THE PRIMITIVE BAPTIST.

A SEMI-MONTHLY PERIODICAL,

EDITED BY MARK BENNETT.

Printed and Published by George Howard,

TARBOROUGH, NORTH CAROLINA.

"Come out of Her, my People."

1836.

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EDITED BY MARK BENNETT.

Printed and Published by George Howard,

TARBOROUGH, NORTH CAROLINA.

"Come out of Her, my People."

Vol. I. SATURDAY, OCTOBER 3, 1835. No. 1.

PROPOSALS,

For publishing in the town of Tarborough, N. C. a semi-monthly paper,

ENTITLED

The Primitive Baptist.

EDITED BY MARK BENNETT.

Printed and Published by George Howard.

THIS publication is principally intended to defend the old school United Baptists from the many aspersions cast upon them by deluded persons professing their own faith, because they cannot conscientiously engage in the various money-making schemes of the day, ostensibly intended to promote Christianity, but evidently tending to destroy the great and fundamental principles upon which it is based, by making a gain of godliness. We wish to have it distinctly understood, that we are not inimical to Masonry, Temperance, the distribution of the Bible, or the spread of the Gospel—but we do condemn the mingling of professors and non-professors of religion in societies, and the making a "craft" of religious matters by professors, in every shape and form whatsoever.

Believing that Theological Schools, Bible, Missionary, Tract, and Sunday School Union Societies, are the same in principle—unscriptural—savor more of "lucre" than of "good-will towards men," we are opposed to them.

Some of the children of God, surrounded with, and interspersed amongst, the advocates of Missionary and other societies, are denied the happiness of conversing with those of the same judgment. Others, while grieved with beholding corruptions of the doctrine and practice of the Gospel, are not able to speak for themselves. This is designed, under God, for their relief. We shall aim not so much to please the fancy, as to inform the judgment—more to afford matter for solid and lasting comfort, than to give a momentary glow to the feelings. We consider that the cause of truth and of Christian solace, is our cause. Deeply impressed with the belief that the blessing even of truth itself is of the Head of the Church, we cast ourselves upon Him, and send our little paper abroad, praying the Lord to carry with it some joy to those who are in tribulation, and a little rest to those who are troubled.

TERMS.

The Primitive Baptist will be published in super-royal octavo form of 16 pages (similar to this specimen) on the second and fourth Saturdays in each month, commencing in January next—at *One Dollar* per year, payable on receipt of the first number. Six copies will be sent to one Post-Office or neighborhood for Five Dollars.

Communications must be *post paid*, and directed to the Publisher.

☞ *Persons holding Subscription papers will please send them to Geo. Howard, Tarboro', by the middle of December next.*

October 3, 1835.

To the old fashioned United Baptists in the United States.

The United Baptists of the old stamp, composing the Kehukee, Contentnea, Little River, Abbott's Creek Union, Mayho, and Country Line Associations, with others, have long borne the calumnies and reproaches of the Missionary Baptists and all those Baptists who advocate the new schemes of the day—who traffic and sell religious services, Balaam like, for reward, and run from place to place for money—

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and are, Balaam like, a curse to our Israel. And we have borne their sneers and calumniating publications, and defamation of some of our worthy ministers and members, until we consider forbearance no longer a virtue. We, therefore, take this method to defend ourselves and all the Baptists of the old stamp in the United States, from the unjust aspersions against their doctrines, ordinances, or practices according with the New Testament. For we do believe that the Missionary Baptists have deviated from the good old way in which the apostles and our old Baptist fathers trod, when compared with the New Testament, both in doctrine and ministerial practice; making money the mainspring of ministerial motion, instead of love to Christ and souls—which we consider a great corruption. For God has founded his religion in love, but the devil has founded his upon money; as the whole tenor of the Bible shows in the character of his men that preach for hire, from Sechem who would be circumcised for Jacob's cattle, to Judas who sold his master for thirty pieces of silver; or the popish priests who sell absolutions from sin, or indulgences in sin, or deliverance from purgatory, for gold. We are sorry to say that the Missionary Baptists have pushed us with head, hoof, and horns, and often belied us as we do know in many of their publications, asserting downright falsehoods. We do not blame the printers, but the editors of such papers; for they often receive from their correspondents absolute falsehoods and publish them for facts, not knowing whether the thing be true or false—this is wrong. Do us justice by the bible and our character, and this is all we ask even at the hands of an enemy. And we still further are sorry to say, that such has been the pushing, and driving, and calumniating of Missionary Baptists against all the Baptists of the old stamp, in all the States, to make money for their ministers, that they have produced a schism in the Baptist church that never will be healed in time; and they are the cause, as we abide on the same old ground on which the Philadelphia, Kehukee, and Charleston Associations were first founded in the United States. Then we charge the Missionary Baptists with all the discord, disunion, division and weakness that results to the Baptist cause, for they are the guilty in this matter; they have left us and not we them, and gone astray after other gods and schemes to make money, not known nor practised by our fathers nor provable by the New Testament. Nevertheless, we were fully content that they should preach, and pray, and go to heaven in their own way—and if they missed, all must own they alone must bear the blame. If they would have let us alone, and not condemned us by wholesale for not seeing out of their eyes, and running with them greedily, like Balaam, to make money, we should not have set up this defender of ourselves.

Thus you can see that opposition presses are fair proofs that there is a division among the Baptists, and we say the Missionaries are the cause of this breach and curse to our Zion, and that money-making has been the ground work of the whole. And as we understand there are seven Associations in Georgia of the old stamp, that have been equally calumniated by the Missionary Baptists, we invite their co-operation with us in self defence, and all others of the old stamp throughout the States and territories, to maintain the old truth in doctrine, ordinance and discipline. And thus for the old Baptists to form a General Union again, and a general acquaintance throughout the States, that they thereby may be the better able to withstand the attacks of their adversaries, and thus bring the division at once to issue, as we are already divided and have long been so in principle in opposition to all the moneyed schemes of the day. Then let the line of division be at once drawn and let us be separate, that union and peace may be among ourselves as of old time, as we have no fellowship for them nor their unscriptural notions of a trade and gain by godliness; but condemn in toto church traffic and merchandizing in religion as unscriptural, as begun and carried on by Anti-Christ and the Babylonish whore. Then let us come out from among them and be separate, and touch not the unclean thing of making merchandize of the saints of God by our religion; but leave the begging system to those who are too lazy to work, and choose to aggrandize themselves by begging and living on other men's labors, and thus violate the old Gospel law, if any man would not work he should not eat—and Paul's law, ye yourselves know

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these hands have ministered to my necessities and them that were with me—and the laborer is worthy of his meat—without begging, and teazing, and devising plans to get it out of other men's pockets that an honest gentleman would blush at. How much more should Gospel ministers blush at picking other people's pockets by promising to convert the world by money, and yet put a great part in their own pockets; and form a trade of begging for hired beggars to live by, to fleece mankind of their earnings by teazing beggars—and thus annex to the Gospel of Christ an abominable, low life, selfish, speculative trade, for a set of hirelings to live by, that have been and are now a curse to the Baptist society. Such a mean, defrauding practice and begging trade, is not warranted by the New Testament nor provable therefrom; and is worse than the Church of Rome, which annexed to the Gospel a trade of sale for her ministers to fleece the people by. But now the Baptists have instituted the trade of begging, which in our esteem is equally abominable in the sight of God, thus to make a trade of begging under the color of Gospel requirement, when Christ has said the laborer is worthy of his meat, and that our Father feeds the fowls and clothes the lillies—how much more them. But these men had rather trust Boards and Conventions for their hire than God, and live by being hired to beg in other people's names and a rule of their own make, than by the Gospel rule laid down by Christ and his apostles.

Then let all the Baptists of the old stamp throughout the States and Territories come forward to our help, and let us all unite to bear a faithful testimony against their craft, and cast from us those that sell doves and memberships into societies, and beg for a livelihood who are able to work, and carry on a religious traffic in the church, the temple of God, by the aid of hired beggars and subscription runners—and from this day let the bands of union be broken and severed asunder, lest we be partakers of their sins and sharers of their plagues, for adding these new crafts to make money to the Gospel and word of God—not known in the New Testament, nor practised by our predecessors.

JOSHUA LAWRENCE.

October 1, 1835.

☞Extract from the "Minutes of the North Carolina Baptist Society for Foreign and Domestic Missions, convened at Haywood's meeting house, Franklin county, May 22, 1824." Page 8 "Total amount paid into the Treasury, $2088 72½." In the Minutes of the ensuing year, page 5, we find the following:—

"*Saturday, July* 23.—The Board of Managers met: Present, Rev. George Roberts, President; Col. C. McAllister, Vice President; Wm. Lightfoot, Recording Secretary; Rev. John Purify, Auditor; Revs. J. Campbell, T. Crocker, P. W. Dowd, Brethren Merit, Wells and House.

1. On motion, *Resolved*, That the Treasurer be, and he is hereby authorised and directed to pay the following brethren the sums attached to their names:—

To the Administrator of Rev. Daniel White,	$140	
Adm'r of Rev. Adam Moffit,	90	
Rev. Armistead Lilly,	129	
Rev. William Q. Beattie,	255	
Rev. William W. Farthing,	420	
Rev. Reuben Coffee,	106	
Rev. John Purify,	88	
Rev. James Morphis,	84	
Rev. Robert T. Daniel, (Agent)	540	21½

Being the several sums allowed them for travelling as Missionaries the past year—the number of dollars answering to the number of days they served the Board, except the Agent, who is entitled to $40 per month."

[If all the Missionaries throughout the United States pocket the contributions to missions funds in the way above stated, we think they are at a good money-making business—and that there will not be much left to convert the heathen, as they have purposed to do.]

Money! Money!! Money!!!—The Christian Index of July 21st, contains an article from the Charleston Observer, headed Bible effort in Washington, in which it is stated, that, at a meeting of the Bible Society of that city, "$17,000 were collected in aid of the dissemination of the Scriptures throughout the world." The informant says, this was *action, glorious action.* The Editor of the Index echoes, "*action, glorious action* in a glorious cause." The informant remarks, "There was a very pleasing revival of the spirit of benevolence amongst us last winter. Recently it has been directed to the Bible Society." H avers the above named meeting was such "As Earth saw never:

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Such as Heaven stoops down to see." He continues: "during every evening of the preceding week, we held a meeting in our Lecture room, to pray that God would be with us in the contemplated meeting. *And he was with us.*" [Surely $17,000 may be taken as an evidence of the divine presence.]

From the Signs of the Times.

Ministerial Support.—It has been supposed by some of our readers that we are opposed to a minister's receiving any remuneration from the people of his charge, for his time and services in the gospel ministry; this error has probably grown out of our known aversion to the Missionary system. We wish to correct the wrong impression by giving a statement of our views on the subject.

We wish in this, as in every other respect, the churches and preachers to be conformed to the word of God—and we believe the word is as clear and pointed on this point as on any other involved in the relation existing between churches and preachers. The obligations devolving on preachers and churches towards each other are reciprocal; and both parties are viewed in the New Testament as *Stewards*: "For a Bishop, (Pastor, or Elder,) must be as blameless as the steward of God." Titus i. 7. "Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God." 1 Cor. iv. 1. And Peter writes to the Elect, to "Use hospitality one to another, without grudging, as every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God." 1 Peter iv. 9, 10. Here we see that both the ministers and brethern are stewards of God; and as stewards are servants who are entrusted with their master's property, to deal it out according to his direction, so the minister of Jesus receives in trust the mysteries of God; these mysteries then they are bound to deal out or explain to the people of God, and this according to the gift which they have received of the Lord. Now this is the preacher's business: he must preach the word, be instant in season, out of season, &c. and feed the flock of God which he has purchased with his own blood; nor is he permitted to take thought for the morrow, what he shall eat, what he shall drink, or wherewithal he shall be clothed. This is not his concern; and if he should take thought, what can he do? he cannot add to his stature one cubit, or make one hair black or white; hence it is unnecessary for God's stewards or ministers, to bargain with the mission boards or with the churches, by the day, month or year, to preach for a stipulated sum, and hold them bound to raise for him just that amount. There are good reasons why our Lord has otherwise ordered this matter: in the first place, the ministers are not so capable of calculating and providing for themselves as the Lord is for them, and besides their time is to be occupied in other matters; hence our Lord in the order of his kingdom, has kindly freed them from that distracting charge, and by this divine arrangement, the minister is more immediately called to trust in the Lord for all he needs, both spiritual and temporal. The minister whose living is secured to him by the obligations of responsible men, whose sermons are written down and prayers committed to memory, no more trust in God for qualifications to preach the gospel, than they can in sincerity say, "*Give us this day our daily bread.*" Again, by making no provisions for stipulated salaries, there is less temptation to those who say, "Put me I pray thee into one of the priest's offices, that I may eat a piece of bread," 1 Sam. ii. 36. As it has pleased the Lord to enjoin upon his ministers that they should, "Seek first the kingdom of God, and his righteousness, and has given them the assurance that all these things shall be added unto them." Math. vi. 33; so he has also enjoined upon his church to provide for those who labor in word and doctrine. As stewards, they are intrusted with temporal things; and as they receive from the stewards of the word, of their spiritual things, they are required to administer to them of their temporal things. This requires no bargaining, between the churches and preachers for a stipulated sum of money for a given term of service; the church has a right to expect the labors of the minister of Christ, and the minister has a right to expect from his flock a competent support; neither are they to look for these things on the ground of legal obligation or contract, but from the nature of the relation which they stand in one to the other. No minister of Christ will refuse to do the

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best, and all he can to feed the flock of God; so we think no church or individual, (in gospel order) will refuse to make their minister as comfortable as themselves are.

We wish not to forget that there is a vast difference in the circumstances of those whom God has called to preach. Although God's ministers are generally poor, yet there are evidently cases where one minister is more in want of help than another; some have large and expensive families—others have none; some few are wealthy and need nothing from their flock—others are entirely dependent, and *are to live of the gospel*; some again, are not so closely occupied in the labors of the gospel, as to prevent their laboring some part of their time, and thus, in part, minister to their own necessities; yet generally speaking it seems highly desirable that the ministers should be so far liberated from the distracting cares of this world, at this particular time of trial to the church of Christ, as to spend every moment in the labor of the gospel. There was a time in the primitive church, when the ministers of Christ could and did attend to the widows, but there also came another time when *it was not meat, that they should leave the preaching of the word and serve tables*. Acts vi. 1, 4; and so it appears at the present moment, that the few who remain firm in the old track, should be encouraged to go among the scattered sheep and lambs, and confirm them in the truth by preaching the unsearchable riches of Christ. Our object in writing on this subject, is not to complain of any deficiency in the support of the Old School preachers; we hear none of them complain. Their savory meat, like that of Jacob, in a temporal as well as spiritual sense, is often made ready to their hand, while Esau's party are penetrating the wilds of mission boards for the former, and theological schools for the latter. But we wish to correct the wrong impression—that we are opposed to the idea of ministers receiving from the churches a competent support; when such a support is afforded them, in a scriptural manner, we do not oppose it; but believe on the other hand that the obligation on the church to impart to the comfortable support of those whom God has thrust into his vineyard to labor, is as imperious as is that on the minister of Christ to preach the preaching which Jehovah bids him. We would pursue the subject farther, but our limits will not permit us. We hope that some of our correspondents will more fully present this subject in its scriptural light.

FOR THE PRIMITIVE BAPTIST.

The Two Covenants—Behold, the days come, saith the Lord, when I will make a new Covenant with the house of Israel and the house of Judah.—In that he saith, a new Covenant, he hath made the first old. Jer. xxxi. 31—Heb. viii. 8 and 13.

A covenant, strictly speaking, is a contract or bargain between two or more parties, including the idea of condition on the part of both. A distinction therefore, is carefully to be made between it and law. The ten commandments are called a Covenant, only in regard to Israel's promise to keep them. For a law is a rule of action imposed with authority, absolute and without choice on the part of the receiver. Such was the first injunction delivered to man. Made in the image of God, a creature perfectly subject to his control, he received in substance the moral law, namely: Of the trees, &c. thou *mayest freely eat;* but of the tree, &c. thou shalt *not* eat. Not so in the Covenant made with Israel. They were admitted to hear the Covenant read, and to answer whether they would keep it or not. For the righteousness of keeping this Covenant they were promised and rewarded with temporal blessings; and for breach thereof, were threatened and punished with temporal curses. Their government was a Theocracy, both in their religion and their civil polity. Obedience constituted them righteous, and disobedience was considered sin, transgression, iniquity. That their righteousness and justification, their guilt and punishment,

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considered of the old Covenant, did not look beyond the present life, we must recollect that by transgression of the law they had already incurred guilt and condemnation of soul and body; and that this was their condition at the time of receiving the Covenant alluded to. Proof: In the day thou eatest thereof thou shalt surely die. Gen. ii. 17. Sin is the transgression of the law. 1 John, iii. 4. By one man sin entered into the world and death by sin—By one man's offence death reigned by one—By one man's disobedience many were made sinners—By the offence of one judgment came upon all men to condemnation. Rom. v. 12, 17, 19, 18. The wages of sin is death. Rom. vi. 23. Ye shall die in your sins—whither I go, ye cannot come. John, viii. 21. The scripture hath concluded all under sin. Gal. iii. 22. Again: that the righteousness and unrighteousness of the old Covenant were only external, and the rewards and punishments thereof only temporal, Proof: If ye walk in my statutes, and keep my commandments, and do them; then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit. But if ye will not hearken unto me, and will not do all these commandments; I also will do this unto you; I will even appoint over you terror, consumption, and the burning ague, that shall consume the eyes, and cause sorrow of heart: and ye shall sow your seed in vain, for your enemies shall eat it. Lev. xxvi. 3, 4, 14, 16. See, I have set before you this day life and good, and death and evil; In that I command thee this day to love the Lord thy God, to walk in his ways, and to keep his commandments and his statutes and his judgments, that thou mayest live and multiply: and the Lord thy God shall bless thee in the land whither thou goest to possess it. But if thine heart turn away, so that thou wilt not hear, but shalt be drawn away, and worship other gods and serve them; I denounce unto you this day, that ye shall surely perish, and that ye shall not prolong your days upon the land, whither thou passest over Jordan to go to possess it. Therefore choose life, that thou and thy seed may live. These are the words of the Covenant, which the Lord commanded Moses to make with the children of Israel in the land of Moab. Deut. xxx. 15, 16, 17, 18—xxix. 1. Return unto me, and I will return unto you, saith the Lord of hosts. Mal. iii. 7. Seek ye the Lord while he may be found, call ye upon him while he is near. Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon. Isa. lv. 6, 7. Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin. For I have no pleasure in the death of him that dieth, saith the Lord God, wherefore turn yourselves, and live ye. Ezek. xviii. 30, 32. Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye, from your evil ways; for why will ye die, O house of Israel! Ezek. xxxiii. 11. Preserve my soul, for I am holy. Psa. lxxxvi. 2. If ye be willing and obedient, ye shall eat the good of the land. But if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the Lord hath spoken it. Isa. i. 19, 20. The righteousness of the righteous shall

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be upon him, and the wickedness of the wicked shall be upon him. But if the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die. Ezek. xviii. 20, 21. By examining the foregoing passages we find that, the life and death, righteousness and unrighteousness, rewards and punishments, are all temporal. And such is the whole tenor of the old Covenant. The righteousness of it, which was of works, being insufficient for justification and happiness beyond the grave, even the keepers of that Covenant had to be saved by faith, as the xi. chapter of Hebrews doth most plainly show. It is in this sense that the apostle calls it faulty. For if that first Covenant had been faultless, then should no place have been sought for the second. Heb. viii. 7. But it was meet that this should be abolished, and a better established. He taketh away the first that he may establish the second. Heb. x. 9. The misfortune is, that many misunderstand and blend the two, so as to offer new Covenant promises as the reward of obedience to the old; and old Covenant threats as the punishment for disobedience to the Gospel or new Covenant. Great care should be used to distinguish properly; "And not as Moses, which put a vail over his face, that the children of Israel could not steadfastly look to the end of that which is abolished: but their minds were blinded; for unto this day remaineth the same vail untaken away in the reading of the Old Testament: which vail is done away in Christ. But even unto this day, when Moses is read, the vail is upon their heart." 2 Cor. iii. 13, 14, 15.

A vast difference appears between the old Covenant and the new, of which the following are the chief points: 1. The old was made in time; the new before time. According to his own purposes and grace, which was given us in Christ Jesus before the world began. 2 Tim. 3, 9.

2. To the first, man was a party; the second was concluded between the sacred Trinity: And not as Witsins supposes, who says that "man was a party concerned in both." God's people were *concerned* in the second,—their happiness being the object of the covenant; but not as a party. He (man) could not be a party without being a contractor. Christ was the purchaser, and God's people the thing purchased. In the first, the thing purchased was temporal happiness; the price or condition man's own righteousness: This price he agreed to pay. To the second he could not be a party, without stipulating to pay, either his own, or Christ's righteousness, for eternal repose; and this is forever impossible; since He offered himself, and not that they offered Him. Man could not be both, a bargainer, and the thing bargained for. Gal. iii. 17.—1 Cor. xii. 11.—Eph. i. 13.

3. The old was to be removed: the new is to continue. Psa. 89, 28.—Heb. 13, 20.

4. The one is called old, because it went before: The other, new, because it followed in order of time.

5. The old had human righteousness as a condition of living and happiness: Rom. 10, 5. the new has the righteousness of Jesus Christ by faith for life and salvation. Acts, 13, 39.—Philip, 3—8, 9.

6. The blessings of the old were of debt, by works: the blessings o the new, are by grace, thro' faith. Rom. 4—4, 5.

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7. The seal of the old was human blood: [circumcision:] The seal of the new was the blood of Christ. Heb. 12—24.

8. The subjects of the old are under the law, and in bondage: Those of the new are free, and heirs of eternal life. Gal. 3, 10.—John, 14, 17.

9. The old was written on tables of stone: The new is written on the heart. Heb. 8, 10.

10. The High Priest was mediator of the old: Jesus Christ is mediator of the new. Heb. 8, 6.

(*to be continued.*)

PRIMITIVE BAPTIST.

TARBORO', OCT. 3, 1835.

☞Please circulate freely among the brethren of our sentiments, as this is intended as a specimen copy. Any persons wishing to subscribe for the paper, will please forward us their names.

☞The Brethren of the Old School generally will confer a favor, by forwarding any intelligence or matter connected with our cause, which they deem interesting or useful, with their proper names subscribed.

☞The Little River Association will meet in session at Salem M. H. Johnston county, Friday before 3d Sunday in the present month.

The Contentnea Association will meet at Pleasant Plains M. H. Friday before 4th Sunday in the present month.

☞Six Associations in North Carolina, namely, Kehukee, Contentnea, Little River, Country Line, Abbot's Creek Union, and Mayho, have washed their hands of the new inventions; have commanded them not to "lodge about the wall," by declining any correspondence with them; and have "cast forth all the household stuff of Tobiah out of the chamber."

We are informed by a brother living in Georgia, that a majority of seven Associations in that State, namely, Flint River, Oakmulgee, Ebenezer, Echoconnee, Columbus, Western, and Yellow, "have not bowed the knee to the modern Baal." We rejoice at this intelligence; believing, that when fellowship is broken by a departure from the apostles' doctrine, disquietude and distress will be endured, until a line of separation be drawn.

☞The following we copy from the Signs of the Times, as according well with our own views, as speaking the truth at once, and as worthy of good heed. For we sincerely believe that every material point in the faith and practice of the church of God should be supported by plain positive scripture sanction; and that any point which cannot be attested by two or three scripture proofs that need no explanation, is not worth contending for. If scripture must be explained to prove a matter in controversy, the evidence elicited will be nothing better than warped opinion; since a dozen men might place as many different constructions on the meaning of the same passage. This kind of evidence of their correctness is all the "popular institutions" have. The scriptures contain, plainly expressed, all things necessary for our conduct and belief. Any thing implied added thereto, is an incumbrance, and a reflection upon divine wisdom and goodness; and cannot but prove a departure from the faith. The advocates of the "benevolent institutions of the day," declare they are not only great and good things, but according to the word of God. It is ours to challenge express proof from the Bible. In the absence of such proof we are not bound to believe them: Nay, we are bound not to believe them.

The New Testament furnishes no record of any true religious society except the church of God. The societies of the day are not the church. They are superadditions. They are adventitious. They are not made up of the church of Christ. Their action is not the action of the church. If they are not the church, they are of the world. Their titles are worldly, their rules worldly, their organization worldly, their support worldly; their means and doctrines often unscriptural, sen-

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sual, devilish; and consequently, antichristian. The church of the living God is the pillar and ground of the truth. 1 Tim. iii. 15. Any religious body differing in its nature and constitution from the church cannot, will not support the truth. They will not pretend to say these benevolent societies are so many churches. Then they must be something else; the requisites and essentials of the church are gone; and said societies stand as so many plants not planted by our heavenly Father. The church alone is qualified and intended to support the ordinances thereof. It is theirs to maintain the truth and to spread the Gospel. Aid called in from any other quarter betrays something adverse to the church and the spirit of the Gospel. We believe some have engaged in these things with pure intentions. But this does not change the nature, tendency, nor even the design of the institutions themselves. It has only decoyed more to follow their pernicious ways. Upon the whole, money is the main spring to all the machinery; and the love of money, appears to be the root of this sore evil to the church of God.

Reasons for roundly asserting that the popular institutions are Anti-Christian—Reply to Bro R. Reese of Ga. &c—Our Brethren in Georgia are right in asking of us scriptural authority for the position we have taken in regard to the religions inventions of the day; we only regret that any who have read our paper should have overlooked those scriptural references which have been constantly urged by our correspondents and ourselves, as our reasons for denouncing as anti-christian. Theological and Sunday Schools, Mission. Tract, Bible and all other professedly religious societies, except the Church of God, together with the *anxious-bench and submission-chair* system of getting up revivals and converting sinners. We hold ourselves bound to give on all occasions, when demanded, scriptural authority for our faith and practice; and when we fail in finding scripture to sustain us, we shall feel ourselves bound to abandon every point.

In all matters of debate, whether civil or religious, it is uniformly admitted that the weight of proof devolves upon the affirmative party; the negative is always established where the affirmative cannot be sustained. By this universal rule of order, the laboring oar is placed in the hand of those who affirm that the institutions in question are of God, and in accordance with his word; but it does not belong to us to prove the negative. Yet the affirmative party have been frequently challenged to produce authority from the Bible for these institutions, yet, they have not only utterly failed to do so, but have published to the world that they could find no such authority in the Bible. We copied into 2nd Vol. of the Signs, the Report adopted by a general Convention in Ohio, some 18 months or 2 years ago, in which they say: "*Hence, we shall search in vain for any special directions for the wide and innumerable and diversified details of Christian effort and benevolent actions, which details are nevertheless as imperative on every individual disciple as if specially enjoined.* * * * * *It will instantly be perceived that the question is not whether the New Testament has anywhere expressly directed the establishment of a Tract Society, designated the year, day and hour when it shall be organized, the number of its officers, and given a schedule of their names—all will admit that NO SUCH INSTRUCTIONS ARE GIVEN!*" And again, in the same report, they use these words: "Under the influence of these views, the individual cannot confine themself to the general rules which are embodied in the New Testament," &c.

The Report of which the above is an extract, was adopted at the General Meeting in Ohio, and at the time published in the *Baptist Weekly Journal*, and in various other religious periodicals throughout the U. States. Hence for us to continue to challenge from them Bible testimony, when they frankly tell us they have none, would avail nothing; and as they consider themselves safe in proceeding in these things without Bible authority, and as we have no right or disposition to forbid them, our only course is to denounce their unscriptural inventions as anti christian, and to withdraw our fellowship from them as disorderly walkers.

Our first, and principal reason then, for *roundly* calling these inventions anti-christian, is, that by their own confession they are unscriptural. Our second reason is, that these institutions are evidently hostile to the scriptures; this will appear by comparing them with the word o God. We will begin with—not the Bible;

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but the *Bible Society*, so called; this institution professes to be the efficient cause of the salvation of many souls—whereas the Bible assures us that there is salvation in no other name than that of our Lord Jesus Christ, Acts, iv. 12.

The Bible Society, claiming to be a religious institution, requires money as the sole qualification for membership, and have officially solicited, through their Secretary, a successful horse-racer with a part of his gambling gain, to constitute himself a Life Member—which we are informed he has done by the payment of the requisite sum.

The Scripture requires repentance towards God, and faith towards our Lord Jesus Christ, Acts xx. 21. Except a man be born of water and of the spirit, he cannot enter into the Kingdom of God, John iii. 5. He that believeth and is baptized, shall be saved; but he that believeth not shall be damned, Mark, xvi. 16. In short the Bible requires that the saints should be separate from the world—that they should not be unequally yoked together with unbelievers, 2nd Cor. vi. 14, 18. The Bible Society requires an amalgamation;—the Bible forbids the giving of flattering titles to men, Job, xxxii. 22; 1 Thess. ii. 5. But the Bible Society gives, or rather *sells* for a stipulated sum, *flattering titles* to men. The Bible holds the love of money to be the root of all evil, 1 Tim. vi. 10;—but the Society holds that it is the root of great good.

Theological Seminaries in attempting to qualify men to preach the Gospel, virtually profess to hold at their disposal the gifts of the Holy Ghost, and to impart them to men for money, this is anti-christian—as it was fully demonstrated by the Apostle Peter in the case of one Simon, see Acts viii. 20. The limits of this article will not admit of a full view of our objections to all the institutions of the day. It is sufficient for us in this place to say, that the entire mass of all the humanly contrived institutions of the day do profess to have in view the salvation of souls; and men are taught to regard them as possessing a power to convert the heathen to God—to evangelize the world, and to "*save some, yea many from the quenchless fires of hell.*" These institutions are got up by men and supported by men and money, and as they are looked to for the salvation of immortal souls, they are esteemed as gods. As gods they are looked up to for the extension of the Gospel—multiplying the number of the ministry—for the support of the Gospel and for the conversion of sinners, and finally they are hailed as the indispensable machines of executing the decrees of God.

That these institutions are regarded by many as an instituted means of salvation, is not doubted, nor do we impugn the motives of all who have enlisted in their support; but the very moment they are looked to as a way or means of salvation, they are to those who so look to them gods. The jewels which the children of Israel borrowed from the Egyptians and carried with them through the wilderness, were harmless things, until they were by their Priest cast into the fire, when lo! out came this Calf! As soon as the daughters of Israel stripped off their jewelry, and their trinkets had assumed the form of a calf, it became a god, or an idol to Israel; and immediately a protracted Campmeeting was got up, and the people were told that these were their gods which had brought them out of Egypt. Even so a share of the good things of this world, when held in the hands of the saints, or distributed among them as every man has need, are good, and to be received with thanksgiving, and used as not abusing them, knowing that their fashion passeth away; but the moment their property, or any part of it, is appropriated to be used by the *Priests* in the production of a Mission, Tract, or any other society having in view the salvation of souls, it becomes an idol. Such is indeed the case at this day with the Baptists—they have given their gold, silver, *necklaces, rings*, &c. to the priests, to support as they supposed the gospel, but to the astonishment of many, out has come these calves! And the shout is raised by the devoted priests, or agents of these *calves* or societies, "These be the instituted means of salvation which have brought you out of the land of spiritual Sodom and Egypt." and men are called upon to sacrifice unto them, and to ascribe to them the honor of "saving some, yea many precious souls from the quenchless fires of hell! (See Judson's Letter.) Hence they are a snare unto the saints, and an abomination in Israel. We are called upon to show that they are Anti-christian, and to make it appear by the word of God. By the term Anti-

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Christ or Anti-Christian, we would be understood to mean *the man of sin*, the *son of perdition* spoken of by the Apostle, 2 Thess. ii 3. *Anti* signifies *against*; hence whatever is in its nature in opposition to Christ is anti-christian. We have already shown that the institutions against which we contend are idolatrous in their nature, and are regarded by their worshippers as possessing a power not only commensurate with that employed by Jehovah in the salvation of souls, but even superior; for it professes to convert such souls as the Holy Ghost has been striving in vain for years to convert, and which, but for these idols, must have gone down to hell at last. A power is ascribed to these inventions of greater facility in the work, than in the ordinary work of the Holy Ghost; they are represented as possessing a governing influence over the Holy Ghost—so much so that they can appoint seasons of penticost, revivals, &c. and by an exercise of the power of these inventions, they will influence the Holy Ghost to come down and help them in converting sinners. For testimony as to the correctness of our representations, we refer our Georgia Brethren to the popular publications of those institutions.

Having then as we believe proved to the satisfaction of the honest enquirer after truth, that the institutions in question are idolatrous, we will enquire with the Apostles, 'What agreement hath the temple of God with idols?' 2 Cor. vi. 16. Evidently no more than Christ hath with Belial, or the believer with an infidel. Should any further testimony be wanted on this point, let the reader carefully compare the rise and progress of these institutions with the description which the Apostle gives us of the coming of the *man of sin*, 2. Thess. ii. First the coming of the man of sin was to be accompanied by a *falling away*, and that this falling away should take place in the latter times, 1 Tim. iv. 1. Now the spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils, &c.

First, The coming of the man of sin was to be marked by the apostacy of some from the faith, 2 Thess. ii. 3: also 2 Tim. iv. 1. Is there not evidently a falling away from the faith of the gospel manifested by those Baptists who have gone into the new measures of the day? Professor Eaton in his Inaugural Address, page 20, assures us that he cannot withhold the expression of his gratification *at the change of views and action* which have taken place among the Baptists. Certainly none can be so blind, who have any spiritual light, as not to see that the doctrine of sovereign grace has ceased to ring from the pulpits of all those who have adopted the new order.

The second mark by which the man of sin should be known in his coming, is, that he *opposeth and exalteth himself above all that is called God*, &c. 2 Thess. ii. 4. The institutions in question bear this mark enstamped most legibly upon their frontlet. They oppose God by reviling and deriding his doctrine; 2nd by making void his commandments by their traditions; 3d, by teaching for doctrines the commandments of men; 4th, by persecuting his ministers, and making a theological education the indispensable prerequisite to efficiency in the Gospel ministry, and by their general opposition to the saints who refuse to go with them in their wicked pursuits; and they exalt themselves above all that is called God, by claiming the power to give their preachers greater or more efficient gifts than those bestowed by the Holy Ghost on those who preach the gospel of Christ—by professing to wield the destiny of immortal souls—by issuing commissions to preach the gospel, to their hirelings, and by professing to possess the means by which they can readily convert such souls as they tell us the Holy Ghost has been striving for years to convert, but to no purpose. From all which, it is sufficiently clear, that the modern institutions of the day *oppose and exalt themselves above all that is called God.*

A third mark of the man of sin, is embraced in the same chapter, 9th and 10th verses, Whose coming is after the working of Satan, *with all power*. This they manifest in their exaltation as above noticed—all power to call, qualify, send forth and sustain what they profanely call ministers of the Gospel—all power to exert in the production of revivals of religion, the conversion of sinners, and the conversion of the world to God. And *Signs*—the signs which they present, by which they wish to be recognized as the approved of God, are not such as the word of God authorize us to look for, viz: that they are hated of all men for Christ's

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name sake, or that they are the poor of this world, but rich in faith, &c. No, these are not the signs: But rather Come and see our zeal for the Lord of Hosts! see how we prosper—see how the world loves and unites with us in building up the Kingdom of God; look at our numbers! —*legions*, for we are many—we are wealthy—we are popular—we are learned and esteemed of all men; *and lying wonders*—thousands of converts to their faith—fire from heaven in the sight of men, &c. See Rev. *And with all deceivableness of unrighteousness in them that perish.* Their facilities for deceiving them that perish, are many and various. Their specious pretentions to circulate the Bible without note or comment—without money or price, to the needy and destitute, while they are enriching themselves by this system of mendicancy; their pretentions of circulating Evangelical Truth, through Tracts, Sunday Schools, Missionaries, &c—when in reality they are themselves ignorant of the gospel and destitute of its spirit—are all admirably calculated to deceive them that perish. *Because they receive not of the love of the truth.* Those who possess the love of the truth are not to be deceived, because God hath chosen them to salvation through sanctification of the spirit and belief of the truth; but they that are finally deceived by them are those unto whom God will send strong delusion that they should believe a life, that they all might be damned who believe not the truth, but had pleasure in unrighteouness: Verses 11 & 12.

But time would fail us to pursue the comparison of the institutions of the day with the marks of anti-christ given us in the New Testament. They shall be lovers of their own selves, *covetous*, (coveting and grasping all that they can hoax the people out of,) *boasters, proud blasphemers, false accusers, incontinent, fierce, despisers of those that are good.* Traitors, heady, high-minded, lovers of pleasure more than lovers of God; having a form of godliness but denying the power thereof—of the sort which creep into widows' houses, and lead captive silly women laden with sins, led away with divers lusts, ever learning, but *never able* to come to the knowledge of the truth, men of corrupt minds, reprobate concerning the faith, 2 Tim. iii. 1, 8. Unruly and vain talkers and deceivers, whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, *for filthy lucre's sake*, Titus 10, 11. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken off, and through covetousness shall they with feigned words make merchandize of you, whose judgment now of a long time lingereth not, and their damnation slumbereth not, 2 Peter ii. 3, 4. Wo unto them! for they have gone astray in the way of Cain, and run *greedily* after the error of Balaam for reward, These are spots in your feasts of charity when they feast with you; feeding themselves without fear: clouds without water, carried about of winds: trees whose fruit withereth, without fruit, twice dead, plucked up by the roots, raging waves of the sea, foaming out their own shame—wandering stars, to whom is reserved the blackness of darkness for ever—walking after their own lusts; and their mouth speaketh great swelling words, having men's persons in admiration because of advantage. Jude, 11, 16.

In thus comparing the rising inventions of men with the predictions going before, how sensibly the mind is struck with the minute exactness with which the pencil of divine inspiration has pourtrayed these *filthy dreamers*, and the productions of their hands. Well may the heavens stand in astonishment and the earth be horribly afraid, and very desolate at this. The professed people of the Lord have committed two evils; they have forsaken God, the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water, Jer. ii. 12, 13. Can the Baptists who have followed the daughters of the Old Mother of Harlots into all this iniquity, evade the just rebuke of him who says, I have nourished and brought up children, and they have rebelled against me. Ah, sinful nations, a people laden with iniquity, a seed of evil doers, children that are corruptors: they have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backward, Isa. i. 2, 4.

Believing what we have written on this subject is amply sufficient to show our Brethren at the south, and all others who are prepared to judge candidly, that we are fully sustained by the Word of God in our opposition to the religious institutions of modern inventions. We close with the Apostolic exhortation to

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such of our brethren as have been decoyed by seducing spirits, and doctrines of devils, viz: "Wherefore, come out from among them and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, and will be a Father unto you and ye shall be my sons and daughters, saith the Lord Almighty." 2 Cor. vi. 17, 18.

FOR THE PRIMITIVE BAPTIST.

The Grace of God.—Grace is a word, which, in its true Gospel sense, is by many, little understood. It is in its signification of so transcendent and infinite excellence as to admit no word in our language that can add to its quality. Consequently, any word added to increase its excellence, is a detraction or an incumbrance. As it respects gifts and qualifications by grace, words are prefixed or added in the New Testament to distinguish the measure or quantity; such as, "full of grace and truth," "great grace," "abundant grace," "more grace," "manifold grace of God," "true grace of God wherein ye stand." We would explain grace to be, *the favor of God bestowed upon sinners, without their deserving it for their own sakes, and without their asking it.* The term "free," prefixed to "grace," ("free grace,") is not only an incumbrance, but a forgery; since neither Christ nor the apostles used this phrase, nor any other, to convey the idea intended by it: and as grace is bestowed without human merit, it perfectly embraces the idea of its being free on God's part. It is therefore as inconsistent to say "free grace," as it would be to say free liberty, or a bound bondman. But the idea intended by some men, is, universal grace, grace possible, and, grace offered to all mankind. Whether it be universal, possible, or offered to all men, one question will determine, namely: Is it offered to any? We answer, it is never offered; but always bestowed. For love cannot exist without an object. Love cannot be offered: If it falls short of its object, it is not love. If the love of God exists in Deity, it extends already to its object, [the sinner,] and cannot be offered; but will be bestowed and made known sooner or later. If it does not exist in the Trinity, it cannot be offered to men; for to offer a thing that does not exist, is a paradox. Grace offered, would be no grace; since that cannot be grace, which does not extend in its sensible effects to the object of it. Hence, if grace be not offered, it is not possible, but certain; and if not possible, it cannot be universal; unless all mankind universally, and every individual in particular, be the objects of it. Nor do we find in the Scriptures a single instance of "grace offered," "free grace," nor any clause that conveys the idea. Mercy is an act of love, rescuing the sinner from deserved punishment. This also is subject to the same restrictions with grace:—never offered; but, in all cases, sovereignly and divinely bestowed; since that cannot be mercy, which is not experienced.

Grace can under no circumstances, be deserved, for our own sakes; for *favor merited*, is *justice rendered.* If *we* have any concern in the terms of it, whether it be *our obedience*, or *our asking* for it, this becomes the price of favor, and the favor itself a debt. Proof: "Now to him that worketh is the *reward* not reckoned of grace, but of *debt.*" Rom. iv. 4. Whether law-works, or works of the gospel,—of tongue, hands, or mind; the reward is of debt. It is grace bestowed, that brings us to feel the need of grace. It is mercy bestowed, that leads us to ask for mercy. The guilt and

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condemnation felt under conviction, are the offspring of the gracious leadings of the spirit of grace.

In its greater latitude it embraces, God's love eternal,—His foreknowledge distinguishing—His purpose unalterable,—His election particular,—His predestination well-pleasing,—His covenant triune,—Christ's obedience righteous,—His death atoning,—to us, His wisdom divine,—His righteousness godly,—His sanctification holy,—His redemption complete,—His call irresistible, by His power sweet subduing,—His forgiveness of all sin,—His justification from all guilt,—His faithfulness never failing,—His adoption fatherly,—His glorification of all his chosen.

FOR THE PRIMITIVE BAPTIST.

On visiting the Sick.—"Pure religion and undefiled before God and Father, is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." James, i. 27.

Besides keeping one's self unspotted from the world, visiting the fatherless and widows in their affliction, is perhaps the touch-stone, or trying point of practical religion; as charity, or love to God and saints, is the test of internal or vital religion. Although the word *visit*, in the text, is comprehensive in its meaning, yet the mere act of *going to see* the above characters is attended with circumstances so irksome to the pleasures and interests of human nature, that nothing short of true Christian fortitude is able habitually to perform it. If we visit the widow of a minister of the Gospel who is suffering affliction for the loss of her husband, we lose to ourselves the pleasure and comfort we received from his company. And so, in visiting the widow of any saint. The loss of the satisfaction or other advantages derived to ourselves from the non-professor during his life, stands in our way of visiting his afflicted widow. The fatherless, if they are small or poor, cannot add to our enjoyment; if they are grown, they are too young to instruct, or afford us much gratification. In the above instances, we do not visit the "fatherless and widows," because it would conflict with *our own pleasure.* But if we explain "visit," to signify, *to minister to their wants*, it presents such a host of oppositions to carnal interest, that we have not space to record them. But when we are in health and tranquility, we forget the afflicted who are suffering in body and in mind. Their groans are out of our hearing; and we do not feel their pains. The wish breathed by the sick, "that I could see somebody, and hear him talk," is unknown to us. Freely to visit the *fatherless* and the *afflicted widow*, to let them see us, when they cannot talk; to let them hear us when they can speak; to minister to them in their sufferings, and to do good to them when they can do no good to us; this is "the spirit of Christ,"—this is a mark of a Christian.

Sunday School Celebration.—We glean from the valuable "Signs of the Times," the following resolution as noticed by a correspondent:—

"At a Sunday School celebration in Rockaway, N. J. Resolved: 'It is *our* solemn duty to bring all within our influence to a knowledge of the truth as it is in Jesus.' "

We do not notice it because we we are surprised at hearing such a sentiment; for we think it in keeping with the institution itself: but to show its corruptness. Do they indeed believe that this work is as-

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signed them? If not, why resolve that it is their *duty* to perform it? It is written, "But ye have not so learned Christ; If so be that ye have *heard* him, and have been *taught by him*, as the truth is in Jesus." Eph. iv. 20, 21. If they believe *they* can do it, they may make their pupils believe it too; and make themselves and pupils believe they *have done* it. There is too much reason to fear that they themselves "have never heard and been taught the truth as it is in Jesus," else they would not resolve to do what is alone the work of the Holy Ghost. "Howbeit when he the spirit of truth is come, he will guide you into all truth." John, xvi. 13.

Tract Meeting.—We find in the Christian Index of July 21st, an article, headed Tract Meeting, which appears to have been copied from the Religious Herald, in which is noticed the following item: "On motion of Elder Pratt, of N. H. the following resolution was passed:—

Resolved, that efforts to assist the Baptist General Tract Society, are contributions towards the conversion of the world."

Does the Tract Society believe the *world* will be converted? And this by *contributions?*—"He doeth great wonders." This is why we say, "Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money."

☞However vauntingly men may bear themselves in the hour of prosperous villany, proofs enough have existed of the fears of guilt, when the hour of calamity approaches. Why did our first parents hide themselves after their sin, when they heard the voice of the Lord in the garden? Why did Cain alarm himself at being pursued by the people of the earth? Why shrunk Belshazzar from the hand-writing on the wall? Adam had before heard the voice of the Lord, and trembled not: Cain knew that no witness of the murder of his brother existed: Belshazzar understood not the meaning of the writing upon the wall:—and yet they all, after the commission of their several deeds of sin, trembled at the voices that were heard, and the signs that were seen. Whence, then, was this? It was because conscience told them, that there is an Eye to which all hearts are open, and whispered the important truth, which has since been proclaimed aloud to all the world, that, "doubtless there is a God, that judgeth the earth."

Mathew.

☞Just before his death, Locke thus addressed a friend: May you live and be happy, in the enjoyment of health and freedom, and those blessings which Providence has bestowed upon you. You loved me living, and will preserve my memory when I am dead. All the use to be made of it is, that this life is a scene of vanity, which soon passeth away, and affords no solid satisfaction, but in the consciousness of doing well, and in the hopes of another life. This is what I can say upon experience, and what you will find to be true, when you come to make up the account.

Death.—The frequent contemplation of death, as it shows the vanity of all human good, discovers likewise the lightness of all terrestrial evil, which certainly can last no longer than the subject upon which it acts; and according to the old observation, must be shorter, as it is more violent. The most cruel calamity which misfortune can produce, must, by the necessity of nature, be quickly at an end.

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POETRY.

Evening Time—Zach. xiv. 7.

By James Montgomery.

At evening time let there be light!
  Life's little day draws near its close;
Around me fall the shades of night,—
  The night of death, the grave's repose;
  To crown my joys, to end my woes,
At evening time let there be light!

At evening time let there be light!
  Stormy and dark hath been my day;
Yet rose the morn benignly bright,
  Leaves, birds & flowers cheer'd all my way;
  Oh for one sweet, one parting ray!
At evening time let there be light!

At evening time *there shall* be light,—
  For God hath said, "So let it be:"
Fear, doubt, and anguish, take their flight
  His glory now is ris'n on me;
  Mine eyes shall his salvation see,
'Tis evening time, and there IS light."

From the Hartford Mirror.

[The annexed feeling and beautiful lines are said to have been written by a young English lady, who had experienced much affliction. There is a devotedness, a spirit of religion running through it, which cannot fail to touch the most obdurate heart.]

Jesus—I my cross have taken,
  All to leave, and follow thee;
Naked, poor, despised, forsaken—
  Thou, from hence my all shall be!
Perish, every fond ambition—
  All I've sought, or hoped, or known;
Yet how rich is my condition—
  God and heaven are all my own—

Let the world despise and leave me—
  They have left my Saviour too;
Human hopes and looks deceive me,
  Thou art not like them, untrue;
And whilst thou shalt smile upon me,
  God of wisdom, love and might,
Friends may hate and foes may scorn me—
  Show thy face and all is right.

Go, then, earthly fame and treasure—
  Come disaster, scorn and pain;
In thy service, pain is pleasure,
  With thy favor, loss is gain:
I have called thee, Abba Father—
  I have set my heart on thee;
Storms may howl, and clouds may gather—
  All must work for good to me!

Soul! then know thy full salvation—
  Rise o'er sin, and fear and care:
Joy to find in every station,
  Something still to do or bear!
Think what spirit dwells within thee—
  Think what heavenly bliss is thine;
Think that Jesus died to save thee—
  Child of Heaven can'st thou repine.

Haste thee on; from grace to glory
  Armed by faith and winged by prayer—
Heaven's eternal day's before thee—
  God's own hand shall guide thee there;
Soon shall close thy earthly mission,
  Soon shall pass thy pilgrim days,
Hope shall change to glad fruition—
  Faith to sight, and prayer to praise!

"LET THERE BE LIGHT!"

God said, "Let there be light!"
Grim darkness felt his might,
  And fled away;
Then, startled seas, and mountains cold
Shone forth, all bright in blue and gold,
  And cried, "'Tis day! 'tis day!"
"Hail, holy Light!" exclaim'd
The thund'rous cloud that flamed
  O'er daisies white;
And lo, the rose, in crimson dress'd,
Lean'd sweetly on the lily's breast,
  And, blushing, murmur'd, "Light!"
  Then was the skylark born;
  Then rose the embattled corn;
    Then floods of praise
Flow'd o'er the sunny hills of noon;
And then, in stillest night, the moon
  Pour'd forth her pensive lays.
  Lo, heav'n's bright bow is glad!
  Lo, trees and flowers, are clad
    In glory, bloom!
And shall the mortal sons of God
Be senseless as the trodden clod,
  And darker than the tomb?
  No, by the *mind* of man!
  By the swart artisan,
    By God, our sire!
Our souls have holy light within,
And every form of grief and sin
  Shall see and feel its fire.
  By earth, and hell, and heav'n,
  The shroud of souls is riven!
    Mind, mind alone,
Is light, and hope, and life, and power!
Earth's deepest night, from this bless'd hour,
  The night of minds, is gone!

HYMN—THE CONTRAST.

"This world's" not "all a fleeting show,
  For man's illusion given;"
He that hath sooth'd a widow's woe,
Or wiped an orphan's tear doth know,
  There's something here of Heaven.

And he that walks life's thorny way,
  With feelings calm and even;
Whose path is lit, from day to day,
By virtue's bright and steady ray,
  Hath something felt of Heaven.

He that the Christian's course has run,
  And all his foes forgiven;
Who measure's out life's little span,
In love to God and love to man,
  On earth has tasted Heaven.

INTERNAL EVIDENCE.

A man of subtle reasoning asked
  A Peasant if he knew
Where was the *internal evidence*
  That proved his Bible true?
The terms of disputative art
  Had never reach'd his ear;
He laid his hand upon his heart
  And only answered—"*Here!*"

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THE PRIMITIVE BAPTIST.

EDITED BY MARK BENNETT.

Printed and Published by George Howard,

TARBOROUGH, NORTH CAROLINA.

"Come out of Her, my People."

VOL. I. SATURDAY, JANUARY 9, 1836. No. 1.

PROPOSALS,

For publishing in the town of Tarborough, N. C. a semi-monthly paper,

ENTITLED

The Primitive Baptist,

EDITED BY MARK BENNETT,

Printed and Published by George Howard.

THIS publication is principally intended to defend the old school United Baptists from the many aspersions cast upon them by deluded persons professing their own faith, because they cannot conscientiously engage in the various money-making schemes of the day, ostensibly intended to promote Christianity, but evidently tending to destroy the great and fundamental principles upon which it is based, by making a gain of godliness. We wish to have it distinctly understood, that we are not inimical to Masonry, Temperance, the distribution of the Bible, or the spread of the Gospel—but we do condemn the mingling of professors and non-professors of religion in societies, and the making a "craft" of religious matters by professors, in every shape and form whatsoever.

Believing that Theological Schools, Bible, Missionary, Tract, and Sunday School Union Societies, are the same in principle—unscriptural—savor more of "lucre" than of "good will towards men," we are opposed to them.

Some of the children of God, surrounded with, and interspersed amongst, the advocates of Missionary and other societies, are denied the happiness of conversing with those of the same judgment. Others, while grieved with beholding corruptions of the doctrine and practice of the Gospel, are not able to speak for themselves. This is designed, under God, for their relief. We shall aim not so much to please the fancy, as to inform the judgment—more to afford matter for solid and lasting comfort, than to give a momentary glow to the feelings. We consider that the cause of truth and of Christian solace, is our cause. Deeply impressed with the belief that the blessing even of truth itself is of the Head of the Church, we cast ourselves upon Him, and send our little paper abroad, praying the Lord to carry with it some joy to those who are in tribulation, and a little rest to those who are troubled.

TERMS.

The Primitive Baptist is published on the second and fourth Saturdays in each month, at *One Dollar* per year, payable on receipt of the first number. Six copies will be sent to one Post Office or neighborhood for Five Dollars.

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☞ *Persons holding Subscription papers will please forward them, or the names on them, immediately.*

FOR THE PRIMITIVE BAPTIST.

Brother Editor: By candle light, as is my common way of writing, I send you this for insertion into your paper; which paper, I hope, will in all its course be to the world a lamp of light to enable them to discover the intrigues, hypocrisy, deceit, covetousness and deformity of Missions, with all its attendant train of evils, and duping schemes of Baptist priests to make gain by godliness, and sell their Jesus Christ, in their preaching him to sinners, for bank notes. For as yet, in being a bit of a preacher for thirty-four years, I

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cannot see for my life, nor with all my study, what is the difference between a preacher's selling his preaching of Jesus Christ to sinners for bank notes, and Judas's selling him in person to the chief priest for thirty pieces of silver. If there is any difference, I hope some missionary will tell me, for as yet my head is not long enough to see the difference between those acts, equally base and contrary to the Christian spirit of love to Christ and our brethren, and mankind in general.

Brother Editor, having had opportunity to know, from the beginning of missions in North Carolina, or at least in the Kehukee Association, all its bad effects on the Baptist churches composing that body, and also of the Neuse, Raleigh, and Chowan Associations, I will detail in a short way some of the evils and pernicious effects of a mission spirit and moneyed schemes on these bodies of churches for public information, that they may make a judgment of a mission spirit as they severally may determine.

In June 1801, I became a Baptist, and straitway like Paul I preached Jesus Christ was the Son of God, and very God; and that there never was, is not now, nor never will be, any other God but him—and through grace given, I remain stedfast and immoveable to this day in the same opinion.

In 1803, the church of which I was a member, sent me as a delegate to the Association held at Log Chapel, Martin county. Here, at this Association, was the first time I ever smelt that Christian dividing, moneyed spirit of missions.

To the Association in 1804, held at Parker's meeting house, near Murfreesborough, I was again sent as a delegate. There, in this Association, that worthy old Elder Martin Ross introduced the following:—

Query. Is not the Kehukee Association, with her numerous and respectable friends, called on in Providence in some way to step forward in support of that Missionary spirit which the great God is so wonderfully reviving amongst different denominations of good men in various parts of the world?

Thus, brother Editor, you can see what I have lived to see, either the good or evil of missions and moneyed schemes for 31 years among the Baptists in this State; in which time I have mingled with the Baptist churches and Associations, &c. less or more, and have been an observer of the fruits of these new schemes among the Baptists to this day—the result of which you shall have in a short way, to lay before the public for their consideration and discussion, as their judgments may dictate.

As I profess to be a witness for Christ, I will speak the truth from observation and lie not, if I know it. And first, Elder Martin Ross had heard of Cary and his Indian mission; and second, of the Moravian mission to Greenland, &c. &c. which fired his zealous soul with a spirit to be like others. I presume to say this, because I was in the Association when he introduced the Query, and heard his remarks on its introduction; and so ought to know, since his remarks at that time on missions were like thorns in my bosom, for I had not so learned Christ, although I held my peace, being but a child in grace. And as thorns and a curse to my soul and to the churches in general, has missions remained to this day, as is but too well known to thousands of Baptists. And I do not believe that all the toils, labors and services of that great and good man, Elder Ross, rendered to the churches and Kehukee Association for their good, during a long, zealous and devoted life, bears in comparison the weight of a feather when contrasted with this one wrong step; so as by his influence seducing her to step out of the good old way in which the Association had walked for forty or fifty years in love, peace and harmony. This should be a caution to all other old and venerable ministers, how they act as stewards of God, and never go beyond nor fall short of coming up to, thus saith the Lord in his good book. For this one wrong step has produced in the Kehukee Association error, division, strife, contention, misery, discord, and a train of other evils that my own eyes have witnessed and my heart felt with pain and grief.

2d. In the Association, when it was introduced by Elder Ross, and he and others zealously went into an eloquent and pathetic description of the advantages of missions to spread the gospel, build up the churches, convert and save the world, Indians as well as others, with many other then hopeful anticipated advantages to the world and churches, all the time of the discussion of the Query, its odour was to me offensive—there was something in my heart saying, not so; and that not so, has remained in me to this day, although little

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did I think then that I ever should become a writer against missions. And it is that same not so, to this day, that induces me to write my observations on the cursed fruits of a mission spirit to this day. And I challenge the whole world, from north to south and from east to west, and all missionaries under the sun, to show me from the New Testament, which is the alone law for the gospel church without addition or subtraction, that ever John the Baptist, Jesus Christ or his apostles, sent out subscription runners, or formed begging or working societies, or hired men to go about to beg for money at $20 or $40 per month, or sell memberships into various societies from $2 to $50, or create offices in religious societies and then sell these offices to men, from membership to life-membership, from $2 to $50 a piece. Say, can such things be found in the New Testament? You know they cannot there be found in precept nor example, to support the preaching of the gospel. But some missionary may say, the New Testament don't say we shall not do those things to support the gospel. I say it is not so, sir; for the New Testament says, Matthew, x. 9 and 10: "Provide neither gold, nor silver, nor brass in your purses; nor scrip for your journey, neither two coats, neither shoes, nor yet staves: (for the workman is worthy of his meat.)" And at the most Jesus says, let him that hath a purse take it. But here you say in effect, let him that's got no purse beg one; let him that's got no purse hire beggars to get one and fill it; let him that's got no gold in his purse form societies and sell memberships, and create titles and sell them to mankind to fill his purse while preaching. In the name of God, are mankind so blind as not to see, after so many tricks played upon them by priests to get their money to fill their purses, that all this money scheming are the devices and inventions of the priests, the cunning of the devil, and contrary to express directions given by Jesus Christ to his ministers, in sending them out to preach? For he said, the laborer is worthy of his meat; but the missionary scheme says, a beggar is worthy of $20 per month, and an agent of $40 per month, and that the honorable title of director for life is worth $50, and membership $2. What a men and devilish piece of priestcraft is all this sale and trade and merchandising of the saints! one word of which is not to be found in the New Testament—if there can, come forth, harnessed with shield and sword. But a certain missionary said, our object in view is great and good, our design is to convert and save the world by the money we beg. Plausible, indeed. So said the priests of Rome—give us money, and we will pray your father out of purgatory; give us money, and we will say prayers or mass for the dead; give us money, and we will grant you indulgence in sin; give us money, and we will absolve you from the curse of your sins; give us money, and we will send missionaries to South America to amass gold, get their cows, sheep, and horses by thousands, and leave these poor creatures at last to die and be damned, so we get their cows, &c.—give the Pope money, and the Pope's power and pardon is sufficient to pardon any man, although he had deflowred the Virgin Mary. Say, sir, were not all these great and good objects in view, as well as yours, if they could be done? Yes, sir, plausible indeed in their day, as yours is now. But as theirs was never done but to get money, so with yours—yours will never be done but to get money. Theirs was the device of the priests, so is yours, I know. The priests promised to do things then to get money that only God could do, thus by lying get the people's money—so with mission priests, they say the conversion of sinners, which is a work of God, and thus by craft got the people's money. This I say is true, in my opinion, from my observation of facts and documents of their own. But I must not dwell longer in argument, but come to my object to point out the evils of a mission spirit, as manifested in the Kehukee Association with others, in a short way, for it would fill volumes to tell all the evils I have seen produced by this wicked, moneyed, Christian-dividing, and peace-destroying spirit of missions in the course of 31 years.

3d. The first evil produced in the Kehukee Association, by the introduction of this mission Query, was that of contention—this commenced immediately. Some was for, some against it; some hummed and hawed, some said nothing but thought for themselves, of which number I was one. But the Query was answered by appointing delegates to meet with the delegates from other Associations at Cashie meeting house in 1805, for the purpose of devising the first step how the Kehukee Association should come forward to sup-

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port missions; for the influence and eloquence of the old Elders, that were for this new scheme of the priests making money by missions, bore down all before them. So they met and consulted, and laid the foundation stone of missions, which was on money. Now if the churches and people of North Carolina would only remove this stone, or in other words, withhold their money from missionary preachers, I will warrant down tumbles the whole structure into a heap of ruins; for on this silver sandy foundation these wise Elders built the temple of missions. One question here—Did John the Baptist, Christ, or his apostles, build the temple of preaching the gospel, or the church. on silver? Say, you have read the New Testament. Say no, for you know they did not. Let us hear Peter—gold and silver have I none, but such as I have give I unto thee. Hear Paul—for whom I have suffered the loss of all things, and so count them as dung. Hear Christ—the foxes have holes and the birds of the air have nests, but the Son of Man has not where to lay his head. John the Baptist was clothed with camel's hair and a leathern girdle—coarse stuff. No, sirs, the spread of the gospel and the conversion of souls were never by them founded on silver, but on their love to God and the souls of men, and their sense of duty to Christ as being chosen and called of him to preach his gospel to dying men. Thus there was as much difference in the foundations laid by our wise Elders, and God's foundation, for the spread and preaching of the gospel, as there is between bank notes and love. He that hath eyes and can make the great estimate of difference let him do so, my short limits won't admit it. Here I wish you fairly to understand, that this Query on missions was the egg in the Kehukee Association, laid there by Elder Ross and set upon by the Convention at Cashie, that has hatched the viper of contention in the Kehukee, Neuse, Chowan, Raleigh, and many other Associations, to the dividing of brethren, churches and Associations. Proof enough is at hand, if needed. This was the original egg of all the missionary distress in the Baptist churches of North Carolina—that has torn Associations in two, torn up some churches by the roots, divided others, and produced ten thousand evils, of which I am a witness for 31 years of the contentious and discordant principles of the spirit of missions.

4th. Now had this Query, this missionary egg, been marked by Elder Ross when it came into the Kehukee Association, with the mark of the Beast, which is money—but this he left for the Convention at Cashie to do, for this egg neither he nor the Kehukee Association marked with the mark of the Beast—had the mark of money at that time been seen on this egg, I have no doubt the shell would have been broken and it been thrown out of the Kehukee Association; for the Baptists in general are a close fisted set to their own preachers; this I write to their shame, not caring what they may say of me, so I speak the truth—and if they deny it, I will prove it upon them, to their shame. This mark money, by religion, is the mark of the popish priests; it is the devil's mark on all his prophets, his ministers, and plans of religion, from Sechem to this day. Witness Balaam, Micah's priest, Judas, Simon Magus, Mahomet and his train of priests for money by the sword. For the devil has nothing to pay his priests with but money, or the good things of this world, and wanted to pay the preacher Christ with the glories of this world for one bend of the knee.

5th. Here again let it be fairly understood, that neither Elder Ross nor the Kehukee Association, founded missions on money. This was the work of the delegates sent from the Portsmouth, Neuse, and Kehukee Associations, four from each, if my memory serves me. These twelve men, less or more, met at Cashie meeting house in 1805, and there laid the foundation stone for missions in North Carolina—money. The proceedings of this Convention was never reported to the Kehukee Association, so as to have a place in her Minutes, if my memory serves me. Thus the churches, brethren, and the Kehukee Association have been groaning and suffering sorrows, miseries, and troubles, more than my pen can write, for thirty years, from the bad device and advice of these twelve delegates, in the step they devised for the Kehukee Association to step forward in the support of missions. And although these worthy old Elders are for the most part gone to eternity, whose names I revere and venerate, yet God has permitted me to live to see the evils, and feel the curse, and hear the sad effects of their mistaken counsel, in founding missions on money and thereby dividing the Baptist society in North Carolina. I

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speak truth, don't be mad—for the bad device and advice of this Convention at Cashie, have produced more trouble to the Baptist churches in North Carolina, than all the other things that have befel them since their foundation as United Baptists, history and my own observation being judges. Now do let me pry a little into the dark original of missions in this case--first, what right had the Association to listen to Elder Ross's Query—it did not respect the affairs of the churches? No. What right had the Association to appoint delegates to the Cashie meeting--it was not by the advice nor consent of the churches? No. What right had this Convention to found missions on money? Not by the word of God nor the authority of the churches, but only from the pattern of the Pope in his propaganda. What right had the churches to receive their advice on missions, or a preached gospel by money? No authority to do so from the scriptures, as I have ever read. What right had the Association, churches, or priests, to open subscriptions, form societies, sell memberships for money, and impose them on brethren and stigmatise them with the names of ignorant, want of information, cold hearted Christians, fools, &c. because they would not come into their measures, when not one sentence of authority in the scriptures could be found for such conduct? Thus Elder Ross was wrong in introducing the Query, for no man can show me in the scriptures where any set of churches are called upon to form begging societies to beg for money to support a preached gospel; and the Association was wrong to receive such a Query, as it was not a matter of difficulty appertaining to the churches; and the churches were wrong to hearken to such advice, seeing it was not founded in the scriptures, which was published for their guide into all truth. Thus this one wrong step has led to a thousand evils to the Baptist churches, of which I am a witness. Thus, as I said in my first piece against missions, one step off of gospel ground forces another on the churches, until down they go sprawling. So let all missionary churches step back, as the Kehukee Association has done, and these evils will cease among them. If they do not, they will fall into a whirlpool of destruction at last, if you will take my word for it; if not, pass on from one wrong step to another, until you feel when too late your inevitable fate.

6th. Thus from small beginnings, and this one wrong step of our wise Elders, the churches and Associations have got to what they are at—divided, distressed, torn asunder, backbiting and contending, and reproaching and envying each other, in parties and party spirit to the destruction of some churches and to the misery of all, on all sides that are Christians; while the determined perseverance of money making priests, by the craft of missions, has been and still continues to be, the cause and sole curse of all these evils, of contention, discord, division, distress, backbiting, reproaching, party spirit, whispering, evil surmising—and worse, evil speaking, hatred and shyness, and a keeper up of the strife among brethren, churches and Associations to this day. This I say as a witness of facts from 31 years observation. And the party spirit that missions has produced, has entered not only into churches, but descended into civil society, in politics, and even to families and neighbors children; strife, prejudice and shyness has been the fatal effect. And well it may, for the love of money is an evil root, and when the priests take plans to get it that a Christian should blush at, surely their love of it is manifest. Then no wonder so many evils are the result of this moneyed scheme of beggars and sale traders of memberships, who as Peter said, should make merchandize of the saints.

7th. Now let it be remembered, that the Association appointed me to sit in these missionary boards, which I did at first when a child, in obedience to my aged fathers. And in the board held at the Falls of Tar River I sat, and the list to pay up $2 for membership was called; a thing I had never read of, nor heard of, among the Baptists before. Well, said I to two brothers sitting by me, pay up or they will turn you out of the mission society, because you don't give them money. My mind fell into a short train of reflections—what is this society selling? not goods nor chattles, wares nor merchandize, but titles of honor from which the poor are excluded among God's people. This, said I, is a devilish scheme, for Christ said the poor had the gospel preached to them, the widow's mite was accepted, and the poor are entitled to all the privileges of God's house; and the gospel humbles the proud and rich, and exalts the poor. So, said I, the gospel is

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a levelling principle, and a one-making principle in Christ Jesus, whether Jew or Gentile, bond or free, male or female. But this principle of missions is for the rich, is for their money, is for society-honor from which the poor are excluded, for want of $2 to spare of their necessity and wants; and because they can't spare $2, they can't sit in these chief seats of this honorable society. Then, said I, this is the invention of the priests and devil, and I will have no more to do with it. And further, said I, what are they selling at $2? I see nothing. What are these men buying? they before had all the privileges of Baptists, and as members of a Baptist church; but now, I suppose, they are buying a seat in the mission board for $2. Good heaven, said I, what a cunning and intriguing scheme to make money for priests! The New Testament speaks not one word of all this, in the councils of the first Christians. And so I went out, and have remained to this day an opposer of missions; for it is unscripturelly founded on many a curse to the churches, a trampler on the poor, an exalter of the rich—founded in the guile of priests, and kept up by money loving priests, lest they lose their loaves and fishes. For in all the schemes of the day, money blows the horn and bestows the palm of honor, and fixes the seat of pre-eminence, crowns the object with laurels of fame, and cries, great is Diana of Ephesus, missions came down from God as she did from Jupiter—when the Pope and Church of Rome were the great grandfather and mother and maker of this mission goddess, for the Baptist churches and all the world to worship.

8th. Brother Editor, knowing you wish every piece inserted in your paper to be as short as possible, so as to comprehend the subject written upon, I tell you my mind is so crowded with the many hundred evils of missions, that it would fill a volume; I, therefore, must submit them in miniature.

9th. The first evil was a spirit of contention. This has raged in the Kehukee, Neuse, Chowan and Raleigh Associations, and many others, to the destruction of the peace, love, fellowship, and harmony of the churches; and made destructive work by dividing churches, Associations, and brethren.

10th. Missions has corrupted the pulpit, from pure gospel to—go ye into all the world and preach money to every creature; he that giveth shall help save the world, and he that giveth not, in effect, helps to damn the world—and has corrupted the old Baptist doctrine, and set the pulpit as a desk of controversy, declamation and Arminianism.

11th. Missions has divided the Baptist society, and this has produced weakness to their cause; for union is strength, division weakness.

12th. I will particularize, as having transpired under my own eyes for 31 years, that the spirit of missions in its fruits has been and produced contention, division and strife; it has been over bearing, dogmatising, proud, high minded, and self willed—discordant, backbiting, and whispering—prejudicial and destructive to the union, peace, fellowship, love and harmony of brethren; produced envy, shyness and hatred; error in doctrine and coldness in churches; a curse in religion, in politics, and families. To these baneful effects I set my seal, as true from facts; yea, many facts to my grief have proved this to me.

Now things did not of old time use to be so among the Baptists, after being called the United Baptists; no, all was peace, union, love and harmony, and oneness of doctrine, ordinance and discipline, from New Hampshire to Georgia, no matter in what State or Association they met. I remember when I was a boy, to have seen those old gray headed Elders give each other the hand of love and the kiss of charity over each other's shoulders; and tho' a boy, I could see how these old Christians loved each other. Ask old father Leland, who is perhaps the oldest Baptist preacher in the United States, if I don't speak truth—and if this should meet his eye I hope he will give you an answer. And if there was nothing else to prove to me, that missions and the moneyed schemes of the day were of men and the devil, and an offensive bundle of priestcraft, the baneful effects of a mission spirit is enough for me; for I know the priests invented the scheme, and not Jesus nor his apostles. And I know that it is thro' the influence of the priests the base moneyed schemes are kept going; and I know that the priests get the money, and therefore they cry, great are the moneyed schemes of the day—that their boots, broadcloth, and rich wives and idleness may be coming. For I know that the priests laid the egg of missions in North

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Carolina, and I know that the priests warmed and hatched it, and I know that the priests fed the chicken, and I know that then the priests eat the chicken and barely left the gizzard and bones for other priests to pick at. Don't be mad--for I speak the truth, and truth hypocrites, deceivers, and liars never loved.

God's people by their new nature are like a flock of sheep, naturally desire to keep together and congregate, and feed and lie down in the same pasture, and at all times and in all places be in union and peace. and if one gets strayed off, he is never contented until he finds the fold. How then is this that the Baptist society is so divided, and become more like a fold of wolves than sheep, in biting and devouring one another, until many hundred churches are divided, and the visibility of some destroyed, and Associations torn asunder in several parts, one for Paul, another for Christ, &c. and no bleating, no overtures made on either side for peace and union again? This augurs badly, as if wolves were the cause and were still about, to keep the sheep in a fright and scattered, that they might prey the more easily on them. The reason is, by this one wrong step of our worthy fathers the wolves have entered the fold and thus scattered the sheep; and it is their desire to keep them scattered and from old Baptist ground; for then they see their loaves and fishes would be lost, if the churches were to get back to old Baptist ground. And I assure all the churches that are now called missionary churches, although they may now be in peace, that it is and has long been my opinion, that a fermentation will sooner or later take place in them all; for there is so much filth and rotten particles in the scheme of missions, that those churches must spew forth the filth. As proof of which, missions has divided the churches of the Raleigh Association, the Chowan Association, and the Neuse Association in three parts; and the Kehukee churches have it is hoped, spewed out most of the filth of missions, for our last was held with more love, peace, and harmony, than any since missions began to trouble and break her peace and union—besides mentioning as proofs the division of a great number of other churches and Associations throughout the United States. And as proof, that many churches which were once in peace on the subject of missions are now in ferment, and many shifted on Kehukee ground, although the Kehukee Association has been a target for the shot of money-begging priests for a long time, yet as a mother in North Carolina she will not, it is to be hoped, but chide her wandering daughters hereafter, and set before them good example as well as precepts.

Brother Editor, my fourth candle is now nearly out, and I must close. There is in my opinion a kind of affinity, or half-brothership between missions and abolitionism. It is for this, I suppose, that abolitionists think to find friends in missionaries to circulate their incendiary pieces in the Southern States. But I do fondly hope, southern missionaries have not yet so far forgot their duty of man to man as that; however, it is clear, in my opinion, that missionaries are for freeing the souls of men by money, tracts, and human exertion—and that abolitionists are for freeing their bodies by human agency and incendiary publications. And I hardly know which of the two is worst, in my esteem; for the missionaries have broken the fellowship, peace, union, and love of the Baptist society—and that the abolitionists are trying to endanger the lives and break the peace of civil society, no man can doubt that has read their incendiary publications. And I think it is dog eat dog, about tit for tat—for I have a mean opinion of both, and both in my esteem are busy bodies in other men's matters. Let abolition fanatics keep their own consciences clean from slavery, and leave it to others to do the same; and then they would act as they should do, since another man's sin will not lie at their door, if they don't meddle with it and carry it there by their own foolish meddling conceit—then I fear it will be blood for blood.

I will now, brother Editor, conclude this piece by saying, that I have not pointed out to you one half, nay not one tenth, of the evils that I have seen missions produce in 31 years. And as I have here pointed out some of the evils of missions, my next shall be, when the spirit of writing comes on me, to show the churches the remedies, and how to get rid of these evils.

JOSHUA LAWRENCE.

☞Who has not a good tongue, ought to have good hands.

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PRIMITIVE BAPTIST.

TARBORO', JANUARY 9, 1836.

☞ The Editor takes this early opportunity to request of those who may favor him with their correspondence, to abstain from abuse and ridicule of every kind; as ill comporting with the design of this paper, and altogether unbecoming the Christian character. He hopes this request will not be construed into a propensity on his part to conceal truth or wink at error. He trusts that no friend of truth and of correct principles will be ashamed to express them, for want of universally approved terms to represent them by; and that no favorer of this humble organ will suffer himself to fall in with the almost general practice of sacrificing principles for persons. Remember St. Jude's warning sign: "having men's persons in admiration." We should be mindful at the same time, not to have men's persons in derision. Every religious subject that is worthy of remark, merits a grave discussion. Error can be exposed, and all the truth told, in a sober manner.

☞ We received a few days ago a communication from Elder J. Culpepper, of Oxford, N. C. the design of which, probably is, to deter us from our duty, or to flatter us into suppression or concealment. He "desires" that "we may publish all that may be useful to our friends." This we will do to the utmost of our ability. He informs us that there are, in North Carolina, 25 Baptist Associations, 20 of which he says, are missionary Baptists. This would leave but 5 anti-missionary. According to information worthy of credit, together with our own knowledge, there are 8 Baptist Associations in the State opposed to the spurious institutions of the day.

He expresses "no doubt" but that we shall "pursue a course different from what he approves;" and if we "act conscientiously he has no objection." We are not accustomed to shrink from the frowns of men, nor to deviate to either hand for their applause; consequently, Elder Culpepper's disapprobation to our course weighs in our scale, not a grain. As it regards our conscience, it stands well approved and clear; yet we have a safer monitor than this to direct our course,—"a more sure word of prophecy," whereunto we take heed, and hope that our conscience is regulated by that. He who departs from it, (i. e. the scripture,) though he act conscientiously, yet he needs a friend in all haste. For this is the religion of Saul before his conversion. Mark it: "I verily thought with myself that I ought to do many things contrary to the name of Jesus of Nazareth, which things I did." As he declares he found the way he was then pursuing, to be unto death, all who are governed by conscience alone in religion, must equally be in the way to death.

Elder Culpepper states, that in their missionary churches, they have for a few years past, baptized from 3000 to 4500 persons, while the anti-missionary brethren have baptized from 180 to 200:—that these results afford ground to hope God is with them. This reminds us of a certain passage of prophecy: "The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money: yet will they lean upon the Lord, and say, Is not the Lord among us? none evil can come upon us." Mic. iii. 11. It is one characteristic of false religion, to boast of its correctness from numbers, and taunt others for their paucity. Elder Culpepper bids us, if we are certain we are on the Lord's side, to "go ahead;" [This is from another language.] that they "shall press forward." We have every reason to expect perseverance, where money is the constant supporter and incentive. He concludes with what we cannot but consider a religious threat: "And although you may consider us heretics, and our institutions a curse; yet if when we all meet at the bar of God, he should pronounce us good and faithful servants, and our numerous followers should be permitted to sit down with Abraham, Isaac and Jacob in the kingdom of God, you may then feel very different emotions from what you now feel." It is very true that none of us know beyond all contradiction, that we are the saints of God. For faith, which is the substance of things only yet hoped for, and the evidence of things out of sight, is the highest knowledge of our gracious state. As for our poor self, we never could claim this great honor, "well done thou good and faithful servant." We hope we shall enter into rest, but not as a reward of our own goodness and faithfulness—if we ever shall, it will show what great things grace can do,—it will be upon the same principle the malefactor from the cross got there; and we feel that we could willingly give him our hand.

Wake Forest Institute.—By a communication from the Institute to the Editor of the Biblical Recorder, dated Sep. 10,

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1835, we perceive that a church is constituted at the Forest, which has called to the pastoral care "President Wait, associated with Professor Armstrong." The writer of said communication uses the following: "while beholding seventy young men from different parts of the State, young men of mind and intelligence, young men who perhaps in a few years will hold the reins of government, raising a united shout to God." It appears to us, (to treat the subject gravely,) to have been a singular, if not an extraordinary religious exercise, to associate the thought of the reins of government at the same moment, with the transport of a united shout of seventy souls to God. We confess, however, that the thought is not very unnatural, when we reflect, that legislative patronage has been sought and obtained for the Institute. Nor is the constitution of a church at that place, very contrary to what might reasonably have been expected. We have no objection to any officers, from constable up to President, on account of their Christianity. Would to God they were all Christians indeed. But no individual, body, or community of religious people, has ever, when influenced by a truly Christian spirit, sought legislative patronage in our country, beyond what the Constitution guarantees to every denomination. The spirit which seeks it under the cloak of piety or benevolence, when revealed, will show itself, stern, rugged, and ghastly—cruel, unfeeling, and oppressive. We desire, (and we imagine all Christians do the same,) that ourselves and all the followers of Christ be strictly obedient to the laws of our country. We as a Christian are a royalist, as we hope, under the King of Kings; discarding all gentile dominion, pharisaic anarchy, and legislative patronage. We frankly own that President and Professor, attached to the pastoral care of the church of Christ, to us, sound odd enough. What will be the end of these titles?—*Ed.*

FOR THE PRIMITIVE BAPTIST.

Brother Editor:—Lately there fell into my hands the specimen of a periodical, under the above title, which I was highly pleased with, as it purposed to support and vindicate the ancient doctrine and practice of the old Baptists of the New Testament days, and our Baptist fathers of these United States, and elsewhere. The reason why (in part) it was pleasing to me was, because so many upstarts latterly have arisen, many of them calling themselves Baptists, whose principles and practice are derogatory to the ancient Baptists, some of them in one point, and some in another. And I being now in the seventieth year of my age, and having been about forty years a member of the Kehukee Baptist Association, and about thirty her clerk; which Association has been for some years past a target for vain puffers to shoot at, and no paper established for her to vindicate herself through; and as now a prospect is offering, for her to vindicate her doctrine and practice through, it gave me much joy in my old age, to find there would be a stand taken from the press as well as the pulpit against the prevailing errors of the day. For surely there never were more errors spreading abroad than in these last years; some from persons calling themselves Baptists, from some authors among them, and some they have borrowed from other societies or sects; some as to doctrine, and some as to practice, which are derogatory to the scriptures of truth, and the experience and faith of our predecessors. In doctrine, from Dr. Fuller, over the water; and Mr. Campbell, in the western States; and Mr. Clark, in the eastern counties of North Carolina—and many other upstart ministers, of the Arminian brood. In practice, they have done the same, in borrowing from other sects of religionists, when they could not hatch them fast enough themselves; and did not look into the scriptures for them, or desire to take them from the scriptures. No, for the scriptures are all fair and of a piece, and therefore will not admit of an amalgamation of law and grace; and is opposed to the schemes of man, and checks human pride; therefore, men in nature hate the plan that is calculated to lay low their pride and self importance. They have borrowed the practice of camp meetings, (this is why we hear of Baptist camp meetings,) and also marking some of their benches or seats, even in the meeting houses, with a large M, and calling them the mourner's seats; and others, a large A, and calling them the anxious seats or benches; and also set up something which they call

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altars. These they have taken from the Columbian Presbyterians and the Methodists; to those they are beholden, and not to Christ nor his apostles, nor any of the ancient saints. And by these machineries they pretend they can help God to convert the sinners; hence when their main spring (money) has in their estimation prepared a young man to work the machine, you may hear the cry, if you want to get religion come to the mourner's seat, and you will find Christ there; while another is crying, lo, he is at the anxious seat, come and get converted; but a third is saying, he is in the altar, come into it, and we will give Jesus information thereof, and you will get religion. This I do not dispute, but it will not be genuine religion, but only the religion of the world, and not Christianity. These are the steps that men take to make Christians, differing from God's way, which is by his spirit's working on the immortal soul to inform the judgment, and not the firing of the natural passions. This is why we see so vast a difference in after life; some holding on their way, and some turning back to the weak and beggarly elements of this world. The one sort of professors constitute the Zion of God, and the others are barely nominal professors; the one established on the doctrine of the apostles and prophets, and Christ the chief corner store; the others on a sandy foundation, hence why the gates of hell prevail. Many of these men made ministers would better suit the ball room than the pulpit; and while they are crying, lo, here is Christ, and lo, there—we remember what Christ told us about it, eighteen hundred years ago, and advised us not to follow them.

Now, brother Editor, if your little (despised piece, as I expect it will be to the pride of vain man,) can, and will be able to bring to fair view the difference between Christianity and the religion of the world, (with the aid of your correspondents,) I bid you God speed in that good cause; and may some of you be enabled to speak a word in due season to the poor saints of Christ, which are the butt of satan's envy, and his emissaries, in the bounds of the old Kehukee Association, (which was the third one established in these United States,) and to all saints, or children of God by grace. For many of them are weak, and faint, and well they may, for the arrows of sarcasm and error, are levelled at them continually; and they will be pushed, shoved, hooked and horned by these wild beasts of the forest, until they come forward and defend themselves, by supporting truth and detecting error and exposing it. You may expect by so doing they will call you every thing but a clever fellow, or Christian, because you have taken a stand againt the errors of the day; but I would wish you to remember what Christ for your encouragement said: greater is he that is with you, than he that is with the world. I suppose they will wish you were out of their way, (and perhaps out of the world,) rather than to be exposed by you, and the shame of their nakedness openly appear.

In my youthful days of Christianity God's ministers preached and prayed, and left the event with God. But of late years, (with many,) God is not to be trusted, without their having a finger in the pie, in converting sinners to God. Well may we say, as Paul said to the Gallatians in his day: O, foolish Gallatians, who hath bewitched you, that you should not obey the truth? The truth is what they hate and despise, and error that which they love. I long in my aged days to see the mouth of gainsayers stopped. It is the ardent wish of your unworthy brother in the bonds of the gospel.

JOS. BIGGS, Sen'r.

Williamston, N. C. 1836.

FOR THE PRIMITIVE BAPTIST.

THE TWO COVENANTS.

(*continued.*)

Additional remarks on the nature of the New Covenant.—We have remarked that the new or second covenant was concluded between the sacred trinity. This covenant, upon which the promise to Abraham rested, was confirmed before of God in Christ. Gal. iii. 17. The promise of inheritance made to him was by faith and not by the law, and consequently was a confirmation of the covenant which was made before of God in Christ. The gifts for the profit of church and ministry are according to the will of the Holy Spirit. But all these worketh that one and the self same spirit, dividing to every man severally as he will. 1 Cor. xii. 11. The will of the spirit is but the will of God; and the dispensation of his gifts is only a

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regular course of fulfilment according to eternal arrangement. If the sovereign disposal of gifts be denied to the Holy Ghost, so that he must wait to receive instructions, this at once destroys the divine trinity; it leaves the Holy Ghost a mere subordinate—an under agent, strictly speaking, without any will of his own. He is called that Holy Spirit of promise, Eph. i. 13, which he could be without a covenant-understanding between the trinity, upon which he was promised. The angel announced to the shepherds, (concerning Jesus,) He shall save his people from their sins. As this could not have been proclaimed without a covenant between the Father and the Son; neither could our Lord have declared before his departure, concerning the Holy Ghost, he shall take of mine and shall shew it unto you, unless he had authority founded in the same covenant to say, "he shall."

We remarked also in our specimen copy, that the old covenant had human righteousness as a condition of living and of happiness: the new has the righteousness of Jesus Christ by faith for life and salvation. Respecting the old it is written, For Moses describeth the righteousness which is of the law, that the man that doeth these things shall live by them. Rom. x. 5. As it respects the new, the imputed righteousness of Christ is that, and that above which ever has, in every age and country, justified any sinner before God. The sum of our creed is this: *Our salvation is wholly of God.* The pride of the human heart is not fond to acknowledge this; it will not own that we are absolutely dependent on God for salvation. Hence it has been assiduously employed to form a system of doctrine which will admit merit in human righteousness. This gave rise to the doctrine of the Pharisees, of the Ebionites, the Arians, Socinians, Arminians, Presbyterians, Quakers, Wesleyan Methodists, Free willers, and others, who insist upon the merit of works of our own; maintaining that unregenerate men are able of themselves, by the proper exercise of their own free will, to render themselves fit objects of divine favor. Christ's own obedience to the law of God constituted that righteousness which is imputed to men by faith, or through faith. As it is written, By the obedience of one many shall be made righteous. Rom. v. 19. By the obedience of *one*, not by the obedience of many;—shall *be made* righteous; not make themselves righteous. Again: That I may be found in him, not having my own righteousness which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith. Eph. iii. 9. Again: This is the name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS. Jer. xxiii. 6. From the above passages and many others of like import, it is evident that all human righteousness, as accounted either preparatory to a gracious state, or meritorious of divine favor, is abomination in the sight of God.

We also declared the new covenant is written on the heart. For it is written, I will put my laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a people:—For I will be merciful to their unrighteousness, and their sins and their inquities, will I remember no more. Heb. v. 10, 12. This is the very thing all the saints of God need,—that he should be merciful to their unrightousness: for poor things, they feel they have no rightousness of their own. Instead of asking God to remember their holy principles and good conduct, they would rather pray God to forget it all,—to forgive it all. Upon no other principle than that of the covenant of grace could God be, or promise to be, merciful to their unrighteousness. His laws written in their hearts, with faith and joy and love is what, amidst frailty and tremblings, gives them good hope through grace. Inclosed in this glorious covenant shall the saints of God on earth in hope lean heavenward, taste sweetness in their tribulations, feel their feeble hands gain strength as they cast themselves humbly in trust upon the righteousness of the Lord Jesus; and in this dress quit earth arrayed for heaven, to be forever with their Lord at home.

(*to be continued.*)

[Circular Letter from the Little River Association of 1834, addressed to the churches composing that body.]

CLOSE COMMUNION.

"*Ought we not, in the present age, to be acquainted with Church history?*"

"*That which has been may be again.*"

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When Christ Jesus was on the earth actually engaged in accomplishing the never-failing scheme of redemption for his people, and to unite them together in a band of vital union, by revealing himself to them, he first called a little band which he styled Apostles. To these twelve, he added seventy others. These eighty-two he called disciples, whom he sent out to bear the tidings of God's method of salvation abroad to the world. The form of church government, principles of faith, and the ordinances of the Gospel, were settled and established by Christ while on the earth, and was left to none other (however high their station,) to change at pleasure to suit the times. But the whole power was invested in Christ as an infallible head; for thus saith the prophet, "Unto us a child is born;" "the government shall be upon his shoulder;" "and his name shall be called Wonderful Counsellor;" and this same Jesus says, "All power in heaven and on earth is given into my hand:" And knowing that he was not to stay long on the earth with his little band, but must leave them and return to the Father from whom he proceeded, he taught them all things necessary for them to know; both as regards the principles of faith, and the rules by which his church was to be governed to the end of the world. And with a view to establish and perpetuate harmony in the church, he gave them a rule which placed them on a level as brethren and sisters, without any offices of distinction, as may be seen by the following: "Ye know that the princes of the Gentiles exercise authority upon them; but it shall not be so with you." "Be not ye of men called Rabbi; for one is your Master, even Christ:" and thus takes his leave of them with these heavenly injunctions, "teaching them to observe all things whatsoever I have commanded you."

After the resurrection of the Saviour, it seems the Apostles understood the instructions of their Master far better than those who, in after times, tell us, that neither Christ, nor his Apostles, gave a definite rule of church government, principles of faith, or mode of administering his ordinances; and for this reason they smoothly tell us, it makes no difference which way—let us all commune together. If it be admitted that the Apostles acted by Divine inspiration, (and this, it would seem, no christian man would deny,) it then follows, that the faith and practice of the primitive churches, which were established by the Apostles, was also of Divine origin.

In those early times, the church consisted first of members (for without which there could be no church;) secondly, of deacons and elders: The members were first in authority; and this the Apostles shewed by their examples, that nothing of importance was to be transacted but by their unanimous consent. Acts i. 15, vi. 3, &c. And such proceedings were both scriptural and necessary, in order to preserve a union among themselves. It therefore was the church which chose her own teachers; received in their fellowship those, though weak in the faith, who were able to give a reason of their hope: And this they had a right to demand of all those who asked communion with them. It was the church who excluded unworthy members; restored the penitent to their forfeited privileges; passed judgment on all subjects of controversy; no titles of distinction; no uppermost seats; a perfect equality. And this produced an amiable harmony: The elders were servants of the church—both

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church and elders servants of Christ as their head. All were brethren —all were sisters, and all unite with the Apostle in this soul-cheering truth, that Christ "is the head of the body, (the church,) who is the beginning, the first born from the dead, that in all things he might have the pre-eminence. Behold how good and how pleasant it is for brethren to dwell together in unity."

But the Apostles were scarcely cold in their graves, before the Spirit that began to work in the days of St. John, shewed itself openly in the changes that were made. The elders who had formerly labored in the church stood in no need of superior or President to maintain union and order. But now the number of the elders increasing with that of the church, one of those elders or prebyters was appointed to preside over the rest, whose business it was to distribute among his brethren their several tasks, and be (as they supposed) a centre of union to the whole society. This was the first departure from the Apostolic rule: But, said they, don't be hurt with us; we have the good of the whole society at heart; let us all peaceably commune together. This President continued, in the second century, to have the care of our Christian Assembly, possessing quite limited powers. But the power and jurisdiction of these Presidents were not long confined to these narrow bounds, but soon extended themselves, as may be seen by the following events: For by the united labours of the elders and presidents, new churches were collected in the neighboring towns and villages, which grew into a kind of circuits, or ecclesiastical provinces, which the Greeks in those days called diocess; so that the presidents of the cities could not extend their inspection to all the churches, scattered abroad as they were. Assistants or deputies were appointed, who were distinguished by the titles of county bishops, who held the middle rank between the presidents and elders, being above the one, and below the other. This was the second departure from the Apostolic rule. But, say they, be in peace; we have done it for the spread of the Gospel; don't you see how the church flourishes? Let us all commune together. In primitive times the churches were independent; no assembling of councils by which to enact laws or canons for their government; neither has such proceedings the least shadow of proof in the New Testament; nor was such a thing in the church during the first century. It was in the second century, that the custom of holding councils began: First, in Greece; and then spread through other parts of the world. These councils, which took their rise about the middle of the second century, soon changed the whole face of church government; which did much injury to the feelings, and diminished the privileges of the church, yet vastly increased the power of the presidents. This was the third departure from the primitive rule. Yet, said they, don't you see us busily engaged in making regulations for the church, and to advance the cause? Let there be no strife; let us all commune together. One effect of these councils was, the unscriptural promotion of one minister over another; for, under the pretence of keeping order in these Assemblies, some one must preside; and this appointment generally fell on one of the former presidents, who was conducted to the chair under the title of Bishop. And here we may date the rise of bishops, in the manner in

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which the Papal Church now understand it. This was the fourth departure from the primitive rule. For these bishops soon forgot their once humble tone, and began to assert their authority, turn their influence into dominion, and their councils into laws, and prescribed rules of faith and modes of government. But, said they, let us all commune together. The church now began to assume the form of a creature of the state; and as such, had a very great increase spreading through different provinces of the earth, which gave rise to an additional set of officers, styled Patriarchs. These were to take something like a general oversight, and see that the movement of the machinery went well on; for error had not yet arrived to its highest period—this being the fifth departure from the Apostolic rule. But, say they, let us all commune together.

These patriachs, having no superior among them, the Bishop of Rome was therefore invested with the title of Prince of the Patriarchs, which was the sixth departure from the Apostolic rule. But, say they we are gaining ground, let us all commune together. This opened a new field of honors and profits. The Bishop of Rome, (now Prince of the Patriarchs,) became proud of his station, and cast an underserved reproach on the holy religion. But by the church imitating the world, in conferring these high sounding titles, their numbers increased, but not their joy. Error, however, not having yet arrived at its most insolent height, as will be seen by noticing the events which took place under the reign of Constantine, the Christian Emperor, so called. he pursued the same policy that the Popes and Kings of England had long since exercised. By establishing his religion, he made it as part of the state; and to make it respectable in the eyes of man, he provided sumptuously for those who should work the machine; and from thence religion became a trade: And he was probably the first who made religion a state engine, and hired men (said to be ministers of Christ) to be his workmen. The splendid churches and princely livings of the clergy, induced them to maintain such a religion as this, at all hazards. This opened a door for a flood of errors, (like swarms of Egyptian locusts in the days of Pharoah.) But, say they, wonderful change which has converted Rome from Pagan to Christian: so let us all commune together. We find religion now advanced to a station where it received the hot-bed protection of civil power, while the primitive authority of both church and elders, was withdrawn from them, and placed in the hands of the bishops, with a view to rid themselves of all opposition or influence from the church or inferior clergy, that they might peaceably divide or dispose of the revenues of the church without any to control them. Strange revolution! A few years ago the minister of the church of Rome was a poor, humble, despised and persecuted man; but by this new change, he is elevated to the Jewish title of Patriarch. From this lofty eminence he looks down and beholds Arch-bishops, Bishops, Elders, Deacons, Sub-deacons, Readers, Exorcists, and people moving under him, yet called himself a servant of Him who said "Be not many masters;" "it shall not be so with you." The patriarch of Rome exceeded all his brethren in the splendor of his church and the riches of his revenues. Many were the deep groans that escaped the bosoms of humble christians. But the tone was now about to change:

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It was now, submit and commune with us, or seek your protection in some distant mountains, dens or caves of the earth. I have no doubt but that God was preparing the distant valleys of Piedmont to receive those sufferers, where they might enjoy communion together. This wide departure caused Priceo, an elder, in the fifth century, to excite divisions in Armenia, Pantico, and Capadocia, who boldy asserted that there was no distinction among ministers in primitive times. But what could valor do against such fearful odds, having to contend against the arm of civil power, and priestly despotism? But the mystery of iniquity had not yet shown his entire deformity; for by the division of the Greek and Roman church, which event was the result of a strife between the patriarchs which should be the greatest, the patriarch of some was raised to the title of Universal Bishop; so that by the beginning of the sixth century, scarcely a vestige of the ancient rights remained. Now what say you? Are you prepared to commune with such a ghastly monster as this? No, said the Waldenses; for after these strange acts, probably in the seventh century, they resolved to take a long farewell of their homes, country and kindred, and made their graves in some distant forest. See them exposed to chilling damps on bare freezing ground—dropping many a tear by the way of their lonesome march to the distant valleys of Piedmont, that they might hold communion with the Father and with his son Jesus Christ, and also with one another. See what a christian man will do for conscience sake! Not long after these events, in consequence of the most part of the humble followers of Christ withdrawing to distant quarters of the earth, it gave the bishops a more unbounded sway, as they had less resistance. The Universal Bishop was soon made a Temporal Prince, and from thence a Pope. After which, the world was welcomed in the church to the exclusion of the humble christian. The reading of the Scriptures was forbidden by the Pope; which left all the world to wonder after the Beast, whose names were not written in the Lamb's Book of Life from the foundation of the world.

And now what say you? Is there any christian, with all these facts before his eyes, who is ready to throw open the doors of communion of sufficient width to admit in this scarlet-coloured Beast, with a host of Popes and Priests sitting thereon, as one who is drunken with the blood of the martyrs of Jesus? Yet you see this is a fair conclusion on the principles of a general communion. Some, however, may say, that the errors of this enlightened day, are very small; and as such, should be no bar. But have we not seen, in ages past departures from the faith were small at first, yet tamely submitted to by some, and not resisted by others, (lest it should be known on which side they were,) until at last they made a Pope? And what has been, may be again. Since the days of Luther and Calvin, (which was in the fifteenth century,) the church has been wading out by divisions and sub-divisions, agreeably to the admonition: "Come out of her, my people." And when God's servants come out, they leave the greater number behind. Therefore, brethren, be not dejected. Although you are a feeble band, travel on towards the Philadelphian Church State, whom God declared to be without blame. And if any should ask, saying, Are there no christians except among you? An-

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swer' Yes—probably thousands; whose Pastors have caused them to err, by instilling into their minds the doctrines of men: such as the doctrine, that all are born in a state of justification, universal atonement, works to merit grace, falling from grace, with many others of the like kind—while those who preach them, say, free grace—free grace. Strange inconsistency! From such iron & clay, may the Lord deliver us.

POETRY.

FOR THE PRIMITIVE BAPTIST.

THE JOURNEY OF LIFE.

Through earth, a maze, enwrap'd in mists and shade,
Pass countless throngs, in haste to reach their bourn;
Nor, still or on, the tide of time is staid,
Till moor'd beyond whence passengers return.

Some, lost in dreaming, reckless, urge their way;
Some catch a glimmering taper's twilight dim;
To some but nature's light's delusive way;
A few advance by sacred light sublime.

From the dark lonely waste is sometimes heard
Reflection's whisper, "'s'this the road to rest?"
Response falls back, "the way is broad and clear'd,
"So many vow 'tis right, I'll sure be bless'd."

"With nature's lore, in reason's path I'll run;
"These tell me doing well will merit heav'n,
"Will cancel past offences,—will atone,—
"Will purchase rest, when I with God am ev'n."

With this false hope one moves along at ease,
Till earth recedes and judgment is descried,
The Lamb in wrath:—dire horrors on him seize;
When rocks refuse to crush, or mountains hide.

A chosen few with eyes before, behind,
Keen piercing deep beyond inceptive time;
Explore God's love, his purpose, ever kind,
Predestin'd, bought, and born of God sublime.

Wash'd by the spirit, freed from sin and seal'd,
They seal with grateful heart, God's word as true,
Believe, adore, and love it, as reveal'd,
In frailty live on earth, above it too.

Their mind, attun'd, conforms to God's blest law,
Their flesh, unchang'd, pursues the law of sin;
I would do only good, say they, but ah!
Evil is present as if sworn to reign.

From tears to sin, from sin to tears again,
Lame, limping slowly on in sorrow's road
With bleeding feet; and hearts oft pierc'd with pain,
They groan in earthly tents, but lean to God.

Death comes to their relief; their tears are dried,
Their feet are heal'd, their hearts are eas'd, their groans
Are hush'd: (beyond the grave sin makes no stride;)
Nay more they fall and rise with broken bones.

Some but now setting out, some midway on,
And some are breathing now the last weak sigh,
While some are gather'd round the glorious throne,
Their journey's ended, their distress laid by.

Grace sav'd the part that now in glory rest,
Grace sav'd the part that suffer now below;
And through eternity which cannot waste,
The saints in heav'n will sing what grace can do.

Ed.

AGENTS,

For the Primitive Baptist.

NORTH CAROLINA.

Joseph Biggs, Sen. *Williamston.*
Joshua Robertson, *Gardner's Bridge.*
George H. Alexander, *Columbia.*
R. M. G. Moore. *Germanton.*
Benjamin Briley, Jun. *Greenville.*
James Southerland, *Warrenton.*
Stephen J. Chandler, *McMurray's Store.*
John A. Atkinson, *Bensboro'.*
Jesse Gully, *Averasboro'.*
Foster Jarvis, *Swindell's P. O.*
William Smaw, *Washington.*
Benjamin Bynum, *Speight's Bridge.*
James Wilder, *Anderson's Store.*
Parham Pucket, *South Washington.*
William Exum, *Waynesboro'.*
Francis Fletcher, *Elizabeth City.*
Wilson W. Mizell, *Plymouth.*
John Lamb, *Camden C. H.*

VIRGINIA.

Kemuel C. Gilbert, *Sydnorville.*

GEORGIA.

William Moseley, *Bear Creek.*
Robert Gillum, *Fayetteville.*
A. Cleaveland, *McDonough.*
James Henderson, *Monticello.*

ALABAMA.

L. B. Moseley, *Cahawba.*

RECEIPTS.

[To save the trouble and expense of remitting receipts, we will note in each paper the money previously received for it.]

Aaron Atkinson,	$1	Wm. Moseley,	$10
Benjamin Bynum,	1	Frances Fletcher,	5
Chas. W. Knight,	1	John Lamb,	5
Robt. D. Hart,	1	A. Keaton,	1
Thomas Godwin,	1		

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THE PRIMITIVE BAPTIST.

EDITED BY MARK BENNETT.

Printed and Published by George Howard,

TARBOROUGH, NORTH CAROLINA.

"Come out of Her, my People."

VOL. I. SATURDAY, JANUARY 23, 1836. No. 2.

FOR THE PRIMITIVE BAPTIST.

Brother Editor: I now intend to comply with my promise in my last, which was, as I had in that pointed out the evils of a mission spirit, so in this to point out to the churches of the United States how to get rid of those evils—which is now the subject before you, should you see cause to publish it.

And first. It is well known to all well read historians of church history, that the preaching of the gospel founded on begging, or soliciting money for its spread, began with the church and Babylonish whore of Rome, and not with Jesus Christ nor his apostles, nor their successors for the first 300 years of the Christian church. They never laid money as the nest egg, nor as the stimulus to the spread of the gospel, nor its preaching to the church or world—any man that can disprove it, will do me a favor to do so. If my memory serves me, Loyalla and the Pope's propaganda for the spread of the gospel by the aid of money, are the two first nest eggs laid of this sort; they were the first that made the basis of the spread of the gospel to rest on money. And thus began the mission-moneyed spirit, if my memory serves me; but I acknowledge it in some measure fails me, and I am glad I know it. Yet I am sure of this, that neither Christ nor his apostles (who should be the examples for after ministers) founded the spread nor preaching of the gospel on money. And I am equally sure, that the founding the spread of what missionaries call gospel, and the preaching of their gospel by the aid of money-begging societies, are the inventions of the priests and the artifice of the devil—of the priests to make money, and of the devil to corrupt the truth and divide God's people, and set them to devouring and reproaching one another. For salary or money has never failed to corrupt the ministry, because an hireling cannot preach the truth; for the truth has in all ages and in all countries been offensive to carnal men; therefore, the hireling must preach something beside truth to please, or of course he will not be hired more by them that had hired him heretofore. Add the bait money to the ministry and it opens a door for the devil's corrupt ministers in sheep's clothing to enter the fold and ministry, and devour and scatter the flock. For I tell you, again and again, that the whole tenor of the Old and New Testament shows that the mark of a devil minister is gain by godliness, money by his religion, and that he loves the fleece more than the flock, and wants pay to serve God. Strange indeed that I must pay a man wages for doing his duty or serving his God. So that whenever you find a man that cannot preach without pay, and won't preach but for pay, or goes where he can get most pay, or takes methods to make money by his preaching, say Balaam, say Judas, say Simon Magus; say this man has the foot of Micah's priest, who ran after the Dannites for higher wages, and was a thieving priest also, for he stole Mica's gods. These are devil priests, I tell you, according to the scriptures, find them where you will and in what sect you will. And to convince yourself of this fact, try the prophets, John the Baptist, Christ and his apostles, and their successors for three hundred years—add the Waldensian and Hugonot preachers of old time, and see if you can find this mark on one single one of them, to lay plans and devise schemes to make money by their several ministrys or mis-

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sions in preaching—if you can, I am yet a fool in Christian politics.

2d. Then I set it down as truth that cannot be overturned, that all men-made, all self-made, and all devil made ministers go for the bag, Judas like; for he was the first devil gospel minister, although the Old Testament shows very plainly, that there had been many prophets of the same cursed bag-breed before him. And this same bag-breed are now to be found in the world, without lighting a candle to look for them. And the reason is, that the devil has neither love, grace, nor glory to pay his ministers with; but is under the necessity of stimulating and paying them with the bag—or in other words, he pays his preachers with a full belly, praise and a lazy life, or the honors, profits and glory of this world—for Paul says, they serve their own belly and mind earthly things—he wanted to pay Christ the glories of this world to worship him, a black devil. And suppose gain is godliness, now none of these base views and doings is a mark of a God minister, nor can't be found among God's prophets or apostles, nor his ministers of any age of his church. They preach like a woman who has a young child and full breast, she is under the necessity of suckling it for her own ease and not for pay. Would you not think that woman a brute, who would charge the son of her womb for sucking her breast, that the God of nature has freely bestowed and filled for the nourishment of her children? Yes, sir, such a woman is worse than the brutes—so is such a minister of God. God has filled his heart with the sincere milk of the word for his children, and I say he is worse than a brute if he don't freely give it them. Yet the mother must eat, or no milk for the children; so all churches should feed God's ministers, that they may give milk. This is the law and the gospel—so starve the mother, so starve the children; hence said Paul, he had fed with milk, &c. But the devil's, and men-made, and self-made ministers are hired nurses. They have no milk in their breast for God's children, they serve for pay and so feed God's children on the pot-liquor of morality and self doings, on which all God's children will starve and become leaner than Pharaoh's kine. God's ministers have always preached, if they got nothing, or reproach instead of praise, loss for gain, death for life—persecution, affliction, and poverty hinders them not, for the necessity of a full breasted mother is laid on them, and woe is them if they preach not; and this woe, like a full breasted mother, they feel less or more, to suckle the children of God. Suckle the children, and the minister of God feels ease and loses nothing but that which pains him as a mother to keep. Then minister and church are both benefitted, he by preaching and they by hearing, as the mother's pain in the breast is relieved and the hunger of the child is satisfied. So. I say, are the feelings of a minister of God, find him in any sect or in any age of the church; and it is strange to me, that the churches with the scriptures in their hands can't see that God has laid his ministers under the necessity of freely preaching the gospel to them, and laid the churches equally under the same necessity of freely giving their minister support, bountifully, and not by begging, constraint, or grudgingly. I say, surely the churches are either blind or exceedingly covetous, not knowing that God has laid his ministers under necessity, and that the churches bountifully bestowing on them freely, lays God's ministers under double obligations to serve them. Then all ministerial support, according to the New Testament, is, the minister is to preach as freely as a mother suckles her child, and the churches are as freely to support him, as obedient children to the divine command—let him that is taught in the word, communicate to him in all good things. Then it is for the covetousness of the churches that God has suffered all this hirelingship and begging societies to come on them to divide them, and prove the greatest curse to the Baptist society of any thing that has befel them since their forming churches in the United States. So there is no constraint to be used on either side, on minister nor church—this you will find to be New Testament law. Begging is a constraint, therefore I condemn by the New Testament the whole present machinery of money schemes.

3d. God's ministers are the churches servants, for Jesus' sake—but devil, men-made, and self-made ministers are the churches servants, for the bag's sake; or they must go to work like other home folks, or lose their fine coats, praise, and honor, and high station as they think to be a preacher is—when I had rather be a dung roller, and would think it higher honor, than to be a preacher of the devil's

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and men's make. And many there are in this dark day, that prove themselves, because they hire themselves, Judas like, for the bag--such men the devil hires to preach, like Balaak hired Balaam to curse Israel for silver and honor—and thus Peter says they run greedily after the error of Balaam. And if this mark don't fit the new scheme preachers, and some others, my spectacles can't be good. Let the churches weigh their preachers by this standard--does he serve you for your money or not? Do you really believe he would not serve you if you did not pay him? Have you hired him to preach for you? Take care if he should marry a rich wife—farewell, bright eyes—motto, no pay no preacher:—

Pay me well,
And I'll help save your souls from hell;
Or, like the swan,
When winter is coming on,
I to warmer climes must go,
For God has call'd me there to preach, I will let you know;
And before I on my journey wag,
I must the reason let you know, it is because I do not get the bag.
For to work I am too grand,
Then in the pulpit I will take my stand.
And there he speaks with artful guile,
The reason is he wants his pot his neighbor's meat to boil.
His table richly clad and spread,
With the honest delver's bread;
And whether he wears coat or gown,
His preaching is for money down.
But money down men cannot always pay,
Then promises from church or Boards will do a future day.
Pray at this do not start,
For if I beg for you I must share a part.
And if I choose to foreign climes to go,
Whether God has call'd me there or no,
Money in my bag I must have,
To help me the people's souls to save.
Tho' Peter thro' Jewish cities took his tour,
And Paul the Asiatic coast did scour;
Yet for the bag these never went,
For God had these apostles sent.
Yet Judas, never call'd of God, to the eleven himself did join,
And this you know was bad, and thus his theft in manner clandestine,
His bargain, sale trade, and death, proves he went for the bag.
So men who hire out themselves to teach,
Prove to all around that it is for the bag they preach.
Judas the bag did carry, we are told,
And it was this that kept him in the fold;
But when greater gain of others he could make,
He did the Saviour and his cause and his people all forsake.
So let it be once to the old Baptist churches told,
That in my esteem the missionaries have the old Baptist cause for money sold;
And because they can by missions more money make,
Therefore they do the old Baptist cause and their brethren all forsake.
For had not the mission scheme of money invented been, the hireling for to pay,
The United Baptist churches would have remained in union to this day.

4th. To the churches I would write—have you hired a missionary preacher to preach for you? If so, stop paying him seven years and see what he will do--he is gone, he is gone, I warrant you, swan like.

5th. Have you a preacher that has promised to serve you for so much a year? Then hold back your money, and you soon will see whether he serves you for Jesus' sake or money's sake.

6th. Missions and all the religious schemes of the day are founded on money. Then let the churches and all mankind give their money to the poor, the naked clothe, feed the hungry, the fatherless, widow and sick relieve—and then they will act as God has commanded. For the whole tenor of the New Testament shows that donations from the churches were for the poor and necessitons, and necessary uses; and not for young gallants in the finest black. Take this plan, and not give one cent to missions nor any moneyed scheme of the priests, and I will warrant you, down fall all their Dagons with broken hands and heads. For by money they live, without it they die as dead as old Jupiter. For if the foundation of money be removed, what shall the missionary do? to work in broadcloth and boots they won't, but to beg in some society's name they are not ashamed, because they can thereby play the hypocrite and share the fleece with the society--I will beg for you for a dollar a day, for I am ashamed to beg in my own name--or for forty dollars per month, if you will let me do it under the color of some society; then the people won't know but it is all for the society, for I shall be behind the curtain; but in shearing time I must have my part of the wool, be sure. Thus hirelings are not known in begging time, but in shearing time they get most part of the wool, as some documents before me show.

7th. Not so at first with the apostles and cause of Christ. Unaided by money-begging societies, unbacked by law or power, without theological schools (that source of error and devilism.) or scholastic divines, unsupported by subscription

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runners, or a set of money-scheming priests, or salaries in hand paid to beggars by the day—the first apostolic preachers overthrew the worship of idols, broke down the superstition of the nations that had been the pride of ages, planted Baptist churches in populous cities and countries, and reformed the nations that had long groped in heathenish darkness, to the praise and the glory of God and his rich grace, and not to the praise of money or money beggars. And although the heathen raged, and Herod, and Pontius Pilate, and the Jewish Priests and the kings of the earth stood up against the Lord and his following fishermen, backed by the prejudice of the long standing religions of the nations, yet the weapons of their warfare, without the aid of money beggars or theological schools, was mighty through God to pull down these strong holds of the devil among the nations, and set captive sinners free. But now the thing is changed: the former means used by the apostles are set at nought by our moneyed divines, and money is made the sum and bonus of the conversion of the world. What a farce! It is enough to make the devil laugh to see the priests galloping, with whip and spur, over the world to convert the world by the aid of money.

8th. Are you a church half missionary and half not, then split asunder; for no peace will you have while you are thus situated. For I well know that the mission spirit is an overbearing, dogmatising spirit. But, say you, our preacher is a missionary, and what shall we do for a preacher? Why let him go after the bag, and you come out from among them and be ye separate, and touch not the unclean thing of missions, and take Christ's directions to get a preacher: pray ye the Lord of the harvest to send you a laborer, and he will be worth having although the world and missionaries may despise him. Yet take my advice, and rather pray Christ and wait on him for one than buy one for money; for when you have bought and hired him to preach for you, I would not give an August racoon skin for him with all his scholastic divinity. For you may search history and this you will find to be true, that almost all the errors in religious matters that have been broached in the world, or a great part of them, have come into the church through school men or scholastic divines. And I would as soon trust Judas as them; for they by the lump go for the bag.

9th. Are you a church where there are three, five, or ten, in opposition to the moneyed schemes of the day, and the majority missionaries; then come out from among them, and demand of them one scripture as proof that the gospel is to be spread and preached by money-begging societies, or a gang of money-begging agents, or by selling memberships into various societies; and if they give you one and you cannot answer it, send it to me and I will answer it for you; and try to clear away all this cursed rubbish of money speculation, that is a stigma to Christ and his gospel. For he told his disciples that they had freely received it, so freely give it. But in this day it is now sold by priests, from a dollar a day to $86,000 a year. Thus the gospel is made a speculation of by priests, which was the favor of God to sinners entirely without money or price.

10th. So that all this money speculation by the gospel, is nothing but a cursed and a damnable speculation and imposition of the priests on the churches and world of mankind, not warranted by the New Testament, the alone law for the church of God in all matters of religion. And although there be but five of you, form yourselves into a church and claim the meeting house if it belonged to the church; and I think you may justly excommunicate all the rest, and claim the meeting house, because you have abided by the principles on which you were first constituted, and they have gone into heresy; for what is heresy but doctrines not according to the scriptures. And so I say in my esteem there never was a more damnable and church-peace-destroying heresy broached in any age of the church, than that of missions and the moneyed schemes of the day, from history and my own observations for 31 years. And you had better meet together in love, and sing and pray with and for one another, and part in love, union and peace, than live among those where your feelings are harrowed up and trampled upon by a proud dogmatical spirit. And if there be but five of you, form yourselves into a church and you will I presume be recognised as the old Baptist church in that place, by all the old Baptist churches throughout the United States.

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11th. Are you a church where the majority are in opposition to missions and the schemes of the day, and the others break the peace of the church by being in favor of missions? If so, give them letters of dismission and let them go to birds of their own feather; but if they will not, then excommunicate every one of them for breaking the peace and union of the church. For Paul says, mark them that cause divisions among you; and missionaries, I know, are of this class among the Baptist churches; for they have caused more division among the Baptists, than all other things I have seen among them in my day. It is much better to excommunicate them than to live in a contentious hell together; for I tell you that the old Baptist spirit and the moneyed mission spirit cannot live together in peace; and the reason is, one is a spirit of love Christ and men, and therefore serve them; the other is a money covetous spirit, pay me well and I will serve my God and you for money. And you know that money never did, cannot now, nor never will buy love, and therefore war and division is the consequence among the old Baptists. For the lust of money has often been the cause and basis of war, from time immemorial; but love worketh no ill to his neighbor, therefore the old Baptists used to be in peace. But since the introduction of money, as the cause of service to God instead of love, among the Baptists, war, strife, contention, reproach, and division are the results of money schemes, it is clear. So let the old Baptists take the whole armor of God, and prepare for battle in self-defence and for truth.

12th. Are you a Baptist church of the old sort, but have not got, nor do not know that you can get, a preacher of the old sort, but are forced to get a missionary preacher or one in favor of the schemes of the day? If so, let me ask you a few questions: Does he charge you for preaching? Do you pay him what you think ought to satisfy him? Does he grumble at this? Does he think you ought to give him more? Or, do you know he has left one church or neighborhood and gone to another for the sake of higher wages? Or, do you think in reality he would not serve you, if it was not for your money? If so, for heaven's sake dismiss him, and let him go where he can get great hominy and peas, for these are too good to feed such a preacher with. And fast and pray, and beseech the great God to send you one of his make, who will serve you for Jesus' sake, or is ready to say, thy money perish with thee; or, I am ready to preach the gospel to you at Rome also—and not for money's sake. For the popish priests had vice wives, and you as a church might as well have a vice husband; for bad husbands make bad wives, and scolding wives make fractious husbands. Take care—but I spare you further.

13th. Are you a missionary church, who are forced from necessity to get an old sort of Baptist preacher to preach for you or go without preaching, remember Christ and Baal never could be worshipped in the same temple, no more than Dagon and the Ark; one or the other must come to the ground with a broken head. The better way would be for Dagon to have his own temple and worshippers; and the symbol Ark, Christ, his temple and worshippers; and then peace, or otherwise the missionary Philistines will have, sooner or later, to send Christ back to the old Baptists; take my word for it if you will. But if an old Baptist church has a mind to play the whore with missionaries, they can do so; but I tell you two cannot walk together except they be agreed, how much less church and preacher of opposite opinions. Don't be mad—I tell you in such a case both church and preacher play the hypocrite in full bloom; for either side must be for or against. But, say you, we as a church receive the good and cast the bad away; but let me tell you as a minister of God, missions are all bad, from Loyalla and the Pope's propaganda, through South America and all the countries of Europe, Asia, Africa, and North America not excepted. In every country they have been obnoxious to the well being of man, so I say, from the study of the histories of those countries. Now let me ask you a few questions: Does he hold back from preaching against missions when it comes in his way, for fear of offending the church or his hearers? Does he hold in old Baptist doctrine, ordinance and practice, and soften the truth or rather cover it up in his preaching, for fear his hearers won't like him so well as a preacher? Does he appear to be most fond of rich folks and flatter them than the poor? Or, does he

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seem designed to be a go-between missionaries and the old sort of Baptists? I tell you a man of this character is a man of no confidence, in my esteem. Such men are like refugees of the Revolution, that were neither whig nor tory, but were friends to the British when with the British, and a pretended friend to the Americans when with them; but there was one trait in their character I despise, and that was they never failed to plunder both when they could. So with this kind of two coat men, they are for gain on both sides. Take them, missionaries, the old Baptists don't want these middle men in their ranks.

14th. And I rejoice to find that there are yet alive some as firm spirits as my own in opposition to the cursed heresy of missions, in the Contentnea Association; who in the seventeenth article of their Constitution have said they will not fellowship missionaries, nor those that do fellowship them. This is as it should be among all the old sort of Baptist churches, for it is these middle men that do the most harm; and therefore I am highly pleased that the Contentnea Association has cut this link in the chain as with a broad axe, that the old Baptists and missionaries may fall entirely apart; then, and not until then, will peace ensue to both. These can preach on both sides, these run with the hare and guide the hound off the track, these we find on both sides and friends to none—beware of such men, missionaries, we disown such as belonging to our ranks. Don't be mad for my telling the truth, for truth is good in a witness at all times.

15th. Are you an old primitive Baptist church, and have got an old school preacher—a word to you. Support your own minister, bountifully, is the law of God; and receive not a new school preacher into your meeting houses. For I testify before God and you, that they have broken the peace, union and fellowship of more churches, than all other things that have come to my knowledge in 31 years. And further, I say unto you, not even give a missionary a hearing; if you do, honey and pancake for you, the bag for him—Don't be mad at the truth.

16th. Are you a missionary church and got a missionary preacher? I say, pay him well in all good things bountifully, and that not by his begging nor constraint of law or church, but as a duty required of you at the hand of your God, and not as a debt you owe the preacher; for it is his duty to preach; as laid upon him from God; and your duty to communicate to him, as one that teaches you, as a duty required of you of God. Thus all begging societies and trade in memberships are a devilish piece of priestcraft, and I can make it appear from the New Testament. So I say, do all the good you can; do what your consciences dictate for you to do from the word of God, and I pray you will leave others to do the same, without stigmatising them as many of your cast have done me, and forced me thus in self defence. And pray and preach, and go to heaven in your own way; and whoever will may pay your ministerial tool for going to heaven by your road, if he chooses so to do, as I neither want nor wish control over your will or purses. Do what you please with your bag, and if you miss heaven don't blame me, for I tell you the truth. But know you for all this, that you must soon fall out by the way; for the mission spirit is a church-dividing spirit—a church-peace, union and fellowship destroying spirit—a money-coveting spirit—and what is more than all, it is a contentious, Christian reproaching spirit; among the churches of these things I am a witness. Give your money to whom you please, and for heaven's sake leave us to do the same, without pressing and begging men out of countenance; which I esteem little short of swindling men and women out of their money. Trade is trade, whether men trade in needles and fish hooks, or silks and broadcloths; and I can't see by my spectacles what is the difference now in the church, and in the days of the priests of Rome—for trade is trade, and the balance in both cases is on the side of the priests. Then I never shall bow down to the Baal of missions set up at Cashie. Take care you don't meet with Elijahs, for digging down the old Baptist churches, as did Baal's prophets—and trying to kill the characters of God's ministers who testify the deeds of evil of those fed at Jezebel's table.

Brother Editor, my candle is almost out but my matter is in a full gust. I have just got under sail. I wish I had room, but knowing your limits I stop. My next, when I get ready, shall be on a new

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studied science—which I shall call for the present *Frogery*.

JOSHUA LAWRENCE.

But I have lit a candle to give you the following:—the new scheme preachers are like a certain man I heard of, who was travelling the road and found a sheep in the mire; he got down to help the sheep out and took hold of the wool, but alas the wool all came out. So he continued grip after grip until he fleeced the poor creature to his bare hide, then went off with the wool and left the poor sheep still in the mire, to look for other mired sheep to get the wool. So some new scheme preachers have done. They have gone to some churches where they were in the mire, having no preacher; they have got the wool and then off, to look for other churches in the mire that they might get more wool. Can any man be so blind as not to see that wool and not mutton is the aim of these men. Mire and be damned, sheep, so I get the wool. J. L.

FOR THE PRIMITIVE BAPTIST.

On determining religious Truth.—Taking a survey of the human world, we behold eight or nine hundred millions of persons, mostly under the influence of some religious propensity, and the major part employed in some religious exercise. Allowing all to be honest and sincere, each is equally confident of the reality of what he believes, and the divine correctness of what he practices. The traditions of the Pagan, the Alcoran of the Mussulman, the Old Testament of the Jew, and the New Testament of the Christian, are all sacred respectively to each; and must not to him be disputed. To prove the fallacy and corruption of the three former, and establish the divine authenticity of the latter, is not the object of this article. Suffice it to say, the New Testament concurs with universal experience in declaring that, human nature, as we now find it, is not capable of perfect happiness; that the joys of heaven are derived from a different source than that which affords sensual delight; and that man must be fitted to their fruition before he can be happy. Holding the scriptures as the word of God, and true beyond all contradiction, we shall proceed to the subject proposed by noticing first, several incorrect methods now in practice of determining religious truth. Among nearly a hundred sects and denominations of Christians so called, all professing to found their faith and practice in the scriptures, we see as many conflicting and contradictory tenets. Many leave it with their preacher to determine. Confiding in his honesty, and trusting in his knowledge of the truth, they receive his declarations as infallible, and give themselves no further trouble. Their faith receives its direction from his ministry, and by him they determine truth.

Others decide by reason. Every proposition incapable of being resolved by reason, they are sworn to exclude from their creed; unluckily forgetting that it is only a guide to natural science. It is but the highest exercise of a frail judgment; and that wisdom which is the greatest strength of the same judgment, if the stock of all the world were combined, is "foolishness with God."

Others again determine by prejudiced opinion. To opinions accidentally formed, they have attached the idea of truth, and by habit have become partial to them; until every counter sentiment becomes offensive, and unworthy of investigation. If these search the scriptures, it is to find such passages as by separation and construction may confirm them in their forestalled and erroneous opinions. Others determine by religious education. Whatever their parsons, their sponsors, or

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their parents have taught them they have accustomed themselves to consider as true; hence people so frequently unite with the favorite sect of their parents or ancestors. We shall proceed to the true rules,—which are:

1. Admit nothing as true, without scripture proof.

2. Admit no proof with less than two or three texts.

3. Admit no text as evidence in point, which needs construction or inference in order to become evidence: in other words, the text must affirm the very thing in question. Without adherence to the first of these rules, any action or practice dubbed with the epithet of religious, which the feigned sanctity of the self-righteous, the deceit of the artful, the blindness of the superstitious, the wildness of fancy, the arrogance of reason, or the voluptuousness of appetite, may approve, can be adopted and maintained without hesitation or restriction. The second is established by the double confirmation of Old and New Testament authority. Under the Mosaic or Jewish polity, no culprit charged with a capital offence could be convicted by one witness. "The murderer shall be put to death by the mouth of witnesses: but one witness shall not testify against any person to cause him to die." Num. xxxv. 30. "At the mouth of two witnesses, or three witnesses, shall he that is worthy of death be put to death; but at the mouth of one witness he shall not be put to death." Deut. xvii. 6. "One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth: at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established." Deut. xix. 15. The same rule is applied by our Lord, to the gospel. "It is also written in your law that the testimony of two men is true. I am one that bear witness of myself, and the Father that sent me beareth witness of me." St. John, viii. 17, 18. "That in the mouth of two or three witnesses every word may be established." St. Matt. xviii. 16.

Unless we confine ourselves to the third rule, we shall be bound to admit mere opinion as evidence in matters of faith and practice. Again: A dozen men may put as many different constructions upon the same passage of scripture; and but one of the twelve be right. Nay, they may all be wrong. If a text be adduced as testimony which needs to be explained, the explanation becomes the proof, and not the text itself: and the explanation or construction is in all cases mere matter of opinion. When a point finds two or three plain affirmatives, or negatives in scripture, these need no explanation, nor argument. Any proposition which cannot be established by two or three such texts is to be considered doubtful, and not worth contending for. One more rule might be added, which is this: take up one point at a time, and never leave it till it be determined. By this rule we shall avoid confusion. We need not fear being thwarted by other texts of scripture; for when we find two or three passages or texts affirm the same thing, we shall search the whole inspired volume in vain to find another that denies the thing before affirmed.—*Ed.*

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☞A just and honest man is never dismayed in the pursuit of justice and defence of truth; and tho' the world fall upon him, he will maintain his integrity. Our chief object should be to adhere strictly to the truth.—*Maxims.*

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PRIMITIVE BAPTIST.

TARBORO', JANUARY 23, 1836.

From the Signs of the Times.

"We expect at the close of this volume to lose from our list many subscribers, who from various causes, will not wish to have their papers continued; and if the paper which our North Carolina Brethren propose to publish, should go on, the probability is that it will considerably retard our progress at this time, as the principal part of the last years increase of subscribers has been from south of that State; yet if the early circulation of another paper devoted to the same object, does not ultimately prove to be more than the Old S. Baptists are at present able to sustain, and by a too early competition finally overthrow both, we will not fail to rejoice. We do not wish to throw an impediment in the way of our Brethren at the South.—We had, however, previously to our knowledge of their having in contemplation the publication of the "Primitive Baptist," made expensive arrangements for improving our paper upon the anticipation of enjoying the same liberal patronage from our Brethren throughout the States with which we have been favored. It has been and still is our design as fast as the patronage of our paper will allow, to apply the profits of our work, after deducting a reasonable compensation for our labors, to its improvement; thus, as by a former number, it will be seen that we have not only so arranged our business for the next volume as to publish a much greater quantity of matter, but instead of a proportionate increase in the price, the price is reduced to those who send us in advance Five Dollars or more—on every $5, sent us or paid into the hands of our authorized agents, in advance, in current money, a sixth copy."

Remark.—We have been a careful, and we hope, a profited peruser of the 3d volume of the Signs of the Times; and we believe it to be the best religious newspaper that has been published in the United States for years. We hope the character of the Signs is so well known, and its value so truly estimated, that another paper established for the same object, and maintaining the same glorious doctrine, will not much retard its progress: that on the other hand, it will create facilities for a more general acquaintance among our suffering brethren in the United States, combine more strength, comfort and edification, and that by an interchange, our brother Editor of the Signs and ourself will strengthen each others hands. The spirit of inquiry is on the march, derelictions from the new school are becoming more general, if not more frequent; and the desire for information touching the orthodox and faithful in Christ, is increasing; consequently we flatter ourself that both will be amply sustained. And if neither should receive the patronage which one alone would realize, yet, should the Lord smile on our efforts, we shall feel more than compensated in reflecting upon the additional advantages to our brethren. We desire that our esteemed brother of the Signs will noi consider ours in the light of a competition, but that it is intended as sincere aid in the same cause which is so sacred and so precious to him and ourself. The situation of our brethren in North Carolina, together with the wishes of our brethren in Georgia for such a publication, are the principal causes which gave birth to ours. We have engaged in it, hesitatingly, because of our feeble means, and the heavy pecuniary sacrifices which we shall be compelled unavoidably to make. But the much injured cause of truth, and the crying of God's dear children have prepared me to say, "I will very gladly spend and be spent for" them. We yet look forward with hopeful expectation to see both our papers flourishing, our brethren all rejoicing, and our own hearts greatly comforted.

☞By a letter to Elder Wm. Hyman from a brother in Tennessee, and from other sources, we learn that rumor is going the rounds in that quarter, and busily giving out that Elder Joshua Lawrence published false statements concerning the "North Carolina Baptist Society for Foreign and Domestic Missions:" that he [Elder Lawrence] is dead, having died drunk and ravingly distracted; and that during his life he was intemperate and dissipated.

To any reproach and defamation which do not involve the cause of God and of truth, we shall pay no attention. But we believe that the cause of Christ and the honor of religion, are intimately connected with Elder Lawrence's character. It is well known that he has, from the introduction of the unscriptural and superstitious institutions of the day into North Carolina, steadily confronted them; and we confidently believe that every charge of impiety against him has emanated from the advocates of the aforenamed institutions. We

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have known him twenty years; a familiar acquaintance has subsisted between him and ourself most of that time; yet we have not known him to be guilty of disorder. We know some of the churches of which he is pastor are strict and able in discipline; yet no complaint of his doctrine or moral eharacter has been heard from them. As it respects his publications concerning the North Carolina Missionary Society, we presume that no person with their Minutes of '24 and '25, and his publication, both in their hands, will charge him with false statements. He drinks spirits, but not intemperately. He has not yet gone down to the grave, that change is yet to come. We have reason to hope from the fruit which he bears, that he has died unto sin once, and lives unto God now: that he is dead to the law, and alive to the gospel; dead to conference with flesh and blood, and alive to the call of God by his grace. Besides the tribulations incident to the Christian and the minister of Jesus Christ, considering the exertions made to reproach his character and to circumscribe his influence, his gray hairs cannot descend the hill of old age without sorrow; yet we hope he will come to his grave in a full age, like as a shock of corn cometh in his season.

These, however, are but reiterations of the rumors respecting Elder Lawrence circulated three or four years since, part of which were contradicted as follows in the Tarboro' Free Press, of Dec. 4, 1832, and unsuccessfully requested to be inserted in the Christian Index.

"*The Patriotic Discourse.*—We have suffered to pass unnoticed, the misstatements and misrepresentations which have occasionally appeared respecting a publication issued from this office, under the impression that "truth is mighty and will prevail," and with a fixed determination to avoid religious controversies—but we feel it a duty we owe to the cause of truth, to the citizens of this place, and to the respected author of the publication referred to, to correct some of the many inaccuracies abounding in a letter in the Christian Index of Sept. last, addressed to the Editor by the Rev. Obadiah Echols, of Jasper county, Georgia. It seems that Mr. Echols has been informed and believes, that the Rev. Joshua Lawrence, author of the Patriotic Discourse delivered in this place on the 4th July, 1830, combines much of the Solomon and of the Sampson, and that on the delivery of this Discourse he had armed men around him, who would have shot any man who molested him—that Mr. Lawrence lost preferment in the Missionary line, and here lies the whole secret of his hate---that after denouncing five or six societies, he tried to establish one of formidable size and shape, and presented himself as the chieftain of that society. Doubtless our citizens, as well as Mr. Lawrence, will be more amused than enraged at this gross caricature—but, that the truth may be known to Mr. Echols and all others, we will state that Mr. Lawrence was requested to deliver a Patriotic Discourse on the day above mentioned, by the committee of arrangements appointed by the citizens of this place—that an unusully large and attentive congregation was present, and so far as our observation extended, not a single deadly weapon was to be seen, nor any intimation given of hostility towards Mr. Lawrence or his doctrines—that a copy of the Discourse was solicited for publication, but being too lengthy for insertion in this paper, at the urgent solicitations of numerous respectable individuals it was issued in pamphlet form from this office, at the Editor's expense and risk, the first edition was rapidly disposed of, and a second printed also for the benefit of the Editor. As regards Mr. Lawrence, we will merely observe, that he has been a preacher of the gospel upwards of thirty years—has never expressed a desire nor evinced any anxiety, so far as we have heard, for political preferment—is extensively known and universally esteemed, and stands second to no man in the performance of moral and religious duties, nor in the social relations of life as a husband, father and neighbor—and although "a Sampson" in stature, exercises nought but his mental powers in contests with his opponents."

☞ We hope Brother Mosely will not feel injured with us for publishing the following letter, as it contains information which we think will be refreshing to our brethren generally:—

Hopewell, Henry Co.
July the 6th, 1835.

Venerable and dear Brother: You will perhaps think it strange that an entire stranger should address a note to you; but this will inform you, that notwithstanding we are not personally acquainted, if I

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know myself and have evinced any education, we were educated at the same school. I judge from the productions I have seen, or the fruit you have borne. The object of this letter is to inform you that a part of the seven thousand that have not bowed the knee to the modern Baal, reside in Georgia; and are attached to the Flint River, Oakmulgee, Ebenezer, Echoconnee, Columbus, Western and Yellow River Associations; all of which have a large majority of that class of persons, and a minority in all the rest in the State. Indeed, I think there are seven thousand in Georgia that never will bow the knee. But the particular seat of war has been in the Flint and Oakmulgee Associations. It commenced about doctrine, which of course called for discipline, which has been used, and the prophecy has terminated unfavorably to the new school; and they not having the power to imprison, have determined to feed us on the bread of affliction and water of affliction till a change in things takes place; which they do by misrepresenting things and forestalling public opinion through the medium of their public prints. We have so far borne it with some degree of patience, but they seem to have a gift of continuance, and endeavor to take advantage of our silence. We have, therefore, concluded that silence is no longer a virtue; accordingly we have had a meeting on the subject, and have determined to establish a press devoted entirely to old school principles, provided we can procure a suitable Editor. We feel confident that we can commence operation with two thousand subscribers at two dollars each in advance, with rapid increase. We the Executive Committee are willing to furnish the outfit and give liberal wages for an Editor, or let him and the printer take the establishment, which if well conducted will be a money making business. And now, dear brother, if you would remove to Georgia and take charge yourself, or if you know of a brother that is a man of the necessary abilities and entirely devoted to old school principles, please let me know immediately. Direct to McDonough, Henry county. Dear brother, I should be gratified to see you, and feel like I could write a volume on the subject, but my limits forbid me. I must therefor conclude by subscribing myself yours in the bonds of the gospel of a dear Redeemer.

WILLIAM MOSELEY.

Elder Joshua Lawrence.

☞We have taken the liberty to publish the following letter, hoping it will afford the same pleasure to others which it has imparted to us: and that this consideration will be sufficient apology to its author.

Monroe County, Georgia,
January 3d, 1836.

Dear Sir: Some little time since there fell into my hands the specimen number of the "Primitive Baptist." I was so much pleased with its contents that I at once determined on patronizing it. This is the very thing we want. To this publication the old Baptists will rally with cheerful hearts, and willing minds. I have myself been a subscriber to the "Signs of the Times," for the last eighteen months, and have been much strengthened in reading it; but the "Primitive Baptist" comes home to us—it is Southern, and will be the rallying point for the old Baptists here.

I live in the bounds of the Flint River Association, with which Association, the new school (in this section) have had some hard tugs. We therefore stand as a body disconnected with all the new inventions of the day, though there are some amongst us that have a strong leaning while others are in connection with them. I am truly pleased that so many in No. Carolina have come out openly, like men who are sure enough earnestly contending for not only the faith which was once delivered to the saints, but also the practice given for their observance. There are many sound Baptists in Georgia, who stand pointedly opposed to the new school system, yet are afraid to come out openly and take a decided stand against them. They seem still to live in hope of a reconciliation with some, and with an expectation that they will be enabled to reclaim others.

I am clearly of opinion, that this never will take place to any extent. We might as well undertake to unite oil and water, for we are not only a different people in practice but we also differ in principle. I therefore long to see the time come when the line will be distinctly drawn between us, not to make us a divided people, for we are already that; but that every one may go where they belong, and that all

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the churches may be in peace once more. I could write you many things, but will forbear. I do not know whether you will want any agents for your paper or not. If you do, and you wish it, I will act as one. Yours in peace. A. B. REID.

☞The Christian Index, as copied from the New York Weekly Messenger, on the subject of Duty, and headed, "Go preach the gospel to every creature—Lo! I am with you"—says:

"If it were so, would there be any difficulty in inducing churches to be in earnest in carrying into effect their public prayers for the conversion of the world? Not as sole agents, but as co-workers with God."

It is in vain for the missionaries to deny, that they have assumed the office of the Holy Spirit, for we see in the above, the churches are almost reproved for not "carrying into effect their public prayers for the conversion of the world." They modify this language by adding.—"Not as sole agents, but as co-workers with God." This is little or no better. For our Lord saith, "I will build my church." Matt xvi. 18. The church is God's building: "Ye [the church] are God's husbandry, ye are God's building." 1 Cor. iii. 9. "Except the Lord build the house, they labor in vain that build it." Psa. cxxvii. 1. The New Testament no where acknowledges the churches as co-workers with God. Again, they say, "Let the world once be persuaded that Christians are in earnest, and do sincerely desire the conversion of the world, and the mountain of difficulty, now more lofty than the Andes, shall become a plain." What mountain of difficulty? We suppose, that of converting the world. Then if the world can be persuaded that Christians really wish their conversion, the work will be done. Again they affirm, "When the day arrives in which the most prominent of our ministers, merchants and mechanics are found willing to go to any part of the earth where they are most needed, in evangelizing the world, some reasonable ground of hope may be entertained that its redemption draweth nigh!" Merchants,—mechanics, going to evangelize the world! And this, they deem, will give ground to hope for the world's redemption! This passage of scripture forces its way upon our mind: "Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, shewing himself that he is God." 2. Thess. ii. 4. We have no scriptural ground on which to believe that the world will be evangelized or converted by the living God. Those, therefore, who propose to accomplish this great work, exalt themselves above God himself. And this is to be effected too, by men who require the churches only to be "in earnest" to "carry their public prayers into effect." Do not missions "deceive them that dwell on the earth." Will Christians worship this image!

☞The Contentnea Baptist Association at its late session adopted as a part of her Constitution, the following resolution:—

"We will not fellowship any member or members of Missionary, Bible, Tract, or Sunday School Union, Societies, nor advocates of Theological Schools, nor any person who does fellowship them; nor will we hold any such in our churches."

This we believe is, as it should be. The advocates, and opposers, of the new enterprize, cannot dwell together in peace; and there can be no final separation until the above position be taken. We may have formed tender connexions which it becomes painful to sever. But if they have deviated from the Written Rule, in faith or practice, we cannot continue fellowship without a sacrifice of principle and of truth. This sacrifice there has always been danger of making, "through having men's persons in admiration." If we cannot fellowship the members, we cannot consistently fellowship those who do fellowship them. If we would not be guilty of abominations, we must not take pleasure in those who commit them.—*Ed.*

FOR THE PRIMITIVE BAPTIST.

The Golden Rule to measure Christians by.

Some Christians, or professors, measure themselves by themselves; these, Paul

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says, are not wise. Some measure themselves by other professors; these are equally unwise, for other professors being wrong, they may be wrong also. Some measure themselves by their false zeal, as did Jehu. Some by their fasting, praying, number of prayers and gifts of alms, as did the Pharisees. Some by the measure of the Sadducees—there is no resurrection of the dead, no hell nor hereafter. Some by their moral character, as never having been guilty of any gross sins. Some by their honor, honesty and just dealings towards mankind. Some by this: because they can preach and pray, and the people and church think very highly of their preaching and religion. Some by their conviction and sorrow for sin; as Judas, Cain and Esau. Some by their sorrow for sin, and great extacy of joy; as the stony ground hearers. Some by their profession of religion, and being members of the church, and can say, Lord we have eaten and drunk in thy name. Some by their knowledge in the scriptures and the mystery of salvation. Some because they have got good hearts and never did any body any harm. All these and a hundred others, are measures by which men measure themselves; and form their hopes therefrom for heaven and glory, and think they stand as fair a chance for heaven as any body else. But these all are false measures—and measuring themselves by a false measure, their conclusions and hopes are false also. But the Golden Rule and unchangeable measure, in all ages and in all countries to try Christians by, and for a man to measure his religion by, is love to God, love to Christ, and love to saints. This is the undeviating rule, the infallible measure, that never was nor never can be counterfeited, by men or devils. Devils may tremble, weep, and howl; but devils cannot love God, Christ, nor saints. Natural men may weep and repent, like Esau; or confess sins, like Judas and Cain; or preach and pray, sing and give alms—but natural men cannot love God, Christ, nor saints; for the carnal mind is enmity against God. And marvel not that the world hate you, my apostles, says Christ; you know it hated me before it hated you. Then love is the quintessence of true religion, the heavenly mark of a Christian, that never was nor never can be counterfeited by all devils in hell, or men and hypocrites on earth.

Then let all men measure their religion by their love to God, Christ, and saints, for this mark never faileth in no age nor in no country, of being the true Christian measure. Let us read: "to love the Lord thy God with all thy heart, and thy neighbor as thyself; on these two hang all the law and the prophets." "Love is the fulfilling of the law." "Love worketh no ill to his neighbor." "If any man love not our Lord Jesus Christ, let him be accursed." "By this shall all men know ye are my disciples, if you have love one towards another." "By this we know we have passed from death to life, because we love the brethren." "He that saith he loveth God and hateth his brother, is a liar." "He that loveth God loveth his brother also" Now abideth faith, hope, charity; but the greatest of these three is charity—charity, or love to God, Christ and saints, never faileth—faith to remove mountains may fail; prophecy, tongues, and knowledge of all mystery may fail; goods to feed the poor, and zeal to give the body to be burned, may fail—if all these were to exist, without charity the measure would fail, and the man be as a tinkling cymbal, a dead man giving sound, and he nothing and not a spark of religion with all his preaching, prayers, fasting, alms and zeal; but, like the Pharisees, to receive the greater damnation for his hypocrisy.

Then let all men measure their religion by their love to God, Christ, and saints. He that is void of these has not one spark of true religion. "He that saith he loves God and keepeth not his commandments, is a liar." "By this we know we love God, if we keep his commandments." "He that loveth me (saith Christ) keepeth my commandments, and shall be loved of my Father." Now try by this measure how many Christians you can find. The love of Christ, says Paul, constraineth us—that is, to obedience to him. Now try yourselves by these texts, and you may say of thousands, tekel, found wanting. "He that seeth his brother need this world's goods, and gives him not those things he needs, how dwelleth the love of God in that man?" "Dearly beloved, if God so loved us, we ought also to love one another." "We ought to lay down our lives for the brethren." These texts are the true Christian never-failing measure. Come to these and try your religion, and the religion of others, and then

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you may say as one said in old time, Lord, are there few that shall be saved? Yes, add, though the children of America and the ten thousand professors be as the sand of the sea, it is but a remnant that shall be saved; for the Lord will finish the work and cut it short in righteousness, because a short work will the Lord make on the earth.

But how shall I know I love God? Answer. He that loveth God, the same is known of him. Do you think a man can love and not know it? No, sir, such a thing cannot be. He that loveth God keepeth his commandments. This is the way you are to know whether you love God or not. How shall I know I love Christ? Answer. If you feel a constraining influence to yield obedience to each and every one of his commandments; for Christ says, he that loveth me keepeth my commandments. How shall I know I love saints? By giving them such things as they need, for then your love is not in word, but as the scripture saith, but in deed and truth—by choosing and preferring their company; by living in peace, union and fellowship with them; by forgiving them all offences against you; by covering their failings with the mantle of charity; by delighting to worship God with them; by feeling they are your choice companions on earth; by feeling their conversation about heavenly things is pleasing and refreshing and strengthening to your soul—in a word, by feelings of love sometimes in the heart, that endears them to you as precious objects of your affection, that sweetens the heart and perfumes all the place where you have met, and makes you loth to part with objects so dear.

JOSHUA LAWRENCE.

FOR THE PRIMITIVE BAPTIST.

THE TWO COVENANTS.

(*concluded.*)

In this number we shall show what characters may be ranked under the old covenant,* and what under the new. In order to do this we shall begin with the Pharisees. These were a religious sect of the Jews. The Jews were the only people whom the old covenant ever concerned. The Pharisees are among that portion of them who denied the divinity of the Lord of glory. Counting their traditions to be of higher authority than the words, or even the works, of Christ, they trusted in righteousness of their own; and claimed under works chiefly of the old covenant, a title to heaven.

The Ebionites, a sect that rose in the first age of the church, maintained that Christ was born after the manner of other men: In doing this they denied not only Christ's divinity, but also the atonement by him. For if he were a mere man, he was bound to obey God for himself while his obedience could avail nothing for others; and his death would have been due to his own crimes without the least satisfaction for other sinners. Yet they professed religion, and doubtless hoped for heaven. The meritorious cause of their going to heaven was their own righteousness; and these also may be ranged under the old covenant, falsely gospelized.

The Arians, which sect sprung up in the beginning of the fourth century, held the same tenets in substance; that is, they denied the godhead of Christ, declaring he was created by the Father, and inferior to the Father in nature and dignity: and that the Holy Ghost was created by the Son. This leaves the system of salvation dependent on human works, (as do all doctrines which deny the divinity of Christ,) and places the Arians upon the principle of the old covenant.

The Socinians, who took their rise about the close of the sixteenth century, insisted that Christ had no existence prior to his birth; and that he is called God only as a deputed title. The Unitarians and

*We mean not its form, but its principles.

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Deists are only Socinians, known by another name. If any of these look for righteousness it must be in human merit; for according to their creed the obedience and atonement of Christ are worthless things, and cannot possibly benefit any human being. To be short, all who hold the doctrine of self-sufficiency, [by which we mean, the doctrine that unregenerate men are capable of changing or controlling their will, choosing good in preference to evil, and of becoming righteous themselves,] are of the works of the law, under the old covenant, and vainly trusting human strength and human righteousness. All such, in effect, deny the divinity of Jesus Christ. For if he is God, grace reigns by him as much in the sinner's new birth, regeneration, or being made alive, as it reigned in his redemption.

All the elect of God are included in the new covenant, bearing date before time. But, our object at present, is to speak of the professors of religion now living, and to give the signs which in any age denotes a person to be under the new. One sign is repentance towards God. This necessarily includes being made alive. Being born of God the Holy Spirit, gives divine life. Divine life is attended with, and gives the sinner a godly principle. A godly principle produces godly sorrow. "Godly sorrow worketh repentance unto salvation not to be repented of." The truly penitent soul feels from the heart deeply guilty before God; and covered with shame and swallowed up in sorrow, it seeks and makes its communications with Him in secret. This repentance is accompanied with hatred to sin. The relish for it is destroyed forever. Another token of new covenant embrace is, faith in our Lord Jesus Christ. That faith which gives hope,—"the substance of things hoped for;" that faith which bears witness of our gracious state,—"the evidence of things not seen;" that faith which gives peace with God,—"being justified by faith we have peace with God;" that faith which purifies the heart,—filling it with a pure and holy disposition while it removes all guilt, and becomes an earnest of everlasting remission of sins; that faith which works by love,—not of feigned love, but of involuntary, sincere, true and never-failing love, to God and to saints. This love is tested by keeping Christ's commandments. Another sign of the new covenant state, is a faithful and affectionate adherence to the word of God. They who are reconciled to God, are reconciled to his word. He who denies any part thereof, takes away from the prophecy of God's book; and he who takes away from its prophecy, has no part in its blessings. The sanctified person receives it as truth,—"Sanctify them through thy truth: thy word is truth." That which sanctifies him, gives him a seal through the word that God is true. The whole volume is sacred to him; and it grieves him to hear it wrested or handled deceitfully. He takes it as a sufficient rule of faith and practice; he extends not the Christian's duty beyond its precepts, but mourns under the thought of falling short of them. In a word, such as believe that Christ is God,—that the Holy Ghost is God,—that our salvation is wholly of God, by grace through faith,—that nothing but Christ's righteousness can justify the sinner,—that his obedience is our righteousness, and his death our redemption and our atonement,—that men cannot save themselves nor

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others, nor enlarge nor diminish the church of God, who nevertheless willingly attend to the ordinances and commandments of the Lord: Such are under the new, the glorious covenant of grace,—are in the hand of the Father,—in the hand of the Son, led by the Spirit; the Father is dwelling in them and walking in them, Christ is in them the hope of glory, the Holy Ghost has made them his temple. With the godhead thus reigning in their souls, and steadily leading them on to glory, sin and trouble shall end in a day; and soon from tribulation, frailty, fear and much trembling, shall they be borne away to the shore of deliverance. The shining raiment of angels and the countenance of the Son of God shall light their way home, and welcome their tired spirits to their rest.—*Ed.*

☞The sting of reproach is the truth of it.

POETRY.

(SELECTED.)

Art thou a Christian! Though thy cot
Be small, and poverty thy lot?
Rejoice; thy Saviour bent to know
The ills of want, the cares of woe:
And to the faithful poor hath given,
The rich inheritance of heaven.

Art thou a Christian! doomed to roam
Far from thy friends and native home?
Look round on valley, hill, and plain,
Cliffs crowned with trees, and fields with grain.
View nature's charms, and busy man,
And tell me, 'midst the varied plan,
What hast thou marked, or what surveyed,
That God thy father hath not made?
Then love his works, and love to trace
His semblance in a stranger's face.
Call each sweet spot a home to thee,
And every man God's family.

Art thou a Christian! 'mid the strife
Of years mature, and busy life?
Be active; for thy race is short,
Thy bark is hastening to the port.
Be cheerful! holy angels bear
An antidote for all thy care;
And let no pangs disturb a breast,
Prepared for everlasting rest.

AGENTS,

For the Primitive Baptist.

NORTH CAROLINA.

Joseph Biggs, Sen. *Williamston.*
Joshua Robertson, *Gardner's Bridge.*
John Bryan, *Clark's Store.*
George H. Alexander, *Columbia.*
R. M. G. Moore. *Germanton.*
Benjamin Briley, Jun. *Greenville.*
James Southerland, *Warrenton.*
Stephen J. Chandler, *McMurray's Store.*
John A. Atkinson, *Bensboro'.*
Jesse Gully, *Averasboro'.*
Foster Jarvis, *Swindell's P. O.*
William Smaw, *Washington.*
Benjamin Bynum, *Speight's Bridge.*
James Wilder, *Anderson's Store.*
Parham Pucket, *South Washington.*
William Exum, *Waynesboro'.*
Francis Fletcher, *Elizabeth City.*
Wilson W. Mizell, *Plymouth.*
John Lamb, *Camden C. H.*

VIRGINIA.

Kemuel C. Gilbert, *Sydnorsville.*

GEORGIA.

William Moseley, *Bear Creek.*
Robert Gillum, *Fayetteville.*
A. Cleaveland, *McDonough.*
James Henderson, *Monticello.*
A. B. Reid, *Brownsville.*
John McKenney, *Forsyth.*
Anthony Holloway, *Lagrange.*
Patrick M. Cathoun, *Knoxville.*

ALABAMA.

L. B. Moseley, *Cahawba.*

RECEIPTS.

[To save the trouble and expense of remitting receipts, we will note in each paper the money previously received for it.]

Jas. Barron,	$1	Alfred Partin,	$5
Jos. Jno. Pippen,	1	Blount Cooper,	1
Wm. R. Long,	1	Richard Harrison,	1

PAMPHLETS,

Written by Elder Joshua Lawrence, and published and for sale at this Office.

A Patriotic Discourse, delivered in Tarborough, N. C. on the 4th of July, 1830.

The North Carolina Whig's Apology for the Kehukee Association. [Embracing "A Reply to Nehemiah, of Georgia.]

A Basket of Fragments, for the Children.

The Mouse trying to gnaw out of the Catholic Trap.

And, No other than Baptist churches have a right to be called Christian churches.

[The price for the Basket of Fragments is 25 cents single, or $2 50 per dozen—all the others, 10 cents single, or $1 per dozen.]

TERMS.

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THE PRIMITIVE BAPTIST.

EDITED BY MARK BENNETT.

Printed and Published by George Howard,

TARBOROUGH, NORTH CAROLINA.

"Come out of Her, my People."

VOL. I. SATURDAY, FEBRUARY 13, 1836. No. 3.

FOR THE PRIMITIVE BAPTIST.

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Brother Editor: You no doubt have been looking for my new piece on what I called the science of Froggery; but I must tell you, I have been killing hogs, picking and packing cotton, attending a wedding, &c. &c. so that I have not had time to write it. Nor am I yet ready, as it has been about twelve months ago since I commenced studying Froggery, by dissecting one. I have lately offered one of my negro boys five cents for a frog, because I have somewhat forgotten my former anatomical parts of a frog, in its dissection. For I tell you, frogs are not easily found in winter; yet it is not because they are all dead, but because they lie torpid and hid in winter. Let summer come, with a wet spell, and I warrant your ears are stunned with wide mouthed frogs. So you must let me off until I can get a frog and time—then you shall have it in fair colors.

I see in your last that the missionaries have been foul of my character, and that you have been trying to defend it. Let me tell you for once, that I have never sought for either moral, civil, or official distinction in my life; but have just walked the road that the scriptures and my own conscience dictated to me to be right. And if the missionaries are mad at it, they may help themselves with all the lying abuses they can heap on me; they are no more than a puff of money-loving priests, that are mad, like Demetrius of old, because their craft is in danger from my writings. I have founded independence on industry, and not on the begging and craft business; and if I am wanted, I can be found in Corn Neck, where four or five missionary preachers have found me lately, to get something to eat and have their horses fed and turn in for a night. And I generally give them some old apple and hog, feed their horses, and send them off in peace with some of the precious stuff they are in quest of, if I think they need it to pay their way. And I find they love apple and hog as well as I do, although they cry wolf. And you can tell them whenever they pass this way, that my cellar, corn and meat house are open for their present supply; but that I will not publish their appointments, hear them preach, nor believe their priestcraft until God sends me a new testament from heaven. For in my opinion, a more damnable pack of priestcraft has never been invented in any age of the church, than the new moneyed schemes of the day; which are not to be found in the New Testament I now have.

A few days back one found his way from Connecticut to my humble dwelling, to stay all night and see the world's wonder and the target for missionaries from north to south; but alas, the man seemed astonished, from what he had heard of me abroad, that I furnished him with all his wants, treated him kindly and sent him off in peace gratuitously, save only his saddle bags appeared to be bloated like a sullen frog when you put a stick on his back. Next morning I desired to know if he had any abolition papers aboard; he positively denied it, shewing me many tracts. So I gave him good advice if he had any abolition papers to burn them, lest he got into Jack's house in passing south.

Brother Editor, we have been trying to make money by farming to support our families some time. Now if you will have a cage built and put me in it, and carry me through the United States and show me for 25 cents a sight and 50 cents a sermon; I tell you I think we will make as much money by it as the missionary

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priests do by carrying their Jesus to market. And I cannot see why this would not be as laudable a way for us to make money, as their schemes of the day in carrying Hindoos to show them; for I think I am as likely a fellow as a Hindoo, make the worst of me, with a long nose and a gray head. But the missionaries have dressed me up in their lyings and some of their publications, for telling the truth on them, as the priests of old times, when they had to wander in sheep skins and goat skins and caves of the earth, were afflicted and tormented, of whom the world was not worthy. So I for telling what is truth on the moneyed priests of this day, have to wander through this world with a bespattered character, by this band of money lovers. So let it be. I am independent of the whole gang, from north to south, earn my bread by the sweat of my brow, and condemn by wholesale all moneyed schemes in religion, by law or otherwise, as made by priests to put money in their own pockets. For the poor of the church may starve and be thrown on the charity of the country for what they care, so their pot boils.

And of all the mean men that God Almighty suffers to live on earth, a moneyed priest is the meanest, who for money will teach lies and divine falsehood for pay; deceive the sinner, and be a means by his lying to lead the sinner's soul as far as in him lies for money into eternal damnation. For a faithful ministry is one among the greatest blessings ever bestowed on a nation, but a moneyed priesthood the greatest curse. So I say, after the study of the history of nations for years. As proof, witness the oppressed state of Ireland and England, paying millions to a cursed band of money hunters, a priesthood that are like the locusts of Egypt, that eat up every green herb and bring nothing into the public treasury for the good and welfare of their country. What broke the yoke of moneyed priests in the United States? Ask old John Leland and Gano, and these old fathers in Israel will tell you, it was the sword of Washington and his companions in suffering that broke the galling yoke of moneyed priestcraft by law in the American Revolution. But now we have got a new kind of moneyed priestcraft, not by law but by subscription runners and hired beggars at a dollar per day and at $40 per month. And pray tell me, some missionary, what is the difference between distraining a man's money to support the priests by law, and pressing upon and begging men out of all countenance to support the priests? There is no free will in either, so no offering to God, take my word for it if you will. For religion in all its parts must be voluntary and not coercive, not by begging and promising heaven as a reward to givers; for the gifts of God are not to be purchased with money. Pray tell me what broke moneyed priestcraft in France? Was it not the revolution under Buonaparte, and the last under the Duke of Orleans? What broke it in South America in a good degree, but the revolution? What broke it in Spain but the revolution, when Joseph Buonaparte was placed on the throne; but since the restoration of the Bourbons the chains are mended. So it is easily seen, that priestcraft is a yoke and strong chain that never could be broken but by a revolution in government; and thus Ireland and England have got, not many years hence, to break the chains of this cursed oppressed moneyed priestcraft. Parliament may retrench tithes and soothe the oppressed grievances of the people under a moneyed priesthood, but like smothered fire in a sheaf, it will on the first breeze blow into a flame. Then all the difference between a missionary priesthood and an English oppressive priesthood is, that one is founded in law and the other in begging; now, reader, which is the worst? The subjects of law priesthood know how much they have to pay money priests to clear out the road to heaven by the year; but the subjects of begging priests must be dunned, if their purse is empty, or at every call the begging priests choose to make—and they put good part of what they beg into their own empty purses, and then run off and leave you the road to heaven to find and clear out, when they have got your money to live and appear in style on.

Take notice of my conclusion—the wide difference that there is between missionary and apostolic priests. Missionary priests go for trading in begging societies and sale of memberships, so that their church may well be called a trading church and money the priests ends, and whatever enlightens the people mars the market of these priests; for they know by the ignorance of the people, by this their craft they have their wealth in the sale of memberships, and so by bawling and lying put off

their trumpery at religious sale, and cry the conversion of the heathen; then their titles sell well in memberships, otherwise it would not be worth a frog. So all missionary priests are bound like the Ephesians to cry great is Dianna, or great is the object of missions, &c. and well they may, for by this craft their pot boils, which otherwise might be as empty as a beggar's plate. The apostolic church was founded on a rock, and whoever fears it will come to nought, or thinks money must support its sinking fabric, surely owns that it has but a sandy foundation. However, by filling the saints with these fears, missionary priests get their wealth; not letting them know that the gates of hell shall not prevail, and that the everlasting arm is underneath for her support. Thus missionary craftmen keep a terrible juggling smoke before the eyes of church and men, for the extension of the church and the increase of the church, as if God and Christ had nothing to do with the church, but left it all to them to support by money. And well they may, for by this craft they get full pockets and their bread. But the apostles were no craftmen, they never feared the church of Christ would come to nought, nor did they ever cry our craft is in danger; for they never made use of religious schemes to pick men's pockets. One thought is sufficient here. The Christian religion, unsupported by law or money-begging societies, prevailed in its infancy against all the powers of the world—how then can the Christian church be in danger from all the powers of the world, or for the want of money? Say, and see your folly of money craft to support the church of God. Money may support the church of men and hypocrisy in the world, by which priests make a craft, but money can't support the church of Christ. God's grace alone can do that, and will do it in spite of money or the gates of hell, or all the malice and rage of craftmen.

Now you know Doctor Demetrius, whose craft in making shrines for Diana was all the religion he had, lugs heaven into his trade to make his hearers more zealous in his cause to continue his gain. So the new scheme preachers lug heaven and misrepresented scripture and souls of the heathen into a quarrel with the old Baptists, and the world and they cry, Great is missions, it is from God. Why are men so blind, or don't they inform themselves, to see that the priests like Demetrius are filling their pockets by this trade of missions and society making. Don't the priests get the money, like Demetrius? Say. You know they devise the plans, you know the funds are at their control, or by tools of their own make; and you ought to know, that the priests share the money in many instances. Now my law was, when I used to dance, that those that danced should pay the fiddler; but in this case, men that don't dance must pay the fiddler to play for other folks to dance. I say this is wrong. I won't agree to it, to pay a preacher I don't hear nor wish to hear; or to feed an ox while he treads out my neighbor's corn—or, to communicate in all good things to him that don't teach and fiddle for me to dance, is neither scripture, reason nor justice. I protest against the doctrine, as not scriptural.

Now remember that Diana was a goddess created by some ingenious stonecutter, but yet was guarded by a large band of priests, who had picked a fine livelihood by telling the world she came down from Jupiter. But as Paul did about her open some men's eyes, and they thought they should lose their loaves and fishes, this enraged Demetrius and his gang of craftmen, for the priests began to see they lost customers to their shop. For such is the foolishness of some men, it is but for the priests to point at a windmill and to fighting they go, Don Quixotte like, and will empty their purses and beat out their brains to stop the sails. So because I have opened some people's eyes about missions, the missionaries find they have lost customers to their shop of missions, and are enraged against me and the Kehukee Association, like Demetrius and his gang against Paul. From this you may learn that one man with truth on his side, is enough to frighten a whole army of moneyed priests, or band of craftmen, and to defeat them by his writings. Thus they raised a mob against Paul, and set all the city in an uproar, bawling and hollowing, great is Diana of Ephesus. Moneyed priests are a cursed implacable tribe, no power has been able to satisfy them; they have had neither mercy nor bounds to their cruelty. Craft to get money is their calling, and lies, hypocrisy and persecution are the tools they work with.

JOSHUA LAWRENCE.

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FOR THE PRIMITIVE BAPTIST.

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Fellowship,—Is "joint interest, or the having of one common stock." This explanation is in some degree illustrative of the fellowship of saints with God. The stock of the blessed inheritance which God has to bestow upon saints, is His by right of creation and proprietorship of all things, and theirs by right of gift. It is as permanently theirs by the latter right as it is His by the former. His word of instruction, promise and comfort, is His by authority, and immutable; it is theirs by knowledge, faith and affection; by obligation, choice and interest. Their fellowship with Him may be considered as effected, by their being born of Him, made spiritual, and partakers of His nature. John, i. 13—iii. 6. 1 Peter, i. 3, 4. 2 Peter, i. 4. 1 John, i. 3. For spiritual beings have a common interest in spiritual things. 2. By adoption into his family, they become heirs of Him, and joint heirs with Christ. Rom. viii. 17. Fellowship with God lays the foundation of true fellowship with saints. 1 John, i. 3—v. 1. This consists in, and depends on, their union in love; and their oneness in doctrine and practice, as it regards the scriptures, and especially the economy of redemption. Amos, iii. 3. "And the multitude them that believed were of one heart and of one soul." Acts, iv. 32. 2 Cor. xiii. 11. "Fulfil ye my joy that ye be like minded, having the same love, being of one accord, of one mind." Phill. ii. 2. Acts, ii. 42. "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed. For he that biddeth him God speed, is partaker of his evil deeds." 2 John, 10. True church fellowship is founded in oneness of faith and practice according to the doctrine of Christ and the apostles. Our limits forbid us to enlarge: we shall remark upon one passage of scripture. "And they continued steadfastly in the apostles' doctrine and fellowship." Acts, ii. 42. The apostles' doctrine is the bond and cement of fellowship. Those who believed and received it in the love of it, not only had fellowship with the apostles and church of Christ generally, but with God and Christ; for their doctrine was the doctrine of God and of Christ. It was the doctrine of grace and of salvation. When once understood it was so powerful and captivating, that none other could be believed or loved. Those who rejected this doctrine gave undeniable testimony that they had not fellowship with the Father and the Son; and opposition to it formed a bar to church fellowship. Failure in any one material point required a non-fellowship. The Sadducees believed there is no resurrection, angel or spirit. The Pharisees believed both, and yet they could not be fellowshipped; because they rejected the imputed righteousness of Christ by faith, and put a value upon their own righteousness. The preacher from the wilderness refused fellowship without repentance. The apostle Philip denied fellowship without true faith. The apostles' doctrine was one and inseparable. To deny any part thereof, was to mar and to break it. The faithful cannot without pain, hear reproach and see contempt cast upon the truth, the doctrine of their Saviour whom they love. It weakens or breaks the cement of their love, cleaves in two their faith as respects unity, and divides their practice. They cannot travel together in belief, walk, nor

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love; they differ in faith, hope and charity. The fellowship of saints was designed for their mutual comfort. To hang together when it is broken, is burdensome and painful. To keep silence is grief; to speak is strife. To hold together when faith and practice are so grievous, is the worse sign; as it manifests a want of sacred regard and ordinances and commandments of the Lord, and resembles more the instinctive gregariousness of a flock, than the unity of the spirit in the bond of peace. There is no scripture injunction to continue union where comfortable fellowship is broken. Feelings may be wounded without a breach of church union; these we should diligently, forbearingly and patiently seek to heal. But when the breach is made by a departure from the apostles' doctrine, there is no more healing, short of a full and sincere return to that doctrine. It is consonant with the sacred chart, that the faithful, tho' united among themselves, should nevertheless keep separate from all others. It is more honor to God, and receives more regard from him, for two or three to hold the doctrine and practice of the New Testament in heart-felt concord, than for a thousand to mingle together with discordant and unsound doctrines. Matt. xviii. 19, 20.—*Ed.*

From the Signs of the Times.

CIRCULAR LETTER.

The Elders and Messengers composing the Lexington Baptist Association, to the Churches which they represent—Greeting:

Dear Brethren: We desire to acknowledge with unfeigned thanksgiving the kindness of our heavenly Father, through whose abundant mercy we are favored with another annual interview for social worship, together with an opportunity of hearing from the several branches of Zion, by your Letters and Messengers. In return we would, according to our former practice, send you this our friendly Epistle: in which it is our desire to stir up your pure minds by way of remembrance. We scarcely need remind you that the present is a day of peculiar trial to the Zion of God. When we consider the spirit of delusion which is now abroad in the world—the false zeal, false doctrine, and false professors, to which if we add the plain intimations given us in the scriptures, that, when false doctrines are exposed, the inevitable consequence is persecution, it is no marvel that the ways of Zion mourn, her priests sigh, her virgins weep and she is in bitterness.

While these considerations cannot fail to occupy much of our attention, let us make the honest enquiry, so far as it concerns us as a body, and the Churches with whom we are united in the faith of the gospel, (a subject never to be yielded even at the expense of life,) whether we are not greatly wanting in the practical part of the Christian religion? Have we not forsaken our first love? and is there not a great lack of the spirit of devotion? Are we not greatly in rear of the primitive disciples of our Divine Lord? and are we not too languid in the pursuit of our race, and too prone to loiter in the way? We do not wish to accuse any wrongfully, but wish to bring the subject home and we press it upon ourselves, and urge it most earnestly upon our brethren as a subject of serious importance.

By *practical religion*, we mean the faithful performance of all the duties which God has enjoined up-

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on us as Christians, and which are in all cases plainly revealed in his written word. The peculiar spirit of the times are calculated to call off our attention from the holy scriptures; we see the greatest zealots of our age advocating the inventions of men, and by their traditions making void the law of God; and while we may lawfully oppose and expose their errors on all proper occasions, we cannot ourselves neglect to perform the things which God requires of us and be blameless. Let our station in life be as it may, public or private, husbands or wives, parents or children, the word of God is a light to our feet and a lamp to our paths, and we are exhorted to take heed to our steps and see that we fall not out by the way.

In pursuing this subject, two things are important to be understood: 1st. The faith which we profess will not fail to produce good works, in a greater or less degree; and second, As our faith is constantly opposed by unbelief, and in consequence thereof we believe but in part, so there will be in us a corresponding short coming in regard to our duties; and hence it is, as we conceive, that our great law-giver has, and does require of us the greatest possible exertions, striving against sin and resisting, if necessary, even unto blood, looking alone to God for a supply of spiritual strength that we may mount up on wings as eagles, run and not be weary, walk and not be faint; and like the ancient disciples cry, "Lord increase our faith." Reveal thy perfections as our Saviour, and draw our hearts in fervent love. Display thine almighty arm, and bring home the divine assurance that "all things do work together for good."

These two points well understood will teach us our entire dependence upon God as the foundation for every Christian exertion. By thee, said David, I have run through a troop, and by thee have I leaped over a wall! And the apostle could do all things through Christ, which strengthened him. Having thus pointed out the ground of spiritual action, we will notice a few of the duties incumbent on the saints, as a sample of the many which are enjoined in the scriptures. The scriptures have divided this subject into three parts, viz: "Teaching us that denying ungodliness and worldly lust, we should live *Soberly, Righteously* and *Godly*." *Soberly*, as it respects ourselves, not mere abstinence from *wine wherein there is excess;* but we are to possess a sober mind, not confused and disordered, not drunken with surfeiting, and the cares of this world, not terrified with the movements of our spiritual enemies; but having every power of the soul duly employed, to move on with steady footsteps in the race set before us, and under the banner of our Lord, "fight the good fight," until we are made more than conquerors through him that has loved us.

Righteously, as it respects one another and our fellow men in general, remembering always that it is written, "Husbands love your wives; wives obey your husbands. Parents be not bitter against your children, lest they be discouraged; children obey your parents in the Lord, for this is right;" this will form the happy family and make domestic life at least an earthly paradise,

> "Where each fulfils his part,
> With sympathising heart,
> In all the cares of life and love."

And when applied to the saints as such—"Love one another as Christ

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has loved you." And also to churches as such, Be ye of one mind, of one heart and of one judgment, endeavoring to keep the unity of the spirit in the bonds of peace; and when applied to the ministers, "Take heed to yourselves, and to the doctrine, &c. Feed the flock which he has purchased with his own blood; not for filthy lucre's sake, but of a ready mind." The churches are also equally bound faithfully and righteously to perform their duty in regard to the support of the ministers of the gospel, according to the word of God.

And *Godly*, as respects our duty to God. The language of the scriptures, in both law and gospel, is, "Thou shalt love the Lord thy God, with all thy heart, and him *only* shalt thou serve." My *son* give me thy heart," is the language of our heavenly father to his children. We are to believe the record God has given us of his Son, to obey his commandments as they are stated in the New Testament, and by an holy faith, godly zeal, fervent spirit, and with the full exercise of all our powers of soul and body; glorify him in our bodies and spirits which are his, and when we have done all, say, we are unprofitable servants, and that we trust our *all*, to the fullness of his grace for life and salvation.

From this view we may learn the folly of such as wish to add the commandments of men to such a divine code, which is so complete as to call for the rightful employment of all that we have and are, both for time and eternity. We learn also the necessity of quickening our pace and pressing forward from what we are to what we ought and what we wish to be, until as Christians we are brought to our graves like a shock of corn, fully ripe in its season; and as ministers we have finished our course with joy, and the ministry which we have received of the Lord Jesus, to testify the gospel of the grace of God. We may also see in the light of our subject, the source from whence comes wars and fightings among us: they come from our lusts which war against the soul. Let each therefore, in their respective stations, faithfully discharge their duty to God and to one another, and the bleating of the sheep, lowing of the oxen and complaining in our streets will cease. Happy are the people that are found in such a case; yea, happy are the people whose God is the Lord!

May we improve this subject so as to be able to show our opponents, who demand our money for the qualification of men to preach that the Lord's ministers are qualified of God, and furnished with a mouth and wisdom that all their adversaries cannot gainsay nor resist; that we will, and do freely and honorably support such as we believe are sent of God to preach the everlasting gospel; and while they falsely accuse us of a do-nothing system, let us show them that the poor among us are fed and clothed upon our bounty, the sick and afflicted are visited and relieved, and that we do not only pray for our enemies; but when they hunger we feed them, and when naked we clothe them; and thus present to all around a religion worthy of the gospel of Christ, and that the love of God constrains us in all things to glorify God in our bodies and spirits which are his.

"So let our lips and lives express
The holy gospel we profess;
So let our works and virtues shine,
To prove the doctrine all divine."

DAVID MEAD, Mod
Tho's. FAULKNER, Clerk.

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PRIMITIVE BAPTIST.

TARBORO', FEBRUARY 13, 1836.

A good Example.—The church at Pleasant Hill, Edgecombe county, in conference Saturday before the fourth Sunday in July last, unanimously adopted, and ordered to be placed on their church book, the following resolution:

"We will not countenance any preacher who shall travel within the bounds of our Association, establishing societies for the collection of money, or who may himself be collecting money to support any institution whatever. We will not fellowship any member or members of Missionary, Bible, Tract, or Sunday School Union societies, nor advocates of Theological Schools, nor any person who does fellowship them; nor will we hold any such in our churches."

In all ages since there has been a true church, in the world, alliances, often imperceptible, and, in some sense, unavoidable, have been formed between it and the world; consequently, corruptions have been introduced, and the Lord's ordinances have been abused. These have been sooner or later discovered by those whose hearts were right in the sight of the Lord, who have attempted at every sacrifice to correct them. The work of reform has seldom been otherwise than painful. The ties of kindred, the pleasure of long and intimate acquaintances, and the enjoyment of mingling in social and public worship, stir our anguish at thoughts of parting. But when we *must* decide whom we will follow, God, or Baal, if our hearts are divinely guided, we shall not hesitate at parting with the followers of Baal. When persons and principles, when the word of God and our nearest friends, are put in competition, we ought to maintain the word, and preserve our principles, though we be but a remnant, a handful, or stand completely alone. Those who have found that there is no agreement between the wild institutions of the day and the word of God, and that they are not authorised by the letter nor spirit of the scriptures; that there is no comfort in union, and no separation from them if the crusading missionaries can prevent it, will, we think, enjoy more peace by following the example of Pleasant Hill church.

☞The circular letter of the Chattahooche Association, as published in the Christian Index of Nov. 17, 1835, exhibits a zeal which appears really fiery; and we think they tacitly acknowledge, though unintentionally, that missions are radically the institutions of men. In their circular is the following language:

"We should, therefore, in a subordinate sense, be earnestly engaged in devising ways and means by which we might be instrumental in benefitting our fellow men; this is our duty and a reasonable service, and we should enter upon it with cheerfulness, and pursue it with the greatest possible industry."

Again they say:

"All that is sacred to the souls of rational immortals, requires it at our hands, and whatsoever our hands find to do in the cause of benevolence, we should do it with our might, and not gainsay; and if we possessed that zeal that burns for the glory of God and mourns over abomination, and feels bowels of compassion for perishing and immortal souls, we should no longer stand in opposition to the gospel of God—no longer remain indifferent to the mission cause."

In another part they observe:

"Much remains yet to be done before the heathen shall be given to the Son of God for his inheritance, and the uttermost parts of the earth for his possession."

The Lord of glory bade his disciples to teach Christians to observe all things whatsoever he had commanded them. The Chattahooche Association says let us *devise* ways and means. This appears to be another case of verifying the scripture which says "they have sought out many inventions; and lacks but little of amounting to a patent acknowledgment in words. If the scriptures be put into practice, what device is necessary? Keeping the commandments and ordinances of the Lord admits no device. The advocates of missions themselves allow the truth of the last assertion, in contending that the scriptures authorize and enjoin missions. They evidently pervert the scriptures, and make them to command what they acknowledge in effect to be their own devices:—when they have found a device, they wrest the scripture to say do it with thy might. But why do in the cause of benevolence [so termed,] with their might? Because this project of crusading spirit absorbs all others with the institutions of the age. They cry up the piety and self-denial of the missionaries and the greatness and goodness of missions comparatively more than they do Christ

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and his gospel. They, the Chattahooche Association, in a manner not to be misunderstood, declare that those who are indifferent to the mission cause are opposed to the gospel of God. And this much too for opposing their devices. Much, they suppose, yet remains to be done before the heathen shall be given to the Son of God. And who is to do it, and to give the heathen to Jesus Christ? The arguments of that Association, with all of like sentiments, reply, We. If they shall effect this, they have indeed devised great things.

☞In a letter published in the Christian Index of Dec. 8, addressed to the Editor of that paper, and signed J. R. Hand, the Flint Association is charged with "reaching after the keys of St. Peter." We are not acquainted with the general conduct of that Association; consequently we do not know to what the writer alludes, as he does not inform us. We judge that it is their declaring non-fellowship with, or opposition to, missions and similar institutions; for the same charge has been laid against us of North Carolina, because we would not continue our fellowship with them, and thereby burden our consciences by working after a "pattern" different from that "showed us in the mount," and because we will not conform to what they acknowledge to be device. (See circular of Chattahooche Association.) The letter of Mr. Hand appears to be principally intended to give information respecting the Ebenezer Association. She apperas too to have been asking for the "old way," and desiring to walk therein. Burdened and grieved, we presume, with the new system of religion, she has sought rest and a good conscience by withdrawing her fellowship from the Georgia and Washington Associations. Her motives for thus acting are represented, in the above named letter, in these words:—

"And may I not say, it is because our sister, the Georgia, so far outstrips us in talents and every good work of the Lord, that we are trying to cover her with reproach? If so, we have imbibed in a great measure the spirit of our brother Cain, who slew his brother because he was more righteous than himself!"

It contains also the following declaration:

"And there is no greater evidence that a man is a missionary, than to see him constantly engaged in the spread of the gospel—inquiring, 'Lord, what wilt thou have me to do?'"

This passage of scripture is seldom used in missionary publications, but that they give it in substance this answer, "Engage and be active in missions." Those who confess, as the Ohio Convention has done, that they have no express command in the word of God for the institutions called benevolent, should not profess to inquire of the Lord. It is like the prophets of old, who cried, "The burden of the Lord." It is like Israel who said, "Lo, we be here, and will go up into the place which the Lord hath promised." Mr. Hand continues:—

"If we were to take as deep an interest in the circulation of the Index as our brethren do in the "Signs of the Times," soon, very soon, should we see ignorance and superstion give way.—Brethren would cease their hostility to the best of causes, and a mighty host would come up to the help of the Lord against the mighty. And being fully persuaded of this, I call upon the good brethren of Georgia, and every other State, to be up and doing. And if we cannot get our brethren to take the Index, let us form societies through the State, or States, each brother paying for five or ten Indexes, to be sent to those who will read them. I have named this to several of my brethren, who feel willing to go into it."

This scripture, "the help of the Lord against the mighty," is often repeated for missionary purposes: but those who came to the help of the Lord when the inhabitants of Meroz refused, it is written, "took no gain of money. They fought from heaven." Judg. v. 19, 20. The writer in question thinks ignorance and superstition would be soon overcome by the circulation of the Index. Would it be proper to call that, superstition, which believes the Index can accomplish what the scrip-

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tures and a preached gospel have not effected? If indeed it is capable of so great and so happy an influence, we could sincerely wish more than one, or two, or three presses were employed in its publication, and that all would patronize it...*Ed.*

———

☞"The Rev. Edward Beecher, President of Illinois College," has written a series of sermons, on "The Nature, Importance, and Means of Eminent Holiness throughout the Church," which are published in the Christian Index. In the 46th No. vol. 3, he remarks:—

"Having endeavored to show, that to elevate the standard of personal holiness, is the most important enterprize of the age, I proceed, as proposed, to inquire: III. How shall this enterprize be undertaken, and conducted?"

In the course of his reply to this inquiry, he observes:—

"It is his [God's] great end in all he does, to bring all his holy kingdom to feel on this subject as he does, and that he will never be satisfied until this end is secured."—"For this he [Christ] gave himself to death, and never will be satisfied till he has secured this end: for its absence nothing can make amends."—"Nothing but a full manifestation of the presence of God can accomplish the work in question. A manifestation, such as the world has never seen, and such, too, that the church shall be unable to throw off or to resist its power."—"And there is no doubt that a vivid manifestation of the presence of God will be the great means of reaching the heart of the church, and causing the conviction that she *must feel* on this subject; for God insists upon it, and she will encounter his holy and indignant rebuke if she refuses."

We shall consider these remarks: 1. "The standard of personal holiness." "To elevate" this standard, strongly implies, that the present standard is too low. A standard we had understood to mean, a correct test. If the present needs elevating, it cannot be a standard. And if it be admitted to be a standard, then to seek to elevate it would be chimerical and superstitious. To endeavor to come up to the true standard, the New Testament, is what every Christian ought to do. But to endeavor to *elevate* the standard, appears to arise at something above what that blessed chart exhibits, and that it does not afford rules sufficient for the regulation of Christian conduct. 2. The feelings of God. The sensations and emotions of Deity must be as unsearchable a mystery as the thought of man can encounter. These cannot be known beyond his will in Christ Jesus, as revealed in his word. How Mr. Beecher should know that the saints or the church must feel like God, we are at a loss to determine.—To attribute the pain of dissatisfaction, or dissatisfaction in any wise, to God, is profane. This the author under consideration has contingently imputed to the Father and the Son. This idea alone represents him as a God of passion; and every person of whose creed this is a specimen, worships an imaginary God,—an idol. For He who works all things according to the counsel of his own will, can, in no event, be dissatisfied. He only is the true God, who is never frustrated nor despoiled of satisfaction. 3. Mr. Beecher declares he has no doubt that a manifestation of the presence of God will be the great means of reaching the heart of the church, and causing the conviction that she must feel on this subject, and, almost in the next breath after speaking of it as such a manifestation as the world never saw, and the church shall not be able to *throw off or resist its power*, adds, "God insists upon it, and she will encounter his holy rebuke, if she refuses." The intimation that the church may refuse, after declaring she shall not be able to resist its power, stands very much out of order.

The doctrine contained in the above named discourses is pharisaical; and the object of them appears to be, to unite all professions of religion so far as to bring them to act in concert in missionary efforts. But there will be false doctrine as long as unregenerate men profess religion; and we believe some of unrenewed in heart, as well as the spiritual seed, will make public profession of Christ as long as the world shall stand; and so long as this con-

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tinues to be the case, a union can hardly be effected.—*Ed.*

☞In a letter from the missionaries in Burmah, to the Corresponding Secretary, dated, Maulmein, Dec. 12, 1834, we find the following language: "Besides the monthly concerts of prayer, for seamen, Sabbath Schools, and the heathen." This is giving great value to their prayers; or little worth to seamen and heathen; as once a month will do for them provided all will pray at a time. The letter continues:—

"And here, from our acquaintance with the character and condition of seamen, we cannot forbear an expression of our deep regret, that this interesting portion of our race have so long been neglected in the prayers and efforts of the friends of humanity and religion. While these men of the seas stand the nightly watch, and encounter the threatening billows of the deep, to enrich the landsman with the productions of other countries, and while their aid is indispensable to the work of preaching the gospel to the heathen, it is a lamentable fact, that few of our American citizens remember them with a grateful thought, and few of our American Christians, either in concert or in private, raise a prayer for their conversion."

Are the missionaries acquainted with the hearts of all the citizens and Christians of America? If not, they have asserted too much. The sailors' hardships and services to missionaries in their esteem, deserve our prayers: and yet they pray for them but once a month. According to their own sentiments, we have no reason to believe they ever prayed for seamen before their voyage. And now praying for them is too good a thing to be kept secret. They must needs tell their countrymen, they pray in concert monthly for seamen and heathen. This is the same language: "I pray three times a day"—"I am not as other men, I fast twice a week," &c. Luke, xviii. 12.

"While praying for seamen, their actual presence with us, and a knowledge of their present condition and gloomy prospects, with the aid of a divine influence, enabled us to pray with the spirit, and with the understanding also."

This seems to say, unless they be present, and we know their condition and their prospects, we cannot pray for them with the spirit. For these pious trumpeters declare that the presence, &c. of the seamen empowered them to pray with the spirit, while they ascribe only a partial aid to "a divine influence." This is like the language of the Syrian king's servants: "And the servants of the king of Syria said unto him, their gods are gods of the hills, therefore they were stronger than we: but let us fight against them in the plain, and surely we shall be stronger than they." 1 Kings, xx. 23. So the missionaries: Our god is the god of ships and seamen, therefore let the sailors be present, and we can "pray with the spirit," and prevail. "The sisters have had frequent seasons for prayer during the week." The language of our Lord is, "Men ought always to pray and not to faint"—"pray without ceasing." Luke, xviii. 1.—1 Thess. v. 17. But the "frequent seasons" of the sisters is like Felix's time: "When I have a convenient season I will call for thee." Acts, xxiv. 25. We are constrained to believe that all this display and parade of prayer is but the abominable pride of the self-righteous Pharisee. For our Lord uniformly taught his disciples to pray in secret, and not to be like the Pharisees, who were fond to pray where men could see them. So the missionaries appoint a week, a month, or a year before hand, to meet together; and sound a trumpet or a bell, or make proclamation: "this is our paayer meeting"—"our monthly concert"—"our season for prayer." In their letter they record two conversions and experiences, the substance of which we will give the reader. The first one:—

"Then I remembered how long God's spirit had been striving with me, and thought it would leave me soon. Perhaps one year, one month, one moment, and I shall be shut up in hell forever. O what feelings I had then! I thought of dying, which made me feel that I needed a friend,

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but I was so wicked that I thought the Lord could not be my friend. The next Sabbath I felt worse than ever, and after meeting, I went down into the hold of the ship. There I made my poor petitions known to the Lord Jesus for deliverance, and he put words into my mouth. O what delight I found in praying and thinking of Jesus! I found that *trying* was the great thing. At last after two or three hours, I came up out of the dark, and felt that the chains of master satan were broken off; and I cannot express the joyful feelings I have enjoyed from that time to the present. I am now resolved to spend the remainder of my days in the service of the Lord Jesus Christ."

If this be a Christian experience, we are disposed to think there are many Christians. His prayers appear to be the substance of his change, and sum of his hope. In them he found delight—"*trying* was the great thing." To get religion was only to pray—and to pray was only to *try*. Christ's righteousness, Christ's death, seem not once to have occurred to his mind. To pray with delight appears to weigh more in his scale, than the blood of Christ. To continue his race as he has commenced, his service is worth so much, he publicly vows it through life to the Lord Jesus. The second convert:

"I am not ashamed to acknowledge before God, and his children, my shipmates, that I am a sinner, and am resolved to serve the Lord the remainder of my days." "He then feel upon his knees, [continues the letter,] and with tears and groans offered the publican's prayer. From that time to the present, he has been forward to discharge religious duties, and evinces much interest in behalf of his fellow seamen."

Here is a man apparently penitent, acknowledging he is a sinner, but in the next breath he is going to serve the Lord all his days. How a person under the sense of guilt, and consequently, of divine displeasure, can persuade himself that he shall serve the Lord through his life, neither our experience, nor the word of God, has ever informed us. "He then fell upon his knees, and with tears and groans offered the publican's prayer." This, we suppose, was to show how he would serve the Lord. Guilt produces shame, and makes the criminal in conscious abasement wish to hide himself. Self righteousness exalts a person, and inflates him with vain glory, inspiring him with ostentation to strike the human eye with a display of his distinguished goodness. Christ's righteousness for justification is not heard of in this experience. This letter says:—"Surely there is much land yet to be possessed." So we perceive. Missionaries and money enough can possess it. It proceeds: "These eastern nations, with their hundred millions of immortal beings, are waiting for the bread of life. Why are they not supplied? Are there not means in our American churches? Let them visit these temples of heathenism," &c. Bread of life is a title which belongs to nothing but Jesus Christ. To ask if there are not means in our American churches, is to ask, if the American churches have not the control of Jesus the Lord, the great God. To inquire why the eastern nations are not supplied with the bread of life, is to inquire why the churches do not send or carry Christ to them. Nay, it is to inquire also, why the world do not send or carry the Lord to the heathen; for they importunately press the world of unconverted men and women into their societies and to their aid. If such appeals do not amount to blasphemy, we humbly conceive that they fall little short of it. Once more: said letter remarks, "In our estimation, the Lord has opened the field before the church, has furnished her the means, and given her the men," &c. In conclusion, we dare not believe, that men who are capable of such assertions and such appeals concerning the bread of life, men who affect that a religious life of a sinner will carry him to heaven, men who are such strangers to the gospel as to glory in experiences destitute of the hope of Christ's righteousness, who value their prayers so highly, as to have stated times and special objects for them, and tell of them from Burmah to America; we say, we dare not believe they are safe guides in religion.—*Ed.*

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From the Signs of the Times.

In this number we commence the republication of Rushton's Letters, in refutation of the absurdities of Fuller's views of the Atonement, agreeably to an intimation given in one of the numbers of our last volume. It may be proper for us to say that an edition of this excellent work has lately been published in the city of New York, by Bro. Joseph Spencer, to whose kindness we are indebted for the copy which we have.

—

INTRODUCTION.

I think it right to inform the reader, that, some time ago, I was accidentally engaged in a verbal controversy on the nature and extent of the atonement of Christ, with a Baptist minister of some celebrity, residing in Northamptonshire. At parting he earnestly entreated me to read Mr. Fuller's "Dialogues, Letters, and Essays," which I promised to do. No sooner had I read and pondered that work, than the fallacy of Mr. Fuller's doctrine, which my friend had espoused, appeared to me in a more striking manner than it had ever done before; and I felt assured that, with a little labor, the speciousness and deceitfulness of Mr. Fuller's views might be fully made manifest. With this conviction, I determined to attempt a refutation of them, and to publish it in the following Letters.

It is more than possible that some weak and inconsiderate persons may feel offended at the free use I have made of Mr. Fuller's name, because being now deceased he cannot answer for himself. Although I have no fear of any objection of this nature from persons who are acquainted with literary affairs, yet, for the sake of the weak, and because of the captious, I offer the following apology:—

1. The subsequent Letters are not directed against Mr. Fuller, but against the *doctrine* now prevailing in the Baptist churches.

2. It is impossible effectually to oppose this doctrine, without reference to some acknowledged writings in which it is stated and defended; and these acknowledged writings are Mr. Fuller's "Dialogues," &c. It is true there are some living authors who have asserted the same things; but these writers are inferior to Mr. Fuller in celebrity and polemical talents. To encounter them, therefore, would not be to allow my opponents the full exercise of their strength; neither would it become the great cause of truth to engage the subaltern, while the champion is defying the advocates of particular redemption, and crying out, "*Choose you a man for you, and let him come down to me.*"

3. When an author publishes on controverted subjects, he does so, not only for the generation living at the time, but for the succeeding generations. Though he die as a man, he still lives as an author, and teaches and speaks as long as his writings are read. It is right, therefore, to examine the theories and doctrines of an author, whether he be living or dead. What man of sense would reflect upon President Edwards, for publishing his confutation of Dr. Whitby, after the Doctor's death? Or who would charge Mr. Fuller with unfairness, for publishing his "Strictures on Sandemanianism," long after Mr. Robert Sandeman had returned to his original dust?

4. But if notwithstanding this explanation, any Baptist minister or any other who understands the controversy, and who has espoused Mr. Fuller's views, feels hurt that Mr. Fuller's name has thus been introduced, let such a one take his pen, and, as he reads, let him erase the name of Mr. Fuller, and substitute his own; and let him know that he is the man against whom I am writing, and not the deceased Mr. Fuller.

If, however, the reader be one of those favored individuals whom the Father has drawn to Jesus, he hath already been taught so much of the infinite evil of sin, and the vanity of all created things, as to loathe himself and his own righteousness, and to value nothing in comparison of truth. And in those happy moments, when he is favored with a glimpse of the exalted Lamb, whose transcendent glory fills heaven and earth, he looks coolly upon human authority, human wisdom, and human worthiness. Such a one will not be offended when the authority of celebrated names is set at nought, that truth may be maintained; but rather he has learned, in some degree, to "*cease from man, whose breath is in his nostrils; for wherein is he to be accounted of?*

The only persons to whom I would offer any thing like the shadow of an apology, for the polemical style of the following Letters, are the afflicted, broken-hearted

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children of Zion. I know that disputings gall and distress a tender mind. But how can we contend earnestly for the faith, without disputation? Were not our Lord and his apostles often engaged in reasoning with the opponents of truth? I hope therefore, that the lambs of the flock will not be offended, especially when they reflect that the things contended for in the following pages are of the highest importance—things with which the honor of God, and the glory of a dear Redeemer, are concerned; and which are absolutely necessary to the strengthening of their own weak hands, and the confirming of their feeble knees. It is now high time for the friends of truth to speak boldly. Error no longer hides its hateful head, but struts abroad before the sun, and scornfully defies the advocates of sovereign grace.

Although I have, in the following Letters, boldly and unequivocally asserted what I believe to be the truth, and although I have endeavored to expose the deceitfulness of the opposite error, I hope the reader will find nothing inconsistent with the meekness and gentleness of Christ. That I have expressed indignation at iniquity I acknowledge, but I have not yet learned that this is inconsistent with the spirit of the gospel, or contrary to the example of our Lord. Throughout the whole I have studied brevity and perspicuity; and I have not been unmindful of the well-known advice of the poet, which all controversial writers should regard:—

"Quidquid præcipies esto brevis, ut cito dicta
Percipiant animi dociles, teneantque fideles."

Into the hands of Him whose servant I profess to be, I confidently commit my work, notwithstanding the sinfulness and imperfection which adhere to it. I shall think myself more than remunerated for my labor, if he make it useful to any of his ransomed ones. But should it please him that it die as soon as it is born, and remain in silence forever, I trust I shall be content. For I am well persuaded that the Lord will defend his own immortal truths in his own way, and in his own time, though error may rejoice in a temporary triumph, and though truth may be "fallen in the street."

WILLIAM RUSHTON, Jun.
Liverpool, 1831.

From the Signs of the Times.

Controversy.—Different constructions are put upon this term. Some associate with it the idea of striving for the mastery; and this may have arisen from the fact, that controvertists so frequently appear to have little else in view. But this is not the necessary meaning of the word; the proper definition of the term is, to dispute or agitate different opinions; and however indisposed many appear to be towards controversy, it is impossible to maintain Truth without it.

Christ maintained a continual controversy with the enemies of Truth; and although His bare word was sufficient to establish any part, yet he condescended to use arguments with his opponents. Thus in establishing his claim to the Messiahship, "he argues from his words," John x. 38; and when charged with being under satanic influence, he refutes the charge by a very plain and conclusive argument. (Mat. xii. 24—27.) The Apostles were engaged in a perpetual controversy both with Jews and others with whom they came in contact; and all succeeding ministers of the gospel have followed their example, and will have to do so as long as Truth has an enemy in the world. Indeed there has nothing ever engaged the attention of man that is so well worth contending for as the Truth of the Gospel, as it involves interests of infinitely greater importance than any other subject ever presented to his view.

The questions of dispute that arise partake of greater or less importance, according to the magnitude of the subjects involved. For instance, questions at times arise in the church that elicit considerable discussion, and sometimes much warmth, which, nevertheless, are not of sufficient magnitude to justify a discussion; while others are of such a nature as to render a total surrender of the essential truth of the gospel, or a separation unavoidable. Questions of the former class have often agitated the church, and at times have produced considerable excitement; but while there existed an agreement on the more essential points of gospel faith and order, those difficulties would generally subside, either by a surrender of one part, or an agreement to let each enjoy his own peculiar views, without breaking fellowship. In this class of questions we migh-

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venture to rank the snbject of the *imposition of hands*—a question that has frequently agitated the Particular Baptists; and though conducted at times with warmth, yet, by the great body of Old Fashioned Baptists, it has not been considered of sufficient moment to affect their fellowship. But when questions of the latter class enter the church, they seldom if ever terminate short of a total separation. It is from questions of this class that the controversy which now agitates us has arisen, and from which arise the distinceions of *Old* and *New School* Baptists. These two parties are now in the field, and the questions at issue involve the very vitals of Truth, both as relates to gospel faith and order; the former touching the ground of a sinner's hope, and the latter the visibility of the church. Both of these are of too great importance to admit of a compromise or even of silence. The New School party has every advantage on its side, excepting that of Truth. It has learning, talent, wealth and popular opinion—of either of which the Old School have comparatively little; yet, while it has truth on its side, it has nothing to fear; for though truth may fall in the streets, and its friend sink into obscurity, yet it will ultimately rise and triumph.

If I have understood the ostensible object of your paper, it is to maintain the Old School doctrines and plans of operation; if so, may we not look upon those questions which have been regarded as of minor importance, and which have agitated the church previous to the present division, as unconnected with the present controversy, and rather foreign from the design of your increasingly valuable paper? I hope I shall not be considered as viewing any thing pertaining to our duty, as christians, unimportant, or that I would wish to cramp brethren in a free expression of their views at a time when it would not be likely to operate unfavorably on the common cause. The subject of the *Imposition of hands*, has occupied a considerable place in the Signs of late: and notwithstanding I have not any objection to seeing the views of brethren on the subject, nor to derive all the information I can on the point; yet I fear, if pursued, it may operate unfavorably on the main question at issue. We all know enough of human nature to know, that when we engage in a contest we are loath to yield, and that in conducting our part we are at times led insensibly to employ expressions calculated to excite unpleasant feelings, and elicit something like retaliation; and I have thought upon the whole, as we have a formidable enemy in the field, directing his main efforts against the citadel of Truth, whether it would not be better to direct our united efforts in defence of those precious truths of the gospel, now assailed on every point, than to indulge in the discussion of subjects of minor importance at the risk of our harmony.

I hope the brethren who have written on this subject will excuse the freedom I have taken, when I inform them that the above remarks have been dictated by no other motive than an ardent desire that we may be enabled to move on harmoniously, in maintaining the great truths of the gospel against the formidable enemies by which they are now assailed. You are at liberty to dispose of these few remarks as you think best, and believe me.

Yours, as ever, in the Bonds of the Gospel,

THOMAS BARTON.

A sister's love.—There is no purer feeling kindled upon the altar of human affections, than a sister's pure, uncontaminated love for her brother. It is unlike all other affections: so disconnected with selfish sensuality; so feminine in its developement, so dignified, and yet, withal so fond, so devoted.—Nothing can alter it, nothing can suppress it.—The world may revolve, and its revolutions effect changes in the fortunes, in the character and in the disposition of her brother, yet if he wants, whose hand will so readily stretch out as that of his sister; and if his character is maligned, whose voice will so readily swell in his advocacy. Next to a mother's unquenchable love, a sister's is pre-eminent.

[*Selected.*

TERMS.

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POETRY.

THE MYSTERY OF FAITH.

SECTION I.

The mystery of the Saints pedigree, and especially of their relation to Christ's wonderful person.

My life's a maze of seeming traps,
A scene of mercies and mishaps;
A heap of jarring to and froes,
A field of joys, a flood of woes.

I'm in mine own and others eyes,
A labyrinth of mysteries.
I'm something that from nothing came,
Yet sure it is, I nothing am.

Once I was dead, and blind, and lame,
Yes, I continue still the same;
Yet what I was, I am no more,
Nor ever shall be as before.

My Father lives, my father's gone,
My vital head both lost and won.
My parents cruel are and kind,
Of one, and of a diff'rent mind.

My father poison'd me to death,
My mother's hand will stop my breath;
Her womb, that once my substance gave,
Will very quickly be my grave.

My sisters all my flesh will eat,
My brethren tread me under feet;
My nearest friends are most unkind,
My greatest foe's my greatest friend.

He could from feud to friendship pass,
Yet never change from what he was.
He is my Father, he alone,
Who is my Father's only Son.

I am his mother's son, yet more,
A son his mother never bore,
But born of him, and yet aver
His Father's sons my mother's were.

I am divorc'd yet married still,
With full consent against my will,
My husband present is, yet gone,
We differ much, yet still are one.

He is the first, the last, the all,
Yet number'd up with insects small.
The first of all things, yet alone
The second of the great Three-one.

A creature never could he be,
Yet is a creature strange I see;
And own this uncreated one,
The son of man, yet no man's son.

He's omnipresent all may know;
Yet never could be wholly so.
His manhood is not here and there,
Yet he is God-man ev'ry where.

He comes and goes, none can him trace;
Yet never could he change his place.
But though he's good, and every where,
No good's in hell, yet he is there.

I by him, in him chosen was,
Yet of the choice he's not the cause:
For sov'reign mercy ne'er was bought,
Yet through his blood a vent it sought.

In him concenter'd at his death
His Father's love, his Father's wrath;
Even he whom passion never seiz'd,
Was then most angry, when most pleas'd.

Justice requir'd that he should die,
Who yet was slain unrighteously;
And died in mercy and in wrath,
A lawful and a lawless death.

With him I neither lived nor died,
And yet with him was crucify'd.
Law curses stopt his breath, that he
Might stop its mouth from cursing me.

'Tis now a thousand years and more
Since heaven received him; yet I know,
When he ascended up on high
To mount the throne, even so did I.

Hence through earth's dunghill I embrace,
I sit with him in heavenly place,
In divers distant orbs I move,
Inthrall'd below, inthron'd above.

AGENTS,

For the Primitive Baptist.

NORTH CAROLINA.

Joseph Biggs, Sen. *Williamston.*
Joshua Robertson, *Gardner's Bridge.*
John Bryan, *Clark's Store.*
George H. Alexander, *Columbia.*
R. M. G. Moore. *Germanton.*
Benjamin Briley, Jun. *Greenville.*
James Southerland, *Warrenton.*
Stephen J. Chandler, *McMurray's Store.*
John A. Atkinson, *Bensboro'.*
Jesse Gully, *Averasboro'.*
Foster Jarvis, *Swindell's P. O.*
William Smaw, *Washington.*
Benjamin Bynum, *Sheight's Bridge.*
James Wilder, *Anderson's Store.*
Parham Pucket, *South Washington.*
William Exum, *Waynesboro'.*
Francis Fletcher, *Elizabeth City.*
Wilson W. Mizell, *Plymouth.*
John Lamb, *Camden C. H.*

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Kemuel C. Gilbert, *Sydnorsville.*

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James Henderson, *Monticello.*
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John McKenney, *Forsyth.*
Anthony Holloway, *Lagrange.*
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L. B. Moseley, *Cahawba.*
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THE PRIMITIVE BAPTIST.

EDITED BY MARK BENNETT.

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TARBOROUGH, NORTH CAROLINA.

"Come out of Her, my People."

VOL. I. SATURDAY, FEBRUARY 27, 1836. No. 4.

FOR THE PRIMITIVE BAPTIST.

Brother Editor: I send you the measure of the devil's foot for publication, if you see cause.

Among the many inventions of mankind, they have invented and settled a standard of weights and measures, which is acknowledged as the law and rule of the land, and by which all men have a right to try all weights and measures they suspect to be false. So has God in the New Testament given a standard weight and measure, to try all doctrines and ordinances and discipline by, when suspected by his church or people of being false. And they have a right to try all doctrines, &c. by this standard of truth and Christian measure, and if found false, to charge the owner with the same false measure, and prosecute him in the bargain for keeping a false measure. If all this be true, then I have a right to measure the devil's foot by this standard of God's own law, for the welfare of the Christian community; and I also have a right to measure and weigh by this standard, all doctrines of men that I may suspicion of being false, and charge them with the same.

When I was a boy, my father's negroes and the old women used to tell me many frightful things about the devil; and among the rest, that he might be known whenever I saw him by a cloven foot, which they pronounced clubben. So I formed my ideas of the devil in my youth, that he had a foot like a great maul or club; if this was the truth, I could tell his track wherever I saw it in the gospel field. But since I have become familiarly acquainted with old satan, I have found they belied their betters and that he has not got a foot like a club or maul; but that he has a cloven foot and not a clubben foot. A cloven foot, that is, a foot like a cow, or sheep, or hog; or you may call it a forked foot, or a two foot, or a parted foot like a cow, and not like a horse or jack—that is the meaning of the scripture cloven foot, a parted hoof.

Now you know that under the ceremonial law all beasts that parted the hoof and chewed the cud, were said to be clean beasts; the swine parts the hoof but don't chew the cud, therefore unclean. You pass along and find a hog's track; you say, here went a sheep—how do you know? look, here is his forked foot. So you see some judgment and acquaintance with tracks is necessary, in order to know a sheep's foot from a hog's foot. So it requires some judgment and experience to know the devil's track from Christ's track, or a hypocrite's track from a saint's track, more than it does to know a sheep's or deer's from a goat's or hog's track. But I can tell them all apart, no wonder then that I should undertake to track the devil and measure his foot, and little will old satan thank me for that. However, he and I have been at loggerheads for many years, and if he or his agents get mad, we must fight it out. For I have set out to follow his track and give the measure of his foot to a hair's breadth, if I can in a short way.

So I must tell you that we must find his track before we measure his foot, and secondly, in order to find his track we must go into the paths or by-ways where he generally walks. Don't think it strange if I tell you, that I am well acquainted with many of his paths and by-ways; for we have been well acquainted for forty years, and have had many a hard brush and tug to see who shall be served, Christ or Beelzebub. And this is not all—I shall know

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his track as soon as I see it. But before we set out to look for his track, I will tell you some of the paths he used to walk, and you know old beaten roads are the easiest to travel. And the easiest to see his track in one of his old paths, was directly across God's commands; secondly, prohibiting what God had allowed to men, and thereby crossing the path of God's permission; thirdly, to make laws for God and enjoin them on men to observe to get to heaven, and thus yoke and burden the saints in their march along the king's highway of holiness heavenward; fourthly, zealous for trifles God never prohibited by his word, with persecution, fire and sword to all that did not come up and bow to his laws and rules of tradition, and doctrines of the devil and hypocritical men; fifthly, whenever you come on the devil's track it will smell of the commandments of men, tradition, money, persecution, blood and death, all under the cloak of religion and thus saith the Lord; sixthly, fiery zeal for God and his cause, zealous for works and self doings by law, and works for salvation, and envy, hatred and death for all who dare to go to heaven by any other turnpike road and not pay toll at their gate, with adding to God's laws for salvation. These used to be some of his old paths, where I think we can find his track; and if you will go with me in search, I will take the measure of his foot in short order. Of his by-paths I perhaps may tell you some few things as I go along. Thus we will leave further remarks and go and look in his first old paths for his track. But before we set out it is necessary to tell you that Christ compares the wicked to goats set on his left hand, and goats have cloven feet you know, as well as the sheep set on his right hand. And you know that Christ says to the pharisaical hypocrites, you are of your father the devil and the lust of your father ye will do. But yet if you will examine the bottom of a goat's foot and that of a sheep, you will find a difference between them. But as I am under the necessity of being as short as I can, I will not detain you further by preparatory remarks. The cloven tongues of fire that set on the apostles, was to represent the gift given them to speak different tongues, or the different languages of the nations. So the cloven feet of goats is to represent hypocrites, two coat men, and go-betweeners of God and devil, and self-righteous men for gain by godliness when the wind blows most in favor for gain on that side. For goats in scripture are represented fierce, and again they are put as emblems of lustful men; and this is a true picture of all hypocrites. And again, a hypocrite is a cloven, or two-tongued man, and he is a two-coated man, and also a bag man. And this have I noticed for forty years, that whenever you find a man with a sweet tongue, or honey and pancake mouth, beware of that man; he will take you in if he can, and his sweet words is his craft to do it, from the preacher to the horse jockey. These are take-ins that I have observed. But if you find one of your old blunt, rough spoken fellows, don't be afraid of him; he won't hurt you, he has but one tongue, and not two.

You will recollect that I told you the old women were mistaken about the devil's foot, that since I had become acquainted with him I had found out he had not a club foot; if so, he might have a shoe made like some other club-footed folks, to hide his club foot—but that I told you he had a cloven foot, which I shall try to prove before I am done. But the great question perhaps with you is to know how he came by this cloven foot. This I could tell you if I had time and room, since I have the devil's genealogy before me; but then it would not be to my purpose, since it is his track and not his foot that we have set out to look for. Remember I have told you two things—first, that one of the devil's old paths he used to walk lies directly across God's commands; and secondly, that I have to prove he has a cloven foot. These things I shall attempt to do, and while I am doing it, do you be looking for his track.

I now come to prove that one of the devil's old paths lies directly across God's commands. Genesis, ii. 17: "But of the tree of the knowledge of good and evil thou shalt not eat of it, for in the day that thou eatest thereof thou shall surely die." Now here is God's command in plain words to Adam, in the garden of Paradise. Now to prove that the first path the devil walked in on earth was directly across God's command. Genesis, iii. 4: "And the serpent said unto the woman, ye shall not surely die." Then here you can see the devil's old path lies directly across God's commands. God said thou shall surely die—the devil said ye shall not surely die. Then take this for granted,

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that the devil's road in all things directly lies across God's road. Thus, says Jesus, he was a liar from the beginning; and you may say also, he was a murderer from the beginning. And from that day to this, the devil's paths in which he and all his agents have walked, have always crossed God's paths. A few more citations I will give you, to confirm this truth. The next case —by faith Abel offered to God a more excellent sacrifice than Cain. Abel brought of the firstlings of the flock for his sacrifice, and obtained witness he was righteous by believing in Jesus Christ and his blood. And as a figure of the Saviour's blood in which he believed, he offered his firstlings and shed their blood. Witness Noah, Abraham, Moses, Samuel, &c. doing the same; all which was to show that all true worshippers of the true and living God, must worship him by faith in and through a crucified and bloody Saviour, or all their splendid worship is not worth a groat. But mark this—the devil was a murderer, so was Cain, and he brought his offering of the first fruit of the ground, without faith or blood, for the remission of sins. Here you see again the devil's path—Cain's path, and Cain's offering and worship, lie directly across God's commands and God's road for a sinner to get to heaven by, through the blood of Jesus. For Cain is for going right across God's road to get to heaven, without blood, and by the road of his own offering; which thousands and tens of thousands have been at and now are at to this day; and amounts in the whole sum to go to heaven by works of their own, Cain like, or to join their merits with the Saviour's for salvation, and then divide the glory both on earth and in heaven with him. This last is one of the devil's by-paths, in which he is leading captive thousands to perdition. For my own arm has brought salvation, says the prophet personating Christ, and salvation is of the Lord. And again: thou shalt be for my salvation to the ends of the earth. So then salvation don't come by the joint works of the Saviour and the sinner, but of the Saviour from the foundation to the top stone; and this joint work of the Saviour and sinner for salvation, is one of the devil's by-paths to hell; but works for salvation, without faith in Christ, is one of the devil's cross-roads to hell. So then you can see that the devil's path of old time, and devil's worship, and devil's agents, lie across God's commands, worship, and plan of salvation for sinners. Then mark the length of his foot, if you can, for that is his track so far.

You know God said to Abraham he would make him the father of many nations, and that Sarah should have a son, and that he preached the gospel to Abraham, saying, in thy seed shall all nations be blessed. Now, what does the devil do but goes in one of his by-paths and roundabout ways, and gets right across God's promise, purpose and oath; and plays a devil trick with old Sarah, and gets her to put Hagar in bed with Abraham, to prevent God's promise; and that Sarah and Abraham might wait no longer for God's promise, but go to work in their own way to fulfil it. This is about the amount of all the stratagems of the new scheme preachers at this day—they make by their money and exertions bond boys and cast outs, but never, no never, a child of promise, a real Christian; for this takes the power of God to strengthen the ministers, and give power to the dead and barren womb of the church, to produce a promised Isaac.

Again: Jacob have I loved and Esau have I hated. But the devil gets right across God's path, and stimulates Esau to kill Jacob to prevent the promised seed. Again: from Joseph was to come the shepherd and stone of Israel, (Jesus Christ;) but the devil crosses God's path, and Joseph is sold into Egypt to prevent it. Again: God said to Moses, carry Israel to the land of Canaan, and he had sworn this to Abraham. But what does the devil do but stirs up Balaak and Balaam, while he gives the advice, to cast the Midianitish ladies and their idols in the road of Israel, over which stumbling blocks stumbled 23,000 to their ruin in the camp of Israel. And in all this affair we see the devil's path lies right across God's commands. Read—thou shall not commit adultery; thou shall have no other gods beside me. Here you see all this affair, both whoredom and idolatry, right across God's commands. But more than this, and that is, here we see the devil religious, but his religion also in opposition to God's.

Again: God commanded king Saul to kill all the Amalekites, and spare neither man nor beast. But the devil crosses God's commands, and gets Saul to save Agag the king, and some of the best of the flocks. Again: God commanded Sam-

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uel to anoint David king. But the devil gets across the path, and stimulates Saul with ten thousand men to kill David and also his own daughter Michel. Again: God commanded that Israel should not be numbered. But the devil stood up right across God's path and the persuasion of Joab, and tempted David to do so. Time would fail me to tell you of Herod, to put the Saviour to death before his time—and of Peter, who Jesus calls satan, to prevent God's decree, who had verily foreordained before the foundation of the world, that Jesus should be crucified and slain for the sins of men—yet Peter was for his not dying. And also of Pontius Pilate—and the Jews rolling a great stone to the mouth of his grave to prevent his resurrection; for God had said he would not leave his soul in hell, nor suffer his holy one to see corruption. And also of the Jewish magistrates, who opposed the preaching of the apostles, whom Christ had commanded to preach. And also of the pagan priest, the popish priest, the high church priest, the act of uniformity in England, and also the missionary priest—and of the crusades, and of Mahomet and his followers. and a thousand other evidences to prove from scripture and historical facts, that from the beginning of the world to this day, the devil's paths in religion lie directly across God's commands. This you will find to be true in all cases, except where he finds it most to his concealing his cloven foot, he takes to the bushes or some by-path and thus gets a head of God's people to chock up the road with stumbling blocks; or to make a fork road to lead part of them out of the king's highway, but those led out of the way are not the king's troops, for he says, though fools they shall not err therein. And they have a good guide, even the spirit of truth, that shall lead them into all truth; and, says Christ, God's word is truth. Thus the spirit leads by the word, and so those that go by the word can't go wrong. I have much to say here, but for want of room dare not.

The next thing I have to do, is to prove that the devil has a cloven foot; and while I am doing this do you take the measure. The first print of the devil's cloven or forked foot, is found in the garden of Paradise, in these words: the serpent beguiled me and I did eat—and, you shall not surely die. Then subtilty and lying was the devil's forked foot in the first instance; and this is his cloven foot to this day, and the cloven foot of all his ministers. Lying and subtilty for gain was the foot of Balaam, Judas, and the false prophets, and all false ministers—gain by religion. Ye shall be as gods, knowing good and evil. Thus, says Jesus, he was a liar from the beginning, a liar and the father of it; and that lies are of his own make. So his cloven foot is seen in all his ministers, in giving out doctrines, ordinances and offices in the church, which directly cross those of God's words. And this is done by lying and subtilty crossing God's commands and saying, God says so, or God knows so, and you must do so; when God in his word has said directly to the contrary. This is the devil's track, measure it who will; telling lies on God to his people, to set God to fall on them to punish them for breaking his commandments, and taking the devil's road. And thus the new scheme preachers have set God on Zion to her present curse, so I say, and the great book will back me in all this.

Again: the devil's cloven foot is seen in Esau. Yes, here his forked hoof is religion on one side and blood on the other. This, then, is the devil's cloven foot. I know his track, religion and blood; yea, law religion is also the devil's club foot, that his wolves may drink the blood of saints. Thus you may see the devil's cloven foot in Cain, Esau, Judas, and the pagan priest, the Roman priest, the high church priest, and law priest, of different ages. And it seems that some missionary priests have this foot, for I have undoubted evidence that one said not long since, he could stand and see old Lawrence's head cut from his shoulders; another said, he could afford to tote lightwood knots in the night to see him burnt; a third, he ought to be hung; others, that he ought to be taken out of the pulpit and whipped, &c &c. Now all this smells of blood, and looks like the devil's foot to me—much more the evil treatment that I have received from the missionaries, in defaming my character and sending me a great number of letters of abuse from different States, with no name assigned to them. I have perhaps gone to the post office twenty times, paid down my money for a letter thinking it was from some friend, and behold when I have opened it, find nothing but abuse and lying without any name assigned to it, so as to give the writer an answer. Now this I think unchristian and

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ungentlemanly, and very mean, to cheat me out of my money this way; but it agrees with all the rest, it is the devil's foot playing the devil in masquerade, or in hypocrisy, subtilty, and lying deceit; and proves those men are afraid of me, or they would give their names to their letters; but, like the devil, they travel this by-path, to hide their foot and keep their track from being seen. I can tell such men they need not be afraid of me. Come to my house and I will give them some good old apple and hog. Show your cloven foot, be as honest as the devil, and not put your foot in a bag to hide it, for I smell your track, it is persecution and hatred for a man's telling the truth—the cloven foot of the devil, in all ages of God's ministers.

But I won't forget my promise, to try to prove the devil has a cloven foot; nor will I abuse the devil, lest I abuse my betters; nor tell lies on old satan, lest he have cause of accusation against me. And, as I am thus faithful to the devil, the missionaries may expect I will be faithful to them also. Now the first case I offer you as proof that the devil has a cloven foot, is the case of Aaron, who set up a devil of a calf in the congregation of Israel to be worshipped by them for a god; and you know a calf has a cloven foot. Did not the devil and Aaron do this? Was not the devil's foot here a parted hoof? Did not this calf part the hoof, and was not this the joint make of the priest and devil, out of the ladies' gold? Well, Sirs, why not the calf of missions, a cloven foot devil since? it is the joint make of the devil and priest, out of the ladies' money. Tell me who can, and I am ready to answer in defence of god-like Moses, and beat this devil of a cloven-footed calf of missions to powder by my writings, and give you the water to drink. Yes, Sirs, there is as great begging now by the priests of the ladies for money and bracelets, as there was by priest Aaron. But what did Aaron want with the ladies' bracelets? why, to make a cloven-footed devil of a calf, for all the people to be bawling and hollowing and dancing around. And what do the missionary priests want with the ladies' bracelets now? why, to support missions. Let me ask you a question: Is there not as much scripture for begging ladies' money to make a calf, as there is to beg the ladies' money to support missions? I say there is, and I challenge any to disprove it. So that begging the ladies for their bracelets to make a cloven-footed calf, and begging the ladies for money to support missions rest on the same foundation; both cross God's word, for both are idol calves, both founded on money begging of the ladies; and I say, the invention of the devil and the priests in both cases, and so in both are seen the cloven foot of the devil. For I have never read in the history of any nation that ladies paid a poll tax, how then can the priests insist by begging that they should pay to the support of missionary priests, even to bracelets, rings, bobs, jewels, &c. which plainly shows the devil's cloven foot in missions, for the ladies are the devil's tools. Don't take the snuff, ladies, for no man can have a greater respect, nor be a better well wisher, nor more ready to serve the ladies than myself; but I must tell the truth, if the devil stands grinning at the door. For you know the devil made a tool of our old grandmother Eve to throw the world off its hinges; and of the wives and concubines of wise Solomon, to turn him fool; and of a Delilah, to shear the locks of a Sampson and render him as weak as another man; and to render the life of a Job a curse to him. But for all this I am for the ladies, because notwithstanding they are the tools of the devil, yet God was pleased to give their weakness the greatest strength, by putting a club in their hands to break the skull of the devil by the truth of Jesus Christ, and by Esther to deliver the Jews. So it is then that the ladies are both the tools of God and the devil; of God to do good, and of the devil to do bad. And thus the missionary & the devil have made great use of them to break the peace of the church of God; & if I were to guess in this matter, I should say the devil and priest have made tools of the ladies to divide the church of God and scatter the sheep as the more easy prey for wolves.

But I shall not let you go off with this proof of the devil's cloven foot crossing God's commands. But offer you further, that the Egyptians worshipped a bull of a certain description, of which I could tell you many things from history. It was here that Aaron learnt the art of craft-making. And I need not tell you that the whore of Rome set up missions, and here the Baptists have learnt the art of mission-making by money. Disprove it if you can. And likewise you know King Jeroboam set up two of these cloven-footed

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calves, one at Dan and the other at Bethel; and consecrated priests to attend on these cloven-footed calves of the lowest order of the people. Now say, don't you think here is the devil's track right across God's command? Don't you think the devil had a hand in this? Don't you see his cloven foot in these calves, these idol gods? Now as further proof, in Levitieus, 17th chapter. read: "They shall no more offer their sacrifices unto devils, after whom they have gone a whoring." And again: says Paul, the things which the Gentiles sacrifice, they sacrifice unto devils. Again: we read of the doctrine of devils, the cup and table of devils, of the walking about of the devil, &c. &c. all of which I could tell you many things, and bring many more proofs of the devil's cloven foot, but this will do for the present, as for my trying to prove the devil has a cloven foot. And I shall now try to measure his track in short order, and while I am measuring his track, you look on and see if he has not a parted hoof.

And first, in a kind of general way, the devil's track is deception, a double intention; that is, he says one thing and means another, or says one thing to effect another. He engages to perform a thing, and neither intends to do so, nor does he perform his promise. He declares a thing is so, yet don't intend it shall be so. He makes use of truth to substantiate his lies. He makes use of scripture to cover his divine lies. He is very religious to answer his own ends, and thereby cover his deceit and hypocrisy. He is very fair to face, but a liar behind the curtain. He appears in sheep skin, but has the teeth, venom, and foot of a wolf. He is a serpent coiled in a bed of pinks, a wasp hid under the leaf of roses, a negro clothed in a white garment, a jack with his lantern to lead wandering sinners to hell; promises great things and performs nothing; lying, falsehood, guile, deceit, hypocrisy, fair appearence, and false religion, are the tools he works with to effect the damnation of man. He is a lamb in meekness to effect his ends, but a roaring lion when he has it in his power. These are only symtoms of the length of his foot and of his parted hoof.

I shall now take the exact measure for your satisfaction. 1 Timothy, iv. 1: "Now the spirit speaketh expressly, that in latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils." Do mark in your memory these words, (seducing spirits and doctrines of devils,) as they are to my purpose as proof of the length of the devil's foot. Verse 2: "Speaking lies in hypocrisy, having their consciences seared as with a hot iron. Don't forget to mark this—lies in hypocrisy, and above all, the conscience seared as with a hot iron. For the love of money is this hot iron, heated in the forge of hell, to sear the consciences of men with. This hot iron of the love of money has seared the consciences of kings, emperors, queens, and generals of the earth, to make war on nations and individuals for spoil, gain and plunder, to fill their empty purses with; so that they have disregarded the groans and sufferings of the fatherless, or the tears and sighs and sorrows of the widow, or the lifeless corpses of the field of the slain weltering in blood, no more than if they had been a pen of hogs fat for slaughter. The love of money is this same hot iron to sear the consciences of priests with, and make them tell lies and put on the cloak of hypocrisy for gain by godliness. And with this hot iron of the love of money has the devil seared the consciences of ten thousand priests, as I could prove if my limits would admit; that they have had no feeling nor no more regard for widows, orphans, nor for the sufferings of men that dare oppose them and cut off their tithes and gain by religion, than if the moneyed priests were a parcel of butchers turned loose with their bull dogs in a beef pen, to kill and slaughter for sport. Those well read in church history know I can prove the facts. Then whenever money is added to the ministry by law, by begging, by salary, or by promised expectation, you sear the conscience of the minister as with a hot iron, though you nor he may not perceive it at the present. And by this adding to the ministry momey, not as a necessity, but as a stimulus and beacon to men to enter the ministry, you produce five things: seducing spirits, doctrines of devils, speaking lies, hypocrisy, and a seared conscience—or, a cursed unfeeling regard for the softer passions of human nature. This is true, I say, from the study of church history.

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Now here comes the length of the devil's foot to a hair's breadth—verse 3: "Forbidding to marry and commanding to abstain from meats which God hath created to be received with thanksgiving of them which believe and know the truth. Verse 4: For every creature of God is good, and nothing to be refused (no not even a pole cat) if it be received with thanksgiving. Verse 5: For it is sanctified by the word of God and prayer. Verse 6: If thou put the brethren in mind of these things, thou shalt be a good minister of Jesus Christ," &c. In mind of what things? why, of latter times, of seducing spirits, of doctrines of devils, of the priests speaking lies in hypocrisy, of their seared consciences—when they (the priests) could burn them at stakes, and stand and see them broiled like bacon on gridirons or hot coals, and feel no conviction of conscience—and of forbidding to marry, and of abstaining from meats. Now here is the measure of the devil's foot, a seducing spirit; second, lies in hypocrisy; third, a priest with a seared conscience, or an unfeeling disposition towards mankind, where his tithes are at stake; fourth, across God's commands, as God himself married the first couple—therefore, when the Saviour spoke of putting away wives, he said in the beginning it was not so; for God formed one woman for one man, and no more while she lived, and married them together; and Abraham, Jacob, and Solomon's cases prove to demonstration the curse of having more wives than one. And if the ladies won't be mad, I will say one curse at a time is enough; and he that has more wives than one, will find his hands and heart full of curses; and right too, because God formed them for a help meet for man, but when she turned the world upside down by her sin and wishing to wear the breeches, she has become a help curse, a cause curse, the worst curse, and the most painful curse of all the heart of man ever endured. Don't be mad, ladies, for you know I don't beat the bushes to please man nor woman; but give both the broadsword when they stand in the wrong path. Be content to wear the petticoat, and never, no never, jirk the breeches out of your husband's hands; if you do, nature teaches him to be offended in a minute, and thus you only curse yourself—make him happy by your obedience and submission to his laws, rules, will and wishes, and this will make you happy; and don't pervert the command of God, "wives submit to your own husbands"—for there is a blessing there to both. But if you rebel against this command of God, I tell you there is a curse to both you and him; a poison to your peace and happiness on earth, and all the family, and reputation of the whole group of connections more or less.

Fourth. Abstaining from meats. This is also the length of the devil's foot, since God created meats to be received for the strength and nourishment of the bodies of men, and gave license after the flood to man to eat meats of all kinds they chose. And the Saviour says, it is not that which goeth into the belly that defileth the man—(whether tarrapin, lizard, scorpion, turtle, mink, pole cat, or any creature else, all may be eaten without making men sinners)—for these do not defile the man; but those lusts that cometh out of the heart of man, these defile the man. Such as, the priest's telling lies to get money; such as, their oppressing the poor to aggrandize themselves and families; such as, telling lies on God, saying he has said, when he has said no such thing; such as, enforcing the commandments of men and the traditions of the priests to make money, for the commandments of God; such as, the lust and love of money so, that priests will tell lies on God to get it, or have it in all the cursed duping schemes they can invent. Strange indeed that the very priests who are set to tell mankind the vanity of all earthly things, should take such nigh cuts and underhanded swindling ways to make money, and thereby prove their lust from the heart of the precious stuff. These things defile first in my eyes, let them think as they please, more than any man's eating frog or taking his drink of grog.

In the above text you see what I said in the outset, that the devil's path lies right across God's path—first, in forbidding to marry. Has God forbid any sort or set of men to marry? He that says he has, I say is a liar. Therefore Paul, by the spirit on him, saw the rise of the popish priest who forbid the priests to marry, called it the doctrine of devils; and why, but because forbidding to marry is a lie on God, for he has no where forbid any kind of men to

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marry, only prescribed rules for marrying. Then forbidding to marry is the doctrine of the devil, because it is a lie and the devil is a liar and the father of lies. So then you may know all the doctrines of the devil by this one rule—they cross God's word, which is truth. No matter where you find his doctrine, whether in offices in the church, or doctrines, or discipline, you may always know the devil's doctrine by its crossing God's word, but at the same time trying to hide its nakedness under Old Testament usages and customs.

To abstain from meats is also by Paul called a devil doctrine. For God in the New Testament has no where commanded men to abstain from meats of any kind. Men have not God's prohibition no where to abstain from meats, yet the cursed popish priests imposed this on the priests and the people, to abstain from meats of certain kinds and on certain days. And this was the track of the devil and his priests, both were liars, and therefore the doctrine of the devil, because a lie; a lie on God, that his word in the New Testament no where prohibited. Yet the devil and priest set it up for a doctrine and practice of the church to go by, as a doctrine of God.

Then we see in these scriptures that the exact measure of the devil's foot is lying right across God's word and permission. Take this, my old school brethren, as your guide to know the devil's foot, track, and measure to a hair's breadth by, and you cannot miss one time in a million. For the devil's path in offices, doctrines and discipline, lies direct across God's word and permission. He makes observances for the church to obey, for his priests to get money; this is his track, I tell you, I know his forked foot well. He quotes old Jewish practices, customs and ceremonies to yoke the Gentile Christian church with, and sets them up for laws for the gospel church; saying, except you be circumcised you cannot be saved, or your children must be baptised or they will be damned; both of which cross God's word, and therefore are the doctrines of devils. For baptism by going into the water and coming out of the water, is found in God's word; but pouring and sprinkling for baptism, crosses this word, therefore, pouring and sprinkling for baptism is the doctrine, foot, track, and measure of the devil's foot to a hair's breadth. So is funeral preaching—that is the devil's track to make gain for his priests; for he invented it to make money for his hirelings.

But the devil of late has invented a new doctrine, which is called temperance doctrine. And the first proof I offer why the temperance doctrine is a doctrine of devils, is because all the doctrines of the devil have this stamp on them—lies in hypocrisy. Now then the Temperance Society sets up in the first instance with a lie in its mouth, calling itself Temperance, when in reality it is an Abstaining Society—for temperance means a moderate use of things. Can he who wholly abstains put up a claim to temperance? Surely not. His claim must be abstemiousness, and not temperance. The second reason I offer why temperance doctrine is the doctrine of the devil, is because of the analogy to the two former, which Paul calls by the Holy Ghost the doctrines of devils, viz: forbidding to marry, and abstain from meats. Now we have good authority here to say, both these are doctrines of devils; and pary, if you can, tell me why abstaining from drinks should not also be the doctrine of devils; since all three cross God's word equally alike, and we have his grant for the one as well as the other? As for my part I cannot help thinking, if you will be so good as to measure the devil's track in forbidding to marry, and his track in forbidding meats, and his track in forbidding drinks, you will find the measure of his foot, and track, and cloven foot, in all three to a hair's breadth; for all three equally cross God's word and permission to the three things above stated. But my intention as a writer is never to leave any of my readers in the dark, but to let plain truth speak her own homespun language. God has not denied men no where in his word the use of a woman, but has prescribed rules in that word how to use them and forbid whoredom. Is not this right, ye men of temperance? So God has not in his word denied men the use of any meats. They may choose to eat, yet his word forbids gluttony and revelling. Is not this right? So God in his word has not forbid men from drinking alcohol, brandy, rum, whiskey, gin, toddy, wine, cider, ale or beer. And if any can from the New Testament show to the contrary, then I will say

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I am mistaken. But if you cannot; then I say a devil doctrine. For God's word allows men to have a woman, but not to commit whoredom; God's word allows men to eat, but not to be gluttons; so God's word allows men to drink whatever they may choose, but not to be drunkards. If this is not truth, and all right according to scripture, I am yet a fool. So then temperance doctrine is a good doctrine; but here is the hypocrisy and lies, because she calls herself Temperance, when her name is Abstain.

(*to be concluded in our next.*)

JOSHUA LAWRENCE.

PRIMITIVE BAPTIST.

TARBORO', FEBRUARY 27, 1836.

From the Biblical Recorder.

THE CONTENTNEA ASSOCIATION.

The delegates composing the above Association, it appears, have lately become so holy that they will not fellowship, that is, as we understand the expresssion, they will not receive as a Christian brother, any person who fellowships a member of a Bible Society, a Missionary Society, a Tract Society, or even an advocate of theological schools. That is to say, in plain English, if any member of any of these churches should be convicted of the sin of communing with a member of any of the above societies, or even with a person favorable to theological schools, he shall be subject to all the pains and penalties of excommunication!! We have heard of people who were used to say "Come not near me; for I am holier than thou." We have heard of "blind guides," who would "strain at a gnat and swallow a camel." We have heard of Popes who would excommunicate and shut up in the Inquisition, all who refused to subscribe to their own opinions.—But we have never heard tell of such lofty attainments in holiness, and such etherial refinements in ecclesiastical polity as have been displayed by the pious "priests" of the Contentnea Association. No doubt the holy Elders, Dupree, and Bennett, and Bynum, and Moore, and Moore again, are altogether too pure and heavenly in their tone of feeling for the common attainments, the mere "flesh and blood," of the present state. What a pity it is that they could not have some little world of their own, where their pious ears would never be shocked by the name of a Missionary, a Bible, or a Tract Society, and where their sanctified souls could never be disturbed by the unholy intrusion of persons stained with the guilt of fellowship with an advocate of Theological Schools. But what will these immaculate spirits do when they get to heaven, where they shall see the Apostles, the most distinguished Missionaries that have ever lived; where they shall meet such men as Brainard, and Elliott, and Martyn, and Carey, and Marshman, and Ward, and Morrison, who have devoted their lives to the cause of the heathen; and especially where they shall hear the acclamations of praise from millions of redeemed spirits who owe their conversion to missionary efforts? What will they do? Will they consent to spend eternity amid such society? Will they sumbit to the pain and mortification, incessantly inflicted by the presence of such company and such exercises?—Or will they crave the privilege of retiring to some other clime, more congenial with their temper, where Missionaries, and the friends of Missionaries do not come? These are questions which they perhaps can answer. To us they are somewhat perplexing.

We have learned from various sources, and upon authority which we cannot doubt, that by the adoption of the above amendment, or act of proscription, as it should rather be called, this Association has cut off the very bone and sinew of her ministry. Four brethren, namely, Mosely, Wallance, Swinson, and Mewbern, whose talents, attainments, and popularity, as is supposed, had excited the envy of their less favored brethren, have thereby been renounced, and, so far as the authority of the Association goes, expelled! These brethren, we understand, have promptly refused to submit their conscience to the dicta of the Association. The churches to which they belong are, therefore, compelled either to exclude them, or to secede from the body. We presume, of course, they will do the latter. In either case, however, the services of these brethren will be lost to the Association. Although all dissentions among professors of religion are to be deprecated, we doubt not the present occurrence will be productive of general good. These brethren, thus unjustly and wantonly driven from among their former associates; have, by this means, been released from those restraints, which, otherwise, they would have willingly endured for the sake of peace and concord. But having been thus set at liberty, it is to be presumed they will be more ready to co-operate with their brethren in every good word and work, than, under other circumstances, they would have deemed expedient. We have only to say, touching this point, that as they have suffered on account of their attachment to the cause which we profess to love, they have our most cordial christian sympathy; and should it meet their views, we shall most cheerfully receive them into our ranks, as honored yoke-fellows, in the kingdom of our common Lord.

On the principles which govern the above Association, we do not know that we could have a better commentary than what is found in their own statistics. Nineteen churches received by baptism in one year *thirty-nine* persons—about two additions to each church!! The whole number in 19 churches, 771—making an average of about 30 members each! The whole increase 46—whole decrease 43—*whole gain in one year* 3!!! It is, totus, a matter of astonishment that these people cannot get their eyes open. It must be recollected, however, that none are so blind as those who will not see.

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We did intend to add a few remarks on the circular letter, adopted at the above mentioned session; but as our observations have already considerably exceeded our expectation when we began to write, we shall reserve what we have to say on the circular for another occasion.

COMMENT.

We have copied the above remarks at full length, believing them to be a true index to the spirit which prompted them, and illustrative of that which attends missions and similar institutions generally. We shall pass unnoticed a large portion of the ridicule in which it appears to be Mr. Meredith's custom to deal, and which he has pointed at certain ministers of the Contentnea Association. He assumes that the Association, or the ministers mentioned, acted from the high opinion they entertained of their own holiness. Upon this assumption he speaks of them with a spirit manifestly foreign from that which should govern a gospel preacher, and by which he often declares himself to be governed. He declares they are "altogether too pure and heavenly in their tone of feeling for the common attainments," &c. and precedes this with a "no doubt." If he is sincere, he has been led to opinions remarkably strange. If he is insincere in his expressions, he sports with truth, and his ministerial character. If he were asked whether or no he spoke the truth in his reflections on those brethren, we think it would be a question altogether as "perplexing," as those asked by himself. For we profess not to have been able, when unholy, to make ourselves holy; and not to be able, if made holy, to keep ourselves so. But Mr. Meredith intimates that the missionaries, (of which he is one,) can make other people holy; for he uses the following language above: "and especially where they shall hear the acclamations of praise from millions of redeemed spirits, who *owe* their conversion to missionary efforts." He speaks too as if they will be recognized in heaven as missionaries; for he says we shall "see"—"missionaries" there.

We have, blessed be the Lord, yet with us, seven ministers, who are not acting under "restraints," in respect of doing good; who are to us, and many others as bone of my bones, and flesh of my flesh. The epithet of "holy Elders," tauntingly given us, we shall treasure up as part of our earthly legacy. The claim set up to the apostles as "the most distinguished missionaries that have ever lived," (if we compare their lives and conduct with the missionary operations of the present day,) will appear as impertinent and inconsistent as the claim of the Pope of Rome to his descent from St. Peter. For the apostles had no institutions based upon money, nor did they ever so much as hint that money might be the means of converting any soul. Yet with the unscriptural and corrupt system of moneyed operations, missionaries have the effrontery to cite the apostles as their exemplars. And so it is written, "In that day seven women shall take hold of one man, saying, we will eat our own bread, and wear our own apparel; only let us be called by thy name to take away our reproach." For in effect, the advocates of missions, &c. say, we will follow our own opinions and devices, but let us be called by the apostles' name, [missionary,] or call the apostles by our name, to take away our reproach. As it respects our "cutting off the very bone and sinew of our ministry," Mr. Meredith, and those ministers, or his informants, must decide that between themselves. But if we might be

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permitted to aid them in this investigation, we would remark that Mr. Mosely is but young in the ministry, and has been heretofore only a temporary or transient resident among us; that Mr. Wallace is also young in the ministry, and a part of his labors are spent without the bounds of our Association; that the church of which Mr. Swinson is a member, does not belong to our body, and he has scarcely ever taken a seat with, or aided us, in its affairs; and that Mr. Mewbern, (if his name be correctly spelled in the Recorder,) we do not know. If Mr. Newbern be the person alluded to, we have only heard of him as a preacher, and that is all. What it is that gave rise to the supposition that we, (if we be the "less favored brethren" intended,) envied their talents, attainments, and popularity," we cannot say. Their talents as men, and their literary attainments, if called to the ministry, are such as the Lord has been pleased to call them with, and we would not have them less or more than he shall please to give them. As for that popularity which is secured by fawning upon an ungodly world, and courteously cringing to the wealthy and the proud,—which is forced to dress truth in studied terms, and succumb to the faults and crimes of men, we neither crave it, nor envy those who enjoy it. Ours is the mournful, but reconciled, and preferable lot to "be hated of all men," some of the popular Baptists not excepted. The assertion, that those ministers were "unjustly and wantonly *driven* from among their former associates," is not correct. One of them, viz: Mr. Wallace, was present at the formation of our body, and witnessed the adoption of our Constitution; at which time the article, which the Recorder is pleased to consider proscriptive, was repeated in substance; nay, if memory serves, it was repeated verbatim by the then acting Moderator, and assented to by all present,—according to their own acknowledgment at our last session. Two others of them, Mr. Swinson and Mr. P. Newbern, were at the Nauhunty Association, which set about two weeks after, at which time and place the principles of both, the Toisnot and Nauhunty Asssociations, were openly made known to each other; upon which those two Associations united, and agreed to be known by the name of the Contentnea Association. Hence, either they have changed since the adoption of our Constitution, or else they dissembled at that time. In either case they have driven themselves from us, if they have indeed departed. If too, as the Recorder seems to imagine, they, as ministers of God, were acting under "restraints," in such degree that they could not with all readiness "cooperate with their brethren in every good word and work," they could not be enviable ministers, nor could they well be considered "the very bone and sinew of our ministry."* And all this for peace! And yet with such a character, whether real or fancied, the Editor of the Recorder is willing to persuade himself that they form the bone and sinew of our Association, and invites them to a union with himself. But we hope they are not such as he represents them to be. The Recorder knows

*Our allusions to the four ministers named by Mr. Meredith, are not made for the purpose of a charge against them, nor to reflect in any wise on them; bnt to remind Mr. M. and all whom it may conconcern, that such things, wheresoever found, bespeak a want of faithfulness in the gospel minister.

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no better commentary on our principles than the result of our numbers. We suppose he wishes to be understood to mean, that our principles have prevented additions. This is saying much for the converting and restraining power of men. It is equivalent to saying that our principles prevent the work of God. It is declaring in another form, what the missionaries would have men believe, that, with the missionary spirit and the aid of money, they can convert sinners,—convert the world. It is impious. It is a reflection upon God, that he should permit the principles of the Contentnea Association to hinder his work. "What if some did not believe? Shall their unbelief make the faith of God without effect?" Rom. iii. 3. It is saying we benevolent people can show of our work, numerous additions. This is no doubt the good work the ministers, "unjustly and wantonly driven away," are invited to join. The Editor of the Recorder acrimoniously remarks, "It is, to us, matter of astonishment that these people cannot get their eyes open." To see what? That if we would be missionaries, either that we could convert sinners, or God for that cause would convert them for us;—that we could have "*additions*," whether renewed or unrenewed,—whether "holding the mystery of faith in a pure conscience," or following traditions and commandments of men. "I will build my church, and the gates of hell shall not prevail against it." Matt. xvi. 18. "He that believeth shall not make haste." Isa. xviii. 16. The family of Ishmael is the fruit of making haste. Finally, with honest hearts in what we hold, defamed and reproached for hesitating to run before the word of the Lord, taunted and stigmatised for being few in number, we would exhort you, brethren of the Contentnea Association, in the name of the Lord to be of good comfort, not soon shaken in mind—as that the day of Christ is at hand. If we be few, are there few that be saved? Few are chosen,—a remnant shall be saved. Let your loins be girded about, and your lights burning,—like unto men that wait for their Lord. Be not overcome of evil,—avenge not yourselves. Suffer patiently; count it all joy. We hope for heaven through grace.

We shall in time notice the remarks of the Recorder respecting the Circular Letter of the Contentnea Association.

Mr. M. will please insert the above remarks in the Recorder...*Ed.*

The doctrines of the Missionaries worldly, —proved by their own testimony.

"There are in North Carolina about thirty thousand communicants in the Baptist churches. These, with the exception of eight Associations in the opposition, containing comparatively few in number, are advancing in all those things pertaining to godliness, and which are calculated to give us *that standing in the community, to which our doctrines entitle us.*"

Report on the state of Religion.—John Culpepper, Jr. Ch.

"They are of the world, therefore speak they of the world, and the world heareth them." 1 John, iv. 5. "If ye were of the world, the world would love his own. But because ye are not of the world; therefore the world hateth you." According to these passages of scripture, the people of God can neither claim nor expect honor from the world. None can assert their title to an honorable standing in the view of the community, on account of their doctrines, but such as seek to please men. And *if I seek to please men, I am not the servant of Christ.*

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The missionaries' claim to a standing in the community, is evidence that they think their doctrines ought to please the community. This accounts, in some degree, for the vast numbers of Arminians among the missionaries. They seem to go further,—even to claim glory of God. They say, "the field of labor already white to the harvest, is widening before us, and inviting us to greater effort and greater glory." [Report on Foreign Missions.] They go yet further still,—to say what shall be done in heaven, viz: "Soon it shall be announced in heaven 'the kingdoms of this world are become the kingdoms of our Lord and of his Christ.'" It is not to be admired that, amidst these advances, they recommend the following resolution:

"*Resolved*, That a Committee be appointed whose duty shall be to prepare a letter of instruction for the agents."

Progressive Holiness.

In an article entitled "Reflections on the new year," and published in the Biblical Recorder of Jan. 13th, are found the following sentiments:

"We may cherish the pleasing hope, that during the last year, tens of thousands have been progressing in holiness.—They are better qualified for the society of heaven than when the year commenced."

The writer, alluding to those who had been converted during the past year, adds:

"The Holy Spirit has commenced the work of renovation, stamping on their hearts the features of the divine image, which is to brighten forever with new accessions of glory."

We believe that when a person embraces religion, that is, when he is born of the Spirit, his preparation for heaven, his qualification for its society, is then complete. Consequently, it has not occurred to us, that in a year, or even in the present life, a Christian can become *better* qualified. He may grow in faith and understanding, in grace and in the knowledge of Christ, in strength of hope and solid comfort; but to be renovated, and, at the same time, not consummately qualified for the society of heaven, involves a train of reflections uncomfortable, and a doctrine unscriptural. The expression, "new accessions of glory," implies, not only advances of happiness in heaven, but also social degrees of happiness there. This doctrine owes its credit to the fond speculations and hasty conclusions of man, more than to the letter and meaning of the scriptures.—*Ed.*

Bible Society—Merchandize.

"Every one may obtain the Bible now, in any form, and at any price. And he that hath not, to him it is given. And it is worthy of remark, that, in this *merchandize*, the greater the supply, the greater is the demand." *Wm. Adams, of N. York.*

Why should we be blamed for pronouncing the Bible Society an institution for merchandise, while Mr. Adams, its warm advocate, acknowledges it to be such!—*Ed.*

Mr. Geo. Howard.

Dear Sir: I have just received through Poplar Spring church, the first number of the Primitive Baptist, and am well pleased with its intention, its style, and its motto. Be pleased to drop six of your numbers at Kingston, as we believe the matter they contain will be useful to the Baptists in East Tennessee, in that it will give unity and strength to cast out the bondwoman and her children. The Hiwassee Association have cast their stuff out of the chamber, and ordered them not to lodge about the wall. There is great distress in some churches here, owing to a corrupt ministry; for where the communication is

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sound the church is sound, and where the pasture is poison, the flock will be sickly. Great exertions are making in this State to amalgamate the institutions of men with the church of Christ—it will not do. I believe with unshaken faith that God hath purposed in Christ Jesus, and that according to the law of his own mind, to build a house which is the church, the pillar and ground of the truth; which was elected or chosen in Christ before all worlds, preserved in Christ through all ages of the world, called in Christ by the effectual working of the spirit to an inheritance incorruptible and undefiled, and that fadeth not away—justified in Christ by a true and living faith, which is exclusively the gift of God; kept by the power of God through faith unto salvation, ready to be revealed in the last times, and will ultimately be saved in Jesus Christ with an everlasting salvation, world without end. When we look on the church she is one body, her endowment is one hope, her life is one faith, her head is one Lord, her door is one baptism, her father is one God, a a Father of all, over all, near all, in all, and through all. Every thorough-bred Baptist in the world believes it. Every difficulty amongst us is the product of the leaven of Arminianisn. More at another time. I live in the Hiwassee Association, in the church at Smyrna, Rowan county, East Tennessee. Poplar Spring church returns thro' me her thanks for six numbers of the Primitive Baptist received.

GRAY HAGGARD.

12th January, 1836.

Georgia, Bibb county,
Jan. 26th, 1836.

Dear Sir: Some few days since having received a letter and some few copies No. 1, of the Primitive Baptist, and believing I received my letter from a friend and brother of the old school order, after reading the letter and looking over your paper, I was pleased with the theme when I saw it was bringing truth to light and exposing error. And as I have long endeavored to preach the gospel in my weak and feeble manner, and having the care of three and sometimes four churches, and often arguing with my missionary brethren on the principles of the moneyed institutions and schemes of the day, I sometimes thought I almost stood alone: yet a majority of our Association, viz. the Echoconnee, stays in the old track. Therefore, I subscribe for six copies of the Primitive Baptist, to be sent to Macon, Ga. and on receiving the first papers I will send you five dollars. I am taking a paper called the Signs of the Times, and am well pleased to see that there are so many scattered abroad that yet believe as I do in God's way in saving sinnors—Eph. i. 4: "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love," &c. Yours, &c.

JONATHAN NEEL.

Mr. George Howard.

Eatonton, Putnam co. Ga.
Feb. 9th, 1836.

To the Editor of the Primitive Baptist.

Dear Sir: Inclosed I send you five dollars for your first Vol. wishing to commence with your first number. I have not until recently had the pleasure seeing or perusing your specimen, which will serve as an apology for my not sending sooner. I feel gratified that the Signs of the

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Times has a twin sister in Tarborough, which manifests a disposition to speak the truth in righteousness and soberness: I hope they have both sprang from God the Father, (through charity or love to him, his cause and his people,) or, in scripture language, through sanctification of the spirit and belief of the truth. I espouse the sentiment in toto, as expressed in your specimen, of an entire separation of the Baptists of the old stamp from the new schemes and measures of the day: that are set on foot and carried on by money, under the false name of modern benevolence, which is no where commanded in the Bible, nor practised by primitive Christians. Then my heart says, "Come out of her," and be not partakers of her sins, if we wish not to share of the plagues that will as certainly come upon her as God is truth. Yours, in Christian love,

ROWELL REESE.

Pittsylvania county, Va.
January 27th, 1836.

Dear friend: I received your paper called the Primitive Baptist, on the 20th of the present month, with which I was much pleased and read it with much satisfaction, as I consider it a blessing from the God I wish to serve, by you to me and others of the same sentiment. We are much mixed up here, and live together in church, or try to live so; but for my part, I never did live with them nor never expect to, so long as I can read or hear the New Testament read. So you will find me a friend to the old school Baptists, praying if I am deceived that the Lord who worketh all things after the counsel of his own will, would undeceive me and right my inward wrongs; for I believe there is no other power that can.

I have circulated your paper as I could, and have got you six subscribers, which you will see from the subscription. You will please forward them as quick as possible, and on receipt of the first numbers we will forward you a five dollar bill.

Yours, respectfully,

R. RORER.

Mr. George Howard.

Cabarrus county, N. C.
January 29th, 1836.

Dear brother in Christ: I have taken the liberty of addressing a few lines to you, as I have received from you a paper titled Primitive Baptist; which paper I highly applaud, believing that it may tend under God's direction a blessing to the poor despised lovers of truth and opposers of error; and which paper will enable many to see the difference between an hireling and a servant of God in the pulpit, I hope.

I have talked with a number of brethren and friends since I received the paper, and they appear to be anxious for it; and I myself would be glad we could have an agent in these parts, for there is a goodly number of Baptists in this vicinity, who are opposed to the spurious and baneful errors now afloat. I attend four churches, brother Helms four, and there is a call for more preaching of the old order. I think if the brethren become acquainted with the paper generally, they will be desirous to have them. I request you to write to me, and inform us what way we shall proceed to have an agent amongst us, and to receive the six copies according to the terms. I remain yours in love, praying that God may bless your attempt in the vindication of truth and the prostration of error.

GEO. LITTLE.

Brother Editor.

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POETRY.

THE MYSTERY OF FAITH.

SECTION II.

The mystery of the Saint's life, state and frame.

My life's a pleasure and a pain;
A real loss, a real gain;
A glorious paradise of joys,
A grievous prison of annoys.

I daily joy, and daily mourn,
Yet daily wait the tide's return:
Then sorrow deep my spirit cheers,
I'm joyful in a flood of tears.

Good cause I have still to be sad,
Good reason always to be glad.
Hence still my joys with sorrows meet,
And still my tears are bitter sweet.

I'm cross'd and yet have all my will;
I'm always empty, always full.
I hunger now, and thirst no more,
Yet do more eager than before.

With *meat* and *drink indeed* I'm blest,
Yet feed on hunger, drink on thirst.
My hunger brings a plenteous store,
My plenty makes me hunger more.

Strange is the place of my abode,
I dwell at home, I dwell abroad.
I am not where all men may see,
But where I never yet could be.

I'm full of hell, yet full of heaven;
I'm still upright, yet still unev'n;
Imperfect, yet a perfect saint;
I'm ever poor, yet never want.

No mortal eye sees God and lives,
Yet sight of him my soul revives.
I live best when I see most bright;
Yet live by faith, and not by sight.

I'm liberal, yet have nought to spare;
Most richly cloth'd, yet stript and bare.
My stock is risen by my fall;
For, having nothing, I have all.

I'm sinful, yet I have no sin;
All spotted o'er, yet wholly clean.
Blackness and beauty both I share.
A hellish black, a heavenly fair.

They're of the dev'l, who sin amain:
But I'm of God, yet sin retain:
This traitor vile the throne assumes,
Prevails, yet never overcomes.

I'm without guile, an Israelite,
Yet like a guileful hypocrite;
Maintaining truth in the inward part,
With falsehood rooted in my heart.

Two masters, sure, I cannot serve,
But must from one regardless swerve;
Yet self is for my master known,
And Jesus is my Lord alone.

I seek myself incessantly,
Yet daily do myself deny.
To me 'tis lawful evermore,
Myself to love and to abhor.

In this vain world I live, yet see
I'm dead to it and it to me.
My joy is endless, yet at best
Does hardly for a moment last.

AGENTS,

For the Primitive Baptist.

NORTH CAROLINA.

Joseph Biggs, Sen. *Williamston.*
Joshua Robertson, *Gardner's Bridge.*
John Bryan, *Clark's Store.*
George H. Alexander, *Columbia.*
R. M. G. Moore. *Germanton.*
Benjamin Briley, Jun. *Greenville.*
James Southerland, *Warrenton.*
Stephen J. Chandler, *McMurray's Store.*
John A. Atkinson, *Bensboro'.*
Jesse Gully, *Averasboro'.*
Foster Jarvis, *Swindell's P. O.*
William Smaw, *Washington.*
Benjamin Bynum, *Speight's Bridge.*
James Wilder, *Anderson's Store.*
Parham Pucket, *South Washington.*
William Exum, *Waynesboro'.*
Francis Fletcher, *Elizabeth City.*
Wilson W. Mizell, *Plymouth.*
John Lamb, *Camden C. H.*

VIRGINIA.

Kemuel C. Gilbert, *Sydnorsville.*

GEORGIA.

William Moseley, *Bear Creek.*
Robert Gillum, *Fayetteville.*
A. Cleaveland, *McDonough.*
James Henderson, *Monticello.*
A. B. Reid, *Brownsville.*
John McKenney, *Forsyth.*
Anthony Holloway, *Lagrange.*
Patrick M. Calhoun, *Knoxville.*

ALABAMA.

L. B. Moseley, *Cahawba.*
A. Keaton, *McConico.*
John Blackstone, *Chambers C. H.*

RECEIPTS.

W. M. Stanton,	$4	Jos. Biggs, Sen'r.	$13
John Mercer,	1	Joshua Robertson,	5
D. J. Milliken,	1	Ezekiel Hailey,	1
Thos. G. Harris,	1	S. J. Chandler,	5
J. H. Sherrod,	1	A. B. Reid,	10
James Henderson,	5	Rowell Reese,	5
John S. Brown,	1	Benj. Moore,	1
A. W. Cobb,	1	Moses Baker,	1
Jonathan Ellis,	1	L. W. Lawrence,	1
Jno. J. Bunn,	1	John Ford,	1
W. B. Alred,	1	Jesse Randolph, Sr.	1
James S. Battle,	1	Jonathan Neel,	5
Wilson W. Mizell,	5	Wright Hays,	1
Jesse Adams,	3	Henry Avera,	2

TERMS.

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☞ In reply to several inquiries we state, that money sent to us by mail is at our risk—Bank bills of this State, or further north, are preferred; but all those of specie paying Banks will be received in payment for this paper. Back numbers can be supplied, if requested.

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THE PRIMITIVE BAPTIST.

EDITED BY MARK BENNETT.

Printed and Published by George Howard,

TARBOROUGH, NORTH CAROLINA.

"Come out of Her, my People."

VOL. I. SATURDAY, MARCH 12, 1836. No. 5.

FOR THE PRIMITIVE BAPTIST.

—

Brother Editor: I send you the measure of the devil's foot for publication, if you see cause.

(*continued from our last.*)

So then to abstain from drinks, if a man finds them useful in sickness or the promotion of health, is a rejection of what God has provided for his good. For, says Paul, every creature of good is good—and I should say also, every drink and herb is good; for they were created for man, for the sustenance of his body, not to abuse but to receive as the bounty of his maker with thanksgiving. And they become more so, when sanctified by prayer and thanks to God for the same. And I cannot see as yet, why a man cannot be as thankful for a good drink of rum, gin, grog, toddy or what not, that refreshes him, as he can for a cup of coffee, tea, or chocolate; or why I should not give thanks over a drink of brandy as a drink of wine, or a drink of tea. Tell me, ye cold water, coffee and tea drinkers.

Then I say, to set things right and in their right place, according to God's word and according to the text quoted, forbidding to marry is a doctrine of the devil; the woman was made for the man and not the man for the woman; nor was she made for him to abuse in feelings, person, or virtue, but to cherish in virtuous love as his help meet in all things, both in adversity and prosperity. And as marriage is allowed to all men by God's word, he who preaches forbidding to marry, preaches the doctrine of devils, because it crosses God's word and permission. So he who preaches that men should abstain from meats of any kind, or on certain days, preaches the doctrine of devils, since we have the general grant and license from God's word to eat meats. Then it was the measure of the devil's foot in the Roman priests to teach and impose this doctrine on the church, to abstain from meats. So, equally so, the doctrine of abstaining from drinks is a doctrine of devils. Measure the devil's foot, and see if this track does not precisely agree with the two former. I say so, according to New Testament law; that is the church's rule and guide and measuring reed of God, for her to try by. For I defy all the cold water men in the United States to show me in the New Testament, where Christ has laid this command on either his ministers or people, to abstain from drinks; but that the New Testament allows marriage, eating, and drinking, to a man's own choosing, this is gospel liberty. Then as abstaining from meats was a popish priest devil doctrine, so abstaining from drinks is a missionary priest devil doctrine. Then let me put things right in the church. You are to have the woman and not commit fornication nor adultery—this is done by marriage. You are to use meats of all kinds, terrapins not excepted, for the promotion of health and strength to the body, but yet not to be a glutton; or, in other words, you are to eat to live, and not live to eat. You are also to use drinks in the same manner, for sickness or the promotion of health, and not to be a drunkard, nor make a still kettle of your belly, nor make a brandy bottle of your stomach. Or, you may not marry, but then you must not commit adultery; or, you may abstain from meats, but then you must not be a glutton on fruits and bread; or, you may abstain from strong drinks, then you must not get drunk on wine, cider, ale or beer, or glut your stomachs with tea, coffee, or chocolate. Then mo-

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deration, temperance and self government, according to the law of God's word, is the rule for the life and conduct of his people; and he that teaches otherwise preaches a devil doctrine, and at present the world is full of it. Here I could wish I had room to draw the line between marrying and committing adultery, between eating and gluttony, and between drinking and being a drunkard; it might be of some service to the world, but want of room prevents me.

But if I let off this matter without proofs, the empty-horn fellows may perhaps throw their horns in my face; therefore, to the law and to the testimony of facts, this is my road to travel, and if I find men, devils, or priests in it, I spare them not. Matthew, xi. 18: "For John came neither eating nor drinking, and they say, he hath a devil." Here you can see, that there is no way for a minister of God to escape the slander of moneyed priests. Verse 19: "The Son of man came eating and drinking, and they say, behold, a man gluttonous, and a wine bibber, a friend of publicans and sinners. But wisdom is justified of her children." Now could the pharisaical priests have accused Christ of being a wine bibber, if he had not been seen at different times to drink wine? I trow not. Could they have accused him of being a friend to publicans and sinners, if they had not seen him eat and drink with publicans and sinners? I trow not. The no drink priest, and no eat priest, are of the same old pharisaical viperish breed; they would drink my blood as soon as the pharisaical priests drank the blood of Christ; for the one said Christ was a wine-bibber and a friend to publicans and sinners, because he eat and drank with them; and the abstaining priests say, old Lawrence is a drunkard, and why, because he is seen to drink and eat with sinners. Well, all I have to say is, if they called the master of the house (the church) Beelzebub, much more those of his household. For the danger is not in drinking, but in drinking too much; so the danger is not in bearing persecution, but on the side of priests who persecute falsely But I know their hate—it is because I have by my opposition to missions, prevented money priests from filling their pockets in the bounds of the Kehukee Association, and out of the citizens of the several counties, and plundering masonic treasuries, to fill their empty purses for missions. Don't be mad, for I tell the truth.

John, ii. 3, &c. "And when they wanted wine, the mother of Jesus saith unto him, they have no wine. Jesus saith unto her, woman, what have I to do with thee? mine hour is not yet come.—And there were set there six water-pots of stone—containing two or three firkins apiece. Jesus saith unto them, fill the water-pots with water. And they filled them up to the brim." Now a firkin is not quite two gallons, so that we may safely say, if my memory serves me, that the six water pots held eleven gallons wine measure, enough to make a pretty smart wedding. Now let me ask you a few questions. If it is a sin to drink wine, would Christ have wrought a miracle to furnish the guests of this wedding? The sin is not in the wine, nor in drinking, but in drinking too much. Did he abstain from wine? Did he command that his ministers or people should? You that read the New Testament know he did not. Did he not use it in the Lord's supper? Did he not give this example of using wine in the supper to be kept up to show his bloody death until he come. Then the imposing on Christ's people the abstaining from wine is a devil doctrine, it crosses God's word, and is the exact measure of the devil's foot. Luke, x. 7: "And in the same house remain, eating and drinking such things as they give: for the laborer is worthy of his hire." Now in the above text we have Christ's directions to his apostles, which I contend is rule and law for all after ministers on tours of preaching; and that says, eat and drink such things as they give; and drink, here, no man will suppose meant water only. Then Christ commands and permits his ministers to drink whatever the people have a mind to give them, if they choose; whether rum, brandy, whiskey, gin, wine, cider, ale, beer, or water, toddy, grog, drams, or mint slings; for such is the express letter and liberty of this law—and to eat is the same, whether hog, beef, lamb, poultry, fish, opossom, racoon, turtle, frog, or tarrapin—just as it comes so take it. And in this there was great wisdom and propriety in Christ's directions to his apostles, for they were then to set out among Gentiles and throw away Jewish customs, on their tours of preaching—age and experience has taught it to me, but he knew it without. As proof, a few specimens I will give of my own knowledge. At a big meeting once, a gentleman asked with

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many others, he was a professor too, a certain black broad cloth coated missionary to go and tarry all night, and stay with him during the meeting; when dinner was ready all hands came forward; but this missionary black, on coming to the table, looked on and said there is nothing here I can eat, and immediately went out to a house of much more wealth and higher standing for riches, to get his dinner where there was every thing on the table that nature could want for sustenance, or hunger, or relish. I believed and do still believe, that it was the company of rich folks and a rich wife this fellow wanted, when to my knowledge at that time he was not worth $25 in the world, for the black he had on was given him. Now one question here is enough: what must have been the feelings of this brother and his lady, who had done the best they could to set before and give to their brethren and ministers such as their ability afforded, and I assure you that was good enough for the President to dine at, to see their free gift and table thus slighted by a young coxcomb of a preacher? You that have long been house keepers know without my telling. Another case: I saw two young ladies present a young gallant of a missionary with seven yards of most excellent thread shirting, for they had done their best as they intended it for a young missionary preacher; but he in an abrupt way said it was too coarse for him to wear, and thus hurt their benevolent feelings. He must wear linen, when at the same time the horse he drove, gig and all, were the gift of a certain benevolent gentleman, no matter who, so I speak truth—and he at the same time not five dollars in his pocket, nor otherwise, unless the people gave it him for preaching. Divers other times have I had my feelings hurt by these lordlings, over families. At supper, when there was good coffee and tea on the table in plenty, one said: madam, have you no milk? No, sir, I have only enough to put in my coffee—her face reddening. I saw her feelings were hurt and cramped, in a moment. At breakfast, one said to the lady of the house, your eggs are not done. Sir, I supposed they were. I saw vengeance flash in her eyes, and indignation sat on her brow. At divers times have I heard—will you take a little spirit and water? No; but if you have any good old rum, or good wine, I will take some, or good French brandy. That, sir, I have not. Now all house keepers know how they would feel, under such and a hundred other circumstances of like nature; therefore, I need not tell.

All this will show the wisdom and propriety of Jesus, in giving instructions to his ministers to eat and drink such things as are given. For every family have their way of living, every family have their wants, every family have their secrets, every family have their every-day dinner, and their poor and fat times of living; every family may be taken by surprise when not ready for company, and that man is a fool who expects a Christmas dinner every where he goes each day in the year, or to whichever house he goes. But I will warrant this, with few exceptions, let the ladies know it in time, and I have always found they will do the best they can; for they take a pride in their table according to their means. Then when they have done the best they could in the emergency of the case, to ask for more is an insult on their readiness to serve and good feelings towards their visitors; and no man that is a God minister will do it, that goes by Christ's directions. It seems to have fallen to my lot to write that which no other man has written, that I have ever seen. So let it be. The day cometh that shall develop the whole of what I write. But this of asking for this and that, or have you not got this or that, at the table of private families, is a breach of the law of Christ, a breach of good breeding, an insult to a man and woman in their own house. Eat such things as they give, is the law of Christ, or let it alone; for it is not always convenient for families to have, nor to supply all the wants of visitors. And if you love their victuals more than them, begone where you can do better, is my law, and eat at home all the fat things you can get.

1 Timothy, v. 23: "Drink no longer water, but use a little wine for thy stomach's sake, and thine often infirmities." In the above text we see Paul did not preach abstaining from wine, but recommends it to Timothy as an antidote for his stomach and infirmities. But suppose a man finds that strong drink answers better for his stomach or infirmity, shall he use it in moderation or not? If you say he shall not, I say your doctrine is the length of the devil's foot to a hair's breadth; for the scripture says every creature of God is good. Question. Which is best, wine

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or strong drink? Why, says Tom, I like wine the best; but, says Dick, I like strong drink the best. Now, Sir, is there any more harm in using a little strong drink than a little wine, if a man finds it answers a better purpose for his stomach or infirmity? I say not; for the fault is not in using a little of either, but in using much of either. Question. Which is the worst sin, to get drunk out of wine or out of strong drink? Can you tell? For drunk is drunk, whether from brandy, wine, cider, ale, or any thing else. And the truth of the case, according to the scripture, it is a sin and an abuse of God's good creatures to eat too much, and also the same to abuse his gifts in drinking too much. This is the law for the church of God, and he that imposes the doctrine of abstemiousness from marriage, or eating, or drinking, has the devil's cloven foot. For Noah got drunk out of wine, and if he had had first proof rum, it would still have been, Noah is drunk. Then temperance in eating and drinking, and moderation in all things, is the king's high way; walk ye saints in it, and not the road of abstemiousness from meats or drinks, no farther than may be for the glory of God and the health of the body, as that is a road of the devil's make—his track is there, as I have shown, to impose it as a rule for God's church.

1 Timothy. iii. 8: "Not given to much wine." Here you see the same path marked out; not much, but little. Then it is not the little, whether wine or strong drink, that is the sin of drunkenness, but the much—this is the law of God. And the abstaining doctrine, with a wish to enforce it on men, and stigmatise them as drunkards because they use the little and not the much, is the doctrine of devil and men; for it is his track, I think, to a hair's breadth.

I could fill a volume here, but dare not. I refer you to the scriptures, both on the subject of wine and strong drink, as permitted by God to mankind to drink. And I have shown you that the devil's path and devil's track in his doctrines always crosses God's commands and permission; try by this rule all doctrines, and you will soon see the devil's track.

Now I plainly see that I shall be too long, therefore I will state a few of my views on the devil's track under three heads; first, doctrines; secondly, ordinances; and thirdly, offices in the church of God. Whenever you hear a man deny God's infinite and eternal foreknowledge of all beings in heaven, earth and hell—and all events in time and eternity, and preach contrary to the same—say, that is the devil's track. Whenever you hear a man deny God's everlasting, sovereign, free, unchangeable, unmerited, distinguishing, and particular love to his elect people—not founded on a foresight of the goodness of the object beloved, but voluntary of God, on his foresight of all the badness of which the object should in the fulness of time be guilty; and yet with this badness foreseen, beloved of God and provision made of God for this love sake, and not for the sake of the goodness of the object beloved—he who preaches to the contrary, say, that is the devil's track.

Whenever you hear a man in preaching deny that God has chosen in Christ before time, every object that shall ever enter into the kingdom of heaven after time ends; and that although the choice was made before time by his foreknowledge of them that his power and purpose should produce, yet that that choice was made in Christ through means of God's own devising, holiness, love, sanctification of the spirit and the belief of the truth, with good works as the effect of grace given, and that in eternity they were given to Christ that he might raise them up at the last day, and present them a glorious church without spot or wrinkle before God—say, devil's track.

Whenever you hear a man in preaching deny irresistible grace, effectual calling from God, or, that there is no necessity of being born again to go to heaven, or of the conversion of the heart, or renewing of the mind by an irresistible and effectual work of God's spirit on the soul to prepare the man for heaven, and make him a new creature, created in Christ Jesus unto good works—say, liar, and the devil's track to a hair's breadth.

Whenever you hear a man in preaching deny that the justification of a sinner before God is not wholly (not in part) by the blood, righteousness, and resurrection of Jesus Christ, by faith in him—say, that is the devil's foot and track, without any doubt.

Whenever you hear a man in preaching deny that all and every one of God's foreknown, beloved, chosen, predestinated, called, justified, purposed, ordained, and appointed to salvation people, that any

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one of these shall be lost, or not glorified in heaven—say, devil's track, as God's oath and promise are to the contrary.

Whenever you hear a man in preaching deny the resurrection of the dead, and the eternal torments of the impenitent and those that die in their sins, and the final and complete salvation of all God's elect people to a single individual—say, devil's track and cloven foot in the bargain.

Now as to ordinances. Whenever you hear a man preach up pouring or sprinkling for baptism—say, devil's track. Or, if he preaches up no water baptism—say, devil's track. Or, if he preaches bread and water, instead of bread and wine, in communion of the Lord's Supper—say, devil's track. Or, if he preaches love feast—say. devil's track. Or, mass for the dead; or, that the priest has power to forgive sins; or, holy water, transubstantiation, or consubstantiation, or holy days, or feast, or indulgences, or purgatory, or no hell, or no hereafter, or the salvation of all men, or the salvation of men by free will, or free grace, or offered mercy, or salvation by works in whole or in part—say, devil's track, in all these.

Now as to officers in the church, except two, which were ordained by Christ and his apostles; and those were, minister and deacon. These are the only offices in the apostolic church created by Christ and the apostles for church service. So then archbishops, patriarchs, exarchs, metropolitans, suffragans, cardinals, archdeans, universal bishops, popes, superintendant, moderator, sovereign pontiff, Christ's vicar, prince of apostles, God on earth, Lord God, the pope his holiness, king of and above all kings—and Lord of Lords, prince over all nations and kings and kingdoms, the most holy and the most blessed master of the universal world, whether hell, heaven, or purgatory—father of kings, light of the world, most high and sovereign bishop, above all bishops—with a whole train of offices of less note and gain by godliness. Now every man that reads the New Testament cannot help knowing, that not one of these offices for saints or ministers, is mentioned in the New Testament as the office of apostolic Christians or ministers. Then if Christ and his apostles, who founded the gospel church and gave her her doctrines, ordinances, and church offices, were not the authors of these offices, who cannot help seeing that the devil was the author, thro' the instrumentality of men of his own proud ambitious cast; and that all these, and many more offices for saints that I have not mentioned, are the devil's foot and track of the devil, and smell of commandments, doctrines, and traditions of men; and produced division and blood in the church of God for ages.

So then, the mighty high offices for saints and ministers of the present day, is the devil's foot to a hair's breath; such as presidents, vice presidents, secretaries, corresponding secretaries, president directress, vice directress, agents, boards, hirelings, treasurers, auditors, and the devil knows how much more such like hellish trumpery is brought into the church of God, to get the priests money as in former times. Now if none of these offices are to be found in the New Testament for saints or ministers to wear, who can help seeing the devil's track and cloven foot in all these offices for saints and money getting for priests, as the former Roman priests did. At least it looks as much like the devil's track to me as the other, because it is a trade in the church to make money for the priests; it is the priests milking both sheep and goats in all these new scheme offices and societies, to make cheese for themselves.

And as yet I cannot see what is the difference in the measure of the devil's foot, between the offices in the church of former times and the present, since both are to aggrandize and make money for the priest; and you know the priest blows the horn, follows the chase, and cabbages the fox. Nor can I see the difference in the measure of the devil's foot, between the priest that sold his services to say mass for the dead and pray souls out of purgatory, and the priests of this day who sell their prayers and preaching to save souls from hell for money. Nor can I see the difference between a priest going about to sell the pope's pardons to sinners, and one in this day going about to form societies and sell memberships—but the priests are like hatters, I don't want skins if no fur on them; then it is the fur and not the skin that priests go for. Nor can I see the difference between an hired Tetsel and an hired missionary agent; both go for their hire, both for to dupe all fools they can into their money-making schemes for priests services, both pocket part of what is ob-

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tained, and unless they be better now than Annanias, they may keep back part of the price and I shan't know it, as did Peter. Nor can I see how that man that hires himself out for a dollar per day, or $40 per month, or $500 a year to preach, can be called any thing else according to scripture but an hireling, whose care is the fleece and not the flock; for hire is hire, whether you hire a man to do good or bad; to be a confessor or a preacher alters not the case, if he is hired he goes for the hire, and flees when he don't get it.

Nor can I see what is the difference between the priests of former times selling paper images of the saints, virgin Mary, and Christ, and pieces of rotten wood for the cross of Christ, and the bones of dogs for the bones of the apostles—and the priests of this day selling paper tracts, paper prayers, and paper sermons for hundreds a year. I say, church and priest traffic. I say, making merchandize of the saints. I say, gain by godliness—is all the devil's track and measure of his foot at the present time and in the present schemes of the priests, as well now as in former ages of the church; only the current and scheme of trade is changed, and the articles of trade a little changed—yet the balance of church trade is, as in former times, in favor of the priests. For is it not well known, that the priests in the former and present trade, invented the schemes to get grist to their mill; and I can show some cases where some priests have not only taken toll, but cabbaged bag, corn and all. And what is the difference between the missionary Jesuits, running over South America and amassing wealth, thousands of horned cattle, sheep and horses for themselves—and our modern priests of obtaining from Congress money, and of amassing gain from societies, white man, woman, negro and Indian. In my opinion it is the devil's track, and the difference only in time and place and not in principle.

Nor can I see much difference between priest Peter the hermit, running over the country of Europe to stir up the nations in that enthusiastic scheme of the holy war or crusades, to take from the hands of infidel Turks the city of Jerusalem and the holy land, and our modern priests running over America to stir up all mankind into the enthusiastic scheme of missions; as if God needed the aid of money to convert the world or save souls—it seems to me to be the devil's track, in both cases. The first, for the spoils of Asia; and the last, for priests to make money by preaching, and be as gods to save sinners, and take God's work out of his hands, and save the world by money and their enthusiastic agency and zeal. But the zeal of the crusaders and their doings are now contemptible, and the zeal of the Jesuits a folly; and so will the zeal of missions be to after generations. They will dispassionately read our accounts, and make a judgment of missionary folly, and see the devil's track and cloven foot; and to their judgments I am willing to refer the arbitration of what I write, for we are now too much in a wrong zeal, perhaps, on both sides to judge correctly. However, I know that the scriptures cannot be wrong, and he that goeth by the word, and casteth overboard all the priestly trumpery, will do right.

And now to conclude. I think the first missionary project has the devil's foot, for it was to extend the power of the pope, and make wealth for the priests and the See of Rome. I think the crusades has the measure of the devil's foot, for it was to make war, kill and destroy men's lives under the cloak of religious zeal for God, and take their spoil to enrich themselves in so doing. And I think that the present missionary scheme, with all its apparatus of priests invention, is also the measure of the devil's foot; because it makes money for priests under religious zeal for the souls of the heathen, and creates offices and a religious trade in the church not mentioned in the New Testament; and sows the seeds of division, strife, backbiting, and discord among God's people; besides the low, cunning, and behind the curtain begging trade, that priests carry on to make money for themselves. These, and many other things I could mention, makes me think it is the devil's track. As much so as the devil's track could be seen in the pharisaical priests, that were religious to devour widows houses, &c. But this I give you as a certainty, that the measure of the devil's foot is lying in two ways: first, in setting up doctrines, ordinances, and offices in the church not commanded of God; and, secondly, of saying this is of God, when God no where in his word said so. And wherever you find a doctrine, or ordinance, or office, in the church of

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God, or ceremony, not provable by express scripture—say, and do not hesitate, that is the measure of the devil's foot. Whenever you find one of these in the church, that cannot be proved by the word of God without inferences from scripture, do not touch it, for this is the invention and traditions of priests, and doctrine of the devil. For it is the measure of the devil's foot to quote scripture, and draw inferences therefrom to prove his doctrine, not relative to the point in hand. In a word, my advice to the churches and all Christians is, to receive no doctrine, no ordinance, nor no office nor practice, in the church of God, but what can be proved from express scripture. If you do, you will soon lose your way and get on the devil's ground. And this is the case in missions, and that is the reason he has set us to devouring one another, to the great damage of religion. Missionary priests are determined to go-ahead, at the expense of the feelings of their brethren; do so, for this is the devil's track—union is God's track, but division the devil's; peace is God's track, but confusion the devil's. Count all things lost for Christ's sake, is the track of a God minister; but gain by preaching, by priestly schemes, is a devil minister's track. To tell lies on God is the track of the devil; and his prophets and ministers measure his foot exactly, for they tell lies on God to make gain and their dogmas stand. And such is their nakedness of lying, they have to steal the cloak of God's word to hide their lying nakedness, lest it should be seen by honest hearted men. So then, take this as your standard, that whenever you have a doctrine, ordinance, ceremony, or office in the church, that crosses God's word, or is not found express in God's word—say, that is the measure of the devil's foot! and if needs be, I will prove it on him and his ministers.

JOSHUA LAWRENCE.

N. B. I have raised my price for a frog to 25 cents, but can't get one; when I do, you shall hear from me on that subject.

The salvation of the righteous is of the Lord.—Psalms, xxxvii. 39.

No. 1.

Notwithstanding the truth and great importance of this doctrine, mankind from the earliest ages have been prone either to entirely disregard it, or to acknowledge it in name only.

If some have so far countenanced it, as to have given their consent to the truth of all those sacred writings, contained in the Old and New Testament, and admitted the scriptures to be the word of God, yet a vast majority of those even deny the power thereof, and by running on in the vain imagination of their hearts, contradict by their practices the doctrine of the text.

Up to the time of the Christian era, the Gentile world slumbered on in vast ignorance of this mighty truth; vainly supposing their salvation to centre in dumb idols, such as stocks and stones, the planets, the beasts of the field, the fowls of the air, the fish of the sea, or some other creature of God's creation; vainly looking up to their temples, their priests, and their pompous images, as unto the high hills from whence their salvation was to flow.

And even the peculiar people of God, who had Abraham, Isaac and Jacob to their fathers; who had Moses and the prophets to direct them; who received the law by the disposition of angels, and unto whom throughout their generations God gave ten thousand signs and symbols of this salvation, yet even they were incessantly prone to disregard it, ever restless to turn again to the weak and beggarly elements of the world, bow down to such idols as the nations around them worshipped, and ascribe to these the glory of their salvation. Such being the general disposition of these people, (and none others enjoyed their privileges,) especially from their deliverance from Egyptian bondage to the advent of the Messiah, we find that only a small portion of them

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were ever brought to be fully rooted and grounded in the faith of the doctrine of God's salvation. Very few believed that God would be as good as his word, or were enabled by the necessary faith in this kind of salvation, to embrace the precious promises of Jehovah—die the death of the righteous, and have their last end to be like his.

The Christian era placed mankind under a new dispensation, and broke down the wall of partition between Jew and Gentile. The great God vailed himself in clay, and came down to earth to ameliorate the condition of men, to illuminate by the words of His lips the benighted nations of the earth, to reconcile the world unto Himself, and at length be lifted up to make that atonement by the crucifixion when He said, 'it is finished,' and gave up the ghost, as should once for all, constitute the grand event by which the minds of men should thenceforth be more readily made to exercise such faith in this doctrine, as to believe with all their mind and strength, that "the salvation of the Lord is," ever was, and ever will be, of the Lord, the holy one of Israel.

The apostles and immediate followers of the Lamb, imbued with the Holy Ghost, endowed with wisdom and knowledge from on high,) some of whom were even taken up into the third heavens, where they heard things which it was unlawful for man to utter,) so as to understand the hidden things of the gospel and the mystery of godliness, taught this same doctrine to the nations whom they visited. And notwithstanding they were like so many comets, enlightening the dark passes which they traversed, yet this illumination was but partially extended in comparison to the whole world, or Roman empire; and they soon met with a disposition from within and from without, and on every side, to gainsay the doctrine, to deny it, and to oppose it with the authority of principalities and powers in high places. Witness their writings, so full of remonstrance, reproof, rebuke and holy indignation, at the general disposition evinced to neglect this great salvation, and place confidence in something extremely short of it.

C. B. HASSELL.

PRIMITIVE BAPTIST.

TARBORO', MARCH 12, 1836.

From the Biblical Recorder.

Circular Letter.—In our last, we intimated an intention to take some notice of the *circular* of the Contentnea Association. The said letter occupies nearly one page of the Tarboro' Press, and is remarkable, as the documents from the same source generally are, for pedantry, folly, and misrepresentation. It will be found entirely harmless, however, if we except the following extract, which we insert with a view of making it the subject of a few passing remarks.

"There is another set of preachers that are manufactured over, according to the schemes of the day, that say, O no, brother Arminian, you are a little mistaken; let us prescribe a plan whereby sinners hearts can be cleansed, or that spring above named. They then proceed to say, destitute places, souls are going to hell in ignorance for want of the gospel preached to them; the Brahmins are perishing for the word of life, and Hindoos, &c. and we have just studied out a plan to save them. What plan, Sirs? Why let us erect theological schools, State conventions, religious schools in different parts of the United States, and polish men to work upon the bad springs above named, or sinners hearts; and learn them to persuade men and beg them out of their money, and in a short time we can have servants a plenty. (Agreed, for if you want martins set up a plenty of gourds and you will have them.) However, they have proceeded to all the above, and are sending lazy young men, who are not willing to work, that can beg even a shilling from a negro, and all he can get from others in better stations of life, to carry their point. Say to him (or any of his class,) Sir, who sent you to preach, and what is your motive? He (perhaps holding a temperance paper in his hand) will answer, such or such a Board of Missions sent me.—They

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are in want of a little money, and cannot you help us to some? They have learned to cry to congregations and to private individuals, God loves the cheerful giver; and deceive the people and carry off their money, and perhaps preach them an Arminian or a money begging sermon, and leave the spring uncleaned or their souls unsaved. We will just remind the reader, where the money beggars are gone to Hindostan there is a salubrious climate, a fertile country, gold and silver mines, and no doubt but a rich reward like this will be an effectual call to a number of these fellows. What is the sign of their call to the ministry? 1st. Every power of their souls being filled with the love of money, which is the root of all evil. 2d. To put on a cloak of hypocrisy. 3d. To beg well. 4th. Put on two coats. 5th. From the study of Dr. Gill's divinity and exposition of the scriptures, and others. 6th. The glory of the schemes of the day, &c. and therefore deceive the people. But there are two or three ways by which they are known: 1st. by their wearing two coats; 2d. by their begging of money; and 3d. by their sowing discord among the brethren. All such religion is nothing better than popery. So they leave the hearts of men unclean."

From the altered and apparently improved tone, of the documents of this and the Kehukee Associations, two years ago, we were induced to hope that their leaders had begun to see their errors; and were disposed to treat their brethren, from whom they thought proper to differ, with some degree of fairness at least, if not with decency aud civility. We accordingly penned an article in relation to each, in a tone of decided conciliation, and designed to imply overtures for peace and good will. And we mere confirmed in the hope that harmony might be restored among the Baptists of the State, and especially among those of the eastern section, by a belief that there were numerous individuals in the above Associations, anxiously praying and looking for such a result. The late proceedings of the Contentnea Association, however, have shown that our views respecting that body were entirely erroneous; and that the spirit of ill-will, acrimony, and misrepresentation, was only suppressed for a season, to burst out with fresh and increased violence. We should, however, have spared ourselves the time of making a single remark on the subject now, were it not that the cause of truth requires that such defamatory articles as the above, should be contradicted and corrected. Under these circumstances, and for this reason, we consider ourselves bound to meet this calumny, as we have met others of the same kind.

The paragraph before us, as far as it is intelligible, contains the following allegations: First, that those preachers who are favorable to State Conventions, Theological Schools, Sunday Schools, &c. &c. who express a concern about "destitute places," "souls going to hell," "and heathen perishing for the word of life," and who are active in promoting the use of means "whereby sinners' hearts can be cleansed," and "manufactured over;" that is to say, in plain English, that they are hypocrites and deceivers, and are influenced in all they do by the love of gain. Second, that the Missionaries who labour among the heathen, are "lazy" worthless "fellows," men of no character, who are "filled with the love of money," and clad "with the cloak of hypocrisy." These are grave charges. They are brought against nine-tenths of the evangelical ministers in our country, and against all those self devoted men, who are wearing out their lives amid the darkness, peril, and privation of pagan lands. And by whom, pray, are they brought? By the Contentnea Association—by such men as Mark Bennett, Thos. Dupree, Benj. Bynum, and Samuel and Ichabod Moore. We accordingly call upon these gentlemen, or any one of them, or the whole of this Association together, to sustain these, or either of these accusations. They are, beyond a doubt, either true or false. If they are true, they are capable of proof; and the accusers are bound, not by common justice only, but by what is due themselves, as honest men, to specify cases and adduce facts. If they are false, as we certainly know they are, then, the accusers must either retract their charges, or stand convicted of wanton and intentional calumny.

Some few years ago, we had occasion to review a certain famous Fourth of July Discourse, delivered by the Rev. Joshua Lawrence, of Edgecombe; which review appeared in the Christian Index, then published in Philadelphia. In that review we called upon the Rev. gentleman to sustain his, numerous columnious representations by the *facts*. But the facts were never shown, nor was even an attempt made to meet the demands of the review in any form whatever. Not long afterwards, a pamphlet was issued from the Tarboro'

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Press, containing what was called an "answer to the address of the Baptist State Convention, of N. C." said to have been written by Mr. Mark Bennett.—That *answer* was shortly after *answered* by a review of the whole article by the author of the address, in which the writer of the *answer* was pressed hard for his proof in support of his allegations. We have heard nothing further from Mr. Bennett, however, from that time to the present, if we except the circular in hand, which has very much the appearance of his work, and which contains a rehearsal of the stale calumnies of the Fourth of July Oration, and the answer to the N. C. Convention Address. We mention these facts to show that these people seem to be aware that their accusations are not capable of proof, and, of course, that they are not according to fact.

We have now only to say, that if Mr. Bennett, or Mr. any body else, feels himself competent to the task, and will write an article or articles, designed to meet the present call, and to set forth the *evidence*, showing either or both of the above charges to be according to truth, they shall be welcome to a place in the Recorder, and to any other marks of attention which they may seem to merit. Our object is truth. Of course we aim to put down error—we should rather say, misrepresentation—by fair and equitable means.

Should any one suppose that the above remarks are rather *severe*, our reply would be,—The case is one which admits of nothing less.—In a case of misrepresentation like the present, it is impossible to do justice to the truth, without calling things by their proper name. This will necessarily give an article of the kind, an air and an aspect of severity. Add to this, the present attack is attended by several aggravating circumstances. The authors of this article have publicly assailed the moral character, not of ourselves merely, but of all who are friendly to liberal institutions, including all our missionaries, and nine tenths of the most devoted servants of God, in every evangelical denomination in the country.—And the present is not the first time they done this, nor the second. They have done it too, without provocation, and, so far as we can see, without a motive—except it be the gratification of an envious and malignant temper. Under such circumstances, if these people have fallen into rough hands, they can have none to blame but themselves. Had they let *us* alone, we should certainly have given them no molestation.

Having now put these gentlemen to their proof, we shall wait with all patience to see their facts, their evidence, in confirmation of their allegations. When they appear—should they ever appear—we shall not fail to lay them before our readers in all due form.

COMMENT.

We have inserted the whole of the above article, that our brethren may see fully the lengths to which a misplaced zeal and too much security can carry a man. As Mr. Meredith grants that our circular is harmless, if he excepts the extracts he has made, we shall proceed to show its truth. In doing this, we will "specify cases and adduce facts," after which it will be easier, perhaps, for our readers to decide whether we are "convicted of wanton and intentional calumny," and whether we are aware that our accusations are not capable of proof. And, to give full satisfaction, we will attend to the whole of the extract copied from our Minutes, to which the Recorder attaches guilt.

The phrase, manufactured over, has special reference to education for the ministry. Persons training for this office have usually received some education prior to their entering upon its studies; and they must also profess to have been called to the ministry, by the Lord. Studying in a school of human institution for divine purposes, may very justly be termed, a manufacturing. When this, too, is to succeed a divine call, which they profess previously to have received, and which, according to scripture example, is accompanied with divine qualification for the ministry, such a training may

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with much propriety be called, a manufacturing over. For all theological schools are the institutions and inventions of men, having no precept nor example in the New Testament. They are nevertheless ranked among the "benevolent institutions," of the present day,—the advocates of one are, generally speaking, the advocates of all. Hence the propriety of the expression, "according to the schemes of the day." These men profess to disbelieve, and to reject, the doctrine generally termed Arminianism, notwithstanding the institutions called benevolent are perfectly Arminian in their character. They do "prescribe plans whereby the sinners hearts can be cleansed." Elder Martin Ross enquired of the Kehukee Association if she was not "called on in Providence in *some way* to step forward in support of that missionary spirit," &c. Minutes Kehukee Association, 1804. Mr. Judson speaks of the missionaries "*saving* some, yea many precious souls from the quenchless fires of hell." See Judson's Letter. At a Sunday School celebration in Rockaway, N. J. Resolved, "It is our solemn duty to *bring* all within our influence to a knowledge of the truth as it is in Jesus." "Efforts to assist the Baptist General Tract Society, are contributions to the *conversion* of the world." Mr. Pratt, of N. H. "If it were so, would there be any difficulty in inducing churches to be in earnest in *carrying into effect* their public prayers for the conversion of the world." N. York Weekly Messenger. "The heathen are waiting for the *bread of life*,—our churches have the *means*." Christian Index. The above evidences prove the extract true, down to the word Hindoos. It is so notorious that they select learned and talented men for agents and society beggars, that there needs no evidence further than to remark, we have got "our eyes open" wide enough to see this verified in the appointment of Mr. W. H. Jordan, Mr. W. J. Finlay, and others. These are positively very polished beggars. As to their being lazy, who is more so than he that will not work. But few of these do perform manual labor; and every circumstance proves they will not work, if we except that, they do not openly acknowledge it. We have known several missionary preachers; none of them worked. We have known them to solicit donations from all grades and colors. We knew an individual, [Mr. R. T. Daniel,] who promised many churches they should be visited by a missionary preacher monthly, if they would form auxiliary societies, and give bountifully. His associate privately admonished him that he was promising more than the number of their travelling missionaries could perform, as they would not be able to visit the churches in the State generally, oftener than once in six months. He replied in substance, that if he did not promise something of this kind, they would not contribute. As it regards their being sent by the society, Mr. Daniel, Mr. Jordan, and Mr. Finlay, all avowed they were travelling as agents for the respective societies. And what is the difference between being sent, and travelling under authority? It is much like the correction made by the boy: "I did not come, I walked." Mr. Luther Rice, as well as the above named ministers, declared their institutions or societies needed money; and asked,

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nay, they pressed contributions. We can produce three churches, and, if indispensibly required, perhaps ten times that number, who will say they have been deceived, and begged out of their money by missionaries. The writer of these lines can safely assert that it has been his lot, and that of the church to which he then belonged; also the church to which he now belongs, and a third which he occasionally serves. As it respects the historical remarks concerning Hindostan, we were mistaken respecting its mines, as no gold or silver mines, according to Guthrie, have been discovered, except some small particles in Bengal. But according to the above author, diamonds and other precious stones are found in abundance. The climate is healthy to natives, also to foreigners after a short residence. The soil is exceedingly rich, the productions luxuriant, and the fruits various, plentiful and delicious. In the full spirit of emigration, how often do we see little or no concern manifested about former friends and native place; and why should not professors of religion wish to see the rich and ancient country of the east? we think it reasonable that a competent support, added to the inducements of the country itself, influences them to go. Respecting the signs of their call to the ministry, and their distinguishing marks noted in the Circular, we would remark, that those whose favorite and idolized institutions are based upon money, whatever be their own pecuniary emolument, must and do love money. We will mention one case. We do it not from personal motives, nor from choice; but we are forced into it by a demand for "specifying cases, and adducing facts:" and we name this as a case among others. The pastor of the church at Edenton, in June, 1833, informed the public through the columns of the N. C. Baptist Interpreter, that he had relinquished his pastoral connection with that church for the following reasons: "This we did on account of a conviction on our part, that our services would be more usefully employed among the neighboring churches, and in attending those meetings of greater utility, so frequently claiming our attention." In November following, he published the following as a reason: "That owing to circumstances which could not be fully and correctly stated, without calling in question the conduct of individuals, this church was left in May last without a pastor." The church considered itself implicated without distinction in some unknown criminality. It was declared by a number of those implicated, that there was no exception to their conduct at that period more than at any other time since Mr. Meridith became their pastor, "except that some refused to increase their contributions to make up a certain sum, without which he refused to preach to us any longer." They continue: "Be that as it may, it is left with the public, which of the above reasons to believe, for brother Meredith's resignation,—whether the love of money, or of greater usefulness." Testimony, Joseph Manning, Thos. Wall, H. A. Skinner, in behalf of the church. We will mention a second: "And as our churches generally have wanted the means, and in very many cases the inclination, to afford their ministers a just and adequate compensation, those whose services were most valuable have been withdrawn to other sections of country, where they were offered that support which was denied

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them at home." Address of the Baptist State Convention of 1830. Thus the missionaries have acknowledged that "a just and adequate compensation" has led them to seek other quarters. They could find unlimited scope for the exercise of benevolence and beneficence, in the church of Christ, authorized by scripture and divine sanction, without any silver-tinctured super-additions; then why should they profess a call without the influence, or sub ject to the control of these institutions. Concerning rules to regulate religious action, possessing the scripture, "the man of God is perfect, thoroughly furnished unto all good works." 2 Tim. iii. 17. "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them." Rom. xvi. 17. The doctrine of money-moved institutions is contrary to any doctrine learned from God's book; consequently it has caused divisions and offences, and is an evil. The love of money is the root of *all* evil. Hence, the love of money is a sign of the call to missions; else the New Testament is mistaken. It was a sign in the functionaries of ancient Israel. "The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money; yet will they lean upon the Lord, and say, Is not the Lord among us? None evil can come upon us." Mic. iii. 11. If the people had asked those Israelitish hirelings whether or not their object was money, their answer is at hand. "We lean upon the Lord: Is not the Lord among us?" Don't you see the manifestations of his presence? "None evil can come upon us," even if the people, our "ignorant" and "uncharitable" brethren, those "little fretful beings," "snarling," &c. do condemn our course,—our good works, and impeach our motives. But God had declared the truth concerning them. He said they did serve for money. And he has equally spoke the truth concerning those of later times,—hear it,—The love of money is the root of all evil. It was the sign in Simon Magus in his aspiration to the apostleship: his love of it was evinced by his readily supposing others would place a high value upon it. It was the sign in Balaam, who "loved the wages of unrighteousness." The second sign noticed is a coat of hypocrisy. Those who confess [See Address of Ohio State Convention,] that, "Hence we shall search in vain for any special directions for the wide and innumerable and diversified details of Christian effort and benevolent actions, which details are nevertheless as imperative on every individual disciple as if specially enjoined."—"Under the influence of these views, the individual cannot confine himself to the general rules which are embodied in the New Testament:" We say, those who confess this, and yet urge that their institutions are divinely authorized, commanded, owned and blessed of the Lord, have rendered themselves peculiarly obnoxious to the charge of hypocrisy. They who without scripture precept or example, say, the will of the Lord ordains that you should patronize the monied projects of the day, are hypocrites. The third sign we will leave with one remark. Mr. Finlay informed us verbally, (if memory serves, and we think it does,) that if any Agent brought the Society or Convention in debt more than twenty-five dollars in six months, such agent was dismissed from the agency. The fourth sign, putting

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on two coats, we shall briefly confirm, by stating that they profess much love for us in our presence, but in our absence their words are like Ehud's dagger. They at one time look upon us, "as *Christians*, as *Baptists*, as *brethren;*" at another time; they revilingly give us the epithet of "*fretful little beings*," "*snarling*," &c. To this we think the Editor of the Recorder can testify. Once more upon this sign. When the Baptist State Convention as to its name, was under consideration in the town whence this publication issues, it was proposed by one of its promoters, Mr. T. Mason, that it should receive a name which would not disclose its real character until it should obtain safe footing. The fifth sign, the study of Dr. Gill's divinity and exposition, and of other divines. We hear them in speaking and writing often quote divines and commentators, especially when they wish to shape the phraseology of the scriptures to the taste of scholars. The writer of "A Review, published at Edenton, 1832, quotes Doddridge to give, we presume, a more suitable turn to the terms, "ignorant and unlearned," as applied to St. Peter and John. The same author quotes McKnight, on 1 Cor. i. 26—28. But as the objectors will scarcely consider this a charge, as we suppose, and might think it idle to demand proof, we proceed. The sixth sign, the glory of the schemes of the day. As we are protracting our remarks to the exclusion of other matter, we shall hasten. Mr. Hand, speaking of the glory of missions, and the blindness of the opposite, remarks in substance, If our brethren would take the same interest in circulating the Index, that they do in the Signs of the Times, soon, very soon would we see ignorance and superstition give way, &c. Thus he attributes to a mere organ of missions results which the scriptures, and a preached gospel, and the sovereign working will of the Holy Ghost, combined, have never yet fully produced, and which will never be produced till all mankind shall become lovers of God. The three distinguishing marks having been embraced and held forth in the foregoing remarks, we shall attend only to the last assertion, that all such religion, [monied schemes,] is no better than popery. In confirmation of this proposition, we declare, without fear of refutation, that both the latter and former of these systems are without scripture foundation; and consequently, both lead people into delusion. Missions is the child of popery,—was commenced under the Pope's auspice by Xavier, Dominic, and others; and matured and extended by Ignatius Loyola, the founder of the Jesuits. Let those who have "got their eyes open," look at these truths; and consider them. Candidly and faithfully delivered, we bequeath them to the missionaries and our brethren generally, praying that both may be profited by them.

The Editor of the Recorder will do us the favor to insert the foregoing remarks.—*Ed.*

☞We find in the Christian Index of Feb. 4, a letter to the Editor thereof, signed by Thomas J. Hand, in which letter Mr. Hand appears very impatient. He intimates that many precious brethren are forcibly held in bondage, by the Flint, Ocknulgee, and Yellow River Associations; desires brethren who have correct views about the independency of churches, to make supplication to the Lord for their release. He seems to view them as in the grasp of despotism, and their case as deplorable, if not desperate. He calls

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upon the soldiers of Emanuel to bring battering rams, and make one more powereful assault npon that mighty wall of error behind which his dear brethren have entrenched themselves. He wishes to know whether those behind the wall shall be let alone to die like the barren fig tree, &c.

Now we sincerely hope that if the above Associations hold in their respective bodies, any who wish to leave them, they will forthwith, give them lieve to depart. But if the brethren, who are supposed to be enslaved, are detained by their own choice, we trust that Mr. Hand will not try to fight them into his own ranks. In saying this much, we think we utter nothing but what is reasonable. We would add, that if Mr. Hand and his brethren have among them any that desire a release, they would immediately loose them, and let them go.—*Ed.*

Georgia, Crawford county,
Knoxville, Jan. 28, 1836.

Dear Sir: I have received the first Nos. of the Primitive Baptist, and am highly pleased with the true spirit that seems to flow in them. I have no opinion of making Jesus Christ a camel to carry missionary tracts on, and peddle on the gospel. Elisha the prophet would have nothing from Naaman the Assyrian, but Jehazi did, and for which he received Naaman's leprosy. I here enclose you ten dollars, for payment agreeably to proposition, and wish your little paper much speed in destroying the Egyptian calf—and remain yours, with due respect,

P. M. CALHOUN,
Primitive Baptist, or Predestinarian.

To Geo. Howard.

Edgefield, So. Carolina,
8th February, 1836.

Dear Sir: When I was informed (by a traveller,) of the death of our worthy old friend, the Rev. J. Lawrence, I felt extreme sorrow and regret, for the loss of one so worthy and honest, (for honest men at present I fear are scarce.) His writings against the missionary money beggars of every description are so honest and true, that they are eagerly sought after wherever they are seen; and as far as I have had the pleasure of distributing them, they have done much good. If his Apology, and Patriotic discourse can be obtained, I wish about 2½ dozen of each; therefore, if they can, I wish you to inform me of it by writing to me, and after I receive information that they can be had, I will enclose the money to you, with directions where to send them, as they will not all be sent to one place. Please direct to me at or near Coleman's Cross Roads, Edgefield, So. Ca. and oblige yours, respectfully, JOHN CHAPMAN.

Mr. George Howard.

Walnut Grove, Newton county,
February, 20th, 1836.

Dear Sir: I have seen a specimen copy of a paper called the Primitive Baptist—one of that number I have been for 34 years, 23 years of that time I have been trying to defend the good cause in which your paper has embarked. I have not seen any reason why the good old cause should be changed to the new fangled money plan of the day, as many do. Yours, &c.

JOEL COLLEY.

Mr. George Howard.

☞God gave his people rest, on the seventh day, in the seventh month, and the seventh year. But the inventions of men give no rest, in hundreds, in tens, nor in units.

Backus' Church History.

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POETRY.

THE MYSTERY OF FAITH.

SECTION III.

Mysteries about the saint's work and warfare, their sins, sorrows, and joys.

The work is great I'm call'd unto,
Yet nothing's left for me to do:
Hence for my work Heav'n has prepar'd
No wages, yet a great reward.

To works, but not to working dead;
From sin, but not from sinning freed,
I clear myself from no offence,
Yet wash mine hands in innocence.

My Father's anger burns like fire,
Without a spark of furious ire:
Though still my sins displeasing be,
Yet still I know he's pleas'd with me.

Triumphing is my constant trade,
Who yet am oft a captive led.
My bloody war does never cease,
Yet I maintain a stable peace.

My foes assaulting conquer me,
Yet ne'er obtain the victory;
For all my battles lost or won,
Were gain'd before they were begun.

I'm still at ease, and still opprest;
Have constant trouble, constant rest;
Both clear and cloudy, free and bound;
Both dead and living, lost and found.

Sin for my good does work and win;
Yet 'tis not good for me to sin.
My pleasure issues from my pain;
My losses still increase my gain.

I'm heal'd ev'n when my plagues abound,
Cover'd with dust ev'n when I'm crown'd:
As low as death when living high,
Nor shall I live, yet cannot die.

For all my sins my heart is sad,
Since God's dishonor'd; yet I'm glad,
Though once I was a slave to sin,
Since God does thereby honor win.

My sins are ever in his eye,
Yet he beholds no sin in me;
His mind that keeps them all in store,
Will yet remember them no more.

Because my sins are great, I feel
Great fears of heavy wrath; yet still
For mercy seek, for pardon wait,
Because my sins are very great.

I hope when plung'd into despair,
I tremble when I have no fear.
Pardons dispel my griefs and fears,
And yet dissolve my heart in tears.

THE HOLY LAW;

Or, the Ten Commandments.—Exod. xx. 3-17.

1. No God but me thou shalt adore.
2. No image frame to bow before.
3. My holy name take not in vain.
4. My sacred Sabbath don't profane.
5. To parents render due respect.
6. All murder shun, and malice check.
7. From filth and whoredom base abstain.
8. From theft and all unlawful gain.
9. False witness flee, and sland'ring spite.
10. Nor covet what's thy neighbor's right.

AGENTS,

For the Primitive Baptist.

NORTH CAROLINA

Joseph Biggs, Sen. *Williamston.*
Joshua Robertson, *Gardner's Bridge.*
John Bryan, *Clark's Store.*
George H. Alexander, *Columbia.*
R. M. G. Moore. *Germanton.*
Benjamin Briley, Jun. *Greenville.*
James Southerland, *Warrenton.*
Stephen J. Chandler, *McMurray's Store.*
John A. Atkinson, *Bensboro'.*
Jesse Gully, *Averasboro'.*
Foster Jarvis, *Swindell's P. O.*
William Smaw, *Washington.*
Benjamin Bynum, *Speight's Bridge.*
James Wilder, *Anderson's Store.*
Parham Pucket, *South Washington.*
William Exum, *Waynesboro'.*
Francis Fletcher, *Elizabeth City.*
Wilson W. Mizell, *Plymouth.*
John Lamb, *Camden C. H.*

VIRGINIA.

Kemuel C. Gilbert, *Sydnorsville.*

GEORGIA.

William Moseley, *Bear Creek.*
Robert Gillum, *Fayetteville.*
A. Cleaveland, *McDonough.*
James Henderson, *Monticello.*
A. B. Reid, *Brownsville.*
John McKenney, *Forsyth.*
Anthony Holloway, *Lagrange.*
Patrick M. Calhoun, *Knoxville.*
Leonard Pratt, *Mountain Creek.*

ALABAMA.

L. B. Moseley, *Cahawba.*
A. Keaton, *McConico.*
John Blackstone, *Chambers C. H.*

RECEIPTS.

James Herring,	$10	Warren Ingram,	$1
Joel Colley,	5	Leonard Pratt,	15
Sovereign Purvis,	1	Jesse C. Knight,	1
Rudolph Rorer	5	Richard H. Battle,	1
Sherrod Tison,	1	Benj. Bridges,	1
J. J. B. Pender,	1	Ely Holland,	2
Silas Monk,	5	John Ruth,	5

TERMS.

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☞In reply to several inquiries we state, that money sent to us by mail is at our risk—Bank bills of this State, or further north, are preferred; but all those of specie paying Banks will be received in payment for this paper. Back numbers can be supplied, if requested.

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THE PRIMITIVE BAPTIST.

EDITED BY MARK BENNETT.

Printed and Published by George Howard,

TARBOROUGH, NORTH CAROLINA.

"Come out of Her, my People."

VOL. I. SATURDAY, MARCH 26, 1836. No. 6.

Hopewell, Henry County, Ga.
March 2d, 1836.

Dear Brother: I discover from what you say in you last No. that Mr. Hand has accused the Flint River Association of reaching after the keys of St. Peter, by which I suppose he means *popery*. We have no fears of the influence of Mr. J. R. Hand in this country—and as regards his indirect charge against the Association, I would just say, the Association has endeavored to stand in the way and look and see and enquire for the old paths wherein is the good way, and earnestly contend for the faith once delivered to the saints; and as a body has had nothing to do with the new fangled notions of the day. And now, brother Editor, I would ask two questions: 1st. Did not popery blend religion with politics? 2d. Is not a man to be known by the company he keeps? If yea, I am sure that the Flint River Association has had nothing to do with those societies whose votaries said stop the mail on Sunday, and free the negroes in the District of Columbia—and many other such like things, for which there is not a single warrant in the lids of the Bible—and of course Mr. Hand and such men are endeavoring by their traditions to make void the commandment of God. And now, brother Editor, I leave them to wear the name that Jesus gave them. Mr. Hand seems to think that the Index would do much in communicating knowledge to poor ignorant beings if read. Perhaps such men as Mr. Hand need the information to be obtained through the Index, but as for the Flint River Association they have got by far too much sense to read a paper that publishes abuse and falsehood over fictitious names, and still headed with the terms *Christian Index*. Brother Editor, we have the whole transaction by the Flint River Association in black and white, and witnessed by the Moderators of three Associations; which perhaps will in due time appear in the columns of the Primitive Baptist. I now conclude by subscribing myself yours in the bonds of the gospel of a dear Redeemer.

WM. MOSELEY.

FOR THE PRIMITIVE BAPTIST.

Franklin Connty, Va.

Dear brother Editor: I am not in favor of sounding trumpets, or boasting of numbers, as I think many do at the present day; but I think it high time that things should be set forth in their true light. One thing is certain with me, that the primitive Baptists are a small number when compared with the many professors of religion at the present day; and that almost all denominations of professors of religion at the present day are in battle array against the old school Baptists, is a thing plain to be seen from their writings and other proceedings. And another thing which makes me know it is so, when the Pig River Association, which I am a member of, declared non-fellowship with the Baptist Associations that had fallen in with the money schemes of the day, the other denominations among us made great complaints against us, as if we had done something to them. All these things makes me hope for a day when the old order of the Baptists will be entirely to themselves, for I think the sooner the better; for when we search the scripture we find that numbers never was a proof of being on the Lord's side, and for this reason I am very much gratified to see your paper likely to have a general circulation, for I think whenever men are hard to determine which side they will choose

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of a question, let the whole truth in open day-light be presented to their view, and you will soon see that if they cannot stand the truth they will turn or go on with the other side; for in this great day of action as so called, those who love the praise of men cannot bear the idea of being on the side called the do-nothing side.

I will give you a small account of the effects of a mission spirit among us. Something like thirteen years past I became a Baptist, at which time the churches which now compose the Pig River Association, seemed to be in peace. Our Association then composed a part of the Strawberry Association, but when we met in our Associations the churches below Staunton River and their branches and others began to interrupt us with the new schemes, which have since and before caused so much confusion and distress in almost all the Baptist churches in my acquaintance, more or less. And finding that we could no longer live in peace with them, our side of the River before named petitioned to divide the district, thinking that we should get rid of them, which was done; but we were in no more peace afterwards than before, and this makes me think that after we see that there is a division, the sooner we are separated the better. For we continued a correspondence with them for some years, and some other Associations of the same stamp, which kept us continually in an uproar. Sometimes they would send their great preachers among us, who would get us all divided and one set against another until there was no peace among us; and whenever they saw an opportunity, they would be raising societies among us and working cunningly to get as many of our young men entangled among them as they could, and persuading our young preachers off with them to go to the Seminary, and speaking hard things about our old preachers, poisoning the minds of young professors against our old preachers who remained mostly immovable. And for my part, I got to be such a half way man that it would be hard for me to describe what kind of a man I was, and many others seemed to be the same way. But at length our old Baptists having been so long under the yoke, resolved to make an effort to get the yoke off. It was accordingly laid before the Association, and a large majority voted in favor of breaking the yoke, and thus a separation took place; not a division, for we were already divided. And then the new school side, who had for so long a time been in hopes that they would keep both sides together, in order that if they could bring all over to their side they would have more strength, and had been crying all the time peace, peace, don't be scared before hurt—then they began to be the most active men in hurrying on the division, for fear some of their side would be lost, and commenced raking together all they could in order to constitute them churches in this district. During which time I tried to be an impartial observer of the proceedings of both sides, and gave myself a great deal of trouble to search the scriptures, to see whether these new things could be supported by scripture or not, and I found to my satisfaction that they could not. I also observed how many hard things the new schemers would say against our old preachers, which I knew could not be truth. We also had several missionary young preachers among us, who began to tell us a sorrowful tale about their concern for us, and how they were concerned about the heathen; so that they could not be at rest among us, and must leave us with much sorrow. And several young preachers in the adjoining district, who had visited us, told us the same tale. And I will here let you know where their missionary stations were, when I heard from them last: one among the heathen at Charlotte C. H. Va. getting a large salary; one near Richmond, Va.; one at Richmond; one in Goochland county, Va.; and one in the old settlement of Kentucky. Thus you may see what the great concern for heathen amounts to. Some of them have married rich wives, and I expect the balance are looking out; for I have discovered that the mission family are apt to run for fortunes, and never run to the field to work. And now having seen for thirteen years the movements of a mission spirit, and seen the trouble and contention which it has caused in the Pig River Association, I am anxious if any there be who have been led astray like I have been, that they should stop and consider what they are doing. In the first place let them mark such as cause divisions among brethren, and then consider whether any of these new schemes of the day can be authorised from the New or Old Testament—and I am sure you cannot. Then please to consider that if you are supporting these things, by funds or

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your approval of their course in any way, you are one of those that are equally causing divisions.

KEMUEL C. GILBERT.

Brownsville, Monroe county, Ga.
March 13th, 1836.

Dear Sir: I herewith transmit you a copy of a letter for publication in the Primitive Baptist which had its origin in our church, a short time previous to our last Association, and was by our church adopted. After its adoption, some dissatisfaction was manifested by a few. In consequence of which, the majority voluntarily decided, that they would withhold the letter, and send an ordinary one. This they were the more willing to do, inasmuch as the minority stood (every one of them) disconnected with these things; and seemed to oppose it on grounds of expedience alone. Notwithstanding the letter was by the church withheld, and the resolution not committed to the church book, yet her decision has not, and the probability is, never will be reversed. So much for the letter.

I discover that the religious alchymists have you in the crucible; but never mind. For the keeper of Israel never sleeps, nor slumbers. Those blood suckers are probably apprehensive, that your paper will prevent them from sticking their beaks as deeply as they have heretofore done. I recollect some years since of reading a speech of Mr. Clay, in which he used something like the following language. Speaking of Alexander of Russia, who was then on the throne, he observed, that "After having swallowed Finland and the greater part of Poland, he stretches himself upon the couch; and while the difficult process of digestion is going on, cries peace, peace, don't disturb my peace." I thought at the time that Mr. Clay's idea was truly original. An emperor stretched upon his couch, digesting in his stomach whole kingdoms which he had previously swallowed, struck me truly with some force; but, sir, this is nothing compared with the plans of our antipodes; they are trying to swallow the globe. And I sometimes fear they will accomplish it. Moneyed religion which has been substituted, for that which comes without money, and without price, is now the order of the day. Money is the ambrosia. Money is the "syren song," that tends so powerfully to allay the irratibility of the "pocket nerve." Money is in short the key by which the casket, containing heaven's best blessings to fallen man, is to be unlocked and the millenium ushered in. How like modern fanaticism, was that of the 17th century in England. During the civil war that raged at that time, when brother was armed against brother, such was the religious frenzy, that in the army "regimental chaplains were in a great measure set aside, and the officers assumed the spiritual duty, and united it with their military functions, and. during the intervals of action, occupied themselves in sermons, prayers, and exhortations." And when marching into battle, the private soldiery were "exhorting each other to farther advances in grace," while the field resounded "as well with psalms and spiritual songs as with the instruments of military music." And when an officer was sent with a military force to disperse the Praise God Barebone Parliament, he asked them what they were doing there, they replied they were "seeking the Lord." The Colonel told them that they must go elsewhere to find him, for to his certain knowledge he had not been there for several years. And even when the hour arrived in which the unfortunate Charles the 1st was to be executed, the usurper Cromwell artfully engaged Fairfax in *prayer* until the bloody catastrophy should be consummated, least that officer, whom he feared, should relieve him from the scaffold.

In the Index of the 29th Dec. last, I saw a piece written over the signature of R. O. (I think,) in which he seems to be gratified that a brother H. of his, is out of the diocese of the *Flint Beast*—meaning the Flint River Association. Now I do suppose that R. O. as well as others, really does believe, that the Flint River Association is a beast; if so, this is at once the reason why, so many monkeys have been attempting to ride her. When I look at the various institutions, that are in partnership with the churches, I am reminded of an anecdote I heard when a boy. It was said that when hooped peticoats were introduced as a fashion amongst the ladies, that the devil was seen sitting upon a stump by the side of the road weeping bitterly. On being asked, what he was crying about, he answered, that he had introduced his last fashion and knew not what to do next. Now I would as soon believe that his satannic majesty had been seen

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sitting upon a stump by the side of some public road, weeping crocodile tears, in consequence of having exhausted his store of fashions in religious matters, as I would on the introduction of hooped petticoats. If I had room I do not know when I should quit writing. Please give an insertion to the Ephesus letter in your paper, together with so much of the above letter as relates to it. Yours, truly,

A. B. REID.

—

Georgia, Monroe County.— The Baptist church of Christ at Ephesus, to the Messengers and Ministers, composing the Flint River Association:

Dear Brethren: The time of our annual meeting having again arrived, we have in accordance with former custom, again the pleasure of addressing you a few lines, informing you of our state, standing, views, and feelings, in a more full, and comprehensive manner, than we have heretofore done. We feel no disposition to disguise the fact, for it is one with which you are all well acquainted, that wide spread divisions, at this time, exist amongst us as a denomination. From Maine to the Mississippi; from the Atlantic to the northwestern boundary of civilized America, those divisions exist. For some considerable time, our minds have been occupied in tracing the cause of those divisions. Why are we in so divided a situation? Does the gospel of Christ have this tendency? No; the gospel binds the children of God together. Does the preaching of the doctrine that is inculcated by Christ and his apostles, produce this effect? No; for every soul that has ever been born again, believes that by grace alone they are saved. Have those divisions arisen because the churches have strictly observed and enforced their duties, as laid down in the New Testament? and taken that as their *only* rule of faith and practice? No; for if the churches take the word as their *only* standard, uniformity in practice, and unanimity in feeling, is the inevitable consequence. Well then as the gospel, and the preaching of the gospel, and the observance of the gospel by the churches, have had no dividing tendency, why are we divided? We must answer this by saying, that it has been produced by some other cause. What is the cause then, that has produced this confusion? We believe that it is, the incorporation of the benevolent (so called) institutions of the day, with the churches, that has produced the confusion of which we complain. And the reason why they have this effect is very obvious. Those institutions are composed of persons professing almost, if not quite, every faith, and pursuing (probably) every practice. The atheist, the deist, the Roman Catholic, the liar, the swearer, and the gambler, into these are freely admitted; not on a profession of faith in Christ Jesus, and through the gate of baptism, but on the payment of a certain sum of money.

If those institutions had been introduced into our country as a means of improving the moral condition, or in aid of the physical energies of man, abstracted from all amalgamation with the churches; we should pass them unnoticed, as we do many other human institutions existing in our country. But these are enforced from the pulpit, by the press, by Associations, as well as by churches, as a *means of grace;* consequently should become part and parcel, of the business that should be attended to by every church of Christ. Here we split. To these things we cannot yield our assent. Notwithstanding we are opposed to the course which many churches are pursuing, in relation to this matter, we would yet forbear, could we see any thing like a forbearing spirit, or a return to original principles, manifested by those with whom we differ; but the advocates of these measures, seem to have increased their zeal; and are pursuing the same course with redoubled energy. We therefore feel forced either to join in with them, or declare ourselves not of them. Painful as it is, the latter course we think the proper one. It is therefore by us

Resolved, That the benevolent (so called) institutions of the day, such as, the Bible, Missionary, Temperance, Tract societies, &c. &c. are unscriptural, unsupported by divine revelation, and therefore improper. This is therefore to declare and make known to our brethren composing the Flint River Association, and all others whom it may concern, that we have *no fellowship* with those human institutions; neither do we have fellowship with Associations, churches or individuals, that are in connection with them.

We nevertheless hold it good, that any, and every individual has a right to give his money to any and every society if he thinks proper. But to become directly connected with them, and have his, or her,

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name enrolled as one of them, is, in our belief, an unscriptural course for a Baptist. The society gives character to her members, and membership in these is obtained on money alone."

(signed) ALLISON SPEIR, C. C.

Georgia, Mountain Creek P. O.
February 18th, 1836.

Brother Editor: The brethren all seem well pleased with your paper, and the doctrine inculcated therein. I have undertaken to act as agent for the vicinity where I live. I am informed that there are several brethren that wish to subscribe for your paper, that I have not had an opportunity of seeing. I feel anxious to promote the paper all I can, for it advocates a doctrine that I believe.

Yours, with brotherly love,

LEO'D PRATT.

FOR THE PRIMITIVE BAPTIST.

The salvation of the righteous is of the Lord.—Psalms, xxxvii. 39.

No. 2.

From the apostolic age to the present, men have been alike regardless of the doctrine of the text. During their day, in addition to the universal infidelity pervading all ranks and conditions of men under heaven, who were not professed Christians, there were grievous indications of a departure from the faith amongst some of these, long before the apostleship ceased. It certainly was limited however, in a great measure, when compared to the general falling away soon after heathenism was overthrown in the enlightened nations of Europe. Whenever the church of Christ has been most persecuted, then has she been the most faithful.

The course which Christianity has taken from its rise to the present time, clearly shows to a discerning mind, the almost universal disposition either to ridicule or wink at the doctrine of this salvation by non-professors, and professors of her humiliating doctrine. Suffice it to say for the present, that the church has never been without these enemies. And it appears all along for these 4,000 years, to have been a matter of the most difficult performance to bring the vain, self-important mind of man to this grand sticking point —this rock on which so many have split, been broken and made shipwreck—"Salvation is of the Lord."

And perhaps it was never more apparent than at the present day, when it hath come to pass that none amongst the enlightened of Europe and America, may be considered civilized, genteel, or fashionable, unless under some form or another they are professed votaries of the religion of Jesus.

In ancient times satan walked to and fro thro' the earth, and was not quite so squeamish about his cloven foot. He pushed his warfare against the saints under his own proper colors, and in his own native dark, ill-shapen image. But his sagacity has taught him to change his front, and carry on operations under a new mode of attack. The truth of Christianity has been so fully granted and permanently established, that he thinks it useless to endeavor longer to dissuade men from believing it, and in pretending to fall in with it himself, he has caused the truth equally to be shunned, in bringing the minds of carnal men to make such an enthusiastic profession of it. Finding open warfare to be unsuccessful any longer, he has thought it prudent to practice dissimulation.

A delusion then strong as death he causes to rest upon the nations, and casts out of his mouth a flood of errors, hypocrisy, and lies, amongst the children of men; and polishes it all off under the cloak of sanctity, great and ardent piety, abundant benevolence, and a fervent zeal in the cause of Christ. And now when he has gotten vast multitudes of men under such an influence as this, professedly serving Christ but in reality serving him, loving all things except the church which only they esteem evil, counting upon their salvation as sure, and imagining themselves going to heaven as it were by steam, how he must rejoice at his dexterity and the success of this new mode of attack. And how fixed, unalterable, remediless and miserable, is the situation of those under this blighting influence! Speaking after the manner of men, we might suppose it to require a four-fold greater exertion of grace to set one of these captives to the will of satan free, than it would one that was only opposed to the doctrine of the gospel by nature. Inasmuch then as the world is so full of the fruits of this corrupt tree, or bad state of things at present, we have the greater reason and necessity for noticing it.

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It may not be said of men now, that they *often* depart from the faith, giving heed to seducing spirits and doctrines of devils, although this is sometimes the case. But men rise up en masse and build their houses on the sand. Such wonderful workmen they be, they must needs build and that immediately without hesitating so long as to consider *where* to build. They drive a-head, Jehu like, without losing so much time as to enquire *which way* to drive, although they go wrong from the very outset. C. B. HASSELL.

FOR THE PRIMITIVE BAPTIST.

WHY DO CHRISTIANS DOUBT AND FEAR?

A morsel for the hungry.—Wherefore didst thou doubt?—But some doubted. It is I, be not afraid. Matt. xiv. 31—xxviii. 17. Mark, vi. 50. The above passages of scripture teach us that the disciples of our Lord, under peculiar circumstances, doubted, and were afraid. And Christian experience concurs with the scriptures to show that Christians for the most part, if not all, doubt and fear. We have proposed the above question, and shall answer it in the best manner we are able. But before we answer this, we will propose and answer a second question, namely, What is there that seems to forbid a Christian to doubt and fear? 1. The scriptures show us plainly that Christians have been born again,—been born of God, have passed from death unto life, have been delivered from the power of darkness and translated into the kingdom of Christ,—have Christ in them the hope of glory, have God dwelling and walking in them, and are the temple of the Holy Ghost. The Christian believes the scriptures cannot lie, and consequently, these considerations seem to forbid his doubting and fearing. 2. The scriptures have fully apprized the Christian, that the flesh is imperfect, corrupt, and sinful,—has not been changed, and cannot be changed by all the tears and efforts of a Christian during the longest life, --that it remains what it was before conversion, and ever wills to serve the law of sin; while the mind as constantly wills to serve the law of God. As the scriptures describe this to be the case with Christians, and none other, this also seems to forbid their doubts and fears. 3. The scriptures represent their relation to God to be that of children, they being partakers of the divine nature, and of his holiness,—that his love to them is unabating and unceasing, he having loved them as tenderly before he revealed himself to them as he ever has since, or ever will,—that his grace visited them when guilty aliens, and will not desert them when frail children, and that all things work together for good to them. These things also seem to tell the Christian not to be afraid, but to be of good cheer; not to doubt, but be strong in faith. And yet, after all this, Christians, poor things, do doubt and fear. But to the first question: Why do Christians doubt and fear? 1. Because they have to walk by faith, and not by sight. Faith is the second strongest evidence a Christian can have of his gracious state; and yet it does not amount to sight. It is but the evidence of things not seen. 2. Because they have to live by hope. Hope is a moderate expectation that we shall possess. It does not,—cannot give present possession, but hangs upon things out of sight: For that which is seen is not hope; for what a man seeth, why doth he yet hope for? It has to look for its possession, its inheritance, in another state of being. Hence it is gone to look for it within the vail, whither Christ the forerunner of our hopes, and of ourselves, is for us entered. 3. Because every Christian wishes to know beyond all doubt, even to demonstration, that he is a Christian. But this he cannot do; since he must draw himself forward by the substance of things only hoped for, and the evidence of things not seen. But this does not prevent his wish to know. For the bare thought of being mistaken is painful to him. Some perhaps think they must fully know it, or not be Christians; especially when they read such passages of scripture as the following: We know that we have passed from death unto life,—We know that if this earthly house of our tabernacle were dissolved, we have a building of God,—I know that my Redeemer liveth, &c. But our dear book informs us how far in one sense, this knowledge extends, viz: Now I know in part, but then shall I know even as also I am known,—We know in part, and we prophecy in part. But when that which is perfect is come, then that which is in part shall be done away. The Christian's knowledge is only according to its degree or kind, which is only in

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part. He don't know that he is one of the elect of God,—he don't know that his name is in the Lamb's book of life. But he knows he has undergone a change. He knows his feelings are different from what they once were. He knows his belief, his hope, his love, his desires, his expectations, his views, and his understanding of the gospel and the scriptures, are all different. Hence they can say, according to the degree of Christian knowledge, We know;—One thing I know, whereas I was blind, now I see. As far as Christians can know, they can say, we know that we have passed from death unto life, because we love the brethren. But, walking by faith, when faith is strong, they move briskly forward. As faith weakens, they move slower,—come to a stand,—and sometimes they appear to themselves even to be going back, instead of forward. It grows so weak at times they are almost afraid to say, I believe I am a Christian. So when faith becomes so weak that we can walk no farther, hope comes in to keep us from sinking,—from dying; and when we cannot walk by faith, we can live by hope. When we cannot say I believe I am a Christian, we can stand and look towards heaven, and lean upon our dear Christ, and say, I hope I am a Christian. —*Ed.*

PRIMITIVE BAPTIST.

TARBORO', MARCH 26, 1836.

☞In the Christian Index, of Feb. 4th, we are presented with two articles, touching the "Primitive Baptist," Joshua Lawrence, the cause of missions, &c. The writer of the first of these articles affirms of the Primitive Baptist that, it is "a misnomer, by the way." If he will affirm this, we cannot help it. But we are of age, we will speak for ourselves. Our paper is not only intended to administer comfort to those who are grieved with the corruptions of the doctrine and practice of the gospel, but also under God, to mark, and place before the public view, the innovations so far as we can discriminate them, which have found their way into the church since the apostles' day; and to maintain an adherence to the original purity and simplicity of gospel doctrine and ordinance. We are honestly persuaded that, on the decease of the last survivor of the apostles, there was no church of divine institution except those whose members were baptised [immersed] on profession of faith in Jesus Christ, and properly termed Baptist churches. Prompted by the above designs, and blessed with the hope of success in some good degree, we have named our paper, and leave it with every man to make of it what seems good to him. The writer before us appears to think the error of the misnomer lies in opposition to "all missionary operations, education, temperance, &c." If he would consult our first No. (Jan. 9,) he would find this avowal, namely, "We wish to have it distinctly understood, that we are not inimical to masonry, temperance, the distribution of the Bible, or the spread of the gospel—but we do condemn the mingling of professors and non-professors of religion in societies, and the making a "craft" of religious matters by professors, in every shape and form whatsoever." The above writer has neither proved that such a mingling was practised in the primitive church, nor denied that it is practised by modern benevolent institutions. Nor has he proved that the apostolic church made a craft of religious matters, nor, that the above mentioned institutions have not. Hence, his argument when fairly stated is, that the name of our paper is a misnomer, because we oppose the mingling of church and world in societies professedly religious, and also the making a craft of religious matters by

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professors. He remarks: "The Philadelphia Association, the oldest in the United States, is a very active missionary body. The English Baptists, still older bodies, are nearly all the advocates of missions, in theory and practice. Christ and his disciples were active missionaries. The apostle Paul, one of the most celebrated the world ever saw." The allusions to the Philadelphia Association and the English Baptists, were unnecessary, since the writer in question can hardly suppose that our name (Primitive Baptist) looks no further back than to the time of these bodies. But admitting they were now what they had been at any former period, we would not consider them our foundation and our standard. They now exhibit features very counter to those by which they were once characterised, by falling in with the new institutions. The writer appears to wish we would lose sight of the former attitude of these bodies, and view them only in the latter. As it regards his identifying Christ and his disciples with missionaries, we have only to remark, that, restricting the term missionary to its original and full meaning, we admit that the disciples of Christ were missionaries. Christ could scarcely be so called, not being sent to *propagate religion*, but to form and establish it. But if none are missionaries but such as propagate religion by modern methods,—by institutions sustained upon money, and societies composed of professors and non-professors,—the virtuous and the vicious, we deny that the term is applicable to Christ or to primitive disciples. The claim to Christ and the apostles as missionaries, we shall view as conjecture and assumption, until such testimony be adduced as Bible lovers are willing to admit.

The writer's personal reflections upon Brother Lawrence, we shall not stop to notice. He makes a few remarks respecting the anti-missionaries, which we will give the reader, as follows:—

"The anti-missionary brethren in their writings, assume 1. That when the advocates of the missionary cause ask for money, they ask it for *their own individual benefit*. But they adduce no testimony to sustain the assertion. And thus they exhibit *themselves*, in the view of all impartial persons, in a very unenviable attitude. 2. They assert with great confidence, that the strifes and contentions, found amongst Christians, are all produced by the advocates of benevolence. "We had peace," say they, "till these new plans were invented and introduced." This reminds us of a cry that was once uttered "these that have turned the world upside down, have come hither also." Now who is making the noise? What Churches, what *Associations* have attempted to discipline its members, because of a difference of sentiment upon these subjects? Not the missionary Churches and Associations surely!"

1. If they do not ask money for their own individual benefit, for whom is it solicited? They do not tell us they want it to give to the heathen, nor to churches, nor to any body but the missionaries. Our understanding is, that it falls into the hands of the missionaries, and goes not thence, but for value received. The N. C. Baptist Missionary Society asked and received until their funds exceeded two thousand dollars; more than eighteen hundred of which was distributed among their own travelling preachers. If however, the money be solicited for, and bestowed upon, others besides the missionaries, the writer will please inform us, and we will rectify the mistake. 2. The missionaries know as well as we, that the state of the Baptist society, prior to the introduction of mis-

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sions among us, was tranquil, compared with what it now is: that strifes and contentions succeeded its introduction: that members declared missions to be unscriptural and a source of grief, and subsequently they protested against them: that whether right or wrong they have produced or elicited strifes and contentions. The writer has applied to us the language of the unbelieving Jews and their lewd fellows of the baser sort. With our sentiments, our words, and our course, we shall leave with others to decide the aptness of his allusion. We also will quote a passage, not in application to our writer, but as a measuring reed to the effects produced by missions: For God is not the author of confusion, but of peace, as in all churches of the saints. 1 Cor. xiv. 33. He asks who is making the noise; and, as we understand it, answers this, and a second question, thus: "Not the missionary churches and Associations surely." He ought not to have said that word. As to discipline, we thought all orderly societies used it. But we confess that those who advocate a union of church and world in religious societies, may not only consistently blame others for the exercise of discipline, but they may consistently dispense with it altogether among themselves.—*Ed.*

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☞The second article, over the signature of "*A Servant of the Church*," is principally occupied with brother Joshua Lawrence's character. In vindication of brother Lawrence's character, two remarks may suffice at present. 1. He stands fair with those who are personally acquainted with him; with this exception, that no missionary likes him. 2. As he is represented by "A Servant of the Church," as being also a craftman, we will say in good truth, that the first cent arising from the publication of his writings, has never been applied to the benefit of himself, nor of any other person through him. He has paid money as another person, for copies of his own writings.

It is but seldom we see an attempt in a work, or an article of considerable length which attempts to bring scripture proof to sustain the mission cause. As the above writer has undertaken the task, we will insert his essay at length, which is as follows:—

"We will now offer a very few remarks, confirmed by Scripture evidence, on the subject of *Missions;* and prove that the mission cause is the cause of the Redeemer. Mr. Lawrence observes, "you find no *money* in Jonah's going to Ninevah, nor in *Paul's voyages to the heathen.*" Here the "*faithful watchman on the walls of Zion,*" has let slip, (perhaps unthoughtedly) a most barefaced falsehood, for Paul says, "now ye Philippians, know also that in the beginning of the Gospel, when I departed from Macedonia, no Church communicated with me as concerning giving and receiving, *but ye only;* for even from Thessalonica, ye sent once and again unto my necessity. The same Apostle, again says, "I robbed other Churches, taking wages of them to do you service. And when I was present with you, and wanted I was chargeable to no man: for that which was lacking to me, the brethren which came from Macedonia supplied." The above Scriptures prove to demonstration, that Mr. L 's assertion is false, and at the same time, clearly establishes the *mission cause.* Again the Apostle says, "but having hope, when your faith is increased, that we shall be enlarged by you according to our rule abundantly, to preach the Gospel in regions beyond you." Here the Apostle clearly and unequivocally advocates the mission cause, and in the very same manner as the missionaries are doing in the present day. The Apostle hoping that when the *faith* of the Corinthians was

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increased, their contributions would be *larger*, and their prayers more effectual; then he would, by those means, be enlarged, and enabled to preach the Gospel to the heathen, in regions beyond them. If Mr. L. and his party, were disposed to act consistently *wicked*, here they would exclaim, Paul, you are a *money beggar, a craftman, a hell and men made preacher!*—but we forbear, and return to the subject. And here, again, we shall find the Apostle establishing the same point; "I am glad," says he, "of the coming of Stephanas, and Fortunatus, and Achaicus; for that which was lacking on your part, they have supplied." In the present case, the Apostle was supplied by the contributions of these men, which enabled him to go forth, and preach the Gospel to the destitute, and it is clear that these men were authorized, or sent by the Church; to bear their contributions to the Apostle. They were the *board of managers.* And one of them might have been a *president*, another a *vice president*, and a third, a *treasurer*, for any thing which J. L. or any of his admirers can prove to the contrary. At all events, Paul as a missionary, was supported on this occasion, by the combined force of these men. This is "*missionary doctrine*" to the full. And now, we ask, any anti-missionary, who has one spark of religious feeling, or love to God or man, or who can discern between truth & falsehood, to say candidly if this does not look like the missionary operations of the present day? We will here quote one more text of Scripture, (with a slight alteration, viz: the change of a name) and as follows: "I wrote unto the Church, but *Joshua Lawrence*, who loveth to have the pre-eminence among them, receiveth us not, wherefore, if I come, I will remember his deeds which he doeth, *prating against us with malicious words*, and not content therewith; neither doth he receive the brethren, and forbiddeth them that would, and casteth them out of the church." We shall offer no comment on this text, but merely observe, that if the context is particularly examined, it will inevitably prove that John, the beloved Apostle, was engaged to have the Gospel preached to the heathen, through the means of the liberal contributions of the faithful followers of the Redeemer."

The first two passages quoted appear to be designed to answer a two fold purpose: 1. To prove as false the following quotation from brother Lawrence, namely, "You find no money in Jonah's going to Nineveh, nor in Paul's voyages to the heathen." 2. To establish the scriptural authority of missions. On the ground of these two passages, he attributes to brother Lawrence a barefaced falsehood, and claims the victory in favor to missions. If money be named in either of these passages, and especially as obtained through the channel of modern missionary operations, I cannot discern it. If money be the only thing implied in the communicating, giving, receiving, sending to one's necessity, wages, chargeableness, lacking, supplies, &c. found in the above scriptures, then there is room for the charge of falsehood, and also for the claim of missions. But the apostle speaks in another psssage of communicating to him that teacheth in all good things. Gal. vi. 6. Money, then, if it be implied in these quotations, forms but one item amongst a host of all good things. But as it is not named, these passages only prove by inference; and when a man's evidence is only of the inferential and presumptive kind, he should not be very bold in his conclusions. If it be granted that money was the principal and only thing bestowed upon the apostle, the whole concern rested upon the churches. He does not tell us, I have received so much from the missionary society, which abounds to their account, and which is officially recorded. The next passage quoted for missions, namely, that of being enlarged by the church at Corinth, according to theirs and the apostle's rule, affords no evidence but labored inference; since there are many ways in which

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a person, as the apostle, might be enlarged. The apostle speaks of it too according to our rule. What is that rule? Let him answer, two verses before the text in question: But we will not boast of things without our measure, but according to the measure of the rule which God hath distributed to us, a measure to reach even unto you. 2 Cor. x. 13. It is evident that the enlargement was according to a rule distributed as well to Paul as to the church at Corinth: and how this enlargement can be claimed as money to enable the apostle to travel and preach, we cannot fitly understand. To assert from this passage, that, "The apostle clearly and unequivocally advocates the mission cause, in the very same manner as the missionaries are doing in the present day," is a venture indeed. The construction placed upon this passage—"their contributions would be larger,'—has more the appearance of a man sporting, than of one gravely defending the solemn simplicity of gospel truth. He then inexcusably labors to make us call Paul, what we would call the missionaries. But blessed by the Lord, we trust we shall never do this. And it is vain for him to father upon the apostle, the pecuniary and intermixed institutions of the present time. The next passage quoted is as remote from evidence, as any of the preceding. What was lacked, and what was supplied, is not even alluded to. He who should want a suit of clothes, a servant, or a piece of land, might urge upon the church the same passage with equal force. For one might say, it was a suit of clothes he lacked; another might insist, it was a piece of land. Our writer under consideration says it was contributions. It is full as easy to prove it was a suit of clothes, as to prove it to have been a contribution by a board of managers. This servant of the church says, "it is clear that these men were authorised, or sent by the church, to bear their contributions to the apostle." If this affirmative be correct, we are at a loss to understand the apostle, when he tells the church that it had been lacking on their part. For he says to the church in question plainly, *that which was lacking* on your part, *they have supplied.*" "A servant, &c." affirms that these three brethren spoken of by Paul, were the board of managers: that one might have been a president, another a vice president, and a third a treasurer, for aught we can prove. We think this is trifling with the word of God. He declares, "this is missionary doctrine to the full." If he means latter day missionary doctrine, our own conclusion is widely different. The dissimilarity between the voluntary contributions (be it money or what not) of three men, and the complicated operations of modern missions, is, to us, very striking. He makes a very fervent appeal to us in favor of missions. Our candor shall equal his fervor. We have some religious feeling, some love to God and man, and some discernment between truth and falsehood: and we say, *this does not look like the missionary operations of the present day.* It is far from it. His paraphrase upon brother Lawrence we shall leave with others to analyze and dispose of.

When we attend to the eloquence displayed in the latter part of the article in review, and then reflect upon the failure of the writer's attempt to establish missions by scripture testimony, the contrast loudly speaks, his cause is bad. From the zeal manifested in the cause of mis-

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sions, and the instant claim to divine sanction, we had a right to expect some scripture to be adduced, to which modern missions bears analogy; but precept, and example, and analogy itself too, have failed. Inferential or presumptive evidence closes all his arguments, when fairly made out. Once more. The writer before us, affirms that the Circular Letter of the Contentnea Association, and the Discourse of brother Lawrence, are a disgrace to any Christian community. (To all: don't be angry, else you may then speak what is wrong.) We did not know that it were a disgrace to speak the truth, how bad soever the thing spoken of may be. Disgrace has a large portion of its existence in public sentiment. And it appears from our writer's own statement, that a portion of public opinion is not in unison with his; and that there is a goodly number who do not consider us disgraced, as they have reprinted the documents spoken of. Perhaps "A servant of the church" has indulged a wrong feeling. If we do that, we are apt to say what we should leave for others to say. If we appear as witnesses, we should state the particulars or facts in relation to any question, and let another pass judgment. And once again. Our writer, in the front of his article, remarks, "The opposers of missionary operations are arraying themselves, and marching on to make battle with the saints of the most high God. This is saying much. It is a strong intimation, that missionaries are the saints of the most high God, but the opposers are not. And this too upon the strength of the scripture evidence in their favor, which we have seen and examined above. "The opposers of missionary operations are arraying themselves, and marching to make battle, &c." And what are the opposers doing? Trying to shun the corruptions in doctrine, and abuses in practice, which the missionaries would bring upon them. Contending for the faith which was once delivered to the saints, and speaking the truth without fear or concealment. Exposing that which does not harmonize with the heavenly chart of Christians, using their pens, and, superior to fawning sycophancy, lifting their voices undissembled in deep and faithful accents to utter forth the pristine gospel of Jesus and his constant hearted few. Yes. Our author speaks in a tone of decided disapprobation of, what he considers our martial movements; and yet he closes his remarks with, "Saints of God, prepare for battle." For what! To enforce upon us his own mission cause! If he will point us to precept or example for it, as the Lord knows our heart, we believe we would fain flock to his standard, and, in regard to it, proclaim joyfully as we went, a cessation of arms. Till then, we expect to stand by the cause of God. In all the above scriptures brought forward to sustain missions, there is not the least indication of any movement without the pale of the church, nor of any ex-church societies to aid the spread of the gospel.—*Ed.*

The Baptist General Tract Society.—The 2d article in the Constitution of the Baptist General Tract Society is as follows:—

"Art. 2. Any person may become a member of this Society, by paying the sum of one dollar or more, annually. The payment of *ten* dollars at one time shall constitute a person a member for life; and any person by paying *twenty-five* dollars, shall be a Director for life."

The above society bears the name of Baptist society—and yet any per-

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son, without respect even to morals, may become a member. He is encouraged, for the paying of money, to become the member of a society, professedly religious, without any pre-requisite, human or divine; and for life, too, without regard to any course of conduct or behavior hereafter, whether virtuous or vicious. If he cannot pay more than ten dollars at one time, he is not entrusted with the government or direction of the society's affairs; but if he can, and will, pay twenty-five dollars, nothing but death shall vacate his office: no, crimes of the darkest kind shall not forfeit his right nor check his power of Director. It was not so with our Lord; he declared that the poor widow who had cast two mites into the treasury, had cast in more than all they that had cast in of their substance. But the society above say, the person who has paid most, has done most, merited most; and such shall be rewarded best. The propriety of calling this the Baptist Tract Society, we cannot understand; since any person, all qualifications and distinctions aside, for a specified sum of money, may be admitted. To us, the prospect of spreading the gospel by such means and by such a society, is not encouraging, while the wickedest of the wicked be Directors in the means of spreading it. By such a Constitution, the Tract Society detracts from the respect due to religion, creates a facility for deceiving people, and risks a sacrifice of the good of society at their own feet.—*Ed.*

☞In a Report, adopted by this society, are the following declaration and resolution:—

"It has from the first been the aim of that body to abstain from all flattering titles and appellations, and to confine its methods of addressing individuals to such courtesies only as may find a warrant in the word of God; therefore,

Resolved, That in the future intercourse of the Board of Managers of the Society with each other and with its friends, as also in the correspondence and publications carried on and sustained under its sanction, the titles *Rev.*, *D. D.*, and *A. M.*, as applied to ministers of the gospel, shall be discontinued; and all addresses and modes of individual designation shall be so guarded and shaped as to be no longer offensive to those who consider complimentary adjuncts to human names as an infringement of Christian humility."

We are gratified to discover that this long standing but neglected aim is carried into effect, at least by resolution. But if the Tract Society deem it expedient and necessary to proceed no farther in the minor matters of courtesy, without a *warrant* in the word of God, with what heart and with what plea, can they sanction and prosecute the operations of a Society, a figment respective to scripture warrant, organized, and composed of such materials, as their own? We believe that things and actions as indispensably require a warrant in the scriptures, as names do. If they will recede one step farther, and circumscribe their Society and its operations within the limits of the orderly church of Christ, there will be no additional necessity for abscission, nor for warrant in the word of God. We shall, in that event, consider them and ourselves of the rame mind and of one judgment.—*Ed.*

Ancient and modern money-Christians... By a mere glance over the Bible, there may be seen many cases of seeking worldly gains by religion. There are several particulars by which they have resembled each other. And 1. it is remarkable that not a single case occurs in which those who acted thus, would acknowledge it. We speak of those who professed that religion which was of divine institution. 2. They all professed to have the glory of

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God chiefly in view. This they plead as their justification, as often as complaint or accusation was brought against them; as King Saul, who readily excused himself by pretending that the deer and sheep which he had disobediently spared, were for sacrifice to the Lord. 3. Whether their particular object has been honor or money, they have all pretended that the approbation and blessing of God attended their service, and that they were under his immediate protection. Hence their language was, *Is not the Lord among us? none evil can come upon us.* As if they had said, we defy all opposition: (which is a declaration not unfrequently heard in the present day,) Or as if they should say, by opposing us, you fight against God. For the officers of Israel putting it in the form of a question, clearly indicated such a declaration; and very likely was intended to strike the people with fear, and make them silent. 4. They have generally maintained that the many are right, and the few are wrong. Consequently, it was necessary only to prove that all the world worworshiped Diana of the Ephesians, in order to establish the correctness of their worship. 5. They have uniformly paid more attention to the rich and the learned, than to the poor and illiterate. This is indispensable; because from the latter classes, small gains, or none, could be had. 6. They have always been revengeful. But their revenge has varied in manner and degree, as governments and other concerns have restrained or indulged them in it. Where nations have thought the people of God not worth a protective act of legislation, the gain-seekers have put the saints to death in every manner. Where their persons have been protected, their property has been taken from them, and they have been degraded. When the laws have placed their persons and property out of reach, and guarded their reputation, the masters and advocates of gains have ridiculed and made little of those who reprove them, or expose their errors. The present day, if we are not mistaken, is distinguished for the last named conduct, from the people of the United States.—*Ed.*

☞Happy is the man that condemneth not himself in that which the alloweth. Rom. xiv.

Among the ten thousands of the professors of Christianity, how often the attention is called to the above text, and to what extent its principle is reduced to practice, we shall not pretend to say. But we will venture to say that, it ought to be continually observed by all. This is declared by every thing moral and religious.

This passage contains two ideas which, though nearly related, are, nevertheless, distinct, namely: first, I ought not to be guilty of any act, which I would condemn as criminal in any body else. Secondly, I ought to be cautious of marking one species of vice against another person, while I am guilty of another species of iniquity equally criminal. No Christian can fairly deny that it is his duty to Christ to practise these sentiments. Nor can it be denied that they have been measurably disregarded, or totally abandoned by many. In the midst of that selfishness which is so intimately connected with human natures, and that partiality for ourselves which, when indulged, operates with so strong a bias, ere we are aware we are precipitated into self-condemnation. Losing an humble and correct view of ourselves, we commit the same faults which we unsparingly condemn in others. If in this dilemma we reprove or censure a person, though he be truly culpable, we shall be sure to have our measure meted back to us. This is one reason why our Saviour's words, "Physician heal thyself," have so frequently been given in reply. True, our Lord's words are seldom repeated but that they proceed from a bad spirit; for such was that of those whom Christ personified. But he who being guilty, receives such an answer, should bear it, and try to

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amend. How necessary is it then that our words, in order with all their force to carry conviction to the heart, and reclaim the digressor from his error, should proceed from him that is blameless.

We wish not to be understood that Christians should be perfect, both in flesh and spirit: he who thinks that this is required of the Christian, entertains a mistaken idea of the New Testament. Equally incorrect is the idea that, the disciples of Christ, because their flesh is not perfect, are not to mortify the deeds thereof. The saints of God can do wrong. To guard against it is half of the great business of life. The text before us exhibits one way in which they may err.

It appears to us that the happiness, [blamelessness, good conscience, comfort,] spoken of in the text is lost to many in the present age. No period has been more fruitful in religious controversy; for none has witnessed more denominations and sects. Each appears anxious to convince the other of its inaccuracies in faith and practice, but in its attempts often passes the line of rectitude itself. Criminations, personalities, and opprobrious epithets are resorted to by individuals and communities; immediately opponents condemn their conduct and style, and, in their haste to deal rebuke and chastisement to the aggressors, fall forthwith into the same improprieties. How many can repeat, I have been defamed, and have not done wrong? What success has attended the efforts of any we will not say. Perhaps those who, while they have digressed farthest in some points, have despatched their opponents with what they themselves may consider a decent ridiculing, have been most prosperous.

In order to shun the dilemma hinted in the text, and to avoid the disagreeable necessity of becoming judges against ourselves, and that we may enjoy the happiness thence following; let us avail ourselves of aid from the following reflection: when we are about to write or speak to the dispraise of another, let us consider that we are about to advance, in connection with the circumstances; and then inquire, "Were he to advance the same under similar circumstances, should I consider him blame-worthy?" And when about to act, in any capacity, let us ask ourselves, "Were any one else to act as I am about to do, would I think his conduct reproachful?" But as these reflections, tho' useful, may yet be dispensed with at discretion, we will add one which cannot be laid aside without harm to ourselves, namely: "Will the Word of the Lord justify me in writing, speaking, or acting as I am now about to do?"—*Ed.*

☞All the governments of this world are supported by force and money, but the Church of Christ is purchased with his own blood, and is governed by his word and spirit.

Backus' Church History.

☞Self-righteousness nourishes pride and ostentation, and these make us wish and endeavor to become conspicuous for religion.

☞1. Immersion, in the name of the Lord Jesus, or in the name of the Father, Son, and Holy Ghost, is the only gospel baptism.

2. No person has a right to gospel baptism, but upon his making a profession of Gospel faith.

3. No person is a member of Christ's visible Church till he be baptised.—*Merrill.*

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POETRY.

THE MYSTERY OF FAITH.

SECTION IV.

Mysteries in Faith's extractions, way and walk, prayers and answers, heights and depths, fear and love.

With wasps and bees my busy bill
Sucks ill from good, and good from ill:
Humil'ty makes my pride to grow,
And pride aspiring lays me low.

My standing does my fall procure,
My falling makes me stand more sure.
My poison does my physic prove,
My enmity provokes my love.

My poverty infers my wealth,
My sickness issues in my health,
My hardness tends to make me soft,
And killing things do cure me oft.

While high attainments cast me down,
My deep abasements raise me soon:
My best things oft have evil brood,
My worst things work my greatest good.

My inward foes that me alarm,
Breed me much hurt, yet little harm.
I get no good by them, yet see
To my chief good they cause me flee.

They reach to me a deadly stroke,
Yet send me to a living rock.
They make me long for Canaan's banks,
Yet sure I owe them little thanks.

I travel, yet stand firm and fast;
I run, but yet I make no haste.
I take away both old and new,
Within my sight, yet out of view.

My way directs me in the way,
And will not suffer me to stray;
Though high and out of sight it be,
I'm in the way, the way's in me.

Tis straight, yet full of heights and depths;
I kept the way, the way me keeps.
And being that to which I tend,
My very way's my journey's end.

When I'm in company I groan,
Because I then am most alone;
Yet in my closest secrecy,
I'm joyful in my company.

I'm heard afar, without a noise;
I cry without a lifted voice;
Still moving in devotion's sphere,
Yet seldom steady persevere.

I'm heard when answer'd soon or late
And heard when I no answer get;
Yea, kindly answer'd, when refus'd,
And friendly treat when harshly us'd.

My fervent pray'rs ne'er did prevail,
Nor e'er of prevalency fail.
I wrestle till my strength be spent,
Yet yield when strong recruits are sent.

I languish for my husband's charms,
Yet faint away when in his arms.
My sweetest health doth sickness prove;
When love me heals, I'm sick of love.

(to be continued.)

AGENTS,

For the Primitive Baptist.

NORTH CAROLINA.

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Joshua Robertson, *Gardner's Bridge.*
John Bryan, *Clark's Store.*
George H. Alexander, *Columbia.*
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Benjamin Briley, Jun. *Greenville.*
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THE PRIMITIVE BAPTIST.

EDITED BY MARK BENNETT.

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TARBOROUGH, NORTH CAROLINA.

"Come out of Her, my People."

VOL. I. SATURDAY, APRIL 9, 1836. No. 7.

FOR THE PRIMITIVE BAPTIST.

FROGGERY.

Dear brother Editor: You and the public no doubt, have been expecting my piece on the new science of Froggery. I now sit down to the task promised to give it you, in my style of writing, and whether it offends men or devils I care not, so I speak truth; and if to the contrary, and it be made known to me, I am ready at all times to make my recantation and acknowledgments for the same. For I esteem it one of the privileges and glory of human nature to confess faults, and amend them in future when made sensible. And in order to comply with my promise, I shall choose my texts from scripture on the subject of Froggery, which some wise folks may wonder at—however, here they come.

Revelations, xvi. 13 and 14: "And I saw three unclean spirits like frogs *come* out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. 14. For they are the spirits of devils, working miracles, *which* go forth unto the kings of the earth, & of the whole world, to gather them to the battle of that great day of God Almighty."

Now, brother Editor, you know that all divines have agreed in this, that the book of Revelations is a hard book to understand rightly; therefore, you must give me room to see what I can do on the subject of Froggery, as all the divines that I have read that mention this passage of Froggery, have only sketched it without much explanation. And as I told you in my last, that it seemed to me I had to write that which no other man had written, you must give me room, for you know I don't like to preach unless I can take my time; so in writing, give me room and then judge of the matter brought to view. I therefore, in order to explain Froggery, must set out in a kind of general introduction to the texts before me—then come to the texts on frogs, and give my views in as short a way as I can.

And first, brother Editor, I set out in my kind of general introduction. For you know God for reasons well known to himself, has ever kept prophecy a head and before his people, ever since the fall of Adam in the garden of Paradise. For there it was announced by the Lord God (which was Jesus Christ,) that the seed of the woman should bruise the serpent's head and he his heel. But notice this, that the time of the fulfilling of this prophecy is not set, and this is the case of most of the prophecies, except one in Daniel, &c. You know also that the seventh son from Adam, Enoch by name, was a prophet—Moses, Jacob, David, Samuel, Ezekiel, Isaiah, Jeremiah, &c. &c. All these were men inspired of God to speak and foretell things to come to God's people and the nations. As Paul says: "God at sundry times and divers manners spake to our fathers by the mouth of the prophets, &c. And again: "Holy men of God spake as they were moved by the Holy Ghost." Thus you can see God is the author of prophecy; thus you can see men are his instruments to prophecy; thus you can see the Holy Ghost the mover to prophecy, and the revealer of things to come; which revelations were made to the Jewish church by the mouth of God's prophets, of things to come—whether it was God's judgments on them or on the nations around, or whether it was his promises and blessings to them for good. One thing is certain, that God always kept prophecied things before the Jewish church, whether blessings or curses, until the com-

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ing of Christ, the prophecied and promised Saviour. As proof of which, only read the prophets and their prophecies of future things to come, all along through every generation of the Jews for 850 years, until they were dispersed as a nation. For you know my limits will not admit me to particularize on the prophecies. Now the great question is, why did God do this? My opinion is, it was to guard, warn, and prepare the minds of his people either for his judgments or blessings; that they might repent of past follies, or rejoice in expectation of his promised good, and prepare for the coming judgment or mercy to the best advantage. Much more I could say here.

And it is well known that the Old Testament abounds with prophecies, from the first book called Genesis to the close of the prophecy of Malachi, for a warning and guide to the Jewish church and people of God, all along through the dispensations of providence on them and other nations; by which the people of God were taught to prepare for the coming event. Even so on opening the New Testament it will be found, that Christ and his apostles have laid various prophecies before the gospel church to the end of the world, for her warning, guide and directions, from Matthew to the close of the Revelations. The prophecies of Christ you will read in the gospels, most all of which have come to pass in the destruction of Jerusalem and the persecution of his people, &c. The prophecies of Paul, Peter, James and Jude, some of them are fulfilled and some are not, which my limits will not permit me to show at present. But when we come to the apostle John, in his book of Revelations of future things which were to befal the gospel church and nations of the earth, it behoves the gospel minister and the gospel church to diligently pry into these prophecies, and to try to find out what is fulfilled and what is yet to fulfil; as by that means the gospel church might prepare herself accordingly for the coming events of divine dispensations, whether judgments or mercies towards her. And of this I shall give a sketch here and there as I go along to my text on frogs, if I don't forget it.

And before we take into examination the prophecy of his book of Revelations, let it be remembered that John was the beloved disciple, and the one to whose care Jesus committed his mother in his dying moments; and perhaps for these reasons he was favored above the rest, to have more abundant revelations concerning the church of God to the end of the world. And further let it be recollected, that he was the only apostle according to history that died a natural death. And further let it be recollected, that he outlived all the rest of the apostles and died above ninety years old. And further let it be remembered, that his book of Revelations was the first book he wrote, and his gospel the last. And further let it be remembered, that this book of Revelations was written in his banishment to the isle of Patmos, in the reign of Domitian the Roman emperor, whose reign commenced in the year 81, after which we may suppose John lived several years. And further let it be remembered, that such was his piety and his excellency as a preacher of divinity, that he has obtained the pre-eminent name of John the divine.

These things being premised, to show the excellency of the writer of the Revelations, we will now proceed to his book of prophecies and examine them for ourselves. And let it be remembered in the outset, that this book of Revelations was written above 1700 years ago, which is easily proved by Roman history, and for this reason it is so hard to understand. The distance of time between the period of the life of the writer and us is so great, that we have lost and are at a loss to know the meaning of the figurative, metaphorical, and emblematical figures he makes use of in his writings—such as, thunder, lightning, voices, scorpions, dragons, beast, hail, earthquakes, white, red, black and pale horses—book, woman, stars, dragon's tail, eagle, wilderness, &c. &c. as well as that of the likeness of unclean spirits to frogs. Now if we knew what the Jews and Romans and Greeks, held these various things and animals to represent, it would greatly aid us to understand this book of Revelations. However, John explains some of his figures, and some he does not; and perhaps the reason was, he did not know himself—for there are many instances in scripture prophecy, where the prophecy was not understood by the prophet who delivered it, yet it was fulfilled to a punctilio. And this is a fair proof that they were moved by the Holy Ghost, and spake not of their own heads. And again: the great mass of prophecy is delivered in figurative language,

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and is therefore obscure until fulfilled; various kinds of beasts, birds, and animals, are made use of to represent men of certain tempers, powers, and passions; this you will find true through all prophetic writing. However, I am one of those men that believe the Bible is its own dictionary, and will explain itself by an impartial and accurate comparing texts one with another, that thereby the meaning of the divine writers may in a great degree be come at. But yet to know the customs and manners of the nations at the time the several books of scripture were wrote, will aid in their explanation; provided also, that a man has the religion of the scripture at heart, but without this he gropes in the dark with all his acquired knowledge.

Then let it be recollected, that above 1700 years ago this book was written, and at that time that the empire of Rome was composed of almost all the civilized nations of the world; and that in this vast extensive field the apostles divided themselves to every part to labor, and John among the rest. As proof, read Paul's travels through Greece and different parts of Asia; and Peter in his first epistle addresses the scattered Christians throughout Pontus, Galatia, Capadocia, Asia, and Bithynia. And Paul again says: "which gospel was preached to every creature under heaven"—"again the sound has gone into all the earth, and their words to the end of the world"—which show us the wide dispersion of the first gospel laborers, eighty-two in number. Then since, at the time of the writing of this book, the gospel church had become so extensive, we may safely suppose this book of Revelations was written for the universal church of God, for all nations, and for all ages of the church to the end of the world; and that all nations are interested therein, America not excepted. For in this book God's judgments on church and nations is set forth in prophecy, to the opening of the books in the day of judgment, and casting into the lake of fire and brimstone, and the glory of the triumphal church clothed as a bride for her husband.

Leaving these preparatory remarks, we come now to take up this book of Revelations by chapters, in my kind of general introduction onwards to the text. And first, let it be remembered, that the Revelation was made to John the apostle, on the island of Patmos, an island in the Egean sea, about forty miles westward of the city of Ephesus in Asia, famous for the goddess and temple of Dianna and the craftmen; and famous too, for Paul's beloved church seems to be here also. This island was only 20 or 30 miles in circumference. It was here the Roman emperor Domitian, in his persecution of the Christians, banished John because he could not scald him to death in a boiling cauldron of oil. Then from this little barren spot of ground has the church of God received the last volume of prophecy, to which she will do well to take heed as her guide; because on receiving this, God has shut the door and locked up all future secrets and events from his church. Here I want to make one remark, and that is, when a Christian man is most emptied of this world and its comforts and its cares, then he is most fit for God; then he is most fit for his worship; then he is the most fit for revelation; then he is most fit to live on God, and draw all his comforts from God, and live and depend on God. So then, wealth, comforts, cares and friends, are a curse to the Christian life; this take as a maxim of mine—for it is hard to be poor, but a heap worse to be rich.

Now by reading this very first chapter of this book of Revelations, you can see John sets out with figurative language; which in a short way I think necessary to explain, as a proof that the whole book is written in this way. And first: in the 8th verse he makes use of the words Alpha and Omega. Now it is well known to some men, but not to all readers of the Revelations, that the word Alpha is the first letter in the Greek alphabet, as A is the first letter in the English alphabet; and that Omega is the last letter in the Greek alphabet, as our Z is the last in the English. So then he chose these two words as figures of Christ being the beginning and end of all things. Again in the 12th verse, he saw seven golden candlesticks. This figure or representation he explains to mean the seven churches of Asia. So that he made use of the word candlestick, to represent a church. Then a candlestick is a figure of a church—not a brass one, but a golden one, for reasons I could give. And again: he puts seven stars as a figure of the seven ministers of those seven churches—and again, he calls them the angels of the seven churches. So that stars and angels are figurative language for a gospel minister, in his method of wri-

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ting. Now if he had not here explained himself the seven candlesticks and seven stars, would you not have been at a loss to know what he meant by seven golden candlesticks or the seven stars, as you are of his meaning of the three frogs? And in the same first chapter, we find the same figurative language used but not explained; as in verses 13, 14, 15 and 16—such as, golden girdle, hairs white like wool, eyes as a flame of fire, feet like fine brass burning in a furnace, his voice as the sound of many waters, his sharp two edged sword, his countenance as the sun in its strength. Now all these are metaphorical words to show the person of the Son of man, and his grand and sublime appearance to John. Now then you see John has left these as much unexplained, as he has the three frogs; and the great question is, how shall we come to his true meaning of all his representations in the above, much less of all the emblems he makes use of in this book of Revelations. And here I will show you the way that I intend to come at his meaning, as nigh as I can; that is, to make scripture and history interpret scripture. This I think the surest guide we have now on earth, to come at the true meaning of the frogs, as well as the above and all the rest of John's book of emblems of things to come.

And first, as respects the golden girdle about his paps. Read 1 Samuel, xviii. 4: "And Jonathan stripped himself of the robe that *was* upon him, and gave it to David, and his garments, even to his sword, and to his bow, and to his girdle." Now you know Jonathan was a great warrior—and I have only room to hint. Then Jonathan's girdle was for the purpose of girding up his robe and garments, and fasten on his sword, and thus he harnessed for war. Read 2 Samuel, xviii. 11: "And Joab said—and why didst thou not smite him—and I would have given thee ten shekels of silver, and a girdle." So we see by this that a girdle was thought by Joab to be a valuable present. John the Baptist wore his leathern one about his loins. It is sufficient for me to say, that the Jews all wore their girdles or belts for armor about the loins, and that those of generals and great men were very costly But let it be remembered, that the New Testament was written in Greek, and not in Hebrew; and this is the reason John says the Son of man was clothed with a garment down to the foot, and girded about the paps (not loins) as was the practice of the Hebrew warriors, with a golden girdle. But the New Testament being written in Greek, and the Greek warriors wore their girdles over their shoulders and of course on their paps or breast, and the use of the Greek girdle being for the purpose of tucking up their long garments as well as binding on their armor for battle, John chooses this figure of a Greek warrior harnessed in all his costume for battle, to represent Jesus the captain of our salvation making war on satan for the redemption of man, and heading his ministers and church in all their spiritual warfare in this world. Then the long garment to the foot. the golden girdle, and two-edged sword, were figures to show Jesus Christ is a man of war in armor, and a great warrior—so say I, you think for yourself.

The metaphor of his hair's being white like wool, as white as snow, is plain and obvious without scripture or history quotations. When a man's head gets gray we say he is getting old; when his hair gets as white as wool, we say he must be very old; but when as white as snow, this denotes still older. So the metaphor is doubled to wool and snow, to show the age, antiquity, and eternity of the Son of man.

I have just given these specimens for the purpose of showing, that so in like manner must all the metaphors in this book be explained, to come at the writer's true meaning; and thus the frogs are only metaphors and representations of spirits and spiritual conduct, &c. and must be explained in the same way. For the whole book abounds in representative language, through all the prophecies contained therein; and all that is wanting to the church at this day to understand it, is a perfect knowledge of the metaphorical language made use of, or the meaning he intended to convey by those metaphors, in their application to spiritual things.

Now in the three first chapters of the book of Revelations, we have the message of Christ, commanded to be written and sent by John to the seven churches of Asia, in a way of reproof for their conduct in suffering false doctrines to be taught in those churches, except two out of the seven, which he commends for some things they had done in their church discipline, and gives all of the seven advice for the better and for the future. This shows

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that this book of Revelations was intended for the benefit of the universal church of God; and that all the prophecies therein contained was directed to her for her warning and guide to the end of the world.

The 4th chapter begins: "After this I looked, and behold, a door was opened in heaven: and the first voice which I heard, was as it were of a trumpet talking with me: which said, come up hither, and I will shew thee things which must be hereafter. 2. And immediately I was in the spirit," &c. Then after this 2d verse, the whole fourth chapter is taken up with a description of the sublime glory, attendants, and worship of the heavenly host, &c. Now from the beginning of the fifth chapter to the end of the Revelations, every chapter and every verse contains things that were prophecies of future things to come on the church and nations; and this is proveable by the first verse of the fourth chapter, in these words, "and I will shew thee things which must be hereafter"—and by the 19th verse of the first chapter, which reads thus, "write the things which thou hast seen, and the things that are, and the things which shall be hereafter." Then in both verses, the things hereafter are mentioned. So that all things from the beginning of the fifth chapter, were hid then in futurity; and were to be hereafter, that is from the time John wrote this book, which was about 1750 years ago. Then there are 1750 years of these prophecies fulfilled. Now could we hit on any particular event of prophecy in this book, that would give us without a doubt this 1750 years, then we could tell what yet remains in this book to be fulfilled, and what yet remains for the church of God and nations to suffer or enjoy. This I have long contemplated to try to find out, by the book of Revelations, and history and events of nations. And I would be glad to make that research now, but I should in so doing intrude on the Editor, printer, and other writers for the Primitive Baptist; therefore I forbear, and only sketch along as I promised, to my text. But we may rest assured of this, that all the wheels and dark dispensations of Providence, and events of nations, are hastening and fulfilling these prophecies every day and hour, to their complete fulfilment, as they did the Jewish prophecies to the most minutest particular. (*to be continued.*)

JOSHUA LAWRENCE.

FOR THE PRIMITIVE BAPTIST.

—

The salvation of the righteous is of the Lord.—Psalms, xxxvii. 39.

No. 3.

As was before observed, men now always go wrong from the very commencement of their religious course. It is bad enough and a sad evidence of the weakness of human nature, to begin right and then deviate from the path of rectitude. And often have we mourned over the downfall of those who have once been bright and shining lights in the world, who have stood up in the defence of the gospel like gallant soldiers worthy of their leader's cause, and from year to year have preached the gospel of Christ in truth and in sincerity, and whose heads have blossomed for the grave crowned with honorable old age: but now just at the end of their race have faltered in their course, eventually departed from the faith and joined the ranks of the enemy. The apostle said of such, "Ye did run well, who did hinder you that ye should not obey the truth." Gal. v. 7.

But it is if possible a still more glaring outrage upon the doctrine of the gospel, to deny it in the very first instance under a profession of its influence. Congregations of men in the present age of the world, under almost as many names and forms as language and their own ingenuity can originate, rise up in pompous array as if by magic throughout Christendom, and while pretending to promote the cause of Christ and feel the grace of God, deny the power of godliness and would fain lessen the prerogatives of the sovereign Jehovah himself. They either draw up long creeds carefully reserving to themselves the power of their salvation,

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or if they admit it to be 'of the Lord,' in the letter of their written faith, immediately take care to deny it in the spirit and by their practice, and publicly pronounce it heterodox and awful Antinomianism, for any man to grant God such a prerogative over the destinies of men. Is this language on our part too strong? verily it is not. But they do repudiate the notion of the Psalmist when he said, "Give us help from trouble, for vain is the help (or salvation, as it is in the Hebrew,) of man." Psalms, lx. 11. They have a high regard for the effort of this salvation by man, and conceive it to be the great moving spring by which the operations of the church are carried on. Moses at the Red Sea said unto the children of Israel, "Stand still and see the salvation of the Lord." Exod. xiv. 13. But these false leaders say to the blind multitudes, run on, run on, and run fast, to accomplish your own salvation. David said, "Salvation belongeth unto the Lord." Psalms, iii. 8. But these teachers proclaim that it belongeth principally to men, and to the Lord only in part; inasmuch as man sets about the work himself and does the best half, after which God comes forward and does the balance. Or vice versa, that God has done his part already, and now man must do his part and finish his own salvation, or finished it ne'er will be. In either case, God is made out clearly to be deficient. It is said of the Prince of Peace, the mighty Counsellor, the everlasting Father, "Therefore his arm brought salvation unto him, and his righteousness it sustained him." Isaiah, lix. 16. But if a man by fasting, praying, bawling, groaning—performing a round of wonderful duties—incessantly laboring day and night, can with all this kind of exertion regenerate his soul and accomplish its salvation, then may he take to himself this high prerogative and say, "mine own arm brought salvation unto me, and my righteousness it sustained me." And the legitimate offspring of this is to say of course to his neighbor, "Stand aside, for I am more holy than thou." And yet this is the very doctrine taught by men in opposition to the doctrine of God's salvation. And by men too, who are as fair and pure as satan himself is, when transformed into an angel of light. By men who sit in high places—wear long gowns—love to be called rabbi, rabbi, and have greetings in the market places. By men who wish to be considered as exclusively possessing Christianity, learning and philosophy: and who themselves esteem all such as oppose their aggrandizement and hypocrisy, as but fools and children in those sciences.

It is written thus: "Truly in vain is salvation hoped for from the hills, and from the multitude of the mountains: truly in the Lord our God is the salvation of Israel." Jer. iii. 23. Now Jeremiah spoke this no doubt with a great deal of assurance, as being well satisfied with the truth of the position. But to this plea of Jeremiah our learned doctors of the law demur, as we shall presently see. Hills and mountains in scripture represent high places of sin and iniquity, and are often intended to illustrate to us the character of spiritual wickedness in high places combatting the holiness, perfection, and interest of God and his cause on earth. Witness the children of Israel at times committing idolatry on every high hill and under every green tree. Another instance. When Zerub-

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babel was rebuilding the temple, the Samaritans opposed; and some of them especially being persons in authority under the king of Persia, exercised their power to frustrate the purposes of God in the overthrow of Zerubbabel and his brethren. The prophet was commanded to speak these words for his comfort: "Who art thou, O great mountain, before Zerubbabel thou shalt become a plain," &c. Zech. iv. 5. Thereby foretelling that this mountain of opposition should be removed, and instead thereof would arise a plain way for him to pass over. But this was not the particular time to which Jeremiah alluded, for his remarks are not confined to a single mountain, inasmuch as he speaks of hills and mountains; and we should not risk much in saying, there never were a greater abundance of these hills and mountains to be seen than at the present day, opposing the purposes of God, and from whom salvation is hoped for from the ends of the earth. Witness the high hills under the form and character of colleges, institutes, and seminaries of learning, where sit in high chairs titled dignitaries clothed with worldly honor, and from whence issue swarms of genteel diplomatists for numbers like unto the devouring locusts of Egypt, consuming the substance of the land. And witness the multitude of mountains, under the shape and appellation of various named societies, constituted and organised throughout the land for the purpose of concentrating the circulating medium of the country to a certain focus, by the powerful influence of which then to cause many ships to spread their canvass with numerous pious fortune-seekers on board, (with pockets well lined with cash,) destined to distant climes. And also cause to be published many books to be sent abroad in the land, and which are by a *judicious distribution*, to bring in another revenue of gain to the craftmen. And all the operation of this complicated machinery is to centre in one spot. This revolving wheel is to bring all things back into the original scale; and the repeated success thereof is to disprove to a certainty the doctrine of the text and establish their own, viz: "That the salvation of the righteous is of man." Without the establishment of these institutions and societies, they deny the possibility of the conversion of the world and the approach of that great period called the millenium; all of which they say must come to pass, and at the same time admit that the word of God contains no authority for these plans. They claim to themselves the prerogative of bringing in the elect, by their manner of promulgating the gospel, —and their institutions are looked up to from the ends of the earth by their creatures and by the deluded multitudes, as the grand and only source from whence salvation is to flow unto the Gentiles, until the times of the Gentiles be fulfilled.

Now it is said of a certain character, "Who opposeth and exalteth himself above all that is called God, or that is worshipped, so that he as God sitteth in the temple of God, shewing himself that he is God." 2 Thess. ii. 4. Admitting this to be applicable to the anti-Christ, the Pope of Rome, it appears to us that these learned Grecians must tell of it with an ill grace. Who more presumptuous than they? How much short of claiming the exclusive right to the keys of Saint Peter is it, to argue that the world lieth in wickedness and cannot be saved, unless they exert their almighty fiat and

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sound redemption in their ears with the power and efficiency of a God? To argue that God will evidenly fail in his purpose to cover the earth with his knowledge, unless their aid of money and men, of rings and jewels, is given to "save many, yea many precious souls from the quenchless fires of hell," and usher in the important event? Verily this is salvation by man with a vengeance. This is to trample under foot the blood of the everlasting covenant, and mock at the atonement of the Son of God. This is to introduce a new sacrifice, and abrogate the doctrine of the text by setting up the puny efforts of an arm of flesh to save men, and as the sine qua non to carry the church in triumph through the storms and tempests of her fiery trial into the bosom of her God.

C. B. HASSELL.

PRIMITIVE BAPTIST.

TARBORO', APRIL 9, 1836.

☞The extra copies of our first four numbers are exhausted. New Subscribers are informed, that they can receive the first four numbers of the next volume, to complete their subscription year; or, they can subscribe for the balance of the present year, and pay at the same rate as for the whole year.

☞In the Christian Index of Feb. 18th, is found an article headed—

"*Missions old as Christianity.*"

We consider this caption as intended, either to give new impulse to missionary operations, or as an answer to the objections of anti-missionaries. In order that it have effect in either case, it is necessary that it be accompanied with precept or example from the word of God. To proceed with safety, the author should first define the term missions, so as to make his own idea of it to be clearly understood. If he intends no more than what he has simply explained the Latin verb, mitto, to mean, [that is, to send,] he has long since, gained our assent. Nay, if he confines Christianity, as regards its commencement, to the beginning of the gospel era, we will go farther than he, and say that missions are older than Christianity. Moses was a missionary; for he was sent: *I am hath sent me unto you:* And that Eleazer, whom Abraham sent to procure a wife for Isaac, was also a missionary: And that the messengers of Balak to Balaam were missionaries; for they also were sent. The derivation of the word missionary, limited strictly to its original signification, can answer no purpose in this case. And if the writer before us will examine again, he will find the words, emissary and missionary, are rightly translated from the same Latin word. And if we connect design with the express signification of the term, and follow our English expositors, (Walker for instance,) and say, a missionary is one sent to propagate religion, we will still grant the truth of the above caption; and agree that the apostles were, and all true ministers of Christ are, missionaries. But if we extend its signification so as to embrace the exclusive means of support, [money,] the modes of operation, and the indiscriminate blending of believers and unbelievers, as practiced by modern missionary institutions, we can then trace missions no farther back than the time of Xavier and Dominic, of popish memory. The latter, we presume, is the author's idea of missions. To recommend the adoption of this idea, as correct, the author has done little else, or nothing else, but to quote several passages of scripture, which were merely prophetic of the introduction of the gospel into the world, its extension to the Gentiles, and its happy effects,—applicable to what was practised and accomplished in the primitive times of the gospel dispensation; but altogether inappropriate to the *modus operandi*, (manner of conducting,) new scheme religion. But why does he explain the word missionary in the manner above? We think it a fair inference, to say, it was designed to prove that the apostles were not only missionaries, but that they were such missionaries as those of the present day. But this last is a principle begged without proof. His act of reasoning, reduced to a syllogism, runs thus: Every man sent is a missionary. The apostles were sent. Therefore the apostles were missionaries. But to prove what he seemingly wishes, it should stand thus: Every

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man who advocates and abets a religious society composed of professors and non-professors and sustained upon money, is a missionary. The apostles were advocates and abettors of such a society. Therefore the apostles were missionaries. This last is at once discovered to be incorrect, as without countenance from scripture. Such a reasoning, and such conclusion, require a distorting and wresting of the scriptures to sustain them, which are no wise commendable in a disciple of Jesus Christ. And we consider it extremely irreverent to identify the apostles and the Lord of glory with modern missions. The only record we have of any missionary society, separate from the church of Christ, fixes its origin in the sixteenth century; (not three hundred years ago;) by the Catholic church, and under its head the Pope. They too were dignified with the name of apostles. For the satisfaction of our readers, we will quote a passage from a supporter of modern missions, as follows:—

"With ardent zeal, however, and unwearied industry, these apostles labored in this work. In 1622, we find the Pope established a congregation of cardinals, *de propaganda fide*, and endowed it with ample revenues, and every thing which could forward the missions was liberally supplied. In 1627, also, Urban [Pope] added the *colledge* for the propagation of the faith; in which missionaries were taught the languages of the countries to which they were to be sent. France copied the example of Rome, and formed an establishment for the same purpose. The Jesuits claimed the first rank, as due to their zeal, learning, and devotedness to the Holy See." *Buck's Theol. Dict. art. Missions.*

But, without farther comment, we leave this, to notice, in the same No. of the Index, an essay on "*the new schemes and their tendencies*," by the Editor of that journal.

The first thing we shall notice is, his deduction drawn from the name of "Old School Baptists." He remarks, "Hence they of the opposition, call themselves 'Old School Baptists.' But such an insinuation indicates the belief, not only that the Baptists had, in their operations to further, *instrumentally*, the kingdom of Christ in the earth, attained to perfection; but a lamentable want of *scriptural* knowledge. I suppose, however, that the first will not be *seriously* pretended; and by the latter it will be shown that the *path-way* of the Lord's people through the wilderness of this world, is as the shining light, that shineth more and more unto the perfect day."

We shall say nothing of the circumlocution used in the above remarks. The first conclusion drawn from the name, Old School Baptists, is certainly correct, so far as scripture authority for what we do in religious operations, is concerned. For the Old School Baptists neither believe that any new divine command has been received by the present generation of Christians, nor that any recent discovery has been made of such commandment as had lain concealed till the rise of missions. He supposes it will not be seriously pretended, that the Baptists have attained to perfection in their operations to further, instrumentally, the kingdom of Christ in the earth. This is a clear indication that, in the opinion of the writer, there has been a deficiency in instrumental operations, until the introduction of modern missions; that this deficiency is now supplied, and rendered, and being rendered, perfect by such institutions. It embraces the idea that, the written word of God does not embrace all things necessary for the faith and practice of the church; inasmuch as the Old School, or Primitive Baptists, were deficient in point of means or instrumental operations to further the kingdom of Christ. Whereas we believe the scriptures, and chiefly the preaching of the gospel, were the Saviour's instituted means of operation for furthering his kingdom; beyond these we have not a syllable of scripture direction or sanction.

The second conclusion, "A lamentable want of scriptural knowledge," can not agree to the name, Old School Baptists, without supposing this to have been the situation of the apostolic churches. The Old School Baptists do not pretend to be perfect in scriptural knowledge; nor to know, as instrumental promotion of Christ's kingdom, what the scriptures do not know.

The author of the articles in question proceeds to prove, what, Old School Baptists have not denied, namely, that, in point of time, new occurrences, and new instances of divine grace, will mark the progress of the gospel church. But, he has failed to substantiate the new schemes by scripture testimony.

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He proceeds: "And it will be readily seen, that as new dispensations succeed each other, and as changing vicissitudes arise, it will be indispensable *to concert plans of action*, to suit the exigencies of the times, and accomplish those things which may be requisite for the carrying forward of the cause of Christ in the earth."

This seems to say that, with the different turns of providence, and the revolutions of earthly things, we must vary from the instituted practice of gospel economy, to suit the uncertain demands of time, or the times. But let us try this concerting of plans, and the exigencies of the times, by first orders. The word which opens the present dispensation, commands—preach the gospel to every creature—teach all nations—(We say, present dispensation, because the attendant promise extends to the end of the world.)—Teaching them to observe all things whatsoever I have commanded you. This commission and promise are of great duration, and go hand in hand. He who teaches—to observe all things which have been commanded, may lay humble claim to the promise. But there is no command to concert new plans, no premonition of such exigencies of times as require variations and shiftings to suit them. This sentiment, the exigencies of the times, has long since resolved itself into matter of human convenience. He continues:

"Perhaps they will say "yes; we will have our churches and associations; but we will have nothing to do with these societies." That is, they will have *nothing to do* in publishing the word of God to the world—*nothing to do* in furnishing a preacher to those, who set in the region and shadow of death, that they may hear of a precious Saviour, believe and be saved, (Rom. x. 11, 15.) *nothing to do*, in giving them *any means*, not even a tract by which *they may be saved.* (Rom. xi. 14)—*nothing to do*, in having their children taught in the Scriptures, by suitable teachers in Sunday Schools—*nothing to do* in reforming the intemperate, or in making an effort to save a poor *deluded and infatuated* fellow man from a drunkard's grave, and a miserable family from ruin. I ask in the name of common sense,—*What will they do?*"

As it respects his parade of "*n ot hing t do*," we answer thus much: the Old School Baptists try to preach the gospel in the way first and last ordained for the gospel church—praying God to bless it to saint and sinner—without adding aught by concerting plans, and without deviating to the exigencies of the times—without publishing in advance what they will do, and without heralding afterwards what they have done, in the way of religious enterprize. We hope the words of Christ in reference to the woman, may be applied to many of the Old School, namely, They have done what they could. But they will have *nothing to do* with that religious enterprize for which the New Testament has nothing to say. They will have nothing to do with the indiscriminate blending of professors with non-professors, in religious societies. They will have nothing to do with societies originated by the Romish church, and sustained by money through all their progress.

Public Executions and Camp Meetings.—In the Biblical Recorder of March 2, we find, under the head of Public Executions, an article, from which we take the following extract:—

"We have long thought, and have heretofore said as much, that public executions are of immoral tendency. They bring together a large concourse of people including of course the lawless rabble,—we wish that no person of respectability sanctioned the exercise of an injudicious curiosity by their presence. These occasions are often seized on for the commission of crime. Besides that, they generally tend to promote intemperance; thefts are often committed,—and sometimes unhappy riots are excited.

"The ends of justice would be better secured if executions always took place as privately as might be, consistently with public justice."

We have not copied the above remarks for the purpose of making them the subject of animadversion; the sentiments contained therein meet with our concurrence: but for the purpose of expressing our belief that, the same objections, which are offered against public executions, may be urged with equal foundation against Camp meetings. For if Camp Meetings do not in all cases, bring together so large a concourse of people as public exe-

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cutions, yet, of the congregations which attend the former, the lawless rabble, usually makes a part. It may, however, be objected that, public worship, for which Camp Meetings are called, and which is performed day and night during their continuance, acts as a restraint upon the commission of crimes; and that people are awed into order by a sense of the presence of God and of his saints. But this objection is compelled to give way, when we consider that, the sight of a man dying,—and that too by force; fettered, shrouded, writhing, strangling, as a vengeance due to known crime,—is calculated to inspire people with a dread sense of Jehovah's presence, and to strike irresistably the mind with the reflections that, he is now entered on eternity, with the gloomiest prospect possible of a moment's peace through everlasting duration. We would suppose these things should prevent the commission of crime more effectually, than any considerations attendant on Camp Meetings.

But again it may be objected that, the same opportunities for criminal and vicious acts are not presented at the Camp Meeting, as are at the gallows; because at the latter, every eye is engaged and every mind absorbed with the dying culprit, insomuch that the unprincipled are not so liable to be detected. But this objection also must fall, because at Camp Meetings, the cover of night affords a fairer opportunity for intemperance, theft, and riot, than is had at executions which take place in the day time. If, in a similar point of view, the last sentiment in the above extract be correct, we think the following, in a religious sense, is also correct, namely: We think the ends of piety would be better secured, if the exercises at Camp Meetings were confined to the day time; and still better, if no meetings of the kind were held, after the manner in which they are usually conducted.

These remarks are not dictated by a censorious nor a cavilling spirit. We ardently wish that cordial devotion and true piety may abound, and that all the means supplied by holy writ, may be put in requisition for its accomplishment. But we think that public worship, in the night, and especially in open air on camp grounds, is as illy adapted to the securing and promotion of vital godliness, as manual labor performed at such a season would be: (or, as more to point,) it is little better suited to reform the prostitute and abandoned, than the witnessing of public executions; as it affords as many, if not more, facilities to the commission of crime. Night is the time of the disobedient and disappointed. It was the season of Saul's choice, when he had disobeyed, and had ceased to receive an answer from the Lord. It is the time of the sleeper, the rioter, the drunken, the chamberer, the wanton, and the strife maker. 1 Thess. v. 7.—Rom. xiii. 13. The night is declared to be unfit for work. John, ix. 4. The saints are called children of the day. 1 Thess. v. 5. And although the term night is understood in the above passages, in a figurative sense chiefly, yet it has a fit bearing upon the subject before us. And if any hold the above sentiments in contempt, we do not think they do well by so doing...*Ed.*

☞The following is the Confession of Faith, which formed the bond of union among the Baptist churches composing the Norfolk and Suffolk Associations. A more comprehensive and correct summa-

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ry of the doctrine of the New Testament, we do not recollect ever to have seen. And is this the doctrine which has given offence to professed Christians, both in England and America? And are its aherents such as Mr. Fuller, and others nearer home, have considered almost *a perfect dung-hill of society?* And have they both been spurned and repudiated by people who call themselves Baptists? We can truly adopt the language of Mr. Rushton and say:—

"We are kept by the power of our Covenant God steadfast in the great and glorious truths of the everlasting gospel—the God-honoring, soul-enriching, and heart-warming doctrines of a Trinity in the Godhead—of the sovereign, eternal, and immutable love of the Triune Jehovah, centering in Jesus, and resting, with all its unfading glories, and unnumbered blessings, upon the sons of God—the eternal election of some of the human race to everlasting life and glory in Christ Jesus proceeding from and directed by the absolute, uncontrollable sovereignty of Jehovah's will—the eternal and indissoluble union of all the chosen in Christ, who was set up from everlasting as their federal head and glorious representative; in whom their persons were accepted in love—their predestination to the adoption of children, as God the Father's act, proceeding from the boundless love of his heart in his Son, and designed for the praise of the glory of his stupendous grace—the eternal, gracious, and infinitely-wise covenant transactions of the Holy Three, relating to the salvation of offending mortals—the transfer of all the sins of the elect from them to Christ and the full condemnation and punishment of them in him—the complete atonement made for them by the one glorious and all-sufficient sacrifice of Christ's spotless humanity, presented to infinite justice upon the altar of his divinity, in all the flames of his transcendent love—the personal and all-perfect obedience of our great Immanuel to the holy law, performed in the room and stead of his people, accepted for them, and imputed to them by the God of all grace; and their free, full, and everlasting justification by it in his sight—the glorious redemption, perfect cleansing, and full pardon, of all the vessels of mercy, through the precious blood of the cross—their regeneration, effectual calling, and conversion, by the glorious, almighty, and irresistable operations of God the Holy Ghost—the life of faith they live upon the fulness of Jesus, and the good works they perform in love to the Trinity in Covenant, for the honor of discriminating grace, and the glory of the Triune Jehovah—in fine, their preservation by the power of the Almighty, through faith, to that glory to which they were destinated by electing love before the foundation of the world. These sublime truths we consider as the glory of the Bible, the soul of Christianity, the ground of a sinner's hope, and the source of the believer's joys; and we can say in truth that we esteem them beyond the riches of the Indies. Nor are we yet possessed of a sufficient degree of modern candour to treat them with cold indifference, or to view them as non-essentials, but think ourselves bound to maintain them to the utmost of our ability, and to reject all assertions inconsistent with them."

Orwell, Bradford Co. Pa.
March 16, 1836.

Bro. Bennett: Having understood that you was editing a religious periodical entitled "the Primitive Baptist," and as doubtless my name and character are familiar to you, I offer no other apology for introducing a few of my thoughts respecting the primitive Baptists upon your notice; together with some remarks on the difference between them and many of the modern Baptists. I hope you mean ancient, by primitive, and not formal, for formality does not agree with the character that I have heard given to your paper; but with the sentiments and practice of those which I hope you oppose; nor yet affectedly solemn, for neither John the Baptist, Jesus the Saviour, nor the apostles were affectedly, but, really solemn. While contemplating the title of your paper, intending to send for it, some

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days ago, I fell into a train of thought, with which to address you on the occasion. "The Primitive Baptist." John was the first Baptist preacher that ever I read of, but John bare witness of Jesus, saying, "He that cometh after me, is preferred before me, for he was before me." Jesus then is the most ancient Baptist. He is King in Zion. He is the head of the church, as the man is the head of the woman; since the church is called the bride, the Lamb's wife. I therefore conclude that Christ is the man alluded to, Isa. iv. 1, where it is said, And in that day, seven women shall take hold of one man, saying, we will eat our own bread, and wear our own apparel: only let us be called by thy name to take away our reproach.

As polygamy had long been in practice among men, it was not esteemed a reproach for females to be married to a man who had a wife; and as barrenness was esteemed a great reproach among females, the prophet used the figure to represent something that should take place in the day when God should take away the bravery of the tinkling ornaments from his national people; and the branch of the Lord should be beautiful and glorious. See Isa. iii. 18, and on—and iv. 2. And it occurred to my mind, that as Christ was the man alluded to, there might be seven sorts of Baptists that might be represented by the seven women. "He that hath the bride, is the bridegroom." John, iii. 29: Now as the bride looks to, and depends upon the bridegroom to provide for her support, so the true church, the bride of Christ, looks to, and depends upon him to provide for her support. But the seven women have another story, they propose to support themselves, either by begging, or working, or trading, (speculating,) or all three, as the case may serve, saying we will eat our own bread, &c.

As none but baptized believers constitute the true visible church or bride of Christ, and as the true bride loves her husband's person, character and government, and confides in him to manage his own concerns; so she is constant, faithful and trusty, as much as in her is, and is zealous for the maintenance of his character, for her's depends much on his, and his love satisfies her at all times. If he is honored, she is contented; if he frowns, she mourns; if he smiles, she rejoices; if he is reproached, she is willing to bear the scandal of his cross; does he suffer, she is grieved, choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season. Having learned by experience, something of her lost, forlorn, miserable, wretched, and helpless condition, and abominable, corrupt, and rebellious disposition by nature, she wonders that the Lord ever had mercy on one so vile. She admires, and is charmed with the stupendous plan of distinguishing grace, loves her husband because he first loved her; enjoys divine life in him, because it was given her there before the world began; being raised by his power from the dead, she loathes herself, repenting as in dust and ashes, as the fruit of his spirit operating in her.

The seven women that take hold of Christ desiring to be called by his name, are distinguished from her. They, all the seven, have one principle in common among them, however much they may differ in relation to their distinctive points: they all agree in this, they hate the doctrine of sovereign discriminating grace; they have never learned that they were really so dead, that it was

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necessary for Christ to give them life before they could perform any condition of receiving it, nor that God chose the bride of Christ before she had any power to choose him.

They are therefore the more ready to unite their efforts to increase their families, thinking like "tender-eyed" Leah, that verily the Lord hath looked upon their afflictions, now therefore their husband will love them because they have brought forth so many children. Their children however, like the son of Hagar, persecute them that are "born after the spirit."

I have thought that all the different denominations, who rantize their offspring, except the Papists, were daughters of the lady spoken of, Rev. xvii. 4, "having a golden cup in her hand." If so, then probably the seven following different Baptist denominations may answer to represent the idea of the seven women that wish to bear the name of Christ, take hold of him by baptism, are called Baptists, yet hold the sentiment of a conditional salvation according to God's eternal choice, of some of fallen Adam's seed to everlasting life; while others are left to the freedom of their own wills, to perish in interminable misery for their wickedness.

I have named the seven women thus: the Sabbattarian or seventh day Baptists—the Dunkers *do.*—the Free Will, general or free communion, *do.*—the Unitarian *do.*—the Universalian *do.*—the New Light or New School *do.*—and the Mormons.

I know not whether I have named them as some more learned historian or theologian would, or how it will suit your taste. But, this I do know, that I have been acquainted with all the seven, either personally, or by information on which I depend; and if there are any order of Baptists more conspicuous than either of these, except the primitive order, I know them not. And there is but one exception that I know of to the general rule that I have laid down, and that is the Universal Baptists. They may some of them claim an exemption on the ground of a disciplinary preparation for heaven. But if by suffering, men are brought to possess a principle of union with God, it amounts to the same in substance as though it was doing, for after all it depends on the creature's willingness to submit to the will of God.

How many of God's dear children are captivated with the charms of, and held as prisoners among these ladies, I do not pretend to know. Be they more or less, the word of the Lord is, come out from among them, &c.

I hope, my brother, that you have been taught by the revelation of Jesus Christ, experimentally, the doctrine and practice of the ancient Baptists, according to the testimony of God by the apostles and prophets. And I rejoice that God has raised up witnesses in that section of country, to bear testimony for his name among men, in this dark and cloudy day, when the sun and the air are darkened by reason of the smoke of the bottomless pit. May God who commanded the light to shine out of darkness, ever shine in your hearts, to give the light of the knowledge of the glory of God, in the face of Jesus Christ.

May he keep you in his fear, and preserve you from falling, hold you in his right hand with the seven stars, and glorify the riches of his grace declaratively, in making you abundantly useful in comforting and building up his people in the most

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holy faith, in a day of trouble, rebuke, blasphemy and delusion.

If you will take the pains to read this, you may dispose of it as you please.

I am, sir, yours in gospel bonds.

HEZEKIAH WEST.

Remarks.—Our dear brother West is not mistaken respecting the term Primitive in the title of our paper. Our desire is under God to support that system of faith and practice whose fundamental principle is embraced in this short sentence: Our salvation is wholly of God,—in a word that system whose foundation were the apostles and prophets, whose corner stone was Jesus Christ,—which system was to the Jews, a stumbling block; to the Greeks, foolishness; to the Arminians, contracted and devilish; and to the new schemers, lazy and Antinomian.—*Ed.*

Buffalo, N. Y. March 15, 1836.

Sir: I received the first and second numbers of the Primitive Baptist, and am very much pleased with what is contained therein—and should have written to you before, but I have been trying to get some more subscribers—but I find most men love errors better than truth. Your well wisher in the cause of truth. GEO. CLARKE.

Mr. George Howard.

☞Israel hath cast off the thing that is good.—They have set up kings, but not by me; they have made princes, and I know it not: of their silver and their gold have they made them idols. Hosea, viii. 3, 4.

The church of God has never entered on a new era or dispensation, without being thoroughly furnished from the Lord with all necessary good for her faith and practice. When entering on the former dispensation, she received from him the form likewise of her civil government. This being derived from him in the way of commandment, required correspondent obedience. Every thing received from him, in creation, providence, and redemption, is good; whether it comes in the shape of promise or threat, law or gospel, gift or deprivation. But she has not always continued in the same orderly and obedient course in which she set out. She has never proceeded long, comparatively, without aberration from first principles. Hence, complaints against her make so large a proportion of the Old Testament. By examination it is found that most of her errors are committed under some imposing ostent of piety and devotion. Worship was the apology for the molten calf. Worship was also the apology for sparing Agag, and the best of the sheep and oxen. The same must be said of all the idols made or adopted and worshiped by the posterity of Abraham.

The heart must receive an adaptation to the worship to be performed, and fitted for the good to be enjoyed therein. But the appetites and passions of mankind are opposed to the worship of God. And as self denial runs through all the gospel system of religion touching our conduct, men who indulge their own passions and appetites, soon feel the ordinances and commandments of the Lord to become irksome, and to seek to get rid of them without dispensing with their religion. But to reject the Lord's injunction is, to cast off the thing that is good, how pious soever a person may subsequently appear. So Israel, in deviating from the Lord's appointment, by elevating kings which he had not set up, and making princes without his knowledge, that is, without consulting his choice or following his direction, were wholly guilty of casting off the thing that is good. And although their worship was still going on, and their silver and their gold was employed subservient thereto, it did not in the least hallow their crime, nor mitigate the justice of the charge laid against them.

From the passage of scripture before us, and the accompanying remarks, which we think are perfectly consistent with it, we conclude that, no religious societies however plausible and commendable with men they may be,—no zeal however warm it may glow, with all the pecuniary fruits it may bear,—no idols however dazzling and fascinating in appearance, if they depart from Thus saith the Lord, are able to resist the charge of guilt.—*Ed.*

☞Guilt produces shame, and shame inspires a desire to conceal ourselves.

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POETRY.

THE MYSTERY OF FAITH.

SECTION IV.

Mysteries in Faith's extractions, way and walk, prayers and answers, heights and depths, fear and love.

(*continued*)

I am most merry when I'm sad;
Most full of sorrow when I'm glad;
Most precious when I'm most vile;
And most at home when in exile.

My base and honorable birth,
Excites my mourning and my mirth,
I'm poor, yet stock'd with untold rent;
Most weak, and yet omnipotent.

On earth there's none so great and high,
Nor yet so low and mean as I;
None are so foolish, or so wise;
So often fall, so often rise.

I seeing him I never saw,
Serve without fear, and yet with awe.
Though love, when perfect, fear remove;
Yet most I fear when most I love.

All things are lawful unto me,
Yet many things unlawful be,
To some I perfect hatred bear,
Yet keep the law of love entire:

I'm bound to love my friends, but yet
I sin unless, I do them hate:
I am oblig'd to hate my foes,
Yet bound to love and pray for those.

Heart-love to men I'm call'd to impart,
Yet God still calls for all my heart.
I do him and his service both
By nature love, by nature lothe.

SECTION V.

Mysteries about flesh and spirit, liberty and bondage, life and death.

Much like my heart both false and true,
I have a name both old and new.
No new thing is beneath the sun;
Yet all is new, and old things gone.

Though in my flesh dwells no good thing,
Yet Christ in me I joyful sing.
Sin I confess, and I deny,
For though I sin it is not I.

I sin against, and with my will;
I'm innocent, yet guilty still.
Though fain I'd be the greatest saint,
To be the least I'd be content.

My lowness may my height evince,
I'm both a beggar and a prince.
With meanest subjects I appear,
With kings a royal sceptre bear.

I'm both unfetter'd and involv'd,
By law condemn'd by law absolv'd.
My guilt condign'y punish'd see,
Yet I the guilty wretch go free.

My gain did by my loss begin;
My righteousness commenc'd by sin;
My perfect peace by bloody strife;
Life is my death, and death my life.

I'm (in this present life I know)
A captive and a freeman too;
And though my death can't set me free,
It will perfect my liberty.

I am not worth one dusty grain,
Yet more than worlds of golden gain;
Though worthless I myself endite,
Yet shall as worthy walk in white.

AGENTS,

For the Primitive Baptist.

NORTH CAROLINA.

Joseph Biggs, Sen. *Williamston.*
Joshua Robertson, *Gardner's Bridge.*
John Bryan, *Clark's Store.*
George H. Alexander, *Columbia.*
R. M. G. Moore. *Germanton.*
Benjamin Briley, Jun. *Greenville.*
James Southerland, *Warrenton.*
Stephen J. Chandler, *McMurray's Store.*
John A. Atkinson, *Bensboro'.*
Jesse Gully, *Averasboro'.*
Foster Jarvis, *Swindell's P. O.*
Jacob Swindell, *Washington.*
Benjamin Bynum, *Speight's Bridge.*
James Wilder, *Anderson's Store.*
Parham Pucket, *South Washington.*
William Exum, *Waynesboro'.*
Francis Fletcher, *Elizabeth City.*
Wilson W. Mizell, *Plymouth.*
John Lamb, *Camden C. H.*

VIRGINIA.

Kemuel C. Gilbert, *Sydnorsville.*

GEORGIA.

William Moseley, *Bear Creek.*
Robert Gillum, *Fayetteville.*
A. Cleaveland, *McDonough.*
James Henderson, *Monticello.*
A. B. Reid, *Brownsville.*
John McKenney, *Forsyth.*
Anthony Holloway, *Lagrange.*
Patrick M. Calhoun, *Knoxville.*
Leonard Pratt, *Mountain Creek.*

ALABAMA.

L. B. Moseley, *Cahawba.*
A. Keaton, *McConico.*
John Blackstone, *Chambers C. H.*

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THE PRIMITIVE BAPTIST.

EDITED BY MARK BENNETT.

Printed and Published by George Howard,

TARBOROUGH, NORTH CAROLINA.

"Come out of Her, my People."

VOL. I. SATURDAY, APRIL 23, 1836. No. 8.

FOR THE PRIMITIVE BAPTIST.

FROGGERY.

Revelations, xvi. 13 and 14: "And I saw three unclean spirits like frogs *come* out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. 14. For they are the spirits of devils, working miracles. *which* go forth unto the kings of the earth, & of the whole world, to gather them to the battle of that great day of God Almighty."

(*continued from our last.*)

The 5th chapter of Revelations begins with—"And I saw in the right hand of him that sat on the throne a book within and on the backside, sealed with seven seals. 2. And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof? 3. And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon." Here I must stop, to sketch again on this chapter. In the 4th chapter and 2d verse, when a door was opened in heaven, John saw one set on a throne, &c. to this personage he refers in the fifth chapter, in whose right hand was the book sealed with seven seals. This I feel under the necessity of explaining, because it is connected with my Froggery science. And first, he that sat on the throne was to look upon like a jasper and sardin stone; and further, there was a rainbow round about the throne in sight like unto an emerald, &c. Now all this was to show Jesus was the throne of God, for the jasper stone was if my memory serves, the third stone in the fourth row of Aaron's breast plate. This stone is found in Armenia, the country not far from where the Ark rested on the mountain of Arrarat; it is also found in Persia, and the land of Syria, India, &c.; it has various colors, such as blue, green, red, brown, and white, and somewhat resembles the finer kind of marble of different colors. The sardin stone, if I remember right, was the very first jewel in the high priest's breast plate, and one of the foundations of the New Jerusalem city, (or church;) its color was that of a bloody red, all of which go to show the bloody sufferings of Jesus as a lamb, as if it had been slain in the midst of the four beasts and four and twenty elders, which is made plain by the 6th verse of the 5th chapter. The rainbow, a token of the covenant between the Father and Son, as the rainbow was a token between God and Noah, that the flood should no more go over the earth to drown it; this rainbow was in sight like an emerald, that is, the covenant of Christ and his bloody sufferings is ever refreshing and confidential to the saints, that God will not be wroth with them nor destroy them because of their sins; for he has sworn to them that their salvation is as the waters of Noah to him; the emerald in color is a deep green, and is the most beautiful of all the precious stones, and only excelled by the diamond in lustre. Here let it be recollected, that Jesus Christ is both God and man; as God he sits on the throne of glory, holding the book sealed with seven seals in his right hand; as man, he is as a lamb slain in the midst of the four beasts and four and twenty elders, or host of heaven; as man, he sits at the right hand of God, as united to him God in Christ; or, as I and my Father are one; or, as he that hath seen me hath seen the Father, or in other words, he that hath seen me rightly, hath seen me to be both God and man.

We now come to the book in the right hand of God, or of him that sits on the throne, seen by John when the door of

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heaven was opened to his prophetic view. Now this book was not like one of our kind of books for shape, for you might take one of our kind of books and seal it with a hundred seals on the backside, and still you could look therein and read what it contained; but the books that people had 1700 years ago were different from ours, so then to the scripture and history we must go, to find out what kind of a book John makes use of in this metaphor.

The most ancient way of writing, I think, was that of God's writing on two tables of stone, (perhaps marble,) on which God wrote the ten commandments and gave them to Moses. These tables of stone were records of the law, and laid up in the ark for safe keeping as a testimonial record; but these could not be well called a book. After this, metal and wood were used to write on, but wood was in most general use. The leaves of trees were also used to write on, hence the word leaf is made use of in our sort of books. Bark of trees, linen cloth, leather or skins, seem to have been used by the Jews; but a more common way of writing books of ancient times seems to be on parchment, which was prepared of the skins of animals. Next the paper rush of Egypt was celebrated to write on: this was a kind of bulrush that grew on the banks of the river Nile, in Egypt, which when cut in certain lengths peeled off in sheets something like our Indian corn when cut before the tassel comes out. But now, paper made of cotton has the preference of all others.

Ezra, vi. 2: "In the province of the Medes, a roll, and therein was a record thus written." Again—Isaiah, viii. 1: "Take thee a great roll, and write in it with a man's pen." Jeremiah, xxxvi. 2: Take thee a roll of a book, and write therein. Ezekiel, ii. 9: "A hand was sent unto me; and lo, a roll of a book was therein." 2 Timothy, iv. 13: "Bring with thee, and the books, but especially the parchments." These texts I have cited, with many others I could cite of like import, to show the nature of the book sealed with seven seals; and also to show and prove what I said, that all the metaphors of John are equally dark to us as that of the book. The lapse of ages has changed materially the form of books, but by reference to the scriptures we find that the Jewish books and writings were on parchment and their books a roll; or, they wrote and then rolled them up, written entirely on one side, so as when rolled up all the writing was within, just the same as if you were to write on one side of a sheet of paper and then roll it up, and as you rolled it up you on the first roll put on a seal on the backside, you rolled again and put a second seal, you rolled again and then put a third seal, and so on to the seven seals. Now this is the kind of book John as a Jew was acquainted with, and perhaps to such he alludes which the great God held in his right hand; for you will observe it was written within, not without, and sealed on the backside, and not foreside, as you must do one of our books to keep it from being read. Now this roll or book was intended by John to contain God's purposes, decrees and providence towards his church and the nations of the earth to the end of the world. It being sealed with seven seals was to show that from this 5th chapter to the end of the world were secrets to men, or in other words, all future things from the time John wrote were secrets to men, angels, or devils; and therefore, no man in heaven, earth, or under the earth could open the book, loose the seals, or read therein; for what angel, devil, or man can search the mind of God or know his purposes to his church or the nations of the earth? None, no not one; but the Lamb, who was with God in the beginning, and who is God and one of the three that bare record in heaven. He can unseal and disclose the mind, purposes, and love of God to man, and make known God's judgments on nations before they fall on them, as he did to the Jews. For he has the keys of heaven, hell, and futurity, and thus he reveals these future things to John, that he might reveal them to his church and the nations of the earth, what should befal them all along from the time John wrote to the judgment day. And among the rest of future things that were to come, were the three frogs. The rest of the 5th chapter is taken up in describing the joy and praise it afforded in heaven, to see the Lamb take the book, &c.

The 6th chapter opens with—"And I saw when the Lamb opened one of the seals; and I heard, as it were the noise of thunder, one of the four beasts, saying, Come and see." Then you can see that the Lamb did not break all the seals at once; which he must have done if all the seals had been put on the outside of the folded leaf. Then this book had seven

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seals, and reading between every seal; so that Jesus Christ broke, then read—then broke again and then read, and so on. Now for the first thing in futurity from the time John wrote. On breaking the first seal, the Lamb revealed as just at hand, a white horse, and he that sat thereon had a bow, and a crown was given unto him and he went forth conquering and to conquer. Now what was this white horse, and who was he that sat thereon? Can you tell, and not mistake? If you can't, I can; for you recollect what I told you in the outset, that I should try to make scripture and history interpret scripture. Turn to the 19th chapter and read, and there you will see this white horse and rider again, and his armies following also on white horses. The white horse was the swift, gentle, pure and peaceable gospel of Christ; the man that set on him wore a vesture dipped in blood, and his name is called the Word of God. So this puts the matter out of all doubt, that Jesus Christ was the man on the white horse; his armies that follow him, his angels to minister to the saints; and his ministers of the gospel on pure gospel principles and not on money; his sharp two-edged sword, the word of God both law and gospel. So then this man was Jesus, who was Lord of Lords, and King of Kings. Read the chapter, and you will be satisfied I am right. Then it follows that here John had a revelation of the swift and speedy wide spread of the gospel, and the powerful aid of Jesus Christ's all conquering grace, and his goings forth with his first ministers to conquer sinners and save their souls, after about the year 81 and onwards; for this was about the time John wrote, or a little after, if my memory serves me. So that John had a fair view of the many thousands of Christians that the Roman emperors destroyed, by this revelation, though then hid in futurity and the purposes of God. The opening of the first seal then, showed to the church the secret purpose of God towards her, in her extension, growth, progress, numbers, by the aid of Jesus and his gospel ministers preaching the word of truth to sinners, in his aid to them in going forth conquering and to conquer to the end of the world; and not to any fixed period, as others have it, in each seal.

Then John saw a red horse, which was to show the church the road she had to travel was a road of blood, by the heathen emperors and others of the Christian name; and to show the church that persecution would be as strong, and as swift, and as speedy as the spread of the Christian church; that wherever found, persecution and blood would follow her, with the strength and swiftness of the war horse. This was the secret of God's purpose, revealed to the church under the second seal, for her warning.

Then comes a black horse, and a man with a pair of balances in his hand to weigh wheat and barley by the measure, to show God's judgments of different sorts, and more specially famine, to fill men with fearful terror and mourning on the account, &c. This was the secret of the third seal, all then hid in futurity to the church; but made known to John, to foretell the church.

Then comes the pale horse, and the man's name on him was Death, and hell followed. This shows God's awful judgments on the church and mankind in general, that should come on the church and nations at some future time. This was the opening of the fourth seal, and also revealed the secrets of that age of the church and nations.

Then the Lamb opened the fifth seal, and disclosed the secrets under that seal to John; which was to see the number of souls slain for the word of God, and also showing, that persecution should still go on to kill the saints as it had done before, and that they should rest until this was done, &c.

Then comes the opening the sixth seal: "And lo, a great earthquake followed; the (gospel) sun became black as sackcloth of hair, the moon (the church) became blood, the stars of heaven (gospel ministers) fell to the earth, and the heavens departed as a scroll." The whole frame of the gospel church was changed into quite a different form, from which Christ and his apostles first set it, &c.

The seventh chapter opens with—"And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow," &c. Now did not these four angels represent the ministers of Heathenism, Mahometanism, Catholicism, and Protestantism, all by their false doctrines, worship, and various forms of false manner of worship and spurious doctrine, doing what they could to prevent the wind blowing—(that is, the work

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of God's spirit on the heart of sinners?) I wish I dare here enter on a detail of each of these enemies and opposers of God's spirit, but dare not, for want of room—for the very next verse proves the fact: "And I saw another angel ascending from the east, having the seal of the living God" This angel was to represent God's ministers, preaching the gospel from eastern Asia to the western Pacific ocean, saying: "Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads"—(or hearts and conduct.) Then twelve thousand is put for all the chosen elected Jews, being a square and complete number of the multiplication table; and then a great number of all languages, tongues and nations, &c. The balance of the chapter is taken up with their robes, and of the Lamb's feeding them, &c.

The eighth chapter opens—"And when he had opened the seventh seal, there was silence in heaven about the space of half an hour. 2. And I saw the seven angels which stood before God; and to them were given seven trumpets." Now the secrets contained in the opening of the seventh seal, last to the end of the world, under the sound of the seven trumpets, &c.

The ninth chapter opens—"And the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit. 2 And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit. 3. And there came out of the smoke locusts upon the earth," &c. Now all this is metaphorical language. The angel, God's agent to execute his judgments; the star that fell from heaven to earth, the first Universal Bishop, Pope, or head of the church; the key, like that given to Peter to bind or loose, the key of the Pope, the key given him of the devil instead of Jesus Christ, and unlocks into the church, purgatory, and hell, instead of heaven; the smoke out of the pit, the false doctrines and errors of the Popes, cardinals, monks, &c. that darken the gospel sun and air of the church, in doctrine, ordinance and discipline.

I see plainly this won't do, to even sketch as much as I have done; for it will take up too much room, and detain me too long from Froggery, and therefore I must be more short until I come to the text. The rest of this ninth chapter contains much figurative language: scorpions, the shape of the locust as horses, crowns of gold, breast plates of iron, wings, sound of chariots, tails, five months, Abaddon, the four angels bound in the river Euphrates, breast plates of fire, of jacinth, and brimstone, &c. &c. all which are but emblems chosen by the Holy Ghost to set forth the things that were to come, as to time, judgments of God, &c.

The tenth chapter is taken up with the angel clothed with a cloud, the voices of the seven thunders, the eating the little book, &c.

The eleventh chapter begins with—"And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, (which means the church of God,) and the altar, and them that worship therein." The altar means the church's doctrines, and the worship their practical religious conduct, &c. And in the seventh verse, the same beast is mentioned as is mentioned in the text of the frogs; and as I shall, of course, in the explanation of the beast in the frog text, be under the necessity of referring to the 11th, 12th, 13th, 14th, and 15th chapters of this book, in order to explain things about the beast out of whose mouth came a spirit like a frog, I therefore shall omit any sketch on these chapters, and so shall come immediately in my next on Froggery, beginning with my text, &c.

(*to be continued.*)

JOSHUA LAWRENCE.

Note.—I have obtained a frog, by its being plowed up. J. L.

FOR THE PRIMITIVE BAPTIST.

The salvation of the righteous is of the Lord.—Psalms, xxxvii. 39.

No. 4.

The human-effort folks in general, however, pass with little ceremony over all such passages of scripture as the one quoted from Paul at the close of my last letter. (2 Thess. ii. 13.) They decline giving them much serious attention, under the plausible plea to carnal multitudes that there is contained in them too much mystery. They insist upon it that God's purposes

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and decrees, his electing love, his predestination, his foreknowledge, his counsel of peace in the ancient settlements of eternity for the redemption of his people, and all such like mysteries in godliness belong alone unto God; and men are presumptuous and out of the pathway of duty when preaching them, discussing them, or even meditating on them, notwithstanding they may shine forth from every page in the Bible as bright and as luminous as the noonday's sun. They argue that "to notice these important things in our intercourse with men, we destroy the success of the gospel and hinder men from procuring their salvation." Because in their opinion, "the gospel should be held forth to the unregenerated millions of Adam's posterity, free and untrammelled with any thing like a degree of mystery or spirituality, more than what the carnal mind to which it is addressed can readily comprehend, for otherwise it would be idle to calculate upon success; inasmuch as the mind cannot transcend its own capacity and understand and perform things entirely out of the reach of its very comprehension." And in this last conclusion they are consistent, but the premises are incorrect. They argue further, "that God cannot be sincere or consistent with himself, in causing his gospel to be proclaimed to men and hold them accountable for the neglect of it, if their capacity at the same time is not sufficient to understand the hidden things of it." Therefore to remove all difficulties and make things plain they proceed to curtail it, and taper it down by lopping off a little here and a little there. Such as for instance to divest it first of all principle by which God may be supposed to have a choice or particular purpose in the intent thereof. Secondly to strip it of all spirituality, more than what the carnal mind of man can understand. Thirdly, to place its acquirement upon the same footing with the arts and sciences, or any of the ordinary attainments to which the human mind unconnected with the idea of, much less a belief in Christianity, may consistently and lawfully aspire. When all this is done they are ready for action. They professedly take the cause of God in hand, and with a zeal that the apostle would pronounce not according to knowledge, hurry it on to its final triumph, perfectly independent of all consideration whether God wills it or not. Having men's persons in admiration because of advantage, (Jude, 16,) and their own glory in view, they altogether lose sight of the glory of God; and would deify themselves by endeavoring to make all the hinges of man's salvation turn upon the pivot of their high, mighty and stupendous efforts, and the unenlightened principles alone of human reason.

Bro. Bennett, such are the signs of these times; such are the clouds by which the church is enveloped; and such is the nature of that delusion, awful to relate, which the devil has cast on the minds of men in this day and generation, for extent and universality like unto mighty floods and seas of error coming up upon the whole earth; and wo, wo, the day, such is the case that, *the people love to have it so.* They have almost and altogether lost sight of the doctrine of the text, and delight to glory in their own shame. And according to the high privileges enjoyed by the present generation of men, they seem to be more disposed to gainsay or disregard the doctrine we are upon, than any of

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their predecessors. The ancient nations of the Gentile world, up to the advent of the Messiah, had much more reason for their disregard of God's salvation. The descendants of Abraham, for many hundred years, were less guilty; because notwithstanding their heavenly instructions the vail of Moses was ever before their eyes, and they were surrounded on every side with the grossest idolatry, and had not such bright examples to follow. The inhabitants of Sodom and Gomorrah, and the cities of the Plain, had a more reasonable excuse for their neglect of God's salvation than the men of this generation, because the Son of God had not come down in visible shape to earth, and the doctrine had not been so often preached to them; consequently, they could at best have seen it as but through a glass darkly. The Gentile nations immediately succeeding the holy incarnation, were much more consistent in their neglect of, or opposition to, God's salvation than those of the present age to whom we allude; because they had not then given their assent to the truth and divinity of Christianity, and were under the overwhelming influence of the heathen mythology. But most of civilized Europe and America, in our age of the world, are relieved from many of the disadvantages and insuperable obstacles that surrounded their ancient predecessors. So much so indeed, that they have either tacitly or professedly come into the measure of the Christian cause, and thrown aside their weapons of opposition. But while in the very act of doing so, and during the whole course of their lives under a profession of its influence, oppose with untiring hostility the quintessence of that very doctrine which they have espoused!! Here's marvellous consistency for you. What would you think of a mechanic who should attempt to build a house in the air, without any 'corner stone,' or edifice for it to rest upon? Or, what would you think of the wisdom of one who had a house partly reared, but who now forsooth for every piece of timber he placed on top, he takes away one from the bottom? when do they suppose he would get it completed? We answer for them; just about as soon as they complete God's building of mercy, by building and building, and plastering and daubing upon the sandy foundation of their own human reason; and setting at nought the elect and precious corner stone of Jesus Christ's righteousness. They will when but too late perhaps, discover to their great consternation, that "The stone which the builders rejected, the same is become the head of the corner." Luke, xx. 17. And then will their beautiful castles speedily vanish into thin air. But what authority have these wonderful workmen, to attempt building God's house at all? So far as the members of Christ's mystical body are to be brought in, and the true church of Christ finally built up and crowned with glory, for grandeur and beauty like unto the holy city New Jerusalem, descending from heaven prepared as a bride adorned for her husband. Rev. xxi. 2. I say so far as these things are to be accomplished, they have about as much control over them as they have over the light of the sun, that

Sheds his rays o'er all the earth, or hides
his head at God's commands.

Or, about as much have they to do with building up God's spiritual temple, as they have control over the penetrating, irresistible, renovating and almighty operations of God the Holy Ghost. C. B. HASSELL.

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State of Tennessee, Roane county, }
March 23, 1836. }

Dear brother Editor: I have for some time wondered at our Baptist brethren, when I think of the difference in their sentiments; and it looks to me inconsistent to say that, we believe God was in Christ reconciling the world unto himself, "in whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;" and we further believe that, he " predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will; we believe Christ is the head of the church and she is his body, and members in particular, bone of his bone and flesh of his flesh; and we do believe that he will save his people from their sins, and finally save them with an everlasting salvation, world without end"—and then to say, we believe that thousands of souls are going to hell for the lack of the gospel !!!

Again: I have wondered that there was not a man that would stand up and defend the rights of the church. I was almost ready last summer to conclude that, I only was left a Calvinist, and they sought my life to take it away; but I was agreeably disappointed, as the churches in the Hiwassee Association, of which I was a member, declared non-fellowship with missionary and all other filthy lucre societies of the present day. I am happy to state to you that, I have been looking over your papers, the Primitive Baptist, for the last week, and was very much pleased with them. I hope and pray God that they may be instrumental in doing much good to the church in the present day.

I am, dear brother, yours in gospel bonds, A. V. FARMER.

Pittsylvania, Va }
April 2*d*, 1836. }

Brother Editor: I have sent you these few lines for your inspection and correction; and if you think them worthy of a place in your valuable paper, the Primitive Baptist, you can give it there. Your paper is worthy of a better piece than I can write, for I am but an indifferent scholar at best; but I am a friend to your paper and the doctrine therein contained, therefore I tho't I would throw in my mite, be it ever so small.

The Plain Truth.

I shall not begin with the Lord's ministers, but with the devil's priests —and tell some of their tricks, and wish the people to judge of what I say according to the scriptures; for what I say shall be the truth, to the best of my knowledge. And if any person wants to know any thing more about it, let them come to me; for I shall state nothing but what happened near home, and I think I can tell them what they do not wish to know. First, I was at a Methodist meeting once, and when the class met I staid in; and when their laced-jacked priest, or dandy, for so he looked to me, began to enquire of his brethren and sisters for money, one of the sisters did not pay him any thing, and he in a very rough manner spoke to her, which expression astonished me. He said, if I was a young lady, before I would sit in class meeting and not pay my quarterage, I would knit my fingers off to the bone. When I heard this I was astonished, for I thought he did not tell the truth, and now I do not believe it; neither do I believe that his brethren all believed him. But I want you, my readers, to judge whether he told the truth or not; and whether he did not act more like a devil-made

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priest, than like a God-made minister. I think he did, for it appears that he cared not for her nor her feelings, so that he got the money. I say a fig for his charity. From this and other circumstances, I believe their aim is to make money, by pretending to preach or by marrying rich wives. Ladies, beware of such money-begging priests. Sisters, you should not be quite so fond of these black-coated preachers of the wicked one. Get their characters first, and that not from them; for if you are a missionary, so are they; and if you are an old school Baptist, and they find that cannot turn you, they can turn themselves; for I believe they are double-minded men. I believe they are just like Saint James said double-minded men were, unstable in their ways. This is my own opinion concerning these black coats, and you are welcome to yours, and I pray the Lord to give you a correct one; for I don't think that there is any other power that can give it.

Again: I was in class meeting and their priest came round with his paper, to get the brethren and sisters to subscribe what they were willing to give him for the year; which they did, and liberally enough too. One good old citizen, a neighbor of mine, subscribed $2—he went on to the sisters, and presently he came to the wife of the old gentleman who subscribed the $2, and asked her to subscribe; she told him her husband had subscribed for her—he appeared to be astonished, and said, in North Carolina where I rode last year, every one subscribed for themselves, and not one for all. He still insisted on her to subscribe, until she told him she could not. I felt bad, and I wish you my friends, to think how you would feel in the same situation; and then you can tell something of the feelings of this old gentleman, if he had any feeling. Some of these kind of men have been priest-ridden so long, that they scarcely can feel when they are spurred. I again ask you to think of the conduct of this priest, and search the scriptures and see if that was the conduct of the gospel ministers in their day, or even in this day. I trow not.

I hope that the Lord has taught me a better way, and a more sure way, than to believe every one that says—Lo, here is Christ; or, lo, he is there. For the word of God tells us plainly, that such false teachers should arise, and cause heresies among us. Now if all are right, as some vainly suppose, then false prophets are not in the world; but I believe the word of God, and believe that there are false prophets here.

I will now conclude my little piece by asking the Lord not to let it be published, without it should be some advantage to his cause—for I know unless the Lord does instruct me right, I shall always err. Then let no man glory in man, but let him that glorieth glory in the Lord. RUDOLPH RORER.

From the Signs of the Times.

Strikers Ville, Pa. Feb. 9, 1836.

Brother Beebe: Please to correct an error in my last communication upon the subject of "Controversy." The error to which I allude, you will find on the 12th page of the present volume, and in the article over my signature headed "Controversy," 3rd paragraph and 7th line, where for "discussion" it should read, *division*. I would not trouble you with this request, did I not view the mistake as too important to be passed unnoticed; first, because it conveys an idea entirely different

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from what I intended, as I do not view the subject of "Laying on of hands," too trifling to justify a discussion. And again, it conveys a reflection upon those brethren who have engaged in the discussion of the subject, than which nothing is more foreign from my intentions.

Yours, in unabating esteem,

THOMAS BARTON.

PRIMITIVE BAPTIST.

TARBORO', APRIL 23, 1836.

☞ The Editor of the Christian Index continues in the succeeding number his remarks respecting

"*Missions old as Christianity.*"

We say remarks, for he neither begins nor ends with scripture proof, nor solid arguments drawn from that source. To the objection of the opponents to missions, i. e. "that we have no evidence that missionary societies were formed, or that money was collected to carry on these operations," his reply commences in these words:—

"*First*, the history of the case, if there were no other evidence, furnishes a strong presumption, that the disciples at Antioch considered themselves as a Missionary Society, and that they gave money to defray the expences of those whom they sent abroad to preach the gospel."

It is at once perceptible that our missionary advocate has managed the case with artifice and disingenuity. First, to the acknowledged objection, namely: "we have no evidence that missionary societies were formed," he has added an assumed one,—"Nor that money was collected to carry on these operations." For the objectors to missions have not, so far as we know, denied, that the apostles travelled, and preached, and received assistance from Antioch church, and from others too; nor have they denied that they received pecuniary assistance from them. Secondly, after laying down his principle and availing himself of an assumed objection which is susceptible of refutation, he has brought forward no proof to establish his principle but presumption; he says, strong presumption. As he presumes the disciples at Antioch considered themselves as a missionary society; if he means only that they sent Saul and Barnabas away by divine authority, and that they supplied these apostles with whatever they needed—money not excepted,—and then makes this his definition of "missionary society," we then admit his presumption to be strong. But if he means an institution organised and conducted according to modern practice, his presumption in order to render it strong must receive aid from some other quarter than the scriptures, or reasonings deduced therefrom.

The writer in question, as if aware that the proof he had adduced would not fortify him in his position, says, "We are however not left to rely upon presumptions, and inferences in the case before us." We would ask, what then? After such an assertion, we had a right to expect proof direct, stronger than demonstration. But when his evidence is produced, it is found to be from 2 Cor. x. 13, 15, 16—which reads as follows:

"13. But we will not boast of things without *our* measure, but according to the measure of the rule which God hath distributed to us, a measure to reach even unto you.

15. Not boasting of things without *our* measure, *that is*, of other men's labors; but having hope, when your faith is increased, that we shall be enlarged by you, according to our rule abundantly,

16. To preach the gospel in the *regions* beyond you, *and* not to boast in another man's line of things made ready to our hand."

Now we would ask what this quotation has to do with the present missionary system! What kind of evidence is this, if it is not of the presumptive nor inferential? The writer before us has declined calling it positive proof—and prudently too. If this be the strongest scripture testimony in favor to modern missions, (and we believe it countenances them as much as any other,) it is time the advocates thereof should cease endeavoring to conform the scriptures to the reputed benevolent institutions of the day; and, if they must prosecute the mission cause, to try to conform it to scripture warrant. And we repeat, what has any thing, or all, that is said in the article before us to do with the present system of missions! We admit, beside, that the apostles were called and sent of the Lord, that the church at Antioch, charged by the Holy Ghost, ordained, and indirectly sent them to preach,—that that church might have supplied them with money,—that other churches ministered, perhaps money, and certainly, other necessaries; that they preached to the Gentiles; and at

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times reported their success or the work of the Lord to the brethren.

But the churches had nothing national in their constitutions, as the Jerusalem, or Judean Missionary Society,—they made no approaches to a union of church and state,—they had no religious society except the church,—they did not say to the world, come join in membership with us for so much a year; be a life member, a director, or a life director for so much paid down,—they did not admit men who, as to regeneration, neither feared God nor regarded man, to participate in the management and direction of religious affairs, nor give them worldly titles of honor,—nor appoint any of their number to travel, form societies, and beg money for the rest. Yet all these things are practiced by the missionary societies of later times; and form a considerable part of their system.—*Ed.*

New means devised.—It seems, a Mr. Heard, willing "to assist in building a meeting house in Alabama," procured the engraving of Mr. Jesse Mercer's likeness, and sold it to obtain funds for that purpose. Does, or does not, this resemble the sale of relics in the Romish church? What tendency is such a practice likely to give to the mind and religion of the seller and the purchasers? Can it, in its nature, bear the faintest appearance of idolatry? Would they deem it proper under any pretext, to procure and preserve in their dwellings or meeting houses, the graven image or sculptured statue of Jesus Christ? If not, do they not in this case honor the creature more than the creator? This, and all other things considered together, we think it not unlikely that there is at this time a prevailing disposition to fall back from the substance of Christianity to the shadow: or rather, from the power of godliness to a form thereof, and from a powerless form to idolatry itself.—*Ed.*

"Beef!" "Money!" "Wolf!"—Among professors of religion, the present is truly a time of excitement. So general and so extensive has it become, that men of all denominations are hurried away from one extreme to another, until they are almost or altogether unprepared to understand each others motives, and judge candidly each others words and actions. One discovers in another an unchristian spirit, and in his haste and promptitude to rebuke him exhibits all the symptoms of the same spirit. Even the aged with whom *there is wisdom*, have not escaped the baleful and morbid influence of this excitement. Men whose even deportment has rendered them proverbial for moderation and affability, have, in the wide spread current of heated zeal, taken advantage of their long experience and the veneration of hoary locks to turn Christians into ridicule. Hence the opposers of missions, while faithfully warning people against *the root of all evil*, and fearlessly pointing its hurtful effects when made the indispensible handmaid of spreading the gospel and promoting the Christian religion, are represented in the attitude of the Scotchman in Virginia, crying, "Beef! Beef!! Beef!!!" Yes: while the Holy Ghost has declared that, the love of money is the root of all evil—that piercing sorrow follows its cravings—that for it, Balaam assayed to curse Israel, Judas sold Christ, Simon Magus was cursed, Achan burned,—and while he has exhorted the man of God to *flee these things*,—if we remind the church of these solemn premonitions, immediately is heard after us the cry of the Scottish farmer, "Beef! Beef!! Beef!!!" They often tell us, Christ said, Go into all the world and preach; but they never tell us he said, Freely give. They tell us the heathen call missionaries, "Jesus Christ's men." A reasonable conclusion is, they must have taught the heathen to call them so. They tell us the heathen say, "we are sinking to hell." This also is repeating what they have learned to say: for it is the fiery edge with which the missionaries are wont to point their arguments ere they cross the ocean. They frequently tell us, Paul said the laborer is worthy of his hire, but not once that Christ said, the hireling careth not for the flock, but fleeth because he is an hireling. They tell us that the gold and silver are the Lord's, but omit to mention that the Holy Ghost has bid the man of God to flee them with the lusts and cravings thereof. It is expressly called filthy lucre. The Holy Ghost well knew it could not be largely used for religious purposes by the church without defiling her: he therefore pronounced it *filthy*. But because we presume to maintain the honor of this blessed inspiration, straight we are lampooned in the following language: "A sullen murmur is heard from some selfish bigot, saying, money! money! money!!!" It is de-

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clared of the Bible defenders, the opposers of the new doctrines, that, "they are perpetually complaining that a small pittance of money should be given for the support of missions." We can not persuade ourselves that, the missionaries seriously believe our objection to missions lies in the expending of money alone, nor in the bare circumstance of its being applied to their benefit and support. But if they do believe so, we can rectify their mistake. We object that, it is reproachful and criminal for men professing godliness to prostitute the gospel and the Christain religion to the base purposes of monied instutions and mercenary hirelings, and to make a complicated begging and sale traffic of it. That ministers of the gospel should be encouraged to sell it, and men of the world importuned to buy membership in societies to support it, is abominable. How the money of our country is to be circulated and expended, and by whom received, concerns us not; and he, who imputes to us a counter sentiment, does it at his own risk. For when we speak of the amount and waste of money on missionary projects, it is considered in connection with bible torturers and the sordid plans under the name of benevolence and piety for securing it.

But brother William Mosely, for simply stating ingenuously, the prospect of success in publishing a newspaper which might concentrate the views of brethren, and afford scope for free discussion, is jeered with the name of, "celebrated anti-missionary champion of Georgia." and retorted with, "Wolf! Wolf!!" While they are fleecing sheep and goats with the shears of religion, (after having broken through the wall of Bible warrant,) and devouring the flock with the jaws of division, we justly say, Wolf. But to be even with us, one has discovered a society composed of newspaper subscribers, and another retortingly shouts, Wolf, after it.

Brother Joshua Lawrence too is jibed with, "ay, the patriotic Joshua," for daring to oppose the learned corruptions and accomplished craft of these days. Reader, we leave you to make your own comment.—*Ed.*

☞A correspondent of the Christian Index over the signature of Philom, has discovered arguments against the Primitive Baptist, which it seems in his own estimation, are perfectly conclusive. He affirms there is no scripture for Primitive Baptist, and consequently, that our arguments of this kind against the lucre institutions, fall with all their force against our paper. Now considering the heated zeal which is exhibited in originating and carrying on these moving idols, it is not to be admired, if Philom really thinks there is an analogy between them and our paper; and declares the sending abroad a newspaper to subscribers, to be the same thing with religious institutions to beg money for the Lord, to give the heathen to him for it, and convert the world. Philom also affirms that, "the friends of the Baptist maintain that attempts to convert the heathen are wrong," &c. Perhaps his quill was from the left wing, as it has made an awkward turn. We know no friends who maintain such a position. But they do maintain that it is wrong for men to persuade the world that, the church and world conjunctly, with money in hand, can convert the heathen and the *world*. Philom asks, "what else our subscribers can be considered but a society to sustain our paper;" and declares, "our own doctrine condemns us." Indeed! He who is wont to consider the many anomalous societies of the age as scriptural, and as forming a true copy of apostolic practice, may easily bring his imagination to form a society out of newspaper subscribers; and like Philom, quote this scripture against them: "Thou that preachest, a man should not steal, dost thou steal?" He gives us a grave hang, by asserting, "there are non-professors among our subscribers!" He would know whether "none of our members mingle with non-professors in dram shops?" Ans. Yes, a few of them: and when one has dram'd too much, we put him from among us. And some of them formerly mingled with them in swindling shops: ["benevolent societies:"] and we withdrew from them. And we think the people of Georgia, and elsewhere, would do well to follow the example.

Again, he says, "But who are more sturdy beggars than they? They send their papers for money, and encourage beggars to sell the papers at nearly 20 per cent. usury; for he who procures six sub-

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scribers, has one copy gratis." Well! well! diminishing the subscription price is usury! "There is not a minister among them of ripe scholarship, &c." No, no: we have none of us ever immured ourselves in a Theological Seminary, nor been trained to the scholastic divinity of popish vassals and mercenaries, nor mastered the profound scholastic theology of the schoolmen, nor brightened the halo round the temple of science. We will not deceive Philom nor ourselves: we confess we have become fools. "Let no man deceive himself. If any among you seemeth to be wise in this world, let him become a fool, that he may be wise." 1 Cor. iii. 18. He considers our paper "as a last desperate struggle in the Southern States"—but alas we have "no scripture for it," and so he infers it will fail"—we "may influence some ignorant people," who cannot discern the incongruity of "our principles and practice;" but "enlightened people will easily see this." He thinks "some of us engaged in the publication play upon the credulity of the ignorant to get their money"—(Bro. Lawrence has neither received, asked, nor desired a cent of the proceeds of the Primitive Baptist)—that "the Kehukee folks have been so soundly drubbed both in Georgia and North Carolina" —"North Carolina is missionary"—"Mr. Lawrence and his associates will again fail."

But why all this about our paper! Because it *puts not into their mouth*—because we will not flatter them in their enlightened and subtile religious swindling and holy frauds—because we will not be decoyed from the truth by soft words and fair speeches, nor driven from it by ridicule and sarcasm—because we promptly expose their corruptions, and honestly tell their faults. Yes, because we, without the authority of inspiration, will not deceitfully cry, *go and prosper*, they would *feed us with the bread of affliction and water of affliction, till they return in peace.* No, sirs. So far as the cause of truth and truth's Lord are involved, we will defend ourselves from the aspersions of deluded persons, and from the charges of infidelity and immorality, and still cry to the deceived and the weeping groaning children of God, Come out of her, my people. But then the enlightened will see the discrepancy of our principles and practice, while we hold that, the spread of the gospel and promotion of vital godliness, by the union of church and state, the blending of professors and non-professors in societies professedly religious, the hiring of beggars to roam the country to collect money, for their support, the peddling upon tracts and other things, the selling of memberships in societies for money, the creating of offices and grades in them according to amount paid in, the erection of schools to study the gospel in, and the commanding to abstain from drinks, are all unscriptural,—and that we oppose them accordingly; and the "ignorant" and the credulous will be duped by these things. Consider these things, brethren, and make up your mind. Let him that hath ears, hear.

In conclusion we would say, if the enlightened will detect our inconsistency, they did not need that Philom should point it out; and consequently, he has laid them under no obligation to him: and if only the credulous and ignorant are played upon by our paper, then he can lose nothing, since he cannot want such in his ranks. What object had he in view? Perhaps, to call us—ugly.—*Ed.*

Fellowship without union.—From editorial remarks in the Biblical Recorder of March 9, we copy the following:

"*First*---the association, as proposed by us, was designed to be altogether a *local affair*.--- It was intended chiefly for the Neuse and Contentnea associations; but it was thought it might include some from the Goshen, Kehukee, and Tar River. Beyond this we had no thought of extending its limits---much less did we think of recommending it as a principle of action for the whole State. *Second*---we had not the remotest idea that it should form a *bar* to communion, or to the kindest intercourse between the new and the old associations. Nor had we a thought that it would imply any want of respect or of good feeling towards our opposing brethren. On the contrary, it was supposed that the measure contemplated would be equally an accommodation to both parties. And so far from breaking fellowship with the old associations---so far as our plan was concerned, and so far as we can see now---those churches forming the new association, should they think proper, might *retain their places*, as at present, in the old associations."

How it could happen that the Editor of the Recorder should not have the remotest idea that the course proposed would form no bar to communion, we are at a loss to

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determine. For leaving out of sight those passages of scripture which require the church to be of the same mind and same judgment, to walk by the same rule, and mind the same thing; yet the existence of well known facts, setting forth the essential difference between missionary churches, and those opposed to modern missions, appears to us to form the foundation for more than a remote idea, that a bar to communion will be the result. We are equally at a loss to know how he could suppose it would be an accommodation to both parties, to keep up a union [in name and partly in form,] while some of the churches might be actively employed in promoting missions, and others might feel from principle and scripture that it is a duty not merely to stand aloof in silence, but to step forth to oppose them. If churches or Associations cannot worship and act alike in the same meeting house, we cannot conceive how they can derive comfort, and receive accommodation, from the reflection that they are united, while in full view of the fact that they are severally pursuing religious practices which are at war with each other. The missionary churches might "retain their places, (communion we suppose,) in the old Associations,"—under very different religious practice! Now if the Editor of the Recorder thinks that this state of things ought, or even can, exist long, we will say, we are of very different opinion: for that union which is essential to communion would be impaired; and we should soon behold a fraternity, holding communion without union.

As it respects the Contentnea and Kehukee Associations, we hope that whatever may have been designed for them, or any portion of them, either in kindness or otherwise, will be received with a becoming spirit. If there are any within the bounds of these Associations, who prefer to be connected with a missionary body, every principle of right demands that the Associations should not attempt to detain them. It would be a mutual accommodation and a mutual satisfaction, for such as are cramped and dissatisfied (if any there be,) to attach themselves to bodies with which they could enjoy more unity and more liberty. This is their indisputable right. And on the other hand, if there are any in the limits of the Raleigh, Neuse, and Goshen Associations,* who are grieved with that redundancy of religious zeal which is manifested in the patronage of "the benevolent institutions" around us, and wounded with their wide departure from the apostolic and authorized method and means of spreading the gospel, we hope that said Associations will not try to detain them, and that the aggrieved parties will not suffer themselves to be deluded by specious arguments, but that they will seek the society of the primitive Baptists or ancient order of Christ's disciples. And if they can meet them but once a year, we pray and trust that their company, by meeting and communing together is the scriptural way, will be blessed of the Lord to each other, in consolation that shall last all the time of their long separation.

*Mr. Josiah J. Finch, in a letter to the Editor of the Recorder, proposes that the three Associations last mentioned be united into one body.

Jonesborough, Jefferson County, Alabama, March 13th, 1836.

Brother Editor: I will here drop a few lines, which I hope you will give a place in the Primitive Baptist. A little over four years ago I attended a meeting near where I now live, at which time I hope that I was brought to see that I was a lost sinner; and a short time afterwards I was made to rejoice, believing that God for Christ's sake had pardoned my sins. In Nov. 1831, I was baptised. In 1834, was licensed to preach, and shortly afterwards I was ordained. Since that time I have been endeavoring to preach Christ and him crucified. For the last twelve months I have devoted the greater part of my time in trying to contend earnestly for the primitive faith. I am but young in years, and but a minor in the gospel; yet I think I have learned one thing, (that is,) all that will live godly in Christ Jesus shall suffer persecution. We are in the midst of a world of opposition. Christ

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says, Marvel not if the world hate you, for it hated me before it hated you.

There is great contention in the Christian world at this time, particularly among the Baptist denomination. Some are crying, Lo, here —and lo, there. Does not Paul tell us of these characters in the last times? then let us not follow their pernicious ways, but let us go to the old Bible, that tells us enough. Does it not tell us that, the Lord will carry on his own work, and that in his own time all his elect shall be saved? What has got into the Baptists of this day? Some of them seem to think that God won't save his people: they are crying that, sinners are going to hell, as if they thought there was danger of some going to hell whom God intended should go to heaven. Now, brother Editor, have not such Baptists as the above named, departed from the primitive faith? Have we any need to fear that the Lord will not carry on his work? I think not. I think some of our brethren of the old stamp have some unnecessary fears, about the missionary schemes of the present day. Although there is much craft practiced at this time, I believe that the Lord is able to blast it in an instant. Then let us not bother our brains about these fellows, for the Lord in his own time will put them down.

Brother Editor: I would be glad for you to give us your views, telling us how we should do towards those who advocate missionary matters; for I am right in the midst of them. Please give me some direction how I must act, for it seems to me that the missionaries will take the country; for they have some scoring preachers, who can almost make the acorns fall before they are ripe. Then you will suppose that I fare but middling, yet I feel resolved to contend for the good old way.

WM. H. HOLCOMBE.

Remarks.—A brother requests us to give him our views of the manner in which he should act towards those who advocate missions. In reply we would say—

Upon the introduction of missions and similar institutions into this country, brotherly steps were taken in all cases, (so far as we know,) to convince the advocates thereof of their evident corruption in doctrine and practice. Appeals were made to the word of God, the church's counsellor; and a determination was manifested, that unless the innovations upon the practice of the primitive church were abandoned, a division must ensue. Very little regard has been shown to the faithful side by missionaries; they have evinced an unshaken purpose to prosecute missions according to their present favorite plans of operation, at the risk of sacrificing fellowship, and the pattern of the apostolic churches. The opposers of the reputed benevolent institutions, no longer able to enjoy comfort in union with the friends of such measures, and fully sustained by the precept and example of our Lord and his apostles, have, after much patient and faithful remonstration, renounced, and are still renouncing, all church connection with them. Therefore we would say to our inquiring brother, and to all others, Preserve steadily an eye single to God's glory, and let this be the foundation to build all your actions upon. Remember, that the fairest prospect of promoting his glory, and consequently your own collective and individual happiness, lies in maintaining unceasingly the doctrine and practice of the New Testament. In order to preserve the sacredness and force of the precious truth contained in it, promptly discountenance every departure from it. Consequently you can give no encouragement to the filthy and lucrative operations of the day. And since fellowship with those who practice error, is a decided countenance to error itself, you cannot fellowship the advocates of the new schemes without countenancing and partaking the same error. Support the truth by a well ordered life and pious godly conversation; and seek no revenge for their ridicule and personal abuse. Fear no frown and court no smile. Be not warped nor deterred by wealth nor superiority of talents. Say

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nothing of them but what is correct, and keep back nothing that is corrupt. Remember Eliashib, and let not kindred nor friendship decoy you from the truth or ensnare you in abuse of gospel system. Be mindful that truth has been in all ages on the weaker side, and be not discouraged from duty because of being in the minority. Keep up a distinction between abuse and severity. Abuse answers no good purpose; but error established by habit, and obstinately persisted in, must be met with harshness and severity. And let it not dishearten you if you are alone. It is better to be alone on the side of truth, though driven from society and fed by a raven, than to go with the multitude in error, amid sumptuous fare and popular applause. In conclusion, our advice is, to have no fellowship with the members of the various new societies, nor with any that holds them in communion; believing this to be necessary to preserve the truth uncompromised, as well as the comfortable union of brethren.—*Ed.*

Wilmington, N. C.

Brother Editor: The church in Wilmington of the primitive Baptist faith, take this opportunity to inform you and all the rest of our beloved Baptist brethren of the old stamp, what we have suffered here for righteousness' sake.

The church at this time consists of 21 members; and the hope is entertained, that many more will soon be added. We were for a while but 8 unorganized persons; but, thanks be to God, we are again constituted into a body. About 24 or 25 years ago, this church was first constituted by brethren, Job Thigpen and Amariah Biggs: and while brother Biggs lived, the church seemed to live in peace and love. But after the death of brother Biggs, the church appeared like lost sheep; yet God was good to give her some more ministerial helps, and a few more of us were added, who seemed to live in as great love as they did before. It was not long however, before the Lord took away the great blessing of the pastor he had sent us, and we were left without a watchman on the walls of our Zion, to watch the approach of the sword and sound the trumpet. For a while we slept in ignorance—the missionary sword came, and great has been the destruction of it. For it has turned every way to cut in two this once beloved little band of brethren. The more it ground itself upon the unscriptural and anti-Christians' grind stones, such as Tract Societies, Bible Societies, Temperance Societies, Theological Seminaries, and our hearts, the duller it got; until it hurt so bad that we have taken to the covert that is provided for all the wounded and suffering lambs of God: and in this we beg your prayers, dear brother in the Lord.

Brother, I want to tell you what the missionaries have done in this church. About four or five years ago there came here some missionaries, (friends, as we then thought, but spies, I now believe,) who persuaded us to send for ministers. At first we hesitated, but at length we did so, not knowing what their creed was, neither knowing then that money was the main spring of their religion. They came, and to work they went, and soon got a good many into the church, by which means they soon set aside the old Constitution, organized it upon their own plan, raised a Temperance Society, and tried to toll or drive us into every unscriptural mire they could. Unwilling to go on in this way, we have separated. No more at present, but to greet you, brother, in the Lord.

JOSEPH KING.

☞He who is willingly conquered by truth, is a conqueror himself.

Merrill.

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POETRY.

THE MYSTERY OF FAITH.

SECTION VI.

The mystery of free justification thro' Christ's obedience and satisfaction.

No creature ever could or will
For sin yield satisfaction full;
Yet justice from the creature's hand
Both sought and got its full demand.

Hence though I am, as well I know,
A debtor, yet I nothing owe.
My creditor has nought to say,
Yet never had I aught to pay.

He freely pardon'd every mite,
Yet would no single farthing quit.
Hence every bliss that falls to me
Is dearly bought, yet wholly free.

All pardon that I need I have,
Yet daily pardon need to crave.
The law's arrest keeps me in awe,
But yet 'gainst me there is no law.

Though truth my just damnation crave,
Yet truth's engag'd my soul to save.
My whole salvation comes by this,
Fair truth and mercy's mutual kiss.

Law-breakers ne'er its curse have miss'd;
But I ne'er kept it, yet am bless'd.
I can't be justify'd by it,
And yet it can't but me acquit.

I'm not oblig'd to keep it more,
Yet more oblig'd than e'er before.
By perfect doing life I find,
Yet *do* and *live* no more me bind.

These terms no change can undergo,
Yet sweetly chang'd they are: for lo,
My *doing* caus'd my life, but now
My life's the cause that makes me *do*.

Though *works* of *righteousness* I store,
Yet *righteousness* of *works* abhor;
For righteousness without a flaw
Is *righteousness without the law*.

In duty's way I'm bound to lie,
Yet out of duties bound to fly:
Hence merit I renounce with shame,
Yet right to life by merit claim.

Merit of perfect righteousness
I never had, yet never miss;
On this condition I have all,
Yet all is unconditional.

Though freest mercy I implore,
Yet I am safe on justice' score.
Which never could the guilty free,
Yet fully clears most guilty me.

CREATION.

1. The first day heav'n, earth, light, JEHOVAH sent.
2. The next, a water-sund'ring firmament.
3. The third made dry land spring with flow'ry pride.
4. The fourth set up bright lamps time to divide.
5. The fifth brought swimming fish and flying fowl.
6. The sixth, earth's herds, and man to bear the rule.
7. The seventh brought forth no more, yet brought the best,
   The lab'ring creature's and Creator's rest.

AGENTS,

For the Primitive Baptist.

NORTH CAROLINA.—Joseph Biggs, Sen. *Williamston.* Joshua Robertson, *Gardner's Bridge.* John Bryan, *Clark's Store.* George H. Alexander, *Columbia.* R. M. G. Moore, *Germanton.* Foster Jarvis, *Swindell's P. O.* Wilson W Mizell, *Plymouth.* John Lamb, *Camden C. H.* Jacob Swindell, *Washington.* Benj. Briley, Jr. *Greenville.* John A. Atkinson, *Bensboro'.* James Southerland, *Warrenton.* Alfred Partin, *Raleigh.* Stephen I Chandler, *McMurry's Store.* James Wilder, *Anderson's Store.* Benj. Bynum, *Speight's Bridge.* William Exum, *Waynesboro'.* Henry Avera, *Averasboro'.* Parham Puckel, *South Washington.*

GEORGIA.—William Moseley, *Bear Creek.* Robert Gilliam, *Fayetteville.* A. Cleaveland, *McDonough.* James Henderson, *Monticello.* A. B. Reid, *Brownsville.* John McKenney, *Forsyth.* Anthony Holloway, *Lagrange.* Patrick M. Calhoun, *Knoxville.* Leonard Pratt, *Mountain Creek.*

ALABAMA.—L. B. Moseley, *Cahawba.* A. Keaton, *McConico.* John Blackstone, *Chambers C. H.* John Davis, *Portland.* Wm. W. Carlisle, *Fredonia.*

TENNESSEE.—Gray Haggard, *Kingston.* A. V. Farmer, *Wrightsville.*

MISSISSIPPI.—Jesse Battle, *Meridian Springs.*

MISSOURI.—Samuel D. Gilbert, *Portland.*

VIRGINIA.—Kemuel C. Gilbert, *Sydnorsville.* Rudolph Rorer, *Berger's Store.*

PENNSYLVANIA.—Hezekiah West, *Orwell.*

NEW JERSEY.—Wm. Patterson, *Suckasunny.* C. Suydam, *Hopewell.*

NEW YORK.—George Clarke, *Buffalo.*

RECEIPTS.

Elizabeth Pender,	$1	William Exum,	$2
Foster Jarvis,	5	Jno. H. Fuller,	1
Chas. Taliafero,	1	Pleasant Brummit,	1
Benj. Briley, Sen'r.	1	Rowell Reese,	5
Lemuel Hardy, Jr.	1	R. M. G. Moore,	5

TERMS.

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Communications must be *post paid*, and directed to the Publisher.

☞ The extra copies of our first six numbers are exhausted. New Subscribers are informed, that they can receive the first four numbers of the next volume, to complete their subscription year; or, they can subscribe for the balance of the present year, and pay at the same rate as for the whole year.

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THE PRIMITIVE BAPTIST.

EDITED BY MARK BENNETT.

Printed and Published by George Howard,

TARBOROUGH, NORTH CAROLINA.

"Come out of Her, my People."

VOL. I. SATURDAY, MAY 14, 1836. No. 9.

FOR THE PRIMITIVE BAPTIST.

FROGGERY.

Revelations, xvi. 13 and 14: "And I saw three unclean spirits like frogs *come* out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. 14. For they are the spirits of devils, working miracles, *which* go forth unto the kings of the earth, & of the whole world, to gather them to the battle of that great day of God Almighty."

(*continued from our last.*)

Now then we come to the text: "And I saw three unclean spirits like frogs come out of the mouth of the dragon," &c. Then as unclean spirits like frogs come first in the text, we shall begin with frogs first, in explanation of the text.

First then, frogs are amphibious animals, and can live in the water or out of the water; and this is done by means of an air bladder under the throat, by which means they respire in from the lungs to the bag under the throat, and from the bag again back to the lungs—or in other words, they fill the bag under the throat with air, and then this air serves them for ten minutes, an hour, or months, as necessity requires; just as the breathing of the whale, or the breath of a diving man; or as a more fit emblem, the camel drinks in gallons of water at a time, which is deposited in a certain stomach or reservoir for use, and he can go twenty days without another drop, because he can supply his stomach for food out of this reservoir at pleasure. So with the frog, turtle, or tarrapin, they can supply themselves with air under water, from this air bag, at pleasure, for months, as the camel does with water for days. Here I note, I have dissected two frogs to obtain the meaning of these scriptures. You will take notice of this air bag. I dissected a frog in December last, and to my astonishment she was as full of eggs or spawns, as in August in a wet spell. I also this day, the 11th of March, have dissected another, and find her as full of frog eggs as the other; this shows that frogs are a prolific animal, and prepared at all times for generating. Don't forget this. Frogs have five hind toes and four on their fore feet, and somewhat resemble the skeleton of a man except the head and mouth. Remember this. The mouth of a frog is somewhat of the snake kind for shape, but yet without teeth; but still frogs have very large mouths, more so than any other animal I have seen according to size. Treasure up this also in memory. Frogs when young are what we call tadpoles; first comes the spawn, then when hatched the tadpole with a tail and no feet, but after the feet are formed then the tail falls off and he becomes a frog of his own species, and begins to hop about instead of waddling in the water with his tail. This has made some people think it rained frogs, to see so many hopping about after a shower of rain; when in fact they had not long been hatched from the spawn of the frog by some former rain to tadpoles, and then to frogs, and are now seen moving in every direction for support. Don't forget this. Frogs are hopping animals, and not walking ones. Among other curious parts of the frog is his tongue, which is fastened to his under lip instead of down his throat, and also prevents the water going into the bag under his throat, as the flap of the windpipe covers that when we swallow, otherwise it is open for us to breathe through. So with the frog, this air hole so far as I could examine with my spectacles, connects with the lungs and opens under the flap of the tongue, so that when

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the bag of the throat is filled with air, the frog can press down the flap of the tongue and all the air is safe within; and thus he can keep the bag inflated, or by lifting the tongue let it out through the nose; and when shut up by stopping his nose, so far as I have tried, he can live and breathe from bag to lungs and from lungs to bag. I have no room to answer objections to this statement. I have many more curious particulars to relate, as regards the anatomical parts of frogs, but want of room forbids; and also to their torpid state in winter, as well as their food, and many other things relating to my new science of Froggery. Don't laugh, until you read the issue of Froggery; then speak and laugh as you please, and I won't be mad, whether you approve or disapprove.

Next we notice the different species of frogs. And first, the bull frog as the master bull of all the pen of frogs; there are two sorts, the black & the green, and their eyes are so placed in their heads that they can see the whole horizon at once, like rabbits, without turning their heads, by means of the situation of their eyes; they are called bull frogs, because the largest kind of frogs I have ever seen, and because of their bellowing noise, somewhat resembling that of the bellowing of a bull. If these bull frogs were the kind John alluded to, then the popes of the Catholic church were these bull frogs, bellowing in the popes' bulls over Europe, Asia and Africa. But more, if not forgot.

The second sort is what we call the spring frogs; these are of two sorts, the green and the striped. We call them spring frogs, because they can spring as quick and almost as far as a buck; we call them spring frogs, because they inhabit springs, and live in them and on their banks, and therein hide themselves on the approach of danger. If these were the sort of frogs John alluded to, then it seems to me it must mean the clergy who can spring from place to place, or county to county, and hide their uncleanness in the spring of the gospel, and therein catch bugs and muddy the gospel spring of life.

The next species of frogs is what we call the rain frog, which has a yellow belly and a grey colored hide; which sort of frogs live in the trees, and generally before rain make a noise something like a man gritting his teeth. If it was to this sort of frogs John alluded, then it might be to represent all hypocritical priests, who like the Jewish priests gnashed their teeth, &c.

The next species of frogs is the horned frog of Louisiana. This frog, we are told, can live six months inclosed in a little box without eating; it has two pair of short horns inclining backwards, three short white horns grow out of each cheek, two pair of principal horns on its back, and a number of lesser ones; and what is more uncommon, this horned frog has a tail about three-fourths of an inch long, &c. This kind of frog I have never seen —see Brown for further description. If to this kind of frogs John alluded, as this was found 700 miles up the Missouri river, then I think we cannot mistake the revelator's meaning; that he meant all horned clergy, who armed with law power will persecute men even unto death. But more, by the by.

The next and last species of frogs I notice is, what we call the toad frog. These are the kind I have dissected; these are the most common and the most numerous in our country, and I am persuaded these were the kind that plagued Pharaoh, king of Egypt; because they are the most numerous, and so gentle that they will live in cellars or in houses that people inhabit every day; then no wonder they came up into the kneading troughs of the Egyptians, &c.

Then I shall suppose it was to the likeness of toad frogs that John compares the three unclean spirits, as they are the most common and the most numerous. For I acknowledge I do not know what or which kind of frogs he meant; or whether he knew of any other kind that I don't know of, I know not. So I must take it as it stands that he meant frogs, let them be of what sort they would; whether bull frogs or toad frogs matters not much, since they are all of the same species, have big mouths, &c. Now remember, they were not frogs that came out of the mouth of the dragon, beast, and false prophet, but unclean spirits; and he likens these three unclean spirits to frogs—of this I will tell you hereafter. But remember that frogs were one of God's judgments on the Egyptian nation, and plagued them until Moses killed them in heaps, and the land stank with their dead carcasses. So is moneyed clergy in the spiritual sense these frogs, that are God's judgment on nations, that creep into and plague the

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church, and will in the end die in heaps and the land stink with their dead carcas ses. Have patience, and I will come out at last, and tell the truth so far as I believe.

The next thing I have to explain is the dragon, out of whose mouth one of these unclean spirits like a frog came. Various is the opinions of the learned historians of past times, about the scripture word dragon. Some have said it is a kind of winged serpent, very fierce and cruel; others, that it was a large serpent of extraordinary size; others, that it was dolphin fishes, &c. The Encyclopedia mentions two kinds—the volans, or in other words, flying dragons with wings and legs, which inhabit Africa and India; and also of the dragon of America, which has wings affixed to his fore legs, which is not the case of the first sort--and also that both of them are harmless animals and feed on insects, and that this species of dragon belongs to the amphibia reptile creation. Now all these men that have heretofore wrote historically about the dragon were but men, and I will not hesitate to say, my betters as to learning; yet I have my opinion as well as they, and that opinion will I give, of the description of a dragon in a short way from the scriptures, as being the most ancient account of dragons on record; and as the most correct, I think, and more to be trusted for a faithful description of a dragon, than historical writings of historians of later date.

The first place dragons are mentioned in scripture is in Deuteronomy, xxxii. 33: "Their wine is the poison of dragons, and the cruel venom of asps." The second is in Nehemiah, ii. 13, which mentions a well by the name of the "dragon" well. The third scripture is in Job, xxx. 29: "I am a brother to dragons, and a companion to owls." The fourth place of scripture is Psalms, xliv. 19: "Though thou hast sore broken us in the place of dragons, and covered us with the shadow of death." Psalms, xc. 13: "Thou shalt tread upon the lion and adder: the young lion and the dragon shalt thou trample under feet." This is spoken of Christ, what he should do on his coming into the world, &c. Psalms, cxlviii. 7: "Praise the Lord from the earth, ye dragons, and all deeps." This is in David's call for all things to praise the Lord, dragons not excepted. Isaiah, xiii. 22: "And the wild beasts of the islands shall cry in their desolate houses, and dragons in their pleasant places." Now nobody can help seeing by this text, that no kind of fish can be here meant, as fish of no kind can dwell in houses or palaces. Then the dragon can't mean a fish, &c. Isaiah, xxvii. 1: "In that day the Lord with his sore and great and strong sword shall punish leviathan the piercing serpent, even leviathan that crooked serpent; and he shall slay the dragon that is in the sea." Now from this text it would appear, that the dragon was some kind of fish in the sea; and it agrees with David in the above, thou breakest the heads of the dragons in the waters. Yet the other texts seem to convey the idea, that it was a piercing crooked serpent, perhaps what we call the sea serpent—but more in the conclusion. Isaiah, xxxiv. 13: "And thorns shall come up in her palaces, nettles and brambles in the fortresses thereof: and it shall be a habitation of dragons, and a court for owls." This is God's curse on the land of Idumea. Now no man can think that owls and dolphin fishes can both live in the same courts and fortresses together, when one lives by air and the other by water. Isaiah, xxxv. 7: "And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons where each lay, shall be grass with reeds and rushes." Now this text has an idea that a dragon was a kind of beast, and not a fish; which is proved by the words, where each lay, and also by the parched and thirsty ground, &c. Isaiah, xliii. 20: "The beast of the field shall honor me, the dragons and the owls: because I give waters in the wilderness, and rivers in the desert, to give drink to my people, my chosen." Now there is not an idea in this text, that can lead us to think that the prophet had an idea that a dragon was of the fish kind; for he associates the metaphors of owls and dragons together, as both belonging to the land and wilderness, &c. Isaiah, li. 9: "Art thou not it that hath cut Rahab, and wounded the dragon?" Jeremiah, ix. 11: "And I will make Jerusalem heaps, and a den of dragons." This text is also clear that dragons do not mean fish of any kind. Jeremiah, x. 22: "Behold, the noise of the bruit is come, and a great commotion out of the north country, to make the cities of Judah desolate, and a den of dragons." This shows that a dragon must mean a beast or serpent, and not a fish, by the word den, &c. Jeremiah, xiv. 6: "And

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the wild asses did stand in the high places, they snuffed up the wind like dragons; their eyes did fail, because there was no grass." In this text the wild ass is said to snuff up the wind, like the dragon; then of course from this text, the dragon must be a beast of some kind. Jeremiah, xlix. 33: "And Hazor shall be a dwelling for dragons, and a desolation for ever." Hazor was a city, then either beasts or serpents must be meant here by dragons. Jeremiah, li. 37: "And Babylon shall become heaps, a dwelling-place for dragons." This shows the ruin of the city of Babylon, and that that famous city should be inhabited by dragons, and so must mean a beast or serpent of some kind. Ezekiel, xxix. 3: "Speak, and say, thus saith the Lord God; behold, I am against thee, Pharaoh king of Egypt, the great dragon that lieth in the midst of his rivers," &c. Micah, i. 8: "Therefore I will wail and howl; I will go stripped and naked: I will make a wailing like the dragons, and mourning as the owls." Now you see there are three texts quoted, that associate dragons and owls together and so cannot mean a fish, &c. Malachi, i. 3: "And I hated Esau, and laid his mountains and his heritage waste for the dragons of the wilderness." This text closes the whole account of dragons from the Old Testament writers, and their ideas of dragons as recorded by them.

Now let me remark on all these texts in a short way, and that is, that dragons are said in the first text to be poisonous and associated with the asp, which is perhaps the most poisonous of all the reptile creation. It is said in history, with the poison of an asp Queen Cleopatra put herself to death, &c. Then from this text and others, such as the piercing and crooked serpent, &c. some historians have concluded, that the dragon known to the ancients was of the serpent kind, poisonous as the asp, and had wings, &c. all of which they think is proved by Isaiah and David in the texts I have quoted, &c. But want of room and not wishing to be too lengthy, admonishes me to say, from all the scriptures quoted, that the texts prove fairly that the divine writers had an allusion to two kinds of dragons—the water serpent kind of dragons, to which they allude in their metaphorical way of writing, which they esteemed as poisonous as the land serpent asp and equally dangerous to man; and this is proved by the words waters, deeps, and sea, as applied to the dwelling of dragons, where God broke their heads, &c. And the texts quoted fully prove that there was a land animal or serpent, or beast of some kind that inhabited the wilderness, and that delighted to dwell in the rubbish of Judea and cities of Babylon; for these cities as pronounced by the prophets shall be their dwelling place, after the destruction of these famous cities.

Now I am inclined to think, in opposition to all historians that I have read, that there was a fierce and cruel beast known to the ancients by the name of the dragon, as well as a sea serpent or monster of the same name. And my reason for it is, they are spoken of in the above texts as having dens, as laying, as snuffing the wind, as a wild ass—are said to lie in the midst of rivers, or in other words thickets of rivers—are said to wail, and lastly, Esau's mountains are said to be laid waste for the dragons of the wilderness. And thus putting all this together, I am bound to believe there was known to the ancient writers of the scriptures such a beast as what they called dragons; what kind of beast that was, is quite another question—whether now extinct or not, as the mammoth and others, whose bones do show that they did once exist on earth. And although no traveller, or modern history, gives us any account of such an animal beast in the four quarters of the world, this don't disprove the fact that such dragons did once exist, and with which the ancient writers of the scriptures were well acquainted.

I feel that I shall be too tedious, and therefore come to the New Testament for further proofs of this matter, of the description of the dragon. The first place dragon is mentioned in the New Testament, is in Revelations, xii. 3: "And there appeared another wonder in heaven, and behold, a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. 4. And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman," &c. Now take notice, here the dragon is said to have a tail, heads, &c. and the dragon is mentioned in the same chapter as a serpent called devil, satan, &c. in the 7th, 9th, 13th and 16th verses—and in the 13th chapter, 2d, 4th and 11th verses—and then we come to the text, 16th chapter and 13th verse, out

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of the mouth of the dragon—and the 20th chapter, 2d verse, closes with: "And he laid hold on the dragon, that old serpent, which is the devil, and satan, and bound him a thousand years." Thus I have given you a faithful detail of a dragon from scripture, and some sketches from history.

(*to be continued.*)

JOSHUA LAWRENCE.

FOR THE PRIMITIVE BAPTIST.

The salvation of the righteous is of the Lord.—Psalms, xxxvii. 39.

No. 5.

And in conformity to this sentiment, we hear it said by the inspiration of the Holy Ghost, "It is good that a man should both hope and quietly wait for the salvation of the Lord." Lamen. iii. 26. But men have become so wise of late above that which is written, as to inculcate a different sentiment; and esteem it unfashionable, out of date, and not at all consonant to the refined taste of the times in which we live, to believe and preach such an Antinomian, do-nothing, licentious doctrine as they would have this to be. They argue that the state of society has so much altered, from what it was in the primitive ages of the church; and mankind have improved to such a degree in the arts and sciences, astronomy, philosophy, and mechanism; and are so vastly under the influence of the new school system institutions of the day, that this old fashioned way of preaching is quite out of order and altogether useless—that it will not suit, does not take with the notions of men now, and should be abandoned as a mode unproductive of results in any degree beneficial to the welfare of men, but rather to the reverse. Their argument leads to this: "What! to talk of a man's both hoping and quietly waiting for the salvation of the Lord?—monstrous doctrine! away with such notions. But come, sinner, come—we can teach you better things than these; for instance, just come and get down in this altar here, and my soul for yours but you'll get religion in fifteen minutes. Or, you, Mr. Sinner, come forward and occupy this anxious bench awhile, and its holy influence will soon procure your salvation. Or you, Mr. Sinner, step across to this mourner's seat, and if you don't get religion this time, it will be because you don't groan loud enough, or agonize hard enough; but you will certainly get it the next time you come. And as for you, you hard-hearted sinner there with a head on, if you will go home and pray seven times a day for a week, and don't work out your salvation in that time, I'll give you my ears; or if you should prefer to make shorter work of it, however, just tumble down there where you are and pray hard for ten minutes, and with the aid of my prayers and the prayers of this holy congregation,—my holy avocation for it but you'll effect the salvation of your soul, and that speedily."

They further say to their hearers, "You must not pay any attention to what these old rigid Predestinarian Baptists say about waiting for salvation—trusting in the Lord for salvation—or believing salvation to be of the Lord alone. As for them, they are not to be believed; they are enemies to all men, and will not submit to the decrees of our honorable Sanhedrim. We say unto you be up and a doing. Do and live—wait for the Lord to do, and die. God never yet pulled any man to heaven by the hairs of his head; but man to be there must go himself, whether God wills it or not, even if he loses all the hair off his head in butting the chamber door open that

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leads to the throne of the King of Kings."

Say they, "We know you are as dead as Lazarus was when in his grave, but what of that? you can come forth, you can rise up and walk, if you choose; it requires but a slight exertion on your part to rise from the dead. We also knew that Christ died for you and all mankind besides, but what of that? it's a small matter after all, for his atonement will never save any man, unless the man in the first place obliges God so far as to let the atonement extend to him by changing his own soul, cleansing it from all iniquity, purging it from sin, and making it by his own hard scouring a fit temple for the reception and indwelling of the Holy Ghost."

"The atonement," they argue, "is a very fine thing, if you choose to make it so by giving it the finishing touch in producing the desired effect it should have, but not otherwise. For unless men of their innate goodness and ability choose to believe, obey the commandments, and finally work out their own redemption, not one of them will ever be saved. Unless they choose to do this, Christ has died in vain, God will certainly fail in his purpose, and the glorified Son of God need not have gone to heaven to prepare places for them among the mansions of his heavenly Father. They will never get there, no not one of them; but will all have to lift up their eyes in hell, and groan with the devil and his angels forever."

But enough on this link. Bro. Bennett, I will just make two enquiries of you here—and first, is not the above the great and leading tendency of all the popular doctrines promulgated amongst men in the present age of the world, under a color of Christ's gospel? Secondly, is all or any of this kind of stuff in the least degree consonant to the principles of God's plan of salvation and Bible truth?*

In strict accordance with the principles of the text, Saint Paul urges upon his Thessalonian brethren the importance of this consideration. He says, "We are bound to give thanks always to God for you brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation, through sanctification of the spirit and belief of the truth." 2 Thess. ii. 13. Now this appears to be a clincher, as we would say in common parlance; and no doubt but the great apostle to the Gentiles thought it sufficient for all reasonable folks. But yet after all it will not do for the polish'd gentry of our day. They verily will not give into the notion of God's free sovereign choice of his people, from the beginning unto salvation. Such a position of affairs as this would not leave them enough to do to afford ground for exultation and vain glory. And no religion now-a-days, with most people, without a vast bundle of this kind of trumpery attached to their girdles. "Here is the truth of the matter," they argue. "When man believes he then is chosen unto salvation, and this choice is of necessity produced and procured by the belief itself." They dare not with any consistency say that God makes this choice, for that would be folly with him. Inasmuch as man has procured the salvation by believing, it must be useless for God to choose him to that which he had already acquired by an act of his own performance. This choice then would of course be superfluous. Therefore we are bound to declare, that this doctrine throws the power of salvation ex-

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clusively into the hands of man and not of God. And in that case salvation would be of man, and the doctrines of the text subverted.

C. B. HASSELL.

*The enquiries addressed specially to ourself by our much esteemed Bro. Hassell, very probably were not designed to elicit an express answer. But with pleasure we avail ourselves of the privilege cordially to answer the first enquiry, Yes. To the second: we answer, No. And we hope there are yet seven thousand (and more,) whose hearts will warmly beat the same response.—*Ed.*

FOR THE PRIMITIVE BAPTIST.

Dear Brother: From a notice in the "Signs of the Times," I learn that you have at length embarked in the publication of the "Primitive Baptist," and that it is to be devoted, as its very name signifies, to the primitive Baptist cause, or that faith and order established by the Head of the Church and tenaciously observed by all the primitive saints, as delivered unto us in the statute book of the great King; and in the same spirit, to oppose every false way. With this assurance, my brother, I rejoice, and pray that you may constantly "Stand in the ways, and see, and ask for the old paths, where *is* the good way, and walk therein:" for I can assure you that primitive theology is a very scarce commodity in our market at the present day. In prosecuting the course thus chalked out I not only *wish* you success, but send you herewith enclosed five dollars, for which you will forward your paper as directed below. Bro. Beebe, of the "Signs," has had a host of opponents to encounter since he commenced that paper: indeed, like him whose cause it espoused, it was persecuted even when "lying in a manger:"—the prospectus was assailed, from the Gentile Rabbins—the D. D.'s—down to the most insignificant scribbler in the ranks of the new-school; and so will it be with the "Primitive Baptist," so long as it shall hold up prominently to view, that odious thing in the eyes of anti-Christ and the world, PRIMITIVE CHRISTIANITY, and expose all the serpentine tricks and windings of the man of sin.

I have never been tacked to the "List of Agents" for the Signs of the Times," yet perhaps I have obtained for that paper as many subscribers as many of the regularly authorised agents; and shall endeavor so to continue, not so much that the Editor may make a *fortune*, as some of the modern Ishmaelites have said, but that the truth of the everlasting gospel which the "Signs" supports, may be more extensively disseminated. Thus, my brother, I shall take a pleasure in acting relative to the "Primitive Baptist," which I am pleased you have bro't into the field; and I trust that it, and the Signs of the Times may harmoniously unite in spreading a savor of the Redeemer's name, and long be vehicles of information to the household of faith; and that by means of these channels of communication, they may hold converse with each other at a distance, being all *fellow helpers to the truth.*

There are, in the United States, a sufficient number of Baptists of the primitive faith and order, to support not only two papers, but, at least one for every three States in the Union. Though we acknowledge, from the Bible, that the saints have ever been, and are, compared to the great mass of mankind, but *few in number, a little flock*, and not *every* nation, but "*out* of every nation" shall they be called, (and when congregated around the throne will constitute a *multi-*

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tude which no man can number;) yet we are not willing to admit, as their enemies wish to make appear, that the company of the saints with us is smaller than it really is. Many thought, indeed, before the publication of the Signs of the Times, through which medium they have been enabled to hear from each other, that they were in circumstances similar to those of God's ancient prophet when he exclaimed, *Lord, they have killed thy prophets, and digged down thine altars, and I am left alone, and they seek my life.* But we have found thro' this medium, that there are many in all the parts of our country, who have not *bowed the knee to Baal.* Let all such arise, and not only subscribe themselves, but use their influence among their friends and acquaintances, and the result will be, I have no doubt, a permanent support for both papers. Brethren, let us not only *subscribe*, but *pay.* I desire never to see "A Dun," in these papers. In the new-school periodicals we frequently hear heavy complaints against the people for not *paying their preachers;* and of the *preacher and family starving;* and of their subscribers *not paying up arrears,* &c. &c. But let not these things be *once named* among us. "The saints—the followers of the Lamb—

Are men of honor still."
"Still with their lips their hearts agree,
Nor flatt'ring words devise;
They know the God of truth can see
Through every false disguise."

Many brethren who are decidedly with us in heart, stand related in various ways to those of the new order: patronise their papers that cost, the cheapest of them, I believe, as much as yours and the "Signs" both. But these ties in some instances have been broken, and however strong they may appear in other cases, they will, nevertheless, under the reign of grace be dissolved; and when that blessed time shall have come, the support of every kind and influence of the saints, will be concentrated to the proper point, and upon the proper objects. May the Lord hasten it! May it be his good pleasure to roll onward the time when there shall be a broad and distinct line drawn between Christ and anti-Christ! May we be found on the Lord's side.

I am your brother, and companion in tribulation, and in the kingdom and patience of JESUS CHRIST.

JOHN CLARK.

Fredericksburg, Va. }
April 17th, 1836. }

PRIMITIVE BAPTIST.

TARBORO', MAY 14, 1836.

☞It may be seen that, we copied into the 5th number of the Primitive Baptist, an article from the Biblical Recorder, which article embraced an extract from the Circular of the Contentnea Association, which contained sundry statements setting forth the corruptions of missions. It may be seen also that the Editor of the Recorder, Mr. Meredith, reduced the statements in said extract to two allegations which he affected to deny, and to which he demanded proof by "cases and facts." It may be further seen that, to Mr. Meredith's creature whether real or imaginary—formed of the charges in the extract, we paid no attention; but, taking the extract in its original form, we produced cases and facts drawn almost exclusively from their own (missionary) documents, to sustain the declarations made in the said extract. These cases and facts were represented too in their own words and marked with the quotation. Mr. Meredith has not made but a single exception to the truth of our cases and facts: one of them he has said, "we shall believe when it is proved." This is clearly an admission of the truth of all the rest. In this predicament, after reiterating his own form of the "allegations," and giving us a nice specimen of his adroitness at

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lampoon, he has sought means to evade the conclusion, by insinuating that the cases and facts have no bearing upon the question in debate, and by denying upon this ground, the whole evidence. But why should he deny one of the cases? A plain inference is, a design to weaken the force of the others. But if he will take the responsibility to deny it, he is informed it can receive a *confirmation* stronger than a double comma. He makes a show of appealing to those opposed to missions for a decision. For ourselves, we do not expect, (though our proof is before the public,) that both missionaries and opposers will pass the same judgment upon it. And although we could wish that both would make an impartial decision, yet we cannot flatter missionaries by appealing to them. We cannot hope for such a decision from those who encourage a system which has severed the Baptists,—sells memberships into reputed religious societies for money, admitting without distinction the religious and irreligious,—encourages the practice of travelling agents to beg money for apparently pious purposes;—in a word, a system combining so much zeal, without any Bible warrant. This ostensibly candid, but really sham, appeal of Mr. Meredith, is perhaps his best shift to elude the force of evidence.

"Mr. Meredith remarks as follows:

"After ransacking missionary documents from Maine to Georgia, and from the year 1804 to the present time—and with the Rev. Joshua Lawrence to help him in the bargain, Mr. Bennett has not produced a solitary fact nor a solitary syllable that can favor either one of his allegations, nor indeed *any* allegation affecting the cause of missions or the integrity of its friends and supporters. Whether or not Mr. Bennett and his partizans are now convicted of 'wanton and intentional calumny,' we leave for the decision of others."

Within the period and space above named we have specified but a few of the cases and produced but a few of the facts, which nevertheless exhibit the corruption of missions. The whole system, tried by the word of God, shows a spirit at work in it, which is adverse to the spirit of Christ. There needs no "ransacking" to see that missions in all their connections are sustained by *filthy lucre*. There needs no revolutions of time to prove that money is the mainspring of their operations. Chronology is only necessary in this case to ascribe their birth to popery. Urban and Loyola spoke well for them. The *propaganda fide* was instituted for their support.

As to Bro. Lawrence's help, we shall not despise it:—but of the altercation before us, he knew nothing till he saw it in the Primitive Baptist. But how does Mr. Meredith talk? he denies none of the facts, (with a single exception,) yet declares we have produced no fact! He could not deny the "facts and cases;" and whether we are convicted of "intentional calumny" he leaves others to decide—but lest they should not give a verdict for him he says, we have not produced a solitary fact? He must have been tangled in his own "line." While he tacitly admits all our cases and facts, except one, (and it would serve his purpose better to deny them all,) we are quite as ready to submit the decision to others, as our friend of the Recorder is. The case which he objects to is that of Mr. R. T. Daniel; and his objection is in the following language: "As to the *slang* about Mr. Daniel's making promises which he had no expectation would be fulfilled, we shall believe it when it is proved." Now as this is the only case Mr. Meredith has objected to, we should be ungenerous to insist upon this one further than what is stated above. As if fearful however that others might not decide as he could wish, he has sought to obtain satisfaction by ridiculing ourself. Of this part of his document we should take no notice, were it not that he has kindly tendered his services to advise us, and that we are willing to an interchange of good offices. He alludes to his call upon us for proof—says, "our call has been accepted by a Mr. Mark Bennett—this gentleman has taken the bait and swallowed the hook, he must now either break the line or come ashore."

It appears *he has toiled all the night and taken nothing*. It might have been because his line was twisted the wrong way, by both admitting and denying the same facts. Or, it might be because he fished on high land for "the little, jealous, bloated animal of the mud hole." For Mr. Meredith says, "we are well assured that these brethren have no more to apprehend from the calumny of such a man as Mr. Mark Bennett, than has the stately ox of the meadow from the little, jealous, bloated animal of the mud hole." Now if he fishes again, we would suggest to him the propriety, if he fishes with a line, to use *a three fold cord;* but if he fishes with a net, to *cast the net on the right side*. Mr. Meredith reminds us, his object is not to raise "a laugh against friend Bennett,—the case is too serious to make a joke of." It is doubtless too serious for the comfort of friend Meredith and his fraternity. He alludes to the reformation of Luther and his colleagues, and speaks of the opposition by the "Pope's minions," with apparent intent to place us in the stead of the latter. This allu-

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tion is very unfortunate for Mr. Meredith. He seems to have forgotten that missions was the engine of the Pope and his minions, exerted to check the reformation, and that the Jesuits did more to check its progress by their missions, than did any instrument of the Pope; and that the theological colleges which friend Meredith so warmly advocates, have their prototypes in that patronized by Pope Urban, and that copied by France; and that the Pope commanded pecuniary endowments to be bestowed upon his missionary institutions, long before friend Meredith and his cotemparies espoused the cause. Those who are contending in pointed language for "universal union," and the "catholic church," may point to us, to be sure, as the "Pope's minions," as the "pharisaical Jews," as "*accuser of the brethren*," and as the "worst enemies" to the household of faith.

Mr. Meredith continues, "We suppose we are under some obligations to Mr. Bennett, for his attention in honoring *us* with a place on his list of hypocrites. We must inform him, however, that we cannot return the compliment. Our religious principles do not exactly allow us to return 'railing for railing,' nor have we got time to throw away in personal altercations with any one."

We would here remark that, we pointed out, agreeably to scripture and reason, as faithfully as we could, some of the fruits of hypocrisy, without designating any particular person as a hypocrite. It remains with all others, as well as Mr. Meredith and ourselves, to examine these fruits or marks of hypocrisy, and, if they are found to be the true fruits, to ascertain next whether we bear them: and if we do, it behoves us to destroy their root as soon as possible. And as to Mr. Meredith's obligations, we do not, personally, hold him bound even as to the manner in which he is to discharge them. But, while his principles forbid railing, it seems still, his text book has no such command as that "Thou shalt not gratify the dictates of an impatient spirit."

But mark it. Mr. Meredith considers himself placed on our "list of hypocrites." Now notice from what he draws this conclusion. Our language was, "Those who confess [see Address of Ohio State Convention] that, 'Hence we shall search in vain for any special directions, for the wide and innumerable and diversified details of Christian effort and benevolent actions, which details are nevertheless as imperative on every individual disciple as if specially enjoined' —'Under the influence of these views, the individual cannot confine himself to the general rules which are embodied in the New Testament:' we say those who confess this, and yet urge that their institutions are divinely authorized, commanded, owned, and blessed of the Lord, have rendered themselves peculiarly obnoxious to the charge of hypocrisy: They who without scripture precept or example, say, the will of the Lord ordains that you should patronize the moneyed projects of the day, are hypocrites." Then Mr. Meredith confesses he has no "special directions," no "general rules" in the "New Testament," no "scripture precept nor example," for "their institutions" and "benevolent actions," otherwise he could not consider himself placed by us on our "list of hypocrites." This admission, by consequence, establishes the charges set forth in the Circular of the Contentnea Association, and supercedes the necessity of any further altercation on this subject.

He wishes us to learn "better manners," before we "bring a railing accusation again." For aught we know, Mr. Meredith may well suppose that the politeness which adorns his several articles respecting the Contentnea Association, afford us a fine example from which to learn good manners. The Contentnea Association wrote its Circular, and he called us to proof. We stepped forward to proof, and now he has called us to good manners. He will peradventure say next, *we have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented.* But we would not have manners enough to "come ashore;—to confess that the filthy lucre institutions are apostolic,—and that the ardor of the supporters and advocates thereof in the present day, spring from saint-like and gospel benevolence.

Mr. Meredith seems to bristle a little by saying, "if Mr. Bennett would pass with his readers for a man of common sense, he must beware how he alleges the voluntary relinquishment of a salary, as a proof of the love of money." We can remind our readers that we knew nothing about Mr. Meredith's salary, and that we have said nothing about it. Of him we have said no more, but even less than the church and committee at Edenton, have said in 1832. He and they must settle that matter (if unsettled,) between themselves.

Mr. Meredith's fruitful fancy has formed to itself another creature, which he calls our "*personal hostility.*" He proclaims, "That Mr. Bennett may now see in brief, precisely how much importance we attach to his *personal hostility*—we hereby give him *license* to say of us just what he pleases" To be sure Mr. Meredith ought not to feel his sensibilities stirred, by a wrong conjecture of his own. He ought to hold himself among "those brethren," who better compare with "the stately ox" against "the little, jealous, bloated creature, of the mud hole." He certainly speaks *great swelling words.* But if he were our guest, we would offer him the best we could afford at table, &c.

Should this fall into the hands of any who are favorable to missions, we ask the indulgence of a question or two, not for our, but for their advantage designed. First, has Mr. Meredith even questioned the truth of more than one of our "cases and facts?" Has he denied that they are evidence in point of the original assertions contained in the Circular of the Contentnea Association? Secondly, Is it not proven from history without contradiction that, the first missions of which we have any authentic information, were conducted by the Romish church? Is it not clearly proved from the same source that, modern missions are supported and operated in the same manner, essentially, as were those of that church?

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Thirdly, is the same mode of spreading the gospel unscriptural, justifiable in the hands of Protestants, which was condemned in hands of Roman Catholics? and can that be scriptural among Protestants, which was unscriptural among Catholics? Fourthly, and lastly, does any condemn our style or manner of writing? Remember, it was the mode of Mr Meredith's own choice: aad so far from entertaining any personal hostility to him or any person living, we were willing to sacrifice our own choice to render him or any other a service. This was our motive, whatever may be the construction or success attending our manner. They shall be our weakness as a Christian by hope, which we trust we shall never blush to confess, tho' prouder spirits may deride us —*Ed.*

Effort.—A missionary (Index) has learned that the "Anti-missionary brethren 'over West,' are very diligently giving circulation to the 'Signs of the Times' and the 'Primitive Baptist!'" He is "gratified to learn that they are *stirred* in any way," and says, "Better to be provoked to emulation, than to remain fast asleep."

Now we think it as well, if not better, not to stir at all, than to stir the wrong way: and as he seems to think we stir wrong, we cannot conceive how it should afford him any gratification. And as he clearly intimates that the anti-missionaries are emulous in a bad cause, we candidly believe it were as well "to remain fast asleep," as to be active in such a cause, that is, in a bad cause.

He says, "We are not at all alarmed at the increasing patronage of those papers. It is only necessary to have them read, to learn their true character, and lead every *pious* Christian who loves the Saviour, and desires the advancement of his kingdom on earth, to send them to the darkness to which they belong." These things are not a little singular. How it is that he should persuade himself that he is a lover of truth, and that the anti-missionaries' course is impious and delusive, and yet remain so calm as not to be alarmed at its growth, we cannot tell. For our own part we feel pained, if not alarmed, at the progress of error. But perhaps he spoke with reference to the patronage of his paper. If so, we are content that all have the privilege of reading any paper they choose. His remarks relative to the character of the Signs of the Times and the Primitive Baptist were unnecessary, since "every pious Christian," would discover it upon reading them. But peradventure he may know some who have been convinced by reading them, and who have accordingly "sent them to the darkness to which they belong." It seems however by his own admission, that those who have read them, desire to read them again; and those who have not, are seeking opportunity to pernse them: for he admits their "increasing patronage:" yet, lest the readers of said journals should not by reading them, ascertain "their true character," he has thought proper to tutor them. He continues, "That they contain some articles on doctrinal subjects, calculated to confirm the faith and strengthen the confidence of the weak and wavering, we doubt not; but that those ridiculous representations, vulgar and abusive harangues which fill most of the pages of these periodicals, can long gratify and please a pious and godly mind, we cannot believe."—Strange, that "every pious Christian will send them to the darkness to which they belong," and yet he "doubts not" that "some articles are calculated to confirm the faith and strengthen the confidence of the weak and wavering." But he thinks our representations are too ridiculous, and our harangues are too vulgar and abusive, long to gratify and please a pious and godly mind. Now if any Christian read the Signs of the Times or the Primitive Baptist long, he runs the risk of losing, in the judgment of our friend of the Index, the name of pious and godly: and in order to recover the credit of those blessed qualities, he must patronize the Christian Index! For he says, "One of our correspondents has determined to become responsible for several copies of the Index for circulation. He seems to have been fired with this zeal from the industry he has noticed in the opposers of benevolent operations, in promoting the above anti missionary papers. This we think a good example, which might '*provoke very many to do likewise.*' Would it not be doing well for those brethren, who live in the midst of anti-missionaries, &c. to procure a number of additional copies of the Index to circulate amongst them?" Indeed! He is "not alarmed;" but we think he calls for help. The pious Christian will send the Signs and Baptist "to darkness," to make room for the Index! He remarks, we think they [the Signs and Baptist,] are a sufficient refutation of themselves; and therefore, as yet, have no disposition to reply to any of the absurdities which appear in them Nevertheless, we may notice now and then, an article from any of our Georgia brethren, which may be found in them."—"Sufficient refutation of themselves"—"absurdities." We believe this as good a subterfuge as our missionary friend could make, while he finds himself utterly destitute of scriptural arguments to sustain the side of missions. Yes; while they acknowledge they have no express scripture for them, that they are new plans, and that it is highly probable they have uniformly had a tendency to divide, and produce contention, our friend would with more propriety, apply the language he has used, to other journals. But because we dauntlessly and candidly contend for principles, the essentials of which they have granted, they, rather than abandon these pliable handmaids of lucrative religion, find means to put us off with a feint of absurdities and self refutation. But our brethren of Georgia, it seems, are not to fare as well as the rest of us—if any of them dare to give notice of any thing corrupt,—any thing unfavorable to the interests of the Index, he shall be liable to a notice therefrom. *Know ye not that Ramoth Gilead is ours?*—said Ahab. Know ye not that Georgia is ours? another lately proclaims. Men of other States may, with impunity, publish their "absurdities;" but you, of Georgia, write not, at the risk of our displeasure.—The keys of St. Peter have been talked of—we would enquire who has them?—*Ed.*

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The American Bible Society.—From various prints we learn that the American Bible Society has passed a resolution, amounting to a refusal on the part of other denominations, to aid the Baptists in circulating Judson's translation of the scriptures in Burmah. Secession of the Baptists from the Society is spoken of and recommended from different sources; and a rupture appears inevitable. The Baptists too, are likely to disagree among themselves. Drs. Wayland and Sharp lay the charge of indulging in "ungenerous animadversions," to those who censure the Society for said resolution; and the Drs. are charged in return with casting "some tolerably severe reflections" upon those who disapprove it. The dissatisfied portion insist that the resolution is unjust, because, amongst other reasons,) "The Bible Society is a partnership where capital and labor are equal, and where each partner, as he is subject to an equal share in the loss, is, of course, entitled to an equal share in the gain:" that, "they shared in the personal labors and the pecuniary sacrifices, which, under the auspicious smiles of heaven have succeeded in rearing up a large, wealthy, and respectable Society. The property of the Society, including real estate, printing presses, and stereotype plates, stock of Bibles and Testaments, and printing and binding materials, is very great. In this, Baptists maintain that they have a joint interest with other denominations, and that they cannot without manifest injustice be cut off from its advantages:" that, "surely the other denominations cannot demand that they should contribute their resources for the support of an institution, in the benefits of which, they are not allowed to enjoy an equal share:" that, "the worst feature of this anticipated separation is,—They must inevitably come into collision before the public in their application for funds." They further say, "Baptists had hoped, however, that times had altered, and that a kindlier policy had obtained; pity if they should find themselves mistaken,—if they should be compelled to learn that the earth had brought forth another and a different race of Carthagenians,—that what could not be effected by force is to be attempted by diplomacy, &c." Those Baptists more favorable to the resolution, charge the adverse part with "appealing to Baptist prejudices;" and the latter charge the former with an "appeal to those of Pædobaptists." Yet those who dissent wholly from the resolution, insist, "that in all societies comprising parties of divers opinions, there should be a principle of mutual compromise,"—such as "will allow each denomination to have its own version, and each to receive the aid of the general institution." The limitations of this compromise will perhaps be better understood from the following extract:

"We have no objection, however, to give to the said question a plain, direct answer. It is this: Had the Bible Society aided the Baptist translations, we presume the Baptists would have made no objection to their doing as much for Pædobaptist translations—even had the questionable term been rendered by the word to *sprinkle*. In that case, the responsibility would have rested not with the Baptists, but with the Bible Society, and with the authors and patrons of the said version. And so far as the *truth* is concerned, we have no idea that that would suffer detriment more from a translation in which the questionable term was rendered *sprinkle*, than it does from the common version in which it is not rendered at all. We can indeed think of no device more calculated to injure the cause of sprinkling, than a translation abounding with expressions such as the following: "And were all *sprinkled* of him in the River of Jordan": Jesus "was *sprinkled* of John in Jordan": "he shall *sprinkle* you with the Holy Ghost": "he that *sprinkleth* his hand with me in the dish": "therefore buried with him by *sprinkling* into death": and all were *sprinkled* unto Moses in the cloud and in the sea." We repeat—from a translation abounding in such phrases as these, we are persuaded Baptists would have nothing to apprehend. And as to ourselves, whenever our Pædobaptist brethren shall deem it expedient to hazard such a version, we are sure that we shall be among the last to object."

The above is truly a "plain, direct answer"—almost as plain as the following: If you will worship Baal with me, I will worship God with you. For our author presumes the Baptists would have made no objection to their "aiding in the circulation" of a Bible which, by his own principles, abuses the Lord's ordinance of baptism. Yes: "even had the questionable term been rendered by the word to *sprinkle*," it had formed no obstruction to their aid in spreading it. And yet he affirms, that, the Baptists would not have been responsible, but "the Bible Society, and the authors and patrons of said version." If the Baptists had never contributed to the funds of said Society, neither participated in the management of it, nor made any part of it, then they were not responsible: otherwise, they could not but be responsible, all avowals to the contrary notwithstanding. He who, knowing the religious tenets of the Bible Society, asks or gives contributions to spread them, is himself a patron of those tenets, be they what they may.

This collision between the Baptists and other denominations is very unfortunate, especially for the Baptists. For although the arguments of the Baptists are weighty and just in themselves, yet we think the other denominations have the advantage,—not only because they number more taken collectively, but because the history and tenets of the latter were well known to the Baptists before they entered into compact; and hence they now complain that they have been persecuted by other denominations, from the retiring of the Waldenses (with some intermissions) to this time. And it is as vain now to talk of, as it was then to hope for, "altered times" and a "kindlier policy." Have they ever known Pædobaptists as a body, to adopt, or even consent to, the Baptist policy? Did they give to the Baptists, when invited to unite with them, any intimation either that they had already become favorable to their creed, or that they would consent to espouse it as a compromise, if the Baptists would join them? Does the Constitution afford any pledge that they, denominationally or collectively, would not oppose the doctrinal and practical religion of the Baptists? And if it does, Did not the Baptists give them the same pledge? If the Society have violated any such engagement, it follows that the Baptists by the same mutual compact,

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promised to aid the dissemination of Pædobaptist sentiments, and consequently, by such practical sanction, virtually and proportionably yielded their own.

We have not spoken thus for the purpose of vindicating the resolution of the Bible Society; (for be it known that, to sustain such an institution by scriptural authority, requires, in our opinion, a Testament newer than the New,) but to express our decided belief that the Baptists did wrong to join themselves to it; and further, that they do wrong to unite with any Society (religious in object or profession) except a church of persons baptized upon confession of their faith in Jesus Christ; and that a union with any other religious body will invariably lead to a rupture sooner or later. Their incorporation with the Bible Society has been the more mischievous, because it (with other steps) produced in the first instance a division among their own brethren, and in the second place subjected them to their present mortifying repudiation. They cast away their own brethren for the sake of the Bible Society; and now the Bible Society has rejected them for the sake of its own tradition. It has shut them out from the "property" —"wealthy" "stock," "equal share in the gain," "capital," "funds,"—topics upon which they dwell with mournful eloquence. And the future is as full of melancholy as the past: "the worst feature in the —separation"—they will clash before the public in their application for funds." Formerly, whenever we denounced the Bible Society as a corrupt unscriptural institution, our Baptist brethren did not fail to give us an adverse and spirited rejoinder. But latterly, since they are requested to stand aside, and the streams from the "capital" are dried, they can deal to the Society such terms as, "Carthagenians, "force," "diplomacy," "confederates," "cajoling," &c. But the rejected Baptists' confidence in the Bible Society is shaken. And why? Do the Baptists believe the Society does not publish the truth? If so, why separate? If they do not, why join them at first? And if Baptists will unite with and aid others in spreading what they themselves denounce as error, can they claim the confidence of their own Baptist brethren?

One of the malecontented remarks as follows: "it may be, the Board of Managers will find in the issue, that they have reckoned without their host, in this experiment on the metal of the Baptist denomination." This we cannot tell The Board, however, it appears, have got the precious "metal" (or its equivalent) of the Baptists safe, and shoved them off to look for more. And we apprehend the "experiment" has proved so profitable to the Board as to leave them little concern about the Baptists. It would not surprise us much if Bible Society Baptists were to make the same experiment upon each other.

We most earnestly desire and sincerely pray that Baptists would keep aloof from all who pervert, and traffic in, the gospel of the great God and our Saviour Jesus Christ, and, confining themselves within the pale of the church of God, that they there would stretch forth their hands daily to do that which is right.—*Ed.*

FOR THE PRIMITIVE BAPTIST.

—

Dear Brother Bennett: Having seen only the first number of your valuable paper I esteemed it very high, seeing it was devoted to the detecting error and maintaining the truth of God. I have long since desired such a work performed in North Carolina, believing it will be useful to all those that receive the gospel in the love of it. I do not mean such as give their assent to the truth of the gospel, and sinister views, fear, or shame prevents them from contending for it; but those that are not ashamed of the gospel of Christ, and sensible of its power unto salvation unto every one that believes. We have some amongst us that are as it were sitting straddle of the fence, at first appearance; but when brought to the test, they are not for us or the truth of God. Our Lord told one that he hath a devil—and these middle folks, say neither for nor against, not wounded at their brethren following the traditions of men and doctrine of devils, reminds me of the dumb devil—and you adhere strictly to scripture discipline the way is too straight for them; and they will, when you push them up to the test, prove your worst foes; which brings to mind this truth, they that are not for us are against us—and if they gather not with us, they scatter—and will scatter as many of the flock as they can. I hear some say that, they are not hurt with their brethren for partaking with the benevolent schemes of the day, (falsely so called,) and as such can fellowship them in it. Now if the scripture be true, they are not right, for this reason—if one member suffer, the whole body suffers with it; and worst of all, endeavor to get others in the same quagmire. And I think you may tell the preachers of this stamp apart from God's ministers, while they are with you—they will use considerable ingenuity to try to please all, and very often one would think they were in a fair way to come to the truth, but stop just before they get to the door—they are harder to shove up to the truth, than to catch a horse that is bad to catch. Such preachers as these you may dread them—for depend on it they will feed themselves and not the flock, unless they can feed on the husk—and I believe there are a great many more husk eaters than the finest of

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the wheat. Again there are some that will stick closer to such preachers than to God or his cause. Our Saviour said, watch and pray, lest ye enter into temptation. For these men are possessed of seducing spirits and doctrines of devils; seducing with their good words and fair speeches, deceiving the hearts of the simple; of whom be thou aware, for they remind me of the spider building a web, stretching it in every direction for the purpose of entangling the prey whilst they lie in wait to deceive, secreted in their holes, ready when the prey strikes it to run out as though he intended relief, but instead of relief fasten him with another web again and again, until he ties him completely to the traditions of men, doctrines of devils, and a supporter of those shepherds or pastors that scatter the flock, or cause my people to err. I could say much more here, but I forbear, for it is well known that the spider is a poisonous insect.

May the Lord prosper you in your undertaking such a paper, and give grace and wisdom that you may promptly meet all the attacks of your adversaries—that they may not be able to gainsay you, and that you hold forth gospel light to the world. BURWELL TEMPLE.

To the Editor of the Primitive Baptist.

Roane County, Tennessee.

Dear Sir: We have received thro' brother Haggard the fifth number of the Primitive Baptist. We are well pleased with its intention and the course it steers, for it brings light out of the treasure of God's word, which the missionaries have for a long time endeavored to hide behind the curtain, and thereby throw a shade over the church and let Arminianism stand in front of God's word, and thereby deceive the church of Christ and aggrandize themselves with the applause of the world and make gain by godliness. But thank God we have a Haggard, a Galloway, a Sellers, a Gowards, a Turner, &c. that stand for God, though the missionaries call them the despised few—but we say, the humble followers of the blessed Jeses, to feed the flock of God and comfort his children with the word of God to fear not little flock, for it is your Father's good pleasure to give you the kingdom; for he has chosen you out of the world for himself, which he has chosen in Christ before the world was, but made manifest in these last times by his Son, whom he hath foreordained to bring light to his people Israel, (the church,) which, I am authorised from the word of God to say, he will save with an everlasting salvation, world without end.

I am, dear Sir, yours, &c.

WM. EBLEN, Lay member.

Freedonia, Ala.
March 24th, 1836.

Dear brother in Christ: But very recently I have been favored, yea I may say blest, with perusing a few Nos. of the *Primitive Baptist*, when my soul and heart were made to rejoice to learn, through not only the "Primitive Baptist," but the "Signs of the Times," that God still had in reserve a people who would not bow the knee to Baal, and who would not consent to take the *priestly yoke*, and who believe that salvation is of God. We have a good number of the old stamp Baptists in this quarter of God's earthly vineyard, nevertheless they are not exempt from being harrassed by those money beggars who have connected themselves with the *world*, entitled the benevolent institutions of the day—falsely so called.

Now, dear brother, in conclusion my prayer is that the God of all grace may deign to bless you, and make your little paper a blessing to his people, who are not of this world; for the world loves its own, therefore they must and will receive persecution from *evil* doers

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—for the love of money is the root of all evil. I must close, having said more that I at first intended.

I am, dear bro. yours in love,

WM. W. CARLISLE.

Tennessee, Morgan County,
April 4th, 1835.

Dear brother in the Lord: I take the liberty of addressing you a few lines, informing you that not long since the first three numbers of the Primitive Baptist fell into my hand; and being highly gratified with the principle and style it appears to exhibit, I sincerely feel thankful to the great Head of the church, that he has put it into the hearts of his servant to come out in defence of the truth. I have circulated them among my brethren, who are highly pleased with them; and we feel a pleasing hope, that under the blessing of our heavenly Father, it will be a means of strengthening and comforting the humble followers of the Redeemer in this quarter of his vineyard. For the advocates of the new speculating schemes of the day, have made some strong exertions to pervert the truth through this country, and carry the servants of God back again into bondage. But thanks be to our great high priest, they have not succeeded in producing a single instance of that peace-breaking spirit in our immediate neighborhood. The two churches, Little Emery and Beach Fork, which are situated immediately in my neighborhood, stand unitedly opposed to, and their records show they have long since declared a non-fellowship with, all the new schemes and societies of the day; and we believe that the circulation of the Primitive Baptist will be of considerable utility among us, in confirming and establishing us in the truth.

I must conclude by subscribing myself your affectionate brother in gospel bonds.

CHARLES HENDERSON.

To MARK BENNETT, Editor of the Primitive Baptist.

Eatonton, Ga.
March 31st, 1836.

Bro. Bennett: I think your paper is pretty much on the wing in this country, and will I trust in a short time form an extensive acquaintance. There are a great many Baptists in our day, that seem to manifest a great anxiety to be revived in the things of religion and to prosper as a religious denomination; and are wondering why it is, that they have to walk in darkness and have no light—the reason is, they (as Israel did) have married strange gods, (human inventions) which is the cause of strange fire's being offered, (praise of those inventions,) in manifesting a disposition to love the praise of men more than the praise of God, and to serve the creature in preference to the creator. Is not this the fact? If so, no marvel if we are not flourishing; for God hath said, he dwelleth not with idols. The case of Achan, would not be a bad lesson for us to read.

As I am ignorant and unlearned, perhaps I have wrote more already than will be well received by many. But go on, my brother, in the strength of the Lord and power of his might blow the trumpet in Zion, sound an alarm in the Lord's holy mountain—and as respects Babylon, the mother of harlots, (modern benevolence, falsely so called,) shoot at her—spare no arrows—for she hath sinned against the Lord.

Yours, in gospel bonds,

ROWELL REESE.

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THE MYSTERY OF FAITH.

SECTION VII.

The mystery of God the Justifier, Rom. iii. 26. *justified both in his justifying and condemning; or soul justification and self-condemnation.*

My Jesus needs not save, yet must;
He is my hope, I am his trust.
He paid the double debt, well known
To be all mine, yet all his own.

Hence, though I ne'er had more or less
Of justice pleasing righteousness,
Yet here is one wrought to my hand,
As full as justice can demand.

By this my Judge is more appeas'd
Than e'er my sin his honor leas'd.
Yea, justice can't be pleas'd so well
By all the torments borne in hell.

Full satisfaction here is such,
As hell can never yield so much;
Though justice therefore might me damn,
Yet by more justice sav'd I am.

Here ev'ry divine property
Is to the highest set on high;
Hence God his glory would injure,
If my salvation were not sure.

My peace and safety lie in this,
My Creditor my Surety is,
The judgment-day I dread the less,
My Judge is made my righteousness.

He paid out for a bankrupt crew
The debt that to himself was due;
And satisfy'd himself for me,
When he did justice satisfy.

He to the law, though Lord of it,
Did mostobediently submit.
What he ne'er broke, and yet must die,
I never kept, yet live must I.

The law, which him its keeper kill'd,
In me its breaker is fulfill'd;
Yea magnifi'd and honor'd more
Than sin defac'd it e'er before.

Hence though the law condemn at large,
It can lay nothing to my charge;
Nor find such ground to challenge me,
As Heaven hath found to justify.

But though he freely me remit,
I never can myself acquit.
My Judge condemns me not, I grant;
Yet justify myself I can't.

From him I have a pardon got,
But yet myself I pardon not.
His rich forgiveness still I have,
Yet never can myself forgive.

The more he's toward me appeas'd,
The more I'm with myself displeas'd.
The more I am absolv'd by him,
The more I do myself condemn.

When he in heaven dooms me to dwell,
Then I adjudge myself to hell;
Yet still I to his judgment 'gree,
And clear him for absolving me.

Thus he clears me, and I him clear,
I justify my Justifier.
Let him condemn or justify,
From all injustice I him free.

AGENTS,

For the Primitive Baptist.

NORTH CAROLINA.—Joseph Biggs, Sen. *Williamston.* Joshua Robertson, *Gardner's Bridge.* John Bryan, *Clark's Store.* George H. Alexander, *Columbia.* R. M. G. Moore, *Germanton.* Foster Jarvis, *Swindell's P. O.* Wilson W. Mizell, *Plymouth.* John Lamb, *Camden C. H.* Jacob Swindell, *Washington.* Benj. Briley, Jr. *Greenville.* John A. Atkinson, *Bensboro'.* James Southerland, *Warrenton.* Alfred Partin, *Raleigh.* Stephen I. Chandler, *McMurry's Store.* James Wilder, *Anderson's Store.* Benj. Bynum, *Speight's Bridge.* William Exum *Waynesboro'.* Henry Avera, *Averasboro.* Farham Fucket, *South Washington.* John Kennedy, *Chalk Level.*

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ALABAMA.—L. B. Moseley, *Cahawba.* A. Keaton, *McConico.* John Blackstone, *Chambers C. H.* John Davis, *Portland.* Wm. W. Carlisle, *Fredonia.*

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KENTUCKY.—Jonathan H. Parker, *Salem.*

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THE PRIMITIVE BAPTIST.

EDITED BY MARK BENNETT.

Printed and Published by George Howard,

TARBOROUGH, NORTH CAROLINA.

"Come out of Her, my People."

VOL. I. SATURDAY, MAY 28, 1836. No. 10.

FOR THE PRIMITIVE BAPTIST.

FROGGERY.

Revelations, xvi. 13 and 14: "And I saw three unclean spirits like frogs *come* out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. 14. For they are the spirits of devils, working miracles, *which* go forth unto the kings of the earth, & of the whole world, to gather them to the battle of that great day of God Almighty."

(*continued from our last.*)

Now you know that various beasts, fowls, &c. are chosen by scripture writers to point out men of power, temper and passions; the lion is made use of as roaring and devouring, as a figure of the devil; the dragon is also made use of as a figure of the devil; the serpent is also made use of as a figure of the devil, for his poison, charming influence, subtilty, &c. The lion is also made use of to figure Christ in his kingly power and master of all men, as the lion is the master beast. The lamb is also made use of as a figure of Christ, for its meekness, gentleness, and profitableness to men in food and clothing. Sheep is made a figure of the righteous—goats, hogs, and dogs, of hypocrites and the wicked. A woman, and bride, and spouse is made use of as a figure of the church of Christ, &c. &c. All this you know by reading the scriptures is so. Then the serpent-dragon, and I say it was a beast-dragon too, is put as a figure of certain men in power, and the devil. This is provable from the text quoted of Pharaoh, that he is there compared to a dragon. So then this is the whole amount, that dragon is put in scripture in the Revelations of John, to mean and figure the devil; and again it is put for tyrants, as Pharaoh king of Egypt, and the kings of Assyria, &c. in other texts quoted.

But now the great question is, what is meant by the word dragon in the text, out of whose mouth came the unclean spirit like a frog? For the dragon, beast, and false prophet are very important words in the text. And here I shall give you my opinion, and some reasons for that opinion; for an opinion unsupported by reasons I count no opinion at all. By referring to Revelations, xii. 3, which is the first place in the New Testament that the word dragon is made use of, the contents of that chapter will show that the revelator had here a fair view of the gospel church, in her progress or heavenly gospel state on earth; and delivers her beauty and excellence in prophetic style, under the figure of a woman clothed with the sun, (that is to say, Christ her light and righteousness,) and the moon was under her feet, (all Jewish feasts that were ruled by the moon, and Jewish ceremonies and sacrifices, the gospel church had nothing to do with, but stood on higher ground and trampled the blood of lambs and sacrifices under foot or counted them of no value, but depended and believed in the blood and sacrifice of Jesus Christ for salvation, and thus trampled all under foot but this for salvation,) and a crown of twelve stars on her head, (the doctrines and ordinances of the twelve apostles;—for, for a church to hold these, defend these, preach these, contend for these, and practice these, is a crown of glory to any church on earth; and such shall receive a crown of glory hereafter. This woman, (which means the gospel church,) is represented in the second verse as being with child, and cried, travailing in birth, and pained to be delivered. (N. B. I find no writer can think of every thing connected with his subject that is

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even of importance, much less minor things)—For I should have told you that the word heaven, in the above first verse, did not mean the heaven of glory where God dwells; but means the heavenly gracious gospel state of the church on earth. It is in this heavenly state of the church that the dragon stood before her, and not in the heaven of glory.

Now there can be no doubt that, the woman clothed with the sun means the gospel church; then it follows that the church was with child, and that she brought forth a man child, who was to rule all nations with a rod of iron, &c. Now the great question is, who was this child? Some have said it was Jesus Christ. This can't be, for Jesus Christ had been born 81 years before the time of John's writing this book; and this man child is a man child phrophecied of to come, which should be brought forth by the church at some future time to rule the nations. Now I have no hesitation in saying that, this man child brought forth by the church was Constantine the great, who was proclaimed Emperor of Rome, in Britain, in the year 306. For the church had all along, with short intervals, travailed in pain of persecution and longed to be delivered from persecution and bloody sufferings, as a woman of her child when her time is come. She, the church, had cried, prayed, wished, travailed, and been in pain to be delivered from persecution, from the Jewish priests to the persecuting Roman emperors, but could not be delivered until Constantine was born and came to the throne of the Roman empire. This child is said to be caught up to God and his throne, that is, taken into a church state and under divine protection, so was Constantine; for when he was declared emperor in Britain in 306 and so on, he had four competitors for the throne, Severus, Maximin, Maxentius, and Licenias—these all contended for the throne of the empire, but God protected Constantine, son of Constantius, so that he vanquished all his competitors and became sole master of the Roman world, and thus ruled all the nations of the empire, called in the text all nations, with a rod of iron; for Christianity was as an iron rod to heathenism, &c. Verse 6: "And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days." Now all men that have paid a strict attention to reading the Old and New Testament, must have seen that in prophetic writing one day is put for a year; as Jacob's week for Rachel was seven years, as Daniel's seventy weeks was four hundred and ninety years, &c. So here the one thousand two hundred and threescore days means 1260 years, for the church to stay in the wilderness, or in other words, her wilderness state. Again: in the 14th verse we have the same time given in other words—"for a time, and times, and half a time," where she is nourished from the face of the serpent. Now a time is one year, according to the Jewish account of time, at thirty days to the month, and then they threw in additional days every year to make out their year of time, as we in giving one day to February every fourth year; for our time of reckoning of 365 days 5 hours 48 minutes and 55 seconds, was invented by Julius Cesar, the emperor of Rome—England was a Roman province, and we came from England, and by this means we have Roman time for our year, and not Jewish time. So then we add one day to February every fourth year to bring up these odd hours, minutes and seconds. For instance, four times 5 hours, and four times 48 minutes, and four times 55 seconds makes 23 hours, 15 minutes, and 40 seconds. Thus you can see why we add to February one day in every four years, for the bringing up this 23 hours, 15 minutes and 40 seconds. But to add one day in four years we gain 44 minutes and 20 seconds; for add every fourth year 24 hours, or one day, is too much by 44 minutes and 20 seconds. Thus in 200 years we have gained 6 days, 3 hours 46 minutes and 40 seconds on time, or the solar circle; so that this year our first of January ought to have come about the 6th or 7th of February. Thus in 1800 years, which was about the time that Julius Cesar made this solar calculation, we shall have gained on time 55 days and 10 hours, if the Pope had not reformed the calendar.

Now let it be understood, that this calculation is all a creature hatched in my own brain; and if you think I am wrong, you can make the calculations and see if I am correct—but don't misunderstand it. Recollect that a solar year, or a year of the sun, is 365 days, 5 hours, 48 minutes, and 55 seconds, in which time the sun is on the dial at the same place he started from. Thus you see the whole manner—January

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31, February 28, March 31, April 30, May 31, June 30, July 31, August 31, September 30, October 31, November 30, December 31—thus you have the 365 days, but the 5 hours, 48 minutes and 55 seconds are left out to bring up in that day we give to February every fourth year. Now you have it I think all plain. I am not writing for learned men, but for the commonalty of mankind; it is for this reason I take the pains I do, and this keeps me so lengthy.

The Jewish year was calculated by the moon and not by the sun, and we know that the moon performs her revolution once in 29 days or thereabouts. So then the Jewish year was a lunar year of thirteen months, and not a solar year; and thus the Jews counted their year by the new moon—if they could see her well, if not, then they counted from the next day, which makes their months of 30 days each. And indeed this was the case almost of all nations, the Indians not excepted. But as twelve moon months only make 348 days, then the Jews had to add another month, called Ve Ader, in order to bring round their feast of Pentecost, &c. to the same time of the year, so that the paschal lamb could be eaten the 14th day of March, or Nisin. And thus our Easter is governed by the full moon, &c. Then a Jewish month may be reckoned at 30 days, and a Jewish year at 360 days; and the lost time of five days, hours and minutes, was thrown in to make their year of 13 months.

Then a Jewish month may be counted at 30 days, and their year at 360 days. So then a time is one year, 360 days; two times, which means two years, 720 days; half time, a half year, 180 days—making 1260 days or years. Thus you can see again the same 1260 years proved, for the church to be nourished in her wilderness state, from the face of the serpent.

Again: we have the same time in the 13th chapter 5th verse, as regards the continuance of the beast, in these words: "And power was given unto him to continue forty and two months"—to blaspheme God and his church—reads tabernacle. Now one month is 30 days, 42 months multiplied by 30 days, gives 1260 days or years. Here you see again the same time of years given.

Again, in the 11th chapter, verse 2: "And the holy city (church is meant) shall they tread under foot forty and two months." Thus there are in this book four places that show that the church shall be in her wilderness state 1260 years; which years shall be the power of the dragon and the beast over her, as well as the false prophet. And also, that the Jewish nation shall be trampled under foot of all Gentile nations until that time, or the end of the 1260 years; at which time the fulness of the Gentiles will come in, and then the Jews be restored to their own land. All this I could prove by many scriptures, if I dared intrude more than I do. Peter puts one day for a thousand years, and a thousand years as a day; and in a great many places of scripture one day is put for a year in prophetic style—of this there can be no doubt. Now if we knew when to begin this 1260 years, whether at the days of Constantine, or at the days of the Pope's assumption of supreme power over the church, or at any other event for certainty, the case would be settled; for then we could tell when the dragon should be bound, and the beast and false prophet taken and cast alive into the pit—the church come out of her wilderness state, and the reign of Christ on earth begin. But alas, I acknowledge I am in the dark when to begin the 1260 years; and I believe so have been all the divines that have wrote on this glorious event—and that this matter of the beginning of the 1260 years, will remain in the dark just as much as Israel's bondage in Egypt did, until they entered the land of Canaan. For who could tell when to begin the captivity of Israel, from the time of Joseph, or from the time of Jacob's going down there, or from the time the promise was made to Abraham? For God had said, after four hundred years that nation will I judge, and they shall come into this land and serve me. Now the historian says, when they had got there, that the self-same day 430 years they entered the land. Then when they had got there, they could count time back, and know when to date the time and promise of God; and on so doing, they found it to be the self-same day that God had promised. But little did they know of all this, while they were wandering in the wilderness. Even so with the church, and thus the best and greatest men know but little about this 1260 years, while the church is in her wilderness state; but when the glorious reign of Christ begins, and the church gets out of her wilderness state, then we like them can date the time and look back on

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the travel of the church in the wilderness, and so fix the time and see that the 1260 years is fulfilled to a day. But as other divines have offered their conjectures, I may mine; for all on this subject is but conjecture, I am sure, of the greatest men that have ever wrote on it. My conjecture would be this, that at the time of six thousand years from the creation will begin the reign of Christ on earth; and that in the close of the six thousand years heathenism, Catholicism, and Mahometanism will be finally overthrown by Christ on the white horse, and the instrumentality of the Christian church. For the ordination of the Sabbath preaches this doctrine, from the beginning of the world, that the church should have six thousand years of labor with the devil, world, and flesh; and then have a thousand years Sabbath. All the Jewish feasts and jubilees of release preach and point to this doctrine; but alas, all is conjecture. Many other reasons I could give, but must not.

Now I have said, the woman was the gospel church—of this there is no doubt; but why was she a wonder in heaven?—(her militant church state is meant)—Because in all the nations whither the gospel came and the church was builded, such people, such preachers, such doctrine, such baptism, and such a God as a crucified Jew who was preached for a God, and all this confirmed by miracles that could not be well doubted, was a wonder in all nations; which for ages had had their gods of various sorts and their modes and manner of worship. For when Paul came to Athens, the most polished city of Greece, they said, thou bringest certain strange things to our ears; when he preached to them Christ and the resurrection—we will hear thee again of this matter. And it is said again, God's people are a people wondered at. Yes, the gospel doctrine and the gospel church has been, and is, the wonder of the world in her heavenly state on earth. I need not prove that the church and the gospel is often in scripture called the kingdom of heaven.

Then appears another wonder, equally astonishing in heaven--and what is that? And behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. This means the heathen empire of Rome. Now here don't forget to take notice, how much alike the red dragon and the beast are, when compared together. Rev. xiii. 1: "And I saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy." Now observe the dragon had the same quantity of horns and heads as the beast, but the difference lies here—the dragon had his seven crowns on his head, but the beast had his crowns on his horns, and not on his heads like the dragon. And further difference—the beast had blashemy on his heads, but the dragon had none. Then you can see the difference between the dragon and the beast mentioned in my text, out of whose mouths these unclean spirits like frogs came. Then although the dragon and the beast be so nigh alike, yet they differ and mean two distinct things.

Now we come to the touching question, what and who did John mean by this red dragon and his horns and heads, that stood before the woman to devour her child as soon as it was born, cast out a flood after the woman, and went to make war with the remnant of her seed, &c. &c.

Now if you will look in the 9th verse, the dragon is there called the old serpent the devil and satan. Here then it seems that John, by the word dragon, would have us to think he meant plain devil; yet I don't think John meant the devil personally, but his agents actuated by his satannical influence, and stimulated to wicked deeds by his wicked spirit working in them to that end. And thus Judas is called the devil, thus Peter is called satan, thus Christ called some of the Jews "you are of your father the devil, and his works ye will do." Paul calls the sacrifices of the heathen the sacrifice and tables of devils, &c. So that heathenism is rightly called the old serpent, devil, satan, or dragon; and because of its persecution, the red dragon, &c. So I think John meant by the great red dragon the great heathen empire of Rome, with all its train of gods, heathen priests and priestesses, divinations, oracles, superstitions, idolatry, and heathen customs of religious worship, which had been the boast and pride of ages and nations; and that the red horse had the same allusion to this time of the persecution of the church.

Then I set it down as my opinion, that this great red dragon that stood before the woman to devour her child as soon as it was born, was great heathen Rome, opposing and persecuting the Christian church;

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here called a woman, because a woman is a figure the divine writers frequently made use of to denote the Christian church—red dragon, or red heathenism, because of that bloody persecution carried on by heathenism against the church. The ten horns of the dragon, or heathenism, meant the ten general persecutions of the ten heathen emperors, under whose imperial reigns the Christian church was persecuted, and hundreds of thousands put to death in the most shocking and cruel manner, that the devil and heathens could invent. All which was foreseen by John, and announced in his book of Revelations in prophetic style to the Christian church, for her warning and guide in that time of trial.

Some men think that the ten horns mean the ten states into which the Roman empire was divided, for each state, or kingdom, or horn, wore its own crown. But the dragon did not have a crown on his horns, but on his heads; which shows us that the dragon, or heathen Rome, was composed of seven kingdoms at the time of the persecution of the woman, (or church,) and that each of those kingdoms had its kingly power or crown on its head, and not on the horns of the dragon. For horns denote kingly power, exaltation, &c.—crowns worn on the heads of kings denote their power and authority. It is in allusion to this that a crown of thorns was put on the head of our Saviour, because he said he was a king, or they said it of him. Thus heads are put for kings, and crowns for their power and authority --see book of Daniel—for a king is the head of a nation, as the man is of the woman, &c. So then I say the ten horns of the dragon meant the imperial persecuting power of the ten persecuting heathen emperors; and the seven heads the seven kingdoms of heathen Rome--of which heads I shall have to speak again, in explanation of the beast, which also had seven heads but no crowns on them, but on his horns--the crowns on the heads of the dragon, the kingly power of the seven nations that composed heathen Rome.

Now I wish you to recollect that I have said, the great red dragon meant heathen Rome, and his ten horns the ten persecuting emperors, whose names and dates of pushing the church with horns like fierce and cruel beasts, I set down as follows: first, Nero the emperor of Rome commenced persecuting the Christian church in the year 31, after our Lord's ascension. Second, Domitian gored with his imperial horns, in the year 95, 40,000 Christians. Third, Trajan, in the year 100. Fourth, Antoninus, in the year 177. Fifth, Severus, in the year 197. Sixth, Maxaminus, in the year 235. Seventh, Decius, in the year 250. Eighth, Valerian, in the year 257. Ninth, Aurelian, in the year 274. Tenth, Diocesian, in the year 295. It is said that in this last persecution 17,000 Christians were slain in one month's time. These ten emperors, I think, for many reasons I could give, were the ten horns of the dragon of heathenism, that stood before the Christian church and cast out a flood of errors, and that gave his power to the beast—of which I shall speak hereafter, should I not forget it.

These persecuting heathen emperors were John's red horse he saw, when the Lamb opened the second seal. The opening of the first seal showed the wide, powerful and successful spread of the gospel. The second showed the powerful, bloody persecution that followed. Now let it be recollected, that the first persecution was by the Jews and Jewish priests; this date of persecution comprehends from the ministry of Christ and his apostles for about 34 years. Then commences the persecution of this heathen red dragon, from Nero, 31 years after Christ's ascension, up to 295 years after that event. Thus there are 264 years of horrid persecution by heathenism of the Christian church, in which time thousands of thousands suffered death in the most cruel forms. The church was red with blood, the dragon stood before her, heathenism opposed Christianity with all its power, and the struggle and contest was great between heathen priests and Christian priests. See Paul at Ephesus, at Lyconia, at Philippi, at Athens, &c. and his successors; for 264 years the dragon was red with the blood of saints, and heathenism opposed the church and worsted her. Here I have a hundred things to say about the dragon's tail, his angels, his making war, &c. &c. but dare not, for you can plainly see I am about to make a volume of Froggery, and therefore must draw the screws a little tighter on myself.

(*to be continued.*)

JOSHUA LAWRENCE.

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FOR THE PRIMITIVE BAPTIST.

—

The salvation of the righteous is of the Lord.—Psalms, xxxvii. 39.

No. 6.

For admitting, that these linsey-woolsey workmongers are the saints of God and members of his building of mercy, (which is not altogether quite so certain as some other things to my mind) even in that case they have neither authority or ability to begin, carry on, or finish this building, any more than the component parts or pieces of timber in Solomon's temple had to commence, carry on, or complete that building.

What would you think of a tree in the forest, loosing itself from its natural foundation, creating to itself hands, with which it should snatch forth tools, lop off its own branches—square its own dimensions—hew itself into a proper and perfect size and form for a building—place itself in the building—and then leap off workmanlike into the forest amongst its fellow trees and slay, cut and hew them into proper materials for this same building; and before it leaves off, place them with itself all into it in admirable order and symmetry! Why, say you, I should of course think this very strange in a tree; and were I to see all this, should disbelieve the correctness of my own eyes. Be it so then, say I; but as strange as it would appear, ye had as well believe it possible as to suppose that a man can establish his own salvation so far as to make himself a Christian, and then make Christians of other men. The people of God are as the trees in the forest of nature, and his Spirit as the workman. And this Holy Spirit selects from amongst the many trees of the wood, without any respect to their goodly appearance, (respect of persons,) for however knotty, stubborn, or deformed they are, it matters not. He takes them wherever he finds them, and prepares them each for their respective places in his glorious building of mercy, all fitly framed together in the most beautiful symmetry. But when we talk of these component parts getting together themselves, like a joint-snake when smitten asunder, even if they were thus far prepared for the union, (which is not the case,) why it's another sort of a thing altogether. When we talk of God's building his church it's one thing, and when we talk of man's building it, it's another thing. Even so salvation from God is one thing, and salvation from man another.

Saint Paul perhaps thought it to be sufficiently anticipating the presumption of man when he said, "Shall the thing formed say to him that formed it, why hast thou made me thus?" Rom. ix. 20. But the extent of this anticipation scarcely included the audacity of the wonderful men of might in our day. They not only murmur to God for making them as they are, but endeavor to make themselves over again, and exercise this famous making power to such a degree as to make their *fellow things* in such shape as may best suit their diversified fancies! And what wonderful odd things they are when made. Bro. Bennett, did you ever see one that was quite finished, dressed up in all the fashion of the new school divinity, with head erect and eyes aloft, and hands sawing the air with as much studied dignity as the ancients supposed Jupiter possessed, when dropped down from heaven; but at the same time appearing in your view to possess no more substance, grace, or beauty, than dead

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men's bones beneath the whited sepulchre?

There is no mistake about the principles and practices of your new school gentry tending to prove the salvation of the righteous to be from man. Because if it is with man to procure it or not, to choose or refuse, then the praise and glory of choosing is of him and to him; and he becomes the author of salvation, to all intents and purposes. And if the performance of any round of duties, ever set forth under the canopy of heaven by God or man, entitles men to heaven or eternal happiness, or even merits the favor of God so as for him to be bound to extend mercy unto them, then the reckoning is of debt and not of grace; and man has purchased his salvation of God and no thanks to him, and is justly entitled to all the glory and praise thereof. While I have my being in Christ will I deny the premises, but I defy the whole earth to disprove the conclusion of these propositions, admitting them to be true. Now provided these premises were true, man would far excel God in omnipotent power. For instance, God has a work of creation and a work of providence. His work of providence is said to be the greatest, but of all his works of providence that of redemption is the greatest. This last then stands pre-eminent to the first—the work of creation. In the midst of these important considerations suppose you were to see a man, (who by the by is almost as big as a grasshopper,) full of self-conceit and vain glory, mount some high stump and by his own fiat attempt to speak another world as spacious as this into existence; you would look upon him in pity, and regard him as a most unaccountable fool, would you not? But suppose him attempting to speak life into his own dead soul, so as to cause the new creation to pass upon it and thereby become the author of this work of redemption, which even God could not in unity accomplish,—you must account him a fool; yet much more unaccountable, because this last creation is greater than the first. Then suppose you admit that he can in any way, or in any wise, do aught that will in the smallest degree tend to the salvation of his own soul, or that of another, and you at once grant him to be greater than the creator; because in that case God would only create nature and natural men, while man would regenerate his own soul and that of his fellow men, because the creator of the new birth, (which is certainly greater than the old or first,) become the author of the work of redemption, and have the honor of bringing life and immortality to light.

Bro. Bennett, here's nothing too strongly pourtrayed, so sure as the Bible is true and the evidence of the Spirit correct; but such are the legitimate offsprings of the human effort, free will, and free agency principles, with which the world is now so filled to overflowing. This subject is not exhausted, for even our limited understanding comprehends, and my mind is at this time directed to other points of argument under this head of the subject we are upon; but which I shall decline noticing for the present, especially premising that many of your readers are already wearied with the discussion. Thus far for the most part I have only glanced at this subject negatively, but intend in my next to establish by the word of God its all important affirmative. In the prosecution of which pleasing task I shall expect to fall upon

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some things encouraging to the Christian and honorable to his God.

C. B. HASSELL.

PRIMITIVE BAPTIST.

TARBORO', MAY 28, 1836.

☞We have several communications on hand, which we will insert as soon as practicable.—*Ed.*

Signs of the Times.—Perhaps we have presumed too far in supposing the above paper was generally and well known through the States. This was our impression made by the circumstance that "The Signs" is now passing, with extensive circulation, through its 4th volume. It has recently occurred to us, however, that an apology is due to Bro. Beebe and our readers, for not giving an earlier notice, (like the present,) touching that journal.

It is edited by Gilbert Beebe, New Vernon, Orange county, New York; and published semi-monthly, in super-royal quarto form of eight pages, at $1 50 per annum; or if paid in advance, $1 00. A $5 bill is received by him in advance for six copies. The "Signs of the Times" is devoted exclusively to the cause of the Old School Baptists. It combines, in an eminent degree, faithfulness with ability. We take pleasure in recommending it without reserve, to the patronage of our readers, as a paper fearlessly and prudently contending for the primitive order of the church of Christ in its doctrine and practice.—*Ed.*

A Subterfuge...It seems that the Editor of the Christian Index had been asked, whether the new schemes "have not uniformly operated to produce dissatisfaction, and destroy fellowship?" He replies, "I think it quite probable they have ever had this tendency in a greater or less degree." Truly. With the history of the new schemes before us, and the effects thereof brooding sorrowfully upon our hearts, and frequently running back in retrospect upon our churches and alienated brethren to bring fresh supplies of grief, this answer could not safely have been otherwise. And had it been final, and remained unqualified, we do not think that truth could suffer any disparagement thereby. But this we could not hope, unless we expected the new scheme people to yield their present systems. And while the Editor of the Index knew it could not be safely denied, he at the same time did not intend to leave the matter with this correct answer unturned. He states that the preaching of Jesus Christ and the apostles was the cause of the strife and dissatisfaction which prevailed among the evil-affected; with intent it is presumed, to lay the radical cause of dissatisfaction and broken fellowship at the door of opponents to missions. We will give his own words:—

'The *new movements* of our Lord and his Apostles had this tendency. The nature and influence of his miracles induced many to become Christ's disciples; but when they heard his doctrine of salvation by grace alone, and his requisition of self-denial and practical godliness as indispensable to discipleship; they were offended, and went away and walked no more with him. Christ told his disciples not to think that he was come into the world "*to send peace; but rather division—a sword.*" (Math. x. 34. Luke, xii. 51.)

'But why was all this? Because, not only that the unregenerate heart of proud man, could not submit to his doctrine of *the new birth;* but also many of the *religious* Jews, however pious, were not prepared to admit his "*new measures;*" and therefore opposed them, they being of the *old Mosaic School.* And we find that the same spirit of opposition to the *new schemes and movements* of the Apostles, to carry out the commands of their Lord, to establish his kingdom *in all the world,* was ever and anon stirring up strife and exciting contentions and divisions amongst the churches.'

This is extolling missions indeed. Taken altogether, it seems to be an insinuation that they [missions] will well compare with the first promulging of the gospel,—that the missionaries have their exact prototypes in Christ and his apostles,—that the gospel dispensation is changed, modified, or improved, opening by missions an era altogether as important and glorious as that effected by the advent of the Son of God into the world, and the preaching of his gospel by himself and his apostles. It seems to insinuate likewise that, the opposers of the new schemes may fitly be classed with the unregenerate in heart,—the envious and malicious Jews, even the same that crucified the Lord of glory, and invoked his blood upon their children. Yet the Editor of the Index further on, intimates that there is no substantial difference between the two, and says, "Well then, if there is no fundamental difference between the opposers and advocates of the new plans, why not unite?" Indeed, if the allusions to Jesus Christ and his contemporary enemies were designed to represent the present position of new schemers and opposers, we know not how he could admit there is no fundamental difference. If the difference between them is small or trifling, we sincerely wish we could realize it. And if there is a scriptural and holy propriety in the present plan of missions, we earnestly pray God we could see it. For we delight not in this daggers drawn between Baptists. We look back wishfully upon the former tranquillity and happy union of Zion, and sigh for their return. If any of us on either side have strayed from her peaceful road, we humbly pray that the Lord would set our feet in his path, and order our goings forth, and that every breach that sets us so wide asunder

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may be graciously closed up, that Christians may again come together in the meltings of true affection.

But if the Editor of the Index has recited the opposition to Christ and his apostles, for the purpose of portraying the present opposition to the new schemes, and, by this subterfuge, to make the new plans, not the primary, but, only the secondary cause of the dissatisfaction and broken fellowship now endured amongst us, we deny the position. We know that he was formerly opposed to open communion, that is, he maintained the principle that none ought to be admitted to church communion but such as had been baptized on profession of their faith in Jesus Christ. And he says in the article before us, he "knows of *no substantial reason* why they should not" unite.

This is an admission that the cause of opposition to the new schemes, does not originate from an unrenewed mind; and goes far towards establishing the fact, even with the new schemers themselves, that the primary cause of division does not lie in the opposition. But let us trace this division to its root. We do know the opposition have a care that the Lord of glory be honored of his church, by making his last Will and Testament the abiding rule of her faith and practice. We do know likewise that this precious Testament does not countenance the church in such practices as the new schemers pursue, namely: The originating and holding in their connection institutions which are national in their form and character; The indiscriminate blending of professors and non-professors in societies, and claiming for them the character of religious, and instituted means of salvation; The temporizing with, and compromising, the scriptures with different denominations, in order to secure harmony in action; The conferring and selling of flattering and world-honoring titles upon men, and admitting the unregenerate and vicious into societies termed religious, and raising them to different grades for money; and the practice of begging from all classes of people. In the progress of these things we behold with moral certainty, the gradual decay of religious liberty and of free exercise of conscience; the dying away of that influence, reverence, and dignity, which the church abiding in gospel track would maintain; an abating sense of the necessity of regeneration; a growing belief in the doctrine of justification by works of human righteousness; and a general expulsion of the doctrine of justification by the imputed righteousness of Christ. We are now unavoidably brought to this conclusion: not merely to say with the Editor of the Index, that, "I think it quite probable they have ever had this tendency in a greater or less degree;" but to say, the radical cause of dissatisfaction and broken fellowship is founded in the new schemes.—*Ed.*

☞Mr. Meredith has made another tug at our "cases and facts," in the "comment" upon his Goliath's challenge. So it seems, after three set spells, he has not entered his *flat* not so to the truth of but one of the facts, and has put it off upon the public to deny them by proposing questions to them. We say three spells—for in the latter part of his preceding article he says, "since writing the above it has occurred to us, &c." And although he omitted an "item" in the former article because "pressed for room," and better still, "because it had no sort of connection with the matter in hand," yet he has thought it expedient, if not indispensible, not to suffer said "item" to pass unattended to. It appears upon his reviewing again, he determined that the following, which is the "item" in question, must not go unnoticed: "The fourth sign, putting on two coats, we shall briefly confirm by stating that they profess much love for us in our presence, but in our absence their words are like Ehud's dagger. They at one time look upon us 'as Christians, as Baptists, and as Brethren;' at another time, they revilingly give us the epithet of 'fretful little beings,' 'snarling,' &c. To this we think the Editor of the Recorder can testify."

The very kind terms in the above item, were tendered, without any marked distinctions amongst them, to the opposers of missions, by the "Baptist State Convention" in 1830; of which more will be seen in the extract below. The opprobrious part was "gentlemanly" and "decently" conferred upon ourselves as an individual, by the Author of "A Review," (the pattern of "good manners") published at Edenton—1832. The principal design of Mr. Meredith's last article, together with the above item, seems to be to draw a distinction between "the opposing brethren." "When we speak," says he, "of our *opposing brethren*—which we have often occasion to do—we mean those Baptists who are honestly and conscientiously opposed to modern missions, but who, at the same time, sustain the character of Christians."—"We have always received them, and do now receive them, 'as Christians, as Baptists, and as Brethren.' We have ever been ready, not only to commune with them, but to associate with them in every good word and work as far as they can conscientiously go—without asking or expecting them to proceed any further."—"If Mr. Bennett, or Mr. Any-body-else will convict us of a single departure from this principle, we shall promptly acknowledge our error, and make such amends as the case may demand."—"There are a few, however, on the other hand, who are generally leaders of the people, of whom we cannot speak thus favorably."—"Such men we can never receive 'as *Christians*, as *Baptists*, or as *Brethren*."

As a suitable comment upon the above, we give the following extract from the Address of the Baptist State Convention of 1830:

'Now, Brethren, Baptists of North Carolina, after having explained the nature and objects of the Institution, which we propose, and stated the reasons why it has been brought into being, and considered the objections most liable to be urged against it, we proceed further to address you, in more direct and explicit terms. And to do this with the more convenience, we shall take the liberty to divide you into two classes, those who are opposed

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to our measures, and those who are inclined to advocate and support them.

'And we would first speak to *those who oppose* our measures. Brethren, you who are averse to State Conventions, and to Missions, and to Education Societies, and who have carried your hostility so far as even to threaten with excommunication, those of your church members, who dare to think and act differently from yourselves in these matters, we wish it distinctly understood, that we have no *quarrel* with you, of any kind. We neither dislike nor envy you, nor do we despise you, nor yet do we *fear* you. We regard you as Christians, as Baptists, and as Brethren; but we consider you sadly mistaken, and we *sincerely regret the loss of your services* in the important and interesting work before us. When we earnestly plead our arguments in favor of what we do, and patiently consider the objections which you urge against us, we do this, not for the purpose of justifying ourselves, nor yet for the purpose of justifying the cause which we advocate, but for the sole purpose of correcting your mistake, of reclaiming you from error, and of *enlisting your services* in the cause of the Redeemer in general, and that of the Denomination in particular.'

'And it now remains for you to say, whether you will take a part in this important and honorable work, or not; whether you will spend your life in extending the knowledge of the Gospel, or in opposing the endeavors of those who do; and whether you will put it into the power of your posterity, perhaps yet unborn, to honor you as their benefactors, or to reproach you as the authors of their privations and misfortunes.'

'And should you, after all, consider yourselves scrupulously bound to *oppose* us, do it decently; do it gentlemanly; and do it with that dignified meekness which becomes Christians, faithfully contending against what they believe to be error. But do not, as you respect the sanctity of the Gospel, as you revere the dignity of the Christian church, and as you honor the name of Baptists, do not permit yourselves to indulge in that low and scurrilous abuse, and to show forth that violent, vindictive, and intolerant temper, which have been but too manifest among some Baptists of this State.'

From the above extract it is manifest that the Convention, (as they made no distinction between opposers,) either addressed them all as Christians, as Baptists, and as Brethren, or else they dissembled before the part excepted, and before the world. Again, if expressly *regretting the loss* of their *services*—and the declared *purpose* of *enlisting their services*, do not amount to *asking* them to *proceed* further, we confess we are dull of seeing. But why the remarks at this time to qualify and explain the Convention's Address published six years ago? Because their subsequent course has exhibited such palpable duplicity, that their transgression is visited upon them:—if one dares publicly to utter and expose the craft, corruption, and lying vanities, of the grand daughters of *Mystery, Babylon*, immediately, Ahab like, they proclaim, *he doth not prophecy good concerning me, but evil—I hate him—feed him with the bread of affliction*—call him "fretful," "snarling," &c. 1 Kings, xxii. Ay, said the officer to Micaiah, *Let thy word, I pray thee, be like the word of one of them, and speak that which is good.* Ay, said the Baptist State Convention, our people speak well of our project: be like one of them: if you must "oppose, do it decently; do it gentlemanly." To those, who through hesitating doubt of their idol institutions, and those, who thro' fear of being ridiculed and defamed, have forborne public opposition, they *now* say, we call you Christians, Baptists, and Brethren. We do not say that *you* snarl and fret—it is only those "*few*" who will not bow when Haman passes—will not be obsequious to our "decent" and "gentlemanly" way of opposing missions: that is to say, not oppose us at all,—if you can't help us, be still.

This dividing of opposers of missions into two classes, is to be viewed as only a flattering bait to draw opposers into the new scheme interests—as an artifice to act over again, the same scenes of division which have once slaughtered the peace and comfort and union of the churches in this and other States. The Pharisees and Herodians said, Master, we know that thou art true, and carest for no man; for thou regardest not the person of men, but teachest the way of God in truth:—to catch him in his words. Ay, says one in modern times, "*you* who are *honestly* and *conscientiously* opposed to missions"—*you* who care for no man,—impartial,—who regard not the persons of men—*you* we will consider as *brethren*. But as for "Mr. Bennett," ("and a few others of the same stamp,") he hath a devil, why hear ye him?

As to friend Meredith's disavowal of "ill will," personally to ourselves; his invitation to us to "call at his residence;" and "as free a welcome as is due to our rank;" we will say, that this light show of charity may serve to recreate his spirits in his present situation, as well as to divert public attention from the question at issue. Nevertheless, if we shall pass that way, and shall feel assured that we can render a service to him, we will not fail to "call;" as we should prefer the act of ministering, to that of being ministered to. And should he feel free to call at our hut, he shall occupy the first rank to which our attention can promote him.—*Ed.*

Georgia—Henry County,
April 15th, 1836.

Dear Brother: The apostle says in the 20th chapter of the Acts and 30th verse: "Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." We find also in the 31st verse, that the apostle did not cease to warn his brethren night and day concerning those characters which should rise up among them. He also calls them grievous wolves, and says, they will not spare the flock. Such were Hymeneus and Alexander—1 Timothy, i. 20; and Phygellus and Hermogenes—2 Timothy, i. 15; and also Philetus—ii. 17. Such characters as those, and many others that the apostle knew would rise up in the church of God, and

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speak perverse things to draw away disciples after them, things contrary to the gospel of the Son of God, wresting the scriptures to their own destruction. The apostle also warned his brethren and admonished them, to mark and avoid them who cause offences and divisions contrary to the doctrine which they had learned, &c. We find that those characters crept into the churches and caused divisions in them, to the distress and affliction of the people of God. And the apostle in speaking of the opposition that he met with, and the many afflictions he had to bear, among those afflictions he speaks of being in perils among false brethren. And many other passages of scripture go to show the affliction that those false teachers brought upon the children of God, and the fiery trials that they had to pass through. And if they would impose themselves on the church of God and on the apostles in them times, we need not think it strange if they impose themselves on the church of God at this time. For my dear brother, for some years past we have had such characters to withstand in this country, as the apostle has described—men who have risen up among ourselves, speaking perverse things to draw away disciples after them; teaching for doctrines the traditions of men and doctrines of devils; speaking lies in hypocrisy, saying that Christ died equally for all mankind, and that the Spirit of God is operating on the hearts of all sinners, striving to bring them to a knowledge of the truth. And they have caused schisms and divisions in the churches, and led away disciples after them; and notwithstanding there are some of them gone out from us and have divided some churches, yet we have reason to fear that the seed of the bond woman is yet among us, from the circumstance of some favoring the various institutions of the day, falsely called benevolent; which are without foundation from the word of God, and are nothing more than the traditions of men, which they have invented for the purpose of making their living, instead of working for it. And those characters that have and are causing divisions among us, speak great swelling words like their ancient brethren the Pharisees—they boast of having the most intelligent part of the people on their side, and in order to prove that they are right, they boast of the great revivals they have and the number that is added to them, as evidence that the Lord is on their side. Those characters have also got wise above what is written—they say there are many souls in hell that Christ died to save, and some of them go on to say, that they have known persons that have had impressions made by the Spirit of God striving to bring them to a knowledge of the truth, and they would resist it, and the Spirit would finally leave them. Now it is evident that these are perverse things, according to the scripture, and that their coming is after the manner of satan, with all deceitfulness of lies and lying wonders—for it is evident, wherever the Spirit begins a good work, that that soul will be brought to a knowledge of the truth, or God will be disappointed in his purpose. But he will not be disappointed, for he says, as I have thought it shall come to pass, and as I have purposed so shall it stand. Now those false teachers preach that which they know nothing about, and the scripture will testify to this fact—"But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." 1 Cor. ii. 14. "And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; Even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him." John, xiv. 16, 17. Now if the Spirit of God was in those false teachers, they would not be speaking lies in hypocrisy; but they are like Ahab's prophets, at the time when Jehosaphat king of Judah went down to visit the king of Israel—when the king of Israel requested the king of Judah to go to battle with him against Ramoth Gilead, and Jehosaphat consented to go, but wished to enquire of the Lord in this matter—and the king of Israel gathered his prophets together, about four hundred men, and said unto them, Shall I go up to Ramoth Gilead to battle, or shall I forbear? And they said, Go up, for the Lord shall deliver it into the hand of the king. But Jehosaphat said, Is there not here a prophet of the Lord besides, that we might enquire of him? And the king of Israel said, there is one Micaiah, but I hate him, for he prophecies evil concerning me. And while the king of Israel and the king of Judah sat each on his throne, all the prophets prophecied before them. And Zedekiah made him horns of iron, and he said, thus saith the Lord, with these shalt thou push the Syrians until thou have consumed them. But when Micaiah prophecied, he told them something different, viz: that there came a lying spirit and stood before the Lord and said, I will persuade him (Ahab)—and the Lord said, wherewith? And he said, I will go forth and will be a lying spirit in the mouth of all his prophets. And he said, thou shalt persuade him and prevail also—go forth and do so. Now therefore the Lord hath put a lying spirit in the mouth of all these prophets, and the Lord hath spoken evil concerning thee. But Zedekiah went near and smote Micaiah on the cheek, and said, which way went the Spirit of the Lord from me to speak unto thee?

Now it is evident that those false prophets professed to be under the influence of the Spirit of God, but all the time they were under the influence of a lying spirit. Even so those false teachers profess to be under the influence of the Spirit of God, but are also under the influence of a lying spirit. And as the false prophets prophecied to please the wicked king, so those false ministers preach a doctrine to please the world, notwithstanding the apostle says the friendship of the world is enmity with God. And as the false prophets told Ahab to go up to battle for he should prosper—even so the false teachers tell sinners that they have the power to come unto God, and to give up their heart to him, and repent and believe and be saved. And as Zedekiah smote Micaiah for prophecying the truth, even so the false ministers are smiting the true ministers of God for preaching

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the truth; and the manner in which they are smiting is with falsehood and abuse, and any thing that they can do to sink the reputation and standing of the true minister of God. And as the wicked king had Micaiah the true prophet cast into prison for telling the truth, and gave orders to feed him on the bread of affliction and water of affliction—so no doubt the world and those false teachers are endeavoring to unite together, to have the old fashioned Baptists or the true ministers of God cast into prison, and there inflict such punishment on them as their wicked nature would dictate to them to do. And as the false prophets were more numerous than the true prophets, even so the false ministers are more numerous than the true ministers--and as the false prophets prophecied generally speaking for the purpose of getting gain, even so the false ministers or those missionaries or money-hunting fleece gatherers, such as are begging the widows' mite or the orphan boys' hard earned penny or the children's ginger cake money, are preaching for the purpose of getting their living, instead of earning it by the sweat of their face.

But I reckon I had as well close my letter, as I expect I have said enough now to draw those of the synagogue of satan out against me. May the Lord bless you, my dear brother, and more and more enable you to contend earnestly for the faith once delivered to the saints. ALLEN CLEVELAND.

Person County, North Carolina,
April 22d, 1836.

Brother Bennett: In the year 1828, I became a member of the Baptist church, which I believed to be the church of Christ, recognised by the apostles and primitive saints as such—at which time I believed they were a united people in sentiment and practice. But alas, to my astonishment I soon found them to be a divided people, both in doctrine and practice. I saw we could not live together without strife. I believed then, and still believe, that we had better separated years ago—Two cannot walk together except they be agreed. Amos, iii. 3. But the missionary party would pretend to be opposed to a separation, in the meanwhile they were sowing the seed of discord in every church in this section, and making all the proselytes they could to their devil-invented system of theology. I can truly say, they have not failed to practice deception and propagate falsehood, and at the same time they have endeavored to defame, reproach and stigmatise the character of every minister that they could not dupe or hire to bow down to their goddess of missions; and also represent them as mere topers, tyrants, and a curse to religion, in order if they should travel out of their immediate neighborhood, that the minds of the people should be so poisoned against them by missionary influence, that they might not be favored with a hearing—at least, if they stood fair as ministers of the gospel their craft might be in danger by their preaching, for we all know by their craft they have their wealth. But however I can say like one of old, that the things that happened unto me turned out rather to the furtherance of the gospel. For wherever the missionaries had endeavored mostly to poison the minds of the people against me by their misrepresentations, it has excited the curiosity of the people to hear what the babbler will say, and thus they sometimes get defeated--and then they are in an uproar like Demetrius and his gang.

It brings to my mind what the apostles said in 1 Cor. i. 20: "Hath not God made foolish the wisdom of this world?" Verse 21: "The world by wisdom knew not God." Verse 26: "Not many wise men after the flesh, not many mighty, not many noble are called." Verse 27: "But God hath chosen the foolish things of the world to confound the wise." 3d chap. verses 19 and 20: "He taketh the wise in their craftiness. And again, the Lord knoweth the tho'ts of the wise, that they are vain," &c.

And thus have the missionaries sown discord and contention, until we have become entirely separated; for we believe they serve not our Lord Jesus Christ but their own belly, and by good words and fair speeches deceive the hearts of the simple. Rom xvi. 18. And since the Country Line Association has withdrawn her correspondence from all Associations and individuals that join with or advocate the new schemes of the day, the churches have enjoyed peace, love and harmony like they did in primitive times, when they were all with one accord, and continued stedfast in the apostles' doctrine, and had all things common. Acts, ii. 1, 42, 44. They believed in one Lord, one faith, one baptism. Eph. iv. 5. And thus we learn they were joined together in the same mind and in the same judgment, their faith and hope, their aim and end are all the same. Thus we learn the saints are the body of Christ, the fulness of him that filleth all in all. Eph. i. 23. The primitive Baptists believed the Spirit of the Lord prepared ministers to preach the gospel, and they preached without moneyed societies. The Pharisees did not agree with the apostles; they held with a train of traditions, and taught the brethren except they be circumcised, &c. Acts, xv. 1—& commanded them to keep the law of Moses, verse 5—which caused great grief and contention in the primitive church. So have the missionaries brought a train of devil-invented societies, under the name of benevolence, in the churches; which have caused grief, strife, and contention to an entire disunion among the Baptists. Thus I believe the doctrine and practice of the missionaries agree precisely with the doctrine and practice of the Pharisees. Both endeavor to make void the commandments of God through their traditions and crafty inventions.

Bro. Editor, from what I can learn, there are a few names in the Flat River Association, that have not defiled their garments with missionary inventions, although they stand connected with them as a body; and I would say, from what I have experienced, that no peace, love, nor harmony can they enjoy, while thus they are situated. I have been also informed, that there are several ministers in that Association who have not patronized the new fangled systems of

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the day, but are earnestly contending for the faith which was once delivered unto the saints. Jude, 3. We have, blessed be God, eleven ministers in the Country Line Association, that we believe are not acting by constraint nor for filthy lucre, but of a ready mind—neither as being lords over God's heritage, but being ensamples to the flock. 1 Peter, v. 2, 3 who with united hearts and uplifted voices protest against all missionary crafts and inventions of men, & earnestly contend for the apostolic order of the gospel.

Bro. Editor, I acknowledge I have been somewhat dilatory as an agent, in introducing your paper in my section; but I have undoubted evidence that it has proved a source of comfort to some of the dear saints of God, in establishing them in the faith of the gospel. I am flattered in believing, when the people become more acquainted with the matter it contains, they will give it more encouragement.

I remain yours, in the bonds of gospel union.

S. I. CHANDLER.

Salem, Livingston County, Ky.
April 25th, 1836.

Brother Bennett: The Primitive Baptist has come to hand and we are well pleased, and if I had an opportunity of visiting different neighborhoods, I think I could obtain a great many subscribers. Dear brother, I cannot express my feelings to you of the satisfaction it gives me, to see the Baptist cause so well defended as it is in your little paper; a cause that has been so long trampled under foot in the United States, particularly in the Western country, by the missionaries—our section has been completely overrun by them. I do not think that you know any thing about them in your country when compared with ours, though I can inform you that the missionary schemes are gradually diminishing in this country. It appears that the people are getting their eyes open. I am in hopes the time is near at hand, when the Lord will put an end to the gospel being made merchandize of. Your friend, &c.

JONATHAN H. PARKER.

Georgia—Upson County,
April 13th, 1836.

Brother Editor: Two days ago I read a paper of yours, titled the Primitive Baptist, which gratified me much to see there are yet some that stand up in defence of the truth. I have not had an opportunity of seeing any of my brethren since I saw your paper, but I know there are some here that wish to read it. You will please, therefore, to send me six copies of the Primitive Baptist to Calhoun's Ferry, Upson county, Georgia, and on receipt of the first I will send you five dollars.

Yours, in Christian love,

EDMUND STEWART.

Hopewell, N. J.
April 2d, 1836.

DEAR BROTHER: I have learned through the Signs of the Times and by other means of information, that you have commenced publishing a paper entitled the Primitive Baptist. I feel a desire to see it. I have been a reader of the "Signs" and Agent for it, since its first publication. I think it a good paper and am still disposed to support it. Its design is principally to exhibit the true state of things as they are, and hence expose anti-Christ. If I understand the object of your paper, it is chiefly designed to present to view the church in her New Testament order, on the foundation of the apostles and prophets, Christ himself being the chief corner stone. The manifestation of the truth on this wise is much needed in this region of country.

Please to send me your paper, with the numbers already published, and direct it to Hopewell Post-office, New Jersey, and on the reception of it I will remit the money; which if I understand right, is according to your conditions. If it be your wish that I should act as Agent, and I should like your paper as well as I think I shall, I will do all I can to circulate it.

Yours, in the kingdom and patience of Christ. C. SUYDAM.

Remark.—Brother Suydam's conjecture respecting the design of our paper, is correct. When we look unto the *perfect law of liberty*, and then upon the present state of what is called, The Church, we can freely *mourn over the slain of the daughter of God's people.* While this is to some a day of enthusiastic, misplaced, and frantic zeal, it is to others a time of sorrowing.

In regard to the "Signs of the Times," we could not but deplore any essential injury sustained by that paper, in consequence of ours, or any cause whatever. We hope that no brother or friend who loves the cause to which both journals are devoted, will for the sake of

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ours, take any step to disparage the "Signs," unless it depart from its hitherto honest and faithful course. And we can recommend it to such of our readers as have not seen it, with more true pleasure than any religious periodical in the whole country.—*Ed.*

FOR THE PRIMITIVE BAPTIST.

Georgia—Troup Co.
April 17th, 1836.

BROTHER EDITOR: I am nearly 62 years old and have never until now taken my pen in hand, to write any thing for publication in a newspaper; but as one of old said, is there not a cause? I therefore design to give you a short sketch of my life and progress as a Baptist. I was born and raised in the State of Virginia, and in the autumn of 1802 I joined the Baptist church. In December, 1806, I came to Putnam county, Georgia—and in January, 1833, I moved to this county. Whilst I lived in Virginia I knew but one kind of Baptists—they were the same in doctrine, ordinances and discipline—and after I came to Georgia, for several years I found no difference in the Georgia Baptists and Virginia Baptists. But at length some of our brethren of the Ockmulgee Association, got very much concerned about the heathen in Hindoo, and there was a missionary society formed. But as to my part, I was not as sagacious as my old brother Lawrence; for I thought if it done no good it would do no harm, and I became a member of the society and therefore advocated the cause, and have taken a part in nearly all the new schemes of the day. But here I will remark, that I remember once reading in an almanac, that experience kept a dear school but fools would be taught in no other—I have therefore learned from experience, that there was an evil in the beginning; and for that reason I have withdrawn from all the societies of the day and intend, if the Lord will enable me, my few ramaining days, to be nothing but an old fashioned Baptist.

I will now say, that I believe every Christian in the world, in one sense, is a missionary; and will pray the lord of the harvest to send laborers into the harvest. But I also believe that every Christian, under due consideration, is willing for the Lord to send such as he pleases; and is not apt to think that it is in the power of man to polish them over, and make them any better than they were when they came out of the hands of the Lord. For a long time after I became a Baptist, I had full confidence in all the Baptists, and hardly could believe that they would advocate any thing wrong; but in the year 1823, the Baptist Convention of the State of Georgia adopted a plan to educate young ministers, and also a plan for domestic missions, and then I was like old brother Lawrence, there was something in my breast saying not so. But I had not as yet lost confidence in my brethren, and they promised to appropriate all moneys paid into their hands to the object the donor wished, and kept separate accounts for that purpose; and I still felt somewhat friendly to the foreign mission, and contributed a small amount for that purpose. But a short time before I left Putnam, at a meeting of their auxiliary society the treasurer of the Convention said, that the year before their foreign mission fund was so large that they were compelled to divide it with the domestic mission—and when their minutes came out and I saw that they had given a young man eighty or ninety odd dollars for preaching in the destitute parts of the country around Macon, and I

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knew at that time that there were churches constituted all round Macon, and had regular pastors or supplies, I then decided that they had got the last money that I should give them.

Now, brother Editor, the greatest evil in all this is, that amongst us we have different kinds of doctrines preached. For I tell you that those Convention preachers do not preach the same doctrine that our old fashioned preachers do; and we have some preachers amongst us that say they believe as firmly in the doctrine of election and the covenant of grace as any body, but they have found out that it is not the best to preach it. And those kind of preachers are the most loving folks that I ever saw; they will love you whether or not, and I cannot love them if it was to save my life—so you may see there is a division amongst us. I therefore join with brother Gilbert, that the sooner a separation takes place the better. And I feel confident that there are a great number of the brethren of the Western Association that are of my mind, but these folks that love so hard I do not know what to do with them; for they are generally very fond of the new institutions of the present day.

Now, brother Editor, in conclusion, I do firmly believe that the time is fully come when it is necessary for every Baptist to come out and make it manifest on which side they belong.

I am yours, with respect and Christian love, &c.

ANTHONY HOLLOWAY.

Tennessee—Meigs Co.
April 29th, 1836.

BROTHER EDITOR: I have only had the opportunity of seeing one, to wit, the fourth number of the Primitive Baptist, and am well pleased with its style and would be glad the matter it contains could be much more circulated amongst us in Tennessee—believing it would be strengthening to the friends of the good old way, or at least it would contribute in setting up truth by the side of error. Being so well gratified with the theme the Primitive Baptist contains, I have procured you ten subscribers,—please send twelve of your numbers to Ten Mile Post-office, Meigs county, and on receiving the same I will send you ten dollars.

I am a member of Concord church, Hiwassee Association,—a Baptist of the old stamp, believing that Jesus will save his people from their sins, and them he foreknew them he will call, (not by money,) and not one can fail—and am opposed in toto to all the new schemes and measures of the day, set up by men and carried on by money, and cloaked under the false name of benevolence. There are some of the new scheme preachers among us that Jeshurum like, have waxed fat and kicked, (or think they have,) and by fair speeches have deceived some, and caused considerable distresses in some churches—yet the most of our churches are in peace and have shut their doors against all new and fangled schemes from a to z.

I remain yours in love, praying that God may bless every attempt in the vindication of truth and the prostration of error.

M. H. SELLERS.

☞The joining a religious society essentially corrupt, is like a fish getting into a net,—which finds it easy to get *in*, but hard to get *out*—and for the most part is *caught* before it gets *through*.—*Ed.*

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POETRY.

From Erskine's Gospel Sonnets.

THE MYSTERY OF FAITH.

SECTION VIII.

The mystery of sanctification imperfect in this life; or the believer doing all, and doing nothing.

Mine arms embrace my God, yet I
Had never arms to reach so high;
His arm alone me holds, yet lo,
I hold and will not let him go.

I do according to his call,
And yet not I, but he does all;
But though he works to will and do,
I without force work freely too.

His will and mine agree full well,
Yet disagree like heav'n and hell:
His nature's mine, and mine is his;
Yet so was never that nor this.

I know him and his name, yet own
He and his name can ne'er be known.
His gracious coming makes me do;
I know he comes, yet know not how.

I have no good but what he gave,
Yet he commends the good I have.
And though my good to him ascends,
My goodness to him ne'er extends.

I take hold of his cov'nant free,
But find it must take hold of me.
I'm bound to keep it, yet 'tis bail,
And bound to keep me without fail.

The bond on my part cannot last,
Yet on both sides stands firm and fast.
I break my bands at ev'ry shock,
Yet never is the bargain broke.

Daily, alas! I disobey,
Yet yield obedience ev'ry day.
I'm an imperfect perfect man,
That can do all, yet nothing can.

I'm from beneath, and from above,
A child of wrath, a child of love.
A stranger e'en where all may know;
A pilgrim, yet I no where go.

I trade abroad, yet stay at home;
My tabernacle is my tomb.
I can be prison'd yet abroad;
Bound hand and foot, yet walk with God.

Christ the end of the law for righteousness.—Rom. x. 4.

Hence I conclude and clearly see,
There's by the law no life for me;
Which damns each soul to endless thrall,
Whose heart and life fulfils not all.

What shall I do, unless for bail
I from the law to grace appeal?
She reigns through Jesus' righteousness,
Which giving justice full redress,
On grace's door, this motto grav'd,
Let sin be damned, and sinners sav'd.
O wisdom's deep mysterious way!
Lo, at this door I'll waiting stay,
Till sin and hell both pass away.

But in this bliss to show my part,
Grant, through thy law grav'd in my heart,
My life may show thy graving art.

AGENTS,

For the Primitive Baptist.

NORTH CAROLINA.—Joseph Biggs, Sen. *Williamston.* Joshua Robertson, *Gardner's Bridge.* John Bryan, *Clark's Store.* George H. Alexander, *Columbia.* R. M. G. Moore, *Germanton.* Foster Jarvis, *Swindell's P. O.* Wilson W. Mizell, *Plymouth.* John Lamb, *Camden C. H.* Jacob Swindell, *Washington.* Benj. Briley, Jr. *Greenville.* John A. Atkinson, *Bensboro'.* James Southerland, *Warrenton.* Alfred Partin, *Raleigh.* Stephen I. Chandler, *McMurry's Store.* James Wilder, *Anderson's Store.* Benj. Bynum, *Speight's Bridge.* William Exum, *Waynesboro'.* Henry Avera, *Averasboro'.* Parham Pucket, *South Washington.* John Kennedy, *Chalk Level.*

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MISSOURI.—Samuel D. Gilbert, *Portland.*

KENTUCKY.—Jonathan H. Parker, *Salem.*

VIRGINIA.—Kemuel C. Gilbert, *Sydnorsville.* Rudolph Rorer, *Berger's Store.* John Clark, *Fredericksburg.*

PENNSYLVANIA.—Hezekiah West, *Orwell.*

NEW JERSEY.—Wm. Patterson, *Suckasunny.* C. Suydam, *Hopewell.*

NEW YORK.—George Clarke, *Buffalo.*

RECEIPTS.

L. B. Bennett,	$4	A. Cleveland,	$5
N. Gupton,	1	Jon. H. Parker,	5
John Moore,	5		

TERMS.

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Communications must be *post paid*, and directed to the Publisher.

☞The extra copies of our first numbers are exhausted. New Subscribers are informed, that they can receive the first numbers of the next volume, to complete their subscription year; or, they can subscribe for the balance of the present year, and pay at the same rate as for the whole year.

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THE PRIMITIVE BAPTIST.

EDITED BY MARK BENNETT.

Printed and Published by George Howard,

TARBOROUGH, NORTH CAROLINA.

"Come out of Her, my People."

VOL. I. SATURDAY, JUNE 4, 1836. No. 11.

FOR THE PRIMITIVE BAPTIST.

FROGGERY.

Revelations, xvi. 13 and 14: "And I saw three unclean spirits like frogs *come* out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. 14. For they are the spirits of devils, working miracles. *which* go forth unto the kings of the earth, & of the whole world, to gather them to the battle of that great day of God Almighty."

(*continued from our last.*)

However, this I must mention, the woman brought forth a man child that was to rule all nations with a rod of iron. This was Constantine the great—for never did a woman more long to be delivered of her child when in labor, than the Christian church did from this 264 years persecution; for which she cried, travailed, prayed, grieved, sighed, and mourned for deliverance. The war in heaven (the church) immediately ensued—Michael and his angels, which means Constantine and gospel ministers, fought against the dragon; and the dragon and his angels fought, which means the heathen emperors and heathen priests, and prevailed not—and neither was there place found any more in heaven—that is, to persecute the church. Verse 9: "And the great (red) dragon was cast out, that old serpent, called the devil, and satan, which deceiveth the whole world: he was cast out into the earth, and his angels (heathen priests) were cast out with him." This was done in or about the year 325, when Constantine established the Christian religion by law, and thus cast heathenism out of all the chief cities of the Roman empire; so that heathenism only existed in some inconsiderable villages, from which the name pagan religion is derived; for from this time, if my memory serves me, heathenism is called paganism. So then heathenism with its ten horns and seven heads and seven crowns, was cast into the earth, or ruin and insignificance, by the edict of Constantine, when he forbid the worship of idols and established the Christian religion by imperial law.

The 10th verse reads: "And I heard a loud voice saying in heaven, (the church,) Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night." (Mark that word, the *accuser* of our brethren.) The above verse shows the joy of the church at the overthrow of heathenism by Constantine, and never had a woman more joy in bringing forth a man child, than the church had in her deliverance from heathenism by Constantine, her deliverer from the heathen great red dragon. I can't tell you every thing, so I will desist, and only state that it is heathenism, and heathen emperors and heathen persecution, that is meant by John to be the great red dragon, out of whose mouth came one of these unclean spirits like a frog.

Thus I have given you my view of the dragon in what I call a short way, altho' you may think it long. As for the spirit, and its uncleanness and its likeness to a frog, this I must defer until I get all the frogs together, and then explain the spirits, their uncleanness and likeness to frogs. Have patience, for I am now cramping my pen continually. So I shall next proceed to the explanation and description of the beast mentioned in my text, out of whose mouth came the second unclean spirit like a frog.

Beast signifies a brutish creature void of reason and conscience, from the oyster

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to the sagacious fox, or the wisdom of the ants or bees. In 1 Corinthians, xv. 32: "If after the manner of men I have fought with beasts at Ephesus."—Here Paul no doubt compares certain men to beasts. 2 Peter, ii. 12: "But these, as natural brute beasts, made to be taken and destroyed." —Here there can be no doubt but Peter compares a certain class of men to brute beasts. Revelations, iv. 6, 7, 8: "Round about the throne were four beasts full of eyes before and behind"—"and the four beasts had each of them six wings about him; and they were full of eyes within," &c. &c. Now compare the above 6th, 7th and 8th verses with the 1st, 2d and 3d chapters of Ezekiel, and there is a great likeness. In Ezekiel these four are called living creatures—in the above they are called beasts, but mean the same thing, with this difference—Ezekiel's living creatures with faces and wings meant the prophets, and John's four beasts with wings and eyes meant gospel ministers. But, say you, why is four mentioned in both places, since the number of gospel ministers and prophets is much more than four or a thousand either? Here it is right to inform you that 1, 2, 4, 7 and 144 are in prophetic style a definite number put for an unknown number, are put for a chosen and select number, are put for a complete elect number; for instance, in the gospel this sentence is found as quoted from prophetic style—"In Rama was there a voice heard, Rachel weeping for her children and would not be comforted, because they were not. Now Rachel had been dead seven or eight hundred years before Herod slew the children of Bethlehem, that he also might destroy the child Jesus. Yet the one Rachel, is put in this prophecy for all and every mother that lost a child by the sword of Herod. And why and wherefore? Because you will recollect, that Rachel was one and the only wife of Jacob and the great grandmother of these women that lost children by the sword of Herod. Therefore, the prophet foreseeing this dreadful destruction of the children of Bethlehem, and not knowing the mothers' names nor the amount of the slaughter, puts the one great grandmother's name Rachel for all the mothers that lost children by Herod's sword. Again: another prophecy says, "The Lord's portion is his people; Jacob is the lot of his inheritance; he found him in a waste howling wilderness," &c. Now to gospelize this, it would read thus: Jesus Christ's portion is his chosen, given, and purchased people; the church is the lot of his inheritance by the gift of the Father to him; he found her in her natural estate, led her about, &c. You recollect God chose Jacob before he had done good or evil, and rejected Esau; you recollect Jacob's descendents were God's chosen nation among the nations; so also recollect that God chose his church in Christ before the foundation of the world, and of course before she had done good or evil; and all this that the purpose of God according to election might stand—not dependent on the will of Jacob, Esau, or the church. So here the one Jacob is put by name for the whole chosen gospel church, the number of which is not known. Again: "I saw an angel come flying from the east, having the everlasting gospel to preach to them that dwell on the earth." Now recollect, God has not chosen angels to preach his gospel, but men. So an angel could bear a message from God to Cornelius, but not preach the gospel to him; this he must send for fishing Peter to do, and he did it effectually—and why? Because God had called him to that work. Thus this one angel is put for all gospel ministers; for the gospel began in the east, or began at Jerusalem which is east of us, and has been travelling westward ever since. Three hundred years ago there was no preached gospel in America, which is west of Jerusalem where it began; and if the angel flew from the east, he of course flew westward. So that now the forest that once heard the howl of wolves, and the bellow of buffaloes, and the yell of Indians, echoes with a preached gospel from Canada to St. Augustine. Is this owing to missionaries and their money schemes and running beggars? Not so—but to persecution in the old country. This sent the angels (gospel ministers) into this western world to preach the gospel—and not money. God's means to spread the gospel is persecution, and this will be found to be true from Jerusalem through all countries until now. But money to spread the gospel is the devil's means, and his agents have liked this means in all countries, because they, the devil's priests, can roll in luxury and superfluity, and oppress the poor and live by their labor; and thus charge them toll for going to heaven, which the king of kings has made free for all that choose to walk that way.

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So then this is proof enough, that one is put for many, a select number, a chosen elect number, &c. So is the number 144 —this is a square number, this is a complete number of the multiplication table. Thus John chose this number 144,000, to show the chosen church of the Jews, 12 from each tribe sealed. Not that this is the exact number of the Jews that are saved, but here he puts a square and complete and finishing number for an unknown number, yet a chosen and complete number; and after this he saw a great number that no man could number, &c. The numbers 2, 4 and 7, are so often mentioned in scripture, as put for a definite number unknown, that I judge it not worth my while to explain. Thus I say the four living creatures meant the prophets—the four beasts, gospel ministers. Revelations, vii. 11, shows the same: "And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God."

Now recollect, the church is God's temple wherein he dwells and walks on earth, and the heart of the saints is his throne on earth. Thus gospel ministers stand about the church, or as the four beasts are said to do, &c. &c. in the verse above. But in Revelations, xiii. 1, 2: "And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. 2. And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority." Read the chapter. This is the beast alluded to in my text, out of whose mouth came the unclean spirit like a frog. So then we now come to the beast in the text.

Question. What, or whom, did John intend to represent by this monstrous beast of ten horns and seven heads?—is a matter of momentous import to the explanation of the text, for out of his mouth came one of the frog like spirits. In order to explain which beast, I shall refer you to the scriptures.

First, beast signifies bad, cruel, fierce men, as in 1 Corinthians, xv. 32; in 2 Peter, ii. 12, nearly the same. In Daniel, vii. 11, beast is put to mean kingdoms. Again, in iv. 12, 21, beast is put by Daniel to mean nations. All of which you can examine for yourself. But in Revelations, xiii. 1, 2, beast is put as a figure by John to mean the anti-Christian church, or the church-empire of Rome, as it is generally called; or you may have it in these words, Christian Rome, which differs much from heathen Rome; or you may have it, the Catholic Roman church; or you may have it, religion established by law of Constantine, and progressing to the Pope, &c. with nuns, monks, friars, &c. In a word, he means by the beast in the text the Roman Catholic religious empire, with all its errors, persecution, cruelty, civil and ecclesiastical power, and opposition against the Christian church. Of this I have not a shadow of a doubt. As full proof of what I have asserted, I offer to you the 3d verse of the 17th chapter: "And I saw a woman sit upon a scarlet-colored beast, full of names of blasphemy, having seven heads and ten horns." Now let me tell you, that the word woman and the word city, are oftener made use of by the divine writers to mean the church, than any other figures in the whole divine writings; and the reason is, because they are analogous, or figures that come nigher the gospel church, than any other figure in scripture—which I could easily show if I dare intrude. So then John makes use of the same figures of woman and city, to set forth the anti-Christian church, or the Roman Catholic church, as the divine writers do to set forth the true gospel church. So you can see that under the figure of a woman, the Catholic church is mentioned; for the beast that she rode had seven heads and ten horns—the Catholic church is meant by the woman, and that beast on which she rode the Roman empire. Therefore, that by the beast with seven heads and ten horns is meant the Roman Catholic empire, there can be no doubt. The gospel church is in this book represented as a bride, the Lamb's wife—as the holy city Jerusalem. But the Catholic church, or church of anti-Christ, is represented by the cities of Sodom, Egypt and Babylon. So that these wicked cities are made a figure of the Catholic church, of this I have no doubt. Also John makes use of the figure of a woman, under the figure of a whore, a harlot, &c. to show the wickedness and prostitution of the Catholic church to the kings of the earth—says she has committed fornication with them, &c. So then all ends here—the ho-

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ly city Jerusalem is put as a figure of a pure gospel church; and a chaste virgin, a chosen and beloved bride, or wife, or woman, for the gospel church—while a wicked city, a whorish woman, or harlot, is put for a spurious church; and here in this book, it is put in a great number of places for the Catholic church. The 5th verse of the 17th chapter may prove all this to you: "MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS." Here is proof enough—but add 6th verse: "And I saw the woman drunken with the blood of the saints," &c. Read the chapter—here the Roman church is alluded to.

There are so many truths here crowd themselves on me, from the knowledge of scripture and church history, that I am tempted to throw down my pen and never write any more on earth, unless I can have my own time and scope to explain that which would be an advantage to the reader to understand what I write. But nevertheless, as I have begun Froggery and some people are perhaps laughing about it, I will continue to sketch through it.

Then I wish you to recollect that the dragon had seven heads and ten horns, and seven crowns on the seven heads. I wish you also to recollect that the beast had seven heads and ten horns, and ten crowns on his horns and not on his heads, as had the dragon. And don't forget also that the woman rode this beast of seven heads and ten horns, with no crowns on horn or head, but was full of the names of blasphemy, &c. Now the ten horns of the beast may be here explained in the 17th chap. 12th verse: "And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast." Verse 13: "These have one mind, and shall give their power and strength unto the beast." Now observe, the woman is the Catholic church; also observe the beast spoken of, scarled-colored, that carried the woman, (or church--I mean the Roman church, and by the beast the bloody empire of Rome.)

Now again recollect, 7th verse: "And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns." Recollect here that this is explained by John in part--first, the woman rode this seven-headed monster with ten horns; second, the beast that carried her had the same number of heads and horns as the dragon. Also remember that the scripture says the man is the head of the woman; in the same way seven kings or kingdoms were the seven heads of the dragon, and also the seven heads of the beast. Therefore, verse 10, "And there are seven kings: five are fallen, and one is, and the other is not yet come." These make the seven heads of the dragon and beast. Verse 11: "And the beast that was, and is not, even he is the eighth," &c. This eighth beast means the Pope and his successors, or ecclesiastical power. Verse 12: "And the ten horns which thou sawest are ten kings, which have received no kingdom as yet: but receive power as kings one hour with the beast." Now any man acquainted with church history knows that the popes did receive power as kings in the Catholic church, (or as it is expressed in the text, with the beast,) or as I would say, Catholic church state; for that is the meaning of the beast in my text, or Roman empire.

I tell you again I have almost a mind to throw down my pen and quit, for as I go the subject so increases that my mind is overcrowded. Verse 15: "And he saith unto me, The waters which thou sawest, where the whore (the Catholic church) sitteth, are peoples, and multitudes, and nations, and tongues." So that by the beast rising out of the sea he meant the Catholic church rising out from among the people, and from among the nations and different tongues of the nations that composed the Roman empire. Verse 16: "And the ten horns which thou sawest upon the beast, these shall (that is, at some future time,) hate the whore, (that is, the Catholic church,) and shall make her desolate and naked, and shall eat her flesh, and burn her with fire." Verse 18: "And the woman (the church of Rome is meant) which thou sawest is that great city, (church is meant by city) which reigneth over the kings of the earth." Now every man knows, that has any knowledge of church history, that no church ever did reign over the kings of the earth but the Roman Catholic church; and this is well known that she did, so that all difficulty in this matter is at an end, that the woman means the Roman empire, and the woman the Catholic church, &c.

(*to be continued.*)

JOSHUA LAWRENCE

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FOR THE PRIMITIVE BAPTIST.

—

The salvation of the righteous is of the Lord.—Psalms, xxxvii. 39.

No. 7.

Because David, the man after God's own heart, in the words of the text expressly declares it so to be. Other men, of other ages, of other countries, of other kingdoms, of other characters, and of other grades, can think, speak, and act in reference to salvation as seemeth unto them good; but as for the son of Jesse, who was by the right hand of God exalted, and whose mind was well stored with divine knowledge—he declares in a voice so loud that it shall be heard as long as time itself shall endure that, "the salvation of the righteous is of the Lord!!" He reiterates the declaration in these words—Psalms, iii. 8: —"Salvation belongeth unto the Lord." And so intent is he upon proclaiming this mighty truth, that he on various occasions emphasizes upon it to a great degree, and often is it found among the loftiest notes in his sweet melodies to the God of heaven. Instance the 35th chapter 9th verse of Psalms, wherein he says, "My soul shall be joyful in the Lord: it shall rejoice in his salvation. 10th verse: All my bones shall say Lord who is like unto thee, which deliverest the poor from him that is too strong for him" (that is, from the devil) "yea the poor and the needy from him that spoileth him." And again he saith, 68, 19: "Blessed be the Lord who daily loadeth us with benefits, even the God of our salvation. Selah." 20. "He that is our God is the God of salvation, and unto God the Lord belong the issues from death." And again, 74, 12: "For God is my king of old, working salvation in the midst of the earth." In the 78th chapter, to give warning to all those of future generations who might attach too little importance to the salvation of the Lord and too much to their own efforts, for the infidelity of the Israelites on a certain occasion he says, "A fire was kindled against Jacob and anger also came up against Israel, because they believed not in God and trusted not in his salvation. 21 and 22d verses." He further exclaims most ardently, "O come and let us sing unto the Lord, let us make a joyful noise unto the rock of our salvation. 95. 1." And again: "Sing unto the Lord, bless his name, show forth his salvation from day to day. 96. 2." "For the Lord taketh pleasure in his people, he will beautify the meek with salvation. 149. 4." And again he says, "In God is my salvation and glory. 62. 7." And again: "Truly my soul waiteth upon God, from him cometh my salvation. 62. 1." And again: "But I am poor and sorrowful, let thy salvation, O God, set me up on high. 69. 29." Once more: "My mouth shall show forth thy righteousness, and thy salvation all the day. 71. 15." And as it would appear that this salvation was the great theme of his praise and desideratum of his wishes, he is heard at different times to exclaim, "Let thy salvation come according to thy word—My soul fainteth for thy salvation—Mine eyes fail for thy salvation—Lord, I have hoped for thy salvation—I have longed for thy salvation, &c. 119—41. 81. 123. 166. 174.

These are a part of the notes of the sweet singer in Israel:—these are some of the exercises of a mind endowed with wisdom from on high;—that delighted to sing in rapturous strains of God salvation, and ascribe to him the highest glory.

David as before observed, was a

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man after God's own heart. He was taken from the sheep cot and anointed king over Israel. He waded through rivers of persecution and fiery trial, and his experience is one ever to be remembered. When established on his throne in peace and prosperity, and exalted to the highest pinnacle of honor in the Jewish nation and closest communion with his God, he was eminently qualified to benefit the church in placing upon record those beautiful strains of melodious adoration found in the book of Psalms. He could take a retrospective view of his life and from the incidents therein, form themes of sublime adoration to God on which he could dwell for days and seasons in strains of the noblest grandeur. He could glance at the history of his people and praise the Lord for all his goodness, and for his wonderful works to the children of men. He could look back to that period whence began the date of God's salvation; which was even before the foundations of the earth were laid, at which the morning stars sang together and all the sons of God shouted for joy; and glory in a God of eternal love and 'everlasting righteousness.' He could look forward to that period when in the fulness of the time, the great anti-type of all the types and shadows of the mosaic dispensation should appear, to enlighten the Gentiles and become the glory of his people Israel. And the soul of David could breathe pathetic tones of wondrous admiration at so great a condescension of so great a God. And when taking all these considerations together and the stupendous events connected therewith, can we be astonished that David should be made to cry aloud in all the fervor, emphasis, earnestness and ecstacy of his soul, "THE SALVATION OF THE RIGHTEOUS IS OF THE LORD!"

David was not alone in bearing testimony to the truth of the doctrine we are upon: the other patriarchs, as well as the prophets and apostles, all harmoniously concur in their support of this mighty truth. How often do we hear them endeavoring to arrest the attention of the infatuated sons of Adam, and direct it to the serious consideration of this first of all truths in the conversion of a sinner—this foundation stone—this corner stone—this main starting point—this action on the part of Jehovah indispensably necessary for them to accredit, before they can advance the very first step in the path of a correct notion of God or godliness?

"The salvation of the righteous is of the Lord," because he hath said by his prophet Isaiah, "Hearken unto me, ye stout-hearted, that are far from righteousness: I bring near my righteousness; it shall not be far off, and my salvation shall not tarry: and I will place salvation in Zion for Israel my glory. 46—12, 13." Here God is declaring that HE will place salvation in Zion. Then is this salvation his and he should have *all* the glory of placing it there. We are not here informed that he gave, or ever intended to give, this glory to another—that he permits this man or that man however learned, high and self-conceited he may be—this society or that society however *pious* the members thereof may be—this theological seminary or that theological seminary however high among the *mountains* their heads may be lifted up, —I say we are not to learn by this scripture that God suffers any of these creatures to place 'salvation in Zion,' and become himself a mere looker on:—Nay, verily, but we are

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clearly taught therein that the agency of man in this affair is forever excluded, because God and God alone is to place this salvation in Zion, for the sake of Israel his glory and delight. Therefore the salvation of the righteous in Zion for Israel God's glory is of the Lord the great creator, and not of man the diminutive creature.

Isaiah comes again to our assistance in saying, "The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God. 52. 10." He certainly was not here speaking of man, or any set or society of men, who were to make bare their arms in the eyes of the nations and cause the ends of the earth to see their salvation: No, certainly he could not allude to those overmuch righteous and extremely zealous people of our day who not only compass sea and land to make proselytes, but who compass widows houses and the residences of the poverty smitten as well as the rich to *make money*, by the use of the tongue and not of the hand, and when all have gotten together in deliberative dignity, and the contents of the bag emptied before these exquisite lovers of lucre, proceed to divide it amongst themselves; and peradventure let one or two of them take a somewhat larger portion than the others, to render them a more splendid outfit to Burmah or elsewhere to distant shores, where they can be able to induce the ends of the earth to look and see the salvation of this potent society and the marvellous things it is doing. I say Isaiah could not certainly have meant all this. But I do say that he meant what he said and said just what he meant,—and that not in a whining, may be so—if you do so and so kind of a tone, but in a bold and authoritative one, "All the ends of the earth *shall* see the salvation of our God." And again, "Thus saith the Lord, keep ye my judgment, and do justice: for my salvation is near to come, and my righteousness to be revealed." 56. 1. And again, 51. 5, "My salvation is gone forth—6. my salvation shall be for ever—8. my righteousness shall be for ever and my salvation from generation to generation." These named are only an inconsiderable part of the evidences borne towards the establishment of salvation to be in the hands of God alone, by the greatly inspired prophet Isaiah. Isaiah was a man highly exalted of God, and his was the mind wonderfully elevated to explore the sublime mysteries of revelation. He had seen God seated upon a throne high and lifted up when his train filled the temple. He had seen the six winged seraphims standing above, and heard them warbling their highest notes of angelic rapture to the glory and praise of him that sat upon the throne. His were the lips once touched with a live coal from off the altar, by one of the seraphims that burn around the dazzling throne; and his spirits were raised to the highest pitch of ecstatic delight at the celestial wonders and glories that passed in review before his enraptured vision. His mind was raised far above the influence of sublunary objects, and initiated into the hidden mysteries of God's unchangeable love for, and his eternal purposes and decrees towards his church and people from everlasting to everlasting; as well as permitted to roam along the distant shores of that kingdom to come, to be hereafter more fully revealed, and catch a glimpse of those rich and inexhaustible treasures of felicity laid

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up on high for the 'children of the kingdom,' as well as the boundless glory to resound to heaven's high king throughout the unlimited ages of never-ending eternity. Isaiah is by some emphatically called the evangelical prophet; for he could not only glance back to the transactions in heaven before time rolled out of eternity or ever the earth was; but he could also by the grace of God dart his penetrating vision far into the distant future, and foretell things that should come to pass throughout time into eternity again. And amongst the many wonderful works of providence to be wrought, he foretells to us the birth, life, passion, death and ultimate glory of the Son of God, with as much correctness as did the evangelists after Christ's ascension. And yet Isaiah says,—and the man thus highly exalted of God says, as if once and forever to hush into silence, the croakings of that old pharisaical leaven in the natural disposition of all Adam's posterity, that would by all means have a part or all the glory of salvation—"Behold, God is *my* salvation; I will trust, and not be afraid: for the Lord JEHOVAH is my strength and my song; he also is become my salvation." Isa. 12. 2.

C. B. HASSELL.

PRIMITIVE BAPTIST.

TARBORO', JUNE 11, 1836.

THEOLOGICAL SCHOOLS.

It appears to have been almost universally agreed among mankind, that antiquity adds to the veneration, character and importance of any practice or institution. So that ancient doctrines and customs which are found to be objectionable, are never opposed on account of their antiquity, but some essential and intrinsic defect, either real or imaginary And when the origin of any prevailing notion or practice can be traced to a period remote as that of the apostles or prophets, it is presumed these names added to its long standing will give it a ready passport, without liability to suspicion or criticism. Hence the earnest endeavors of the friends of Theological Seminaries to refer their rise to those times, and to number those sacred names among their supporters. And indeed could they have been handed down to us thus recommended, they would lose nothing by the most rigid scrutiny, but among Christians, would find approbation and assistance wherever they go. But in vain do we consult the course of former saints of God to find an example of modern Theological Schools. Yet such has been the eagerness of men to sustain them, and such the flimsiness of their authority, that they have ventured to metamorphose the sons of the prophets into disciples of the schools of the prophets; and to represent the circumstance of Christ imparting divine knowledge to his apostles, as a true likeness of their present Theological Seminaries.

The term, school, occurs but once in the volume of inspiration. The apostle Paul disputed in the school of one Tirannus. Acts, xix. 9. He had recently left a Jewish synagogue where he had been disputing and persuading the things concerning the kingdom of God. It is remarkable then that the apostle made the only school mentioned in scripture, a place of disputation, instead of a place for teaching theology.

With respect to the term, Theology, it was first used to signify, The Systems; otherwise the fabulous stories published by the Grecian philosophers and poets concerning the genealogy and exploits of their gods. Hence the title of Theologian, was with one consent given to such men as Orpheus, Museus and Hesiod. The sublime speculations of Plato secured to him the same title. To this circumstance as well as the derivation of the word, the present use of it is indebted. This paragraph is designed, not merely to repeat the fact that the visionary and over-credulous are prone to honor the author of plausible speculation, but also, to show how naturally it prepares the way for the vain and the ambitious to found schools in which to master this fancied knowledge.

By dint of Theological Schools a certain system has been dignified with the name of, Scholastic Divinity. This system rested for its support upon argument and reason. It had at one period fallen into contempt, except in some of the universities. But we think it is revived, or reviving; for much pains is taken in the way of argument and reason to evade the meaning of scripture, and also to support practices which are without bible precept or example.

In the twelfth century a new sort of divinity called Scholastic Theology, was framed by a sect, known by the name of Schoolmen. Their divinity had its foundation in the philosophy of Aristotle. Its scheme was strictly anti-Christian; and it did much to overturn the gospel, and to establish popish darkness. And that which the Pope had found to be so favorable to his policy, was considered to be deserving of his patronage. Accordingly the popes became the patrons of religious colleges. Thence England, France, and Spain derived the practice of Theological Schools. Upon the Reformation, some of the Protestant countries continued this institution; and

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those of them which either relaxed or abandoned it, have again resumed it.

It is difficult to name all the motives which lead people to advocate and patronize such institutions. It is evident that education, when it consists of true knowledge, is no disadvantage to any class. It is believed that the first motive to Theological Schools is, an opposition to the doctrine of the New Testament. By the system of "School Divinity," carnal reason was opposed to revelation itself. The "School Theology" of the 12th century is admitted to have been wholly "anti-Christian." The colleges of Urban and his Catholic kingdoms were essentially and practically anti-gospel and anti-Christian. Another motive is that of *the pride of life*. By means of these schools the advocates aspire at appearing excellent in learning, (especially their ministry,) a high rank among other denominations, popularity and esteem with the world, and excelling in strength and numbers. They find it necessary to keep in advance of the world, to secure the favor and applause of the multitude. The illiterate, however pious, who have fared as our Lord foretold—been hated of the world—have incurred also the contempt of the D. D. and L. L. D. and the President and Professor of school religion. The tendency of Theological Seminaries, at the best, is to reduce the gospel to a lifeless system of moral precepts and actions destitute of the vital power of godliness.—*Ed.*

PRAY AND PAY.

This head will appear singular to some people: to some it may appear invidious, and to some it may have the appearance of levity and ridicule. But if it possesses either of the three latter qualities it is merely incidental, not designed; for they are not the handmaids of truth and piety. And lest the subject of prayer should be treated with rudeness because of its associate above, we will say a word to it.

Prayer is the begging of a soul at the throne of grace: or more explicitly, it is, the deep and earnest entreating of God for mercy or blessing, prompted by a painful sense of pressing need, accompanied by a consciousness of ill desert, under a correct view of the exalted and unspeakable majesty of God. For the form of prayer without earnestness, is sport; without a sense of need, it is mockery; without a sense of guilt and ill desert, it is impudence; without an internal conviction of God's infinite majesty above ourselves, it is pride. Of the circumstances which some have been pleased to consider, the form of prayer, the grace of prayer, the time or season of prayer, we shall say nothing. The spirit of prayer demands a word. Animated feelings in the ceremony of prayer, are not the spirit of prayer. These, when well founded, proceed from faith and hope and love, and are properly the frame of a soul attuned to praise. Nor is a ready flow of suitable words the spirit of prayer. These frequently follow study or habit. An earnest longing desire to God, to cancel our offences or to wipe off our guilt and supply our needs, is the spirit of prayer. This is as eloquent in silence, as in words; as ardent in the whisper or quivering lip, as in the audience of twenty rods; as interceding or prevailing in the suppressed groan, the unhappy sigh, or falling tear, as in vocal supplications most energetic and pathetic.

The privilege of praying with the hope of being answered from the Lord, is one of the highest ever vouchsafed to men. That it is also the duty of Christians to pray, cannot be denied. Nor can it be denied that our Lord, and his apostles too, specified at times the objects for which the churches should pray. The subject taken altogether is one of the most solemn on earth. Of this last circumstance advantage has been taken by those who have had more of respect to avarice, than of reverence to God. An impression naturally obtains among many that, he who prays is guided and influenced by the Holy Spirit, and that he will not ask but in a manner, and for that, which are right. This impression has led them to assent to the dictates of the man that prays. Hence, the Roman Catholics have so generally connected the two subjects, Pray and Pay. Hence, law religion has been established in so many countries, and a devouring priesthood has outlived so many ages and revolutions. The great perfection of literature, the maturity of the arts and sciences, and the unbounded liberty enjoyed in our country, have enabled the priesthood to practice with more refinement, and consummate policy. To the chimerical object of converting the heathen and the world to Christianity is attached not only a vast and absorbing importance, but also a benevolence expansive and devout; and by representations painted in vivid colors of heathen wo and Christian duty, avarice is kept out of sight, and people are prepared to hear with pleasure, Pray and Pay. This is the almost universal motto in the strange societies of the day. It holds the most conspicuous place in the Bible Society, the Missionary, Tract, &c. Pay forms the heart of each Constitution. Pay is a kind of first call, and Pray a second. In their application to the public for funds, still is heard, Pray and Pay. They consider the questioning of their benevolence as spiteful, and the imputation of avarice to them as malicious. But the Catholics of missionary mould professed as much benevolence, and were as little suspected by their votaries and friends, as any at this day. And the day is already gone by when missionaries of other denominations, though imitating the example of Catholics, have awarded to them the name of corruption and avarice. The object of these societies will not allow them to drop the word Pay, and the credit of being accounted pious and benevolent, forbids them to drop the word Pray. They have therefore joined them together, and proclaimed let not man put them asunder. Their sermons, their exhortations and their writings teem with, Pray and Pay. The calls and accounts from different sections of our own country, and those from beyond the ocean, as they come back repeated still succeed each other with Pray and Pay. Their educated ministers as they rove from State to State,

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seeking eligible situations, carry their watchword Pray and Pay. But the match is unseemly and unscriptural, and it cannot produce a race of New Testament Christians.—*Ed.*

THE DEVIL'S PICTURE.

Be not scared, reader, as that we are about to relate a frightful story of some grim appearance from the nether regions: we are only going to reason a little.

We have a few times in our life seen pictures apparently designed to represent the appearance of the devil. And to be sure, they have been as haggard and ghastly as fancy could paint them. And what we are about to say upon the subject will lead us to inquire, whether or no, the pictures to portray his ocular appearance, (if the expression be admissible,) ought to possess all the beauties and strokes of excellence which human ingenuity and skill can add to them.

It is true, most of the names by which he is called in scripture, represent objects or creatures with which mankind are more or less acquainted, and which are known to possess many ill and objectionable qualities, and few good and commendable ones. But it is evident according to the scripture, that none of his quiet subjects and willing slaves see in these names a development of his true character. For he is at one and the same time the prince of darkness and of their own hearts, the father of their choice and the god of their pleasures. By these, his own family, his pictures and engravings have usually been drawn. Consequently their rugged resemblances of satan have exhibited less of him than of their own wild and darkened understandings—have exhibited something widely different from the licentious and pleasing sway of him over their hearts and conduct. We say his own children have been his sculptors and engravers. For God's law forbade his children to have any image or likeness of any living thing among them. (And this law has not been revoked unto this day. Hence portraits and pictures of men more clearly represent a fault in religion, than they do the persons intended.) And those who have learned as much of satan as the teachings of the Holy Spirit are wont to impart, have no wish to give his picture but by declaring his horrid character. So we conclude as the devil's picture is drawn by wicked men, it is, likely not drawn as it should be, if it ought to be at all. Hence we shall proceed directly and more fully to state the reasons for the inquiry above. And first, the devil never offers himself to the view of men but in a transformed appearance. All the objectionable, hateful, and revolting forms which are given him in the Bible, are not such as he exhibits himself to us in, but only those by which God in his revelation has declared to men to describe his true character. And should he show himself to any in his own undisguised character and form, it would, reasonably speaking, cause a revolt in that person from his dominion. Secondly, he never transforms himself into any thing odious, but into something pleasing. The Holy Ghost declares one of his transformations is, *into an angel of light.* 2 Cor. xi. 14. His appearance in this is not only that of a messenger, but also a messenger of good tidings, of glorious appearance, and upon a glorious and happy errand. Nay, for purposes of deception and misery, there is nothing virtuous, happy, and exalted, which he has not dissembled by transformation. To man, he has affected to be more friendly and benevolent than God himself, by offering his advice and assistance in rendering him greater and happier than the Lord had created him: *Ye shall be as gods, knowing good and evil. Yea, hath God said, ye shall not eat?* Gen. iii 5, 1. q. d. "I will act a friendly part to you. Eat, and welcome." This was his language—his form was a serpent—it crossed God's word. To God, he has been impudent and daring enough to pretend more honesty and fidelity than God's own children. *Doth Job fear God for nought?—Touch all that he hath, and he will curse thee to thy face.* Job, i. 9, 11. q. d. "I am more steady and friendly to you now, than Job is: for he is deceitful, and not so true to you and upright as he pretends to be." This was his language,—his form perhaps was one of the sons of God. Job. i. 6. To Jesus he has pretended wealth, royalty, sovereignty and divinity: *All these will I give thee, if thou wilt fall down and worship me.* Matt. iv. 9. As if he should say, "They are all mine,—I am wealthy,—I reign king over them—I have sovereign right to dispose of them—and I am a deity—worship me." This was his language,—what was his form, is not known. To the unconverted, he has professed great friendship and accommodation: *What will ye give me: and I will deliver him unto you.* Matt. xxvi. 15. He seems to say "I am ready to do you a favor, and am worthy of your highest trust." This was his language—his form was an apostle. John, vi. 70. To man, he lied against God, by crossing his word. And he who professes benevolence to men beyond God's word, does the same. To God, he lied against God's children by professing more fidelity than they. And he, who extols his own piety and service of good works, and ridicules others with, *do nothing*, does the same. If Christ had worshipped him, then Jesus himself had proved a poor fallen hireling. And such is he now who worships for hire. The chief priests who purchased Christ of him, got nothing for it eventually, and so with him who sold him. And he who buys or sells Christ for money will fail in that event to obtain a Saviour.

But to draw to our inquiry: Since the devil represents himself to men, in all the forms of wealth, honor, friendship, beneficence, virtue, beauty, light, glory, regality, divinity and sovereignty, but more commonly, as *an angel of light;* ought, or ought not, his picture to be drawn in the fairest and most charming form? Objection. This were to represent him in the widest possible opposite to what God has represented him. Answer. As those who draw his picture do not see and understand the picture God has drawn of him, but have seen him only in his transformation, ought they to leave the image they have seen and

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try to sketch and finish one they have not understood? Objection. His picture could not be drawn so as to admit all the strokes of feigned greatness and goodness of satan. Answer. Neither can all his deformity and thrice dire nature be exhibited at one view by a single emblem. Objection. A lovely and charming likeness of him would create in men a veneration for the devil, and beget at least a kind of mental worship to him. Answer. Would not, or would such a picture, reasonably speaking, by joining his true name to it, strike them with the art and treachery of satan, and by this delusive form teach them the subtile mischief that lies concealed in pleasurable sin, and all the illusive happiness of time and sense?

It is our opinion that the attempting of pictures, partial or entire, of God, devil, angel, or man, is grossly and sinfully wrong; and if the picture of the devil is attempted to be engraved and exhibited at all that, the handsomest man, the most beautiful woman, or the most pious minister of the gospel, if we combine the idea of unregenerate, would as well represent the devil, as the ugliest scrawl our fancy can paint. If you, my reader, are an unconverted person, remember, that as satan is transformed into an angel of light, so a man or woman, comparatively with the glory and excellence of an angel, may yet be a devil. If this is now your lot, may *you* be transformed by the *renewing* of your mind.—*Ed.*

FOR THE PRIMITIVE BAPTIST.

Hopewell, Henry County, Ga.
May 7th, 1836.

Bro. Bennett: I see from your remarks in the last number received that, some professedly good man has been shooting at me with his cross-bow the Index. But, bro. Bennett, I trust I have a shield that can turn such arrows as that, and in fact I have rather taken encouragement from it from two considerations: 1st. Because I recollect that a certain set of religious characters said my divine master had a devil and cast out devils by Beelzebub the prince of devils—and if they said he had a devil, no marvel that similar ones call me wolf; but it is one thing to call me so and another for it to be so—and one thing thing to call me so and another to get the people best acquainted with me to believe it is so. But I recollect master said they would say all manner of evil against us falsely for his name sake, and also told us to rejoice; so I take it as a part of my portion here. But, bro. Editor, if I was going to retort on any of them I would not make them out so large a wolf. Just see, (anti-missionary champion of Georgia,) the master wolf in the State, Sir. But I think I would de cribe them as being a little sly bob-tailed fellow, just calcu'ated to slip up in the dark and pick up a kid or a lamb and run off with it, or creep into widows houses and lead silly women captive, and all the while supposing that gain was godliness. But we are told to turn away from such, and because I have obeyed the command it is pulling down their vengeance upon me. Well, be it so.

Bro. Editor, the difficulty amongst us here would never have gone to the same extent, if it had not been for two things: 1st. It seems to me the Georgia Association is determined to push forward her new schemes and give laws to all the rest; and, 2dly, old father Mercer has thrown in his weight, and, bro. Editor, the old man has no child literally and in his old age I think he begat one of wind, (I mean the Georgia Baptist Convention,) and some years ago he and others hired Cyrus White and B. H. Wilson to nurse it. I speak figuratively when I say it is a daughter. She is now grown and has gone to breeding and bears all boys, and no doubt he and others think that with this mighty host they will carry every thing before them; but I have my doubts. For I have been watching this noble progeny, and it seems to me there is not a proper child amongst them; they seem to be with big heads, ricketty joints, wild confused ideas, and unscriptural notions; and I fear will only serve as wandering stars to guide the vessel of wrath already laden for destruction.

Accompanying this is the account of the transactions of the Flint River Association with the Teman and Sharon churches, about which there has been such an ado. This was prepared by a committee, and was to have been presented to the Flint River Association at the time the Georgia Association sent on her delegation to deal with the Flint River; and in the arrangement of business it (the Report) was to have come up before the complaint from the Georgia. But with a hope that a satisfactory adjustment would take place, some of our brethren moved for the Report to give way till an effort was made; it was granted and the effort was made, and resulted in a settlement of our differences so far as regards discipline, which was said to be satisfactory to all parties, and we thought was. But, to use the language of one of the Georgia delegation, we had not got twenty miles from where the heap of witnesses was set up, till I heard murmurings from some of our folks; those murmurs have broke out into complaints, which is the cause of my requesting you, on the responsibility of myself and bro. A. Cleveland, to give the Report a place in the Primitive Baptist and bro. Beebe to copy it into the

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Signs of the Times--and receive to yourself the best desires of yours in gospel bonds,

WILLIAM MOSELEY.

Mark Bennett.

N. B. Accompanying my next you shall have a copy of the settlement between the Flint and Georgia Associations. W. M.

☞The Report above alluded to will be inserted in our next....*Ed.*

Averasborough, N. C. May 20th, 1836.

Brother Editor: Having received two of your pamphlets, (the Primitive Baptist,) and after making known the importance of the work intended by them, we have at last got four others to subscribe for them. We are living among the screws and pickers of our rights and liberties, viz: Presbyterians, Free-will Baptists, &c. all of whom are strong missionaries, temperance, and Sunday school enforcers; and we believe, are those who strain at a gnat and swallow a camel. We among our subscribers have obtained one of the Presbyterian order, which makes us quite anxious to receive if possible the pamphlets from the commencement; if not possible, to send them for the balance of the year.

Yours, with respect,

HENRY AVERA.

Beaverdam, Washington, N. C.
April 16, 1836.

Brother Editor: All the brethren within the circle of my acquaintance, appear to be highly pleased with your paper and the principles which it vindicates. Our church has for a long time been exposed to the slander and abuse of our ecclesiastical enemies, without the means of redress. But happily for us, an opportunity from the press is now offered, for us to defend our rights and to maintain truth, in spite of the opposition raised against us by the votaries of a moneyed priesthood. And as the Baptist brethren of the old school generally seem to manifest a disposition, to lend their aid toward promoting the success of your paper, and, consequently, to put down "the moneyed institutions of the day," I deem it my duty also, to contribute my mite towards accomplishing the same desirable end.

So defective are the priest-riding institutions of the present day, that I am almost at a loss to determine which to speak of first, or what particular fault first to point out. However, as the missionaries seem to be making money faster than any other set of tradesmen, they might, perhaps, think themselves slighted, were they not to be first attended to. Therefore, to prevent offending their majesties, I will notice them in particular. In the first place I would say, that almost every movement of the missionaries appears to be deeply tinged with the foul stain of hypocrisy and craft. For example. When they are about to set out upon a mission, they will proclaim to the world, that their object is to spread the gospel among the heathen, while in fact it seems to me they only wish to see something of the world and to gain information. But if they would travel at their own expense, it would be altogether different. But not so. After having hypocritically, as I believe, explained the object of their mission and the great good that is to result from it, in pompous epithets and high sounding phrases, in order to inflame the minds of men and to elicit the benevolent donations of the gaping multitude, they then come out and say, that it is impossible to accomplish this great good unless you give us money. As much as to say, give us bountifully of your money and we will in a short time show you how to Christianize mankind. But comply with their request, and instead of appropriating the money to charitable purposes, they make use of it for their own bodily comfort and support.

It is said that money is the root of all evil. The Missionary Society owes not only its operations but even its very existence to coined metal, or stamped bills. And if the very foundation be defective, the upper workmanship however well executed, must ere long tumble to the dust. If a tree is corrupt, its fruit must be corrupt; and if the Missionary Society is corrupt, as it evidently is, its fruit must be corrupt, and consequently dangerous to public good.

It has been remarked, that a man who does not enough for society to repay it for his advantages and protection, only lives a privileged beggar upon the alms of fortune. Now, I would ask, how do the missionaries repay the public for the privileges which they enjoy? Do they repay public benevolence by selling books above cost, by charging high prices for preaching, by splitting and dividing churches all over our country, by establishing Tract Societies and selling memberships for a stip-

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ulated sum? I suppose that, if a murderer were to give $25 to the Tract Society it would attach to his name the dignity of a director for life. Strange indeed, that $25 should raise a villain to the highest post in a religious institution. This is fast verging towards absolution. The Pope of Rome could absolve a man from his sins for so much, and then admit him into fellowship. But the missionaries have improved on it. They will admit one into fellowship without the above process being performed, provided that, he has a "pretty smart chance of money.

Again, the missionaries say that Paul was a missionary. I deny in point, that Paul was a missionary according to the modern style. And in denying it, I would ask the following questions:—How many black shad-belly coats did Paul, or any of the other apostles, wear? How many fine carriages and horses did they have? How many silver-headed canes did they walk with? How many receipts are there to be found, for money out of the treasury, with Paul's name to them? How many times did Paul leave one church to go to another, because he could get $20 or $30 more? —These questions readily answer themselves. Yet the missionaries do it invariably. And still they are like Paul. Sir, these dignified drones which we have in our time, set themselves up for a likeness to the apostles, when in fact there is not even the most distant analogy between them. That great apostle of the Gentiles, risked his life and labored in the vineyard, without fixed salaries. He drove no bargains about preaching, nor made a market of salvation. A rare thing in this our day, since the first motive for overseeing souls, is, so much a year. The missionaries must have their fixed salaries, and as soon as the congregation refuses to pay, they refuse to preach; or, as soon as they hear of another church that will give more, they throw down all and go thence. It is an old saying, that, money impels the feminine steed, but in this case it makes the preacher go.

Again, the missionaries say that their institution is established on pure and virtuous principles. Now I know not what might have been the object of the first founders of the Missionary Society, but this much I do believe, that there is no purity and virtue in it now. Like all other good institutions, when fallen into the hands of wicked men, it has lost its original purity. And let me now tell them, that it is not for them to make their boasts any longer and say that their institution is established upon pure principles, and that the billows of persecution may rage, but the gates of hell cannot prevail against them. And here I would say that, talk of this kind, instead of being "fine fancy" is "flat foolery," is mere egotism. And now I must close by saying, that however perfect the internal organization of this missionary machine may be, it stands in need of a regulator, to check the rapidity of its motion and to maintain equilibrium between all its parts.

Yours, &c. EDOM O. GORDON.

Franklin County, Va.

MISTAKEN IDEAS IN MATTERS OF RELIGION.

No. 1.

BROTHER EDITOR: Having given you a short sketch of the effects of missions of the present day in my last, I now leave the subject for some person more competent than myself, or some one that may feel himself necessarily compelled to say something on the subject, as was the case with me. I intend now to say something concerning the mistaken notions common in the world in matters of religion; which we may easily see if we will just read the scripture and look for them. How often has it been my wonder, to observe the foul mistakes and gross errors, the stupid oversights and absurd blunders, in things of religion, (those greatest of all matters,) whereof many can show themselves guilty, that are men of fine parts and great accomplishments; yea, the wits and scholars? For who would think but they of all others, that are so piercing, should find out the truth; and that they of so wide a reach, should grasp the knowledge of all needful things? From whom should we expect a true account of religion and good direction in the way of salvation, but from the rabbies and great men, and such as are taken for the wise and understanding men of the world? And whom would we more suspect to be out and under delusions, than the illiterate and unpolished; those of weak parts and low education? But yet how frequently does experience show me to the contrary? On the one hand learned fools, that have never learned Christ;

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philosophical heretics that lay snares to entrap his faith, and such doctors and teachers as need to be tutored and taught how they must believe and what they must do, to the saving of their souls; and on the other hand, poor laborers and rustics that have open eyes heavenward and a good sense of religion, are taught of God to know the truth as it is in Jesus, to give a reason for the hope that is in them, and to be indeed wise unto salvation? So has the gracious God brought down the great things necessary to make us forever happy, and laid them in common that those of the highest reach shall not go away with all; but such as are even in the lowest form stand as fair for heaven as any. Whereas, now by faith all arms are of a length, and God is pleased to make proud knowledge bend and crutch while grace fills up uneven nature. What errors in religion so manifest aud fulsome, so wicked and monstrous, but have had shrewd and witty abettors and defenders? The Gentiles, the pharisees, the papists, the deists, universalians, atheists, Mahometans, Jesuits, and even at this day, Campbellites and many others, all of them have had learned champions and subtle apologists. Not only ridiculous superstition and barbarous cruelty, but even palpable idolatry, shall find those that are called doctors to distinguish it into the best devotion and most exalted piety. The very anti-Christ by them is proved to be good and true, if listened to; but his holiness and whose coming is after the working of satan, yet comes with all deceivableness of unrighteousness. For if there was not some fair face put upon it there would be no mystery of iniquity in it; but thus does it take and go down even with such as are reputed the most sensible, knowing men, if they be not such as receive the love of the truth, are not for the simplicity that is in Christ, and will not endure that holy truth which comes so close home as to regenerate their souls and turn their hearts and change their lives. God sends them the strong delusion to believe a lie, and when once they have brought that judgment upon them, they will always find the truth too hard for them; and though they continue never so confident and conceited, it is only because they are blinded and infatuated. Nor is this only to be seen in the cheat of popery, but in the prevalence of every other atrocious heresy that is set up and kept up by men of false principles or unhappy educations, or corrupt minds, and destitute of the truth which is after godliness; who have more parts than piety, and better heads than hearts; that either stand up to serve a turn and maintain the craft, that is, to maintain their life and keep them from having to earn their bread by the sweat of their brow as directed in scripture, or, (in wantonness of wit,) play with every thing in religion; and through the pride of their accomplishments, glory in showing how able they are in justifying some uncommon or contrary opinion. All these we are told in scripture shall have their reward, and applause of men. And Paul says, I bear them record they have a zeal for God, but being ignorant of God's righteousness are going about to establish their own righteousness, not having submitted themselves to the righteousness of God.

More on the subject at another time.

KEMUEL C. GILBERT.

Chambers County, Ala.
April 19th, 1836.

Brother Editor: I will send you a few of my thoughts for publication, if you think they will be of any advantage to the good old cause. And I will commence by saying that, amongst the various vicissitudes incident to the religious world, there has one transpired amongst the Baptist denomination, which to judge of by the effects already produced, forebodes consequences no less fatal to our civil liberties as a nation, than derogatory to the holy religion inculcated by Christ and his apostles. Thirty years ago the Baptists professed to be the free people of the Lord, and the ministers acted like the apostles of Christ—they conferred not with flesh and blood, but went forward obeying his command; and as they went, preached, saying, Repent, for the kingdom of God is at hand; and as they had freely received, they freely gave. But now, an awful change has intervened. The preacher has first to make known his impressions to some Missionary Society, then go to a Theological School a while, and receive their benediction and be sent under their patronage. The preacher must now receive money in hand and have his limits prescribed to him,

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with direction how to preach, (to wit:) wherever they preach they must enforce the duty of contributing, and take collections for money to support that institution that has made him. And this is the reason that they are so loud in their declamations of praise to the god money. And there are many that were a few years ago amongst those who preached the gospel of Christ in its simplicity, and with religious enthusiasm exclaimed against every thing that bore a shadow of compelling the people to pay more than they felt free to do; but now, they declare both from the pulpit and press, that the people must pay them or they will not preach for them. I say there is neither precept nor example in the New Testament, for a preacher to contract with any people for a certain salary to preach for them; but those missionary priests say that, it is right for him to make his bargain to the best advantage, and if the people do not profusely extend the hand of liberality towards him, they say a pack horse is made of the preacher. They not only say that, it is the indispensable duty of the people to pay their own preachers, but that they must give liberally to the missionary cause, as that is the means by which the world is to be converted to God. And although the bounty of the people has hitherto almost exceeded credibility, the avidity of those money-hunting preachers seems insatiable. For some are getting $40 per month, others $20, and others $1 per day—just as they can make their bargain. But they will say that they are begging for the heathen, and that they are not benefitted in the least. Now this looks to me very much like lying. But such has been the liberality of the people, that they still hold large funds, which they lend out upon interest. Thus the money given by the people for charitable purposes is speculated upon; instead of answering the benevolent purpose of relieving the necessities of the poor and being instrumental in spreading the gospel among the heathen, it has fallen into the hands of stock-jobbers and usurers. Instead of being a blessing in the hands of judicious managers, it is like a canker-worm, undermining and sapping the very vitals of our holy religion. Instead of promoting peace, harmony, and all those reciprocal sentiments of friendship which is the bulwark of the Christian, it is a devouring fire, consuming indiscriminately all unanimity and friendship doth in church and state. In this instance, if never before, we see a verification of that part of scripture, The love of money is the root of all evil. They have formed a combination of religious and literary societies throughout the United States, and nothing is now wanting but the civil authority annexed, to make us feel that awful persecution which has been the result of such combinations, and which has never failed to drench all Christendom with innocent blood. Let every friend to liberty and his country seriously reflect on impending evils, and set his face against any encroachment on our civil as well as religious rights. It will be observed that, those seminaries that are erected for the purpose of educating young men for the ministry, they hold out the reward of money and an education, as an inducement which is sufficient to make the ministry desirable for worldly gain. Now with all the care of the sagacious managers, they cannot prevent a worldly ministry; and if a worldly ministry, a corrupt ministry—which is the greatest curse that ever fell upon any people. They also insist upon it that, money is as much the sinew of religious operations as it is of military; and indeed the expenditures at this time appear to be far the greatest—for those seminaries are like machines, for they cannot run without oil, neither can the seminaries go on without money; and the expense is so extremely great that, the stockholders say all the money they can get will only afford temporary relief. Now, brother Editor, if the people would only withhold their money, the machinery would soon stop, the heathen might go to hell for them. Yours, in the best of bonds.

JOHN BLACKSTONE.

Popery in Boston.—At the period of the revolution, there was no Mass House or Catholic place of worship in New England. At present the Catholic population in the land of the Pilgrim Fathers is 23,000. The number of Catholic priests is 28, and there are 25 Popish churches. There are 12,000 Papists in Boston, who have three churches. The Cathedral or Church of the Holy Cross, in Franklin street, and two others.

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POETRY.

From Erskine's Gospel Sonnets.

THE MYSTERY OF FAITH.

SECTION IX.

The mystery of various names given to saints and church of Christ; or, the flesh and Spirit described from inanimate things, vegetables and sensitives.

To tell the world my proper name,
Is both my glory and my shame:
For like my black but comely face,
My name is Sin, my name is Grace.

Most fitly I'm assimilate
To various things *inanimate*;
A standing lake, a running flood,
A fixed star, a passing cloud.

A cake unturn'd, nor cold, nor hot;
A vessel sound, a broken pot:
A rising sun, a drooping wing;
A flinty rock, a flowing spring.

A rotten beam, a virid stem;
A menst'rous cloth, a royal gem:
A garden barr'd, an open field;
A gliding stream, a fountain seal'd.

Of various *vegetables* see
A fair and lively map in me.
A fragrant rose, a noisome weed;
A rotting, yet immortal seed.

I'm with'ring grass, and growing corn;
A pleasant plant, an irksome thorn;
An empty vine, a fruitful tree;
An humble shrub, a cedar high.

A noxious brier, a harmless pine;
A sapless twig, a bleeding vine,
A stable fir, a pliant bush;
A noble oak, a naughty rush.

With *sensitives* I may compare,
While I their various natures share:
Their distinct names may justly suit
A strange, a reasonable brute.

The sacred page my state describes
From volatile and reptile tribes;
From ugly vipers, beauteous birds;
From soaring hosts and swinish herds.

I'm rank'd with beasts of diff'rent kinds,
With spiteful tigers, loving hinds;
And creatures of distinguish'd forms,
With mounting eagles, creeping worms.

A mixture of each sort I am;
A hurtful snake, a harmless lamb;
A tardy ass, a speedy roe;
A lion bold, a tim'rous doe.

A slothful owl, a busy ant;
A dove to mourn, a lark to chant:
And with less equals to compare,
An ugly toad, an angel fair.

AGENTS,

For the Primitive Baptist.

NORTH CAROLINA.—Joseph Biggs, Sen. *Williamston.* Joshua Robertson, *Gardner's Bridge.* John Bryan, *Clark's Store.* George H. Alexander, *Columbia.* R. M. G. Moore, *Germanton.* Foster Jarvis, *Swindell's P. O.* Wilson W. Mizell, *Plymouth.* John Lamb, *Camden C. H.* Jacob Swindell, *Washington.* Benj. Briley, Jr. *Greenville.* John A. Atkinson, *Bensboro'.* James Southerland, *Warrenton.* Alfred Partin, *Raleigh.* Stephen I. Chandler, *McMurry's Store.* James Wilder, *Anderson's Store.* Benj. Bynum, *Speight's Bridge.* William Exum, *Waynesboro'.* Henry Avera, *Averasboro.* Parham Pucket, *Richland.* John Kennedy, *Chalk Level.*

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THE PRIMITIVE BAPTIST.

EDITED BY MARK BENNETT.

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TARBOROUGH, NORTH CAROLINA.

"Come out of Her, my People."

VOL. I. SATURDAY, JUNE 25, 1836. No. 12.

FOR THE PRIMITIVE BAPTIST.

FROGGERY.

Revelations, xvi. 13 and 14: "And I saw three unclean spirits like frogs *come* out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. 14. For they are the spirits of devils, working miracles. *which* go forth unto the kings of the earth, & of the whole world, to gather them to the battle of that great day of God Almighty."

(*continued from our last.*)

Now let the subject stand thus: the great red dragon, with seven heads and ten horns, and seven crowns on his heads—the gread red dragon means the great, bloody, hethean, persecuting Roman empire, that lasted 264 years, to the establishing of Christianity by the edict of Constantine, about the year 325. The ten horns of the dragon that stood before the woman, the ten persecuting Roman emperors, as already named. The seven heads of the dragon, and his seven crowns on his heads, the seven principal kingdoms that composed the Roman empire. The woman he stood before, the gospel church. The child she brought forth, Constantine, her deliverer from persecution, &c. &c.

Next, let the explanation of the beast, with seven heads and ten horns, and ten crowns on his horns, stand thus: the beast, the Christian empire of Rome, after the change from heathenism to the establishment of religion. The ten horns of the beast, and the ten crowns on his horns, the ten states or kingdoms into which the Roman empire was divided, which each state had its horn and crown, or kingly power. (See Roman history.) The seven heads of the beast, with the name of blasphemy on them, the seven kingdoms that separated from the Roman Catholic religion, or in which kingdoms Catholicism was established by law. The woman arrayed in purple, scarlet-colored, decked with gold and precious stones, having a gold cup, &c. which John speaks of in the 17th chapter, calls her a whore, the mother of harlots, a committer of fornication, drunken with the blood of saints, &c. &c. riding on a scarlet-colored beast, full of the names of blasphemy, &c. this woman, this whore, this drunken strumpet, I explain thus: this woman means the established Roman Catholic church of past ages; her scarlet-color, her being drunk with the blood of saints and martyrs of Jesus in the persecutions, deaths and cruelties that the Catholic church carried on against Christians of other sects for ages.

Then the beast, in plain words, mentioned in my text, out of whose mouth this frog-like spirit came, means Christian Rome, or civil and ecclesiastical power joined together to support the church of Rome, or the Roman Catholic religion established by Constantine; which establishment became the engine of the devil to kill and persecute Christians unto death. Thus, as quoted in verse 2 of the 13th chapter: "And the beast which I saw was like unto a leopard"—that is, first, spotted like a leopard; so was Christian Rome spotted with civil and ecclesiastical power, and spotted with seven forms of government, all which is at hand—kings, consuls, dictators, &c. &c. Like a leopard was Christian Rome, for its sweet scent; the sweet scent of leopards induces other beasts that come on their trail to follow them, and thus by this means those beasts that follow leopards become an easy prey to the leopard. So law religion, the established law Roman Catholic religion, or or any other national law established religion, has a sweet scent—it smells of pomp,

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show, grandeur and exaltation; it smells of pride, fine gowns, and places of high honor—such as, bishops, cardinals, popes, and other dignities—but the sweetest scent of all is, that of money, laziness and luxury. You can have the scent of this beast, like a leopard, in three words: the lust of the eyes, the lust of the flesh, and the pride of life—and these were the marks and scent of established Catholicism in the Roman empire. And this sweet scent of pomp and show, and high things, &c. is and has been the means of this beast devouring its thousands of millions of lives and of dollars. His feet were like a bear's—did you ever notice how much a bear's foot was like a man's?—this was to show how much the Roman priests were like God's true priests; but alas, they for the most part were all bears, by foot and practice. And the beast also had the mouth of a lion—so had Christian Rome. She, lion-like, loved blood and prey, and roared and devoured her thousands.

But now we come to the main point. The dragon gave to this beast his power, and his seat, and great authority—& all the world wondered after the beast. Now recollect I told you the dragon meant heathen Rome; recollect also, that I have set it down as my explanation, that the beast meant Christian Rome, or in other words, the Roman empire after religion was established by law. Then it follows that heathen Rome, the great red dragon, gave his power, seat, and great authority to Christian Rome; and this was done when Constantine, the queen mother, generals and nobles of the empire, all gave their support, aid, gifts, law and profession, in support of the Christian religion. This sunk the dragon, this cast him and his angels (heathen priests) out of all the cities of the Roman empire. Thus Italy had been the seat of heathenism—it is now the seat of the beast, Roman Catholicism. Heathenism had had for a long time power and great authority in the Roman empire; but now the emperor Constantine, and his men of high estate, turn over to the Christian side and thus give their power and great authority to the Catholic beast. And from that time all the world, that is, the Roman world, here spoken of hyperbolically as all the world, as in many other places of scripture, wondered after the beast; that is, after Catholicism—except those men who had their names written in the book of life. And it is said they, all the world, worshipped the beast. Thus Catholicism became the religion of the Roman empire, and this is the scarlet-colored beast on which the woman (the Catholic church) rode, which the Roman empire in its Christian state vested in its church state with civil and ecclesiastical power. That this is the beast with ten horns and seven heads, I have no doubt on my mind. So then here I shall end my remarks of the beast by saying, that it means the Roman empire in her law church state, or in a word, the national Catholic church. Out of this church then came the second unclean spirit like a frog—and, as before, I shall leave this frog and proceed to the third frog, out of the mouth of the false prophet; or, in other words, first explain who is intended by the false prophet, out of whose mouth the third unclean spirit came like a frog.

Now there is no more doubt on my mind than that I see the candle I am writing by, that by the false prophet John here saw when heaven was opened—or in other words, God's purposes, providence and dealings towards his church and the nations—the rise and progress of Mahomet; who he emphatically calls the false prophet. False prophets and false prophet are often mentioned in scripture, but not with the same degree of emphasis as in our text; and when we recollect that the spirit of prophecy, to speak in the full sense of that word, closed with Malachi among the Jews, which was God's favored nation to whom the spirit of prophecy was chiefly given, there can be no doubt but Mahomet is here intended by John. Because the spirit of prophecy had ceased among the Jews and the gospel dispensation had begun; and further, John was prophecying or telling the churches what should be hereafter, or of the rise of Mahomet and his progress several hundred years yet to come. Of this I have no doubt, for reasons that will be given should I not forget it. But as I write by candle-light, after a day's attention to business and sometimes two or three nights difference between, it can't be thought that my head can remember every thing, or that my writings will be without repetition. However, as I charge nothing for my candles, paper, or labor, the public may have all, good or bad, gratuitously, and judge for themselves.

Then I shall set it down as a matter that has not the least shadow of a doubt on my

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mind, that by the words false prophet in the text, out of whose mouth the third unclean spirit like a frog came, that John foresaw and meant Mahomet and the progress of his religion in the world, in opposition to the Christian religion and gospel church—(I say gospel church, because it is not every church that is a gospel church; no, not by thousands.)

Believing and feeling assured that John meant by the false prophet in the text Mahomet, I shall now set out to give you a short detail of this false prophet mentioned in the text, which I have no doubt alluded to Mahomed or Mahomet, as it is generally written, out of whose mouth this frog-like unclean spirit came.

Knowing as I do, that a great many of my readers never saw the book called the Alcoran, which in other words may justly be called the bible of Mahometans, I feel under a kind of necessity to be as full and explicit in my short way as I can, for their information on the false prophet and his character.

The false prophet Mahomet was born in the year after Christ 571, in a city of Arabia Felix called Mecca. This city has been famous for being the birth place of Mahomet, and resort of Mahometan pilgrims to it until this day. The city stands in a barren valley surrounded with hills of a blackish rock; the chief support of the inhabitants is derived from the pilgrims that resort thither. On the top of one of these hills that surround the city is a cave, where Mahometans pretend Mahomet usually retired to perform his devotions; and in this cave they say and affirm that the angel Gabriel brought him the revelations that compose the Koran or Alcoran, a book about the size of our Testament; or in other words, here in this cave Mahomet received his revelations of the doctrines of the Koran, and from which cave he had his night journeys to heaven; in which cave he had conversations with and revelations from the angel Gabriel, &c. The famous temple of Mahomet in this city has forty-two doors, the middle part of the temple is covered with a thick kind of silk and embroidered with letters of gold; the door to the middle part of the temple is covered with silver plates and has a silver curtain before it, thick with gold embroidery. This part of the temple is the principal object of the pilgrim's devotion, and is open one day in six weeks for men, and one for women. A few paces from this middle part of the temple is the pretended grave of Abraham, who Mahometans say erected this famous temple. And about two miles from the town of Mecca, say the Mahometans, is the hill where Abraham offered his son Isaac. So much for the city where this false prophet was born. Yet remember, that Abraham was the great original father of the Arabians—and of Mahomet, perhaps; for the Arabians are descendents of Ishmael, the son of Hagar by Abraham, who was cast out of Abraham's family, &c.

I now proceed to give some short outlines of this false prophet's character, taken from divers histories and the Alcoran itself. After his birth in the city of Mecca in the year 571, his early life was poor, and he was illiterate and obscure until he married Cadigha, a widow of great fortune, for whom he had acted as mercantile agent. This alliance with her, which was in the 25th year of his age, raised him to an elevation with the richest citizens of Mecca. Mahomet was a man there can be no doubt of penetration and sagacity, or he could not have effected such an imposture and preposterous falsehood on the world as the Alcoran presents in its doctrines, &c. He is said to have been a person of not many words, cheerful temper, and very pleasant and familiar among his friends. As to learning, all agree in this, he had none; but yet this, he by his wisdom turned out to further his false revelations, giving it out to the people that they knew he could neither read nor write, and of course his written revelations that compose the Koran, must be from God or the angel Gabriel, and could not be fabricated by him.

Was there no other thing to condemn Mahomet, and his religion as a falsehood and himself a false prophet, his fondness for women as is fairly stated in the Alcoran is fully sufficient. But alas, there are many others equally base; all this plainly appears from his own confessions in the doctrines of the Alcoran, and his many saves, or salvos in the Koran, to support his lust of concupiscence and concubinage, prove the fact on him that is disgusting to a religious or chaste mind; his multiplication of wives in his latter years, and fondness of female followers, did settle all this as proof against him, as it terminated in sensual grossness as incompatible with chastity and that virtue that man in every age and in every country is bound to re-

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vere, and will revere and respect to the end of the world—because it is an innate principle in him to be disgusted at the practice of whoredom. And it matters not what may be said of polygamy and customs of the times, virtue is virtue, and it has and will command respect from all men for its own intrinsic worth. Hence virtue is of that worth that all deceivers and hypocrites are under the necessity of borrowing her cloak, under which cloak of virtue to commit their villany. And what if the days of Solomon, and the days of Mahomet, were so corrupt as for one to have his thousand and the other his fifteen wives, yet says the one, a virtuous woman who can find? her price is far above rubies: which shows plainly the high respect due to virtue in times of the greatest degeneracy.

Mahomet allowed and limited his followers to the number of four wives, and full liberty of keeping as many concubines as they could maintain. Does this look like that marriage instituted by God between Adam and Eve? Does this look like the marriage of Isaac and Rebecca? Does this look like that marriage set forth in the New Testament by Christ and his apostles? No, Sir, it looks like the marriage of the sons of God with the daughters of Cain, that brought forth the flood on the world. Does it look like any thing else but a religion of lustful gratification, and a destroyer of virtue from the face of the earth.

But Mahomet himself married fifteen wives, some say he had twenty-one, besides these he had many concubines; but this liberty of having more wives than his followers, he has the effrontery to tell us was in consequence of divine indulgence to him as God's great prophet; which I will quote you from his own doctrines—"O prophet, we have allowed thee thy wives unto whom thou hast given their dower; and also the slaves which thy right hand possesseth of the booty which God hath granted thee, and the daughters of thy uncles and the daughters of thy aunts both on thy father's and thy mother's side who have fled with thee from Mecca, and any other believing woman if she give herself unto the prophet, in case the prophet desireth to take her to wife; this is a peculiar privilege granted unto thee, above all the rest of true believers."

Now set aside all things else in the Alcoran, does not the above clause fully show that lust was the predominant passion of Mahomet? Yes, Sir, the Alcoran is composed of 114 chapters, and there is scarce a chapter in it but speaks something of war or woman; which fully shows that the principles of Mahomet and his religion are ambition & lust—yet in the mean time he tells us these revelations were from God. If so, the Old and New Testaments are false, for they condemn in toto such base principles; and I cannot bring myself to think that God ever will reveal a counter revelation to the Old and New Testaments. And further, the Old and New Testaments were written and published to the world long before Mahomet was born, and both the Old and New Testaments were well established and well attested by miracles, by thousands both of eye and ear witnesses of the facts recorded therein. But the revelations and Alcoran of Mahomet have no such miracles nor evidence attending them, nor does he pretend to any miracles to confirm his revelations; for he was wise enough to know if he had, his cause and schemes would have been frustrated, like those of the French prophets. So that Mahomet only pretended to revelations and visions from God by the hands of the angel Gabriel, and the sword to force his revelations on the world instead of miracles to confirm with convicting evidence the truth of his mission from God. So then in that of miracles and eye and ear witnesses, self-evident facts of nature, and a system of morality for the good of society and man, the Old and New Testaments have the pre-eminence over all other books or pretended revelations on earth.

(*to be continued.*)

JOSHUA LAWRENCE.

FOR THE PRIMITIVE BAPTIST.

The salvation of the righteous is of the Lord.—Psalms, xxxvii. 39.

No. 3.

Because God in that revelation of his purposes and decrees which he hath graciously given us in his word clearly establishes the truth of it, and disproves to a certainty the possibility of this virtue or power resting with any other besides himself. It may be supposed by some that this truth is such a self-evident one, and rushes upon the mind with such forcible conviction, that the necessity now to

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write it is entirely precluded. But a few years experience in this religious age will teach a man of correct spiritual knowledge, that however self-evident this truth may be and however much professions may abound of overtures to the principle, yet that it is not so generally received, and with the necessary belief of the heart unto righteousness so fully concurred in, as a superficial observer of the conduct of men would suppose.

The scriptures although not quite so voluminous or of such a latitudinous nature possessing as those "who teach for doctrine the commandments of men" would have them; yet they are written by such a variety of persons on so many parts of the great subject which they embrace, that many clauses and sentences thereof when taken separately and unconnected with other parts may be distorted into a plausible support of nearly every heresy, however palpably corrupt, that has floated down to us upon the troubled waters of religious disputation from the earliest ages to the present time. It highly becomes the duty of the advocates of truth therefore, to strongly protest against this partial investigation of the scriptures and insist upon such a careful and unprejudiced perusal of them as will enable the reader to compare "spiritual things with spiritual," in order that they may elucidate themselves and become their own interpreter, to the end that the position assumed in the text may be fully sustained and the whole Christian scheme, embracing the faith and practice of its votaries throughout their diversified stations and multifarious duties, to be so properly appreciated as to grant unto God the entire glory of the great work of redemption, whether pertaining to the salvation of the church collectively or of each individual soul therein. With a few more comparisons of these scriptures to further the demonstration of the point for which these letters were commenced, I shall dismiss the subject for the present and leave that much of your valuable paper which the discussion of it has taken up, to the use of better correspondents.

If any disciple of Arminius hath never yet doubted the correctness of his faith, it appears to me Paul's language to Timothy should at least lead him to have some misgivings on the subject. That writer in reference to Almighty God saith, "Who hath saved us, and called us with a holy calling, not according to our works but according to his own purpose and grace, which was given us in Christ Jesus before the world began; but is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light thro' the gospel." 2 Tim. 1—9, 10. This passage of scripture is by no means an unintelligible one. It certainly is not so ambiguous as, like the Delphic oracle, to be susceptible of two different and distinct interpretations; but we insist upon it to be a direct, a full and a free affirmative declaration of the truth of our position; and if unsupported by any other passage in the Bible, would forever remain a prominent obstacle in the way of converting that book into a system of human works for the salvation of men. It is not sufficient argument to say that this passage is too hackneyed, too stale, too often made use of and therefore too unfashionable and out of date to be considered by new school men. It cannot be gotten rid of in this way, but shines in our face with increased brilliancy. We must meet it fairly or abandon the discussion. One of the two following positions are true, viz: men are saved either in time or eternity: let the apostle decide for us, who says they are saved 'before the world began.' And again, it is either man that saves man, or surely God who does it. The apostle is not less clear on this point, for he says in the outset, "God who hath saved us," &c. And according to this scripture the purpose and grace of God's salvation has not to be given unto men the next week or the next year,—was not given them the last week or the last year,—neither was it after the fall or after the flood; but it was given them 'in Christ Jesus before the world began.' Not only thereby totally excluding the agency of man in the affair altogether, but rendering it highly ridiculous and very unreasonable to suppose such agency to exist. Because this salvation was given to men, according to the scripture, through the purpose and grace of God in Christ before man was created or the earth upon which he treads. I ask how wonderfully ridiculous and astonishingly absurd is it to talk of men's going about preaching, who by their indefatigable labors, untiring zeal and high-wrought eloquence, cause the salvation of many of their fellow creatures and save souls from hell? How openly daring and presump-

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tuous it is to use such language, or to entertain such like sentiments? When we for one moment strip the subject of those false colors that have been thrown over it by the boasters of human agency, and view it in the light that Paul represents it, who declares, that men are saved in eternity, before the world began and that too by God himself—is it not remarkable, therefore, that in the face of this scripture and the others to support it, we find men so destitute of truth, so irreconcileable to the decrees and purposes of Jehovah as to wish to take from him his own work that he has finished, and finish it according to their taste and not his—as to wish to enlarge it and to make it conformable to their crude notions of philanthropy;—and so fearful are they that God has left out some part of the human family in his "purpose of grace," they desire so to plan it that none may be lost and cause the whole world to be converted unto God, and thereby have the potency of their efforts to resound from sea to sea, and from the rivers to the ends of the earth.

But the Lord God ever jealous of his glory, and through infinite kindness ever possessed of thoughts of peace and not of evil towards his people, Jer. 29. 11, has seen proper to teach us better things than these. He hath not left the contingency of man's salvation to hang upon the hinges of his own frail temper, neither hath he given his glory to man. But his word clearly reveals to us, that the salvation of his people hath been secured by himself and that in eternity, the steadfastness of which is more permanent than the pillars of heaven and earth. The following language is applicable to God and not man—"Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness mighty to save." Isaiah, 63. 1. And God saith to his servants for their great consolation, as though he would denounce the idea of their being delivered and saved by their own ingenuity, education, or ability, or the efforts of another, "*I* am with thee to save thee and to deliver thee, saith the Lord." Jer. 15. 20.

C. B. HASSELL.

☞The noblest remedy of injuries is oblivion.

FOR THE PRIMITIVE BAPTIST.

BROTHER EDITOR: I here send you a copy of a letter that my wife wrote to a Methodist friend in answer to a letter she had received from her, and if you think it worthy of a place in your valuable paper please publish it.

Yours, respectfully,

R. RORER.

Dear Friend: As we do not agree about Judas, I will begin at the 10th chapter of Matthew; as you think the first part of that chapter proves him a Christian, and I think it will do very well to prove he was not. You seem to think, as he told his twelve disciples to go and preach, that Judas did preach, but Jesus never tells us that he did; and if he did, he did not preach the truth: and those who preach him a Christian do not. The 4th verse says: Judas Iscariot, who also betrayed him. Now it appears with Jesus he was a traitor and not a preacher; and if he was, he did not do what Jesus commanded his twelve to do. See the 9th verse: Jesus tells them to provide neither gold, nor silver, nor brass in their purses. You see he tells them to provide nothing. But Judas soon wanted the ointment sold, he said, for the poor; but the word said, he cared not for the poor, this proves that he was a liar and not a Christian, in saying that he cared for the poor when he did not. Now I wish you to notice the 19th chapter of Matthew, 28th verse again, as you think that proves him a Christian: I say it does not, unless he is on one of these thrones. And then he never fell from grace, as you say he did, but you mistake--he never had grace; and the 28th verse proves it: And Jesus said unto them, verily I say unto you, that ye which have followed me in the regeneration, when the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. Now notice it: Jesus says, ye which have followed me in the regeneration, ye also shall (not may, but shall,) sit upon twelve thrones, judging the twelve tribes of Israel. Thus you will perceive, the thrones are promised to the regenerate; and if Judas was regenerated, he is one of them; for Jesus says, the regenerate shall sit there. But I think Judas never got there, as I understand, no murderer shall enter the kingdom of heaven. Now I think you may see he never was regenerated. See the 26th chapter of Matthew, 54th verse: But how then shall the scripture be fulfilled, that thus it must be. Now it appears that it

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must be so. See the 6th chapter of Luke, 16th verse: And Judas Iscariot, which also was the traitor. It appears that he was a traitor before he betrayed Christ; then he was not a Christian. See the 6th chapter of John, 64th verse: For Jesus knew from the beginning, who they were that believed not; and who should betray him. Now Jesus knew from the beginning that Judas believed not, and that he should betray him. And Jesus said he should betray him, and betraying him, I think, made him no worse. For in the 70th verse: Jesus answered them, have I not chosen you twelve, and one of you is a devil. Now he was a devil before he betrayed Christ, and not a Christian. See the 71st verse: He spake of Judas Iscariot, the son of Simon, for he it was that should betray him, being one of the twelve. He tells us in the 71st verse who he alluded to in the 64th and 70th verses. So I hope you will not deny that Jesus knew from the beginning that Judas believed not, and knew also that Judas was a devil from the beginning; for if he believed not, then he was a devil as Jesus said he was. See John, 12th chapter and 4th verse: Then said one of his disciples, Judas Iscariot, Simon's son, which should betray him. Not might betray him. See verse 5th: Why was not this ointment sold for three hundred pence, and given to the poor. Here he pretends he wants it for the poor, but he does not; for in the 6th verse the word says: This he said, not that he cared for the poor, but because he was a thief and had the bag, and bare what was put therein. You see in the 5th verse he says: Why was not this ointment sold for the poor. And in the 6th: This he said, not that he cared for the poor. See he was a liar, and wanted the money himself; and was a thief, as Jesus said he was, or he would not have said he cared for the poor, when he did not. See John, the 13th chapter 1st verse: Having loved his own which were in the world, he loved them unto the end. What end was this? If it was the end of Judas's natural life, Jesus did not love him when he was killing himself, so he did not love him to the end. Unless you think that he done it so quick that Jesus had not time to quit loving him, then you may think that Jesus loved him to the end. But then how could he fall from grace after he was dead? I understand there is no change after death. So if he loved him, he loved him to the end. Then he loves him, and as I believe Jesus never changes, if he ever loved Judas he loves him yet, as the love of Jesus has no end. See the 2d verse: And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him. Having now put into his heart to betray him—and I think that was the first time Judas ever thought of it. But Jesus knew from the beginning that the devil would put it into his heart, and knew that he was a devil before, and he never called him a Christian. See 17th chapter 12th verse: While I was with them in the world I kept them in thy name; those that thou gavest me I have kept; and none of them are lost but the son of perdition, that the scriptures might be fulfilled. Here you see he was a son of perdition, and not a son of God. See the 18th chapter of John, 9th verse: Of them which thou gavest me I have lost none. Then he does not say he has lost Judas, as you say he did. But in the 5th verse you see Judas had betrayed him: And Judas also which betrayed him, stood with them. Now Judas was with the officers and had betrayed Jesus; but Jesus says, I have lost none. Of course he was not his, but the son of perdition. See the 1st chapter of Acts, 24th verse: Show whether of these two thou hast chosen. Not which you will choose. It seems that he had chosen Matthias before, and I think chose him to sit upon that throne which you say was promised to Judas. But Jesus knew that Matthias would get there, and when they cast lots his disciples knew it. See the 25th verse, here he fell from his ministry, and apostleship, that he might go to his own place. Now he never had grace, or had a place in heaven and went to it and was not lost; and you cannot make the scripture say he was a Christian and then was lost. Then let us be willing to let him be called what Christ calls him, a devil, a thief, a son of perdition, a traitor—and not a Christian; for the scripture does not say he ever was a Christian, nor I don't believe that the truth ever made any body believe it; for I believed it until I saw the truth and since that, I don't see any scripture to make me believe it—nor I don't think there is any body can believe it from scripture.

I now come to say something to the last part of your letter which you began by saying, what sentiment is this that you hold? I answer, a true one. And if the Lord will support me, I will prove it by his word; for I believe there is no other can be fully proven by his word. You say John the Baptist meant pouring or sprinkling by the word baptize: for my

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part I do not profess to know much about the meaning of the word, but I know how we are informed that he did baptize. See 3d chapter of Matthew, 6th verse: And were baptized of him in Jordan. Here you see the way he baptized was in the water, and not with or at water. And they that were baptized confessed their sins, and were not children. And you say the apostles were commanded to baptize all, and if they neglected to baptize children they neglected part of their command. But you are mistaken, for he never commanded them to baptize all of all nations; and I will try to prove that they only baptized those that believed the truth. For John did not baptize all that came to him, because they did not bring forth fruits meet for repentance. And so it was with the apostles: they baptized those that believed, and not children. See Mark, 1st chapter 5th verse: And they went. Here they went, and were not carried like you sprinklers do when you carry children; but they went and were all baptized in the river. Here you see they were all baptized in the river. Now if the command to the apostles means all to be baptized, I think all in the river must mean all too; and if I was in your place and did want all baptized, I should want them all baptized in the river, as he says all were baptized there. See the 8th verse: I indeed have baptized you with water. He says with water, because he could not baptize without water; and did not mean to be understood that he sprinkled or poured water for baptism. And the 9th verse proves it: for Jesus was baptized of John in Jordan. You will perceive that John's mode of baptizing was in the water, and not with water. John, 1st chapter 24th and 25th verses: And they said unto him, why baptizest thou then, if thou be not that Christ nor Elias neither that prophet. His answer was, I baptize with water, and he that cometh after me will baptize you with the Holy Ghost and fire. And whenever John says with water, he only says it to distinguish between his and Christ's baptism; his being a water baptism and Christ's a spiritual baptism. See John, 3d chapter 23d verse: And John was baptizing in Ænon, near Salem, because there was much water there; and they came and were baptized. Here he was baptizing in Ænon, because there was much water; and I think in the water is the way, for they were baptized in Ænon. And they came —but I do not read of their bringing their children. And he said, there was much water—from this it appears he had use for much to baptize them; and did not take a little in a bottle and baptize many, as I have seen you baby sprinklers do. But they were in Ænon and came, which infants could not do. See 2d chapter of Acts, 38th verse: Then Peter said unto them, repent and be baptized. Here he commands them to repent, which children are not capable of at eight days, or three months, or three years old. And there were no children among them, for he said, repent and be baptized every one of you. Then let them repent, like Peter tells them, before he would baptize them. See Acts, 2d chapter 39th verse, and look at it; for you did not see it right when you said it proved that we should baptize our children. But I fear you kept your thumb on the true meaning of the Lord here, and perhaps never saw it; and if you never did see the truth of that scripture, I want you to look again. The words are as follows: For the promise is unto you, and to your children,, and to all that are afar off; even to as many as the Lord our God shall call. Then the promise is to us and our children, and they have just the same chance to be saved as their parents; and none of us can be saved unless the Lord calls us. Then let those be baptized who have been called. The 41st verse says: They that gladly received his word were baptized. Here they gladly received his word before they were baptized; then there were no infants. See Acts, 8th chapter 12th verse: But when they believed Philip, they were baptized. Here they were not baptized until they believed Philip. And then there were none but men and women, so there were no children. See 37th verse: And Philip said, if thou believest with all thy heart thou mayest. You will discover that Philip would not baptize the Eunuch until he believed. And they went down both into the water, and he baptized him. This was believers' baptism, in water, and that by one of the apostles. And you cannot find where one ever baptized children, or any thing said about sprinkling or pouring water; but in water is very com-

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mon. See 16th chapter 34th verse: After he had brought them into his house, he sat meat before them and rejoiced, believing in God with all his house. And not for them, like you baby sprinklers do. They that were in his house must have believed, or the Jailor could not have believed with them—then they could not be children, for they all believed. See the 18th chapter 8th verse of Acts: Crispus believed on the Lord with all his house. Not for them, as you baby sprinklers do. See Romans, 6th chapter 4th verse—here there is a burial spoken of by baptism. Perhaps you may say it means a spiritual baptism: well, admitting this to be the meaning, you cannot with any degree of consistency object to immersion, as you say the water must be applied in the same manner that the spirit was here. It appears that burying is the way. And on the day of Pentecost there was a burial with the Holy Spirit, when all the house was filled with the Spirit. So they were buried with the Spirit, and ought to be buried with or in water when they are baptized. See Colossians, 2d chapter 12th verse—here you will see a burial by baptism, and I don't think that any one can be baptized by sprinkling water on them. So I think no one can be baptized that way. You say that Moses's baptism was a type or figure of Christ's baptism. Well, let it be so—and you will see that the baptism of Moses was in the sea, and Christ's in Jordan; so they were alike that far. And they were buried in the sea, for the cloud covered them over and the water was on each side. So they were buried in the sea, and represent the Christian baptism by being in the sea, and immersion or burial by being covered over and were not wet; for they went over dry shod, so they were not wet. But you say much about infant baptism, and say if we refuse to baptize infants who is the example? I think I have shown you that believers are the example. But you say infants are, without any scripture proof; for infant baptism never was mentioned in scripture. But to baptize them, you say, is to receive them in Christ's name. Could you show me one scripture proof of this, I should believe it; but you go on with your doctrine and leave Christ and his doctrine behind. Jesus says, of such is the kingdom of heaven—but you say they must be baptized, and the Lord never said so, neither should you. But you say we must become as little children in point of innocence, and don't give scripture proof; but I think it is in helplessness or dependence on our heavenly father—see Matthew, 18th chapter 4th verse. Though it is true I believed it a long time, merely from the opinion of others; but when I became willing to renounce my former tradition, for thus I term it as it cannot be found in the word of God, my soul appeared to receive fresh courage and lean alone on that arm which brought salvation down. And I believe there is nothing but the power of God can convince any one that had lived in tradition as long as I had, for I believe it was his power that removed my prejudices, and since that I don't see any scripture for infant baptism. But you say to reject infants is to reject Christ, and don't tell how you found it out. But we do not reject them—we say of such is the kingdom of heaven, for Christ said so; and do not say they must be baptized first, as you baby sprinklers do.

Yours, respectfully,

MILLICENT RORER.

PRIMITIVE BAPTIST.

TARBORO', JUNE 25, 1836.

☞ From the Biblical Recorder of June 1, we copy the following, to which we shall subjoin such remarks as the cause of truth seems to demand:—

MR. MARK BENNETT.

As some of our readers may possibly feel a little curiosity to know what has become of this personage, we can inform them that his last paper contains a long article in reply to us, which, to be appreciated must be read. In relation to the whole affair it may not be amiss now perhaps to add the following concluding remarks:—

In the first place, then, let it be observed that Mr. B. has taken care not to publish our article.—This fact speaks a language which cannot be misunderstood. When an Editor, after considerable pretensions to fairness, and candour, and courtesy, and argument, and all this, on receiving a broadside or two, suddenly knocks off and refuses to publish, it requires no Yankee to *guess* how he feels or what is become of his cause. This fact should be borne in mind and duly considered by all our halting and opposing brethren.

In the next place, Mr. B. has not attempted to enlarge or mend up his list of "facts and cases," designed to sustain his charges of corruption.—This is another fact which ought to be noticed by all who doubt on this subject, as it shows indisputably that the best, and indeed the *only* proof that the "Accuser" could produce, was brought to view in his first article.

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The only method by which Mr. B has attempted to get off the hook, is by saying that we have not denied his facts. But that these facts contain proof of corruption as at first alleged by him, he has not attempted to show, nor has he even ventured to affirm. Let this fact also be weighed by all who waver with regard to the question at issue.

With these and other facts in view, it is now submitted, once for all, to every man of ordinary discernment, and to our opposing brethren in particular, to say—whether Mr. Bennett and his coadjutors have not convicted themselves before the world of "wanton and intentional calumny."

As the question at issue is now fairly settled—at least so far as we are concerned to have it settled—and as Mr. B. has proved himself unworthy of further notice by failing to publish our reply, we shall of course give him no further attention. And in taking our leave of him we have only to express our hope, that God will grant him grace to see his folly, to mend his manners, to repent of his sin, and to engage in a better cause.

Mr. Meredith complains that we have not published his article. Our readers will recollect that we copied the whole of his first article, respecting the Contentnea Association, her resolution, and her ministers: and this we did, notwithstanding so large a portion of said article consisted of pointed satire, which forfeited its claim to a place in our columns. From a subsequent number of the Recorder we copied complete another long article, containing strictures upon the Circular Letter of the Contentnea Association, and charging said Association with folly, pedantry, misrepresentation, violence, acrimony, and intentional calumny; calling upon us to "specify cases and adduce facts," to sustain said Circular. Each of the above articles were accompanied with such remarks from us as we deemed suitable. In this manner we twice set before Mr. M. the example of laying both sides of the question before the public: believing then, and still believing, that our cause, with the candid and faithful of Christ, would thereby, if possible, be rendered still more certain of success. Besides setting this example, we each time requested of Mr. M. the favor to insert our remarks in the Recorder. But our remarks in reply to his first article, he has never published; (if he has they have not come to us:) and ours in reply to his second, he published but in part. His only apology for omitting a part is in the following words: "We would give the whole article, but we are unwilling to impose upon our readers so much irrelevant and useless matter." Now of its relevancy and usefulness others might have judged, after seeing it for themselves. Thus, after silently but promptly refusing to publish our first remarks, and giving but a mutilated insertion to our comment containing "cases and facts," Mr. M. complains of our "taking care not to publish his article!" upon which he vaunts with a proud show as in achievements glorious. We think the words of our Lord on a certain occasion will fitly apply to him on this: "Out of thine own mouth will I judge thee, thou wicked servant." (Luke, 19, 22.) For his language which was designed for us, returns with all its force against himself, namely: "When an Editor, after considerable pretensions to fairness, and candor, and courtesy, and argument, and all this, on receiving a broadside or two, suddenly knocks off and refuses to publish, it requires no Yankee to *guess*, how he feels or what is become of his cause. This fact should be borne in mind and duly considered by all our halting and opposing brethren."

Now it is clear our brother Editor of the Recorder asserted pretensions to all the virtues and talents which he has enumerated,—in view of this, we would ask, who has first knocked off and refused to publish? Our readers, of course are left to "*guess* how *he* feels and what is become of *his* cause." We hope the fact to which he calls attention will not be forgotten, nor fail of receiving due consideration; and that our readers will remember that he who was first to refuse to publish, has been first to complain of us for a similar course.

With respect to our "not attempting to enlarge or mend up our list of 'facts and cases,'" it is only necessary to say, it would be an exhibition of folly and an imposition upon the good sense of the public, to attempt to mend up or add to that which is already complete; for, In the mouth of two or three witnesses every word may be established, (Matt. 18. 16.) and in our "facts and cases" the mouth of more than two or three missionaries, themselves bare witness to the charge of corruption brought forward in the Circular of the Contentnea Association, when tried by observation and the New Testament. As to Mr. M.'s assertion that they contained our best and *only* proof, it can answer him no good purpose, since proof is all that can be required in any question of dispute. But he cannot but be aware that a considerable portion of the Primitive Baptist in each number consists of testimony against the corruptions of missions both in doctrine and practice. The origin, the object, the mode, and the tendency of missions, prove them corrupt as conducted by the Romish church. And while the mode and tendency remain the same among Protestants, it proves them no less corrupt, as conducted by the latter. Modern Protestant missionaries have argued that, the same means, which were used by the Romish hierarchy to spread anti-Christian errors, may be successfully employed now to disseminate the gospel and the religion of Jesus Christ.

The scriptures of the New Testament bear witness to the corruption of modern missions. They command, Be ye not unequally yoked together with unbelievers: (2 Cor. 6. 14.) while missionaries yoke together, in various societies professedly religious, believers and unbelievers, and thus in some religious sense they have fellowship with devils; (1 Cor. 10. 20.) and by fellowshipping these, they fellowship their works, while the word bids the church to have no fellowship with the unfruitful works of darkness, but rather reprove them. (Eph. 5. 11.) The New Testament warns the man of God against the love of money, speaks of coveting after it, of erring from the faith, as a consequence, &c. and commands, But thou, O man of God, flee these things. (1 Tim. 6. 10, 11.) But missionaries run after money, sending out hired

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agents to pursue after it. The word of the Lord tells his ministers to feed the flock of God, taking the oversight thereof willingly, not for filthy lucre, (2 Pet. 5. 2.) Freely ye have received, freely give: (Matt. 10. 8.) But the missionaries tell the churches, sometimes by word, and sometimes by action, that if they do not pay them, if they do not pay them more, they will not preach for them. The scriptures discountenance the idea of buying the gift of God: Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. (Acts. 8. 20.) But the conduct of the missionaries speaks, long live the money. They encourage the unconverted as well as the converted to enter their societies, and when the poor Christless soul comes with his dollar for membership, his ten dollars for life membership, or his twenty-five for a directorship, they tell him, God loveth a cheerful giver; long live thy money with thee—come in and be one with us. While the scripture says, Come, buy, without money and without price, (Isa. 55. 1.) they say, have this title, or that office, or such a promise of the Lord, for your money. Our Lord declares, His kingdom is not of this world; (John, 18. 36.) But missionaries will have their *British*, or *American* Bible Society, the *Georgia*, or *North Carolina* Baptist *State* Convention. The Saviour tells us. A prophet is not without honor, save in his own country and in his own house: (Matt. 13. 57.) but whenever the missionaries fail of honor in any place, they shift their quarters. The scriptures tell us that a remnant shall be saved. (Rom. 9. 27.) The missionaries tell us the world must be evangelized and be saved; that it can be done, and that men must do it.

And even if it be admitted, (and we do admit it,) that hundreds have engaged in the cause of missions with honest and well meant intentions, this cannot subserve the cause; it cannot hallow it, any more than Abraham's prayer for Ishmael (Gen. 17. 18.) could sanctify him to be the promised seed. If it should be contended that missions have been abused, we are under the necessity of denying it; because that which is itself an abuse, cannot be abused: and missions are an abuse of the spread of the gospel, of the Christian religion, and of the scriptures.

Mr. Meredith says, that the only method by which we attempt to get off the hook, is, by saying, he has not denied our facts. We again say that if Mr. M. has denied the truth of our facts and cases, (with a single exception,) we have not seen his denial. He says we have not attempted to show, nor ventured to affirm, that our facts contain proof of corruption, as at first alleged by us. Mr. M. must have overlooked the following words in our last article namely; "He [Mr. M.] called us to prooof. We stepped forward to the proof." But this was more to Mr. M.'s convenience than to deny our facts. Yet because we did not use the words, *we do affirm*, Mr. M. could speak as above. Now we do assure him that we affirm, the facts stated by us show for themselves that in our opinion they contain proof in point to sustain the charges of corruption alleged in the Circular. We affirm that each number of the Primitive Baptist contains more or less of testimony to their corruption, as furnished by brethren from different sections. We do affirm that the analogy between Romish and modern missions affords proof of their corruption. We do affirm that the advocates of missions have departed from the faith, and more especially, from the practice of the apostles as contained in the New Testament; and that they are following cunningly devised fables, the inventions and traditions of men.

With our cases and facts laid before the public, with the history of the rise and progress of missions both Romish and Protestant, and with the sacred oracles of God in every man's hand, we submit it to the candid and discerning and faithful followers of Christ, to decide whether the Contentnea Association stands convicted of wanton and intentional calumny, or whether Mr. M. and his missionary brethren have not denied the truth, and charged us wrongfully.

He thinks the question now fairly settled so far as he is concerned to have it settled. As it respects himself, we too think it settled; for we believe he hath done what he could. For until he can deny and refute our cases and facts, which are only a specimen of the host of testimony which daily passes before the church and the world, he will still be forced to wield the weapons of sarcasm instead of those of truth.—He determines that, as our failure to publish his reply has rendered us unworthy of further notice, he shall give us no farther attention. Now had Mr. M. been the prime object of our remarks, we should not, from the first, have either burdened or honored him with our attention; and more particularly from the time he failed to publish our first reply, and then published only a part of our second. But the cause in which we are engaged, while it finds a votary among the children of God or a sanction from the New Testament, irrespective of all persons, shall be worthy our deepest solicitude, and call forth our feeble but best support, when men in Mr. M.'s high station shall no longer deign to throw away their attention upon us. We feel sensible of the kindness of his hope expressed for us while taking his leave of us. We feel daily the need of grace,—it is our whole dependence. We also discover in ourselves much folly—but hope we are one of the way-faring men, (Isa. 35. 8.) and almost sigh for a lodging place of way-faring men in the wilderness. (Jer. 9. 2.) Our manners too are rude, and we pray that we may be assisted to improve them by laying aside every weight and the sin which doth so easily beset us,—to run with patience,—looking unto Jesus, (Heb. 12. 7. 2.) always seeing his feet as pillars of fire. (Rev. 10. 1.) We want a heart too to repent of our sin, for we are full of it, and it is our greatest grief that we have so much of it—after living almost sixteen years in the hope of a Christian, we yet have to confess, we are a poor sinner.—As to our cause, if Mr. M. can show us a better, we are right willing to leave ours and embark in his. For ours is one in which, and for which, we suffer the afflictions of the gospel: nevertheless we are not ashamed, (2 Tim. 1. 8. 12.) If we could be assured of a pathway to rest, which combines the

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Christian's hope with his duty, and which is free from weakness, and fear, and much trembling, (1 Cor. 2. 3) in it we should be happy to be found journeying. We heartily wish Mr. M. well: and we pray that he and we may be found engaged in the cause of him whose kingdom is not of this world.—*Ed.*

REPORT.

The Committee appointed to draw up an Answer to a publication by those churches that have seceded from the Flint River Association, which publication appeared in the Christian Index of 1831, Report as follows, viz:—

Dear Brethren and Friends: Impelled by a sense of duty which we owe to the cause of truth; and in vindication of our character as an Association which has been wantonly attacked, and our conduct miserably misrepresented as regards our treatment of the Sharon and Teman churches, or parts thereof, which attack appeared in the Christian Index. Groundless as it appears to us to be and of which we hope to be able to convince you, it has been aided by the Georgia Association, which is the prime cause of this communication: for we should not have troubled ourselves and you, to notice an attack made by individuals, who had so far departed from original principles, as to compel the Association in the exercise of her delegated, and constitutional power, to withdraw from them; nor the aid which they have received from those parts of churches, that have followed their pernicious ways: but for the lamentable fact of the Georgia Association having espoused their cause and thereby, as we fear, prejudiced the minds of many of our good brethren against us, as an Association.

In order therefore to convince you, that our conduct has been misrepresented, we proceed to lay the case before you as follows, viz: At the session of the Yellow River Association in Sept. 1828, the church Sharon, obtained a letter of dismission, which was held by said church till October, 1829. In the spring of 1829, B. H. Wilson, the pastor of Sharon church, together with Cyrus White, belonging to Bethlehem of the Ocmulgee Association, were appointed Agents of the Baptist Convention of Georgia; and immediately commenced their operations; and bending their course frequently through the bounds of the Flint River Association preaching as they went, saying, that "Christ atoned for, and bought many souls now in hell." This doctrine so afflicted the minds of the brethren, that at the Flint River Association of 1829, there were nine letters from different churches complaining, in one of which Wilson was personated in substance as follows: "A man by the name of Wilson travelling with C. White as Agents of the Convention," &c. and praying the Association to adopt such measures as in their judgment was best calculated to put a stop to such erroneous doctrine. It was known to the Moderator and other brethren, that the doctrine referred to in the letters was advanced by both, B. H. Wilson and C. White. And at this session the Sharon church petitioned for admission into our union—when a discussion took place, 1st. whether the Association should receive the church into the union; or, 2nd, receive the letter believing it emanated from an orthodox and orderly Association, without any knowledge that the church, or any part thereof was heterodox, and appoint a committee to meet at Sharon and enquire into the truth or falsehood of the matter, &c.; 3rd, or, whether we should reject the church entirely. On the first point the Association was of opinion that she could not receive the church collective into union, for the Moderator stated that in a conversation between himself, Wilson, and White on the subject of the doctrine complained of, Wilson said, "whether it was true or not, it appeared that the scriptures supported it," &c.; and that a member or members of Sharon church had told him, (the Moderator,) that the doctrine advanced by Wilson, and received by the majority of the church, was different from original principles—and that another member of the church had said to him, (the informant,) when in conversation on the subject, we have the majority, &c. And it was stated by a member of the body in answer to Wilson, (who stated that he had not departed from original principles,) that there were good brethren in the house who heard him (Wilson) advance the doctrine complained of. Consequently it was inconsistent and unconstitutional to receive the church into the union. *Inconsistent*, because it would be saying fellowship when there was none. *Unconstitutional*, because the Constitution says this Association *shall have power* 1st, *to provide for the general union of the churches.* And to receive this church into the body as a member under the circumstances, would be to introduce disunion instead of "provide for the general union."

On the 2nd point the Association was of the opinion that those members of the church that were orthodox, was the church, without respect to number; and to reject the church would be giving away a constitutional right, by which the union is preserved, into the hands of heterodox members; and of course, set up a precedent, different from the long standing practice amongst the regular Baptists, and destructive to the idea of church sovereignty; and if imitated, would tend to the formation of a heterogeneous mass, of iron, clay, &c. Under these impressions, and at the same time believing there was no principle in the gospel, that authorised the punishing the innocent with the guilty, the Association proceeded as follows. (See Minutes, 1829.) The church at Sharon, dismissed from the Yellow River Association, made application for admission as a member of this Association; but there being unfavorable reports relative to the faith and practice of a part of the members of said church, its admission was suspended and the following committee appointed, viz: R. McGinty, J. S. Callaway, W. Moseley, M. Lowry, W. Henderson, J. Milner, J. Nichols; P. Milner and B. Strickland, to attend at Sharon on Friday the 30th of this inst. to examine into the faith and order of said church, and have their report inserted in the Minutes of this Association. After the committee was appointed, bro. P. Milner stated that if he had to serve he wished some advice;

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and went on to state as follows: "Suppose when we go, we find a majority of the church has departed from original principles—what are we to do?" And by way of advice was answered by brother Jesse Mercer from the Georgia Association in substance as follows: "If there are but five members that hold to original principles, they are the church." Wilson stated that he wished the committee to attend as soon as possible, for he had appointments out, and under the present state of things he did not feel at liberty to preach; and if he was guilty let it appear, and if he was clear let him appear so. With which request brother Mercer joined—adding that as Wilson was in the employ of the Convention, as one of the executive committee he wished the matter attended to as quick as possible—which requests were the cause of the Association appointing so early a day, and including the report in her Minutes. By reference to our Minutes and the publication referred to in the Index, it appears that the committee met according to the order of the Association, and appointed their Moderator and Clerk.

Here we ask every reflecting mind the following questions: 1st. what were the committee? and 2nd. what was their business? To the first enquiry the answer is obvious, viz: they were the representatives of the Association, the petitioned. And 2nd, their business was to inquire into the truth of the report against a part of the members of said church. (See Minutes of 1829.) Question 3rd: What was the church? Ans. The church was the petitioner and a part of her members the accused. We went into the house and were invited to seats. No demand made—no questions asked. Mr. B. H. Wilson proceeded to line, and they sang a hymn. He prayed, and immediately after he rose from his knees, remarked as follows: "The church has had no regular meeting since the Association. We have had some night meetings, and have sent word to others and the church is now in conference; she has her Moderator, and will retain her own Moderator." Not a word had yet been spoken by the committee, and of course no demand made. A move was then made by a member of the church that we should bring forward our charges in writing; and was answered by a member of the committee that we had no charges, only what appeared in the Minutes. Our Clerk was then called upon to read from the Minutes, and he did so. We were then told that the Association had no right to send a committee there, to interfere with the internal rights of the church. A member of the committee then stated, "that the committee was the Association in committee; that the church was the petitioner, and the Association the petitioned, and the church had no right to act dictatorial for the committee, nor the accused to sit judge; that our business was to ascertain whether the reports were true or false—if found to be true, it would tend to fix a charge against such heterodox members." A move was then made by a member of the church that we should examine the Articles of Faith upon which the church was constituted, and the church book, &c.—and was again told that our business was to ascertain whether the reports against a part of the church were true. When it was stated by a member of the church, that "they would not suffer their members to be examined individually and quizzed as we might think proper." To which we replied, that we only wished to know whether the church would acknowledge the faith of the Flint River Association, &c. Bro. George Daniel, a member of the Yellow River Association and not a member of the committee, (with reference to the remarks made by the members of the church, and not in relation to any demand made by the committee, and for the purpose as we understood of showing the church that even if we wished an individual examination, that it could do them no harm if they were all clear.) stated that there was much said about the internal rights of the church, and he conceived, one of the internal rights of the church was to lay down the keys of the church when she thought proper and take them up again when she thought proper, &c. After which bro. Lowry stated in substance as follows: "That if the Association thought the members of any church he attended, were not sound in the faith, they should be welcome to examine," &c. After which, Wilson made the remarks that appeared in the Report relative to being burnt at a stake, &c.

The committee having become convinced that the church intended to defeat the object of their mission, were about repairing to the wood to make their report; when bro. Boyington rose and stated that he was willing to be examined in any way we thought proper: and he presumed there were more in the church that were. We accordingly withdrew from the house, and were followed by nine members who requested to be heard; and stated, that they "expected if it was known in the house, that *they* could be heard, *more* would come." The committee accordingly sent W. Mosely into the house for the purpose of letting the church know, that all who wished to be heard would be attended to; and if found orthodox, would be reported accordingly. After stating to the Moderator (B. H. Wilson) that he had a message to the house, and having obtained leave to deliver it, done so, and retired. Wilson then stated that they could go if they wished, but if they did, they would be taken notice of and dealt with accordingly. After reading the faith of the Flint River Association to those brethren and sisters named in the report, & they having declared it to be their faith, &c. they then asked and received the advice that appeared in the report which we felt ourselves bound to do by the 3d article of our Constitution. And thus it continued till the next session of the Association: when all parties being present, the case was taken up by the Association, and underwent a thorough investigation. At which time it was proven sufficiently by disinterested testimony, that the committee did not demand the Moderator's seat, neither an individual examination:—nor did Wilson, though challenged to that point dare to say they did. The reasons which induced the Association to pass the resolution to sustain the committee, and receive the majority with the minority upon

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the faith of the Yellow River Association, were these: 1st. The letter emanated from there, and we believed the faith of the Yellow River Association to be the same as ours. 2ndly. Wilson had repeatedly said, they had not departed from original principles; and of course if the minority and majority *did believe*, and acknowledge the same, there was nothing to hinder a union. But on the tender's being made, the minority accepted, and the majority withdrew; which was a sufficient evidence of the incorrectness of the declaration of Wilson, the delegate from the majority. But it is said that the reason of their withdrawing was, that the members of the minority were excluded. But what were they excluded for? For believing and acknowledging original principles. *The same for which the saints in the dark ages were martyred.* Another evidence of the heterodoxy of the majority.

By referring to the Minutes of our Association for 1830, you find an explanation given to the report of the committee. But it is said that "the committee knew better what they done than the original body could a year afterwards." But we ask how? when the whole from first to last underwent a thorough examination, and investigation before the body; and of course the body knew all that the committee knew. And if the explanation in our Minutes of 1830, is in accordance with the evidence that will now be exhibited, we humbly trust we shall be sustained by the feelings of brethren, and the judgment of an impartial public.

We whose names are hereunto annexed do certify, that we were present at the session of the Flint River Association held at Bethel, Butts county, in 1830. And then and there heard an investigation of the whole matter relating to Sharon church, and have no hesitancy in saying that the foregoing statements in relation to that case, are in substance the truth and as near as we can now recollect verbatim.

JAMES HENDERSON.
Of the Ocmulgee Asso.
ZACH. H. GORDON.
Of the Echoconnee.
JOHN ROSS.
Of the Columbus.

As respects the Teman church, we call your attention in the first place to a recommendation in answer to the request of several churches, and according to the Art. of our Constitution, found in our Minutes of 1829, which resolution was voted for by Barnabas Strickland and Ephraim Strickland, the delegates from Teman church; and in the course of the year 1830, it appearing from the public exhibitions of B. Strickland, that he had espoused the doctrine held to view in White's Scriptural view of the Atonement, he was admonished, as recommended. At which time he stated, that he would not vouch for every word in White's pamphlet; but in the main he believed it. And still went on to preach it. Accordingly there was a charge preferred against him at his church, and a majority of the church refused to take it up. At the same time Ephraim Strickland, a licentiate of the same church, stated in conference that he went against the 3rd article in the abstract of principles upon which the Association was constituted, from a to z. And at the next session of the Association the minority represented themselves, and claimed the seat in the Association upon the ground, that the majority had departed from constitutional principles. The Association took up the case, and on investigation it appeared, from evidence, that B. Strickland had adopted, not only White's views, but had made similar statements to those made by E. Strickland. And when asked again and again, if he believed the doctrine of eternal and particular election, he would not answer in the affirmative. And it further appeared to the Association from their own statements, that they the majority had decided that one church had no right to deal with another. And according to a long standing custom amongst the Baptists, the minority was sustained and recognized by the body as the Teman church. Thus the majority shared the fate of their own resolution, passed by the aid of their representatives in accordance with the request of several churches, praying the Association to give advice relative to certain heterodox doctrine, &c. And in accordance with the articles of our Constitution and in evidence of their heterodoxy, see their faith published at Sharon shortly afterwards with C. White and others.

We do certify, that the statements respecting the Teman church are in substance correct, as appeared before the Flint River Association at the session of 1830.

JAMES HENDERSON.
JOHN ROSS.
ZACH. H. GORDON.

We now proceed to show that *Faith* and not *Discipline* was the ground of difficulty. If it was not faith why did not those churches that have seceded from us unite on the same faith of the Flint, and other sister Associations? But instead of that they have published a faith differing from any in the State. If it was not *faith*, why have some of their ministers said *it was faith* and not discipline that caused them to withdraw? If it is not *faith*, why has the Sharon church received into her fellowship persons excluded from other churches upon principles of faith, before the difficulty between the Flint Association and Sharon church took place; and over whom Sharon church never had jurisdiction? If it was not faith, why did the Teman church unite with White and others, upon different principles? If it was not faith, why did the Stricklands deny original principles? By attending to their public documents it will sufficiently appear we think to any impartial mind, that it was *faith* and *not discipline*, that produced the difficulty; and that they have only taken the course they have, in order to cloak their corruption, and thereby effect a greater division. By attending to their public documents, it will be found in their first publications, that it is discipline, and not faith. And strange to tell,—at the same meeting, they publish a new faith. In their publications of 1830, they state, that they have seceded from the Flint River, and Ocmulgee Associations for a departure on their parts in discipline. And in the Minutes taken at Bethlehem, Jasper county, in 1831, they state, that the Ocmulgee

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and Flint River Associations have departed from original principles and practice; and that they the seceders stand ready to unite with them again, whenever the said Associations will return & unite with them upon the faith (not discipline) published by them at the Sharon Convention. With these facts before you, brethren and friends, if you do not understand the case it must be because you do not wish to understand it. And we say neither would you believe, though one rose from the dead. We add a certificate and we are done with those heterodox persons.

I do certify that after the session of the Flint River Association 1829, and before the session of the same for 1830, B. H. Wilson, pastor of Sharon church, gave me White's Scriptural view of the Atonement and said (at the same time,) it was his faith, better told than he could tell it himself. P. EASON.

We think it passing strange that the Georgia Association should manifest dissatisfaction with the Flint River Association, when she (the Georgia) had but one messenger at the Flint River Association at the time the case was thoroughly investigated and decided—and he (the messenger) left the Association as soon as the vote was taken in the Sharon case, and assembled with White and others out doors in consultation. Also, stated afterwards in a letter to the Moderator of the Flint River Association, that he (the messenger) intended to represent the case to the Georgia Association differently from what appeared in our Minutes. The Ocmulgee, Yellow River, Echoconnee, Columbus and the Western Associations were ably represented and among their messengers, were the Moderators from the Ocmulgee, Yellow River, and Columbus, and not one of those Associations although best acquainted with the case, have been dissatisfied with the Flint River Association. We are therefore left to conclude that the dissatisfaction on the part of the Georgia Association has arisen from the following grounds, viz: At the time White and Wilson were preaching and saying there were many souls in hell that Christ atoned for, and bought with his blood, they were Agents of the Baptist Convention of Georgia; and the executive committee of the Convention, members of the Georgia Association. And as the Sharon church was holding a letter of dismission, to which Wilson belonged, and White a member of another Association, some of our ministering brethren informed the Chairman of that committee (J. Mercer) of the course their Agents were going—as you may see intimated by himself in his ten letters to C. White. For says he, "when your book came out I was compelled to believe all that I had heard, and all that I had feared." So you will see, that, notwithstanding the Agents were suffered by the committee to go on in their employ; the Chairman at least, *feared* White was heterodox.

And now we ask, if any one with half understanding, cannot see that the executive committee were accessary to our afflictions, and of course, if those Agents and those churches that have adhered to their doctrines, fall; in their fall the Convention not only loses friends, but the executive committee receives a stab; and especially the Chairman, who is the Moderator of the Georgia Association.

And now dear brethren and friends, after having laid before you some plain matter of facts divested of the drapery of literary embellishment we bid adieu to those people, and leave you to think for yourselves; while we as an Association, claim the right to transact our own business.

—

N. B. In my last letter to you published in the Primitive Baptist, I stated that this document was witnessed by the Moderators of three Associations. I had not looked at the document for some time, and on reviewing it I find I was mistaken. Bro. Z. H. Gordon is not a Moderator, but I hope Bro. Colley will state through your paper whether the statements herein contained are correct or no. The evidence would have been more abundant, if it had not been for the settlement with the Georgia Association, (on which account the Report was not presented.)

WILLIAM MOSELEY.

To the Editor of the Primitive Baptist.

—

Lafayette, Chambers County, Ala.
April 25th, 1836.

BROTHER EDITOR: We the Baptists in this country are very much divided on several subjects—faith, Missionary, Temperance, Bible Societies; and more particularly, whether it is expedient for the churches in a new country to call for a presbytery to assist in forming an Association.

I am well pleased with your paper, therefore I send for it. In compliance you will oblige,

Yours, respectfully,

JONATHAN JOHNSTON.

Remark....We deem it unnecessary under any circumstances for churches to call a presbytery to form an Association. Churches hold supremely the reins in all matters of church government, and are not bound by any act of an Association, except that of being excluded from that body. A presbytery is not required, but in the ordination of ministers, deacons, and perhaps, churches. The presbytery is, the churches' servants; and the business and design of them is, to set apart a person to some certain office in the church. An Association cannot properly be set apart to any specified office in the church. A presbytery to constitute an Association is unsupported by precept or example from the scriptures. *Ed.*

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POETRY.

From Erskine's Gospel Sonnets.

THE MYSTERY OF FAITH.

SECTION X.

The mystery of the saints old & new man further described; & the means of their spiritual life.

Temptations breed me much annoy,
Yet divers such I count all joy.
On earth I see confusions reel,
Yet wisdom ord'ring all things well.

I sleep, yet have a waking ear;
I'm blind and deaf, yet see hear:
Dumb, yet cry, *Abba, Father*, plain,
Born only once, yet born again.

My heart's a mirror dim and bright,
A compound strange of day and night:
Of dung and di'monds, dross and gold;
Of summer heat, and winter cold.

Down like a stone I sink and dive,
Yet daily upwards soar and thrive.
To heav'n I fly, to earth I tend;
Still better grow, yet never mend.

My heav'n and glory's sure to me,
Though thereof seldom sure I be:
Yet what makes me the surer is,
God is my glory, I am his.

My life's expos'd to open view,
Yet closely hid and known to few.
Some know my place, and whence I came,
Yet neither whence, nor where I am.

I live in earth, which is not odd;
But lo, I also live in God:
A Spirit without flesh and blood,
Yet with them both to yield me food.

I leave what others live upon,
Yet live I not on bread alone;
But food adapted to my mind,
Bare words, yet not on empty wind.

I'm no *Anthropopagite* rude,
Though fed with human flesh and blood:
But live superlatively fine,
My food's all spirit, all divine.

I feast on fulness night and day,
Yet pinch'd for want I pine away,
My leanness, leanness, ah! I cry;
Yet fat and full of sap am I.

As all amphibious creatures do,
I live in land and water too:
To good and evil equal bent,
I'm both a devil, and a saint.

While some men who on earth are gods,
Are with the God of heaven at odds,
My heart, where hellish legions are,
Is with the hosts of hell at war.

My will fulfils what's hard to tell;
The counsel both of Heav'n and hell:
Heav'n, without sin, will'd sin to be;
Yet will to sin, is sin in me.

To duty seldom I adhere,
Yet to the end I persevere.
I die and rot beneath the clod,
Yet live and reign as long as God.

AGENTS,

For the Primitive Baptist.

NORTH CAROLINA.—Joseph Biggs, Sen. *Williamston.* Joshua Robertson, *Gardner's Bridge.* John Bryan, *Clark's* Store. George H. Alexander, *Columbia.* R. M. G. Moore, *Germanton.* Foster Jarvis, *Swindell's P. O.* Wilson W. Mizell, *Plymouth.* John Lamb, *Camden C. H.* Jacob Swindell, *Washington.* Francis Fletcher, *Elizabeth City.* J. A. Atkinson, *Bensboro'.* James Southerland, *Warrenton.* Alfred Partin, *Raleigh.* Stephen I. Chandler, *McMurry's Store.* James Wilder, *Anderson's Store.* Benj. Bynum, *Speight's Bridge.* William Exum, *Waynesboro'.* Henry Avera, *Averasboro'.* Parham Pucket, *Richland.* John H. Keneday, *Chalk Level.*

GEORGIA.—William Moseley, *Bear Creek.* Robert Gilliam, *Fayetteville.* A. Cleveland, *McDonough.* James Henderson. *Monticello.* A. B. Reid, *Brownsville.* John McKenney, *Forsyth.* Anthony Holloway, *Lagrange.* Patrick M. Calhoun, *Knoxville.* Leonard Pratt, *Mountain Creek.* Edm'd Stewart, *Calhoun's Ferry.*

ALABAMA.—L. B. Moseley, *Cahawba.* A. Keaton, *McConico.* John Blackstone, *Chambers C. H.* John Davis, *Portland.* Wm. W. Carlisle, *Fredonia.*

TENNESSEE.—Gray Haggard, *Kingston.* A. V. Farmer, *Wrightsville.* Charles Galloway, *Indian Tavern.* M. H. Sellers, *Ten Mile P. O.*

MISSISSIPPI.—Jesse Battle, *Meridian Springs.*

MISSOURI.—Samuel D. Gilbert, *Portland.*

INDIANA.—Peter Saltzman, *New Harmony.*

KENTUCKY.—Jonathan H. Parker, *Salem.*

VIRGINIA.—Kemuel C. Gilbert, *Sydnorsville.* Rudolph Rorer, *Berger's Store.* John Clark, *Fredericksburg.*

PENNSYLVANIA.—Hezekiah West, *Orwell.*

NEW JERSEY.—Wm. Patterson, *Suckasunny.* C. Suydam, *Hopewell.*

NEW YORK.—George Clarke, *Buffalo.*

RECEIPTS.

Warren Wallace,	$1	S. I. Chandler,	$5
R. K. Hearn,	1	W. Eason,	1
W. C. Cleveland,	5	W. B. Larkins,	2
J. Lankford,	1	Asa Harrell,	1
John Ringgold,	1		

TERMS.

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THE PRIMITIVE BAPTIST.

EDITED BY MARK BENNETT.

Printed and Published by George Howard,

TARBOROUGH, NORTH CAROLINA.

"Come out of Her, my People."

VOL. I. SATURDAY, JULY 9, 1836. No. 13.

FOR THE PRIMITIVE BAPTIST.

FROGGERY.

Revelations, xvi. 13 and 14: "And I saw three unclean spirits like frogs *come* out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. 14. For they are the spirits of devils, working miracles. *which* go forth unto the kings of the earth, & of the whole world, to gather them to the battle of that great day of God Almighty."

(*continued from our last.*)

Mahomet was about 40 years old when he took on himself the title of the apostle of God, and then commenced publishing his lustful and ambitious revelations to the world; which according to his own account, were communicated to him by the angel Gabriel. Thus he says these revelations Gabriel made to him for about twenty years directly from heaven, and that the originals of these revelations were in the chest of this prophet. Out of these revelations Abubecker, one of his earliest disciples, after his death composed the Mahometan Bible called the Koran. This is the account of the Mahometans themselves. Others say that Mahomet did not write this famous or rather infamous book called the Koran, by chapters as directed by Gabriel; but that he was assisted in the compilation of the Koran by a Christian monk and a Persian Jew, and that these were the papers found in his chest from which Abubecker composed the Koran; and not from Gabriel's, brought from the archives of heaven where the original was kept as a record. But I have taken much pains to examine the Koran and compare it with the Old and more especially the New Testament, and now will tell you what I think about it, after the reading of many historical accounts of this false prophet; who I have no doubt was alluded to by John in my text, as John wrote about the year 81 and Mahomet was born in 571. Thus John by a prophetic spirit saw Mahomet near 500 years before he came, being one of the three most formidable enemies of the Christian church, out of whose mouth came one of these frog-like unclean spirits; and thus predicted to the church his coming, rise, opposition and progress to her peace and safety.

By comparing the Koran with the Old and New Testaments, I am fully convinced of the forgery of Mahomet from these writings, that then at that time were extant nearly all over the east. For many proofs I could bring you from scripture, set aside history, that the Jews were conversant and mingled with the Babylonians, Medes, Persians, Arabians, &c. &c. and scattered abroad through all the east before the year 517. Of this you that have read the scriptures or Roman history cannot doubt, and of course they carried with them the scriptures and other Jewish writings that respected their nation, &c. And history tells us that Mahomet was assisted in the forgery of the Koran, and that it was a thing well known at Mecca; and whoever will read the 25th chapter of the Koran, will find there that Mahomet complains of such injurious insinuations of his forgery, &c.

The Koran may be called the foundation of the Mahometan throne, the doctrines of their religion, their rules of morality, the law of the state—and that every question of life and death, or property, is decided thereby—a mixture of moral precepts and ceremonial observances, &c. I can scarcely see a chapter that does not bear evident marks of an attempt to interweave scripture ideas in his writings; in a word, the Koran bears evident marks

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that it was compiled from the Jewish and Christian scriptures, and it also has marks in it that the compilers had access to the spurious gospels then afloat in the east as well as the scriptures, and of the ancient traditions and customs of the Arabians. Of this there can be no doubt to them that read and are versed in the history of those past ages; for the Koran clearly shows that from these sources the materials have been brought to make this book, and not from God nor Gabriel; for both would be ashamed of such a communication of lust and ambition. But I must be more short.

To dispute Mahomet's good intentions in what he did, I shall not; for the design of the Koran seems to be to bring back the Arabians to the ancient religion of Noah, Abraham, Isaac, Jacob, and the prophets, and destroy that idolatry that had crept in among the Arabs by many superstitious Jews and Christians; for the Koran seems to me to be a compound of all these together. For a great deal is said in the Koran of the principal events of scripture, and of the patriarchs, Christ, and his apostles; but Mahomet says Christ was not God, nor the Son of God—in this he lies, and is false. And further he says, he was assured of this in conference with the Almighty himself—in this he lies, and is false also. And further he says, Christ was not crucified on Mount Calvary, but that another person died in his stead—in this he lies and is false also. And further, the doctrine of the trinity he sets at nought and disdain—in this he lies and is false. The grand leading principles of Mahomet's creed is, there is but one God and no trinity in that god-head—this is also false. Or, that there is no God but God. Yet the scriptures tell us, there are three that bare record in heaven, &c. The second is, that Mahomet is God's prophet—this I also think false; because he teaches ambition, war, lust and whoredom, or the doctrine of the Nicolatines, which is a plurality of wives, or polygamy. Thus I will quote the 23d chapter of the Koran as proof of my opinion: "Those who humble themselves in prayer; those who eschew evil, all vain discourse; who are doers of alms deeds; who refrain from intercourse with any but their wives, (not wife,) and female captives, for as to them they shall be blameless; who acquit themselves faithfully of their trust and justly perform their covenant, and who observe their appointed times of prayer, these shall be heirs who shall inherit Paradise, they shall continue therein forever," &c. &c. Now it is well known that all these duties can be done even by a natural man without the grace of God, and he be still at enmity against God and his Christ, not born again, and so after all this may die and be damned—being a believer in Mahomet, and not in Christ the one and the only one Saviour appointed of God for the world. But I dare not give scope to my pen.

Mahomet first spread his religion by persuasion and argument, but after he got power then he resorted to the sword, conquest, and war on the nations, in order to enforce his religion and no doubt to make wealth, as another clause I will quote will show by Mahomet's own teaching: "That a drop of blood shed in the cause of God, or a night spent under arms, is of more avail than two months fasting and prayer. Whoever falls in battle his sins are forgiven at the day of judgment, his wounds shall be as resplendent as vermillion and odoriferous as musk, and the loss of his limbs shall be supplied by wings of angels and cherubims." In the above quotation you can see the eloquence of Mahomet, his sagacious intrigue to stimulate his followers to war and conquest, and the fair prospects of his sword religion. In a few words, the religion of Mahomet may be divided into two parts like the Christian religion, and that is, into faith and practice. As to faith, it is to believe in one God, in angels, in his scriptures, and also the prophets, and the resurrection of the dead and day of judgment, and also the divine decrees even to fatalism. As to practice, it includes alms, prayer, washing, fasting, with a pilgrimage to Mecca and circumcision, with the prohibition of wine, gaming, usury, swine's flesh, &c. Friday is the Mahometan Sabbath, for that is the day he fled from his native city Mecca to Medina, where he gained strength in support of his imposture.

The believers in Mahomet have all along nourished the most contemptuous feelings towards, and disregard for, the religion of Jesus Christ and his followers; calling them Christian dogs, &c. &c Here then are millions of Mahometans, that believe in the heaven-born system of Mahomet, the Arabian impostor and false prophet; and still, ah, still show their hostility to Christ, his gospel, & gospel church on earth. When Mahomet had acquired power and wealth & followers, he lifted up

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his sword and proclaimed, there is but one God and Mahomet is his prophet; he that denies this shall feel the edge of the sword. And thus with his sword in one hand and his creed you may say in the other, he set out to make conquest and disciples. I wish I dare here draw a line of distinction between the means he employed to make disciples, and the means used by Christ and his apostles to make disciples. I think it would be useful, but dare not for length's sake—think on them yourself. Out of the conquests made by Mahomet and his successors, for some of his followers were the greatest generals and warriors in the world, arose many kingdoms and states which continued for ages. The empire of Persia, Turkey, the great Mogul empire, Morocco—in a word, the religion of Mahomet has prevailed in the Turkish dominions, in Europe, Asia & Africa, and also in the Barbary States and in many of the inland kingdoms of Africa, the island of Madagascar, throughout the three parts of Arabia, in part of Russia, the independent Tartars, Hindostan, the Indian islands, Spain, Portugal, Corsica, Sardinia, Majorca, Sicily, Naples, and divers other places; though some of these nations now profess the Christian religion, yet they have been once under Mahometanism. According to the best data I can come at, the population of the nations that now profess Mahometanism, is somewhat the rise of one hundred millions. See then what a formidable foe the gospel church has in this false prophet. Well John might prophecy of his rise and frog-like spirit—of its uncleanness, &c.

Here I will speak a few words to the missionaries—can you tell me why and wherefore, that in the many exertions you have made and the thousands you have spent, that you have made no more exertion to convert the Catholics and Mahometans, when is there not as much hope that a believer in Juggernaut will be saved, as there is a believer in Mahomet, or a believer in the Pope's pardons? I think so. But we will have this matter over again, should it not slip my memory; for I must tell you missionaries, and don't be mad, that if money and your exertions can convert the world, or even aid it, don't overlook these poor Mahometans; for you believe they are mistaken, then let them share some of the purse with yourselves, and set them right if you can. But sir, you can't, for God has destined and decreed, and therefore prophecied by John, founded on God's purposes and decrees, that the beast and false prophet shall be taken—or in other words, Catholicism and Mahometanism, shall be taken alive and cast into the lake of fire with brimstone—19. 20. Rev.

Then we will now come to a close on the false prophet, which I have no doubt means Mahomet. He is called the false prophet, because all the prophets pretended their revelations and visions were from heaven, so did Mahomet of his, &c. which he gave out to the world was contained in the Alcoran, hundreds of which false particulars I have not even hinted at. But it is sufficient for my purpose to say and show as I have, that his system is false and the principles of that religion ambition, war, lust, conquest and whoredom; in all this I refer you to the Koran and more lengthy accounts of Mahometanism. Then let us now again bring up the rear to refresh the memory, and stand thus: the great red dragon, heathenism or heathen Rome; the beast, Catholicism or Christian Rome; and the false prophet, Mahomet or Mahometanism. Then out of these three mouths, heathenism, Catholicism, and Mahometanism, came these three unclean spirits like frogs. These spirits, says John, are the spirits of devils, working miracles, &c. Then heathenism, Catholicism, and Mahometanism, are all actuated by the devil and his spirit of uncleanness, as I shall proceed to show in a future number; and that the heathen, and Catholics, and Mahometans, were governed and actuated by the devil in all their religion, in a short way. So then my next shall be on the three unclean spirits like frogs, as mentioned in the text. While I wish my readers to remember until my next, that heathenism, and Catholicism, and Mahometanism, are the three grand persecutors and opposers of the gospel church, and have been from Jewish persecution until now. Take these three out of the way, yes, these three long established religions out of the world, and—a word to the wise is enough—what has the gospel church to fear, or where will she find a formidable enemy elsewhere? These three religions have been the church's chief opposers, the pride of ages and nations, and by which the devil has held millions in chains of superstitious darkness and death.

(*to be continued.*)

JOSHUA LAWRENCE.

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FOR THE PRIMITIVE BAPTIST.

—

The salvation of the righteous is of the Lord.—Psalms, xxxvii. 39.

No. 9.

Take the following as evidence of it in few words: "By grace are ye saved." Eph. 2. 8. Can all the wisdom of the Greeks, or the cunning and sophistry of the Scribes and Pharisees, explain away the meaning of this text? If the salvation of man was dependent to the extent of the one-thousandth part of a degree on a single human action, could it be the effect of grace? And if his salvation is not the effect of grace, is not the text false which says, "by grace are ye saved?" What is grace but free favor, unmerited kindness, mercy undeserved, &c.? Then suppose it for one moment possible that a man by the zealous performance of every possible duty through a long life of seventy years, could procure unto himself thereby the one-thousandth part of a particle of this free favor, and you at once suppose a case that would destroy the meaning of the word grace, and change the nature of the very scheme of redemption by placing it upon the principle of works. For provided a man could do so much in seventy years, he could do so much more in twice seventy, and three times the task in thrice seventy; and by this parity of reasoning it might be shown to a precision just how long a man would have to live, in order to work his way to heaven whether his maker willed it or not. This admission for the sake of argument, that a man might effect a part of his salvation in seventy years is, surely an extreme data, and one no doubt that our new school folks would utterly reject as granting too much time to do the thing in; but yet it is a presumption that would set aside the grace of God, and make it possible for a man who might live to the age of Methusaleh perhaps to perfect his own salvation and complete his robe of righteousness.

But how exceedingly presumptuous is the notion of carnal priests, who now urge that a mere volition of the mind of man, which mind is ever under the influence of his original depraved nature, can at any time in one *moment* cause his salvation. This momentary custom has of late become quite fashionable, and would laugh to scorn our extreme data of a long life notwithstanding the identity of principle characterising both. Was the favor of God to be obtained by any thing within the scope of man's efforts, it could not be considered *free* favor or grace, inasmuch as it would in such case be *bought* favor and merited kindness; otherwise grace is no more grace, for Paul again says: "Now to him that worketh is the reward, not reckoned of grace but of debt." Rom. 4. 4. Showing the false light, false zeal, spurious religion, and unprofitable labor of these workmongers who daub with untempered mortar, and plaster up what they would have us believe the cause of God, ready to sink, but by their great exertions saved from destruction. But we are determined by the grace of God not again to be brought in bondage, and carried back to an observance of the rituals of the Mosaic dispensation. Christ has come and Christ has died; and the Holy Ghost yet abideth in the world to "reprove it of sin, of righteousness, and of judgment." John, 16. 18. The gospel dispensation hath been ushered in, we have heard the glad tidings of God's salvation, and if we are saved and freely justified from all things from which we could not be justified by the law of Moses, then we are no longer under the law, but under grace. Acts, 13. 39.—Rom. 6. 14. No longer children of the bondwoman, but of the free. Gal. 4. 31. Neither are we clinging to the weak and beggarly elements of the world. Gal. 4. 9. But trusting for life and salvation alone in God our Saviour, the Lord our righteousness. Jer. 23. 6. Being truly the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh. Philippians, 3. 3. As in that case we are his workmanship, created in Christ Jesus unto good works which God hath before ordained that we should walk in them. Eph. 2. 10. Then may we well say with the apostle, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in Christ; according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love; having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will; to the *praise of the glory of his grace*, wherein he hath made us accepted in the beloved: in whom we have redemption through his blood, the forgiveness of sins, according to the riches of his

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grace; wherein he hath abounded towards us in all wisdom and prudence; having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: that in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven and which are on earth; even in him: in whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will." Eph. 1. 3—11. If we have indeed tasted that the Lord is precious unto our souls, by having Christ within us the hope of glory, Col. 4 28. we are well satisfied that our salvation has not been effected, neither our new birth caused by "blood, nor of the will of the flesh, nor of the will of man, but of God." John, 1. 13. Unto whom alone is due and ever should be given all the praises of our great salvation.

"The salvation of the righteous is of the Lord." Who are they?

Those who believe in Jesus Christ. Because "Christ is the end of the law for righteousness to every one that believeth." Rom. 10. 4. And who of God is made unto them wisdom and righteousness and sanctification and redemption." 1 Cor. 1. 30. These are the characters alluded to in the text, these are they who have the righteousness of Christ imputed to them, are clothed with the salvation of God, and possess the principle of everlasting life. John, 3. 36.

The principle of the doctrine herein contended for has a tendency, or should have, to cast down imaginations, and every high thing that exalteth itself against the knowledge of God. And bring into captivity every thought to the obedience of Christ. 2 Cor. 10. 5. As again saith the scriptures: "He hath showed strength with his arms, he hath scattered the proud in the imagination of their hearts, he hath put down the mighty from their seats, and exalted them of low degree." Luke, 1. 51 and 2d. Therefore, "Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches." Jer. 9. 23. But, "He that glorieth, let him glory in the Lord." 1 Cor. 1. 31. Away with the proud seats of theological lore. Away with the high-minded notions of modern graduated priests and their entire stock of Arminian tenets. Away with the high titled distinctions of misguided philanthropists, and all the flattering honors and grades in the ranks of the *piously benevolent* religionists of this age. "For God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised hath God chosen, yea, and things which *are not*, to bring to nought *things that are*, THAT NO FLESH SHOULD GLORY IN HIS PRESENCE. 1 Cor. 1—27, 28, 29.

Your unworthy brother in the doctrine and fellowship of the apostles, and that sect every where spoken against.

C. B. HASSELL.

Williamston, 10th June, 1836.

Georgia, Upson County,
May 18th, 1836.

BROTHER BENNETT: I have received twelve copies of your paper the Primitive Baptist, and was much gratified at their arrival at the moment they have; for we are turned upside down at this time in our church with the new institutions of the day. We have three ordained Elders in our church and they are all in favor of the new schemes of the day. I hope you will remember us at the throne of God's grace, that we may act righteously in the cause of God. It is unknown to me which party is the strongest, but we expect to know shortly. I could write a volume on this subject in my weak and ignorant manner, but I forbear. The brethren that I have seen since they have received your paper, are much gratified with it; that is, those who subscribed with me for them. We all expect to continue, without we fall out with your paper; and if we do, I will let you know it.

I will conclude, and may the God of heaven who rules all things according to his pleasure enable you to stand in defence of the truth until your dying moment, is the prayer of your poor feeble addresser,

EDMUND STEWART.

Rhea County, Tennessee,
June 13th, 1836.

BROTHER BENNETT: Having seen the 10th number of the Primitive Baptist and believing it to advocate the cause of truth, and being gratified that the Lord has those living witnesses to testify of his goodness

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and grace who do not seek for honor, applause, popularity or money; neither making a profession of religion in order to become great, but for the love that they bear to the Lord and his people, going forth taking nothing but the truth as it is in Jesus, and the salvation that God has given of his Son. And I would that I could say so of all that are now holding out that they are the ministers of Christ, but there were false prophets among the people so there shall be false teachers among you. And it must be a given up point that the schemes of the day are only advocated by false teachers, and to expose their devices is what all God's people should endeavor to do.

A few passages of scripture as we go along, in order to show that they are pointed out. Balaam wished to have Balaak's money, and when he could not get it see what he did—he could have a stumbling block laid before the children of Israel that they might sin, but the Lord punished them for their disobedience. And may we not expect that if we disobey he will afflict us too. Gahaza, another of that fraternity, who for Naaman's silver and raiment was a leper. Judas had the bag and what was thrown in, and for the love of money sold the Lord of life and glory. And by these we should take examples, for if not, we have the same end in view and may be sure that we have their reward.

I did not think when I sat down to write to have taken this ramble. I am a Baptist of the old stamp, standing aloof from all the schemes of the day, believing that God will save all embraced in the covenant of redemption, according to his eternal purpose, counsel and foreknowledge, world without end.

Yours, in gospel bonds,

WILLIAM B. GORDON.

Portland, Missouri, May 10th, 1836.

Brother Bennett: I cherish the hope that you are actuated from pure motives from this consideration, that is, the extreme low price of your paper and the decided stand that you have taken on the side of truth. For I know that the man that sets out for money or popularity must shun divine truth as much as possible, inasmuch as the carnal mind is enmity against God, and not subject to his law, &c. And again, the wisdom of God is foolishness unto men, but human nature thinks itself mighty good, and that is the reason that so many of our modern Simon Maguses, or carnal minded preachers do not preach the truth; they know not the truth, but satan has the power over them and money the uppermost seats in their hearts, yet they are persuaded that they are very zealous for truth and the cause of God, therefore they undertake to bring his purposes about by their own exertions with the help of money, the love of which is the root of all evil. But these filthy dreamers cannot understand this, though it is as plain as the noonday sun; yet they are not willing to admit that the scriptures are so very mysterious, but that if men have a liberal education and a good speck of natural sense they may understand them nearly all; at least if they cannot understand the scriptures so very well themselves, they can get it all explained with money, that is, they can hire preachers, take their periodicals, Heralds, Telegraphs, &c. These men are much to be pitied, but their poor deceived followers much more; for of these it is said, eyes they have and see not, ears they have and hear not, hearts they have and understand not—poor deluded mortals, they are buying their own condemnation and that at a dear rate, paying their money and losing their time worshipping their idol gods and molten images, and that with as much zeal and sincerity as Hosrau and Tadoc, and shouting as the children of Israel did at the golden calf and crying, These be thy gods, O Israel, that brought thee out of the land of Egypt—or, this money was the means of my conversion. And this is true enough, for they are only converted from bad to worse, from the out-breaking practice of sin to rob and dishonor God and fight against him. They truly have a form of godliness, but they deny the power thereof.

Dear brother Bennett, I conceive that a man or woman under such deception as this, is well calculated to sport with truth and contend for error, as error is their theme; therefore, I pray God to inspire your mind in such a way, that your little volume may prove a blessing to all such and the building up of his church.

SAMUEL D. GILBERT.

New Harmony, Posey county, Indiana, May 26th, 1836.

Brother Bennett: Should these lines reach you I shall by them inform you, that there are in this country a goodly number of Baptists of the regular order, who stand opposed to all the efforts, plans and doing systems of the day;

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devised by our modern craftsmen for the purpose as they say to spread the gospel of Christ and for the regeneration of the heathen, supposing as they do that all the virtue and efficacy of the blood of Jesus depends entirely upon the exertions of men; for as men use their exertions and pay their money to the missionaries to preach to the heathen, so shall be the efficacy of the blood of Jesus applied to the persons preached to by the preachers.

This is a plan that does not accord with our views of the sacred pages. We understand from divine inspiration, that Jesus is the Saviour of his people; that he came to save, consequently has a saved; that he came to redeem, consequently has a redeemed people. Now the whole controversy between us would be settled, were we to inquire whether we had any hand in effecting or influencing the Saviour to come and save us; and 2d, whether we had any influence in the work of redemption to cause him to redeem us; and 3d, had the flesh, the devil, or the world, any influence in the work of regeneration? Now I am convinced that a correct answer to these inquiries would settle the whole controversy between us.

Believing as we do that these matters are altogether under the control of the divine will, human agency has nothing to do in this affair. If I am saved it is by grace—if I am made to differ from another, the gracious Lord makes me to differ. I am not indebted to missionaries for my religion, but to the Lord Jesus who has called me by his grace.

Yours, respectfully,

PETER SALTZMAN.

State of Alabama, Wilcox County,
June 1st, 1836.

Dear brother in Christ: Having learned that you are engaged in a periodical in which the Christian faith is defended, and the institutions of the present day plainly set forth and declared against, this has been a pleasant and very welcome news to me, who if I know any thing of myself am utterly opposed to those money-begging institutions. My reasons shall after this be seen.

Yours in gospel bonds,

ROBERT WARREN.

Southampton County, Va.
June 10th, 1836.

Brother Bennett: I understand that a religious paper is published in Tarborough called the Primitive Baptist, published in support of the old school doctrine. If so, please forward it to me, it is the doctrine we much need in this section. Indeed we so seldom hear it preached, that we are almost fit to forget it ever was the Baptist doctrine. Our preachers have become to be speculators, men pleasing—in a word, they have lifted their voice so high for the *goddess fashion*, that almost all men are wondering after the *beast*.

The Signs of the Times has had some tendency to disperse the cloud that has so long kept men from seeing as they ought to see.

Very respectfully, your friend,

E. HARRISON.

Long Creek Bridge, N. C.
June 12th, 1836.

Brother Bennett: I have received your paper according to my request, but I have been indisposed since the reception of the first number and have not made a fair trial. I intend to circulate the two numbers I have, and I think after the neighbors see the work that they will soon become subscribers; for the members of our church are principally anti-missionaries. We have no division yet in our church, and I pray God that there never will be. Very respectfully, yours,

W. R. LARKINS.

Alabama, Sumter County,
April 16th, 1836.

Brother Bennett: Having a desire to know what is going on among the United Baptists and the respective churches, I have concluded to take your paper a short time as it will afford me great pleasure to read the writings of those who write from pure and holy principles, and who are trying to defend the truth and put down error, and thereby advance the cause of true and undefiled religion—as the press is one of the great and noble inventions of men to protect and defend the truth, and to put down all manner of falsehood and that doctrine which is unsound and which is incompatible with the holy scriptures. Notwithstanding the truth is hated by a great many, it will stand permanent and stedfast; and that doctrine which is all truth, is that which the devil and his followers will try to destroy and to invent that which is unscriptural, and which is a grief to the pious followers of the Lamb.

Yours, with the highest consideration and respect,

JAS. P. DANIEL.

Chalk Level, Cumberland County, N.C.
June 9th, 1836.

Brother Bennett: I have the pleasure of writing in behalf of a few of my friends for

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seven Nos. of your valuable paper. I say valuable not only on account of the sentiments contained in it, but also as a medium through which the dear children of God can speak a word of comfort to each other. May the Lord God of Gods smile upon you, and enable you and your correspondents to contend for the faith once delivered to the saints.

I am, dear Sir, your affectionate friend and brother in the bonds of the gospel.

JOHH H. KENEDAY.

PRIMITIVE BAPTIST.

TARBORO', JULY 9, 1836.

The Kehukee Baptist Association will meet in session at Great Swamp M. H. Pitt County, on Saturday before the first Sunday in October next,—worship to begin at 11 o'clock, A. M.

The Contentnea will meet at White Oak M. H. Edgecombe County, on Friday before the fourth Sunday in October next.

The Little River, at Black River M. H. Cumberland County, Friday before the third Sunday in October next.

The Country Line, at Bridge M. H. Guilford County, Saturday before the third Sunday in August next.

The Abbot's Creek Union, on Saturday before the fourth Sunday in August—place unknown.

Note. If there be any mistake in the above, brethren will notify us thereof, and we will correct it...*Ed.*

The following, over the signature of Tindal, is copied from the Christian Index, of May 26.

"OLD STAMP BAPTISTS, &c."

Messrs. Editors,—The following is from a minister in the Ocmulgee Association to the editor of the "Primitive Baptist," Tarboro,' N. C. "I hope they (the Signs of the Times and Primitive Baptist) have both sprang from God the Father (through charity or love to him, his cause and his people) or in scripture language, through sanctification of the Spirit, and belief of the truth. I espouse the sentiment in toto, &c. &c. of an entire separation of the Baptists of the *old stamp* from the new schemes," &c.

The author can assign no reason why he "hopes" those papers have "sprang from God," &c. for there is no "thus saith the Lord" for either of them. His ideas of the pure and holy God cannot have been formed from the Bible; else he would not suppose that such abusive vulgar things as those periodicals sprang from him. One is shocked at the quotation of scripture in such a connexion. If those papers had come through the process of "sanctification," they would not contain so much impurity and vulgarity, nor so many instances of murdering the King's English. The Bible which sprang from the Holy Spirit, is written *grammatically*; but the contents of those periodicals are not; hence I infer they "sprang' from another source. Again: as we are not to assume any thing springing from God, but what has some countenance from Scripture, and as those periodicals have none, hence the "hope" of the writer has nothing to hang upon.

But it is assumed by those papers that they are of the "old stamp," and all friends of Missions, education, &c. are a new heretical race. Let us examine their claims a moment.

1. The Baptists of the 'old stamp' engaged in missions, Education, &c—"Go ye into all the world and preach." Take Paul's travels as a missionary among the Gentiles, as evidence. While in Thessalonica the Phillipians sent once and again to his necessity. (Phil. iv. 15, 16.) Some good brethren no doubt contributed to pay his fare from Troas to Philippi, (Acts xx. 6) and thence along by Militus, Cyprus, Cesarea, &c. &c. (20 and 21 Acts.) He could not sail without some means to pay for it.

Education: Take the Saviour's instructions to his disciples—Paul's to Timotheus and Titus. Here education is inculcated.

But let us come to our country: *Roger Williams*, the first Baptist in America, was a Missionary to the Naragaunset and other Indian tribes, and a friend to education.

The Baptists in New York exerted themselves about 1800, to send missionaries among the Six Nations of Indians; over $5,500 were raised. The Philadelpia Association, oldest in the United States, set on foot a missionary plan about the same period, and sent several missionaries in Western Pennsylvania and Ohio. In 1803, the Charleston Association formed a Mission Society to preach the Gospel to the Catawba Indians. From 1800 to 1810 about $30,000 were collected. The missions established by Georgia Baptists since 1814 are well known—the Georgia, Ebenezer and Ocmulgee established a mission among the Creek Indians about 1820. The Sarepta one among the Cherokees at an earlier period. Daniel Marshall was a missionary to the Mohawk Indians about 1740, and his life was a mission.

Education: A Baptist College was founded in Rhode Island about 1760. In 1800 the General Committee of Virginia was formed. In 1809 it was employed in devising plans "for the religious education of children, and the establishment of some seminary to assist young preachers to acquire literary knowledge."

In 1791 the Institution of Charleston Association to afford gratuitous education to pious young men for the ministry was commenced. In 1812 the Education Society of the Middle States was formed at Philadelphia.—From the funds of the Charleston Association, J. B. Cook, Jesse Mercer, Wm. T. Brantly, &c. were assisted. Before 1800, Silas Mercer established a classical school near Washington. This is an outline merely for Baptist exertions for missions and education; yet it is pretended that these things are new, and all who patronize them have departed from the faith, &c. &c.—as foul a slander as was ever engended in a human heart.—What else can induce such false reports but a desire to make the "Signs" and "Primitive Baptist" popular with the people, and the concern, as Billy Mosely says, a "*money-making business?*"

When Stearns, Marshall, Harris, &c. preached in Virginia and North Carolina, the people were as deeply affected as under "*new measure*" preachers of the present day—so they were under that of Abraham Marshall. If the present pretenders were friendly to Missions, Education, &c. they could claim a right to "Old stamp," "Old School Baptists" as a suitable name, but as it is, they are a disgrace to their profession. Let them assume *Lazy, Do-nothing* Baptists and there will be no misnomer. TINDAL.

It is the habit of missionaries to make ventures; hence we are not surprised at the risks which the author of the above has run. Our hope is like that of the "Minister in the Ocmulgee Association," namely, that "The Primitive Baptist and Signs of the Times have sprung from God the Father," for which hope we can assign the following reasons: the doctrine

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advocated by those papers is correspondent with the word of God; they are both free from a man-pleasing and man-fearing spirit; they are both conducted and patronized by those who we hope are God's people; both of them administer consolation and edification to the children of God; and both are thorns in the side of those who make merchandize of the saints and think that gain is godliness.

If Tindal, by his assertion that, there is no "thus saith the Lord" for either of them, means simply the paper, ink, &c. we shall hold no contention with him: but if he alludes to the matter—the doctrine contained in them, we could not safely agree with him. With reference to his arguments against the Ocmulgee minister's hope, we would suppose that no person who either valued his cause or reckoned with his host, would gravely use them. For the "impurity and vulgarity" of which he complains, is found copiously running through the scriptures. And if murdering of the king's English be evidence that a person or thing is unsanctified, then most of the illiterate men whom he has heard preach, and of those with whom he has conversed, are unsanctified: and if grammar is a test of the emanations and influences of the Holy Spirit, then all unlearned people are extremely unfortunate since they must be denounced as strangers to the Spirit's influence.

But Tindal denies the fitness of our titles and character, or that we are Baptists of the "old stamp;" and in examining our claims to this character, out of his whole article he gives but a dozen lines which have any thing to do with the question at issue; and they exhibit nothing more than unsustained and unsustainable assumptions. He assumes that, "the Baptists of the 'old stamp' *engaged in missions, education*, &c." His proof of their having engaged in "missions," consists of, "Go ye into all the world and preach," "Paul's travels," and the Philippians sending to his necessity; together with Tindal's conjecture, that "some good brethren" contributed to "pay Paul's fare from Troas to Philippi; and that Paul could not sail without some means to pay for it." His proof that they engaged in "education," consists in "the Saviour's instructions to his disciples," and "Paul's to Timothius and Titus."—Did not other parts of Tindal's article prove him to be serious, we should think he was jesting. From Tindal's testimony it would be as difficult to come to the conclusion, that Christ and his Apostles and the primitive Christians engaged in erecting schools, the better to subserve the purpose of teaching religion; and that the Apostle Paul or any other of them travelled under the patronage of any thing like a modern missionary society, as it would be to prove that the Pharisee's prayer and his religion were better than those of the publican. (Luke, 18, 9—14.)

All that Tindal tells us about the Baptists and their efforts from the period of American colonization, is of no avail. The Baptists of the old stamp have never received from divine authority but one mission, and that was to *all the world*. This one they had obeyed and were obeying, before the introduction of men's many missions. And those who adhere to this one mission in motive, manner, and purpose, as the primitive disciples did, are Baptists of the "old stamp."

But Tindal makes as sad a mistake concerning Roger Williams as he has done in reference to the "missions and education" of the primitive disciples. He affirms that Roger Williams "was a missionary to the Naraganset and other Indian tribes." Now the truth of the matter is this: Roger Williams was born in Wales 1599,—was educated at Oxford University—introduced into the ministry in the High Church (Church of England,)—remained in it some years—came over to America, and landed at Boston, February, 1631—there he dissented from the ruling party, in their use of the sword in religious affairs—went thence to Plymouth, and preached above two years—was called and ordained at Salem—held a controversy with the teachers and rulers of Massachusetts, whereupon they passed sentence of banishment against him, Oct. 1635, and in Jan. 1636, they attempted to seize him and send him back to England; but he fled to Rehoboth, and from thence, by the advice of Governor Winslow, he crossed Pawtucket river to Providence, where the lands were not covered by any patent, and obtained a grant of lands from the Naraganset Indians. Here in exile, by reading the scriptures, he, and others who had accompanied him, became convinced that believers ought to be immersed; and accordingly, one of the others baptized him, and then he baptized the rest. Thus, instead of his being a missionary, (as Tindal asserts,) Roger Williams fled in banishment, to escape still greater sufferings, to the spot now called Providence. (a name given to the place by himself.) and obtained from the Naraganset Indians a glebe—a home at which he might enjoy liberty of conscience.—*For reference see Backus, Guthrie, and Grimshaw.*

After giving an exhibit, or "outline," as Tindal terms it, of missionary countenance, mostly since 1740, nay, since 1791, (for he seems not much disposed to dwell upon "old" dates,) he exclaims: "yet it is pretended that these things are *new*, and all who patronise them have departed from the faith, &c. &c." If Tindal can view any faith or practice as "old" which can claim no greater antiquity than the time of Urban and Loyola—And if he can consider "as old," tenets and operations which are of about thirty-six years standing, then he must indeed be astonished that any one should call his schemes *new*. But he says it is "as foul a slander as ever was engendered in the heart of man." Now it is a pity he spoke that word. For *if* it were slander, Tindal may not know all that *ever* has been —But let it be understood, that whatever religious principle or practice has been originated since the New Testament was finished, we term new. In this sense, we declare of missions and all their subsidiary institutions, that they are new schemes, all Tindal's assertions to the contrary notwithstanding. He says, if the present pretenders were friendly to missions, education, &c. they could claim a right to "old stamp," "old school

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Baptists." Yes, he who would call Roger Williams, and Paul, and the primitive saints, missionaries, would of consequence, call old school, or old fashioned Baptists by almost any name to suit a turn.—As to the epithets, *Lazy* and *Do nothing*, to say the least of them, they savor very much of him that stood and prayed thus with himself: God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess. (Luke 18. 11, 12.)—*Ed.*

Greenville, Ga. June 3d, 1836.

Brother Editor: You will receive at the same time and by the same mail, with this letter a communication which was sent to the Editor of the Index to be published in that paper; the communication was intended as a continuation of a controversy which had been carried on by the Author and the Editor in relation to the new schemes, and societies falsely called benevolent. The Editor of the Index having closed his paper against the Author, I have forwarded the piece to you and request you to insert it in your paper if you think it worthy. By complying with the above you will oblige your brother,

JOHN KEITH.

N. B. You have my best wishes for your success as an Editor, and that you may be the honored instrument in the hands of the Lord of doing much good. The truth will prevail. J. K.

Greenville, April 20th, 1836.

Brother Mercer: I have carefully read your second No. in reply to H. If I have correctly understood your language and meaning, and if they are to be understood as containing the true sentiments of those who advocate the new schemes, then I am constrained to believe for the first time that the difference among the Baptists is so decided and important in all its features, that unless God of his mercy should interpose, we are truly divided never to come together. The vast quantity of scripture which you have quoted it appears to me, would be just as applicable to the steam engine or a rail road, as it is to the objects to which you have by a forced construction applied it. The scripture quoted by you is simply declarative of the wonderful spread of the gospel and the great increase of the church, and to bend and twist it to prove that the various combinations and societies formed out of the church and the world, are the operations of the church as influenced by the Holy Spirit I shall endeavor to show is incorrect, is unauthorised. We all admit that the gospel will spread, that the church will increase; yea, we have the word of the Lord to that effect, and neither wicked men nor devils can frustrate his purposes. The prophecy hath gone forth, and the heavens and the earth will pass away before his word can fail. But are we therefore to conclude that the church is not to remain in all its peculiarities and forms, in truth what it has always been, to wit, a church? Now the church I understand to be the faithful and true believers in Christ, who are separated from and unidentified with the world. Neither are we to suppose that because it is foretold that the gospel will spread that something new is to be added to it, or that it is to be *another* gospel; but on the contrary that it will have no new plans or societies, or institutions. But that it will exhibit the same blessed Saviour and be the same precisely that it was in the days of the Apostles. If any man preach any other gospel unto you than that ye have received, let him be accursed. Gal. 1st, 9th. You admit in your 2d No. that the plans you and your friends are advocating are new. Now if they are new then they were not known or practiced by the primitive Christians and Apostles, if they are new then they are not to be found in the scriptures. For if the plans you call new are to be found in the sacred scriptures, or were practiced by the Apostles then are they old and not new. For whatsoever was aforetime either written or practiced cannot now be new. But you contend for them as new, therefore you must admit that they are neither to be found in scripture nor were they practiced or instituted by the Apostles. The question then with regard to these new schemes narrows itself down to this single point, that they derive their origin & authenticity either from a new revelation, or else they are the bare institutions of men. Now as before stated and that too by your own admissions, they are not to be found in the Old or New Testaments nor were they practiced by the Apostles that would destroy their newness; furthermore no person at all conversant with scripture will seriously contend that there has been any new revelation since the days of Christ and his Apostles, the conclusion therefore is inevitable that they are the mere institutions of man. If the last position be correct, upon what principle or by what clause in the Bible can you make the institutions of man binding upon the church or any member thereof? Christians are only bound by the word of God as to faith and practice. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction in righteousness, that the man of God may be perfect, thoroughly furnished unto every good work." If the scriptures was not a perfect rule, then the Christian by following and obeying that rule could not be perfect; and if your new plans and institutions are good and are not to be found in the scriptures, the scriptures would not be true, and the man of God could neither be perfect, neither could he be thoroughly furnished unto every good work. "But let God be true and every man a liar." You contend that we ought to look for and expect new things. Thus saith the Lord, stand ye in the ways, and see, and ask for the *old paths*, where is the *good way*, and *walk therein*, and ye shall find rest for your souls, &c. Jer. 6th, 16th. Here the Lord by his Prophet warns the Jews to ask for the *old* paths, the old laws and institutions of the Lord. Now wherefore all this, if they had not have taken up with new schemes, new plans, and been walking in new paths. Again: But this thing commanded I them, saying, obey my voice and I will be your God, and ye shall be my people; and walk ye in all the *ways* that I have com-

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manded you, that it may be well with you. Jer. 7th, 22d, 23d. The complaint against them was that they had walked in new ways, whereas they were only required to walk in the *ways* of the Lord. We must of necessity refer to the sacred volume for all religious instruction, and for a rule of faith and practice. To the law and to the testimony: If they (any body) speak not according to this word, it is because there is no light in them. Isa. 8th, 20th. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes. Psalms, 19th, 8th. Blessed is the man, &c. But his delight is in the law of the Lord, and in his law doth he meditate day and night. Ps. 1st—1st, 2d. If any man will come after me, let him deny himself and take up his cross and follow me. Mat. 16th, 24th. The positive injunction of him who spake as never man spoke, to his disciples was to follow him. If ye love me, keep my commandments. If a man love me he will keep my *words*. John, 14th. What awful effects have followed, by departing from the *word* of the *Lord*—for instance, as to the mode and subject of baptism; as to the powers of bishops and priests; as to monasteries, mass, private confession, the inquisition, the punishment of heretics, and by the uniting of church and state; and in innumerable other instances where professors have departed from the word of the Lord. If you will refer to history, both sacred and profane, you will certainly lose all fondness for new schemes, for innovations; and you will there see how our brethren of old acted upon the principle that it is better to obey God than man. You say: "And it will be as readily seen that as new dispensations succeed each other, and as changing vicissitudes arise, it will be indispensable to concert plans of action, to suit the exigencies of the times and accomplish those things which may be requisite for carrying forward of the cause of Christ in the earth." There are two ideas definitely expressed in the foregoing sentence which are objectionable: the first is, that you hold forth the idea that new dispensations are to be looked for and will succeed each other; scripturally speaking there are but two dispensations, or at the most three, to wit: law, prophetic, and gospel—or, Mosaic and Christian dispensations. We are bound from the scripture to believe that the gospel or Christian dispensation will continue to the end of time, or in your own words, until the final consummation of all things. If there is to be any other dispensation applicable to Christians, it must it will be beyond time. I will only remark further, that if the vail between the present and the future, or between time and eternity, has been withdrawn for your especial benefit and you have been permitted to view what will transpire in endless duration, that you have been favored beyond the common lot of mortals. The other idea which is objectionable is this: "That it will be indispensable to concert plans of action to suit the exigencies of the times and accomplish those things which may be requisite for carrying forward of the cause of Christ in the earth." If salvation is the work of the Lord, which no true believer will deny, and if the publishing and spreading the gospel is done according to the workings of the mighty power of God, this we must also admit, then it will not be so indispensable to concert plans of action, for salvation by and through a crucified Saviour is the Lord's plan, and no changing vicissitudes or exigencies of the times can occur which will frustrate the Lord's purpose or his plan, and render it necessary for Christians to concert new plans of action. The Lord's work is not dependent on the plans which professors may concert, his work will progress, and all the powers of earth and hell combined may rage and exert their utmost powers of opposition, they cannot overthrow it, they cannot shake it. "The Lord's foundation standeth sure." He will go on conquering and to conquer until every soul, that his plan embraces (and no more) is eternally saved. If my last position be correct, your opinion about these changing vicissitudes, and exigencies of the times rendering it so indispensable for Christians to concert plans of action to carry forward the cause of Christ is without foundation; for Christ carries forward his own cause, and you need not fear, for the cause of Christ will be carried forward, and will accomplish the thing whereunto he sent it, if Christians were never again to "meet in council," or were never to concert another plan. "For he must reign till he hath put all enemies under his feet." It is an admitted fact at least among Baptists, that the church is a congregation of believers who are separate from the world; and that the church militant is the whole world of believers who are warring against the powers of darkness and contending against the world, the flesh, and the devil. You contend in substance that the church in these various new plans and societies is fulfilling Christ's command, "Let your light so shine," &c. in other words, that by these is evidenced the goings forth of the church. I will lay this down as a fact which will not be denied, that those who have no hope, who have never been brought nigh by the blood of Christ, those who are sinners are in all these new societies; this without any further remark should be sufficient to show that if the church is in all these new societies, or what amounts to the same, if these societies have got into the church, then the church has gotten into bad company, (remember poor Tray.) Paul would describe such characters in words like these, Rom. 3d, 14th, 15th: Whose mouth is full of cursing and bitterness: their feet are swift to shed blood: destruction and misery are in their ways; and the ways of peace they have not known: there is no fear of God before their eyes. The advocates of these new societies travelling in company and uniting with the wicked, would do well to pause and reflect that "Destruction and misery are in their ways. Know ye not that the unrighteous shall not inherit the kingdom of God." Cor. 6th, 9th. "Love not the world nor the things of the world" "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." You remark that those opposed to these societies will have nothing to do with sending the gospel to the heathen,

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in writing tracts, in suppressing drunkenness; nothing to do in publishing the Bible, &c. I have been acquainted with the Baptists from childhood, and I have never heard one of them say that he was in favor of drunkenness; on the contrary, I have heard their pastors earnestly exhort the members and congregation to temperance in all things, and I have repeatedly seen them turn out or excommunicate members who had been guilty of this beastly practice. The best evidence that they are not opposed to the publication of the Bible is, that they read it, that they advise others to read it, that they buy it. Now it is those who buy books, who support printers and encourage publishers. But according to your arguments all those who do not join these societies, put their contributions into the same box, and use the same agents which you do, and unless they will admit that these societies have emanated direct from the Almighty, oh they are opposed to the publication of the Bible, they are in favor of drunkenness, &c. &c. All this too coming from a brother—*how, how* unkind.

After enumerating the great many good things which these societies and their members perform, you conclude your 2d No. by asking the opponents of these societies this question, "In the name of common sense what will *you do?*" This boast of your goodness reminds me of a character described in Luke, 18th, 11th, 12th: God I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess.

I remain Yours, &c. H.

If any circumstance should prevent the publication of the foregoing communication, I request that it may be returned per mail. H.

FOR THE PRIMITIVE BAPTIST.

BROTHER BENNETT: I have not found it convenient to write any thing for you to put in your journal the Primitive Baptist, since my scrawl in the first number. But of late looking over some of my old papers, I found some thoughts and my reasons for them, that I had reduced to writing some years past in part. I thought they might be as good at present, (if you think them worthy,) to go into the Primitive Baptist, as any thing I could now write; for there has not been much alteration since they were penned until the present time, (only the appearance of your little paper, which has come out boldly in the defence of truth and in the detection of error;) therefore I send them to you, and they are at your disposal.

Some of my thoughts were, and still are, that many who under the outer garb of religion commence attempting to preach the gospel, are not sent of God. Some few of my thoughts and the reasons for them, I will give you.

1st. Sometimes we see a young man, (who to all human appearance, seems to promise usefulness in the work of the ministry;) he travels and preaches with considerable acceptance, both with professors of religion and others, for some time; until he finds a rich widow, or heiress, and proves successful enough to contract a marriage with her; and when done, very few appointments (if any) for his preaching are attended to by him. Seldom in the pulpit or on the preaching stage, he don't seem now to care for God's interest in this world, nor the souls of his fellow creatures; it seems that he has obtained the object he was in pursuit of. He shoulders the bag of the loaves and fishes, and leaves the work of a gospel minister for others to do.

2d. Again: we see others that are not willing to work with their own hands for the support of human nature, loving to live at ease, (as it respects the things of this world,) and to make a great show in the world, puffed with pride and vain glory; but being in low circumstances in life, for some time perhaps they are at a loss to know how to act, but finally conclude and take up the idea, that if they were a *preacher, doctor*, or *lawyer*, before long they should be able to cut somewhat of a figure. But being deficient in education, and as that would now cost considerable before they could obtain a diploma on which to build, they think it is the shortest and cheapest way to commence *preacher*, and that before they are acquainted with the first rudiments of Christianity, viz: repentance towards God, and faith in Jesus Christ. And it will not be astonishing if such should preach up the law as a covenant of works for man's salvation, because such doctrine pleases human nature much the best; yea, far better than salvation by grace. Neither will it be strange if they should return to the world again, "Like the sow (that was outerly washed) to the wallowing in the mire, or the dog to his vomit again." For the doctrines of grace are of that humbling nature, that they cannot feel willing to submit to it; therefore it may be expected, that they will begin to spew out errors in opposition to truth; in publicly opposing gospel doctrines, gospel ordinances, and gospel ministers of the genuine kind, sent by God. They will get themselves wrought up so high with prejudice against truth, that they will almost be ready to think they should be doing God service to banish truth and its promoters from the earth, was it in their power. If you should see such accidentally, where the gospel truths are delivered, it will be quite easy to know them by their disdainful looks and disgust at gospel ordinances.

3d. Again: there are others that begin, but not from pure motives; and if they do not obtain such a fleece from the flock as they wish, they will try somewhere else; and so pass from place to place, and hold up themselves to the highest bidder, not caring whether any persons have their minds stored with gospel or scriptural truths by them under God or not. By their changes from place to place, on the best fishing ground as they think, there they will stay the longest if they themselves can be most worldly benefitted in getting the people's money, or money's worth. So they shoulder their bags, Judas like, with the loaves and fishes, and leave the pure doctrines of the gospel to be preached by those that are sent of God. If they cannot get enough in their bag to satisfy their era-

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ving desires, it need not be wondered at if they should quit preaching altogether, and take up with some other mode of quackery to pass through life by.

4th. There seems to be others, that while they did not profess religion were desirous to be thought big of; but they were grasping after that which they could not obtain as speedily as they wished, and after they made a profession of religion their great desire for popularity was not satisfied. They thought by preaching they might obtain it, therefore begin, and in the first place endeavor to please Christians in preaching, and finding they could not obtain all their wishes in this way, they will attempt to mix the doctrines of the gospel with the doctrines of the world; whereby worldly men and women, in and out of the visible church, may get a taste of this bait. And this way pleases the devil well, because his children, in and out of the visible church, chew hastily on this fare; and the effect of it soon begins to show itself, and mars the peace and happiness of God's tender lambs, and produces in the outer church division, by which the enemy of souls is highly gratified and God's dear children are mourning and crying. No ingredient in a dish thus batched up is better calculated to please nature than to be informed by such ministers, that Jesus Christ made a general atonement for all mankind alike, and that the only way and thing they have to do now, is to take the letter of the word and the light of nature, to prepare them for church membership here, and then to be baptized with water guarantees heaven to them. Therefore it is not to be wondered at, where these doctrines are inculcated on the minds of the people with natural and plausible language, and pressing invitations to non-professors to unite with the outer church, that we hear of so many joining it; because they think, poor things, that this is a stepping stone to heaven. Now by this kind of work by the servants of satan, the Baptist churches are splitting and rending asunder; and nothing pleases the devil better. Those that are the leaders of such errors are desirous to be as bell-wethers; before long they will find others amongst them that want to be thought big of too, and surely they will "fall out by the way;" therefore each one will have to shoulder his own bag of the loaves and fishes they were in pursuit of, and many of their bags will be truly light, yea, lighter than a feather. There are so many improper motives by which many are influenced to become preachers, and some under that garb act so far from a minister of God, that the world (unrenewed by grace) are inclined to think that they are all of this description, viz: after the loaves and fishes, and that there is no reality in religion. And this pleases the devil well, for it is his grand design to cheat and deceive. And verily God's ancient order of ministers need expect no better from satan nor his ministers, for "as they have done these things to the green tree," what may the dry expect better from that quarter. But God's ministers have one thing to rejoice in, those whose lots are cast in these United States of America, where the shackles of religious tyranny are broken, and every man can worship God and sit under his own vine and fig-tree and none has power to make him afraid. The enemies of the religion of Jesus can do nothing more than grin at truth and its promoters, and speak evil of that which they do not understand; had they the power as well as the will to extirpate truth from the earth, we might expect soon to see as great an Inquisition in the United States as ever was in Spain and Portugal. Men are the same in each country by nature, nothing but divine grace can tame them; their natures are wild, it may be seen in the poor as well as the rich, in the almost beggar on the dunghill as well as the tyrant or nabob on the throne, or in power; in the most insignificant sectarian, as well as the pulpit orator who disgraces the sacred desk. These reasons, with many more, induce me to believe that all persons under the ministerial garb are not now, no more than many formerly, sent of God to preach his gospel. And God says, "they shall not profit the people that are not sent by him;" and it may be plainly seen that they injure the people, first by obtaining from them whereon to support in life through the world that they were not entitled to scripturally; secondly, they injure the people by proclaiming error instead of truth, trying to make the people believe that they are not so poor and feeble as the old school Baptists represent them to be, and as they really are; and tell them by taking the letter of the word and the light of nature, they can become Christians at any time they may designate; hence prevent them from asking for the aid of God's Spirit, when they are told in effect they don't need it. All this stuff is calculated to make the creature settle down on the lees of carnal security; and as long as people will suffer themselves to be stuffed with such trash, they don't think nor see that they are as poor, and blind, as what they really are; and human nature is so proud, that it will never beg when it thinks it has strength and wealth enough of its own. And further they injure the people in teaching them, that the scriptures are to be taken literally and not spiritually; and that repentance and baptism are inseparably joined together; and that they cannot be a Christian without being baptized with water; and baptism is to be understood as regeneration, or the new birth; and fail to inform them that no person is scripturally entitled to that ordinance, but those that believe and are born again. Getting people thus erroneously into the outer church, they soon become crowded; not by a revival of religion, but by large additions to her outer numbers; which seems to be much more pleasing to many, than of the few whose judgments get properly informed by the grace & spirit of God, "and who are ready to give the reason of the hope that is in them with meekness and fear." Hence we find the practice pursued of recommending what some authors of their way of thinking have said, more than the scriptures of truth; which in substance would give the scriptures the lie; and do it with such a plausible appearance, that the ignorant and unsuspecting are taught to confide more in what they say than in the word of God. For when God says that he is unchangeable, they say in substance he is not, for that

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he changes agreeably to the changes of men. When God says if you love me keep my commands—they say, in substance, they love him yet disobey his commands. When God says and enjoins it on his children to be baptized in his name, they will reply, that baptism may be performed either by immersion, sprinkling, or pouring a little water in the face or on the head of the subject. When the scriptures say that Christians are buried with Christ by baptism, to set forth his death, burial, and resurrection—they say other modes may suffice for a burial. When the scriptures say there is but one Lord, one faith, and one baptism—they say, in substance, they know better now. When the scriptures inform us that the first administrators of baptism had their baptismal stations at rivers, and where there was much and certain water—they say, in substance, that it was ignorance in them then; for they have found out since, that one drop of water for baptism now, is as good as a fountain. When the scriptures inform us that repentance and faith were necessary then to membership in the church—they say no such passport is now necessary to get into the church; yea, that as they were born into the world they are entitled to all the ordinances and privileges of the church, if they do not come into the outward church now as formerly others did. When we read in the scriptures that Christ first instituted his supper in completion of the Jewish passover—they differ from the common mode or practice of persons at a common supper in taking their seats round the table, therefore (under the pretence of humility) they will get on their knees around the table. Hence we find so great a difference both in doctrine and practice laid down in the scripture, that if we were to be governed by those of the present day we should find the departures so great, that scarcely any resemblance of them could be found; and it would be a fruitless attempt without scripture aid, to arrive at the ancient doctrines and ordinances of the gospel.

In respect to the order of the day, under the garb of religion, in setting up new institutions, the above remarks will justly apply.

Much has for some years past been said, about missionary exertions for the spread of the gospel amongst the destitute regions of the United States, and foreign nations. I often think and verily believe, that much more is said than experimentally felt. I often think that if the loaves and fishes were not in sight, or ahead, there would not be as many strong advocates for the new-fangled plans as there are. I often think if there was no monied institution erected, there would not be so many advocates for them as we find from the pulpit and the press; and I think we should not see nor hear of so many travelling for the purpose of begging for them, as we have seen in some years past.

To the many (false named) institutions now in operation, the above remarks will also justly apply.

I sometimes try to take a retrospective view of the state of the Baptist churches, when I got acquainted with them upwards of forty years ago. I then saw them more like the apostolic than I see them now—they seem much now on the wane. Other religious societies and some Baptists in England got up some of the schemes of the day and new doctrines. The Baptist churches (some of them) have been much like the Jews of old before the days of King Saul. The Jews were not satisfied with the Lord's prophet Samuel, but applied to him in a petitionary way, for him to make them a king that they might be like the rest of the nations around them, one to go in and out before them; and Samuel, to gratify their solicitations did so, and anointed Saul to be their king; but told them at the same time, it would be a curse to them, which soon proved true—for Saul was higher from his shoulders upwards than any of the people. So the Baptist churches wanted not to be behind oth-others, but to be more like them. And at the Kehukee Association at Log Chapel, in 1803, the first egg was laid in that Association on the subject of missions, that has hatched so many hissing brats—which was introduced by the following Query: "Is not the Kehukee Association, with all her numerous and respectable friends, called on in providence, in some way to step forward in support of that missionary spirit, which the great God is so wonderfully reviving amongst the different denominations of good men in various parts of the world." Many thinking a was a good egg and some a bad one, it was laid aside, or referred to the next Association; which was appointed to be held at Parker's meeting house in Hertford county the next year, 1804. It coming up for discussion, the most forward talkers in the Association were in favor of giving the query an answer in the affirmative; and stepped forward and proposed a plan which was to fix a way for more eggs to be laid to the one, and called for help from other Associations and nest at Cashie meeting house. When five delegates (or hens) were appointed to assemble, with five to be appointed from the Virginia Portsmouth, and five more from the Neuse Associations, to sit on this egg and take the nest on Friday before the third Sunday in June, 1805 This Association carried the subject over the heads of many of we then young and not talkative men. So these delegates (or hens) met accordingly and occupied the nest in which was this egg and sat thereon; being well covered over by these fifteen delegates, it soon pipped and hatched. But the delegates (or hens) leaving the nest, never reported to the Association what they had done in the premises; but we soon saw many of this new brood, that came out from the shell and travelled the country around as beggars. There were some in the Kehukee Association that thought they saw, and others who had been nearly purblind before on this subject, that told the Association (in a low tone of voice) like Samuel of old told the Jews, that it would prove a curse to them. But the advocates did not hearken nor listen to their cries of alarm. Thus we went on in this motley mixed manner until the year 1827, when the Kehukee Association came out and passed resolutions declaring non-fellowship with the whole brood of these missionary chickens, and their whole proceed-

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fings; and in 1829, she declared and explained the whole more fully. Now the state of things that existed in embryo before was made to manifestly appear, as Samuel told the Jews of their new king—so this idol was set up in Dura, (Washington City,) and with it have come out many demi-gods of the same brood. And since the separation they are known as the old and new school Baptists, and neither side seems to be ashamed of their name; and I don't see any reason why they should, for the names are very appropriate. Now it is observable that in this case in Israel the tribes soon split asunder—so in the latter case, the Associations were torn asunder which had for many years pulled gently in the gospel yoke together. And the Kehukee Association dismissed her daughters on the stipulated conditions to visit each other yearly at their Associations by letters and delegates, (viz:) the Virginia Portsmouth, the Chowan, and the Neuse Associations. But because the old Kehukee Association could no longer drink the porridge, for she found there was death in the pot, therefore they omitted any further correspondence and dropped her as men would a hot potato. And now we hear language like some of old, I am of Paul, and I am of Apollos—I am a missionary, and I am an anti-missionary. Instead of now pulling together in the gospel chariot, they are found balking and the new school declaring against many of the articles of the old Baptist creed, on which many of the new school were first constituted in churches; and many of them are like chaos of old, without form and void, and darkness covers the face of the deep. When I seriously reflect on these things, I am ready to tremble, for the oxen stumbleth. But the Lord will keep it safe, while many are acting the part of Uzzath, what a wonder they don't share his fate. Some of these actors have died in the estimation of the Christian public, and look like mere skeletons; they are walking about yet, but they are more to be pitied than envied in their standing in society. It is to be hoped that the direful contagion will before long meet with a cold north western wind, that often clarifies the atmosphere; and that the Christian atmosphere will again be clear and healthy.

I am your brother in bonds and afflictions,

JOS. BIGGS, Sen'r.

Williamston, June, 1836.

Lexington, Ga. June 27th, 1836.

Bro. Editor: I gave the Postmaster a few names to forward to you for some copies of the Primitive Baptist. I never had seen one of them, but heard such a paper was printed in the old State wherein I was born. I have received the copies and my heart has been made to rejoice at the sentiments they contain, and many of my brethren can rejoice with me. I hope that the God of all grace will bless you, and enable you to defend the truths of the gospel to the building up the true followers of Christ, and to the pulling down the strong holds of satan and all the new institutions of the day. I have obtained five more subscribers for the Primitive Baptist, and I wish you if possible to send the extra copy. I wish a very worthy brother to have it—he is a preacher that contends for the faith once delivered to the saints.

I am yours in the bonds of the gospel,

THOS. AMIS.

Wayne County, N. C. May 8, 1836.

Dear brother Editor: By the will of our heavenly Father I am permitted to write you a few lines with regard to your little paper the Primitive Baptist. I wish to inform you that after I saw your first specimen to defend the old school Baptists, I intended to subscribe for your paper, but knowing that silver could not be sent by mail, I consulted with some of my brethren to join me and we would send on a three or a five dollar note.

I think your paper is likely to do a great deal of good in this neighborhood. Nothing more at present, only I will inform you that if I am not deceived I think by the will of my heavenly Father I am earnestly contending for the faith once delivered to the saints.

Dear brother, I should like to write something for you to put in your valuable paper, but I am such a weak creature I don't think myself worthy to attempt such a thing. So I subscribe myself yours, in the bonds of Christian love.

JAS. H. SASSER.

Alabama, Dallas Co. May 23, 1836.

Brother Editor: I am happy to state that your paper appears to be progressing in this section of country. I have to request you to send your paper to another subscriber, (Mr. Allen Coleman.) You will send it to Cahawba. If you have the back numbers you will please send them; if not, send the paper at any rate.

Yours, in gospel bonds,

L. B. MOSELEY.

Precept and Example.—Precepts and discourses of virtue are only the dead pictures and artificial landscapes and descriptions of it; a virtuous example is virtue itself, informed and animated, alive and in motion, exerting and exhibiting itself in all its natural charms and graces.—*Scott.*

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POETRY.

From Erskine's Gospel Sonnets.

THE MYSTERY OF FAITH.

SECTION XI.

The mystery of Christ, his names, natures, and offices.

My Lord appears; awake, my soul,
Admire his name, *the wonderful*,
An infinite and finite mind,
Eternity and time conjoined.

The everlasting Father styl'd,
Yet lately born, the virgin's child.
Nor father he, nor mother had,
Yet full with both relations clad.

His titles differ and accord,
As David's son, and David's Lord.
Through earth and hell how conqu'ring rode
The dying man, the rising God!

My nature is corruption doom'd:
Yet when my nature he assum'd,
He nor on him (to drink the brook)
My person nor corruption took.

Yet he assum'd my sin and guilt,
For which the noble blood was spilt.
Great was the guilt o'erflowing flood,
The creature's and Creator's blood.

The Chief of chiefs amazing came,
To bear the glory and the shame;
Anointed Chief with oil of joy,
Crown'd Chief with thorns of sharp annoy.

Lo, in his white and ruddy face,
Roses and lilies strive for place;
The morning-star, the rising sun
With equal speed and splendour run.

How glorious is the church's head,
The Son of God, the woman's seed!
How searchless is his noble clan
The first, the last, the second man!

With equal brightness in his face,
Shines divine justice, divine grace;
The jarring glories kindly meet,
Stern vengeance and compassion sweet.

God is a Spirit, seems it odd
To sing aloud the blood of God.
Yea, hence my peace and joy result,
And here my lasting hope is built.

Love through his blood a vent has sought,
Yet divine love was never bought:
Mercy could never purchas'd be,
Yet ev'ry mercy purchas'd he.

His triple station brought my peace,
The Altar, Priest, and Sacrifice;
His triple office ev'ry thing,
My Priest, my Prophet is, and King.

This King, who only man became,
Is both the Lion and the Lamb:
A King of kings, and kingdoms broad;
A servant both to man and God.

This Prophet kind himself has set
To be my book and alphabet,
And ev'ry needful letter plain,
Alpha, Omega, and *Amen*.

AGENTS,

For the Primitive Baptist.

NORTH CAROLINA.—Joseph Biggs, Sen. *Williamston.* Joshua Robertson, *Gardner's Bridge.* John Bryan, *Clark's Store.* George H. Alexander, *Columbia.* R. M. G. Moore, *Germanton.* Foster Jarvis, *Swindell's P. O.* Wilson W. Mizell, *Plymouth.* John Lamb, *Camden C. H.* Jacob Swindell, *Washington.* Francis Fletcher, *Elizabeth City.* J. A. Atkinson, *Bensboro'.* James Southerland, *Warrenton.* Alfred Partin, *Raleigh.* Stephen I. Chandler, *McMurry's Store.* James Wilder, *Anderson's Store.* Benj. Bynum, *Speight's Bridge.* William Exum, *Waynesboro'.* Henry Avera, *Averasboro'.* Parham Pucket, *Richland.* John H. Keneday, *Chalk Level.* Burwell Temple, *Wake county.* Obediah Sewell, *Rogers' P. O.*

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NEW JERSEY.—Wm. Patterson, *Suckasunny.* C. Suydam, *Hopewell.*

NEW YORK.—George Clarke, *Buffalo.*

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John Chapman	7		

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☞The extra copies of our first 8 numbers are exhausted. New Subscribers are informed, that they can receive the first numbers of the next volume to complete their subscription year; or, they can subscribe for the balance of the present year and pay at the same rate as for the whole year.

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THE PRIMITIVE BAPTIST.

EDITED BY MARK BENNETT.

Printed and Published by George Howard,

TARBOROUGH, NORTH CAROLINA.

"Come out of Her, my People."

VOL. I. SATURDAY, JULY 23, 1836. No. 14.

FOR THE PRIMITIVE BAPTIST.

FROGGERY.

Revelations, xvi. 13 and 14: "And I saw three unclean spirits like frogs *come* out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. 14. For they are the spirits of devils, working miracles. *which* go forth unto the kings of the earth, & of the whole world, to gather them to the battle of that great day of God Almighty."

(*continued from our last.*)

Thus we shall begin this part by saying that the three unclean spirits alluded to in the text, that which came out of the mouth of the dragon, heathenism is meant; and out of the mouth of the beast, Catholicism is meant; and out of the mouth of the false prophet, Mahomet is meant.

Then let it be remembered that heathenism, Catholicism, and Mahometanism compose the three grand enemies that the prophets, the Jewish church, the Christians, the gospel church, and gospel ministers have had to contend with in all ages ever since the flood, in all their diversified sects and errors. For within these three sects or unclean spirits, if you will only rightly and historically view the progress of the religion of God, you will find that in all their diversified sects an opposition to the scheme of redemption of God by Jesus Christ; and an opposition and persecution from the flood to this day have come out of the mouths of the priests and preachers of heathenism, Catholicism, and Mahometanism, to the prophets and gospel ministers in any and every age of Christianity. Take it on the broad basis of their thousand different gods, sects, and doctrines, in all their ramifications, you will find them errors in opposition to the scriptures and the Christian scheme of salvation through the mediation and death of Jesus Christ. And further, you will find that most all the horrid persecutions, blood and death of Christians have come from these three quarters—of this there can be no doubt from scripture and history.

Now you know that in the New Testament you read in many places of an unclean spirit, unclean spirits, such as those Jesus and his apostles cast out, &c.—and I am well aware that a volume might be written on spirit, and unclean spirits; but I dare not enter further than to say, that among divines the word spirit generally is made use of for God, who is a pure and holy spirit; is made use of for the Holy Spirit, or in other words the third person in the trinity, the Holy Ghost; and is again put for the soul of man, for angels, for devils, and false teachers in scripture, &c. &c. They are also in scripture put for the unclean lust and passions of men; thus pride, covetousness, envy, hatred, the lust of the flesh, the lust of the eyes, the love of the world, murder, deceit, whoredom, &c. are all unclean spirits; in opposition to meekness, temperance, patience, chastity, long suffering, faith, love, &c. And that man that is under the government of the unclean lust of his flesh, the lust of his eyes, and the pride of life, is an unclean man and pursues unclean spirits in all their devilish train; although they may not all be predominant in his practice in all their shapes, yet where any one of these unclean lusts has the mastery and government of the man, he is possessed with an unclean spirit, or devil, in the scripture sense. And it is the business and work of God's Spirit in the great and good work of conversion or being born again, to cast out all these unclean spirits and set the sinner free from their captivity and domineering leading power over

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him, and infuse in his heart the pure principles of God's spirit in opposition to them. Hence commences the flesh lusting against the spirit, and the spirit against the flesh, so that the Christian man cannot do the things he would, &c. But none but God can do this work, to bind the strong man and all his train of unclean devils, and cast him and all his household stuff overboard, and lead off the spoil. Hence it is said of Christ, that God will divide a portion with the great, and he shall divide the spoil with the strong, &c.

But more particular—1 John, 4. 1: "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world." This verse clearly shows with those that follow after, that John meant by spirits the principles, temper, doctrines, and preaching of false teachers, and therefore recommends his brethren to try the spirits, that is, the practice and doctrine of those teachers; and lays down a mark by which this might be determined, that is, that every spirit that confessed that Jesus Christ had come in the flesh was of God; and that the teacher, doctrine, or practice that denied it, was not of God. Here opens a wide field to my view—that is, to show what teachers, doctrines, and practices of religious worship did in past ages, and do in the present age, deny that Christ did come in the flesh to save sinners. But I dare not enter this vast field of discussion particularly—since you can see at the first glance, that heathenism denied this great leading truth of the Christian scheme for the salvation of sinners in toto, from the erection of Nebuchadnezzar's golden image up to the worship of Diana in the temple of Ephesus; with all their gods, sacrifices, priests and priestesses, lying oracles and idols, in all their shapes, forms, worship and ceremonies; being for a space of near 2000 years the opposer of the Christian scheme of salvation. And further you can see, that this same idol heathenism has continued from Diana to this day, the opposer of the Christian scheme of salvation by faith in Jesus Christ, in many nations; thus heathenism has been and is now the opposer of the Christian church and the Christian religion for nearly 1800 years more, and will continue so until the battle of the great God mentioned in my text. This is only a glance, more will be said in time and place.

Then out of heathenism and the mouth of heathen kings and priests has come one of these unclean spirits like a frog. It is an unclean spirit, because John says in the text they are the spirits of devils, &c. Heathenism all along has been actuated by the devil, in their sacrificing their children in the fire to their gods, their persecution, their worship of idols, &c. And Paul calls the table of their sacrifices the table of devils, their cup the cup of devils, their doctrines the doctrines of devils, &c. and their worship is devil worship. Then I set it down as a point which I think cannot be overturned, that out of the mouth of heathenism the first frog came; for heathenism was the first in order in opposing the Christian scheme of redemption, and is also the first in order in my text. And that heathenism in all its parts of doctrine, worship, gods' practice, and sacrifices, is actuated by the spirit of the devil, the great unclean spirit of all unclean spirits.

The second unclean spirit came out of the beast or Christian Rome, or Catholicism—so say I. Then I have got to show the unclean spirit of Catholicism. The Roman Catholic church is perhaps the largest body of any one sect that professes the Christian religion; and I should say, is as far from the spirit of the Christian religion and the gospel temper of Christians, and more so, than any other sect in Christendom. This church is often in history called the Latin church, to distinguish it from the Greek church, which was once in union with it until the great earthquake John speaks of, and the city (church is meant,) of the nations fell, or the Roman Catholic church was divided between the Patriarch of Constantinople and the Pope of Rome. And I am persuaded that this was the hand of Providence, to prevent the Catholic religion from domineering over the whole world; for this contention between the Patriarch and Pope produced a split in the church that has never been healed to this day. And thus the Pope's power and the power of this church has been greatly weakened. All Catholic writers agree in this, that the Pope is the successor of Saint Peter; this shows an unclean spirit, because Paul planted the church at Rome in his own hired house, and not Peter; and Paul was the first preacher for this church, from which church Catholics claim their origin. Neither can the Catholics prove that Peter was ever preacher or bishop of this church—so I

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charge this claim of succession with the uncleanness of falsehood.

The many titles conferred by the church of Rome on the Pope, such as, Christ's Vicar on earth, Lord God the Pope, His Holiness, Universal Bishop, &c. smell as rank as a pole cat of an unclean spirit like a frog. In addition to this the Pope has often exercised the office of a temporal prince, which is an unclean spirit both civil and religious; for what have priests to do with the government of kingdoms? their business is to preach the gospel. The Pope makes laws for the universal Catholic church, and often for whole nations; this is a spirit of uncleanness in that church at best, for the gospel church has her laws from Jesus and his apostles, and not from Popes, and is not to add to nor diminish from them. Then how dare the Pope to assume this power? he is an usurper of the rights, liberties, and property of the church, and therefore an unclean spirit. The beast Catholicism, or the Catholics, believe in seven sacraments, to wit: baptism, confirmation, eucharist, penance, extreme unction, order, and matrimony; these sacraments they believe necessary for the salvation of man. and that by the administration of these and obedience to these they confer grace on men; this is an unclean spirit, because in opposition to many scripture proofs that grace is the gift of God, and is not conferred on men by obedience to sacraments. Baptism they believe delivers men from original sin; if it could, I should be glad if they would baptise me to cleanse my nature from sin, for this is the greatest enemy I have to combat with. And they go further and say that baptism makes men children of God, and members of God's church, and entitles men to eternal life. What an unclean lying spirit this, that preaches such a doctrine in opposition to the scriptures. Confirmation they believe enables the person baptised, man or child, to receive the Holy Ghost, to confirm him in a profession of faith and make the man a Christian—this is also an unclean spirit in opposition to Christ, the scriptures, and the opinion of the gospel church. The power to preach or to exercise faithfully and properly the ministry, they say is given by the sacrament of order—this is also unclean. In a word, although they use all these seven sacraments, they abuse and pervert them all with the unclean spirit of lying falsehood; for they believe by the sacrament of penance that a priest duly qualified can forgive a man his sins, provided the sinner is sincerely sorry for his sins—this is also an unclean spirit, for Christ alone has power on earth to forgive sins. The real presence of the body and blood of Jesus Christ in the Lord's Supper, is also an unclean spirit that teaches such a doctrine. The doctrines of purgatory and transubstantiation are propagated by an unclean spirit. In addition to all the above unclean spirits add the gowns, costly pews out of which the poor are shut, pomp, show, parade of cardinals, and election of a Supreme Pope or head of the Catholic church, a consecrated wafer, monks, friars, nuns, forbidding to marry, to abstain from meats, velvet cushions, wax candles, conclaves, the Pope's canons, councils, and the devil knows what all—sacralegious whoredom, absolutions, sale of indulgences, vice wives, missions, selling pardons for money, and donations to the church for to obtain heaven, the crusades, &c. Now add to all this the cruelties and blood of millions, the misery, banishments, imprisonments, confiscations of goods, the loss of civil and religious liberty, investitures, taxes, tithes, Pope's bulls, fire, faggots, stripes, and losses of property suffered by hundreds of thousands of saints by this cursed and abominable horned beast Catholicism, and where is the man in his right senses that can say the Church of Rome or Catholic church has not possessed an unclean spirit? Yea, John calls her Babylon, Sodom, and Egypt for her wickedness; and says, this church has become the habitation of devils and the cage of every unclean spirit. And well he might, when her whole trail is marked with persecution and cruelties for almost 1000 years. Then law religion, or ecclesiastical and civil power joined together, amounts to this cursed horned-headed beast, out of whose mouth came the second unclean spirit like a frog.

For although the Catholic church claims the right of succession from Peter and the gospel church, yet like Adam and Eve though once very good, so made by the hand of the creator, yet they became debased sinners by their disobedience to God's laws. So the Catholic church, tho' her original was the pure apostolic church yet she has become debased, sinful, and possessor of an unclean spirit and the habitation of devils by her disobedience to the laws of Christ, and is not now entitled to

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be called the Christian church. And although she may claim this succession and was once in her original a pure gospel church, chaste and virtuous to Christ as a young virgin; yet she for a thousand years has played the harlot and committed fornication with the kings of the earth, and filled the earth with her abominations, and made all the nations drunk with the wine (or intoxicating errors) of her fornication, and she herself become a drunken strumpet with the blood of the saints, and married about one hundred and fifty husbands. This is scripture truth, if I can tell it. Then of course she is well worthy of the name of a whore of the first rank, possesses an unclean spirit, and is actuated by the devil; and her whoredom and bloody cruelties prove it on her to a demonstration.

I will admit that the Catholic church for 323 years was the gospel church: and while she waded through blood and persecution from Jewish priests and Pharisees and heathenism, that she then was entitled to the name of the Christian church. And that from 323, the time of her establishment by Constantine, up to 606, the date of her marrying the popes—that during the last near 300 years of her law establishment, she changed the whole frame of a gospel church into unmeaning forms and ceremonies, and pompous show and parade; and of course, put off her bridal garments and dressed herself in harlot style, and in 606 became a prostitute. And from 606 up to 1527, the date of the Reformation by Calvin, Luther, and their contemporaries, she continued to fill the nations with blood, torture, and cruelties of the most horrid kind—of this there can be no doubt, for it is written as with a sunbeam on the page of history. And from 1527 up to 1836, the Catholic church has been evidently declining in wealth, power, and influence in the nations. And had Buonaparte when he had the Pope in his power shaved his locks, he would have done essential service to mankind. And this he would have done, had it not have been for that cursed maxim of oppression, no bishop no king; for that both are oppressors of mankind, blood and money suckers from the labors of others, history abundantly proves.

Now from 1836 up to some future period the Catholic church (if I don't disgrace the word to call it a church) will continue to decrease in some countries, increase in others, until the time that this beast with the false prophet shall be taken in the great battle of God, and cast into the lake of fire and brimstone. That time I do not as yet know, yet it will be so that this Catholic church will be finally destroyed, I could prove from many scriptures in this book of Revelations. One of the grand schemes of the Pope and this church to maintain her power, influence, and replenish his exhausted coffers, is that of missions. In this church this money scheme began; for that money is power and influence none can deny—and money power is that that will make this beast increase in the United States. And although her horns have been frailed off, and her heads received a deadly wound, yet the wound is healed and she yet lives—(see the book) —but can't gore. But I feel no doubt, give her her horns and she would gore with as much fierceness and as little pity as a wild bull.

Thus by missions in foreign countries and barbarous nations has the Pope maintained in a great measure his power, influence, and wealth; all this is under the cloak of sending the gospel to the destitute and heathen. Now let me ask you a few questions: Can you expect chaste principles to be inculcated by a whore? If you can, then may a pure gospel be sent to the nations by this church. Can you expect a drunken strumpet to inculcate virtue and soberness? If you can, then may this church by missions inculcate truth, virtue, peace and happiness among the nations where they pretend to send in their great zeal for God and souls the gospel. But it seldom fails that strumpet mother produces harlot daughters. Read the 17th chapter, verses 1, 2, and so on: I will shew you the judgment of the great whore, with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been drunk with the wine of her fornication—(this word wine is made use of in other scriptures to signify the pure blessings and doctrine of the gospel.) Here John makes use of the same word wine, golden cup, filthiness, whore, fornication, to show the spuriousness and abominable errors of this Catholic church. And pray tell me, how she has made all nations drunk with the wine of her fornication? Why, Sir, it is as plain as the nose on your face, that the Church of Rome has done this by missions, sword and conquest. By sending missionaries into distant nations to dragoon them into

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the belief of the gospel, and by these same missionaries she has made the nations drunk with her errors in doctrine and practice spiritually speaking. And 6th verse: And I saw the woman (the Church of Rome is meant) drunken with the blood of the saints. Read the chapter. Then missions is the grand and hypocritical stratagem by which the Church of Rome has committed fornication with the kings of the earth, and made the nations drunk with the wine of her fornication, and she become the mother of harlots and abominations of the earth. By harlots you are to understand spurious or false churches, of which the Catholic church is the mother of many thousands, but like mother like daughters. These are God's truths, if I can tell them.

And this is one cause why I abominate missions, for missions is one of her abominations and filthiness of her fornication. And I challenge any man to disprove that moneyed missions did not begin in the Church of Rome. And again, no man can prove moneyed missions and begging moneyed societies to send the gospel abroad from the scriptures—if he can, I should like to see it done. Now then I contend that moneyed missions is one of the abominations of the Church of Rome; it is there the egg was laid and I am now pointing at it, the very nest egg of missions. Among the Baptists to my knowledge missions has been an abomination to thousands, and a curse to the society in division, discord, contention, strife, shyness, evil speaking one brother of another, a parting of ministering brethren and dividing of churches and Associations. This the missionaries know themselves has been the effect of missions among the Baptists throughout the States. This is true, and if true, then is not missions an abomination? Yes, Sir, and John rightly called it so. What had it like to have produced between the United States and Georgia? war—if old Andrew had not have had too much sense to sanction such an abomination. And he said the truth, if my memory serves me, that they were obnoxious every where. Yes, Sir, they have been a curse to the Baptist society, a curse to the States, and a curse to the world, is my living testimony and I expect it will be my dying testimony; for I have weighed the abomination of missions from the history of divers countries and my own observation for 20 years, and I pronounce it a curse, a hypocritical scheme of priests to get money—for missions is founded on money, and money religion is the devil's religion and therefore an abomination and curse to the world; and a mission spirit is an unclean spirit from the mouth of this horned seven headed beast. Don't be mad, for I have seen and felt so much of the abominable effects of missions, and see so plainly its baneful effects among the Baptists throughout the States, that as God liveth I will tell the truth so far as I know it—and if the devil gets mad about it, he and I must settle it the best way we can. For who can't see that if Jesus Christ and his apostles were not the authors of moneyed missions by precept nor example, that the devil and the Church of Rome were the father and mother of this abomination in the earth?

I have a thousand other things to say, but dare not trespass further on my editor; and shall now close this part by saying, that the Church of Rome all along from her law religion has possessed an unclean spirit, and that out of the mouth of this law established ecclesiastical horned beast came this second unclean spirit like a frog. And that this is the true meaning of the revelator I have no doubt, and that the Church of Rome has proved herself to possess this unclean frog-like spirit, this devil spirit as the text says, by her false doctrines, by her doctrines of devils forbidding to marry, and to abstain from meats, and by the Pope's sitting in the temple of God and exalting himself above all that is called God, and by her bloody path of persecution and cruelties that she has exercised over the nations. Witness the blood of Spain and South America. Witness the blood of France on the night of St. Bartholomews, 60,000 slain in the night. The blood and burnings of England and Scotland—the blood of Germany, Saxony. Poland—and time would fail me to tell the blood of the crusades, and the fields of almost all Europe soaked in blood by this cursed beast Catholicism. Besides her burnings, drownings, imprisonments—a hundred volumes would not contain all the bloody murder and cruel deeds she has been guilty of, in her course as a church clothed with civil and ecclesiastical power. Then let this beacon and motto be hung up in all the legislative halls in the United States, that the Catholic church has been for centuries a church of blood—and the law religion is

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a bloody religion. Therefore, turn the back and spurn for ever from the hall, the bill that smells of law religion.

(*to be continued.*)

JOSHUA LAWRENCE.

N. C. Wake County, June 23d, 1836.

Brother Bennett: As you and your correspondents have so much to my satisfaction maintained the primitive doctrine and order, I feel that I am well compensated for what I paid for the Primitive Baptist—and likewise the Signs of the Times—yes, in one paper. I have had some impression to write a little for the Primitive Baptist, but finding so much abler writers engaged in defending the Lord's precious cause, I sometimes think that I will lie neutral least I should be in the way of others in filling your pages. But however, I will venture to cast in my mite, as I am aware my superiors will be better prepared to make the necessary allowance when I tell them, that when I first set out in the ministry I could scarcely give out a hymn without having to stop to spell some words. And I am aware that some of your opponents, if they would be consistent, cannot believe that I have a correct knowledge of any one point in the gospel; and I am as hard to believe that the wisdom of this world can give it, for it is said, that it is foolishness with God.

The subject which I feel most inclined to write upon at present is, that which I hear so much abused—the doctrine of Election. And for a man to abuse this, to be consistent he must abuse the whole gospel and ordinances of Christ; for no person that believes the gospel will abuse it, and if they do not believe the gospel they have no right to the ordinances and of course abuse them. Some of the new school folks preach that it is wrong to preach the doctrine of election, and on the account of its being preached that there are thousands now in hell that otherwise might be in heaven. Fy! fy! Again: some of them say, they believe in the doctrine of election too, that none but Christ was elected; and others say, none but Christ and the prophets and apostles were elected; others, that the church was never elected until the time they believed in Christ; others say, they believe in the election of the church from before the foundation of the world, upon a foresight of who would believe on Christ in time, making the act of the church the pivot on which God's choice turned or rested. Now for all such stuff as this I would not give a grout; but it is consistent with all the schemes of our modern missionaries to get money. Now the church is said to be the body of Christ, and members in particular—and Christ the head of the church. If so, then there never was a time that a head existed without a body; this would be very singular indeed. I say that Christ is the elect precious corner stone, and that the church was in God's purpose as early chosen in Christ as Christ God's elect. For proof, see Eph. 1 ch. 4 verse: According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love. Again: Christ said, John, 15 ch. 5 verse: I am the vine, ye are the branches. Now who does not know that the branches must first be virtually in the vine before the vine can bud them forth. Even so was the church in Christ in God's purpose, before the foundation of the world; and Christ the vine in his own way and time puts them forth by that blood which cleanseth from all sin. As I do not feel willing to be in the way of better communications, I shall let this suffice for only Christ's being elected. 2dly, I shall notice the belief of those who say that there were none elected but Christ and the prophets, the Israelites and the apostles. You will take notice this was not the primitive doctrine preached by Paul. See Rom. 11 ch. 7 verse: What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded. The text itself says who were blinded, (Israel.) Then who were they that obtained? Not merely the believing Israelites, but the Gentiles. See verse 12: Now if the fall of them (Israel) be the riches of the world, (the believing Gentiles,) and the diminishing of them (the Jews) the riches of the Gentiles; how much more their fulness. Again: to show that there are an elect people among the Gentiles, see verses 25 and 26: That blindness in part is happened to Israel, until the fulness of the Gentiles be come in—verse 26: And so all Israel shall be saved. Jews as well as Greeks. For I am not ashamed (says one) of the gospel of Christ, for it is the power of God unto salvation unto every one that believeth; to the Jews first and also to the Greeks. Again: to show that the church of Thessalonians were chosen in Christ, see 2 Thes. 2 ch. 13 verse: But we are bound to give thanks always to God for you, brethren, beloved of the Lord; because God hath from the beginning chosen you (the church) to salvation, through sanctification of the Spirit and belief of the truth. Thus, brother Bennett, it is clear to me, that instead of its being through works of

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man it is through sanctification of the Spirit unto a belief of the truth, and not a lie; which often makes me think of this scripture: If our gospel be hid, it is hid to them that are lost. Again: Paul in an expression of his to Timothy makes me think of Jesus, something like a guardian or a chosen place of deposit: Who hath saved us and called us with an holy calling, not according to our works, but according to his own purpose and grace which was given us in Christ Jesus before the world began. Thus you will see that not only the church was given in Christ before the world began, but also the grace necessary for us; both the heir and the inheritance treasured up in Christ before the world began for safe keeping; and in due time he makes it manifest to his children. And I do believe to all those who receive this truth in the love of it, it is as bread to the soul and they can feel reconciled unto God; and that it proves a matter of comfort and joy in its truth. They are born of God, reconciled to his gospel, to his people, and to his discipline; and will ere long have in their spiritual ears a sound like this: Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world—which will make the end of their pilgrimage consistent with God's purpose from all eternity. And to say they were never elected until they believe, is something like putting the effect for the cause, or like the old adage, putting the cart before the horse. Surely this is new schoolism, and not the product of being taught in the school of Christ; and differs widely from primitive doctrine. First, I would inquire what is faith? Ans. It is the substance of things hoped for, the evidence of things not seen. Heb. 11 ch. 1 verse. And is the gift of God, see Eph. 2 ch. 8 verse: For by grace are ye saved through faith, and that not of yourselves, it is the gift of God—9 verse: Not of works, lest any man should boast. Thus you can see it is a gift, and that of God and not of works, lest any man should boast. And just look at the boasting of those who hold faith the fruit of their own works and pivot of their election. Boasting of the many converted at such a camp meeting, and at such a protracted meeting, (or distracted meeting.) Boasting of having the first-rate talents on their side. Boasting of the great congregations above those hide-bound, iron jacket Antinomians. Speaking great swelling words, having men's persons in admiration because of advantage. But to return. Elected on a foreknowledge of God seeing who would believe on him in time, making that the turning point of choice, is gross absurdity. For when we come to examine further what faith is, we find it the fruit of the Spirit, see Gal. 5 ch. 22 verse: But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith. Then if faith is the fruit of the Spirit, it is evident that the Spirit of God must first be in the soul to produce that fruit; and God's knowing that this must be the case, it is perfect nonsense to say that God's choice rested upon the man's acting faith. And to make one more inquiry will lead to a discovery of those who hold such God-dishonoring doctrine. What is faith, or what shall we do to work the work of God? This is the work of God, that ye believe on him whom he hath sent. Now this text goes to prove that faith is the work of God; and then for the creature to claim to do God's work is to sit in the seat of God. And what to do? to form a new system of divinity such as this, that God never chose a sinner in Christ because he loved him, but on a foresight of the creature doing good, (as if a corrupt tree could bring forth good fruit.) Such as this, to choose God first, (as if God did not choose sinners first.) That Christ died for every man or individual equally alike, as though Christ had not said, I lay down my life for the sheep; and, I pray not for the world, but for those that thou hast given me out of the world; and as though Christ had not said, it shall be given to them for whom it was prepared, and, that the promise might be sure to all the seed, and, that all the Father hath given to me shall come to me; and as if God had not said, the children being not yet born neither having done any good or evil, Jacob have I loved but Esau have I hated; that the purpose of God according to election might stand, not of works but of him that calleth you. Such as this, that God hath given every man ability to repent, as though God by the mouth of an apostle had not said, in Acts, 5 ch. 31 verse: Him hath God exalted with his right hand to be a prince and a Saviour, for to give repentance to Israel and forgiveness of sins. And not sell it to a sinner for his works or for his obedience to the priest, coming to the anxious seat and getting down in the straw pen—but we are told it comes another way. Godly sorrow worketh repentance unto salvation. Again: For it is God that worketh in you both to will and to do of his good pleasure, and not man. Let me before I forget it, give you the scripture I alluded to when I said, sitting in the seat of God. See 2 Thes. 2 ch. 4 verse, and read the chapter and see if our new school folks acting un-

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der the influence of the devil, are not portrayed, sitting in temple, the church, teaching that unless the sinner first move towards God, God will never move towards him; as though God had not said, they (sinners) love darkness rather than light, and will not come to the light least their deeds should be reproved; as though God had not said, that sinners were dead in trespasses and sins, and that the carnal mind is enmity against God—sitting in the temple prescribing ways and means for God and sinners to attend to. Such as this, to go and beg people for money to form schools to educate men to go and preach another gospel, telling the people it is throwing into the treasury of the Lord; as though God had not said, if any man minister let him do it with the ability which God giveth—and, said Paul, Gal. 1 ch. 1 verse: Paul, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead.) Then it was by revelation, and these mockers, temple-sitters, acting as though they could reveal the gospel to their students, as if Christ had not said, no man knoweth the Father but the Son and he to whom the Son will reveal him—and, blessed art thou, Simon Barjona, for flesh and blood hath not revealed this unto thee, but my Father only which is in heaven. Brother Bennett, I would not give one cent for that religion that is not revealed to die with. Again, sitting in their boards holding consultations, sending out the preacher, prescribing his hire to a stipulated sum, and doctrines, crying, give, give, for souls are perishing for want of more money—forming Bible societies, begging money to do it, telling the people it is to print Bibles to give to the poor, and then sell them or as many as they can. Tract societies, Sunday Schools as nurseries to the church (as they say,) and all those new prescribings for God to work by, there are old Judas's principles in them, (benevolence to the poor.) Remember the box of ointment that might have been sold for two hundred pence and given to the poor; not that he cared for the poor, not that these opposing young dandies to the doctrine of election let loose from school care so much for the poor, when you hear them inquiring, cutting and slashing for Colonel, Major, or Squire Somebody's, or brother rich somebody—not that they love the poor brethren so much when rich ones are about, but rather reach by or over the heads of the poor to shake hands—not that they care so much for the poor ladies neither, though they be poor too. These are they that corrupt the word, or preach contrary to it; these be they that work all manner of deceivableness of unrighteousness in them that perish; these be they that are clouds without rain, carried with tempests, raging waves that foam out their own shame, twice dead, plucked up by the roots; these be they that seek to please men, as though Paul had not said, if I seek to please men I shall not be found the servant of Christ. Brother, you know that there is abundance of scripture that I have not cited, that go to show that the new school Baptists are filling the characters pointed out as false teachers, or transformed ministers of satan. But notwithstanding all their abuse of the gospel, I love the doctrine of eternal and unconditional election on the creature's part, of which flows the rich gift of Jesus into the world to save that choice the church, from which flowed the Holy Ghost to take of Christ and show it unto us, from which flows an application of the precious blood of Jesus to the quickening of the soul, if so at all—nothing but a poor bankrupt, a poor enemy to God by nature as well as wicked, a poor blind wretch choosing the downward road in the wilderness of sin with my back towards the right. I say, when I remember this precious text: I am the Lord, I change not; therefore ye sons of Jacob are not consumed—(and not Esau)—and then meditate on the reason, I have to hope in Jesus and remember that I saw myself a lost sinner, unworthy of God's notice; when I would have changed stations with the vulture and took his fare if I could; when I would have believed, but could not; so poor I felt unfit to pray; when I felt like a helpless child—at a time I did not expect any favor of God, suddenly I believe I felt this electing love, which made every thing look new, feel new, and there was a great calm. Brother Bennett, indulge me a little further. I thought at that time I should never see any more trouble, every thing looked pleasant and sweet, and it seemed to me that I could show it to others; but alas! it was not long before I felt it had subsided—I mean that love. I could not tell what had become of it; I began to grieve because I could not grieve; I tried to pray to God to give me again conviction; I was willing to suffer more; I thought I had not suffered enough, and if I could feel that eternal electing love again, I would know more about it and be more careful. And so, dear brother, from those times until now I have had my times of difficulties and times of refreshings; and I still love that doctrine that placed my name in the Lamb's book of life from the foundation of the world.

N. B. Brother Bennett, this is at your disposal. If you should think proper to give it a place in the Primitive Baptist, you will find some correction needed; make them in that way you think most for the glory of our God.

Yours, in the bonds of the gospel,

BURWELL TEMPLE.

PRIMITIVE BAPTIST.

TARBORO', JULY 23, 1836.

The Christian Index has copied our article headed, A Subterfuge, over which the Editor has placed the term "RIDICULOUS:" He has accompanied it with notes, and preceded it with the following remarks:

"The Primitive Baptist continues to pour a tide of abuse upon those who are engaged for the promotion of Missions, Education, &c. In the last number of that paper, the following article appeared in reply to one we published in the Index some time since. We give it as a specimen."

By referring to the 10th No. of the Primitive Baptist, page 152, our readers may see our article, a recurrence to which may assist them in this investigation. Mr. Mercer had said, he thought "it quite probable" that the new schemes had ever had a tendency in

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a greater or less degree, "to produce dissatisfaction and destroy fellowship." But, to save his cause from the predicament in which this admission unqualified would place it, he told us that "the *new movements* of our Lord and his apostles had this tendency:" that the "*new birth*," the "*new measures*" of Christ, the "*new schemes* and *movements* of the apostles," were repugnant to "the unregenerate heart of proud man," to "many of the *religious* Jews"—"ever and anon stirring up strife and exciting contentions and divisions amongst the churches." To explain this argument his first note seems designed, which is as follows:—

"An Apostle once said, that "the *law* was weak through the flesh." He did not, we suppose, intend to disparage the law, but to show the weakness of the "*flesh*"—*its entire incompetency to exhibit the righteousness contemplated by the law;* so we say with respect to Missionary operations, *falsely* called "new schemes;" these lead to contentions, not that there is any natural adaptation in them to produce this result, but that the *selfishness* and *malignity* of the human heart cannot bear to engage in that glorious work of Christian BENEVOLENCE, which has for its object the conversion of the world.—Hence the clamors against Missions."

In the meaning of the apostle we perfectly agree. But examine Mr. Mercer's argument, and conclusion: "the *law* was weak through the flesh,"—Missions is weak through the flesh. Now missionaries tell us that missions are *strong*—can help the Lord—can convert the world! Hence they taunt the opposers of missions with the epithets, "lazy, do-nothing, &c." Again, the law received a substitution in regard to the church of God; "for what the law could not do—God sending his own Son," to do for his people: "the law made nothing perfect, but the bringing in of a better hope did:" "Ye are not under the law, but under grace," under Christ, "Christ's freed men."—Then missions, too, need a substitution, for which there is none except the New Testament; for no man dares add to, or diminish therefrom. Furthermore, it is incumbent upon Mr. Mercer to prove that the doctrine of Christ and the apostles ever had any tendency to produce "divisions and contentions" amongst our Lord's disciples, who had once been in church fellowship.

His second note reads thus:—

"Missionaries do not pretend that their operations can compare with those of the inspired apostles; they think however, that, the industry, self-denial and devotion of those early preachers, are worthy the highest admiration and *imitation* of all that name the name of Christ."

If they do not pretend that their operations can even compare with those of the inspired apostles, how is it that Mr. Mercer brings forward the doctrine of Christ and the apostles to exemplify the tendency of modern missions? He expressly declares that, "The *new movements* of our Lord and his apostles had this tendency!" and he argues that missions have the same effect. The new schemers tell us that Christ and the apostles were missionaries, and that so are they; that the apostles labored to establish Christ's kingdom in all the world, and that so do they. Besides, in his fifth note, (his third and fourth agreeing with us.) Mr. Mercer admits that he "recited the opposition to Christ and his apostles, for the purpose of portraying the present opposition to the new schemes, and by this subterfuge, to make the new plans not the primary, but, only the secondary cause of the dissatisfaction and broken fellowship now endured amongst us." And yet he does not pretend to compare missions with the operations of inspired apostles!

His sixth note runs thus:—

"We maintain the same doctrine still. We have *not* departed from the doctrines which we have always held, as you are trying to make the world believe. Why do you publish these slanders?

Now Mr. Mercer ought not to be scared. We only mentioned a point which he formerly held, and which he says he still holds: where then are the slanders? But *this* was our object in view: Mr. Mercer's argument from the opposition to Christ and the apostles, clearly implies, whether through design or not, that the opposers to missions are unregenerate. Now holding the principle he says he holds, it seems he can see a "*substantial reason*" why they should not unite. But his seeing no substantial reason why they should not unite, destroys his argument, as it admits that the present opposers are regenerate people. With reference to his "not having departed from the doctrines which he has always held:"—he admits that he holds the doctrine of missions. A few questions: Are the advocates and the opposers of missions, *one in doctrine*? Did the Baptists in this country hold and practice the doctrine of missions fifty years ago? Which of the two now maintain the same ground—the same doctrine, that the Baptists supported prior to the introduction of missions? How long is it since the origin of moneyed missions? From what sect did they take their rise? Who among the Baptists have changed, the advocates or the opposers thereof?

The following is his seventh note:—

"If you do, you will find it a narrow hearted, malignant spirit—cherished, alas, too much, by those who would be thought "old stamp Baptists."

So says Mr. Mercer. "He that is first in his own cause seemeth just: but his neighbor cometh and searcheth him." (Prov. xviii 17.)

His eighth note:—

"This you must prove.—There is no blending of Church and State in any of our operations. Shame! Shame!"

Now for the proof. The term, national, is defined by Walker to mean, "public, general; bigotted to one's own country." "The American Bible Society"—"Georgia" or "State Convention," &c. are national in their form and character, because they are "general, public." The characters of nations and the forms of their governments, however, are various But there are some characteristics common to all, as Laws, Rulers, Courts, &c. And as the United States is considered a nation, we will examine the analogy between its form and character, and those of modern institutions. The United States have a Constitution so have the new religious institutions. The former have their Congress; the latter their Board. Congress is governed or bound by their Constitution; so are the Board, Managers, or Directors of the latter.

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The United States have their President; so have the new institutions. The former support the nation or their government by taxing the citizens upon certain articles purchased and used by them; so do the institutions of the day tax their members for memberships, life memberships and directorships bought and used by them. The United States settle salaries upon their officers; so do the institutions, from the American Bible Society down to the missionary church. The United States import, manufacture and vend fancy goods, [amongst others,] the fiscal proceeds of which are applied to the support of government; so the institutions manufacture and vend fancy articles to subserve their cause, as doll babies, rings, pin cushions, Mr. Mercer's likeness; as well as Tracts, The lives and Memoirs of reputed saints, &c. The former confer their titles of honor, so do the latter. As to Mr. Mercer's assertion that "there is no blending of church and State in any of their operations," we would simply ask him how many members, life members, directors, and life directors, who are not professors of religion, are there in all the "institutions" in America? And on what days, and how many times a day do the laws of Wake Forest Institute in N. C. compel its students, ["unless excused by the principal,"] to attend public worship; and how often do they compel them to attend prayers? If the "Institute" disclaims to be a religious institution, still, one of its laws enforces religious conformity; and on the other hand, if it professes to be a religious "Institute," it then blends law with religion, and makes it binding on those who are not members of the church. We now say, shame to whom shame belongeth.

Mr. Mercer's ninth note:—

"The scriptures never have been compromised by us. We have never relinquished a single distinctive feature in our denominational character.

To this we would ask, Did not Drs. Wayland and Sharp, in the late rupture of the Bible Society, admit that there was some doubt with respect to rendering the Greek word, *baptidzo*, by the word, *immerse?* And one who in this affair would be considered less yielding than the Drs. W. and S. speaks on this wise: "Had the Bible Society aided the Baptist translations, we presume the Baptists would have made no objection to their doing as much for Pædobaptist translations—even had the questionable term been rendered by the word to *sprinkle*." This principle carried out amounts to this: do you help me spread my tenets and I will help you spread yours—worship my God with me in my temple to-day, and I will worship your God with you in your temple to-morrow.

His tenth note remarks:—

"Perfectly the workings of a distempered imagination."

And what is it he thus denounces! Read it:—

"In the progress of these things we behold with moral certainty, the gradual decay of religious liberty and of free exercise of conscience; the dying away of that influence, reverence, and dignity, which the church abiding in gospel track would maintain; an abating sense of the necessity of regeneration; a growing belief in the doctrine of justification by works of human righteousness; and a general expulsion of the doctrine of justification by the imputed righteousness of Christ."

It was in this manner the Romish hierarchy and papal despotism were established. Distinctions in religious communities cannot be created without producing superiority in rank, especially if the distinctions be made for and in consideration of pecuniary bequests and donations. The director, in the Bible Society, has, in fact, more authority than the mere member; and the latter, more influence in the missionary fraternity than he who is no member. The Wake Forest Institute, of new scheme vein, has already enacted laws to compel its students to attend prayers and public worship. Where is their free exercise of conscience! It may be objected, that every student, on entering the Institute, freely consents to abide by these laws. True: and did not the vassals of the Papal See freely consent to abide by his dictates? and where is now *their* religious liberty and free exercise of conscience? The more power the few have, the less the many possess. The moral influence, reverence, and dignity of the church must necessarily diminish, in proportion as her motives and actions are found to be sordid and avaricious. And although the church and world may for a time be misled by the imposing and dazzling show of benevolence and piety, yet, when the true character of GOLDEN missions shall have been developed, they will "lose, discountenanced, and like folly show." As the efficacy of works—"action," "deeds of charity," "doing," &c. is extolled and applauded, the belief will more and more obtain, that men are justified by their obedience to the gospel; and he that believes that his own active obedience to the gospel will procure to him a justifying righteousness before God, will see no necessity for regeneration. Let this doctrine prevail generally, (and missions have a tendency to foster it,) then will the doctrine of justification by the imputed righteousness of Christ be expelled from the earth.

The following is his last note:—

"False conclusion as ever a poor deluded man came to."

The conclusion which Mr. Mercer pronounces false is in the following words:—

"We are now unavoidably brought to this conclusion: not merely to say with the Editor of the Index, that, "I think it quite probable they have ever had this tendency in a greater or less degree;" but to say, the radical cause of dissatisfaction and broken fellowship is founded in the new schemes."

This conclusion is drawn not from any detached part of our article, but from the whole in connection with the subject under debate. Now Mr. Mercer admits that "he thinks it quite probable that the new schemes have uniformly operated to produce dissatisfaction, and destroy fellowship," as proved by the scriptures, and the history of our own times. The point, then, to be settled is, whether they have operated *directly* or *indirectly* to produce this result—whether they have been the *immediate*, or only the *mediate* cause of dissatisfaction and broken fellowship amongst us. *We* affirm that the radical cause of dissatisfaction and broken fellowship is founded in the

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new schemes. *Mr. Mercer* says it is a false conclusion. We will first examine his arguments and then offer our own. The first argument he offers is the following:—

"The nature and influence of his miracles induced many to become Christ's disciples; but when they heard his doctrine of salvation by grace alone, and requisition of self-denial and practical godliness as indispensable to discipleship; they were offended, and went away and walked no more with him."

Now by his own admission the offended and forsaking party did not possess the indispensable requisites to discipleship; consequently they were not members of the church, and no fellowship was broken. For John taught the people that they should believe on him who should come after him. And Christ told the same people that "went back," that they had not believed on him. (John, vii. 36, 64.) Following Christ only for the sake of his miracles, fellowship had not been formed—and they were disciples only in the sense of literal followers.

His second argument is embraced in these words:—

"Christ told his disciples not to think that he was come into the world *to send peace; but rather division —a sword.* (Matt. x. 34. Luke, xii. 51.)

Now in both passages to which Mr. Mercer refers us, our Lord, so far from pointing out any dissatisfactions and broken fellowship in his church because of him and his movements, calls the opposers to him and his doctrine, "wolves"—speaks of them as open enemies, and as naturally and previously at war with gospel doctrine and practice. These, Christ's and the apostles' movements, might excite pre-existing malice; but never dissatisfied the church, nor destroyed her fellowship.

His third argument, or case is, what? Not that the doctrine and practice of Christ and the apostles opposed the "new birth," resisted their own "measures," and "stirred up strife and excited contentions and divisions among the churches;" but what does he say did all this? Why, "the unregenerate heart," "the *religious* Jews," and "the same spirit of opposition." But not a sentence to prove that Christ's and the apostles' movements "produced" these things; neither that said movements destroyed the fellowship of churches.

Now we will offer reasons for our conclusion which has been condemned by Mr. Mercer, as false. The scripture proves it true:—hearken! "God is not the author of confusion, but of peace, as in all churches of the saints." (1 Cor. xiv. 33.) Then the radical cause of confusion is not in God, nor his gospel economy, but whatever breaks the churches' peace, is the cause of confusion. Again: "If there come any unto you, and bring not this doctrine receive him not into your house, neither bid him God speed: For he that biddeth him God speed is partaker of his evil deeds." (2 John, 10.) Therefore, he who brings not the doctrine of Christ, is in this case the cause of division and of his own rejection. So the new schemes, for the spreading of the gospel, bring not the doctrine of Christ; and this is the cause of broken fellowship, and of their rejection by us. Again: When Peter preached to a Gentile family, the house of Cornelius the church was uneasy, and called him to account—he gave them God's authority—no broken fellowship —they "glorified God, saying, Then hath God also to the Gentiles granted repentance unto life." (Acts, xi. 18.) And if the missionaries would give us God's authority for their measures, then could we rejoice together as did Peter and his church. In this case too, the apostolic movements tended to peace. Paul also went unto the Gentiles. Some dissatisfaction in the church—"but when they *saw* that the gospel was committed unto me"—"they gave to me and Barnabas the right hands of *fellowship.*" (Gal. ii. 7, 9.) No broken fellowship there:—all Christ's movements tend to peace.

The history of our own times proves our conclusion true. When the new schemes were introduced amongst the Baptists of this country, some were doubtful respecting their divine authority,—aided them, but reflected, and searched the scriptures. Missions were *something*, and something new. The hesitating part of the Baptists, not being able to find New Testament authority for them, kindly asked, and patiently waited for the advocates of them to produce scripture testimony, promising if such testimony could be found, to unite in missions. The attempt was repeatedly made; but no satisfactory authority from the scriptures could be obtained. The new schemers brought not the doctrine required—the "Thus saith the Lord;" and their determination to pursue them without such authority has caused "the dissatisfaction and broken fellowship" which now divide us. We repeat again, that missions is something. Fifty years ago the Baptists were in union, and maintained the truth without them. Since then some of the Baptists have added them to their religion. Now, which of us are on the same ground, those who have added them to their religion, or those who continue without them? If the thing added "has operated to produce dissatisfaction and destroy fellowship," is "the radical cause" in the thing added, or in those who reject it? in those who practice things added, or in those who adhere to the primitive rule? We have only to add upon this point: "If the truth of God hath more abounded through my lie unto his glory, why yet am I also judged as a sinner?" (Rom. iii 7.)

Reader, we have been the more lengthy upon this article, from the circumstance that we had contemplated writing upon the question it contains; and it now came immediately in our way.—*Ed.*

FOR THE PRIMITIVE BAPTIST.

BROTHER BENNETT: In casting my eyes around, I discover many gross errors afloat in the world; and even by many who profess to be guided by the sacred scriptures as well in practices, as in doctrines of the gospel, now prevailing in the world. Some in one thing, and some in another; and many of them, in calling things and places by wrong names. For instance, one error, in the place dedicated to the worship of God.

Either through pride, fashion, custom, or igno-

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rance, they call the house where they assemble, *Church*. Mankind are imitative creatures, and in these United States people have got into the habit of using language brought over from the old countries. This brings to my remembrance a little fictitious piece, that once fell into my hands, titled John Bull and his son Jonathan. Bull got mightily offended with Jonathan, because he would not call houses churches; from which a considerable rumpus took place between them, and came to such height, that Jonathan left the island of Great Britain, and came over the Atlantic, and settled down in the wilds of America from which the town of Plymouth in Massachusetts was settled; and Jonathan could then build houses for worship and not call them churches. This was the cause in one instance of the first settling of Plymouth by the Puritans. But since then some of the proud, ignorant Bull family have got to calling them churches in America, in cities, towns, villages, and even in country places. Now if they were to attend to the directions given in the scriptures by Christ to his followers, (who brought his education from heaven, and did not take it from the schools of proud men,) they might learn better manners. And when we attend to his language, we hear him saying: "if thy brother trespass against thee, go and tell him of his fault, between thee and him alone; if he hear thee, well—if not, take with thee two or three more, that in the mouth of two or three witnesses every word may be established; if he will not hear them, tell it to the church." Then the church is to deal with him. Now if the house where they met to worship was the church, how very awkward would it appear, to see a person talking and informing the offender of his error, when it could not hear and had never transgressed at any time the offended?

Again: the apostle Paul directs his address to a certain brother, and to the church in his house. Now if the house was a church, (in the apostle's opinion,) what a sight would this bring to view? One house in another. Now it is clear and evident, that a church is a number of professors of religion that have been changed from nature to grace by the spirit of God; who have united together to observe and keep up a gospel discipline for their mutual benefit, and to promote the glory of God in this world, is a church in a scriptural sense.

Again: we see others engaged in making, and calling the thing they make, *Altar*—and these things are at times in much use with the anti-Christian part of professors, as if they were sacred and holy things, calculated to convert souls from nature to grace. Now if they would rightly reflect on the subject, prejudice and superstition out of the way,) upon the ancient construction and use of them literally, they would certainly be ashamed of their stupidity. Let us look into the best authorities for the ancient materials of which they were formerly made, their construction, and use; this may assist us in seeing the base imposition that is practiced in this day. These authorities inform us, that the materials were earth, stone, or wood; their construction an oblong. With the Jews there were three sizes, one called the family altar; another, the tribe altar; and the third, the congregation altar. So that when the family altar was two feet wide and two feet high, it was four feet long; and when a tribe altar was four feet wide, it was four feet high and eight feet long; and when the congregational altar was eight feet wide, it was eight feet high and sixteen feet long. Each of them was built with two side walls and one end wall, the other end and top were open. This was their construction, and as to their use in offering sacrifice thereon, wood was laid across the top as fuel, the meat to be offered in sacrifice was laid on the wood, fire was placed under it through the open end, that catching and burning the fuel consumed the offering or sacrifice, and the ascending of the fire carried the perfume towards the skies. And now for the spiritual figure: the altar was intended to represent the heart; the fire the grace of the Spirit of God; the ascending incense the prayers of the saints. There were no goings of the officers into the altar; nothing there but fire; the sacrifice prepared before it was laid on the wood, as in the cases of Abraham and the prophets; the ascending of the perfume the prayers of the saints God hears and attends to. What a motley piece of stuff do we see now in this apostate age!

Again: we hear the language of Ashdod about *Baptism*—that is now teaching in the Arminian schools, as it is thought (or at least said) by many, there are many kinds of subjects, and modes, and administrators, yet call them all baptism. Now this error may be set right by the single rule of three, viz: a proper subject, a proper mode, and a proper administrator. Now the scriptural rule for these things is the word of God: as to the first rule, we find that the first administrator of this ordinance was, when he saw many come to claim it at his hands, he required them "to bring forth fruit for repentance." Now as to the mode that John practiced, we find that he had his baptismal stations at rivers, and places where there was much water; and why should he go to these places, if it was not for the conveniency of administering it by immersion? For Paul says that we are buried with him (Christ) by baptism. And as to the last rule, a proper administrator, John says he was sent of God to baptize with water; then he was a proper administrator, and such as he baptized might be made so likewise; but none could be proper administrators but such as had been baptized themselves except John, who was sent of God to baptize, which made him to be called John the Baptist, and all since, that have been baptized by proper administrators, are Baptists. So that Christ, who was baptized by a Baptist, was a Baptist. Now it is obvious, that when these three rules are not attended to, it is not a scriptural baptism; and when either sprinkling or pouring is practiced in this ordinance, it is rantism and not baptism—for that which is not right is wrong, which makes it rantism. So if it is a wrong subject, a wrong mode, or a wrong administrator, it is nothing short of rantism. If the subject is not a believer, if the mode is not by immersion, or the administrator has not himself been baptized, it is all rantism. Some of late have got so wise above that which is written;

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they have concluded that a minister of any sect may rightly baptize even by immersion. But, my brother, how easy it is to see how far people can run into error. Permit me to offer a lively and plain figure, for instance, in the State of North Carolina, that magistrates are made by persons being recommended to the Governor of the State, and that he then commissions them; by that commission being presented or handed into the Court of the county for which the magistrate was appointed, and taking the oaths of office he is qualified as a magistrate, and his acts short of this are not legal; if he after being commissioned, and before he took the oaths of office, was to sign a warrant, or judgment, or execution, where do you think you could find a constable ignorant enough to act under him. I think it would be a vain search to find one, why—because every body knows his acts are illegal and void of authority.

There are so many departures, my brother, in practice derogatory to scripture rule, as well as doctrines, that they cannot be all pointed out on a few pages, so I will omit pursuing them for the present in casting in my feeble mite, anticipating to give a further examination in future time, if I should be spared. Your journal, the Primitive Baptist, is read with much pleasure and delight in this section of country, and I hope to some profit. I am your brother in the bonds of the glorious gospel.

JOS. BIGGS, Sen'r.

Williamston, June, 1836.

Beaverdams, Washington, N. C. June 26, 1836.

Brother Bennett: I send you the following for publication should you think proper. In my last I made some general remarks upon the principles and practices of modern missionary priests, which some of them may perhaps gnarl at. But I am unwilling to desert the cause of truth. The craftsmen seem to pour forth a torrent of invective from their strong holds, against the defenders of primitive Christianity. The grand and fundamental truths of the gospel, have been lately so strongly and cogently inculcated and declared from the press, that these ready penny preachers have become irritated and shocked, like Demetrius of old. For say they, Sirs, ye know by this craft we have our wealth, and if you continue to persuade and to convince the people, that all our gain is built on deceit, and that our trade is of human institution, our function will fall into contempt and we into poverty and want. Priests have, in all ages of the world, been afraid of wit and ridicule, whenever they have interfered with their trade. This will abundantly appear from the following instance, which will show the wonderful vigilance and jealousy of priests in behalf of their trade.

Moliere, the celebrated French comedian, has accurately delineated the character of a hypocrite in his play called Tartuffe, who, though carefully distinguished from a man truly religious, yet happened to resemble a priest so much, that they raised a terrible outcry against the play, and resolved that it should not be reacted upon the stage. They discovered that Moliere, by ridiculing the godly grimaces and stoical devotion of Tartuffe, ridiculed them; which was more than they could suffer. Zealous, therefore, for the dignity of their own order, and justly apprehending that contempt upon hypocrisy would bring contempt upon themselves, they applied to the Court for redress. That priest-ridden Court could refuse the priests nothing, and the play was forbid.

Now, Sir, the same fear of exposure and the same implacable fury, evinced by the Romish priests in France, against Moliere and his play, is precisely analogous to that which is manifested by missionary priests towards yourself and paper here in America. The former had the power to execute their desires, which power the latter are in pursuit of.

The priests, however, not content to rail with all due clerical bitterness against the comedy, and to curse its ingenious author by word of mouth, detached one from their body to curse him in print; who pronounced the play diabolical and its author a devil, before he had seen the play or was acquainted with the author. He declared positively that Moliere ought to be burnt in this world, as he would be certainly damned in the next. Here you have an example of the unprincipled, false and slanderous character of priestly abuse.

I shall here give you a sketch of Tartuffe's character, as drawn in the play, to show that the fear of these holy persons, was justly founded. He is represented as a fellow who from his external sanctity and great poverty, is taken by an honest, credulous and devout gentleman into his family and permitted to govern it. He is a great pretender to fasting, but in fact a glutton; a great despiser of money, but rooks all he can; he can't look upon a female so afraid is the saint of temptation, but at the same time tempts the old man's wife to commit adultery. The old man's son discovers to his father the solicitations of the hypocrite, and the lady owns and confirms them, but neither is believed. The deluded old man exclaims, you are all enemies to the godly Tartuffe, and tells him that to make amends, he will give him his daughter in marriage and settle his house and estate upon him. The will of the Lord be done, said the hypocrite. Accordingly, he makes this villain heir of all he had, with the right of present possession. The lady, not knowing what was done, does by putting her husband under the bed, discover to him the designs and importunity of the hypocrite. He is by this convinced, and orders the fellow out of his house. No, Sir, says Tartuffe, it is your turn to get out, the house is mine and you shall know it. I will be revenged in behalf of heaven on you, which you wound through my sides.

Behold an orthodox pattern of the usual claim of priests to the wages of villany and delusion. Although Moliere had concealed the fact of Tartuffe's being a priest, yet his character was painted in such striking colors, that all the genuine sons of popery dreaded its coming upon the stage.

Now, Sir, is not this an exact representation of the character of a modern craftsman? It appears to me that had Moliere had one's character before him when he composed the play, he could not have

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drawn his character more accurately. Now as this hypocrite imposed upon the charity of this honest gentleman, so do the priests of the present day, impose upon the charity and benevolence of the public. There are many examples, where missionaries have come to our churches in the character of ministers of God, and after having ingratiated themselves into the favor of the people, instead of preaching peace, love, and closer union among the brethren, have caused strife, contention and division in the churches of Christ. Like Tartuffe, in the play, having got the house in possession, they expel all the inmates, but those who are willing to be led and to be governed by them. I believe that every species of intrigue, hypocrisy and craft, practiced by the Romish priests, are now practiced by missionary priests in some shape or form. The devil, as subtle and cunning as he is said to be, with all the assistance of corrupt priests, has not been able to find out one scheme, but has ever danced the hay and made his round in the same circle, first in paganism, next in Catholicism, and lastly in missionaryism. The same arts and stratagems, though under different names, have always been made use of to seduce and to delude mankind, the same advantages taken of their weaknesses and passions, and in all times equally applied to destroy true religion, and consequently, to advance the priesthood, and to make the honest and industrious, but unthinking part of the world, the prey and property of hypocrites and impostors.

Priestly religion has in all times, had a tendency to raise mobs, civil wars, persecutions for trifling opinions, to have for its end ambition and worldly pride, and to overturn every thing sacred and civil in its way; to encourage the worst and to oppress the best man; to discourage industry and to depopulate nations. These are traces of the devil's foot, and such a religion can never come from God. Let people beware of these things, and take heed before it is too late. Let them use the judgment which God has given, and see whether the doctrine taught be worthy of an omnipotent author. Let them see whether it teach peace and love towards one another, or whether it be scriptural or pecuniary. When they have made this best use of the faculties which God has given, their endeavors will be accepted by him, and they will meet all the reward which attends the judging right. Let people be led by scripture, and the result will be the entire demolition of all those crafty schemes, which mercenary priests have feigned in order to enrich the priestly empire. I must here drop my pen, for fear of being too lengthy.

Your friend, EDOM O. GORDON.

Alabama, June 14th, 1836.

Brother Bennett: I again drop you a few lines, hoping that you will give them an insertion in the Primitive Baptist. I have just returned from a tour (in the north part of this State,) of more than two months, during which time I became acquainted with a number of Baptists, and I found some whom I dearly love. But the most of the churches seem to be in a lifeless condition. I could but wonder why it is so, for many of the Baptists were among the first settlers in North Alabama, and are generally blest with a considerable portion of the good things of this world, still the churches are but small, composed principally of old members, and but very few preachers, who seem to have but little life and animation.

Now, bro. Editor, I could but inquire why things were thus; for when I examine the word of God I there find that those who wait upon the Lord shall renew their strength. I must then conclude that those brethren above referred to, have not waited upon the Lord, especially in that way that God has ordained. In my tour I visited a church in Madison county, Alabama; there I became acquainted with a bro. Manning, (a preacher,) who came from Georgia about two years ago. Although he is a missionary, I tried as much as possible to lay aside prejudice and to judge impartially. I found that the above named brother seemed to have more of the spirit of Christ than our brethren of the old stamp; his congregation was better behaved, and more feeling seemed to be among the people, than at any other place which I attended. They invited me to preach among them, I did so several times, and I never had more liberty in preaching at any place, that I have ever attended.

Now, brother Editor, do you not say, if these brethren would leave off these unscriptural phrases, such as missionary societies, Bible and tract, and State Convention; &c. that we could, all get along in love and union. But the Baptists of this day are getting into so many new ways, which they have no thus saith the Lord for—they are forming temperance societies, Sabbath schools, missionary boards, and in fact they are getting in some places to hold camp meetings. Now where is the authority in the word of God for building of tents, and camping for days and nights? Why, bro. Editor, this is like the Methodists. Now I am going a little further than any of my primitive brethren have went. When we examine the practice of the apostles, do we find them collecting large sums of money to build fine meeting houses? No; but we find them at-

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tending and ministering to the poor saints. In fact we cannot find a precept in the New Testament for building meeting houses, then why can we not, like the blessed Jesus, hold our worship on the banks of rivers and in the mountains. O, the pride of our hearts! we must have houses, yea, fine houses made of brick and stone, and a great bell, like they do at the inns, where the wicked resort.

But, bro. Editor, do you say that I am too particular, perhaps so. But I know that we must be particular and plain too, when we see so much alienation from the practice of primitive Christianity. How different the ministers of the present day, from those in the apostolic age. The word of God says, that they who preach the gospel shall live of the gospel. Now look at the preachers of the present day—some have public offices, some are farmers, some mechanics, some are editing periodicals, and some one thing and some another; still they all claim to be ministers of Jesus. Will not many in the day of accounts, have to hear it said, who hath required this at your hands. But some will say, that preachers have to resort to some of the above named employments to support their families; for, say they, he that won't provide for his own house is worse than an infidel. This I acknowledge is the truth, but let the precept be shown, for a preacher's engaging in making of corn, cotton, or tobacco, or distilling of ardent spirits, as a support for their families. If there is such a precept in the New Testament, I have not seen it.

Now, bro. Editor, I feel resolved to take your advice in directing of me to the scriptures for my guide; and wherever I find practices contrary to the Bible, I shall strike at them. I have many things more to say, but shall desist at the present, hoping to write again soon.

W. H. HOLCOMBE.

Remark.—It is very reasonable, my brother, to suppose that, if our "Brethren would leave off these unscriptural phrases," and, with them, would lay aside the unscriptural practices and principles connected therewith, we should enjoy much of our former union and harmony; and the business of periodicals would, in a measure, be superseded. If the church could, by the blessing of her Head, return to the primitive order, I believe that civil offices, farms and mechanic shops, would not be filled by ministers of the gospel; and the growing of corn, cotton and tobacco, and the distilling of ardent spirits would be left to other hands. But while the church neglects her duty, the minister is often compelled to have recourse to husbandry: and a clergy, incited by avarice, will seek any profitable employment, excepting, almost invariably, that of manual labor.

MARK BENNETT.

FOR THE PRIMITIVE BAPTIST.

TRANSGRESSION.

This term embraces two ideas, namely: to exceed an established and binding rule; and to give offence by so doing. But as every act of disobedience implies offence, the falling short of an established rule is, by custom, and with propriety, termed transgression; as well as exceeding the limits of a command. We shall however, in the following remarks, confine ourselves to the first definition of the word. To this the first transgression of man well agrees. The Lord had fixed a limit, beyond which man was not to go. He had in amount, said, "You may proceed in the free use of all the fruits, until you shall arrive at the tree of the knowledge of good and evil; there stop." But he passed the bound prescribed; and this act was pronounced an offence. Subsequently, a multiplicity of rules, (involving but one principle, that of obedience,) were established to regulate the conduct of men, each having its marked limit. One was, to have but one God. Men soon transgressed this limitation: they had numbers of their own make and fancy. Another rule was, their desire for property should be circumscribed within the pale of their own possessions, without coveting what was their neighbor's. This, too, was soon overleaped. Another was, that, in the transfer of property, the receiver should pay an equivalent, without stealing. This was over-reached in different ways, and under various pretexts.

But transgression is not peculiar to the irreligious and non-professing part of mankind; nor is it confined to those dispensations which preceded the gospel age. It is seen walking with unblushing boldness through the ranks of the church, corrupting the pure religion of Christ, and drawing, in its train, the simple, the weak, and the unguarded, into paths of error. It has cast a mist and a shade over the brightness of truth, and pronounces those godly, who follow it in its pernicious ways.

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Something appears to operate secretly and strangely upon some people, to persuade them that they have come up to the requirements of religion, while they are far in arrears. Such are sure to transgress by adding the performance of something not commanded nor authorized. For the nature of man is such that, when he has, either in imagination or reality, accomplished any given work, he cannot be idle; he embarks in some other work. Some again appear to believe that, a desire to keep the commandments and ordinances of the Lord, is accepted of him, even though it be accompanied with an indifference and slothfulness, that cause them to rest satisfied with barely supposing they have such a desire. But they too must have employment; and they are apt to find it in transgression of some kind. Others appear to be aware that they fall short of the whole amount of Christian duty; but they seem to think they will make amends by performing actions reasonably good. But these are sure to transgress. They have become the votaries of their own fancy. They are now endeavoring to gratify some carnal propensity: else they would never have yielded the pursuit of the divine dictates. The person, who, being killed to the love of sin, and bent upon mortifying the deeds of the flesh, approves with all his heart the rules that God has given, will never cease trying to keep them, though he feels every day that he falls infinitely short of them.

But all the above descriptions of people, except the last, are aiming more or less to be justified by the works of the law. And whatever may have been the ground of their claim to gospel promises, and however strong their faith may be, they are nevertheless guilty of distrusting the word of the Lord. For, in the transgression of the first two people, as a trust in the serpent's words obtained, so, on the other hand, a distrust in the word of the Lord obtained in the same proportion. And through all subsequent time the same distrust has never failed to be the precursor of transgression.

Of those who think to make reasonable amends for scriptural deficiencies in conduct, we consider it not unlikely that the present time is very fruitful. Compassion for the heathen and benevolence to them, lay the foundation of their reasonable good. As a large portion of their operations is of mere human device, unauthorized in gospel limits, by calling into requisition persons and means which the Lord has not required, they have exhibited themselves among those who distrust the word of the Lord, and are found transgressors.—*Ed.*

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THE PRIMITIVE BAPTIST.

EDITED BY MARK BENNETT.

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"Come out of Her, my People."

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FOR THE PRIMITIVE BAPTIST.

FROGGERY.

Revelations, xvi. 13 and 14: "And I saw three unclean spirits like frogs *come* out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. 14. For they are the spirits of devils, working miracles. *which* go forth unto the kings of the earth, & of the whole world, to gather them to the battle of that great day of God Almighty."

(*continued from our last.*)

In my last I deem the proof sufficient to prove that the Catholic church possessed an unclean spirit, and that she is the beast out of whose mouth came the second unclean spirit like a frog; which John says, is the spirit of devils working miracles, and go forth unto the kings of the earth, and of the whole world, &c. And indeed this is the truth, for heathenism, Catholicism, and Mahometanism, are in amount the religion of all the kingdoms of the whole world; although there be ten thousand sects, all are allied and may come under these three general heads. But the gospel church possesses a pure spirit, and is distinct from them all; and is not allied to or like any other church on earth, whether heathen, Jewish, Roman or Mahometan, as I could show in a great variety of particulars. Here let it be recollected, that Catholicism succeeded heathenism in persecution of the Christian church; and therefore the second unclean spirit like a frog belongs to her, and came out of her mouth, and stands second in order in the text. Then I shall leave this second frog here, and proceed to speak of the third unclean spirit like a frog, that came out of the mouth of the false prophet.

Now the date of the beast Catholicism is 323, or you may carry it up to 606, when the Pope was proclaimed Universal Bishop. Then the beast began in full splendor his career. This makes no difference about the order of the frogs, since I have told you Mahomet was born in 571, was married at the age of 25, and commenced his career at 40 years old; which makes at the lowest account the date of this frog 611, some say 622. Let that be as it will, the date of this frog spirit I put at the lowest rate 611, so that then John was right in order of the three frogs; that of the uncleanness of the spirit of Mahometanism was last, and stands third in order as it is in the text; for Mahomet died in 632, but in the last ten years of his life he fully established his religion, which perhaps is the cause of the date 622. Let all this be as it may, Mahomet is the false prophet mentioned in the text, out of whose mouth came this unclean spirit like a frog; the uncleanness of which spirit of Mahometanism I now come to describe, as my text says, and then I shall proceed to show how these three unclean spirits are like frogs. This perhaps you want to know—well, we shall come to that after a while.

First, then we shall make some few remarks on the Mahometan creed of faith; the two grand and leading principles of which are, the unity of God and the divine mission of Mahomet; or, as I have already said, there is no God but God and Mahomet is his prophet. These two are the main leading principles of his creed. Then as I have shown, Mahomet rejects a trinity in the godhead; this is a false and unclean spirit, and if this spirit is tried by the scriptures, it is a lying unclean spirit that teaches this doctrine; it is a spirit of devils, a spirit that would and does set aside Jesus Christ as the Saviour of the world; because if no trinity then it is plain there is no Jesus Christ as god-man to save

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his people from their sins; for Jesus Christ in scripture is shown to be one of that trinity, and if no trinity then no Saviour. Then I say, this creed or grand leading principle of Mahometanism, is an unclean lying spirit, a spirit of devils; because it deprives the world of a Saviour, it prevents men believing in him if no trinity, and so brings damnation on them—for he that believeth not shall be damned, and except you believe I am he, you shall die in your sins. And if no trinity, no being born again; for the Holy Ghost is the third person in the trinity, whose work it is to sanctify and prepare the sinner for heaven. So then these two grand leading principles of the Mahometan faith, or his creed, showeth a lying scripture-contradicting spirit; and of course, then an unclean spirit according to the truth of the gospel. For it must be admitted, that if Mahomet is right in his assertions of his religious creed, then the scripture, Jesus, and his apostles are wrong to all intents and purposes; for they, the scriptures, assert a trinity in a great variety of places—such as, there are three that bare record in heaven, Father, Word, and Holy Ghost. Again: baptising them in the name of the Father, Son, and Holy Ghost. Again: at the day of Christ's baptism, the Father speaking in heaven, the Son walking up from Jordan after his baptism, and the Holy Ghost descending like a dove. And the very language of creation is, come let us make man. This showeth not a plurality of gods, but a trinity—with fifty other scriptures I could produce to prove the doctrine of a trinity, but not the doctrine of gods, but one God composed of a trinity. A plurality of gods is a false doctrine, and so is the unity of God without a trinity equally false according to scripture; and if the scripture be true then is the Alcoran false and unclean and filled with lies. If the Alcoran is true, then are the scriptures, Jesus, and his apostles liars and impostors on the world. But alas! Mahomet has no eye and ear witnesses of facts for the truth of his Alcoran; no miracles, no doctrine that agrees with the nature of God's government of the world; no morality that is higher in its nature than the sword, war, lust of women, and death and conquest of nations; which all nations in all ages have condemned as an unclean spirit among mankind. For as I have already said, there is scarcely a chapter in the Alcoran, although 114, that does not squint an eye to war or women, lust, ambition, conquest and sensual gratification, both in this life and that which is to come. And among all the thousands of false prophets that have arisen since the world began, Mahomet is the greatest in doctrine, in conquest, in extent of territory, in number of followers, in sensual gratification, in opposition to the scriptures of truth, in that he has substantiated his Alcoran for the laws of God and a New Testament for the world, in opposition to the New Testament of Jesus Christ, to divide the world. But thanks be to the God of heaven, the Alcoran has no such evidences attending it as the New Testament; no twelve men who were eye and ear witnesses of facts of miracles; no followers who wrought miracles to prove their mission to be from God; no speakers of different tongues and performers of signs and wonders in open day light to confirm his revelations to be from God; no raisings of the dead, casting out devils, and healing various diseases in presence of a multitude, as proof that they and their doctrine were of God; no system of morality that teaches chastity, truth, honor, virtue, peace, good will, love and kindness to all mankind, peace on earth, and happiness in society if the scripture doctrine were observed by all mankind. But the whole amount of Mahomet's evidence for the truth of his Alcoran, is his own bare assertion and the sword stained with blood; therefore the spirit of Mahometanism is an unclean spirit, a spirit of blood and persecution, a spirit of the devil, as John said in the text.

And further, Mahomet did not even pretend to found his revelations and religion on sensible miracles, as did Moses and Christ; for he knew he would thereby ruin his cause of religion, as did the French prophets, but he was a man of better sense. Therefore he never put his revelations to the test of miracles, nor his religion; but the sword was proof of all with him and his followers; conquest and spoil was proof enough, he stated, to prove his religion from God, and that the sword was the key of heaven and hell. As proof I quote from that book: "The infidels say unless a sign be sent down unto him from his Lord, we will not believe thou art a preacher only"—then, says he, "Nothing hindered us from sending thee with miracles, except the former nations have charged them with imposture." In this last clause you see how he gets round testing his re-

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ligion by miracles. And lastly, he says, signs are in the power of God alone, and I am no more than a public preacher—then adds, is it not sufficient for them that we have sent down the book of the Koran to be read unto them. There are about fourteen different places in the Koran, where Mahomet makes his acknowledgments about no miracles attending his religion; and puts the objection, unless a sign be showed, &c. into the mouth of the unbelievers of his mission, revelations and religion, which proves he did not test his religion by miracles, but says, that God giveth the power of working miracles when and to whom he pleaseth—and that if he should work miracles they would not believe, as they had before rejected Moses and Jesus and the prophets, who wrought miracles—but then adds, that the Koran itself was a miracle.

I have made this digression to show that this testing religion by miracles is not the work of every impostor, or of every set up religion of fanaticism. But that the religion of Moses and Christ are the only two on earth that have been tested and proved by sensible miracles, signs and wonders; although there have been pretended miracles to prove others, yet on a strict examination of all the circumstances attending those miracles pretended to support other religions, they bear evident marks of mere sham. The only place in the Koran that I find that can deserve the name of a miracle, is to be found in the beginning of the 54th chapter, in the following words: "The hour of judgment approaches and the moon hath been split in sunder; but if the unbelievers see a sign, they turn aside saying, this is a powerful charm." And this I cannot admit as a sensible miracle, for it wants additional proofs to confirm it; such as, the circumstantial accompanying cases of the effects of the miracle. When Joshua commanded the sun to stand still, there are circumstances attending the case that greatly aid to prove the miracle. So when the sun was darkened at the death of Christ, there were many attending circumstances to prove it to be a miracle—an unanswerable one is, that Christ died on the full moon in March, and an eclipse of the sun by the moon cannot happen on the full moon. The rending of the veil, the mighty earthquake, the dead raised, the hearers and seers of these facts. Now Mahomet's split moon miracle has none, no not one, attending circumstance as proof, as I can find in the whole Koran.

But I am trespassing, therefore I will return to the uncleanness of the spirit of Mahometanism; which is shown in his voluptuous paradise, his robes of silk, his palaces of marble, his rives, shades, groves, couches, his wines, his dainties, and what puts on the capstone of all, his seventy-two virgins of resplendent beauty assigned to each of the faithful of eternal youth; certainly such a paradise as this was enough to intoxicate the imaginations and set on fire the lustful passions of his followers, and shows to me at least, that the spirit of his religion was that of beastly uncleanness, of sensual gratification. And further, Mahomet's highest heaven was reserved for those who fought his battles—fight for the faith, fighteth for the religion of God—on condition they fight for the cause of God, whether they slay or be slain, the promise for the same is assuredly due, (highest heaven,) by the law and the gospel and the Koran. Here in the above you can see his religion is the religion of the sword, war and bloodshed, to make proselytes; then an unclean spirit and a spirit of a devil. How different from the gospel spirit—put up thy sword, &c.

In the use of women Mahomet allows almost an unbounded indulgence. Four wives with the liberty of changing them at pleasure, together with the persons of all female captives. What say you, reader, was not this an unclean spirit? was not this a sensual spirit? was it not a devilish spirit? was it not an irresistible bribe to a young warrior to take up arms, that he might riot in debauchery and lustful gratification. Let us put it along side of gospel lessons—let every woman have her own husband, and to avoid fornication every man have his own wife; and whosoever looketh on a woman to lust after her, hath committed adultery already in his heart. See the difference between the spirit of Christianity and Mahometanism.

I think I have shown enough from the writings of Mahomet, that it was an unclean spirit by which he was actuated and that runs through all his religion. I shall therefore recapitulate some on what I have written, and then proceed further. Now then the spirit of heathenism is an unclean spirit and a spirit of a devil; and it is clearly and fairly shown by its idolatry, by its lying oracles, by its moneyed priests and priestesses, by its horrid persecutions of

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the Christian church under the ten heathen emperors, by the Christian blood it has shed, and the war that heathenism has waged all along against the Christian church from time immemorial. Thus this spirit of heathenism, or dragon, has gathered many nations and kings together to war in battle against the great God and the Christian church for ages. So has the beast Catholicism—this is an unclean spirit, and a spirit of a devil runs through all the doctrines and ordinances of Catholicism, as is proved by her persecuting spirit of the Christian church, by her false and unscriptural ceremonies, by the abundance of the Christian blood she has shed, by her martyrdoms, burnings, drownings, banishments, confiscations, and lying spirit to make money for her priests by selling pardons, indulgences, granting absolutions, praying out of purgatory, consecrated wafers, mass for the dead, and a hundred other falsehoods of unscriptural fooleries, and by her inventing missions founded on money. This unclean and devilish spirit of Catholicism has gone forth to the kings of the earth from the year 606, to gather them and the nations to battle against the great God, the Christian church, Christ and his gospel, to this day; and still continues in battle against God, his truth, his Christ, his gospel, his ministers and church; with a thousand other proofs I could offer from the history of this church, that the Catholic spirit is an unclean devilish spirit, gone forth to the kings of the earth by means of money and missions, to battle and to gather them to the battle of that great day of God Almighty. But more in the sequel. So is the spirit of the false prophet, or spirit of Mahometanism, an unclean spirit, a spirit of a devil, as is proved by its lying, false, unscriptural doctrines, by enforcing his religion by the sword, by conquest, war, spoil and plunder; by the abundance of blood it has shed to gratify ambition; by taking away the inalienable rights of conscience, and the property, life and liberty of millions; by the lust, the indulgent lust of the false prophet with his thirteen wives, his aunts, his nieces, captives, &c. and the indulgent lust granted to his followers. So then this unclean devilish spirit like a frog has gone forth by the sword and conquest to gather nations and kings to battle, ever since 611 to this day, against the great God, his church, cause, Christ and people; and will continue to gather to battle until that great day of God Almighty, which will be spoken of hereafter.

Now remember these grand and formidable enemies of God and the Christian church, were all hid in futurity when John prophecied and warned the Christian church of them and their coming to battle against her. So then the truth of the prophecy has been long fulfilling to her grief, so the end of the prophecy shall be assuredly fulfilled to her joy, as I shall show you in the end.

As I am writing for the uninformed in a good measure, I shall now in a short way endeavor to show you the extent and power of these formidable foes of the gospel church, according to the many accounts that I have read. First then as to the dragon heathenism: some of the most credible authors state that if the world was divided into thirty parts, that about nineteen or twenty of these parts would be found to be heathens and idolators. It is clear from many histories, that fully half of the extent of the continents of Asia and Africa, and a large portion of Europe, and we know large portions of North and South America, are inhabited by heathens so called. So that the heathens in number in the four quarters of the world must be very great. Many writers agree that their number must be between four and five hundred millions. This is certainly a very formidable enemy to God and his church, but has to be conquered, for God has said to his Son: Sit on my right hand until I make thine enemies thy footstool. And again, it is said: And he (Christ) must reign until he puts all enemies under his feet. And that heathenism is his enemy and the enemy of his bride, there can be no doubt; and must and shall be conquered by grace or judgment.

The second enemy is the beast Catholicism. She has been a terror and a grand formidable foe to the church of God, and wasted it of her millions to satisfy her cursed thirst for blood and money for near a thousand years; and is yet an enemy of the gospel church and God's truth on earth. This Catholic beast is established in Italy, in France and Spain, in Portugal—in each of these countries by far the major part of the population are of the Catholic religion; in Poland and the Germany states the greatest part of the inhabitants are Catholics. They are also to be found in Denmark, Sweden, Holland, the British empire—Ireland is said to have three

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millions--in South America the whole population, both natives and colonists, are Catholics. The Spanish settlements in North America, Mexico, Guatemala, and Texas—in Canada it is the established religion of the country. In China, Hindostan, Russia, Grecian isles, West India isles, the United States, and the Lord knows where else, this blood thirsty enemy of the gospel church has not and does not prevail in a greater or less degree. So that her number is estimated according to the best accounts between eighty and one hundred millions of souls. So then the gospel church has yet of this beast a proud, moneyed, formidable foe in this whore of Babylon; but she has to be taken, and the gospel church triumph over her, as will be shown.

The third enemy the false prophet, or Mahometanism, has spread far and wide. At first Mahomet tried to spread his imposture by argument and persuasion; but when he had arrived at money and power, then he began to spread it by war and conquest and the terror of his arms; and the charming, alluring, fascinating, sensual paradise he preached up, spread his new religion with rapid success; so that in less than one hundred years he and his succeeding generals subdued more extent of territory and made more converts than the Romans did in 800 years. And well he might, for the paradise he taught was made up of the most beautiful women, where his followers were to enjoy the pleasures of their love to all eternity; and the very meanest of his followers were to have eighty thousand servants and seventy-two wives of celestial beauty, besides the wives he had in this world, with a tent erected for him of pearls, hyacinths and emeralds, &c. These are but a few of the sensual pleasures of the Mahometan paradise, to which they profess to look forward with exquisite delight. Gross indeed! God help them to enjoy better than these; for they have all along nourished and maintained the most contemptible opinion of the religion of Jesus Christ. I have already told you where the Mahometan religion has and does prevail, if my memory serves me—in Persia, Turkey, Mogul in India, Morocco, Turkish dominions in Europe, Asia, Africa, Barbary States, &c The whole population of Mahometans is estimated at about one hundred and thirty millions; a great army indeed, a mighty foe for the church of God to fight against. Then let it be recollected that the number of the heathen foes is 450,000,000

Catholic foes, -	90,000,000
Mahometan foes, -	130,000,000
Making	670,000,000

Thus the gospel church can see that these three unclean spirits like frogs have gone forth to the kings of the earth, and gathered six hundred and seventy millions of soldiers in battle against her at the present time, to say nothing of the hundreds of millions that have already fallen on both sides for and against the gospel church from the days of Nero to this day. Now I tell you that these three frog spirits will go on gathering the nations and kings more and more unto the battle of the great day of God Almighty. The missionaries may make their boast in converted nations from heathenism, but I tell you what they gain in one hand they will lose in the other; for the old proverb is true, what comes over the devil's back will go under his belly—he that hath ears to hear let him hear.

Now let me set down the amount of the army of the gospel church, admitting them all to be true whigs, which is very doubtful; for I do not admit the Catholic church to be any part of the gospel church from scripture, nor the heathen, Jewish, nor Mahometan church neither. First, the Greek church, total population throughout the world, 46,000,000

Lutheran church, -	28,000,000
Presbyterians, -	14,000,000
Church of England, -	10,000,000
Methodists, -	3,500,000
Baptists, - -	3,250,000
Independents, -	1,250,000
Congregationalists, -	1,250,000
Quakers, - -	750,000
Universalists, - -	500,000
Moravians, -	250,000
Swedenborgians, -	100,000
Shakers, - - -	5,000
Total,	108,855,000

Thus the gospel church can see her strength, if no tories, and see that her foes are about 6 to 1; but let her remember her God has promised, and that's enough—fight on, by faith the day of victory is ours.

(*to be continued.*)

JOSHUA LAWRENCE.

The *heart believes;* while the mouth and head combined, can only *confess.*—*Ed.*

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PRIMITIVE BAPTIST.

TARBORO', AUGUST 13, 1836.

Go ye into all the world, and preach the gospel to every creature. Mark, xvi. 15.

Prior to the Saviour's crucifixion, he had called and commissioned his apostles to go and preach: but until his resurrection he restricted their labors to Judea, or to the Jews. After he arose, he did not commission his disciples, as it is sometimes represented, but only removed the former restriction, and extended the bounds of their preaching to all the world: that is, to Jews and Gentiles; which, in a religious sense, embraced at that period, all the human family. These apostles preached the gospel to all the world, (before the last of them died,) both to the Jews of all nations; (see Acts, 2. 5.) And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven;--and also to the Gentiles; (see Rom. 10. 18.) But I say, have they not heard? Yes, verily, their sound went unto all the earth, and their words unto the ends of the world; (and Colos. 1. 5, 6.) whereof ye heard before in the word of the truth of the gospel; which is come unto you, as it is in all the world; and bringing forth fruit, as it doth also in you, &c. The apostles having preached the gospel to all the world, the inspired apostleship ceased with their lives, and was succeeded by a spiritually taught ministry, who were not called exclusively from among the Jews, as the apostles had been, but were raised up and qualified in all parts—among all people, where the gospel was planted, to preach the gospel, feed the flock of God, administer the ordinances of the gospel, &c. (see 1 Tim.—Titus.—Rev. i. ii. iii.) Hence, the minister's business is not to carry out the apostles' mission and to finish that; (since *it* was completed ere they died;) but in any part and every place where their lot may be cast, (being already within the limits prescribed by the extension of the apostles' mission, and confirmed by their preaching to all the world;) to attend on the work of an evangelist, instead of that of a missionary. And hence, the minister of the gospel who is raised in North Carolina, and preaches to all the people within twenty miles around him, fulfils the spirit and intent of the above passage of scripture, as much as he who makes a preaching tour thro' Asia, Africa, Europe and America. To argue and insist from this passage of scripture, that Americans are bound to preach the gospel to Asia and Africa and all foreign climes, is to argue either that the mission of the apostles was not fulfilled; or, if it was, that it must be revived. To establish the first proposition, a continuance of inspiration must be admitted; to establish the latter, a new revelation is required. To contend for either overcasts the religion of the gospel with mistiness and uncertainty, or changes it into visionary chimera; since our Lord thought it fit to confirm with inspiration and miracles, that mission, which the present generation may carry on without such confirmation.

Despite of the foregoing facts, the passage at the head of this article is constantly detached and quoted as divine authority for modern missions. Its echo never dies. Once repeated, it has rooted and sprung with morbid growth—it has waxed with zeal untempered and inflamed—it is re-echoed over town and country, from the interested priest, the misled layman, and the flattered unbeliever, till the unregenerate have taken up the Saviour's words, Go ye into all the world, and preach the gospel to every creature—till hands unhallowed have been united and at work, and the world seems in motion to evangelize and convert the world. To urge and hurry their favorite plans, appeals are made to *necessity*, to *justice*, to *humanity*, and especially to BENEVOLENCE, which act as decoys from faithful vigilance, and as strangulations upon the sound belief and sober march of the gospel church. The various combinations of men of dissimilar principles and characters, the divers and diverse societies and plans impelled by golden main springs, and fed by monied aliment are all in procession to execute the apostles' mission, the Lord's command: These are all going personally or by proxy to preach the gospel to every creature. If any dare oppose these nether born machinations, he must be content to bear the reproach of *prejudice* and the *coldness* and *hardness* of a stone, and surrender all claims to humanity and benevolence; to abide the censure of wanton and intentional calumny;—and, in short, to fall but moderately short of what the disciples in earlier times were wont to suffer. The revivers of the commission cannot away with any except he say, "Go up and prosper."

Instead of the gospel too, they strongly inculcate sentiments of working for a reward of grace. By virtue of this commission, Go ye &c. "the heathen cry and cry and cry," and are perishing for the bread of life. "Only let the case be fairly stated to any plain Christian disciple,"—appeal "to his understanding and

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his heart,"—his hand will be thrust into his pocket," and he will give one half what he has! Cast out the bond woman and her Son--though Ishmael cry, and it seem hard; yet he shall not be heir with the Son of the free. Ishmael was the fruit of impatience, haste, and improper conduct: So are modernly inspired missions the fruit of impatience, haste, and improper conduct. Ishmael was cast out, notwithstanding Hagar's crying and Abraham's prayer. So missions will be cast out for aught they and the prayers for them can avail. They will be burnt among the wood, hay, stubble, which will be consumed with the day of trial. For Christ will own no mission but that of his own institution.--*Ed.*

In this No. will be found a copy of the Circular Letter of The Delaware River Baptist Association, to the several churches of which it is composed;—copied from the Signs of the Times. It was written by Bro. Kitts, of Philadelphia. This Association held its session at Southampton, Pa. on the 28th, 29th and 30th May. No Baptist of the primitive faith and order will regret the application of the time which is spent in perusing it; as it combines talent, interest, edification with truth in an uncommon degree. Hence, its length forms no small part of its excellence; and with true pleasure we copy it for our readers.—*Ed.*

CIRCULAR LETTER.

THE DELAWARE RIVER BAPTIST ASSOCIATION, TO THE SEVERAL CHURCHES OF WHICH IT IS COMPOSED, SENDS GREETING:

Dearly beloved in the Lord,

The peculiar emotions with which we send you our first Circular Address, may be more readily imagined than expressed. To you, the circumstances which have led to the organization of our present union, are perfectly known: and from you they have received, we trust, that attention they merit at your hand: we, therefore, deem it unnecessary on this occasion to advert particularly to the causes which have induced to a withdrawal from our former connexions. Suffice it to say, they were sufficient, at least in our estimation, to justify you as independent churches of Jesus Christ, to pursue the measures which were adopted in October last by your delegates at Kingwood.

The important stand has been taken, it is humbly believed, with pure motives, and in the exercise of that charity, which, while it "Hopeth all things," also "Rejoiceth in the truth." Should our anticipation of successful operations in the cause of our blessed *Master* be graduated on the scale of our present numbers; little can we have to expect. We are *few* and but "*a feeble folk.*" Recollecting, however, that the handful of corn in the top of the mountain has the sure promise of increase, and with the encouraging example before us of *little ones* under the divine benediction becoming thousands; our confidence would unshakenly rest in *Him* whose good pleasure it is to work his wonders by the *few* as well as by the *many;* thus instructing his servants "Not to despise the day of small things."

The holy phalanx of God's chosen, although a little band, yet marshalled on the plains of eternal truth, clad in the true armor of God, and *onward led* by the illustrious Captain of our Salvation; while *sore, and long, and sanguine* may be the conflict; shall ultimately come off more than conquerors thro' Him that loved them and gave himself for them. Brethren, suffer the word of exhortation while we urge upon you as good soldiers to bear, as a suitable motto in all your future operations, the apostolic injunction, "*Hold fast the form of sound words.*"

Perhaps we risk little in saying that many and dangerous errors abound amongst the church at this time: while vain Philosophy tends greatly to subvert the simplicity and purity of the Gospel of Christ. Such is the wonderful "*march of mind*" that in our day no possible difficulty exists to prevent every class of men from the high infidel to the most consummate pharisee, from being accommodated with a religious sect, so called, in perfect harmony with his peculiar taste. In order to meet the rapid improvements of the times, we are required to abandon almost every distinguishing principle of our holy religion for the exercise of a charity, so called, of the most fastidious and sickly nature. In the overflowings of this boasted principle, the advocates of *truth* and *error* are expecting to unite in what men are pleased exultingly to call the *work of God.*

We may not wonder, brethren, if in such a state of things, much *open* opposition and far more *secret* hostility is cherished against such a scriptural "*form of sound words*" as is briefly compiled in our declaration of Faith. We are told, what is, indeed, a delightful *truth* never to be abandoned, no not for a moment, viz: That the Bible is all sufficient, and the only rule of Faith and practice. But on this readily admitted proposition a conclusion is raised to which we cannot subscribe. That while every man is at liberty to put his own construction on the sacred oracles, we by the law of charity are bound to fellowship such in the bonds of the gospel, regardless of opinions and notions of the testimony of God, provided the life be regulated by the rules of morality.

On these latitudinarian principles our ancient formulas are warmly assailed, and an unceasing effort made to shake all our attachment to them, by representing their sentiments as antiquated and barbarous. By some adventurers, all declarations of faith or written views of Bible truth are openly condemned, and their fancied evil deeds published on the house top: as being the attempts of designing men to tyrannize and usurp a dominion over the consciences of their fellow men little, if any, short of Popery.—While not a few, perhaps equally hostile to the truth, but wanting in the same degree of candor, under the plausible guise of keeping pace with the improve-

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ments of the age, seek to accomplish their object by the cry of *reform*, made with much apparent piety at the corners of the streets of our Zion. To them the ancient dress and rustic garb of the valuable form of sound words, drawn up by our forefathers, is unseemly, disagreeable and harsh. The refined taste and philosophical penetration of the present age rise superior to the crude and unpolished dogmas of the original framers of our articles of Faith. The work, therefore, of modernization, must trim off the uncomely protuberances and polish their surfaces, so as to meet the views of unconverted men and carnal professors, who have been urged into our churches without, it is feared, ever having received the *truth* in the love of it. The evangelizing of the world seems to be a favorite object inseparably connected with the movements of the advocates of this universal charity: and as though they conceived the doctrine of divine sovereignty in the bestowment of grace, *plainly preached*, as opposing an insuperable barrier in the way of such a benevolent object, they anxiously desire to remove this stumbling block out of the way. Not, however, having the temerity to encounter this imagined obstacle in the open face of day, they cautiously avoid the plain declarations of scripture; while all the thunder of their artillery is levelled against *Human Creed, Articles of Faith, Confessions, &c.*

The more readily to set aside the truth and establish error, new terms and phrases are introduced, crafty hypothesis laid down and metaphysical exposition resorted to, while plain scripture doctrine is kept out of view, seldom or never expounded, and the form of sound words is abandoned because not loved either by the preacher or his hearers. Thus a most lamentable ignorance of the marrow and fatness of the gospel prevails under the imposing guise of growing intelligence, zeal and piety. Is there not reason to fear that too many amongst our churches, are uninformed as to whether trinitarian or unitarian sentiments are taught in their pulpits, or to which of these sentiments their minister subscribes?—whether special or universal redemption is preached or believed?—original sin maintained or denied?—whether the sovereign grace of God or the sovereign will of man determines the salvation of the soul?—whether men are renewed by the Holy Ghost or by dipping them in water?—whether we are made Christians by the power of God or by the power and management of the preacher, or whether all parties are co-workers in this business? In short, is there not reason, from too many appearances to apprehend, that from what is called gospel by many in our day, it would be no easy task to divine whether we are to "Receive the Spirit by the works of the law, or by the hearing of faith." Beloved brethren, should you conceive that we are not mistaken as to the existence of these things, however we may differ in judgment as to the extent of the evil; we trust our confidence is not misplaced in that we are persuaded you will as good soldiers contend earnestly for the faith once delivered to the saints, holding fast the form of sound words. The term *sound*, as used here, is derived from a word in the original, signifying to be *healthy* or of sound condition. It is used of the withered hand which was healed by our Lord. See Mat. xii 13. It is also used of the body in general, see Luke, v. 31, and particularly of the mind in chap. xv. 27. *Sound words*, therefore, are such as are readily understood and easily digested in the mind, presenting scripture truth clearly and without equivocation. They stand directly opposed to *crafty words* and *doubtful phrases* which, like the responses of the heathen oracles, are susceptible of a double meaning. Hence we read of sound speech that cannot be condemned.

The term which we render *Form* imports an *outline* or *first sketch*, such as limners use in drawing.—A concise representation or the impression of a type or stamp, see 1 Tim. i. 16. Thus Paul speaks of a *form* of doctrine which was delivered to the Romans, see chapter vi. 7, which in another place he calls "*Wholesome words*," 1 Tim. vi. 3. From such expressions some have concluded that the apostles used a *sketch* or *outline* of the prominent articles of the Christian doctrine for the use of the churches, somewhat as our creeds or declarations of faith.

To hold fast this form of sound words, something more than a mere reception is obviously intended. It includes an unshaken adherence to every part of the divine oracles, joined with a laborious and untiring zeal to defend and propagate the truth as it is in Jesus; well knowing from whom we have received it, and with a view to the unutterable advantage and glory connected with the diffusion of these holy sentiments. That service which is due from man to his maker, has been by general consent denominated *Religion*. A name, however, extremely vague and indefinite, as to its import, embracing within its vast circumference the countless notions and opinions of all who profess to believe *in* and worship the Deity.

In order more clearly to define this comprehensive subject, it has been distinguished by the name of *natural* and *revealed* religion. The existence of a Supreme being constitutes the basis of what is termed *natural religion*. Admit a God, and by the admission we place ourselves under solemn and indispensable obligations to love, to serve and adore him. The duty is inseparably connected with the relation of the *creator* and the *created;* and is one from which no circumstances or situation can ever dissolve an intelligent being. Love and obedience are equally due to *God* from all created intelligences.

As the existence of a God is the basis of all natural religion, the doctrine of a Trinity in the God-head is fundamental in that glorious scheme of revelation with which our guilty world is favored. This article of the form of sound words in our holy religion, is not less important than it is confessedly mysterious. This inconceivably sublime doctrine has its origin infinitely beyond the limited comprehension, and consequently above the device of created intelligences. Human reason may demonstrate the existence of a God, and clearly show that *that* God can be but *one;* but nothing short of divine revelation can inform us that there are "*three* that bare record in heaven," and that these three are *one* essential and incompreheni-

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ble Jehovah. This glorious truth is intimately connected with the first lessons of the Bible. No attempts are made at explanation, it is true, even by the inspired penmen. It is the mode of the divine existence; how utterly unavailing then must be every such attempt on our part you will readily see. But the evidence of its truth is *strong*, *various* and *indubitable*.

This grand and imposing truth will admit of nothing short of our absolute and unequivocal reception. The plain declarations of scripture must decide our judgment, every step inclining towards an accommodating exposition for obviating its difficulties is ineffably dangerous. To reject it on any principle is to overturn the whole system of salvation; to reduce the scripture account of the work of Redemption by our Lord Jesus, is utterly inexplicable; and to throw into perfect confusion all our ideas of divine revelation; leaving man bewildered in his own wisdom if not involved in most lamentable idolatry.

If this doctrine be without foundation: with much yet hopeless interest may we inquire who purchased the church? Who was Immanuel God with us? and whose soul was made an offering for sin?

On the vain hypothesis that the *Three* spoken of, in the holy volume, are to be understood, not of *persons* but as characteristic distinctions expressive of different official operations of the deity; what conceptions are we to form of the *prayers* and various solemn appeals of the Son of God to his divine Father? as Mat. xi. 25, 26; xxvii. 46. Luke, xxiii. 34; John, xi. 41; xvii. 1. &c.? Must we be driven to the absurdity that he addressed those solemn appeals to himself? and that his *Father* was identically himself under another name, differing in nothing except official characteristics?

Let us not flatter ourselves, brethren, that although confessedly we live in times of abounding errors; yet that the denial of the doctrine of the Trinity is not found amongst them. The enemy, whose business is ever to deceive, varies his assaults on truth with the most consummate skill: sometimes by direct and open warfare; often by covert and secret movements. To undermine and root out a fundamental truth, is the infallible means of implanting and nourishing a destructive error. In the soul of man in this respect there can be no possible vacuum. When truth is not to be found, error inevitably exists. Thus the advocates of error succeed most readily, not by openly denying the truth; but by attempting to prove that the doctrine in question is not to be found in *one* scripture and in *another*, until their deluded followers can find it no where in the Bible.

Probably the task would not be excessively laborious to find those around us claiming a commission from the skies, who are exhibiting a plan of salvation not only void of this fundamental doctrine, but utterly subversive of the precious foundation stone that God has laid in Zion. A plan by which many would be compelled, if questioned on the subject, to say, we have not so much as heard whether there be any Holy Ghost; yea, a plan in which it would seem the deity himself, has, at present, no further concern, than to wait the movements and determinations of his rebellious and condemned creatures that his final decisions may be regulated accordingly.

The scriptures in presenting for our consideration a perfect form of sound words, abound with the most sublime descriptions of the infinite perfections of Jehovah.

His Knowledge, says one, "Is too wonderful for me; it is high, I cannot attain unto it." Ps. cxxxix. 6. "O the depth of the riches both of the wisdom and knowledge of God, how unsearchable are his judgments and his ways past finding out;" says another. Rom. xi. 33. His understanding is *infinite!* Of *his power*—it is exclaimed: "Lo these are parts of his ways, but how little a portion is heard of him; But the *thunder* of his *power* who can understand. Job, xxvi. 14. Not only has he *made*, but also upholds all things by the word of his *power*. Heb. i. 3.

The astonishing mystery of his love moves our souls in holy exultation to unite with the beloved disciple. "Behold what manner of *Love* the Father hath bestowed on us."—So of other attributes.

Can we wonder that a being so inconceivably perfect should have inspired holy men in past ages to foretell with unerring precision multitudes of events, the accomplishment of which extending through many hundred years, must necessarily depend on a countless variety of volitions of moral agents. So obvious is this principle in the divine government, that inspiration affirms, Known unto God are all his works from the beginning of the world; and thus with infallible certainty does he call *things which are not though as they were*. Strictly adhering, therefore, to the Form of sound words, your attention is solicited to the following prominent principle o our holy Religion, viz: That this incomprehensible Jehovah, subsisting in the inexplicable personal relationship of Father, Son, and Holy Ghost, did purpose in himself prior to all time, both *what himself would do and what he would permit to be done* by the various orders of creatures in time and through eternity. Thus he is declared to order all things after the counsel of his own will, and to have determined the times before appointed, and the bounds of the habitations of all nations. Acts, xvii. 26.

If it be an important qualification of limited understandings to act in view of some purposed *end*, certainly supreme intelligence cannot be supposed to pursue an uniform course by acting without an adequate object. The more elevated and perfect the agent, the more elevated and noble the end of all his actions; the infinite God assuredly then can fix on no *end*, as the mark of his operations, but such as is *proportioned* to the nature of his own *infinite mind*.

The same infallible wisdom and power are applied in choosing all the means and securing their operations for the certain accomplishment of the end determined. The wise man about to build, first sits down and counts the cost. The judicious king preparing for war makes a careful comparison, whether with ten thousand he can successfully meet his enemy whose numbers are double. The infinite resources of God, will most undoubtedly be so applied as to

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subserve his glorious designs, and must infallibly result in doing all his pleasure. Thus the *divine purposes* are characterized by certain peculiarities, which, when properly understood, must produce awful sensibilities in every reflecting mind.

1st. They are inconceivably venerable for their antiquity, bearing date before the foundation of the world, like God himself, they have no beginning and so are called his *eternal purpose.*

2d. They are absolutely *free* and gloriously *independent* —Who hath been his counsellor.—I will do all my pleasure.

3d. It naturally follows that they are *unchangeable.* —With him is no variableness neither shadow of turning.—I am the Lord, I change not.

4th. They are *universal;* thus he worketh all things after the counsel of his own will, both in the armies of heaven and amongst the inhabitants of the earth.

But with the divine purposes concerning man in his present state and future prospects, have we more particularly to do at present. Uncounselled by any did the Almighty creator determine the nature and constituent properties of man: the imperfections and liabilities of his condition; the precise number and names of all succeeding generations throughout the vast revolutions of time: the modes and circumstances of their existence: the particular path each would take through life: the time and manner of his death, and his eternal destiny all lay open and naked to his view, because within scope of his all-wise decrees, the connexion of divine providence has been unfolded sufficiently to impress this truth upon our minds in a most awakening manner. The *Great Artificer* has joined all the determinations of *his will* inseparably together by a chain so perfect in its formation that not a link can be broken.

From these views which we presume to be consistent with the spirit and teaching of the Bible, we readily subscribe to the sentiment so clearly revealed in the scriptures and put forth in our ancient form of sound words, viz: By the decree of God, for the manifestation of his glory, some men and angels are predestinated or foreordained to eternal life through Jesus Christ to the praise of his glorious *grace;* others left to act in their sin to their just condemnation, to the praise of his glorious *justice.* These angels and men thus predestinated and foreordained, are particularly and unchangeably designed: and their number so certain and definite that it cannot be either increased or diminished. See Con. of Faith, chap. iii. 53, 4.

This glorious arrangement, so humbling to our proud hearts, is the result of the *free sovereign pleasure* of God. Simply so "Because it seemed good in his sight." Luke, x. 21. Hence the names of some will be found written in the Lamb's book of life, Rev. xxi. 27; Phil. iv. 3; while the names of the *rest* will not be so found. Rev xvii. 8.

It is, indeed, a delightful truth that God is good to all, and his tender mercies are over all his works. Psa. cxlv. 9. Yet there are *some,* whom he loves as his Jacobs anterior to their actual being; with an everlasting love, and therefore, in time, with loving kindness he draws them. Jer. xxxi. 3. *Some* of whom divine truth asserts; that they were appointed *not* unto *wrath* but to *obtain salvation* by our Lord Jesus Christ, 1 Thes. v. 9,—chosen from the beginning, 2 Thes. ii. 13, and ordained to eternal life, Acts, xiii. 48, and afore prepared unto glory as vessels of mercy, Rom. ix. 23. While of the rest we are told they were *blinded* or left in blindness, Rom. xi. and do not believe because they are not of Christ's sheep, John, x. 26, and are styled vessels of wrath, fitted to destruction, Rom. ix. 22. This fearful distinction, we readily admit does not exist, nor its ultimate consequences follow, without due regard to the qualities and dispositions of the soul. No fallen creature can possibly receive admission into the glorious presence of God, unless as a vessel of mercy he is afore prepared, by a conformity to Jesus Christ, for the celestial abode: nor will any be sent to perdition, but, as having *fitted* and *prepared themselves by iniquity* for the awful gulph. Yet we are instructed in the infallible word, that the choice of any of the human family to eternal life, is not made on the ground of any merit foreseen in them, or because there exists any moral difference in one from another. Jehovah chose them, *not* because they DID: but, that he might MAKE them to DIFFER: as by nature the chosen are children of wrath even as others. Surely if he *saves* and *calls,* not according to our *works,* but according to his own purpose and grace, which was given us in Christ Jesus before the world began, it is not easy to conceive how he should have fixed his *choice according to our works,* 2 Tim. i 9.

No doubt you are apprised, brethren, that the precious scripture truths at which we have just glanced, are warmly opposed by some amongst ourselves at this day; and although such may be constrained to acknowledge that many portions of the word give countenance to something of the kind; yet seeing that many abuse and fight against these doctrines, would not prudence and sound policy dictate, say they, that we should cease to exhibit them in our ministry, especially as they declare that they can discover no possible connexion the preaching of them can have with the conversion of sinners; yea, that sinners are known to stumble at them, and not a few in our churches have no relish; no not even for their name. But is it come to this, that the unconverted shall prescribe to us what portion of revealed truth we shall preach and what we must suppress? If so, truly, where are we to stop in this work of accommodation? What principle of divine truth is it forsooth that they love? Shall we be told that if we hold fast the Form of sound words and use great plainness of speech in this day of light and refined taste, multitudes will refuse to hear the word, and thus place themselves beyond the means of conversion. Be it so! were there not those in old times who so treated the master? See John vi. 60—66; Luke iv. 25—29; did he suppress the truth to regain them? No! nor did his apostles before those despisers who wondered and perished. Acts xiii. 41.

And as to those in the churches on whom the word of truth produces this painful strangulation, let such

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as bring in those who fight against the word answer to the master for the hay, wood and stubble they carry into his temple to feed the flames of their own kindling. But we cannot be persuaded to cast away our sweetest and most precious flowers because spiders may pervert their riches into poison. In the enjoyment of these delightful truths, our souls are much encouraged perseveringly to war a good warfare, notwithstanding our moral hemisphere should be veiled and shrouded in the dark clouds of error and delusion. The weapons of our warfare are not carnal; but mighty through God. The Spirit of the Lord is not straightened. Jesus shall see of the travail of his soul and be satisfied; as most unquestionably, divine *fore knowledge* is inseparably connected with *glorification* in relation to all the objects of his sovereign love. Rom. viii. 29—30.

Beloved, let us then hold fast the form of sound words without wavering. This should be done with much prudence and decided firmness, as probably society in all its parts and relations was never in a state of greater excitability. 1st. This is the distinguishing feature of the age. Every thing is "*going ahead*" with *locomotive* celerity, and religion is pushed onward to keep pace with the improvements of the times. *Old fashioned religion* is out of date; the reading of the scriptures and preaching of the word in *truth and soberness* fall vastly in the rear; while rash and unscriptural exertions, are hurried forward by a zeal as imprudent as it is highly stimulated, admitting its votaries neither time for reflection or scriptural improvement. Thus persons are too thoughtlessly whirled into the baptismal waters and hastened into the churches without being allowed sufficient time to count the cost, or opportunity to inform the mind as to the important position they assume. In short, every movement is produced as the power of electricity; and the people are supplied not so much with the bread of life as by an artificial stimulous affecting only the passions. Thus true spiritual life and vigor decline while a weak and sickly growth inevitably follows; the great truths of the gospel are not admired, reflected on, received and practiced. The form of sound words is not unfrequently represented as deleterious to holiness, and all who have the courage to hold them fast, are stigmatized as Antinomians, and represented as being unto every good work reprobate.

2d. We should firmly adhere to the form of sound words, as the church of God is fearfully threatened with innovations on every hand. Alchymy seems to be resuscitated: and the *philosopher's stone* diligently sought, not as anciently to convert all into gold, but to transform all into religion. Every moralizing attempt must be appended to the religion of Christ, and made to occupy a seat in the church. The revolution of almost every year introduces some new measures, while the scriptures are tortured to yield some countenance to the darling novelty. Apostolic means are deemed inefficient for the purposes of saving men and glorifying God. Human measures are set up as the criterions by which to decide Christian character and standing in the sight of God. These innovations are pressed beyond all the bounds of Christian charity and prudence. Under the burning influence of this spirit the *experienced, sober* and *intelligent* in the churches are held up to public view as "*dead weights,*" *stumbling blocks,* over whom sinners are stumbling headlong into hell and *obstacles* in the way of *God's work.* The youthful adventurer in the ministry considers this portion of the church too often as the proper and legitimate target at which to drive his most pointed weapons. The inexperienced who have but just assumed the armor, readily catching the contagion, usurp the reins; and *Phæton-like,* dash forth the burning car regardless of consequences. Thus Zion mourns and is divided; her aged sons and daughters who have borne the burden and heat of the day, go forth weeping and find no rest for the soles of their feet.

3d. The church of Christ should most pertinaciously hold fast a Form of sound *doctrine,* of sound *experience,* and a sound *practice;* for unless these subsist in some good degree all our profession is vain. The neglect of this engenders and diffuses through the community a spirit of infidelity. Religion professes to be of God, and on him its votaries declare their only dependence rests for its final success. No institution was ever more narrowly regarded by the world to discover some discrepancy between profession and practice. When, therefore, associations and combinations obviously of human, and also of recent origin, without the shadow of apostolic authority, are mainly relied on for the triumphs of the gospel; when it is clear that human measures take precedence of scripture authority and primitive practice, can we wonder to hear, as we frequently do from the mouth of the skeptic, that the advocates of religion conscious of the imbecility of their boasted system to withstand the light, and to rest secure on its own basis, are surrounding it with fortresses and intrenchments of human device and ingenuity, having no foundation in the Bible. Does the cause of truth now need *pioneers* to clear the way, *unused,* because *undiscovered,* by infinite wisdom in former days? Are institutions raised up by man's device and ingenuity now necessary, as the nurseries of the church, which were unknown in her infant state? Let us fear, brethren, and be jealous over ourselves, with a godly jealousy lest we by any means be moved away from the simplicity of the gospel; and whilst we fancy we are building up the wall, *we ourselves,* or *others* daub it with untempered mortar. Let us watch and pray lest we do the work of the Lord under deception, and while we fancy we are successfully moving forward christianizing the world, we are not polishing and confirming infidelity.

Finally, brethren, familiarize yourselves daily with your Bibles, stand in the ways and ask for the good old paths and walk therein, and you shall find rest to your souls. Be of one mind; be perfect. Let all your things be done with charity, and the God of peace shall bruise satan under your feet shortly. Peace be with you all.

JOHN MILLER, Moderator.

JAMES B. BOWEN, Clerk.

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Fairfax C. H. Va. July 5th, 1836.

DEAR BROTHER BENNETT: I received your kind letter of March 29th in due time, and immediately wrote in answer, directing to Tarborough, in which I requested the 'Primitive Baptist' to be sent on to me; but as the paper has never come to hand, I have concluded my letter must have miscarried. In my former letter I remarked in reference to your paper, that I felt myself peculiarly pledged to support the 'Signs of the Times' according to my ability, from the fact that brother Beebe stepped forward at a time when we much felt the need of some vehicle of intercommunication among the old school Baptists, and whilst no other one of us, would venture a publication of the kind apprehending that in a pecuniary point of view it would be a losing concern; as also, that brother B. had as an Editor, manifested hitherto an undeviating fidelity to the old school stand and cause, and a talent quite equal to our utmost expectation. I further remarked, that I was fearful the expense of a second publication would not be met without depriving the first of a sufficient support. But that as you had ventured the experiment I wished it a fair trial, and was willing to encourage it and extend my feeble support to it, if I found it faithful to the cause of truth and *gospel order*, so far as I found I could do it without injury to the support of the 'Signs.'

I will in addition to the above remarks assure you, my brother, that if the 'Primitive Baptist' is, and remains to be, what, from the information I have of it, I presume it is, I shall rejoice at its meeting with abundant success in conjunction with the 'Signs.'—There is no danger of too much light being disseminated among the churches, whereby the enormity of the abominations which are at this day, palmed upon the public, as *benevolence* and *religious zeal*, may be exposed, and the beautiful simplicity of gospel *truth* and *order*, as contrasted with those corruptions which a resort to human contrivance, instead of reliance on divine revelation and appointment, has introduced; be more fully displayed. Nor can too much talent be employed in exposing these abominations, and drawing this contrast, providing it be talent subdued by divine grace, and humbly exerted under its influence. There is much talent manifested among the religionists of the day, which rushes forward to the contest, secure of victory, from its confidence in its own native strength and in the armor it has borrowed from human science. But God grant, that no old school stripling may be left to go forth to the battle clad in any other armor than *the name of the Lord of hosts*, or with any other weapons than the shepherd's *staff*, and *sling*, and *bag*, with the *five smooth stones out of the brook*, therein. If it will not be considered as dreaming; I would add, that if for David's *five smooth stones*, we should substitute the epistles of the five apostles, Paul, James, Peter, John and Jude, we shall have in the unadorned New Testament *shepherd's bags*, what the Holy Ghost has been pleased to give us, as amply sufficient to determine all points relative to gospel doctrine, and practice, being the decision of the *twelve judges* whom the Lord himself has seated upon *twelve thrones*, to *judge the twelve tribes of Israel*, spiritual Israel; and by whose judgment thus given will all controversy concerning gospel doctrine, order and practice, be ultimately determined.

In a recent tour to the North, I was for old acquaintance sake, invited, and accepted the invitation to preach in the pulpit of one justly esteemed a Goliah in the *science of religious literature*, (if you can comprehend the idea intended to be conveyed by this phraseology.) In preaching on the occasion I confined myself principally to my text, endeavoring to explain its meaning and illustrate its doctrine and application, without going aside to notice in any way the modern plans of human benevolence. When I had finished my discourse, the Pastor felt himself constrained to address the congregation for a considerable length, and with some warmth of feeling. In his remarks he repeatedly observed that I had preached the truth, but he *labored much*, (whether *in the Lord*, or not, I will not attempt to say,) to clear himself from what he apparently considered an implied reproof in my preaching, for his having adopted new measures in religion since our former acquaintance. Some of my friends afterwards, as I have been informed, speaking of this occurrence, and perhaps rather complaining of the course of their Pastor towards my preaching, seeing that I had not touched any of his favorite plans; a gentleman present justified that course on the ground that I had taken a text which, as he said, I knew would directly cross the path of that preacher.—If a smooth stone thus taken from the shepherd's bag, and thrown by my simple *shepherd's sling*, instead of being hurled by the *engines* of human wisdom, should have the effect upon this Goliah to induce him to place himself, before his people, in the awkward attitude of acknowledging the truth of what I had preached, and yet manifesting himself much hurt thereby, surely none of us, in *fighting the good fight of faith*, and contending with *principalities and powers*, &c. need seek any, more *efficient* weapons, than the *smooth stone* and *shepherd's sling*.

I commenced this letter as I before remarked under the impression that you had not received my other, and for the simple purpose of wiping away any impression on your mind of my having treated with neglect your kind and sympathetic letter to me, as also to renew the request that you would send me your paper, but having been led to enlarge on certain points touched, if there should be any thing in it which you might think profitable to others, you may give it a place in the Primitive Baptist.

Accept my kind regards, S. TROTT.

Cherryville, Haywood County, Tc.
29th June, 1836.

DEAR BRO. BENNETT: From information I suppose it probable that you by this time have commenced publishing the "Primitive Baptist." If so, you will please consider Elder Daniel Webb and bro. Sherwood House and myself subscribers therefor for the present year. If I have been correctly informed, in regard

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to your object in publishing this paper, it is to maintain the doctrine and practice of old fashioned Baptists in opposition to the innovations of the day falsely called "benevolent operations." Should this be your object may God speed you in your efforts, until you shall have done the thing in contemplation. My feeble efforts (though in a limited sphere of action) have been to show that all the monied institutions of the day are nefarious, and ought not therefore to be encouraged.

There have been many things said and done in the "far west" for and against the unauthorized societies of the day, and much disagreeableness has existed among the Baptists, but I am ready to say that in all probability the time is just at hand, when these disturbances will end; because a final separation must take place between the missionary and anti-missionary. Indeed, in many places a separation has taken place. From the religious publications of the day the readers would be ready to suppose that the mission cause was very prosperous, and gaining adherents with unparalleled success; but of this, I am not so confident as the publishers would have us to be. Speaking in regard to the section of country where I live, I can say it is not so. But my bro. I assure you that we are surrounded with many difficulties, arising from the many different views held by religionists.

I feel pretty confident that should you pursue your object in a laudable manner, that much good will result from the publication of the Primitive Baptist. Such a publication is greatly needed, for many reasons too obvious to need mentioning. Should you have commenced the publication, and the paper forwarded according to the foregoing direction, your money shall be remitted on the reception of the first number: And should it meet the expectation of your brethren here, you may rest assured that great pains will be taken to procure subscribers, and give it an extensive circulation. Excuse the liberty taken in writing so lengthy at present.

Yours in hope of immortality,

WILLIAM PATRICK.

State of Alabama, Dallas county,
Athens, July 6th, 1836.

Dear brother Editor: Amidst the variety of newspapers that are circulated in our Southern States the Primitive Baptist has reached us, which contains able and well grounded arguments against the traditions of men, or the new schemes of the day. As I have long since desired to see the cause of truth rise and prevail independent of error, therefore I have assumed the character of Agent for your paper, and through my influence and the circulation of a few of the copies, I have obtained the following subscribers including myself.

Brother Editor, I have been bound to my residence for some months by God's providence, so that I could not get out to preach; but my health is much improved and I think that I shall soon be able to give your paper a more extensive circulation.

Yours in the bonds of the gospel,

WM. W. WALKER.

Person county, North Carolina,
July 9th, 1836.

Brother Bennett: I must pester you again for some more of your papers the Primitive Baptist, although it is despised and scoffed at by a number of people who profess the name of Baptist, but not those of the primitive order. I say, notwithstanding the opposition it meets with from hypocritical workmongers, its subscribers and friends are still increasing.

I am yours, &c. STEPHEN I. CHANDLER.

Fredericksburg, Va. 4th July—
Independence!—1836.

Dear brother Bennett: The Primitive Baptist has regularly come to hand since the date of the subscription I sent you, commencing, I believe, with the 6th No. The subscribers in this quarter, as far as I have learned, are generally well pleased with both the *matter* and *manner*, or *spirit*, however others may say it is a *bad* spirit. We have heard of those who call holiness, sin, and sin, holiness; light, darkness, and darkness, light; so Christ, when he cast out devils, was in a *bad* spirit, inasmuch as he done it, through *beelzebub the prince of the devils*, as his enemies declared.

I remain yours in the bonds and afflictions of the gospel. JOHN CLARK.

North Carolina, Wake county,
July 16th, 1836.

Brother Editor: Having been informed that a report was circulating, that is defamatory to me concerning the exclusion of Mr. George W. Whitfield and others from the fellowship of Salem church, Johnston county—I herewith will give you for publication a plain statement of facts, in order if I am, or the church is, to blame, that the public may know how much to censure me or the church for their exclusion. In the first place I will give the charge as it stands on the church book; 2dly, will give the reasons why the church considered herself justifiable in excluding said Whitfield from her fellowship.

The Charge.—At our meeting the 12th of September, 1835, brother Burwell Temple our pastor, brought forward a charge against brethren George W. Whitfield and his wife Catharine Whitfield, and Gray Thomas, for disorder in the church by persisting in carrying on a Sunday school at Sardis meeting house, when a school of the same description had been objected to at Salem m. h. by brethren William Wilder and Arthur Thompson, members of said church, previous to their engaging in said school at Sardis—and they were requested at our meeting in August last to desist from the school and they refused to do so—all

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the parties being present and they requested a decision on it. The church received the charge and went into the investigation of the same, and question was put which they would prefer, the Sunday school or the fellowship of the church. They all three preferred the Sunday school, whereupon they were all three excommunicated from the fellowship of the church.

Brother Bennett, having given you the charge, I shall proceed to assign some reasons which go to substantiate the charge and justification of the church. In the first place the church had declared a non-fellowship with all the missionary benevolent institutions of the day, (falsely so called,) before said Whitfield became a member of said church; aud oft times to my knowledge had heard the subject conversed on, and the disapprobation proclaimed by members of the church; but notwithstanding all this he became a member of Salem church, which he ought not to have done if he preferred the modern schemes of missions to fellowship of the church. About the formation of the school a Mr. Mourning asked brother Bennet Wall, how many children he had; he (Wall) said he had six, but not all able to go to school. But, said Mourning, that makes no difference, we will count them as our scholars; which gave rise to suspicion that the object was to unite the school to the Sunday School Union, in assisting to swell the numbers of scholars on the pages of the Sunday School reports, which said Whitfield denied. But I ask, what else could have been the motive by such expressions? Another circumstance strengthening the idea of its being united with the Sunday School Union was, that brother Bennet Wall was complaining that he wanted his children's names taken off; when, I am told, Mr. B. Gully, (one of the managers,) said, he (Wall) need not make himself uneasy, for their names were all gone--whether all Wall's children, or the number of the school I know not, as brother Wall had one not two years old. Another thing gave reason for the church to believe the school was united or connected with the Sunday School Union, which was this, they in a short time made up the sum as I am told $17 50, to buy books; and Whitfield has owned to me there were some books purchased of the Sunday School Union library; and at the same time knew that the church was opposed to a Sunday school in any degree connected with the Sunday School Union; and I leave it to the people who may be engaged in slandering me on this occasion, if such proceedings do not favor a connection with the Sunday School Union.

It is well known by some of the brethren, that I did labor with Mr. Whitfield, that he would desist from the school rather than mar the peace and fellowship of the church. Another reason why I as an individual could not fellowship him is, that he accused me in open conference of being possessed of Roman Catholic principles, without justifying his expression from the word of God. And, brother Bennett, if there was nothing else, this was justifying to the church to exclude them; for, when I put the question to the church, that all that preferred the Sunday school to fellowship in the church should make it known by rising from their seats, said Whitfield did rise for Sunday school in preference to fellowship in the church; and their vote was so awful to me I reversed the question, and they voted again for the school in preference to fellowship in the church. Now I would ask only in the name of common sense, what else could the church have done but to have excluded them from the church. It is well known perhaps by hundreds, that I did ask the church at the meeting before this decision to use the spirit of forbearance until our next conference, under a hope that he would more maturely reflect on the subject; which I think does not show that I was such a vile enemy to Mr. Whitfield, or sought his downfall. I have often visited his house and enjoyed much satisfaction with the family--but it is involved one to give further reasons for the course the church pursued, and that too the best of reasons, which are the words of God.

First, there is no precept or example in the scripture for teaching such schools as above named on the Sabbath; and if there is no law for it, there is no sin committed if it is not done; as where there is no law there is no transgression, as sin is the transgression of the law. If there be such a command from God to teach such schools on Sunday, I call on my friends and my adversaries to show it to me, as I have never seen it. But this argument that if

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there is no law for nor against, there can be no sin if we teach such schools on the Sabbath, and therefore it is for the want of sense that any are wounded about such schools, or any other of the missionary institutions—I shall now show that there is law or scripture to the contrary of such schools as above named, or Bible tract theological schools to educate young men for the ministry, conventions to raise money to convert sinners or send preachers to help God do it, &c. And look that thou make them after the pattern, which was showed thee in the mount. Exo. 25, 40. Here you will see Moses was to build every thing according to the pattern, how many vessels, of what kinds of wood, of what kinds of metals, and where to be placed, of their dimensions all about it; and if Moses were to do all according to the pattern, then if he did more or less he did not do it according to the pattern, which was a law.

Again: Noah was commanded to build an ark, the dimensions all given of God, its length, breadth, and height—how many stories, what kind of wood, and to finish it within a cubit above. See Gen. 6th ch. 22d verse. Again: I will come down to the New Testament to find a direct and perfect law or rule of life for the Christian. It is argued that if the word of God is silent there is no transgression—in order to prove to the contrary, let me for a moment refer back to the Old Testament for one or two proofs on this head.

See 1 Chron. 13th chap. 9th and 10th verses: And when they came unto the threshing floor of Chidon, Uzza put forth his hand to hold the ark; for the oxen stumbled. And the anger of the Lord was kindled against Uzza, and he smote him, because he put his hand to the ark: and there he died before God. Now you will see that Uzza was not told of God not to put his hand to the ark, nor to do so; his business was to drive the cart, but he put his hand to the ark, and the Lord smote him—which go to teach us not to preach before we are called of God, and also that there is a sufficiency in the word of God for our benevolence, faith and practice. And when we do that for God, under a notion of righteousness, that the scripture does not speak of, we cast a stigma on the character of God.

Now, Sir, I come to the New Testament. Romans, 14th chap. 13th verse: Let us not therefore judge one another any more: but judge this rather, that no man put a stumbling block, or an occasion to fall in his brother's way. Here comes the rule—14th verse: I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself: but to him that esteemeth any thing to be unclean, to him it is unclean. Here comes the rule for the Christian—15th verse: But if thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died. Here comes rule—16th verse: Let not then your good be evil spoken of:—here it comes again—17th verse: For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost. (Mark that.) Here it comes again—18th verse: For he that in these things serveth Christ, is acceptable to God, and approved of men. (Be sure to take care of this.) 19th verse: Let us therefore follow after the things which make for peace, and things wherewith one may edify another. (Do not forget this.) Have another—20th verse: For meat destroy not the work of God. All things indeed are pure; but it is evil for that man who eateth with offence. Stop and pause on this—has God said do so, and what effect it will have on the peace of the church if I act. Let me put on the cap stone—21st verse: It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak. What think you, Christians, is this the direction of God to his children, as a rule of their Christian pilgrimage while on earth?

Mr. Whitfield argued that it was for the want of information was the reason the church opposed Sunday schools. If this was true, Mr. Whitfield was in an error and condemned himself in that thing which he alloweth, according to 15th chap. Rom. 1st verse: We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. 3d verse: For even Christ pleased not himself.

Brother Bennett, I feel that if I were speaking to you, I would ask the liberty of bringing a few more texts, but I can't speak to you. I must make the venture, and hope you will bear with me as I am on my master's business, and for the good of his dear blood bought children universally. See the 8th chap. of 1 Cor. 8th verse: But meat commendeth us not to God: for neither if we eat, are we the better; neither if we eat not are we the worse. Now as it respects eating here, we may not understand at all times receive food to the body, but taking privileges or liberty, claiming the right to do with their own whether for or against peace. See 9th verse: But take heed, lest by any means this liberty of yours become a stumbling block to them that are weak. And if you will read the 10th verse, you will see the effect of taking such liberty. 11th verse: And thro' thy knowledge shall the weak brother perish, for whom Christ died? May the Lord give us grace to obey his direction. 12th verse: But when ye sin so against the brethren, & wound their weak conscience, ye sin against Christ. O that Christians may learn more and more of the meekness of Christ, to condescend to men of low estate and sit at the feet of each other in love. Sometimes I hear it argued & insisted on, see that ye fall not out by the way, in order to let them go on in putting stumbling blocks in the way—the text says, fall not out by the way. Now there is no danger of falling out in the way, but by the way there is danger; and it is owing to this by-way business, that there is so much falling out.

There are a great many other things on my mind, but I cannot speak of them now. The above scriptures, brother Bennett, I offer as the principles upon which the church acted in the exclusion of the above named from the fellowship of the church. The brethren at large may take it and compare it with the general tenor of scripture. If I done wrong in the exclusion of Mr. Whitfield and others, I should be glad to see it; for I cannot say like some. I say, if I have done wrong I am sorry for it.

As I expect the rumor hath spread far west, I would take it as a favor if brother Beebe will give the above an insertion in the Signs of the Times.

BURWELL TEMPLE.

The Lord called Levi *from* the receipt of custom; but the "benevolent" people would call him *back*.—*Ed.*

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POETRY.

FOR THE PRIMITIVE BAPTIST.

Thy time was the time of love. Ezek. 16. 8.

The time was, when thy alien heart
Was far from God. Thy erring feet
Were prone from wisdom to depart;
Thy time was then the time of hate.

Kind Providence was fraught with good,
Thy life preserv'd from mortal fate,
Thy health was pure, and sure thy food;--
Thy time was still the time of hate:

Till sought by him who seeks the lost,
Who told thee thou hadst greatly sinn'd;---
Thy sins became a murd'ring host,---
Thy anguish grew, thy hate declin'd.

Thy heart was pain'd with its own guilt;
Repentance came,--with prayers and tears
Confession pour'd,--thy heart did melt;---
Thy time was such as 'most despairs:

Thy sentence rung with dread affright:
The soul that sinneth, it shall die.
Thy heart confessed the sentence right;---
And thought, "O spare!" were vain to cry.

The Lord by faith reveal'd his life,
Show'd thee, 'twas given for thy own,
Put on his righteousness:---thy strife,---
Thy guilt, thy tears, thy dread,---was gone.

His death to thee a title gave
To th' righteousness his life had wove;
His Spirit did thy spirit lave:---
Thy time was then the time of love.

Since then, when faith and hope decay,
Thou search thyself thy state to prove,
Darkness and grief hang on thy way,
But can't destroy thy time of love.

Though oft cast down, thou burden'd groan,
As on in sorrow's path thou move,
Though sore chastised, weak and alone,
These all have not impair'd thy love.

And when thy suff'ring time is gone,
And God thy spirit home remove,
Thy days of mourning will be done,---
Eternity's thy time of love.---*Ed.*

☞In reply to repeated inquiries on the subject we state, that none of Elder Lawrence's writings are under copy right; consequently, persons disposed to re-print any of them are at liberty to do so.

We have still on hand, some copies of the Patriotic Discourse, Basket of Fragments, the Mouse trying to gnaw out of the Catholic trap, and, No other than Baptist churches have a right to be called Christian churches---none left of the Whig's Apology. The price for the Basket of Fragments is, 25 cents single, or $2 50 per dozen---the others, 10 cents single, or $1 per dozen. *Publisher.*

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THE PRIMITIVE BAPTIST.

EDITED BY MARK BENNETT.

Printed and Published by George Howard,

TARBOROUGH, NORTH CAROLINA.

"Come out of Her, my People."

VOL. I. SATURDAY, AGUUST 27, 1836. No. 16.

FOR THE PRIMITIVE BAPTIST.

FROGGERY.

Revelations, xvi. 13 and 14: "And I saw three unclean spirits like frogs *come* out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. 14. For they are the spirits of devils, working miracles. *which* go forth unto the kings of the earth, & of the whole world, to gather them to the battle of that great day of God Almighty."

(*continued from our last.*)

I now come to show the likeness of these three unclean spirits to frogs, for John says in the text they were like frogs; and why and wherefore is now my business in the text. And first I have told you that frogs are amphibious animals, that is, can live out of the water or in the water; this I have told you was by means of an air bladder under the throat. Now heathen priests, Catholic priests, and Mahometan priests, in this instance, are like frogs; for all false priests can live among Christians or among sinners; or can live a religious life of hypocrisy and deceit for gain, or live a life of a sinner when it most serves their turn. They wear two coats, yea a religious coat, this is in the water; and at other times a sinner's coat, this is out of the water; and all this is supported by their air bladder of internal hypocrisy, or as the scriptures have it, the poison of asps is under their tongues; for it is under the tongue this air bladder is situated—yea, the air hole in the bladder is there even covered by the tongue. This air bag supports them under water, that is, frogs; so the air bladder of hypocrisy under the tongue supports false teachers; yea, if it was not for the flap of the tongue the air bladder would be of no use to frogs; and so if it was not for the tongue, hypocritical clergy could not support themselves in a religious course. But that bag of poisonous error, that air bag of error, the opening of which is as the stench of a sepulchre; and thus the scripture has it—their throat is an open sepulchre—the poison of asps is under their tongues. And with their tongues they use deceit, and cover the air bladder that holds all their hypocrisy, and thus pretend to lead a religious life; when they can act the sinner in murder, persecution, fire, sword and blood, against God's saints. Have not the clergy of heathens, the Catholic and Mahometan priests done all this, and ten thousand times more. in killing and plundering and burning the ministers and people of God, notwithstanding all their religion and pretended priestly office and sanctity? And I would ask you, has not the air bladder filled with hypocrisy and the tongue supported such priests in their cruelties? Yes, Sir, the tongue, the tongue is that flap that covers the bag of hypocrisy of all false priests, and by which they can live in the water or out of the water like frogs; or in other words, pray and preach and appear as sanctified saints and great friends to God, and yet kill and destroy his people and then obtain their spoil; so may be called amphibious animals like frogs. Such were the heathen, the Catholic, and the Mahometan spirits of the priesthood; therefore like frogs. Yes, Sir, they could kill a saint with as little remorse as a frog would eat up a bug.

Again: you will recollect that I told you the tongue of frogs was tied to the under lip, and not down the throat like high land animals. A fish also has an air bladder within his belly, the frog's is under the throat; the turtle has an air bladder, and I believe that the use of the fish's air bladder is to furnish him with air un-

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der water and to poise him in the water—for I have tried it from the sturgeon to the minnow, that kill them without injury to the air bladder and they will poise to the weight of a grain. So wonderfully has their maker constructed them by this air bladder, that they can either lay at bottom, middle, or top, without any difficulty, otherwise they would always have to be on the bottom. The gar can send out air under water like a diving man; this is fairly proven by the blubbers which it makes in the river. The turtle can blow breath on land, yet can sleep in the deep all winter; all is done in my opinion by the air bladder and the tongue, and therefore they are placed different from land animals.

But to return—the frog's tongue being tied to his lips and not coming downwards from his heart, is to show that all the services of false priests are lip service; yes, tongue service, money service—and not heart service, as is the priest of God, for all their services are heart service—read Paul, &c. So were the services of heathen, Catholic, and Mahometan priests, lip tongue services in all their religion. Yes, Sir, it is by the tongue being tied to the lips that the frog is enabled to make his croaking noise from the air bag; so by all false priests it is by this lip tongue tie and air bladder of hypocrisy, that these false teachers croak out all their errors, because their tongues don't come from their hearts nor go with their hearts; for they like frogs carry every man his bag of hypocrisy, and can croak when he pleases his errors and false doctrines; and false teachers are as fond of each other as frogs can be. Thus these spirits were like frogs, for their tongues, lips and croaking.

This won't do—I must be more short, as I want to conclude all I have to say on this subject in my next. Frogs I told you have wide and big mouths, so has the spirit of heathenism—listen: "For the space of two hours they cried out, great is Diana of the Ephesians; her image fell down from Jupiter, whom all Asia and the world worshippeth"—"these be thy gods, O Israel, that brought thee out of the land of Egypt"—"And Nebuchadnezzar set up an image in the plains of Dura, and commanded all men to worship it"—with a thousand other things I could bring to show that the spirit of heathenism has a wide and big mouth like a frog to speak great things. So has Catholicism in its spirit—listen: Christ's Vicar, Lord God the Pope, His Holiness, Ruler over the kings of the earth, God on earth—altho' a man deflowered the Virgin Mary, the Pope had power to forgive his sins—Universal Bishop, &c. all show that the spirit of Catholicism has a wide and a big mouth to croak out its errors and speak great swelling words, as an apostle says, and sit in the seat of God showing himself as God—with a hundred other things I could bring, to show the big mouth of Catholicism.

So has the spirit of Mahometanism a large and wide wouth—listen: There is no God but God; that is, a unit God and not a triune God; and that Mahomet is his prophet, when he taught lust, polygamy, war, plunder, death, bloodshed, conquest by the sword and the subjugation of nations; and above all, that the sword was the key of heaven and hell; and a future paradise of beastly and sensual gratification of his soldiers' lust, to riot in debauchery and lasciviousness and luxury to eternity. This was a big mouth indeed, frog like. Thus these three spirits of heathenism, Catholicism, and Mahometanism, are like frogs.

Again: I told you frogs were at all times full of spawns, and thus are prepared at all times for generating. So are these three kinds of priests full of the spawns of their errors at all times, can preach their errors and thus generate more frogs, or waddling tadpoles, provided things happen right—first, that they have a pond or muddy water; secondly, a hot sun. George Whitfield said the devil loves to fish in muddy water; it is so with frogs, they must have muddy water and dead water to spawn in, and hot water also, and then for thousands if the water don't dry up. For spring water, nor well water, nor river water won't breed frogs; there will sometimes be a few tadpoles in the river, provided they can be laid in some little cove where the water don't run; therefore the living waters of the gospel never breed frogs, nor the springs and wells of salvation neither, but the muddy dead waters of errors and self-righteousness will breed frogs by millions; thus the Pharisees were as prolific as vipers, for I have seen one viper have more than seventy young ones. But don't forget that the breeding of frogs depends upon the hot beams of the sun and the continuation of the dead water; for be it known to you, living water or water

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that has life, such as springs and rivers, won't breed mosquitoes nor frogs. Then it is false doctrine and the dead waters of errors that breed frogs, provided they be accompanied with the hot beams of the sun; and these hot beams of the sun answers to the hot warming influence of money. Thus the muddy dead waters of heathenism, Catholicism, and Mahometanism, has with the aid of the sunbeams of money, bred its tens of thousands of priestly frogs; and moneyed missions is doing and will do the same, for missions is but a hinder part of the Catholic frog spirit. But remark, if the waters dry up then the tadpole dies; remember also, that the scripture calls the false prophet the tail; this was the tail of the dragon with which he drew the third part of the stars of heaven. Falsehood and false prophets then are the tail. So if the muddy dead waters of error in these three sects could dry up, all young frog priests would die; or if the sun beams of money was to cease, if the water continued, they would die as dead as a door nail; there would be then no more priestly frogs, nor spirits like frogs. Here let me remark, if you will take away the warm, enlivening, spurring, quickening beams of money from missions, then you will see missionaries in their proper colors, dead and inactive; you will soon hear no more the cry, great is the Diana of missions, it came from the apostles; when it is as much in my esteem a falsehood to say that missions founded on money came from God or the apostles, as to say that Diana came down from Jupiter. So then heathenism, Catholicism, and Mahometanism in their spirit are like frogs; and error and falsehood with the aid of money breed the priests thereof, like dead water and sunbeams breed frogs.

Frogs are hopping animals and not walking ones; and you know all God's saints and ministers in and throughout the scriptures are said to walk and run, and not once are they said to hop.

Then the spirit of these three sects differ from the Christian sect spirit; for one walks in God's ways and commandments, the others hop. Thus the frog spirit of heathenism began in Chaldea, and kept hopping from nation to nation and from city to city, until it filled the Grecian and Roman world with this unclean spirit and priest-like frogs. Here let me remark that frogs hop for what they eat, and generally keep hopping until they find something to eat, and as soon as they find a fine bug by hopping about, they fetch a hop and down with him and then stop a while. Does not this agree with Judas, and with Micah's priest, and with Balaam, with the priests of these three sects? And I think it also fits missionary priests to a t. Some of them have been hopping about from church to church, from town to town, and from State to State, and for what? looking like the frog for a good bug, or money; and if they can find a fat pullet or a good birth, don't they stop awhile? Oh, be sure, frog like; for who would not jump about for money? who would not turn beggar in the name of a society, when he can be well paid for it and make money by begging and preaching instead of working? who would not become preacher and hop about over the country for a dollar a day, or $40 per month, to distribute Bibles, sell tracts, beg money, be called Rabbi, and have his name enrolled in the periodicals, his horse fed, his boots cleaned, and sit in the chief seat in the synagogue, and have high honor of my lord Secretary, President, &c. If the heathen, Catholic and Mahometan spirits are unclean spirits and the spirits of devils hopping about, so I say is the mission spirit; in my opinion it is an unclean spirit; a devil spirit, because it has the same mark, unscriptural and money. So the Catholic spirit commenced hopping by the Pope's propaganda and missions, and is still hopping by the aid of money and frog priests over the countries of the earth to make by sea and land children for hell. Take away the money bugs and then see how the game goes; see if you can find a naked and suffering Paul, to scour the seas and countries for the love of God and souls. No, Sir, you will find dumb dogs enough that can't bark without money.

The frog spirit of Mahometanism commenced hopping in Mecca, and then with sword in hand in one hundred years hopped over many countries through blood, and over a greater extent of territory than the Romans did in eight hundred years. And what did they hop for? why, Sir, for spoil, and conquest; these fat bugs made them hop. So that put the spirit of heathenism, Catholicism and Mahometanism, and add missionism, and you cannot help seeing that money, spoil and plunder make all these priests hop; yea, money makes these priests like the mare to go.

Show me one instance in the New Tes-

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tament, if you can, where a prophet or an apostle hired out himself to beg for money from town to town, or hired out himself to preach at a place or from place to place, or formed money begging societies to support the gospel, and I will give up the point; or show me any thing like money being the stimulus that moved them to preach at this or that place, or that they made a bargain with any church or people for so much money before they would preach for them; and if you cannot do this, for heaven's sake be honest enough to give up the point, and say at once missions founded on money is not scriptural. But you will say the scripture don't say ministers shan't do these things. I say it says the same in effect. What are the preacher's directions in going to preach? Take neither two coats, nor two pair of shoes, no scrip for your journey, &c. if any man have a purse let him take it. But now you have changed the Lord's directions—let the preacher hire himself out to preach; let them form societies to get money for their journey; let them sell their preaching to the churches or people or societies for money; let them form societies and thereby get a dollar a day as they go preaching; let them beg money to send the gospel to the destitute, and put the greatest part in their own pockets as I can show in black and white some have done. I would ask any honest hearted missionary if I can with the New Testament in one hand and the conduct of some missionaries and the subject of missions in the other, dare violate God's truth in so shameful a manner? God forbid. I tell you, reader, it is an unclean, devil, hopping, frog spirit, and subverts the law of Christ and is a curse to the churches.

Frogs hold high heads, and so do the priests of these three sects as could be easy shown. So I say that some young missionaries hold high heads, and some that I have seen have been among the proudest young men I ever saw, so far as I was a judge. All these kind of priests love for other people to work for them.

I have many things more to say on this head, but must desist as I want to close the subject in my next, on these frog-like spirits going forth to the kings of the earth to gather them to the battle of the great day of God Almighty; wherein I shall bring up the rear from scripture proof.

I wish all Baptist missionaries candidly and seriously, as in the presence of God Almighty, to think whether the good which they esteem that they have done, or are doing by missions, does amount or ever can atone for the evil they have bro't on the Baptist society, in dividing and distracting churches and setting God's people and ministers by the ears, to strive and backbite each other, and write and vilify each other? Shame, shame. Curses, curses, in my opinion, will be on the heads of those that sow discord among brethren; and missions and missionaries have done this throughout the States.

(*to be continued.*)

JOSHUA LAWRENCE.

Franklin County, Va.

MISTAKEN IDEAS IN MATTERS OF RELIGION.

No. 2.

But that any of the sages and politicians of the world should be novices and idiots in the saving truths of the gospel: yea, that even a master in Israel should not know the things of God's spirit, it cures my wonder, when I turn from what I see in the world to that which I hear from the mouth of the Lord, 1 Cor. 1. 26, 27: that not many wise men after the flesh are called: but God hath chosen the foolish things of this world to confound the wise, and Matt. 11. 25, has hid those things from the wise and prudent which he has revealed unto babes; and Matt. 13. 11: unto some it is given to know the mysteries of the kingdom of heaven, when to others it is not given; and 1 Cor. 2. 8: there is a wisdom of God which none of the princes of this world know; yea, which none that is unconverted can know. V. 14: the natural man receives not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned. Here lies the bar in the way, whatever be his endowments in other respects, because he wants the very organ, he needs the illumination of the Holy Spirit to enlighten his understanding so that he may see into the hidden mystery of God. Paul in speaking of this matter says, I was shut up under the law till faith came. Nicodemus when he came to Jesus by night, when Jesus told him of the new birth he was constrained to think how could these things be so. And now a blind man or woman could as easy judge of colors as a man or woman could see into these things without the teaching of the Holy Spirit. When

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I was a boy I used to have various notions about religion, but from my earliest recollection I thought that a person had to lop off their outward sinful practices, and pray a good deal and perform a certain round of duties, and then I thought they would be fine Christians. I also thought that when men could pray and talk with great eloquence and appear very sanctified, this was good, sure, and never-failing fruits of religion; but alas, I found that all these were mistaken ideas. And I have found that unless the Spirit of God has operated on the heart, and taught the man or woman their dreadful state out of Christ and made them a new creature, all performances no matter how sacred or seemingly good will avail nothing; for the tree must first be made good and then the fruit will be good, and not until then. Now we have a fruit common among us called apples; some have told me that one seed out of an apple would bring the same kind of fruit as the apple from which it was taken; some also have told me that there was a spark of grace in the child, which if rightly nourished and cherished would grow into a flame and the child would grow up and be a Christian—but I have never seen neither of these things performed, therefore I am disposed to think that they are both mistaken ideas. For when I see an apple tree taken from the wild woods, it has to be cut off and grafted with a bud from a good tree before it will bring good fruit; and as the scripture is plain that we are by nature all sinners, and our Saviour says himself that unless or except a man be born again he cannot be a Christian. Some there be that seem to think that the sinner must perform certain duties, and to use common language work out their own salvation with fear and trembling; which phrase they have found in scripture and have misapplied it I am certain. For David says, the salvation of the righteous is of the Lord; and many passages of scripture go to show that the sinner is going the downward road to destruction until turned about and his eyes opened to see his dreadful state and then he is more like a wild animal penned up that would get out if he could, than like a sheep that will start and run half way to the fold, for he has never been in the fold nor don't know where the fold is—therefore I conclude this also to be a mistaken idea. And some there be that seem to think that after one has got into the fold that they may run away and be finally lost; but our Saviour says, my sheep hear my voice and I know them, and they follow me and I give unto them eternal life and they shall never perish. John, 10th. 27, 28. And Paul says, for ye are kept by the power of God through faith unto salvation. And many other scriptures go to show the safe standing of the saints—therefore I conclude this is also a mistaken idea, and that when we see professors of religion running clear astray, that it is for the want of grace and not for the loss of grace.

KEMUEL C. GILBERT.

PRIMITIVE BAPTIST.

TARBORO', AUGUST 27, 1836.

A SERVANT OF THE CHURCH.

A pamphlet of 26 pages, entitled, "Refutation of Rev. Joshua Lawrence's Patriotic Discourse, &c." and subscribed by the above name, has fallen into our hands. It "is most respectfully dedicated" to the "mothers, sisters, and daughters" of Alabama.

It is not the object of the present article to refute the "Refutation;" for "A Servant of the Church" has done that. In the title of his pamphlet he impliedly promises to refute the "Patriotic Discourse;" but in the commencement of this service he says: "We wish it clearly understood, that we are not about to write a formal reply, to Rev. Joshua Lawrence's Discourse, but we shall hold up to view, *some* of his *deformities*. Of course, it is clearly understood that some of Elder L.'s deformities held up to view, is the method by which he, as a servant of the church, redeems his pledge of refuting the Patriotic Discourse.

Our design is to notice the method of refutation "A Servant" has taken, and to acknowledge the attention paid to the Signs of the Times, Primitive Baptist, &c. In the broad base of his premises he includes "the blood of martyrs—that precious seed of the church;" the perpetuation of the blot upon John Calvin and the Reformation, by the execution of Michael Servetas; the Signs of the Times and Primitive Baptist, &c. From these he proceeds to quotations from Elder L. and others, a "string or list of harsh epithets, and ill names," used by J. L. thence, to presume, to conceive, to declaim, to deny, and to condemn; without one complete page of argument in the whole. To prove the divine origin of modern missions, he proposes "a plain simple definition of the word missionary. 'The word apostle,' says he, 'comes from the Greek word *apostello*. The word missionary from the Latin word *mitto*. But these both signify, in English, to send or to send forth. Therefore, the word missionary, when used in a religious sense, signifies a minister of the gospel, or one sent of God to preach the gospel; &c.'" It is admitted that *apostello* and *mitto* signify, *I send*; and that,

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the word, *missionary* is *justly* derived from *mitto*. But what were missionary *societies* and all kindred institutions derived from? A Servant's definition of the Greek and Latin terms, would as clearly demonstrate that the present missionary preachers are *apostles*, as that they are missionaries. For he says, both, *apostello* and *mitto*, mean *to send or to send forth*. And in order to add force to his definition, so as to have any bearing upon modern missions, he has found it necessary in his conclusion, to enlarge his definition, by adding in other terms and other ideas: "Therefore says he, the word missionary, when used in a religious sense, signifies" [*prædicator evangelii*] "a minister of the gospel, or" [*uno mittente Deo, prædicare*,] "one sent of God to preach the gospel." He thus adds in the *authority* by whom a person is sent, and also the *object* or *errand* upon which he is sent; to prove, we suppose, the divine sanction to modern missions. But leaving his forced conclusion, and attending to his definition, it would make missionaries, of creatures and things, of men and devils. See Mark, v. 12: And all the devils besought him, saying [*mitte*] *send* us, &c. And 2 Thess. ii. 11: For this cause God [*mittet*] *shall send* them strong delusions, &c. If *mitto "plainly and simply"* signifies *to send*, then *missionary* plainly and simply signifies *one sent*. According to this plain and simple definition, the devils *sent* into the swine, and the strong delusions sent of God, were missionaries. From the above it follows, that the derivation of the word, missionary, proves nothing for modern missions. According to Waldo and Walker, *missionary*, is "one sent to propagate religion." Hence, a Mahometan, a Roman Catholic, or a pagan, sent to propagate his own religion, whether it be, islamism, popery, or paganism, is as truly a missionary, as one sent to preach the gospel. And hence, the term missionary, as applied to the Roman Catholics, has never been denied. "A Servant of the church" must admit, either, that the Catholic missionaries preached the gospel, or that they were not missionaries. If he admits the former proposition, we then know what sort of gospel he believes; if he admits the latter, then he is able to rectify the mistake in a plain term, of all christendom.

In the latter part of his "refutation," (or as he tells us,) *some* of J. L.'s deformities, A Servant of the church proposes to "prove that the cause of missions, is the cause of Christ." To this intent, he describes St. Paul's tour of preaching, from his appointment by the Holy Ghost, to his return to Antioch; carefully laying down his various courses, and marking the several points at which he touched; noting the help he received of churches, and they again of each other; and with the same pertinence, quotes several passages of scripture, makes his own comment upon them: with which *proof* he brings us to the following conclusion: "These men [Stephanus, Fortunatus, Achaicus,] were the *Board of Managers*. And one of them *might* have been a *President*, another *Vice President*, a third a *Treasurer*, &c." With this proof, too, we must determine that missions,—societies based upon money, formed of church and world, with gradations in office, memberships, directorships, &c. for pay, and partially or principally supported by hired travelling agents and stationed officers to solicit donations. Yes: A Servant of the church would persuade us that he has proved by scripture testimony, that, missionary, is one who advocates or unites with a society professedly religious, formed indiscriminately of professors and non-professors of religion, the terms of membership in which require the contribution of a specified sum of money, designed to aid in the spread of the gospel; as well as one who is sent by such a society to preach the gospel; for such is the structure of a missionary society, and such, by custom, has become the true definition of missionary.

In his attention to us:—he says, "By their publications, such as the *Patriotic Discourse*, *Signs of the Times*, *Primitive Baptist*, &c. they are endeavoring to rally their forces, and are utterly contemning and denouncing all benevolent plans of every description." "A Servant" should learn, that veracity receives no honor from this assertion. Again: "We now recommend some of Pope *Pius'* last advice, &c. to the consideration & imitation of Rev. Messrs. Joshua Lawrence, Gilbert Beebe, Mark Bennett, &c and all their *disciples*, together with all those who are busy in circulating those highly prized publications, such as the *Patriotic Discourse*, *Signs of the Times*, *Primitive Baptist*, &c."—A Servant's own advice would have answered the same purpose. There was no need of precept from those who, by example have recommended so zealously a popish policy: for the community of "benevolence" have ventured all to defend the effective engine, [missions,] which, under His Holiness, was operated by Jesuits and others, to check the Reformation, and stop the spread of truth. Consequently, "A Servant of the church" earnestly recommends to us the policy of Pope Paul, without the pains of mentioning his name;—since the method of Catholic and Protestant missions is essentially the same.—Again: he says, "We are surprized at Rev. Mark Bennett, or any other gentleman; to publish or sell tracts for uncle Tim, after his denouncing *all* dealers in tracts, &c." He "assures the reader that those tracts are sold,"—that "Rev. Messrs J. L. and M. B.—are *themselves* selling theirs, &c." We would that truth were not so shy! For neither J. L. nor M. B. has *sold* or *received* a penny for tracts, in any shape whatever. When A Servant of the church tacitly promises to refute the "Patriotic Discourse," and immediately declines a formal reply" and veers to the design of holding up "*some* of J. L.'s deformities,"—and again shifts to the Signs of the Times, Primitive Baptist, &c. we would suppose his *surprise* is not hard to be excited—even by things which have no existence.—He pours forth the following strain:—

"Let the enemies of Christ blaspheme—let anti-missionaries ridicule—let them charge you with making divisions in the church—let them slander and curse and persecute—fear them not; the conquest is *yours*—the victory is sure—fear not the Goliahs of the day, nor the Lawrence's, nor the Beebe's, nor the Bennett's, nor all the powers of earth and hell combined; they shall not harm you; neither shall their "Signs of the Times"—"Primitive Baptists"—"Froggery Sciences"

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—"Telescopes"—"Circulars," nor "Patriotic Discourses," ever be able to impede the progress of the blessed cause; but rather be instrumental in hastening the consummation of the glorious enterprise—"He that sitteth in the heavens shall laugh; the Lord shall have them in derision."

So it seems by these same missions, which A Servant has so demonstratively proved from the scriptures, are destined with their smile to change the face of nature into the aspect of beauty, and turn all sound into song; that, because of moneyed missions, all quickened and all-glad, hill shall echo to hill and mountain to mountain respond:—that ocean's roughness shall into elysian ripples glide, and her hoarse roar into music soften, while over her bed, continent to continent shall roll away the gospel of Christ;—that the islands of the sea shall catch the accents as they fly, and bloom, and love, and joy, be seen upon the face of the desert: that, for missions mixed of saints and sinners and united upon lucre, the hearts of the world shall burst forth in rapture, while the bosoms of the church shall kindle and glow with ecstacies never known before:—that broad to heaven shall go up the blended hosannas of all living, while angels slack their anthems and stoop to hear celestial music below; and, receiving new delights, strike sweeter still their harps, to slack no more, enhancing round the bliss of heaven itself. That for the sake of such missions, *"out-court worshippers*—nominal professors—anti missionaries,"* as well as *papists* shall from the brow of God Almighty reflect the sable hue of their horrid crimes, exciting justice into wrath, and wrath into fury, and fury into rage and storm and destruction, while the armies of heaven and the whole of omnipotence shall be exerted for their awful and eternal retribution: that nature bellipotent, in ire, and reversed, shall summon her haggard hosts—every hill shall become a volcano—every mountain burst with earthquake—every valley yawn infinite, deep and dismal—the earth convulsed totter and groan to its centre—the sea burn bright horror deep through all its bed—the moon stream in blood down the skirts of the sky to paint their conscious guilt and future fate. Such in prospect seems to be the vision of "A Servant of the church." And such is we believe the strong delusion which hurries forward the lucre plans and their enthusiastic votaries.—*Ed.*

*We will not dispute about the *out-court worshippers.* We would suppose that those who receive into their alliance, without distinction, both professors and non professors, are liable to be found amongst them

A RIGHT THING REVERSED.

And after these things he went forth, and saw a publican, named Levi, sitting at the receipt of custom: and he said unto him, Follow me. And he left all, rose up, and followed him. Luke, v. 27, 28.

Levi was tax gatherer, or receiver of the customs, until Christ called him. He immediately, upon being called, rose up, *left all*, and followed Christ. To this fact, Mark, and Luke, and Matthew himself, all bear witness. From any thing left on record, we cannot learn that Levi even waited to see his place of tax collector supplied. We have no intimation that he delayed, in order to transfer his papers and taxes already collected to another person, and to receive arrearages due him by virtue of his office. Nor have we any assurance that he ever returned to a similar occupation, connected either with state or church. Neither are we authorized to say that any one of the apostles or evangelists filled an office which required him to collect or distribute effects for the support or assistance of the church or ministry, with the exception of one man; and *he cared not for the poor;* and, we may add, neither for the church nor ministry: for heaven's testimony pronounced him a devil. (St. John, vi. 70.- xii. 6.) When the Grecians murmured that their widows were neglected in the daily ministration, the Lord's servants answered: It is not reason that we should leave the word of God, and serve tables. (Acts, vi. 2.) "It is not *reason,*" because others who could not preach the word, could wait on the service of tables; nor is it *duty,* because duty leads the evangelist directly and constantly, (as it did the apostle,) to the ministration of the word of God. (2 Tim iv. 5.) But at the present day, collectors of taxes, or bounties; solicitors, agents, treasurers, &c. are by men, called back from the ministry to the receipt of custom. They have declared by their practices, that *is* reason that they should leave the word of God, and serve tables. Bible, Tract, Missionary, and Sunday School Union Societies, must be served; and that too, by men called ministers of the gospel, or evangelists.

When Levi was called by the Lord, he left all, rose up, and followed him. But now, when men are called, as they profess, they take all, and sit down in principle, and follow not Christ in this practice. If they go, it is to exceed the limits of what is justly due;—to solicit, as due to the Lord's treasury, that which is due only to superstition or to avarice. They take all, and sit down in a Theological School;—they take all, and rise up, to follow the way of the world and of mendicants, to secure a subsistence or an easy living. They take all, professors and non-professors, and sit down with them in religious societies, and of them, form religious communities. They take all, the calling of the heathen, the "carrying to them the bread of life," and the *"redeeming of them from the power and bondage of satan!"* They take all, the praise of good works, the glory of *benevolence* and of the arduous and thrice honorable enterprize of converting the world. They have gone in the way of Cain. (Jude, 11.) They have followed cunningly devised fables, and pernicious ways. May the Lord show them the right way, and reform their practice, so far as it consists with his purpose and grace.—*Ed.*

Tennessee, Meigs County, July 14, 1836.

Brother Editor: Solomon says there is no new thing under the sun, and notwithstanding daily some new fangled plan or scheme under the color of religion presents itself to our view by those money hunting priests, or men who call themselves missionaries after the name of the apostles of Christ, but would suit their nature in my opinion, to be called false apostle, transforming themselves into the ministers

of Christ. Yet when we search the word of God which we are told to do, we there find it hath already been of old time before us; and altho' a number of the true ministers of God have been made like Jeremiah to cry out, my bowels, my bowels, I am pained at my heart, I cannot hold my peace. The alarm of war is sounded, and while those characters have swarmed thro' our land with their pockets and laps full of the commandments of men for doctrine, or wild gourds out of the field or world, and spread them by lap fulls into the church; which have not only caused death, but vast confusion and distress, and have caused numbers more of the dear children of God to almost cry out like one of old, they have digged down thine altars, slain thy prophets, and I am left alone and they seek my life. But notice the answer of God: I have reserved seven thousand that have not bowed the knee to Baal. So then, notwithstanding a horrible thing is committed in the land, when we search the word of truth we find that such things have been before us; if not verbatim, have been in substance, and then there is no new thing under the sun. And not only so, but the inspired men of God have so clearly pointed them out and the judgments against them, that it seems like they are not easily mistaken. For we are told prophecy came not in old time by the will of man, (viz: true prophecy,) but holy men of God spake as they were moved by the Holy Ghost; (not as they were moved by the call of $20 a month.) And we are told again that there were false prophets also amongst the people, as there shall be false teachers amongst you who privily shall bring in damnable heresies; and that many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of, and through covetousness shall they with feigned words make merchandize of you whose judgment now of a long time lingereth not. So then we see there were false prophets in old time, and that there shall be false teachers amongst you. And what was the reason that Elijah believed all the prophets were slain but himself, and all the altars digged down? It was not because he was wont to believe a lie. Say, ye missionaries, if you can answer the question; and if not, let me do it. Were not the false prophets continually sounding all over the land that all the prophets that had cried against their altars were dead, or nearly so; and as a proof of their being right that they were prospering daily? Then the things that are now have been before. How often have the missionary prophets told us, that three-fourths of the Baptists were missionaries, and to my own knowledge have said four-fifths were; and further have said that all the enlightened Baptists from Britain to Japan were missionaries. I suppose they mean all the wise men—well, be it so. But recollect, he takes the wise in his own craftiness.

Let me here observe I am fifty years old, and have a hope that I was found of the Lord and my poor soul made to rejoice in his salvation in my seventeenth year, then living in Burke county, North Carolina; and have been more than twenty years trying to proclaim salvation by grace and exclaim against error, and never have subscribed for a religious paper until I subscribed for the Primitive Baptist; for I have always been opposed to those lying vehicles circulating through the country. But, brother Editor, I believe we were drove to the necessity of having such a paper as yours, that falsehood might be detected and truth appear; and I hope your paper has been strengthening to a great many of the dear children of God. And thus it appears that there are more than 7000 yet that have not bowed the knee to Baal. And now to the case again: How often has it been told to us what good meetings they have, and as a proof that they were right see how they prospered and increased; and truly it does look to me like they do make as much ado at some of their camp meetings as the people did when bawling and dancing round Aaron's calf. Well, if so there is nothing new yet. But, as a proof that the church or anti-missionary (so called by them) is wrong, how often do they tell us we don't prosper, the Lord don't bless us, we are barren, we don't increase? Well, let us see whether these things have been before of old time. When Hagar conceived and found out she was with child, Sarai her mistress was despised in her eye and for aught I know might have said something like what we hear in this day. Now look at Sarai, an old dried up creature nearly 90 years old, she can't breed; and as a proof that I am Abram's wife see I have conceived. Thus Sarai was as much abhorred or despised by Hagar, as the poor hard predestinarian Baptist church is by those money hunters; so nothing new as yet. Here let me observe that Sarai and Abram could not have produced an Ishmaelite, but it takes a third person to assist to produce this Ishmaelite, who was the destruction of the peace of the family—yes, and is yet. The church could have never produced this Ishmaelite, but by the introduction of the precious handmaid money the seed could come. How often have we been told that the poor heathens were going to hell for the want of the Bible and preached gospel, and it could not be sent to them without money; and further, that religion had always cost money, notwithstanding Peter says, Forasmuch as ye know that ye were not redeemed with corruptible things as silver and gold, but with the precious blood of a Lamb without blemish, who verily was foreordained before the foundation of the world. Don't think hard, missionary, if I believe Peter rather than you. But to the case again: Sarai looked out one day and saw this Ishmaelite mocking. Let us see if we can find any mockers in our day. We are told there should be mockers in the last time, and the apostle says, these be they who separate themselves having not the spirit. Now, ye missionaries, I ask you if you have not separated yourselves from us, and set up an handmaid that you say will do the duty of a wife, and moreover locked the door so hard that nothing but a moneyed key will unlock it? Brother Editor, do we not hear it said again and again, that the church would not do her duty as a bride, and therefore they have set up the missionary society to do what they believe was the church's duty to have done. And yet they tell us they love her, and whenever the church will do her duty as a bride they will come

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back. And agreeably to their doctrine if a man had a wife and she did not altogether do her duty as a wife, he is authorised to set up some procuress out yonder that would do the duty of a wife; but the Lord says, he hates putting away. But here are they mockers, for they say hundreds of souls are going to hell for the want of hearing the gospel, and souls there now that might have been in heaven. This is saying, this man began to build and was not able to finish, and so are mockers; for agreeably to their doctrine, a part of the foundation on which the church is to be built will be naked. So then here are the mockers and nothing new yet, for Ishmael mocked of old time.

But Christ says, all power is given me in heaven and earth and all that the Father hath given me shall come unto me—and, behold I lay in Zion (not in a missionary society) for a foundation a stone, yes and tried too—and, on this rock I will build my church; (not if you don't raise money enough part of the foundation will be left naked)—no, but my counsel shall stand and I will do all my pleasure, calling a ravenous bird from the east, the man that executeth my counsel from a far country, I have spoken it I will bring it to pass, I have proposed it I will also do it. Yes, calling even a ravenous Saul (not from a theological school) but from persecuting the church, and revealing his Son in him letting him know he was a chosen vessel to bear his name to the Gentiles—and as many as were ordained to eternal life believed. Here is work to purpose. Thus when we come to look at the bride the church, the Lamb's wife, we hear her spoken of as a virgin. These are they which were not defiled with women, for they are virgins and as a chaste virgin adorned for her husband; yes, adorned with his beauty, his righteousness, his grace; not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began. But now to the case: those missionaries tell us thousands will be in heaven that will owe their conversion to the efforts of missionaries. I reckon as I am no fence straddler I may say, I don't believe it. David says, through thy precepts I get understanding, therefore I hate every false way. I too, David. Is it not wonderful that this precious handmaid has effected or reared an edifice whose top has reached to heaven, and by so doing thousands will get there and owe their safe arrival there to the efforts of those supervisors? Well, let us see if such things have been of old time. And now for the handmaid: When the sons of God saw the daughters of men that they were fair, they took them wives of all which they chose; and when the sons of God married the daughters of men that they bore children unto them, the same became mighty men. Here you see a mongrel breed arose, and there were giants in those days; and no wonder the people in old time undertook to build a tower whose height should reach heaven. Here you see it hath been of old time, and here let me observe that the sons of God taking the daughters of men produced the mongrel breed which was one of the greatest curses of God on that people. Now notice when they saw the daughters of men that they were fair, they took them. Now it is here presumed that if they had been as old and ugly as Hagar might have thought Sarai was, they would not have taken them. Now let us begin to examine for the daughters of men. And here comes the Bible Society, the Sunday School, the Tract, the Temperance, and the Missionary Society; that precious handmaid that is now doing that great work which the bride the church ought to have done. (I might have named another daughter, the Stop the mail on Sunday society, but I believe she is such a deformed ugly creature that not many are willing to marry her, and of course will not breed much.) And one thing I will observe here, nearly all those fine dressed daughters come from the east, where all the new fashions, washing machines and patent rights come from; and I say are the daughters of men, deny it who will. And no wonder since they are dressed fine and in all the fashion of the day, that they can tell us that all the rich folks and enlightened wise men are on their side. But I have another daughter to bring up yet, and then point out their husbands and then I will quit. And mind I am not done with Ishmael yet. Esau took him two wives of the tribes Hittites, or the daughters of Canaan, which was a grief of mind unto Isaac and Rebekah; and Rebekah said unto Isaac, I am weary of my life because of the daughters of the land which Esau has taken—if Jacob take a wife of the daughters of Heth such as these, what good shall my life do me? And Isaac called Jacob and charged him that he should not take a wife of the daughters of the land, but told him to go to his own kindred or mother's family and there take a wife; Jacob done so and Isaac blessed him. Well Esau seeing that the daughters of the land pleased not Isaac his father, then went Esau unto Ishmael and took unto the wives he had Mahattath, the daughter of Ishmael. But mind here, although Esau might have thought he was taking one akin to Jacob's wife, he was mistaken in the family; she was a daughter of Ishmael, which was only a granddaughter to Abram. Now let us examine whether those things that were in old time can be seen amongst us now; and if they can, then nothing new. And let me here observe my poor heart has been made to ache, and sometimes the tears run from my eyes, and I believe numbers of the dear children of God have suffered like old Rebekah and say like her, what good will my life do me if all these daughters get into the church, or Jacob take one of them? And being grieved like Rebekah and feeling assured that they are the production of men and unwarranted in God's word is the reason we have withstood them; believing that the bride or church is the pillar and ground of the truth, and every key and every thing pertaining to the accomplishment of that kingdom is committed to the bride—and that all those societies are the daughters of men and therefore cannot receive them. And thus while we have showed from God's word that they are such, it seems like that they have thought we only opposed them from their name daughter of the land, or society, and thus, Esau-like, again have thought that they

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would put a stop to this complaining; and as we would not have any thing but Baptist church, or old Baptists, they have gone and taken another wife, or production of men, called the Baptist State Convention—but it is of the wrong family, it is the daughter of Ishmael. So I have brought up the other daughter and now let us count them: we read that seven women shall take hold of one man (harlots of course) and here are the Missionary, Bible, Tract, Sunday School, Temperance, and that ugly deformed creature Stop the mail on Sunday; if you let me count her and Esau's last wife, the Baptist Convention, makes the seven—and now for their companions, for you know they breed.

Now recollect there were seven sons of one Sceva, (and he was chief of the priests too) that took upon them to call over the name of the Lord Jesus; but the man in whom the evil spirit was leaped on them and so they fled naked and wounded. So all those seven women have a partner, and from what we hear it seems like some of the family of that daughter Bible Society will have to flee both wounded and naked. Brother Editor, since the word baptise is translated immersion, if the word church could be translated society, and religion morality, and the doctrine of Christ the commandments of men, would not all be fixed as well as the devil would want it? And now, missionaries, let me ask you one question: has it not always been one of the strong barriers set up by the Baptists against sprinkling for baptism, because it was not found in God's word? Again and again you have been called on to bring proof from the word of God, but you have failed and begin to tell us what great good you have done and how you prosper, as the only proof the Lord is on your side. But Paul says, they measuring themselves by themselves and comparing themselves amongst themselves are not wise, (and fools of course.) Oh, foolish Gallatians, who hath bewitched you—for it does seem to me that they are bewitching the people with great swelling words, speaking lies in hypocrisy, and by these means telling the people the great concern they have about the heathen and poor souls going to hell for the want of the gospel, and that they can't go to relieve them without the people will assist them a little; and by so doing are getting even the hard earnings of the poor widow and the orphan boy, and are now living fat upon it. And here I can't help but think of brother Lawrence's beast that had feet like a bear—notice the feet is what he walks on and bears his body up and carries him to and fro through the world; then while his feet serve to carry him he lives on them also, for he sucks his paw all winter and it looks to me like some of them have been sucking their paw already and are licking their lips for more; for they are coming with flattering words as sweet as honey, and every breath they cry more money—and until those missionaries prove from the Bible the position they have taken, my prayer will be, Lord teach my hands to war and my finger to fight with the weapons of truth and goodness from love, good will, and a zeal according to knowledge.

M. H. SELLERS.

Sumpter County, (Ala.) 6th July, 1836.

DEAR SIR: Enclosed you have five dollars, you will therefore please give the following credits, viz: H. Williams, Jeremiah Pearsall, William Melton, Thomas P. Terrel, and bro. Springer, of Tennessee; and at the expiration of the year to continue to them your paper. They are much pleased and highly gratified for the acquisition, "wishing it may have a general extensive circulation"—hoping the anticipated good resulting will be happily realized and confirmed.

There is much opposition discoverable in this region by the adverse contentious party, this however might have been expected, tis not a novel by any means. Opposition and malignity have ever subsisted and will continue so to be to the completion of time. Tis consoling to reflect, however, that it is our glorious and necessary bequest to be calumniated and aspersed; tis a witness, a confirmation of our real inseparable interest, and the sons of Zion have to stand at their post and to contend earnestly and vehemently for the sacred truth, and not in a particle give way to the enemy. Tis to be hoped they will at all times acquit themselves like valiant men, like good soldiers of the cross.

For my own part I am glad that an opposition continues, as they possess the odious nefarious principle, that each may be known and the contrast fully exhibited by which means light is more generally and amply diffused, and the two sects delineated and made manifest; calling to mind that all things (no exceptions can be admitted) eventually work together for good to them who are his peculiar favorites. Don't let us be dismayed, but press on to the desired mark, victory is certain; from the contention though an evil, good will ultimately result.

I have noticed in some of your Nos. that your office has been ridiculed and reflected on! "we can expect no more of the cat than her skin," so that I was not much surprised knowing from whence it originated. Envy is conspicuous in defaming—they are apprehensive and fearful that their craft is in danger, it has suffered prodigiously. Envy don't speak well at no time. I have been upwards of forty years a resident of North Carolina, and can for myself, a poor trifling individual, a worm, say that compositions have emanated from the "Free Press of Tarborough" that have done more essential service and real diffusive good there than any other in North Carolina as I know; and the contra ones know it, which gives rise to their aspersions. They feel the effects to their utter confusion, the lamentable cry is reluctantly extorted is, our various profitable crafts are in imminent danger. I could inform you of numerous recent occurrences and anecdotes, the actors of which in the drama only possessing a particle of delicacy would blush and feel remorse on the recital; but at present I shall forbear.

In a few days "Old Uncle Tim's reply to Nehemiah" and the "Patriotic Discourse" attached together will tis presumed make its public appearance in this country; tis much anticipated and ardently looked for. There is to be 3000 copies impressed, to be on

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superior paper and neatly bound and well executed, &c.

The Lord bless and prosper you in all your pious, laudable and praiseworthy efforts. Very respectfully, dear Sir, yours sincerely, *A. KEATON.*

P. S. The "Primitive" is fast gaining ground among us, though it is detested and abhorred by many. I expect to correspond with a brother about 600 miles ahead from this, a new settling and extensive place, where there is a host of missionaries collecting. I want for them to be met. I am frequently assailed and am fond to embrace the opportunity of introducing it, which I must confess I have a secret satisfaction therein. A few days past I was called on in a meeting house to read certain parts—a big fellow of a preacher was reluctantly compelled as it were to hear something read from it, that made him mighty uneasy and visibly unhappy, who was as restless as a demon. Indeed he is a peculiar friend to his black majesty, the devil Avaro. *A. K.*

Edgefield, S. C. 15th June, 1836.

Dear Sir: Some time since I received yours of the 7th March with much satisfaction. I was pleased to learn our worthy friend Mr. Lawrence was still able to oppose spiritual wickedness and corruption, also that you had adopted your present course of opposing the fashionable corrupt schemes of the day, to bring our country under that tyranny that Europe seems to be unwilling any longer to bear. I have delayed answering your letter perhaps longer than I ought to have done, but I have two reasons for it; one is, my almost fruitless endeavors to procure subscribers to your paper, and also my attention to my necessary occupation of life. But I have procured a few subscribers, and wish you to send to me directed to Newberry Court House, one of your semi-monthly periodicals, (with the back Nos.) one dozen of the Patriotic Discourse, and one dozen of the Mouse trying to gnaw out of the Catholic trap, as that work I have not seen, and I wish to see every thing that exposes the progress and designs of popery in our country, either among the Romanists or among other denominations, (for there is plenty of popery not known by that name in our country.) Send to Capt. James Mulligan one dozen Patriotic Discourse, directed to Slabtown P. O. Anderson District, S. C. Direct five of your semi-monthly papers to Mr. William Hardy, Mt. Willing P. O. Edgefield District, with all the back Nos. from the beginning—and also one of the semi monthly's (with back Nos.) to Mr. Peter Black, Lawhorn's P. O. Pike county, Georgia. The above I think amounts to $10, which I take pleasure in enclosing to you, and hope you will comply with my requests. I also hope you will receive it as a weak though friendly effort of one who wishes to disseminate correct principles among the people and oppose every corruption that has a tendency to enslave the people and to corrupt our civil institutions. You and I may and do differ in some points of theology: I do not blame you for that, neither can I look to any man or set of men to dictate to me, for we are commanded to call no man master. I care nothing what a man's opinions may be if he is morally honest. From the aspect of affairs, from the unparalled progress of the Catholics in our country, the progress of the abolitionists and the bold stand of them and their agents on the floor of Congress; and other strife-stirring spirits round about our borders; and an overwhelming flood of fashionable religious corruption throughout our whole country, it requires not the ken of prophecy to foresee the downfall of these United States, unless prevented by the kind interposition of God; for no earthly power can prevent it without immediate reform. Therefore I think we shall soon be called on to make a decision, and either offer our lives a willing sacrifice for our country's benefit, or accept unconditionally the yoke of priestcraft which Europeans are just ready to shake off. With all these demonstrations before your eyes that wicked priests and their agents in offices are now endeavoring to change our government, to free our slaves, make slaves of freemen, to introduce a tithing system, and all the evil that wicked priests have heaped on other countries, let nothing cause you to relax your opposition to them while time shall last, or there is one in America seeking after undue power.

Yours with due esteem,

JOHN CHAPMAN.

Georgia, Bibb County, July 27th, 1836.

Dear brother Bennett: I have the pleasure of writing for a few of my friends for your valuable paper the Primitive Baptist, which I think is doing much good in this section, tho' some folks do not like it. But I have received up to the 13th No. and am well pleased with the doctrine it contains, and therefore shall endeavor to give it a wide circulation. I think I shall be able to get several subscribers more in this section. I live in the bounds of the Echoconnee Association, and we have had a majority as yet in our Association that are opposed to the present schemes of the day now in operation for to form societies to raise money to send the gospel to convert the heathen. It looks to me that some of our brethren by the way they act and talk about raising

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so much money, as though the Lord without their aid will not save his people. Nevertheless the foundation of God standeth sure, having this seal the Lord knoweth them that are his. 2 Timothy, 2d and 19th. Again: Acts, 2d, 39th: For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.

May the God of all grace bless you and your correspondents with health and strength of mind in the good cause of the Lord. I am yours in the bonds of the gospel of a dear Redeemer. *JONATHAN NEEL.*

N. B. Several of my friends wish to know if they can get a considerable number of copies of the Basket of Fragments, as they think they would be very useful here, and wish to know if brother J. Lawrence has any now by him, and upon what terms they could get them here. I have one copy myself and am well pleased with the doctrine it contains, for I think I do believe in the doctrine of predestination and election, and that God will save all his elect children with an everlasting salvation. Yours, &c. *J. N.*

Person County, North Carolina,
August 12th, 1836.

Brother Bennett: Having recently received some communications from an old preacher in Alabama, who states he is a missionary, and in favor of all the institutions of the day that I called devil inventions, and requesting me to take a retrospective view of my letter of April 22d, in the Primitive Baptist, and compare its contents with the word of God—having done so, he failing to forward his name with his communication has deprived me of the privilege of corresponding with him by private letter per mail, as such I have concluded to address him in a public manner through the medium of your periodical. If you have no objection, please insert the following in your paper for the perusal of my old friend in Alabama and others.

My correspondent says he is an old man and has been preaching nearly thirty-five years, and multitudes of years should teach wisdom. Job, 32d ch. and 7th verse. But great men are not always wise, neither do the aged understand judgment. Verse 9th. Therefore I said, hearken to me; I also will show mine opinion. v. 10. The missionaries have pretended to much humiliation, love and friendship towards their opposers before the world, but have frequently condescended to that low and ungentlemanly manner of writing private and abuseful letters from different parts without any name assigned to them. So let it be, there is a day coming when the secret designs of those men will be bro't to light before an assembled world.

We now come to notice what Christ said, Matthew, 18th ch. and 6th verse: Whoso should offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck and that he were drowned in the depth of the sea. Take heed that ye despise one of these little ones, God keepeth them as the apple of his eye, and whoso toucheth them toucheth the apple of his eye. Verse 7th: Wo unto the world because of offences, for it must need be that offences come; but wo to that man by whom the offence cometh. Paul said, mark them which cause divisions and offences. Now it is clear to every discerning mind that there are great divisions, and offences, and discords amongst the Baptist denomination; and wo to that man or to that party by whom offences, divisions and discords have come; it were better for that man if he had not been born. Now the question is, which party, the missionaries or the opposers, have caused the offence? My old friend says the latter, for calling their new mission societies devil inventions, and excluding all that join them. He further intimates, that the opposers are like the Popes afraid for the Bible to be circulated, or gospel truth infused through their Tract Societies. Now my old friend is under as sad a mistake as Saul was when he thought he ought to do many things contrary to the name of Jesus. The missionaries say the Bible Society is distributing the Bible to the poor gratuitously; but do they not first beg the money from the public by promising it for the poor, Judas-like? Do they not then beg more to hire agents or pedlars to go about and sell them at any price they can get? This looks like selling the ointment for the poor; not that he cared for the poor, &c. Again: do they infuse Bible knowledge through their tracts? This seems to be their chief engine by which they design to wean the affections of the rising generation from the Bible, and from so many gross, wicked, vulgar expressions that they say are in the Bible,

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which makes my old friend tremble when he reads them. This favors popery and smells of craft. What does the Tract Society teach? It tells us that there are numbers in hell for whom Christ died, all for the lack of our benevolence; that females by their influence can save or damn their children, yea, save or damn the world. Is this bible doctrine? Strange that people who profess to be so zealously engaged in spreading the Bible, do not read it nor understand its contents. My old friend ranks the opposers to the new mission schemes with the Roman Catholics; for, he says, they opposed mission systems. If my old friend is not acquainted with history nor the Bible, I will inform him that the Church of Rome has done much in the mission cause; their priests in many instances drew geographical lines of parishes and bishoprics among the pagan nations, and sent forth booted apostles or missionaries with military fame to dragoon the perishing heathen into their belief, all under the name of benevolence, and nations were baptised at the point of the sword. Numbers of missionaries were sent to the remotest parts of the world—in India, China, Japan, thousands were won over to the Catholic faith by those artful Jesuits and monks. Now notice the Church of Rome stood for many years for nothing more than a small assembly of converted Jews, who met for worship in a hired house of one Paul, then a prisoner, &c. But when Constantine the Great embraced the Christian faith and established religion by law, the bishops soon rose to pre-eminence among their brethren. Next came arch-bishops, patriarchs, ex-archs, popes, cardinals, monks, nuns, synods, dungeons, gibbets, flames and death. Thus we see the Bishop of Rome rose by gradual steps to eminence and authority over his brethren, until he acquired the title of Universal Bishop, sitting exalting himself above all that is called God or is worshipped. Now did not the devil invent the plan, the means and instruments to bring the church in this condition? Paul says, even him whose coming is after the working of satan, with all power, signs, and lying wonders, &c. Thus we see that missionary auxiliaries were the principal instruments by which the Church of Rome was elevated to that pitch of worldly grandeur. Now I ask my old friend if the introduction of these auxiliaries and institutions, which raised the clergy to such eminence above their brethren as lords over God's heritage, was not the cause of offence? Did not the meek and humble saints of God soon suffer banishment, dungeons, gibbets, flames and death, for the sake of the religion of Jesus? Then it were better for them that millstones were hanged about their necks and they cast into the sea than to have brought such devil invented systems into the church, which caused the saints to wander in sheep skins and in goat skins, and in dens and caves of the earth, of whom the world was not worthy.

We now come to notice the situation of the Baptist church in America since the Revolution; or since mystery Babylon with her sixteen thousand pounds of tobacco and all her tithing priests have been thrown off and free enquiry granted. Here the elders, deacons, and laity are all upon a level, endeavoring to cultivate love, peace and harmony, and the Redeemer's cause gradually advancing. The rich and poor all upon an equality, all endeavoring to take the word of God for the man of their counsel, and keep up discipline according to the direction of Christ and the apostles. But when the time come for Paul's prophecy to be fulfilled, there shall arise men of your own selves, speaking perverse things and great swelling words to draw away disciples after them, having men's persons in admiration because of advantage, Acts. 20 ch. 30 v. then comes offences. Mark them which cause divisions and offences. The Baptist church, the regulars and separates, were united upon the principles of the doctrine of eternal and unconditional election, without any mixture of human merit or missionary inventions; believing that the word of God is of divine authority and contains all things necessary. See History Kehukee Association, page 48. The opposers to the new mission systems maintain the same principles upon which they were united; but since the introduction of mission systems among the Baptists in America, offences have been introduced. Then wo to that man by whom the offence cometh. The missionaries have caused offences, then it were better for them had they nev-

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er been born. I know they have entered the church like wolves in sheep's clothing; they have pretended to as much love as Judas, when he said, hail master, and kissed him. I know they have endeavored to dupe and hire ministers to unite with them, and all those who could not see out of their eyes nor unite with them in their popish traditions and unscriptural inventions they would give them the following epithets, ignorant, lazy, do-nothing, backsliders, narrow, contracted, self-willed, antinomians, fools, &c. Now I ask my old friend, if this don't look like causing offences? who under the heavens could sit in communion at the Lord's table in fellowship with such a clergy? If any pretend to do so they act the hypocrite in full bloom. Some missionary preachers have said, it was right for the clergy to fix principles of doctrines and discipline for the church; this is like popery. Some missionaries have said the people ought to give the tenth; this is tithing priestcraft. Some missionary preachers have said, you had better join me now, while you can do it in credit; this does not sound friendly to free inquiry. But I am willing they should worship their God according to the dictates of their conscience, say their own prayers, preach their own sermons, wear their own broadcloth, boots and spurs, ride in their own gigs, and leave me and others to do the same, without writing so many letters to me from different parts without any name assigned to them, which makes me think they have some secret design in their craft. They will not come to the light, lest their deeds should be made manifest.

I shall now give my reasons more fully why I believe our modern mission systems are devil inventions. First, God is not the author of confusion, but of peace; but wherever these mission systems have come they have caused divisions, offences, discords and confusions, both in church and state. They have proved obnoxious to the well being of man. They have sent missions to the Sandwich islands—have they accomplished their purposes there? They have sent missions to Burmah—have they accomplished their designs there? They have sent missions among the savage Indians—have they converted the savage tribes to the Christian faith? These are questions I should like for my old friend in Alabama, or some missionary, to answer. They have petitioned for legislative sanction—Christ said, my kingdom is not of this world. They have taken a deal of pains to show their system to be of divine origin, but have always failed—but if they want scripture authority for their systems, see Matthew, 26th ch. 14, 15: Judas said, what will you give me and I will deliver him to you? Here the chief priests were convened together in counsel, and they covenanted with him for thirty pieces of silver. Here Judas acts as agent for that Convention, and the thirty pieces of silver was his wages. Now the scripture says, the devil having put it in the heart of Judas—here the devil invented the system. What say you, my old friend, was not this a devil invented system? Remember, Judas wanted the ointment sold for the poor, not that he cared for the poor. The missionaries are begging for the poor, not that they care for the poor; but because they, Judas-like, go for the bag—and of just such hypocritical pharisees Christ said, ye are of your father the devil, and the lusts of your father ye will do. John, 8 ch. 44 v. He calls them a generation of vipers, and said, how can ye escape the damnation of hell. Matthew, 23d ch. 33 v. He calls them blind guides, which strain at gnats and swallow a camel. Paul said to just such a craftsman as our modern missionaries, O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord? Acts, 13th and 10th. The spirit of prophecy calls such, seducing spirits and doctrines of devils. Timothy, 4th and 1st. Peter calls such, damnable heresies through covetousness with feigned words make merchandize of you; and they have exercised with covetous practices cursed children, &c. Jude says, wo unto them, for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, &c. John said, receive not such ia-to your houses, nor bid them God speed—for Paul said, such are deceitful workers, transforming themselves into the apostles or missionaries of Christ, and no marvel, for satan is transformed into an angel of light. 2 Cor. 11 ch. 13 and 14 v. Here we see the devil has ministers called apostles or missionaries who judge for reward, and teach for hire, and divine for money. Micah, 3 ch. 11 v. which I think corres-

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pond with the conduct of our modern mission systems; which agrees with the practice of pharisees, who bound heavy burdens grievous to be borne, &c. The pharisees made broad their phylactories, and enlarged the borders of their garments, and loved the uppermost rooms at feasts, and chief seats in the synagogues, and greetings in the market, and to be called of men Rabbi, Rabbi—so do our modern missionaries. They devoured widows' houses, and for a pretence made long prayers—so do the missionaries. They compassed sea and land to make proselytes—so do the missionaries. They paid tithes of mint, &c. and omitted the weightier matters of the law, judgment, mercy and faith—so do the missionaries. The pharisees were in the broad road—the missionaries boast of nine-tenths of the Christian community being in their road. Christ said, wide is the gate that leads to destruction, and many there be which go in thereat; narrow is the way that leads to life, and few there be that find it. And thus we read there shall be many deceivers, many shall follow their pernicious ways, many shall say to me in that day, Lord, Lord, have we not prophecied in thy name, and done many wonderful works? If these scriptures do not apply to our modern mission systems, I am yet a fool in religious politics. But as a citizen in a free government, possessing a patriotic spirit with republican principles, I feel willing they should enjoy equal rights and privileges, which the fundamental laws of our nation has guaranteed to every denomination or individual. But are the missionaries satisfied with equality? If so, why do they petition for legislative sanction? This is sufficient to prove that they are not satisfied with equality; but they want the pre-eminence like the priests of Rome, to sit as lords over God's heritage—like tyrants, usurpers of the rights and privileges of the free people of America. May the great God who rules in the kingdoms of men forever divest them of that power. May he preside over our nation and cause that free enquiry may be granted to the latest posterity, is the sincere desire of your humble servant and well wisher.

STEPHEN I. CHANDLER.

Advice of Infidelis to Parson Out-and-In. Should you be asked, what Jesus did for his people? You must answer, as it were in rapture: O he hath done great things for us. He descended from the heavenly glories, and assumed our nature. He hath abrogated the severity of the old, and introduced a new and milder law; lived agreeably to the precepts of it himself, and when his instructions were finished, he confirmed us in his ways, and sealed the truth of his doctrines with his own precious blood.—*Infernal Conference.*

Ditto.—Observe me then, my good friend Mr. Out-and-In, the first thing to be done, is, to draw as thick a veil as possible over the personal excellencies, grace, and righteousness of Immanuel; for these, wherever they are preached, have a tendency to eclipse all human glory, and greatly to diminish the profits of the altar; which you know are the principal things that ought to be advanced.—*Ditto.*

Tithes.—A certain woman found by the way side a lamb perishing with cold and hunger. She had pity upon the lamb, and took it to her house and nursed it, and brought it again to life.—And it came to pass that the lamb grew up and was a goodly ewe, and had a large fleece. And the poor woman sheared the ewe; when, lo! the priest came to the woman and said, "The first fruits of every thing belong to the Lord—and I must have the wool." The woman said, "It is hard;" the priest said, "It is written"—and so he took the wool. And when it came to pass, that soon after the ewe yeaned and brought forth a lamb: when, lo! the chief priest came again to the woman and said, "The firstling of every flock belongs to the Lord—I must have the lamb." The woman said, "It is hard;" the priest said, "It is written"—and he took the lamb. And when it came to pass that the woman found that she could make no profit from the ewe, she killed and dressed it; when, lo! the chief priest came again to her, and took a leg, a loin, and a shoulder, for a burnt offering. And it came to pass that the poor woman was exceeding wroth because of the robbery; and she said to the chief priest, "Curse on the ewe! Oh! that I had never meddled herewith!" And the chief priest straightway said to her, "Whatsoever is cursed belongs to the Lord"—so he took the remainder of the mutton, which he and the Levites ate for their supper.—*Plain Truth.*

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THE MYSTERY OF FAITH.

SECTION XII.

The mystery of the Believer's fixed state further enlarged; & his getting forth out of evil.

Behold, I'm all defil'd with sin,
Yet lo, all glorious am within.
In Egypt and in Goshen dwell;
Still moveless, and in motion still.

Unto the name that most I dread,
I flee with joyful wings and speed.
My daily hope does most depend
On him I daily most offend.

All things against me are combin'd,
Yet working for my good, I find.
I'm rich in midst of poverties,
And happy in my miseries.

Oft my Comforter sends me grief,
My Helper sends me no relief.
Yet herein my advantage lies,
That help and comfort he denies.

As seamsters into pieces cut,
The cloth they into form would put.
He cuts me down to make me up,
And empties me to fill my cup.

I never can myself enjoy,
Till he my woful self destroy;
And most of all myself I am,
When most I do myself disclaim.

I glory in infirmities,
Yet daily am asham'd of these:
Yea, all my pride gives up the ghost,
When once I but begin to boast.

My chemistry is most exact:
Heav'n out of hell I do extract:
This art to me a tribute brings
Of useful out of hurtful things.

I learn to draw well out of woe,
And thus to disappoint the foe;
The thorns that in my flesh abide,
Do prick the tympany of pride.

By wounding soils the field I win.
And sin itself destroys my sin:
My lusts break one anothers pate,
And each corruption kills its mate.

I *smell* the bait, I *feel* the harm
Of corrupt ways, and take th' alarm.
I *taste* the bitterness of sin,
And then to relish grace begin.

I *hear* the fools profanely talk,
Thence wisdom learn in word and walk:
I *see* them throng the passage broad,
And learn to take the narrow road.

☞In reply to repeated inquiries on the subject we state, that none of Elder Lawrence's writings are under copy right; consequently, persons disposed to re-print any of them are at liberty to do so.

We have still on hand, some copies of the Patriotic Discourse, Basket of Fragments, the Mouse trying to gnaw out of the Catholic trap, and, No other than Baptist churches have a right to be called Christian churches---none left of the Whig's Apology. The price for the Basket of Fragments is, 25 cents single, or $2 50 per dozen---the others, 10 cents single, or $1 per dozen. *Publisher.*

AGENTS,

For the Primitive Baptist.

NORTH CAROLINA—Joseph Biggs, Sen. *Williamston.* Joshua Robertson, *Gardner's Bridge.* John Bryan, *Clark's Store.* George H. Alexander, *Columbia.* R. M. G. Moore, *Germanton.* Foster Jarvis, *Swindell's P. O.* Wilson W. Mizell, *Plymoulk.* John Lamb, *Camden C. H.* Jacob Swindell, *Washington.* Francis Fletcher, *Elizabeth City.* J. A. Atkinson, *Bensboro'.* James Southerland, *Warrenton.* Alfred Partin, *Raleigh.* Stephen I. Chandler, *McMurry's Store.* James Wilder, *Anderson's Store.* Benj. Bynum, *Speight's Bridge.* William Exum, *Waynesboro'.* Henry Avera, *Averasboro'.* Parham Pucket, *Richland.* John H. Keneday, *Chalk Level.* Burwell Temple, *Wake county.* Obediah Sewell, *Rogers' P. O.* Geo. W. McNealy, *Yancyville.*

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TERMS.

The Primitive Baptist is published on the second and fourth Saturdays in each month, at *One Dollar* per year, payable on receipt of the first number. Six copies will be sent to one Post Office or neighborhood for Five Dollars. Notes of all specie paying Banks will be received in payment. Money sent to us by mail is at our risk.

Communications must be *post paid*, and directed to the Publisher.

☞The extra copies of our first numbers are exhausted. New Subscribers are informed, that they can receive the first numbers of the next volume to complete their subscription year; or, they can subscribe for the balance of the present year and pay at the same rate as for the whole year.

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THE PRIMITIVE BAPTIST.

EDITED BY MARK BENNETT.

Printed and Published by George Howard,

TARBOROUGH, NORTH CAROLINA.

"Come out of Her, my People."

VOL. I. SATURDAY, SEPTEMBER 10, 1836. No. 17.

FOR THE PRIMITIVE BAPTIST.

FROGGERY.

Revelations, xvi. 13 and 14: "And I saw three unclean spirits like frogs *come* out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. 14. For they are the spirits of devils, working miracles. *which* go forth unto the kings of the earth, & of the whole world, to gather them to the battle of that great day of God Almighty."

(*continued from our last.*)

We will now advert to that part of the text yet unexplained—"which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty." I might speak of the miracles that these spirits of devils are said to work in their going forth to the kings of the earth, as that has not been explained; but I must refer you to heathen mythology, their oracles, &c. and to the history of the Church of Rome in her course, for lying wonders and miracles said to be wrought by that church—and also to Prideaux's Life of Mahomet, and other writers on Mahometanism for a more full account than I can here give of any of them—as it would take another piece on that subject, and I am anxious to finish in this piece.

Then I shall commence this with—"which go forth," &c. Now by reading the Bible you can there see that heathenism commenced in Chaldea, or Syria, before the days of Jacob; for Laban, Rachel's father, was a Syrian, whose gods Rachel stole. Then immediately after the flood heathenism or idolatry began in Syria, and from thence went forth throughout the Babylonish empire. From thence to Egypt, Greece, Rome, and all nations and kings, Israel not excepted, nor Philistines; Moabites, Ammonites, and all surrounding nations were settled idolators; and many nations remain so to this day, as India, China, Japan, &c. Now all along to this time the heathen nations have been gathering to battle against the great God, and will continue to do so to the great day of God Almighty. So has the beast, or Church of Rome—the spirit that has attended that community, as well as the spirit of heathenism, has been gathering her armies of priests, monks, friars, popes, and cardinals, against God, his truth, his gospel, his ordinances and people, all along from 323 until now; and will continue so to do until the great day of God Almighty. So has Mahometanism—the spirit that has attended this mighty body of professors of Mahometanism has ever since the year 611 been gathering to battle, and will continue so to do until the great day of God Almighty, mentioned in the text.

But what is still worse, the cursed spirit of moneyed missions, that had its origin and sprung from the beast, has divided and rent churches, Associations, and ministers apart; and has been and now is gathering the Baptist society in battle array against each other, members of the same church against each other, churches of the same Association against each other, and these wars and fightings among the Baptists have sprung from missions—and that man that denies this fact that missions and the moneyed schemes of the day is not the cause, I say in plain English tells a lie; for I have witnessed these facts for twenty years. Then missions is gathering the Baptists to war against that great day of God Almighty; and well it may, because missions is one of the spirits of the beast and a devilish spirit, because it is a religious spirit for money. And by the Baptists suffering this spirit of missions to

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creep in among them, yes this spirit of missions to make money for the priests, war is the effect; as it was by this same spirit getting into the primitive gospel church. For no sooner than a spirit to make money for the priest, whether in heathenism, Catholicism, or Mahometanism, war is the effect. Then well said St. James, "whence come wars and fightings among you? come they not hence, even of your lusts that war in your members." Then as soon as the lust of money and titles was introduced into the Baptist church, from then until now wars and fightings have been the effects among the Baptists and will be so; for the old Baptists are of too high birth to give up the old truth, and make a compromise with a set of speculators—and the others can't give up, and why? because of the loss of their loaves and fishes. So war will be the consequence among the Baptists until that great day of God Almighty. And in one year after missions was introduced into the Kehukee Association, I said to a brother minister, I tell you, Sir, missions will divide the Baptist society throughout the States. So it has come to pass, for the mission spirit is the spirit of the beast, the spirit of war, the spirit of division, discord, contention, lying, deceit, guile, and a priest money making spirit—and I don't hesitate to say, a devilish spirit; and its effects among the Baptists prove the facts. Then let us war on from tongue, pen, pulpit, and from press. Although no man can be more willing to see again a union and oneness among the Baptists than myself, yet nothing will make a union with me but a giving up entirely all the new schemes of the day, and returning to that ground on which the Baptists stood before the introduction of those schemes into the churches and Associations; until that is done, we shall not be brothers in full fellowship on my part.

But still I believe this war will be productive of good to the old Baptists, in sifting out of the churches the Arminians, free-willers, and self-righteous Baptists, of which sorts the churches had become full; and make the old Baptists more cautious hereafter how they build churches.

Now we will, as I promised in my last, come to the scriptures and sketch some texts from the balance of this book of Revelations to the end of it. And first, my text is the 14th verse of the 16th chapter: "Go forth to the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty." Now you know I have told you that these three religions and the spirits thereof have gone into all the world, and that these three religions are at war with God, his ministers, his gospel, and his church, his truth, and his ordinances; and whoever will reflect on the same, will find it a fact. Did God ever send a minister to preach Mahometanism, or heathenism? No, Sir, nor Catholicism either. If he did, he has sent a counter revelation, and the scriptures are null and void.

By the great day of God Almighty in the text, you are not to understand the day of the end of the world; but the great day when his wrath shall be poured out on heathenism, Catholicism, and Mahometanism, as his enemies and the enemies of his church; in which day, or great day of God Almighty, the beast and false prophet are to be taken and cast alive into the lake of fire, burning with brimstone, as the 20th verse of the 19th chapter shows. These spirits are gone forth to gather to battle, and the 16th verse of the 16th chapter shows where this gathering together of the nations is to be: "called in the Hebrew tongue Armageddon." Now this is the only place in the whole Bible that this word Armageddon is found, and I don't understand the Hebrew language therefore cannot fix on any particular place, whether in Asia, Europe, Africa, or America, where this great battle is to be fought. Let it then suffice for us, that there is to be such a one at some place hereafter in the world, designated by John, Armageddon as the place of this gathering and battle, and the taking of the beast and false prophet, and slaying the rest with the edge of the sword, and filling the fowls with their flesh.

I am inclined to think that this word—Armageddon, has a reference to the word, waters of Megiddo—in the 5th and 19th of Judges. Read the 4th and 5th chapters of that book, and you will find that Israel, God's chosen people, had long been oppressed by Jabin king of Canaan, and that all the kings and generals under the influence of Jabin gathered their armies at the waters of Megiddo to fight with Israel. The 19th verse reads: "The kings came and fought; then fought the kings of Canaan in Tanach by the waters of Megiddo; they took no gain of money. 20. They fought from heaven; the stars in

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their courses fought against Sisera." In this battle of the kings of Canaan, Deborah and Barak prevailed and overthrew all the kings of Canaan, and broke the yoke of Jabin from off the neck of Israel, who had for 20 years oppressed them. So God's chosen spiritual Israel will in the great battle mentioned in the text, overthrow the heathen, Catholic, and Mahometan powers, and ecclesiastical kings and nations, in the battle of that great day of God Almighty; and set his church free, entirely free from all these oppressive powers, by means of which powers she has for ages waded through oppression and blood, like oppressed Israel of old from a heathen king.

Now here let me remark that there have long been and now are, four spirits in the world that will effect a decision in this battle of God. First, the spirit of civil liberty; second, the spirit of tyranny, or monarchical government, whether considered as hereditary monarchy or imperial tyranny. These two spirits, of liberty and tyranny, all men of consideration in politics know have been from time immemorial at war in the nations; and that these two spirits generate war as they did in the American Revolution, then France, then other nations; and this spirit of civil liberty is not dead, nor is the spirit of tyranny. Now you cannot help knowing, that it was this spirit of liberty that the allied powers formed themselves into an Holy Alliance to stop under Bonaparte. They have only smothered it as fire in a sheaf of flax; this heaven born principle given to man by his maker, is yet burning in the bosom of man; and when the spirit of liberty shall become a match for the spirit of monarchy in the nations, then monarchy will be overthrown and meet its just doom among the nations, and man ascend to that scale of being in creation for which his maker made him, and this will be brought to pass in that great battle of God.

The third spirit is that of religious liberty, the fourth is that of priestcraft or ecclesiastical dominion and tyranny. Now, Sir, these two spirits have always been at war—the prisons of Spain, France, and England prove the fact, as well as the fields of Europe drenched in the blood of Protestants, where these two spirits have warred and plead their rights at the mouths of fiery cannon and glittering bloody steel: in which struggles of blood the spirit of religious liberty only gained the humble point of toleration, which has been widening towards liberty of conscience ever since; but the point is not yet settled in many nations. These spirits are yet at war in all nations in all sects more or less; for all are saying, I am right and you are wrong. This is not like the primitive church, they were of one heart, and one soul, and of one accord; and the gospel church must come to this again, after the 1260 years of the reign of Catholicism.

Then the three frog like spirits will gather the kings and nations to battle, and these other four spirits are the inflammable substance on which they have to work in order to effect it. I have a thousand things to say here but dare not, as I wish to finish in this piece.

To the scriptures—as I have said some things about the battle. Here let it be recollected, that in the 19th chapter Jesus Christ appears on the white horse with a vesture dipt in blood, &c. The 17th verse: "And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, come, and gather yourselves together unto the supper of the great God; 18. That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great. 19. And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. 20. And the beast was taken, and with him the false prophet," &c.

Now Jesus Christ and anti-Christ have long been at war; the church of Christ and the church of anti-Christ are the two armies; they have long been fighting, but at this battle Christ will come to the assistance of his church. And as anti-Christ has and will have on his side all the kings and nations that are in favor of ecclesiastical and civil tyranny, so Jesus will have on his side all the kings and nations in favor of civil and religious liberty in aid of his church. For he will stir them up as he did Deborah to battle, or Joan of Arc, shall they overthrow all this mighty host, and fill the fowls with their flesh and hell with heathens, Catholics, Mahometans, and kingly and imperial tyrants—the prophecy fully authorises this.

In the very front of the next chapter, which is the 20th, an angel comes down and binds the devil, and shuts him up in

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the bottomless pit; then commences the thousand years reign of Christ. This answers to the fulfilment of this text: "And he must reign until he has put all enemies under his feet"—and many more texts of the same import.

Then after the thousand years reign of Christ, the devil is to be loosed to attack the church again in all his rage, and gather Gog and Magog and all the nations to destroy the church. While in this very act, the day of judgment will commence, the dead be raised, and the books be opened and all mankind judged according to their works; and whosoever was not found written in the book of life, was cast into the lake of fire. Then will immediately appear the holy city, the gospel church, in all her resplendent beauty, delivered under the figure of a city or bride, and the full fruition of glory that follows—which read in the two last chapters.

Thus I have taken a rapid survey of my text, for to this last part I intended to have said much more, but am unwell and must desist, only to gather some scraps left out. And the first is, the overthrow of Babylon and her merchants. By Babylon, Egypt, Sodom, great city, whore, in this book, I have already told you was meant the Catholic church, with whom the kings of the earth had committed spiritual fornication; they the kings as merchants are represented in this 18th chapter to stand afar off, and weep, and lament, and mourn over the downfall of this church—and why? because their trade is at an end, for no man will buy Catholic merchandize any more. Read 12th and 13th verses to see her merchandize set forth by John. 15th: "The merchants of these things which were made rich by her, shall stand afar off, for the fear of her torment," &c 17th: "For in one hour so great riches is come to nought. And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood affar off, 18. And cried," &c. Now when we refer to history it is well known that the Catholic church is rich, or the riches in the world; and that she has long since carried on a large speculation and trade in the church by the sale of indulgences, absolutions or pardons, praying out of purgatory, remitting sins, confessors, confiscations, wars and missions, old rotten pieces of the cross, the crusades, the bones of dogs for the bones of saints, images, &c. Now by shipmasters, the company in ships, and sailors, I understand the officers in the Church of Rome, such as popes, cardinals, arch-deacons, and hundred other officers, monks, nuns, and friars. These were the merchants and traffickers in the Church of Rome—for John Tetsel collected 30,000 crowns in one nation only, in selling the pope's pardons, &c. Now this book plainly shows that this church speculation is to be entirely destroyed with the Church of Rome, for the saints will overcome her by the blood of the Lamb.

Now I beg any honest hearted saint to say, what is the difference in the trade carried on by the missionary churches, and those of the Catholic church in ancient and present times? The difference is only in the articles of trade, not in the trade nor traders. The same sort of shipmasters, ships and company, and sailors, are now in a good degree merchants of the same sort by missions; for what is the difference between selling pardons and indulgences, &c. in the Roman church, and selling memberships, hiring agents, Bible distributors, tract venders, and all the whole devilish train of merchandising in the missionary church? I see none, for I can't see what is the difference between selling rotten wood and bones of dogs to make money for the church, and that of selling memberships and old rags, &c. to make money for the church. And so sure as the merchant Catholics are wrong and will be overthrown, so sure will missionary speculation be overthrown too. For those things were not so in the primitive apostolic church, all must own that read the New Testament. For I defy the whole world to show me in the New Testament any hired begging agents, any selling memberships, or any such speculation carried on in the first ages of the gospel church. No, Sir, missions is the hinder part of the beast. Yes, I may add that Jesus Christ nor his apostles never claimed any kin with this calf of the beast by the Baptists set up, nor will I.

But one will say we do these things to make money for the preachers and send the gospel to the destitute. Sure enough. And do you think this a good plea for violating the command of Jesus Christ? So might Saul, in sparing the spoil of Amaleck. But, Sir, let me show you this was the very plan of the pope to make money and enrich the Church of Rome, to reign over kings and domineer over mankind. And yours is no better, as it is well known

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that the missionaries have endeavored to frown down all opposers to their new schemes to make money. And some of them have even descended to base calumny of opposing ministers, and lying too, to still the pens of those that oppose their schemes of making money by their merchandising in religion.

When Martin Luther, Calvin, and their cotemporaries gave the Catholic beast his deadly wound in the 16th century, what means, Sir, did the pope resort to, to heal this wound and recover his lost power and riches, and grand influence he had before? I answer, that when the popes had lost a great part of their power and influence by the reformation, or in other words, by means of the reformation the pope lost several European governments—that then missions founded on money was invented to supply this lost power with other means, all of which means to gain lost power I shall put down under the following heads: 1st, the execrable order of the Jesuits, formed in the year 1540 by Ignatius Loyola. The object of this band of speculators was to go forth to the nations as advocates of the papal power, which they did; and in South America they amassed thousands of thousands of horned cattle, sheep, mules and horses; and spread the pope's fame, power and influence, which is not eradicated to this day, as well as in other nations. What was the event of these missionaries? they had to be suppressed and put down for the good of the countries, where they defrauded the inhabitants of their wealth, &c. 2d, to regain the pope's lost power and the priests and church's riches, the scheme of missions or the pope's propaganda to spread the gospel by means of money, or to Christianize the heathen, was set on foot. This is the origin of the same moneyed missions now among the Baptists. Then the Baptists have the whore of Rome and the pope's canons for their pattern, and not the scriptures nor Jesus nor his apostles. Thus the pope has ever since been going on in missions to Christianize the heathen of many nations, and has done more in the mission cause than all other sects put together; but the design was to gain power, influence, money and dominion. But how benevolent, plausible and religious all this seems to be; yet all this is the work of darkness, to gather to battle of that great day of God Almighty. And so is our modern missions; it looks benevolent, pretty and religious; but it is to get money for the priests with all the schemes of the day to fill their pockets; and whoever looses by missions it is like parties at law, whoever loses the goose the lawyers are sure to get the feathers—so missionary priests are sure to get the money.

3d. The pope tried to gain his lost power by persecuting the Protestants in all countries where found; and there was scarcely a country where awful scenes of suffering and cruelty was not practised and endured. It is computed that fifty millions perished by this project of the pope to gain his lost power. Now I can see the same spirit of persecution in the mission schemes of the day--was it not for our glorious Constitution our country would flow with blood to get money for priests, by some of those very men that are sending the gospel to the destitute. For did not the pope and his priests send the gospel to the barbarous nations by missions at the very time they were killing the saints? Yes, sir, and modern priests are no better give them the same power, in my opinion—for man is the same devil in all nations.

For about fifteen years after missions was introduced, I looked on its progress to see its effects on the churches and ministers without opposing it. Soon I saw its bad effects in producing contention among brethren, until their faces were reddened with rage and their tone of voice with which they contended with each other proved to me they were angry, and that this contention had a tendency to destroy fellowship and lessen their Christian love for each other. Then said I, this spirit is not of God since he is the author of peace and not confusion in the churches of the saints.

2d. I saw that this contending about missions made brethren shy of each other and reproach each other for their opinions; then said I, missions is not of God, because it breaketh the union of saints.

3d. I saw a great zeal and oft a fiery one, manifested by the friends of missions at the expense and disregard of the feelings of their brethren; then said I, missions is not of God, because it cares not to offend the little ones of Christ, and refuses to bear the burdens of the weak, but stigmatises them with want of sense, fools, ignorant, infidels, &c.

4th. I saw the missionary preachers full of what I called unholy fire, trying in their

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preaching by every stratagem to produce excitements among their hearers, making use of every pathetic thing and all possible affectation to stir up the people to a flame, which was like pouring cold water on me; but the end of the row after all was, give us your money. Then said I, missions is not of God, for here is a snake in the grass hid under all this zeal and excitement, and that is money; and the more I can stir them up, the more money.

5th. I saw that the missionaries would amalgamate the church and world for money. Then said I, ministers will pen the goats and sheep in the same house, that they may milk the goats—not of God, for I remembered it was written: my kingdom is not of this world, be ye separate, and what fellowship hath he that believeth with an infidel,—but for money they will be society brothers.

6th. I turned over the pages of scripture and searched them diligently, and I could not find there precept nor example for moneyed missions. Then said I, not of God but modern priestcraft, to get money for the priests to strut in broadcloth and live on the labors of other men.

7th. I saw when the priests went about to preach the gospel to the destitute and beg for money, that they went into the richest churches, towns and neighborhoods. Then I said, not of God: for the poor have the gospel preached unto them, come buy wine and milk without money or price—and that in begging time the preacher's pay was behind the curtain, but in sharing time the priest got most of the money, as the Minutes of the North Carolina Baptist Missionary Society will show. Then said I, not of God: for freely you have received, freely give; ourselves your servants for Jesus' sake; taking the oversight thereof not for filthy lucre sake. Yes, said I, behold a Gahazia begging in the name of his master, but pocketing it himself.

8th. I saw the missionaries selling the gospel for $1 per day, or $40 per month. Then said I, not of God: for I can't see what is the difference between Judas selling his master for thirty pieces of silver, and the missionary's selling master's gospel for $1 per day, or $40 per month. For I thought the missionary was doing the best business, Judas sold the meat for thirty pieces of silver, but they the skin for $40 per month.

9th. After I came to examine church history and found that missions had its origin in the Church of Rome, and that the whore of Babylon was the author, and not the gospel church, this confirmed to the full in opposition to missions that it was not of God.

10th. I waited with anxious care to see what mighty results would be effected by all this money-zeal, prayer meetings, camp meetings, protracted meetings, and ministers riding to and from preaching the gospel and begging money from all, forming societies, selling memberships, &c. Now I wish every church in the United States to take this matter into deep consideration and investigate it to the full, from her own personal knowledge and not from say so publications on either side; and say whether these things have not more divided and distressed and injured the Baptist society in the United States, than every other thing that has come on them since the formation of the first Baptist Association in the United States. I say so. Then if so, why not abandon them and restore former unity, peace and prosperity to the society? you must be held responsible, if you do not. 2d. I want every church to seriously consider whether this universal coldness is not produced by that contention among us? for church history fully shows us that controversy in any sect has had this effect more or less. Then if this should be the cause, abandon your new schemes and return to the unity of your brethren; for I don't see at last no mighty achievements the missionaries have done, after waiting twenty years, more than the old Baptists; for they have made a great noise but it has all ended in wind and division, and the missionaries about as cold as others. The Lord help speedily, for help must come from him and not from money. JOSHUA LAWRENCE.

Georgia, Crawford county,
July 18th, 1836.

BROTHER BENNETT: I must confess that this is the first time I have ever taken my pen in hand to write on the subject of controversy. I have been an observer for the last eight or nine years of the two parties in the Baptist church. I acknow-

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ledge that my mind the most of the time has been opposed to the new institutions and foreign missions; at times my feelings would become roused on the subject, and I would almost give over, and would think it was right to support the measure; but something would occur and somewhat raise my prejudice against them. One circumstance was published in the paper called the Columbian Star, some six or eight years ago, which was nothing but a ridicule against all Baptists that were opposed to foreign missions. The thought struck me sensibly, that this paper you read is the supporter of missions, and professes to be one of the instruments of spreading the gospel; and immediately this answer followed—the piece you read is from a bad spirit, and cannot proceed from the fountain of grace, but must come from that that is not pure, and is sufficient evidence for you to know that the cause is not good. Sometime after this I saw a piece called the worth of a dollar coming from a Tract Society; (in fact it was in a tract.) The piece gave the glory to a dollar that a deacon had left with a woman, of converting men's souls and starting the greatest revival of religion that almost ever was heard from. I then saw some of the Baptists handing these pieces about among the brethren; I enquired where they were from—a missionary society; well, I knew at once that it must be from an evil fountain, for it had deprived God of the glory and given it to the dollar. That was the first time I had ever heard a Baptist dare say that a dollar would save a sinner; directly I did not hear it said then, but indirectly I did, for they scattered it in print and I thought that they had as well preach it. I still had more dislike to the cause that they proffered to preach, missionary. I visited the Baptist Georgia Convention at Monticello, Georgia. J. Mercer was appointed to preach an appropriate sermon on education, and after the sermon they were going to make a collection. The first time I acknowledge I ever heard of that before among the Baptists on the Sabbath. The old man preached and the collection followed. As soon as I heard the arrangement it appeared to me to be wrong, and sure enough, when he came to the stand before he commenced he acknowledged that it was not the subject that waited his mind, but he was appointed to preach the appropriate sermon and he must do so, though it was not the subject that waited his mind. All missionary meeting and missionary cause. Well, said I to myself, old man that is wrong to obey man and not God; that he has given you one subject and man one, and you will obey man for the sake of his cause and let God go and his cause, let come what may come. I could not help answering, all wrong; and surely, my mind said, the cause of this meeting is wrong. So there was another set off with me against missions, and I could not help it to save my life.

I now left Jasper county and moved to Merriwether. The prejudice raised in my heart subsided in part, and I went to the constitution of the Western Association. An elder from Eatonton, Putnam county, came too; the presbytery appointed him clerk, we were constituted, and after organization he acted as clerk pro. tem. The subject of Convention was brought up in three shapes by the missionaries; the body voted it out in every one of them, and at the close the brother clerk pro. tem. read the Minutes and in them it showed its head: left the subject of corresponding with the Baptist Convention till the next meeting of this body—leaving a reference ready for the next meeting of the Association. But it was soon right there thrown out, and I never saw the elder any more as I recollect; if I have, I have forgot it. So put down once more, certainly the cause is wrong, for if they can't get one way along they will bring it any way they can, right or wrong; so I was off again. So the next year the church sent me back again as a delegate, this was just after old father Mercer wrote his ten letters in answer to White on the atonement. The old man was there and he preached so well on the first night of the meeting, and then again on Sunday, from these words: And ye are kept by the power of God thro' faith unto salvation, ready to be revealed in the last times—all my prejudice was removed again from against him—(he did not preach both times from the same subject.) So all went on well till Monday, and almost the first thing in the morning was—will you correspond with the Convention? We answered, no. Well as

long as I lived in the bounds of the Western, it was just so—will you correspond? by one or another of the missionaries. So they kept it up by sending hirelings in the bounds of the Association, till that and other things that grew out of missions have almost divided the Association. Brethren that used to meet like brothers indeed, now are as shy of one another as if they were strangers; I look back and to save my life I can't place it to any other cause. But that monster knew things that the mind of man carnally is so apt to seize hold of, and I can say that wherever missions in the present order of things has made its appearance, it has been a peace destroyer in my acquaintance.

I have read the Christian Index once in a while lately; in that I find a great many calls for money to answer mission purposes; one particular one was to publish the Bible in the Burman language. Well, my feelings got to work again, reading the disappointment the missionaries met with in the great mission head, that the Baptist missionaries met with in Mr. Judson's translation of the Bible. Well, true it was right to send the gospel to Burmah, I said, to all those heathens that Mrs. Ward talked of. This answer made its appearance, clean the brush from your own door first; all those notions that you see and read in the Index, and hear from the missionaries about heathen souls certainly are false; it is zeal without knowledge, or there is gain ahead. For if they were so warm in the cause for perishing souls, they would not so neglect those at home. At once my mind was brought to look, and I saw that it was certainly wrong for me or any other person to be so kind as to forget home, and stretch out for that that was out of sight as it were, and forget that there was a race of human souls around us that was destitute of the benefits that we wish to bestow on foreigners; and there was not a word said on that subject. At this time I was compelled to say and give up the point, that it could not be any other thing but speculation. The last subject just hinted at is the one that I wish explained by some missionary person, I mean to my satisfaction; and if it can be done, I shall have more grounds to go with them than ever. You know that at this time the subject is a delicate one to touch; if it was not, I would say much more on that subject. I just dropt these few lines in here to show the unprejudiced mind that there is an inconsistent course in all those foreign missionaries, and that they all speak as the back spring or moving cause of all their efforts. That all the new institutions are auxiliaries to the foreign cause is undeniable, and if I have taken the right thought on the subject, they are instead of being beneficial to the cause of the gospel some day or other they will be a curse, if not begun now. I see an extract from the Index, that all the anti-missionaries are a disgrace to their profession; that may be so, but I am of the opinion that if a great many of the other side would just look back at the course that they have pursued, that they would take the praise to themselves, only just from this one. I know that they have professed to be under the influence of the Holy Spirit while preaching the doctrine of election, and know while preaching a general perversion, entirely a plain contradiction. I leave that subject with them and their conscience to say, who are the disgrace to their profession, or them that have kept one straight forward course. The decision is easy made in every honest breast. I hope that I may see right, if I am now wrong; but the evidences I have given you are not half the causes that make me opposed to the present new schemes. I am yours, &c.

W. C. CLEVELAND.

PRIMITIVE BAPTIST.

TARBORO', SEPTEMBER 10, 1836.

This number of our paper has been delayed in consequence of sickness. We hope soon to issue it with our wonted regularity...*Publisher.*

Communications in order to receive attention must be subscribed by the author's proper name.—*Ed.*

The Little River Association meets on Friday before the third Sunday in October at Willow Spring M. H. (not at Black River, as incorrectly stated sometime since.)

Elder John Stadler is expected to preach on Tuesday after the 3rd Sunday in Oct. at Cross Roads, Wednesday at Nauhunty, Thursday at Black Creek.

Elders Gibson and Chandler may be expect-

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ed to preach on Tuesday after the 3rd Sunday in Oct. at Salem, Wednesday at Contentnea, Thursday at Toisnot.—*Ed.*

An editorial article in the Biblical Recorder of July 20, winds up in the following words:—

"We have been told of British oppression in the days of our fathers--we have been told of papal usurpation, and of inquisitorial intolerance and tyranny —but if we have ever seen the principles of intolerance and persecution more clearly developed than in the present system of the anti-missionaries, we have to be told when, where, and how. Only let these people have the *power*—only let them once get possession of the chair of St. Peter, and the principle and the spirit which now lead to the exclusion of a Christian brother because he is a friend to missions, would soon visit him with fines, and confiscations, and imprisonment, and death. No man acquainted with human nature can doubt for a moment, that the impotent but malignant and determined intolerance, recently displayed by a neighboring Association, could it only possess the power, the civil and religious sway, necessary for self enlargement and self gratification, would never stop short of the dungeons of the Inquisition and the flames of the Auto da Fe."

We suppose the "neighboring Association" alluded to, is the Contentnea; as Mr. Meredith uses the same language which he has used before in reference to that Association. If this be the Association meant, and she be as wicked as Mr. M. intimates, her principles cannot be exposed too soon, in order to guard the churchurch of Christ against her ambition and cruelty. We will accordingly give a compend of her history.

The Contentnea Association—Origin of. This Association was formed of churches lying in the upper section of the Neuse Association. At the session of the latter, at White Oak M. H. Jones county, 1829, a local partition of it into two separate bodies was made; with consent that the lower section might retain the old name, books, &c. The upper section agreed to be known by the name of the Toisnot Association. It was also agreed that the churches above and below the line should be at liberty to choose their place of Association. Prior to this division, several of the churches (five, if memory serves,) in the upper section, had withdrawn their fellowship from the Neuse, and formed themselves into a body called the Nauhunty Association; which met at Nauhunty M. H. in Nov. 1830. The Toisnot Association consisting of nine churches, met at Toisnot M. H. two weeks earlier; when she agreed to visit the Nauhunty by committee to ascertain whether there was any impediment to a union of the two: which she did; and the two were incorporated, and took the name of the Contentnea Association, which it still retains.

Constitution of. At Toisnot M. H. 1830, she adopted the Constitution of the Neuse Association, with some amendments, viz: Art. 16, non-fellowships a Baptist who conforms to the rites of Freemasonry. Art. 17, discountenances any preacher who forms monied societies, or collects money to support any institution. The preceding part is not dissimilar from that of Baptist Associations generally. In 1835, she amended the 17th Art. The amendment non-fellowships the members of all the reputed benevolent societies of the present day, and every person who fellowships said members.

Tenets of. The churches in this body maintain, essentially, the Confession of Faith adopted by the London Baptist Association, the Philadelphia, Charleston and Kehukee. Of course her doctrine is Calvinistic.

Cause of division in the Neuse, and, of the formation of the Contentnea. For several years antecedent to the division of the Neuse Association, an increasing dissatisfaction prevailed, especially in the upper district, growing out of the subjects of "Missions" and "Masonry." Many of the Baptists engaged in the promotion of missions; and ever and anon, some were uniting with the Freemasons and performing the accustomed ceremonies with that order. Believing that, the latter was a conformity unbecoming the church of Christ; and that the former was a total dereliction of the primitive method and New Testament example of spreading the gospel, numbers made known their objections; and asked of the missionists, scripture authority for their "plans" and practices. They appeared anxious to produce the proper authority; but they offered none that was scriptural and pertinent; and the dissatisfied part pronounced those practices and plans untenable and improper. The more part of the missionists living in the lower section, and the majority of the opposers in the upper; the former being determined to persist, and the latter unable to feel reconciled, a division, reasonably, promised to the aggrieved party more tranquility and enjoyment. It is true, the distance from the upper to the lower bounds, and the unhealthiness (as it was thought) of the lower district, (their sessions being held in the fall,) formed some motives to desire a division; but these were minor incentives. It is also true, that, the division was mutual,—not an unceremonious rupture; yet, a division or a rupture was inevitable; having already begun in the churches which formed the Nauhunty Association, from the cause stated above.

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Remarks. During the session at which the division was ratified, the Neuse suspended her correspondence with the Kehukee Association, because the latter disowned fellowship with mission institutions, and those who encourage them. At the first session of the Contentnea, (then Toisnot,) she resolved to discountenance the same institutions, and took up the correspondence with Kehukee, which the Neuse had dropped. This circumstance, if it shows nothing more, proves what was the mind of the Contentnea at the time of formation. (She opened a correspondence with the Little River Association in 1831, and with the Country Line in 1835.) She was now ready to congratulate herself upon being disconnected with missions and missionists. She thought she was moving harmoniously, till 1835, when unexpectedly to numbers, a decided predilection for missions, was discovered in some of her body. And this was as surprising as it was unexpected. For although by the act of division, geographical bounds had been fixed to the two Associations, (Contentnea and Neuse,) yet, these bounds were discretionary, —all were at liberty to attach themselves to either. Besides, the amendment of the Contentnea Association, at her formation, established a test, which we would have supposed no conscientious member of our body would disregard. It may be proposed that, the hope of greater usefulness was preponderant. It may be so; but it admits of demur. Because the location of those who were partial to missions is mostly contiguous to the Neuse and Goshen Associations; and in the bounds of these, part of the labors of some of them was already bestowed: and the difference in going once a year to either of them, would not be great. Whereas, if they felt a cordial preference for missions, the concealment of this fact were but duplicity.—Under these circumstances the Contentnea Association has withdrawn her communion from all members of mission institutions, and from those who hold communion with such members.

She knows that such institutions as abound at this time, are without precept or example from the New Testament of Christ. She believes, if she were to bid God speed to one who should come to her without Christ's doctrine, that she would be co-chargeable with his evil deeds. (2 John, 10. 11.) She believes that, if she were to take pleasure in those who commit violence against gospel order, she would be equally guilty with them. (Rom. 1.32.) For ourselves, we believe that from the days of John the Baptist till now, the people, holding the doctrine and ordinances of the gospel, as the Baptists do, have never united with other sects in any great religious enterprize, until they united upon missions. They have been a distinct people, and a few.

With regard to true fellowship, it is not like goods and chattels, which may be bartered or exchanged. It cannot be bought, nor sold, nor given away. Neither is it burdensome. It is involuntary, free, and light. It is the fruit of the Holy Spirit, growing upon the image of Christ in a renewed mind. It is the corner stone of love and confidence, and bounded by "*the Apostles' doctrine.*" (Acts, 2. 42.) It is not a form, but a principle. It is not an outward covenant, but an internal bond. It finishes the unity of the Spirit, and ties the bond of peace. It is not (strictly) under the control of human will—when formed, it unites to a brother without bidding; and when broken, it returns to us, despite of all resistance.

To continue communion where fellowship is destroyed, is burdensome: if not, it is because the union has some carnal prop. It is the spirit of anti-Christ to insist upon union without fellowship. The adversaries of Judah and Benjamin did so: the seven women did so. (Ezra, iv. 2. Isa. iv. 1.) It is the spirit of Christ to pretend no fellowship where there is none; and to feel none where the apostles' doctrine [Christ's doctrine] is not. Christ did so; he would have no union with Pharisees: Paul did so; he would not unite with the Stoics and Epicureans. It is the spirit of Christ to reprove error. It was this that so incensed the Pharisees against him,—he condemned their errors and themselves. It was this, too, that excited the Ephesians against Paul,—he condemned the folly of their paying homage to their goddess. This spirit will keep alive and be exercised, even towards a brother: But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed. (Gal. 2. 11.) This, we hope, and believe, is the spirit of the Contentnea Association. But soon as she discards missions, (after many people have *said* they are scriptural,) and refuses to hold, or encourage, any communion with them, Mr. Meredith descries in her way, "St. Peter's chair, fines, confiscations, imprisonment, death, dungeons of the inquisition, and flames of the Auto da Fe." Good graces! the man started wrong! His vision is dimmed by the splendor of his enterprize.—*Ed.*

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The Christian, who verbally represents the effects of the gospel differently from

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what he actually exhibits them, must not complain if he finds his Christianity doubted.—*Ed.*

Wrightsville, Tenn.
July 20th, 1836.

BROTHER EDITOR: I send you for publication if you see cause, the inconsistency of missionaries amongst the Baptists.

The United Baptists all agree in the constitution of their churches in one only living and true God—the Father, the Son, and the Holy Ghost—and these three are one. And we must believe that God is a God of knowledge, for when he came to Adam in the garden and called to him and said, "where art thou?" Adam's reply was, "I heard thy voice in the garden and I was afraid, because I was naked, and hid myself." "And he (God) said, who told thee that thou wast naked? hast thou eaten of the tree whereof I commanded thee that thou shouldest not eat?" Now it must be given up that God did know what would be the result of his eating the fruit; that by eating the fruit his eyes should be opened. Many other passages of scripture I could mention, that would prove to demonstration the foreknowledge of God; as, his manner of foretelling to Moses the plagues that should come upon Pharaoh, and of his miraculously delivering the children of Israel from under the hand of Pharaoh and bringing them to the promised land, as foretold and promised; but my limits will not permit me to dwell here. Then we are bound to acknowledge that, known unto God are all his works from the beginning of the world. Then we must acknowledge that when God made Adam, he knew the course he would pursue; or, why was Jesus Christ as a lamb slain from the foundation of the world, but manifest in due time? Then it is inconsistent to say, that God's work can be stopped or impeded.

Again: we believe in the doctrine of election according to the foreknowledge of God the Father, through the sanctification of the Spirit. Now the doctrine of election is diametrically opposite to missionaries. Election is the free choice of a superior power, and no person can elect themselves, "for by grace are ye saved through faith, and that not of yourselves, it is the gift of God; not of works lest any man should boast, for we are his workmanship created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." This doctrine of election is so certain that God (in his own time and way, by means which he has ordained,) will call, justify, and glorify. So then it is not of him that willeth, nor of him that runneth, but of God that showeth mercy. For he (God) saith to Moses, I will have mercy and I will have compassion on whom I will have compassion. Thus I say it is inconsistent to say that God's work cannot progress without the aid of missionaries, for God will not only call and justify the elect, but they will be born again, converted and changed by the effectual working of his Holy Spirit. It is inconsistent with God's plan of things to say, that by the aid of missionaries the whole world can be saved, or that the work of redemption can be hastened. Prove that, says one. Well, now to the law and the testimony.

When God promised Abraham that in his seed all the families of the earth should be blessed, Sarah (good woman) was not willing to wait God's time, and said to Abraham, go in unto Hagar. Hence Ishmael was born; but he was not the promised seed, hence the scripture saith, cast out the bond woman—read Paul to the Galatians, 4th chapter. Again: not by might nor by power, but by my spirit, saith the Lord of Hosts; it is not by works of righteousness which we have done, but according to his mercy he saved us. Again: who hath saved us and called us with an holy calling, not according to our works, but according to his own purpose and grace which was given us in Christ Jesus before the world began. Again: see Ephesians, 1st chapter—1 Peter 1st chapter 2d verse—Romans, 8th, 29, 30. Again: missionaries are inconsistent, because the church was complete in Christ before the world began; and by every effort that men can invent, it cannot forward the work of redemption. And I would hate to work for nothing and find myself, and be of no profit to no person; and what is worse than all, get no thanks. Again: every invention that men or devils can put in operation, cannot impede the progress of the work of redemption; but the church will grow until it comes to the fullness of the stature of Jesus Christ.

A. V. FARMER.

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Bethlehem, Posey county, Indiana, }
August 1st, 1836. }

Brother Bennett: Having seen a few numbers of your paper, and being well pleased with the work so far as I have been able to examine it, I have obtained for you fifteen subscribers, which you will send to the following persons and their proper post offices.

I believe that your paper will find patronage in this country to a considerable extent, providing that the whole work can be had from the commencement. Now all these are subscribers that want the work entire, particularly on the account of Elder Lawrence's writings—if it is possible, please send us the work from the commencement; but if you cannot accommodate us, you will send it as far back as it is to be had. I feel desirous that this publication should find general patronage, believing as I do that this is a day of darkness and delusion, in which iniquity is abounding and anti-Christ flourishing—having a belief that the dissemination of the principles held forth in the Primitive Baptist will be calculated to prepare the minds of the brethren to withstand the errors of the day. Our Baptists are generally sound in the faith, being built on the foundation of the apostles and prophets, Jesus Christ being the chief corner stone. We desire no new doctrine nor officers in the church, nor new plans for the purpose of the regeneration of the children of men; believing that God will in time call, convert, sanctify and qualify his elect for heaven and glory. Neither can we believe that money and the efforts of man can bring one more than such as God is pleased to call according to his purpose. This plan is God-honoring and consoling to saints, being assured as they are that Jesus is their salvation and their everlasting all. My sincere desire is, that the heavens may bless you, give you an humble boldness in the cause of God, and prepare you further for the defence of truth.

JEREMIAH CASH.

Mineral Point, Iowa county, Wisconsin Territory, July 19, 1836. }
To the Editor of the Primitive Baptist.

Dear Sir: In order to acquaint you with my motives for sending you this communication, I will first inform you that I am a subscriber for the Signs of the Times, published by Elder Gilbert Beebe, New York. The doctrines contained therein are exactly what I believe are taught in the word of God. Brother Beebe informs us of the publication of a paper by the above name at Tarborough, North Carolina, and recommends it to his old school brethren as a valuable work; (it is his recommendation that has caused me to desire to have the perusal of it.) Now I hope that as you have given your paper the name of the Primitive Baptist, that it will maintain the true faith and order of the primitive church against the many errors that have got into the Baptist church, and which if they could would overthrow the Zion of God. Brother Beebe's paper has given me great pleasure concerning the present affairs of our Jerusalem, as it shows that the church is not overwhelmed by the delusions of anti-Christ; but that there are a great many veterans of the cross who, (notwithstanding the bewitching snares of the new school folks,) contend earnestly for the faith once delivered to the saints. My very heart palpitates with joy when I can read that the Lord of hosts is still in his people, guiding and directing them by his spirit. Although some of the saints of God are deceived and led astray, I hope the time is not far off when the great head of the church will cause his voice to sound, Come out of her my people, that ye receive not of her sins and that ye be not partaker of her plagues.

I would inform you that I have borne the name of a regular Baptist for more than ten years; previous to that time I hope that God by his grace converted my heart (in some good degree) from the love of sin and iniquity to love of holiness. And now, my dear brother in Christ, as I am separated from all of the Lord's people that I have knowledge of, and surrounded by hosts of enemies, I hope that we can contrive for me to have your paper. Give my love to all the saints. Affectionately, your fellow sufferer and brother in Christ,

MOSES W. DARNALL.

State of Alabama, Butler county, }
August 29th, 1836. }

Dear brother in the Lord: The thirteenth number of your paper was sent to me a few days past, from a person unknown to me or the bearer. On the perusal of which, and our monthly meeting

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coming on the three last days past, I mentioned the title of the paper and read one piece published in it to a few of the brethren. We finding the sentiments and doctrines contained in it to accord with the scriptures, and according with our long established opinion of the times, and hoping that it may prove a means in the hands of our Lord and master of opening the eyes of the rising generation, in our vicinity, respecting seducing spirits and doctrines of devils now afloat in our land and nation, in this enlightened day, falsely so called; we agree to send for six copies of your paper for one year, commencing with your back numbers as far as you can, for which I enclose five dollars. Possibly we may want some more hereafter.

That your paper may prove a means in the hands of the Lord in pulling down the strong holds of error, and establishing truth on the ruins thereof, is the prayer of your unworthy brother in the Lord.

DANIEL GAFFORD.

Louisiana, Parish of Washington, August 28th, A. D. 1836.

ELDER BENNETT: We have received your valuable paper the Primitive Baptist. The object of the paper I highly prize, for I think amidst the religious struggle and strife of the present day, the primitive order of the church should be observed by all those who love our Lord Jesus Christ in sincerity. And believing as before observed, that your main object is to point out and support the church in her apostolic or primitive order, as such I wish you God speed, &c.

PETER BANKSTON.

Georgia, Bibb county, August 9th, 1836.

BROTHER EDITOR: I have the pleasure of addressing you by the request of some of my friends, for six copies more of your valuable paper the Primitive Baptist. I say valuable, not only that it communicates light and exposes error, but also it gives comfort to the dear children of God that they can hear from each other through so great a section of country. I anticipate a hope that your paper is doing much good here, and will have a still greater circulation when the people get more acquainted with it; for I think the missionary schemes or benevolent operations so called, seem to be giving way, and the regular or predestinarian Baptists appear to stand in front in this section.

May the Lord of his mercy and goodness bless you and your correspondents with health & strength to go on in the good work of the Lord. I am yours in the bonds of the gospel of a dear Redeemer,

JONATHAN NEEL.

Westfallowfield, Chester co. Pa. August 18th, 1836.

BROTHER BENNETT: Understanding from that valuable periodical the Signs of the Times, that you have commenced the publication of the Primitive Baptist, I have concluded to become a subscriber. It is my sincere prayer that you may be enabled by divine grace to contend earnestly for the faith once delivered to the saints, and also expose the iniquity of those who say they are Jews, and are not. Rev. 3d ch. 9th v.

I remain, dear brother, yours in sincerity,

JOSEPH HUGHES.

De Kalb, Georgia, July 26th, 1836.

BROTHER EDITOR: Having read your paper from No. 5 to 13, and being highly gratified to see that you contend for the faith once delivered to the saints, I concluded to offer some of my lame thoughts respecting some of our modern Baptists. Brother Bennett, fifty years ago the Baptists were one people in

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Virginia. I came to Georgia about twenty years ago, and I still tho't for a while that there was one Lord, one faith, and one baptism; but after awhile I began to discover there were more Lords than one—1st, there was my Lord seminary of learning; 2d, my Lord theological schools; 3d, my Lord manual labor schools; and 4th, my Lord money, which I fear was the greatest Lord of all. Now, brother Editor, when all these Lords were set upon their thrones, then began the divisions amongst us; one saying, he was of Paul, another of Apollos, another of Cephas, and another of Christ. Is Christ divided? So it seems to me, brother Editor, without the interposition of an all-wise God, I fear we shall remain a divided people. And now let us inquire how many faiths there are—1st, there are some of our Baptist brethren who believe if they can shave a note at 25 or 30 per cent. it is all right; another, if he has got a few dollars, it is right to set it up at auction to see how much it will bring. Now, brother Editor, the time appears to have come when some of our Baptist brethren will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers having itching ears, and they shall turn away their ears from the truth and shall be turned into fables. 2 Timothy, 4th, 3d and 4th. And again: Now the Spirit speaketh expressly that in after times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils, speaking lies in hypocrisy, having their conscience seared with a hot iron. 1 Timothy, 4th, 1st and 2d. And now, brother Editor, if you think these few thoughts will do any harm, I hope you will throw them under the table; if not, you are at liberty to put them in your valuable paper. I remain yours in brotherly love,

EDWARD JONES.

Pleasant Grove, Dallas co. Ala.
July 31st, 1836.

BROTHER BENNETT: You will please send four more copies of your paper, (the Primitive Baptist,) to the following persons and places. Notwithstanding the opposition to your paper, I see it is still gaining ground; and I think will continue to gain, for I believe it to be on the side of truth and truth is mighty and will prevail. Yours in the bonds of the gospel.

L. B. MOSELEY.

Born of Water.—Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. St. John, 3 5.

Q. What is it to be born of water?

A. It is the natural birth, which every person that has ever come into the world has experienced.

Q. Does it mean, baptism?

A. No. Because baptism is every where spoken of, as a death, burial, or resurrection.

Q. How do you come to that conclusion?

A. 1. By comparing this passage with so much of the New Testament at large, as treats upon the subject. By this comparison, we find only two births (unless we call the resurrection from the dead a birth) spoken of, that is, the *natural*, and the *spiritual*. 2. By attending to the context, and confining myself to the subject under discussion. The object of Jesus was, to instruct Nicodemus concerning the doctrine of the new birth, as is evident from the 3d verse: except a man be born *again*, he cannot see the kingdom of God. Nicodemus thought this was, to repeat the birth

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of nature; and was completely confounded, to know how an old man could do this. He was so absorbed in the thought, that he had hitherto been unable to direct his attention to any other idea. Had the Lord repeated: "except a man be born again," this had already failed of success; had he said: "except a man be born of the *Spirit*," the pharisee's thoughts were still rivetted to the idea contained in the word, born, as connected with his natural existence. Our Saviour, to show Nicodemus he had something else in view, and to attract his notice to the thing intended, mentions in the same breath, both the natural and the spiritual births: (ver. 5.) except a man be born of water *and* of the Spirit, he cannot enter into the kingdom of God. 3. By our Lord's explanation of the last words, (ver. 6.) that which is born of the flesh is flesh; and that which is born of the Spirit is Spirit. This taught the master in Israel that; if he could repeat the birth of water or the flesh, it would not afford him that pre-requisite for the kingdom of God, of which Christ then spoke; and, by this distinction and explanation, to fix his attention exclusively upon the thing proposed, the new birth. Nicodemus's mind being thus prepared to attend to the only important birth while both are alluded to, Christ, embracing both the natural and the spiritual, takes his first position: (ver. 7.) marvel not that I said unto thee, ye must be born *again*. He proceeds (to the 21st ver. inclusively,) to treat of the nature and manner of the spiritual birth.

Q. Does not "born of water," have reference to the Holy Spirit's cleansing from the defilement of sin?

A. No. Else the Saviour would not have added immediately: "born of the Spirit." To wash and to renew, is the work of the Holy Ghost.—*Ed.*

That religion which only renders our external deportment moral, increases the amount of *human happiness;* but only that which *affects the heart*, being founded in the charity which never faileth, accompanied with faith unfeigned, and good hope through grace, can prepare the soul for future bliss.—*Ed.*

For a few years past there has been a great rage among us to get members, and it was not difficult to succeed; such is the influence of the Methodist that other churches imitate it more or less, and the world is becoming so far reconciled to it, that the offence of the cross is measurably ceased. * * * We have become "one of the evangelical churches," and to join us is popular; for in some places we are very numerous, and as most people like to go with the crowd, proselytes are obtained by multitudes. Among these some are thoroughly broken up, who count the cost well, and make excellent members. There are others, perhaps, but slightly awakened, who are "hunted up" by their friends, and being found half willing under a general excitement in the congregatfon, are led to the altar to give their names as applicants for admission on trial. All this might answer well enough if they were fully attended to afterwards, until they become soundly converted, and properly Methodized; but being only drafts in the first place, and then not well disciplined, as is too often the case, many of them make poor soldiers of the cross, and in time of temptation fall away.—*Western Christian Adv.*

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POETRY.

From Erskine's Gospel Sonnets.

THE MYSTERY OF FAITH.

SECTION XIII.

The mystery of the Saints' adversaries and adversities.

A lump of woe affliction is,
Yet thence I borrow lumps of bliss:
Though few can see a blessing in't,
It is my furnace and my mint.

Its sharpness does my lusts dispatch,
Its suddenness alarms my watch;
Its bitterness refines my taste,
And weans me from the creature's breast.

Its weightiness doth try my back,
That faith and patience be not slack:
It is a fanning wind, whereby
I am unchaff'd of vanity.

A furnace to refine my grace,
A wing to lift my soul apace;
Hence still the more I sob distrest,
The more I sing my endless rest.

Mine enemies that seek my hurt,
Of all their bad designs come short;
They serve me duly to my mind,
With favors which they ne'er design'd.

The fury of my foes makes me
Fast to my peaceful refuge flee:
And every persecuting elf,
Does make me understand myself.

Their slanders cannot work my shame,
Their vile reproaches raise my name;
In peace with heaven my soul can dwell,
Ev'n when they damn me down to hell.

Their fury can't the treaty harm,
Their passion does my pity warm;
Their madness only calms my blood;
By doing hurt they do me good.

They are my sordid slaves I wot;
My drudges, though they know it not;
They act to me a kindly part,
With little kindness in their heart.

They sweep my outer-house when foul,
Yea, wash my inner filth of soul;
They help to purge away my blot,
For Moab is my washing pot.

RECEIPTS.

Peter Bankston,	$5 00	W. C. Loftin,	$1 00
Jos. Biggs, Sen.	0 50	S. W. W. Vick,	0 50
Jeremiah Cash,	15 00	Daniel Gafford,	5 00
L. B. Moseley,	5 00	Wm. Welsh,	0 66
James Johnson,	0 66	James Wilder,	3 00
Robert Madding,	0 66	N. M. Climer,	0 66
James W. Collins,	0 66	Balus Lynn,	0 66

AGENTS,

For the Primitive Baptist.

NORTH CAROLINA.—Joseph Biggs, Sen. *Williamston.* Joshua Robertson, *Gardner's Bridge.* John Bryan, *Clark's Store.* George H. Alexander, *Columbia.* R. M. G. Moore, *Germanton.* Foster Jarvis, *Swindell's P. O.* Wilson W. Mizell, *Plymouth.* John Lamb, *Camden C. H.* Jacob Swindell, *Washington.* Francis Fletcher, *Elizabeth City.* J. A. Atkinson, *Bensboro'.* James Southerland, *Warrenton.* Alfred Partin, *Raleigh.* Stephen I. Chandler, *McMurry's Store.* James Wilder, *Anderson's Store.* Benj. Bynum, *Speight's Bridge.* William Faxon, *Waynesboro'.* Henry Avera, *Averasboro'.* Parham Pucket, *Richland.* John H. Keneday, *Chalk Level.* Burwell Temple, *Wake county.* Obediah Sewell, *Rogers' P. O.* Geo. W. McNealy, *Yancyville.*

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ALABAMA.—L. B. Moseley, *Cahawba.* A. Keaton, *McConico.* John Blackstone, *Chambers C. H.* John Davis, *Portland.* Wm. W. Carlisle, *Mount Hickory.* Henry Dance, *Daniel's Prairie.* Wm. W. Walker, *Liberty Hill.* Daniel Gafford, *Greenville.*

TENNESSEE.—Gray Haggard, *Kingston.* A. V. Farmer, *Wrightsville.* Charles Galloway, *Indian Tavern.* M. H. Sellers, *Ten Mile P. O.*

MISSISSIPPI.—Jesse Battle, *Meridian Springs.*

LOUISIANA.—Peter Bankston, *Marburyville.*

MISSOURI.—Samuel D. Gilbert, *Portland.*

INDIANA.—Peter Saltzman, *New Harmony.* Jeremiah Cash, *Bethlehem.*

OHIO.—Joseph H. Flint, *Preston.*

KENTUCKY.—Jonathan H. Parker, *Salem.*

VIRGINIA.—Kemuel C. Gilbert, *Sydnorsville.* Rudolph Rorer, *Berger's Store.* John Clark, *Fredericksburg.* E. Harrison, *Heningsville.* William W. West, *Dumfries.*

PENNSYLVANIA.—Hezekiah West, *Orwell.* Joseph Hughes, *Clingan's ✕ Roads.*

NEW JERSEY.—Wm. Patterson, *Suckasunny.* C. Suydam, *Hopewell.*

NEW YORK.—George Clarke, *Buffalo.*

WISCONSIN TERRITORY.—Moses W. Darnall, *Mineral Point.*

TERMS.

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THE PRIMITIVE BAPTIST.

EDITED BY MARK BENNETT.

Printed and Published by George Howard,

TARBOROUGH, NORTH CAROLINA.

"Come out of Her, my People."

VOL. I. SATURDAY, SEPTEMBER 24, 1836. No. 18.

Hopewell, Henry County, Ga
August 21st, 1836.

DEAR BROTHER: Having through the mercy of our God somewhat recovered my health, I sit down to comply with my promise, viz: to give you the settlement of difficulties between the Flint River and Georgia Associations, which is as follows.

The joint committee from the Georgia delegation and the Flint River Association, to whom was referred the difficulties between the said bodies

REPORT:

That the cases of the Teman and Sharon churches having been under their serious and they hope prayerful consideration, the Flint River Association by their committee have made many explanations in justification of the course she has pursued in relation to her unhappy difficulties, and yet believes she has pursued strictly the spirit of her Constitution. The Georgia delegation committee entertain a different view of the cases and think that the Flint River Association ought to have pursued a different course; but nevertheless are willing to admit, that under all the circumstances she may have endeavored to do the best she could. The Flint River Association confesses that she may have departed from the better principles of discipline and gone too far; and feels sorry that she has given cause of complaint to her sister the Georgia Association. The delegation of the Georgia Association regret the hasty and unfavorable decision which she made in relation to the acts of her sister from the view of her Minutes alone, and particularly that her expressions of complaint in her last year's letter which she has now withdrawn, had not been in more mild and conciliatory terms. The committee therefore recommend mutual forbearance and a continuance of that Christian communication that has heretofore existed between the bodies.

Georgia Asso.	Flint River.
B. M Sanders,	*Wm. Moseley,*
Jack Lumpkin,	*J. S Calloway,*
Thos. Stocks.	*Elias Beall.*

Since the settlement it has been like it was said of some of old, crying peace, peace, when there is no peace. The Georgia people have set a claim to a great acknowledgment by the Flint; but I would ask if it is possible that those learned men from the Georgia Association would have received any thing in the form of an acknowledgment and in the front a direct statement that we believed we had pursued strictly the spirit of our Constitution; and why say any thing about explanations, if we plead guilty to their charges which were regularly preferred? The facts are these: we did admit human depravity and a possibility of having gone too far; but by reference to the commencement it will be seen we did not believe it, we did not feel sorry that we in our former Minutes had given cause of complaint to the Georgia Association, for the want of one sentence not being more explicit, and this was the matter explained as alluded to by the Georgia delegation, and expressed in terms of regret by them, and their letter of complaint accordingly withdrawn.

But it has been stated that the Flint River Association appointed a committee to labor with the divided and seceding churches, and if possible to produce a union: and that this was a part of the ground of settlement. This statement is as false as the Alcoran; for the whole matter was settled and the right hand of fellowship given, and Mr. Mercer prayed and Thos. C. Russell one of the seceding members came forward weeping and stated he viewed themselves left in a bad fix and begged

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the Association to do something for them; and then the committee was appointed. If any person wants proof to this point just let them ask it, and certificates and oaths a plenty can be had.

Bro. Editor, in my opinion and it is the opinion of many others, the facts are these: the seceding churches and parts of churches were missionaries, which cause according to the modern practice calls for a change of doctrine in order to support it & for the world to love it, for it will only love its own; and hence the Georgia Association is determined to hang on to them and support them, and make a great ado about church sovereignty. Bro. Editor, I do not believe there is an Association in the United States that believes stronger in church sovereignty than the Flint River; but she is not disposed in defending church sovereignty to introduce a doctrine nor practice that will tend to destroy the same. Like the following—to receive into the churches persons excluded regularly from other churches for heterodoxy and disorder, and thereby strike directly at the root of church sovereignty. And the Georgia Association contending for church sovereignty and determine that fellowship is not necessary to correspondence, and open a correspondence with the Central (Association so called,) which is composed of seceding churches and those withdrawn from the Ocmulgee and Flint River, and parts of churches that have been excluded from the regular church, and like Mr. Mercer who was a corresponding messenger from the Georgia to ours in 1829 and some years before Bro. Thomas Rhodes (peace to his remains) was excluded by Shilo church, a member of the Georgia Association, on charges as I have learned preferred by Mercer and others, and afterwards restored to membership by said church and licensed to preach; (and here recollect he was an ordained minister at the time of exclusion.) After being thus licensed he removed to Concord church in the Flint River Association, and said Concord sent some brethren to Shilo requesting his credentials, and said Shilo gave them to the brethren with this instruction—if Concord church has nothing against Bro. Rhodes, give them to him. Accordingly it was done, and he chosen pastor and was legally delegated to our Association in 1829. Mr. Mercer named to some of our brethren that he had objections to Bro. Rhodes as a member of the body, and some were for objecting to his taking a seat. It was named to Bro. J. S. Calloway and myself, and they were told that if the objections were made as long as we could keep the floor we would oppose it; for if there was disorder it originated in the Georgia Association, and Mercer should have begun there; and when regularly charged if Concord sent him we would object, and not till them. So when we called for correspondence, Mercer came forward and refused to give the Moderator the right hand of fellowship according to our custom, stating he had nothing against us as a body; but he had objections to a member of the body. Now, Bro. Editor, please tell me who was in favor of church sovereignty here? (And if Mr. Mercer wishes proof of this fact, as he does with regard to what Bro. A. Holloway stated, who I have known from 11 years of age till now, and I am almost 40—and whose character as a man of truth stands as fair as any man's, Mercer's not excepted—just let him name it and he shall have plenty.) The fact is, those human invention men are the finest fellows in the world and love you the most and best and whether or not as long as they think there is any hope of winning you over; but let them lose hope, and take care then if you have any patience you will have a use for it and much prayer—they will belie you in their Bucket letters published in the Index, I call them Bucketts because over fictitious names.

Now, Bro. Editor, please tell me how it is that some of these people can have so much concern except money for a people they have never seen? & just let a brother differ with them in opinion, and they try to destroy him perhaps for whom Christ died. Can it be possible if they do not love him whom they have seen, that they love them they have not seen. In answer to Mr. Tindal, for I know not what else to call him unless I call him Obadiah Echols, I would say that if he has supposed that the Old School Baptists in Georgia wish a man to work for us and find himself, he is mistaken; we are willing to pay him, so he shall be upon an equal footing with the rest of us; and having borne calumny and had patience, and being taught not to go to the Crossbow, we wished a channel of communication and thank God we have two. My limits admonish me to close. Please if it is not too much trouble correct

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and publish this, and expect to find me at the old corner post. Yours in sincerity.

WM. MOSELEY.

FOR THE PRIMITIVE BAPTIST.

BROTH. BENNETT: I discover from a perusal of the Primitive Baptist, that several of your correspondents occasionally use the term *missionary*, as sanctioning its application to ministers of the gospel, as such, and I wish hereby to make my objections to such use of the term. There was handed to me three or four months since, a tract published by the American Tract Society and purporting to have been written in Georgia, being a dialogue on the subject of missions. In it the writer assumes the position that those who oppose missionaries, oppose all gospel preachers, for such, he says, are properly missionaries. He brings, as decisive proof of his position, the circumstance that the Latin word *mitto*, from which *mission* and *missionary* are formed, is of the same import with the Greek word *apostello* from whence our scriptural word apostle is formed, thus betraying, either his ignorance of the difference of the gifts for the ministry, or his excessive vanity, in supposing his sophism to be so artful that the deception would not be seen. Before I had an opportunity to write an *expose* of the fallacy of that tract, according to the design of its being handed to me, it was by some means mislaid, so that I have not since been able to put my hands upon it.

I object to this use of the term missionary by our Old School brethren, in reference to those whom they esteem gospel ministers:—

1st. Because it is a mingling of the language of Ashdod with the Jews' language. The New Testament affords a sufficient variety of terms by which to designate Christ's ministers, and those which are significant of their office. The transferring of words from that to which general usage fixes their special application, and which they were originally intended to be the representatives of, to other and distinct things or persons, is calculated to confound all languages. The terms mission and missionary, were first used in reference to persons sent out to propagate the gospel among the heathen, by the various Catholic societies formed for that object, such as *The Congregation for propagating the Faith, The Congregation of the Priests of the foreign missions, The Priests of the missions*, &c The latter were a copy of the Home or domestic missions in our country. I would here remark, that it is truly astonishing to see how the various mission societies of our country have copied after those formed by the Catholics in the 17th century. Let any person who wishes to see the parallel examine Mosheim, vol. 5th, cent. 17th, sect 1st, part 1st, and the first five or six pages; and the same cent. and vol. sect. 2d, part 1st, &c. 174 and 5. There will be found the pattern for endowing societies with funds for supporting missionaries sent by them abroad; for having seminaries to educate those designed as missionaries; for having splendid buildings for the societies or executive boards to hold their meetings in, &c.

But to return to the subject in hand, not only were those sent out by those *funded societies* among the Catholics called missionaries to distinguish them from other orders of preachers; but the term is manifestly used, at this day, by the mission gentry and others in the same distinctive sense. Thus you read and hear of such, and such a man, that he is a missionary, to denote his being in the employ of a missionary society. As the word thus originated with the *Mother of Harlots*, and from its first adoption into the English language, has been especially consecrated to denote a class of preachers who like those spoken of by Paul, (1 Cor. 11th, 13,) would *transform themselves as the apostles of Christ;* shall we so sanction the confounding of language as to borrow this term to denote entirely another order of preachers, and for whom the scriptures provide appropriate names?

I heard Elder C. George, a professedly *middle ground* Baptist preacher go so far in advocating the mission plan as to say, on the floor of the Ketocton Association in 1835, that the plan commenced in eternity, that Jesus Christ was the first *missionary*, was sent out by the mission board in heaven; that the angels might be considered *life members* of that board; that money was connected with that mission; and quoted in support of this last assertion, the text, "To him shall be given of the gold of Sheba." I then shuddered to hear the awful presumption of the man, and I still think the declaration was blasphemous. But these mongrel Ashdodites do not seem to know that there is any definite mean-

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ing to words when used in relation to religion, however learned they may be. Thus they talk of an *indefinite atonement*, that is in plain English, a *reconciliation* between parties before at variance, *undefined*, and of course *unknown*. So they call a building erected as a place of worship, a church; thus teaching by implication, that Christ loved these buildings and gave himself for them; for the scriptures say *he loved the church*, &c. They call preachers distinctively the clergy, that is the *lot* or *inheritance*, when the scriptures say, "The *Lord's portion* is *his people*, *Jacob* is the *lot* of *his inheritance*" Private members, in this mongrel speech, are called *laymen*, that is persons *not initiated into sacred things*, when the scriptures say of the church, that *all her children shall be taught of the Lord*. And many such like contradictions to the word of God do they use. If Nehemiah knew those to be of a mongrel breed which spoke half in the language of Ashdod, and if Ezra required such to be put away from the congregation of Israel, surely we cannot be at a loss to know the origin of this mingled dialect, and ought not to hesitate as to the duty of separating from those who cannot speak in the Jew's language. See Neh. 13th, 23—30; Ezra, 10th, 2—5.

Another objection I have to an application of the term missionary to those whom we esteem to be Christ's ministers, is that according to the showing of those who would blend the term with the scriptural terms for gospel preachers, the word missionary is synonymous with *apostle*. So the Papists evidently designed by adopting the term *mitto* & its derivatives to designate their plans for propagating the gospel, to represent their *sent preachers*, *translators*, *printers*, *females*, &c. missionaries, would have them esteemed apostles. But we Old School Baptists believe that the apostolic gift and office ceased with the twelve; shall we then use terms implying that we still have apostles among us?

But whilst I protest against the use of the term missionary, by Old School Baptists as applicable to gospel ministers, I approve of its use to denote those sent out by these self-created and funded societies, to preach *their gospel;* whether in reference to Jesuits, Dominicans, Capuchins, &c. or Presbyterians, Baptists, &c. because this is the legitimate use of the word as it was first incorporated into the English language. Besides as the whole mission plan originated with the Romish or Latin church, it is proper the plan wherever found, should bear the evidence of its origin by the use of Latin terms to designate it. Had those persons chosen a term formed from a Greek word such as *apostello*, *euaggelizo*, they would not have been so clearly characterized as children of the Romish church, seeing that, that church has consecrated the Latin tongue specially to her religious use. As it is, Providence has so ordered it, that their very name should betray their *breed*.

Yours in fiery trials, *S. TROTT.*

Fairfax C. H Va. Sept. 6, 1836.

FOR THE PRIMITIVE BAPTIST.

Beaver Dams, Washington, N. C.
July 6th, 1836.

SIR: I send you a copy of my thoughts on Theological Schools for publication, should you think proper.

And, in the first place, I must confess, that with my best enquiry, I am unable to find a solitary passage either in the gospels, Acts, or epistles, where any thing like a theological school occurs, or where any authority was given to the church to establish such an institution. So far from it, that, if my memory serves, the term "school" occurs but once in the whole of the New Testament, and then, as being a place of disputation and contention. However, I believe, that the defenders of the theological schools do not pretend to adduce any direct texts, to prove that such institutions are established upon the authority of scripture, as do, also, the advocates of missionary, Bible, and tract societies. The testimony which they offer is of the presumptive, or inferential kind. A sort of evidence, not to be trusted, in matters so closely connected with religion. But, before I proceed to a particular disquisition of the subject, I must beg leave of my reader, to ask some questions and to make some general observations, in order to approach the subject more clearly. And first I would ask if God Almighty had intended that missionary, Bible, and tract societies, and theological schools should be established, would he not have expressed himself in the clearest and most intelligible manner possible? In casting our eyes over the lengthy catalogue of the Jewish ceremonies, we see every thing

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described, even to the most minute particular. Or do you suppose that when the Almighty condescends to make known his will to men, that he does it in riddles to make way for interpreters? Surely not The will of the Lord concerning his church, is set forth in the pages of divine truth, in the plainest and most simple manner, such as open, candid, simple-hearted, sincere man, may easily understand, even, amidst the numerous and contradictory schemes of money-begging priests. The Bible is a miscellaneous book from whence wicked and designing man, by joining and disjoining, by various readings, far-fetched interpretations, metaphysical subtilties, by shifting the signification of words as they have occasion, by references to ancient customs, and a hundred other theological systems of reasoning, may and have always bro't materials to serve their wicked purposes, as we actually find an hundred different religions, together, with their concomitant train of spiritual equipage, pretended to be deduced from that book.

Human legislators may, through ignorance or design, frame and enact obscure laws, but the Almighty cannot intend to deceive his creatures, or want proper words to express his meaning. But some of the new schemers, say that if there are no direct texts of scripture in their favor, there are none against them. Now the laws of every country are always construed strictly, and extend no farther than the letter expressly warrants. This, then, being the way of procedure in human laws, it is much more reasonable, that it should be so understood in divine laws, upon which the temporal and eternal happiness of the world depends, not only because of the importance of the subject, but as there can be no mistake in words chosen by the Holy Ghost. We may therefore safely conclude, that whatever is not expressed in scripture plain and clear to common understandings, was not intended for our instruction nor can become a duty. And farther, that we ought not to give our assent to such establishments as are merely of human institution. Christ alone is king in his church, he has established such institutions as he hath judged fit and necessary, and to add to them, is an imputation upon his wisdom and authority, and has this unanswerable objection, that it opens the door to a thousand innovations, as the history of the Church of Rome has sufficiently shown, which are useless in themselves, extremely absurd, and highly detrimental to true religion.

With our minds thus cleared up let us proceed to an investigation of the subject. And first I both know and believe that theological schools are unscriptural, and consequently anti-Christian and detrimental to religion. But as long as it remains a question, whether they should be established, or not, and as the scriptures have no where expressly forbidden them, there cannot be a better mode of arguing used, than to show that they are unworthy of divine wisdom and goodness. I shall, therefore, in a cursory manner show that a theological school is inconsistent with the goodness of God. In the first place, then, those individuals who receive their education in theological schools and are sent forth to preach, are drawn from the common mass of mankind, without regard to religion and morals. Hence, many of those reverends in black, must coat themselves with a hypocritical garb, in order to keep up the appearance of external sanctity. Besides, those institutions hold out a profitable employment, as inducements to men to become preachers, a thing unworthy the goodness of God, and without precept, or example in the scriptures. Now of what use is it to religion, that every minister should be educated in a theological school? Will the same person be a better man, or a better Christian, than if he had acquired his learning by self exercise? A minister should possess something besides that, which the world calls learning True religion, combined, with genius and learning, constitute the able and accomplished minister of Christ. One may make himself thoroughly acquainted with all the mysterious gibberish and unintelligible jargon of the schools, without making himself a gospel minister, or being a Christian. God alone is able to make a faithful minister of his word. He is not dependent on the puny arm of flesh and blood to prepare instruments to execute his purposes. He is supremely great and transcendantly glorious in all his works.

Again, can we, from our knowledge of the goodness of God as displayed in the works of creation and providence, suppose that he should make such an establishment of religious instruction, as must destroy religion itself, and put it under the sole guidance and direction of men, who will have a perpetual interest to overturn or

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pervert it? Nothing can come from God, but what is godlike. Therefore, when any number of men, combining together, dare tell me any thing in his name of no use to religion or virtue, and yet of apparent advantage to themselves, or their order, I shall always believe it to be an invention of their own, forged to gratify their ambition and avarice, and unworthy of the wisdom and goodness of God, and shall ever vindicate the Almighty from the imputed calumny.

Another glaring error, in the organization of theological schools, is the stimulus they give to deception and fraud. When a young man has, like the prodigal son, wasted his living in riotous excess and finds he is about to be reduced to poverty and want, he would, perhaps, very willingly feign an external reverence for religion in order to obtain an education and get into (as the priests say) business. The inducements are very strong to the vitiated and corrupt mind. Not long since an instance of this kind occurred in this place. There was a young man of fine fortune and talents, who, from his extravagance and excessive liberality, soon wasted his estate. Having been raised in the midst of idleness, pleasure and plenty, he was incapable of applying himself to daily labor for a support. He therefore, got religion, (as he said) joined the church and resolved to be a preacher. He accordingly, applied himself to the study of divinity, and for a short time with diligence. But before he became a preacher, the death of a wealthy relation replaced him in affluent and prosperous circumstances. The books were laid aside. In a short time he was seen beastly intoxicated. It was reported that he was a backslider and fell from grace, but wrongfully. He never had a spark of grace. This, perhaps is the case with too many of those persons whom we see daily trudging over the world, in the character of ministers of the gospel. Many of them being poor and too lazy to work, clothe themselves with the sacred garb of religion and go about preaching, yet nothing thrives by their ministry but their bellies. If, perchance, they meet with a poor parish, they remain there, until they can do better, and as soon as they hear of a richer one they throw down all and go thence, and thereby show to the world that they care as little for the souls which they have just bought as for those whom they lately sold.

I shall devote the remainder of this letter to an attempt to remove an objection, frequently raised against the Baptist ministry of the Old Stamp, by the advocates of theological schools. The objection is, that they are so ignorant and unlearned, that they are destitute of those qualifications essential to gospel ministers.

It is granted, that this ministry in the general, lays no claim to what the world calls learning, and that there is a small number of them who have had the advantage of college education. But those holy men of God possess that which infinitely transcends all merely human attainments—I mean, the knowledge and love of God. They have drank copiously of the fountain of divine mercy, and are anointed with the unction of the Holy One to preach the gospel, and are acquainted with the sacred truths and doctrines of the Bible.

Those who take apostolic usage for their guide, in reference to this subject, will not pretend to say that a regular college education is essential to a minister of Christ. Because it is well known that the apostles were not thus qualified (with one exception,) but, on the contrary were recognized as unlearned and ignorant men. It is true that St. Paul was brought up at the feet of Gamaliel, and was taught according to the perfect law of his forefathers, yet this by no means qualified him for the ministry. Before his call to this sacred office, he was laid prostrate on the earth by the power of God, passed from death unto life, was baptized, washing away his sins, and then heard the Lord, saying unto him, "I have appeared unto thee for this purpose, to make thee a minister and witness, both of these things which thou hast seen, and of those things in which I will appear unto thee. Acts, 26 c. 16 v.—also, Gal. 1 c. 15, 16. Here is the legitimate source from whence every true minister derives his authority. All the saints of whom we have any account respecting their call to the ministry, speak of some revelation of the will of God to their hearts. Isaiah, previous to his call to the prophetic office, relates (in the vi. chap.) in the most sublime strains the view he had of God and himself. Indeed, no human science, can supersede the necessity of this work of grace upon the heart, and this divine call by the Holy Ghost. No man ta-

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keth his honor to himself, but he that is called of God, as was Aaron. Heb v. 4 v.

Though I wish ever highly, to appreciate learning and to acknowledge the advantages resulting from a thorough knowledge of the various sciences which have a tendency to throw light upon the sacred pages, and to illustrate the different branches of Christian theology. Yet I contend, that those acquirements are not essential to qualify a man to preach the gospel. Religion, the divine call, piety and learning, combined, constitute the able minister of God. Other methods may be adopted for the attainment of science, besides going through a regular course of studies in colleges, or brought up and trained in theological seminaries. The man whom God designs as an instrument to spread his gospel, needs not to be prepared by men. Paul after his conversion, did not go to a theological school to learn how to preach. Unless a man be truly converted to God and walk constantly in his fear and love, however regularly he may have been set apart by the appointment of men for the ministry, he is not called of God to preach, and neither shall his word profit the people. Behold I am against them, saith the Lord, that prophecy false dreams and cause my people to err by their lies.

Were the Baptist ministry of the Old Stamp all able to decorate their discourses with the elegant habiliments of the Greek and Latin classics, it is doubted whether their intrinsic excellence would be much enhanced. The plain, simple but noble truths of the gospel require no artificial coloring in order to carry conviction to the heart. What a pitiful appearance does a minister of the Lord Jesus make, who abandons the sublime and energetic language of inspiration, substituting in its place the sayings of Seneca, Plato or Socrates. Did any of these sages of antiquity ever equal Isaiah, David, and others, in beauty, sublimity, and energy of language, depth of thought, or purity and elevation of sentiment? Did any of them ever equal the apostles in depth of wisdom, in the charming simplicity of their style, in clearness of illustration, in strong reasoning, or in awaking all the tender affections of human nature? The writings of these ancient sages may be studied with pleasure and profit, but a minister of Christ who understands himself will never exchange the poetical composition of that sweet singer in Israel, David, for the verses of Homer, or Virgil. Neither will he cease to contemplate the fruitful hill of Palestine where Isaiah and others received their inspiration, to range in the classic groves of Greece and Italy. While the wise men of Greece and Rome leave you in uncertainty respecting the most interesting truths, the fisherman of Gallilee, the tent-maker of Tarsus, throw demonstration in your way.

Who would exchange the healthful bowers of Paradise, for the Elysian groves? Methinks I would not exchange this consecrated ground for the unhallowed fields of heathenism. Taught in the school of Christ, the true minister, will always feel the necessity of the divine aid to enable him to effectually withstand the onsets of error and powerfully to wield the sword of the spirit, which is the word of God. Much more might be said, but I must cease. Yours,

EDOM O. GORDON.

Georgia, Bibb county,
Sept. 5th, 1836.

Dear bro. Bennett: Your valuable paper the Primitive Baptist seems to be extending its circulation in this section of country. I have got four more subscribers for it, for which I enclose in this letter to you five dollars.

I am so delighted with the doctrine your paper contains, that I wish to give it as wide a circulation as I well can. The missionaries in this section seem to be distrest and rallying their forces, and saying they wish no separation from the anti-missionaries. I live in the bounds of the Eco-connee Association and have the care of four churches, and was anxious to know how many were for and how many against the benevolent institutions of the day, tho' I think falsely so called. In Shiloh church, Bibb county, 1 in favor, 48 against; Sardis church, said county, the whole of the church against the present operations of the day; Mount Paron church, Crawford county, 1 in favor, 87 against missions; Mount Pisgah, Monroe county, last year 86 members, and I think now about the same number of members, the casting vote

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is not yet given—next Saturday and Sunday is our meeting there, though I think there is not more than three members in favor of the money-begging missionary operations of the present institutions, such as the Bible and tract societies, Sunday schools, missionary societies, and all such as regards begging money to hire men to preach the gospel to convert the people. Strange to me that Christians can believe such a doctrine. Our Association commences on Saturday before the third Sunday in this instant, where I hope to have an opportunity of giving your valuable paper a wide circulation.

I remain yours in the best of bonds, yea the bonds of the gospel of a dear Redeemer. Fare ye well till ye hear from me again, &c.

JONATHAN NEEL.

PRIMITIVE BAPTIST.

TARBORO', SEPTEMBER 24, 1836.

The present number has also been unavoidably delayed by sickness—we are, however, making arragements to bring up the back numbers shortly.—*Ed. & Pub.* Oct. 26.

"THE MINISTER'S MEETING."

A meeting of the above name was held at Forsyth, Monroe county, Ga. in July past; and, another is appointed to be held at Covington, Newton county, Saturday before the fifth Sunday in October next.

The ostensive design of these meetings is, "*reconciliation*," and *peace*, among the Baptists in Georgia. But the true intent of them is, doubtless, to draw into the ranks of missionists, all who may yet be undecided on the subject, and as many who are decidedly opposed to the anti-Christian institutions of the day, as they can. This is evident from the following considerations: The originators of these meetings have not proposed to abandon one of their unscriptural societies, nor even a single item connected with any one of them: they have manifested a disposition to conceal the radical cause of division, by persisting in charging it upon the O. S. Baptists: they have indirectly called upon the latter to consent that the new schemes are right, by trying to reduce the division to mere matter of opinion. That the above conclusion and considerations are correct, we will notice their proceedings at Forsyth, page 6, quere 8. "Is it the sense of this meeting that differences of opinion in the missionary and such like operations, should affect the fellowship of brethren or churches? Ans. No." This quere implicitly asks us, first, to consider this bar to union only in the light of *opinion;* and secondly to sacrifice just so much of that opinion as opposes "*missionary and such like operations.*" Now, let all answer the above quere in the negative, and the corrupt institutions, universally, march forward without opposition. Again, in the Index of Augt. 25, we hear the Committee, appointed to fix the place of meeting in Oct. next, saying: "Let all who have been engaged in animosity and strife, come up, with a spirit of brotherly kindness and concession, in the fear of the Lord, willing to sacrifice all their own peculiarities on the great altar of eternal truth."

And now, who are they that have been engaged in *animosity* and *strife?* Have the new school admitted that they are the people? No: they have invariably charged the old school Baptists with it: and the *latter* are called upon to come with the spirit of *concession.* And who are they that must *sacrifice all their own peculiarities?* Will the new schemers? They have already announced to the public that they will make no sacrifice, by the quere above named, and the answer given it at Forsyth in July. Hence the language of the Committee above implies, that the peculiarities of the old school are discordant with eternal truth, and must *all* be sacrificed upon its altar. Were the missionists of Georgia asked, Will you give up the new schemes for the sake of peace? and they should answer, No; (and this answer is already given,) the question is settled—they will make no sacrifice. The primitive faith must make the sacrifice; and that sacrifice must be unconditional union; at least, so far as not to *oppose* the new inventions, if they will not *aid* them.

Thus, with but the ostent of reconciliation, they are calling for meetings, and crying peace. *What peace*, it may be asked, *so long as the whoredoms of thy mother Jezebel, and her witchcrafts are so many?* (2 Kings, ix. 22.) What reconciliation, while the scriptures are disregarded, and superseded by a feigned benevolence! What peace, while pretended religious societies are formed of church and world, and membership offered therein for pay? We love that peace which rests on scripture practice and doctrine: but we trust all true followers of Christ according to New Testament rules will disdain such proffers of

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reconciliation as ask them to barter away the truths and their principles. We hope they will recollect that those who keep the faith must fight a good fight,—and hold fast what they have. A coming together may be effected; but a reconciliation, a union indeed, can *not* take place, until the unholy and discordant elements which made the breach are removed. It is the wily policy of the enemies of truth, to keep united with the supporters thereof; for they can thereby silence opposition, and prevent the exposure of their own errors.—*Ed.*

The Christian Index of Sept. 1, quotes as from the Rev. John Angel James, the following language:—

"Have you ambition? Then where will you find an object so deserving it as this?" [Missions.]—"Why, an archangel would come from the throne, if he might, and feel himself honored to give up the felicities of heaven for a season, for the toils of a missionary's life."

Ambition, then, is inculcated, and enters into the motives for missionary operations. This is what we have before said, and what the Index now acknowledges. And to elevate that ambition to the highest pitch, Mr. James tells those whom he addresses, an archangel would come from the throne, if he might, &c. But archangels are denied that honor. They cannot come and be missionaries. This honor is reserved to mortals. What a pity the archangels cannot divide this honor with men. What an inducement this, to cause young men to aspire at the avocation of a missionary. Now to speak plainly, we consider such language as the Index has sanctioned, to exhibit evidence of downright superstition and folly. There is in it no well regulated piety nor sober well tempered zeal. It contains more the appearance of that wild enthusiasm which characterized Peter the hermit and his companions, the crusaders. How do we know what an archangel would do? They know not what themselves would do. We believe, however, that they would attach to missions a high degree of sanctity and angel-like temper in order to answer the lucrative object thereof. For testimony we call in the extravagance of the above language.—*Ed.*

The following extracts are very significant and illustrative, if not conclusive. They are taken from the Biblical Recorder of July 27, and would have received earlier notice, but for four or five weeks' absence, followed by about a weeks' sickness. But we trust they are not yet too late to answer their part in opening the mystery of iniquity.

"Individual, unassociated effort may exert itself as far as it goes; but it has little or no tendency to excite, to move, and to marshal the great mass of living Christians. It is this circumstance which mainly accounts for the difference between the present and former ages. So long as the spread of the gospel had to depend chiefly on individual effort, but little effort was made. Here and there was a person, who for Zion's sake would not hold his peace; but the great body of the Christian church was asleep."—"Voluntary associations are indispensable, because they constitute the only conceivable means by which the world can ever be subdued to the dominion of Christ."—"If uncombined effort in the days of the apostles, in the days of miracles and inspiration, were found inadequate to this end, it cannot be imagined that such effort can avail more now in these days of comparative imbecility on the part of the ministry."—"To the question that is sometimes asked—'How does it happen that there were no missionary societies in the apostles' day'—the answer is plain and short. It is this: there was then no need of such societies. There were then no nominal Christians; nor were there any *anti-missionists.* All that were then favorable to the spread of the gospel, were in the church; and all who were then in the church, were favorable to the spread of the gospel. Every Christian church was then, *de facto*, a missionary society. It is now far otherwise. There are now many nominal Christians, who are willing to contribute to the spread of the gospel, who are not connected with the church and whose co-operation, if secured at all, must be secured in some other way; that is, in connection with some other institution."

"This, however, is not the principal difficulty. There are now in all our churches vast numbers who are slow to move, and in not a few of them there are those who are bitterly *opposed*, in reference to all measures having for their object the spread of the gospel. These facts render it impracticable for our churches to act with any harmony, or with any effect, in relation to objects connected with missions. The experiment has often been made, and

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has as often failed. This consideration has shown active zealous christians, that if they do any thing for missions, it must be done out of connexion with their church relations; and that if they act in concert with others, it must be done through the agency of separate institutions formed for the purpose. Thus it is seen that the benevolent societies of the present age, are to be mainly ascribed to the coldness, the deadness, the opposition that infest our churches; and are designed in good part for the accommodation of the very persons, by whom they are so loudly denounced. Thus it appears that these institutions, like the erection of places of worship, the translation of the scriptures, &c. &c., have grown out of the exigencies of the times. And thus too does it appear that the friends of missions have now no other alternative; they must either do as they have done, and are now doing, or they must consent to have their liberties abridged, their light put out, their energies suppressed, and their usefulness destroyed, by the deadness and inaction by which our churches are so generally oppressed."

By the above, the point is at last conceded that, there were no missionary societies in the apostles day. All the research and argument and labor brought into requisition to prove missions from apostolic example, are now given up for lost. The new schemers have said, *there was then no need of such societies.* And why no need of them, we would ask Mr. Meredith. For he tells us that uncombined effort was *then* inadequate to subdue the world to the dominion of Christ; and this, he tells us, is the object of all the voluntary associations and combinations, [missionary institutions,] of the present day. It is true, that they tell us, "every Christian church was then, *in fact* a missionary society; but this comes too late, after admitting there was then no *need* of such societies, and that effort was then uncombined, and inadequate to accomplish the object they now have in view.

Another point which the missionists have in substance surrendered is, that the *church* did not originate the missionary institutions of the present day. For they tell us that "the great body of the Christian church was asleep: that the heathen was given up to his idols; gross darkness covered the people; sin and death held their iron sway over the nations; and Christians generally heeded it not. But since the formation of societies, conventions, and other similar associations for evangelical purposes, the leaven has spread through the whole mass; &c." The body of the church was *asleep*, and *heeded not* the condition of the heathen; then somebody else formed societies, waked up the church, and inspired her with this leaven. Yes, *since* the formation of societies, and not before, the leaven has spread through the *mass.* They tell us that, the churches were too cold and dead and opposite; and these societies were formed for her to make good her deficiency.

Another point they have admitted is, that the missionary operations are design- for *accommodation of persons.* For they tell us that, "the benevolent societies of the present age,"—"are designed in good part for the accommodation of the very persons, by whom they are so loudly denounced." So we may fairly say, they are designed in part for those who have happened to be opposers, and in part for those who have not opposed them—in a word, they are *designed* for the *accommodation of persons—for those who are called ministers of the gospel.*

This last concession taken in connection with the foregoing, accounts for the origin of missionary operations. The church, cold, asleep, dead, opposed, would not spread the gospel, that is, she would not accommodate the preachers, the preachers, (or they and the world,) propounded these societies for their own accommodation. And such is their success, present and in prospect, that they insist upon prosecuting them, even "out of connexion with their church relations," and in connexion with the world. Upon the whole, they have

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charged God foolishly, and charged the church falsely. To say that, uncombined effort in the days of the apostles was *inadequate* to subdue the world to the dominion of Christ, argues that God willed this result, but he was improvident in the means to accomplish it: and that he wills in the present day what he did not will at that time; and that the means in any event must be devised by men. To say that, the church is opposed even in part to the spread of the gospel, or to any measure having the spread of the gospel for its object, disagrees with the known practice of the church from the days of Christ till now. They frequently affirm that the opposers of missionary operations are opposed to, and opposing, the spread of the gospel. Bur as often as they utter this sentiment, Truth frowns and turns aside her face; and Falsehood finds aliment on which to feed. For, from Maine to Louisiana, the O. S. Baptists continue to travel and visit Associations, churches, and strange neighborhoods, preaching the gospel to all that will come out to hear them, and, as far as convenient, encouraging all to come out. The new school have admitted not only that the reputed benevolent institutions are not the church, but also, that they are *not connected with church relations*. Then they cannot be expected to support the truth. For Paul declares, the church of the living God is the pillar and ground of the truth. (1 Tim. iii. 15.) Hence they in effect tell us, that these same institutions support their *liberties*, cherish and brighten their *light*, invigorate their *energies*, and constitute the very existence of their *usefulness*. For we are told in the foregoing extracts that, if they abandon them, "they must consent to have their liberties abridged, their light put out, their energies suppressed, and their usefulness destroyed, &c." Paul tells us, where the Spirit of the Lord is there is liberty; the new schemers tell us, where the institutions are there is liberty. Paul tells the church, she is light in the Lord; (Eph. 5. 8.) Christ tells her, she is the light of the world; (Matt. 5. 14.) and he calls himself the churches' light; the missionists tell us the voluntary associations are her light. Paul informs us, the energy of the church is in Christ, (Col. 2. 10.) and Christ says it is in the Spirit; (John, 16. 13.) but the new school tell us, it is in their institutions. Paul teaches us that our usefulness depends upon studying and practicing the scriptures; (1 Tim. iv. 15.) the missionists contend that it depends upon their own schemes.

Once more. The foregoing extracts assert, in fact, that but little effort was made in the apostles' day to spread the gospel. For they notice that day as a day of individual "uncombined effort," and then affirm that "so long as the spread of the gospel had to depend chiefly upon individual effort, but little effort was made." No wonder then that they represent anti-missionists as being opposed to the spread of the gospel.—*Ed.*

FOR THE PRIMITIVE BAPTIST.

North Carolina, Caswell co.
Aug. 16th, 1836.

BROTHER BENNETT: I have taken my pen to inform you of some things, not all that I have seen and experienced from missionary spirit. I think about four years ago it was moved in the Country Line Association to have nothing to do with the societies of the day; that is, Bible, tract, missionary, & Sunday school union societies. Before the vote was taken, Stephen Pleasent objected to the resolution; when the vote was taken, Pleasent with three or four more voted against the resolution. The resolution passed with a large majority of the Association. Pleasent having imbibed a missionary spirit, was offended with the Association and went home in a

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bad spirit. Having the care of three churches, he tried to influence the three churches with the same spirit he possessed; that was, to have nothing to do with the Association, for they had gone beyond their power. The church meeting came on at Ebenezer first, where his membership was. He moved to have the vote of the church taken, whether they would or not go with the resolution of the Association. The church went with Pleasent, but on reflecting on what they had done, the next meeting they recanted what they had done the meeting before; only they allowed any of her members to join any of the societies and not be dealt with for so doing as long as they lived orderly in them. The next Saturday the church met at Flat River, another church Pleasent had the care of. He moved to have the same vote taken that was at Ebenezer; the church refused to have any thing to do with what the Association had done, so he left them and would preach no more for them. The next Saturday the church met at Upper South Hico, the third church that Pleasent had the care of, and where my membership was and is. The same move was made there that was in the other two churches. Pleasent said nothing would satisfy him so as to continue to preach to them, only to have nothing to do with the Country Line Association. I said what I thought right in behalf of the Association. The vote was taken and as the church thought a great deal of Pleasent, they voted against the Association. I submitted, but much dissatisfied. We met on Sunday—Pleasant did not appear as friendly as usual. He preached and I followed after, from the 6th and 17th of Paul's second letter to the Corinthians: Wherefore come out from among them and be ye separate saith the Lord, and touch not the unclean thing, and I will receive you. The discourse displeased Pleasent so that he had no fellowship for me. This took place on the second Lord's day in September. The church at their next meeting in October recanted what they had done at their September meeting, and the church was divided still. The church was desirous to have Pleasent for their preacher, and they kept knocking about until January afterward; at which time the church had sent for him to give answer, whether he would or not serve them. In conference he said he had no fellowship for brother McKee, nor the Country Line Association, nor any that held as we did. He said he would not preach with me nor commune with me, nor I should not preach where he did preach. I arose and said I had heard that somebody said I ought to be dealt with for the above discourse; I said, there are a good many of the brethren here that heard the discourse, it was said by some they had nothing against me. So there was no fault found, by the church for that preaching, nor is to the present time. But there were some who were bad enough offended, yet their mouths were shut so that they could not open them against me, like the lions mouths against Daniel; for truth will stand when error will fall. This was three months after Pleasent got out with me and never let me know it until as above stated. I knew it would not do to live so, both Baptists. When Ebenezer meeting came on, I went on Saturday—talked with Pleasent—he would not be reconciled unless I would acknowledge the above named societies were not unclean things. I told

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him, "I hold all unclean things that are not scriptural to Christians." So we did not agree. Church meeting came on, and I complained to the church of his unchristian conduct towards me. The church took notice of it, but laid it over until the next meeting, and called for helps. The meeting came on; the matter was called for; the church agreed Pleasent owed acknowledgment for his unchristian conduct. Pleasent said he had none to make. The Clerk read the cause of his losing fellowship with the church, and his unchristian conduct towards me. Pleasent made answer, you may say that is the cause; but it is not. It is because I am friendly to the societies. The church at the same time requested his credentials. He said he did not have them with him, but they might have them at some other time. The church appointed two of her deacons to request them from Pleasent. He refused to give them up, and holds them independently. The new school Baptists have received him with all his disorder, so the old Baptists have no fellowship for him nor for them in the gospel; and he preaches with them and administers the ordinances with them. Now, brother Bennett, you know the apostle Paul says, if any Brother walks disorderly note that man and have no fellowship with him. So I think all is in disorder and that the said Pleasent has no more right to administer these holy ordinances of the gospel than a heathen man or a publican; for Jesus Christ says, if he will not hear the church let him be unto thee as a heathen man and a publican. Matthew, 18th, 17th verse. Brother Bennett, I think all the missionary churches and associations in the United States nor any other class of men can make Pleasent an orderly man in the gospel, until he pays what he owes to Ebenezer church and be reconciled with them. I have made as true a statement of facts as I can that are known and read of all men that have a knowledge of them; much more I could write on this subject, to show the improper conduct of the new school Baptists in their new schemes and money making priest craft to get of the hard earnings of the poor and have divided churches and families to my knowledge and grief of my soul for which they have neither precept nor example in the scripture, only old Roman Catholic practices to get wealth and power. The first that I have an account of who was sent by the papal power was Ignatius Loyola, a Spanish knight under Paul the third, who requested that such a class of men might be employed to teach the world submission to the papal power. Pope Paul saw it would much contribute to the Roman wealth and power. The society was formed called Jesuits; they went forth into different parts of the world to teach the Roman Catholic religion, and they were prosperous in so doing. In furtherance of the same design, the Pope and others were induced to found splendid missionary establishments in Europe. The first was at Rome in the year 1622, by Pope Gregory the fifteenth; other missionary establishments followed after in different countries, but none had greater effect than the Congregation of priests of foreign missions, and the Parisian Seminary for the missions abroad; both which were established in France in the year 1663, from which hundreds of Jesuits and friars were sent forth to convert the world. Some of these missionaries boasted they had converted and papalized one thousand in

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one year. This was the second means employed by papal Rome to secure wealth and power. So that every scheme and plan was devised that could be thought of; and all who protested against their unscriptural conduct had to suffer. Torture, fire and banishment, took place in nearly every country where Protestants were found. During this persecution it has been computed that not less than fifty millions suffered death in the most cruel manner, and all under the pretence of religion; and yet had no regard to the souls of their fellow creatures.

I must stop for want of room, for a detail of these things would fill volumes. Brother, from what I have heard and experienced from missionaries and benevolent societies so called, I am afraid of them, if ever they can get power. I have always been opposed to missions as they are carried on in our day; for they are so contrary to the first missionaries of the gospel; they were commissioned and sent by Jesus Christ to preach the gospel to every creature, not by men or moneyed institutions, so was not dependent on man or moneyed institutions, but on the author of the gospel. Brother, I have professed the religion of Christ since I was in the 21st year of my age. I did not receive it of man, neither was I taught it by man so as to understand it; but by the revelation of Jesus Christ to my soul. I have been trying to labor for the good of souls betwixt thirty and forty years, and I feel as poor and as needy now as when I first began to try to serve the Lord; and have to say to the Lord, be merciful to me a sinner—save, Lord, or I must perish. If I am saved at last it will be an act of free and sovereign grace abounding to the chief of sinners. I am now sixty-six years old. I have never tried to write any thing to go to the public before. Make what use you please of it; give it what correction you see proper in letter or in spelling. I subscribe myself yours in gospel bonds.

ROBERT McKEE.

Cherryville, Haywood county Te.
7th Sept. 1836.

DEAR BRO. BENNETT: With pleasure I can inform you that I have received your very valuable paper, with which I am well pleased. The brethren here are (in the general) also well pleased. The missionaries are of course in opposition to it. I am endeavoring to obtain subscribers and have so far succeeded well for the opportunity that I have had, and still believe, that I shall succeed in giving it an extensive circulation.

The time of holding our Associations is just at hand, and as I have to attend several, I shall defer writing on any particular subject, until my return from the different Associations, after which I will write you concerning things in general.

Yours in the hope of immortality.

WILLIAM PATRICK.

Warm Springs, Merriwether co.
Georgia, Sept. 17, 1836.

DEAR BROTHER: I have recently read a few copies of the Primitive Baptist to my satisfaction, and thinking such a paper would be useful in this section of the country, I have thought proper to take a copy for twelve months; also five of my brethren wish a copy for the same length of time.

You will please send the papers to the different names and post offices as named below.

ARCHIBALD BAKER.

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Ministers of the gospel, Steam Doctors.—The science of physic, in providence, has certainly been extensively useful to mankind; and the practice of physic, by a regularly bred and skilful physician, has ever been an honorable profession. But quackery has always been not only contemptible and disgraceful in itself but highly pernicious in its tendency, and palpably criminal in the person who has practised it. True, heads of families may administer topical and external applications, and even a dose of physic internally, in cases the symptoms of which experience has rendered familiar, and in which the effects of said physic have frequently been tested. But even these should be administered with caution, inasmuch as every dose administered, or every application made, is strictly an experiment. Regularly bred physicians are supposed to understand the anatomy and physiology of the human system, the causes of disease, and the art of healing, by the well known and mutual dependence of cause and effect—to understand and discriminate at the moment, the distinctive character of diseases, to single out the appropriate medicine, to know its quantitive and circumstantial power upon the system, and to examine scientifically all the minutiæ of diseases and therapeutics. The securing of this knowledge is not the work of a day, nor of a month, nor yet of a year. Hence, those who, without due time and training, have professed to understand, and ventured upon the practice of, the healing art, have generally and justly been suspected of improper motives. They have been thought either, to aspire at unmerited fame, or to have sacrificed philanthropy and even humanity to the object of gains. These last remarks are not designed for those who occasionally administer to their families, or furnish their neighbors with, a dose of medicine; but for those who assume the responsibility of the medical profession. They are considered as applicable to those who are usually known by the name of Steam Doctors. Of these, for reasons already stated, we have no very high opinion. And although the motives of the Thompsonian fraternity, and of those who have at any time, been considered quacks, may have been unjustly inferred, yet reproach has unavoidable adjoined itself to them. Hence arises the impossibility of a Minister of the gospel's engaging in these things, without marring in a greater or less degree, his own reputation, and proportionably that of the ministry in general. In proportion as the care of souls is above that of the bodies of men, so will be the diminution of the dignity of the gospel preacher. Confidence in his sensible concern for the spiritual welfare of men will be shaken in proportion as he stoops to callings of this kind. Entering gratuitously into the business of other professions bespeaks a lightness at least, which is disreputable to him who is divinely enjoined to give himself wholls to the business of his ministry. To attempt the palliation of human misery when necessary is not only excusable, but commendable; but to blend this profession with that of the ministry in our time and section, without just pretension to competent skill, presents a preacher to us in a light in which we would not wish to view him.—*Ed.*

N. B. If the above remarks are examined in the same spirit which dictated them, they will do no harm—we believe they will do good.—*Ed.*

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POETRY.

From Erskine's Gospel Sonnets.

THE MYSTERY OF FAITH.

SECTION XIV.

The mystery of the Believer's pardon and security from revenging wrath, notwithstanding his sin's desert.

I, Though from condemnation free,
Find such condemnables in me,
As make more heavy wrath my due
Than falls on all the damned crew.

But though my crimes deserve the pit,
I'm no more *liable* to it;
Remission seal'd with blood and death,
Secures me from deserved wrath.

And having now a pardon free,
To hell obnoxious cannot be,
Nor to a threat, except anent*
Paternal wrath and chastisement.

My soul may oft be fill'd indeed
With slavish fear and hellish dread:
This from my unbelief does spring,
My faith speaks out some better thing.

Faith sees no legal guilt again,
Though sin and its desert remain:
Some hidden wonders hence result:
I'm full of sin, yet free of guilt.

Guilt is the legal bond or knot,
That binds to wrath and vengeance hot;
But sin may be where guilt's away,
And guilt where sin could never stay.

Guilt without any sin has been,
As in my surety may be seen;
The elect's guilt upon him came,
Yet still he was the *holy Lamb.*

Sin without guilt may likewise be,
As may appear in pardon'd me:
For though my sin, alas! does stay,
Yet pardon takes the guilt away.

Thus free I am, yet still involv'd;
A guilty sinner, yet absolv'd:
Though pardon leave no guilt behind,
Yet sin's desert remains I find.

Guilt and demerit differ here,
Though of their names confounded are,
I'm guilty in *myself* always,
Since sin's demerit ever stays.

*About.

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THE PRIMITIVE BAPTIST.

EDITED BY MARK BENNETT.

Printed and Published by George Howard,

TARBOROUGH, NORTH CAROLINA.

"Come out of Her, my People."

VOL. I. SATURDAY, OCTOBER 8, 1836. No. 19.

FOR THE PRIMITIVE BAPTIST.

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BROTHER EDITOR: Not long since a gentleman requested me to give him my opinion on the five, two, and one talents, mentioned in the parable of our Lord in the 25th chapter of Matthew's gospel, beginning at the 14th verse. Not having time to do so at that time, and believing for certain good reasons that this will meet his eye, I now give him my answer; and I take this opportunity to do so, because others also may wish to know something about the talents.

Our Saviour in the beginning of this chapter sets out with the parable of the ten virgins, and goes through his remarks on that subject and closes in the 13th verse with these words: "Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh." And then he begins the parable of the talents in the 14th verse: "For the kingdom of heaven is (by the kingdom of heaven here he means the gospel ministry) as a man travelling into a far country, who called his own servants, (mark well that word, his own servants,) and delivered unto them his goods. 15. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey." Now, my dear Sir, there is no need of being lengthy on this subject, for I consider it so plain a parable that he that runs may understand it. And first, by the kingdom of heaven our Saviour meant the gospel ministry by his apostles. 2d, the man travelling into a far country, Jesus Christ meant himself going from this world to heaven and coming back at the day of judgment, to call his apostles and ministers to account for the gifts of the ministry given them, and so reckon with them. The goods delivered were his gifts of the ministry and gospel with all its appendages. But mark who in the text he calls to him and gives or delivers his goods to—to his own servants. Who were his own servants? why you must own that they were his twelve apostles, who were the servants of God and of Christ, and the churches' servants for Christ's sake. For you must own that this unbelieving world are not the servants of Christ, but servants of the flesh, lust, world and devil. And the word is clear in the text who he called to him in the parable and delivered his goods: "his own servants"—and these own servants meant his apostles. The five talents, two and one talents, meant the different gifts given the whole twelve apostles; and these five, two and one are put for twelve, different gifts, as is often the case in scripture—Rachel is put for all the mothers that lost a child by the sword of Herod, and the name Jacob is put for the whole church of God, &c. Then as to the eleven apostles, they all had different gifts as five stands to two, &c.

But it is the man of one talent, I presume, that the stress of your enquiry lies upon. By this man of one talent our Sa-

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viour meant Judas, for he was his own servant by call to the ministry that the scriptures might be fulfilled; but not his own servant by a heavenly call from darkness to light, or from nature to grace; for there is not a text in the New Testament that will show that Jesus called Judas from nature to grace, but there are texts that will show he called him to the ministry and sent him out with the rest of his apostles. Read John, 6, 65: "And he said, therefore said I unto you, that no man can come unto me, except it were given him of my Father. The verses before show he here specially alluded to Judas. What then was Judas's one talent? It was the office of the ministry, as Acts, 1, 17, shows: "For he (Judas) was numbered with us and had obtained part of this ministry."

Then this shows that Judas was numbered with the apostles and obtained of the ministry, even the office of a minister; this was his one talent, and having no grace he took up hard thoughts of his Lord, as you read, that he reaped where he had not sowed, &c. and went and hid his Lord's money in the earth, &c. or in other words, sold the Lord and his office or part of the ministry for thirty pieces of silver; silver is nothing but earth, here he hid it. And Jesus said, take from the man, or Judas, the one talent, or the office of the ministry, and give it him that hath ten, that is to Matthias; or in other words, after my death take the office of the ministry, from which Judas by transgression fell, and give this one talent of the office of the ministry to Matthias, who has grace to improve it, that he may be a witness with you eleven on my behalf of all things done by me. Therefore, 29th verse: "But from him that hath not, shall be taken away even that which he hath." The meaning is, take away the ministry from Judas, who has not or hath not grace to improve it, or gain two, five, or fifty talents by the use of it, and cast the unprofitable servant into outer darkness, &c. Read 13th of Matthew, 11th and 12th verses, which prove all I have said.

If the church of God was now searched for Judases, thousands I presume would be found by the omniscient eye of the Saviour having one talent only, the office of minister, without the grace of God; who hide the office of minister under an earthly heart and earthly gain by their ministry, and are clandestinely taking out of the churches' bag, Judas like, while walking in company with God's ministers. But remember, Sir, Judas went and bargained with the chief priest to sell his master for thirty pieces of silver; and remember also, that there are many priests, who now-a-days go and bargain with Boards of chief priests and Convention men, and so sell gospel at one dollar a day or at $40 per month, or thousands a year; and so, Judas like, in their office of minister scour the country with God's ministers. But it must be obvious to all men that read the scripture, that the man that thus goes for the bag must be a Judas in principle; for the practice of a prophet or an apostle hiring out himself to preach is not to be found in the Bible. But of false prophets and false preachers it stands as an infallible mark by the Holy Ghost. Then such are "false apostles transforming themselves after the ministers of Christ;" and if any man wants to know whether he be one or not, take the following scriptures: "Unto me who am less than the least of all saints is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ." Again: "I certify you, brethren, that the gospel that was preached of me is not after man, neither received I it of man, but by revelation of Jesus Christ." Again: "That I have great heaviness and continual sorrow in my heart," &c. Again: "My prayer to God for Israel is, that they might be saved." Again: "Freely you have received, freely give." Again: "Not for filthy lucre." Again: "Ourselves your servants for Jesus' sake." Again: "I will most

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gladly spend and be spent for you." Again: "The spirit of God is upon me, because he has appointed me to preach the gospel to the poor," &c. Again: "Because for his name's sake they went forth taking nothing of the Gentiles." Try your principles and practices by these texts, and weigh in these balances and see how you come out. Know you not that you are a Judas, if you cannot come to this measure? Tekel, many are found wanting. And since the erection of theological schools the world is full of Judases. How many thousands have the schools of Dublin, Cambridge, Oxford and Fort William made, to say nothing of the twenty-six in our own country, that are set on foot to make lovers of the bag more than lovers of God? You must know that Ireland and England have made Judases enough to oppress these nations by tithes past endurance. The yoke is so heavy at present that a revolution must soon break it. Nothing but a revolution broke it in America and France, &c. Such is the power and influence of Judases in all countries that nothing short of a revolution can break their yoke. Americans look out! for theological schools never were, are not now, no, nor ever can be, friendly to the rights and liberty of man. All nations stand as witnesses of this fact, that where they have been established, tithing, oppression, cruelty, and priestly and kingly power and tyranny have held their courts of blood, and taken away the rights of labor, life, and liberty. So I say. Then look to yourselves, Americans, lest the theological schools of this country breed so many Judases that they sell the liberty of their country for the bag, and that every parish has again to shoulder a priest and wag along with him as before the Revolution in America. God lays necessity on his ministers to preach, and thereby makes it their duty to preach. Strange then, that I must hire and pay a man to do his duty to his God. God gives gifts and his gospel to men to give to others. Strange then, surprisingly strange, that men should then sell these gifts and gospel to men for money, and make a trade of the gospel and thus pervert God's design. These men must be Simons, who wanted the gift of the Holy Ghost from Peter for money. And it is the Judases of old time from theological schools that have thus perverted the New Testament law in support of the ministry. The whole amount of which law may be comprised in these few words: the preacher of God's sending is to preach as his duty required of him of God, and men are to give him support in his ministry as a duty required of them of God. Tell me then, from whence come all this hiring out, begging, selling, trading, cutting, shifting, planning, and new scheming to get money in support of the ministry? The Judases have done this, and not God's ministers. Nor has the New Testament any law for any such trafficking in the ministry. But, says one, the people are so covetous they won't support the preacher without. Well, Sir, they are only accountable to God for this duty who has made it their duty, and not accountable to you nor the preacher, whether they give or withhold from the preacher. For religious duties are between man and his maker, and not between man and the preacher; but Judases will have the matter between themselves and the people. Whereas the support of the ministry is a religious duty, and not a civil one to be enforced by laws of men nor coercion of preacher or people. For God has left this matter with the consciences of men, as in 2 Corinthians, 9, 7: "Every man according as he purposeth in his heart, so let him give: not grudgingly, or of necessity: for God loveth a cheerful giver." 5th verse: "As a matter of bounty, and not as of covetousness." So then to support the ministry by law is laying men under necessity; by persuasive begging is of necessity, by church censure is of necessity, by selling titles is a kind of necessity. Then no kind of ministerial

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support is right but a purposed, bountiful, cheerful, voluntary, free will support.

JOSHUA LAWRENCE.

CONDEMNATION.

Q. 1. Are all unbelievers in a state of condemnation?

A. Yes. Judgment came upon all men to condemnation. Rom. v. 18.

Q 2. Does condemnation come by disbelieving the gospel? or did it come by sinning against the law?

A It does not come by disbelieving the gospel: else, then, condemnation & justification would both be by the gospel; whereas the gospel in its nature and design is to *deliver from* condemnation. Moreover, condemnation was sealed to all our race before the gospel was preached. It came by sinning against the law. Sin is the transgression of the law: (1 John, 3. 4.) and the gospel is not law; therefore believers are declared to be not under the law. (Rom. 6. 14.)

Q. Why then is vengeance pronounced against them that obey not the gospel?

A. B cause there is no way of escape from the vengeance due to breach of law, but by the gospel, or being born again, which embraces obedience to the gospel.

Q And why is condemnation pronounced against him that believeth not? (St. John, 3. 18.—St. Mark, 16. 16.)

A. Because there is no way from under condemnation, but through faith. (Eph. 2. 8.—Mark, 16. 16.)

Q. 3. Does condemnation come upon each individual for his actual transgression? or did it come by the sin of one man?

A. It could not come upon every man by his own individual transgression, except the law had been delivered separately and successively to every person as he comes into life. It was by the sin of one man: by one man's disobedience many were made sinners: by the offence of one, judgment came upon all men to condemnation. (Rom. v. 19. 18.)

Q. Did the offence which ended in condemnation, consist in a sinful principle alone? or in a sinful action alone? or of both together?

A. It could not consist in a sinful principle alone; because the action will be like the principle: either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit. (Matt. 12. 33.) For the same reason it could not consist in a sinful action alone. It consisted of both: when lust hath conceived it brought forth sin: and sin, when it is finished, bringeth forth death. (James, 1. 15.) When a sinful principle (lust is unlawful desire,) hath conceived it bringeth forth a sinful action: and a sinful action, when it is finished bringeth forth condemnation and death.

Q. In what manner did the guilt of one man become chargeable upon all others, so as to bring them all under condemnation?

A. 1. By representation; 2. by contamination.—1. By representation. When the law was delivered to Adam, it was delivered to every being of the same kind: because it was delivered to him as to a whole species or race of beings, and that race was mankind. The moment it became the law for man, it became the law for all men. When as yet Adam had no child, it was the law for no fewer; and when the last man shall die, it will have been the law for no greater number. Upon no other principle could judgment, by his offence, come upon all men to condemnation.

2. By contamination. It is an established law of nature, that every thing produces after its own kind. This law was not changed even by the apostacy of Adam: for he begat a son in his own likeness. (Gen. 5. 3.) For illustration: the young rattlesnake never saw its dam bite, and kill a person; yet it readily bites and destroys life. So, Cain, for example, never saw a corpse; yet he deliberately killed

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Abel. His sentence evinces, that he received the law in his parent; and his premeditated crime proves that he inherited from the same source, a sinful principle.

Q. Are men now born under condemnation?

A. Yes. The natural birth, which is after the flesh, is only fleshly, and carnal; and the carnal mind is enmity against God: (St. John, 3. 6.—Rom. 8. 7.) else regeneration were unnecessary. Only they who are born of the Spirit can enter heaven.

Q. Ought we not to entertain more feeling for infants, and more honorable views of Deity?

A. The tenderest feelings and offices of *nature* are due from us to infants: offices of grace belong to God. To him belong their spiritual interests as well as ours. And as often as we make a question or matter of debate about infants, we honor God as little as did Sarah in the case of Abraham and Hagar; and the fruit of such matter or debate will be like Ishmael—born after the flesh.—*Ed.*

JUSTIFICATION.

Q. What is justification?

A. Declaring a person righteous or just according to law. (Rom. 8. 4.)

Q. When may a person be pronounced righteous according to law?

A. When he is found not to have disobeyed any of its precepts.

Q. Is there no satisfaction a transgressor can make to law?

A. None, but to suffer its penalty. (Ezekiel, 18. 20.—Gal. 3. 10.)

Q. If this be true, can any person be justified before God?

A. Not, by the law. (Rom. 3. 20.)

Q. What is the ground work, or foundation of righteousness?

A. Obedience to law. (Rom. 5, 19, 18.)

Q. Can not men render this obedience, and thereby secure righteousness?

A. No: because a breach of law is already made, and all men are under the law's sentence. (Rom. 5. 18—3. 19, 23—1 John, 3. 4.)

Q. What then constitutes our righteousness for justification before God?

A. Christ's obedience to the law of God. (Rom. 5. 19.—Heb. 5. 8, 9.)

Q. Was it his death, or the obedience of his life that justifies us from guilt?

A. The obedience of his life. (Rom. 5. 10. 25.) His death redeemed and exempted us from the penalty. (1 Pet. 2. 24—Isa. 53. 5.) It is in this sense, we are justified by his blood. (Rom. 5. 9.)

Q. Are not justification and redemption the same?

A. No: justification pronounces us free from guilt; redemption pays the price of guilt, for our ransom.

Q. Is not pardon or forgiveness the same with justification?

A. No: the former screens us from deserved punishment; the latter declares, no punishment is due.

Q. How can those who are guilty of transgression, be justly said to merit no punishment?

A. He who was just, and merited none, himself died specially for them. (1 Pet. 3. 18—St. John, 10. 15—Tit. 2. 14—Heb. 13. 20—Gal. 3. 13.)

Q. Is not sanctification the same with justification?

A. No: sanctification sets apart, and makes an unholy being, holy. Justification discharges from the guilt of sin, and the pain of conscious guilt; sanctification removes the pollution of sin. Justification intercepts forever, avenging wrath; sanctification conforms to the image of Christ.

Q. How does Christ's righteousness become indeed our justification?

A. It is imputed to us through faith in him. (Rom. 5. 1—Acts, 13. 39—Rom. i. 17—iv. 6, 8, 11, 22, 23, 24—Gal. iii. 6—James, ii. 23—Rom. v. 13—2 Cor. v. 19.)

Q. Is this the same righteousness which justified the Old Testament saints?

A. Yes; as the eleventh chapter of Hebrews plainly shows.

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Q. How could they receive and possess a righteousness which at that time had not actually been wrought?

A. In the same manner, and as easily, as we can who live in 1836, or as they who lived in the day of Christ's ascension: for with God, this righteousness as much existed in Abraham's day as it does now. And faith is satisfied that, "things which are seen were not made of things which do appear;" and that "God hath chosen things which are not, to bring to nought things that are." (Heb. 11. 3—1 Cor. 1. 28—St. John, 8. 58—Rev. 13. 8.)

Q. Do not all who seek righteousness, obtain it?

A. No: numbers who are seeking and striving after righteousness never will be justified before God. (Rom. 11. 16—St. Luke, 13. 24—St. John, vii. 34.) But all who seek *Christ's* righteousness will obtain it. (St. Matt. vii. 7, 8—Heb. 11. 6.) For none will seek his righteousness until they condemn and loath their own.

Q. Can he who is justified by Christ's righteousness, through faith in him, be condemned to exerlasting wrath?

A. No. It is God who justifies, and Christ who died. (Rom. 5. 1—8. 38, 39—St. John, 3. 18—5, 24—10. 28—Heb. 8. 12.)—*Ed.*

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Lowndes Co. Ala. Sept. 18th, 1836.

Bro. Bennett: I have seen two numbers of your excellent paper, under the title of the Primitive Baptist, and my heart rejoices at the idea, that God yet has a remnant according to grace, who have not gone into the ways of Balaam for hire, neither have bowed their knee to the image of Baal.

The do-much people of the day, are making rapid strides in this country, to prop the ark, lest it should fall. They are inventing new schemes daily, for to carry on their plans. A Mr. Luther Rice passing through our country in the course of this season, held out many plausible things as inducements to the people to contribute their money, stating that, the Brahmins were perishing in heathenism, were bound in the chains of superstitious idolatry and darkness, all for the want of the gospel, and all they lacked in giving it to them, was a few thousand dollars, which would enable them to have the Bible in their own language. So this Prophet of Burmah, ever true to his mission, (money,) passed from house to house, calling at every meeting house and every place where the least prospects of succeeding in his diabolical plan. Shortly after, he was succeeded by a Mr. Hartwell, who being a master workman, used a manner of intrigue and almost sorcery, (for it appears indeed and truth that, the people became bewitched,) he mounted our pulpits, addressing himself to the audience, and then exhibiting a variety of images, said by him to be the gods of Burmah, and thus by his intrigue and pathetical harangue he bewitched the people and carried off their money. Since the above operations, the mother of harlots has brought forth another daughter, and called her name Itinerancy. And unwelcome as may be her appearance, she has located herself on the fertile soil in the district of the Alabama Baptist Association. Her fruit are beginning to approach to harvest. Some have already tasted it, and proclaim it delicious. Others stand aloof and say, we will await a fair specimen of her fruit, for by their fruit ye shall know them. Again we have some who reject all and every appearance, of the fanciful, benevolent schemes of the day; believing that God will carry on his own work in his own way, and in his own time he will accomplish all things after the council of his own will. Thus we have divisions, dissentions, and strife: in the place of unanimity of spirit, among the brethren. And hence from the above considerations, I have concluded to write for your paper, for the purpose of diffusing light in this section of country. I therefore request six copies sent to me, at Bragg's Store,

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Lowndes county, Alabama, beginning back as far as possible. I very much regret that your first numbers are all exhausted. Please forward the work forthwith.

And now, dear brother, I close my letter, I hope, with a heart of fervent prayer, that the God of all grace may crown your labors, with the triumph of his cause and the good of his people.

I am, Sir, yours in the bonds of love and Christian affection,

JOHN KELLEY.

Wake County, N. C.
Sept. 24, 1836.

To the Elders and messengers that may compose the Little River Association, to be held at Willow Springs M. H. in Wake county, on Friday before the 3d Sunday in October, 1836.

Dear Brethren: We accept this opportunity of informing you, that we have been heretofore very unpleasantly situated for several years, owing to our having our membership in a church where the spirit of the missionary institutions of the day prevailed, (called benevolence;) together with a bidding of those God speed in preaching false doctrines and traditions of men, instead of the traditions of God. Insomuch that a bar of communion has existed for some years. And being situated at so great a distance from any of your churches who held the doctrine of God and his ordinances, instead of that of Balaam, we knew not what to do nor where to flee for relief; and continually the Lord was saying, Come out of her, my people. See Revelations, 18 and 4. And such as this: Be ye separate, or come out from among them and be ye separate, saith the Lord; and withdraw yourselves from every brother that walketh disorderly, and not after the traditions which he received of us. But for some time we hesitated, hoping for a reformation; and indeed our nature were clinging to family connection that were in the church, and feeling loth to be out of any church, till at length we hope that God in his kind providence directed Brother Temple in our neighborhood, who commenced preaching at a little school house in the woods, where we had an opportuniy of complying with the conclusion of the apostle, that it was better to serve God rather than man. A part of us petitioned the church for letters of dismission, but could not obtain them. We then concluded to join the church at Salem, in Johnston county. That church having liberated brother Temple to receive members at that place in her behalf, we accordingly came forward and joined by experience, one by letter from a church belonging to Flat River Association; and it being about thirty miles distance to Salem, we thought it most for our convenience to be constituted in a separate church. We petitioned Salem church for letters of dismission, which were cheerfully granted, and we were constituted as a church under the care of brother Temple. Brethren, you may conclude that our minds were often sketching on those children of God who skulked about in sheep skins and goat skins, and in caves and dens of the earth, rather than disown their God. And the circumstance of Moses choosing rather to suffer afflictions with the righteous than to be called the son of Pharaoh's daughter.

Notwithstanding we are somewhat acquainted with your afflictions for the gospel's sake, yet we desire to become a member of your Association, if you can conscientiously receive us, and bear with you, the Contentnea, Kehukoe, Country Line, Abbott's Creek Union Associations, and others, the afflictions of the righteous rather than to go with Pharaoh's crowd of the day. We hope the Lord will provide for all others who may be like situated as we were. Brethren, we are but few in number, but enough to come under this promise, that where two or three are gathered together in his name that he will make one in the midst. We send to bear

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this letter and sit with you in your deliberations if received, brother Wiley Powel, and with him fifty cents for use of defraying the Association expense. Our prayer is that the Lord may bless you and guide you in your council in that way that shall be for his glory. Signed by order of the church at Cedar Grove.

WILEY POWEL, Clerk.

PRIMITIVE BAPTIST.

TARBORO', OCTOBER 8, 1836.

MR. STOKES.

Our readers will recollect that in the 14th No. of the Primitive Baptist, we replied to a series of notes found in the Christian Index and appended to an article copied from the former; which notes we spoke of as Mr. Jesse Mercer's, the senior Editor of the Index. Mr. William Stokes, the junior Editor, informs us the notes were his.

Mr. Stokes speaks as if he thought we wished to "sweep from the earth the whole of Christian missionaries." But no, no: let them stay; we would not hurt a toe nail of them. Their heresies serve to make manifest those which are approved among Christians. (1 Cor. xi. 19.) Mr. Stokes says that we "seem to think by attacking Father Mercer, and by naming him very often in our strictures, that certainly our article will present an aspect of importance; &c." that, "if we could persuade the world that we are a wiser and a better man—a better theologian than Jesse Mercer, it would secure to us no small degree of consideration." Now we had no intention to wound Mr. Stokes by attacking his Father Mercer; [that is, by answering notes which we supposed were Mr. Mercer's;] and if his name has added any importance to our article, it was altogether casual. Our design in using any man's name, has ever been, conveniency in discussion. With reference to our comparative wisdom and goodness and knowledge of theology, we have said nothing; and it is certainly time lost with Mr. Stokes to mention them.

He next proposes to notice one or two of our arguments. He says, "Some time since, some irresponsible writer asked Father Mercer, if he did not think the missionary operations were the cause of the dissentions existing among the Baptists at the present time. To which it was replied, that it might be the fact."* This is saying not much for his Father Mercer; for to this same *irresponsible writer* Mr. Mercer replied at some length in four or five successive articles in the Christian Index. Moreover, we cannot see why we are told that the writer was irresponsible, unless it be to intimate that the reply was also irresponsible. Mr. Stokes continues: "But at the same time it was shown plainly, *how it was the fact.*" But, without repeating what had before been said, namely, that, "the *new movements* of our Lord and his apostles had this tendency, he repeats what he seems to consider an analogy between the resistance of many of the churches to their duty, and that of the Jews to the preaching of Christ. Mr. Stokes then says, (in allusion to us,) "Strange to tell, our heroic anti-missionary takes *part of the sentence* and calls it Mr. Mercer's admission!"—Now Mr. Stokes would better take back that word, for it is *running wild.* For we finished the first period in the quotation, before we added a remark. And then our remarks were made with special care to keep up the connection, until we annexed, in his own (Mr. Mercer's) words, his argument complete. Our readers will please compare the Primitive Baptist, No. 10, vol. 1, page 152, with the Christian Index, No. 7, vol 4, page 101.

Our second (and the last) argument he notices, is, that, 'missionists originate and hold in their connection institutions which are national in their form and character.' By comparing the 14th No. vol. 1, of Primitive Baptist, pp. 217, 218, with the Christian Index, vol. 4, No. 29, page 465, it will be found that Mr. Stokes is justly answerable for the misdemeanor he has charged upon us. Instead of copying our arguments wholly, and honestly attempting to show their absurdity, (if they were absurd,) he has miserably garbled them, and suppressed every sentence of the analogy we marked out between the new institutions and a nation—between the organization of the one and the other. We would think Mr. Stokes would treat himself better.

We had said, 'the institutions of the day tax their members for memberships, life memberships and directorships, bought and used by them!' Mr. Stokes says: "A little too fast. The United States *compel* people by *law* to pay their taxes, the missionaries have no law to compel any one to give them money; nor do they wish any law but the law of benevo-

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*The question alluded to above, and the essential part of the reply, may be seen verbatim in the 10th No. of the Primitive Baptist.

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lence and kindness to operate upon any man, to give them one cent for their funds."—We would now ask Mr. Stokes what are the *Constitutions* of their various societies, but *standing laws* or real statutes? What mean those provisions to regulate the various offices, and the requisite purchase-money for each? If "they do not wish any law but the law of benevolence and kindness to operate," what means that article which fixes and specifies the amount requisite for each grade in the society? No, Sir. The institutions of the day assume the greater power of the two. The people of United States voluntarily through their representatives make laws to tax themselves; the missionists form constitutions designed to act upon people whom they do not represent. The laws of the United States are but a record of what the people have mutually promised to do, to create a general and mutual benefit; the constitutions of the societies form a demand, up to which people must come before they can be incorporated and enjoy the honor or profit accruing thereto. And what is worse than all, they then persuade people that they are obeying and serving God when they buy a place in these societies.

Mr. Stokes addresses us towards the close in the following language: "One word more. Now if you are still disposed to *foam* out, and to *print* out your shame to the world, you must do it; but you will receive the consequences. Yes, it is our duty to proclaim this truth in your ears, whether you will bear or whether you will forbear, God will punish you." Now, Mr. Stokes, you don't know what you have said. You, who do not know what God specially designs to do even to *yourself*; who do not know what *men* will do; nor yet what yourself will do, have assumed to know what God has decreed concerning ourself—have assumed to know that God has decreed evil concerning us, and to declare he has put you in possession of that fact! We would kindly admonish you never to say such another word; and we pray the Lord to forgive you for this one. Try to be more guarded, and think before you speak. If, as you profess, you do value the honor of God, and love the cause of Christ, don't let it be said that a Christian betrayed so much weakness.

Mr. Stokes has certainly taken a high seat. We had thought that it belonged unto God to say what he will do to individuals. Michael the *archangel* said to the *devil*, the Lord *rebuke* thee; these last words the good Spirit dictated. But Mr. Stokes says, *God will punish you.* These words, we think, were dictated by a bad spirit—the same which we do most reasonably believe primarily influences all modern missionary operations.—*Ed.*

We take the liberty to publish the following extract, from a private correspondence, without the writer's knowledge. For this reason we shall suppress his name. The edification and comfort derived from it to ourselves we truly esteem a treasure. The hope that, the blessed accents which fall through it to other saints of our precious Lord, will prove as grateful to them as it is to ourselves, we trust will be a sufficient apology to the author of the extract, even were we to express his name.—*Ed.*

DEAR BROTHER BENNETT: I received your kind favor of March 29th, for which I desire to thank you. Surely it is no small manifestation of the loving kindness and tender mercies of our God, that his children in their scattered situation are not left so scattered, as to be unknown one to the other and to be deprived of the privilege of sympathizing with each other in their afflictions. Trials have the effect to bind the people of God together in a closer bond and by a finer cord than any thing else, for they bring into special exercise, fellowship, and the other graces of the spirit. Nature or the fleshly man is prone to repine at afflictions, and often rebels against them; yet the afflictions of the Christian, in several ways, bring to him a satisfaction, and enjoyment which worldly ease and prosperity never can yield. They are like the showers which water the earth in spring and summer, having a gloomy appearance in their approach, and often terrific, yet in their passing off, they are delightful, and leaving a rich fragrance behind.

If we could only live under our abiding sense that we are not of the world even as our Lord was not of the world, we should not then be anticipating so great accommoda-

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tions from the world; but if we could be allowed to pass through the land of Edom (Num. 20th, 17.) we should think ourselves favored. So the Baptists in all former ages, considered themselves; and were willing to be considered, a people by themselves; but as legal persecutions were checked, the Baptist churches in this country and in England began to aspire to the honor of being on a par with the worldly churches; and to expect, the same accommodations from the world and hence became in many things assimilated to those churches. It was our lot to join the Baptists while fully under this influence, hence we have to pass a second conversion to attain to the ancient Baptist standard, of separation from the world; and require considerable discipline to bring our minds to acquiesce in such separation and in the consequences of it; reproach. But I trust the Lord has commenced, and will not grow weary until he has made a finished work of separating his people in form or external appearance from the world, as well as in the internal work of the spirit. As he knows our frame and has promised that his grace shall be sufficient, if his people, while feeling his chastising *rod* we shall find a support from the *staff* of his promises, and shall ultimately find both his *rod and his staff comforting us*, as we *pass through the valley of the shadow of death:* if this application of that text to the gloomy state the church of Christ is now about passing through be correct, as I think it is with perhaps the exception, that by the rod we are rather to understand the word, which, like a shepherd's rod, our great shepherd makes use of to guide his sheep.

To return to your letter, altho' reproaches and crosses are no more pleasant to me than to others, on the contrary I have thought myself more peevish, fretful and rebellious than any one under adverse dispensations of divine providence, and that if I had a parallel in this particular it is only found in Jonah, yet it rather pains me than otherwise to receive that encouragement, and brotherly sympathy which yourself and others have recently tendered to me as feeling myself unworthy of such brotherly kindness from the dear children of God. Indeed that which would truly minister encouragement or comfort to me, must be adapted to the plagues of my own heart, for there is what troubles me far more than any external opposition I have yet been called to experience. Still my brother, your kind letter was no less appreciated, as bespeaking your Christian-like sympathy for the suffering people of God. And may the Lord comfort your heart with that comfort which you would administer to others.

A few thoughts for the Primitive Baptist.

VERY DEAR BRETHREN IN THE LORD: It stands me in hand to have something to say in the cause of our Redeemer. But it is the first time that I ever took my pen in hand to write any thing for to be seen in public print. I have been a Baptist nearly fourteen years and was baptised by Elder Amariah Biggs, and became a member of the Baptist church at Red Banks, Pitt county, N. C. in my nineteenth year, and I never have repented it as yet. I thought when I joined the church the Baptists were in peace and union, but to my astonishment I found it to the contrary. And little upwards of two years after I was baptised, the great and important work

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of the ministry appeared to be laid on me, and I was constrained to go forward in the promulgation of the gospel of Christ and preach Jesus and him crucified to sinners. And as it has been stated, I found the Baptists were not in union, and tho' this was the case with them, I loved them and thought they were the right church; and I think so still, or at least some of them. Well if they be the true church of Jesus Christ how comes this confusion among them? is the great question to be answered. But if I undertake to answer this question, and God should enable me to answer it in the way I expect to, my brethren on both sides of the question that are acquainted with me will be somewhat surprised I expect. But how do you know there was confusion in the churches? says one. Answer. It came under my own observation; for I visited the churches round about where I lived, and I saw them debating till their faces would redden with rage; and not only in church conference, but I have seen divisions in Associations and churches; and not only this, but I have seen in private conversation a division in sentiment until I have been ready to say, God is not in this—for Paul says, God is not the author of confusion but of peace. But I have not forgot the thing in question, viz: How comes this confusion amongst us? Permit me to put down a few hearsays, (although hearsay is no evidence unless it comes from the parties concerned.) I very often would hear some of the old members say this was not amongst us some twenty or thirty years ago, or perhaps longer; and be it remembered that I was not there and hardly into existence, or if I was, I was a small boy, for I was born in A. D. 1804. And this is the reason that I have to go to hearsay for proof; but mind you, I go to the parties concerned. And they tell me about one little child, or something that come to them, and some liked the appearance of it and some did not. And now all I can gather from it is this, that this child is the cause of all this tumult now in the churches. And as this child had a name before I saw him, therefore I am not ashamed to call his name or what I have been told that his name is, (viz:) Missionary or Benevolent Society. Now, brethren, Mr. Walker gives us the meaning of these words —benevolent—kind. And, brethren, it seems to me that a person may be kind towards his fellow creature and yet destitute of true charity; for the apostle says, tho' I bestow all my goods to feed the poor, &c. and have not charity, it profiteth me nothing. And the word missionary, says Walker, is one sent to propagate religion. And now, brethren, the word missionary is not found in the New Testament, and as I do not understand Greek and Latin, I cannot tell what it meaneth; but it is defined by some to mean, apostle, and the word apostle is found in the New Testament in a great many places, and I do learn that apostle in scripture means one sent; and I can learn also who sent the apostle, viz: God—for we find it to read, Paul an apostle of Jesus Christ by the will of God, &c. And as the word missionary is not found there, I cannot tell from the scriptures who sent the missionary. And now, brethren, since this is the case it appears to me, that those on the missionary side had better give it up. But say those on the missionary side, you can not find no such a word as association in the scripture. Well it is admitted, and what now? why, mis-

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sionary, you have your associations too, and your missionary societies of various kinds, such as State Conventions, seminaries of learning, and the Lord knows what all, which your opponents do not; and if they are to be blamed for associations so are you and more too. And so I think you had better give it up and come back home again if you are not ashamed; for I tell you that the old path is the best one, for we see that those confusions were not among the Baptists until some of them began to walk those new paths that were first cut out by Roman Catholics, (as I learn. And now will the Baptists be found walking in Roman Catholic paths any more? God forbid. But perhaps the missionary is ready to say, how do you know we are walking along those paths which the Roman Catholics cut out? Answer. From what you have written, (viz:) "we want your prayers, your influence, and your money." And you say further, that "money is power." So did the Roman Catholics send their missionaries to gain back their power which they had lost by the reformation. And the conduct of a great many of the missionaries has proved to me satisfactorily that money is part of their object, or the main spring of action. And as I said in the commencement of this little piece, that those who were acquainted with me would be somewhat surprised, I will now proceed to give my reason, (viz:) the church to which I belonged was a member of the Neuse Baptist Association, and the contention arose so strong on the subject of missions, that there was a division in the Association, though seemingly in peace, but in truth it was not in full fellowship; and in this division the church to which I belonged fell in the lower district, which retained the book and name of Neuse, and the most of them who were friendly to missionary institutions. But very soon the church expressed a wish to join the Contentnea Association, which proceedings I was opposed to, upon this ground: I hoped for better times, but hoped in vain. Now the missionaries looked on me as being on their side of the question, but I do not know why they should, (for I never gave them one cent for the support of those institutions;) unless they thought I was like they say they are, willing to think and let think. But what I look at, they want to think all; for they charge those who do not think as they do, of being ignorant, antinomians, and comparing of them to owls, &c. as if the apostle had not have said, the strong ought to bear the infirmities of the weak. And those opposed to missionary institutions were looking on me with shyness, and I do not know why they should, unless they took me to be a fence straddler; but if I was a straddle of the fence, to be plain with you, my brethren, I only had one foot over the fence and all the rest of my body was on the opposite side of the fence. Now what I intend by one foot is simply this, that my membership was among them; and my body, which was my mind and affections, was to be away from them, and with some struggling I have drawn my foot from across the fence. The missionaries have told me to come out on one side or the other: well, missionary, here I come. You say you want my prayers; well, you have them, for I think you are in an error, and pray God to show you your error. My influence is but small, and if you will have it you are welcome to it; for I cannot go with you, and now

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come and go with me, if you will be influenced by me. But as to money I have but very little, and you look more like giving than I do; therefore I shall not give you my money, for if I have any to spare I must give it to them that look more needy than you do. And now my plainness of speech is what I expect surprises you. I have heard missionaries preach, and after taking their text and making a few remarks they would leave Christ almost out of the question, and preach Mr. Judson has done this and that, &c. as if the scripture had not spoke against those who "having persons in admiration." And when they would not do this, they would after preaching, begin to cry out in this kind of language, the Baptist State Convention has sent me to you, and I want some money to support that institution—as if the scripture had not said, "come buy milk and wine without money and without price." This looks to me like the message come from the Convention and not from God. But one cried out in old time in this language, "I have a message from God unto thee.

We see sometimes, naturally speaking, two or more merchants in Co. and when they have sold out their goods how is each one to know his share of the gains? Answer. By dividing it in proportion to the capital that each one put in at the first. Now, missionaries, stop and see if you are not very much like merchants; for you have your articles in trade, such as selling memberships and titles, &c. and when you come to divide the gain, he that appears to do the most in your cause gets the most of the gain, &c. And now let us come to the truth, 2 Peter, 2. 3: And through covetousness shall they with feigned words make merchandize of you: whose judgment now for a long time lingereth not, and their damnation slumbereth not. Micah, 3. 11: The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money; yet will they lean upon the Lord and say, is not the Lord among us: none evil can come upon us. There is more, but let this suffice. Now, missionary, you may not think those scriptures belong to you; but I think you had better stop and look at them again, and if you still think you are right, go on. But I pray that you may not be found fighting against the Lord. Amen.

JAMES GRIFFIN.

Muscogee county, Ga.
23d Sept. 1836.

VERY DEAR BROTHER: I am an ordained preacher of the old school Baptist faith, and being at the meeting house a week past I read a part of one of your numbers of the Primitive Baptist to the audience. When they were so taken with it, that immediately we made up a company of the following individuals, all of whom are desirous that you would send to each a copy according to your stipulation; assuring you that we on our part will readily likewise therewith comply. My heart greatly rejoices in God, and I feel truly humbled before him, and thankful unto him for his goodness: in establishing among us the work in which you and our much esteemed brother Beebe, are engaged, and pray God it may long remain and continue to be an annoyance to hypocritical false teachers and wandering mendicants of the day. And to the establishment of peace and harmony among God's people. Please direct for us as be-

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low instructed. May the good one bless and be with you alway. Farewell. I am, &c.

JOHN G. WILLINGHAM.

FOR THE PRIMITIVE BAPTIST.

—

Davidson county, N. C.
September 25th, 1836.

BROTHER EDITOR: Inasmuch as the words of truth attest that it must needs be that offences come, and are amongst us in consequence of the advocates of the new schemes of the present day, and in the advocateship of the same such calumniating falsehoods have been circulated by many of them both against many of the worthy ministers of the gospel and members of churches in our section of country; and as I believe that from the purest of motives you have set up this defender, to wit: the Primitive Baptist, I feel a disposition through this medium to make known to the public some of their conduct in this section of country. The Abbott's Creek Union Association in 1830, convened at Liberty meeting house, where the Circular letter wrote by the then Moderator was rejected, in consequence of a paragraph in the same, advocating the Sunday school system. At the same Association the Moderator made a move to appoint a committee to attend what is called the Baptist State Convention, for the purpose as he said of getting information; and upon enquiry being made what the State Convention was, he replied, that was what we wanted to know, or at least he did; he had merely heard that there was such a thing, but knew nothing at all about it. In a short time after this their Minutes appeared amongst us, and in them the name of this same Moderator as agent for the past year. At the same Association in conversation with some of the brethren, he said he did not know what the old Baptists were coming to; he intended to save the churches if he could, and was determined either to break down or to be broke down, and then he would leave them. There were different other attempts made to impose the new schemes of the day on this Association, a detail of which would be too lengthy. I must hasten to a close.

I come now to disclose some of their proceedings towards the Abbott's Creek church. A missionary preacher came to our church expressing he had nothing in view but the glory of God and good of his cause and people; and what a heart rending thing it was to him was the business he had come upon; and after about an hour's harangue presented a bundle of complaints or allegations against our pastor Elder A. Swaim. These he said were not his complaints, but he done it as agent for another preacher, who he said had wrote him a letter directing him so to do. The church after due deliberation disposed of them as she believed to be according to the gospel, at which time our pastor declared non-fellowship with the system of the State Convention, together with the other new schemes of the day, and requested all the members that fellowshipped him in it to give him their hands; upon which they all did, with very few exceptions. Two months after, one of the members of the church came forward and requested to know the stand of the church in regard to the Baptist State Convention; the church again took it into consideration, and after investigating the matter declared non-fellowship with it and all its aiders, &c. except a few some of which said they would go

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with the church, and the others said just let it alone and have nothing to do with it. Shortly after this there came another missionary preacher along, and being interrogated by some of the brethren, he said he had nothing to do with the Convention nor missionary business, never had nor never expected to have, only he had given them fifty cents for himself and fifty for his wife; while at the same time their Minutes show that he was then and had been for some time one of the board of managers. At our next church meeting when the fellowship of the church was inquired after, one of the members rose and said he did not know whether we could sit together or not, it depended on circumstances; he had a paper in his pocket if the church would receive it and comply with its contents, then we could sit together; if not, he did not know how it would be. The pastor observed, he thought it would not be prudent in the church to receive any paper without first knowing something of its contents. The other observed, it was in regard of the Convention; and immediately, before the church had acted on it at all, he looking around on the congregation expressed, brethren and sisters we can't be heard, the church refuses to hear us, and all you that stand with me withdraw and go to the stand and I will follow you. Accordingly thirteen members left the house, and between one hundred and one hundred and thirty members in the church. The church then proceeded to excommunicate those thirteen for their disorder. Sometime after this, William Dowd and Eli Philips came there and pronounced eleven of those excommunicated persons (for two of them had returned to the church again) the Abbott's Creek church; and the rest of us, which are more than an hundred, in disorder. When they had done this they gave them an instrument of writing, recommending them to all Baptist churches; after this they claimed the church property, and actually entered the lot on which the meeting house stands and tried to take it from us.

The missionaries visited most if not all the churches in our Association, and tried to sow discord among the churches, and did lead off some members from several of the churches, calling those disorderly members the churches, and came forward at our next Association claiming seats in the same, headed by John Culpepper, Sen'r. (who it was said was sent for, for that purpose;) but the Association stood firm and gave not place, no, not for one hour. The missionaries not only called those disorderly members churches, but did receive as members these men which had been excommunicated from fellowship among the Baptists for years. The missionaries are still scuffling about Abbott's creek once in a while, and appear to manifest much of the spirit of discord and an uncommon anxiety for money; but the church stands firm, and I believe we have nearly got all the household stuff of Tobiah thrown out of the chamber and out of our Association. I feel to rejoice that through the medium of the Primitive Baptist I learn that there are yet men valiant for truth and who will not shun to declare the whole counsel of God, in these United States of America; and bear a decided testimony against falsehood in matters of religion, and errors of all kinds.

I must come to a close for the present, and subscribe myself in bonds of love, yours, &c.

BARNIT IDOL.

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POETRY.

From Erskine's Gospel Sonnets.

THE MYSTERY OF FAITH.

SECTION XIV.

The mystery of the Believer's pardon and security from revenging wrath, notwithstanding his sin's desert.

continued.

Yet *in my head* I'm always free
From proper guilt affecting me;
Because my Surety's blood cancell'd
The bond of curses once me held.

The guilt that pardon did divorce,
From legal threat'ning drew its force:
But sin's desert that lodges still,
Is drawn from sin's intrinsic ill.

Were guilt nought else but sin's desert,
Of pardon I'd renounce my part;
For were I now in heav'n to dwell,
I'd own my sins deserved hell.

This does my highest wonder move
At matchless justifying love,
That thus secures from endless death
A wretch deserving double wrath.

Though well my black desert I know,
Yet I'm not liable to wo;
While full and complete righteousness
Imputed for my freedom is.

Hence my *security* from wrath
As firmly stands on Jesus *death*,
As does my *title* unto heav'n
Upon his great *obedience* giv'n.

The sentence Heav'n did full pronounce,
Has pardon'd all my sins at once:
And ev'n from future crimes acquit,
Before I could the facts commit.

I'm always in a pardon'd state
Before and after sin; but yet,
That vainly I presume not hence,
I'm seldom pardon'd to my sense.

Sin brings a *vengeance* on my head.
Though from avenging wrath I'm freed.
And though my sins *all* pardon'd be,
Their pardon's not *apply'd* to me.

Thus though I need no pardon more,
Yet need new pardons ev'ry hour,
In point of application free;
Lord, wash anew, and pardon me.

RECEIPTS.

Jonathan Neel,	$5	Tho. P. Dudley,	$5
Bryan Bateman,	5	Jos. B. Armfield,	1
James H. Sasser,	1	Charles Mason,	1
Charles Crawford,	1		

AGENTS,

For the Primitive Baptist.

NORTH CAROLINA.—Joseph Biggs, Sen. *Williamston.* Joshua Robertson, *Gardner's Bridge.* John Bryan, *Clark's Store.* George H. Alexander, *Columbia.* R. M. G. Moore, *Germanton.* Foster Jarvis, *Swindell's P. O.* Wilson W. Mizell, *Plymouth.* John Lamb, *Camden C. H.* Jacob Swindell, *Washington.* Francis Fletcher, *Elizabeth City.* J. A. Atkinson, *Bensboro'.* James Southerland, *Warrenton.* Alfred Partin, *Raleigh.* Stephen I. Chandler, *McMurry's Store.* James Wilder, *Anderson's Store.* Benj. Bynum, *Speight's Bridge.* William Exum, *Waynesboro'.* Henry Avera, *Averasboro.* Parham Tucket, *Richland.* John H. Keneday, *Chalk Level.* Burwell Temple, *Wake county.* Obediah Sewell, *Rogers' P. O.* Geo. W. McNealy, *Yancyville.* W. R. Larkins, *Long Creek Bridge.* James Dobson, *Sarecta.*

SOUTH CAROLINA.—Wm. Hardy, *Edgefield Dist.*

GEORGIA.—William Moseley, *Bear Creek.* Robert Gilliam, *Fayetteville.* A. Cleveland, *McDonough.* James Henderson, *Monticello.* A. B. Reid, *Brownsville.* John McKenney, *Forsyth.* Anthony Holloway, *Lagrange.* Patrick M. Calhoun, *Knoxville.* Leonard Pratt, *Mountain Creek.* Edm'd Stewart, *Calhoun's Ferry.* Rowell Reese, *Eatonton.* Thos. Amis, *Lexington.* Jonathan Neel, *Macon.* Gray Cumming, *Union.* John G. Willingham, *Halloca.* Charles P. Hansford, *Union Hill.* Bryan Bateman, *Pine Level.*

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MISSISSIPPI.—Jesse Battle, *Meridian Springs.*

LOUISIANA.—Peter Bankston, *Marburyville.*

MISSOURI.—Samuel D. Gilbert, *Portland.*

INDIANA.—Peter Saltzman, *New Harmony.* Jeremiah Cash, *Bethlehem.*

OHIO.—Joseph H. Flint, *Preston.*

KENTUCKY.—Jonathan H. Parker, *Salem.* Tho. P. Dudley, *Lexington.*

VIRGINIA.—Kemuel C. Gilbert, *Sydnorsville.* Rudolph Rorer, *Berger's Store.* John Clark, *Fredericksburg.* E. Harrison, *Heningsville.* William W. West, *Dumfries.*

PENNSYLVANIA.—Hezekiah West, *Orwell.* Joseph Hughes, *Clingan's ⋊ Roads.*

NEW JERSEY.—Wm. Patterson, *Suckasunny.* C. Suydam, *Hopewell.*

NEW YORK.—George Clarke, *Buffalo.* Gilbert Beebe, *New Vernon.*

WISCONSIN TERRITORY.—Moses W. Darnall, *Mineral Point.*

TERMS.

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THE PRIMITIVE BAPTIST.

EDITED BY MARK BENNETT.

Printed and Published by George Howard,

TARBOROUGH, NORTH CAROLINA.

"Come out of Her, my People."

VOL. I. SATURDAY, OCTOBER 22, 1836. No. 20.

Pittsylvania, Va

MISSIONARY SPIRIT.

BROTHER EDITOR: I here design by the permission of God, to give you in my droll way of writing, my opinion concerning the missionary and temperance spirits and their standing in this section. First, I believe that they are without scripture foundation, therefore I believe they are wrong; and believe they have their foundation on money, for which reason I believe they are wrong—for the word of truth says that, money is the root of all evil. And I believe that they are evils, and that money is their root. And I believe if we could destroy their money-making schemes, they would cease to live. Just here I will say something about their charity. They will get up and beg and abuse those persons who will not give them their money, and tell us how God loves a cheerful giver, and say they want the money to send the gospel to the Indians, and tell us much good has been done by the benevolence of such and such a friend who gave their gold chains, &c. and for our part we have left our homes and our families, and have not seen our families for three or six months, and pretend that this service is all of charity, and never tell the people that they are receiving twenty-five dollars per month, and that this is the inducement for them to stay from their families and not that charity that we heard so much about from them. No, they never say what they get, or that they get any thing, unless some person asks them in positive, then they will answer twenty-five dollars per month, in a very weak tone of voice with their heads down. Now I think it would be the most honest way of doing business to tell the truth to the people at first, and that would be to tell them that we or I am agent for the missionary society and I have twenty five or forty dollars per month; and if I get any more than my wages, I will put it to the support of the gospel or to the converting of the heathen. Then those who gave their money would know what it was given for, and would not think like some do, that all they gave went to send the gospel into some Indian land; when perhaps the priest did not get any more than would pay him. Then you pay him for riding about in Christendom begging for himself. So I will not support them nor no other person who wishes to live lazy by telling long tales about what they have done or going to do, for to help the Lord to convert the souls of men. No, Sir, I shall not pay you; for you appear to be afraid that God will not or can not save his people, without the aid of the missionary society, or plenty of money. But I am not so, my friends; I believe that God by Jesus Christ will save his people from their sins, and that Christ had a people before he came in the world, and that he will save them with an everlasting salvation—proof, Matthew, 1st chapter, 12th verse: And she shall bring forth a son and thou shall call his name Jesus, for he shall save his people from their sins. Then he shall save his

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people, and not if you please, or if he can, or if the missionary has good luck in getting money and sending out preachers or priests; as they cannot go without pay, though they tell us that the Lord commands them go. But they cannot say with truth that he commands them to beg or tease the people for money before they start. No, Sir, the word says, go and preach; and does not say, beg first, like you money priests do. No, the Lord tells his preachers to go, and I believe he will make them go and preach, and make his people believe; for he says, my people shall, not may, be a willing people; but shall be a willing people in the day of my power. Again: Acts, 13th chap. 48th verse: And as many as were ordained to eternal life. Here his people are ordained to eternal life, and I believe are saved with an everlasting salvation. I think by this time you may catch my opinion from my awkward hints concerning God's people.

Brother Editor, I will here give you and the public my opinion in my awkward way, of the standing of the workmongers or mission spirit in this section. I think they are on the decline, or are not as fashionable as they have been in this section; they are getting almost out of argument; they remind me of a beast which has been very fleet and by some hard strain has become swinnied and can but travel very slow; but they are still doctoring it up by trying to wrest the scriptures, and say the scriptures are not translated right, it ought to read thus or so and not like it does in some places. My friends, I think it a bad sign for religion to make one believe that the scripture is wrong and they know how it ought to be. My friends, I like the scriptures just as they are; but they who differ from me here, think or say I know no better. Well, my friends, I am glad that I don't know as much as these gents pretend to know; for the Lord said, that the wisdom of this world is foolishness with God, and that God will take the wise in their own craftiness. So let us pray the Lord in our weak and unworthy manner, to keep us in the belief of the truth and make us such creatures as he will have us to be; for we are poor and helpless creatures as concerns any good thing, for Christ said, of myself I can do nothing. So Christ was not an Arminian. But we the primitive Baptists are but few in number, but I believe our faith is of the Lord. And I believe it can be supported by the scriptures, for the Lord said, there are few to be saved. Then they who say all will be, or may be saved, are wrong; for the word says few, then it is not all. But again, to the disease of their faith, that is, to the downfall of the mission and temperance faith: I told you that they were on the decline, and it appears to me something like the swinney; and you know, my friends, that the swinney is hard to cure, and when you think it is well it will return very quick from a hard strain. Here I would say to the temperance or cold water men, that they have strained their faith very hard when they say that no person should use any kind of spirits except wine at public dinners. I would here ask, how much worse it is to drink before or after dinner than at dinner? I say none; for it is wrong to get drunk at or after dinner; and it will make it no better for you to pay your society fifty cents for every time you get drunk, as your Constitution says you must; and says you must pay twenty-five cents for every time you offer spirits to any person. This is in your Constitution and I think it a very hard strain, and would be glad to know what you do with the money you get from your drinking bretbren. For it appears you intend to make money by your schemes, and if they will pay up for their transgressions I guess you will make money. But I have known the most of your men to quit you, I suppose rather than pay; so you will not make as much money as you supposed. So I hope you will quit trying to support your

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faith, when you find it will not support you; and believe you will, for I think that the money is what you go for, from the way you beg for it. But if you are determined to restore your swinnied faith, I here will say to you I have known a frog's leg taken off of the same side that the beast had the swinney in, and hung on the swinnied place; so I will say you had better apply the frog's leg to your faith, but be sure you take the leg from the left or wrong side of the frog. for your faith is wrong and the leg must come from the same side of the frog that the beast is swinnied in. So you must take the leg from the left or wrong side and hang it on your faith, as your faith is all wrong. You may think it strange that I would prescribe for your rotten Arminian faith, but no odds; I must deal plain with you, and tell you that you all with your faith will be lost unless the goodness of God leads you to repentance; for I believe your faith was always lost, and is yet lost, and will be lost for the want of scripture proof for foundation. So I will not prescribe any more for your faith at this time. I expect no thanks from you Ishmaelites for what I have done, but no odds; I will support the truth without thanks from your source, as the truth expects little or no favors from your side; but I will say that I hope the Lord will cure your errors and undeceive all who are deceived in religion or doctrine, so far as is consistent with his will. For he is God and works, and none can hinder nor none can hurry him; for he does all things at his own time, and the society men of the day cannot hurry him to convert one soul, neither can the wicked one cheat him out of one soul. Then he will save his people when and where he pleases, and it is none of your business nor mine to say what the Lord shall do, or when he shall do. No, Sir, known unto God are all his works from the beginning of the world. Then if it is his work to make a Christian, then he knew from the beginning how many there would be to make, and he will make them when he pleases; but if it is the work of men, you who think so should not wait for or talk long about money before you start. No, my friends, if I thought that men could make Christians, I should like to see them in a hurry; but I don't like to see them hurrying on the business of God. For I think that the promise of God was hurried or pretended to be hurried, when Sarah told Abraham to go to Hagar and get the promised son, and he hurried on. So Ishmael was got and he did not inherit the promise that I think the promised son did. So I think when you work-mongers work at camp meetings or protracted meetings and make one, it is an Ishmaelite or a child of the bond woman, and cannot be heir with the children of the kingdom or free woman. So they had better wait upon the Lord and let him make them Christians, or such as he will have to be eternally saved; and then they will not fall from grace and will be of one mind and of one judgment, and see eye to eye and speak the same thing in Christ Jesus.

I now conclude my little piece by praying the Lord to do with it as it seemeth him good. Brother Editor, I have sent you this in my awkward style of writing for your inspection, and if you think it worthy of a place in the Primitive Baptist, put it there; if not, throw it by and pray the Lord to instruct me in the truth. No more at present, but remaining your friend and brother in the Lord.

RUDOLPH RORER.

Georgia, Marion county,
Sept. 27, 1856.

Inasmuch as the new schemes of the day have become troublesome to the Baptists in this part of the world, and believing that many have departed from the faith that was once delivered to the saints —and seeing a paper published titled the Primitive Baptist, printed in Tarborough, North Carolina, by George Howard—and inasmuch as I have been a minister of the

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above order for about thirty years, myself with those of my brethren whose names are annexed, do agree to send to you for the above named paper to be sent to us, and I will attend to all business required. We will take them for the term of one year. *GRAY CUMMING.*

Mineral Point, Wis. Ter. ⎫
Sept. 10, 1836. ⎭

Brother Bennett: The nine numbers of the Primitive Baptist you sent me have been gladly received, and I take this method of expressing the high opinion I entertain of their merits. I am truly glad to find the doctrines of the gospel so ably vindicated in your periodical, and to find that you are determined to oppose every thing that is incompatible with the word of God and the interests of his people. I have not read your numbers all through yet, but as far as I have read I can joyfully approve. I am apprised, however, that you cannot publish such a paper without strong opposition; for the world is not reconciled to the gospel of our Saviour, and the open avowal you make of the doctrines of human inability, particular election, salvation without merit (on our part,) will be met by the unregenerate with abuse. For we see that our Saviour when upon earth could not promulgate the gospel without being persecuted (even unto death,) and he has informed us we must share the same fate; but I trust that all the abuse the world, the missionaries, and the devil, can heap upon you will never prevent you from contending earnestly for the faith once delivered to the saints.

I think that your paper, together with the Signs of the Times, will greatly assist the church of Christ in separating herself from the corruptions of the world with which she is entangled. I wish you great success in circulating your paper. As soon as I read your numbers thoroughly, I intend to send them to some of my old-fashioned brethren in Illinois; for I can assure you that there are not a few in that State who are not afraid to give God all the glory of their salvation; nor do they think the antiquity of the love of their Saviour makes it of less value. I know that your paper will be very acceptable with them.

As I know you like good news, I will inform you that there is a great revival of religion going on amongst the churches composing the Wabash District Association, and I should like to see it published in your paper, as I think it might encourage the poor despised saints.

In conclusion I subscribe myself your companion in tribulation, and in the kingdom and patience of Christ.

MOSES W. DARNALL.

Roane County, Tenn. ⎫
Wrightsville, Oct. 2, 1836. ⎭

Brother Editor: It may not displease your correspondents to hear from the Baptists in this part of the country, as it respects the stand we have taken in regard to the benevolent schemes of the day, (falsely so called.) In order to encourage the Primitive Baptist, I deem it necessary for your correspondents to write freely on such things as may come to their knowledge on that subject; for we are told, and that by the prophet, that "they that feared the Lord spake often one to another, and the Lord hearkened and heard it, and a book of remembrance was written before him." Hence, it is all the way that we have of speaking to one another is by our pens.

Brother Editor, I will now give you a short, and as correct an account as I can, of the proceedings of the Hiwassee Association of United Baptists It commenced its session on Friday, the 23d ult. at which time there were letters from twenty-seven or twenty-eight churches read. There were six letters came from three churches; the churches had previously separated on the mission doctrine, and when the letters were read the Association received the letters and delegates from the

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primitive part of each church, and of course rejected the others; which I think made them very mad. They called for their letters which were given them, and I was told that they withdrew to a place near the spring and there held an Association of their own. As soon as they withdrew it seemed to me like we had got rid of a burden. Although it was the fifth Association that I had been in, I never enjoyed so much satisfaction; it caused me to think of the old Pilgrim Christian when he started on pilgrimage and the burden fell off of his back.

I cannot give you a full statement of the proceedings of the Association, and I deem it unnecessary if I could, to descend into particulars; but let it suffice to say, that this Association for the last five years have been tormented with the evil spirits of missions, temperance, &c. I concluded that this matter could be worked by the single rule of three: although I am not much of a scholar I found out that in the single rule of three, that three terms must be stated to find the fourth; so this Association has labored with all the tenderness it was master of, to reclaim these brethren that had gone off, but all in vain. Thus the fourth term must come, and in conclusion the Association declare to this effect: "Resolved, that we declare non-fellowship with all Associations, churches, or members of churches, that belong to the State Convention, or East Tennessee Association, (missionary societies) or that vindicate their cause." Thus, my brother, I rejoice to say that we are in peace once more amongst ourselves.

Brother Editor, I think it necessary that the religious public should know the ministers that we withdrew correspondence from, that belonged to our Association; that think themselves eminent apostles, for they intend to keep the name of United Baptists—but no doubt that will appear in due time.

Now, brother Editor, I want to say something about this man Missionary. He has been travelling through this country for some time, and I am informed that he has travelled through most of the States of this Union, and also to many of the foreign nations; and lest any should be deceived by him, I will give you as short and explicit a description of him as I can.

He is of a fair countenance and complexion, at first sight; as he approaches he becomes more deformed, and when you get acquainted with him, he is as ugly as his father; and as the eyes are commonly noticed, I will tell you about them—he is near-sighted, but if you ask him any thing about his eyes he will brag very much about them, and perhaps say that he can see better than you can, or any other person since the apostles' days. You would suppose from the way he brags, that he could see through all dark and deep places; but he has some of the complexion of Leah. Another mark you may know him by is, he keeps all kinds of company; hence he is amphibious, and as he is too lazy to work he endeavors to make his living by begging, and to make his begging of a more plausible character he professes to be a preacher of the gospel. He will beg from all classes of men, even from the most noble in his splendid attire to the most ignoble Ethiopian in his rags. He preaches the doctrine of his father, namely, the world is going to hell for lack of the gospel, and that the world must be evangelized, and that it cannot be done without the help of money. I warn the inhabitants of the world to be guarded against them, for another mark you may know them by is, that wherever they visit a church they cause division and offences; and the scriptures tell us, that wo unto that man by whom the offence cometh. I told you that he preached the doctrine of his father, and he is of his father the devil, and his lusts he will do. He is of the old family—eight hundred and fifty of his brethren eat at Jezebel's table.

I remain yours, &c.

A. V. FARMER.

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FOR THE PRIMITIVE BAPTIST.

—

Brother Bennett: In my last communication, which was published in the 14th number of the Primitive Baptist, in speaking of the errors prevailing abroad in the religious world; after naming a few of them, respecting things and places being called by wrong names, I intimated that I might mention a few more in some future correspondence. Therefore calling my intimations to mind, I will now mark a few more, (if you think them worthy;) you may give them a place in your valuable paper, the Primitive Baptist.

As far back as I can well remember much about religious matters, say fifty years past, the Baptists (that part of them who of late years are called old school or rather predestinarian Baptists) were by way of reproach called Antinomians, and the same is still continued by way of stigma, reproach and burlesque; and that by people that ought to know, that this intended stigma is one of the highest honors they can bestow on these devoted followers of Christ; for the word anti signifies against, and the balance, nomian, in English is the law; so that the title Antinomian points out the character that is opposed to the doctrine of salvation by the works of the law. So that their burlesque intended, as it can apply to no other person than a Christian, or one that contends for salvation by grace, it makes them bold to contend for the doctrine that was once delivered to the saints; for none but saints believe it, and contend for it.

I recollect some years past that the people called Methodists, by way of ridicule said that the Baptists, (that contended for baptism by immersion,) had a water God; and used to vaunt, and crow with that assertion. But in some of the few last years their conduct makes me think of some of the Dannites of old, in an excursion they were making; who in their route called at the house of one Micah, who had got a molten image in his house to worship and a Levite employed to officiate in his family. They offered the Levite higher wages than Micah gave him, and prevailed by this means on the Levite to leave Micah and go with them; and on their departure carried off the Levite, and stole Micah's god in the bargain. So the Methodists have stole the thing that they called the Baptists' God, (viz:) baptism by immersion. For in order to enlarge their numbers, they seem to leave their old ground much unoccupied, and say they baptize many by immersion; but when it is performed by a person that has not been himself baptized that way, it is illegal and derogatory to scripture and sound science. Hence here is another great error afloat in our world.

Again: we hear the old school (or predestinarian Baptists) called Calvinists, or followers of John Calvin; and thus have a man's name attached to them, instead of a Christian or scriptural name; when those acquainted with church history know, that in John Calvin's day the poor Baptists never had a more inveterate enemy than him (Calvin.) Surely then they are not his followers, who was their great enemy.

It seems that mankind are fond of new names, if not scriptural ones; for in the scripture we find the name of Baptists and they predestinarians; but not the names of later sects and denominations. Hence the former was given from heaven, the latter of men's inventions, or given by men as a nick name; for we do not read of them in scripture. For I remember, and that before the death of John Wesley the founder of a new sect of Episcopalians, they were called New Methodists, because they expressed themselves to have adopted a new method of living in the school where they were raised; and the nick-name of New Methodists was given them by way of reproach, and it continues still. so far as the word of Methodist goes --when that nor the word Episcopalian is not found in the New Testament.

The same is the case of the people called Quakers. It was a nick-name given

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them by their enemies. But they honorably disclaim the title given them by their enemies, and call themselves Friends, (an assumed name or title,) when they as a sect are not heard of in the scriptures. The same may with propriety be said of many other sects or denominations of professors. And in talking about Christianity, many are extolling religion when it is not Christianity, but only the religion of the world, and has not its foundation on grace. Then it is not to be wondered at, that many think (or at least say) they can become Christians, when they please to set about the work in good earnest, under the influence of the old ideas of nature, which they always had of Christianity, if well pressed forward will make them Christians before long. When in fact their natural ideas and plans of nature, only discard God's way of making his children Christians by the work of his Holy Spirit upon the dead powars of the soul, by its quickening influence, until they obtain an evidence of their interest in Christ's merits, distinct from their works by the law. But some contend that an amalgamation of law and grace is necessary; and thus fly right in the face of the divine volume, that says it is all of grace, or all of the law. If it is all of grace, then boasting is excluded; and if it is of the law, then Christ is dead in vain. The apostle argues here clearly, that if there had been a law given that could have given life, then verily righteousnesss would have been by that law, and then clearly Christ would have died in vain; and then makes this safe conclusion, that there never was such a law given that could give life to dead sinners, and therefore discards this idea and scatters it to the four winds under heaven, as should be done by all Christians.

There are now many names of religionists to be found in our world, which are not to be found in the scriptures; and they may all be summed up in the catalogue given by Christ, (viz:) scribes, pharisees, hypocrites, &c. And they may be known by want of a Christian name in the scriptures, and by performing the work that Christ said they did—and what for? for to be seen of men; for to gain profit, honor or applause. Now, brother Bennett, I ask what can make the difference between a person praying at the corner of the street where they can be seen every way by men, and a person pretending to pray, (not joining with those present,) in a public way kneeling over their seat in the meeting house, where they can be seen by every person therein, or others that come in, to show that they are professors of religion. If there is any difference in principle I have got so old and dim-sighted, that even with the assistance of my spectacles I cannot see it. And some of these actors are honest enough to say, that they are by their superiors instructed to do so, that they may be known by their strange preachers and others, that they are persons that profess religion, from others that do not. But Christ pronounced a wo on the ancient actors, and the same will apply to the latter ones.

These things, my brother, induce me to think in these latter days, there is such that mock God as well as formerly; for mankind, (naturally) are now far from truth and righteousness, as they formerly were, and need the same rebuke for their hypocrisy now as formerly. And some under pretence of zeal in God's cause, address him so loud with a vocal voice, as would represent him to be a dead God, to his great dishonor, or place themselves in such a posture, to be seen of him and others, as if he did not see all things perfectly; and attempt to love him so strong, as to compel him to love them, digressing far from the experience of the saints of old, who loved him because he first loved them, and gave himself for them, before they had an existence. (Poor puny man,) that thinks of getting through this world this way, and lastly arrive at heaven, with only

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these qualifications, how sadly they will be mistaken, when they have to share their portion with hypocrites, (and all unbelievers in God's plan of salvation by grace) in the lake that will burn like fire and brimstone.

It seems to be my lot to be pointing out errors in principle and practice, (which if I was to try to escape from, I could not do it with a clear conscience,) in writing and preaching; and therefore must expect to be held in derision by all hypocrites, and self made professors of religion. But I would wish to give God thanks, that those things do not move me, neither do I count my life dear, so that I may finish my course with joy, and the ministry that I think the Lord committed to me upwards of forty years ago.

I am pleased with many of the ideas communicated by your correspondents, based on scriptural grounds; and bid you God speed in that good cause in which you have embarked. You need not think it strange, if the devil shoots his arrows at you even by some professors of religion, as well as others; for it is not all gold, that is yellow, or shines.

I am, dear brother, yours in the best of bonds, *JOS. BIGGS*, Sen.

Williamston, N. C. August 1836.

PRIMITIVE BAPTIST.

TARBORO', OCTOBER 22, 1836.

"THE KINGDOM OF HEAVEN."

Under the above head, the Biblical Recorder has published a series of articles, designed to vindicate and promote the cause of missions. In the last of these, it is again tacitly acknowledged that the "benevolent institutions" are not supported by the scriptures; and that they are not even the offspring of the churches. It is there said: "the answer to the question, 'How does it happen that there were no missionary societies in the apostles' day'---is plain and short. It is this: there was then no need of such societies." Yet in the next breath the editor says: "Every christian church was then, *de facto*, a missionary church." If there was then no need of such societies, (and Mr. Meredith says there was no need,) then it is clear, by his own concession, that they were got up since "the apostles' day." And that they were not originated by the churches of God, he admits by the following words: "the benevolent societies of the present age, are to be mainly ascribed to the coldness, the deadness, the opposition that infest our churches, &c." He further says: "these institutions--- --- --- have grown out of the exigencies of the times."

He says: "they are *indispensible* in order to draw out the whole force of the christian church--- --- ---to concentrate individual action--- --- ---and that they constitute the only conceivable means by which the world can ever be subdued to the dominion of Christ." Again: "so long as the spread of the gospel had to depend chiefly on individual effort, but little effort was made. Here and there was a person who for Zion's sake would not hold his peace; but the great body of the church was asleep." He says further: "This consideration has shown active, zealous Christians, that if they do any thing for missions, it must be done out of connection with their church relations; and that if they act in concert with others, it must be done thro' the agency of separate institutions formed for the purpose," there are now many nominal christians, who are willing to contribute to the spread of the gospel, who are not connected with the church and whose co-operation, if secured at all, must be secured in some other way; that is, in connection with some other institution."

This is openly maintaining that the church is bound to act out of its church relations in order to spread the gospel: for he asserts in another place, that these societies are means "which they are bound to employ."

From his own arguments and concessions is unavoidably drawn the following conclusion: that there were no missionary societies in the apostles' day, but that they *must now* exist to bring the world under Christ; that scripture authority is wanting, and the churches were too lukewarm to act; but that the defect has been amply supplied, by *the exigencies of the times, nominal christians, coldness, deadness, opposition, sleep*; that a zeal has sprung up from some quarter which has found means to slip the bar of New Testament limitation, and,---while it would not do for the world to join the church, the church dexterously joins the world,---to form anomalous voluntary combinations; and by this expedient, to secure the co-operation of christian-sinners to convert heathen-sinners; and finally, to subdue, by

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these societies, the world to the dominion of Christ. He closes with the following words, apparently designed for the benefit of anti-missionists: "Ye blind guides, which strain at a gnat and swallow a camel---Ye shut up the kingdom of heaven against men; for ye neither go in yourselves, neither suffer ye them that are entering, to go in."---By these words so directed, he seems to claim for himself and his brethren, the following plaudit: "Ye discerning guides, who are equally guarded against small and great faults---Ye open the kingdom of heaven to men: ye go in yourselves, and them that are not entering in, ye help to go in." For, according to Mr. M's. own granting, while it would not answer to receive unregenerate men into the church, they have expediently contrived to form religious combinations without the church, in which all could unite. And in their stretch of benevolence, they have helped themselves out of the track, to help others in.

If, with no better plea for modern missions than the above, the Editor of the Recorder denounces anti-missionists as capable of sentencing those of different sentiments to confiscation, tortures and gibbets---to "dungeons of the inquisition and flames of the *Auto da fe*," the following reflections naturally arise: how wild is the imagination, when unassisted by truth! how frail, how fallen, how deeply depraved is human nature, which exhibits itself thus rash, even under the comely mantle of the christian religion! How painful to the friends of truth, when impressions like these are sought to be made by one engaged to love and defend the cause of truth and of GOD?-*Ed.*

"And such, let it be added, is the evidence that the *anti-mission system* of the present day, is as directly and as obviously opposed to the Scriptures, as it is to the demands of justice and christian benevolence. The advocates of this system affirm, that all missionaries are bad men—that all missions are the work of the devil—that the practice of sending and supporting preachers among the heathen and the destitute is founded in corruption, hypocrisy, and the love of money.

"The scriptures affirm that the apostles were missionaries—that they were sent to the heathen—that they preached the gospel among the heathen—that they were supported by their brethren at home—that they demanded this as their right—and that all this was done agreeably to the authority and the special appointment of the king himself.

"Now, brethren of the opposition, we respectfully ask you to look fairly, and candidly at this point. Let there be no blinking, no leaning, no vaccilating, no cavilling; but look the scriptures, as adduced above, directly and fully in the face. This is no time nor place for trifling nor for parlying. The day of judgment is at hand. We shall soon be arraigned before the judgment seat of Christ. The occasion will be an appalling one. It is of unspeakable moment that we should be found faithful--faithful to the Lord, to the truth, to ourselves. Look, we repeat, steadfastly at the scriptures—consider them, ponder them well. Mark their precepts, their examples, their spirit, their principles, their tendency, their end, their equity, their liberality, their universal benevolence. And with these contrast the prevailing system of *anti-missionists*; its principles and its tendencies, its injustice, its selfishness, and above all its flagrant hostility to the word and will of Christ. Do this, and we need ask no more."

The above extract from the Biblical Recorder, is a fair specimen of New Testament authority for missions. Admit the scriptures to affirm all that Mr. M. says, still nothing is gained for his cause. If he would be accounted a faithful handler of the word, in appealing to the scriptures to support missions he should have told us that the scriptures affirm, the apostles were sent to the heathen by a society distinct from the church, and composed of professors and non-professors of religion, the condition of membership in which was the payment of a specified sum of money; "and that all this was done agreeably to the authority of the king himself." Adducing such affirmations from the scriptures, and referring us to the chapters and verses, he could then with less "cavilling," and with more honor to the cause of God, ask us to *look the scriptures in the face.* Had he, in addition to the above, designated the scriptures which affirm that the Apostles travelled as agents to collect money, and to form auxiliary societies; & that they advocated, served, and vindicated Theological Schools, Bible Societies, Tract Societies, and Sunday Schools, all to subserve the cause of missions, then would Mr. M. have had no need to appeal to "the day of judgment," nor to "the judgment seat of Christ." Then would there have been no mockery in his asking us "to look the scriptures *fairly* and *candidly*"—"*directly* and *fully*"--and "*steadfastly*" "in the face."

The scriptures he had quoted as evidence, together with his deductions in substance, were the following: "Mine answer to them that do examine me is this; have we not power to eat and to drink? Have we not power to lead about a sister, a wife, as well as other apostles, and as the brethren of the Lord, and Cephas? Or I only and Barnabas, have we not power to forbear working?" 1 Cor. 9. 3, 6. Mr. M's deduction is; that the apostles were "suppor-

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ted" "from the liberality of their christian brethren." He should have told us, from the liberality of a missionary Society, whether brethren or not. His next proof. "I robbed other churches, taking wages of them, to do you service. And when I was present with you, and wanted, I was chargeable to no man: for that which was lacking to me, the brethren which came from Macedonia supplied; and in all things I have kept myself from being burdensome to you, and so will I keep myself." 2 Cor. 11. 8, 9. His argument is: The apostle, while preaching at a heathen city, derived his support in the form of wages, "from christian churches and christian brethren." We ask again, why not say, from a missionary Society, whether "churches," "brethren," or neither; and offer the above scripture as "*proof point blanc?*" His next and last proof is: "Beloved, thou doest faithfully whatsoever thou doest to the brethren and to strangers; which have been witnesses of thy charity before the church: whom if thou bring forward on their journey after a godly sort, thou shalt do well: because that for his name's sake they went forth, taking nothing of the gentiles. We ought therefore to receive such that we might be fellow helpers to the truth." 3 John 5. 8. Mr. M's. conclusion: "The brethren here alluded to," were missionary preachers---had gone to the gentiles---received liberally of Gaius, who thereby became 'fellow helper to the truth,' and was commended therefor. Now Mr. M. to have his foundation as broad as his superstructure, should have informed us that Gaius handed his money to an Agent, or inclosed it to a Treasurer; for which his name was enrolled and reported, and himself honored with the title of DIRECTOR.

This is the evidence, and this the authority, upon which the advocates thereof ask us to consecrate ourselves to missions, as unto the Lord! From them as a matter of course, we expect the names, "injustice, selfishness, and flagrant hostility to the word and will of Christ." Nothing is more *natural*.—By principles the most sacred, and obligations the most solemn, it is ours to require the watch word at the ford of Jordan, to demand a certificate to show in whose name they act. And while, for a watch word, they give us: HURT NOT THE OIL AND THE WINE; and for a certificate, nothing but wrested scripture to support "the institutions," defiled by cankered silver and wrapped in moth eaten garments, we are forever warned against considering missions of the "Kingdom" which "is not of this world."--*Ed.*

We have been favored with a copy of the "Reply to the seven charges as exhibited by the Murfee Party in their letter to the Association, upon which the committee of investigation acted and will report. Also sundry preambles and resolutions adopted by the South Quay Church:" from which we extract the following only for want of room:

"The fourth charge comes boldly to the point, and directly accuses us of being KEHUKEEANS. As Kehukeeism appears to be the *bugbear*, we trust Mr. Murfee and his crew will be a little patient if others should fret while we are trying to pare off this monster that has frightened so many chicken hearted men, until we can get him to an average size. Then we hope the gentleman will be induced to approach him so near as to examine him well, and we feel sure he will be enabled to tell the people there is not so much danger to be apprehended from him as he once expected. One thing that surprises us is, that this party should be so constantly engaged in crying out in the high places and on housetops "*Kehukee, Kehukee,*" as if they really saw something bad, and yet never tell what it is. Do they think that people are to be frightened at the sound? Children may be frightened at their own shadow, but men require to be convinced that danger is near before they fly. The truth is, they fear to tell why we are Kehukeeans, or to substantiate their charge, for by doing this they will prove that we are now just what all the regular Baptists in this Association were 10 years ago. It is the name of an Association, and its people were troubled at an early period with the *Arminian* sentiment, or

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with some who called themselves General Baptists. In the year 1763 or 4, Elders Vanhorn and Miller were sent as delegates from the Philadelphia Association for the purpose of assisting them in settling their difficulties, and soon convinced many of the incorrectness of the *Arminian* doctrine. In a short time it was relinquished by all the churches, and on this principle they became regular Baptists, and formed themselves into an Association and held their first session 1765 at a place called "Kehukee" from which circumstance it received its name. At this time they considered themselves constituted on *Calvanistic principles*, and upon these principles they continued to flourish until the year 1790, when it was found that their Association encompassed a large space of country, and numbered 61 churches. It was under these circumstances that it was agreed to divide the Association by the state line, leaving 42 churches in North Carolina called the *Kehukee Association*, and 19 in Virginia who formed themselves into an Association and held their first session in Portsmouth 1791, and from this circumstance we are called the Portsmouth Association, and until within a few years were considered the offspring or branch of the Kehukee, our mother Association. To this day the same good feeling would have been evinced towards us by her correspondence, had we not lost our identity by wandering after new inventions and the many fashionable notions of the day. But when she is admonished of the necessity of withdrawing her correspondence from us or going with us after such schemes, she chooses the former, and thus becomes a separate, and we trust a God serving and God fearing, rather than a man pleasing people.

This statement, we hope, leaves this mighty scare-crow, with which Mr. Murfee and his party are trying to frighten the people, in such a shape, that they will at least look for themselves before they run from the sound. If nothing is meant by saying we are Kehukeeans, but that we are a separate, uninterrupting, God serving people, we say your trumpet need not be sounded. If, on the other hand it is a modest way of telling us we are a penurious set of beings that are utterly unworthy of the name of Christians or philanthropists, we give you a hearty welcome to rail on, until the mouth that is now opened to utter the word *Kehukee*, *Kehukee*, shall be filled with its own shame; and then perhaps, the individual will seek a better conscience, unless he has been already seared with the iron of prejudice."

Westfallowfield, Chester Co. Pa.
October 10th, 1836.

BROTHER BENNETT: I received the five numbers of the Primitive Baptist you sent me, and according to promise enclose you a one dollar note.

There are a few in this region of country that have not bowed their knee to the doctrines of devils, or the inventions of men; but are contending earnestly for the faith of God's elect; that faith once delivered to the saints.

The religion of our new school folks, with its various isms, is a religion that is pleasing to the carnal mind, as it exalts the sinner, and abases the Redeemer, dislikes the sovereignty of God and hates his imputed righteousness. There *seems to be* some little variation among them as it regards election,

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but none in reality; some of them will acknowledge that this doctrine is in the scriptures, but that it is unprofitable and dangerous; while others believe it is a doctrine that came from hell—hence we see *infidelity in disguise* is making rapid strides, not only in our beloved country but among professed Christians. It is our sincere prayer that our southern brethren and sisters may be vigilant, stedfast, immoveable, always abounding in the work of the Lord; and that we all may be careful to maintain good works, knowing by sweet experience that they are profitable unto men; and if workmongers believe that they profit God either by what he has commanded or by their own inventions, as for us and all who are of the household of faith, we will make mention of Christ's righteousness, *even of his only*.

Your brother and companion in tribulation.

JOSEPH HUGHES.

Caswell County, N. C.
June 28th, 1836.

BROTHER BENNETT: I received your friendly letter last week, and my family and myself were talking about you the day before. We are all on foot, but my nerves are so effected with my cough, I neglected writing until to-day, and I don't know whether you can read my scribble now or not. I confess my omission in not writing before, but it may be that the same agent hindered me that did Paul from visiting the brethren. I can say through the grace of God I still abide in the truth, and continue to the present testifying of the gospel of the grace of God. Since I saw you I have had letters of abuse from the missionaries; some are ashamed of their names and some are not; but none of these things move me. In the year 1821, I became a Baptist, and began to try to preach; and at that time the Baptists within my acquaintance appeared to be a happy and united people; but soon after R. T. Daniel came through our bounds forming societies that he falsely called benevolent, purposed the next round to bring printed constitutions. Between then and his return I read my Testament, and found nothing in it to justify such a course; and when he returned and read the constitution, I arose and demanded a thus saith the Lord for the practice. Daniel admitted that there was no positive scripture for the names of the societies and officers, but it was for the spread of the gospel. I then told him I had not thus learned Christ, and I as an individual would wash my hands of all unscriptural institutions; for I did then and now believe in full to be anti christian, and satan never could fill the ranks of the gospel church until they were invented. I mean the temperance, Sunday School, Bible, tract, missionary, education societies, and all other societies that there is no thus saith the Lord for to support. From that time until now I have been convinced that the Baptists were divided in principle and doctrine, and the thoughts of parting asunder seemed to be distressing, and to live together in peace I found we could not with different views and sentiments. I thought then and I now think, that it is best to be totally disjoined, and I hope that your valuable paper is designed under God for a blessing to the scattered flock for their instruction and comfort. When finding that conflicting sentiments, turmoil and disputes could not be removed no other way, when the Association was held at Deep Creek

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we, as a body, did resolve non-fellowship with all the new schemes of the day; and the pedo-Baptists of all classes did raise in opposition against us, as though we had done something to them, which proved to me that there was a confederacy between them and the missionaries. Then they, the missionaries tried to influence by flattery and otherwise all the ministering brethren to fall in with them, and those who would not they have tried by false accusation to destroy their character; and I do believe them to be the very people that the apostle spoke of when he said, there shall of your own selves arise amongst you grevious wolves, not sparing the flock. I believe them to be deceitful workers, transforming themselves into the ministers of righteousness. The apostle also says, mark them that cause divisions and offences contrary to the doctrine which ye have learned, and avoid them, for they that are such serve not our Lord Jesus Christ but their own bellies, and through good words and fair speeches deceive the hearts of the simple. Also the prophets of old spake of these same false apostates and false shepherds; and Christ the great head of the church said, that they made his father's house a house of merchandize, and he made a scourge of small cords and drove them out and overthrew the tables, and told them that sold doves to take these things hence. And I think that the Lord is about to drive out these merchants in the present day; for the Lord will have his people to dwell more alone. These middle men must dissemble, for there is no middle principle; if a person is in favor of the new measures of the day, there is an inward love to these people; and if there is an inward objection they cannot fellowship them that are in favor. So how can two walk together except they be agreed. Now if we fellowship them that do fellowship the new school, by the same principle we may fellowship every other denomination; the Popes and Mormons not excepted. I as an individual wish to treat every body as well in matters that pertain to this life as I in my humble situation will admit; but when it comes to matters of religion, then to the law and to the testimony. When I must make a sacrifice of principle, or lose fellowship with mortals, I let go of mortals; the poor and the opulent are upon a level with me.

Brother Bennett, when I read the scriptures that the Lord will come in the midst of an afflicted and poor people, and they shall trust in the name of the Lord, I can say, wilt thou not receive us again that thy people may rejoice in thee. I find from experience and the scripture that the people of God are suffering people, and they meet in their sufferings as well as in their joys; and I feel like a poor sufferer with them. Notwithstanding I can say he only is my rock and my salvation and my refuge, and I trust I shall not be moved. It is a cold time in religion throughout my bounds, and I feel a need of the prayers of the saints.

I conclude by subscribing myself your brother in tribulation until death. *JOHN STADLER.*

Tennessee, Rhea county,
September 22nd, 1836.

BROTHER BENNETT: I with pleasure avail myself of this opportunity of inditing a few lines to you to inform you that, though our personal acquaintance is unknown to us, yet I feel much gratified with the perusal of the 9th and 14th numbers of

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the Primitive Baptist; which I found in hand of Bro. Gray Haggard. There are none of those papers circulated near where I live therefore I feel desirous that there should be a specimen for the Baptists in this part of the world to examine for themselves, believing the doctrine that that paper inculcates is the true doctrine of the gospel as preached and practised by the primitive churches. Great excitement is now prevailing in this State, among the Baptists as touching the Baptist State Convention, of which you have no doubt heard. Much distress among the churches have been witnessed on this occasion.

The doctrine of the Convention has many bewitching charms, such as from 15 to 30 dollars per month for a man to preach, is certainly one among the strongest stimulates that almost could be presented to a carnal mind; for the mind that is trammeled by the love of money is guided by its power and influence, and its proceeds is the criterion by which he acts; for "money is a defence" "and money answereth all things." When men can so bewitch the people as to get them to believe "gain is godliness," and that God will convert them and their neighbors if they will but give as much money to their preacher as he needs, he has gained his point and "all is well."

There is nothing now wanted but to guard over their ignorance to keep the true light from shining on their better information. Men of preverse minds have risen up of late and are teaching for doctrines the commandments of men. For these reason and many others that I will hereafter assign to an enlightened public through the Primitive Baptist, if I am suffered to exist, and am favored with an opportunity of correspondence with you and those brethren that writes for publication. My stand among the United Baptists you can get by writing to Bro. Haggard. I shall conclude with the expression of my desire that you would send me the Primitive Baptist. Direct it to Smith's X Roads, Rhea County, Tennessee. I subscribe myself your most sincere brother in gospel bonds.

THOMAS K. CLINGAN.

Georgia, Bibb county,
October 14th, 1836

BROTHER BENNETT: Your valuable paper seems to be spreading in this section. Many of the dear children of God in their solitary moments seem to find comfort from reading your paper, and I wish still to give it a wider circulation.

Dear brother, I have just returned from an Association, where it seemed to me they of the ministry and some of the laity that composed that Association, or a majority of them, seemed to be new school folks to me; for they talked and acted in a way that was new to me, though I have long been a member of an Association. The missionaries receiving a correspondence from a Convention which the anti-missionaries, as some call them, were opposed to receiving the same into their Association; but the missionaries seemed to go a-head, to the great grief and wounding of the dear children of God; insomuch that eleven churches I think there be, have broken off from that body to form a new Association, where they hope to live together in union, peace and love. They have appointed Saturday before the first Lord's day in December next, to hold their meeting at Upatoy meeting house, Talbot county, Georgia, I think about 7 or 8 miles below Talbotton; and request is made

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that the brethren Wm. Moseley and J. Callaway of Henry county, Ga. and John Blackstone of Chambers county, Alabama, and to invite any Baptist ministers of the old school order, who have not joined the missionary operations of the present day, as I think falsely called benevolence, to come with them to said meeting above named. And if the delegates sent up from said churches be found orthodox in faith and orderly in practice, then for said presbytery to constitute them into an Association; where they appear to have a desire to live free from the missionary operations called benevolence, or begging system for money to convert the heathen or any people by their operations.

Brother Editor, it is strange doctrine to me, the missionaries seem to have so much more love and sympathy for the Hindoos than for members of their own body the Columbus Association; and that they would rather lose all those churchus above named, and also the correspondence of several Associations, to correspond with the Georgia Convention and Central Association. Strange I say to me it is, to see ministers so engaged to save others at so great a distance from them, while those under their own eye are apparently like entire strangers to them; and apparently like they thought them strangers to God. Should they continue where fellowship is broken by the body in this way? No: Come out from them, be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you. 2 Cor. 6 and 16. Again: what does this scripture mean, if it has no leaning to the present times? Romans, 16th and 17th: Now I beseech you, brethren, mark them which cause divisions and offences, contrary to the doctrine which ye have learned, and avoid them; 18th verse: for they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple. Again: 1 Timothy, 4th, 1st verse: Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils 4th verse: For every creature of God is good and nothing to be refused, if it be received with thanksgiving—whether meats or drinks, so it be received with a thankful heart to God. Verse 5th: For it is sanctified by the word of God, and prayer.

I hope the Lord of his mercy will enable you and your correspondents with health of body and strength of mind, to persevere in the cause of truth. The Ecoconnee Association stands opposed to all the benevolent schemes of the day, as they are called, or missionary operations.

Brother Editor, if you think these lines are worth a place in your paper, after correcting the errors that may be in writing of the same, you are at liberty to do so; and should the Lord be pleased to spare us in time until said meeting, the time and place above named, I should be glad to see as many of our preaching brethren of the old school order there as can conveniently attend the same. I remain yours in the bonds of the gospel of a dear Redeemer. *JONATHAN NEEL.*

It is in vain to complain of any allegations in religious controversies. For if a person is charged falsely, he can prove himself clear, without recourse to complaining: and if he is guilty, complaining will not prove him clear.—*Ed.*

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POETRY.

THE MYSTERY OF FAITH.

SECTION XV.

The mystery of Faith and Sight, of which more.

Strange contradictions me befal,
I can't believe unless I see;
Yet never can believe at all,
Till once I shut the seeing eye.

When sight of sweet experience
Can give my faith no helping hand,
The sight of sound intelligence
Will give it ample ground to stand.

I walk by faith, and not by sight:
Yet *knowledge* does my faith refound,
Which cannot walk but in the light,
Ev'n when experience runs a-ground.

By knowledge I *discern* and spy
In divine light the object shown;
By faith I take and close *apply*
The glorious object as mine own.

My faith thus stands on divine light,
Believing what it clearly sees;
Yet faith is opposite to sight,
Trusting its ear, and not its eyes.

Faith list'ning to a sweet report,
Still comes by hearing, not by sight;
Yet is not faith of saving sort,
But when it sees in divine light.

In fears I spend my vital breath,
In doubts I waste my passing years;
Yet still the life I live is faith,
The opposite of doubts and fears.

'Tween clearing faith and clouding sense,
I walk in darkness and in light.
I'm certain oft, when in suspense,
While sure by faith and not by sight.

THE UNHOLY HEART.

My heart's to many gods a slave.
Of imagery an hideous cave.
An hoard of God-dishon'ring crimes.
A waster base of holy times.
A throne of pride and self-conceit.
A slaughter-house of wrath and hate.
A cage of birds and thoughts unclean.
A den of thieves and frauds unseen.
An head of calumnies unspent.
A gulf of greed and discontent.

RECEIPTS.

Wm. W. Walker, $13 | Wm. R. Larkins, $5

AGENTS,

For the Primitive Baptist.

NORTH CAROLINA.—Joseph Biggs, Sen. *Williamston.* Joshua Robertson, *Gardner's Bridge* John Bryan, *Clark's Store.* George H. Alexander, *Columbia.* R. M. G. Moore, *Germanton.* Foster Jarvis, *Swindell's P. O.* Wilson W. Mizell, *Plymouth.* John Lamb, *Camden C. H.* Jacob Swindell, *Washington.* Francis Fletcher, *Elizabeth City.* J. A. Atkinson, *Bensboro'.* James Southerland, *Warrenton.* Alfred Partin, *Raleigh.* Stephen I. Chandler, *McMurry's Store.* James Wilder, *Anderson's Store* Benj. Bynum, *Speight's Bridge.* William Exum, *Waynesboro'.* Henry Avera, *Averasboro* Parham Pucket, *Richland* John H. Keneday, *Chalk Level.* Burwell Temple, *Wake county.* Obediah Sewell, *Rogers' P. O.* Geo. W. McNealy, *Yancyville.* W. R. Larkins, *Long Creek Bridge.* James Dobson, *Sarecta.*

SOUTH CAROLINA.—Wm. Hardy, *Edgefield Dist.*

GEORGIA.—William Moseley, *Bear Creek.* Robert Gilliam, *Fayetteville.* A. Cleveland, *McDonough.* James Henderson *Monticello.* A. B. Reid, *Brownsville.* John McKenney, *Forsyth* Anthony Holloway *Lagrange.* Patrick M. Calhoun, *Knoxville.* Leonard Pratt, *Mountain Creek.* Edm'd Stewart, *Calhoun's Ferry* Rowell Reese, *Eatonton.* Thos. Amis, *Lexington.* Jonathan Neel, *Macon.* Gray Cumming, *Union.* John G. Willingham, *Halloca.* Charles P. Hansford, *Union Hill.* Bryan Bateman, *Pine Level.*

ALABAMA.—L. B. Moseley, *Cahauba.* A. Keaton, *McConico.* John Blackstone *Chambers C. H.* John Davis, *Portland.* Wm. W. Carlisle, *Mount Hickory.* Henry Dance, *Daniel's Prairie* Wm. W. Walker, *Liqerty Hill* Daniel Gafford, *Greenville.* Samuel Moore, *Snow Hill.* William Powell, *Welumpka.* John Kelley, *Bragg's Store.*

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MISSISSIPPI.—Jesse Battle, *Meridian Springs.*

LOUISIANA.—Peter Bankston, *Marburyville.*

MISSOURI.—Samuel D. Gilbert, *Portland.*

INDIANA.—Peter Saltzman, *New Harmony.* Jeremiah Cash, *Bethlehem.*

OHIO.—Joseph H. Flint, *Preston.*

KENTUCKY.—Jonathan H. Parker, *Salem.* Tho. P. Dudley, *Lexington.*

VIRGINIA.—Kemuel C. Gilbert, *Sydnorsville.* Rudolph Rorer, *Berger's Store.* John Clark, *Fredericksburg.* E. Harrison, *Heningsville.* William W. West, *Dumfries.*

PENNSYLVANIA.—Hezekiah West, *Orwell.* Joseph Hughes, *Clingan's ✕ Roads.*

NEW JERSEY.—Wm. Patterson, *Suckasunny.* C. Suydam, *Hopewell.*

NEW YORK.—George Clarke, *Buffalo.* Gilbert Beebe, *New Vernon.*

WISCONSIN TERRITORY.—Moses W. Darnall, *Mineral Point.*

TERMS.

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THE PRIMITIVE BAPTIST.

EDITED BY MARK BENNETT.

Printed and Published by George Howard,

TARBOROUGH, NORTH CAROLINA.

"Come out of Her, my People."

VOL. I. SATURDAY, NOVEMBER 12, 1836. No. 21.

CIRCULAR LETTER.

The delegates and brethren composing the Contentnea Baptist Association, assembled at White Oak meeting house, Edgecombe county, N. C. 22d, 23d and 24th of October, 1836, to the several churches of said Association, with brotherly kindness:—

DEAR BRETHREN IN CHRIST, God in his providence has granted us the privilege to meet and sit together again according to our last year's appointment. It affords matter for unfeigned humility and thankfulness that, amidst all our frailties, follies and excesses, our sloth, ingratitude and lukewarmness, our worldly-mindedness, vanity and pride, we yet enjoy these manifestations that the loving kindness of our God changes not, and his tender mercies fail not. Praying that we all may feel deeply sensible of this great grace, and that we may pass the time of our sojourning here in fear, and in the love of God, we will call your attention to a few remarks, touching

THE WASHING OF ONE ANOTHER'S FEET.

And first: *Ought this to be observed as a practice amongst the people of God, or not?*

Secondly: *If it ought to be observed, then, Under what circumstances should it be practised?*

Thirdly: *Have not the circumstances under which it is to be performed, been made the occasion for shunning this condescending duty, and so, of evading the cross of Christ?*

First: *Ought this to be observed as a practice amongst the people of God, or not?*

With respect to the *obligation*, our Lord has said, Ye also ought to wash one another's feet. (John, xiii. 14.) We consider that it would be vanity and impiety for any to argue, that the form of this injunction differs from an express command, by saying, for instance, in the institution of the Supper there is an express command —this *do;* while in the case of washing feet it is said, ye *ought*. For if we can exercise a discretion to dispense with what Christ has said we *ought* to do, then it is difficult to say where such a discretion might not carry us: and whether it might not lead us to dispense with any of his commands The obligation is enforced by Christ's example: As I have washed your feet, *so ye also* ought, &c. With regard to the people concerned, they were the people of God. The words were addressed specially to them, and to no others: *Ye* ought to wash *one another's* feet. As it regards the continuance as a *practice*, our Saviour does not express how often his disciples should repeat it, but simply speaks the obligation and leaves the subject. Yet 32 years after the command was given, the apostle Paul, who understood the subject, mentions it as a requisite practice amongst the saints. (1 Tim. v. 10.) We therefore conclude that it

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ought to be observed as a practice amongst the people of God.

Secondly: *If it ought to be observed, then, Under what circumstances should it be practised?*

Should it not be practised in the churches as a church ordinance? We answer, No. Because, 1. women performed it. (1 Tim. v. 10.) 2. Women were no where required to administer, or to assist in the public ministration of, church ordinances 3. Members of the church were not required in the management of their houses and families, or in entertaining the brethren, to practice a church ordinance. But it should be performed 1. by both, men and women: 2. at their own private dwellings: 3. to professors of religion who come to lodge with them: 4. as an act of kindness and hospitality in affording them hearty entertainment: 5. as among the good works which Christians should be careful to maintain: 6. and the whole in honor to Christ. Let not a widow be taken into the number under threescore years old, having been the wife of one man, well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work. (1 Tim. v. 9, 10.) These are the chief of the circumstances by which this practice should be regulated.

Thirdly: *Have not the circumstances under which it is to be performed, been made the occasion for shunning this condescending duty, and so, of evading the cross of Christ?*

There are, among the Baptists, those who think feet washing should be publicly celebrated in the churches, as an accompaniment of the Supper; yet the more part have given up this point as untenable. Having once settled the question that it is not to be practised in the churches, many have, it is to be feared, laid aside the subject as having no farther concern with it. The act requires a stoop which the old man in every Christian, feels a repugnance to make. And if it is to be performed as an act of hospitality in cases of necessity, then we too easily persuade ourselves that such cases of necessity seldom or never occur. We are apt to take up the proverb, and plead that, in sandy countries where people travel afoot, feet washing becomes necessary: but in our own country and by our manner of travelling, the necessity of the practice is superseded. Besides, says pride, it were impolite to ask a man or a woman at our houses to have his or her feet washed. But we think, Brethren, it is safer to abide by the scriptures. Abraham did not think it impolite. (Gen. xviii. 4.) To ask them to eat, to drink, to go to rest, to wash their face, are acts of kindness; and Christians, diligent to follow every good work, would ask them to have their feet washed; and the humble Christian would not refuse. If it were to be conducted before the eyes of the church, few, perhaps, would draw back: but as it is, we can neglect it without our brethren's knowledge. Hence we think that the circumstances connected with its right performance, have been unjustly rendered an occasion for shunning this duty, and evading the cross.

If we are not mistaken, Beloved Brethren, the practice of washing one another's feet, has long been almost entirely neglected. It has not by many been practised in any form. We wish you to examine this our Circular, and compare it with the scriptures: and if you find we have taken a scriptural view of the subject, let us with one consent agree not to pass it by as a thing of nought, but practise, among all other good works, that which is our duty, and the humblest stoop in the Christian's life. And yet in another sense it is no stoop, since it is in conformity with the example of our Lord and Saviour. Trust in the testimony of Jesus. Try to live in the faith and patience of the saints. May the Lord preserve you by his grace, and keep you by his power through faith unto

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salvation ready to be revealed in the last time. Worship God. Unto him be glory in the church by Christ Jesus, through out all ages, world without end. Amen.

Sabbath Schools and Infant sprinkling, compared—The arguments in favor to Sunday Schools, so far as regards religious instruction, are the same that are used for Infant sprinkling.

A Pædobaptist writes as follows:

"OF THE USE OF INFANT BAPTISM.

"As I have often heard it asked, What is the use of infant baptism? I think it necessary, before I conclude, to say something in answer to that question. With regard to the use of baptism, I consider it in the light of a mean of grace, and I view it in the same way when applied to infants. I do not suppose that infants, properly speaking, receive any present benefit by being baptized, but that this is designed the more to engage the attention of parents and others to the rising generation. I view infants, when baptized, under the notion of persons entered into a school; and, therefore, I consider parents, pastors, deacons, and church members, at large, as brought under an additional obligation to instruct those childern who are become scholars, as they become able to learn, in the peculiar truths of the religion of Christ. Viewing the matter in this light, it assumes an importance exceedingly grand; and infant baptism is far from being that unmeaning thing, which it appears to be, when the views are extended no farther than helpless infancy.

"We may illustrate this by taking a view of circumcision. Circumcision brought persons under an obligation of conforming to the revealed will of God; he who was circumcised became a debtor: And as this was the nature of the institute, the obligation devolved on all who received it. But forasmuch as persons cannot actually conform before they are brought to understand, and, in order that they may understand, they must be taught, we are, therefore, to consider circumcised infants as standing in the place of scholars or disciples to be instructed in that system to which they are bound to conform. If then circumcision brought an obligation on some to learn, it must, at the same time, bring an obligation on others to teach; because usually persons do not learn without being taught: and hence parents, priests, and people, came under their respective degrees of obligation to see the rising generation instructed in that religion into which they were initiated as scholars or disciples. When I consider this divine institute as calculated to fix the attention of the people on their rising offspring, with respect to their instruction in the things of God, I cannot sufficiently admire that poor heathenish notion of circumcision which Mr. Booth has somewhere picked up, or rather invented himself, than which, I am persuaded, the most ignorant Jew never entertained a meaner."

So far as the object of infant sprinkling is concerned, according to the above writer, the design of it is, religious instruction. He considers baptism "in the light of a mean of grace;" so do advocates of Sabbath Schools consider that institution. The Pædobaptist consider sprinkled infants as persons entered into a religious school; so do advocates of Sunday Schools consider their pupils. The Pædobaptist thinks that entering into such a school by the way of infant sprinkling, attaches to that rite "an importance exceedingly grand." The same importance is attached to the institution of Sabbath Schools by the advocates thereof, when viewing the ex-

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ercises of their students. The former claims for infant sprinkling a divine institution; the latter claims the same for Sunday Schools. The former believe sprinkled infants have entered a school in which to be instructed "in the things of God;" the latter affirm the same of Sunday School students. The Pædobaptist considers Mr. Booth's "notion of circumcision," "heathenish," "picked up," "invented," and "mean." The advocates of the Sunday School view objections to that institution in the same light.

Now if Baptists would be consistent, they must close in with the practice of infant sprinkling, or throw away their arguments for Sunday Schools. For circumcision affords as much ground for the former, as the New Testament does for the latter. What meaning the infant sprinkler attaches to his expression, "instruction in the things of God," we must infer from their creed touching this point, which amounts to this: Salvation is conditional on the part of man,—and the proper direction and exercise of his own free will in submitting to the commandments and ordinances of the gospel, constitutes the condition. No wonder then that infant sprinkling, which introduces children into a school in which they may learn to perform this condition, is considered to be exceedingly and grandly important. The same principle is contended for in Sabbath Schools. This assertion may be denied by the advocates thereof. They may say, we only contend that, they are instrumental under God in doing much good. So, in reply, is the exercise of free will under God, in securing submission and obedience; and these again become instruments under God in securing salvation, according the Pædo baptist doctrine. And it is not to be admired, that Sunday Schools which can impart religious instruction, and that form a channel thro' which "to bring all within their influence to the knowledge of the truth as it is in Jesus," are so much extolled and promoted. The object of both being the same, and their authority from scripture being equal, the advocate of Sabbath Schools must practice infant sprinkling, or submit to view himself as justly chargeable with inconsistency. If he adopt infant sprinkling, he will but add another invention, which its own defenders acknowledge is supported only by inferrence and presumption. Upon the whole it appears that the vindicators of both practices have added to the sacred text. Our Lord commanded, "Go, teach and baptize." But subsequenly, as if they had taught and baptized all that could be taught, men began to sprinkle those that could not be taught. They next appear to conclude that those that are not likely to receive the teachings of the Holy Spirit, must be taught of men, and then baptized. Each seems to have found a more convenient way to do the work of God, than is found in the dictates of inspiration.—*Ed.*

Williamston, November, 1836.

Brother Bennett: Enclosed you have two letters, that we have recently received from Brother James Osbourn of Baltimore, and which we feel satisfied will be read with much satisfaction by you and your readers.

His communications to us are always received with a great deal of pleasure and we ever feel anxious that others should share with us in their profitable perusal. At some early day, therefore, please give them a place in your valuable paper, which is already so eagerly sought after, throughout a vast extent of our country, by the few remaining witnesses to the testimony of Jesus.

C. B. Hassell.
Jos. Biggs, Sen.
Thomas Biggs.
William Rogerson.
Joseph D. Biggs.
John Ward.

LETTER 1st.

My Dear Brother Hassell:

Grace and peace be with thee. Your kind letter came safe to

hand, it being sent on to me at the North by my family in July last; and your order for a number of copies of my newly printed Old School hymn book, has I hope been attended to by my son before now; and I hope you will approve of them, as indeed I know you must if you love, as I believe you do, evangelical doctrine. The authors which I have gleaned from are few in number, and but sparingly known in America, at least among those who will mostly read my new selection of "Old School Sonnets." If a second edition should be called for, I shall greatly increase its size with hymns but little known in this western world. I have already circulated a vast number of copies of this work in the New-England States, and hundreds of them are also in circulation at the South and West; and travelling so much as I do opens a door for their extensive spread. I intend next year, by the will of God, to visit many States at the South and West, and there to preach Christ crucified, and that precious doctrine which is now so much in disesteem among men; and among such men too who profess to love divine truth and the way of righteousness. We read in scripture of the *mystery of iniquity*, and also of the *depths of satan*; and by those things we fear many people in this day are carried away to a strange length, even to mental intoxication, and to the losing sight of the glorious honor of God, and most of the fundamental points of the gospel. But still the gospel is precious to those who feel its efficacy. Yes, precious in its ancient form and construction, and in its present mutilated condition they know it not, for as such it is not the gospel of Christ, but it is what Paul calls *another gospel*, which is disgustful to a true believer, but amiable in the estimation of the religionists of our day.

But my brother, whatever a mutilated gospel maybe in the eyesof graceless professors and carnal preachers; I can truly say the gospel in its original formation is to me precious, very precious, and preaching the same is delightful employment to me; for in this gospel Christ is to be found, and in him we find every good and perfect gift, and all our help is from him, and in him is our hope, and on him we rely, and of him we sing, and to him we go in our straits, and of God he is made unto us, wisdom, righteousness, sanctification and redemption. This Christ, the anointed of the Father, was once a sufferer here, and by him our sad and forlorn condition was faithfully discussed; and by his standing in our stead and honorably paying our enormous debt, we were acquitted, and by him we are clothed with the best robe, and openly declared to be *all fair*, Song, 1, 15. And as the gospel testifieth of such a Christ, so preaching this gospel is still delightful employment to me; and my bodily health also is good, specially good: and what is better yet, I am still in full possession of a good hope of an interest in the Lord of life and glory; and this hope, you know, is in scripture called a good hope through grace; and you also know, that when and where this grace is first given, it is always sure to secure the future crop, which blessed and most copious crop, we will here, by way of distinction, denominate *the everlasting patrimony*.

Now this most invaluable patrimony, I am at times indulged with a distant view of; and although it is but a distant view that I take of it, yet even such a view of a patrimony

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so valuable and enchanting, makes my soul leap for joy. You certainly must know very well, that no sight upon earth is so fair as the *Celestial City*; and our patrimony is nothing short of a city strong and fair, and which is the workmanship of eternal Deity, and as immutable as the throne of heaven, and as rich as divine grace can make it. And you must also know, I suppose, that this is the great *Metropolis* of the world above, and that it possesseth more glorious advantages than any other city, borough, town, or hamlet. Its situation is undescribably magnificent, and so healthy that the inhabitants thereof are never sick. Its water also is as clear as crystal, and is emphatically called the *water of life*, Rev. 22. 1. Also the language of this city is of a peculiar kind—pure, strictly pure, Zeph. 3. 9, and soft, musical, and vastly comprehensive and sublime. Indeed the very native and genuine idiom of this language, cannot be duly articulated through a mere human organ, and hence the necessity of our arriving at that *Celestial City* in order to sing God's praises accurately.

To this fair city, sir, I am bound and through grace I fully expect to arrive in due time, and when there, I shall have done with sin, and sorrow, and pain, and death. And a full discharge from this world and all its relative miseries and woes, will be a jubilee to my present pent up soul. I try daily to keep this lovely *Metropolis* in view, knowing that a sight of it tends much to smooth a thorny road, and to keep the mind meek and lowly, which is a frame of spirit much to be desired, and ought earnestly to be sought after by every one who professes to be under the reign of grace. Also a realising view of my interest in all the happy privileges and sweet enjoyments of this *Holy City*, fortifies my mind, not only to meet the immediate assaults of the great adversary of souls, but also calmly to receive from his emissaries, reproach and scorn, scandal and lies; and these things, you know, are heaped upon my head by carnal preachers and graceless Editors. It also is with pleasure of soul that I at times think of that sweet amazing mercy of God which hath so richly bedewed my soul, and so signally identified you and I with all those honored saints who have so firm a standing in Christ our exalted head, and who rejoice together in hope of the glory of God. I hope we shall grow up in the Lord in every gift and grace of the Holy Spirit; for surely no growth can be more desirable than this; nor can any affinity among men be so interesting as that of being united together in gospel bonds; nor can any situation on earth be so safe as that of being in Christ. And also as divine truth hath made us free, so I not only hope and trust that the same precious truth will be our shield and buckler, but that we shall also see and feel it to be our indispensable privilege to stand up in the defence of the same in this awful day of darkness and errors. And whenever necessity requires of us so to act, let our principal object be the glory of God, and not *mere mastery*.

Divine truth, you know, is now fallen in the street, Isa. 59. 14, and pernicious errors are introduced in its stead; and the disseminators of those errors are called by St. Paul, "vain talkers and deceivers, and men of corrupt minds;" and just such we find them to be, for they flatter with their tongue, and seduce by fawning, and beguile by

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fair speeches, and darken counsel with words without knowledge, and imprison God's truth by bonds of falsehood, and pervert scripture by means of deceit, and introduce another gospel by *sheer fraud.* And yet notwithstanding all this base chicanery and clandestine conduct on the part of those "vain talkers," and "liers in wait to deceive;" they really pretend to a high degree of piety, and would feign make us believe that they possessed a large share of benevolence and liberal sentiments. But surely it cannot be so, seeing they act as though they hated the righteous, and laughed the humble to scorn, and despised the upright in heart, and tried to murder the innocent, Psalms, 34. 21; 22. 7; 11. 2; 10. 8. All this you know we see to be the case round about us; and towards some men, our modern "liers in wait to deceive," behave more like cannibals than men of piety, benevolence, and of liberal sentiments; for they evidently cast off all shame and *common honesty,* and labor by *arrant* falsehood to devour the moral character of sober and upright men; men who would very willingly compare notes with any of the Ishmaelitish tribe on the ground of real and legitimate morality. I now especially allude to the editors of the "Biblical Recorder," and the "Religious Herald;" men who would fain make the church of Christ believe they were her true and faithful sons and vindicators of her character, honor, cause, liberty, and rights; but she cannot believe it, since they are so much in love with the bond woman and her children; and always so ready to stand up in justification of men who are at war with the sovereign and discriminating grace of God; and so slanderous in their speeches against the Lord's own public servants; and so very regardless of truth and uprightness.

Gospel Zion can have no fellowship with editors whose religion is as light and empty as foam upon the water; and whose object evidently appears to be that of pleasing mere carnal religionists, such as the generality of churches are at this time filled with. And it is well, my brother, that you and I are clean disjoined from all such frothy journalists who have but a name to live among men of the same spirit with themselves. From what I know of these Editors personally, together with what I can gather from their papers, I am bound to believe them to be all in the dark about a gracious work of God upon their own souls; and about the sweet and most blessed operations of the Holy Spirit on the mind of a poor sinner; and about the pardon of sin by an application of the blood of our great High Priest; and about true gospel peace in the conscience; and about communion and fellowship with the Father and Son; and about living a life of faith and humble dependance on the precious promises and the supporting arm of Jehovah; and about walking in the light of the Lord's countenance, and under the smiles of heaven, & receiving answers from the eternal throne to the long & loud cries and prayers of genuine faith.

I also feel fully persuaded in my mind, that those men know nothing experimentally about the various motions, and workings, and divine breathings, and soft touches, and gentle whispers, and gracious influences of the spirit in carrying on the good work of grace in the soul of a living disciple of Christ. Nor can I once suppose that they have ever received divine truth in love, and power, and in much assurance,

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and with the broad seal of heaven to it, and in the demonstration of the Spirit; and also, rooted, and grounded, and built up, and confirmed in the same by an infallible witness from the skies, as is the case with the saints of the Most High. Men who, indeed and in truth, are acquainted, by heart-felt experience, with the few things above glanced at, do not manifest forth such emptiness of soul, darkness of mind, ignorance of divine teaching, and unacquaintedness with christians' troubles, sorrows, conflicts, joys, comforts, and gospel consolations, as we find in the "Biblical Recorder," and the "Religious Herald." Nor do men duly taught of the Lord, and who know the worth and importance of the gospel, amuse themselves and their readers with such trifling and superficial things; and frisk about, and make so great and so loud a cry, when in very deed there is little or *no wool*, as do those two editors.

On this subject I will say a few things more in my next. I wish you, and all the saints round about you, much peace and prosperity of soul. Fail not to tell the Lord all your troubles, and woes, and complaints; neither fail to confess before him all your sins and wrongs; and be sure to implore forgiveness of him also. When I get to Brighton in the State of Massachusetts, or rather before I leave there, I will, by the will of God, write you again. I trow you will not be immoderately grieved at heart that I bear twins here in New-England, for you know I have not written to you at length for a long time before. My warmest love to one and all of the friends near you; and I am,

Yours with all due deference.

JAMES OSBOURN.

Londonderry, N. H. Sept. 1836.

PRIMITIVE BAPTIST.

TARBORO', NOVEMBER 12, 1836.

We were at the last meeting of Country Line, The Abbot's Creek Union, and The Contentnea Associations. Harmony prevailed; and we enjoyed that happiness which Associations were designed to afford. There were no sudden flashings of zeal, nor strained exhibitions of love; but a sober, deep-rooted brotherly affection sat cheerfully, yet visibly on each countenance. With ourselves, it has been truly a time of solace. We were at the annual sessions of the Country Line, Little River, Kehukee and Contentnea, of 1835. The fermenting and separating leaven of missions, we trust, is clean purged out from them.—*Ed.*

We learn that our brother and fellow laborer, Elder Beebe, Editor of the Signs of the Times, purposes, in compliance with the invitation of the church at Alexandria, and also of the Shiloh church in the City of Washington, D. C. to locate himself in Alexandria. We are highly gratified with the advantages which will result, not only to Elder Beebe, but to the Old School Baptists generally, by this change of place; it being nearly central to those Baptists who love the precious truths with which the "Signs" is so richly fraught. Besides, if we shall find that the cause advocated by the Primitive Baptist and the Signs of the Times, conjunctly, can be more advanced by the latter single handed, we can with additional pleasure discontinue the publication of the former. Meanwhile, we congratulate the above named churches and our brethren at large, upon this event; for we trust the hand of the Lord is in it, and that it will continue to conduct the spirit and the pen that dictate the "Signs of the Times." We take pleasure in again recommending that paper to our brethren, as a journal unwavering and true.

As several of our subscribers intimated a wish to have the Primitive Baptist discontinued at the close of the present volume, unless their subscriptions were renewed, we have concluded to adopt that plan *generally*; and consequently we shall discontinue all papers at the expiration of the subscription year, unless previously renewed.—*Ed. Prim. Bap.*

We shall with our second Vol. of the Primitive Baptist, commence the publication of a work entitled, "Teeth to Teeth, Tom Thumb

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Tugging with The Wolves for the Sheep Skin. In Nine parts: containing: 1. Self-made Ministers: 2. Men-made Ministers: 3. Devil-made Ministers: 4. A Christian that makes himself a minister, not being called of God to that office: 5. My Gentleman preacher: 6. God's Ministers; the marks of which are laid down so that they may be known by the Church of God: 7. The origin of Theological Schools: 8. The tendency of Theological Schools in some of the countries where they have been established: 9. An Inquiry whether they can be so conducted in any country as to be serviceable to the church of God:---all which is interspersed with diverse remarks designed to bring truth to light, and confirmed by scripture testimony. By Joshua Lawrence.

The above work, if printed in a detached form, would make 150 pages or more, octavo. It will occupy a portion of each number until the whole shall have been published. It promises, in our opinion, to be highly useful to the church of God.---*Ed.*

"CHRIST, A HOME MISSIONARY."

The above words are placed at the head of "a discourse delivered before the American Baptist Home Mission Society," "by William R. Williams, pastor of the Amity Street Baptist Church, New York."

From the date 1622, the present plan of missions has been in operation. As it has been promoted by people professing to be Christians, they have of course attempted to connect it with the religion of the New Testament. It was first affirmed that the apostles had left us a striking example of modern missions. The advocates thereof carried this idea so far as to insinuate that Paul was sent out by a Board, with which was connected President, Vice President, &c. Upon this idea they improved by asserting, next that Christ was a missionary. But the bare idea of our Lord's being a missionary would not prove an exact prototype in all circumstances; hence when Mr. Williams would magnify the excellence of *home* missions, he assumes the lofty position that Christ was a HOME MISSIONARY.

When Mr. John Angel James would describe its charms and praise the honor, greatness and goodness of foreign missions, he tells young men that an archangel would quit his habitation if he could to come down and be a missionary.—Mr. C. George, the *middle ground* Baptist preacher, said, the mission "plan commenced in eternity, that Jesus Christ was the first *missionary*, was sent out by the mission board in heaven; that the angels might be considered *life members* of that board; that money was connected with that mission" and quoted this text: "To him shall be given of the gold of Sheba."

We think it would puzzle Mr. Williams to find a scripture warrant for *foreign* missions, if Christ was a *home* missionary. For Christ said if any man will be my disciple let him follow me. Hence the Foreign missionary does not follow him, Christ, being but a home missionary.

Christ with the missionists has become more pliable and handy than the Roman and Grecian Oracles. If a man is called upon to address a congregation on Domestic missions, why, he will just place Christ in front,—he was "*a home missionary*,"—go ye after him.—If he speaks on foreign missions, he will just say "Christ was the first missionary—sent by the board of heaven;" and to cap the climax—add, "*money* was connected with that mission."--It would be deplorable for a maniac to stand before an assembly, and make the above assertions: but when we reflect that they emanated from one professing to be the minister of Christ; and besides this, that thousands believe them, we cannot but feel deeply grieved.

Mr. George would most solemnly tell us and ask us to believe that angels might be considered life members of the Board—that they managed the affairs of redemption: while the Holy Ghost declares that angels desired to look into it,—that Christ took not on him the nature of angels,—that the angels' duty was to worship him. Mr. G. tells us that money was connected with that mission. The Holy Ghost informs us that the objects for which Christ came were redeemed without money—and that all the money he ever had was taken out of a fish's mouth; and then it did not pass thro' his hands and yet, there are tens of thousands who run greedily after these things. Myriads of zealots and enthusiasts swarm through the land and pour forth the blasphemous traditions of men, and, brazen bound, in the name of God, teach the doctrines of devils. May the Lord reclaim them from such wickedness, and bestow his mercy on us all.--*Ed.*

"O let the halting, the luke-warm, and them that *oppose*, think---think of their fellow creatures, burning, nay, absolutely *roasting* themselves alive as an act of religious worship; and all this takes place, because the cupidity of professed Christians has denied the

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poor heathen the Bible---denied them the living preacher!

"Ah, how will these cold, hollow professors stand in the Judgment, face to face, with those whom they have thus miserably neglected."

So says one of the new system. This presupposes that God was willing the heathen should have the bible and the preacher; but left it optionary with the professed christians to give them or deny them. Nay it strongly intimates that it is contrary to the divine will not to give them the bible and the living preacher; yet the cupidity of professing christians overmatches all for the present. Again: if men can deny the living preacher, they can send or give him; and such, of consequence, are they who are now gone to the heathen--such as men have *given* and *sent* to them; not of God's giving and sending: Indeed, the missionists will *not give* the heathen a preacher,---no: If the preacher is not paid now-a-days he will not go: and if other people do not pay for his being sent, the Board will not send him. They have not *given* them the first preacher yet:---they ought not to scold at the opposers until after they have *given* the heathen *one* Bible and *one* bit of a Preacher.---*Ed.*

Mr. Dean, Missionary to China, writes as follows:

"I feel troubled in spirit, while reflecting upon the heathen around me, and especially when I consider that the want of conversions from sin unto righteousness is to be attributed to my want of fidelity and heavenly mindedness. Though in my present circumstances I can do but little, I feel that I do but little compared with what I might."

We think he writes like one whom *men sent*;---if "the want of conversions from sin unto righteousness is to be attributed to his want of fidelity," we suppose his Board ought to recall him and give the Chinese one that will lose no time in converting the heathen.---If such language as Mr. Dean has written, and sent across the Ocean, and which is copied into the new system presses and trumpeted from shore to shore of our country, as the doctrine of the Kingdom of Christ, is not a mark of the man of sin, we would know what is.--*Ed.*

OCMULGEE ASSOCIATION.

These words stand over an article in the Christian Index, of Sept. 29, the chief object of which article appears to have been to prove that the opposers of missions "are not OLD SCHOOL BAPTISTS." The circumstances which elicited this particular effort, seem to have been the resolution of Mount Gilead church, and the reception of the two churches from the bounds of the Washington Association. Mount Gilead, and all other churches following her example, are to be commended for disowning church connexion with all self-created and funded societies; for such have no likeness in our Lord's Last Will and Testament. Mount Gilead in this particular has acted faithfully to the Lord. With reference to the two churches from the bounds of the Washington, received without letters, (as says our writer,) we expect they had withdrawn from the churches in the latter on account of the above named societies, encouraged therein. If so it was not out of order for any orderly Association to receive them, even without letters of dismission. For any church or member has a right in church government, and is bound by the scriptures, to withdraw from any member, church, or Association, which is believed not to worship God aright, or to hold doctrines or maintain practices believed by the party withdrawing to be unscriptural. Of consequence, no act of the party renounced for, or to, the party withdrawing, can be of any force after separation. Hence these two churches came better recommended to the Ocmulgee Association, in a withdrawn state, than if they had received letters from the Washington Association.

In his argument to prove that the opposers of missions are not Old School Baptists, he has gone back all of "*one hundred and eighty years ago*," to the Welch Baptist Association in 1653; and says that, *collections were made and a fund raised to send out missionaries:*" that in 1653 that Association passed a unanimous vote "to revive (he quotes) the ancient order of things:" which resolution the missionaries take leave to explain thus: to send out and support missionaries, as they had done before the days of their persecutors.

In the Index of Sep. 15, is an article on

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the same subject, which is introduced as follows:—

FROM THE CROSS AND JOURNAL.

OLD MEASURES.

Let those who denounce missions, as a new invention, read the following extracts from Davis' history of the Welsh Baptists:

"In the association held at Swansea in 1654, the church at Llantrisaint proposed to assist the church at Abergavenny, now Llanwenarth, to support their minister; which also they did.—From the messengers of Llantrisaint, also, the proposal to revive the ancient order of this, came the preceding year; that is, to encourage and support the missionary cause. Let our brethren in the new world, look and stare at this, especially our anti-missionary friends! Be it known unto them, that in the year 1653, in the Welsh Association held at Abergavenny, county of Monmouth, South Wales, collections were made, when the Welsh church subscribed to raise a fund for missionary purposes. Their plan was, for the messengers of every church to mention a certain sum, and bind themselves to bring that sum with them to the next Association. For instance, Swansea, £5; Llantrisaint, £2 10s., Carmarthen, £2 10s. No one was compelled to give any thing, neither was any messenger ever blamed for making such engagements, but was cheerfully assisted by his brethren to fulfil them."

The Index adds: "In the Baptist churches and Associations in the olden time, the same principles and practices can be found." But when his *olden time* come to be mentioned, it is 1754 and 1755. He tells us that the Philadelphia Association sent John Gano, and Miller and Vanhorn on missions to Virginia and North Carolina. After somewhat more to the same purpose, he exclaims: "*These, with modern missionary, education, and working Baptists, are the* REAL OLD SCHOOL BAPTISTS," &c.

"We agree with these old Baptists in Wales, England, and the Philadelphia Association of those days, in doctrine, experience, practice, and missionary work. With these facts, we proceed to nail to the counter, as base coin, the contemptible forgery, palmed off on the community, by those fragments and excressences of the denomination, under the name of "*old school Baptists.*" We have proved them to be a modern, mongrel race, who have departed from some of the essential principles of the order."

Western Pioneer.

We were just thinking how convenient it would render the present controversy, if Davis, or the Cross and Journal, or the Western Pioneer, or the Christian Index, would be good enough to inform us who were the President, Vice President, Secretaries and Treasurer in the Welch Baptist Association; and who was their Agent; and what were the terms of membership, life membership, &c. and present us with a copy of the constitution of those missionary societies of that day:—if they would show us how many days each, Gano, and Vanhorn, and Miller, served the society, and what amount was presented in their respective accounts to the board of managers; and who composed the board in 1654. If the present missionaries "agree in—practice and missionary work," with the Welch Baptist and Philadelphia Associations, the records of those two Associations will at once afford the above information; (which, we assure all new schemers, is very much wanted;) for missionaries have from their commencement, been very punctual in recording names, offices, and prices; consequently those two Associations, if they were missionary, have not overlooked these essentials.

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But even admitting the Philadelphia and Welch Baptist Associations were missionaries, (which the Old School Baptists are such "fragments and excressences" as not to admit upon the bare assertions of the new system people, and the total absence of the above named information from their records,) admitting, we say, that those two Associations were missionaries, yet the new school, by going no farther back than 1653, rather weaken than strengthen their cause. For we have repeatedly declared that we consider as *new*, every religious doctrine and practice which has sprung up since the volume of the New Testament was completed: and whatever faith or work is without authority from that volume, is justly termed new schoolism, or human tradition. On the other hand, whatever is agreeable to the ancient doctrine of Christ and the Apostles, as marked down in the said volume, is truly "Old School," or christianity.

But the missionists have committed an error both as it respects the date, the place, and the exemplars, of their system. The date 1653 is, by 31 years, too new for the original of their devices. The first missionary establishment was in 1622. The place was at Rome instead of Wales. Their exemplars were Pope Gregory XV. Francis Xavier, Ignatius Loyola, the dominicans, franciscans, and others. These assertions we shall prove by testimony from a strong advocate of missions now living, namely, Mr. Charles A. Goodrich. While speaking of the means used by the Romish church to retain the power left it by the Reformation, and to regain its lost power, Mr. Goodrich says: "In furtherance of the same design, the pope, and others, were induced to found immense and spendid *missionary establishments* in Europe. The first of these was founded at Rome, in 1622, by Pope Gregory XV. under the name of '*De Propaganda Fide*,' or, 'The Congregation for the propagation of the faith?" Subsequent popes greatly enriched it by magnificent donations; and by means of it, missionaries were sent to the remotest quarters of the globe; books of various kinds were published and circulated; the sacred writings were translated and spread abroad; seminaries were founded for the education of missionaries and pagans; and establishments created for the support of feeble and superannuated missionaries.

"Other missionary establishments followed, in different countries, succeeding years. Of these, none, perhaps, was on a broader foundation, or operated to greater effect, than 'The Congregation of the Priests of Foreign Missions,' and 'The Parisian Seminary for the Missions abroad,' both of which were established in France, in the year 1663, and from which hundreds of Jesuits and friars were sent forth to convert the world."—*See Goodrich's* Church History, pp. 159, 160.

To affirm that the Welch Baptist, the Philadelphia, or any other Baptist Association, adopted the above popish measures antecedent to the date 1790, would be a libel upon any portion of their history [prior to that date] which has reached us. And should any affirm that, the advocates of missions are not this day patronizing the same institutions, and pursuing the same measures, truth would refuse to accompany the affirmation. Hence, for the New measure people to attempt to identify themselves with the Welch baptist Association, &c. and thence, to call themselves, "Old School Baptists," is, humanly speaking, pitiful; religiously considered, it is wicked. With the New Testament and the History of Popery before us, it is not difficult to decide what school missionists belong to. There is no need of nailing their "forgery" "to the counter;" as it is marked on every man's forehead: nor need we consider them a "mongrel race," since

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their lucre institutions show them to be of full anti-christian descent.

The article headed "Ocmulgee Association," closes with the following interrogative lamentation: "O, when shall we get rid of this spirit of anti-Christ?" Answer: we cannot tell precisely, but from the best means we have of forming a correct judgment, we should say, not until the Lord comes with his brightness; (2 Thes. ii. 3—10.)—not until all you followers of Xavier and Loyola shall cease to make void the law through your traditions—not until you shall cease to teach for doctrines the commandments of men—not until you shall cease to plead for the anti-christian institutions of 1622—not until you shall possess more love to God and reverence for his ordinances than to catch at the Old School Baptists' name, saying, let *us* be called by *thy* name to take away our reproach and you be called by our name to bear our reproach—not until you cease with feigned words to make merchandize of the saints—not while you continue to dishonor, and almost, if not quite, blaspheme the Lord of glory; by calling him a missionary, a home missionary,—not so long as you tell people that the Lord has sent men to convert the world, whom we now see treading in the footsteps of Gregory XV. and his murderous host of infidel and anti-christian vassals. When the spirit of anti-christ is gone, then shall it be said *alas, alas, that great city Babylon, that mighty city! for in one hour is thy judgment come, &c.* (Rev. xviii. 10—13.) We would advise the New School hereafter to depend upon the New Testament to decide who are Old School Baptists; and not upon the date 1653, nor 1622; nor upon the name of the Welch Baptist Association, the Philadelphia, nor yet upon the example of Pope Gregory and his graceless servants.—*Ed.*

Dr. Scott—Ordinary influence of the Holy Spirit—The Atonement of Christ contributing to our reformation... While bestowing a passing notice on the sentiments of the divine whose name is placed in front of this article, we shall not stop to show how far the union of church and state and the support of the clergy by law, have contributed to the belief and maintenance of that system of doctrine which is known more generally by the name of Arminian; but which in fact is only a modification in some circumstances of that of the pharisees, and which in all ages and among all nations has its fundamental principle in, a righteousness growing out of our own obedience to law for justification before God, and for heaven: nor shall we stay to point out the causes why learned and talented, and, in a large sense, good men too, have been found both fundamentally and circumstantially to be so unsound in doctrine. If a tribute of honor from man to man is of any value, its value is only proportional to its justness. Hence we may say of Dr. Scott, judging by his work entitled, "The Christian Life," that, he was an eminent, and unsound divine. Some may add, useful. Of that we shall say nothing: if it is ever known to any but God, it is to be hereafter determined. The apostles were not commanded to contradict any thing they knew; then they did not know certainly that they were useful: and therefore, to calculate safely, they were commanded to say, *we are unprofitable.* This thought is sufficient to humble, but not to discourage us from duty. For true charity and heavenly peace of mind furnish ample motives to active obedience.

Our chief object is to notice his [Dr. Scott's] defection from apostolic faith, on the subject or subjects embraced in the caption of this article. Speaking of the ordinary operations of the Holy Spirit, as distinguished from his miraculous effusion on the day of pentecost, he says it is, "by co-operating with men's minds and wills —by joining in with their reason, and thereby influencing their wills and affec-

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tions." Vol. ii. pp. 613, 614. Again he says, "the Holy Ghost is vitally united to the church of Christ, even as souls are united to their bodies.—So that when by baptism we are once incorporated into this body we are entitled to, and do at least *de jure* [of right] participate of the vital influence of the Holy Ghost, who is the soul of it, and accordingly, as baptism joins us to that body of which this divine Spirit is the soul, so it also conveys that divine Spirit to us.—In this mystical body those federal rights of baptism and the Lord's Supper,—are the conveyances of that spiritual life from the Holy Ghost, &c." pp. 614, 615. Again he says, "Baptism is affirmed to be necessary to our receiving the Holy Ghost, and if by baptism we receive the Holy Ghost, that is, a right and title to his grace and influence, &c."

Those of our readers who are conversant with the New Testament, will perceive at first view the erroneous and degraded notion of the sovereignty and office work of the Holy Ghost, and the self complacent and exalted opinion of the moral strength and sufficiency of human nature, contained in the above sentiments. God the Holy Ghost is thereby represented as a mere *co operator or fellow worker* with the unregenerate man's mind, which is reprobate, (Rom. 1. 28.) alienated and inimical, (Col. 1. 21.) vain, (Eph. 4. 17.) fleshly, (Col. 2. 18.) defiled, (Tit. 1. 15.) and enmity itself against God. (Rom. 8. 7.) He is held forth as only a *mutual helper*, or *joint laborer*, in giving correct impulse and direction to sinners' will, which will is yielded in subordination to, and passive compliance with, the will of the devil, (2 Tim. 2. 26.) conformed to, and bound up with satan's will, and fully submitting to do his lusts, (John 8. 44.) utterly opposed to the reign of Christ, (Luke 19. 14. John 5. 40.) averse to hearing the word of the Lord, (1 Cor. 14. 21.) and to be reversed by almighty influence before it is inclined to obedience, (Psa. 110. 3.) He is spoken of by the author before us, as falling in with human reason, (with all its depths of depravity,) which was so often exercised to devise means to put Christ to death, (Matt. 16. 8. Mark 2 8—8. 17. Luke 5. 21. 22.) and which, with the clearest conceptions, the clearest judgment, and the happiest order and arrangement, though it rise to the comprehension of all nature with a grasp of intellect at once easy and amazing,—yet it is pronounced by the same Holy Ghost to be, craftiness with men, and foolishness with God.

He affirms, the sinner is a mutual helper and a joint laborer with the Holy Ghost, despite of his, [The Holy Ghost,] declarations, that unrenewed man is, *blind*, (Isa. 42. 7. 16. Luke 4. 18—7. 21—14. 13.) *deaf*, (Jer. 5. 21. Isa. 29. 18—35. 5.—48. 8) without understanding of themselves, (Isa. 44. 18. Mark 4. 12. 1 Cor. 2. 14.) counts Christ and his gospel foolishness, (1 Cor. 1. 18, 21, 23, 25—2. 14) is himself darkness, (Eph. 5. 8. Col. 1. 13. St. John, 1. 5) and is *dead*. (Matt. 8. 22. John, 5. 25. Eph. 2. 1, 5. Col. 2. 13.)

Now, in view of the above, and of what shall follow, we affirm, that in the work of conversion, the Holy Spirit is not a mere co-operator with the sinner, but that the whole is performed by the Spirit. We affirm that "Salvation is wholly of God." The sovereignty of the Trinity is the sovereignty of God, 1 John, 5. 8. The dividing, classing, and graduating of the sovereignty of the godhead, has never failed to subvert the gospel of Christ. This formed the ground work of the pharisees' system. It was this that gave rise to the sects of the Arians, Socinians, and of the Arminians. For the doctrines of effectual resistance and final apostacy, strike at the will and power of the Holy Ghost and at the end and sufficiency of the atonement, and, consequently, at the sovereignty of Christ and the Holy Spirit. But that the Holy Ghost is sovereign and absolute, and without necessary co-operation of the sin-

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ner, is confirmed by the facts that, the work of regeneration, being *born again* and made a new creature, is ascribed to him. John, 3. 8. Tit. 3. 5. The world can not *receive* him, neither does it see nor know him. John, 14. 17. Hence he reveals himself to men, (by what means soever,) without which they can neither know him, Christ, nor the Father. 1 Cor. 12. 3. Matt. 11. 27. Faith is the Spirit's own product, (1 Cor. 12. 9.) and sanctification his own work. 2 Thess. 2. 13. 1 Pet. 1. 2. It follows necessarily that, the sinner who is dead can not, conjointly with the Spirit, give life to himself; and that, possessed with a mind of carnality, darkness, and enmity, he neither has the knowledge nor ability partially, to render it spiritual.

As it respects the ordinances of baptism and the Lord's Supper, we have to observe, they are church ordinances; and neither of them is to be practiced prior to a living testimony of a divine influence. Matt 3 8. 1 Cor. 11. 29. The former of these is a formal rite of uniting ceremoniously to the body of the church, a person who has already been mystically incorporated by the Holy Ghost. Col. 2. 12. 1 Pet. 3. 21. Acts, 2. 41—10. 47. The latter is not to be practiced but by those who through divine influence have attained to the knowledge of Jesus Christ, thereby exercising a finished hope of eternal life. John, 17. 3. 1 Cor. 11. 29, 26. That every individual member of Christ's body, the church, is a temple for the Holy Ghost, we have no doubt; and accordingly this body collectively is possessed with the Holy Ghost. But that the Holy Spirit is derived to us through these ordinances, the scriptures have not informed us. They tell us, By one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free. 1 Cor. 12. 13. But Dr. Scott's position is, "by one body through these ordinances we are baptized into one Spirit." Indeed, a dead limb cannot receive life from a living body by being attached to it. And if we by the ritual observance of baptism and the Supper secure to us the effectual operations of the Holy Ghost through the church, then are we born of the body of the church, and not of the Spirit, which he calls the soul of the church; and the Holy Ghost is the church's bequest to us, as necessarily inherited by us from her. Whereas the outward essentials of gospel baptism entitle us only to the bodily and temporal privileges of a religious corporation, outside of securing to the regenerate a good conscience, and the consolation resulting therefrom.

Dr. Scott supposes however, that baptism is affirmed to be necessary in order to our receiving the Holy Ghost. We conjecture that he alludes to this passage: Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins; and ye shall receive the gift of the Holy Ghost. Acts, 2. 38. This passage affords a better clew than any other to such an opinion. But if we consult the tenor of the New Testament we shall find that, neither the above, nor any other passage affirms what he supposes. It will prove to be untenable when we meet such texts as the following: Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? Acts, 10. 47. As to his "right and title to the grace and influence of the Holy Ghost," we do not from the scriptures understand. For they know no right and title in men to grace and divine influence. They tell us God quickened us together with Christ for his great love he had for us when we were dead in sins, (Eph. 2. 4, 5,) and that he will be merciful to our unrighteousness. Heb. 8. 12. Hence, all our title is in unrighteousness, sins, and death. But more hereafter.—*Ed.*

Total depravity of human nature is denied; because it leaves no foundation for a new Babel.—*Ed.*

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POETRY.

From Erskine's Gospel Sonnets.

THE MYSTERY OF FAITH.

SECTION XVI.

The mystery of Faith and Works, and rewards of Grace, and Debt.

1. Of Faith and Works.

He that in word offendeth not,
Is call'd a perfect man I wot;
Yet he whose *thoughts* and *deeds* are bad,
The law-perfection never had.

I am design'd a perfect soul,
Ev'n thought I never kept the whole,
Nor any precept; for 'tis known,
He breaks them all, that breaks but one.

By faith I do *perfection* claim,
By words I never grasp the name:
Yet without works my faith is nought,
And thereby no perfection brought.

Works without faith will never speed,
Faith without works is wholly dead:
Yet I am justify'd by faith,
Which no law-works adjutant hath.

Yea, gospel works no help can lend,
Though still they do my faith attend:
Yet faith by works is *perfect* made,
And by their presence justify'ed.

But works with faith could never vie,
And only faith can justify:
Yet still my justifying faith
No justifying value hath.

Lo, justifying grace from heav'n
Is foreign ware, and freely giv'n:
And saving faith is well content
To be a mere recipient.

Faith's *active* in my *sanctity:*
But *here* its act it will deny,
And frankly own it never went
Beyond a *passive* instrument.

I labour much like holy Paul:
And yet not I, but grace does all;
I try to spread my little sails,
And wait for pow'rful moving gales.

When pow'r's convey'd, I work; but see,
'Tis still his pow'r that works in me.
I am an agent at his call,
Yet nothing am, for grace is all.

(*to be continued.*)

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THE PRIMITIVE BAPTIST.

EDITED BY MARK BENNETT.

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"Come out of Her, my People."

VOL. I. SATURDAY, NOVEMBER 26, 1836. No. 22.

CIRCULAR LETTER.

Of the Kehukee Association, of 1836.

To the churches whom we represent.

DEARLY BELOVED BRETHREN: After enjoying the high privilege granted to us by our heavenly Father, of holding sweet counsel together at another of our annual meetings, we have thought proper to address you, according to our usual custom on such occasions, by way of circular letter. And in casting about for a subject to introduce to your consideration, none has presented itself to our minds with more force perhaps than the one growing out of that presented to your notice in our last year's circular.

We therein endeavored to prove from the Bible that the first Christians were Baptists; the first churches Baptist churches, just such as these composing the Kehukee Association; and that no other Church beside a Baptist church, organized upon the apostolical plan, was entitled to the appellation of *Christian* church.

In order then to continue the meditation on this subject, (since the churches in the Kehukee Association are identified in principle and practice with those in the apostolic age of the world,) we propose briefly to inquire still further into the nature and character of a Christian Baptist church; to ascertain whether or not, we can yet find on this hallowed ground any streams of consolation for weary or heavy laden sinners, or encouraging prospects to the child of God.—We propose noticing first, the character of a church, and then the character of that opposition which she is to encounter. Our notice of a church will be such as is exhibited under a two-fold appearance, (viz:)

1. In a state of leanness, when the clouds of famine and sorrow gather thick, and fast around and obscure the horizon from her view, so as to prevent the reconciled countenance, and beatific smiles of the sun of righteousness, to be by her beheld for a season.

2. In an ingathering or prosperous condition; when copious showers of grace are distilled from heaven upon the elect, and they are rushing into the fold of Christ, like lost and hungry sheep.

First, then we take into consideration, the church in a cold, and barren state; such a situation, for instance as has been experienced, by many belonging to the Kehukee Association, for several years past; and appears likely to indure, for some time to come, and while meditating on this part of the subject our minds are very naturally carried back, to a similarly period of time, when one of old was made to exclaim, "O my leanness, my leanness, wo unto me," Isaiah xxiv. 16. Likewise Jeremiah was bound to lament, because, "from the daughter of Zion, all her beauty is departed; her princes are become like harts that find no pasture, and they are gone without strength before the pursuer."—Lam. 1. 6. Such was a similar state of things, brethren, when the church

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was heard again to exclaim, "For these things I weep; mine eye, mine eye runneth down with water, because the comforter that should relieve my soul is far from me. Zion spreadeth forth her hands, and there is none to help her; the Lord hath commanded concerning Jacob, that his adversaries should be round about him." Lam. 1. 16.—Thus brethren we learn that notwithstanding the truth, that the church at times is reduced to this extremity, yet that it is nothing more or less, than the purpose of God, for it to be so. The testimony of David is very clear on the point wherein he says: "the Lord trieth the righteous." Psalms, 11. 5. and a confirmation of this trial, accompanied by a word of encouragement is also given by St. Peter who says, "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: But rejoice, inasmuch as ye are partakers of Christ's sufferings, that when his glory shall be revealed, ye may be glad also with exceeding joy." 1 Peter, 4. 12, 13.—David again says, "thou feedest them with the bread of tears; and giveth them tears to drink in great measure; thou makest us a strife unto our neighbors: and our enemies laugh among themselves. Turn us again, O God of hosts, and cause thy face to shine; and we shall be saved." Psalms, 80. 5, 6, 7—is not such the state of the church now, brethren? but this uncomfortable situation is unalterable until the set time to favor Zion arrives, for God until such time is represented to cover himself with a cloud; therefore saith Jeremiah, "thou hath covered thyself with a cloud, that our prayer should not pass through." Lam. 3. 44. And how applicable to some is the following in such a time of famine, desertion, and error: "My people hath been lost sheep; their shepherds have caused them to go astray, they have turned them away on the mountains, they have gone from mountain to hill, they have forgotten their resting-place." Jeremiah, 50. 6. Nevertheless there is some consolation in the thought, that such of God's people as are thus circumstanced, yet sooner or later will return to the true fold, and feed as in times past, upon the sincere milk of the word of God; continue steadfastly in the apostles' doctrine, and the fellowship of the saints. Descending to particulars, during such a general state of leanness seen in the church, we find the brethren cold toward each other, and dull of apprehension generally in divine things. It is apparently with the utmost difficulty, that they can so far discharge their christian duties as to sing a hymn of praise to God, commence, or continue the practice of family worship, or audibly pray in public or private. A great many difficulties have to be surmounted, if they are enabled to break loose from their farms, or their merchandize, or secular avocations of what ever kind they may be, and repair to the meeting house, or place appointed for the worship of God; and when there, almost every other subject, arrest their attention in preference to that of christianity, and the object of their meeting; and their consultation is frequently held upon the various topics of the day, however unedifying they may be, until the minister by rising in the pulpit for the purpose of commencing divine service, drives them into silence. But alas, he at best generally speaking is as little qualified to feed the sheep, as they are disposed to receive food, and the whole scene passes off without much interest, instead of producing that thrilling sensation in the minds of his audience so evidently manifested when the Holy Ghost displays his power on the earth, darting keen conviction to the sinner, imparting comfort to the broken hearted, giving rest to the mourning soul, and more strength of faith to the advanced christian. We say instead of this, but little interest is even evinced on either side, and the congregation, so soon as dispersed, return to their fond and worldly pursuits, with scarcely a serious thought, about what has passed. And now bre-

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thren we have gotten about to the worst, when the world appears to be wondering after the beast; and the church reduced to a mere remnant; her ministrations of the word of life thinly attended; her faith and practice almost universally condemned; no ingatherings or prospects of any; the members gradually diminishing and the profession of human appearances likely to become extinct. The whole head is sick, and the whole heart is faint, langour and debility has nearly covered the body; disease has taken deep root in the system; famine stares the victim in the face, and hope the last link in the life of man, has nearly worn away.

Such is a faint description of a church in a state of leanness, and such may be about the situation of those composing the Kehukee Association at this time; brethren we leave it with you to judge of the comparison.

And now if the success of the cause depended upon the wisdom, the will, or the ability of man in the smallest degree whatever; or any other principle, or nature, short of the power and energy of him, who sitteth king forever in the heavens; then we should evidently despair of it, when viewed in such unpropitious light; and be induced already to account it as amongst the things that were. But so unlike the nature of any human enterprize is this cause, that it can never be defeated: and when we generally suppose it to be on the very brink of destruction, then suddenly, is it likely to appear in the prosperous condition of its pristine, and God-like majesty, and beauty; causing the wonder and astonishment of its enemies, and high admiration of its friends.

And this brings us to the consideration of that state of the church represented in our second division of the subject, when God pours out his spirit so profusely upon her, that all is joy and gladness within, and sorrow and sighing for a time flee away.—When the church is about to experience this happy change of condition, allusion is frequently made to her former state of leanness as in Psalms, 33. 18, 19: "Behold, the eye of the Lord is upon them that fear him, upon them that hope in his mercy; to deliver their soul from death, and to keep them alive in famine." Allusion is made to her former condition, with the promise of better things, to come attached, when God says through his prophet Isaiah, 54. 78: "For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment, but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer." Also in Psalms 30. 5, it is said, "for his anger endureth but a moment; in his favor is life: weeping may endure for a night, but joy cometh in the morning." There we see the prospects of the church gradually brightening, and the promise of the Lord verified, wherein again he says, "for I will restore health unto thee, and I will heal thee of thy wounds, saith the Lord; because they called thee an outcast, saying this is Zion whom no man seeketh after." Jer. 30. 17. And again, "I will build thee, and thou shalt be built, O virgin of Israel: thou shalt again be adorned with thy tabrets and shalt go forth in the dances of them that make merry." Jer. 31. 4. "For thus saith the Lord, behold, I will extend peace to her like a river, and the glory of the gentiles like a flowing stream; then shall ye suck, ye shall be borne upon her sides, and be dandled upon her knees." Isaiah, 66. 12. And now is about to be fulfilled indeed in the altered condition of the church, the words of the sweet singer in Israel, "thou shalt arise and have mercy upon Zion: for the time to favor her, yea, the set time, is come." Psalms, 102. 13. Which induced him further to make the following comparison of her: saith he, "there shall be a handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon, and they of the city shall flourish like grass of the earth."

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Psalms, 72. 16. which perfectly harmonizes with the increase of the church exhibited under another figure. Saith the prophet Isaiah, 27. 6: "He shall cause them that come of Jacob to take root: Israel shall blossom, and bud, and fill the face of the world with fruit." While riding thus prosperously, with the curtains of her habitation stretched forth, her cords lengthened, and her stakes strengthened the church with gratitude exclaims unto God, "thou hast turned for me my mourning into dancing: thou hast put off my sackcloth, and girded me with gladness; to the end that my glory may sing praise unto thee, and not be silent." Psalms, 30. 11, 12. And God replies to her on this wise: "Fear not, for thou shalt not be ashamed; neither be thou confounded, for thou shalt not be put to shame. For thou shalt forget the shame of thy youth, & shall not remember the reproach of thy widowhood any more. For this is as the waters of Noah unto me: for as I have sworn that the waters of Noah shall no more go over the earth; so have I sworn, that I would not be wroth with thee, nor rebuke thee. For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee. Behold I will lay thy stones with fair colors, and lay thy foundations with sapphires; and I will make thy windows with agates, and thy gates of carbuncles, and all thy borders of pleasant stones." Isaiah, 54 chapter.

Under such great and precious promises as these now that the church can realize them, she feels revived; God has indeed visited her with the visitations of his love; the stately footsteppings of Jehovah are seen in his earthly sanctuary, and the elevated spirits of the bride, the Lamb's wife enables her to sing such songs, as the following: "For lo, the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land." Cant. 2. 11, 12. when the holy city is thus set on such a conspicuous hill, of glory, and delight, shedding the divine rays of celestial brightness all around, with exceeding admiration, one is heard to exclaim: "Beautiful for situation, the joy of the whole earth is Mount Zion, on the sides of the north, the city of the great king. God is known in her palaces for a refuge." Psalms, 48. 2, 3. and again: "The Lord loveth the gates of Zion more than all the dwellings of Jacob. Glorious things is spoken of thee, O city of God." Psalms, 87. 2, 3. The church is now fair under way, sailing triumphantly over the seas of sorrow, and making rapid progress towards the haven of eternal felicity. She is revived, reanimated, clothed with life and light, and heavenly grace: her days of mourning, of sackcloth and ashes are forgotten. The pride and vanities of this world are withered away, under the scorching rays of God's eternal love. The snares, gins, and devices of satan, no longer appear to entangle, entrap, or impede her progress heavenward, but are entirely overcome, and she is fired with the pure and fervent zeal of spiritual devotion; then it is that the members of the church, appear to lose sight of their worldly interest, in a great measure, and dedicate their time and their talents to the service of the living God. It is not such a cross for them now to leave their farms, or their merchandize, and repair to their places of public worship; but it is done with as much alacrity and delight as David manifested when he observed, "I was glad when they said unto me, let us go into the house of the Lord." Psalms, 122. 1. And when there assembled, instead of that coldness manifested in their time of leanness, the great subject of redemption appears to absorb their attention, their spirits are on the alert, their apprehensions quick, and they are prepared to penetrate further, and still further, into the mysteries of God's abounding grace, as the minister whose lips now appear, as touched with a live coal from off the altar, preaches Christ and him crucified, the Holy Ghost over-

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shadows them, and gives their souls a feast of fat things; he changes the stubborn will of his people, who have heretofore been growing up in the forests of nature, creates within them clean hearts, and right understandings & brings them by scores & hundreds, into the fold of Christ as lost sheep ready to perish with hunger and thirst.

The heavenly flame of God's converting grace, appears at times to extend from state to state, from church to church, from house to house, from heart to heart, from saint to sinner, until the whole land, appears to be blessed with the divine presence; nearly every heart melted with tender sensibilities of God's eternal love, every proud and lofty spirit completely humbled at the footstool of Christ, their mountain-like prejudices levelled to the dust; when the church is thus elevated, enlarged, thus overdoue with joy and gladness, sends up a strong hallelujah of praise to God, realizes the happiness of a foretaste of glory above, and sees, by an eye of faith, like Stephen, and Paul of old, "the heavens opened, and the Son of man standing on the right hand of God," holding forth the crown of righteousness wrought out, or procured by his own great meritorious humiliation, which he intends giving them at that day, when the secrets of all hearts shall be made known, and the congregated millions of Adam's posterity are assembled before the judgment seat of Christ.

Brethren did any of you ever experience a similar state of things to that just described? Perhaps the most of you are ready to say, no; but we are persuaded that the souls of some of you, who are yet lingering upon the stage of action, some who are upon the watch towers of Zion are ready to leap for joy at the recollection of those bright scenes, exhibited some thirty odd years ago, in the gospel church, when the outpourings of God's spirit was displayed in such a wonderful manner in 1802, and 1803, upon the churches in the bounds of this Association, and elsewhere, when the ministers and members were in tears upon the bosom of each other at the amazing goodness of God; when eye met eye, heart met heart, soul met soul, in divine thanks, and rapturous streams of holy love overwhelmed the congregations of the just, and kept them in the unity of the spirit, and bond of peace.—Aged brethren, would you not like to witness such a joyful time once more, before you die, and go hence to the place appointed for all living? No doubt you would, but the prospect is gloomy. And ye, young soldiers of the cross, tis doubtful whether you will ever witness such a time of general joy, for the day is so dark and cloudy we may not expect the sun soon to shine. But sooner or later, the time will again roll round, when as heretofore, God will visit his church with the visitations of his love; with a revival of pure and undefiled religion, water her with refreshing showers from heaven, cause her to flourish like the willows by the water courses, and ultimately bring forth much fruit, to the honor and glory of his great name. May the will of the Lord be done.

We are sometimes in the habit of viewing residences of men on earth, the situation and style of which strike our minds with admiration; and men frequently indulge in delightful reverie upon the beauty and magnificence of such dwellings, gardens, and delectable landscapes, as they would like to enjoy the possession of in this life. But brethren how rapidly all these considerations fall into insignificence, when we for a moment contemplate the sublime excellencies of our "building of God, a house not made with hands, eternal in the heavens." 2 Cor. (and how encouraging the recollection that this glorious building with the magnificence, and grandeur thereof, is the sure and lawful inheritance of the poorest saint now on earth.) Moreover, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for

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them that love him." 1 Cor. 2. 9. in short the members of the church triumphant "neither marry, nor are given in marriage, but are as the angels of God in heaven;" Matt. 23. 30: where in the fresh bloom of undying youth they shall forever flourish; and carrying in their souls the rapturous fires of the celestial throne, in ceaseless streams from their angelic tongues the thrilling notes of loud hosannahs will flow; yea, there they are completely, and spiritually perfect; yea, happified, purified, and eternally glorified. "They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat: for the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of water: and God shall wipe away all tears from their eyes." Rev. 7. 16, 17. The prophet Isaiah, 60. 19, 20, would make the following address to the church while in this glorified state: "the sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down; neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended."

And to conclude the description of this state of ineffable glory and delight, the saints are represented by Saint John the divine, when selected from all nations, &c. as "standing before the throne, and before the Lamb, clothed with white robes, and palms in their hands, and crying with a loud voice, salvation to our God which sitteth upon the throne, and unto the Lamb: and the angels joining in the song of celestial praise, likewise singing, Blessing, and glory, wisdom, and thanksgiving, and honor and power, and might, be unto our God, forever and ever." Amen.

WILLIAM HYMAN, Moderator.
JOSEPH BIGGS, Clerk.

PRIMITIVE BAPTIST.

TARBORO', NOVEMBER 26, 1836.

As several of our subscribers intimated a wish to have the Primitive Baptist discontinued at the close of the present volume, unless their subscriptions were renewed, we have concluded to adopt that plan *generally*; and consequently we shall discontinue all papers at the expiration of the subscription year, unless previously renewed.—*Ed. Prim. Bap.*

THE SECEDERS.

The following preamble is copied from the Biblical Recorder of August 24.

"*Constitution and Articles of Faith adopted by the Seceders from the Contentnea Association.*

"We, a part of the members which compose the Contentnea Association, feeling ourselves aggrieved and reduced to great dissentions among ourselves in consequence of the overbearing and uncharitable proceedings of a majority of that Association, held at Pleasant Plains in 1835—wherein they have annexed an Article to the Constitution, which has a tendency not only to sow the seeds of strife and disunion among us—but also to Lord it over the consciences of the Churches and strike a deadly blow at the very root of our gospel liberty.

"Whereas, in order the better to maintain that liberty of conscience that all men are justly entitled to—not only in worshiping the Supreme being in that way they may think right and acceptable to Him—but also to dispose of any part of this world's goods wherein God hath blessed them, in any way they may think proper, when the glory of God and the good of man is their primary object."

In the foregoing preamble, the majority of the Contentnea Association are charged with being overbearing and uncharitable, and with lording it over the consciences of the churches & striking a deadly blow at the very root of gospel liberty. The Seceders, [the minority,] represent themselves as being aggrieved and reduced to great dissentions among themselves, by the overbearing behaviour of the majority.

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[the Contentnea Association.] The readers of the Recorder may possibly take it for granted, that these criminations against the Contentnea Association are founded in justice; notwithstanding, the authors of them have not been obliging enough to tell what she has done. We had thought, an act of mere courtesy to themselves demanded a specification of her intolerant deed. In truth we hardly know how the Seceders can ask credence to their statements without; and yet we are sure if they had specified her crime with a candid development of circumstances, it would spoil the credit of their charges. For in (Oct.) 1830, this Association publicly declared at Toisnot M. H. that she would not fellowship the members of the new schemes, nor those who encouraged them; and at Nauhunty M. H. in Nov. two weeks after, she repeated this declaration: at both places the Seceders were a party. The Association, finding in 1835, that some of her body fellowshipped, not only those who encourage the new schemers, but also the members of said schemes, or societies, thought fit to inquire if all yet adhered to the principles they professed to maintain in 1830. She instituted the inquiry in the following resolution: "We will not fellowship any member or members of Bible, Missionary, Tract, or Sunday School Union Societies, nor advocates of Theological schools, nor any person who does fellowship them; nor will we hold any such in our churches." This language she proposed to reduce to writing; and to record it as part of her constitution. The answer given by the Seceders to this inquiry implied, that they did not adhere to the principles they professed in 1830; for they now refuse to drop fellowship with those who encourage the new schemes, in other words, those who hold communion with the members of the new societies. So far are they now from disowning fellowship with the encouragers of the new inventions, that the 3rd article in their constitution provides, so far as its influence shall extend, for the universal amalgamation of missionists and anti-missionists. It reads thus: "That each and every church, or any individual member of said churches, may if he or she think proper, contribute to or withhold from any Institution which has for its end the glory of God or the good of man." This article is drawn in the very style of modern missionists. If we understand its import, it expressly declares, that missionary operations shall in no wise form an objection to fellowship.

The Seceders in 1830, (and till 1835,) formed a part of the Contentnea Association. The Contentnea, until about 1830, made a part of the Neuse Association. Upon the partition of the Neuse, she, [the Neuse,] agreed to continue her former Name, Constitution, and Rules of Decorum. The Contentnea, at the time said nothing about Constitution and Decorum; of course she was not bound (no, not a single church, nor even an individual,) by any constitution, till after she convened at Toisnot and at Nauhunty in 1830, and then and there determined upon her future form of government. When the geographical line between the Neuse and Contentnea was drawn, it was distinctly understood that the churches were not bound by this line—they might, from either side, cross, to fix their place of Association, if they could be better suited. Hence there was then no obligation of any kind upon the present Seceders to compel them to say, they would not fellowship the members of the new societies, nor their advocates. They said this without any compulsion, either mental or physical, further than their own choice was concerned.

We are informed that they say, they would have been content to live under the constitution as it was prior to the amendment of the 17th article. But there is a marked disagreement between the 17th article of the Contentnea, and the 3rd of

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the Seceders. The 17th of the Contentnea, before the amendment in 1835, read thus:

"We will not countenance any preacher who shall travel within the bounds of our Association, establishing societies for the collection of money, or who may himself be collecting money to support any institution whatever."

The 3rd of the Seceders reads as follows:

"That each and every church, or any individual member of said churches, may if he or she think proper, contribute to or withhold from any Institution which has for its end the glory of God or the good of man."

From the above facts it follows, that "the overbearing and uncharitable proceedings" of the Contentnea Association, (or "of a majority,") consisted in enquiring whether all continued faithful to their former vow. The opposition of the Seceders in '35 to what they had maintained in '30, together with the principles exhibited in the third article of their constitution, compared with the seventeenth of the Contentnea, which they professed to approve five years before, shows, that they have changed their position in regard to missions; and the "lording it over the consciences of the churches, and striking a deadly blow at the very root of gospel liberty," amounts at last, to only a refusal, on the part of the Contentnea Association, to follow the Seceders in their position, to live in second handed, nay, in direct fellowship with the "divisers of new schemes." The aggrievances and dissensions among themselves, the cause of which they gratuitously allege against the Contentnea Association, are easily traced to the middle ground which they unwisely try to occupy, but which is too narrow and unstable to prevent the firmest of its occupants from wavering. Of this fact they seem to have been unconsciously apprized, since their 3rd article nods respectfully to both sides.

They speak of maintaining liberty of conscience, and of worshiping God in the way they think right, as though the Contentnea Association had attempted to deprive them of these rights. All that this Association has done is, to assert her own right. She has only declared she will not worship with those who do not, as she believes, worship God, by favoring certain practices which profess to be instituted in honor to him. Her only infraction of the Seceders' rights consists in her having declared herself not bound to worship in the same house and in the same manner with them. And this, we will remark, is the sum of all the cruelty, tyranny, and oppression, alleged against the Old Order of the Baptists, namely, they the Old School Baptists, insist that they are not bound to continue in union and worship God with those, who as they believe, do not worship him aright. The opposite of this, [that is, the sentiment, you are bound to worship as I do,] has been the prelude to all the bloodshed which has ever taken place on account of religion. And instead of binding the consciences and infringing the rights of the Seceders, the Contentnea Association informed them that she did not wish them to continue in union, unless they could do it from *principle* and from *choice*.

They, the Seceders also speak of the right of disposing of this world's goods, as if the Contentnea Association had disputed their right, civilly and politically, to do so. All that she is concerned about is, that no person ought to use this world's goods as instruments of ill. If missions be not of God, all the money and other effects contributed for their promotion, have served only as instruments of evil. A Baptist has a right, as a citizen and a man, to bet his money on a horse race, or a hand at cards: yet as a Christian, he has no such right, though the money is his; because it would be applying it to vicious purposes. So with missions. Contributions to them

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are offerings to avarice. To pretend that monied societies are the means of spreading the gospel and converting the world, is little better than making a voluptuary of God, and a commercial corporation of his church. Hence the Contentnea Association believe that all who countenance such things do wickedly.

At the meeting to which they allude—at Pleasant Plains in 1835—the Seceders generally, declared themselves as being opposed to missions. We then thought, and we yet think, the amendment of the 17th article of the Contentnea constitution will make it manifest who amongst us are missionists, and who are not. The Seceders *said* they were opposed to the new inventions; but what have they *done?* They have resolved in their 3rd article that these same inventions shall be no bar to their fellowship; they have thereby invited a union with the new schemers; and they have now published, to the friends of missions particularly, what their position is. Yes. The Biblical Recorder is an enthusiastic missionary organ; and its Editor had invited them to a union with himself. His readers are mostly (nearly all,) new schemers. The Seceders hasten to tell the Editor of the Recorder and his readers that they have removed the bar to communion, and that they henceforth may be reckoned on the side of "benevolence." For Mr. Meredith had already said of some of them, that they would have been missionists had they not been acting under restraint. If this had not been true of them, would they now take shelter under his wings? Upon the whole, we think it would be better for the Seceders to have said nothing about the Contentnea Association, than to have said what they have; and better had they looked *only forward* to say and do what they listed concerning their constitution and articles of faith...*Ed.*

We copy the following from the Christian Index.

"EDUCATION AMONG BAPTISTS.

"At a late Association in Connecticut, a report was made on the subject of education by a Committee, of which Dr. Chaplin, late of this State, was Chairman—from which we make the following extract:

"Who can doubt the great utility of a learned education to St. Paul; or to such men as Luther, and Calvin, and Melancthon, and Knox, those great lights of the Reformation in the 16th Century? or to such men as Whitfield and the Tenants of latter days? or to Carey, and Marshman, and Judson of our own times? let human learning be a hand maid to grace and natural gifts, and the advantages resulting from it will be great indeed.

"But the cause of education is important to our denomination in another view. It is not enough that we have educated ministers. We need men distinguished by literary attainments, in the different secular professions and studies. We, as Baptists, ought to have our proportions of lawyers and physicians, of judges in our courts of justice, and of able civilians and orators in our halls of legislation. Unless we have, we do not possess our proper weight as members of the civil community, nor any adequate security for the preservation of our rights as citizens, or as men. And we hardly need to remark that a good education is an important preparation for occupying with credit and usefulness those places in the community to which we have just alluded."

We have no objection to education, as such, and of the right kind,—say of all the useful Arts, and of the Sciences. But when education is sought for the purpose either of adorning the ministry, or of promoting its usefulness, there is evidently, in our opinion, something wrong. To talk of its being "a hand maid to grace," suffi-

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ciently evinces its erroneousness. For grace is controlled by none but God; and always operates and produces the same result, as in the case of Isaac's being born to Abraham: that is, it operates beyond human law or effort, moral or physical; and never fails to produce a child of promise. To design education as a hand maid to grace, appears too much like the policy of Sarah with her hand maid aiding the promise of the Lord. She calculated too that "the advantages resulting from it would be great indeed" to her: but her hand maid despised her; and the bondwoman's son mocked her own Isaac.—Our opinion is, that if education makes more converts, they must be converts to education only, and not to the Lord: and if it adds more to saints, it must be by sensual comfort, or rather, by gratifying their pride. This spirit we think is manifested in the above Report. We admit the utility of Paul's education; and also of Luther's, Calvin's, Melancthon's, and Knox's. But this was not in consequence of their having been first designated for the station they severally filled. For who educated Paul? and for what was he educated? He was educated by the Pharisees, to teach their doctrine: and if the study of theology in a Seminary be necessary to a man's preaching the gospel, then Paul needed as much to go to school after his conversion, as before. Nor had Luther, Calvin, &c. any idea of the reformation while receiving their education. Luther was educated by Roman Catholics, to teach their doctrine. As to the idea of the Baptists' "having their proportions of *lawyers* and *physicians*, *judges*, *civilians*, and *orators*," in order to possess their proper weight in civil society and an equal security for the preservation of their civil rights, it is incorrect in its theory, and earthly and sensual in its objects. For the Baptists through all their history, have been remarkable for piety, firmness, and obedience to the laws of their respective countries; till in any of the above named offices, they appear in public view more or less out of place, and consequently, degraded rather than elevated. How would a minister of the gospel stand in the public esteem, should he be found hankering after and dabbling in these offices? Would they tend to elevate him who professes to have been appointed of God to minister in that which is the power of God unto salvation? If these things would degrade a preacher, would they add weight to a private member? Baptists would command more profound respect in the humble walks of submissive piety, than in any office in the gift of the nation. As it regards our "rights, as citizens and as men," if they be encroached upon, other people's rights must be equally effected. Hence, if there be no Baptist lawyer nor Baptist judge, &c. the rights of the denomination are equally secure.

Our Saviour and his apostles taught the Baptists of their day to be *subject* to the higher powers, to obey magistrates, to honor the king, &c. but this committee teach the Baptists of this age to be learned, and seek high offices in order to possess *weight*, and to secure their civil rights.—It is impossible not to see the unlikeness between the doctrine contained in the above Report, and that of the New Testament.—*Ed.*

LETTER 2d.

My Dear Broter Hassell:

All hail! my well beloved.

I suppose you know that Elder Meredith, the editor of the "Biblical Recorder," once held a little contest with A. Campbell of Virginia, concerning a very fine *hair-stroke* in theology. In this affair I do consider that Thomas Meredith's soul beggary, and total destitution of divine grace and heavenly dew, may be clearly seen by a spiritually discerning reader. It appears vast-

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ly evident, that in treating on some *special subjects* in divinity, it is impossible for a mere speculator in religious matters, wholly to conceal from a heaven-born soul, his barrenness of heart, and great unacquaintedness with the inward and sweet teaching of the Holy Spirit of God; for in those *special subjects* lie hid many nice turns and points which cannot be entered into, nor brought to view, nor properly spoken to, nor touched on, only by souls enlightened from above. And as the *letter* and the *spirit* of the gospel are two things, the same as the shell and kernel are two; so it follows that one of those two can be found out and handled tolerably well, even by men who are no otherwise acquainted with the gospel than by the *letter*: whereas the better part of the gospel, namely the *spiritual* part of it, can only be known, and understood, and spoken to, with savour and life of soul, by men circumcised in heart, and taught by the spirit to know and understand the "deep things of God," which deep and secret things are to some men freely given of God, and from others they are withheld. And when by the spirit these hidden things are made known to men, they can, and they do, speak of them, not in the words which man's wisdom teacheth; but in the savour and glory of them, and as workmen that need not to be ashamed, rightly dividing the word of truth; i. e. showing the vast difference there is between the *letter* and the *spirit* of the gospel. And such men as these, and only such, are the ministers of Christ; not of the *letter* only but of *spirit*, for the *letter* killeth, but the *spirit* giveth life.

And now, that Elder Meredith is not a minister of the spirit, nor spiritually acquainted with the gospel of the son of God, nor with the mystery of faith in a pure conscience, nor with the spiritual exercises of a saint, and his soul travail and pain, and sore conflicts of mind, and the intricate path he treads, and the deep waters he passes through, is most evident to me from the genius of his paper, and especially from those pages in which he contests an important point with his *brother* Campbell.

The subject contested by those mighty men in the *theory of religion*, is the work of the Holy Spirit in the business of a sinner's salvation, which Campbell in his writings, tacitly, if not plainly, denies. And now I say, this subject, above all others, is the best adapted to test the spirituality of that man's soul who meddles with it, either with his tongue or pen. Mr. M. had the letter of truth on his side; nor was the subject managed so badly by him, so far as the letter of truth was concerned; nor is that subject so vastly complicated, that the man who handles it, though destitute of grace in his soul, must necessarily make balks and blunders. And hence, with the plain and most obvious texts of scripture before him, together with the aid of authors, and his own acquired knowledge of that subject, he gained credit in that discussion. But alas, alas! the oil, the holy oil, was wanting in the soul; and owing to this sad deficiency the writer's *emptiness* appeared, and the subject handled is an *insipid morsel*; and I will say of it as Job in another case says, "who can eat that which is unsavoury without salt? and what taste is there in the white of an egg?" Job, 6. 6.

There most assuredly is no more heavenly dew and divine savour in one of the combatants, than in the other; and hence I hesitate not to

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say, that according to my acquaintance with divine teaching, they were debating a subject which they knew nothing about by the inward teaching of the Holy Spirit. But they are men of good natural sense, and good scholars; and yet a poor negro who is blessed with wisdom from above, and with the teaching of Jehovah the spirit, is far wiser than both those learned men. That teaching which stands inseparably connected with divine life in the soul, and terminates in eternal felicity, is a different thing from mere head knowledge; in the latter, men may make great advances in theology, and be famous sticklers for all the leading points of the gospel, and yet their souls be destitute of that grace which exalts a Saviour, dignifies true religion, humbles the sinner, and buries his faults, and saves his soul from endless wo. Not however that it is my opinion that the above two combatants have advanced so far as this, even in the theory of the gospel;—far from it; for they *have not*, if indeed *I have*, correct views of the scheme of redemption, to say nothing about divine unction in the soul.

Many, it is to be feared, take light in the head, for grace in teaching of the Holy Spirit. The *former* is without divine moisture, and hence it is flat and insipid; while the *latter* is covered with heavenly dew, and the consequence is, it is refreshing to a child of grace, but very galling to a mere prattler in the gospel.

Beloved, try and think on those things I pray you, and may the Lord of glory give all of us good understanding in the mystery of his cross, and enable us to trust him with our souls and bodies, and with all that we have and hold. And also may we walk worthy of his grace by which we have been called out of palpable darkness into marvellous light, even the light of heaven; and may this blessed light shine about our path more & more unto the perfect day of the Lord. Also may our hearts be right in the sight of God, & may we have just apprehensions of the gospel, and readily vail to all its holy dictates, and live and act as if we felt ourselves deeply interested in all its glories, and riches, and honors. If we thus live, and thus feel, and thus act, we need not, and we shall not fear what man can do unto us. Man! What is man! his breath is in his nostrils, and hence he is not to be our fear nor our dread; but the "Lord is our judge, the Lord is our lawgiver, the Lord is our king; he will save us," Isa. 33. 22. And surely in this glorious Lord we ought to confide and to rejoice, and greatly to rejoice, as he is our great deliverer. Believe me when I say that I sincerely wish you, and all the brethren and friends in your parts, well in the Lord. You must write to me in Baltimore. I shall try and spend a day or two with you in the spring when on my way farther South. My love to your family and all friends.

Yours respectfully,

JAMES OSBOURN.

Brighton, Mass. Sept. 24, 1836.

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P. S. A sketch of my stewardship for this year so far.

In January I wrote my *Fac similer, or the religion of New England portrayed*, of 50 pages, and superintended the printing of it, and of my *Journal of facts* which I wrote a few days before this year came in, and making both together a pamphlet of 69 pages. I then transcribed and prepared for the press, and superintended the printing, of my *Present dark and sickly state of the Church of Christ*, comprising 122

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pages. I next superintended the re-printing of an old work entitled, *The Christian world unmasked*, containing 258 pages. After this I commenced writing another work, and I have progressed with it to what would make 40 pages in type. I last spring travelled at least 600 miles and preached much; and after I arrived home I compiled a volume of *Old School hymns*, and also superintended the printing of it, and it, as you know, contains 368 pages, and it is already much called for in various States far and near. Since I left home this time I have travelled about 800 miles with my own horse and carriage and preached very often. I also find by my list, that from the eleventh of January to this date, I have written, (allowing for the copies which I have taken of some of them,) 115 letters, and many of them of great length and closely written, and a vast deal of scripture quoted, and chapters and verses cited in them. *J. O.*

Georgia, Houston county,
October 30th, 1836.

DEAR SIR: Your paper is not taken by any in our settlement, and I am endeavoring to bring it in circulation as I believe there are many that are departing from the faith; and as your paper contends for the faith that was once delivered to the saints, we have some need of it amongst us. Therefore, please send us your paper for five subscribers, and I will promptly comply with your terms. The reason why I have taken two myself is that I may have one to spare to hand to others, for the purpose of enlarging our subscription.

Send them to Fort Valley post office, Houston county, Georgia.

MOSES JOHNSON, Agent,
And a Baptist of the old school.

Alabama, Dallas county,
September 26th, 1836.

DEAR BROTHER: I have delayed writing to you within the time that I designed, for various reasons which I shall not here mention. Dear brother, I am happy to state to you that fifteen copies of the Primitive Baptist have reached my neighborhood, and given general satisfaction to your subscribers; finding that your paper throws great light on many subjects of importance which relate to the general good of society, which many of our beloved brethren that have not made divinity their study but a short time, therefore they have not been able to detect error and open its foundation for the safety of the fellowship of the church, and thereby contend earnestly for the faith once delivered to the saints.

May the God of all grace continue his reputed source of instruction to his poor humble followers, until the glory of the Lord shall be spread upon Sion, and the pure doctrine of the cross be promulgated, and our dear Redeemer wear the honor of converting the heathen world, and of bringing our sons and daughters to the knowledge of the truth.

Yours in gospel bonds,

WM. W. WALKER.

Marion county, Tennessee,
October 15, 1836.

DEAR BROTHER BENNETT: Having but lately learned that there was such a paper in existence as the Primitive Baptist, my approbation of it was announced by immediate subscription for it. The 16th No. of the first volume has been received, and I assure you that I am well pleased with the spirit of the matter therein contained; but I was sorry to learn that the back numbers were all exhausted, and as I expect to continue my subscription for the second volume, if you have any of brother Lawrence's writings by you, I would be glad you would send me some of them in the room of the back numbers I am entitled to. I would be glad to see the

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Mouse gnawing out of the Catholic trap, and the Basket of Scraps; the Patriotic Discourse I have seen, and I would be glad to have that among my books. I have by me his Apology for the Kehukee Association and Reply to Nehemiah of Georgia. Please forward me some of the above pamphlets, and oblige your sincere friend. I am with respect your unworthy brother in gospel bonds.

MICHL. BURKHALTER.

Tennessee, Morgan county,
October 20, 1886.

BROTHER BENNETT: I take my pen in hand to write a few lines to show you my opinion concerning brother W. H. Holcombe's message that is in the Primitive Baptist paper, No. 14, page 222.

First, brother Holcombe in his tour met with the missionaries; they invited him to preach with them, he also accepted their request and says that he never has had more liberty in preaching at any place that he ever had attended. Brother editor, don't you think that you would have more liberty with the old stamp Baptists? I think that I would have as much liberty with the methodists as with the missionaries.

Second, brother Holcombe strikes at building meeting houses; I wonder how brother Holcombe would like to stand out in the rain on the banks of the rivers or in the mountains to hold meetings? I think a comfortable meeting house a very good thing for every church to have.

Third, brother Holcombe strikes at the preachers of the gospel engaging in making of corn, cotton, tobacco,or distilling of ardent spirits as a support for their families; brother Holcombe says if there is such a precept in the New Testament he has not found it! he that won't provide for his own house-hold has denied the faith and is worse than an infidel. 2 Thess. 3d chapter 10th verse: For even when we were with you this we commanded you, that if any would not work neither should he eat. 11. For we hear that there are some which walk among you disorderly, working not at all but are busy bodies. 12. Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work and eat their own bread. 1 Thess. 4th ch. 11: And that ye study to be quiet and to do your own business, and to work with your own hands as we commanded you. 2 Cor. 12 ch. 14: Behold, the third time I am ready to come to you; and I will not be burdensome to you, for I seek not yours but you. Acts. 20th ch. 33: I have coveted no man's silver, or gold, or apparel. Now I cannot see where the preacher of the gospel is exempted from laboring in his farm when opportunity will serve. We all have to be supported, preacher and farmer by the farmers. Now it is not reason that the preacher of the gospel should stay at home and work in his farm, when he ought be out a preaching the gospel; but when he is at home I think it his duty for him to work every convenient opportunity that will serve in any thing that will be a benefit to support his family in an honest way, whether in making corn, cotton, tobacco, or distilling of ardent spirits.

Fourthly, brother Bennett in his remark appears rather to sanction brother Holcombe's letter concerning the preacher of the gospel's farming in making of corn, cotton, tobacco, or distilling of ardent spirits which in them things I cannot see any harm in a preacher of the gospel's doing either of them.

I have received eight copies of the Primitive order, and do like them

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very well except a little part of the 14th No. I feel to hope that they will do much good in establishing the faith of the saints, also in tearing down the strong holds of satan. Our church here at the Beach Ford is nearly all I believe of the old regular Baptists. Brother Bennett, if you think this worthy of a place in your valuable paper, please put it in; if not, let it pass as a blank.

Yours, respectfully, in gospel bonds.

DANIEL STINESIPHER.

Meridian Springs, Mississippi,
October 6th, 1836.

BROTHER BENNETT: I have had the pleasure of reading the Primitive Baptist a few months and am much pleased with it, and wish you success in the undertaking. I have as yet only obtained two subscribers and wish it forwarded to them as soon as you receive this. They are all the brethren of my limited acquaintance that I think would encourage such a work. Nearly all the Baptists of my acquaintance in this section of country are more or less in favor of all the moneyed institutions and societies of the day.

As usual, affectionately yours,

JESSE BATTLE.

Mulberry Grove, Harris county, Ga.
September 25th, 1836.

BROTHER BENNETT: I have been a subscriber to your paper ever since I saw the first number. I was then pleased at the name of Primitive Baptist, and hoped that it was intended for good. So far I believe it has done good, though I think some brethren have not enough guarded against their temper in writing in your paper, and thereby have given room to gainsayers.

Brother Bennett, except we have the spirit of Christ we are none of his. There have been fears on my mind that the friends that write to the Primitive, would do themselves harm. I want them to pray that they may not, and may the Lord give you understanding in all things.

Yours in bonds of the gospel of Christ.

WILLIAM R. MOORE.

Benevolence which springs from human soil, is like a turnip in the spring of the year—which grows rapidly, runs up all into top, and soon dies. But that benevolence which springs in heavenly ground, is like the sweet potato, whose vine runs low and long, whose better part is concealed from public view, and lives to be useful when its vine is dead.—*Ed.*

That report, which represents the spiritual wants of sinners as being greater in other countries than in our own, and the church's duty as being more binding towards them than towards our own country-men, is not to be credited.—*ib.*

The faith of the unregenerate seldom, or never, changes their conduct: the stickler for *free will* goes equally deep into sin; and the champion for *election* stops not short in wickedness. The *head* has received some *new* direction, but the *heart* pursues its *old path.*—*ib.*

Eternal and particular election, displeases more; because it robs the free will of human nature of the hope, that it may live in sin as long as it desires, and then turn and live.—*ib.*

Effectual and irresistible calling of God is disputed; because human nature wishes to have it in its power to obey the call, when it shall find itself no longer able to enjoy sin...*ib.*

The final perseverance of the saints is rejected; because it removes the legal disciple's strongest incentive to piety.—*ib.*

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POETRY.

From Erskine's Gospel Sonnets.

THE MYSTERY OF FAITH.

SECTION XVI.

The mystery of Faith and Works, and rewards of Grace and Debt.

(continued.)

II. *Of rewards of Grace and Debt.*

In all my works I still regard
The recompence of full reward;
Yet such my working is withal,
I look for no reward at all.

God's my reward exceeding great,
No lesser heav'n than this I wait:
But where's the earning work so broad,
To set me up an heir of God?

Rewards of debt, rewards of grace,
Are opposites in ev'ry case;
Yet sure I am they'll both agree
Most jointly in rewarding me.

Though hell's my just reward for sin
Heav'n as my just reward I'll win.
Both these my just rewards I know,
Yet truly neither of them so.

Hell can't in justice be my lot,
Since justice satisfaction got,
Nor heav'n in justice be my share,
Since mercy only brings me there.

Yet heav'n is mine by solemn oath,
In justice and in mercy both:
And God in Christ is all my trust,
Because he's merciful and just.

CONCLUSION.

Here is the riddle, where's the man
Of judgment to expound?
For *masters* fam'd that cannot scan,
In Israel may be found.

We justly those in wisdom's list
Establish'd saints may call,
Whose bitter-sweet experience blest
Can clearly grasp it all.

Some babes in grace may mint* and mar,
Yet aiming right succeed:
But *strangers* they in Isr'el are,
Who not at all can read.

---

* *Essay.*

RECEIPTS.

Grey Cumming,	$5	John T. Martin,	$1
David Townsend'	5	William Garrett,	5

AGENTS,

For the Primitive Baptist.

NORTH CAROLINA.—Joseph Biggs, Sen. *Williamston.* Joshua Robertson, *Gardner's Bridge.* John Bryan, *Clark's Store.* Georg H. Alexander, *Columbia.* R. M. G. Moore, *Germanton.* Foster Jarvis, *Swindell's P. O.* Wilson W Mizell, *Plymouth.* John Lamb, *Camden C. H.* Jacob Swindell, *Washington.* Francis Fletcher, *Elizabeth City.* J. A. Atkinson, *Bensboro'.* James Southerland, *Warrenton.* Alfred Partin, *Raleigh.* Stephen I. Chandler, *McMurry's Store.* James Wilder, *Anderson's Store.* Benj. Bynum, *Speight's Bridge.* William Exum, *Waynesboro'.* Henry Avera, *Averasboro.* Parham Pucket, *Richland.* John H. Keneday, *Chalk Level.* Burwell Temple, *Wake county.* Obediah Sewell, *Rogers' P. O.* Geo. W McNealy, *Yancyville.* W. R. Larkins, *Long Creek Bridge.* James Dobson, *Sarecta.*

SOUTH CAROLINA.—Wm. Hardy, *Edgefield Dist.*

GEORGIA.—William Moseley, *Bear Creek.* Robert Gilliam, *Fayetteville.* A. Cleveland, *McDonough.* James Henderson, *Monticello.* A. B. Reid, *Brownsville.* John McKenney, *Forsyth.* Anthony Holloway, *Lagrange.* Patrick M. Calhoun, *Knoxville.* Leonard Pratt, *Mountain Creek.* Edm'd Stewart, *Calhoun's Ferry.* Rowell Reese, *Eatonton.* Thos. Amis, *Lexington.* Jonathan Neel, *Macon.* Gray Cumming, *Union.* John G. Willingham, *Halloca.* Charles P. Hansford, *Union Hill.* Bryan Bateman, *Pine Level.* Moses Johnson, *Fort Valley.*

ALABAMA.—L. B. Moseley, *Cahawba.* A Keaton, *McConico.* John Blackstone, *Chambers C. H.* John Davis, *Portland.* Wm. W. Carlisle, *Mount Hickory.* Henry Dance, *Daniel's Prairie.* Wm. W Walker, *Liberty Hill.* Daniel Gafford, *Greenville.* Samuel Moore, *Snow Hill.* William Powell, *Wetumpka.* John Kelley, *Bragg's Store.*

TENNESSEE.—Gray Haggard, *Kingston.* A. V. Farmer, *Wrightsville.* Charles Galloway, *Indian Tavern.* M. H. Sellers, *Ten Mile.* William Patrick, *Cherryville.* Pleasant McBride, *Oats Landing.* Asa Biggs, *Denmark.*

MISSISSIPPI.—Jesse Battle, *Meridian Springs.*

LOUISIANA.—Peter Bankston, *Marburyville.*

MISSOURI.—Samuel D. Gilbert, *Portland.*

INDIANA.—Peter Saltzman, *New Harmony.* Jeremiah Cash, *Bethlehem.*

OHIO.—Joseph H. Flint, *Preston.*

KENTUCKY.—Jonathan H. Parker, *Salem.* Tho. P. Dudley, *Lexington.*

VIRGINIA.—Kemuel C. Gilbert, *Sydnorsville.* Rudolph Rorer, *Berger's Store.* John Clark, *Fredericksburg.* E. Harrison, *Heningsville.* William W. West, *Dumfries.*

PENNSYLVANIA.—Hezekiah West, *Orwell.* Joseph Hughes, *Clingan's ⋊ Roads.*

NEW JERSEY.—Wm. Patterson, *Suckasunny.* C. Suydam, *Hopewell.*

NEW YORK.—George Clarke, *Buffalo.* Gilbert Beebe, *New Vernon.*

WISCONSIN TERRITORY.—Moses W. Darnall, *Mineral Point.*

TERMS.

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THE PRIMITIVE BAPTIST.

EDITED BY MARK BENNETT.

Printed and Published by George Howard,

TARBOROUGH, NORTH CAROLINA.

"Come out of Her, my People."

VOL. I. SATURDAY, DECEMBER 10, 1836. No. 23.

From the Signs of the Times.

—

The Columbia Association—Elder A H. Bennett—Elder W. F Broaddus The Religious Herald—T. S.—John M. Waddy.

DEAR BROTHER BEEBE:

The Columbia Association, to which you had allusion in a late number of the Signs, came into existence 17 years ago at the place, and with the Church, where it held its last session; thus, beginning at this point, and having taken the circuit round to the several churches of which it was composed, it met again here at its 17th anniversary; but not in love and fellowship as on former occasions, for some of the members of this body, on account of a departure from first principles in others, had lost the proper "attraction of gravity" necessary to hold them together, and so, by mutual consent they came apart. As the die is now cast, and the history of this division in some shape or form before the public, I feel called upon to give a concise history of the causes which have led to this separation; and in doing which, I shall take the liberty to speak freely of men and things as they stand related to, or are in any wise connected with the subject. Although I was not a member of this Association in 1833, at which time Elder Broaddus was refused a seat, yet I claim to be as intimately acquainted with the circumstances which led *directly* to that action of the Association, and with the whole affair in a *general* way, as any member of that body,—Elder Bennett himself not excepted.

The Church at Elk Run, over which Elder Bennett was *then* overseer, informed the Association, in her letter at the Session in 33, that she had declared non-fellowship for Elder Broaddus, and therefore requested him not to take a seat in the Association, but, if he persisted, for the vote of the Association to be taken upon the case. With this Church I frequently met, both at their regular monthly meetings, and when on tours of preaching which I occasionally took across the mountains. I was present on the day of their monthly meeting, when, after I had preached, Elder Bennett undertook to give the history of his connection with Elder Broaddus—of the departure from the faith, and the disorder of the said Elder, and concluded by publishing, officially, the declaration of non-fellowship of which the Association was afterwards informed. Elder John Neale and myself sat behind him in the pulpit during this harangue, in which he appeared to be irritated; and, upon the whole, to be in what would *now* be called a "bad spirit." And as the wise man says, "Grievous words stir up anger," so a gentleman in the congregation, who had relatives connected with Elder Broaddus's church, became irritated and publicly challenged the speaker to explanation, in regard to some allusion which he conceived him to make to his relations. I then, and have ever since, disapproved of the *manner* however I might have approved of the *thing itself*

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which Mr. Bennett proposed to accomplish. Elder Neale seemed distressed and shed tears. He has since been dismissed from this church, and united with one holding sentiments more in accordance with his own.

Some two or three weeks previous to the meeting of the Association, I embarked on a tour of preaching hence across the mountains into Frederic county, and was at the Ketocton Association, at Front-Royal, where Elder Gilmore with others, had Elder Broaddus arraigned for "*Heresy*," and Elders Geo. Oglevy, and perhaps others, for "*wire working*" at the Association the year before. The latter brethren, however, were cleared, but whether with, or without, "cost and charges," I know not. The former was condemned by a majority of about two to one.

From thence I returned, in company with Elders Choat and Poteet, (from the Baltimore Association,) preaching at the churches near the line of our march---to the Columbia Association at Rock-Hill, which convened one week after Ketocton. The day before the Association we preached at Elk-run, and at night at Elder Bennett's house. Our visit to Elk-run on this occasion, has been supposed, was designed to chalk out the *modus operandi* against Elder Broaddus in the Association. But this is a mistake---the *Church* done her own business. The Association met---Elder Broaddus made his appearance---the church letters were read---the report upon them made and presented---Elder B. claimed his seat upon the score of his having been deputed by a sister Association ---the vote was taken, which stood about two to one against his reception. Now, in the whole of this crusade against Elder Broaddus, in the bounds of the Columbia Association, Elder Bennett was not only a *prominent actor*, but the *prime mover:* this, none, who are at all acquainted with the circumstances, will undertake to deny. But what think you, christian reader, was the prime cause, or motive, which actuated Elder Bennett in his warfare against Elder Broaddus? You will perhaps, at first, startle, and tell me I touch a delicate cord, when I undertake to call in question the *motive* of an individual! Well, this I confess; but accompany me into the investigation, and see what conclusion, the light of evidence and circumstances connected with the case, will conduct us to. Early after the Association, at Rock-Hill in 1833, several communications were published in the Religious Herald, besides one or more editorial articles, upon the subject of the rejection of Elder Broaddus, all of which, with united voice, condemned the crusaders against him: Elder Bennett. especially, was charged with acting from envious and sordid motives in his opposition to him. Those charges and insinuations appeared to me, at first, to be harsh and severe, but I must acknowledge that three years observation and experience have led me, without doubt, to the conclusion, that Mr. Sands was correct in his judgment concerning the true cause of Elder Bennett's opposition to Elder Broaddus. That there was a *cause* for this hostility to Elder B. is clear, and that that cause has been *removed* and so the effect has ceased, is also clear, from the following considerations, viz: 1st. It was *not* for the truth's sake, or, on account of Mr. Broaddus's sentiments, nor from principle, that he waged war against him, else he must (without a change in one or the other, or in both, neither of which is acknowledged in this case) have constantly opposed him as at first: as long as the thing remains which is opposed, and no change takes place in the opposer, the warfare must continue. But Mr. Bennett is discovered in 1836 to be actively engaged in working in the churches, and in the Association, to undo all that he had done in '33 without confessing his error in that, or any profession of change whatever! Marvellous consistency ! !

In the meantime, however, Mr. Broaddus had left Liberty and moved into Loudon county; and although he left behind him in the bounds of the Columbia Asso-

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ciation th same principle in others, yet Elder Bennett has no objection to such on that account. The "*Glow worm*" sheds its '*light*' in another region, and therefore there is no more complaint of the "*Ant.*" But perhaps Mr. Bennett's mysterious conduct can be, in part, accounted for from the consideration that he has made the following very valuable discovery in theology since the campaign in '33, and for which some of the "*Boards*" ought to allow him a premium, as it would be useful to them in their march of *improvement* in "evangelizing the world," viz: "*Heresy can't be proven in this our day: it can only be proven in the world to come.*"

2nd. The *true* cause then of opposition, or the thing opposed, will be found to be Mr. Broaddus himself. He had taken a stand at Liberty, near Mr. Bennett at Elk-run; raised a considerable interest there; was popular with the people; had large congregations, and the worst of all he baptized a good many people, some of whom lived as near Elk-run, or nearer, than they did to Liberty: hence the mighty marshalling of forces against him in the churches, and bringing them as a phalanx to bear upon him in the Association. Far be it from me, however, to insinuate that all who voted against him in '33 did so from an impure motive; but I must say that those did, who did not vote the same way in '36, without a change of mind and repentance for their vote in '33. Elder Broaddus, however, has forgiven Elder Bennett, for his *effort against him as a a Heretic*, upon the score of "*ignorance!*" But Elder Bennett contends that he is as much opposed to him as ever. &c. So Mr. Broaddus will discover that his "*ignorance*' has "*not departed from him.*"

I must be allowed to express my regret that I ever was identified with Mr. Bennett in opposing a minister merely from selfish motives; and although I did, and do still, oppose the *principle*, both in theory and practice, which is ascribed to Mr. Broaddus, yet I hereby publicly ask his pardon for that opposition, so far as it was in support of Elder Bennett. In dismissing this part of the subject I will simply state, that, Mr. Bennett is now safely lodged with the new party, while he contends that he is *not* of them, (nor do they care much for him only to answer their present purposes,) and that whilst he has departed from what he formerly professed as will appear from his letters in the Signs of the Times,* and from us upon the ground we occupy, we are comforted while bidding him adieu, from two considerations: 1st. That he is now on his *own* side; and 2d, that there was none in the ministerial ranks of the O. S. or Regular Baptists, that we could have better spared. That he may never cease *shifting about* till he has *gained* the *harbor of truth*, is my sincere prayer.

The Religious Herald (still true to "*the party*") of the 9th of Sept. last contains two communications, accompanied with a few editorial remarks, upon the subject of the late division in the Association. It is not my purpose, at present, to attempt to animadvert in a formal way upon these productions, as they contain in themselves the instruments of their own destruction, in the estimation of *all who are of the Truth;* and about the regard and esteem of others we need not be much concerned, since it is written, "The friendship of the world is enmity with God:" for only with the world and anti-Christ will such effusions have any weight. If Mr. Campbell is correct in calling the Religious Herald the "mouth piece" or "tongue" of the Baptists in Virginia, then the *body* must be in a deplorable condition. But as the

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*See Vol. 1. page 240; Vol. 2, pages 40 and 106. In the letter at the latter page, Elder Andrew Broaddus of the Dover Association is attacked and classed with, or represented to be, in his "heterodox production," the organ of the "Free agency Baptists of Virginia!"

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tongue is an *unruly* member and one which *no man can tame*, it may be, perhaps, that *this* "tongue," in this instance, does not speak the sentiments of the *body* of which it is a member. Be that however as it may, it is manifest that Mr. Sands does not practice the doctrine he preaches to us. How often are the brethren who correspond through the Signs of the Times, and the Primitive Baptist, charged with being "in a bad spirit," or "having a bad spirit!" Yet which of those brethren, the Editors of those papers with them, but can, with strict propriety, say to this sapient Editor, "Thou therefore which teachest another, teachest thou not thyself? Thou that preachest a man should not steal, dost thou steal?" Rom. ii. 21; and also 22d and 23d verses. In proof of the proper application of the scriptures above cited, to Mr. Sands, I will extract from his article the several terms he employs, in reference to those whom he is pleased to call "the Black-Rock adherents." They remind him of the "Pharisees of old—they are ready to cast out from amongst them all who will not adopt every minutia of their creed. They adopt the same course. Stand by, for I am more holier than thou." As it is written, "Men shall revile you, and persecute you, and shall say *all manner* of evil against you falsely, for my sake;" so here it is, literally fulfiled—*all manner* of expressions used to denote our *evil*. Here follows the catalogue: "*Profoundly ignorant—intolerant—bigoted—obstinate and selfish*—they have let the absurd notion possess them that they are the chosen favorites of God." (KNOWING, brethren beloved, your *Election* of God!—Paul. I am the good Shepherd, and know my *sheep*, and am KNOWN of MINE —Christ.) "Modesty and charity, and liberality, are banished from their system." That is, they are *immodest* and *uncharitable*, and *illiberal*. But hear *his* explanation: "*self-sufficiency—censoriousness—evil judging*, and *evil speaking* of brethren, have usurped their place. All must come up to their standard of experience." Surely that cause must be bad indeed, and its advocates on the "*forlorn hope*," when, instead of scriptural argument, and "sound speech that cannot be condemned," such ribaldry is resorted to for its support.

The communication signed "T. S." which is, being interpeted, "Thornton Stringfellow," is of kindred spirit, though not quite so obscene as the Editorial eruption. But as all the members have not the same office, it must be allowed the *tongue* to exceed all the rest in verbosity. Eld. Stringfellow, after attempting to give the history of the meeting and session of the Association, states the "principles involved," on the part of those who withdrew, to be, 1st, opposition to individual contributions, and 2ndly, to the "Supposed Heresy contained in this clause of our Associational faith, viz: "It is the duty of every intelligent creature to believe what God says, and to practice what God commands." This is not a correct quotation. "To love God supremely" follows after "creature." But more of this hereafter if necessary. What I wish to say now is, that, so far as my acquaintance extends (and I think it not less extensive, in this case, than Eld. Stringfellow's) that the final result of the last Association and the "principles involved," are by him grossly (I will not say *designedly*) misrepresented. He states that 11 Churches remain "in fellowship under the constitution." To say nothing of those Churches where the majority are in fellowship with the Association, it is evident, even from the minutes, that Bethlehem is *not* in fellowship with the Association as it now stands; and without the spirit of prophecy I venture to predict, that that Church will not correspond with them any more. Besides this, there is no doubt a majority of the Church at

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Chappawamsick opposed to the Association. or to *Broaddusism*, and it would have so appeared in the Association last session, but for the manœuvering of their preacher previous to the Association. There is yet a redeeming spirit there which will, in due time, successfully rescue that body from priest-craft. There is also, to some extent, both in Rock-Hill and Brent-Town churches, a destitution of fellowship among the members, and also with the Association. Let not Eld. S. be astonished when I tell him, that, even in the sphere of his own ministry, (at Grove) there are not a few brethren and sisters, who have but little fellowship either for him or the Association; and that many of them will not remain in connection with that Church In regard to the "principles" as stated, I know of no Church, or member, opposed to individual contributions, or contributions in connection with Churches, for the support of the Gospel. Whilst Elder S. would appear to condemn those whom he terms the Black-Rock party," for raising a "huge image" designed to frighten the saints from their "settled convictions of New Testament principles," he has reared an 'image' himself, and then predicts that all who support it "must come to nought." He concludes that "it will be fortunate for the cause of righteousness, when all such men get together, and put a mark in their foreheads by which to be known." That it will be thus "fortunate" "when all such men"—the saints—"get together," I have not the least doubt: who are "sealed as the servants of our God in their foreheads," and who have their *Father's name written* there. That God may speedily accomplish this *getting together* of the saints, or the *separation* of Christ and Anti-Christ, is my sincere prayer. For, "What is the chaff to the wheat?" Again: "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel." 2 Cor. vi. 14, 15—18.

The other communication signed "Jno. M. Waddy," I should not notice at all, as it attaches to the author a consequence he by no means deserves, but that I wish, in the sequel, to inform the brethren, generally, that some "awful disclosures," (not of 'Maria Monk' and the 'Nunnery,') have been recently made at this place concerning this gentleman. His sally from the press in an attack upon me and my brethren, together with the fact, that most of his *party* have used their utmost endeavours to *cover up*, and *smooth over* this affair, and with becoming regard for the honor of Christ, make it incumbent upon me to engage in the disagreeable work of exposure; at least so far as to *allude* to the case. He says, in the early part of his letter, that 'Br. Bennett was chosen moderator, and the Church letters called for.' Now this is evidently false in detail; for the moderator was *not* chosen until *after* the letters from the Churches were read, and the names of the messengers enrolled. Who was to choose a Moderator until the messengers were known and their names recorded? He concludes with expressions of rejoicing that we are gone. In this business I will unite with him; for I had resolved for many months before to withdraw at that session, and therefore felt but little interest in what was done, only as it tended to that object. He prays, finally, that "God may bring us to see our error, and the necessity of doing something for his glory, and the glory of his fellow men." I will simply state, whilst we would loose nothing by comparison with him in this respect, that we have nothing of works, or worthiness, of which to boast; and however extensively *he* may have been engaged in '*doing* something for the *glory* of his fellow *men*,'

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it is manifest that he has *not* been *doing* much for the *glory* of *women*.

I would not be thought to hint at the departure from rectitude in any of my fellow men, or to hold up their wickedness to view, with pleasurable triumph; but as this gentleman—fresh from the Factory near Richmond—took his stand here in support of George Rowe and his party, in slandering the gospel of Christ and in charging the doctrine thereof with the horrid consequence of *making God the author of sin*, we had a right to expect that he would have, at least, squared himself with the external morality of the Gospel. But in this some have been disappointed, according to authentic reports which are current among us, and which are confirmed by the fact of his having hastily, to abandon his ground. Respect for the character of the ladies who are implicated in those reports, and perhaps without a just cause, holds me back, for the present, from giving such a full disclosure as circumstances may hereafter demand. But, if my brief allusion to the conduct of this gentleman, and his exit from this place, shall be the means of leading himself, or his party to undertake a vindication of his religious character, I shall, in such event, be spared the trouble of any additional remarks upon the subject, from the fact, that the character of one or more respectable ladies are involved in the controversy, (and which must be ruined on the restoration of his,) and therefore the "tug of war" will be between them, as the parties *immediately* and *personally* interested. I add no more.—The subject sickens. "O my soul, come not thou into their secret; unto their assembly, mine honor, be not thou united."

JOHN CLARK.

Fredericksburgh, Oct. 16, 1836.

P. S. Bro. Bennett will please give the foregoing an insertion in the Primitive Baptist. If Mr. Sands shall think proper to comment upon it, I insist that he shall publish it entire, at least to the full extent of his animadversions: I protest against garbled extracts. J. C.

Georgia, Troup county,
Nov. 19th, 1836.

A Reply to the Editors of the Christian Index.

The Editors of the Index say in their paper of the 16th of June last, that they were surprised or rather mortified in reading my letter to the Editor of the Primitive Baptist; but I cannot think that they were more mortified than I was in reading their comment on my letter, to hear men professing Christianity saying a thing was not so, who knew nothing about it. For I know that neither of the Editors of the Index were at Crooked creek meeting house to hear what Odiel Sherwood, treasurer of the Convention said about the funds of that body. But I was there and heard it, and was not influenced by prejudice to state it again; but it was from a perfect recollection. But whether or not the Convention done as he said she did, I know not; neither have I said she did. But when Sherwood made the statement, I thought that he knew, and at that time I did not suspect him of saying any thing that was not so. But the Editors of the Index require proof, I therefore have procured a few certificates, which I think if they are willing to do me justice they will publish. The Editors of the Index seem to wish to know the name of the young man that was employed by the Convention to preach in the destitute parts of the country around Macon, as they might have referred to record; and as I am a man that do not wish to keep any thing concealed that I write about any man or set of men, and am willing to put my proper name to what I do write, I

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will refer them to the Minutes of the Convention of 1832, where they will find the following item; Brother J. H. Campbell, employed as missionary in the vicinity of Macon and the adjacent counties, reported four months and three weeks service, for which he received $95, and $8 for tracts purchased and distributed by him.

Now if the word adjacent does not mean joining, my dictionary is wrong. And more than that, I have been credibly informed, that in Bibb, Crawford and Baldwin counties was where he spent a great deal of his time. Now as to what I said about the Convention preachers not preaching the same doctrine that the old fashioned preachers do, I am willing for the community to judge.

Now if the Editors of the Index will publish the foregoing and the subjoined certificates, I shall think that they are men that are willing to do as they would be done by.

ANTHONY HOLLOWAY.

Extract of a letter from Wm. Eakin, dated August the 4th, 1836, Putnam county, Georgia.

Brother Holloway, I will answer your request so far as I can recollect. I was at a meeting of the Auxiliary Society held at Crooked creek meeting house, the date I don't recollect, but I think it was in 1832, in the spring of that year. I don't recollect the express words of Odiel Sherwood, respecting the funds of the foreign or domestic mission fund; but this will certify, that Sherwood said there was a lack of money, and I think it was in the domestic fund; and that to supply its wants they had used the foreign fund.

Your sincere friend and brother in the gospel. *WM. EAKIN.*

Georgia, Harris County.

I do certify, that not very long before Anthony Holloway moved from Putnam county, I was at Crooked creek meeting house when the Auxiliary Society met there, and Odiel Sherwood in argument about the different funds of the Convention, stated that the year before that, one of their funds (but I am not certain which) was so small that they had to take from the foreign mission fund to supply that lack. And it has ever since prevented me from contributing to any of their funds, as the foreign fund was all I felt willing to contribute to. I do certify that the foregoing is the truth and nothing but the truth. Given under my hand, this 27th August, 1836.

his

Test, *JOSEPH* ⋊ *WOOD.*

H. M. Harman. mark.

Georgia, Talbot county,
November 17th, 1836.

I do certify that I moved from Putnam to this county in the autumn of 1833, and not very long before I left Putnam I contributed a small amount of money to the foreign mission fund; and after that it was stated by some one of the members of the Auxiliary Society (but I cannot recollect who) that the Convention had taken from the foreign mission fund to supply a lack in the domestic fund; and that expression has left a lasting impression on my mind, that I do not think I shall forget while I retain my reason. I do certify that the foregoing is the truth and nothing but the truth.

NATHAN BUSSEY.

Brother Bennett, I have sent a copy of the foregoing to the Editors of the Christian Index for publication, and whether or not they publish it, I hope you will; for there are a great many that read the Primitive Baptist that do the Index.

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I am, dear brother, yours in the bonds of the gospel.

ANTHONY HOLLOWAY.

PRIMITIVE BAPTIST.

TARBORO', DECEMBER 10, 1836.

As several of our subscribers intimated a wish to have the Primitive Baptist discontinued at the close of the present volume, unless their subscriptions were renewed, we have concluded to adopt that plan *generally*; and consequently we shall discontinue all papers at the expiration of the subscription year, unless previously renewed.—*Ed. Prim. Bap.*

MINISTERS' MEETING.

The Index of the 24th Nov. contains the "proceedings of the second Ministers' meeting held at Covington, Newton County, October 29, 30, 31, and Nov. 1, 1836."

It is still apparent that the object of the New System people is, to acquire strength by these meetings. For their 12th query of Tuesday, and answer to it, are as follow: "Is it the sense of this meeting that Associational correspondence should in all cases, necessarily involve fellowship with churches and individuals? *Answer.* No, one exception." Now this meeting had declared its sole object to be, "by friendly intercourse and consultation to encourage fellowship and union." And a correspondence without "fellowship with churches and individuals," would evidently tend to widen the breach already existing, and, in fact, to discord and confusion; unless there were a previous determination or willingness on our part or the other to yield. The every day's avowals of the new system people are in language not to be misunderstood, that they will yield nothing. This is clearly implied in the above query and answer. They know very well that unless they do lay aside their popish practices, the Old School will not fellowship them; hence they insist upon it that the correspondence should be continued even when fellowship is gone. And if they can succeed in securing the correspondence of the old school Baptists, they will measurably silence the voice that exposes their corruptions, if they cannot obtain their actual assistance. Again: The answer to the 4th query of Monday pronounces the Central Association sound in faith and orderly in practice; and that she ought to be "recognized as an orderly body." And again: they say: (5th query of Tuesday.) "Whereas we have heard with extreme regret, that many of our brethren have declared non-fellowship with the plans which are in operation for the advancement of the cause of Christ, and with those who are friendly to them; we do most earnestly and affectionately recommend to our brethren, to re-consider their course, and prayerfully, enquire whether they have acted, consistently with the charity of the gospel. Adopted without exception."—In full view of the foregoing, to what avail is it, we may ask, for this decoying missionary meeting to recommend such a question as the following: "What efforts and sacrifices can we, consistently, make for the sake of peace and unity?" What sacrifices? we would enquire. They have pronounced the lucre institutions and popish examples of the Central Association, to be *orderly*; they "see no good reason why the Convention may not continue in its present form,"—in its Cain-way, Balaam-error, and Core-gainsaying, practices; they call upon the old school Baptists to "*reconsider*"—[to retrace] "their course." It is notorious, therefore, that these meetings the New School are holding, are decoys, designed to bring others into their ranks, as well as to retain those already there. Why do they not openly declare that they will not yield one inch? for this is true of them. Why do they not shew scripture precept or example for their schemes! Without this the old school Baptists cannot say, "confederacy." The old school Baptists, we believe to a man, will tell these minister-meeting missionaries *plainly*, that they have no fellowship nor correspondence for any of those new schemes, nor for any of their advocates. Why do they not tell us, in a word, that they wish us not to expose their corruptions if we will not aid them? for this also is true,—*Ed.*

The following extract is from the Index of November 10, under the head "A lively church."

"Looking at the picture of this church, as presented by the pen of an inspired Apostle, we cannot but notice the perfect contrast which it presents to some churches and Associations of churches of our day. These churches, though they would be thought primitive, in regard to faith and practice, instead of "sounding out" the gospel, are doing all they can to smother its blessed sound: Instead of "holding forth" the light, alas! they bury it beneath a mountain pile of prejudice, ignorance and folly. We would not say this of any of our brethren, to wound them—no; this is not our design. We wish to remove their fatal mistakes, and to persuade them back to the imitation of Apostolic example. Come

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then, brethren, cultivate the spirit of the Thessalonians. Lay yourselves out for the furtherance of the gospel, so that the knowledge of your "faith and charity," may spread abroad, and provoke very many."

In the above, the Index again asserts that "some churches and Associations of churches," (old school, we presume, is meant,) "are doing all they can to smother the gospel." We know not of any such of the old school. The Index, of course, considers as good gospel, the following sentiments, of Robert Hall; that "Repentance and faith are duties of the unregenerate:" And of Mr. Judson who says, "some, yea, many precious souls which might have been redeemed from the quenchless fires of hell, where now they must lie and suffer to all eternity, had you not been afraid of being thought unfashionable, and not like other folks,"—"Please tell your friends who object to the heterodox sentiment contained in the sentence, that they must take it in a *popular*, not strictly theological sense, and not make a man an offender for a word. Pray remember I was writing a letter to the ladies, and not a supplement to Calvin's Institutes:" And of Mr. Dean who writes: "I feel troubled in spirit, while reflecting upon the heathen around me, and especially when I consider that the want of conversions from sin unto righteousness is to be attributed to my want of fidelity and heavenly mindedness:" And of his own print of March 3rd, which utters these words: "Are conversions seldom? It is equally in the power of every individual to render them more frequent." No, no: the Index does not wish to *smother* such sentiments as these; but to condemn to *prejudice, ignorance and folly*, all who would dare oppose such good gospel. The Index knows very well that the old school Baptist ministers attend churches, preach the gospel; and that some of them travel a large portion of their time, preaching the gospel as they go, warning and teaching, &c. What regard therefore can that paper have for propriety, and, in this case, even for truth itself? It says! it wishes to persuade them back to the imitation of apostolic example!" We say, rather, to the imitation of popish example; for Mr. Judson confessedly gives vent to heterodoxy while addressing the *ladies*—for what? to get money,—and insinuates that with it he could redeem the heathens precious souls. The Index would tell us that the lucre institutions, their begging agents, or religious panders, the proclamations of pharisaical righteousness, &c. are all supported by apostolic example:" for this is the same kind of veracity as the assertion respecting smothering the gospel. In return, we wish we could persuade the Index back to truth and apostolic example: and from vindicating the doctrine of rescuing men from purgatory or hell by means of money. In Judson's opinion, if the ladies would have been less afraid to be unfashionable, many of the damned might now be singing in glory. Mr. Dean seems to think, if he had been a little more faithful and heavenly minded, he could have converted more heathen. Now if we had enough such as Judson to write, and Dean to convert, and the Index "to persuade," what might not be done? Surely, they appear not to attempt merely to revive indulgences, pardons and absolutions; but even to set forth a new redemption. If the above are to be taken as specimens of the gospel preached to the heathen, we conjecture they would do about as well without it.—*Ed.*

MR. DAVIS AND THE OLD SCHOOL BAPTISTS.

From a letter in the Christian Index of Nov. 3. vol. 4. subscribed by James Davis, we make the following extract:

The doctrine pleaded for now by the schismatics, is, 1st. Anti-Baptist; 2nd. It is Anti Republican; 3d. It is Anti-benevolent; and 4th. It is contrary to the General usage of the denomination from the days of John the Baptist until now. Therefore the case is a plain one with me, and will, I doubt not, be to the denomination at large. Hence, I consider our difficulties drawing to a close, and I believe the time is not far distant, when the Old School Baptists will all be united, as in days gone by, on original principles, both in faith and practice.

What Mr. Davis means by the term, "anti-baptist," he has not defined. Nor does he say who the "scismatics" are, nor describe the conduct of which he complains; but barely intimates that the scismatics are, the "respectable minority" among them; and that the conduct is, their opposing correspondenc between the Western and Georgia Associations. Hence he leaves the term, Anti-baptist, to define itself, by the sense in which its com-

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pounds are usually taken; and leaves us to infer, that by the term, Scismatics, he intends all the Old School Baptists. Consequently, he affirms, that "the doctrine pleaded for now" by the Old School Baptists, is opposed to the peculiarities which distinguish the Baptists from other sects. This is the fairest construction: for Mr. Davis scarcely meant that the Old School are opposed to immersion; although the term, anti-baptist, embraces the idea.

Such of the Baptists as were amongst the Albigenses, Waldenses and Petrobrussians were opposed to popery; they discarded the superstitions and abominable doctrines and practices of the Romish church, her holy *traffic* not excepted. The Waldenses aimed at "that amiable simplicity and primitive sanctity that characterized the apostolic ages;" and they charged the popish hierarchy with "criminal inventions" and "sordid avarice, &c." The Petrobrussians maintained, that "no persons were to be baptized before they were come to the full use of their reason, &c." The same may be said of the Old School Baptists of the present day. Mosheim calls the Old School Baptists, (though very improperly,) Ana-baptists, and says that their "true origin is hid in remote depths of antiquity, and is of course extremely difficult to be ascertained." Mosheim was a paidobaptist, or rather an infant sprinkler; hence arises his difficulty in tracing the origin of the Baptists. So Mr. James Davis is a missionist; and his mind is so cumbered with the principles and schemes of 1622, [that is, with the Gregorian plans,] that he is precipitated into the mistake of calling the Old School Baptists, Scismatics; and declaring they are anti-baptist.

The true distinction betwixt *baptist* and *anti baptist* may be gathered from the following extract:

"From what has been said, it appears, that an history of the Baptists is an history of the five important articles, in which they always have constitutionally differed from all established churches of every form. These are, as hath been observed: a love of civil liberty in opposition to magistratical dominion: an affirmation of the sufficiency and simplicity of revelation in opposition to scholastical theology: a zeal for self government in opposition to clerical authority: a requisition of the reasonable service of a personal profession of christianity rising out of a mans own convictions, in opposition to the practice of force on babes, the whole of which they deem enthusiasm: and the indispensable necessity of virtue in every individual member of a christian church in distinction from all speculative creeds, all rights, and ceremonies, and all parochial divisions. A mere statement of these five points is sufficient to excite a presumption that in all countries, where catholic christianity was established by law, the Baptists must have had a great number of enemies, who had an interest, an inclination, and power to render them odious. The theory is too well confirmed by historical facts." (*Robinson's History of Baptism*, pp. 436, 437.)

It would seem that Mr. Davis represents the Old School Baptists, (or Scismatics, as he is pleased to term them,) as opposed to all the five foregoing particulars. He charges them (1.) with being opposed to the "love of civil liberty," and of course in favor to "Magistratical dominion." This charge is included indirectly in the term, "anti baptist;" and directly in the term, "anti-republican." But if he would please to sustain this charge by good testimony, he would better entitled to the attention due to a serious politician, if not, a meek professor of christianity. On the contrary, when we recollect that Mr. Davis and the party for which he contends, have consented to unite, in the American Bible Society for instance, with other de-

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nominations which were strictly anti-baptist; and to unite, in Missionary, Tract, and Sunday School Union, Societies, with men of any denomination, and those of no sect but the unregenerate profane; and then call to mind that the Old School baptists from the days of Christ till now have disowned all religious connection with every other sect, his situation appears very awkward while pronouncnig them anti-baptist.

He charges them (2.) with denying "the sufficiency and simplicity of revelation in opposition to scholastic theology;" for it has been one of the peculiar traits of the Old School Baptists to affirm this; but he declares they are anti-baptist. Their writings and public ministrations require Mr. D. to unsay what he has said.

Mr. Davis has charged (3.) the Old School Baptists with a zeal for clerical authority in opposition to self government. For this charge too is fully implied in the term anti-baptist. The Old School exhibits no such zeal; while the New School are constrained to acknowledge that the whole of missionary operations is more or less under the control of the preachers; and by them are their Constitutions, laws and rules, formed.

The term anti-baptist conveys (4.) a charge of practicing force on babes in opposition to a man's own convictions and confessions.

It brings (5.) an allegation, that the *Scismatics* place a higher estimate upon speculative creeds, rights, ceremonies and parochial divisions, than upon the fruits of repentance and practical godliness. If Mr. Davis wishes to rectify mistakes he will forthwith unsay his charges.

If, in the next place Mr. Davis would have described those principles and actions which constitute a republican, we should have been obliged to him; and as the term, republican, is one whose meaning is not universally settled, but generally disputed even in our own country and time, a definition was the more called for. Walker defines the term, *republican* to signify, *placing the government in the people:—a republican, one who thinks a commonwealth without monarchy the best government.* If Mr. Davis admits this definition to be correct, then he affirms, the Old School Baptists are in favor to a monarchy in opposition to popular government. If he had supported this charge with proof, then all true persons would say, Mr. Davis is a friend to truth. In the settling of the colonies, Roger Williams and Old School Baptists generally were zealous for liberty, civil and religious; and so also in the American Revolution: and so also to the present day, as their words and actions testify. But who were they, who, a few years ago, in Georgia, disregarded the State laws, and, were such unerring adventurers, that they found the way from the Indian settlements to the State prison without inquiring for the road? Mr. Davis would, likely, say they were republicans. We have only to say they were missionaries. Who were they which, a few years ago, assayed to stop the mail on the Sabbath, and to forge a knife of religious influence to cut the throat of a republican regulation? Mr. D. would probably tell us, they were republicans. We would only remark, that they received new school countenance and aid. Who are they that form societies, in the government of which no man shall participate, until he shall have paid the last cent of the established price of such a privilege? Mr. D. would answer, they are republicans. We would answer, so far as their societies are concerned, they are aristocrats. If the citizen who pays $10 in taxes were not allowed to vote, while he who pays $100 should be allowed that privilege in consideration of amount of his taxes, the principle would be far from republican. And such is the fundamental principle in the government of all the lucre societies. One man who pays $25 into the treasury of the Baptist General Tract

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Society, may assist in its government and direction for life; while ten thousand men may pay each $9, and yet have no share in governing. This puts the shoe on its right foot: Mr. D. will please make trial of it. The new school are audaciously contending for popish despotism. The old school, simply for separating from the new, are declared to be cruel, tyrannical, oppressive, &c. and if they withdraw their connection entirely from the advocates of missions, the latter declare them capable of "reviving the dungeons of the Inquisition, and the flames of the Auto da Fe." This is in fact the principle maintained by the Romish church. She baptizes infants and holds them bound unconditionally to her communion for life; and so she in fact maintains that no change whatever in her religion shall justify any person in withdrawing. The old school Baptists believe and practice differently. They contend that *we are not bound to continue our union with any society after they have departed from the word and right worship of God.* Nor has any individual nor community a right to demand or to expect our union with them, longer than we shall conscientiously believe that they *keep God's word, and worship him aright.* Now Mr. D. calls them scismatics, which name we think he would not mention if he did not claim their continuance in union. And if the new school did not, like the Romish church, hold us bound to unite or to continue united with them, why would they so rampantly criminate us for separating ourselves from them? Consequently, whenever they shall bring an accusation against us for withdrawing from them under the above circumstances, it will be manifest that such accusation proceeds from popish principles, or from malice.

Mr. Davis also says, the doctrine of the scismatics is anti-benevolent. This needs no definition; the meaning of *benevolence*, runs so conspicuously through all the operations of the present day—through their constitutions of membership, &c. for pay—through the policy of their begging agents receiving from the needy—thro' their indiscriminate blending of infidels with believers for filthy lucre—thro' wringing the hearts and hands of brethren asunder from a union which has been lasting and tender—through departing from the precept and example of the New Testament, and following the traditions of men—through the effort and action of England, the capital of which, after forty-one years "*glorious action*," contains, says Breckenridge, "more people destitute of the means of grace than all the United States;" of Ireland, "thousands in rags—hundreds naked, except a piece of a single old garment"—"one-third of the Irish beg their bread two thirds of every year, and yet enormous quantities of grain and live stock, and all sorts of provisions, are exported from Ireland." (BRECKENRIDGE'S LETTER TO WARDLAW, *dated Paris, Augt.* 20, 1836.) So the *benevolence* of Dr. Carey and all his missionary companions—the *benevolence* of all that have begged for *benevolent* purposes and thrown into "the Lord's treasury" in England, has stretched away from their own, naked, suffering, starving Ireland, piously to care for the East Indies and South Africa. Such benevolence is too wonderful for me. This English benevolence, inspired by papal, taught the Americans to be so benevolent. Thus they have so uncontrollable a benevolence in the United States, that they break with a strange and headstrong piety over the tranquility of society, civil and religious; leaving a sickening perturbation in church and state; and saturated with devotion, and wild with zeal, here and there, is seen one running with long strides,—his hands stretched toward other quarters, and his head turned back,—with a clamor never equalled by aught but the daughters of the horse leech, incessantly crying, extend the kingdom of heaven! *give, give:*—an Agent in every direction is seen flying, and endeavoring to fix the attention of all men upon the missionary, going to, or ar-

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rived in, foreign realms, pointing at him, and proclaiming, BEHOLD THE HERALD OF THE CROSS! extend the kingdom of heaven! catching, protracting, and extending the echo, GIVE, GIVE, and in a solo, at every corner, singing his chorus, MY PAY OUT OF THIS: from him, church and world, believer and infidel, Hagar and Ishmael, Balaam, Moab, Ashdod and all halloo the sacred text, Go ye into all the world and preach the gospel to every creature, hurrying up and down, crossing and convolved, bringing and throwing silver, bankbills, gold watches, acres of cotton, pin cushions, old rags, human portraits, idolatry, witchcraft, and self love "into the Lord's treasury;" cheering each other with *up and doing;* THE LOVE OF GOD AND HEAVEN FOR REWARD,—still swelling the echo, GIVE, GIVE. Yet scismatics hold anti benevolent doctrine, because they will not do all this.

Mr. Davis says, the doctrine of the "scismatics" is also contrary to the general usage of the denomination from the days of John the Baptist until now. But in the enthusiastic hurry and bewildering scene glanced at above, he forgot to consult his *Micai*, or New Testament before he spoke. For John the Baptist, like the old school Baptists of Georgia and elsewhere, refused correspondence with the "effort" and "working" class, the pharisees, unless they should bring forth proper fruit. If we should judge from Mr. Davis's complaining, we should say, he, like the pharisees, wishes to unite, but for a similar cause is rejected. The Baptists all along refused correspondence and communion with the Romish church and all others which were destitute, like the ancient Pharisees, of gospel fruit. This was what gave rise to the names of Regulars and Separates in 1764. And the principle which forbade John the Baptist, and all the Baptists anciently, to hold a correspondence with the Pharisees, Sadducees, Nicolaitines, &c. is the same that now presents the names of old school, and new school Baptists. Hence we can not see how they can be contrary to their former usage.

But what is the most pitiful, and, at the same time, the most ridiculous, is that, Mr. Davis calls the *missionary party*, the *old school Baptists*. He has now literally fulfilled a certain prophecy, namely: *let us be called by thy name to take away our reproach.* "Let him that hath ears, hear" what the new school says: "let *us* be called *"old school"* to take away our reproach. Mr. D. thinks the day not far distant when the *old school* Baptists will be united on original principles, both in faith and practice. This is not to hope for, it already is. The old school Baptists are united on their former principles—the faith and practice of God's word: those whom Mr. D. feignedly denominates old school Baptists, but who are, in fact, the Gregorian school, originated in 1622 by Pope Gregory, XV. (See Goodrich's Church History, pp. 159, 160.) are united upon the same principles as they formerly were—wickedly pursuing human traditions, "devising" and inventing many abominable deceptions for filthy lucre. We hope if Mr. Davis don't like his proper name, he will throw away his popish and pharisaical principles and embrace the old gospel system: then we will admit him to our society, and welcome to our name. He is next door, as it is, to Mr. W. H. Holcombe, though not quite so culpable. Mr. Holcombe like Philistines secretly working with Delilah, deceitfully crept into the columns of the Primitive Baptist, andwhen we see him out of his crouching posture, he is found figuring in the Convention of Alabama. Mr. Davis is for coming boldly up, and taking the old school name *any how.* Now if he brings his new school principles, we cannot work together; for if we call for brick, he will bring us mortar, of untempered kind. We shall dismiss him and Mr. Holcombe for the present; praying the Lord's blessing upon them and all

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new school Baptists, exhorting such to examine the wickedness of their present system; and close in with the blessed book without parleying.—*Ed.*

"BENEVOLENCE OF CHRIST."

From a sketch, purporting to be from *Harris' Prize Essay*, and headed; "Benevolence of Christ," we make these two extracts:

"He came and stood before the world with the hoarded love of eternity in his heart, offering to make us the heirs of all its wealth."—"His heart had room for the whole race; and, opening his arms, he invited all to come unto him."

With regard to the first extract we have to remark that if it is good declamation, it is bad doctrine. The scriptnres represent no such an idea as an offer made by Christ to sinners of his grace or the "wealth of eternity." God and Christ in their divine capacity are uniformly set forth as giving and bestowing. The extract is also bad reason. For Christ could not love, without objects beloved. Nor could there be objects of his love which never receive a manifestation of his love. The idea embraced in the term *kill*, can as easily exist in truth, without an object killed, as can the term *love*, without an object beloved. Hence, love can no more be *offered*, than the absence of life can be tendered to an individual. In the second extract, the doctrine of inviting all without distinction, also crosses the testimony of Christ. His language was, *all that labor and are heavy laden*. The heirs of eternity's wealth were so before Christ came. (Matt. xxv. 34.—1 Cor. 1, 30.) The term benevolence is applied so copiously and so fulsomely to mortals of this age, that a set essay on the benevolence of Christ, sounds irreverently.—*Ed.*

Mr. Evan Pearson says,

"My second report is as follows; 110 days actual service; 123 sermons preached,—80 exhortations; travelled 1434 miles, baptized 7, and united and prayed with several families."

This, peradventure, is the "apostolic example" which the Christian Index wishes "to persuade" the old school Baptists back to. Mr. Pearson must be possessed with a very retentive memory, to recollect so distinctly how many times he exhorted, &c. We will relate an anecdote. A certain man had accepted a proposed bet of a *horse and saddle*, that he *could pray*. In the midst of his ceremony, he stopped short, turned to the proposer of the bet, and exclaimed, *the bridle too*. He was able at the same time to pray, and to "devise" a way to be ready equipped, and to get his horse home. Proposition. These sermons and exhortations and prayers were rightfully the property of Mr. Pearson, until he received for them pay from the committee. Another. After he received his pay, they became the property of his mistress society. Query. What will the society now do with these holy goods which Mr. P. has reported, returned, and delivered to her? Another. Ought she not to have a supererogation treasury as a depository for such pious relics?—*Ed.*

Some missionary religionist has said:

"It is the duty of every Christian to aim at perfection, and be going on to it, but he is a very ill informed christian, if not a down right unbeliever, who depends upon it for salvation."

If by *perfection*, the author meant, without sin or fault, then he has proposed a duty which is without law or precept. The New Testament exhibits no such doctrine as this, as being an attribute or attainment of the saints in this life. But if the author did not intend to say, he believed in such a doctrine, then he has assayed to place a mere plantom before the christian, as an object of his pursuit. If he only meant,

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that Christians should try "to observe all things whatsoever Christ has commanded them," in that case we see eye to eye...*Ed.*

Illustration of "benevolence."—"It is not philosophical to expect any man "*to work for nothing and find himself*, and do as good work as if he were paid for it."

Christian Index.

It is not generous nor just for a servant to make his fellow servants pay him for services rendered to his master.

Primitive Baptist.

Georgia, Dekalb county,
Nov. 19th, 1836.

HONOR'D BROTHER EDITOR: I have had the pleasure of reading your paper this year, and think it quite a useful paper indeed. I hope it will eventually be the means in the hand of God, of bringing his long afflicted people into a state of separation from all the corrupt institutions of the day, falsely called benevolence, which have mightily corrupted and distressed the churches. Many churches in this country have resolved to have no fellowship with Baptist Conventions, Theological Seminaries, Missionary, Bible. Tract, and Temperance Societies; neither with the Sunday School union, nor with any Association, church, or individual who stand in connexion with them. And I hope the orthodox Baptists of the United States in general, will shortly become so far enlightened as to adopt the same resolutions. Very many of the brethren here intend to subscribe for your paper next year; I have now a company of subscribers, and wish you to send us the first Nos. printed after the first of January next, and I will enclose to you five dollars, so soon as we receive the first (Nos.) You will direct one to N. Center, one to J. Wooten and one to J. B. Robertson, to Latimer's Store, in this county; one to R. Arnold, one to Wm. Dodson and one to myself, to the Flat Rock, Henry county, Ga.

Yours, in christian love,

EDWARD S. DUKE.

Emery Iron works, Roane county, East Tennessee, Nov. 28th, 1836.

DEAR BROTHER BENNETT; After my respects to you I wish to inform you that the money for the two last Primitive Baptists that I wrote to you for, has been delayed longer than I could have wished; but I assure you it has not been because we do not esteem your paper, but being desirous to obtain more subscribers I have delayed thus long in hopes to have been able to have sent for more papers. But not meeting with the success I could have wished, I send you the two dollars and am in hopes to be able soon to send you more.

Dear Brother, we live in somewhat a remote place and seeing in the Primitive Baptist some numbers back that there were some pamphlets wrote by Brother Joshua Lawrence, his Patriotic Discourse I have in my possession, and am desirous to have the satisfaction of perusing the others named in your paper. If you will send me a copy of each of them and inform me what the amount of them is, I will transmit you the money as soon as possible.

I am with much esteem your brother in gospel bonds,

Charles Henderson.

By the unconverted, the gospel and the scriptures are always viewed through the spectacles of human will: and that part, which most clearly exhibits sovereign grace to the saints, to them is seen most dimly.—*Ed.*

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From Erskine's Gospel Sonnets.

OF REDEMPTION.

The mystery of the Redeemer's incarnation; or, God manifested in the flesh, 1 Tim. iii. 16. John i. 14.

What though the waters, struck with dread,
Rise up and form a pyramid? [stones,
Though floods should gush from rocks and
Or living souls from wither'd bones?

To hear of an *incarnate* God,
Is yet more wonderful and odd;
Or to behold how God most high
Could in our nature *breathe* and *die*.

What though the bright angelic forms
Degraded were to crawling worms?
These creatures were but creatures still,
Transform'd at their Creator's will.

Though creatures change a thousand ways,
It cannot such amazement raise,
Nor such a scene as this display,
Th' *eternal Word a piece of clay*.

God-man a strange contexture fix'd;
Yet not confused nor commix'd;
Yet still a mystery great and fresh,
A *Spirit* infinite made *flesh*.

What though when *nothing* heard his call,
Nothing obey'd and brought forth *all?*
What though he nothing's brood maintain,
Or all annihilate again?

Let nothing into being pass,
Or back again to what it was?
But, lo! the God of *beings* here,
As turn'd to *nothing* doth appear.

All heav'n's astonish'd at his form,
The mighty God became a worm,
Down Arian pride to him shall bow,
He's Jesus and JEHOVAH too.

The sum of Redemption.

With haughty mind to *Godhead* man aspir'd,
With loving mind our *manhood* God desir'd:
Man was by *pride* from place of pleasure chas'd,
God-man by *love* in greater pleasure plac'd.
Man seeking to *ascend* procur'd our fall,
God yielding to *descend* remov'd our thrall:
The judge was cast, the guilty to acquit,
The Sun defaced to lend the shades of light.

RECEIPTS.

Anthony Holloway, $5 | Chas. Henderson, $2

AGENTS

For the Primitive Baptist.

NORTH CAROLINA—Joseph Biggs, Sen. *Williamston.* Joshua Robertson, *Gardner's Bridge* John Bryan, *Clark's Store.* George H. Alexander, *Columbia.* E. M. G Moore, *Germanton* Foster Jarvis, *Swindell's P. O.* Wilson W Mizell, *Plymouth.* John Lamb, *Camden C. H.* Jacob Swindell, *Washington.* Francis Fletcher, *Elizabeth City.* J. A. Atkinson, *Bensboro'.* James Southerland, *Warrenton.* Alfred Partin, *Raleigh.* Stephen I. Chandler, *McMurry's Store* James Wilder, *Anderson's Store* Benj. Bynum, *Speight's Bridge* William Bynum, *Waynesboro'.* Henry Avera *Averasboro* Pitham Puckett, *Richland* John T. Kennedy *Chalk Level.* Burwell Temple, *Wake county* Jeremiah Powell, *Rogers' P. O.* Geo W. McNealy, *Yancyville.* W. R. Larkins, *Long Creek Bridge* James Dobson, *Sarecta*

SOUTH CAROLINA—Wm Hardy, *Edgefield Dist.*

GEORGIA—William Moseley, *Bear Creek* Robert Gilliam, *Fayetteville.* A. Cleveland, *McDonough.* James Henderson, *Monticello* A. B. Reid *Brownsville* John McKenney, *Forsyth.* Anthony Holloway *Lagrange.* Patrick M. Calhoun, *Knoxville.* Leonard Pratt, *Mountain Creek.* Edm'd Stewart, *Calhoun's Ferry* Rowell Reese, *Eatonton.* Thos. Amis, *Lexington.* Jonathan Neel, *Macon.* Gray Cumming *Union.* John G Willingham, *Halloca.* Charles P. Hansford, *Union Hill.* Bryan Bateman, *Pine Level.* Moses Johnson, *Fort Valley.*

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MISSISSIPPI.—Jesse Battle, *Meridian Springs.*
LOUISIANA—Peter Bankston, *Marburyville.*
MISSOURI—Samuel D Gilbert, *Portland.*

INDIANA.—Peter Saltzman, *New Harmony.* Jeremiah Cash, *Bethlehem*

OHIO—Joseph H Flint. *Preston.*

KENTUCKY.—Jonathan H. Parker, *Salem.* Tho. P. Dudley, *Lexington.*

VIRGINIA—Kemuel C. Gilbert, *Sydnorsville.* Rudolph Rorer, *Berger's Store* John Clark *Fredericksburg* E Harrison, *Heningsville.* William W. West, *Dumfries.*

PENNSYLVANIA.—Hezekiah West, *Orwell* Joseph Hughes *Clingan's ✕ Roads.*

NEW JERSEY—Wm. Patterson, *Suckasunny* C. Suydam, *Hopewell.*

NEW YORK—George Clarke, *Buffalo* Gilbert Beebe, *New Vernon.*

WISCONSIN TERRITORY—Moses W. Darnall *Mineral Point*

TERMS.

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Communications must be *post paid*, and directed to the Publisher.

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THE PRIMITIVE BAPTIST.

EDITED BY MARK BENNETT.

Printed and Published by George Howard,

TARBOROUGH, NORTH CAROLINA.

"Come out of Her, my People."

VOL. I. SATURDAY, DECEMBER 24, 1836. No. 24.

FOR THE PRIMITIVE BAPTIST.

Henry county, Georgia,
Nov. 16th, 1836.

SIR: I send you a collection of ideas, on the human institutions which are afloat in our country at this time.

"If I am right thy grace impart
Still in the right to stay;
If I am wrong, O teach my heart
To find that better way."

In the Minutes of the "Third Anniversary of the Central Association, held at Clinton, Jones county, Ga. the 13, 14, 15, and 16, August, 1836," at page 5, we find the following extraordinary "Resolutions:"

"The Committee on the Southern Baptist College reported—which report was adopted, and it as follows:

"Resolved, That we regard the establishment of the Baptist College at Washington, Ga., as a matter of the highest importance to our denomination, and designed to exert a happy influence on the kingdom of Christ.

"Resolved, That this body at an extra session in March last, agreed to attempt to raise $20,000 to endow a professorship of sacred literature in said College; we approve the attempt and commend it most heartily to the churches and friends in our bounds.

"Resolved, That vigorous means ought to be used to secure that amount by the middle of October next—at the farthest by Christmas." See page 5.

"I recollect when I was in Italy, a priest preaching about a poor sinner who had departed this life, his soul appeared before God, and he was required to give an account of all his actions. The evil and the good were afterwards thrown into opposite scales in order to see which preponderated. That containing the good proved much the lightest, and instantly flew up to the beam. His poor soul was condemned to the infernal regions, conducted by angels to the bottomless pit, delivered over to devils, and thrown into the flames. 'Already,' said the preacher, 'had the devouring element covered his feet and legs, and proceeded upwards to his bowels; in his vitals, oh! brethren he felt them. He sunk and only his head appeared above the waves of fire when he cried out to God, and afterwards to his patron saint, 'O! patron' said he, 'look down upon me; oh! take compassion upon me, and throw into the scale of my good deeds, all the lime and stone which I give to repair the convent of —.' His saint instantly took the hint, gathered together all the lime and stone, threw them into the scale of good, which then preponderated; the scale of evil sprang up to the beam, and the sinner's soul into paradise at the same moment. Now you see by this, brethren, how useful it is to keep the convents in repair, for had it not been for the lime and stone bestowed by this sinner, his poor soul would even now, children, be consuming in hell fire; and yet you are so blind as to let the convent and the church, built by your

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forefathers, fall to ruin." At this time these Canaglie wanted to get a new convent built, and had recourse to this expedient to procure money, which after this, poured in upon them from all quarters."—*Napoleon in Exile, Vol. the 2d, page* 158.

"The late Emperior Francis II. of Austria, in his will, dated March the 5th, 1835, says:—

"To my subjects I bequeathe my love. I hope that I shall be able to pray to God for them." Why not pray after death for endowments for Colleges, then? St. Teresa relates that she had a vision in which the Lord appeared to her in person and strictly charged her to found a Nunnery. He told her "that the Monastery should not fail to be erected, that it should bear the title of St. Joseph, who should stand at one gate for our guard, and our lady the glorious virgin his mother at the other; and that himself would always stand in our company, and that this house should become a star that should give a great lustre."

Now all this could not be done without a "bushel of gold," and if St. Teresa told the truth the Lord pledged himself to furnish the means. Why should we be surprised at the supposed coarseness of this expression of Bishop Fenwick about a bushel of gold, when we recollect the expressions of John Tetzel, the delegate for disposing of indulgences in Germany under Leo X.? Tetzel boasted that he had saved more souls from hell by his indulgences than St. Peter had converted by his preaching. The gross declaration of Tetzel in public is well known. "The moment (said he) the money tinkles in the chest, your father's soul mounts up out of purgatory."

Supplement to Six months in a Convent, page 230.

Everlasting life member of the A. S. S. Union.—The following is extracted from the "Poughkeepsie Telegraph and Observer" of the 22 Sept. 1830:

"Rev. E. S. Ely, Agent for the American S. S. Union acknowledges the payment $30,00 to constitute Mr. James A. Powell, deceased, of Newburg a young man of liberal education, amiable manners, and ardent piety, who was drowned a few years ago, an *Everlasting life Member of the American Sunday School Union.*—Also of $1,00 in memory of Elnathan Marshall, deceased; and $3,00 in memory of Virginia L. Harriet E. and John A. Wilton, three children of the Rev. Mr. Wilton (of the Presbyterian Church of Poughkeepsie) removed by death, in the course of five months." The account does not state that these three deceased children were to be constituted "*Everlasting life members.*"—The money paid was not sufficient for this!

Religious Enquirer, Oct. 2, 1830.

And in the Minutes of the Central Association of August 1836, we find in the Report of the "Committee on Finance" an acknowledgment of Fifty two Dollars 62½ cents for printing the "Burman Bible" as follows;

Madison Church, -	$50 00
Carmel, -	2 00
Three little children in Jasper county, - -	62½
Total.	$52 62½

See page 10.

To which I will subjoin the following scrap from the columns of the "Western S. S. Messenger."

"Perhaps you may not all have heard of the little poor boy in Liverpool, Eng. who brought two pounds (nearly nine dollars) in a little penny box, to the annual missionary meeting, and desired the Treasurer to devote it to missionary purposes. When inquiry was made as to how he had obtained so large a sum, it was ascertained, and made known to the audience, that he resolved to go about the city and collect potato skins, which he had agreed with an old woman to sell her for two pence a week, to feed her pigs. A neighboring

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female seeing him go barely clad, said to him, "Why don't you use the money to buy clothes?" His answer was "shall I rob God?" He had set apart the half of his earnings to procure the necessaries, and the other half he had slipped into a close box for the mission."

We learn from this, published by the missionaries themselves, that our Clergy who have large salaries and fat livings, are willing to take money from a poor lad who went about the city of Liverpool to collect potato skins, which he sold for two pence a week. Not one of these clergy ever thought to part with his own black coat, or his gold watch, or his silver-headed cane; but they will take two pounds from a lad who earned two pence a week, by collecting potato skins.

We see, moreover, from this account, that these clergymen and missionary agents would permit a lad to go "barely clad," and encourage him to give them half his two pence per week obtained by collecting potato skins, under the pretence, if he did not, that he would rob God. Do not these men gull the community and sponge their hard earnings out of them, by their own confession? We have made these remarks on the supposition that the above story is true.

There are marks of falsehood about it. By laying aside a penny a week, it would take a boy between 9 and 10 years to gain two pounds. If he was 7 when he commenced, he was a pretty little boy of 17, when he carried his two pounds to the clergy. "Perhaps you may not all have heard of the little poor boy in Liverpool Eng. who brought two pounds (nearly $9,00) in a little penny box, to the annual missionary meeting, and desired the Treasurer to devote it to missionary purposes."—*Religious Enquirer, Oct. 2, 1830, page 259.*

If it is not too much trouble please to correct and publish this. I subscribe myself yours, &c.

WILLIAM GARRETT.

Snowhill Alabama, Dec. 5th, 1836.

DEAR BROTHER: I herewith inclose you twelve dollars, eleven for the payment of the first list of subscribers I sent you and one dollar for another copy.

My company of subscribers are somewhat scattered though I believe it will be to your advantage, as your paper is much approved of; and I believe nothing is wanting to give you along list of subscribers in this part of Alabama, but a knowledge of your work and the value of it, as there is great commotion here about these benevolent societies so called.

May God guide and direct you and make you useful in his cause, is the prayer of your brother and fellow traveller to eternity. *SAMUEL MOORE.*

PRIMITIVE BAPTIST.

TARBORO', DECEMBER 24, 1836.

As several of our subscribers intimated a wish to have the Primitive Baptist discontinued at the close of the present volume, unless their subscriptions were renewed, we have concluded to adopt that plan *generally*; and consequently we shall discontinue all papers at the expiration of the subscription year, unless previously renewed.—*Ed. Prim. Bap.*

TO THE PATRONS OF THE PRIMITIVE BAPTIST.

The present number closes the first volume of the Primitive Baptist. We cannot say that the "scenes and changes" through which we have passed during the year now closing, have been "new," saving in regard to time. Nor do we conclude that the things which have happened unto us have been *strange;* nor our trial more fiery than those which are the common lot of christians. It is true, our perplexities and our toils in conducting the paper have been considerable in themselves; while they have been increased by necessary attention to our farm to which we have looked solely for subsistence, and by the distance at which we live from the

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place of publication, (say fourteen miles) which last circumstance has imposed upon us burdens and disadvantages that are experienced by few Editors. Besides, our feelings have been pained to see perverted and villified and that by those who profess to be lovers of God, those precious truths which stand forth so prominently and shine so clearly in the last written Will and Testament of our Lord Jesus Christ; and hear those with whom we are well acquainted, defamed, reproached, and derided, by those who, as men, if not as christians, are entire strangers to them. Yet we can safely say, *none of these things move me; neither count I my life dear unto myself.* The year has passed away, and gone: but we freely bestowed our weak endeavors to serve the Church of the Lord Jesus. That it could have been served with more ability, and probably with better acceptation, admits of no dispute. But if through us, as an *earthen vessel*, the Lord has been pleased to communicate any treasure to *the poor of the flock*—any bread to the hungry, any consolation to the afflicted in spirit, any word of edification to those that were cast down, and mourning for the prophets and altars of the Lord,—we say with all our heart, Brethren, you are welcome:—The Lord's name be praised.

The thrice worthy Signs of the Times, Edited by brother Gilbert Beebe, Alexandria, D. C. had already partially dispelled our gloom which had overcast us in consequence of fears that the Lord's people were ceasing in our land. Through its instrumentality the scattered and distressed children of God were blessed with a correspondence which they had succeeded in holding throughout these United States. But that faithful watchman was not generally known. The Primitive Baptist, it is more than probable, has found its way into some corners and nooks whither the former had not penetrated; and we trust it has enabled the children of God in such places to speak and hear from each other; and to hush and sooth the plaintive cry of some who had revived the prophet's complaint, namely: *I am left alone, and they seek my life.* We would not wish to consider ourselves as faultless. But we can truly say that there are but few things, if any which have gone abroad in our paper that we would wish to re-call. A single communication from a brother has often rewarded us for all we have undergone in our editorial labors during the year.

The patronage of this little sheet has exceeded, thus far, our highest expectation. This supersedes the use of any remark concerning its reception abroad. It also bids the advocates of missions, [the second beast] beware how they denounce this little organ of combined testimony to the truth. We may pronounce with humble gratitude, *hitherto the Lord hath helped us.* The opposition, the reproaches, the imprecations, and the predictions of the enemy of righteousness that we should fail, but operate as ballast to steady our little vessel amid the waves of the deep.

We have never calculated to increase nor diminish the kingdom of Jesus Christ. We have hoped, under God, to distinguish the half tongue of Ashdod, and with the prophet, if not to separate the whole congregation of Israel, yet, to assist in casting forth the household stuff of Tobiah out of the treasury of the Lord.

And now, with full assurance of confidence that *the Lord reigneth*, and that he will surely gather together into one, his children that are scattered abroad, with a good conscience and a cheerful pleasure, resign to the divine keeping and blessing, this first volume of the Primitive Baptist, with our sincerest prayer for the blessing of God on all our precious brethren, and upon all who love our Lord Jesus Christ in sincerity.

Before we close these remarks we would express the pleasing fact, that the cause of the Old School Baptists is prosperous, is gaining ground. Only a few years ago,

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(say ten,) and the country was literally inundated with auxiliary societies. There was then some feeling of dissatisfaction; but scarcely a voice from Maine to Florida was heard to utter a dissent. Now there are, in North Carolina eight Baptist Associations; in Georgia, seven; in Virginia, several, which have openly renounced all connexion with them: besides many brethren in Ohio, Indiana, Illinois, Michigan, New York, Pennsylvania, Delaware, New Jersey, Maryland, Kentucky, Tennessee, Alabama, Mississippi, Louisiana, and some in the New England States, and Onisconsin Territory. Upon the whole, the O. S. bear as large proportion to the enthusiasts, workmongers, and pretenders of the day, as the faithful have to the adverse party in almost any age of the world. There is a sufficient number to fulfil the prophecy of the Lord's servant, namely: *For wherein shall it be known here that I and thy people have found grace in thy sight?—So shall we be separated, I and thy people, from all the people that are upon the face of the earth.*

Our next volume will appear in the same form and size, and upon the same terms.

We feel nothing like wavering from the doctrine vindicated in the present volume; a synopsis of which will appear in our first No. vol. 2.—*Ed.*

We copy the following from the Christian Index of Nov. 10, with design to correct the errors of the corrections contained in it.

FALSE CALVINISM.

BY ROBERT HALL.

Robert Hall wrote a Preface to his father's popular little work, called "A Help to Zion's Travellers." It has some valuable observations on hyper-Calvinism, which we do not think are reprinted in the regular editions of that distinguished author's works.

"Another principle," he says, "assumed as a basis by the high Calvinist is, that the same things cannot be the duty of man and the gift of God, or in other words, that what is matter of promise, can on no occasion be the matter of obligation. The scriptures frequently affirm faith and repentance to be the gift of God; hence it is concluded that they cannot be obligatory on the unregenerate, a conclusion diametrically opposed to innumerable passages of the Old and New Testaments, which insist in the most peremptory style on the true conversion and a lively faith as the most essential duties; which other passages are equally expressive in exhibiting as matter of promise." Quoting several, Mr. H. adds, "The consistency of the promises and commands in question, arises from the matter of each being of a moral nature. If we will allow ourselves to reflect, we shall perceive that *the will is the only proper object of command;* and that an agent is not otherwise accountable or susceptible of moral government, than as he is the subject of *voluntary* powers. We shall also perceive that the disordered state of the will, or the radical indisposition of an agent to comply with legitimate commands, which is the same thing, by no means exempts him from their obligation, nor tends in the least degree to render the addressing of such commands to him absurd or improper. That they will not be complied with while that disordered state subsists, is true; but legitimate commands, enforced by proper sanctions, *are amongst the strongest motives;* that is, they tend in their own nature to induce the will; and therefore they cannot be withheld without virtually relinquishing the claim of authority and dominion.

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This may suffice to evince the propriety of issuing commands, notwithstanding the known and radical indisposition to comply, or which comes to the same thing, *whatever be the state of the will.* With respect to the other side of the supposed contradiction, what can be plainer than that the will as well as every other faculty of the mind is under divine control, and that God can with infinite ease in what instances and what manner he pleases so change and modify it as to induce a prompt and cheerful compliance with his requisition? What should prevent him at whose disposal are the hearts of the mightiest men, to make his people willing in the day of his power!"

Of Calvinism and Arminianism, he afterwards says, "If there be any impression in the following Treatise which implies that the questions at issue between the Calvinists and Arminians are of the nature of *fundamentals*, of which, however, I am not aware, I beg leave as far as they are concerned, to express my explicit *dissent*, being fully satisfied that upon either system the foundations of human hope remain unshaken, and that there is nothing in the contrariety of views entertained on these subjects, which ought to obstruct the most cordial affection and harmony among us."

Robert Hall maintains, as it is seen above, that faith and repentance are both, the duty of men, and the gift of God. The Christian Index tells us that Hall quoted several passages of scripture from the Old and New Testaments, in proof of his doctrine, we should have been gratified if the Index had given us the references only to those passages of scripture, that we might examine his evidence. The truth is, Robert Hall can offer no scripture to support his doctrine. He, or any other person, may quote scripture, and that too with the view to sustain some proposed point of doctrine; but after it is admitted that "the scriptures frequently affirm faith and repentance to be the gifts of God," no quotations from scripture, nor any mode of reasoning, to prove them *duties* and "*obligatory on the unregenerate*, can save Robert Hall or any of his advocates from the charge of absurdity. Law and gospel are as distinct from each other as Holiness and sin. The Decalogue, or the law of God, of whatever it consist, as separate and distinct from the gospel, embraces the whole duty of unregenerate man: if this be not so, then there were duties which God did not propose to man; and consequently the law was deficient until the gospel was introduced to render it perfect. And this last proposition R. Hall could not defend, because he asserts that the *Old Testament* affords proof that faith and repentance are duties.

There is no law which says, Thou shalt believe in the Lord Jesus Christ: nor is there any law which says, Thou shalt repent of thy sins. Hence it is not duty which enjoins these. *Duty* is derived from the word *due*, which signifies *owed*, *indebted*. How then can men *owe* that TO GOD, which is *a gift* FROM HIM?

The whole duty of man is to fear God and keep his *commandments*. (Eccles. xii. 13. Luke xvii. 10.) These *commandments* refer to *law*. For the law is, yea, yea; nay, nay: that is, thou shalt, thou shalt; thou shalt not, thou shalt not. But the gospel is yea and amen: that is, it is all promise and gift, and without obligatory and law-commandment, and without duty on the unregenerate. *For the Son of God, Jesus Christ, who was preached among you by us, even by me and Sylvanus and Timotheus, was not yea and nay, but in him was yea. For all the promises of God in him are yea, and in him Amen, unto the glory of God by us.* (1 Cor. 1. 19, 20.) We admit that man is bound to

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obey the divine commands or the law of God; but it does not follow that faith and repentance are commanded. The law requires and makes a demand without consulting man's choice, inclination, desires, or needs; repentance and faith are given as directions; say to enquiring, penitent, contrite souls. (Acts 11, 38—xvi, 31.) If it had been the duty of the people to repent, then should Peter have told them first to repent, and not as he did, to point them to the fulfilment of prophecy, and to preach to them Jesus Christ as delivered by fore determination, and him too as Lord to reign and as Christ—the anointed —to atone for. But waiting till they enquired,—what they should do, that is (not as duty to God, but,) to be saved, he directed them to repent, &c. adding *the promise is unto you, &c.* The jailor also enquired how he could be saved. The answer was, *believe*, &c. This was direction, instruction, &c. and not a command.

Once more. If faith, repentance, &c. be duties obligatory upon the unregenerate, they condemnation came by the gospel as well as by the law. For faith and repentance belong to gospel, and not to law. And if the unregenerate owe it as duty to the gospel to repent, but fail, then the gospel must arraign them before *its* bar and pass sentence of condemnation against them. Whereas there is no condemnation in the gospel, neither to those who have obeyed it, nor to those who have not. *For by the law is the knowledge of sin*: (Rom. iii. 20.) the gospel gives knowledge of Justification. Indeed, *sin is the transgression of the law*: (1 John iii. 4.) but Robert Hall teaches, that sin is the transgression of the gospel. Fie! Moreover if these gospel gifts be obligatory upon sinners, then they possess, or rather derive upon those who are exercised by them, more than a negative merit, in as much as the promise of salvation accompanies obedience to them. Hall sees nothing fundamental in the difference of these opinions, and thinks they should not interrupt the most cordial affection and harmony. We beg leave to differ with him and the Editors of the Index.

We believe the foundation of R. Hall's doctrine is in justification by works of the gospel. For justification follows repentance and faith. If they be duties, then are they works of obedience. And if they are works, then is justification by work. The whole is quite consistent with the system of James Arminius, &, sa we consider, highly discordant with the Spirit of Holy Writ.—*Ed.*

POETRY.

From Erskine's Gospel Sonnets.

Faith and Works both excluded from the matter of justification before God, that redemption may appear to be only in Christ.

Who dare an holy God address,
With an unholy righteousness?
Who can endure his awful probe,
Without perfection for their robe?

None could his great tribunal face,
Were faith itself their fairest dress:
Faith takes the robe, but never brags
Itself has ought but filthy rags.

Faith claims no share, and works far less,
In justice-pleasing righteousness;
The servant were to be abhorr'd,
Would claim the glory of his lord.

Blasphemous unbelief may claim
The praises of the worthy Lamb:
But faith disclaiming all its best,
Not on itself, but Christ, will rest.

I'm sav'd and justify'd by faith,
Which yet no saving value hath;
Nor e'er pretends to save from thrall
But in it's object has its all.

'Tis Christ alone saves guilty me,
And makes my right to life so free,
That in himself it stands alone:
Faith takes the right, but gives me none.

I dare not act with this intent,
For acts of mine to draw the rent;
Nor do good works with this design,
To win the crown by works of mine.

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I'd thus the promis'd grace forsake,
Nor Jesus for my Saviour take;
Yea, thus would dreadfully presume,
And work mine own eternal doom.

Presumption cannot rise more high,
I'd make the truth of God a lie,
The God of truth a liar too;
What more mischief could Satan do?

Why, I'd discredit God's record
Concerning Jesus Christ the Lord,
His glorious and eternal Son,
Whose blood has life eternal won.

In him, says God, this life I give,
In him shall therefore men believe,
My gift embracing in their arms:
None shall be sav'd on other terms.

Vain man must stoop and freely take,
Or else embrace a burning lake:
Proud nature must submit to grace,
And to the divine righteousness.

In vain on works our hope is built,
Our actions nothing are but guilt:
The best obedience of our own
Dare not appear before his throne.

What finite worm can bear the load,
The fury of an angry God?
What mortal vigour can withstand
The vengeance of his lifted hand?

The law can never save us now,
To damn is all that it can do.
Heav'n casts all righteousness of ours;
The law of works is out of doors.

No merit, money, more less,
Can buy the gift of righteousness.
O may I take what heav'n does give:
Jehovah help me to believe.

And in that righteousness to trust,
Which only makes a sinner just.
And then, the truth of faith to prove,
Lord, make my faith to work by love.

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Samuel Moore, $12

[Receipts for the next volume will be acknowledged in the next number.]

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Written by the Rev. Joshua Lawrence, and for Sale at this Office.

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The mouse trying to gnaw out of the Catholic trap.

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[We have none left of the Whig's Apology.]

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THE PRIMITIVE BAPTIST,

A SEMI-MONTHLY PERIODICAL.

C B Hafele

EDITED BY MARK BENNETT.

"Come out of Her, my People."

VOLUME 2.

Printed and Published by George Howard,

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"Come out of Her, my People."

VOL. 2. SATURDAY, JANUARY 14, 1837. No. 1.

FOR THE PRIMITIVE BAPTIST.

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TEETH TO TEETH,

Tom Thumb tugging with the Wolves for the Sheepskin.

By Joshua Lawrence.

Matthew, 7. 15: Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves—is the solemn caution of our Lord Jesus to his followers. And again, 10. 16: Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves. And again, Luke, 10. 3: Go your ways: behold, I send you forth as lambs among wolves. And again, Paul, Acts, 20. 29: For I know this, that after my departing shall grievous wolves enter in among you, —(you the gospel church is meant)—not sparing the flock. Verse 30: Also of your own selves (gospel professors are meant) shall men arise, speaking perverse things, to draw away disciples after them.

Then with such proof as the above, who can doubt of wolf preachers clothed in sheepskin? Who can doubt of wolves in the gospel church? I do not. So then in order to recover the sheepskin and detect the wolves, I shall tug teeth to teeth by scripture for the sheepskin which they have assumed, like the true shepherds of the sheep, in order to devour the sheep thereby. And to accomplish this, I shall briefly treat of six kinds of ministers of the gospel, all of whom wear the sheepskin, whether wolf or sheep underneath the skin. I shall leave you to judge, reader, while I am tugging at the skin and getting it aside for you to see the wolf in sheep's clothing.

1st. I shall treat of a self made minister.

2d. On men made ministers.

3d. On devil-made ministers.

4th. On a Christian that makes himself a minister, not being called of God to that office.

5th. On my gentleman preacher.

6th On God's ministers. Laying down the marks of each so that they may be known by the church of God.

7th. I shall treat of Theological Schools, that prolific source from which many of these kind of preachers come, and enquire into the origin of Theological Schools.

8th. I shall enquire into their tendency in countries where they have been established.

9th. I shall enquire whether they can be so conducted as to be serviceable to the church of God, &c.

I have no apology to make for my writings, but wish it fairly understood that I do not write to please nor offend any man or set of men; nor do I write in the fear of man. I have a right to my opinion, and you may have yours and welcome for me, and write what you think right; yet I think it is high time for somebody to write, as the dogs are taking the children's bread and the wolves their clothing—and drum them out of the camp of the saints as they have long since made the house, or

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church of God, a house of church traffic, a den for wolves, and a lodging for spiritual dogs, and a place of rendezvous for thieves and robbers to divide their spoil.

There are three never failing marks to know a sheep from a wolf, although a wolf's whole body may be covered with a sheepskin. The first is, by their track; the wolf don't part the hoof like a sheep, but has a foot like a dog; so it is with a wolf preacher in sheep's clothing, he don't in his heart part with sin nor does he in his practice part with the ways of sinners, although he may part with some of the grosser sort of sins; yet I hope to show you as I go along his dog's foot, although he has a sheepskin on his back he will be sure to have the wolf's foot—therefore, said the Saviour, by their fruit ye shall know them. The second mark is their food; you know the food of a wolf and a sheep is as different as two things can be. What a miracle it would be to see a flock of wolves feeding on the pastures like sheep, or to see sheep gnawing bones and feeding on dead carcasses; a thing that never was. And there is equally as much difference between the food of a real gospel minister and a wolf in sheep's clothing, as there is between the food of sheep and wolves. The third mark is the voice; I suppose all the men in the world could never learn a wolf to bleat like a sheep, nor a sheep to howl like a wolf. I may add a fourth mark, and that is, by looking into their mouths; a sheep has no upper front teeth—wolves are like dogs, have a good set above and below, and strong holders in the bargain. These four are never failing marks to know a wolf from a sheep, which you will keep in memory for further remarks.

God who is rich in mercy and goodness, after man had become fallen and his mind and foolish heart become darkened by reason of sin, hath chosen in his infinite wisdom to communicate light to the human mind by prophets, his Son, apostles, and ministers, and through this medium and the agency of his divine Spirit we stand indebted to him for all spiritual light and life.

Thus Enoch the seventh son from Adam was a prophet, and from him to Malachi there seems to be a succession of prophets to enlighten, guide, warn, reprove, and comfort the people of God, and to warn the world, under both the antideluvian and Jewish dispensations. So, equally so, God has in all ages of the church through his rich and unbounded grace raised up, qualified and sent gospel ministers of his own choosing to guide, warn, feed and comfort his gospel church from her first establishment until now; and I think will do so to the end of the world. Yet with these helps the gospel church has often wandered from the right ways of the Lord, like the Jewish church, and 1260 years is allowed by all as given her to wander in her wilderness state, before she will recover her virgin beauty and pristine excellency in doctrine, ordinance and discipline.

But the wanderings of the Jewish and gospel churches from the plain commandments of the Lord, has not been owing so much to the private members of either church as to two other causes; the first of which is, their connections with the great, the rich, the influential, and powerful men of this world; this in both churches, has been one cause in all cases and in all ages of her downfall and deviations from the right ways of the Lord. Witness the marriages before the flood with the family or daughters of Cain, the marriages and alliances of the Jews with the surrounding nations, &c. Witness the Constantine connection, and the connection of the kings and queens of England, &c. And well it may be so, for says Jesus, my kingdom is not of this world—come out and be separate, says Paul. For so soon as the church becomes connected with the men of this world, then she must shape her doctrines, ordinances, and discipline to please the taste, the relish, the views and

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pride and pomp of the men of this world with which she stands connected or dependent in any way whatever; more especially in support of her ministry, then she goes by this connection from the truth and right ways of the Lord and from the good old way of ancient times. And this I pronounce in my opinion to be one of the causes of so much corruption at present in the Baptist churches, it is from the society connection of the day that her doctrines, &c. are corrupted.

The second and worse cause is that of false prophets or false ministers, or wolves in sheep's clothing. These have been the main, the leading cause in the bosom of the churches; which have led the church of God astray from God's truth, ordinances, statutes and discipline, to the traditions, doctrines, and commandments of men; for their wolf taste can't relish the pleasant and fat pastures of the gospel where God's sheep love to feed; therefore they seek wolf meat, as will be shown in time and place.

Therefore, because these wolves are the main cause of scattering and driving astray and devouring the sheep of Christ, the Old Testament is full of warnings to the Jewish church against false prophets; and equally so in reading the New Testament you find it full of warnings both by Christ and his apostles to the gospel church, to beware of wolves in sheep's clothing, or false teachers with their damnable heresies; for here is the church's greatest danger, in listening to and obeying the plans, doctrines, commandments and traditions of men for the commandments of Jesus Christ. Touch not, taste not, handle not, is the advice of Paul; for all these are to perish. And says Jesus, in vain do you worship me, teaching for doctrines the commandments of men. To listen to and do after the doctrines of these false teachers, has in all ages been a curse to the church of God; therefore she is so often and so solemnly warned in the gospels and in all the epistles against the deceivers and ruiners and distressers of the church of God.

Can you think, dear reader, for a moment, that it is impossible for the gospel church to know these wolves in sheep's clothing from a true minister of God's making and sending? Surely not. For if it was impossible for the gospel church to know them in any age of the church when she is plagued with them, then those warnings of the Holy Ghost would have been in vain, seeing the church could not know them by any mark laid down in those warnings; but one reason why the gospel church knows so little about these wolves is, because she will not take the pains to search out the marks of these wolves, as laid down by infallible inspiration in the New Testament, her chief guide in all matters of religion. And another reason why the gospel church is so backward to do this is, because of that universal charity religion that is pleaded for in this age of the Christian church among professors of religion, saying, let us all be brothers, we are all going to heaven, you by that road of doctrine and practice, and me by this road or way; let us not contend about doctrine, ordinance, or church government, these are all trifles of minor importance; let us unite and commune together, and live in peace and love, for we shall all meet at last in heaven, although you go this road and we that. And so such professors of religion would have the church of Christ unite Christ and Baal, believers and infidels, the temple of God and the temple of idols, truth and error, the works of hypocrites and saints, light and darkness, fire and water, false teachers and true, the ministers of God, men and the devil. What fellowship has this heterogeneous assemblage of hypocrites, doctrines, practices and opinions? Why you must say, none. Then this universal charity religion is a device of the devil, thro' false teachers to darken the truths of God and corrupt his church and the one pure religion on earth, and in the end make

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gain to false teachers who preach for pay and divine for honor. Then I pronounce this universal charity religion is a religion of loaves and fishes, and not belonging to the gospel church nor the one pure religion of Jesus Christ nor his apostles; for how can two walk together except they be agreed, and they that are not for the truth must be against it; two opposites can't both be truth or alike, nor no more akin than fire and water, light and darkness, or God and satan. For it is said of the first saints—and they continued stedfastly in the apostles' doctrine. Then there is but one true doctrine, and all the rest is false; then find out apostolic doctrine, and contend earnestly for the faith once delivered to the saints. And again, John: if any man come unto you and bring not this doctrine, receive him not into your house, neither bid him God speed—for such, is partaker of his evil deeds. And again, Paul: though me or an angel from heaven preach any other gospel unto you, than that which we have preached unto you, let him be accursed.

For if Jesus Christ and his apostles had been of this universsl charity religion, then the pharisees and Jewish priests would not have persecuted and killed Christ. But he was not for brothering such hypocrites, but reproving and testifying against their evil deeds and false doctrines, therefore they hated him. Nor would the Jewish and heathen priests have persecuted and killed the apostles, if they would have taken them into brotherhood, and not have contended against their false gods, doctrines and traditions, but said, let us all be brothers, you preach your idolatry, another Diana, another circumcision, another that the resurrection is passed already, and another the law and works, and we Christ crucified: we are all going to heaven, so let us unite and be at peace and love, and hear all and be all in one church and fellowship. This is that universal charity religion. Was the apostles' of it? No, Sir; they testified against all but the one truth, salvation by grace and faith followed by good works. This made them hated of all that held errors and preached errors and false doctrines. They would be brother to none but those that held the truth, therefore hated and killed. And such a religion is universal charity, however fine it may appear, it is nothing less or more than the very sink of hypocrisy; and all hands in such a band of brothers must use some of the God-abhorred stuff to get along in this crowd of hypocrites, and assemblage of practices and opinions which true saints in all ages have disdained, though death stared them in the face.

So then the religion of Jesus Christ has no Christian fellowship but with the household of faith, and the believers and practisers of the truths of God in doctrine, ordinance and discipline, as delivered the saints in the New Testament. Then universal charity and peace, and love for all kinds of doctrines, all kinds of ordinances, all kinds of discipline, and all kinds of professors and opinionists, or for any kind and every kind of professors, is but a hypocritical child of the devil and a religious imp of hell, with which Jesus Christ nor his apostles never claimed brotherhood nor fellowship. Witness their harsh and severe language to the pharisees and false teachers laid down in the New Testament. For such a charity as this, or Christian fellowship as this, is any thing and every thing, and at last nothing but varnished hypocrisy to God and man, if it is not playing the hypocrite with satan also. Love God, love and believe the truth, love Jesus Christ and the brotherhood of faithful men, and contend earnestly for the faith or doctrines, ordinances and discipline of the church of God once delivered the saints by Christ and his apostles, and thou shalt do well; for who is to maintain the truth in the world if the church of God don't do it?

Therefore, to help the gospel church to judge and determine rightly in distin-

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guishing between God's ministers and all other ministers, I shall draw the line of distinction by marks from the scriptures laid down by the Holy Ghost; so that I think no man cannot well fail to know them apart. Then I will no longer keep you in suspense by any further preparatory remarks, but proceed to discuss the subject as proposed.

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PART I.

On self made ministers.

First, I am to treat of a self made minister, and that there are such read Jude, 1. 19: These be they who separate themselves, sensual, having not the Spirit. Enoch prophecied of these. King Saul was among the prophets, though he was not called to that office by Almighty God. Read how these lying prophets come to prophecy, 1 Kings, 22. 22: And he said, I will go forth, and I will be a lying spirit in the mouth of all his (Ahab's) prophets. And he said, thou shalt persuade him and prevail also: go forth, and do so. And says Paul, Acts, 20. 29, 30: For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, (mark that, of their own selves) speaking perverse things, to draw away disciples after them. If they arise of their own selves, not called of God to the ministerial office, of course they are self-made ministers. Jeremiah, 14. 14: The prophets prophecy lies in my name: I sent them not, neither have I commanded them, neither spake unto them: they prophecy unto you a false vision and divination, and a thing of nought, and the deceit of their heart. Here God says he sent them not, then of course they sent themselves to tell lies and falsehoods out of the deceit of their own hearts. Ezekiel, 13. 3: Wo unto the foolish prophets, that follow their own spirit. 4. Israel, thy prophets (not my prophets) are like the foxes of the desert; (that is, very cunning and crafty.) 10: Because they have seduced my people, saying, peace; and there was no peace: and one built up a wall, (or doctrine,) and lo, others daubed it with untempered mortar. Now hear for what all this is done by a self-made preacher or prophet, for preachers are often called prophets in the New Testament as well as Old. Micah, 3. 11: And the priests thereof teach for hire, and the prophets thereof divine for money: yet will they lean upon the Lord; and say, is not the Lord among us. Now to prove that there are in the gospel church false ministers self-made, as well as there were false prophets self-made, 2 Peter, 2. 1: But there were false prophets also among the people, even as there shall be false teachers among you, (you the gospel church is meant.) Who is a more false prophet or false minister than he who makes himself such, and one not being called to the office by the God of heaven, nor qualified for the office by him? The above texts I deem sufficient to prove my point that there have been and now are a plenty of self-made preachers, or else I could produce many more to prove the fact. Then taking the evidence as sufficient from scripture, that there are such beings as self-made ministers, I proceed to chalk them out by the marks of scripture evidence so you can know them.

The marks from Jude appear to be these: that a self-made minister separates himself to the office without a call from God; he also separates himself in a great degree from sin and sinners, that he may appear a sheep or in the sheep skin; he is sensual, or knows what he knows and preaches by sense and not by revelation—for Jude says, they have not the spirit. Then a self made minister has not the spirit of God, nor does he preach by the spirit, and of course not according to the truths of the spirit; but by sense, mere carnal sense, because being a natural man he receiveth not the things of the spirit, for they are foolishness to him. Then the holy and sublime doctrines and truths of

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the gospel will be set at nought by a self-made minister, as far as he can safely do so to get gain and save his reputation as a gospel minister; which is proved by the 10th verse: But these speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves. What things are meant by Jude, but the great leading truths of the gospel, which these men don't know nor can't know, since they are declared by Paul to be spiritually discerned, and not received by the natural man. And this man is said in the text to know things only naturally, as a brute knows things by instinct of nature. They in the 11th verse are said to go in the way of Cain—what was Cain's way but to bring an offering to the Lord without faith, of the fruit of the ground, of his own carnal, corrupt, natural, deceitful heart? It was a ground, dead offering, and not a living sacrifice, typical of the blood of Jesus that cleanses from all sin. Cain's way was to hate and kill his brother, and why and wherefore? Because his own works were wicked and his brother's righteous. So Cain was the first wolf in sheep's clothing—he killed Abel, his brother. Then self-made preachers hate God's preachers, they have killed thousands of them, they hate the doctrine they preach, they hate these men of faith, they have religious practices which is the sheep skin, Cain like; but their hearts are wolf, sheep devouring, sheep hating, faith hating, truth hating and enmity against God. For the carnal mind is enmity against God, and such a mind has this self-made preacher, since he is a natural man. Then beware of self-made preachers, for they are every one to a man Cains, and would go in his way if it was not for God's lets.

All these men's preaching, praying and singing, and religious duties, are nothing but works of wickedness like Cain's, the fruit of the ground only and not the fruits of the spirit; having no faith, it is impossible for them to please God. The tree not being made good by divine grace, all their fruit is not good; their hearts and principles being corrupt, so are all their religious acts at enmity against God; his plan of salvation and the merits of his Christ are set at nought by these Cains, these wolves that take the sheep skin and holy orders, not being called of God thus to officiate, as Aaron, Paul, Moses, Peter, &c.

In the same verse they are said to run greedily after the error of Balaam. What was the prophet Balaam's error? Why king Balaak's silver and promised greatness, for him to come and curse Israel. So that a self-made minister has two things in view, money and honor, of this the Holy Ghost says they are greedy; for this they preach, for this they run. Then when you see any minister, no matter what sect he belongs to, greedy of these two things, or showing plainly for these he preaches, say and mark him, he is a Balaam, he is a self-made minister, he would curse the church of God for money, which was Balaam's reward. And this is the reward for which this man preaches and prays, it is for this reward of money and greatness he runs from town to town, from place to place. These self made Balaams would curse the Christians from the face of the earth for money, as Balaam would Israel, had not God interposed.

Again, in the same verse: And they perished in the gainsaying of Core. I want every self-made minister in the world, and every body else, to read the 16th chapter of Numbers, and all men that don't believe in a divine call to the ministry; for it is to this chapter and to this transaction of Korah, whose name in the text is spelt Core, as is common in scripture, such as Noe for Noah, &c. to which Jude alludes. Korah and his company wanted to take the priest office on themselves, and did so. They charged Moses and Aaron of usurping the priest office, or putting themselves in the two highest offices, and more especially the priest office;

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and they being of the tribe of Levi had as much right as Aaron they thought, and therefore took their censors and offered strange fire to the Lord; exercising the priest office without being chosen of God to officiate, or called to minister in it by him. And for their presumption were consumed by fire from heaven, and thus perished in their gainsaying of Moses and God; that is, in not believing the divine call, choice and appointment of Aaron to the priest office. Thus every man that takes on him the ministry without the call of God is compared by Jude to a Korah, and shall as certainly perish sooner or later in his gainsaying of God's ministers about a divine call to the ministry as did Core and company. Take care, ye professors that join in with such ministers that are not called of God. Remember Korah was not all that perished, but his company, his adherents also. Our God is a consuming fire, and here he signally proved it as well as in Sodom. Think on it, ye self-made ministers, and tremble; for the Holy Ghost can't lie. Then you perish in hell fire if you take this office on you in an unconverted state, or not called of God; for the office of a minister is too sacred for any but those chosen, called, qualified, and initiated into it by God himself; for what have you to do with God's holy things and tabernacle, seeing he has not put them in your trust? You are a gainsayer and usurper, and will perish in your own deceivings.

Thus these men Korah and company thought that Moses and Aaron had taken the two highest offices in the Jewish nation on themselves; Moses to be leader and law giver and ruler, and Aaron to be priest and head of all ecclesiastical concerns, and to live without work by tithes on the labors of the people. And for as much as Korah, Dathan and Abiam, were sons of the tribe of Levi, as well as Moses and Aaron, that they of course had the same claim and right to the priest office; and might claim and assume that office as well as Aaron, and tithe the people also. And no doubt they thought they were men of as good and better talents than Aaron, and so might and could officiate in the office of high priest as well as he; not believing in a special call of God to office as priest, and that any man had a right to fill that office that chose to fill it, and so took their two hundred and fifty censors and the office of priest without God's call to office, and offered strange fires to the Lord. But how fared it with them? Sad tale of wo, they and their families, tents and effects, all went down alive into the pit, the earth opening her mouth where these wicked gainsayers stood and closed upon them; and a fire from the Lord consumed the two hundred and fifty men that offered incense with strange fire, and thus they perished in their gainsaying, and for their exercising the priest office to which office God had not called them. And what of all this, say you. Why, don't you recollect that saying of Paul, Saying, no man taketh this honor to himself, but he that is called of God as was Aaron. And again: Paul called of God to be an apostle. And again: Separate me Paul and Barnabas for the work whereunto I have called them. And again: those that were with him (that is, Christ on the white horse, and rode on white horses) were called chosen and faithful. And again: then Jesus called unto him the twelve and sent them out. And again: he sent the seventy to preach. And again: did not God call Saul, David, Jonah, Jesus Christ, John the Baptist, Aaron, and all the prophets and apostles, Moses and Abraham specially, to their respective offices? And so, equally so, all his ministers to a man are chosen, called and qualified by him for the ministry. And can any man with all these scriptures as proof of a special call of God, dare without this call take the office of minister on himself? Daring presumption, as that of Korah and company, who saw the proofs

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that God gave that Moses and Aaron was his choice, of which I shall not now speak. Thus for this daring presumption, gainsaying, and exercising the office of priest, they perished as an example set up of God to all future generations, not to thrust themselves into the priest office without God's call thereunto.

(*to be continued.*)

PRIMITIVE BAPTIST.

TARBORO', JANUARY 14, 1837.

TERMS.

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THE N. C. STATE CONVENTION.

It appears, from the Biblical Recorder of December 7, that the N. C. State Convention held its last annual session at "County Line," M. H. Caswell county.

It is stated: "the Board has been instructed to take immediate measures to procure a competent Agent whose principal duty it shall be to resuscitate" "auxiliary societies" "where they already exist, and to constitute new ones where there are none, in the different churches and neighborhoods throughout the State." It is added: "This system was adopted by the first Agent of the Convention, and it is to be regretted, in our view, that it has not been adhered to by his successors." We see now, that it is the design of the Convention to revive the auxiliary missionary societies which were multiplied so rapidly in 1823 and 1824. The first Agent of which we have any knowledge or recollection, was Robert T. Daniel. Truly Mr. Daniel was successful. And should his successor prove himself possessed with equal zeal, and of the same kind, then may the churches and neighborhoods expect him to promise them that if they will be liberal and bountiful in their donations and subscriptions, they shall be visited regularly by a travelling preacher once a month. And, if his promises shall terminate as Mr. Daniel's did, then may the people not expect to hear preaching, as the fruit of such donations and promises, once a year, or once in ten years. At all events the people may prepare to have the State again inundated with these begging societies, as so many sheaf rakers and loaf trenchers; or else be teased much and looked shyly upon. For it is spoken out thus: "we trust — the benefits of the system will soon be realized to their full extent." The churches and neighborhoods are in this manner plainly told and sufficiently advertised, that the Convention will not be content with any moderate operation of the system, but *benefits* must be had to their *full extent.*

The Convention passed several resolutions: and among the rest, "under God, Luther Rice has contributed largely, perhaps more so than any individual now living, to the elevation of the Baptist churches in the U. States." Indeed, if the Baptist churches in the U. S. stand any higher now than they did forty years ago, except in *their own estimation*, we do not know it. If, however, by the term *elevation* the Convention meant *pride, ostentation*, we consent that they are correct: otherwise the scriptures must have ceased to be their rule, and history become truly freakish.

The following is another of their resolutions: "that a committee of three be appointed whose duty it shall be to correspond with appropriate authorities in Georgia, South Carolina, Virginia, and the District of Columbia, respecting the expediency of erecting a becoming monument to the memory of our late lamented brother, Rev. Luther Rice. The committee—T. Meredith, J. Armstrong, Wm. Hooper."

The Convention tells us that her primary objects are, the enlargement and intellectual improvement of the ministry, and the supplying of destitute churches and sections of country within the limits of the State. Of consequence, the monumental project of the Convention does not fall within her *primary* objects. If it be an object of the Convention to promote missions, then it seems the above resolution is not covered by this object; unless the monument be designed to fill some agency or to occupy some field as a missionary. What part of the *worship of God* is this project intended to supply? Is it preaching, hearing, reading, praying, meditation? Is it baptism or communion? What part of *good works* does the Convention propose by it? Is it to clothe the naked, to feed the hungry, to give drink to the thirsty, to visit the sick and the prisoner, to receive the stranger under hospitable shelter? Is it to be, feet to the lame, eyes to the blind, ears to the deaf; to succor

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the helpless, assist the needy, relieve the oppressed? To what *benevolent* object will the money expended for the monument, be appropriated? Forsooth Mr. Rice has *elevated* the Baptist churches, so said, and the Convention means to *elevate him*, benevolence or no benevolence. *Saying to them that dwell on the earth, that they should make an* image *to the beast.*

Another of the Convention's resolutions stands thus: "that bro. F. Hawley be appointed an Agent, under the auspices of this Convention, to operate during the ensuing year in procuring subscribers to the Biblical Recorder." The Editor of that paper continues: "With regard to the last mentioned resolution we would observe that bro. Hawley is an Agent fully accredited by us. He has engaged to travel throughout the State, preaching the gospel, and making it a special business to procure subscribers to the Recorder, receive payments on its account, and otherwise promote its interests and its objects. Under these circumstances bro. H. is commended to the attention and confidence of the public."

If Mr. Hawley attends to the *objects* of the Recorder, he must provide himself with *secular* information, and also with the *prices current*, and make his returns weekly, as the Recorder has a department allotted to each of these objects. With regard to Mr. H.'s particular business in travelling, it is either, (at least ostensively so,) to preach the gospel or to attend to the affairs of the Recorder; since both cannot be his special objects. Mr. Meredith tells us, Mr. Hawley's chief business is with the Recorder. Hence, his preaching the gospel is only a passport or recommendation. Respecting his authority:—David said to the Philistine, I come to thee in the name of the Lord of hosts, the God of the armies of Israel: —Mr. H. must confess he comes in the name of the Convention,—in their own language, *under the auspices of this Convention.* Paul said, I determined not to know any thing among you, save Jesus Christ and him crucified. Mr. H. says in fact, I am determined to know something else, and that something first and chief—I am determined to know the Bibilcal Recorder specially among you; and then Jesus Christ and him crucified. Our Lord said to his disciples, Go ye into all the world. and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. Mr. H. consents to go forth caparisoned with such circumstances as the following: Go thou into all the State, in the name of the Convention, and preach the Biblical Recorder to all the public. He that subscribeth and payeth shall be called benevolent, but he that subscribeth not and payeth not shall be ridiculed and defamed. Thy *exhortations* shall be; flee to the Biblical Recorder; look not before thee; neither stay thou in all the plains of those who do not subscribe. Moreover, thou shalt *pray* for the prosperity of the Biblical Recorder, and that it circulate from the river to the end of the nation. And thou bro. H. shalt *prophecy* to the Biblical Recorder; and shalt make thyself horns and push with them, and say, so shall it be done unto every paper that opposeth the Biblical Recorder: And thou shalt be a "special" priest unto it and minister at its altar to keep the sacrifices of benevolence burning, and shalt about the space of the "ensuing year," cry, Great is the Biblical Recorder of the Convention. For it supporteth missions which fell down from heaven. And this shall be thy particular business; and then thou mayest preach the gospel to subserve the "interests and objects" of the Biblical Recorder.

Mr. Meredith observes, "From what we have witnessed on the present and on former occasions, we are assured that light and liberal principles are gradually spreading among our churches; that the enemies of Christian effort are every year losing ground."—That both these ideas are incorrect, there needs no better evidence in the present juncture, than Mr. M.'s next idea, provided that be correct, namely: "The friends of the Convention and its objects are increasing in numbers and firmness." The Convention have appointed him a priest; and Mr. M. owed her a compliment till he had uttered these sentiments. The prosperity of such an institution as the Convention, proves most conclusively, a deplorable dereliction from light and liberal principles, and a considerable gain to the enemies of Christian effort.—*Ed.*

Person County, N. C.
Dec. 1836.

BROTHER BENNETT: Enlcosed we send you a letter recently received from bro. Osbourn, of Baltimore, and from our personal acquaintance with him and his preaching, his communications are always somewhat animating, and we feel willing you and your readers should share with us in the consolation they af-

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ford; therefore, after examination, you can give them a place in your paper if you think proper, together with an abridged copy of an answer to some questions in the latter part.

Yours, &c.

Stephen I. Chandler,
Nath'l Terian.

My Dear Brother Chandler: Your kind letter to me, dated June 28th, reached me safe at the north, it being sent on to me by my family in Baltimore. I was glad to hear from you. May the Lord bless and prosper your soul abundantly and make you fruitful in every good word and work, and that in faith and love you may yet abound more and more, and also grow stronger and stronger in the cause of God and truth, and never become weary in well doing, nor once to flinch from the battles of the Lord, for he will honor those who honor him. Contend for the truth, my brother, let who will blame you for so doing. Our God is a God of truth, and he will be found at the right hand of men of truth; but jugglers in the gospel, and all such who can sport with sacred things, and trifle with divine truth, he will lightly esteem; and you know we have many such people round about us in this dark day, and their deeds and doctrines are all as dark as is the day, or as are their minds. A smoke is before their eyes and it greatly affects the whole soul and renders them swarthy and very uncomely to gaze on; and hence we had as good turn away our eyes from men of vanity and lies, lest their smoke should seriously injure our mental powers.

Smoke, when viewed as an emblem of divine displeasure, or of religious delusion, or mental darkness, it always is offensive to the Lord's chosen and called ones; but indeed, these swarthy gentry who inhabit Mount Sinai, and who strictly speaking are Hagarenes; these are so much inured to it, that to them it is no way annoying, even though they are bewildered and fairly intoxicated with it. And as they are thus under the influence of this mystical smoke, they are ripe and ready to run into any kind, and all manner of extravagances and infatuations: and those few, who by the mercy of God are prevented from going into such extremes, the intoxicated Hagarenes are fully prepared to vilify and reproach, and to make a scoff of without in the least considering whether they are right or wrong in so doing. And I discover that those carnal scoffers go by different names in scripture; and hence they are sometimes called *Ishmaelites*, because they are descendants of Ishmael who was born after the flesh, and so of course not a son of promise. But sometimes they are called *Hagarenes*, after the name of their grandmother Hagar, and Paul says that "this Hagar is Mount Sinai in Arabia, and answereth to Jerusalem, which now is, and is in bondage with her children," Gal. 4. 25. And thus it appears that our modern Hagarenes, as I am wont to call them, are in *bondage* as well as in the *smoke;* and to smoke they really are inured, greatly inured, as their very colour, and dress, and name, and idiom, and dwelling place, *loudly* aver; and while they are abusing us, we will pity them because they are in the smoke, and in bondage, and most woful swarthy but know it not.

Well now again we say, that if we may be allowed to personify the present movements of those scoffers, we will proceed to speak of them after this manner.—All those schemes and plans of theirs that have not a *thus saith the Lord* for their existence and currency, we will denominate Ishmaelites, and

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the inventers of them HAGARENES. Now Hagar had a son and she called his name Ishmael; and although this son, this young Ishmael, was in *human form*, & had Abraham to his father, yet all this could not make him, nor prove him to be a child of promise, as was Isaac, for he was a child of the flesh; i. e. he was an illegitimate offspring; and concerning such a matter, such an ugly matter as this, it was of old enacted, and we know not that it is rescinded, that "A bastard shall not enter into the congregation of the Lord; even to his tenth generation shall he not enter into the congregation of the Lord, Deut. 23. 2. Where then must the poor thing abide, for he must occupy space somewhere? Yes he must so; and there is provision made, and a place appointed for him, as we read, "A bastard shall dwell in Ashdod," Zech. 9. 6. And as this was his fixed abode, so we are to account for he and all his descendents speaking so very gibberish as we know they all do; for it is said that "their children spake half in the speech of Ashdod, and could not speak in the Jews' language, but according to the language of each people," Nehe. 13. 24. And now that this ancient law is not rescinded appears evident from gospel ground, for Paul, who understood every point in law, says, when speaking on this very subject, "The son of the bond woman shall not be heir with the son of the free woman," Gal. 4. 30.

Thus then, Hagar of old had a son Ishmael, and he was a child of the flesh and not of promise; and so our modern Hagarenes bring forth, and set up, and put into operation, a heap of schemes and plans; and because they are without a *thus saith the Lord*, the same as Ishmael came forth without a promise, we denominate them ISHMAELITES, and they must not come into the congregation of the Lord, but abide, all the time abide, away yonder in Ashdod; and if they must needs speak gibberish, why then let them speak gibberish, for we are not obliged to use their lingo. It is true that some of those new fashion Ishmaelites look tolerably plump and fair, and as if they might be legitimate; and especially as it may be that some good man like Abraham is concerned in bringing them forth: but to the law and to the testimony we must abide; and the law says, "a bastard shall not enter into the congregation of the Lord, even to his tenth generation;" and the testimony says, that "the son of the bond woman shall not be heir with the son of the free woman." As to those Ishmaels looking plump and fair, they only appear so to people in the smoke, for when the matter in all its bearings is rightly tested, the Ishmaelites are found to be merely of *human form*, fleshly things, and not of promise, and hence we dare not call them of the *holy seed*. And just here it is where so many people miss the mark about those present schemes and plans; or to speak mystically, those ISHMAELITISH children brought forth by modern HAGARENES.

We find that in days of old, new Gods appeared; Gods which came newly up, Deut. 32. 17. And we read also of men being mad upon their idols, Jer. 50. 38; and something of this sort is now to be seen among us; for we have an abundance of Ishmaelitish things come newly up in our land, and the Hagarenes appear to be mad upon them, and to view them, as the Israelites viewed Saul, as very choice things, and goodly; and in all the gospel such goodly things cannot be found; for they are from their shoulders and upward higher than

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any thing that hath heretofore appeared in the streets of Zion. Just thus it once was with the infatuated Israelites in reference to King Saul, as we read in 1 Samuel, 9. 2. And the Israelites, at the time of their high infatuation, as much believed they were right in their choice of Saul for a King, that they might be like other nations, as do our modern Hagarenes in relation to their new doctrines and schemes which they are now so mad upon, and which they rate so insufferably high.

I have thought sometimes, that instead of my being an object of their indignation and fierce scurrility, as you hint in your letter to be now the case, if I would but submit to become a *god father* to some, or all, of their Ishmaelitish children, or in other words, their new doctrines and schemes, I should be deemed a right clever fellow by the Hagarenes of the nineteenth century. As to my conduct, allowing it to be as bad as they now say it is, and even a little worse, yet if I was the above *god-father*, my character would appear in their eyes as pure as an alabaster box. And here a query naturally arises.—Ought I not to become a *god father*, and so retrieve my sinking reputation? Methinks you say, "No sir, never let it be said that a Baptist preacher has turned *god father*. But this do, if you must needs do some one thing in this matter; become a general Auctioneer for the whole tribe of Hagarenes, and cry up, at a certain per-centage, one and all of their new doctrines, and new schemes and plans, or Ishmaelitish children, as you call them, and so shall you retrieve your character, and make a fine penny too."

I here see the old saying verified; *Two heads are better than one*; and hence I must ask again: What is your opinion concerning my advertising myself in the "Primitive Baptist" as a general Auctioneer for the foresaid purpose? you can reply to this when you write to me again in the city of Baltimore where I expect to be in some weeks from now, and in the spring I calculate to visit your churches, or rather the churches round about you. I last winter wrote and printed two small works, 25 cents each, and the title of one is, "The present dark and sickly state of the church of Christ;" and the other is, "The religion of New England portrayed." And this last summer I published a neat volume of Old School hymns, intended altogether for the Old School Baptists; and some of these books I shall have with me when I visit your State. From your State I intend to go to South Carolina, and Georgia, and Tennessee, and Indiana, and Kentucky, and Ohio, and so on home to Baltimore. In the above States my new hymn book is called for, and people unknown to me in the flesh, have written for me to come on and bring with me different sorts of my books; and into some of these States I have already sent many of them.

As I consider the brethren and friends in general, in your parts, as much interested in this letter as you are, so I intend it for them all, and hence I shall direct it to N. Torian, Esq. and I hope it will go safe. I also hope the blessing of God may attend you in providence and in grace, and that your souls may be kept alive to divine things, and be much engaged in commercing with heaven and walking with the king of kings. I likewise hope, that as you have honorably disjoined yourselves from the Hagarene *labyrinth*, so you will never more suffer yourselves to be entangled with that yoke

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of bondage, but boldly protest against all religious dissemblers, and cunning artificers, and eloquent orators, and wandering stars, and clouds without rain, and wells without water. You must not fail to write to me. I am now in the town of Newton, in the State of Massachusetts, New England; and great, most amazingly great, is the spiritual darkness and ignorance of this land.

I am yours affectionately,

JAMES OSBOURN.

Sept. 1836.

—

DEAR BROTHER OSBOURN: I received your letter of October last, for which I felt somewhat rejoiced to hear that you are still engaged in that important work of the administration of the gospel of the grace of God. But with regard to your question in the latter part of your letter, which I suppose you mean by becoming a general auctioneer for the house of Hagar or the Ishmaelitish inventions, is to become a public advocate of all the new mission systems of the present age, and act as a general agent for the whole, and sell at auction membership into various societies for two dollars and upwards per annum, and the title of directors from year to year for the sum of fifteen dollars and upwards, and ministers members for life, for thirty dollars and upwards, and ministers honored with the title of director for life, by the payment of a hundred and fifty dollars and upwards, &c. This would be the remedy I suppose you alluded to, to retrieve your sinking character for the defamation, slander and lies, that have been heaped upon you by the advocates of the above named systems. Now, Bro. Osbourn, I think the remedy would be worse than the disease; for you and I have every reason to believe that all the defamation, slander and lies that have been heaped upon us by the modern missionists, have been for the sake of the testimony that we have borne of the gospel of the grace of God; and you know the apostle Peter said, if you suffer for righteousness' sake happy are ye; and Christ, the great head of the church said, you shall be hated of all men for my namesake; and again, they shall say all manner of evil of you falsely, &c. And I sometimes think I feel like Paul expressed himself, Acts, 20th ch. none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy and the ministry which have received of the Lord Jesus to testify the gospel of the grace of God. But although our modern missionists (or Ishmaelites as you were wont to call them) seem in some parts to flourish and look thriving, yet I believe they are no more united to Christ by a true and living faith with the sweet influences of the Holy Spirit of grace than are the Roman Catholics; or no more than Ishmael was the son of promise. The church of Rome for a considerable time retained the pure gospel and its holy ordinances, but when they began to confer titles of honor on their clergy and make distinctions of names and offices it soon lost its primitive purity and became nothing more than a worldly sanctuary; (just so with our modern missionary systems;) and this clerical celibacy was no friend to virtue, but it was a means of a torrent of lasciviousness, debaucheries and uncleanness, which prevails amongst every order of these benevolent beings, which pretended to be so holy as to live like angels upon earth.

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May the God of heaven for ever keep us for saying a confederacy with such hypocritical pretenders to benevolence; may he grant us grace to enable us to bear his cross with meekness, and to make Moses' choice, rather to suffer affliction with the people of God, than to become general auctioneers for a people that we believe are enemies to the cross of Christ, whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things, Phil. 3 c. and 19 v. But our conversation is in heaven; from whence we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, &c. verses 20 and 21. May we feel that humble longing for the coming of Christ, that we may say like his apostle, Come, Lord Jesus, come quickly. Amen.

Yours, in gospel bonds,

S. J. CHANDLER.

Georgia, Oglethorpe county, }
Nov. 4th, 1836. }

Dear brother Bennett: I am forty-three years old, and have been a Baptist twenty-three years, and have been trying to preach about nine years. When I first became a Baptist, I thought them a united and a beloved people until the mission spirit got among them, and then I thought all were not Israel that were of Israel; for wherever the mission spirit went there was envying and strife, as there is confusion and every evil work. James the 3d and 16th. And the more missions the more strife, so I shall conclude Peter was right when he says, And many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of. 2 Peter, 2 and 2. For I can assure you, dear brother, that there is a departure from the faith amongst us and truth is much abused; but I thank God there are a few that contend for the faith once delivered to the saints; and we have been made to rejoice in reading your paper, and would circulate them more and more, believing they contain the truth.

Dear brother, the strife has been so great amongst us in the Sarepta Association, that the minority have been constrained to protest against them, which protest I send you a copy, which is as follows:

1. Because we think the Association transcended her delegated power in constraining the opposing churches to become in part a constituent member of the Baptist State Convention by said resolution, and thereby infringed upon the liberty or internal rights of those opposing churches.

2. Because we are unwilling to submit to be governed by the Baptist State Convention, believing it to be founded upon principles anti-republican, and may some day be the overthrow of our denomination.

3. We consider the lawful protection or powers conferred by legal sanction in the act of incorporation, one great step towards the subversion of civil and religious liberty in the constituents of said Convention.

4. That by said resolution we are brought into union and Christian correspondence with the Central Association, with which we have no fellowship, as we are among those who have no confidence in the flesh.

5th, and lastly, Because we are constrained to correspond with bodies of professors against our will, and prohibited from corresponding with such as we have fellowship; therefore, the above and foregoing reasons constrain us to say to the Sarepta Association, we are no longer a member of your body.

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So, brother Editor, you can see we are in a narrow gap, but if the Lord be for us who can be against us! And we rather suffer afflictions with the people of God, than to dwell at ease with the missionaries, as we believe they are under the influence of satan from the many evils produced by them; as we know that God is not the author of confusion, but of peace.

Brother Editor, I never had any learning but what I got in bush college and the chimney corner, with the exception of sixteen days my father sent me to school when a thoughtless boy; but I hope through the mercy of God I have been bro't to know the truth, which I think is contained in your paper. I therefore feel willing to read it and recommend it to others. I therefore send you this for your inspection; if you think proper to give it a place in your paper, please to correct all mistakes and errors, and do with it as you think best. So I conclude by subscribing myself your brother in the bonds of affliction.

John Lacy.

Tennessee, Rhea county,
Nov. 24th, 1836.

Beloved brother in Christ: I again take up my pen to inform you that I have yesterday received your favor, the 13th number of the Primitive Baptist. I feel highly gratified with its contents. Its delay from the time I wrote for it I cannot account for. From what I wrote to you before, perhaps you might have taken it for granted that I only wished my brethren in this part of the world to see one, for proof of the utility and value of such a work among the Baptists that stand for the union in these western Associations. Truly, my brother, I was desirous for your paper to be circulated among us, but with that desire I wished to be a subscriber for your paper. I feel greatly concerned for the happiness of the United Baptists, among whom I have the honor to be a member and also a minister for the last thirteen years. The theatre of my ministry have been mostly in the counties of Rhea, Hamilton, and Bledsoe, Tennessee. I have taken upon myself, as unworthy as I am, to procure as many subscribers as I can get to your paper, as many of the brethren that have seen the number now in my possession are well pleased with it. I also desire (if I am counted worthy of a correspondence with you and those brethren who write for publication) to write some of my thoughts on the schemes and institutions of the day. I consider a free and faithful correspondence the life of union, therefore I as one professing to be a preacher of the gospel, wish and desire to have union and correspondence with those who preach the same doctrine. We are exhorted by the apostle of the Gentiles to "beware of dogs," therefore I wish my brethren to watch over me and correct my errors. In giving our views to the public we have an opportunity of conversing with and instructing and correcting and strengthening one another, though at remote distances from each other; for this is a perilous time. I shall not write until after I get another number.

I subscribe myself your most unworthy brother in Christ.

Thomas K. Clingan.

A good key, is necessary to enter into paradise.

The church is out of temper when charity is cold and zeal hot.

The chamber of sickness is the chapel of devotion.—*Proverbs.*

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POETRY.

From Erskine's Gospel Sonnets.

THE BELIEVER'S JOINTURE.

CHAPTER I.

Containing the PRIVILEGES *of the Believer that is espoused to Christ by faith of divine operation.*

SECTION I.

The Believer's perfect beauty, free acceptance, and full security, through the imputation of Christ's perfect righteousness, though imparted grace be imperfect.

O Happy soul, Jehovah's bride,
The Lamb's beloved spouse;
Strong consolation's flowing tide,
Thy Husband thee allows.

In thee, though like thy father's race,
By nature black as hell;
Yet now so beautify'd by grace,
Thy Husband loves to dwell.

Fair as the moon thy robes appear,
While graces are in dress:
*Clear as the sun**, while found to wear
Thy Husband's righteousness.

Thy moon-like graces, changing much,
Have here and there a spot;
Thy sun-like glory is not such,
Thy Husband changes not.

Thy white and ruddy vesture fair
Outvies the rosy leaf;
For 'mong ten thousand beauties rare
Thy Husband is the chief.

Cloth'd with the sun, thy robes of light
The morning rays outshine;
The lamps of heav'n are not so bright,
Thy Husband decks thee fine.

Though hellish smoke thy duties stain,
And sin deforms thee quite;
Thy Surety's merit makes thee clean,
Thy Husband's beauty white.

Thy pray'rs and tears, nor pure, nor good,
But vile and loathsome seem;
Yet gain, by dipping in his blood,
Thy Husband's high esteem.

No fear thou starve, though wants be great,
In him thou art complete:†
Thy hungry soul may hopeful wait,
Thy Husband gives thee meat.

——— (*to be continued.*)

*Song vi. 10.
†Col. ii. 10.

AGENTS,

For the Primitive Baptist.

NORTH CAROLINA.—Jos. Biggs, Sen. *Williamston.* Joshua Robertson, *Gardner's Bridge.* John Bryan, *Clark's Store.* R. M. G. Moore, *Germanton.* Foster Jarvis, *Swindell's P. O.* Wilson W. Mizell, *Plymouth.* John Lamb, *Camden C. H.* Jacob Swindell, *Washington.* Francis Fletcher, *Elizabeth City.* J. A. Atkinson, *Bensboro'.* James Southerland, *Warrenton.* Alfred Partin, *Raleigh.* Stephen I. Chandler, *McMurry's Store.* James Wilder, *Anderson's Store.* Benj. Bynum, *Speight's Bridge.* William Exum, *Waynesboro'.* Henry Avera, *Averasboro.* Parham Huckel, *Richland.* John H. Keneday, *Chalk Level.* Burwell Temple, *Wake county.* Obediah Sewell, *Rogers' P. O.* Geo. W. McNealy, *Yancyville.* W. R. Larkins, *Long Creek Bridge.* James Dobson, *Sarecta.*

SOUTH CAROLINA.—Wm. Hardy, *Edgefield Dist.*

GEORGIA.—William Moseley, *Bear Creek.* Robert Gilliam, *Fayetteville.* A. Cleveland, *McDonough.* James Henderson, *Monticello.* A. B. Reid, *Brownsville.* John McKenney, *Forsyth.* Anthony Holloway, *Lagrange.* Patrick M. Calhoun, *Knoxville.* Leonard Pratt, *Mountain Creek.* Edm'd Stewart, *Calhoun's Ferry.* Rowell Reese, *Eatonton.* Thos. Amis, *Lexington.* Jonathan Neel, *Macon.* Gray Cumming, *Union.* John G. Willingham, *Halloca.* Charles P. Hansford, *Union Hill.* Bryan Bateman, *Pine Level.* Moses Johnson, *Fort Valley.*

ALABAMA.—L. B. Moseley, *Cahawba.* A. Keaton, *McConico.* John Blackstone, *Chambers C. H.* John Davis, *Portland.* Wm. W. Carlisle, *Mount Hickory.* Henry Dance, *Daniel's Prairie.* Wm. W. Walker, *Liberty Hill.* Daniel Gafford, *Greenville.* Samuel Moore, *Snow Hill.* William Powell, *Wetumpka.* John Kelley, *Bragg's Store.* John F. Lovett, *Mount Pleasant.* Thomas K. Clingan, *Smith's ⋊ Roads.*

TENNESSEE.—Gray Haggard, *Kingston.* A. V. Farmer, *Wrightsville.* Charles Galloway, *Indian Tavern.* M. H. Sellers, *Ten Mile.* William Patrick, *Cherryville.* Pleasant McBride, *Oats Landing.* Asa Biggs, *Denmark.*

MISSISSIPPI.—Jesse Battle, *Meridian Springs.*

LOUISIANA.—Peter Bankston, *Marburyville.*

MISSOURI.—Samuel D. Gilbert, *Portland.*

INDIANA.—Peter Saltzman, *New Harmony.* Jeremiah Cash, *Bethlehem.*

OHIO.—Joseph H. Flint, *Preston.*

KENTUCKY.—Jonathan H. Parker, *Salem.* Tho. P. Dudley, *Lexington.*

VIRGINIA.—Kemuel C. Gilbert, *Sydnorsville.* Rudolph Rorer, *Berger's Store.* John Clark, *Fredericksburg.* E. Harrison, *Heningsville.* William W. West, *Dumfries.*

PENNSYLVANIA.—Hezekiah West, *Orwell.* Joseph Hughes, *Clingan's ⋊ Roads.*

NEW JERSEY.—Wm. Patterson, *Suckasunny.* C. Suydam, *Hopewell.*

NEW YORK.—George Clarke, *Buffalo.* Gilbert Beebe, *New Vernon.*

WISCONSIN TERRITORY.—Moses W. Darnall, *Mineral Point.*

RECEIPTS FOR VOL. II.

Sovereign Purvis,	$1	Alfred Partin,	$3
Aaron Atkinson,	1	Wm. Exum,	5
Lemuel Basnight,	1	Elam Smith,	5
John Sandlen,	1	R. F. Ellis,	5
Edward Pain,	1	Jas. Wilder,	4

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Jesse Price,	$1	Mrs. Shurley,	$1
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THE PRIMITIVE BAPTIST.

EDITED BY MARK BENNETT.

Printed and Published by George Howard,

TARBOROUGH, NORTH CAROLINA.

"Come out of her, my People."

VOL. 2. SATURDAY, JANUARY 28, 1837. No. 2.

FOR THE PRIMITIVE BAPTIST.

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TEETH TO TEETH,

Tom Thumb tugging with the Wolves for the Sheepskin.

BY JOSHUA LAWRENCE.

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PART I.

On self made ministers.

(*continued.*)

So then, both Jude and Paul show us that no man can or ought to take the office of minister on himself without this call; if he does, he is guilty of the same daring presumption, and Jude says, such will perish with Korah and company for so doing. Then how dare any man to take this office on himself without God's call, or others to confer this office on men who they have no reason to believe are born of God's spirit and called of God? You will say, we don't believe in a special call of God to the ministry. Why not, when the whole tenor of scripture shows it? Let me tell you this was the case of Korah and company. They did not believe in Aaron's special call, if they had they would not have thrust themselves into office. Then such as assume the office of minister, and those that confer it without this call, are every one to a man a Korah and company; and you will as certainly perish and be consumed by the fire of God's wrath, and your souls go down alive into the pit of hell as Korah and company, should not the rich grace of God prevent; wherefore, repent of this thy daring presumption. For what hast thou to do with God's ark and holy things, or God's holy word, gospel and ordinances, seeing he has not called thee nor put thee in trust with his gospel goods, nor employed thee as a shepherd to feed his sheep, nor recommended thee to be a witness for him to bear witness of him and testify of the gospel of the grace of God; nor to be steward of his house to give them their meat in due season: nor has he employed thee to be overseer by the Holy Ghost to feed his flock. Oh, thou blind guide, will thou lead others to hell, having not known the way thyself? How in the name of sense art thou able to be a guide to others, for you don't know nor can't know Jesus Christ the way to heaven, having not the spirit to reveal him to you, nor the call of God to the ministry to have the gifts of God's spirit and grace, that you might be enabled thereby like Paul to preach the unsearchable riches of Christ; you will be damned and ought to be damned for deceiving men out of their souls for money and honor, and thrusting yourselves into the ministry and putting on the sheep skin to deceive the sheep and the world out of their souls to get money without God's call.

Then men gainsay or wrest God's doctrine, God's call to the ministry, God's ordinances in a right way, and burlesque the truths of God and his holy people and salvation by grace and faith; and this they do because they have not the spirit to

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teach them better. Therefore, they teach the doctrines of men for the commands of God, having not the spirit they are ignorant of God's righteousness and therefore teach their own; having not the spirit, pure gospel doctrine is foolishness to them, therefore teach other doctrines, such as morality and other men pleasing things, &c. all which are like the goods and effects, and such churches like the tents of Korah will perish, for the day comes to try by fire, Jude, 1. 12.

These self-made ministers have another mark by him given: Clouds they are without water, carried about of winds. Then true ministers are clouds with water and without destructive winds. So then here is a vast difference between a minister of God and one self-made. Self-made ministers then although they may put on all the appearance of God's ministers, or clouds full of rain to water the plants of the earth, look black, heavy and lowering, and big with rain, yet in such a minister there is nothing but wind of doctrine, storm and tempest, sweeping over the plain; and is as destructive to the plants of grace and the church or garden of God, and world, by their windy errors, as the blasting last wind on the fruits of spring, or the hot winds that sweep over the sandy deserts of Arabia, blinding the eyes of the traveller with sand, thirst and death; or, as the whirlwind roaring through the forest, spreading terror, destruction, and devastation in its course; yet not one drop of water to make the plants of the earth to grow, nor call the hidden seeds to birth. So is the self-made minister like a cloud thus carried, or that carries nothing but wind, destroying the souls of men by his errors and carnal reasoning. In such ministers there is not one drop of the water of life, having not come to Christ and drank, there is no water of life springing up in him, no grace of God, no treasure in his earthen vessel, no spirit to attend the word to make it life; Christ is not with him alway, as promised his own ministers. No showers of the heavenly grace of God attends this man's preaching, as at the day of pentecost; this man can't draw water from the wells of salvation, and pour it out on the thirsty plants of Zion, nor on the wilderness to make the deserts bloom like the rose, and the thirsty land become springs and pools of water. A child of God may sit under this man's ministry two hours and go away from church as thirsty as he came and rather worse; no comfort, no strength, no consolation, no food for his soul, no milk of the word for him; all dead, flat, insipid, heart distressing, and contrary to what his feelings, his experience, and God's word dictates to his conscience to be the right way. Yet men having the form of godliness, moralists and self workers, hypocrites and the self-righteous, will think it fine food, food fit for sheep. Not so; for this man not having the spirit can't preach by the spirit, nor can't preach the things of the spirit, and therefore can't feed those taught by the spirit; but this man is of the world, therefore the world heareth him, and receiveth this man because he has come in his own name; him therefore, as Christ sayeth, they will receive. But he that is taught of God's spirit will hear him that is taught of God's spirit; by the word therefore, as John says, he that is of God heareth us—us, God's ministers; and these strangers God's sheep will not follow, for they speak with a voice they don't know, and preach a doctrine that in their view of things don't agree with God's word nor their experience; and so not one drop of water in these kind of ministers for a child of God. However much such men may feed goats, dogs and swine, their ministry is no pasture for sheep.

Same verse: Trees whose fruit withereth without fruit, twice dead. These self-made ministers. Dead trees is another mark. Can any man hope for fruit from a dead tree? Alas, how much less from a tree twice dead, plucked up by the roots. How vain then for men and women to at-

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tend on such a man's preaching? What can be hoped for from a dead tree, from a mininister dead in sin and dead in his profession, and dead in error and his ministry; dead to God and holiness, having no grace, no gifts from God to preach Christ the way of truth and life? All the fruit they bear, whether preaching, praying, or any thing else, is but withered fruit; the fruit of a dying tree, not fit to eat, such is all this preacher says and does; yea, the withered fruit and the boughs of a tree plucked up by the roots and lies dying on the surface of the ground with its withered fruit. Then no wonder that such men's preaching tastes so bad to the children of God, having by experience tasted of the fruit of the tree of life; yea, the twelve manner of fruits that grow on Christ the tree of paradise. These fruits have been so sweet to their taste they can't forget the relish all their days; and as God's ministers are trees of righteousness, the planting of the Lord, so are they trees of life, bear living fruit, fruits of the spirit; yea, their words through the spirit are spirit and life. Therefore, God's children know the difference in the taste of the preaching of a God made minister and a self-made one, and this is one of the fruits by which God's children are to know a wolf preacher from a God preacher, by taste of their preaching. For the preaching of a God minister will be to their souls at times as milk and wine, as fat things full of marrow, as wine on the lees, as a fatted calf, as a wedding supper, as pleasant fruits from a green tree full ripe, as a river of water in a thirsty land; by which the children of God will be fed, will grow like a calf in a stall, renew their strength as the eagle after shedding his old feathers and the new ones get full grown; will be comforted and filled with love, joy and peace; with singing and gladness among his brethren. But the preaching of a self made minister will be to their taste sapless and dry, bitter to the taste of their souls, unsound and full of rotten specks and worms of error, half ripe and half green, some may do and some won't do and spoil all the rest. Then throw it all away, for it is all sourish, bitter and withered, and indigestible food of a dead tree. The preaching of such self-made preachers will do for moralists and others, as this is all they have ever tasted; but you get a taste of the fruit of the tree and I warrant you know the difference between the preaching of God's minister and a self-made one. You will see like Jude, dead tree, nothing on this tree but fruit not fit to eat; no water in this cloud, nothing but wind; no preaching to me nor comfort for me in this man's preaching.

Verse 13, same chapter, sets forth other figurative marks of these men: Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever. Compared to raging waves of the sea, foaming out their own shame. How terrible and awful to stand on the sea shore and behold the raging billows of the sea driven by a tempest rolling mountain high towards the shore and dashing against the banks with fury and foaming and dying on the shore, as if ashamed retiring back to the bed of the ocean, as if rebuked by rocks and sand banks. Here their proud waves are stayed and all their fury broken. How terrible and awful are men made preachers to the church of God. How furious and wrathful and reddened with vengeance is their countenances and words, foaming out their threats and punishments and rolling billows of sorrow to the church of God in their persecution of the saints by torture and death. Witness the mighty men of power, the popes, who all to a man I doubt not were self-made. How terrible and awful, worse than the raging waves of the sea, have these men made the kings of the earth and church of God to tremble; rolling on the billows of persecution one after another, they and their adherents against the church of God from age to age they have foamed, dashed and

beat against the church of God; yet like the furious billows have died in their and to their shame; and it is a shame to them to this day, and the names of persecutors of the church will be covered with shame to the end of the world. Nor have they any more prevailed against and destroyed the church, than the raging waves of the sea has the high land; they have only beat on the shore and there died in foam, because she is founded on a rock so that neither the gates of hell nor men-made preachers, who always have been the persecutors and the stimulators of the kings, emperors, queens and magistrates of the earth thereunto, from Cain to this day. For a self-made priest and self righteous men have been at the bottom of all the persecution and blood of the church of God, as both scripture and history prove beyond all contradiction.

Another mark is that of wandering stars. Now there are three sorts of stars; the fixed stars that never wander from their spheres, or the place where the God of heaven has fixed them, but all move on in perfect order and harmony in their various revolutions round the sun, and held by its attractive influence are forced to pay their obedience to a half a second in their revolutions, whether there be storms or tempest it detains them not, nor turns them out of their course; to these God's ministers are compared, and thus Christ is said to hold the seven stars in his right hand, meaning the ministers of the seven churches of Asia. A second sort of stars is what is called shooting stars, or falling stars; these are, properly speaking, no stars, but a mere meteor or perhaps something like electricity, or inflammable gas, that explodes suddenly; this kind of stars never were seen to wander, but always go straight forward until they die out, and are a fit emblem of those preachers that pop all at once and preach away for a while and show great light and blaze away for a few years, but in falling into sin, or marrying a rich wife, die as soon as these kind of falling stars, and the trace of their course is as dark as their beginning, or end.

Then to a third sort of stars Jude must have alluded, and that is, the blazing comet. These are wandering stars, have every appearance of a star, appearing very suddenly; and who can think of their mighty motion without being struck with surprise, that when he sets off his journey he runs nobody knows where, but often far beyond the orb of Saturn in the untrod paths of space, as if intending to escape from the system of the universe, blazing with its undiminished torch as if it intended to set surrounding worlds on fire in its passage; and wandering from our world is lost in sight, sometimes for a century, and goes nobody knows where. But as if under the control of almighty power at any time and to the unbounded extent of space, are at length by the powerful attractive influence of the sun forced to retrace his steps and again appear on our coast and to our sight after centuries. Thus they may be said to wander among the stars, rove through the system of the universe and through unknown space, which fixed stars do not. But the two main characteristics of difference of this kind of stars and fixed stars is this, these are wandering stars, others are not; these very plainly appear to have their light springing from themselves, to wit, the blaze above, which appearance is seen neither in sun, moon, or any other star. And although the sun may be said to be the fountain of light and sheds forth her luminous beams on all around, yet she shows no such appearance; but this star seems to be independent, and as if he would mimic the sun and blaze through the world. This star seems as if it would be king among stars, and the peculiar object of notice among stars; and a terror to all and the admiration of the gazing multitude and talk of all.

Then to this kind of stars I think Jude compares self made teachers. First, they spring up among ministers rather sudden-

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ly, and are the objects of notice from their first appearance, while many of God's ministers are laughed at or like the smallest fixed stars, hardly observable in the firmament of the church, or scarce noticed among ministers of greater gifts. Secondly, a self-made minister is sure to wander in doctrine from the scriptures, and often from opinion to opinion, and speak not according to God's word, because there is no light in him, having not the spirit. He is never settled and rooted and grounded in the faith, having never had Christ revealed to his soul the way the truth and life, and formed in his soul the hope of glory; and seen by experience on his own soul, that there is not another name by which he can be saved. Therefore he wanders in his preaching in the airy regions of the law, works, and self doings in part or the whole for salvation; and wanders out of the word of God in the trackless paths of human reason, moral lectures, and the regions of human brutal sense, as Jude says—preaches natural knowledge for Jesus crucified, making not divine revelation his guide, for it is foolishness to him, having not the spirit, for he knows it not since it is only received by those that have the spirit as the wisdom of God, and the world by wisdom know not God. He wanders over sea and land to make men two-fold children of hell than himself. They are often very extensive in their preaching, and if you will narrowly scrutinize their preaching, you will find that they like the blazing star have their light of themselves, and no thanks to the sun of righteousness—for they blaze through the churches with terror, are the gazing stock of multitudes, preaching science and morality and novelty. What a preacher, what light, what wonderful ideas this man has got! But you mark this man's preaching and you will find one half borrowed and the other unscriptural, when tried by the standard. I warrant you he don't preach Christ for salvation, beginning, middle and end; nor the author and finisher of our faith. This man wants to shine the most conspicuous among ministers; he is not dependent on God for light to preach, he has it of himself. He can study it out, he can preach whether God helps him or not. Nor did he ever feel the want of God's help, nor did he ever say, Lord, I can't preach except thou help me; having never felt God's help to preach, he don't know what it is to be without it. And often these men wander from opinion, or one creed to another, from one new idea to another, until all their preaching is ideal speculative reasoning, and no old sound solid gospel in all they say. And oftener than miss, they keep wandering until they wander to—nobody knows where; to quite new unheard of opinions, and sometimes wander back, the dog to his vomit and the sow to the mire. And thus says Jude, to whom the blackness of darkness is reserved for ever. Awful indeed, but just in God, thus to punish them for taking this sacred office on them without his calling them to office; and for endeavoring to deceive men out of their precious souls, saying this is the way to heaven—when they themselves don't know the way how can they guide others? If Philip had not known the way, how could he have guided the Eunuch?

I am admonished they are accused of hard speeches against God. These men speak against God's foreknowledge, his sovereignty, election, predestination, imputed righteousness; and indeed they make the gospel by their preaching not a matter of necessity for the salvation of a sinner, but a mere auxiliary help to help a sinner save himself. They are said to speak great swelling words—flowery, eloquent words, pompous expressions, such as the wisdom of this world dictate; and why? Having men's persons in admiration, because of advantage. Ah, that is the bite. If it was not for getting a rich wife, for loaves and fishes, for money and to be thought honorably, and get gain by preaching, $500 or $1000 a year, preach-

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ers would be scarce. If persecution unto death and confiscation of goods was again to come on the church, you would soon see how thin our ranks would be and our meeting houses. Instead of being filled with gay and fashionable preachers, and a dressy and showy assembly, you would find them standing about like old deserted martin gourds, a habitation for screech owls and scorpions. Now as Jannes and Jambres withstood Moses, so do these also resist the truth; men of corrupt minds, reprobate concerning the faith—Paul. But like the wandering star, when escaped to the outskirts of creation is forced back, so says Paul, these shall proceed no further, for their folly shall be made manifest, like that of Jannes and Jambres, or like the wandering star. Almighty power shall make the folly of such men appear in time and eternity to suffer for ever.

I now come to sum up the marks of these men in a short way, as given by the Holy Ghost, which could not err, and lay them before you. Jude shows in the third verse the necessity of writing of the common salvation, and of the saints earnestly contending for the faith once delivered the saints: and why? because, verse 4, certain men had crept in (that is the church) unawares. Then these self made preachers creep into the churches; this word creep, means in a low unperceived manner, as the squatted cat to her prey, or the creeping gunner to his game. So these men have their game in view; before they get in a church they see their prey, and it is for this prey that they are induced to become religious, for this prey they creep into the church, unsuspected by the church. Because even a Peter could not discern the heart of a Simon Magus when he baptised him, and so he crept in; but his game was money. Judas crept in among the twelve, although known to Christ to be a devil from the beginning; he crept in for the bag, that was his game. So all self made ministers have their game in view. Some a rich wife, some to get more custom to their shop, some to get money thereby, some to get honor, and others to save and restore their reputation. Now not one of these are the marks of a God minister; they have no worldly gain in view by coming into the church; they come in from conviction of duty, and are compelled of necessity to preach; and have no worldly gain in view by coming into the church, nor for preaching. but woe is them if they preach not, whatever they may lose thereby. For God lays the impression on their consciences, and of necessity they must preach for their own peace and good of souls, and not for gain. So a wide difference between the two sorts of ministers in this mark. And Paul agrees with Jude and says of some that they crept in to spy out our liberty.

Second mark: But these speak evil of those things they understand not—that is, the great leading truths of the gospel, the eternity of the plan of salvation, God's foreknowledge, purpose, election, predestination, ordination, appointment to salvation, decrees, and final salvation—because they have not the spirit to know these, nor the value of these truths. But every one of God's ministers will contend for these truths, because they are taught them and the value of them by the same spirit that taught the penman of the holy scriptures. And, as says the scripture, to the law and to the testimony; if they speak not according to these, it is because there is no light in them. Here you see a wide difference. These natural preachers only know what they know naturally like brute beasts, by nature, instinct, study, and acquired knowledge; but God's ministers, to them, as says the scripture, it is given to know the mysteries of the kingdom of God; but to them that are without, (that is, without this gift) it is not given. And, as says Paul, unto me who am the least of all saints is this grace given, that I should preach among the gentiles the unsearchable riches of Christ. And again: I certify you, bre-

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thren, that the gospel which was preached of me is not after man, neither learned I it of man, but by revelation of Jesus Christ. Here is a vast difference again. They are Cains to a man, hate Christians, hate truth; but religious worshippers, wolves in sheep skin. God's ministers love the truth, love Christians, feed the flock, preach and offer to their hearers a living Christ, as Abel his firstlings of the flock. But the others, dead works, a ground offering, the offering of an earthly moneyed heart; carnal minded morality, which is enmity against God and in opposition to his system of salvation by Christ.

And here is a vast difference—they are Balaam's, running greedily after money and popularity. Then whenever you see a minister, no matter of what sect he may be, that shows plainly that money is his object, for this he preaches, this he must have or he won't preach; for this he leaves one place and goes to another where he can get more; or for the promise of this, like Balaak promised Balaam, he saddles his beast and sets out to preach here or there; or when he lays plans or schemes to get money by his preaching, or he must have his price for preaching or he will go where he can get it, say Balaam, say wolf in sheep's clothing, say self-made minister, say sheep starver, sheep killer—say mad false prophet, running greedily after the error of Balaam. For if you will be so good as to compare this mark with all the prophets, John the Baptist, Jesus Christ, or any one of the apostles, I warrant you don't find one of them seeking to make money by their ministry, Judas excepted, Balaam excepted, both self-made ministers not called of God. Then here is a vast difference, by which easily known apart.

Perished in the gainsaying of Core. Whoever goes to school to study to be a preacher, whoever takes up preaching not being born again, whoever takes up preaching to make money, not being born of God and called of God, is a Korah and an offerer of strange fire; not having been called of God to the ministry, and having the heavenly fire of divine love shed abroad in his heart by the Holy Ghost, and the gifts of God's spirit given to him like sweet incense to burn on the altar of his heart—which incense and heavenly fire alone makes any man's preaching acceptable to God; and all God's ministers know when they feel this. And it is under these feelings they always believe their preaching is acceptable to God and profitable to men. But the others offer their preaching with the fire not from heaven, but from the kitchen of their own hearts and from the fire of lust for money and lust for honor, and thus will perish in gainsaying and for taking this office on themselves not being called of God—blackness of darkness is reserved for them. Here then is a great difference.

These are clouds without water. Let a Christian be ever so thirsty and dry for comfort or for the pleasant waters of life, gospel blessings, he may sit under this man's preaching and go away as he came, not getting one drop to refresh and strengthen his soul; while God's ministers, like clouds full of water, will often refresh the whole assembly, and say, it is good I was here—I am glad I went to preaching to-day, for my soul is feasted on fat things full of comfort and joy. Here is a vast difference again.

These speak great swelling words that they learn and study, aiming in their preaching to be as eloquent as possible to be admired and praised. But God's ministers speak not with enticing words which man's wisdom dictate, but in plain words that the Holy Ghost enables them to speak with, and often in a seeming broken manner to them that hear them, humming and hawing, and can hardly get along, that the glory might be of God, or the good

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done by their preaching shown plainly to be of God and men's faith, stand in the power of God and not in the wisdom of words, as Paul says. And here is another difference.

These men love to preach to the rich and be fawned on by the rich and caressed by the rich, and to get rich persons in the church; and why? Having men's persons in admiration, because of advantage. Of these men they think they are likely to get what they preach for—money. Had Balaak have had no silver, had he not been a king, old Balaam would not have run there for silver and greatness. Then silver is their object and honor, why they admire and choose rich folks in preference to the poor. But God's ministers preach the gospel to the poor; God hath chosen the poor of this world to build his church out of, and God's ministers love the poor pious saints better than all the rich persons in the world that are not so; and had rather keep the company of a poor pious saint than dwell in the palaces of the great. And here is a vast difference.

For by this shall all men know that ye are my disciples, if you have love one towards another—be not high minded, but condescend to men of low estate. These are mockers who walk after their own ungodly lust, like Ishmael; they being children of the bond woman, persecute the children of the promise, they mock at God's truths, they mock at a system of salvation wholly of grace. The ungodly lust of money is their ruling principle, for which they preach, joined with the unholy lust of honor and praise; after these they walk in their religious course. While God's ministers contend in the face of friend and foe earnestly for the faith once delivered to the saints, in doctrine, ordinance and discipline, and walk not in their religious course after money, nor honor, nor praise; but from a sense of duty, the love of Christ and souls constraineth them. Through good report and through evil report, through loss or gain, they walk on; for necessity is laid on them, and wo is them by night and day in their feelings if they preach not. If any body is pleased to give them any thing, it is with thankfulness accepted; if not, they still walk on, coveting no man's silver or gold or raiment; desire to finish their course with joy, and seek the souls of men to salvation and not their money. And here is a vast difference again.

These men separate themselves to the ministry. God never sent them and they are no more fit to preach than satan. But God's ministers are called away from their fishing nets and plough tail, and made willing in the day of his power to take up the cross of preaching as heavy as it is to them; and learn to obey from the things they suffer on the neglect of it, and count all things loss for Christ's sake. They never have their eye on money or gain before they set out; they do not separate nor take the office of minister on them to make money; they don't preach for it, this is no part of their object. And here is another difference.

The self-made preacher will try to reason away the plainest scripture. God's preacher will contend for plain express scripture, although he suffers persecution for it. The self-made will not preach with the general scope of scripture; will let the main fundamental doctrine lie hid, untouched, and pick his parts and often misconstrue them to make his dogmas stand. But God's is for the whole truth and a delivering the whole council of God, though poverty and death stare them in the face, and men say all manner of evil of the truths they preach.

I forbear. Attend to these marks and I warrant you, you hit the mark of a self-made preacher nine times out of ten. Nor will you touch one of God's preachers by any mark here given of a self-made prea-

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cher. Then judge and act accordingly with promptness in behalf of the truths of God and to the help of his ministers, and thou shalt do well; and reject those of these marks, for they are the enemies of the cross of Christ, their God is their belly, and they glory in that that should be their shame.

I did not when I sat down to write this part, think of even writing five pages, but the subject has crowded on me and forced me onward to this length; and I can say contrary to my wishes, because I have no money to spare for printing, and am unwilling to burden others. But so it is, I have written it and all I wish for my trouble is, for you reader to compare it with sound reason and scripture, and give the casting vote as the scripture may decide in your view of things, that you be not deceived by false teachers and embrace their damnable heresies to your ruin; and may light from heaven accompany your comparing it with preachers and scripture.

(*to be continued.*)

PRIMITIVE BAPTIST.

TARBORO', JANUARY 28, 1837.

☞All communications must in future be directed to THE EDITOR *instead of the Publisher*,—post paid. Address—Mark Bennett, Tarboro,' N. C.—*Ed. and Publisher.*

TO AGENTS.

It will not be amiss to say that, the design of sending six copies of the Baptist to one person or post office for five dollars, is, to compensate agents and others for their expenses in paying postage. We will further remark that it is highly creditable to our agents that not one of them has yet laid us under the necessity to pay postage on a letter connected with his agency. This is the more gratifying to us, because it so well comports with the character of Old School Baptists. Nevertheless, it does not relieve us of the obligation to acknowledge their kindness. It seems too to be a pledge that they will continue the same kind course.—*Ed.*

The following article was prepared for the 1st No. of this volume; but it happened to be mislaid:—

SYNOPSIS OF FAITH.

This number begins the 2nd vol. of the Primitive Baptist. In the last number of vol. 1st we promised to give in this a synopsis of our faith. We now proceed to redeem this promise.

1. We (as an individual,) believe that the true God is one, and triune; and his names are, Father, Son, and Holy Ghost.

2. We believe that the only right rule of faith and practice is clearly laid down in the scriptures of the Old and New Testaments.

3. We believe that God, before the foundation of the world, did elect a certain number of men and angels to eternal life; and that this election is eternal, particular, and without merit or condition on the creature's part.

4. We believe in God's distinguishing Foreknowledge, his unalterable Purpose to save, his Predestination to salvation, his Triune Covenant; in Christ's righteous obedience, his atoning death; the imputation of his Wisdom, Righteousness, Sanctification, and Redemption, to his elect; and that all God's gracious decrees and gospel blessings in Earth and Heaven are the effect of his eternal love to his chosen.

5. We believe that man was made upright & in the image of God, that the law was delivered to all our race in Adam; and that in his transgression, and by hereditary sinfulness, all his posterity became guilty.

6. We believe that mankind cannot keep the law of God perfectly; and that they can neither repent nor believe evangelically, but by the sovereign influence of the Holy Ghost.

7. We believe that all the chosen of God shall be called with a special, sweetly-subduing, call to a feeling sense and blessed enjoyment of forgiveness, justification, and sanctification.

8. We believe that justification before God is by the imputed righteousness of Christ, received by faith in him.

9. We believe that God's elect shall be converted, changed from the love and practice of sin, to the love and practice of holiness; and that all such will bo saved eternally.

10. We believe that such as are truly converted will make it manifest by a well ordered life.

11. We believe that Baptism and the Lord's Supper are both gospel ordinances: that apostolic baptism is immersion only; that true believers in Christ are the only proper persons

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to be baptized; and that the bread and wine ought to be given only to such as have been truly baptized.

12. We believe there will be a resurrection of the dead, both of the just and the unjust; a general judgment; and also in the eternity of the punishment of the wicked, and of the happiness of the righteous.

13. We believe that the minister of the gospel and pastor of the church is the church's servant, having in church Government no exclusive right or privilege above the rest of his brethren; that none are qualified to administer the ordinances of the gospel but such as are regularly called and come under the imposition of hands; that they ought to preach and serve the church freely; and that such as will not preach but for pay, are not to be encouraged as servants of God: also that the churches should give freely to such as need, whether preachers or private brethren.

14. We believe that each individual church is independent in matters of church government; and that all other organized and standing bodies, civil or religious, legislative or advisary, designed to manage the affairs of the churches, or in anywise to interfere or take part in governing them, are destitute of scripture authority, and not to be countenanced.

15. We believe that all tithes and every species of tax, by law, to support religion or the ministry, is unscriptural and anti-christian: that all the institutions of the present day, called benevolent, are equally unscriptural and anti-christian; and that they are descended immediately from the Romish Church, and consequently are closely allied to that *beast*, that *man of sin*, and are fast developing his characteristics.—*Ed.*

From the Christian Index.

"5000 *Sabbath Breakers*. On Sabbath, the 32rd of Oct. nine steam boats left Buffalo for the west, carrying about *four thousand* passengers. The owners of the boats, the hands that navigate them, and the various attendants at the different ports, will equal another thousand at least, making a total of 5000 Sabbath Breakers."—*Buffalo Spectator*.

REMARKS.

We presume those passengers did not break any civil statute, else the secular arm would probably have taken hold of them. Whether their departure happened on a stated period for the boats to leave; or whether they left by necessity, ordinary, or extraordinary, we cannot tell. Nor can we decide whether the passengers would all have been able to accomplish every intinerant movement in a week, exclusive of Sabbath; but we conjecture not. If this be correct, then they must necessarily have travelled on the Sabbath, or else have lain by, and probably compelled their host either to break the Sabbath, by charging them for board; or the divine command, by giving grudgingly.—If all steam boat movements, with all embarkings and debarkings of passengers on the Sabbath, be violations of that day, then must all chargings for expenses be equally profanations of the Sabbath. Which is most wicked; travelling on Sabbath, receiving pay on that day for entertainment after one's daily avocation, or receiving pay for preaching on said day? If a person, in order to keep the Sabbath holy, must pay tavern expenses from Saturday evening till Monday morning, ought not a man be willing to preach on Sabbath, and so keep it holy, for nothing? If the steam boats had carried the passengers to Sunday Schools, would these imputations of guilt have been heard? What must be said of vessels carrying missionaries half the Sabbaths in a year? The Index will please to solve these questions for the Spectator.—*Ed.*

Fredericksburg, 31st *Dec.* 1836.

Dear Brother Bennett: Upon this the *last* day of the *week*, and of the *month*, and of the *year*, I received my *last* No. of the 1st vol. of the Primitive Baptist, and therefore find, by my neglect in not writing sooner, that I have but little time left me to comply with your terms, recently adopted, regulating the subscription for the 2nd vol. I hope, however, if I should not answer to my *nomen* and the *nomina* of those who subscribe through me when the "*roll*" is first "*called*," that we shall not be "*crossed*." All the subscribers in this section, with many brethren who occasionally read your paper, are much pleased with it and you will discover from the subjoined memorandum that there has been a little increase of names since I last wrote you. I trust my brother that you will be sustained, both in a pecuniary point of view, and from on

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high, by him who *worketh effectually in those that believe*, in conducting the Primitive Baptist, and that it in conjunction with the Signs of the Times, may long be mediums through which the saints may hear from, and converse with each other at a distance, but it is needless for me here to enlarge upon this subject, as my views have been fully expressed in a former communication, and in which I still remain unshaken. Enclosed I send you five dollars which you will see explained in the annexed memorandum.

I remain yours in the bonds and afflictions of the gospel.

JOHN CLARK.

Hopewell, Henry county, Ga.
Dec. 18th, 1836.

DEAR BROTHER BENNETT: I again sit down to write a few lines for the purpose of letting you and the inhabitants of poor afflicted Zion know how we are getting along in this quarter of God's moral vineyard. And I could wish for something to communicate that was calculated to cheer the heart and revive the drooping spirits of the weary pilgrim, but alas, I am deprived of that pleasant task; for instead of an account of revival in the churches, all is confusion, all is winter yet. But we still rely on the promise of God, and walk by faith and not by sight. In the bounds of the Flint River Association when we got rid of those persons that preached and believed that there were many souls in hell that Christ atoned for and bought with his blood, and other kindred and Arminian doctrines upon which I believe the whole fabric of the institutions of the day are founded, we then thought all was well; and now the Lord would say to Gideon, go forth against the Midianites; but not so, it seems there are yet too many. For at our last Association, when the letter from Lebanon church was read, which is inserted in the Minutes in lieu of a circular, and will accompany this communication, such kicking and flouncing perhaps you have not seen. We challenged them to investigation, but no, it seemed that these fence men preferred any thing else before that. And now, Bro. Editor, it is a maxim with me, any thing that dreads the light I dread that; and so the matter stands referred to the churches, and next fall we shall see who can lap water like a dog. Since our Association I have been sometimes grieved, and sometimes amused, at the expressions of Baptists. Some say I have no more use for the institutions than you, but I go for the liberty of conscience. Well, Bro. Editor, that is exactly what myself and others go for; and upon that principle, if they indulge in an unscriptural course, we will exercise the liberty of conscience in declaring a non-fellowship with them for it. Others say the moneyed institutions are founded in speculation and corruption; but we have lived with it so long and communed with those persons engaged in it, that we cannot now declare non-fellowship with them. As well might Israel have said, we have lived so long with our strange wives and have had children by them, that it is unreasonable now to require us to put them away. But the Lord for a wise purpose would have it done; and I go for correcting error however long its standing may have been. Others say I have no use for those things and believe them unscriptural; but we shall lose so many good brethren that I cannot declare against them. Now, Bro. Editor, this is a kind of chat I can-

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not understand for the life of me; for if I believe stealing to be unscriptural and morally wrong, of course I cannot fellowship him that indulges in it, &c. &c. Perhaps some of my brethren may feel the spirit in which I write, as such I hope to receive their payers; for by the grace of God and nothing else I am what I am, if not deceived.

Nothing more at present, only request you and all my old school brethren to pay for me as I have much to bear, that God would give me grace to do it in a becoming manner. We should be extremely glad to see you or Elders Lawrence, Osbourn, Beebe, Trot, West, or any of our old ministering brethren, that like Paul are determined to know nothing save Jesus Christ and him crucified, in this country, and hear words from their mouths. Your brother in tribulation and at the old corner post.

WILLIAM MOSELEY.

Alabama, Monroe county,
Dec. 12th, 1836.

My kind Sir: by accident one of your Primitive Baptists has fallen in my hands. I have read it with great attention, and agree with you sentence by sentence and word by word. I have shown it to some of my neighbors, and they agree with me in opinion. We believe it fell in my hands in good time as the missionary pot is just boiling over in the Bethlehem Association in this State. We send you enclosed five dollars for which we expect five of your Primitives; it is cheap, and if we want more will send on the same terms without the sixth. I have no doubt that several more will want when they see ours, for my one copy is nearly worn out. I think throw one in the boiling over pot and it will answer the same purpose as a quart of cold water in a boiling pot of water. The reason why I write is, the nearest agent is brother John Davis of Portland, say 100 miles; if we get what we want and you the money all will be right. We should like to get one of the Mouse gnawing out of the popish trap, and the Basket of Fragments, as the whole of your work is a new one to me. I am upwards of three score and never saw as cold a time in religion. I hope God will bless you in your effort to convince Baptists of the truth.

Your friend and well wisher,

JOHN F. LOVETT.

Monroe county Georgia,
January 2, 1837

BROTHER BENNETT: I now take pleasure in informing you that I receive your paper tolerable regular, and in general I am much *pleased* with the contents thereof. I might write many things on the subjects of your paper, the "*Primitive* Baptist," but I think it would not be to profit. I believe there is one thing that is wrong with the missionaries, for they say here, that with MONEY the world can be *converted*, but the Holy Ghost has said by the mouth of the prophet (Zechariah, ch. 4. v. 6.) "Saying, not by might, nor by power, but by my spirit, saith the Lord of hosts." Now, sir, I believe that the work is and must be performed by the spirit or it is not done effectually, those that believe to the contrary notwithstanding. Before I close this letter I shall write you a Query, that will be found in the Minutes of the Georgia Association of last year (1836) page 5, and article 19, in order that you may see to what length that Association is gone, &c. (2) Query found on the table,—"What ought to be done with any brother, who lives order-

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ly as a Baptist brother, and has thrown his small estate into the mercantile line, in company with those who retail spirits?" *Answer*—We advise, that the most effective measures be adopted by the church, to rescue the brother from the connection, and if that cannot be done, that he be excluded. Now, brother Bennett, you can see from the above Query, who is the most anti-Baptist, anti-Republican? If I had a word to say to it, I would say they are the most "*Monarchical*" in their principles of any other people that I know of, even the *Pope himself* I shall stop for the present, and subscribe myself yours in the best of bonds, &c.

JOHN McKENNEY.

Clark County, Indiana,
Dec. 21st, 1836.

Dear Brother Bennett: Some time since I received three of the Primitive Baptists, (August and September Nos.) from Elder M. H. Sellers, of Tennessee. I was pleased to hear that there was a paper of that title, tho' there are many claiming that name; but in perusing the numbers I feel satisfied that you are aiming at the truth of the name. Being desirous for the prosperity of Christ's kingdom, and that his people should be distinctly known among all people; and as our part is newly settled, and so many coming in, and we have no periodical paper of our own taste, I feel desirous that your paper should be circulated among us. I have therefore procured six subscribers, and do become an Agent for the Primitive Baptist, and wish you to send them to me. (Jeffersonville, Clark County, Indiana,) and I have the promise of more subscribers and when I can get six more I will send for others. I came with my father from North Carolina to this country in my fifteenth year, and when I was twenty years of age it pleased the Lord to bring me from nature's darkness to his marvellous light and I sat down under his shadow with great delight and his fruit was sweet to my taste, which was in the year 1816; and in the year 1824 it pleased him to call me to preach his gospel, tho' sorely against my will, but I give up for his will to be done. And I find that truth will find its opposition, but God will accomplish his design, and hath ordained by the foolishness of preaching to save them that believe. In 1829 the heresy of Alexander Campbell came into our Church and drew off about 50 members out of 60, which left about ten on the good old way; and last spring two years ago it pleased the Lord to visit us with the outpouring of his spirit and blessed his gospel to the conversion of many sinners. In which time I baptized about one hundred persons. Our church is above one hundred in number, and one church constituted from the old one in the time. The revival spread to about eight churches. So the Lord has made amends for all the breaches that A. Campbell and the missionaries have made among us. These two unclean spirits have done the Baptists a great deal of harm in their outset, but numbers of churches and Associations have taken a positive stand against them in our part. Observing in your Nos. the description of the frog-like spirits, I thought if you only knew how the frog-like spirit Campbellism passed, it would give you a great field to occupy; for surely Campbellism possesses three unclean spirits, and as there are but body, soul and spirit that compose the man, Campbellism must be totally unclean. In order that you and

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all whom it may concern, who have not had the opportunity of reading Mr. Campbell's writings, may better ascertain whether the gospel he and his young evangelists proclaim, be the same as that taught by our Lord and his apostles, I shall give a few extracts from the Christian Baptist, a paper of his own publication.

In his August No. 1828, page 15, he says: "Faith is just the belief or persuasion that the gospel is true." Christian Baptist, March 3, 1828, he says: "I rejoice to know that it is just as easy to believe and be saved, as it is to hear or see." May 6, 1828, page 221, he says: "Do you believe that Jesus is the Messiah, that he died for our sins, that he was buried, that he rose again, that he ascended up on high, and that he has commanded reformation and forgiveness of sins to be proclaimed in his name among all nations. Say, do you believe these sacred historic facts? If you do believe them, or are assured of their truth, you have historical faith, you have the faith which Paul and the apostles had and proclaimed; arise and be immersed like Paul, and your historic faith and obedience will stand the test of heaven. While men are talking and dreaming and quarrelling about metaphysical whim wrought in the heart, do you arise and obey the captain of salvation, and my word, nay the word of all the apostles for it, and of the Lord himself, you will find peace!" Mr. Campbell tells us, "that it is one of the monstrous abortions of purblind theology, for any human being wishing for supernatural aid to be born again." Christian Baptist, June 4th, 1827, page 254; and he pleases to call baptism of water the bath of regeneration. Jan. 7th, 1828. And some of his followers say that we must go through the water of baptism before we can get to the blood of Christ. And I heard one in his preaching declare that if sinners did believe that Jesus was the Christ, and be immersed in the water for the remission of sins, he would be saved, let him be drunk or sober.

Such is the doctrine that we have to combat with, and I think truly that all Christians should exclaim against all such God dishonoring doctrine and frog-like spirits; for the frogs put their spawns in the water, therefrom comes frogs, and they go on the land to live and prey on life. And so says Campbellism, except you are born again, that is, of water, you cannot enter in the kingdom of God. So they put the sinner in the water, and he comes out a saint, to enjoy the promised land. I heard one of these smart ones preach, and he said, whenever the person was baptised, he had his sins forgiven, and then his name was written in the Lamb's book of life, and would stand in fair letters eternally. Now notice, the dragon gave his power to the beast, and the beast rose out of the water. So this water system has produced some young prophets, and those prophets have produced unclean spirits of prophecy; saying, they are to rule the nation, that is, all other societies are to come to nought, and there is to be no other religion but theirs in the world; and there will be such harmony among them, that Jesus Christ will come personally and reign on earth. And thus they sing, in year of forty seven we will unite earth and heaven. I have thought here of late that they are like the frogs that were sent to Pharaoh, that they are a curse to their own master, in assisting the Israel of God to get to themselves; for the time is come that we as primitive or

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regular Baptists, are called by all societies. Make use of this piece, or as much of it as you see fit. Hoping that you may prove instrumental in the hand of the Lord of doing much good for Zion, and spread useful knowledge in our western land. So no more at present, but remain your brother in the Lord.

M. W. SELLERS.

FOR THE PRIMITIVE BAPTIST.

North Carolina, Wake county,
December 21st, 1836.

Brother Bennett: As I have been taking the Primitive Baptist for some time, I feel fully satisfied; and as the year is nearly ended, I feel a desire to take them the next year.

Dear brother, I feel myself very weak in the way of writing, for I must confess I am no orator, altho' I do believe in the primitive Baptist faith. I here set some few words to let you know that I do think no mortal man can turn my belief, for I have read in the scripture, and I never have found in no part of it where any of the prophets or priests ever went to get man's learning. But they were called & went off just as they were called. Jeremiah made some excuses, and when the Lord told him to go, he said, Oh, Lord God, behold I cannot speak, for I am a child. By which we may believe that he was a young person, and thought himself not capable of doing God's service. But he still complied, and went and became one of the greatest of the prophets. And when Shadrach, Meshac and Abednego, and Daniel, were allowed their portion of the king's meats, and sent to get learning of man, they refused the meat and chewed pulse for their meats; and they learned of God, not like our new institute in our day.

Now I could mention many others in the Old Testament, but time would fail. In the gospel of our Lord and Saviour Jesus Christ we find, that whilst he was calling his apostles we have no reason to believe that there were very many of them that were men of great learning. And in reading the scriptures we may find in many places where he, that is, Jesus, has said, to ask the Father in his name. And in John's gospel, 16th chapter and 23d verse, you will see how he give them to do; for there he said to them, in that day ye shall ask me nothing; verily, verily I say unto you, whatsoever ye shall ask the Father in my name, he will give it you. I can find many more scripture but that one is enough to prove that man has no power in him to make any man a preacher. But these Conventioners do go to this extent, for to make the world think that man can do the work that none but God can do; and as for my part, I cannot believe with them, for they seem to me just as if they were trying to make themselves equal with God when they undertake to learn men to preach. And it is all done to blind the eyes of the world for the sake of money and a great name, which is not agreeably to the word of God.

I could write a great deal more, but I just set down a few of the passages of scripture, to let you know there that I am opposed to missionary spirit, as they call it. And I want to take your paper again, and will do the best I can to get subscribers for it.

If you think this worthy of room in your paper, give it such correction as you may think proper, either words or spelling. So nothing more, but remain your most affectionate brother in the Lord.

OBADIAH SOWELL.

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From Erskine's Gospel Sonnets.

THE BELIEVER'S JOINTURE.

CHAPTER I.

Containing the PRIVILEGES *of the Believer that is espoused to Christ by faith of divine operation.*

SECTION I.

The Believer's perfect beauty, free acceptance, and full security, through the imputation of Christ's perfect righteousness, though imparted grace be imperfect.

(continued.)

Thy money, merit, pow'r, and pelf,
Were squander'd by thy fall;
Yet, having nothing in thyself,
Thy Husband is thy all.

Law-precepts, threats, may both beset
To crave of thee their due;
But justice for thy double debt
Thy Husband did pursue.

Though justice stern as much belong
As mercy to a God;
Yet justice suffer'd here no wrong,
Thy Husband's back was broad.

He bore the load of wrath alone,
That mercy might take vent;
Heav'n's pointed arrows all upon
Thy Husband's heart were spent.

No partial pay could justice still,
No farthing was retrench'd;
Vengeance exacted all, until
Thy Husband all advanc'd.

He paid in liquid golden red
Each mite the law requir'd,
Till with a loud '*Tis finished* †,
Thy Husband's breath expir'd.

——— *(to be continued.)*

†John xix. 30.

RECEIPTS FOR VOL. II.

Daniel Gafford,	$5	Micajah Ambrose,	$1
J. A. Atkinson,	3	John F. Lovett,	5
Robert Trippe,	1	John Clark,	5
E. Harrison,	3	Wm. R. Long,	1
Elisha H. Mathis,	5	John McKenney,	10
Jonathan Neel,	5	Redmun Bunn,	5
John Cobb,	1	Jas. P. Daniel,	3
Robert Toler,	10	James Barron,	1
Alfred Ellis,	5	William Patterson,	3
Parham Pucket,	1	David J. Mott,	1
James B. Woodard,	1	Robert R. Bridges,	1
Wm. Thigpen,	1		

FOR VOL I.

Jos. L. Lawrence,	$1	Parham Pucket,	$1

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For the Primitive Baptist.

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TERMS.

The Primitive Baptist is published on the second and fourth Saturdays in each month, at *One Dollar* per year, (or 24 numbers) payable on receipt of the first number. Six copies will be sent to one Post Office or neighborhood for Five Dollars. All papers will be discontinued at the end of the year from the time of subscribing, unless otherwise directed. Notes of all specie paying Banks will be received in payment. Money sent to us by mail is at our risk.

Communications must be *post paid*, and directed to the Editor.

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THE PRIMITIVE BAPTIST.

EDITED BY MARK BENNETT.

Printed and Published by George Howard,

TARBOROUGH, NORTH CAROLINA.

"Come out of Her, my People."

VOL. 2. SATURDAY, FEBRUARY 11, 1837. No. 3.

FOR THE PRIMITIVE BAPTIST.

TEETH TO TEETH,

Tom Thumb tugging with the Wolves for the Sheepskin.

By Joshua Lawrence.

PART II.

ON MEN-MADE PREACHERS.

I now, reader, set out on the second part, not knowing where I shall stop, to treat of men-made ministers; but will endeavor to keep scripture, history, facts and truth on my side in their description. And for proof that there are such men in the world as men-made preachers, I offer you 2 Timothy, 4th and 3d: For the time will come, when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; 4. and they shall turn away their ears from the truth, and shall be turned unto fables.

I need not quote another scripture at present, this is so express and to the point; and is the language of the Holy Ghost by Paul to Timothy, of what should come to pass in the gospel church in some future age of the church. For the time will come; says he, (not now come,) when they (the professors of the gospel church) will not endure sound doctrine; but after their own lust, (mark the cause assigned by the Holy Ghost why the church will not endure sound doctrine—lust,) the lust of pride, money, and honor, and power; these were the lusts that did and now prevail in the church, that produced this cause. What cause? why, the apostle tells Timothy; of putting the church at the great work of heaping up teachers having itching ears. Then the lust of the church, the lust of pride, money, honor and power, was the original cause why the church could not endure sound doctrine. Nor can any sect or individual to this day endure sound doctrine where these lusts prevail. And further, these lusts put the churches to making preachers to her own liking, or to suit her lust. And mark these words in the text (heap to themselves) teachers, having itching ears; which word, heap, shows the great abundance of these kind of teachers that the church would make at some future age of the gospel church, to satisfy her own lust; for this is the original fountain that gave rise to all men-made teachers, according to the prophecy of the Holy Ghost who could not err.

Then I shall enquire when this time came in the gospel church for her to make teachers; for you will not doubt but that the New Testament showeth that Christ made and justified the first teachers of the Christian church, a thing so plain need not be proved; for it shines as with a sunbeam that the first teachers of Christianity were men chosen, called, qualified, and made able ministers of the gospel by God Almighty's spirit and grace, and gifts of the Holy Ghost, no man can doubt that reads the New Testament. John the Bap-

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tist, Jesus Christ, the twelve apostles, the seventy, Paul, Barnabas, Apollos, Timothy, Titus, and others, their successors, were ministers of God, and not self-made, men-made, nor church nor devil-made—made so of God, spread the gospel against all opposition, without scheming and monied societies, throughout the vast Roman empire; the mighty field, white unto harvest, for the first gospel laborers; which empire at that time comprehended almost the civilized world; for it is said of the apostles, they went every where preaching the gospel. And it is said by Christ, that this gospel of the kingdom must first be preached to all nations, and then shall the end come; meaning the end of Jerusalem and the Jews as a nation. And the different languages of this vast assemblage of nations, of which the Roman empire was composed, was no impediment in their way, being enabled by the Holy Ghost to speak in the mother tongue of all. And although the kings and emperors, and governors of provinces, and heathen and Jewish priests, stood up and raged in anger with sword, fire and faggots, against Christ, his apostles, gospel, doctrines, and followers, yet they all could not stop its progress nor hinder its spread, but rather furthered it by their persecution. For when persecuted in one city they fled to another, and carried the torch of divine truth with them according to the directions of their Lord when he sent them out.

And here I feel under the necessity of digressing from my subject, in order to show the powerful and extensive spread of the gospel under the first preachers of Christianity; for the reason of showing that the church never made teachers until after 300 years of her first progress. Some few days after Christ's ascension we find the disciples assembled at Jerusalem, and Peter stood up and said over the number, and they were an hundred and twenty. Whether these were all that had been converted by John the Baptist, Christ and his apostles, I shall not determine; but I should rather think not, because it is said in the gospel, and many believed on him there, &c. I would rather suppose that these were inhabitants of the city and associated with the apostles at that place; and that there were many disciples elsewhere, but that these formed the first gospel church which continued the head and centre of union of all the rest. About ten days after this church was formed, the day of pentecost came on, when three thousand were added to them. And in the 4th chapter of Acts, we find they had multiplied to five thousand. There is another incident, in the gospel of John, which shows that these were not all; it reads thus: Nevertheless, among the chief rulers also many believed on him; but because of the pharisees they did not confess him lest they should be put out of the synagogue, for they loved the praise of men more than the praise of God. So that it appears Christ had many disciples besides the five thousand, that did not join this church; still the church increased as we find, for it is said: Believers were the more added to the Lord, multitudes both of men and women. No infants are mentioned as members of this first gospel church, but men and women; think on it, ye infant baptisers. And directly after, another incident falls in the history of the progress of this church—the murmuring of the Grecians against the Hebrews, because their widows were neglected; and then it is expressly said: That the number of the disciples multiplied in Jerusalem greatly, and that a great company of the priests were obedient to the faith. All this seems to take place in about one year after Christ's ascension, and seemed to be confined to the city of Jerusalem only.

In the 8th chapter of Acts, we find there was a great persecution against this church at Jerusalem by Saul and others, and on that account the members thereof were scattered abroad throughout Judea and Samaria, except the apostles. And here is

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the first spread of the gospel. 5th verse: Then Philip went down to the city of Samaria, and preached Christ unto them. 6th, And the people with one accord gave heed unto those things which Philip spake. 8th, And there was great joy in that city. 12th, But when they believed Philip, preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized both men and women. There then we may safely suppose there was a second Baptist church established; that it was a Baptist church, and such an one as the United Baptist of modern times, and of my own time, there can be no doubt is clear from the express text. For they are said to believe Philip's preaching, and the name of Jesus Christ, and then were baptised, of course on that faith, both men and women—no children in this church neither are mentioned, nor in that at Jerusalem. And that the church at Jerusalem was a Baptist church is clear also, for the apostles were Baptists, and it is said, Acts, 2. 41: Then they that gladly received the word were baptised and added unto them, &c. The third spread of the gospel was the baptism of the Eunuch, who no doubt so full of joy carried the gospel into Ethiopia. Ananias, who lived at Damascus, was a Baptist; for he preached Baptism to Paul, and no doubt baptised him—but whether there was a church here, or not, I can't say.

We are told that, they were scattered abroad, went every where preaching the word. The effect of this preaching is mentioned in Acts, 9. 31: Then had the churches rest throughout all Judea, and Gallilee, and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied. This work of multiplying believers and churches to this time, according to the best data I can come at, was about four years.

There were saints about this time at Lydda, for it is said: As Peter passed through all quarters, he came down also to the saints which dwelt at Lydda. Nor do I know that a church was here, but it shows the spread and progress of the church; that it was extending fast to different places. But here Peter healed Eneas. 36th verse: And all that dwelt at Lydda and Saron saw him, and turned to the Lord. So that out of these there is a probability there might be a church at Lydda.

There were disciples at Joppa, who sent to Lydda for Peter to raise Dorcas from the dead; and on performing this miracle it is said—verse 42: And it was known throughout Joppa, and many believed in the Lord. Here again we see the spread of the gospel and the increase of believers, and out of these there might be a church formed, for aught I know.

Hitherto it seems the gospel and church appear to be confined to the Jews and Samaritans, and that the apostles did not know they were at liberty to preach it to other nations, until the case of Cornelius at Cesarea, a centurion, and an Italian by nation. But while Peter tarried at Joppa, he had the vision of the sheet, went to Cornelius, preached with success to this man, his kinsmen and friends—the Holy Ghost falling on them with power—and he commanded them to be baptised in the name of the Lord. Here is another spread and increase of the church, to the astonishment of the Jewish Christians; because these were Gentiles, and the first fruits of the gospel among them.

Here I cannot forbear making the following remark, that it plainly appears that all the conversions of the first Christians were dependent and effected by two things, viz: the miracles of Christ and his apostles, with the descent of the Holy Ghost on or while preaching. Then in this day since miracles have ceased, all preaching to make sinners Christians is dependent on the descent of the Holy Ghost to give the word power to life and salvation, otherwise the word preached may be a witness and feed sheep. This preaching at Cesarea took place somewhere between the

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sixth and eighth year after the death of Christ.

In the 11th and 19th: Now they which were scattered abroad upon the persecution that arose about Stephen travelled as far as Phenice, (or the country of Phenicia,) and Cyprus, (which was an island in the sea,) and Antioch, (I suppose in Syria, from the next verse,) preaching the word unto none but unto the Jews only. That is, to the Jews in those places. 20th, And some of them (that is, the preachers,) were men of Cyprus and Cyrene, which when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus. 21st, And the hand of the Lord was with them, and a great number believed, and turned to the Lord. 24th, And much people was added unto the Lord. Here we plainly see the wide spread of the gospel; and the increase of the gospel church is spoken of by the words, a great number, and much people; words surely made use of to show the mighty increase of believers of the gospel. This work of conversion of the Grecians was about the eighth or ninth year of the apostolic ministry.

About this time Herod the king killed James, and sought to kill Peter also. But yet the 12. 24th tells us, But the word of God grew and multiplied. Meaning both preachers and number of members. Somewhere I suppose between these years, 8 or 9, Barnabas and Paul were sent by the church at Antioch to preach to the Gentiles. They departed to Selencia, and then sailed to Cyprus and Salamis. Here they preached the word of God in the synagogue of the Jews; and had John also to their minister. And passed through the isle of Salamis to Paphos; there they loosed and sailed to Perga. Here Paul preached, 13. 49th, And the word of the Lord was published throughout all the region. From here Paul and Barnabas are expelled out of all their coast.

Next we find them at Iconium, preaching and so speaking, 14. 1st, That a great multitude, both of the Jews, and also of the Greeks, believed. Iconium was the chief city of Lyconia. This happens about the 12th or 13th year. Next we find them at Lystra and Derbe, cities in samo country or district. From Derbe they return to Lystra, to Iconium, and Antioch; then passing throughout Pisidia and Pamphylia, and to Perga; then to Attalia, from thence sailed to Antioch, and here abode long time. This is Paul's and Barnabas's first travel among the heathen, and shows us plainly the spread of the gospel and its wonderful success among the heathen.

About the year 16, after the death of Christ, it was that men came from Judea and taught, 15. 1st, Except ye be circumcised after the manner of Moses, ye cannot be saved. Then the church sends Barnabas and Paul to Jerusalem with the apostles to consider of this matter. This occasions their second journey. They pass through Phenice and Samaria, and then to Jerusalem; from thence back to Antioch, carrying the determination of the council. 15. 41st, And he (Paul) went through Syria and Cilicia, confirming the churches. That is, after the parting of him and Barnabas, about taking John with them. From this text then we learn that in sixteen years there were many churches in these two countries, Cilicia and Syria; how many we are not told, but from the expressions made use of to show the number of converts, I should suppose there were many churches; for they are set forth by the historian in the plural, churches. And as Paul travelled through these churches, he found them, 16. 5th, And so were the churches established in the faith, and increased in number daily. There can be no doubt that these were all Baptist churches, and like ours of the United Baptists of this day, in doctrine, ordinance and discipline. But more by the by.

Paul now being forbidden to preach the gospel in Asia, passes to Misia and Bithynia, and comes to Troas; from Troas to Samthraca, then to Neapolis, and from

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thence to Philippi, in Macedonia in Greece. Here he plants the church of Philippi, and this was a Baptist church, for Lydia and jailor and houses were baptised.

From Philippi Paul passed through Amphipolis and Apollonia, and came to Thessalonica; and in this city some of the Jews believed, Acts, 17. 4th, And of the devout Greeks a great multitude, and of the chief women not a few. Here he plants another Baptist church, for there are two epistles written by Paul to this church.

From Thessalonica Paul and Silas are sent to Berea, and here they preached. 12th verse: Therefore many of them believed; also of honorable women which were Greeks, and of men not a few. Here I think also there was another church, although the historian don't mention it; for Timotheus abode there still, after the brethren sent Paul and Silas to Athens, another city of Greece, and no doubt to preach to the new converts or church until Paul sent for him.

At Athens Paul made a few converts. From Athens he came to Corinth, where he spent a year and a half in preaching to that city; for here it was revealed to Paul that Christ had much people in that city. And the success of Paul at Corinth in preaching is found in Acts, 18. 8th, And many of the Corinthians, believed, and were baptized. Here then Paul plants another Baptist church, and that they were of the same sort as the churches that compose the Kehukee Association there can be no doubt; for these first heard Paul preach, then believed, then were baptised. So that in all cases baptism is administered according to the scripture account after faith or belief, and not otherwise, if known. But it has been said by an enemy, that there are drunkards, fornicators, covetous and cold hearted professors in the churches of the Kehukeee Association. No doubt of this truth; but let that sect or body of churches cast their stones that have got no such among them, and then we will thank them for their calumny. But, sirs, read Paul's epistles to the church at Corinth, and there you will find drunkards, incestuous persons—have a verse: 2d Epistle, 12. 21: That I shall bewail many which have sinned already, and have not repented of the uncleanness, and fornication, and lasciviousness, which they have committed. Besides the divisions, strifes, debates, envyings, wraths, whisperings, swelling, tumults, mentioned by Paul to this church. So you can see these things were in the first apostolic churches, and we, like those churches, when we find them put them out of doors. Let others do the same. For it is not given to the ministers of the Kehukee Association to know the hearts of them they baptise, nor was it given to Paul, or Peter, or else he would not have baptised Simon Magus.

From Corinth Paul sailed into Syria and came to Ephesus; from thence he sailed Cesaria, then down to Antioch, then went all over the conntry of Phrygia; lastly fixes his stand at Ephesus, and fulfilled his promise to his brethren of returning to them. Here Paul stays two years, preaching and disputing in the school of one Tyrannus. And this was about the 25th or 26th year after Christ's ascension. Paul's success at Ephesus is found in Acts, 19. 5: When they heard this, they were baptized in the name of the Lord Jesus. These were the disciples he found at Ephesus, who had been baptised by John's baptism. 19th, Many also of them which used curious arts, brought their books together, and burned them before all men. 20th, So mightily grew the word of God and prevailed. Here then you see again the progress, spread, power, and prevalence of the gospel, and the establishment of another Baptist church, at Ephesus; for there is as proof that there was a church here, Paul's epistle to the Ephesians and John's revelations to the angel of the church at Ephesus. I say Baptist church, for here Paul finds twelve Baptists who were baptised unto John's baptism; and who could be

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more real Baptists than those of this order? And there is I think no doubt, but those that burned their books of magic joined in with these and formed the church at Ephesus. There is another item in the 26th verse that shows the power, success, and extent of Paul's preaching: Moreover, ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people. Mark the extent—throughout all Asia, much people.

And these are not all the proofs, for there are mentioned as we have passed along, disciples at Rome, Alexandria, Cyprus, &c. Now all these churches, converts and spread of the gospel, brings us up to about the 28th year after Christ's ascension. What a mighty work of salvation on the earth in 28 years!

Acts, 21. 20, gives us a clear view of the number of disciples in Jerusalem: Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous of the law. Here in this verse the number of believing Jews is set forth by thousands; then the number of Christians in 28 years must have been immensely great. While Paul was purifying himself in Jerusalem, the Jews take him and carry him into the castle. He is brought before Felix, preaches before Agrippa, has his trial, appeals to Cesar, sets sail for Rome, in his passage three hundred three score and sixteen souls are converted—after the shipwreck he came to Puteoli where he found brethren, and thence to Rome where he was a prisoner two years.

Now here let us stop pursuing the history of the church and first preachers of the gospel, and recapitulate and make remarks on the past progress. The Acts of the apostles is the first ecclesiastical history that ever was written of the Christian church, and contains the history of the church for about thirty one years, and carries us to the reign of Nero the Roman Emperor; from whose reign I shall in a short way pursue the history of the church up to Constantine's reign, 323, and so on.

Now during this 31 years the gospel had spread throughout Judea, Samaria, Gallilee, and by far the greater part of Lesser Asia; through Greece and most all the islands of the Ægean sea; Cyprus, Salamis, Crete, &c.; good part of the sea coast of Africa, at Rome in Italy, Antioch in Syria, Ephesus, Joppa, Thessalonica, Berea, Derbe, Iconium, Corinth; at another Antioch, which was in Pisidia; at Saron and Lydda, &c. &c. Disciples are also mentioned at Damascus, Listra, Troas, Athens, Tyre, Cesarea; while Jerusalem continued the head and principal seat of Christianity, where thousands are said to believe. Now then the number of churches that the scripture tells us did exist. First, the church at Jerusalem, the mother of all true gospel churches. There is another mother, the church of anti-Christ; but she is the mother of harlots, that is, of all spurious churches. The church at Rome, for Paul says their faith was spoken of throughout all the world. Corinth, Galatia, Ephesus, Philippi, Colosse, Thessalonica, Crete, the church at Conchrea, the church in the house of Priscilla and Aquilla—Sardis, Philadelphia, Smyrna, Pergamus, Thyatira, Laodicea. Here are seventeen churches that the scriptures tell us where they were; and the last six we should have known nothing about, as they are not mentioned in the history of the Acts of the apostles, had it not been for John, who is the last writer of the New Testament, who mentions them. Now I feel no doubt, from the mention made in the scriptures of the great multitudes that believed, much people, many believed, &c. and the wide range of the apostles' travels in Asia and Greece, and the numerous cities and places mentioned at which they preached, that there were hundreds and thousands of churches established and built up during this 31 years of their ministry. And I am confirmed in this opinion

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for several reasons: first, that the history of the Acts of the apostles is very limited and concise; for the first third part of that history is taken up with the transactions of all the apostles about Jerusalem; the last two-thirds leaves out the preaching and acts of the twelve apostles, and pursues Paul, Barnabas, Silas, &c. in their travels and acts among the heathen. Now admit, and this you must admit, that the twelve and the seventy were not idle preachers and left all the work to Paul and his companions; no, by no means, when the express command of their master was, to go into the world and preach the gospel to every creature.

Then we have no historical account in the scriptures of the success and extent of the preaching of the twelve and the seventy, except about Jerusalem, save a few accidental expressions, such as: They went every where preaching the word—for the persecution of the Jews and the conversion of Cornelius, opened their way to all heathen nations, as well the twelve and seventy as Paul and Barnabas. And again, Colossians, 1. 23: Which was preached to every creature under heaven. Now Paul, Barnabas and Silas could not do this. This agrees with our Saviour's prediction: And this gospel of the kingdom must be first preached to all nations, and then shall the end come—which end if you will read and compare, means the destruction of Jerusalem. Again, Col. 1. 6: Which is come unto you, as it is in all the world. Meaning the gospel—which texts show the extent that the gospel was to be preached in the apostolic age—in all the world. Again, by Paul: Their sound went into all the earth, and their words to the ends of the world. So then here is a decisive view of the extent of the preaching of the gospel by the apostles in their day, by themselves and those that were raised up under their preaching; such as, Titus, Timothy, Apollus, and no doubt a thousand others. Then I say, I think with good reason, there were thousands of churches in this wide extent —all the world.

A second reason I offer for thousands of churches in the apostolic age is, the many hundreds of thousands of Christians that were destroyed throughout the Roman empire, during what is termed the ten general persecutions; beginning with Nero, who lived in the apostolic age. For the first epistle of Peter shows and accosts the Christians widely scattered in different countries, Pontus, Gallatia, Cappadocia, Asia and Bythinia; and no doubt in all places where there is mention made of disciples, which is a great many, they followed the practice of other cities of congregating into churches. Nor can we think that the apostles left such materials scattered all over the country, without building them into churches. For the word churches often occurs in the New Testament. I have other reasons, but these may suffice since there is no proof to the contrary.

However, I will offer a few additional proofs of the great number of Christians in the apostolic age. Tacitus, an eminent philosophic historian, was a Roman knight by birth and was born in the reign of Nero, the very emperor Paul was brought before, and by whose orders he was beheaded. Tacitus says in his writings, this denomination had their rise from one Christus, (meaning Christ,) who in the reign of Tiberius was put to death as a criminal by the procurator (governor) Pontius Pilate. At first, such were only put to death as confessed themselves of this sect, (meaning Christians,) afterwards a vast multitude. Mark his words—a vast multitude. The next is, the testimony of Pliny the younger, who was the governor of Pontus and Bythinia, two districts in Asia Minor; who wrote to the Emperor Trajan his complaint about the Christians, and how he should proceed concerning them. In his letter, which was written between the 75th and 80th year after Christ's ascension, the following is found: Especially upon account

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of the great number of persons who are in danger of suffering, for many of all ages and of every rank of both sexes—Nor has the contagion of this superstition (meaning the Christian religion) seized cities only, but the lesser towns also and the open country. He further complains that the gospel had so supplanted heathenism and sacrifices to the heathen gods, that those who brought to market victims for sacrifice could scarce find a purchaser. All which go to show the prevalence of the gospel and number of converts. Nor is there less reason to believe that the number of Christians was less in these two provinces than others. These proofs are of more worth, because they come from the enemies of Christians.

I think the many evidences before us are full sufficient to prove that the number of churches was very great; and that there were thousands of thousands of Christians all over the then known world; which comprehends the space of about 75 years from the ascension of Christ to Pliny. This is one thing I set out to prove by my digression.

(*to be continued.*)

PRIMITIVE BAPTIST.

TARBORO', FEBRUARY 11, 1837.

THE ADDRESS.

The 48 and 49 numbers of the 4 vol. of the Christian Index contains an "address to the Baptists of Georgia," by a committee under authority of what is termed the Ministers Meeting. The committee consisted of Jesse Mercer, C. D. Mallary, and A. T. Holmes. This address is on the subject of Christian Unity. The committee quote an abundance of scripture—for what intent? To show that Christians ought to be united? This would seem to be the chief object; but no: it is to influence others, all if possible, to unite with missionaries. They quote, for instance, "Let us therefore follow after the things which make for peace, and things wherewith one may edify another." Have they practised this? Do they not follow after the new plans, whether these make for peace or discord? Quoting this passage of scripture is, in effect, telling all others that if they will cultivate peace with them, they must join them in missions. Again they quote, "Now I beseech you brethren by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." Afterwards they say, "THE FIELD IS THE WORLD"—"let us then select our portion of this great field and *go to work* in the name and in the strength of the Lord"—"we shall—gradually fall into fraternal co-operation, and all our strifes will soon be buried up and annihilated in the glorious enterprize of promoting the good of our neighbors, the welfare of the church, and SENDING ABROAD THE GOSPEL TO EVERY CREATURE." Comparing this with the last quoted scripture, they evidently inform us that the Old School Baptists must speak the same thing with them, and be joined to their mind and their judgment; and that further than this for the present, the passage quoted is of no force to them. Their language also insinuates that those who are opposed to missions are not promoting the good of their neighbors, nor the welfare of the church. The address continues: "what pious heart can resist the following tender and overpowering persuasion of the Apostle: If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the spirit, if any bowels of mercies, fulfil ye my joy that ye be likeminded, having the same love, being of one accord, of one mind." It is a fair inference, that, in the opinion of the committee, whosoever fails to be likeminded, of one accord, of one mind, with the missionaries, fails also to fulfil the apostle's joy, and so resist his persuasion.

The committee remark: "the claims of party have thrust aside the solemn command of God, and the claims of a world weltering in its blood, and dying in its pollutions."—Do they confess that they by party spirit are thrust aside from God's command? No. They insist that they are "carrying out his command." Again they ask "*what is truth?* What are the doctrines and duties of the Bible? What is the nature of the Redeemer's Kingdom—the character of its subjects, the length and breadth of its charter, its ordinances and laws?" They add: "Brethren, let us go to our Bibles, not to find food to nurse our obstinacy and selfishness, and keep alive our controversies, but to search out the will of heaven as a uniting principle, as the antidote

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of strife." Now it is hard to resist the conclusion that all this parade about the "truth," "Bible," &c. is ostentation. For if we go to our Bibles will they afford us patterns for all the societies of this age? Will we find a *solemn command of God* for all the constitutions, agencies, merchandize, &c. Will the committee say the Bible is their guide in all their plans and operations? Then why appeal to the scriptures? This is but to affect Bible authority,—it is saying, let us do things in the name of the scriptures, to sanctify our doings. They inquire: "Because a brother does not put *our* accent upon every syllable of doctrine, shall we at once thrust him aside as a heretic, a heathen man and a publican? Let us rather act the part of Aquilla and Priscilla, and take the brother to our fire sides and our bosoms, and with Christian fidelity and love expound to him the way of God more perfectly." The Old School would do this; but the new tell them they are "ignorant," and cannot teach them. If the Old School submit to the teaching of the new, they will hear little else but missions and money; and no *way of the Lord* in any part of it. Expounding the way of missions constitutes more than half their employment.

Hear the committee further: "As to the different opinions which exist in relation to the plans of benevolence, we would recommend to our brethren more tenderness and forbearance. Some of our churches are verging to an extreme which we deem most deleterious and unchristianlike. Because a brother chooses to aid the institutions of the day, by what authority do we declare him to have departed from the faith, and to be unworthy of our fellowship? Such a course illy comports with the charity of the gospel, and we are certain will not bear the scrutiny of the judgment day."

They again speak here of *opinions* respecting their schemes. If they have scripture authority on their side, as they say they have, why talk about opinions? The "tenderness and forbearance" which they recommend is, of course, to fellowship them, or not to oppose them if we will not actually aid them. As it regards the "extreme—most deleterious and unchristian-like," we would remark that if the missionists had the authority for their "plans" which the opposers have for withdrawing from them, then would their "recommendations" merit graver deference. Meanwhile it is mockery to ask "by what authority do we declare them to have departed from the faith," with the examples and precepts of the New Testament staring their merchandizing institutions, and blushing at the bold blasphemy of their euthusiastic & avaricious votaries. The committee know full well they have no scripture authority for any religious societies except the church. They know, the Bible affords no precept nor example for agents travelling in bountiful pay themselves, to beg money for ministers or other religious purposes, except in describing the character of anti-christ. They know, we are without scripture authority to expect good to result from a combination of believers and infidels united upon pecuniary contributions, under the pretext of benevolence. They know that by funds begged or bought for the spread of the gospel, the true interests of the church have never been promoted; nor have we an example of such policy but in the history of the Romish Church. They have seen, as sure as they have read the Bible, that those who have plead most for money or its worth for building the gospel church have been neither the friends of God nor of man; and that such are recorded as lovers of money, as servants of mammon. Hence, the authority by which they are declared "to have departed from the faith," is, they, the missionists, have *added unto the things written in* God's book; and they should be honest to confess it. They have neither *observed all things, whatsoever* Christ commanded, nor taught others to observe them. For Christ said; *freely ye have received, freely give. Provide neither gold, nor silver, nor brass, in your purses, c. for the workman is worthy of his meat.* This command is violated in every mission. They pursue after the things from which the Holy Ghost commanded or exhorted Timothy to flee. They *take away from the things written* in God's book. If their preaching of missions is rejected, they do not *shake off the dust of their feet*, and depart finally, but send into the same quarter an agent to try to get the peoples' money. They break God's commandments, and teach others to break them. Their operations fall within the description of the *man of sin*; and we cannot but with humility, but with sincerity still exhort: *Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues.* After all this and more, the committee challenge the Baptists to the judgment day. They had appealed to the Bible; and we would think that was enough. But they seem to be aware that it will not speak well

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of their institutions; and they appeal away from *this law and testimony*.

They seem to think: "Could the principles and recommendations urged by the Forsyth and Covington meetings be generally adopted and acted out in the spirit of the gospel, we might soon look for the most happy and cheering results."—What results? that all would become missionists, or, at least cease their objections. If these things could be acted *at all* in the spirit of the gospel, then, in this case, *the Lord hath not spoken by me.*

Once more. Towards the close of the address, they have it: "We call upon the Associations to deliberate in the fear of God upon the things that make for peace, and solemnly to inquire what labors they can encounter, what sacrifices they are prepared to make, consistent with the gospel, to restore lost confidence, and re-unite our severed affections."—It may soberly be answered: We hope by the grace of God to encounter all labors and make all sacrifices for the sake of the gospel and of Christ; but for missions, nothing.

Now brethren, of Georgia, of the United States, of the world: The Ministers' Meeting or members thereof of Georgia, profess much affection, make pretensions to an humble and ardent wish for union, universal union, upon gospel principles; they affect a willingness for compromise, a readiness to encounter labors, to make sacrifices for the sake of peace and union; they exhort to tenderness, forbearance, forgiveness; they recommend a series of rules, wholesome, and indeed scriptural, in themselves; they send forth an address, long, cautious, partially concealed, yet sufficiently patent to betray the whole position of missionists: that position is, as if they should say, Upon the ground of missions we will unite, nearly or remotely, with christians or antichristians; but that we will unite with no others at the expense of missions: and that the object of the present movements in these meetings is, to enlarge our ranks and silence opposition; and by soft pretensions to catch craftily some whom we could not openly secure. We of the Old School will not now in so many words, say they are *deceitful workers*; but if the word of the Lord calls them so, we will not object. Some of them have admitted the want of scripture authority for their "diversified plans," and yet they pursue these plans; consequently, they are not to be trusted. Others insist that they have plain scripture authority for their "plans of benevolence." If they were honest, they would put their fingers upon those passages; or, in the absence of such scripture, would frankly confess they have *followed cunningly devised fables*. If they are not deceitful, they will henceforth either confess their errors, and return to the Old School; or else they will say plainly, *United in Missions, or not at all.—Ed.*

Orwell, Bradford Co. Pa.
Dec. 29, 1836.

Dear bro. Bennett: I perceive by the last No. of the Primitive Baptist that I have received, that I must have no more of them without renewing my subscription. I hasten, therefore, to inform you that the idea of giving it up is irksome to my feelings; yet I cannot reasonably wish you to continue the paper at too great a sacrifice. It was my purpose with bro. Playfoot to continue taking it as we had done, having it directed as before; which if you continue the paper you will please to send as you have done.

I have seen so often, both in the Signs and the Primitive Baptist from correspondents; the words, your excellent paper, that I have feared it savoured too much of flattery, though I hardly think any of it was designed as such. I have tho't different language would have done as well, perhaps better. Bro. Beebe and bro. Bennett are men subject to like passions with other men, as well as Elias: and if grace does not keep them humble, if the power of God does not preserve them, a small degree of flattery might swell them like bladders filled with wind. I make no doubt they feel the truth of what I write, and I love them both so well, (for the truth's sake,) that I think I do not want to increase their burden. I doubt not but they have already as much of the corruptions, and lusts of the flesh, as they know well how to get along with. I think that I have some small idea of what they

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must suffer in the war in their own bosoms, and I wish to add no fuel to the fire.

Suffice it then to say, I hope that by the grace of our Lord Jesus Christ, I love the same truth they do, the same system of doctrine I try in my feeble imperfect measure to proclaim among my fellow men. I rejoiced when I learned your paper was in circulation, it is so sweet to converse with bros. in the different parts of the several States: bros. that we have never seen, known, or heard of before; and probably never should in time, had it not been through the medium of such papers. I say it is so sweet conversing with brethren at such a distance, (in this day when God is sending "strong delusions") whose views, feelings, and sentiments so exactly agree with my own, that I am pained at the thought of losing such a privilege. But, if I must, I must, and I ought to submit cheerfully. But my lusts are so strong, my will so stubborn, that I am not as I should be. The flesh lusteth against the spirit, and the spirit against the flesh, so that I cannot do the things that I would. May our prayers be mutual for each other, considering each other as in the flesh, and as such need constant and large supplies of grace, which none but God can give.

Yours in bonds of affliction, and deep tribulation.

HEZEKIAH WEST.

Pittsylvania, Va.
December 17th, 1836.

Brother Bennett: I still wish to take the Primitive Baptist, and several of my friends and brethren wish to take them whose names I will give you a list of. The most of your subscribers from this section are well pleased with your paper or doctrine, but there is one who has left us and the best reason he gives is, that the paper is badly written; which I think is a poor excuse, so the doctrine is good and has thus saith the Lord for it. But there were some went out from us, because they were not of us; so said the apostle and so say I. But it gives me much comfort to hear from my brethren from various parts of the country on the subject of religion, and to find them so much like the Lord said his saints should be, of one mind and one judgment, and see eye to eye and speak the same thing. Yes, it makes me think of what the Lord said again, when the spirit of truth comes it will direct you into all truth. So from this scripture I cannot believe that the spirit of truth ever made two differ in the doctrine of Christ.

But there is another objection urged by these friendly and charitable gentlemen against our paper, which is the spirit of contention, as they say we use in writing. But I will answer them by saying, that they drove us to it by their abuseful writing, before we began to contend for the truth by our paper. For they have roundly asserted lies, which the Temperance Journal will prove, before we were blessed with our paper; which was the cause of our writing and publishing our doctrine. They in their Journal say all temperate drinkers live daily in a crime of the deepest die, and thousands and tens of thousands are in the pale of the church. Now I think such an assertion is wrong, and smells of contention. So they began it, and I have heard that the best way to stop fire is to fire against it. And now they find the truth too hard for them, they want to make amends by saying, peace, peace, when there is no peace; and

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accuse us of writing with that same wicked spirit that they always possessed. So I will say to them, physician heal thyself, and do not accuse us with your faults any more; and let the Ishmaelites be Ishmaelites, and the old school Baptists be old school Baptists; and every one mind their own business and not be trying to hold them together, for they cannot both graze in the same pasture. For they are not of the same breed, and the food that will feast the one will starve the other; so I think that we had better be separate, and you middle men or mongrels had better join one side or the other, and halt no longer between two opinions.

It is bed time and I am tired, for I have been working on the road to day. So I will conclude my feeble piece by asking the Lord to forgive me if I have done or said any thing amiss, and enable me to be more humble. Your loving brother in the Lord. *R. RORER.*

Davidson County, N. C.
December 15th, 1836.

Brother Editor: when I first saw a specimen of your paper the Primitive Baptist, I felt a thorough conviction of the utility of such a paper, under a proper patronage; yet when I reflected what numbers there are of anonymous scribblers, and so many papers issued of this description, with the names Christian, Religious, &c. &c. tacked to them, for this and other reasons I felt some scruples about becoming a subscriber for your paper. But since I have had an opportunity of perusing the Primitive Baptist, finding it to breathe so much of the spirit of Christianity, and comes out clear of any fictitious names, and not as many others do without names, as many pieces I have seen in other papers, but every man's own signature stands for itself as I believe every man of candor and religion will do, as not being ashamed or afraid to meet it at any time or place; and finding also the good effect it has had in strengthening of many of the tender lambs of Jesus, and banishing error, I want you brother to send me your paper the Primitive Baptist, commencing with your second volume.

I conclude by subscribing myself your sincere but unworthy brother in Christ.

ASHLEY SWAIM.

Sarecta, Duplin county, N. C.
Dec. 11th, 1836.

Dear brother Bennett: I must inform you that myself and the others that subscribed for your paper, the Primitive Baptist, are well pleased with them as yet. We hope they will be attended with good here, though they are frowned at by some. I must inform you that I have got four more subscribers that wish to take the same paper, and have them directed to the same post-office. We hope the Lord will be with you and enable you to comply with our request.

So nothing more, but wish your paper God speed. Yours, &c.

JAMES DOBSON.

Georgia, Upson county,
January 5th, 1837.

Brother Bennett, with pleasure I take my pen in hand to address you; but being in a hurry, having to start to-morrow into Houston county, to try to get one of what is termed now a days old school sort of preachers to serve us in our church. For all three of the missionary elders are gone from us, and the church has declared non-fellowship with the present missionary money-

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ed system, with all its kindred institutions of the day; and if I had time I would give you some account of our afflictions here, but have not.

I have had the opportunity of reading your paper, the Primitive Baptist, and seeing your statement with regard to discontinuing it, it bears with some weight on my mind. For I want to encourage every thing that I believe to be engaged in the cause of Christ, and I think it is. There are here, I think, a great many that wish to read it; there are eight persons here now that wish to take it, whose names were handed to me last night. Therefore, I wish you to send six copies to the same post office you have sent mine.

I remain yours in love.

EDMUND STEWART.

Alabama, Butler county,
December 12th, 1836.

Brother Editor: With pleasure I inform you that the six papers I sent for have been received, as I suppose as fast as you could print them. Each of the subscribers appears to be well pleased and highly gratified with the title and style of your paper, believing with myself, that the different letters of correspondence, as well as the editorial remarks in general, appear to breathe the spirit of truth, as to the primitive Baptist part, and also the truth respecting the schemes of the present time; which we hope will be a means in the hands of the Lord, of awakening and convincing the community in our section of country, and generally in these once happy United States, the liberty and reality of true and genuine religion, as taught by our ever blessed Saviour and his apostles.

The demand for you paper appears to be daily increasing, so much that I cannot keep a copy by me to show to the peoply that apply to see it. I hear of a great many in different parts of our State, particularly in the bounds of the Alabama Association, that wish to become subscribers; though I have only five more as yet, whose names, places of residence and post office you will find in an annexed table.

Two or three weeks past I sent you a pamphlet under the title of a Refutation of Joshua Lawrence's Patriotic Discourse, by a Servant of the church, as he calls himself. I thought no wonder he cloaked his name, and also that he might be a servant of the anti-Christian church. But if you will read his lines of poetry, on the back of his pamphlet, downwards, the first letter of each line, you will find his name in full, H,O,S,E,A H,O,L,C,O,M,B,E.

If his pamphlet had not been public, I should have been ashamed to have published it, knowing that he has been called an eminent Baptist preacher.

We read that in the latter times, some shall depart from the faith, giving heed to seducing spirits and doctrines of devils, &c. Truly it appears to be the latter times now. But I hope the Lord will yet convince him and many others of their errors, supposing that the kingdom of heaven and the Holy Ghost is to be purchased with money.

Somewhere about thirty-two years ago, I believe God revealed his son Jesus Christ to me, and pardoned my many sins. In which revelation I thought God the Father, Son, and Holy Spirit, appeared to be unitedly reconciled, with poor sinful me. And on my part, I am fully persuaded that I was reconciled with the revelation and reconciliation, which revelation has been (and yet is) as an anchor to my soul, both sure and

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stedfast. Tho' I have many troubles, trials and difficulties to encounter through my sinful nature, I feel many doubts and fears on my part of believing with that saving faith as I would wish, but none on the part of the reality of religion, or the sufficiency of God in his offices, to save the vilest of sinners.

I am a member of the first Baptist Church that was constituted in Butler County. Which was constituted in my cabin on the 15th day of September 1820, called Fort Dale Church. We joined the Alabama Baptist Association the October following. Which was constituted the year before by four churches, on orthodox principles of the gospel. Which Association has flourished, and increased to about thirty-seven churches. Our Association has been frequently interrupted by proposals to involve us in the new schemes of the day. Hitherto they have been withstood with brotherly, christian fortitude, But it appears there is no end to the false apostles, called Missionaries; they are still encamping about the saints of the most high God, and will crouch down to any thing but true scriptural honesty, to carry their points. Our church has stood stedfastly, in peace and harmony to this day since her constitution, with the exception of one church (which has since been dissolved) and one neighboring Association which still appears to be leaning to the speculating schemes of the day. We have had several severe trials from those quarters. But thanks be to God (that has promised his people that he will never leave them nor forsake them) he has not entirely forsaken us yet; in all our trials we came out unhurt as Shadrach, Meshach, and Abednego did in the fiery furnace, or Daniel in the lions' den. We are yet a church, and as a band of brothers and still have a name in the Alabama Baptist Association. If God be for us who can be against us.

I have seen of late in print the names of Reverend Daniel Marshall, Abram Marshall, Silas Mercer, and many others, ministers of the gospel, boasted on as missionaries in their day. I have been personally acquainted with nearly every one they have named, and do know that either of them would have scorned the name of missionary, as a preaching Paul did the name of the missionary persecuting Saul of Tarsus. And I do sincerely believe that the Reverend Jesse Mercer would now be ashamed, (if his Father could appear on earth) to let him know his opinions respecting the present new fangled notions, and schemes of the day. I have known Jesse before he began to preach. For many years after he began he preached the gospel of Jesus Christ I believe in its purity; but of late years the speculating schemes of the day, and not the tradition, even of his own Father. (Silas Mercer.) I close with a sincere wish for the prosperity of our Redeemer's Kingdom on earth, the peace and harmony of all his churches and people, &c.

Respectfully yours in the bonds of love.

DANIEL GAFFORD.

Wake county, N. C.
Jan. 7th, 1837

Brother Bennett: I have not much to write unto you at present. If my mind was not so enfeebled, I would like to make some remarks on the utility of your paper; suffice it to say, I am unwilling for you to discontinue the publication of the Primitive Baptist. I think I am more

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and more convinced of its usefulness to the old school Baptist cause in general, in two particulars; first, the disseminating gospel truths as food to the body, the church, in honor to the cause and God, denying the satisfying of the flesh. I feel that I have been well compensated in one number for my subscription throughout the year, in several particulars.

2d, In detecting the false and erroneous statements of missionaries, in opposition to the characters of God's dear children and God's truths. Your remarks on Mr. Meredith's publication concerning the opposition of a minority of the Contentnea Association, was correct as far as my knowledge of the circumstance extends. I was well pleased at the precise manner in which you gave a history of the circumstance, for I was present at Nauhunty when the Toisnot and Nauhunty Associations came together, and had the premises laid down upon which they agreed to live together; and at the same time there was some mention made about corresponding with the Goshen Association, to which I objected and went on to state the grounds of my objection, as a member of the Little River Association; that whereas the Little River Association had withdrawn from the Raleigh Association on the account of the new schemes of the day, and that the Raleigh and Cape Fear and Goshen Associations corresponded together and fellowshipped in some degree the mission systems founded on money, it would be an inconsistency for the Little River Association to correspond with the Contentnea Association if the Contentnea corresponded with the Goshen Association, as the Little River Association had withdrawn from the Raleigh Association for the same cause. The Contentnea Association upon hearing the objections unanimously agreed to have no correspondence with the Goshen, and if I mistake not some of these same *Nullifiers* were present in the Association at that time. So that it appears to me, that if there was an error committed in that decision they were partakers of it, or were acting in disguise; the latter is most likely the case, their conduct bearing witness at Pleasant Plains, where they contended for fellowship for those that did fellowship missionaries, at which time also I was present. Not that I expect that every individual belonging to those churches that have seceded from the Contentnea Association are fellowshipping missionaries, or mission principles, but that they have changed or given away the principles agreed to at Nauhunty for men, and this I hope will be rechanged by all Christians who have been led into it.

Lest I be in the way of others, I shall close by stating, I remain yours in the best of bonds.

BURWELL TEMPLE.

Warren county, N. C.
Mill Ford, Dec. 20th, 1836.

Dear brother Bennett: From reading your last paper I discover it to be necessary to recapitulate the names wishing to continue or receive the next volume of the Primitive Baptist, to commence on the second Saturday of January next.

I now, brother Bennett, say to you, that I highly approve of the manner and matter of the paper in general; hoping that it originated from a pure spirit, that it may prove a warning to the unruly, a comforter to the feeble-minded, and a support to the weak, is my earnest prayer.

James Southerland.

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POETRY.

From Erskine's Gospel Sonnets.

THE BELIEVER'S JOINTURE.

CHAPTER I.

Containing the PRIVILEGES *of the Believer that is espoused to Christ by faith of divine operation.*

SECTION I.

The Believer's perfect beauty, free acceptance, and full security, through the imputation of Christ's perfect righteousness, though imparted grace be imperfect.

(*continued.*)

No process more the law can tent;
Thou stand'st within its verge,
And mayst at pleasure now present
Thy Husband's full discharge.

Though new contracted guilt beget
New fears of divine ire;
Yet fear thou not, though drown'd in debt,
Thy Husband is the payer.

God might in rigour thee indite
Of highest crimes and flaws;
But on thy head no curse can light,
Thy Husband is the cause.

SECTION II.

Christ the believer's friend, prophet, priest, king, defence, guide, guard, help, and healer.

Dear soul, when all the human race
Lay welt'ring in their gore
Vast numbers in that dismal case
Thy Husband passed o'er.

But pray, why did he thousands pass,
And set his heart on thee?
The deep, the searchless reason was,
Thy Husband's love is free.

The forms of favour, names of grace,
And offices of love,
He bears for thee, with open face
Thy Husband's kindness prove.

(*to be continued.*)

RECEIPTS FOR VOL. II.

C. W. Knight,	$1	Granb'y Vick,	$1
Wm. B. Gordon,	1	L. Latham,	1
Rich'd Harrison,	1	Elisha Ingram,	1
Moses Johnson,	5	Wm. R. Moore,	10

FOR VOL I.

Wm. B. Gordon, $5

AGENTS,

NORTH CAROLINA.—Jos. Biggs, Sen. *Williamston.* Joshua Robertson, *Gardner's Bridge.* John Bryan, *Clark's Store.* R. M. G. Moore, *Germanton.* Foster Jarvis, *Swindell's P. O.* Wilson W. Mizell, *Plymouth.* John Lamb, *Camden C. H.* Jacob Swindell, *Washington.* Francis Fletcher, *Elizabeth City.* J. A. Atkinson, *Bensboro'.* James Southerland, *Warrenton.* Alfred Partin, *Raleigh.* Stephen I. Chandler *McMurry's Store.* James Wilder, *Anderson's Store.* Benj. Bynum, *Speight's Bridge.* William Exum *Waynesboro'.* Henry Avera, *Averasboro.* Parham Pucket, *Richland.* John H. Keneday, *Chalk Level.* Burwell Temple, *Wake county.* Obediah Sewell, *Rogers' P. O.* Geo. W. McNealy, *Yancyville.* W. R. Larkins, *Long Creek Bridge.* James Dobson, *Sarecta.*

SOUTH CAROLINA.—Wm. Hardy, *Edgefield Dist.*

GEORGIA.—William Moseley, *Bear Creek.* Robert Gilliam, *Fayetteville.* A. Cleveland, *McDonough.* James Henderson, *Monticello.* A. B. Reid *Brownsville.* John McKenney, *Forsyth.* Anthony Holloway, *Lagrange.* Patrick M. Calhoun, *Knoxville.* J. M. Rockmore, *Mountain Creek.* Edm'd Stewart, *Calhoun's Ferry.* Rowell Reese, *Ealonton.* Thos. Amis, *Lexington.* Jonathan Neel, *Macon.* Gray Cumming, *Union.* John G. Willingham, *Halloca.* Charles P. Hansford, *Union Hill.* Bryan Bateman, *Pine Level.* Moses Johnson, *Fort Valley.* John F. Lovett, *Mount Pleasant.* E. H. Mathis, *Adairville.* Robert Toler, *Upatoie.* Edw. S. Duke, *Fayetteville.* Wm. R. Moore, *Mulberry Grove.*

ALABAMA.—L. B. Moseley, *Cahawba.* A. Keaton, *McConico.* John Blackstone, *Chambers C. H.* John Davis, *Portland.* Wm. W. Carlisle, *Mount Hickory.* Henry Dance, *Daniel's Prairie.* Wm. W. Walker, *Liberty Hill.* Daniel Gafford, *Greenville.* Samuel Moore, *Snow Hill.* William Powell, *Welumpka.* John Kelley, *Bragg's Store.* John G. Walker, *Milton.*

TENNESSEE.—Gray Haggard, *Kingston.* A. V. Farmer, *Wrightsville.* Charles Galloway, *Indian Tavern.* M. H. Sellers, *Ten Mile.* William Patrick *Cherryville.* Pleasant McBride, *Oats Landing.* Asa Biggs, *Denmark.* Thos. K. Clingan, *Smith's ⋈ Roads.*

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LOUISIANA—Peter Bankston, *Marburyville.*

MISSOURI.—Samuel D. Gilbert, *Portland.*

ILLINOIS.—Richard M. Newport, *Granville.*

INDIANA.—Peter Saltzman, *New Harmony.* Jeremiah Cash, *Bethlehem.* M. W. Sellers, *Jeffersonville.*

OHIO—Joseph H. Flint, *Preston.*

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VIRGINIA.—Kemuel C. Gilbert, *Sydnorsville.* Rudolph Rorer, *Berger's Store.* John Clark, *Fredericksburg.* E. Harrison, *Heningsville.* William W. West, *Dumfries.*

PENNSYLVANIA.—Hezekiah West, *Orwell.* Joseph Hughes, *Clingan's ⋈ Roads.*

NEW JERSEY.—Wm. Patterson, *Suckasunny.* C. Suydam, *Hopewell.*

NEW YORK.—George Clarke, *Buffalo.* Gilbert Beebe, *New Vernon.*

WISCONSIN TER.—M. W. Darnall, *Mineral Point.*

TERMS.

The Primitive Baptist is published on the second and fourth Saturdays in each month, at *One Dollar* per year, (or 24 numbers) payable on receipt of the first number. Six copies will be sent to one Post Office or neighborhood for Five Dollars. All papers will be discontinued at the end of the year from the time of subscribing, unless otherwise directed. Notes of all specie paying Banks will be received in payment. Money sent to us by mail is at our risk.

Communications must be *post paid*, and directed to the Editor.

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THE PRIMITIVE BAPTIST.

EDITED BY MARK BENNETT.

Printed and Published by George Howard,

TARBOROUGH, NORTH CAROLINA.

"Come out of Her, my People."

VOL. 2. SATURDAY, FEBRUARY 25, 1837. No. 4.

FOR THE PRIMITIVE BAPTIST.

TEETH TO TEETH,

Tom Thumb tugging with the Wolves for the Sheepskin.

By Joshua Lawrence.

PART II.

ON MEN-MADE PREACHERS.

(*continued.*)

The second thing I intended to prove by my digression was, that these seventeen churches were all Baptist churches; and if they were, there can be no doubt that the rest planted by the apostles and first preachers were. The gospel of Mark places the beginning of the gospel of Jesus Christ as commencing with John the Baptist, 1. 4: John did baptise in the wilderness; 2nd preach the baptism of repentance—verse 5: And there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins. This is the first account of baptism found in any history in the world. How was it performed? The text is plain—in the river of Jordan—not with a bason, pitcher, pail, nor porringer, nor gourd. Then sprinkling nor pouring could not be the mode of John's baptism, because those who sprinkle or pour don't go in a river to do it; they do it out of a river, so do not follow the pattern given as performed in the first instance. What kind of persons were baptised? Those that confessed their sins—then of course no children here, for they know nothing about confessing of sins.

A second proof and a second time, verse 10: And Jesus when he was baptised went up straitway out of the water. This was in the same river. John, 3. 23: And John also was baptizing in Ænon, near to Salim, because there was much water there: and they came, and were baptised. This one text outweighs in my mind all the quibbles and arguments ever produced by pedobaptists. For here we are told why John baptised in Ænon, because there was much water. Then it required much water for John to baptise, and you will not doubt he well understood the mode. His baptising in Jordan also proves the fact that he required much water; for this was in a river where there was also much water, as in Ænon. This proves to a demonstration that the first mode of baptism was not sprinkling; because it does not require much water to sprinkle or pour—a little and not much will do. Again, the baptism of the Eunuch proves the same fact: They went down both into the water, both Philip and the Eunuch, and he baptised him—and when they were come up out of the water, &c. Now this shows us that the apostles baptised in the same way John did; for John went into the water to perform baptism, so did Philip. Christ went into the water, or else it could not be said he came out of it. Here then we see plainly that sprinkling nor pouring neither is not baptism, according to John's nor the apostolic mode; for these

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went down into the water to perform baptism; but sprinklers nor pourers don't do so. So I say sprinkling is not even a shadow of the example of baptism, much less baptism itself. Then this point is proved that the apostles baptised in the same manner John did; and that was, by going into the water to baptise, and there baptising. And I say, according to the scripture there is no such thing as being a Baptist without going into the water. Do this you must, whether you pour, sprinkle, or immerse, to be a Baptist, for the example is clear. But I will warrant you, whenever the preacher and the candidate becomes humble enough to do this, fifty to one if he then don't immerse; which must be the right mode from these words: Buried with him by baptism into death. Immersion is the only mode to which this text can be applied, for there is no likeness between pouring and sprinkling and a burial, but in immersion there is.

But the apostles were Baptists as well as Christ, for he was a Baptist baptised in Jordan by John, who had a command from God to baptise and was he tells us sent to baptise; and therefore it was righteousness in John to administer it, and righteousness in Christ to submit to it; and so, as he said, it becometh us to fulfil all righteousness. If Christ himself would not preach before he became a Baptist, surely he would not send his disciples to preach before they were baptised. Should you ask, who baptised them? I shall answer, that some of John's disciples, which were Baptists, went over to Christ and followed him. John, 1. 35: Again the next day after, John stood, and two of his disciples; 36. And looking upon Jesus as he walked, he saith, behold the Lamb of God! 37. And the two disciples heard him speak, and they followed Jesus. One of them was Simon Peter's brother, named Andrew, who also was one of the twelve. By these two disciples I suppose the ten were baptised, for it is said: Though Jesus baptised not, but his disciples. Then it is proven I think plain enough again, that John's baptism was the baptism that the apostles practised; as two of John's disciples were among the twelve, they surely practised the same mode by which they themselves were baptised by John; and as they were baptised in a river, or where there was much water, by John, it is reasonable to believe that the apostles also followed the same practice of baptising in rivers, and where there was much water; and that they baptised the ten, and continued after this mode wherever they made disciples.

You cannot believe that God gave John three modes of baptism, or that he left it to John to choose his mode, or that he might choose any mode he pleased, or that any mode would do; for if John had a command from God to baptise, that command must express the mode, else how would John go about or know how to obey the command and perform baptism, since it had never been performed before, nor had he ever read it in any book or seen it performed? So then it is clear God gave him the mode, and he knew how it was to be performed, in a river. And God also gave him to know the subjects of baptism, for he preached the baptism of repentance for the remission of sins. So that his very preaching set forth the subjects of baptism. Question. Had John a right to alter the mode, or had the church, or had any man—or the subject for baptism either? I will answer this question, by stating another: Has any subject a right to alter the law of his king, or any servant to alter the command of his master, or a child his parent's commands, although he may dislike it? You are forced to answer, No. Then how dare any man to alter the mode of baptism, so as not to baptise in rivers, or where there is much water? He that does it is culpable to the great God. How dare any man to alter the subjects of baptism from those that confessed their sins, those that gladly receive the word, those that believe, to children as subjects of baptism. You have as

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much right to alter the laws of your State, voluntarily and of your own accord, without the concurrence of a majority, and more so. God will hold you accountable for such an offence against his majesty. Have a text, Matthew, 5. 19: Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven. 15. 6: Thus have you made the commandment of God of none effect by your tradition. So in one case, so in all. Matthew, 15. 9: But in vain do they worship me, teaching for doctrines the commandments of men. Revelations, 22. 18: If any man shall add unto these things God shall add unto them the plagues that are written in this book. Surely these four texts ought to satisfy any man of the danger of altering God's doctrines or ordinances. Then to teach infant sprinkling is a doctrine of men; or to teach sprinkling or pouring for baptism, for the commandment of God, is the doctrine of men; since no such a mode of baptism is found in the New Testament. For if any man can find that John the Baptist, Jesus Christ, or the apostles, ever baptised an infant, or that either of them sprinkled or poured for baptism, I will give that man my horse and gig. So that then infant sprinkling is a vain worship, pouring is a vain worship, and a making of none effect the command of baptism in a river, or much water of none effect; because these are traditions, both pouring and sprinkling, and the commandments of men in such a practice, since there is not one sentence of such a practice in the New Testament, which holds the commands of Jesus Christ to his ministers and church, and in that alone is the law for the church of God to be found. So that the apostles were river and much water Baptists, and not bason Baptists, this is clear.

Matthew, 28. 19: Go ye therefore, and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost. Verse 20: Teaching them to observe all things whatsoever I have commanded you. Among these commands is that of baptism. Now do you think that the apostles could teach any other baptism than that of John's, which was baptising in a river or where there was much water? No, for two of them had just been baptised by John themselves. They knew also that Jesus was baptised in a river. Philip practised the same baptism on the Eunuch, in a certain water; and you can't prove this was not much water, or a river. Nor can you prove in one instance in the New Testament, that any man or woman was ever baptised but in a river, or where there was much water. A great deal has been said about the jailor and house—was there not a river hard by the city of Philippi, where Paul and Silas went when prayer was wont to be made? Was it not as nigh for Paul to go and baptise Lydia and the jailor, as it was to go and pray? Think on it.

So then after the mode is given by John the Baptist and Philip, and the subjects given, such as confessed their sins, gladly received the word, I believe Jesus Christ is the son of God, can any man forbid water that these should not be baptised as well as we, believed and were baptised, he that believeth and is baptised shall be saved—can any man be so blind and so prejudiced, not to see that the subjects of baptism are believers, and not children nor unbelievers. Dark must be that man's mind, or God has sent him strong delusion that he should believe a lie that he might be damned; because he has pleasure in the unrighteousness of his pride, cavilling and disobedience.

Nsw if the apostles had the mode, and many examples of baptism in the river and much water—and if they themselves had thus been baptised, and if they were the subjects themselves, they must know the fit subjects of baptism. Now let us examine: first, the church at Jerusalem. Was this church a Baptist church? The

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apostle Peter stood up and said over the names of this church, and they were an hundred and twenty. Were they Baptists? Surely, for the apostles, or at least two of them, were river or much water Baptists; of this we are sure, and there is nothing to prove the rest were not, but a strong presumption they were all the same sort, and the balance of the hundred and twenty besides the twelve, as the church of John was to decrease, and the church of Christ was to increase. There is not much doubt that many or all of these were John's disciples, since John was beheaded; and we read but of one preacher of John's order besides the two that came over to Christ, and that was Apollos, and he came over after the instruction of Aquilla, there is not much doubt; and twelve disciples of John's, found at Ephesus, to whom Paul gave the Holy Ghost. Here seems to be an end of the church of John. But to prove the fact, what sort of persons were added to this church, such as gladly received the gospel by the mouth of Peter, these were baptised. So you see it must be a Baptist church, for these were baptised before added to the church; because it is said, the same day about three thousand souls were added to the church. And although it is not said whether they were baptised in a river, pond or creek, pool or font, that does not alter the case at all, since the mode is given in the scripture in several places, and the subjects in a great many places, and the administrators also. Is it not fair reason and just to say, that in whatever place water baptism is mentioned in the scriptures, it refers to the mode and subject as had been practised by John and the apostles, where example and mode were plainly pointed out in the scriptures; and after the manner that they themselves had been baptised, in a river or much water? I think so, for although in a great many places mention is made of many being baptised, yet no mention is made how it was done; yet surely we are to understand it as according to the mode and subject, where the scripture has pointed it out. And in the case of Philip and the Eunuch, and John's baptising, there is not a stone left unturned to show the mode and subject of baptism. Were any of these children? No, they were men and women; infants could not be pricked in the heart by Peter's preaching, nor could they gladly receive the word. And to prove this point once for all, let Peter, who is the preacher here, define baptism and its use: 1 Peter, 3. 21: Baptism is not the putting away the filth of the flesh, but the answer of a good conscience toward God. Can infants be conscious about baptism, or it be to them the answer of a good conscience toward God? Why you ought to know better. Then they are not the subjects of baptism, nor were there any in this church; but a Baptist church of believing men and women, I think fairly proven; baptised on hearing, believing, and gladly receiving the word.

Let us next come to the church at Corinth. Acts, 18. 8: And many of the Corinthians hearing, believed, and were baptised. 1 Cor. 1. 12: And were you baptised in the name of Paul. Here is fair proof that the church at Corinth was a Baptist church of believers, and that they were baptised after they heard and believed. No infants here, for infants could not believe Paul's preaching, are not fit subjects of baptism.

Next the church at Ephesus. Acts, 19. 3: And he said unto them, unto what then were ye baptized? And they said, unto John's baptism. Paul on coming to Ephesus found these twelve men that had been baptised with John's baptism, which was a river and much water baptism. These then were Baptists of the right kind, and were believers, for it is said in the 4th verse: John taught the people, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. So then John taught faith in Christ as requisite to baptism, and these were baptised in that faith. After

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this, many by Paul's preaching and working miracles, that used curious arts, brought their books and burned them; which drew from Luke, the historian of the Acts, this reflection, verse 20: So mightily grew the word of God, and prevailed. And although no mention is made of those being baptised, yet I think there can be no doubt but they were, and joined in with the twelve; and the reason I offer for it is, that there was a church at Ephesus, which is proved by Paul's epistle to that church found in the scriptures. Then I think the proof is strong, it was a Baptist church of much water.

Next we come to the church at Philippi. That this was a Baptist church is full clear, for Lydia and house, and jailor and house were baptised, you will not dispute, and were the first fruits of Paul's preaching at Philippi. And that there was a church at Philippi, Paul's epistles to the Philippians as recorded in the scriptures, prove beyond doubt; and if the first converts in the church were baptised, why not all? I see no reason. So then this was a Baptist church beyond doubt.

I forbear giving further proofs; not because they cannot be produced, but because I am too far swelling this piece. For if there is satisfactory proof from scripture that these four were Baptist churches, of which I consider the proofs full sufficient, then it follows as a matter of course that the other thirteen mentioned in scripture were; and all the hundreds and thousands of churches that were all over the world, as the gospel had been preached in all the world and to every creature under heaven, and the sound gone into all the earth, and the words of the gospel by the apostles to the ends of the world; there must have been thousands of churches, and they all river and much water Baptist churches. For we hardly believe that if the apostles planted these churches and that they were Baptist, that they planted any church of any other sort than that of Baptist.

But it may be asked, what kind of Baptists were they, since there are so many sorts in this day? I think the proofs offered are full sufficient to prove that there was but one kind of Baptist in the apostolic age; all others have arisen since. For we must believe as the apostles had all been baptised by one mode, that they all practised one mode in all countries were they went. For the scripture by an apostle tells us: One Lord, one faith, and one baptism. And as they had but one baptism, I contend that they had but one mode among them. Stop, says the Quaker, there were two baptisms; the baptism of water, and that of the Holy Ghost; and we contend for the baptism of the Holy Ghost, for he that was to come, that is, Christ, was to baptise with fire and with the Holy Ghost; so we say that done away water baptism, and now the one baptism means the baptism of the Holy Ghost, and that is all that is necessary. This is a mistake of yours. Acts, 19. there you find twelve men baptised by John's baptism, who received the Holy Ghost by the laying on of the hands of Paul after water baptism. This agrees with John's testimony of Christ, that he should baptise with the Holy Ghost. But here is a text that sweeps your opinion away like chaff. Acts, 10. 47: Can any man forbid water, that these should not be baptised, which have received the Holy Ghost as well as we? 48. And he commanded them to be baptised in the name of the Lord. Here you see as plain as the nose on your face, that water baptism came after receiving the Holy Ghost; then how is Holy Ghost baptism the one baptism, or how is it sufficient if water baptism must come after it? So then I think it is clear, that water baptism is the one baptism alluded to, and the apostles always used it as the one baptism, even after the Holy Ghost had been received.

Then Cornelius and house were both Holy Ghost and water Baptists too, and these are the right kind of Baptists, for

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the Holy Ghost enables the sinner to believe; yea, as the scripture hath said, we believe according to the working of his mighty power, then after that baptised.

Simon Magus is said to believe and was baptised; but he was not a Baptist of the right kind, for he was a money Baptist, as many are now a days. Judas was no doubt a Baptist, but he also was a money Baptist, and of the same bad kind.

It takes something more to make an apostolic Baptist, or what I call a genuine Baptist, than to go into the water and be baptised by immersion; for it is said of the first Christians: And they continued stedfastly in the apostles' doctrine, in breaking bread and prayers. A man that don't believe apostolic doctrine, has no business in the Baptist church, and is not stedfast therein; and why? because Paul says: A man that is an heretic, after the first and second admonition, reject. Who would or did the apostles call heretics, but such as did not believe their doctrines; these of course, as they had the true doctrine and none else but they. And again, John—If any man come unto you and bring not this doctrine, receive him not into your houses neither bid him God speed—alluding to the apostles' doctrine. And again, Paul—Though we or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed—that is, put off from the church. This is enough to show you, that a man to be a Baptist of the right kind, must believe apostolic doctrine; or, what is the foundation or fundamental doctrine they taught. It is contained in the New Testament in the epistles, very plain and positive.

The summary of apostolic doctrine, or fundamental principles, is, I conceive, as follows: First, that God is love. This is the fountain head, the first cause, the whole cause, the main cause, sole cause of all the blessings of the gospel, and man's salvation and eternal happiness. And that this love of God to his people is 1st, sovereign; 2d, incomprehensible; 3d, inconceivably great; 4th, everlasting under all circumstances; 5th, unchangeable, forever the same; 6th, free to us and undeserved by us; 7th, boundless and infinite, passing all understanding; 8th, that it is a bestowed love, to make us the sons of God. In which love of God to us there is no variableness nor shadow of a turn. All this is easy proved from the writings of the apostles.

2d. That God did before the foundation of the world, or ere man was created, foreknow and foresee, the end of all creation; and that man would fall and become a sinner; and in consequence of this foreseeing and foreknowing that men would become sinners, he did therefore by this foreknowledge before the world began—Acts, 2. 23: Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain. Then from this text it was determined by God's foreknowledge, that Jesus Christ should die for the sins of men. 1 Peter, 1. 2: By this foreknowledge did God elect sinners through sanctification of the spirit, and the sprinkling of the blood of Jesus Christ. Then by this foreknowledge, that is, before they had sinned or were made, God foresaw them sinners needing sanctification and washing in Jesus' blood, to cleanse them from all sin. By this foreknowledge were they predestinated to be conformed to the image of his Son, to be called, justified and glorified, as in Romans, 8. 29: And God has not, nor never will, cast away his people which he foreknew. As in Romans, 11. 2: By this foreknowledge he did predestinate sinners to the adoption of children. As in Ephesians, 1. 5: By Jesus Christ, according to the good pleasure of his will; to the praise of the glory of his grace—and accepted them in the beloved. And in the 11th of same chapter: In whom also we have obtained an inheritance, being predestinated according to the purpose of him, who worketh all things after the

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counsel of his own will. In a word, it was by this foreknowledge God loved his people with an everlasting love; by it he made choice of his people, or elected them in Christ before the foundation of the world, to be holy and without blame in love, as in Ephesians, 1. 4. By this foreknowledge of and love to his foreknown people, he did foreordain before the foundation of the world, Jesus Christ to be slain for the sins of his people, and be a propitiation for all their every crime, as in Peter, 1. 20. By this foreknowledge he gave them grace in and saved them in Christ, before the world began, as in Timothy, 1. 9. By this foreknowledge he wrote the names of his people in the Lamb's book of life, ordained them to eternal life, appointed them to obtain salvation by Jesus Christ, gave them to Christ, prepared a kingdom for them from the foundation of the world—by it he chose Jacob and refused Esau, before they were born or had done good or evil; by it his purpose of election stands, and according to it all the wheels of providence move to complete the work of salvation of his foreknown, beloved and elect people. By this foreknowledge of God was the system of salvation constructed, settled, and the Saviour and Redeemer chosen and appointed; and all other things relative to creation, redemption, regeneration, and glorification, was finished in purpose and decree in eternity, through the means foreseen and fore appointed. And all God's promises to his Son, and his people in him, were confirmed and ratified with the oath of God to Christ and the heirs of promise, before the world began. On all these points the scripture speaks clear and plain, as one of the main principles of apostolic doctrine. However much you may disbelieve it, or contend against it, all your jangling won't alter it.

3d. That election was an apostolic doctrine, and one of the fundamentals of their doctrine, no man can deny that reads the New Testament. And that God did not elect or choose his people on a foresight of their goodness, repentance, nor faith, nor would does, is self-evident from scripture; for they were chosen by his foreknowledge, as says Peter—and chosen in Christ, says Paul, before the foundation of the world. Then as Paul says, and cites as a case in point the choice of Jacob, they were chosen before they had done good or evil, like Jacob, if chosen before the foundation of the world; for then when the choice was made before the world began, they could not have done good or evil. So then the choice of sinners in Christ before the world began, was not dependent on does of goodness, or does of badness; but like the case of Jacob, that the purpose of God according to election might stand; not of him that willeth or runneth, but of God that showeth mercy to whom he will. For this election rests not on goodness, will, nor works; but is an election according to grace and purpose of God. Then sinners were not elected to salvation and glory on a foresight of their goodness, but on a foreknowing of their badness; not elected because they were good, or because they would be good; but elected before they had done good or evil, before born of the new birth, as some say; or as some others say, after they become Christians, then elected. Let this text stop your mouth: Chosen in him before the foundation of the world. If elected before the foundation of the world, how then elected after they become Christians, when this election took place so long before? No, Sir, you have got it wrong; they were elected before the world began; but their becoming Christians is only a proof that they had been elected before the world began. So that becoming a Christian is a fruit of election, and not election itself; election is God's act in eternity, becoming a Christian is the act of the Holy Ghost on us in time. This is truth. They

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were not elected because they would be clean of themselves, but elected on a foresight of their filthiness, and to be made clean by the sanctification of the spirit and the sprinkling of the blood of Jesus Christ. They were not elected because they would be of themselves righteous, holy, or loving creatures, and God foresee they would be so and so elect them; no, but their election took place in eternity, on a foreseeing they were unholy and at enmity in their minds against God, and hating him in their very hearts, of which every imagination was only evil and that continually. And thus God chose them by his foreknowledge, and elected them before the foundation of the world, without any reference to their good works; but alone to their unholiness and hatred he had reference; for thus are they elected to be holy and without blame before him in love. Then without this election they never would have been holy, nor loved God, nor been blameless in his sight. Then holiness, blamelessness before God, and love to God, are the fruit of election, and not the cause why people are elected. For the truth is, God's people were elected by his foreknowledge, when he foresaw all their sins upon them; and the sins which he foresaw did not hinder their election, because this election is of grace and not of works. Neither did he elect them because he foresaw who would repent and believe, for then no such a thing as election could have taken place in eternity; because the scripture tells us, that repentance and faith are both the gift of God—if so, men cannot repent nor believe until these gifts are given. Then strange indeed, that God should elect men on the account of his own gifts; for then no thanks to them for their election, for it would be of God who gave the gifts of repentance and faith, or else they would not have repented nor believed. So then repentance and faith in the creature, if the gift of God, still makes their election wholly of God, and not of self nor no ways dependent on the creature, but dependent on God's gifts. So you get no glory here, and this is what men want, to show the glory of their salvation with God; that's the reason men cannot receive particular, unconditional, and eternal election, as it is set forth in the scriptures—can't give up for salvation to be all of grace, all the gift of God or glory in the Lord, and not in themselves. But so far from God's electing sinners on a foresight of their repentance and faith, that repentance and faith is the fruit of election: For as many as were ordained to eternal life, believed. I have said enough here, nor have I quoted many scriptures, as every man that has read his Bible knows election to be a doctrine taught by Christ and his apostles; and that Christ is elected of God, and that sinners are elected to be members of his church, and to eternal salvation through Christ.

(*to be continued.*)

PRIMITIVE BAPTIST.

TARBORO', FEBRUARY 25, 1837.

ALABAMA BAPTIST STATE CONVENTION,

At its session in Nov. last performed the usual parade of *your* committee, and *our* churches, of *effort* and *money*.

One of the lucre advocates says, "I have travelled about 2200 miles, and spent 6 months and 25 days in your service." These miles were worth something, or they would not have been so carefully noted. The length of his services is measured, and found to be 6 months and 25 days. The whole is valued to $391. So "Paid to H. Holcombe, as agent, $391." Yet Mr. Holcombe and his coadjutors claim to be in the tracks of Paul. Will their courses bear comparison. Paul reports: *I have not shunned to declare unto you* ALL THE COUNSEL OF GOD. Mr. H. says, "I have endeavored, in my very feeble manner, to promote the *objects of the Convention.*"—Paul says, *I have taught you publicly and from house to house—in* JOURNEYINGS OFTEN, but names not the distance, until, to Timothy, not to the Convention, he declares

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once for all, *I have finished my* COURSE. Mr. H. says, "I have travelled" about 2200 miles. Paul tells his brethren, *ye did send once and again to my necessities, ye ministered to my necessities.* The new corporation say, pay to H. Holcombe $391. Mr. H. further receives caresses and applause, even from the world. Paul further *received five times, forty lashes, save one.* Paul said, *there is laid up for me a crown of righteouness which the Lord, the righteous judge, shall give me at that day: and not to me only, but to all them that love his appearing.* Mr. H. says, in effect I have performed a good journey, 2200 miles; I have rendered a good service, 6 months and 25 days; consequently there is laid up for me $391, which the new corporation shall give me at this day: and not to me only, but to all them that serve the Convention as I do. Paul said, *none of these things move me*—informing us that he would stand by the ministry which he had received of the Lord Jesus, to testify the gospel of the grace of God, not counting his life dear unto himself. Mr. H. says, "In this I delight"—meaning, as we understand, the promotion of the Convention's objects—"here in the strength of the Lord I will stand or fall; and if I fall I will endeavor to fall with sword in hand, and leave my bones on the field of battle." Yes, it is hard to sever him from the objects of the Convention while his cement has in its composition $391: this is enough to fill him with pious boldness to unsheath his sword, and to scatter his bones on the battle ground.

Mr. Holcombe in a report says, "I visited four Associations, and feel truly gratified to state to you that the blessed cause in which we are engaged, is in the main, on the advance;" and yet he adds, "notwithstanding it is a time of coldness and of peril, in our churches in general; and divisions are taking place; yet there are some encouraging prospects, at one or two Associations which I have attended; &c." What does Mr. H. mean? He says, the blessed cause is on the advance *in the main*; and yet it is a time of coldness and of peril in their churches *in general*; and that out of four Associations he attended, only one or two affords some encouraging prospects. Who can believe both parts of the report? Those who have courted and hired such a report as the new charter institutions receive from their officers concerning their own prosperity.

"The committee on a religious periodical reported thro' Bro. Fant, as follows:"

"We, your committee beg leave to report that we believe a denominational paper, is a subject of the greatest importance, and one that claims your immediate attention; as with it stands connected the prosperity of our institution, and all the objects of the Convention."

Query: If a newspaper be a subject of the greatest importance, and if the prosperity and all the objects of the Convention stand connected with the existence of such a denominational paper, will not the Convention fail to be prosperous if the paper itself fail? Query again: If the Convention and its objects could prosper without such a paper, then in that case have not the committee made a wry report? Query again: If the Convention and its objects cannot prosper without such a paper, can it be true that the Convention is of God? in other words: Can that institution which depends, for its prosperity, upon its connection with a newspaper, be considered as having been originated, or sustained by the Lord?

The Committee on domestic missions, reported as follows, viz:

"Your committee deem it expedient that you appoint four missionaries for the ensuing year; and that they be compensated at the rate of $425 for an unmarried man, and $600 for a man of a family; that they be compensated for those efforts only which are made within the designated field of their labors, and they be authorized agents to receive whatever moneys may be offered them for the objects of the Convention. We would recommend to Bro. Thos. Atkinson, to labor in Butler, Covington, Pike, Dale, Barbour and Henry counties; Bro. David Lee to labor in Macon, Talapoosa and Russel counties; Bro. W. Wood in Randolph, Benton, Cherokee, DeKalb and Marshall counties; Bro. H. H. Rocket in St. Clair, Blount, Fayette, Walker and Marion, to labor 6 months, and if he can collect funds for the Convention to enable your body to pay the whole or chief part of his wages, let him spend the whole year in your service.

All of which was approved by the Convention."

So it seems that marriage is indirectly connected with domestic missions. If a man happen to be so ugly, or so poor, or so choice, or so deformed, or so proud, or so whimsical, that he could not get wedded to his liking, he shall be allowed no more than the diminutive and pitiful sum of $35 41 2-3 per month. But if he has been lucky enough to get a wife, then he shall receive the smart but economical sum of $50 per month. Then the Convention say to them, *Go ye into all the world, &c.* Understand,—into all the *domestic* world. For missionaries have two worlds, Foreign and Domestic. And the Lord's command is so pliable it will fit either without changing a word or a letter. Besides these two worlds,

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they have a number more of sub worlds, or district worlds. For instance, one says, *send me* to Burmah, into the foreign world. *Ill go.* They set him apart, saying *go ye into all the world.*—He understands it, to Burmah. He goes, and that is, into all that world. The Convention have three worlds and a half in Alabama. One embraces the counties, Butler, Covington, Pike, Dale, Barbour, and Henry. This is Mr. Thos. Atkinson's world. $425, or 600 dollars will fill that world with preaching. The Convention say to Mr. Atkinson, *Go ye into all the world, and preach the gospel to every creature.* He understands it: it means into the above named counties, and preach to every body in that world. A second world is composed of Macon, Talapoosa, and Russel. David Lee is set apart by the Convention to go into all this second world. W. Wood is commissioned to go into the third world, which is made up of Randolph, Benton, Cherokee, DeKalb and Marshall, counties. The foregoing three worlds come to an end in twelve months. But their prophets say it is probable that a new creation of Commissions and worlds will take place, at the end of that period. The half world consist of St. Clair, Blount, Fayette, Walker and Marion. It is to be filled by H. H. Rockett. It is contingently destined to stand but 6 months. At the end of this period, the half world is to be deserted to its fate, and to hear no more Convention gospel, unless the funds increase well. In that event, Mr. Rockett's faith is to be strengthened, and 6 months to be added to the days of that world; especially if he shall be industrious and collect funds wherewith the creator of these worlds may inspire him anew.

The three and a half Messiahs sent to these three worlds receive no travail of their souls for efforts made without their respective worlds. This is reasonable: for there is no commission in the new scheme chart to pay men for going out of their world to preach the gospel. Besides, without this precaution, the Convention might have to pay two men instead of one for occupying the same world. [*The field is the world.*] Such is the manner in which the Convention sport with the scriptures, and wrest them.—*Ed.*

FOR THE PRIMITIVE BAPTIST.

Brother Bennett: As there has been an unhappy disunion existing for some years between the Kehukee Association and the Chowan Association, and many of the causes that first produced it are only known to myself; and according to the course of nature the time of my departure is near at hand, and believing that the younger brethren should be in possession of them, I will try to give you a few of them to discover at whose door the fault lies. I therefore give in my testimony in the fear of God, and if you think it might be acceptable to be inserted in your useful paper, the Primitive Baptist, it is at your disposal.

In the year 1826, at the Kehukee Association held at Skewarkey, Martin county, there was laid before it some resolution (in print,) discarding the prevailing institutions and operations of the day, called benevolent. The same was referred to the churches that composed that body, requesting them to report to the next Association their sentiments on the several articles therein inserted. Accordingly in 1827, at which time that Association sat at Kehukee meeting house, in Halifax county, most of the churches reported favorably to the resolutions; and that body took up the subject, and resolved to discountenance the aforesaid institutions, operations, and new fangled schemes of the day. Previous to the next Chowan Association, held somewhere in the neighborhood of Elizabeth City, the usual number of the Minutes of the Kehukee Association, with their letter of correspondence, was put into the hands of some person for conveyance; but they did not arrive. By this time many false reports had got abroad amongst such churches that felt affected by the decision of the Kehukee Association, and there being a gentleman present, that was a member of one of the churches of the Kehukee As-

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sociation, who made a verbal report to the Chowan Association confirming all the false reports, (if not more,) which induced that Association to omit any further correspondence with the Kehukee Association.

At the next Kehukee Association in 1828, she directed and requested me to prepare a letter explanatory of their intention; which was done, and placed in the hands of the Kehukee delegates for conveyance; which they did, (although received with great coldness.) And that Association appointed Thomas Meredith, one of their members, to prepare a letter of correspondence to the Kehukee Association; which he did, and the same was read in that Association, and placed in the hands of James Ross and Reuben Lawrence to convey. Shortly after, to my surprise and astonishment I saw it spread in a newspaper purporting to be printed at Richmond, in Virginia. I then immediately wrote to James Ross, to give information of this strange circumstance; who informed me from under his hand, that after the letter had been placed in his hands and at the rise of that Association, that Thomas Meredith applied to him for the letter back again, and said that he had wrote it in so great a hurry that likely no person in the Kehukee Association could read it, and that he would copy it in fair hand, and that he would (as there was plenty of time from the spring till the fall,) send it on to him in time to convey. But when Ross wrote me it had never come to his hand, and when the time arrived for the delegates to go on to the Kehukee Association, Lawrence came on to Ross's, but there was no letter for them to carry; and Ross declined going on altogether, and Lawrence copied the one from the newspaper and carried that to the Kehukee Association; in which the Chowan Association declined any further correspondence with the Kehukee Association. And so the two Associations have continued ever since, much like the Jews and Samaritans of old, that had no dealings one with the other.

It is quite evident, brother Editor, that Thomas Meredith supposed that he had got the Chowan Association to be as a wax nose, and that he could lead them any way he pleased; for the delegates from the Kehukee Association that were present when that letter was read in the Chowan Association, said it was materially different from the copy taken from the newspaper aforesaid. And it is likely he had it then in contemplation to put a stop to that agreeable correspondence, that had so long existed between the two Associations, to the grief and pain of mind of many of God's dear tender lambs in the bounds of the Chowan Association. And as a proof that many of them are and have been pained on that account, look at the old and ancient church at Cowenjock, who in the year 1830 petitioned the Kehukee Association to become a member of her again; which was granted them. And again in the year 1831, the church at Powell's Point also petitioned, and was received as a member of her body. And again in the year 1835, the church at Flatty Creek petitioned also, and was received; and two other churches in 1835, petitioned for membership, but could not be received constitutionally, as their delegates were absent.

And we hear that many, very many more, are in a very restless situation, individuals as well as churches; and we learn that many of the

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leading bell-wethers of the anti-Christian party, to cast a stigma on the old Kehukee Association, are teaching their inferiors to call us Kehukeeites, as a raw head and bloody bones, or as a scare crow. I have thought what a pity it is, that those dear tender lambs of Christ's fold in the bounds of the Chowan Association, should thus be frightened away from the old paths, the good way, to follow fables. And the best deed of kindness I would be willing to do them, would be to remind them of the apostle Paul's advice: "withdraw from every brother that walketh disorderly"—and the voice of God himself: "Come out of her, my people, and touch not the unclean thing, and I will receive you." And that the new inventions of the day to help God, to do his sovereign work of grace by his spirit on the souls of men, are unclean things admits of no doubt. I cannot find that begging money from the people to help God to carry on his work in spreading the gospel, or keeping it in a flourishing state, recommended; but I find in the scriptures, that the love of money is the root of all evil. These people that I have been speaking of, that are pained and grieved at heart, we can do nothing better to relieve them, than to advise them and pray for them that God would open an effectual door for them to escape the inventions of men that lie in wait to deceive them, and rob God of his glory; and that the set time to favor Zion may soon arrive, and the singing of birds come, and God's doves flock as of old to Noah's window.

When I call to mind so many heralds of the cross, that used to live in the bounds of that Association, that I used to be familiarly acquainted with, with whom I have pulled in the gospel yoke together; for instance, some of their names now flash on my mind, who were then valiant for the truth, before the missionary egg was laid and hatched in these Associations, such as Thomas Etheridge, David Welch, Jeremiah Durgan, Lemuel Burkitt, Aaron Spivey, and others, that have hardly left their equals behind; but many of them were taken away before the evils of disunion, and man's inventions, spread disastrously over the gospel field.

I am yours in the best of bonds.

JOS. BIGGS, Sen'r.

Williamston, N. C. Dec. 1836.

Georgia, Oglethorpe county,
Nov. 5th, 1836.

Brother Bennett: I send you a few observations on school divinity, a monster, made up of some scriptural notions of truth, and heathenish terms and maxims; being, as it were, heathenish philosophy Christianized; or rather, the literal external knowledge of Christ heathenized. It is man in his first, fallen, natural state, pleasing himself with some notions of truth, and adorning them with his own sensual and carnal wisdom; because he thinks the simplicity of the truth too low and mean a thing for him, and so despiseth that simplicity wherever it is found, that he may set up and exalt himself. Puffed up with this his monstrous birth, it is the devil, darkening, obscuring, and veiling the knowledge of God, with his serpentine and worldly wisdom, that he may the more securely deceive the hearts of the simple and make the truth, as it is in itself, despicable and hard to be known and understood; by multiplying a thousand difficult and needless questions, and endless contentions and debates. All which he who perfectly knoweth,

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is not a whit less the servant of sin than he was; and so much the farther from receiving, understanding, or learning the truth as it is in its own naked simplicity; because he is full, learned, rich, and wise in his own conceit. And so those that are most skilled in it, wear out their day, and spend their precious time about the infinite and innumerable questions they have feigned and invented concerning it, and many of them they can never agree upon; but are and still will be in endless janglings about them. The volumes that have been already written about it, a man in his whole life could scarce read, though he lived to be very old; and when he has read them all, he has but wrought himself a great deal more trouble and vexation of spirit than he had before. These certainly are the words multiplied without knowledge, by which counsel have been darkened. They make scripture the text of all this mass, and it is concerning the sense of it that their voluminous debates arise; but a man of an upright mind may learn more in half an honr, and be more certain of it by waiting upon God and his spirit in the heart, than by reading a thousand of their volumes; which by filling his head with many needless imaginations, may well stagger his faith but never confirm it. And those that give themselves to it are most liable to fall into errors.

I think the simplicity, plainness and brevity of the scriptures themselves, should be a sufficient reproof for such a science; and the apostles being honest, plain, illiterate men, may be better understood by such kind of men now, than with all that mass of scholastic stuff which Peter and John the fishermen, and Paul the tentmaker, had no use for. But in these days of novelty, the science must be kept up and upheld as being necessary for a minister; while the pure learning of the spirit of truth is despised and neglected, man's fallen earthly wisdom is upheld. And so in that he labors and works with the scriptures, being out of the life and spirit which those that wrote them were in, by which only they are rightly understood and made use of; and so he that is to be a minister must learn this art or trade of merchandizing with the scriptures, and be that which the apostles would not, to wit, a trader with them.

Brother Editor, as I find this subject so well handled in your 11th No. if you cast this aside you will not hurt my feelings at all; but if you should see cause to put it in print, and find the verb is instead of are, or any thing else that will not sound grammatical in the ears of an English scholar, please correct it, lest we be again charged with the unpardonable crime of murdering the king's English.

Now, my dear brother, go on and may your paper together with the Signs of the Times, be instrumental in the hands of the Lord in battering down that carnal wisdom, and restoring again the ancient simplicity of truth.

ELISHA CARTER.

Cherryville, Haywood county,
Tennessee, Jan. 3d, 1837.

Dear bro. Bennett: I promised in my last to give you the "news from the far west," so soon as I had visited the different Associations. Having now a few leisure moments, I will attempt to do so.

I visited the Mississippi River, Forked Deer River, and the Regular Baptist Associations, and have since been in the bounds of the Obion, and Clark's River Associa-

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tions. There was nothing done of much importance at any one of the Associations which I attended, nor, did I hear of any thing being done of any interest at the other two. The above Associations are composed of old school Baptists, and have no connexion with any of the societies of modern times. They are strongly opposed to every other society as religious, but the Baptist church. There are three other Associations in the Western district, the Big Hatchie, the Predestinarian, and the Central Associations. The Big Hatchie is not only missionary in faith, but in both faith and practice. The Predestinarian is anti-missionary, but holds the wicked and nefarious principles of Parkerism, and is not in correspondence with any other Association. The Central Association was organized sometime this fall. The sentiments of this Association are as multifarious as any other. In this Association there are predestinarians, Arminians, effort, anti-effort, and a go-between party, who will not be "effort" nor "anti-effort." How such different principles can be associated together and form an union, is more than I can tell. Can light and darkness dwell together? Yet they are not more different than are the sentiments in this Association!—Were I to conjecture the bond of union, perhaps my conjecture would be offensive; I therefore will say nothing on the subject at the present time.

Dear brother, I am perfectly at a loss to know, why "it is thought best to discontinue the Primitive Baptist." For my own part, I can see no good reason why the discontinuance should take place. That such a publication is greatly needed is beyond the possibility of a doubt. Our country is teeming with missionary publications, and shall we sit with our arms folded together, and let them seemingly carry the day without opposition? Certainly not. This would be criminal in the highest degree. No man (except he were here) can tell half the good that has been produced in this "part of the vineyard," by the instrumentality of your truly valuable paper. It stands as a corrective of the exaggerated statements made in other papers in regard to the "unparalleled success of the missionists. It also ably defends the "old doctrine" ever held by the Baptists, from time immemorial until the present day. The topics discussed are well adapted to obtain the object had in view, in getting up your paper: and shall we now, at the very threshold of your undertaking, be paralyzed by a discontinuance? I hope not. Seeing that thus far you have sustained that cause which you have espoused, notwithstanding the opposition against which you have had to contend.

I will repeat it again, and again, that without some good reasons with which we (in the west) have not been made acquainted, that the Primitive Baptist should not be discontinued. We need such a publication, and as a denomination we cannot do without the Primitive Baptist, or another such paper. I speak not the sentiment of an individual only, but so far as I am acquainted, it is the sentiment of your patrons and others here.

Dear brother, there are certain aspersions cast at those called anti-effort Baptists in the west, which are but the effusions of that brain, that can see any thing in an opponent but truth. Such as, that the anti-effort brethren believe the "doctrine of the two seeds." I know of none, (and am as well acquainted with the

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brethren as he is who made the charge,) that hold this doctrine, except those of the Predestinarian Baptist Association. We are thus charged, because we cannot believe the chimeras of those who will teach any doctrine for money's sake. My limits are short. In another letter you will receive my views and opinions, more at length than in this. Till then adieu.

Grace, mercy and peace be with you. *WILLIAM PATRICK*

FOR THE PRIMITIVE BAPTIST.

Georgia, Cass county,
Dec. 22d, 1836.

Dear bro. Bennett: I have the pleasure of writing for a few of my friends and brethren, for your valuable paper the Primitive Baptist; which I think is doing some good in this quarter, though some folks do not like it; but I have received up to the 19th No. and am well pleased with the doctrine it contains, and therefore shall endeavor to give it a wide circulation. I think I shall be able to get several subscribers more in this section. I live in the bounds of the Coosa Association, and there are a few as yet in our Association that are opposed to forming societies to raise money to send the gospel to convert the heathen. Some of our brethren by the way act and talk about raising so much money, as though the Lord without their aid will not save his people; nevertheless, the foundation of God standeth sure, having this seal, the Lord knoweth them that are his. 1 Tim. 2. 19. And again, Acts, 2. 39: For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.

Yours, in Christian love.

ELISHA H. MATHIS.

Georgia, Troup county,
January 12th, 1837.

Brother Bennett: I have been but very little at home for several weeks back, and it is only a few days since I saw your communication relative to discontinuing your paper.

I believe all the subscribers I have sent you are well pleased with your paper, and I think in the bounds of the Western Association that there is a considerable majority of old school Baptists; but there is a majority of preachers on the other side, which causes great confusion in the Association. Several churches have declared non-fellowship with all the societies of the day, called benevolent; and I think that the time is fast approaching when there will be a separation: for missionaries say that, neither churches nor individuals have any right to say that they will not fellowship the institutions; because it is depriving persons of the liberty of conscience. But these missionary folks say, let us alone—we can fellowship you. They often put me in mind of the devils that were in the man: for to me they seem to say, art thou come hither to torment us before the time? Mat. 8. ch. 29 v. But, brother Bennett, I believe that all things work together for good to them that love God, to them that are the called according to his purpose.

I am, dear brother, your sincere friend in the bonds of the gospel.

ANTHONY HOLLOWAY.

Untempered zeal of any kind blinds its possessor. But of all blindness, that which is caused by false religious zeal, is the most obstinate. It not only shrouds the vision of the mind, but stops the ears, misguides the understanding, and changes humanity itself into superstitious & demoniac vengeance..*Ed.*

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POETRY.

From Erskine's Gospel Sonnets.

THE BELIEVER'S JOINTURE.

CHAPTER I.

Containing the PRIVILEGES *of the Believer that is espoused to Christ by faith of divine operation.*

SECTION II.

Christ the believer's friend, prophet, priest, king, defence, guide, guard, help, and healer.

(*continued.*)

'Gainst darkness black, and error blind,
Thou hast a *sun* and *shield*:
And, to reveal the Father's mind,
Thy Husband's *Prophet* seal'd.

He likewise to procure thy peace,
And save from sin's arrest,
Resign'd himself a sacrifice;
Thy Husband is thy *Priest*.

And that he might thy will subject,
And sweetly captive bring,
Thy sins subdue, his throne erect,
Thy Husband is thy *King*.

Though num'rous and assaulting foes
Thy joyful peace may mar;
And thou a thousand battles lose,
Thy Husband wins the war.

Hell's forces, which thy mind appal,
His arm can soon despatch;
How strong soe'er, yet for them all
Thy Husband's more than match.

Though secret lusts with hid contest,
By heavy groans reveal'd,
And devils rage; yet do their best,
Thy Husband keeps the field.

When, in desertion's evening dark,
Thy steps are apt to slide,
His conduct seek, his counsel mark,
Thy Husband is thy guide.

In doubts, renouncing self-conceit,
His word and Spirit prize:
He never counsell'd wrong as yet,
Thy Husband is so wise.

(*to be continued.*)

RECEIPTS FOR VOL. II.

Mrs. C. Powel,	$1	Henry Avera,	$3
Mrs. R. Carney,	1	Moses Baker,	1
Edmund Herndon,	1		

AGENTS,

For the Primitive Baptist.

NORTH CAROLINA.—Jos. Biggs, Sen. *Williamston.* Joshua Robertson, *Gardner's Bridge.* John Bryan, *Clark's Store.* R. M. G. Moore, *Germanton.* Foster Jarvis, *Swindell's P.O.* Wilson W. Mizell, *Plymouth.* John Lamb, *Camden C. H.* Jacob Swindell, *Washington.* Francis Fletcher, *Elizabeth City.* J. A. Atkinson, *Bensboro'.* James Southerland, *Warrenton.* Alfred Partin, *Raleigh.* Stephen I. Chandler, *McMurry's Store.* James Wilder, *Anderson's Store.* Benj. Bynum, *Speight's Bridge.* William Exum, *Waynesboro'.* Henry Avera, *Averasboro'.* Parham Pucket, *Richland.* John H. Keneday, *Chalk Level.* Burwell Temple, *Wake county.* Obediah Sewell, *Rogers' P. O.* Geo. W. McNealy, *Yancyville.* W. R. Larkins, *Long Creek Bridge.* James Dobson, *Sarecta.*

SOUTH CAROLINA.—Wm. Hardy, *Edgefield Dist.*

GEORGIA.—William Moseley, *Bear Creek.* Edw'd S. Duke, *Fayetteville.* A. Cleveland, *McDonough.* James Henderson, *Monticello.* A. B. Reid, *Brownsville.* John McKenney, *Forsyth.* Anthony Holloway, *Lagrange.* Patrick M. Calhoun, *Knoxville.* J. M. Rockmore, *Mountain Creek.* Edm'd Stewart, *Calhoun's Ferry.* Rowell Reese, *Eatonton.* Thos. Amis, *Lexington.* Jonathan Neel, *Macon.* Gray Cumming, *Union.* John G. Willingham, *Halloca.* Charles P. Hansford, *Union Hill.* Bryan Bateman, *Pine Level.* Moses Johnson, *Fort Valley.* John F. Lovett, *Mount Pleasant.* E. H. Mathis, *Adairville.* R. Toler, *Upatoie.* Wm. R. Moore, *Mulberry Grove.*

ALABAMA.—L. B. Moseley, *Cahawba.* A. Keaton, *McConico.* John Blackstone, *Chambers C. H.* John Davis, *Portland.* Wm. W. Carlisle, *Mount Hickory.* Henry Dance, *Daniel's Prairie.* Wm. W. Walker, *Liberty Hill.* Daniel Gafford, *Greenville.* Samuel Moore, *Snow Hill.* William Powell, *Wetumpka.* John Kelley, *Brage's Store.* John G. Walker, *Milton.*

TENNESSEE.—Gray Haggard, *Kingston.* A. V. Farmer, *Wrightsville.* Charles Galloway, *Indian Tavern.* M. H. Sellers, *Ten Mile.* William Patrick *Cherryville.* Pleasant McBride, *Gats Landing.* Asa Biggs, *Denmark.* Thos. K. Clingan, *Smith's ⋈ Roads.*

MISSISSIPPI.—Jesse Battle, *Meridian Springs.*

LOUISIANA—Peter Bankston, *Marburyville.*

MISSOURI.—Samuel D. Gilbert, *Portland.*

ILLINOIS.—Richard M. Newport, *Granville.*

INDIANA.—Peter Saltzman, *New Harmony.* Jeremiah Cash, *Bethlehem.* M. W. Sellers, *Jeffersonville.*

OHIO—Joseph H. Flint, *Preston.*

KENTUCKY.—Jonathan H. Parker, *Salem.* Tho. P. Dudley, *Lexington.*

VIRGINIA.—Kemuel C. Gilbert, *Sydnorsville.* Rudolph Rorer, *Berger's Store.* John Clark, *Fredericksburg.* E. Harrison, *Herringsville.* William W. West, *Dumfries.*

PENNSYLVANIA.—Hezekiah West, *Orwell.* Joseph Hughes, *Clingan's ⋈ Roads.*

NEW JERSEY.—Wm. Patterson, *Suckasunny.* C. Suydam, *Hopewell.*

NEW YORK.—George Clarke, *Buffalo.* Gilbert Beebe, *New Vernon.*

WISCONSIN TER.—M. W. Darnall, *Mineral Point.*

TERMS.

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THE PRIMITIVE BAPTIST.

EDITED BY MARK BENNETT.

Printed and Published by George Howard,

TARBOROUGH, NORTH CAROLINA.

"Come out of Her, my People."

VOL. 2. SATURDAY, MARCH 11, 1837. No. 5.

FOR THE PRIMITIVE BAPTIST.

TEETH TO TEETH,

Tom Thumb tugging with the Wolves for the Sheepskin.

By Joshua Lawrence.

PART II.

ON MEN-MADE PREACHERS.

(*continued.*)

4th. That of an effectual calling of the elect from darkness to light, and from the power of sin and satan unto God, to be a partaker of eternal salvation, is also an apostolic doctrine. First, the foreknown and the predestinated to a conformity to his Son, are also predestinated to be called. Romans, 8. 30. And here are two verses that show who are called, and the design of calling. Romans, 9. 23: And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory. Verse 24: Even us whom he hath called, not of the Jews only, but also of the Gentiles. And also who he calls, the vessels of his mercy, afore prepared unto glory. And here you see the design of God is, to make known the riches of his glory on these vessels of mercy. 1 Cor. 7. 17: As the Lord hath called every one, so let him walk. It is a calling of God's grace. Gal. 1. 15: It pleased God, who called me by his grace. 1 Thess. 2. 12: Who called you to his kingdom and glory. 4. 7: For God hath not called us to uncleanness. 2 Thess. 2. 14: Whereunto God called you by his gospel. 2 Timothy, 1. 9: Who hath called us with an holy calling. 1 Peter, 5. 10: The God of all grace who hath called us. Now all these texts prove that the calling of a sinner is the act of God by his grace, and Romans, 11. 19, prove that the gifts and callings of God are without repentance. Philippians, 3. 14: For the prize of the high calling of God in Christ Jesus. 2 Timothy, 1. 9: An holy calling. Heb. The heavenly calling. I need not multiply texts further on this doctrine, for it would be almost to transcribe the scriptures, it is so full of proof that the elect shall be called of God. And indeed he is the person to do it, as the elect are only known by him. Therefore he sends his spirit to call them, the predestinated, the foreknown, the vessels of mercy, the Lord's portion. And Christians are exhorted to make their calling and election sure; that is, sure as to their own consciences; for otherwise it is as sure as the oath of God, or his promise to his Son. And as certain as he is unchangeable, for he has promised Jesus to save his children. I will only add, that it is a particular call, because not many wise or noble are called; but left uncalled by God with this holy and heavenly call. And that if God calls it must be effectual, as he has power to render the call effectual. And hence Paul was persuaded that he that had begun a good work in some, would carry it on to

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the day of Jesus Christ. And let this text show you the whole drift at once; 1 Peter, 2. 9: But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that you should show forth the praises of him who hath called you out of darkness into his marvellous light. Can any man want more to prove that the elect are called, and for what end; to show forth God's praise, and that the calling is effectual to this end. It is fully proven by the scriptures that God calls the elect, not according to their works of righteousness; that this call is special, particular, effectual, holy, heavenly, high, without repentance, by grace, to his kingdom and glory as the end; and that all mankind do not have this call; and that this was a fundamental principle in apostolic doctrine I think none can doubt, that will take pains to compare the scriptures.

5th. Justification before God and in the eye of the divine law, is only by the imputed righteousness of Jesus Christ; and that all our works done before or after grace has no part in this justification, but only serve to justify us in our own consciences and before men. To prove which they taught our own righteousness was as filthy rags, and that by the deeds of the law no flesh living could be justified; and not by works of righteousness which we have done has he saved us. And he who has had his eyes opened by divine grace is ready to say, he commits sin enough in his best day to damn his soul, if it was not for Christ; for where is he and who is he that has not foolish thoughts, they are sin by the law, and the soul that sins shall die. Then in our best doings by the law all men stand condemned, and whether we sing, preach, or pray, sin is mixed with all we do. Then if God for one sin reserved the devils in chains of darkness, and for one sin drove Adam and Eve out of the garden, and they by one sin brought condemnation on all mankind—great God! what is to be our fate, that have sinned as the sand on the sea shore? Damn'd, forever damn'd, without a Christ, with all the works of righteousness we can do; and condemned to hell and eternal wrath by the law; for sin is a debt that must be paid to God's justice, for disobedience to the law of his majesty; and to obey it we cannot, because we have lost by the fall of Adam that purity that would enable us to do so. Then to remedy this defect in us, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, and become the end of the curse of the law for righteousness to every one that believeth. And this is the name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS. And says Paul, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare his righteousness that he (God) might be just, and the justifier of him that believeth in Jesus. But here is a text that puts the matter quite out of all doubt; Acts, 13 39: And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses. Galatians, justified by his blood. I need not dwell, but refer you to the epistles of St. Paul, and the Basket of Fragments, where this matter is as plain as it can be to him that has eyes to see. So that I shall set it down without fear of contradiction, that our acquittance, atonement, forgiveness of sins, clearance from condemnation, the curse of the law and divine wrath, and eternal justification before God, is by the blood and righteousness of Jesus Christ being accounted ours, without which we are damn'd, forever damn'd. And that this was a fundamental in apostolic doctrine is clear from the scripture.

6th. But those thus foreknown, beloved, elected, called, and justified, shall persevere by the sufficient grace of God given them, through all temptations, trials, and difficulties, and come forth and be glorified in heaven, is clear from all God's absolute promises made to them. Such as: He that believeth on the Son hath everlasting

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life, and shall not come into condemnation, but have passed from death to life—I give them eternal life and they shall never perish. With a thousand others of like import. The oath of God to these heirs of promise, secures their perseverance to the kingdom prepared for them. I refer you to the scriptures, where you may find line upon line of apostolic doctrine, confirmed with the oath and positive promises of God, for the final salvation of every Christian. Then all the promises in the epistles show this was a fundamental in apostolic doctrine, and yea and amen to the glory of God by us.

7th. The day of general judgment, both of the righteous and the wicked, by the resurrection of the dead, wherein an eternal separation will take place; the righteous to heaven and the wicked to hell, to punish or be happy for ever.

These are the foundation stones of divine truth, making the basis of apostolic doctrine, Jesus Christ himself being the chief corner stone; believing in whom and walking in all God's commandments, and in love and peace with our brethren, performing good works, having ordained that we should walk in them. The man then that has been baptised by immersion on the profession of his faith, by a lawful administrator, and believeth these doctrines, and is stedfast in them, and in fellowship in breaking bread in the Lord's Supper, and continues in prayers and good works, is an apostolic Christian, a genuine Baptist of the old school, and is entitled to the name of Christian, and will certainly out ride the storm and come safe into the port of heaven at last; and everlasting joy shall be on his head, because he knows the truth and the truth shall make him free.

Thus having digressed from my subject to give you the history of the apostolic church for 31 years, for the purpose of drawing the ministry of the apostles before you, and to show that the first churches were Baptist in the second place, and thirdly to give you a brief outline of the apostolic doctrine, to be as helps in our future enquiries and comparings with men-made teachers, we now resume our subject.

Did the apostles set out for, or preach for honor, like Balaam? No. For it is self-evident from the gospels that Christ taught them otherwise; so that they could not set out for it, nor have no expectation of receiving it. For the Saviour taught them that they should be hated of all nations for his name's sake; and that they should suffer reproach, shame and persecution for his name's sake; and that if they had called the master of the house Beelzebub, much more should they those of his household; and if these things had been done in the green tree, how much more the dry; and that they were to expect tribulation, distress, and death. Yea, that the time would come when they that killed them would think they done God service of ridding the world of such a pest; that their names should be cast out as evil, and defamed every where; and that he sent them forth as sheep among wolves, to be persecuted and devoured by false wolf professors as lambs; and directs them to be as wise as serpents and as harmless as doves; and in their patience to possess their souls under all their sufferings; and that he that would save his life should lose it. And a hundred such lessons as these did their master give them; and to rivet it on their hearts they saw all these things accomplished in him; and therefore he says, the servant is not greater than his master, and that it was enough for the servant to be as his master, or to suffer as Christ suffered, a man of sorrows and acquainted with grief, reviling, reproach and disgrace in life and death. Then with these lessons and many such like, and the example and sufferings of Christ before their eyes to confirm these lessons, how could they set out with the expectation of honor, or preach for the honor that is called so by men? They could not. But instead of this they faced dangers, suffered

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losses, took up the cross of dishonor, disgrace, shame, persecution, evil fame, slander, reproach, imprisonment, loss of ease, character and life, for the sake of Christ and the souls of men; expecting no reward, hire, but in the world to come life everlasting. So then the apostles differ in this from all men-made, self-made, and devil-made ministers; who are all to a man like Judas for the bag, and like Balaam for honor and silver; but in the ministry of the apostles no such trait of character can be found.

Did the apostles expect, or set out, or preach for money, or to make gain by their preaching? Is there such a trait in their character as preachers? No; not in the history of 31 years of their lives can such a mark be found; but to the contrary, as I shall show. First, in all the lessons of Christ given in the gospels on this head of getting or making money by preaching, to his apostles. Let us hear, as from this source they were taught what to expect by preaching. Luke, 9. 2 and 3: And he sent them to preach the kingdom of God, and to heal the sick—And he said unto them, take nothing for your journey, neither staves, nor scrip, neither bread, neither money, neither have two coats apiece. And whatsoever house ye enter, there abide; and if not received, shake off the dust of your feet. 10th chapter, directions to the seventy: Go your ways; behold, I send you as lambs among wolves. Carry neither purse, nor scrip, nor shoes; and into whatsoever house ye enter, in the same house remain, eating and drinking such things as they give you, for the laborer is worthy of his hire. Go not from house to house—the same by cities—and if not received, shake off the dust of your feet, &c. Now I can't see for my life, that there is any thing in these directions of Christ to the twelve, and seventy, to raise in them any expectation that they were to make or get money by their preaching. So far from it, that it seems to me to carry the idea that they were only to get something to eat and to wear, and thus live on the charity of the world for meat and clothes, or daily food. Nor do the directions seem fully to afford that; forasmuch as they seem to imply, that some houses and cities would not receive them, and even give them that; for they are directed to shake off the dust of their feet against such. So then, the apostles' expectations could not be to get money by preaching, as their directions implied no such thing, by promise or otherwise.

Let us hear the terms of Christ, of being one of his disciples and preachers, as well as his directions in setting out to preach. Luke, 14. 33: So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple. Peter must leave his father and nets, and Matthew his receipt of custom, and Paul those things that were given to him he counted loss for Christ, yea, even as dung that he might win Christ. But here is a text that shows both the loss and gain. Matthew, 19. 27: Peter said, behold, we have forsaken all, and followed thee; what shall we have therefore? Verse 28: And Jesus answered, that ye which have followed me in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. Verse 29: And every one that had forsaken houses, brethren, mothers, &c. should receive an hundred fold, and in the world to come inherit everlasting life. Here in these verses the doctrine taught preachers is, that they must forsake and expect to lose the things of this world. Is there any money promised by Christ? No. But heaven, glory, and everlasting life. Then God's ministers are not to expect their reward here, but hereafter; they are to lose this life, to keep it to life eternal; they are to lose this world, to gain the world to come. But men-made preachers are not for this doctrine; they are for having their pay ready down, in tobacco, eggs, chickens,

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fat turkeys, good things, roast beef, gold, silver, bank bills, and honor. If by free gift, well; if not, it must be distrained by law of rich and poor, to have their heaven here, for they can't wait for one to come. And I think it would be almost too much pay for their poor preaching to have two heavens, one on earth and one to come. So I take it that men made preachers will be like the rich man, have their good things here, and their hell hereafter; and indeed they deserve it, for their oppression and tyranny which these men have ever exercised, whenever they have had it in their power.

In a word, the doctrine taught preachers by Christ is, self-denial, loss of this world, yea, life itself if need be, for his and the gospel sake; and not money, gain and honor here; but to look for their reward in the world to come, and be as their master here and hereafter. So that the apostles could not expect money on setting out to preach, from any promises of their master, but the reverse. Nor did they set out, nor preach for it, as the history of their lives showeth, as well as all the epistles they have written; a few incidents in which I shall show, to clear this matter. Now if the apostles had set out to preach for money, or had been disposed to have made money by their preaching, they had a fair opportunity of doing so. Acts, 4. 34: For so many as were possessors of lands or houses, sold them and brought the prices of the things that were sold and laid them down at the apostles' feet; and distribution was made unto every man as he had need. Here the apostles had a fine opportunity of pocketing of (cash,) having by the consent of all the Christians that sold their estates, the entire confidence and control of the funds. If they had been moneyed preachers, like Judas, or some of our modern men-made missionaries, they might like Judas have pilfered the stock and got more than thirty pieces of silver, for betraying their trust. Now only compare the conduct of the apostles in the management of the funds of the first Christians, with the conduct of the Board of the North Carolina Baptist Society for foreign and domestic missions. How different the apostles' conduct; they distributed to every one as he had need; the poor and suffering is here considered, and shares of the rich. Did they do so with the funds of the Christians, and gentlemen and ladies of North Carolina? No, sir. Out of the funds of a little the rise of $2,000, five or six men are voted something like $1,800 for missionary seavices. Did the apostles vote themselves from $2 to $500 a piece for their services? Oh, covetousness, hide thy face. No, sir; so far from this spirit of making money by their preaching, or voting other men's money in their own pockets, they prove to the contrary by their conduct, in that they would not manage the funds, but told their brethren to look out among themselves seven men of honest report, that they might appoint to oversee this business. So they did, and thus the funds were by their request put in the hands of the seven deacons of the church, who dealt them out to the poor and widows, and not to missionary dandies in blue and black to gallant the ladies and seek fortunes by pretending to be gospel preachers, and beg for more money to divide among preachers, and not the poor and needy, like the apostles. And further, the apostles did not beg their brethren to sell their estates, nor did they beg them and dun them out of countenance to give them money, nor to raise a fund that they might be gainers thereby, as missionaries do. But it was a voluntary act of the first Christians, as Peter said to Ananias; before he sold his land it was his, and after he sold it, it was equally his or in his own power. So then there was no law of Jesus Christ for Christians to sell their property and have a fund in common, nor did the apostles make any such rule for the gospel church; which they might easily have done and got money by handfuls, if

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they had set out or preached for money as men made preachers do. Ananias was smitten for his lying and hypocrisy, and not because he did not give his money into the fund. How strange that the priests now a days must have the management of all the funds of every sort in the Christian church; let it be for what it will, they must have the overseeing it, Judas like; first bag it, then to get it, seems to be the game now playing by the priests. No such trait is found in the characters of the apostles. The first funds, and indeed almost all that the New Testament mentions in the Christian church in her first age, was for the poor and needy. But now a days the thing is changed, the funds are for the priests; young, hearty, hale priests, in boots, whip and chair; while the poor and needy of the church are cast on the charity of the world, live or die, suffer or not, who cares so the priest gets the money and fares sumptuously and marries a rich wife.

If we ask Peter how he made out of getting money by preaching, after his master's death; and that he had a fine chance to do so none can doubt, if we consider the many cures of the sick he effected; and if he had been disposed like our modern men made preachers to have made money by his preaching and miraculous cures, he could have made his thousands thereby, as his fame was greatly spread abroad throughout all the country, as a healer of the sick and raiser of the dead. For what vast sums would the people have given to have had their dead raised, even men their wives and fathers their children; or others have given to be cured of their various diseases? Let him answer. Acts, 3. 6: Then Peter said, silver and gold have I none, but such as I have give I thee. Here you see what he says. Could he have thus said, if he had been a missionary at $500 a year? Could he have said thus, if he had hired himself out to have preached to a church or churches from $500 to $3,000 a year; or to receive a salary like the Bishop of York of $95,000 a year? No, sir, the the apostle was no hireling, no seller of his preaching nor cures; he had freely received these gifts from Christ, and Christ told him to give them freely. Then if he had sold his preaching he would have betrayed trust and instructions. Then one mark of self-made preachers is to sell their preaching: but the mark of a God made preacher is to give it, yea, to preach the gospel to the poor; and, as Paul says, make the gospel of Christ without charge. But I suppose men made preachers think they have been at some pains and cost to make themselves preachers, and therefore must sell their preaching to the highest bidder. I can't see any other reason they have for it, as any man with one eye can see it is contrary to scripture, and to the pattern given, and to example of prophets, Christ, and apostles. But here is the main reason; these self-made preachers are like Simon Magus, he believed to make money, he was baptised to make money; and then he would give money for the Holy Ghost, to make money. And, Peter, what do you think of such money-making preachers, or such persons as are religious by profession for to make money, or such as give money to make themselves preachers to get money, or such as sell their preaching for money? Answer. Acts, 8. 20: But Peter said unto him, thy money perish with thee, because thou hast thought that the gift of God may be purchased with money 21st. Thou hast neither part nor lot in this matter, for thy heart is not right in the sight of God. 22d. Repent therefore, of this thy wickedness; and pray God if perhaps the thought of thine heart may may be forgiven thee. 23d. For I perceive that thou art in the gall of bitterness, and in the bonds of iniquity. This is the true picture of all men and self-made preachers; they are hypocrites by profession, their whole object is to make money, like the pharisees, by their religion; al their singing, praying and preaching is to

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make money; this is their main object in setting out, this is their object in going from town to town; and where they get the best price there will they stay the longest, and attend while money holds out; but when money fails, farewell, Simon. These self-made and men-made preachers can't come down to the stoop of poverty for Christ and soul's sake; no, sir, they must walk in the first circles of society, and be clad in all the show and parade of the fashions of this world. No matter what sect they may belong to, highness of mind, greedy of money by preaching, or running after it and planning to get it, are marks of these Simons. While they are in the gall of bitterness and in the bonds of their own sins, yet promise others liberty, while they are the servants of corruption, wickedness and hypocrisy; and if the grace of God should not prevent, they will be damned to a man, after all their sale preaching. Then remember this, that to give preaching freely is a mark of a minister of God; and to sell it is the mark of a self-made, a men-made, and a devil-made preacher, as I shall show.

(*to be continued.*)

PRIMITIVE BAPTIST.

TARBORO', MARCH 11, 1837.

Some of our subscribers complain that their papers do not come to hand in good time; and others, that some numbers fail entirely. The papers have been regularly mailed, and addressed in a very plain hand, and, with very few exceptions, exactly to order. We are convinced that post masters have been remiss in their attention. We earnestly request, that they will leave no more ground for complaint; and we desire our subscribers to give us timely notice, if they fail hereafter to receive their files in due time.—*Ed.*

The following article is copied from the Biblical Recorder, with the design of giving it a passing notice:

Another Nibble.

Our old friend, Mr Mark Bennett, for the want of something better to do, as we suppose, has been whetting his teeth on the recent proceedings of our State Convention. To the practiced eye of this single hearted champion of primitive theology, the resolutions respecting the appointment of an agent for the Convention, the erection of a monument or tomb stone over the grave of Luther Rice, and especially the appointment of an agent for the Recorder, are the veritable *horns* of the great *Beast.* What a piece of consummate shrewdness and immaculate perfection this said brother "Primitive" must be, at least in his own eyes, that he can see so many faults in the doings of others, and especially in matters which do not concern himself. How admirably does he resemble in this respect his ancient and venerable prototypes, the Elders and Scribes, who could discover in the words and actions of Christ nothing but deceit, treason, and blasphemy; and who, while they strained at a gnat, could so readily swallow a camel.—While the generality of christian editors are mainly occupied in leveling their forces against infidelity, intemperance, licentiousness, dishonesty, unbelief, and the various forms of iniquity among men, this rare sample of *primitive* orthodoxy can find nothing half so odious, nor half so exciting to his nervous system, nor half so worthy of his indignation and wrath, as the efforts of others to extend the knowledge and kingdom of Christ.—With him, doubtless, the sin of erecting a stone over the grave of the dead, or of employing an agent in behalf of a convention or a newspaper, is far more aggraved in its character, and far more ruinous and damning in its tendencies than the sin of envy, slander, falsehood, covetousness, or even *drunkenness.* And accordingly, with him to assail the

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proceedings and impeach the motives of the disciples of Christ, is far more praise worthy than to expose the corruptions of the wicked, or to convert a sinner from the error of his ways. This, however, is in perfect consistency with his claims long since established as—"*Accuser of the brethren.*"

In looking over the article referred to above, we were reminded of the fable of the *viper* and the *file*—*bite* indeed he may, but the injury will inevitably terminate in himself. As a specimen of the accuracy with which Mr. B. records facts—he represents the Convention as having an agent in the field in 1823 and 1824—at least six years before the said Convention had an existence. Such is Mr. Mark Bennett, the veracious editor of the Primitive Baptist;—such his fidelity in recording facts—such his knowledge of the history of his times—such his readiness to *nibble* at things which do not concern him and which he does not understand—and such his pugnacity in waging war with the phantoms of his own brain. A gentle depletion would no doubt have a happy effect on his nervous system; and an attentive reading of the 13th Chap. of Paul's first epistle to the Corinthians, might possibly tend to improve his spirit.

It requires no uncommon discernment to discover that, the object of the above article was not designed to exhibit the scriptural claims of the Convention, but to obscure from public view the informity and incongruity of its parts which we had placed before the public eye, by assaying to call off the people's attention from the *subject*, and placing it upon *ourselves*, plied and attired with its self-complacent swell of satirical bombast. The article is certainly a very poor compliment to the readers of the Recorder, as it pre-supposes that its author viewed them as delighting in a turn at blackguardism, more than in a plain sketch of, or an attempt to sketch, the Convention's pretensions to scriptural sanction.

Mr. Meredith is mistaken altogether in regard to whetting *our* teeth; we have been using the new sharp threshing instrument [the scriptures] having teeth, (Isa 41. 15.) with which we thresh the mountains of the new institutions, and make the hills of their gain as chaff compared with scripture. In regard to Agents: will Mr. M. tell us seriously who was agent of the (Convention? alas!) church at Jerusalem or Antioch? Or who was agent of the Philadelphia, Charleston, or Kehukee Associations when first organized? Respecting the tomb-stone over the grave of Luther Rice: Would the Convention be pleased with the idea of erecting a tomb-stone at the Sepulchre of Christ, or at the grave of any apostle or martyr of Christ? at any cost, or no cost? The Roman Catholics enjoin homage to images; The Convention call on N. and S. Carolina, Virginia, and Dis. Columbia, to pay homage at the grave of a man. The former occasionally canonize and deify a saint, as they pretend; and what is this that is done by protestants, so called, at a man's grave?—The Recorder has got, it seems, the Saviour's allusion by heart, & he is frequently giving us the camel, and taking the gnat to himself. For our own part he is welcome to the camel too: for if our gutturals could dilate sufficiently to take down the Convention seasoned with whole agents and hard dollars, we think we could then guttle a beast with two horns like a lamb, if not one having more heads & horns than the camel; & in that case we might have need of the camel too.—As for his insinuations of envy, slander, falsehood, covetousness, and *drunkenness*, if they will afford Mr. M. an honester fame for veracity, he is welcome to them also.—The Recorder likewise dwells on the term as a gibe, "accuser of the brethren." To this

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we have only to say, *Do not think that I will accuse you* to the head of the church: *there is one that accuseth you*, even the New Testament in which you profess to *trust. For had ye believed* The New Testament, *ye would have believed me*: for that prophecied of things like the Convention, (John 5: 45, 46.)—Mr. M. makes an insinuation against us amounting to the charge of falsehood. He would probably be glad to see us publish falsehood, that he might have an opportunity for once to secure the advantage of refuting our publication. But to the point in question. We have in our possession the Minutes, or Proceedings of the Baptist State Convention of No. Carolina; held in Greenville; and dated March, 1830. On the 17th page of this document, are these words: PROCEEDINGS OF THE BAPTIST STATE CONVENTION. The next words are these: *Annual Meeting of the North Carolina Baptist Benevolent Society, held in Greenville, March 26th*, 1830. On the 18th page is the following resolution: *Resolved*, That this Society be transformed into a State Convention. Now why did the friends of this body call it the Convention, while it was a benevolent society? Vice versa: why did they call it the Benevolent Society, while it was a Convention? And how could they transform a thing which had as Mr. M. says, no prior existence? If the Convention did not, in fact, exist in all its essentials, antecedent to the transformation act in 1830, it follows that, the friends of the Convention have been injudicious and careless in the choice of terms, and treated truth itself rather shabbily. The Society had its agent, responsible to the body, whose business was the same, looking to the same quarter for his gain. This misrepresentation of facts which Mr. M. indirectly imputes to us, shows sufficiently that his benevolence has induced a liberality to pronounce that the property of others, to which himself only has a just title.—Meanwhile, we could ask him to exercise a spirit benevolent enough to show the people the divine authority of the Convention, and its appurtenances.

As to Mr. M's. prescription of a gentle depletion, &c. we can inform him that for our complaints we have recourse to the *balm in Gilead*, (the scriptures) and to the *Physician there*; believing that upon *the sincere milk of the word* we may *thrive and grow*. But we have made sufficient experiment with the nostrum of Mr. M. and the Convention Faculty to determine that they have found the *wild vine*, and have *shred a lap full of wild gourds* into the potion they have mixed for us; insomuch that we hear the sons of the prophets crying, *there is death in the pot*. Notwithstanding this cry is often heard, Mr. M. will still visit the *wild vine*. And not only so, but among his drugs is found religious ox vomit, or arsenic, or prussic acid; as where his dose operates it produces death in apostolic practice. And if he were arraigned at the bar of the New Testament, before the Court of Christ and the apostles, he could not, without peculiar good fortune, escape condemnation as a quack in practical theology. We wish he would abandon this mortal practice, and adopt a vital course. We would then have no objection to him even in a consultation.—*Ed.*

OLD SCHOOL INTELLIGENCE.

We have received thro' the kindness of brother J. T. Saunders of Hamilton, Butler County, Ohio, "Minutes of the Miami Baptist Association," for 1835, and 1836; also, "Minutes of two Old School Meetings of the Miami Regular Baptists in the Mississippi Valley, Butler County, Ohio," held in May, and August, 1835. The Miami Association at her session in 1836, dissolved all connection with the Mammon institutions; and resolved rather to adorn the doctrine of God, than to have men's persons in admiration. She consist at

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present of 20 churches and 706 members; and possesses men valiant for the truth, who we have good reason to hope, are prepared to suffer affliction with the people of God rather than to enjoy the pleasures of sin for a season. She has appointed to meet at Tapscott Meeting house, Warren County, Ohio, Saturday before the 2nd Sunday in September, 1837. The Circulars are on THE ATONEMENT, AND CHRISTIAN FELLOWSHIP.

The object of the Old School Meeting, was chiefly to draw a line of distinction between the Old and New Schools; and the fearless address which accompanies their Minutes is well calculated to subserve this object.

We would like to copy their Circulars; but for want of room we give only the following extracts from the Preamble of the Old School Meeting of May, 1835.

1st. As to the name, "*Old School*," we would observe, that to us who profess to be of the Ancient order of Baptist, it seemeth quite appropriate, and as such we claim it, altho' it may appear, or sound to many as something NEW, and as such be handled by others.—However brethren, we are informed that the OLD is better. We therefore wish not to be understood as a *new sect*, or as a *new kind* of Baptist; or as having dropped the *name Regular*, and taking to ourselves a new name, nor as having imbibed some new sentiments, neither as having fallen in with some new fashions, traditions, plans, schemes, or *New School modes* of operation. No indeed, we discard the idea, and now proclaim that we profess to the contrary of the *New School*.—And indeed it is clearly intimated by the very first word in the name of this Meeting, to wit: *Old*, "*Old School*," which is the opposite of *New*, or "*New School*," and so we hope to be understood, both as it respects our Name, our Faith, and our Practice, that we are of the *old sort* of Baptist, who still remain on the ANCIENT platform, and are strictly adhering to the council and regular order of the good "Old Predestinarian Baptist Fathers" who have gone before us, in this narrow, unpopular path, who when here below were members of the Miami Regular Baptist Association, at a time too, when there was but one kind of Baptist here, and of course they were of the "*Old School*," for they knew nothing of the New Views, New Divinity, New School Conventions, and Inventions, Benevolent Institutions, &c. &c. With all their tributaries and the Modern Missionary Craft. But brethren, they held to sound principles, and Scriptural Doctrine, and with them we also profess to be built on the good OLD foundation of the Apostles and Prophets: Jesus Christ, himself being the chief Corner Stone.

2d. As it respects the object of this Meeting, it is in part designed to draw a line of distinction between the Old and New Schools, so far as it regards the manner in which this Meeting shall be conducted, and the sentiments of those who will be appointed to preach for us, &c. And this privilege brethren, we do claim, to wit: the "*name*" by which we, and this Meeting, and its adjourned Meetings shall be called, as well also, as the privilege of declaring at these "old school meetings," our sentiments, and thereby make known what we advocate, and what we oppose, and also of passing such resolutions relative to those meetings, as to us seemeth proper, therefore let the foregoing suffice as the explanatory part of our Preamble, while we close with a few remarks relative to the discord produced by the New School innovations, to wit:

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Whereas it is manifested to every reflecting mind, and in fact every honest Baptist will acknowledge the truth of this assertion, "that there is at this day, and age of the world, a diversity of opinion, or division of sentiments among OUR PEOPLE, with regard to the various operations of the day, called by divers names, all of which are summed up and supposed by some to be under the influence of that insinuating name of Benevolence,—and their several views, respecting the propriety, or impropriety of engaging therein are so conflicting that when they try to mingle, or walk together as brethren; but little, or none, of the real Christian freedom, and enjoyment is felt. For how can two walk together except they be agreed. And this warfare, this war of opinion, and war of words is not confined to us alone here, but is sorely felt more or less, over our whole continent, even to the dividing of Families, rending of churches and splitting of Associations. And not only so, but in this present crisis of war, almost every sect, order, and denomination of professors have felt the direful effects of New Inventions called "religious effort."

FOR THE PRIMITIVE BAPTIST.

Pittsylvania, Va. Jan. 1st, 1837.

INFANT BAPTISM EXPOSED.

Brother Bennett: Not long since there was a paper sent to me by a Methodist friend of mine, which paper was called the Virginia Conference Sentinel, No 20; in which I soon saw a piece called, the subject of infant baptism considered. It appears that the author has written several times on this subject, whose writings I have not seen; but one thing I have seen, and that is, an untruth at the head of his writing, agreeable to the word of God; for the word, infant baptism, is not to be found in the scripture. Therefore, I think it presumption for any person to use it as a command of God, and think no Christian can be orthodox that practises it. And he does not prove infant baptism in any one place, but *supposes* that infants were baptized, which I deny and will disprove, by the permission of God. But he goes on and tries to prove that sprinkling and pouring were the ways in which John and the apostles did baptize, by wresting the scripture and telling lies on the apostles, in stating that they say so, when they have not. And I intend by the help and permission of God, to show wherein he has swerved from the truth.

But there is another thing I have seen, that is, a lie at the foot or end of his piece. He signs his name Sigma; which is not his name, as I have been creditably informed by the brethren of his faith, who told me his name was Peter Doub. Now you see, my friends, his name is Doub, and not Sigma, so both ends of his piece is wrong and all the rest is just like the ends. First, I will say that infant sprinkling is almost as nigh Christian baptism as Sigma is Peter Doub. And again, I think it a low mode for a Christian to write in behalf of God and his cause, and do it so bad that he is ashamed to put his name to it. I think this looks like he knew it was wrong; but he might think that God would not find him out, as he did not care, so the children of God did not find him out. But I have got his name, and I think it a duty as well as a privilege, to let my brethren hear from such traitors, or wolves going about in sheep's clothing. They are compared in scripture to greedy dogs. Now, my bre-

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thren, if we will notice that kind of priests that ride about and beg for their living, we will see in my opinion that the apostles have described them very closely; for I think they are sheep-killing dogs, and a sheep-killing dog is a greedy dog. But I will stop describing these characters lest they should get angry; nor do I wish to make those Ishmaelites mad, but I must tell the truth as far as I go, in my droll way.

And I will come to the subject in short order, by telling you that I do not intend to follow Mr. Doub in all his serpentine windings and meanderings; for he is like a scuttle fish, which always seeks refuge in the mud and sucks mud for his living, and will not live in the pure gospel stream of unmerited grace. No, we find them living on the traditions of men; such as free agency, infant baptism, &c. I intend to come now to the argument, and take up the subject as it comes, and dispose of it as the Lord may enable me. And I wish you, my readers, to compare what I may say with the scriptures of truth; as I intend to try to give them their proper meaning, and will confine myself to thus saith the Lord.

First, Mr. Doub says, water it is true must be used; but the quantity that is to be used, or the manner of applying it, is no where specified in the New Testament. I will say to Mr. Doub, that John was baptising in Ænon, because there was *much* water there. Now you see my readers, in the days of John they used much water, and I think much is specified in the New Testament. Here you may see one of his errors. And again you will notice that *in* Ænon was the way, and I don't think that an honest man in religion will say that he would go *into* the water and then sprinkle people, or pour water on them for baptism. No, sir, he could have stood on the bank and have baptized them by pouring or sprinkling; and good sense says they would have done so, had it been right. Now I think I have come nearer proving that *much* water was the quantity used, than he has or ever will come to proving that the apostles carried water in pitchers or bottles, like the baby sprinklers do.

Mr. Doub says that, in his opinion sprinkling or pouring agrees better with the scripture than immersion. I here say to him, that I do not believe that he believes what he says he does; and if he does, he is wrong, and I will try to prove it. Now if Mr. Doub's opinion be correct, the scripture should read thus: Jesus came and was *poured* of John in Jordan. You will see, my readers, *that* is wrong. Now let's try sprinkling. Jesus came and was *sprinkled* of John in Jordan. Now you may see this way will not do. Jesus came and was *immersed* of John in Jordan. Now, my readers, I believe immersion does agree better with the scriptures than sprinkling or pouring; and I believe this is one of Mr. Doub's errors, which I fear he made on purpose. Again: he says that "the mode is left quite undetermined;" which is not the truth, and he knew it. For the scripture of truth says, that in the mouth of two or three witnesses every word shall be established. Proof first, Jesus was baptized *in Jordan.* Secondly, John was baptizing *in Ænon.* Third, the Eunuch was baptized *in the water.* Now I have three witnesses to prove that *in* the water was the mode, and he has not one to prove sprinkling, or pouring, or carrying water to baptize any person in the apostolic days. So *in* the water

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was the way, and is the way for Christians to be baptized; and I have proved it. And no person but a hypocrite would agree that a person would go into the water, and then have water sprinkled or poured on them for baptism; when he could have stood on the bank and have it done without wetting his feet, if it had been right. But it is wrong, and the apostles never did so; nor did they carry water to baptize any. No, sirs, they did not. But the sprinklers appear to think that the apostles did not have the sense to take a little water in a bottle and put it in their pocket and carrying it a mile or two, and baptise several at the fire side, as they do; or perhaps they think, or wish to think, that the apostles forgot to tell how they did. But I think they have plainly told that in the water was the way, and only for believers.

Again: Mr. Doub says, he will proceed to examine the meaning of the word baptize; which I confess I know but little about. He goes on and proves great things, or pretends to prove great and many things with his grammar, which I say is no evidence for me, as I do not understand it; so it is no evidence for me or any other person who does not understand it. According to his explanation of the word I think it means nothing; for he makes it mean so much, that it appears to me he has spoiled it. Again: the gentleman hurries over the most of plain circumstances of baptism, and comes to the baptism of the Israelites unto Moses; and says, here is no allusion to immersion, is one thing almost certain. Here I will say, but not quite certain; and would say, this is not the Christian baptism, as there was no water. But I think it represents immersion or burial, for they were in the sea and the cloud covered them over; and the water made a wall on each side of them, and they were not wet. So it cannot represent sprinkling or pouring, as my opponent supposes it was; for they were dry shod. But I will show in my opinion why it represents the Christian baptism. They were in the sea and were buried there, as I have shown; so it represents the baptism of Jesus in Jordan, and the burial spoken of in Romans by baptism, and the Christian baptism, for in the water was the way.

Again: Mr. Doub says, the word which is used for the Christian ordinance, is found in the following places, and means washing: Mark, 7. 4; Luke, 11. 38; Heb. 9. 10. He then says, it is agreed that the word baptize signifies to wash, by the application of water; which I think is as near the truth of Christian baptism as the devil wants any person to come. For the word says, arise and be baptized, and wash away thy sins. It does not say by applying the water; no, sirs, the way was in the water, which the scripture plainly shows. So he is wrong. Again: he still goes on by telling a great deal about sprinkling and pouring, in the name of the Father, Son, and Holy Ghost; which I say no man ever saw in the scripture. No, sir, it smells to me of the tradition of men, and is wrong; for it is not of God. Mr. Doub comes on again and says: as nothing can be determined from scripture precept or example, so neither from the force and meaning of the words; baptize and baptism do not necessarily imply dipping, but are used in other senses in other places. Thus he says, we read that the Jews were all baptized in the cloud and in the sea, 1 Cor. 10. 2. Then he says they were not plunged in either;

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they could therefore be only sprinkled by drops of the sea water, and refreshing dews from the clouds, &c. which I will say is not the truth. I think I have already proved, that it is determined from scripture that the precept and example is, believers baptism in water; which I will, by the permission of God, more abundantly prove. As I have before said, Mr. Doub says something about the force and meaning of the words baptize and baptism; which I profess to know but little about. But I believe that the scriptures are plain enough on this subject, without consulting wise men on the meaning of the words. He says, these words in different places mean different things, and so I say; for where they were all baptized unto Moses, it does not mean the Christian baptism in water; for they were baptized unto Moses, and were not sprinkled, as Mr. D. says they were. No, they were not sprinkled, for they went over dry shod, and were not wet. So it does not represent the Christian baptism, only by being in the sea and being covered with the cloud, and the water was on each side, representing a burial. So this only proves that to be buried is the way, and will not do for sprinkling or pouring, as there was no water used in this baptism. So I will stop for the present and say, perhaps you may hear from me again on this subject.

But, brother Bennett, I wish you to examine this work closely, if it will not be too much trouble to you. For I have dreaded it, and thought I would give it to some one else to do; then I thought, perhaps I wanted some other person to do that which was given to me to do; and believing that the Lord chose the foolish things of the world to confound the wise, I then thought I might be one of those foolish things. So I have done the best I could, and wish you to correct errors, without changing my meaning, as I see some small ones in my last; but if you think it not worthy of a place in your paper, throw it by and excuse me. As ever, your loving brother in the Lord. *R. RORER.*

FOR THE PRIMITIVE BAPTIST.

Muscogee county, Ga.
6th January, 1837

Dear brother: I have to apologize for my silence by sickness and absence from home. I herewith inclose our resolutions, not having at this time opportunity to write as I could wish. Hoping that you will give our resolutions publicity thro' your very useful paper, we transmit them to you as they were agreed to by us. Which is as follows:—

Georgia, Talbot county.

We, who were appointed (by the churches of the primitive Baptist faith and order, convened at Upatoie meeting house for the purpose of being constituted into an Association,) as a committee to form rules and regulations by which said Association, agree to be governed met agreeably to appointment at Horeb meeting house, on Friday 23rd December, 1836.

1st. On motion, agreed and proceeded to appoint Bro. William Bowden, Moderator; and brother David Lockhart, Clerk.

2nd. Proceeded to adopt the following resolutions, to wit:

The churches to be constituted into an Association, on Saturday before the second Lord's day in May next, shall be known and distinguished by the name of —— Association.

And knowing from long and painful experience the strife, contention and evils, caused in all the churches with which we are acquainted, by missionary societies and their proceedings and doctrine; and being fully convinced that begging money under pretence of preaching the gospel and aiding the kingdom of Christ, is without any warrant in the New Testament or Bible, or any example in the purest ages of

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the church; and that these modern schemes and missionary societies are only the inventions of men, and like all other such inventions will only prove, as they have in many instances already done, a curse to the churches of God —we therefore declare, that no person who is a member of any missionary society, shall have membership in any church belonging to this Association while he continues in such society; or if any who are already members of our churches shall join such societies, they shall no longer be entitled to membership with us. And we furthermore declare, that no missionary preacher or beggar, being known to be such, shall be invited or permitted to enter our pulpits, or come among us, for the purpose of begging and cheating the people, contrary as we conceive to the precepts of the gospel and the long standing and ancient practice of the Baptists in these United States, when they kept the unity of the spirit in bonds of peace, and enjoyed tranquility, peace and harmony among themselves. And moreover, believing that tract and temperance societies, theological seminaries, and all their connexion, are without any authority in the gospel, and only the invention of men the more readily to enable them to lie in wait to deceive; and the doctrine consequent thereon being nothing more than the commandments of men, &c. we therefore hereby declare non-fellowship with all such institutions and their votaries. In witness whereof we hereunto set our hands by subscribing our names.

WILLIAM BOWDEN,
DAVID LOCKHART,
GEORGE JAMERSON,
JOHN TURNER,
JOHN G. WILLINGHAM, } *Committee.*

And now, dear brother, I have to request you to continue our papers regularly, for in them I have great confidence; believing that they have already done much good, and praying, hoping, trusting and believing that they will do much more good, I humbly solicit you to go on in so glorious a cause.

And now, dear brother, accept of the prayers and best wishes for your success and prosperity in the cause in which you are engaged, of your very unworthy (as he hopes and trusts) brother in the gospel of the blessed Jesus—from whom you may expect before long to hear more largely. Farewell.

John G. Willingham.

Emery Iron Works, Ten.
January 9th, 1837.

Dearly beloved brother in the Lord: I once again take my pen in hand to write you a few lines to inform you, that with pleasure I received from you the pamphlets I wrote to you for; and I humbly trust I have been much edified thereby. The Basket of Fragments is read with delight and satisfaction by some of the brethren at this place.

I conclude my communication at this time, by subscribing myself your unworthy brother in the Lord.

Charles Henderson.

Hilliardston, Nash county, N. C.
January 7th, 1837.

Brother Editor: You will please send me the Primitive Baptist again this year, commencing with the first No. of the second volume. I read your valuable paper last year, and am well pleased with its contens; so much so that I do not feel willing to be without it. Consequently I wish you to send it to me until I order it stopped, which I am sure will never be, as long as it maintains the same doctrine it has heretofore; which I have no doubt it will do as long as it is published.

Yours, in the best of bonds.

Blount Cooper.

Confidence in the flesh grows stronger, as trust in God grows weaker: and those who place the less trust in the Lord, will reach most after other people's services.—*Ed.*

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POETRY.

From Erskine's Gospel Sonnets.

THE BELIEVER'S JOINTURE.

CHAPTER I.

Containing the PRIVILEGES *of the Believer that is espoused to Christ by faith of divine operation.*

SECTION II.

Christ the believer's friend, prophet, priest, king, defence, guide, guard, help, and healer.

(*continued.*)

When weak, thy refuge seest at hand,
Yet cannot run the length;
'Tis present pow'r to understand
Thy Husband is thy strength.

When shaking storms annoy thy heart,
His word commands a calm:
When bleeding wounds, to ease thy smart,
Thy Husband's blood is balm.

Trust creatures, not to help thy thrall,
Nor to assuage thy grief:
Use means, but look beyond them all,
Thy Husband's thy relief.

If Heav'n prescribe a bitter drug,
Fret not with froward will:
This carriage may thy cure prorogue;
Thy Husband wants not skill.

He sees the sore, he knows the cure
Will most adapted be;
'Tis then most reasonable, sure,
Thy Husband choose for thee.

Friendship is in his chastisements,
And favour in his frowns;
Thence judge not then in heavy plaints,
Thy Husband thee disowns.

The deeper his sharp lancet go
In ripping up thy wound,
The more thy healing shall unto
Thy Husband's praise redound.

(*to be continued.*)

RECEIPTS FOR VOL. II.

Samuel Hunt, Jr.	$3	G.W. Holifield,	$5
John Blackstone,	5	John Chapman,	6

FOR VOL I.

John G. Willingham, $10

AGENTS,

For the Primitive Baptist.

NORTH CAROLINA.—Jos. Biggs, Sen. *Williamston.* Joshua Robertson, *Gardner's Bridge.* John Bryan, *Clark's Store.* R. M. G. Moore, *Germanton.* Foster Jarvis, *Swindell's P. O.* Wilson W. Mizell, *Plymouth.* John Lamb, *Camden C. H.* Jacob Swindell, *Washington.* Francis Fletcher, *Elizabeth City.* J. A. Atkinson, *Bensboro'.* James Southerland, *Warrenton.* Alfred Partin, *Raleigh.* Stephen I. Chandler, *McMurry's Store.* James Wilder, *Anderson's Store.* Benj. Bynum, *Speight's Bridge.* William Exum, *Waynesboro'.* Henry Avera, *Averasboro.* Purham Pucket, *Richland.* John H. Keneday, *Chalk Level.* Burwell Temple, *Wake county.* Obediah Sewell, *Rogers' P. O.* Geo. W. McNealy, *Yancyville.* W. R. Larkins, *Long Creek Bridge.* James Dobson, *Sarecta.*

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LOUISIANA.—Peter Bankston, *Marburyville.*

MISSOURI.—Samuel D. Gilbert, *Portland.*

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NEW YORK.—George Clarke, *Buffalo.* Gilbert Beebe, *New Vernon.*

WISCONSIN TER.—M. W. Darnall, *Mineral Point.*

TERMS.

The Primitive Baptist is published on the second and fourth Saturdays in each month, at *One Dollar* per year, (or 24 numbers) payable on receipt of the first number. Six copies will be sent to one Post Office or neighborhood for Five Dollars. All papers will be discontinued at the end of the year from the time of subscribing, unless otherwise directed. Notes of all specie paying Banks will be received in payment. Money sent to us by mail is at our risk.

Communications must be *post paid*, and directed to the Editor.

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THE PRIMITIVE BAPTIST.

EDITED BY MARK BENNETT.

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TARBOROUGH, NORTH CAROLINA.

"Come out of Her, my People."

VOL. 2. SATURDAY, MARCH 25, 1837. No. 6.

FOR THE PRIMITIVE BAPTIST.

TEETH TO TEETH,

Tom Thumb tugging with the Wolves for the Sheepskin.

By Joshua Lawrence.

PART II.

ON MEN-MADE PREACHERS.

(*continued.*)

Let us next enquire of Paul, who was a great preacher, extensive traveller, and laborious servant in the preaching of the gospel of Christ, how he made out in selling preaching, or getting money thereby. 2 Cor. 6. 10: As poor, yet making many rich; as having nothing, yet possessing all things. This he says was the case of himself and others his companions; poor and having nothing, yet he had learned to be content in this state of poverty. I would that others would do so, or go to work for money; and not, like men-made preachers, cheat the people out of their money, in that they sell them moral lectures for gospel, and carnal reason for revelation, and falsehoods and hypocrisy for truth and ministerial sincerity. Acts, 20. 33: I have coveted no man's silver, or gold, or apparel. 34. Yea, ye yourselves know that these hands have ministered unto my necessities, and to them that were with me. Here, ye men-made preachers, that preach for hire and divine for money, can you come up to this text? Can you say with Paul you have not coveted? Can you say your hands have supplied your fine clothes, gig and equipage; and not only done that, but then by your honest labor, (in making tents) or some other honest calling, assisted your brethren who have been in want? No, sir; the sun is too hot, labor too disgraceful, for men of such high calling; attention to the business of life too mean for such high bred silk men; planning almost every scheme that ingenuity can invent, to get and beg a living out of the people, while ye yourselves labor not, only to sell a few lies and errors to get your living by without work, for to dig you cannot. And I am sorry you should so disgrace the ministerial character, the most high calling and the most sacred of all others, and put on the sheepskin and appear as a sheep, when you are nothing but wolves and prove it by the desire and means you take to get money; which is wolf meat, as I shall show.

Read the 4th chapter 1st Corinthians: For we are made a spectacle unto the world, and to angels and men. We are fools, despised, hunger and thirst, are naked, buffetted, have no certain dwelling place, defamed, made the filth and off-couring of all things to this day. This is the picture of the first preachers of the gospel, and if times were so now our ranks would be free from men-made preachers; for who would seek loaves and fishes by the ministry, when there was none to be got by it? As proof, Paul says that, I

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know after my departure grievous wolves shall enter in, &c. I have showed you all things (says Paul to his brethren,) how that so laboring ye might support the weak. He gave his brethren an example of industry, and as he says again, let him labor with his hands the thing which is good, that he may have to give to him that needeth. Here in this text you can see the apostle inculcates industry on Christians, and shows his own example. But you will say, he said to Timothy, give himself wholly to the ministry. True, and did not Paul give himself wholly to it? whoever did so, more than he? Yet he worked with his hands to supply his wants and them that were with him. Go, thou men made preacher, and do likewise; and not expect to live without work for preaching a few lies, which all men-made preachers do; for indeed they can't preach any thing else. And it is strange to me, that mankind had rather buy lies from a men made preacher at hundreds a year, than have the truth from God's ministers freely. But so it is, he is of the world, therefore the world heareth him; the world will love its own.

2 Cor. 4. 5: For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. Then here is a clear proof that the apostles did not set out to preach for money, nor was money any part; and if I may answer, no, not the least part why they preached. They had no eye to it, nor did they preach for it; for Paul tells us plainly for what the first preachers of the gospel preached —for Jesus' sake, not for the sake of money, nor for the sake of getting it by the trade of preaching. For Christ had loved them, given himself for them, called and chosen them, and given them the gifts of preaching, sent them out and told them to give the gospel freely and to preach it to every creature; not to the rich only, who could pay for it; but the poor, to every creature. Money or no money, was not to be taken in as no part of consideration why they should preach it to Tom or Dick, this church or that, that would give any thing or the best price; as is the conduct of all men made preachers of all sects; for this must be in the consideration for who they preach, a good price or the best price they can get. Suppose a certain church says to a preacher, we will give you $500 to come and preach for us next year, and he goes and preaches; is it for money's sake, or for Jesus' sake? Why if he would not have went without the promise of money, then it was for money's sake and not for Jesus' sake. And I am forced to say, where such a bargain is made between a church and people and preacher, that it smells very strong of hire, very strong that money was the sake. For what is the difference between that, and my saying to a man I will give you $500 to come and work for me, or be overseer for me next year? Would you not say, hireling? would you not say, that man went for money's sake? Surely. Would you not say, money the main cause? So I say, in all such cases, hireling preacher, money's sake. And hence these men make use of the name of Jesus, like the seven sons of Sceva did, saying, Jesus whom Paul preaches; and this they did no doubt to make money, thinking to cast out devils as well as Paul, by the name of Jesus. But understand this, that Paul was no money maker by the name of Jesus; nor no money maker by preaching neither, save only what was given him to supply his wants by the churches, as a free donation. Now I defy any man to find such an hiring out of one's self to preach, among the apostles. The New Testament shows us no such conduct in one instance, of an apostle being hired to preach, or having a salary for preaching. Men-made preachers began this practice, and not God's preachers; and it is the practice of men made preachers to this day. And I am sorry that it is so prevalent, as it supports so many blind guides and wolves in sheep's clothing; for it is for this hire that

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they are induced to sing psalms, make long prayers, and preach morality. Stop the hire and then see if your overseer don't leave you pretty quickly. So stop paying the preacher, and then see how soon the sacred desk will be empty, if you want to know whether he preaches for money or not; and I warrant you, he soon tells you he has a call elsewhere.

Suppose a man is preaching for a certain church at $400 per year, and this is understood between him and the church as the price he is to have for preaching for them; is it hire or not, what say you? I say it is, for there is first a bargain; secondly, a stipulated price and an expectation of reward, and a payment for labor done. This is the full amount of all the hiring done in the world, and is as plain hiring, as hiring can be hiring; and this man will flee if you don't pay him his wages, for he is an hireling, and he will flee because he is an hireling; for he careth not for the flock, but for his hire. And if he can find out a place where he can get more, he will flee like Micah's priest with the Dannites, for greater wages. This man is a self or men-made preacher; by such fruit they are known, for no such fruit is found on one bough of the apostles.

But since men-made preachers have introduced the practice of hiring themselves out to preach into the church of God, hirelings are now almost as plenty as grasshoppers; and they are as destructive to the plants of grace, as grasshoppers are to the plants of the field. For now we find preachers hired to go abroad to preach, hired to beg, to form societies, to sell and give away books, to teach theology, to print periodicals, and every step and opening leaf cries aloud money, the love of which is the root of all evil. Is it then any wonder that religion should be so sunk to mere form, show, pride, fashion and parade, and so different in its power on the morals of mankind to what it was in the apostolic age, when all their acts of religion had a marked disinterestedness, with love to Christ and the souls of men? For where in the New Testament will you find an apostle hiring himself out to go abroad to preach? They went without hire, they were not hired to beg, nor is there one instance in the New Testament of their being guilty of such conduct, and covetousness of money. They had the love of Christ as the root of all their religion, therefore they brought such good fruit. But in this day, money seems to be the root of all the religion of the world. Is it then any wonder, that the fruit of professors (for I can't call such Christians, they are so much unlike Christ,) should be so corrupt both in the ministry and private members, since their religion is founded and they make the basis of their religion, money? The love of it an evil root, evil must be the result. No wonder then that the fruit of professors is so generally bad, even among all sects.

I forbear further quotations from scripture to show, that to set out to preach for money, or to preach for money, was not the object of the first preachers of the gospel; and that the apostles did not preach for money in whole nor part, is one of the marks of a minister of God; and to preach for money, I hope to show by scripture, is a noted mark given by the Holy Ghost, of men-made, self-made, and devil-made preachers. And thus I have digressed somewhat again, for the purpose of giving the reader both sides of the proof; first, the history of the lives of the apostles, and their abundant preaching unaided by money and salaries; secondly, in quoting their writings to prove that they did not preach for money; and then to prove in future that men-made preachers do preach for money. Thus you can have the matter beyond doubt. And having also given you the history of the gospel church for 31 years, and proved that they were Baptist; and also given you a summary of apostolic doctrine, all of which I hope will make amends for my digression by the in-

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formation they afford you. Therefore, to finish my remarks I will just say, you shall pick up the Bible and examine the life of every prophet of God throughout, and you can't find this mark, money for prophecying, on one single one of them. Nor can you find one of them making gain by their prophecy, from Moses to Malachi. Elisha had a fair opportunity from Naaman, and he had a fair one when Gaharia brought back the gold and silver and raiment, after he had lied to Naaman. But see how the good old man disdains the deed; he smote Gaharia with the leprosy, as a proof of his disdain of the deed of a prophet's making money by his gifts given him of God. Take up the New Testament, examine John the Baptist, Jesus Christ, and all the apostles, Judas excepted, for the mark of making gain, or preaching for money, and find it if you can. I know you cannot. Yet they lived by their own labor and the voluntary charity of the church and world, without tithing, or hiring themselves out, or begging societies. And the difference is very great, so much so that the one makes a mark of a false teacher, and the other a true one. For other particulars on this head, I refer you to the North Carolina Whig's apology for the Kehukee Association, where you will find the maintenance of the minister more full.

I have promised to resume the history of the gospel church in a short way, from 31 years up to 323, for the purpose of finding out when the church got to heaping up teachers having itching ears; or to making preachers after her own heart, that could not endure sound doctrine because of her lust. That there were many men-made teachers among the pharisees and sadducees, during this thirty-one years of the lives of the apostles, is unquestionable; but that there were more of this stamp in the gospel or Christian church, is clear from the history of the Acts of the apostles. For Paul foretells a time to come when the church should get to making teachers, and so does Peter, saying, as there were false prophets so should there be false teachers among you; you, the gospel church is meant. Now to find out this time when the gospel church got at this great business is my chief design; this cannot be done by scripture, because that history ceases within 31 years after the ascension of our Lord. Then to find out when the church became so corrupt that she could not endure sound doctrine through her great lust; for this is given as the cause why she fell on the plan of making teachers of the cast mentioned, teachers having itching ears—curious beings indeed. Now you must know this, that God's preachers every one to a man preach sound doctrine, nor can they be hired to preach any other sort, nor forced to it neither. This is the reason that so many of them have gone to the stake and been burned, and devoured as lambs by wolves in sheep's clothing. Then if the gospel church ever became so corrupt that she could not endure sound doctrine, she must make preachers to preach it for her, or go entirely without preaching; because God's preachers cannot nor would not preach any other sort but sound doctrine. So then she must make them, for you cannot believe God ever made a preacher to preach unsound doctrine, for this would be destroying his own work and design in preaching. Then as we cannot find out this time from the scriptures, we are under the necessity of pursuing church history, and secondly, Roman history in connection with church history; as the Roman empire at that time, or from the reign of Nero in 31, up to Constantine in 323, comprehended almost all the civilized kingdoms of the world; and so within this wide spread empire is the Christian church to be found: and from them through the hands of the British nation, which at that time was a Roman province, we are chiefly indebted for our knowledge of the Christian church in times of antiquity; for Constantine went from Britain to Rome before he became emperor.

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But I am so far swelling this piece beyond any thing I intended, I must only glance at the history of the church and state, with regard to the history of the church after leaving her history in Acts. Polycarp, who was Bishop of Smyrna and so appointed by the apostles, had been taught by the apostles and lived in the age of the apostles, and had conversed with many that had seen Christ, was perhaps the first writer after the apostles, of the affairs of the Christian church. Some part of his writings have been preserved by different historians. Papias was a hearer of the apostle John, and also a companion of Polycarp. In about 20 years, or a little more, arose Justin Martyr, another Christian writer of much note. Then came Hegessippus, who gives a short account of the Christian church, about 31 years after Justin Martyr. Then comes Ireneaus the Frenchman, Bishop of Lyons, who was a disciple of Polycarp, who was a disciple of John—who lived a little more than one hundred years after the publication of the scriptures. He says in his writings, that he and his cotemporaries could enumerate and tell in most of the churches or the principal ones, the succession of bishops from the first; that is, from the apostles. The next Christian writer and a man of note, was Clement of Alexandria, who wrote 16 years after Ireneaus. Tertullian was next, and joins on to Clement. He was a Carthagenian, or he lived at Carthage, in Greece. He was a pagan, but became a Christian; was a great writer and an able defender of its truths—he wrote about 211, A. C. Then comes Origen—he was born at Alexandria in the year 185, died in 254, wrote in Greek, was a man of talents, the luminary of the Christian world—his writings are many. He suffered martyrdom in the 69th year of his age. Then comes Cyprian, Bishop of Carthage, who wrote about 20 years after the celebrated Origen. He was beheaded at Carthage, Sept. 14, 258. After Cyprian there are too many writers to mention them all, who wrote of the affairs of the church; but let it suffice to say, these all wrote within 45 years after Cyprian. Next I notice Pettau, a German writer; because Cyprian and Origen were Africans. He lived about 290. Then comes Arnobius and Lactantius, as writers, about the year 300. Here we shall come to near our time, 323; for then comes the great eminent writer Eusebius, Bishop of Cesarea, who wrote voluminously of the affairs of the Christian church about the year 315. Then St. Chrysostom, who wrote between the years 354 and 398. Then St. Augustan comes next, and wrote about the year 420.

Here then I have given you only the history of the church in miniature, by a quotation of Christian writers from the apostles up to the year 420; not that these are half that have wrote of the affairs of the Christian church during this time, but I have selected these out of the mass from different countries, because they join in almost immediately after each other in quick succession, like links of a chain, and keep up a succession of the affairs of the church. In all the fragments of their writings that I have been able to come at, as preserved by other historians, I have not found a sentence that seems to indicate to me that the church ever got to heaping up teachers during this 323 years of her progress. And now we will go back and take up Roman history, and enquire there; and then I shall show my reasons why I think the church never got to making preachers for 323 years.

With regard to Roman history I can but also give it to you in miniature. From Nero, who has been mentioned as the reigning emperor at Rome in Paul's day, to Constantius the father of Constantine the great, there reigned thirty-four emperors; and Rome only every where presents to view a field of bloody crimes, of persecutions, ecclesiastical and political assassinations; and luxury, debauchery, and depravity of manners. Indeed, most of

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the emperors appear to be nothing better than cut throats, during this 300 years; for it is in the limits of this time that the ten great persecutions took place under ten of these emperors out of the thirty-four; whose names I will give you as they succeeded each other, and the date when; not but many of the rest persecuted the Christians in a less degree. Indeed, the church had not much rest from persecution for this 300 years, but these ten are marked as great, because they were more general and more abundant with all the horrors of cruelty that human wisdom could devise, and false zeal prompt men in power full of malignity to inflict on submissive Christians.

It will suffice for our object here to notice, that the Christian church had been persecuted from John the Baptist up to Paul's being carried before Nero the second time by the Jews, Herod, chief priest and pharisees. But these were light, compared with the first persecution under Nero, which took place 31 years after the Saviour's ascension. Nero having set the city of Rome on fire himself, then afterwards to get clear of the odium, he charged the Christians with it; this gave the pretext for their persecution. Accordingly they were every where hunted and killed like wild beasts, torn and devoured by dogs, and vexed and tortured and burnt and destroyed in different ways of the greatest cruelty.

Second persecution was under the reign of Domitian. This took place in the year 95. Many historians agree to compute the number of Christians that suffered death at that time at 40,000.

Third persecution existed in the reign of Trajan. It began in the year 100, and was carried on for several years with great cruelty.

Fourth, the emperor Antoninus permitted a persecution which took place in the year 177; in which the Christians suffered abundantly.

Fifth, was under Severus, in the year 197. Astonishing cruelties and punishments were inflicted at this time on the followers of Jesus.

Sixth, was ordered by Maximinus—began 235. This was also very severe.

Seventh, was under the reign of Decius, in 250. The rest had been bad, but this persecution surpassed all that had been before it. The Christians were driven from their homes, their estates were taken away and they tormented and destroyed by racks and a hundred other ways of cruelty.

Eighth, was under Valerian, in 257. In this persecution both men and women were put to death by scourging, fire and sword.

Ninth, was in the reign of Aurelian, in 274; but was not quite so bad as the rest.

Tenth, was in the reign of that monster, Diocletian, in the year 295. It is said in history, that 17,000 were put to death in one month's time. This was bloody work indeed, and the enemies of Christians began now to think they had nearly destroyed the Christian superstition, as they called it; but so far from it, God always works like himself, he lets things get as bad as they well can before he affords his help. Thus with the children of Israel at the Red Sea, when there was not a hair's breadth between them and death; thus when they wanted water and flesh; thus with them when the decree of Ahasuerus went out to kill the Jews in all the provinces, but he saves them by little Esther; thus with Daniel, Joseph, David, and the three children, &c. And thus in the case when the heathen and heathen priests, and Emperor of Rome, thought Christianity as good as rooted out of the Roman empire, God puts to his hand by the Emperor Constantine; and Christianity in 25 years tramples down in the very dust all the rest of the religions of the empire. How astonishing this must have been to the Christians that remained in that day; when the church had waded through blood, fire, sword and prisons, for 300 years, until

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their enemies were ready to triumph with joy that we have put an end to you at last; that all of a sudden such a change should take place, that Christianity should have her day of triumph over all other religions so soon. When we think of the sufferings of Christians, and the hundreds of thousands put to death, is it not a wonder of wonders they had not destroyed it? Does it not prove it to be of God? For notwithstanding the thousands destroyed, yet their number multiplied with all this waste of the church. These days of persecution was the increase of the church; then was religion pure, then religion was life and power in the hearts of its professors, then were there lives pure and heavenly, then the pure apostolic doctrine was their only source of consolation, then they sympathised with each other in their mutual sufferings and loved as Christians ought to do; then there were no fortune hunters in the church, then the church was free from the pride, foppery, fashions and parade of this world; then there were no money preachers in the church; then there were no men-made preachers with itching ears, in those days that tried men's souls and faith. Then Christians were united in fellowship, prayers and tears; then their prayers and preaching was sharper than a two-edged sword; then the church and ministry shone as the light of the world, as a city set on a hill. Then the church was in her virgin beauty; then she was holiness to the Lord, and peace and love was in her borders. Then men hazarded their lives for the gospel and our Lord Jesus Christ; then they laid down their lives in attestation of what they preached and believed. How different the church then when dressed in her own blood, from our gay and fashionable professors in this day! Yea, how different in her real love, peace, humility, preaching, kindness, tenderness, unity, meekness, submission, loss, heavenly-mindedness, boldness, hope, and attention to the things of God and their own souls concerns, to this age of the church and present ministry!

(*to be continued.*)

PRIMITIVE BAPTIST.

TARBORO', MARCH 25, 1837.

ALABAMA BAPTIST BIBLE SOCIETY,

Was formed in Nov. last. "All auxiliary Societies sending up five dollars or more to this body, shall be entitled to five delegates." "Any individual," (whether thief, drunkard, murderer, blasphemer, cannibal, Roman Catholic, or filthiest prostitute,) "paying fifty dollars for the object of the Society shall be a life member:" and any such person by paying one dollar or more annually shall be a member of the Society.

And I beheld, and lo, a black horse, [covetousness,] *and he that sat on him had a pair of balances in his hand. And I heard a voice in the midst of the four beasts, say, A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine.* A membership for a dollar, and a life membership for fifty dollars; and see thou hurt not the corn, cotton, and the products of the earth, for they are the Lord's. For the earth is the Lord's and the fulness thereof. Such is the language of the new corporation.—*Ed.*

From the Christian Index.

Bro. Mercer:—Many brethren would be gratified to have your views through the Index on the following query: Would it be gospel order for one church to receive persons excluded from another church, simply on the charge that they are friendly to Missionary, Temperance and such like societies? If yea, what preliminary steps should be taken? J. H. C.

On the above query we have endeavored to reflect with cool deliberation, and the result of our thoughts, leads us to answer it in the negative. Exclusion from a regularly constituted church, is in itself right. It is the execution of a sentence on the authority of Christ, by the only authorised body, and ought to be respected by all orderly churches. But as in all human affairs there is a liability to err, even churches may become disorderly, and abuse their power, which was given for edification, by using it for purposes of destruc-

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tion. The power to exclude may be used improperly in two ways; first it may be executed on proper subjects without a proper cause, and secondly, it may be exercised on those over whom there was no jurisdiction. In either case the act is disorderly. In the case before us, it should seriously be enquired whether exclusion for the causes above stated, is legitimately *gospel order*. If it shall be judged, (and we think it must be) that exclusion cannot rightly lie against any member, otherwise orderly, for uniting with such Societies, or being friendly towards them, then it must be *disorderly* to exclude persons for such causes The case then, upon this hypothesis, presents an act of violence and disorder, in its origin; and as one act of disorder may excuse, if not justify another, we are led to the conclusion in this, and such like cases, it would be to choose the least of two evils, to receive such persons, not as an *orderly*, but as a *necessary* act of indemnity against oppression.

As to the *preliminary* steps, we think it would be proper for all such persons, where it is practicable, to obtain a certificate from the original body, showing their moral and religious standing, except their being friendly to those Societies. But where this cannot be had, being refused them, let good vouchers be sought, sufficiently well to establish their character as upright and godly persons. Then let them be received, not as *excluded*, but as unrighteously oppressed.

We will further remark, that it will be found for the most part, in these days of *ecclesiastical misrule*, that such persons were excluded from churches, which had previously declared non-fellowship with all churches and individuals who advocated such Societies; if so, then they stand in relation to all other churches in the denomination, as a member of a church would, to the members in orderly standing, who would rise up in conference and make a declaration of non-fellowship with the church. This would not exclude the other members of the church, *but virtually himself*; so such churches do not exclude the churches, or individuals against whom they make this declaration of non-fellowship, but *themselves*. So far then as it is possible for them to put themselves out of fellowship, they do by this suicidal conduct, and therefore render themselves incapable of the exercise of any orderly discipline. Their acts should not be regarded, after such declaration, as valid, by any of the orderly churches of the denomination.

It is seen in the above, that those churches which withdraw from a member or members, for giving countenance to the lucre plans and institutions, are charged with *oppression, unrighteous oppression, ecclesiastical misrule*. The author of this charge must have reflected as carelessly, as "coolly;" since his allegation rests upon a principle begged without proof; his terms are injudiciously chosen, and his conclusion is eggregiously erroneous. It was first incumbent upon him to prove that, the "Missionary, Temperance, and such like societies" are authorized by the scriptures. Failing to do this, he should secondly have proved that, the several members in a religious community, when once in fellowship, are bound to continue union with every member even though he should abet and pursue measures which are unscriptural. If the accuser failed to perform this duty, he should, thirdly, (and lastly as his only chance,) have demonstrated that, the advocates of plans called benevolent, though unscriptural, are not bound by the same obligation to the opposers, as the opposers are to said advocates. In plain terms: If a missionary's conscience lead him to missions, he must relieve his conscience and practice accordingly; and though his Old School brother be grieved thereby, yet such missionary is not guilty of oppression: but if the Old School brother's conscience does lead him to renounce fellowship with said missionary, he must not relieve his conscience by such act; and if he does, he is guilty of *oppression, unrighteous oppression, ecclesiastical misrule*. But the Index has failed to establish any one of these propositions.

To oppress, in its mildest sense, is to impose some hardship upon the mind or body; to deny one's right. The Old School Baptists, so far from oppressing the New School, have dissolved the connection, and disclaimed any and all authority over them. The latter have only sought to escape oppression under the yoke of missions. They have added no hardship to any "working man." If missionaries are doing the work of God, and will of Heaven, how can the opposers thereof do them injustice, or oppress them, by declining any farther union with them? They cannot injure these money exchangers unless they do so by

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keeping them beyond tax distance. They have taken from them no right, civil nor religious. When excluded the money people may exercise every privilege they did before, save fellowshipping those who did not want their fellowship.

Mr. Mercer thinks it will "be judged that exclusion cannot rightly lie against any member, otherwise orderly, for uniting with such Societies, or being friendly towards them." Hence he pronounces exclusion for such a cause, violent and disorderly. If he will permit us also to think, we shall think that his judgment is like the axe raised again by the prophet, *for it was borrowed*: for we can see nothing in sensation, reflection, nor bible history, from which he could form such a judgment. But he must meet the two following questions: 1. Am I, by the law of the New Testament, bound to continue church fellowship with members whom I conscientiously believe to have departed from the practice of a gospel church, and who refused to return to gospel track? 2. Am I not bound by sacred rule, to withdraw from such members as I know have forsaken scripture direction, and are following human tradition and fable, and who will not repent? If the first of these questions be answered affirmatively, then I am not obliged merely to burden my conscience, but I am compelled to surrender it to other men; and to fall in with the Romish doctrine to nuns, that is, that they "must have no conscience of their own." Indeed, in such case, I am bound to bear another's burden, while he is not bound to bear mine. If the second question receive a negative answer, then, of consequence, the apostles and brethren anciently did wrong to refuse fellowship with any. Moreover, it would destroy all idea of disorder, or the duty of dealing with members for disorder.

Mr. Mercer, ay, and Mr. Stokes too, have used some very coarse artifice as well as loose reasoning in the above extract. They say that an individual or a church excludes itself by declaring non-fellowship with others. Query: Could an individual truly declare non-fellowship with a member or a church for whom he had not previously lost the feeling of fellowship? No. Then if a person discovers the whole church of which he is a member, to be guilty, of heresy, and he declares non-fellowship with her, the act is his, and the church is excluded from his communion It may be objected that he withdraws from the church. We answer, the case is the same. The act is his, and of choice, and the church is the object of his action. The church in such case is passive altogether. The church's act received him into fellowship; and her act must exclude him before he can be excluded from her. If the church abide on gospel ground while a member rejects her, he is disorderly, and answerable before her. But if she has departed from the faith, as the advocates of missions, &c. have done, then she is excluded *virtually* by her own delinquency, (according to the Index's own argument,) and formally by his declaration. For no church has a right to force its members into any new system.

But the Old School are pronounced suicidal in declaring non-fellowship with the religious merchants. The Editors of the Index tell the public also, that no act of the Old School Baptists subsequent to such declaration, should be considered "valid, by the *orderly* churches of the denomination." Now these Editors know that the Romish church acted similarly towards Luther and his compeers. So did the pharisees to Christ: *he hath a devil*, don't regard what he says.

Now be it henceforth known unto Messrs. Mercer and Stokes, and to all whom it may concern, that, as we have said before, so say we again: *We are not as yet bound, by any law human or divine, to continue our union or communion* with *any people when we soberly and sincerely believe they have forsaken the right worship and true doctrine of God.* On the contrary we are commanded to withdraw from such. And he who declares this course to be oppression, violence, disorder, or ecclesiastical misrule, commits—shall we say it? Every thing but the cause of truth forbids it. But its command is paramount, and must be obeyed. Then we must say it, sorrowing—commits upon the truth and its friends, an injury which he can scarcely ever redress.

Brethren, look not to the Christian Index nor to the Primitive Baptist for a guide, but to the book of books. In that stand and *enquire for the Old way*—when found pursue it, and let no man however near or dear, divert your feet away. Cleave to that, and it will cleave to you. Keep a good conscience thro' life and it will be your friend in death. He who is valiant for the truth shall laugh at death: but death shall mock him who regards men more than the truth.—*Ed.*

Meesville, Roane county, Ten.
January 12th, 1837.

Brother Bennett: Having for some time been watching of events

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in the religious world, and comparing them with Bible facts and church history, as well as with the history of the Church of Rome; the rise and progress of the error and delusion that emanated from blending of church and state together. And believing as I do, that law religion is a curse to any people, if the Bible and history are not all fable and falsehood—and that our beloved country is fast hastening to that period takes no prophet to foretell—and may the disposer of events be kind enough to avert the evils that so much threaten us.

Let us in the first instance take the children of Israel, and view their conduct as a nation from the time the Lord led them from Egypt by his servant Moses to the days of our Saviour; and then let us look at the history of the world down to the reformation by Calvin and Luther, and see what striking resemblances we behold. 1st. The Lord chose the tribe of Levi for to minister to him, and their service was at the altar and consequently had no inheritance with the other tribes. What next? Do we not see men usurping to themselves the authority of assuming the sacred office, and thereby bringing a calamity upon that people? Do we not see that the wickedness of the priests caused the ark of God to be taken by the Philistines, and Eli and both his sons slain in one day? Do we not see that the Lord expressly declares that it was for their misconduct that he chose Samuel to the rejection of other priests? And it is certain that most of the evils that came upon that nation, was by reason of the priests not doing as the Lord commanded. Thus we see that the Lord fairly tested their conduct before the people, till they saw that it would not do to depend on them any longer. Beside the office had become a lucrative thing, and was in most instances filled with men the sons of Belial, that taught for hire and divined for money, as missionaries do at present. And be it remembered that, that was one reason why the Lord sent his holy prophets to tell them of their error, and to teach them the right and good way. Again: do we not hear the Lord complaining by the prophet, that the priests had caused Israel to err, and to forsake his ways? Does he not threaten them for doing contrary to his word? And it was by these means that the people left the service of the living God, for the worship of idols. And it ever has been the case, that the false teachers have acted the part of conforming to public opinion, and thereby inculcating of error and holding that it was of the Lord.

Now what I would infer is this: religion has become popular among us, and every one wants to be tho't religious, though destitute of that change of heart and conduct that the word of God teaches. Hence it follows, that when the doctrine of the gospel is preached they are offended, because they have not received the truth with the love of it. Paul informs us, that the time will come when men will not endure sound doctrine; but after their own lust shall they heap to themselves teachers having itching ears. And they shall turn away their ears from the truth, and shall be turned unto fables. 2 Timothy, 4th chap. 3d and 4th verses.

And again: men in a state of nature are willing to believe any thing sooner than the truth, because the carnal mind is enmity against God; and having teachers that know nothing but what they know naturally as brute beasts, in those things they

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corrupt themselves. Peter says, made to be taken and destroyed; see 2d epistle 2d chapter, and Jude. Read the chapters for further particulars, which will show the church that it is her duty not to hear them or follow them. And I do believe from what I have seen and heard of those that style themselves missionists, that they have caused more distress in the Baptist connection than every thing beside; and yet they will say, we will love you and hold you as brethren.

Now, brother Bennett, I will inform you how they are going in our country. At our last annual meeting we agreed to withdraw all correspondence from individuals, and churches, and Associations, that held to or advocated the cause of the schemes of the day; as they had caused some of our churches to split. We thought that the surest way to get clear of them was, to have no intercourse with them; and I believe it will prove a blessing to the churches, as they take all the Arminians with them, and in a good degree remove a considerable cause that has so long been in the way, and that there will be more of a oneness among us. I also believe that if the Baptists in general would adopt the same decisive measure, and act the principle, that in a short time we would be relieved of those big fellows, that more resemble fops and speculators than ministers of Jesus Christ. And another thing I would suggest, viz: that Baptists have heretofore been a poor despised people, till as I stated, religion became popular and they became proud, like Israel of old, and wanted to be like her neighbors; that is, have a king to go before them. And add to this also, that the great and noble of the earth were to be found among us; consequently we see that in order to keep up a show and sustain their popularity, they must partake of every new thing that presented itself under the false title of benevolence, endeavoring to show not from the Bible but tracts and periodicals, that it was the way to convert the world and bring the heathen to a knowledge of the truth; and other arguments from depraved reason, both false and fallacious. And when the common people began to see or fear that something else was the cause of their movements, and also requested them not to partake therewith and bring a distress on the churches, their pride was raised and their ambition nettled; while at the same time they were told that it was their ignorance, and not their joining or advocating the schemes of the day.

But thanks to the Lord that does deliver his people, who is their stronghold and their redeemer, who has a people redeemed of old, a chosen and peculiar, elected, predestinated, called, regenerated and finally will be glorified eternally in the heaven of ultimate glory. Opposing and opposed, by all the descendants of Hagar and Loyola, and those that have a form of godliness but deny the power thereof, that heap to themselves teachers having itching ears, and turn the truth of God unto a lie, and worship money more than God. And beside all this, a combining with other sects to destroy those that I believe to be the servants of the church and ministers of Christ, that can neither be hired, nor drawn by their flattery. But enough—a word to the wise is sufficient. And as you have so ably advocated the cause of God in your first volume, I hope you and your correspondents will still continue to cast all the light that you can; believing that in hearing from breth-

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ren in the different parts of the world, is calculated to better enable us to expose the cunning craftiness of the men of the beast.

Yours in the bonds of the gospel of Christ. *William B. Gordon.*

Mountain Creek, Harris co. Ga. }
January 17th, 1837. }

Br. Bennett: This is the first time I ever have attempted to take up my pen in defence of what I believe to be the truth. Nor should I now, only Br. Leonard Pratt is desirous to turn over his agency for your paper to me, and as it is now necessary for me to send you the names of those who wish to read your paper the present year, I tho't I would send you a few of my thoughts for publication, if you think proper. Then first—

I am well pleased to see that you have token hold of Mr. James Davis's piece that you found in the Index, and ably told him a little of what some old school Baptist ought to tell him a great deal. But as you do not know as much of Mr. D. as some others probably do, I will try to the best of my recollection to tell you the truth of what took place in the Western Association, relative to the correspondence with the Georgia Association. So I begin by saying, at her session in 1835, there was no correspondent from the Georgia. Br. Hill with others then endeavored to bring the matter before the body, but were overruled. At her session in 1836, Adiel Sherwood appeared as a correspondent, and offered as such; the correspondence was objected to by Br. Caldwell, (I think,) and that upon the ground of her (the Georgia's) having opened a correspondence with a body of disorderly people, (as I think,) called the Central Association. Then Mr. Davis, or some of his party, urged the necessity and propriety of going into an investigation of the propriety or impropriety of the conduct of the Ocmulgee and Flint River Associations, in withdrawing from those disorderly churches; but were opposed by Br. Nichols and myself, (as Mr. D. if he will try will very well recollect,) in consequence of our not being in possession of the evidence necessary, and not having time to do that at present, that it took two Associations several years to do. And so we did not investigate, neither did we correspond.

And now, Br. Editor, if there was an argument made, or any other reason assigned, why we should not correspond with the Georgia, I do not recollect it; (neither do I believe Mr. Davis does.) But if I remember right, Elder Powel of the Columbus Association, showed himself as a mediator between the two Associations, and proposed something like this: under the present existing circumstances we think it best to drop our correspondence for the present—which was adopted.

And now, sir, from this item Mr. Davis would try to make you and every body else who read the Index, believe that it was in consequence of our own affairs that we refused to correspond. Now I cannot see the reason why Mr. D. was or is so opposed to letting the truth of the above named facts come to light, unless he is determined to serve his old master well. But I tell you, Br. Editor, I do not know but what they deceived the devil at that Association, in carrying on his business faster and accomplishing more than he could have expected. And you may say, how? Ans. why I do not hardly think he thought they could have duped our Moderator and popped him astraddle of the

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fence, panting and hanging by the last ham. But we old school fellows think they did, and we think he paid them well for it. And you may say, how? Ans. why he sent them to do all the business, and in that made them wait on us any how, (though we were not raised to it, nor did we like it so well;) and conferred all the honor on them, (if there was any honor there;) and would not put any motion made by us old school fellows, without their consent, &c. &c.

Now, Br. Editor, one thing more, and that is this; I never was more surprised than I was there on Sunday, to see and hear some of those noble missionary preachers spend an hour and a half or two hours, in trying to get the people to send the gospel (as they said) to the heathen; and not preach one word of gospel to a crowded concourse of sinners around them. But suppose they send their gospel to them, what will be their situation then? Why I believe, sir, they will be worse off than they are now. Why? why because they will no doubt teach them what they would teach us, (viz:) that we must pay them so much or they will not preach; and of course if not preached to they will be lost—and so in their translations. And so they will not only (priest-like) hold them in ignorance, but make them believe a lie.

Now, Br. Editor, I wish you to correct and publish the foregoing, if you think it worthy a place in your columns; if not, throw it away and make any comment you may think proper. So farewell, and may the blessing of God rest upon and direct you in your noble work, is the sincere prayer of your unworthy but sincere friend and brother in the gospel, &c.

James M. Rockmore.

Tennessee, Rhea county,
December 24th, 1836.

Beloved brother Bennett: I now take my pen in hand to give to you and to the public, a true statement of the proceedings of the Sequachy Valley Association, and the Sequachy Valley church, and the committee appointed by the Association; and also myself, being a member of the Sequachy Valley church, situated in Sequachy Valley, Bledsoe county, Tennessee.

The Sequachy Valley Association, being constituted on gospel principles and composed of sound churches, at her second session from her constitution being desirous to open correspondence with her sister Associations, on hearing of much distress among the churches especially in the Hiwassee Association, with which she was about to open a correspondence, which was principally caused by the advocates of the Tennessee Baptist State Convention, an institution which the Association believed was without warrant or foundation in the word of God; therefore, the Association believed it (the Convention) was calculated to gender strife, and cause divisions among the churches composing her own body. She therefore, at the above named session at Swift Shoal meeting house, Marion county, Tenn the second Saturday in August, 1837, entered into the following resolution, viz:

Resolved, that this Association disapprove of the manners and measures of the Baptist State Convention, and here advise her churches to make it obligatory on their deacons to examine the situation of strange preachers that come amongst them.

Which resolution was adopted by all the churches in the Association, with the exception of Sequachy Valley church; that church being mostly composed of young members,

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and being led and influenced by a preacher who was a member of the Convention, they refused to sustain the Association in her resolution, because the adhering to the resolution would effect their beloved brother Dick,* (as they used to call him.)

When the church disregarded the advice of the Association, myself and seven or eight more, immediately remonstrated against the large majority of the church, for their contempt to the Association. We sent petitions to three churches in the same Association, requesting them to send us help to meet at Sequachy Valley meeting house, on the third Saturday in November, 1835. The time came on and the brethren that we sent for met with us, and counselled and advised them to sustain the Association; but they still refused, but agreed to give a decisive answer at their February meeting. That time also came, but they still persisted in their rebellion against the Association. The brethren who attended on that occasion told them that they were in disorder; notwithstanding, they proceeded on as a church, independent of our feelings and all the churches in the Association. Thus they indirectly went into the measure of the Convention. I, therefore, in counsel with those that wished to sustain the Association in her former resolution, drew a letter of remonstrance and presented it to them at their July meeting, 1836, and told them that I intended to lay their proceedings before the Association; which when they found they would be headed in their course, they having no excuse for their base contempt to the advice of the Association, with the advice of brother Dick and others, they drew up a summary of spurious charges against me, for sustaining the Association in remonstrating against the Convention, in order to lay me under bonds as they thought, to stop their base proceedings from being carried to the Association. They also wrote a letter, and appointed their delegation to carry it to the Association, boasting of "grace and peace!"

Notwithstanding their charges, myself and another brother carried our remonstrance up to the Association, which convened at the Forks of Crow Creek, Jackson county, Alabama, on the Friday before the second Saturday in August, 1836. And when their letter was read, I observed, that I had a letter of remonstrance against the proceedings of that church; and when the Association was organized I read the letter, which was referred to the committee of arrangement, who laid the same before the Association the next day for their consideration. The remonstrance being sustained by several brethren that were present when the church refused to sustain the advice of the Association, the Association then proceeded to appoint a committee of eleven members to meet at Sequachy meeting house, on the Friday before the third Saturday in December, 1836, clothed with the power and authority of the Association to decide the difficulty. As soon as the Association had finished that part of their work, the delegates sent from the missionary part of that church left the house and went off home, without giving their contribution to the Association. At their next church meeting they proceeded to expel me from their fellowship, which exclusion they thought would be valid among the churches that sustained

*Richard H. Taliaferro.

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the advice of the Association. But the churches had got in possession of their ambitious conduct, knowing they themselves were in disorder and under the censure of the Association. Therefore their malicious proceeding availed them nothing, for I cast myself on the general union for protection, and still went on preaching, no man saying, why do you do it? until the time came that the committee should meet at the Sequachy Valley meeting house.

At which time the committee met, and they and their advocates met also—brother Dick in their van. They went in and took the house, set a certain Br. Kimbro' to preaching, and then brother Dick took the lead in his band, and took up the most part of the day before the committee had leave to disclose their business to them; they at the same time knowing that day was appointed by the Association, and they had no right to use the time for the purpose of trying to baffle the committee. But after some debating on both sides, and the question being taken whether they would sustain, or not sustain, the advice of the Association, they answered, we will not sustain the advice, and therefore we have and will withdraw ourselves from the Association. The committee then enquired for those that would sustain the union; and found out of 115, there were but 16, that wished to live in and sustain the union, whom they pronounced the United Baptist church at Sequachy Valley meeting house. Brother Dick tried to bear testimony against me before the committee and the church, when the little few were separated from among those horned cattle; but the church said they had nothing against me for what I had done, therefore brother Dick left the house.

I have given to you and the public this brief account of this matter, believing that false statements would go out from that meeting; and also believing that these lines will meet the eye of several of the brethren that were concerned in the conflict. I therefore have tried to embrace all the actions connected with the circumstance, as near as my recollection would serve.

Moreover, believing the missionary party will try to calumniate me, and cast a slur on my ministerial character, by setting forth in their papers their authority as a church to expel me from their fellowship; which they did do when they had no right to sit in church conference on any subject but on that which the difficulty had risen about. Neither was any of them admitted to a seat in any church in the Association, nor any that was dismissed from them received into any orderly church that was in the union. Yet they claim church sovereignty, and still harp on liberty of conscience. Brother Dick tells them they have more power than the Association, therefore they must have concluded that they would take liberty of conscience to rebel, and lord it over the feelings of all the churches in the union, and rule as a sovereign over the rights and privileges of their brethren. And because they had taken the fore rank among the churches, and had brother Dick for their leader, they must not be subject to the Constitution of the Association. I now close my remarks for the present, with the intention to write my views more fully in another letter to you. I subscribe myself your most sincere brother in tribulation.

Thomas K. Clingan.

N. B. Give this such correction as it needs, and insert it in the Primitive Baptist, &c.

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POETRY.

TIMES GO BY TURNS.

By Southwell, a poet of the 17th century.

The lopped tree in time may grow again;
Most naked plants renew both fruit and flower;
The sorriest wight may find release of pain,
The driest soil suck in some moistening shower:
Time goes by turns, and chances change by course,
From foul to fair, from better hap to worse.

The sea of fortune does not ever flow,
She draws her favors to the lowest ebb;
Her tides have equal times to come and go,
Her loom doth weave the fine and coarsest web;
No joy so great but runneth to an end;
No hap so hard, but may in fine amend.

Not always fall of leaf, nor ever spring,
No endless night nor yet eternal day:
The saddest birds a season find to sing,
The roughest storm a calm may soon allay;
Thus with succeeding turns God tempereth all,
That man may hope to rise, yet fear to fall.

A chance may win that by mischance was lost;
That net that holds no great takes little fish:
In some things all; in all things none are crossed;
Few all they need, but none have all they wish;
Unmingled joys here to no man befall:
Who least hath some, who most hath never all.

A little hope of better days,
When no sceptred tyrant sways,
Is the humble's solace now,—
All the humble have below.—*Ed.*

RECEIPTS FOR VOL. II.

John Lacy,	$5	Eaton Pullen,	$1
Moses Joyner,	1		

AGENTS,

For the Primitive Baptist.

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THE PRIMITIVE BAPTIST.

EDITED BY MARK BENNETT.

Printed and Published by George Howard,

TARBOROUGH, NORTH CAROLINA.

"Come out of her, my People."

VOL. 2. SATURDAY, APRIL 8, 1837. No. 7.

FOR THE PRIMITIVE BAPTIST.

TEETH TO TEETH,

Tom Thumb tugging with the Wolves for the Sheepskin.

By Joshua Lawrence.

PART II.

ON MEN-MADE PREACHERS.

(*continued.*)

Thus having given you a mere outline of church and Roman history for 300 years, I now come to enquire whether there were any men-made preachers, or whether the church got to heaping up teachers during this 300 years—and offer you reasons, as I said, why I think she did not.

The first reason I offer you is, that during this 300 years of persecution, nothing could have supported the church in her fiery trials but sound doctrine. Then you will mark the cause which the Holy Ghost says shall produce this effect; that is, for the church to heap up teachers. Now I contend that during this 300 years the church was sound in doctrine, ordinance, and discipline; although there were many heretics during this 300 years, yet the church condemned them all as heretics, which I think proves she was sound in doctrine. And if she was sound in doctrine during this 300 years, the cause did not exist that was to produce the effect: and so, of course, the effect could not exist without the cause. So there were no men-made teachers during this 300 years in the gospel church; for I contend that false doctrine could not have supported so many tens of thousands of men and women to have suffered what they did, and been burned at stakes, endured hot lead poured into their bowels, all their skin flayed off their bodies while alive, stuck full of lightwood splinters and thus burned gradually to death, racked to death on a large wheel full of spikes, roasted before slow fires, their flesh pulled off them with pincers, &c. &c. False doctrines could not have supplied them with submission, patience, fortitude, and courage, to have endured such sufferings and anguish; they must have had a hope of a better life, founded on truth and the promises of the gospel.

A second reason I offer you is, that then there was no money to be got by preaching. At this time all was loss of life and estate, and had the church been disposed to have heaped up such teachers, she could not have found men that would have put on holy orders and thus endangered life and estate; for during this 300 years they were sure to lose all and win nothing of this world, such as false teachers and wolves covet. Money and applause was not for preachers then, but persecution and death.

A third reason I offer you is, that severe sufferings, and poverty, and loss, seldom ever fail of humbling and destroying men's

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lust; which (lust) is given as one of the causes why they will heap to themselves teachers having itching ears. Then during this 300 years the church's lust was kept down by her persecutions, loss and sufferings; and so, of course, no cause no effect.

A fourth reason I offer is, that the sufferings of the preachers and private members of the church were so notorious and so well known by all men throughout the Roman empire, that no man could be induced to come forward as a true gospel preacher, unless convicted of the truth of the Christian religion and being divinely impressed to preach as his duty to God; and so much so too, as to be willing to lay down his life for Christ and his gospel, and seal his testimony with blood. For he knew from what he saw before his eyes, and what he heard with his ears, and from the past persecutions of the church, that if he came forward as a gospel preacher he must face danger, suffer loss and persecution, be defamed and disgraced, set at nought by heathens and heathen priests, his countrymen, emperor, and nobility, and die as a martyr for truth. With these things in view, who would set out to preach, not convicted of the truth of the Christian religion? For in these days of the church there were no loaves and fishes for preachers; there was neither money, nor honor annexed to the gospel ministry, for wolves in sheep's clothing to snap at, or for them to prepare themselves to sing psalms to gain. So then as there was no money nor honor to be got in those days, so I think there were no men-made teachers in the gospel church during this 300 years; nor do I find any where on the pages of history that the church during this time ever got to heaping up teachers. For we all know, that know any thing, that riches and honor gender lust; the church being in those days deprived of these, her lust as the cause given, not existing, these teachers then did not exist in the gospel church; forasmuch as persecution and dreadful suffering kept her low in the dust, and her sufferings required her to believe sound doctrine for support under her trials. Other reasons might be assigned, but these must suffice for the present.

Now I am not writing from prejudice to any man or set of men on earth, but to bring forth truth to light; and therefore I will take up an objection, that may by some be raised. And that is, that it can be proved that there were a number of sects of professors, and those too who professed to be Christians, during this 300 years. Agreed. And you will say, how came these preachers, which the church called heretics, if the church did not make them? First, it is acknowledged by all historians, that the church condemned them as heretics; if so, then the church nor God did not make them; for if the church had made them, she would of course have made them to her own liking. Then at that time she could endure sound doctrine, or else she would not have condemned these men for preaching unsound doctrine, and have called them heretics. Now you must notice the text, that the church must first become so as not to endure sound doctrine, before she gets to making the teachers having itching ears; then of course the heretics were not of her making.

The first false teacher was Bassilide, who lived about the year 120, and taught that the Jewish institution proceeded from a being inferior to God. This is a doctrine widely different from that taught by the apostles and Christian church.

The second was the Valentinians, a sect about the same time, whose wild notions or heresy, consisted in certain notions concerning angelic natures, &c.

The third set of heretics, also about the same time, was the Carpocratians.

The fourth, the Sethians, a sect of heretics who lived about 150. The Montanists, or Phrygians, about the same time.

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The fifth sect, the Marcosians, or Colobarsians and Valentinians, about 159.

The sixth, Hermogenes, 180.

The seventh, Praxias, 195—Astemon, 200.

The eighth, Theodotus, 200—Tation, who founded a sect 172, called Encratites. Some of these held one error and some another; some that Christ was a mere man, &c. Paul of Samosata, was a very great heretic. So much so, that two councils of the church were held to try and condemn his opinions. There were many others during this 300 years—the Noetians, Sabellians—the Arians, about 300; the Donatists, about 328; the Priscillabists, 378; the Pelagians, 405, &c. &c.

Now all these and the preachers of all these, differed in doctrine from the Christian church; some more and some less, yet they all held errors, so that they were condemned as heretics by the Christian church. Then our question is, how came these preachers? I have shown that the church did not make them; if she had, she could have endured unsound doctrine. God did not make them; if he had, then they would have preached sound doctrine. So then they made themselves preachers, what the devil did not make. For I think the church under her persecution and death could endure sound doctrine, and well knew what sound doctrine was; and that she was persecuted because she held sound doctrine, and would not give up the truth but with life itself.

What a miserable state must the church have been in during this 300 years, not only to have been persecuted unto death, but to have had this painful suffering added to all the rest, to be plagued with so many false teachers, self and devil made. But so it is, that from Abel to this day the true people of God have been plagued with self and devil-made teachers, of heathen, Jewish and Christian name. Then every age of God's ministers have had a time of war, and some one or other of these in some shape to fight; and will, until the 1260 years be accomplished, and the devil bound in the bottomless pit and shut up no more to deceive until the thousand years shall be finished. Then, and not until then, shall God's ministers have peace, and the church rest from her conflict and sufferings; when the beast and false prophet shall be taken. Then let us fight on, the day will soon be ours, the truth triumph, and the victory be won; for the mouth of the Lord hath spoken it.

When Diocletian the last persecutor; and Maximian, the two Roman Emperors that reigned jointly, one over the western parts of the empire, the other the eastern, resigned their power, Constantius the father of Constantine the great, and Galerius were universally acknowledged by the Roman people in the year 304, A. C. Constantius governed the western parts, which were Italy, Sicily, the greatest part of Africa, together with Gaul, Spain, Germany, and Britain. Galerius governed the eastern parts, Illyricum, Pannonia, Thrace, Macedonia, Greece, Lesser Asia, together with Egypt, Syria, Judea, and all other oriental countries. Constantius died at York, in England, 306, A. C. leaving his son as his successor. Galerius died four years after Constantius. Upon the death of Constantius, Constantine was proclaimed in Britian, 306; about the same time Severus and Maximin had been already proclaimed. Maxentius, son of Maximin, was also proclaimed, 306. The next year Lucinius was created emperor, by Galerius, who had never willingly owned Constantine. These were competitors of Constantine for the empire, yet after a few years and some severe fighting they were all conquered, and Constantine remained sole master of the Roman world. This Emperor Constantine is the man that protected and countenanced the Christian religion, and established it by law as the religion of the Roman empire; but I must acknowledge he brought it in too close a connection with the State for the good of the religion of Christ. Had he repealed

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all persecuting laws, and protected his subjects in the free exercise of their consciences in religious matters, it might have done better perhaps. However, such was the strength of paganism during this time, that it is very questionable whether a toleration of liberty of conscience would have done, or have stopped persecution. At all hazards, he deserves the approbation of all Christians; for it was a desirable thing to be freed from persecution and death for conscience sake, or for the sake of being religious in a way I think right.

The persecuted and suffering Christian church is now destined to meet with a change, after suffering like Israel of old for 300 years. Constantine having established Christianity by law, her case was materially altered; her external situation was prosperous and flourishing, the long 300 years storm of pagan persecution had now ceased, under the government of the great Constantine, who ruled almost the whole civilized world. This mighty empire now was changed from a persecuting power to a protecting one. But I shall say the love and protection of this mighty power was much more fatal to the interest of the Christian church, than ever the malice and hatred of this power had or could have been. Evils very soon began to rise within her own bosom, produced or aided by the aggrandizement she received from her establishment without, which in the event reduced the church to the lowest state of spiritual pride and degradation. For worldly prosperity produced pride, ambition, emulation, luxury, and increased love of gain and honor; all of which stand opposed to the spirit of the gospel. For so soon as Christianity became the religion of the state, paganism, vain philosophy and superstition were willing to call her sister, or join in hand and hand and take refuge under her bowers; which did exceedingly debase the purity of her religion, and render her ministry ineffectual to any thing but hypocrisy, show, gain and ambition. For this state of the church produced the Arian and Pelagian heresies, the institution of monkery, image worship, the establishment of the supremacy of the Pope, the great passion in the church for relics, and pilgrimages to Jerusalem. It produced a separation between the eastern and western churches, which has never been healed to this day. It produced the crusades, that shocking enthusiasm that wasted the lives of near three millions of people; the sale of absolution and indulgences in and for sin. It produced the persecution of the Albigenses and Waldenses; the hellish Inquisition, that cursed court of hypocrisy of wolves in sheep's clothing for judges of the lambs of Jesus, and many thousands did they devour and their estates likewise. It also produced the great western schism, the bellowing bulls of the pope, and the interdicts of the popes on the kings of the earth, and a thousand other curses and plagues to the church of God; such as, purgatory, mass for the dead, &c. &c. &c. Now could Constantine have foreseen all this, he would have hesitated to establish religion by law; but alas, this was all in the dark to him and the church of God too, yet plainly prophecied of by John and Paul. And such was the mighty blow in this particular given the church, that 1260 years is given her to recover from this downfall. Alas, how fatal is one wrong step in religion; only let the church step one step off gospel ground, or from the pedestal where the Saviour set her, and alas she goes the Lord knows where, as this case shows—one wrong step forces another upon you, until down you go sprawling —so with the church.

Now let me bring up the rear. All kinds of priests may be reckoned under three general heads; the heathen idolatrous priest, the Jewish priest, the Christian priest. Cain took on him the office of priest, for he brought forth his offering the fruits of the ground, an offering to the Lord, but not having faith in Christ it was not accepted; he then was a self-made

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priest, but Abel a God-made priest; for as yet there were no men-made priests. Noah and Abraham were priests of God, for they made their offerings. Melchesideck was the priest of the most high God, tho' we are not told under what institution he served. Jethro was a priest in the land of Midian. Saul, king of Israel, took on him the priesthood, and offered in the day of Samuel. Samuel offered also. Men from creation seem to have had an idea of an atonement for their souls, and to have made offerings; some acceptable and some not. Faith in Christ only made the difference. Then the services of no self-made priest can be acceptable to God, no matter how splendid their talents. Idolatry and priests to attend on idol gods, seems to have first began in Syria or Babylon. It was in Syria, Laban the father of Rachel lived; and you know when she came away with Jacob, she stole two of her father's gods and hid them under her in her stuff. You further know, Jacob buried them under an oak near Bethel; this, if my memory serves me, is the first account of idols. The Chaldeans, who were the inhabitants of this country afterwards called Babylon, were properly speaking the priests of this country; they were devoted to the business of religion, pretended great skill in foretelling future events, interpreting dreams; they dealt in charms, they built temples to the stars, worshipped them; at length descended to worship things on earth. Thus idolatry arose not long after the flood, and heathen priests in abundance, even among this the first of nations left on the plains of Shinar.

There can be no doubt on this subject, from scripture nor history, that the Babylonians first began image worship (or idolatry,) and that they worshipped the heavenly bodies; since the names of their principal gods, or of the heathen gods in general, are those of the five primary planets, Saturn, Jupiter, Mars, Mercury, and Venus; they also worshipped the sun and moon. The Babylonish priests also first began the horrid custom of sacrificing human victims to their gods, and no doubt this custom grew out of Abraham's offering his son Isaac; for Abraham was a Syrian by birth. Thus spread from Babylon this horrid custom of burning children in the fire, even to all the superstitious nations, the Jews not excepted. The Egyptians had a vast number of gods of different ranks and grades; but the two greatest were Osiris and Isis. It is generally tho't that by these they intended the sun and moon, but they had hundreds of others; and no doubt they paid divine honors to an ox, for here Aaron learned to make his calf idol, to go before Israel and for them to worship. Next we come to learned and polished Greece. Here we find gods and demi gods, of three classes; celestial gods, marine or gods of the sea, and infernal gods; with great Jupiter the father of all, gods and men. Here were priests in an abundance. Don't you recollect that passage in the scripture, where the priests in the language of Lyconia cried out of Paul and his companion, the gods have come down among us in the likeness of men, and brought oxen to sacrifice to them? These were the priests of Jupiter. The gods of Greece are described by the poets with all the embellishments that fancy and literature could furnish; and the mythology of Greece is nearly the same as all other nations of antiquity, only a little more refined by learning. Their celestial gods were Jupiter, Apollo, Mars, Mercury, Bacchus, Vulcan, Juno, Minerva, Venus, Diana, Ceres, and Vesta; all these had their priests. You remember Diana at Ephesus, when Paul came there, and Demetrius the shrine maker and the craftmen, what an outcry they made and how they preached up the divinity of Miss Diana, that she came down from heaven and that all Asia and the world worshipped this famous she god, &c. The marine gods were Neptune and his wife Amphitrite, Oceanus, Triton, Proteus, Nereus and his consort Doris, &c. These all had their ge-

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nealogies and wonders they had performed. And who were to tell all these lies of their divine power and wisdom in superintending and presiding over human affairs? Why, the priests must do this and make money by lying, as self and men-made priests do to this day. The infernal gods were Pluto and his wife Proserpine, Plutus, Charon, the Furies, and the Fates; and the three judge gods, Minos, Acaous, and Rhadamanthus. These all had their priests, some male and some female. There were many other gods, such as Cupid the god of love, the Muses, &c. &c. I must refer you to more detailed accounts of heathen mythology.

Now the worship of all these deities was conducted by priests richly dressed, in costly habits offering to these dumb gods sacrifices of animals, fruits, perfumes, wines, &c. This worship of idols was sometimes accompanied with music and dancing, and the offering of human beings in sacrifice to appease the anger of their gods. In a word, temples were erected of the most splendid architecture for these gods, as the one at Ephesus for Diana; festivals were made, games instituted, and a thousand other fooleries set on foot. The Phœnicians had gods Baal, Astarte, Hercules, Adonis, &c. Rome had nearly the same gods as Greece, and priests by thousands of different orders, of which I cannot now speak particularly, as I have said enough for my purpose from history. Come to the scriptures and there you will find heathen and idol priests by thousands, attending on their different twenty gods mentioned. Of the Jewish priests I don't mean Aaron, nor the priests of his line; I mean pharasaical, or Moses priests, who preached Moses for loaves and fishes, or prophecied for pay and divined for money, of which the scripture is full.

Now who made all these heathen priests? You can't say God made them; the church did not make them—then we go to the old stand, they made themselves priests what the devil did not make; or they were made so of men to attend on these idols, as no kind of religion can exist without priests, neither heathen, Jewish, nor Christian; neither false nor true. So then the more priests the better chance for that religion to stand, whether true or false. For how shall they hear without a preacher, and how shall they believe a religion, whether true or false, without hearing its tenets? So then every god and goddess had their priests, to tell of their divinity and preach them to the people; by which the priests made their gain, on all they could dupe into the belief of their god. Just so now by all sects—how long would any sect last and let them have no preachers? Why as soon as there were no priests to tell lies for money, all that sect would become extinct. So then the priests were the supporters and upholders of idolatry. Equally so are the preachers the upholders of false religion, and false sects, and false tenets in the world; take these away, and down goes the fabric. Then it follows that all false sects must make preachers, for God won't do it, I know; or else down they will go certainly to extinction. Thus theological schools have been erected, to make preachers to uphold false worship; as did the heathen, as did the Roman Catholics, and others; and they must have salaries, for false priests won't serve without pay. For this the heathen priests served, for this the Catholics served, for this the tobacco preists served, for this false priests will serve a false cause; yea, for this they will tell divine lies and cut throats, and suck the blood of lambs and confiscate their estates.

I now close this section on heathen priests, with some instances from scripture out of a hundred I could give you. You recollect Micah had a household god, and he got a priest a Levite to be priest for him; but recollect, he paid him wages. Now recollect, this Levite was entitled by tribe to the priest office in the temple of God, but he would serve the idol for pay. Yes, sir, he soon run away with Micah's

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god, to get from the Dannites a better price. So you see that men will serve the devil in religion for pay. Again: you recollect that when Jeroboam the king of Israel set up the two golden calf gods, one in Dan the other at Bethel, he took of the lowest of the people and consecrated them priests for these gods: to preach their divinity in opposition to the divinity of the God of Israel. And no doubt they were glad enough, as they could tithe the people and live without work. Here then you see men-made priests, serving idols for pay. Again: you recollect that when Ahab had married Jezebel, the daughter of Ethbael of Sidonia, that she being brought up to worship the idol god Baal in her native country, that when she came to Jerusalem she must needs get Ahab to make and set up Baal at Jerusalem for her to worship. But what account is a god without priests to preach his fame. So then she gets 400 men and makes them priests to preach the fame of her god Baal, aud feeds them at her own table. Here is making priests again by hundreds. These were no doubt Jews by nation, and had heard the fame of the god of Israel; yet would they be made priests for money, and the favour of the queen. But these four hundred were not enough to spread the fame and doctrine of Baal throughout the country; they would only do for the metropolis. This then put Ahab upon the wise expedient of setting up the idol Baal in groves in different parts of the country, and consecrating 450 more. Here is making priests by handfuls. What did he want with so many, when the God Jehovah had but one poor old Elijah? Why, to support his false god and preach his false divinity in opposition to the god of Jacob. Thus the contention began between the priests of these two gods, and Elijah proved more than a match for them all.

So then we find that men will be made priests and tell lies, preach error, for money and sumptuous fare. And so it is now, there are men enough that will be made priests, tell lies, preach falsehood, or this or that creed, or any creed for money, honor and gain. For it matters not with them, like Baal's prophets, whether they serve God or Baal, so money and good fare is coming. And they can please the sect that employs them, or the master from whom they expect their loaves and fishes. Like Ahab's prophets, they had rather tell lies than truth, because it pleased the king, gratified his ambition and wishes. So will modern men-made priests—they had rather preach lies than truth, because it pleases the people better; no please, no pay. Hundreds of other instances I could give you from history and scripture, of these dumb sleepy dogs, as the scripture calls them, but I must forbear. On heathen priests suffice it to say, that these self-made, men-made, and devil-made idol priests have ever been opposed to God's preachers; and have stimulated the kings and magistrates of the earth to kill, burn, and destroy thousands of God's ministers.

Next in bringing up the rear, we come to Jewish priests or preaching. It is well known to every man, that has paid attention to the reading of the New Testament, that the Pharisees were a numerous sect; and that they had many scribes, doctors, and priests to support their tenets and hypocritical traditions, which they pretended to have derived from the Jewish fathers, and taught them as commandments of God when they were nothing but the commandments of men, set up by men and thereby to make void the commandments of God, as our Saviour in many places showeth. Now our Saviour charges these priests with making long prayers, and making broad their phylactories, pay tithes, &c. but yet he tells them this was all hypocrisy, pretence, outward show; that they might, under the cover of hypocrisy or sheep skin, devour widows houses. Thus you see priests can play the hypocrite, put on a

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form of godliness, pray and be very religious even, to get the chance of being called honest men, to prey upon widows and get orphans estates into their hands to make gain to themselves. Our Saviour charges these priests with the blackest crimes, so black as to be hypocrites, to lead the blind into the ditch; and you recollect the law of Moses says, cursed is he who leadeth the blind out of his way; how much worse to lead him into the ditch of error for a little money. He charges them with uncleanness of insides, as filthy as the sepulchres of the dead, or a nasty dish; although their external actions in a religious way had whitewashed them outside, yet their hearts were wolf, were God-hating, Christian-hating, truth-hating, covetous, and as offensive to God as a dead rotten body in a grave was to men; and consigns them over to the greater damnation, with all their preaching and religion. Now who made these priests? Not God. These were self and men-made Jewish pharisaical priests, and served for hire as well as the false prophets. If God had made them, then would they have loved Jesus Christ; if they had been Christians, then they would have loved the apostles; for Christ says of them, that they hated both him and his Father. And if these and the chief of the priests of Aaron's order had been Christians, then would they not have killed the prince of life, nor have persecuted the apostles unto death. So then we see that false priests, whether heathen, self-made, or men-made, or Jewish of the same description, possess a persecuting and a God and Christ-hating spirit, and are in opposition to God's priests in every age, and to his truth and people; and like ravening wolves have preyed on the estates and lives of God's people. And man is now about what he always was; he has not got better by the age of time, he is the same corrupt being; place him under like circumstances and he will prove it to you. Then the wolves of the present age are still wolves, as much so as they were when Jacob minded Laban's flocks to keep them from catching the lambs. So are wolf preachers, they are the same at this day as they were when Cain devoured Abel, or as when the pagan wolves in the days of the ten persecutions drenched the world with the blood of the lambs of Jesus; or as when the popes, those master wolves, with their understrappers sucked the blood of the martyrs of Christ. Or as when Queen Mary of England, that bloody she wolf, roasted the saints of God in Smithfield, to gorge her wolfish stomach. Or as when the New England Cambridge and Oxford priests punished and whipped the Quakers, and imprisoned the Baptists in Virginia. This is not an hundred thousand part of the cursed cruel deeds of self-made, men-made, and devil-made preachers; nor can words portray the black and infernal malignity and horrid murders they have been the stimulators and cause of. And as wolves are the same they used to be in nature and principle to kill sheep, so are these men to a man the same in nature and principle to kill sheep, if it was not for those lets and barriers set up by the governments of the nations of the earth. They would have went on killing in the Roman empire, had not Constantine made laws to have protected and thereby fenced up the sheep from the wolves. How thankful then to God and civil rulers should saints be, for the present fences made round the sheep to keep off the cursed wolves of the present age; for there are as many now, I am full assured as there ever were at any one time since the world began. But they can only stand and grin through the pen, or howl in the thickets, while the sheep feel secure from the laws of the land. This is all that prevents, for, says Jesus, I send you forth as lambs among wolves, and marvel not that the world hate you, and you shall be hated of all nations for my name's sake—

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the American nation not excepted. And why have self-made, and men-made, and devil-made preachers, these wolves in sheep's clothing, hated God's ministers? Why, because God's ministers stand in their way of getting money by their preaching. God's preachers have ever declared this and their other black deeds to the world; and have like Jesus, testified that the deeds of these men are evil. For this reason, as Christ said, the world hated him; and so for this reason, these men-made hypocrites hate God's ministers, because they will not let their black deeds and hypocrisy pass untold to the world. Read the Old and New Testament, and see how the false prophets and true were always in opposition; and how God's prophets testify against their divining for money, and how Christ and his apostles testify against these false teachers. If they had let them have gone on to get money, under their sheep skin covering, and not to have exposed them, then all would have been well. This is the reason, that the wolves are howling on my track, from the city of Washington to Pensacola.

(*to be continued.*)

PRIMITIVE BAPTIST.

TARBORO', APRIL 8, 1837.

Persons renewing their subscriptions are desired to pay only for the remainder of the present year, as it is indispensable that our accounts should be kept with the volume and with the current year.---*Ed.*

JUSTIFICATION BY WORKS.

In the last number of our first vol. we noticed an article in the Christian Index, headed, "False Calvanism, By Robert Hall," In which R. Hall affirmed that, faith and repentance are both the gifs of God, and the duty of the unregenerate. Our object in noticing said article was to shew not only its fallacy, but also its absurdity. The Junior Editor of the Index has entered into a defence of R. Hall's proposition; which he heads with these words: "Bad Theology." For the purpose, we suppose, of proving Hall's opinion to be correct, Mr. Stokes uses the following arguments and scriptures: 1. "That Christ speaks with the same authority in the gospel, with which God the Father speaks in the law."—2. That Christ says, "*repent ye and believe the gospel*"—"while ye have the light BELIEVE in the light:"—3. "Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the son of man shall give unto you: for him hath God the Father sealed. Then said they unto him, what shall we do that we might work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent:"—4. "The duty of unregenerate men to repent and believe the gospel, appears from the fact that they are verily guilty for not doing it."—He that believeth not is condemned already, *because he hath not believed in the nane of the only begotten son of God.—He that believeth not the son shall not see life, but the wrath of God abideth on him*:—5. The apostles were commissioned to "preach *repentance* and *faith*" in Christ's name, "as the immediate duty of those who heard the gospel:"—6. "And the times of this ignorance God winked at, but now *commandeth all men every where to repent*:—7. Kiss the son, lest he be angry and ye perish from the way when his wrath is kindled but a little:—8. Matt. 18: 21—25.—9. "Fatal, fatal error! Let sinners be taught this doctrine, and ply them with argument as we may, they would meet us at every point, and parry every exhortation, every entreaty, with the excuse, "we are unregenerate, it is not our immediate duty to repent and believe."—Under the 5. Argument Mr. S. repeats the passage: Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.—These include in substance the whole of Mr. S's arguments.

To the first of the above arguments we would reply that Christ, we admit, possesses equal authority with the Father, insomuch that the dead hear his voice, obey his call, live. John 5: 25.—11: 43, 44. But Christ came not to destroy nor to enforce the *law*, but to fulfil it; nor yet to institute a new law consisting of gospel commandments, but to give gifts unto men, to save sinners.

To the second:—In regard to Christ's *commanding* the people to repent, and to believe, we repeat that it is instruction, direction; and that his teaching is in the form of commanding. He has an equal right to demand the sinner's obedience to the law. Hence he will

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judge the world. So Christ by the apostle says, work out your own salvation with fear and trembling—save thyself--save yourselves, &c. Will Mr. S. say it is our duty to save ourselves in the largest sense of the word, save? Christ directed the man who inquired after his duty, to the law of Commandments. Thou knowest the commandments, &c. He replied he had kept them. As a test of the truth of it, and of his sincerity, the Lord directed him to sell all he had and give to the poor. If it be duty to believe and to repent, then is our justification, by works of righteousness which we do. For a sinner owes no duty but what is a work: and as faith is connected for righteousness, if it be duty to believe, then righteousness comes by our duty. A man is justified by faith. Then if it is a sinner's duty to believe in Christ, then is he justified by his duty when believing, and saved by duty of his own.

To the third: Which is a continuation of Christ's teaching. When he *taught* his disciples on the mount, he did it in the form of commands. As to the passage, This is the work of God, &c. we would say it is the work of God—not the work of the creature.

To the fourth: Mr. S. says, men are guilty for not repenting and believing, and immediately quotes: where there is no law there is no transgression; adding that it is a transgression not to repent and believe! Now he has fairly got faith and repentance to be law; and of course, the justification is by the deeds of the law. Mr. S. ought to learn, that sinners do not become guilty by not repenting and believing, but they have long since become so by transgression of the law;--not of Mr. S.'s gospel-law, or law-gospel, by every man--but by one man's disobedience,--the offence of one against God's law. As repentance and faith are the only way of escape from condemnation, the Lord said the wrath of God abides on him that believeth not. He further declares that he that believeth not is condemned [not for not believing on the Son, but,] *already*, before Christ is preached. For condemnation was sealed to all our race before the Son was preached to any.

To the fifth: If repentance and faith were the immediate duty of those who heard the gospel, then the commission needed amendment or alteration so as to read, Go and preach every man's duty to him, [this is the commission of the present times,] instead of Christ & him crucified; say to him that performs the duty of repentance and faith, the reward shall be reckoned of life everlasting. But the truth is, *to him that worketh*, no matter what the duty or work be, *the reward is not reckoned of grace, but of debt*. Consequently he who preaches gospel duty to sinners, preaches debt, and not grace. Of course Mr. Stokes would call this *good theology*.

To the sixth: The commanding of all men every where to repent is expressive only of a circumstance without which all must perish; the same as, except ye repent ye shall all likewise perish: of course, there is no salvation without repentance.

To the seventh: Fie!

To the eighth: What Mr. S. may have seen in the 21---25 of the 18 chap. of Matt. explanatory of obeying a gospel and gracious gift, we cannot understand. The ten thousand talents was his debt to the law, which takes by the throat, saying, pay me that thou owest. This claimed all he owed. His obligation to the forgiveness of the debt we cannot see.

To the ninth: To preach to sinners that regeneration is their duty, and this too in order to head them in their objection to salvation, is to us at least new theology if it is not bad theology.

Now the law dictates to sinners what they owe to God. It even shows to Christians what is right. They who have true faith in Christ consent to the law that it is good, they establish the law. But it claims man's whole duty to God, if there had never been any gospel preached. And the confounding of the gifts of grace w th law and duty, is the offspring of an opposition to the doctrine of eternal and particular election, and a predilection for Arminianism: since unrenewed man is capable of nothing but what is a work, and every work has its reward of debt, and not of grace, according to the scriptures. He who will let the objections which he fancies the sinner will make, drive him from the written word, is not worthy to stand as a watchman for God.

Repentance not to be repented of, and faith that works by love, that purifies the heart, are the gracious gifts of God, and fruits of the Holy Spirit; without which according to the scriptures there is no salvation. But he who teaches that they are the duty of sinners, so far despises God's righteous law and disregards Christ's blood; he who teaches men that they can of themselves do these, and he who thinks he can do, or has done them, and that God for that cause will forgive him, are equally deluded, if not in the gall of bitterness and bonds of iniquity.--*Ed.*

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We copy the following article from the Biblical Recorder of Jan. 11.

TO THE CLERGY.

The clergy have often said to me: "Ignorance is our greatest obstacle. Many in our congregations have not intellect enough to perceive the truth; we preach without being understood, and labor without any good effect, for there is not much mind in many of our hearers to reason with, and less to convince."

To the clergy then, I would respectfully say, can you not devise some means to enlarge and strengthen the minds of the unlettered part of the congregation? Can you not not improve the common schools in your congregation? Can you not deliver lectures on the natural sciences before these schools? Can you not circulate this cheap paper in every family? Can you not use some influence in procuring qualified teachers?—Can you not preach frequently on the necessity of cultivating the mind—on the importance of education, &c.? Can you not do something to keep the children of your parish steadily at school? Can you not see the most improved school books are procured? And above all, that the teachers possess the right moral and intellectual qualifications? We believe that no individual can do more for the cause of education, than a liberal, enlightened clergyman. It will not be his object to teach creeds or doctrines, but to strengthen and liberalize the mind, that he may have something to address when he goes into the pulpit.

If we take the pains to weigh the above in the balance, we shall find it greatly wanting. The preachers of the present day are itching to preach in a learned manner, so much so, that they are aware the mass of the people cannot understand them. If they were content to preach only what they have learned from the Bible, from God, the people could as easily understand the preachers, as the preachers could understand God and his word. But seeking to be taught themselves and to teach the people also in the learning and wisdom of this world, in order to understand the gospel and believe it, they encourage that which the Lord condemns as folly. For the wisdom of this world is foolishness with God; and God hath chosen the foolish things of the world to confound the wise. 1 Cor. 3. 19—1. 27. The poor of this world are generally unlearned; and the rich count them ignorant: but God hath chosen them rich in faith, and heirs of the kingdom. So that they can understand the gospel when it is preached and believe it too, when the Spirit teaches them without human science. Hence, Jehovah said to Christ, all thy children shall be taught of the Lord. And hence, the wayfaring men tho' fools (in earthly science) shall not err therein. Isa. 54. 13—35. 8. And he who, professing to be sent to preach the gospel, turns aside and directs his attention to schools of human learning, is as far from true obedience as King Uzziah when burning incense; or King Saul when reserving oxen and sheep for sacrifice to the Lord. And such are as utterly unfit for gospel ministers, as Uzziah was for a priest, or Saul for a ruler in Israel.—*Ed.*

Wake Forest Institute.

The commitee on Wake Forest Institute, in their report to the N. C. Convention, say, "Your committee cannot express the emotions of gratitude to God, and the joy with which the fact that another revival has occurred among the students at the Institute, fills their bosoms. Three revivals in three succeeding years! Is not this an unparalleled occurrence? Surely God takes delight in this institution. He has stamped it with the seal of his approbation—shall it not then continue to prosper? We believe it will."

The committee very confidently inquire if this is not an unparalleled

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occurrence. Now, if it were indeed unparalleled, it would need to be much suspected whether or not it was a work of the Spirit of God. For the Lord in times past has been very kind to his people, and granted to them refreshing times from his presence. Insomuch that if neither the age of the apostles, nor the days of Gano, Vanhorn, Miller, Silas Mercer, Jacob Crocker, Jonathan Thomas, Nathan Gilbert, Joshua Barnes, &c. could furnish a parallel, it would be extremely doubtful whether this was the work of the Lord. But we are disposed to answer the committee in the affirmative. At least we think the revival of the Institute has its resemblance, if not its exact prototype or parallel, of former days. The committee exclaim, surely God takes delight in this institution. Leah exclaimed: *Surely the Lord hath looked upon my afflictions; now, therefore, my husband will love me.—Now this time will my husband be joined unto me, because I have borne him three sons.—Now will my husband dwell with me, because I have borne him six sons.*

The Institute became the companion of its friends by fraud: having no scripture authority for it, no requirement, they pilfered credit from the scriptures, and received it thro' deceitful tradition. So Jacob never requested nor desired Leah, but through fraud she was imposed upon him.

The committee names three revivals, and breaks out, surely the Lord delights in this institution. Surely, said Leah, my husband will dwell, &c. because I have borne him three sons. If Leah had been Jacob's beloved wife, and he had loved her and dwelt with her, then she would not have made such exclamations. So we think the committee of the Institute, if it were a lawful bride, would not parade in this manner; but recollect that *one of a city and two of a family*, was the Lord's work.

As it was not Jacob's contrivance to make Leah his wife, but Laban's craft; so it was not the Lord's contrivance to make the Institute religious, but men's device.

As Leah's three sons, or six sons, were not the offspring of true love wedlock; so these revivals are very probably the offspring of self-made zeal, and not of the Lord's betrothing.

Leah supposed her fruitfulness would secure her husband's attention and affection, rendering her meritorious in his sight; so the committee seem to think the Institute possesses something meritorious and attractive, so that the Lord has stamped her with the seal of his approbation.

Leah despised Rachel because she was fruitful and Rachel was barren; so the committee of the Institute despises the church of God, while it boasts of its own carnal excitements, and taunts the Lamb's wife with barrenness,—no revivals, saying the Lord is not with them.

Jacob provided for Leah's children; but he loved Rachel's: so the Lord provides for the offspring of the Institute, but it is to be feared he does not love them.

The Institute is very near having another parallel. The heads thereof judge for reward, the priests thereof teach for hire, the prophets thereof divine for money; yet will they lean upon the Lord and say, Is not the Lord among us? None evil can come upon us. Behold her likeness.—*Ed.*

Georgia, Houston county,
January 8th, 1837.

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Dear brother Bennett: I have received the 23d No. of the first volume of the Primitive Baptist, and am well pleased with the paper and so are all my subscribers, believing it to be a fruitful means in the hands of God in bringing out the church from under the new schemes of the day, falsely called benevolent—such as, Bible, tract, missionary, and temperance societies; theological seminaries, and Sunday school unions, &c. As it appears to me to be a day, or has been a day, that the church has been slumbering in Delilah's arms as it were, and lulled into that slumber by the soothing doctrines, that the poor heathens are dying and going to torment for the lack of the gospel, and all they lack of furnishing them with the glorious news of salvation is, the means of your money. "Give us your money," and the work of the Lord shall be done; and if you don't, you will be fighting against God. And they say to us, that there is already a large portion of the heathen nations that is now suffering in torment, by reason of our being too close fisted to furnish them with our money, to enable them, mere men, to carry the gospel to them and convert them by the same; although they will declare from the stand, that the church was given in Christ complete before the world was, and that even the hairs of their head are numbered with God, and all that were given to Christ by the Father in the covenant of grace should come unto him, and not one of them be lost. Now it seems to me, that there is no need of all this new scheming to get money to send the gospel to the heathen; for without they could show some precept or example from the word of God for such schemes, it is very plain to all the true followers of the Lamb of God, that it is right down speculating on the glorious gospel of Christ, for filthy lucre sake. It is very plain to missionaries to see that their schemes have spread a cold desolation from Maine to Mississippi, and yet they urge it the more in the State of Georgia, where I live. They have caused splits and divisions in churches and Associations, so much that a number of churches have shut their doors against them, and there are other churches that have not communed for a long time on the account of it. Now, my friendly reader, reflect for a moment and answer me one important question: is the eternal God the author of confusion? I will leave you to make up the answer.

Now, my dear brother Editor, to give you some information of the confusion that I have been speaking about in a stammering manner, I will enclose the Circular Letter of the Flint River Association, as it stands on the Minutes of the same. You will discover that it is a consolidation of two letters that were sent to that body, one from the church at Lebanon, and the other from the church at Ephesus, Monroe county.

I close my remarks by praying God's blessing on you, that you may be the means in the hand of God in causing the true and glorious light of the Spirit of the gospel to shine once more over our benighted land.

Moses Johnson.

—

CIRCULAR LETTER.

We, the Baptist church of Christ at Lebanon, by her messengers, William Moseley, John M. Ponder, and in case of failure, Matthew Waldroup, to the Flint River Baptist Association for 1836, send greeting:

Dear brethren, we have not been

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in the habit of troubling you with lengthy epistles or long prayers; as such we hope you will indulge us in a communication of greater length than usual; for we deem it our duty and privilege to inform you of all steps of importance which we as a church take. When we look back at the Baptist denomination for years gone by, we discover that notwithstanding the heralds of the cross then preaching the doctrine of eternal and particular Election, Effectual calling; Repentance towards God and Faith in our Lord Jesus Christ; and the final perseverance of the Saints in grace; they were a prosperous, peaceful and united people; but we ask, is it so now? No: Confusion and division has spread its baneful influence and desolating effects from Maine to Mississippi. And as the same causes will always produce the same effects; it has not arisen from preaching the above named doctrine; and as coldness and declension in the things of religion were communicated to them as well as us; that cannot be the prime cause. We are therefore compelled to believe that this state of things has arose in consequence of a change of doctrine (in order to support,) and change in practice, in the introduction of the *Benevolent Institutions* of the day, *falsely so called*, and which in our opinion answers in its amalgamating principle of Church and World, to the bond woman and her mocking Son; and has produced similar effects in the once peaceful family, and as such calls aloud for a similar declaration from the free, as such we have this day unanimously before God and in the sight of men declared a non-fellowship with Bible, Tract, Missionary and Temperance societies, Theological Seminaries, and Sunday School Union, &c. &c., believing them to be the inventions of men, and the fulfilling of those prophetic expressions found in 1st Tim. 4th and 1st. "Now the spirit speaketh expressly that in the latter times some shall depart from the faith; giving heed to seducing spirits and doctrines of devils." 6th ch. 5 v., "Supposing that gain is godliness from such withdraw thyself." Acts 20th ch. 29—30th verses, "For I know this that after my departing, shall grievous wolves enter in not sparing the flock—also of your own selves shall men arise speaking perverse things to draw away disciples after them." 2 Peter, 2nd ch. 3 v. "And many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of, and through covetousness shall they with feigned words make merchandize of you, whose judgment now of a time lingereth not, and their damnation slumbereth not." With many more such passages, are our first reasons for what we have done.

2nd. One article of our Constitution and one of the Association, states, "that we believe the Scriptures of the Old and New Testaments are the word of God, and the only rule of faith and practice," and we find neither precept nor example for the institutions of the day there.

3d. We believe they have been a fruitful source of discord and division among brethren; and now dear brethren as this is a matter that interests all, we pray you to take this into consideration.

The Baptist church of Christ at Ephesus, Monroe co.

Resolved, That the Benevolent (so called) institutions of the day, such as the Bible, Missionary, Temperance, Tract societies, &c. &c., are unscriptural, unsupported by divine Revelation, and therefore improper; this is therefore to declare

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and make known to our brethren composing the Flint River Association and all others whom it may concern, that we have no fellowship with those human institutions; neither do we have fellowship with Associations, churches, or individuals that are in connection with them.

—

N. B. Friendly reader, you will recollect that although the above letter was a consolidation of two letters sent from different churches to the Flint River Association by their delegates, it was then acted upon by that body and adopted as the letter of the Association. *M. J.*

Haywood county, Tennessee,
Jan. 29th, 1837.

Dear brother Bennett: I feel much gratified in the perusal of your paper, through which I have learned and am learning the situation of Zion. In reading those communications from different brethren, (as I hope,) in different States, my own views and feelings are expressed on the subject of the greatest importance, the religion from heaven. Though the religion of the world has ransacked the Baptist church, no marvel, as darkness is opposed to light. The religion of the world and the religion of Jesus Christ are opposites, and while the war is kept up it only is the fulfilment of scripture; and fiery trials may be expected, yet the sons of Levi will lose nothing thereby but dross.

Yours in esteem.

ASA BIGGS.

Conecuh county, Alabama,
22d Jan. 1837.

Brother Bennett: I live in the bounds of the Bethlehem Association. I believe the lay brethren at this time are murmuring and complaining, as much as people possibly can. The State Convention, with all its auxiliary societies, make their boast that they have all the men of talents and will carry their point; and men must become tributary to the gospel and all their societies which, they say, are for the glory of God. The preachers that are called great in these parts, go at the highest price to preach by the year for money.

Yours in Christian love,

Adam McCreary.

Edgefield District, So. Ca.
3d of Feb. 1837.

Dear Sir: As far as my knowledge extends, I think your paper is doing much good in drying up the resources and stopping the speculations of the ungodly speculators in religion: And I hope it and other similar papers will be continued until they work out corruption and speculation from Christianity, and thus save our country from priestly domination.

Please inform friend Lawrence, that if he travels this far south, we wish him to preach in this section of country, in opposition to the missionaries; for he has many warm friends here who would be at much trouble to hear him. His works are eagerly sought after, much read, and have done much good.

Yours respectfully,

JOHN CHAPMAN.

Fayetteville, Georgia,
Jan. 5th, 1837.

Brother Editor: The old school Baptists are gaining ground here—the human invention men are but scarce in this section. The worst enemies we have here are those go-between fellows, who have no mind and are not worthy to be on either party. Yours in love.

E. S. DUKE.

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POETRY.

From Erskine's Gospel Sonnets.

—

THE BELIEVER'S JOINTURE.

CHAPTER I.

Containing the PRIVILEGES *of the Believer that is espoused to Christ by faith of divine operation.*

SECTION III.

Christ the believer's physician and wealthy friend.

Kind Jesus empties whom he'll fill,
Casts down whom he will raise;
He quickens whom he seems to kill;
Thy Husband thus gets praise.

When awful rods are in his hand,
There's mercy in his mind;
When clouds upon his brow do stand,
Thy husband's heart is kind.

In various changes to and fro,
He'll ever constant prove;
Nor can his kindness come and go,
Thy Husband's name is *Love.*

His friends in most afflicted lot
His favor must have felt;
For when they're try'd in furnace hot,
Thy husband's bowels melt.

When he his bride or wounds or heals,
Heart-kindness does him move;
And wraps in frowns as well as smiles,
Thy Husband's lasting love.

In's hand no cure could ever fail
Though of a hopeless state;
He can in desp'rate cases heal,
Thy Husband's art's so great.

(*to be continued.*)

RECEIPTS FOR VOL. II.

Jas. Southerland,	$1	Jesse Price,	$1
Edm. Stewart,	10	James Biggs,	1
Willis Fleming,	1	William Pearce,	1
Frances Little,	1	Benj. Bynum,	2
William Merritt,	5	Edw. S. Duke,	5
Jesse Lankford,	5	John Truit,	1
A. B. Reid,	10	Burwell Temple,	4
J. M. Rockmore,	15	J. Blackstone,	5
L. B. Moseley,	5	M. W. Sellers,	5
Rowell Reese,	5		

FOR VOL I.

David Williams, $1 | L. B. Moseley, $5

AGENTS,

For the Primitive Baptist.

NORTH CAROLINA.—Jos. Biggs, Sen. *Williamston.* Joshua Robertson, *Gardner's Bridge.* John Bryan, *Clark's Store.* R. M. G. Moore, *Germanton.* Foster Jarvis, *Swindell's P. O.* Wilson W. Mizell, *Plymouth.* John Lamb, *Camden C. H.* Jacob Swindell, *Washington.* Francis Fletcher, *Elizabeth City.* J. A. Atkinson, *Bensboro'.* James Southerland, *Warrenton.* Alfred Partin, *Raleigh.* Stephen I. Chandler, *McMurry's Store.* James Wilder, *Anderson's Store.* Benj. Bynum, *Speight's Bridge.* William Exum, *Waynesboro'.* Henry Avera, *Averasboro'.* Parham Pucket, *Richland.* John H. Keneday, *Chalk Level.* Burwell Temple, *Wake county.* Obediah Sewell, *Rogers' P. O.* Geo. W. McNealy, *Yancyville.* W. R. Larkins, *Long Creek Bridge.* James Dobson, *Sarecta.*

SOUTH CAROLINA.—Wm. Hardy, *Edgefield Dist.*

GEORGIA.—William Moseley, *Bear Creek.* Edw'd S. Duke, *Fayetteville.* A. Cleveland, *McDonough.* James Henderson, *Monticello.* A. B. Reid *Brownsville.* John McKenney, *Forsyth.* Anthony Holloway *Lagrange.* Patrick M. Calhoun, *Knoxville.* J. M. Rockmore, *Mountain Creek.* Edm'd Stewart, *Calhoun's Ferry.* Rowell Reese, *Eatonton.* Thos. Amis, *Lexington.* Jonathan Neel, *Macon.* Gray Cumming, *Union.* John G. Willingham, *Halloca.* Charles P. Hansford, *Union Hill.* Bryan Bateman, *Pine Level.* Moses Johnson, *Fort Valley.* John F. Lovett, *Mount Pleasant.* E. H. Mathis, *Adairville.* R. Toler, *Upatoie.* Wm. R. Moore, *Mulberry Grove.*

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LOUISIANA.—Peter Bankston, *Marburyville.*

MISSOURI.—Samuel D. Gilbert, *Portland.*

ILLINOIS.—Richard M. Newport, *Granville.*

INDIANA.—Peter Saltzman, *New Harmony.* Jeremiah Cash, *Bethlehem.* M. W. Sellers, *Jeffersonville.*

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KENTUCKY.—Jonathan H. Parker, *Salem.* Tho. P. Dudley, *Lexington.*

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PENNSYLVANIA.—Hezekiah West, *Orwell.* Joseph Hughes, *Clingan's ✕ Roads.*

NEW JERSEY.—Wm. Patterson, *Suckasunny.* C. Suydam, *Hopewell.*

WISCONSIN TER.—M. W. Darnall, *Mineral Point.*

TERMS.

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THE PRIMITIVE BAPTIST.

EDITED BY MARK BENNETT.

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"Come out of Her, my People."

VOL. 2. SATURDAY, APRIL 22, 1837. No. 8.

FOR THE PRIMITIVE BAPTIST.

TEETH TO TEETH,

Tom Thumb tugging with the Wolves for the Sheepskin.

By Joshua Lawrence.

PART II.

ON MEN-MADE PREACHERS.

(*continued.*)

As I have got so much to say of the Christian priest hereafter, I shall omit bringing up their rear at present, and proceed in my enquiries to find out the time the gospel church got to heaping up to herself teachers having itching ears, &c. And in order to do this, we must travel after the church from the place where I left her, and begin again at the day of the great change made in her situation by Constantine, in her being protected and established by the laws of this emperor about the year 323.

And upon our setting out I want you to observe the cause named by the Holy Ghost, that gave eyes to Paul to foresee why they should heap up these teachers; namely, they would become so that they could not endure sound doctrine. This would put them upon heaping up teachers after their own lust. Then there are two causes—lust, and not liking sound doctrine. These were the causes why the church got to making preachers. Now I have given you my reasons why the church did not make them for the first 300 years. Then when Constantine had established Christianity by law, and it was thereby declared that it should be the religion of the Roman people, or by law protected the Christians against persecution, certainly it produced a great change in the external affairs of the Christian church; so much so, that what follows will be but a faint picture. He proceeded after her establishment to erect the most sumptuous and splendid churches for her worship, of the finest and polished architecture; and settled by law for the first time salaries on the Christian ministry. Here it was that the Christian Sabbath was first established by law, instead of the seventh day or Jewish Sabbath. Thus the British nation received the Christian Sabbath from the Romans, for Britain was at that time a Roman province; and we have received it from the British nation, and that is the way we came by the Christian Sabbath instead of the Jewish Sabbath; and thus we keep the first day of the week, instead of the day God ordained. Nor is there any proof in the scripture for such a change of the Sabbath; for although it was called the Lord's day, because he on that day arose from the dead, yet it is no where proved that God, or Christ, or the apostles, authorised it to be thus changed. Then it was so done by this emperor without divine authority. Thus by Constantine taking the church into his imperial favor, he of course claimed the right of regulating her concerns, and so he changed and turned the whole frame of the gospel church, and

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all that had appertained to her for 300 years, upside down. Instead of imperial power now being against her, it is now her protector; and instead of persecution, fire and sword now being the portion of her cup, it was a flowing bowl of protecting laws and princely favor. Instead of poverty and confiscation of goods, now riches and salaries for her ministers by law; for wandering in the woods, dens, and caves, and woshipping God in secret in rags and skins with fear of the loss of life, sumptuous edifices in the grandest style, with the finest gowns were prepared for the followers of the Lamb to bow the knee in. Church members were honored and preferred to the first offices of state; ministers of the cross were reverenced as the nobles of the earth, clad in silk and velvet; salaries, riches and honor now flow freely into their pockets, and of course ambition and pride into their hearts and leanness into their souls. The ministers of the cross and members of the church now became brothers to the emperor, the queen and empress mother became sisters in the church and sisters to the clergy; generals, captains, lords, dukes, and commons, profess honor and defend the Christian cause. Was not this a fine time to gender lust in the hearts of the clergy and love of money, pride and honor? Was not here fine and great inducement for men to become professors of religion, and for men to become preachers to obtain a large salary and honor in the bargain? Was not this a great inducement for the pagans and pagan priests to turn their coats and jump in judgment with the emperor, and thus obtain his sunshine, have their purses bloated with gold, and have the brothership of all the noble court of the emperor? But alas, alas, sad downfall of the Christian church; for it will take her 1260 years to have this wound cured, according to the Revelation of St. John. This one wrong step paved the way for men-made teachers and the blasphemy of anti-Christ and all the abominable errors of the scarlet whore and her harlot daughters. Sad proof that an over zeal and the unhallowed hands of statesmen have nothing to do with religion, for it is sure to produce a corrupt ministry and this is the leading cause to all other corruption and death in the church of God. For had Constantine repealed all persecuting laws, and protected all subjects in equal rights, and left religion to have stood upon its own intrinsic merits, all would have been well. For if religion be of God, let God and his people take care of it, and not statesmen; for if of God it does not need men's laws for its support, as is fully shown by 300 years of its progress in the world; if of men, it cannot be the duty of statesmen to support imposition and hypocrisy in the world. So then statesmen and laws either to enforce religion, or to say what shall or shall not be a man's religion, have nothing to do with the matter; for they should only know men as citizens and subjects of government, and not as professors of this or that religion, provided such a religion does not destroy the peace and happiness of civil society, of which they have cognizance. For religion is a secret between man and his maker, with which law makers have nothing to do; and he who meddles with the consciences of men is a tyrant and an usurper of the dominions of God.

Now when the sunbeams of princely favor, money, honor, popularity, grandeur, titles and pomp were conferred on the ministry and Christian church. She of course became proud, high minded, wealthy and honorable in this high station; wealth you know is one of the roots of pride, and pride is lust and a lust of the basest and meanest sort, and abhorred by God and all good men. Here then you see the very cause pointed out by Paul, her lust, of pride, honor, wealth, titles, pomp, show, and parade; all these spring from wealth, while wealth produces in addition to these, covetousness of more and more, and ambition still for higher and higher honor, un-

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til they scaled the pinacle of heaven and dethroned God out of his church and usurped the title of Lord God the Pope, Christ's vicar on earth, Generalissimo of all the army of saints, and took possession of the keys of the church, hell, heaven, and purgatory; and that no man should buy or sell, or go in or out of either, without paying toll to his holiness. Paganism, that had for ages been the religion and pride of the Roman world, was now dissolved and sunk into contempt and insignificance. The zealous prince Constantine employed all his resources, genius, authority, laws, engaging charms, munificence and liberality, to efface the long standing superstitious paganism, and enforce and propagate Christianity in every part of the Roman world For this emperor, full of zeal, by edicts, restores every thing to the Christian church of which she had been deprived, indemnifies persons that had suffered, honors the preachers, gives commands to his governors to promote the gospel, erect churches sumptuous and grand in all the provinces. His mother Helena also aids by her acts of benevolence in the support of the gospel. Thus religion assumed a prosperous external and profitable appearance to preachers to get money, and church ministers to get honor. Those preachers in populous cities and towns were exalted to a high pitch of grandeur and style by those salaries of princely endowments settled on them by law. Now when money was so lavishing ly conferred on the clergy, of course false preachers came swarming into the church in pursuit of salaries which such a state of things offered them. Then for damnable heresies, superstitions, blasting errors, pompous show, unmeaning forms, new laws for the church, &c. Pride and lust of all kinds are now in abundance generated, even in the hearts of those who profess to be the humble followers of the Lamb, from such a state of wealth in the church; and thus every thing in faith and practice that was in opposition to true religion, poured into the church as an overwhelming flood, and disrobed the church of her beautiful dress of meekness, humility, and heavenly mindedness, &c. which she had worn for 300 years.

And Constantine's removing the seat of empire from Rome to Constantinople, laid the foundation of the struggle between the Bishop of Rome and the other place for pre-eminence and power, and indeed there was a hard struggle for power in the church by the Bishops of Antioch, Alexandria, Constantinople, &c. who should be sovereign head of the church or king in Zion instead of Jesus Christ. But finally the Bishop of Rome prevailed above all the rest, and got in with the church to divorce Jesus Christ and to marry him; that is, as the Bishops of Rome advanced in wealth and power from time to time, until at length the church married Boniface III. in the year 606, the title of Universal Bishop being conferred on him by Phocas, Emperor of Rome. And as the Roman Catholics say Peter was the first Pope, counting from Peter to this time or the present pope Pius VII. who fills the papal see, there have been two hundred and fifty popes as husbands to the church Catholic as they call her. But she is a whore and prostitute to all these whoremasters, as well as the kings of the earth with whom she has committed fornication, &c. At first Paul the apostle preached at Rome in his hired house and there was a church at Rome; the bishops of this church no doubt suffered for the first 300 years, as well as other Christian churches; yet after religion was established by law and salaries conferred on the ministry, then they pushed forward for wealth and power, and advanced in power thus: first, archbishops, that is, the great or greatest of all bishops; 2. universal bishop, that is, over all churches and other bishops; 3. sovereign pontiff; 4. Christ's vicar; 5. prince of the apostles; 6. his holiness; 7. king of kings and lord of lords; 8. prince over all nations and kingdoms; 9. the most holy and most

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blessed master of the universal world; 10. father of kings; 11. light of the world; 12. most high and sovereign bishop; 13. Lord God the pope; 14. God on earth—with many other titles of honor and gain for themselves and understrappers in proportion, too tedious to mention in this short sketch. Now add to this list of honorable titles and profits, the endowments of the church and the hundreds of thousands conferred on monasteries, and the revenues of the bishops, and that the punishments of God for the wicked were to be prevented by liberal donations to saints and the holy see, churches and clergy. Here was an immense source of wealth to the church, and riches thereby came flowing into the treasury of the clergy which did enrich them for succeeding ages. Add to these the regalia, or royal domains, the gift of kings and nobles conferred on bishops, such as whole provinces, cities, castles, and fortresses, with all the rights of sovereignty. Add to this that the clergy were created dukes, counts, marquises, judges, legislators and sovereigns; and gave laws to nations and to the church, disannulling and abridging the laws of Jesus Christ. Add to this their authority to give battle to their enemies, which the clergy often did at the head of numerous armies to support the papal see. Add to this, the power to which they did finally arrive to excommunicate any man from the church, to excommunicate kings and queens, to lay the kingdoms of the world under interdicts and render them tributary to the pope and holy see, and absolve any subject from his allegiance to his sovereign, to grant absolutions for sin and indulgence in sin, for or on paying so much money to the clergy.

I will not pursue farther those days of darkness, for here is enough already to sicken the soul of the pious. Were not these fine times for the clergy, fine times for lust of all sorts, fine times to induce men into the ministry and to seek their fortunes by preaching, or becoming a preacher for Christ? So mightily had things changed from poverty and persecution to riches and honor for preachers.

Now from 323 up to 606 the church increased in wealth and power, these are the hot beds of lust in church or state or individuals, which is but too well known to make remarks on, it would be needless; and as the church began to be lustful and increase in it after 323 and upwards, so true Christians began to separate from her communion; and as she became lustful in pride, honor and power, so in proportion she became unsound in doctrine. This naturally drove God's ministers from her communion, and thus small communities were formed to themselves, distinct from the church of Rome. The greatest of these were the eastern churches, or Greek church, which has a patriarch for their head instead of a pope. Yet there is no doubt that the removal of the seat of empire had a great share in producing this division; but I have thought that God was in this to break the power of the beast, or else he would have ruled the whole world. It is believed, so far as I can gather from history, that the Waldenses now began to separate from the Church of Rome and came out from her unsound doctrine, and thus became a distinct sect under Waldo, a preacher of this name, and bore their testimony against the whore drest in the blood of the saints.

However, it is sufficient for my purpose to state, that as the church between 323 and 606 became wealthy and powerful she also became lustful, and in proportion as she became lustful so in proportion she could not endure sound doctrine; then who was to preach for her? not God's ministers, for they cannot nor will not preach any other doctrine than sound doctrine. For you cannot believe God ever sent a minister to preach unsound doctrine, nor that any two ministers of God's sending ever preached opposite doctrines. Then if God's ministers would not preach it for her, and that is clear, as this is the cause

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why they leave her communion and form new communities, who can endure it? Then the church is here of necessity put on heaping up teachers having itching ears, to preach false doctrine for her; since God's ministers won't do it for pay, she must make to herself such as will; and this she has the very ingredients to perform, lust, wealth, and power. And so for heaping up teachers to herself the church went, sometime between 323 and 606; the precise time I am not able to state, but I think it is satisfactorily clear from the prophecy in the text and the state of the church, that the time above is the time pointed out by Paul in the text. For if the church was then rich, proud and powerful, here are causes enough; a sound church wants a sound minister, a false or unsound church wants an unsound minister; then each agrees. Reverse them and the devil is to pay at once, for they can no more agree than wolves and sheep, in their food nor principles.

The machine employed to make these preachers for the church is theological schools; for she don't want sound ministers, and unsound ones can be made this way; but nothing short of the power of God can make a sound minister, nor a sound church—since the world by wisdom know not a three-one God, and the things of the Spirit are foolishness, and not received by the natural man; and no man can know the Son, whom God's ministers preach for life and salvation, except the Father and not the schools reveal him to them, and give them the gift of the ministry to preach among the Gentiles the unsearchable riches of Christ. However, like church like priest; the members had professed and joined the church for honor, and the preachers had sought to be qualified to preach for salaries, sing for money, and pray for hire; and so dog eat dog, both agree together to kill sheep, if it was not for the fencing laws. Then from this time to the present day, the church has erected hundreds of these dressing mills to heap up teachers having itching ears, in different nations; and all the good they do is to turn men's ears from the truth, and turn truth into fables, and make merchandize of the saints, and get money by preaching lies; for to preach the truth these men-made preachers cannot, for Christ is the truth and him they cannot know without the revelation of the Father, and that they have not got nor can the schools give it them.

Then wherever the Roman Catholic religion has come in any nation, these schools have been set up to heap up teachers to support her wealth and power; and her preachers sing psalms for hire and grandeur, and from her all Protestant communities have taken this pattern is self-evident, as no instance can be found in the Bible of such a school to qualify prophets or apostles for their respective missions. Nay, Jesus Christ neither went to the schools for the first preachers of the gospel, nor sent them there after they were called. Nor is there any account of such schools as I can find for the first 300 years of the church, when she could endure sound doctrine; for when a church can endure sound doctrine, none but God can make a preacher for her; but whenever she gets so she can't endure sound doctrine, then she must go to making preachers to her liking, for God won't make such for her. And for this reason the Baptists in the United States have got to making and qualifying preachers—sad proof that the Baptists have become lustful, wealthy and proud, and can't endure sound doctrine; so for making teachers to her liking. For in the days gone by it was not so, for then the church called the Baptist being sound in doctrine wanted no men-made teachers, because they are always unsound; but now she has become unsound she wants them, and so for theological schools to make them, for God won't make them for her. And this state of the church is the reason why Associations are changing their former Confessions of Faith,

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and a sad proof that the Baptists are not sound in the faith as in times past; if they were, they could endure the same Confession of Faith as the church in past ages. Another reason is, that men-made preachers are always money preachers, and money preachers have always been unsound and therefore the Baptists must change their doctrine and suit their taste, and then like church like preacher; both will then agree in unsound doctrine. And all this arises from the lust of the church, pride and wealth; and so farewell to sound doctrine in all churches that heap up teachers, for it is a proof the church is already unsound, therefore she is making a preacher to her liking, for no church that is sound in the faith will engage in such traffic; for such an one will rather pursue Christ's plan, to pray the Lord of the harvest to send them a laborer.

The Roman Catholics have schools for making preachers every where their religion has spread; in France, Spain, Portugal, the Italian States, in South America, in Canada, and the United States and elsewhere, so as to heap up teachers by thousands to support this whore in her unsound doctrine. And that it is so I will only give you a short specimen: and first, the doctrine of the Pope being head of the church; 2. the office of cardinals; 3. the seven sacraments, baptism, confirmation, eucharest, penance, extreme unction, order, and matrimony; 4. the image of Christ, the virgin Mary, and other saints, as image worship; 5. the sale of indulgence in sin; 6. the pardon or absolution of sin, sold and forgiven by the priest; 7. purgatory; 8. the real body and blood of Christ in the supper of the Lord; 9. forbidding the clergy to marry and to abstain from meats, mass for the dead, &c. &c. Bring these doctrines to the Bible, compare them with my summary of sound doctrine, and see how false and unsound. Even baptism and the Lord's Supper they have made false doctrine by changing the mode, and many other unsound doctrines did this church arrive to; therefore, she must make teachers to preach and sell these falsehoods for pay. And John Tetzel was a great trader in selling lies for money, and forgiving sins for pay, by the authority of the Pope. Now can you think that God ever made a preacher to preach these lies? If not, who made them but men? The Roman Catholic church made them, did heap them up in France, England, Italy, South America, Portugal, Spain, &c. &c. by thousands, because she was and is unsound in doctrine; therefore she heaped up these itching ear preachers, to preach these novel unsound doctrines to satisfy her lust, and by whose means men's ears have by thousands been turned away from the truth and turned into these fabulous tales, of a purgatory, the Pope's forgiving sin, or selling indulgence in sin, or worshipping images, or saying mass for the dead, or consecrating a wafer, or praying men out of purgatory, or issuing his bull, &c. &c. Every man must know these are all no more than fabulous tales, with a hundred others. Now then if the Church of Rome was to stop making preachers to tell these lies, down goes their church at once; since God never did nor never will, make a preacher to preach such lying fables as these.

Thus the time did come and has long since come in the gospel church, to heap up teachers having itching ears; for the Roman church claims the honor of being the only gospel or Catholic church. Indeed she was, until she divorced her husband and married the Pope; and thus she is not now the bride, the Lamb's wife, but the whore that rode the scarlet colored beast; and has prostituted herself as a common strumpet to commit fornication with the kings of the earth, and shall be burned with fire for her whoredom and abominations with which she has made the nations drunk with the wine of her fornications out of her intoxicating golden cup, which is full of all abominable errors, of death and damnation. And in her is to be found

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the blood of the saints and and martyrs of Jesus, to be avenged of her shortly. Wherefore there is a voice from heaven saying, Come out of her, my people, and be not partaker of her sins, that ye receive not of her plagues.

Now this church or whore has harlot daughters, begotten in her whoredom, which means spurious churches there can be no doubt; and springing from the church of Rome after her whoredom, or marrying the Pope, and then committing whoredom with the kings of the earth. And thus the church of England, I think, is one of those daughters alluded to; as that church may be said to have sprung from the church of Rome, or to have arisen by her fornication with the Pope. For she is as much a harlot as her mother, in that she owned the kings and queens of England as her head, and was taken into their embraces and governed by their laws, and domineered over by bishops men-made. For as the blood of saints has been found in the mother, so has the blood of saints been found in her; and as the mother could not endure sound doctrine, and therefore heaped up teachers to preach unsound doctrine for her, so has this church heaped up teachers for ages in like manner. And as the mother was rich, proud, and powerful, so was this daughter; and as the mother changed the doctrines and ordinances of Jesus Christ into fables, so did this daughter into saint days, book prayer, written preaching, catechisms, morning and evening service, gown, churching women, burying the dead by preaching, bishops over large tracts of country or over other bishops or preachers, arch bishops, infant baptism, &c. &c. god fathers and god mothers, prayers for certain days, &c. &c. all of which bring along side and compare with the New Testament, and there is no more of these things there than there is of General Washington, which is just none at all, to be supported by scripture.

Now if the church of England was to cease heaping up teachers from the theological schools of Cambridge, Oxford, Dublin, Fort William, and other seminaries in the United States and elsewhere, what would become of this sect? why, die of its own accord; for these factories and others keep this sect alive. But in a word, take away the salaries from the ministry, and I warrant you empty martin gourds, as the case of the revolution proved. Then this church has heaped up thousands of men-made teachers, and is still heaping them up, to oppress the poor Britons and Irish past endurance.

You must take these as specimens of men-made teachers in both churches, and now all others seem to be following and wondering after the beast in this of theological schools to heap up teachers to support their different sects; and the more preachers the better chance to stand, and the more money the more preachers be sure; and the more preachers, men-made, the more moral darkness, lies and falsehood will be propagated. But God ere long will sweep all this trash away, as with the besom of destruction, to the joy of his own preachers and the triumph of the gospel church on earth. It is not long now, I feel assured, that this state of things is to continue before the beast and false prophet will be taken and cast alive into the pit.

From about 606 up to 1517, or thereabouts, is called the dark ages; and well it might, for who darkens the world like men-made teachers? During this 900 years the papal power held all Christendom in bondage and fear, and exercised her priestcraft to the highest pitch; made thousands of preachers, popes, cardinals, monks, friars, and scholastic divines of all sorts and grades; monkery assumed an instituted form, image worship was set up, the pope's supremacy was announced all over the world, pilgrimages were set on foot, absolutions and indulgences granted and sold, the inquisition established, the

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great religious wars or crusades were carried on, &c. &c. Now one would think that the many thousands of men-made preachers and scholastic divines that existed in this age of the church, would have been the light of the world and kept darkness afar off. But sad proof that there is no light in men-made preachers, sad proof that when a church gets to the highest summit of worldly grandeur, wealth, honor and power, that this should be the greatest time of darkness; but so it is, that it was and so ever will be, worldly prosperity ever ruins the church and thus darkens the world; and scholastic divines are one of the causes of covering the earth with darkness, and the people with gross darkness.

This time between 606 and 1517, a period of about 900 years, is the time that John no doubt in his Revelation prophecies of, of all the world's wondering after the beast; that is, of following the church of anti-Christ and her men-made teachers having itching ears, which she had heaped up and sent abroad in every part of the Roman world, to sell pardons and indulgences and traffic otherwise in religious matters for money. And also they are the locusts, I think, alluded to that darken the gospel sun of the church. In that age of the church, emperors, kings and princes were hurled from their thrones by the popes—disrobed of their power by the vicar of Christ and their kingdoms filled with rebellion., for the bulls of his holiness must be obeyed. For the Pope was surrounded by tens of thousands of men-made teachers, who all as so many satellites received their instructions from him instead of Jesus Christ. Armies of monks, friars, and ministers were ready to obey his summons and execute his bloody commands, as well as the seventy-two cardinals, at all times; as by him and his power they got their pay for preaching. The clergy were forbid to marry, of which Paul foretold in the New Testament; councils were held by the popes, and at length they assumed the supreme command of the whole Catholic world, and gave new laws and doctrines to the church, even the doctrines of devils, as Paul said. The first council was held at Nice, 325; then at Placentia. The council of Constance in 1414; the council of Trent, 1545. The crusades in the eleventh century, that wild enthusiastic project to recover Jerusalem from the Mahometans, that cost the lives of so many hundred thousands of Europeans.

In answer to the above dark state of the world I have nothing to say, as that comes not in my limits; but as to the dark state of the church for this 900 years, I answer that it is beyond all contradiction, that Christianity properly understood, as preached by God's preachers and exercising its due influence on the mind and character of men, must be a lamp of light to the nations of the earth; for only compare the nations who have the gospel preached to them, with those that have never had it, and how different in knowledge, manners and civilization, to the tribes of Indians that never have had the gospel light. Yet in this dark age there were thousands of thousands of men-made teachers, but there was no light in them to dispel this darkness; but the truth is, their deeds were evil, from the pope to the friar, and therefore the darkness, for they loved darkness rather than light, because their deeds were evil. And so now with men-made teachers; they hate the light offered to the world by God's ministers. Many during that age of the church left her communion and formed other churches upon what they in this dark age thought to be the gospel plan; and thus made a stand against the beast, but were destroyed by thousands. Yet those men bore their testimony against the man of sin, such as Claude of Turin, Peter de Bruys, Henry, Peter Waldo a Frenchman, Wickliff, John Huss, Jerome, &c. &c. These men often carried terror even to the seat of the beast, and preached with power and made thousands of converts for the

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wolves to burn, drown, behead and banish. Which shows that men-made preachers even of the Christian name, and made by her who called herself the Christian church, can and will persecute God's preachers and people as well as Jewish and heathen priests. For self-made and men-made preachers are men of the same sheep-killing spirit, whether found in the antidelluvian, Jewish, heathen, or Christian church, that matters not—wolf is wolf, before and since the flood. And wolf will be wolf, whether found in Asia, Africa, Europe, or the wilds of America. So are all self made, men made, and devil-made teachers; and so they will be found at the day of judgment, when God shall have divested them of the sheepskin.

But while the Pope slumbered and rolled in luxury and power at the head of this bloody whore, and saw all these rising sects in his power, and thousands destroyed, and dreamed of nothing but dominion, peace, riches and power, in 1517 Martin Luther arose, and to his aid Calvin, Melancthon, Carolostadt, Bucer, Erasmus, Menno, Occolampadius and others. These men of God gave the beast the deadly wound; but yet he lives in Spain and Portugal, showing these two horns, but is dying a lingering death elsewhere. Then from 1517 up to 1834, the Roman church has lived, but not in that power, splendor, riches and persecution as formerly. Yet in that age of the church she has drenched the world with blood in an abundance; but she soon shall see her sorrows, her widowhood, and death and mourning, and the burning of her flesh with fire shall soon come upon her, and God give her in his righteous judgment blood to drink since she has loved it so well; for he shall put it in the hearts of his servants to give her a double cup of his vengeance.

Here I shall close in pursuing the church, as the history of the church for the last 300 years is so full and so abundant almost every where. To them I must refer you for men-made preachers, and come immediately to the matter proposed, and give their marks from scripture, so you can know them from God's ministers.

(*to be continued.*)

PRIMITIVE BAPTIST

TARBORO', APRIL 22, 1837.

N. C. STATE CONVENTION,

Passed a *resolution* "that, as a tribute of respect to Luther Rice's memory, and an expression of unfeigned sorrow at his death, John Kerr should, on Monday of the Convention, preach a sermon suitable to the occasion." After this ceremony was past, they "*Resolved*, that the thanks of this Convention be presented to Elder John Kerr, for his discourse on the death of Elder Luther Rice; and that he be requested to furnish a copy for publication."

Query: Is this kind of proceedings apostolic, or not? Let us try it; for *to the law and to the testimony: if they speak not according to this word, it is because there is no light in them.* Christ enjoined, *Go ye into all the world;* the Convention say; Come ye to the Convention, and go ye into the State of North Carolina. Our Lord said, *preach the gospel;* the Convention say to John Kerr, preach Luther Rice, and our respect for him, and our sorrow at his death. The apostle saith, *for if I yet pleased men, I should not be the servant of Christ.* Mr. Kerr pleased the Convention, and they thanked him for it. The apostle said, *Know we no man after the flesh.* The Convention say, Know we Luther Rice after the flesh. *Having men's persons in admiration;* one man under the name of preaching the gospel, eulogizing another at the bidding of a body of men, and they voting him thanks for it. The apostle saith: *giving thanks always for all things unto God and the Father, in the name of our Lord Jesus Christ.* The Convention say, giving thanks unto John Kerr, for preaching about Luther Rice.

Hence we answer the above query as follows: It is not apostolic, but it is truly missionary.

The Convention also "*Resolved*, that the thanks of the Convention be presented to Bro. Meredith for the convential sermon he delivered, and that he be requested to publish the same in the Recorder." The damsel raised again, the leper that was cleansed, the people

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that heard Christ and his apostles preach, the centurion who saw Jesus die, the disciples who heard that repentance was granted to the Gentiles, and they who heard that Saul had preached the same Jesus whom he persecuted, all, *glorified God*. But when Herod, arrayed in royal apparel, and sitting upon his throne, made an oration, the Tyreans, Sidonians, and people gave a shout, saying, it is the voice of a god, and not of a man. So the Convention, when they hear Kerr eulogize Luther Rice, and Meredith extol the Convention, say, we thank *you, sirs*. If this resolution touching the convential sermon be reduced to the aforenamed query, we must give it the same answer.—*Ed.*

J. CULPEPPER'S REPORT.

In this report we find the following: "And although our objects are very much misrepresented, and much opposition is kept up in consequence of these misrepresentations, where our objects are not fully known, and our motives not properly appreciated, yet I find in every section of our country a disposition to listen to explanations in most of the people; and as far as our objects are known, and the effects of our plans are seen and felt, the prejudices of the people are vanishing; (*a*) and in several sections of the country they are increasing the number of Sunday Schools and Temperance societies;(*b*) and habits of drinking spirits are abandoned; and in many parts of our country the churches are forming itinerant boards, and employing itinerant preachers. Most of the opposition I meet with, is imaginary evils, and vanishes (*a*) before the truth. Many who were misinformed, and opposed to us, are now sincere friends. But our(*c*) work is not yet finished. Much, very much, remains to be done; both in our highly favored country, and in foreign lands. And great caution, and continued, and increasing exertions are necessary, and a full confidence in God, a full acquaintance with his word, and an entire dependence on him, are of the utmost importance in all the friends and supporters of these institutions.(*c*)

"Beneath the inspiring influence of the Almighty, the church and the community are aroused and excited by the persuasion, that a glorious period is at hand.(*d*) This idea is daily gaining ground, and no person who calmly views the signs of the times. can doubt it."

(*a*)According to Mr. Culpepper's account, the conventionists will in a short time have nothing to do. For he says, the prejudices of the people, and imaginary evils which is most of the opposition he meets, are vanishing before the truth. It may be that John Culpepper, Sr. believes their various convential plans are the truth, or parts of the truth. But, *how can ye believe* [this] *which receive honor one of another?*

(*b*)Mr. Culpepper and Mr. Hawley should have compared their respective reports before they were audited, and saved them from their discrepancy. Mr. C. says, "they (the people,) are increasing the number of Sunday schools and Temperance societies." Mr. H. says, "There can be but little doubt but that the Sabbath school and temperance cause is on the retrograde." If Mr. H. would substitute *prohibition*, in the place of *temperance*, then we should incline to his opinion, against Mr. C.

(*c*) He, Mr. C. remarks, "*Our work* is not yet finished." We agree to this, that it is *their* work; and we grant the crop is theirs also. We likewise admit that great caution is necessary; but we believe that no pious artifice, nor any degree of human prudence, can hide the Convention's palpable deformity, nor change their system from its detestable priestcraft to gospel order. He appears to have been exercised in Bel and the dragon.

(*d*) Mr. C. says, the church and the community are aroused and excited by the persuasion that a glorious period is at hand. If they indeed be excited, aroused, &c. their excitement is not perhaps so great as that raised by Peter the Hermit, which was allayed only with the termination of the mad and superstitious Crusades. And we think further that the signs of the times indicate a period no less glorious than the said Crusades.—*Ed.*

Report on Foreign Missions.

In the above report to the Convention, (Mr. H. A. Wilcox, ch.) it is said, "Widely extended fields are opening before us on every hand, and are white already to the harvest."

Inquiry. What will the Mundane Corporation give per head for workmen to reap those fields? The Alabama Convention offers $425 a year for single men, and $600 for men of families, to work the *home* plantation. Said Corporation have made some of the churches in No.

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Carolina checkered with trouble; some speckled, or linsey and woolsey, in doctrine; and some black with weeping. Is such an institution likely to make the fields in other parts any better? Will a man who is hired to reap, care for the grain, provided he gets his pay?

The same report contains the two following resolutions:

"*Resolved*, that the people of God are under obligations to pray more fervently and constantly for the success of Foreign Missions, and for the triumph of the Redeemer's kingdom."

"*Resolved*, that for this purpose the monthly concert for prayer ought to be regularly observed by every church in our State."

Our Lord bade his disciples, when they should pray, to say,—*thy kingdom come.* The Convention say, pray for *foreign missions.*. Pray more fervently. Pray more constantly. Now we have almost a mind to say, yes: *Cry aloud; for he is a God: either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked.* You must agonize; and pray often. Continue asking. And don't enter the closet and shut the door to pray by yourself; but get together at a public meeting—the monthly concert, ay, that's the mountain to worship in. And if Christians their cry is like Abraham's: *O that Ishmael might live*, &c.—*Ed.*

Report on Sunday Schools.

The committee on Sunday schools, in their report to the Convention, use the following language: "It is impossible to enumerate the happy results and numerous advantages of this institution."—O fie! What a mistake! The committee could have said, that Sunday schools prepare *every body for heaven.* This would have been saying more of these schools than is true. They could have said; that such schools prepare *all their pupils* for everlasting rest. But this would have been incorrect. They could possibly have asserted, that *half* the children of Sunday schools are through the means of said schools renewed in spirit, and made joint heirs with Christ. This would have numbered more advantages and happy results than attach to such schools. This blunder was not committed for want of time: the committee have had a year before them. It was not for lack of opportunity to become acquainted with the true claims of Sunday schools: for they profess to have made them their study, and to know something of their existence for thirty years past. If under these circumstances men make such miserable slips, we cannot expect them to give us a correct account of Sunday schools. Hence it is not very surprising, that they should affirm; "In many destitute parts our country, where the schools are carried on in a *religious* way, as all should be, they are a substitute for the preaching of the gospel."—They now fairly admit these schools to be new measures—they confess they are a *substitute*, and that too for the gospel. Christ said, *preach the gospel;* the committee and Convention say, preach Sunday schools as a substitute for the preaching of the gospel. Nor should we think strange of them when they "Resolve, that the Convention view the institution of Sunday schools among the greatest of means, under God, of promoting the kingdom of Christ." But how can the Convention say, "under God," for God instituted the gospel, and gave no substitute. He would not substitute any thing

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else in the place of his own institution. Then Sunday schools are the work of men by the confession of their own advocates, substituted by them in place of God's gospel. They may as well now say plainly, our substitute for Christ's gospel, under God, &c. "*It is impossible to enumerate the happy results and numerous advantages*" *of our* "substitute" *as among the greatest means*, &c. The Convention adopted the three following resolutions in regard to these gospel substitutes: 1. "*Resolved*, that this Convention recommend to the ministers and churches of our denomination thro'out the State, to take measures as quick as practicable, to establish and sustain one or more Sabbath schools within the bounds of each congregation." Why not recommend to other denominations as well as their own, to establish Sunday schools? Have not other denominations as much dexterity in substituting, as their own? Or, if they are means of promoting the kingdom of Christ, will other denominations change their tendency, or destroy their efficacy?

2. "*Resolved*, that all ministers belonging to this body be requested to lay before their different congregations as soon as practicable, the importance and utility of this institution." Say they not, the gospel; but the importance and utility of this our substitute.

3. "*Resolved*, that we conceive that the great object of Sunday school instruction is not barely to impart literary instruction, but to be instrumental in the conversion of the soul to God." And why not, if it be a gospel substitute? And if men can substitute a saving institution, why not save old folks and children, without regard to age or any thing else? From all we can gather concerning Sunday schools we are forced into the conclusion that, they are, either prompted by a blind and superstitious zeal, or else by the voice of *him that sat on the black horse.—Ed.*

Pittsylvania county, Va.
January 23d, 1837.

Very dear and beloved brother in the Lord: With pleasure I received your valuable paper, (the Primitive Baptist,) and feel it my duty to congratulate you and all the holy brethren with whom we correspond, that we go on contending for the faith once delivered to the saints, fearless of the opposing anti-Christian party, believing that the great Shepherd of the flock will be with us even to the end of the world!

How often has the church of Christ been disgraced and afflicted by the spirit of intolerant bigotry and misguided zeal? The world is now swarming, with zealots, partizans, wags, knaves, fanatics and enthusiasts, loudly proclaiming themselves to be the worshippers of God. This spirit of superstition and idolatry becomes despotism when united into one general focus; on this throne anti-Christ waves his banner and brandishes his crimson steel with imperial command. From this throne he issues his mandates and musters a host of worshippers. Yes, my brother, the whole world are worshippers of this beast, except the elect whose names are recorded in the Lamb's book. Rev. 13 ch. 8 verse. This beast has power to blaspheme God's holy name, his tabernacle, his church—and if he could have the power, which is the laws of the land, the image would then speak and crown with laurels the heads and votaries of the much admired institutions of

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the day. And here I could write a volume, but pass on.

But although we are but few in number, I trust the Lord of hosts is in the midst of us and will go before us by day, in a pillar of cloud, and by night, in a pillar of fire, to give us light. Exodus, 13 ch. 21st verse. And, Lo, I am with you always, even to the end of the world. Matt. 28 ch. 20 v. Fear not, little flock, for it is your Father's good pleasure to give you the kingdom. This royal family and peculiar people see eye to eye, and sing the same song in melting strains; are united in the strictest brotherhood and love; are vessels of mercy, created in Christ Jesus unto good works. There people boast not, but are ready to join the anthem of free, sovereign, and unmerited grace; and in this glorious scheme of redemption the deity displays itself, in elevated heights and unfathomable depths, of the love of God which passeth knowledge. To this glorious gospel is all the praise due, both in heaven and on earth; and in its influence and all commanding charms, the soul is fed with rich dainties and heavenly food. Such a repast builds up a soul in the most holy faith, and thence will abide faith, hope and charity; hope as an anchor to the soul both sure and stedfast.

The creature, being led to see the great depth of sin to which he is prone by nature; the holiness of God and the purity of his law; is bound to acknowledge that by the deeds of the law no flesh can be justified before God; and that by grace are we saved through faith, and that not of ourselves, it is the gift of God; not of works, least any man should boast. If man could merit his salvation, then might he boast and challenge his God; but gratitude is awakened by favors which we do not deserve, even favors conferred on us while we were children of wrath, dead in sin, enemies to God, not subject to his law. The Lord of glory awaked us up from the slumber of death, opened our eyes, our ears, and hearts to understand; and adopted us into his family, breathed the sanctifying influence of his holy spirit upon our souls, and justified us from all condemnation. And this is all the work of God, who worketh in us to will and to do of his own good pleasure, and after the determinate counsel of his own will. It is God who saved us and called us, not according to our works, but according to his own purpose and grace given us in Christ Jesus before the world was.

And here I wish to make a few remarks on the purpose of God. I am convinced that no reasonable man can believe that God acts without design. If God acts without design, favors bestowed must be by accident. The passion of the dying Saviour without design, would be awful and alarming; but that he designed to accomplish a certain event is acknowledged on all hands. If that event be uncertain, it cannot be foreknown of God; which would place God subject to chance and disappointment. If an event is foreknown, it is certain; to foreknow a thing will take place, renders it certain; otherwise God might get disappointed, But, known unto God are all his works from the foundation; and that a thousand years are as one day. If the salvation of God's people is known of God, it must apply to number as well as persons, and cannot be otherwise than what he foreknows will be. To say that God designed, is to say that he decreed; to say God

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intends to confer a favor on a person, is the same as to say the person is elected. To say God has no decree or foreordination, is as much as to say, he has no intention. To say no person is elected, is to say, God never intended any person to receive his gift.

Dear brethren, I appeal to the judgment of all men when I say, that God cannot foreknow an uncertainty; for if an uncertainty is foreknown, it is directly rendered certain. It is argued that, if God foreknows who will be saved and who lost, he has therefore decreed whatever comes to pass. This is saying and believing what the predestinarian denies. The predestinarian believes in the foreknowledge of God, and that all men by nature deserve condemnation. The predestinarian believes in the atonement of the Lord Jesus, and that his righteousness is made over and imputed to all his spiritual children by and through the means or instrumentality of faith, as the law of righteousness that it might be of grace. The predestinarian believes that the means and the end are inseparably connected, and that works and faith are as much united as soul and body; and that God knoweth them that are his. The predestinarian believes that the blessed Saviour finished the work his Father gave him to do, and that the will of the Father is, that of all he had given his Son he should raise them up at the last day. And the language of the blessed Saviour is, that he had manifested his Father's name to his children; that he had given unto them eternal life and they should never perish. And this is eternal life, that they believe on the only true God, and in Jesus Christ whom he has sent. The Saviour prays not for the world, but for them which God has given him.

The Universalian is not willing that God should foreknow all things, unless he renders it certain that all will be saved. The Arminian is not willing that God should foreknow who will, and who will not, be saved, for several reasons; that the number foreknown to be saved, could not fall from grace, but only backslide. And to say that they fell from grace would confirm the point, that they never had a pardon but only imagined the promise of a pardon. If indeed God foreknew all the sins and rebellion of the creature, the punishment is reserved, and therefore they could never be pardoned in the divine mind. I think it would be more reasonable for them to say, that God gives them a pass to be inspected by men concerning their religion. If it be that they receive pardons repeatedly from God on their pilgrimage, it depends on good luck in dying to secure their felicity. If the pardon of the soul depends on perseverance, then it doth not depend on Christ's atonement, "who was delivered for our offences." To say that God does not foreknow who will be saved, argues that all may be saved; this idea would seem to run with the moneyed institutions of the day, to save the souls of men, that otherwise might be lost. Upon this premises, it would still be uncertain; for it is uncertain whether one cent of the money appropriated is ever applied for that purpose.

And now, my brethren, I bid you adieu, by praying that the Lord may be with you and all his children.

Brother Bennett, I rejoice to see many heroes appear on your list. Fight the good fight, for then there is a crown for us. I could be silent no longer. I have sent you this for inspection, to correct or dispose of

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as you think best. I will attend to other matters at a more convenient season.

I am yours, dear brother, in gospel bonds. *Joseph H. Eanes.*

Georgia, Houston county,
January 16th, 1837.

Dear brother Bennett: The storm of missions from its cold climate has produced quite chilling effects with respect to religion in our country and with its mighty force, (from the consideration of money, no doubt,) has blown up many of our tall cedars, though the under growth seems to bear the tempest tolerably well, except some on which the heavy timber has fallen.

But, God be thanked, we have some scrubby, low, strong cedars yet, which appear not to have been planted in that thrifty growing soil of money that produces more top than root; but in the rich valley of humility which produces a growth downwards, and are well rooted and grounded in the faith, and stand up bold against the new schemes of religion.

I am not in favor of money missions. I am opposed to making a fiddler's wagon of Jesus Christ, for lazy young men to ride about in, & speculate on his precious blood; and so make merchandize of his dear children. Let him that has a purse take it.

I am with respect yours, &c.
Luke Bozeman.

Alabama, Perry county,
February 2d, 1837.

Brother Bennett: I have lately had the opportunity of reading and partially circulating a few of the back numbers of your paper, which have given much satisfaction to all who have read them; believing as we do, that they contain many precious gospel truths, and so beautifully illustrate the missionary system in all its evil and variegated forms, and make all their unscriptural, peace-breaking and church-destroying qualities show so plain, that it looks like every unprejudiced mind with one moment's reflection might pause for a while and see where they are wandering to.

May the Lord divest you of a man-pleasing or a man-fearing spirit, and may he enable you to earnestly contend for the faith once delivered to the saints, is the sincere prayer of yours in the bonds of the gospel. *Seaborn Hamrick.*

Bear Creek, Henry county, Ga.
February 24, 1837.

Brother Bennett: I am in great haste and have only time to say, your paper meets with much opposition in this quarter, and from some we had no right to expect. They say such papers keep up the confusion, but you know there are some Baptists if they cannot work in the lead will not work any where. In fact there are more Ashdoddites here than I was apprised of till lately. But next fall will decide the case. We shall then see who can lap water like a dog and who cannot.

Your companion in tribulation and still at the old corner post,
WM. MOSELEY.

REMARK.—All Christians prefer peace to confusion and opposition. But faithful Christians will not consent to sacrifice the truth for the vain and criminal stillness of an unholy brotherhood. Jehovah said, *I will put enmity between thee and the woman, and between thy seed and her seed.* Since then, the two cannot unite in peace. The truth cannot be supported without opposing and exposing error. This has in all ages excited false brethren's malice even to acts of hostility. Brethren should recollect that Christ could, humanly speaking, have had peace with the pharisees, if he would have ceased to expose their deceit. His mouth hath spoken: *I am not come to send peace, but a sword.* Have your choice, truth and war, or peace and deceit.—*Ed.*

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POETRY.

THE BELIEVER'S JOINTURE.

CHAPTER I.

Containing the PRIVILEGES *of the Believer that is espoused to Christ by faith of divine operation.*

SECTION III.

Christ the believer's physician and wealthy friend.

The medicine he did prepare,
Can't fail to work for good:
O balsam pow'rful, precious, rare,
Thy Husband's sacred blood:

Which freely from his broached breast
Gush'd out like pent up fire.
His cures are best, his wages least,
Thy Husband takes no hire.

Thou hast no worth, no might, no good,
His favor to procure:
But see his store, his pow'r, his blood!
Thy husband's never poor.

Himself he humbled wond'rously
Once to the lowest pitch,
That bankrupts through his poverty
Thy husband might enrich.

(*to be continued.*)

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THE PRIMITIVE BAPTIST.

EDITED BY MARK BENNETT.

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"Come out of Her, my People."

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FOR THE PRIMITIVE BAPTIST.

TEETH TO TEETH,

Tom Thumb tugging with the Wolves for the Sheepskin.

By Joshua Lawrence.

PART II.

ON MEN-MADE PREACHERS.

(*continued.*)

The church of Rome, the Greek church, the Mahometan church, if I may call it a church, and the church of England, all follow this practice of making preachers; and if there was nothing else to prove that all these churches were lustful and loved unsound doctrine, and could not endure sound doctrine, their making preachers is proof enough according to the text. And I am sorry to say that all Protestant sects have got at it; for it is an infallible proof of their hating sound doctrine, and it is a further proof of their lust and love of wealth and honor. For no sect, as I know of, has ever got at this shameful practice until they have grown in numbers, pride, wealth and popularity; then for making preachers. So with the gospel church, so with the Baptist, and others. I refer you to the rise and progress of all sects as proof. And what is still worse, these sects don't require the person to be made a preacher to be born again; but they make preachers by the schools out of any bit of a fellow. It matters not with them about his conversion to God, so much the better for not being born again, for then he plays into their hand exactly to preach unsound doctrine and make gain by this craft, as did Demetrius by shrine making. These men can bawl out like him, great is our sect, our doctrines, our church; as was great Diana. But you have only one thing to notice, and that is, whether the man makes gain to himself by such a crying out; if so, he and Demetrius are brothers, by father's side if no kin by mother's side. Now it cannot be denied that the priests of all the above named churches have, and are making gain and preaching for pay, as did the heathen priests. So then they are proven by the text to be the kind, itching ears; the turners of truth into fables. Then men-made teachers they are, to preach unsound doctrine for the church in that state to her liking.

The above churches, with others have now for ages been heaping up teachers; yet all along God has had his in the world also, to oppose them and to testify to the world that their deeds are evil, and bear witness to the apostolic doctrine, of which I cannot now speak particularly. Thus Michael and his angels have fought, and the dragon and his angels have fought; but ere long Christ on the white horse, and his ministers on white horses, shall take the beast and false prophet, which means the church of anti-Christ and that of Mahomet, the false prophet. Then will be sung the song of triumph, Alluia,

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and praise will echo through the church in heaven and earth, and the martyrs of Jesus will cast their crowns before the throne of God, with joy and praise at the universal downfall of men made teachers, that have filled the earth with the blood of the saints of God. Law religion, and wealth and power in a church, breed false teachers as the locusts of Egypt, or as stagnated ponds musquitoes, for their abundance; and why? because the church can't in this state endure sound doctrine; and because of that gain and honor, pomp, show and parade, that such an unsound church attaches to her ministry. This induces men to take on them holy orders and preach false doctrine for pay; and promotes such a church, for by so doing do they get their loaves and good fare, as Ahab's and Jezebel's prophets did by telling lies in the name of the Lord. For such men-made teachers must always, like these prophets and old Balaam, lug the name of the Lord into their doctrine to make their lies pass for truth and with a better grace. The root from which these teachers spring is lust; base root and baser men, you may say, thousands of them have been. Don't say it is not so, for the Holy Ghost knows better than you and I. And this base root of pride, show and pomp, shows itself in the church, and did directly after these men-made teachers were made, by a gay and fashionable preacher, a gay and fashionable assembly, splendid places of worship—(but John the Baptist could preach in the wilderness and Christ out of a fisherman's boat, and on the mount, and in private houses)—ornamented pulpit, velvet cushions, canopies, pews richly dressed for men of state and taste, out of which places of worship the poor are shut, that all the great, the grand, the rich and noble may be together, and say prayers for fashion sake, and hear preaching to be honorable, and draw nigh to God with their lips; but give their hearts to the world and devil, and their money to their preacher to tell lies for them and cry peace, peace, when there is no peace; and bolster them up in false confidence that outward morality is religion, and the form of godliness all that is requisite for the salvation of such great folks. However, the scripture says the poor have the gospel preached to them—God hath chosen the poor, rich in faith—and, not many mighty and noble are called—and, God has hid these things from the wise and prudent. Then if all these scriptures be true, the most of these gay and fashionable preachers and grand assemblies will find a hell at last, with all their forms of religion and men-made preachers, golden cups and golden candlesticks, and black gowns; all from the same root sprung up, as well as the various titles of honor conferred on members of the church, from the friar to the pope. So that the whole train and apparatus of the church spring from lust, base lust of pride, out of law religion and wealth on the ministry; like church, like priest, birds of a feather flock together. Set up martin gourds in the spring, and you will soon have more martins than the gourds can hold, so settle salaries and honor on the ministry, whether by law or otherwise, and the church will soon have ministers enough to fill every town and village and country; yea, two upon a horse to gain these loaves of the beast. Men, with the church's help, will soon qualify themselves to pray by books, and preach their written sermons from dead men's heads; sing psalms, speak theology, put on the gown and a disfigured face, for these loaves and fishes. Yet such men-qualified preachers are nothing but hypocrites, a band of purse plunderers of church and world, eclipsers of gospel truth, blind guides, have put on the sheepskin to preach for pay and divine falsehood for hire, and sell something they call gospel for money, a rich wife, and popularity; for the natural man receiveth not the things of the spirit. All the strife, division, discord and blood in the church of God, may be traced to some one or other of these money lovers

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of church traffic; for God's people are disposed to live, lie and feed together, like a flock of sheep in peace and quietness, were it not for these wolves in the assumed sheep skin, who scatter the flock, and perish and devour the flock of Christ. And these are the fellows that have scattered God's people into so many parties. What says Paul: Mark them which cause divisions among you, (you the gospel church is meant,) the scatterers and dividers of the flock; for their own belly, says he, and serve not our Lord Jesus Christ—which showeth the same men, and that they preach for their own gain. And the reason is, these men love the milk more than the flock; and show plainly by such conduct, that if they can but get the feathers the devil may take the goose for them.

We have have been on this head a long time beating the bush by history and observation. Now we draw sword and march into the open field. The first mark by which men-made teachers is to be known, is that of itching ears. What does Paul mean by their having itching ears? This word itch, or itching, when taken literally, means a cutaneous disease, to feel an uneasiness in the skin; when taken as a principle, it means a teasing desire, and an uneasiness to obtain. Thus when applied spiritually to the teachers that the church should heap to herself, it means a teasing desire to get wealth and honor by preaching, and an uneasiness in heart to obtain it, an ardent desire after it, in their calling of preaching. Now apply it to the conduct of the Roman men-made priests, to the Mahometan priests, to the priests of the church of England, to American men-made priests, to the French and Spanish and South American priests, to the tobacco priests, to the missionary priests, and ask yourself if their teasing desire to get money by preaching, and their uneasiness to obtain it, and their itching desire for it, in all the plans of selling relics, selling indulgences, absolutions, praying out of purgatory for a certain sum, the tithes by law, the beggings of the day, the plans laid by the priests in the schemes of the day, combined societies formed by priests to raise money, even of old rags, &c. &c. If all this don't prove the truth of the prophecy, I am a fool; and that men of this character are the very men pointed at by Paul; men who are laying every plan to get money by preaching, men who charge for preaching, men who seek gain by preaching, men who hire themselves out to preach, men who qualify themselves to preach not called of God, men who set out to make money by preaching, men who won't preach without a salary. Find a man with any one of these marks, and he is a self, or men-made, or devil made preacher; for neither of the above marks had any of the apostles, nor has any minister of God got one of these marks. But the Jewish, heathen, and Roman priests, and all others men-made, have them. Then they have itching ears, itching desire after money, and it is this desire that has made the priests invent so many plans to get it, in all ages of the church. But no such plans to get money were laid by the apostles, as every man knows that reads the New Testament. Then plans in the church of God to get money to enrich priests, have arisen from men-made priests and not from God's priests, in no country nor in no age of the church, as is easily proven. However, there can be no doubt but men-made priests have drawn many of God's priests into this snare to get along the better; yet with them and by them, that is, men-made priests, has this plan of money-making by preaching been invented and carried on, to the curse of the church of God and the world. And by them it is still pursued, both by law and begging; and the conduct of these men in teasing and uneasiness to get money, prove them to be the men that have itching ears; for by their fruits ye shall know them. Tetzel could be hired by the pope to sell pardons to sinners, and so can some in this day be hired to beg at $40 per

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month; and thus there is a traffic in the church now as well as in the pope's day, and men show by such conduct that they are of the same breed.

These words, itching ears, again may imply a teasing and uneasy desire to hear things; new things, novel things, strange things, high things, pleasing things, and their own praise, on which the text seems to have a bearing, by saying, these men shall turn away their ears from the truth, and shall be turned unto fables. Now a fable may be pleasing, and by it truth may be illustrated; but fables in themselves are lies told to set forth truth. So if we refer to the origin of men-made teachers, we shall find this thing to be a fact, according to the prophecy by Paul. Was not the supremacy of the pope, mass for the dead, absolution, indulgences, consecrated wafers, purgatory, holy water, the real body and blood of Christ, transubstantiation, holy pilgrimage, and an hundred other fooleries, such as, wax candles, images of saints as mediators, &c. &c. all mere fables of the priests, and that too of men-made priests? For God never made a priest that would preach such fables and lies, as you must, I think, acknowledge. For the apostles were God-made priests, did they preach such fables? You know better. And God never did, nor now does, make a priest that would tell such lies for money; therefore so many thousands have been burnt and destroyed. So then a fable is a lie in itself, so were these things. A fable is to set forth truth, by telling a lie; so were these lies told by the clergy, and they thereby pretended to set forth truth; but they were lies, and new lies, and novel lies to the church; strange lies, lies from high authority, pleasing lies to sinners, but painful ones to experimental Christians, thus to see the truth of God turned into fables by this heap of men made teachers. Then it is fairly proven that men-made teachers will tell lies for money; fairly proven that they have itching ears, and of course will preach novel things, strange things, pleasing things to sinners, and make the way to heaven easier to a sinner than God has made it in his word; fairly proven that men-made teachers won't preach with the word of God, however much they may make use of it in their quotations as did these men. These marks I leave with you until I get more together.

Now the Roman priests were not all the men-made preachers, but other sects had learned from them to make preachers also. It will not be amiss to just glance at them also. The Greek church has pursued this plan ever since. She was divided from the Latin church, but we know so little about her and she troubles us so little, I shall pass her by; the same with the Mahometan church. But the Church of England has given America great trouble in Virginia, Massachusetts, &c. and no doubt would now by her men-made teachers were it not for the cool shade of our Constitution; for they are the same bad breed in England and Ireland as formerly, or else these men-made teachers would not hold so galling a yoke of tithes on the British people, as for the Archbishop of York to have for his year's preaching $88,000, and the Bishop of Durham $94,000, and the Bishop of Winchester $79,000, and so on until it takes $50,000,000 to support these men-made teachers. For heaven's sake, is it a gospel spirit to thus oppress the poor; if so, I vote it out of the world. But not so; the gospel spirit of Paul labored for himself and those that were with him. This is a men-made preacher's spirit; greedy dogs, sleepy dogs, called in scripture. Yes, that cannot bark without you shake money at them; or tobacco would do before the revolution, for these men-made horn worms; and horned the poor Quakers and Baptists they did, in the two above States. And so would they now, were it not for the laws of the

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land; for wolves are no better than they used to be before the revolution, they are the same bad breed, and now would kill sheep as formerly were it not for the fence; for when the nature of wolves change, then and not until then will I believe the nature of men will change. Fear and sunshine may keep off wolves from sheep, as well as a good pen. So fear and light, from fear of danger and self-preservation, may keep these wolves off, as well as the ever to be admired and glorious Constitution of the United States. Rally round it, ye children of Columbia, and hoist the standard of liberty over it, and never strike it nor give up the ship of liberty to religious nor civil despots, but with soaking the Constitution in the last drop of blood in your hearts. Remember and think of the blood that it cost your fathers with suffering and treasure to deliver you from these tobacco worms and their tithings. Go to England and see there, and this would have been your case, had it not have been for the patriotic blood of your fathers, you would have now been groaning under the horning of these worms made of men, made to eat Virginia tobacco and not to puke at it, until the day of Patrick Henry.

Are there any fables in this church? Surely, since they have schools at Dublin, Oxford, Cambridge, and Fort William, to make preachers, there must be, first, lust, pride, wealth, and power, and a hating of sound doctrine. These are the root of men-made teachers, and if a church makes teachers, it is a proof that lust exists; and she will not I hope at this late age deny she has not made none, since she made enough to supply the ships with chaplains and the colonies with a parson or two, who fled to their king at the approach of the revolution, like swans from cold weather, to look for warmer climes of money. Where are the fables in this church, of infant baptism, holy days, morning and evening service, the catechism, communion of the sick, churching women, burial of the dead, order of prayers, prayers for certain days, confirmation, archbishops, the gown, god fathers and god mothers, with a number of others of such like vanity fables? For all these the New Testament speaks not one word, as every man that reads it ought to know. But as lying is the trade of men-made priests, so as I have told you before, that a fable is a lie of itself, yet it is to set forth or make truth appear. So in this case, there is neither example nor command in the New Testament for these things; don't be mad, for I am intending to make truth appear for your good, this is my design. Then the above doctrines are nothing but fabulous tales, framed by Cranmer and his associates, just as they had emerged out of popery and the dark age; which was a great stride to the light. Yet now more light is come, I hope that the Church of England will throw away this popish trumpery, and come to the New Testament for her doctrines, ordinances and discipline, and preachers' pay; and this perhaps she would do, were it not for the men-made teachers who can't bear the idea of preaching without salaries by law or otherwise. And thus they will hang on to their present liturgy and loaves by the church, opossom-like, as long as they can curl the tail. Read Lord King's speech in the house of parliament upon the retrenchment of the tithes of the bishops; the teasing fire for money burns, the itch of uneasiness causes them to oppose retrenchment vehemently, the god of belly is at stake; what man-made bishop will not take his part. Thus the opossums of former days would sing psalms, play the fiddle, dance, get drunk, and preach a little for good tobacco, or £133 6s 8d, marriage and funeral fees in the bargain. And they could turn the word of God into these fables—fables, did I say? Yes, for fables are lies; and they could and would set forth these lying fa-

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bles for truth; but they must be paid for so doing. For men will tell lies for the devil for nothing, but if they tell lies for God they must be paid for it; hard case indeed. But you will say this is too harsh, to censure holy preachers with. Remember, words were made for use, and the fault is not in using them, but in deserving them. But I have said that the ministers of the Church of England preach fables or lies; do you think it is saying too much of these good men? I hope to prove it upon them, or I am ready to make my recantation; for you will not forget the text: And they shall turn away their ears from the truth, and shall be turned unto fables. And you know I have said and can prove, that the Church of England has not a factory to dress ministers over, but to make them from the stump; be as great a fool as he may be, they can prepare him to get a living by fabulous lying, if he can but get the license of a demi-god bishop.

And in order to prove that they preach fables or lies, we will bring the liturgy or common prayer book along side of the New Testament, and see if I can do it. For this book you know is their common guide in praying, &c. and were it not for this book many of them would go without loaves, unless they went to work. However, we will let all this pass and come to facts. And first, is there such a name or such an office in the church of God as archbishop? If there is, tell me the man's name. Was it Paul, Peter, John or James, or Judas? For, for my life, by the New Testament I can't find out; and if you can, you have got a better head and eyes than mine—so one fable. And your church retained this much of popery; put it away, as, if you will read, all ministers are equal in the New Testament, brethren and fellow laborers, and all of the same grade and authority and support. This office smells of a pope's cap.

Next fable—infant baptism. Every man that reads the New Testament ought to know, that there is neither command nor example within its lids for this practice. This then is another fable in the prayer book and not in the New Testament; for there are no subjects but believers pointed out there for baptism.

Third—holy days. Where in all the New Testament will you find holy days, such as lent, advent, trinity, the saints days, epiphany, good Friday, Whitsunday, easter, Christmas, &c. &c. as set forth for the observance of the gospel church? Say at once and tell the truth—no where; that they are fables set forth for truth, when there is not a word of such religious observance in the New Testament. In what chapter and verse shall I find morning and evening prayer pointed out? No where. Christ has set forth one form, Our Father which art in heaven, &c. But the Church of England has set forth a great many, as in the prayer book, for morning and evening, and many other occasions. By what authority have you bound this burden on professors? Not by the law of Jesus Christ nor his apostles. Nor can you prove such forms, nor support such a burden and multiplicity of prayers for the observance of the church of God, from the New Testament; they are a burden imposed by the king and parliament, and not by Jesus Christ. And I may add to this, tithing to support your men-made priests, and that tithing is not a law for the gospel church; this is a fable as well as the above, and this is a law of your king and not Jesus Christ, no where set forth in the New Testament, the only laws for the government of the gospel kingdom. Add to this, prayers for certain days. Strange indeed, if a man wants to pray, for prayer is want, that he must go and borrow another man's mouth; or pray with other men's words, and not utter his own wants and his own desires. Strange indeed that I must go and dress myself in other men's clothes, before I dare appear before my God. Passingly strange that I must carry other people's hearts, words and forms, as an offering to God and leave

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my own behind. This is only lip service, while the heart is far from God. Carry the heart like Hannah, no matter for words; this is an offering that God requires, and not forms of prayers set forth by other men's heads, and sanctioned by another king besides Jesus--For we know not what to pray for as we ought, but the Spirit maketh intercession for us with groanings which cannot be uttered. This is the way to pray. And again: I will pray with the spirit and with the understanding also. But in forms of prayer I must borrow my neighbor's understanding before I can pray. Then formal prayer is no prayer, it is fable, it is lying; for if I carry other people's words to God in prayers, and my heart don't want the things expressed by other people's words, my heart at every sentence gives my lips the lie. So then no man can pray, in the sense of that word, but by expressing in words the wants and desires of his own heart; and words are not prayer, no matter how eloquent, without the heart it is lip service.

The gown is another strange thing to me. Can you find any law, rule, command or example in the New Testament for this, that a minister of the gospel must put on so much black silk, before he dare enter the pulpit? Is not this all show, all pride and fable? John the Baptist could preach in camel's hair and a leathern girdle; Christ could preach in a coat without seam; and Paul perhaps in tent cloth, and the cloak he left at Troas. What and where in the New Testament shall I find this gown pointed out? Why you know, no where. Then how came this fashion so obligatory on church men? Why the king and parliament passed a law that men-made teachers should not say their preachment but in a surplice or gown. Then the gown is not a scripture fashion, nor found there; not a God-minister fashion, but the fashion of the king and men-made preachers, both in the Romish and English churches. Then according to scripture a man may appear in the pulpit in any dress he pleases, but according to high church law, a gown must be had before a man dare preach. But suppose I am so poor I can't buy one; why no gown no preach. The first I ever saw was in Raleigh—now you have no idea how I gazed at the gownsman. A curious fashion, said I, this; this is a kind of dress for a preacher I never saw before. Why the sleeves, what in the world could they cut them so large for? why they would hold ten pones of bread; and the tail, why flowing about so much? there is enough of that to cover a herring cart. Upon the whole, I could but conclude the devil had a great hand in the fashion, and that lust of pride was at the bottom, and that the wearer appeared only as a proud hypocrite to me. Since then I have learned more about the gown, that it was a distinguishing badge of a king and men-made minister, to get tobacco.

The next fable is, that of god fathers and god mothers. Can these noble beings that have that great name God attached to them, be found in the New Testament? For heaven's sake, such lying fables to be set forth for public use, is enough to make men pause and think when they read the prayer book. Did the children of Abraham before they were circumcised, have to give security? You say infants are subjects of baptism; if so, do for heaven's sake put your finger on that text in the New Testament, where any person had to give security before permitted baptism. Were there any god fathers and god mothers to be security for the jailer and house, or Lydia and house? Are god fathers and god mothers in scripture requisite on baptism? What foolishness and lying, good heavens, for learned men to impose on mankind, a word of which is not to be found in the scriptures. And what is worse, that even these preachers should teach and force men to lie by their religion; first, before baptising infants require security or not baptise the child, and thus

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put men on lying. Where? say you. Look under the head of public infant baptism; what do you make the god fathers and mothers promise on baptising a child? Dost thou in the name of this child, renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow nor be led by them? Answer. I renounce them all. Again: Wilt thou then obediently keep God's holy will and commandments, and walk in the same all the days of thy life? Answer. I will. Now what are these promises but lies? For who can curtail the covetous desires or the carnal desires of flesh in another person? What control has a god father over the heart of a child, or how give him a will to walk in all God's commandments all the days of his life? Alas, the very god fathers and mothers don't do these things themselves; why then vow such lies before God for others? For your soul's sake quit such fabulous lying. There are no such words nor office in the New Testament as god fathers and mothers. This office and practice is like the preacher, men-made; so all of a piece.

Add to this the catechism, that piece so highly thought of by some in the world. This is the worst of all, for it is the priest setting forth lies to teach children to tell lies, as if they cannot lie without the teaching of priests, when the scripture says we go astray from the womb, speaking lies. Look under the head, catechism. What is your name? Answer. N. or M. Who gave you this name? Answer. My god fathers and my god mothers in my baptism; wherein I was made a member of Christ, the child of God, and an inheriter of the kingdom of heaven. My God, what lying is this! How absurd, when the scripture says, ye must be born again; born not of blood, nor flesh, nor will of men; but of the word of God, that liveth and abideth for ever. He that is born of God hath the witness in himself. Except a man be born of the water and of the spirit, he cannot see the kingdom of heaven. Here born of the water means a natural birth and not water baptism, as is proven by Christ's own words: That which is born of the flesh is flesh, and that which is born of the spirit is spirit—marvel not that I said unto you, ye must be born again. Here the word again, signifies a second birth; and if water baptism be a birth, then there are three births. But Christ showeth the birth to prepare for heaven, that is, a birth of the spirit. Has this child got it? Does water baptism give it him? No. Then baptism don't make a child of God, nor a member of Christ, nor an inheriter of the kingdom of heaven. Then you teach children three lies in this one short sentence. Christ said, except a man be born of the water and of the spirit, he could not enter into the kingdom of heaven. Was the thief baptised? You know not. Has he gone to heaven? This day shalt thou be with me in Paradise. And this was after Christ spoke the words. If then your meaning be that water baptism is one of the births mentioned by Christ, then the thief is not gone to heaven, or Christ contradicts himself But the truth is, that there are but two births, one of the flesh or water, and the second of the spirit; and in order to confirm this, baptism is no where in the scripture compared to a birth, but is compared to a burial. And you know there is a great difference between a birth and a burial, but not more than for baptism to make a child of God, &c. Hence I think I have proved upon you, that you set forth fables for truth; and that you have turned truth into fables. There are so many lies in that prayer book, (don't be mad, for I seek your good by telling you the truth, and for heaven's sake don't think me an enemy because I tell you the truth,) that I can't point you them all; such as a particular form to bury the dead, confirmation, churching women, I heartily thank our heavenly Fath-

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er, the state of salvation, the sanctification of the catechumen, I believe, &c. &c. &c. when this child knows no more about belief, or what true faith is, or what these things mean, than he does what is in the moon. These things then prove upon you, that ye are men-made or self-made teachers. It proves secondly, that your church can't endure sound doctrine; for although your creed, or 39 articles, is sound doctrine, with some exceptions, yet these things prove you don't neither preach it, nor endure it. They prove also that your church is lustful, proud, wealthy, and wants to be honorable. It proves lastly, that you have heaped up teachers having itching ears, and preach for money, and have turned the truth into these fables. Now a word of advice. It is certain that your church made a great advance when she stepped thus far out of popery; yet all these holy days, arch bishops, catechism, forms of prayer and written preaching, god fathers and god mothers, infant baptism, churching women, with a number of other formalities not found in the New Testament, are the remains of popery and Judaism hanging to your church; and these prove you a harlot daughter of the church of Rome, wherefore hear the voice from heaven: Come out of her, my people. Put away from among you all these popish fables; clothe yourselves with the doctrine, ordinances, and discipline of the gospel church, as portrayed in the New Testament alone, as you must soon all of you give an account to him that is ready to judge, before whom you will fall if his word be true. For you have added these things, and the plagues are to be added to such. And in vain do you worship me, teaching for doctrines these commandments of men, kings and queens, parliament and bishops. Come to the New Testament for law, and heave all this rubbish overboard, and let your church shine in gospel simplicity, and be ornamented in the virgin beauty of the gospel church; so shall the sun of righteousness be a lamp to your path. But alas! you have too many men-made preachers for this; these would loose their bread and gowns, and who among you can bear that, to have nothing yet possess all things; to be poor, naked and destitute, yet making many rich in the jewels of heaven? So I shall let you off at this, and pass by the men-made preachers of other sects until they fall in my way again, and come to my proposition to mark men-made preachers out by scripture more particular, that they may be known no matter what sect they have crept into for money. I shall endeavor to drag them forth from this hiding place to view.

(*to be continued.*)

PRIMITIVE BAPTIST.

TARBORO', MAY 13, 1837.

SIGNS OF THE TIMES.

We have the privilege to inform our readers that we continue to receive regularly and without delay the successive numbers of the V. volume of the Signs of the Times, edited by *Gilbert Beebe, Alexandria, D. C.* This was the first paper that stepped forward to oppose the homage paid to the 'image' set up by the second 'beast.' It continues to be, strictly, a firm advocate and faithful defender of apostolic faith and order, and a prolific source of scriptural interpretation and Old School information. A perusal would, we think, not only gratify the lovers of truth, but repay ten fold the sum of one dollar, which is the subscription price for the Signs; or six copies for a five dollar bill. We rejoice in such a defence of truth, and in the prosperity of the Signs: God speed to that journal; and to all who love our Lord Jesus Christ in sincerity.—*Editor of Prim. Bap.*

"THE KEHUKEE ASSOCIATION, THE FRUIT OF MISSIONARY LABOR."

Under the above head an article has appeared in the Christian Index. Mr. Stokes, the junior editor of the Index affirms "the Kehukee Association is the fruit of missionary labor." All other writers upon the subject have

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told us that missions were not introduced into the United States until 1795 or 1796, which was at least 40 years *after the fruit* was produced of which Mr. S. speaks. And accordingly he makes the Philadelphia Association and Messrs. Vanhorn and Miller bear the fruit of missions about 40 years anterior to the formation of any missionary society, even in England, which preceded the first in America by Protestants. But if we could allow him to be correct in this, he exhibits a capital mistake in another particular. The Kehukee Association was visited by Vanhorn and Miller prior to the year 1765: whereas, the Association was not permanently settled in her faith till 1775, ten years or more after brethren Vanhorn and Miller visited her. For although she professed to adopt the Confession of Faith of the Philadelphia and Charleston Associations in 1765, yet she, or most of her churches, continued to hold persons in fellowship who had been "baptized before they believed;" and a revolution took place, which openly manifested itself at the Falls of Tar River in 1775, where only four churches were found to assert the principles upon which the Association afterwards settled, and upon which it has stood ever since, say, upwards of sixty years. This change, far from being the fruit of missionary labor, was effected more through the instrumentality of Shubal Sterns, Daniel Marshall, and other dissenters from the Presbyterian or Standing Order, who travelled through Virginia, North and South Carolina, and Georgia, preaching the gospel. These last were called Separate Baptists. Jonathan Thomas and John Meglamre, from the Separate Baptist Association in Virginia, also, assisted much in establishing the Kehukee in its present faith. So that admitting the Philadelphia Association to have been what Mr. S. says it "then was, and now is, a Missionary body," and also, that Vanhorn and Miller were missionaries in her employ, they only effected a resolution on the part of the Kehukee, which was not strictly regarded by the latter during the lapse of ten years, and not until a Sterns and a Marshall, a Thomas and a Meglamre, had labored with her,—a split and a purging followed in 1775,—the schism was measurably healed by the party in error renouncing their errors and returning to the present order.

The first churches of the Kehukee were gathered by Paul Palmer and Joseph Parker—not by missionaries. They became established practically in that which has been their faith more than sixty years, by the labor of Separates,—not by missionary labor. Missionary labor never reached this Association till 1803, at Log Chapel, Martin county; and then it came to shake, and not to build up; to *gather* fruit and not to yield it. (See Hist. Kehukee Asso. p. 162.)

Mr. S. declares the Philadelphia Asso'n was then, [1764,] & now, a Missionary Association. All the evidence he gives us of this fact, is, that she *sent* Messrs. Vanhorn and Miller, &c. By parity of reasoning, a man sends his servant to a neighbor's house to bear some message,—the servant is sent, therefore, the master and servant are both missionaries. By the same argument, the *lying spirit* which was in the mouth of Ahab's prophets; (i Kings 22: 22.) the *strong delusion* spoken of, (ii Thess. 2: 11,) and the devils which entered into the swine, (Mark 5: 11,) were all missionaries, because they were all *sent*. So, "mark it—*to send:*" for this is the evidence upon which the accuracy of Mr. S.'s caption rests.

Elders Vanhorn and Miller were men of acknowledged piety, orthodoxy, and worth; and there may be mischiefs in the Kehukee Association which such men are needed to correct: but had the advocates of mission plans adhered to the faith and practice maintained by Vanhorn and Miller, the Kehukee Association had not been troubled by missions.

From a view of the whole case, the article in review suggests the following reflections: the editors of the Index are extremely incautious, or dishonest, to pronounce that a missionary operation, which transpired at least forty years antecedent to the introduction of missions into our country: the cause is bad which lays its advocates under the necessity of seizing upon such an alternative to support it: how malefic are the mission plans, while none can engage in them without running into the excesses exhibited in the foregoing essay: how heated and misplaced is that zeal which derives not its temper from the word of the Lord: how deeply deplorable is that heresy which sets brethren so wide asunder: what wisdom and fortitude are needed to withstand the subtlety and sophistry of the missionists: what caution is requisite to avoid parleying with their representations of benevolence, and yielding to their systematic sycophancy.—*Ed.*

"*Free Church in Paterson, N. J.*"

It seems that this church has had a protracted meeting, and a revival. It appears that a Mr. James H.

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Thomas has written an account of said revival, and of the circumstances which preceded it; from his letter we make the following extracts:

"Many professors abandoned their old hopes and came forward and consecrated themselves among the young converts."

"Individual efforts have been attended with a blessing. Each member of the church took a sinner as the particular object of personal labors and prayers. All those sinners have been hopefully converted, except two."

"And for one, I should rejoice to see a protracted meeting in all the churches in this town at the same time. There are impenitent sinners enough to fill all our churches. Such a union of effort, under the continuance of the divine blessing, would be calculated to shake this town to its centre. I trust just such a state of things will be seen before this month closes."

This is *effort*, and *doing*, *effectually*. It seems that individual effort is the most successful; as they lacked only two persons of doubling the church thereby.—*Ed.*

Ebenezer Association. (Ga.)

The above Association has not escaped the distressful effects of the spirit of missions. It seems she had advanced a little in the right and old way, by dropping or suspending correspondence with the Georgia and Washington Associations, because the two latter had opened a correspondence with the Central Association. (All three of the last-named are New School.) But in September last, a majority of the churches in the Ebenezer resumed correspondence with the Georgia and Washington, and opened correspondence with the Central. Three of the churches it seems, had in their letters to the Association, declared non-fellowship with the whole of the new schemes; upon which the Association discussed the following question:

"Are the institutions of this day, such as Missions, Temperance, &c. consistent with the articles of the faith of this Association?"

A majority answered in the affirmative. Seven churches then withdrew their fellowship from the majority who had decided in favor to a manifest departure from apostolic practice, by approving the new schemes. Time has been when it might have been advisable for those seven churches to remain until they could have deliberated upon a second question, namely: Are the churches of an Association bound to continue in union, after any church or number of churches thereof shall have publicly and unitedly advocated and encouraged institutions, which have neither express nor implied authority from the New Testament? And answered, No. But this question has been examined over and over, until it is known from the Gulf to the Lakes, and from the Atlantic to the western bounds of Christendom, that the missionaries are determined to support their plans at the risk of concord or discord, union or division. So that these seven churches did well, did right, like Lot, to *turn to the right or left;* or as the Holy Ghost commands, to *come out from among them and be separate.* These seven churches held their Association in November last.

The Christian Index of Jan. 19, tacitly denies that 7 these churches are the original body. That print must not deny this fact, until two other questions are settled: 1. Are

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those churches, which maintain the same faith and practice as when the Association was formed, to be considered the original body, or not? 2. When that Association, called the Ebenezer Association, was formed, was it, or not, cumbered with a concerment in any of the new schemes? If at the time of its formation it was known to be a missionary body, then the present majority are the original body; provided the first question above be answered, yes. But if, when first united together, this Association had no participation in any of the reputed benevolent societies, the seven churches which have withdrawn are the original body.

But admitting this to have been first a missionary Association, we bless the Lord that fortitude has been afforded those brethren of the seven churches, to leave those unscriptural and disorderly institutions.

The Index reiterates the stale rejoinder, that the charge of "unscriptural" cannot lie against the "benevolent institutions," until it be shown that Associations are not in the same degree unscriptural. Admitting that Associations are unscriptural, (and we shall not contend for the scriptural authority of constitutional Associations,) this answer of the Index is though a man charged with manifest theft, should answer, your charge cannot lie against me until you shall show that you are not a thief too.

Concerning the "ministers' meeting" we do not know what the Ebenezer Association have said: but from all we have seen of its proceedings, we are forced to think that if any person believes said meeting has offered any terms the least conciliating, or manifested the least inclination towards a re-union except upon the terms of the Old School becoming united with them upon the practice of missions, or else of consenting to be silent and not oppose them;—we say if any man believes said meeting has hinted any other terms, that man is certainly much deluded. We have read the proceedings of the meetings both of July and of October: and we cannot entertain but one idea of their tendency if not design; and that is to catch Old School Baptists, and to silence such as it cannot catch... *Ed.*

Tennessee, Morgan county,
Feb. 9, 1837.

Brother Bennett: I have thought it necessary to write to you and to inform you, that for a few months past I have had the opportunity of examining your paper and been much pleased with that part in opposition to any connection between church and state; or in other words, your opposition against connecting the church of Christ with any human institution. And for the last six years I have been a resident of the State of Illinois, and I am well acquainted with five Associations of United Baptists in that State, to wit: Illinois, Apple Creek, Morgan, Sangamon, and Kaskaskia, Associations, all which have denied fellowship with any speculation on the gospel, either directly or indirectly; and stand in opposition to uniting the church of Christ to or with any human inventions or state; and believing that the God of heaven has set up the church of Christ, and that it is diverse from all other kingdoms and needeth not to its help the societies of the day.

I left the State of Illinois about the 20th of August last, on a visit to the churches and friends, and to endeavor to recover my impaired state of health. On my arrival in Ten-

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nessee, I found a great excitement, owing to the Baptist State Convention; and it appeared that the wind that blew would soon settle the great difficulty. But alas, another question arose, relative to feet washing, which seems to burn like fire in stubble. And yet as for my part, I do not see why that should create such excitement, for two reasons: first, it has not heretofore been made a test of fellowship amongst United Baptists; those who felt it a duty to wash one another's feet, did so; while those who did not feel it a duty were not compelled into it, and it was a matter left discretionary with the feelings and conscience of the brethren, without a bar to fellowship. And my second reason is this: the United Baptists in all their constitutions say they believe the Old and New Testament is the word of God, and the only rule of faith and practice—mark that, the only rule of faith and practice; and then it follows of course, that the church of Christ is only clothed with an executive authority, and is by no means a legislative body. Isa. 48—17, 18: I am the Lord thy God which teacheth thee to profit, which leadeth thee by the way that thou shouldest go. And it follows of course that Christ was her lawgiver and instructor both in precept and example. Thus we see Christ giving the example, John, 13—4, 5. Christ did not merely give the example and leave it to the vain conclusions of sophists in our day, who would say their feet were dusty by walking in their sandals and therefore needed washing; or, that it was a Jewish custom; or, as some of our late expositors say, it meant you should be charitable to the poor, not that they seem to care for the poor, John, 12—6, (for he that denieth Christ's word, or the obligation of it, denieth Christ, and of course is an anti-Christ.) But to silence every proud heart, and for the instruction of the poor, the weak, and the halting Christian, after Christ had given the example directly expressive of the how in verses 4, 5, ch. 13—he commenced, in verse 13: Ye call me master and Lord, and ye say well, for so I am—verse 14: If I then your Lord and master have washed your feet, ye also ought to wash one another's feet; (ought, owed a duty one to another)—verse 15: For I have given you an example, that ye should do as I have done to you—verse 16: Christ commences with a twice verily, I say unto you, the servant is not greater than his Lord, neither he that is sent greater than he that sent him. And reader look at verse 15: For I have given you an example that ye should do.

Brother Bennett, is not the word should synonymous with shall? if so, it follows that washing of feet is binding on the church. And for instance, a man had a son or a servant, and he gave him charge of his farm under certain directions, and his son or servant saw a gap of the fence down and did not put it up, would not the father or master in justice say to his son or servant, when in reckoning with him, and you ought to put up that gap; so we see the analogy in the word (ought.) Again: a man married a wife, and the husband prepared the first feast and seasoned it with salt, and entrusted his wife to do likewise; and when the wife in preparing or making ready according to the instruction of her husband, and when they came to dine the wife had not seasoned her meat—I ask the question, would it be fit to eat, would not her husband say in justice, I gave you an example that you should do; and

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would or could the wife or church say in truth, that she had done the will of her husband. And thus we see even by fair reason, that the woman or church would (ought to) be ashamed for such contempt to her husband (Christ.) Have salt in yourselves and be at peace one with another, said Christ.

Elder Sherwood Reese.

Georgia, Baldwin county,
Feb. 28th, 1837.

Bro. Bennett: Being well pleased with the doctrine contained in the Primitive Baptist, edited by yourself, and believe the doctrine to be in accordance with the word of God, and that it is therefore calculated to disseminate life, light, and immortality to those who are dead in trespasses and sins, and is the power of God unto salvation to every one that believeth; comforting, confirming, and establishing them in the faith. And while it administers these divine and associated properties of the gospel, it also assimilates into the image and likeness of God, having been made partakers of his divine nature by his life and spirit, which alone can humble the heart of a sinner under a sense of the goodness of God thro' his electing love and grace, which was given us in Christ before the world was. This being a specimen of my faith, and an implied declaration of non-fellowship to all the societies and institutions of the day, benevolent so called. And not having time to write more fully on the subject at present, I conclude by requesting you to send me six copies of the present volume of the Primitive Baptist, for which I enclose you five dollars. You will direct as below, and oblige your bro. in the tribulation of the saints of Christ. *Furna Ivey.*

Georgia, Columbia county,
Feb. 13th, 1837.

Brother Bennett: I am about two hundred and fifty miles from home. I have been travelling for two weeks among churches where the New School folks seem to have the ascendancy altogether; but I have found a number of brethren that will not fall down and worship the image, on which account they seem to be set at nought by all those who are engaged in the schemes of the day; and they would say to me, surely all the world has wondered after the beast. I asked them if they had ever read the Primitive Baptist, they would say they never had heard of such a paper; and when I told the principles and doctrine it advocated, they were very desirous to become subscribers. I therefore send you their names.

I want you to send to all that I now send you, as I think it will be a means of circulating your valuable paper in those places where satan hath fixt his seat. I expect to write to you oftener than I have done, but for the present subscribe myself your brother in the best of bonds.

John Blackstone.

Georgia, Oglethorpe county,
January 28th, 1837.

Dear brother Editor: Grace, mercy and peace from God our Father and the Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ Jesus, who hath loved us and given himself for us, that he might redeem us from all iniquity and purify us unto himself a peculiar people zealous of good works, that we should be to the glory of his grace who first trusted in Christ. The missionaries are still troubling us, and our church (to wit, Big Creek,) has passed two resolutions for her

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preservation, which are as follows:

1st. *Resolved*, that we drop our correspondence and fellowship with all churches or members of churches that belong to the State Convention (missionary societies) or that vindicate their cause.

2d. We will not countenance any preacher who shall travel establishing societies for the collection of money, or who may himself be collecting money for the support of any institution whatever.

I have received your first No.'s for this year, and would thank God for you and your correspondents. And I pray that He may bless you and make you faithful until death.

I remain yours in Christ.

John Lacy.

Clark county, Indiana,
Feb. 13th, 1837.

Dear brother Bennett: I received six copies of the Primitive Baptist, and I want you to send six more; and I think through this circulation you will get a number more subscribers, as our old regular soldiers are so well pleased with the spirit and doctrine of the present numbers; though some of the mongrel breed are grumbling at the plainness of speech therein contained. But we, the Regular Baptists, don't want to claim kin with any but the plain spoken Christian. Christ and his apostles spoke in plain language, and did not keep their doctrine concealed under the cloak of deception; neither did they deceive any nor want to be deceived. The time is at hand that the Regular Baptists should be known among all people, as there are so many wanting to claim their name, (that is, Baptists,) but deny their faith and practice, lying in wait to deceive. Many years ago there were not many societies that wanted to claim kin with the old Baptists; but it appears of late years to the contrary. And why? It is because she has so much of God's truth on her side, that she has so many courtiers in these days to gain her affection, though she be ever so ugly. Or is it this? or is it a scheme of the devil to get numbers to unite with her, and destroy her virginity? But she has but one Lord, one faith, one baptism; and her husband said, the gates of hell shall not prevail against his church or bride. And as long as she is true to her husband in maintaining his principles and follows not strangers, the Lord will bless her in all blessings and spiritual gifts. For Paul said, it pleased God by the foolishness of preaching to save them that believe; and that by his own preachers, called of God and sent by him.

May the God of Israel bless you, and enable you to send forth truth, that the Holy Ghost may bless your labors abroad to the church, and to the salvation of many souls. Yours in gospel bonds. *M. W. Sellers.*

Alabama, Wilcox county,
Feb. 20th, 1837.

Brother Editor: With care and much gratification of soul have I for six or eight months perused the pages of the Primitive Baptist, and with an impartial mind have I sought for its errors that many in Alabama are exclaiming against. I can say that when I compare the doctrine of the Primitive Baptist, it in my judgment completely harmonizes with the doctrine of the apostles and prophets. And the only reason these objectors can assign is, that truth within the pages of your paper has so completely exposed their errors and inventions, which in themselves clearly prove from the divisions and contentions, that God

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is not in all their ways. I feel gratified that the God of heaven has put it in the minds of his servants to set up in the State of North Carolina, in the town of Tarborough, a press through the medium of which error is exposed; and that some of the Old School Baptists are in Alabama: and we, the little few, when together, all taught of God, rejoice that the God of heaven has raised men of the same like precious faith in every quarter of his moral vineyard, and given them an engagement of mind to contend earnestly for that faith; and that this earnest contention of necessity from the word of God exposes the new schemes of the day.

Bro. Editor, I could write a volume on the subject, but should only be doing that, which others are doing and have done. I only write this as a mere hint at the confusions brought into the churches of my acquaintance by the Baptist made inventions; and in my conclusion I will just mention that Bro. Lovett's boiling pot in the Bethlehem Association is something of the same that contained the lap of green gourds; that we may still say, when we look on at our missionary pot, there is yet death in it.

May that God who has brought you into existence preserve you in all the ways of truth, and give you grace to brook every opposition, is my prayer. Yours in gospel bonds,

Robert Warren.

RECEIPTS FOR VOL. II.

John Bryan,	$1	Daniel Webb,	$5
Hezekiah West,	2	Alfred Partin,	9
Jethro Harrison,	2	M. Burkhalter,	1
J. G. Walker,	5	Joseph H. Flint,	5
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J. W. Holifield,	5	Francis Fletcher.	5
S. J. Chandler,	6	R. H. Foxhall,	75
Blount Cooper,	1	Thos. Amis,	10
Ely Porter,	1	Hardy Horne,	1
J. J. B. Pender,	1	Wm. Tugwell,	1
Joseph Lane,	1		

AGENTS,

For the Primitive Baptist.

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THE PRIMITIVE BAPTIST.

EDITED BY MARK BENNETT.

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TARBOROUGH, NORTH CAROLINA.

"Come out of Her, my People."

VOL. 2. SATURDAY, MAY 27, 1837. No. 10.

FOR THE PRIMITIVE BAPTIST.

TEETH TO TEETH,

Tom Thumb tugging with the Wolves for the Sheepskin.

By Joshua Lawrence.

PART II.

ON MEN-MADE PREACHERS.

(*continued.*)

We come now to stick close to the scripture, 1 Timothy, 4. beginning at the 1st verse: Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; 2. Speaking lies in hypocrisy, having their conscience seared with a hot iron; 3. Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth. In the above verses we cannot be mistaken, for the prophecy has been exactly fulfilled in the Roman men-made clergy. For the Roman church, with the pope at her head, did command the clergy not to marry, and to abstain from meats on certain days and on certain occasions; and the monks were great hands at this, as was Luther before his conversion to God. The Holy Spirit here saw clearly beforehand and pointed it out to Paul, the latter times; some, not all, should depart from the faith. These were men-made teachers. Then one mark of a men-made teacher is to depart from the apostolic doctrine; 2. he is operated upon by a seducing spirit; 3. he is sure to preach the doctrine of devils, or in other words, a doctrine contrary to God's express word. God himself instituted marriage, Christ graced it with his presence; it is every where in scripture spoken of and permitted and counted honorable, the bed undefiled; and no where by God forbidden. Then to forbid to marry is the opposite of God's command and permission, then surely doctrine of the devil and not of God. Thus this is a never failing mark to know men-made teachers by, they are sure to preach a doctrine contrary to express scripture; they are sure to bind on men to do things God never commanded; witness, abstaining from meats which God gave a general grant for to Noah; and Christ said, it is not that that goeth into a man that defileth him. This doctrine then, when and wherever found, that is contrary to God's word, or is contrary to his permission, or that sets forth things to be done in religion God has not expressly commanded in his word, is the doctrine of devils; and the men that set them forth by preaching, may by this mark be known to be self-made or devil made preachers. And why? because the reason is given, having their conscience seared with an hot iron. A men-made preacher has then not much if any conscience about what he teaches, whether true or false, whether it be found in God's word or not; so money is

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coming, they will as soon preach a doctrine contrary to God's word as any how, for to please men or their sect, or get money. Then whenever you hear a man preach a doctrine in opposition to God's word, mark that man—he is a false teacher. Or if he preaches and contends for doctrines, ordinances, &c. not found in God's word, say, men made teacher. And why? witness the Pharisees binding their burdens on men; witness the Roman priest; witness the church of England priest; all teaching doctrines God never commanded. You know I have proved they were men-made teachers. These men won't preach apostolic doctrine, old ordinances, nor old discipline of the church. And why? because the reason is given—depart from the faith. Mark how —speaking lies in hypocrisy—seared conscience. Then these men-made teachers are hypocrites, as I said; they preach lies, as I said, and now have proved. Thus every man-made preacher in the world is an hypocrite, and is sure to preach lies. Who preaches a lie but he that preaches infant baptism? and from Roman men-made hypocrites and liars this practice first sprung, and they have found followers to contend for their lies, when there is not one example in the Testament. Go to the Romish church, and see the lying doctrines I have there pointed. Go to the church of England. Go to many sects, and see doctrines taught not found in the word of God. And the reason is, men-made teachers are about, and they can speak lies in hypocrisy and not choke nor make conscience of it, because seared with an hot iron. This society called the Temperance Society is the doctrine of the devil, yet I hope it will be overruled by God for good; for God sometimes lets the devil do good, but no thanks to him. Why, say you, is the Temperance Society a devil doctrine? First, because it set out with a lie in its mouth, calling it a Temperance Society when you know it is an Abstaining Society. Secondly, because it is within a hair's breadth of the length of the devil's foot; for what is the difference from abstaining from meats, and the doctrine of abstaining from drinks, when both equally cross God's word, command and permission, as well as forbidding to marry? If then commanding to abstain from meats be a devil doctrine, why should not abstaining from drinks be a devil doctrine? I can see no reason, when God's word permits one as well as the other. Why, say you, because men get drunk, and more is the shame; but God's word permits men to eat, yes, but not to be gluttons. So God's word permits men to drink, but not to be drunkards; both are punishable and forbidden. Now, sirs, let me make the truth appear, for this is my design. Luke, 10. 7: And in the same house remain, eating and drinking such things as they give you. Here in this verse you see Christ's directions to his seventy disciples, and his permission to them to drink; you can't believe this was water. Again, Luke, 7. 33: For John the Baptist came neither eating bread, nor drinking wine; and ye say, he hath a devil Verse 34: The Son of man is come eating and drinking; and ye say, behold a gluttonous man, and a wine-bibber, a friend of publicans and sinners! And Paul to Timothy: Use a little wine for thy stomach's sake—and of bishops, not given to wine; and of deacons, not given to much wine. Do not all these texts show God's permission to drink wine? And the directions of Christ to the seventy is broad enough to drink cider, brandy, rum, wine, beer, or ale, &c. as they were to drink such things as they give you. And did not Christ turn water into wine to furnish the wedding in Cana of Gallilee? The truth is, every creature of God is good and created to be received with thanksgiving; and nothing, says Paul is to be refused, if it be received with thanksgiving. This is a broad liberty, but not more than is found elsewhere in the word of God. Then because some men have committed whoredom, you forbid me

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to marry; because some have been gluttons, like the Roman emperor that could eat forty pounds of flesh a day and drink six gallons of wine, I must abstain from meats; and because some get drunk, I must abstain from drinks. I say then, if forbidding to marry, and abstaining from meats, be devil doctrine—and that they are the text showeth—I cannot for my life see why abstaining from drinks should not be a devil doctrine; because it is equally a lie in hypocrisy with the other two. Then the propagation of such a doctrine proves that there are men-made teachers now in the church; it proves that men-made teachers preach lies in hypocrisy. This is a mark set upon them, set forth by the Holy Spirit, than can't err Then as I have said, a men-made preacher will preach lies and impose things in religion on the world and church, God has not commanded; and they will contend strenuously for them, and they will get mad with them that oppose their errors. These are never failing marks of men-made teachers.

Again: 2 Timothy, iii. 1: This know also, that in the last days perilous times shall come. 2. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemous, disobedient to parents, unthankful, unholy. 3. Without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good. 4. Traitors, heady, high-minded, lovers of pleasures more than lovers of God. 5. Having a form of godliness, but denying the power thereof: from such turn away. 6. For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts; 7. Ever learning, and never able to come to a knowledge of the truth. 8. Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith. 9. But they shall proceed no further: for their folly shall be manifest unto all men, as theirs also was. 10. But thou hast fully known my doctrine, manner of life, purpose, faith, long-suffering, charity, patience. 11. Persecutions, afflictions which came unto me at Antioch, &c.

Here in the above verses the Holy Ghost has given these men twenty four different marks, that Timothy and the gospel church might know them when they come. Surely if any man has on him twenty-four distinguishing marks, any body could know him; therefore Paul is thus particular. For this is a prophecy of the Holy Ghost by Paul to Timothy and church, marking out these men, that whenever they should come the church might know them. And can it be possible that any set of peachers or professors of any sect, or in any sect, can have all these black and sinful marks? Yes, sir, the Holy Ghost can't be mistaken; he possesses a foreknowledge of all things, and this holy man Paul speaks as he was moved by the Holy Ghost, and therefore spoke the truth and gave these marks of these preachers to a hair's breadth. Let us then stick close to the text, to find them out by the marks given; for if we can find a man with these marks upon him, then we may be sure he is the man. But can men as bad as these described, be preachers? Yes, that is proved in the text, by their having a form of godliness; and again, by their creeping into houses and leading captive silly women; and again, by their resisting the truth and withstanding God's ministers, as did Jannes and Jambres, Moses. These three marks prove that there should be such base preachers as these in the church, at some time to come after Paul's day. First then, we will enquire as to the time they should come; that is precisely pointed out in the first verse—in the last days. This is the time specified in the text. Now what is meant by the last days? Last days when spoken by the prophets under the Old Testament, means the latter part of the Jewish dispensation. So last days, not day, when spoken by

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Christ or his apostles in reference to the gospel church, means the latter part of the gospel dispensation. Many scriptures from both the Old and New Testament, prove this position. Then if, according to the style of prophecy by the Holy Ghost, in a great number of places in scripture, one day is put for one year, seven days for a week of years, and one day for a thousand years, and a thousand years for a day, then the conclusion follows, that the present thousand years is the last day of the gospel dispensation but one; which answers to the Sabbath or the thousand years of rest to the church, from the beast, false prophet, and devil. Then it also follows, that the first thousand years of the gospel dispensation was one day; the second thousand, which is now late in the day of the present thousand: and there is yet a thousand to come, which is the third day. Now mark the text: Paul don't say in the first day, or days, then these men did not come in the first thousand years; nor in the first part of the second thousand years. Then it follows that they were to come in the latter part of the second thousand years; and why? because the apostle don't say in the last day, if he had, then we might have looked for these men in the last thousand years; but he says, in the last days. So then these men were to come in the last day but one; that is, in the latter part of the second thousand years, for that is the last day in the language of prophecy but one. So then as to the time I feel assured I am right, for counting the four thousand years before Christ, and the three afterwards, will make the week of days; and also one day as a thousand years, and a thousand years as a day. And the Sabbath of a thousand years is yet to come, wherein such base men shall not plague the gospel church. Remember prophecy always looks forward, therefore I have begun the first day or thousand years with the gospel dispensation; whereas, counting from the creation, it would be the fifth day, but it don't then alter the prophecy, for then it comes to pass still in the sixth thousand year, and not in the last day or Sabbath thousand.

Now believing we have hit the time in the prophecy, let us search for the marks and see if we can find any man or set of men that have got got such marks upon them; if we can, then let us take the advice of Paul and turn away from them, as he advises Timothy to do; as he thinks such men dangerous to the gospel church. There are too many marks to take notice of them all at this time, as I am swelling this piece now five times beyond my expectation, much less what is to come; but we will take notice of some of the marks, enough to satisfy him that will look at the marks without prejudice, that such an one is the man pointed out by Paul in the prophecy. The first mark of these men I shall notice is, that of creeping into houses and leading captive silly women; these then show first that they are self and men-made preachers. For Paul here puts the same mark on them as Jude does on a self-made minister, saying, they crept in unawares. And Paul again in Galatians, 2. 4. points to these same sort of ministers, saying: And that because of false brethren unawares brought in, who came in privily to spy out our liberty, &c. Then these three testimonies prove that these sort of men are false brethren, no matter what sect they may be found in; secondly, they prove these creepers first creep into churches, and the manner how is pointed out, unawares, by both apostles. And further, they come in privily, not known, like Judas was to the Saviour; and for what they come is also pointed out, to spy out our liberty. Now you know as I have said, this word creep in its common acceptation, means in a low, still, sneaking manner, as the cat to her prey, or the gunner to his game; and when applied to false teachers it means the same, that they in a low, humble, sneaking, unperceived manner, first creep into the churches unawares to the church. This is done privily by

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them, that is, as to the prey and game they have in view, and their design is unknown to the church. The next step is to creep in the same way into the ministry; this they also do for getting nearer their prey. And thirdly, they creep into houses, and lay hold of silly women and lead them captive. Mark the apostle, how he don't say they creep into meeting houses, private houses, or public houses: but he uses expressly the word houses, in the plural; which may mean all of these three kind of houses. Now were there ever any kind of preachers that did this? or are there any such now that have got this mark, in conduct, upon them? Study a while and think of the history of all sects.

If you go to the Roman church, the priests did not lead captive the silly nuns into the nunnery; for first monkery becoming a popular religion by degrees, and the clergy being forbid to marry, the young ladies could get no husbands and so were of necessity forced to take the veil and devote themselves to a single life. If you carry it to the church of England, in the main you can't apply it there, nor to any other sect in Christendom. And yet this prophecy is fulfilled and fulfilling every day before our eyes in the church, as plain as the one fulfilled already mentioned, of the Roman church forbidding to marry and abstaining from meats. Well, say you, do tell us where and how. This I will do, as you know I said my design was to bring truth to light.

So then you compare this prophecy with the conduct of missionary preachers, and see if it is not exactly fulfilled. Take up the history of South America, and the Jesuits, and the history of the Roman church in her progress of missions, and see there. But passing these, let me come to what you know. Don't the missionaries creep into meeting houses and lead captive silly women, in forming them into societies to get money? Do they not act silly to pay their money for preaching, on the promise of these men to send them preachers and yet get no preaching? But he gets the money, and away he goes to creep into another meeting house and prey on more silly women, gets and away, and so on; and if he don't get it on the forming of these silly women into societies, yet he gets it at the day of division, when these creepers come together to divide the spoil and get their pay for creeping. For this is the cat's prey, and the gunner's game; for this some creep into the church, for this game they creep into the ministry, for this game they creep into the several offices to missionary speculation; and for this game of money that as low, humble ministers of the gospel, they creep from meeting house to meeting house, to lead captive silly women to their various money-making schemes. Say is not this the truth, and don't this look like fulfilling the prophecy? Again: let us notice the means of leading these silly women captive; and these means are very seducing to young females who wish their names to spread far and wide, and be enrolled in the records of fame, and fly abroad on paper wings from pole to pole. What are they? Miss Sally, President; Miss Nancy, Vice President—Miss Jane, Directress; Miss Martha, Corresponding Secretary; Miss Maria, Treasurer, &c. &c. Is not this good bait for flies, or pride, which? But mark, the creepers prey is underneath these dignified titles; these titles are only the trap to catch the birds, that he may pluck out of their purses the game for which he first set out. Say, is not this the truth? The girls have given their money to the Lord knows who, for they don't know who is to get it in the end. And the preacher is gone and left them with an empty title and beggar's purse; for two to one if she has not got to beg her father or brother for the money, or to pay her subscription for her. Thus it is often proclaimed on the paper of fame, that missionary such an one is to preach at such a place on such a day; here he comes as a low, humble, gospel minister, having his

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heart and tongue filled with gospel truth: but alas, when he opens his mouth to let out gospel, money runs out of heart and mouth. For in this day it is—Go ye into all the world and preach money to every creature; he that giveth shall be saved, and he that giveth not shall be damned—for, give us money enough and we will save the world. Yes, sir, this is the game for which you came to preach to us, you hireling; for you are hired at a dollar a day, or $40 per month. And if it had not been for this hire, our ears would have never been stunned by the sound of money; Beelzebub might have laid claws on us and carried us to old satan's house for what you cared, if it had not been for your hire we should have known no more about you than another dead dog, you woman deceiver, you. Thus missionary clergy creep about from one meeting house to another, as unperceived in their intentions as the squatted cat, or creeping gunner to his game. Say, don't this look like the prophecy was fulfilled in these men.

Again: don't missionary preachers in a low, humble manner, go from one private house to another, begging? and who more low and humble than beggars, or who may with more propriety of speech be said, creep into houses, or creep about from house to house to beg or get something to eat, than poor begging persons? See how exactly the term creep into houses, fits missionary beggars. If Paul had lived now, he could not it seems to me, have made use of words that would have fitted their calling better. And in their creeping about from one private house to another, is it like the apostles when they went from house to house, or daily in every house they ceased not to teach and preach Jesus Christ? No, sir, the apostles proved by their conduct that it was for the salvation of souls, and not money, that they went from house to house. But you prove by your conduct, and begging, and preaching, and subscriptions, and society forming, and dividing, and hiring at a dollar a day, that it is money and not souls you are after. Yet it is cat-like, in such a sneaking manner that you lay hold on the prey, before they find out to the full your intentions. And what is worse, some of these fellows often take the advantage to beg the woman when the husband is from home, and lead her thus into their schemes. And may I not add and say that the church is full at this age of these creepers, and that they have led away thousands and tens of thousands of women captive to their schemes of money-making. And Paul calls them in the text silly, laden with sins, led away with divers lusts, the lust of pride, of being called a great donor, and have their name enrolled in the periodicals of the day; the lust of ambition to vie with other givers; the lust of letting their left hand know what their right hand doeth; the lust of buying heaven for gifts to the preachers; ever learning about missions, and yet never able to come to the knowledge of the truth of them nor about them, whether they be of God, man, or the devil. And I will venture there is not a woman missionary in the United States, that can tell and prove it decidedly by the scriptures, when missions began, how carried on, and what is the state of missions now; and whether it be of God, men, or the devil, by all the learning that they have obtained from these creepers. Although I speak it with great deference and respect to the ladies, and their good sense in many things, but the missionaries are no fools, they have got hold of the right handle; they have got hold of the women and led them captive, and be sure the men will follow; for this is a thing of course, unless they should fall in with some old women haters, and these are very scarce it is to be hoped in this day of miracles—when men rule the world, and young ladies the young men, and wives their husbands, and so we may say the ladies rule the world. Then missionaries have fair play and access to the purse and

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all the spoil, as the ladies are their captives and the men governed by the women. So then all are theirs at once, this is the reason why they have met with such great success, and not because missions is of God; for God never made his religion to rest on so mean a basis as money, the love of which is the root of all evil, and while some covet it they pierce themselves through with many sorrows. How hardly shall they that have riches enter into the kingdom of heaven. Then it is better to be poor than rich. Say, don't this look like the prophecy was fulfilled.

But again: don't missionaries creep into public houses? What is that over the mantle piece? Is it Diana's image, or the image of Jupiter? or one of Micah's household gods? or a calf of Jeroboam's make? No, sir: it is a missionary box. Then I suppose they have crept into your public house? Oh, yes. Are your wife and daughters missionaries? Surely. Then the creeper has found his way here? Yes. How do you like it? Not much; but they are well pleased with it, and I let them go on. And don't you help them with a little money too, when they are hard run? Oh, yes; that is a thing of course. Can you tell me the mechanic that made the box, and who invented the pattern and practice? Oh, yes: money lover was the patentee, and money getter put it here, to beg in his absence. And was he a preacher that invented this traffic in God's church? By the life of Pharaoh he was, for you know they have long heads in scheming how to get money, for have it they will if they have to hang an old black bag at the door for the people to put old rags in, and then sell them to the paper makers for money. For heaven's sake you don't say so? What is the difference between this priest traffic in the church now, and the priest traffic in the church of Rome, when they sold old rotten wood for pieces of the cross of Christ, and dogs' bones for the bones of the apostles? or the difference between this rag and missionary box traffic, and that of the money changers in the temple? Let the churches drive this gang of speculators and rag and box beggars from among them, as Jesus did those money changers and dove sellers out of the temple, and thus take Paul's advice—from such turn away.

Look there, said Tom, after staring about the steamboat awhile; did you ever see the like of that? Why, what is it? Is it not a mouse trap? A mouse trap, indeed! Well, it must be a rat box, then. Not so. Then what is it? Why, don't you know, Dick? Not I, for I never saw such a thing before. Why then, it must be perhaps to catch flies. A strange kind of thing to catch flies! And don't you know, Dick, the use of that box? That I don't. Well, I will tell you—it is a beggar's box. For heaven's sake! as old as I am I never saw a beggar's box before. Shake it. Why it rattles like there was money in it. Money in it! Yes, that is the use of this box; not to catch mice, rats or flies, as you might think; but to catch money for the church. You don't say money for the church! be sure, you are mistaken. I think I am—it is for the missionaries. Missionaries! and who are they? A set of preachers who beg for money for themselves. Oh, you are mistaken, be sure. I am—for it is for societies; yet and although they are behind the curtain in begging time, yet in shearing time they get most of the fleece. You don't say so! are they poor folks? No, indeed; if you were to see some of them, you would think it was Doctor John, just from his studies from New York, clothed in all the mechanical cuts of the New York tailors. Good sirs, who ever heard of such fashionable preachers before but in the church of Rome? sure they must be a kin to them. A kin to them, indeed! Yes, for the pope was their great grandfather, and the Jesuits third cousins. And do they love money as well as the Jesuits? Oh, surely; or else they would not have placed this box here, to have begged every passenger that goes a wayfaring in their absence. There, there is one of the fellows this minute come to see how much is in the box, and bear it away the Lord knows where; nor how much he may, Judas like, take on his passage I know not; but sure it is, unless he be a better man than Ananias, he will keep part of what was in the box. For who thinks he has a better right to the martins than he that was at the trouble to put up the gourd? for the gourd is mine, and of course the martins too. And thus he, like Ananias, may keep back part of the price and I shall not know, like Peter, whether he was an honest man or a rogue. Oh, you censure them too hard for preachers; they are better men than this. Don't you see that fellow? look at him, he is

missionary, just come to see how much his box had got by begging since he was gone; for all missionary boxes must be palmed on the preachers as their boxes, be they set up by whom they will, as they are the cause, the first and whole cause, of such begging boxes being put up. Look, Dick, and pause—and tell me what you think of that young fellow? Upon my life he lacks but one thing of being a New York dandy, and that's a ruffle shirt; if he had that, I should have thought he had been a New York merchant come to see his old customers and collect his past sales. And do you say that young man is a missionary preacher? I do, sir, I know him well and his father before him. And do you say that man goes about begging? Yes, sir, with only this difference—he is hired to beg by others. Worse, worse still; for if he begged for himself then the people could look at him and give him any thing, or let it alone. But now he is hired to beg for this, that, or the other plausible society, they know not whether they will ever get it or not; or to what use they may put it after he gets good part for begging, or his hire out of it. But I am sure of this, to look at the young man no one would think he would condescend to such a calling; for if you look at his head, he wears the finest beaver; if at his hands, they are wrapt in buckskin; if at his clothes, the finest merino and silk waistcoat: if at his feet, he is half leg deep in cow leather; if at his watch chain, there are seals and tackling enough to braze a cow bell; if at his hair, it is blown back as if he had come from the north, sure enough. See him mount his gig and drive off, you would think he was brother to Jehu. See him among the ladies, and he understands the art of gallanting as well as the best beau on the turf. See him in the pulpit, and he is as straight as a lawyer. See him in company, and he can scrape, bow, and congee up to the best of American buckskins. And still you say begging is this man's trade for a livelihood? Yes, sir; but he wishes to get clear of the shame by begging in other people's names and not his own. These are a new kind of preachers; they are not the old sort, nor like the Baptists of the Old School, as the Philadelphia, Charleston, and Kehukee Associations used to be, who like Paul worked for their bread and preached when they could; these are creepers, the others walked upright; these are beggars, the others were workers; these are dandies, the others were plain men; these are hirelings, the others were shepherds. So then you say these men creep into public houses? Yes, sir, and steamboats too; for the money box proves it upon them, that they or their influence has been there. Then did not Paul say right when he said, creep into houses? Did he not point out these men as with a sunbeam when he said, lead captive silly women laden with sins? Did he not say right when he said, silly women?

As proof I know that a certain missionary went to a certain meeting house and crept in there, and told the ladies if they would form a society and subscribe, that he would send them this, that, or the other preacher, as they might choose, and that they should have preaching from these gentlemen in broadcloth. So they counted their chickens before the creeper hatched them, so they subscribed some $5, some $2, &c. Fine times now—the money was gotten and not one sermon did they get for it. Were not these girls silly to buy and pay for the chickens before they were hatched! I hope they will learn to abide by the gospel rule hereafter, that is, let him that is taught in the word communicate to him that teaches in all good things. First get the preaching and then give what your heart dictates, and give no more nor noless; if you do, it is not a gospel offering acceptable to God. Many such cases I could bring you, of these men's leading captive silly women; the ladies ought to be on their guard, money is scarce these hard times. You know captives are sometimes put in chains; these creepers carry their chains with them, ready to bind the ladies and lead them away. The first, is a smooth pathetic tongue and enticing words; the second, is the subscription list—this ties any honorable female fast; the third is, $2 or $5 for membership—this ties their honor head and foot; the fourth is, the office of collector or treasurer—this ties both the lady and the bag. So their having them captives they are sure of their money. Oh, the girls will be clever, they will pay the creeper every cent, if they have to beg daddy and mammy for it.

Now I would ask, what is the difference of exchange in the trade of the pope and missionaries? It is not in the thing received, but in the commodity sold. The Roman priests sold indulgence in sin, the missionary priests sell membership into societies. The Roman priests sold or granted absolutions at fixed prices, so much money for killing a father, so much for living in whoredom, so much for killing a wife, so much for stealing a horse, &c. But, says the Roman priest, the poor having no money to pay the priest, they cannot

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be comforted or pardoned. The missionary priests also sell at fixed prices, so much for membership in a missionary society; it used to be $2, but as money is scarce they may have fallen in the price of this commodity, for aught I can tell. So much for membership in the Bible society, like the Roman priests they have fixed the price. So much for membership in tract societies, &c. &c. And then, like the Roman priests, they invent another trade in the church, so much for life membership, higher still, I think if my memory serves me, at $30 or $50. Good trading this. Like the Roman priests they fixt the price and you must buy or go to old satan's black hole. And the missionary priests are like the Roman priests, as for the poor that have no money to buy membership, they cannot be members, they cannot be comforted with these honorable memberships, because they have no money to pay the priests. Then the missionary priests leave the poor that have got no money, like the Roman priests, to die and be damned, poor creatures, for what they care.

This is not half I could give you of their likeness, but take this as a specimen of the difference of exchange between the two kinds of trade and traders. Now, you missionary priests, condemn the popish priests; and for what? because they were traders in the church. Look at your own foot as well as theirs—upon my soul they are both the foot of wolves in sheep's clothing, or a dog's foot one; however, they are so near a kin, the mistake won't be much out of the way, for wolves are wild dogs. I have one request to make of the missionary priests, and that is, before you ever talk about Roman priests again, pull the beam out of your own eye. I shall now leave you, reader, to judge whether these are the creepers Paul saw, or not; and come to other parts of the text to make the matter more plain, for I will not let you off at this.

(*to be continued.*)

PRIMITIVE BAPTIST.

TARBORO', MAY 27, 1837.

NOTICE.

We have lately had the pleasure of reading and singing Elder J. Osbourn's *Selection of choice Hymns for the Old School Baptists*, and we are obliged to say, that to take them all through, they are as experimental and evangelical as any selection we have ever seen, (if not more so,) and as such we recommend them to the Old School Baptists in general, and to our subscribers in special, believing that they will be highly gratified in the perusal of them. The volume contains 386 pages, and the binding, paper, and type are good —better than is common, and the price is 50 cents, and they are already extensively spread, even from Maine to the *far west*, and in many places and States they can now be obtained; and at Tarborough, in this State, they are deposited for sale; and we understand that brother Osbourn intends soon to leave home with a view of travelling through most of the western States with them; and by his numerous friends and correspondents there, he is anxiously looked for. Also on his way back he will visit our friends in Georgia, and South Carolina, and this State; at which time we all hope to have the pleasure once more of sitting under the sound of his voice.—*Ed.*

ASSOCIATIONAL.

The Union Baptist Association, composed of 20 churches lying in Pickens, Greene, Tuscaloosa and Perry, held its session with the church at Rehoboth meeting house, Greene county, Ala. in Sept. 1836, commencing Friday before the fourth Sunday: Henry Petty, Moderator; Henry Harrison, Clerk. This Association corresponds with the Buttahatchie, Choctaw, Tuscaloosa, Canaan, and Cahawba Associations.

In the bounds of the Union Association during the last year 56 were baptized, 145 received by letter, 133 dismissed by letter, 19 excluded, 1 restored, 17 died; number in communion is 1156.

Her next session is appointed to be held with the church at Big Creek, Pickens county, beginning Saturday before the fourth Sunday in September next.

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She is Old School in her character it is presumed, from the following resolution, left on record at her last meeting, namely: that this Association protest against all missionary operations coming into this body.

We wish them grace, mercy and peace, from God our Father, and the Lord Jesus Christ.

STANDING ALOOF.

The Biblical Recorder has copied our article touching the Alabama Baptist State Convention, which article he has preceded with the following:

ANTIMISSIONISM.

Our old friend, Mr. Mark Bennett, who, we must believe, hates missionaries worse than he does the devil, has devoted the entire editorial of his last number to the proceedings of the Alabama Baptist State Convention. Nothing on earth, in the estimation of this standard of primitive orthodoxy, is half so bad as State Conventions and their efforts to send the gospel to the destitute. And it is worthy of special observation, that the charge on which most stress is laid on the present occasion, is the fact that each missionary *does not go into all the world*, in the space of some six or twelve months!!! We doubt much if a piece of more consummate nonsense—not to speak of its misrepresentation & profanity—can be found in all the records of the periodical press, than that which we give below. Who constitute the readers of the Primitive Baptist we know not, but if they be Christians, how they can endure such *trash*, administered with such a *spirit*, and accompanied by scarcely a scrap of evangelical matter, we cannot imagine. If the blind lead the blind, will not both fall into the ditch?

It is seen that the above consists almost entirely of personal remarks, and allusions to us as an individual. It seems that the editor of that journal relies upon this as his method of meeting our essays of every description. He and his friends no doubt would fain avail themselves of this elusion, in order to screen them in the public view from that annoyance arising from conviction of tradition to the word of God. But it will not do. The scriptures, like sunbeams, will descend thro' this riddled shelter, and expose to anointed eyes their evasion and corruption.

The Recorder says we lay most stress on the charge that each missionary *does not go into all the world*, in the space of some six or twelve months. This is Mr. Meredith's mistake. We place most stress on the charge that he and his accomplices have usurped the seat of Christ. For Christ says, that *all power is given unto me in heaven and in earth*, [to send the gospel into all the world,] *Go ye therefore and teach*, &c. But the missionists declare that power [plenary] is given to the church, or church and world combined, to *send* the gospel: hence their language is, send ye therefore to preach, &c. All whom Christ sends he addresses, *Go ye*. Consequently, those whose watchword is, *Send ye*, have nothing to do with Christ's command; for although they profess to be acting under it, they are strangers to it, and their speech betrays them. To the lucre societies, they take the privilege to transfer the Lord's command, and make these societies say *go ye* therefore and teach all nations, &c.

Our Lord reserved to himself the authority to send preachers; accordingly, he bids his disciples to *pray the Lord of the harvest that he will send laborers into* HIS *harvest*. But the Conventions which Mr. M. is vindicating, have taken the business of supplying the churches, &c. into their own hands, and are sending men under promise of money begged by the Conventions, as their wages for preaching. But this sac-

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rilegious assumption of power, and palpable image-making and beast worshipping, is certainly something more substantial than "trash;" and if the scriptures decide for us we cannot say much for its "spirit." *And he had power to give life unto the image of the beast.*

Mr. M. thinks we hate missionaries as bad as the devil. We are not willing to give the devil quarters: and those who would introduce him and his doctrines, in company with their own traditions, in the name of Christ too, must not complain if we constantly object, and even venture fully to expose the cheat.

Mr. M. pronounces our article consummate nonsense. We acknowledge his wisdom, inclining to consider him of the wiser in their generation. We also confess our folly, our weakness, and baseness, hoping we are fools for Christ's sake, and having no inclination to glory in the flesh in his presence. We believe Mr. M. possesses both, abilities & acquirements,—we wish his religion both in reality & soundness were equal to his talents.—*Ed.*

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☞The following is extracted from a work published in New York in 1836, entitled, BROWNLEE ON POPERY, or "Popery an enemy to civil and religious liberty;" and dangerous to our Republic. By W. C. Brownlee, D. D. of the Collegiate protestant reformed Dutch church, N. Y.

2. In the Romish church, as we have already shown, there is lodged with the pope a dispensing power, which sets aside, at its will, the most sacred oaths. The canon law places in the pope's hand the power "dispensare contra jus nationale, et contra apostolicum," to dispense against national law, and against apostolical law. See Gratian, canon, 2, 3, 4, 5. Cans. 15. Quæst. 6.

This carried into practice will efface from a people, all respect for the solemnity of an oath. It will do more than this: it will induce a people to deem it even praiseworthy to break an oath, if it will subserve the cause of their church, and the pope. Hence at the bidding of their confessor, they will take an oath, most manifestly contradicting their own belief. The priest explains, gives absolution, or dispenses, as the case may require, and all is right!

I shall illustrate this by a case or two, only remarking that the history of the popish kingdoms of Europe, exhibits innumerable such instances of the pope's dispensations, loosing princes from their oaths and sacred treaties.

The first I shall quote is that of Charles V., formerly alluded to. The barons of Spain, to shield the cruelly oppresst Moors, caused this important clause to be inserted in the king's coronation oath: "that he would, on no pretence whatever, expel the Moors; nor force them to be baptized: that he would not desire to be dispensed with as to that oath; nor accept of any dispensation. And if he ever did, all that he should, thence, do, should be, *ipso facto*, null and void." In the face of this oath, and in defiance of the barons, and the nation, Pope Clement VII. laid his injunctions on the emperor, "forthwith to proceed against the Moors, by compelling them to become Christians, or driving them into exile." And to set his conscience at rest, he issued his bull in these words:—"We release your majesty from the obligation of the oath taken by you in the estates of the kingdoms, never to expel those infidels; *absolving* you from

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all censures, and penalties of the guilt of perjury: and dispensing with you, as to that promise," &c. See Geddes' *Tracts on Popery*, vol. i. pp. 36—39.

The other is a case which occurred lately in our own country. It is detailed in *The Literary and Religious Magazine*, of Baltimore, for October, 1835. I allude to the oath taken by Judge Gaston, of North Carolina. This gentleman, one of the most benevolent and accomplished of men, is descended from the pious and illustrious Hugonots of France, and Presbyterians of Ireland. But he was seduced into the Roman Catholic religion by his mother; and is now the professor of "a system which all his forefathers abhorred; and has become the humble votary of those who shed, like water, the best blood that he inherits." This gentleman was solicited to take the office of judge. But there was *a test* in the way. I am not going to defend or oppose this; at present, I have only to do with *facts*. Mr. G. knew that the 32d article of the Constitution of North Carolina excludes all papists from holding office. It runs thus: "No person who shall deny the existence of God, or THE TRUTH OF THE PROTESTANT RELIGION; or the divine authority of the Old and New Testaments: or who shall hold religious principles incompatible with the freedom and safety of the State, shall be capable of holding office or place of trust, or profit in the civil government of this State."

Now it is impossible to mistake this: no construction can be put on it, so as to make it open a door to an avowed papist. No Roman Catholic can declare on oath that *he does believe the truth of the Protestant religion:* none of them can swear that *he does not deny the Protestant religion.* The creed of Pope Pius, to which he yields his faith, declares that "no man can be saved out of the Roman Catholic faith!"

Mr. G. hesitated; when urged by his political friends to take the office, he gave an evasive answer: he would think of it. Did he take measures to get this article obliterated? Or, did he wait until it should be erased from the Constitution? No; he went to Baltimore; there the chief dispensator of the pope resides; there he had his scruples relieved. From that city he wrote his acceptance of the office; came home; in due time took the oath; and with the fullest belief in the popish religion, he stands before the nation, and swears by Almighty God that he, a Roman Catholic, will, to his utmost power, truly defend and sustain the Constitution of the State which declares that no Roman Catholic *can* or *shall* hold office under it!

Can any man of honor and integrity defend Charles V. or Judge Gaston in this matter? Will any man contend that their plea of a dispensation, or an absolution, will palliate the crime before God and man? In a word, can government, or a civil court, have any confidence in a papist's oath?

Pittsylvania, Va.
Feb. 18th, 1837.

Brother Bennett: I am well, and well pleased with the brethren who write in your paper, and glad to hear from them on the subject of religion; for we agree so well in sentiment that I do think we are brethren, for we see eye to eye and speak the same thing. So we ought to speak often one to another, as we seem to understand each other so well. I wish to hear from you as of-

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ten as possible, as I have not heard any thing from any of you last year or this, that I did not like; but can say, God speed to all you have written. I want to hear often from you in plain style, if but little: for I read of a very small mite being accepted from the poor widow. So I am willing to throw in my mite when I have time, and am blest with the spirit to do so; but I confess that I am very barren and lean in spiritual things: yet I must bear all this, knowing that the flesh wars against the spirit, and that it is *through much tribulation* that we *must enter into the kingdom.* So I must be submissive to my situation, and try to pray to God when I can, to deliver me from this unfeeling situation of life; for he, and he only, can deliver us. So let's try to wait upon the Lord and say of a truth, Lord, not my will but thine be done. For the Lord says that *all things work together for good to them who love God, to them who are the called according to his purpose.* And I think we ought to be thankful that the Lord has been mindful of us, in delivering us from the religious traps and money making schemes of the day in religious traffic, such as selling memberships, or begging for hire, or paying lazy men to beg for other lazy men; which I see passes quite current among some in this section. I saw a Methodist preacher some time since at a camp meeting get up and tell the people, that he was not asking for the money for himself, but he thought that the people ought to give something to the support of his two brothers who served them that year. So he was begging for them, and I thought, they in return would beg for him somewhere else. But he went so far as to say, he would not receive any thing from the Methodists as a gift of charity; for they owe it to their preacher, as much as any one would if he had given his note of hand for it. What think you of that doctrine, brethren? Don't deny it, Methodist, for it is even so. It is now bed time, I must stop. So no more at present. Farewell, brethren. *R. Rorer.*

To Miss Louisa Moore.

My dear child: Your religious and polite epistle came safe to hand, and I was pleased with the same; it shows there is life and light in thy soul of a supernatural kind; and the Lord grant the same may be seen after many days hence, and yet shine clearer and stronger. Your exercises have been rather of a peculiar character, and calculated to expose you to the reproach of such persons who have not been exercised in like manner, or not at all, and also to bring you under the imputation of madness, or fanaticism. But natural men, however smart they may be otherwise, are not capable of rightly deciding, or drawing up a verdict in the case of an exercised Christian, even when the case is but an ordinary one, and much less when it is extraordinary; and hence they are not proper persons to set in judgment in spiritual cases. Nor are all the Lord's disciples proper judges in all matters of this kind, and hence deeply exercised souls have often to bear much reproach and scandal, which less exercised saints steer clear of. And this very thing works for the good of him who has to do business in great waters; for the fewer of human props stand by the king's high way side, the greater is the need of the troubled soul, resting implicitly on the Lord of hosts; and this tends to bring about a greater intimacy between the two parties, out of which

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grow many valuable things, which things are sure, more or less, to distinguish the deeply exercised disciple from the rest of Christ's followers.

I would advise you, my child, in all your straits, and soul conflicts, and fierce temptations, and sore trials, to look to Jesus, and to him make all your complaints, and wants, and distress, known without the least reserve or timidity; for he not only loves a cheerful giver, but he also loves a bold and a cheerful beggar; and hence, beg often, and beg for much. I have seen beggars in London, so bold and so expert in the art of begging, that they would place themselves right in front of the people they were importuning, and there expose their poverty and wretchedness, that thereby they might excite them to pity. So do you act with your God: but still you must not be impudent and pert, for that is very unseemly in a beggar, and offensive to God. Neither must you play the crocodile's part before the Lord your maker, lest he resent it to your hurt; for we are told he will not be mocked. Act the honest part therefore, and plead hard for all you need, and for no more, and be contented with such things as the Lord is pleased to bestow upon you. Don't carry yourself at a throne of grace, and before the king of kings, as if your little soul was aspiring for the seat of a prophetess, that in it you may foretell future events, and at last be canonized as a saint. This is popish doctrine I know, but the seed of it may perchance be found on Protestant ground.

I wish you all the blessings the gospel yields; and all the peace and comfort that can be pressed from the promises by the hand of faith; and all that wisdom which divine truth is calculated to impart. I hope you will be kept in a soft, quiet, pleasant, and prayerful mood. Meekness of soul, and humility of mind, and a contrite spirit, and a tender conscience, are blessed things, and they set off a Christian to great advantage; and may you possess them all to a high degree, and live in the fear of God, and be often found at the Redeemer's feet.

Give my love to all friends. I fully expect to be with you all this year, but will write again before I come. I intend to go from your place to Tappan, and so on to Albany. I long to see Mr. Paulison and his people again. Since I have been home, I have been closely engaged in writing and preparing two new works for the press, and I shall have them with me when I am with you. I say again, give my love to all the friends. God Almighty bless, and be with you all, even to death! Amen.

James Osbourn.

Baltimore, Feb. 16, 1836.

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To Miss Louisa Moore.

My daughter in the gospel,

Grace and peace be with thee.

According to my promise I now write to you again. The letter I received from you a little before I left Baltimore, is viewed by me as an epistle from the land of choice spices and of sweet smelling myrrh. I was pleased with its diction, and cheered with its perfume. I find you are yet at school, and improving too very considerably, which I am glad of; may the Lord still teach you knowledge, and make you understand doctrine, and confirm you in the truth as it is in Jesus. The progress of a work of grace on the soul of a vessel of mercy, is a pleasant sight, and the more so as the exercises of the mind under the

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same are diversified, and in this diversity an opportunity is offered by which may be seen much of the goodness, tenderness, loving kindness, and compassion of God towards that person in whose soul the good work is progressing.

And this is the sight now before my eyes in the instance of Louisa, and I hope she will be apt to learn; and to be thus apt, watchfulness is necessary, and stillness, and even dumbness; so at least as not to quarrel with the Almighty. "Be still, and know that I am God." "I was dumb, I opened not my mouth; because thou didst it." Psa. 46. 10; and 39 9. But in another sense of the word, it is necessary to be noisy, even to crying aloud and not to spare. "Cry aloud, spare not, lift up thy voice like a trumpet." In these things however, there is required something of the serpent's wisdom and the dove's quietude. But at all events, I would advise you to write all unkindness and unfairness of those who ought to be your friends, in sand; but favors and kindness, in brass. Also try and let your thoughts run out as much as you can on God's goodness towards you, as that will greatly prevent hard thoughts going out toward those who may use you ill. It likewise would be well for you to view all opposition as a natural consequence of your relation to the great head of the church, and not as a thing which you should be greatly fretted under, and disturbed by.

But as nothing can better regulate those things, or better quiet and compose your mind in the midst of all clamor and strife without and within, than the comfortable presence of the Lord; so of course the wisest step you can take is earnestly to beg of him for such an indulgence. Besides, under an indulgence of this sort, the soul thrives best and learns the faster; and to thrive and learn in the school of Christ, is the ready way to be wise in the gospel and dead to the world and its toys. I also would advise you closely to watch the dealings of the Lord with you, and observe with attention the gracious motions of the Holy Spirit on your soul. Beg of God for an increase of light in his holy word, and for it to be accompanied with heavenly warmth and power, as you will then be able to make good use of it; for the light of the Spirit should not merely be speculated with, or boasted of over a fellow saint who may not possess quite so large a share of it. If it does not make us more humble, and lead us more frequently, and more directly, and more boldly, to the Lamb of God; and to see more clearly what we ourselves are, and more of the mysteries of redemption, and the glories of the gospel, we might as well be without an increase of it.

(*to be continued.*)

True Benevolence.—That benevolence which is founded in principle and springs from the heart, is not vain glorious; speaks not of its intentions while it effects to be looking for and searching out cases of misery and want. It is not solicitous for the welfare of strangers, while hundreds of acquaintances are entirely overlooked, or indifferently noticed. It invites no public gaze to behold its actions; and if any happen to witness its deeds, they are performed in such manner as is scarcely likely to give offence to Greek or Jew: and the praise of doing good is swallowed up in the happy reflection of having relieved pain or supplied want.—*Ed.*

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POETRY.

From Erskine's Gospel Sonnets.

—

THE BELIEVER'S JOINTURE.

CHAPTER I.

Containing the PRIVILEGES *of the Believer that is espoused to Christ by faith of divine operation.*

SECTION III.

Christ the believer's physician and wealthy friend.

(*continued.*)

His treasure is more excellent
Than hills of Ophir gold:
In telling stores in ages spent,
Thy Husband's can't be told.

All things that fly on wings of fame,
Compar'd with this are dross;
Thy searchless riches in his name
Thy Husband doth engross.

The great IMMANUEL, God-man,
Includes such store divine;
Angels and saints will never scan
Thy Husband's golden mine.

He's *full of grace* and *truth** indeed,
Of *Spirit*,† merit, might;
Of all the wealth that bankrupts need,
Thy Husband's heir by right.

*John i. 14. †John iii. 34.

(*to be continued.*)

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THE PRIMITIVE BAPTIST.

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"Come out of Her, my People."

VOL. 2. SATURDAY, JUNE 10, 1837. No. 11.

FOR THE PRIMITIVE BAPTIST.

TEETH TO TEETH,

Tom Thumb tugging with the Wolves for the Sheepskin.

By Joshua Lawrence.

PART II.

ON MEN-MADE PREACHERS.

(*continued.*)

The next mark I notice in the text is the 5th verse: Having a form of godliness, but denying the power thereof: from such turn away. What is a form of godliness? It may be reduced to two things; first, a profession of religion. Secondly, a complying with the practical part of religion. This is the form of godliness—what is the power of godliness? This also may be reduced to two heads; first, love to God—secondly, love to saints. In this the power of godliness consists, in all ages and in all countries; for love is the fulfilling of the law—and, by this we know we have passed from death to life, because we love the brethren—and, by this shall all men know ye are my disciples, if ye have love one towards another—he that loveth me keepeth my commandments—without charity I am nothing. So then love to God and saints is the essence, marrow, and very quintessence of true godliness. This they deny, Paul says. Then this proves these men to be first professors and practical religionists, yet void of religion itself; their profession then, creeping into houses, their leading captive silly women, their resisting the truth, their withstanding God's ministers as Jannes and Jambres did Moses, proves they were preachers. Then it follows that these men were self-made or men-made or devil made preachers, or all three together; because the profession and practical part of godliness is the sheepskin. This is the sheepskin that Jesus speaks of, and Paul has an allusion to the same sheepskin when he says: Grievous wolves shall enter in among you, not sparing the flock—(in their money nor blood.) To this same kind of preachers Jesus alludes, when he said: I send you forth as lambs among wolves. Then this term, wolves, figuratively used in the scripture, means men professing and practising religion, yet void of love to God and saints; or, they are void of the power or principle of all true religion. And no matter as to the profession of what sect he may take, and no matter what his practical duties may be, nor how great he may preach, nor how great his zeal, nor how fervent his prayers may seem to be, nor how pious he may seem to live, nor how sweet he can sing, nor how much alms he may give, nor how far he may travel to preach, even to compass sea and land, he is a wolf if he denies the power of godliness; that is, has no love to God and saints, all his religion is only sheepskin and he a wolf. So then a wolf in scripture language is a man professing and practising religion, without

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the power; and the practice and profession the sheepskin. Now see how clear I will prove the sheepskin on these men Paul foresees and prophecies of. First, love to God and saints I say is the power of godliness, and the scripture shows it to be so. Have these men got this? No. Read 2d verse: Lovers of their own selves—not lovers of God, but their own selves. Read 4th verse: Lovers of pleasures more than lovers of God. Now as to love to saints, read 3d verse: False accusers, incontinent, fierce, despisers of those that are good—(mark that word, despisers of those that are good.) Then all is proven that these men have not one spark of religion; they have nothing but the sheepskin and are wolves, and therefore are men-made preachers, or self or devil made; and the difference is not much between these three sorts, for they are all a bad breed or at least wolves in sheep's clothing. Altho' there may be some difference in the fineness of the wool, yet not much in the meat; for it is all wolf, wolf, wolf.

This was the reason Paul gave Timothy the advice he did, and the same advice stands good for the church in all ages, against these kind of preachers. And Jesus you know also gave his disciples the same advice: Beware of them that come unto you in sheep's clothing—(that is, men who put on the profession and practice of religion to make gain)--for inwardly they are ravening wolves. And I also would give the same advice to the church of God, beware of self-made, men-made, and devil-made preachers; for they will do you much harm which I could point out to you but must not, as I am too much swelling this piece.

But do you think it was the missionary preachers here alluded to, and which were foreseen by Paul? I do, sir; not only for the reasons given, but for others I will give you out of the texts before us.

And first you know that I have shown that that prophecy of Paul, forbidding to marry and abstaining from meats, was the doctrine of the first men-made Roman priests, and others of the same class have carried it on, under various modifications and denominations of sects, in all the four quarters of the earth. Yet you know that the Romish doctrines and ceremonies of that church, were first shapen and carried on for centuries to make money to the priests; this you know is one of the main traits in the character of Roman doctrines, church usages and ceremonies. And although the church of England modified the Roman doctrines, church usages and ceremonies, and very materially changed their form, yet this you well know, that she retained so much thereof as to agree in this main principle, that is, that her doctrines, church usages, and ceremonies and formalities, should make money for the priests. Here then you see that the men made priests of the Romish church, and the men-made priests of the church of England, agree in the base principle of selling their priestly services to the church and world for gold, however different their absurd formalities may be in church traffic. Many other sects it could be shown are as deep in the mud as they are in the mire; but these I have given as specimens that men-made priests are of the same principle in all ages, in all countries, and in all sects; however much they may, under different circumstances, modify the articles put to sale in the church, or of the things trafficked on, this matters not nor alters the principle. If it comes out in the end that the traffic is to make money to the priests, all is proven that is necessary to prove them men-made teachers; it matters not in what age or in what country or sect they belong to, since in the prophets, Christ, nor his apostles no such trait of character can be found.

Now upon our setting out to prove from the texts before us, that the missionaries are the men pointed out by Paul, don't forget the text—having a form of godliness, but denying the power thereof: from such turn away—for in this word turn a-

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way is much of my proof. I have told you that Sylvester was Bishop of Rome in the days of Constantine, and that Constantine established religion by law, and that after her establishment she became lustful, proud, wealthy, and therefore could not endure sound doctrine; and that this put the church upon heaping up teachers having itching ears, and turning her ears from the truth, and turning it into fables. Now as soon as the church came to this pass, or as soon as she began to make teachers to preach unsound doctrine for her, and turn the truth into fables, and her ears from the truth, immediately God had a people who all along had continued in her communion, that instantly complied with the apostle's advice and did turn away from her men-made teachers and unsound doctrines and fables, and protested against her and all her abominations. These were the Waldenses, whose turning away from the church of Rome began in the fourth century; which was the same century of her establishment by law. A gentleman by the name of Leo it is thought made the first stand against those popular innovations of Sylvester into the church; such as changing her sound doctrines for unsound ones, and her truths which had been the church's support for 323 years under persecution, for fables; and her attention to truth, for her turning her ears from the truth. So then the change was very great, for she changed God's ministers for men's, truth for lies, and persecution and poverty for protection, riches, honor, popularity, wealth and power. This change in the church's affairs made the Waldenses turn away from her, who herself had turned from God, truth, and his ministers; as it ever will in all ages of the church, whenever a church becomes corrupt, God's people will less or more leave the communion of such a church and form a new sect to get clear of the innovations; and whenever that sect becomes more abundantly corrupt, God's people will again and again separate and form a new sect on what they esteem gospel truth. This has been the cause of so many different sects in the world, and yet the whole of the sects in Christendom may be divided into only two sects; those that are for salvation by grace and faith, the gift of God not of works in part nor whole, and the Bible as the only rule of faith and practice for the church of God; and those that are for salvation by grace and works, in part or whole, and observance of church ceremonies, whether in the scripture or not. These two points form the line of distinction, or you may have it in other words, those who are for revealed religion from the foundation to the top stone, and those that are for natural religion or the religion of reason on good works founded as the cause of salvation. All sects fall on one side or other of this fence.

Reinerus, one of the popish inquisitors, observes that some writers had said that the sect called the Waldenses had their rise from the days of Sylvester, and that others had affirmed from the very days of the apostles. Let that be as it may, the greater part of historians all agree in this, that this sect so called afterwards from Peter Waldo, a famous preacher of that sect, yet before Peter Waldo became a preacher among them, they had long been a sect and known by many other names. So that the truth of the case is, when the church began to make preachers and turned the truth of God into fable, the men that first formed the sect turned away from her. I just give you a sketch of their character, as given them by the popish priests their enemies and persecutors, because they had turned away from them and testified their deeds were evil, as God's people always have of corrupt churches; and the testimony is of the more worth, as it comes from their enemies. Hereticks, says a popish inquisitor, are known by their manners; meaning the Waldenses: for they are orderly and modest in their manners and behaviour, they avoid all appearance of pride in their

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dress, they neither wear rich clothes nor are they too mean and ragged in their attire; they avoid falsehood and deceit, they live by manual labor, as day laborers and mechanics, and their preachers are weavers and tailors, are content with the necessaries of life; they are chaste, temperate and sober; they abstain from anger; they go to church, confess, communicate, hear sermons; their women are modest, avoid slander, foolish jesting, falsehoods and levity; their pastors have to work for their living; they reject infant baptism, transubstantiation; they deny that marriage was a religious institution, but a civil one; they refuse to hold communion with the church of Rome, because she had become corrupt; that they eat not the bread of idleness, but worked with their hands for their support; every thing in the church, not established by Christ and his apostles, they call superstitions; they deny prayer and mass for the dead, purgatory, and the supremacy of the pope, &c. &c.

This is but a brief outline of the character of the Waldensian sect of Christians, which turned away from the church of Rome; and they, say their enemies, became as numerous as the sand. They infested the country of France, Spain, Italy, England, and many other countries. They had a great variety of names given them, according to the different dialects of the countries where they resided, or the names of their most popular leaders; by which means they are often mistook for different sects in church history, without particular attention. And no doubt there were some shades of difference in the different countries where they resided, and in different communities; yet under whatever name found, or in whatever country, they all agreed in this—to turn away from the Roman church; because she had got to making preachers, and turned the truth into fables, and had a form of godliness but denied the power, resisting the truth, &c. Thus commenced preacher-making from the lust of the church, and her disliking sound doctrine because of her pride and wealth; and thus from these wolves and corrupters of the gospel church, there was a great turning away in the first instance by God's ministers and people. Now do you trace church history from the fourth century, and you will find hundreds of thousands of these innocent witnesses for God and his truth, whose characters I have given you, burned, drowned, banished, tortured, and put to death by the men-made teachers of the Roman church, who proved themselves to be wolves in the sheepskin, a form of godliness denying the power. Here is fair proof: if they had loved God would they not have loved his people? For he that loveth him that begat, loveth him also that is begotten. If they had loved these holy saints, whose lives they had to confess were that of New Testament Christians, could they thus have killed so many thousands of the sheep of Christ? No, sir, since love worketh no ill to his neighbor. So then from the fourth century all along to 1500, these men made wolves continued less or more to kill sheep, and like greedy dogs eat the fleece in the bargain, by banishing them and then seizing their effects and confiscating their goods.

The holy men that laid the foundation of the church of England, also turned away from this bloody church, which was the inventor and first propagator of missions in the world. These holy men were not such as those that now compose the church of England, they were entirely another breed, as I have not time at this time to show; but, however, trace church history all along from the fourth century until now, and you will find there has been a turning away from the church of Rome in all countries: that other sects have arisen and triumphed on her own ground, and become large and flourishing communities, where they dared not once show their heads and speak truth. And that in many countries, where the popish flag of tyranny and spiritual despotism waved in tri-

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umph, stained with the blood of the saints and martyrs of Jesus, now the standard of free toleration is hoisted to the clouds and the shouts of liberty of conscience, by men delivered from these hellish men made sheep killers, is almost echoing from pole to pole; while the flag of the pope is trampled under foot and scorned, and he himself and his bulls cease to terrify the nations and beg quarters. Thus Poland, England, Denmark, &c. &c. which were once the bloody ground of popery, are now out of the paw of the beast, and the claws of the dragon.

That the church of Rome or the Roman Catholic church was the first that began missions, and has done the most at that great business of making preachers and sending missionaries throughout the nations of the world, no man that has read church history will pretend to deny. So I shall take this as granted by both friends and enemies. But as you cannot deny this, so also you cannot deny that the Roman Catholic church is anti-Christ, is the beast, the whorish woman that sit on the scarlet colored beast, that had committed fornication with the kings of the earth, that had made the nations drunk with the wine of her fornication; that which church had made herself drunk with the blood of the saints, and in her was found the blood of the martyrs of Jesus, and that she is MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH; and is to be taken and given blood to drink, and cast alive into the pit, with the false prophet, as spoken of in Revelations and as pointed out by Paul in his epistles; this you also cannot deny, if you have compared church history and the Revelations together This then I shall also take as granted, for it need not be denied by friends nor foes, nor by the Roman Catholics themselves; for history, facts and scripture, make it as plain as the sun at noon day. So then Protestant churches in making preachers and sending missionaries, are patterning after anti-Christ, after the beast, after a whore, after a common strumpet who has committed fornication with many kings, the king of Spain, France, England, Portugal, the Netherlands, &c. &c.—after a bloody, drunken, seducing Jezebel; after her they continue to follow, to drink out of her golden cup of the wine of her fornication, in this particular of making preachers and sending missionaries; astonishing to me above measure. I can only account for it this one way, and that is, the day of her widowhood and sorrow, death and burning, is at hand; for strong is the Lord God who judgeth her, and he is thus permitting her to rally all nations and all sects in her forces, against Christ on the white horse and his army appears and is prepared for battle. Then the angel that stands in the sun shall call all the fowls of the air to come to the supper of the great God, and eat the flesh of captains and kings and the mighty men of the earth. Yea, I think there will be an universal conflict of nations and sects, and in this mighty conflict God will give this church blood to drink to the full; for he shall put into the hearts of his servants so to do, whether they be kings, generals, captains, or ministers of the gospel. And in this conflict of church and states, the beast and false prophet shall be taken, all the vestiges of anti-Christ, in whatever sect it may be, shall be swept from the face of the earth as with the besom of destruction. And after this great and mighty battle, satan shall be bound a thousand years and the gospel church appear in her virgin beauty, and the Jews to their long forsaken home. You read the Revelations and see if what I say is not there marked out.

Thus you have got a whore and men-made preachers for your pattern and example, and not Christ, nor his apostles, nor gospel church; although modern missionaries want to claim kin with Christ and his apostles, by saying Christ was a missionary and so they say were his apostles. We are not for names in this momentous

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affair, but for principles and practices. Can you dare say they were men-made preachers? Con you dare say they were hired to go on missionary tours? Can you dare say they hired themselves out to beg for money to form moneyed societies to sell memberships? Can you dare say they they traded in titles, memberships, subscriptions, &c.? Can you dare say they scoured the countries to get money to send priest after priest to beg, and teach school theology? Can you dare say they made a trade and speculation of the gospel? Can you dare say they traded in old knives, handkerchiefs, bracelets, coffee without sugar, and old rags; and all this devilish, men-made, speculating trumpery in the church, to get money for themselves and send missionaries to beg for more? Say so, and the New Testament proves you a liar, if you are a wolf in sheep's clothing, or wear a gown in holy orders. And thus you are no more a kin or alike Christ and his apostles, than wolves and sheep; you have one maker and that is about the amount. Remember the text—from such turn away.

Now you know that the Waldenses never began to separate or turn away from the Romish church until she became corrupt, wealthy, proud and popular; then she could not endure sound doctrine, then for heaping up teachers, then for pompous forms of godliness, then denying the power, then turning the truth to fables, then for unmeaning ceremonies and grand show and parade in religion, then for officers and titles in the church, then for religious traffic in the church to make money for the priests, &c. These things caused the Waldenses to turn away from that church, and to keep away forever from her communion; nor was it death or banishment that could make them return to this whore's bosom, So, equally so, when we review the Baptist church of the present age, there is now a great turning away from her; she has first turned away from apostolic order, she has turned away from the foundation on which she was first founded, like the Romish church did, from the foundation of doctrine and practice on which the apostles set her; and when she had so turned, then those men that founded the Waldensian sect turned from her. So now, when the Baptist church in the United States has turned from the doctrine and practice on which she was set by the Philadelphia, Charleston and Kehukee Associations, for these are the three oldest Baptist Associations in the United States, there is found a people of God in the Baptist churches that will not follow the Baptist church in her departure from God and his word, no more than would the Waldenses the Romish church, nor join in with the Baptist church in turning truth into fables, leading captive silly women to make money, in having a form of godliness but denying the power, in being wealthy, proud and popular through begging and other men's labors; and changing creeds, and making school preachers or heaping teachers of pomp and show, having itching ears; in turning their ears from the truth, not enduring sound doctrine; and all the moneyed schemes of the day. These people, like the Waldenses, are turning away from the Baptist church by thousands; or, like the Waldenses, are for abiding by apostolic doctrine and practice, or like them abiding by the foundation on which the apostles had first set the church, before innovations were made. So this people of God are for abiding by their old creed, old practice of doctrine, ordinance, and discipline, before these creepers into houses had made their innovations into the Baptist church. Then the turning away was first by the Romish church, and then the others turned away from her; so in this case the Baptist church has turned after the moneyed schemes of the day, and then these have, as the apostle advised, turned from her.

Now you know while the Romish church was under persecution, she neither made preachers nor turned truth into fa-

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bles; but could endure sound doctrine. So with the Baptist church in the United States, while she was under persecution she made no men-made teachers, she could endure sound doctrine; and in her creed of truth was her consolation in those days that tried men's souls. But, like the Romish church, since she became wealthy, proud and popular, of course the same cause the same effect; hence the Baptist church has become lustful, and many thousands of them can't endure sound doctrine, not even their own creed, even the creed of the Philadelphia Association, which the old Baptists fought, bled and suffered for to maintain and enjoy. Then this shows us, that there is a departure from the faith as the apostle said, and that perilous times should come. It proves again, that as when the Romish church could not endure sound doctrine, that then and for this cause she would heap to herself teachers having itching ears, having a form of godliness, and make creepers into houses. So also, since the Baptist church has become proud and wealthy, and can't endure sound doctrine, this has put her upon the same expedient, to erect schools to heap to herself the same kind of teachers also like herself, that can't endure sound doctrine. Again, it proves that the Baptist church and these men-made teachers will turn the Baptist truth, creed, practice and discipline in process of time into fable; and that the Baptist church will turn her ears from the truth, and all vital religion into a form of godliness, show, pomp and parade, as did the Romish church. Again, it proves that the Baptist church in this state of things will be a priest money making church, as was the church of Rome. Again, it proves that these men-made priests and this moneyed proud church will persecute the Baptists that have turned away from her, as did the Romish church the Waldenses. Again, it proves that that part of the Baptist church that cleaves to missions and unsound doctrine, and the moneyed fables of the day, is but the counterpart of the church of anti-Christ. Again, it proves that as the turning away of the Waldenses, and their protest against the evil deeds of the Romish church did not stop that church in her course of evil, so will not the turning away of the present Baptist churches from missionary Baptists, and their protest to the world of their evil deeds, stop the missionary Baptists in their evil course; but that they will go on and fall in the common ruin of anti-Christ. All then we have got to do is to, like the Waldenses, bear a faithful testimony against these creepers, and hear the voice from heaven—Come out of her, my people; that ye receive not of her plagues. It proves again, that the missionary Baptists will become worse and worse, as did the church of Rome. It proves again, that the Baptists that have turned away from the mission Baptists, will increase continually in number as did the Waldenses. It proves again, that a union will never again take place in the Baptist church; but that the breach will be made wider and wider, as was the case between the Roman and Waldensian churches. It proves again, that one church lives and flourishes by the grace of God, and the other by money. It proves again, that one church is a den for wolves and a lodging for spiritual dogs, and the other a lodging for shepherds and their flocks. If you ask for my proofs of these things, they are at hand; at least, the most of them prove themselves from the prophecy in the texts quoted. First, as to the Baptist church not enduring sound doctrine, it has been asserted by a celebrated Baptist preacher in North Carolina, and that in the face of an Association, that he believed there never were more Arminians in the Baptist churches since the establishment of the Baptist church in the United States. Since then that Association has altered her creed—the Neuse Baptist Association has altered her creed. It is a thing so notorious among us that it needs no proof, that the missionary Baptists are pretty generally Arminians, that no question is made of the matter. And so far as my own personal knowledge goes, I can say that I think it is not more than one-half, or at least one-third of the Baptists that can endure sound doctrine, or bear to hear it preached. As to pride, pomp and show of wealth in the church, that is written as with a sunbeam in the appearance of all the Baptist congregations I see every where. As for lust of pride, and money, and popularity in the church, this is too obvious even to sinners who make their remarks on professors and preachers for those things to need proof. These are the base roots I have told you and showed you, that produce corruption in the church. This puts the church on heaping teachers, and all other black deeds of money traffic in the church.

You recollect for what I set out to prove and that was, that I believed those creepers into houses, or missionaries, were foreseen by Paul and pointed at by him in the prophecy. Are you satisfied that they are? If not, we will go further yet. You recollect when the

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thing was to take place, in the last days; and this the last day but one. Perilous times shall come. Has not the last 20 years been a perilous time to the Baptist church; in division, strife, discord, reproach, whispering, disunion, tumult, and evil speaking one of another, both preachers and members; rending of churches, opposing Associations, declensions and coldness here and there; one for missions another against? Such a perilous time as this I say the Baptist church in this country has never seen before; and who is the cause? The missionary Baptist is the cause. And don't say they are not, for if you do you lie, as sure as there is a God. They made innovations in the Baptist church, with all their moneyed begging schemes and missionary speculation on anti-Christian lumber; and this is the cause of these perilous times in the Baptist church in the last days. Remove these and union will take place, and not without. Then we shall hold you, missionary Baptists, responsible for the cause of our distress. We, as the people of God, charge you with our sufferings and disunion; for you are the guilty, for you have forsaken the right way, the good old way of ancient times, that brought peace, harmony, and a flourishing condition and love and union among the Baptists throughout the States; and are running greedily after the error of Balaam and the golden cup of the whore of Babylon; and you have become so drunk with her errors and money, that the cries and remonstrances of God's people and truth has no effect on your ears but to turn them away. You say you can't give up missions; no, indeed, nor could the Roman priests their traffic, for by it like them many priests get their bread. So away with you, wonder after the beast, but let us alone and not break our peace by your creepers. We shall stand by the creed of the Philadelphia Association, until death remove us where tumult is no more; for men shall be lovers of their own selves, covetous, boasters, proud, blasphemous, disobedient to parents, unthankful, unholy; without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good. What a terrible picture this, of men who wear the sheepskin; who have the profession and practical part of religion, or form of godliness? And do these marks fit the missionaries? Don't they show themselves self-lovers and covetous, by inventing every plan to get money out of men, women and children—negroes and Indians, and Congress not excepted? Don't they show covetousness by pocketing a great part of the money they get in this traffic out of widows and no matter who, while the poor and needy are overlooked by them and not even mentioned in all this traffic? This was not the case in the first Christian church, the money was then for the poor and needy, but covetousness has turned the scale that it is now for gentlemen in broadcloth to ride about the country to seek their fortunes. Are they not boasters? Read missionary publications and see the mighty achievements performed by Tom, Dick and Harry, in conversions, labors, travels, gifts, collections, baptisms, & preachments, &c. Are they not blasphemous? In that the world is to be converted by money—in that of money the soul of religion, he that giveth is a good Christian, he that giveth not is an infidel—in that of their treasury is the treasury of the Lord—in that of binding moneyed burdens on the church God never commanded—in that of selling titles into sccieties God never instituted in his church—in that of charging God's people for preaching—in that of contradicting the word of God in many different ways, in the preaching of their plans and schemes to get money, &c. &c. Disobedient to parents? Yes, sir. You can't think that Paul meant here natural parents and children, as he was speaking of a sort of professors and preachers, this is clear in the whole drift of the prophecy; but of spiritual parents and children, such as he was to Timothy—such as in 1 Corinthians, 4. 15: For though ye have ten thousand instructors in Christ, yet have ye not many fathers; for in Christ Jesus I have begotten you through the gospel. 1 John, 2. 13: I write to you, fathers, &c. So that the apostle's meaning is, when he says disobedient to parents he speaks spiritually; that a young coxcomb missionary just from school, in the pride and fancy of his attained theology, will not listen to the advice of the most aged and experienced ministers, nor to the most aged members of the church of Christ, but in the highness of their minds and headiness disobey all counsel, advice and reproof and go on their own way, while at the same time they are unthankful for the advice of ministers or church members, and also unholy in their conversation towards these fathers in Israel. And these things I have seen and felt too, therefore I know the prophecy is true; for I have seen young missionary preachers in gloves and boots, mere laugh and make sport when they have attempted to tell them their opinion in opposition to missions. And as for the aged members of the church talking to

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them and giving them advice, they were treated by them with contempt, and often with an unholy smile, laugh, gesture, and words. And I have never seen one, no, never one, young preacher a missionary, nor one single man or woman that was a missionary, in 20 years, that has ever exhibited or expressed thankfulness for advice from the most aged and venerable fathers in the church of God, when given them; but to the contrary, and an hundred times with unholy conversation and refractory language, accompanied often with sneers and contempt, have I seen that advice treated. Cases I could cite, but it is unnecessary; for they think their judgments better than the fathers of Israel. Young preachers remember one thing, that age is the school of experience at which you have never studied; you ought therefore to listen to their advice, for they know more than you—but above all things, have thus saith the Lord for all you do in matters of religion.

(*to be continued.*)

PRIMITIVE BAPTIST.

TARBORO', JUNE 10, 1837.

"PROSCRIPTION."

The Religious Herald of January 27, contains an article under the Editorial head, over which is placed the term at the head of this. It appears that the prime subject of said article is, the exclusion of *John T. Muse*, and *Melchizideck Brame*, from the church at Sugar Creek, Bedford county, Tennessee; an account of which exclusion signed by Muse and Brame, and unsupported by any other testimony, the Herald inserts. By the joint statement of these two men, they had become "identified with the great work of multiplying Bibles, &c." that is, in favor to New Schoolism. They had united with their Baptist brethren in the town of Nashville, in Convention. Their publication possesses much of the clamorous and impatient. They have named nothing, (perhaps they carefully suppressed it,) of any standing rule of the church which withdrew her fellowship from them. They are loud in censuring her conduct towards them; and yet in the sequel, *they rejoice to tell the world, they have not given up the ship: they feel themselves still in the great body of the United Baptists, and among them they feel to live and to die, and to do all the good they can.* They say, "Truly, we have joined the grand procession of our working brethren, who are pressing onward to apostolic perfection. Come one, come all, and join our pious march." And all this affords to the Editor of the Herald, the idea of *proscription.* Mr. Sands of the Herald, in view of the foregoing, uses the following language: "The Baptists have heretofore been noted for their maintenance of the sacred principle of liberty of conscience—but those who arrogate to themselves the title of Old School Baptists, seem determined to set it naught. They are not willing that the members of their churches should think or act for themselves, except in accordance with a prescribed rule. In this respect they are equally intolerant with the papal church."

Mr. Sands may think to cast a smoke before the public view, by alleging against the Old School Baptists any thing like papal intolerance. But he knows very well, if he had the candor and humility to acknowledge it, that the very institutions, for the joining of which J. T. Muse and M. Brame, were dropt from fellowship, with the whole family of reputed benevolent schemes, are of popish descent. Ask Pope Gregory XV., (or Charles A. Goodrich, or any other faithful historian,) for the lineage of missions. He will tell you the Romish church was its mother, and Gregory its father. Theological schools are nearly congenite. All the train of missionary operations were put in requisi-

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tion to check the reformation, and maintain what power it had left in favor to the See of Rome. And it is now come to this, that he who calls himself a Protestant, as we presume, dares in the columns of a newspaper, to brand with papal intolerance, those who will not embrace and kiss these anti-Christian engines, and caress and bless the man who fosters them. Of the term, intolerance, *unconnected* with papal, Mr. S., or any other man ought to be ashamed, when applying it to O. S. Baptists, and under a government like ours. He says, however, that O. S. Baptists are unwilling that the members of their churches should think or act for themselves, except in accordance with a prescribed rule. From this we may infer that, he is willing the members of his church should think and act as they please, without regard to rule of any sort, so they will but aid the plans of reputed benevolence. This helps to account for their receiving any kind of characters into membership for money. He represents the O. S. as opposed to liberty of conscience. This must be a libel upon his own sense. He affects to think the O. S. ought to fellowship the New School, even though the consciences of the former be cramped or smitten thereby. By which alternative would liberty of conscience be more violated,—for the O. S. to withdraw from the New, and leave them at full stretch of conscience, ay, in possession of the ship of missions, calling upon all to come and join their pious march; or for them to be compelled to continue united with the New S. against their consciences! The truth clearly is, these new inventions are foreign from gospel order; and the O. S. would be recreant to every sacred principle if they did not withdraw from them and leave them to pursue them at will. But Mr. S. continues: "It was reserved for the Antinomian or Black Rock party to revive this practice, so odious to the Baptists, and so justly objected to in the Catholic church. They alone have been guilty of this infringement of liberty of conscience, and they must bear all the deserved contempt of an enlightened public." Ay, Mr. S. himself being judge: And so *thought* the *inquisitors* respecting the Waldenses, and so *said they*, and so *did they*. It has always, from the days of Christ till now, been the vein of interested religionists, from the pope to the curate, to charge the practical advocates of truth with intolerance and oppression. Accordingly they have made this a pretext to the means used when in their power, of forcing them into their interests, or of exterminating them from the earth. But the friends of truth have been the friends of peace, [not of an unholy league,] and have all along withdrawn from human devices and corrupt systems, as the New Testament and history show.

Mr. S. speaks of a man in his own vicinity being excluded for school studying before entering on his preaching. He observes: "In obedience to the directions of the apostle, he *studied* to become a workman that needeth not be ashamed, rightly dividing the word of truth. But those brethren wiser than Paul, disfellowshipped him for taking the word of God as his guide."—We think he needed to be ashamed; for if the Lord had called him, he showed himself ashamed of the Lord's qualifications, by applying to school study: if not called of God, he needed to be ashamed of thrusting himself into the ministerial office. If he had studied to show himself approved unto God, he would not have made it his first business to be approved unto men. And perhaps this was the word Mr. S. says he took for his guide, namely: *When it pleased the Lord who called me*, &c. *immediately, I conferred not with flesh and blood.*

Mr. S. continues: "But these Old School Baptists, as they term themselves, like their

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popish coadjutors, can remorselessly set aside all laws and constitutions, when they stand in their way, and trample unflinchingly on the most sacred rights."—Yes, they would wish without remorse to cut off a right hand, or pluck out a right eye if it stand in the way of God's word. As to his mean insinuation, popish coadjutors, we will give Mr. S. five years in which to prove from the scriptures, or from authentic history. that moneyed missions and all subservient institutions were not stratagems of the Romish church, first practised by her to check the spread of truth. Till then, he must, and will stand justly charged with the guilt of advocating and pursuing popish and anti-Christian measures.—*Ed.*

OLD SCHOOL INTELLIGENCE.

Brother Asa Biggs of Tennessee, has favored us with Minutes of the Regular Baptist Association for 1835 and 1836. It held its session in '35, at Little Hatchie meeting house, McNairy county; in '36, at Spring Creek m. h. Hardiman county: Francis Beard, Moderator; Asa Biggs, Clerk. This Association is composed of churches which withdrew from the Big Hatchie on account of doctrines and practices maintained by the latter, principally, the mission plan with its coadjutants, as appears from the Minutes of the former. The Minutes of the Regular Baptist Association for 1835, contain an Abstract of her principles, her Constitution, and Rules of Decorum, which we would publish, but for want of room. Her Circular for that year is on the subject of Missions; that for 1836, on Alms. We are glad to find another Association standing firm against the now uniting powers of the "sea" and "earth" beasts, and in its abstract of principles supporting the ancient and primitive faith and order of Christ's disciples. Her abstract of principles contains the following: We believe from experience that the Missionary Society, Bible Society, Temperance Society, Tract Society, Masonic Society, Sunday School Union, and Theological Seminaries to make preachers for the Lord, are destructive to the peace and fellowship of the Baptist churches; therefore we will not tolerate any member of our churches in membership in any of the above named societies.

She has appointed to meet at Mount Zion meeting house, Hardiman county, Tenn. Saturday before the 2d Sunday in October, 1837. *Ed.*

GENERAL ASSOCIATION OF INDIANA.

This body in its report on domestic missions, uses the following language: "In view of the past providence of God, we do most firmly believe, that if men and means could be obtained, to give every church in the State a pastor, and an itinerant to destitute section, which is the ultimate design of our Association, the moral and religious aspect of Indiana would be almost instantly transformed."—"For be it remembered that the blessing of God is essential to the success of any religious enterprise, and this blessing is obtained by prayer.—"

The above Association tells us, its design is, to give every church in the State a pastor, and every destitute section an itinerant. By its own confession, it has clearly set itself up to fill Christ's office, to send laborers into his vineyard. Our Lord commanded, *pray ye the Lord of the harvest, that he will send laborers into his vineyard.* The General Association answers, We will give them to the churches and destitute sections. Christ himself at a certain place *did not there many*

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mighty works because of their unbelief: and he said to his disciples, *without me ye can do nothing.* The Indiana General Association says, Give us men and means, that is, give us money enough, (for that will secure men, measures, learning,) and we will change, nay, *transform*, the moral and religious aspect of all Indiana, and that instantly too.

They tell the world, the blessing of God is obtained by prayer. *Esaias is very bold, and saith I was found of them that sought me not, I was made manifest to them which asked not after me.* (Rom. 10: 20.) Then Esaias saw those who were blessed, (to them the Lord was manifested,) who prayed not, asked not after him. Indeed, the soul that feels no need, can not pray. The needy soul can not be stopped from praying. The blessing of God through his clemency, gives men a praying spirit; and then the same clemency, answers prayer. But to say the blessing of God is obtained by prayer, is a broad expression, as if God rewarded us for praying, as though it were for the value of our prayers, the merit of our prayers, that he notices and blesses us. Our readers may decide whether the above be Arminianism, or phariseeism, or both.—*Ed.*

To Miss Louisa Moore.

(*continued.*)

Also remember that as "the Lord knoweth the days of the upright," Psa. 37. 18, so likewise he must know, and be acquainted with, all the days of your afflictions, and trials, and adversities; and also what help is necessary, and in what manner, and at what time, to interfere on your behalf. You at times may be tempted to think that the Lord hath forgotten to be gracious, and that his mercy is clean gone for ever; when indeed and in truth, he is near at hand, and quite ready to deliver; and if not to deliver, he is ready and willing to sustain your soul in adversity, and to keep you alive in an evil day: and often, the power and goodness of the Lord is as much declared, and as clearly seen, in supporting us when under oppression, as in rescuing us from it. In fine, commit thy way unto the Lord; trust also in him, and he shall bring it to pass. And be sure not to fret thyself in any wise to do evil; for evil doers are to be cut off, but those who wait upon the Lord shall inherit the earth.

I suppose you have heard of the good news, namely, that we are to have new heavens and a new earth; and that the church is to be created a rejoicing, and her people a joy; and that the Lord intends to rejoice in her, and to joy in his people; and you shall then weep no more; nor I any longer cry for vexation of spirit. In that day also, the bands of wickedness will be loosed, and heavy burdens undone, and the oppressed set free, and every galling yoke destroyed because of the anointing. I want you, my daughter, to keep those things in mind, for they are most blessed things, and well calculated to cheer and encourage weary pilgrims in a weary land. I also want you to contrive it so as to throw yourself in the way of, and to form a very close intimacy with, a man whose name is the BRANCH, for he can afford to help you in times of need, and to do a heap for you by way of making you comfortable in life, and happy in death.

In his person, he is remarkably comely, and in behavior, fascinating; and in speech, soft and musical; and his manner of address is courteous and winning to admiration; he is also very loving and tender to all honest and right-hearted people who come

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unto him. But triflers in religion, and whole-hearted professors, he passeth by with a strange indifference. When you go to him therefore, see that your complaints, and wants, and desires, and wishes, are all *real*, and not *feigned*. And so likewise must it be, when at any time you return thanks for favors received, or for deliverances wrought. If this be not your manner, whenever you go before this man, called the BRANCH, you had as good not visit him at all, Louisa. But I tell you, that the better you become acquainted with him, on gospel principles, the clearer will you discover what a deep interest he takes in the welfare of right honest people. And be you sure to bear in mind, that his skill is never baffled, nor his judgment confounded, nor his purposes defeated; and he never faints nor grows weary. "Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary?" Isa. 40. 28. His wisdom, strength, mercy, grace, pity, compassion, love, and tenderness, are all now in their full prime and vigor, and are at every request and call that faith can make.

Indeed, my child, he is a wonderful man, as well as a man of wonder; and he is the wonder of many, and many wonders he hath performed, and not a few wonderful things now dwell in him, and shine forth from him. And he is also full of life, and light, and tenderness, and sympathy; and he knoweth how to succor, and to comfort, and to support, all who are tempted, and tried, and cast down. Now this wonderful man, is not only called the BRANCH, but also the rod of the stem of Jesse, and the shepherd of Israel, and the sun of rightecusness, and the day-dawn, and the day-star, and the root and offspring of David, and the faithful witness, and the king of kings, and the Lord of lords, and the anointed of the Father, and the prince of peace, and the Son of God and eternal life: and to be acquainted with this man is a favor indeed, and yet "this honor have all his saints. Praise ye the Lord," Psa. 149. 9.

I am now in Virginia and expect soon, very soon, to preach in North Carolina, in which State are many *Ishmaelitish mochers* under the name of Christian disciples. And all such people you know are under the power and influence of the old covenant; and hence all they say or do under a new covenant form, carries with it a Levitical twang instead of the mellow sound of the gospel lute. Indeed, of this sweet sound they know nothing; so far from it that it grates on their ears whenever they hear it. And if you are of opinion that I play upon this lute at times, and send forth sweet sounds therefrom, you must intuitively conclude that the music I make on this instrument is necessarily offensive to all those Ishmaelites. It is, my daughter, it is offensive to them, and they show it, and by the same I discover of what tribe they are, and where they are from, and that as *children of the flesh*, they in heart despise the *children of promise*. And hence, as did their fathers, so do they.

But Louisa, it really is diverting to see how those *Ishmaelitish mockers* in North Carolina are galled at heart by my writing against the devil. I allude to my work called "A religious devil detected." Exposing of old Apollyon's base tricks and pranks played by him under a garb of religion, is as nauseous to them as jalap! I have sometimes

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been foolish enough to wish they would write against my book upon a considerably large scale, and in a manner befitting such a subject, as I should then, not only have a fair opportunity of seeing how APOLLYON VINDICATED would look in public print, but also a fair chance once more to take up my cudgels against the crooked serpent which is in the sea, and the generation of vipers now on the land. In this said State is a man by the name of Meredith, an editor of what is called a religious paper; and he is a man of some smartness with his pen, and withal a right good scholar; but when viewed as a clergyman, and a religionist, a man of straw fitly forms his portrait. As to the spirit of the gospel, and the glories, beauties, charms, riches and dainties couched in the same; together with the killing law, the burden of guilt, the terrors of God, the vengeance of heaven, a wounded conscience, a bleeding heart, the pardon of sin, the blessing of peace, free access to a throne of grace, and answers to prayer, and fellowship with the Father and with his Son Jesus Christ; are things which I fear (and believe) he knows no more of by the inward teaching of the Holy Ghost, than I know all about the exact dimensions of the sun. And yet for all this, he can prate about many of the out-works of Zion, and about many truths in the letter, so fluently as greatly to please and amuse a whole host of Ishmaelitish mockers. Murmur also he can, and fret, and foam, and quarrel, and tell fibs—yes, tell fibs about poor me; and yet I would be ashamed to take such a he goat by the beard and say, "you shall answer, sir, for the public slander which you have heaped upon my character."

My favorite text is, "let them curse, but bless thou," Psa. 109. 28. Do you, my daughter, try to live near to the Lord, and watch his hand, and mark his steps, and confess his power, and implore his aid, and trust his grace, and submit to his will, and hope in his mercy, and go boldly to a throne, which was erected for you, and such as you, and there wait till your Lord cometh. This letter must serve for all my Dutch friends in your part of New Jersey, and above the city of New York, I mean in Tappan and Middletown. I hope to be at the north soon, i. e. in the course of this summer. I hope the judge, your father, has become quite reconciled to your worshipping the Lord in that way you think best, as it concerns the conscience—it concerns the soul.

I am yours affectionately,

James Osbourn.

Virginia, spring of the year 1836.

To ELDER JAMES OSBOURN.

Hackensack, May 28, 1836.

Beloved Father in the Gospel,

May grace, mercy, and peace, be multiplied unto you.

Your epistle was received in due season: and was indeed! a messenger of glad tidings; and I was made to rejoice in view of a full and complete Saviour: invested with all power to help, to succor, and to save. The report of His liberality, the kindness, the tenderness, the pity, the compassion, of His nature, which you were enabled to declare & set forth in such a lively manner, drew from me earnest desires to become better acquainted with His character, and spend more time in His company and presence. And I was favored with a feast of fat things upon which I fed, and by them was strengthened in the faith of the gospel, had the bands of corruption loosed, and

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my heart enlarged, to run in the way of God's commandments.

You till me, it is needful in trying circumstances *to be silent, and even dumb, so as not to quarrel with the Almighty.* But alas! I find I am slow, very slow to learn such lessons of passive obedience. My proud and lofty spirit boldly says, "I will not submit to such measures. But blessed be the Lord, He does at times give me to understand that He has a willing people in the day of his power; to whom it is given not only to believe, but also to suffer for his sake. And then all is well. The path of tribulation becomes quite easy. The cross is embraced, and patience and submission make themselves manifest to the glory of God and the peace and comfort of my soul. And then, I can heartily desire to know more of Him and the fellowship of His sufferings, and be made conformable to His death.

I learn experimentally, that the Lord has set the day of prosperity, and the day of adversity, the one against the other, and the need of such changes, to keep me from settling on the lees of my own righteousness.

Sometimes, I am favored with a pleasant gale from the South; the spices flow out, and my beloved comes into His garden, and partakes of His pleasant fruits; and I am engaged in contemplating the perfection of His beauty, the glory and harmony of His attributes, and dwell with delight upon his fixed and unalterable purposes of love, and mercy, *to hell deserving sinners.* Again, my soul is shrouded in darkness and gloom. I descend the pit of corruption, and there ponder the mazes and labyrinths, of those frightful depths, detect many secret workings of corruption, see again my native vileness, and realize, in me, that is in my flesh, dwells no good thing: and by such things I am instructed how to pray, to wrestle, and obtain spiritual blessings, without money, and without price. At other times when outward troubles have increased upon me, my heart has fretted, murmured, and repined against the righteous dispensations of the Lord, and in my frowardness, have invented plans and projects, for my deliverance; but they have all failed, and the Lord has chastised me for my folly, and given me to know that, He has determined to destroy the wisdom of the wise and bring to nought the understanding of the prudent, and remain inflexible to His purpose of bringing the blind by a way they know not, and having a poor and afflicted people to put their trust in Him.

You observe, the Lord's goodness is often as clearly seen in supporting us, when under oppression, as in delivering us from it. I find it is so; and when thrice praying does not remove a thorn in the flesh, it has become a necessary cross to keep down high thoughts and vain imaginations, and serves as an occasion for a compassionate High-Priest to manifest His sympathy, tenderness, and pity, towards us, and makes us highly appreciate the all-sufficient grace allotted for our support. (*to be continued.*)

Louisa Moore.

It is impossible for any who forsake the faith and practice of the New Testament, to devise any system of belief and operations so similar to that holy chart, as to avoid detection. Any attempted substitute for inspiration, though designed to imitate the gospel, yet leads to more hideous dissimilarities.—*Ed.*

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POETRY.

From Erskine's Gospel Sonnets.

THE BELIEVER'S JOINTURE.

CHAPTER I.

Containing the PRIVILEGES *of the Believer that is espoused to Christ by faith of divine operation.*

SECTION III.

Christ the believer's physician and wealthy friend.

(continued.)

Tho' *heav'n's his throne,** he came from thence,
To seek and save the lost;†
Whatever be the vast expense,
Thy Husband's at the cost.

Pleas'd to expend each drop of blood
That fill'd his royal veins,
He frank the sacred victim stood;
Thy Husband spar'd no pains.

His cost immense was in thy place;
Thy freedom cost his thrall;
Thy glory cost him deep disgrace,
Thy Husband paid for all.

SECTION IV.

The believer's safety under the covert of Christ's atoning blood, and powerful intercession.

When heav'n proclaim'd hot war & wrath,
And sin increas'd the strife;
By rich obedience unto death,
Thy Husband bought thy life.

The charges could not be abridg'd,
But on these noble terms;
Which all that prize, are hugg'd amidst
Thy Husband's folded arms.

When law condemns, and justice too
To prison would thee hale;
As sureties kind for bankrupts do,
Thy Husband offers bail.

*Isa. lxvi. 1. †Luke xix. 10.

(to be continued.)

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THE PRIMITIVE BAPTIST.

EDITED BY MARK BENNETT.

Printed and Published by George Howard,

TARBOROUGH, NORTH CAROLINA.

"Come out of Her, my People."

VOL. 2. SATURDAY, JUNE 24, 1837. No. 12.

FOR THE PRIMITIVE BAPTIST.

—

TEETH TO TEETH,

Tom Thumb tugging with the Wolves for the Sheepskin.

By Joshua Lawrence.

—

PART II.

ON MEN-MADE PREACHERS.

(*continued.*)

The apostle goes on in his marks of these men-made teachers—traitors, heady, high-minded, lovers of pleasures more than lovers of God, having a form of godliness, &c. These marks well fit the missionaries and all men-made teachers; for I have noticed the treachery and headiness of many of them, and that every missionary with which I have been acquainted almost has this mark, high mind. You take notice of it, and see if what I say is not true; it matters not of their poverty, you see if they don't manifest this mark, high mind. Without natural affection—he don't mean that natural affection common to our nature, but that natural affection that is common among Christians, or spiritual natural affection of love to Christians. This they are void of, and their conduct proves it by the very next sentence—truce breakers, that is, peace breakers. Why Paul could not have hit the mark better of missionary conduct, if he was now alive to see and feel the effects of their conduct as I have done. Have not the missionaries broke the peace of nations? See what they had like to have brought Georgia and the United States to. See what they done in South America, Wales, &c. &c. They have broke the peace of Associations, churches, families, ministers, and individuals; and planted envy, hatred, shyness, evil speaking, and no dealing even between those who were before in love like Jonathan and David, never to be healed between brethren and friends in this life. Can a spirit that does this be of God? Ask yourself seriously, can it be a Christian spirit, or of the spirit of God, that separates brethren and breaks the peace, harmony, love and union of God's church and people? Say. I say I would as soon believe that the mammoth cheese of 1300 pounds sent to President Jefferson was now the moon, as to believe that a spirit that breaks the peace of God's people can be of God; and therefore, if there was nothing else to prove to me that missions was not of God, this is enough for me, to see God's people squandered, one this way and another that, and at loggerheads among themselves. It proves there are wolves in sheepskin about, and these are the peace-breakers; and wolves, you know, love money, Balaam like. Therefore, the spirit of missions is a wolf spirit; it was bred and carried on, you know, by popish wolves that eat both sheep and money. The spirit of missions is a covetous, money making spirit; therefore, that and the Christian spirit is at war and always

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will be. A thousand proofs of this fact you know I can bring The spirit of missions is a boasting, heady, high-minded, Arminian spirit. The spirit of missions is not only a peace breaking spirit, and I need not have taken time to prove this, for it proves itself in every State in the Union—but unless watched and resisted, it will be a liberty destroying spirit too.

And Paul gives another mark—false accusers. Yes, sir, that is I know a true trait of the mission spirit. Look into the periodicals of the day, and see if you don't find accusations against men much better in principle and practice than the accusers; and see if you don't find accusations there as false as that of the devil, when he tho't to buy off Jesus and said, all this I will give thee for one bend of the knee Then this proves a mission spirit to be of the devil, for he has always made use of money to support his ministers and his religion in the world; witness Judas, Balaam, and Baal's prophets. And he thought Jesus might be a missionary of this moneyed cast, and he would therefore buy him off his side; but I tell you, and I have told you, and I will now tell you again, that Jesus Christ, his ministers, nor religion, are not moneyed men nor moneyed religion; but the devil's is, and always has been and always will be. And this should be proof enough to satisfy every body, that missions is of the devil, because it is a religion founded in money; which is the devil's religion from Sachem, who would be circumcised to get Jacob's daughter and cattle, until this day when men will be preachers and missionaries to get money And the whole tenor of the Old and New Testaments on false prophets and false ministers prove the fact, line upon line. Don't be mad, for as God liveth I will not let you off a hair's breadth below or above the truth; but you know what I told you, my aim was to make truth appear.

The spirit of missions again proves itself to be a devilish spirit, by its breaking and destroying the peace, love and union of churches and God's people. The spirit of missions is—a fierce despising of those that are God's, is given as another mark by Paul. Yes, sir, of all that can't see thro' their spectacles and untie their purses freely and bountifully. See in publications the names given them that don't see out of their eyes and fill their pockets: infidels, ignorant, cold hearted Christians, want of sense, can't have a Christian heart, and the dear knows what all, are thrown on them. Out of the abundance of the heart, says Jesus, the mouth speaketh. So these words prove that in their hearts they despise those that are good. You may say the many harsh words in this piece prove my heart despises the missionaries. Sir, I am no bush fighter; for there is only one missionary in the world that I have a feeling Christian affection for, and I care not if I never see another but him, unless they would cease from breaking the peace and union of God's people; and if they were all out of the United States it would be so much the better for the Baptists, in my opinion; for then the Baptists would be as they have been, before this moneyed, wolfish, devilish spirit got in among them to scatter the sheep. But I can't write every thing, I must, I will stop; yet the subject forces itself upon me, and my hand is so crampt I can hardly hold my pen; yet there is no need for me to take time to consider, my mind is crowded with such as it is, and of the truth of it I leave you to judge.

Now, says Paul in the same chapter, as Jannes and Jambres withstood Moses, so do these also resist the truth; men of corrupt minds, reprobate concerning the faith. This verse clearly proves that the characters all along in the foregoing verses, were intended to describe a certain set of ministers of the gospel, that should arise in the last days, which I have showed you are now. And I have showed you some of my reasons for believing he meant the missionaries. Remember, these men are set forth in the text as resisters of the

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truth, withstanders of God's ministers, as the magicians did Moses; and as men of corrupt minds, and reprobate or counterfeit as to faith. So then the very marks on them put by the Holy Ghost prove them to be self-made, or men-made, or devil-made ministers; as the base marks on them prove. Now you know God sent Moses to Pharaoh, with a message to deliver Israel from bondage and to carry his rod and work miracles with it in the sight of Pharaoh; and that when Moses had delivered the message and turned his rod to a serpent, then the magicians were called for who did so also by their rods; in other miracles they did so, except some which they could not do, but confessed that that was the finger of God. Here is another fair proof that by these men all along set forth, he meant false ministers; for he here would point to Moses as a figure of all God's true ministers. He would here also point to Jannes and Jambres as a figure of these false ministers that should arise to resist the truth of the gospel, as these magicians did Moses. So this matter clears all I have said before, about disobedience to parents and natural affection, &c. God sent Moses, you don't doubt; but who sent the magicians? where did they learn the art? Ah, that's the bite. And where or how do they learn the art of preaching, the art to resist God's ministers, resist the truth, as these men did Moses? Now you must agree that God did not send Moses and the magicians too, so you must also agree God don't send false ministers and true ones too; for God sent Moses with a message and to deliver Israel, then of course he could not send the magicians too to counteract his own designs. So God sends his ministers with a message and to deliver sinners from the bondage of the law, satan and sin. Then of course he can't send those false ministers to resist the truth, withstand his own ministers, and counteract his own designs in saving or delivering sinners from death and damnation by the hands of his own ministers. Then one of three things you must acknowledge, that Jannes and Jambres sent themselves and prepared themselves to resist Moses; or secondly, that men sent and prepared them; or, that the devil prepared and sent them to withstand Moses: and it matters not with me which of the three you choose, for then my doctrine stands good. Or you may say first, that Jannes and Jambres were willing to become magicians, and men and the devil prepared and sent them; or, you may say the devil sent them, all the same. So, equally so with false ministers; you may say that there are men willing to become false ministers, and men and the devil prepare and send them; or that the devil prepares them, or that men help to prepare them, or that they prepare themselves, all the same. They are magicians still, false ministers still, resisters of the truth, and the resisters of God's ministers from the deliverance of sinners—the same old sheepskin still.

Now then here we have got some marks of false ministers worth a Jew's eye; first, what were the magicians prepared and sent for? To withstand Moses. So all false ministers are prepared and sent for the purpose of withstanding God's ministers, whether prepared and sent of themselves, men or the devil; the grand design is to withstand the message of God, in doctrine, ordinance and discipline. Secondly, what were the magicians prepared and sent for? To resist Moses in the delivery of the children of Israel. So all false ministers, whether prepared of themselves, or in the schools by men, or out of doors by the devil, the grand design is to prevent the deliverance of sinners from spiritual bondage. Thirdly, what were the magicians sent for? To mimic Moses in working miracles, to keep Pharaoh and the Egyptians from letting them go. So all false ministers are sent to mimic God's ministers in preaching, &c. to keep sinners from believing the gospel message and keep them in bondage. What effect did

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the magicians produce by going? Why, when Pharaoh saw that the magicians could do the same miracles Moses did, he hardened his heart and would not let them go. So false ministess are sent to harden sinners' hearts, and do harden their hearts and prevent as much as in them lieth from going, or believing the truth of the gospel. The magicians pursued the same plan of miracles as Moses did, and this was the very thing that kept them from going and believing. So false ministers pursue and follow the same plan of God's ministers, and this is the very thing that keeps sinners from believing and going; for Pharaoh, the Egyptians, nor the Israelites, did not know which to believe, the magicians or Moses, for both seem in their eyes to work the same miracles. So sinners on hearing and seeing all God's ministers do, and all that false ones do, they are so near alike they don't know which to believe Thus Pharaoh's and the Egyptians' hearts were hardened, and Israel kept in bondage until God came. So the devil and the non-elect are hardened, and Israel kept in bondage in spite of all his ministers can say and do, until God comes with his outstretched and strong arm of power and judgment.

So then I have shown you what a curse to the nations of the earth and mankind false ministers must be; you know I have said they ought to be damned, and if self-made, men made, and devil-made ministers are not damned, I see no use for a hell. Thus to trifle with the eternal precious souls of men, when one soul in eternity is capable of suffering more than the sufferings of all the men that have lived since the world began; for there is a point when the sufferings of this world will cease, but oh! eternity—who can mark the end of happiness or suffering there? First mark of a false teacher, he withstands God's ministers, hinders the effects of their labors, causes the people to discredit what they say, and holds sinners in unbelief. Second mark: he resisteth the truth by preaching as nigh like God's ministers and the truth as he can, yet he don't preach the truth, it is all sham, mimic, all art; it stinks like the magician himself, in the nostrils of all that have their eyes open to know and love the truth. Yet it is so near it will go for a miracle, as well as Moses's; thus deception to saints and sinners, and he passes for Moses's equal, when he is a nasty magician preacher. Third mark: they preach, but don't preach the truth; they will resist the summary of the gospel doctrines set down in this piece, preach against them, and often vilify them as coming from hell: or, that though they be scripture they ought not to be preached; or, they will whittle and cut and wrest them quite out of their meaning, and contrary to the common acceptation of words. When you hear a man at this, say, magician—and let him go. A fourth mark: wherever God sends his ministers, there these will soon be found near about to resist them; they will often practice the same ordinances, the more thereby to deceive the hearts of the simple; but you watch them closely, and you will soon find that their loud preaching, their eloquent words, their seeming to feel, their great desire for the salvation of sinners, is all sham, all mimic, all affectation, all magician. Watch them still closer, and you will soon find in many things they resist God's plain word in doctrine, ordinance and discipline, as laid down in scripture, either here or there, in this or that place, they will be sure to be deficient and in opposition to the word; not all, but in some material points they are sure to oppose the plain word. When you find this man, say, magician—for God's ministers are for all the truth and the whole council of God, and upon it and by it they will stand and fight. More: these men, says Paul, have corrupt minds; then of course, corrupt doctrine is the effect; as near the truth as may be, yet not the truth altogether, but pieces of truth here and there. More: these men, says

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he, are reprobate concerning the faith; that is, the true system of salvation and saving faith; these men have neither, and the mark by which it may be known is, they they don't preach the true system of salvation, but parts here and there, so much thereof as may cover their base metal, so much about Jesus as may hide their preaching works altogether as the system of salvation. Yet you will find, watch him nigh, that God and grace has made salvation possible, but works must make it sure; and that he will preach free grace for all men, when there is not such a word in the scripture as free grace. And as to saving faith, watch him, it is but the effect of free will and act of the creature; he can believe if he will, or take the scriptures and believe them; this is saving faith, or to work a little and believe. When you hear a man at this, say, magician--and go your way. This must suffice for the present marks.

But now, says Paul, they shall proceed no further, for their folly shall be made manifest unto all men, as theirs also was. So this is the conclusion of the propheey, that as the folly of Jannes and Jambres was made manifest, or made to appear, to Pharaoh, the Egyptians, and Israel in the end, so shall the ministers here described also in due time be made to appear in their folly to God's church and world clearly. The folly of the magicians was made to appear first in this, in that Moses' rod swallowed up all their rods when turned to serpents; showing that Moses's was a true miracle, but theirs sham or mere enchantment and sorcery; yet because the magicians could turn their rods to serpents, it hardened Pharaoh's heart. Again: their folly was made manifest, in that they could not turn dust into lice, and acknowledged it to be the finger of God. Again: in that they could not stand before Moses, for the boils were on the magicians, nor could they rid themselves of this plague. So in these three things and others, we see God made their folly manifest to all men; yet they did all they could to keep Israel in bondage. So all false ministers do all they can to keep God's spiritual Israel in bondage, by resisting the truth; for the miracles of Moses were true miracles, but those of the magicians mimic sorcery, deceptive art only. But as all that the magicians did, could not nor did not hinder the liberty of the children of Israel, so also, not all that false ministers can do in resisting the truth will not hinder the liberty and deliverance of God's elect Israel, from the bondage of sin, satan, death and hell. Yet God will suffer false ministers to work all their mimics and sham sorceries, and resist the truth and his ministers to a set time; as he suffered the magicians to resist his miracles and Moses, until he was pleased to make their folly manifest. So then false ministers shall proceed no further--how far? until the end of the 1260 years. How far? until the commencement of the thousand years' reign of Christ, or the taking of the beast and false prophet. Then the church and God's ministers will be delivered, as was Moses and Israel; and the magicians, or false ministers, will then be punished with the plagues of God, overthrown and their folly made manifest to all men; and many of them before that time, as that of Judas, Balaam, Gaharia, Ahab's prophets, Simon Magus, &c. &c. These, with a thousand others, God has already made their folly appear to his church and world.

And will this part of the prophecy apply to the missionaries? Surely. Has not the folly of the missionary Jesuits been made fully to appear to God's church and world? Has not the folly of the pope, with all his train of missionaries, been made to appear in Ireland, England, Germany, Poland, France, &c. &c.? Surely, or else how was popery put down, how opposed; and how was other religion established or tolerated in those kingdoms, but by seeing the folly of the pope and his train of speculating missionaries? And thanks be to God, that the folly of the present missionaries is

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widely beginning to be made appear to thousands in all the States, and these resisters of truth shall proceed no further than to show and make God's power known, and to deliver his spiritual Israel; although they resist the truth, in God's directions to his ministers for ministerial support, in making and qualifying ministers; for he said, pray ye the Lord of the harvest to send forth more laborers into his harvest; but they say, send them to school and pray the schools to send laborers. In that they are turning apostolic doctrine into Arminianism, and thereby resisting the truth; and many of God's most aged and pious ministers they withstand, to make money by the schemes of the day and thus resist the truth and God's ministers, as the magicians did Moses. But their folly is at hand, and many of these money hunters' folly has already been made manifest, and more will follow on.

But the 13th verse carries us a step further: But evil men and seducers shall wax worse and worse, deceiving and being deceived. 14. But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou has learned them. Then the missionaries will wax worse and worse to deceive mankind, as Jannes and Jambres deceived Pharaoh and the Egyptians. But thanks be to God that there are yet some that continue in those things learned of Paul, and are yet to be learned by his epistles, by which they abide stedfast, knowing of whom and where they have learned them.

I wish every man to read the 18th chapter of John's Revelations, and there you will see men-made teachers and missionaries marked out by John from beginning to end. In the 19th chapter he describes the church of anti-Christ, under the figure of MYSTERY, BABYLON THE GREAT, (that is, the great church of the Roman Catholics—great for persecutions, numbers, wealth, pride, power, and abominations, and rule over the kings of the earth,) THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH—which means the mother of spurious churches, in doctrine, ordinance, and discipline; and the mother of all the abominable errors and cruel bloodshed in the earth, for in her was found the blood of the saints, &c. And in the beginning of the 18th, 2d verse, she is represented as becoming the habitation of devils, and the hold of every foul spirit; for all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her; and the merchants of the earth have waxed rich through the abundance of her delicacies. 11th verse. And the merchants of the earth shall weep and mourn over her, for no man buyeth their merchandize any more. 15th verse. The merchants of these things which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing. 17th verse. And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off. 18. And cried, when they saw the smoke of her burning, saying, what city is like unto this great city—(or church is the meaning, unthe figure of the city of Babylon.) 19. Alas, that great city—(great as a church, as Babylon was for a city)—wherein were made rich all that had ships in the sea by reason of her costliness, for in one hour is she made desolate. 22d verse. And no craftman of whatsoever craft he be, shall be found any more in thee. 23d verse. For thy merchants were the great men of the earth, for by thy sorceries (doctrines) were all nations deceived. 24th verse. And in her was found the blood of the prophets, and of the saints, and of all that were slain on the earth.

Now to explain the figures in this prophecy, remember that the whole of the Revelations from the first verse in the 5th chapter to the end, was a prophecy delivered by John about 1800 years ago; all of which respected the progress of the gospel church to the end of the world. And he

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here represents the church of anti Christ, or the Latin church, under the figure of the city of Babylon. You know that the gospel church, both militant and triumphant, is represented under the figure of the city of Jerusalem. So the church of Rome, or anti-Christ, is represented under the figure of Rome, Egypt, and Babylon, as these were the most wicked cities and the most wealthy by reason of the abundance of trade, &c. So the church of Rome above all other churches for wickedness, wealth and trade. So the church of Rome is also called a mother, as Jerusalem above or the gospel church is said to be the mother of us all. The merchants in this city, or Romish church, that traded, means her ministers; those that had ships by sea, means those persons that had offices of trade and gain in the church. The craftmen, those that traded in the church, as Demetrius did in the religion of Diana. The wine by which she made the nations drunk, her erroneous doctrines. The fornications she committed, her owning the pope and the kings of the earth as the head of the church. Her merchants were the great men of the earth, that is, the popes, cardinals, and bishops of the church of Rome; these were the merchants alluded to, great for power, yea, greater than the kings, queens, and emperors of the world. And in her was found the blood, &c. that is, in this Roman Catholic church is the blood of the saints to be found, for she has slain her hundreds of thousands, &c.

Now comparing the above with 2 Peter, 2. 1: But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. 2. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. 3. And through covetousness shall they with feigned words make merchandize of you: (mark that word, merchandize,) whose judgment now of a long time lingereth not, and their damnation slumbereth not. Then the above prophecies of John and Peter, for they are both prophecies and delivered near the same time, advertising the gospel church what sort of teachers should come; and they both agree in this, that the false teachers should be merchants. John speaks it clear and calls them merchants; Peter says that these false teachers that should be in the gospel church, as, or in like manner, as the false prophets were among the people, that these should make merchandize of you—you, the saints, are meant. Then if these false teachers make merchandize of the saints, then they sure must be merchants and traders in the church. So then all is proved, that false teachers are the merchants John alludes to. Now then to go back to the fulfilment of this prophecy, it was fulfilled and began in the Roman church; she traded in indulgences, in purgatory, in absolutions, in old pieces of rotten wood sold for part of the cross of Christ, in bones of dogs for the bones of the saints, in the crusades for spoil, in confiscations, in offices in the church, &c. &c. The Jesuits traded in horses, horned cattle, and sheep by thousands in South America; and all along until now, the pope and his gang of missionaries have made merchandize of men. And the missionaries of the present day are merchants and traders in the church, and are making merchandize of the saints, as Peter said in the prophecy. And although the articles of trade are not the same as formerly, yet they still make a trade of the same persons, the saints or you, as Peter said they should. Don't the missionaries merchandize and trade in memberships into the various societies? Don't they merchandize in agencies, theological tutorships, in missionary tours at a dollar a day, in tracts, Bibles, periodicals, professorships and offices? Not one word of which trade was carried on in the apostolic church. And who did Peter say they should make merchandize of? Don't they make it of the saints? Surely; and of the world too, if they can. So then the prophecy is completely fulfilled in the missionaries.

Again: these merchants had their ships at sea, to bring their merchandize to this great city Babylon. The pope had the largest ship that ever crossed any sea; the cardinals next, and so on to the pardon seller, the monk and the friar. These officers in the church bro't in their gain, as ships at sea. So the present missionaries and false teachers of the day,

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have their ships at sea, one a missionary at a dollar a day, that is his ship; another, agent at $40 per month, that is his ship; another, Bible distributor at $20 per month, that is his ship; another, a teacher of theology at $600, that is his ship; another, printer; another, tract dealer; another, treasurer, another, corresponding secretary, &c. These all, like the Roman merchants, have their ships by sea, or offices in the church, by which they get their gain and carry on their trade and speculation on the saints, as Peter said. Now can any man help seeing, that the present missions is the hinder part of anti-Christ, and in them a complete fulfilment of both prophecies? But here the day of anti-Christ's burning is at hand, when all these merchants and craftmen shall mourn and weep and lament, for the destruction of such a church as makes merchandize of the saints. Their city or church will be burnt, their ships destroyed, and all cast alive into the pit. This is and will be the end of all speculation in the church, and then the gospel church will be as in her virgin beauty; there will be no trade in the church, no false men-made teachers to privily bring in this damnable trade into the gospel church, and thereby deny their dependence on the Lord that bought them; and seduce many to follow their pernicious ways to speculate on the saints of God and bring on themselves swift destruction and damnation. All this merchandizing is said to be done by feigned words and covetousness; ah, these are the two grand fountains of corruption in the church of God at present to make money. And it is said that these men shall speak evil of the way of truth. Thus you can see these grand marks brought to view of men-made or false teachers by Peter; what are they? Covetousness, some old mark, money; second, feigned words, true mark, Balaam feigned also; third mark, same as Jude and Paul, speak evil of the way of truth, in doctrine, ordinances, discipline, and support of the ministry; fourth mark, make merchandize of the saints, or get all the money from them they can by law, begging, or hiring themselves out to preach; fifth mark, they bring in their heresies privily, or under the color of gospel say so, and not their say so, and with zeal follow the trade of merchandizing in the church in every way they can by this scheme and that to make money out of the saints to themselves; for the missionaries feign and beg for missions, but by the by they pocket a good part of their trade for hire. This you know is the truth, and what is this but merchandizing of the saints? Every man-made teacher is a merchant, whether he sells his book prayers, his written or vocal preaching to his hearers, or is hired to beg for money or paid for teaching theology to make more merchants to trade in prayers, sermons, &c. by the year, it is the same popish traffic of merchandizing in the church by wolves in sheep's clothing. And I shall charge all such, no matter to what sect they belong, with the sheepskin. Sixth mark, these men preach for pay, no pay not longer preach. Seventh mark, they are sure to be the most fond of rich folks, and fawn on them. Ninth mark, there will not be a drop of comfort for a child of God in all this man's preaching, for he can't say Shibboleth, never having been born of God's spirit, but moralists and self-workers he will please well. Tenth mark, this man carries a thief's wallet and cannot bear to be searched but he is mad, for thieves don't like their wallets searched. Eleventh mark, this man is a bird of the air or bird of passage, a spring martin; for he will search all over the State for a good gourd and fine nest; nor is he apt to stay longer than the warm season of money lasts. Such an one as the marks in this piece describe, is a men-made or self-made teacher, and not a teacher sent from God.

(*to be continued.*)

PRIMITIVE BAPTIST.

TARBORO', JUNE 24, 1837.

BIBLICAL RECORDER.

This journal has of course made another bible record concerning the Primitive Baptist and its editor. It says, the N. C. Baptist State Convention does not stand in need of a vindication. We should think it does, in order to find place in a *Biblical Recorder;* especially as Mr. Meredith has admitted that the Convention is a "voluntary association," not connected with a church, and that it is the duty of Christians to unite in such societies as are "not connected with their church relations," in order to spread the gospel. But it is sufficient it seems, to put the Convention and similar institutions into the Biblical Recorder, and that will give them Bible authority, especially if Mr. M. tells

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them so. He will tell us who was agent of the church at Jerusalem or Antioch, when "we inform him who was the *editor* of their NEWSPAPER." Such prevarication is immoderately scandalous in one who professes to be a man of God. If he knows they had no newspaper nor editor, and places (as he clearly does) the Convention upon the same ground of authority, why not tell us plainly that both are wrong, and forthwith abandon them. His quibble about the *transformation* of the "North Carolina Baptist Benevolent Society," is equally reproachful: for he knows, that society existed at the time named by us, had its agent in its service at $40 per month, and accordingly, ordered that sum to be paid to him; and all in the same manner as the Convention manages with its agents.

He pretends that we call the 13th chap. of i Epistle to the Cor. "his nostrum." He uses the following language: "Mr. B. does not seem to relish our prescription. Of our '*nostrum*'—by which he must allude of course to the reading of 'the 13th chap. of Paul's first epistle to the Corinthians'—he says he has already made sufficient experiment; and plainly intimates that it is no better than ox vomit, arsenic, prussic acid, wild gourds, and death in the pot!!! Query: does he not need a blister and a strait jacket?" Such is the language of this Bible matter Recorder. Mr. M. had said in reference to us, that, "A gentle depletion would no doubt have a happy effect on his [our] nervous system." In noticing this we viewed Mr. M. as having placed himself on the ground of a physician; and we then used the following language: "We have made sufficient experiment with the nostrum of Mr. M. and the Convention Faculty to determine that they have found the *wild vine*, and have *shred a lap full of wild gourds* into the potion they have mixed for us, insomuch that we hear the *sons of the prophets* crying, *there is death in the pot.*"

In view of the above, connected with the whole controversy, Mr. M. stands accredited by us for having managed his case with petulancy, insidiousness, and fiction; with *sheer sauciness* and *insolence*, in affecting such superiority as to speak of a "gentle depletion," a "blister," a "strait jacket," "good manners," and our "betters:"—with *insidiousness*, in refusing from the first to publish for us as we did for him, and then insinuating that we were the first to refuse to publish; and also in garbling extracts and mutilating quotations from us: with *fiction* in its worst sense; in making us call the 13th chapter of Paul's first epistle to the Corinthians his "*nostrum*," and making us pronounce *that chapter* no better than ox vomit, arsenic, prussic acid, &c.

We likewise grant him the reputation of making a record from the Bible, but a left-handed record, as is perfectly apparent, when we consider that, the Convention with all the reputed benevolent institutions, has no warrant from the Bible neither by precept nor example; but that such institutions are fast developing the features of the *Man of Sin*, the limbs of Antichrist, and those arrangements which are necessary to *make war with the Lamb*. Hence, we conclude that Mr. M. is recording from the 13th chap. of Rev. beginning at the 11th verse, and from all those parts of the Bible which foretell of Antichrist's last struggle, and of the man of sin being revealed.

But we will specify a few of his late Bible records. The first is that of Judges, xii: 6. The Ephraimites could not say Shibboleth at the passages of Jordan, but Sibboleth. They omitted the sound of h and made a different word of it altogether. So we told Mr. M. we were with the scriptures "threshing the mountains of the new institutions." He said we were "threshing the mountains," and then stopped: *he*

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could not frame to pronounce it right: he omitted the "new institutions." We said we were "making the hills of their gain as chaff compared with scripture." He could not say "*their gain*," nor the words, "compared with scripture." We have asked Mr. M. if he were an Ephraimite. He answered, nay. But his omissions prove his tribe, and he ought to fall at the passages of Christian and biblical confidence. His next biblical record we notice is, from 1 Samuel, xv. 15. connected with Col. ii: 23. The tall monarch pretended, the people had reserved the oxen and sheep for the Lord: but the prophet knew the Lord would not accept them, for he had already given commandment to slay them. For this conduct Saul was deposed, and David anointed in his stead. So the Lord has sentenced to the slaughter, all human traditions, shows of wisdom in will-worship, and voluntary humility, &c. and every man who calls himself a minister of the gospel or a disciple of Christ, is held responsible to execute the sentence. But Mr. M. tells us that the best of these things, such as Conventions, Missionary societies, Tract societies, &c. that is, these "*voluntary associations*," institutions "*not connected with our church relations*," must be offered to the Lord. It is therefore much to be apprehended that the 26 verse of xv ch. of first Samuel, is as applicable to Mr. M. and his associates, as it was to Saul,—say these words: "thou hast rejected the word of the Lord, and the Lord hath rejected thee."

The next we shall mention of his Bible records is from ii Kings v: 22, in which he changes the phraseology thus: Tidings *are come to us*, that God is about to convert the heathen by means of missions and missionaries: therefore *give them* money plenty and it shall be done. And as oft as they are charged with going astray from the word of the Lord, they still answer, *thy servant went no whither*.

Once more. Mr. M. has made a record from i Kings xxii. 27. *Put this fellow in the prison, and feed him with bread of affliction and water of affliction till I return in peace.* Feed him with "depletion," "blister," "strait jacket," till I be exalted, and lifted up with fame and self complacency. For whether we understand Mr. M. as serious or ironical, the spirit is no better. By his records we of course mean, that the spirit and doctrine exhibited in his paper are counterparts to the spirit and practice set forth by the passages alluded to. As Ananias and Sapphira kept back part of the price, (Acts v.) so Mr. M. kept back part of what we said; and so he records Acts v: 1. And he not only kept back part of what we said, but he brought forward upon our credit, what we did not say. Hence, he is as guilty of lying as Ananias and Sapphira were. And now, if every species of error and crime in mankind demand our sympathy, and not our censure, then Mr. M.'s faults certainly place him in a pitiable condition.

Judging from his case alone, we should be forced to adopt the following maxims: scholarship and good sense are no ornaments to Christianity: learning and talents are no guide to truth in a minister of the gospel: promotion is not the reward of merit: science and fine parts lead men to disregard the institutions and word of God, for the sake of popular devices and human traditions: the more exalted a minister's station is in a temporal point of view, the less fidelity to the scriptures and the less devotedness to God's honor: seeking to conform to the manners and customs of the world ends in supporting religious societies entirely based upon money.—It is very questionable with us, whether a man can go the lengths of the new institutions, if he be a Christian. We do most firmly believe that the spirit of Christ does not teach men to dishonor and abuse the written word as most of the societies of the day are now doing.

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CAPPING THE CLIMAX.

The Christian Index has copied our last article concerning the "Ministers' Meeting, to which is prefixed the following proem:

"*The Primitive Baptist.*"

By the professions of the Editor of this *periodical* in the set out, we were led to look for a candid and Christian like course. But we soon found he was not guided by his own proposals; but dealt in sarcasm, misconstruction and abuse. We have therefore, paid little attention to any of his representations. To justify both this opinion and practice; and to show more fully his capacity and disposition to pervert the truth, to censure the motives and designs of his opponents, and so to heap contempt on the most pious efforts, we publish his notice of the Address of the late ministers' meeting. We think this "*caps the Climax.*"

With reference to *sarcasm*, we have been taught that, without any design to taunt or gibe, it is morally impossible to give a true and full detail of missionary operations, without sarcasm; simply, because such detail is in itself, to missionists, the keenest reproach. In regard to *misconstruction*, it is necessary here only to say that, we have but one religious interpreter, the Bible; and while the Index admits that it construes by "the exigencies of the times," and "superior numbers," it is not surprising that it charges us with misconstruction. If we have been guilty of misconstruction we believe it consisted in awarding to the avowals and plans of missionists, more virtue and credit than was justly due them. As to *abuse*, we say, we could not make a good use of a thing which is itself an abuse. The mission plans are an abuse of the scriptures and of religion in general; and if the advocates have been abused it was done by their identifying themselves with such plans.

The Index proposes, by publishing our article, to show our capacity and disposition to pervert the truth; in other words, that we have perverted the truth. Under all the circumstances he should at least have pointed to the examples or instances of perversion; but as it stands, it is determined that, he has conferred no favor on the public, nor derived any credit upon himself. To the charge of censuring the motives and designs of our opponents, we plead guilty. For when men who profess to be guided invariably by the scriptures, declare that, the church of Christ in her church capacity and church relations, with her ministry trusting in the promise of God for the unsolicited beneficence of the brethren, and yet that she can not promote the objects of the gospel without numerous societies superadded, consisting in part of confessed unbelievers, and supported by begging and the purchase money of membership and offices, and pleading for the church to accommodate herself to the exigencies of the times,—with the faithful and discerning their motives and designs can not escape censure. The above, together with placing the preacher in Christ's stead, and the church and world conjunctly in the place of Christ's ministers, and saying, Send ye into all the world, and preach the gospel to every creature,—hiring men at $30 or $40 a month to travel and tell people of every class that money is wanted to send the gospel to the heathen, and hiring others with money begged to preach to a certain district at $425 or $600 a year,—these are some of

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the most pious efforts, upon which we are accused with heaping contempt.

We conclude with the Index that the climax is capped; and if we are not much mistaken the gradation rises in the following manner: The missionists first despised the simplicity of that religion which *spreads the gospel by the church of God*, the pillar and ground of the truth: they next contemned the *scriptures*, and turned aside to practices which are at war with Bible tenor: they next disregarded the feelings, and judgment, and reasoning of their *brethren* who disagreed with them, alleging that their objections were founded in prejudice, ignorance, and covetousness: they next decried the *Holy Spirit* by customs designed to aid him or do his work, such as protracted meetings, anxious seats, submission chairs, the professors singling out each his particular sinner to pray for; thereby exciting their animal sympathies, and then announcing them as the spiritual seed, the regenerate: They moreover reject and disobey the *Son of God*, by perverting his commands, and assuming his authority to themselves, professing to carry him and send him to the heathen: next, in espousing and vindicating all the Romish and antichristian institutions, they are making an image to the beast, opposing in reality the Kingdom of Christ, and sitting in the seat of God: lastly, and to *cap the climax*, they mockingly tell us that by exposing these abominations, we *heap contempt upon the most pious efforts*.—*Ed.*

We have obtained Elder James Osbourn's consent to publish, in the Primitive Baptist, a correspondence betwixt himself and others, in a series of letters, which we have commenced, and shall continue till the whole is finished. We hope they will richly reward our readers for the time devoted to their perusal.—*Ed.*

To Elder James Osbourn.

(*continued*)

I have been reading your two last works, and have been pleased and edified with both. Your writings discovered the light and knowledge you have of the extensive spread of error, delusion, and dry formality. I think it must be with the ministry now, as it was in the days of Jeroboam, king of Israel; when the Lord's servants were cast out, and every one that consecrated himself, and offered a young bullock, and seven rams, was made a priest. But to what purpose are the multitude of sacrifices, that are not kindled by fire from off the holy altar? Previous to my desertion, I was favored with the same view you have, of the similarity that exists between the religion of the day, and the Roman Catholic church; and think any one that has light closely to observe the movements, and operations that are now going forward, will see the Roman Catholic church in disguise: although her features are concealed from view by an artful covering, yet, should the light and power of the gospel clearly go forth, perhaps, the enmity, malice, and rage concealed under a fair exterior, would make themselves manifest, (and to make use of your words,) "*the two become a unit;*" and the church of the living God be brought into a situation to understand and realize what the Lord means, when he says, "one shall chase a thousand, and two put ten thousand to flight:" or in other words to "arise and thresh the mountains, and beat them small, and make the hills as chaff, while

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she rejoices in the Lord, and glories in the Holy One of Israel." Jer. 51 chap. from the 20th to the 26th verse. But how sad and gloomy things in Zion are at present! How little we see the spirit of Jesus manifested, and the unity of the spirit being kept in the bond of peace! The glory of Jacob is made thin, and the fatness of his flesh doth wax lean. What bickerings, strife, and contention, among those who are exhorted to be kindly affectioned one toward another. The precious fruits of the gospel are left, like two or three berries on the outermost branch of a tree; while desolation is clearly manifest to every discerning beholder! these things make me sigh, and teach me to realize my continual need of the arm of Jehovah, to support and guide me thro' such dark and bewildering scenes. Nevertheless, the new heavens and the new earth you remind me of, will certainly appear in due time, and all present rubbish be swept away, when the Lord takes his fan in his hand, and thoroughly cleanses his floor. What a blessed thing it is, to look beyond the things that now are, and by faith behold the holy city, the New Jerusalem, coming down out of heaven, prepared as a bride adorned for her husband.

I fancy you will not meet with a very welcome reception, when you again visit New England, after thus exposing the nakedness of the land. But the servant *you know*, is not to be above the master; you are employed in the service of the Lord of Hosts, and engaged in strengthening the things that remain, and giving to the Lord's poor and needy family, a portion of meat in due season. And blessed is that servant whom the Lord when he cometh, shall find so doing. He shall receive the plaudit—"Well done, thou good and faithful servant, enter thou into the joy of thy Lord!"

Mr. Paulison continues to preach at Tappan; he has many hearers, a number of whom really hunger and thirst for the bread of life. He is not well at present, complains of a pain in his side. I believe he intends going to the north next week, and will probably be gone a fortnight. The rest of your friends are well.

I hope when you come again, you will tarry longer with us and not be in such haste to proceed on your journey: let me know when you think of coming. At present it is neither darkness nor light with me, but a sort of twilight, with but just strength enough to struggle against the tide of corruption, and faith enough to wait for the appearing of Him who giveth power to the faint, and makes the weak strong. I have been for some time affected with the rheumatism; and have it now in both my arms and hands so that it has been difficult for me to pen these lines; and have also been made very uneasy, by the suggestions of the adversary, and have had such a weight and pressure upon me, that I have several times been obliged to lay aside my pen. Perhaps you know what it is, to be thus interrupted while engaged in that which is lawful and right. I hope you will excuse all that is amiss, and let your charity abound towards me. May the Lord bless you, and make you stand like an iron pillar and a brazen wall in this day of evil; and abundantly bless your labors.

Yours in the gospel.

Louisa Moore.

PLAIN TRUTH.

Georgia, Fayette county,
Feb. 28th, 1837.

Dear bro. Editor: As false breth-

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ren have by way of persecution, circulated untrue reports concerning my leaving the Bethsaida church, I wish you to publish this, which is a correction of said errors. That church at her session in Nov. last, was informed that one of her members had joined the Temperance Society, and was asked if she would hold that member in fellowship. The church answered in the affirmative; and some members rather seemed to commend that member for such a course. Now note that, one article of our Constitution designated the scriptures as the only rule of faith and practice: in which there is neither precept nor example for any such institutions. The church had therefore plainly departed from that article of her own faith; and having left her Constitution, of course she had unchurched herself. At an after time I pointed the brethren to their error, and labored with them for their return, but they would not hear me. I therefore pronounced them off their Constitution, and consequently not a church; after having plainly proven in open conference that they had departed from the faith of the orthodox Baptists, and told them that I was no more of them and that I should go elsewhere. And at the next meeting of the Hopeful church, I joined them on a confession of faith. Enquiry was made at Bethsaida the day I quit there, if there was aught against me; and the church in public session answered, no. And now some of her members are spreading abroad the news that they have me under censure, &c. and are also saying I quit them for nothing: whereas they had agreed to fellowship the principles of the institutions of the world. I now subjoin a certificate from the only visiting members who were present; and also one from the Hopeful church in proof of the facts stated; after which I shall add a few remarks of plain truth.

E. S. DUKE.

Georgia, Fayette county.

We do certify that, we were at a regular meeting of the Bethsaida church on the 14th inst. and that bro. E. S. Duke, then a member of said church, did in open conference charge the church with having departed from the principles laid down in her own Confession of Faith in her Constitution, which he did most clearly establish before them: after which he labored earnestly with them, and humbly and vehemently urged the necessity of their steps being retraced. But they refused to hear him; and when he saw that he could do nothing with them, he pronounced them off their Constitution and consequently not a church, but a body of heterodox persons; and told them that he was no more of them, as he was the only member remaining on the Constitution of the church; and forthwith went out from them. The church having previously stated during the same conference, that bro. Duke's standing was good, and there was nothing against him.

We do further certify that, bro. Duke remained calm and orderly throughout the whole conference, and we think possessed a meek and Christian-like spirit.

J. J. Wood,
Matthew Yates.

January 15th, 1837.

Georgia, Fayette county.

We, the Baptist church of Christ at Hopeful, do certify that, Joshua J. Wood and Matthew Yates are members with us in fair standing, and are men of truth whose words may be relied on.

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We further certify that, we are acquainted with the circumstance of bro. E S. Duke's leaving the Bethsaida church, and cannot attach any blame to him in that case, as we have sufficient testimony before us that she (Bethsaida) has departed from both the spirit and doctrine of her own Constitution.

Done in conference, at our regular session, on Saturday, the 11th of February, 1837; and assigned by order of the church.

James E. Dodd, Mod'r.

M. Yates, Clk.

Now, bro. Editor, you may judge whether I quit that church for nothing, as some are wont to say. The fact is, when I established my charge against them, they became confused and some seemed quite angry, and hardly any two of them understood each other: and finally, they broke up in confusion and disorder, without any regular dismission, the Moderator having left the seat because of their disorder.

And now, bro. Editor, that church concludes as touching the missionary question that, it is best to go neither way. And, sir, those middle grounders, or mongrels, are they who in this country beset us the worst of all; and I have no more fellowship with them than with the missionists themselves. We in this section had six or seven warring against the false principles of general atonement doctrine, and having got rid of that doctrine and its advocates, I thought we had no more enemies on our coasts. But I was mistaken. And now having soon to shoulder my arms and knapsack again, I expect through the assistance of the Lord, to see that none shall be spared who seem likely to become at an after time, inimical to the principle of Christianity, or to bring on another revolution. And those middle grounders who are willing to go with each or either party, are they who make much disturbance among us. They are half Israel and half Ashdod—part mission and pretend to be part old school—half one thing and half another—half of each party and joining neither—not knowing themselves, nor many knowing them. And just such people cannot get into the ranks of the primitive party. Their business is trying to join together two houses, and they themselves live out of doors without enjoying either: and I have the least use for such a party of all others.

Please correct and publish this, and expect me at the ruins of Jerusalem's wall, with my sword in one hand and trowel in the other.

E. S. DUKE.

The Baptist General Tract Society have offered a premium of $100 for the best tract on *the injurious effects of theatrical entertainments.* What scuffling now to serve God: and what a pity that all that service (except that of the successful competitor,) tempered with so much benevolence, should be lost. Could not Mr. Allen save all and throw them all into the supererogation Treasury?—*Ed.*

Three classes or kinds of grace at table.—1. Some with grateful heart, thank God for his favors, without regard to quality or quantity of fare.—2. Others apologize for the coarseness of their diet, from a sincere wish that they had something better for their friends: they would better eat along and say nothing about it.—3. Others, through vain glory, apologize in order to hear their table praised. Such a grace as that is "mighty poor;" and not worth an Amen.—*Ed.*

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POETRY.

From Erskine's Gospel Sonnets.

THE BELIEVER'S JOINTURE.

CHAPTER I.

Containing the PRIVILEGES *of the Believer that is espoused to Christ by faith of divine operation.*

SECTION IV.

The believer's safety under the covert of Christ's atoning blood, and powerful intercession.

(*continued.*)

God on these terms is reconciled,
And thou his heart hast won;
In Christ thou art his favor'd child,
Thy Husband is his Son.

Vindictive wrath is whole appeas'd,
Thou need'st not then be mov'd;
In Jesus always he's well pleas'd,
Thy Husband's his *Belov'd.**

What can be laid unto thy charge,
When God does not condemn?
Bills of complaint, though foes enlarge,
Thy Husband answers them.

When fear thy guilty mind confounds,
Full comfort this may yield;
Thy ransom-bill with blood and wounds
Thy Husband kind has seal'd.

His promise is the fair extract
Thou hast at hand to shew;
Stern justice can no more exact,
Thy Husband paid its due.

*Matth. iii. 17.

(*to be continued.*)

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For the Primitive Baptist.

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THE PRIMITIVE BAPTIST.

EDITED BY MARK BENNETT.

Printed and Published by George Howard,

TARBOROUGH, NORTH CAROLINA.

"Come out of Her, my People."

VOL. 2. SATURDAY, JULY 8, 1837. No. 13.

FOR THE PRIMITIVE BAPTIST.

TEETH TO TEETH,

Tom Thumb tugging with the Wolves for the Sheepskin.

By Joshua Lawrence.

PART II.

ON MEN MADE PREACHERS.

(*continued.*)

A, B, and C, three fathers of three sons; A puts his son to the study of medicine, B puts his son to the study of law, and C puts his son to the study of theology to make a preacher. Now all men will say that A and B had the design to make their sons profitable to society, and to make money for themselves in the bargain; but for to make money A and B put their sons to school no man can doubt. Then what was the design of C, in putting his son to the study of theology? It could not be to make him a Christian, or to make him a minister of God; for nothing short of the power of the spirit of God can make a Christian, and it takes the same power to make a minister of God. Then is it not reasonable to suppose, that C had the same design as A and B, that his son should be profitable to society and make money for himself by theology, as the sons of A and B by the practice of law and medicine? But, sir, the father of C has missed the mark a long way in his son, all but that of his making money by his ministry and getting a rich wife; for instead of his being profitable to society he is among the greatest curses that ever fell on society, as the history of all the nations of Christendom showeth. He is a drone in the hive of civil society, he eats up the labor of the laboring part of the community and adds nothing to the common stock; he is a well without water, a tempestuous cloud without rain; he is a Balaam preacher for reward; he is a Cain, a hater of the righteous; he is a Korah, assuming the office without God's call; he is a wolf in sheepskin; he is a whited sepulchre, full of the stench of dead men's bones; he is a rotten egg, looks well outside, but within full of covetousness and sinful stench of all kinds; he is proud, high minded, and a lover of pleasure more than God. In a word, he is the worst man in society, a thief, deceiver and hypocrite, a devil in human flesh like Judas; he is a blind guide so that men have to pay ministerial toll at his gate to fall into the ditch and go to hell; he relieves not the distressed as the lawyer and doctor do; he cheats mankind in his trade, in that he sells moral lectures for the gospel of life and salvation. The lawyer and doctor sell law and medicine and their services, and the people that trade with them are not deceived in the trade; but C, or this man-made teacher sells his nostrums for the best of medicines, and his falsehood for truth, and his head-acquired knowledge for heart religion, and his hypocritical services of deception for the ser-

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vices of a gospel minister; whereas there is as much difference as between God and the devil, so he thereby deceives the sick sinner for his money, and also gets the money of his client, yet leaves him in the lurch to die and be damned. For being blind himself he can't see the ditch, so then for money he falls in the ditch and drags the sinner into it too, where they both lie. And in reality this man says, the devil take you all, so I get the money; for I have been to school to acquire theology on purpose to deceive you and get your money. This is the truth, and the father of C is as guilty of the crime as Paul was for minding the clothes while others stoned Stephen; he is an accessary before the fact, the cause of men being deceived out of their souls and money, as far as in him lies, by making C a minister to deceive. In a word, C is a deceiver and seducer, he is a quack doctor never having graduated in the school of Christ and obtained his diploma from him nor his ministers, but from men of his own sort; that is, men-made ministers and bishops who are of the said cursed trade of deception and hypocrisy. The church is to guard against such men and take heed to not be spoilt by their vain philosophy; and Paul says, from such turn away—and Jesus, let them alone, they be blind leaders of the blind; and, beware of those that come to you in sheep's clothing, but inwardly are ravening wolves. These are the men, these are Paul's grievous wolves that should enter the church and not spare the flock in life nor money. These are the curse of nations, a band of robbers and purse plunderers, blood suckers, hirelings that care for the fleece and not the flock. These are the dogs Paul bids the Philippian church beware of; these are the dogs of which John speaks, that are without the city; they are the dogs spoken of in 56. 10—11 of Isaiah: His watchmen are blind, they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber. 11. Yea, they are greedy dogs which can never have enough, and they are shepherds that cannot understand; they all look to their own way, every one for his gain from his quarter. This is the mark of men-made teachers by Isaiah, and it also will apply to missionaries, for they look for their gain every one from his quarter, from the agent to the printer.*

A hundred other marks I could give you from the Old and New Testaments, but I think what is said is full sufficient for any man to know men made teachers by; and that more is unnecessary, if you will not receive, believe, and act on these marks, I doubt you would not if there were more. I thought to write about fifteen pages on this head of men made ministers, but the various subjects have forced themselves on me and I have put them down; it is for you to judge of their truth, reader, and not me, as no man is a judge of his own writings. I ask nothing for my labor or candles, my design is make truth appear and clear away the rubbish of popery and tradition, and set things in apostolic order.

PART III.

ON DEVIL MADE MINISTERS.

I am now in the third place to take notice of devil-made ministers. And that there are such, read 2 Corinthians, 11. 13: For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. Verse 14. And no marvel, for satan himself is transformed into an angel of light. Verse 15. Therefore it is no great thing if his ministers (mark that word, his ministers) also be transformed after the ministers of righteousness. And we read in 2 Chronicles, 11. 15, of ordaining priests for the devils. And in 1 Corinthians, 11. 21, of the cup of devils and the table of devils. And in 1 Timothy, 4. 1, of the doctrine of devils. And in Revelations, 9. 20, of the worship of devils. And in 18. 2, same book, of Babylon, or the church, becoming the habitation of de-

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vils. Surely all these proofs from scripture are enough to convince and prove satisfactory to any man, that the devil had his priests, had his apostles of which Judas was one; has his ministers, also his cup, tables, his doctrine and worship, as well as a church on earth, for the habitation of himself and the rest of his black colleagues and ministers. Many more proofs I could bring of these things being so, but these I deem every way sufficient. For the devil has always mimicked God in church affairs, and as God has kept a standing prophecy and priesthood and ministry and church in the world, from Enoch to this day, so has God permitted the devil to keep a standing band of false prophets, heathen priests, and a standing ministry, church and worship in the world; and although we can't tell the reason why God has done so, yet we may be sure of this, that God sees it best so to do; for the judge of all the earth will do right. We then say, that it is certain the world is full of devil ministers from scripture, and that he has his doctrine, table, and worship also. And how all-important that the church of God and world of mankind should know them from God's ministers; that when a man sits down to hear another preach, he may know whether he is a minister of God or devil. For if he is a minister of God, he is an ambassador of God sent to negociate a peace with offending sinners, and pray them in Christ's stead to be reconciled to God, and by the foolishness of his preaching to save them that believe, and has in his earthen vessel the rich treasure of the gospel of life and salvation to dying men. But if a minister of the devil, he is a false apostle, a deceitful worker, and an intriguer sent by the power of hell; a transformed wolf in sheepskin, to deceive men out of their souls and keep them at enmity against God. And in his earthen vessel he has the treasure of lying, falsehood, death and damnation, and ought not to be listened to for a moment. Yet now a days, every man in holy orders passes for a minister of God, when hundreds and thousands are nothing more than the black ministers of the devil; gospel speculators, hirelings, and wolves in sheep's clothing, of which Christ with solemn charge has bid his followers beware.

No man can doubt on reading the Old Testament, but what the devil has had his prophets and priests in the world, from near its commencement up to the beginning of the gospel dispensation. For when God had his prophets in the world, the devil had his prophets or made use of Ahab's prophets by going and being a lying spirit in their mouths. So he had at his command 850 to one poor old Elijah, and the great number to one Micah. And when God has had his priests, temple, and worship in the world, the devil had also his temples at Babylon, at Ephesus, at Delphi, &c. his heathen priests and worship, as well as God and more abundant; witness the priests of Baal, of Apollo, Jupiter, Dagon, Moloch, Ashtaroth. And when God had his oracle in the temple and Jewish priesthood, the devil had his oracles in his temples and priesthood in great abundance in all the populous heathen cities of the world, and gave answers to the people as Aaron did. Thus you see the devil mimicking God all along up to the gospel dispensation, and so nice was he in this matter of patterning after God, that as God required Abraham to offer his son Isaac on the altar or to burn him in sacrifice, as the greatest and most acceptable offering Abraham could make; so he persuaded the heathens, and the Jews in some instances not excepted, that to offer their children in the sacrifice of fire, or burn them in the fire, was the best offering they could make to appease their angry heathen gods, or procure their friendship and favor. So to imitate God and Abraham, they burnt thousands of their children in the fire to Moloch and other idol gods. Thus you can see that the devil will a ways have scripture or God's ways for his pattern, and so will his prophets, priests

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and ministers; yet they are sure to pervert the very truth, spirit and intention of them all to the worst of purposes.

But when God ceased instructing his church and world by prophets, priests, oracles and temple worship, and established a gospel ministry in the world, the devil whips about also immediately and commences to mimic and pattern after God in this also, and pokes in Judas into Christ's church or among the first apostles, as the first devil apostle. And although Christ knew him, he lets him go with the rest for good to others and his own damnation. And from that time to this, the devil has had his false apostles and ministers in the Christian church; and I think there were never more at any one time than at the present among all sects. And I shall mark them out by scripture so they can be known, if you will believe the marks given in scripture, which is unerring. The devil also tried to push in Simon Magus, but he was a little too fast for the bag; so that Peter found him out before he got into the ministry. Yet the devil, unwilling to give up the ground in heathen countries he had held for ages unmolested, in prophets, priests, temples and lying oracles, and thinking he had not ministers enough to carry on his work and withstand God's apostles, he raises war in all heathen countries by his heathen priests against the apostles, to expel them out of all the coasts of heathen priests, temples and worship; witness Ephesus, Athens, Philippi, &c. Not being as yet prepared by a sufficient number of false apostles to withstand God's apostles, having only had one poor devil of a Judas and he had hanged himself, he tried hard to get Peter on his side; but his master loved him too well and sent him to feed his sheep. So that although the devil knocked him down, yet his master raised him up and restored him to favor; for he was called of Christ to fish for men and not for the bag, the sum and bonus of the devil's ministers' religion. Thus the devil raged and raved in his heathen priests and made war by them in all towns and countries where the apostles came, being the best force he could raise to hinder the effects of the gospel; for as yet he had not a sufficient number of false apostles and ministers to resist the truth and withstand God's apostles, as Jannes and Jambres did Moses.

Thus for three hundred years of the first ages of the church, the dragon fought against Christ and his ministers, with some few sectaries, by heathen priests. In this the devil played the fool, for the very means he employed against the church was overruled for her increase and furtherance. But when Constantine established religion by law, heathenism was struck dead as a door nail. Then the devil had to start anew, not to fight the church with prophets nor heathen priests; then he set in and joined in with the church to making ministers of the gospel as fast as possible, and persuaded her to have them learned in Greek, Latin, philosophy, astronomy, and all science; and to make them generals, colonels, captains and squires, and enough to supply all nations. And in this he well succeeded, so much so that in a little time he had about seventy ministers for one minister of God. And so he has quit fighting with heathen priests, and prophets, and oracles, except a few old fortune tellers that the devil himself don't believe; and now fights the church and resists the truth and withstands God's ministers, by his transformed ministers speaking lies in hypocrisy. And thus he will continue to do until the commencement of the thousand years, when he shall be bound in hell and all his army of ministers cast into the lake of fire. Many a gownsman will wallow there in flames of torment, there can be no doubt.

Then for fifteen hundred years God has been multiplying his ministers, and so has the devil from Judas until now, as 2 Peter 2. 1, showeth: But there were false prophets among the people, (yes, and a great many of them too, as Ahab's 850,)

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even as there shall be false teachers among you, who shall privily bring in damnable heresies, even denying the Lord that bought them; (and mark these words,) and through covetousness shall they with feigned words make merchandize of you. Judas made merchandize of his master, and was so covetous as to steal out of the bag; and he was the first devil apostle. And Simon Magus wanted to make merchandize of the Holy Ghost, and would have done so if he could have drawn Peter into the copartnership. Thus you see again, that a plain mark of a devil minister is money; that they will sell even Christ or the Holy Ghost for money, much less memberships, agencies, absolutions, and indulgences; and carry on thievish tricks in the church as did Judas, the first devil minister. They are of the same stamp to this day, devil from the beginning of their religion, and thieves to steal out of the bag, Judas like.

And can it be possible that the devil has one single minister in the church? Yes, sir, tens of thousands, I have no doubt; and more at this time than usual. And there will be more and more as the fleece increases, for it takes this to induce them to minister, either honor or profit; on this their eye is set, as I shall show, as was Balaam's and Judas's. And if a little handful break off from the church on account of corruption in the church, and form again into a new sect, as the church of Christ according to their views of scripture, then it will not be long before the devil will have his ministers in this little party. And so some sects have split fifteen times, but the devil still pursues all sects and keeps his ministers among them; and it is to be believed that some sects have become so corrupt, that the greater part of their ministers are devil ministers, and devil professors, and devil doctrine, and devil worship; and it will wax worse and worse, until the beast and false prophet shall be taken; as the parable of the virgins showeth, that half the church shall be foolish virgins, take the church in the broad sense of the word. And I am persuaded at this time, that not one third of the preachers and professors of the gospel are Christians; that put the self made, and men-made, and devil preachers together, and I doubt very much if they did not count throughout the world fifty to one of God's ministers. But I will not detain you with my speculative opinions, but come to my subject, and give you the scripture marks of a devil minister as proposed.

Leaving the marks of devil made prophets and priests untold for the present, we come to Judas, he was the first devil-made apostle. What were his marks? Some people have got so wise as to say, Judas was a Christian, and that he only apostatized from his religion by the sins he committed. Did you ever know that the words apostate and apostatized were not in the scriptures, and are phrases that the Holy Ghost and translators never used in writing nor in translating the scriptures? I tell you these words are not in the scriptures, and there is good reason why they should not be; for an apostate is one who forsakes his religion, a thing that never was nor never will be, of a saint or Christian. For if a man has religion, he is kept by the power of God through faith unto salvation; God has bound himself by oath and promise to save him, and to perform the work in his heart until the day of Jesus Christ. The mistake lies here: a man may forsake his profession and apostatize like Judas from his profession, but not from religion; if he has that in truth, he cannot forsake it; which I could prove by fifty texts of scripture, such as—I will put my fear in their hearts, and they shall not depart from me; as I live ye shall live also; he that believeth on the Son hath passed from death to life, and shall not come into condemnation; this is as the waters of Noah, so have I sworn that I will not be wroth with thee nor rebuke thee; I give unto them eternal life, and they shall never perish, &c. &c. But Judas had no reli-

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gion at no time, nor has one single one of the devil's ministers; they have the practice and profession of religion, which is the sheepskin. This is proved by the Saviour's own words--he was a devil from the beginning; that is, from his beginning to follow him. And again it is proved by the testimony of the evangelist, who says, he was a thief and had the bag; by which it is certain that the evangelist knew some of his thievish tricks before he betrayed our Lord; and he was a son of perdition, and fell and went to his own place. So then it is certain he had no religion, save only the profession and practice; but inwardly he was as hollow as a horn, and therefore the devil could probe him with thirty pieces of silver. Then no religion in principle is one mark of a devil minister. There is not one text in the New Testament, as I remember, that will show that Jesus ever called Judas from his occupation and state of nature to follow him; then he crept in among the apostles, he came in privily of his own accord to get money and by the stimulating power of the devil, as all the devil ministers do for the bag and honor Then to come into the church without conversion, or as Christ has it, except it was given of his Father—both these texts have reference to Judas, and show that God had not given nor drawn him to Christ and his church. Then the third mark of a devil minister is to get into the church and ministry without God's drawing him, and Christ knowing for what end he had come into his church, he permitted him to take part of the ministry that the scriptures might be fulfilled; for he knew from the beginning who should betray him. The fourth mark of Judas was, that all the time he was in the church he was a devil and a thief, and a lover of the bag; for the bag he came into the church, and for money he sold his Saviour; and for the bag he threw away his profession and hanged himself. Thus you see the most prominent mark of this first devil minister was the bag, he was hot on the bag, money he must have by his religion. So then money by religion is the plain and never failing mark of a self-made, a men made, and a devil-made minister; in this mark all the prophets and apostles agree, that the man that seeks money by his religion is a false minister, a Balaam and a Judas, a devil-made minister. You don't see nothing like the love of the bag in the other eleven apostles, which were God's ministers; so then God's ministers and the devil's, are to be distinguished by this mark; the devil's are hot on the bag by their preaching and religion, God's ministers have not this mark. Not one of the prophets nor apostles, nor has he a minister in the world now that has got this mark of money nor ever had, to make money by their religion. This then is a sure mark, by which we cannot be mistaken. Then if you see a minister taking all advantages to make money by his religion, selling his prayers and preaching for the best price he can get, you need not hesitate a moment, but say devil minister, and turn away from him as such, and it will not miss the mark once in five hundred times; for the Holy Ghost, that has all along in the Old and New Testament put this mark on them that the church might know them from God's ministers, knows better than you and I. For God's ministers will preach if they get nothing but persecution, afflictions, poverty and reproach for it; and they are thankful for such things as the people have a mind to give them, and then think often they are undeserving of that for their poor preaching, for God has laid the necessity of preaching on his ministers—but more of this in time and place.

I shall now come to the 11th chapter of 2 Corinthians, for the marks there given by Paul. From reading this chapter it is clear, that some preachers had come to the church at Corinth, which was planted there by Paul's year and six months labor; and wished to charge that church for preaching for them, which he had not done but tells the church in this second epistle that he had robbed other

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churches taking wages of them to do them service; and that he had kept himself from being burdensome to that church, and that while he was preaching for them the church of Macedonia had supplied his wants, and that no man in the regions of Achaia should stop him of this boasting, that is, of his preaching to that church freely; and that this he would do that he might cut off occasion from them that desire occasion, that was, charge the church for preaching. And then, in the 13th verse, drops in these words: For such are false apostles—and then goes on to make them ministers of satan. Then to charge the church of God for preaching is an apostolic mark of a devil minister; and if this be a true mark, of which there can be no doubt, we have devil ministers by hundreds in the United States; but their end is to be according to their works, as they serve the devil Judas-like, they must go to their own place. False apostles, says Paul, and this is right, I know; for what has the devil to do with truth? Does he want truth preached? No, indeed; it is God's ministers that preach the truth, and not the devil's; they preach falsehoods. For Christ says, you shall know the truth, and the truth shall make you free; and again, I am the truth. Then it follows that the devil don't want Christ nor truth preached, as this makes sinners free. Then the devil's ministers don't preach Christ nor truth, but lies and falsehood's, as they are false apostles. And because lies and falsehoods will never free a sinner, but keep him in the devil's chains, therefore the devil sends out his host of ministerial liars to counteract the truth preached by God's ministers, and to resist the truth and the force of it by his lying ministers, and thus keep the truth from setting sinners free. Then this fifth mark is a sure mark of a false apostle or devil minister, that is, that the devil's minister will be sure to preach lies, in doctrine, ordinance, or discipline; he will be sure to preach lies some where, in part or whole, nor will he preach all the truth, nor all lies; but he will preach so much truth as will make his lies pass for truth. The devil is said to be a liar and the father of lies; so then these men show themselves to be his ministers by preaching lies. The devil will and has told some truth, although he be a liar and the father of lies and liars; so will his ministers tell some truth, or in other words, will repeat scripture truth like the devil; but by far the greatest part will be lies in their preaching. For the Holy Ghost has in another place set this mark on them: Speaking lies in hypocrisy, whereby they lie in wait to deceive. Yes, sir, lies in hypocrisy is these ministers hiding place, where they wait to deceive men out of their money, and will their souls also, if not guarded against. And thus you may know every devil minister by his preaching lies, or contrary to express scripture, or things the scripture don't require or command for the observance of Christians.

I give you a specimen how to know when they preach lies. You recollect Paul says, some should preach forbidding to marry and to abstain from meats; this he calls preaching lies in hypocrisy, and why? Because it crosses God's word and stands opposed to his general grant to mankind to eat meats. So then these ministers of the devil will be sure to preach across God's word in doctrine, ordinance and discipline; yet will they quote scripture to make it show for truth, as these lying teachers did in past times. For, to prove men should not marry they would quote Paul: I would that all men were even as I—and that it was good not to marry; whereas this was only the apostle's opinion, and not given by him as a command from God. And to prove men should abstain from meats, they would quote the Jewish laws and customs; whereas the Jewish laws and customs as respects ceremonies, were never given to nor intended for the Gentile nations nor Gentile Christians. Thus under such shows of scripture the devil's ministers preach all their lies in hypocrisy, when if you will examine the scriptures they quote you will find they have no such meaning, but are only a hatched up pack of lies in hypocrisy. And in this way they lie in wait to deceive, and get their living by preaching lies in hypocrisy; and I tell you this is the sixth mark of a devil minister, and it will not fail once in a thousand times. Then you have only to observe when you hear a man preach, whether he proves his doctrine by express scripture, that means as it says, as pointed proof to the doctrine advanced; or whether he brings his proofs from scriptures that have no such meaning; and whether he wrests the scriptures and puts on them a forced construction to make them prove what he wants to prove, or whether he picks and culls the scriptures, and by far-fetched arguments from scripture, foreign to the point wanted to be proved, he endeavors to prove his doctrine; or whether the proofs he advances will harmonize and agree with the general tenor of scripture. If it don't, say, devil preacher; for thus

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by scriptures foreign in their meaning from the point wanted to be proved, has the devil and his ministers carried on their trade in the church and preached lies in hypocrisy in all ages. Witness the popes in the same way claiming the power to forgive sins, because Christ said to Peter, whosoever sins ye remit they are remitted unto them, &c. whereas Christ meant only men's sins as members of his church, that if the church acting according to his laws forgave a member, he forgave it also. The same with the consecrated wafer or bread in the Supper of the Lord, the Roman priest said it was the real body of Christ after the priest had consecrated it; whereas Christ knew it was but bread when he said, this bread was his body, take ye all of it Its being used in the Supper did not make this bread his body, nor did the prayers of the priest or thanks of Christ make it so. Bread was bread, and his body was gone into heaven and sat down at the right hand of God; but because Christ said, this is my body broken for you, when he meant, this is the emblem or figure of my body broken, &c. thus under this color of scripture the popes and priests have preached up for ages that in the Supper we eat and drink the real flesh and blood of Christ. Good God! what a lie; contrary to a man's very senses. Yet thousands and millions have and yet believe these lies of these devil priests. And thus all the devil's Protestant preachers act, under scripture color; and by this mark you can't fail knowing them, if you will observe them narrowly. All the scriptures they quote and by which they endeavor to support their tenets, views and schemes, will if examined be foreign from the thing to be proved, and have quite a different meaning. And this is the way the missionaries do to support their schemes of money, it is by quoting scriptures that have no such meaning as they apply them too. In this way therefore, in all parts of religion the devil's ministers preach lies in hypocrisy, and if this be the truth, of which I think there is no doubt, good God! how many thousand devil ministers in the world!

The seventh mark Paul puts on devil ministers is, deceitful workers; that is, in their schemes to get money, or in charging the church for preaching, or in their ministry in general—these will in these men be deceitful working. I am sure Paul tells the truth here in this mark of a devil minister: deceitful workers. Yes, pretending to be God's ministers and at the same time the devil's; what great deceit this, pretend to be doing God's work and at the same time working for the devil! What deceit this, pretend to be a sheep and use such deceit as to put on the skin of a sheep, at the same time a wolf in heart, foot, teeth, and nature; pretend to love the flock, but yet at the same time it is the fleece. What deceit this, pretend to be working for the good of the flock, yet it is at the same time for themselves to get hold on the bag. What deceit this, these men are always deceitful to God as well as men, and may be known by handling his word deceitfully; which you may easily discover in their preaching in quoting and expounding scripture. If you will let express words of scripture pass for truth and the general tenor, you will find this man won't do so; he will wrest scripture, put on forced constructions, pick his parts and turn about, appeal to ancient customs of the church that were as much devil as he, go out of the scripture for proof, or even change the common acceptations of words to support his errors or hypocritical lies, or doctrine contrary to express and the general tenor of scripture; and thereby if you will watch them you will be sure to find them handling the word of God deceitfully. These men are deceitful to men, pretend to know the way to heaven and are as blind as a bat, having learned of the devil's spirit and not God's; for the natural man receiveth not the things of the spirit, for they are foolishness to him and so are they to this devil teacher, therefore he is a deceitful worker, a resister of truth, a wrester of the scriptures, a preacher of tradition, falsehoods, lies and hypocrisy—and the lust of his father the devil he will do, and if you will watch this man you will soon perceive his deceit in many ways.

(to be continued.)

PRIMITIVE BAPTIST.

TARBORO', JULY 8, 1837.

FROM THE BIBLICAL RECORDER.

A query for the Antis.

Shall the following request be granted or not? Shall the imploring heathen have missionaries to teach them the way of salvation? or shall they be told that all missions are contrary to the scriptures—that God will do his own work in his own time—and that for the present they must be content to die in their sins and go to perdi-

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tion? What would this simple hearted Christian think, were he informed that there are men in this country calling themselves Christians, who are employing all the means in their power, both fair and unfair, to close the door of salvation to the heathen? And all this, forsooth, because the *mode* of operation does not happen to suit their *enlightened* views of orthodoxy!! Brother "Primitive," what say you?

APPEAL FROM A NATIVE OF INDIA.

The foregoing paragraph is from the report of the English Church Missionary Society It is a touching appeal from a converted heathen, called William Churrun, to which Christians in England and America should respond.

Tell English Christians, says this native of India to Rev. Mr. Wilkinson—tell them that William Churrun, by the grace of God a servant of Jesus Christ, was once a servant of sin; and would have been a servant of sin now, had they not sent you to tell me of Christ crucified for sinners. Tell them my heart thanks them. Oh! when I think, that had not the English Christians sent Jesus Christ to me, I must have been forever lost, I cannot help loving them. Next tell them, we wonder much that they only send one or two missionaries. What are one or two? Do they not know how many millions of my poor Hindoo brethren are yet without God? Oh! tell them that William, who thanks them for himself, blames them on account of others. I have heard you say there are many millions of people in England; and then I think—Well! many millions; and only one, two or three missionaries come to India to save millions of those who are perishing in sin! Tell them we have three hundred and thirty millions of gods, whose slaves we are. And oh! tell them, that though these gods never spoke before, yet in the day of judgment, the God of English Christians, who is the God of the whole world, will give them a tongue, to condemn them, for not sending them the gospel, and more missionaries to India."

REMARKS.

We will first examine cursorily, the appeal which appears to have suggested to Mr. Meredith's mind, the query for the antis. William Churrun (if such a creature exist,) says he was once the servant of sin—is now the servant of Christ—and that by the grace of God. There is a contingency, however, for the existence of which he had still been a sinner: that is, if English Christians had not sent Mr. Wilkinson to tell him of of Jesus Christ. For this he sends his thanks to them, the English Christians. Churrun loves them—his love for them is insuppressible; but for one thing he had been forever lost—this one thing is that, English Christians *sent Jesus Christ* to him. Upon this, he makes a demand for missionaries to come to India, to *save millions*.

This appeal puts Jesus Christ and Mr. W. upon a footing—both are *sent by the English Christians:* with this difference however, that Christ is passive altogether, while W. is active, telling of Jesus Christ's death. English Christians are thanked and loved, but no expression of thanks and love to Christ. Churrun mentions nothing of Christ's sending men; but says they sent Christ. He says nothing of Christ's saving the men of India; but speaks of the missionaries' coming to save them.

Secondly: we shall now attend to the query. Incorporating Mr. M.'s first question into his others, we will first notice his second, namely: shall the imploring heathen have missionaries to teach them the way of salvation? We answer: If the Lord will. For he will send by whom he will send. Those whom he sends will go; and when arrived in India or elsewhere, they will teach the way of salvation. But does Mr. Wilkinson teach the way of salvation? Let Churrun answer: "Missionaries come to India to *save*," &c. "English Christians *sent Jesus Christ* to me." To the parts of his third question: "or shall they be told that all missions are contrary to the scriptures—?" Yes, except the *one*, and that one *only*, in which Christ and his apostles were concerned. All missions are contrary to the scriptures which teach the

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doctrine of purgatory, and salvation by missionaries---by men sending Christ to the heathen. "That God will do his own work in his own time"---? Yes, none hindering, and none doing it for him, and none hastening it. Mr. M.'s question holds forth an insinuation, that missionaries *can* do God's work, or assist it, or hasten it; and if societies are not reared, and missionaries do not speed them to the heathen, that God's work will not be done. "And that for the present they must be content to die in their sins?" Mean insinuation, miserable subterfuge. The O. S. Baptists deem it no part of their business to tell either Christians or heathens that they *must* be saved, nor that they *must* be damned. But better tell them they must be content to die in their sins, than to tell them, "missionaries come to save" them, and "Christians have sent Christ" to them. To Mr. M.'s fourth question, we answer, that, since this simple hearted Christian has been taught that missionaries may "save millions," and that English Christians can "send Christ" abroad, he would probably consider us very *uncharitable*. But Mr. M. intimates that some are using all possible means, *fair* and unfair. If he thinks missions are right, what means are fair to use against them? He argues that missions are the door to salvation, inasmuch as he intimates that opposers thereof are trying to close the door.

He declares in effect that the only objection we have raised, or can raise against missions is, in the mode of operation. Mr. M. may recollect that we view them as corrupt, *root, branch, and fruit*. They are evidently prompted by avarice, or a false zeal, or both; their *mode of operation* is unscriptural and impious; their tendency is, to *cause the earth and them which dwell therein to worship the first* beast, whose deadly wound was healed.---*Ed.*

E. Battle, of Mississippi, writes to the Editor of the Index as follows:

"My principal object in this letter is, to request you to try, if possible to get some of the Missionary Societies, to have an eye on this country. It is too much neglected by all denominations. If there was a learned and pious Baptist preacher at Spring Hill, who would devote his whole time to the Ministry, and visit Washington, and go as far North-east as Little Rock, 130 miles, and over Red River into Texas, there is an unbounded field. And it would be a great advantage to have the good seed *early sown*, in so productive a soil. How deeply I regret *I cannot*. Such a preacher as this is needed here! I did not hear of one such preacher, no, nor any other sort in this part of the State. One missionary had been here. I do not know where one could be more needed. I could write much on this subject, if necessary. Our cause is suffering, and religion almost prostrate for want of learned, active preachers—you have many in Georgia; I think some could be spared. I am truly pleased to find you are, humanly speaking, qualifying young preachers for the field. Texas, I expect, will soon be free and admitted into the Union, and none can tell the tide of emigration from all countries that will flow in. We ought to have qualified preachers to take an early stand in so fine a country. Do, my dear brother, talk on this subject in your public councils, write on it, pray on it, talk on it when in presence of your young preachers, talk of the many towns and villages that are destitute now, and the many more that will spring up in the 'Far West.' "

REMARKS.

Mr. Battle appears to possess the spirit of the prophets, as he can describe what kind of a preacher is

wanted. There is, it seems, in his view, an unbounded field for a learned preacher, but no ground for an illiterate man. Rich Texas, and his section of Mississippi, for the productiveness of their soil, appear to possess additional claims for a learned preacher. Religion is almost prostrate for want of learned and active preachers. He is truly pleased to see that Georgia is, *humanly speaking*, qualifying young men for the ministry. He may justly say, *humanly*, for he can not say, divinely speaking; he can not say, according to the oracles of God they are qualifying them. He may say, after the manner of Italy and France and Spain they are qualifying them. He thinks they ought to have qualified preachers, that is, *learned* preachers, to take an early stand in so fine a country. He exhorts the Index to talk, write, pray, talk, and talk, on the subject, with intent it should seem, to stir up some in Georgia to go over and possess the land. But if the pecuniary prospects in Texas and Mississippi are only *moderate*, or if the Convention of Georgia will be answerable when time for drawing of rations shall come, they will not find it difficult in the latter State to start enough to fill a pretty considerable field. For upon all that is true money makes the learned missionary go.—*Ed.*

THE BEAST OUT OF THE EARTH.

And I saw another beast coming up out of the earth—and he exerciseth all the power of the first beast before him—and he had power to give life unto the image of the beast. Rev. xiii. 11—15.

Until the mission plans received practical sanction from the protestant community in Europe and America, the influx of Roman Catholics into the United States, and the progress of popery generally, were comparatively very trifling. But since the rage for protestant missions became notorious throughout the Romish hierarchy, that beast, pleased to see his darling institution which he operated so successfully to check the reformation, adopted by those who had obstructed his way, felt himself invited to this country, by the nation's religious zeal and enthusiasm for such plans. Hence, the 'first beast' has thought it meet to send his missionaries to the United States, to convert the heretics and infidels that once fled from his cruelty across the Atlantic. Thus 600 Catholic priests, as missionaries, landed at New York at one time. And the annual immigration into this country of papal subjects is about two hundred thousand. The image is now acquiring life, and the power of the first beast begins to be in exercise.—*Ed.*

To Elder James Osbourn.

Hackensack, March 16, 1837.

Beloved, in the Lord,

May grace, mercy, and peace, be multiplied unto you, from God our Father, and from the Lord Jesus Christ; in whom, you are blessed with every spiritual blessing, and enabled to make manifest the savor of his precious name, which is as ointment poured forth, reviving and cheering, to the souls of his dear children. I had so long been expecting a letter from you, that I had almost concluded you had given up your intention of writing to me; but rejoiced greatly, when your epistle arrived, with the assurance of your good health, and spiritual prosperity. It is indeed a precious privilege to rejoice in Christ Jesus, having no confidence in flesh, and to the enjoyment of this privilege, my soul

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desires to attain; He is the chief among ten thousaud, the one altogether lovely.

When utterly abased in myself, in him I am exalted; and when stripped of all my own righteousness, in him I abound, in every good word and work, and having nothing, I possess all things. Since I had the pleasure of seeing you, I have passed thro' many changing scenes, of adversity, and prosperity also, but in all and through all, I have found my dear Lord Jesus the same; no variation nor change in his love, nor the least shadow of turning a way from me, to do me good. His everlasting love snatched my soul as a brand from the burning; and the same almighty love appointed all my trials, and afflictions, in their exact weight, measure and duration; and the very same love now watches over me to support, sustain, comfort and cheer my soul, in the midst of all those groundless fears and misapprehensions, into which I am prone to fall. The Lord will be glorified, in all and by all that he does; and his name shall be great. Upon this ground I can stand, when every thing else proves like sinking sand under my feet. He will not, he cannot, lose the glory of his great name; and to this end all things are tending, however trying an l perplexing they may be to our souls at present. When we shall see him as he is, we shall be fully satisfied with all that he has done, and sing loud praises to him who now sitteth upon the throne, doing his will in the armies of heaven, and amongst the inhabitants of the earth.

The note you wrote to me in New York, I did not receive until the last of Jan. It did not reach Hackensack, until several weeks after you left, and then I was on a visit in the city, and did not get it until I returned. You said, you intended writing to me in the course of the winter, and as it was then so far advanced, I waited several weeks to hear from you and then should have written. Since then, I have been ill with the inflammatory rheumatism; throughout my whole system I have had a good deal of pain, but am now thro' the tender mercy of my compassionate Saviour, almost recovered. The Lord is good, and his mercy endureth forever. He deals so kindly with me, a poor sinner, that I know not where to begin to speak of his goodness. Very gracious hath he been to me; during my sickness I was deprived of all Christian fellowship, but in Christ I had strong consolation, and found it good to put all my trust in him, and have my expectation only from him. Oh! magnify the Lord with me, and let us exalt his name together. I find in him a peaceable habitation, a quiet resting place, and a sure dwelling place. In him I am safely housed, from the violence of every storm and tempest, and kept quiet from the fear of evil, secured from every foe. It has been good for me to be afflicted.

I have not seen Mr. Paulison since the last time I was at church, about a month ago. I sent your letter to him the next day after I received it, he said he would write to you immediately.

I long to hear you preach again, and feel very glad you purpose visiting us shortly. We were very much disappointed in not seeing you in September; your Tappan friends could hardly think that you would return to Baltimore without going there; however, I hope we shall all see you the next time you come on. I shall expect to hear from you very soon;—write me a

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long letter. Christian fellowship is a precious privilege, which I love to enjoy. Your letters have been very much blessed to me, and may the Lord continue to grant his blessing on our correspondence, and keep our souls knit together in the love of the gospel. It is a truth very evident, that the love of many is waxing cold; the fellowship of saints becomes more and more scarce; (that which is really and truly Christian fellowship;)—some are contending for one thing and some for another; prejudices are imbibed and cherished; while few, very few, are for Jesus Christ and him crucified—the grand centre point of Christian unity. Here we can walk together and rejoice in him who is all our salvation; this holy converse, which lays the creature low in the dust, while Christ alone is exalted The adversary hates, and aims to destroy; and very far has he succeeded in his endeavors. But the Lord is above him, and when he appears in his glory, we shall see it was not without cause that he hath brought all this evil upon Jerusalem. May the Lord preserve you my father, blameless from all those things which corrupt and tarnish his precious gospel; may you remain stedfast and immovable, and be always abounding in his work, and boldly declare all the truth as it is in Jesus, and continue to be the highly honored instrument of building up, and establishing the souls of his dear children in their most holy faith.

According to your request, I informed Miss Bell where your books were to be had. When I was in New York this winter, I sat under Mr. Reed's preaching, and had my soul fed as with marrow and fatness. Give my love to your friend Mrs. Norris,—may she rejoice in the Lord her God, and live most happily on his fulness. I should be glad to hear of her welfare. May the Lord be with you in all places whithersoever you go, and bring you to his dear people here, in the fulness of the blessing of the gospel of Christ. Adieu.

Yours in love,

Louisa Moore.

North Carolina, Lenoir county,
January 14, 1837.

Brother Bennett: Having heard of the state of religion in many places through your paper, and perceiving that the new schemers possess the same spirit here and elsewhere, I feel disposed to inform the public through your paper of their proceedings here. Some of the great pulpit men here say, all that can write are writing in the Primitive Baptist, and those that can't write are dipping their pen in the gall; and as I am one of those that can't write, I would advise those great men to keep their mouths shut, that the bitterness may not enter.

Brother Bennett, we have a class of professing characters occasionally amongst us, that we think are as fond to hear the money jingle as Saul of old was to hear the bleating of the sheep and the lowing of the oxen; and like Saul of old, if inquired of, will point you to the treasury of the Lord—destitute places, souls going to hell, &c. But the fine and charitable feelings of those characters are easily accounted for; every one looking to his own quarter for gain.

Brother Bennett, I understand that, known unto God are all his works from the beginning; yet those men seem determined to improve his plan and make it more convenient for them to count gain for godliness. But there is another class of professing Christians, that hold with

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neither side, because they say both sides are honest. I mean the seceders from the Contentnea Association, who humbly profess to occupy the middle ground where they can enjoy more liberty, their side being too straight for them; but it does not require a very keen look into their conduct, to see the side they take. The leading characters of this class when coming out, for the sake of obtaining followers declare that, Associations were useless assemblies, and that from their origin they had been the cause of disturbances in the churches, and for that cause they would never sit in another; but after having used their best exertion in unfairness, and falsehood not excepted, they assembled at Bear Creek meeting house, and formed themselves into a body claiming the title of an Advisary Council; which I understand to mean an associate body; giving themselves liberty to participate in any of the schemes of the day, State Conventions, Sunday schools, and Freemasonry not excepted. Now the liberality of these men seems to me calculated to take the childrens' bread and cast it to dogs, which is not lawful; as there are in the above named societies every variety of characters. But to show the inconsistency of these great men—they will tell us they are as much opposed to missionary operations as we their opponents are, yet at the above annual meeting of their Advisary Council, one of their advices was to open a correspondence with the Goshen Association; and Elder Wallace, who had publicly declared he would never sit in another Association, did accept the appointment of corresponding delegate to the above Association. Now who is so blind as not to see, that the intention of these men is to obtain numbers, and stand fair among the great men of the world? They remind me of the characters pointed out by the apostle, who by good words and fair speeches deceive the hearts of the simple—and those having men's persons in admiration because of advantage—having itching ears, &c.

Brother Bennett, if you think the above worthy a place in your paper, you can give it the necessary correction and insert it. So I conclude by subscribing myself, yours affectionately. *Alfred Ellis.*

Clingan's Roads, Chester co. Pa. April 10th, 1837.

Dear brother Bennett: I am glad to say that I receive the Primitive Baptist quite regular, although the distance is great.

I find that the Old School Baptists meet with much opposition in the South, as well as in these Middle and Northern States, and it is no more than what we might expect. For the carnal mind (in every age and clime) is enmity against God; for it is not subject to the law of God, neither indeed can be. And we must not think it strange if in this world we shall have tribulation.

The enemies of gospel truth and holiness are strong and numerous: what an array of Arians, Unitarians, Pelagians, Fullerites, Campbellites, Universalists, Infidels, Roman Catholics, and what not, we have to contend with. No wonder that the inspired penman wrote the following words: "My heritage is unto me as a speckled bird; all the birds round about, are against her." Jer. xii. 9. But when we can by faith behold our Redeemer a triumphant conqueror, we can adopt the language of the prophet and say, Look upon Zion the city of our solemnities: Thine eyes shall see Jerusalem a quiet habitation, a tabernacle

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that shall not be taken down. Not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken. Isaiah, xxxiii. 20—24.

My brother, it is pleasant to know that we are enlisted in a glorious cause, the cause of God and truth, and that there are yet a few faithful watchmen on the walls of our beloved Zion, that will not give up the citadel to the enemies, nor hold their peace in this dark night of apostacy. They are blowing the trumpet in Zion, and sounding an alarm in God's holy mountain; and although that period spoken of in scripture seems to have arrived when many should depart from the faith, yet the time of God's righteous judgment against these workers of iniquity will assuredly come also.

Then, New Schoolism, the hour will come,
Thy strong delusions must give way,
And thy eternal overthrow
The triumphs of the cross display.

And are there any children of my heavenly Father that have been scattered in this dark and cloudy day, that are entangled with the heresies or inventions that infest the Baptist churches? Oh, may they hear the great Head of the Church saying, "Come out of her, my people:" and may they get such a look as he gave a backsliding Peter, a look that will cause them to weep bitterly, and to abhor themselves in dust and ashes. A few words to my Southern brethren who are girding on the gospel armor, and I have done for the present. Remember, it is your duty and reasonable service to contend earnestly for the faith which was once delivered unto the saints. No matter how rich, learned, or puffed up your opponents are, cry, cry to the strong for strength, put on the whole armor of God, and bear in mind that the captain of our salvation has provided no armor for the back in our conflict with the powers of darkness and spiritual wickedness in high places. Take unto you the sword of the Spirit which is the word of God, and in the strength of your leader, the Lord Jesus Christ the eternal Son of God, one of you shall chase a thousand, and two put ten thousand of the haters of Christ's imputed righteousness to flight.

Dear brother, I hope that you as the editor of the Primitive Baptist, will be enabled by grace to set a proper estimate on the reproaches that have been and will be heaped on you for a faithful and conscientious attachment to the cause of Christ. I hope that the Primitive Baptist will yet have a wide circulation, and that our brethren will see the importance of such a periodical to the saints in their scattered condition.

I remain, dear brother,
Yours, truly,
Joseph Hughes.

A Fact. A certain lady round a quilt seemed anxious to draw all the company into religious conversation, and to lecture them into righteousness whether or not. At length an elderly lady, who was no professor, remarked to her zealous junior: "I always thought that those who had most religion said least about it."—*Ed.*

While religion remains to be true and soul felt, it is cherished as a private and individual treasure. But when it becomes sordid, men are sure to make a public property and joint stock of it. In the former case people will worship God in secret, if no body joins them; but in the latter case there is no worship but before the public gaze.—*Ed.*

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POETRY.

From Erskine's Gospel Sonnets.

THE BELIEVER'S JOINTURE.

CHAPTER I.

Containing the PRIVILEGES *of the Believer that is espoused to Christ by faith of divine operation.*

SECTION IV.

The believer's safety under the covert of Christ's atoning blood, and powerful intercession.

(*continued.*)

No terms he left thee to fulfil,
No clog to mar thy faith;
His bond is sign'd, his latter-will
Thy Husband seal'd by death.

The great condition of the band
Of promise and of bliss,
Is wrought by him and brought to hand,
Thy Husband's righteousness.

When therefore press'd in time of need,
To sue the promis'd good,
Thou hast no more to do but plead
Thy Husband's sealing blood.

This can thee more to God commend,
And cloudy wrath dispel,
Than e'er thy sinning could offend;
Thy Husband vanquish'd hell.

When vengeance seems, for broken laws
To light on thee with dread;
Let Christ be umpire of thy cause,
Thy Husband well can plead.

He pleads his righteousness that brought,
All rents the law could crave;
Whate'er its precepts, threat'nings, sought,
Thy Husband fully gave.

(*to be continued.*)

RECEIPTS FOR VOL. II.

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Burwell Temple,	5	Wm. E. Pope,	5

[Persons subscribing or renewing their subscriptions are desired to pay only for the remainder of the present year, as it is indispensable that our accounts should be kept with the volume and with the current year.—*Ed.*]

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THE PRIMITIVE BAPTIST.

EDITED BY MARK BENNETT.

Printed and Published by George Howard,

TARBOROUGH, NORTH CAROLINA.

"Come out of Her, my People."

VOL. 2. SATURDAY, JULY 22, 1837. No. 14.

FOR THE PRIMITIVE BAPTIST.

—

TEETH TO TEETH,

Tom Thumb tugging with the Wolves for the Sheepskin.

By Joshua Lawrence.

—

PART III.

ON DEVIL-MADE MINISTERS.

(*continued.*)

The eighth mark given by Paul is—transformed after the ministers of righteousness—that is, God's ministers. Transformed after the ministers of God is, to put on all the appearance of God's ministers; and it is appearance only, and not reality. It is show, appearance, sham, mimic, deceit, hypocrisy, in these men; sheep skin only in form, without religion or God's call to the ministry. First, this transformed after God's ministers will appear in a devil minister, by his trying to preach the experience of a Christian; but if you will watch him, he will miss the mark a long ways. He will only touch experience here and there, as he has read or learned it, for this man has no experience of grace and can't preach it; but he tries to mimic it sometimes but not often, for he had rather preach any thing else besides experience. Hence you may know them by this mark, never preaching a whole experience of grace but only striking at it at random; but God's ministers will have it less or more in every sermon they preach and often the whole, for their experience is so interwoven in the gospel system they can't help preaching it. For all God's ministers have an experience of grace to a man, but the devil's have none, not one of them.

The next mark in transformedness will appear in their affectation. God's ministers earnest soul's desire and prayer to God is, for the salvation of sinners; and this will be often proved in their preaching, weeping over and most earnestly praying and exhorting their congregations; will get engaged with their whole heart's desire for the salvation of souls; will be felt, as well as seen in their countenances and gestures by their congregations. But the devil minister has no heart's desire, no earnest soul praying, no weeping tears of sorrow, no engagedness of his whole soul for the salvation of sinners. Does he want them saved? No, but he wants them deceived. So what have the devil's ministers to do with the salvation of sinners? Do they want them saved, never having tasted salvation themselves? No, but to deceive is their aim for money. Thus if you will watch them you will observe affectation, much stiffness and unfeelingness; no weeping but what is affected, no sorrow nor tears nor engagedness of soul; but such as you can't feel, such as will often appear to a nice observer to be nothing but affectation in all they say and do; sometimes an affected voice, affected words, affected prayers, affected feeling, and affect-

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ed sympathy, and often an affected tone and eloquence, to come up to and be like God's ministers. But you will discover the whole heart in the work of God's ministers, but not so in the devil's; theirs will appear a work carelessly done, without life and feeling, show only.

This transformedness will again appear in the devil's ministers, by a disfigured face, much sanctity, and great zeal for the externals of religion; mere trifles in religious practices like the pharisees they will condemn, while the weightier matters of doctrine, ordinance and discipline will be things of not much avail with them; for they are for the outward form, appearance, show, parade, pomp, and high things, and great rich folks in religion; and why? because they mind high things, and are void of the gospel spirit to condescend to men of low estate, and are for the fleece of rich folks. Real piety in a person is nothing in their esteem, because they are lovers of pleasures more than lovers of God; and the holier a person is and the more he stands up for truth, the worse this devil man hates such a person; and the reason is, the devil his father hates these the most. And this man is a fierce despiser of those that are good, and as proof see how many thousands these devil ministers have put to death in past ages of the church. Thus they may be known by their great zeal for the profession and externals of religious practice, while heart religion is seldom or never contended for by them. But God's ministers will contend for both the internal principle and practice of religion together to make a Christian, and without which no man can go to heaven.

Ninth mark, by Peter, as 2d epistle 2d chapter. Peter calls them false teachers, bringing in privily damnable heresies. Paul calls them false apostles and transformed after the ministers of righteousness. See how nigh they agree in the description of these men, of the devil-made teachers; both call them false, and of course alluded to the same men. And Peter shows what I have said, that their great mark is to preach lies, damnable lies, and that they bring these damnable lies into the church privily. For what is heresy but lies, and a certain sort is damnable lies; because they are of a damnable nature, as all false doctrine is; because truth saves, but lies damn. One of the principal errors or heresy alluded to by Peter, is mentioned in this chapter: Denying the Lord that bought them. This is a mark set on them by Peter. In this mark are involved all Unitarians and Humantarians and Deists; and antichrist spoken of by John alludes to these same men. Mahometans are also here involved in this mark. And the Jews that denied Jesus was the promised Messiah, and all those men that deny he is God, the only God, the true and living God, the God man, Christ Jesus; for, says John, who is a liar but he who denieth Jesus is the Christ? He is antichrist that denieth the Father and the Son. If I understand John, this is his meaning: who is a liar but he who denieth Jesus is God or Christ, or the Christ that should come into the world. He is antichrist that denieth the Father and the Son; that is, that Jesus is both God and man, or both Father and Son, as God Father, as man Son. Hence, says Christ, he that hath seen me hath seen the Father; the Father that dwelleth in me he doeth the work; I and my Father are one. So that he that denieth Jesus is God, denieth both Father and Son, or denieth this relationship between God and Christ. Then all Unitarians, Humantarians, deists, infidels, Jews that deny Jesus to be God, Mahometans that believe in Mahomet and that Christ was only a prophet or as one of the prophets, half salvation workers, and self-righteous persons belong to this class of devil preachers and devil Christians. It is a large sweep, but no larger than true, if you will consult the scriptures for proof. One text I will give you: Except you believe I am he, you shall die in your sins. For mark, all must believe he was a man, for all saw him to

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be so; and of this, none could doubt their own eyes. But if you will read the gospel, you will find this was the point contended for by Christ, to believe he was God. Then all these come under the mark, denying the Lord that bought them. To this we add a more definite mark, which I think was intended for these same devil-made, men-made, and self made preachers; and a text from Paul: Though we or an angel from heaven preach any other gospel than that which we have preached unto you, let him be accursed. And John: If any man come unto you and bring not this doctrine, receive him not into your houses, neither bid him God speed. Your preaching houses are meant, as we are commanded not to be forgetful to entertain strangers. So then he that preaches another gospel, or brings another doctrine than the summary I have laid down, is a false teacher; he is a heretic, he preaches a damnable heresy, a lie, and may be marked as a devil preacher. Come to the scripture, don't be mad, weigh by the balance of the sanctuary; that is the place to try doctrine by, and not your opinion, and think soes, and other men's books; no, not mine neither. Let God be true, and every man and book be a liar. To this I will agree and abide. You may wish to know what is meant by these words, bought them. Suffice it to say, that Christ bought the field of the world for the treasure that was in it; that is, his beloved, given, and elect people. And those men that thus deny the Lord, says Peter, bring upon themselves swift destruction; exactly corresponding with God's dealings with the Jewish nation, for denying Jesus to be the Christ.

Peter in this second chapter has marked out these false teachers, nearly with the same marks as Jude and Paul. First mark: privily bring damnable heresies in to the church; 2. denying the Lord that bought them; 3. their success in teaching—many shall follow their pernicious ways; 4. by reason of whom the truth shall be evil spoken of; 5. and through covetousness shall they with feigned words; 6. make merchandize of you; 7. but chiefly them that walk after the flesh; 8. in the lust of uncleanness; 9. and despise government. 10. Presumptuous are they; 11. self willed; 12 they are not afraid to speak evil of dignities; 13. but these, as natural brute beasts made to be taken and destroyed, speak evil of things they understand not, and shall utterly perish in their own corruption; 14. and shall receive the reward of unrighteousness, as they that count it pleasure to riot in the day time. 15 Spots they are and blemishes, 16 sporting themselves with their own deceivings, while they feast with you; (you, Christian, is meant.) 16. Having eyes full of adultery, 17. and that cannot cease from sin. 18. Beguiled, 19. unstable souls, 20. and heart they have exercised with covetous practices. 21. Cursed children, 22. which have forsaken the right way, 23. and gone astray, 24. following the way of Balaam the son of Bosor, 25. who loved the wages of unrighteousness. 26 These are wells without water, 27. Clouds that are carried with a tempest, to whom the mist of darkness is reserved for ever; 28. for when they speak great swelling words of vanity, 29. they allure through the lust of the flesh, 30. through much wantonness, those that were clean escaped from them who live in error. 31 While they promise liberty, they themselves are the servants of corruption. 32. They have escaped the pollutions of the world; 33. the latter end is worse than the beginning; 34. for them not to have known the way of righteousness; 35. turn from the holy commandment delivered unto them; 36. the dog to his vomit; 37. the sow to her wallowing in the mire.

Now here are 37 different marks laid down by the Holy Ghost on Peter, of these false teachers that should arise in the gospel church. Do you at some leisure hour compare these marks of Peter with

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the third chapter 2d epistle to Timothy, and with Jude, and see how near the marks of these self-made, men-made, and devil-made teachers come to one another. You find Peter and Jude both pointing out money, Balaam-like, as a proof of these men being false ministers. You hear Jude say, they speak evil of those things they know not; and speak evil of dignities, despise dominion, and know things as brute beasts. And Peter says also, they are Balaams for reward, despise government, speak evil of dignities; and calls them, like Jude, natural brute beasts. Jude says, these men deny the only Lord God; Peter, the same. Jude says, they are spots in your feast of charity; Peter, they are spots and blemishes. Jude says, they speak great swelling words of vanity, having men's persons in admiration because of advantage; Peter says they speak great swelling words of vanity, and make merchandise of you. Jude, they are clouds without water, carried about of winds; Peter says, they are clouds that are carried with a tempest. And in many other things these holy men agree in the marks and description of these men exactly. Paul also agrees with them that they are covetous, proud, boasters, false accusers, resisters of the truth, and withstanders of God's ministers, and in their supposing gain is godliness. Now does it seem possible, that the gospel church with so many plain marks of these men could not know them? It does not. Yet these devil and self-made ministers are so nicely transformed after the ministers of God, that the church is put to her wits end to know them apart from God's ministers. And many of these devil ministers thus pass not only with the world, which is no great marvel since the world will love its own, for ministers of God; but for them to pass with the church for God's ministers is marvellous, yet many have done so and are doing so, they are so nicely counterfeited by the devil. But yet I will give you some marks out of this great number by which they are to be known, being so marked by the infallible Holy Ghost. And you see there are so many marks I can't speak of them all, but will choose the most conspicuous and certain; and leave you to compare the other marks with men you may suspicion to be these false teachers of the devil and men.

And the first mark, in which all three of the apostles agree, is that of covetousness. Then this is a certain mark, to know false teachers by. What is covetousness? It is not as some missionaries have said, a withholding from giving away any part of our property. A man may not give one cent of what he possesses, and yet not be a covetous man. Covetousness is a lustful desire after that which is another's, a lustful anxious desire after that which is unlawful for us to have. Thus says Paul, I had not known lust except the law had said thou shalt not covet. Thus says Jesus, whosoever looketh on a woman to lust after her, hath committed adultery already in his heart. What says the law of God, which is the standard? Thou shalt not covet thy neighbor's wife, his ox, his ass, or any thing that is his. So then you can see by the law what covetousness is; that it is an earnest burning, greedy desire of that which is another's right, or of unlawful things, which another has no wish or right to part with. Read covetousness portrayto life in the case of Ahab's coveting Naboth's vineyard; there you may see it in its black, quirking, intriguing, horrid colors. Thus a devil minister is constantly coveting more money, he wishes and anxiously desires more money and makes use of every plan and scheme to get it, that can by human ingenuity be devised to obtain it, as did Ahab Naboth's vineyard. And when men won't give it, they fall to killing, as did the pope and his devil gang. For if the Protestants had given their money freely, and enough to have satisfied their money stomachs, we should have heard but little about heresy from them. So with the church of England, if the Ca-

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tholics and others had satisfied their covetousness of money, we should have heard but little about their persecution in Europe or America. But it is this cursed principle in false priests that burns, kills, drowns, and destroys the lives of opposers, as Ahab did Naboth, because he would not let him have his vineyard for a kitchen garden. First he tries to buy it, then to swop for it; see how mad he gets, how he frets, how melancholy and sad, how he schemes to get hold of this poor man's vineyard. So the popish priests, so protestant priests, so missionary priests. Are not missionary priests divining schemes and plans of various sorts, as did the Roman and Protestant priests, and making propositions to the public to get their money, just like Ahab did his various propositions to Naboth, to get his vineyard? Did not Ahab earnestly desire and covet Naboth's vineyard? Surely. In it he violated the law, and his wife murdered the poor man from his covetousness, and he was glad of it and went to take possession of the coveted vineyard in his wickedness. Read the case. So have all the devil's prophets, priests and ministers been covetous to a man, whether heathen, Jewish, or Christian; and they have slain their millions to obtain money, as did Ahab and Jezebel. I could produce you a hundred instances from scripture and history of the fact. And covetous devil priests would do it now, if it were not for the laws of the nations. And I regard the mission spirit as the same devil spirit, for is it not a moneyed spirit, as that of the popish and high church spirit? It is then a covetous spirit, and it is fairly and plainly seen in the plans, schemes and propositions devised to get it, that an honorable man would blush at to be found guilty of. And it is further proved to be a covetous spirit by the great quantity consumed by the priests, and they still, like the priests of old, cry, more, and never say, enough. And it is further proved to be a covetous spirit, by the division that they make among themselves. And it is further proved, by the laborious tours taken to get it. And it is further proved, by their being displeased with those that won't give, and oppose their schemes as Naboth did Ahab; and then they try to frown down into contempt all that oppose them in their schemes of getting money. And it is further proved, by their reproaching of those that oppose their schemes, as infidels, cold hearted Christians, ignorant, want sense. And it is further proved by calling them covetous that won't give, but the boot is on the missionary leg. Then whenever you see a man devising schemes and laying plans to make money by preaching, say, brother to Balaam; say, devil preacher; or else Paul, Peter, Jude, and the Holy Ghost are all mistaken. Or if he charges the church for preaching, say, and mark him, he is a devil preacher. I mean, if he won't preach for a church unless they hire him, he is a covetous devil priest as certain as there is truth in scripture, no matter what seet or no seet he may belong to. For this mark is not found on one prophet nor apostle, for the gospel minister is to preach freely, and the gospel Christian spirit is to give freely and bountifully; thus both make an offering to God of free will. But where hire and pay is, it is often grudgingly, sparingly, and not of will on either side; but by constraint and for filthy lucre the flock is fed, and not willingly and of a ready mind. So then he that preaches for hire is a covetous hireling, devil priest, the scripture being judge.

There is another mark of these men connected with this mark, and that is, feigned words. That is, soft and pleasant words; words of hypocrisy, words pathetic, seeming to come with love and much desire; words seemingly graced with feeling, truth and religion; rather more zeal than common, seemingly mighty fair like Ahab. These kind of words always accompany the cursed principle of covetousness, as a dress to this black devil of cove-

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tousness, that it may pass unsuspected. And hear let me drop in a word of 57 years experience, that I have never known among mankind a man with a honey and pancake mouth a good man nor an honest man in that time, in all my dealings with mankind; these feigned, sweet tongue fellows be afraid of, for they will be sure to take you in if they can, and their sweet mouths are for that purpose to deceive. And here again let me drop in a word—in 33 years in which I have been a bit or sort of a preacher, I have never known one man who in his conviction and repentance made a great outcry as if he was shaken over hell, but has disgraced his profession or turned out a hypocrite; and let me add, I never baptised a person that I had not a Christian feeling for at the time; but they all turned out bad to a man. And again I will add, I have never seen but one professor who was more than ordinary zealous, but soon disgraced their profession, and never returned to the church. Then I take it for granted, that both Jude and Peter are right; where they point out a preacher by feigned and swelled words; which means hypocritical and big words, words made use of to hide their devil foot and to make their hearers think they are in good earnest and great divines, by the swelling big words they use; when it is all feigned pretence and hypocrisy. By which words they lie in wait to deceive, as says the apostle; that is, to deceive their hearers out of their money; they are such honey loving good saints, and feel so much and are so holy, so zealous, and preach so good, and wish their hearers so well, when it is all devil and hypocrisy and transformation appearance only. Then when you find one of these fellows with an over sweet mouth and big words, say, devil preacher and go your way; for this man will make the way to heaven very easy, much more so than the scripture. This man will put bolsters under your arms, and cry peace, and heaven, where God has not said peace. This man is over good if you will watch him; he is mighty good, better than his neighbors, but he can tell you lies for money and you may catch him at it if you will take the scripture for your standard.

I ask if missionary writings, pamphlets, and papers, and mouths, are not full of these pompous, swelling, sweet, feigned words? Don't these kind of words accompany their begging for money? You that have given to them know, you that have heard them preach money to every creature, to men, women, children, widows, and negroes. You ought to know, when Peter says, it is to make merchandize of you. I ask you, have not the missionaries, then, if they have thus feigned you out of your money through covetousness, made a trade of it with you? Have they not traded off to you memberships, tracts, periodicals, &c. &c. and thus merchandised with you? If so, is not the prophecy fulfilled in them? Say, and tell the truth, for the judge is at the door. What, make a trade and traffic of the goods of God's people, or a poor widow's $5, of orphan children and negroes' old handkerchiefs? For heaven's sake, has the church of Christ come to this? Have hale, hearty young men come to this, to live on the widow's and negro's pittance, rather than work? Covetous, Ahab like, who was a king, had large possessions, yet coveted a poor man's little spot of ground. So these covet even the sixpence of the poor widow and negro. This I should say was a dirty business and contrary to the honor of a gentleman, much less a professed Christian. But merchandizing is merchandizing, whether you trade in broadcloths and silks, or pins and fish hooks, all the same. All the same then in the church, whether the pope trades by purgatory and absolutions, or the Church of England in her thousands and church livings, or the missionaries in handkerchiefs, not using sugar with coffee, bracelets, rings, knives, old rags, Irish potatoes, or with widows, negroes, or Congress. Trade

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is trade, whether loss or gain; but I warrant a devil priest don't lose by trade, for that is what he goes for, to make gain by his trade in the church. So have all devil preachers in times of old, and they are now of the same old family of traders.

However, I will take notice of two more marks, by Peter—which have forsaken the right way, following the way of Balaam, who loved the wages of unrighteousness; and, cursed children. Here in the first mark, these men are said to forsake the right way; that is, first in preaching as a gospel minister, which right way is to preach as did Christ and his apostles, as being sent of God, and as their duty to God and for the good of souls of men; and not to preach as sent of the devil, nor for money or hire like Balaam did. Therefore are they compared to Balaam, by Peter and Jude, as loving money, as preaching for money, as a curse to God's church; as Balaam would have cursed God's Israel for money, which is by Peter and Jude called the wages of unrighteousness, because it is unrighteous to love money. To preach for money is also unrighteousness, and this was the very conduct of Balaam, and thus to Balaam are these devil preachers compared. So then these hireling preachers that are seduced by hire as was Balaam, are to be marked by the church of God as so many Balaams and cursers of God's church; they have forsaken the right way, or right doctrine, for money, as the preaching of the truth will not get a man so much money as preaching lies. God's ministers have always preached the truth gratis, but they that preach lies must be paid for it; for he that would have a false witness must hire him. Judas was the first devil preacher—the bag, the bag he must have, as did his old brother Balaam. Preaching for money is an infallible mark by the Holy Ghost, for a false devil preacher. The other mark is—cursed children. Christ said to some in his day, you are of your father the devil. Then these devil priests are devil children, and therefore they do the devil's work, and may be known by preaching lies in hypocrisy, as did their father to Eve, &c. Then another sure mark of a devil preacher is to preach lies, therefore are they cursed children of the devil; for their father is a liar and the father of lies and liars, therefore they preach lies to support his kingdom in the world.

Another mark of the devil's minister—he has as much zeal as God's minister. As Christ said in his day, they compass sea and land to make one proselyte, although they make him twofold more the child of hell than themselves; but they do it for the bag—but God's minister as his duty to God, and for the good of the souls of men. Another mark in the devil money minister—if opposed he will defend his religion with fire, sword, cruelty and death; and the civil power if he can—while the weapons of God's minister are not carnal, but persuasion, argument, scripture truth, and proof, reason and submission; and then leave men with hearts of pity to account with the God that made them, and after all abuse pray to God for them The devil ministers are full of pride and boasting and vain glory, and their trust is in an arm of flesh; while God's ministers often cry, my leanness, my little zeal, my cold heart, and bewail their weakness and little engagedness and devotedness in so good and great a cause as that of winning souls to Christ; how little their hearts feel impressed with the worth of souls and the honor of God. Yea, they often bemoan the barrenness of their hearts and their unprofitableness in preaching the word, and their inward and outward infirmities, combined with the cares of the world, the corruptions of flesh, and temptations of the devil, that harrass them almost day and night.

Again: a devil minister will resist the truth of plain and express scripture, and explain it away to make his own dogmas of lies stand, that he may please men, avoid persecution, aud obtain the bag, and go with the popular current of the rich of this world; while God's ministers will contend for express scripture truth before friends and foes, in fair weather and foul, and bear joyfully scorn and reproach from scoffers, for the sake and in defence of God's truth.

Again: a devil minister will be sure to scatter the flock, or divide brethren, wolf like, wherever he goes. For sure it must be that God's ministers gather and feed the flock, and that not for lucre's sake as they are sent of God for that purpose. And thus all God's ministers may be known by their preaching,

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for they will be sure to feed the flock, care for the flock, oversee the flock; because they love the flock and God has made them watchmen over the flock—therefore I am crying to the flock, wolf in sheep skin. But a devil minister will not feed the flock in his preaching, but he will feed devil professors; I mean carnal professors, for such Paul speaks of. Then a sure mark of a devil minister is to scatter Christians, some fleeing one way and some another; for Jesus says, the wolf cometh to kill and destroy, yea to scatter the sheep; and further says, he that gathereth not with me scattereth. So then let this man's talents be what they may, and no matter to what sect he may belong, be sure when you see Christians thus scattering and dividing that there is a wolf about; for this man proves himself to be a wolf by the sheep's fleeing, and you know Christ has charged his church to beware of wolves in sheep's clothing, or, I say, this devil minister. So then I say wolf, wolf in sheep skin, if this man has the tongue of Gabriel. And the churches of all denominations should reject a man of this stamp, and turn away from him; for the churches are commanded by Paul to mark them that cause divisions among them, for such serve not our Lord Jesus but their own belly. Ah, wolf preacher, the belly, the belly did ruin poor Judas, or in other words, carried him to his own place.

The devil ministers may be known by their over zeal for the externals of religion, outward show, pomp and parade; like their old brothers, wolf priests of the Pharisees, who shed the blood of the son of God, and were very strict for the Sabbath, &c. And their practice and doctrines will be vexatious to the godly soul like the Sodomites to Lot; their pomp, fine show, great swelling words, fair speeches, high ideas, fine address, good language, but false doctrine, have no life, feeling, comfort, nor consolation to the soul that is born of God and knows the truth by experience on his own heart. For these men can't preach an experience of grace, know not the gospel of Christ, therefore can't bring the joyful sound to the believer's ear, and give him his meat from the gospel in due season; but all he preaches is flat, dead, and insipid, and hurts the saint's feelings rather than comfort and strengthen him.

These men preach first one doctrine and then another, therefore Paul speaking of devil doctrine calls it, the doctrines of devils, in the plural. But God's ministers preach, to a man, doctrine and not doctrines, from the time they begin to preach to their death; they never change, because they are taught by the Holy Ghost to preach the doctrine of Christ, and they know all others are false and doctrines of devils and men. And all this and much more agrees with the prophecy of these men; for, says Paul, evil men and seducers shall wax worse and worse, deceiving and being deceived. Yea, another prophecy saith, some shall depart from the faith, (what faith but apostolic faith) giving heed to seducing spirits and doctrines of devils. Surely then when a man preaches contrary to apostolic faith or doctrine, he has a sure mark of a devil minister; he may quote scripture and seem to make it his guide, devil like; but you must watch him close, for he will be sure to wrest their true meaning, cut and shift, twist and turn them from the general current of the scriptures and their plain sense; in a word, if you don't watch him close and compare what he says with the scripture that you remember, he will be sure to raise a smoke over your eyes and then go off leaving you in the smoke of the pit. But I will give you one text that has this smoke upon it by their old father—skin for skin, all that a man has he will give for his life. Is this a lie or the truth? I have heard many say, in this the devil told the truth. No, sir, it is a smoky lie; for thousands and tens of thousands have given up their lives, before they would their religion, liberty, or property. I could give many of this sort of the devil's smoky lies and his priests too, but dare not. Now at the first mention of the above text, it seems as if it sounded as the truth; and in the same way the devil's preachers preach, it sounds like the truth but examine his preaching by the great and good book and you will find his preaching smoky lies. But as the devil don't like the truth and can't live in the truth, nor his kingdom stand by telling the truth, but he loves darkness rather than light, therefore he must raise a smoke where the sun of truth shines, to darken truth, and make a smoke over his lies to make them appear truth. And thus it is about as old George Whitfield said, the devil loves to fish in muddy waters; just so it is with the devil's ministers, their lies pass for truth in the smoke of first appearance and in first muddying the waters of the gospel, and then for catching fish: first perverting the truth, then for lies drawn from false premises. And this may be fairly known by their not preaching the whole council of God, his eternal unchangeable love, election, predestination, &c. or salvation by grace and

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faith from the foundation to the cap stone; for God's eternal purposes and decrees to save his elect people by grace alone these men can't endure, because this doctrine is the truth; and what has the devil or his ministers to do with the truth, but to vilify and resist the truth, as their old brethren Jannes and Jambres did Moses?

I have a thousand things more to say on this head, but dare not. When you find a man with the marks laid down, say, wolf in sheep skin; charge him with assuming it, for he has got it on. Say, devil minister, for his lies and money in preaching prove the charge on him, by witnesses from scripture whose veracity is not to be doubted.

(*to be continued.*)

PRIMITIVE BAPTIST.

TARBORO', JULY 22, 1837.

Go ye into all the world, and preach the gospel to every creature.

This passage of scripture, taken in connection with the lives of Christ and the apostles, is clear in its import, and easy to be understood. And yet, remarkable, not a word in the passage except *and* and *the*, but that has been made the subject of warm controversy. It is not the object of the present article to bestow a critical, nor even a superficial notice upon every word; but to examine the fitness or unfitness of the quotation, as a whole, to missions.

1. These are the words of the king of kings and Lord of lords. He possessed all power, and all authority, in heaven and in earth. He confessed, at the time, no superior power; he admitted no equal, no adjunct power. With him, the authority to command in all divine things commenced, and with him it remains. "*All power* is given unto *me*." What he commanded they were bound to obey; what he commanded, *no other* was at liberty to command. Hence, all who take up his language in the present day, saying, Go ye, &c. for the purpose of enforcing Christ's command and sending the gospel to all mankind, all such transcend the limits of human authority, and usurp the throne of Christ. If any is truly impressed with Christ's injunction, if he feels the command with all its weight and solemnity, he will do as the apostle did, *straitway preach Jesus;* he will not say to others, *go ye;* nor yet will he tarry, saying, *send me.*

2. The apostles were to tarry in Jerusalem till they were endued with power from on high. They had been commissioned to preach to the Jews before Christ's suffering: for which they were prepared by Christ, they being clothed with the authority of the miracles which he himself wrought before the Jews. But the Lord had wrought no miracles in presence of the Gentiles, neither had his apostles; consequently, they did not, even after their commission was extended to *all the world*, possess the requisite power to preach the gospel to the gentiles and to every creature. But on the day of pentecost, *cloven tongues as of fire—sat upon each of them,* [the apostles,] *and they were filled with the Holy Ghost.* Henceforth they were endued with power from on high; they preached among all nations; their sound went into all the world, and their words to the ends of the earth. And before the city of Jerusalem was destroyed, before the death of all the twelve, the Lord's command, "Go ye into all the world, and preach the gospel to every creature," was literally accomplished. (Acts 2: 5. Rom. 10: 18. Col. 1: 6.) Admitting that the missionaries neither deny that the gospel has been preached to every creature, nor that they are trying to amend that which the apostles did; but that they are endeavoring to carry out the Saviour's command and extend his kingdom; then they must insist that they already are, or must be hereafter, endued with power from on high, before the words, Go ye, &c. will fitly apply to them: otherwise, they are unfit to go to the heathen. The Lord beheld his apostles unfit till they were so endued; and he must likewise see

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the present age of ministers unfit. But the missionists say, the gospel has not been preached to every creature, and that they are carrying out the commission; carrying the bread of life to the dying, famishing heathen. If the apostles had gone to the Gentiles before the day of pentecost, they had disobeyed Christ, and been unqualified to preach to the Gentiles; because miracles were necessary, and especially the gift of the Holy Ghost, to establish the gospel among the Gentiles. Equally so with the present missionaries. If they are carrying out the divine command, and go to the heathen without the power, they disobey Christ, and go to the heathen unqualified to establish a church for him.

3. The apostles were to *go*, not to *send;* the Saviour bade *them* go themselves, not to send *others:* "Go *ye*." The missionaries apply this passage as though it read, *Send ye*, &c. The history of missions furnishes us with no instance of a missionary going to the heathen, who did not in effect say to men, Sirs, send me. All their ministers teach the people to construe the passage, Send ye into all the world, and preach the gospel to every creature. They teach the church, and even the unregenerate to believe they can send, and have sent, to accomplish that which Christ commanded his disciples, his apostles, to go and do. And they teach too that the gospel cannot be sent without money, and that the money requisite cannot be obtained without begging societies. Consequently, the country is filled with filthy lucre institutions; and nine ministers in ten are filling agencies, or some new and unscriptural office, to beg money with which to *send* men to do what, agreeably to the text, they ought to *go* and do. They tell us, farmers, mechanics, schoolmasters, and merchants, can send the gospel to the heathen!

4. We do not believe that present missions will carry the gospel to heathen nations; because, first, they profess to be carrying out, or extending to all the world, that gospel which has already been preached in all the world: secondly, because the advocates thereof take upon them to enforce upon each other, the words which Christ addressed to his own apostles, in other words, they renew his commission: thirdly, no man who is sent of Christ, will wait to be sent of men: fourthly, no man who is sent of men, will preach Christ's gospel, but men's gospel, that is, he will be a man pleaser or a self pleaser: fifthly, the institutions and practices used for the purpose, are unscriptural and antichristian, and prove satisfactorily that those who advocate and practice them are not influenced by the spirit of the gospel.

We believe that notwithstanding the apostles literally fulfilled their commission, it is nevertheless through the above commission, the duty of Christ's ministers to preach the gospel. And that wherever the Lord in his providence casts their lot, or whithersoever his word and Spirit bids them go, they will preach Jesus Christ, whether in Asia, Africa, or Europe. Like Christ's first ministers, they will not go, when he bids them stay; nor stay, when he bids them go. And if the Lord have sent them, he will put it into their brethren's heart to help them forward, or open a door of support among the heathen. Let the Lord's minister remember, *his bread shall be given him, his waters shall be sure.—Ed.*

THE SABBATH.

From the creation time began to be numbered and divided. The first division was into day and night. The second was into weeks. The Lord's work of creation finished the first week, of laboring days. To these he added the seventh day to make the week complete. On this day he rested from all his work; he sanctified and hallowed it. He set it apart as a day to be observed to

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the Lord, a day on which no servile work was to be done. Through all time down to the present, the Sabbath has been observed by some, with more or less strictness. It was made for man, and for his use, not for his abuse. The obedient both among Jews and Christians, have accounted of it and kept it properly.* But among those who profess to reverence the Sabbath numbers have been found, who have made either too much or too little of it. The Jews at one time opened the gates of Jerusalem, and suffered the merchants to enter, and to come and go with their waggons on the Sabbath. For this conduct the prophet reproved them, commanded the gates to be shut, and ordered the merchants to come no more on the Sabbath. The people at another time became so zealous of "the sanctity of the Sabbath," that complaints were urged against Christ himself for healing people on that day. The present day is fruitful of people equally zealous. The Biblical Recorder has copied our remarks on the article from the Buffalo Spectator, respecting the "5000 *Sabbath breakers;*" for the purpose, it would seem, of letting "the reader decide how much respect we have for the divine command,—'Thou shall keep holy the Sabbath day;' or how much scruple we would find in profaning this institution ourself." The Editor of the Recorder says, he much doubts whether a more barefaced attack upon the sanctity of the Sabbath, or a more wanton and silly attempt to justify its desecration can be found in the annals of infidelity. Our remarks in question are open to perusal in the 2 vol. Prim. Bap. 2 No. p. 26 We have carefully examined their bearing again; and we find in them so little to justify Mr. Meredit's remark, that we do not believe him sincere. If, however, he is serious, he certainly ought to make no pretensions to being well versed in the annals of infidelity.

As to the passengers alluded to, if they had violated the Sabbath, the Editor of the Spectator should have sought some opportunity to persuade and exhort them not to do so any more. If he contend that they who sin publicly should be rebuked before all, that others may fear; a question arises in our mind, whether one in ten of the passengers will ever hear or see the rebuke in the Spectator. As we said before, we do not suppose they were guilty of any civil statute; for we do not believe there now is, or ever ought to be, a statute or State law to compel people to observe actively any religious rite or ceremony. Besides, travelling on the Sabbath if necessary, has been practised from Christ's day till now, without a murmur from any quarter, if we except such as complained of our Lord when he and his disciples went through the cornfields on the Sabbath day, together with those who desire to stop the mail and steamboat and passengers in modern times.

There is no doubt but that thousands do not keep the Sabbath as we could wish: but then let us try to persuade them, without attempting to pull down civil institutions and privileges. The truth is, Mr. M. and the New School speak evil of civil dignities; and they do not like to be taken notice of. They would have evaded the State laws of Georgia. They would have stop-

*With this exception; we are of opinion that the Romish church changed the Sabbath from the seventh the first day of the week; and that the Protestants keep the same Sabbath with the Romish church.

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ped the mail on the Sabbath, and thus have brought Congress and the country to yield to the dictates of a religious sect. Those who are so benevolent as the Editor of the Spectator, to publish 5000 Sabbath breakers; and so beneficent as the Editor of the Recorder, to defend him in it; and so clamorous about the Sabbath as they and their friends are, while they have their numerous missionary societies to distrain all conditions of people of the last cent they can command to fill their treasuries; while they open anew the gates of Jerusalem to let the merchant waggons go to and fro with all kind of traffic in souls, in children, black people, white people, professor, non professor, vicious, moral, old, young, bond, free; all may pass in steamboat, coach, horseback, in ox cart, waggon, or on foot, if they will but turn themselves to these societies and become members, directors, &c. whether the widow be afflicted or the child cry for bread, or the naked and the needy remain so: we say, those who clamor about the Sabbath, while they indulge in such as above described, can lose nothing by reflecting what Christ said to the ruler of the synagogue, Luke 13, 15.

As to Mr. M.'s personal remarks about ourselves, we shall not deny him the privilege of saying any thing he please. Our readers will not overlook one fact, that is, he has dealt in little else for the last twelve months. He carefully stands aloof from the *subject;* and it would appear, thinks to gain his cause by diverting attention from that to an *individual.* We hope our readers will keep the subject steadily in view, and let him enjoy his dignified sallies.—*Ed.*

LITTLE RIVER ASSOCIATION.

The Little River Baptist Association held its last session with the church at Willow Spring, Wake county, N. C. on the 14, 15, and 16 of October, 1836. Burwell Temple was Moderator and John H. Keneday, Clerk. This Association corresponds with the Kehukee, Contentnea, White Oak, Country Line, and Abbot's Creek Union; visiting brethren from all except the Kehukee, were present. The two churches at Cedar Grove and Juniper were added to the Association. The corresponding brethren from Country Line were S. I. Chandler, Robert McKee, John Stadler, Thomas Gibson and Joel Bolton: from Abbot's Creek Union, Ashley Swaim and John R. Craven: from Contentnea, Benjamin Bynum: from White Oak, Parham Pucket. The next session is appointed to be held with the church at Reedy Prong, (county not named,) commencing on Saturday before the 3rd Sunday in October, 1837, at 11 o'clock.

In place of a Circular Letter this body has set forth some of the passages of scripture upon which her faith is built. From this summary of inspired foundation, it will be seen that amidst the present widespread and grievous departure from New Testament divinity, the Little River Association are favored from on high to continue in *the doctrine of God our Saviour,* while they hold and defend the belief in the gracious principles of the triune, eternal, unchangeable and sovereign God—the everlasting covenant of redemption—election particular, eternal, and unconditional on the creature's part—special redemption by the blood of Christ—the total depravity and helplessness of unregenerate man—the sovereign and effectual calling of sinners from darkness to light, from the power of satan to God—the predestination

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of sinners to conformity with Christ's image, and to the adoption of the children of God—the necessity of repentance—justification by the imputed righteousness of Christ thro' faith—the final perseverance or preservation of the saints to glory—immersion only as baptism, and believers only as the proper subjects—the duty of observing the Lord's Supper, of regular and strict discipline, of faithful, scriptural and tender dealing, to consult the church respecting the propriety of any intended religious proceedure, and finally to disown entirely all the popish institutions which are so wonderfully revived and promoted under professions of benevolence and charity. We would gladly insert the whole, but we lack room.—*Ed.*

To Miss Louisa Moore.

Dear child, I arrived safe home from Virginia and found my family well for which, and ten thousands of other favors, I desire to bless my maker God. And but few people, I sometimes think, can surely have greater cause to praise the Lord and to be humbled in the dust, than I have; and yet to do my very best, I cannot feel so thankful and humble as I ought, and wish to be. Indeed I at times feel quite otherwise than thankful and humble, but it is not to my credit to say so, but I can make free in speaking of religious exercises to Louisa, for I know she is acquainted with an abundance of them.

Your letter to me, dated May 14th, I found when I got home, and I was glad to see it, and thankful to the Lord that he makes my letters a blessing to your soul, and you say he does. Give him all the praise, child. You speak of a pleasant gale from the south, and then again you talk about feeling fretful, &c. Why you change amazingly, and yet it is no way strange, for we are all kind of changelings, and hence we cannot expect to excel, though we may be numbered with the first-born, and be considerably dignified as was Reuben of old; yet as he was unstable as water, he was not allowed to excel, Gen. 49. 3, 4. But there is One who excels all the human race in wisdom, in strength, in goodness, in beauty, in riches, in honors, in worth, in pity, in love, in mercy, in truth, in grace and in stability, for he is the same yesterday, to day, and forever. And this excellent, yea, superexcellent person, is the elect of God, the anointed of the Father, the bright and morning star, the messenger of the covenant, the fountain of life, the admiration of angels above, the chief delights of saints below, and the scorn of wicked men and the indignation of devils.

In this our glorious Christ you will find all you need for time and eternity, and all without money and without price; and there is no excuse for your keeping away from this august plenipotentiary, this great fountain of immortal life, this eternal God. He himself says, Come; and the church says, Come; and your miseries, and wants, and afflictions, and temptations, and weaknesses say, Come; and your affectionate friend and father in the gospel says, Come, Come; to this dear Saviour of sinners come, my daughter come. I, in deep distress, and with a soul surcharged with despair, and borne down with sin a heavy load, have gone to this glorious Immanuel, and in him I have found a home, a home for my soul, and a pardon for my sins, and a balm for my smart, and a discharge from prison, and peace with God. But do read my poem which is re-

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corded in what is commonly called my life, page 56: but especially read the 5th, and the twelve following verses of that poem.

I can truly say that the religion which the Lord has put my soul in the possession of, is more than whim, and more than bare speculative notions, and far more than mere doctrinal truths received only in the head, or as Paul says, *in word only*, 1 Thess. 1. 5. It is to be feared that the religion of many among us amounts to nothing more than head knowledge, or merely truth in the letter; no holy unction on the soul, no pardon of sin, no peace with God, no witness of the Spirit, no communion with the Lord of life and glory. With most professors and preachers, these matters are passed over in silence. They are seldom or never preached, or written, or talked of; and hence it is that pulpits and religious newspapers are so dry and lean as we find them to be. But not so the Holy Bible: here we discover much of the Spirit's teaching in the soul, and of his rich anointing, and soul refreshing perfumes. Much, very much was the mind of that evangelical prophet Isaiah led into this department of the gospel; I mean, the god-head, and the personality, and the office-work of the Holy Ghost. And hence he speaks so sweetly of *Christ the head* being anointed by him; and also of the *church the body* being anointed by the same divine agent. And what sweet, and how many precious things of the gospel, and of the office-work of the Spirit are signified unto us in many parts of his prophecy. It was the eternal design of Jehovah, that God the Spirit should, in an especial manner, preside as prime minister in the gospel church; and that all the glory, and honor, and wisdom, and power, and goodness of eternal deity, which should be disclosed to the church, should be done through the agency of this prime minister, or God the Spirit. And all the life, and light, and beauty, and charms, and glories which there are in Christ and the gospel, and which were designed by Jehovah to be savingly revealed to the sons of men, should be savingly effected by the same agency. And hence, he, God the Spirit, is the glory and the light of the gospel church in its present militant state; and upon all this glory shall be a defence," Isa. 4. 5. Under this Spirit's teaching, all is well, and all will end well; but without it, all religious knowledge, and light, and understanding, will at last go out as did the lamps of the foolish virgins.

By the will of God I shall be with you all in the course of a few weeks. I have now in the press, and will be soon out, a volume of Old School Hymns, and I shall have them with me when I visit your State and New England.

Peace be with thee. Amen.

James Osbourn.

Baltimore, June, 1836.

Macon, Ga. April 6, 1837.

Brother Bennett: the brethren at Mount Paran, Crawford county, Ga. gave the following resolutions to me to send to you, and wish you to give them a place in your paper the Primitive Baptist, if you think them worth so doing.

Yours, as ever.

Jonathan Neel.

Crawford county, Ga.
Feb. 4th, 1837.

The Committee appointed by the church of Christ at Mount Paran, to whom was referred the subject of the various societies of the present

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day, called benevolent, Report: that we have had the same under serious consideration, and have come to the conclusion, that the time has come when all Christians should strictly adhere to the command of God, and come out from among them and be separate from them. And as we believe that each individual church is independent in matters of church government, and all other organized and standing bodies civil or religious, designed to manage the affairs of the churches, or in any wise to interfere or take part in governing of them, are destitute of scripture authority and should not be countenanced by any church, believing them to be the inventions of men and the fulfilling of those prophetic expressions found in 1 Tim. 4. 1. Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils. 6: 5. Supposing that gain is godliness; from such withdraw thyself. Acts 20: 29, 30. For I know this, that after my departing shall grievous wolves enter in, not sparing the flock; also of your ownselves shall men arise, speaking perverse things to draw away disciples after them. 2 Peter 2: 3. And many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of, and through covetousness shall they with feigned words make merchandize of you; whose judgment now of a long time lingereth not, and their damnation slumbereth not—with many more such passages. These are our reason for coming to the conclusion we have. And as we believe that the State Convention, with her entire brood of institutions, has been a fruitful source of discord and division among brethren, and it is a matter that should interest all: We therefore recommend the adoption of the following resolutions. The Baptist church of Christ at Mount Paran—

Resolved, that the benevolent (so called) institutions of the day, such as Bible, missionary, temperance, and tract societies, &c. are unscriptural, unsupported by divine revelation, and therefore antichristian. This is therefore to declare and make known to our brethren composing the Echoconnee Association, and all whom it may concern, that we have no fellowship with those human institutions, neither do we have fellowship with Associations, churches, or individuals that are in connection with them.

And be it further resolved, that it shall be the duty of this church when any person applies for membership by letter, or experience, to examine them whether or not they are connected with any of those institutions; and if they are, they shall not be received, except they will come out from among them and be separate; for we have no church fellowship for any who have joined themselves to any of the above named institutions, and neither suffer them to preach in our pulpit.

S. B. Burneet,
Simon Parker,
Wm. H. Lowe,
Sam'l Vining, } Committee.
Wm. Dunn,
James Hoye,
Hen'y Newsom,

The above resolutions were unanimously adopted by the church in conference, February, 4th, 1837.

Wm. H. Lowe, C. Clk.

NOTICE.—*For Sale*, at Tarboro', the following works, by Jas. Osbourn. Old School Sonnets, price 50 cents. Present dark and sickly state of the church of Christ, 25 cents. Fac Simile, or The Religion of New England pourtrayed, 12½ cents. (North Carolina or northern money only can be received in payment.) Apply to *Coffield King*. 4 July, 1837.

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POETRY.

From Erskine's Gospel Sonnets.

THE BELIEVER'S JOINTURE.

CHAPTER I.

Containing the PRIVILEGES *of the Believer that is espoused to Christ by faith of divine operation.*

SECTION IV.

The believer's safety under the covert of Christ's atoning blood, and powerful intercession.

(*continued.*)

Did holiness in precepts stand,
And for perfection call,
Justice in threat'nings death demand?
Thy Husband gave it all.

His blood the fiery law did quench,
Its summons need not fear:
Tho 't cite thee Heaven's awful bench,
Thy Husband's at the bar.

This Advocate has much to say,
His clients need not fear;
For God the Father hears him ay,
Thy Husband hath his ear.

A cause fail'd never in his hand,
So strong his pleading is;
His Father grants his whole demand,
Thy Husband's will is his.

Hell-forces all may rendezvous,
Accusers may combine;
Yet fear thou not who art his spouse,
Thy Husband's cause is thine.

By solemn oath Jehovah did
His priesthood ratify;
Let earth and hell then counterplead,
Thy Husband gains the plea.

(*to be continued.*)

RECEIPTS FOR VOL. II.

Joseph Hughes,	$1	G. W. Jeter,	$5
John Gayden,	5	Wm. Griggs,	5
T. A. Sullivan,	5	M. D. Holsonbake,	5
John Caffey,	1	S. I. Chandler,	10
Peter Bankston,	5	Fred'k Ross,	1
Henry Dance,	5	Philip Sieber,	5
A. Keaton,	5		

FOR VOL I.

Peter Bankston, $5.

AGENTS,

For the Primitive Baptist.

NORTH CAROLINA.—Jos. Biggs, Sen. *Williamston.* Joshua Robertson, *Gardner's Bridge.* John Bryan, *Clark's Store.* R. M. G. Moore, *Germanton.* Foster Jarvis, *Swindell's P. O.* Wilson W. Mizell, *Plymouth.* John Lamb, *Camden C. H.* Jacob Swindell, *Washington.* Francis Fletcher, *Elizabeth City.* J. A. Atkinson, *Bensboro'.* James Southerland, *Warrenton.* Alfred Partin, *Raleigh.* Stephen I. Chandler, *McMurry's Store.* James Wilder, *Anderson's Store.* Benj. Bynum, *Speight's Bridge.* William Exum, *Waynesboro'.* Henry Avera, *Averasboro'.* Parham Pucket, *Richland.* John H. Keneday, *Chalk Level.* Burwell Temple, *Wake county.* Obediah Sewell, *Rogers' P. O.* Geo. W. McNealy, *Yancyville.* W. R. Larkins, *Long Creek Bridge.* James Dobson, *Sarecta.*

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TERMS.

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Communications must be *post paid*, and directed to the Editor.

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THE PRIMITIVE BAPTIST.

EDITED BY MARK BENNETT.

Printed and Published by George Howard,

TARBOROUGH, NORTH CAROLINA.

"Come out of Her, my People."

VOL. 2. SATURDAY, AUGUST 12, 1837. No. 15.

FOR THE PRIMITIVE BAPTIST.

TEETH TO TEETH,

Tom Thumb tugging with the Wolves for the Sheepskin.

By Joshua Lawrence.

PART IV.

ON A CHRISTIAN THAT MAKES HIMSELF A MINISTER, NOT BEING CALLED OF GOD TO THAT OFFICE.

In the fourth place I am to take notice of a Christian man, who makes himself a minister, without the call of God to that office or gifts for the ministry. This kind of men have always been a great plague to the church of God, and the more so, because half right and half wrong; and it has been hard for the church of God to distinguish these sort of men from God's real called ministers. And the reason is again, because of that diversity of gifts given to God's ministers severally, as the Spirit will, either great gifts or small. But the minister of God's make that possesses the smallest gift among them, is as much a minister of God's make as the greatest. But the main reason why the church can't tell this man from God's real called minister is, because he can preach an experience of grace as well as God's real called minister. And what else this man preaches as to doctrine will be sound and in favor of the truth with all his might, and oppose error though it may be in a bungling manner, so as to make God's saints cringe for their awkward way of doing it. For this man honors the truth and loves the truth, when he hears it preached by others that can preach it clearly, although they themselves have no gifts to preach and explain it to others. But I think I can so point out this man that he may be known by the church of God, and that this man may know himself.

These kind of men go to preaching and are neither called thereunto by God, men, or devil; these are desirous, very desirous, for the salvation of souls, and it is this desire that deceives them. Having tasted the sweets of salvation and the wondrous love of God that cheers their long sorrowful hearts more than wine, and enjoyed for a moment the powers of the world to come, combined with hope of ineffable glory, the beauty of religion, and the preciousness of Jesus Christ, and a fullness of the consolations of the blessed gospel of God, they want all others to taste its sweets. And this makes them try to preach and think they are called to preach; for they feel how precious souls are, and want to do something to save sinners' souls and for the cause of God; while they under the flow of their feelings think they can preach pretty well, which is apt also to give them a good stock of self conceit; and their flow of feelings generally keeps them along for some time, until they become conceited they are called to preach or else they should not have such feelings.

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All this is but mistake, hence these may be known by the following marks: 1st, by having no gifts for the edification of God's people save what little of their experience they preach. 2. By having no gifts to feed and comfort God's people. 3. By no aptness to teach neither saints nor sinners. 4. By having no gift to explain and expound the scriptures and give their meaning. 5. By no gift to teach any particular line of doctrine, but jumble all together, law, gospel, works, grace, and every thing that comes to hand; but can preach their own experience pretty well, seem to have great desire for the salvation of sinners—Christians will feel them in part of their sermon, yet be left unedified. 6. There will be something wanting in all or any sermon they may try to preach. 7. But may principally be known by, when they take a text they can't stick to it, they can't explain it or bring any doctrine out of it; every time they come to it and try to explain it they will get bothered and then hum and haw and run off on any thing and every thing, and explain nothing—but when letting the text alone and going on any thing and every thing that comes to hand, seem to get along smooth and easy to themselves, so that the people that hear can't say much for or against them, because half right and half wrong—he is a Christian, but not a minister. If exhortation is this man's gift, tho' he may pass with himself and the people for a minister, yet they will perceive at all times there is something wanting in his preaching to give full satisfaction to those that hear, whether saint or sinner.

These men might be very profitable to the minister, church, and people, if they could be humble enough to attend to their proper gifts, to pray, sing, and exhort; for when they do that they get along easy and all seem to approve—but their stock of self-conceit won't let them. These think they ought to preach while the church can hardly say whether they had or not, hoping that they are called of God and fearing to stop them and so do wrong. But here is a mark by which they can certainly be known. These men never grow in their preaching and gifts in the ministry, but will for ten or twenty years be about the same old seven and six pence; never rising higher, nor sinking much lower than their first standard. While all God's ministers that have gifts for the ministry, be they weak or strong, will grow in their gifts of preaching, knowledge of Christ and his gospel, and in understanding and explaining the scriptures more or less, to a man, and to the perception of those that frequently hear them. But as this is a matter of great importance with the churches, I will be here particular; for God forbid that what I should say here should prevent one man from preaching, who is called of God to that great and good work; or that any should continue to preach who is not called of God to that office.

So then we will suppose that in some certain church there is a man who has just commenced to exercise his gifts, or commenced preaching. Now how shall the church know whether such a man is called of God or not, to the work of the ministry, is the great question to decide by the church; for if he is not called of God he ought not to preach—if called, the church should encourage him onward.

Then I will lay down the marks more distinctly how a church is to know. 1 Timothy 3. 2: Apt to teach. This mark the church can't help knowing, that often hear the man preach; whether she is taught or no, or whether in this man's preaching she is taught in the scriptures or mysteries of the gospel or not; or whether there is an aptness in his preaching to teach saints or sinners in the plan of redemption and the fall of men, or whether he seems to have a talent or not to explain the scriptures and give their true meanieg. Titus 1. 7: Holding fast the faithful word as he has been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers. Then if this man

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preach sound doctrine, if his preaching has a tendency to convince or confound gainsayers, or stop the mouths of those that oppose the truth with clearness from scripture proof, we may safely suppose he has gifts.

John, 21. 15, 16, 17: Feed my lambs—feed my sheep. No other kind of minister on earth can feed the saints but a minister sent, called, and qualified of God for that purpose; and this is the greatest and best gift in the ministry, to feed lambs and sheep, nor are there but few ministers that possess this gift—Peter among the twelve. If therefore the church perceives that the man who has begun to exercise his gifts in the church, has a tendency in his preaching to feed, comfort, and strengthen Christians, drive away their doubts, remove their fears, and strengthen and revive their hope, and fill saints with joy, peace and love; rest assured he has gifts, and is called to feed sheep. Happy for that church that is blest with such a man, esteem him very highly for his work or gifts' sake, for he is a man of God and his master has given food to give his lambs and sheep—see thou do so.

Acts, 4. 36: Which is, being interpreted, the son of consolation. Now if this man so preaches as to console the saints in their distresses, and bear them up and bear them along in their tribulations, and support them under temptation and trials; and his preaching seems to be calculated to this end, to console and comfort the children of God and make them rejoice in all their tribulations, and strengthen them to move onwards with more alacrity and delight, the church may say, a gift from God for her comfort, in this man.

Mark, 3. 17: And he surnamed them Boanerges, which is, sons of thunder. Now another gift of the ministry is, sons of thunder. Then if this new begin preacheacher has a gift to warn sinners with awfulness and terror, and alarm and convince them of their danger, and make them stand awed and trembling before him, and feel with power the word preached by him with conviction and sorrow for their sins, thundering the curses of the law and then with clearness pointing them to the hope of the gospel, and the all atoning blood of the Lamb, and salvation by faith and the grace of God for helpless and lost sinners, then the church may say, a gift from God.

Ephesians, 4. 11, 12, 13: And he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers. 12. For the perfecting of the saints for the work of the ministry, for the edifying of the body of Christ, (or church of God, is meant by the body of Christ.) 13. Till we all come to the unity of the faith, &c. 1 Corinthians, 14 4: But he that prophecieth, edifieth the church. I won't trouble you under this head with more scripture, when I can single out all the New Testament on this ground under two heads; one is, the edification of the church, and the other is, to save sinners by the foolishness of preaching.

Now when a man don't preach to edify Christians, or comfort or strengthen them; but they can say when he is done, I am no better off in my feelings than when you begun; and that after frequent hearing if this is the case, say, very doubtful whether God ever sent you or not. Because one of God's designs in sending preachers is, the edification of his church; in this channel the New Testament flows. Read for yourself. Then I say God never sent that man to preach, who don't edify his church, or is a means of convicting sinners and alarming them of their danger, so as to make them less or more flee from the wrath to come Then say, for the edification of the church and to save sinners, to defend the truths of the gospel and be a witness for Christ, is the end and design of God in all preachers he sends; and if they come not to these marks, how shall they be sent? For some are not sheep feeders, but sheep killers; some are false witnesses, and their not preaching accord-

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ing to the word prove it on them. Some hurt the feelings of both saints and sinneas. Some don't comfort sinners, but lull them to sleep in falsehood. Read my gentleman preacher, and God preacher, for further information on this head.

PART V.

ON MY GENTLEMAN PREACHER.

These kind of men have been the greatest curse to me that I have ever met with in the pulpit, except that of a cold, barren, dead and lifeless heart; for they have hurt my feelings, and the feelings of the congregations, until I have been so out of order that I have had a good mind or a bad one, to not preach at all when they were done, by these high-minded, would be preachers if they could, for popularity and greatness in the churches and world, to be called Rabbi. These may be known from thirty-five years experience by the following marks: 1. by their proud external carriage, and great affected airs and words. 2. In their pompous manner and airs in singing, praying and preaching; you will see affectation and airs in all they do and say, in which there will be no life nor feeling to the audience, but rather their feelings will be cramped and hurt, both saint and sinner. 3. These will borrow other people's ideas, and such too as contain the most pompous expressions they will be aptest to repeat, for these men have scarce any ideas of their own; and when they have preached any thing and every thing, it is all in amount nothing to their hearers, though you may see by their self complacency that they think they have done wonders; yet in all they have said there is neither doctrine, life, feeling, comfort, nor edification to saints nor sinners; although the preacher will affectedly appear to feel mightily, yet no one will feel but himself; and you if you will open your eyes may see that it is all affectation, and dead and flat is all this man says. And all the lawyers in the State can't make a system out of all they say nor put it together; for it will be neither Greek nor grammar, law nor gospel, grace nor works, good reasoning nor good sense; but a hodge podge mess of any thing and every thing that comes to hand, without the sincere milk of the word, or the bread that came down from heaven to give life unto the world.

4. This man may be known by his great forwardness to preach, always in the way of preacher, church and world; for you can't find the man, saint or sinner, that wants to hear this man preach, if they can possibly hear any body else, for this gentleman preacher does his hearers more harm than good. And this man is offended and thinks he is slighted, if he is not asked to preach in the greatest congregations, and preferred to the highest offices in church; no matter as to him what preachers are present, he is ready I warrant you and would be in the stage, without feeling for the people's being entertained or much persuasion. Yea, it is but speak, and my gentlemen preacher is ready at all times, and feels always he thinks prepared to preach; and would preach, if Doctor Barrington was there to preach after him, or if the people preferred to hear Doctor Barrington. I warrant you my gentleman preacher shut the Doctor in the back ground.

5. These men are known by their great boldness, for they don't seem to fear saint nor sinner, God or devil, nor tremble at the greatness of the work of the ministry; just say preach, and they are ready to show themselves, and will take up much time and will have it too, if Doctor Gill had to preach after them. For they think they are as capable as the best, and this will be seen by their bold air of assurance.

6. These men will shut gray headed ministers out of the pulpit who the people want to hear, to be heard themselves; for they think, a greater than Solomon is here.

7. These men will be ever telling how they can and how they did preach great

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sermons, for in their own esteem they are great preachers; when at the same time you could not find man, woman, nor child, that either liked to hear them preach, or wanted to hear them. For these men never have their downs like God's ministers to humble their cursed pride, these men take pleasure and pride in letting it be known they are preachers, while God's ministers are often ashamed of themselves, of their preaching, and of the very name of being called a preacher; and ofttimes so ashamed of their poor lifeless preaching that they are almost tempted to quit, they feel so mean and mortified that they could slip into the bushes where no eye could see. But this gentleman preacher is stiff and bold, at all times in his own estimation a great preacher.

8. It will make a man's back ache to hear one of these fellows puff for about two hours, while he will be inwardly saying, I wish you would be done, do quit, well now be sure you will quit; but he still goes on, on every thing from Genesis to Revelations, until some are mad, some hurt, some grieved, some disappointed; so that the whole congregation are hurt, less or more, and the pastor mad, if they would speak out as they ought to do. Yet this man goes on, and is so self-important he can't see it nor feel it; nor does his pride let him feel for the cause of God, the people, or the feelings of his brethren.

9. These men may be known by their thinking they ought to preach, when every body else thinks they ought not, if they would come out as they ought to do; and more especially the church to which such men belong. They generally are overbearing too, where they have the chance. Such preachers as these the church ought not to suffer to preach, much less to go abroad to preach, to impose on preachers, churches and people abroad; but the churches to which such men belong, after giving them a sufficient trial and finding these marks, should use their authority and stop them; for I doubt this man's religion, much less his call to the ministry. For such men are neither exhorters nor preachers, in my opinion, and have gifts for neither to the edification of saint or sinner; for neither saint nor sinner gets any benefit from all their puff of noisy breath, although they talk a heap. And if such will not stop, and very often you will find this clear mark on him, that he is not willing to stop preaching, or be ruled by the opinion of the church; for he thinks he knows more than all the church put together, and wants to rule the church, and often will tell the church he must and will preach if they turn him out; that God has called him to preach, and preach he must. Yet perhaps there is not a member in the church that believes he is called to preach. But the truth is, this man is neither called by God or devil; but his call is his pride and want to be called Rabbi, for he thinks preaching is a very honorable, gain making and popular calling; therefore he takes it up, and don't seem to care whether he hurts the feelings of saint or sinner, or reflects disgrace on the cause of religion. Therefore, as the church is Christ's spiritual court on earth, out with this man if he don't stop preaching at the order of the church; for it cannot be right that a thousand feelings of saints and sinners should be hurt at home and abroad, to gratify the feelings of one proud and selfish professor; for this man is a disgrace and a disparagement to the ministry, a hurter of the feelings of his brethren and hearers, a tiresome fellow, and renders the sacred desk unprofitable and contemptible, which reflects contempt on the holy and sacred office of the ministry. Much more I might say, but read the next, the God-called minister, and I think you will be satisfied in what I have said.

I have been trying to preach 35 years, in which time I have baptised 6 or 700 persons; and in that time I have known about 15 persons of this description—the greater part are dead, and none have died without first disgracing their profession;

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the balance are yet on hand, and time will reveal that every plant my heavenly Father has not planted shall be rooted up, or whether a star in Christ's right hand or not.

PART VI.

ON GOD'S MINISTERS.

In the next place I am to speak of God's ministers, and mark them out. These are the men, these are the none-such in all the earth beside; for speak you of the parentage, birth, or blood of princes, kings, or emperors of the kingdoms of the world, of all the have been majesties and mighty rulers of empires, they are but brutes in birth, blood and descent in comparison of the smallest and weakest minister of God. For every minister that God ever had in the world is born of the spirit of God, without one exception; is a child of God by his spiritual birth, being born again, born of God and not of flesh, nor of blood nor the will of the flesh, but of the word of God that liveth and abideth for ever. His high parentage is not from the royal brute of men, but from the divine royalty of the king of kings, the king of heaven and earth, the king of angels and men, the Lord of all the hosts and armies of heaven and earth, the mighty God is this man's Father, and he is his son, heir, and a joint heir with the Lord Jesus Christ; and all things are his, and he is Christ, and Christ is God's. Thus this man in his parentage is as far above the kings of the earth in his birthrights, as the greatest emperor is above the brutes of the earth; they are sons of God and partakers of his divine nature, however contemptible a proud world may look on them in their ministry, they soon shall possess crowns, thrones, a kingdom and dominion, and reign forever over the wicked, sin, satan, world, hell and death; while men and self and devil-made ministers shall be cast into hell where their worm of conscience will never die, and the fire of divine wrath will never be quenched; for they are ministerial liars, and all liars though they may wear a gown shall have their part in the lake of fire and brimstone. Oh, man! repent quickly, and seek the salvation of thy soul, instead of the bag, if peradventure God will grant thee repentance for the black sins of deceiving men out of their souls for money.

If we speak of a minister of God as a man of honor, of high station, and dignity of office—the kings, emperors, generals, dukes, lords, and nobles, or Buonaparte with all his titles and plumes of majesty and imperial dignities, is no more to compare with the high office of a minister of God, than a chimney sweeper with the dignity and office of Augustus Cæsar; for he is the herald of salvation, the light of the world, the salt of the earth, the servant of the most high God, that shows to mankind the way of salvation; the messenger of Christ, bearing the news of peace, joy, life and redemption to an imprisoned and condemned world, proclaiming liberty to the captives, and preaching the acceptable year of release; and the ambassador of Christ sent from the Court of the most high God, bearing his credentials in his heart, witnessed by the Holy Ghost of his appointment to office, carrying official letters and terms of negociations of peace between an offended God and his revolted, disloyal and rebellious subjects, who have enlisted under the banner of the prince of darkness, praying them in Christ's stead to be reconciled to God. What minister of any Court may compare with these for office or conferred honor, or high station?

All power in heaven and earth is on their side, for Christ is with them always; and when he pleases for their safety and deliverance, he shutteth the lion's mouth, stops the vehement heat of a fiery furnace, bursts the iron bolts of prisons, shakes the earth to her centre, and makes their persecutors bow at their feet; gives them power to heal the sick, the lame, and raise the dead; every angel in heaven is their friend and protector, and ministers to their comfort. And the Lord of hosts says, do my prophet no harm for he has rebuked the kings of the earth for their sake; and bids them shake off the dust off their feet as a wit-

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ness against against them that refuse to receive them.

If we speak of wisdom, this minister of God has more wisdom and valuable and profitable sense for mankind, than every worldly natural man in the world, put all their heads together. Yea, bring all the wise men of the east, and philosophers of Greece, and men of science and art of all descriptions, soothsayers, astrologers, and magicians, and he has more valuable wisdom than them all; for the highest wisdom of this world is foolishness with God. Yea, the world of mankind while in a state of nature, put all heads together, know not God; hence it is said, the world by wisdom know not God. But this poor old chunk of a fellow, that is not worth $25 in all the goods and chattles he possesseth on earth, and don't know a from z, if he is chosen, called and qualified of God for a minister of his, no matter how little his gifts may be, nor how stammering his tongue, nor how awkward his gestures, nor with what broken language he may preach, this man excels in wisdom all natural men on earth in profitableness; all the rest may be profitable, but his more so. This man knows God, the three-one God, the God manifest in the flesh, the God of Abraham, Isaac and Jacob; the God that made, the God that redeems, the God that regenerates, sanctifies, and prepares for glory; and he knows that these three are one, and this one three, a summit of wisdom to which neither Zoroaster nor the natural philosophers of Greece could not climb; nor all the wise men of the world beside. But this man knows this God by the Spirit's revelation to his heart; he knows this God by a feeling sense of his love in his heart, and by his heart's holding communion with God. He knows this God by the washing of his blood, in removing his soul-distressing and hell-exposing guilt; he knows this God by his influence on his soul feelingly, and the light and comfort and strength he affords his soul; he knows the scriptures, he knows himself and knows all mankind, their state and condition, by knowing himself. He knows the things of Christ, his life, death, person, offices, blessings, suitability, and sufficiency, as well as the unsearchable riches of Christ and his abundant grace and glory, and the mind of Christ. In a word, all natural men are but fools to this man; for in this man God has treasured up wisdom to give to the world. And here from these kind of men alone has been learnt all true knowledge of God, and the world has none beside. From prophets, Christ, and apostles, and ministers, stand the world indebted for the light they have on religious subjects; all the wisdom of the world, and men and devil made preachers have of religious truths and realities, are only conjectural and supposition. But this man's wisdom in religion is real, experimental, and demonstrated facts by feeling sense, witnessed by the Spirit of God to his heart, and the testimony of the scriptures. All the wisdom of the world is only profitable and valuable as to this life, but the wisdom of God's ministers is not only profitable in this life, but more abundantly so in that which is to come. Hence, let the kings, emperors, and nobles of the earth, with all their vassals hear—yea, call for this Paul, like Festus, Bernace, Felix, and Agrippa—and hear him like Cornelius did poor fishing and unlearned Peter; for he can tell the words whereby thou and thy house can be saved, for God is with him, his message is in his mouth, and the treasure of heavenly wisdom is in his heart for the salvation of men. And all the men-made, self, and devil-made ministers, with all the wise men of this world, can't come up to this. So I say this is the greatest and wisest man in the world, although counted fools, hated, reproached, soorned and contemned, and their names cast out as evil, and they a laughing stock, a gazing spectacle, and counted as the filth and off-scouring of all things to this day; and bear patiently being called fools, for Christ's sake. But the day is at hand that will show the folly of the wisdom of the world, and the wise shall shine as the sun in the kingdom of their father.

These God-made ministers are like Elisha to Israel, horses of fire and chariots of fire, the bulwarks of a nation. They are like Moses to Israel, when Aaron and Hur stayed up his hand; their uplifted hearts and hands in prayer avails with God for to prevent vengeance on the guilty. Had ten of such men been in Sodom, the cup of fire and brimstone had not been given the wicked thereof to drink. In a word, a faithful minister of God bestowed on the world, is the third greatest blessing that God ever did bestow on the world. The first and greatest blessing is Christ, and the second is the Holy Spirit, and the third is the minister. But self, men-made, and devil-made teachers, are among the greatest curses that ever fell on a nation; for they are the helpers of the darkness, death and damnation of mankind.

A minister of God, no matter how weak nor how foolish he may appear in the eyes of a proud and high minded world, has, like a mi-

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nister plenipotentiry to a foreign Court, his choice and call of high authority from the supreme authority of the most high God, and not from men, church, or bishop. His commission is from heaven, and not of men, and like ministers of state he has his letters of instruction from the king of kings—As ye go, preach, saying, the kingdom of heaven is at hand—Take nothing for your journey, neither staves, nor scrip, neither bread, neither money, neither two coats apiece (much less two gowns)—And into whatsoever house ye enter, there abide, and thence depart—And he that don't receive you, when you go out of that city shake off the dust off your feet. Go your ways, behold I send you forth as lambs among wolves—Carry neither purse, nor scrip, nor shoes, and salute no man by the way; and into whatsoever house ye enter, whether private or public, or house of saint or sinner, say, peace be unto this house—and in the same house remain eating and drinking such things as they give you—(and why?)—for the laborer is worthy of his meat. And be sure not to be running from house to house. Drink rum, brandy, whiskey, cider, or good old Madeira; and be sure never to ask when they give you any sort, if they have got no better. Drink such as they give you, and into whatsoever city ye enter, eat such as they give you; if it be bread, meat, beef, hog, fowl, lamb, turtle, or fish; and if none will receive you, wipe off the dust of your feet, for in the day of judgment Sodom and Gomorrah shall stand a better chance than the men of that city. He that heareth you, my ambassador, heareth me; and he that despiseth you, despiseth me, and treats the Court from which you are sent with contempt. I say unto you, take no thought what ye shall eat or what ye shall drink, nor yet for your body what ye shall put on; depend on the charity of the world and stores of heaven, like the fowls of the air, for your heavenly Father knows ye need all these things; he will make for you a store house and barn, like he has for the fowls; or make way for you and clothe you as the lilies of the field. For after all these things do the Gentiles seek—(yea, the missionaries, self, men-made, and devil-made teachers too—money, fine clothing, and fine fare, pomp, show, and fine equipage.) Don't you be like them, for your Father knoweth you have need of all these things, and he will provide for your needs while you faithfully serve him. Then seek ye first the kingdom of God. To spread the gospel far and wide take up all your time in this, care for nothing but this, living like the fowls every day dependant for your meat on the stores of heaven, and for clothing like the lilies on the warm beams of a spring sun. Then be not concerned for riches or wealth, or superfluity; having food and raiment, be content. Be careful for none of the things the worldly Gentiles call good and great, but seek the spread of the gospel, the good of man, and the building up of my church on earth; and as for the rest, be careless about to-morrow, for the day shall take thought for itself, and all the rest of the things shall be added unto you. And as for your conduct towards mankind, I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you. Be perfect, as your Father in heaven is perfect; as wise as serpents, but be sure to be as harmless as doves. Preach my gospel to every creature, black or white, male or female, rich or poor, publican or harlot, murderers or adulterers, fornicators or thieves, drunkards or gamblers, swearers or liars; for the greater sinner the greater need he has to hear my gospel, by which he can be saved. And if you find any man or woman, no matter how bad he has been, that repents and professes to believe in me as his Saviour, and gives you a satisfactory account thereof, you shall set my seal of baptism on his forehead, taking good heed that he gives you an evidence that he has first been sealed with the Holy Spirit of promise before you mark him, and then teach that man to observe all things whatsoever I have said to you in my life time. On these terms I proclaim forgetfulness and forgiveness of all former rebellion, and ill treatment, and disloyalty committed by any of my subjects; and will forever hereafter be at peace and in love and friendship, as if nothing had happened between us. And lo! I am with you alway, even to the end.

Now, Sirs, bring your self, men-made, and devil-made ministers to this standard, and see how they fit, either in past ages or the present—Tekel, weighed in the balances and found wanting Old Lorenzo Dow will come nigher this standard, I believe, than any other man in the United States. But there are thousands whose conduct when brought to this standard prove them ministers of men and the devil. And I am sure that the day is at hand when the sheep skin shall only be worn by the sheep, and not wolves to deceive the sheep to get their fleece.

(to be continued.)

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PRIMITIVE BAPTIST.

TARBORO', AUGUST 12, 1837.

To our Correspondents.

We have a number of communications from different quarters, which shall appear as fast as they can have room.—*Ed.*

From different quarters the intelligence is cheering. The work of winnowing advances apace; churches and Associations are renouncing the new schemes; and it is hoped the unsound and unregenerate will be measurably sifted out from the true church.—*Ed.*

ENCOURAGING.

Brother E. Harrison, of South Quay church, Southampton county, Va. informs us that said church has adopted the following preamble and resolutions:

WHEREAS the Virginia Portsmouth Association has, in a high degree, forfeited that confidence we once reposed in her, by departing from the principles she originally maintained, and following or giving sanction to the many inventions of the day, falsely called the benevolent institutions:

1. *Resolved*, that we in future will not correspond with her, neither by letter nor delegates; nor will we hold in fellowship any individual who will patronize any of the above alluded to schemes of the day.

2. *Resolved*, that in future, we wish only to be known as those who distinguish themselves by the name of *Old School Baptists.*

Done at June Conference, 1837.

E. HARRISON, Mod'r.
L. C. DOUGHTRAY, Clk.

We have received a letter from brother Clemmons Sanders, of the Sweet Water Association, East Tennessee, accompanied with a copy of the Minutes of that Association for 1836. The Minutes contain a query touching the Convention, and the answer given by the Association to said query. Brother Sanders wishes us to give our views on the subject. In compliance with his request this article is written.

The query as it stands on the Minutes, reads thus: Whereas, there has been a declension among us, ever since the Baptist State Convention has been amongst us; Is it right to close our doors against the preachers and lay members who belong to that body of people, yea or nay? To which is appended the following answer: The *Church* has no right to close her door against any Minister or lay member of the United Baptist church, without first taking the gospel steps, given in the 18th chapter of Matthew, and 17th of Luke, also, 1st Timothy, 5th chapter, 20th verse.

As we understand the query, it was designed to inquire whether the Sweet Water Association would continue its fellowship with the Baptist State Convention. This understanding of the question is the more reasonable, because the phrase, "to close our doors," in its widest sense, signifies, to deny or refuse any entrance into our houses, even to hear preaching, and because of the answer given it. The Association scarcely meant to inquire whether she should not refuse the Convention people admission into her meeting houses, as spectators and hearers; but whether or not they should dissolve union and communion with them. She possibly might intend by it, to deny them the special use of her pulpits and meeting houses for worship.

But it is evident, whether we take the query in a wide or limited sense, in express or implied construction, that the Association gave it both an unjust and evasive answer. It is unjust, because the query embraces only the Baptist State Convention; whereas the an-

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swer includes all who are called the United Baptists throughout the world. It is evasive, because the query asks short for *yea* or *nay;* but the answer is longer—more verbose than the query itself. The Association too was interrogated, to say what *she* would do in regard to the Convention; but she replied by declaring what the *Church* has not a right to do.

Taking the query in any of the above senses, we should answer, yea. Because, whether the Baptist State Convention has caused the declension or not, it is a religious body not known amongst the first Baptists of this country, nor amongst those of the New Testament. The spread of the gospel by moneyed societies, such as the Convention advocates, sets forth doctrines and practices utterly inconsistent with the genius of the gospel. Such institutions are manifestly papal and antichristian in their character and tendency, inasmuch as they were the first successful weapons used by the See of Rome against the Reformation to check it; nor have we any example of like character in the scriptures. True, they pretend, in such essays as that of R. B. C. Howel, [in his letters to Watson,] to shew the claims of the Convention to scripture authority; but they always omit to develop the real character of the new schemes, and also neglect to show us a scripture parallel. In his letters to Watson, instead of laying down the true principles of the Convention, such as a religious society distinct from the Church, made up of professors and non-professors of religion, granting membership, directorship, and so on, for a fixed rate, Howel laid down several propositions remote from the subject, which he seems to prove, and after this play upon words, would wish Watson and Tennessee and the world to believe he has established the principle that the Convention is apostolic in character.

The scriptures forbid the church to have fellowship with such institutions. The Convention brings not the doctrine of the Bible; and the church should not receive it into fellowship: "If there come any unto you, and bring not this doctrine receive him not into your house, neither bid him God speed: For he that biddeth him God speed is partaker of his evil deeds." ii John 10, 11. The Convention is not in the order of the 'apostles' doctrine,' it obeys not the epistles; hence it is disorderly and disobedient to that degree that the Church is bid to withdraw from it: 'Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us. And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed. Yet count him not as an enemy, but admonish him as a brother.' ii Thess. iii: 6, 14, 15. The Convention has not submitted itself to the government of Christ's word, hence it is 'unruly,' it does not show that the moneyed societies are such as existed in the apostles' time; so all its labored treatises in vindication of such societies, is but 'vain talking:' 'For there are many unruly and vain talkers & deceivers—whose mouths must be stopped; who subvert whole houses, teaching things which they ought not, for filthy lucre's sake. —Wherefore rebuke them sharply; that they may be sound in faith; not giving heed to Jewish fables and commandments of men that turn

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from the truth.' Titus i: 10, 11, 13, 14.

The passages in the xviii of Matt. and xvii. of Luke are inapplicable to the query, and to every question between the Association and the Convention. Our Lord there pointed out the course to be pursued in cases of individual and personal offences. But where religious bodies or individuals sin against the church or scriptures, that is, where they are openly guilty of disorder, either in doctrine or practice, if 'after the first & second admonition,' they persist in such disorder, they are to be in all cases rejected from the fellowship of the faithful.

That the Convention is guilty of the disorder which we have herein alleged against it, we will copy the resolution of compromise between that and the Sweet Water Association, which is as follows: "Whereas, great difficulties have arisen on the subject of the Baptist State Convention, and mode of operations; and there being a number of the Convention brethren present, who stated that the Baptist churches being remiss in their duty, was the cause which gave rise to the Convention, and now if the churches, or Association, will agree to go into the work, they will abandon the Convention, and assist with the churches or Association in the spread of the gospel, by the unanimous vote of the committee." [Our readers are informed that this compromise was entered into by the Baptist State Convention and the Sweet Water Association at her last session.] The Convention was not calculated to stir up the Baptist churches to their duty, because that body encouraged an amalgamation with those who were not of the church. If the churches would not do their duty, no other body could do it for them. If the churches would not spread the gospel, the Convention would not do it. If the 'church is the pillar and ground of the truth,' no other body can be such; and if there can be no substitute for the church which is the pillar to support the truth, the Convention cannot support the truth: inasmuch as it is a different body *substituted* for the church, to do her duty. And since the Convention is a distinct body constituted upon different principles, and can neither stir up the church to her duty, nor perform that duty for her, the church ought to close the door of fellowship against it, both in the Sweet Water Association and throughout the world, whether the Convention people be called "United Baptist" or not; and against all others of what name soever, if they have departed as widely from the New Testament as the lucre institutions have done.

With reference to the "Compromise," we do not consider it justifiable upon any principle. For, if the Convention was an institution of the Lord, its friends are traitors in selling it: and if the Sweet Water Association were not doing their duty, they are now poor servants to be hired to perform it, and that too with what they considered 'the wages of unrighteousness.' For this is evidently the nature of the compromise! The Convention agrees to abandon its name only, however, if the Association will agree to go into the work. And where is the use in opposing the Convention, if the Association enter into the same work? For the Convention professes to be doing the churches' duty, and it will not be put off with less in the Association than what it was doing for the church. But it has happened in this, as in all other compromises in religion: "the truth loses all—error has nothing to lose." To be rid of the name, the Associa-

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tion has agreed to go into the Convention's work; and to secure the co-operation of the Association, the Convention has agreed to surrender its name.

The truth in faithful hands has no compromise to offer. It has enough of its own; it sees no other possession so valuable. It is jealous of any exchange proposed, and dreads its own sacrifice more than the loss of life itself.

No union, no substantial or lasting union, can be effected by this "compromise;" for the doings of the Convention will grate upon the feelings of the Old School Baptists, if such there be amongst them, this will excite complaining of its unhallowed practices, and these things will soon leave the churches where they were, or worse. We close our remarks with the following reflections: That body which charges the churches with delinquency in duty, and confesses it has created an institution as a substitute or remedy, has no claims upon God's people for their fellowship or compromise. Any compromise between it and the church will be at the expense of truth, and will be a hurt slightly healed. No honor to Christ, nor peace to the church can grow out of a union or fellowship between such body and the church of God.—*Ed.*

Stanhope, Nash county, N. C.
Feb. 15th, 1837.

Brother Bennett: I am pleased and I hope thankful that you are yet blessed with strength of body and mind to continue your paper: for it seems in this day of trial, if we had none to defend the ever blessed cause of Christ, that such poor ignorant creatures as myself would be led astray by cunningly devised fables. For it seems to me, that of late years there has arisen a new set of preachers that call themselves missionary. But I say the name money hunter would suit their character better. But they have bro't a new kind of doctrine, such as, "the world can be evangelized by the aid of money," and that "it is as easy to believe as disbelieve." Such as this we had delivered to us the past year by our keen-eyed itinerant preacher. But I suppose we shall hear no more of this from that quarter unless we cash up, (the grand sine qua non;) but thank God, we have some who will preach for us without money. Though I must tell you, that the church at Sappony is left, or has got into a prodigal situation. In 1830, if memory serves, the church at Sappony with a number of others above the Falls of Tar river, applied to the Kehukee Association for letters of dismission, which were granted. Though previous to this time, in May 1830, there was a meeting called and held and Mearns' Chapel, in Nash county, to form a new Association, as they said, for convenience; at which time I was delegated and sent. And they gave it the name of the Tar River Association; and I do know that it was formed on these grounds: that whenever one or more churches applied for letters of dismission, they would be granted. And then it was agreed to apply to the Kehukee for letters of dismission. And it appears every time said Association has met since that time, that there has been some new plan brought in to raise money. This I know, for I have been a delegate almost every session since, and it is money, money, money.

The church at Sappony, of which I am a member, not countenancing the money making schemes of the day, or religious traffic, in 1836 I was delegated to said Association,

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to convene at Shilo Glen, at which time we asked for a letter of dismission from that body. And also the precious stuff accompanied our letter. But the Association would not grant us a dismission; and all the excuse they had was, 'because we did not render our reason for asking for dismission.' So it seems as if they intend to hold us bound whether we will obey or not. It was the wish of the church at Sappony to go to the Kehukee, if they could receive a returning prodigal. But we have not decided yet, whether we will again ask them for dismission or not. If the church does agree to ask them again, and will allow me to dictate, they shall have our reason in fair colors.

I have heard of many ways and schemes for men to get their living without work; but of all I ever did hear of, the various missionary plans of the day are the most low life. I know that the prime object of a great many who are now going about in the name of a preacher, is to get money; for without it they refuse to preach. I recollect very well, some few years ago, that Mr. J. Finley came round and had an appointment at Sappony in the day, and could not get hearers: but he would not be put off; he stayed until night, and had the people sent for; and after he was done, the loud appeals for money, money, came rolling and he seemed to insinuate that, there was a heavy judgment hanging over the people's heads, if they did not pay the preacher. He left a subscription with a promise if we would raise $10, we should be entitled to a delegate in the coming Convention, to be held away yonder somewhere; but if we did not raise $10, we could not be entitled to this great honor. But he never got any of the sine qua.

I have not room on this sheet to write more. I feel thankful to God that he has yet a people scattered over the United States that will not bow the knee to the image of Baal. I think it does my soul good when I hear them so earnestly contending for the faith once delivered to the saints; and I pray God that they and you may hold out faithful unto the end.

It seems as if the Editor of the Recorder is acquainted with fishing for the finny tribe, if he is not with fishing for men; as he appears to make use of the words 'get off the hook, and 'coming ashore,' and 'nibble;' but it appears when he throws out his bait, it is to catch money.

May the great head of the church be with you and all that are in the bounds of mercy, for a dear Redeemer's sake.

A. B. Bains, Jun'r.

Fredonia, Chambers co. Ala.
February 20th, 1837.

Brother Bennett: I receive the six copies of the "Primitive Baptist" tolerable regularly, and it is a gratification with me to distribute those rich truths found and coming from brethren at the extremes of our Union, among my brethren; and I am of the opinion that great good will result from the circulation of the Primitive Baptist as well as the "Signs of the Times," to poor afflicted Zion. The money institutions of the day, falsely called benevolent, have progressed slowly in this part of God's moral vineyard, and seem to be getting into the back ground. As an evidence, the churches met at Lafayette in September last and formed an Association, denominated, *Liberty Baptist Association*, and one of the articles of her Constitution declares that this Associa-

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tion shall not engage in any of the missionary institutions of the day. And some of the churches in this section have declared a non-fellowship, and I have no doubt but others will, against all those speculative plans to extort money from the orphan boy and poor widow, to support some gay young fortune hunter in idleness. My desire is, that those on the Lord's side will come out from among those *Simons*, and raise the standard of discrimination. I remain yours, having no continuous city here below.

Wm. W. Carlisle.

Georgia, Troup county,
June 6, 1837.

Brother Bennett: I have taken up my pen in order to let you know what is going on in this section of country. On Saturday before the second Sabbath in April last, a query was found at Providence church, which read as follows: "Are, or are not, the benevolent institutions of the day authorised by the word of God? and if they are not, should they not be a matter of fellowship?" Which query was taken up by vote: and before investigation, the Moderator took up the query and read it and gave it the following explanation: The institutions, the institutions of the gospel is the inference, answer: they are authorised by the word of God; therefore, they should not be a matter of fellowship. As you do not know as much about the Moderator as I do, I would just let you know that he has a rare knack of twisting matters and things entirely out of shape, and altering their meaning so as to answer his purposes: for he is a decided go between, which is provable from his own language in the answer to Mount Zion church, at our last Association at Long Cane meeting house, Troup county; which answer or resolve, stands under the 17th article, which article reads as follows: "Took up the request from Mount Zion, in regard to the benevolent institutions of the day; and after considerable deliberation on the subject, adopted the following: Resolved, that in the opinion of this body, both members and churches should exercise their own discretion—to support or not support those institutions according to the dictates of their own conscience, and those supporting or not supporting them should not be considered a breach of fellowship."

Now, br. Editor, you see plainly that this champion Moderator, as I before stated, possesses a rare quality of twisting. And well he may, for I think that the ground he occupies is of all the most difficult and dangerous, and takes more quackery to appear straight in the sight of men than any other ground that is occupied at this day: for it does appear to me that such go betweens have men's persons in admiration, and in a good degree have forgotten that their accountability is to God. For they have according to their stand to speak a mingled dialect, so that their lingo is so hard to be understood that it is almost impossible for a real heaven born soul that knows nothing else but the true watchword, to understand them. I acknowledge that I can hardly understand them, for I learn from the word of God they are all taught by the same Spirit, at the school of Christ; and if this be the case, and it certainly is, how is it that there is such jarring in the language of Baptists in these latter days? For if God has purposed the salvation of his people in Christ, where is the necessity of giving such a large amount of money for the spread of

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the gospel? For ye are not bought with corruptible things, such as gold and silver, but with the precious blood of Christ. And now, those go-betweens who occupy a middle ground, it seems to me, have denied altogether the use of money and God's purposes too, for the conversion of sinners. For you know that the primitive Baptists believed in the purpose of God according to the election of grace: and that God will in due time bring them all in according to that purpose, which purpose is not a middle ground. For it is one side of every thing else, but his purpose; and on the other hand they have denied the use of money, for the open and avowed missionary says that there are thousands of souls in hell for the lack of its use in spreading the gospel. And I am sure, br. Editor, that the missionary is as justifiable for his ground as the go-between. But I am not disposed to believe with either, but that he will work according to his purpose.

J. Hendon.

CHRIST IS WITH US.

'Then if a man shall say unto you, Lo, here is Christ, or there; believe it not.—Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: Behold, he is in the secret chambers; believe it not.' Matt. 24: 23, 26.

The Sunday School Union says, "Parents! encourage your children to enter the Sabbath School.—Young men! enrol yourselves as members. It is the gate of heaven; here sinners are born again and fitted for endless joy.—"

These S. S. Union people, with enthusiasm and impatience cry, Parents! Young men! Lo, here is Christ, in the S. School. How many of the present generation fall under the character which Christ warned his people not to believe. Some are saying, Behold, Christ is in the Missionary Society: some are crying, Lo, he is in the Bible Society: others are saying, Come and see him in the Tract Society: others again, Lo, he is in the Wake Forest Institute: Behold he is in protracted meetings: Here he is, in camp meetings: Behold he is in all societies and congregations and liberal principles, in all the benevolent Associations of the day; see how our numbers increase; lo, how many more baptisms we have than the anti-missionaries.—Now a Christian who is resolved to abide by the word of Christ, and having the scriptures before him, will find it extremely hard to believe what all these say. For ourselves, we would rather believe one declaration of Christ, than the proclamations of twenty societies, though all were truly benevolent. He bids us not believe these lo here, and lo there Christians. And candidly, if they can bear with us, we do not believe them.—*Ed.*

Faithfulness. We are informed by a correspondent in New Hanover county, that a church in that quarter has dismissed her pastor for advocating the New Institutions. This was right. No doubt but other churches have suffered greatly, and the cause too, through fear of dealing with the man, because he was a preacher.—*Ed.*

Lazarus had his evil things first, and his good things last: but the rich man had his good things first, and his evil things last. And weeping and mourning in time is succeeded by joy in eternity; but laughing through time is followed by weeping and lamenting.—*Ed.*

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POETRY.

From Erskine's Gospel Sonnets.

THE BELIEVER'S JOINTURE.

CHAPTER I.

Containing the PRIVILEGES *of the Believer that is espoused to Christ by faith of divine operation.*

SECTION V.

The Believer's Faith and Hope encouraged, even in the darkest nights of desertion and distress.

The cunning serpent may accuse,
But never shall succeed;
The God of peace will satan bruise,
Thy Husband broke his head.*

Hell furies threaten to devour,
Like lions robb'd of whelps:
But, lo! in ev'ry per'lous hour,
Thy Husband always helps.

That feeble faith may never fail,
Thine Advocate has pray'd;
Though winnowing tempest may assail,
Thy Husband's near to aid.

Though grievous trials grow a-pace,
And put thee to a stand;
Thou may'st rejoice in ev'ry case,
Thy Husband's help at hand.

*Rom. xvi. 20.

(*to be continued.*)

RECEIPTS FOR VOL. II.

Shadrach Jones,	$5	A. Keaton,	$5
Wm. Meronay,	5	Myron Ellis,	5
James L. Lewis,	5	Wm. R. Moore,	5
Edmund Webb,	5		

[Persons subscribing or renewing their subscriptions are desired to pay only for the remainder of the present year, as it is indispensable that our accounts should be kept with the volume and with the current year.—*Ed.*]

NOTICE.—*For Sale*, at Tarboro', the following works, by Jas. Osbourn. Old School Sonnets, price 50 cents. Present dark and sickly state of the church of Christ, 25 cents. Fac Simile, or The Religion of New England pourtrayed, 12½ cents. (North Carolina or northern money only can be received in payment.) Apply to *Coffield King*. 4 July, 1837.

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For the Primitive Baptist.

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Communications must be *post paid*, and directed to the Editor.

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THE PRIMITIVE BAPTIST.

EDITED BY MARK BENNETT.

Printed and Published by George Howard,

TARBOROUGH, NORTH CAROLINA.

"Come out of Her, my People."

VOL. 2. SATURDAY, AUGUST 26, 1837. No. 16.

FOR THE PRIMITIVE BAPTIST.

TEETH TO TEETH,

Tom Thumb tugging with the Wolves for the Sheepskin.

By Joshua Lawrence.

PART VI.

ON GOD'S MINISTER.

(*continued.*)

Then I shall lay it down as a point that can't be overturned, that every prophet and every apostle and every evangelist and every minister that God ever had in the world, was chosen, called and qualified in that way and with such gifts as God chose to give him, great or small; and that God does first call all and every one of his ministers by his Spirit, from nature to grace, from darkness to light, and from death to life, and from the power of sin and satan unto the knowledge of God in Christ; or is savingly converted to God and born again, before God ever calls him to preach. And that there is a call of God, first to save his soul like all other saints and then a call to the ministry after conversion; and every man not thus prepared is a minister of men or the devil, or self-made, and has no right to the holy office. And that such a man is a blind guide, a wolf in ministerial orders, a varnished hypocrite, a child of the devil, whose damnation slumbereth not, and whose end is destruction, and whose God is his belly, as the scripture has said.

First, then all God's ministers are chosen of God and that before the world began, as was Paul and Timothy; and Jesus chose the twelve and seventy. Second, they are called to the ministry as were Paul and Timothy, and others, as the effect of this choice. Third, they are qualified of God with gifts of grace, gifts of the Holy Ghost, understanding in the scriptures; with a tongue of utterance, knowledge of the mysteries of the gospel, some less and some more, severally as the Spirit will; some for feeding sheep, some sons of thunder, some sons of consolation, some for the defence of the gospel, some for exhortation, &c. &c. Of all this there can be no doubt from scripture.

But as Judas the first devil minister obtained part of the ministry with the apostles, and as all devil ministers may have gifts and no grace, or be as clouds and wells without water, which is the same thing as ministers without grace, for God's ministers are wells and clouds with the water of life and salvation; we come to mark out God's ministers according to the scriptures, so you can know them from all others.

Read 1 Corinthians, 9. 16: For though I preach the gospel I have nothing to glory of, for necessity is laid upon me; yea, woe is me if I preach not the gospel. Then you can see by this text that God's ministers don't preach for hire, for money or popularity; but of necessity are forced to do so for their own peace, and to pre-

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vent the chastisements of God upon their own consciences and otherwise, as was the case of Jonah. That the impressions and burden of the word, and distress of mind, with convictions that God requires it at their hand, lays them under the necessity for the good of man, the glory of God, and their own peace, to preach the gospel. For woe is, or miserable are they in their feelings and consciences at home and abroad, asleep or awake, if they do not preach to dying men. So you can see God's minister, forced of God by necessity or God's call to go and preach like Jonah to Ninevah, and Paul and Barnabas to the heathen. How different this from an eye to the bag.

Read 2 Corinthians, 4. 5, 6, 7: For we preach not ourselves, but Christ Jesus the Lord, and ourselves your servants for Jesus' sake. Here you can see the principle from which God's ministers preach, or for what cause they serve the church or mankind; that is, ourselves your servants for Jesus' sake. It is for the love we have for him, and the obedience we owe him that we serve you. How different this from the marks laid down of men and devil made teachers; yes, and how shall a man preach from right principles except he be sent of God.

Read 1 Peter, 5. 2: Feed the flock of God which is among you, taking the oversight thereof; not by constraint, but willingly and not for filthy lucre sake. Here you see the same principle taught again that ministers are not to serve churches for money; but that they are to do this thing willingly and of a ready mind, money or no money. So I think I have said enough and proved enough to satisfy any man, that to preach to make money by it is a mark of a devil minister; and I have said and proved enough to satisfy any man, that to preach without any eye to money is a mark of a minister of God. And corresponds this mark does with the prophets, Christ and his apostles, and the true minister of God in all ages. Enough more I could give you, but having proved both sides of the question, that's enough.

The next mark of a God-made minister is what they preach. We preach not ourselves—not our strength, our good works, our words, or our righteousness, or our ability—but Christ Jesus the Lord. Again: he began at the same scripture and preached unto him Jesus. Again: we preach Christ crucified. Again: daily in the temple and in every house they ceased not to teach and preach Jesus Christ. Then to preach Christ is a mark of a minister of God. Yet the devil and his ministers here try to counterfeit the God-minister; but I will show you here how to distinguish them. The devil minister preaches Christ of envy, supposing says Paul to add afflictions to my bonds, or the chains with which he was bound for the gospel sake. Now the devil minister preaches Christ of contention, contending against the truth of a whole, perfect, and complete Saviour and salvation; will be sure to preach a part of a Saviour. He will sometimes preach Christ middle and end, but not in the beginning; sometimes neither beginning nor end, but the middle; sometimes man, and not God; sometimes as a help Saviour; sometimes as a changeable Saviour; sometimes as a mere additional Saviour to his own works, &c. Now all this is preaching Christ of envy, for it is the enmity of the man's heart against Christ as a whole, complete, and all-sufficient Saviour that makes him preach these lies; because his heart has not been humbled to stoop to the gospel of God for salvation. But the minister of God preaches Christ of good will, and he will preach a whole Christ, an unconditional Christ, a God-man Christ, and an unchangeable and all-sufficient Christ, and a complete and eternal salvation Christ. In a word, he will preach Christ as set forth in the scriptures, the beginning, middle and end of salvation; this is the God-minister's mark. But for the most part the men and devil-made preachers won't have much

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Christ in any of their sermons, but will be made up of morality, science, good works, fine words, their dead daddy's and mamma's hear says, and a hundred other things that will make out their time and things of what they call preaching. But God's ministers can't make a sermon but Christ crucified must be the sum and bonus of all; yea, his life, death, person and offices must grace the whole.

Again: there is another sure mark by which you may know God's ministers from men and devil-made ministers; and that is, by preaching his experience of grace, or the work of God on his own soul, and how the Lord brought him to the knowledge of salvation, and also of his Christian feelings. For you know Paul often preached his even before the kings and queens, and councillors of state. Now men and devil made teachers have none of this, but what they have learnt from others or out of books; and can't preach you a work of grace on the heart of a sinner throughout, but will strike at detached parts. Here you may easy discern between a God made and a devil made preacher: for you will not hear a God made preacher many times, I warrant you, before he brings his experience into his sermon, as did Paul.

Romans, 9. 2: That I have great heaviness and continual sorrow in my heart. Romans, 10. 1; Brethren, my heart's desire and prayer to God for Israel is, that they might be saved. Here, sir, are marks that no men nor devil-made teachers on earth possess; sorrow and heaviness of heart for the salvation of sinners, and heart prayer to God for sinners' salvation, are marks that belong alone to the regenerate soul, the soul of all God's people, and to every minister of God; but the devil minister has the form of prayer, and head and book prayer have self and men-made teachers; but heart prayer they have not. For what has the devil to do with the salvation of sinners? Does he want them saved? You know not. Does the devil send his ministers to save sinners? You know not. Do they pray, have they heart prayer that sinners might be saved? No, sir, no more than the devil has; for like devil, like priest. Do self and men-made teachers have this mark, this heart prayer and heart sorrow for the salvation of sinners? No, sir. Can a man want and have heart prayer and sorrow for a sinner's salvation, that never tasted the sweets of salvation himself? No, sir; these men never had that sorrow and heart prayer for their own salvation, how then can they have it for others. So then self-made, men-made, and devil-made ministers have form prayer, lip prayer, book prayer; but to heart-heavy and heart sorrowful prayer they are entire strangers, for they never prayed this prayer once in all their lives. And hereby you may distinguish between God's ministers and all others, you will never see self, men, and devil made teachers engaged with their whole soul weeping with pity and sorrow and tears over sinners, warning, persuading, and beseeching them by all that is dear to come to Christ and be saved. Neither will you see them pouring out their hearts like water in prayerful tears of sorrow, and enlarged desire for the salvation of sinners. But this will often happen with God's ministers, if it does not at all times. But the devil and man-made minister will storm and rage, and speak great and eloquent words, and scatter hell-fire and brimstone, whirlwind and tempest, as a cloud driven with a tempest; tears, heart-sorrow, and heart-grief you will seldom or never see; for it is not souls these want, that these desire, but money. And to show God's ministers differ from such, take Paul again: I have not ceased to warn you day and night with tears. Again: of whom I have told you often and now tell you even weeping, that they are the enemies of the cross of Christ. And altho' a man or devil-made minister may sometimes try to put on this appearance, you may, if you will open your eyes and attend

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to the feelings of your heart, see it is all affectation in them.

Another mark of a God-made minister is, that of a witness for God. Read Acts, 1. 8: But ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses unto me in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth. Again: Luke, 24. 48: And ye are witnesses of these things. Acts, 2. 32: We are witnesses. Acts, 10. 41: Not to all the people, but unto witnesses chosen before of God. And in a great number of other places of scripture are the prophets and apostles called God's witnesses, and so, equally so, are all his ministers from then until now; and will be to the end of the world. But self, men-made and devil-made ministers are all to a man false witnesses, all testify to falsehoods, and are hired witnesses and thereby resist the truth. Christ said to Paul: for as thou hast testified of me at Jerusalem, so must those bear witness also at Rome. But mark this, Paul was not hired by no man nor set of men to bear witness neither at Jerusalem nor Rome, (that is, to preach the gospel; for that is what is meant by his bearing witness of Christ at both places.)

Now if there was any lawsuit depending in any Court in the State, and a witness was brought into Court by the defendant to swear in the case depending, who you knew was a hired witness to swear in the case depending, would you credit his evidence? would not the judge, jury, and lawyers set aside his evidence as nought? And why, but because he was a hired witness, and of course it was to be expected he was to swear in favor of the man that hired him? For the base hire proved him to be a base man, a false witness, and a liar; for there is no need to hire men to swear to the truth, but there is great need to hire men to swear to lies, for they don't like to do it without. And no man of truth would be hired to be a witness, it is only liars that can be hired to swear false. Then you see the same old mark of a devil made teacher, money—money for preaching lies. Then it follows that all men that enter the ministry for hire, or to make money by being hired to preach, and that hire themselves out for the best price for preaching, are liars and false witnesses, and unworthy of credit, and their preaching ought to be set aside by the church of God and world as false witnesses or preachers. For if hired it is to be expected that they will handle the word of God deceitfully, and give in a testimony favorable to them that hired them. Hence so many false doctrines in the world, because all these hirelings are trying to please them that hire them. And indeed every hired minister lays himself under a degree of obligation to please them that hire him, for if he don't please he is to be hired no more, of course. This is one reason why sound doctrine is set aside and vilified, because truth don't please; it is lies that are wanting to make the defendant's case good; truth he is afraid of, so he must hire to get lies in evidence, for truth needs no hire. So the church and world are afraid of truth. God's ministers never were hired. Then if the church and world want their case made good, they must hire ministers to witness and preach lies for them, for God's ministers won't do it. So then when the church could not endure sound doctrine from her lust of pride and wealth, she had to make ministers to preach lies to her liking; and thus came hirelings into the ministry, false witnesses, and ministerial liars, to preach lies for money. This is truth, and a hired preacher is no more to be credited than a hired witness.

On the trial of our Saviour the testimony of the then hired witnesses did not agree; and therefore Pilot, who presided as judge, set their testimony aside. And this is certainly the case of all the hirelings that ever were. The false prophets prophecied falsely for pay, and the priests divined for money that were false; and

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false ministers preach lies to suit the people to get money, or hire themselves out as witnesses for God, wear the sheepskin and bear a false testimony for the bag. But God's ministers are duly summonsed by the Spirit of God, and forced of necessity to give evidence of the truth, the whole truth, and nothing but the truth, in behalf of God, the plaintiff against the defendant, whether his church or sinners, and testify that their deeds are evil, and bear witness to the truths of the gospel in doctrine, ordinance, and discipline. And their pay is duly laid down by the law of the gospel, which is gift and not hire.

But again: suppose a man as a witness comes into Court voluntarily and gives in evidence unsummonsed, (what would you think of him?) This is the self-made preacher. And yet every word he swears to is the truth; yet after he is sworn and gone out, it is by other witnesses equal in character satisfactorily proven to the Court and jury, that he had no personal knowledge of, nor was not an eye witness of the facts sworn to, but was in another place when the facts sworn to happened. Is not such a witness a perjured witness? Surely. Then if a self-made, or men-made, or devil-made minister comes forward to preach the gospel, and altho' in his preaching every thing he says is the truth, and nothing but the truth; yet if he has not been born again, and knows not these things experimentally on his own heart, and by the revelation of the Spirit of God, and has been an eye witness by faith, he in like manner is a perjured witness, and will be treated as such by the high court of heaven. For at best all the evidence that a self-made, man-made, or devil-made minister can give of the reality of the gospel and Christian true religion, is but hearsay evidence, or what they have heard others say, and not the parties at law, and at best is but random shot that may hit right. But with God's ministers it is not so, for they have felt the power of the blood of Christ to cleanse their consciences from sin and make their peace with God, with all the blessings of the gospel in train to their own salvation; and seen Jesus Christ by the eye of faith in his suitability and sufficiency as the Saviour of sinners; and seen and felt in their hearts that they were just such sinners as the scriptures represent them to be. So that God's ministers speak as Jesus said: speak that which they do know, and testify that which they have seen. And therefore are worthy of credit in any court of law on earth, and by the church and world. Yet the pride and wealth of the church will not let her receive the witness of God's minister, but will credit the devil's, like Ahab, in preference. So let it be, lest they should be converted and be healed. For says Christ, if one comes in his own name him you will receive. And John—they are of the world, therefore the world heareth them; but he that is of God heareth us. Then here is a clear mark, if you are a saint you can't nor don't love to hear any kind of a preacher but God's; and they are known by their not being hired; they are known by their testimonies being according to express scripture; they are known by their preaching according to your experience, which others can't do; they are known by the proud and wealthy in the general not liking to hear them; they are known by the world and a worldly church abhorring their doctrine; they are known by their declaring the whole council of God; they are known by the heart-awakening power of their summons; they are known by their not being able to preach without God helps them.

Some more marks, and I hasten to a conclusion. 1 Corinthians, 2. 3, 4: And I was with you in weakness, in fear and much trembling. Verse 4: And my speech and preaching was not with enticing words of men's wisdom, but in demonstration of the Spirit and of power. Here in these verses we have the marks of the God-minister Paul. Then God's ministers are known and may be known

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by the church by these marks, that when they begin to preach, yea, and for years after they begin, they feel great weakness and how incompetent they are to do or speak and preach as they ought. Yea, the work of preaching is a great work in their eyes, and therefore the second mark follows, which is a mark of a God minister: much trembling. Yea, so much trembling about God's ministers, that they can hardly see to read or hold the book still, or a joint in them, or speak intelligibly; and you will be sure to see them bothered at times and much confused and mortified in attempting to deliver their message; and the more of the spirit of God they have, the more they will feel this fear and trembling. Filled with the fear of God, their brethren, great rich men, and old preachers, and a fear they should say something wrong to wound the cause of God; which these would not do for a world. And again: there will be no smooth and enticing words, which man's wisdom deviseth to make the sound harmonious to the ear, in this minister of God's preaching; but all plain, common, every day words, such as the Spirit of God gives him utterance to speak, and ofttimes in a bothered, humming and broken manner; so that the learned and eloquent of this world are ready to laugh and make sport of this man's language, it is such jargon. So let it be. Have you not read that text: howbeit in the spirit he speaketh mysteries. And again: let us hear what this babbler will say. And again: the world by wisdom know not God; the wisdom of God is foolishness with men. Thus God's ministers may be known from all others by using no enticing words, no hypocritical words to get gain; but plain, candid, decisive words —words which the Spirit that is upon them dictates with power to the hearers; while men and devil made teachers come forward exactly the reverse. Instead of weakness they feel the strength of a Sampson, having got all their sermon by heart or in a book before them; and instead of trembling with fear, they come forward with boldness and self-assuming greatness, confident, fearless of God, devil, or men. No trembling of joints and book about them, but great swelling words, pompous and eloquent expressions, such as men devise to show their greatness, pride and self importance, and learning to gain honor and popularity and the purse. How different then are the marks of God and devil ministers. The minister of God sometimes has light and liberty, and feeling of heart; and then his tongue is set at liberty as the pen of a ready writer, and then his hearers feel it too with joy, strength, and comfort to their souls. Then he soars aloft, he unlocks the mysteries of the gospel, and draws water from the wells of salvation and pours it forth to the multitude. Then he is encouraged to go on and preach, for the work is pleasant and sweet to his soul; then perhaps at the very next time he tries, and he thinks too like Sampson he will shake himself and be strong as at other times, yet he finds to his grief his God has forsaken him, his head gets in the bag, it is as hard as mauling black gum logs; his ideas all in the dark, his heart hard and without feeling, no light on his subject, he confused, stutters, grunts, hums and haws, stops and can't get along; says any thing to keep a doing, belonging to his subject or not; is confused, ashamed, hurt to the heart, and quits terribly mortified in his feelings, ashamed of his preaching himself and every body else, and wants to get away where he cannot be seen. Here it is plain that this man is a minister of God, for he feels, and knows by what he feels; that he cannot preach unless God helps him; for he has felt the help of God in preaching, and therefore knows when he lacks this help. Now he goes off discouraged, cast down, and mortified greatly, and thinks of quitting; doubts his call to the ministry, that his preaching is of no account, that he don't feel it nor the people, and that he might as well quit preaching for

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good. Don't fear, thou minister of God, your hair will soon grow out again—go on, you will find God will help you again and that he will be as good as his word, not to leave nor forsake you but be with you alway. He only does this to let you know your weakness and kill your pride, and keep you dependent on him where your store of strength lieth; and the best remedy for this is to preach more. Here is a man that has walked this path before you. Glad frames to lift us up and then how proud we grow, till sad desertion makes us droop and down we sink as low. This is God's minister. But the devil's minister knows nothing of all this, because he does not preach as of the ability that God giveth, but of their own ability and by the dint of study; therefore their preaching is always about the same, not much higher nor much lower than their common standard, form of words only and at all times lifeless and flat. While God's ministers are sometimes on the wings of the spirit, and are borne upward and soar aloft and seem to have heaven at hand, and break the bread of life to the hungry children, so as to give every man his portion in due season.

But having little money to spare, I must here desist from further general marks of God's ministers, and give you the sum of the whole in miniature. Read Galatians, 1. 11, 12. God's ministers preach by revelation; the self, men, and devil-made ministers by the dint of study and ideas of dead men's heads. In a word, God's ministers are bones with the marrow in them; all other ministers are bones and no marrow. God's ministers the fine flour, the devil's the bran. God's ministers the wells and clouds with water from the rock of ages and the heavenly showers of divine grace; the devil's and others, wells and clouds without water. God's ministers are vessels filled with the rich treasure of the gospel of life, salvation and glory; the devil's, with the cursed trash of falsehood, damnable heresy and death. God's ministers care for and watch over the flock; the devil's ministers for the fleece. God's ministers are the light of the world; the devil's the darkness, and do darken the world. God's ministers are the salt of the earth; the devil's the putrefaction of the souls of men. God's ministers eat of the milk of the flock, which the flock can well spare without injury; but the devil's eat flock, fleece, milk and all. God's ministers gather, lead and feed the flock; the devil's scatter, devour, and perish the flock. God's ministers are the peace and unity of the flock; the devil's the war, strife, and division of the flock. God's ministers fight for the truth and the flock; the devil's against the truth and the flock. God's ministers are humble; the devil's proud. God's ministers are lowly-minded; the devil's, with all others, high-minded. God's ministers all to a man are in a state of final salvation; all others under a state of damnation, under the curse of handling God's word deceitfully. God's ministers are servants of the church; others the lords and hirelings of the church. God's ministers ride white horses; but others, black horses. God's ministers have a sharp sword with two edges; others, swords and no edge. God's ministers by the foolishness of preaching save sinners; others damn sinners. God's ministers oppose the enemies of the church; the others join the enemies of the church. God's ministers spend their services freely for the church; others sell their services to the church for money or honor. God's ministers are a blessing to the church; others a curse to the church and all mankind. God's ministers lead to heaven; others into the ditch. God's ministers are the workmanship of God; others the workmanship of the devil. God's ministers are all honest men; others are thieves and robbers to a man. God's ministers go into the fold to take care of the flock by the gate; all others climb over the wall into the fold. God's ministers are every one sheep to a man; all others are wolves in sheep's clothing to a man. God's ministers are Christ's army; others are the devil's army. God's ministers love the flock and the owner; all others hate the flock and the owner. God's ministers are all shepherds; others are all merchants. God's ministers carry spiritual weapons; others only carnal. God's ministers are few; others are many. God's ministers love God and souls; others love loaves and fishes. God's ministers are full of eyes within and without; the others have eyes and see not. God's ministers are well broke oxen, that

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tread out the gospel grain; others are wild jack asses, that snuff up the wind and know not their master's crib. God's ministers are harmless doves, feeding on the pure seed of the word of God; others are a generation of vipers, feeding on the serpent's meat the dust of covetousness. God's ministers are going and leading souls to heaven by Christ the way; all others are going and leading souls to hell.

Now all these distinguishing marks are easy proved by the scriptures, for from them the most of these marks are given. And if this is truth, what a dreadful curse must a false minister be. Well might Paul say: O full of all subtlety and all mischief, thou child of the devil, thou enemy of all righteous, wilt thou not cease to pervert the right ways of the Lord? For this was one of these devil teachers. And well might Christ say: Woe unto you, ye scribes and pharisees, hypocrites; how shall ye escape the damnation of hell. And Peter: Whose judgment now of a long time lingereth not, and whose damnation slumbereth not. See what harsh expressions these holy persons pour upon these wolves in sheep's clothing; and indeed the greatest damnation is the portion of the cup of these self, men, and devil-made teachers. And well it may be so, since they are trading in the souls of men, and leading them to hell to make money thereby. And I am of the same opinion with these holy men, that if there should be one part of that awful, unquenchable, fiery lake hotter than the other, these men should be consigned thereunto, and deserve it more than any other set of men on earth. And I have no doubt, that hell will resound with curses from the mouths of the damned, and be poured forth on the heads of this cursed band of deceivers, for the part of deception and seduction by which thousands have been betrayed, deceived, and seduced to ruin by listening and trusting their falsehoods and lies for salvation. While there will be no preaching lies in hypocrisy in hell for to make money, for then the sheepskin shall be torn from every back and all such wolves howl in the agonies of hell forever, as the just portion of their cup from the righteous distributive judge of quick and dead, that rewards these men for the part they have acted in the ruin of souls and resisting his truth and ministers on earth.

(to be continued.)

"Being born of water," has no more to do with baptism, than Ishmael had with Isaac, or Esau with Jacob.—*Ed.*

PRIMITIVE BAPTIST.

TARBORO', AUGUST 26, 1837.

The Country Line Association of Old School Baptists have appointed to hold its next session at Flat River M. H. Person county, to commence Saturday before the third Sunday in August, 1837.

The Abbot's Creek Union, at Pine M. H. Davidson county, Saturday before the fourth Sunday in August.

The Kehukee, at Lawrence's M. H. Edgecombe county, Saturday before the first Sunday in October.

The White Oak, at M. H. Saturday before the second Sunday in October.

The Little River, at Reedy Prong, Saturday before the third Sunday in October.

The Contentnea, at Old Town Creek, Saturday before the fourth Sunday in October.—*Ed.*

MR. W. H. HOLCOMBE AND MR. T. MEREDITH.

Mr. Holcombe complains to Mr. Meredith, and to us through the Biblical Recorder, that, we have accused him with acting in the dark, with having crept into the columns of the Primitive Baptist, with acting like the Philistines who were secretly working with Delilah, with being found in a crouching posture, and with figuring in the Convention; that we have made these assertions without proof; and that we have denied him a place in our paper, and refused to publish his communication, and that too after making our remarks upon his letter: and finally he denounces us as dishonest, for not publishing his letter.

As the chief cause of Mr. Holcombe's dissatisfaction lies in our neglecting to publish his letter, we will just observe that, we do not recollect to have seen any letter addressed to us with his name subscribed, since that published in the 14th No. of the Primitive Baptist. We did receive since

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then, one letter from Alabama signed, Philanthropos; but it is very probable that Mr. H. would not own that letter, as the fictitious name annexed to it would afford him but a frail protection against the charge of crouching.

But he is so averse to "assertion without proof," that he has given us, in his letter through the Biblical, testimony against himself. He then says, "I refer you to my letters in the Primitive Baptist; you will there see that I took your own position. Now it will not take a vulture's eye to see that my design was, to show the absurdity of your course." Yes, Mr. H. you took our own position. How? [Mr. Holcombe's letters may be seen in full, Prim. Bap. Vol. 1. Nos. 8, and 14.] He says, "Some are crying, Lo, here—and lo, there. Does not Paul tell us of these characters in the last times? then let us not follow their pernicious ways, but let us go to the old Bible, that tells us enough. Does it not tell us that, the Lord will carry on his own work, and that in his own time all his elect shall be saved? What has got into the Baptists of this day? Some of them seem to think God won't save his people: they are crying that, sinners are going to hell, as if they thought there was danger of some going to hell whom God intended should go to heaven. Now, Brother Editor, have not such Baptists as the above named, departed from the primitive faith?" Mr. H. continues: "Brother Editor, I would be glad for you to give us your views, telling us how we should do towards those who advocate missionary matters; for I am right in the midst of them. Please give me some direction how I must act, for it seems to me that the missionaries will take the country; for they have some scoring preachers, who can almost make the acorns fall before they are ripe." Mr. H. speaking of a certain preacher, remarks, "Although he is a missionary, I tried as much as possible to lay aside prejudice and to judge impartially:"—"they invited me to preach among them." This is evidence or proof against himself.

Now it is manifest that, he holds the warning of Christ, Lo here! &c. the predictions by Paul, and election preached by him; in short, the "old Bible;" as our position, and condemns it as an absurd course. For he does not inform us what part of his letters exhibited our position. If he intended to say the whole of them ran into our position, then he crouched very low; if only a part of them were designed to mark out our position without designating, then he both fawned and dodged.

But perhaps he means to say he took our position in such expressions as the following: "I would be glad for you to give us your views"—"please give me some direction"—"I am right in the midst of them"—"although he is a missionary, I tried as much as possible to lay aside prejudice"—"although there is much craft practised at this time, I believe that the Lord is able to blast it in an instant," &c. Or rather, is not this the manner of Mr. Holcombe's letting us know he has our own position?

After these testimonials of his apertness, he tells us in the Biblical that, he had a design—to show the absurdity of our course.

For our own part, we judge the evidence taken from Mr. Holcombe's two letters in the Primitive and that in the Recorder, to be sufficient to convict him of covertness, of using the Primitive Baptist as the Philistines did Delilah, and of crouching to get his letters into that paper for the intent of catching or getting some hold of the Old School Baptists. And we think it would be better for his own case if he had not stirred the question, because it has brought the evidence again under examination. However, we hand over the witness to others for their examination; meanwhile, reciprocating Mr. Holcombe's war-

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ning exhortation, namely: "there is one thing that you and I should feel sensible of—that is, that we must soon appear before the judgment seat of Christ, to be judged according to our works:" Of this, we surely ought to feel sensible: and if we are sensible of the reproach of being accused with crouching, we ought to walk with countenance erect. Tell us, if for the Primitive Baptist you write, like you have in the Biblical Recorder, namely: "as to our practice, (i. e. the missionary operations of the present day,) when compared with the Acts of the Apostles, it is the same: this no person can deny, who readeth and understandeth." Why not tell us so, when you wrote for the Primitive Baptist? You might have been rejected, and therefore you crouched and entered its columns. Speak plainly, among Old or New School: you will be thought none the lighter of.

With respect to Mr. Meredith, we have but a word or two to say in this place.

He does not think that Mr. Holcombe needs to give himself much concern about the Primitive Baptist. He supposes the dispraise of that paper is equal to commendation. Mr. M. says, "Our word for it no man will be thought the worse of, by intelligent and unprejudiced men, because he is denounced by such papers as the Primitive Baptist." Upon the veracity, if not the immutability of this same *word* rests the following assertion of Mr. M. in reference to Mr. H. and the Primitive Baptist: "An Editor who impugns the character or doings of another person, and then refuses to let him speak for himself in the same paper, is neither an honorable nor an honest man." Right—precisely. Will Mr. M. disabuse the public of his insinuations, by inserting this article? (For we have seen no letter from Mr. Holcombe.) Or will he choose to act as he did in the case of the Contentnea Association, which he charged with the guilt of unjustly and wantonly driving away certain ministers; (who afterwards confessed they seceded;) and after publishing this charge, then refused to publish our defence of said Association. But admitting Mr Meredith goes upon the supposition that we had received Mr. Holcombe's letter, and then refused to publish, still Mr. M. condemns himself by his own sentence. for he received our defence, after his publication impugning the motives of the Contentnea Association. So these two men it seems are presented by their own contrivance before us, the one crouching, and the other winking to conceal him.—*Ed.*

Wilmington, N. C.
May 23d, 1837

TO THE EDITOR OF THE PRIMITIVE BAPTIST

Dear brother: As there are many misrepresentations in circulation with regard to our character, which we consider not only injurious to us as individuals, but in every respect designed and calculated to injure the cause of the truth, we are thus obliged to appear before the public, as much as it may be against our inclinations, in order to defend ourselves, and more particularly the doctrine and faith we profess to believe, against the slander of its enemies.

We wish to be as plain and as simple as possible in the relation of our case, and present it to the public fearlessly, knowing that we are stating the truth, and are willing to trust our cause in the hands of that God who is able to judge correctly

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of our intentions. No vain pretensions, no envious motive has actuated us in this matter; but we have thought that a short account of our situation was due to the feelings of others as well as ourselves.

We will therefore state that we were formerly members of the Baptist church in this place, which was constituted by Elders J. C. Grigg and John Armstrong; and after Elder Elder Grigg left us, we were without ministerial help for some considerable time, except by occasional visits from transient preachers.

Elder W. J. Finley who frequently came amongst us, proposed that himself and Elder David S. Williams should attend us quarterly, and the most of the members appeared pleased to accept their offer. But before we had the opportunity of holding a meeting to decide upon the matter, there came amongst us one A. W. Chambliss, who called himself a Baptist preacher, who was so highly recommended by one in whom we thought confidence might be placed, that we were induced to call this Mr. Chambliss to the pastoral care of the church. It is true we were not unanimous in this matter, but it was urged by those who were in favor of retaining him, that the church would be ruined without him; and his character being represented by a minister who we tho't would not deceive us, as being "*as fair as a sheet of blank paper*," we of course for the sake of peace submitted to the wishes of our brethren. And to our cost we soon found this same Mr. Chambliss to be blank enough of every qualification which we consider necessary for a minister of the gospel.

We shall endeavor to make a true statement of our reasons for leaving the Wilmington church; our principal object in this is, that our brethren at a distance may understand something of our sufferings, and of the means used by our persecutors to deceive us, and tyrannize over us at their own discretion. Our first intention is, to expose the duplicity of Mr. Chambliss, and then to state our objections to the principles which himself and all of his friends and supporters pretend to advocate.

Mr. Chambliss on being apprized by a committee, that he was called to the pastoral care of the church immediately stated his conditions, which was, that he must have a certain sum for his services which he specified, we think not less than $60 per month, and must have security for the payment of the same; that he should be allowed the privilege of inviting preachers of other denominations into our pulpit, let them be whom they might, without consulting the feelings of the members, and that he should deny the use of the pulpit to any Baptist preacher, unless he should first examine them and find them properly qualified to preach. He even went so far as to name some Baptist preachers in a particular manner, who had been amongst us and who felt very dear to us; among others were Elders Lewis Whitfield and David S. Williams, alleging that they would be well enough to preach in the country, but would not answer to preach in town.

These unreasonable and unchristian conditions of course displeased some of the members and deeply wounded their feelings; but for a while they kept their peace, with faint hopes that better things might come; and it was urged by his friends that he was a young inexperienced preacher, and would alter his course in a short time. But his

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conduct soon became so overbearing, that we could no longer remain in silence; he commenced in such a high handed and overbearing manner to impose upon the church his absurd and unscriptural principles, as to confirm us in the opinion we first formed of him.

But as glaring as his inconsistencies were, yet a majority of the members were still in his favor, and gave him all the countenance and support in their power.

He proposed to open a negro Sunday School, and we have no doubt of his doing it, had he not timely discovered the unpopularity of the measure.

He endeavored to bring every member under an obligation to support the schemes of the day, or the benevolent institutions (as he termed them;) and openly declared from the pulpit that every member who refused to do so was a hypocrite.

We did not think we could bear these oppressions any longer, and in fact we could not, with justice to our conscience; and consequently a church meeting was called, in order that we might state our grievances and seek that redress which the scriptures would entitle us to; and to ascertain whether the church upon a reconsideration was willing to have a pastor to lord it over them in this tyrannical manner. For the church did not invest him with any such authority, nor had any idea of his assuming such lordly power when they agreed to hire him to preach for them, but were sadly mistaken. For instead of hiring a preacher we found that we had hired a master, and was obliged to become beggars to the whole community to get money enough to have ourselves abused every Sunday, and that in the face of the whole congregation. We beg to be excused for these remarks, if they appear too harsh and uncharitable to some persons; our design, as we have stated before, is to show the absurdity of setting a price on, or of making merchandize of the gospel. Far be it from us to cast a slur upon those who do preach the truth, and depend upon the Lord for their support; those who are indeed sent of the Lord. To such we would say, brethren, visit us as often as you can, and whatever we have to spare you shall be welcome to.

The church meeting took place for the purposes above stated in June, 1835. When a long debate took place, without our obtaining any satisfaction; and seeing no alternative, eight of the members withdrew from the church, with the intention at that time of joining some church in the country of our faith; for we plainly perceived that Arminianism prevailed to such an extent among part of the members, that we could no longer commune with them, even leaving Mr. Chambliss out of the question.

In this situation we remained a short time, holding social meetings at our several dwellings, in the meantime suffering all the slander and ridicule that could be possibly invented by our late brethren, and the Rev. Mr. Chambliss into the bargain; until Elder Piram Puckett visited Wilmington, with the intention of preaching in the Baptist meeting house, knowing nothing of the split in the church previous to his arrival. His appointment had never reached us, but it appeared that the Lord had sent him for some good purpose.

To bro. Puckett we related our difficulties, and requested him to come as often as he could, and hold worship at some of our dwellings; for he was one of those, who was

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not allowed to preach in the Baptist meeting house, being a predestinarian, and opposed to the missionary and other religious humbugs of the day.

We applied to Elders P. Puckett and William Armstrong to be constituted a church or society upon the predestinarian principles, and in accordance with our wishes, it was done in Feb. 1836, when 10 more of the members of the Wilmington church (who were absent at the meeting the division took place) joined themselves to us, making in all 18 members; since which time several have been added. We then solicited and obtained the services of Elder Puckett, who has attended us quarterly ever since as our pastor; and we know in visiting us he does not, or has not as yet, received enough to pay his expenses. We are poor, but that has not caused him to cast us off; however, some of the *good* folks have been so charitable as to take into consideration our poverty, and have paid him for us—not in money, nor food, nor raiment; but in *slander* and *abuse*—and that in advance. They have accused him of sowing the seeds of discord amongst the churches, &c. This is a falsehood as regards the Wilmington church at any rate, and the balance of these tales about him amounts to just about the same; we know it to be so as far as our knowledge extends.

After we left the church as above stated we were invited to return, but we were not inclined to accept their offer; and after we were constituted, their anger we suppose grew still warmer. We were represented in the Goshen Association as excluded members—Mr. Chambliss knew this to be false, at any rate we can prove it to be so. And this was not the only misrepresentation he has made: he was called in the printed Minutes of that Association *an ordained minister*, but he was not ordained till the April following. We know not who was the author of these falsehoods, if it was not Mr. Chambliss himself; for he was a delegate from the Wilmington church, and bore the corresponding letter. He must have been acquainted with the contents, even if he did not write it himself, which is very probable, to say the least about it. Then the falsehoods contained in the Minutes of the Goshen Association (of 1835) must have been made by either of these three persons, viz: the writer of the letter from the Wilmington church, the person who prepared the Minutes for the press, or the printer. But we shall say no more about this, except in our opinion Mr. Chambliss was the cause of this things being published; because we know him to have been guilty of violating the truth in other matters, for he has slandered us in the columns of the Biblical Recorder, in the State Convention, and every where else where he thought his lies would take. Now we are not complaining of mere mistakes, but cool, deliberate falsehood. For we contend that no man in his proper senses can tell a lie without knowing it, and we do not accuse him of insanity, nay we would not even say as Festus said to Paul, "much learning hath made thee mad"—for notwithstanding his boasting, we do not think that his great learning will ever hurt him, if he make a proper use of it.

Mr. Chambliss after ranting and boasting in Wilmington as long as he could get support, was obliged to leave the place. Since his departure he has spread his miserable malicious fabrications all over the country, not only against us but also

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against brother Puckett, representing him as a disturber of the churches, and induced others to join him in these falsehoods.

We here in justice to our own consciences, have to notice the calumny contained in the minutes of the Goshen Association of 1836, touching the character of bro. Puckett. We are sorry to see such statements, and they sanctioned by the name of Elder Geo. Fennell as Moderator, and Elder G. W. Hufham as Clerk. The shortest way we can get over this matter, not giving people the lie, which, we think looks unmannerly, is merely to say we do not believe it; for we think it much easier to make false assertions than to prove them to be true.

We have been plain in this matter, and we have abundant cause to be so. We wish to flatter nor deceive no man—the truth is what we wish to see established, whether it may affect ourselves or others; justice is all we ask of any man or any set of men, and for this will endeavor to contend when it becomes our duty, if we must oppose principalities and powers.

We have no desire to dictate to others, nor can we allow others to force us into their measures. All we claim is the privilege of worshipping God according to the dictates of our conscience; knowing to God we shall have to give account of our actions, whether they may be good or evil.

On behalf of, and with the consent of, the members.

D. Collins, Clerk.

Preston, Ohio, March 8th, 1837.

Brother Bennett: Having been favored with the privilege of reading your paper the Primitive Baptist,—I think it is rightly named; for I believe it contains the very same doctrine that the apostles together with all the primitive saints, believed, preached and practiced, and for which they were persecuted by idol worshippers and hypocritical professors, and were compelled to suffer the loss of all earthly enjoyments for the name and sake of their Lord and master. And many of their lives also were sacrificed by them in the cause of truth, from which we learn that the truth of God or the gospel of Jesus Christ has always been an unpopular despised doctrine, in the view of the world; and God's children have in all ages of the world been hated and persecuted by worldly men. And no marvel when we consult the oracles of God on this subject: for our Lord there informs us that his kingdom is not of this world; and also that his subjects should be hated of all men. And that there is a fixed enmity between the church and the world, is plainly impressed in the threat to the serpent, Genesis, 3d chap. 15th verse: "I will put *enmity* between thee and the woman, and between thy seed and her seed: it shall bruise thy head and thou shalt bruise his heel." Without entering into an investigation of this passage, I will here remark that the seed of the woman here spoken of represents Christ and his church which is his body; for it takes all the heirs of promise with Christ their head to make the one seed according to Paul's definition of the subject, given in his epistle to the Galatians, 3. 16: "He saith not, and to seeds as of many; but as of one, and to thy seed, which is Christ." Again, 29: "And if you be Christ's then are ye Abraham's seed, and heirs according to the promise." The serpent's seed are those that constitute the *Man of sin*, which embraces antichrist to-

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gether with all ungodly men. For says John, "He that committeth sin is of the devil." And Jesus said to the pharisees in his day, "Ye are of your father the devil, and the lusts of your father ye will do. And this enmity will remain as long as the two seeds remain on earth. And such is the nature of this enmity that there cannot be any love, friendship, or union between the two. Therefore the world cannot love the gospel of Christ, for it belongs to the church and is called the "gospel of the kingdom:" neither can the world feed upon it, for it was designed to feed the church. It is spiritual food, and the natural man receiveth not the things of the Spirit. Hence the man that preaches the gospel cannot please men; for says Paul: "If I yet pleased men I should not be the servant of Christ." "Woe unto you when all men shall speak well of you," is the language of our Lord. And this is an infallible mark to know a false preacher by; that is, when the world loves his doctrine. And he is well calculated to feed and nourish up hypocritical and graceless professors, and to spoil the peace and happiness of Zion's children. And I assure you, my brother, there are not a few of such graceless preachers in our day. And from this source it is that such a host of new and unscriptural institutions have been introduced to make proselytes, which have filled the churches with Ishmaelitish children; who fail not to persecute the legitimate children and heirs of promise, and will continue to vex them and mar their peace until the bond woman and her brood are *cast out.*

Therefore, let every lover of Jesus, the meek and lowly Lamb of God, look well to their standing, and see whether they stand in Babylon, or Jerusalem; and if in the former, let them speedily obey the command of the Lord: "Come out of her, my people; that ye be not partakers of her sins, and that ye receive not of her plagues." And let every church look well to her discipline, that she does not suffer that woman Jezebel, which calleth herself a prophetess, to teach and seduce the Lord's servants, to commit fornication and eat things sacrificed to idols: for the world is full of Jezebels or false teachers, and they have an extensive assortment of idols (mission institutions) adapted to the various passions and dispositions of men And they have their craftsmen also, whose occupation it is to make shrines (membership) and sell for their idols. And if a few like Paul should oppose them by preaching the gospel, they will raise as great an uproar as Demetrius and his crafty gang raised at Ephesus. And why? Because their craft is in danger, and they are afraid of losing their wealth, which is the sole foundation and support of their societies or idols.

And the love of money constitutes their burning zeal for the cause they have espoused: remove the foundation and the whole fabric will fall. Take away money, and the whole mission machine would cease to move The Bible distributors would no longer sympathise with the poor and destitute, who they say are perishing for the want of the Bible. The tract pedlars would no longer encompass the earth to carry Christ as they call it, into the infidels houses. The theological seminaries would no longer be crowded with graceless striplings, thirsting for the priest's office. The domestic mission preachers would no longer infest the church of God by trying to impose upon them their damnable heresies. The foreign missionaries would soon lose their great love and zeal for the salvation of the poor heathen, which they say without their efforts would sink down to hell: and to hell they might go for them if their idol, *money*, was taken away. Therefore I say let the church of God stand aloof from them and touch not, taste not, nor handle any of their abominable merchandise, which all are to perish. And if you have any of their stuff in your houses, cast it to the moles and the bats, & thus wipe off the filth from your garments, hating even the garments spotted by the flesh.

And let the ministers of Christ remember their responsibility to God the judge of quick and dead; and that they stand as witnesses for God to testify the gospel of his grace. And that they are bound to tell the whole truth and nothing but the truth, let it offend who it may; and that they are not to seek the friendship of the world at the sacrifice of one gospel truth, but they must renounce the hidden things of dishonesty, not walking in craftiness nor handling the word of God deceitfully: but by manifestation of the truth commend themselves to every man's conscience in the sight of God. You are not only to feed the church by unfolding to them the rich stores of the gospel, but also to warn them of approaching danger by pointing out false doctrines and counterfeit religions, and idol worshippers, and devil's ministers: and don't be afraid of being too plain; for the plainer you do it, the better; for the church may then the better know them. And when you faithfully discharge your duty you may expect to receive your portion of persecution which is the common lot of all that will live godly in Christ Jesus. But when these come to pass, be not discouraged but rejoice and be exceeding glad for great is your reward in heaven. And when you have faithfully discharged your duty and the great shepherd shall call you hence, you will finish your course with joy, and can then say with Paul, "I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness which the Lord the righteous judge shall give me at that day; and not to me only, but unto all them that love his appearing. *JOS. H. FLINT.*

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POETRY.

FOR THE PRIMITIVE BAPTIST.

—

BROTHER BENNETT: If you think the following verses worthy of a place in your paper, they are at your service. I know not the author of them, nor is that any great matter. In them I discovered a typographical error, which I have corrected as you will see. I am yours, &c.

J. OSBOURN.

—

Dying Reflections of an Infidel.

What shall I be?—Where shall I go?
I'd give a thousand worlds to know.
Shall I exist, or shall I not?
Ceasing to be—I dread the thought;
Does death in fact destroy the whole,
And with the body kill the soul?
Reason, I choose thee for my guide,
I heard thy voice and none beside.
Come now decide the doubtful strife,
'Twixt endless sleep and endless life.
Some who thy sole dominion own
As nature's brightest, eldest son,
Say, thou hast taught the soul will live,
And her account to God must give.
Others deny that this will be,
And both for proof appeal to thee.
I feel, I know, that I have sin,
And conscience rages here within,
If there's a God—(I fear 'tis true)
Does he the creature's conduct view?
And if the soul immortal prove,
Can sinners ever taste his love!
Will they have nothing more to fear,
Because he governs there and here?
If he is good will he destroy,
And kill with evils human joy?
Are parents hurried to the tomb,
Merely to give successors room?
If he regards our actions here,
Why not revenge the oppressed tear,
And crush the cruel and unjust,
With pride and malice in the dust?
These thoughts an anxious doubt create,
That this is not our final state.
If there's a God, then who can tell,
There may be heaven, there may be hell.
The Bible doctrine *may* be right,
If so, I sink to endless night.

(*to be continued.*)

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For the Primitive Baptist.

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TERMS.

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THE PRIMITIVE BAPTIST.

EDITED BY MARK BENNETT.

Printed and Published by George Howard,

TARBOROUGH, NORTH CAROLINA.

"Come out of Her, my People."

VOL. 2. SATURDAY, SEPTEMBER 9, 1837. No. 17.

FOR THE PRIMITIVE BAPTIST.

TEETH TO TEETH,

Tom Thumb tugging with the Wolves for the Sheepskin.

By Joshua Lawrence.

PART VI.

ON GOD'S MINISTER.

(*continued.*)

I will now lay down one mark or give you one metaphor, by which every man in the world that pretends to preach or thinks he ought to preach, may know whether he is called to preach and is a minister of God or not; and also in the same mark all saints may know him, with three exceptions.

Now a true minister of God, and all God's are so be they great or small, are mothers and nurses of all God's children, less or more; but all false ministers are only hired nurses, and not mothers—they have no milk for God's children. Then a God-minister is like a mother that gives suck to her child; the God of nature has so ordered it, that every mother by a secret process unknown to her, that her breast should be filled with milk; which milk is not for herself, but for her children. Yet what a mystery this, that the food she eats should first support her own life, then a certain portion thereof should be converted into milk and transferred to her breast for her children, and although she cannot tell how this wondrous process goes on within her, yet she knows it is so. So in like manner every minister of God first eats and feeds on the spiritual food of God's word, gospel, &c. which like the mother supports his own spiritual life; yet by some unknown process to him and within his heart the same wise God carries on that secret process to convert this same food upon which he himself lives in his heart as milk for his children—like the milk of the mother for her children. Now every mother knows that this milk does her no good to keep it, but to give her pain and distress; so every minister of God knows for him to withhold the milk of the word of God does him no good, but like the mother to give his heart pain and distress. Every mother is under the necessity of suckling her child for her own ease as well as the good of the child; so is every one of God's ministers under the necessity of preaching the word for his own ease and peace of mind, as well as for the good of the children of God. When mothers withhold their milk too long, it becomes stagnated in the breast, it does not flow so freely, nor is it so easy come at by the child, nor is it so nourishing to them; just so by God's ministers when they withhold preaching, it becomes stagnated in their hearts, it does not flow so freely nor so easily from them, nor is it so easy to come at by God's children, nor is their preaching so sweet and nourishing as if suckled at proper intervals. Milk thus

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withheld and stagnated produces an inflammation and much pain in the breast of the mother; so when a minister of God withholds preaching, it produces inflammation in his conscience and much pain of heart day and night. Sometimes mothers that give suck complain to her little dear crying child, I have no milk for you, my dear child; can she make milk come into her breast when she wants to, or is it at the command of the child? No. So, equally so, with God's ministers that give suck; they often feel that they have no milk of the word in their hearts for God's dear children; say they, I don't feel that I can preach, I have nothing, I feel that my heart is empty. Nor can a God minister no more make the milk of the word in his heart, than the mother the milk in her breast; nor is it at the command of the children of God.

Then what shall a mother do to her crying child, when she has no milk in her breast? Why, give it the skin; it will stop it perhaps from crying if it gets no milk. So I say to God's ministers, when you feel you have no milk of the word in your hearts, I say give them the skin—the skin will perhaps pacify them. You know when a mother suckles her child when she has no milk it gives her much pain; equally so for God's ministers to preach when they have no preaching in them. And you also know, that when a child thus sucks the mother when there is no milk, it is no satisfaction to the child, all dry skin and no milk; so with God's children when they hear a minister of God preach, who is in the frame of no milk in his breast, all dry skin to the children of God, and no sincere milk of the word—a pain to the preacher and no satisfaction to the saints—all skin.

But when the mother's breast is full of milk even to paining, and flowing out untouched by the child, oh, then how she longs and wishes to let her child suck for her own ease; then she also thinks, now, my dear child, you will get your fill. So with God's ministers, when filled in their hearts by some secret process with milk of the word; they, like the mother, feel that their breast is full, although they can't tell how it came there, yet they know as well as the mother it is there. Oh, then how the minister is pained, how he longs and wishes to preach; yea, then he feels and thinks God's children will get a good mess, and it seldom fails to suckle the children to the full. And while the child is thus sucking the full and pained breast, how sweet and pleasant it feels to the mother, how it eases the pain, she enjoys giving out her milk as much as the child does its reception. So with a God full-breasted minister, while thus giving out his preaching it is pleasant, sweet, joyous, easing and comforting to the minister, and the children of God do not receive the preached word with any more comfort than the minister. Then God has so ordered it that the happiness, nourishment, strength, growth, and comfort of the child should be the comfort and joy of the mother; so with God's minister and the saints. Some mothers have too much milk for their children's stomachs, more than they can digest, then they will puke it up; so with some ministers, they have such fruitful minds that they give more milk than the children can receive, they preach too long--thus they belch up part and this minister is often blamed when there is no blame, for it is owing to the fruitfulness of their minds, so that sometimes they are more at a loss to know what to leave out than they are what to say. In this case it is best for mothers to suckle other children, so should ministers travel abroad and suckle other children; for by often suckling, the breast will not get so full nor preachers preach so long. Some mothers don't give milk enough and leave the child crying; so some preachers are too short for some saints and they complain, I wish you had preached longer. But mothers should always take the child from the breast as soon as her milk

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is gone; so should preachers always quit when they are done.

The mother may have every drop of milk drawn from her breast, yet more will come; so the preacher, he may preach himself clean out of feeling, texts, and ideas, but more will come and keep coming until his heart is as full as ever. The more a mother suckles her child, the more milk she will have; so the preacher, the more he gives away the more he will have. A mother may keep her child from sucking, until her milk dries up; so the preacher, he may neglect preaching until he don't care to preach, and all his ideas dry up. I shall say, that mother that refuses to suckle her child is worse than the brutes; so I shall say that minister that refuses to preach, is worse than a brute. Milk in the breast of the mother is the gift of God, it costs her nothing; so the milk of the word in the heart of God's ministers is the gift of God, and cost them nothing. What would you think of a mother who would sell her milk to her child, or would not suckle her child without hire? Oh, worse than brute. What then can you think of that preacher who sells his preaching to the children of God, or won't preach and suckle the children of God without hire? Oh, hellish brute! God gives the milk to the mother to give to her child for its support; so God gives the milk of the gospel word to his ministers to give to his children—and as, says Christ to the apostles, freely ye have received, freely give; yea, as free as a mother gives her milk to her child—give, not sell. And that mother that loves her child and husband as she ought to do, will do so; so that preacher that loves Christ and saints as he ought to do, will suckle God's children freely without hire.

There is no food nor nourishment on earth so suitable and so quieting to the child as the breast; here the little creatures dry up all their tears, all their sorrows are soothed; here their cheeks feel the warm paps of life and strength; here they find a friendly, sympathising, loving, soothing mother. So to God's children there is nothing like the warm paps of a preached gospel; here they find in God's ministers a soothing, loving, friendly mother to feed and comfort their souls with the sincere milk of the word, that dries up their tears and drives away their tears and sorrows, and hushes into silence their every doubt, and lulls them asleep in the arms of the promises of God, to wait in hope of eternal life. But self, men-made and devil-made ministers are hired nurses; they have no milk for the children, God has given them none, they can't make it, they have no breast nor milk in their paps, and therefore never were pained with the milk of the word, have no necessity for preaching nor nursing the children but their hire; they never bore any, therefore never had no milk; then all they can feed the children upon is nothing but bread, meat, pot-liquor and dumpling. So then every saint can know a minister of God just as well as a child can know the breast of its mother from the pot-liquor and gar-broth of the nurse or false minister. This I believe is a figure of every God-minister in the world, and will apply to them all; and also the nurses a true figure of all false ministers.

Now if a saint hears a God-minister preach and gets no benefit, no milk of the word, there are three exceptions for it; one is, the minister's breast may be dry, as before stated; but you cannot often hear a God-minister preach, and get no milk; nay, not four times in five, but there will be milk and not skin. But other ministers are always skin and no milk. The second exception is, some of God's children eat too much dirt; for God has dirt-eating children as well as others. And if the heart of the child of God is too much filled with the things of this world, they will not desire the sincere milk of the word to grow thereby; for dirt-eating children don't love milk but fat meat, and the fatter it is the better they relish it. So

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this is one cause why a saint may hear a true God-minister and get no more comfort from him than if he was only a nurse; yet with this difference, the saint can say it is all truth but I can't feel it, I don't enjoy it, I get no comfort, my strength is not renewed as the eagle's—for once a year the eagles shed their feathers, then they are weak and helpless and can hardly procure their food until their feathers grow out again, when their strength is renewed. So whenever God's children become dirt-eaters they become weak and helpless, and can hardly procure food from the preaching of any minister; so quit eating dirt, thou child of God, and you will feel a desire for the sincere milk of the word, and feel your strength renewed and get milk from all God's ministers less or more.

The third exception why a saint may hear a God-minister and get no milk of the word is, because he is like king David's son Ammon; he was lean from day to day, although a king's son, because he had fallen in love with an unlawful object, even his sister Tamer. So with some of God's children, they sometimes fall in love with unlawful objects, and this is the cause of their leanness of soul and why they can't get milk from a God-minister nor relish his preaching; but to such saints the gospel word is tapless and dry. I say saint put away your idols, bury them under the yoke of resistance and hide them in the ground of absence, like Jacob did his; and then you can suck in the milk of the word from a God-minister, and become fat and flourishing like the three children who refused to eat prohibited meat and thereby displease their God.

Now to prove the above metaphor to be a correct idea, take the following scriptures in all the prophets, for they speak of the Holy Ghost being on them to prophecy, saying, the burden of the Lord, the burden of the Lord; meaning the impressions of the word of God in their hearts, that it was as much burden to them not to speak, as it is for a woman not to suckle her child. Speak they must, being moved by the Holy Ghost, for the word of God in their hearts is as a burden they must let out for their own ease; like a mother her milk. And Paul says: Necessity is laid on me, yea, woe is me if I preach not the gospel. So you see the same necessity for Paul to preach, as there is for a woman to suckle her child; and woe is the woman in pain of her milk that don't. But false prophets and false ministers feign this burden for money, but never have no milk for the children.

Now to conclude on this part—the day is not far distant when Christ who sitteth on the white horse, and his ministers the army that followeth him on white horses, shall take the beast and false prophet with the whole train of self, men-made and devil made ministers; and they shall be cast alive into the pit, and the rest shall be slain with the sword of him that sitteth on the horse, and the fowls of the air shall be filled with their flesh, when called together by the gospel angels that standeth in the sun of righteousness, to eat the flesh of these mighty captains and kings of the earth. Then, and not until then, will Christ and his ministers reign triumphant over all devil teachers a thousand years. Then fight on, ye ministers of God, and bear a faithful testimony to the truths of God; if you die like the saints of old leave a faithful testimony behind you, this is all that is required of you by the captain of your salvation. Our successors shall triumph in victory, if we die on the field of battle, over all men and devil-made teachers and their falsehoods by and by. For hear your captain's animating voice from on high: Be thou faithful unto death and I will give thee a crown of life, while the smoke of the beast and false prophet and all their train of followers shall ascend up for ever. Fear not then, nor be dismayed then, brethren, if some do depart from the faith and give great heed to seducing spirits and follow by thousands false teach-

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ers. Be strong in the Lord, stand fast in the apostolic faith, acquit yourselves like men of faith, zeal and courage; for the scripture tells you of these false teachers, their end and followers, and I have marked them out that ye may know them and turn away from them, and not be seduced and spoilt in your faith by their falsehoods and vain philosophy and damnable heresies for money, and to make merchandize of you. Remember Paul's expression: A little leaven leaveneth the whole lump. Error spreads like a gangrene, so one error will corrupt your whole faith, yea a whole church; wherefore put all errors out of your churches, and reject all heretics after the second admonition, and you shall do well. For though we or an angel from heaven preach you any other gospel than that preached by the apostles, let him be accursed or cut off from your churches, that it spread no farther. And if any man come into your preaching houses and bring not apostolic doctrine, receive him not nor encourage him there, lest you be partaker of his evil deed of spreading falsehood and corrupt doctrine in the world, and thereby be instrumental in damning the souls of men.

And what would you say of that child or children, that a mother has suckled, nursed, and spent her strength and time to feed, clothe and raise, that when she has become old refuses to work for her or support her in her old age? Would you not say, disobedient and ungrateful children? And what can you say of that church or churches, whom a minister has spent his strength, time and constitution to serve and feed with his preaching, until he is worn down, that refuse to give and supply him with the necessaries of life in old age? I say, disobedient and ungrateful church. Yet how many such I have known, that as long as a minister could serve them he was a fine fellow, he lived on their fat things; but when unable to serve them, root pig or die—and not the foot of a professor has been at the house of his widow to know how times go there, although they have had the preacher's time, when he might have been providing for his wife and children. Ungrateful churches! bread eaten soon forgotten. And to the honor of religion these things ought not so to be. And perhaps this is one reason that so many churches are destitute of pastors, because the churches have treated them they have had so ungratefully, that God in his judgments on them inflicts this chastisement. For some churches I have known that were favored with eminent pastors, muzzled them to the full; but since their death have not been able to get another. And it is right they should not, until they learn to feed the ox that treadeth out the gospel grain for them.

PART VII.

ON THEOLOGICAL SCHOOLS.

That prolific source from which many of these kind of preachers, (self, devil, and men made,) come—and enquire into the origin of theological schools for the Christian church.

I now come to enquire into the origin of theological schools. There can be no doubt but the people before the flood had some way of instructing their youth in matters of their religion and other things; but history furnishes no proof of schools before the flood. After the flood, the Chaldeans founded the first kingdom, if my memory serves me; and to them the origin of astronomy and the worship of idols may be safely attributed—of which kingdom was Abraham, Isaac, Laban, Lot and Jacob. From this kingdom or nation was Abraham called, to get out into a strange country. To this country Jacob returned for a wife, and from thence she brought her father Laban's gods. And from this first of nations idolatry overspread the surrounding nations. And however strange it may seem, idols have not been found in any savage nation on earth, so far as my memory serves. In North America there are and have been

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near 200 tribes of Indians, and an idol has not been found among them so far as has come to my knowledge. But I think there cannot be much doubt but the patriarchs had some mode of instruction, but what that was, whether by hieroglyphic figures, or as do the savage nations in their councils and by beads, &c. I know not; nor is there any authority to say they had schools of any kind in these ages of the world. The most ancient sentence on record I can find is this: And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and deeds. Yet this will not authorise me to say they had schools so to do, in which Moses was learned. And I have long been of the opinion, after all my researches, that the writing on the two tables of stone given to Moses, was the first specimen of writing ever in the world, and which laid the foundation for all others. Yet it is said that Sanconiathon, who flourished about 1040, before Christ, that he wrote in the language of his country a history in nine books, in which he treated of theology and the antiquity of the country of Phenicia, and neighboring places. But I don't believe that he wrote as early as that. It is further said, that the Phenicians were the inventors of letters; this I don't believe—some few reasons I will give, and then proceed. And first, the country called Phenicia was little more than a strip of land lying between Mount Libinus and the sea shore. It was bounded by Syria on the north and east, and Judea on the South, and the Mediterranean on the west. Thus you can see that this country lay broadside on the south of Judea, where from the Israelites they could obtain the Hebrew letters, or become familiar with the writings of Moses. Second, because in the year 1491, before Christ, Moses brought the children of Israel out of Egypt, and wrote his history while in the wilderness; for he was 80 years old when God sent him to Pharaoh, and died on the Mount at 120—so in the last 40 years he wrote his five books. Thirdly, historians agree that Cadmus, the Phenician, brought the alphabet of sixteen letters into Greece in the year 1519; then subtract 1491 from 1519, leaves a balance of 28 years.

Now how long the Phenicians had been in possession of the alphabet is no where said, or where they got it from, before Cadmus brought it into Greece. But to say the best and most that can be said on the subject with any certainty, there is but little difference as to the time ascribed by historians of credit of the invention of letters and that of God's writing on two tables of stone; which I give as my opinion was the first specimen of writing in the world, and by which God himself taught Moses to write his laws for the whole world, instruction in his statutes and commandments for their obedience to him, &c. and that the Phenicians being an adjoining nation to so celebrated a people as the Israelites were at that time, first obtained from them the art and then laid claim to the invention. This is my opinion—you may have yours and welcome. Then I shall say from creation up to this date of the year of world 2513, there were no schools of any kind of our common sort.

A considerable time after this, some writers have endeavored to prove theological schools from 1 Samuel, 19. 18—24; from 2 Kings, 11. 3—5, and from the 4. and 23; and from Ezekiel, 14. 1, 2, and the 20. 1—3. But there is no more proof there, in these chapters and verses, of theological schools, than there is that a hen has got teeth. Read and examine for yourself. Yet I acknowledge the Jews had famous schools before our Saviour's time and after, at Tiberias, Jabneh, and at Babylon, Bethhozob, Jewina, &c. and that the Egyptians, Chaldeans, Greeks, and Romans, all had schools, as well as many other nations; but none of these were for the Christian church. But that the Jews had schools to educate their priests and theological mosaic law teachers before our Saviour's time, I do not deny; for Paul was brought up at the feet of Gamaliel, &c. And Moses hath them that teach him in the city every Sabbath. And besides the proofs I could bring, the reason is very obvious; all false churches and spurious doctrines have need of false teachers; and God never did nor never will make a false teacher nor a spurious church—he is not the author of them. Then the churches that are false and are founded on false doctrine must make such teachers, and the way they have taken to do it is by schools, that these false teachers may be able thereby to cope with God's teachers. Thus the sects of the Pharisees and Sadducees had schools to educate their learned Rabbies before and in our Saviour's

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time. But these all possessed the spirit of persecution, as witness the New Testament is full of proof that both sects persecuted Christ and his apostles, who had not learned their theology in the schools. But more under the next head, in which I hope to prove beyond contradiction, that theological schools are the nurseries of persecution in all countries; and that shool priests ever did and ever will possess the spirit of persecution and oppression.

And that the Egyptians had schools at Alexandria, the Romans at Rome and at Milan, and the Greeks at Athens, &c. &c. in which were taught philosophy, mathematics, magic and heathen astrology. In all their schools less or more, were heathen priests educated to prepare them for their attendance on their idols, and to preach the genealogy and divinity of their gods, and announce the mind of heathen oracles, offer sacrifices, &c &c. Many of these schools might be called heathen theological schools, or schools to teach heathen mythology; because heathen priests were taught there magic, astrology, mythology, with all other priestcraft and divinity of their gods and goddesses. The New Testament shows us that there was a school at Ephesus, when Paul came there; in which he disputed about the space of two years. And the text says: Many of them which used curious arts brought their books together and burned them. Now there cannot be much doubt by reading this 19th chapter of the Acts, but that the priests and priestesses of Diana were educated in this and other schools, and also at Athens—see Acts of the Apostles. But none of these schools were for the Christian church, but to make heathen priests by thousands, all of which possessed the spirit of persecution; as is fairly proven by their persecution under the ten Roman emperors. For school priests are at the head of all persecutions, ever have been in Jewish, heathen, and Christian; of this the history of nations proves beyond a doubt. So that I shall put it down as a fact that cannot be overturned, that Jewish school priests persecuted Christ and his apostles, and that heathen school priests persecuted the Christians, and that Christian school priests have persecuted Christians. Then Jewish and heathen theological schools were the nurseries of persecution, but none of these were schools to make Christian priests or preachers for the Christian church.

We now come to the subject before us: when were theological schools first invented to make preachers for the Christian church? That they were not invented by Christ nor his apostles, is clear from the New Testament; since therein there is neither example nor command by Christ nor his apostles, is clear to any man that will with candor examine it. And you know I have already anticipated myself, having said so much in some of my back numbers on theological schools, that it supercedes the necessity here of saying much. When we travel over the pages of the Christian church, from the close of the New Testament up to Constantine, which is a space of 323 years after the birth of Christ, I do not find one solitary theological school to make preachers for the Christian church. And the reason is very clear, for during this time the church waded through blood by heathen kings and heathen priests; and while the church was in this persecuted state, the ingredients were wanting to make school men, which were wealth and honor. The church was poor and afflicted, and could endure sound doctrine—look under that part in a back number. Then I shall say as I have said, that after the Christian church became established by law, and wealth and honor poured in upon her from many sources, then for schools to make preachers. For the church had become proud and wealthy under her establishment, and could not endure sound doctrine. Then for making preachers, then for heaping up to herself teachers having itching ears, to preach false doctrine to her liking. Here then, about this time, was the origin of theological schools. Then with Christ and his apostles these schools did not originate, nor by their directions. I am sure of that, for it is expressly contrary to the advice and law of Christ, laid down to get preachers for the supply of the Christian church. For his directions to his apostles to get preachers was, to pray the Lord of the harvest to send more laborers into his vineyard. Then the way for the gospel church to get gospel preachers is, for her to pray for them; for as the scripture has said: How shall they preach except they be sent? Then according to this text, God has reserved the right and prerogative of sending gospel preachers to his church, and will be prayed unto by his church for them. This is the good old way, God's way, and the best way, and the right way, and there is no getting a God gospel minister without You may get self, men-made, and devil-made preachers as you want by schools and salaries; but there will not be a God-minister among them. They will be lying and moral preachers, but not gospel preachers. Schools to make preachers is like Sarah's putting Hagar in the bed of Abraham; she got a scoffing, mocking Ishmael, and not a promised Isaac; but a bond child, or a law preacher. She brought a curse on herself by so doing, and so did and so will the gospel church, by trying an expedient to get and make preachers, as she did to get the promised son. For God has promised preachers to his church, as he promised a son to Sarah: I will set watchmen on thy walls, oh Zion, that shall not hold their peace day nor night. Ye that make mention of the Lord keep not silence. But Sarah's patience became threadbare, so out of the wisdom of her own head to work she went. So with the church—she wants more preachers, she like Sarah can't wait the promiser's time, nor for God's promised preachers; but must fall on an expedient to make them by schools, and so help forward God's promise, Sarah like. But I will warrant you they every one to a man are Ishmaels. And of this Peter prophecied when he said: "Know ye there shall come scoffers in the last days,

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saying, where is the promise of his coming; and count God slack concerning of his promises. Let the church of God cast out these Ishmaels, for they are a mocking crew, the seed of whoredom; wild archers whose hand is against every man for booty and money; persecutors in past ages. This is true—and mockers of God's children, or children of the promise as Isaac was; or preachers of God and resisters of God's truth on earth. Christ's kingdom is not of this world, then of course his church don't need worldly-made preachers; but spiritual, God made preachers.

I deem it unnecessary to speak of the many hundred schools founded by the Roman Catholics to make preachers, from the days of Constantine up to 1527, in Spain, France, Ireland, England, &c. Such as thirty or forty universities in Spain, many in Portugal, Dublin in Ireland, Oxford and Cambridge in England, and the Parisian seminary in France to educate missionaries, &c. &c. It is sufficient at the present, as I shall in my next part have much to say on the tendency of theological schools, to say that thousands of men have in these schools been here it was supposed prepared for the ministry of the gospel, when they were only prepared for debauchees, and murderers and oppressors of mankind; as the general tenor of church history shows, from 606 up to 1527, that these school men drenched these nations in blood and deflowered the virgins of nations, if the general voice of history is to be credited—Montreal not excepted. For what Maria Monk has recorded is about the voice of historical narrative for a thousand years, according to my reading.

When did the Christian church most need schools to make preachers? In her infancy and first state of weakness, or now when she has become strong and flourishing like the grain of mustard that became a tree? Why, surely in her infancy she needed them most. Why then did not Christ go to the schools for his first preachers, instead of the sea of Gallilee for fishermen? So he made not education a test in a gospel minister, nor did he by his conduct require this as a prerequisite in them. Then theological schools is the invention of the church, and were not invented until she became proud and wealthy, and thus could not endure sound doctrine. Then pride and wealth were the cause of the invention of theological schools, and the churches not liking to endure sound doctrine, as I have told you before—and to this day these same cursed causes continue them. While the Baptists were a poor despised, persecuted people in this country we hear nothing, nor was there one theological school among them; yet they increased and spread abroad like a trodden bed of camomile. Then they were low and humble, but since pride, wealth and fashion has become her lot, she like the church of Rome can't endure sound doctrine; so for theological schools to make proud and fashionable preachers like herself, that can't endure sound doctrine. Thus theological schools originated in this cursed cause, pride and wealth, and not liking to endure sound doctrine; so for making preachers that would preach for her rotten false doctrine, which she could endure; and for this she will make schools and pay them well in the bargain to preach lies rather than have the truth for nothing. If theological schools were not necessary in the first age of the Christian church, they can't be now necessary. If Christ and his apostles did not make it a test in a gospel minister, by what authority did the church ever do it? Theological schools were never necessary to support the gospel and Christian church in the world, nor are they now necessary; but were invented to support lies, tyranny, despotism, rotten doctrine, pride, highmindedness, oppression, and a false ministry in the world; for it takes a pretty smart fellow to dress rotten doctrine in such a manner as to make it pass current with the people for sound doctrine. So learning is necessary by theological schools to make this kind of men for the church; but any old fisherman or farmer can tell the truth, and make truth appear truth. Therefore the gospel church don't need no such an appendage as a theological school to make preachers; but theological schools are quite necessary to make preachers to tell divine lies and make them pass for truth and gain money thereby.

Then from a little after the days of Constantine, theological schools spread far and wide with the Roman Catholic religion. It had its origin in law religion, and has gone hand in hand with that cursed bloody monster to this day. And from this scarlet-colored bloody beast antichrist, Protestant churches have learn it, and are thus patterning after the beast, and are turning all their churches antichristian, to vie with antichrist. Folly indeed to think to overcome antichrist, by filling up their wasted ranks with the friends of the devil and antichrist. Theological schools had their origin in moneyed religion, and hand in hand have they gone and spread in all the countries where they have been established. Money, much money, must be given to this theological preacher for preaching, or he can't preach, to support him in style, pomp and grandeur; which money must come and has always come out of the laboring part of the community. So much for the origin of theological schools.

(*to be continued.*)

PRIMITIVE BAPTIST.

TARBORO', SEPTEMBER 9, 1837.

"HUMAN INVENTIONS."

The missionists say, in an article under the above head,

"The devices of men are either *good*, or *evil*, according to their designs or tendencies, in reference to the institutions of God. When they are intended to point out or lay down, some more easy way, or better mode of doing the command of God, than that which is plain

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ly laid down in the command itself, then they are an abomination; because they set aside the commands of God, and erect themselves in their stead. But when they are employed to carry into effect any injunction, the mode of which is not laid down in the divine Law; or to do in the best manner, any good work, then they are *good*, and to be patronised, as pious in themselves and acceptable to God. The following Scriptures will justify this position. *Wisdom is profitable to direct. Without counsel purposes are disappointed. The liberal deviseth liberal things, and by liberal things he shall stand.* The Apostle would have Titus *constantly to affirm* certain christian duties, *that they who believed in God*, might be *careful to maintain good works*, (or good institutions, or devices, and because they were) *good and profitable unto men*. And again, *Let ours also learn to maintain good works* (or wise counsels, because they are) *for necessary uses; that they be not unfruitful.*"

In the above, is clearly set forth the doctrine, that, the Scriptures contain many commandments to do things, the manner of doing which is entirely suppressed. To us this doctrine appears erroneous & monstrous. For we had tho't the *Decalogue* conveyed the manner of obedience, as clearly indicated in each commandment; or that if any explanation was needed, it was uniformly given. The mode of conducting every duty pertaining to the *Ceremonial Law* was laid down and penned with uncommon precision. The precepts of the *Judicial* Law were not wrapped in obscurity, as to their manner of performance.

The same may be said of gospel commandments. Which of the gospel precepts leaves the mode of its performance to human wisdom, or human device, or wild conjecture? Does the command to teach, to preach, to exhort, to minister, to pray, to sing, to read, to hear, to search the scriptures, or to relieve necessity? Who has been commanded to render service or duty without receiving rule or direction by which to be governed? Has the member of the church, the pastor, the citizen, the husband, the wife, the master, the servant, the parent, the child, or the neighbor?

It is not reason that Christ should leave the economy of his church so defective; for discrepancy of opinion would destroy concord, and even union itself. In the absence of a rule to act by, the badness of some unregenerate heart would claim the right to prescribe and dictate to all the rest. And this has been already exhibited in the Pope of Rome, and we view it as the fruits of this construction and mode doctrine of carrying divine injunctions into effect by human device.

The Scriptures oppose the doctrine. They 'are profitable for instruction in righteousness, that the man of God may be *perfect, thoroughly* furnished unto *all good works*.' But if man must tax his own wisdom and devices to find out how to do the Lord's commandment, he seems not to be '*thoroughly* furnished:' nor yet does he possess a '*perfect*' system of good works. 'For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book.' But it is said, God has laid down the manner of doing some of his commandments, and omitted the mode of others: to do these we must devise the manner. It seems to us that the 'man of God' should acknowledge himself thoroughly furnished, and manifest no desire to add.

In regard to the Scriptures quoted above: *Wisdom is profitable to direct:* Where is this wisdom to be obtained, to guide us in the method of executing the Lord's commands, if it be not laid down in the Scriptures? *Without counsel purposes are disappointed.* Where shall we find this counsel, if not in the Scriptures? *The liberal man deviseth liberal things, and by liberal things he shall stand.* And where shall liberal things be experienced, if not in the Scriptures? Shall men devise things more liberal still than the Scriptures express? And what is it to *devise* them, but to do and enjoy them as they are there laid down?

If these passages were not cited to prove that there is a *wisdom*, a *counsel*, and a *device*, exclusive of Scripture, necessary to fix upon the mode of executing God's commands, we know not why they were cited: and if this was the object, as it appears to be, then where are those qualifications to come from? If the Scriptures do not afford them, what will?

The same article brings forward an argument after this manner and kind: Agabus prophecied there should be dearth throughout the world—the church at Antioch determined to send relief to the brethren in Judea—the missionists suppose, they counselled—they decided that every man according to his ability, should contribute—they sent this by Paul and Barnabas. "But," adds the article, "these were *new measures*, and had no pattern in scripture, and of course according anti-effort men, they were guilty of *human inventions!!*"

This argument stands thus: The church at

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Antioch, influenced by the spirit of prophecy and of the Lord, sent relief to the brethren in Judea; therefore the *new measures* of missions in Georgia and elsewhere, are divine, and must not be spoken against.

Article in question brings another argument, "still more in point:" the saints in Jerusalem had become poor—the Gentile churches associated together—Titus labored at Corinth for them—Paul sent the "*collector of their subscription*," &c. to assist the church in Judea: The article continues: "Now here were certainly *new measures*—some *new schemes!* and just such as are now condemned as *unscriptural*, speculative and hypocritical!!" This article impiously and impudently speaks of the churches' choosing a brother to travel as collector of their subscriptions. This is the fruit of his invented wisdom, counsel and device. But let us see his argument.

The Gentile churches associated together to alleviate the poor saints' distress at Jerusalem, and sent it to them, which was something *new*: therefore the moneyed schemes of this day are scriptural and divine.

The whole of the said article exhibits, not only a repetition of impertinent and warped arguments, but also, another proof that the missionists are without scripture testimony for the deformed and filthy lucre institutions of the age. Nothing but the hideous departure from scripture track which stares through all their reputed benevolent plans, could force them to the brazen-faced shift of devising and inventing schemes to carry into effect the commandments of heaven. The article tells us, the proceedings of the apostles and of the churches of that day were '*new schemes*,' and admits that the mission plans also are new schemes. And for what? to command us not to condemn the latter, unless we would first denounce the former. Will it tell us that missions demand from us the same veneration as those practices which passed under and were guided by inspiration? Alas! It has attempted to shove apostolic transactions between missions and us, that we should condemn the former first! Yes, impelled by a mad devotion to the cause of missions, and hard pressed for proof, to silence the word of God, which startlingly rebukes them for burdening the cause of Christ with their unhallowed schemes, regard even for modesty itself is slaughtered in their course, and the sacredness of scripture is wantonly sported with, by placing their own idolatrous practices upon the same sacred claims. Tell us your schemes are inspired; or else abandon them for Christ's sake and the gospel's.—*Ed.*

MONROE ASSOCIATION.

From the Circular Letter of the Monroe Baptist Association, which is copied into the Biblical Recorder of Feb. 15, we make the following extract;—

"The preaching of the gospel it is also necessary to the conversion of sinners: 'It hath pleased God, by the foolishness of preaching, to save them that believe.' (1 Cor. 1. 21.) Three truths, then, must be kept constantly in view, viz. the gospel must be preached in order that sinners may be saved; its success however, depends on divine influence; and that influence is granted in answer to prayer. But churches sometimes act as though the conversion of sinners depended exclusively on the preaching of the word; and therefore, if the work of conversion does not go on, they are disposed to impute it to some defect in their pastor, rather than to any neglect in themselves. Whatever may be said in favor of special means, every church, who have the gospel faithfully preached among them, ought to believe and feel satisfied that they already enjoy the appointed means for the conversion of sinners: if therefore they perform their part, and accompany the word preached with prayer, they may expect the blessing."

The argument contained in the above extract, is, that the blessing of God and the salvation of sinners depend upon prayer, and are effected by prayer. It expressly declares, the success of the gospel depends on divine influence, and that influence is granted in answer to prayer. Of consequence, prayer secures the divine influence, that influence gives success to the gospel, and that suc-

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cess saves sinners; in other words, prayer saves sinners. The extract further affirms, that "every church who have the gospel faithfully preached, enjoy the means for the conversion of sinners; if therefore they perform their part, and accompany the word preached with prayer, they may expect the blessing." This does not inform us what the church's *part* may be. It would appear to be something either partially, or wholly, distinct from prayer; as the connective word, *and*, is used to associate it with prayer. We judge however, that the conjunction *and*, is used in the connection as an explanatory word, possessing the meaning of, *that is*. Be that as it may, the conversion of sinners is made to depend upon human effort. *If*, says the extract, they *perform their part*, &c. they may *expect the blessing*. This falls into the system of salvation being, partly by God, and partly by man: that each (he and they) have a part to perform: that God *has done his part*, and now we must do *ours:* that *if* we do not perform *our* part, he will do nothing more for us, and we shall be lost. We do not blame any for exhorting churches and Christians to their true and scriptural duty; but when they inculcate such sentiments as the above, if they do not contradict and oppose holy writ, we are at a loss to understand the plainest language. The declaration that, churches have the *means*, is purely Arminian; for *means* signifies, *power*, *procuring cause*. Then what is the *part* we are to act, and what the *means we enjoy?* All our *part* and *means* is *work*. But God hath saved us and called us—not according to our works; but according to his *grace* as well as purpose. And *to him that* WORKETH, (whether he prays, or preaches, or sings, or reads, or meditates, or performs any other part,) *the* REWARD *is not reckoned of* GRACE *but of DEBT:* whether it be a saint or sinner that works for any spiritual reward. Therefore, the above Association, instead of exhorting their brethren to their duty for love's sake, for the gospel's sake, for Christ's sake, and for a good conscience's sake, and telling them, after they have done all, they are unprofitable servants,—instead of doing this, they are telling their churches to pray that they may obtain salvation for sinners as a reward —they are telling them their prayers are so profitable as to purchase salvation, to control the divine influence, to give success to the gospel, to induce God to the performance of his part. And yet these people insist that they have not departed from the old Baptist faith. Go read the Confession of Faith of the Kehukee, Charleston, and Philadelphia Associations when they were first formed. Go read that of the Norfolk and Suffolk Associations of England. But especially, and by all means, that of Christ and the apostles. If the Monroe Association could see and be persuaded of their real position, we positively think they would find themselves vindicating the doctrine of the pharisees, and possessed with a zeal far in advance of knowledge. Immediately, after repeating the scripture that, it hath pleased God to save them that believe by the foolishness of preaching, they tell the churches they must save sinners by their prayers.—*Ed.*

Alabama, Butler county,
May 23d, 1837.

Brother Editor: A few days past the 9th No. Vol. 5th, of the Christian Index, was sent to me by a

friend; in which I find an extract of a letter from me to you, published in the Primitive Baptist, Vol. 2d, No. 3, with some remarks by the senior Editor of the Christian Index, which appear as usual, to por tray the missionary character. For it seems to be dictated by a seducing spirit of contradiction, discord, abuse, ridicule, and darkening council. I should therefore not have paid any attention to it; but knowing the Christian Index has a wide circulation, and the senior Editor a very popular man in the missionary cause, throughout the United States, and perhaps in other countries: I concluded that perhaps some might take it for granted, by my silence, that his statements were the whole truth in the above named remarks. And knowing that the Primitive Baptist also, has a wide circulation, I have concluded to answer his remarks; if you think the answer worthy of a place in your paper.

In his first set out, the senior Editor seems to insinuate that, I have little regard to truth, and am mad with party zeal, and remarks: "It is strange, and should be written for a lamentation, that any one professing godliness, should take upon himself to affirm what he does not know." In which remark I acquiesce with him, except in his intended application. As to my having but little regard to truth, it is not becoming me to say. That part I will leave for my numerous acquaintance, that have known me for near sixty years. As the senior Editor seems to be a critic, I will say more or less of my acquaintance have known me near that time. And as to party zeal, I should be glad to know how it was possible for a man to be madder with party zeal than one that spends a great portion of his time in trying to establish it. I also wish the senior Editor while he is writing lamentations (as he is a good hand to write) to write several chapters of lamentations, on the distressed situation of the church of Christ at this time, in Associations, churches, and amongst individuals; and I may further say, families, by the new schemes and inventions of the day, and partly through his influence, whether he preaches them or not.

In his further remarks he seems to think it "questionable whether I ever saw Daniel Marshall, as he had been dead more than fifty years. The acquaintance he had with Silas Mercer was in his boyhood, and before he was acquainted with religious society, as he has been dead more than forty years. And with A. Marshall he could have had no more than a passing acquaintance, as he lived 30 miles distant." As to which of them I was acquainted with, I refer you to my letter of which the extract was taken. But will now ask if the senior Editor could possibly know (as he was in those days frequently abroad trying to spread the gospel, and not the missionary schemes,) how many times his father Silas Mercer, and Abraham Marshall were at my father's house, and what was the conversation between my father and them, in my presence? I also wish to know, how it came to pass that Timothy learned and was assured of and knew the holy scriptures, and that from a child, if he learned them not of God? Or do you say he learned them at the Sunday Schools? Could it be possible that the senior Editor kept a record of how many years I heard them preach, and how often when at my father's they conversed on religious subjects? And how often I had heard them say and advise my father (as he was young

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in the ministry at that time) never to advance any thing (which was a rule they followed) except he had a thus saith the Lord for it. Though A. Marshall might have deviated from the rule, when in the memoir of his father, he called him a missionary. The general acceptation of the word missionary as far as my knowledge extends, in this day, is one that publishes, and declares either in the pulpit, the press, or in private conversation, whether he or she pretends to be a preacher or not, the new schemes of the day, with all their train of societies, and offices, or any of them. For if any person in these parts, begins in conversation, writes, or preaches, as you please on religious subjects, and mentions his friendship, or approval, of any one of the train of societies, the bystanders whether missionaries or others, say he is a missionary. "For by their fruits you shall know them—and he that offends in one point is guilty of the whole," &c. I ask was this the case in these departed worthies' days? The answer must needs be, no: even by the senior Editor himself. He has already acknowledged in his remarks, that "the missionary operations were not in those days abundant among us." Strange it is that I never heard the name mentioned in those days, if there was any of it. I had read the scriptures of the Old and New Testaments over in those days, as well as since, and never have been able to find the name missionary in them yet, except Saul's letters and commission from the High Priest, to persecute the church of Christ. But so much for theological schools. And further, I have been acquainted with the Baptists ever since I can recollect, but never have known a Baptist Association or church, constituted yet, without a declaration that they "believed the scriptures of the Old and New Testaments, to be the word and the revealed will of God, and the sufficient and only rule of faith and practice;" or words to that amount: then away with all the missionary trash for religion.

The senior Editor appears to rely greatly on the memoir of Abraham Marshall going amongst the Mohawk nation of Indians as a missionary, &c. in which memoir the senior Editor has kept back a part of the price. For if you will examine the memoir as published in Benedict's History, 2d volume, page 351, you will find also the following: "Great must have been his faith, great his zeal, when without the least prospect of a temporal reward, with a much beloved wife and three children, he exchanged his commodious buildings for a miserable hut; his fruitful fields and loaded orchards, for barren deserts; the luxuries of a well furnished table, for coarse and scanty fare; and numerous civil friends, for rude savages," &c. Is it the case now with modern missionaries? You must answer, no. I have heard A. Marshall tell of many other moves of his father also, for the purpose of spreading the gospel, without money and without price. And as to A. Marshall's being appointed one of a committee to form a General Conference at Powelton, it is very possible; but I very much doubt its being for missionary purposes. I was not at the above named Conference; but heard there were some difficulties, but do not recollect the cause now. He also relies on his father Silas Mercer's establishing an academy at his own residence, for ministerial education, &c. Jesse Mercer was taught at said school amongst all the neighboring children that were

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sent to school, and what of all that? I have been so busy a few days past in trying to establish a school near me, that I had not time to write; and have hardly time now. We will take in any preacher that wishes to go to school among our other children. But does that make me a missionary? I am sure even all the missionaries that are acquainted with me, as well as others, will answer, no.

And further, he appears also to rely on the word preach. I will leave him, as he is a far better scholar than myself, to define the word preach. And will only cite you to his own writings, and the connections he has with societies, &c. In his closing remarks he says: "It is a figment of the imagination which reports our change of faith. We hold firmly and unaltered the faith upon which the denomination is constituted in Georgia, and we believe in the United States." As to the change of faith, I think I have already fully given my opinion above, in the common acceptation of the word missionary, &c. &c. Only he keeps us in the dark as to what faith, and what denomination he means, is constituted in Georgia.

I now close by recommending the senior Editor to read and study the 4th chapter of Paul's first epistle to Timothy in connection with the former prophecies, the words of our ever blessed Saviour and his apostles, and immediate followers. And I pray God that he may give him a right understanding in the same, and guide and direct him and still make him useful in his day, and the present generation, in the pulling down the strong holds of satan and the building up the kingdom of our blessed Redeemer on the ruins thereof. I remain yours, with due respect. *Daniel Gafford.*

To Miss Louisa Moore.

My dear daughter in the gospel,
Grace be with thee.

Your kind letter came safe to hand in this town, Williamston, and its contents refreshed my soul, and I can but admire how you grow in grace and in the knowledge of our Lord and Saviour Jesus Christ. It does my soul good to see the thriving plant, even the plant which the right hand of our heavenly Father hath planted in the garden of grace. May the Holy Spirit continue to instruct, and to guide, and to comfort, and to strengthen, and to enlighten, and to build up my Louisa in the faith of the precious gospel of the Son of God. Your eternal welfare is mine; and not only mine, but every one's who belongs to Christ and is united to him by a living faith. For as Christ is the head and the church the body, so all the living members of the church are identities of this mystical body, and all alike stand firm and fast in him, and by him are loved alike, and alike taken care of, and alike provided for in the everlasting covenant and in the glorious gospel. And as all true believers are thus one in Christ, so there is one and but one covenant of grace for them all, and but one hiding place for them all, and but one atonement for them all, and but one stepstone for them all to stand on, and but one Saviour for them all to boast of, and to rejoice in, and to draw comfort from, and to be saved by at last.

And so likewise, all our trials and afflictions here below, though they may and they do, differ in the form they assume and in their weight and measure; yet, under God, they all tend to the same end, namely, the declarative glory of the Lord of hosts and the church's good. And all things under the sun, must, and

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do, and will, in some way or another, subserve to the accomplishment or promotion of those two important points in the great system of theology. In those things we may—we must—we will—we do rejoice, and greatly rejoice, for if God be for us who can be against us? And that he is for us in his providence and in his grace; and that he consults our best interest in all his divine proceedings in heaven above and on earth beneath; and that he taketh pleasure in them that fear him and in those who hope in his mercy; and that he will be with us to the end of this our mortal race and then receive us to himself in the mansion of eternal felicity, are such palpable facts that we cannot call them in question without more or less reproaching that august being whom we pretend to adore and love.

Let us look into those things closely for they will bear examination—bear to be tried and pressed hard, and the more we press them with the hand of faith, the more divine nutriment shall we find them to yield, and the more also shall we thrive and grow in the garden of God. In the gospel system are charms and beauties of the most enchanting kind, and well calculated they are to do us all the good we need for time and for eternity. Well calculated also they are to ennoble the soul and to give us right apprehensions of our relation to Christ the Lord of life and glory, and of our standing in him the true and living vine. Indeed they are such charms and beauties as are to be found only in the gospel, and only by true gospellers are they admired and loved and seen: and it seems to me that they, or we, do not see them so clearly as we should, were we to look a little sharper than what we do in general. And before these things, you know, our own comeliness is turned into corruption and we look quite deformed and dried up. So much so however that we loathe ourselves and cry out, *unclean, unclean.* And it must needs be so when we, in and of ourselves considered, are contrasted with the gospel & its charms & beauties, for the disparity is great to amazement.

Well now then, as we in ourselves are deformed and quite unsightly, and yet in the gospel there are perfect beauties, so let us gaze on those beauties, and trace their origin, which is far back and of honorable connection; and also mark well their tendency, for they are sure to create in us a kind of an ambition to know yet more and more of him who loved us and washed us from our sins in his own blood, and made us kings and priests unto God. And you know that the more we know of this heavenly lover, and the power of his life, and death, and resurrection, and the fellowship of his suffering, the more shall we resemble him, and the more also shall we be disjoined from terrestrial things and from all the gay phantoms and airy spectres of Arminianism. I hope your mind will be much enlightened and led deeply into the secrets of the Lord, and be inclined to seek diligently after precious treasure, such I mean as no "fowl knoweth, and which the vulture's eye has not seen." I also hope you will be ably sustained under all trials and difficulties which your heavenly Father may see fit to exercise you with. And be you sure to look more to that friend who loveth at all times and sticketh closer than a brother, than to all the earthly friends you are acquainted with. And also remember well, that as was this friend in this world, so are we—reproached, hated, cast out and forsaken. (*to be continued.*)

James Osbourn.

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POETRY.

FOR THE PRIMITIVE BAPTIST.

BROTHER BENNETT: If you think the following verses worthy of a place in your paper, they are at your service. I know not the author of them, nor is that any great matter. In them I discovered a typographical error, which I have corrected as you will see. I am yours, &c.

J. OSBOURN.

Dying Reflections of an Infidel.
(*continued.*)

I *hate* that God which they declare,
His holiness is too severe.
I *hate* the law, which says I must
Be holy like him or be curs'd.
Once I could laugh at what I feel,
And scorn the thought of heaven and hell,
But reason shines as clear as day,
Although my outward man decay;
Yea, it may shine and never stop,
And misery fill my future cup;
Draw near, my friends, if friends indeed,
You will assist me now in need.
With you I spent that jovial day,
And cast the thought of death away.
O can you screen my soul from harm
Against the power of any arm!
Ah! wretches stop—deceive no more,
I've heard all you can say before—
I scorn'd the christian and his God,
And trampled on his Saviour's blood,
With him I now no part can claim,
For still I hate the very name.
Yet he must be more safe than I,
And more prepared to live or die,—
If I was right still *he* is well;
But if he's right—I sink to hell.

[Persons subscribing or renewing their subscriptions are desired to pay only for the remainder of the present year, as it is indispensable that our accounts should be kept with the volume and with the current year.—*Ed.*]

NOTICE.—*For Sale*, at Tarboro', the following works, by Jas. Osbourn. Old School Sonnets, price 50 cents. Present dark and sickly state of the church of Christ, 25 cents. Fac Simile, or The Religion of New England pourtrayed, 12½ cents. (North Carolina or northern money only can be received in payment.) Apply to *Coffield King*. 4 July, 1837.

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TERMS.

The Primitive Baptist is published on the second and fourth Saturdays in each month, at *One Dollar* per year, (or 24 numbers) payable on receipt of the first number. Six copies will be sent to one Post Office or neighborhood for Five Dollars. All papers will be discontinued at the end of the year from the time of subscribing, unless otherwise directed. Current Bank Notes will be received in payment. Money sent to us by mail is at our risk.

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THE PRIMITIVE BAPTIST.

EDITED BY MARK BENNETT.

Printed and Published by George Howard,

TARBOROUGH, NORTH CAROLINA.

"Come out of Her, my People."

VOL. 2. SATURDAY, SEPTEMBER 23. 1837. No. 18.

FOR THE PRIMITIVE BAPTIST.

TEETH TO TEETH,

Tom Thumb tugging with the Wolves for the Sheepskin.

By Joshua Lawrence.

PART VIII.

ON THE TENDENCY OF THEOLOGICAL SCHOOLS.

I now am to enquire into the tendency of theological schools in all countries where they have been established. One tendency of theological schools is persecution; for if we refer to the New Testament we find that the first persecution of the Christian church was from the scribes, pharisees, Jewish priests, and learned rabbies and doctors of the Jewish nation. These were for the most part school men in religious orders. Of this sort was the persecuting Saul, who was brought up at the feet of Gamaliel, a noted doctor of the law; which is not to be understood of the civil law, but of the mosaic moral law. Of this law were the sect called the pharisees, of which profession Paul professed he was one of the strictest or most rigid sort. To teach which law these were noted doctors, or teachers to expound it to the people, for which Gamaliel no doubt was famous. Therefore this young man Paul was put to study under him to make a teacher or preacher of the law. And it is to this sort of preachers no doubt James alludes when he says, Moses hath them in every city that preach him, being read in the synagogues every Sabbath. Now then it is I think full clear, that the first persecution of the Christian church was from school doctors and rabbies, and the scribes and chief priests and elders of the Jews; of this no man can doubt, it is so abundantly set forth in the New Testament, that on this part I need not dwell.

The second persecution was from heathen priest. This is also clear from the New Testament, for proof of which read the 19th of Acts. And there can also be no doubt but that the heathens had their schools for teaching their preachers of mythology; for at Ephesus, a city of Asia, there was a school kept by one Tyrannus, in which Paul disputed daily. What think you could this dispute be about to last so long, for it continued for two years? A long dispute this. Why if you will read this 19th chapter, you will see that this dispute must have been between Paul on the one hand a priest of Jesus Christ, and the priest or the goddess Diana on the other; and as a proof they had their schools to educate the heathen priest of mythologo. This school is a proof, as well as the 19th verse of same chapter: Many of them also which used curious arts brought their books together and burned them before all men—and they counted the price and found it fifty thousand pieces of silver. Now these books of the priests prove they had schools, for how came these books on

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the curious arts written if no schools? What use are books, if no schools? So I think it is clear that the Asiatics had schools, and schools too for educating their priests. Now when Paul by his disputes with the priest of Diana had turned many Jews and Greeks to believe the gospel and profess and embrace Jesus Christ instead of Diana, see in that chapter what a terrible hubbub is made by Demetrius and these priests of craft against Paul, and what persecution they raise against him. So follow after the Christian church for 300 years, and you will find these school heathen priests stimulating and exciting persecution against the Christian church. But after Constantine had drove heathenism out of all the chief cities of the Roman empire by law, and it still lingered in the smaller villages and country, then it was called paganism; it still continued to persecute less or more, and these school heathen priests struggled for lost power over the people to make money.

Now we come to take notice of persecution from another quarter; for you recollect I told you that it was pride and wealth that was the cause why the church could not endure sound doctrine; and then for schools to make preachers to her own liking and after her own heart. And this pride you know was abundantly manifest in the church and in these school divines, for they soon were not content to be humble ministers of Christ, and content with the dignified titles of preacher, bishop, presbyter, elder or minister. But as a proof of the pride of the church and ambition of the clergy, they soon were so bloated with pride that these theological school divines must get higher dignity, and so came arch-bishops, cardinals, lord bishops, universal bishops, suffragans, metropolitans, monks, friars, lord god the pope, vicar of Christ, and the dear knows what all for dignified titles. In a word, these school divines were not content with dignity, pride, wealth and power, until they laid hold on the keys of heaven, hell, and purgatory, dethroned God and set in his seat. And the church divorced Jesus Christ her head and husband, and married Boniface III. and put the crown royal on his head as lord of lords and king of kings, lord god of the whole earth; and ruled over the kings of the earth and sent whoever they pleased to heaven or hell, or held them in chains in purgatory until their passport to heaven was paid down in good gold or silver bysome of their friends. Wealth poured into the hands of the ministry by law, by the sale of indulgences, by absolutions, by praying men out of purgatory, offices, by pardons, by confiscations, by tithes, by military offices, by war and pillage, and a hundred other ways, until the church and ministry became so rich and proud, and so far above enduring sound doctrine, as to repeal the laws passed by Jesus Christ, and make new laws, statutes, doctrines and commandments for the whole world. And whoever would not submit his conscience to be bound thereby, as with a band of iron, and bow down to the image of this hellish bloody beast and worship his image, should be disfranchised of all privileges, should neither buy nor sell, unless he would receive the mark of the beast in his hand or forehead. Thousand and millions were found who were too honest to God and men and posterity to sell their consciences for gold, the rights of Christ to reign in and over his church.

Now, sir, who persecutes? Is it not these hellish theological school men! who erected the hellish inquisition, that earthly hell and dungeon of darkness and abode of human misery? Who erected those seraglios to sacrifice chastity and virtue to beastly lust? Who carted wood and erected fiery faggots, stakes, and chains for the virtuous and conscientious citizen?—Say, sirs, was it not these Latin school men, these monsters of cruelty in garbs of sheep skin or ministerial orders? Who in the city of Paris were the stimulators of that awful butchery of 60,000 persons in

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one week—princes, nobles, men and wo men? Were it not these school priests, who ran about the city with crucifixes in their hands, crying, Down with heresy—Kill heretics and do God and the world service? Who were the bloody butchers in England in the reign of Queen Mary? Were it not theological school priests? Who in the reign of Queen Elizabeth? Why, school men. Who were the cause of a John Rogers being burnt, and many others; and the imprisonment of John Bunyan? Were it not school men? Who persecuted Roger Williams and banished him and forced him to seek refuge among savages, where he found more humanity than among theological school men? Who whipped and banished the Quakers from the State of Massachusetts? Were it not school men that came out of the theological schools of Oxford and Cambridge? Who persecuted the Baptists in the State of Virginia, and imprisoned them and stimulated the governor to build a brick wall twelve feet high round the prison, and set its top with glass bottles? Say, were not these school made preachers? And what is here said is not the thousandth part of the black and infernal deeds of theological made preachers. This every historical reader knows. And well school men may persecute: money is their object, their pride is great and self-interest is their predominant passion. So they are not to be opposed, if they are, then for fire and sword; for they are right and all the rest wrong, and their consciences are the infal lible guide for all men. For school theology is in their esteem the wisdom of God, when it is but the foolishness of men and the curse of the world.

But let me ask you of late things. Who put in the petition to stop the mail—that grand establishment that is the life's blood and sinews of our government? Were not these school men? Who set up a line of opposition stages and boats, to force down the authority of the government? Were it not school men? Were they not at the head of it? Did not these school men combine to support it until their love of money prevented their going further? Who stretched chains across the streets in the northern cities and stopped the weary traveller in his journey, and thus would take away his privilege and right from the common highway? Were not these theological school bred men? You shall shut your eyes or I will mkae you see. Are not these the buds of persecution that if not attended to will blossom and ripen into the fruit of law religion, prisons and death? Who appointed guards to prevent Sabbath breaking—and thus broke the Sabbath themselves, to prevent Sabbath breaking? Were it not these zealous school men? Were they not the instigators? Was it not done by their influence? You know it is so. What have these school men to do with the Sabbath any further than their own household? for the law that enjoins the Sabbath says, thou shalt do no work on the Sabbath day, neither thy ox, nor ass, man or maiden servant, nor the stranger within thy gates. Yet these zealous theological school preachers must break the law by going out of their own gates to command; and they think they have such high authority as to go into the streets and highways to prevent every body from breaking the Sabbath, when the law of God has only given them authority within their own gates to restrain Sabbath breaking. Look at this usurped power and gird on your sword, for I tell you these things are only the beginnings of sorrow from school men; for I tell you, you can see by these things the spirit and temper of a theological bred man, that he is not contented with the power, rule and authority God has given him, but wants the power of heaven and hell, and the keys of both church and state; and this will not satiate their cursed proud hearts, as in case of the popes as proof. Do not all these things show you as plain as the nose on your face, that all that is wanting to persecute even unto

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death, is civil power, law power; and these school men want to get that, are trying to get that. That is what they always wanted, what they now want, to make money and roll in luxury; and you can see by what these theological school men have done, that no stone will be left unturned to procure from government legal power to persecute—then for cutting throats, like wolves as they are.

Suppose for instance, that Congress should pass a law to stop the mail, or travelling on the Lord's day, would not these zealots be the first to bring any man found in violation of such a law, to the magistrate and the prison. Yes, sir, if they now are so zealous as to stop the high ways, and thus with impunity violate the law themselves, and send out their guards to prevent Sabbath breaking when there is no law, I ask what they would not do if they had law on their side? I need not go further on this head, for the history of all nations where these theological schools have been established, go to prove in their united testimony for more than a thousand years, that theological schools are the prolific source and nursery of persecution, and that the spirit of persecution does always belong to a theological school man, proportionable to the power he possesses; and that all that is wanting in our country to drench our fields with blood and fill our prisons with convicts in religious matters is, law power. And be as sure as there is a heaven over us, that this these men will get if they can; for their spirit and temper and love of money will prompt them thereunto. I set it down then as a point that cannot be overturned, that theological schools have had, now have, and ever will have, a tendency to persecution.

For you that are historical readers cannot help knowing, that when the pope had lost much of his power in Europe, by the opposition of many of the kings to the papacy or See of Rome, that he endeavored to regain his lost power by four different stratagems: the first was by that cursed band of theological school men, called the Jesuits, which was formed in 1540, by that Spaniard, Ignatius Loyola, who were to go forth as supporters and advocates of this beastly power. The second stratagem of the pope was no better, which was to Christianize the heathen in Asia and South America. And the third was still worse, which was to regulate the internal affairs of the church with more prompt laws and severe mandates. The fourth still worse, which was to persecute the protestants with fire and sword in all countries where they might be found. And in going over church history there is scarcely a country that protested against these popish school men, and the pope's foolery and money getting projects, but was the bloody scene of awful sufferings, that would have disgraced even Nero or Domitian, much less theological school preachers that professed to be the humble servants of Jesus Christ. It is computed by many historians that at least fifty millions of protestants perished by papal vengeance; mostly in Italy, Germany, the Netherlands, France, Spain and England. Now you cannot help seeing that all this originated from law religion and theological school bred preachers; they were the main promoters to all this infernal butchery of mankind—and so I end this head.

A second tendency of theological schools is, to support despotism and tyranny in the nations of the earth. Were it not Jewish priests that excited Herod to kill James and cast Peter into prison? Were it not these men he pleased thereby? Who stimulated the ten Roman emperors in the ten great and general persecutions of the Christians, but the heathen priests? And why were these emperors such fools to do so, but because they were under priestly influence and played into each other's hands to fleece the people out of their hard earnings. And why have the Spanish, French and English kings been so forward to support theological schools, and make school preachers by thousands? And why

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does the king of England make them lords, and lord chancellors of the realm, and lord bishops, and settle on them an emolument of tens of thousands a year, but because they find these theological school bred preachers useful auxiliaries to support their tyranny and despotism in the world, and preach the divine right of kings to rule? What said Buonaparte when he invaded Italy and took the pope, and said, hold on the revenues of the church of Rome? When requested to shave the pope of his plumes of power and dignities, no, said he, no bishop no king. Why did he send for the pope after that to crown him, but because his maxim was true; to support his despotism, tyranny and bloodshed in the world? Thus despots and scholastic divines play the same game to tyrannise over the people, and live in pomp and style on the hard earnings of farmers and mechanics in all countries. You preach for the people to be submissive in their lost rights to my majesty, and I will make laws to fatten you like calves of the stall, or hogs of the sty; you shall be dressed in purple and fine linen, gowns and broadcloth, and have your carriages to ride in and your purses bloated with English guineas; while the rest of my subjects shall labor for you like slaves and grind in poverty, want, wretchedness and oppression, you shall share the loaves and fishes with me. Thus school divines are one of the most important supports of despotism, and the kings and emperors of the world have found them tools of great use to help them tyrannise over men in their lost rights and liberties. What would the king of England now do with his murmuring subjects for redress of tithes, if it was not for the assistance of these spiritual lords, these theological preachers from the theological universities of Oxford, Cambridge, and Dublin? And yet at the same time they and the king are playing the same game in fleecing the poor people, until they have skinned them to bone and gristle. And yet this unfeeling band of wolves in sheep's clothing, hold fast the yoke of tithes on their necks, and will, unless they rise like hungry tigers to their prey in mass; which will be the case ere long, I feel assured. Of all animals man can bear the most, yet there is point to which the human heart can bear oppression, and then nothing short of death can damp the flame that arises there. Then these school men are helpers and supporters of tyranny and oppression and poverty in the world; and surely then the theological schools of Oxford, Cambridge, and Dublin in Ireland, are just what I have said they were, supporters of despotism and tyranny; for they have been one of the supports to the king of England to tyrannise over the people and oppress them with burdens too grievous to be borne.

Third, theological schools support hypocrisy, deception, lying, falsehoods, blindness, intolerance, bigotry and error in the world. That it supports hypocrisy, no man can doubt; for who more plays the hypocrite than he who undertakes to preach, never having been born again or called of God to the work of the ministry; than he who pretends to point the way to heaven and knows not the way by the revelation of God; than he who pretends to talk about Jesus Christ and his gospel, and has never experienced the efficacy of a Christ on his own soul; than he who pretends to be an ambassador of Christ, and yet comes of his own accord; than he who undertakes to preach for the good of souls, and yet it is for money; than he who pretends to be a sheep, and yet is a wolf in sheep's clothing; than he who comes with his mission from schools and bishop, instead of heaven and Jesus Christ; than he who says to the people, this is the way to heaven, when he has never seen Christ the way, the truth and life, by the revelation of the Spirit? Surely this man is a blind guide, and plays the hypocrite all the way for money. Yet he is from the school that can't make him a Christian nor gospel minister, it only makes hypocrites

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and blind guides. And that it supports deception is equally clear, for this man deceives the people, saying, he is a minister and comes to them as a minister of God, when there is no such thing that he knows the way to heaven, that he has come for the good of their souls, when every word is deception and lying falsehoods; for he neither went to school for that, neither did he study theology for that, neither does he preach for that, but to make money. So that schools support deception and lying falsehoods all the way, from beginning to end, in preaching also; for a man can't learn nor know the truth from the schools, for Christ says, I am the truth. Can a man then learn Christ and know Christ in the schools? If he can, away with you sinners every one to theological schools, that you may know the truth, or this Christ and the truth shall make you free. But this is all lying falsehood, for Christ who is the truth is only known by the revelation of the Father.

And that theological schools have a tendency to support blindness, indolence, bigotry, and error, is equally clear; for who more blind than an unconverted school divine? And yet he undertakes to lead the blind, when he himself needs leading. Yea, the blind trust to him for a guide, and are led by him until both fall into the ditch. So of course he is a supporter of the blindness of the world, for if he did not take hold of the blind and say, this is the way, walk ye in it, they would submit to be led by those that have eyes perhaps, and so escape the ditch. And who more indolent from manual labor than the school men? Their boots cleaned, their horses fed, chairs ready, breakfast, dinner and supper all free, to work two hours in a day or two, or twice a week, with $1000 a year? If Paul had been thus honored, instead of persecution, stripes and imprisonment, surely he would have thought his lot had fallen in a pleasant place. And as to bigotry and error, the devil himself has been beaten by these men for this. Witness the pope's bigotry. These school men's opinions are the dogmas standard of the world, for kings and all others; their consciences have been made the infallible guide of the world, and the standard of all truth. And as for the errors of school men from Constantine until now, it is a question if hell itself was searched, whether there is another error behind.

Theological schools have a tendency to make poor folks, and the poor poorer, and the rich richer. I need only point you to Spain, England, and Ireland, to prove this truth; where the laboring part of community are so oppressed with tithes to support these school men, and have been so for centuries, that standing armies are necessary to quell the murmuring tumults of poverty and want; yet the poor are getting worse from day to day, and the fat bishops are rising on their labor, and riotting in luxury, pride, pomp, show and wealth. It was so in France before the revolution, and the late state of affairs in throwing the burdens of tithes to support school men on the broad basis of government instead of the people's shoulders, may quiet and help awhile until that people shall once more feel the galling yoke of scholastic tithes men; then I feel assured they will break their yoke forever. I do think it is a hard matter that a poor man should thus be oppressed and forced to poverty and to labor for a fat pursed bishop, who he believes God never sent to preach, and has no more religion than a wolf; and who he never hears nor wishes to hear, and what is still worse, to be compelled by law to hear this man of school theology against his will and pay ministerial toll at his gate through which he don't enter. And thus his right of labor taken away, which is a God-given right to men for the support of themselves and families. Surely there is neither justice nor humanity in this act of law, nor school divines receiving it, to thus take tithes from poverty and want and render their case more miserable. If this is religion, God help the world, say I. And yet it is something better than missionary religion, which in some instances is half brother to stealing.

A fourth tendency of theological schools in all countries where they have been established in con-

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nection with law religion, has been to powerfully support oppression and poverty of the laboring part of the community. First, in depriving them of the civil privileges of citizens, or not holding offices under the government of which they are members. I ask where and from what source did such a practice of oppression originate? Did it not come from school men? For you must know that when religion was established by law, that theological schools were established also. Because law religion cannot be supported in any nation without theological schools, to constantly breed these vermin oppressors to preach up submission to tyranny and the glorious national church, for the church of God. Thus to protect them in their works of darkness, which is to maintain despotism, oppression, add poverty in the world, these school men must by law be set higher than the ministers which come with the credentials of heaven in their hands, and not from pope, bishop, or king. And that a professor of law religion is so far preferable to a professor of any other religion, that he must have this privilege of office in government; while no matter how virtuous or meritorious other professors or citizens may be, they must be excluded from office because he does not belong to law or school religion. Then out of law religion and theological schools grew this oppression, and it is theological school men combined with despots and tyrants, that yet maintain this oppression on some of the nations: which nations are, first, Spain; second, Portugal; third, a great part of Italy; fourth, Denmark; fifth, Sweden; sixth, Norway; and lastly, England. All these nations are yet suffering under this theological school oppression, that no man unless he be a member of the national church can hold or be eligible to any office of emolument under the government of these nations What oppression this on perhaps the best and most respectable citizens in those governments. Much more I could add on this point from the laws of England which are now before me, as regards the oppression of theological schools, in disabling citizens from holding offices and possessing all the rights in common with their fellows; but forbear. For it is certain that this oppression had its origin in law and school religion, and that these school teachers in England and other countries will hold on this yoke of oppression as long as they can on the necks of the people, because it sets them in a higher seat, yea the chief seat in the synagogue; and to be enthroned and enrolled in parliament as lords spiritual, and have their purses filled out of the labor of the people.

Thus from the year 1534 until now, England has been suffering under theological schools; and as long as the theological schools of Cambridge, Oxford, and Dublin, keep multiplying these locusts, so long the people of England and Ireland must groan in their fetters and property; unless they rise in mass and assert the rights of freemen, with which spirit may God inspire them, if a more peaceable way will not do. But a still greater oppression has come and still continues on the nations from theological schools, which has for its cursed half brother law religion and tyranny; which I come to show next. And that is tithing, or taxing the people to pay the priests. Ah in a thousand instances to fatten them to make them rich; not merely to support them with food and raiment, wherewith their greedy stomachs should be content, and not oppress the poor, a thing God abhorreth. But, sir, let me ask a question; can you find tithing in the New Testament? If you can, do turn down a leaf and let me look at the text; for I have never seen one there, much less any text that showeth that men's money, tobacco, calves, hogs, poultry, greens, goods, mint, rue, and cummin is to be distrained by law to pay the preacher. The gospel system calls for a voluntary offering, and not a law or grudged offering; nor has any man, or set of men neither in church nor state, a right to set the amount, or quality, or quantity of what a man may or may not give a preacher. He has a right to do as he pleases with his own, to give or withhold as his heart dictates to himself. This is gospel law. But school men have found the old law of Moses and Aaron, whereby they lay their claim to tithing; which has long been repealed by the king of kings. For he broke this yoke from off the neck of the gospel church, and says his yoke is easy and his burden light. Sut school men have made it heavy and galling to even the sinews of the neck, as I shall show by their reviving and enforcing this old law of tithing, which Paul says neither him nor the fathers were able to bear.

So then we must go back to the fountain of all corruption, and that is the establishing of religion by law by Constantine. Here he for the first settled salaries on gospel ministers—(before his day it was not so.) Then the next thing, how were these salaries to be paid, and by whom? Then comes tithing. So in every country where one of these preachers were stationed, that country or parish or precinct must pay the preacher, whether sent of God, men, or devil; and whether the parish believed he was a jack or mule, they must down with their good nugs for him, since the king and parliament by law say so. Then for assessing every man's property according to worth, to pay this school priest in broad cloth or black gown. So came tithing of the tenth hog, calf, poultry, potatoes, corn, wheat, &c. to maintain this drone in the hive of civil society. Now go to work, ye dirty fellows, for me, your heavenly guide. I will guide you right for your money, I will cure your souls for your fat pigs and plump pullets, I will open the gates of heaven for your tobacco and stall beef and fatted lambs. I will warrant you now, my good parishioners, I tell you the way to heaven, for I have just come from the study of theology. Here is my credentials from the bishop, and he you know is a great man; yea, greater than John the Baptist, who came preaching in the wilderness of Judea, or than Peter, from the sea of Gallilee. You know the bishop holds the keys of the church, he can let into the ministry whom he pleases, and you know he must think well of my long studied borrowed sta-

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mon, or else he would not have ordained me a parson. So good heavens you can't expect me to preach for nothing, I must have your good things. I must study and write my sermons, and you must work for me like slaves. I must eat meat if you eat bread, I must wear the gown if you go in rags, I must fare sumptuously if your widows and children cry for bread; the king, bishop, law and parliament say so, and so it must be. So then here is a tithing incumbent fixed for life, to oppress the people with labor and poverty; which I shall proceed to show. But before I proceed I have one question to ask—is Christianity true? If you say yes, then I say this is also true, that the natural man receiveth not the things of the Spirit, neither can he know them, being spiritually discerned. What a folly and imposition then on the world to educate men for the ministry; what a curse and oppression then is the world bearing at this time on the account of these theological schools! Oh heavens, the tears they have caused would form a pool as that of Heshbon; the groans that they have caused if united would be as the loudest thunder; the blood they have causelessly shed would roll along like a redundant river; the money these schools and school men have consumed, only to be blind guides and deceive men out of their souls would pay the national debt of all nations. This is not hyperbole. Yet all this is done for God and the world. Oh, heavens, sad proof of the truth of scripture: Have eyes and see not. Are we blind also? Yes, sir, blinded by the god of this world, money, money.

We will now proceed to point out the oppression of theological schools in different countries. And first we will begin with the church of Rome, as this church was the first inventor and establisher of theological schools, and continues them until this day. Nor could this Roman Catholic religion live long without them, nor the dignity of the pope, nor the absurdities of this church exist without such theological jugglers to blind the eyes of men by their pomp religion and vain unscriptural ceremonies.

And first then we come to Italy, the seat of the beast. Here the Italians, except that part which is ceded to Austria, is paying to the Roman Catholic school men $3.400,000. Is not this oppression? In Spain, the Spanish laborers are paying them nearly $5,000,000. Is not this oppression? In France, which was a Roman Catholic country, the French pay these Roman school men from the lowest statements made, $4,500,000. Is not this oppression? But since the late revolution, in which the clergy of all denominations were put on the same footing, and are all paid out of the public treasury instead of tithing, I think the case is but little bettered, for it comes out of the labor of the people now as it did before. I have thought I wished I could have been near our old American friend and patriot Lafayette, to have just suggested in his ear while they had the pay of these school men in debate, to have told him not to pass a law to pay a preacher of any sort; for those that were worth having the people would voluntarily support, and as for the others, let them go to work for their bread. What an immense amount of money the French would have saved for other useful purposes, and prevented blind guides from leading others into the ditch for the sake of making money. I say that moment you attach money to religion you corrupt her principle and practice. Do not these four millions oppress the French? Portugal, another Roman Catholic country, pays $1,300,000 to these school men. Don't you think this sum will oppress them? Time would fail to more particularize from various European documents before me. Let it suffice to say, that the Roman Catholic school men are scattered in all the countries of Christendom, for there are near 90 popish ministers in the United States. So that if we were to reckon the amount paid them in those countries where their religion is the established religion of the country, and the countries where it is not established, I feel sure it could not from various documents fall short of $25,000,000—all this for school men, for the Roman Catholics are so perhaps to a man. I am sure this sum must much oppress laborers in many countries, for labor is the tithe, at last, turn it which way you will. If twenty-five millions don't cost a deal of labor, oppression and less of sweat, I am cheated in my view of things. And all this too to support a church and ministry in the world that John in his Revelations shows very clearly shall be cast alive into the pit, with Mahomet the false prophet and his train. Read for yourself that book.

(*to be continued*)

PRIMITIVE BAPTIST.

TARBORO', SEPTEMBER 23, 1837.

The "*Circular Address*" of the Alabama Baptist Missionary Society, amongst other ventures, makes the following assertions:

"The cause of Missions is the cause of God. It originated with Christ and his Apostles, and he who would deny it, only betrays his ignorance of the Scriptures or prejudice against a term, the import of which he does not understand. The English word Missionary (one sent) though of Latin origin answers precisely to the Greek word Apostle, chosen by our Lord to designate the office and the duties of the first ministers of the gospel."

The circular affirms that the cause of Missions is the cause of God. And to prove this maxim of Missionists, it affirms that, it originated with Christ and his Apostles. To prove this last proposition, it admits that, the English word, Missionary, is *of latin origin*. The Circular argues that, the cause of Missions is the cause of God, because the term *Missionary* is of latin origin: and, that, it originated

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with Christ and his Apostles, because it is of latin origin.

Again the Circular argues that, *Apostle* is the word chosen by our Lord to designate the office and the duties of the first Minister of the Gospel, but *Missionary* is the word chosen by the Latin or Roman Catholic Church, to designate the office and the duties of one sent to propagate her religion, therefore, the cause of Missions is the cause of God.

The Roman Pontiff called his Missionaries by the name of Apostles. The translators before us say that, the English word Missionary, answers precisely to the Greek word Apostle. Will they call their Missionaries by that name? But if Missionary answers precisely to Apostle, why not apply that term in preference, since it was chosen by our Lord to designate their office and duty?

Loyola, Xavier, and Dominic were Missionaries; Peter and Paul were Apostles. Will the Missionists please to let things stand in their proper places?—*Ed.*

The General Assembly of the Presbyterian Church at its last session, cut off four Synods, embracing from 400 to 500 Churches. Differences on doctrinal points are said to have led to this act. But the "plan of union, by which Churches and Presbyteries, partly Congregational, and partly Presbyterian, were admitted to representation in the Assembly," was made the question upon which the act of excision was based. Moreover, some of them were opposed to the Mission plans, and some were the warm supporters thereof. The Synods excinded are the Western Reserve, Ohio, and three others in Western New York. The parties are known by the names of Old School and New School. The Old School profess to maintain a close adherence to their creed and catechism. The new take more latitude in their construction. The excluded part are of the New School, the Old School having constituted a majority of the General Assembly. *Ed.*

"*Thoughts of a Pilgrim.*"

An article in the Religious Herald, headed "Thoughts of a Pilgrim," closes as follows:

"Some of the young under-shepherds seem to be more particular and nice about their station, than was the Great Shepherd himself when he tabernacled among men! This certainly looks very ill. When a man, just out of the Theological Seminary, is hard to be suited, and rejects one good offer after another, (good I mean so far as the opportunity of usefulness is concerned,) the churches begin to feel that he is looking to his own, rather than to his Master's interests, and is wanting in that cardinal ministerial grace, a willingness to be "least of all, & servant of all."

We apprehend that the Pilgrim in the present day will not be under the necessity of travelling far, before he may lay aside his pilgrim's coat, and turn his tho'ts into sight...*Ed.*

"*Temperance Defended.*"

The Temperance Advocate of June 1837, contains an essay under title of "Temperance Defended," and signed, "B. Y * * *," from which we make the following extracts:

"And yet, there is a class of Ministers, who flatter themselves, that they are, the only true Ministers of the Gospel; while all others, in their narrow lighted opinion, are only men-made and devil-made preachers; who pass resolutions—not only against the temperance reform, but against all other benevolent institutions. As, I have one of these resolutions before me, I will transcribe it, for the gratification of those who may wish to see it, which is as follows:

'The Baptist Church of Christ, at Ephesus, Monroe, co.

'*Resolved*, That the benevolent (so called) institutions of the day, such as the Bible, Missionary, Temperance, Tract Societies, &c. &c. are unscriptural, unsupported by divine Revelation, and therefore improper; this is therefore to declare and make known to our brethren composing the Flint River Association and all others whom it may concern, that we have no fellowship with those human institutions; neither do we have fellowship with Associations, churches, or individuals that are in connexion with them.'

"However well intended, the above Resolution might have been; yet, I am candid, when I say, that I believe if there had been an *infernal council held, and all the wits of HELL had been consulted, that they could not have passed a resolution, that would have more effectually, operated against the spread of the gospel, the conversion of the world, and the universal triumphs of grace.*"

Remarks.—To Temperance we are wont to consider ourselves not only the advocates, but the true friends. It is certainly the interest and benefit of the citizen, and the duty and wish of the Christian to be temperate. It is a most amiable virtue, and a most advantageous policy. To be temperate is needful, even in the heat of battle.

But after giving the writer of the above extract credit for candor, we hope he will not consider it gratuitous, if we account him rather an intemperate temperance man. His

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terms we think are of that kind as to cause moderation to retreat a little. If the Church at Ephesus, Ga. is opposed to temperance indeed, she has our disapprobation. But if said Church is opposed only to the forming and joining of Societies, called Temperance Societies, by those who profess the name of Christ, and especially to the uniting of the Baptists with them, and that upon the ground that such union reflects upon the word of God and is discreditable to the Christian Religion,—for the reason that no human device, constitution, nor association can help a man to live like a Christian, if the New Testament fail,—if this be the ground of their opposition, then can we attribute no other than a good motive to their resolution.

But the writer in question indicates that, he believes in the universal triumphs of grace. Universal? Where does this term reach to? Perhaps he did not intend to say so. If he did, then I must consider him an inconsistent Universalist. For a consistent Universalist, so reputed, holds that "the infernal council and all the wits of hell" cannot prevent the triumphs of grace. He further indicates that he believes the world can be converted, provided such things as the resolution of Ephesus Church and the Councils of the nether domain, do not defeat it. For our own part we believe that when the field [world] is reaped, the tares will be burned. (Matt. xiii: 30.) Nor can the resolution of a Church even though it be adverse to God, nor the armies of the lower habitations [under the earth;] prevent the spread of the Gospel nor the salvation of Christ's Church, all the elect of God. (Matt. xvi: 18: 18. John x: 11, 15. Rom. xi: 26.) But if men can save sinners by benevolent societies, men can also prevent their being saved. And if they would have been saved had not men opposed, then both they and those who would have saved them are excusable. And if God would save them for men's sake, then he will save them for their own sake. And if he will save them for men's sake, there will none be lost.—*Ed.*

"Ye men of Ephesus, what man is there that knoweth not how that the city of the Ephesians is a worshipper of the great goddess Diana, and of the image which fell down from Jupiter? Acts, 19, 35.

The gains people of Ephesus well knew that religious enthusiasm would place the citizens more completely in their power than any other means. How to infuse this into their hearts they were not long in devising. An image which should please the eye of all would unite the people, their artisans could cast, carve, or engrave, such an image. But then the builder, if known, would receive more honor than the image, provided he was honorable; but if he were despicable, his image would be proportionably despised. Now, to fix upon an author out of sight, unknown, and equally famous among all, would secure the object in view. Jupiter, with them, was the great first cause of all things. Those who pleased him most would insure most happiness; and those who most honored an image from him would please him most; and those who presented the most abundant and most precious gifts to this image [that is, to the priest,] would honor Jupiter most. Under these circumstances it was only necessary for the people to be told that the image of Diana fell down from Jupiter.

Missionists say that missions was let down from heaven; that in heaven the parent society was formed. A missionist, over signature of J. S. B. and calling himself an old school Baptist, says,

"The first missionaries employed, to make known to the children of men the will of God, were sent out by the Parent Society in heaven. The prophets of old, John, the forerunner of the Saviour, and Christ himself were thus sent out. Angels were sometimes employed by this Parent Society."—*Ed.*

"CIRCULAR LETTER

Of the Flat River Baptist Associ-

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ation, written by Thomas B. Barnet."

This Circular is on the subject of ministerial support. In the course of their remarks the Association declare that, "should there be a minority who do not of choice sit under the ministry, they are by no means exempted from this obligation," [that of supporting their preacher,] as it is the duty of the minority to submit to the majority."

This sentiment, (as is most of the Circular,) is much at variance with ours. A church may not always agree in the choice of a pastor, (though they ought if possible before they call him,) and the minority may choose to go to meeting, and sit under his preaching rather than to separate from the church, while they view his preaching unsound, and feel it a grief to them to hear it. In such case there is no law of the New Testament which enjoins it on them to pay him. If said minority find his doctrine to be corrupt, they are commanded to reject him instead of remunerating him. (Tit. 3. 10. ii John 10, 11.) The principle assumed by the Flat River Association, if carried out to its full extent, would condemn Luther and the reformers, the protestants, and the dissenters from the established church: indeed it would criminate the orthodox and faithful of every age, the apostles not excepted, for the course they have pursued; for such have almost invariably been in the minority.

The Association again says: "If we neglect to support our minister from the want of an inclination, to God we are accountable, and that accountability will be aggravated by all the weight of the Saviour's anger, who will call them to answer for their sins when pastor and people shall be judged at his bar."

This latter quotation certainly conveys the idea that, Christians will be damned for neglecting to support their preacher: for the Association do not say that such neglect is evidence of unregeneracy; and *all the weight of the Saviour's anger* cannot fail to banish the objects thereof from his presence. We had thought that the rod was for Christians, and that in love while in time; *for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.*

The Association again remark: "Brethren, it is high time we were examining the subject more closely, for be assured the religion which costs nothing, is worth nothing. As well might we think of crossing the ocean in a worm eaten boat, as to think of getting to heaven with that religion which costs nothing."

This extract contains the following doctrines: that there is no religion worth having but such as we purchase: that we must purchase our religion either of the preacher, or of the Lord by paying the preacher: that he who pays the preacher most will receive the most valuable religion, as it is the most costly.

The above extracts are liable to the following additional strictures: that the Flat River Association, if she should reduce her theory to practice, would tax people to support the clergy; inasmuch as she asserts the principle that, members of a church are bound to pay a preacher under whose ministry they do not sit of their own free choice: that the minority must be obsequious to the will of a majority, at the risk of sacrificing their fidelity, consciences, and even truth itself: that if an Association can claim pay of people under such circumstances, they could easily with one step say how much each ought to pay: that

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heaven depends upon paying or supporting the preacher: and finally, that nothing was more likely to force the Association into such doctrines, than inordinate desire of the ministry for filthy lucre.—*Ed.*

To Miss Louisa Moore.

(*continued.*)

Our best condition and best things are yet to come, and come they will; and death will be the wide opening gate through which we shall have to pass in order to possess them all quietly and forever. Adieu then to all noise and strife.—No sin, no sorrow, no dark clouds, no tempting devil, no enemies, no perfidious friends, no sickness nor death there; but all is one eternal noon, one blessed abode, one happy home, the home of the soul, everlasting life in folio. And this is where my female correspondent is bound to, and I also;—so I hope, and so indeed I verily believe.

I sympathise with my brother De Wolf and his companion on the loss of their child, and I can mingle my sorrows with their's; but still it is by no means my wish to infuse fresh anguish into their present bitter cup, which I know must already be full to overflowing; but contrarywise, I fain would, if it were in my power, draw away their minds from the heart-rending contemplation of the death of their oldest son, to the pleasing reflection that, "the ways of the Lord are right, and the just shall walk in them." (Hosea, 14. 9.) And while I would by no means renew their woe by expressing the sympathy of my soul on their behalf, I wish not in any wise to arrest the yearnings of paternal bowels, since there is nothing in christianity to chide, far less to stifle, the emotions of nature. Tears are often a gracious relief to a throbbing heart, and hence I would say—"Let them flow." Our Divine Redeemer wept, and he has, if I may so say, consecrated our tears, and we therefore will weep, but not inordinately nor in displeasure, but from the power of sympathy we will weep whenever God in his providence gives us such abundant reason so to do. Why the Almighty should have made this chasm in their lovely family we know not, and we will forbear to ask the reason why, since he will no reason give. It is enough for us to know that he has done it, and that he has reasons for it, and if it were really necessary, he would explain to us those reasons; but he does not do it, because as we would suppose, there is no real necessity for it. We therefore in this case will, as David was, be "dumb with silence." Psa. 39. 2.

There can be but little, if any at all, solid consolation in affliction and under bereavements, till our spirits bow before God's sovereignty, and confess that he does all things well; and I hope their hearts have this recourse, and that they find the Lord to be their "refuge and strength, and a very present help in trouble," Psa. 46. 1. It is quite certain that the world with all its promises, and fair speeches, and inviting charms, possesses no suitable prescription for people in a similar situation as that of David's when he said, "Thine arrows stick fast in me, and thy hand presseth me sore," Psa. 38. 2.

From a source paramount to a world lying in wickedness, relief must come to a soul that is surcharged with pain and sorrow. To him whose soul is cast down by reason of affliction, the enjoyments for which the sons of mirth and sons of pride unceasingly pant, are unspeakable insipid—annoying—dis-

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gusting—coarse, far worse than nothing.

I wish the death of the child may, under God, tend to beget fresh feelings of eternal life in the bosoms of the happy pair, whose property the child was so long as it was mortal, for then they will be sure to be still and know that the Lord is God. A believing father was once heard to say when he was in the act of pointing out to a friend, the spot where his son was buried; "There he lies, and in him all my earthly hope; but if the moving of a straw would bring him back, without the will of my heavenly Father, I would not be the mover of that straw for a thousand worlds." Sweet submission this! and to learn it by heart felt experience is far more honorable than to "speak with the tongues of men and angels," and to possess the gift of prophecy, and to understand all mysteries, and all knowledge, and yet a stranger to divine submission. And yet what efforts we see some men do make in order to cut a figure in the church with those things wreathed about them which St. Paul has enumerated in 1 Cor. 13. 1, 2, and which he makes so light of when only known in theory; while at the same time that they are making those powerful efforts, as above named, little or nothing is ever done or said by them concerning gospel submission, the rich anointing of the Spirit, sweet communion with the Father and with his son Jesus Christ.

God Almighty grant that you and I may know Jesus the Lord by the special teaching of the Holy Ghost, and that this spirit may sweetly, and also most powerfully operate on our souls, and thereby increase our gospel comfort and submission, and we be enabled to come boldly to the throne of grace, and lean upon the bosom of the shepherd of Israel, and live to his honor and die in his favor. I fully intend, by the will of God, to be in the city of New York about the middle of May next. The large work which I got subscribers for when I was with you last August, is now nearly ready, and I shall have it with me when I come on. Brother De Wolfe and family must see this letter. I can truly say I long to see you all again. My undisguised love to one and all of the friends about you.

I am yours affectionately.

James Osbourn.

Martin county, North Carolina, March, 1837.

North Carolina, Wake county.

Brother Bennett: I feel under some impression to address you a few lines, in order to convey some of my views of the passing events. Sometimes my feelings remind me of an anecdote of the man in the city: in good weather he was seen walking the streets with groans and every appearance of discomfort. Being asked what was the matter, he said, "Ah, it is good weather now, but bad is coming." And, when it was bad weather he would be seen bare headed walking the street in the rain, with countenance uplifted, whistling, &c. Being asked why he was so merry, "Ah, it is bad weather now, but good weather is coming." The latter attitude of the man is something of my own feelings at present.

It is a time of darkness and distress among the churches, particularly in the Raleigh Association. It seems the more part of her churches are in a tumultuous state, on the account of false doctrine, oppression of her preachers in discipline, and money; together with the mission schemes of the day. There appears

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to be a spirit of coming out amongst them. In all this bad weather I entertain lively feelings, and hope that the blessed good Shepherd is leading out his sheep and going before them—while I hear the pitiful bleating of the lambs and sheep, saying, "what shall we do?" I am filled with mixture of joy and sorrow—sorrow because I am aware of the truth, that her professed preachers have brought on her this distress, and of course they are the authors of confusion. But our Lord said: "It must needs be that offences come, but wo to that man by whom they come." I would not have you to believe that all her members are Ishmaelites; for I hope the time is not far distant when a number of her members will speak better things by their conduct. For I see here and there her lay members are contending even with the preachers for the faith once delivered to the saints. "If the Son therefore shall make you free, ye shall be free indeed." And may God Almighty make them free from all false doctrines and disciplines and unscriptural mission schemes of the day, professing to convert sinners, while they feed themselves and not the flock.

I will now notice the proceedings of the Raleigh Association at her last session, as I have one of their Minutes before me. The first thing I shall notice is, the 2d article of their constitution, and their coming together on it. The article is as follows: "In the letters from the different churches shall be expressed their numbers in full fellowship, &c." Now, brother Bennett, where there is division in principle, can that church give the full amount of her members in full fellowship without lying or hypocrisy. I leave them to be judges themselves.

The second thing I notice is, the great deficiency of not having one single article of faith whereby they shall decide whether churches applying for admittance are orthodox, and whether those composing her body remain so. I would recommend to them an amendment, and that upon a thus sayeth the Lord, to be adopted in each church; and that every preacher who does not preach accordingly, after the first and second admonition, be counted as a heretic: and by so doing, the churches would deliver themselves from a great deal of imposition.

The next thing I notice is, the fifth item of the article, which reads thus: "To appropriate those monies by the churches contributed for an Association fund, to any purpose they may think proper." This, brother Bennett, is taking great latitude, and ought to be amended so as to prohibit those monies from being paid out in printing reports and circulars in their Minutes, adapted to the promotion of missionary institutions, contrary to some of the principles of the contributors. For I see that the missionaries are taking every advantage of the dear lambs of Christ they can, to get money; which is manifest in the Minutes before me. I ask in the name of common sense, can they love the flock and seek advantages on them too? What say you?

I next notice the 8th resolve in their proceedings on Monday, Oct. 5th, 1836: "Resolved, that a committee of three be appointed, consisting of Elder Samuel Wait, Elder Henry S. Spivey, and William M. Crenshaw, to inquire for the cause of the low state of religion amongst us,—and to inquire for the appropriate means for the removal of these causes." Of course I shall notice some or all of the causes na-

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med in the report, and the means of their removal; and perhaps add some causes and means of recovery. The first cause of the low state of religion is family prayer neglected. To prayer I have no objection, if it is orthodox and the product of the Spirit of God; if not, it is indeed no prayer. To pray for more people to be saved than Jesus did, is not orthodox, and never will be answered: and as such we ought to be careful how we pray or preach before our children or congregations. For if we pray for God to give sinners repentance and reform their lives, we should not preach that sinners can do this. To be consistent, these things are of great importance, as the first scripture quoted by the committee is:—"Train up a child in the way he should go, and when he is old he will not depart from it." It is not the training of man that will diffuse the Holy Ghost in regenerating the infant, for spiritual children are taught and led by the Spirit of God. The report, section 12th and 1st clause, states how much is lost to the church by the habitual disregard of these holy injunctions; and then near the close of said section it says: "Such children have always been found unless prevented by a miracle of grace, to advance in sin as they have advanced in life." Then the idea seems to be two ways, one without a miracle of grace, and the other by a miracle of grace. But the greatest stress is laid on training by man. For there is no loss to the church by *grace perchance miracles*, but the training of man if it be indeed chance. Such language seems to make grace the last alternative, the last shift instead of the first, and is dangerous to be relied on. Such language or doctrine coming from Elder Wait, the head of Wake Forest Institute, may be readily drunk by children, men & women, that have not been instructed in the school of Christ; but not by those who have their hearts established with grace. *How much is lost to the church.* Such language is so conflicting with the word of God which says, "the ransomed of the Lord shall return and come to Zion, &c." John 17. 3. "As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him." Mat. 20. 23. "And he said unto them, ye shall drink indeed of my cup and be baptised with the baptism that I am baptised with; but to sit on my right hand and on my left is not mine to give, but it shall be given to them for whom it is prepared of my Father." John 6. 37. All that the Father giveth me shall come to me, &c. Again he said, "I will lose nothing, but will raise it up at the last day." Then there will be no loss of the members of the body of Christ.

How many pious and godly fathers and mothers who have prayed before their children, and lovingly admonished their Thomases and Marys with weepings, have at length discovered they know nothing at best of their teachings but morality, (which is good in its place,) and are yet travelling along the broad road to destruction—like Absalom, the son of David, a man after God's own heart. For notwithstanding all David's godly conduct, see Absalom hanging on an oak. Hear the language of David, O my son Absalom, O Absalom! Like many pious parents until the present day, weeping in the bitterness of their souls, O my William, O my Martha, sometimes almost ready to despair of their ever being a Christian, fearful that the Lord would not hear their prayers. (*to be continued.*)

Burwell Temple.

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POETRY.

From Erskine's Gospel Sonnets.

THE BELIEVER'S JOINTURE.

CHAPTER I.

Containing the PRIVILEGES *of the Believer that is espoused to Christ by faith of divine operation.*

SECTION V.

The Believer's Faith and Hope encouraged, even in the darkest nights of desertion and distress.

(*continued.*)

Trust, though, when in desertion dark,
No twinkling star by night,
No ray appear, no glim'ring spark;
Thy Husband is thy light.

His beams anon the clouds can rent,
And through the vapors run;
For of the brightest firmament,
Thy Husband is the sun.

Without the sun who mourning go,
And scarce the way can find,
He brings thro' paths they do not know;*
Thy Husband leads the blind.

Through fire and water he with skill
Brings to a wealthy land;
Rude flames and roaring floods, *be still*,
Thy Husband can command.

*Isa. xliii. 16.

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THE PRIMITIVE BAPTIST.

EDITED BY MARK BENNETT.

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"Come out of her, my People."

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FOR THE PRIMITIVE BAPTIST.

TEETH TO TEETH,

Tom Thumb tugging with the Wolves for the Sheepskin.

By Joshua Lawrence.

PART VIII.

ON THE TENDENCY OF THEOLOGICAL SCHOOLS.

(*continued.*)

In the 18th century the theological schools had so multiplied these Roman Catholic school men, that there was one clergyman for every 150 persons in the kingdom. What a dreadful state of society was this. No wonder that there was a revolution in France immediately succeeding the American, to rid the French of such a pest and oppression. Yet they still have hobbled along, groaning under oppression connected with toleration, until the late revolution. Nor are they yet free. I say, ye sons of liberty break your yoke and trample under your feet all law to pay school men. You also recollect the Americans before the revolution were thus oppressed with these school men and tithe gatherers; but they have outstript all other nations in this, and in the revolution broke all their bonds and cast all the cords of school men from them. But yet watch, Americans, lest you fall asleep in the laps of these school men, like Sampson in Delilah's, and you should be again bound and grind in the prison house of oppression, as did our fathers; for the clergy are erecting their forges to mend the broken chains of priest craft.

In Spain, before the revolution, these theological schools had multiplied so many school divines, that their incomes from tithes, rents, real property in lands and buildings, taxes, &c &c. amounted to near £200,000,000. For this same property when put to sale after the revolution to pay the national debt, as stated by the Cortes, amounted to £140,000,000. Now I would ask you to speak the truth, then don't you think theological schools must be oppressive, where such enormous sums are in the hands of and paid to the clergy, and that to the ministers of a single denomination? I think so. Much less to speak of the oppression of the inquisition, chains, banishments, confiscations, imprisonments, fires, fines and forfeitures, that these schools and school men have imposed on mankind; and worst of all the oppression and depression that these have and are still imposing on the world, as regards the oppression of the mind.

Leaving many things of moment here, we will glance at popish school men as the effects of theological schools in England before 1534, when England dissented from popery. It is said in the preamble of the laws of England against popery, that the pope was acknowledged as universal head of the church, and that so extensive was his authority that considerable

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sums of money were drawn out of the kingdom of England and sent to Rome, for first fruits and tenths of ecclesiastical livings, Peter-pence, investitures of vacant bishoprics and other preferments in church, appeals and divers other pretences, whereby a great revenue was raised for the gown gentry. No civil court could try a clergyman for the basest crime; any man pronounced a heretic was to be burnt alive. These and many other things too numerous to relate, were the baneful effects of theological school men in England. I ask if not oppressive and partial, and perverters of the rights of men? But Henry VIII. king of England, intending to procure a divorce from his queen Catharine, who was the relic of his elder brother prince Arthur, solicited the Court of Rome several years for a divorce, which the pope would not grant, because the queen herself was opposed to it. But no thanks to Henry for casting off popery, for he had written a book against Luther for which the pope had conferred on him the title of Defender of the Faith. It was his own gratification of his beastly appetites to get rid of his brother's widow and marry the beautiful Anne Boleyn, that he had conceived such a passion for. Yet after Henry married her she was condemned and beheaded in less than three years.

Thus popish schools and tithes had an end in England for the present. Yet it is a great question whether the nation was bettered as to oppression, by a change of masters and a change of theological schools and school men, from popery to episcopacy. For the king became head of the church instead of the pope, and theological schools were yet established to train young men void of the grace of God for Episcopalians, instead of popish priests. And at best I think it was only swopping the devil for a witch, only shifting sides and keeping the pain of oppression. The University of Oxford was founded by king Alfred in 878, and Cambridge in 915; these had been nurseries for popish school men, but have since 1534 been nurseries for Episcopalians. And it is impossible for me to say how many men have here been taught to lie and impose themselves on the world for ministers of God, and oppressed England and America with tithing. But it is sufficient for my purpose to state, that the number must have been immensely great to fill all British ships and armies with chaplains, and the colonies with parsons and all towns and villages with clergymen and bishops, as well as the countries dependent, with theological school men. So that the expenditure of these school men for England & Wales amounted long since to £7,500,000 sterling, and that of Ireland to £1,300,000. Now I ask if this is not oppression on these people to the full? Almost nine millions of pounds sterling, the rise of thirty-nine millions of dollars, to be paid by the labor of these people to one single sect, and then their own minister into the bargain, should they not think with these school men in black gowns. And then their king, state, and county and rent taxes to pay in the bargain. I can't see for my life any thing else but oppression and poverty must be the result to the farmers and mechanics of those countries.

Hence only read the journals of England and Ireland, and hear the complaints of these poor people, complaining of the tithes of the bishops. How great? The bishop of York, $62,000; the bishop of Canterbury, $88,000; the bishop of Durham, $94,500; and so on for twenty-six bishops, besides 36,000 under school men. I ask you how a poor mechanic can help complaining, or farmer either, to fatten these school men thus. Say then, don't you think theological schools are a system of oppression, yea the oppression of poverty itself, the depriver of the orphan and widow of bread? For I state it on respectable authority as recorded in black and white, that in Ireland it is said when the tithe-gatherer was going round to collect the tithes for one of these school men, that

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he came to a poor man's house that had a wife and three children; they were so poor they had nothing in the house but an old pad of a bed and an old ragged sheet, and none of them had but a single suit of clothes; and that the poor woman had washed the children's clothes and put them to bed naked, and hung out the clothes for to dry. And when the tithe-gatherer demanded of the poor man his tithe, he told him he saw he was worth nothing and could pay nothing. So he went out of doors and took the clothes and carried them off to pay the school man his tithe. What name will you give this? Oppression, or worse than savage brutality? And yet this is mercy to innumerable acts that I could give, as the effects of theological schools. Don't say it is owing to law religion—for I tell you law religion cannot exist without theological schools to support it in its oppression; they are twin-brothers, yea, both devil in their principles and practice. Nor is there any need of law religion where there is not a despot and school men to support by the hard earnings of the laborer.

Who procured the edict to banish the Moravian Baptists and Picards from Bohemia? Was it not the school man Jesuit, Carafa? to more than the number of twenty thousand, and reaped all the fruit of their industry, he and the king. These poor creatures conveying their sick and women newly lain in with sucking infants at the breast, in carts and old carriages, such as the hurry of the moment could procure. Was not this oppression? Who stimulated Henry IV. to pass a statute to burn heretics, but the school man Chicheley the Archbishop of Canterbury, and his brother school men? Who expended £280 to build a prison for Christians, but he? Who had those vast staples and rings made to tie them to, before they were led to the burning stake? Who stimulated Henry VIII. to burn and drown hundreds of men and women in the sixteenth century, but these school men? And why did they so? Because there were some such men as there are now, that tell the truth on these wolves in sheep's clothing, and point out their corruptions; and for this they feared the loss of their craft, therefore, oh king, help by law, burn these heretics and save us the loaves and fishes, and we will preach for the people to obey you.

My blood boils with indignation within me, to see men professing to be the humble followers of the meek and lowly Saviour, guilty of such hellish intrigue; and for a little money broil the bodies of men in the fire, and drown helpless feeble women in the rivers, and leave helpless little children and widows on the charity of a merciless world. For these devilish school men often went to the house of the heretic, no doubt with the civil officer, to lay hold on all his property as it was confiscated by law on his being a heretic. Yes, sir, and among this gang of school men was bishop Latimer, and he was a chip of the same block, however much others may boast of his goodness.

Time would fail me to write and you to read, in citing the many particular cases in all countries where theological schools have been established; of the oppressions, persecutions, poverty and wretchedness that they have directly or indirectly been the cause of among mankind. Read the late speech of Lord King in the house of Parliament, on the subject of the oppression of the English people to support the clergy by tithes, livings, &c. Read the proceedings of the British Parliament, February 1833, with respect to the sufferings of the poor Irish, and how oppressed they are with the taxing tithing system to support theological schools and school men. The burden of tithing school men has become so great and grievous, and so impoverishing to the people of England and Ireland, that they can hardly be quelled by kings or lords of Parliament. So that the king of England begins to see his danger, and a bill was introduced in the house of Parliament to abolish tithing—

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when read, a burst of loud applause. The bill makes much change in the tithing system, and would afford relief to the Irish of £70,000 sterling; and by abolishing the deaneries and lessening the number of bishops from 22 to 12, £60,000 more would be saved to the poor oppressed Irish. Then on hearing this, prolongued applause. So you can see something of the present effects of the oppression of theological schools.

I tell you that among the men-invented curses of nations, this of theological schools is next to law religion. Indeed the one requires the other, and naturally seeks the other for its support. Then look out, law religion bred theological schools, and I say unless Congress and the States keep a constant vigilant eye, that theological schools in this country will breed law religion. Mark what I say. For you know I have said they are twin brothers, both devils in sheepskin, and can be proved from scripture from Nebuchadnezzar to the close of the New Testament; and then proved by 1500 years of church history. Perhaps you are not yet convinced that theological schools are oppressive. If you are not, let me ask you who drafted and obtained petitioners and presented a thousand petitions to Congress to stop the mail? Will you dare say these were not school men? If Congress had been fool enough to have granted these school men their petition, for they were at the head of it, would it not have been oppression? Where are the Jews and seventh day Baptists, of this country? Would they not have been oppressed? Surely. Have they not the same rights as these over-zealous school men? Yes. Why then did they devise this system of religious oppression? Are they more righteous than their neighbors? Shall school men give law to the nation? Don't you see in this their poisoned fangs? Thanks to Col. Johnson for his prompt stand against school men. I tell you, and I am an old man, I have seen the sun rise and set many times, there is much more danger in school men than there is in the devil; they are more to be watched against, they can do you more harm than all the devils in hell put together. This is truth. Therefore the devil has in all ages made them his edge tools, to do that he could not do.

I would ask again, if school men missionaries don't oppress and press hard too by their begging system, and endeavor to frown down every whisper of enquiry and every opposition by their periodicals, and spurn and pour forth their fiery breath like dragons at any man that dare call in question their money schemes, or even whisper about their damnable money-corruptions, church dividing, peace destroying, family distressing, Christian contention, cavilling projects to make money. If many of these don't go to hell I should say there is not much use for hell. For if many of them and Judas and Balaam were to measure feet, I think it would be six of one and a half dozen of the other, as to money matters. So then if truth in the good book, look out, boys, there is danger before you; of this I forewarn you. I am not mad, but speak the words of truth and deliberation for your good.

A thousand proofs on this head I could bring from history and scripture, but let it be sufficient to say, that theological schools have been a national curse in all nations where they have been established; a system of speculation to the priesthood, poverty to the people, the upholder of despots and thrones of tyrants, a persecuting spirit, a system of oppression, hypocrisy, lying, falsehoods, error, blood, fire and faggot, chains, imprisonment, banishment, confiscation of goods, with a train of all the cruel sufferings of men, women and children in all the horrid and heart rending, disgusting forms that the devil and wicked school men could devise; from the fiery furnace of Nebuchadnezzar up to the Spaniard Cortes broiling the Mexican king Montezuma on the coals, and from then until now. Only review church history

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for the truth of what I say, and I fear not but your assent must be granted to what is here said. Therefore men-made preachers are such a curse to the world, not having been obtained in the way he has laid down; which is to pray the Lord of the harvest to send more laborers into his vineyard.

PART IX.

CAN THEOLOGICAL SCHOOLS BE SERVICEABLE TO THE CHURCH OF GOD.

I now come to enquire whether theological schools can be so conducted as to be serviceable to the church of God. And first, it is necessary to premise, that all churches are not the church of God. For John in the Revelation speaks of one under the figure of a whore, and all protestant writers agree that this is the Roman Catholic church alluded to, because she has divorced her husband Jesus Christ, and married the pope and owns him as head. And further, she is said to have committed fornication with the kings of the earth, and this she has done by taking them in Christ's bed, to wit, the duties and ordinances of religion, and perverting his laws. And secondly, by suffering herself to be embraced and caressed in the arms of the kings of the earth, and lie in their bed instead of Christ's. And she is said to be the mother of harlots, which must mean daughters or churches, descending from the church of Rome. These daughters or churches descending from the church of Rome are called harlots, and why? but because they play the whore as well as the mother. What churches are these harlots? First, the Greek church or churches, have descended from the church of Rome; and she has played the whore as well as the church of Rome, in that she the Greek church has married the patriarch of Constantinople, and of course divorced Jesus Christ. For the patriarch of Constantinople is as much the head of the Greek church as the pope is the head and husband of the Roman or Latin church.

The church of England is also another harlot daughter of the church of Rome, and has descended from her; and she has played the whore, mother-like, for she married Henry VIII. king of England, and publicly owned him her head. And she has like her mother committed fornication with all the kings of England to this day, and is governed by the laws and statutes of the king and parliament, instead of the laws of Jesus Christ.

I won't beat the bush—the Methodist church is also a descendant of the church of England in a great measure, and she plays the harlot some little in that she owns or has for her head a bishop, by whose mandates she is often governed in her members and ministry. And this is a fault among you which you should put away; for can you find one text of scripture for a presiding elder, or a bishop, to govern your ministers and say unto them, you shall go here or there; or to give these men power to take in or push out of the churches who they please. I think all ecclesiastical power is vested in the church collectively, and not in bishops and elders. Go tell the church—if they neglect to hear the church, says Christ, (not a bishop or elder.) So then this is utterly a fault among you. Quit this whoredom, and let the laws of Jesus Christ be your guide in all things, for you are to own no master but Christ, nor no father but God, nor have no members in your church but believers, if you know it. If you would put away these evils of your doings, you would be a worthy respectable church, for a speck of blood on your garments is not found. Can you find one text of scripture that will show any distribution of power or inequality in God's ministers? If you can, I should like to see it. Here I leave you, wishing you may take my advice.

Then we come to a true church of God, the church of John the Baptist, which was the beginning of the gospel of Christ, says Mark. What sort of church was this? They were such as were baptised in Jordan and Ænon, confessing their sins; and

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not baptised out of basons, nor pitchers, nor pails, nor gourds or porringers. This church was lost or swallowed up in the church of Christ and the apostles, as is easily proved from the New Testament. On the eve of Christ's ascension, the first apostolic church met in an upper room, and Peter stood up and said over the names, and they were an hundred and twenty that believed. What sort were added to this church at the day of Pentecost? There was cutting to the heart, and as many as gladly received the word were baptised, both men and women; and the same day there were three thousand added to the church. Thus the church of God is baptised believers; gladly gospel receivers, both of men and women; and any church not built after this sort, owning any other head but Christ has no right to call herself the church of God.

Thus God's church is a congregation of believing men and women, where the ordinances are duly administered in apostolic form by a man called, qualified, commissioned and sent into the ministry by Jesus Christ, and not by theological schools and bishops. Such were the churches at Corinth, Ephesus, Sardis, Jerusalem, Galatia, &c. vested with power by Jesus Christ her head in all matters of discipline, and governed by his laws and the laws of no other. Now can theological schools or unconverted school men be profitable to such a church as this? No, sir; because these are spiritual men and women, and the school man is carnal and his mind at enmity against their God; he knows not the things of the Spirit, he then can't preach the things of the Spirit to these spiritual men and women, whose great work is to mind the things of the Spirit, and walk after the Spirit; while such a preacher minds the things of the flesh, and walks after the flesh. Thus they can no more agree than Christ and Baal, or darkness and light. So then carnal preachers for carnal churches, but God's spiritual paeachers for spiritual churches. On this part I need not dwell, for an unconverted preacher is no more fit for the church of God than the devil. No matter how full his head may be stuffed with school theology, he is a wolf and can't feed sheep, he is a cloud without water, a dead tree with withered fruit, a lover of pleasure more than God, a child of the devil, a mocking Ishmael, a cast out of the bond woman.

Then leaving theological schools and unconverted school men, we come to take notice of them under different circumstances and in another light, as believed by the Baptists; and that is, can they be serviceable to the church of God, by educating young men for the ministry who in the judgment of the church are called of God to the ministry? Some Baptists think that theological schools can be serviceable to the church of God and these young men, to prepare them for the ministry and greater usefulness to the church of God. I differ from this opinion in many respects, which I come to show if you will read with patience.

There are more than twenty theological schools in the United States. The Congregationalists have 4, the Presbyterians have 8, the Protestant Episcopalians 2, the Dutch Reformed church 1, the German Reformed 1, the Lutherans 1, the Evangelical Lutherans 1, the Baptists 4, and the Quaker college, with some others of lesser note—all of which are busily engaged in training young men for the ministry. Now I do not certainly know, but am inclined to think, that there are some of those sects that require no satisfactory account of the conversion of the soul and call to the ministry in a candidate for one of those schools, but the Baptist; if not, our country will soon swarm with blind guides. Nor have I any data by which I can say, how many young men are now in those several schools, preparing for to be a curse to the nation; but am inclined to think that their number is pretty great for a certain reason, and that is, I see a num-

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ber of these young school men riding from post to pillar looking where they can get a good stand and rich wife, and where the people will pay them for what they call gospel, when it is nothing but head theology. And again I judge so, because the chief cities are filled up and I see them pushed out to little towns; and of late there are so many they are forced on the country people, and to take often a stand there, being the best they can do, because of the many that have filled the towns. These fellows like towns better than country.

Now let us suppose these schools are multiplied, which they will be, and the number of students—and go on for fifty or an hundred years, how then? Think, pause and think seriously. Shall we not be overstocked with them, even in every neighborhood? Shall we not be as France has been, a school man for every 150 or 200 persons? Shall we not be in chains of tithing and poverty, like Ireland and England? For you know and see, and see enough of these fellows before your eyes now, to know they can't and won't work. Then the people surely must maintain them, in some way or other; either voluntarily, or by salary, or their begging, or else they will put all their heads together to distrain it from you by law. Thus I say this affair will end, whoever lives to see it. And you know there have been some attempts and bold avowals to this end, already made.

Then one grand design of the Baptists in educating their young men for the ministry is, to keep pace and maintain ground against and with other sects. And I judge so from what I have heard some of their best men say, and from a small sketch in their Minutes of the N. C. State Convention, in endeavoring to station a Baptist preacher in Wilmington, Raleigh, and Halifax. I assure you the Baptists have grown proud like other sects in this day of their prosperity, and don't like to be shut out of the towns and give them up to other sects. But here let me say a word to them: other sects have got much the advantage of you, in that you won't educate no man for the ministry but such as you think are called thereunto of God. If so, how are you to keep pace in number with other sects, when they have the wide world to get theirs in, and will always find young men enough willing to receive an education, to obtain loaves and fishes. You are forced to be behind others, on your own plan. Another design of the Baptists is, to oppose other sects force to force, and fight with the same weapon. In this they are wrong, for if others fight with carnal weapons they should not do so, but with spiritual, which is mighty through God and not through schools to pull down strong holds. For gospel preaching is not with enticing words of man's wisdom and school's devising, but by the Holy Ghost devised. The preacher's faith should not stand in the wisdom of men, but in the power of God. Thus under the preaching of an unlearned fishing Peter, there were more souls converted at a sermon than all or any learned doctor in the world can boast of. And this is a good way to destroy the wisdom of the wise, the wisdom of the world, and by the preaching of those men the learned of the world call fools, save them that believe; and with the weak things of this world confound the strong, and bring to nought the boasting of this world.

But we will come nigher to the point in enquiry. Can the Baptists who will educate none for the ministry but such as they in a judgment of charity think are called of God, conduct a theological school in such a manner as to be serviceable to the church of God? For, for schooling unconverted men for the ministry that have been a curse to all nations, ten thousand proofs can be brought. Then we have our enquiry now to the last point. I say in my opinion they cannot. But to give an opinion unsupported by reasons is mere vanity, hence I shall offer my reasons to support such an opinion distinctly and plainly; for if they cannot do it on the ground they have taken, it is useless to say others can.

First reason. Theological schools originated in the corruption of the gospel church, and have become one of the most important supporters of that corruption until this day. How then can you Baptists bring a clean thing out of this unclean practice! Does it not rather show that the Baptist church is turning antichristian like all others, and is fast tending to corruption, since she is beginning to tread in the footsteps of the church of antichrist, and befoul herself with her practices? I think so.

2d. I have made the Bible my companion for near 40 years, and if there is one text in the Old Testament that will show that ever a prophet went to school to qualify himself the better to prophecy, I have never seen it; nor can there be such an one produced, I think.

3d. Perhaps I have read the New Testament twenty times through, and often noted with my pen every text in it on the subject of the ministry; and if there is one text in the

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New Testament, which is alone the law and the whole law for the gospel church and gospel ministry, that will show that ever an apostle, or evangelist, or minister, went to school to qualify himself better to preach after being called of God to the work; I have never seen it. Nor is there example nor command in the whole book of God for one's so doing, as I have seen. Moses and Paul were both learned before called, but by far the largest part of prophets and apostles were not, Jesus Christ himself not excepted out of the number. Then by what authority from scripture do you do these things, to corrupt the Baptist church, as I know it will! If you will go without scripture command or example and jump the fence, I tell you the serpent is in the ditch there, with the corruption of the whole frame of the Baptist church. Mark what I say.

4th. God did not make education nor require it as a qualification in a prophet or apostle, as he chose and sent some of both sorts, and that was right. And suppose he chooses, qualifies, and sends an unlearned man for a preacher, for he knows what sort to send and what sort such and such people need, and then you take this unlearned man of God's choice and sending, and put him to school and learn him, I ask you if you are not fighting against God and perverting his end, design and choice in so doing; and depriving that people of the very kind of preacher God saw they most needed. I tell you that the same principle is at the bottom of all theological schools among the Baptists, that was in the church of Rome when she erected theological schools for educating priests, and that is, pride and wealth; these lusts are the cause why she must have educated preachers as did the church of Rome. And these same lusts and preachers will make the Baptist church not endure sound doctrine. This is now fast beginning to grow. This cause and these men I assure you will soon put the Baptist, the long standing Baptist creed, under their feet. Mark what I say. And you trest your cause to education and schools, instead of revelation, and you will soon see what a proud, pompous and formal church you will have, and how vital, heart, spiritual godliness will wither and decay, and all be metamorphosed into showy forms and parade. This will be the end of your labor.

5th. I will come to things I know. I knew a young man who was in a certain church called to preach, as it was supposed by the church and others. And he was sent to a theological school, and when he returned he was above his father and mother in a good degree, and laughed at their talk and thought so much of himself he would not keep company with his former companions; and went about hunting in the towns until he found a place he could get $500. Here he settled down. This is one effect I know of theological schools. Now let me ask you a question: Can you say that God did not call this man to preach for that church and neighborhood, for this church at that time greatly needed a preacher? But the school here fought against God, for aught I can say, and deprived this church of a preacher. So money makes theological preachers go. Another young man I know and often heard him preach before he went to school and afterwards, and so far as I am a judge he was much more an acceptable preacher in town and country before he went to school than afterwards; he also manifested too much of that pride that belongs to theological schools, in carriage, dress, company, manners, words and gestures, than becomes the gospel minister. Many other school divines have I heard preach, and so far as I am a judge I can pick up many old lightwood-knot fellows that don't know Greek nor grammar, that can preach more gospel and heart-felt satisfaction to Christians in one hour, than a half a dozen of these fellows can in a whole day. Preaching is a gift, the inditing of the Spirit, the utterance of the Spirit given and not the utterance of the schools. God has a theological school already established for all his preachers, and that school is temptations, trials, and sufferings. Here God put his Son Jesus Christ to school forty days in the wilderness, before he entered on his public ministry. Here Christ put Peter to school, before he sent him to feed sheep. Here he put Paul to school, with a thorn in the flesh. Here God puts all his ministers to school less or more, that they may comfort others with the comfort wherewith they themselves are comforted. Here they learn to understand the scriptures more in one week, than they can in a theological school of men in a thousand years. Here Christ keeps most of his ministers in this school of temptation and trial and revelation, all the days of their lives. Here they learn obedience like he did, by the things which they suffer. Here they learn humility and meekness, and not pride and high-mindedness. Here they learn their weakness themselves, and the hearts and natures of other men by their own. Here they learn to meditate and study the scriptures, and look into them in every nook, hole,

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and corner. Here they learn gospel, and its doctrines and truths and promises. Here they learn from the Spirit, and not from books. Here they learn by the teachings of God, and not theologians. This is God's school, and while he reveals to them the great mysteries of godliness these things keep them humble; yea, their thousand trials lays them in the dust. This is the way, walk you in it. Then all theological schools are in perfect opposition to God's school, and all men schools put together can't make one God minister, nor one that will be serviceable to the church of God. But I am not done with you yet.

(*to be continued.*)

PRIMITIVE BAPTIST.

TARBORO', OCTOBER 14, 1837.

They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever.—Dan. xii. 3.

From the above quotation, and some other passages of scripture, some, nay many of the Baptists, have appeared to enter fully into the opinion that, in the kingdom of ultimate glory, there are degrees of happiness and distinction of honors; and that those who have been most active, and most successful in reforming men, will occupy the higher seats and feel the greater enjoyment. Though this opinion is not much contended for, verbally, yet by action it finds probably, more advocates than it ever had. Thousands in their religious career, conduct themselves as though they were persuaded that the chief part, if not all their religion consisted in trying to make other people religious; they appear to think no religion worth having but that which they possess in other men.

True religion can never be public property; it must forever be a private, if not a secret possession. There is no direct and absolute conveyance of it from one person to another; nor can one person possibly hold any part or title in another's religion. Its channel lies directly from God to every man, and from every man to God, without any outlet or inlet. Every responsible injunction proceeds immediately from God. No religious command of men is of any force. The law of God embraces the whole duty of all mankind. The good we render to men is in accordance with the divine law. (Call me antinomian, thou Pharisee!) All duties not embraced therein were created by men, and are utterly antimonian, antichristian, and atheistical. Every gift in grace's treasury, every blessing in gospel's system—every enjoyment in creation and redemption, in earth and heaven, in time and eternity, is from God. These gifts cannot be bestowed by man! Naked he enters the world, and naked he leaves it. Too poor to borrow, the Lord claims no reward from him for what he bestows. He has commanded our obedience, and he gives us what he please. Man's *obedience is better than sacrifice*, and his *hearkening than the fat of rams.* His heart given in love to God, is religion. All else is worthless, except as a testimony of our love, and as its certain effects. Before God, *every man* must *be fully persuaded in his own mind*, and worship God as his word directs. What then are we to think of those whose religion consists in noise and show, in apparently trying to make others religious; in other words, trying to form them to certain practices produced either by misplaced zeal, or rampant avarice? What shall we determine concerning those who spend their time in publishing either what themselves or others ought to do, can do, must do; what they have done, are doing, or intend to do, hereafter?

True religion is humble, modest, and retired; is more solicitous to be good, than to appear so to others. Our Lord advertised his disciples of the pharisees' public manner of worship, of their sanctified and devout appearance; but warned his people against following such example. He told them, that when they prayed they should go from human view,—*enter into thy closet, and when thou hast shut to the*

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door, pray to thy Father. He bade them not to let it appear when they fasted:—*when thou fastest anoint thy head and wash thy face*, as at other times. He also commanded them to give alms in a secret manner: *when thou doest thine alms sound not a trumpet before thee—let not thy left hand know what thy right hand doeth.*

Amongst what shall we class prayer meetings? Instead of seeking the closet, people called Christ's *followers*, proclaim, we will *meet together* on such a time to hold prayer meeting; sometimes telling what special object they intend to pray for. Sometimes a despatch or message is sent across our whole country, sometimes half round the globe, in ship or mail, to tell people that they prayed—"the sisters had seasons for prayer"—"their monthly concert," &c. Many appoint and publish fasts also; and tell the world, "meet us at our meeting house to see us fast, and hear us pray." Concerning what some would call alms, the trumpet ceases not to sound. They insist that their good deeds shall not be forgotten. They request a certain editor to set down so much as given by such a body. They reverse what our Lord commanded; they are resolved the right hand shall publish the left hand's deeds. (This proves the erroneousness of missions: missions cannot be well conducted without records; and to record or publish any act of alms, or "benevolence," is Anti-christian.) Indeed, alms in this day are out of the question. The term signifies, "What is given in relief of the poor." This object is not embraced in all the benevolent plans of the age. To give bread to the hungry, water to the thirsty, to take in the stranger, to clothe the naked, to go to the sick, and the prisoner, are benevolent acts. The Societies for missions shun these. All that is given or begged is to hire men to worship God, or rather to pay them for pretensions of that kind. They would in their strange kind of alms, take bread from the hungry, (even the proceeds of "potato skins,") clothing from the naked, (down to old rags,) money from the stranger, (into the missionary box,) leave the sick and the prisoner to languish untended and unmourned,—they would do all this in their own country, to show as they say, "benevolence," to people they never saw. If a man *love not his brother whom he hath seen, how can he love God whom he hath not seen*, or love the heathen either?

The passage at the head of this article admits of a double bearing: 1st. Those who under the Old Covenant or Mosaic economy, sat orderly examples or used kind persuasions to reclaim the swearer, sabbath breaker, disobedient child, &c. from the violations of the moral, and judicial or civil laws, were forever, worthy of all excuse and free from guilt as citizens. 2nd. To those who, under gospel dispensation, and as servants of God, under him, are instrumental in shewing sinners the way of salvation, these things shall be evidence of their being ministers of God, and an earnest of their future happiness.

To suppose the advocates of the new schemes were incited by a belief that they should be rewarded with the higher seats in glory, and outshine their brethren who were *lazy* and *do nothing* people, would be the most favorable construction we could place upon their motives. But when we consider the objects from whom money is received, the condition of those upon whom it is bestowed, and those objects which are to be accomplished; and at the same time reflect that they violate the most meritorious rules of God's word, it is to be feared that avarice works with an impetus beyond the power of their hope for distinction in heaven.

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The religion of the present times however, at the best, is for the most part such as described above: that is, each one expects the deficiency in his own religion to be made up by the zeal, action, &c. which he can create amongst others. Their almost daily propositions are to this amount: if you will be religious so much, I will be pious so much. Mr. James C. Furman, says a brother, considers himself bound to pay, during the year 1837, to the Treasurer of the Baptist Triennial Convention, the sum of one hundred dollars; *provided*, four thousand, nine hundred and ninety-nine other persons report themselves by the first of May 1837, as willing to assume the same obligation." This challenge purports to be for the purpose of raising money to print the Burman Bible. But this brother cannot be zealous to the amount of $100 unless 5000 persons more, lacking one, should unite their zeal to his. What a pity his benevolence is so weak as to need 4999 props. If the widow with her two mites had lived in this day, she could not have been a member of the $500,000 club. But her name shall be precious when the names of this club shall be enrolled among the Crusaders of the 19th century; or rot, and be as though they never had been.—*Ed.*

Hans Egede, Missionary to Greenland.

Mr. Wm. J. Snelling, author of 'Tales of the Northwest,' and 'Polar Regions,' informs us that America was first discovered by Icelanders. A certain Gunbioern, driven westward by a storm shortly after the Colonization of Iceland, first saw the shores of Greenland. Eric Raude, or the *Red*, to escape justice for murder which he had committed, fled to Greenland in 982; the first land he saw was Herjolf's Ness. In process of time Greenland became colonized. But by a pestilence called Black Death, which prevailed about the year 1350, its population was greatly reduced; and by a change in the fifteenth century, in the position of the ice which had bordered the eastern coast, all access to the coast was cut off; and in a short time, it is probable, that this dreary land was entirely depopulated of white men, as no intelligence was ever after received concerning them.

In 1721 Greenland was recolonized. Hans Egede "addressed a memorial to Frederic IV., praying to be employed in the conversion of the Greenland savages." His petition was unsuccessful. At length, under him, an expedition was fitted out by private persons, "with the double motive of fishing for whales and converting the Esquimaux." This project, however, was approved by the king, who "gave Mr. Egede an annual salary of sixty pounds." The native Greenlanders were distrustful of the new comers, and unwilling that they should make a permanent settlement. But after a time Egede so far overcame their obstinacy as to induce some of them to receive baptism. The author above named, concludes the account in these words: "Of good fishermen and Greenlanders, Mr. Egede made a good many bad Christians, and the Danish authorities keep them nominally such to this day."

The above account, including the motive, pay, and success, of Egede, we think a fair commentary upon missions, and as favorable to the cause as the advocates ought, in justice, to ask. Indeed, of the two, (his and later,) we conclude Egede's was the more commendable.—*Ed.*

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North Carolina, Wake county.
(*continued.*)

But better judgment tells them that the judge of all the earth will do right: while on the other hand observation brings this truth to mind —that wicked fathers that never set the example of prayer before their children, nor religious examples, living as they listed, have raised up children, and independent of man's training the blessed Lord hath, in divers instances, broke into their hearts with his light of grace and the matchless power of his love, and made them his meek and lowly followers. Then away with the idea of the church of Christ not being complete, as in his purpose, from eternity. Then to train up children to deny the word of God, is deceitfully working or handling the word of the Lord. But without a miracle of grace, children being trained up in a pharisaical manner in Sunday Schools, and to favor all the Societies of the day help God to save with money, when they get old will not depart from it.—If this is the object in training children, there is a more consistency if it consist in error:—but after all it is said that, a remnant according to the election of grace, shall be saved. The next cause found to lower religion is, that of the temperate use of ardent spirits as a preventative of the Lord's converting sinners, or the churches reviving. Brother Bennet, is it so powerful that the Lord cannot, will not enter, on the account of a modrate use of ardent spirits? I am opposed to excessive use of drink or food; but, since the temperance societies have existed, there have been souls born of God, and great many before: as such, I think God's work is going on, and the devil's too: and very often the excessive use of ardent spirits delivers the church from dead weights. I am no friend to drunkenness.

The next cause of the low state of religion is, 'the want of respect for the feelings of brethren.' If the committee indeed have found this cause, it will be hoped they at least will desist from wounding feelings, by pursuing those unscriptural institutions and practices;—such as educating men to the ministry, North Carolina Baptist Convention, Tract Society, Bible Society, Sunday Schools, Armenian, Fulleritish doctrine,—which all are to perish with the using—'not in honour to the body, to the satisfying of the flesh;' begging for money, causing divisions and offences, contrary to the gospel rule. I hope the committee having found out that, 'debates, envyings, wraths, strifes, backbitings, and whisperings,' disturb the peace of churches at this day, will appear no more on that ground. We are told that, 'because iniquity shall abound, the love of many shall wax cold.' The committee has also found out that the scripture, in regard to the matter, is perfectly plain and simple: 'Let all bitterness and wrath and anger and clamor and evil speaking, be put away from you.' Now, would it not be well first to remove the cause; and the effect would cease, in a great degree. The missionaries have been the cause; then let the churches come out and stand 'steadfastly in the Apostles' doctrine and fellowship, and in breaking of bread, and in prayers.' In the 20th section of the report of the committee, they have found that for the want of just such knowledge as their best periodicals afford, there is much to be deplored. We further learn from the report that, in the absence of the information of which we now speak, a heavy loss is sustained. I pre-

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sume the meaning is that among the Old School and Primitive Baptists that do not favor the money getting plans, a heavy loss is felt. And what can that loss be in the end, but money—and that too by Old School and Primitive Baptists telling the people plain gospel truth, and unmasking their 'deceivableness of unrighteousness' which they work 'in them that perish.'

Having, brother Bennett, just sketched the report as far as the causes that affect the prosperity of the churches or religion, the first thing or remedy the committee find to restore the state of religion is, the deepest sense of self abasement before God, with an acknowledgment of having wandered from God. But where is that self abasement? Is self denied to human appearance in all their show, pomp and parade, still going on in pursuit of their gain each one from his quarter, at the expense of the fellowship of the churches? Does this look like deep contrition before God, while they are sinning against the weak brethren for whom Christ died, and lording it over God's heritage? I trow not. Then 'that servant which knew his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes."

I shall notice a few of the cures, and dismiss this part. The committee has gone back on the same ground to cure the wound, to observe and promote tract and Bible societies, religious periodicals, and so on; and declares, that that professor that has not done so, has not done his duty. Is this evil speaking, or not? I was a little astonished when I saw the names of the committee and read their report, and brought to mind some former discourse that took place between Elder Spivey and myself. He said he was no missionary; he would have nothing to do with it. We also had a brief conversation upon the cardinal points of the gospel of Jesus, and agreed. Then to be found advocating the several missionary societies of the day in the report, looks like Bunyan's old Mr. Facing-both-ways.

Brother Bennett, you and I have found some that have taken a decided stand on one side the fence, and some the other; and some straddle the fence; but this man would appear a getting-over man from side to side. There is another thing I would mention by way of healing the wounds that religion has received—that is, that the churches composing the Raleigh Association, refrain from all the new inventions missionaries have invented, disown false doctrine, and the propagators thereof; and in the meekness of a Christian spirit, acknowledge their errors with repentance for trespassing against even one of God's little ones. And I have no doubt but those they have so deeply wounded are ready to forgive. This being done I hesitate not to say I believe there would be a revival in the hearts of God's children; and O what a pleasant day that would bring to view, to see the Baptists gain like a company of horses in Pharaoh's chariot, all feeling the same way.

But before I close my remarks, I must gently reprove the Raleigh Association for one other error she has committed, in my opinion, and I expect in the opinion of others; and in so doing, I expect no Christian will be angry for being told in a right way his faults. It is generally the principle of Christians, if they are wrong, to wish to be righted. Psalms 141. 5. 'Let the righte-

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ous smite me, it shall be a kindness; and let him reprove me, it shall be an excellent oil.' Proverbs 10. 17: 'He is in the way of life that keepeth instruction, but he that refuseth reproof erreth.' Prov. 12. 1: 'Whoso loveth instruction, loveth knowledge: but he that hateth reproof is brutish.'

In the 29th resolve, page the 7th, are to be found these words: 'That this Association ascertain the number of ordained and licensed ministers within its bounds, and that their names appear in these Minutes.' In looking over this list of names I have found five names if no more, which in my judgment, do not belong in the bounds of the Raleigh Association, if it be admitted that the churches which compose that Association mark its bounds; the five members or names are Littleberry Horton, Samuel Wilder, Mark Nowel, E. Meacham, and Solomon Terrell. These members if I mistake not, belong to Hephzibah and Lee's Chapel. These churches it is well known, have not represented themselves in the Raleigh Association for some years, perhaps not since 1825 or 1826. It is equally well known, that the Raleigh Association from time to time, has made exertions to procure their representation, but has failed until now. What does this manifest, a good spirit or a bad one? Let the apostle James say. James, 4. 16: 'But now ye rejoice in your boastings. All such rejoicing is evil.' See how this differs from charity. 1 Cor. 13. 6: 'Rejoiceth not in iniquity, but rejoiceth in the truth.' (not a lie.) Beside, I know not that all the young preachers at Wake Forest Institute have their membership in the bounds of the Raleigh Association. So I add no more, but will leave others to judge.

Yours in the bonds of the gospel.
Burwell Temple.

Blue River, Grant county, Wisconsin Ter. May 25, 1837.

Dear brother Bennett: It is with no small degree of pleasure that I undertake to give you a few lines in relation to the Primitive Baptist. Being many miles from you and destitute of the company of the little flock whom I dearly love, this is the only method by which I can speak with you, and I feel that I ought to be thankful to him that works all things after the council of his own will, for this privilege. I have been enabled through the columns of the Primitive Baptist and the Signs of the Times, to converse with many of the afflicted servants of the Lord whom I dearly love and should have never known any thing of, if it had not been for the publication of those papers. What heart-cheering pleasure it is to me to find so many valiant soldiers of the cross fighting for the truth, contending for the true faith and order of the gospel, strictly adhering to the word of God as the man of their counsel in opposition to the many lo here's and lo there's that are crying out in this day of iniquity.

Before I read the Signs of the Times, and the Primitive Baptist, I thought that a few old regulars in the West were all that were left in the field to fight against the popular religionists of these days, and we were under so many reproaches that our enemies thought us nearly extinct. The Signs of the Times gave me the joyful information of many precious brethren in the East who had continued stedfastly in the apostles' doctrine, &c.: who loved the good old way so well that they could not be enticed by the cunning

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craftiness of those who lie in wait to deceive; and I assure you that I was not only pleased but surprised to find by reading the Primitive Baptist, that there were so many valiant soldiers of the cross in the South and elsewhere. All these as with one voice speaking the same things, brings to mind the words of the prophet Isaiah: 'And all thy children shall be taught of the Lord, and great shall be the peace of thy children.

Amongst all the communications which I have read in the Primitive Baptist, I have found (with one exception,) nothing but what gave me pleasure. The expression to which I allude is in Vol. 2d, No. 4, page 62, in a letter from brother William Patrick; where brother Patrick in giving information of the different Associations says, the Predestinarian is antimissionary but holds the wicked and nefarious principles of Parkerism. By this expression it is inferred that the doctrines held by brother Parker are wicked and nefarious. I should not trouble you with a single remark on that subject, if brother P. was permitted to speak for himself; but as he is gone to Texas, and consequently deprived of the privilege of speaking in his own defence. I hope you will allow me to say a few things for him. It will be necessary to glance at the ministerial character of our beloved brother Daniel Parker.

Brother P. has been a minister of the gospel for more than thirty years, he has uniformly maintained that the Baptist church is the true and living church of Jesus Christ, and that all other religious sects are antichristian. Your unworthy brother has often received inexpressible comfort by his preaching, and that is probably the reason why I regret to see any thing done that is calculated to prejudice the minds of your readers against him. When I find the servants of the living God reproached by the enemies of the truth, I try to bear it with Christian fortitude as that is what I expect of them; but when I see them reproached by the real lovers of truth for want of information I feel like trying to prevent it. But to return to the subject.

Brother P. has always manifested an unyielding opposition to the (reputed) benevolent institutions of the present day; such as, missionary societies, Sabbath schools, Bible societies, &c. When the missionary phrenzy broke out in the far West, brother P. was among the first to oppose it: he not only opposed it from the pulpit, but from the press. He published several pamphlets on the subject; the first was, A public Address to the Baptist Society and friends of religion in general, on the principle and practice of the Baptist board of foreign missions: (this was in the year 1820.) He afterwards published the Author's defence, and another by the title of Plain Truth, &c. In each of these he exposed the principles of the missionary system and the conduct of the Board and its abettors, so that he was continually the object of their hatred.

Brother P. afterwards published a pamphlet entitled, Views on the two seeds, taken from Genesis 3d chapter and part of the 15th verse: And I will put enmity between thee and the woman, and between thy seed and her seed. In it he maintained one or two points of doctrine that were new to many of the Baptists who read the pamphlet, and consequently different erroneous constructions were put on the doctrines contained therein.

(to be continued.)

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POETRY.

From Erskine's Gospel Sonnets.

THE BELIEVER'S JOINTURE.

CHAPTER I.

Containing the PRIVILEGES *of the Believer that is espoused to Christ by faith of divine operation.*

SECTION V.

The Believer's Faith and Hope encouraged, even in the darkest nights of desertion and distress.

(*continued.*)

When sins disorders heavy brings,
That press thy soul with weight;
Then mind how many crooked things
Thy Husband has made straight.

Still look to him with longing eyes,
Though both thine eyes should fail;
Cry, and at length, tho' not thy cries,
Thy Husband shall prevail.

Still hope for favor at his hand,
Though favor don't appear;
When help seems most aloof to stand,
Thy Husband's then most near.

In cases hopeless-like, faint hopes
May fail, and fears annoy;
But most when stript of earthly props,
Thy Husband thou'lt enjoy.

If providence the promise thwart,
And yet thy humbled mind
'Gainst hope believes in hope, thou art
Thy Husband's dearest friend.

(*to be continued.*)

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[Persons subscribing or renewing their subscriptions are desired to pay only for the remainder of the present year, as it is indispensable that our accounts should be kept with the volume and with the current year.—*Ed.*]

NOTICE.—We have yet on hand a few pamphlet copies of the writings of Elder Joshua Lawrence, viz: The Patriotic Discourse—Mouse trying to gnaw out of the Catholic Trap—No other than Baptist churches have a right to be called Christian churches—and, a Basket of Fragments. The price for the Basket is 25 cents single, or $2 50 per dozen—the others, 10 cents single, or $1 per dozen.

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THE PRIMITIVE BAPTIST.

EDITED BY MARK BENNETT.

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TARBOROUGH, NORTH CAROLINA.

"Come out of Her, my People."

VOL. 2. SATURDAY, OCTOBER 28, 1837. No. 20.

FOR THE PRIMITIVE BAPTIST.

TEETH TO TEETH,

Tom Thumb tugging with the Wolves for the Sheepskin.

By Joshua Lawrence.

PART VIII.

ON THE TENDENCY OF THEOLOGICAL SCHOOLS.

(*continued.*)

6th. I shall now venture on your own ground, and if you don't stand back a little I shall tread on your toes. We will now suppose here is a young man, in some church, just converted and beginning to preach; and from all the church and from what we can hear from others, God has called this poor young man to preach his gospel—high office indeed. Now can this man, who is a member of some Baptist church, be more serviceable to the church of God and be better qualified to preach his gospel by sending him to a theological school, or not? You say, yes; this is your ground. I dispute the point. And first, is he now called to preach, or is he called to preach after he gets his education? If you say he is now called to preach, every example in scripture shows he should go immediately to the work; that of Jonas as proof, that of Paul as proof, he strait preached Jesus Christ was the Son of God—and the whole of the examples of the Old and New Testament, of prophets and apostles, prove this doctrine. And if this young man is found in a theological school, may not God say to him as he said to Elijah, what doest thou here, Elijah? Or as Saul—he is hid among the stuff. Or as Jonah—cast him overboard. Take care of your toes. If you say he is not called until he gets his education, then you are wrong to send him to school according to your own plan, not having the call, since you are to educate none but such as you think are called—not those you think will be called after they get an education. Take care of your toes.

Again: Do you think God ever sent a minister to preach that he did not think qualified, or that he thought could be better qualified for the work for which he qualified him? What say you? I wait for you to pause. If you say, yes; then God don't do his own work as he wants it, nor as he sees would be best for the end and design for which he intended it. How preposterous and vain! If you say, no; then can you better God's work in qualifying a minister? Take care of your toes. Christ said to Peter, go feed my sheep—stop, says the Baptist, go to school first. Christ said, go thou rather and preach my gospel—stop, says the man, suffer me first to go and bury my father. So Christ said, you are not fit for a gospel minister, is the meaning. Thus you can see that this going to school is a worldly principle, a fleshly, devilish principle for a man that is called of God to be actuated

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by; and the contenders for it the same. If education qualifies a man to preach better, then it is an essential qualification; if so, why has God so long overlooked it as a qualification in prophets, apostles, and ministers? For I am fully persuaded he has done in all cases of qualifying them, in the manner he thought best for the world and people to whom they were sent; to say not, would be little short of blasphemy. I know that in some men's esteem they think education qualifies a man better, but not so in God's esteem or else he would have sent all of this sort; that, that is highly esteemed among men is an abomination to the Lord. Give back, or I tread on your toes. I ask when God called Abraham to go to Canaan, and Saul and David to the throne of Israel, and Moses to lead Israel out of Egypt, and Aaron to the priest's office, and the prophets to prophecy, and Jonah to go to Nineveh, and Peter to Cornelius and the Jews, and Philip to the Eunuch, and Paul and Barnabas to the heathen, whether any of these men needed any further qualification to obey their respective calls and prosecute their several missions, than those already given them of God? or, whether you hear a word in scripture of additional qualifications required, or sought, or given? Yes, Moses said he was a man of slow speech. God answers, who made man's mouth? And this was offensive to God, therefore to punish this crime in Moses, he gave Aaron for his spokesman. It is the height of folly in men and a reflection on God's wisdom and work, to say he has called a man for any work, and yet has not fully qualified him in his own mind for the work intended. Give ground, or I shall mash your toes. You Baptists won't deny but that it is the work of God to choose, qualify and call a man to the work of the ministry; if so, can you point out to me one instance in all the works of God where his work is not finished in the most perfect manner, or where he has left his work unfinished? For, says the scripture of the saints, ye are his workmanship, created in Christ Jesus unto good works--as well ministers as private saints. Can you find a particle in creation unfinished? If so, then you may in the ministry or regeneration. See your folly.

7th. We will suppose here is a neighborhood of extended limits of poor and unlearned people for the greater part, which is very commonly the case. In this neighborhood God calls to the work of the ministry a man of this class, and you then take him and send him to a theological school and well educate him, and then send him back. Now this is a fair statement. Was he better prepared to preach to this people before he went to school, or is he now better prepared since he has got his education and come back. I give you time to think. I know you must choose the latter to be consistent with your plan. I am for the first, for reasons I will give. In his first state he was on a level with the neighborhood, but you have made him above them in his education, he thinks. Secondly, he can't condescend to men of such low estate, and thereby he is censured with pride and his usefulness among them destroyed. Third, he now comes to them a barbarian, for they can't understand his school words. This I know to be a fact, having often been where learned men preached. I have made enquiries of many of their audience at different times how they liked the preacher; why, said the negro saints, I had a heap rather hear our negro preacher. How so? why, I can understand him better; as for this man, I hardly know what he says. And the poor unlearned white people and saints when I have asked them, one would say, he is a highflyer; another, he is too deep for me; a third, I don't know the meaning of half the man's words; a fourth, I suppose he is a pretty smart preacher, but I don't care ever to hear him any more; a fifth, he is too proud for my use; a sixth, I had rather hear old Such-an-one, who can scarce read intelligibly, &c. Now these

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are common and every neighborhood facts. Then by sending this man to school instead of making him more serviceable to the church of God, you destroy his usefulness by your theological schools, by putting words in his mouth the poor people can't understand.

Again: the most of God's people are among the poor, for says the scripture, God hath chosen the poor of the world rich in faith and heirs of the kingdom. And Paul: you see your calling brethren, that not many mighty or noble after the flesh are called. And Christ: I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes, (or the poor and weak of the world.) Then theological schools instead of qualifying men to be serviceable to the church of God, is exact the reverse. Instead of qualifying them to feed sheep and lambs, like unlearned Peter, it qualifies them them to feed goats and take the children's bread and give it to the dogs and scatter their pearls to swine. Take care of your toes. This is one of the main reasons why God chooses, calls and qualifies a great many more unlearned and poor men to preach than he does learned and rich; because nine-tenths of his people are of the poor and unlearned class of men and women. So that theological schools in their design are set right to work against God and his choice of people and preachers, and therefore must be of man and the devil's contrivance. And there is no must be in the case, since there is no example nor command in the book of God for such an appendage to finish the qualification and complete a gospel minister for his work.

This brings to my mind a certain case that transpired with a certain man in a certain town. He was walking near a spring under a shade, and two poor old looking women came to the spring after water, and looking at the man one said, sir, are you not a preacher? Madam, said the man, what makes you think I am a preacher? why, said she, you look like a preacher, and are you not going to preach for us before you leave town?. Why, said the man, you have a preacher living in town; he is to preach for you to-morrow. Yes, said the woman, but we poor folks don't go to hear him, he preaches for the rich folks. And so it was, for the man went the next day to hear the preacher and see the truth of what the woman said; and there were no poor folks nor negroes there, but the lawyers, doctors, judges, and merchants, and rich of all descriptions. And it was a theological preacher that preached for them, and that in just such a style as their proud hearts could wish. Now how reverse this is to Christ: And the poor have the gospel preached to them. That preacher had his hundreds of dollars for preaching to these rich folks, and I ask you could these poor folks buy gospel at that price? No, sir; you poor folks and negroes go to hell, for us; we preach for money's sake, but gospel ministers for Jesus' sake—therefore the poor have the gospel preached to them, otherwise if no money old satan take you, all for us theologians. So that the truth of the case is just this—theological schools were erected to support priests in getting money, and by them they are getting it out of the people to this day; and will yet continue to do so until the pride of the church shall be humbled. And I feel assured as there is truth in scripture, that God is filling with his wrath the vial of the angel, and that he will pour it out on the world ere long, as in the pouring forth of a volcano of fire and thunder. Then those that live will see better days. And the world is so blind they had rather pay money for lies from a learned minister, than have the truth of the gospel from an unlearned one without money. What a pity this, to their own ruin.

Then if I rightly understand your scheme in theological schools, it is to make preachers for the towns. Very good. God grant they may stay there, for I have

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showed plainly they won't do for the country folks; nor will they like to live in the country on sop, potatoes and hominy, redfins and herrings. They will be too high bred for that. But you say you are going to make them work; do, for the Lord's sake keep them well at it, while you have the chance; for I warrant you they don't work much, once they leave you. For I have never seen one yet that could work, or even pretended to work after he left school; for he thinks he deserves to be maintained for his knowledge of theology. But let me charge you, when you get enough to stock the towns, stop your dressing mill; for the country people have now to work very hard to dress their sons and daughters in silk and broadcloth, and buy fine horses, saddles and gigs, and other equipage to make them show in style. Besides they have in a good degree to work for the town people, doctors, lawyers, and merchants, and to the last some are almost slaves for superfluities and not necessaries. And they have also to cast in their mite of labor to grease the wheels of government. And now for heaven's sake if you add to their labor by putting a host of theological beggars on them to maintain, I think the country people might as well be in sweet Ireland, to mourn with them that mourn in like chains. So don't make any more than will fill the towns. But I reckon you have another view of the case, that can you stock the towns this will diffuse itself thro' the whole pone of the country also. But let me tell you that there are so many making of different sorts, the towns can't hold them all; for they are now getting like hogs in a bed of a cold night, crowding each other out, and you ought to be sure to make large ones, least yours should be overlaid in the crowding. And further, be sure to have your mill under good command, so she can be stopped at will when you get enough for the towns, and not let her be like old Buntin's mare, that after he made her run away he said the devil sent her an end, for he could not stop her. You see this was the case of the Romish theological schools, and also in France, for the devil sent them an end until so many school men were made that they possessed one-third of the property of the kingdom. Nor could those mills be stopped until the French had to rise in mass and lay hold on this bull by the horns.

In England, Ireland, Spain, Portugal, and many other countries, it must soon be the case; for these devilish dressing mills when once set going never have been stopped, because the priests mind the mill and get the toll. Some people boast they are not priest-ridden, but I tell you there are but very few in the world but some priest or other rides, and that with his cudgel too; but as for my part I had as lieve be rid by a witch as a school man whose pocket I must be filling every time he calls, or I am spurred in the side. I am not done with you yet, although you may be willing to get off; for I don't like your mill although it is upon a different construction from some others, both in this country and Europe. Yet the principle upon which she is built and the power that moves her is the same—money. One fault I find of her, she don't grind toll free; and another is, she has respect to persons; she grinds for the poor and not the rich, yet she picks the pockets of the rich to learn a poor man to pick the pockets of his neighbors; and yet you call this charity! A devil charity this to train up men to live on the sweat of the brow of his neighbor, and sell gospel contrary to Christ's command, who told his disciples, give it freely. Do you know one theological preacher that don't sell his services? I know many, and I don't know one but preaches for hire and divines for money. I hope it will be a long dry time at your mill, after you get enough for the towns at least, for there are as many beggars now as I think the people are willing to maintain in the country.

8th. I am opposed to your theological

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schools, although they differ from the Romish, the Episcopalian, and Greek schools; because they are impelled by the same power—money; and much for the same. And, secondly, because in no country they never have been put down in their oppression of the nation, but by a revolution, war and bloodshed; as proof, in France under the revolution in two instances—the first, after the American revolution; and the second, the last, under the Duke of Orleans. In Spain, as proof, under the war of Buonaparte in the capture of the king of Spain by intrigue. In America, by our revolution under Washington were tithes for school men abolished. In South America, by the revolution and under the emperor Augustin Iturbide, was the hellish inqisition, erected by the influence of school men, abolished and toleration granted in 1820. And they cannot nor will not be destroyed in England and Ireland, and other countries, but by a revolution and war. It is fair reasoning to say so, from the evidence of other nations, which you dare not deny. And before the first revolution in France the oppression was intolerable, for it was a triple oppression of kings, nobles, and clergy, all combined as the effect of theological schools in a great measure to fleece the French people to the skin. In fact, theological schools are a pest and curse and source of oppression to the nations; and if this be the nature of the gospel system, I give my vote to vote it out of the world. For I thought the gospel system came into the world to bless men, and save men's lives and souls; but theological schools and school men have turned it into a curse to the nations, a system of oppression, blood, despotism and slavery. And can I with all these facts of 1500 years history of theological schools and school men, and that from all nations where they have been established, be in favor of theological schools? I cannot—I will not. For instead of being the seat of light they are the seat of the beast, and have been his upholder to perpetuate acts of bloodshed and cruelty in the nations, and oppress mankind. And you can't deny it and tell the truth. They are the synagogues of satan, the abodes of darkness for the most part where the chains of nations and men have been forged for men for ages. This is truth, and I don't doubt you think yours is a lamb; so were the first established theological schools thought to be; and were intended, as yours is, to promote the gospel and the religion of Jesus Christ. Yet you see what dreadful havoc they have made in the nations, and what a curse of oppression at this time to England, Ireland, and many other nations. Deny this and tell the truth, and then I will see you again. So you can see by the light of the history of nations, that theological schools are not, nor can not, be serviceable to the church of God. Nor are they serviceable to nations, but were invented for priests and are only serviceable to priests and despots; this is truth, to tyrannise over the world, get money for priests, and support hypocrisy and oppression in the nations of the earth.

9th. Who had the inquisition built? who filled it with convicts but the inquisitor general and his gang of confessors? were not these school men? what is the present cause of contention in the house of Parliament—the cause of the groans, tears, sorrows, murmurings, and tumults, and mobs, in England and Ireland? Will you dare deny that it is not the effects of the tithing laws, for to support the clergy of England and Ireland, which is proved by almost every packet from England? You dare not deny these facts. This tithing has skinned the people to the bare bone so they can't bear it longer; and why? because these theological schools have increased the school men and their tithes, until the people are ready to starve to death. As a proof, Lord King says: reduce the number of bishops from 22 to 12, this will lessen the sufferings of the people £70,000 in Ireland alone; and then they must further retrench tithes. £70,-

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000 in order for government to get along, or else Ireland and England will be blown to a flame of civil war. And I ask you on whose side will the clergy be? Why you know the king's, as they were in our own revolution. For he and they are chips of the same block—you wash my feet and I will wash yours; we can't work and are ashamed to beg, so John Bull we will stick to you my good fellow, since your laws pay us well for our printed prayers and written sermons. Now, sir, who are these tithes for? why you dare not deny but for the clergy. What sort of clergy? why you dare not deny but alone for the clergy of the theological schools. Is not this the truth, and the right truth? Yes, sir. Then, sir, here is proof enough for all the world to satisfy them, except the clergy, and them they have blinded, that theological schools are a curse, oppression, a peace destroying, a damnable despotic system of cruelty and suffering to England and Ireland, and all other nations where they have been established; this is the truth; but the priests make them out the very reservoirs and fountains of light. But have you never read that text: They put bitter for sweet, and darkness for light, and vice versa? Yes; sir, and this is the case here; mankind are so priest-ridden that they will believe what the priests say, whether it be in the Bible or not. Oh yes, he's a very learned man, he knows; if it is not in the Bible it must be so, because the priests say so; and they never put themselves to the pains to enquire, but take all for truth, when all the priests say, if brought to the Bible, is found to be nothing but a pack of lies. The gospel system is not a tithing system, by law or otherwise; but leaves every man at his free will to give, or let it alone. Nor does the gospel system show or point out fine, penalty, or forfeiture, if a man don't give a cent, to be inflicted by church or government; for the support of the gospel is a religious act, and religion stands alone between man and his maker, and not between man and government. Then if you compel me to pay a preacher I don't believe God ever sent, there is no religion in that; for religion is a voluntary offering of the heart. Then to give to such a preacher by compulsion is hypocrisy, or in other words, I am compelled to play the hypocrite. Then make the best you can of theological schools, as fairly evidenced in other nations, they are the fountain head of sorrow, suffering, poverty and oppression of the people. This is truth, and the history and facts of nations prove it; and I beg you to think well on this subject, before you are led by the tithe rope of the priests. For school men have been, in all ages a band of purse plunderers, deny this, living on and grinding the face of the poor, and wresting from him by law and otherwise, the hard earned sixpence that should have clothed and fed his wife and hungry and naked children. Nor have I ever in all my reading, read or seen the place recorded, that one of these men possessed a relenting and relaxing heart; but always as staunch and as sturdy to his tithes as the robber to his plunder, or the murderer to his blood.

10th. But perhaps you will say, theological schools have never had these sad effects in this country, nor never can. Stop, sir, don't be too fast in your assertions. Remember my head has grown gray with years. What were the effects of theological schools in this country, before the revolution? Were it not tithes? Yes, sir, the tenth calf, pig, lamb, goose, turkey, chicken—corn, wheat, tobacco, money, with fine, forfeiture, imprisonment, stripes, banishment, courts, jails, and reproach, scorn and stigma—and who were at the head of all this? King James, Parliament, lord's spiritual, and English school men. Deny this, sir, and tell the truth. And, sir, it was the blood, the heroic, precious, patriotic blood of our fathers, that purchased our redemption from all those cursed oppressive evils of school men. Deny this. This is written at home, in memory

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of some of the living in those days that tried men's souls and hearts as with fire. Yes, sir, and the documents of courts, and law books of those times, stand as evidence; and I call them this day as witness against theological schools and school men. This deny, sir, and the living and the dead will rise up against you and curse theological schools and school men, as a copartner of their sufferings and loss of blood. Yes, sir, the cries of orphans and widows, and weeping wives for absent and lost husbands, would be witness and curse theological schools and school men, as a joint cause of their sorrow, grief and tears; being a joint cause with the tea, stamp, and other taxes, against which the sons of liberty fought, bled and died. Shall I then be in favor of theological schools? No, sir, I will give both of my ears to the pillory, my body in the prison to be eaten by rats, and my heart to be taken out of my body and burnt and the dust thereof scattered to the four winds of heaven; and stake down every cent of the property I possess at the disposal of government, to wage war against theological schools, school men, and law religion; for it has been, and now is, one among the greatest curses of nations. But, say you, theological schools has never had this effect in this country since the revolution. And in the name of heaven who is to thank for that? Not King James, nor his school men. No, sir, nor the school men of this country neither; but our thanks are forever due, nor can we pay that gratitude due to Washington, and the bleeding, barefooted and frostbitten soldiers, and those patriots of such a noble cause, who staked down their substance and counted, their gold, beef, corn, or bacon, nothing worth to liberty of conscience and the rights of free men. Then you can see as with a sunbeam, that nothing short of a revolution, blood, sufferings and death, can break the hellish chains of theological schools and school men, once the rope is on your neck. Deny this, sir. If then this is truth, oh, North Carolinians, I call on you to say, had it not have been for the bloody suffering struggle of the revolution, should we not now have been grinding in the same galling poverty chains of tithing as the people of England and Ireland. Yes, sir, I bring the thing to your door, so you must see it; and I hope also you will feel it and act accordingly, as for ever to keep this yoke from off your necks, which the blood of our fathers redeemed us. You will say, it has never been so since the revolution, although there have been and now are twenty theological schools in the United States. No thanks to the schools, nor to the temper, will, nor wishes of school men; for they are the same breed they always were, and I tell you there is a heap in the breed, for school men have shown since the revolution in some of their acts the truth of what I say, that they are the same bad breed. But our thanks are owing to that great bulwark the Constitution, which the patriots of those days set up, who had felt the shoe pinch and of course knew where to cut out a piece to render it easy; and to the statesmen of those times, over whom school men had rode rough shod. But they by the Constitution have unhorsed them, and put them to work for their bread. God be blessed for this, so let it be for ever; or turn beggars, as many of them are doing. Yea, and we owe thanks to our statesmen, who have been too stout to let the priests ride them from the revolution even till now. And so I say, heaven bless you, and those that follow after may America never want for statesmen that love themselves, posterity, their country and liberty too well to squat down and take a school priest on his back. England has seen for a long time, but king and ministry now begin to feel, they must lower sail or their national bark will soon plunge into the whirlpool of a revolution; and that tithing and school men are the cause. But what are the school men saying to all this? Are they willing to lower sail, give up their tithes, and save the nation from a bloody revolution? No, sir, the documents from England, almost wet from the press, show to the contrary, that they are using every thing in their power to hold on upon their loaves, and care not for groans, poverty, or wretchedness, or nation so their roast beef and puddings come forth to them. I tell you a revolution is the end—mark what I say. The king and clergy may now give an inch or two to stop the present fury of the people, yet it has to come to it, as no nation has broke the chains of priestcraft but by a revolution. Then can I, with such evidences before my eyes, be in favor of, or think that theological schools

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can be serviceable to the church of God in any way they can be conducted, or serviceable to a nation, since in them are the seeds of revolution and wars? As says James: From whence comes wars and fightings among you? come they not from hence, even of your lust? Yes, sir, that's truth; the lust of school men produce wars, as well as the lust of kings and emperors of the earth.

But you will say, the constitution, laws and people of this country have too much light ever to let theological schools or law religion oppress the people. Stop, sir, you must know that theological schools and law religion have gone hand in hand through all the nations of Christendom, and in this country before the revolution; and that law religion can't exist without theological schools, and that here now they exist without law religion. And why so, but because of the revolution? I am ready to acknowledge, if it were possible that any kind of theological schools could be serviceable to the church of God, that the plan which the Baptists have laid down and on which they have proposed to proceed, is the only one that could be of any possible advantage to the church of God or any nation under heaven. For, as for the plan of educating unconverted men for the ministry, as other sects do, it is the worst of curses to nations and the church, as can be proved in a thousand instances. But I am opposed to them on the ground the Baptists have taken, and will lay down my reasons plainly and particularly:

1st. Theological schools did not commence with the gospel church, nor originate with her in her pure state, but after her corruption; and have been one of the most important means of her continued corruption to this day, and will to the expiration of the 1260 years.

2d. Jesus Christ did not go to theological schools for his first preachers of the gospel, nor consider it a qualification essential in a gospel minister; nor has he nor his apostles left an example nor command that the church should be governed by this rule of theological schools to qualify men for ministers of the gospel. This is very important, since he gave command to his apostles to teach whatsoever I have commanded you. Now, sir, show me in the New Testament such a command, for the church to erect theological schools for qualifying young men for the ministry; but you know you cannot.

3d. I shall not ask you to acknowledge, that theological schools if not on the Baptist plan yet on the plan of other sects, have been a curse to the nations and the church of God, the darkeners of the gospel, the blinders of the world, and the source of error, hypocrisy and blood to the nations; for it is provable by 1500 years' history of the church, and history of nations.

4th. That theological schools are the chief, the great, the most important weapon of antichrist, and by which he has most prevailed, and out of which have come all those unmeaning forms and ceremonies in religion that have beclouded the church of God. Deny this, sir.

5th. That law religion can't exist without theological schools, but have a natural tendency to gender them, is so plain from 1500 years history that it needs no comment. So also, that theological schools have a tendency to gender law religion, or unite church and state, there can be no doubt on my mind; and many attempts in this country go to prove the fact—and that school men being of the same bad breed will unite their efforts and fall into the same ranks of a union of church and state, no matter to what sect they may belong, since they are men of like occupation and self interest.

6th. I have never seen a theological school preacher in thirty years, and I am acquainted with many, that would or could work; and therefore they will bite at law religion as quick as a jack fish at a roach, to get money by a union of church and state rather than work. And I feel no doubt that can their efforts bring about such a state of things, that theological school Baptists would be found in the ranks, as well as others of the same breed.

7th. When we review the history of the Baptists in the United States, and the mighty work and increase which has been achieved by the Baptist ministers, I ask, have they arrived to 100 Associations and 3000 churches by theological schools, or has not this great work rather been effected by a very great majority of ministers who could scarce read, and not one in ten that even knew grammar, and by such as had to work five days out of seven to support their families? Say, is not this the truth? And can you say that school men will do more than they have done? I don't believe a word of it. They may be a means of making more hypocrites to get money, but not real saints.

8th. And further, when we take a retrospective view of that zealous and laborious sect the Methodist society, since their introduction into this country by Mr. John Wesley until now, have they effected the mighty, the great work and change in men and manners with

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the numerous increase of that respectable society by theological schools? Or has it not rather been done by young men taken from the handles of the plough and other occupations, who have entered immediately on the work of the ministry without going to a theological school, through whose zeal and laborious perseverance this society has arisen to three hundred thousand, and the high state of respectability at which it at present stands, living only on the pittance of $60 a year, and often not that, and thus commending themselves to every man's conscience and evincing to the world it was souls they were in pursuit of to salvation, and not $500 or $1000 a year, like school men? Shall then these sects for whom God has done so much whereof they are glad, now distrust God and trust theological schools? God forbid. Seeing God has heretofore chosen thousands of these young men which a scoffing world count fools, as well as proud school men, to destroy the wisdom of the world and build up his church? And with these weak young men he has confounded the wise and strong of this world, and brought to nought things which are. Then let God have his way, because his way is best; and I had rather trust God and one of these young men with David's shepherd's bag and sling, than clothed in all Saul's armor. He that hath ears to hear let him hear.

9th. Theological schools gender and foster pride in a minister, which makes him smell frownish in the eyes of the poor of this world.

10th. Theological schools have a tendency to destroy all real piety and scriptural devotion, and heart-spiritual worship and experimental religion out of the world; and change the whole frame of gospel worship of God into formal godliness, show, pomp, parade, and fashionable religion. Witness the Roman Catholic church, Greek church, Episcopalian, &c. as proofs.

11th. As theological schools originated in the corruption of the church, and have been a means of continuing that corruption, is it not a proof that the Baptist church has become corrupted by their establishment among them! I say so. And they will be a means of furthering that corruption as they have been among other sects.

12th. Suppose the Baptists, the Presbyterians, Episcopalians, Methodists, Free Will Baptists, Roman Catholics, and all other sects establish a theological school in this State a piece, and each and all of them set to making preachers as fast as they can by hundreds, what is the probable result? First, as proof of the probable result, in France when they set these manufacturing mills going, they multiplied preachers so fast until there was a preacher for about every 150 persons. These school men soon had about one-third of the property of that kingdom in possession. In Spain, England, and Ireland, you read almost every day oppression and poverty is the result. But what will be the result in this country, where there is no law to distrain it from the people? First, a useless set of drones in the hive of civil society; secondly, they will be to maintain by the people in some way or other, by begging, by salary for selling what they call gospel—or be sure they will unite to unite church and state, so they can live on the people without work by law religion. And this I say is the end of theological schools, whoever lives to see it, should not the outpouring of God's vengeance on antichrist prevent it.

13th. Such men are unprepared to preach to the poor of God's people; or, if better prepared, their pride and school words won't let them condescend to men of low estate.

(to be continued.)

PRIMITIVE BAPTIST.

TARBORO', OCTOBER 28, 1837.

We are anticipating the publication of a few numbers of our paper, to guard against a similar delay from sickness to that which we encountered the last fall—and also to insure the termination of the present volume with the year, as the Primitive Baptist will be discontinued after the close of the second volume.—*Ed.*

BETTER LATE THAN NEVER.

The article below is copied from the Religious Herald. It reminds us forcibly of the moral and religious condition of the in-

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habitants of London, and of the temporal and civil condition of those in Ireland; as represented by a letter from Mr. Breckenridge to Mr. Wardlaw dated, Paris, August 1836. Mr. B. states in his letter, that there are more people in London alone without opportunity of hearing the gospel, or as he expresses it, destitute of the means of grace, than there are in the United States. Accordingly, there was in the domestic days of Dr. Carey and others, a field closer home than the East Indias; and sufficient room for benevolent application of the hundred thousand pounds recently subscribed. But Mr. B. further states, that in Ireland between two and three millions of people are without employment 32 weeks in every year, and hundreds of them naked except a single piece of an old garment.—Thus, while true benevolence, and, strictly speaking, all good works, consist in ministering to the time wants of our fellow men, London and different sections of the United Kingdom are engaged in Foreign Missions. The voracious clergy of that kingdom have largely assisted to eat out the starving yeomanry of Ireland; and they then leave them, if they possess strength or means to straggle across the Atlantic to the United States to seek a better lot. A plan, if it could be brought to bear, to allow Irish tenants at least half their products for themselves and families, we would think better deserving the name benevolent.—*Ed.*

NEW CHURCHES IN LONDON.

The subscriptions for the building of new churches in London, on the plan proposed by the Bishop of London, have increased to £100,000, "a munificent proof," says the London Morning Herald, "of the benevolent anxiety which a large portion of the possessors of metropolitan property, and other wealthy residents of London and its vicinity, feel for the moral and spiritual welfare of the poorer classes. This fountain of Christian charity has been opened by the judicious and eloquent appeal of Dr. Bloomfield, and will hereafter diffuse the living waters of Christian truth, in many fertilizing streams, through the moral wastes that surround this great city.—*Epis. Recorder.*

SHEARING THE WHOLE FLOCK, WHETHER OR NOT.

The New-York Baptist Convention has the following standing resolution:

STANDING RESOLUTION.

"*Resolved*, That we earnestly solicit all the churches of our denomination in this state to open a Book of Benevolence, containing a list of the names of all the members of the church, and separate columns headed with the leading objects of benevolence patronized by the denomination, viz. Bible Society, Ministerial Education, Domestic Missions, Foreign Missions, Sabbath Schools, and Tract Society: to cause the several objects to be explained to every member, the obligations to sustain them urged upon every communicant, and all suitable and scriptural arguments employed to induce them to subscribe what their circumstances will allow."

According to the above resolution, the members of the churches have their choice one of six projects to subscribe to; or they may subscribe to all if they please, or else feel the pleasure which necessarily springs from seeing their names opposed to a blank, while other people's names are prefixed to certain sums in some one of the six columns. This is truly a plan, and a scheme too. For there are people who would not give any thing to the support of the institutions mentioned in the resolution, for various reasons,

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provided they could escape the exposure to which the above resolution lays them liable.—We are utterly at a loss to know what device they will work next; we had thought their powers of invention as well as convention were already exerted to the uttermost. But when the wits of preachers are set to work to seek out inventions to get money, there is no stopping place, till 2,385,000 Irishmen are without employment, and destitute of daily food; their children lying on straw beside the city walls; and parents and children literally perishing and starving to death in their rags and lice: no stop, short of sacrificing fifty millions of lives, as the Roman Catholics have done.—If the churches of N. York would consult the scriptures, they would find that that blest Book abhors such practices as are recommended by the above Resolution. Will they never examine this subject!—*Ed.*

Laborers sent forth into the Vineyard.—Mr. V. M. Mason, General Agent General Association, in an appeal to the Baptist Ministers and Churches in Virginia, represents the destitute in that State as crying to the General Association in the following language; "Send us a Missionary—we have no one to break unto us the word of life, &c."

Our Lord says, If ye continue in my word, then are ye my disciples indeed: and ye shall know the truth, and the truth shall make you free. (John 8: 31, 32.) Has the General Association been made free? They have, provided they have known the truth. Have they known the truth? They have, if they are Christ's disciples, if they have been taught by him. Are they his disciples indeed? They are, provided they have continued in Christ's word. Have they continued in his word? They have not. For Christ said, Pray ye the Lord of the harvest that he will send forth laborers into his vineyard. The General Association has taught the destitute to pray said Association to send forth laborers. The Lord said, Tarry ye in the city, &c., till ye be endued with *power from on high.* The General Association taught her preachers to wait till they should be provided with *money* or *schooling*, or *both.* Christ said, Freely ye have received, freely give. But the General Association will send only those whom can be paid. Our Lord said, Ye are my friends if ye do whatsoever I have commanded you. But they will not freely give. Let no man say we judge the General Association of Virginia: the scripture itself is judge.—*Ed.*

FOR THE PRIMITIVE BAPTIST.

Dear Brother Editor,—This is the first time I have ever writen any thing in defence of truth, and for the public: but seeing how matters are going on, I thing it time for me to write. I am sorry I have to write. But I am induced or constrained to do so, by the proceedings of the Goshen Association, held at Beaver Dam, Duplin County, 30 Sep. & 1, 2, & 3, of Oct. 1836.

It is well known that I have, ever since I joined the Baptist Church, which was in 1824, been opposed to the new fangled schemes of the day. And the more I see of the spirit of them, the plainer I have to treat them,—believing that, unworthy as I am, God has called me to stand upon the walls of Zion.—But, Mr. G. W. Hufham who appears to be a great stickler for the new schemes, told me, if I came out so plain I should lose my friends. It seems

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he had forgotten what Paul says: (ii. Cor. iv: 2.) 'but have renounced hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully.' You see by this text there are hidden things of dishonesty: and it appears that missionists are against plain truth: then they must be for hidden dishonesty, which the Apostle and ministers of his day renounced. And so do all faithful preachers of God unto this day. But Ahab preachers can dissemble for a little jingle, or honor from men. Indeed, if they were to act honest and plain, it would bring to nought their false schemes and tumble their priest-craft to the ground.

Mr. Hufham and myself had a controversy at Kiley's Creek; after which it seems he was not willing to meet me again upon the same subject, although he had promised to do so. And it appears he has since done what he could; but if he had paid that regard to the truth which he ought, his back-biting and cowardly proceeding would not be noticed so much. It appears from account, that he had influence with the Goshen Association to induce her to do what she did in advertising me. For he and the Association say in the advertisement, "resolved *unanimously*," whereas some have said that it was by only a majority, after being strongly opposed. Now which statement is true, I will leave with those who were present to decide.

I have heard that some of the members of said Association have spoke of suing me. That they can do here, or defer it to hereafter, as they may see proper.

But let's look at the note in their minutes against me. It begins thus: "Whereas, one Parham Pucket formerly a member of this Association, who withdrew without any just cause." Now it is well known that a part of the churches that compose the White Oak Association, did represent themselves in the Goshen Association, until there was so much contention about those unscriptural schemes, that they and several churches in the bonds of the Neuse Association, withdrew from those bodies, and were organized into what is now called the White Oak Association; to which I belong. Now do you not see they have not a just regard to truth, to say in the outset, we had no just cause to withdraw, when I am commanded to withdraw myself from every brother that walketh disorderly? They must suppose we are bound to bow to the lustful God of missions. I had just cause to leave them. For, to live in peace with them is out of the question. As soon may light and darkness be united. But those sticklers for priest craft may demand what I mean by disorder. I will tell them a few things among the many which I consider disorderly. Mingling professors and non-professors in religious societies; selling membership and offices in said societies; appointing men to travel and beg all classes of people to support the gospel; lying to support one's cause,—as saying that W. J. Finley did not receive $20 per month, and that Armstrong wrote his letter incompatible with the board; while the minutes of said board stated that said Finley had received his wages, according to Armstrong's letter. (See minutes of the Convention for 1834.) It does not stop here. It was said, the Convention had nothing to do with the Tract and Temperance societies: whereas, the minutes name the men appointed to each. Does this look like they regard the truth? Judge ye. Such as the a-

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bove, and every unscriptural device, I count disorderly. I hope and believe there are men and women of veracity among those people; but he who has said the above in favor of [in truth against] the Convention, you see has done violence to truth. I pity him in such a case.

But let us notice the minutes again. You will see that they accuse me of "sowing the seeds of discord among their churches tending to division;" and with being "guilty of frequent misrepresentations amounting to palpable falsehoods." How is it that I have divided the churches, and yet they record in their corresponding letter: "It affords us much pleasure to say, that peace, union and brotherly love seems to pervade our body." And for any assembly of men to advertise a man as a teacher or setter forth of false doctrine, and yet not describe what kind of doctrine he advocates, it is ungenerous and unjust, it is monstrous; and to charge a man with falsehood, and not specify or tell wherein, seems as if the accusers were afraid of truth, lest it should blight their own honor. If these people would come out like men, I should like them better.

They deny that their disapprobation to me is on account of my antimissionary principles; and say, they love the brethren, though not of their opinion respecting the benevolent efforts, now making for the spread of the gospel. Now if you knew how they have tried to secure me to their interests. Notwithstanding the immorality they accuse me with, they have tried to induce me to go to Wake Forest on free cost. But seeing they cannot change my mind, they are willing to load me stigma and reproach. They say, "we love our brethren;" and show it by destroying their appointments, and falsely accusing them.

To the brethren that compose the Goshen Association—Do you think you have treated me justly, after inviting me and sending for me to preach for you, and then act as you have? The Lord lead you out of your mistake, and forgive you this wrong. I only add that I look for nothing better from the spirit that governs missions.

Yours, in Christian love.

Parham Pucket.

Blue River, Grant county, Wisconsin Ter. May 25, 1837.
(*continued.*)

Brother Parker, in order to remedy this evil and to show what he really designed, published A Supplement to his views on the two seeds, in which he set forth his principles in a clearer light. This removed some of the prejudices that existed against his views on the two seeds. Brother P. afterwards published The Second Dose of doctrine on the two seeds, which also contributed to allay the prejudice that existed against the doctrine of the two seeds.

It may be necessary to mention, that brother Parker lastly published a monthly paper called The Church's Advocate. This publication was read with great pleasure by the Regular Baptists in Illinois, Indiana Kentucky, and elsewhere.

Now, brother Bennett, as brother Parker was in reality an Old School Baptist and maintained the doctrines which the Old School Baptists maintain, I think it best to either take up the subject of the two seeds and try the sentiments by the standard of truth, or let it rest. If we are unable to confute the doctrine by the word of God, we had better let the matter alone. Brother P. requested those who thought his views on the two seeds errone-

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ous, to show what was the true meaning of those texts of scripture, to which he had adverted in proof of his sentiments; but if any person ever done so, I never knew it.

I will just name that I want yours or brother Lawrence's views on the parable of the tares and the good seed, and the exposition of it as recorded in the 13th chapter of St. Matthew, through the columns of the Primitive Baptist; as that is one of the texts that brother Parker's views rest on, and my own mind is not clear on the subject.

I remain your unworthy brother and fellow soldier,

Moses W. Darnall.

FOR THE PRIMITIVE BAPTIST.

Influence of Arminianism.

From Jamieson's Inquiry into the causes of the rapid progress of Infidelity in our present age.

Alarm to Britain. J. JAMIESON.

While Socinians have contributed so liberally to the support and even to the spread of deism, Arminianism cannot be entirely acquitted from the charge of encouraging the same system. I am far from supposing that they have any design to do so. I will not presume to impute this even to Socinians. * * *

* * * The Arminians are convinced of the tendency of the *Socinian* scheme to support infidelity. But inasmuch as their own leads to Socinianism, it must eventually have the same fatal tendency. They may not indeed perceive that it is friendly to Socinianism, but the fact is indisputable. The denial of absolute predestination necessarily leads to the denial of divine prescience. For as faith is not of ourselves but the gift of God, it is impossible that he could certainly foresee that some should believe, without a certain determination to confer on them this good gift. The doctrine of universal redemption directly tends to the denial of the atonement. For if many for whom Christ died finally perish, it must follow that a sufficient satisfaction was not made for their sins. If the full price of their redemption was paid, why are they not liberated? If this work fails as to any, the ransom was not of infinite value, and he who paid it could not be the Son of God. The denial of the perseverance of the saints has the same issue with the doctrine of universal redemption. It supposes a failure either as to purchase, or a defect as to the power necessary for the preservation of the redeemed. If the will of man in his natural state had a freedom to what is spiritually good, it will be difficult to prove that his understanding should not also know it, and of consequence, that any work of the Spirit is necessary.

If the act of his own will made him to differ from others, and be the immediate cause of his justification, the Socinian doctrine must be true, that a man is justified by his own works. "But if righteousness come by the law, then Christ died in vain." If the Spirit may be resisted in his gracious operations on the heart, it follows that our destruction is more a human than a divine work; which is the very soul of the Socinian scheme. For in any business that must be the principal which is eventually victorious. * * * *

* * * Popery has been greatly to Arminians. I need scarcely say that this scheme, although it has received its name from Arminius, as he was the great instrument of its propagation among Protestants, had been adopted as an essential part of the antichristian system long before

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Arminius had a being. The doctrines of predestination on the ground of foreseen faith and good works; of the self determining power of the will in conversion; of the possibility of resisting efficacious grace, and of perseverance as the effect of our own goodness, necessarily open a wide door to creature merit. But the doctrine of merit is the great basis of the antichristian fabric. The complicated system of indulgences, dispensations and pardons, of prayers for the dead and to the dead, of penances and pilgrimages, nay of purgatory itself rests on this broad foundation. What but this inexhaustible mine of spiritual riches has made Rome the mistress of the dross treasures of nations. Therefore we need not be surprised that she hath still kept the doctrines formerly mentioned as the apple of her eye; that she hath reserved her fulminations and kindled her fires, for all who dared irreverently to touch them. From the history of the church during the dark ages it appears undeniably evident, that in general those who opposed the tyranny of antichrist, equally opposed the doctrines now called Arminian, and they were condemned as heretics and suffered martyrdom on this ground as well as on the other.

Need I say that under God the great means of the glorious Reformation was the faithful preaching of justification through the righteousness of Christ alone, to the exclusion of faith itself considered as a work, or as having the least degree of merit. Nothing is more certain than that however the worthy reformers differed in other respects, they all cordially agreed in leaving to the mother of harlots, "the corrupt spawn of Pelagius," as her natural property. Not only the writings of the Reformers, but the confessions of all the Protestant churches, however different their tongues, however distant their situation, however adverse their rites and discipline, will stand to the end of time as irrefragable proofs of the unity of their faith as to salvation by sovereign grace.

A man, it is said, observed to a wealthy woman who was a professor of religion, Madam, you possess a great deal of this world! She replied, It is true, yet this world possesses not much of me!

To use this woman's words is not very difficult; it may be done by people who are strangers to their meaning. But cordially to feel the truth of what she uttered, is a sensation worth desiring, and worth aiming at: not merely to feel a hearty approbation to such a sentiment as we hear it expressed; nor to feel emptied of the world for a few moments following it; but habitually to feel the deepest assurance that we *are strangers and pilgrims in the earth;* and that our inheritance is not here, but we are travelling to it. This would help tribulation to work patience, and patience experience, and experience hope, till we feel the love of God shed abroad in our heart, and shame would be gone. Reader, how much of you does this world possess? The more it has of you, the harder parting will be.—*Ed.*

The poor of this world are fortunate: as they cannot obtain any preaching but such as preach the gospel indeed. The gospel was never preached thus for money; hence, those who preach for money do not preach the gospel as of sincerity, in the sight of God.—*Ed.*

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POETRY.

From Erskine's Gospel Sonnets.

THE BELIEVER'S JOINTURE.

CHAPTER I.

Containing the PRIVILEGES *of the Believer that is espoused to Christ by faith of divine operation.*

SECTION V.

The Believer's Faith and Hope encouraged, even in the darkest nights of desertion and distress.

(*continued.*)

Art thou a weakling, poor and faint,
In jeopardy each hour?
Let not thy weakness move thy plaint,
Thy Husband has the pow'r.

Dread not the foes that foil'd thee long,
Will ruin thee at length:
When thou art weak, then art thou strong;
Thy Husband is thy strength.

When foes are mighty, many too,
Don't fear, nor quit the field;
Tis not with thee they have to do,
Thy Husband is thy shield.

Tis hard to fight against an host,
Or strive against the stream;
But lo! when all seems to be lost,
Thy Husband will redeem.

(*to be continued.*)

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Wm. Bowden,	$5	S. H. Dwight,	$5
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[Persons subscribing or renewing their subscriptions are desired to pay only for the remainder of the present year, as it is indispensable that our accounts should be kept with the volume and with the current year.—*Ed.*]

NOTICE.—We have yet on hand a few pamphlet copies of the writings of Elder Joshua Lawrence, viz: The Patriotic Discourse—Mouse trying to gnaw out of the Catholic Trap—No other than Baptist churches have a right to be called Christian churches—and, a Basket of Fragments. The price for the Basket is 25 cents single, or $2 50 per dozen—the others, 10 cents single, or $1 per dozen.

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For the Primitive Baptist.

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THE PRIMITIVE BAPTIST.

EDITED BY MARK BENNETT.

Printed and Published by George Howard,

TARBOROUGH, NORTH CAROLINA.

"Come out of Her, my People."

VOL. 2. SATURDAY, NOVEMBER 11, 1837. No. 21.

FOR THE PRIMITIVE BAPTIST.

TEETH TO TEETH,

Tom Thumb tugging with the Wolves for the Sheepskin.

By Joshua Lawrence.

CONCLUSION.

I now come to take notice of my last proposed part in bringing truth to light, &c. &c. and to bring up some things left out. First, as to wolves in sheepskin or sheep's clothing. This in the scripture sense of it is a man that professes religion and uses the practical part, but in heart has never been born again, or changed by the Spirit of God; or in other words, he is a formal professor, or a right down carnal sinner, under the profession of religion, and has enmity in his heart against God, his truth, his people, and his word. This man is a wolf. I told you wolves had teeth and holders above and below like dogs, for wolves are wild dogs; and that sheep had only front teeth below. In Psalms, 22. 20, the word dog is no doubt put for the devil, and he is a devourer and destroyer; therefore, false teachers and false professors are put in the scriptures under the figure of dogs. As in Psalms, 22. 16: For dogs have compassed me; the assembly of the wicked hath enclosed me; they pierced my hands and my feet. This was a prophecy of David, who compares the Jewish priests to dogs; and the wicked mob that barked at, flew upon, and pierced the hands and feet of the Son of God. These priestly wild dogs devoured the life and raiment of our Saviour, like greedy, fierce dogs. They proved themselves wolves with long holders and teeth, in devouring our Saviour and the apostles. Thus a wolf is known from a sheep by his killing and devouring other professors of religion.

Again: in Isaiah, 56. 10, 11: His watchmen are blind—dumb dogs. 11. Greedy dogs, loving to slumber. This means the same kind of false teachers that devoured the prophets. Philippians, 3. 2: Beware of dogs, beware of evil workers, beware of the concision. Here in this text there is a beware of three sorts of men; first, dogs, barking, railing, devouring, false teachers. Second, of evil workers, such as under the cloak of religion and zeal for God and his cause, commit the greatest evils on earth in murdering the innocent and conscientious for their religion. And the concision, the persecuting professing Jews, who by their rejecting the Messiah cut themselves off from the good olive tree, or Christ.

In 2 Peter, 2. 22: The dog to his vomit. Revelations, 22. 15: Without are dogs. Matthew, 7. 15: But inwardly they are ravening wolves. Acts, 20. 29: Grievous wolves shall enter in among you. And much more proof from scripture might be adduced to show that the devil, false teachers of religion, and unholy and wicked

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men under the profession of religion are compared by the holy writ to dogs and wolves, for their sheep devouring nature, their barking, night rambling, long teeth, &c. Then the metaphor stands thus: all false teachers and false professors love darkness rather than the light; or in other words, they love any thing better than plain scripture proof, and the reproof of their crimes by the truly godly; this they never could bear without anger and the fiery rage of a hungry wolf to devour their opposers. Second, it never has been known that sheep preyed on wolves, and I think it would take an old ram sometime gnawing to kill a wolf or dog; but don't forget the teeth of the wolf. So then wolves are known from sheep, altho' they have on the sheep skin, by the teeth. Thus all false and devil teachers are known from God's ministers by their teeth, or devouring saint disposition. Look at the prophets, Christ, and apostles, and a thousand other godly ministers; have they showed any teeth in devouring men's lives, characters or property? Say and tell the truth. No, sir; no such teeth, holders, nor ravening spirit is found in all their conduct. But, sir, go to the Jewish priests, the scribes, pharisees, sadducees, heathen priests, Catholic priests, English high church priests, and see there their teeth—see their ravenous, devouring, dog, wolf, sheep-killing spirit. And why all this? Let Christ answer: The world hateth me, because I testify their deeds are evil. Yes, sir, this is the main cause why the wolves have killed the sheep. And a second is, because God's ministers have ever testified against false teachers making a gain of the gospel of Christ, or money by their false religion; and this has in all ages filled them with anger, as if hell had blowed its last influence on them. Then for butchering these sheep of God and bloating their purses with their effects. Thus for the testimony of the prophets against evil and false professors and teachers. Jezebel against Elijah, Ahab against Machia, the prophets against Jeroboam's calves at Bethel, with hundreds of instances in the Old Testament and in the New. John the Baptist against the vices of King Herod, Christ against the pharisees, sadducees, and Jewish priests; Paul against Diana and the gods of the heathen, and ten thousand other instances from history I could give of the truth of this fact, that to testify of the evil deeds of false teachers and false professors, sets them to killing saints as wolves do sheep. And this I take to be the reason why old William Mosely, James Osbourn, John Taylor, Thomas Dupree, Mark Bennett, William Hyman, the Contentnea and Kehukee Associations, with Burrel Temple, Beebe, and old Lawrence, are barked at by the dogs of this age. The wolves howl as if hungry for their prey; they gather together in their councils as wolves to attack a buffalo, and their howling periodicals denote they are on a hot scent and in full pursuit to ruin these men's characters if they can, and put them out of the way of testifying of their money-making evil deeds. And if any old mouldy law could be found to suit their purpose, then for prisons, fines and forfeitures, banishment and death. Nor do the gray hairs of these men find any mercy in the eyes of these young scholastic divines who bark at us, and cry out, opposed to the spread of the gospel and scriptures, infidel, &c. when the lives and conduct of these men prove for years you are liars, and of your father the devil. And to rail at those that contend for scripture truth and testify of your money-coveting schemes, is the cause of your hate. Bark, grin, growl, howl and prowl, we wish you a better spirit and temper than you possess, to continue to destroy the peace of the church for loaves and fishes.

The next thing is the wolf's foot to distinguish him from a sheep. This he can't counterfeit, although he puts on the skin. The foot is a decisive mark to know a wolf from a sheep. Find the track and you

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can at once tell which walked there. Therefore said the Saviour, by their fruits you shall know them. A sheep's foot is not found on a wolf's leg, nor do men gather grapes of thistles.

Now you know under the Jewish law no beast was a clean beast but such as parted hoof and chewed the cud. The rabbit chews the cud but don't part the hoof; it is a figure of those priests and professors who have their heads full of scripture knowledge and seem by their great talk on scripture to chew the cud; but mark whether this man parts the hoof or not, that is, to part with the ways of sinners. Now if he don't do both, chew the cud and part with the ways of sinners, he is an unclean professor. Many of this sort I have seen, the more brandy in the stomach the more religion they have—unclean, unclean rabbit. But the sheep chews the cud and parts the hoof, that is, chews God's word in his system of a gracious salvation, his promises, his threats and commandments, and his own experience; and then parts with the ways of sinners. This is the clean professor, or sheep. Drive up a sheep in the evening, and when he can get nothing else to eat he can chew the cud, or live on that he has eaten in the day. So the Christian when he can get nothing else to eat, he can feed on past experience; thus chews the cud of God's past dealings with his soul. Thus the sheep feeds on the rich pastures of God's word, where he muses day and night on the promises, on the system of salvation, on his own experience and the love of God. And the life, death, blood and righteousness of Jesus Christ are rich pastures where they graze and lie down in peace and union and love with the whole flock, if it were not for the wolves. But wolves neither chew the cud nor part the hoof; that is, neither feed their souls from God's word, nor part with the way of sinners. What then is their food? what was the food of the pharisaical wolves? why, tithes, mint and cummin, long prayers, traditions, doctrines, and commandments of men; and to devour widows' houses, and persecute Jesus and his apostles, is their track. What was the food of the popish wolves? why, the same—the traditions of the fathers, the inventions of the priests; such as the sale of indulgences, absolutions, praying out of purgatory, mass for the dead, &c. &c.; and by all this traffic to make money for the priests, and persecute, kill, burn and destroy the Waldenses and protestants. This was the food and track of these wolves. What was the food of the High Church priests? Why, a fine black gown, a seat in parliament, marriage and funeral fees, and salaries, tithing, and American tobacco, sir, if you please, with burning, drowning, whipping, banishment and confiscation. This was their food, this the track of these wolves. What is the food of wolves in this day of light? Why you can see that tradition, inventions of men, and doctrines and commandments of men, and to make money for the priests by schemes, was the food of all the wolves above; and ours are not a new breed but the same as was in Christ's day, when he said, Beware of them that come to you in sheep's clothing, for inwardly they are ravening wolves. Wolves may seek new places and new schemes to get their food, but their food is always the same; it differs from that of a sheep and ever will, as long as sheep is sheep and wolf is wolf.

And wolves are the same this day as they were when old Jacob had to mind Laban's flocks, and their food and track the same. They killed sheep then and would now if they were not in the pen, as I told you before. Then if we have not got a new breed of wolves in this day, their food and track, or dog foot, are the same as in former ages—to which we now come. That the pharisaical priests and popish priests and heathen priests and high church priests were wolves in sheep's clothing, none can doubt—by the blood of the saints they shed this is clear enough.

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But as wolves in this day are prevented from killing sheep, because they are penned by the glorious constitution and laws of the land, and therefore can't be known by their teeth and the blood of the sheep being spilt, therefore I have taken this method to find them out by their food; because as I told you in the outset, it would be a wonder to see wolves grazing on pastures like sheep, or sheep gnawing bones like wolves. So that the food of sheep and that of wolves is as much a distinguishing mark, as that of the teeth and foot.

Now by looking for the food of those ancient wolves, you can see what they fed upon—first, tradition; second, doctrines and commandments of men; thirdly, new and unheard of schemes to make money for the priests, not found in the scripture; fourthly, prayers and tithes, alms, new offices in the church, &c. This, sir, no man can doubt that reads the scripture and history, was the food of the wolves of old time, and where they fed. And have we any men of this cast in this gospel land, whose food is the same? Yes, sir, where is the tradition of missions by money? This is not in the scriptures by Christ nor his apostles, but from popery. Where are the new offices in the church, such as agents, presidents, secretaries, and my lords what all? Where is the sale of memberships in various societies? Where are the new schemes of begging, travelling missionaries, at one dollar per day; with all the hundred new traditions, schemes, doctrines, gifts, alms, tithes of old rags, potatatoes, and tithes of yearly and life memberships, and all the train of those cursed new schemes to make money for the priests and destroy the unity of the churches, with long prayer meetings and protracted meetings, with the whole system of beggary, duplicity and hypocrisy? I ask you as before God, don't missionaries feed on these new schemes? Are not their pockets filled from them? Don't they teach these traditions & new schemes for doctrines and commandments of God, when they are nothing but the inventions of men? Don't they hold their councils and use all their energy, as did the pharisees and popes to overthrow the old Baptists, as they did Christ, his apostles, and the Waldenses? Yes, sir, and their stigmatising the old Baptist preachers is a fair proof of their persecuting spirit. I ask any man to compare the food of ancient wolves with the wolves of this age, and say whether or not it is not the same; two points settle the matter, that of doctrines not found in the scripture, and that of new schemes to make money for the priests. This is ancient wolf food, and I say this is the same food that wolves live upon in this day. And as a fair proof, those that have fed on this food have scattered the flock throughout the States and churches. I charge you, sirs, with wearing the sheepskin. I think I have proved it upon you. Take it, it is yours. Take it, tail and hide. I give it up as your right, from food, teeth and track; from persecuting the old Baptists, from your unscriptural doctrine, from your new schemes to make money for the priests, from your priests making merchandize of the saints, from your whole traffic in religious matters, as did the wolves of old time. But more especially the pharisaical wolves joined church and state to get their food, the heathen wolves joined church and state to get their food, the popish wolves joined church and state to get their food, and the high church wolves joined church and state to get their food, and the missionary wolves have joined church and world in societies to get their food. So I renounce forever all further claim to the sheepskin. I will tug no more for it. Wool or no wool, it is yours.

I am now done throwing stones to make truth appear on the sheepskin, but shall draw my two-edged sword and try to bring truth to light on theological schools, from scripture proof, &c. Come, reader, read slow, think deliberately, and speak

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your mind according to scripture, when I get through.

To talk about teaching men in schools that are unconverted to preach the gospel, is the greatest piece of foolishness, nonsense and blasphemy that I can conceive of. You might as well tell me about singing psalms to a dead camel to spur him up in the caravan, or charm dead snakes with music, or learn vultures to refuse carrion, or teach wolves to feed in the meadows, or a blind man to distinguish colors, or a dead man's drinking milk and honey, as to tell me that an unconverted man can be learned to preach the gospel. I tell you it is an error and a damnable error, and I am willing to face any man on this truth. And I think the idea so foolish, and the practice so devilish and so contrary to scripture, that it is beneath any minister of God to take notice of it in the way of investigation, or proving from the scripture the falsity of such an opinion; as all the calls of the prophets, Christ, John the Baptist, and apostles and God's ministers in all ages prove to the contrary.

But some men are so prone to stick to their own opinion and the opinions of others, although there is line upon line and precept and example throughout the scriptures, they will not give up such an opinions however contrary to the whole tenor of scripture; to these a few words may be necessary. Did not all the prophets speak in old time as they were moved by the Holy Ghost? How then can a man learn to speak the things of the Spirit by school teaching? Can the schools give the Holy Ghost? You know not. Can the schools move a man to speak the things of God by the Holy Ghost? What foolishness, to think to make a prophet or a preacher by the schools, when such an one is only to be made by the gifts and movings of the Holy Ghost.

Did not Christ say the Spirit of the Lord is upon me, or as by the mouth of the prophet, because he hath appointed me to preach the acceptable year of the Lord. If the Spirit of God was necessary to qualify such a divine personage as the Son of God to preach, how much more blind and sinful man.

Were not the apostles sent to preach after they were chosen, called, and sent of Jesus Christ? Did he not tell them to tarry in Jerusalem, until endued with power from on high? And did not the Holy Ghost fall on them, to qualify them with those extraordinary apostolic gifts, which they had not before, although they had those ordinary gifts by the Holy Ghost. And all gifts for gospel preaching are by the Holy Ghost and not by the schools. The schools may give gifts to preach a man's self, and morality; but the Holy Ghost must give a man the gift of preaching Christ Jesus the Lord, and that man the servant of the church for Christ's sake, and not for money's sake. Let Paul decide this case, Gallatians, 1. 11: But I certify you, brethren, that the gospel which was preached of me is not after man. 12. For I neither received it of man, neither was I taught it but by the revelation of Jesus Christ. Can the schools then make a revelation of Jesus Christ? If they can, sinners, sinners, away with you every one there. But Jesus said, Blessed art thou, Simon Barjona, for flesh and blood hath not revealed this unto you, but my Father which is in heaven. And Paul: When it pleased God to reveal his Son in me—How shall they preach except they be sent. Again: God has revealed them unto us by his Spirit. Again: Unto me who am less than the least of all saints is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ. With hundreds of other scriptures to show that God has reserved to himself the sovereign right of choosing, qualifying and sending prophets, apostles and ministers of his own choice to serve his churches; and has not given this power to the churches, the schools, nor men. Nor can their combined power, and hell and angels to assist them, make one gos-

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pel minister, as the whole Bible of God's former conduct in this point proves, in the call and sending prophets and apostles to supply the church of his own free gift. I deem this point unworthy of any further notice.

Then as I have said, if there is any use of theological schools to make preachers, or in other words, to qualify preachers the better to preach, it must be the plan the Baptists have fallen upon. For to erect a theological school to make unconverted men preachers of the gospel, is nothing short of the invention of men and the devil; but to erect theological schools as the Baptists have done, to aid indigent young men to obtain an education as preachers, or young men who the church or churches think are called to preach that are poor and unlearned, to help them by theological schools to an education, is the point now that I am going to investigate. For I take it for granted, from the plan the new school Baptists have adopted, that it is the general opinion both of the old school and new school Baptists, that no man ought to preach nor can preach the gospel unless he is called of God to that work, and born of the Spirit of God. Then putting the matter in the clearest manner I can, according to their plan, and granting them all they can wish for and ask, and that is, that here is a young man that is just converted and in the judgment of the church is born of the Spirit of God, and so is baptised and received into the church as a member; and then presently this man thinks he is called to preach and commences exercising his gifts in the church, and then after he exerciseth awhile the church believes he is verily called to preach, but he is poor and has not much learning. Then the new school Baptists say, send him to a theological school; the old Baptists say, no. This is the ground of dispute, if I understand it, between the old and new school Baptists, of the propriety or impropriety of theological schools. Then it follows that the new school Baptists think by sending this poor young man to a theological school and giving him a good education, that he will be made the greater preacher. I beg leave to differ in opinion, and show why from the scriptures.

You will not understand me here as being opposed to that learning that is necessary for any man to understand his own tongue or language; but of what I call the dead languages and all the train of science, to make a better minister. And it is doubtful with me, whether or not any learning, even of a man's understanding his own tongue, is of any account to make a better minister of the gospel. And I am sure of one thing, that the learned man does not bring as much glory to God by his ministration as the unlearned, nor do mankind stand so convicted before a minister of learning as they do before the unlearned; for when they hear the mighty works of God delineated from an unlearned man, they stand in amaze as did the Jews at Jesus, saying, whence is this, seeing this man is not learned? Or as the Jews did at unlearned Peter. And it was because they knew Peter the fisherman was not learned that they took knowledge of him that he had been with unlearned Jesus. Then so much more is the conviction of the truth and power of the gospel from an unlearned man than from a learned one that they said of learned Paul, much learning doth make thee mad, thou art beside thyself, &c. But remember Paul had his learning before he was converted or entered on his ministry, and he did not take time to go to a theological school but, straitway preached Jesus Christ was the Son of God; which knowledge of Christ being the Son of God he had by revelation in his conversion to God, and not from the schools before nor after.

Another substantial reason that I give, that no learning of any kind is an essential qualification in a gospel minister is, that the Spirit of God qualified Christ and Peter as able ministers of the New Testa-

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ment, and blind Bartimeus in the bargain, and ten thousand others that had not learned their own tongue. And another reason is, and that of great propriety, the unlearned man speaks in his preaching an hundred times more of the workings of the Spirit, of the truths of the Spirit, and of the power of the Spirit; and his words are abundantly more spiritual than the learned man's, who makes up great part of his sermon with history, science, fine flourishes, pompous expressions, Greek, Latin, and fables: and there is seldom much experience, or gospel, or sound doctrine in learned men's discourses. This I have observed for thirty-five years. And I have heard many negroes outpreach as to an experience of grace, the pure gospel, the true meaning of scripture, sound doctrine, the things of the Spirit, the offices of Christ, far beyond many grammar, Greek and Latin preachers that I have heard.

The man that preaches by the Spirit without learning, holds the world in awe; for, say they, God must have sent this man or he could not preach so; while the world say, if I had the learning that man has, I could preach too. So that the unlearned man brings more glory to God than the learned, and while the unlearned man depends on God and his Spirit for help in weight and worth of souls, in diction and utterance, the learned man leans on his own arm of learning, and it is but a poor shift, aided by dead men's heads and all the old brains he can put in his sermon. And to say that little or much learning is an essential qualification in a gospel minister, is in my esteem but little short of blasphemy against the Holy Ghost; because he has the power and has made thousands of gospel ministers who had no learning. Then to say that learning is an essential qualification in a minister of the gospel, is at once saying that the Holy Ghost has sent thousands of ministers who were not qualified to preach, because they lacked an essential qualification, which was learning—which I think would be little short of blaspheming the work of the Holy Ghost. For this you new school folks must confess, that learning is essential or not essential, one. Then take any side you please, none is right but the old school folks, who say it is the Spirit of God that makes a minister, and not learning in part nor the whole as an essential qualification. And I think as the Holy Ghost has given us an example in Christ and Peter, and some thousand others, that learning is not even necessary to make a gospel minister, much less an essential qualification, I rest the matter here that the Holy Ghost knows better than our new school folks about this matter.

Again: the mass of God's elect lies amongst this rubbish of poor and unlearned folks, as says the scripture: God hath chosen the poor of the world. Again: I thank thee, oh Father, Lord of heaven and earth, that thou hast hid these things (gospel things) from the wise and prudent, (that is, men of learning and science,) and revealed them unto babes—or, the weak, the poor, the unlearned and ignorant. And again: You see your calling, brethren, that not many mighty, noble, &c. All of which three scriptures prove the mass of God's beloved, chosen, predestinated people lie among the poor and unlearned of this world. Then question, which is best qualified to preach to these poor folks the gospel, an unlearned or a learned minister? I say, an unlearned one. First, Christ had no human learning, nor is there any reason from scripture to say John the Baptist had; and Christ said, tell John the poor had the gospel preached to them, but the rich scribes and pharisees had the law preached to them. And so it is to this day, learned ministers for the most part preach law, but unlearned ministers always preach gospel; for unlearned men are made to preach by the Holy Ghost and therefore they always preach gospel; for there is no other learning necessary to preach gospel but to be taught and learned of and by the Spirit. Human learning is necessary for a law preacher, but not for a gospel preacher, is clear from the scripture and the conduct of the Holy Ghost in a thousand instances.

But here is the truth of the matter—as the mass of God's people are poor and unlearned, so are the mass of his gospel ministers, and I see the wisdom of God in it. But as some few of his elect are rich and learned folks, so God has some few rich and learned ministers to suit their case; and here also is the wisdom of God again. This is fairly proven from the Bible, and church history of all ages, and I tell you new school folks, I think you had better let God have his own way and not be putting your smutty fingers on God's ministers; if you do, you will bring a curse on the church and world; for a learned ministry has never failed of being a curse to all nations where it has been carried on. I cite you as proof, Spain, France, England, Portugal, &c. &c. The history of these nations will tell an awful tale on learned clergy. And all this arose from this one point, that human learning was necessary to make a gospel minister; and this being once

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admitted, just shuts the greatest part of God's ministers out of the pulpit, and puts the devil's learned clergy in their place. This is the reason that a learned clergy has been such a curse to the nations, for the world joined in with that opinion and thus they went to killing God's ministers. Just so it will be again, and even in this country; for the world is joining in to learn the clergy to heap up teachers by theological schools—same cause, same effect: Look out, boys; I am writing for the unborn as well as the living. Time will tell the truth of what I say.

Leaving further remarks on this head, and coming to the point in hand with the new school Baptists, the argument stands thus: you say that learning a poor unlearned young man that is called to preach, or sending him to a theological school, will make him a better and a greater preacher. Now this of course you cannot deny, because if you tho't it would not make him a better and greater preacher, of course you would not send him and spend your money for his education. This is the point. I deny that a theological school can make this young man a better preacher, for God, church or world; it may make him a more acceptable preacher with the rich and high-minded of this world, but a better and a greater one it cannot—and to blows from scripture we come. And the first text I offer is: Pray ye the Lord of the harvest that he will send forth laborers into his harvest. This text showeth how the church is to get preachers, she is to get them by prayer from God; if so, then all true preachers are sent of God. As proof take this: How shall they preach except they be sent. Yes, sir, sent of God. Have a third: I will set watchmen on thy walls, O Zion, that shall not hold their peace day nor night, &c. Have a fourth: for Christ sent me not to baptize, but to preach the gospel. In a word, God sent the prophets, Jonah to Nineveh, &c.; he sent John the Baptist and Christ, and Christ sent the twelve, the seventy, and Paul and Barnabas to the heathen. All this you won't deny, I presume, for the whole Bible proves it.

Now let me ask you a few simple questions: will you dare say that God sent the prophets, and that they were not fully qualified for their several work! Did God send John the Baptist and Jesus Christ? Will you dare say they were not qualified by God for their work? Did Christ send the twelve and the seventy, and will you dare say they were not fully qualified for their work? Did the Holy Ghost send Paul and Barnabas to the heathen, and will you dare say they or any of them were not fully every way qualified for their respective work? or will you now dare say that a little more learning for Christ and Peter they would have been greater and better preachers, and better qualified than they were? If you say so, of human learning after God calls and qualifies and sends a man to preach, I say you blaspheme the work of the whole trinity and in effect say you have more knowledge what makes a gospel minister than God, for you or God is wrong as you don't agree; for he sends them as already prepared for their work of preaching, you say he is not prepared as well as he might be, send him to a theological school to make him a better and a greater preacher. God sent Christ—could your schooling prepare him or Peter better? See your folly. When God sends a man to preach, he has a work for him to do; and will you dare say he is not prepared for that work before he goes to a theological school? I would not say so for my right hand. But you say so, by sending him to a theological school. I tell you, sirs, that theological schools in all their shapes are the devil's contrivance and manufacture; and the old school Baptists are right in opposing them. For can any man dare say that the Holy Ghost all along fully qualified the prophets, Christ, and his apostles, but now-a-days he has changed his mind and don't fully qualify his preachers for their work whereunto they are called, but leaves the schools and scholastic divines to do part. What sophistry! God has not changed, all his work is perfect, whether Father, Son, or Holy Ghost, in times past or present; and theological schools are only the devil's tavern, that calls off God's ministers from their work to lounge about there, to become proud instead of humble, to beg instead of work, to please men instead of God and neglect his work. And thus they hide like Saul among the stuff, or as Jonah in the hull of the vessel. I say young man, as God said to Elijah, what doest thou here? Has God called thee to preach? My impressions tells me he has. Well, then, what doest thou here? Why it was thought best by the church and preachers that I should come here to get an education. For what? That I might speak well. Young man, have you ever read what God said to Moses—who made man's mouth? Have you ever read that word—Go ye into all the world and preach the gospel to every creature? Do your impressions tell you so? Then arise and linger no

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longer in this Sodom for your life. Suffer me first to go and bury my father—suffer me first to tell them farewell. And you are saying two things, God has sent me to preach, but has not fully qualified me; you are saying, suffer me first to go to a theological school and then I will follow thee. Hear, and let it sink in thine heart, the voice of thy Saviour: No man that putteth his hand to the plough and looketh back, is fit for a gospel minister. Then if God sends a young man to preach, he qualifies him by the teachings of his Spirit before he sends him. And thus the teaching of the Holy Ghost is sufficient to fully qualify a gospel minister for the work, without any human learning. This is truth, or else God would not send such to preach. Then in the pride and wealth of the church theological schools originated, and not with God from precept nor example, is clear from the scriptures. And they who send a young man to a theological school say in effect, we can better God's work. But the truth is, God's ministers never did please proud men, nor a proud church; then for hammering and polishing over God's work to make him to suit their pride. And they seldom fail to do it, and deface and ruin the man as a humble minister of the cross; for it seldom fails that education don't gender pride, and make this poor young man above the mass of God's poor and unlearned ones, and this destroys his usefulness as to them. Much more I might add here, but I pass on.

(*to be continued.*)

PRIMITIVE BAPTIST.

TARBORO', NOVEMBER 11, 1837.

In reply to the many inquiries respecting the discontinuing the Primitive Baptist at the close of the present volume, we will remark that, the distance at which we live from the printing office and post office, say fourteen miles, renders us unable longer to attend to it. We hope our brethren in a location more favorable, will take up and prolong this medium of defending innocence and truth, and of remote and comfortable Christian intercourse.—*Editor of the Primitive Baptist.*

TAR RIVER BAPTIST ASSOCIATION.

The Minutes of this body are now before us, according to which, its last session was held at Shiloh m. h. Franklin County, N. C.

From a letter to the editor of the Biblical Recorder, which appeared in that print some time prior to the above session, signed Jos. J. Finch. It would appear that the Tar River Association is wholly benevolent; as it was stated in that letter, that all the churches in said Association were friendly to the benevolent institutions. But at the session above named, it seems that two churches petitioned for letters of dismission to join the Kehukee, and three failed to represent themselves.

Upon their benevolence or liberality, it would seem that the state of their treasury is a commentary. In the hands of their former treasurer was found $3 55. The churches contributed $19, making $22 55. Out of this, they paid the former treasurer $4 35, leaving $18 20 to pass into the hands of his successor, and the Clerk $12. [Perhaps the latter item was intended for subsequent services, and to be paid when the treasury should be again replenished.] The printing of two articles in their Minutes was omitted for want of funds. Notwithstanding the emptiness of their treasury, they took measures and formed resolutions in favor of Missions, Sabbath Schools, supporting an itinerant, raising funds to sustain Judson's translation of the scriptures, to enlarge the patronage of the Biblical Recorder, &c. They resolved to take measures immedi-

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ately to secure the services of Eld. James Delk, as an itinerant. But as the principal difficulty in the way of itinerancy is the want of sufficient funds—"to remove this difficulty, they think it expedient to adopt some plan different from their present mode of leaving it discretionary with the churches, to send up to the Associations their contributions."

They say "knowledge is power," that christians are powerful in proportion to their knowledge, that they ought "to know what means are best calculated to bring men under their influence", "that the increase of benevolent feeling, of activity and zeal for the cause of God—in the world in general, is to be ascribed to the—circulation of newspapers." Alas, where is the Bible! "Religious intelligence through newspapers," has inspired activity and benevolence which the scriptures failed to do. And this is the authority for the benevolent plans, the Tar River Association being witness.

They consider Sabbath Schools to be "excellent means of grace"—that the "instilling of correct religious principles," and "training to habits of virtue," are the "objects of such schools"—that "they have done much good." Grace, then, must be in, or descend thro', this instilling or training, as the procuring cause, this same Association being witness.

How natural it is for people to fall into an awkward situation, when guided by the religious intelligence of newspapers, instead of the New Testament.—*Ed.*

Orwell, Bradford Co. Pa.
March 17, 1837.

Br. Bennett: Sir, since you have taken so much notice of the few imperfect lines that I have sent you as to publish them: I have thought that I would send you a succinct sketch of my history, and of the observations that I have made while tossing on the waves of the tempestuous sea of life.

At the port of birth, I entered the barge of Arminianism, with full disposition as soon as I was sufficiently qualified to manage a vessel, to go master of, or mate in that fine looking, varnished and lettered, fast-sailing trading ship, self-righteousness. Though some few old peeked beards—ironsides—iron-jackets—hickory Antinomians, that would trim off every thing that was too long; and stretch every thing that was too short, to suit their iron bedstead; said that it was dangerous. Yet what did I care for their whining—muttering—teasing—finding fault with, and complaining of every thing that did not exactly square with their whims: they were esteemed a low set of weak, odd, simple, ignorant, old fashioned, out of fashion, and of very little consequence among the polite, who moved in a much more estimable circle. Besides their number was so small, and they were so imperfect, and had so much to complain of themselves: indeed, they were looked upon as the offscouring of all things, and filth of the world.

While many of the high priests—heads—supercargoes and rulers—captains—mates—midshipmen, and almost all the officers—sailors, and passengers on board the whole fleet were such fine respectable folks; and had such fine breezes, and pleasant winds; talked so loud of what they had done, and much more so about what they were going to do in trading upon the stock they had on board. Moreover it was such a fine thing to have such a fashionable religion, to sail in so

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large and respectable a company; where notwithstanding they did not all speak one language, nor at all agree as to the rules laid down in the chart; yet they could help each other so much by their union; make so much more show and noise: and do so much more for the Lord of the ocean; that nothing that could be said against it, by any of the clownish low bred set of creatures that opposed it was thought worthy of much notice. Another thing that loudly called my attention was, the notion of being righteous myself; for if I had not a righteousness of my own, all that the Lord had done, and all that the priests—Levites and high priests could do, would avail me nothing. Under the law; the transgressor must bring an offering of his own; every man should bring as he was able; David would not take that which was another man's for the Lord, nor offer burnt offerings without cost. It must also be brought to the priest, who should offer it for the transgressor to make an atonement for his sin that he had committed against the Lord.

Such a view of the subject, without being particular in some other respects; feeds the vanity of the mind, swells the heart with pride, self-confidence and vain-glory. Especially when taught by one that is in high esteem for his skill in giving lessons to young sailors, and is responded to by all his admirers. Thus I was taught that I must do, and it pleased me well, that so small an offering as two young pigeons would answer for a poor little boy; who, when he was grown rich by trading in so sightly a vessel, might be able to bring a much more respectable offering. As some that were rich had brought of their flocks and herds, a multitude of bullocks, rams, lambs, he-goats and heifers, &c. so was I in hope of doing. With such crazy, rattle-headed, proud, self-sufficient, confident boasters, it is a fine thing to get a stock of righteousness by working, and rowing in an Arminian barge awhile; and then lade a fine gilt and varnished ship of self-righteousness with a capital in stock for trade; coasting along the sea of life, in hopes of being able at last to arrive at the port of endless pleasure, with a claim on King Immanuel for a seat in his dominions: for the aid they have afforded him in bringing the slaves of satan to his service.

So when I thought I could handle a barge pretty smart; I began to fit myself for office in the big ship, by attending some to study in the chart, and map of the sea of life. You must know that I had not the advantages of a polite navigation school; nor did my wild fancy at that time, think it so very important to know all the quaint turns, cirques, puns, quillets, quirks, obscure, and obsolete notions that were, and had been in practice and out of practice, in different countries, and among all the different nations, at different times; where I never expected to sail. But being heady, high-minded, &c. thought I might with my chart, &c. on board, be able to slip along among the fleet, and obtain such help as I should need to explain such parts as were necessary for the present case, by conversation now and then among them as we passed along, or lay at anchor in some port in a calm, or for trade. Thus I fancied that I could navigate my craft along with the fleet, so as not to dash against the rocks, and that I should be able to shun the shoals; having but few fears of the storms driving me out of the road, or upon any strange coast, or hold-

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ing me behind so as to lose sight of the company.

But, sailing along by the side of Sinai's Mount, (for the whole fleet choose to sail on that coast, but they do not love to come too near,) a dark cloud covered me, except when the lightning blazed; and when the roaring thunder sounded, so long and loud I was terribly frightened; and the storm beat so heavy upon me, and the waves covered me, I thought I should sink immediately. But recovering a little from my fright, and discovering by the blaze of lightning that my fine costly gilt lettered and varnished ship was but an old rotten shell of a thing, not safe for coasting in fair weather: and that the storm, thunder and lightning had shattered it so badly, I would have been right glad to have been almost any-thing that I was not, and almost any where else where I could have been safe from the fears that troubled me. But I was where I was, and what I was, and in great distress and danger; so I mustered all hands, and with all the courage I was master of, fell to work with all my might to try to mend up my broken vessel, and patch up the frail bark so as to get away. But work as hard as I would, and do all that I could: with wind and tide against me, I could not leave the place. The waves would beat in my sides faster than I could patch them; and the thunder would shiver my masts, and the lightning burn my rigging: and had not infinite mercy supported me when my vessel sunk, I must have perished along the coast as multitudes of others have done. I have since learned that no self-righteous fleet, or vessel, has entered the port above, nor ever will while Jesus reigns.

How amazing that grace which reveals an omnipotent arm to save the poor tempest-tossed—broken hearted perishing things, that are permitted to float on the waves, and not sink with their self-righteousness beneath the storm in the gulf of endless despair: but from their wretched state brings them to his bosom that is able to walk on the foaming billows; and calm the raging ocean; and delivering the lawful captive, and taking the prey from the mighty! After having my vessel dashed, and losing all my stock in trade, and becoming a real beggar, my kind deliverer taught me some things about those who had undertaken to sail in such a vessel long before.

And if I mistake not, he called them over-much righteous, over-much wise, &c. And detailed some of the consequences. A few of them I will here notice. He said that God was a spirit; and they that worship him, must worship him in spirit and in truth. And he pointed out to me a very great company sailing in the fleet of self-righteous ships, that were sensual, not having the spirit. And said, this people draweth nigh unto me with their mouths, and honoureth me with their lips; but their hearts are far from me. But in vain do they worship me, teaching for doctrines the commandments of men. Against these he warned me, and taught me to beware, lest any man should spoil me through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. Their voluntary humility—worshiping of angels—intruding into those things which they had not seen, and being vainly puffed up with their fleshly mind—being subject to ordinances after the commandments and doctrines of men: are vain things; which have indeed a shew of wisdom in will-worship, and humility. And concerning these; he charged

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me, saying, "Touch not; taste not; handle not;" these all are to perish with the using. As fine as they look, as gay as they appear, as reasonable as they seem to be, as much as they that use them may boast of their great usefulness: and as much as they may plead that they are certainly right, because God blesses them: yet they are but vain words, vain worship, vain inventions of men of corrupt minds—reprobate concerning the faith. All the religious observances, commandments, rites, ceremonies, ordinances, institutions, and societies, that are not found as given by precept or example, in the gospel of Christ, are vain inventions of men. And all the outcry and great cry of prosperity solemnity, sympathy, sanctity, zeal, passion, affection or affectation, fear, terror, love, joy, or pleasure, profit or advantage; with all the sanctimonious parade, fuss and ostentation they create, are all vain. For the Spirit of God has not dictated them: hence they are not in the Spirit, they therefore are, and must be, vain. The abracadabra which produces these things, betrays a want of confidence in the wisdom and veracity of God in them that are under its influence: hence while they profess to believe in him, they make him a liar because they believe not the record that he gave of his Son. And as whatsoever is not of faith is sin, all that any man, or set, or company of men do, with a profession to worship God; that is not of faith, is vain. It is not in the Spirit, nor in the truth; and being destitute of both; when both the spirit and the truth, are necessary in order to be accepted; it cannot be otherwise than vain. That such over-much righteous swindlers have existed, and do exist; that such juggling, has been practised, and continues to be practised; and that souls have been cheated, and still are cheated by it, abundantly appears in the sacred words.

Early in the history of mankind, we have for our instruction the record of Cain and Abel, in their religious exercises. I can see no reason why Cain had not as good a plea for bringing of the fruit of his ground, an offering to the Lord; as any now-a-days have for bringing the same, or its substitute cash. I know not why, the Lord should want corn, wheat, or money now, more than he did then; and as it is certain that Cain's offering was not accepted: what reason can be given why it should now be more acceptable to God, than it was then? And since there is nothing in the gospel to support their vain over-much righteous institutions. His abettors are now in many instances making the commandments of God of none effect by their traditions. Of these are they that are saying, that the Lord is now calling upon us to give him our cash, that he may expend it as he did his heart's blood, for the salvation of a perishing world. But if we were told the truth, according to the sentiment they profess to act upon; we should be told that men wanted the money to pay them for helping the Lord save those that otherwise would be lost, or to give the heathen to his Son. They seem to possess the same principle that Sarai did, when she invented the plan to help the Lord fulfil his promise to Abram. And I have no doubt their converts will be as well accepted of the Lord as Ishmael was. Another instance of being over-much righteous, is found in Lot's pious daughters: and shocking as the account is; it is not more so, than some of the accounts I have read of late, of the cunning

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craftiness of men who lie in wait to deceive. And I have serious doubts whether in the end they will be better received by the Lord than the Moabites, and the Ammonites were; concerning whom it was written, that they should not come into the congregation of God forever. I know that many of them can speak well, probably as well as Aaron; and doubtless would make a calf as quick: only give them gold enough.

Another instance of being over-much righteous, occurs in the case of Nadab and Abihu, two of Aaron's sons. A couple of smart, active, talented, zealous young men, who had just been consecrated to the priest's office. In holding a protracted meeting, in company with their uncle Moses—their father, and the elders of Israel; when certain of the ceremonies were accomplished; and their father and uncle had come out of the tabernacle of the congregation, and blessed the people, the glory of the Lord appeared unto all the people. And there came a fire out from before the Lord, and consumed upon the altar the burnt offering and the fat: which when all the people saw, they shouted, and fell on their faces. It was a glorious time no doubt: and the young men were as active and zealous, doubtless, as many in these days, whom no employment suits better than the ministry. And they were really engaged, it was a powerful meeting, a melting, shouting time; the glory of the Lord was evidently manifested. But notwithstanding this, the young men were over-much righteous, they wanted to be doing, helping the work along; were so much in a hurry, they could not, or would not wait on the direction of the Lord: they followed a human invention, offered strange fire before the Lord. And there went out fire from the Lord, and devoured them. And as sure as the Lord is the God of truth, all the humanly invented religious societies, ordinances, and ceremonies, with their stores, riches, pleasant fruits, and delectable things shall all be consumed by the Lord of hosts.

Next I will just notice Korah and all his over-much righteous company. They said that Moses and Aaron took too much upon them, seeing all the congregation were holy, every one of them, and the Lord was among them, &c. They manifested the same disposition that many of the over-much righteous do now, and have done of late, they were aspiring to a work that did not belong to them; they claimed it by virtue of a holiness they did not possess; they told lies in the name of the Lord in order to obtain it: and they stood in opposition to those whom God had chosen, and qualified to the work.

The next that I shall notice, is, Uzzah's over-much righteous act: for which he was slain. It was only attempting to steady the ark of God, at the threshing floor of Chison, because the oxen stumbled. The object appears to be good, it was only to steady the ark, of which the Lord had been so careful as to command that the priests should bare it. But as the Philistines had conveyed it from one place to another on a new cart, David seems to think it more convenient for him to bring it home in a new cart, than to trouble the priests to bare it. But David's undertaking to bring home the ark in a cart, seems to be the occasion of Uzzah's error. And the king stands corrected by Uzzah's death. For he would have the priests prepared to bring it up the next time he undertakes, saying to them, For because ye did it not at

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the first, the Lord our God made a breach upon us, for that we sought him not after the due order. King David's deviation from the command of God, in substituting an ox team for the shoulders of the sons of Kahath, appears to me much more plausible than some of the deviations from divine rule practiced by many that profess to follow Christ at present: and yet it is marked with divine disapprobation. And how men that read, and believe their Bibles; can follow the new inventions that many are following in these days, is a serious question. But I must pass to notice Uzziah's over-much righteous act in attempting to burn incense. He had sought the Lord. And he had done that which was right in the sight of the Lord, according to all that his father Amaziah did. He had been prosperous in wars, he had flourished in building towers, he digged many wells—had much cattle—God helped him against the Philistines, &c. &c. Can so good a man be over-much righteous? Yes. When he was strong, his heart was lifted up to his destruction—he went into the temple of the Lord to burn incense. And he was wrath with the priest that withstood him. And as he was king, and had sought the Lord, and the Lord had helped him so marvelously; he wanted to be very religious: somewhat too much so, as it appears, for he was smitten with the leprosy for his over-much righteous attempt.

Let all those would-be religious people, whose over-heated zeal leads them to attempt religious duties to which God has not called them, and for which he has not qualified them; tremble, as they follow the institutions, and inventions of men: lest they should be inquired of, saying, Who hath required this at your hand? And they prove to be fools at the last, who have rejected the rock, and have built on the sand.

I am dear br. yours in gospel bonds.

HEZEKIAH WEST.

N. B. I would have proceeded much further with the subject, and have followed it into the New Testament, but, my sheet would not hold it. Peradventure I have written already more than you wish, you may do as you think proper about publishing it. H. W.

Religion's great business is betwixt the heart and God. Consequently no man can ascertain precisely, in what degree another's deportment which is apparently holy and pious, is influenced by the feelings of his heart. It is true, the scriptures describe the practical results of a heart imbued with the principles of Christ's religion; yet the scriptures are not familiar to most people. The externals only of religion are open to public view. Hence, that religion which combines the most specious ceremonies, may conceal a heart deceitful with itself and God. And this is the ground on which the pharisees were condemned.—*Ed.*

"In truth," says one, speaking of the Uskee, or native of Greenland, "had European luxury and its allurements been withheld, he would still have remained in aboriginal simplicity and happiness."

A question here arises, namely: Whether the science and refinement of the Danes have done the Uskee more good; or their luxury and allurements have done him more harm? The Uskees "appear to conform to the manners and religion of their masters;" the Danes; "yet little doubt of their insincerity exists." The same question may be asked, in reference to any people whose moral or religious condition is attempted to be improved by a civilized and enlightened, yet gay and luxurious people.—*Ed.*

Many things in life can be known only by experience. He is aptest who learns to shun evil before he feels it.—*Ed.*

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POETRY.

From Erskine's Gospel Sonnets.

THE BELIEVER'S JOINTURE.

CHAPTER I.

Benefits accruing to Believers, from the offices, names, natures, and sufferings of Christ.

SECTION VI.

Art thou by lusts a captive led,
Which breeds thy deepest grief?
To ransom captives is his trade,
Thy Husband's thy relief.

His precious name is Jesus, why?
Because he *saves from sin* * ?
Redemption-right he won't deny,
Thy Husband's near of kin.

His wounds have sav'd thee once from woes,
His blood from vengeance screen'd;
When heav'n, and earth, and hell were foes,
Thy Husband was a friend:

And will thy Captain now look on,
And see thee trampled down?
When, lo! thy Champion has the throne,
Thy Husband wears the crown.

Yield not, though cunning Satan bribe,
Or like a lion roar?
The Lion strong of Judah's tribe,
Thy Husband to the sore.

* Matth. i. 21.

(*to be continued.*)

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NOTICE.—We have yet on hand a few pamphlet copies of the writings of Elder Joshua Lawrence, viz: The Patriotic Discourse—Mouse trying to gnaw out of the Catholic Trap—No other than Baptist churches have a right to be called Christian churches—and, a Basket of Fragments. The price for the Basket is 25 cents single, or $2 50 per dozen—the others, 10 cents single, or $1 per dozen.

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THE PRIMITIVE BAPTIST.

EDITED BY MARK BENNETT.

Printed and Published by George Howard,

TARBOROUGH, NORTH CAROLINA.

"Come out of Her, my People."

VOL. 2. SATURDAY, NOVEMBER 25, 1837. No. 22.

FOR THE PRIMITIVE BAPTIST.

TEETH TO TEETH,

Tom Thumb tugging with the Wolves for the Sheepskin.

By Joshua Lawrence.

CONCLUSION.

(*continued.*)

Theological schools are fighting against God, I shall attempt to prove next. 1 Corinthians, 1. 17: For Christ sent me not to baptize, but to preach the gospel—(but how was Paul to preach it? Let the same verse answer,)—not with wisdom of words, lest the cross of Christ should be made of none effect. Now, sir, you can see by this text how the gospel is to be preached, even by a learned Paul—not with wisdom of words. And why? Because the wisdom of words destroys and makes the preaching of the gospel or cross of Christ of none effect. Then those that send a young man to school to get the wisdom of words, fight against God's plan of preaching; for it is in the schools that the wisdom of words, that, man's wisdom of words, is obtained. So then, human learning is the wisdom of words that is, the apostle was not to use; the wisdom of words is the wisdom of the schools, and this Paul was not to use in preaching of the gospel of Christ, for in so doing he would make the gospel of none effect. And I know by experience of the many learned teachers that I have heard, that the apostle here tells the truth, for I have always found that these men preach less gospel and with less effect, than any other sort of preachers I have ever heard. So then, they that send this poor young man to school to get the wisdom of words, fight against God; and of course this is all he is sent for, for he can't be sent there to get the grace of God, nor the teachings of the Spirit, this your plan says he has before. Then he is sent to school to get the wisdom of words, the wisdom of scholastic divines, the wisdom of the world. But why does God do so? Because he don't see as proud professors see. And let the 19th verse reprove you: For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Yes, sir, even by men who preach without the wisdom of the schools, without the wisdom of the world, this has and shall be done. Then let the 20th verse speak: Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world? 21 verse: For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. And as a proof of the facts, that the wise, the scribe, the disputer of this world, all this comes under the head of learning, or the wisdom of this world, which Paul says God has made foolish. And that the wise, the scribes, the

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disputers, and such, are the new school folks, who dispute for education to make or polish a minister; that these wise scribes, which he calls the wisdom of this world, knew not God. And the 21st verse sheweth that it pleased God, by the preaching of these fools (so esteemed by the wise scribe world) to save them that believe. For this cause the apostle calls preaching foolishness, because God had sent men to preach that were not wise, were not scribes, were not disputers; for these were the learned men of Paul's day, if you will examine history. So that learned men were the wise scribes, disputers, the wisdom of the world; and this God had made foolish, or of none account in preaching the gospel, nor was the gospel to be preached by this wisdom of words, lest it made the cross of Christ of none effect. And yet by the preaching of God's chosen fools, it pleased him to save them that believe.

And all this is proven by the 23d verse: But we preach Christ crucified, unto the Jews a stumbling block and unto the Greeks foolishness. Let it be here understood that the Greeks were the most learned nation of that age. Well then, if the Greeks, with all their learning and worldly wisdom could not understand the preaching of Christ crucified, but it was to them with all their learning foolishness, can you tell me how learning in this day can help a man to preach the gospel, when it did not help the Greeks to understand Christ crucified? So then, learning neither helps a man to understand Christ crucified, nor to preach Christ crucified. Then it is clear that learning, which is the wisdom of this world, is not in God's esteem necessary to qualify or polish a gospel minister. And the example of the prophets, John the Baptist, Christ and the apostles, with a thousand others, prove the fact and that only the teaching of the Spirit of God is necessary for to qualify a gospel minister. And the 24th verse fully clears up this point: But unto them which are called, both Jews and Greeks, Christ the power of God and the wisdom of God. So then you can see the strain of the apostle's argument, that these foolish and unlearned preachers in the wisdom of this world, which wisdom of the world God had made foolishness, and by which worldly wisdom the world knew not God; yet unto the called of God, (the believer in Christ,) these foolish preachers taught by the Spirit preached Christ crucified the power of God and the wisdom of God. So that to a learned Greek untaught by the Spirit, the preaching of the cross by these unlearned foolish preachers was foolishness, and to a learned Jew a stumbling block. So then he that learns a preacher opposes God's plan of preaching and thus fights against God, as I shall further show. For the apostle clears up this matter to a demonstration, in the following verses of same chapter—25th verse: Because the foolishness of God (or these foolish preachers, or this foolish method of God's choosing to preach gospel not by the wisdom of words,) is wiser than men. (That is, than the wisdom of the men of the schools, or men of this world.) And why and wherefore, the apostle gives his reason, saying: The weakness of God is stronger than men. If so, then is the wisdom of God wiser than men; yes, sir, than all you new school Baptists put together. And the apostle goes on still to prove and clear up the matter in the 26th verse, saying: For ye see your calling, brethren, how that not many wise after the flesh, not many mighty, not many noble are called. Now some men think this has an allusion to the general calling of the saints, but there is no such thing; for Paul if you will read the chapter has here a particular allusion to ministers, and their being called to office. This is clear from every verse I have quoted, nor does he change the subject. Then the truth of the apostle's argument is this, that not many wise men after the flesh, that is, of fleshly or worldly wisdom, are called to be min-

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isters; and who are esteemed to be the wise of this world, the wise after the flesh, as the apostle has it and he has it right too. For worldly wisdom is fleshly wisdom, and serves to pamper flesh and stands in perfect opposition to spiritual wisdom, or the wisdom taught of the Spirit of God. Not many mighty for science, literature, or parts; not many noble for birth, blood, or office, and high station, are called; that is, to be ministers, is the true meaning of this verse. And whoever will take the pains to examine the scripture or church history, will find this truth verified. And even our own observation proves the fact, that a large major part of God's ministers are not of the wise, mighty, or noble men of this world. Then if you new school Baptists set in to make them by the schools the wise, the mighty, or the noble, you fight against God.

But the apostle don't leave the matter here, but clears it up fully in the three following verses—verse 27: But God hath chosen the foolish things (or men) of this world to confound the wise; (the wise men of this world)—and God hath chosen the weak things (men) of the world to confound the things (men) which are mighty. The above verse has a special reference to God's choice of ministers, and the sort of men he calls to the ministry; the verse before this classes them, and shows that not many wise, mighty, or noble are called; and this verse shows the major part of God's ministers that they are the foolish and weak men of this world before called of God, that is, in the eyes of the wise and learned men of this world. These sort of foolish and weak men make the major part of God's ministers in all ages of the church.

And the apostle goes on in the 28th verse: And the base things of the world, and things which are despised, (that is, by wise and carnal men,) hath God chosen; yea, and things which are not, (that is, in themselves so, to bring to nought things that are. That is, things that are in the world's esteem wise, mighty and noble; these are all brought to nought in God's esteem, in his choice and qualification of a gospel minister. And the 29th verse puts on the cap stone and shows why God does so: That no flesh (that is, no minister,) should glory in his presence. That is, of birth, blood, station, parts, or learning.

Nor does Paul stop here in his arguments on this point, but in the 30th verse tells his Corinthian brethren: But of him are ye in Christ Jesus, who of God is made unto us wisdom, (what then, if Christ is made wisdom to the preacher and saints, do they want with worldly wisdom to make a preacher?) and righteousness, sanctification, and redemption. And the 31st verse drives down the nail to the head: That according that as it is written, he that glorieth let him glory in the Lord. Thus you can see the whole design of God in choosing the mass or major part of his preachers of the foolish, the weak, the base, the despised, and the things that are not, or that in themselves are not fit for the work of the ministry. Three reasons are shown by Paul for the conduct of God: the first is, to bring to nought the wisdom, nobility, mightiness, science, and learning of this world, as being no qualification in his esteem in a gospel minister; that the teachings of his Spirit and grace alone were sufficient. Second, that no man should glory in his presence, or boast of his qualifications. Third, that all glory of the ministry should be in the Lord, and not in the minister's self, his education, or the schools. Now I say all this is right, and if you act in opposition to this out of your proud heart, you fight against God.

Here I wish you to recollect, that the New Testament when it was first published was not divided into chapters and verses as it now is; but that this first epistle to the Corinthians was written in letter form, and so were all the epistles. They were letters sent by Paul to the churches, and the dividing of these letters into chapters and verses, was the invention of after

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ages for the mere convenience of finding any particular part of that letter.

And thus in the second chapter he continues the subject in his letter saying, in the first verse: And I, brethren, when I came to you, came not with excellency of speech or of wisdom, (that is, he means the wisdom of this world, of which he had been treating in the foregoing verses,) declaring unto you the testimony of God. Here you see that Paul explains the method of his preaching when he came to Corinth as a preacher, to preach to the people of that city; that it was not with excellency of speech nor wisdom, that is, the wisdom of this world; for he could not mean spiritual wisdom, for if he preached the gospel unto them he preached wisdom, for the gospel is the wisdom of God and the power of God. So then the excellency of the learning of the schools and the wisdom of this world Paul did not bring into his preaching, and this is shown by the 2d verse: For I determined not to know any thing among you, save Jesus Christ and him crucified. That is, I determined not to preach with excellency of learning or worldly wisdom, which I know is the course of all learned preachers after going to school, and stands in direct opposition to Paul's method of preaching. 3d verse: And I was with you in weakness, and in fear and much trembling. Ah, good proof, Paul, you spoke by the teaching and wisdom of the Spirit; for the reverse is the case of scholastic divines—bold, fearless, self-important, school and scholarship dependent, they come forward bloated with excellency of speech and the wisdom of books, dead men's brains, the wisdom of science and scholastic theology, bigotry, and all the train of wisdom that this world calls great—flourishes, spoutings, harangues and exhortations on morality, fables, science and philosophy—with scarce any crucified Christ in all they say, except here and there a scrap or dry bone. A fig for a cow pen full of such preachers as these, for they are not Paul preachers, nor saint preachers, nor God nor Christ preachers; but worldly preachers, and the world heareth them.

And thus the schools can make or polish preachers for the world, but not for the church of God; which is shewn by the 4th verse: And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power. Here Paul again recites the Corinthian brethren to his method of preaching, that it was not with enticing words of men's wisdom. I ask you if the arts and sciences are not man's wisdom? I ask you if the wisdom that you expect your poor young men to get from the schools is not man's wisdom, the wisdom of the world. I ask you if scholastic divines have not in all ages, by the assistance of the schools, made use of enticing words to draw people into errors, and to secure their money in more abundance? Witness the scholastic teachers of heathenism, of popery, and of the high church, and missionaries not excepted; for their mouths are full of enticing words to get money, as I could show in a hundred instances from the periodicals of the day. And above all I have heard many of them myself, make use of every enticing word they were master of, to get the people to give their money to the schemes of the day; and then I have known that these very priests have put the greatest part of that money in their own pockets, and thus paid for using enticing words.

And this is what theological schools are fit for, to fit men with worldly wisdom and enticing words to get the people's money. I say this is truth, and the history of nations prove the fact. And all this the apostle disclaims and reminds his brethren that when he preached to them he did not use worldly wisdom nor enticing words, neither to draw them to his opinions nor to deceive them and get their money; as is the practice of school divines in all ages, and so live on the fat of the land without labor.

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But Paul sheweth the method of his preaching, that it was under the superintendence of the Spirit and power, and then in the 5th verse shews why this was his method of preaching: That your faith should not stand in the wisdom of men, but in the power of God. Here then he assigns the reason, and thus all and most of the scholastic preaching and school religion, both of preacher and professor, stand in the wisdom of man, the wisdom of the world, the wisdom of the schools, the wisdom of their tenets and orthodoxy; and not in the gospel system, the wisdom of God, and the power of God, and the power of the Holy Ghost sealing the blood of Jesus Christ to the heart, for the forgiveness of their sins by the powerful witness of the Spirit; or in this evidence of facts which is the demonstration of the Spirit in bearing witness with our spirits that we are the children of God.

Paul does not yet quit the subject of his preaching—6th verse: Howbeit we (I Paul and my colleagues as preachers) speak wisdom among them that are perfect; yet not the wisdom of this world, nor of the princes of this world, that come to nought. Here you see Paul again declaims against worldly wisdom, even the worldly wisdom of princes; and says, it all comes to nought. Yes, sir, and all worldly wisdom is nought in preaching of the gospel; because God has made it nought, and because the natural man receiveth not the things of the Spirit, neither indeed can he know them, being spiritually discerned. Then see the folly of theological schools to teach divinity, or the things of the Spirit, since they can only be discerned by the Spirit's aid on spiritual men. And if our gospel be hid, it is hid to them that are lost, and if God hides, who can reveal? And I thank thee, oh Father, that thou hast hid these things (that is, gospel things) from the wise and prudent, and revealed them unto babes—or, the poor, the weak, and unlearned. What school with all its teachers then, can reveal the gospel or the things of the Spirit, when God hides them from the worldly wise and learned prudent? And because God has made foolish the wisdom of this world, and because he taketh the wise in his own craftiness. But I won't dwell here.

Paul further sheweth, 7th verse: But we (the preachers of God's gospel) speak the wisdom of God in a mystery, even the hidden wisdom which God ordained before the world to our glory. Ah, this is the marrow mystery, it is a hidden mystery; ah, it is the hidden wisdom of God; ah, it is a hidden gospel with God before the world to our glory. Who then, if God devised the system and mystery of the gospel before the world, who could have revealed it? The gospel is older than the world, God's wisdom devised the plan and it was hid with him, and the gospel of godliness is a great mystery that no angel could scan until God revealed it; and then they desired to look into it and see how God could be made manifest in the flesh, seen of angels, believed on in the world, and received up into glory. And it would eternally have remained hid with God, had not God by his Spirit revealed it to the prophets, the apostles, and Paul; and also to me by his Spirit. Hid? Yes, sir, hid, forever him from all men that the Spirit don't reveal this crucified Christ to. And all the schools, and all the ministers, and all the saints, and all the wise and learned world combined together, can't reveal this mystery, this God manifest in the flesh, this crucified Christ, to one single sinner. They may tell him ten thousand times over, and he may profess all the creed of telling, and give his assent to all you tell him; yet all is nothing without the Spirit's revelation, and the Spirit's work on his soul to quicken his dead soul, open his blind eyes, unstop his deaf ears, and give him the eye of faith to see this glorious and blessed crucifi d Christ, and enable him to eat his flesh and drink his blood, and then into his heart flows salvation like a river and washes all his filth

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away; and by this means he sees and handles the Christ, the word of life, and lives by him as he lives by the Father; that is, by union.

Now all this is proven by the 8th verse: Which none of the princes of this world knew, for had they known it, they would not have crucified the Lord of glory. Here you see even the wisdom of the princes of this world knew nothing about Christ. No, sir, the wisdom of this world is therefore counted foolishness; and surely it is the wisdom of this world that is to be learned in the schools, for spiritual wisdom cannot be learned there, since all spiritual wisdom comes by the teachings of the Spirit. Now see how Paul will prove this idea correct--10th verse: But God has revealed them (the things mentioned in the 9th verse laid up for them that love God,) unto us by his Spirit. Mark that word, his Spirit, not the schools--for the Spirit searches all things, yea, the deep things of God. Then you cannot help seeing that the Spirit is the teacher of all God's ministers, the searcher and revealer of all the deep things of God to the preacher--and not the schools.

Now as proof of this fact the 11th verse is full to the point: For what man knoweth the things of a man, save the spirit of man which is in him; even so the things of God (that is, Christ and his gospel,) knoweth no man, but the Spirit of God. The 12th verse clears the point beyond all contradiction: Now we (we, God's gospel ministers,) have not received the spirit of the world, (are not the schools the spirit of the world? were they not invented by the world?) but the Spirit of God--(and why?)--that we might know the things that are freely given us of God. Then you can see no man can know the things of God freely given him in the gospel, unless God gives him his Spirit.

But the 13th and 14th verses burn up the brush of theological school teaching, and blows the ashes to the four winds--13th verse: Which things (gospel things) also we speak not in words which man's wisdom teacheth--(how then?)--but which the Holy Ghost teacheth, comparing spiritual things with spiritual. Here you cannot help seeing how God's ministers preach, and how they are taught to preach; not by worldly wisdom or the schools. How then? The text tells you, by the teaching of the Holy Ghost. And will you dare say the teachings of the Holy Ghost are not competent fully every way to qualify a gospel minister for the work of the ministry, without the aid of theological schools. If you do, sir, you rob the Holy Ghost of its honor and give it to the schools; and hold a doctrine contrary to the whole example of scripture and Paul's method of preaching. And all theological schools ought to be shut up, if the foregoing verse be true and the 14th verse that here follows: But the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither indeed can he know them, because they are spiritually discerned. Or, in other words, only discerned by the Spirit of God. What foolishness then, as I said in the outset, for to undertake to make a preacher out of a natural man by the schools. If he receiveth not the things of the Spirit--if gospel things are foolishness to him as they were to the wise Greeks--and if he can't know them, the things of the gospel, but by the discerning of the Spirit--and the schools have not got the Spirit of God to give, all must acknowledge--then, as I said, I cannot conceive of a greater piece of foolishness than to undertake to make a gospel minister out of a natural man. And it is equally as foolish to undertake to aid and qualify a poor young man for the ministry by the schools, if the schools have not got the Holy Ghost to give; and if the Holy Ghost teaches all God's ministers, which it doeth, as Paul sheweth.

So then theological schools to make or polish ministers, are nothing but the houses of pride and vanity, and in direct opposition to all this doctrine of Paul speaking by the Holy Ghost, and not by the wisdom of the world nor the wisdom which man's wisdom teaches. All is condemned by him as being no part of the qualifications of a gospel minister, and contrary to God's choice of preaching.

Then you will say I am opposed to an enlightened ministry. I say it is false; it is you new school Baptists that make the mistake. For there is no other enlightened ministry but by the teachings of the Holy Ghost; and the wisdom of the world, the wisdom of the schools, the wisdom of princes, and the widom of men, don't or cannot make it more so. For Paul says, all this is foolishness with God, and that by this wisdom men know not God, and that God has made foolish the wisdom of this world. If so, how then can the wisdom of the schools make this young man a more enlightened preacher. It is an entire mistake on your side, for instead of the schools making a more enlightened ministry, they have made the darkest ministry that ever was; and the dark ages of the world in a great measure sprung from them. And by this learned ministry the king-

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dom of the beast was filled with darkness, and scholastic divinity has filled the world with errors and darkness to this day; for there has scarce ever been any error or damnable heresy ever broached, but a school man has been at the head of it. This is truth. Then those who preach by the teaching of the Holy Ghost are the light of the world, and theirs is the only enlightened ministry on earth; and those that preach by the teachings of the schools, are the darkness of the world and the only dark ministry in the world. This is so clear from scripture and church history, that it need not be proved. Read these two chapters attentively, and the 18th, 19th, and 20th verses of the third chapter, and see if I am not right.

But I object, says Tom—and why? Because in 2 Timothy, 2. 15, it is there said in the advice of Paul to Timothy about his conduct as a minister, Study to shew thyself approved unto God. And from this verse our new school Baptists think they can prove theological schools, and actually quote this verse to support their opinion about educating ministers in theological schools. What nonsense! Let me set the whole verse before you—it reads thus: Study to shew thyself approved unto God; a workman that needeth not to be ashamed, rightly dividing the word of truth. Study to shew thyself approved unto God—oh, that's the point the apostle would have Timothy do. Approved unto God, not approved unto the church or men, or the great and wise of this world. Not approved unto men for learning Greek, Latin, grammar, science, or philosophy; but approved unto God—that's the biting word. For there are hundreds of ministers approved unto men, when they are nothing but the devil's ministers and ministers of men's make. Therefore, says John, the world heareth them; but he that is of God heareth us. How different these two kind of preachers: the scholastic scholar by his learning tries to show himself approved unto men for learning, science, philosophy, rhetoric, history, geography, eloquence, and hair's-breadths of metaphysics, and nice distinctions in words of the wisdom of this world; which wisdom of the world God has made foolishness, in preaching of the cross of Christ. And why? as I have shown, because this wisdom, as Paul says, makes the cross of Christ of none effect. And the wisdom of this world is foolishness with God, and the world by all this kind of wisdom know not God. For to the learned Greeks, and also to the learned Americans, the preaching of the cross of Christ is foolishness; and they by all their learning know not three-one God. Nor can a man by all the wisdom of this world know this three-one God, but by the Spirit's teaching, Then the teaching of the Spirit is sufficient to make a gospel minister without human learning every way fitted for the gospel ministry, without the aid of theological schools; since a man can only understand the things of God by the teachings of the Spirit of God. For the Spirit searches all things, yea even the deep things of God, and reveals them to the preacher of God's make, which the schools can't do. While the unlearned preacher, sent of God, shews and tries to shew himself approved unto God and not unto men, by preaching the things of the Spirit's teaching and not the teachings of the schools or science of any kind. And again, by preaching as of the ability that God giveth and not as the ability of the schools. And again, when the unlearned man speaketh by the teachings of the Spirit, he speaketh as the oracles of God and not as or of the wisdom of the schools, or as school preachers speak of their science, &c. Again, the unlearned man speaks God's truth by the Spirit, for this is his learning and all he has to depend upon; and being governed by the Spirit's witness to his own conscience, he feels himself approved unto God in his own conscience when he speaks the truth as the Spirit teaches him; and thus as the Spirit taught the word and also teaches him, he is sure to speak according to the word and by the teachings of the Spirit, which taught the word by prophets, Christ and his apostles. He is only able to rightly divide the word of truth and give saints, sinners and hypocrites their portion in due season.

So then it is only the man that preaches by the Spirit that is approved unto God, and the only man that can rightly divide the word of truth. For it is written, then opened he their understandings that they might understand the scriptures—that is, in their spiritual and true meaning, which all the schools in the world can't do. For you are bound to confess that the prophets spake by the Spirit—as proof, 2 Peter, 1. 21: For the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost. Again, this text sets schools all aside—1 Corinthians, 12. 3: And that no man can say that Jesus is the Lord, but by the Holy Ghost. Read this 12th chapter, and it will show you that all gifts, however diversified, are from the Spirit and not from the schools in whole nor part, as the 11th verse sheweth: But all these worketh that one and self-same Spirit, dividing to every man severally as he will. Read —28, 29, 30, 31 verses, makes the matter as plain as the nose on your face, that all the gifts for the benefit of the church, are of the Spirit and not of the schools. But the 4th of Ephesians, 10, 11, 12, 13, puts the matter beyond all doubt—10. He that descended is the same that ascended up far above all heavens, that he might fill all things. 11. And he gave some prophets, and some evangelists, and some pastors and teachers. 12. For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ—(the church of Christ is meant by the body of Christ.) 13. Till we all come—(all under the Old and New Testament)—in the unity of the faith and of the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fulness in Christ. Here you cannot help seeing that God supplies his church with prophets, evangelists, pastors and teachers, for the perfecting of the saints for the work of the ministry in the present age, as well as in the prophetical age.

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And will you dare say that these men, whether prophet, evangelist, teacher or minister, that God sends, are not qualified for their several works of perfecting the saints; or must they be sent to a theological school to qualify them better and give them the last polish? If you say so, then the just inference is, God has only partially qualified them for their several work; but your school is to do that which God has left undone. Can you show he has in any instance left part of his work undone, when he pronounced all his work in creation very good? This could not have been the case if his work had been partly completed, or needed the hands of man to finish it, and thus complete that he had left undone. But it is said, in six days God created the heavens and the earth, and the seventh day he rested from all his works and saw them very good. But foolish man has always been finding fault with the work of creation.

The Saviour on the cross cried out, It is finished. Thus redemption's work was finished at the Saviour's death, but foolish man has always been trying to add his works to the Saviour's to make redemption complete, when it is full and every way complete and finished to the salvation of him that believes, without works. Just so all the work of the Holy Ghost, whether to make a saint or a minister, all his work is very good, complete and finished; but you new school folks think not—the young preacher is now pretty good, but he may be made better; the Holy Ghost has begun to make him a preacher, but he has not finished his work as did the Father and Son, but he has left it to the schools to finish his work. The Holy Ghost is God and equal with the Father and the Son, and therefore I say, to say a young man may be qualified better by sending him to a theological school after he is called to preach, is blasphemy against the Holy Ghost and not rendering that homage to him as is due, or the same honor as you do the Father and the Son—forasmuch as you new school Baptists are to finish the work he has begun. What sophistry! what speaking and acting against the work of the Holy Ghost! Take care—for he that speaketh against the work of the Holy Ghost in not qualifying a minister, is in as much danger as he that speaks against the work of the Holy Ghost in casting out devils. Render to God the Father the finished work of creation; render to God the Son the finished work of redemption; so also render to God the Holy Ghost the finished work of regeneration, and gifts of prophets, teachers, evangelists and ministers, for the perfecting of the saints and edification of the church. Nor dare you school men to take his glory, nor glory in his presence, lest you commit this sin of blasphemy against the Holy Ghost by speaking against his work.

Read 2 Timothy, 3 chap. 14, 15, 16, 17, verses—14. But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them. Now what kind of learning is this that Paul the aged preacher advises this young man to continue in?—(not the schools, nor the learning that comes from them, but)—the 10th verse of same chapter shews what kind of learning is here meant by Paul. 10. But thou hast fully known my doctrine, manner of life, purpose, faith, long-suffering, charity, patience. 11. Persecutions, afflictions which come unto me at Antioch, at Iconium, at Listra; what persecutions I endured, but out of them all the Lord delivered me. And then seals all his instructions on this point by saying in 12th verse, Yea, and all that will live godly in Christ shall suffer persecution. These were the things that Timothy had learned of Paul and been assured of, and not human learning 15 verse: And from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. 16. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness. 17. That the man of God (or preacher of God's sending) may be perfect, thoroughly furnished unto all good works.

Now, sir, these verses seem to me to clear the whole ground Paul first points Timothy to his own doctrine, faith, charity, patience, persecution, afflictions and purpose, as the things he had learned of him, and been fully assured of by him; and tells him he might expect the same persecution if he lived godly. And further assures him that the holy scriptures were able to make him wise to salvation, (and not school theology;) and that they were given by inspiration. How then? Can the schools give a right interpretation of the scriptures? No, sir, nothing but the same Spirit that gave the inspiration, can enable a man to understand them, and not the schools. And he further assures this young preacher that, out of a knowledge of the scriptures that the man of God (the preacher) is thoroughly furnished unto every good work. If so, then from the teachings of the Spirit and from the scriptures the preacher is fully prepared for the work of the ministry in all its parts and unto all good works, without the aid of theological schools.

(to be continued.)

PRIMITIVE BAPTIST.

TARBORO', NOVEMBER 25, 1837.

Correction.

In Elder Pucket's letter, p. 316, first column, it ought to read: Some had said, if they were in Pucket's place they would sue—instead of "Some of the members of said Association have spoke of suing me," &c.

We have visited several Associations, since we announced our determination to discontinue the Primitive Baptist at the

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close of the present year, and have received such pressing solicitations from our Old School brethren to continue it, that we feel reluctantly compelled to forego our previous determination. We have therefore made arrangements to continue the Primitive Baptist on the same terms as heretofore, to issue it with greater regularity, and to improve its typographical appearance.

There having been considerable complaints made of the regulations we adopted at the close of the first volume, to discontinue all papers unless the subscriptions were renewed, we will hereafter pursue the usual method—that is, to discontinue those only which we have been so directed to do, at the close of the subscription year.

We shall complete Elder Lawrence's work, "Teeth to Teeth," in this volume—which will enable us hereafter to insert a larger number of the favors of our correspondents.—*Ed. Prim. Bap.*

Williamston, N. C. Oct. 15, 1837.

Brother Bennett: I have received some intimation of the probable discontinuance of the Primitive Baptist at the close of the present year; and feeling so much regret at the anticipation of such an event, I cannot well refrain from corresponding with you, and through you with the brethren in general, and making some few suggestions on the subject.

I object to its discontinuance, because there is but one other paper of like tenor in the United States, and notwithstanding the smallness of the number of those who come under the character of Old School Baptists in this country, in comparison with the large body of religious professors; yet they are too numerous for that one other paper to contain their Correspondences—the Circular Letters of their Associations—the Resolutions—the vicisitudes and fiery trials of their churches—the spread of divine truth or the increase of heresy and modern practice, in this, that or the other quarter, and their diversified feelings and exercises of mind under the various ordeals through which they have to pass in this land of darkness and death. All of which information, together with the frequent elucidations of scripture that accompany such correspondence, is consoling or edifying to the brethren in general, and truly acceptable. To prove the truth of my position, that is, the deficiency of one printed medium of intercourse for the brethren in this country, I have but to refer to the various valuable communications that you and Brother Beebe now have on hand, which for the want of room, has not been attended to, while both papers have been in operation; and certainly will not, and cannot with propriety, be attended to, should one cease to exist. I object to the discontinuance of your paper, because it hath been called into existence by brethren who are zealous and steadfast in the cause of truth—who well know the usefulness of such a paper—who have with heartfelt satisfaction witnessed its beneficial results—and who would experience great mortification by its discontinuance.

I object to its discontinuance, because it is published in the central State of North Carolina, a majority of whose Associations have at length thrown off the yoke of Protestant Jesuitism: and because it is also sent forth in every direction, from within the bounds of the Kehukee Association, one among the oldest in the Western world, and one of the first to take a decided stand against the unscriptural rites of modern priestcraft: and inasmuch as unto her, many of the brethren scattered abroad look up for precept

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and example, while contending against the innovations of the day.

I object to its discontinuance, because of its salutary influence in separating the precious from the vile; and in urging upon those who are adherents to the principles and practices of primitive christians, to draw the line of demarcation and come out from amongst the false fire zealots of the day, who are rejoicing in a thing of nought. Wherever the Old School are in the majority to cast such zealots off and let them go to their own company, and wherever they are in the minority to withdraw and form separate communities, wherein they can maintain the unity of the spirit in the bond of peace—see eye to eye, and speak one and the same thing in Christ.

I object to its discontinuance, because at this very period, an interesting scene is exhibited in the house of Israel, and its influence may be calculated to aid in a happy termination thereof. In divers instances throughout the length and breadth of this land, (this State we notice particularly,) where the churches retain disaffected members or self styled benevolents; there is a feverish restlessness, a shaking in the midst, and a strong tendency to entire separation. The embers are covered with the ashes of compromise and a false peace, 'tis true, but they burn and burn, and will burn until a flame shall arise therefrom to consume the adversaries, and confound the wire workers. You have but to examine many churches and Associations, who are now ranked with the New School, to discover that they are upon the eve of a solemn declaration of non-fellowship with modern inventions: when each party will be seen in their own proper light, and bear the merit or demerit of their own proceedings. This is the principal scene now beheld in the Baptist denomination. You discover not much ingathering—not many revivals of Religion—few rare endowments—and a diminished store of christian graces: but a pretty universal expurgation—an extensive process of refining, wherein the silver and dross are separated, and such a thorough disentanglement is taking place, that principles, practices and names can be more immediately identified with any party, and all crews more likely to sail under their own colours.

These are among the reasons for the continuation of the Primitive Baptist, and now for the practicability of accomplishing the object.

If no Printer will undertake the work, under existing circumstances, that is with the present number of subscribers and at the present rates; seeing it has hitherto proved a losing business; perhaps they will agree to issue it once a month for the same price of subscription, which would lessen the labor and price of paper one half; and thereby reduce the matter within the bounds of a reasonable compensation. It would also, Brother Bennett, lessen your gratuitous editorial labours, (which cannot be too well appreciated by the brethren,) and afford you more time to attend to your ministerial and other obligations.

I have such confidence in those who already patronise the Primitive Baptist, that I believe they will not hesitate for a moment to put up with a number once a month, at the price they now pay for it semi-monthly, in order to insure its existence until a larger number of subscribers can be obtained. The list will, without doubt, be increased during the ensuing year; at the close of which, in all probability, the paper

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might again be issued as often as it now is.

The present number of subscribers for a new *unpopular* paper, I think sufficiently flattering; and although its further existence is requiring much at your hands not to be requited in this life, yet Br. B., I urge upon you to fill the measure of your usefulness and work while it is day, for the night speedily cometh when you will cease from your labours, and reap the everlasting reward of the saints' inheritance.

I should be glad to hear the sentiments of others on the subject, and your determination as early as convenient.

Yours in love,

C. B. HASSELL.

Bear Creek, Ga. Sept. 15th, 1837.

Brother Editor: I have just returned from the Western Association, which, like all others, has been troubled with the institutions of the day, (falsely called benevolent.) The primitive brethren tried last year to bring them to a discussion, promising that if the word of the Lord supported the institutions, they would cease their opposition to them; but all was in vain. During the last associational year several churches met in convention, and drew up a preamble and resolution which were submitted to said churches and by them adopted; and a copy sent to the other churches informing them that they believed the institutions were a violation of the Constitution of the Association, from the fact that one article of the Constitution said, We believe the scriptures of the Old and New Testaments are the word of God, and only rule of faith and practice—and there was no warrant there, neither in precept nor example. And unless the churches friendly to said institutions did withdraw from them, they should be compelled to withdraw from the Association.

The body met last Saturday at Emeus church, Troup county, and so fearful were the institutionists, that they changed the usages of the body and refused to elect their Moderator and Clerk, and attempted to contest the seats of the complaining churches. And thus they struggled till near night, and then proceeded to appoint committees; and in appointing the committee to arrange preaching the Moderator threw a wrong ball, and every man was old school. And notwithstanding the confusion that prevailed in the house, the preaching seemed to have a powerful effect.

On Monday morning the contest was resumed, and the society men had sufficiently come to their senses to proceed to the election of Moderator and Clerk, letting the committees stand; and then took up the matter of contention. And the Association refusing to go into discussion, notwithstanding they had their learned characters to array against a parcel of ploughmen, and giving for an answer something that did not meet the case, the old school brethren after welcoming them to the house and to partake of their temporal things, withdrew to the stand, where a brother delivered a short and appropriate address. And while he spoke of the Waldenses withdrawing for the sake of Bible truth, and wandering in sheep skins and goat skins, destitute, tormented, afflicted, &c. of whom the world was not worthy, the spirit of God seemed to fill each heart; and I verily think that Paul and Silas did not rejoice more that they were counted worthy to suffer persecution for his name's sake, than these brethren.

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That night we had the presence of the Lord with us again. The next morning the brethren met in an academy that was near, and chose their Moderator and Clerk, and appointed one to preach and one to write a circular, and some to draw up their reasons for withdrawing—and adjourned till the Saturday before the second Sabbath in November next, at which time they expect to be greatly reinforced. They then all repaired to the stand, and a farewell address was delivered from 2d Cor. 13th chap. and 11th verse; and I assure you if there is any thing in feeling or in appearance, the Lord was there. Saints rejoiced aloud, and sinners trembled and cried out, pray for me, a poor sinner. The congregation was then dismissed, and we left the society folks still in session.

All the primitive brethren that I heard say any thing about it, expressed that they had lost, or felt like they had lost, a load they had been carrying for years. And really I was ready to say, the Lord has done great things for us, whereof we are glad.

The Flint River Association comes on the 3d Sabbath in October. We have many go betweens or Ashdodites, that are misrepresenting things to answer their ends, which may take for a time; but the Flint will ultimately come out, for I believe there are four-fifths that are truly old school.

Dear brother, pray for me and all my old school brethren; for I have much to encounter and contend with, but none of these things move me, &c. Still to be found at the old corner post, while I remain yours in the best of bonds.

WILLIAM MOSELEY.

Mark Bennett.

Shelbyville, (Ky.) Aug. 23, 1837.

Brother Bennett: A few months ago I received several numbers of the Primitive Baptist, edited by yourself, and was much pleased. Since I received them I have been very little at home, having been almost incessantly engaged in travelling and trying to preach the gospel. I entered Kentucky and commenced my labors at Elk Creek church, on the 3d Saturday in June; since which time, I have travelled extensively through the upper counties of the State. I have preached generally once, frequently twice, and not unfrequently three times in a day or night, during the time I have been here.

The Baptists are in a truly deplorable situation in this State. The leaders of the people are causing them to err in many ways. Some thirty years ago there was an unnatural marriage that took place between the Regular and Separate Baptists. The one were predestinarians, and the other Arminians. Both parties lost their *name* in this strange and unaccountable marriage, and the unnatural amalgamation took the name of the United Baptists. But it is "union no union," for there is no more real agreement between them than there is between light and darkness; and while Kentucky stands conspicuous for genteel deportment, for industry, and especially for hospitality to strangers, she is also conspicuous for contention and strife in the matters of religion. Like the Israelites, when they intermarried with the people of Ashdod, of Ammon and Moab; they exhibit a strange mixture of dialect, and there are almost as many strange sounds amongst the Baptists, (so called,) as there were at the dedication of the great image set up by Nebuchadnezzar;

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and all claiming protection under the all-engrossing name of "*United*" Baptists. Amongst them, however, there are an afflicted and poor people who trust in the name of the Lord; and it is a desire to search them out, and to try in the strength of the Lord to strengthen and encourage them, that has induced me to visit Kentucky at this time.

I reached Shelbyville on yesterday, and was refused the use of the Baptist meeting house by a little easternly manufactured pope, styling himself "pastor of the Baptist church in Shelbyville;" under which title he claims the entire direction of the pulpit, and insists that no person is to preach there without his consent. And as I am reputed a Dudleyite, (because I have travelled considerably with Elder T. P. Dudley, and our doctrinal sentiments are the same,) the people, of course, were warned against going to hear me. The Presbyterians, however, kindly opened their doors and invited me to preach in their meeting house. I did so, to a very respectable and attentive congregation. And as the people about Shelbyville are supplied abundantly with fulsome heterogeneous matter about the *spirituality* of Adam when he was originally created—the bounden duty of unregenerated men and women to repent and believe the gospel, EVANGELICALLY—the great *modern* fundamental doctrine of "MEANS," such as Sunday School, Tract, Missionary, &c. societies, I thought it might be well enough to scatter a little counter medicine among them. And as they are well supplied with a little thing called The Baptist Banner, I recommended the "Signs of the Times," and "Primitive Baptist."

I have reached Louisville. The Baptists here are a motley mixture as well as elsewhere. But I am in great haste, having to preach in 25 minutes from this time. I am yours in the best of bonds.

RICHARD M. NEWPORT.

Mississippi, Marshall Co.
August 19, 1837.

Brother Bennett: After my respects to you, I shall attempt to write to you something concerning the state of religion in this country. I have been very particular for four years listening for the sheep bell and have not heard it, and the sheep are so scattering, that it is hard to find two together; for this is a new country, and the wolves are very plenty and hunters scarce. We have tolerable plenty of dogs, but when they get out of our sight they will run sheep.

I can inform you that there is not an old school Baptist church in the northern part of Mississippi to my knowledge, and it is thought by the missionaries that they soon will have all the sheep. I am glad to say that I receive the Regular Baptist, or Primitive, and it is so well beliked in our neighborhood, that I have concluded to send for six numbers.

Dear brother in Christ, I am well pleased with the Primitive Baptist, and earnestly desire that your faith fail not and your pen cease not in making the truth appear, and pointing out the difference between gospel preachers and men-made preachers. Yours, respectfully, &c.

D. S. REASONS.

Tennessee, Meigs county,
May 8th, 1837.

Dear brother Bennett: We read in the scriptures that when Sarah had given Hagar to Abraham to wife, her mistress was despised in her eyes, and no doubt her language

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to Sarah was something like this: God never intended you for Abraham's wife, or that the promised seed should come through you, in whom all the nations shall be blessed. The Tennessee Baptist State Convention, in their Minutes of their last annual session, have adopted Hagar's language, (as missionaries usually do.) They say, "among the churches opposed to the Convention, we have no knowledge of any indications of a revival; but among those who are favorable to the Convention, there is a better state of things—and that many of their churches are experiencing happy seasons of refreshing—and that the Lord is giving them evident tokens of his blessing upon their efforts," &c.

We also read in the good book, that Sarah saw the son of Hagar mocking. Just so now, for as soon as one of these Ishmaelites is born, he begins to mock the church and her children; calling them ignorant, prejudiced, covetous, advocates of drunkards, opposed to the spread of the gospel and the conversion of sinners, &c. which has compelled the churches generally in this section of country to cast out the bond woman and her son. And although they boast of having one half of the churches in the State, and more than one-half of all the denomination on their side; yet out of seven Associations that I have knowledge of in this part of the State, all except two have declared against them, and many of the churches in those two have shut their doors against them. And yet they acknowledge in their Minutes, that their cause is more prosperous in this than either of the other divisions of the State. Such is the course our effort people are going, in misrepresenting the state of things here.

The Convention also tell us that, one of the greatest causes of discouragement they meet with is, "in obtaining suitable persons to labor as missionaries;" although they say there are "one hundred ministers in the State favorable to effort."—Strange that out of one hundred they cannot select a sufficient number to supply the destitute places in the State, when they tell us in the same report that there are five hundred and twenty or thirty churches and 265 ordained ministers in the State. But the difficulty of obtaining suitable missionaries, I presume, arises from the following causes: 1st. there are but few Baptist preachers in Tennessee whose conscience is sufficiently seared with the love of filthy lucre to go out and preach for pay to a people already instructed in the New Testament, that describes the hireling in his true colors. 2d. There are but few but what are ignorant and unlearned men, and learned their theology in the Bible; and that won't teach a man how to give lectures and preach sermons on Conventions, missionary, temperance, and Sabbath school societies. No, it takes a dubbing from the hand of a good mammonite in a theological seminary, to make "suitable missionaries" for such purposes, and they are trying to work on the minds of the people, to get them to assist in erecting such a manufactory to make suitable missionaries.

There are in this country a third class of Baptists, that say both sides are wrong and have departed from original principles, while they are standing on old Baptist ground; and they complain that people misrepresent them, by calling them fence riders. And truly I think also they are misrepresented, for with few exceptions they have proven

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they were all on the missionary side of the fence, and have caused more difficulty and distress than the missionaries. And for about the last two years, the churches have been wading through much trouble and distress on account of these things; and we believe the Saviour is sitting in his temple as a refiner's fire and a purifier of silver, and that when he has separated the dross from among the silver, then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in former days; believing that these afflictions will bring the church to a greater state of purity and primitive glory.

Brother Bennett, the Primitive Baptist is read with much interest here, and ever since I have been a subscriber I have endeavored by every prudent measure to promote its patronage; but among Baptists who are opposed to speculation in things of religion in every shape, there have existed honest jealousies that prevent many from supporting any religious periodical. But these fears with regard to your paper are gradually subsiding, and the brethren beginning to believe it is doing good; not only in exposing the errors and corruptions of the present times, but also affording the Baptists of the old school faith, a valuable medium of intercourse and information. For before its circulation among us, we were often made to feel as though we were a little, despised band alone, while nearly all our brethren elsewhere had become missionaries; as we were constantly receiving such information through missionary documents. But since we have been favored with correspondence with our brethren abroad, through the Primitive Baptist, we believe the Lord has yet reserved unto himself seven thousand who have not bowed the knee to Baal.

I remain your affectionate fellow laborer in the afflictions of the gospel.

DANIEL BRIGGS.

Clark co. Indiana, May 6th, 1837.

Dear brother Bennett: I have received your valuable paper regularly, and have endeavored to circulate it as much as possible; and we, the old school Baptists or regular Baptists, are well pleased with its contents, and believe it is necessary that such a paper should be largely circulated; hoping that God our Saviour will bless the means to the strengthening of his dear children in his most holy cause, and to the turning many people from the error of their ways unto the pure and living stream of Christ's gospel. Many of our Associations have taken a decided stand against the new plans of the day, and are determined to keep a separate people from all other names, trusting in the Lord God of Israel to bless his gospel and his ministers that bear the same. The harvest is great and the laborers are few, but faithful to feed the flock of God which he has purchased with his blood. Surely the time is at hand when men will not endure sound doctrine, but heaping to themselves teachers having itching ears, having men's persons in admiration because of advantage, whereby they lie in wait to deceive and would deceive the very elect if possible. But it appears that God's ministers in this part of the world are determined to know nothing but Jesus Christ and him crucified, to preach the word instant in season out of season, reprove, rebuke, with all long suffering and doctrine, and not count their lives dear unto themselves. And though we have no societies formed to raise us funds, yet we have plenty and to spare; for wherever the Lord has his ministers he has a people, and their hearts and souls are open toward them, and therefore are supplied with food and raiment for soul and body; therefore are calculated to feed the hungry and clothe the naked, with spiritual food. The Lord is still carrying on his work in some parts of our country. In White River Association there is a great work. May God smile upon your labors, is the prayer of your brother and servant of Christ.

M. W. SELLERS.

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POETRY.

From Erskine's Gospel Sonnets.

THE BELIEVER'S JOINTURE.

CHAPTER I.

Containing the PRIVILEGES *of the Believer that is espoused to Christ by faith of divine operation.*

SECTION VI.

Benefits accruing to Believers, from the offices, names, natures, and sufferings of Christ.

(*continued.*)

And that he never will forsake,*
His credit fair he pawn'd;
In hottest broils, then, courage take,
Thy Husband's at thy hand.

No storm needs drive thee to a strait,
Who dost his aid invoke:
Fierce winds may blow, proud waves may beat;
Thy Husband is the rock.

Renounce thine own ability,
Lean to his promis'd might;
The strength of Isr'el cannot lie,
Thy Husband's pow'r is plight.

An awful truth does here present,
Whoever think it odd;
In him thou art omnipotent,
Thy Husband is a God.

Jehovah's strength is in thy head,
Which faith may boldly scan;
God in thy nature does reside,
Thy Husband is a man.

Thy flesh is his, his Spirit thine;
And that you both are one,
One body, spirit, temple, vine,
Thy Husband deigns to own.

* Heb. xiii. 5.

(*to be continued.*)

RECEIPTS FOR VOL. II.

Ashley Swaim,	$1	James Griffin,	$1
Solomon Barnes,	1	Laneir Griffin,	1

FOR VOL I.

Jacob Swindell, $8 30.

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THE PRIMITIVE BAPTIST.

EDITED BY MARK BENNETT.

Printed and Published by George Howard,

TARBOROUGH, NORTH CAROLINA.

"Come out of Her, my People."

VOL. 2. SATURDAY, DECEMBER 9, 1837. No. 23.

FOR THE PRIMITIVE BAPTIST.

TEETH TO TEETH,

Tom Thumb tugging with the Wolves for the Sheepskin.

By Joshua Lawrence.

CONCLUSION.

(*continued.*)

Now, sir, if the prophets preached by the teachings and movings of the Holy Ghost, and Christ by the Spirit of the Lord being upon him, and the apostles by the Holy Ghost being sent down from heaven on them, all which you dare not deny; and that they were fully thereby furnished for every good work of the ministry, without the aid of the schools; pray, sir, tell me if God has changed, or has changed his plan? or show a command or example from scripture that he has done so, in now-a-days qualifying his ministers in whole or part by schools instead of his Spirit, and that will suffice. But, sir, you cannot. And out of the pride and wealth of the church this invention of theological schools came. Then corruption in the church was the source from which theological schools came; and her not liking to endure sound doctrine and this corruption put her upon turning away from the truth unto fables. And there is corruption among the new school Baptists, and thus same cause same effect, to make or polish preachers suitable to the pride and corrupt state of the church. 1 John, 2. 20: But ye have an unction from the holy one, and ye know all things. (That is, all things necessary for life and salvation.) And what more is necessary for a preacher to know? If the saints in general know all things by the anointing of the Holy Spirit, how much more the preacher of God's sending and qualifying for the perfecting and edification of the church? Read as proof, John, 14. 26: But the comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things and bring all things to your remembrance whatsoever I have said unto you. Now, then, if the Holy Ghost is the teacher and is to teach God's ministers all things, that is, all things necessary for them to know as preachers of the gospel of God, can you tell me what is left for the schools to teach a young man to aid him in his ministry, or polish him, or to make him more approved unto God as a minister, when the Holy Ghost teaches him all things, and brings all Christ's words of truth to their remembrance. It is this, sir, that qualifies a minister of God for his church, and your schools are but to ruin and deface God's work, and please men and a corrupt church. This is truth, sir, and theological schools are but the invention of the devil and corrupt professors, to turn men away from the truth unto fables, and destroy God's workmanship in his ministers in their right qualifications, and then for them to come forward with the

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qualifications of men to please men; and be approved unto proud men and not God. As proof, read Ephesians, 2. 10: For we are his (God's) workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. Who are here God's workmanship? Why, Paul tells: For we, I Paul and you the Ephesian church. So then to make a minister or a saint is God's work. Yes, sir, the work of God the Holy Ghost. If so, pray tell me, whether God has finished and completed his workmanship on your poor young man? If you say yes, then, sir, your theological schools are useless and foolish; if you say God has not finished his workmanship on this young man, then you reflect dishonor on God and make him but a bungling workman at best; that is all you can say for your plan of schools. So then take which side you will, your schools fall in the mire and fight against God and blaspheme his work on a minister; for the result must be this, according to your plan of schools, that God begun to work to make a minister for the perfecting of the saints; but the young man was poor and he did not finish him, he has left that for the schools and scholastic divines to do. See what folly; for can you tell me how much of God's workmanship is lacking to make this poor young man a gospel minister to God's own liking, and to the edification of his church? If you cannot tell what God has left undone, how will you know where to begin, or when you have finished off this poor young man? For if you know not what part of God's workmanship he left unfinished in this young man, I am sure the schools can't tell where to begin nor where to finish.

But this plan to help a young man to an education to make him a better preacher, has something in it worse than all this, and that is, God the Holy Ghost is the cobbler or under workman, but schools and school men are the master workmen, as they are to give the dressing off stroke to this young man to fit him for the ministry. I ask you is any of God's works left unfinished, in creation, redemption, or regeneration? If not, then in his workmanship of making a minister it is also finished, and schools and school divines are but a hobby to get money and deface God's workmanship in making ministers for his church; and at once saying, God is the under workman but we schoolmen the master workmen, the polishers and finishers of God's work. There is no plan of mankind that does appear to me more abominably foolish, than that of making an unconverted man a preacher by the schools, whom God has fitted and finished for his own work and the benefit of his church. It is dog eat dog—both smell of the devil and proud men's works to my nostrils, and from this source you new school folks have got it, scripture and history being judge.

Now I cite you to 2 Corinthians, 2. 17, 18, to show you the difference of the operation of the Spirit on the hearts of ministers, and that of the schools. 17th verse: Now the Lord is one Spirit, and where the Spirit of the Lord is, there is liberty. Yes, sir, liberty of ideas and utterance. Liberty from coodemnation, guilt and damnation, and the curse of law and hell, and the sting of death. Can the schools do this? Why you school folks ought to know better. 18th verse: But we all (both saints and ministers) with open face beholding as in a glass the glory of the Lord, (Christ) are changed into the same image from glory to glory; (mark how!) even as by the Spirit of God. Can Greek, Latin, philosophy, or all the sciences put together do this, with the aid of all the schools in the world? Why I believe if you think so, the shell of carnal reason is yet on your head. But the Spirit of God by opening up and revealing Jesus Christ the Lord and his glory to the saint or gospel minister, changes the heart of the sinner or gospel minister into the same image from one degree to another; which all the

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schools in the world can't do. See your folly, then, of schools in their operation on young ministers; for instead of changing them into the glory and image of Christ, it puffs them up with pride, self-importance, arrogance, and mighty I, a scholastic divine, of which there is none such as I; stand by, ye unlearned fellows, and let a school divine come forth in his eloquence—and he pours forth his elocution, bombast, fine flourishes, science, history, philosophy, Greek, Latin, and the devil don't know what all. And when he is done his harangue it is neither mush nor great homony, but the puking of a mere vulture that makes the saints sick with his errors. This I know to be a fact, for I have heard many of those starched, stiff, strait laced dunces in the gospel system try their Sampson strength. For I tell you again, that God has ordained that although his choice of ministers in the eyes of this world be weak and contemptible, that their message by his Spirit should be the wisdom of God and the power of God to the salvation of them that believe. And that although by these preachers of his choice the gospel in its being preached by them is not adorned with excellency of speech and beautified with the wisdom of this world, nor swelling words of man's wisdom, which is enmity to God and his cause; yet the preaching of these men of his choice should be in the demonstration of the Spirit and power to saints and sinners. Such was the preaching of an unlearned Peter, and blind Barnes, and a thousand others.

But stop, Lawrence, says Dick, I will give you a scripture that shows to the contrary in 2 Peter, 3, 16, it is there said as follows: As also in all his epistles speaking in them of these things, (that is, of things that Peter had before mentioned,) in which are some things hard to be understood, which they that are unlearned and unstable wrest as they do also the other scriptures, unto their own destruction. Here, Lawrence, you can see the necessity of learning, to enable a man to understand the scriptures and prevent his wresting them to his own destruction. Very good. Now, sir, if I shall prove and make it appear that human learning is not here meant, will you give up the point? And first, if human learning or the learning of the schools is here meant by Peter, as enabling a man to understand the scriptures, or the things that were spoken of by Paul in all his epistles, then Peter contradicted himself; for you know the scriptures say that Peter was unlearned, that is, in human learning. So then if he here meant in this text human learning, he made himself one of those that were unstable, and that did wrest the scriptures to his own destruction, for he was unlearned in human learning; then he of course could not in this text mean human learning. What then did he mean by learning here? Why he meant those that were unlearned of the Spirit; to these the scriptures are hard to be understood. This is clear, and proved by men of all ages that without the teachings of the Spirit they cannot understand the mind of God nor the scriptures. And so far from Peter's meaning here human learning, that he meant all mankind however learned in human learning untaught by the Spirit, that alone has and can teach a man the things of God; and with all their human learning, being without the teachings of God's Spirit, cannot understand the scriptures no more than the learned Greeks, but count them foolishnessr As proof, our Saviour thanks his Father that he had hid these things from the wise and prudent. Who are these in the world's esteem? why the human learned. Who are the babes but the unlearned and ignorant part of the world. Who are the learned in the eyes of the saints? why, the taught of the Spirit to know the things of God. So then human learning stands in opposition to spiritual learning, or the teachings of the Spirit to know the things freely given us of God.

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And again as proof: For unto them (them that are taught by the Spirit,) it is given to know the mysteries of the kingdom; but unto others it is not given—however learned in human learning. And it is still more clear from Colossians, 2. 8: Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. I ask you if schools are not the tradition of men in which philosophy is taught, and which nine times out of ten puffs up men with vain deceit? I ask you if all human learning is not the rudiments of the world? And then let me ask you, if all the teachings of the Spirit are not after Christ, and teaches Christ God-man his life, death, person, and offices, and merits to sinners. Then if a man has the teachings of the Spirit this is after Christ, and of these teachings he learns Christ and the scriptures, and is the learned man in the things of God by the Spirit, and not from the rudiments of the world or schools; for the learning or wisdom of this world is foolishness with God.

Then however learned a man may be in human learning, he is of God counted a fool; yea, says Paul, is any wise, let him become a fool that he may be wise; as it is written, God taketh the wise in their own craftiness. So then you can see that the human learned wise man is the fool, and the Spirit learned is the wise man, in scripture sense. I will vouch for this truth. Then the unlearned and unstable that wrest the scriptures, are the human learned, and not the Spirit learned, this is truth. Then the human learned are the unstable, because they have not been Spirit taught to establish and settle and root and ground them on Christ, the rock of all ages of the church. And the human learned are in Peter's text, the unlearned and unstable that wrest the scriptures to their own destruction; witness the human learned scribes, pharisees, and sadducees; these wrested the scriptures and made the commandments of God of none effect by their traditions; witness the popish priests, they were human learned, yet they wrested the scriptures; witness the learned Jesuits, the high church priests, and I will add many learned missionary priests. These, although human learned in a high degree, the unlearned Peter alludes to, that are unstable, wrest the scriptures from their true meaning to their own destruction; or, as the Saviour said of the human learned scribes and pharisees, shall receive the greater damnation.

Then the true meaning of Peter in this text is, to be Spirit learned and not human learned, as he was; and as Paul was, when he said, it pleased God to reveal his Son in me—and again, Unto me is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ. So you can see by these and an hundred other scriptures that I could quote, that the Spirit's teaching, revelation, and gifts of the grace of God, are the learning, the true learning meant by Peter; whereby all Christians learn the things of God and come to that sound knowledge and perfect understanding of the things of God, that he becomes established in the truth of Christ and taught the true meaning of the scriptures. This man thus Spirit-taught is not nor never was unstable, that is, of two minds or of many minds; or sometimes of one faith and then of another. Nor does this man ever wrest the scriptures from their true meaning, because it is given him by the teachings of the Spirit to know the mysteries of them and the kingdom; but to them that are without the Spirit, however human learned, it is not given; but hid to these learned unstable ones, that always wrest the scriptures to make their weather bird faith stand, to get money and suit the times in foul or fair weather. But as to Christians, their conversion is of the Spirit,

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and as the scripture has said: They shall all be taught of God the Spirit, and by the Spirit's taking the things of Christ and showing them to the sinner, he becomes established, rooted and grounded and settled in the doctrine and ordinances of Christ; and as he advances in his pilgrimage, the Spirit continues to show him more and more, by which he grows in grace and in the knowledge of Christ: And as he advances thus in knowledge of Christ by the Spirit's revelation, he becomes more and more stedfast and immovable in the faith of Christ; and from his conversion to death is steadfast in the faith, being guided and led by the Spirit into all truth.

And if so, where is the use of your polishing shearing mills? since the Spirit leads into all truth—and takes the things of Christ and shows it to the minister—and by this anointing he knows all things, and has no need that any man teach him. And why? because this Spirit teaches them all things necessary for them to know as gospel ministers.

Then your schools are vanity and pride,
And shearing mills beside;
Invented by the doctors they surely were,
That they might of the toll from rich and poor get their share.
For on their plan, if a rich young man you be,
You must shoulder your bag and at this mill pay your toll, you see;
But if a poor young man you be, you can mount the steed of begging charity,
And ride to this mill and have your toll entirely free.
And I ask why this difference between rich and poor you make?
Is it not all for money's sake?
For of the rich young students the doctors are sure to have their fee,
And of the poor by the begging system their toll they get you see.
Just so hungry wolves on a cloudy day,
On fat or lean sheep will prey;
For this is a cloudy day to the gospel church,
And for the truth God's people have the scriptures for to search.

I have long since noted this, that all errors are now brought into the church side ways, or as under a covering of truth; but to be more plain, all errors in all their shapes, windings, turnings and bearings, have this one mark on them, by which they may be known in all ages of the church, and by every Christian in particular: that is, all errors have this mark, auxiliary to help God save his people, or to help Christ or the Holy Ghost perform their work in salvation's plan or regeneration, on the heart of the sinner. And if so, then not saved by grace as the scriptures assert. So that it is an error, a gross error to say, that theological schools are necessary to aid the Spirit in qualifying a gospel minister for the work of the ministry. For our Saviour says, that when he shall have sent the comforter, the Spirit of truth to them, that then he shall lead them into all truth. And can you say what else is needed for a gospel minister, than to be led into all truth? John, 16. 7, 13: Then we may safely conclude, that nothing more is necessary; because; if led into all truth by the Spirit of truth, they of course were led out of all error, and of course their teachings by the Spirit were independent of all human means. As in John, 6. 45: That they shall all be taught of God. And this is all the learning a gospel minister needs to know, the things freely given us of God. So then all ends here, that those taught of the Spirit understand God's mind and scriptures are the truly learned. And all human learning is foolishness with God to make a gospel minister, and although the world and scholastic divines may oppose this, yet Jesus Christ justifies it, and thanks his Father that he has hid these things from the wise and prudent, (learned ones) and revealed them to babes. And further, Jesus tells his disciples that all things were given him of his Father to reveal; and so tells them blessed be the eyes that see the things you see, that wise men and kings had desired, yet saw them not. And it is as plain as the sun at noon-day, that the things of the gospel and the gospel ministry, with all its gifts and requisite qualifications, were revealed by Christ and given by the teachings of the Holy

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Ghost to an unlearned and ignorant Peter and John, while they were hid from the kings of Israel, the learned scribes, pharisees, saducees, rabbies, and learned counsellors of the Jewish nation. Of this no man can doubt, that reads the New Testament.

But the point most in dispute is—is human scholastic learning an auxiliary to help the Spirit qualify a gospel minister? Is it according to scripture, or not? Does the Spirit need the aid of theological schools to help him finish a minister for his work or not? Say. Come right to the point at once, as I want to finish. If you say that theological schools are necessary to help, or finish, or better qualify a minister to preach the gospel of Christ, I say both the Old and New Testament give you the lie. For you cannot find one prophet nor apostle going to such schools after being called of God to their respective sacred offices; nor has it been God's method of procedure from creation to this day. And all such schools, and all such helps to aid the Spirit, or in any wise polish off or better prepare the gospel minister for God's work of the ministry, is of men and the devil; and to these their origin can be traced, and not from the scriptures. So says old Tom Thumb, tugging for the sheepskin.

Now I have merely cited the point of dispute to refresh your memory; keep it in view while I pass on to a close, for now I shall score down. Collossians, 2. 8 verse: Beware lest any spoil you through philosophy and vain deceit, after the traditions of men, after the rudiments of the world, and not after Christ. Are theological schools after Christ? You know better. And if it were not to make false teachers for an unsound church, and for the ministry to make more money, they had not been heard of. 9th verse: For in him (Christ) dwells all the fulness of the godhead bodily. And not memberly, as one person, but as three-one. If so, then there is a fulness of the wisdom from above, to reveal to ministers for all and every department of their office, by the revelation of Christ by the Spirit's teaching. And the 10th verse caps the climax: And ye are complete in him, (Christ) which is the head of all principality and power. If so, complete either as being saints or ministers for Christ, the wisdom of God and the power of God to them that believe. And what more? why—Of him are ye in Christ Jesus, who of God is made unto us wisdom, righteousness, sanctification and redemption. Is not this enough for a gospel minister, if Christ is made unto him wisdom? Why then, go learn from scholastic fools, to prepare for the ministry, when God counts the wisdom of this world foolishness. The reason is, they may be counted wise according to the course of this world, and have the praise of the men of this world. So let it be, the world will love its own, the wisdom of the schools; but not love the wisdom from above. This is truth in all its ramifications—dog eat dog. If one come in his own name, him you will receive.

1st Timothy, 6. 20: O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called. 21: Which some professing, have erred concerning the faith. Now what was Timothy to keep so sacred? Why, it was the true Christian faith taught by the Spirit and word of God; and then wishes Timothy to beware of science, which is human learning you must agree, or as he has it in the text, profane babblings. And he could not hit on a better name for it, for what else is it, when a minister gets up to preach Jesus crucified, and instead thereof preaches in part or the whole, of the sciences? I ask you what is it but profane babblings, in comparison of the gospel? It is called by Paul in Collossians, philo-

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sophy and vain deceit; and it is so for a minister of God to preach thus, instead of the sincere milk of the word. And here it is called profane oppositions of science, but falsely so called. But mark what follows: Which some professing, have erred concerning the faith. Then this is the amount, so far from the study of the sciences helping aiding or perfecting ministers in gospel knowledge, and in the knowledge of the mind of God and the scriptures, that they hinder and oppose, and cause such as seek after and profess them to err from the faith; for all science is but the wisdom of the world and in opposition to the wisdom of God, and is foolishness with God. And when said of use in preaching the gospel, it is profane babblings, it is opposition, it is science, falsely so called, by men who think it will better a God minister in his work. Then my point yet stands, that it is the teachings of God's Spirit that can fully make a minister, without human aid of schools; if so, theological schools are a curse, a nuisance, and unnecessary; and are not an appendage of the gospel church, but an appendage and auxiliary to the church of antichrist, and her main support. Remove these, and down falls Sodom, Babylon, Egypt, and the whore will no more make the nations drunk with the wine of her fornications, or intoxicating errors.

1st Corinthians, 3. 18: Let no man among you deceive himself. If any man among you seemeth to be wise in this world, (mark that, in this world's wisdom,) let him become a fool, that he may be wise. Now this verse is as clear as the sun, that all men must come to this; that they must own that there is nothing in all the wisdom of this world, that can help a man to the attaining and believing and comprehending and seeing the wisdom of God in Christ Jesus, and to help him to attain the revelation of Christ to the salvation of his soul; and that all his thoughts and plans of religion before conversion were wrong and nothing but foolishness, compared with the way of salvation he now sees through Christ. For I ask, what can be more foolish and appear more so to an unconverted man, than to tell him there is nothing in all the wisdom of science, nor in all the wits of men, that can reach to the knowledge of a Christ savingly; but by the revelation of the Spirit of God. And yet this is true. So then this worldly wise man must become a fool, that he may be wise by learning Christ. The sure mark of a fool is to be ignorant and without knowledge of things in this wordly wise man, he knows nothing about Christ, but in mere speculative theory. Then no fleshly wisdom nor human learning can teach a man Christ, who is the wisdom of God; and all men must become fools before they can be wise, to know Christ; for this wisdom is given from above, and those that have it are counted wise, and those that have it not are counted fools in scripture sense. Then whatsoever encomiums the world and theological schools may heap on wordly wisdom for ministers, all ends here—the young student goes to a theological school to learn foolishness, according to scripture sense. So argues Paul: professing themselves to be wise they become fools. 1st Corinthians, 2. 10: The Spirit searches the deep things of God. 1st John, 2. 17: And ye need not that any man teach you, save as that annointing teaches you. Then if these texts be true, of which you will not doubt, I shall and do most certainly conclude, that the Spirit's teaching and anointing is fully and amply sufficient to make Christians or gospel ministers, as he searches the deep things of God; and by the Spirit they are said to know all things. And further, have no need of that that men teach them, but that the anointing was sufficient to teach them, and this is fully shown in Paul and the apostles at the day of Pentecost, and in the seventy that Christ sent out. But stop, says a band of purse plunderers to the seventy, you ought to go to a theological school before you go; although Christ has sent you out, like all other gospel ministers, without the gift of miracles or tongues since that time. It is plead that this is not a day of miracles, as in the days of the apostles; but, sir, show me if you can, where the seventy had

any power to work miracles or speak with tongues, any more than gospel ministers have in this day and the days gone by. Were they directed to go to a theological school when Christ sent them? Say, and tell the truth. No, sir; Christ qualified them and sent them without the aid of theological schools, and without those imaginary attainments to be had at schools to make money by the professors, or the student in being called Rabbi and getting a fine birth after he leaves school to fleece mankind of their earnings and he live in idleness and luxury as a drone in the hive of civil society, and sell his services to lead the blind into the ditch and thus pay him ministerial toll to go to hell by his road. So then to conclude on the last texts, I am fully persuaded that gospel ministers have no need of being taught by the doctors nor any of their gang, for they learn of Christ Jesus the truth and of him they receive the Spirit of God, that they may know and by which alone they do know the things freely given them of God in the ever blessed gospel. And if this be truth, ministers may very well do without schools, or human doctor learning; having no need for schools, being fully and perfectly taught by the Spirit of Almighty God the things of the Spirit, and not the things of the schools to make money; but to be the churches' servant for Jesus sake. Much more I have here.

I shall now hasten to a finishing of this piece, by giving you many scriptures with short comments: Luke 4. 18: The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor. 19 To preach the acceptable year of the Lord. Then I affirm that Jesus Christ as man was taught to preach and qualified to preach by the anointing of the Holy Spirit, without human learning; as is proven by John, 7. 15: And the Jews marvelled, saying, how knoweth this man letters, having never learned. 16th verse: Jesus answered them and said, my doctrine is not mine, but his that sent me. 17th verse: If any man will do his will he shall know of the doctrine whether it be of God, or whether I speak of myself. 18th verse: He that speaketh of himself; (that is, of his own ability, or of the ability of the schools,) seeketh his own glory. The above texts show that Jesus preached by the teaching and learning of the Spirit's being on him. They further show he was not human learned, and this was the grounds of the Jews' marvelling, seeing he could read and preach, having never learned letters. Thus he read by the power of the godhead, and preached by the anointing of the Spirit; or in other words, was learned by the Spirit to preach the gospel to the poor. Now Jesus says, Matthew, 10 25; It is enough for the disciple that he be as his master. If so, then ministers need only to be Spirit taught to preach the gospel to the poor. And this is fairly proven by the twelve apostles being filled by the Spirit, and thus were fully qualified for their ministry without schools. It is fairly proven by the seventy, and ten thousand others of days gone by, that were able ministers of the New Testament and profitable to the church of God. So then all ends here again, that Jesus Christ did not institute schools to learn his preachers, nor give command nor example by himself nor his apostles. And it is further proved by his choice of ministers for 1800 years, that he does not regard scholarship as a test in a gospel minister, but chooses men to preach without this qualification. Then it follows as with a sunbeam, that schools to train or assist men to preach, are of man and devil; of this there can be no doubt.

Now a text from 1 Peter, 4. 11: If any man speak, (that is, as a minister,) let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth; (and why?) that God in all things may be glorified through Jesus Christ, to whom be praise (yea, even praise for a God minister,) and dominion for ever and ever. Amen. This text proves beyond all contradiction what I have asserted, for Christ spake and preached as the oracles of the Old Testament and as of the ability that God gave him by the teachings of his Spirit. This you can't deny. The apostles did the same, the seventy did the same; and here Peter recommends this course to after ministers, to speak according to the scriptures (or oracles of God) and that he that preaches should do it as of the ability (or teachings and impressions) of God's Spirit. And the reason why is given by Peter, that God in all things (the ministry as well as the rest) may be glorified through Jesus Christ, to whom all praise and dominion belongs, (both over churches and ministers.) Then it follows that those who speak for God according to schools, and according to human learning, and of the ability that the schools give, do not preach as did Christ, nor as the twelve, nor as the seventy, nor as God's unlearned ministers speak of the things of the Spirit and by the Spirit's teaching, nor according to Peter's recommendation; this is clear, matter of fact. And this is the reason that theological schools, from the heathens until now, and scholastic divines have been such a curse to the world; for they have been and are a curse to all nations, and drenched the world with blood. For it is a perversion of God's order in preaching, hence the curse of such men; but the world will love these worldly preachers, so let it be—he that is of God heareth us.

Now please have a text to prove all this—2 Corinthians, 10. 3: For though we (we ministers) walk in the flesh, we do not war after the flesh. And why? 4th verse: For the weapons of our warfare are not carnal, but mighty through God, (mark that word through God, not through man or men,) to the pulling down of strongholds. 5th verse: Casting down imaginations and every high thing (of which learning is one,) that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ. Now is not human learning a carnal weapon? Then ministers are not to war with this weapon, for this is a fleshly weapon; human learning is a high thing that exalteth itself against the knowledge of God, this is proved by the writings of many hundred infidels. This then is cast

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down with all its train of imaginations, in preaching the gospel according to God's plan of preaching; for human learning, tongues and arts are carnal weapons, but the teachings of the Spirit are spiritual weapons for God's ministers, that are mighty through God and his word to pull down the strongest hold of the devil in the sinner's heart that all human learning can't do. The truth of the case is just this, that carnal preachers with their carnal weapons make carnal professors; and spiritual preachers with their spiritual weapons, through God make spiritual men or Christians.

(to be continued.)

PRIMITIVE BAPTIST.

TARBORO', DECEMBER 9, 1837.

There having been considerable complaints made of the regulations we adopted at the close of the first volume, to discontinue all papers unless the subscriptions were renewed, we will hereafter pursue the usual method—that is, to discontinue those only which we have been directed to do, at the close of the subscription year.

FOR THE PRIMITIVE BAPTIST.

Dear brother Bennett: I have just returned from a tour of preaching, (which, perhaps, you saw published in a late number of The Signs of the Times,) and find from the last number received of the Primitive Baptist, that you expect to discontinue the publication of that paper at the expiration of the current volume. This is a move, my brother, considering the state of affairs among us at present as a denomination, much to be regretted, and I deeply deplore the necessity which forces you to it. The want of patronage, or failing to comply with the terms of publishing, or perhaps, both, is no doubt the principal cause which has led you to that result.

And is it possible that the anti christian kingdom, in all its variety of forms, have their *scores* of papers, and the saints of the primitive faith and order, cannot support *two* in all North America? Tell it not in Gath! Brethren! *These things ought not so to be.*

Although we are few in number compared to the great mass arrayed under the banners of anti-christ, yet our resources are ample, if we arise and exercise the zeal which the cause we are engaged in demands. Let us come up at once to the work, and redouble our diligence, and also our subscriptions, rather than let the Primitive Baptist stop. In my recent tour, I obtained for you some few additional subscribers, and if you shall yet conclude to go on with the work, which I trust the brethren will enable you to do, I shall send you in all about ten subscribers. I am yours in the bonds and afflictions of the gospel.

JOHN CLARK.

Fredericksburg, Va. 8th Nov. 1837.

FOR THE PRIMITIVE BAPTIST.

Bear Creek, Henry county, Ga.
Oct. 30th, 1837.

Brother Editor: As a man of candor and professedly a Christian, I deem it my duty and privilege when I find a fellow being is bothered, to attempt to set him right; and this seems to be the condition of the Rev. Jesse Mercer, as appears from his review of a report of a committee appointed to reply to certain reasons assigned by churches for seceding from the Flint River Association. On his first page he appears much pestered to find out who appointed this committee; and finally arrives at the conclusion that it was a sub-committee appointed by the Sharon Committee. How the learned gentleman could come to that conclusion is to me equally as strange as some of the rest of his statements in the Review; for he

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well knows that the Sharon Committee, as he calls it, made their report in the fall of 1829, and their conduct was investigated by the Flint River Association, Oct. 1830, at which time the Association sustained the committee, and those churches withdrew; whose reasons for withdrawing were replied to by this committee, and of course when the acts of the Sharon Committee (so called) were sustained, the committee ceased to exist, and could not appoint a sub-committee to answer reasons for an act that never existed till then, by the seceding of those churches. Notwithstanding I believe Mr. Mercer knows all about the matter that puzzles him so, I will avail myself of this opportunity to tell him and the public all about it. When those reasons appeared, setting forth the cause of those churches seceding *as they said*, and the Georgia Association having espoused their cause the Flint River Association, believing she was misrepresented and falsely accused, appointed Mosely, Beal and others to draw up an answer to said reasons and present it at her session held at Shoal Creek, Pike county—at which time Mr. Mercer and others were present as a delegation from the Georgia Association, to deal with the Flint River for her conduct towards the Teamon and Sharon churches. This report that he now reviews was then ready, and the committee on arrangement of business to come before the body, reported on Monday morning, and their report was adopted by the body; and in that arrangement the report of the committee to answer those reasons was called for, with the annexed certificates before the complaint of the Georgia Association. And had the Flint River Association pursued her regular course of business as arranged, figuratively speaking, the Georgia delegation would have been at court without a witness; for all her allegations would have been disproven before presented, by the certificates that accompany the report and the verbal testimony of many other brethren then present. I will now tell the Rev. and bewildered gentleman the reasons that the report was not called for, although he undoubtedly knows it, for he was present. The reasons were these: some of the Georgia delegation seemed anxious that an interview should be had with some of our members and some of their delegation, and see if we could not come to a better understanding; which was the cause that brother John H. Milner, if my memory serves me, moved to postpone calling for the report until we saw whether an adjustment between the two Associations could take place. An adjustment did take place, as published in the Minutes of the Flint River, and the Georgia withdrew her complaint. And these, Sir, are the reasons that the report you have reviewed was not called for by the Association; and you undoubtedly know it, for you was there in person, and these things was not done in a corner. And now for heaven's sake, do not try to bewilder and mislead others any more. I now give the reasons why the report appeared, notwithstanding they have been given; they are these: notwithstanding the professed settlement between the Georgia and Flint Associations, and they the Georgia delegation withdrew their complaint, for reasons perhaps best known to themselves, some of them continued to reap the old matter up again; and you, as Editor of the Index, gave publicity to certain things over ficti-

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tious names to the prejudice of the Flint River Association and its members, that I am bound to believe you knew was not so. In consequence of which the report that was still in my possession was published on the responsibility of myself and brother Allen Cleveland, as you could have seen if you had noticed the Primitive Baptist; for I am far above that low, sordid and unchristian like course of doing things behind the curtain. I shall now make an humble request of Mr. Mercer and ask him a few questions, and then leave him and his review in the hands of God.

As you have extracted from the report, please give the report in full a place in the Index; and this document also.

Question 1st. Did not a member of the Flint River Association shortly after the appointment of White and Wilson say to you in a letter that he feared the appointment of White and Wilson would do more harm than the Convention would ever do good, for if they preach the doctrine that you preached at the Oakmulgee Association, at Hepsibah, Jasper county, then himself, Henderson, Nicholds, Colley, Pace, and others are no part of judges?

2nd. What is the definition of the term agent?

3rd. Did or did you not some five weeks after the Oakmulgee Association, at which time you state White and Wilson stated they could no longer act for the Convention, say in the Flint River Association at Forsyth, that Wilson was in the employ of the Convention, and you wished the Committee to go as soon as possible, and have their report published in the minutes?

4th. Did you not then and there state in answer to a question asked by old brother Pitt Milner, say, if the Committee found five members at Sharon that held to original principles, they were the church, and the Committee had a right to acknowledge them as such? Please give direct answers to the above questions.

Brother Bennett, please publish this immediately, and oblige your poor afflicted brother in the bonds of the gospel of our blessed Redeemer.

WILLIAM MOSELEY.

Person county, North Carolina,
November 8th, 1837.

Brother Bennett: I visited several churches in the Flat River Association not long since—their Association has divided after a considerable contention. At her last session, which was the third Sunday in October, I am creditably informed that Mr. William Jordan, of Raleigh, stated publicly in said session, that the Country Line and Kehukee Associations were drunkards and biggots; and that they were establishing blindness and idolatry among them. Now I think, if Mr. Jordan would clear himself from lying, there would be no such charges against us. There were five preachers and six churches seen to maintain the old primitive ground, and stand aloof from all such religious swindlers. Some of the members of said churches seem to regret the discontinuance of the Primitive Baptist, as they considered that to be a source of consolation to them in such distresses. I expect to visit them in a few weeks. No more at present, but yours respectfully in love.

S. I. CHANDLER.

Snowhill, Ala., Wilcox county,
August 25th, 1837.

Dear brother in the Lord: I now take my pen in hand to let you

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know that there are yet some in this world that believe God is able to carry on his work without money or societies; I therefore send you a list of subscribers names to your paper, hoping that it still may be the means of doing good in our part of the world, for there is considerable confusion in Alabama about those new inventions of worshipping God.

Yours, &c.

SAMUEL MOORE.

Brownsville, Monroe county, Ga.
October 18, 1837.

Dear brother Bennett: On Monday evening last, the division between the new and old school Baptists took place in the Flint River Association. The Association at her session in 1836, inserted in lieu of a circular, the letter from the Lebanon church, and the resolve from Ephesus, requesting the churches to take the same under consideration, and report their decision to the Association this year; which decision should be final. During the year, therefore, there has been much excitement in the churches; when the letters were read, there seemed to be so much ambiguity in many of the decisions sent up, that it was impossible for me to determine whether the church was of the new or old school. Expressions like these were sent by several of the churches! We have no fellowship for the benevolent (so called) societies of the day as appendages to the gospel; yet we hold it good that every brother has a right to give as he purposes in his heart. This is in amount the decision of several churches. By referring to the Lebanon letter and the Ephesus resolve, you will discover that neither of those churches have said any thing about giving: it is the *connection* with which we are at war. This decision did not therefore amount to a separation. But, sir, when this liberty to *give*, was explained in the Association by one no doubt who was instrumental in having the churches answer in this way, it was that every member has not only the right to give his money, but also to give his *name*. Agreeably to this interpretation, members have a right to join any and every society he or she may think proper.—Whether this was a large or a small place to get out at, I will leave for others to determine. After the vote was taken, and we were found to be in the minority, one of the brethren who had not voted with us arose and said, (as well as I now recollect,) that if it could be proven that the societies (called benevolent) claimed to be religious societies, that he would go as far as any other man in declaring non-fellowship. The moderator and one other, then stated that they were, or that they viewed them, only as moral societies. On hearing this, I arose and told them that they were claimed by their advocates as *religious* societies, and I had then documents of their own in my pocket, by which I would prove it; but I was not permitted to produce the evidence. I am sure you have plenty of proof that will go to show that the advocates of the society system claim for at least some of them, the honorable appellation of religious societies; therefore, be so good as to lay some before the public. No sooner than I was denied the privilege of producing my evidence, than we all arose, and after bidding them a friendly farewell, quietly left the house. What followed you will find in the annexed minutes, which I send for publication. It is earnestly requested that you give it as early an inser-

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tion as possible. Respectfully your brother in gospel bonds.

A. B. REID.

MINUTES.

October 17*th*, 1837.—Fifteen churches having withdrawn (on the previous evening,) from the Flint River Association, their delegates met at the school house at half after nine o'clock, A. M. with many other brethren. They then retired singing as they went to the woods, some few hundred yards from the meeting house, after having arrived at a suitable place all bowed down, while the throne of grace was addressed by brother Gresham, in a truly feeling manner. After which, it was moved and carried that brother J. Grier act as moderator, and that brother A. B. Reid, be the clerk. Moved and carried that every brother present of our faith and practice, be requested to participate with us in our consultations. Moved and carried that four Union meetings be appointed, and that there be a Convention of the churches for the purpose of agreeing upon the principles and practice upon which we will associate. The 1st Union meeting to be held at Sandy Creek, Butts county, commencing on Friday, before the 5th Sunday in the present month; 2nd at New Hope, Upson county, commencing on Friday, before the 5th Sunday in April; 3rd at Shoal Creek, Pike county, commencing on Friday, before the 3rd Sunday in May; 4th at Hopefull, Fayette county, commencing on Friday, before the 2nd Sunday in July. The Convention of the churches to take place at County Line, Pike county, commencing on Friday, before the fifth Sunday in July next. After having gotten through with the business, a hymn was sung, during which, the hand of cordial fellowship was freely shaken throughout the assembly. All seemed grateful to their heavenly parent that they were once more one people. All once more bowed upon our mother earth, while a throne of God's rich grace was addressed by brother Bateman, all were then regularly dismissed.

J. GRIER, Moderator.

A. B. REID, Clerk.

Query.—How do the old school Baptists in your State receive members into their churches coming from the new, and who have been baptized since the separation? Do you re-baptize on an experience, or do you receive them on a confession of their faith and practice? This question will be agitated no doubt amongst us, and it is very desirable we should all adopt the same plan. A. B. R.

In answer to the above query, we would respectfully refer brother R. to the Circular attached to the Minutes of the Kehukee Association for this year, a copy of which we forward him.—*Ed. Prim. Bap.*

Alabama, Chambers county,
August 22*nd*, 1837.

Brother Bennett: I receive the Primitive Baptist tolerable regularly, and I am of the opinion that great good will result from the circulation of the Primitive Baptist as well as the Signs of the Times; I therefore feel anxious for its more extensive circulation. I wish to inform you that we are still contending for the faith, and I think the Missionaries are brought to a stand, and the old school cause is somewhat on the advance. I must conclude by subscribing myself your affectionate brother in gospel bonds.

JOHN BLACKSTONE.

Georgia, Monroe county,
October 21*st*, 1837.

Brother Bennett: Grace and

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mercy be unto you, and peace be multiplied from God the Father and from our Lord Jesus Christ. I have received successively, to include the twentieth No. of the Primitive Baptist, richly fraught with good old Apostolic doctrine, and well seasoned with the gracious promises of God. We learn from the wise man, that a word seasonably or fitly spoken, is like apples of gold set in pictures of silver. Prov. 25. 11. I can of a truth say, that with great anxiety, I hail the arrival of each succeeding No. as a messenger bearing good tidings from a far country. It is like the merchant ship; she bringeth her food from a far. Prov. 3. 14. Spiritual food to the poor, afflicted, hungry and thirsty sons and daughters of Zion. To read the communications of your correspondents who have touched on the doctrine of election, effectual calling, final perseverance of the saints in grace, and the glorious promises of an all-wise wonder-working God, I am made to acknowledge that it has been, to my poor soul, a feast of fat things like honey, and the honey comb which is sweet to the taste. Prov. 24. 13. And I have eat to the fill, and went in the strength of that meat forty days and forty nights, and came to Elim, where were twelve wells of water, and three score and ten palm trees; and I sat down under his shadow with great delight, and there with exceeding great joy drew water out of the wells of salvation. 1st Kings, 19. 8. Exodus, 15. 27. Songs, 2. 3. Isaiah, 12. 3. Thus have I, through the efficacious grace of God, derived spiritual strength, edification, comfort, and consolation from that little periodical, the Primitive Baptist, and thereby have grown in grace and in the knowledge of our Lord and Saviour Jesus Christ. 2d Peter, 3. 18. Now, brother Bennett, the Holy Ghost by the mouth of the prophet saith: Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to the sons and daughters of poor afflicted bleeding Zion. Strengthen ye the weak hands, and confirm the feeble knees. Say to them of a fear heart be strong, fear not, behold your God will come and save you. Isaiah, 40. 1, 2—35. 3, 4. Go on my brother, and sound the great and glorious gospel trumpet.

It was spoken by the mouth of the prophet, that in that day, (pointing to the ushering in of the glorious gospel dispensation or day,) the great trumpet shall be blown, and they shall come who are ready to perish. Many of the tender lambs of God are now ready to perish for lack of the sincere milk of the word; they have been fed on green bitter gourds until they are almost famished, and are cying, my leanness, my leanness. O, my brother in the strength of Elijah's God go on; cry aloud, spare not, lift up thy voice like a trumpet. Isaiah, 58. 1. And may the sound thereof, reach from Maine to Mexico, and from the Atlantic to the far West. As it is now bed time, and I am tired from hard labour, I must close; and may the great head of the church ever be with you, uphold and sustain you in all your trials, and enable you to surmount every difficulty you may have to encounter with becoming fortitude, is the fervent prayer of truly yours in gospel bonds.

VACHAL D. WHATLEY.

Marion county, Georgia,
July 15th, 1837.

Dear brother Bennett: I am compelled to tender you my thanks for your attention to our call or request.

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I wrote you some time since for six copies, to come regularly for twelve months. I am happy to state to you the receipt of your papers.

As we are not in our settlement harrassed or perplexed with the Creepers, as Lawrence terms them, (and properly too,) I deem it unnecessary to draw my bow at them. Yet some might contend and say shoot, for they are in sight; but I don't wish to waste "powder" at them. It is an observation which some have made concerning the moral law, that it teaches us our duty to *God* and our neighbour, but says nothing of ourselves. To this it may be answered, that we then derive the greatest blessings upon ourselves when we are most observant of our duties to God and our neighbour; for then are we most secure of that love and protection which alone can make us happy. However, there are in holy scriptures several precepts of honesty and virtue, which are more especially intended for the welfare of our souls and bodies, and which may all be comprehended under that general head of sobriety laid down by saint Paul, Titus the 2d chapter and 12th verse; in contradiction to that piety which is owing to God, and that righteousness and charity we are to discharge towards all men. I shall endeavor to represent this duty in the several branches of it, as it respects both soul and body. The welfare of the soul consists in the good government of its affections & passions, in order to which the exercise of many virtues is required.

I could say much more, but will close at present. I will after this, if God will, write you more fully in relation to the above. I shall begin with that of Humility, as that which may justly claim the precedence of all the rest, as being the foundation whereon they must all be built, and without which the candidate of virtue will prove like that foolish man our Lord speaks of, Luke the 6th and 49th, who built his house upon the sand.

Yours in the bonds of gospel love and truth. *S. H. DWIGHT.*

Mississippi, Noxubee county,
June 22d, 1837.

Dear brother Bennett: Two packets of your excellent paper have just come to hand, and I am gratified to see that the cause of truth is gaining ground in some parts, and may it be the case universally. There is a great display of thirst for money in some parts of Mississippi. The last session of the Pearl River Association it declared that the work of the Lord should go on, and that if the churches would not go into it, they would form societies. The subject of the State Convention was brought in and voted out. From the decree above, it seemed that the work of God had stopped, and I have been waiting to see how it would start and where it would steer its course; and behold one wheel of the carriage begins to move. It has been said to the lucre brethren, when trying to force their moneyed schemes on the people, sweep round your own door first, and not be like the man that cuts down the tree and goes to the top and begins to trim; so in order to remove all objections they are determined to begin at the butt, and we find a society formed and for what? why to get money to pay a man to go and preach.

Beloved brother, I am glad to say that the churches that I have the care of are of the old school, and that your paper finds a welcome reception here. Yours with respect,

SHADRACH JONES.

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POETRY.

From Erskine's Gospel Sonnets.

THE BELIEVER'S JOINTURE.

CHAPTER I.

Containing the PRIVILEGES *of the Believer that is espoused to Christ by faith of divine operation.*

SECTION VI.

Benefits accruing to Believers, from the offices, names, natures, and sufferings of Christ.

(*continued.*)

Kind he assum'd thy flesh and blood
This union to pursue;
And without shame his brotherhood
Thy Husband does avow.

He bore the cross thy crown to win,
His blood he freely spilt;
The holy One assuming sin,
Thy Husband bore the guilt.

Lo! what a bless'd exchange is this!
What wisdom shines therein!
That thou *might'st be made righteousness*
Thy Husband *was made sin**.

The God of joy a man of grief,
Thy sorrows to discuss;
Pure innocence hang'd as a thief;
Thy Husband lov'd thee thus.

Bright beauty had his visage marr'd
His comely form abus'd.
True rest was from all rest debarr'd,
Thy Husband's heel was bruis'd.

The God of blessings was a curse,
The Lord of lords a drudge,
The heir of all things poor in purse:
Thy Husband did not grudge.

The Judge of all condemned was,
The God immortal slain:
No favour, in thy woful cause
Thy Husband did obtain.

* 2 Cor. v. 21.

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For the Primitive Baptist.

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Communications must be *post paid*, and directed to the Editor.

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THE PRIMITIVE BAPTIST.

EDITED BY MARK BENNETT.

Printed and Published by George Howard,

TARBOROUGH, NORTH CAROLINA.

"Come out of Her, my People."

VOL. 2. SATURDAY, DECEMBER 23, 1837. No. 24.

FOR THE PRIMITIVE BAPTIST.

TEETH TO TEETH,

Tom Thumb tugging with the Wolves for the Sheepskin.

By Joshua Lawrence.

CONCLUSION.

(*continued.*)

Wishing to convince you if I can, for I feel conscientiously assured I am right in my opinion about this matter, I will offer you a few thoughts on the fitness of things and the simplicity of the gospel plan. Christ says it won't do to put new wine in old bottles, nor new cloth in old garments —so vice versa. Then you can see by these expressions of his, he is for the fitness of things—old wine old bottles, old garments old patches, then they fit. Now let's bring this to the gospel. 1 Corinthians, 1. 27: For God hath chosen the foolish things of the world—the weak things of the world. 28th verse: And the base things of the world, and the things that are despised hath God chosen. James, 2. 5: Hearken, my beloved brethren; hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him? verse 6th: But ye have despised the poor, &c. Now let us fit things like Christ. That God hath chosen the foolish things (or men, is the meaning of Paul,) to salvation in Christ before the world began, is easy proved from Ephesians. Then out of these foolish ones, in the eyes of a wise world, that he has chosen to salvation in Christ he makes the choice of his ministers. Here see how things fit. Then to fit all things like the wine and bottles, garments and patches; foolish men chosen to salvation, foolish preachers chosen to preach to them; base men chosen, base preachers chosen; despised men chosen, despised preachers chosen; weak men chosen, weak preachers chosen; poor men chosen, poor preachers chosen; unlearned men chosen, unlearned preachers chosen. Now, sir, if this is not God's way and choice of doing things from the beginning of the world, for the most and greatest part there is no truth in scripture nor history, and I am a fool; or you one, that contend for theological schools to aid or qualify a man for the ministry. Here gospel things fit, and here is the gospel's simplicity brought down to the lowest capacity of God's chosen poor. And that moment you take a poor young man that God has chosen for a minister, and send him to a theological school, you unfit him for his work. and therefore I have already told you, that you fight against God in such schools. And all this matter is clear from Samuel's being sent to anoint David king; he was the most unlikely and unfit, to Samuel's judgment, of all Jesse's sons; yet he is God's choice, for God did not see as Samuel did. And so in this matter. And you that think that a young preacher

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must go to a theological school, are as much in the dark as Samuel was. Let God take little David in hand and he can bring him to the throne through all enemies, and make him a king after his own liking. So let God take the young minister in hand, and he can bring him into the ministry to his own liking; and I charge you, doctors, not to put your smutty fingers on him, if God has called him to the work; for if you do, the smut will be there as long as he lives, and all the soap in New York will not wash it out.

But, says Tom, stop, Lawrence, don't be too bold and confident in your assertions; for there is a text in 1 Timothy, 3. 6, which says that a bishop must be not a novice, lest being lifted up with pride he fall into reproach and the snares of the devil. Well, sir, have I not proved all along that it is the un-spirit taught that is this young learned fool, this young scholar in theology; and old ones too, that are these wise fools, these novices in theology, these learned fools in the wisdom of this world, that are the fools and novices in scripture sense. And in this text Paul has the same allusion as elsewhere, only using different words, novice instead of fool. For I ask you who is a fool, and who is a novice in the ministry in scripture sense, as I have proved, but he that is untaught by the Spirit of God in the things of Christ, however learned in human learning. This is the fool, this is the novice that is not to be admitted a bishop by no sect whatever; for human learning puffs men up, but Spirit learning makes men low in their own eyes. And human learning always did make men unsound in the faith, and they will ever be found to be so, and the most lofty and puffed up in their own conceit; and so puffed up, devil-like in heaven, were rejected of God and cast down to hell, as is proven by 2 Peter, 11. 4. And it is this example Paul has his eye upon, I think, while he is speaking; for a bishop or preacher in the militant church on earth, may be said to be in favor and fellowship with God, as the devil was in heaven. And should the church of Christ (not the school of men) choose such a scholastic divine untaught by the Spirit, he is the very man in danger of the snare of the devil, for he is the man that is most likely to fall into it; because human learning puffs up, but Spirit learning humbles in the very dust: For God resisteth the proud, but gives grace to the humble. 1 Peter, 5. 5. For if Paul meant by wise bishops human learned men, then he ought to have told Timothy so, and that the church ought to choose such men and reject the unlearned, however much Spirit taught; or else his instructions to Timothy are certainly defective in choice of a bishop.

Now we find in our Saviour's time the learned scribes and pharisees counted the common people accursed, as not knowing the law, not being learned as they were; and they the scribes and pharisees thought they were the blessed ones, and therefore they said, in the highness of their minds being puffed up with human learning, John, 7. 48: Have any of the rulers or of the pharisees believed on him? As if these learned ones thought they knew the truth, and none but they; and all others without their human learning were accursed. But let us hear our Saviour's opinion of this matter; he calls them blind guides, and so little did he think of them and their learning he calls them blind leaders of the blind; and further told them he came into the world that they which saw might be made blind. So then there are none so seeing, as think these learned clergy; but, sir, they are as blind as young puppies, yet can make much more noise when they can't see. But here the case is fairly opened, in John, 9. We read of a blind man that was made to see, by Jesus Christ opening his eyes as the free gift of God; and yet the pharisees, these learned ones, refused the knowledge, light and instruction of this seeing man who Christ had made to see, and contemned and upbraid-

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ed him as being born in sin and dare teach such great learned ones as them—34th verse. Yea, they scorned that such learned folks os they were should be taught of such a man as Jesus had made to see, and that had made him learned in the things of salvation; and they cast him out, as contemning all his experimental knowledge of Christ, and were too learned to be taught by this seeing man by the gift of God.

And thus it has been ever since; the learned men of this world think they are too wise to be taught by an human unlearned teacher although Spirit taught to teach the things of God with precision. And more especially the learned school doctors, for they are the blindest mortals on earth, as were the pharisaical priests; for their school theology has puffed them up with such conceit of their human learning, that it has blinded their eyes to their own damnation, prejudiced their hearts against the truth by which they turn away their ears from the truth, and contemn all preaching not of human learning. For I can say with truth, that the most foolish things in religious matters that I have found, from being a bit of a preacher for thirty-six years, is the human learned—I mean in knowing the things of the Spirit. In this they are as blind as young rats—don't be mad, because I tell the truth. Are we blind also? said the learned pharisees. Yes, sir, in the things of God, without the teachings of God's Spirit to open your eyes, however human learned you may be, you are as blind in the true and saving knowledge of God as young kittens. A Spirit taught negro that don't know a letter in the book, is a wiser man in things of God than the best of you in all your plumes. For who makes up the mass of scoffers, contemners, ridiculers, and rejecters of religion? Are they not among the human learned of this world? And among whom are the resisters of the truth found? Are they not among the learned clergy and school doctors of all ages? Yes, sir, this is truth; with some exceptions, as in all other general rules. And one reason is enough for all this, and that is, it is impossible for them to go beyond their principle: For the natural man receiveth not the things of the Spirit, neither indeed can he know them, being discerned alone by the Spirit.

Now to show you I am right, take the following scriptures. John, 11. 19: Jesus said, destroy this temple and in three days I will raise it again. 20th verse: Then said the Jews, forty and six years was this temple in building, and wilt thou rear it up in three days. Now here you see in these texts the natural Jews could not understand the spiritual saying of our Lord, for they understood him to mean the temple of Jerusalem; whereas the spiritual matter they understood not, for that was his body. Again, John, 6. 52—60: The Jews therefore strove among themselves, saying, how can this man give us his flesh to eat. 60th verse: Many therefore of his disciples when they had heard this, said, this is an hard saying, who can hear it? Here you see again the natural man could not receive the things of the Spirit spoken by Christ, nor understand his spiritual sayings, how then can they understand the scriptures and discern the things of the Spirit. No, sir, the natural man can't rise above his sphere. All this was because they were without the Spirit's teaching, for in the spiritual sense Christ spoke it. Another case full to the point is the case of Nicodemus, a pharisee, a learned man and a counsellor, and a teacher, a rabbi. This learned doctor when Jesus Christ tells him that he must be born again or he could not see the kingdom of heaven, this natural learned great man seeing no farther than natural things, or a natural birth, cries out and demands with astonishment how that can be, that a man when he is old should enter the second time into his mother's womb and be born again; so entirely destitute was he of the meaning of Christ in speaking of spi-

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ritual things, or speaking by the Spirit, that he is as blind as a bat with all his scholarship. These three places I have given you, with twenty more I could bring to show you that the natural man receiveth not the things of the Spirit, and that he cannot know them, being spiritually discerned; but that the natural man has a natural bias of mind to interpret all scripture naturally, and that he cannot see the spiritual gems couched in the spiritual sayings of scripture, nor gather from the natural metaphors of scripture the spiritual things meant thereby. If this be truth, what fools must those be who educate natural men for the ministry; they thus educated are the curse and darkness of the world, and without the grace of God damnation is their portion as sure as there is a God, with all their scholastic divinity. For it is the worst work in the world for a natural man to meddle himself with the interpretation of the scriptures, as he will be sure without the teachings of the Spirit to abuse the scriptures and wrest them to his everlasting destruction; for the word of God is a sharp two-edged sword, and when the natural minister meddles with it he only prepares his heart against the day of wrath of God Almighty, seeing it only hardens his heart, and he perverts its true meaning to his own damnation.

Again, 2 Timothy, 3. 15: And that from a child thou hast known the holy scriptures, which is able to make thee wise unto salvation, through faith which is in Christ Jesus. 16. All scripture is given by inspiration, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness. And why and wherefore? 17. That the man of God (or minister) may be thoroughly furnished unto all good works. That is, works of the ministry. Now then if the scriptures as the text declares, is able to make men wise unto salvation, how are the schools necessary? And if they are given by inspiration, how is a man to understand them but by the inspiration of the same Spirit that dictated them? And if they thoroughly furnish the man of God (or minister) unto all good works, how are schools necessary? See your folly, by scripture truth. Oh, ye children of vanity, how long before you will cease to pervert the right ways of the Lord.

But you will say, the schools are necessary to make a preacher eloquent, for Apollos was an eloquent man. True, sir, I do not deny the truth of the eloquence of Apollos, nor of Moses, nor of David the shepherd; yet, sir, mark the words joined to the eloquence of Apollos: Being mighty in the scriptures. Then the eloquence of Apollos lay in being mighty in the scriptures and the explaining them, as Acts, 18. 28, shows: For he mightily convinced the Jews and that publicly, shewing by the scriptures that Jesus was the Christ. Go thou and do likewise, and not be mighty in the schools instead of the scriptures. And beside all this, after he was instructed in the way of the Lord more perfectly, we hear no more of the eloquence of Apollos.

Once more and I am done, not because my matter is out nor scripture proofs deficient on this point; but because I am tired in this work and not of the work. For the more I examine the scriptures and investigate the subject, the more fully am I convinced of the folly and curse of theological schools to the nations of the earth in supporting the kingdom of darkness and of the beast in the world. 1 Timothy, 4. 6: If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in words of faith and of good doctrine, whereunto thou hast attained. What things did Paul here mean? Why those things mentioned in the chapter, that some should depart from the faith, giving heed to seducing spirits and doctrine of devils, speaking lies in hypocrisy, forbidding to marry, and commanding to abstain from meats, &c. So then you can see my character as a minister, brethren, in its true light. Put

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the brethren, says Paul, in remembrance of these things; and why? because the brethren are very apt to not remember and forget these things. Then all good ministers should be the church's remembrancer, which if they are, they are a good minister of Jesus Christ, nourished up in words of faith and good doctrine for the church's benefit and advantage. Then think on what I have written, that they are neither errors nor lies in hypocrisy, nor am I false teacher that speak against these things, but a man of faith and sound doctrine; because I have in these pages set before the church the things taught by Paul and recommended to Timothy as a young minister of the gospel of God our Saviour. And I further say, that all God's old and faithful ministers ought to be very careful of putting his church in mind of these things, knowing the faithful and solemn charges given in the scriptures to this effect, and of whom they are to receive the reward. Be faithful therefore unto death, and you shall receive a crown of life that fadeth not away. And seeing therefore, beloved brethren, you now have these things before you and seeing ye know these things to be true from the scriptures, beware therefore and take good heed to yourselves as well as the church of God, lest you be plucked away from your own stedfastness as well as others, by the errors of the wicked from the true mysteries of God set forth in the scriptures of divine truth.

Now having gone through, I submit this piece to the perusal of the church of God, expecting nothing for my labor nor asking any thing, nor having received nothing for all my writings, nor ever demand or expect nothing in time nor eternity; having only done my duty to the church of God, and I wish I may have done that. To the church I submit it, and should she derive any benefit give God the praise; and the printer and the editor are with my whole heart welcome to all the emoluments arising therefrom, for their labor, expenses and toil. And although the missionaries have defamed my character both from pulpit and press, and written me a great number of letters of abuse without any name assigned to them, for which abusive letters perhaps I have paid $25, they are welcome to all their pains and my money they have cheated me out of—God will reward them sooner or later. And as to all they have said in their writings against me or my writings, it is not so much to my feelings as the buzzing of so many musquetoes; for I have a conscience void of offence that I have done it from my duty to God and his church, and that I am pleading the cause of millions unborn, and to make truth appear and set things in apostolic order before the church of God, and not from ill will to any man or sect on earth. And I feel no doubt that this piece will be read with delight when my bones shall be crumbled into dust; and that the generations that are to come after us will be void of our prejudices, to whose judgments thus unwarped by party spirit I submit my candid remarks; at whose bar let it stand or fall, by the scriptures of truth.

I have seen about fifteen pieces written against me and my writings, and among them I have not seen one worth answering except Nehemiah of Georgia. Him I have answered, in title, the North Carolina Whig's Apology for the Kehukee Association; to which I refer any that wish to know whether I could answer the missionaries or not.

PRIMITIVE BAPTIST.

TARBORO', DECEMBER 23, 1837.

To Subscribers.

Agents and others are earnestly requested to state how long they wish to receive the Primitive Baptist, otherwise it will hereafter be sent to them until we are notified to discontinue it—they will also please inform us if they have failed receiving the Primitive Baptist for the time sti-

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pu'ated, or for money they may have forwarded which has not been received, as all such deficiencies will be made up agreeably to our terms.

TERMS.

The Primitive Baptist is published on the second and fourth Saturdays in each month, at *One Dollar* per year, (or 24 numbers) payable on receipt of the first number. Six copies will be sent to one Post Office or neighborhood for Five Dollars. Papers will be sent to subscribers until we are notified to stop them, unless otherwise directed at the time of subscribing. Current Bank Notes where subscribers reside will be received in payment. Money sent to us by mail is at our risk. Communications must be *post paid*, and directed to the Editor.

Lawrence county, Alabama,
Nov. 6th, 1837.

Dear Brother: I see in your last No. that the Primitive Baptist will be discontinued after the close of this year, for what cause I cannot tell, unless it is owing to a neglect of the subscribers in not supporting its issues by remittances. If you should continue the paper we wish ours sent to this office; we will try and not neglect our duty hereafter. There are a goodly number of brethren that wish to read the Primitive Baptist, if they knew how to get it. The Lord is still carrying on his work in this part of his vineyard. We have since the commencement of the present year received by baptism thirty eight to our church, and I was at a meeting yesterday where there were four baptised and some ten mourners. All appear to be looking for the upper kingdom. May the Lord carry on his work until all shall know him in Spirit and in truth.

Dear brother, pray for us that we may be delivered from all man worship, and that the Lord may be worshipped in spirit and in truth. There is a considerable division in the Baptist churches in this country on the missionary principle. I continue to be opposed as I always have been to an union of church and state, which the present situation of things tend ultimately to unite; but the god of this world (money) is wielding a powerful arm, and I am very fearful will fight a hard battle; but I still have faith to believe that the walls of Jericho will fall to the ground. May the Lord uphold, support and defend you from all your enemies, is the prayer of your obt. servt.

DAVID JOHNSTON.

Georgia, Troup county,
May 25th, 1837.

Brother Bennett: I have thought that I would not send you any more of my scribbling for publication, but I keep seeing letters from different parts of America published in your paper, informing us of the condition of the Baptists; and believing that brethren in other parts of the country are desirous to hear from us, I have therefore concluded to write a few lines, thereby giving you some more information of our difficulties here. And in the first place we as Baptists are very much divided, some missionaries or rather institutioners, and some entirely opposed to all the new schemes of the day; and there are a considerable number of what we call ridge poles, which belong to neither side but wish to keep both sides together; and the latter class, I believe, cause more confusion than any other. But I heard one preacher tell another that it was the opposers of missions that caused the confusion amongst the Baptists here, for, said he, if none would oppose there would be no fuss. Now, brother Bennett, agreeably to that doctrine if I was to come and steal your horse and you was to prosecute and send me to the penitentiary, you would be the cause of my punishment; for if there was no prosecution I could go in peace. But, brother Bennett, I believe the time is near at hand when the Baptists in Georgia will have to say on which side they stand; for I know several churches and a great many individuals that are determined to take their stand and only be on one side.

Now, brother Bennett, in conclusion I will say this much; the missionary institutions are either right or wrong, scriptural or unscriptural; therefore I wish every Baptist to read and determine for himself, &c.

I am, dear brother, yours in Christian love. *ANTHONY HOLLOWAY.*

Missouri, Crawford county,
July 20th, 1837.

Dear brother Bennett: The mission cause seems to prevail in some degree in this country as well as others; but I have not heard any of them preach since I came here. I find though it is not without opposition here, as there are some that stand firm and are earnestly trying to contend for the faith that was once delivered

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to the saints. I will conclude by subscribing myself your sincere but unworthy brother in gospel bonds.

CALVIN NEWPORT.

Madison county, Tennessee,
May 19th, 1837.

DEAR BROTHER BENNETT: I have lately moved to this country from North Carolina, and instead of Christendom, it seems as though I were in a waste howling wilderness and desert land; for the churches in this section of country are in the same condition that Israel was in, on the death of Ahab their wicked and earthly king, according to the prophecy of Micah when he said, he saw all Israel scattered upon the mountains, having no shepherd. And as I am strong in the belief that your little paper, titled the Primitive Baptist, would be a means of purging; cleansing, healing and gathering the sheep of Christ in this section of country, you will please, therefore, to send me six copies of it from the commencement of the present year.

There is a church in this neighborhood that I would be glad to join, but under present circumstances I am obliged to forbear, on account of a part of said church being friendly to modern priestcraft and pharisaical doctrine. But I hope the time is near at hand when there will be a final separation among them, and then, if I live, I shall be a candidate before the party that holds to the doctrines of Christ and his apostles, and who will not bow their knees to Baal. So may the Lord bless and save you, may he give you boldness to fight the good fight of faith without wavering, may he strengthen your cord and enlarge your border, for Christ's sake. Amen.

I remain your loving brother and obdt. servant. *WILLIAM CROOM.*

New Harmony, Indiana,
May 11th, 1837.

BELOVED BROTHER IN THE LORD: I have nothing of importance to relate to you at this time, except I give you an account of a certain missionary gentleman that has lately come to these parts, who preaches in our town every other Lord's day. He some time past gave information to his audience, that he intended to preach a missionary sermon to them when he came round again; I happened to be present at the time he delivered his missionary sermon, as he called it, but by the by he presented the case in a very favorable light for the missionaries, which I cannot now give a detail of. But in a very unfavorable light to those that stand opposed to the heaven-born institutions, as he was pleased to call them. His text was: Thou shalt not bear false witness against thy neighbour. When he made the application of his text to those that stand opposed to the mission institution, he said we bore false witness against them. On the next day I wrote him a letter inviting him to a public discussion on the subject. He answered my letter, but has not made up his mind whether he will accept said invitation or not; he seems, however, to express a great surprise to have received a challenge of that nature from a professed disciple of Christ, or a preacher of the gospel; had it come from a deist or an atheist it would not have been so strange a matter. He concludes, however, that if the cause of true religion can be promoted by a discussion of the kind he will not decline it. I have written to him again in answer to his letter, but have not heard from him since. When I hear from him whether he accepts the discussion or refuses it, I shall endeavour to lay the same before the public so far as I can. Should he refuse to accept the invitation, I shall only send you a copy of the letters that passed between us, and you may dispose of them as you think best.

May the God of heaven grant to bless his glorious cause, and prosper his faithful ministers of the gospel of Christ, that he may cause his glorious light to shine upon Zion, that she may arise from her low and languid condition, that she may once more appear glorious in the earth in consequence of the presence of Jehovah and his divine glories. May the Lord charm the hearts of his children with his divine perfection, that they may be willing to follow him in rendering obedience to all his divine commands; and that human traditions and commandments of men may be laid aside by his heaven-born children—especially by his ministers of the gospel of Christ, that they may be strong in the Lord and in the power of his might; that they may be able in the power and demon-

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stration of his Spirit to preach the unsearchable riches of Christ Jesus; that his name may be glorified, his truth illustriously to shine forth, his kingdom on earth to be extended, and his saints edified and instructed in the ways of Jehovah; and that he may take us into his parental protection and divine direction, and choose all our changes for us. O God, reconcile us to thy will and providential dealings on earth, be with us in the shades of death and in eternity, enable us to praise thee for redeeming grace for ever more, is the humble prayer of your unworthy brother in the Lord.

PETER SALTZMAN.

Sydnorsville, Franklin county, Va.
May 12th, 1837.

FROGGERY.

Dear brother Bennett: Some may think that they have seen enough of froggery in the Primitive Baptist already, and too much too; but I hope that they will suffer me to make a few remarks on that subject as it bears on my mind, and I cannot be satisfied until I say something on the subject. In the first place, I will name my reason for thus doing: The reason is, because some Baptists have condemned the Primitive Baptist paper because old brother Lawrence was so vulgar, as they say, to write about such things as frogs, and say a paper to contain such writing is ridiculous. Now I want to show my reasons for writing on the subject, which is as follows:

First. Because I see mention made of frogs, or frog-like spirits in the 16th chapter of Revelations; and I have seen and understood from reading the scriptures, that the scriptures are given by inspiration and are profitable, &c. So I conclude that all things written therein are for our benefit, and it is our privilege and duty to search into and find out the meaning of all the scripture. And now, brother Bennett, I think that some people have got too much refined in manners and in modesty, and such like for the scriptures to suit them in this enlightened day. According to many people's whims and nice feelings, great many passages of scripture must remain a riddle to us through time, because no one must be allowed to explain them. If any old Baptist should, like old brother Lawrence, undertake to explain them, they will be condemned for so doing. I think that those refined folks may, by this time, understand what I am hinting at; but I do think, that if our Saviour was here on earth at present, he would be reproved by many of them; or, if they had lived in the days of Christ, when he made wine out of water, they would no doubt have grumbled very much and said, see how he eateth and drinketh with publicans and sinners; look what a wine bibber. I want some people to compare some of the proceedings of the present day with that of the self-righteous pharisees in that day, and see how well they agree. The great zeal and many things which are going on at the present day, must be those spoken of in the New Testament. I must come to a close. I remain your brother and friend in gospel bonds.

KEMUEL C. GILBERT.

Conecuh county, Alabama,
April 21st, 1837.

Brother Bennett: The 11th day of next month, I shall be 66 years of age. I formerly lived in South Carolina, Barnwell district, where I lived for upwards of 30 years. In 1810, I joined the Baptist church, and was a member of the Edgefield Association for several years. There I could hear the gospel preached in its purity; there was no disputing then about State Conventions, theological schools, foreign and domestic missions, and temperance societies, as there is in this country. I feel gratified that there is some division amongst the preachers, though those that are for all these societies and money traps boast they are the most talented and do all they can to mash the others down. From these few hints you may see what situation the churches are in, in the Bethlehem Association. There is no peace, harmony, and love as formerly, but a constant jarring and disputing about societies and money. I often think that religion has fled from us, and has become like the politics of the day. Yours affectionately, in Christian love.

ADAM M'CREARY.

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THE PRIMITIVE BAPTIST.

EDITED BY MARK BENNETT.

"Come out of Her, my People."

VOLUME 3.

Printed and Published by George Howard,

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1838.

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THE PRIMITIVE BAPTIST.

EDITED BY MARK BENNETT.

Printed and Published by George Howard,

TARBOROUGH, NORTH CAROLINA.

"Come out of Her, my People."

VOL. 3. SATURDAY, JANUARY 13, 1838. No. 1.

COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

Lexington, Oglethorpe county, Ga.
August 14th, 1837.

DEAR BROTHER BENNETT: A few churches as you will see from our proceedings, have come out from the Conventionists; and as you will understand from our proceedings what we are, and where we are, I deem comment unnecessary. I am instructed to send you our proceedings, with a request that you give them a place, and we shall likely send you other communications before long.

May you continue to defend the gospel with zeal and ability.

D. W. PATMAN.

August 11th, 1837.

The delegates from the following churches met at Big Creek M. H. agreeably to previous appointment, and after preaching by bro. Joel Colley, sat together in council.

2d. Black Creek, Bethlehem, Mars Hill, Skull Shoal, Beaverdam, and Big Creek.

3d. On motion, appointed brethren Geo. Lumpkin, Jeremiah Daniel, and D. W. Patman, a committee to draw up and condense in some short form an expression of the views of this body, relative to the Baptist Convention of the State of Georgia.

4th. Agreed to postpone going into a Constitution at this time, and call for ministerial aid from the Oakmulgee and Yellow River Associations to meet with us at Beaverdam M. H. Oglethorpe county, on Friday before the 3rd Sabbath in October next; and appointed brethren J. Lacy and Wm. Patman to bear our request to the Oakmulgee Association, and brethren G. Lumpkin, J. Lacy, J. Daniel, and D. W. Patman to the Yellow River.

5th. Adjourned until to-morrow morning half past 9 o'clock.

6th. Saturday morning the 12th, met according to adjournment and brother George Lumpkin prayed.

7th. On motion, called for the Report of the committee, which was read and adopted as follows:—

REPORT.

WHEREAS, we as a denomination have become divided in our views upon the subject of practical duty according to the scriptures, and as we are satisfied in our minds, that the Baptist Convention has been the ground-work of all the schisms and divisions which have separated and alienated us as a denomination, for the following reasons: In the first place, we think it destitute of scripture authority as the grand reason why it has produced so many causes of distress and so much unhappiness. Secondly, its supporters have manifested a zeal that has not been well tempered with knowledge, though they boast as the pharisees of old did, that revivals of religion were only experienced in the churches connected with the Convention. The apostle said to the Gallatian church, O, foolish Gallatians, who hath bewitched you, that ye should not obey the truth before whose eyes Jesus Christ hath been evidently set forth, crucified among you. This only would I learn of you, received ye the Spirit by the works of the law, or by the hearing of faith? Are ye so foolish, having begun in the Spirit, are ye now made perfect by the flesh? But the same apostle says: Abraham believed God, and it was accounted unto him for righteousness. Moreover, the Baptists who with us believe that it is God which worketh in us both to will and to do of his own good

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pleasure, are denominated Antinomians; because say they you are so contracted in your views of God, that you say he cannot consistent with his word save only his church —yet we, the advocates for benevolence, are so enlarged in our feelings of charity, that our hearts are large enough to save the whole world; and notwithstanding this unbounded charity, those same Conventionists will neglect preaching the gospel (as they call it) provided the Treasurer or Pope says, your reward is twenty dollars per month; but add to that sum five more and I will leave my family and all my earthly comforts to do the will of my master and work for God. Then they are ready to say, I will compass sea and land to make one proselyte; and when he is made, ye make him two-fold more the child of hell than yourselves. You shall have your reward. It is also declared by these Conventionists, that nothing short of literary instruction can qualify men to preach the gospel and contend successfully with the mammoths of this world. We say that: "After that in the wisdom of God, the world by wisdom knew not God." And the same chief apostle says: "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called; but God hath chosen the foolish things of the world to confound the wise." Such as these wise pharisees or Conventionists. And God hath chosen the weak things of the world to confound the things which are mighty, and base things of the world, and things which are despised hath God chosen; yea, and things which are not, to bring to nought things that are: that no flesh should glory in his presence. Its advocates also say that, Peter and John were not illiterate and unlearned; a direct struggle to destroy the most plain and simple expression contained in our Lord's gospel. We speak that we do know, and testify that which we have seen published and heard declared by the heads of the body (Convention.) And they to keep up the delusion argue thus: that none who did not understand language could have spoken so correctly. Forgetting, or seeming to forget, that those apostles or servants of God, wrote according to the direction of the Spirit of God. We think if they exercised as much charity towards us, whom they denominate illiterate and ignorant, as they do to Peter and John, we should occupy a more favorable stand in their affections. But we feel willing to suffer reproach and bear our cross, and if God will enable us to pick up five smooth stones from the brook and give us David's sling, we shall be able to put to flight, if God is with us, the Philistines of the present day.

1st. *Therefore resolved*, That we consider the Baptist Convention unscriptural in its formation and disorganizing in its operation and tendency.

2nd *Resolved*, That we will not unite in church nor Association with any member of the Convention, or any of its tributary branches.

3rd. *Resolved*, That we withdraw our communion from all professed Baptists who support and advocate the foregoing institutions.

4th. *Resolved*, That this body invite any church, or parts of a church throughout the State, who support our faith and resolutions, to meet with us at Beaverdam M. H., Oglethorpe county, on Friday before the third Sabbath in October next, to unite with us in an associate capacity, and especially any that are suffering under the arbitrary and iron hand of the Convention and its missionary oppressors; and that we heartily recommend to all such to come out from them and walk by the old rule and in the former paths.

5th. *Resolved*, That the Clerk forward a copy of our proceedings, to the Editors of the Signs of the Times, Primitive Baptist, and Christian Index, for publication.

6th. *Resolved*, That we believe it to be our duty to endeavor to spread the gospel of our blessed Redeemer as far and wide as God in providence may enable us; but not at the expense of the loss of fellowship at home.

It was moved and seconded, that bro. Geo. Lumpkin write to the Oakmulgee and Yellow River Associations.

Then read the letters prepared for the Oakmulgee and Yellow River Associations, and accepted them.

Prayer by the Moderator. Then adjourned the business of the council and attended to the preaching of the gospel. 1st. Bro. Norris, from Greenville, preached; followed by bro. Henry David, with becoming zeal and an ability seldom surpassed by any minister of the Lord Jesus Christ, greatly to the comfort and consolation of the numerous assembly of brethren. And on Sabbath, the 13th of August, bro. Jeremiah Daniel, Norris, and Lumpkin, preached in the order of their names, and many during the day were constrained to say, it is good to be here. The strength-

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ening doctrine of the everlasting covenant of God's love to his people, with the gracious promises to the Christians that were held forth and brought to view by the brethren during this and the preceding days, encouraged many to think that their enemies were all left behind and overthrown.

After preaching a parting song was sung, and adjourned in peace and sweet fellowship.

JOHN LACY, Mod'r.
D. W. PATMAN, Clk.

FOR THE PRIMITIVE BAPTIST.

Alabama, Greene county,
June 25th, 1837.

BROTHER BENNETT: I see, on reading one of your papers printed in May, that you by some means, have information or received a Minute of the Union Baptist Association; said Association being composed of churches in the following counties: Pickens, Greene, Tuscaloosa, and Perry. This Association is composed of churches, that formerly belonged to the Buttahatchee Association; but the old Association being so large, or in other words, the bounds being so extensive, it was tho't expedient, for said Association to compose another, for the convenience of the people; which Association, is now after dividing, comprehending churches in the above counties, and by the name of the Union Baptist Association. This new Association held its first session, (after forming themselves,) at Rehoboth church, Greene county, in September last. At which time that body raised a protest against all the new scheme societies, called benevolent. Though at that time, and previously, there were some that had turned to the new schemes of the day, and stood apparently, tolerably firm in debates, yet I am persuaded, they were in possession of circumstances, sufficient to prove that such doctrines were destructive to the peace and harmony of the churches. Though as before observed, a majority of the delegates present at said session, raised a protest against said new doctrines and schisms, previous to that period some of the churches protested against those things, and also since that time some have protested. But yet it appears, in adverting to circumstances, and having reference to certain occasions, that there are some that will advocate the new schemes of the day, and use and exercise all the personal influence in their power, without regard to feeling or social friendship. The main object in my candid opinion, is to carry their point, let the consequences, cases, or situations be as they may. As before said, some of the churches in the bounds of the Union Association, have protested against all such new schemes, and have further said, those doctrines shall not be promulgated among them, unless said doctrine is imposed on them whether or not, without the churches consent, and even without said churches being aware of such thing, (and some churches have said the deacon shall inform any visiting minister of the protestation of the church.) And some churches in the bounds of said Association appear to advocate the new scheme doctrine very near in toto, and of course ministers of the new school are pleased to come across the last named churches.

Now it is plain to see there is a contrast between churches, some pulling in Pharaoh's chariot, one way and some the other. Again, some churches are divided among themselves, and of course a hardness of spirit, and both parties no doubt aim to carry their point. And it is as visible as the sun, that these new doctrines produce coldness, hardness of heart, prejudice, and lessens that sympathy that Christ taught while on earth. I would ask missionaries the question, if this is the way for God's people to live? Can a house divided against itself stand? Is this the Christian religion Christ taught? The religion of the Lord Jesus Christ in my estimation is something quite to the contrary. Love our neighbors as ourselves. Due benevolence to one another. Love to God, his works and ways. Fortitude, long forbearance, long suffering, and good will towards men. This appears to be the fruit of Christianity. But we see scarcely any such principles where missionaryism travels; therefore, taking all these things into consideration, viewing the proceedures of all the churches in the bounds of this Association, some rejecting and some receiving said doctrines; viewing the hardness that exists from one to the other, the revilings, hardness of speeches, the ground that each occupies, I think a split will be the consequence. And I think it will be for the better. How is it possible professors can live together, that do not have that principle of love in the heart, that professors ought to have and enjoy? Viewing situations and circumstances and beliefs, I am ready to say from my heart, let every family reside to

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itself, and God's elect, his Israel, that he brought out of Egypt with a mighty hand, that can see eye to eye, lisp the same words of love, sing the same song, worship the same true and living God, and are willing to give all glory, honor and praise to God for his works and gracious goodness, had all better live in one house or in other words, had all better live together. And those that cannot worship in the same way, and cannot see eye to eye with us, live in another company.

Moses was commanded to put out of the camp every unclean thing, that was calculated to take from God the glory he ought to have; he was commanded to keep all things in order; the children of Israel were not to be defiled. And if Israel transgressed, God afflicted them with afflictions and brought them back to their former state. As for instance they made a calf to worship, but they received the rod of affliction. So God must be adored, receive all reverence and praise; and those who wish to make an idol, or in other words, those who wish to worship money, should of course all be to themselves to carry on their operation and schemes. And if they think they can enlarge the Messiah's kingdom with cash, by sending out runners to traverse the country to and from, and from large conventions and societies of every kind that God has never commanded in his word, I say let them go on. The Constitution gives every one the privilege of worshipping God (not cash) according to the dictates of his own conscience; and we, as before obseerved, of the old fashioned Baptists who see eye to eye, form ourselves into a company, and then worship God in spirit and in truth and love; that love that Christ taught and set the example, that should flow from heart to heart, and meet and talk of the goodness of God through Christ; and set the example that sinners may see that Christ's people enjoy as it were a heaven below; that they may be awakened to a timely consideration of their latter end, and be brought to the knowledge of the truth; and also be brought to know salvation is of God, through Christ and not money.

My brother, I have given you a short sketch of the proceedings of churches in this new Association, and of the departure of some of them from the old rule. You can examine what I have written, if you consider it worthy of a place in your valuable paper you can insert it and correct errors. May the God of Israel bless and help you contend for the good old faith as it is in Jesus, is my prayer, &c.

HENRY HARRISON.

FOR THE PRIMITIVE BAPTIST.

Somerville, Tenneesse,
August 8th, 1837.

Brother Bennett: I received your valuable paper, and though you have many correspondents in various parts of our beloved country, which has been an asylum for the oppressed but is now the haunt of the oppressor, it seemed good to me to communicate some of my thoughts to you. Dear brother, when I take a retrospective view of times gone by, and see how few there are remaining, that possess that philanthropic spirit that once pervaded our happy country, and in particular the breasts of the first Baptist ministers, before and at the close of the Revolutionary war; who, for the love they bore to Christ and his spouse, would leave their families and fortunes to spread the news of gospel grace to a perishing world, without money and almost without friends, and face the vile opposers of truth and liberty. And although they were sometimes sorely whipped, and confined in the common prisons, yet they would preach Christ and him crucified; the way of life and peace to numbers through the iron grates of the prisons and thus sowed that holy seed, which has produced a heavenly harvest; a part of which I hope is yet in the field and will go and do likewise in their turn. While many have fallen asleep in the arms of their divine master, whose eyes are hid from the appalling sight that you and I now see.

Now who does not see a great disparity, between those days of heavenly union in the church, and the present moneyed system of usurpation by conventional authority, to send missionaries not only to foreign lands but throughout these United States; like incendiaries to plunder and mar the peace of the churches, which under God have been long planted and watered by his servants and all in peace. But when those money-hunters came and lugged in the cause of God and the heathen to help them, and Demetrius like: crying out help from every quarter, peace fled from this happy people, because they listened to those busy dreamers, in their schemes to get money, not knowing that they were the prophet's dumb dogs. And as I live

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in the great valley of the Mississippi, and amongst those people whose money is so coveted by those peace-breakers, that they have said in a Convention held at Cincinnati, that we were so ignorant that we would not read their papers and periodicals. (But they were wrong—we did read, but did not believe.) They therefore besought the people of the East, that they would send their ablest and best men to break the crust of ignorance with which we were shrouded. And I suppose they have sent R. T. Daniel of North Carolina, and others, who are engaged in this mighty work; and should he accomplish it, with his satellites around him, he will win a wreath of glory and be entitled to his pay, which I believe is about $600. And truly they are gaining ground: for number is their motto, they care not for quality, for they will have those that we reject, all for the sake of gain and count it for godliness.

The first missionary operator here was James G. Hall from North Carolina, about three years ago. He was very reserved at the first and hidden. There were then twenty churches composing the Mississippi River Association, in the bounds of which he settled, some little distance from me. At length finding times too hard for him, he disgraced himself in the sale of his land and left us. Those churches and some constituted since, remain firm as far as I know, though we have been under the cloud for some time, and some have fallen into the ranks of the enemy; yet in some places in this new country there are pleasing prospects.

It seems to me that we have great need of more preachers here, who would preach for Christ's sake and not money. The few that are here have to go late and early, and wide-spread fields to labor in, and the continual cry of the people, come; come, don't let us perish; we have heard enough about money, we want to hear the gospel.

Dear brother, pray the Lord of the harvest with and for us in this matter. For my part, I have grown gray in his service and my days must be but few, and I long to see the time come when the Lord will send for more hunters and fishermen, as in days of old; though they may be derided as some have been, by the professed theologists of our day. But they are they truly, whom God has learned to understand his word, and not men; and that this can be done without theological institutions, I hope none will deny. For thus Paul taught the Corinthians, that their faith might not stand in that wisdom but in the power of God. And when I see men advocating this course, I fear they lack that faith, and thus their course is disapproved of by the apostle; and well it may be by us, when we look to the rise of popery and see the baneful influence of theology, falsely so called, over the nations of the earth, which also drove the church of Christ from Rome. And her ministers, who like Moses esteemed the reproach of Christ greater riches, than all the treasures of Egypt; such a minister cannot be bought with money, by the missionaries, (I know well,) but in this manner they are getting along here now. How can these things prosper? I am bound to bear my testimony against them, because it seems to me they will compass sea and land; and if it were possible, deceive the very elect, though at this time there is trouble in the wigwam; for J. Barnes says they have things amongst them that he cannot fellowship, and thus trying to hold with our people and running with the missionaries, an excellent satellite he.

They are thrusting themselves into every corner and awhile blaze like a brush heap a fire, and it soon dies out because God is not in it, and his people are opposed to such a course. They also have the appearance of the second beast and his two horns like a lamb, the cause of God and the heathen which they put on: and truly they speak as a dragon against the church, and they are her enemies, and the worst she has.

I am with due respect your brother in gospel bonds. *A. COMPTON.*

Heningsville, Southampton, Va.
June 30th, 1837.

Dear bro. Bennett: I rejoice that I at length have the pleasure of saying to you, that the South Quay church of which I am a member, has placed herself in that situation as not again to receive from the *Virginia Portsmouth Association*, or her new fashion teachers, such tokens of her disrespect. I do not rejoice, bro. Bennett, that the Portsmouth Association has so far departed from her original principles, or should so far have followed the new fangled doctrines or whims of the day as to urge us to the necessity of saying we could not go with her to the same extreme; but I do rejoice, that as she appears determined, regardless of the feelings and sufferings of

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her once happy churches, to lay on them burdens grievous to be borne, and still holds over the churches the threatening rod, should they refuse to fall down and worship the beast, or refuse to receive the No. of his mark, that the South Quay church has declared non-fellowship with her, her speculating schemes, and all their concomitants and advocates.

The fact that we have extricated ourselves from such claws, is not the only source of satisfaction to us; no, we are buoyed up in the belief and by the hope that we indulge of finding many precious brethren, who are yet standing on the old fashion Baptist platform; it is with such that we wish to meet. Then, brethren, we will rally with you; not around the standard erected by petty societies and conventions, but around that standard erected by him who said, follow me, (and not the whims of men.) And by and by, brethren, we trust we shall with you surround that throne where only the faithful will be found.

In conclusion, bro. Bennett, I will answer a question which I think will be frequently asked—the question will be this: What will the South Quay church do now for preaching and preachers? I answer, we shall be just as well off in that respect as before; for the society preachers have troubled us very little within the last twelve months. And we earnestly hope that those ministers who have favored us with their preaching, and are not tied down to any of the societies of the day, will continue to visit and preach to us whenever practicable. At all events, I feel very sure that the South Quay church will not send her petitions to any of the societies, conventions, or theological schools for a minister; but that she will send them to the Lord of the harvest. And while the societies are sending out their hundreds, we trust the Lord will send us one to testify the gospel of the *Son of God.* Time has been when such language would have appeared harsh, but the evils resulting from the schemes of the day have become so palpable, that our eyes can no longer be blind to the sight, nor our ears deaf to the groans of those who have witnessed some of their evil consequences. And how long before the Baptists will be so awakened, as to view them as an insidious attempt to deprive us of liberties guaranteed us by the word of God, I know not; but of this I feel sure, that such is the zeal of seducers, and that by their feigned words so many have been made merchandize of, that it will require the aid of Jehovah to enable his faithful watchmen so to contend for his doctrine that eventually it will swallow up all the false doctrines and whims of men.

You may dispose of the above as you choose. I hope at least you and bro. Beebe will give the following resolutions a place in your papers. Farewell.

E. HARRISON.

RESOLUTIONS.

WHEREAS, the Virginia Portsmouth Association has in a high degree forfeited that confidence we once reposed in her, in departing from the principles she originally maintained, in following or giving sanction to the many inventions of the day, (falsely) called benevolent institutions:—

Resolved, That we in future will not correspond with her, neither by letter nor delegate, nor will we hold in fellowship any individual who will patronise any of the above alluded to schemes of the day.

2nd. *Resolved,* That in future we wish only to be known as those who distinguish themselves by the name of *Old School Baptists.*

Done at June Conference, 1837.

E. HARRISON, Mod'r.
L. C. DAUGHTREY, Clk.

FOR THE PRIMITIVE BAPTIST.

Caswell county, North Carolina,
Feb. 27th, 1837.

DEAR BROTHER BENNETT: I have for some time been neglectful in writing to you, since I have understood the terms of continuing or discontinuing your valuable paper called the Primitive Baptist, and do believe many of the subscribers have not understood it, so as to apply to me to write on for them. I say, valuable, because I think it seems to express the very spirit of the gospel; which spirit, I believe, every Christian in God's kingdom possesses. It seems to have a tendency to pull down antichrist, while it builds up the poor feeble saints in the truth of the gospel, and is food to them in a barren land.

Brother Bennett, I can say for one, whether a Christian or not, it expresses that which I believe, as do all the children of the kingdom, or else I am one to myself, a poor deceived man. It seems to set forth the foundation of the apostles and proph-

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ets; and if the foundation be removed what shall the righteous do? But we have this consolation, the Lord knoweth them that are his. While I can look back and see so many engaged in trying to move the foundation, and so many new recruits that now appear to prevail, it makes me stronger and stronger in the belief of the old foundation laid in eternity. I believe, that all antichrist put together, with double its force, can never overturn your paper, while it contains the like matter. I feel to thank my master for such a spirit ever showing its head, with so much boldness in the midst of opposition, as what the Primitive Baptist shows. Go on, brother Bennett, don't be weary in well doing. You recollect that the rams horns had to be blown seven times round the walls of Jericho before it fell; but it could not stand any longer than God permitted it, and at his time it fell. So I think I can see the walls of the great mission and convention begin to totter in our section of country; and so I think it will be the case wherever your paper may circulate.

I once thought, bro. Bennett, that the Baptists would be broken up; and then I thought what will become of my comforts in this world? For if all others had have gone, I must have stood by myself, with my old book in my hand. But, brother, when I came to read your paper my soul was, and is, comforted to see so many in different parts of the world possessing the same spirit with myself, to whom I could give my hand in love and unity. There are a few that have stopt their paper, framing some small excuse for justification; I would much rather hear them come out boldly and say, our craft is in danger by it, therefore away with it out of our coast. For any heart that is not open wide enough to receive it, is not like my heart.

So I subscribe myself your brother sufferer in bonds of the gospel.

JAS. WILDER.

FOR THE PRIMITIVE BAPTIST.

Mountain Creek, Harris Co. Ga.
May 6th, 1837.

Bro. Editor: By request I send you for publication a copy of a Preamble and some Resolutions, that several churches entered into the 22d April last. I will here give the names of the churches and delegates:—

Troup county—*Mount Zion*: Ignatius Russell and H. Parris. *Lebanon*: Benajah Saxton and A. Holloway. *Emmaus*: Cyrus B. Jenkins and Hartsfield Hendon. *Antioch*: Waid Hill.

Merriwether county—*Bethlehem*: C. Caldwell and C. H. Webb. *Walnut Creek*: Wm. Morgan and D. Keith. *Providence*: Joseph Hood and —— Philips. *Fellowship*: John Keith and J. C. Heirs. *Antioch*: Jonathan Nichols.

Harris county—*Sardis*: James M. Rockmore and Asa Edwards.

Heard county—*Hillaby Hatchy*: John Gaydon and J. Hunt.

PREAMBLE & RESOLUTIONS.

Georgia, Troup County,

Whereas, we are in a world of conflicting interests and contending parties, and these embitter the sweets of social life and blend their unhallowed influence in every circle of the community, and have produced divisions in the ranks of that once united band, which, like an army with banners marching in the strength of the Lord, have struck with terror and dismay every opposing foe; and when we consider, that from the earliest ages of Christianity up to the present, men even Christians have been prone to be diverted from gospel simplicity by will worship feigned words, vain philosophy and wordly policy; and these no doubt, have perverted many while the fraud has been so effectually concealed, that it has been nourished as virtue, and extolled as holy benevolence; and many no doubt, who love the truth and wish to walk in it, have inadvertently been engaged with all their energies, not seeing the evil tendency of their course; and while we consider the various seducing schemes in which error intrudes itself upon the child of grace; let us learn with meekness and patience to bear with each other, and let us with patient forbearance and brotherly love, endeavour to convince others of their error, and give them time to repent. Yet, while we thus act, let plain faithfulness mark every step, and while we earnestly contend for the faith and order of the gospel, remember that we shall not be crowned except we strive lawfully. Therefore, let us endeavour so to run, that we may obtain, and as we have no promise of success only while we order our steps by the scriptures. We will mention some of them that influence our acts at this time. Romans, 16th chap.

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17th verse: Mark them that cause divisions and offences contrary to the doctrine which ye have learned, and avoid them. And as it is a fact, with which all are well acquainted, that wide spread divisions at this time exist among us as a denomination, (from Maine to Mississippi those divisions exist,) and as the gospel has no dividing tendency, we believe that it is the incorporation of the benevolent institutions (so called) of the day with the churches that has produced the confusion of which we complain. And the reason why it has this effect is very obvious: those institutions are composed of persons professing almost (if not quite) every faith, and pursuing probably every practice; to these things we cannot yield our assent. But notwithstanding we are opposed to the course which many of the churches are pursuing in relation to this matter, we would yet forbear, could we see any thing like a forbearing spirit, or a returning to original principles manifested by those with whom we differ; but as this is not the case, we feel forced to join in with them or declare ourselves not of them. Painful as it is, the latter case we think the proper one, as the word of God tells us to come out from among them and be ye separate, saith the Lord, and touch not the unclean thing and I will receive you. 2 Cor. 6 c. 17 v. And again, 1st Tim. 6 c. 3 v: If any man teach otherwise and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; 4 v. He is proud, knowing nothing but doting about questions and strife of words, whereof cometh envy, strife, railing, evil surmisings; 5 v. Perverse disputings of men of corrupt minds, and disputing of the truth supposing that gain is godliness, from such withdraw thyself. 2 John, 10 v.: If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him God speed.

Be it therefore resolved, That the benevolent (so called) institutions of the day, such as Bible, Missionary, Temperance, Tract, Sunday School Union, together with all their kindred institutions, are unscriptural, unsupported by divine revelation, and therefore improper. This is therefore, to declare and make known to our brethren composing the Western Association, and all others whom it may concern, that we have no fellowship with those human institutions; neither do we have fellowship with Associations, churches, or individuals, that are in connection with them; and we do hereby agree and unite with each other not to encourage them, and that we invariably maintain the order, doctrine, and discipline of the original Baptists, believing it to be the only platform built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone. We also feel aggrieved that some of our preachers who profess to be called of God to defend his truth, seem to possess so much of an accommodating spirit as not to raise their warning voice to the flock against those things, which so pervert the right way of the Lord in our churches; and think it is high time for the Baptist churches to arise and trim their lamps, and be looking for their Lord when he shall come.

And be it further resolved, That a copy of this preamble and resolutions be laid before the next Association by the churches now in Convention for her adoption, if she shall think our course to be a good one; but if the Association shall think our course to be a bad one and refuse to go with us, then and in that case all connection will be dissolved and all correspondence stopped from that time; and that the churches now in Convention and as many others as may wish to preserve the primitive order of the Baptists, will meet at Mount Zion, Friday before the second Sunday in November next, to form an Association in union with the old school Baptists elsewhere. It is therefore resolved, that the Convention proceed to appoint two or more persons who may be in readiness that in case the Association should refuse to co-operate with us, they may attend the Echaconnee and Flint River Associations as messengers from this body, requesting them to send us brethren of the old school order, for the purpose of forming an Association in union with all Baptist Associations of that sort: *Provided, nevertheless*, that if the Western Association shall subscribe to these resolusions, then and in that case we are to proceed no further.

And be it further resolved, That a copy of this preamble and resolutions be sent to the different churches composing this body through their delegation, for their consideration. And we also recommend to the churches who approbate this preamble and resolutions, (that is, in case the Association should not accede to our deci-

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sion,) that they send up to the time and place above stated, by their delegates to effect the above named design.

And be it further resolved, That a copy of this preamble and resolutions be sent to the Editor of the Primitive Baptist, requesting him to publish the same in his periodical.

I will now inform you bro. Editor, that the brethren J. Nichols and Waid Hill dissented from us in opinion, as touching the above, and say they do not think the things therein contained are the prime cause of the division among us, &c. They said they wished me to send on their dissention to be published with the preamble and resolutions; but as I have not got it, I send you the above, and if they are not satisfied, I will send on the dissention hereafter. Please publish the foregoing, and you will oblige the Convention held at Lebanon the time above named, &c.

Brother Editor, the old school Baptists are gaining ground here, (I think,) especially among the laity. But the new schemers heap upon us every thing they can think of almost, if not quite, only clever fellow. But this fall will show who can say Shibboleth, and who are born of Ashdod, Ammon, and Moabitish women. My fence-straddlers are almost standing still at this time, only as they appear very loth to give up the Ashdod women and children. But, sir, they will have to go as is described in the last chapters of Ezra and Nehemiah, the fence straddlers to the contrary notwithstanding. I forbear saying any more at present, only subscribing myself your friend and brother in tribulation, &c.

JAMES M. ROCKMORE.

THE PRIMITIVE BAPTIST.

SATURDAY, JANUARY 13, 1838.

To Subscribers.

Agents and others are earnestly requested to state how long they wish to receive the Primitive Baptist, otherwise it will be hereafter sent to them until we are notified to discontinue it—they will also please inform us if they have failed receiving the Primitive Baptist for the time stipulated, or for money they may have forwarded which has not been received, as all such deficiencies will be made up agreeably to our

TERMS.

The Primitive Baptist is published on the second and fourth Saturdays in each month, at *One Dollar* per year, (or 24 numbers) payable on receipt of the first number. Five Dollars will pay for six copies subscribed for by any one person. Papers will be sent to subscribers until we are notified to stop them, unless otherwise directed at the time of subscribing. Current Bank Notes where subscribers reside will be received in payment. Money sent to us by mail is at our risk. Communications must be *post paid*, and directed to the Editor.

RETROSPECT AND PROSPECT.

In reviewing the past, the history of the church of God concurs with our experience in establishing the great truth which was uttered by our Lord to his disciples, namely, *In the world ye shall have tribulation.*

This world is no place of happiness even to the ungodly; but much less to the saint, who is in it as a stranger, and as a pilgrim, journeying far to his own country and kindred and home. Yet He whose affection to his people exceeds that of a woman to her infant, has graciously dropped now and then, in the "heavenly footman's" way, "antepasts of heaven," varying from the sensations produced by reflecting that he was *cast down, but not destroyed*, up to the *joy unspeakable, and full of glory.*

Some sweet morsels and strengthening cordials, we trust, have been scattered during the two past years or five years past, to the Old School Baptists, through the Primitive Baptist and Signs of the Times. By means of these two papers, our brethren in various parts of the United States, and even in England, have been introduced to each other; and, while they live too remote to speak face to face, they have enjoyed a correspondence through which they have met in spirit, and *taken sweet counsel together*, and rendered precious many a minute, by mingling the groans which will be heard so long as *they are in this tabernacle.* And during the above period the quantity of wormwood has been as small, and that of honey as large, as those who are *absent from the Lord*, could reasonably hope for.

In regard to the controversy which exists, or rather, which has been invited by the O. S. Baptists, we have to say that we consider it at an end. We have labored, but unsuccessfully, for two years, to provoke the New School to a discussion, or, we have urged them to prove from the oracles of God the divine authority of missions. The Editor of the Biblical Recorder has in an only instance exhibited any thing like it, and in that he, unfortunately for his cause, but in truth, admitted

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that the "benevolent institutions" look for their origin outside of our church relations. See Mr. Meredith's essays on the kingdom of heaven. Mr. R. B. C. Howel, in his Letters to Dr. Watson, has made a show of argument. But he has done nothing more than to take up the name and the ostensive design of missions, aud declare that there is a similarity between them and apostolic usage, without analysing missions, and even without mentioning any thing concerning their true origin and formation; and from the various expedients resorted to for their support, he has carefully stood aloof. And to be prepared to admit the justness of his arguments, we must have acknowledged the principle contained in the words: that "the means is sanctified by the end." The Christian Index has a few writers, who, notwithstanding the Recorder's confession, continue declaiming upon the scripturel claims of missions. But we judge from the editorials of that print that, the Sen'r editor, like the Recorder, would rather place the question upon the ground of expediency, and the changes and wants of the times. The Religious Herald appears to have no time to stop for deliberation and debate on this question. but hurries forward with the doings of the millennial crusaders, as though, like the foundry, its efficiency depended upon "keeping up the blast." The Baptist Banner once appeared to have joined issue with Elder Beebe of the Signs upon the question iu hand, but shortly and easily discovered a retreat, and resorted to its old method of praising the piety of the New School, and decrying the impiety of the Old. So, it seems, no paper devoted to the cause of Protestant Jesuitism, or, if this be too harsh, of modern missions, has been able to cite one text in their favor. If the New School have for two years and more, failed to offer from the holy chart any foundation for missions, the presumption is strong that they never will be able to offer any. And having occupied a large space in our columns during the first and second volumes of the Primitive Baptist in canvassing this subject, to the exclusion of much interesting and useful correspondence, we now expect for a time, to withdraw measurably our editorial, in order to give place more extensively to the arguments of our correspondents, and to general religious intelligence. This we shall do the more cheerfully, believing the Old School cause will be as profitably subserved thereby, and hoping that there will be no detraction from the interest of our paper.

We again desire those who may contribute to its columns, to abstain from ridicule and abuse, as being at war with the Christian spirit, and derogatory to the name of a Christian. By these, truth has gained nothing; from these, no good argument has been drawn; by these, no question has been advantageously terminated; from these, no good affection has been cherished, and by them many a prejudice, bad passion and ill feeling has been gratified.

Our Faith remains the same. It may be comprised in few words, namely, "Our salvation is wholly of God." Even the praise we render him, is a gift from him. He hath put *a new song in my mouth.*

The future is encouraging.—Associations and churches continue, in different directions, to obey the precept, *Come out of her, my people.* In our own State, the receipts by some of the 'benevolent institutions,' is less than they were last year.

The Association to which Mr. Meredith is attached, appears to be losing in numbers. If he remains in the opinion that, such a circumstance is evidence of God's displeasure in a religious body, he hence will change his sentiments, or his location, inasmuch as we do not think him willing to be thought capable of staying with a community which his own judgment would pronounce ungodly.

Be humble, brethren, be thankful, and patient. The Lord reigneth—his cause and his people are his—he will dispose of both aright.—*Ed. Pr. Bap.*

FOR THE PRIMITIVE BAPTIST.

Dear brother Bennett: It is a source of gratification to me, and no doubt to many others, that the Primitive Baptist will still go on.

Before the publication of The Signs of the Times, through which medium, the saints of the Primitive faith and order have been enabled to hear from each other, and hold converse at a distance; many of them imagined that they were in a condition similar to that of the Prophet Elijah, when he had fled for his life through the threats of Jezebel, and who were ready to say with him, "I only, am left; and they seek my life, to take it away." But as in the days of the prophet, the Lord had a goodly number reserved to himself who had not bowed the knee to Baal; and as in apostolic times, there was "a remnant according to the election of grace;" so also at *this present time*, the Lord has still a people, reserved to himself, who will not bow the knee to the *Baalim* of *the day*, (as we have now *Gods many*, and *Lords many*,) and, "that sigh, and that cry for all the abominations that be done in the midst of us."

To hear of this people through all the length and breadth of the land, as witnesses

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for God, in this dark and cloudy day, has frequently been to us, indeed, "good news from a far country," by which our spirits have been revived, and for which we would thank God and take courage. It is in this way, I think, my brother, that the Signs of the Times, and the Primitive Baptist, have been useful to the churches of the saints, and to the people of God generally; first, as affording them facilities in conducting a general correspondence which they could not in any other laudable way obtain; and second, the brethren are provided with the means of presenting their views in something more tangible than wind: All whose *hearts are fixed*, can, through this medium, speak out their views fully, both upon the doctrine of Christ which is according to godliness, and the doctrines of anti-christ, which lead to all ungodliness and worldly lusts.

And lastly, the editorial corps, who have borne the heat and burden of the day, we should esteem very highly in love for their work's sake; but beyond this I cannot go: I can call no man on earth, Master; nor can I allow any other rule of my faith and practice, but the scriptures of eternal truth: Therefore, neither The Signs of the Times, nor the Primitive Baptist is our oracle.

These remarks are made with reference to, and in refutation of, a charge which is not unfrequently brought against us here, and perhaps elsewhere, that these papers, conjointly, is our standard—*rule of faith and practice*; in a word, our *Bible*. We are charged with *writing* and *publishiag* of *Tracts*, to prove that *Tracts* ought not to be *published*!! Where is there, say they, such a Tractman as Beebe of Alexandria, who strikes off several thousand copies of a *Tract* every two weeks! Bennett of Tarborough also sends abroad, twice a month, thousands of copies of the *Tract* he publishes! And Osbourn also, travelling through all the land, selling *Tracts*, and all to prove that it is unscriptural to *publish*, and *circulate Tracts*! This is their strong argument, and, in their estimation, unanswerable. We are fairly upon the hooks here, and in a dilemma from which we cannot extricate ourselves. It is well for us, however, that there is a way by which we can *retreat*, that is, cease our warfare against *their Tracts*, or else no longer publish and circulate *our own*.—Thus according to their judgment, we condemn ourselves in that thing which we allow.

But by a little attention to the subject, it will be clearly seen that the premises from which these arguments and conclusions are drawn, are false, and therefore, of necessity, the conclusions are false also. It is taken for granted here what is untrue, and what we have never admitted, and therefore the whole—foundation and superstructure—is but mere sophism: "*Fraus pellucida*," that is, *thin sophistry*.

They have in this case, as well as in many others, very adroitly shifted the ground; and indirectly represented us as engaged in a war against the *paper* and *ink*, of which their tracts are made, instead of the *doctrines* set forth in them. They cannot be ignorant, methinks, of the fact, that our main objection is to *what* they publish. It is very true, that there is in their *plan* of supporting their Tract establishment, cause for strong objections, and also to the *efficiency* and *importance* which they attach to the "*little messengers of salvation*," which they are pleased to call the *Tracts* they send out; but all this we could bear with more patience, if they would publish and circulate, Bible Truth, instead of Fables.

In all cases, however, and upon every subject, relating to the kingdom of the Redeemer, the *word of God*, is to be the *rule* and *guide*, and not expediency. The old Jesuitical principle, that "The *end*, *sanctifies* the *means*," virtually admits that the *means* used, whatever they may be, are unholy, and unauthorised of God, for as much as it is necessary, according to their own showing, to *sanctify* them. It also implies that God has appointed some end, but has appointed no means which shall lead to the accomplishment of His appointment, or purpose. But He is God and there is none like Him; "Declaring the *end* from the *beginning*, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure." *God's means*, therefore, are already *sanctified*, both in respect to *appointment*, and *cleansing*.

I remain yours, as ever, to serve with such as I have. *May we never lay down the sword, until we take up the shroud.*

JOHN CLARK.

Fredericksburg, Va. 29th Dec. 1837.

FOR THE PRIMITIVE BAPTIST.

Alabama, Butler county,
January 1st, 1838.

BROTHER EDITOR: I rejoice in antic-

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pation of having the pleasure of reading and meditating on your papers another year. For I can assure you I have hitherto received great consolation in reading and meditating on the many productions published in them, from various brethren, and on various subjects from almost all parts of the United States. And what is more consoling is, that though they are scattered abroad from each other in various parts, and have not had a personal interview with each other, yet they appear almost uniformly to speak the same language, and appear to pattern after the immediate followers (the apostles) of our ever blessed Lord and Saviour Jesus Christ, being of one accord and one mind in following their Lord and master, taking his word for the man of their counsel. Which word, I conceive, is able through the teaching of the Holy Spirit, to protect, and preserve them, from a persecuting world, hypocritical professors, the flesh and old satan all combined. But we need not marvel at it, when we are assured from the holy scriptures, that though there is a diversity of gifts in the church of Christ they are all of the same spirit, and the spirit always teacheth the same things. Among the many valuable pieces published in your papers I should be glad to see several of them republished, particularly a letter to you from brother Jos. H. Flint, Ohio, published in the 16th No. vol. 2, pages 254 and 5, as I presume there will be a great many new subscribers to your paper; and I feel to wish every person in the world to read it.

As I have nothing very interesting to write you at present, I herewith send you a Minute of our last Association, from which you can ascertain nearly the situation of our churches. You will discover in them a church that presented herself by letter and abstract of principles, and her messengers withdrew their application. I think there was a large majority opposed to their principles, (being missionary nearly throughout.) An aged reverend brother rose and observed in the Association, to admit that into the Association, (meaning the abstract of principles,) would bring a yoke on our necks that we nor our children would scarcely ever be able to get off, (or words to that amount.) I yet hope the society men with their train of traditions will cease to mar the peace of our churches.

I pray God to be with you and bless you in all your lawful undertakings, and enable you both in preaching and publishing to be mighty instrumental in building up, strengthening, and confirming his saints; and to the awakening, alarming, and bringing to repentance sinners, and hypocrites; and of doing much good generally in the name of his holy child Jesus.

Finally, dear brother, pray for poor afflicted me. Yours, in the bonds of affection. *DANIEL GAFFORD.*

FOR THE PRIMITIVE BAPTIST.

North Carolina, Wayne county,
Dec. 23d, 1837.

DEAR BROTHER BENNETT: By the indulgence of my heavenly father I am favored with an opportunity of writing you a few lines to let you know that I have received the Primitive Baptist tolerably regular the past year. When I saw you were going to discontinue your paper I felt sorrow, for it is that paper and the Signs I delight in reading far above any other paper I ever read, except the Bible and Testament. For when I come in of nights from my labor, I can take it and read how lovingly the dear lambs of God can converse on religious subjects and their experience, one with the other, through your valuable paper, it affords me great consolation: but when I saw you were willing to continue the Primitive, I felt rejoiced.

Owing to the death of our agent for the last year, (old brother William Exum,) I am induced to write you on this subject. As to myself, I would work by moonshine to get money to pay for the Primitive Baptist as long as it is published; for I object to the stoppage of it on the same grounds that brother Hassell does, for that and the Signs are the only two papers that I know of that are published in the defence of truth.

Dear brother Bennett, I think your paper is convincing some of the Arminians in this neighborhood; some won't say much about it, and some won't read it, because they think theirs is the right way; which reminds me of some in the apostle's day, who had eyes and saw not, ears and heard not, hearts and understood not. I had a small battle with one the other day, who said that the scriptures were full of proof that grace was offered to all men, and that faith was the act of the creature, and that all men could repent. I told him that grace was a free favor bestowed unmerited on the creature's part and not offered, and

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That faith is the gift of God, and that Christ is exalted at the right hand of his Father to give repentance unto Israel. I named over several passages of scripture to him, to convince him, but it all would not do. When I converse with any person on religious subjects, and they are disposed to contradict the word of divine truth, I don't know what to do with them.

Dear brother Bennett, as to the state of religion in this neighborhood it is a cold, barren time; we have had but one to join the church at Cross Roads in two or three years (as I recollect;) but we poor sinful creatures must wait the Lord's own good and appointed time, in bringing in the timbers for his spiritual house. Dear brother, if I am not deceived I think I am earnestly contending for the faith once delivered to the saints; as for the Old School cause, I shall contend for it as long as I live. Please to excuse my errors and impute them to the head and not to the heart, for my heart's desire and prayer to God for Israel is, that she may be saved, and I believe she will, with an everlasting salvation in the Lord.

I must come to a close by subscribing myself your brother in the Lord.

JAS. H. SASSER.

FOR THE PRIMITIVE BAPTIST.

Crawford county, Georgia,
July 13th, 1837.

BROTHER BENNETT: I have seen a paper called the Primitive Baptist, which I esteem very highly for the doctrine it contains; and being a friend to the good old way, I have recommended it to my friends in this country.

Now a word to my friends, to you who are troubled, rest with us. (2 Thess. 1. 7.) We do not trust an arm of flesh, but the merits of Christ's blood. It is not strange for Christians to be troubled: Verily, I say unto you, that ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy. (John, 16. 20.)

WM. BOWDEN.

FOR THE PRIMITIVE BAPTIST.

Tennessee, Monroe county,
June 3d, 1837.

BRO. BENNETT: I have seen a few copies of the Primitive Baptist. The first I ever saw was on the second Sabbath in March last. I had a meeting in Blount county, and the 16th No. fell into my hands, and being well pleased with the doctrine it contained I brought it home with me; and it has been from one to another amongst the Old School folks ever since, and I believe it is a welcome visiter with them. Since that time I have had the pleasure of perusing two or three other copies and can say of a truth, the more I examine their pages I more and more believe in the utility of your paper being circulated in our country. For I have been heretofore opposed to any thing like a religious paper, for those in which I had any acquaintance were nothing better than talebearers, stirring up strife continually; speaking great swelling words, boasting what great works were done and is doing through the benevolent schemes of the day, and all that was wanting to do still greater, was more money; which had been the cause of great distress among the dear children of God, and many have been made to weep on account of these inventions of men. And when they would come to tell us where these great works were, it is always afar off, out of our acquaintance; which I believe was a wise scheme of the devil. For it placed us in about the same situation the man was, that I once read of, who demanded the centre of the earth; which when it was done, he asked him how he knew; the other replied, I say it is here—now do you measure and see if it is not. And so it was out of our power to travel all over the world to see whether it was so or not. But in the circle of my acquaintance distress has been the result of all their effort. But through the medium of your paper I learn, that in those parts where it seems that their gread good is going on, it is like it is here; but it is soul-cheering to the lambs of God, who have almost been like the ancient servant of God, who made intercession, saying they had killed his prophets, &c. and I am left alone. But that God who neither slumbers nor sleeps answers, he has reserved seven thousand.

So, brother Editor, it does look to me your paper is as the answer of God to his dear children, speaking unto them, he has still a number who will not fall down and worship the beast, nor his image. So while the sons of the prophets are returning with their laps full of wild gourds that they have gathered out of the world, when they call for the Christian to come and

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eat they begin to cry out, oh, man of God, there is death in the (church or) pot. For I have seen old soldiers of the cross and younger ones setting out at the time of communion, saying, I cannot partake, I never can go with these inventions; while there are younger ones that seem to stand as valiant soldiers for God, who have just enlisted.

Dear bro. Editor, the distress I have seen for a few years back upon the account of these things, is past the power of language to express; but I can say of a truth, that if indeed a child of grace, it is through much tribulation if ever I enter the kingdom that I get there. But what the apostle Paul foresaw should come to pass is now fulfilling. So, brother, I try to think it not strange when fiery trials come, but pray God I may be enabled to count it all joy, when these trials come upon me.

Bro. Editor, I sent you a copy of the Minutes of our Association, and there you may see there were terms of compromise proposed in the Association by a committee, and acceded to by a majority of the Association; and every advantage taken, as I conceive, that could be in it. I will just name one: when presented to me (by the committee) to read to the Association, the committee said they agreed that the vote should be taken without any remarks on it whatever; like as though they had retired to say, who should speak and who should not. This I conceive to be an advantage which ought never to have been sought after. And when the question was taken, it was carried. And it has always looked to me a great deal like Aaron's calf: when Moses came and enquired about it, he said the materials were cast in and it came out a calf. And when these brethren who had stood in opposition to the Convention say they did not aim it to be what it actually is, so they aimed it to be agreeably to the word of God, but instead of that it was agreeably to the Convention; which has brought much distress in the minds of a great many brethren. And, bro. Editor, if you could feel to do so, I wish you to examine it and give us your views on it thro' your paper; as I believe it would relieve many minds who say they cannot go into the Convention, but can go with the terms of compromise.

I pray that God may bless you. I am your bro. in gospel bonds.

CLEMMONS SANDERS.

FOR THE PRIMITIVE BAPTIST.

Alabama, Sumter county, 20*th Oct.* 1837.

MY DEAR BROTHER: The religious war here is raging with an unusual fury; the old side are gaining ground, however, among us. Since I wrote you last, I have witnessed the separation of one Association and two churches, and another Association on the wing. Nothing more was wanting but the inflammable match; there were combustibles enough to effect an explosion, a bursting, a final separation. God grant it. The enemy here have become much alarmed, their strong holds are giving way. I expect to be at a Convention of Old School Baptists; they are to consist of those that have come out of the Union Association. They are to meet on Friday before the 2d Lord's day in next month, to organize an Association.

I am particularly requested by a very worthy Elder to solicit you or bro. Lawrence to give your opinion respecting the chaff of the wheat, Matthew, 3 ch. 12 v. He the bro. observed it would be satisfactory to many in this region.

'Tis presumed, from what is discovered in the 20th No. of the Primitive Baptist, that it is to be discontinued. To be sure it is not exhausted; the enemy is as much determinate as ever, they are still on the alert, the busy wing: will they not exult? will not even a suspension be injurious? will they not rejoice and triumph. Reflect, my brother, before you come to a final decisive determination.

The Lord continue his blessing towards you; may you continue bold and zealous and determinate in his holy ineffable CAUSE.

Farewell, my dear brother.

Yours, truly, *A. KEATON.*

FOR THE PRIMITIVE BAPTIST.

Georgia, Upson county, *Aug.* 16*th*, 1837.

BROTHER BENNETT: I wish you to continue sending the Primitive Baptist to the under named persons, as I believe they have done much good in our section of country, and still hope it will be the means in the hands of God of opening the eyes of many persons, and cause them to see that these benevolent institutions of the day, so called, are nothing more than a speculating plan, and cannot long survive,

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as truth is mighty and will prevail; although satan may long deceive the people and lead many astray, but finally the Redeemer's kingdom will prevail.

I conclude by hoping that your valuable paper may circulate far and wide; and may gain ground continually, although it meets with such opposition from many persons. Nothing more but remain yours in the bonds of Christian affection and esteem, hoping we may never desert the cause we have espoused until death.

CHAS. P. HANSFORD.

FOR THE PRIMITIVE BAPTIST.

Mississippi, Neshoba county,
April 3d, 1837.

BROTHER BENNETT: There are a few churches in this section of country that are of the Old School, and are anxious for the arrival of your paper; for it vindicates the doctrine we glory in, for we cannot abide those money-begging, pocket-filching, missionary schemes of the day. This language may seem harsh to some, but he that seeks every advantage to get money gets it in every way but an honest one. And of all the schemes of speculation that are going on in the world, those professed friends of the cause of Christ who are speculating on the gospel, are committing the greatest crime; for they are guilty of the same crime that Judas was guilty of, when the Saviour said, it must needs be that offences come, but woe to that man by whom the offence cometh. I reckon I had better stop, for this is as favorable a construction as I can put on this trafficking in the ministry. And the true disciples had better take care how they suffer these enemies of the cross to have a name and place among them, lest they be partakers of their evil deeds. For how can two walk together except they be agreed; and where there is no union there should not be a communion: for what agreement has the temple of God with idols. I shall cease the siege for the present. Yours, with respect.

SHADRACH JONES.

FOR THE PRIMITIVE BAPTIST.

New Harmony, Indiana,
July 19th 1836.

DEAR BRO. BENNETT: You have done as I requested you, relative to the Primitive Baptist. I shall now proceed to give you a short sketch of the state of the Association to which I belong. The Salem Association, of which I am a member, numbers 956 members, 19 churches, 6 ordained preachers, and several licentiates. This Association had a sharp and severe struggle some years past with the missionaries. But the Regulars had a small majority, and consequently declared a non-fellowship with the new measures; which caused considerable distress and pain for the present, or at that moment. But as soon as the difficulty was over, there appeared more love and union and peace and friendship than before, and peace and friendship have prevailed ever since amongst us. No missionary difficulties, no Campbellites, nor any other ites whatever trouble us. We to be sure have to mourn in consequence of the absence of our divine Lord, but still he has not quite forsaken us; he still occasionally leads one of his redeemed ones out of darkness to the marvellous light of the gospel of the Son of God. Yea, and gives them a disposition and a will to own him, by telling the disciples of the Lord what he has done for them, and then to submit to the ordinance of baptism. There does, however, appear at this time rather to be a little stir among the brethren of some of the churches, as numbers of them are destitute of the ministry. I think there is in some of them a cry for help; but our brethren do not pray to the preacher makers of this day for help, their cry is, Lord send us help, Lord send us under shepherds of thine own choosing, of thine own preparing, that thou wouldest be pleased to make a blessing. But they rather choose to lie still and be destitute of a minister, than to take one of the late manufactured stamp.

But the Lord can send his Zion pastors to feed them with knowledge, and to instruct his chosen in righteousness, that they may evade all false doctrine and all the inventions of men. In ancient times where the gospel church was establishing, the Lord made use of means to bring about his designs. When he designed the building of his spiritual temple, he sent forth his laborers by whom he designed to effect his building. When the gospel was to be sent to the heathen or Gentiles, he prepares the Gentiles to receive it; he also at the same time is preparing a Peter to go preach to them. Here is a power and wisdom that can effect his most noble designs; he (the Lord) brings means and end together. Peter was ready to preach the

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gospel as soon as the messengers came; and when he went and preached, the Holy Ghost fell upon them, they were regenerated and made meet for baptism. Now there was in all this no human contrivance, no human effort upon which the salvation of these souls depended, but according to God's sovereignty; indeed, according to God's purpose, for the prophets predicted it.

Now ministers are sent according to the new measures by societies, then by the Lord; now they are qualified by schools and literature, then it was a spiritual work, even a gift from above: For he hath given some apostles, some prophets, pastors, teachers, exhorters, &c. Now from whence do modern divines receive all those gifts but from the wisdom of the world, which is foolishness with God? Are they then approved of God? Is it him that commends himself, or he whom the Lord commends, that is approved?

Thus the Salem Association views the contrast between primitive Baptists and modern missionary Baptists; primitive practices, faith and doctrine, and modern practices, faith and doctrine. And can there be in any candid mind a hesitation for one moment to say, that these things are the works of the devil? Surely not.

I must conclude by praying heaven to bless you and direct you, and prosper your undertaking. May he spread the Primitive Baptist with its truth to the ends of the earth, that the disciples may be taught the way of the Lord. Amen.

PETER SALTZMAN.

RECEIPTS.

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THE PRIMITIVE BAPTIST.

EDITED BY MARK BENNETT.

Printed and Published by George Howard,

TARBOROUGH, NORTH CAROLINA,

"Come out of Her, my People."

VOL. 3. SATURDAY, JANUARY 27, 1838. No. 2.

COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

South Carolina, Pickens District,
June 17th, 1837.

DEAR BROTHER BENNETT: I have been examining the Minutes of the Convention and it appears to me to be priestcraft, or otherwise a money measure, to make the high higher and the rich richer and the proud prouder, and every one for his gain from his own quarter. Jesus Christ told Peter three times to feed his sheep and lambs, but we have not heard him the first time say, to shear his sheep or his lambs; but the Convention appears to want to shear and that close, whether they are fed or not. The Convention is very full of blossoms, but I am afraid it will never bear fruit; for I am afraid that the catterpillar and canker-worm will destroy the fruit, and if so, it will be cursed like the barren fig-tree. And if the Lord finds no fruit, he will say, who required this at your hand? And I cannot find any warrant from God's word for Conventions and collections of such large sums. And I want the brethren to recollect that we are under the gospel dispensation, and not under the ceremonial law, when so many things were brought to offer up in sacrifices.

My mind being distressed to know whether Conventions and missionaries are agreeably to God's word, or agreeably to the doctrine that the Lord Jesus Christ taught his disciples and apostles, and also what the Lord taught the prophets and patriarchs in later age of the world, I have prayerfully put my mind to examine the scriptures of divine truth, and I find the wisdom of this world to be foolishness with God. And if money is the main spring of Conventions and missions, it must be of this world, and if I could believe that ever one soul went to hell for lack of money, I should be a Roman Catholic and believe that money would redeem that soul. But I do not believe either, therefore I shall take the word of God for my standard, that is able to guide us into all truth.

I wish you to read Genesis, 6 c. 14 v.: Make thee an ark of gopher wood: the length three hundred cubits, the breadth fifty, the height thirty cubits. And altho' this building was so great, we hear nothing said about money, neither of charity sermons. No, sirs; Noah obeyed the command of the Lord and went to work. I shall also cite you to Jonah, 1. 2: And God commanded Jonah to go to Nineveh, that great city, and preach the preaching that he was bid. We have no account of any collection of money for his journey, but otherwise; he went and paid his fare to get away. Read Isaiah, 2. 11—22: The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down; and the Lord alone shall be exalted in that day; for the day of the Lord of hosts shall be upon every one that is proud and lifted up, and he shall be brought low. Isaiah, 52. 8: Thy watchmen shall lift up the voice, with the voice together shall they sing; for they shall see eye to eye, when the Lord shall bring again Zion. Isaiah, 62. 6—10: I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace, day nor night; ye that make mention of the Lord keep not silent. Read Jeremiah, 10. 21. For their pastors are become brutish and have not sought the Lord; therefore they shall not prosper, and all their flocks shall be scattered. Behold the noise of the brute is come, and a great commotion out of the north country, to

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make the cities of Judah desolate and a den of dragons. Jeremiah, 17; 11: As the partridge sitteth on eggs and hatcheth them not, so he that getteth riches and not by right shall leave them in the midst of his days, and at his end shall be a fool. Isaiah, 56. 9—12: All ye beasts of the field come to devour, yea all ye beasts in the forest; his watchmen are blind, they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber; yea, they are greedy dogs, which can never have enough; and they are shepherds that cannot understand, they look to their own way, every one for his gain from his quarter. And I believe that the prophecies of God's prophets are now fulfilling.

I shall now notice the rule laid down by Christ and his apostles. Read Luke, 1. 50: And his mercy is on them that fear him from generation to generation; he hath showed strength with his arm, he hath scattered the proud in the imagination of their hearts, he hath put down the mighty from their seats and exalted them of low degree, he hath filled the hungry with good things and the rich he hath sent empty away. Read Matthew, 11. 25: At that time Jesus answered, And I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. So on. Read Romans, 9. 15: For he sayeth to Moses, I will have mercy on whom I will have mercy; and I will have compassion on whom I will have compassion. So then it is not of him that willeth, nor of him that runneth, but of God that showeth mercy.

So then, dear brother, do you think that money and men can force God's decrees, or his council, or his arrangement? I answer, No. I cite you to Acts, 2. 5, which shows that the gospel of Jesus Christ was preached to people of all nations under heaven about 1800 years ago, and some received the word and others rejected it, making mock; and God left them in darkness and they will be, unto God's time that light should some into their benighted minds. Christ chose twelve apostles and one loved money and carried the bag, and he was a devil; and the scriptures inform us that the love of money is the root of evil; and if you love this world more than Christ you are none of his. I will now cite your attention to Matthew, 10. 8—11: Provide neither gold, nor silver, nor brass in your purses, nor scrip for your journey; neither two coats, neither shoes; for the workman is worthy of his meat. 16th verse: Behold I send you forth as sheep in the midst of wolves; be ye therefore wise as serpents and harmless as doves. I shall call your attention to Acts, 20. 26—37: Wherefore, I take you to record this day, that I am pure from the blood of all men, for I have not shunned to declare unto you all the council of God; take heed therefore unto yourselves and to all the flock over the which the Holy Ghost hath made you overseers, to feed the church of Christ, or God, which he hath purchased with his own blood; for I know this, that after my departure shall grievous wolves enter in among you, not sparing the flock; also of your own selves shall men arise, speaking perverse things, to draw away disciples after them; therefore, watch and remember, that for the space of three years I ceased not to warn every one night and day with tears. And now, brethren, I commend you to God and to the word of his grace, which is able to build you up and to give you an inheritance among all them which are sanctified. I have coveted no man's silver, or gold, or apparel; yea, you yourselves know that these hands have ministered unto my necessities and to them that were with me. Luke, 13. 23: Then said one unto him, Lord, are there few that be saved? And he said unto them, strive to enter in at the straight gate, for many I say unto you will seek to enter in and shall not be able; when once the master of the house is risen up and hath shut to the door, and ye begin to stand without and to knock at the door saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not, whence ye are? Then shall you begin to say, we have eaten and drunk in thy presence, and thou hast taught in our streets. But he shall say, I tell you I know you not whence ye are; depart from me all ye workers of iniquity.

I wish to cite you to Leviticus, 10. 1: And Nadab and Abihu, sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon and offered strange fire before the Lord, which he commanded them not; and there went out fire from the Lord and devoured them. Read 1 Corinthians, 1. 25: Because the foolishness of God is wiser than men, and the weakness of God is stronger than men. For ye see your calling brethren, how that

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not many wise men after the flesh, not many mighty, not many noble are called; but God hath chosen the foolish things of the world to confound the things which are mighty. So on. Read Romans, 16. 17: Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned, and avoid them; for they that are such serve not our Lord Jesus Christ but their own belly, and by good words and fair speeches deceive the hearts of the simple. Read Ephesians, 2. 20: Let us all build upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building, fitly framed together groweth unto an holy temple in the Lord. Read Galatians, 5. 13: For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another: for all the law is fulfilled in one word, even in this; thou shalt love thy neighbor as thyself. Read Philippians, 3. 2: Beware of dogs, beware of evil workers, beware of the concision; for we are the circumcision which worship in the spirit and rejoice in Christ Jesus, and have no confidence in the flesh.

Dear brother, I shall next cite you to the Acts of the Apostles, 3. 4: And Peter, fastening his eyes upon him, with John, said, look on us. And he gave heed unto them, expecting to receive something of them. Then Peter said, silver and gold have I none; but such as I have give I thee: in the name of Jesus Christ of Nazareth, rise up and walk. And he took him by the right hand and lifted him up, and immediately his feet and ankle bones received strength; and he, leaping up, stood and walked, and entered with them into the temple walking, and leaping, and praising God. Now, sir, this shows that the apostles had not gold or silver. And when there was tribute asked of Christ and Peter, Christ did not say to the apostles or any person to go with a hat, or to lift a collection for them. No, my brother, he chose rather to work a miracle; he told Peter to go and catch a fish and look in its mouth, and there he would find a piece of money—pay for you and me.

1 Timothy, 1. 4: Neither give heed to fables and endless genealogies, which minister questions rather than godly edifying, which is in faith; so do. Now the end of the commandment is charity, out of a pure heart and of a good conscience, and of faith unfeigned. 2d c. 1 v.: I exhort, therefore, that first of all, supplications, prayers, intercessions, and giving of thanks be made for all men, for all that are in authority, that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour. I now recollect Paul's second letter to his Corinthian brethren; 2 Corinthians, 13.5: Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?

Brother Bennett, the churches appear to be cold and barren and there is a cause, and it is not in God but in man. And dear brethren and sisters, let us prayerfully examine our own hearts and see if we live agreeably to God's word; and if not, pray for the aid of God's spirit to enable us so to do. And also let us examine God's word concerning the qualifications and duties of pastors. Read 1 Timothy, 3. 2: A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach, not given to wine, no striker, not greedy of filthy lucre, but patient; not a brawler, not covetous; one that ruleth well his own house, having his children in subjection with all gravity. For if a man knows not how to rule his own house, how shall he take care of the church of God? Not a novice, lest being lifted up with pride he fall into the condemnation of the devil. Moreover he must have a good report of them who are without, lest he fall into reproach and the snare of the devil. Read St. John, 3.13: Ye call me Master and Lord, and ye say well, for so I am; if I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet.

Now, brother, does the Convention appear to be with humble humility as the pattern laid down by Christ and his apostles, as there is a President, Vice President, Secretary, Clerk, Treasurer, and a great many more, and subscriptions; and although so much money is received into their boards and treasuries, they appear to be no more satisfied than they were at the beginning; and the scripture says, how hard it is for a rich man to enter into the kingdom of heaven.

I wish now to give my opinion in regard to a preacher: A preacher is one that is called of God to preach his word for the

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good of souls, to instruct and enlighten their dark and benighted minds into the knowledge of the truth as it is in Christ Jesus, and not for the wealth of this world. For God has promised to the farmer a seed time and harvest, and they are commanded to work and to trust to God for the season. So I think that if a pastor is a faithful steward of God's house and sows spiritual seed, he may expect to receive a full supply of temporal things heaped and running over. And may the Lord direct all their hearts to be filled with spiritual wisdom from on high, that they may stand approved in this world and in the world to come life everlasting. Amen. And that they may enjoy a full supply of the good things of this world. So I shall conclude with these few remarks.

Yours, in gospel bonds,

A. FERGUSON, Sen'r.

FOR THE PRIMITIVE BAPTIST.

Alabama, Autauga county,
Feb. 23, 1837.

BROTHER EDITOR: I am sadly abused for the pains I have taken to put your paper in circulation in this part of God's moral vineyard. I see the abstract of your faith in your paper, and I now am one of the same stamp. Your paper contains a scriptural doctrine, and I pray God to crown your efforts, for it is truth.

We have a cold and a dull time in the churches here. We have many men pleasers. The general doctrine that is preached here is Universalism. They say he, Christ, was made of a woman; made under the law to redeem them that are under the law. Show me a man that is not under the law, and I will show you a man that Christ did not come to save. Again: he was made to be a propitiation for our sins, and not for ours only, but for the sins of the whole world; and don't that mean every body? If it don't, I do not know how to read. They say God would not be just, if he did not put all men on an equal footing. Men have the same power to come away from sin as they have to go to it. They mix the law and gospel together, and take the scriptures that belong to the first covenant to prove their point—that is, the covenant that God made with Israel as a nation.

In Romans we find that a woman cannot be married to another man except her husband be dead; or else she will be an adulteress. So the church of Christ cannot be married to him except they are dead to this law covenant. For he says by the mouth of his servant, I will make a new covenant, I will write my law in their hearts, and put it in their minds, and I will be their God and they shall be my people. They have panic-struck very many, or bewitched them; or they are seized with a strange kind of infatuation, and it has caused great division here; and I believe it will be a final separation. I have been living in a storm and it has not blown over yet.

The Mulberry Association at its last session, appointed a committee to run out the abstract of principles; we are abused and called Antinomians and Fatalists by them. One thing I know, they have caused division in this part and almost spread devastation wherever they go in every church or settlement: the peace of the churches and settlements is broken, one is for Paul, another for Apollos. My heart says aloud, help! for only in thee will I trust. For if God had not chosen me, I never would have chosen him; and I believe it is by the grace of God I am what I am.

Yours, in the bonds of the gospel.

J. G. WALKER.

FOR THE PRIMITIVE BAPTIST.

Talbot county, Georgia,
March 14*th*, 1837.

DEAR BROTHER BENNETT: Feeling desirous that truth should be in circulation instead of error, I write you these few lines. I wish to notice a communication which I find in the Christian Index of Ga. written by Mr. Gleaner, (of which Elder Fleming is a responsible reference,) titled "A hard case." Eld. Fleming says:

"The transactions of a Baptist church in Talbot county, are truly curious; that is, if a member gets drunk they will turn him out,—a hard case! and that church resolves not to let a temperance man or woman have membership with them: and if any of her members join a Temperance society, Mission society, &c. &c. such members shall be expelled. Upon these principles they have debarred any minister who is a temperance man from preaching in their pulpit. Now this is a hard case, is it not? Turn a member out for getting drunk, and turn him out if he declares he never will get drunk!"

My brother, when I see such a spirit as that of Mr. Gleaner, or his backer, it reminds me of the opposers of our Saviour, who said, if we let this man alone we shall lose our place and nation. If a church is

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disposed to stand on the Bible platform, and will not bow to the new inventions of the day by men, they will reproach them, call them Antinomians, Fatalists, and the like. But to notice the error of Mr. G., a little—a hard case! no temperance man shall have membership. I live in Talbot county; but I do not know of any such church. I thought in this day of light, as it is called, that all the wise men knew the meaning of the word temperance; but Mr. Gleaner must not know, or else he wishes to impose on the public; for I understand temperance to mean, *moderation*, not *abstinence*. And the few churches in this country that have taken a stand opposed to the inventions of men, have taken the Bible for the man of their council. And if a member transgress, they deal with him as directed in scripture. But we have not found the name, Temperance Society, in the Bible; and the Constitutions of Baptist churches generally say, the scriptures of the Old and New Testaments are the only rule of faith and practice. If the word of God does not warrant us to unite with the world, should we do so? A temperance man is one that is moderate in all his deportment, not only in meats and drinks, but in the treatment of slaves. I have thought that there is as much intemperance in that case as any other with which I am acquainted. Those people that profess to be so very benevolent that they cannot stand the thought of poor heathens living and dying without knowledge, act more "curious" to me than the Baptist church spoken of by Mr. Gleaner. For, say they, if we could get money enough we could evangelize the world: And many precious souls might have been redeemed from the fires of hell, with ribbons, necklaces, &c. where now they must lie and suffer to all eternity. And in order to do this great work, we must drive our slaves hard and feed them on cowhide and ash pone, while their clothing is very bare. Oh, what a temperance man is this! And is this not a hard case! The poor American heathen must work day and night and live hard and perish for knowledge, for the heathen yonder, a temperance man, a member of the so called Baptist church.

Now, dear brother, if this was my faith that souls, immortal souls, might be bought with money, I would freely give not only the tenth, as some wish, but I would give much; and, ah, what joy, what applause, when I met these poor souls in heaven, redeemed by my charity. But I have not so learned Christ. That happy number is not redeemed by corruptible things, but by the precious blood of the Son of God.

Your brother in tribulation.

JOHN W. TURNER.

FOR THE PRIMITIVE BAPTIST.

Tennessee, Henderson county,
March 6th, 1837.

BROTHER BENNETT: As I have been for some time taking your paper the Primitive Baptist, which in the general has been cordially received together with the doctrine held forth by it, and I have been busily engaged to try to make it as public as possible; the light that has been disseminated among the Baptists in the far west is such, that they together with sundry other people who have been acquainted with the old Baptists some thirty or forty years past, are very desirous to read it.

Dear brother, I am in my fifty-eighth year, have been a Baptist forty-four years, and have been trying to publish the good news of life and salvation to a dying world through the atoning blood of Jesus Christ about thirty years. I am an Old School Baptist, hoping I received my education at the school of Christ. It was once the case in years past, that we preached about the eternal purposes of God and his everlasting love, and that he saved his people from their sin. It seemed to be marrow and fat things to the church. But it appears to be death now to professors of the new stamp, which I call nominal professors: for thank God he is the same,—the plan of wisdom the same,—the call and qualification of God's ministers the same,—the quickening influence of God's Spirit upon dead sinners the same, as it always was.

I desire to write, but must stop, lest you should think the stranger troublesome and lengthy. But suppose I say we have all erred, that is, in discipline; have let tenderness overrule faithfulness, and have left the sheep gate down and the sheep have been exposed to the wolf. I add no more, but am your brother in tribulation and gospel bonds. *DANIEL WEBB.*

FOR THE PRIMITIVE BAPTIST.

Pittsylvania county, Va.
April 16th, 1837.

DEAR BROTHER BENNETT: I wil assure you that it is no little source of satisfaction

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to hear from you on the subject of religion through the medium of your paper; which I hope will meet with encouragement to enable us to have it to peruse. And I hope you, my brethren, will continue to write in it from various parts of the country, and do not let my awkward or droll way of writing, though it is published in the paper, deter you from writing on this subject. No, I wish to hear from you, brethren, and I think when you see one so little skilled in writing as I am, and see how often I commit the crime of murdering the king's English as the wise men charge us with, I hope this will encourage you to write more, that I may have nothing to do in this way; for I feel very inadequate to the duty. But I think it right for us to speak often one to another through our paper; and if I do not speak as good English as some of my opponents, I hope and believe that the Lord has taught me to speak more truth than they do generally on this subject. For I think they go very much at random, and have not thus saith the Lord for their guide. No, they take the traditions of men, such as missionary, abstaining from strong drink, Bible and tract societies, and a whole parcel of such stuff, as I believe the devil will own and punish. And I am at a loss for a name for these kind of men: they remind me of the rulers of the Pharisees, who believed but would not confess, because they loved the applause of men more than the applause of God. So I think some of these men are, if I am net deceived in them; but I must confess they are very deceptive, so much so that they can abuse you and your principles and then commune with you and abuse you if you will not fellowship their deceit.

Dear brother, I will give you some account of the Temperance Journal, which was printed January, 1837, and I believe is supported by these men. There is one thing in this, with many others, that I do not like; but I cannot attend to them all at present, for it is nothing but stuff. First, they speak to the President of the United States, and the Governors of the States and Territories, begging them for help or power to stop the people from making any intoxicating liquors; thus trying to cramp the conscience of their fellow men, and make laws to deprive them of liberty of conscience, and then cry at every corner liberty of conscience. And they abuse us who say we will not fellowship them. They pretend that they go for conscience; so they do, but I think it is to murder conscience. So they go on from the priest to the beggar. They next petition the Legislature for help, for power, and still sing the hypocritical song, liberty of conscience. So I for one think we ought to mind how we send such men to Congress or any where else, to make laws for a free people; for I believe they are not to be depended on, and that they will carry their temperance point any way they can. So we as free people should vote such men out of law-making business, as we find them trying to get the law to do what they cannot do, nor ought to do in my opinion; that is, to trample down the conscience of their fellow men, which is not right. I do not care who does not drink, so they will let me have my dram when I want it, or when I can get it. No, let every man eat and drink to please himself, with the liberty of the law to do so; but I say, do not get drunk, nor do not make a law to punish a man for doing what he pleases with his own, so he does not interrupt that which belongs to some other person. No, let him drink for his money, for the Lord commanded his disciples to remain eating and drinking such things as are set before you. He did not say like the wise men of this day do. No. The Lord says again, give thy money for what thy soul lusteth; for oxen, or sheep, or strong drink. So I think we have a right to drink, but no right from God to get drunk. Drunkenness is an evil, but no man has a right to make a law to keep his fellow man from it.

No more at present, but perhaps you may hear from me again on this subject. As ever, your brother in the Lord.

RUDOLPH RORER.

Rocky Grove, North Carolina,
Feb. 28th, 1837.

Brother Bennett: Notwithstanding the cold and afflicted state of our churches in this section of country, I feel that my spiritual strength is much renewed through your paper as an instrument in the hand of God; for through this medium I hear from precious brethren in different parts of the United States, who seem to be trying to travel the way the prophets and apostles, and even Jesus the Redeemer of poor, lost, and heavy laden sinners went. And I can say, that my soul doth rejoice to believe that God has yet faithful watchmen on the walls of Zion, that will not hold

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their peace day nor night. I hope the Lord has and will bless your labors abundantly. *ELY HOLLAND.*

FOR THE PRIMITIVE BAPTIST.

Caswell county, No. Ca.
24th Jan. 1837.

BROTHER BENNETT: I took your paper last year, with which I was well pleased: believing the principles and doctrines you advocated to be the principles and doctrines of the Bible, I humbly hope the Primitive Baptist may be the means of doing much good, by exposing the corrupt money-making inventions of modern priestcraft, by earnestly contending for the doctrines of the Bible, and by the goodness of God restoring concord and brotherly love to our churches that we may again enjoy that peace, harmony, and good will, with which our church was blessed in former days. Surely the deluded followers of these *men of money*, will ere long discover their own delusion and return to the faith once delivered to the saints; unless that awful day has arrived, spoken of and foretold by the great apostle of the Gentiles, when God should send them strong delusions that they might all believe a lie and be damned. I pray God that awful time may be far distant, and that the present dissentions and divisions in the Baptist church may be speedily healed, and the church once more clothed in the garments of peace and brotherly love. Your unworthy brother in Jesus Christ. *EDMUND HERNDON.*

FOR THE PRIMITIVE BAPTIST.

MY DEAR BROTHER: Whether it will be in season or out of season I know not, but I feel much inclined to write to you once more. I know very well that I respect and love you in the gospel; and I believe the Lord loves you too, and that is better yet. In his love there is a worth and a permanency worthy of a God.

There is a friend who sticketh fast,
And keeps his love from first to last,
And Jesus is his name:
An earthly brother drops his hold,
Is sometimes hot and sometimes cold,
But Jesus is the same.

He loves his people great and small,
And grasping hard embraceth all,
Nor with a soul will part:
No tribulations which they feel.
Nor foes on earth, or foes of hell,
Shall tear them from his heart.

Old School Sonnets.

It is wonderful to think that the Lord of all should love and pity and take any notice of such things as we are. You must know to be sure that we were born under foul disgrace; and since then we have acted disgracefully, and in a way very different from what right-hearted men generally act. We were shapen in iniquity; and in sin did our mothers conceive us. If this is not disgrace, I know not what is. And then, that the Lord of life should have observed us in so sad a condition, and have had feelings of pity and compassion towards us when covered all over with filth and shame, is something so marvellous to me that I know not how to talk about it as it deserves. You know we were galloping on towards the pit, the dismal pit; and if the Lord had let us alone, or had disregarded us, and just left us to have perished in our sins, how could we have remonstrated against him? or have blamed him for treating us so, seeing we were the aggressors? It somehow appears to me as if it was no small wonderment, that our bed long ago had not been made in hell, though now I do not believe it will ever be made there; for if he, who holds the keys of hell and of death, were pleased to kill us, he would not have shown us and told us such things as he has. Judges, 13. 23. But still I must think that there was something wonderful in the matter of our escaping as we did from the burning lake.

One would be ready to suppose the dear Lord of heaven and earth might have disposed of his mercy to much better advantage than laying it out upon us. But dear me, it seems that he will do as he pleases with his own clemency, and how can we in conscience say nay to it? I think it would be a difficult matter to hunt up two men, lower sunk in infamy—farther gone in sin—more averse to God, and better pleased with satan's yoke, than you and I once were. And perhaps the difficulty would be equally as great to find out two men more indebted to grace—under higher obligations to heaven, and more in duty bound to sing God's praises, than you and I now are. What shall we then say to these things? If God be for us, who can be against us? He has wrought his own sovereign will with us, by delivering us from death, darkness, wretchedness, misery, errors, lies, and delusion; and also from the love and service of sin, satan, and the world. He has likewise brought us to know the truth, and to love it, and to con-

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tend for it from the pulpit and press, and in the open face of all the Ishmaelitish mockers of the day.

The Lord also in the plenitude of his mercy, has counted us worthy to suffer shame for his name, by permitting mere empty professors, carnal preachers, and graceless editors, to mock, traduce, deride, abuse, belie, vilify, and scandalize us, and to cast out our names as evil. 'Let them curse, but bless thou.' Psa. 109. 28. While the Lord is blessing us with love and zeal for his honor and glory; some foul spirit is inflating their hearts with indignation and wrath against us for our faithfulness and intrepidity in the cause of God and truth. And yet all this is not so much out of the common course of things as a superficial observer would be ready to suppose, seeing it is so very natural for the young generation of vipers to hiss, puff, and blow, whenever they see the old serpent smitten. I suppose you know very well that the Bible takes cognition of two different generations of men. Very different they are from each other. Different in their ways, manners, customs, and fashions. One is a generation of vipers, and the other is a generation that shall praise the works of God, Psa. 145. 4. And to be of this generation, is an honor indeed; and this honor have all the saints. Praise ye the Lord, Psa. 149. 9.

I hope your marked regard for divine truth and the honor of God will suffer no diminution, but continue vigorous. We certainly live in an awful day of rebuke and blasphemy. Evangelical gospel is but little known and less enjoyed. Peace be with you and yours,

JAMES OSBOURN.

Baltimore, May 11th, 1837.

FOR THE PRIMITIVE BAPTIST.

Harris county, Georgia,
Feb. 10th, 1837.

DEAR BROTHER BENNETT: I now have the opportunity of complying with my duty as an agent for your valuable paper, and to inform you of some of the movements of the Baptists in the Western Association.

And first, I wish it perfectly understood that I think there are all sorts of Baptists here, or nearly so, that you can find any where in the United States. And there are as great a variety of preachers and preaching. But, *nevertheless, the foundation of God standeth sure, having this seal* to it, *the Lord knoweth them that are his.* Well, bro. Editor, among all the Baptists there are a sort called missionaries, or benevolent Baptists; and they have been weeding a pretty smart row. But your paper and bro. Beebe's, through the blessing of God, are as I think pulling down their strong holds more or less wherever they are circulated. And may the Lord grant them a greater circulation.

And again, there are the Hard Shells, or Iron Jackets, or Anti-benevolent, or Anti-missionaries, or Antinomians, as the missionaries please to call us, with a great many other names that have been lying almost at nothing until a short time back. But thank the Lord the servants of the most high God have become aroused to their duty, or some of them, and appear determined to cast out the bond woman and her son, with all her grand children and their children, even to the tenth generation. So to effect this noble plan some of the churches have declared they have no fellowship for them or their societies, and will not invite them to preach in their pulpits. And that it may be, as I think, more fully accomplished, the church at Lebanon, Troup county, has or will request all the churches in the Association (40 in number) to meet there by their delegates on Friday before the fourth Sunday in April next, in Convention, in order to effect the same, or to bring about that unanimity of sentiment that is so desirable amongst the followers of Christ.

There is another sort of Baptists that I will mention, that I call Fence Straddlers; and these are the finest fellows I almost ever saw, in appearance at least. Well, say you, why? why because to them every body is right that is a Baptist; and they will contend for the present missionary plans, and at the same time will turn to us and say, I do not give them any thing, &c. And now, brother Editor, do not they appear to be fine fellows indeed? I tell you, bro. Editor, what they put me in mind of; it is a war that I read of or heard of when I was a boy, that took place between the squirrels and birds. Of course the leather-winged bat had a hand in the fray, and when the squirrels appeared to prevail the bat was among them as fine a fellow as any; and when the birds had the advantage, he was flying in the air with them, &c. So I leave you to make the application, and close for the present, subscribing myself your unworthy brother in gospel bonds.

JAMES M. ROCKMORE.

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THE PRIMITIVE BAPTIST.

SATURDAY, JANUARY 27, 1838.

To Subscribers and Correspondents.

Subscribers are informed that we are unable to furnish the back numbers of the last volume. Deficiencies, however, will be made up by numbers of the present volume.

We have received the Minutes of several Associations, accompanied by a request for insertion in our paper. Agreeably to common usage, we give precedence to *original* communications, and purpose devoting part of each succeeding paper to those which were unavoidably crowded out of our last volume; when these are disposed of, we will with pleasure make selections from the interesting printed publications with which we have been kindly favored.

FOR THE PRIMITIVE BAPTIST.

BAPTIST ASSOCIATIONS PROVED FROM SCRIPTURE.

Brother Editor: I was requested by several brethren not long since, to prove that our Associations were from the authority of scripture; which I promised to do when I got a moment's leisure. And having finished tugging for the sheepskin and surrendered it up to money and salary preachers, as their right from scripture, I now by candle light shall endeavor to fulfil my promise, for two reasons: first, to gratify my brethren's request; and second, to stop the mouths of some mission gainsayers who have vauntingly said, there is as much scripture for missions as for Associations. But that is a false doctrine, if my spectacles are good; for missionists have never yet, in any piece that I have seen, been able to prove mission begging societies and all its kindred from scripture, although they have been frequently challenged so to do.

Now, brother Editor, you know I am a great hand for having matters of religion proved by the Book; for throw away the Book and where then are the rules of life for the Christian? or the acts of worship required of him by his Saviour? or the doctrine and ordinances of God to be found? or the examples and precepts of the holy Jesus and his apostles, as a pattern for the Christian life in these days of darkness and error? For the New Testament contains the first principles and examples of Christianity, and the church of God should always in matters of difficulty and controversy, appeal to these first principles as the highest and best arbiter on earth, and see that all her acts are done according to this pattern shown in the mount, (the New Testament,) as her guide and her law on earth for faith and practice.

So then, to the Book we come. Acts, 15th chapter, fully shows the whole of this matter in apostolic conduct. Verse 1st: And certain men which came down from Judea, taught the brethren, and said, except ye be circumcised after the manner of Moses, ye cannot be saved. Now recollect in the outset that Paul and Barnabas had been sent from the church at Antioch by the command of the Holy Ghost, to preach the gospel to the heathen; and when they had preached in divers places, Pisidia, Pamphylia, Perga, &c. they went down into Attalia. Attalia was a city of Pamphylia, situate on a bay of the Mediterranean sea, and from this city they sailed back to Antioch, where they had been ordained and from which they were sent by the Holy Ghost; and rehearsed all their travels to the church at Antioch, and what God had done by their hands, as the 14th chapter of Acts shows. This city of Antioch was the capital of Syria; it stood on both sides of the river Orontes, about 12 miles from the Mediterranean sea. It was 10 miles in circuit. Here was the temple of Daphne, here were the dwellings of the Syro-Grecian kings, here Jews and Greeks held equal privileges, here Paul and Barnabas were sent from. Here they preached a considerable time, here Peter dissembled and as a Jew refused to eat with the Gentile Christians, &c. And it was here, in this famous city, after Paul and Barnabas had returned from their tour of preaching, and in the Baptist church in this city of Antioch, hat the first cause that gave rise to Baptist Associations arose. As proof, while Paul and Barnabas were here in this church, certain men came down from Judea and taught these Gentile Christians that except they were circumcised after the manner of Moses, they could not be saved. This was a gross error, for circumcision belonged to the Jewish nation and to them exclusively, to make them a separated people to God. And although the Ishmaelites and others have been circumcised, it never made them Jews nor the promised seed. And circumcision never was given nor binding on any Gentile nation on earth. And further, it undervalued the gospel, forasmuch as a Jewish rite must be added to it to make it able to save sinners.

So then Paul and Barnabas knew this was an error and downright lie, that these Judaising teachers propagated to the church at Antioch, as the 2d verse of that chapter shows, saying: When therefore Paul and Barnabas had no small dissention and disputation with them; (these teachers of circumcision,) they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about

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this question. Here in this verse we see the cause why the church at Antioch sent Paul and Barnabas, with others, (others, I suppose, that were not preachers out of this church:) for had they been preachers as were Paul and Barnabas, I presume their names would have been mentioned, and not put the word others, without names. So that this verse shows a deputation of Paul and Barnabas, and others—I say, private members of the church at Antioch, with Paul and Barnabas, delegated to the church at Jerusalem, to confer with the apostles and elders of that city and church, whether this new doctrine of except ye be circumcised ye cannot be saved, be true. Then here is an example, from the Book, for our churches delegating and sending their preacher and other members, to confer with preachers and others from another church or churches. Second, this verse shows that this new doctrine preached, was the cause why this first Conference of apostles, elders, and others, was held; or call it a Council, or call it an Association, or call it an Assembly of chosen men from the churches, all the same; it matters not as to the name of words, provided the practice and power be kept the same as the original, that is, to settle questions about false doctrines, and give any church advice in matters of difficulty, as did this Advisary Council to the church at Antioch about this new false doctrine. And if Associations were to give more advice to the churches than they do, on the head of false doctrine, I think it would be for the better. 3d. This verse shows that when this new doctrine was broached in the church at Antioch, that it produced no small dissention in it, and much disputation between Paul, Barnabas, and these new teachers. And it plainly appears that the church was not satisfied, after all the disputation on this new doctrine between the parties. Then where shall she get satisfied of her scruples about this new-broached doctrine? Why the church comes to this determination, to send Paul and Barnabas and others of her body, up to Jerusalem, the centre and head of union of all the churches, and obtain there the united wisdom of apostles and elders in deciding this question. This she did and this is our practice, to send chosen men out of all our churches to meet with ministers and others from other churches chosen, and with some church in our body, and there obtain the united wisdom of our Association, Council, or Conference, or by whatever name you may call it, on all questions and difficulties that may arise in any one of the churches, and give her our advice, &c. So then the example for our Associations is from the Book.

4th verse: And when they (Paul, Barnabas and others) were come to Jerusalem, they were received of the church, and of the apostles and elders. This verse shows how readily the church, apostles and elders at Jerusalem, received these chosen delegates from the church at Antioch, and to confer with them about this new doctrine.

5th verse: But there rose up certain of the sect of the Pharisees, which believed, saying, That it was needful to circumcise them, and to command them to keep the law of Moses. Worse still, for here in this church at Jerusalem are found pharisaical believers, that hold and contend for this doctrine; and this was the nest from which the others went to Antioch, and wanted to yoke the Gentiles with circumcision. But all is expressed by Paul to Peter: Why compel the Gentiles to live as do the Jews? See Paul and Peter's contention.

6th verse: And the apostles and elders came together for to consider of this matter. 7th verse: And when there had been much disputing, Peter rose up. 12th verse: Then all the multitude (mark that word, multitude; for this shows the number of this first Association, expressed by multitude, a large number;) kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them. 13th verse: And after they had held their peace, James answered, saying, men and brethren, hearken unto me.

In the above verses cannot you see even the rules of our Association. Two members from each church to make the Association or multitude, one speaking at a time giving his light and ideas and the rest holding their peace, and then another speaking, &c. Lastly the Moderator, like James, speaks to the subject and gives his opinion; to which opinion of James, after canvassing the question by many that had gone before, to him they all agreed. Then here you see the question on this new doctrine settled among the churches, by this multitude of apostles, elders and others; and then it sends the church a Circular Letter, to which we come next, as our practice.

22d verse: Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch, with Paul and Barnabas; namely, Judas, surnamed Barsabas, and Silas, chief men among the brethren. And here I would note, that our practice is just the same; that whenever a church of our body gets into difficulties and wants the aid of the Association, we send from three to five of the chief men of our Association to her assistance. See how exactly we agree: they sent Judas and Barsabas, with Paul and Barnabas, of their own company; and we send them from our Association, our own company, to the aid of any church from which delegates come, as did Paul and Barnabas from Antioch. And I would add that this first Association was right, and we should always choose chief

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men among the brethren to do the Association business.

Now we come to the Circular Letter of this first Association of apostles, elders, and others, sent to the church at Antioch, and all that might be in their case.

23d verse: And they wrote letters by them after this manner: The apostles, and elders, and brethren, send greeting unto the brethren which are of the Gentiles in Antioch, and Syria, and Cilicia: 24th verse: Forasmuch as we have heard, that certain which went out from us, have troubled you with words, subverting your souls, saying, ye must be circumcised, and keep the law, to whom we gave no such commandment. 25th verse: It seemed good unto us, being assembled with one accord, to send chosen men unto you, with our beloved Barnabas and Paul; 26th verse: Men that have hazarded their lives for the name of our Lord Jesus Christ. 27th verse: We have sent therefore Judas and Silas, who shall also tell you the same things by mouth. 28th verse: For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things. 29th verse: That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well. This is the apostles and elders Circular Letter to the churches.

30th verse: So when they were dismissed, they came to Antioch: (the church in difficulty:) and when they had gathered the multitude together, they delivered the epistle. Or, in other words, the Circular; or, the advice of this Council of apostles, elders, and others, held at Jerusalem, to the church at Antioch, for their satisfaction on the question that had distressed them abou this new doctrine, &c.

31st verse: Which when they had read, they (the multitude gathered) rejoiced for the consolation. 32d verse: And Judas and Silas, being prophets themselves, exhorted the brethren with many words, and confirmed them. 33d verse: And after they had tarried there a space, they (Judas and Silas) were let go in peace from the brethren unto the apostles. 34th verse: Notwithstanding, it pleased Silas to abide there still.

Thus we have before us the first Circular Letter that was ever written by an Association of apostles, elders, and other private members, to a Christian church in a matter of difficulty, from the 23d to the 30th verse in this chapter; which read and deliberate upon, and see the exact example followed by the Kehukee and Contentnea Associations, with the exception of sending messengers from the Associations to be bearers of their Circular to the several churches or to any particular church in difficulty; which ours would do to teach and exhort any church in distress, and carry our epistle if need be, as did Judas and Silas to the distressed church in Antioch. For an epistle is nothing but a Circular, and all the epistles of Saint Paul, Peter, James and John, are nothing but Circular Letters to the churches and individuals, and contain religious advice to the churches and individuals, as the writers saw the case required. And if the advice of Paul, Peter, James and John, was to be followed by the churches and individuals to whom directed, how much more the concentrated wisdom of this Council, Conference, or Association, at Jerusalem, or by what name you please to call it. The Methodists call it a Conference, the Presbyterians an Assembly, the Catholics a Council, the Baptists an Association, &c. All the same, provided the practice and power of this Council does not exceed that of an Advisary Council to any matter, or to matters of any church; for each church is independent of all other churches, or any Council on earth as respects her own affairs. And a church may or may not take the advice of any Association, without breaking fellowship.

I would just then here make a few notes, brother Editor, and conclude my remarks, as I have only sketched at the matter for others more maturely to consider; as I am fully satisfied as to myself, as to the spirituality of Associations.

And first, Associations are necessary, for the purpose of stopping the progress of false doctrines in the churches, as this first case shows.

2d. Associations are necessary, for the purpose of advertising those impostors and false teachers to the churches, that in any church doth propagate false doctrines; for one church might do this in her own bounds, but an Association can by the assistance of the churches spread it more extensively within the bounds of all the churches.

3rd. Associations are necessary, for the purpose of maintaining oneness of doctrine, ordinances, and union among the churches.

4th. Associations are necessary, for the extension of acquaintance and fellowship among brethren, and an interchange of pulpits for the growth of the saints in the knowledge of Christ and to feed his sheep.

5th. When our forefathers first established the Philadelphia, Charleston, and Kehukee Associations, the three first in the United States, they went on prosperously, dividing and subdividing, until Baptist Associations have filled the States. And union and oneness of sentiment and scirptural practice abounded among them from Georgia to New Hampshire; and would have been so to this day, had it not been for those new scheme projects of the day.

6th. Associations should be careful to let no-

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thing come into their councils that is not their business from scripture to attend to; and their business is to answer all questions of difficulty from any church in their body, and detect false doctrines and false teachers in her body, and advertise the several churches of the same by a Circular Letter to the churches, containing her opinion of the matter. And a Circular letter should always be wrote on some matter that concerns the churches. And the Association should always provide, as far as in her lies, for the peace, oneness of doctrine and practice, union and fellowship of the several churches. Alas! had this been attended to, before missions and other new schemes were introduced into our Associations, the Baptists had not to this day been a divided people, reproaching and devouring one another.

7th. Associations should never transcend their power, and that is, only an advisary council to the churches. The churches are independent of any or of all Associations, Councils, or Synods; for the power that delegates is greater than the power delegated, and the highest power than an Association can claim is a delegated power; therefore she has no right to Lord it over the churches. She has no right to call a presbytery, she has no right to ordain ministers, she has no right to receive members into her body or into any church, she has no right to say who, or who not, shall be a member of any church in her body; but she has a right to withdraw from any church in her body that may have violated the Association compact, or that shall hold doctrines or practices as a church, contrary to the general principles of the union of the churches. All the above is easy proved from scripture, had I time and room.

8th. I have much more to say and prove, but not now, brother Editor. However, put this in, in some place, if you can; as I think it necessary at the present time to go forth to the churches, if you think with me. *JOSHUA LAWRENCE.*

FOR THE PRIMITIVE BAPTIST.

Person county, N. Carolina,
January 13th, 1838.

BROTHER EDITOR: I see in the 23d number of the second volume of the Primitive Baptist, a query presented by bro. Reid of Georgia, which you have answered in an obscure way to us, by sending him a copy of the Minutes of the Kehukee Association. Now, brother Bennett, although you may have answered correctly and to his satisfaction, yet we are left in the dark, for there are many of your subscribers that have never seen the Minutes of said Association; and finding the subject remains still a query with many, I have concluded to give you my opinion on it, which you can dispose of as you think proper. The substance of the query is this: Is the ordinance of baptism administered by the missionaries since the division, valid by the Old School Baptists? According to the order of the gospel, I shall answer, no; and will give my reasons in part. First, I believe they have departed from the true spirit and discipline of the gospel, and are enemies to the gospel of Christ, whose end is destruction, whose God is their belly, whose glory is their shame, who mind earthly things. Phil. 3 and 19. They have, like king Saul, disobeyed the Lord and resorted to the witch for counsel. See 1st book of Samuel, 28th chapter. They have gone down to Egypt for help. Isaiah, 31st chap. 1st verse. Secondly, some of their preachers have been excluded from the church for disorderly conduct; the missionaries have united with, and received them in all their disorders. The case of Stephen Pleasant, in this county, being excluded from the church at Ebenezer for disorderly conduct; he has in some cases administered baptism. Since his exclusion the missionaries have united with, and encouraged him to the very extent. Now, how can said church consider his administration valid according to the gospel, when they view him as a heathen man and a publican, according to the gospel of Christ? Matthew, 18th chap. and 17th verse. Again: Paul says, withdraw from every brother that walks disorderly. But the missionaries have united with him in all his disorder; consequently, they are partakers of his evil deeds, and all their religious acts disorderly, according to Matthew, 5th chap. 23d and 24th verse. Also, another case of like nature: Allen S. Wynnan, Chesnut Grove church. I have been informed since his exclusion, the mission party have united with him. Thus, the staff is cut asunder, and the brotherhood broken asunder. Zach. 11th and 14th verse. As such, they cannot consistently receive the ordinances administered by him, nor them that unite with him, no more than they can from a heathen or a publican; for what fellowship hath light with darkness, what concord hath Christ with Belial, or what part hath he that believeth with infidels, &c. I could say much more on the subject, but must forbear for the present. Yours in gospel bonds, &c.

S. I. CHANDLER.

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FOR THE PRIMITIVE BAPTIST.

—

South Hill, Bradford county, Pa.
January 5, 1838.

Bro. Bennett: Expecting the Primitive Baptist to be discontinued at the close of the second Vol., I made no provisions for sending until I saw the 23rd No. As soon therefore, as was any way convenient, I hastened, and prepared for sending the within order.

I was sorry when I learned that you contemplated stopping the paper, though I did not know that it was reasonable to wish you to continue it without more patronage, and it was so far from this region, and the Old School Baptists so few, and low in their circumstances, that it appeared in vain for me to attempt to increase the subscribers in this part; but I want it myself, for I want to hear from bros. at a distance, and I think I feel an interest in the war. I am sure that Zion will prosper, the victory is hers, though the enemy may appear to triumph for a short space, as they did when our King was laid in the grave; yet as sure as Jesus arose from the dead, so sure will He, in his members triumph over all their foes. The sufferings, of the members of the body may be great, the sufferings of Christ the head of the body were far greater. He was made perfect *as the Captain of their salvation* through suffering; and all that his people suffer for his name's sake and the gospel, will eventually work for their good.

Now since I have my pen in hand, and am writing to the Editor of a religious periodical, I think it may be, if I should write something worth reading it might contribute to his columns. So I will just tell you some news that I heard in a late tour in the State of New York. I had a part of it from the man himself and a part from a respectable (if an Old School Baptist minister is a respectable character) bro. in the ministry; who informed me that himself and others had looked into the affair, and examined the subject, and found that the man had done nothing worthy of death or bonds. And since there are so many Baptists that think the Old School bros. are in one extreme; while they say that they cannot fellowship all the new measures, so they are neither *Old*, nor New School, but occupy a middle path, think it best to profess to believe sound doctrine so they bear a relation to the Old Regular Baptists and wish to be esteemed, and fellowshipped by them. Some things also among the New measure folks they think are very good, such as sending the gospel to the destitute, and giving the Bible to the poor, &c. &c. Now let the things that have befallen the man I mentioned above, be for a caution to them that are honest among these middle ground folks; (for I think there may be some among them.) For — Briggs had recently moved from a distance among the New Schoolites, and being something like the above described middle ground character, for a while maintained his stand as neither Old or New School, but preached to good acceptance to the church which he had joined. At length, however, jealousies and surmisings, and some frivolous things were reported; which when they were presented before an assemblage of New School dignitaries and a committee of the church of which he was a member, formed (in their minds) a sufficient cause to try, condemn and exclude him unheard. He was tried and condemned in his absence, and when called for the first time to hear the charges preferred against him, which was between 10 and 11 o'clock at night the second day of the Council's session; he was then informed, that if then and there he could defend himself there was an opportunity. And when he objected to doing it that night, and requested the Council to assemble again the next day to hear his defence; he was *gravely* told that the Council had spent time enough already with the matter and would not tarry another day to hear him. Whereupon it was resolved by the Council and the committee of the church to depose him from office, and exclude him from the church.

Has it come to this! Is there an Inquisition already set up among the people called Baptists in America!!! So it seems indeed!! But this is only a mild sample of what our New School folks would do if they only had the reins of government in their hands, as I have firmly believed for several years.

Then let the middle ground folks beware, for if they are honest and do indeed believe and preach the truth, it cannot otherwise be than that the New Schoolites will discover that their influence will eventually operate against them, though now the weight of it is on their side of the question; for all that puts into their (not the Lord's) treasury helps them, and all that stand halting, helps swell their numbers,

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for they are counted on their side. But whether — Briggs is guilty or not, as soon as they have opportunity after they begin to be jealous, they do all they can to destroy his influence. Let no honest man who dares to differ from them while in their ranks, think that he shall fare any better in their hands; for their tender mercies are cruel. They will, and do try to make the public believe that the Old School Baptists are opposed to the spread of the gospel, because they oppose their moneyed speculations for spreading Fullerism and all their other isms, instead of the gospel of Christ; and that we are opposed to the circulation of the Bible, because we are opposed to an amalgamation of the church and the world in forming religious societies upon a moneyed base, where religious privileges are bought and sold for money; worse if any thing than Simon's wishing to buy the privilege of conferring the Holy Ghost on whomsoever he laid his hands.

They represent us as opposed to all that is good; because we are opposed to their religious juggling, and deceptive mock revivals, wherein they pretend so much depends on the use of such means as they have invented, or borrowed of the inventors or their successors, for making Christians; where so much depends on money, that if the money stops the work must stop. Yea, so much depends on money! that some, yea many precious souls are now in the quenchless flames of hell, where they must lie and suffer to all eternity, that might have been saved if more money had have been given. See Judson's Letter to the American females.

Whereas the truth is, they (the Old School Baptists) love and believe the gospel of Christ, and rest in it, and in him; and rejoice that he works all things after the counsel of his own will; that he will work and none can stay his hand. And of course they do not believe in Fullerism, nor any other ism nor schism, and will do nothing willingly for its support.

They also believe and love the Bible, and are willing to give it to any that are so poor that they cannot buy for themselves, that would make good use of it; without sounding the trumpet of a fashionable report of a religious society made up of an amalgamation of professors and profane, founded upon a moneyed base where Peter and John could not be members if they were now here and had no more money than they had once; where Christian fellowship has nothing to do with membership.

Also, the Old School Baptists are so far from rejecting or opposing the use of means, that they believe that all the means that infinite wisdom saw would contribute to the accomplishment of the end which he designed, was, and are by him directed, and so connected with the end, that it does not lie at the caprice of his enemies, nor depend upon the good will, or zeal, or liberality of his friends, whether the end shall be accomplished or not. And they have so much confidence in the wisdom of God to devise means, and are so sure that the means will accomplish the end for which they were designed; they see so much beauty in what it has pleased God to reveal in his word by his Spirit to their minds of the plan of divine operations; that they are sick of, and have no confidence in, and have no fellowship for the wisdom of men which is manifest in the plans they have invented to help the Lord. But consider the wisdom of men as being foolishness with God, believing that he will take the wise in their own craftiness, and bring to nought the counsel of the prudent; therefore they cannot fellowship them, nor the inventors of them.

It is neither God-like nor Christ-like nor Christian-like, to accuse and blame others for our own faults; but it is like depraved Adam, it is like the ministers of satan, it is like the serpent himself, he is called the accuser of the brethren, and he accused the Lord of lying, saying to Eve, "Ye shall not surely die." From such accusers, and their power, may the good Lord deliver his chosen.

I have spun out my remarks further than I at first contemplated, if there is any thing that you can extract from them that you think will be suitable to publish, they are at your command.

Yours, in gospel bonds,

HEZEKIAH WEST.

Alabama, Pickens county,
December 1st, 1837.

Bro. Bennett: I am one of a number who some twelve or thirteen months ago commenced receiving, according to my own wish, your Primitive Baptist; and got it tolerably regular up to near this time, being the time subscribed for. And I think I can say of truth, that I have noticed said Primitive Baptist with great pleasure and gladness of soul, to see the truth, as I

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believe, so ably defended; showing the craft of men and a departure from the faith, giving way to seducing spirits and doctrines of devils, as it seems, with itching ears; such as go about, wolves in sheep's clothing, wanting the fleece caring not for the fare of the flock. Teaching men and leading silly women astray, getting up monied institutions, declaring them to be for the promulgation of the gospel, being means of God's own choice.

Have not some declared and said, if the enlightened people of America did not support them in what some of us call craft, God the Almighty would most assuredly visit such with heavy judgments earthly; for there were no doubt, many thousands of souls in torment on account of the neglect of duty involved on others. Is this according to the original Baptist orthodox faith? is it in accordance with the doctrines of the scriptures? I think not.

It is said, that a certain Mr. D. P. B. of Greene county, in this State, while out on an electioneering expedition, informed the people, or some at least, that if they would elect him as one of their representatives in the Legislature, he would exert all his influence in trying to get the State laid off into districts, for the purpose of establishing Theological Schools in every said district. Take notice—taking to taxing the State sufficiently heavy to pay the expenses of those schools. On these terms, we would no doubt soon have teachers and leaders that would carry us about as the boisterous waves a straw on the ocean, with pressure monarchal, that would soon bear us down beneath the common dignity of servants; then I fear with or without compliance a law religion would be the result. Then to inflict, if not obeyed. This would be priestcraft, sure enough. God forbid that ever a republican people give or trifle away that precious gift the right of conscience, so dearly bought.

There is a class among the Baptists in this part of the country, who say they occupy a middle ground. This class of professors seems to me to be the most dangerous among professors; for they will say, hold your peace, let them alone, while the new institutionists as I am obliged to call them, sow one here and another there, and eventually come to be strong in number. While those middle professors, so in my humble conception, can keep the sword of justice laid aside, they seem to do fine business in their craftiness. Holy writ authorises me to say, the love of money is the root of all evil; greatly do I fear that the love of money will root up the free men of America in its wanton progress.

In the year 1835, was organized into an Association called Union, churches in Pickens, Greene, Tuscaloosa, and Perry counties, in this State, by withdrawing from other Associations chiefly. The New School part of that body having progressed so as to necessiate the Old School part of some churches to declare in open Conference a non-fellowship to the institutions of the day, commonly called here the man-effort system—August 5th, 1837, the Bethay church, Pickens county, myself having a name among the number composing that church, and that on the part of the Old School, went into a preamble, protesting against all missionary operations so far as the above named system embraced Tract, Bible, and Temperance Societies, Sunday School Unions, Theological Schools, &c. Therefore 15 members of said church called for letters of dismission, which were granted to them to join any other church of their faith.

On Friday preceding the fourth Sabbath in September last, delegates from their respective churches met at Big Creek church, Pickens county, in the name of the Union Association. On Monday following, after an eminent showing of a party spirit, the Association split asunder; the Old School part leaving the house in which the Association was convened, being the nearest equally divided that I ever saw, according to the number in session; though I think justice would have said the Old School part were the strongest.

The Old School party after assembling together out of doors, appointed by mutual agreement to send up a delegation to convene at Rehoboth church, Greene county, on Friday before the second Lord's day in November, 1837, for the purpose of organizing into such an Association as we believe the old orthodox Baptists can live in, in peace and harmony. And were accordingly organized into an Association, a copy of which has no doubt been sent to you, otherwise I would take pleasure in giving a statement of the articles of the Constitution of said Association. I should also fail to have room on this sheet.

Yours, in brotherly love,

SHERROD W. HARRIS.

Georgia, Heard county,
June 13th, 1837.

BROTHER BENNETT: I received the copies of the Primitive Baptist that I wrote for, and the subscribers are well pleased

with their contents. I expect shortly to send for more of them, as I think they will be effectual in establishing those brethren whose minds have been wavering on the subject of the new schemes of the day. We are not much troubled with the missionaries in this part of our county, but there are some of these go-between preachers going about preaching another gospel; denying in effect the effectual calling of God to sinners, but say, that all that ever heard the gospel are called of God. Further they say, that the new schemes of the day shall not be a matter of fellowship. Mark, Minutes of the Western Association, held at Long Cain meeting house, Troup county, September last, 17th item. Thus the new schemers manifest a determination to Lord it over God's heritage, and bind heavy burdens on men's shoulders; although strictly forbidden by the great head of the church.

Yours, in the best of bonds.

JOHN GAYDEN.

AGENTS,

FOR THE PRIMITIVE BAPTIST.

NORTH CAROLINA.—J. Biggs, Sen. *Williamston.* R. M. G. Moore, *Germanton.* W. W. Mizell, *Plymouth.* John Lamb, *Camden C. H.* J. A. Atkinson, *Bensboro'.* James Southerland, *Warrenton.* Alfred Partin, *Raleigh.* Stephen I. Chandler, *McMurry's Store.* James Wilder, *Anderson's Store.* Benj. Bynum, *Speight's Bridge.* Henry Avera, *Averasboro'.* Parham Pucket, Richlands. John H. Keneday, *Chalk Level.* Burwell Temple, *Wake county.* Obadiah Sowell, *Rogers' P. O.* Geo. W. McNealy, *Yancyville.* David J. Mott, *Long Creek Bridge.* Ely Holland, *Smithfield.* James Dobson, *Sarecta.* Stephen Rogers, *Holly Spring.* James H. Sasser, *Waynesboro'.* John Fruit, *Sandy Creek.* L. B. Bennett, *Heathville.* Jas. P. Daniel, *Stantonsburg.*

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LOUISIANA.—Peter Bankston, *Marburyville.*

MISSOURI.—Calvin Newport, *Harmony.*

ILLINOIS.—Richard M. Newport, *Grand View.* James Marshall, *Salem.*

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DIS. COLUMBIA.—Gilbert Beebe, *Alexandria.*

PENNSYLVANIA.—Hezekiah West, *South Hill.* Joseph Hughes, *Gum Tree.* Nathan Everitt, *Chillicoats Town.*

NEW JERSEY.—Wm. Patterson, *Suckasunny.*

WISCONSIN TER.—M. W. Darnall, *Blue River.*

RECEIPTS.

Sovereign Purvis,	$1	S. I. Chandler,	$2 75
Benjamin Webb,	1	Jesse Parker,	1
Charles W. Knight,	1	Lewis Peacock,	5
R. D. Wimberley,	1	A. B. Reid,	5
Barnot Idol,	2	J. L. Lawrence,	50
Hezekiah West,	1	Coffield King,	1
John H. Keneday,	5	Joel H. Barnes,	1
Henry Avera,	5		

TERMS.

The Primitive Baptist is published on the second and fourth Saturdays in each month, at *One Dollar* per year, (or 24 numbers) payable on receipt of the first number. Five Dollars will pay for six copies subscribed for by any one person. Papers will be sent to subscribers until we are notified to stop them, unless otherwise directed at the time of subscribing. Current Bank Notes where subscribers reside will be received in payment. Money sent to us by mail is at our risk. Communications must be *post paid*, and directed to the Editor.

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THE PRIMITIVE BAPTIST.

EDITED BY MARK BENNETT.

Printed and Published by George Howard,

TARBOROUGH, NORTH CAROLINA.

"Come out of Her, my People."

VOL. 3. SATURDAY, FEBRUARY 10, 1838. No. 3.

COMMUNICATIONS.

[The following communication should have been inserted immediately on its receipt, but it was inadvertently mislaid.—*Ed. Pr. Bap.*]

FOR THE PRIMITIVE BAPTIST.

Bear Creek, Henry county, Ga.
May 21, 1837.

DEAR BROTHER BENNETT: I am confined at home to-day in consequence of a broken rib; but as I cannot ride to meeting, I will employ a few minutes in writing a few lines for the Primitive Baptist, in answer to some editorial remarks in the Christian Index, by the Junior Editor, Mr. Stokes. I should not have troubled myself to take special notice of Mr. S.'s scurrilous remarks with regard to myself, such as, anti-missionary champion of Georgia, wolf, brandy champion of Bear Creek, &c. &c. had he have contented himself with venting his spleen at me; for I recollect that when one cursed David, and another asked if he should go over and smite him, the king said, let him alone, perhaps the Lord has bid him curse; but not so when the armies of the living God were defied. And as the Lord liveth I will not hold my peace, nor let my pen lie still, when the Flint River Association is accused of falsehood without any other authority to establish the fact than the bare say so of Mr. S.

In the Index of 12 Jan. Mr. S. after giving the letter and extract adopted by the Flint River Association, remarks: Why do those brethren make themselves unhappy, and divorce themselves from the great body of the Baptist denomination? To the above enquiry I answer, we do not make ourselves unhappy, but we are made so by the miserable croaking of the two unclean spirits like frogs that we read of in Revelation, and the coming of those teachers who teach the doctrines pointed out in the scriptures and referred to in the letter from Lebanon church. And again, we do not divorce ourselves, for we have never been married. We, the Old School brethren of Flint River, acknowledge but one head, husband, and lawgiver, even Jesus, who was dead and is risen from the dead; and that is the reason why we make mention of his righteousness and his only, and preach not ourselves nor what the Board of Foreign Missions say, nor what the Committee of the Sunday School Union say preach, as many poor lazy hirelings do—but Christ Jesus the Lord, and ourselves your servants for Jesus' sake; and are determined, come life or death, praise or abuse, faggot or flame, to know nothing amongst our brethren but Jesus Christ and him crucified.

And again: we separate ourselves because we believe the great body of the denomination have gone a whoring and have wandered after the beast, and we are disposed to believe the apostle was in earnest when he said, Gal. the 5th and 12th, I would they were even cut off which trouble you. And again: Come out from amongst them and be ye separate. Touch not, taste not, handle not the unclean thing, and I will receive you, saith the Lord. And now, brethren, notwithstanding that seven women have laid hold of the skirts of one man, saying, we will eat our own bread and wear our own apparel, only let us be called by thy name to take away our reproach, that is no reason we should consent to live in a state of adultery and acknowledge an unholy brotherhood. Just hear the language, (to take away our reproach,) so conscious were they that they

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had not been wedded to him, that they did not make such pretensions to him; but in order to deceive others and take away the reproach that otherwise must come upon them, they would lay hold of his skirts and say, let us be called by thy name to take away, &c. Let us be called Christians, as derived from Christ; or Baptists, as Mr. S. and others are doing, as I shall attempt to show in another place.

2nd. Mr. S. says: Why should they anathematize their brethren, comparing them to the false teachers who perverted the truth in the days of the apostles? To which I answer, we have not anathematized our brethren; for I understand the term brethren, in its strictest sense, to mean children begotten by the same father and brought forth by the same mother, entitled to the same inheritance and believing the same things, viz: that there is one God and Father of all, and one Lord, one faith, and one baptism. And now if I prove in another part of this communication, that many of the great body of the denomination do not believe the above quotations, it will show that it is not our brethren that we have anathematized and compared to those false teachers; but similar ones that have appeared in this day, according to prediction. And we are not only told to come out, &c. but we are told to earnestly contend, to rebuke sharply, that their mouths must be stopped, &c.

3rd. Mr. S. says: Why do they impose upon themselves so far, as to entertain the belief that the Missionary Baptists, as they are called, have departed from their old doctrinal sentiments; surely nothing is farther from the truth? In answer to the above remarks I would just say to Mr. S., that we have not imposed upon ourselves, nor do we intend to be imposed upon by him; and if he thinks so, I would inform him he is as much mistaken as he was when he had to preach at McDonough, without time to make his notes, and took this text: Agree with thine adversary quickly, &c. and held God to view as the adversary of the sinner, and when he could not persuade the sinner to agree, I suppose, he thought he would scare him to it; and in his remarks paraded the devil with chains rattling and jingling to induce him (the sinner) to agree. Now I confess I do not know so well how to take Mr. S. when he says, their old doctrinal sentiments; for I believe they (the Missionary Baptists) in general have held that gain is godliness, from the days of *Peter the Hermit*, down to the present time—but if he means the Missionary Baptists have not departed from the doctrine of Christ and the apostles, I will let an enlightened community judge, who has told the falsehood, Mr. S. or the Flint River Association. Was not Mr. Judson's Letter to the Ladies in America, a departure; or, are we to understand that it is no harm to write contrary to what Christ has said, when he says, This is the will of Him that sent me, that of all the Father gavest me I should lose none, but raise him up at the last day? But Mr. Judson says: They are suffering the vengeance of eternal fire, and must to all eternity, &c. Or, shall we understand that Mr. Judson recollected the serpent began with the woman and preached a lie, and thereby caused the man to be guilty of transgression, and thought he would act a similar part? Did not Adiel Sherwood depart at the Western Association at Bethel, Coweta county, when preaching from this text: All things are ready--and after telling that the covenant had been made, and Christ had come and lived and died and rose, and the Spirit had come into the world, &c. he asked in substance this question, viz: But will not the Spirit, where it begins a work, perform it? and answered, I do not know; you had better not trust it? When Jesus had said, The dead shall hear and they that hear shall live; and the apostle was confident that where he begun a good work, he would perfect it to the day of Christ Jesus. And how was it when Mr. Mercer preached at the Flint Association in 1829, that the doctrine was hailed with loud amens from the White party, and his old confidential brethren could not understand it to be original, and some of them wrote to him on the subject, and figuratively speaking jammed him in a corner where he had to say whig or tory, and caused him as I believe to open his ten pounder on White, and lay him cold; who by the by had more independence than some of the rest. (See Mercer's Apology to his ten Letters.) Is it original for so many to say we believe the doctrine of election, but it should not be preached, it lulls sinners in carnal security, when it is contained in the scriptures and an apostle says, all scripture is given by inspiration of God and is profitable. And alas, how many do we hear say faith is the act of the creature, when an apostle says it is the gift of God, &c. &c.

Mr. S. asks: Why should they attempt

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to proscribe all those with whom they may chance to differ with regard to the institutions of the day, by declaring a non-fellowship with them? Answer. We do not proscribe them, if I understand the term, which is to order or direct; but only act for ourselves and leave others to do the same. And our reasons for declaring a non-fellowship with them may be found 2d John, 1st chap. 10th and 11th verses: And again, be not unequally yoked together with unbelievers. And we do think that minister and member, infidel and sinner, all members and life members by the power of money and not the gospel, and directors for life do as they may, to help to bring on the millenial day, make a most unequal yoke.

Mr. S. says: Why not live and let live? why not leave every one to his own conscience? I answer, we are perfectly willing to live and let live, but not to live together; for can two walk together except they be agreed? We are perfectly willing to allow others the liberty of conscience, but we wish the same. And provided we think the acts of others are unauthorized by or contrary to the word of God, we want and will have the liberty of conscience to say so, and to say we have no fellowship with them nor the practice. But, Mr. S. carry out your theory and by the same rule, in regard to the Methodists, Presbyterians, and all. Why not think and let think, live and let live, and leave every one to his own conscience instead of taking the word of God for the only rule of faith and practice, and as implied in your remarks, all live together?

And as to the enquiry, if it was wrong to persuade persons not to get drunk, &c. you know and every body else knows that knows any thing, that this is not what we object to; it is the amalgamating principle and the contempt cast on the infinite wisdom of God in placing the light on the candlestick or church, instead of the Temperance Society.

Mr. S. says: Is it wrong to spread the gospel in our own and other countries? I answer, it is not wrong for the Almighty through instrumentality to spread the gospel where he pleases; but if Judson and others that we have seen and heard from furnish a fair sample, we doubt its being gospel when sent.

Again he says: Is it wrong to teach our children to read the scriptures? I answer, no; but I believe it is wrong to enter into any united effort by which our children are to be trained up in a system of legal religion; and I believe the Sunday School Union is a twin sister to all the other societies, and I am confident that neither is a child of promise.

Again he says: Is it wrong to educate our young ministers? Answer, yes; because it opens a door for designing characters, as in the days of Constantine, and through them the corruption of the church. Secondly, it gives them a decided advantage over the rest of the people, and in its course tends to the promotion of the clergy and in its effects will tend to bring back upon the people the same old tobacco-worm destroyed in 1776, by the blood, treasure, and lives of so many of our forefathers.

In answer to the next remarks of Mr. S. I would just say, we care not for the aspect we present to the Christian world, as he terms it; for I recollect that my divine master was to the religionists of the day, Jews and pagans, as a root out of a dry ground, with neither form nor comeliness that they should desire him; and the servant is not greater than his Lord.

Mr. S. says: We look upon this letter as truly unfortunate, issued as it was nearly at the same time in which every effort was making to reconcile our unhappy differences. Now I really think Mr. S. has been equally unfortunate in the terms chosen, if he designed to tell the truth, (every effort.) I ask every candid mind acquainted with the usage of the Baptists, if an assemblage of ministers unasked for by the churches, and in my opinion answering pretty much to the one under Constantine, denying any intention to act dictatorial and at the same time discussing queries embracing the matters of existing difficulties with the churches and Associations, and answering them to their own liking without one word of thus saith the Lord for said answer, and thereby advising the churches and Associations and pretending to make their acknowledgments there instead of going to the churches and Associations aggrieved, and then and now persisting in the same course that brought the unhappy difficulty—if this is using every effort to reconcile the difficulties, I confess I am lost to scripture reason and good sense. But it is said, when they all cried, (or I would say, worshipped the calf,) that it was a sight that angels looked upon with delight. It might be so, but I doubt of what kind they were.

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And now, brethren of the Old School Baptists, stand fast in the liberty wherewith Christ hath made you free; remembering old Elijah, who thought he only was left and they sought his life; but the Lord said he had reserved seven thousand that had not bowed the knee to Baal. This comes from your unworthy brother and companion in tribulation, who is by the grace of God still at the old corner post and foundation stone where the inscription is, Nothing but Jesus Christ and him crucified.

Yours, in gospel bonds,

WM. MOSELEY.

FOR THE PRIMITIVE BAPTIST.

Church Hill, Lowndes co. Ala.
August 12th, 1837.

BROTHER BENNETT: A few numbers of the Primitive Baptist have found their way into our settlement, notwithstanding the opposition manifested by the Rabbies of our land to their sentiments. I am truly pleased with the reception they have met with, within the small circle through which we have been able to circulate them.

Brother Bennett, it is truly cheering to, at least, some of us, when those whom we have been so long accustomed to look up to as guides to our feet, and for whom we have felt the most tender and parental affection, have gone into strange paths, and instead of those soul-reviving themes we hear from them what seems to us to be an "uncertain sound"—I say, under these circumstances it is indeed cheering to hear that there is yet a people who, though many miles from us, contend earnestly, as we believe, for the faith once delivered to the saints. I believe that a majority of the Baptists in our vicinity is of the Old School, but that majority is formed principally of the more humble class; of those who are more ready to hear than to speak—hence they form but an inconsiderable obstacle to the gigantic strides of the New School order of things. I know of but one preacher within perhaps twenty miles of our church, who has yet withstood the current of public opinion, popularity, &c.

Having written more than I intended, I will conclude by subscribing myself yours, in gospel bonds, *ELIAS DANIEL.*

Meesville, Roane county, Tenn.
April 10th, 1837.

DEAR BROTHER BENNETT: I am thirty-five years old and have been acquainted with the Baptists ever since I can recollect; my parents were Baptists, my father a minister of Christ, as I hope, and is gone to reap the reward of his labors. I was an Arminian in principle, just like all unregenerated men and women, although I thought well of the people called Baptists, especially those of the Arminian principles. Dear brother, I take this round to inform you how I came in possession of the principles I now retain. When I was in my twenty-seventh year, I trust the Lord by his grace showed me I was a sinner and was entirely helpless without hope and without God in the world; and in his own good time and according to his own purpose, purposed in Christ Jesus before the foundation of the world, he brought me to see, to feel, and to know that my help must come from God through the merits of a Redeemer, or be finally lost forever.

Dear brother in Christ, I believe God makes Christians, and ever did in all ages of the world; and it is by the grace of God that I am what I am. I was baptized November, 1829; since that time I have had many shifting scenes, notwithstanding I have been trying in my weak and feeble manner to preach all-sovereign, all-conquering, and free grace to lost sinners, for upwards of four years, and in this time many difficulties have come in my way. First, the Temperance Society was brought to view in such beautiful colorings, and some professed Baptists appeared not to be temperate in the use of ardent spirits, I being young and at first view I thought it was a good thing; but when coming to seek for information on the subject, I began to think it came from a bad source, and the more I got acquainted with it and its advocates, the worse I hated the institution. Secondly, the Mission cause came into notice, or Christian benevolence, falsely so called. I have been ever opposed to all such new-fangled schemes, with the before-named exception.

Brother Bennett, God never did nor never will make use of such means to save his elect people, whom he foreknew, whom he foreordained unto eternal life. Therefore men, and them wicked and unregenerated men, cannot help God on in the work of redemption. Some will say, I feel wonderfully distressed for sinners; sinners are dying and going to hell for want of the gospel—and say by word, I cannot stay at home, I wet my pillow with tears, my heart bleeds within me for poor sinners;

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yet they will say something else by their actions, they cannot go until they go to school two or three years to learn to preach; as though God was not able to qualify them, and as though sinners would not die in this time.

Brother Bennett, it appears to me something else is in view; ninety-nine times out of a hundred these kind of fellows are of the Arminian breed, and are in favor of moneyed missions. And I think money is the main-spring of action, the love of which is the root of all evil; therefore all their great to do is false. I could say a great many things on this subject, but think it entirely unnecessary at present.

So I conclude by subscribing myself your brother in the bonds of affliction.

ASA NEWPORT.

FOR THE PRIMITIVE BAPTIST.

Pittsylvania county, Va.
Oct. 19th, 1837.

Dear brother Bennett: The day in which we live is neither light nor darkness, clear nor cloudy: but assuredly the evening thereof is fast coming on, when the precious from the vile will be separated, when truth will triumph over error, when evangelical gospel religion will shine forth in all its pristine excellence, when Jerusalem the bride shall put on her glorious robe, shining forth as the sun, the moon under her feet and crowns of stars on her head; coming up out of the wilderness to meet her beloved, skipping over the mountains, leaping over the hills. This religion of ours, as a stone becoming a mighty mountain, will fill the whole earth; and Jehovah's stately steppings in Zion will be heard and felt afar off, until the wilderness shall blossom & rejoice, the desert fountains of living water spring up, and the lofty mountains clap their hands for joy; and at the name of Jehovah every knee shall bow until his praise shall fill the whole earth. When anti-christ, or Babylon, shall fall like Dagon before the Ark, when Jezebel shall fall and be devoured by dogs, when all the false prophets shall starve in the streets, their altars destroyed and the fire of their camp put out. Fear not, little flock; be not dismayed, hold up your heads with courage, fight the good fight, for the Lord is on our side and who can be against us. Contend for the faith, the good old way, the apostolic dress, and in it abide; and be not entangled with the new fashions of the day, the yoke of bondage, clerical usurpation, priestcraft, popery; from these things may the Lord deliver us.

Dear brethren, let us be united as yoke fellows, on the walls of Zion proclaim the enemy's approach; let us as a band of heroes in rear of our captain's front, march in phalanx over the enemy's camp; and when attacked at the waters of Jordan, let us stand still, engage not in battle, but be like the men of Jehoshaphat, raise a hymn of praise to God, who will fight our battle.

Brethren, I live in a country where many of the Baptists have departed from the faith. One thing is now much encouraged, and many lend their aid to enable Mr. Judson to translate the word baptize, immerse, into other languages; as if the word baptize was deficient to carry out the meaning of the original text in Hebrew, Latin, Greek, &c. The celebrated Ptolemy Philadelphus appointed six elders out of every tribe of Israel, and had a call for each individual; and when they finished their work and compared, it was all the same, word for word, so that it was esteemed a miracle. The word baptize means immersion, therefore it should be thus translated, baptize; and Mr. Campbell, Mr. Judson, nor any other, has a right to add or diminish.

For the present I conclude my few remarks, and subscribe myself your dear brother. *JOSEPH H. EANES.*

FOR THE PRIMITIVE BAPTIST.

Brother Editor: The Bible informs us, Isaiah, iv. chap. 1st verse: "And in that day, seven women shall take hold of one man, saying, we will eat our own bread and wear our own apparel; only let us be called by thy name, to take away our reproach." In the scriptures the figure of a woman is brought forward to represent a church: first, as they were taken first from man; secondly, for their increase; and thirdly, for their nursing disposition. And as the text speaks in the plural, and the number mentioned is seven, let us observe their given names: first, the Baptist, which was the first church in the gospel day; second, the Roman Catholic church, so called, which was once a gospel church before it became adulterated by men's inventions; third, the Episcopal church of England, that protested against the errors of the Roman Catholic church, and therefore were called Protestants; fourth, the Presbyteri-

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ans, who formed a presbytery of their own, and therefore were called Presbyterians; fifth, the Quakers that set up quite another system, discarding all outward gospel ceremonies, & profesing to be under the immediate influence of the Spirit, and under its teaching, and to be moved entirely by the Spirit, and therefore were called Quakers; sixth, Congregationalists, who say that the congregation made up of all descriptions of people that assemble for worship was the church of Christ, and therefore are called Congregationalists; seventh, the Universalists, who say all mankind will be saved. It may be thought strange that the people called Methodists, are not taken into this number seven; but not strange at all to those historically informed, when it is known that they are only a branch of the Episcopal church. For their founder was first ordained to the administration of gospel ordinances by the officers of the Episcopal Church, and never ordained otherwise; therefore they call themselves the Methodist Episcopal Church.

Now as to the origin of their names. The people called Baptists, because they administer the ordinance of baptism by immersion; the Catholics, because of their former general sway and power; the Protestants, or Episcopalians, because they protested against many of the errors of the Roman Catholics, yet brought off some of the dirt on their skirts, such as having the King of England at the head of the church as well as a bishop to rule in the church, and therefore are called Episcopalians; the Quakers and Congregationalists for the reasons above assigned; and also the Universalists for the aforesaid reasons. Now it may be observed, that the reason why the Episcopal church of England is called so, is because they have a man at the head of the church, such as the king and bishop. And the same is the reason why the Methodists are called Episcopal, because they have a bishop at her head to rule; and in America they say there are seven. This makes me think of what John saw in the Revelations: Beasts rise out of the sea, with seven heads. And when a man is placed at the head of the church, it is a beastly proceedure.

Now of all these seven women, or churches, there is but the first on scripture record; but she has divided and sub-divided into many parts, or petty names: such as, Sabbattarian, because they hold Saturday for the Sabbath day; others called Tunkers, because they administer the ordinance of baptism by putting the candidate in the water with his face downward; others called Arminians, because they adopt the creed of Arminius; others called Predestinarians, because they believe in the doctrine contained in the scriptures, of God's electing love which effects man's salvation, and many among them act much like harlots, since they discard the rule given by the head and husband of the church of God, and have taken in paramours to their shame. But what could we expect better of many of them, who want nothing more of the man Christ Jesus, than to be called by his name to take away their reproach from among men? His honor does not stand high in their estimation, for they are willing to eat their own bread and do not like his doctrine, and wear their own apparel; they do not want his righteousnes s they only want to be called by his name, Christian, after Christ; if they were married to him by a living faith, they would adore him as their husband and his commands as the commands of the chiefest among ten thousand. Now if any can be found among them that are willing to abide by the laws of their husband when he espoused her to himself, and his laws once delivered to the saints, those laws and rules without adulteration or amendment; such are not fond of new institutions, no matter what name they bear, as there is no thus saith the Lord for them, as now is too much the case in the world. I might here name many of them, but they would only be bastard names and not legitimate ones; and although they may grow under these illegitimate names, yet it is only a puff up of superfluous flesh and will come to nought at last; if not before, it will at the great day when the secrets of all hearts shall be known.

Therefore, there has been and now is, such a rending asunder even of the Baptist church, as to leave only the Old School Baptists on apostolic ground, who are still willing and anxious to contend for the faith of the gospel, both in principle and practice, that was once delivered to the saints of old and recorded in the divine volume or sacred chart; and are willing to look to their head and husband for food and raiment and therewith to be content, and not dabble in speculations in forming new institutions not to be found in the prophetic, apostolic, nor purest age of the Christian church. And this is why they are desig.

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nated by the name of *Old School*, a name in which they glory, because it is the chart given them at first by their head and husband, *Christ*. And although their number does not grow or increase so fast as the family of the harlots, yet they rejoice in that the children of her family are legitimate, and they are desirous to withdraw from every one that walks disorderly. For we hear it said by Sarah of old, (quoted by Paul,) that the seed or son of the bond woman shall not be heir with the seed of the free woman; for the seed of the bond woman is illegitimate, and ought to be cast out of the house and from among the children legitimate or free, and let them remain to themselves as New School Baptists, and have no connection with those of the Old School.

Now, brother Editor, if there are so many who call or claim the name of Baptists, which is a scripture name, what may we think of the sects that are desirous to get nothing more of the head and husband of the church than to be called by his name to take away their reproach; but that they are harlots and their children illegitimates, this is so clear that it admits of no arguments for proof thereof at our hands, and we may safely set it down as an established fact. And while these illegitimate children are willing and want nothing more of the head of the church than to be called Christians, whether genuine or counterfeit, the numbers that are bragged of as joining them are only proof, and very strong proof, that they are the seed of the bond woman. And as they brought out some of the doctrine and ordinances from the Church of Rome when they rent off from her, such as placing a man at their head to be governed by, and many things set down in their creeds and articles of faith and administrations of ordinances which smell strong of Popery, they will claim it as savory food as the prodigal fain would have done the husks that swine live on and is palatable to them. But the true legitimate children loathe it, this is why the heirs of promise feel like famishing and starving under their preaching and administrations, and cannot get a morsel from their hands of spiritual food to refresh them on their journey heavenward; and like Paul before conversion, they verily think they would be doing God service to oppose truth and its promoters. Poor things, they are to be pitied; and truly the genuine sons of God ought to do all in their power, like Priscilla and Aquilla of old, to instruct them in the way of the Lord more perfectly and leave the event with God, where all things ought to be left.

It would be unnecessary to point out the errors of these harlot ladies, for they are obvious to every discerning eye from the superfluous growth in outward numbers, and the stinted appearance in divine things. But the few Old School pupils have ground for consolation, when hearing the tidings from heaven in the following language: "Fear not, little flock, it is your Father's good pleasure to give you the kingdom." I know it is said and bragged of, that a large majority of the Baptist Associations in the State of North Carolina are missionaries, and fond of the new institutions of the day; but I hear a voice from heaven saying, "Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls."

I am, dear brother, yours in the bonds of the gospel, and fellow laborer in affliction from the hand of the Hagarines.

JOS. BIGGS, Sen'r.

Williamston, N. C. 1837.

FOR THE PRIMITIVE BAPTIST.

Sellersburg, Clark county, Indiana,
December 27th, 1837.

BROTHER BENNETT: I received information in your last that you intended to continue your paper, for which I am very glad. Blow ye the trumpet in Zion, and sound an alarm in my holy mountain; let all the inhabitants of the land tremble, for the day of the Lord cometh, for it is nigh at hand, a day of darkness, of gloominess, and of thick darkness. The prophet Joel brings something to mind worthy of our notice. The children of Israel were directed when they went to war against their enemies, to blow an alarm with the trumpet; and because Jeroboam had forsaken the right way of God, Abijah accuses him with the same, and tells him that he had cast out the priests of the Lord, the sons of Aaron, and made him priests after the manner of other nations. So whosoever cometh to consecrate himself with an offering, was made a priest of them that are no gods. Also, that he had ordained him priests for the high places, and for the devils, and for the calves which he had made; but the true priests of God that had a right to that office, fled to Abijah, who declared the Lord is

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our God and we have not forsaken him. And the priests which minister unto the Lord are the sons of Aaron, and the Levites wait upon their business, and they continue to make their offering unto the Lord morning and evening, and did not forsake his holy commands as their opponents had done and cried out that God himself is with us for our captain. And his priests with sounding trumpets to cry an alarm against them, O children, fight ye not against the Lord God of our fathers, for ye shall not prosper. And there were eight hundred thousand professed children of Israel commanded by Jeroboam, against half that number; and notwithstanding the ambushment that was erected before and behind Abijah and his men, yet they looked up to the most high God for their victory and sounded their trumpets. So the Lord delivered the strong army into the hands of Abijah and Judah, and Abijah and his people slew five hundred thousand. And thus the children of Judah prevailed, because they relied upon the Lord God of their fathers. The race is not to the swift, nor the battle to the strong; though Abijah tried to reason with Jeroboam and his people, that they had departed from the right way of God, yet nothing would do them but their own way. So the true priests fled to Judah, desiring to have an eye single to the glory of God. They did not stand on popularity, nor majority; but would go to the true worshippers of God, that worship him in spirit and in truth; for where the spirit of the Lord is there is liberty.

O, brethren, have not the ministers of Christ blown the trumpets and sounded the alarm to those that call themselves Baptists, until the inhabitants of the land have trembled, yea, expecting wars and rumors of wars. And when we look at the divisions, and contentions, and battles that have taken place among the professors of the Lord Jesus Christ, and the many that have been slain in the conflict, that is to say, that are no use to society—why, because of fearfulness and cowardice; but what has done all this? Isit not the many new schemes and ways that are set up, that cannot be supported by the word of God, and even by some that call themselves Baptists? Well might the prophet say, the day of the Lord is nigh at hand, a day of darkness, of gloominess, and of clouds. Yes, the day of trial of the saints of Jesus Christ; and was spoken of by his apostles, that some should rise up among you that should draw away disciples after them. For men shall be lovers of their ownselves, covetous, boasters, blasphemers, false accusers, traitors, heady, high-minded, lovers of pleasure more than lovers of God. Does not this fit him that will not preach unless he is a learned scholar, to speak every word in grammatical style? Has he the weight of souls at heart? Has he been quickened and made alive by the power of God? Has he the love of God shed abroad in his heart by the Holy Ghost, which is given unto him? If he had this heavenly work done for his soul, would he confer with flesh and blood? If the Lord had called him to preach his gospel, would he not go? Yes, knowing it was the power of God unto salvation to every one that believeth. Yes, he would be like the servant of Abraham, when he was sent to get a wife for his son Isaac: Hinder me not, seeing the Lord has prospered my way; let me go to my master's. Because true to God and his oath, he was not greedy of filthy lucre.

But the high-minded are in danger of being carried away in the tempest and whirlwind. Clouds they are without water, that are carried about of winds, ready to tear and rend the churches of Christ, and distress the little flock of God. Yes, and some will not preach unless you pay them your silver or gold; and they are so very plenty in our western country that they hire very low, at twelve dollars per month perhaps; as the country gets older they expect wages to get higher, for at this time some are complaining they do not get enough. Is not this calculated to make the world think that there is no call of God to the ministry? In fact there are some, (whether of the world or not, I will leave you to judge,) we call them Campbellites, that say the Lord has never called them to preach, and at the same time they ary trying to preach; and in that I think they have spoken the truth. For they say that there is no supernatural work of the Holy Ghost on the souls of men in this our day that is out of baptism of water; therefore they teach the people that if any one comes forward and confess that they believe that Jesus is the Christ, and will bo baptized in the name of the Father, Son, and Holy Spirit, they shall receive remission of all past sins, and then are born of the water and Spirit.

Brother, I do not know whether you

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have these sort of people among you or not; if you have, please send us word in your paper how they are doing. With us at this time they are trying to plaster their wall, but their timbers or materials are of so many different qualities, and their mortar untempered, it will not stick so as not to be seen. Their bed is too short to stretch themselves upon, and their covering is too narrow for a covering.

MOSES W. SELLERS.

THE PRIMITIVE BAPTIST.

SATURDAY, FEBRUARY 10, 1838.

We have delayed the publication of this number of the Primitive Baptist a few days, in the hope of receiving our large paper; but being disappointed, we are compelled to use such as we have.

The Christian Index, (No. 49, vol. 5, p. 786,) presents an article over the signature of H. Quin, in which the advocates of the Primitive Baptist are indirectly charged with being abolitionists. The ground upon which the above writer rests his allegation, is found in the following quotation from Louisa Moore's letter to Elder James Osbourn: "We were very much disappointed in not seeing you in September; *your Tappan friends* could hardly think that you would return to Baltimore without going there, but however I hope we shall *all see you*, the next time you come on." This quotation is succeeded by the following exclamations from H. Quin: "Abolitionism! abolitionism! and what and who are those who advocate this periodical which admits Tappanism to appear in its columns? Turn to the list of agents, and see who you find there."

1. If H. Quin would inform himself respecting the geography of New Jersey, he would find a place in that State known by the name of Tappan; to that place Louisa Moore alluded in her letter.

2. H. Quin says in the beginning of the article above named, that *he* happened to lay his hand upon a periodical, *entitled, The Primitive Baptist.* He ought to have laid his *understanding* also to that paper; then he would probably have attached some meaning to these words in Miss Moore's letter: "without coming *there.*" As it stands he makes the term, *there*, mean both Tappanism, and abolitionism. For if there is in the quotation, or letter, the faintest idea of the doctrine held by the mischievous *Arthur Tappan* in regard to abolition, we cannot see it. And the adverb, there, goes very far towards explaining the words, *your Tappan* friends: otherwise, H. Quin must have thought the abolitionists expected Elder Osbourn to go all over the non-slaveholding States, before his return to Baltimore.

3. The author of this allegation must have been either very one-sided, or very inattentive, to make such bold and dark insinuations, upon what we consider such slender foundation.

We have heretofore abstained from the bare mentioning of the name of abolition—not publicly noticing even the resolutions passed by religious assemblies concerning this canker of national tranquility. This course we have chosen to pursue, first, because it is viewed as foreign from the design of our paper; and secondly, we do not believe we could enter into the discussion with any benefit to individuals, or to the commonwealth; and lastly, we have no desire to be dabbling in questions which are political. To abolitionism we feel strongly and firmly opposed.

The writer in question, and also the editors of the Index, are entitled to the following admonition: they ought to be cautious how they publish such imputations, lest they exhibit *backward steps* in *the progress of benevolent exertion.—Ed.*

To the EDITORS of the *Primitive Baptist* and *Signs of the Times.*

DEAR BRETHREN: Through the medium of your respective periodicals, we have so frequently read with pleasure the petitions of many of our sister *churches*, who with us, seem to be bearing up under the hardships and reproaches to which they have exposed themselves by disclaiming fellowship with the modern schemes of the day, (*falsely called benevolent institutions*;) and under the consideration, that such petitions have been heard, and as our brethren in the ministry have evinced a disposition to visit the scattered flocks, we are encouraged to present ours as one not less important, and earnestly hope you will come over, and help us in this time of darkness and trial.

Brethren, we deem it unnecessary to give you a history of our present situation; what you have read and heard of the sufferings of others who have chosen rather to suffer afflictions with the people of God, than to follow the inventions of men may suffice. We will give you the local situation of our *church*, and cordially invite our Old School Baptist brethren to come and see us, and preach for us, especially on Saturday before the first Sunday in April next, at which time our Old School meeting will be held with the South Quay Church, Southampton county, Va. where we hope to see many of our brethren in the ministry. This church is within six miles of the Portsmouth and Roanoke Rail Road, those brethren coming as near as Norfolk by water, will take the Rail Road to Murfree's Depot, near which place brother A. L. Gardner and Thomas Law-

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rence live, who will cheerfully afford any assistance to visiting brethren.

Signed by order of conference.

E. HARRISON, Mod'r.
L. C. DAUHTRY, Clk.

December 1st, 1837.

FOR THE PRIMITIVE BAPTIST.

Chalk Level, Cumberland county, N. C.
Jan. 22d, 1838.

DEAR BROTHER: As you would no doubt like to hear from the churches in this quarter, I will here detail a few particulars, with respect to the churches belonging to the Little River Association. So far as I know, peace, love, and union generally abound, with some few additions to some of the churches; may the Lord enable us to keep the unity of the spirit in the bonds of peace.

The missionaries are carrying on a bold hand, darkness increases, error spreads, and many proselytes are made from the years old and upwards; and truly it appears that a calf will soon be made, if not a cowpen full, and in some of their meeting houses they have straw enough to winter them; but dear brother, I am fully persuaded that all Israel shall be saved; and at this present time also, there is a remnant according to the election of grace who have not bowed to the image of Baal. As I am in haste, and at a distance from home, I conclude these few remarks in hopes that you will hear from me again soon. I subscribe myself your affectionate brother in gospel bonds.

JOHN H. KENEDAY.

FOR THE PRIMITIVE BAPTIST.

Iredell county, N. C. Feb. 11, 1838.

DEAR BROTHER BENNETT: I want the 3rd Vol. of your little telltale the Primitive Baptist, altho' it is but little thought of in this section of country by a majority of the people. Some say it is a money making scheme, others say it is too harsh, and some others say it ought to be done away out of the world. So let it be, I think there is no one so blind as them that will not see; and no one so ignorant as them that will not understand. Our Saviour when on earth cautioned his disciples to beware of the leaven of the Pharisees: Brother Bennett, I think the leaven of money is as infectious as the leaven of the Pharisees was in those days. I hope all the friends of the Primitive Baptist will guard against the leaven of money as it is very contagious. In the fall of 1835, there came a great man up in these parts from down the country, by the name of John Culpepper; he attended our Association, Catawba River, and the Brier Creek Association. One of the members of our church, New Bethany, was at Brier Creek Association; and heard this great man preach and declare publicly, if the people did not pay him he would quit preaching and go home and go to work. I suppose he is at work, or has found some other place where the precious stuff is more plenty, as he has not returned. The most of our preachers in this section of country, I think, are leaning to the money schemes of the day.

ELISHA INGRAM.

FOR THE PRIMITIVE BAPTIST.

South Carolina, Anderson Dist. Jan. 15th, 1838.

BROTHER BENNETT: Happening by chance to get hold of one of your papers, from bro. James Hembree, I have become very much attached to it. If there is any thing in names, it certainly has got the right name, for it tallies with the gospel in pointing out God's ministers and men-made ministers; for where it takes so much money to make ministers it does not tally with the word of God or else he would have told us so. Therefore, it is unauthorised by the gospel, and I think a curse to all God's people; that is, the State Convention and its great advocates. For the truth is, it is war and confusion, not love and unity—how great the difference. So we have the proof, which all men might see if they would; but, money, money, money, to make preachers to do Christ's service. I think there are two parts out of three of the churches in my knowledge, that are opposed to the conduct of those great advocates of the State Convention; and we have made a beginning to come out of the clamor. Four churches have formed into an Association, which you will see by the Minutes I send you, and I have no doubt but we shall have a large Association in two or three years. So I come to a close. Yours, respectfully.

JOHN GAMBRELL.

FOR THE PRIMITIVE BAPTIST.

Bibb county, Ga. January 18th, 1838.

BROTHER BENNETT: Your paper the Primitive Baptist I think is doing some good here. I think from reading brother Lawrence's writings, and the rest of your correspondence, they have understood more about the new things in religious matters, as the missionaries call benevolence; but they have preached up this kind of new doctrine to the churches in this the Echaconnee Associationt till they the missionaries seem to be getting in the back ground, very far in the rear. For at our last annual meeting of this Association, a majority of the churches that compose that body sent up in their associational letters that they had no fellowship for the new institutions of the day, called benevolence; for which they could find no

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authority to support such institutions from the word of God, therefore view them antichristian.

The Association took the same under their consideration; and after arguments being used to try to keep the churches together on the new schemes to spread the gospel by the efforts of men and money, the Association resolved, That the systems of the day, benevolence so called, such as Bible, Missionary, Temperance and Tract societies, &c. are unscriptural, unsupported by divine revelation, and therefore antichristian. This is therefore to declare and make known to our brethren composing this Association, and those with whom we correspond and all others, that we have no church fellowship with these human institutions; neither do we have fellowship with Associations or churches that are in connection with them.

The delegates from four churches left the Association, leaving twenty-four churches in peace to carry on the business of the Association; which was from the 16th to the 19th September last. And in the conclusion of the Association I trust the spirit of grace, of peace and love, was present with us, &c.

Dear brother Bennett, I hope the subscribers to your valuable paper the Primitive Baptist will still increase, to enable you to carry on your work, which I trust is of the Lord, that error may be exposed and truth may more plainly appear.

Yours in the bonds of the gospel,

JONATHAN NEEL.

FOR THE PRIMITIVE BAPTIST.

Sumpter county, Ala. 23d Nov. 1837.

BELOVED BROTHER: I am happy to inform you that I was recently at a Convention of Baptist churches of the old order, who formed into an Association. Such an experience of love, union and oneness, I had not enjoyed for upwards of twenty years. O, how wonderfully were they blessed; words fall infinitely short to express in terms adequate. May Zion every where be encouraged to come out from among them and be separate and distinct, and no more for the future be a partaker of their evil deeds.

You shortly will hear more particularly of the late Convention, of the Union Association and their proceedings.

Dear brother, yours truly and affectionately,

A. KEATON.

FOR THE PRIMITIVE BAPTIST.

Wilson county, Tenn. January, 1838.

DEAR BROTHER BENNETT: If I in a far distant country may be allowed to claim such relation with one whom I never saw, unworthy though I be. Through divine Providence, as I humbly trust, a few numbers of the Primitive Baptist have fallen in the bounds of the church to which I belong; and as far as we have read them, we claim them as the herald of glad tidings from a far country, inasmuch as they reach us in this day of darkness.

Dear brother, I will give you some information of the movements of the times amongst us in this country. There are those called Baptists that have gone out into moneyed institutions, and have their begging agents travelling from place to place under the garb of preachers of the gospel, to get money from all characters as they say to help the Lord to save sinners. And there are yet a goodly number of the Lord's little children, in searching their Father's will they cannot find such things held forth therein, and inasmuch as this is the case they believed, because you know they cannot believe every thing, that it was their duty to come out from among them. Touch not, taste not, handle not the unclean thing, saith the Lord. As soon as we done this, there appeared a third party as if they had been lying concealed or hid in ambush. They say they are on the middle ground, or sitting on the fence. And, my dear brother, these have caused us more trouble than the others. But I yet trust in the good Lord's promise, that all these things shall work together for our good and the Lord's glory.

I am yours in the affliction of the gospel.

SION BASS.

FOR THE PRIMITIVE BAPTIST.

Alabama, Benton county, June 15th, 1837.

DEAR BROTHER EDITOR: I believe it has become necessary that we should have such a paper as the Primitive Baptist. The Lord commanded the children of Israel not to go down to Egypt to forge or sharpen. Before we had a shop or press of our own, every thing we presented was considered too scurrilous to be published by those benevolent Editors. But those kind of men are spoken of in scripture as makers of lies, forgers of lies, physicians of no value. And God says, they shall not profit my people. And yet it remains a question with some Baptists, whether it is agreeable to law and gospel order to preach with men that are not of our order: Isa. 8 ch. 20 v.: To the law and to the testimony. Deut. 22. 10: Thou shalt not plow with an ox and an ass together. The ox represents the true preacher of the gospel, the ass represents the false teacher and the long-eared breed in general. Job, 1. 14: The oxen were plowing, and the asses feeding beside them. And so it is yet. Notice, brethren, the oxen were plowing. So all God's servants are plowing or

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preaching and sowing the good seed; but the long-eared Arminian and missionary are only feeding.

Paul in his 2nd letter to the Thes. 2. 11, speaks of the same as working not at all. Nehemiah: In those days saw I also Jews that had married wives of Ashdod, of Ammon, and of Moab; and their children spoke half in the speech of Ashdod, and could not speak in the Jews' language. And so it is yet; and as bro. Sellers, of Tenn. says, nothing new yet. Bro. Mosely, of Ga. thought when they had mustered a few Arminian troops out of service the war was over; but remember the mother of harlots is very fruitful, and when there appears to be peace we may expect she is in a pregnant situation. And as soon as the child is born it will be drest very fine by some peddling preacher, and presented to our churches and Associations. And so it will be until the last is born, which will make her number six hundred three score and six. Rev. 13. 18.

Isa. 59. 5: They hatch cockatrice eggs and weave the spider's web. Those eggs represent the false and poisonous doctrines promulgated by the Arminian. The spider's web represents those benevolent institutions of the present day, not to catch flies, but men and money. And that which is crushed breaketh out into a viper. That is to say, when the doctrine of God our Saviour is preached, it breaks their little things to pieces, and then you see the viper for it makes them mad.

Mat. 23. 15: Ye compass sea and land to make one proselyte, and when he is made, ye make him two-fold more the child of hell than yourselves. That is to say, after all their efforts to make converts, they embitter the minds of the rising youth against the church of Christ, by telling them many things that the Baptists believe, which we do not and they know it at the same time.

We read that the people had concubines and handmaids in days of old, which caused trouble to the lawful married wife, and so it is yet. The lawful wife is a figure of the gospel church; the concubines, a figure of the antichristian church; the handmaids represent those benevolent institutions. When the church of Christ met in caves and dens of the earth, they had fellowship one with another; but God having provided some better things for us in this good land, as such the church has multiplied and become as our Lord says, when speaking of the grain of mustard seed; that it becometh a tree so that the birds of the air come and lodge in the branches thereof. But we are not willing for their handmaids to lodge with them in our churches, and so soon as we tell them we cannot fellowship their handmaids, or the institutions of the day, they raise the howl and like Orpah return to their people and to their gods; while all firm Baptists will stand, and having one Lord, one faith, and one baptism, and like Ruth will say, Thy people shall be my people and thy God my God.

I have heretofore been a citizen of Tennessee, and have tried to preach about ten years in that State and three in Alabama. We have some opposition here, but David says in Psa. 76. 10: Surely the wrath of man shall praise thee; the remainder of wrath shalt thou restrain. Rom. 8. 28: And we know that all things work together for good to them that love God; to them that are the called according to his purpose. I would counsel all those that will not put away their strange wives, concubines and handmaids, to do as Weems in his Life of Washington says the grandees at the London and Paris routs treat their good old aunts and grandmothers, huddle them together in the back room; there to wheeze and cough by themselves, and not plague the bride the Lamb's wife.

I rejoice, bro. Bennett, that by your paper we can hear from our brethren in different parts of the world. May God be with you and prosper you in the doctrine you teach, is the prayer of your brother in gospel bonds. *PHILIP SIEBER.*

FOR THE PRIMITIVE BAPTIST.

Georgia, Dekalb county,
Jan. 29th, 1838.

BROTHER EDITOR: We have had the pleasure of reading your paper, the Primitive Baptist the last year, and we think it quite a useful paper, at any rate in this part of our country; and we hope that it will eventually be a means in the hand of the Lord of bringing his long afflicted people into a complete state of separation from all the corrupt institutions of the day, with which the church of Rome abundantly abounds, falsely called benevolent; which have in some good degree corrupted and distressed the churches in this country. Many churches here have resolved to close their doors against the Baptist Convention, Theological Seminaries, Missionary, Tract, and Temperance societies; and also against the Sunday School Union society, and any Association, church, or individual, which is connected with them. Under these resolutions we hope the primitive Baptists of this country will eventually enjoy peace and tranquility; and receive blessings from the God of heaven. Many brethren and friends in our settlement intend taking your paper this year, and request you to send them as soon as practicable. We have a company of ten subscribers.

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In sentiments of due regard, your friends and brethren in affliction.

RANDOLPH ARNOLD.
NATHAN CENTER.

Pittsylvania, Va. Dec. 25, 1837.

DEAR BROTHER BENNETT: I see you have concluded to continue the Primitive Baptist, which gives me much satisfaction, for which I hope I am thankful to God; and hope your subscribers will comply with the terms of your paper, and that you will get subscribers enough to enable you to continue the Primitive Baptist until the Baptists become again united as brothers; which I hope will be ere long, for they are dividing in this section, and I hope that all the workmongers or Ishmaelite Baptists will get more out of our way, and then we the primitive Baptists can live in peace at home. But so long as we have two or three sorts of Baptists in one church, there is bad living. So I will say to the Old School Baptists, turn them out or quit them and have no fellowship with them nor their tradition, for God has said: In vain you may worship me, teaching for doctrine the commandments of men. So let us not follow the men-made societies of this day of darkness, as it is nothing but the tradition of wicked men and devils combined, I believe; as I cannot see any thus said the Lord for these things. So let us separate ourselves from them, as the apostle commanded us to do, and take the scripture for the man of our counsel and try to come up to the commands therein contained, or as nigh as we can; and pray the Lord who is the giver of every good and perfect gift to direct us in all truth, and to support us by his most Holy Spirit, and keep us by his almighty power through faith unto salvation; which I believe he will do. For he is God and can work and none can hinder, so he is able to save them, and will save them; for I believe that all the children of God belong to Jesus Christ by the right of purchase, and that Christ is interceding for them, and will gather all that he has purchased or redeemed with his own blood with himself in heaven, for he is able to do it; for all power in heaven and on earth is given him.

And again it is written, in Matthew the 1st chap. 21st verse: She shall bring forth a son and thou shall call his name Jesus, for he shall save his people from their sins. Now, my friends, I want you to notice the shalls in the above named text, and you will see it is not if you please nor if he can; no, sir, it is, she shall bring forth a son; and it is, thou shall call his name Jesus; and it is, he shall save his people from their sin. Not if they please, nor if he can; no, but he shall save them. Why? because they are his by the right of purchase; for he had contracted with his Father in the ancient settlements of eternity, and they were his, and he then was sent by the Father to pay for them; and his Father says, he shall come forth and he shall save his people. Now he had a people before he came into the world, so they must have been his by covenant with his Father, and the Father says, he shall save them. But the Arminian says, if we do not lay too and help him he will loose some; and some of them have concluded that part of them that Christ died for, are already lost for the want of the benevolence of men; which I believe is not the truth, and is a god-dishonoring and hell-deserving doctrine, to try to make out that God by Jesus Christ can't save his people without the help of poor man: And so we see them having protracted meetings, and hurrying on the work of the Lord as if they thought God would be hurried to do that which he did not intend to do, if they had let him alone.

So my friends you see the Methodists and the Arminian Baptists joining at their camp meetings and working for salvation, which I believe they will never get that way; when they make one and call him a Christian, he is only an Ishmaelite, as was Abraham's son when he went to Hagar and tried to get the promised son before the appointed time of the Lord. He only made Ishmael, and he could not inherit the promise, but at the time appointed of the Lord, notice here comes Isaac according to the purpose of God. And so will all the children of God come forth at his appointed time and not before, for it takes the power of God to bring forth his children and at his own time; and then they are proper children and will not fall from grace, like those who come forth by the will of men, or at seven months, or are hurried to confess Jesus to be their Saviour by the false teachers of this day. They can fall from their profession, but not from the grace of God, for they never had hold of it; nor grace never had hold of them. So they may fall, but the children of God cannot fall from that grace, which was given them in Christ Jesus before the foundation of the world; no, they are safe in Christ, as

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Christ is in God. For we are created unto good works in Christ Jesus, from the beginning of the world; so let us go on in good works and thank God for all that we may do right. As ever, your friend and brother in Christ. *R. RORER.*

FOR THE PRIMITIVE BAPTIST.

Georgia, Randolph county,
August 14th, 1837.

DEAR BROTHER BENNETT: I feel to rejoice that I can say to you, that I have received six of your papers the Primitive Baptist; which I think is a valuable work, as there are a great number of persons that are quite ignorant of the new benevolent schemes, and are tried to be kept in the dark corner by the missionaries. For I have heard many say that they did not know what missionary was, until they saw the Primitive Baptist, though it has not been greatly circulated in this county; but so far as it has, it surely has opened many an eye. Yours, in gospel bonds.

P. H. EDWARDS.

FOR THE PRIMITIVE BAPTIST.

Posey county, Indiana,
April 25th, 1837.

DEAR BROTHER BENNETT: I have again taken up my pen to write a few lines to you, as I neglected in my last to say any thing on the subject of continuing to read the Primitive Baptist. I am clearly of opinion that the paper is profitable, and of particular use to the church of God; therefore, I feel under every obligation to encourage it and cause it to circulate among the lovers of truth.

On the subject of religion I feel as though I could scarcely say any thing, or at least nothing profitable. If I should feel any thing on my mind to say to you at all, it will be on the subject of my call to the work of the ministry; and a few things concerning the way and manner that the Lord was pleased to reveal himself to me. I can say with the poet, I was born blind, to sin inclined, as all the race of Adam were, until I was about 28 years of age; when it was the pleasure of the good Shepherd of his flock to bring me. He says, other sheep I have that are not of this fold, them I must also bring. The first state or condition he brought me to, was a godly sorrow for sin; which caused a great mourning of soul and pain of heart indeed. In this condition it pleased Him to lead me about for the space of about one month, in which time I never heard a sermon preached, did not converse with any mortal on the subject of religion. I got no instruction from man, although I had often great desires to see some person that could tell me something about my state; for I thought it was truly an awful one. Indeed, little did I then think that any other creature had ever undergone the same sorrows of soul and troubles of mind, for I was an entire stranger to these movings of God's spirit. At last it pleased Him who is rich in mercy, for his great love wherewith he loved his saints, to manifest his love to me and cause me to rejoice in that salvation, which the apostle says was secured in Christ before time began. All things truly presented themselves to me now in a different aspect. Religion was now my theme, the things that I once delighted in now were loathsome to me. I loved to sing, to hear preaching, to be engaged in prayer, to converse with saints about the love and goodness of God.

Sometime after this my mind became impressed with the work of the ministry, to which I felt great aversion. I did not feel willing to engage in this work for a variety of reasons; one was, that I did not believe that such a poor ignorant worm as I, could do honor to the cause of Christ; that I should certainly bring reproach on the cause of my Redeemer, which cause was precious to me indeed. Another very particular bar in the way, was my family concerns. I knew myself to be in a measure ignorant of Bible truth, only what I had been taught by the Spirit; my family concerns presented themselves to me in such a way that it looked like I could not devote that attention to it that I should do, without letting them come to want. This was a very grievous and sore trial to me indeed. But perhaps the greatest of all reasons was, that it was contrary to my nature to take on me the yoke and preach the doctrine of the cross. I often tried to rid my mind of these solemn impressions. Sometimes when reading the scriptures I felt such strong impressions of mind, that I would take and lay my book away and go to my employment to try to ease my troubled breast, but all in vain. For some years before I engaged in this work, I was fully persuaded in my mind at certain times when this impression was on me,

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that God had required this at my hand and that this work I must do; but still I felt a great backwardness in entering into it. At length my mind became reconciled for the church to set me forward in this work. It is true I have since that time met many great discouragements & difficulties; I have often thought that I certainly would decline the work of the ministry entirely, and have been for several years now that I have not bestowed much attention to my Bible or study; but have tho't about getting along in the world, about making money and engaging in trade and traffic.

Something like four years and a half have elapsed since I commenced in this work, I have in this time undergone many difficulties of mind; and lately it has been the pleasure of God to overturn all my calculations. The work of the ministry is now dear to me, I feel like I wanted to spend the little remnant of my time in his service, in preaching his gospel and talking of his glory, &c. But alas I have got to know that I dare not make a promise that I will do these things, for when I promise I break the promise. I cannot confide in any other than the arm of Jehovah, I know I am his, I hope I belong to the number of his redeemed ones; I know he has a right to do with me as seemeth him good, and I think if I could always feel in the same condition I now do, I should be always willing to leave myself and concerns in his hand, to manage according to his will. I should trust to him as the earth is his and the fulness thereof, for a sustenance for myself and family, that he would cause them to be supported without my working in my shop to make their bread, knowing the hearts of all men are in his hands and the cattle of a thousand hills also. Now, dear brother, my great desire is that Jehovah would be my God, that he may guide me, that he may give me wisdom and a love to his cause and truth; that he may bless all his ministers with his divine Spirit and heavenly influence, that they may be blessed with meekness and an humble boldness in his cause; and that he may please to bless them with an effectual door of utterance to enable them to preach the gospel, is the prayer of your unworthy brother in the Lord. *PETER SALTZMAN.*

Georgia, Houston county,
Jan. 2nd, 1838.

Dear brother Bennett: I have recently become acquainted with your valuable paper the Primitive Baptist, and feel interested in its circulation; believing it to be the best general means of detecting error and propagating truth that we have within our reach. And certainly, if there ever has been a time that called aloud for our united exertions, it is the present.

Therefore, that I may have the pleasure and privilege of often hearing from my brethren in these United States, is the only reason I have to offer, for becoming agent for your paper in this section. Permit me to subscribe myself your fellow laborer & companion in tribulation.

LEWIS PEACOCK.

Conecuh county, Alab.
Dec. 24, 1837.

Brother Bennett: I wish to make some statement of religion in Alabama, but it seems hard to do, our religion appears to be in such a scattered situation. Some Associations discard the new schemes, others are much divided. In the Bethlehem, some time ago the new schemes seemed to be prevailing; now I think they appear to be at a stand, and the hireling preachers I believe will hardly get their pay. And it seems as if religion has become more like politics and speculation than religion.

Yours, in Christian love.

ADAM McCREARY.

Tennessee, Marion county,
Dec 25, 1837.

Brother Bennett: I find you have concluded to continue publishing the Primitive Baptist, which I am glad to hear; for I do believe it has been the means of doing much good in these parts by infusing knowledge to afflicted Zion, and thereby she has received much strength.

The mission cause has but few votaries among the Baptists in this country. I will just say there is not one preacher in the bounds of the Sequatchee Valley Association, who does not oppose the Baptist State Convention with all its auxiliaries; and they all preach one doctrine. May God save both you and me from error. Farewell, for awhile.

MICH'L BURKHALTER.

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AGENTS,

FOR THE PRIMITIVE BAPTIST.

NORTH CAROLINA.—J. Biggs, Sen. *Williamston.* R. M. G. Moore, *Germanton.* W. W. Mizell, *Plymouth.* John Lamb, *Camden C. H.* J. A. Atkinson, *Bensboro'.* James Southerland, *Warrenton.* Alfred Partin, *Raleigh.* Stephen I. Chandler, *McMurry's Store.* James Wilder, *Anderson's Store.* Benj. Bynum, *Speight's Bridge.* Henry Avera, *Averasboro'.* Parham Pucket, Richlands. John H. Keneday, *Chalk Level.* Burwell Temple, *Wake county.* Obadiah Sowell, *Rogers' P. O.* Geo. W. McNealy, *Yancyville.* David J. Mott, *Long Creek Bridge.* Ely Holland, *Smithfield.* James Dobson, *Sarecta.* Stephen Rogers, *Holly Spring.* James H. Sasser, *Waynesboro'.* John Fruit, *Sandy Creek.* L. B. Bennett, *Heathville.* Jas. P. Daniel, *Stantonsburg.*

SOUTH CAROLINA.—Wm. Hardy, *Mt. Willing.* James Hembree, Sen. *Anderson C. H.* Frederick Ross, *Cambridge.* John Gambrell, *Big Creek Mills.*

GEORGIA.—William Mosely, *Bear Creek.* Edw. S. Duke, *Fayetteville.* A. Cleveland, *McDonough.* James Henderson, *Monticello.* A. B. Reid, *Brownsville.* John McKenney, *Forsyth.* Anthony Holloway, *Lagrange.* Patrick M. Calhoun, *Knoxville.* J. M. Rockmore, *Mountain Creek.* Edm'd Stewart, *Hootensville.* Rowell Reese, *Eatonton.* Thomas Amis, *Lexington.* Jonathan Neel, *Macon.* Charles P. Hansford, *Union Hill.* Luke Bozeman, *Fort Valley.* E. H. Mathis, *Adairville.* R. Toler, *Upatoie.* William R. Moore, *Mulberry Grove.* Clark Jackson, *Fort Gaines.* John Gayden, *Franklin.* John S. Keith, *Luthersville.* P. H. Edwards, *Georgetown.* Wm. Trice, *Thomaston.* William Bowden, *Union Valley.* Ezra McCrary, *Warrenton.* Wiley Pearce, *Cairo.* G. W. Holifield, *Vernon.* B. Pace, *Clean Town.* Lewis Peacock, *Perry.* Vachal D. Whatley, *Barnesville.* Alex. Garden, *Mount Morne.* Thomas I. Johnson, *Newnan.* Elias O. Hawthorn, *Bainbridge.* John G. Wintringham, *Halloca.* William M. Amos, *Greenville.* Randolph Arnold, *Latimer's Store.* Peter Rockmore, *Clinton.* Josiah Stovall, *Aquilla.*

ALABAMA.—L. B. Mosely, *Cahawba.* A. Keaton, *McConico.* John Blackstone, *La Fayette.* W. W. Carlisle, *Fredonia.* Henry Dance, *Daniel's Prairie.* Wm. W. Walker, *Liberty Hill.* Dan'l Gafford, *Greenville.* Samuel Moore, *Snow Hill.* John G. Walker, *Milton.* Seaborn Hamrick, *Corinth.* Henry Williams, *Havana.* Wm. Stevens, *Mount Hebron.* John F. Lovett, *Mount Pleasant.* Elias Daniel, *Church Hill.* John Bonds, *Clinton.* David Johnston, *Leighton.* Joel H. Chambless, *Lowsville.* Adam McCreary, *Brooklyn.* Josiah Jones, *Jackson.* David Jacks, *New Market.* Sherrod W. Harris, *Vienna.*

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OHIO.—Joseph H. Flint, *Hamilton.* R. A. Morton, *Fulton.*

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DIS. COLUMBIA.—Gilbert Beebe, *Alexandria.*

PENNSYLVANIA.—Hezekiah West, *South Hill.* Joseph Hughes, *Gum Tree.* Nathan Everitt, *Chillicoats Town.*

RECEIPTS.

Jas. Hembree, Sr.	$2	John Gambrell,	$2
Allen Taylor, Jr.	5	Wm. Hunt,	1
Peter Jones,	1	Leml. Basnight,	5
Jonathan Neel,	5	V. D. Whatley,	5
Jos. Biggs, Sr.	5	Allen Tison,	1
Jacob Denton, Sr.	1	Caleb Nelson,	1
W. R. Larkins,	5	J. Randolph, Sr.	1
E. Harrison,	5	Joel Albritton,	1
N. Beverly,	1	B. Bailey, Jr.	2
G. W. Holifield,	5	John Applewhite,	5
John W. Springer,	2	A. B. Bains, Jr.	1
J. G. Wintringham,	5	Granberry Vick,	1
Isaac Teague,	1	Jas. S. Battle,	1
Wm. M. Amos,	5	Frances Little,	1
John G. Walker,	1	Wm. R. Long,	1
Peter Rockmore,	5	John Stovall, Sr.	1
Samuel Moore,	18	Elisha Ingram,	1
Hazel Culbreath,	1	Willis L. Gooch,	2
Jas. H. Sasser,	5	Ed. Power,	1
Francis Fletcher,	5	Ezekiel Hailey,	3
E. B. Bridgers,	1	R. E. Rieves,	1
Littlebery Ellis,	1	P. Sugg,	2
J. J. Pippen,	2	Josiah Stovall,	2
Ely Holland,	12	Wm. Trice,	5
Mrs. C. Powell,	1	R. A. Morton,	1

TERMS.

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THE PRIMITIVE BAPTIST.

EDITED BY MARK BENNETT.

Printed and Published by George Howard,

TARBOROUGH, NORTH CAROLINA.

"Come out of Her, my People."

VOL. 3. SATURDAY, FEBRUARY 24, 1838. No. 4.

COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

Georgia, Fayette county.

The Baptist Church of Christ at Hopeful, to the Editor of the Primitive Baptist, Greeting:—

DEAR BROTHER IN THE LORD: Unwilling as we are to appear before the public, (by way of defence against the slanderous words and oppressive acts of those who delight to do us injury,) we are driven to the work by the continual efforts of our enemies, to destroy the standing of this church and one of her ministers. And as this is our first public defence, and we expect it will be the last, we intend to make a fair and impartial statement of the whole matter, without favor or affection toward either the Bethsaida church, the Flint River Association, or any individual who may stand in our way. The censure which the Bethsaida church wishes to fasten on the minds of the people against us, is for receiving Rev. E. S. Duke as a member with us, while they say he was under their censure. But we shall clearly prove that every word which they and others have circulated of any thing unfavorable against bro. Duke, is obviously false; and circulated only to injure his character as a minister. And we doubt not but we shall succeed in convincing all impartial and unprejudiced minds; and as for selfish bigots, we care but little how they may take it, for the converting of such is hard to effect, and of but short duration when effected.

Bethsaida on the same day she dismissed bro. Duke, openly immerged into the principle of the lucre institutions of the day. Bro. Duke, after maturely reflecting on their act, endeavored (in the presence of some of our members) to convince some of them of their error; and failing to do so, and also being told by several of our members that his letter would not be received in this church, went to the Bethsaida Conference, and labored with the church, with persuasive arguments and Christian meekness; and failing to reclaim her, he proved her guilty of fellowshipping the institution principle as above named; which may be seen in the Primitive Baptist, vol. 2. No. 12. And furthermore, in the act of calling Mr. George B. Davis to their supply, whose name may be seen in the Minutes of the ministers' meeting at Forsyth, saying, (by a vote) that difference of opinion in those matters, should not affect fellowship.

Now, brother Editor, we know that church has departed from her constitution, if our copy of the Bible is a true one. And we further know, that a departure in any church from the principle on which the compact of members was formed, does justify the withdrawal of members from said church: provided, such members are in fair standing. And this you will see established on the part of bro. Duke. And so he withdrew from that church and joined us on confession of faith at our next Conference.

Now note, that much has been said of our refusing to receive his letter of dismission, but it never was offered; our members told him it would be refused, if offered. But we know not what argument might have been introduced, on its being offered, nor what the church might have done; but we think bro. Duke pursued the most faithful course to attempt reclaiming that church, and failing to do so, to fearlessly come out and withdraw from her, as the withdrawal of members is in such cases lawful and is scripturally sustained

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by the Old School Baptists. And his holding a letter did not matter, for he was not dismissed until joined to another church; so he was their member and amenable no where else, and was justifiable, by their act, in withdrawing from them. Some have said that if he had not returned his letter, there would have been no noise about it. We grant that; but not a word was then known of that black and false charge going to be brought from Bethel, Heard county, against him, and to be lodged in a church to which he did not belong, nor was not amenable to; for his accountability to Bethsaida ceased at the moment of his withdrawal. And had he have known all these things, it would have been a very poor business in him not to act faithful, for fear somebody would say something about it.

This is the way we came by bro. Duke, and we think it a scriptural way, as he is commanded to mark just such people as we think Bethsaida and her supply to be, and from such to withdraw. And we are glad we have him, and until we find him guilty we intend to sustain, defend, and rescue him from the iron hand of persecution. But if he, during his stay with us, should sin worthy of dealing, he should receive it at our hands as soon as any member we have. Here note that a slanderous enemy of bro. Duke, viz: Wm. Henderson, brought against him the aggravating charge of falsehood; but he lodged that charge in the Bethsaida church five weeks after bro. Duke joined us, and that church never said a word to bro. Duke about it, nor her committee, until bro. Duke asked them and they denied having such a charge in action against him; which we will establish in time and place. That committee was sent to cite him to church, for declaring a non-fellowship with the Bethsaida church; which was the only charge that church showed him in life, as dealing on. But mind, at the next Conference after this committee talked thus to bro. Duke, the church pretended to exclude him for falsehood.

We will now insert the communications from Bethel to Bethsaida, together with the documents brought as proof against bro. Duke in that case. And as to the letter from Bethel to Bethsaida, we shall only take the essential part, to prevent swelling our work, as the whole is published in the Minutes of the Flint River Association.

Mr. Wm. Henderson, we presume, had said things of bro. Duke in the bounds of the Bethel church, which were unsavory. Bro. Duke going once on a time to preach at Bethel, and being told of the slander, contradicted it; on which Bethel appointed a committee to set in order the words used by bro. Duke in his defence against said slander. And that committee reported to the Bethel church as follows, viz:

WE, the committee appointed by Bethel church, to set in order, and certify before said church, the sayings of E. S. Duke as made in our pulpit, in relation to a member of this church, do testify as follows: Said Duke stated, he understood that his character had been assailed, by a member of this church, who is a preacher, moved from Fayette county; and that his brother preacher had reported, that he, the said Duke, had put out a slanderous report on a sister. And this preacher reported, that the said Duke had acknowledged the charge, on the investigation of the case, in the manner following: that himself and the devil had made the lie, and he, the said Duke, had told it on the sis-sister. Said Duke denied in the pulpit in our house, that such a case had ever been in existence; but the report was false, and that the reporter and the devil had made this lie, and the reporter had told it. This statement, and the following, was made on the 3rd Sunday in September, 1836.

2nd. The said Duke stated that after his brother moved from Fayette county, there was a difficulty existing in the church, in which case his brother's evidence was required; and the said member sent it to the church in writing, which evidence said Duke himself proved to be false, by every male member in the church but the accuser, and he was not called on. These remarks, as made by brother Duke, we believe had direct reference to brother William Henderson. Given under our hands in Conference, Wednesday, 15th February, 1837.

Silas Cheek, Brittain Simms, sen. Brittain Simms, jun. R. S. Hambrick, Jesse Johnson, Edmon Ingram.

Extracts from the letter from Bethel to Bethsaida.

The above being read in Conference, the church called on brother Henderson, to answer to the complaint; when he introduced three certificates, proving what he had said of brother Duke in the first item above, to be true. The circumstances brought to view in the second item above he had no recollection of; the church therefore considered bro. Henderson innocent, as far as the investigation had gone; and that bro. Duke has grievously sinned, &c.

Now, bro. Editor, if all men were to be considered innocent, who profess to have no recollection of their crimes, we think not many would be hung. But we now insert those certificates above named.

December 19th, 1836.

Dear Sir: At the request of bro. William Henderson, I write these few lines and state to you, that I was present at a meeting appointed for the purpose of settling a difficulty between bro. E. S.

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Duke and sister Lucinda Waldrep; at which time bro. E. S. Duke made a satisfactory acknowledgment, by stating to the committee, that he was influenced by the devil to do or say what he had, and was sorry for it. I know there was much said, but it being so long ago, I do not recollect more of the particulars. Sir, yours, *A. Brown.*

I was also present, and accord with the above certificate. *William Bland.*

Dear Sir: In addition to what brother A. Brown has said above, I would add and say, that said bro. E. S. Duke had accused sister Lucinda Waldrep of an unlawful intimacy with her uncle John Waldrep; which case was taken to the church. The church then appointed a committee which met at brother Henderson's on Wednesday following. I think I was one of said committee, and heard bro. Duke make the above acknowledgment; which may be found on record, on the church book at Shilo. And that acknowledgment was made to sister Lucinda Waldrep, in presence of the whole committee. *J. Pope.*

December 3rd, 1836.

Dear brother: According to the request of bro. William Henderson, I have wrote you a few lines concerning a case brought up against Edward S. Duke, in Fayette county, Shilo church, some years ago, for accusing sister Lucinda Waldrep falsely. The church took up the case and labored with him and it all done no good. I said to him, that if he could see his case he would acknowledge his fault; he stated that he was as clear of the charge as Enoch was that was translated. Then the church appointed brethren to labor with him. I was not there, but brother Alfred Brown told me that Duke acknowledged that the devil and himself had raised it to injure the sister, and confessed his sin, and was acquitted. This is near as I am able to relate at this time. By applying to brother Brown, and Barnet, with others, these things can be established.

To James Jones, and Bethel church, Heard county. *Lewis Barker.*

Georgia, Fayette county, March *17th*, 1837.

This is to certify, that I have been a member of Shilo church, from the time it was constituted; and have never missed but one Conference during the time, and that was not long after the constitution. And can say that there never was any testimony received there from brother William Henderson, in writing, during that time, to the best of my knowledge. *J. Pope.*

The above certificates are those by which the Bethel church cleared Mr. Henderson, and on which they made out the charge they sent to Bethsaida, against bro. Duke. We next insert a true copy of the false testimony, which Mr. Henderson sent to Shilo in writing against bro. Duke, of which Mr. Pope says he has no recollection. We also shall now copy the letter from Bethsaida to us, and our proposal (of an adjustment of our differences) to them. And likewise the many certificates we hold testifying in favor of us and our member. After which we shall proceed with our story, and quote those documents as occasion may require.

Henderson's Letter to Shilo.

March *13th*, 1834. Dear brethren: As circumstances render it inconvenient for me to be with you to-morrow; and as I am called on by one of your members, to be at your meeting to-morrow in order to give testimony, in a certain case now pending in your church against Edward S. Duke, I write the circumstances, as I have had an interview with bro. Duke, and him and here* made an ample settlement of all the differences existing between us. Yet in justice to the brother who calls on me, I feel bound to say, that on Tuesday after the general meeting at Hopeful, in the fifth Sabbath in July, 1832, I saw bro. Duke at Mr. Cane Simpson's, and I asked him whether there was any thing in my discourse that hurt his feelings with me or not. He said not, that he understood me perfectly, and if what I said that day was not the truth, he never heard the truth. He then went on to give his understanding of those terms to which some objected. *William Henderson.*

By request of Rev. Edward S. Duke to Shilo church for this copy, it is hereby granted. A true copy. This the 20 of May, 1837.

A. Brown, Clk. pro tem.

Bethsaida's Letter to Hopeful.

Georgia, Fayette county. The church of Christ at Bethsaida, to her sister church at Hopeful.

Dear brethren: Permit us in Christian regard to inform you that we are aggrieved with you, for receiving into your fellowship, a refractory member of our church in a manner that we deem disorderly. The case is that of your receiving Rev. E. S. Duke, at a time when he was under censure of this church, for an offence against the church; on which account a letter of dismission formerly granted him, and then in his possession, was, by order of the church taken from him, previous to his going away. And the case then at issue, in connection with his contemptible conduct, has been prosecuted against him so far as to bring out the sentence of his excommunication founded on the annexed charges against him.

1st. For declaring a non-fellowship with the church.

2nd. And his utter obstinacy in refusing to hear the church.

3rd. His contemptible manner of leaving the church.

4th. And also for charges brought against him from our sister church at Bethel, Heard county, for falsehood.

Dear brethren, this is therefore to request you to retract your hasty step and restore the satisfaction which you have so unjustly taken away. We send you this by the brethren, J. S. Dodd, D. Kite, E. Pate, E. Dodd and D. Smith. Done in Conference, May 20th, 1837.

G. B. Davis, Mod'r.

J. S. Dodd, Clk.

Letter from Hopeful to Bethsaida.

Georgia, Fayette county. The Baptist church of Christ at Hopeful, to (her once esteemed sister) Bethsaida.

Whereas, unhappy differences have for a time existed between us, and we could not consistently

*The term here, we presume, should have been me.

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hear your complaints because of your occupying a ground far different from ours. News has reached our ears that at your last meeting, you changed your position by the adoption of certain resolutions, which we do not assume the right of condemning. We therefore now propose to you an entire adjustment of the whole difference between us, before a select committee, to be chosen in the bounds of our Association, and they entirely disinterested in the case, further than for the good of the Redeemer's cause. And let them hear all things on either side, and make an entire settlement between us, leaving nothing to be afterwards attended to between the two churches, nor between either church and any member. We are not tenacious, with regard to the number of the committee; but suppose that ten would be enough, five to be chosen by each church. And as to the time, we think on Thursday before the 2nd Sunday in next month would be most suitable. The place of course would be at our meeting house, as we are the party charged. And you may (if you like) appoint a number of your members to act for you; but all or any of you (who may be present) shall enjoy equal privileges with us in said adjustment. And as the matter must go before men for adjustment, it appears to us, fair, equal, and advisable, that we bring it before such men as you and we would select. We are willing to settle with you in this way, provided you meet us with your church book and all the documents pertaining to the case, or any part thereof; together with the pieces published in the Index, by E. S. Duke and Wm. Bootwright, as some of you take that paper and none of us do; and we will have with us those things published in the Primitive Baptist. And whosoever has wrote any thing shall stand by it, or account for it. There will be a meeting of this church on the Sunday of your next meeting, for the purpose of hearing your answer; and if you accede, you will please choose your men, and forward (with your answer) to us a list of their names, that we may know who is left for us to make our choice of. We send you this by the brethren V. Simmons, B. Thornton, and in case of failure, J. J. Wood. Done in Conference, the 9th of September, 1837.

E. S. Duke, Mod'r.

Matthew Yates, Clk.

Bland's Certificate.

Georgia, Fayette county. This will certify, that I was a member of Shilo church at the time sister Lucinda Waldrep brought a complaint against bro. E. S. Duke. I resided immediately in the neighborhood of them both, and was intimately acquainted with them, and also with that case; as I was one of the helps called on by the sister in the first instance, and was at her interview with bro. Duke, and at the church when she brought the case there. I also was present when it was settled, and frequently saw each of them separately during the time; and at the time of their interview, bro. Duke was not tenderly dealt with. But after the departure of the sister he went to her father's house, and calling at the fence near the door, he earnestly desired a sight of the sister; but he was very abruptly denied and forbade to come in, I being present. And on Conference day, the church thought the case not brought in order, and refused to hear it; but by request of the parties, sent them some helps, of which I was one. And at the meeting of said helps, bro. Duke offered the acknowledgment which you see testified to by bro. Brown and myself. It gave ample satisfaction, and he then enquired if any member present, was hurt with him for any thing having grown out of the case; thereby manifesting a good spirit. This is the first time he was dealt with in a Christian spirit. And as for bro. Duke's denying the existence of such a case, as was described in the letter from Bethel to Bethsaida, he was right, for no case did exist in which he confessed falsehood, or was charged with it. But this was the case; he became aggrieved with sister Waldrep, for her conduct in his absence, (as reported to him) and prior to his reproof to her, he spoke of said conduct in her absence; and she, (not being skilled in discipline) said much; but this was the only charge that could be shaped, even of her own materials. And as to any accusation against her, he had alleged none; and I know that the church never took up the case, nor had it as her business, and that her book contains not a word about it. And as to bro. Duke's acknowledging to false speaking, or him and the devil making a lie, or raising any thing to injure the sister, not a word was uttered of any such things; but he simply said that he had sinned, and honestly owned that it was through the insinuations of the devil; having reference to his speaking of the sister's faults in her absence. And shortly afterwards a report was circulated that bro. Duke had accused the sister, and had confessed that he told a lie, &c. but all this was new to us who were acquainted with the case. These are the particulars of the case to the best of my knowledge and recollection. Nov. 23d, 1837. *William Bland.*

Georgia, Fayette county. As I have once given bro. Wm. Henderson a few lines certifying that bro. E. S. Duke did once made an acknowledgment, in a difficulty between him and a sister of the church, I now feel this my duty, as I have been called on by bro. Duke. Some things being said about his acknowledgment, it was satisfactory; but I have no recollection of his saying that he and the devil had made a lie, or that he had told a lie. *Alfred Brown.*

Georgia, Henry county. Whereas, bro. E. S. Duke has been falsely accused of having once acknowledged to the telling of a lie, in the settlement of a difficulty between himself and sister Lucinda Waldrep, this will certify that I was present, and do well remember the circumstance. Bro. Duke's words were, that through the insinuations of the devil he had erred and sin was the cause, and he was sorry for it. his

July 6th, 1837. *Matthew ⋊ Waldrep.*
mark

Georgia, Fayette county. I do certify, that I was at a meeting of Shilo church in this county, some three or four years since, when a letter reached that church assigned by Wm. Henderson, stating (as evidence in a case then pending in said church) that E. S. Duke approbated a certain sermon, preached by said Henderson at a general meeting at Hopeful. I then and there heard said Duke ask the brethren severally, if said Henderson did not once confess in their Conference, that he (Duke) did not approbate said sermon, and to the best of my recollection, they all answered yes. I was also at Bethsaida, when said Henderson there charged said Duke with falsehood, for say-

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ing that such a letter was sent to Shilo, and that he proved it false. And I told him, in the Bethsaida Conference, that I saw and heard the letter at Shilo, and also saw it set at nought.

Nov. 26th, 1837. *James E. Dodd.*

Georgia, Fayette county. We were at Bethsaida when bro. E. S. Duke withdrew from said church, and do hereby certify, that the pretended description of that case, as published in the Minutes of the Flint River Association, is positively erroneous and false. For that publication conveys the idea, that he left them because of their not acting (that day) on the request of the Association, whereas that question had nothing to do with the case. But he quit them for another cause entirely, and that was for their having previously departed from their constitution; which he did (that day) clearly establish. And instead of his proposing an answer to the Association, he proposed the adoption of certain principles, for the purpose of reclaiming the church from her heterodox state. But they refused to hear him, and after his telling them of the unpleasant situation in which their departure had placed him, he told them if they would agree to consider the business which he proposed, at an after time, he would wait on them; but they still refused to give him any satisfaction on the subject. He then asked them if his standing was good, or if there was aught against him; and they said it was good, and there was not aught against him. He then drew (from his side pocket) his letter of dismission, and placing it on the table told them it was theirs, and that he was no more of them, nor amenable to them; no mention having been made of said letter by any of them, until after he withdrew from them.

December 7th, 1837. *Joshua J. Wood.*
Matthew Yates.

Georgia, Fayette county. This is to certify, that I was at the house of bro. E. S. Duke when a committee from the Bethsaida church was there endeavoring to get him to go to said church and acknowledge that he had erred in leaving them. This was the only time that any committee from Bethsaida visited him, after the charge from Bethel had been brought to them. And I heard bro. Duke ask that committee, if the church had taken up that charge against him, and they said no. He then asked them if they thought it ever would be taken up, and they said they did not know, but expected not. This 5th December, 1837.

Blackman Thornton.

I also was present and heard the above conversation. *Martha Yates.*

Georgia, Fayette county. This is to certify, that I was a member of the Shilo church, and was present at the time Lucinda Waldrep came there with a complaint against bro. E. S. Duke; and I understood nothing was complained of only for his telling William Henderson of some of her conduct which was acted at bro. Duke's house when he was from home. Neither was it understood that bro. Duke was accused of raising, or adding to, the news of said conduct. The church, when hearing the matter, did not receive nor take it up; but by request of the parties, some helps were appointed to meet with them, to assist in settling the case. And there is no record of the case on the church book, nor never was. December 8th, 1837.

U. M. Pellum.

We have now gotten through with our testimony, and we think it all sufficient. We have had read in our Conference, a certificate from a brother certifying the same as bro. Waldrep, which is lost or mislaid; and several others could witness for us, but some have removed, and others have been excluded. Some of the circumstances connected with this work are so ancient, that it would be very troublesome to undertake to collect all the proof which could have once been easily gotten. But enough is enough, and that much we have gotten. And we now purpose taking things in rotation, and as we make any positive statement, we shall quote the evidence above that proves it.

And in this order of the work, we are lead of course to speak first of that seven year old case, in which Mr. Henderson said, that bro. Duke acknowledged that he told a lie. And we find from the testimony of a number of good and fair standing brethren, that the case was just as bro. Duke said at Bethel it was, i. e. that a lie had been told sure enough; but, as he said, the reporter of that business in the bounds of Bethel church, is he that told it; while bro. Duke had in that case made no such confession. Neither was he guilty of erring, in said case, in any shape or form, more than having spoken of the misconduct of the sister in her absence. Search the evidence above for yourself, and see that this is the fact. And had this matter been let alone, till a brother clear of a crime of the same sort, had cast a stone, bro. Duke would never have been belied as he has, by those who are guilty of a thousand worse crimes. And he now defies the world to produce any person, that ever heard him speak of that matter, but Mr. H. until it was made public and he was asked about it. And it is very well known that he and Mr. H. were in a habit of telling to each other, in confidence, almost any thing they knew for the purpose of consultation, &c. as they were brother preachers just setting out.

And now, bro. Editor, as he only told this thing to Mr. H. and that in confidence, it is easy to see who made all the mischief in that case; it could have been no other than Mr. H. himself. And how shameful it is in him, after living in the same church with bro. Duke for years, after this matter was settled, preaching and communing with him, and laying hands on him in ordination, then to get up the same

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old thing that had reposed in the silent regions of the dead for years, and to slander bro. Duke thus with it in his absence, and that among strangers too. And worse than all the rest, is his speaking of the matter in terms of downright falsehood. We very deeply regret, to be compelled thus to expose a man; and our long silence has proven it. And had not such a black list of malicious and false things been published, in the Minutes of the Flint River Association, slandering us and our minister, we should yet have been silent. But we are driven to this work as our only alternative, and if men will drive us into such measures, they may cast the blame where the pharisee did the glory, i. e. on self. For a man who preaches aught not to slander another, as Mr. H. did our member, by speaking falsely of him and then proving his words by false witnesses. And all this he done, while in professed peace and union with bro. Duke, as may be seen from his own words, in his letter to Shilo.

Now, Sir, who would not have defended himself as bro. Duke did at Bethel, against slander of this sort? We think he was right, and we are prepared to say that his words at Bethel were true. We expect to have some further use for the name of Mr. H.; but at present, we must speak a little of the acts of Bethel church, as she comes next in rotation. And we would not by any means charge that church, as we are not acquainted with her; but we suppose she must have forgotten that bro. Duke, in his essay there, told her and her congregation that a case of difficulty did exist, in which he did make an acknowledgment. But neither the case nor the acknowledgment was such as was described by Mr. H. We presume this can easily be established by Rev. M. D. Kelly, who was in the pulpit with bro. Duke, at the time he spoke of it. But we have had no opportunity to send any person to bro. Kelly, nor do not know at what post office to direct a letter to him; he is therefore requested to publish his testimony on that subject, as soon as practicable, in the Primitive Baptist. But admitting that bro. D. only said just as much as the Bethel church has stated, we have proved his statements to be true, as we will show you in time and place.

But a little more of the acts of Bethel. We would like very well for that church to be our jury, were we criminated and without evidence of our innocence; for could we fare, in her hands, as did Mr. Henderson, we would not fear the consequences of standing a trial without evidence. You will note, Mr. H. had said that bro. Duke had acknowledged that he told a lie. Bethel writes to Bethsaida that Mr. H. introduced three certificates, proving what he had said of bro. D. in that item to be true. We ask, proving what to be true? Why, of course, that bro. D. had confessed that he told a lie. We ask Bethel to show us the term lie, in either of those certificates; or any thing else that can be construed, when compared with our evidence, in support of such an idea. Until she does this, we shall continue to say, that she has suffered Mr. H. to escape her censure without evidence of his innocence. Alfred Brown states, and that in truth, that the acknowledgment was satisfactory, and Mr. Pope says he thinks he heard it made; and Mr. Barker owns he was not there, but says he heard thus and so about it. Now, Sir, was not this a very smooth way, in Mr. H. in proving what he had said of bro. D. to be true? The truth is, as all may clearly see, that there is in all this, not one iota of proof, as touching what bro. D. did acknowledge. Bethel, however, has a right, as an independent church, to pursue what course she pleases; and we do not know that her custom is to require any proof to clear a member of censure. For she states, in her letter to Bethsaida, that Mr. H. had no recollection of the circumstances brought to view in the second item of bro. D.'s essay, and that she therefore considered him innocent so far as the investigation had gone. And we confess that we are at a loss to understand her language in this particular; but we think she must confess one of two things: first, that the investigation had gone sufficiently far, and Mr H. was to be considered innocent merely because he did not profess to have any recollection of his crime; or secondly, that she is willing to make out and send a charge to another church against a member, without the necessary investigation. For in one or the other of these two ways her charge against bro. D. came to Bethsaida. But we are bound by our promise above, not to charge her; or else we would charge her with acting, in this, contrary to common usage of churches, even if it is her province to do so.

But as the next course the case has taken was from Bethel to Bethsaida; we must

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needs have a few words with regard to the acts of Bethsaida. And we will first remark that that church is situate only some six or seven miles from where bro. Duke resided at the time of his difficulty with sister Waldrep. The church at Shilo, of which bro. D. was then a member, the place of his then residence, Bethsaida, and our meeting house, form something like a four square of say from five or six to eight miles on its lines. And all this business was transacted in this section. And not a great while after the adjustment of that old case, Bethsaida quit her then present supply and called bro. Duke, and we called him about the same time. He served us both three successive years, and all the while when that case was mentioned, he said the same he yet says about it. During which time we and the Bethsaida members visited each other very frequently, and we knew of no other side the question until it came, last March, from Heard county. Nor can we think that the Bethsaida people are ignorant of the case. And at the time Mr. Henderson's false testimony reached Shilo, one of the Bethsaida members was there, viz: bro. James E. Dodd; and when Mr. H. presented the charge at Bethsaida, bro. Dodd there told him in Conference, that he saw and heard the letter at Shilo, and also saw it set at nought, as you may see in his certificate above.

Now who cannot at once see the wicked and mischievous motive of these people, in thus receiving a false charge, in the open face of the testimony of one of their own members that it was false, so far as pertained to the letter business; and that against a man over whom they had no authority? Why did they not direct this charge to be carried to Hopeful? We think it was because they knew that bro. Duke was innocent, and that Hopeful would not criminate him in his innocence. And when bro. D. removed into the bounds of Bethsaida church, and desired to be dismissed from Shilo to join Bethsaida, a zealous friend to Mr. H. and his doctrine, objected to the dismission because there appeared to be something like a contradiction between bro. D. and Mr. H.'s lady, (peace to her remains,) on the subject of Mr. H.'s heterodox preaching; in consequence of which, bro. D. was not dismissed till the next Conference, and he at that time Bethsaida's supply and ours too. During said struggle, he preached to us both, one meeting each; first stating, that if we thought he was to be considered under censure, that he would not preach. And Bethsaida, as well as we, hooted at the idea of censure from such a piece of nonsense. Bro. D. then maintaining the very same about Mr. H.'s preaching that he now does to our knowledge, and the Bethsaida people then so zealous for him, that when he returned from Shilo with his letter of dismission, three of the Bethsaida members were at his house waiting to hear; and at that very meeting this false testimony from Mr. H. was received, and those Bethsaidians who were at bro. D.'s were much rejoiced to hear that he so easily proved the testimony against him to be false.

Now, Sir, who could for a moment indulge in a notion, that Bethsaida was ignorant of all this? Compare all these circumstances with bro. Dodd's testimony to Bethsaida, and a one-eyed man may then see by moonshine, what their motive was in receiving that charge against bro. D., acquainted as they were with most of the particulars of the case. And yet they say, to the Association, that they received charges from Bethel church against bro. D. for the odious sin of telling lies. Oh! that that church were as clear of that odious sin as bro. D. And beside all this, if that charge had been true, they had no more right to touch or meddle with it, than with the key of their neighbor's trunk; and comparatively speaking, there was no more honesty in it. For bro. D. was lawfully our member, and had been five weeks prior to their hearing this charge.

We shall now lay down the Bethel charge awhile, and speak of some of Bethsaida's acts in other respects. And we regret to have to say, that we shall prove her guilty, as a church, of wilful lying, from her own records and documents which we here subjoin, and which may be seen in the Minutes of the Flint River Association, as follows, viz:

E. S. Duke came to our church at her last January Conference (then holding a letter of dismission,) and he urged the church to take up the request of the last Association relative to the benevolent institutions, &c. the Conference being there, and our regular Moderator not present, the church refused; but he still urged until the church took up the case. He then proposed an answer, which the church refused to adopt, and the case was by the church referred to the next Conference.

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Duke then rose up and declared a non-fellowship with the church and her Moderator, George B. Davis, as he called him.* Upon which the church called in his letter of dismission until a reconciliation could be brought about. He before the next Conference of this church, under all these circumstances, went to the Hopeful church and was received into fellowship. During the progress of the case against him, we received from Bethel church, of Heard county, charges against Duke, for the odious sin of telling lies; for which we cite you to the certificates and letter from Bethel, which are hereunto annexed. Now, dear brethren, we say to you that we labored with Duke as we think in the spirit of the gospel, from time to time and from Conference to Conference, as you will see by the annexed copy of the record of our church

April 15th, 1837. Church in Conference, took up the following charges against E. S. Duke: 1st, for declaring a non-fellowship with the church, and her supply. 2nd, telling of falsehoods. He refusing to answer to said charges, after being labored with from time to time, is therefore declared by us excommunicated.

Here we find Bethsaida stating positively, that bro. Duke was excluded, on the two charges just named. And in her letter to us, as you have seen, she states equally as positive, that he was excluded on the charges there annexed; which were four. Now, Sir, we know they tell a wilful falsehood, either to us or to the Association; and they say, it is an odious sin, to tell lies. We ask that church, why is she so powerfully inclined to commit that odious sin. What shall we say of a church that acts thus, and what shall we suppose has become of those two last charges? Why, we think she became ashamed to exhibit such false and malicious charges, and erased them. And again: they say he refusing to answer to said charges, after being labored with from time to time. This sentence contains two things which are certainly false; first, that of his refusing to answer to the charges, for he did in the presence of two of our members, plainly state to that church his reasons for declaring a non-fellowship with her, and made direct answers to each question asked him on the subject. And our members heard him tell them, that if they had any charge to bring against him, that he would remain patiently with them in order until such times as they should investigate any charge they might bring; and they said they had none. And as to the charge of falsehood, instead of his refusing to answer to that, he asked them about it, as we have clearly proven, and they bitterly denied (i. e. their committee) that they had such a charge in action against him. So that statement is foreign from the truth. And that of his being labored with from time to time, is equally so; for they neither labored with, nor cited him to trial on the Bethel charge. Their committee did visit him twice for declaring a non-fellowship with them, but some of our members were present each time, and they saw no spirit of gospel or Christianity in them; but rather a disposition to gainsay and insult. Now what a pitiful come off was it to tell bro. D. when he proposed to hear a charge, that they had none, and that after he declared a non-fellowship with them and they ready to disperse; and then afterwards to be sending to him after he had joined another church, and to deny having taken up the Bethel charge, and at their next meeting, in his absence, pretended to exclude him for that charge. The truth is, their own conduct has proven bro. D. to be orderly; for they could not furnish aught against him when he left them, and afterwards got up these things to slander him. Why could they not let him alone in peace, to join a church of his own sentiments?

But once more: in their letter to us they say one thing more that is not true, i. e. that bro. D.'s letter of dismission was by order of the church taken from him; while all who were there do know, that not a word was said about the letter till after he placed it in their possession and withdrew from them. This they do not deny themselves, and why do they expose their ignorance so far as to talk of calling in that which was already in their possession, or taking from him that which they already had? What can a church expect to be thought of while so false in her assertions and so malicious in her acts? O! Bethsaida, Bethsaida, do reflect on such conduct, and remember that you have been guilty of that which you call an odious sin.

*They would here intimate that bro. D. called Mr. Davis out of his proper name. But we have never known him to own any other name; perhaps they wished him to say brother Davis, but we wish them and Mr. Davis to know that we do not teach our members to brother one who departs from New Testament rules to follow the traditions of men, and thereby rends churches.

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But we state to the public, that we have known bro. Duke from before his ordination, and he has maintained the character of an orderly and faithful minister of the gospel from our first acquaintance with him And they knew him too, for they and we both called him before he was ordained, and he resided nearer them than us all the while until this year. And the Bethsaida people have always been as fond of him as we, until he resigned the Moderator's seat among them. And after bro. Pellum serving them one year, they called Mr. G. B. Davis, who soon induced him to believe two things that we are conscious were not so: first, that he (Davis) was opposed to the lucre societies, but now all see that he is not; and secondly, that closing doors against them was not a proper method of opposing them. He also shortly manifested a coolness of affection toward bro. Duke, and before the close of the year began to speak very slanderously of him. This we can prove by many, and to one we will cite you: to one who is very well known and stands very fair, viz: bro. Allen Cleveland. Now note, that Bethsaida had in fellowship a member who warmly advocated the principles of the Temperance Society; that mischievous and liberty opposing institution, which is contrary to scripture and which tends to the enacting of a law to compel men to abstain, and to deprive them of their blood-bought liberties. And this principle was, in the presence of some of our members, heartily sustained by the church. They also held another member who advocated the mission cause, together with its train of connections, in open Conference; and their supply is no more sound than they. See the stand he and they have taken in the division of the Association.

And is there any change in them since bro. D. left them? No, sir, none; for they would not then be Old Baptists, neither yet would they be it at the Association; hence if the Old Baptists cannot now fellowship them, bro. D. knowing their principles to be the same, could not then do it. Their own words prove that they have not changed their principle since he left them, for we knew that the principle then proposed by bro. D. was anti-mission. And they honestly own, in their letter to the Association, that they refused to adopt it. So this in itself is sufficient to criminate them, and justify a member in withdrawing from them. But we know they did hold the temperance and mission principles as above named, and that bro. D. did, in the presence of some of our members, proved them guilty of fellowshipping said principles, and that proof was easy made; for their act in which they did this, was then staring them in the face. And from these principles they utterly refused to retract, when bro. D entreated and admonished them. And he told them, as we have proven, that if they would promise to act on the case he proposed, at an after time, he would wait on them, and they would not; and in order to make them look fair, they have placed records on their book concerning the case, which are false. And yet they write to the Association, under all these circumstances he went to the Hopeful church, &c. Under all what circumstances, we ask? Why, under the circumstance of fair standing, according to their own words; for as then the Bethel charge had not been heard of, and Bethsaida as yet had nought against him save his declaring a non fellowship with her, and that was for her heterodox principles. Now was not this a powerful train of circumstances? We humbly hope we shall have the pleasure to receive other members under just such circumstances.

But to the point. Bro. Duke joined us on Saturday before the second Sunday in February; and Saturday before the third Sunday in March, Mr. Henderson arrived at Bethsaida with his charge against him from Bethel. We leave the community to judge whether there is any justice, or honesty of dealing, in their ever touching that charge. And we are sure they knew that they had neither right nor power to do any thing with bro. Duke after he joined us, more than to declare him excluded for leaving them, and there let the matter stop. For we have known one of their members before to leave them, and, without speaking to them on the subject, to go and join the Methodists; and they never so much as sent to that member, but simply declared a non-fellowship, and said no more about it. But mind you, bro. Duke is an antimission preacher and they must needs slander him, in order to destroy his standing, that his influence may not be exercised against their heterodox principles; but they never done it yet. This was the reason why they undertook to handle that charge.

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And in the next place they sent their two deacons, and two other members, to endeavor to get bro. Duke to go back and live with them; and he asked them, as we have proven, about the Bethel charge; and they, knowing he could easily clear up that matter and wishing it to stand against him, denied having taken it up, and said they did not expect ever to touch it. And one of those same deacons said to bro. Pellum, only two months since, that he did not think they ever ought to have touched it. But at the next Conference after they visited bro. Duke, they pretended to exclude him in part for that very charge. See their stratagem. They and their supply knew they could not hurt him, unless they could say they excluded him for something more than a difference of principles, and this was their scheme to do so.

And the next place we find them is, by a committee, in our Conference, professing to be aggrieved; and writing to the Association in terms of downright falsehood, that we in a very sarcastic manner refused them satisfaction. We are sure that committee cannot have forgotten, that we plainly told them that their church had, by the introduction of her heterodox principles, disconnected herself from us, and thereby placed herself out of the bounds of our discipline; and that there was no more reason in hearing a complaint from her, than from a Methodist church. We also told them to go home and tell their church, that whenever she would adopt orthodox principles, and thereby connect herself again with us, and come to us with true and lawful charges only, that we would hear them. We also told them, that the ground they occupied was our principal reason for not hearing them; while another reason was, that their charge against us was false. And again, because they held against bro. D. three charges that were false, and one of them, had it been true, had no business in their hands. And they have acknowledged at least two of their charges to be false, by their conduct, in not showing them at the Association. They went after visiting us and got help from three churches, that had already condemned us before they heard us; one of them at the distance of some twenty miles where their supply was a member, and two churches from which they bro't no help were not more than six miles from them, and they went about twice that distance for the nearest help they got. Mind, some people can do better where they are not so well known. We knew that those churches had condemned us unheard from their all being of one sentiment with Bethsaida, which they all have since proven, by going with her in the division of the Association; and again, because the Bethsaida supply served two of those churces, and we think a man that would influence one of his churches to act as unchristian like as Bethsaida has acted with us, would influence his other churches to assist her in so doing, and we know the other church they called on, for help had condemned us unheard, for some of our members had been to her Conference, and was not invited to a seat; and with helps of this sort, they brought us again the same old false charges, and we again refused to hear them, and we think any church that regards justice, would have done so too. Now note, that sister Duke withdrew from them the same day her husband did, through him as her agent, for she could not attend, and for the same cause, and the very same things existing between her and them, that was between him and them, and she joined us the same day, and in the same way that he did; and bro. James E. Dodd, whom they had liberated to preach, left them at their next meeting for the same thing, and he preached with us from the time he left them, and has had a seat with us all the while, and by noticing their letter to us, you may see that not a word is said about either of them; it seems that their only spite was at bro. D. Now, do you think, had we have excluded him, that they would have come here and communed with those other members, who they pretended to exclude the same day they did him; no sir, no indeed, their conduct in this, tells the fact on them; that union was not what they were after, they only wanted to destroy the character of bro. D. and that merely because he is an anti-mission preacher, and publicly exposes the money begging and church corrupting societies, which they and their supply are willing to live with well, after they got through with visiting, and pretending to deal with us; they adopted some kind of resolutions which they said

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ontained sound principles. And at our ext Conference we, to let the world know hat we were not afraid for our conduct to ear an open daylight inspection, wrote to hem the proposal of adjustment, which ou have seen copied above; which was reated, by them, with the utmost conempt. And it was a very fair proposal; ve only wished half the committee, while ve gave them refusal of the other half.

But, Sir, while they spake of sarcasm on our part, they never so much as sent us an nswer to our letter. No, Sir, they too ighly prized the opportunity of exposing he case in the Association, for the purpose of crying down this iron-jacket Duke, whom they hated so bad. We think they hen felt as sure of success, as did the enemy when the sepulchre was shut up and guarded. O yes, we will save him now; if our charges are false; and if we had no right to receive the one from Bethel, no odds, their colors are so black that when read in the Association, he will be forever done. And we are sure this is what they were after; for had they been aggrieved with us, as they said they were, for receiving their withdrawn members, they would have remembered the privileges of bro. Dodd, and the membership of sister Duke.

But now let us follow the case to the Flint River Association. And there we find, that while our Old School brethren had too much manners and Christian feelings to meddle with such a malicious and filthy piece of business, that the mission party were as malicious as Bethsaida; and one of them even made a motion to bring the case then and there to trial. A very smart trick this, and we think an unexampled act in the history of Associations, to try a case between two churches, at the distance of sixty-odd miles from either of them. We have never known Associations to be as Courts, nor to go into any trials in the exercise of such authority as that; and especially in the absence of most of the evidence. We suppose, too, that our delegation was upbraided for not going ready for trial, as they should have known that the trial would there take place. What a pity, that men will thus expose their ignorance. We expected that the Association, if she noticed the case, would send a committee, to endeavor to bring the two churches together; while the only decision the Association was authorised to make, was, whether or not Bethsaida had discharged her duty, in trying to effect a union with us. If she thought this was done, it then was her duty as an Association to interfere by way of council and help; but if she thought otherwise, she must then have directed Bethsaida to make other efforts, and for this our delegates went prepared, and did exhibit sufficient proof to invalidate Bethsaida's only charge against us. Hence they went full handed, and done what we sent them to do, i. e. to make proof in defence of this church. But they did not go prepared to defend bro. D., not knowing until they got there, that he as an individual was to be brought to trial, for any thing, before the Association. But they tell us that very little was there said about the acts of this church, while the Association received and read many documents, relative to bro. D., and that too, of circumstances quite disconnected from the act of this church for which Bethsaida complained of us. Now a man has to be very ignorant who does not know the Association had no more business with this, in pretending to settle the case between these two churches, than they would have with an almanac to prove the ordinance of baptism. Who cannot see that they were just like those who carried them the business? i. e. they cared nothing about this church, provided they could destroy the standing of bro. D. He was the eye-sore with them all; but thanks be to God, he yet stands up to oppose their wicked and corrupt schemes to make merchandize of the church. And we are truly thankful, that our delegation with our Old School brethren in general, withdrew from such an oppressive, and inconsistent body of people as they are.

But as we must hasten to a conclusion, you now see how bro. D. left Bethsaida, and how we came by him. And as for his telling lies, all of that bugaboo is nothing more than a moonshine shadow. We will give a detail of the course that thing has taken. The first place we heard of the bugaboo being seen, was at the grave of some aggrieved feelings which were killed and buried by bro. D. and sister W. by the assistance of their helps. Its resurrection took place through the power of Mr. Henderson. A mighty man this, that has power to raise the dead. Its first chase, was from the place of its resurrection to Bethel, where it received a tongue and some dressing; from thence it came to Bethsaida, and nerves were given it. It next arrived at the Flint River Association, and appeared with horns, and from it we have not since

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heard; whether or not it has visited any Old School church, we are not able to say. But we will show you what we know of the origin of this matter. Bro. Duke has clearly proven, as you see, by incontestible evidence, that he did not accuse sister Waldrep of any thing; but that the only error in that case was, speaking in her absence of things reported to him. He has also proven by bro. Waldrep and others, and by one more certificate which we have seen, (and is lost or mislaid,) that he did not acknowledge to false speaking. And this same bro. Waldrep is uncle to sister Lucinda Waldrep, and we presume went there voluntarily, to see justice done to his neice, and surely does remember all about it. Bro. D. has also proven beyond contradiction, that the case was not recorded at Shilo, and that that church never took it up. And we now hold several members who were then members at Shilo, and do know that these are facts. And so says the only Clerk that Shilo ever had, to one of our members the other day. And he has further proven clearly, that the charge brought against him by sister W. was not in imitation of falsehood. So according to all this testimony, we join with him in denying the existence of such a case as the one reported by Mr. Henderson in the Bethel bounds. And the truth is, M. H. has proven nothing further than bro. Duke has owned all the while, only that he accused the sister, and we have nicely invalidated that evidence. You cannot but see that Mr. H.'s witnesses said things which were not so, that is, Mr. Barker and Mr. Pope; for Mr. Barker says Alfred Brown told him thus and so, and we do not believe a syllable of it; for we have bro. Brown's testimony on each side, and he has no recollection of the things they wish to prove by him. And it is now with Mr. Barker and Mr. Pope to make their own apologies. See what Mr. Pope says about Mr. H.'s letter to Shilo, and there is the letter copied under his evidence to show for itself. And it is certain that each of these men testified to things that were not facts; for Mr. Pope says that bro. D.'s acknowledgment may be found on record at Shilo, and Mr. Barker says the church took up the case. Now it is well known that neither of these statements are true. How easy to criminate a man, when these sort of witnesses are to be heard. The evidence of these two men is very full of hear says and think soes. Mr. Pope does not even remember whether he was one of the committee, in that case; he says he thinks he was. And what positive statements were made by him and Mr. Barker, that did not happen to be true. And as for bro. D.'s saying that he proved Mr. H.'s letter false, by every male member present but one, he has said that all the while and he has proved it, and we never heard that contradicted in our lives.

So you plainly see that bro. Duke is fully clear of all these things, and consequently we are blameless in the act of receiving and holding him. And now we ask, if you think any man could have lived amidst the prowling and persecuting enemies that bro. D. has had to encounter, without an evil report? We think you will say, no; as long as you remember that his divine master, holy as he was, escaped not the reproaches of the same sort of people. Bro. D. has been much persecuted, and very fiercely bayed and barked at, by the wolves of the present age that wear sheep's clothing; but it seems not so much as to move him. He has borne it all with patience and fortitude, and rejoices that he is worthy to be persecuted and bear reproach for Christ's sake. And because these are tests of his Christianity and the tracks of his divine Lord and master, &c. And all these, seem to befal him merely because of his faithfulness in opposing the lucre schemes and religious merchants of our day; but he that will live godly in Christ Jesus, shall suffer persecutions. And we believe if bro. D. had been able to ride in a splendid carriage, and disposed to preach missionary doctrine, that instead of being persecuted by the priestcraft money beggars, he would have been a very fine man. And instead of our being abused and belied for defending him, we should have been hailed as being favored of the Lord.

We know not but this defence may meet with some reply, neither do we care; for the case is too plain for Mr. Henderson or Bethsaida church to blind the community any longer with their nonsense, and we therefore expect not to keep up a controversy before the public with them. But let these proven and plain facts suffice for our defence, while we bid our missionary enemies welcome to publish just as much more slander on us and our minister as they please. So we bid them farewell, with an admonition to retract from their evil course and try to act the Christian's part, and re-

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trieve their characters. And that the Lord of glory may give them grace to do so, and forgive their past folly, is the prayer of those whom they have tried to destroy.

Bro. Editor, please publish this our defence immediately, as the innocent but much persecuted character of this church must lie in suspense abroad until this is seen.

Approved in Conference, Dec. 21st, 1837.

JORDAN JACKSON, Mod'r.
B. THORNTON, Clk. pro tem.

P. S. The Editor of the Signs of the Times will confer a special favor, by publishing the above defence. *J. J. Mod'r.*
B. T. Clk. pro tem.

THE PRIMITIVE BAPTIST.

SATURDAY, FEBRUARY 24, 1838.

Our paper has at length arrived, and we shall not only soon bring up arrears, but we will vigilantly guard against the recurrence of a similar delay in future.

The chaff he will burn up with unquenchable fire. Matt. iii: 12.

Jehovah early promised a Saviour. He was to come in the flesh. A messenger was to precede him, to announce his advent, and to prepare the way before him. Time wore, the period came, and the messenger appeared. This was John the Baptist. His appearance was remarkable. He preached in the wilderness, in the country, instead of the synagogues and cities; instead of the law of Moses, he preached repentance, faith, and the kingdom of heaven; (Matt. iii: 2. Acts xix: 4.) his dress was peculiar; camel's hair, fastened about him with a leather girdle; his meat was uncommon, locusts and wild honey; his deportment was humble; the manner of his preaching meek but earnest; and his authority astonishing, requiring new terms, and rejecting candidates for a divine ordinance. The people could come reasonably to but one of two conclusions, namely, he was either a crazy zealot, or an extraordinary man of God. All the attendant circumstances forced them into the latter decision. Thence there was some hazard of believing him to be the Messiah. To prevent this error, and to rectify an already existing one, namely, that of the Pharisees who thought they ought to be admitted into the church, impenitent and unregenerate as they were, the honest Baptist, unwilling to receive that honor which belonged to another, and recoiling at the thought of taking the Saviour's glory to himself, hastened to sketch the distinction and exhibit the contrast betwixt Christ and himself; in which sketch the words at the head of this article are found.

As if the Baptist had said to the people: All that I can do is, to baptize you with water, and that not until I see signs of repentance; but Christ, who is coming after me, is powerful, and he will suffuse you with the Holy Ghost,—submerging your soul under his influences, and clothing your spirit with a new temper which is heavenly and divine,—and melt and purify it as with fire:—and to the Pharisees: you are yet serpents; your enmity against the king is not slain; you have not yet received the internal warning to fly from wrath; that is yet upon you: Although you are the children of Abraham, your heart is still hard; and sooner than receive unmelted hearts into the kingdom which is now at hand, God will melt the stones and make himself a church: and though I, John, should baptize and plant you therein, remember, that, without good fruit, the axe will slay you, and the fire devour you: without good fruit, you are counted as chaff—the fan will drive you away from God's floor and his heavenly garner, and you will be destroyed as worthless and offensive.

The chief object of this article is, a correct understanding of the Baptist's allusion by the word, chaff; to which we thought the above protracted periphrasis might conduce.

The term, chaff; is used in the scriptures as a metaphor, to denote different objects. It is mentioned in Jeremiah, (xxiii: 28.) to signify *false doctrines*, which the prophets, or false prophets, were swelling into a flood in Israel. The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully. What is the chaff to the wheat? saith the Lord. In Isaiah, (xxxiii: 11.) it is intended to point out the *vain designs and fruitless attempts* of the enemies of Zion, who were anxiously laboring to work her destruction. Ye shall conceive chaff; ye shall bring forth stubble: your breath as fire shall devour you.—In the xxix: 5. of the same prophet, it seems to be designed to show the *multitude, swiftness, and suddenness* with which the enemies of Jerusalem, probably the Romans, should come upon her to punish her. Moreover, the multitude of thy strangers shall be like small dust, and the multitude of the terrible ones shall be as chaff that passeth away; yea, it shall be at an instant suddenly.

In the passage before us, the word denotes the *ungodly and hypocrites*, especially the latter. And here it may be remarked that, metaphors and parables for the most part, are not designed to exhibit an exact counterpart or likeness of the objects or things represented, but to show a resemblance in some important particulars. And so of the figure

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under consideration. Literally, chaff is the natural product of good, sound and valuable grain; chaff doth not produce chaff. But not so, spiritually: the ungodly, as sinners, are not the offspring of the righteous, as a righteous seed, that is, it was not indispensable that, they, as sinners, should require a righteous seed to spring from; they being alike the offspring of the righteous and the wicked, in their genealogy, or natural descent. And again: literally, the chaff forms the chief protection to the grain, from incipiency or embryo to maturity. But not so spiritually: of the spiritual grain the hypocrites are not the chief defence, but the Lord *is their strength and their shield.*

Formerly, we were of opinion that, of Christians, deceived people, hypocrites and the openly profane, hypocrites composed by far the smallest number. Latterly we think differently, deeming it highly probable that under the class called hypocrites, are embraced the deceived so called, and also the openly profane, or most of each class: For any one who cherishes the hope of heaven without good ground for such hope, deceives himself; and a deceiver is a hypocrite. Thus Paul: Evil men and seducers shall wax worse and worse, deceiving and being deceived. The deceived are influenced by *seducing spirits, and doctrines of devils;* and such *speak lies in hypocrisy.* The saints may be mistaken, even in some important points of doctrine; but to be honestly and long deceived in the great concern of salvation, is not likely. But to return to the metaphor.

To advert to some of the points of likeness between it and the object intended: In the two particulars noticed above, if we take a more extended view of the subject, we shall discover some strong analogy. For as chaff literally springs from good grain, so the evil among men are descended from the good. God could not, consistent with his nature, create a sinner; yet by *one man*, made good at first, *sin entered into the world.* Men could not be born, before man existed; and he must be upright in his creation by the nature of God. Thus, as chaff from the wheat, so the wicked from an originally upright man have sprung. And farther: as chaff constitutes the main protection of the grain while advancing in growth, so the good seed of God, the elect, as men, are nourished and protected by parents and others who are at least *the children of wrath by nature.* Still, the incongruity before noticed must be recollected, namely, that chaff is not the product of chaff; but of grain: whereas flesh is the product of flesh, and not of the Spirit: that the tares did not spring from the wheat, but only grew with it; while the chaff not only grows with the wheat, but likewise springs out of it: that chaff does not originate from its like, while an unholy and sinful nature bears the impress of its original, or first cause.

But as we consider the *hypocrite* to be the prime object of the metaphor in the text, we shall attend to the similarity or agreement in a few particulars. Chaff is universally the accompaniment of wheat; hypocrites are invariably in profession amongst those who are saints, that is, they profess to be saints. From blossoming till harvest the chaff is all that is visible; so hypocrites make the fairest show, pray, &c. to be seen of men, while the saints remain unknown to man till *the end of the world.*—The nearer to harvest, the more the chaff struts, and nearer in sight the wheat appears: so the older hypocrites grow in profession, the prouder they become, boasting in some shape of their good works, and the more conspicuous the saints become by a comparison of their meek conduct and humble life with the former.—Chaff possesses nothing but itself—it has nothing to show but chaff: so its prototype, the hypocrite, has nothing to show but the flesh, being altogether carnal. While the chaff is its own all, the wheat only wears it for a temporary covering; likewise while the flesh and sense are the hypocrite's all, it is only a temporary and frail habitation for the saints till they are brought into the garner above.

Chaff and wheat grow together; hypocrites and saints dwell in the same church. The chaff is mowed with the wheat; death slays the hypocrite with the saint. The chaff is gathered with the wheat to the threshing floor and brought to the fan; so hypocrites are brought with the saints to the bar of God and to examination.—The wheat is only cleaned by the operation of the fan, but the chaff flies before it; so the saints in judgment will stand the clearer through Christ; having left behind *this corruptible*, while hypocrites cannot bear the face of the Judge, nor their sentence, but must be driven before it. Chaff is quickly consumed by fire, but wheat is thereby rendered more fit for use: in like manner the fire of trials prepare the people of God by patience, experience and hope, for piety, and worship, while hypocrites' fortitude fails under them; and while passing the ordeal of judgment may tune the saints' harps anew, it will consume the hypocrite with perpetual burning.—*Ed.*

FOR THE PRIMITIVE BAPTIST.

Georgia, Henry county,
Jan. 24th, 1838.

DEAR BROTHER BENNETT: Grace, mer-

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ey and peace be multiplied unto you. Our Association is over, and as you have seen by the document from bro. Reid, we were considered in the minority; but you may rest satisfied, that there is a majority in the bounds of the Flint River, that are truly Old School. For out of 41 churches there were 26 that answered no fellowship, or we have nothing to do with the institutions of the day. And notwithstanding last year the fence men wished it inserted that the decision of the churches should be final, when they saw the decision they then went in for taking up the answer of the churches. And when the division took place, one delegate from 5 churches out of the 26 said to remain, withdrew with the 15 churches; and several of them have since divided, and nearly all will divide. And as soon as our Convention is over, it will be impossible for those fence straddlers who occupy the pulpits, to palm the deceptions on the brethren any longer.

It is passing strange to me, that men professing to have half sense will say, I have no fellowship for the institutions, and yet refuse to withdraw from them; for I always thought that the Baptists separated from persons, when they declared to have no fellowship. But we are gravely told that it would be to say, there are no Christians attached to the societies. But, bro. Bennett, if this be good logic, then the Baptists have always said, there were no Christians amongst the Methodists and Presbyterians. But again: we are told it is taking away the liberty of conscience; but I would ask, if our declaring a non-fellowship with other denominations has taken away the liberty of conscience from them, either in worship or contribution? All, all must answer, no. But we are told to live and let live, and all live together. Just as well tell me to live with the Methodists and others, for I am sure the Bible furnishes as much proof for infant sprinkling as it does for the institutions called benevolent. I am perfectly willing to live and let live, but not to live together; for the old Book says, Come out from among them and be ye separate, &c.

Accompanying this you will receive a Minute from the Western Association.

Bro. Editor, please say to bro. Trott, I hope he will recollect that all the doctrines of the gospel are and must be perfectly reconcileable with the character of God as revealed in the scriptures; and there certainly is such a thing as virtual justification, and actual justification, &c.

Yours, in the bonds of a dear Redeemer.

WILLIAM MOSELEY.

FOR THE PRIMITIVE BAPTIST.

Edgefield District, So. Ca.
Feb. 9th, 1838.

Brother Bennett: Having perused several numbers of your paper, and finding they contain sentiments and express feelings correspondent with my own, and, (as I view them) perfectly consistent with the gospel, I wish you to send me the paper. I wish it not only for my own instruction and satisfaction in reading it, but for the advancement of the noble cause in which you have engaged, to set at liberty minds subservient to priestcraft, bigotry and superstition; setting forth to view the erroneous principles and abominable conduct of an ungodly, religious (falsely so called) fraternity, whose God is the riches and honors of this present evil world, and whose only acceptable offering is cash.

Yours, in love.

HAZEL CULBREATH.

FOR THE PRIMITIVE BAPTIST.

Alabama, Autauga county,
2d Feb. 1838.

Brother Editor: I think your paper has done much good here, it has been the means of confounding some and changing others; we are a body of antis, so called, here. In our Association, that is, the Mulberry, there is nothing said hardly about missions; but in the Alabama, there is much confusion about the matter, and I think there will be a division. We are poor, and where there is no fleece the sheep are seldom sheared. The fleece and missions are all they go for. Money and popularity, your marks, I think suits many I know; for they go for a majority and the fleece, and the fleece always has a majority. Pray that the locusts may not get among us, for they are fierce destroyers. May the God of heaven bless you and your labors, is your friend's prayer.

JOHN G. WALKER.

The wickedest wretches on earth are, probably, those who attempt to make their religion justify them in the commission of crime.—*Ed.*

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Three-fourths of all the advice in the world is lost by reason of two great *benevolence*. A handsome saving therefore might be created, if those who give the advice would retain it, and turn it into example.—*Ed.*

The faithful Christian will not countenance error, though it grieve him to condemn it in his brother.—*Ed.*

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THE PRIMITIVE BAPTIST.

EDITED BY MARK BENNETT.

Printed and Published by George Howard,

TARBOROUGH, NORTH CAROLINA,

"Come out of Her, my People."

VOL. 3. SATURDAY, MARCH 10, 1838. No. 5.

COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

Georgia, Monroe county,
January 20th, 1838.

DEAR BROTHER BENNETT: Grace be unto you and peace be multiplied from God the Father, who hath saved us and called us with a holy calling; not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began. And from Jesus Christ who is the faithful witness and the first begotten of the dead, and the prince of the kings of the earth; unto him that loved us and washed us from our sins in his own blood, and hath made us kings and priests unto God. He who was delivered for our offences and rose again for our justification, who of God is made unto us wisdom, righteousness, sanctification and redemption. Yea, gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people zealous of good works. For we are his workmanship created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. Therefore, we are no more aliens to the commonwealth of Israel, or strangers to the covenant of promise; but fellow citizens with the saints and of the household of God, built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone. Thus is the church complete in Christ, beloved by Christ; for he (Christ) gave himself for it, that he might sanctify and cleanse it with the washing of water by the WORD, that he might present it to himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish, built upon a sure foundation stone, which the gates of hell shall not prevail against. ii Tim. i. 9. Rev. i. 5—6. Rom. iv. 24. i Cor. i. 30. Titus, ii. 14. Eph. ii. 10—12—19—20. Col. ii. 10. Eph. v. 25—26—27. Matt. xvi. 18.

Brother Bennett, I have read the two or three last numbers which announce the continuance of the Primitive Baptist, with emotions of joy unspeakable. My poor soul hath been constrained to thank, praise, reverence, and adore an all-wise covenant-keeping God, that he hath given you grace, persevering grace, to pursue your editorial labors; and a spirit of compliance with the earnest solicitations of many dear and precious brethren, who in this day of trial are scattered over the vast extent of these United States, like a little flock of sheep having no shepherd. To such the Primitive Baptist is a source of consolation next to the Bible, and is a channel through which kindred souls, that are of one mind, of one faith, and of one spirit, can correspond together, enumerate their trials, afflictions, joys, and sorrows; feel each brother's sigh, and with him bear a part, weep with them that weep, and rejoice with them that do rejoice. Thus is brotherly love continued among old-fashioned Baptists, and well do they experimentally know how good and how pleasant it is for brethren to dwell together in unity. Psa. cxxxiii. 1. Having the law of God written in their hearts and imprinted in their minds. This is the reason, Elders, Leland, Lawrence, Osbourn, Bennett, Beebe, Trott, Temple, West, Moseley, Neel, Blackstone, Flint, Newport, and others, all being taught of the Lord, see eye to eye in spiritual matters, and speak the same things in righteousness; which things are well authenticated by the word of divine revelation.

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Now, brother Bennett, I hope to be indulged in a few remarks of some length. As I am a plain farmer, I shall venture to adopt the language of that eminent apostle to his Corinthian brethren, ii Cor. iii 12: I use great plainness of speech, knowing that I am accountable to that God, (for what I write,) who found me at the plough tail, in a vast howling wilderness, led me about and instructed me, &c. &c.

The great missionary wind that was raised by the agency of man, has become to be a furious storm. I think it is comparable to the great and strong wind, that we read of in the Old Testament, i Kings, xix. 11, that passed over the old man of God, while in the cave at Horeb the mount of God, that rent the mountains and brake in pieces the rocks; but the Lord was not in it. So I am persuaded that the Lord is not in this great missionary wind, which in my humble conception threatens all its opposers with dissolution. The clouds continue to get thicker and thicker, darker and darker, until Georgia is enveloped in almost gross darkness; heavy torrents of wind, peals of thunder, are spouted from the mouths of the eloquent, and streams of lightning are hurled from the learned Gamaliels against the few old stumpy cedars, who have survived the repeated blasts of the tempests, until they have become enured to tempestuous winds.

But more of this missionism, of its origin, rise, and from whence it came; for these United States is not the soil that gave it birth. O no, this is not its native clime; it is an alien here. The mother of harlots laid the pernicious egg in papal Rome, brooded upon the egg, her own egg, and hatched it. And O, how the Pope caressed and dandled the little creature upon his knees, and they called her name Missionism. Why and wherefore the reason is obvious. She was a little branch of popery, an image of her mother, (Catholicism,) of the seed royal; hatched in the Romish church, nurtured and brought up under the auspices of the Pope of Rome. At or about the same time, Theologicalism was hatched, or born; for they sprang from the same parentage. Indeed they are twin brothers, like Pharez and Zarah, children of a harlot. Gen. xxxviii. They may be easily distinguished by one prominent trait in their character, a tyrannising persecuting spirit.

From papal Rome these twins found their way to America, and sometime in the year 1814, in the city of Philadelphia, Missionism and Theologicalism hatched Conventionism, Inventionism and Contrivanceism; and they hatched Contention and Divisionisms. Great God, what a train of isms and ites are now afloat in the U. States: there is Catholicism, Missionism, Theologicalism, Conventionism, Tractism, Temperanceism, Arminianism, Campbellism, Fullerism, and the good Lord knows what all. What saith the scriptures? He that was born after the flesh persecuted him that was born after the spirit. Even so it is now. Gal. iv. 29. The same family persecute, mock and scoff at the old fashioned Baptists, and treat them to many defamatory epithets, such as Antinomians, ironsides, strait-jackets, and the Lord knows what all. But these things move not the old-fashioned Baptists, for they choose rather to suffer afflictions and persecutions with the people of God, than to enjoy the pleasures of money and honor for a season. Heb. xi. 25. Thus do they, (the old fashioned or primitive Baptists,) through the efficiency of the Holy Spirit, remain stedfast, unmoveable, always abounding in the work of the Lord, believing in and relying on the sweet promises of a gracious covenant-keeping God, who has promised to be a refuge in time of trouble. Fear not, I am with thee; fear not, little flock, it is my father's good pleasure to give you the kingdom. I will be with thee in six troubles, and in seven will not forsake thee. I will never leave thee nor forsake thee. Lo, I am with thee alway, even to the end of the world. No weapon that is formed against thee shall prosper. So we may boldly say, the Lord is on our side, and we will not fear what man can do unto us, for greater s he that is for us, than they that be against us. So that by and through our God, we can run thro' a troop and leap over a wall; one chase a thousand, and two put ten thousand to flight of the aliens:—

"Fight on, my faithful band, he cries,
Nor fear the mortal blow;
Who first in such a warfare dies,
Shall speediest victory know."

So we walk by faith, and not by sight; leaning on that omniscient hand, which brought Israel up out of the land of Egypt from the house of bondage, conducted them safe through the Red Sea as by dry land, went before them by day in a pillar of a cloud to lead them the way, and by night in a pillar of fire to give them light; laid low before them the tall oaks of Bashan, fought their battles, subdued their

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enemies, and finally landed them safe over Jordan to possess the promised land, which was given in covenant contract to their forefathers, Abraham, Isaac, and Jacob, generations before. Thus are we kept by the power of God through faith unto salvation, ready to be revealed in the last time. But to suffer afflictions, troubles, trials, difficulties, and persecutions, is the common but sure heritage of the children of God, while tabernacling in this vale of tears; for they that live godly in Christ Jesus shall suffer persecution. But I must come to a close, for I have swelled this communication as large again as I expected.

Yet suffer me to answer that request of yours, touching how long subscribers wish to continue taking the Primitive Baptist. I wish to patronise that little periodical as long as its Editor and correspondents continue to advocate the same principles they now do, primitive faith and order, earnestly contending for the faith that was once delivered to the saints; apostolic faith, the faith of God's elect—or until I cease to be. And when I am gone hence and am no more, if the Primitive Baptist is still published, I want my widow to patronise it for the information and instruction of my little children; for I consider that many of your correspondents are writing for the good of the rising generations, as well as the present.

Dispose of these remarks as you think proper. If you think them worthy a place in the Primitive Baptist, correct ungrammatical phrases lest we be accused of murdering the king's English.

May the Lord bless you, may your bow ever abide in strength, may the hands of the arms of your strength be made strong by the hand of the mighty God of Jacob; from thence is the shepherd, the stone of Israel. *VACHAL D. WHATLEY.*

P. S. Bro. Bennett, since writing the above, two of my Old School brethren have requested me to write to you to send them the Primitive Baptist, besides, I hear from several others who intend to subscribe as soon as they see me. As your volunteer agent, I am using my utmost influence to circulate your paper in this part of God's moral vineyard; believing that it (your paper) has done, is yet doing, and will continue to do good wherever it is circulated.

There has been within the sphere of my acquaintance, several newly constituted churches, upon Old School, or I will change the position and say, upon the old Bible platform. If my judgment does not deceive me, the Old School Baptists are gaining ground a little in this section; they are, generally, moved upon by the Holy Spirit, ii Pet. 1—21, to obey the divine command: Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. Rev. xviii. 4. Thus we behold the Old School Baptists coming out from the north, from the south, from the east, and from the west; and are uniting, (upon primitive faith and order) in church capacities; yea, as lively stones are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ. i Pet. ii. 5. They are on the alert, the watchword is, Cast out this bond woman and her son, for the son of this bond woman shall not be heir with my son, even with Isaac. Gen. xxi. 10. But we have some mongrels here amongst us, that cannot speak the pure unadulterated gospel; but speak gibberish, after the broken dialect of those with whom they have amalgamated. Them I style bridge-pole fellows; they are choice, agreeable, accommodating, goodly men, like Saul the son of Kish, from their shoulders and upwards higher than any of the people; yes, higher than the positive commands of God, i Sam. ix. 2, and are doing a great work, and cannot come down. Neh. vi. 3. Doing a great work sure enough, trying to unite (spiritual) Israel with aliens and strangers to the covenant of promise. Eph. ii. 12. "A great work," marrying the sons and daughters of Zion to or with the children of Ammon, Moab, and Ashdod. Yes, doing a great work and cannot come down, laboring to make the Ishmaelitish mockers equal and co-equal heirs with the children of promise; or in other words, taking the children's bread and giving it to dogs. Matt. xv. 26. "Doing a great work," mixing and mingling with aliens, God's word to the contrary notwithstanding. So you can easily catch my idea, of their being from their shoulders and upwards higher than any of the people, and the commands of God, and are doing a great work and cannot come down, to obey the command, to withdraw from every brother that walks disorderly. ii Thess. iii. 6. They cannot by any means condescend to declare non-fellowship for those who have gradually departed from the faith. i Tim. iv. 1. Cannot come out from the

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mingled multitude who are following the popular current of man's inventions, and be separate. ii Cor. vi. 17.

Thus much for ridge-poleism. In conclusion, I will say to all such, in the language of Samuel the seer, to king Saul: And Samuel said, hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams; for rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, he hath also rejected thee. i Sam. xv. 22—23.

Yours, in hope of eternal life, which God that cannot lie, promised before the world began. Titus, 1—2. *V. D. W.*

FOR THE PRIMITIVE BAPTIST.

Huntsville, Alabama,
Dec. 29, 1837.

Brother Bennett: A few of the numbers of the Primitive Baptist have reached our section of country, and are read with much interest by some, particularly by myself; for they are my own sentiments from my best judgment in understanding the scriptures. And while I have experienced many lonesome hours and hard trials, in opposition to me, for declaring nonfellowship with the Missionary Society, it is a matter of much pleasure to me to find that there are a great many in different parts of the world, who seem to be cast in the same mould, and bear the same image; as kindred spirits, they certainly came down from God, out of heaven, and if their origin be the same, their way ought to be the same, and their end will certainly be the same. *DAVID JACKS.*

FOR THE PRIMITIVE BAPTIST.

Roane county, Tennessee,
January 18, 1838.

Dear brother Bennett: I have nothing of very great importance to write, but can say I have received the Primitive Baptist tolerably regular for some time, say two years, also the Basket of Fragments; all of which were read by me with great delight. The doctrine contained therein, so far as I am a judge of scripture doctrine, is the truth; and I wish to receive the Primitive Baptist as long as it maintains gospel principles and privileges, which I trust it will always do. It appears that many distressing circumstances have taken and are taking place continually amongst us that are called Baptists, although I believe it is all for the bettering of the situation of the church of Christ; as I believe all things work together for good to them that love God, to them that are called according to his purpose.

Brother Bennett, it appears to me that the mission schemes, or the many institutions of the present day, (falsely called benevolent,) are the means that God overrules, and brings good out of it to the church in separating the gold from the dross, and causing the church to shine in her virgin beauty. I am happy when reflecting on the great goodness of an all-wise Creator, who has ever been mindful of his people, and will once more make them see eye to eye and speak the same language. There are some people in this country that are in favor of all the new-fangled schemes of the day, and you know, brother Bennett, that there is not thus saith the Lord for their proceedings no where in the whole book of God; yet they wish to be called by the name of United Baptists, to take away their reproach. There are some in this country who seem to wish to fellowship both those that are in favor, and those that are opposed to the modern institutions; although their actions, I believe, speak more truth than their words—they think both are wrong by words, by actions the Old School Baptists are wrong; for we always hear them advocating the mission cause, and ridiculing those that dare to oppose such smart fellows as they are, and that will speak the truth which side of the question they stand on.

Brother Bennett, I will make one or two further remarks. The missionaries put me in mind of a circumstance that took place: the case of Uzzah trying to steady the ark. To human appearance it was a good deed, but God did not need man's aid to effect his purpose. It seems that man by his own invention is trying to do, or help do, God's work; but it will in the end prove like Uzzah, when putting his feeble hand to the work of God. And just like the conduct of old Sarah, giving her handmaid to Abraham in order to help God on with his purpose; but it only had the tendency of making a disturbance in that family. Even so in this day, the missionaries say they have done and are do-

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ing great things in converting, or at least helping to convert the people, which is alone the work of an Almighty God. Yet they want to be co-workers with God in saving the heathen, and it has produced the same kind of confusion in the family; and they, like Hagar and her son, must be cast out before the confusion will cease amongst the children of God. We are bound to feel thankful to God, that we as a church at Hinds' Valley yet remain stedfast on old principles, and will not be seduced by the cunning craftiness of men that lie in wait to deceive.

I am strong in the belief that your little paper has been read by many of the Baptists in this neighborhood with great satisfaction. Through it we get information from different parts of the United States, that God has yet reserved to himself a people that have not bowed down to the image of the beast; but are earnestly contending for the faith once delivered to the saints. I must conclude my remarks at present, hoping that God may bless your labors to the building up and strengthening of the dear children of God in the most pure and holy faith, and to the pulling down the strongholds of satan's kingdom.

I remain yours in gospel bonds and afflictions, and fellow laborer. Farewell.

ASA NEWPORT.

FOR THE PRIMITIVE BAPTIST.

Monroe county, Georgia,
January 28th, 1838.

BROTHER BENNETT: I esteem the Primitive Baptist very highly for the doctrine it contains, and believing in the good old way, I have recommended it to my brethren and friends in my vicinity. It does look to me that your paper is as the answer of God to his dear children, speaking to them he has still a number who will not fall down and worship the beast nor his image.

Dear brother, the distress I have seen for years past on the new inventions of men, is past language to express; but not in the church to which I belong. We all profess to be Old School Baptists in faith and practice. But I believe I can say of a truth, if a child of grace it is through much tribulation if ever I enter the kingdom that I get there. So, brother, I think it not strange when fiery trials come upon me. I think the Old School Baptists are gaining ground in our section; they are obeying the command to come out from among them, &c. Yours, in bonds of the gospel.

G. P. CANNON.

FOR THE PRIMITIVE BAPTIST.

Pittsylvania county, Va.
Feb. 18th, 1838.

BROTHER BENNETT: I have nothing very good to write you, but can say that it is by the kind permission of God that I am blessed with this opportunity of letting you hear from me. So I will say to you, that we the primitive Baptists in this section do seem firm and stedfast in the apostolic doctrine, and will not follow every one that says, Lo, here is Christ; or, Lo, he is there. But we will not mind them in their new schemes, nor follow after them; for we cannot see thus saith the Lord for their many new societies and fashions, as the Baptists, or some of the Baptists, have got in latterly. I understand that a Baptist preacher in Danville has got water proof or India rubber pantaloons to put on, when he goes to baptize any one; which I think is a fashion of proud and wicked men, so we cannot follow it. For I think if the candidate can stand it to be baptized, the administrator ought to stand it, to go into the water without water proof pantaloons. If they believe that God has commanded them to baptize, then they would believe that he also was able and would support those who keep his commandments. I would not fellowship any person who will not or cannot keep God's commandments, without all this fixing; because it is too expensive for the poor of this world to follow. And I never knew a preacher that did preach Jesus to do so, nor heard of one of them ever doing so. No, my friends, God's preachers will, in my opinion, preach and sing as I have heard them:

Christians, if your hearts be warm,
Ice and snow can do no harm;
If by Jesus you are poised,
Now arise and be baptized.

Jesus drank the gall for you,
Bore the curse to mortals due;
Children prove your love to him,
Never fear the frozen stream.

Now, brethren, I think if Mr. Tinsley thought that ice and snow would do no harm, he would not put himself to so much trouble and expense as he does; and if he thinks it does harm, then he ought not to put any person in it without water proof

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clothes on, if he would do justice, or come up to the rule of doing to all ss he would wish them to do unto him. But I have heard that the Roman Catholic priests would not go through any ceremony, without a dress for the purpose. So it is with the most of money begging priests; and if Mr. Tinsley had to get his money by his work and not by begging, he would perhaps have no more to lay out for water proof pantaloons than other honest men have.

And I think the most of gospel preachers had as soon be caught robbing a hen roost, as pretending to beg for money to carry on the work of God, who hath all power in heaven and on earth, and can work and none can hinder. Now I do think it is a disgrace for any man to try to disgrace God by begging for him or for means to help him to do his work; which he is so able to do. And known unto God are all his works from the foundation of the world, and he will do his pleasure. Then let us say, God is God; and we are his creatures, and very helpless and undeserving creatures: so much so, that we must say with the apostle, he will have mercy on whom he will have merey, and whom he will he hardeneth. And he has a right to do with his own what seemeth him good; and we have no right to say to him by way of challenge, Jehovah, why doeth thou thus, or so? No, we have not; for God loved Jacob and hated Esau, before either was born or had done good or evil, that the purpose of God according to election might stand. And I think that God had a right to love me and hate the other; and I can say, love Jacob, Lord, and hate Esau; and believe from the scripture that God does know the church of Christ, and always has known and loved her, and always will love her and hate the Ishmaelites. And I will give you one text out of a number to prove it. See 2 Cor. 5th chap. 21st verse: For he hath made him to be sin for us who knew no sin, that we might be made the righteousness of God in him. Here you may plainly see, that God the Father made Christ to be sin for us, the church, before we knew sin; which was done in the ancient settlements of eternity, when the Father and Son went into covenant for the church. Then and there the Son was made to be sin for the church, and according to the set or fulness of the time the Son came forth, made under the law to redeem them that were under the law, and suffered and died for us. And so it can be said that, She shall bring forth a son and his name shall be called Jesus, for he shall save his people from their sins. So you may see that Jesus had a people before he came into this world, and that he shall save his people; and not if he can, no, but he shall save them.

Here is a question that no Arminian can answer in truth, consistent with their faith. And the question is, how came Christ with a people in this world, before he came here? They say, all are his; for the Father gave all to him. Then I say, all will be saved; for the word of God says, he shall save his people from their sins—and his is all he came to save. And the reason the church belongs to him is, because he was made to be sin for her, or us, before she, or we, knew sin. Then he came forth and suffered and died for us, or the church, and so we are his; and he shall save us, or the church. Yes, he will save us, brethren, if we are his, or if he was made to be sin for us; for if so, we are his, and then the word says he shall save us, or the church. So farewell.

I will here state, that all that I have said about Mr. Tinsley above, is what I have heard from a source that I can credit; and my author was a Methodist, and I thought told it to make light of the Baptists. And it put me in mind of Belzebub chasing satan, to hear a Methodist making sport of the missionary Baptists.

No more at present, but as ever your brother. *RUDOLPH RORER.*

FOR THE PRIMITIVE BAPTIST.

Kingston, Tennessee,
26th Feb. 1838.

Brother Editor: The Primitive Baptist is the first religious periodical I ever asked for. All others cried peace, when there was no peace; that said, Come out of her, my people. All others cried, Do and live; that said, Live and do. All others published falsehoods over fictitious names; that made the writer responsible for the truth of his own production. When I saw the specimen copy, I was charmed with its design; when I saw the doctrine it intended to propagate, I said, that is my bell. I saw it would bring God's children into closer union, and send Hagar and her children away. And I will assure you, brother, my most sanguine expectations have been realized. I am pleased with the two

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first volumes, they have many times bro't me close to a brother I never saw, while I could say from my very soul, here is the right hand of fellowship.

I should have wrote sooner, but feared I would do wrong to throw my little mite amongst so many good things. Brother Duncan has just been with me several days from the Western District; he is as sound as a silver dollar, and tells me there are more than seven thousand in West Tennessee that have not bowed their knee to Baal.

There has been and now is a great commotion in the churches here, about benevolent institutions or nurseries to the chnrch, to help her along with her work. We believe that God will carry out his purposes, as purposed in Christ before all worlds. The missionaries believe God is trying to do, but cannot without our help; they say thousands have gone down to hell, that might have gone to glory had they heard the gospel. As if God had never said, Surely, saith the Lord God, as I have thought so shall it come to pass; and as I have purposed, so shall it stand. Isaiah. Again: I, even I, will both seek my sheep and search them out; I will send fishers to fish them, and hunters to hunt them.

Brother, the time has come when God intends to bring his people out from among all such. As I intend sending you the measure of a track found in this valley, which I think is the devil's foot, I shall content myself at present by just giving the outlines of one Camp Meeting.

A DAMPER.

A certain brother Baker, in one of the rich settlements of the Mississippi valley, had a threshing machine whither the neighbors carried their small grain for cleansing. A Camp Meeting coming on, brother Baker told the friends of that institution they had better come and get straw. They neglected till just before the meeting, there came on great rains, wet all the straw, so that they got none. And through the whole struggle there was but one man professed, and they said his case was doubtful; but that if they could have got plenty of straw, they believed they would have had thirty to forty conversions.

Read that again, O ye whited sepulchres, ye blind guides; and if you believe what you say, forthwith establish you a General American Straw Society, and send out your General Agents, that they may go ahead and procure plenty of good straw to cover the whole camp ground.

The Baptists here believe in the everlasting love of God to his dear children; that he chose them in Christ Jesus before the world began; that every one so chosen shall be effectually called, converted, kept by the spirit and power of God, and ultimately saved in his kingdom; and that every species of the Free Will doctrine is of the antichristian fountain.

GRAY HAGGARD.

FOR THE PRIMITIVE BAPTIST.

Georgia, Upson county,
January 30th, 1838.

BROTHER BENNETT: I wrote you some time ago that the undernamed persons wished you to send them the Primitive Baptist. Do send them as soon as possible, as there are but few of us immediately in our settlement that hold to the old faith, as I believe; and we wish to hear something from you to strengthen us in that faith. But I desire to be more thankful than I am, that there is a large majority in our Association that cannot be led away by the benevolent institutions of the day, so called.

Dear brother, pray for us, that we may continue stedfast in the faith once delivered to the saints. Nothing more at present, but remain your brother in affliction.

CHAS. P. HANSFORD.

FOR THE PRIMITIVE BAPTIST.

Sumpter county, Alabama,
15th Feb. 1837.

DEAR BROTHER: I am much pleased and highly gratified indeed, at the anticipated prospect of your valuable diffusive paper, and the consolation it affords the peculiar favored sons of Zion here and elsewhere. I think its demand here will be extensive, when it comes to be fully known. May it continue its rapid desirable progress.

I am happy to find from correct information and known experience, that the walls of Jericho are much shattered, and are fast giving way to truth and verity, and the blessed ineffable cause. May it be happily realized and truly confirmed before I go hence, is my present wish.

Go on, dear brother, persevere and be assiduous in so good a cause, eventually the victory is certain; do not value the

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roaring of the arch fiend the devil, and his numerous implacable advocates. May the old veterans be exemplary to the young and rising generation, as they shortly will have to make their final exit.

Has there not been a prevalent fault among us? I mean, has there not been too much delicacy observed? Feelings it is presumed, have been too much respected; it has encouraged the enemy. For the future, when delicacy and tender feelings come into contact with truth, the blessed csuse, the latter shall ever preponderate and have the ascendancy; the former is not worth the weight of a feather in comparison.

The last year was the first anniversary of the Baptist Union Association of this State. They had a very warm contention respecting the missionary operations of the day. The Ashdods exulted much and vaunted greatly of their superior numbers. One of them particularly remarked, "thank God nine-tenths of the United States were missionaries and in favor of the benevolent institutions of the day." I am happy to inform you that he was completely "gutted," and left in a wretched, forlorn and deplorable situation. Many deplored his unhappy dilemma, he was not alone by many, in the favorable result, however. Many were pleased and highly gratified on finding that truth had triumphed. That body finally expelled the missionary monster and its diabolical train. They made good use of the besom, they swept clean; it is to be hoped they will for the future keep so, for there are valiant ones on the opposite, who will not give way a particle to the perverse implacable enemy. Thank God for such witnesses.

A few weeks ago, I visited a church to see the brethren and to hear good preaching; in the event I was much gratified in the ardent expected hope. The day before, (on Friday) there were two missionary preachers; though I think three were in conjunction and lodged a complaint against an old deacon of the church, a worthy member, who stood stedfast in the faith and opposed all the devilish schemes of the day, called benevolent, &c. The impeachment was the dreadful crime that he, the brother deacon, had frequently said that the missionists were liars, rogues, &c. The accused brother plead guilty to the charge, and introduced his complicated proof; which could not be in justice fairly controverted nor denied. Ner could they, with all their impunity, perverseness and implacableness, remove the indelible impression; so that brother Duncan was honorably and fairly acquitted, and the church declared non-fellowship with all the artful schemes of the day to obtain cash, &c. On the result of which, the two preachers alluded to left the church on Friday for good, much mortified it is to be hoped. A happy consequent, indeed. They can now make report to the other, their confidante; for he had formerly been their pastor, and this old brother was in his and their way. Of their woful disappointment and unexpected disaster, a happy turn indeed. All things, brother, we see work together for good; but only to them that love the Lord in truth, &c. The churches will ultimately purge and refine.

For my part, I must needs think that brother Duncan was very moderate indeed in his sayings; he might in truth have extended and added still more, that the missionary system in its effects, is the lowest and most despicable of all, none to compare, though under the garb of religion, &c. In the opinion of rectitude and uprightness, it is in fact a disgrace to a gibbet and the very climax and sink of infamy. I hope it will be fully exposed and degraded, agreeably to its demerit.

I have much to say and to inform you of the passing occurrences here, but must reluctantly draw to a close. May the God of unbounded grace bless, guide and direct, and ultimately crown you with all desirable success. Farewell.

Dear brother, yours affectionately,

A. KEATON.

FOR THE PRIMITIVE BAPTIST.

Crawford county, Georgia,
January 5th, 1838.

DEAR BROTHER BENNETT: I again take my pen in hand to drop you a few lines, to let you know that we want the use of your very valuable paper again this year.

We want you to stick to the helm and not give up the ship, for I believe that God has acknowledged your labors in this country. The missionaries here have said many hard things of us, but none of these things move us. We still believe the Lord is on our side, and if the Lord is for us who can be against us? I rejoice that the foundation of God standeth sure, with the seal upon it. I stop here by saying, may the Lord bless the labors of all his

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faithful servants. I remain your friend and humble servant in the bonds of the gospel. *WM. BOWDEN.*

THE PRIMITIVE BAPTIST.

SATURDAY, MARCH 10, 1838.

Postmasters are earnestly requested to return the Primitive Baptist, should any of the persons to whom they are directed neglect or refuse to take them out of their office.

FOR THE PRIMITIVE BAPTIST.

Fairfax, C. H. Va. Feb. 23d, 1838.

Bro. Bennett: When I first heard from you, I thought I should occasionally write a communication for the "Primitive," but my time has been otherwise so much occupied that I have neglected you, if neglect it is, not to trouble you with my *notions*. I now send you for insertion in your paper, if you judge them profitable, the following remarks founded on Titus 2d, 1: *But speak thou the things which become sound doctrine.*

These words contain an exhortation from Paul the *aged* unto Titus, his son *after the common faith*. It is founded on his own long and tried experience, as well as indicted by unerring inspiration. It comes to us as the dictate of that *wisdom which is from above*, which is *pure*, *peaceable*, *easy to be entreated*, &c. It thus commends itself to our particular attention and obedience by every consideration of propriety.

The doctrine here spoken of, is the doctrine of salvation, taught in types and shadows under the old dispensation, and in the clear light of gospel day, in the New Testament. This doctrine is *one*, as taught in the experience of Abel, of Abraham, of Job, of David, &c. under the former, of the thief on the cross, of Saul of Tarsus, and of you and me, my brother, if subjects of grace, under the latter dispensation. Christ the first and the last, the alpha and omega of it, was the alone foundation looked to by Moses and the prophets under the law, and by the apostles under the gospel, as the two cherubim on the ark stook with their faces looking inwardly upon the mercy-seat. What was Paul's experience in being slain by the law, in being led to account all the former attainments he had made in religion as *loss*, (that is as a *real injury*,) and as *dung*, (that is, as being most *offensive* and *disgusting*,) for the excellency of the knowledge of Christ Jesus, that he *might win Christ*, (that is, have or account Christ, as his *gain*, (for the word here rendered *win*, is evidently placed in opposition—not to his *suffering loss*, but to his counting as *loss*, that which he h' before esteemed as gain,) and be found in him not having his own righteousness which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith; I say this experience which Paul had of the doctrine of Christ, is the experience of every child of grace. This doctrine contains what is revealed in the Scriptures, and of course what we are taught in experience, of Christ, as our shepherd, our king, and our prophet, as well as our high-priest and intercessor. Hence it embraces what we are to receive and profess as truth, and what we are to practice in religion, and the order we are to observe, as well as what we are to trust in, for our acceptance with God.

The apostle here speaks of *sound* doctrine, which implies that the doctrine may be, and yet in the manner we hold and profess it, not be sound; may be deficient, not entire, be mixed, and therefore not pure, be severed or shattered, not perfectly joined as one sound whole, &c. These deficiencies and defects, Paul would have Titus guard against, in what he should speak.

Our brethren do not all, I think, sufficiently feel the importance of this apostolic rule; and are not therefore sufficiently cautious of transgressing it. Some seem to think that a strict adherence to it, savours too much of being over nice or particular, hence would justify a careless mode of expression. Others, without design from mere heedlessness, transgress by using expressions, and even advancing sentiments unbecoming sound doctrine. All of us through our deficiency of knowledge, transgress in many points.

Should it be asked, How comes this deficiency of knowledge, in any of the disciples of Christ, seeing he gave the promise that the Holy Spirit should *guide them into all truth*? In answering this, I will ask, why did not God drive out all the Canaanites from before the children of Israel, leaving them *to be thorns in their sides*, &c.? was it not for their transgressions against God in suffering those nations to remain and intermingle among them? See Josh. 23d, 12 and 13, also Judges, Chaps. 1st and 2d to ver. 5: So by seeking to be like the popular religionists, by leaning to our own understandings, or by being swayed by the opinions of men; or in other words, by not utterly slaying, but sparing the old Canaanitish notions of religion within, and around us, and suffering them to intermingle with our experience, have not we in thus despising the divine teachings of the Holy Spirit, *grieved him* to leave us, to fall far short of *all truth*? And is it not high time that we repent of our departures, as did Israel at Bochim. Judges, 2d, 4, and 5, and to exercise a more entire dependence on the Holy Spirit, as he alone, who can unerringly guide us into the truth?

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As it respects our incorrect expressions, though they may appear at first view, trifling departures, they are not so harmless as we would imagine. Words are signs of our ideas, and those who read our productions or hear us speak, and have confidence in our correctness, will receive the ideas, our incorrect words properly convey, as truth, and will therefore, be thus far led into error.—Every error we embrace is so far, an opposing interest raised in our minds against what God has revealed, and is an intermarriage with false religion, and if followed out, like Solomon's marriage with strange women, will lead us into fundamental error. (See 1 Kings, 11th, 1—8.)

In speaking the things which become sound doctrine we shall be led to declare the truth as it is in Jesus, unreservedly, keeping back no part for fear of offending men by our plainness; and to insist on an entire subjection to Christ in *practice* and *order*. And not only this, but we shall be constrained, I think, to bear a faithful testimony against every counterfeit in doctrine or practice, which may be attempted to be palmed upon the church or world as belonging to the religion of Christ.

As Christ has never, like Solomon, countenanced polygamy, he has acknowledged but one visible church as his. "My dove, my undefiled is but one." Songs, 6th 9. The branches and members of this church are distinctly characterised in the New Testament, viz: As *continuing steadfast in the apostles' doctrine*, &c. as *submitting to* Christ's *voice*, *following him*, and *fleeing from strangers*, &c. "My sheep hear my voice, I know them and they follow me." John, 10th, 27. See also verse 3—5, and Acts, 2d, 42. To speak as do the populars, of various denominations as being *evangelical* or *gospel* churches, with all their different systems aud orders, is far from *speaking the things which become sound doctrine.* To countenance the strangers which of late years have come in under the name of Baptists, with their *new* or *no* doctrines, new schemes, &c. is really worse, than to countenance error under other names. The fact that subjects of grace may have been drawn into those other denominations, or into the practice of *new measures*, is not that which is to guide us. "Speak thou the things which become sound doctrine," though it may reprove certain *Christians* as well as expose *hypocrites.*

But once more, in obeying this apostolic direction, we must have some regard to manner. There is a great difference in speaking the truth as to this point. We may, and ought to speak of false systems, and of deceivers, according to their true characters; and we may do it in a way to give evidence that it is a conscientious regard to truth which constrains us thus to speak. Again we may express the same opinion, and yet in a manner that will give it the appearance of ridicule or reviling. I think we have very generally been too careless upon this point; and have thus given others occasion to think, that our object is, to contend with those who differ from us, instead of that, of faithfully exposing their pernicious and delusive errors.

In making these remarks, my brother, I offer them for general consideration, hoping that so far as they merit attention, they will receive it, from our Old School brethren. I will add, that in the editorial department of your paper, I have noticed nothing requiring a particular application of any of the above remarks. In some few of the communications published therein, I have noticed expressions which from the *sentiment* they conveyed, I regretted to see come from Old School Baptists. In one or two instances I thought of writing to you and suggesting the propriety of your exercising the editorial right of expunging or altering such expressions before putting them to press. I do not now distinctly recollect what they were, or in whose communications, in every instance, I discovered them.

Yours, with brotherly affection.

S. TROTT.

FOR THE PRIMITIVE BAPTIST.

Raleigh, N. C. March 6, 1838.

Brother Bennett: I send you the following, directed to the Editor of the North Carolina Standard, for publication if you think fit. The circumstance which gave rise to this was, I saw in perusing the Standard a piece written, as I am informed, by a Mr. Wilcocks, of Wake Forest Institute, vindicating that Institution; which I disliked seeing in that paper, as I dislike to purchase such, directly or indirectly. And also the good of my country stimulating me to make some remarks on it, as well as the cause of God, I presented it to the Editor of the Standard for publication; being refused by him, I therefore request you to give it an insertion in your little paper if you think fit to do so.

BURWELL TEMPLE.

For the North Carolina Standard.

Mr. Editor: Sir, in perusing your paper I found immediately following, a piece headed a Christmas Gift—another headed from the Biblical Recorder, Wake Forest Institute; standing, I think, Sir, where it ought not. Whether it be in a holy place or not, I, as a subscriber to your valuable paper, have an objection to buying any such merchandize. 2ndly, I have an ob-

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jection to it, because your paper professes to be a political one, and not a religious one; and that I think it wrong for politics and religion to become in the slightest degree consolidated. 3rdly, I object to it, because I understand that the Missionaries have six or eight periodicals through which they are at liberty to write without filling the columns of the public gazettes of the day. 4thly, I object to the doctrine therein contained, considering it as dangerous to liberty and union in its consequences, when carried out as the abolition doctrines. Upon which, Sir, I hope you will indulge me in dwelling a little, in giving my reasons for thus thinking.

In the first place, if the abolition doctrine is carried out in this country, its consequences ultimately must be persecution, bloodshed, and, of course, disunion. And as regards schools to teach theology, you know, Sir, in all countries where such schools have fully embraced the object; that persecution, the yoke of priestcraft, with its heavy tithings, whippings, imprisonments, confiscation of goods, and death itself, have been the effect. This is as plain as noon day, if you will credit the history of other countries, and even America before the revolution. As regards the Wake Forest Institute, it acknowledges in the piece alluded to, that one of its objects is to teach theology; though I think there is another name instead of theology would suit that principle better—which is this, THEOGONY. What, Mr. Editor, has been the effect, as it were, under your own nose in the city of Raleigh, by a theological school bred minister? Has it not been persecution, disunion, and the prostration of the Baptist church? Is there any such precept or example from Jesus Christ or his apostles, to dissolve churches and scatter the flock? See Ezekiel, 34, 3—4 verses: Ye eat the fat, and ye clothe you with the wool; ye kill them that are fed, but ye feed not the flock. 4. The diseased have ye not strengthened, neither have ye healed that which was sick; neither have ye bound up that which was broken; neither have ye brought again that which was driven away; neither have ye sought that which was lost. But with force and with cruelty have ye ruled them.

Mr. Amicus appears in his out set to make facts plain to the whole community, just as they are; he uses the word facts nine times in his address, if I mistake not, and out of that number three or four facts are plain. The first plain fact is, that the Wake Forest Institute was commenced on the first Monday in February, 1834. Second fact is, it has been in operation four years. Third fact, to teach young ministers preparatory, and also theology. He says: *At this time it is extremely important that facts should be made known, since many misrepresentations in regard to the Institute have been promulgated by those who are not its friends; by means of which incorrect impressions have been made upon the minds of a portion of the community, and many undeserved prejudices have been created against it.*

As the writer from the Institute has not particularly brought plain before the public, what society or people they were that made such false impressions and prejudices against the Institute, I shall not name them neither; only I acknowledge myself unfavorable to the Institute, and I am not ashamed to lay before the public at this time the grounds of my protest against it. In the first place, I find no scripture to support it. This the writer knows, or has failed to bring forward one text of scripture upon which it is founded or based. In the mouth of two or three witnesses every word is established. Sir, I challenge him or any other advocate of the Institute, to prove from the scripture where God ever directed his people to form such a school as Wake Forest Institute to educate men for his ministers. Who taught all the prophets of God to prophecy all those sacred and valuable truths to the church? Was it the Institute, or the Spirit of God? Who taught, or in what school were all the apostles taught in, after called of God to the ministry of the word? Will you, Amicus, say they were taught in like schools as Wake Forest? No, no; you dare not. Then by what authority do you do such things, and then accuse those unfriendly to your Institute of making misrepresentations, creating undue prejudices against the Institute? But I have proof plenty at hand, to prove that God calls and qualifies his ministers for the ministry, without the aid of your Institute. See Mark, 1st chap. 17th verse: And Jesus said unto them, come ye after me, and I will make you to become fishers of men, 18th verse: And straightway they forsook their nets and followed him. Notice what Jesus sayeth: I will make you, &c. not you, Wake Forest Institute. Did they go straightway after your schools, to be shut

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up there two or three years to receive their qualifications, and then follow Christ? You know not; for they straightway followed him and forsook their nets. Again did he light of another, who said: Let me first go and bury my Father, or tell them farewell which are at home. No: Let the dead bury their dead, but follow thou me.

But you will say, without a classical education we cannot rightly understand the scriptures. Here I would ask you a question: Is the education you impart spiritual or carnal, or the wisdom of this world? if you say spiritual, then you set in the seat of God as a revealer; and this you cannot make Bible readers believe, because there is a God in heaven that revealeth secrets. And blessed art thou, Simon, for flesh and blood hath not revealeth this unto you, but my father only, which is in heaven. And none can know the father but he to whom the son will reveal him. If you say carnal, or the wisdom of this world, then you condemn yourself, because the carnal mind cannot discern the things of the Spirit, because they are spiritually discerned. If you say, the wisdom of the world, then you are wrong; for that is foolishness with God.

Mr. Editor and reader, bear with me a while, while I direct your minds and Amicus's, to a conclusive point, that schools, such as Wake Forest, are not authorized by God to teach theology. See Paul to Gallations, 1st chap 1st verse: Paul, an apostle, not of men neither by man; but by Jesus Christ and God the Father, who raised him from the dead. Now, Sir, you see that, in another confession of Paul, that he was a learned man, brought up at the feet of Gamaliel, yet he denies that qualification was of man neither by man. See 11th and 12th verses: But I certify you, brethren, that the gospel which was preached of me is not after man; 12. for I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.

Thus he disowns, that his education was any part of his gospel qualification to preach the unsearchable riches of Christ Again, to unmask the pretensions of Amicus, 17th verse, same chapter: Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia and returned again unto Damascas. Precisely corresponding with what he had just said in verse 12. And as it was well known that Peter was unlearned, reason would say he did not go to see Peter to be taught by him. See verse 18: Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days. 19th verse: But other of the apostles saw I none, save James, the Lord's brother. And he a poor unlearned man, that all knew was not teaching school.

Reader, it is as plain from scripture as the nose in your face is to be seen, that the Wake Forest Institute is not of God, but of men; and its effects will, if nourished, prove a curse to unborn generations, as in all other countries. This, Sir, is one of my reasons why I enter my protest against it. And if this is the undeserved prejudice the writer complains of, I am willing the facts should be make known to the public.

Another fact, I will assist Amicus to make known to the public, as he wishes nothing to be kept secret, and is open to a fair investigation. It is, that in bagging the money from the people, the people were told that the school was intended as a benevolent school to educate the poor children whose parents were not able to educate them. Upon this, some poor and some rich threw in their donations; and after the school went into operation, instead of its meeting the necessities of the poor, it commenced its first session at $60 per session; the second session, $70; the third session, $100. Does this make the unfavorable feelings towards the Institute? If so, I believe it is due it.

Thus you see, reader, the poor received nothing for their money; nor you, rich, no further than you pay for, if as far: for you give your money to educate young men to the ministry, and when educated they will not preach for you without a good salary; and while hunting for that, they are peeping and peering where they can marry your rich daughters, and then it is not expected for a great man to preach without a great price. If this is not got, your young minister must lie up, and make preaching a by business.

The writer from the Institute, or in its behalf, says: *The system and mode of instruction pursued in it have been tried, and found to be good.* I cannot tell by what rule the gentleman works, unless it is this: Session before last there were, as I was informed, the rise of one hundred students; last session I suppose, from what I learn, not more than half that number; and still it is good. The gentleman says the school is open for visitors' enquiry. I

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might not be amiss to enquire generally in the neighborhood, and of some who have left the school.

Mr. Editor, I feel much opposed to such subjects coming into your columns. I will forbear, hoping your prosperity.

BURWELL TEMPLE.

FOR THE PRIMITIVE BAPTIST.

Georgia, Troup county,
Feb. 9th, 1838.

Brother Bennett: I have concluded to write you a few more lines, thereby letting you know something more of how things are going on in this country. You see from communications from this State, that we as Baptists are divided; and I think that the time is not far distant, when we shall be entirely separated. And I believe some of the missionaries think that they will be the strongest in number, and from some of their late proceedings it looks like it may be the case; for they are appointing protracted meetings and thereby making revivals, but the misfortune is, as soon as the meeting breaks up the revival ceases. Sometimes they baptize a good many during the meeting, but I would as soon have no rain as for the ground to be as dry immediately the cloud passes away, as it was before it came.

Now, brother Bennett, I do believe that one great cause of our difficulties in this country, has grown out of the manner in which a great many churches have practised in receiving members; for there are many churches, as I think, that are governed by their preacher, and we have many preachers that I believe admire quantity more than quality. As it is short, I believe I will tell you one experience on which I saw a church receive a man; which was as follows: The first time I ever saw myself a sinner, was the time you (speaking to a man by his side) came to see me when I was sick; but, said he, I discovered that Christ was a full Saviour. Now that was all the man said, but the preacher immediately observed, brethren, he has curtailed it very short; but ask him any question, he is able to satisfy you. At length an old brother asked him, if at the time he discovered a fulness in Christ as a Saviour, did it give him any comfort or joy? The preacher answered, O yes, he shouted, he fairly alarmed the neighborhood. They then received him.

Now I have given that as a specimen of many cases that I have seen, by which men get into the church who do not belong there and know not that salvation is of the Lord. Now I will say one thing more and I believe I will stop. When a company of soldiers are marching, and one steps into the ranks that does not belong there, and he undisciplined, he cannot dress by the rest; and they to try to dress by him, will put all in confusion.

Now I conclude, hoping if you see cause to publish this, you will correct errors; if not, lay it by and let it not harm our cause. And oblige your ever loving friend and brother in the gospel.

ANTHONY HOLLOWAY.

FOR THE PRIMITIVE BAPTIST.

Lawrence county, Alabama,
Feb. 21st, 1838.

Dear Brother: Since writing my last letter to you, expressing my surprise and regret at the idea of the Primitive Baptist being discontinued, I see in the last number that you have thought it prudent to continue it; which I was really glad to see. I have received the last January number, which contains advices from the different churches, stating their trials and difficulties. I believe with the rest of my brethren, that I have a similar right of letting you know the state of affairs in our part of God's vineyard. We are all striving apparently to enter in at the straight gate, but it does appear to me that there are a goodly number of our denomination are taking directions from strange signboards; and if any thing that I may say should throw any light on the subject, it is at your disposal.

We will all agree, that God has a church on earth, and that church was organized for the good of man, and that the Christian church should have the greatest influence in society; that we are all fellow labourers together, and any thing to mar the feelings of the church should be sought out and thrown aside amongst the rubbish. It seems to me, in a word, that we have two prominent societies in our house, and experience and every thing else that is sacred, admonishes us and teaches us, that there should be a dissolution of the compact.

We profess to hold with close communion, and if we depart from that in one instance, we might as well in all. I mean the Masons, they are as they say, worshippers of the true and living God; that is

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very well, but they keep it all to themselves, and as such, must be a combined power made use of, in order to affect society. I will state, here is a member of the Baptist church, who is a Mason advanced in authority; he holds the lodge with his brother Masons, where the world is admitted to vote on any question arising in society. This act is made public, and it has that influence on the public mind that what is in accordance with the law of the land is right. They make use of operative means to carry into effect their speculative designs; and this is all for the sake of the God of this world.

I will relate a circumstance which took place not a hundred miles from here, which I think will illustrate the matter. There was a Mason Hall put in agitation; they wished for a good house, but on reflection they were rather weak in purse to build such a one as was wanted. They then went on to devise a plan to accomplish it. It was resolved, that there should be a large two story brick house erected, and that the lower part should be for all denominations to preach in. The subscription was handed round, and it being made popular, the amount of money was soon made up and the house built. The land was owned by the great light of the Lodge, or rather the head man, who still retained the right of the land on which the house was built. A committee was then formed of a member from each of the prominent societies, viz: Methodists, Baptists, Cumberland Presbyterians, and the old Presbyterians. When things went into operation there was found another society, which has a great many followers, the Campbellites. This society was prohibited by the proprietor, or there should be no deed given.

Now, brother, I am no Campbellite, but I like to see God worshipped according to the dictates of our conscience. I will relate a passage of scripture that will be sufficient. We are told to come out from among the world, and be ye separated therefrom. These very men, as some of our brethren term them, are ridge poles; but I think a more proper definition should be, weight poles; for thereby they are burthensome to the building. But there is one consolation, according to the nature of things the weight poles are generally the first poles that rot, and are thereby no longer fit for the building and are thrown away.

The Primitive Baptist, I think, is silencing a great many bickerings; and I pray God that the people may see aright, and that the Lord would direct them in the light of the truth as it is in Jesus. Our church, thank God, continues to grow in the Lord. Sometimes we have large showers, and at other times we have small; but I hope that the seed that might be sown may be in good ground.

Dear brother, continue in prayer and supplication to the throne of grace for us, that we may go on to serve the Lord in spirit and in truth. Farewell, dear brother, may the Lord bless you.

DAVID JOHNSTON.

FOR THE PRIMITIVE BAPTIST.

Muscogee county, Georgia,
15th Dec. 1837.

VERY DEAR BTOTHER: In again seizing upon an opportunity to address you, thro' much inconvenience and haste, I avail myself of it to inform you that I am still in the land of the living and on supplicating grounds; and equally as much opposed to the missionists, their doctrine and practice, as I ever was; and as great an advocate for the gospel of the blessed Jesus, and the support I have discovered it has uniformly met with in your paper. I therefore wish you every possible success, endeavoring at all times to bear you and the cause in which you are engaged, before the Most High, for his protection and defence against all and every attack of the workers of iniquity; who have spread such confusion throughout our land under the false garb they have assumed, for the purpose of deceiving the unwary and thereby making to themselves gain. By means of your paper, and the resistance they have met with from you and all other Christians in the United States, they seem at this time to be losing ground very fast in our part of the world.

Difficulties of one kind or another have hitherto prevented me addressing you sooner, and now I cannot do so as fully as my poor heart desires; but still hope and trust in God, that I shall be enabled to write you more fully in a few weeks.

May the good one bless you. Farewell. I am, &c.

JOHN G. WILLINGHAM.

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North Carolina, Orange county,
Feb. 22d, 1838.

BROTHER BENNETT: Since we received your paper, we have been more fully convinced the new schemers are not right. We have finally withdrawn from the Flat River Association. There are five churches and five ordained preachers in the bounds of this Association that will not go with them; and if I am left alone, I cannot nor will not have union with them.

Dear brethren, come and see us and preach for us whenever you can; Eno meeting house, Chesnut Grove, Tar River, and Camp Creek, all close together.

I am yours with esteem,

EZEKIEL HAILEY.

Georgia, Troup county,
Jan. 15th, 1838.

DEAR BROTHER BENNETT: I can assure you, although a stranger to you in the flesh and in a foreign land, yet I am with you in the spirit, beholding your order and the stedfastness of your faith. I can but admire, my dear brother, the appropriate title which you have given to your periodical, the Primitive Baptist. Indeed, it seems as if the present times are truly eventful, for it does appear that any thing may obtain and go down with a large majority of the people but truth; and it seems to have fallen in our streets. You have taken for your motto, the sword of the LORD and of Gideon; and I pray that the Lord may bless you and help you to wield it in the spirit of Him, who hath said to his disciples, Be ye wise as serpents and harmless as doves. You have many to oppose you, but fear them not; truth must and will prevail. If you are defamed and your name cast out as evil, take it as a part of your legacy. And when they call your paper little, by way of derision, tell them it is the highest title you claim on earth; and one which our divine Master gave to those to whom it was his Father's good pleasure to give the kingdom.

Yours, &c. *G. W. HOLIFIELD.*

Lowndes county, Alabama,
March, 1838.

BROTHER BENNETT: I commenced taking your paper last year, with which I am well pleased; believing the principles and doctrines you advocate to be the principles and doctrines of the Bible. I humbly hope the Primitive Baptist may be the means of doing much good, by exposing the corruptions and money-making inventions of modern priestcraft, by earnestly contending for the doctrines of the Bible, and by the goodness of God restoring concord and brotherly love to our churches, that we may again enjoy that peace, harmony, and good will, with which our churches were blest in former days. So I must conclude by subscribing myself your unworthy brother.

JOHN McQUEEN.

Bibb county, Georgia,
Feb. 28th, 1838.

BROTHER BENNETT: I have the pleasure of writing for some more of my friends for your valuable paper, the Primitive Baptist. I say valuable, because I think it has done and is doing a great deal of good in this section. The doctrine it contains I believe to be sound and orthodox, according to my judgment on the scriptures of divine truth. And we are told in Judges, to earnestly contend for the faith once delivered to the saints. And because the blessed Lord, I hope, has made some of us willing to obey his word, and come out from among the new schemers of the present times, and declare non-fellowship with the missionary operations that they call benevolence, though I think not the right name for their begging institution to get money to carry on their religion. And because we are opposed to their unscriptural notions in religious matters, and have withdrawn from them, they say we have set up a new standard of fellowship; but their saying so does not cause it to be so. We believe we stand on the Old School platform, according to the primitive faith of the ancient Baptists.

Brother Bennett, I have been at several churches and three Associations, at the time when the Baptists withdrew and came out from the missionary or new light Baptists. I thought I could see a great deal of hardness or anger appear on the side of those, that talk so much about benevolence to raise money to convert the heathen. But since we have separated and come out from among them, the churches seem to be all in peace so far as I know in the Echaconna Association. And I think if the missionary had been rammed up to an orthodox faith a long time ago, or we had come out from among them, there would not have been so much confusion in the

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Baptist church as has been. But I hope the Lord will be with his children, and enable them to do right. Psalms 84th: The Lord God is a sun and shield, the Lord will give grace and glory; no good thing will he withhold from them that walk uprightly. Hebrews, 12 c. 28 v.: Let us have grace whereby we may serve God acceptably with reverence and godly fear.

Yours, as ever,

JONATHAN NEEL.

AGENTS,

FOR THE PRIMITIVE BAPTIST.

NORTH CAROLINA.—J. Biggs, Sen. *Williamston.* R. M. G Moore, *Germanton.* W. W. Mizell, *Plymouth.* Jacob Swindell, *Washington* J. A. Atkinson, *Bensboro'.* James Southerland, *Warrenton.* Alfred Partin, *Raleigh.* Stephen I. Chandler, *McMurry's Store.* James Wilder, *Anderson's Store.* Benj. Bynum, *Speight's Bridge.* Henry Avera, *Averasboro'.* Parham Pucket, Richlands. John H. Keneday, *Chalk Level.* Burwell Temple, *Wake county.* Obadiah Sowell, *Rogers' P. O.* Geo. W. McNealy, *Yancyville.* David J. Mott, *Long Creek Bridge.* Ely Holland, *Smithfield.* James Dobson, *Sarecta.* Stephen Rogers, *Holly Spring.* James H. Sasser, *Waynesboro'.* John Fruit, *Sandy Creek.* L. B. Bennett, *Heathville.* Jas. P. Daniel, *Stantonsburg.*

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MISSOURI.—Calvin Newport, *Harmony.*

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John W. Turher,	$5	Adam McCreary,	$2
Sion Bass,	10	French Haggard,	5
Jona. H. Parker,	5	R. W Carlisle,	6
Wm. Anderson,	5	Joseph H. Flint,	6
A. B. Reid,	5	Jesse Price,	1
Peter Culf,	1	M. W. Sellers,	3
Blount Cooper,	1	Jesse C. Knight,	2

TERMS.

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THE PRIMITIVE BAPTIST.

EDITED BY MARK BENNETT.

Printed and Published by George Howard,

TARBOROUGH, NORTH CAROLINA,

"Come out of Her, my People."

VOL. 3. SATURDAY, APRIL 14, 1838. No. 7.

COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

March 14th, A. D. 1838.
Philanthropy, Butler county, Ohio.

To Elder Bennett, Editor of the Primitive Baptist.

DEAR BROTHER: The Primitive Baptist produces remarkable and singular effects with the people in this part of the country; while it is hailed with joy by some, others are grieved to the very heart at the sound of its name, much more on hearing its contents read. While it gladdens the hearts and encourages some in the Christian's warfare, it discourages others and makes them mad; while it strengthens the faith and zeal of some, it weakens the faith and zeal of others; while some believe it to set forth the primitive doctrine of the Baptists, (or in other words, the doctrine of Christ,) others look upon it as the doctrine of devils; while its contents are food to some, it is poison to others; while some wish it to continue, others would rejoice at its downfall.

From the above facts, it is evident that there are two sorts of people in the world, (namely, the believer and the unbeliever,) differing very widely, both in feelings and sentiments. They differ, firstly in their parentage. The former, having God for their father, "for ye are all the children of God by faith." The latter are of their father the devil. 2d. They differ in their birth. The former is born by promise. The latter is born of the flesh. The former of incorruptible seed, by the word of God which liveth and abideth forever. The latter of a corruptible seed that is doomed to perish. 3rd. They differ in the manner of their birth. The former a miracle of grace, effected by the Spirit of God alone. The latter is produced by a natural cause, and upon natural principles. 4th. They differ in *spirit.* The former possess, and enjoy the spirit of God, "for as many as are led by the spirit of God, they are the sons of God." The latter possess the spirit of iniquity which worketh in the children of disobedince. 5th. They differ in mind. The former being spiritually minded, which is life and peace. The latter is carnally minded, which is death. 6th. They differ in feeling. The former feel the love of God shed abroad in their hearts by the Holy Ghost that is given to them, which never fails to produce in them a hatred to sin, and a love to God. Like the fountains of water that spring up in different parts of the earth, having their origin in the *ocean*, they invariably bend their course towards their fountain head; and when two or more meet together, they mingle and form an union or oneness, and so continue their course, though with many meanderings, until at last they are swallowed up in the great ocean. Even so, with the Lord's people, though scattered throughout the earth; one here, and another there, yet when they meet, there is a oneness with them; they speak the same language, they sing the same song, they have been all taught in the same school, they have the same Lord, the same faith, and the same baptism. They are all bound to the same place; namely, their fountain head, which is *God.* And ere long, they shall be all swallowed up in the ocean of eternal love. Not so with the unbelievere; their hearts filled with enmity to God, his truth, and his people, they foam out their rage at them; they are haters of another; their way is the way of death, and ere long, they shall eat the fruit of their

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doings. 7th. They differ in their *belief*. The former believe that salvation is of (sovereign) grace alone. The latter believe it to be of works. The former believe that mankind by nature are dead in sins. The latter believe the devil told the truth, when he said, "thou shalt not surely die." 8th. They differ in *practice*. The former are zealous of good works, which they show by contending for the faith once delivered to the saints, and by walking in all the commandments and ordinances of the Lord, and being contented therewith; leaving him the prerogative of carrying on his own work. While the latter are haters of good works, which they prove by striving to pervert the faith of God's elect, and persecuting those that preach it; they obey not the commandments of God, but make them void by their own traditions; they take the prerogative to themselves of helping the Lord to do his own work by devising plans and setting them into operation to convert sinners, which he has not authorised, and boasting of their success; and truly if we could credit their reports, they are far ahead of the Lord, themselves being judge! And it is this brood of unbelievers, that have crept in unawares among the Baptists, that have originated these wars, confusions, and distresses, they have experienced of late among themselves. And now I must come to a close. Yours in the best of bonds.

JOSEPH H. FLINT.

N. B. You will please insert the following, from Deacon Samuel Gwaltny, in the Primitive Baptist, and oblige yours.

J. H. F.

To Elder Bennett.

Dear Brother: I have had an opportunity of reading the Primitive Baptist as far as the numbers of the first and second volumes have been received by Elder Flint, and have been so much delighted with its contents, and especially, with Elder Lawrence's productions, that I want you to send me the second volume entire; and I hereby transmit through your agent, Elder Flint, one dollar for the second volume.

Your affectionate brother,

SAMUEL GWALTNY.

FOR THE PRIMITIVE BAPTIST.

Georgia, Houston county,
Feb. 25th, 1838.

Brother Bennett: I am well pleased with your paper, and do think it has been a means in the hand of God of doing a great deal of good or, preventing a great deal of evil. I have received them tolerably regular, and have been well pleased to think how they did, by the truth of the gospel, tear down the turnpikes which were reared for the rich and learned of this world to go to heaven on, by paying toll; while the poor and ignorant might remain on their own side, notwithstanding Christ chose the foolish things of this world, and the poor have the gospel preached to them and without money and without price, &c. But yet like Judas the missionaries are going about selling Christ for money, and appear to love him full as well as Judas did, when he kissed him. But if they would only be as honest as Judas was and throw down their gain, it would not be so bad; for I think they must be as well convinced of their error: and the proud pharisees as destitute as they were of the religion of Jesus, they would not put it into the treasury, but the missionaries put it into the treasury, notwithstanding it is the price of blood.

There are a great many more good shearers than there are good shepherds, and if they have sheared you so often and so close that the wool has not grown out when they come again, they will clip the shears over you; and as for your feelings, they had just as lieve take a piece of the hide as not; and I think if they ever can get Congress to make just such a pair of shears as they want, they will take sheep, wool, hide and all.

I conclude by subscribing myself your affectionate brother in Christ, if I might be thus worthy. *LUKE BOZEMAN.*

FOR THE PRIMITIVE BAPTIST.

Tennessee, Roane county,
Feb. 25, 1838.

Dear brother Bennett: Since I wrote to you last, I have been in Bledsoe county. I had the first number, vol. 3, of the Primitive Baptist with me, and on showing it to some of the brethren they insisted on keeping it for two weeks, until they could show it to more of the brethren and friends; accordingly I left it with them. They wore it out in that time, and were well pleased with its contents, and requested me to write for them to you to send them six copies of your valuable paper. I say valuable, for two reasons: first, because the doctrine it contains I believe is the

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doctrine of the Bible, and cannot be overturned by all that wicked and designing men can do. Second, because I believe it is doing much good in our country. It is soul-cheering and heart-reviving to the dear tender lambs of Jesus, when they can hold sweet converse with so many brethren from different parts of the United States, that seem to see eye to eye and speak the same language. It is food to the hungry soul, it builds them up in the most pure and holy faith of the gospel of the dear Son of God. It causes us to be strong in the belief that God has yet a people, yea, more than seven thousand, that have not bowed the knee to the image of Baal; and are not afraid to stand valiant for the cause of Christ. Would to God the Primitive Baptist might circulate far and wide, that all Christians might see the sad delusion that is carried on in the religious world.

I could say many things but must forbear at present, as I have to try to preach in two hours from this time. So I will come to a close by subscribing myself your most affectionate brother in gospel bonds and afflictions, and fellow laborer.

ASA NEWPORT.

FOR THE PRIMITIVE BAPTIST.

Alabama, Greene county,
Dec. 15th, 1837.

BROTHER BENNETT: According to a previous appointment, our Old School brethren met at Rehoboth church, Friday before the second Sabbath in November, and organized into a new Association of the Old School order and primitive faith. I herewith enclose a Minute of our proceedings, which you can examine and see more minutely what we have done. It is the wish and was the order of our Association, which you will also see, that a Minute should be forwarded to you and brother Beebe for publication. I would like for you to give it a place in your valuable paper as soon as possible.

Yours in Christian love.

HENRY HARRISON.

[The Association above referred to, is called "The Pilgrim's Rest Association of Old School Baptists," and is composed of twelve churches, viz: Pilgrim's Rest, Primitive, Bethany, Liberty, Salem, and Sarepta, in Pickens county; and Rehoboth, Bethlehem, Canaan, Friendship, Five Mile, and Bethel, in Greene county, Alabama—having 499 members in fellowship. We extract the following from the Minutes:—]

Report of the Committee on Resolutions.

Dear Brethren, it is likely fresh in your memories, the painful scenes experienced by us, being associated with persons calling themselves to be Baptists, though of a different faith, being votaries of the missionary or effort system; which converted our public counsels of conferenoe both in church and Associations, into a scene of turmoil and confusion, instead of that dove-like spirit of peace which should always pervade Christian assemblies; which has led us to the necessity of separating ourselves from them and entering into the following Resolutions:

Art. 1. Therefore Resolved, That we enter our protest against missionary operations and all its appending institutions (falsely called benevolent) as being unprecedented in the word of God.

Art. 2. And in order to guard against the innovations, that may be made on the churches, we advise you as early as practicable to dismiss by letter or otherwise from your churches, all members favorable to the missionary and effort system; and moreover we recommend to you to be careful to examine all persons offering their membership to you, touching their views relative to missionary measures, and if found to be favorable to such measures reject them.

CIRCULAR.

Dear Brethren, having transacted the business which came before us, as our Minutes will more fully show, we think it meet to address you in a circular letter, in which we give you our views in regard to the support of the gospel ministry, as we-lieve, the same to be warranted from the word of God; and in so doing, we will bring to view that portion of scripture that is most plain to the point. First, the express declaration of Jesus Christ is: Provide neither gold nor silver, nor brass in your purses, &c. for the workman is worthy of his meat and the laborer his hire. Matthew 10th chapter 9th and 10th verses—Luke 9th chapter and 3rd verse. This right the apostles published throughout the world. 1st Corinthians 9th chapter and 14th verse: Even so hath the Lord ordained, that they

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which preach the gospel should live of the gospel. Gallatians 6th chapter and 6th verse: Let him that is taught in the word communicate unto him that teacheth in all good things. 1st Timothy, 5th chapter and 18th verse: Thou shalt not muzzle the ox that treadeth out the corn, and the laborer is worthy of his reward. 1st Corinthians, 9th chapter and 7th verse: Who goeth a warfare any time at his own charges? who planteth a vineyard and eateth not of the fruit therof? or who feedeth a flock and eateth not of the milk of the flock? For our sakes no doubt this is written. 1st Corinthians, 9th chapter and 11th verse: If we have sown unto you spiritual things, it is a great thing if we shall reap your carnal things; and they that wait at the altar are partakers with the altar. Thus our dear brethren it does most clearly appear from divine authority, the ministers of the gospel have a divine right to a maintenance from the people. Let us for a moment contrast the gospel plan for the support of God's ministers, with the popular and new fangled notions of the day commonly called benevolent, or otherwise called the effort system; one is a measure whose author is God, and the other a human invention. First, we know of no officer that is authorized in the church of Christ to take up contributions but the deacons. The patriots of seventy-six groaned, bled and died, many of them, to bring about our happy form of government, and to throw off the titheing of the clergy, and the tyranny of priestcraft which they claimed, as a support, for the ministry; but strange, passing strange, that societies of different names and orders should be formed, and agents appointed whose business is to ride and take up contributions and it cloaked under the name, for the support of the ministry. Dear brethren the plain truth is, that God has ordained, that his ministers should be fed and clothed; but no where has directed such a course of merchandize on the Gospel. God has reserved the prerogative to himself of calling his ministers, and appointing the fields of their labors, and we view Theological Schools unwarranted in the word of God and dangerous to religious liberty. And wherever they have been organized, whether Jewish, Pagan, Heathen, Roman Catholic or Christian, they have been a source of persecution and bloodshed on the church of Christ. Witness in the 19th of the Acts of the Apostles, Paul disputing for the space of two years in the school of one Tiranus, and many of them who used curious arts, brought their books (the trumpery of said school which was found to be valued at fifty thousand pieces of silver) and burned them before all men. A cloud of history testimony can be brought to prove that heathen priests have been taught in their schools of theology, or mythology, in order to prepare them to preach the genealogy and divinity of their gods.

We admit that the Egyptians, Greeks, English and French, Spaniards and many others, have had their Theological Schools to teach mythology, magic and many other curious arts; but they never have promoted the cause of Christ and the simplicity of the gospel, but in every age and every nation, have been a nursery of persecution and bloodshed on the churches of Christ. Why then did not Christ go to the schools for preachers, instead of the sea of Galilee for fishermen? Brethren, lest we weary your patience, we close; yet much more could be said. May the Lord bless and direct you, and help you to rightly divine the word of truth.

FOR THE PRIMITIVE BAPTIST.

Haywood county, Tennessee,
March 9th, 1837.

Brother Bennett: A few days past I was in the State of Mississippi; while on my route, at places where I stayed two nights, I found as I thought, and as they expressed themselves, the man and his wife at each place to be Old School Baptists: meaning, the religion of God our Saviour to be spiritual, and only known by man through the spiritual teaching of God, who is a spirit, the author and supporter of revealed religion; and yet known by some in the world through divine grace. And that it only has the author for its support, and being kept by the mighty power of God through faith, which will end in salvation. And that the children need feeding that they may have strength to withstand the wiles of the devil, which are spreading through men, and these men like the horse leech's daughter, crying, give, give—I need not tell you what, for you know it to be money; and when that does not come plentifully, have said, give your gloves, handkerchiefs, &c. these you can give and have a chance to redeem them, for money is our object.

These people, named above, not believing in moneyed religion, and hearing of

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your paper, the Primitive Baptist, are anxious to obtain it from the first of this year.

Yours in the best of bonds, &c.

ASA BIGGS.

FOR THE PRIMITIVE BAPTIST.

Posey county, Indiana,
March 30th, 1837.

DEAR BROTHER BENNETT: On the subject of religion I can only say, that the churches of the Salem Association are generally in peace, but no out-pouring of the Spirit, but rather a state of barrenness prevails. Our brethren have taken a permanent stand against the benevolent operations of the present day, as they are generally termed; I hope, however they do not oppose true benevolence, only a scheme of religious traffic or speculation under the cloak of religion. Evil things being called by good names do not alter their nature. Almost every craftsman of every kind when he sets out to make gain by his craft, the first object is to persuade the people that he is concerned for their welfare, that he has the good of the people at heart. Look at a Simon Magus of old, that wanted to give money that he might have power given to him to communicate the Holy Ghost. Did he have in view the glory of Jehovah and the good of the children of men? I think not.

Then no wonder that we should now find the world full of religious speculators, that would make gain by godliness and take a great deal of pains to make the people believe that they had in view the glory of God and the salvation of souls. They profess to be the Lord's servants, but examine them and they stand opposed to his truth as revealed in his word. Paul gave us to know that the purpose of God according to election should stand. What do these benevolent and effort men tell us? They say thousands of the heathen are perishing daily, because the gospel is not preached among them. Does Jehovah lack means of sending the gospel to them, if they are to be saved by means of the gospel? Did he not find means to send his word and that with power too to the Gentiles? When the time rolled round that the Gentiles were to come to his light, he knew how to accomplish his ends then, which was the salvation of his people, as was then observed by an infallible witness: Then hath God also visited the Gentiles to take out of them a people for his name. Mark the words, out of; this accords with Paul, that the purpose of God according to election might stand.

But how can sinners be saved, how were or how do missionaries profess to be saved? Is it not grace that saves? Is not Jehovah's grace sufficient to save even a heathen, his power sufficient to call the vilest out of darkness into his heavenly light? Can any receive that light only such as are thus called? Are we not dependent beings on an independent Jehovah? Surely, if I am at all acquainted with the divine spirit and grace of God, he had no partner in the work of regeneration, no missionary to help him save me. I therefore am the more indebted to my divine master, because he done all the work for me. Then when men come in God's name and deny his word by their practice, or by their assuming to do the works of God, we should not receive them in our houses nor bid them God speed.

I must close this subject. I only desire to say one thing more, that is, I received a letter a few weeks past from a dear sister in Christ, that lives near Plantville, Grant county, Wisconsin Territory. She tells me there is a great revival among the Methodists there. Her desire is, that the Great Shepherd might send one of his ministers there to preach the truth to his people. May the Lord grant to send his ministers to them that pray to him and not to a missionary society for a preacher.

I will write again shortly.

PETER SALTZMAN.

FOR THE PRIMITIVE BAPTIST.

Southampton county, Va.
July 20th, 1837.

DEAR BROTHER BENNETT: At this time there is a wonderful cry about the scarcity of money; as if that was the main spring of the great machine by which all of our affairs were kept in proper order. I had thought that this song of oppression would be sung loudest by merchants and speculators; but alas! people professing godliness have learned the tune. And those who believe that the number brought to surround the throne of God, will be in proportion to the sum of money raised by agents for that purpose, seem ready now to despair of seeing half the work of God accomplished in consequence of this great pressure; though many of the New School Baptists keep up doing and advising.

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In the Biblical Recorder of the 7th of last month, we see an article headed *Systematic Contributions.* This brings certain strange things to our ears. The author of that production in the first place says, that prayer moves the arm that moves the world; and proceeds to say, that prayer is liable to be abused, and is abused where a church or people refuse to give of their money to promote the object for which they prayed. This is strange doctrine indeed, that prayer should be the instrument to move the arm of Jehovah to convert the world, and yet prayer should lose its efficacy in consequence of there being offered with it no *money.* Well may the author of such stuff call it systematic, for it too strongly represents itself as being a system devised for the purpose of increasing the weight of Judas's bag, to be called gospel doctrine.

But perhaps I have not caught the writer's meaning; it may be that he only wished to be understood as telling the people, that if they would give more liberally he and his partners in the craft would pray more fervently; but how can that be? He in the next breath tells the people, that they pray most fervently who give most liberally; which is in plain terms telling the people, that as they give nothing they pray none; but those who give must pray. And that as the efficacy of their prayer depends upon the sum of money which accompanies it, he, (*as one who lives by the craft,*) would advise them to give more liberally.

Shame, Mr. Deena, in devising such a system. You did not have reference to your Bible; there you would not only have read of greedy dogs, which never have enough, Isa. 56. 11; but you would also have been taught, that to him that worketh the reward was not reckoned of grace but of debt; consequently the more you worked, the more you would have found yourself in debt. But, Sir, to take your own side of the question, corruption is too plain to be blinked at. You intimate that the number to be redeemed of the Lord, is in proportion to the amount contributed to the various institutions of the day, (falsely called benevolent.) If you are really in earnest and believe this to be a fact, and believe the *soul* of man to be of such intrinsic value, how I ask is it, that the agents and officers of these institutions can have the conscience to pocket from four to six or eight hundred dollars a year for their services? thus greedily draining the treasury of these institutions, and with their pockets full still cry, give, give. Why do you not say with David, that you will not take that which is the Lord's.

But, Sir, follow your own track a little further, and still contend that the prosperity of religion depends upon the amount contributed to the benevolent institutions of the day, and see if you do not prove the fact; that is, that the prosperity of religion depends upon the prosperity of the banks. Consequently, as the specie is all gone to Europe, there religion must go; (*or at least your kind of religion, such as is bought with silver and gold.*) And should the banks not be pleased to favor us with some of their bills as a substitute for cash, then according to your system, the work of the Lord must stop, religion cease to prosper, and thus the whole race of the human family sink down to hell. Why, Mr. Deena! Because money cannot be had to employ a missionary to pray for them.

Now what think you, bro. Bennett, can you throw in your little portion of advice with mine, and persuade the man to go home and instead of idling away so much of his time, read his Bible a little. Then perhaps he will be able to make out a better system. But as he has promised to let us hear from him again, perhaps he may get the affair all right, money or no money; if so, he shall be sure to receive his just credit. In haste, your friend and bro.

E. HARRISON.

FOR THE PRIMITIVE BAPTIST.

Georgia, Muscogee county,
January 7th, 1837.

BROTHER EDITOR: Having the opportunity of reading your valuable papers called the Primitive Baptist, I learn from them the distracted state of the Baptist denomination in this part of God's moral vineyard, on account of the new institutions, falsely called benevolent. I say false, yea, for if these institutions were in vogue in the apostles' day, or should have been, the apostles did wrong for they have never written them where I can find them. And if my industrious brethren have been acute enough of their skill to search them out, or have been directed by the good Spirit to some hole or corner of the word of God that gives them an account of those things, I would thank them to cite me to that scripture, for I have not found it. No

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such things as these institutions are called are in the word of God, nor do I ever expect to find them in the accounts of the Mosaic, prophetic, or gospel dispensations. For our Saviour did not speak of them, nor any such plans, for I learn that the foundation of God standeth sure, having this seal, the Lord knoweth them that are his. And Paul says, when speaking of the character of our creator: God who saved us and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began. Then it is not men nor money that save sinners, but by grace are ye saved; and not of works, lest any should boast.

But perhaps in another century, as the missionary dispensation has ushered in, some may hear and see those things. I see the effect, and it has a bad coloring. Churches are torn up and Christians are troubled and perplexed in mind, and some watchmen are rejected; and why? Because King Saul would not obey the command of God, but must reserve to himself the best of the flock to sacrifice to God when God had not asked him to do so: he rejected his being king any longer, but chose one more worthy than he.

So I must close here, and if you find these thoughts worthy, please give them a place in your paper, and you will oblige your serv't. *ROBERT TOLER.*

FOR THE PRIMITIVE BAPTIST.

Washington county, N. C.
February 20, 1837.

DEAR BROTHER BENNETT: I hope that the Lord will bless you. Yes, my brother, I still hold you in pleasing remembrance before God, praying that you may abide in the truth and in the fear of the Lord, and be enabled to bear a faithful testimony to the doctrine taught by our Saviour and his apostles. I trust you are embarked in a good cause, and in it I hope you will be strengthened with all might according to God's glorious power, unto all patience and long suffering with joyfulness. (Col. i. 11.) So no more, but believe me to be yours in love.

W. W. MIZELL.

Georgia, Muscogee county,
March 13*th*, 1837.

DEAR BROTHER BENNETT: I am again on a tour of preaching, and have got five more subscribers for the Primitive Baptist. I hasten to send them on, wishing you to send the papers as soon as you can, believing that it is doing great good. It is true there are some that say, I hate Bennett and his paper, for they speak evil concerning us; but I think it is gaining ground and feel to hope that truth will yet prevail.

Dear brother, I assure you that the Primitive Baptist has been and is still a source of comfort to me, and I believe it is also to a great many of the dear children of God. Before I read the Primitive Baptist and the Signs of the Times, I was almost ready to conclude that all the preachers and many of the members had wandered after the beast; but through these channels I find that the Lord hath reserved more than seven thousand that have never bowed to the image of Baal. And may the Lord bless you and make you a blessing to others, as I believe he has already, but abundantly more so, is the prayer of yours in the best of bonds.

JOHN BLACKSTONE.

FOR THE PRIMITIVE BAPTIST.

Alabama, Chambers county,
Feb. 25th, 1837.

MY BROTHER: Although I never saw your face I have seen your paper called the Primitive Baptist; and it breathes a spirit I think the word of God does. And I being one that believe that the word of God is the only proper rule of faith and practice, have solicited those whose names are under written, to subscribe for your valuable paper, and you will please to send it from the commencement of this year, as directed below.

My dear brother, I have been a close observer of the movements of the day for several years, and thinking, at times, if I opposed them, that I might fight against God. But now seeing so plainly the mark of the beast, I do not think I am mistaken; for some of the missionaries say, all they want is power and then they will show us, who oppose their moneyed institutions, that we shall yield. We have some few who stand up and contend for the old way; but we are very much mixed in this section of country. We have a great many men who believe that, some of the institutions are right and some are wrong. I have known some preachers who at first thought all were wrong but the foreign missions; and after awhile they would receive ano-

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ther trait of the beast as right, and so on, until they would receive all but the tail, (Temperance Societies:) and that they would oppose with all their might for a-while, but finding it was connected with the body, they would swallow that.

I will tell you, my brother, what they make me think of: it is just like a snake trying to swallow a squirrel. It will begin at its head and swallow that first, and so on, until it comes to the tail. Then they try every stratagem to get rid of swallowing the tail; but finding it is connected with the body, they must either vomit all back, or swallow the tail, they will take down the tail, although averse to it: for if they vomit up the body and head, they will be laughed at for saying and contending that those things were right. I believe some in this country would be glad they never had gone into the things; but having put their hand to, they are ashamed to draw back, for the reason above assigned.

I will stop my letter, for I do not know where I should stop, if I should write all my foolish thoughts. I subscribe myself your brother, willing to bear with you all the reproaches of the new order of the day.

Yours, respectfully,

JAS. W. RICHARDS.

FOR THE PRIMITIVE BAPTIST.

Georgia, Oglethorpe county,
21st March, 1837.

Dear brother Bennett: I take my pen in hand to drop you a few lines, and I would to the Lord I could meditate and write in the spirit of the gospel of Christ. My object in writing is, to let you know some of my feelings and views concerning the causes, as I conceive, of so much trouble and distress in our denomination, in the present day of affliction, persecution and misery.

The apostle Paul, probably in one of his epistles to Timothy, declares the time would come when they would not endure sound doctrine; but after their own lusts, should heap to themselves teachers having itching ears: and that they should turn away their ears from the truth, and should be turned unto fables. Now I believe this scripture is fulfilling and has been for several years. About the years 1828 and 9, it pleased God to revive his gracious work abundantly in various parts of the world, during which time many were added to the church; and no doubt, while many were truly Christians, there were many deceived souls and hypocrites. During and after this revival, correspondence by messengers and letters from and to churches were enlarged, and many young preachers succeeded and entered the field, and were abundantly encouraged by older ones, and the churches generally. And they, the preachers, were very zealous and became in possession of a great deal of influence over most of the members of the churches; and the sad tale of the lost condition of the heathen, and others in destitute places, was proclaimed by the preachers with earnest petitions for contributions of money to enable others to go and preach to them, that they too might be saved. And at the same time these preachers would inform their congregations, what others were doing by giving large sums of money to the missionary and other religious societies. (This is turning unto fables, indeed.) And thus many for the sake of self praise or vain glory, were disposed to, and did throw in largely to these objects. And the effect was, that they met with the smiles and praise of their preacher and others; for, the nature of even Christians is wicked enough, if not restrained by grace, to be more desirous of their own praise and glory, than that of God's; and ignorant enough to be as badly deceived as Saul of Tarsus was, when going to Damascus, &c. if not enlightened by divine grace.

And, my dear brother, I have no doubt but many of the dear children of God have been permitted to go so far in these things, that though they may be convinced that they are wrong, and that they have been deceived, yet because of the reproach and self mortification that they expect they would be the subjects of, and that too by or from, even those that hitherto have given them so much praise for their deeds of charity, that they cannot come out boldly on the Lord's side, and earnestly contend for the faith once delivered to the saints. Oh! what a miserable condition this is, for Christians to be in! But the Lord will deliver them and make them like one of his children in ancient days, to choose rather to suffer affliction with the people of God, than to enjoy the pleasure of sin for a season; while those that are not the Lord's indeed, will choose the pleasure of sin with satan's children.

The division is going on and increasing in our denomination, and I believe will be

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finally accomplished; for the Lord will have the glory. O that he would by his constraining grace, bring his children to the feet of sovereign mercy, and give them in all their exercises abundance of humility, and pity those that have been led astray and cause them again to return to the shepherd and bishop of their souls.

I am, dear brother, yours in the best of bonds. *DAVID W. PATMAN.*

THE PRIMITIVE BAPTIST.

SATURDAY, APRIL 14, 1838

FOR THE PRIMITIVE BAPTIST.

North Carolina, Caswell county,
April 9th, 1838.

DEAR BROTHER BENNETT: I will give you some of the outlines of my thoughts and views of things at present. I must tell you in the first place, according to my thoughts there must be another division amongst the Baptists in our country. My reason is this: I find so many of them opposed to the truth. We find so many of them when they hear the truth they will say, I can bear it myself but I have a friend or a neighbor of a different opinion. I feel for them; I do not think it is the feelings of their friend or neighbor, but an inward dislike in them. You know that in former times they were not all Israel that were of Israel; there were a number of them when they had crossed the Red Sea sang the praises of God, but soon manifested they were not his by rebelling against him. As it was then so it is now; many of the carnal Israelites are now amongst the redeemed of the Lord. We also find that there were then but few that got to the land of Canaan, that started from Egypt. There were five foolish virgins with the wise. We find evidences of the same through the scriptures.

Some I find that believe all denominations in our world are different branches of the church. I do not find it so in the word of truth. The Lord says, my beloved is but one. I cannot call them branches, because we have no account of but one church in the Bible. There is but one Lord and one faith. How is it possible for any one to think, according to the word, that they are branches of the church? For we might as well think the church of Rome is a branch as either of them. For their system when viewed aright, is nothing more or less than infidelity: for according to their plan they destroy the whole scheme of redemption, for Paul said to the church of believers, by grace ye are saved through faith, and that not of yourselves; it is the gift of God, and not of works. They will say, it is a co-work between God and man.

Some of the Methodists and the missionary Baptists, who have different names but are all of the same family, and all the anti-christians, are united against the true church as it was in Joshua's time. When the five kingdoms united against him, you know, brother Bennett, they were called by different names but all their missions and forces were at Israel. As it was then so it is now. They will take, as the prophet said, hold of his name. In that day, seven women shall take hold of one man—having reference to a future time—saying, only let us be called by thy name to take away our reproach.

And some have said that the Methodist preachers are called from the plough's tail to preach the gospel. Those that believe this of them, surely cannot be so well acquainted with them as I am. For how can it be possible or reasonable for any man to be a gospel preacher, called of God, when in the first place we believe that God is a consistent being; and secondly, we believe that God calls his ministers by his holy and unerring spirit, and commits a dispensation of his gospel unto them, and speaks through them as instruments. Well, if the Methodists and the Ishmaelites, or pharisees, preach the gospel, then it cannot be that the primitive Baptists preach the gospel; for God's spirit does not teach one man to preach the truth, and that same spirit teach another to preach a lie. For he is a just and a holy and a consistent being; he teaches his servants in one way: for we are saved through sanctification of the spirit and belief of the truth. And again: all thy people are to be taught of the Lord, and great is to be their peace. Those pharisees in former times used to bring in damnable heresies amongst the saints of God to destroy their peace. Paul called them deceitful workers, the servants of the devil, standing in the place of ministers of righteousness. Our Saviour called them, a generation of vipers; he called them hypocrites. They manifested the greatest zeal for God, and called gain godliness; and called themselves Moses's disciples. So do the missionaries and Ishmaelites, in amount, to this day; they teach the law of Moses for life and salvation. Mount Sinai is as far as they have ever been; that is, the teachers in the denominations I have above named. Therefore I cannot believe that God has any hand in their work or labor, but abhors it and will disown it in the day of accounts.

Brother Bennett, I will say to you that I am highly pleased with your valuable paper; and many of my neighbors also, who have seen it, have been enabled to see through the schemes of the day, how wicked men in the ministry have

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been trying to impose on the people. And here I send you the names of some of them that wish to become subscribers.

GEORGE W. McNEELY.

FOR THE PRIMITIVE BAPTIST.

South Carolina, Edgefield district.
April 3d, 1838.

Brother Bennett: This letter will tell you that I wish to continue taking the Primitive Baptist. I have received it tolerably regular, and I do believe that it tells the truth, and the whole truth; therefore continue it until I write otherwise. So no more at present, but praying God to bless you in your undertaking, that he may increase the number of his followers so that antichrist may fall. Amen. *WM. HARDY.*

FOR THE PRIMITIVE BAPTIST.

Georgia, Upson county, March 31*st*, 1838.

Beloved brother Bennett: It is with pleasure that your subscribers read your paper in this section of the country. When we can hear from our beloved brethren in different parts, it is cheering; not that we so delight to hear of afflictions, but to hear there are so many that are contending for the religion of our Lord and Saviour Jesus Christ, as I believe. And although we live at a distance from each other, and never expect to see each other in time, yet through the medium of the Primitive Baptist we can hear from each other and feel for each other. And this is what makes me like your paper so well, although it is called by some that nasty poison paper. But I have not been able to discover the poison contained in it, as such. If it is so I shall certainly be poisoned to death, for it contains what I believe to be the spirit of the gospel of Christ. As such I feel disposed to patronise it, let others say what they please.

Others say it is a speculating plan. Well, if speculation is so cheering to the disconsolate mind, let us all be speculators. But those who view it in this light may have been acquainted with the missionary plans, particularly the auxiliaries of the Bible Society. Now these societies, so far as I have been able to find out, are limited to certain bounds; for instance, two persons living near each other, say within fifty yards, and the line runs between them, one of them belongs to the society and has got their Bibles, he cannot let the other take one because it would be out of the bounds. But not so with our paper, the Primitive Baptist; for I let every body have one if they want it and I find it out, because I want every body to read it, whether missionary or not, and let them judge for themselves if it is poison or speculation—or as I heard one say, it was good faith, but rotten works or bad works.

I will give you some account of the missionaries in this section. There has been almost a general separation, and so far as my knowledge extends, when they could not keep the meeting house they will build one close by the other. Those that left us went into a school house and had their meeting on the same day we did the first year. They have now altered their time and have got them a large meeting house on hand, I suppose about a mile or a mile and a half from our meeting house; and they have met with some misfortune, for a little while back the wind blew it down but they have got it up again, and will perhaps by fall have it completed. They have had a smart stir, what they call a revival, and have got some of the Methodist order to join them; and I have been creditably informed by a Methodist preacher, that one of them when he went up to join them told them he was of the same faith he always was; which faith the preacher said was a universal atonement, to which he believed the missionaries had an eye, and he thought would shortly subscribe to. They appear to be cold at present, so far as I know, without to-day has brought a new stir amongst them, it being their time of meeting.

Brother Bennett, I think it unnecessary to attempt to write much in my ignorant manner; for when I try, my mind is so crowded that I cannot write what I want to. But this does not stop me from wanting to read what others write, for I wish to hear what seems to be the prospect of religion in the different parts of these United States. For I am not sure if that time has not come that Paul speaks of in 1 Timothy, iv. 1, 2; and in 2 Tim. iii. 1—10.

I will conclude by subscribing myself yours with respect. *EDMUND STEWART.*

FOR THE PRIMITIVE BAPTIST.

State of Alabama, Dallas county,
March 25th, 1838.

Brother Bennett: I am much gratified to find you are going to continue the Primitive Baptist, hoping that little paper will be a means in the hands of God of doing much good in this section of country, by exposing the different benevolent (so called) schemes of the day.

In the bounds of the Alabama Association I think there is a large majority of the laity who are opposed to the different operations of the day; but a majority of the preachers are in favor of them. Yet we have some of the old kind of Baptist preachers who have not gone into the money schemes

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of the day, but are earnestly contending for the faith once delivered to the saints; believing that God is able to carry on his work without the aid of so many societies, the foundation of which (in mp opinion) is money.

Yours in the bonds of the gospel,

L. B. MOSELEY.

FOR THE PRIMITIVE BAPTIST.

State of Tennessee, Fayette county, March 16th, 1838.

Bro. Bennett: I have received your paper regularly since I have been a subscriber, and am well pleased with the matter it contains; and would have been truly sorry you had been forced to relinquish its publication for want of sufficient patronage. I am one that believe those God has called to preach or publish his truths, if they are not able in a pecuniary point, should be enabled by those who receive and are fed with the same. And I further believe, that the Lord's people will, without being begged, teased, and forced by the management of designing and wicked men, contribute cheerfully, willingly and freely, and with a ready mind; for, says the apostle, let ours maintain good works for necessary purposes.

Here in the west where the Lord has cast my lot, there are all sorts of worshippers; and the clan called missionaries are abundant. But their race among the Old School Baptists is pretty well run, and all they can do now, is to falsely represent us, by calling us Antinomians, iron sides, and much more; but none of these things have any weight, knowing in whom we have believed, and have committed ourselves into his hands. I am in haste, and will close.

I am, dear bro. yours in gospel bonds.

PETER CULP.

FOR THE PRIMITIVE BAPTIST.

Kentucky, Livingston county, March 12th, 1838.

Dear brother Bennett: I will give you my views of the Baptists in this section of country. I have been in a great many different Associations before and since the splits took place. I was in ours, which is the Little River Association, at the time of the split, and have considered the case well and find there are three kinds of Baptists among us. The party that broke off from the Little River Association, is what the people call Parkerites. A certain Daniel Parker, who was an esteemed Baptist preacher in Kentucky, but went off in a doctrine of his own, something like this: In the first place, he published a pamphlet called the First Dose, and immediately another called the Second Dose; saying through those two pamphlets and preaching the doctrine, that the devi was from everlasting a self-existing being, equal to God in power, wisdom and glory. He then moved to the State of Indiana and published a pamphlet called (if I mistake not) the Church Advocate. He then went to Mexico, and the last I ever heard of him, the Spaniards killed him on account of his doctrine.

The Little River Association now calls herself the United Baptists, as she did before; but I can see I think very plain too, that there are two sorts yet: one part opposed to missionism, and the other in its favor, I unhesitatingly can say in truth too, that the missionary spirit is plain to be seen amongst some of our Association. There are some of the Baptists also, that formerly belonged to the Little River Association, and also from others in my acquaintance, that were swallowed up in the doctrine of Alexander Campbell, who went off from us. So no more at present.

J. H. PARKER.

FOR THE PRIMITIVE BAPTIST.

Shilo, Troup county, Georgia, 1st April, 1838.

Brother Bennett: Be not surprised at this signature, though no doubt the number of your female correspondents is small. I have been only recently favored with the perusal of two or three Nos. of the Primitive Baptist. I think it is doing much good in our States. The sheep, through hireling shepherds, are much scattered, and God has shepherds who have not bowed the knee to the gods of the day, (societies,) and their voices are heard thro' your valuable paper; the sheep know the sound and are consoled. A stranger will they not follow, but will flee from him, for they know not the voice of strangers. John 10th chap. and 5th verse.

I thank God for the unanimity of sentiment that seems to prevail among the primitive Baptists. The same sweet gospel sound is heard from east, west, north, and south; which is cordial to the soul of the true believer in Christ, (not worshipper of idols.) The chief object of this address is, if my weak efforts are worth any thing, to endeavor to persuade certain writers whose names I have noticed in the Primitive Baptist, not to be weary in well doing. I believe that God has placed them on the walls, and I pray him to enable them to cry aloud and spare not. Their words are in unison with the blessed Redeemer's gospel, and are balm to the afflicted and scattered flock, and take the sheepskin off the

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hireling. The names alluded to I have forgotten, except that of bro. Lawrence of N C. and bro. Wm. Moseley, of Ga.; but there are others of Alabama, Mississippi, Tennessee, Indiana, Ohio, Virginia, et cetera; and many other able pens, guided by God's unerring hand, I hope will swell the list. We have some of God's shepherds here in the South, who in defiance of Baal, are collecting and feeding the flock of Christ with gospel food; on which list stands a Moseley, a Blackstone, a Belcher, a Rockmore, a Kelly, a Keith, et cetera.

The New School, or more properly, the Arminian Baptists, and I may add all Arminians, have made a calf of what they falsely call benevolent societies; and I think it looks like the beast which John saw rise up with horns like a lamb. However, I will leave that to bro. Lawrence, or some other. All who will not bow down and worship this idol they would, in my opinion, or the most of them, pursue to the stake of martyrdom; to which papal condition I awfully fear we are hastening. God has preachers whom he calls, qualifies, and sends forth to feed, (not fleece,) his flock; they are no theological salary men.

These modern Baptists have factories to manufacture preachers, they say to Christianize the world. What an insult and degradation to Omnipotence! As though his arm was too weak, or that he is unwilling, or at any rate too tardy in his operations, and that they, with the help of money, can and must have it done now, and ought to and will have the glory. Another crusade seems to be on foot, the millennium is to be forced on without regard to God's appointments. It seems plain to me that these man-manufactured preachers are doing all this, and I think it is plainly told in the 34th chapter of Ezekiel: They have trodden down my pastures, muddied the waters, scattered the flock, &c. &c. And again, Jeremiah 23rd and 1st: Woe be unto the pastors that scatter the sheep of my pasture, saith the Lord.

Pope Clement the 8th, sent missionaries into the valley of Piedmont to induce the Protestants to renounce their religion; and these emissaries having erected monasteries in several parts of the valley, became exceedingly troublesome to the protestants: (but I believe that I can more properly say, these primitives; for they were a people that had not dissented nor descended from the old harlot, but were the true legitimate descendants of the apostolic church, and I think, can be traced to the present primitives—I leave this also to bro. Lawrence and others.) However, they petitioned the Duke of Savoy against these missionaries, whose insolence and ill usage had become intolerable. But instead of getting any redress, the Duke published a decree, in which he declared, "that one witness should be sufficient in a court of law against a Protestant, and that any witness who convicted a Protestant of any crime should be entitled to one hundred crowns." Consequently on a decree of this nature many Protestants fell martyrs to perjury and avarice. Soon after, another edict was published, "that no Protestant should act as schoolmaster, either in public or private, nor hold any place of profit, trust, or honor;" and to wind up the whole, as a certain token of unfurling the bloody flag, it was ordered, "that all Protestants should diligently attend mass."

Now from my limited observation, I feel certain that similar oppressions would be inflicted on the primitives of the present day, if those Arminian papal institutions were able to obtain similar authority. And their chance of arriving to that power, is to me rather alarming; for so far as my acquaintance extends, those who do not worship their gods, (societies,) stand no chance in popular elections; talents and honesty are out of the question. When, where, and how this will end, God only knows. And I would exhort the primitive Baptists to be strict in their gospel discipline, and in obedience and adherence to the gospel of our Lord and Saviour Jesus Christ; with confident hope in the promises of God in defending his chosen. If we have fiery trials to pass through, be firm in contending for the faith once delivered to the saints; all will redound to the glory of God and our souls' welfare. Equal to the day shall thy strength be. Many martyrs have been enabled to hold up their streaming hands at the stake, and sing praises to our Lord in their expiring moments.

When our Lord was speaking of his church, he said he left a poor and an afflicted people; these words are consolation to my soul. I feel that my days are nearly numbered, but I have children, and may the Lord take them into that afflicted and happy number; Ishmael mockers to the contrary notwithstanding.

I have seen from bro. Rockmore's letter in the Primitive Baptist, that you are apprised of our situation in this Association

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(Western.) I have resided but a short time here, this church (Providence) had divided previous to my laying in my letter; after which a few meetings were held in the house, when we were forbid assembling there any more. The next meeting was appointed to be held in the woods, but on convening it pleased God to put it into the heart of a neighbor to open his doors to us. We were met by bros. Kelly, Belcher and Black, by whose preaching we were greatly edified. After which, we obtained the use of an old unoccupied house, where we are blest with the preaching of Christ's gospel. Subscriptions have been opened which promise success in the building of a new house.

Some who went off in the division, have returned acknowledging their error, and desiring to unite with us again, which has been granted. I have no doubt but that there are yet some, where they do not belong, on both sides; and may God continue the separation, until the seed of the bond woman and those of the promise are completely separated, for they cannot feed on the same food.

May God prosper your labors, and hold up the Primitive Baptist as a beacon to the scattered flock. I am, dear bro. yours in Christian bonds.

CYNTHIA WHATLEY.

FOR THE PRIMITIVE BAPTIST.

Alabama, Wilcox county,
April 1st, 1838.

Brother Bennett: I take my pen in hand to write a few lines to inform you, that a few copies of the Primitive Baptist have come in our settlement. And I am well pleased to find that they are so well approved of, by some few in this part of God's moral vineyard.

I have been thinking to write to you for some time past, but have put it off from time to time until now. I would write a piece for your paper, if I was capable of doing so; for I am surrounded almost with the Missionary and Temperance societies, and Sunday Schools, and all the new schemes of the day. Nothing more at present, but I remain yours in the bonds of love. *WILLIAM TALLEY.*

Henderson county, Tennessee,
March 31st, 1838.

Brother Bennett: Many are becoming attached to your paper, and for my own part I am well pleased. The cause of the old Baptists is gaining ground in this part, although the struggle has been very severe. As long as you pursue the course you have, I expect to do all I can for the circulation of your paper, believing that the Lord is in it.

May the Lord bless you and us and confirm us in the truth, is my prayer for Christ's sake. So I remain your affectionate brother in gospel bonds.

SMITH HANSBROUGH.

FOR THE PRIMITIVE BAPTIST.

Georgia, Talbot county,
March 19th, 1838.

Dear brother Bennett: Through the mercies of God I have been favored with the opportunity of reading the second volume of your valuable, though much despised Primitive Baptist; and through the medium of that periodical and the Signs of the Times, the cause of truth has been earnestly contended for. Yet, there are some who say they are Baptists, that cannot retain them in their hearts or give them room in their houses; nevertheless, as in the day when Elijah was thought to be by himself, and the Lord replied, I have reserved to myself seven thousand men that have not bowed the knee to the image of Baal, even so now, there is a remnant according to the election of grace.

And no wonder, brother Bennett, for whom he foreknew he also did predestinate, &c. Though some of the New School say that the Lord foreknew who would believe, therefore chose them to eternal life; but this idea would not do to be placed in the same sermon with that doctrine which says, that many have perished for the want of the Bible a little sooner. For it is impossible for any thing to be known which is uncertain, but election is an eternal purpose of God to save. So then, he hath chosen us that we might be holy, &c. consequently will give us the means of salvation, which are faith and holinsss. And God is omniscient, or every where present, and therefore none of his elect shall miss of the end designed; that is, eternal life: For ye are dead, and your life is hid with Christ in God, &c. Chosen in him before the foundation of the world, &c. So then, faith comes by hearing, and hearing by the word of God. And even in the same way that the Lord sent his gospel to all the world once, even so now will he

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send it where he pleaseth; for he is of one mind and one way, and hath not said to the church, send ye my gospel any where. But the Saviour said: All power is given unto me in heaven and in earth, go ye, therefore. So then, it is not of him that willeth, nor of him that runneth, nor by might nor by power, but by my spirit, saith the Lord. Those to whom this command was given, went forth, trusting in the promise: And lo, I am with you alway, even unto the end of the world—and did preach the gospel to every creature under heaven.

Therefore, dear brother, those that are sent by men have to be qualified by men and paid by men; for the Lord hath not sent them and the result will be, the people will be cheated out of their money by witchcraft or priestcraft, and the church and God's ministers persecuted. And so the word will go and accomplish the end whereunto God hath sent it.

We have constituted an Association in this country, which we call the Apostolic Baptist Association, and have no fellowship with any other people than the old fashioned Baptists. Your brother, &c.

JOHN W. TURNER.

FOR THE PRIMITIVE BAPTIST.

Pittsylvania county, Va.
August 13th, 1837.

DEAR BROTHER BENNETT: I am happy once more to have the privilege of letting you and my brethren hear from me, as I believe it is by the permission of God I am thus blessed. But I have nothing good to write you, without some bad just before it or after it. So I will tell you that I have been carried in the way of sin. Yes, satan has been permitted to carry me into horrible darkness, so that I have been almost ready to give up my hope in Christ; and have much feared that I was deceived in the religion that I have made profession of. And sometimes I have wished that I never had joined the church, and would almost get my consent to withdraw from it; but then I would think of the sweet moments which I had spent with my brethren, and on reflecting about them, I could not bear the idea. For I thought they were in the way to eternal life, and I loved them and their ways in religion. But could I be in this way? I thought I could see a better chance for every brother than for myself.

But, dear brethren, I can say, blessed and ever blessed be the name of Jesus; for I believe I have been made by the everlasting Father to believe and rejoice in Jesus as the Saviour of sinners, of whom I am chief. I here will ask my brethren to pray the Lord to keep me by his power in the way of truth and safety. I again say, pray for me my strange brethren, and may the Lord enable us as his children to avoid foolish jesting and idle conversation; may we be enabled to walk as children of light, for I believe if we do right we should thank and praise God for it, for he is the author of every good and perfect gift.

Brother Bennett, I send you a Circular Letter and a pamphlet, which were both written by brother Crispin Dickenson. The pamphlet was written, I think, about two years before the Circular, at a time he said when his soul was drawn out in prayer to God to direct him in the truth. The first reason I shall give for wanting them printed in our paper is, that some of the Baptists in the Roanoke Association say hard things of us, the Pig River Association. They say if the Baptists of other Associations had not been so rigid in principle and formed unnecessary rules, there would not have been such a disturbance among the Baptists as is now. But some of them say we are at peace in our Association, or there never has been much disturbance. Well, brethren, I think if they will look seven or ten years back in the Roanoke, they will find an interruption among themselves, before the Pig River Association had declared non-fellowship with the missionaries. And I think when this Circular was carried to the Association, there were enough in the Association of the missionaries to keep the Circular out; and there were enough of those that were opposed to the missionary plan to have it printed. So you find at that time there were two kinds of Baptists in their Association. And they are a mixed multitude yet, for I see and hear them speak contrary one to another, and speak contemptibly one of another, and yet live in the same Association and in the same church. And when we hear their messengers report, or at least some of them, they say, peace and harmony and brotherly love was with us, and we had a very fine Association.

I think this is crying peace, when there is no peace; which ought not to be. And this work of brother Dickenson's will show that this has been the case, and I believe

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still is the case in that Association. For I was at one of them since that, and there was a Circular Letter handed to the Association, which was in favor of the missionaries, and in short of all the new schemes of wise men or hypocrites; and there were some much in favor of this letter, while some opposed it. Then and there I saw a different spirit to that of brotherly love, but yet they remain together. And the men who are in favor of these men made societies are crying peace, when there is no peace; which I believe brother Dickenson's work will show. And there were but few of them printed, for which reason I believe it will be well to put them in the Primitive Baptist, as I think many of our brethren that read the Baptist have not seen this little work, who will no doubt be much pleased with it.

As ever, your brother.

RUDOLPH RORER.

[We now soon shall be enabled to copy extracts from the Circular referred to above, if we are again favored with a copy of it.]

FOR THE PRIMITIVE BAPTIST.

Alabama, Perry county,
April 2d, 1837.

DEAR BROTHER BENNETT: I with pleasure hasten to inform you, that I yesterday received your papers, and am much gratified to find them commencing with the volume, and I am in hopes they will continue to come regularly. And as the great beast of missions has not made very extensive ravages in the section of country where I live, I am in hopes with your paper under the direction of God, to be able to keep it out from amongst us; though we have had some of their preachers, who are for the gospel proclaiming the great power of men and money. And to rivet the justice of their claims on the people, they will refer them to the scriptures under the law dispensation, with a few passages in the New Testament, that I think if properly construed would be as well adapted to the Constitution of the United States as to the missionary institutions of the day.

May the Lord direct, and may your paper have the effect desired in exposing the popish features of missions, and that the people may take the alarm. Nothing more, but remain your friend and well wisher in the bonds of the gospel.

SEABORN HAMRICK.

FOR THE PRIMITIVE BAPTIST.

Madison county, Alabama,
March 2d, 1838.

DEAR BROTHER BENNETT: I now take my pen in hand to drop you a few lines, to let you know how times are with us. It is a cold time in religion, but it affords us great consolation to hear that there are some yet on the walls of Zion, proclaiming the gospel truth. For we awfully fear that there are some turned aside, or have been led astray, that are seeking more for the fleece than the flock.

We have received five numbers of your little paper, and it has been like a healing balm to our wounds; for we thought for a while that we should be overrun by the new-fashioned Baptists. I call them new-fashioned, because any body can be a member for life for fifty dollars. Now, brother Bennett, if any body can become a member of the Baptist church by paying fifty dollars, I am at a loss to know what the church will come to. It is not the way I became a member.

I must close my communication to you for the present, by sending to you five more subscribers.

And believe me to be your affectionate brother in Christ.

JOEL CHAMBLESS.

FOR THE PRIMITIVE BAPTIST.

Henry County, Ga.
April 1st, 1838.

DEAR BROTHER BENNETT: We have been disappointed here for the last three months, in consequence of not receiving the Primitive Baptist. The same number which we received last year, would be cordially received again, for they afford much consolation to some of us in this country, though there is a majority here of the human institution 'party against us. The Rev. J. Almon has preached for us the last twelve months, and become a decided advocate for the "institutions of the day;" and I have concluded that a large majority of the New Bethel church, will follow him at almost any hazard; yet there are a few which we hope will "contend earnestly for the faith," by diligently reading the scriptures and occasionally the Primitive Baptist, &c., and by hearing words of conso-

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lation from the brethren W. Moseley, A. Cleveland, E. S. Duke, &c. of the Old School stamp, we may again be restored to that union and brotherly love, which enables Christians to rejoice and speak often one to another.

I must come to a close, but hope you will hear from me again.

WILLIAM GARRETT.

AGENTS,

FOR THE PRIMITIVE BAPTIST.

NORTH CAROLINA.—J. Biggs, Sen. *Williamston.* R. M. G. Moore, *Germanton.* W. W. Mizell, *Plymouth.* Jacob Swindell, *Washington* J. A. Atkinson, *Bensboro'.* James Southerland, *Warrenton.* Alfred Partin, *Raleigh.* Stephen I. Chandler, *McMurry's Store.* James Wilder, *Anderson's Store.* Benj. Bynum, *Speight's Bridge.* Henry Avera, *Averasboro'.* Parham Pucket, Richlands. John H. Keneday, *Chalk Level.* Burwell Temple, *Wake county.* Obadiah Sowell, *Rogers' P. O.* Geo. W. McNealy, *Leaksville.* David J. Mott, *Long Creek Bridge.* Ely Holland, *Smithfield.* James Dobson, *Sarecta.* Stephen Rogers, *Holly Spring.* James H. Sasser, *Waynesboro'.* John Fruit, *Sandy Creek.* L. B. Bennett, *Heathville.* Jas. P. Daniel, *Stantonsburg.* Willis L. Gooch, *Buffalo Hill.* Alfred Ellis, *Strabane.*

SOUTH CAROLINA.—Wm. Hardy, *Saluda Hill.* James Hembree, Sen. *Anderson C. H.* Frederick Ross, *Cambridge.* John Gambrell, *Big Creek Mills.* Lewis Shirrell, *Silver Glade.*

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THE PRIMITIVE BAPTIST.

EDITED BY MARK BENNETT.

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TARBOROUGH, NORTH CAROLINA.

"Come out of Her, my People."

VOL. 3. SATURDAY, APRIL 28, 1838. No. 8.

COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

South Carolina, Pickens District,
April 9, 1838.

DEAR BROTHER BENNETT: I feel to rejoice that I ever had the happiness to see your paper called the Primitive Baptist, for it holds the doctrine that I have believed since I obtained a hope in the Lord.

I was raised under the Presbyterian persuasion until I was about fifty years of age, and it pleased the Lord to let some rays of light shine into my benighted understanding, and I saw that I was a poor lost sinner; which caused me to go to work to obtain the favor of God. But the more I worked the more I saw my inability to do any thing, so I worked myself to death as to works, and I saw I could do nothing of myself. And then my cry was, Lord, save or I shall perish, for help must come from thee and thee alone; and my cry was, thy will be done and not mine. But my resolution was to pray for mercy as long as I could draw my breath, in and through the merits of Jesus Christ. And when my hope was almost gone, to my surprise I was filled with love and praise to God and all my burden was gone, and I gave all the glory to God alone for saving grace and redeeming love.

I was then about fifty-three years of age, and I will soon be sixty-one years old and I give all glory to God yet, and hope to die with the song, free grace, free grace. And when God makes use of his ministers as the instruments in his hand, as clay and spittle, then poor sinners' eyes will be opened to see their lost situation, for the power is of God and not in man. For it was the power of God in the ram's horn, that brought down the walls of Jericho.

Read Revelations, 2 c. 3 v, which shows the evils that were abounding in the churches at that time; and now observe the proceedings of the Conventions and the missionaries, and let us weigh them in the scale of God's word and see if they will hold out. Read 2 Cor. 4 c. 5 v.: For we preach not ourselves, but Christ Jesus the Lord, and ourselves your servants for Jesus' sake. Or, for money sake? which appears to be the case in this day and time I leave professors and the world to judge. Are missionaries preaching for the love of poor sinners' souls, that God would make them instruments in his hand for opening their blinded eyes and enlightening their benighted minds, that they might come to the knowledge of the truth as it is in Christ Jesus? Or, is it for the wealth of this world? The scriptures inform us, we cannot serve God and mammon. Read Matt. 24 c. 10 v.: And then shall many be offended, and shall betray one another, and shall hate one another. 11 v.: And many false prophets shall arise and shall deceive many. 12 v.: And because enmity shall abound, the love of many shall wax cold; but he that endureth unto the end, the same shall be saved. And may the Lord enable all Christians to ever contend for the faith that was once delivered to the saints.

Now, dear brother, when churches join the Conventions and Temperance societies, and contend for missions, then are the scriptures fulfilling spoken of in Matthew, 24 c. 15 v.: When ye therefore shall see the abomination of desolation spoken of by Daniel the prophet, stand in the holy place; whoso readeth, let him understand. Now these things coming into churches are rending them asunder and breeding broils, schisms and divisions, in place of

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peace, love, and affection, as becomes the true followers of Christ. Our churches are barren, cold, and unfruitful, and there is a cause; and it is in man and not in God. Now I believe that the Old School Baptists are built on the same foundation of the apostles and disciples, Jesus Christ being the chief corner stone; and they are the children of the light. Read 1 Thess. 5 c. 5 v. to 24: Ye are all the children of light and the children of the day. We are not of the night, therefore let us not sleep as do others; but let us watch and be sober. 8 v.: But let us who are of the day be sober, putting on the breastplate of faith and love, and for a helmet the hope of salvation. 9 v.: For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ. Read 2 Thess. 2 c. 1 v. to 17: Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him; 2 v.: That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter, as from us, as that day of Christ is at hand. 3 v.: Let no man deceive you by any means, for that day shall not come except there come a falling away first, and that man of sin be revealed the son of perdition; 4 v.: Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God.

Now, dear brother, when there is a President, Vice President, Secretary, agents, and trustees, all assembled in the temple, are they not as gods in their own estimation? Were ever the apostles styled as such? 2 Thess. 3 c. 5 v.: And the Lord direct your hearts into the love of God, and into the patient waiting for Christ. 6. Now we commend you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us. Read also 1 Timothy, 6 c. 3 v.: If any man teach otherwise, and consent not to wholesome words, even to the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; 4 v.: He is proud, knowing nothing, but doting about questions and strifes of words; whereof cometh envy, strifes, railings, evil surmisings; 5 v.: Perverse disputings of men of corrupt minds and destitute of the truth, supposing that gain is godliness; from such withdraw thyself. So on.

Dear brother, excuse my awkward writing. Now the Lord of peace himself give you peace always by all means, and the Lord be with you and with all that contend for the truth. So I shall conclude by subscribing myself yours in gospel bonds.

ANDREW FERGUSON, Sen'r.

FOR THE PRIMITIVE BAPTIST.

Georgia, Richmond county,
April 4th, 1837.

BROTHER BENNETT: I have received six of your useful papers and I am well pleased therewith, as I believe they contain the truth and doctrine that were taught to me of God.

When I was about thirty years old I believe the Lord made me an Old School Baptist, and about nine years ago I believe he called me to preach his gospel; though I was unwilling, as I had no learning and no acquired abilities. But the Lord taught me in the Old School, and laid distress and afflictions, and wo is unto me until I became willing to take up the cross of Jesus and the sword of the Spirit, and marched into the field of battle against the enemy. Though I have been as unpopular as the Saviour and his apostles were, when they met the scribes and pharisees, for I met with the missionaries and we have had many a hard battle, and I believe I have become their worst enemy, as I think I have wounded some of them with the truth; for they say I strip the truth too naked. So you see the missionary and men-made and devil-made preachers are for keeping the truth hid. I believe that the Philistines would have been glad that Sampson had not found the jawbone of an ass, for with it he slew a thousand men. Judges, 15 ch. 15 v. And I believe God's word as in the scripture, and as brought forward and explained in the Primitive Baptist, will be the weapon to slay ten thousand money-hunting missionaries.—And God cleared a hollow place in the jaw bone, and forthwith came water for Sampson to quench his thirst. So likewise in God's word are abundant places full of water springing up to everlasting life, that do cheer and revive God's thirsty and feeble children; and especially those who use the word as being the sword of the Spirit.

And the families of the sons of Noah found a place where they intended to build a tower whose top should reach the heav-

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en, as they were all of one language; but God confounded their language, and they missed making themselves a name. Genesis, 11 ch. So we find the missionaries, with all their inventions and Conventions, institutions and societies, and doctrines of men and devils, that are handled and carried on by men-made and devil-made preachers, all seem to speak one language; they all say, give us money to convert the world: yes, they say, to preach the gospel to every creature. And they are so opposed to the gospel being preached by God's ministers, that they do all they can to prevent them, by souring the minds of the people against them. So they are not for the spread of the gospel, and why? because God's ministers will not be hired to preach. The missionaries want the spread of money, but, my brother, you know the 10th chapter of John's gospel tells us that the hireling fleeth because he is an hireling, and seeth the wolf coming and fleeth; and the wolf catcheth them, (the hireling is meant,) because the sheep are scattered and not caught; but the hireling is caught.

So, brother Bennett, earnestly contend for the faith once delivered to the saints; not twice or thrice, but once. Jude, 1 ch. 3 v. And we will help you all we can by earnest prayer to God. And I believe the great shepherd above will again gather his children, and we yet shall get the sheepskin if we tug teeth to teeth. When I look around and see the many evils that the missionary institutions of this cold dark day have brought into the churches, I am compelled to say, as the woman said to Jesus, Lord, help me. Matt. 15 ch. 25 v. The woman's daughter was grievously vexed with a devil. And I think this is a time when God's church should adopt the saying of the woman, in praying to the Lord: Lord, help—seeing she is vexed with so many devils.

I am well pleased to see and hear the communications of other good brethren from different parts of the world, and I rejoice in spirit to find there are so many on the Lord's side, that declare non-fellowship with all the missionary institutions of the day. I can adopt the language of the psalmist and say: O, that the salvation of Israel were come out of Sion, when the Lord would bring back the captivity of his people. O, that the time was come, when there should be a separation here, when the gospel should be preached without money and without price.

Dear brother Bennett, the Saviour said, not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Matt. 7 ch. 21 v. I find the will of God is to believe the record that God has given us of his Son for salvation, which would include all the fundamental principles of the gospel, and a good deal more; and the doctrine of election and predestination, and final perseverance of the saints, all of which I believe in. But I must conclude by subscribing myself your brother in gospel bonds.

MATTHEW D. HOLSONBAKE.

FOR THE PRIMITIVE BAPTIST.

Tennessee, Roane county,
June 27th, 1837.

BROTHER EDITOR: It appears that some of the Old School Baptists in this section have been much alarmed, on account of the confusions and distress that the money-hunters have caused in the churches; but I see no cause of alarm on this ground. For when I consult the sacred pages I see, that in the latter times men of corrupt minds are to arise, who are to wax worse and worse; and they are to suppose that gain is godliness, and shall try to seduce and draw away disciples after them. Inasmuch as we are told that they are to arise, and we see that they are now amongst us, we should only turn away from them and comfort ourselves in the promises of God, seeing that God has promised to keep his people and give them grace equal to the day of trial; and that he will not forsake them, but will uphold them and put his fear in their hearts, that they shall not depart from him.

Thus we see that when those covetous characters go out from us, it only manifests that they were not of us, that we should rather rejoice that the sheepskin is so far removed, that we can discern the wolf and flee from him, as his object is not to feed the sheep but to feed on them. But their cry is, we love the sheep and will continue to love them, though the sheep refuse to keep company with us. But what is their language which we hear them use further, against those that are contending for the faith once delivered to the saints: Ah, they are covetous and selfish, and are not willing that the gospel should be preached, and are trying to keep the gospel from the heathen, who are dying daily for the

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want of it—and are so filled with popery, that they will not even give them the liberty of conscience. Oh, how strong that love to those self-willed, covetous, popish Christians; one would think to hear them express their great love, that they would not wish to expose their crimes, or at least that they would not charge them with crimes that they know they are not guilty of: which they the money-hunters frequently do.

But there are other characters we see who call themselves peacemakers, who are doing more harm than those who come out plainly; so that all can see they the pretended peacemakers will tell us that they are opposed to the institutions of men that now-a-days are cloaked with benevolence; but the cry is, let those alone who are engaged in them. But if any thing is apparently to be done unfavorable to the schemes of the day, they contend for them with all their power, and will take every advantage to give them aid. So we think it a very easy matter to discern what they are; for a man to say he is opposed to a thing and do all he can for it, there must be falsehood either in the language or practice.

But those money-hunters will appeal to the word of God for justification, which is the place and rule that we should be governed by, which is an infallible rule and sufficient without the addition of men-made rules to govern or direct the church of God into all their duties; in which we hear that to fear God and keep his commandments is the whole duty of man. Thus we wish those money-lovers that are making merchandize of the gospel, to produce their scripture; for we find that Christ told his servants that they should take neither scrip nor purse with them, for the workman was worthy of his meat. He told his disciples to go and preach and to freely give, for they had freely received. But, says one, the time has come that he that hath a purse let him take it; but it does not say, if he the preacher has no purse that he must wait until he gets one, and the Convention promises to fill it. But God has called him and it is his duty to go, doubting nothing, as Jesus Christ has told them that he would be with them always. But, say they, the minister cannot live on the wind; true, but has not God shown that he can even feed his servants by the ravens? was not this miracle for our edification? does it not teach us that God will make good his promise? And surely, if he has not changed he will not forget his servants in this gospel day, and let them starve to death; for I have satisfactorily proven that the minister at this day is feasted on the best that the people have, without money and without price. With the exception of a few times I do not recollect at present that I ever was charged where my business was known to be preaching, and one of those times I was on my way to a meeting and got within a few miles of the place, and called on a tolerably wealthy brother for a night's lodging, whom I had some acquaintance with and who was one of your go-between men; his bill was fifty cents, I paid it and have not yet suffered. But to the law and the testimony: Did not the apostle Paul receive money? Some contributions were made to him, but did he receive any thing from a Convention, or did he receive forty dollars per month, or even fifteen, from any place? If he did, it is strange to hear him say, that he suffered shame and nakedness. And again, 1 Corinthians, 9. 16: For tho' I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, wo is unto me, if I preach not the gospel. Which according to the new doctrine that is now preached amongst us, should read: Wo is unto me if there is not money enough given me to enable me to preach the gospel. What is my reward? says Paul. Verily, that when I preach the gospel, I may make the gospel of Christ without charge, that I abuse not my power in the gospel. How should this read for the Conventioner? What is my reward then? Verily, that when I preach the gospel of the Convention, that I may receive my charge, that I abuse not my power in the Convention; for though I be from all but the Convention I became servant to it, that I might gain the more money.

1 Thess. 3d chap. 6—9: Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which ye received of us. For yourselves know how ye ought to follow us: for we behaved not ourselves disorderly among you; neither did we eat any man's bread for nought; but wrought with labor and travail night and day, that we might not be chargeable to any of you: not because we have not power, but to make ourselves an ensample unto you to follow us. This ex-

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ample appears not to be followed by the money preahers in this our day, but they are teaching the commandments or doctrine of men for filthy lucre sake; which we are forbid to do. Thus divisions are made amongst us, and as such we should mark them that cause divisions contrary to the doctrine of the apostles. We cannot see any ground that they, the missionary clan, have to rest upon; for I am certain that their practices are entirely unwarranted in the word of God. Thus it is clear that they are causing divisions contrary to the doctrine that we have learned of the apostles, and are in direct opposition to the kingdom of Christ; which can be easily discerned even without looking to the word of God to compare their course with the disciples of Christ.

He that is not for Christ is against him, and when we oppose his kingdom we oppose him; then let us see what those money-lovers are doing for the church, and if they are doing or preaching as they have done formerly. A few years since they were crying down the practice of preaching for money, and cautioned the church to beware of such money teachers. Peace then appeared to abound in the church, in general they appeared to be willing to feed the church then, and that great evil the love of money they appeared to wish to put down, which every minister of Christ ought to do; for if he sanctions the greatest evil, in vain may he attempt to teach. And when we see the many evils that have grown out of the love of money, that even it has caused so many thousands of precious lives to be lost, without noticing how the widow and the orphan have had to suffer under the oppression of money-lovers, we should be the last people that should be calling on the church or any other people to pay us for doing our duty; and if we are called to preach, it is our reasonable duty that we owe to God. But the new schemers of the day are not willing to risk getting a reward beyond the grave, but to the great hurt and confusion of the church they are calling for a reward here. And ever since it has been the case, confusions, backbitings, evil surmisings, seem to be the fruit of these benevolent schemes.

Thus the mantle of darkness appears to be spreading, and it is very easily to be seen that the missionary object is an earthly one, as they will contend for their hire when they see that their brethren are offended and made weak. If they thought more of the peace and prosperity of Zion, surely they would leave the desired object; for the kingdom of God is not meat and drink, but peace and joy in the Holy Ghost. But the joy with our money-hunters appears to be in receiving their $20 per month, and in ridiculing all that oppose them. But some of them say they are not the cause of division, but our opposition to them or the gospel plan is the cause of division. But the Baptist Convention which convened at Franklin, April, 1834, say, that it is heart-rending to us that any of our brethren should be so sorely grieved with us for having so done; our churches have been already torn to pieces on doctrine, and for us on a point of practice to be even the remote cause of division, but what shall we do, we have become awake, &c. Thus we here see that they were constrained to acknowledge that they were the cause of division; and as they grow worse and worse, they, the money-hunters at present appear to be desirous to break the peace of every church. And some of them to effect their covetous designs have become busy bodies, going from house to house, that is, to meeting houses, wherever they can get the least room to set their feet; and if the minister who belongs to or attends the church is not of their clan, no pains is spared in trying to disgrace him on every hand.

I will here name some of the difficulties that took place at Fountain Hill church, where my membership is. The church having borne as long as she thought she could, the question was brought before the church to declare non-fellowship against the Baptist State Convention, or home missionary societies. The Conventioners seeing that one brother, a deacon of the church, and his family, could be drawn off with them, they together with brother Eli Cleveland, an old minister, who at the commencement of missionary efforts in East Tennessee appeared to contend against them with all the skill he had, but changing to a go-between man, or peace-maker, as he would rather have it, they here began to try to keep the church from passing any such resolutions. The church now being without a pastor, the man who was called to take the care of the church after it was constituted had first joined the Convention which gave rise to our difficulties and moved off, we had on each day to appoint a Moderator; Cleveland being pre-

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sent at the time the motion was urged to be put to the church, he was chosen Moderator for the day. But when he found he could not prevent the matter from being acted upon, neither by his unfriendly remarks against me in trying to get the church to believe that I by urging this matter was stirring up confusion and broils, nor by no unfair argument, he now refused to put the question to the church, to know whether she would declare non-fellowship or not; and stated, that he could not divide the children, and refused to act. The church now laid it over till the next meeting, brother A. V. Farmer having visited us at that time, a motion was made that he be Moderator for the day; he then being chosen, the matter was taken up. Cleveland again seemed to do all in his power as I thought, for the missionary party, and even tried to get brother Farmer to believe that he had no right to put such questions to the church, though the motion was made and seconded. But the church being tried, she declared non-fellowship against the Convention, or home missionaay society, then adjourned till the next meeting in course.

Brethren Farmer and Cleveland met with us A motion was then made for brother Farmer to act as Moderator, the church being tried, no objection was made by any but the above named deacon. Cleveland then rose and commenced speaking to the missionary subject; he was forbid speaking or attending to any matter until there was a Moderator chosen for the day. I said to him that he was out of order to attempt to do business without a Moderator; he then said, hush up, for you are none of us no how, you have departed from the former Baptist principles. He then continued his unfriendly speech, in which he tried to show that the church had done wrong on those that had declared non-fellowship against the missionaries; and when done his unfriendly remarks, he called all to seats that had not departed from the former Baptist rules and principles. I then in behalf of the church demanded a seat; he refused any that had gone from their former principles. I then asked him if we were the people, who had acted against the Convention on the meeting before; he said we were, and we had departed from the former rules of the church. This he done without advice from any of his clan. At that time there were the deacon and his daughters, and one female more; they proceeded to act as the church, Cleveland would propose or motion that he wished done, and it was sanctioned by them. They then made out their record, that we had went from them, but truly I thought it looked a little like dividing the children by force.

The church met again at the next meeting in course. Those members were invited to seats, but they said that we were not the church and that they would not sit with us; and forbid us troubling them any more on their meeting days, at the risk of the law. The house was on said deacon's land, who had agreed that if we would build a house there, he would give a deed for the land as long as the church would keep up worship there. But as a deed had not been called for, until he had some idea that the church would close her doors against the missionaries, he refused to give it when it was called for. The church then took up a charge against them for rebelling against the church and refusing to hear or obey the church; and after sufficient labor with them, we excluded them.

This is a small sketch of the course here of the missionaries and the peacemakers, and we think that they are fighting against the kingdom of Christ in trying to set up or advance an institution of man for the purpose of sending the gospel to the destitute as they say. One is visiting this place, as I have been told by one of their members, under the direction of the Convention; this destitute place, where there are but six ordained preachers and three licensed, within seven or eight miles of this meeting house, Fountain Hill. And sometimes when they come, there is a considerable lamentation made about the poor Burmans, and other destitute places, as though they intended to assist them; but not one cent do we hear of being applied to that use, though the people give their money with the expectation of its going to the destitute. In the reports that they have made, I see that it takes about as much to pay their hirelings as they can beg; that the poor may die in ignorance unless the people will give those covetous priests more money. Thus it appears that our new scheme teachers are like some of old, which you may read of in the third chapter of Micah; they teach for hire and divine for money. Thus we conceive that the hire is the object, as such when they receive their hire they have got their reward; and the church that has fed them

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may now starve if she is poor and has no more money, and perhaps left in a worse fix than when those priests found her. For a few years ago before those money-hunters came here, the churches were prospering, it seemed that the Lord was truly amongst us, and many were brought into the fold of God; but as soon as those benevolent schemers came amongst us, coldness, distress, confusion, and strifes immediately arose and have been continued till the present time. May not every discerning person be convinced, that if the Lord was in their work there would be some good done? Strange to think that while the church was in such error, that the Lord would bless them so powerfully as he did.

And now since some of the churches have seen their wrong and come up to their duty, they are barren and unfruitful as to the doctrine of works that we now hear preached; we should expect much done by them, but alas! the cry is, we have lost the wheels of Zion, we will not give our money that the cause of Christ may prosper. For it appears according to the doctrine now-a-days, that money is the main-spring on which religion must work, that those who have not the gift of preaching may preach by their money; give it to the Convention and you will be preaching through it. This I heard preached by one who said he was preaching under the patronage of a sickly woman; he also said, that he had no doubt but money was the efficient cause of the salvation of many souls. As this is his opinion, surely the money that he draws from the Convention for begging for it, ought to be given to save souls if there be enough. But my fear is, that if this is the only chance for the salvation of sinners, that all will be lost.

But one thing I rejoice in, and that is, Jesus Christ is the Christian's hope for eternal life; and they are saved in him without money, and that by grace through faith: not of works, lest any man should boast. So we conceive that Jesus Christ is the author and finisher of the Christian faith; that all of the money and dead works of the new schemers heaped together, can never save one soul. And strange to think that men in this gospel day will be led off by such seducers, who have become men of fashion and of pride, and show clearly by their conduct that popularity and riches are their principal objects, Judas like, who complained about the oil that the poor woman used to anoint the Saviour's head against his burial, and said that it might have been sold and the money given to the poor. This, from the expression of the Saviour, we suppose was Judas's plan of getting money, with the pretence of charity or feeling he had for the poor; missionary like, who begs money under the pretence of sending the gospel to the poor and destitute. And when we come to the conclusion of the matter, we are ready to think that God is not in all of their ways, neither can they show thus saith the Lord for their institutions; consequently, we should oppose them in their course, and all that advocate their cause, and have no fellowship with them; and we should contend earnestly for the faith once delivered to the saints. Though they may complain of our hardness, and speak all manner of evil of us, yet we should persevere in the service of God and pray God to forgive them and deliver them from covetousness, pride and bigotry, and turn them into the ways of truth.

I now close my remarks for the present, and subscribe my name.

WM. E. POPE.

FOR THE PRIMITIVE BAPTIST.

Georgia, Houston county,
Feb. 24th, 1837.

DEAR BROTHER IN CHRIST: (If I might be worthy to claim this relationship:) I will inform you that I have received the papers which you sent me that I had wrote to you for, and am well pleased with their contents so far as I have yet had opportunity of perusing them. And inasmuch as I believe them to contain the stark naked truth, only contending against error for her own garment which error wishes to wear, I wish you success and God speed.

I got clear of the Basket of Fragments almost as fast as I could hand them out. I have a few yet of the smaller papers.

I am yours in Christian affection.

LUKE BOZEMAN.

Friendship, like mercy, needs not tell her name. When her own acts are seen and felt, her tale is told; her name is known. If friendly deeds be wanting, guile has pilfered mercy's robe, and bids us to depend on what we must not credit.—*Ed.*

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THE PRIMITIVE BAPTIST.

SATURDAY, APRIL 28, 1838.

Our extra copies of the first four numbers of the present volume of the Primitive Baptist, have been all distributed. New Subscribers can either pay for the balance of the present year, and can get from the 5th number, or they can receive the first numbers of the ensuing volume to complete their subscription year.

FOR THE PRIMITIVE BAPTIST.

DEAR BROTHER BENNETT: You will send on the Primitive Baptist from the commencement of the current Vol. to the subscribers whose names are given below.

I have, since I left home in January last, travelled over a large surface of country, in Maryland, Pennsylvania, Ohio, Kentucky, Indiana, Kentucky again, and am now in Ohio to fill the appointments which you have seen published in the Signs of the Times. The brethren among whom I have, on this tour, preached the kingdom of God, seem to be of *one heart* and *one way*, and to be at peace among themselves. As the separation is now pretty well over, they are more drawn out in prayer, and love for each other, and for Zion, that God would appear in his glory and build up Zion, and that he would *restore unto them the joys of his salvation.*

"He will avenge his own elect, that cry day and night unto him." That thus it may be let us still continue to pray. The *churches* manifesting a greater desire to *hear* the precious gospel, so the *ministers* appear to manifest more of heavenly zeal, and a readiness to feed the people of God with knowledge and understanding.

The intimations which you and bro. Beebe have given in the introductory remarks to your respective papers, that you will measurably withdraw from the contest with the New School upon the subject of their plans and inventions, and turn attention more to the oversight of the flock, to feed the sheep and lambs of Christ, has given general satisfaction to the brethren.

For want of time, as the hour for preaching daws near, I must close. I am yours in the friend of sinners, and the friend that sticketh closer than a brother. *JOHN CLARK.*

Hamilton, Ohio, April 8th, 1838.

FOR THE PRIMITIVE BAPTIST.

North Carolina, Lenoir county,
April 4th, 1838.

BROTHER BENNETT: Again I take the liberty of writing you a few lines, which you can dispose of as you think proper. But as a burnt child dreads, or should dread the fire, I suppose I must use caution; for the missionaries and middle ground people in this section are on the alert, and seem as anxious to make proselytes as Simon Magus was when he offered his money, that on whomsoever he should lay his hands should receive the Holy Ghost. Now, if Simon could have effected his project, it seems reasonable to suppose that he would soon have built a large church, or churches; but as it would not have been freely received, it would probably not have been freely given. But, like some in the present day, he would have made a speculation on his religion; in consequence of which, the poor and such as had no money would have been neglected and slighted, as in many cases they are now. But the populous cities and rich neighborhoods would have been crowded as they are now with persons under the name of preachers, crying, give, give.

Now one of the evidences the Saviour gave of his Messiahship was, that the poor have the gospel preached unto them. How different the custom of the present time, when men must have from ten to forty dollars per month for what they call preaching; which we view very unlike apostolic practice. And we are acquainted with some that say they have no friendship for such a course, and yet they will discountenance and cry down and even stigmatize the Contentnea Association and others, for amending and forming such Constitutions as will keep all those principles out from among them; and they will say, Associations are useless assemblies, and fraught with discord, jarring and contention. And although these assemblies have existed ever since the Baptists did exist, and in all ages till the present have been counted as useful, there are some now and those too that profess to be teachers of the people, that say they wish they could never hear an Association named again. How inconsistent and absurd is such a course! And if we wish to keep up Baptist principles according to ancient practice, and in support of the same speak conscientiously according to our feelings on the subject, we are dubbed with the epithet of unchristian.

Brother Bennett, when we reflect that the Lord reigns and works all things according to the council of his own will, and knowing also, that all things shall work together for good, &c. we ought to learn submission. And though we should like to see a different aspect on things that pertain to the house of God, let us of the primitive order endeavor to be content with the will of God before our own.

I come to a close by subscribing myself yours affectionately, *ALFRED ELLIS.*

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FOR THE PRIMITIVE BAPTIST.

Georgia, Upson county, April 16th, 1838.

BROTHER BENNETT: I embrace this opportunity to inform you that I have obtained a few more subscribers, and I think your valuable paper is the means by which many that were halting as it were between two opinions, are brought to see the inconsistency of the benevolent, so called, institutions of the day. I would inform you how the times are here concerning the new-fangled schemes of the day, but as I see several of the brethren have given you information on that point, I shall omit it; though I think the time is not far distant, when we shall not be pestered or infested so much with the New Lights, for the scripture informs us to come out from among them, and I think we should certainly obey the commands. And we are in the general doing so, all through my acquaintance.

Yours in the bonds of a dear Redeemer.

WILLIAM TRICE.

FOR THE PRIMITIVE BAPTIST.

Pickens county, Alabama, April 21st, 1838.

BROTHER BENNETT: I am rejoiced to see through the medium of your paper, that there are yet seven thousand who have not bowed the knee to the image of Baal, (making use of a definite number to define an indefinite number.) I am well pleased to see that there is a way opened through which the Old School Baptists of the United States may have correspondence one with another, (to wit, the Primitive Baptist.) I will give you a small sketch of my travels.

In the date of 1832, I became a member of the Baptist church; at which time the church flourished, as I think, on the apostolic faith and practice. At that time, our preachers when they went into the stand, they wore on their countenances as it were the solemnity of death. They then preached the gospel in its purity, with the power and demonstration of the Holy Spirit; since which time, it appears that the churches in our part of the world have became popular, proud and high-minded; and unwilling to have such preaching as the church in all ages has flourished under. And have taken to heaping to themselves teachers having itching ears, for which purpose they have gotten up the State Convention and Theological schools, in order to manufacture young men for the ministry. Taking, as I say, the work that belongs to Jesus Christ and the Holy Spirit, and trying to perform it themselves. But whenever you see the church trying to hurry on the Lord's work, then look out for an Ishmael. Notwithstanding God had decreed that Abraham and Sarah should have an heir, and that in him, all the families of the earth should be blessed, yet we discover that Sarah was not willing to wait the Lord's time; but wanted to hurry it on. See Gen. 16th chap. 2d verse: And Sarai said unto Abram, behold now, the Lord hath restrained me from bearing, I pray thee go in unto my maid; it may be that I may obtain children by her: and Abram harkened to the voice of Sarai, and behold she (to wit, Hagar,) brought forth an Ishmael; but, says God, cast out the bond woman and her son, for in Isaac shall thy seed be called. Even so we see that God hath declared, that the gospel should be preached unto all nations for a testimony against them, and to gather out his elect from the four corners of the earth. Yet as Sarai, we see that the church is not willing to wait the Lord's time, and has taken up all the isms, (to wit, the institutions of the day, improperly called benevolent;) which things I would rather call pocket scrapers. All this is said to help the Lord to convert the heathen. Look out for an Ishmael, cast out the bond woman, (the institutions) and her children, for in Isaac, (the true Israel of God,) shall thy seed be called. I have digressed from what I thought to have written.

Some time the church travelled on in peace, until the missionaries began to come among us, with their saddle bags full of tracts, and their hats full of agencies, and sowing their seeds of discord among the churches of our country, and wherever they have been sowed, I find that they have in some degree taken root, to the parting asunder of brothers and sisters, and almost to the rending of families. I have always been an opposer of their new fangled schemes. I have unsheathed my sword against them and to defend the truth, and to contend for the faith as it was once delivered to the saints. I have and do contend that any member of the Baptist denomination, going and buying membership in any other institution, is in violation of good order; and that it is a departure from the orthodox principles of the gospel, and an open violation of the Baptist faith, as we have all subscribed to, which is as follows, to wit: We believe that the scriptures of the Old and New Testament are the word of God, and the only rule of faith and practice for the church.

Now, brother Bennett, this excludes all the inventions of men, and I say for myself, that I feel determined by the help of almighty God to stand upon the walls, with my tools to work with in one hand and my sword in the other; never more to sheath my sword until it is sheathed in death. Though I am surrounded by New School people on all sides, and they blow about mightily since the split of the Association, but I feel to rejoice at the prospect of our peace, oneness and unanimity of sentiment.

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Yours, Old School, on the old platform, at the old corner post, and never out of Boas' field. I have the honor to subscribe myself yours, &c.

SAMUEL C. JOHNSON.

FOR THE PRIMITIVE BAPTIST.

Eatonton, Georgia,
April 9th, 1838.

BROTHER BENNETT: I herewith send you five dollars more for the present volume of the Primitive Baptist. I hope the Baptists will not suffer this organ of such valuable and precious communications to fall to the ground for want of a little energy and funds, when the Lord has blessed us with a sufficiency. Therefore, brethren, do good and to communicate forget not.

Yours in the bonds of affliction, for Zion's sake. *ROWELL REESE.*

FOR THE PRIMITIVE BAPTIST.

Cambridge, South Carolina,
April 14th, 1838

DEAR BROTHER BENNETT: Seeing your valuable paper and being pleased with the principles it advocated, and believing it would do a great deal of good, I wrote for it last spring and have received them ever since; and I do believe they have done a great deal of good. The mania of benevolence, so called, had become very popular in this vicinity, &c. *F. ROSS.*

FOR THE PRIMITIVE BAPTIST.

Georgia, Monroe county,
April 5th, 1838.

DEAR BROTHER BENNETT: I have taken my pen in hand for the first time to write for any periodical of the day, being a young soldier if one at all; but, through the mercy of God I am what I am, saith the great apostle Paul.

Dear brother, I was received by the Baptist church at Holly Grove by experience in 1834, and was a member of that church until January, 1837. Then moving twenty miles from it, I made application for a letter of dismission, which was granted, in December 1837, before the request of the Flint River Association; which stands at her ninth article, requesting the churches composing the great body of the Association to send up their decision at her next session, which was to be final. Then removing to a remote part of the county above named, I found the brethren in great confusion in answering the request of the Association: some said, bow to the liberty of conscience; and some would say, have nothing to do with the question. But I am heart and hand with the Lebanon and Ephesus churches.

Dear brother, we have two or three kinds of Baptists all jumbled up together in the churches composing said Association, and answering the Association was the way to put every one to his company; for how can two walk together except they be agreed; which did bring about a separation. A great many of the churches in my acquaintance were divided and went out from one another. Moving within the bounds of Shilo church at the time the contention among the members brought about a separation, when the New Schoolites proved to be in the majority, I then united with my Old School brethren in a church capacity, and we were constituted a church August the 18th, 1837, by a presbytery composed of Elders, Moseley, J. Godard, G. Wright, and D. Wood.

It is heart cheering to me to hear from my brethren in different parts of the United States, blowing the great trumpet, (the gospel;) for I think we see eye to eye in the great plan of redemption—I mean the Old School Baptists. For we have some Baptists among us, who hold to the whole train of the institutions of the day, believing them to be the means of carrying the gospel to the destitute. I do not believe any such thing—I am like old father Lawrence, for I do not believe that the gospel system rests upon the base root of money, though our missionists say we ought to contribute to the institutions of the day and begin to tell us of the Burmans and other nations of the world, and how many are dying and going to hell for the lack of the gospel through our uncharitableness. Then if we oppose them for talking thus, they will say, do not declare non-fellowship with us, for we believe in the articles of faith you do.

Brother Bennett, do not they contradict themselves in saying so? for the faith of all the Baptist churches, except those which believe in the general atonement, says, we believe the scriptures of the Old and New Testament are the word of God and the only rule of faith and practice. Can they find one scripture for the institutions of the day? Again, it says, we believe in the doctrine of eternal and particular election. And again, we believe that

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God's elect shall be called, regenerated, and sanctified by the Holy Ghost. So, dear bro. I cannot believe them; because they as much as say, if we do not do so and so, they will be lost when they might have been saved. So I place those and the general atoners together, and there they belong according to my weak judgment; though we have some that say they do not belong to the Old School Baptists, nor to the missionary or in other words money Baptists, who will not do any thing for God except we pay them for it, and ought to bear the appellation of fence riders.

To close the above remarks I will inform you, that we are a poor and afflicted people in this part of God's moral vineyard. Dear brother, may God Almighty bless you and enable you to contend for the faith once delivered to the saints. I am compassed with many infirmities, the world, the flesh, and the devll; for the New Light Baptists will tell me their way, the Universalist will try to confute me with his doctrine; so sometimes I feel like I should almost give up. Then I will retire to my Bible and be made to rejoice in the God of my salvation, and made to say like Paul at one time, Brethren, I determined to know nothing among you but Jesus Christ and him crucified.

Dear brother, I can remember when I was pressed down with a load of guilt, and thought I was the most miserable creature on earth; and when I thought I must give up the hope of seeing better times, I viewed Jesus Christ in the law's room and stead, and was made to cry out, glory to God in the highest; and it was, look and live. I could almost write a volume on that point, but I will close by subscribing myself your most unworthy brother in the bonds of the gospel.

EDMUND DUMAS.

FOR THE PRIMITIVE BAPTIST.

Alabama, Butler county,
April 8th, 1838.

Dear brother Bennett: I this day have met with an opportunity of writing a few lines to you, to inform you that I want your paper the Primitive Baptist, as I think it will be of great benefit in this part of God's moral vineyard. I am sorry to say to you, that the missionaries are in a great rage in some parts of this country; but thanks be to God some of the people can see some yet, and I think if they had some of your papers to read they could see some better. I want you to send them in haste, as quick as you can.

I have not time to write to you what I want to write, nor is my mind in the proper state to write. So nothing more at this time, but remaining your brother in gospel bonds. *CALVIN D. KING.*

FOR THE PRIMITIVE BAPTIST.

Oglethorpe county, Georgia,
April 3d, 1838.

Dear brother Bennett: I wish to make a short statement to you relative to a circumstance that took place with myself and a church called Moriah, in Madison county, Ga. On Saturday last, according to the request of some of my Old School brethren, I went to their meeting, and they appeared to be in abundance of distress as they had not come out from among those of the New School that were among them. There was also another preacher there, of the new order, whose name was Bolton. I went on and tried to preach from this text: And because iniquity shall abound, the love of many shall wax cold, &c. And then Mr. Bolton preached from this text: Ye are the light of the world, &c. After which the members went into conference, and after pursuing the common course, called for new business; whereupon a certain piece of writing was offered and read, in which those that oppose the new schemes of the day were charged with being the cause of the division and confusion now among the Baptists.

Then followed certain resolutions that these things should not cause an interruption among them, and that all should have the liberty of conscience relative to the giving or not giving to the support of the mission cause, and that there should not be reflections cast on any.

Then it was moved to take the question relative to their adoption, then, my brother, the battle commenced hot and heavy; and the New School party seemed very bold indeed, while the Old School party seemed backward for a considerable time. But they were hemmed so close they were compelled to contend warmly for original principles, and at length the New School party had to retreat or lay aside their (noble) resolutions. One of them said I had done just what I came to do, that was to

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divide the church; another said I was in disorder and ought not to be allowed to preach any where, nor none of us who withdrew from the Sarepta Association, until we returned to them and made a confession of our sins. And yet they contend in word for republican principles, O the liberty of conscience, liberty of conscience, and yet seemed to want to bind the Old School brethren there, to go on with them any how. And because they were not willing to go as they wanted them, they threw out the most unfavorable remarks towards them and others that believed as they did.

The next thing, they agreed to reconsider a part of the minute of their last Conference relative to my coming to preach among them. The vote was taken, 21 in favor and 16 against; upon which Mr. Bolton told them he must leave them. Then the benevolent folks appeared hot indeed. I thought I would leave them too at first, but ofter due consideration I could not reconcile it to my feelings to leave my brethren and sisters of the Old School order, and therefore agreed to attend them occasionally. The conference broke up in confusion and not much was done.

The Old School brethren seem now satisfied, that nothing but a separation will do; which will take place I expect shortly.

On Sunday, Mr. Brown and Mr. Bolton preached; after which, the congregation was about to be dismissed when one of the new order named, that I was there and had not preached, and to have an intermission, which was done. But he and almost all the New School folks gave us their room instead of their company. I went on and tried to preach to a large and orderly congregation, and apparently with considerable effect, especially among the dear children of God.

I remain yours, dear brother in tribulation. *D. W. PATMAN.*

FOR THE PRIMITIVE BAPTIST.

Marion county, Tennessee,
March 25th, 1838.

BROTHER BENNETT: Having been much comforted by perusing the Primitive Baptist to find, that there are a faithful few scattered all over the United States, that are earnestly contending for the faith and practice of the primitive followers of Christ; and finding that no one in the bounds of the Sequatchey Valley Association, had attempted to send abroad to our beloved brethren the condition of the Baptists in this country, I concluded that it might be admitted for me to acquaint our brethren at a distance somewhat of our condition.

There are a few scattered sons and daughters of God in this mountainous region, that know and love the truth. About fifteen or sixteen years ago, when I first became a Baptist, there were no jars nor divisions among them; but we have not been permitted to live without some trouble. Some years back we had to contend with some men who undertook to break the union of the Baptists, by finding fault with us for suffering ourselves to be called United Baptists. They broke the ranks of Zion and caused her to cry for a while and weep too; but their storm has blown over, and nearly all the worthy brethren that were carried off with them, have returned to their brethren.

The Separates, or Free Will Baptists, as they call themselves, made a small breach; but they done but little. These difficulties have gone by, and we are a people of one mind and one judgment, in doctrine and practice.

Next the missionaries gave us a broadside, but our spies saw their approach and gave the alarm; so that they have not as yet affected but one church in this Association. And as brother Clingan has informed you about that circumstance, I shall say but little about it; only I will remark, that the few that stood their ground have obtained the ministry of a sound man, and are still trying to keep house. So that I can say to the Old School Baptists wherever they may be, that their little sister (Sequatchey Valley Association) is of one mind respecting the schemes of the day and missionary operations. We have no fellowship or even friendship with them in a religious way. The people generally, or at least a great many of them, appear to begin to be jealous of them; for they seem to think that money is the object.

But I will leave off speaking for others, and say what I think as an individual, lest some should say I had assumed an authority that I had no right to. Then I will say, that the missionaries make me think of one that I heard of, who said, give us money and we will get men, and with men we will get more money. But I am ready to say to them as Peter said to Simon, thy money perish with thee. And I pray God

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that he may give them repentance unto life, and enable them to turn from the error of their ways. The apostles travelled much, but they did not wait till there was a sufficient sum made up, for fear they would lack. They were to tarry at Jerusalem until they were endued with power, (not furnished with money;) but till the Lord by the pouring out of his spirit caused them to know his will concerning them, and whether learned or unlearned, they went forth declaring the way of salvation through Christ Jesus.

Very different is the conduct of some of the modern Baptists, who send their young preachers to school a year or two to qualify them to preach Christ's gospel; and these learned folks will not preach without money. I was told in South Carolina by an uncle of mine who was a Baptist, that one of these learned preachers told him that he would not preach for the Baptists if they did not give him $400 a year. Another thing I have observed, those money preachers will not work and if the people will not give them money to support them in their laziness, they will ask the people to give them some office by which they can live.

Now, brother Bennett, laziness I believe to be a sin; and I have no fellowship for a lazy man, and cannot hear a man preach that will not work, especially if he is an able bodied man and has no income to support him, but if he has a plenty of property and money to support him, the grace of God will beget a spirit of honesty and industry, and he will use such means as will enable him to support his family; but should misfortune fall on him, or should he spend a great deal of his time in preaching, the churches ought to help him, (not Boards.) The preachers of this Association are all poor men, and there are but few of them, they labour under many difficulties in attending all the churches; but they seem to do it cheerfully, counting it a blessing that God has bestowed on them in that he has counted them worthy to fill so great an office; for the office of the ministry is one of the greatest offices that ever was conferred on man. When I take a view of the sacred duties and the great charge that seems to be laid on the ministers of Jesus, I am ready to say, who is sufficient for these things? and ready to say, none but such as God enables. When I see a man rise in the sacred desk and brush up his foretop, and assume the appearance of a lawyer, and address himself to his audience in pomp and pride, I am afraid he has never had a view of the importance of the trust and cause he has espoused; and again I am afraid he has not been made acquainted with the pride of his own heart. I fear it will be said to him, who hath required this of you? But that man that has first been made to know the wickedness of his own heart, who can no longer forbear or content himself with hearing others declare the way of salvation through Christ, methinks he does not consider how he is to be fed and clothed, but is more concerned how he shall be able to handle such sacred things and not wound the cause of God; but in spite of all his objections to himself, at last he comes forth trembling for the cause of God, and is afraid that God has not required it at his hand. So I am persuaded that not one of God's ministers will ever step forward into the ministry as long as he can keep from it with a good conscience; but he who takes a regular study of divinity before he embarks in the cause of God, of course must spend time and money to learn his trade; and when he works at his trade, he expects pay. But judging from scripture and experience, I am bound to say that preaching is not a trade nor a science, but a gift of God. I must stop for the present, and request you, should you think proper, to give the above lines a place.

I am with respect yours, in gospel bonds.

MICHAEL BURKHALTER.

FOR THE PRIMITIVE BAPTIST.

Pittsylvania, Va. April 18th, 1838.

Brother Bennett: I am glad to inform you and my brethren, that I heard two Baptist preachers preach yesterday, and that they did preach the truth so far as I am a judge. They scored the missionaries and tore down the schemes and societies of wicked men's making, which they said were so fashionable in this day; and they exalted and held up the Lord Jesus Christ as the Saviour of sinners, and that there was no other way to be saved but through him, and that he was able to save his people, and that he would save his people from their sins. They also supported election by grace, and that

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God would carry on his own work without the aid of poor feeble man, or the help of the wise men of this day. They said it was all of Christ: By grace ye are saved —not in part, but in all.

So, brother Bennett, I could feel these were brethren as well as see and hear them; the one I had never seen before, and if I never see him again I like him and his doctrine. And the reason why I prize these men and their doctrine so high is, because I believe they are men of God and carry his doctrine with them. And again, I am glad to see such men from Halifax and Mecklenburg counties, where I have so often heard that the Baptists were all missionaries, or nearly so; which I do not believe, but think it is a missionary tale as they are always telling what great things they are doing somewhere else, but here the people are so wicked that they cannot do any thing for them; but you, brethren, had better make a Sunday School here and raise a Temperance Society, and give your money liberally to support these things and the Lord will bless you with a double portion of his spirit. And the reason why they know this is, in such a county or neighborhood where these things have been encouraged, there is a revival, and that will always be the case. So by their good doings and much charity they have brought the Lord in debt to them a revival.

But, brethren, this is not always the truth when they tell it; and if they have a revival, I will say it is not of grace nor of God, but of works. So you see them boasting of what mighty works they have done, and what mighty works they can do if the people will give them their money to hire more preachers to carry on their work. So they will beg and tease the people for their money, till the people of God are ashamed to hear them. But, brethren, money is their god and without that they can do nothing; for you know that we cannot do any thing good with money unless the true and living God guide us. So we ought not to be surprised at their always crying for their god, money, because they know that money carries on their work, as well as we know that the Lord of heaven and earth does carry on his work. But the Lord of Lords and king of kings can work and none can hinder; but their lord, money, cannot do so, for some of his disciples have charged the disciples of the living God with stopping the work of their god; which is not hard for them to do, when their God will enable them to do so. For the work is his and the power is his, and he can stop the work of their money where he will and when he will and how he will, for he is God and can work and none can hinder.

R. RORER.

FOR THE PRIMITIVE BAPTIST.

Grant county, Wisconsin Ter.
March 30, 1838.

Beloved in Christ Jesus: Inasmuch as the Primitive Baptist is designed in part as a medium of communication between the Old School Baptists, I have again presumed to use this method of conversing with you and through your columns with your readers.

By these lines I design to give information that there are a few of the despised Soldiers of the Cross in this vicinity, who desire to maintain the primitive faith and order of the church of Christ as it was once delivered to the saints; who are without the means of uniting together for their own comfort and satisfaction. There being no regular Baptist churches nor ministers in these parts (as we know of,) the brethren have requested me to write to you concerning their situation, hoping that some of their ministering brethren will see these lines who can visit us. We think it probable that our gracious Lord will make this the means of sending some of his servants to comfort us, and we would be greatly pleased if some Old Fashioned Baptist preacher would make this place his earthly home; but we cannot flatter him with a hope of maintaining the truth without opposition, for error is preached here by the friends of mammon in almost every direction; and what pains us is, that there are some of the ransomed of the Lord who are carried away captives into Babylon. We think that if the trumpet of the gospel was once sounded, they would return and come to you. Some of them already declare that they desire to unite with the persecuted church of Christ, but have no fold to go to.

The brethren are well pleased with the Primitive Baptist and the Signs of the Times, both as a way of communication with the saints and for the truth which they maintain.

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I received brother Lawrence's writings from you according to my request, and am gratified in telling you that they were read with great pleasure. The Basket of Fragments in particular was truly pleasing to my taste, but I think it should rather be called a feast of fat things than a Basket of Fragments.

Brother Bennet, I will not be too lengthy, fearing I might preclude matter of more importance. You will oblige us by giving this a place in your paper as soon as convenient, (after giving it the proper corrections.) Pray for your unworthy brother in the bonds of the blessed gospel.

MOSES W. DARNALL.

FOR THE PRIMITIVE BAPTIST.

Fulton, Hamilton county, Ohio,
April 6, 1838.

Bro. Bennett: I frequently receive what are called the Old School papers from different parts of the Union, (as I am somewhat notorious for my opposition to New Schoolism,) but they will not bear the test in all points. For instance, one will preach election, and practice sprinkling; a second, will exclaim against the popular system of the day, but trace him out and you will find him either an Arminian or a Universalist. So that I am firmly of the opinion, that the Signs of the Times and the Primitive Baptist are the only periodicals published in the States that will do for the regular Old School Baptists; and I do think the Old School brethren are in duty bound to try to support these two papers. The expense is so trifling in comparison to the treasures they often contain, that I think no lover of truth will hesitate a moment when he can have both these papers for the same money as one of those deadly engines of all unrighteousness.

I stand almost alone here on Old School principles. A general division is about to take place among us. We expect to form a small Association of Regulars in June, about 15 miles from here; which is the nearest church to me of the Old order, and no preacher so near as that.

I now bid you adieu, hoping the good Lord of the harvest may prosper you and make you profitable as a minister of the New Testament; and likewise bless your little sheet when it goes forth into a wide world of error, and that it may in the hands of the Lord repel the fiery darts of the adversary, is the prayer of your unworthy brother.

R. A. MORTEN.

FOR THE PRIMITIVE BAPTIST.

Alabama, Perry county,
April 4th, 1838.

Dear Brother: I have nothing very important to inform you of at present. Religion is in a low state here at this time. We have had some difficulties with the Arminians and missionaries, but I think they have found that they have been barking up a wrong tree; and I think we shall have more peace for the future.

SEABORN HAMRICK.

FOR THE PRIMITIVE BAPTIST.

Marion county, Georgia,
April 18th, 1837.

Dear brother: I see your paper the Primitive Baptist has some circulation among us, yet not enough to satisfy a few others of us, holding to the doctrine predicated by that paper. And believing it a stronghold to pull down the *bulwarks* of *satan*, I and a few others at present wish to become subscribers to it, and thereby establish more fully, or if not more fully more freely, the manifestations of our desire to show the *cloven foot* of those who have not established the true faith; or, if they have established it, have not kept it. For we are not so afraid of the *world* as the *seducing spirits*, that have pretended to establish their faith and thereby crept or stole into the *fold* or *church*; (not of God, though professed by them to be.)

Having seen, read, and examined some few of your papers, I find they meet the approbation of a goodly number of us. You therefore will be so good as to send us the back numbers and the succeeding numbers for the present year.

Yours in the bonds of Christian fortitude, &c.

S. H. DWIGHT.

The line in religion between things essential and things indifferent, ought to be drawn with caution.

When a preacher rises to preach, if the people lie with weight upon his *heart*, he will read his text and begin immediately to unfold it, but if his text lie upon his *head* only, he will be apt to begin to talk about himself in some way.

All that the preacher says about himself before a congregation is time lost. Nor

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should he *tell* the people what he is going to preach or do, but proceed forthwith to *preach* or *do* it, and they will know the better; for they will then hear it before they get tired.—*Ed.*

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THE PRIMITIVE BAPTIST.

EDITED BY MARK BENNETT.

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TARBOROUGH, NORTH CAROLINA.

"Come out of Her, my People."

VOL. 3. SATURDAY, MAY 12, 1838. No. 9.

COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

Georgia, Fayette county,
April 6th, 1838.

DEAR BROTHER BENNETT: As I have occasion to address you, I think it not amiss to offer a few statements in regard to the situation of the Baptist churches in this country. I feel assured, sir, that a better state of things now exists among us, than has at any previous time during the last ten years. For during that time darkness has prevailed, error has been spreading and taking root, and many have been added to the churches under the dark reign of error and superstition; and to those, it has been natural to follow their mammon preachers into all the lucre schemes of the day, and to take each whim of the brain advanced by them, to be Bible doctrine, &c. &c.

Now, sir, to those thus deluded it appears quite strange, that churches and Associations should take a decided stand against the many things which their gentlemen preachers have told them were good things, and according to scripture, &c. But I would say to such, that those high-bred preachers of yours (smart as you take them to be) have either forgotten or neglected to cite you to any one of those scriptures which tolerate their schemes, and will fail to do so until the Bible changes. But to the point: while this is the fact there are also a great number of Baptists who have gotten awake to a sense of their situation, and finding themselves to have stood in Babylon, have obeyed the voice which spake from heaven, saying, Come out of her, my people. And altho' the delicate bride of the Lamb has been measurably overcome by an enemy (under the garb of a friend) and has been wallowed as it were in the mud for years, she is struggling to get out, and her hand being held by her husband, is getting out; so that her great struggle at present is, to present the aspect of a better state than while torpid or asleep. And for this reason it is, that while I hear people speaking of the unhappy divisions amongst us, I call them happy divisions; for I think their tendency is to separate the true church of God from the idolatry of the antichristian church, and consequently render her more happy.

I hear some say, alas! alas! wo is unto me that these things have happened in my day; but I conclude, that I am highly favored and blessed of the Lord because such occurrences have taken place in my day. For I have long desired, that I might live to see the church of the Lord purified from the corruptions that have unfortunately for her crept into her chambers; that I might see her shine forth in all the radiant beauty which she possesses when clad in her raiment of wrought gold and needle work, as represented in the 45th Psalm. What Christian would not hail the arrival of the day in which there exists a struggle that tends to such a state of things as the one just hinted at? Even if it does appear a little bitter at present, let us bear it with patience; the best physicians often produce artificial disease in order to remove natural ones. Let us then be willing to receive a portion of medicine at the hand of the great physician of souls, however bitter the present taste of it may be, as it tends to restore health to the wounded and sick of the Lord's people.

But I cannot think of concluding my piece, missionists, without a word with you, sirs. You have truly built a piece of

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Arminian machinery with great ingenuity, but let us examine some of its wheels and springs together with its relative parts, and see if it operates to advantage. You perhaps will reply, that it operates very much to the liking of the world, and of all denominations. Very good, then; for no doubt it was erected for this purpose. And could Simon, the sorcerer, have bought the power he wished, he no doubt would fain have had the world think that power from God; the merchant who fails to praise his goods may not expect custom. But Simon could not purchase the gift of the Holy Ghost as easy as you can membership in these societies, which connect the church and world contrary to the word of God. And now, sirs, if your machinery for saving souls, should on examination be found to fall so far short of answering the purpose, that even the world in a blinded state may see its deficiencies, will you not agree that it may be converted to the use of fuel.

We proceed to examine, first, the main spring; and that we may not be mistaken in pointing out that part, it is that which sets the whole machinery in operation. And now, sirs, that you may not murmur at my treatment to you, as being unjust in the examination of this spring, I will just tell you of what kind of metal your own people say it is made: they say, silver and gold. This is one reason why I call it Arminianism; for the apostles were predestinarians, and one of them said, as for silver and gold they had none, Acts 5 chap. 6 verse; and a second said, he had not coveted it, Acts 20 c. and 33 v. But Mr. Judson said, thousands of the heathen now suffering the vengeance of eternal fire, might have been singing in heaven, had the American females consented to have been less fashionable; or words to this amount, i. e. if instead of fashionable accomplishments, they would have given their money to the missionaries.

In the Minutes of the Georgia Convention of 1835, page 22, after speaking of the amount of money desired, it is stated if that could be obtained, there would be more done in one year than is in fifteen. Mr. Jacob King, a celebrated mission preacher, on the second Sabbath in Sept. 1836, at the Western Association, in a sermon remarked, that some men contributing to missionary purposes, if they chanced to draw out larger money than they intended giving, would draw it back and say, no, sir, I did not aim to give you that much. Now, said he, those men do not much desire the conversion of the heathen, or they would contribute more largely.

Once more: at the Flint River Association in October last, a very great man of the mission party, by the name of James Perryman, was appointed to preach on Sabbath evening, and he took for a text, the circumstance of the woman representing the church in Revelations the 12th chapter. And in speaking of the two wings of an eagle that were given her, he told us in his preaching, sirs, that they were silver and gold; and his preaching was hailed with loud amens and approbations from the mission party in common. Many more like specimens could be given, but in the mouth of two or three witnesses every word shall be established. So I take it as granted, missionaries, that silver and gold form your main spring. Just take money out of the question, and the whole machinery of missionary and benevolent operations will at once cease to move. Remember; thy money perish with thee. Not so with the true and humble Christian; love is the moving cause with him. We love God because he first loved us, not because we could get money for pretending to love and serve him. And, sirs, the world know what your main spring is, for the above quoted preaching and writings are public before the world.

And now, if you please, we will examine the wheel on which this celebrated spring operates; and as in the former case, your own words will be referred to. As your main spring is money, that which it sets in operation is of course the nearest relative part to it, and is the great action wheel of the balance of the work. And now, sirs, we just cite you to what yourselves say is the use of money in your plans; and that is, principally, to rear seminaries, translate the Bible, and support preachers. These important branches of your business keep all the minor ones in operation.

But, sirs, this great wheel turns the wrong way and tends to retard its own speed. It turns the wrong way, because it opposes God; for he is the author of a self-denied religion and a despised and persecuted church; while your seminary system spreads a religion of fashion and pride, and exhibits a church loaded with honor and popularity. And again: the Lord chose the weak and foolish things of this world to confound the mighty and wise; while

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from your schools are sent preachers mighty and wise, with Greek and Latin, silk vests, roached hair, gold watch chains, &c. to confound or capture those who are ignorant. Very foreign this from God's method of doing business. Once more: the apostle Paul said he was made a minister by the grace and power of God; but you say in effect, that he now only makes them ministers in part, and they are not competent, until finished at your schools. One would think that men living in so enlightened an age, sirs, as you call the present one, would blush at the idea of such whims as these; why the world (in the letter of the plan) is better taught than this.

But a part of your great action wheel, so turns as to retard its own speed; for you say you send the word of God naked to the heathen, without note or comment. Now your pretended object is, to convert sinners, and that book abounds with a doctrine, (viz: election,) which you say tends to lull them in carnal security, and should not be preached to them. Now since you have discovered it necessary to add to some of God's work, i. e. to finish his preachers who are not competent from his hand, why not by the same rule, take from another part of his work so as to glean the Bible of that dangerous lulling doctrine as you call it. Now, sirs, do not you see what your soul-saving machine amounts to. For heaven's sake quit it, and do not further expose your folly and inconsistencies in so enlightened an age, as the most of you call the present one.

The other parts of your celebrated superstructure are equally at war with God's plan. For instance, you make the conversion of the world to Christianity an achievement of the church. See third Report of the Executive Committee of the American Baptist Home Missionary Society, page 7. And that same document, as many others of yours also, abounds throughout with the doctrine, that it is through the means of those institutions, that the church is to perform the work of conversions, &c. Now, sirs, you know that membership in those societies, is (by the power of money) just as easily procured by the sinner, as by the saint. Hence instead of the Lord using the church members as instruments in his hand to accomplish the work of conversion, your plans say the church uses sinners in her benevolent societies, as instruments in her hands wherewith she will accomplish this great work. So you see she would make an axe of one sinner with which to cut down another one. O fy, fy!

Let me ask you in kindness and love, do you not see your folly, and who could you think so blind as not to see it? Every part of your schemes are just so. And, sirs, that benevolence which takes from an object of pity under your own notice, with a pretence to benefit others yonder that you never saw, is too wonderful for me, and causes me to fear that its advocates, while they with one hand put a penny into what they call the Lord's treasury, with the other they take a shilling out. But fearing that I stand in the way of abler writers, I leave the missionaries for the present.

But there are mongrels amongst us in this country, such as I used to call go-between fellows; but I must leave off the term fellow, for I recollect one of them last year made me pay 12½ cents for a burket letter, because I called them fellows. So as it offended him to be called by the same name that Paul was, I must leave off calling them so. But there are a few things which I would know of the middle ground men. And I would first ask you, sirs, are you willing we should say that you are incapable of forming a mind of your own, and that you cannot tell which side to take? or had you rather say, that you do not intend to be one-sided men? I answer, that I would very much dislike to be a two-sided man, because it was not the practice of God's people in former ages. Enquiry was once made, who would be on the Lord's side? these were for one side. Old Elijah advocated one side against hundreds. Paul was called the ringleader of a sect, which is the same as a party or side. And all these were on the Lord's side, and that is the side the Old School Baptists are on. If nothing else would prove it, their persecutions from false brethren would. Witness the case of Elijah, of Paul, and all others of the Lord's side in those days.

But perhaps those fence men would rather say, that each party is in an extreme. I own that I have gone to the extreme, and I did it on purpose too. The Lord's people are called an army, and the two extremes of an army are its two wings or ends; and what soldier, seeing a disease corrupt and contagious enter one end of the army, (through the deceitful approach of

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an enemy,) would not like to be on the other end; and who of common sense would deny that man's being on an extreme, and that it was safe and right for him to be there. And now, sirs, if you think we (in declaring a non-fellowship) have gone too far, let me ask you one thing, seeing the institutions of the day are sinful and corrupt: Did ever you see a Christian too far from sin and corruption, for his good and his master's glory? If not, sir, there is no path so long as to lead us too far from those institutions.

Again: did you ever see any thing which was neither right nor wrong? You know this cannot be. And you boldly assert (in effect) that you will not do what is right; for the institutions are certainly right or wrong, and if right, you ought to join them heart and hand and forward them with all your might; and if wrong, you certainly ought not to encourage them. But perhaps you will say, you do not encourage them nor partake of their sin. But, sirs, you do both; you give encouragement to others to go into them because you do not in any way whatever oppose them. And as your principle is, to try to prevent a split, of course you would commune with and fellowship those Baptists who advocate the institutions; hence they bring the principle in, and you harbor it for them in that you let it lie unopposed. Now do not you see that you act your equal part in bringing all the sin and corruption contained in those things into the church? But some of those men complain that they are misrepresented, and that people do not know their principles. I think this is the truth, for I believe a majority of them are full blooded missionists, and forbear to join the society because they think they have the more influence while not known. At all events time will shortly prove that no middle ground (in this question) has ever existed, only in imagination; and all will be known either as missionists or antimissionists.

Brother Editor, please correct and publish this, and permit me to subscribe myself your friend and brother in tribulations and bonds of the gospel.

EDWARD S. DUKE.

FOR THE PRIMITIVE BAPTIST.

Alabama, Greene county,
17th of May, 1837.

VERY DEAR AND WELL BELOVED BROTHER IN THE LORD: I accidentally saw one of your papers the Primitive Baptist, and feel it my duty to congratulate you and all the holy brethren with whom we correspond, that we go on contending for the faith once delivered to the saints, believing that the great shepherd of the flock will be with us, even to the end of the world. How often has the church of Christ been disgraced and afflicted by the spirit of intolerance, bigotry and misguided zeal! The world is now swarming with zealots, knaves, fanatics and enthusiasts, boldly proclaiming themselves worshippers of the most high God! When our Lord and Saviour reigned on earth, he frequently spoke of these antichristians, and what they worshipped.

Yes, my beloved brother, the whole world are worshippers of the beast, except the elect whose names are recorded in the Lamb's book. Rev. 13 c. 8 verse. This beast has power to blaspheme God's holy name, his tabernacle, his church; and if he could have the power, which is the laws of land, the image would then speak and crown with laurels the heads and votaries of the much admired institutions of the day. Here I could write volumes, but pass on. But although we are but few in number, I trust the Lord is with us and will guard, guide and direct us, and go before us by day in a pillar of cloud, and by night in a pillar of fire to give us light. Exodus, 13 c. 21st verse. And lo I am with you always, even to the end of the world. Matt. 28 c. 20 v. Fear not, little flock, for it is your Father's pleasure to give you the kingdom. This little family and peculiar people see eye to eye and sing the same song in harmony and love towards each other, and are united in the strictest brotherhood and good love.

As to all the little institutions of the day, called benevolent, I view them all as idols, though they are worshipped and that by many. It is argued by those that advocate and worship them, that it is the opposers that bring about the confusions, splits and discords in the churches of Christ. My brother, I read that God is a God of peace and not confusion; and wherever there is a Christian church planted, and the brethren living in the unity of the spirit and in the bonds of peace, and it happens that there get in Hagarines and Judases, and instead of preaching the gospel in its purity and Christ and him crucified, preach unsound doctrine, doctrine that is

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not palatable te the elect of Christ, then for discords, splittings and party spirit. I have never seen it fail, but that such idols as above when they are advocated, breed confusions and ever will. Therefore, my brother, they are not to be found in the lids of the Bible, but outside of it.

Paul said, preach Christ and him crucified; but it seems to me to run thus: The missionaries say, preach missionism, Sunday Schools, Temperance Societies, and Theological Schools, as these are substitutes for promoting the Redeemer's cause. We learn from sacred writ, that ye must be born again; repent ye, and believe the gospel; except ye repent and believe, ye shall all likewise perish. As to theological schools, I, my brother, am very much opposed to the way they are carried on, also opposed to making machines of them, or rather moulds to mould out preachers; understand me here to say, I am not opposed to education, I care not how much a person has, but I am for keeping every thing to its place. And nothing short of the power of God can make a gospel preacher. Such schools will answer to make men-made, money-making preachers.

My brother, as to the state of religion here it seems to be cold. It appears to me that there are so many false teachers and money teachers, and the churches are so much pestered with them, that I do believe it would be better that each party were living to themselves; for a house divided against itself cannot stand. From circumstances and appearances I think there will be a split ere long, and no doubt it will be for the better. For, my brother, what a pleasing sight to see brethren dwell together in the unity of the spirit, and keeping the faith once delivered to the saints.

My brother, I wrlte you these few lines to disburden my mind in some degree. May the Lord divest you of a man-pleasing or a man-fearing spirit, and may he enable you to earnestly contend for the faith, is the sincere prayer of yours in the bonds of the gospel. *HENRY HARRISON.*

FOR THE PRIMITIVE BAPTIST.

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Tennessee, Roane county,
March 20th, 1837.

BROTHER BENNETT: I have been taking your valuable and by me much esteemed paper the Primitive Baptist, and am well pleased with its contents. The doctrine it contends for and the cause it defends, is that I love, if my treacherous heart does not deceive me. It is that, that I endeavor to maintain in my feeble manner. I hope your paper has been and will be the means under God of doing much good in this part of God's moral vineyard, both in correcting the many errors prevailing amongst us, and confirming the believers in those precious truths which it so ably defends.

Brother Bennett, we have to wade thro' tribulations in this part of the world, as well as others in your parts. Some of our brethren have taken in hand to inform you of the way we are getting along here; but I will remark, that I am a member in the bounds of the Hiwassee Association, where the new schemes of the day have made their appearance amongst our churches, and caused divisions in three or four of them. The churches generally have declared non-fellowship with the institutions of the day, and at our last Association there were three churches that sent two letters each; and the Association withdrew from those brethren who they tho't to be in disorder, and gave them back their letters. Sometime after the Association in 1836, one of the churches went on to exclude some of their members, and amongst the rest one very eminent preacher who had pretended to occupy a middle ground. Another church took dealings with one of her members for countenancing some of the missionists, and went on to exclude him; this was Bethel church, in Rhea county, and this member lived in Roane county, about six miles from Bethel. After some short time, said eminent excluded middle ground preacher came over from Meigs county, and held a meeting at the house of said excluded Bethel member, at the same time of Bethel meeting, and pretended to hold a church meeting and called it Bethel church; and received the said excluded Bethel member together with some four or five more, some of the Bethel members and one of the Hinds' Valley members, and continues to hold his church meeting and has received some more of the Bethel members. But they can be spared very well, for they are all of the Arminian stamp. This is the way some of the new schemers are doing here, but the Old School Baptists are trying to contend for the faith once delivered to the saints. Perhaps your readers may wish to know the name of the above mentioned preacher—his name is John Farmer.

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Brother Bennett, I have wrote more than I expected when I sat down; but those things came on my mind, and I send them to you to dispose of as you think will be most to the glory of God and for the good and comfort of the dear people of God. I shall conclude by subscribing myself your affectionate brother in gospel bonds. *CALVIN NEWPORT.*

FOR THE PRIMITIVE BAPTIST.

Georgia, Heard county,
May 8th, 1837.

Brother Bennett: I have had the pleasure of reading your valuable paper the Primitive Baptist a few months, and am much pleased with it. My heart's desire and prayer to God is that Israel may be saved, and I hope that your valuable paper will be the means, in the hand of God, of bringing his long afflicted saints out of Babylon, and enable them to shake off the yoke of bondage that has been attempted to be fastened on their necks by the money, honor, cotton and old rag hunters, that are riding from town to town and from church to church, saying, give, give, pray and pay, for life membership, &c. Thus they are seeking honor one of another, while Christ and his gospel are set at naught by those Ishmaelites that mock at the heirs of promise. But I trust that a few more months will close all the Old School doors against Ashdod children in this quarter.

I am yours in the best of bonds.

JOHN GAYDEN.

FOR THE PRIMITIVE BAPTIST.

Sydnorsville, Franklin county, Va.
Feb. 28th, 1837.

Dear brother Bennett: Enclosed I send you a Circular Letter, which was sent to me the other day in one of the Minutes of the New River Association. I think it contains in a few words, a great deal of matter, which would be very interesting and useful to all the followers of the blessed Redeemer. The Circular which I allude to, is said to have been written by Elder Jesse Jones, an old and beloved preacher in that district.

KEMUEL C. GILBERT.

CIRCULAR LETTER.

Beloved brethren: It is our custom at the close of our Minutes, to address you on some subject connected with your spiritual welfare. We will call your attention to the subject of the Communion of the Saints, or taking the Lord's supper; which was instituted by the great Head of the church and supreme lawgiver to his people: and commanded to be observed by his true followers, that this ordinance was a symbol given them of his death and sufferings to be observed by his church in memory of him till he should come again and take them unto himself. Therefore let us strictly observe his rules, and see what qualifications will entitle a person to a seat at the Lord's table.

Our Lord hath said, ye must be born again. Paul and Silas told the jailor to believe in the Lord Jesus Christ and thou shall be saved. Christ says, he that believeth and is baptized shall be saved, and he that believeth not shall be damned. And Peter preached, repent and be baptized every one of you. From these and a number of other scriptures, we believe that repentance towards God and faith towards our Lord Jesus Christ are prerequisites to baptism, and that baptism is a prerequisite to the Lord's supper. As we have no account that our Lord ever did administer this ordinance to any but baptized persons, neither can we; for we religiously believe that unbaptized persons have not a right to the privileges of the church, therefore we cannot invite them to commune with us: for how can two walk together except they be agreed.

Dear brethren, we are called a close fisted, hide bound, uncharitable set of professors, because we will not commune with other societies when they invite us, and because we will not invite them to commune with us. The reason is, we cannot walk with them, because we cannot agree with them; for we find them not orthodox in this doctrine: they pretend to preach the doctrine of free grace, but when we come to examine it we find it to be a doctrine of works disguised under the special marks of free grace, which is contrary to the whole tenour of the scripture. They will preach, "the saints can fall from grace and be lost forever," without precept or example, against the promise of God to save his people from their sins, and all the scriptures that could be introduced to prove the final perseverance of the saints. Also, they tell us that baptism ought to be administered to infants, and that sprinkling or pouring is valid baptism. This also is

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without precept or example in the word of God.

Dear brethren, under these circumstances we cannot commune with them; and if there should be any Christians among them that are excluded from our communion, it is not we that exclude them; they exclude themselves, by remaining among those professors that prefer the traditions of men to the commands of God. Let them come out from among them, and with such people have no fellowship, and come and bring fruits meet for repentance, and be baptized by immersion like the Saviour was; and then we will commune with them, and they may have fellowship with us. And truly, our fellowship is with the Father and his son Jesus Christ.

Dear brethren, let us earnestly contend for the faith that was once delivered unto the saints, and fellowship none that refuse to obey the commands of our Lord and master, as we cannot see how any man can, with the New Testament in his hand, dispute that immersion is the only mode of baptism that is right. But brethren, the scripture informs us that perilous times shall come, for men shall be lovers of their ownselves having a form of godliness, but denying the power thereof; from such turn away. For they will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers, having itching ears, and shall turn away their ears from the truth. Therefore, beware of the concision that say that baptism come in view of circumcision, and prefer the traditions of men to the commands of God. But we exhort you brethren to take the word of God for the man of your council. The grace of our Lord Jesus Christ be with you all. Amen.

FOR THE PRIMITIVE BAPTIST.

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Georgia, Upson county,
Feb. 6th, 1837.

Brother Bennett: With pleasure I again address you. Your paper has been received by the new company of subscribers, and I hope before long there will be another company in this settlement, for it is well beliked by the old fashioned Baptists here. I would be glad that you or bro. Lawrence, or any others of the brethren of the old sort, could be concerned enough about us poor afflicted creatures to pay us a visit here in Georgia; I think it would gratify us much. We hope, tho' we are few in number to what we have been, we shall yet be found trying to live for the glory of God.

I will give you a little of the exercise of my mind since these afflictions came upon us. Before they took place, I thought that of all churches, ours was the most blest with preachers and deacons. But when afflictions came, or in other words, when the moneyed missionary spirit met with opposition in the church, I saw where several of them would go; and this put me to thinking about to this effect: can a person renewed by grace believe that money can help God save souls, or be the means whereby the soul is to be converted? And I would turn it about and about, and for my life I could not fix it but what the creature would give the glory to the money, or to the institution formed to collect it, and none to God; and I thought that would not do. Then I would go back and examine myself to see if I had travelled this way, and did not think I had; but I believe I have seen the time that money would have availed nothing towards relieving my mind. But I might have been then deceived, and yet may be.

I shall conclude, praying the Lord to bless you and enable you to earnestly contend for the faith once delivered to the saints. Yours in love.

EDMUND STEWART.

FOR THE PRIMITIVE BAPTIST.

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Lawrence county, Alabama,
June 28, 1837.

Dear Brother: The Lord has still spared my life, and has left me thus far the monument of his mercy. The longer I live and experience the truth of the doctrines of the little paper you publish, the more I feel anxious for its spread. Since the people have become somewhat acquainted with the seeds of discord sown among the Baptist churches, the more they are anxious to have the evils thrown out; and I know of no better medium whereby they (the churches) may be relieved than through your paper.

Times are cold and dull with us, though the Lord has still added to his vineyard laborers; and our prayer to God is, that he will still carry on his work. We want your prayers, that we may prosper in his work and that his kingdom may reach to the uttermost parts of the world. Since our last Association, about 31 in our church

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have been baptized. I conclude my letter by wishing to be remembered to all the brethren, especially bro. Dupree; and accept the same yourself in brotherly love.

DAVID JOHNSTON.

THE PRIMITIVE BAPTIST.

SATURDAY, MAY 12, 1838.

We find that several of our agents entertain erroneous opinions, as regards their responsibility to us. We do not consider them responsible for the amount of subscription of *all* the subscribers they may send us, but only for such moneys as they may actually receive. Nor do we wish them to withhold the Primitive Baptist from worthy persons who may desire it, although they may be unable to pay for it. If they are able and *unwilling* to do so, we must regard them as unfriendly to the Old School cause, and on being notified thereof, will immediately discontinue their papers.

FOR THE PRIMITIVE BAPTIST.

Bro. Bennett: I discover in No. 4, page 63, of current volume of Primitive Baptist, that bro. Moseley has, through you, addressed a remark to me, which seems to require some notice. He wishes you to inform me, "That all the doctrines of the gospel are, and must be, perfectly reconcileable with the character of God as revealed in the scriptures; and that there certainly is such a thing as virtual justification, and actual justification." Whether bro. Moseley intended thereby to express his acquiescence with my 'Thoughts on justification,' as published in the 'Signs of the Times,' or to intimate that he considered my views at variance with his positions, I know not. But from the frequent intimation I have received of brethren having been alarmed at my 'Thoughts,' on the ground, I suppose, that they happen to cross Dr. Gill's system on the point, of the act of justification having been passed in eternity, &c. for I know not what else there was in that communication to disturb an Old School Baptist, I presume my bro. intended to express disapprobation. I will therefore notice his positions with a reference to this point; and he may then perhaps, better judge what difference there is between us, and what is the ground thereof.

1st. "That the doctrine, or as he says, *doctrines* of the gospel are perfectly reconcileable with the character of God as revealed in the scriptures." True, my brother, but who is to judge what is consistent with the character of God? You and I, worms of yesterday's existence? or God? If bro. Moseley admits that God is the only proper judge on this point, let us cheerfully acquiesce with what he has revealed in the scriptures, as doctrine, whether we can comprehend the *how*, or *why*, it should be so, or not. Admitting that this entire submission to the revelation of God belongs to us, the proper enquiry to make relative to any point of doctrine, is; what has God revealed on that subject? Now all I ask bro. Moseley, and others, relative to my views concerning justification, is, to let them and the opposite views, both be brought to the above test and tried thereby. If God has said in the scriptures, that the act of justification was passed before the foundation of the world, I have not seen it, and I will thank bro. Moseley to inform me where it is to be found.

But perhaps that to which he more particularly objects, as being irreconcileable with the character of God, is that justification should be spoken of as a *time act*. We ought, as I have intimated above, to let the scriptures decide this point for us. It may not, however, be amiss to offer a few remarks relative to what we mean when we speak of *time acts*.

1st. By what comprehension I have of God, I am led to the belief that with him, there is no change, no progression of thought, or of time; no yesterday, no *to-morrow*. That eternity and time, with all the, to us, progressive events thereof, are equally present with God; that bro. Moseley's present situation and mind were as much present with God when *the morning stars sung together*, as they are now. Hence, I have no notion of speaking of time *acts* or events in relation to the existence and comprehension of God.

But 2d. What is *doctrine*? It has reference to the *act of teaching*; it means that which *is taught*. The term *doctrine* then cannot relate to God in reference to his own existence. Who has ever taught God knowledge? It relates to us, creatures of time and change, and is adapted to our finite minds, and our utter incapacity to comprehend things, only in the order of succession. Hence the doctrine of the gospel designates to us *three general periods*. 1st. That before the foundation of the world. 2d. That which we denominate *time*; and 3rd, that which succeeds the end of the world.

The first of these periods is known only of God, and belongs alone to the eternity of his own existence. What is revealed as done then, must be the pure act of the eternal mind; being beyond the changes of time, it must be independent of them all, controlling all, but controlled by no time change. Such is the bringing forth and setting up of Christ as the head of his church, and his church in him, and therefore one with him; the electing and predestinating purpose of God, which runs through the whole range of God's eternity,

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linking together the three great periods with all the events of each, in one vast chain; known of God as *one*, but revealed and developed to us, because we are only capable of so conceiving of them, as so many successive links.

To the second period, belong all those events connected with the creation of the world and existence of man on earth being connected with *time*, these events must participate in its regular changes; as one moment follows another in regular succession, so one event succeeds that on which it depends, in the order fixed in the eternal council.

Of the third period, it is not necessary further to speak now.

I think, that on a little reflection, it will appear evident, that, with the exception of what is to follow the end of the world, every event, the actual existence of which, depends on an event of time going before, must itself be, or have been consummated in time, and therefore is properly termed a *time act*. All before time, in relation to man, is the setting up of Christ, as the head of his church, &c. and the *eternal purpose which* God *purposed in Christ Jesus*; on these hang all the events of time from the great works of creation and redemption, down to the fall of a *sparrow* and the smallest trial that the child of God may be subject to; whilst this purpose and the eternal existence of Christ and his church in him, hang and depend upon, and only upon the very existence of God. All from the foundation of the world is the development of Christ as he before existed in union with his church, and of this eternal purpose to the view and comprehension of creatures. Why then is it not *perfectly reconcileable with the character of God as revealed in the scriptures* to teach in the gospel, that those transactions which are the developments of his eternal purpose unto creatures of time are acts of time? As says the apostle on the point of justification, "To declare, *I say*, at *this time* his righteousness; that he might be just, and the justifier of him which believeth in Jesus." Romans, 3d, 26.

Let us try this, by what is revealed concerning the *redemption that is in Christ Jesus*. This, from the nature of things, was made a consequent of the existence of Christ's people in Adam under the law and under its condemnation. Hence the actual accomplishment of the work of redemption is clearly revealed as a time act. That we may not be mistaken on this point, periods of time are referred to in relation to it. "For unto you is born, *this day* in the city of David, a Saviour, &c." Luke, 2d, 11: "But now once in the *end of the world* hath he appeared to put away sin by the sacrifice of himself." Heb. 9th, 26: "But when the *fulness of time was come*, God sent forth his Son." Gal. 4th, 4: But brother Moseley I think, cannot seriously doubt that redemption was a time act; and yet he certainly believes that redemption no less employed the exercise of the eternal mind, than justification, was as firmly fixed in the everlasting covenant and is as fully revealed, as the ground of salvation and hope, as justification can be. Strange as it is, whilst the idea that justification is a time act, is so much objected to, justification is manifestly as much a consequent of the existence of the elect under the law and under its condemnation as is redemption; and what is more, it is expressly revealed as a consequent of redemption. "Being justified freely by his grace *through the redemption* that is in Christ Jesus." Rom. 3d, 24.

Let us suppose that God actually justified the elect from before the foundation of the world; that is, then actually absolved them from all demands of law and justice; for nothing less than this is embraced in the justification revealed in the scriptures, and what inconsistencies does it not involve? Some of these I have already noticed in my communications on this subject in the Signs. Another I will now notice. This supposition would do away all occasion for redemption. For what should we be redeemed from? Not from under the law nor from its *curse*, being already freed from these by the decree of justification already passed. If this justification actually took place in eternity, it must have been either by a decree making void the law in relation to the elect, or by an actual transfer of their accountability to law, to Christ as a third person. That God made void the law, brother Moseley will not admit. If he holds with the notion of a transfer of accountability to Christ as distinct from the church; then the actual redemption wrought by Christ's death, must have been a redemption of himself, and only of himself from the demands of law and justice. Or according to the language of one whose communication was copied into the Signs, No. 4, present vol. from the Gospel Standard. *Sin was removed from the elect to Christ by imputation, and Jesus removed it from himself by making an atonement for it*, &c. I appeal to bro. Moseley, to say whether this is not in plain opposition to the whole tenor of scripture language on the subject. "In the fulness of time, God sent forth his Son made of a woman, *made under the law, to redeem*"—who?—himself?—no; "them that were under the law." Gal. 4th, 4 and 5: "Who gave himself for us, that he might redeem us"—not himself—"from all iniquity." Tit. 2d, 14.

But what I have said, together with the scriptures I have quoted, will, I think, be sufficient to convince bro. Moseley, if he admits the scriptural fact, that *we are justified through the redemption*

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that is in Christ Jesus; and if he needs convincing on this point, that when the elect were actually redeemed from all *iniquity* and from the *curse of the law*, then they were actually justified, and that they could not have been thus justified before they were redeemed from under the law, without either doing away the occasion of redemption, or fully implying that Christ and the church had entire distinct standings before God. If thus convinced, he will admit it perfectly reconcileable with the character of God to reveal, that in passing the sentence of justification, he maintained its legitimate connexion with, and dependence on the work of redemption. 2d. Bro. Moseley's second position is, that *there is such a thing as virtual justification, and actual justification.* If he means by *virtual justification*, that the justification of the elect through the redemption to be wrought by Christ, was infallibly fixed and secured in the everlasting covenant; and that being so purposed of God, justice from the moment sin entered, rested its demand in reference to the elect, on the suretiship of Christ, until the *fulness of time was come* for him to be *made under the law* to *redeem them that were under the law*; and further that this purpose in Christ Jesus was revealed under the Old Testament, in promises, in oaths and in sacrificial blood, and was thus received by faith, by the saints under that dispensation, and rested on as a ground of hope, and produced in them peace with God, as faith in the gospel revelation does in us; then I agree with him, and so he will find that in effect, I expressed myself in my "Thoughts concerning justification." But, if bro. Moseley means by *virtual justification* that in *effect* the elect were in eternity so justified, that law and justice had no demand upon them nor upon Christ, only as he was viewed separate from them. I must then, for reasons already assigned, protest against it.

As to *actual justification*, that the body of Christ was actually justified in him the head, when he was raised from the dead without seeing corruption; and that the elect are experimentally justified when they believe in the Lord Jesus Christ, bro. Moseley needs not now to be told, that I believe.

I think, my bro. will be able now to judge how far we differ on the subject of justification. And wherein we differ, he may perhaps be able to show me from the scriptures, the error of my views; if my views are not in accordance with the plain testimony of scripture, I should be glad to be showed it. But I must entreat him to bear in mind, that the opinions and systems of men cannot be admitted to have sufficient authority to take the place of scripture testimony. The Holy Spirit speaking in the scriptures and in the experience of the saints, is he whose decision I wish alone to submit to.

God grant that we both may be more thoroughly instructed in the scriptures, and enjoy more of the influence and power of the gospel.

With expressions of brotherly regards, I subscribe myself yours. *S. TROTT.*

Fairfax C. H. Va., May 8th, 1838.

FOR THE PRIMITIVE BAPTIST.

Tyrrell county, North Carolina,
March 29th, 1838.

BROTHER BENNETT: I have received your valuable paper for the past years, and have read it with great pleasure. I rejoice, my brother, that God has set you for the defence of gospel truths, and that you have gone forward as David to confute the mighty champions of the day, who are compassing sea and land to make proselytes. I was fed by them until their porridge made me very sick, and no marvel, for I believe it was prepared by wicked men and devils; and he that drinks thereof will surely die, unless he be changed by the great physician of souls.

Brother Bennett, God's poor afflicted children are in a lonesome situation here. I have not heard a text taken since brother Daniel was down here last fall. I had rather lose a meal from my table than fail getting your paper, for each one is as a pleasant meal of fat things to my poor soul. No more at present. Fare ye well.

ISAAC MEEKINS.

Georgia, Jones county,
April 30th, 1838.

DEAR BROTHER BENNETT: I now take my pen in hand to inform you, that I hope your valuable paper the Primitive Baptist is an instrument in the hand of an allwise God in doing much good, by the feeding of those who remain immovable and are contending for the faith once delivered to the saints. Moreover, I discover that through the columns of your paper the brethren of the Old School Baptist faith, residing in different parts of the United States may converse with each other.

It appears to be a time of trial and persecution for the children of the church of God and Christ, who will take nothing but the word of God for the man of their counsel, and will utterly reject all the schemes of the day, such as Missionary, Bible, Tract, and Sunday School Union societies; believing them to be the devices of design-

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ing characters, seeking to enrich themselves at the expense of others; and for a pretence have assumed the name of Benevolence, which in my humble opinion they are very far from practising themselves; of such our blessed Saviour bade his followers beware. And as the apostle Paul says: though I give all my goods to the poor, and my body to be burnt, without charity I am nothing.

Now, my dear brother, I know that you are aware that the children of God in this life have great tribulations and many sore trials to undergo; but let us endure as good soldiers of Christ, who has told us to fear not: Fear not, little flock, (says he,) it is your Father's good pleasure to give you the kingdom. I have overcome the world, though they, the advocates of the missionary principle, upon their plan do persecute us and speak all manner of evil against us falsely, and try to overcome us with their concentrated money means; who are going about begging money to save the souls of the heathen from hell. I almost shudder at the presumption of these people, who think God is not able to save, and will save them if he has purposed to do so; for the promises of God are sure, and his foundation standeth sure, having the seal to it, God knoweth them that are his: For I am God and change not, therefore ye sons of Jacob are not consumed.

The children of God are a peculiar people, chosen in Christ before the world began: For whom he did foreknow them he called, and whom he called he justified, and them he justified he also glorified; moreover, whom he foreknew them he predestinated to be conformed to the image of his Son, that he might be the first born among many brethren. The Lord said unto Moses, I will have mercy on whom I will have mercy, and will have compassion on whom I will; therefore, it is not of him that willeth, nor of him that runneth, but of God that showeth mercy. The preparation of the heart in man, and the answer of the tongue, is from God. My sheep hear my voice and I know them, says Christ, and they follow me and I will give unto them eternal life; and they shall never perish, neither shall any pluck them out of my hand; for my Father which gave them me is greater than all, and no man is able to pluck them out of my Father's hand.

You will perceive from these few lines, that I believe in the everlasting purposes of God in saving his people; which he will do without these wise missionaries, literally, studying and planning so many ways to help; for if they knew it, the wisdom of this world is foolishness with God, for the children of God are not redeemed with corruptible things as silver and gold, but with the precious blood of Christ.

I did not expect to have written so much as I have, but I could not help giving vent to my thoughts on this occasion; which you can dispose of as you see proper.

Yours in brotherly love.

THOS. J. BAZEMORE.

FOR THE PRIMITIVE BAPTIST.

Alabama, Barbour county,
April 19th, 1838.

Dear friend Bennett: There are a few of us here that have had the privilege of reading your valuable paper the Primitive Baptist, and as we are in a section of country where the missionary schemes of the day are going on at great lengths, we therefore think your paper might be of great use here if properly considered, as we hope to try to do.

Dear friend, I have not forgotten Robert T. Daniel's schemes to get money, and they make me think of him here. I was at a campmeeting last fall, and they made proclamation for all, whether in the society or not, to come in and join; by paying one dollar annually, they could be a member of the Missionary Society.

Your unworthy friend, &c.

GRADDY HERRING.

FOR THE PRIMITIVE BAPTIST.

Henderson county, Tennessee,
April 7th, 1838.

Dear brother Bennett: I have for sometime been taking your valuable paper the Primitive Baptist. I say valuable, because I think it seems to express the very spirit of the gospel; which spirit I believe every Christian in God's kingdom possesses. It seems to be a means in the hands of God to the pulling down antichrist's kingdom, while it builds up the poor feeble saints in the truth of the gospel, and is food to them in a barren land. But as truth has always had its enemies, the same enmity yet exists; for the world by wisdom does not know God, he is only known as he reveals himself to his people by his spirit, even the spirit of truth, whom this

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world cannot receive, because it seeth him not neither knoweth him; but ye know him, for he dwelleth with you and shall be in you. John 14 and 17. And John goes on in the 18th verse to tell his children that he would not leave them comfortless, and in the 19th, because I live you shall live also; which precious promises stimulate God's children, and cause them patiently to wait for his salvation.

Dear brother, the Old School Baptists have had serious difficulties to encounter in this country. For some two or three years past missionaryism, with all its human invented branches called benevolent institutions, has been very popular; but I think at present it is on the decline. Churches have been split asunder, some of the ministers in whom we had confidence have married these daughters of men, and a number of Ishmaelites have been born at their great protracted meetings; but I have thought lately that the storm was nearly past or blown over, money has got scarce and they cannot be sustained without it. All the orthodox churches in the time of the storm, took a firm stand against missionaryism and all its branches; which caused them to get clear of their Arminian members, and now the churches are generally in union.

It is right, my dear brother, that we should experience wintry seasons in Zion as well as summer, to harden the summer's growth, for Jesus said, these things have I spoken unto you, that in me ye might have peace in the world. John 16 and 27. The apostle Paul was in perils oft, in stripes, in shipwreck, in the wilderness, by his own countrymen among false brethren, for nothing but the defence of the truth. By reading the first ten verses of the 9th chapter of Revelations, we find that the persecuting power of the enemies of the cross of Christ are compared to the smoke of a great furnace that darkened the sun and the air, and there came out of the smoke locusts upon the earth; and unto them was given power, as the scorpions of the earth have power. But blessed be God it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree. The enemy may worry but cannot destroy the church, because Jesus is her life. We are in a state of imperfection while in this tabernacle of clay, and are apt to err as David did; when he undertook to bring the Ark out of the house of Abinadab he put it on a new cart, (institutions of men to help God convert the world,) he, David, appeared to be very happy. And Uzzah loved the Ark so well that when the oxen shook it, he put up his hand and took hold of it to keep it from falling; and it displeased the Lord so that he smote him there for his error, and there he died. 2 Samuel 6th chap. down to 12th verse. So it appears that David experienced the chastening rod of the Lord for his transgression, therefore we should not despise the chastening of the Lord, nor faint when thou art rebuked of him; Heb. 12 and 5: For whom the Lord loveth he chasteneth. And David said he was afraid of the Lord that day, and said: How shall the Ark of the Lord come to me? So we see that the Ark could not be brought on a cart to Jerusalem, because he was not sought after the first order.

So the new plans cannot convert poor sinners, because it is not after the first order. Now let us see the first order. It appears when David had prepared a place for the Ark of God and pitched for it a tent, then David said, none ought to carry the Ark of God but the Levites; for them hath the Lord chosen to carry the Ark of God, and to minister to him forever. As such it appears that all the plans of nature have failed, because they are carnal and cannot discern the things of the Spirit. The teachings of the Spirit are foolishness to the world, and this is the reason why human nature does not love God; because the world by wisdom does not know God.

Some are so foolish as to think that man can learn man to preach, and that if there could be money enough collected, that every body could get religion as they call it; but it will not do, because it is not after the due order. And to know what the due ordes is, we must take the word of God for the man of our counsel, and follow no man further than he follows Christ. God told the prophet Ezekiel, 8 and 8, to dig in the wall; and when he had digged in the wall behold a door, and God told him to go in and behold the wicked abominations that they do here.

So, dear brother and brethren, as God has directed us, therefore continue to dig and tell them of their abominations, and show the house to the house of Israel. I add no more, but still remain your brother in tribulation and the bonds of the gospel.

DANIEL WEBB.

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FOR THE PRIMITIVE BAPTIST.

Orange county, North Carolina,
April 16, 1838.

DEAR BROTHER BENNETT: We are in a cold state in our church at Camp Creek, we want the prayers of all God's people for the prosperity of Zion. We have come out from the new schemes, but remain just where we were when we left them. There is some talk of having a meeting of all the dissatisfied churches, in order to form an Association this summer.

May the God of all grace be with you, and enable you earnestly to contend for the faith that was once delivered to the saints.

Yours in Christian love.

WILLIS L. GOOCH.

FOR THE PRIMITIVE BAPTIST.

Rockingham county, Va.
April 15th, 1838.

DEAR BROTHER: Though we are strangers to each other in the flesh, and in all probability shall ever remain so; but having heard of your faith in a crucified Redeemer, and your boldness to publish the same notwithstanding that it may attach to your character as a Christian base epithets and ignominy by the modern phrarisees of our day, even as they said of Christ's words; these are hard sayings, who can hear them. And I am bold to affirm, having the word of infallible truth for my directory, that if you publish salvation only through the merits of a crucified and risen Saviour, and contend earnestly for the old land marks established by Christ himself, and exclude all the inventions of men in matters of salvation; then I say, you will suffer persecution. But I hope from a sense of your unworthiness, which you must indeed feel and labor under, if you have seen yourself as I have, a lost and hell-deserving sinner, exposed to the wrath of a justly incensed God, and not able to fly from the storm of his fury, which seemed to be lowering over my defenceless head, and ready every moment to burst in showers of anger and sink me into everlasting night and eternal misery. Oh! distressing situation, bound hand and feet in the chains of sin, and unable to move backward or forwards, and seeing no way of escape,

But lo! a heavenly voice I heard,
And mercy for my soul appeared;
Which led me on a pleasing pace
To Jesus Christ my hiding place.

If indeed, this has been your situation, then you are sufficiently humbled to rely entirely upon him who has become your hiding place from all the storms of persecution from men or devils. They may indeed, bring all their forces in battle array against your character as a Christian and make a deadly charge; but it shall fall harmless at your feet, for your cause is plead at the bar of heaven by the persuasive eloquence of a Redeemer's blood. Therefore, be encouraged to cry aloud and spare not; no, not even one of the best of the fatlings of the flock of antichrist; tell them that all the wealth of this world will not redeem their souls from hell. But to the point.

We have a Baptist church (Salem) about five miles from here, of which I am a member; we are recognized as an Old School church, but deplorable to say, I think we as a church, are far from what I call Old School. And in town, we have Methodists and Presbyterians, for whom I have no fellowship as Christians; for I view them as being in nature's darkness, and consequently, violently opposed to gospel truth. Our pastor, William C. Lanch, preaches for us once a month, as the custom of the Baptists is; and I believe he preaches the gospel which he is very able to defend.

And now, my dear brother, may the Lord enable you to continue steadfast in the apostle's doctrine, making Jesus Christ the chief corner stone on which to rear the whole superstructure of the salvation of the whole elect; which I believe to be a definite number, for whom and whom only Christ shed his precious blood, when he offered himself a sacrifice on Calvary to take away their sins, that they should be no more brought in remembrance against them. They are therefore, freely justified from all things, whether it be their natural corruptions, their actual transgressions, or the accusation of men or devils.

And if it is the will of him that died that sinners might live, (for such my bro. we know ourselves to be,) that we should be the happy recipients of his imputed righteousness, which shall hide from the strictest scrutiny of the Father all the deformity of sin that may yet lurk about in our members, then may we be assured that we shall see his face in peace, and be admitted into that eternal rest that remains for all the people of God; there to join all the ran-

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somed that bask in favour, and sing loud hallelujah to God and the Lamb forever.

Yours, in hope of eternal life.

GEORGE W. SANFORD.

FOR THE PRIMITIVE BAPTIST.

Salem, Marion county, Illinois,
April 29th, 1838.

BROTHER BENNETT: I have but little to boast of the prosperity of the Baptists in this section, as they all appear to be asleep as it were. I wish you to find a place in your paper to scourge the Old School Baptists for disorder, for I am confident that is the case here, and my acquaintance is not limited to this State; and I find it so elsewhere. They have been receiving members here in a way that I deem not according to the plan laid down in the gospel. We have but few of the Old Baptists here, and I think by small help I could rouse them from their sleep. And the reason I make this request is, they are all fond of your paper.

I was at a temperance meeting last week. They drafted resolutions to send to the Legislature, to prohibit any man from buying or selling alcohol in this State, or making the same. The society is composed of Methodists and Presbyterians, and those good benevolent Baptists that have undertook to work for God. I am well pleased at their petition, as it has already split them and I have no doubt will prove the complete downfall of that society at this place; for many have said to me already, when you advocated this doctrine some time back we did not believe, but now we know for ourselves. As the meeting was large at the time this was undertaken, I can rejoice that a majority of the members voted against it.

Yours respectfully,

JAMES MARSHALL.

FOR THE PRIMITIVE BAPTIST.

Monroe county, Tennessee,
March 23d. 1838.

BROTHER BENNETT: I am well pleased with your paper, as there is much comfort to be felt by the children of God in hearing the gracious truths of the gospel proclaimed on the house tops. It is truly gratifying to me to hear that there are so many that still are contending for the doctrine once delivered to the saints, in this dark day when there are so many engaged in trying to get the religion of Jesus Christ to that of the world to get gain.

No more at present, but remaining yours in gospel bonds.

WM. E. POPE.

FOR THE PRIMITIVE BAPTIST.

Decatur, Dekalb county, Georgia,
July 15th, 1837.

BROTHER BENNETT: I have had the pleasure of reading the Primitive Baptist about three months, and have to say I am well pleased with the contents. I have been a member of the Baptist church forty-five or six years. I have had much distress of mind since the Georgia Convention has made known some of her practices; for it does appear to me that a change of practice must produce ultimately a change of doctrine, that too for many reasons. But there is one that has pressed upon my mind very forcibly, (*to wit:*) that of making provision for slaves who are members in their church, that the master may move, and take his servant with him and by so doing he separates the servant from his wife, and the master and servant members of the Baptist church and both get letters from the church they leave with liberty to join any church where their lot may be cast; and that the slave may get another wife and this is considered right and must not be touched, because the Central Association say his wife which was left is dead to him. I say, not so to be found in the word of God; and I say, adultery is adultery; and I say, there is but one discipline in the word of God, for black and white, bond or free. And for thirty-five years of my time in the church, a Baptist was not permitted to part man and wife; if it was done, the perpetrator was excluded from the church.

Now, my dear brother, I wish to know if they get their discipline from the word of God that allows such conduct; and if such permission is not found in the word of God, then I shall be confirmed in the belief that the church to which I belong (Utoy) has done right in declaring non-fellowship with the Central, and with all missionaries, who are travelling over land

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and sea in black and white, begging money from any and every body that will give, with the promise that it is to send the Bible to the heathen, when it is to send lazy none possessors, on part political and part Christian missions, as the Pope of Rome done. The New School are struggling for political power. Yours, &c.

JOSEPH LAND.

FOR THE PRIMITIVE BAPTIST.

Clark county. Alabama,
24th April, 1838.

BROTHER BENNETT: I send you three more subscribers; they are all of the Old School but belong to the Bethlehem Association, where the missionaries have formed themselves into a benevolent society; and oftimes when they convene in an associate body, do their business and part in peace, though not without wounded feelings, occasioned by words alluding to the weakness of the Old School party. They bear it quietly, or pretty much so; but it is easy to see, that it has the same effect that a leap among broken bottles might have, lascerating & leaving deep wounds.

Dear brother, if my pen ever had wrote any thing worthy of notice, my will is good to set it busy; but being well acquainted with myself, or so much so, I perhaps had better bear my part of the burden awhile longer; and conclude this letter by praying God to prosper you in your undertaking. Please accept your unworthy friend's best wishes.

JOSIAH JONES.

A man's life should be all of a piece. Inconsistencies and aberrations, if they do not render doubtful his sincerity, will at least destroy the weight of his influence.—*Ed.*

FOR THE PRIMITIVE BAPTIST.

Alabama, Dallas county,
April 24th, 1838.

BROTHER EDITOR: A number of the Primitive Baptist having fallen in my way, I read it and have resolved to become a subscriber, as I am desirous to know the truth and to be established in the truth.

When I tell you, bro. Editor, that there is a mixed multitude here, you will then know with what difficulty the primitive walking Christian gets through this world of trouble. We have here temperance people so called, with their societies; and we have those that want their liberty. We have missionary people with their societies, we have those that are opposed to helping the Lord do his work, and some that are like the pharisees that say and do not. Now, brother Editor, it looks to me like these sort of people just say they are all missionaries, to evade persecution. Do they make strait paths with their feet, like hinds' feet? They do not. I say, good Lord deliver us from such a state of things as this. But we have reason to praise the Lord, that there are a few that yet stand on Christ and act out primitive Christianity, by endeavoring to establish the truth and to oppose the false notions of graceless bigots.

Brother Editor, as there are a number of missionary preachers about here, an Old School Baptist gets it on every hand. We had the Rev. H. Holcombe, the President of the State Convention, at one of our churches not long since; he was trying to obtain subscriptions for the education of the ministry. He preached on Sunday, and concluded by presenting his object to the people. There is a good deal of talk about the sermon, almost every body says it was a great sermon; but some, like the sons of the prophets, (when they were poisoned with wild gourds,) are crying out, death in the pot. Bless the Lord, bro. Editor, that there are a few that stand to the truth; which is the only safe ground to stand upon. And I do believe that the truth will finally prevail over all those false systems of men; and I say, Lord hasten the downfall of error and build truth on the ruins thereof.

In conclusion, permit me to ask you or some other able brother to comment on a few scriptures that the missionaries harp upon. First, look at 2 Corinthians, 8th chapter 19 to 23d verse inclusive. 2d. You know there is much said about theological schools or colleges; and they, the missionaries say, there were the schools of the prophets to educate them to prophecy from the Lord; consequently they have a right to educate young men to preach for the Lord. I wish you to comment especially on these schools, and also on the college that was at Jerusalem, mentioned in 2nd book of Kings, 22d chapter and 14th verse; also, 2d Chronicles, 34th chapter and 22d verse.

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Dear brother, permit me to conclude by saying, that I believe that God's purposes will stand, and that he will do all his pleasure. My only hope is in God's free, electing and eternal love; for if he had not chosen me I never had chosen him, and if I love him at all it is because he first loved me. I subscribe myself a primitive Baptist by profession, and I pray God to make me more so by practice.

O M. PETERSON.

AGENTS,

FOR THE PRIMITIVE BAPTIST.

NORTH CAROLINA.—J. Biggs, Sen. *Williamston.* R. M. G. Moore, *Germanton.* W. W. Mizell, *Plymouth.* Jacob Swindell, *Washington* J. A. Atkinson, *Bensboro'.* James Southerland, *Warrenton.* Alfred Partin, *Raleigh.* Stephen I. Chandler, *McMurry's Store.* James Wilder, *Anderson's Store.* Benj. Bynum, *Speight's Bridge.* Henry Avera, *Averasboro'.* Parham Pucket, Richlands. John H. Keneday, *Chalk Level.* Burwell Temple, *Wake county.* Obadiah Sowell, *Rogers' P. O.* Geo. W. McNealy, *Leaksville.* David J. Mott, *Long Creek Bridge.* Ely Holland, *Smithfield.* James Dobson, *Sarecta.* Stephen Rogers, *Holly Spring.* James H. Sasser, *Waynesboro'.* John Fruit, *Sandy Creek.* L. B. Bennett, *Heathville.* Jas. P. Daniel, *Stantonsburg.* Willis L. Gooch, *Buffalo Hill.* Alfred Ellis, *Strabane.*

SOUTH CAROLINA.—Wm. Hardy, *Saluda Hill.* James Hembree, Sen. *Anderson C. H.* Frederick Ross, *Cambridge.* John Gambrell, *Big Creek Mills.* Lewis Shirrell, *Silver Glade.*

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THE PRIMITIVE BAPTIST.

EDITED BY MARK BENNETT.

Printed and Published by George Howard,

TARBOROUGH, NORTH CAROLINA.

"Come out of Her, my People."

VOL. 3. SATURDAY, MAY 26, 1838. No. 10.

COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

Posey county, Indiana,
May 23d, 1837.

BROTHER BENNETT: Enclosed you will find the letters that were sent by me to Mr. Pennell, a missionary gentleman, that I in a previous communication gave you some account of, and also his reply. He has since informed me that he cannot undertake the discussion. All the reasons that he assigned to me for not undertaking the subject was, that religion in our village was at a very low ebb, but few professors and many opposers, that the enemy would rejoice at the idea of gospel ministers disputing.

Brother, does this look like the gospel ministers in the primitive church? Paul did not back out, when attacked at Ephesus by Demetrius and his shrine-making gang. No, sir, he boldly let the public know there were no gods that were made with hands; notwithstanding a terrible hue and cry was raised against the silly babbler, that seemed to be a setter forth of strange gods, because he raised his voice against the goddess Diana, her magnificence was in danger, was now about to come down.

I love that brother whoever he may be, that does not shun to declare the whole council of God; that is not afraid of having his doctrine and religious sentiments investigated; truth and error are in the world, light and darkness, sin and holiness. There is a church of Christ, and according to the apostle John, there are many antichrists; and I understand that all professors, or at least all church members, either belong to the church of Christ or to some of the antichristian churches. I ask the missionaries, are these conclusions correct? I think they are bound to say, according to scripture they are. Then do not think that we have dealt hardly, or treated you in an unchristianlike manner, when we opposed your modern plan of missions. For according to our view of the truth of the Bible, these societies called benevolent are entirely antichristian. I do honestly believe so for my part, for I was once on their side and was much pleased with that system; but when I examined my religious views of the doctrine contained in the Bible, I could not go with the benevolent folks any further, as I do believe God has chosen his people in Christ before the world was, and that according to his own purpose. And as he has made the choice of the characters that shall inherit his kingdom above, he has also ordained the means by which they shall be prepared and qualified for that eternal world. He has not chosen his people in Christ and left the means to be used necessary to bring them there in the hands of men. No, sir, he has ordained the preaching of the gospel, which is the power of God unto salvation, as his own method of saving his elect.

But perhaps the effort party may conclude there is still something for them to do, preachers must be prepared and sent to preach; but I want you also to remember, that God has not left this work in the hands of men, to say who shall preach his gospel, or who shall be instrumental in his hands in bringing his elect to a saving knowledge of his truth and glorious inheritance above. No, sir, he has reserved this work also to himself, he calls and qualifies his ministers to preach Jesus. I do not care how much wisdom they may pos-

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sess of a worldly nature, this kind of wisdom is foolishness with Jehovah. Therefore we need no other means now than were needed eighteen hundred years ago; it then required the power of God to quicken a dead sinner and make him alive, it requires the same now and nothing short of that will effect the salvation of the soul. God saved his chosen before missionary societies were introduced, by the ministers he chose, by the means he ordained, and not by plans devised by mortals; consequently they were indebted to him alone for that salvation, he was entitled to all the praise and glory: Not unto us, but unto thy name give glory.

Then I ask, is it true that thousands and millions of souls shall give glory to God in heaven for these societies lately set up by men? What! give glory to God for what man does? Does God want glory for what creatures do? I think not. God's saints, we are told, shall praise him: Praise him, all ye saints, says David. Therefore we conclude they are antichristian, because God has not ordained them as a means in his hand for the salvation of his people; but they have been lately set up by men for the purpose of doing the work that God has reserved to himself to do.

But I must close by saying to you, that when you examine all these papers they are at your disposal, commit them to the flames or give them a publication as seemeth good unto thee. Farewell for the present. *PETER SALTZMAN.*

—

New Harmony, April 16th, 1837.

Reverend Mr. Pennell: Dear sir, after having heard your discourse on yesterday, on the subject of bearing false witness against thy neighbor, and having seriously reflected thereon, I have thought proper (though a stranger or at least measurably so) to write a line to you: as I am one of those persons that are not convinced of the truth of the present mission plan, nor its kindred institutions, as advocated by persons commonly called missionaries in this day.

I of course have borne false witness against you, if your views be correct; for I have said, and that in good conscience before God, that the present mission plan is not of God, that it is a craft for the priests to get money, or for some other purpose, and that they were not supportable by the scripture of eternal truth. Now as you are an advocate for them, and as truth is glorious and contending for it is honorable and commended in the scripture, (contend earnestly for the faith once delivered to the saints, saith Paul,) I would like to hear a public discussion of this subject, either by yourself or by some other gentleman of your belief; and I will either dispute the subject myself, or find a disputant. I care not where you find the man, or who he is; I want to know whether the scripture will or does support such a system as the present mission system and its kindred institutions.

You told us that God had sent you here. Perhaps he may have sent you for the purpose of leading the people of God in these regions, that stand opposed to these institutions, into the knowledge and light of them, so that we may become advocates for them; for assuredly we ought either to be for or against them, for whatsoever is not of faith is sin, and he that is not of God is against him, according to divine truth. But you told us they were heaven born institutions; if they are, I hope you can tell us when they had their birth and where they were born.

I am not offended with you, I hope you are not or will not be with me; I desire that nothing but truth should prevail, truth is God honoring and safe to man. No child of God ought to be ashamed of the scripture of eternal truth, nor of the truth that the scripture contains. Should you be willing to engage in a public discussion of this subject, according to my views advanced in these lines, you will please write me a line; and the time and place, together with the manner of debate, shall be agreed upon according to custom in like debates. Respectfully yours

PETER SALTZMAN.

—

New Harmony, May 1, 1837.

Rev. Mr. Saltzman: Sir, I received from you a letter, last week, by the mail, challenging me to dispute with you, or some other one, on the *Missionary Question.* I did not answer your letter then, because I wished first to see you and to converse with you upon the subject.

The proposal very much surprised me. I should not have thought strange had it come from a deist or an atheist. But when Christ himself has said, Mat. 28. 19: "Go ye, and teach all nations," I did not expect to find this work opposed by one who professes to be a disciple of Christ and a minister of his gospel. How very unlike

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the disciples of Christ you and I should appear, to come before the public in opposition to each other, like two duellists. Then infidels and scoffers would rejoice, and devils would be very glad of it.

I have not yet decided whether I will accept your offer or not. I am not a disputing or a quarrelling character in any way. I am disposed to "follow peace with all men."

It occurs to me that it would be better for you to appoint a meeting, and, if you are so disposed, preach a sermon *against* missions. You have the same opportunity to oppose that I have to advocate the cause of missions. If you can persuade the public that these movements are all wrong, then, of course, I can do nothing more.

If you have any *proofs* that these societies are *unwise*, or *corrupt*, or *antiscriptural*, I should be extremely gratified to see such proofs. Those who give money to the cause of missions will cease to give when they ascertain that their donations are badly managed.

Make out your *proofs*, and I will *engage* to have them inserted in the principal religious *Journals* of our country. Or else I will come over to your side of the question.

I think your opposition to the cause of missions *is* opposition to God and to his church. And my prayer to God is, that he will give all such persons better minds.

Hope I shall see you soon, and if I think the cause of *true religion* will be promoted by a public discussion or dispute, I shall not decline it. And if I cannot subscribe myself your fellow Christian, without offence, I will subscribe myself *your fellow sinner*. *LEWIS PENNELL.*

—

New Harmony, May 1st, 1837.

Rev'd Mr. Pennell: Dear sir, on my return home this morning a letter was handed me by my family, which on examination I find to be an answer to the letter that I wrote you, inviting you to a public discussion of the subject of missions.

The first item in your letter is, that you did not answer me sooner, because you expected to see me.

I am at all times anxious to see persons that may be desirous to know any thing of me, concerning my faith and practice in matters of religion, either to give a reason of the hope that is in me, or point to the scripture that establishes the doctrine I advocate, or justifies my religious practice.

2d. You express a great surprise to have received such an invitation or challenge : as you term it, from such a source, from a professed disciple of Christ and a preacher of the gospel. You suppose, that if it had come from a deist or an atheist, it would not have been so astonishing a matter. You did not expect to find this work of missions opposed by such an one as professes to be a lover of truth.

Now, Mr. Pennell, the reason I invited you to a public discussion of this subject was, because I was not convinced of the truth and righteousness of the cause of the mission system and its kindred institutions. This is now a matter to be determined, whether these institutions are of God, or scriptural—or not.

But as respects your great surprise and astonishment on this subject, I have only to say that Christ and his apostles were almost constantly engaged in religious controversy, disputing in the synagogues, or temple, or market places; their constant course was to oppose error and establish truth, to this we have many examples in scripture. Many sharp and harsh reproofs were given to those that taught for doctrine the commandments of men. I consider that I am not supporting the cause of deists or atheists, or giving cause of joy to devils; neither do I consider that I am acting the part of a duellist in defending the truth of the Bible to the glory of God in opposing the mission system, provided that system is a corrupt one, as I firmly believe it to be.

3d. It occurs to you that I had better preach a sermon against missions, &c. If I do, I have not the same opportunity of showing the inconsistency of that system that I have in public debate; and the unscriptural and antichristian principles embraced in that system, cannot be better shown than for two persons to debate the subject in public. If the system is a true and scriptural system, you have an opportunity of convincing the public of the truth and righteousness of your cause; many prejudices may by this means be removed.

4th. If I have any scripture proofs that demonstrate that these societies are unscriptural, unwise, or corrupt, you would be glad to see them, &c. You affirm the mission institutions are of God; does not the proof devolve on the affirmative? I called on you for proof, alleging that if these societies were of God you could direct me to the passage of divine writ for their authority.

5th. You wish me to make out my proof

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against them, and you will have them inserted in the religious journals of the day. If I do, my neighbors and fellow citizens will know nothing about the matter, for they do not read the religious journals that you would have them published in.

6th. You suppose my opposition to missions is opposition to God and his church; consequently I have received the benefit of your prayers that God might give me a better mind. I should be glad for all saints to remember me in their devotions to God on this subject, but as respects my opposition to God and his church, this is a subject that depends on the truth or falsehood of the position or side of the question I have taken. I know if the institutions are of divine authority, my opposition is manifested against God and his church. But I ask, if they are to the contrary, are not you doing the same things you accuse me of doing? I hope then, that God may give you a better mind and a love and knowledge of his truth, provided you stand in opposition to it, as I firmly and conscientiously believe you do; and that your prayer may be heard in my behalf, provided I am in an error on this subject.

And if I cannot subscribe myself your fellow Christian, in consequence of the great difference that exists between us on the subject of the religion of our Redeemer, I shall subscribe myself your fellow citizen and friend.

PETER SALTZMAN.

N. B. I still am anxious that you should engage in a discussion of this subject, for I wish to know where missionaries find scripture authority for their plan of missions. I know they often appeal to the commission given by Christ to his apostles, but this passage does by no means suit their plan of operations and movements. *P. SALTZMAN.*

FOR THE PRIMITIVE BAPTIST.

Roane county, Tennessee,
Feb. 26th, 1837.

Brother Bennett: It causes my heart to rejoice when I can hear that there are yet some that have not bowed the knee to the image of Baal. I have heard through the Primitive Baptist from most of the States of the Union, and rejoice to hear that there are many, yea, very many that "Stand fast in the liberty wherewith Christ hath made you free, and be not entangled with the yoke of bondage" again. I am ready to say with you, brother Bennett, that if I have been instrumental in the hand of God in conveying any consolation or comfort to the children, brethren, you are welcome to it.

Brother Bennett, I send you enclosed a scrap of a newspaper for your inspection, and if you think it will be of any benefit to the church of Christ, you can make what use of it you please; and if not, burn it, for we read that every work is to be tried by fire. Yet I would be glad to see it in the Primitive Baptist, if it is correct, and if not correct, to have it corrected; that is, the part that pertains to the rise of the United Baptists.

Dear brother, it is a cold and a wintry time with us in this country; we long for the time to favor Zion to come. I expect to write to you again.

I am, dear brother, your unworthy brother, *A. V. FARMER.*

In looking into the early history of the church in the Southern States, as presented to us in the works of Burkitt, Read and Semple, we find the Baptists were divided into General, Regular, Separate and Free-will churches. Several ineffectual efforts were made to produce a re-union of these various parties, until 1798, when at an Association held at Sappony church, in Sussex county, Virginia, this most desirable object was effected. All the churches did not fall in at that meeting, but they continued to join the Association afterwards, one by one, until finally they were all united. The effect has been of the most happy character. The churches in most of the Atlantic States, have generally since, on subjects of doctrine and practice, walked together in the most perfect harmony. As the ground on which they effected a union, "an abstract of principles," as they call it, was drawn up and submitted, to which they all agreed. There is some little wont of perspicuity in the instrument, and the style is quaint, as our brethren were want to write in olden times, but in the hope that the various divisions of the church will consider well the acts of their fathers, and perhaps unite upon the same principles, we here insert the document to which we refer.

"An abstract of the principles then agreed to, and the substance of which afterwards was published in print, by order of the Association at Whitfield's meeting

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house, Pitt county, North Carolina, 1779, is as follows:

1. We believe in the being of God, as almighty, eternal, unchangeable, of infinite wisdom, power, justice, holiness, goodness, mercy and truth: and that this God has revealed himself in his word, under the characters of Father, Son, and Holy Ghost.

2. We believe that Almighty God has made known his mind and will to the children of men in his word; which word we believe to be of divine authority, and contains all things necessary to be known for the salvation of men and women. The same is comprehended or contained in the books of the Old and New Testament, as are commonly received.

3. We believe that God, before the foundation of the world, for a purpose of his own glory, did elect a certain number of men and angels to eternal life; and that this election is particular, eternal and unconditional on the creature's part.

4. We believe that when God made man at first, he was perfect, holy and upright, able to keep the law, but liable to fall, and that he stood as a federal head, or representative of all his natural offspring, and that they were to be partakers of the benefits of his obedience, or exposed to the misery which sprang from his disobedience.

5. We believe that Adam fell from this state of moral rectitude, and that he involved himself and all his natural offspring in a state of death; and for that original transgression, we all are both filthy and guilty in the sight of an holy God.

6. We also believe that it is utterly out of the power of men, as fallen creatures, to keep the law of God perfectly, repent of their sins truly, or believe in Christ, except they be drawn by the Holy Spirit.

7. We believe that in God's own appointed time and way, (by means which he has ordained) the elect shall be called, justified, pardoned and sanctified; and that it is impossible they can utterly refuse the call; but shall be made willing by divine grace to receive the offers of mercy.

8. We believe that justification in the sight of God is only by the imputed righteousness of Jesus Christ received and applied by faith alone.

9. We believe in like manner, that God's elect shall not only be called and justified, but that they shall be converted; born again, and changed by the effectual working of God's Holy Spirit.

10. We believe that such as are converted, justified and called by his grace, shall persevere in holiness and never fall finally away.

11. We believe it to be a duty incumbent on all God's people to walk religiously in good works; not in the old covenant way of seeking life and the favor of the Lord by it; but only as a *duty* from a principle of love.

12. We believe baptism and the Lord's supper are gospel ordinances, both belonging to the converted or true believers; and that persons who were spinkled, or dipped, while in unbelief, were not regularly baptized according to God's word, and that such ought to be baptized after they are savingly converted into the faith of Christ.

13. We believe that every church is independent in the matter of discipline; and that Associations, councils and conferences of several ministers or churches, are not to impose on the churches the keeping, holding or maintaining any principle or practice contrary to the church's judgment.

14. We believe in the resurrection of the dead both of the just and the unjust, and a general judgment.

15. We believe the punishment of the wicked is everlasting, and joys of the righteous are eternal.

16. We believe that no minister has a right to the administration of the ordinances, only such as are regularly called and come under imposition of hands by the presbytery.

17. Lastly, we do believe, that for the mutual comfort, union and satisfaction of the several churches of the aforesaid faith and order, that we ought to meet in an Association way wherein each church ought to represent their delegates, and attend as often as necessary to advise with the several churches in conference, and that the decision of matters in such association, not to be imposed, or in any wise binding on the churches without their consent, but only to sit and act as an advisory council."

When the union of the churches took place, as already noticed, by mutual agreement, the names Regular, Separate, &c. were dropped, and the churches in commemoration of the event, took the name of United Baptists. Since that time however, this epithet is also lost, and ours is spoken of in Virginia, North Carolina, &c. only as *the Baptist Church.*

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The example of the pious Christian is more formidable to infidelity than the most

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scriptural and logical discourses of the preacher: because in the former case, truth itself becomes the witness against the infidel, and all equivocation is silenced.—*Ed.*

FOR THE PRIMITIVE BAPTIST.

Pittsylvania county, Va.
March 14th, 1837.

DEAR BRETHREN: I have been waiting and expecting to hear from some of you for several months, on the subject of Mr. Judson's translating the Bible; but have not seen but few hints on that subject. So I feel it a duty and privilege to show my opinion, which I should have done some time ago, if I had not expected to hear from this subject by some of my better informed brethren. For I am one of the least among you, when I am enabled to see myself; I am so diminutive in any good thing, that I must say if a saint at all surely the least of all. So if the missionaries do ridicule my style of writing, no odds as I am almost without education; but I will also show my opinion.

Brethren and friends, I will now let you hear from me on the subject of Judson's translating the Bible for the Burmans, and altering the word baptize to say immerse; which the missionaries say is the meaning of the word baptize, and that it was translated wrong. And now I think they, or they and the devil, have got this wise man Mr. Judson to alter the word of God and to reveal the hidden mysteries of God to the whole world. And Mr. Judson and the wicked one, I suppose, have got the people to pay him for his work; as I suppose he is like other carnal men, will not work for nothing and find himself. For I suppose he does not expect any thing from God but a curse, which I believe all infidels care but little about so they get the money. And I do not think a person better than an infidel, that will alter the word of eternal truth; for the word says: Cursed is he who adds to or diminishes from the word of God, which I believe any man does when he makes the scripture say any thing it does not now say, or is not satisfied with the scripture as it is. For I know when I wanted the scriptures to read thus or so, and not like it did; for I thought that it would be so plain then every body could understand it. But blessed and ever blessed be his holy name, for I trust that he has learnt me that he is God and that the things of God and his mysteries are spiritually discerned; and that they are revealed by and through Jesus Christ to the ignorant and unlearned, for he says that these things are hid from the wise and prudent, and revealed unto babes. And again: he says that not many wise, not many mighty men after the flesh are called.

So then, brethren, we should not expect much from this man, Mr. Judson, nor from any of those great young manufactured preachers, who have spent the most of their time in going to school; and they say they have spent all their money to get their education to qualify them for preaching, so the people must pay them for preaching, as they had to pay some one for learning them. And it is quite plausible, and I do not blame a man when he buys his preaching to sell it again. No, it is right for a man to sell what he buys or works for; so I do not blame these kind of men for charging for their preaching No, but they are to blame for trying to sell it for gospel preaching; for the Lord said to his disciples, freely ye have received, freely give. So gospel preaching costs nothing, first nor last; but it is given, and it is wrong to charge for gospel preaching.

I must say to my readers, that I have gone far from the subject and quite a different route from that which I expected; but I know it is not worth my while to calculate, for I have been mistaken so often, that I do not expect any thing from man very certain. But I must stop here and say, come now and let us reason together on the translation of the Bible. I will now say what I intended to say at first, and that is, that I am not opposed to the word baptize to mean immersion; no, I believe that immersion is the way that Jesus was baptized, and I believe there is no other Christian baptism. So I am as much in favor of immersion as those who wish the word altered, and more too; for I hear them, or some of them, say they are in favor of the word being altered and believe that it is right to say immersion, and at the same time contend that it is right for Pædobaptist preachers to preach with our preachers on our stated meeting days; but I am opposed to their being invited on that day. So I do not know how a man can believe that the word baptize does mean immersion, and believe that immersion is the meaning of the word baptize, and at the same time contend that Pædobaptists have a gospel right to preach with our preachers. Now it does appear

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to me that these kind of men are like St. James's double minded men, that is, unstable in all their ways, and they can believe more than I can; for I cannot believe that two opposites can both mean the same thing, or that the word baptize means sprinkling or pouring water for baptism. No, I cannot believe that every way is right, but I will confess I do not understand the meaning of the word; but I feel thankful that I can see the word baptize, and the circumstances relating to the ordinance are so plain, that I can believe it without the interpretation of wise men. And I believe that God made me believe it, for I was sprinkled when I was a child and was raised up to believe it was baptism, and did not like for any person to say it was not valid baptism until the Lord by his own means convinced me that it was not a scripture baptism; then the Lord made me willing to forsake the tradition of men.

So I think the scripture is as plain as God wants it, and I believe he will make his people believe the truth; for the word says: My people shall be a willing people in the day of my power; and when the spirit of truth comes, it will direct you into all truth. So I believe that the truth is immersion, and believe that all who are blessed with the spirit of truth will understand it without translating it; for the Lord has as much power now as he ever had. And I never read in the book of eternal truth, that the Lord ever met with such a dunce that he could not instruct him in the truth when he tried. No, I say he can instruct them that he intends to instruct to believe the truth.

I will here inform my friends and readers that these Judson men, or missionaries, are not to be found in the Pig River Association to which I belong: but in consequence of these things I have to go twelve miles to preaching where I have joined the church, when there is a church in a mile or so from me. And I would ride forty miles to a church before I would commune with such a faith as these Ishmaelites have, running after and taking up with every new scheme that the devil and wicked men can invent. No, brethren, let us pray the Lord to establish us in the truth, for the Lord said, it is a good thing to be established in the truth. And we should not be carried about with every wind of doctrine as they are.

Now, my dear friends, if we encourage any one in translating the scriptures, or altering them, we have no right to condemn any one for the same. So if Mr. Judson has a gospel right to alter one word, has not Mr. Wesley the same right to alter the same word, or any other? I say he has. And if Mr. Wesley has, has not any other man a right? Yes, by the same rule any man has a right to alter the word of truth to suit their convenience or carnal mind.

Again: I hear some say that the words, Jacob have I loved but Esau have I hated, are wrong; the wise Ishmaelites say that it ought to read, that I love Jacob more than Esau; then they say it would read right. And this man has as much right to alter as either of the others, for none of them has any right. And I believe, brethren, that I would think just as much of a man's religion, if I had found him with my sheep on his back for the worst purpose you could think of; he is then and there as much fit to commune with the children of God, as he who has altered the word of truth.

Again: here is Mr. Wesley's alteration of the New Testament and Mr. Judson's alteration, and the New Testament that has not been altered; now I will ask any honest man, are they all right? He will say, no. Again: I think that every Christian will say, that it is more likely for the one to be right that was translated by the forty-five men, than for either of the others to be right. So I believe both Wesley and Judson are wrong. And it would be very inconsistent for me, or any other person, to say that Mr. Wesley was wrong and Mr. Judson right, when we did not understand the Greek language. And again: if I did support Mr. Judson in his translation, I could not condemn Mr. Wesley for his translation; no, there would be no justice in so doing, for one is as good as the other. The friends of Mr. Wesley say he was a good Greek scholar, and the friends of Mr. Judson say he also is a good Greek scholar; so one has as great a right as the other, and in fact both are wrong. But if all the Baptists were to take up with Mr. Judson, who would be left to contend for the truth? No one. But blessed be God, he will not leave himself without a witness, for he says, I have reserved unto myself seven thousand that have not bowed the knee to the image of Baal. So I trust the Lord to inform me in the truth, and not the wise men of the day.

But I will try to tell what some of the

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Baptists in the Roanoke Association remind me of; that is, the Jews that married among the Ashdods; and the scriptures tell us that their children could not speak Jew nor Ashdod, so their parents could not understand them. So it is with some of these Baptists; they have mixed with and mingled the Methodist, missionary, and Baptist doctrines together, until they cannot or will not understand the doctrine of the old orthodox or apostolic Baptists. So the Old School Baptists will have to come out from among them, for when they call for grace these Jews and Ashdods will bring works; so they cannot live together, neither ought they. So I hope the Lord will open up a way for the apostolic Baptists to get out from among them, for the Lord has commanded his saints to rebuke them and depart from them. So now say I, brethren, depart from them and be ye separate, and touch not nor partake of their new fangled schemes that hath not thus saith the Lord for them; which I believe they are all without.

Nothing more at present, but remain as ever your brother. Farewell.

RUDOLPH RORER.

THE PRIMITIVE BAPTIST.

SATURDAY, MAY 26, 1838.

We have received the first number of the "*Old Baptist Banner*, edited by WASHINGTON LOWE." It is published in Nashville, Tenn. in octavo form monthly, "at one dollar per annum, payable invariably in advance." We cheerfully greet this fellow laborer in the Old School cause, and cordially extend to him the right hand of fellowship. The following is his introductory address:

TO OUR BRETHREN AND FRIENDS.

We have to day unfurled our Banner and spread it before the breeze. In entering upon the duties of our new vocation, we may be permitted to say that we do so with much diffidence, and a great distrust in our own abilities to perform the task which now devolves upon us. At the present moment, our bosom is the scene of diverse and commingled feelings as to what may be the final result of our labours: but amidst the gloom of doubts, fears, hopes and desires with which we are at present surrounded, we can only move forward with a prayerful heart that God may direct us aright, and so influence and guide us in the present undertaking, that our labours may not be "in vain in the Lord," but that they may prove a source of comfort and satisfaction to many. Ours is the first publication of the kind, (strictly Old Baptist,) which has been attempted to be published in this section of country; and will of necessity have to grapple with difficulties. Many of our brethren seem anxious to sustain us, while some are entirely opposed to such publications. We have made the attempt without the influence or aid of any one, further than we are aided by our subscription list—and while others are expressing *their* views, we will briefly give our own. We do not believe that a paper of this kind is *actually* necessary, and calculated to effect the great good which many seem to think - neither do we conclude it as *unnecessary* and wrong as others. To those who say the Bible alone is sufficient—we say agreed—read it oftener. We do not design our paper as a substitute for the Bible, or to supply any deficiency in that, the best of all books. We do not expect by it to save a single soul more than will be saved without it. We do not think it necessary either as a rule of faith or practice—the Bible is sufficient for that too. We do not think it necessary for the vindication and support of truth; for the truth needs no props of ours, and vindicates itself. What then, says one, is the use of your paper? We answer, as a channel of correspondence, &c. for the Old Baptists, that they may, although at a distance, often hold converse with each other, and express their views, &c. &c. and in thus doing, we hope our Banner may not be altogether an unwelcome visitant; nor entirely destitute of interest—for friends love often to hear of each others welfare. We shall not pretend to make any predictions at present as to what kind of a reception we shall meet with on our first appearance—but rather suppose that, like John the Baptist, when he made his appearance "in the wilderness of Judea," clothed in "Camel's hair, with a leathern girdle about his loins," we shall be considered a strange prodigy. Nevertheless, we assure our friends that we neither desire to offend nor injure any one; but to do all the good in our power "to all men, *especially to the household of faith.*" We are strictly republican in religion as well as politics—and although firm and decisive in our own opinions, we are glad that others have the same right with ourself, both to think and express themselves

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differently. Our object is not controversy. We think that truth is sufficiently set forth and vindicated in the Bible—we do therefore hope to be spared the necessity of entering upon grounds of bitter controversy *at any time*. We shall think for ourself, and speak our thoughts when necessary—having at the same time, due respect for the thoughts and opinions of others who differ from us. In conclusion we remark, and we wish to be distinctly understood—we do not design to prove an annoyance to our *enemies*, so much as a satisfaction and comfort to our friends and brethren.

WASHINGTON LOWE.

May 10th, 1838.

FOR THE PRIMITIVE BAPTIST.

Williamston, Martin county, N. C.
May, 1838.

DEAR BROTHER BENNETT: It has been so long since I wrote you, that I began to think, perhaps, that you might fear that I was getting cool towards the Primitive Baptist; therefore, it might be well to make some apologies. I therefore would now say to you, my brother, that it has ever since its establishment had my warmest wishes for its wide spread and circulation amongst the Old School Baptists. Especially on the plan it was first intended, to open a channel of communication amongst them so that they may be able to hear from each other, "of like precious faith," in these United States. As is the case mostly of the different numbers of the first part of this volume, in which are many letters inserted being short ones, that enable me to take it more warmly to my breast, because I can enjoy myself better, than in reading lengthy ones mostly wrote on one subject, and carried on from one number to another, which crowd many short ones out. This, therefore, is one apology for not writing oftener.

Secondly, my old age and infirmities therefrom are another apology for much of my silence. And thirdly, when I do try to inform my younger brethren of the Old School, of the causes of the jars and disagreeable feelings that have taken place in the Baptist ranks, it offends some for publishing truths, and these too professing to be of the same Baptist family; if they are not in deed, they are in word. I desire not to give offence to any, especially in telling the plain truth of acts arising from principle; and when it grates hard on some implicated, it is sure to give offence. Therefore the truth must be smothered, or the divulging of truth blamed. This was the case in the following transaction.

Being some upwards of forty years standing in the Kehukee Baptist Association, I was requested to inform some of my younger brethren the causes of the unhappy disunion that appeared to exist between the Kehukee and the Chowan Associations. At length I attempted to do so, through the Primitive Baptist. Shortly after, which is now upwards of a year past, it having given offence to the Editor of a paper called the Biblical Recorder, then printed in Newbern in this State but since in Raleigh, out came a cannon therefrom in one of its numbers, intending no doubt to kill the old man before the time appointed of God; for he, the Editor, called it my dying testimony, and the said number was sent, I suppose by the Editor, to me. Although it was fired from a great cannon, thank God, it was only a powder gun; for there was no ball to do execution.

Brother Bennett, there was little, if any, truth in his piece, or in any paragraph thereof, except what he garbled from my statement; although he professed to quote the whole of my essay, and introduced his humbug buzz with little, if any, short of blackguardism, viz: that one said, that another said, he heard another say, he saw three black crows. How much this is short of blackguardism I leave you to judge. I should be glad to know how this thing came by the name of the Biblical Recorder, and who named it? Perhaps it is a nickname, given to this illegitimate child; for all the children of God know indeed and in truth, that it does not belong to Christ's family. For if it is a record of the Bible, I am sure it must be a bible that I have not yet seen; therefore not the one sent us from heaven, sent us by our God from above; but one that has been made by some poor feeble man. I wonder if it is the one made by the well known John Wesley in England, or Alexander Campbell in the west; if so, let the truth be told. But perhaps it is Thomas Meredith's; if so, it is no better than theirs. Therefore, I think we had as well lay them all by, and take more notice of that from heaven.

These different made bibles that I have had reference to are Arminian bibles, which stand opposed to God's Bible, and therefore are not to be depended on; for Arminianism is contrary to the gospel of

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the grace of God. And when men act from the principle of Arminianism, you will find them either individually, or in a professed church of Christ, or in an Association, from proud nature, setting about ways to dishonor God in laying new schemes for salvation, with the aid of money or its worth, instead of the blood of the Saviour.

Sometime last summer, brother Bennett, I got further convinced that many of the New School Baptists did not like to be called Arminians, in this way, viz: falling in company with an old acquaintance of mine, who now lives perhaps in the State of Georgia, and since his being absent many years had become a professor of religion and a Baptist preacher, and belonging to an Association that were advocates of missionism; and talking some on that subject, I told him on the spur of the occasion, that missionism and Arminianism were twin sisters, which seemed to give some offence. Reflecting upon the subject, the next day I sent him word that on reflection I found I was wrong in making that remark; for I found that Arminianism was the mother and missionism the daughter, for one brings the other forth. And where you find this mother, either in an individual, church, or Association, you will find this daughter to follow of course, if she breeds at all; and she is sure to bring forth some progeny, although it may be runty and small of spiritual growth.

As I am fond of short letters, I shall crop this here, and subscribe myself your aged brother in bonds of love, and in affliction.

JOS. BIGGS, Sen'r.

FOR THE PRIMITIVE BAPTIST.

Pickens District, South Carolina,
April 23d, 1838.

Dear brother Bennett in the Lord: You being a stranger to me and I to you; but the doctrine that you uphold in your paper makes you feel near and dear to me, as I am a young hand in the ministry, and your doctrine is what I believe agreeably to God's word, and what the apostles held forth in their day and time, Jesus Christ and him crucified, the way of life and salvation to poor lost sinners. For by grace are ye saved, through faith and that not of yourselves, it is the gift of God, not of works, lest any one should boast. Read Deut. 17th chap. 17th to 20th verse: Neither shall he multiply wives to himself, that his heart turn not away: neither shall he greatly multiply to himself silver and gold. Jeremiah, 23d, 1 to 4: Wo be unto the pastors that destroy and scatter the sheep of my pasture, saith the Lord. Ye have scattered my flock, and driven them away, and have not visited them: behold, I will visit upon you the evil of your doings, saith the Lord. 21: I have not sent these prophets, yet they ran: I have not spoken to them, yet they prophesied. And it may be the case yet, some may run without a call, and answer when they are not spoken to. 25: I have heard what the prophets said, that prophesy lies in my name, saying, I have dreamed, I have dreamed. And it is about as much as a false teacher can do; dream and imagine things. And God says, they are prophets of deceit of their own heart. 28: The prophet that hath a dream, let him tell a dream; and he that hath my word let him speak my word faithfully. What is the chaff to the wheat? saith the Lord. Read Joshua, 1st chap. 7th verse: Only be thou strong and very courageous, that thou mayest observe to do according to all the law which Moses my servant commanded thee: turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest. So ministers ought to take God's word for their guide, rule, and direction, and neither turn to the right or to left. And if this was the rule, there would not be so much divisions as there are in our days Isaiah, 50th chap. 11th verse: Behold, all ye that kindle a fire, that compass yourselves about with sparks: walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of my hand, ye shall lie down in sorrow. And I think there are very unpleasant sparks blowing from ministers in this our day and time. Matthew, 24th chap. 24th verse: For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Matthew, 7th chap. 15th verse: Beware of false prophets, which come to you in sheep's clothing, but inwardly, they are ravening wolves. But how shall we know them? Christ says, by their fruits they shall be known; for a good tree cannot bring forth corrupt fruit. Jeremiah, 23d chap. 11th verse: For both prophet and priest are profane; yea, in my house have I found their wickedness, saith the Lord.

So, dear brother, false preachers and teachers by their smooth tongues and fair

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speeches, may lead real true Christians astray and into error, believing these old mouldy bread fellows that were thought to be great preachers. But my counsel is to all Christians, to cast their care on Christ, who careth for his people; and to put their study on God's word, which is able to guide them into all trut . Paul tells his brethren, and warns them of such that should arise. Acts, 20th chap. 30th vers : Also of your ownselves shall men arise, speaking perverse things to draw away disciples after them; therefore, watch and remember that by the space of three years I ceased not to warn every one, night and day with tears. 33: I have coveted no man's silver or gold, or apparel. Now, dear brother, Paul was taught by the Spirit of inspiration to know what would take place, that he might warn his brethren against them. And it is high time that all God's ministers would contend for the good old way that Christ and his apostles have laid down in his word.

There are some half missionaries and some whole missionaries, and some that want to say nothing in the matter; but to live and to let live, and to let them preach what they please. But I think the time is not far distant, that every one will have to come out on one side or the other; for the souls of Christians want to be fed with scriptural food for the soul to live on, as well as the natural food for the body; or if not, the soul will get dry and barren, and lukewarm. Judges, 6th chap. 15th and 16th verses: And he said unto him, O my Lord, wherewith shall I save Israel; behold my family is poor in Menasseh, and I am the least of my father's house? But hear what the Lord said to him, 16 v.: And the Lord said unto him, surely I will be with thee, and thou shalt smite the Midianites as one man When the Israelites were oppressed by the Midianites, an angel of God appeared to Gideon where he was threshing or had threshed wheat, and he told him to go against the enemy in the strength of the Lord. Although he was poor he was not excused, neither had he the promise of any money; but he had that which was better, that God would be with him, and in his might he was to go. So ministers of Christ should go, depending on Christ's promise: Lo! I will be with you alway, even unto the end of the world.

Jonah, when he was commanded to go to Nineveh that great city, and to preach the preaching that the Lord bid him, we have no account of money being given to him before he started, or the promise of any when he returned. So I think that ministers that are called to preach the gospel by God, their thoughts are not money, but that God would make them instruments in his hand of opening the eyes of poor blinded sinners, that they may come to the knowledge of the truth as it is in Christ Jesus.

Judges, 9 c. 4 v. which shows the conspiracy of Abimelech to slay his brethren, and they gave him threescore and ten pieces of silver out of the house of Baalberith, wherewith Abimelech hired vain and light persons which followed him. So some people do not care who sinks so they swim. But Abimelech was put to death by a woman after all his gain and pride; and God rendered him what was his due. 1 Samuel, 5 c. 2 v: When the Philistines took the Ark of God and brought it into the house of Dagon, and set it by Dagon; 3 v. And when they of Ashdod arose early on the morrow, behold Dagon was fallen upon his face to the earth before the Ark of the Lord; and they took Dagon and set him in his place again. Read to end of said chapter.

Now, dear brother, when conventions, missionary and temperance societies, and all men's traditions get into Associations and churches, and the true doctrine of our Lord Jesus Christ is preached by the ministers of God whom he has called and qualified to preach his word, I think all these false doctrines will be like Dagon before the Ark, fall to the ground; and then Zion shall travel once more and bring forth sons and daughters. And I pray the Lord to lay to his helping hand, for it is he and he alone that is able to bring light out of darkness and peace out of confusion, and to make all come to see eye to eye and to speak one and the same.

Read 1 Samuel, 8 c. 3 v: Now Samuel was a faithful servant and prophet of the Lord; yet his sons walked not in his ways, but turned aside after lucre, and took bribes, and perverted judgment. Then the right way was forsaken. And how many now appear to forsake the right way and run after filthy lucre; and the scripture informs us that we cannot serve God and mammon, for where the treasure is there is the heart also.

I have went further in my remarks than I intended at first. They are at your dis-

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posal, to act with as you think proper. I remain yours in gospel bonds.

ANDREW McGUFFIN.

FOR THE PRIMITIVE BAPTIST.

Madison county, Alabama,
May 7th, 1838.

DEAR BROTHER BENNETT: I will notice Mr. Judson's remark in his letter to the American ladies, where he states that thousands of the poor heathen are now groaning in hell for want of the aid of the churches in America. Now, bro. I had rather make Mr. Judson an Ishmaelite than God Almighty a bankrupt, and one or the other seems to me must be the alternative. And from the principle of the expression I beg to say, that Mr. Judson, if I understand him, predicates the salvation of them poor heathen upon the will of man, and consequently must be an Ishmaelite; for Ishmael was born at the instance of Abraham's will, and not at the instance of God's will.—This seems to me to be clear from the scriptures. And if he predicates the salvation of them poor heathen upon the will of God, through these means, and they are now lost, then God Almighty must be a bankrupt; for a bankrupt is one that fails to pay his debts for want of means.

Now, bro. I beg to say, that there cannot be an agency in parentage; this you know, and for a child to be born after his own will, is impossible; and the whole world put together, with all their philosophy, soothsaying, and fortune telling, cannot make a man the father of a child, only at the instance of his own. And for servants to have any thing to do with children, but to nurse them after they are born, is a shame and disgrace never to be wiped away; and you know that preachers are nothing but servants. And for all the heathen world to be saved upon the principle of the will of man, they could not go to heaven; for they could not be God's children, and the scriptures say, that our mother the New Jerusalem, which is above, is free; which is the mother of us all. Now behold the beauty of the covenant of grace: And our names wrote in the Lamb's book of life from before the foundation of the world. For old Sarah had the right of conception of all promised children, for says Paul: Now we, brethren, as Isaac was, are the children of promise. Thus you see, bro. that it is impossible for a child to be a promised child, unless it be promised before it is born; for possession is not promise no more than light is darkness. And all God's children are promised children, for says God: At the set time Sarah shall have a son. And so it will be to the end of the world.

When I look at the experience of the Missionary Society in this country, I cannot believe it to be apostolic. Before they came amongst us, the Baptist church was in peace and union; but not so now, for our joys are very much buried in the dust.—Yet we sometimes hope it may be a purging fire, for we believe that parents feel more love and desire when their children are sick than when they are well. Thus we hope, that God will nurse his children until they get in good health. As to the idea that Christ and his apostles were missionaries, like the missionaries are now, I think it is perfectly heterodox; and to insist that Old School Baptists ought to live in peace with the missionaries, is like a snow mountain in a South sea, violates the laws of nature and grace; for communion is certainly predicated upon union, and to commune where there is not a union seems to me to testify that that is not so. Not that close communion testifies that there are no saints but what are in the Baptist church, for we believe that some of God's people are in Babylon; and this is our grief, that so many Christians are deceived by their teachers. Yet we believe that close communion is one of the best testimonies of the militant kingdom. See 1st Kings, 3d chap. 27th verse, with other scriptures.

Jesus Christ told his disciples, when they persecute you in one city, flee ye to another. See how the disciples fulfilled this law, and waited at Jerusalem until they were authorized by the word of God to go; and persecution sent the disciples to the Gentiles and not money. Now look at old Sarah, barren until Hagar was put in Abraham's bosom; and when this was done, Hagar despised Sarah, (the spirit of persecution,) and then God gave Sarah the promised seed, in multitude like the stars of heaven, at the instance of his own will; for old Sarah was past age. And so agrees Jones' Church History, from the apostles down till now. And the Old Testament type, the book of Esther, says there were Jews throughout the hundred and twenty and seven provinces of Babylon; and they all got there upon the principles of captivity and emigration, and not by money. See how Jesus Christ sets forth the two systems. He

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says, two men went into the temple to pray; the one a Pharisee, the other a publican. The Pharisee stood and prayed thus with himself, and not with God; which proves that his faith was in himself, and not in God. Yet he pretends to thank God for his goodness, which he had got by praying, fasting, and paying tithes of all he possessed. Now does not this look just like a missionary paying his money to say amen to their prayers, to prove that he is a Pharisee? But the poor publican, just like a poor Old Baptist, went down, his house justified rather than the other.

When Jesus went into the temple and cast out, or excluded, all the merchant men that sold oxen, and sheep, and doves, and overthrew the tables of the money-changers, and told them that the house of God was the house of prayer for all nations, and they ought not to make it a house of merchandize, his disciples remembered that it was written, the zeal of thine house hath eaten me up. This scripture is written in the 69th Psalm of David, and I think was fulfilled in this circumstance. And if we want to know the spirit and gospel sense, we must go to that dispensation, and see Saul made king at the will of the people, but at the displeasure of God; for God gave them a king in his anger, and took him away in his wrath. For Saul was anointed out of a vial, to shew that it was the work of men; but David is made king at the instance of God's will, and anointed out of a horn to show that it was the work of God. And see the first transgression of Saul, that Samuel complained of; which was to force an offering to the Lord, before old Samuel got to Gilgal, and violated the command of God and packed the blame on old Samuel, because he did not get there soon enough; and now it is for the people to believe Saul or Samuel. 1 Samuel, 13 ch. 13 v.

The next thing is to make a law to curse every one that eats a mouthful of food that day, until he is avenged of his enemies. The next is to save Agag the king and all the fat sheep and oxen, which God commanded him to kill. Now just look at the idea, how plain; force into the service of God, that I may command not to eat, that I may eat all myself; and then had the impudence to tell old Samuel he had obeyed the command of the Lord. But Samuel told him his rebellion was as bad as the sin of witchcraft, and declared non-fellowship with Saul; which mortified him much. And Saul pulled off the skirt of Samuel's coat, begging him to go up to the city to sacrifice or commune with him; but old Samuel would not. Nevertheless, he went up to the city and cut Agag to pieces, and then went home and never went to see Saul no more all the days of his life. But see that Saul wanted to kill him, for says Samuel, when God commanded him to go and anoint David, Samuel says, if I go up to the city Saul will kill me. And so it will be again. Now render to Cæsar the things that belong to Cæsar, and unto God the things that belong to God.

I notice a publication in your paper, stating that D. P. B. of Greene county, Ala., told some of the people last year that if they would elect him to the Legislature, he would use his influence to lay off Alabama into districts, and establish theological schools; and of course tax the people to make themselves preachers. And certainly God Almighty never made him a preacher, or he would have known that all the theological schools in the world cannot make a preacher. Yet all this is called religion, and religion it is; but surely it cannot be grace. But I think it is an open index to the mischief of the Missionary Society, at work in the bottomless pit to hatch locusts to make sheep tracks. And if the people do not notice particular, they will be deceived; for it is said, that the locust makes a tract just like a sheep track, only it is larger. Now just look at the effect of theological schools in Ahab's reign. He pulled down the altar of God and made one like the altar at Damascus; then pulled down the brazen sea and throwed away the brazen oxen, and made a pavement of stone. Thus the principle of theological schools will throw away a gospel ministry, and introduce a polished, scientific set of begging priests to establish high places of worship, to sell indulgences, by asking fifty dollars for life membership in society.

Just look at Saul, from his shoulders upward higher than any body else; like Judas full of zeal for the poor, this is the zeal that will eat up the Lord Jesus, if ever they can get letters of authority from the

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Jewish Sanhedrim; like Paul did, when he came out of the theological school at Jerusalem. But God Almighty killed Paul's letters of authority by regeneration, and he never begged for no more; for God made him one of his children, born at the instance of God's will, and not the will of Paul nor them that were with him. Thus he is ready for Annanias to nurse him, and tell him what he ought to do. Therefore it pleased God by the foolishness of preaching to save them that believe, and them that are alive, and have the witness of God's Spirit to qualify them to believe that the gospel is the power and wisdom of God. Yours in love. *WM. CRUTCHER.*

FOR THE PRIMITIVE BAPTIST.

Franklin county Tennessee,
24th of April 1838

DEAR BROTHER BENNETT: If I may use such language. I saw one of your papers a few days ago in Alabama, called the Primitive Christian or Baptist; with which I was well pleased. And as there are none circulating in my county and some of the new Baptist papers are amongst us, I feel anxious that the truth might be set up in the same way that they have set up the error, that people should not be deceived. And if they had rather worship Dagon than to have the Ark in their houses, let them see both.

If I live I will write again when we receive your paper. Yours in the gospel

WM. S. SMITH.

FOR THE PRIMITIVE BAPTIST.

Georgia, Wilkinson county,
May 15th, 1838

VERY DEAR AND PRECIOUS BROTHER IN CHRIST: As we can venture so to call you, by reading a paper that has just made its appearance into our section, called the Primitive Baptist; which, after reading in our church, we claimed to be our faith and sentiments. And from our weak judgment of the scriptures, and the way that you and other dear brethren are pursuing, we believe that your paper would be very beneficial in this section of country or of God's moral vineyard. Agreeably to the divine command of our Lord and Master, we have come out from all the new lights or schemes and inventions of men, believing that they do not correspond with the word of God.

Now, dear brother Bennett, we the undersigned subscribers do desire you to send us your paper, the Primitive Baptist, and by so doing you will oblige your brethren.

JESSE MOORE,

FOR THE PRIMITIVE BAPTIST.

Marion county, Tennessee,
April 29th 1838

BROTHER BENNETT: I again have lifted my pen to address a few words to our Old School brethren, and to endeavor to defend the cause of truth. I should not have written so soon again, but duty seemed to enjoin it on me so to do. The obligation came about in this way. A few days ago I found a paper in the post office directed to the Rev. A. Buckhalter. Although that is not my name, the post master and myself both concluded that I was the man, as there is not a man in the county nor in the State, that I know of, of my name. And as my name is commonly called Buckhalter, I took it and found it to be a paper called the Biblical Recorder and Southern Watchman. And not knowing who had sent it me, after I had carefully examined its columns, I found some things therein that I felt under obligations to say something about; and I do not know any better way to let my words be heard generally, than to ask you to spread them in the columns of the Primitive Baptist, hoping that they may in that way salute the ears of him that was so good as to send me the Biblical Recorder. And for fear it may be disputed, I will cite my readers to the paper, that they may find the things that I shall make remarks on. It is the 4th volume, No. 13.

The first thing I shall notice is, the title of the paper. Now it appears to me that the name or title of the paper brings the Editor under obligations to suffer nothing to be found in its columns but such things as are found in the Bible, or at least are supportable or provable by the Bible. And it appears to me that there are several things in it that are not spoken of in the Bible, such as missionary societies, theological schools to qualify men to preach the gospel, and titles given to men, such as Re-

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verend, President, Vice President, Secretary, &c. As for missionary societies, there is no precedent in the Bible for them; and I would say they are the invention of men, and look to me like craft to get money to support lazy men who are not willing to labor with their hands, but would rather labor with their tongues and let the reproach of hireling fall on them: And the hireling careth not for the flock.

The inventors of theological schools and the advocates of them, surely have forgot that God is a jealous God and will not give his glory to another; or else they intend to rob God by assuming to them selves the power and wisdom of God, for their actions say they know better how to qualify a man to preach Christ's gospel than God does. I will say that the great work of the ministry is not a science nor a trade, that can be learned by or of man; but it is a gift of God alone. And that God in the councils of wisdom, hath for the most part chosen the weak things of the world, (viz:) ignorant and unlearned men, to effect that work, that the power may appear to be of God.

As to the titles given to men, I would say, that the Bible gives the title of Reverend to no man, but to God alone. And I would say to my Old School brethren and all others, that if you must have some distinctive title for a preacher, do call him Elder and the Bible will support you. As to the titles of President, Vice President, Secretaries, &c. I know these titles are not to be found in the Bible, and I think they ought not to be found in the columns of the Biblical Recorder. And I would invite the Editor of that paper to contrast these titles and things with the title or name of his paper, for it seems to me that every name ought to express its nature.

The next thing I shall notice in the columns of the Recorder is, the stigma cast on the Old School Baptists, and particularly the Good Field church in Tennessee. That piece is headed with these words, (Old School infatuation.) Now if I understand the word, it is a derivative from the word infatuate, which means to be witch; and infatuation means to be deprived of reason. And I am disposed to deny the charge and say, that the Old School Baptists have not been bewitched nor deprived of their reason; but that the New School folks, according to scripture, are both bewitched and deprived of their reason; not by their Judaising teachers, as was the Gallatian church, but by missionary teachers who have bewitched the people and therefore deranged their minds; insomuch, that they have almost if not quite become insane, and have run greedily after the error of Balaam, which was the love of money and worldly honor. Therefore it is not the Old School, but the New School folks that appear to be infatuated, and have turned away from the precedents and examples laid down in the scriptures by God through the prophets, Christ and apostles; while the Old School Baptists have been still heard to say, stand in the old paths and enquire for the old ways, saying, where is the good way and walk therein.

As for the Good Field church and its preacher, if it be the one with which I am acquainted, they have excluded several members for falling in with the new schemes of the day: for they feel themselves under bonds to withdraw from every one that walks disorderly; and it certainly is disorder to leave the commandment of God and follow after traditions or commandments of men.

As for brother S. F. Garrel, the preacher of that church, if he yet be the supply of that church, I have a better opinion of him than to believe he would join in with the followers of antichrist, as I do believe men that preach for hire are.

I might say much more on the above subjects, and of other things I find in the Biblical Recorder; but at the present I shall say no more. And some may think I have said too much already, but I shall subscribe my full name to it and expect to account for what I have said.

I am with respect your fellow laborer in the afflictions of the gospel

MICHAEL BURKHALTER.

Georgia, Oglethorpe county,
May 7th, 1838.

Dear brother Bennett: I have to ask forgiveness for my delay in complying with the terms for your paper, but still wish it continued.

I think the Old School Baptists are gaining ground here, but the dominicoes are still crowing about with their back raised ready to run to their own dunghill; and I

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hope in time to come we shall get rid of them.

So no more at present, but remain yours in the bonds of the gospel.

JOHN LACY.

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THE PRIMITIVE BAPTIST.

EDITED BY MARK BENNETT.

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TARBOROUGH, NORTH CAROLINA.

"Come out of Her, my People."

VOL. 3. SATURDAY, JUNE 9, 1838. No. 11.

COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

Wake county, North Carolina.

BROTHER BENNETT: I have lately been meditating upon our Lord's going to the temple and finding therein those that made it a house of merchandize.

John ii. 13, 14, 15, 16, 17: And the Jews' passover was at hand, and Jesus went up to Jerusalem, and found in the temple those that sold oxen, and sheep, and doves, and the changers of money, sitting: And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables; and said unto them that sold doves, Take these things hence: make not my Father's house a house of merchandize And his disciples remembered that it was written, The zeal of thine house hath eaten me up.

Now, brother Bennett, I will commence with the 13th verse. This was the time of the Jews' passover, an ordinance which the Jews were to observe in commemorating their deliverance from their bondage in the land of Egypt. See Exo. xii. where the Lord gave directions respecting the passover, that every man should take his lamb, and that the whole assembly of the congregation of Israel shall kill it in the evening. And they shall take of the blood and strike it on the two side posts of the houses wherein they shall eat it; and the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you when I smite the land of Egypt; and this day shall be unto you for a memorial, and ye shall keep it a feast to the Lord throughout your generations. Ye shall keep it by an ordinance forever. Now all of the first born throughout Egypt, where this sign of blood was not, were to be slain; and where they did not do as the Lord commanded, it was evidence that they were not the children of Israel—and of course they were subjected to God's displeasure. This circumstance gave rise to the Jewish passover. And when Jesus came to the temple, it was one of their set times to hold the passover, at which feast Jesus (the great antitype of the Lamb to be slain,) came; and beholding their order and devotion, found as now some in the temple who had not attended to the instruction given of the Lord, but had changed the holy sacrifices and offerings into merchandizing on oxen, and sheep, and doves, and the changers of money, sitting in the temple. See Daniel, xii. 11: And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up. Mark xiii. 14: But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not, (let him that readeth understand,) then let them that be in Judea flee to the mountains.

Brother Bennett, what was written aforetime was written for our learning; and is profitable for doctrine, for reproof, for instruction in righteousness. As it regards the question of the disciples to our Saviour, what should be the signs preceding the destruction of Jerusalem, and the end of the world, it was twofold. So I consider the same may be seen in these times, of the desolation of the peace and destruction of the fellowship of the church. Abominations are standing in the holy place where they ought not, (in the church,) cloaked with

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the name of doing service for God. I here will name a few scriptures for the reader's meditation. Prov. vi. 16, 17, 18, 19: These six things doth the Lord hate: yea, seven are an abomination unto him: A proud look. a lying tongue, and hands that shed innocent blood, a heart that deviseth wicked imaginations, feet that be swift in running to mischief, a false witness that speaketh lies, and him that soweth discord among brethren.

Now, reader, compare these abominations, seriously, with missionary operations—their merchandize, the sowing of discord, and see if they do not possess all the above named abominations. As it respects shedding innocent blood, I would just refer you to Alexandria, D. C. in our nation and day; and also to the bloody persecutions of the saints in past ages, of which I expect to speak more particularly.

And found in the temple those that sold oxen. You will observe that oxen in scripture are spoken of to mean ministers of the gospel. See 1 Cor. ix. 9: For it is written in the law of Moses, thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? And also the twelve oxen that bare up the molten sea. Now as oxen are mentioned to prefigure God's ministers, for bearing the yoke, or the gospel sea,—the sending forth of oxen, and for the treading of the lesser cattle, I shall now speak of their being sold. First, Jesus Christ is said in scripture to have been sold by Judas for thirty pieces of silver. Again, this selling in another place is called betraying him—him who preached the gospel. And I have no doubt but some of God's ministers have been betrayed by those who love what is in the bag, rather than the poor: for Judas pleaded for the poor, though he cared not for the poor. And you will discover this spirit and this cry through all the missionary inventions to get money.

First, the poor destitute people of America; secondly, the shocking condition of the poor heathen, with all the pathetic language and apparent zeal for the conversion of souls. Connected with this is all their mighty force of reasoning; while some of God's ministers may have thought they were not very well provided for, by the churches having been induced to pay unnecessary attention to these merchants, and have been seduced to partake with them, thinking that thereby they would come nearer the commission given of our Lord, to go into all the world and preach the gospel to every creature. Also the high titles, places of honor, trust, and profit, held out, which are so bewitching to human nature; together with all their loving kindness of speech, in order to allure them, as the truth says, enticing words of man's wisdom. Some are partly sold at this rate, or on this condition: if, brother, you do not exactly like it yourself, do not oppose us, nor discourage your churches, lest you be found to fight against God. To sell them further: say they, brother, if I know my heart, I love you as a child of God; and I think you bid fair to be useful: and if you will change your method of preaching a little, as you are yet young, you no doubt will make a great and useful man. Such as this: the doctrine of election, as you know, the greater part of mankind do not receive. Dwell a little more upon means, —to live in the use of means: for I am older than you in the ministry. And when these changers of money can gain this ascendancy, the other is somewhat moulded for the most of the tables of the money changers; some that they cannot seduce into doctrines of devils they have slain, both oxen and sheep, at which they joy and feast themselves. See Isa. xxii. 13, 14: And behold joy and gladness, slaying oxen, and killing sheep, eating flesh, and drinking wine: let us eat and drink; for to-morrow we shall die. And it was revealed in mine ears by the Lord of hosts, Surely this iniquity shall not be purged from you till ye die, saith the Lord God of hosts.

Brother Bennett, bear with me a little, while I say something about their merchandize on dead oxen and sheep, which they have slain, according to the last text quoted on slaying oxen and sheep. First, what or who are they that kill sheep? Answer: greedy dogs that can never have enough. Do not be mad, for I am telling the truth; and my wish is, that it may be for good. How do they slay oxen and sheep, and make merchandize of them? Let Jude speak, 4th verse: For there are certain men crept in unawares, who were before of old, ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ. And these creepers who get into churches, are apt to be men of property, or considerable attainments in their own estimation, and very often in the estimation of

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the world; and they are able thereby in some cases to carry a majority of the church with them. Then for killing the feelings of what few sheep there are, by their schemes to get money, and their false doctrines which are starvation to the Christian. And not only so, but if the sheep differ from them, and use their liberty of speaking against the modern mission system, and put not into their mouth, they even prepare war against them. Micah, iii. 5: Thus saith the Lord concerning the prophets that make my people err, that bite with their teeth, and cry, Peace; and he that putteth not into their mouths, they even prepare war against him. The end is, exclusion. But this kind of killing is not very common, as they go pretty much for numbers, unless the sheep withdraw from them as their shepherd directs. Then they flee to the "Cross and Journal," and "Christian Index," with their bitter denunciation—"disorderly," and reproachful epithets, for the purpose of killing them in the estimation of nominal Christians and non-professors; branding them with "infidelity," "antinomians," "do nothing," "sit on the stool of do nothing," "owls," "bats," enemies to the spread of the gospel." And in these things are couched both murdering and merchandize: by holding the black side to the world, in order to touch their sympathies, and draw money from their pockets. These merchants, it is said by our Lord, hath made his house a den of thieves. Now thieves are rogues, are stealers, of what? Of sheep in the first place; and secondly, the word of God. Now a sheep is a singular animal from all others; for when caught by their shearer, thief, dog, or wolf, they open not their mouth,—suffer long, and make but little defence while in the clutches of the enemy; for it is written, as a lamb before the shearer. It has become a proverb of deep reproach: "I had as lieve be caught stealing sheep." Then stealing and killing sheep is a low calling in my estimation. In like manner the dove makes no noise in the hand of the fowler, thus signifying its innocency. But when at liberty, it raises its note which is a mournful noise, like the lamentations of Jeremiah, Job, David, and others, Paul not excepted: O wretched man that I am, who shall deliver me from the body of this death,—mourning under a sense of their imperfect nature, mourning under a sense of their many short comings in the discharge of their duty to God. These things sometimes cause them to say nothing for a time, but groan and mourn on account of their brethren deviating from the doctrine of God and his ordinances, to merchandizing in the house of God on oxen, sheep and doves; that is, the children of God: Merchandizing, giving money to educating men for the ministry; who when educated, sell Jesus or the gospel to the highest bidder for money; or say, if you will make me up so much money I will preach for you, if not, I cannot preach for you. Is not this merchandizing on Jesus Christ, and the people too, inasmuch as the people furnish the money to educate them, and then they turn about and sell them the gospel, so called. What say you, reader, to this? Does not such conduct bear some features of Judas, and the two hundred pence that might have been given to the poor?

I must notice, as proposed, the thieves that steal the word of God; and in so doing I will endeavor to point them out by principle, without calling any person's name. To show that there is such a thing as stealing the word of God, I will refer you to Jeremiah, xxiii. 30: Therefore behold, I am against the prophets, saith the Lord, that steal my words every one from his neighbor. Now I understand this, as expressive of Deut. xviii. 20: But the prophet which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die. Once more as it regards sheep and doves, before I leave this part of the subject. As soon as the sheep escape the shearer, dog, or wolf, he will, if able, bleat and make for his company. So, even so, do the children of God who have been so unfortunate as to become ensnared by the modern schemes of the day, falsely called benevolent, bleat, or warn the flock of the danger of being led about by every wind of doctrine by those that suppose that gain is godliness, and those that lie in wait to deceive, who by good words and fair speeches deceive the hearts of the simple. And because the sheep expose them, (the merchants) in their folly which shall be made manifest to all men,—the missionists, supposing that the hope of their gain from that quarter is gone, as they are looking every man to his quarter for his gain, they belch out like the great dragon did after the woman, a flood of persecution: "enemies to the spread of the gospel," &c. in order to

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put them to death as it regards their character, in the estimation of the people. Something of this kind I have experienced; for I once had my membership with them, and contributed to the support of the same, and took their publications, until I became convinced that their plans rested on money for their foundation. I then became convinced of the impropriety of remaining in a church where I had not fellowship enough to commune with it. I obtained a letter of dismission, and after I had given it into another church, they threatened to recall my letter, finding that I had gone with the Old School Baptists and had taken a decided stand against their moneyed institutions; and as I live amongst them and have removed my membership from about three miles from home to fourteen miles, you may expect I often feel alone.

But to return. I will notice the dove a little further and leave this part of the subject. The dove, at certain seasons of the year, a little before cold blasting winds, is apt to be heard making her mournful noise, seemingly possessed with a foreknowledge of its approach, and thereby gives warning. Now, brother Bennett, this reminds me of some of God's servants as watchmen upon the walls of Zion, who by day and by night hold not their peace; being possessed with the spirit of God they are thereby enabled to look before and see the approach of these cold, chilling, blasting winds of doctrine, and inventions of men under the cloak of religion, which will destroy oneness among the churches on account of making merchandize of the saints. Men of your ownselves shall arise, speaking perverse things to draw away disciples after them. And some of God's servants, like the dove, have at least twenty years past been mourning and crying and giving the alarm of the effects of missionary operations in this country. Some of them have taken remarkable pains in searching and tracking them in all countries whither they have gone, and pointing out in a proper manner the sad effects following their inventions, the many blasting winds of doctrine invented by them, that have blasted the peace of churches, torn them asunder, produced coolness among the nearest and best friends, have betrayed or sold in the temple (the church) oxen, sheep, doves, unto death in its most horrid forms. Men, women, and children, have felt the effects of the winds unto death, confiscation of estates; while some in sheep skins, goat skins, hid in dens of the earth, and some fled into the wilderness, and distant lands, to escape the awful and painful inquisition of the men of like motives, like principles, like thirst, with those warm advocates of like institutions in America. To say the least of our warm advocates of the mission system in this country, the same cause the same effect.

Look, brother Bennett, at the coldness abounding almost from one end of our nation to the other, the shyness; but little unity apparently to the world. But blessed be God, in the midst of all my calamities, now and then I hope I get a crumb from my master's table, or from his blessed word, that I would not exchange for all the inventions of our modern missionists to get money by in the world: and sometimes through the instrumentality of the Signs of the Times and the Primitive Baptist, my poor heart gets a feast. Yes, precious brethren and servants of God at a great distance from me, are brought near to my affection. But perhaps some of our merchantmen are ready to say, the coldness and blasts you speak of are brought on by the antimissionaries. To this I object, until you missionaries prove to me that the mere cooing of the dove creates the cold chilling winds. Or, as some missionaries have taught me, that to preach the doctrine of election, though true, will destroy revivals. In answer to this, I say, that almost every time I hear it preached in faithfulness, it creates a revival in me.

I have been told by some of the temple merchandizers that, sinners must first turn to God, or else he never will turn to them: as though the Holy Ghost was mistaken when he said, can the Ethiopian change his skin, or the leopard his spots? or, turn us, and we shall be turned: Draw me, and I will run after thee: or, no man can come to me, except the Father which hath sent me draw him. And they teach that God wills to save the sinner, and makes the application; and the sinner will not strive with God, and is lost: as tho' God had not made this promise to his Son, thy people shall be willing in the day of thy power: the hour is coming and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live: and a hundred other texts go to prove it, even Christ's casting out seven devils out of one, and legions out of another, and they begged leave to enter into the swine. To deny these truths is a common trait in those

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that make,—says Christ, my Father's house a house of merchandize; and dupe thereby such as they can make a gain of.

The second thing I propose to notice is: the changers of money sitting. Where? In the temple—in the church nominally so. Have we any precept or example in the word of God, as his direction to sit as money changers? Then if there is no direction in the word of God, the Saviour or master of the house did right in reproving those whom he found in his house, that sold oxen, sheep, and doves. What signifies changers in matters pertaining to the religion of Christ, or his conducting that religion in its support, but errors in doctrine and practice? The religion of Jesus Christ is the same in every nation, kindred and tongue, and in every dispensation of the church; and this being so, the fellowship of God's children is ever the same in all nations, kindred and tongues under heaven; and it rests or depends upon the doctrine of God given us by the prophets, Jesus Christ, and his apostles. And they continued stedfastly in the apostles' doctrine and fellowship, &c.

Thus you do see I am satisfied, brother Bennett, that there are no changers of God's doctrine among his children, nor can they see wherein there could be a change for the better. They feel reconciled to it. God's children love it, and receive the truth in the love of it. And indeed they cannot help loving every one that they believe loves the truth. Neither do they want to help loving them, but to the contrary, often feel uneasy because they cannot feel as much of that love as they would wish. And where this is the case sincerely, I set it down as a truth that they are born of God, and are led by the Spirit of God, and are the sons of God, and if sons then heirs of God, and joint heirs with our Lord Jesus Christ. And here is another good mark of a joint heir with Christ: that they look upon those who walk in the footsteps of Jesus as their superiors, and often feel their desires running thus: O that I could walk nearer to God than I do, like those who let their light shine to the glory of God. But such cannot say or think of their brethren, big I, and little you. The Spirit itself teaches us to love one another; and God is love, and God dwelleth in them: and it is God in the Christian, loving Christians, while Christians feel it—while it flows from the throne of God into their hearts, and returns in praises and thanksgiving to God. And ere long the end will be swallowed up in the commencement, in this text: Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.

But alas, reader, to my sorrow there are some that think so little of the pattern laid down in the word of the Lord, as to try to change the doctrine of eternal life into fables, or the truth into a lie, and make void the counsel of God by their tradition; by reason of whom the way of truth is evil spoken of. I heard one connected with these temple merchandizers in his conclusion of a discourse say, that it was easier to get religion in these days than it used to be, &c. who are going about to establish their own righteousness, hewing out to themselves cisterns that will hold no water, forming societies that the church is not bid to do, forming conventions, missionary societies, and a board of managers (or sitters) who shall be men that pay into the treasury ten dollars, or life directors for so much, *sitting* president, vice president, secretaries, treasurers, &c. *sitting* clothed in the authority of their constitutions, making such by-laws as they may think proper; *and the changers of money sitting* to appoint agents to write in behalf of the convention, (not God;) *sitting* to appoint men their circuit or district to preach in, *sitting* to appoint how much money each merchant shall have for his services, and that each make his report of all moneys collected by him in behalf of the convention, for three specified objects: first, I will say, education fund, to educate or qualify young men for the ministry; second, for the support of home or domestic missions; third, for foreign missions, in order that the convention (not God) may be able to send preachers to convert the heathen: and that each moneys shall be applied to the object for which it was given, or begged. Tom hands in his money begged, Harry his, Dick his; all changers of money, sitting as well as those delegated from church and world, at the moderate price of ten dollars. Now for it, each one has a right to vote, *changers of money sitting*—Tom, Dick, and Harry are to be paid out of each fund collected, in proportion to each respective sum collected. Here then is in my view a change of money from the foreign mission fund and education fund, to support the home mission by these money changers, sitting; the servants of the board having charged to the Board their collections.

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Then Tom votes for Dick, and Dick for Tom; Harry for Dick, and Dick for Harry; and so the change is concluded on, and an order made for the treasurer to pay Tom, Dick, and Harry their change, and report to the next convention.

Again, as it regards the money begged to carry into operation the school to educate young ministers: an inducement was held out to the people that it was to be a benevolent school, where children whose parents were not able to educate them, might receive their education. Under this idea some money was given by parents who were not able to educate their children; say fifty cents by one of my near neighbors. But here is a change of money—when a sufficiency was collected, instead of its being a benevolent institution the school commenced as I was informed at sixty dollars the first session, seventy the next, third session one hundred dollars. Reader, this looks like bad changing of money; do you think the Lord would be to blame to drive off such money changers as these? or would you blame, or charge his people with wickedness, for withdrawing from such money changers? For one, I do not.

Much more I could say on this part of the text, but I fear I shall stand in the way of others. Though I must name one thing more, as these money changers are fond to change to new things. I had been thinking what they would change to next, but on the third Lord's day in February, 1827, I was near Wake Forest Institute, when and where I learned that the Steward had paid thirty dollars for *mulberry trees*, to raise silk worms on to make silk. Do you remember of reading in Revelations of any people merchandizing on silk, and if so, were they good people or bad ones? Now, reader, I have heard a great cry, great zeal, great hurry for money, that heathen were perishing for want of money, and going to hell for the want of the word of life. What shall I say to you, O heathen? you must live if you can till mulberry trees are raised, silk worms are raised, silk manufactured and sold to make the change by silk. Strange, passing strange inconsistencies, that you merchants upon oxen, sheep and doves, should be in such a hurry for money to convert the heathen, and then procrastinate until you can turn it over by raising silk from the worm, and the worm from the mulberry tree, and yet the worm egg is not hatched. I know it is a tedious business by some experience that has been made in my family of children, but not on other people's money, nor with a view to speculate on oxen, sheep, doves, nor the souls of men. See Rev. xviii. 12, 13: The merchandize of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyine wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble, and cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men. Think on this, missionaries, seriously, and the antecedfng verses of this chapter; yea, the whole chapter.

Brother Bennett, it is now 2 o'clock in the morning, I have been a bed, but sleep has departed from me for the present. I have been turning from side to side, endeavoring to free my mind from the solemn meditation of the Lord'a distressed Zion, the cunning craftiness of those that lie in wait to deceive. But I think it no crime, brother, at this late hour of the night for a shepherd to be guarding and minding the flock; for so the shepherds were doing when the heavenly news reached their ears that, unto you is born a prince and Saviour. Again: that hold not their peace day nor night. But men request this of me, saying, if you cannot see with us in the mission system, say nothing against it.

I now commence, brother Bennett, my remarks on the third thing I propose to notice in the text: And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep and the oxen; and poured out the changers' money, and overthrew the tables. Now you will observe, he (Jesus) made a scourge of small cords, (not his disciples,) and drove them all out of the temple. Who? why those that sold oxen, sheep and doves; together with the sheep and oxen that were connected in such a traffic in the temple. You will observe that this scourge was made with small cords, not great ones; not cord, but cords, more than one. I shall compare this scourge of small cords to God's ministers not shunning to declare all the council of God, the Holy Ghost accompanying the truth, giving its full force, not to the convincing of these temple merchants alone, but the oxen and sheep, that they the merchandizers had seduced to be connected with it. For I do hope that

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some, of both preachers and laity so to speak, have been drawn in some degree to partake; that is, I believe this has been the case. And wo be unto the pastors that destroy and scatter the sheep of my pasture, saith the Lord. Amos, ii. 4. And their lies caused them to err, after the which their fathers have walked. Mic. iii. 5: Thus saith the Lord concerning the prophets that make my people err, that bite with their teeth, and cry, peace: and he that putteth not into their mouths, they even prepare war against him. These texts may suffice for proof that God's children may err, and do that which is not right

But to return to the scourge of small cords, made of God. First, these being born of God, enlightened by divine grace to discover the perfection of God, and their own imperfection, their inability, their entire dependence on God to enable them to preach the word, they feel within themselves small, very small in their own estimation: If any man will be great among you, let him be your servant. Secondly, they are considered small, because not many amongst the many that profess to be preachers, are God's ministers; this you will discover by the prophets of Baal and of the grove, to God's prophet. Hence Jesus spake this comfortable language to his disciples: Fear not, little flock, for it is your Father's good pleasure to give you the kingdom—the gospel kingdom. Thirdly, God's ministers and children are held in the estimation of false teachers and professors, on account of the soul humbling doctrine which they hold and propagate, small indeed; and they brand them with want of sense, enemies to truth, the spread of Bible knowledge, the spread of the gospel to the destitute; whereas, the gospel is only spread as instruments by these small cords, whilst false teachers though they go to the destitute, they only leave them destitute, destitute of their cash and true gospel too. If these merchants go to those who are destitute of the true light of the gospel, and convert them from one error to another, are they not still destitute and nothing the better? For evidence, let us hear Paul on the subject of the true ministers of the gospel of God, which is the power of God unto salvation to every one that believe; 1 Cor. iv. 13: Being defamed, we entreat: we are made as the filth of the world, and are the off-scouring of all things unto this day. Thus you will see that this is a clear line of distinction drawn by Paul between God's ministers and the devil's preachers. Assisted by Paul's second letter to Timothy, iii. 2—8: For men shall be lovers of their ownselves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God: having a form of godliness, but denying the power thereof: from such turn away. For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts; ever learning, and never able to come to the knowledge of the truth. Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith.

Thus you may see all these traits in our modern missionists, or temple merchandizers, as plain as the nose in the face: lovers of their ownselves, or own worldly interests, above the spiritual interest of the flock; which is seen by this, if you do not give me so much, I will not preach for you. Covetous, to form societies to get the people's money, and begging for it as they say for God; when God hath not said so in his word. Boasters, that God is in these institutions, because of the abundance of dollars contributed to their support; whereas, it is simply obtained by seducing spirits and doctrines of devils, and then tacked to God's work and say he saith, when he hath not said: boasters of the great talents on their side, when God says he hath chosen the base and weak things, and things that are not, to bring to nought the things that are—thus they are glorying in their shame. Boasting, the many more that give their attendance at mass than at the worship of little cords; boasting of the many more converts made at camp meetings, protracted meetings, &c. than there are at the meetings of the little cords, or Old School or Primitive Baptists. As it regards the many that give their attendance to these boasters, we do not feel surprised when our Lord hath told us, if ye were of the world, the world would love its own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. And for the comfort of his disciples Jesus saith, he that heareth you heareth me, &c. But because these oxen, sheep, and dove speculators are of the world, therefore the world hear

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eth them; and of course, we expect them to give their attendance: and as it regards the many added, no wonder, when we view the blind leading the blind, even sending their brethren out to lead into the altar their unconverted friends, in the midst of shouting, slapping of hands, patting of heads, whisperings, especially to those in better circumstances of life; exclaiming, now is the time, you can believe, it is easier to get religion now than it used to be. Presently they say to them, do you not feel easier in mind? (the fright being a little over.) Answer, I think I do. Then for it: O my friend, I believe the Lord has pardoned your sins, arise and rejoice, and tell what great things God has done for you; accordingly they do so. Perhaps a little girl or boy, whose parents are out of the church, or brothers and sisters; then for affecting their passions, &c. through which medium these boasters' numbers are swelled to a considerable extent; and then boast of it and offer it as an undoubted evidence that the Lord is on our side, none evil can come upon us. And ofttimes it proves the destruction of young people, in being deceived, turn out bad, excluded, and then thought nothing of in society.

Proud: this, brother, is so obvious, that I need not dwell much on it; for the modern missionaries, or merchandizers, show this mark that Paul gave to Timothy. This is shown wherever they go. I heard one merchant preach the other Sunday, and I thought that he showed the mark; he sat down four times after he commenced his exercise to the close. It reminded me of some who shift their ground before they close their parade.

I must forbear to illustrate all the marks Paul gave to Timothy, for it would swell this piece to toolarge a size. And he made a scourge of small cords. These cords, as God's little ones, are united together by the teaching of the Holy Spirit, teaching them the same doctrine, the same ordinances; and hence they continue stedfast in the apostles' doctrine, and in fellowship, &c. And through this medium my soul has been made to rejoice in hearing them through the the Signs of the Times and the Primitive Baptist; and these two papers are looked on as very small cords, though in some degree are binding in affection those of the same views; and serve as a scourge of small cords in informing the people of the cunning craftiness of those that sell oxen, sheep and doves, that make merchandize of you, supposing that gain is godliness. And as these merchants are imitating the Catholic merchandizers, I view that every ungodly step that was resorted to by Roman Catholics to make gain, is stopping the mouths of Protestants and tending to consolidation; or giving advantage to be said, physician heal thyself.

And he made a scourge of small cords, and drove them all out of the temple: which I think is much verified now, and I have no doubt will be more seen. God's children taking a decided stand against the merchants in contending for doctrine and discipline, has already routed many of these religious merchants from amongst us, or from the temple of God; and the force of truth has constrained many of the oxen and sheep, both preachers and members, to come out from all the men-made institutions of the day, called benevolent, to help God convert sinners, predicated on money, the love of which is the root of all evil.

Now as it regards pouring out the changers' money, I view the same as truth carrying conviction to the minds of the people, of the fallacy of such temple merchandizers as those our Saviour found in the temple; similar to those in these days of delusion, favoring and supporting the missionary institutions of the day under the cloak of religion, or benevolence. And the greatest advocates for benevolence are those who get the money, as the butcher will not cry out stinking meat, as long as he has sheep and oxen in market. And so long as the people give a sufficiency of money to these merchants, so long will they make the church their den of thieves.

And overthrew the tables. Now you will observe the word tables, in the plural, signifying more than one; but how many tables those speculators had, that our Lord found in the temple, I will not say. But I will name some that I believe were included in the meaning of our Saviour's expression in the text, *overthrew the tables.* And as brother Lawrence has crossed the sea after them in old times, from one country to another, I shall just give my views at home in a short way; without consuming time in dwelling on the tables that belonged to the mission system some few years back, wherein all the tables were overthrown and every leg broke off, while some of the money rolled to the west to buy land. The first table I will name is the North Carolina Baptist State Convention, which name claims considerable more than

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it can cover; and this table in my opinion, brother Bennett, will as certainly be overthrown as the tables just referred to; and then will be brought to pass the saying of the apostle, glorying in their shame. I have several reasons for believing this, of which I will give a few. In the first place, in order to get money to set up this table, there were runners appointed and the people told that it was and would be means in the hands of the Lord of doing much good in the conversion of sinners, by both domestic and foreign missions. And as I do not consider the Baptist State Convention of N. C. to be the word or spirit of God, I do not believe it will assist the Spirit in doing much good in converting sinners, for the Spirit quickeneth but the flesh profiteth nothing. And this is an institution of the flesh and not the Spirit, because the word which is the Spirit hath not said so. Another reason is, that of Col. ii. 21, 22, 23: Touch not; taste not; handle not; which all are to perish with the using; after the commandments and doctrines of men: which things have indeed a show of wisdom in will-worship, and humility, and neglecting of the body; not in any honor to the satisfying of the flesh.

I cannot dwell. Second table is that of the Wake Forest Institute; which will be overthrown. And now my reason for saying so. In the first place, it has not thus saith the Lord for its justification; second, there were beggars appointed to beg money as its legs to set it up; yes, right down lying beggars, telling the people it was a benevolent thing to educate the poor who had not the means to obtain an education. But when a supply of money was obtained, the first year it commenced its operations at sixty dollars per year, with the exception of a small trifle deducted for labor, say seven or nine dollars, leaving about fifty dollars. Well now, brother Bennett, do you not think that this sum, say sixty dollars, counting the student's work at home, would not enable a poor man to send his children to school and board them at home? twelve dollars for tuition, forty-eight dollars for board; which is four dollars for board per month. I say, is not this a changing of money from the use it was begged and given for? Then this is a table of the money changers. An apology that has been offered me for this is, the thing was in its infancy and weak; hereafter it would be better. But it got no better fast, for the second year's operation was one hundred dollars, and so I expect it remains. Is this meeting the necessities of the poor? No; nor do I expect it was ever intended, but to deceive the people with their hypocrisy to get gain. Here I have an evidence at my elbow to testify of such traders and table; Jer. xvii. 11: As the partridge sitteth on eggs, and hatcheth them not; so he that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool.

You, brother Bennett, no doubt have noticed the third leg of the Baptist State Convention, (Art. 3rd of Constitution:) the funds devoted to these objects, (meaning home mission, foreign, and education,) shall be kept distinct from each other and punctually appropriated agreeably to the specific intention of contributors. In an examination of this leg, and comparing it with the table made out at the meeting of said Convention, held at Cashie meeting house, Bertie county, I find the total amount to be $2,266 98; included in the sum for foreign missions is the sum of $2 73 for African missions, (poor negro,) and $150 specially for the Burman mission. The sum $2,266 98, seems to stand divided thus: for home mission, $864 45; for foreign, $743 04; for education, $659 48. You will observe, the constitution punctually appropriated agreeably to the specific intention of contributors; and here you will find $743 04 for foreign missions, out of this sum you will find paid to Treasurer of Baptist General Convention of U. States, $300; for printing Minutes, $22 68; paid John Culpepper, agent, $252 50, of which $63 50 were out of foreign fund; paid J. Thomas, $247 50, out of sum for foreign missions, $47 50, &c. &c. Now I would ask, does the constitution admit that labors in the home mission should be paid out of the funds given for foreign missions? Did the agents tell the contributors to foreign missions, that they were to receive a part of it, and did they give their consent? If not, here is another change of money by these money changers.

Third table, Bible Society; a benevolent thing: money begged to print Bibles to give to the poor, taking the poor along to give currency, and then sell them as many as they can, and give some to keep up its credit; agents at a high price, men employed to sell them—O, it smells so much like Judas; the ointment might have been sold for so much and given to the poor; not that

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he cared for the poor, but what was in the bag, &c.

I cannot dwell. Fourth table, tract societies. Fifth table, Sunday schools. Sixth, temperance societies. Seventh, periodicals.

Brother Bennett, I just name these tables and pass along, in order to give you and your readers my views without going into all their particulars. And he said unto them that sold doves, take these things hence. And so says the word yet. And I also beseech you that have an interest in Jesus as members of his house, meddle not with these things as making merchandize of the dear, blood-bought children of God, who are kept as the apple of his eye; nor to change the truth of God into a lie, for honor of this world, nor for filthy lucre. Remember, the Holy Ghost at a certain time descended like a dove, and lit on Jesus. Then do not sell, or betray, or barter away, the gospel of Christ for another, which is not like it; nor make void the commandments of God for men's traditions, in order to meliorate the gospel to make it more popular or acceptable to the world, to have your churches crowded with numbers. Like the missionaries do in protracted meetings, anxious seats, frightening and rousing the mere passions by the thunderings of Mount Sinai. And his disciples remembered that it was written, the zeal of thy house hath eaten me up. O, ye disciples of Jesus, in these days of blind zeal, a zeal which the apostle mentions: said he, I bare them record that they have a zeal of God, but not according to knowledge. A zeal in false doctrines devours, eats up, or supercedes the work of God, or sets at nought the grace of God by works brought foremost; it is consuming or making void the council of God; and all the moneyed institutions of the day are the inventions of men, and are not called for by God; it is a zeal, but not well tempered with gospel knowledge.

You will remember, that not long since there were some that appeared to possess a great flaming zeal for preaching the gospel to every creature, that are now content to sit down teaching schools, qualifying young men for the ministry, for $500 or $1000 per year. Is not this evidence that the zeal for money is greater than for God?

Brethren, you that are groaning under the pressure of this unholy zeal, I verily believe you would do well to take the admonition of your Lord and master: Come out of her, my people, that ye receive not of her plagues. For I tell you that their folly will be made manifest to all men. Brethren, it does seem to me that this is a day of God's great favor bestowed on his children; for as darkness is multiplying in the antichristian church, the true light of the gospel is shining brighter and brighter in the hearts of God's dear children. My soul is often comforted and strengthened in reading the clear gospel views of the precious Lord's dear children in the Signs of the Times and the Primitive Baptist, in their communications. I am anxious for every paper, and so long as I live and can read, and these papers maintain the primitive faith, I expect to take them.

Brother Bennett, I must come to a close, though not for want of matter; but I do not wish to occupy too much of your paper. I desire the prayers of God's children, whether I ever see them or not. I remain your unworthy brother in the bonds of the gospel.

BURWELL TEMPLE.

THE PRIMITIVE BAPTIST.

SATURDAY, JUNE 9, 1838.

If any of our subscribers should fail getting their papers, they can be supplied with any of the back numbers of the present volume, except the first four, by notifying us thereof or requesting their Postmaster to do so. We frequently have papers returned to us "for better direction," so defaced and mutilated as to render it impossible to decypher the names on them; consequently we are unable to give them another direction, or to replace them by others. We tender our acknowledgments, however, to the Postmasters for their attention in this respect, for we generally can make out the names on the papers returned.

FOR THE PRIMITIVE BAPTIST.

North Carolina, Warren county,
May 31st, 1838.

Bro. Bennett: I am requested to write to you for a copy of the Primitive Baptist; and as I have to write, I will give you some of my views as to the present state of things in this neighborhood. As to religion, it is a cold winter's day. I think the Primitive is doing much good in the different parts of God's moral vineyard, it seems to build up and encourage those that are weak, but contending for the faith that was once delivered to the saints, &c. to those that are willing to have the man Christ Jesus to reign over them and take his

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word for doctrine, reproof, correction and instruction in righteousness; and not rely upon our depraved nature for salvation. For it is of the Lord, and glory be to his name for it; if it was of men, we poor could never get it, for our purse is too light. I do not believe we have got many that are in favor of the new schemes of the day in this neighborhood, of Tanner's meeting house or Brown's; such as missionaries, and institutions that we believe are not supported by the Bible, &c. Those that appear to be much concerned about the salvation of sinners say, Go ye into all the world and preach the gospel to every creature, &c. but they cannot go without money. The scripture saith, stand still and see the salvation of the Lord. Come, they say, if you will give us money enough we will go and bring it, &c. I think if they go they will not carry the gospel, which is of Christ, but rather traditions of men. But wo is unto him that preaches any other gospel. I must conclude, for I did not expect to write one word, but what I was requested. I pray that the God of all power and wisdom may direct you and your paper, the Primitive Baptist, in establishing the truth against error, is my prayer for Christ's sake. Yours with great respect, but unworthy brother in the Lord. *JOHN W. WHITE.*

FOR THE PRIMITIVE BAPTIST.

Georgia, Crawford county, May 2, 1838.

Dear brother Bennett: I now write you a few lines to let you know how we are going on. We have had some affliction here since our last Association. The church to which I belong as a member, before our Association had not had the institutions under consideration in the church; but there were a good many of the members getting very restless, and were often talking of our condition. As soon as the Association was over, one delegate made known to the church that he had taken the responsibility on himself, when the resolutions declaring non-fellowship with all the human institutions of the day came before the Association, to vote for them; and he had acted in accordance to his feelings, and that his mind had not past any change since. And that you know, of course, the subject was then before the church; and to tell the truth I was glad, for I had longed for the day to come when I could have the pleasure to let them know where I stood by my vote. The matter was referred to our next Conference, and in time and place it was brought up. The instant it was named, one or two of the members moved that we remain as we were; there was one member rose and said the subject was new among us, and if the church did not decide that, our brother delegate would be affected, and told them that he had voted for non-fellowship, and that the church must acquit the brother or condemn. And so the subject progressed for a short time, when the matter was decided by a large majority in favor of the resolutions. The church adopted the resolutions of the Association for hers.

Now, brother Bennett, it is a strange thing to me, that they were willing to live with us before the vote was taken; and knowing all the time that the members, or a part of them, had no fellowship for the institutions nor for them that supported them. But as soon as the vote was taken and the resolutions established as the church's, they began to call for letters; they could not live with the resolution, but before they were passed were, as they said, willing to live with those that they knew were in favor of them. Now the right way is to be honest, and if a person is so, I know that he wants every body to be so too; and I know that I want Baptists to be so. But the time is come that some that claim to be Baptists are not so, for they have been crying it every where they went, let us live together, not part; and at the same time they had no fellowship for our principles. And, brother, if I have no fellowship for a man's principles, I have no fellowship for him; for as long as he continues in them, we are told to let him be to us as a publican. (I mean if we do not agree in principle.)

Six or eight months ago the missionary preachers were the most friendly people I ever saw; but now, brother Bennett, they are as shy of us when we meet them as strangers, with a few exceptions. Now those that left the church did not go more than two or three miles from our house, and commenced holding meeting on the same time we did; and in so doing, have somewhat divided our congregation as well as the church. Garden, the former pastor at Mount Carmel, (though he had not been for one year before the split,) commenced preaching for them, and I think it will terminate like the church did that he constituted out of a part of the church that he was a member of before the split took place; when it split, Garden and his party went about two miles, and constituted and held their meeting on the same day, and continued to hold it so for some time; but their congregation did not increase as they expected, and they have altered and changed the time.

When the split took place in the Association, the delegates from eight or nine churches withdrew from the body, went home, and some of them, if not all, passed resolutions to this amount: we will remain as we always were, let both missionary and anti-missionary preach for us. And so sprinkled it for a while that it was not buried, for it has just risen up again; and if they had buried it, it would have remained so.

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Some time since, there came out a publication in the Index, for those churches that had withdrawn from the Echaconnee Association at her last meeting, to send up delegates to Liberty Grove for the purpose of taking into consideration their situation, to see whether or not it was expedient to join another Association, or be constituted into one themselves. Now, brother Bennett, just six months ago they were to remain as ever, so you see they have brought up the matter again, and the churches, or a part of them, have now just got into trouble, and are dividing and making preparations to part. And those members that introduced the resolutions to remain as they always were, are the very ones that have broke through; for they want to be constituted into another Association. So you see who wishes to remain as formely. They say that they are the ones, but the resolutions of these churches will show, compared with their acts. So, brother Bennett, if not all, the greatest part of the churches that their delegates withdrew from the Association will divide. And they have met and agreed on the time for constitution, and sent for the helps to do so, and have sent to the Central Association for ministerial aid.

Now, before I go any further, I will tell you who compose the Central Association; they are the churches and parts of churches that withdrew from the Flint and Oakmulgee Associations.—Those that withdrew from the Oakmulgee I do not know so much about, but those that withdrew from the Flint, withdrew from her because she withdrew from Ben. Wilson and his church, who were then the associates of Cyrus White, who was at that time acknowledged by all parties to have departed from the faith. In fact, White's views on the atonement proved the fact.

Now, brother Bennett, they pretended to set up reasons about this, that the Flint had departed from discipline; but pursue the matter a little further, and you will see if I am not mistaken, the same church (Sharon) that the Association withdrew from, in this Central Association. Now, it was, that the Flint withdrew from churches because they had denied the faith, and these central churches withdrew from the Flint because she withdrew from the heterodox churches; and in so doing, it is proved by themselves that they did not believe the faith of the Flint, though they say that we are constituted on the faith of the Georgia. The best way to judge a man is by his works, and I have set it down long since, that those churches that slabbed off from the Flint River Association because she condemned Sharon church, were of the same faith and practice. So you see that the Echaconnee predestinarian missionaries have sent for those sort of mixed folks to constitute them into an Association, and I cannot help from making the remark, all those of the same sort will flock together.

One Mr. Morris, in his preaching at the missionary meeting above referred to, said in the time of his sermon, that frequently brother Garden's zeal would run so high while he was preaching, that it would appear as if he had gone into the Arminian system; but to talk to him, he was as firm as ever, or as any person in the old original Baptist faith. Now Paul has told them that there is a zeal without knowledge, and if Mr. Morris told the truth on Garden, he has departed, or has that zeal; and we would set it down that he is wrong either way; and if wrong in that, wrong all the way. But I think that he had just as well been honest and said, brother Garden has departed from faith. Now of all people, in my view they are the most uncertain, they are the hardest to find out. They will tell you that they are as strong in the faith as you are, but just hear the most of them preach, and they will preach a covenant with the Son before all worlds, and sometimes will say, that all the Father gave him must come to him; and when they come to apply the effects of the covenant, they will apply it to all mankind if they will just close in with the terms of mercy. And whenever I hear such preaching, I had just as lieve hear them preach Universalism at once; for it in my view would leave God more just than the way they leave it. For to believe that God had redeemed man from his transgression and from under the law, and then punish him for the same transgression, proves to me that he would demand the payment twice; and the justice of God is mightily slandered in such doctrine in my view.

Before I close I will give you a little account of history preaching. The fourth Sunday in last month there came a Baptist to my house to go and hear a Mr. Perriman. I went with him, and when we got there, we learned that he would not be there that day. So Mathis, the man I went with, observed that was his business to hear him preach. The member spoken to appeared to lament it much and proceeded to tell Mathis that Perriman was a great history preacher, that he could crack the bone and give him the marrow, that he understood history so well that he could tell what part of the scriptures was fulfilled, and what was to be fulfilled. I thought it was the first time I ever heard that the gospel could be preached by understanding history; especially to crack the bone and give the marrow. Though I must confess to you I was not much astonished to hear him, Perriman, called a history preacher, for I had heard him before; and in time of his sermon he said, that the two great wings of the eagle that

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was given to the woman, in the 12th chap. of Revelations, were the coin of our country, gold & silver. So when I heard his brother call him a history preacher, I concluded that he had got it from history, and thought with him, what a great history preacher indeed.

So you see how the spreaders of the gospel are doing here, those that are so engaged to do God's work. I think that if they can get men and money they may spread history, and I should be afraid to give them either, for fear that they would spread history for gospel. And if they all preach alike, and the brother told the truth that Perriman was a history preacher, that is the kind they will spread. Though we still have a few of the sort that preach the same way the Baptists did when I joined them ten years ago, Christ the beginning, the middle, and the end; and that if sinners are saved, they must be saved on God's terms and his alone. For there is no other way given under heaven that a sinner can be saved, only in and through the merits of Christ; not by might nor strength, but by the power of God; and that the gospel is the power of God, and that the puny arm of man has no control thereof. And they will give God all the glory and honor of the salvation of souls, and still contend for the faith and that faith is the gift of God and is the cause of repentance, and that all men have not faith and as such it is a gift, and if a gift it must proceed from the author of it who is God, and that repentance is only the effect of faith.

And, brother Bennett, I have thought latterly that it was good for the church to divide; for when Saul, the king that God gave to the children of Israel in his wrath, for their wickedness in craving to be like other nations, divided the kingdom, David, the anointed of God according to his own choosing, came to the throne to rule his children in peace. And I think that this day bears a similitude to that day. The church was not satisfied with such ministers as it pleased God to raise up for them; they were too ignorant. Other denominations were superseding them in knowledge, and as such they set to grumbling that the Baptists were under par and were not able to defend the word of God when intruded on. Then forgetting that God had devised the plan that he intends to save his children, they to take away their reproach from amongst men, old Sarah like, took on their knees theological schools to bear to God children of the kingdom. But blessed be God, he told old Abraham to put Ishmael out; for he was not to be an heir with Isaac. And the true church will complain of Ishmaels, when their children are mocked at; and if I am not mistaken, there have been a good many Ishmaels here in the church; but the most of them are put out, and I do not think that the church will rest till all go out. *WASHINGTON C. CLEVELAND.*

FOR THE PRIMITIVE BAPTIST.

Madison county, Alabama, May 14*th*, 1838.

DEAR BROTHER BENNETT: I hope your paper is read with interest by many in this country. May the Lord sanctify truth and save us from error. Yours in hope of eternal life, which God that cannot lie promised before the world began. In haste. *WM. CRUTCHER.*

FOR THE PRIMITIVE BAPTIST.

Georgia, Crawford county, May 19*th*, 1838.

DEAR BROTHER BENNETT: Through the goodness of God, I am permitted to write to you again. We Old Fashioned Baptists love to read your paper for different reasons: 1st, it contains a goodly number of gospel sermons; 2d, we can have correspondence with our brethren at a distance, and it animates the little flock to know and hear from their friends; 3d, it strengthens the weak, confirms the wavering, and is edifying to the whole body.

The society folks in this country say, that we the Old School Baptists disturb the peace in the churches; but I for one, speak for myself and say, that I have lived with the Baptists twenty two years, and I have not been an idle spectator. I do see that there has got into the churches a new sort of Baptists, that preach a different doctrine, which is consequent on their faith. They say, that we wish to dictate to them; but this is a mere get off, for when they have been contending for the liberty to give their money, I said to them, give it to any body you please, or burn it if you choose; when at the same time they told me they gave none. And this seems to me like playing the hypocrite, to say and do not.

I have no object in view but to bear witness to the truth; the mere letter of the gospel will never save one soul. Christ gave himself for us, that he might save us from all iniquity, and purify unto himself a peculiar people, zealous of good works. This is a definite number, known to God and Christ, and every one of them shall hear the voice of the Son of God and live: For because I live, ye shall live also, says our adorable Saviour.

You know, brother Bennett, that a man hates to part with his family; see the case of Abraham and Hagar—but it is written, that the bond woman and her children shall not be heir with the free. This seems to represent the case of the church. Not boasting, but I have been trying to preach the gospel for twelve years, and having been blest, as I hope, with some seals, some few of them seemed

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inclined to go with the new schemes of the day; besides, as I have formed an extensive acquaintance who were very kind, I was loth to part with them, but it is better to have a small family and live in peace, than a large one in distress. And finding that the disease had got to a stage that it required strong medicine, we have applied it: that of separating, and it has had the desired effect.

I have not time to write much. May the Lord bless you and all his faithful. I remain as ever, yours in gospel bonds. *WM. BOWDEN.*

FOR THE PRIMITIVE BAPTIST.

Madison county, Tennessee,
May 14th, 1838.

VERY DEAR BROTHER BENNETT: I send you the following names as subscribers to your most valuable and useful paper. The two first named I judge to be faithful ministers of Jesus Christ, not of the letter but of the spirit; for the letter killeth, but the spirit giveth life. Neither will they give that which is holy to dogs, nor cast their pearl before swine. And although the day is far spent and the evening draws nigh when each shall receive his penny, yet they cease not to lift up their voices like a trumpet, and cry aloud upon the walls of Zion against the mischievous and deadly weapons formed, both agains their political and religious liberty, by modern priests. I say their wicked and mischievous designs against our political liberty, because their conduct in lurking about the Congressional and Legislative halls with their benevolent petitions, (as they vainly call them,) manifests too clearly a desire to tax the people for their support; which if they had the power to lay, would be much more burthensome than the Tariff of '28, so much complained of. In fact, I think it would be a tenth of all at least.

I say their wicked and mischievous designs against our religious liberty, because they have proven by their conduct to every discerning eye, that they are no better in principle than Roman Catholics. And if they had the power, (which they greatly desire,) they would use it to the fullest extent in putting to death all those who dared to differ with them in sentiment, notwithstanding their religion consists in nothing else but Arminianism or Phariseeism. I therefore, as one who has put a higher esteem on our political and religious liberty, than any thing else on this terrestrial ball, warn my fellow citizens and brethren at large to be cautious how they make donations to what are called the benevolent institutions of the day.

It is frequently urged with great solemnity, that a church has no right to expel a member for giving his money to the support of missions; but, my brethren, I think the Baptists have ever claimed the right to expel a member for giving his money for ardent spirits to get drunk upon. And I think it will not be denied, that the American people in the days of the Revolution, had a right to punish the Tories for giving their money to the aid and comfort of the British troops. Again: if A steals a horse, and B gives his money for the aid and comfort of A, (knowing the crime committed,) is he not accessary to the crime and equally punishable in our courts of justice. Then can we, with these facts staring us in the face, say, that a church has no right to expel a member for giving his support to the institutions of the day; which we believe, if carried to their anticipated extent, would prove a final overthrow of this great republic.

Brethren, consider of it, take advice and speak your minds. Judges, xix. 30.

So I conclude by saying, farewell, brethren. Walk worthy of the vocation wherewith ye are called. I remain your loving and affectionate brother.

WM. CROOM.

FOR THE PRIMITIVE BAPTIST.

Georgia, Richmond county,
May 29th, 1838.

DEAR BROTHER: When I see the different communications from various parts of the country, and find that they all speak the same things, it makes me think the Lord has yet a people scattered over the world, like sheep that have no shepherd. But thanks be to God, who always gives his people the victory through the blood of the everlasting covenant, and has caused them to hear his voice through the medium of your paper, by sealing the truths therein contained with his holy spirit. For God's people ought to know that all the missionary institutions of the day are only calculated to get money, and cheat the world out of their souls, and destroy the peace of the church, when they call gain godliness. But the Snow Hill church has withdrawn from the Association in order to get out of the Convention. We have declared a non-fellowship with all the institutions not found in

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God's word; we intend to send you a copy of our letter, and the manner and form of our withdrawal.

I must come to a close by subscribing myself your brother in gospel bonds.

MATTHEW D. HOLSONBAKE.

FOR THE PRIMITIVE BAPTIST.

Alabama, Montgomery county,
May 27th, 1838.

DEAR BROTHER IN CHRIST: After my respects to you I will inform you, that the papers I sent for, which was over a year ago, I get tolerably regular. It is a gratification to me to find that many who at first were opposed to your paper, after a close perusal are much pleased with them and are anxious to get them. I am, dear brother, yours with respect.

GEO. W. JETER.

FOR THE PRIMITIVE BAPTIST.

Harrisonburg, Virginia,
28th May, 1838.

DEAR BROTHER: I now send you the pay for your paper. I have received five Nos. and am very much pleased with the sentiments they contain, and am in hopes the Old School brethren will not suffer it to be discontinued for want of subscribers.

Yours in hope of eternal life.

GEORGE W. SANFORD.

FOR THE PRIMITIVE BAPTIST.

North Carolina, Wake county,
June 7th, 1838.

DEAR BROTHER BENNETT: Although I never saw your face yet I have read your much esteemed paper, which I can feast on, believing it to contain the pure doctrines of the gospel.

Dear brother, we have abundance of preaching in our church, but I do not call it gospel preaching. Previous to my taking your paper, I would go home and read my Bible and find it did not correspond with their preaching, and I was ready to conclude that the Baptists were all going astray; but now I can read the pieces in your paper from brethren in different parts of the world, and they agree so well with the scriptures, I discover that there are yet a number contending for the faith once delivered to the saints.

Dear brother, I have used considerable exertions to get people to take your paper, but I find but few that like to read it; the people dislike to hear the truth, but the truth is what I want. Now I must come to a close by saying, go on in the strength of the Lord, for he is a stronghold in the day of trouble, and knoweth them that are his.

STEPHEN ROGERS.

FOR THE PRIMITIVE BAPTIST.

Georgia, Decatur county,
May 21st, 1838.

BROTHER BENNETT: I once more take my pen to write a few lines to you, to let you know that your paper the Primitive Baptist is read with pleasure by the Old School brethren in this neighborhood; and I believe it would have wide circulation if it was not for the scarcity of post offices, which are few and far between.

Dear brother Bennett, I believe that the Lord is carrying on his own undisturbed affairs, as there are a few coming to the church telling what great things the Lord has done for their souls; and not the institutions, benevolent so called. There are some that profess Christianity, that say they believe the purposes of God have been and are frustrated, and that God will not accomplish what he intended. To these I would say, if the foundation should be removed what will the righteous do?

Dear brother, I say but little about the institutions of the day, as I know but little about them; though I have been personally acquainted with one, called the Temperance Society, which was raised in the settlement where I live. And if that be a fair sample of the whole, away with those institutions of the earth. This society was formed in 1834, as well as I recollect, by some of the members who then had a name and a place with the Old School Baptists, and some of the world; but it soon caused confusion, and it resulted in the excommunication of every member connected with said society in 1835, who denied the faith and was expelled on the charge of heresy; they are now denominated Whiteites, or Blewettites, who are the main leaders, and have since been ordained by a presbytery of what are called the United Baptists, and are those alluded to in my other communication.

Brother Bennett, I am no preacher and but a poor scholar; if you should think any thing in this scrap worthy of publication,

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correct errors, that it may not injure your valuable paper. I call it valuable, because through it we have an opportunity of hearing from the brethren generally throughout the United States. I conclude by subscribing myself your very affectionate brother in the bonds of the gospel. Farewell.

WILEY PEARCE.

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NORTH CAROLINA.—J. Biggs, Sen. *Williamston.* R. M. G. Moore, *Germanton.* W. W. Mizell, *Plymouth.* Jacob Swindell, *Washington* J. A. Atkinson, *Bensboro'.* James Southerland, *Warrenton.* Alfred Partin, *Raleigh.* Stephen I. Chandler, *McMurry's Store.* James Wilder, *Anderson's Store.* Benj. Bynum, *Speight's Bridge.* Henry Avera, *Averasboro'.* Parham Pucket, Richlands. John H. Keneday, *Chalk Level.* Burwell Temple, *Wake county.* Obadiah Sowell, *Rogers' P. O.* Geo. W. McNealy, *Leaksville.* David J. Mott, *Long Creek Bridge.* Ely Holland, *Smithfield.* James Dobson, *Sarecta.* Stephen Rogers, *Holly Spring.* James H. Sasser, *Waynesboro'.* John Fruit, *Sandy Creek.* L. B. Bennett, *Heathville.* Jas. P. Daniel, *Stantonsburg.* Willis L. Gooch, *Buffalo Hill.* Alfred Ellis, *Strabane.*

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Jas. M. Rockmore,	10	Joseph Duncan,	1
Wm. Green,	1	Ely Porter,	1
L. B. Moseley,	5		

TERMS.

The Primitive Baptist is published on the second and fourth Saturdays in each month, at *One Dollar* per year, (or 24 numbers) payable on receipt of the first number. Five Dollars will pay for six copies subscribed for by any one person. Papers will be sent to subscribers until we are notified to stop them, unless otherwise directed at the time of subscribing. Current Bank Notes where subscribers reside will be received in payment. Money sent to us by mail is at our risk. Communications must be *post paid,* and directed to the Editor.

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THE PRIMITIVE BAPTIST.

EDITED BY MARK BENNETT.

Printed and Published by George Howard,

TARBOROUGH, NORTH CAROLINA,

"Come out of Her, my People."

VOL. 3. SATURDAY, JUNE 23, 1838. No. 12.

COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

Georgia, Merriwether county.

The Baptist church of Christ at Antioch deems it her duty to make some plain statements of facts, that the many erroneous reports put in circulation in regard to her acts may be corrected, and that our brethren abroad may have a fair opportunity of judging for themselves. And in performing this duty we shall have to speak of the acts of others, but we shall endeavor to do so in a forbearing spirit, hoping that if we should place any individual in an unpleasent situation, that they will recollect that their own conduct has been the cause of this publication.

And in the first place, we shall let our brethren know what we have done, and then let them know what others have done also. Therefore, we shall commence at our July conference, 1837. At that conference four members requested letters of dismission, (two men and their wives;) which were granted in full fellowship. Here we will state, that there had been two preambles and resolutions presented to this church, the first declaring a non-fellowship for all the institutions, benevolent, (so called,) and their supporters, unless they retracted from their course. The second, declaring them unauthorized by divine revelation, and improper in a Baptist church, &c. The first was voted out unanimously, and the second by a majority. At August conference our Moderator, old bro. J. Nichols, brought forward and explained the scriptures on which the gospel church was established, even the sayings of Jesus Christ himself, and some seemed to think them hard sayings, (if we can judge,) by the questions that were asked. At our Sept. conference, having been very much harrassed by preachers from other churches about the various benevolent institutions, (so called,) without asking them for their advice; the church's constitution was read, and we then agreed that our constitution did cut off all the various institutions of *men*, (to wit:) the Missionary, Bible, Temperance, Tract, and Sunday School Union, together with all their kindred societies. The above is a true extract from our minutes at Sept. conference. There were some that disagreed with us, but stated that they believed in our constitution and faith, and seven requested letters of dismission; which we gave them in full fellowship, as they professed to be of the same faith.

Now we have told you what we have done, that has caused so many unfounded reports to be put in circulation; and shall proceed to tell what others have done also. About the 1st of November, two of those lettered members with a man of the world, B. P. Bussey, after the congregation was dismissed and the people had gone out, placed themselves in one of the doors, and Mr. B. with a knife open in his hand, prevented our deacon and housekeeper from shutting the door and immediately attached a lock thereunto. In a short time after these acts of violence, a report reached some of us, that those letter holders intended to constitute in our house. We drew up a protest against such a course, as it would evidently be an infringement upon our internal rights; and between forty and fifty members signed said protest, (that being all that could be seen conveniently at that time.) And on the 21st November—here we wish to make some explanation, and in the first place our meeting comes on Saturday before the first Sunday, and two

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of those letter holders were in disorder, not only for preventing our housekeeper from shutting the door, but for threats of violence and one of them on the person of one of our deacons whom we esteem orderly, and we should have dealt with them for their disorder; but something must be done before the next meeting—and sure enough, when the 21st of November came, the Rev. John W. Cooper, George W. Key, Samuel Harris, and James Kendrick, came also; and three of those preachers were apprized of the protest and the disorderly conduct of those two members. But notwithstanding all this before their eyes, Mr. Cooper assumed the Moderator's seat, (there being nine of those letter holders present,) and after some secret consultation around the table, they examined one or more of the letters and Mr. C. as Moderator pronounced the letters illegal. Mr. Harris then read the Articles of Faith, or some items from a Minute of the Western Association; and Mr. C. informed them, that all that would take that as their Constitution, without adding to or taking from it, would be the *true* Antioch church; and immediately pronounced them (the letter holders) the *true* Antioch, and invited them to have their names enrolled, and forthwith opened a door for the reception of members and received one or more at that time.

Now we inform them that Antioch existed before the Western Association, and the Articles of Faith are not the same. There is one item in our Constitution that is not in the Western, and one that some of the learned men of the present day do not like so very well; notwithstanding this Rev. Mr. Cooper has pronounced them the true church on a different Constitution. Now we have told you how the true Antioch (so called) came into existence, and we consider the acts of those preachers the most wanton attack on the rights of a church that has ever come to our knowledge.

But hear from their churches. We appointed brethren to bear a letter to each of the churches where their membership was, dictated in mildness, setting forth our aggrievances. The brethren appointed went to Cain Creek, the letter was read. Mr. Harris said that one item was false, thereby giving our church the lie, composed of about sixty members; not answering in any manner the balance contained in the letter. Mr. Kendrick sat mute, neither plead guilty nor not guilty; and the church passed it by without any investigation, to ascertain its truth or falsehood. The brethren appointed also went to Mountain Creek, bearing a letter of aggrievance to that church for Mr. Cooper's conduct, in which there were five distinct charges. When the letter was read, Mr. C. said he was accused falsely, in that of assuming the Moderator's seat; not answering to the other items in any manner. The church then passed it by as Cain Creek had done, without any investigation. We are not lawyers, but are of the opinion that when a person is charged before a court of a crime committed, the fact has to be tried whether he is guilty or not; and not discharged by the mere pleading of not guilty, as has been the case in the above named churches; and they sitting as a spiritual court for the Most High. But we now leave that matter with them and their God. The brethren appointed have not yet visited Mr. Key's church. We have given an unvarnished statement of facts, leaving every one to judge for himself.

We shall now speak something about the many erroneous reports that have been put in circulation to injure us as a church. Mr. Cooper has told his Mountain Creek brethren, that he had been and labored with us for a reconciliation, but could not effect it. Now we ask what need was there for a reconciliation, when those members had asked for and obtained letters in full fellowship? And Mr. C. has not been to us to labor at no time; therefore all his labors must have been with the letter holders alone; and we are of an opinion, that where there is a difficulty existing between parties, that both parties should be present or at least be represented, for a proper understanding; which has not been the case in this matter. And if those members were dissatisfied, it was their duty to have returned their letters and sought satisfaction.

It is also stated that we have set up a new standard of faith or fellowship, which is not the case; but we hold to our original Constitution, and faith and practice accordingly. And it is further stated by Mr. Cooper and others, that those letter holders have paid 5 or 600 dollars towards the building of our house; which is not the case. They did not pay more than about $75 out of $750. But suppose they had paid one half the amount, they had voluntarily relinquished their rights when they took letters. But, says Mr. C. they pre-

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ferred to pay or be paid. We answer, that Mr. Bussey, in a very abrupt manner, proffered to pay for and take the house, or be paid, and upon the back of his proposal made some threats; also, Lewis McLendon, one of the letter holders, made a similar proposal accompanied with threats of law and a tearing off or taking out of the house, &c. We do not consider that we owe them any thing, but we would have been willing to have given them as much as they had paid towards the building of our house; but do not feel free to do so whilst those threats exist.

But, Mr. Cooper says, we have been tyrannizing over the consciences of our brethren and calls us (at least indirectly) anti-republican, and calls them the republican party. It does appear to us that men that make such assertions would be glad to force religious matters into the political strife of the day: but we shall not be thus influenced, and shall leave our brethren to judge who have acted most like republicans, Mr. C. and his offspring, or Antioch church. Our house has been taken by force, and Mr. C. has assumed the Moderator's seat, and nine or ten individuals and they holding letters in full fellowship pronounced the true church, (thereby displacing our church and about sixty members,) if their acts were valid. But it has been men that have done this, without a thus saith the Lord for so doing.

And here we wish to let our brethren know, that for the disorderly conduct of some, and the rest associating with them in the name of Antioch church, thereby setting at defiance the authority of this church and holding letters in full fellowship at the same time, we have excluded said letter holders and we believe rightfully and according to the gospel discipline; and Mr. Cooper, (if we are correctly informed,) is their Moderator and their pastoral supply. Now the act so much complained of, was done at our September conference, two months after four of those persons had taken letters.

It is also reported abroad, and any man with one eye can see where all these reports originate, that we have declared a non-fellowship with all the Benevolent societies (so called) and their supporters, and shut our doors against all the preachers that did not oppose them; and also, that no member could give their money to a preacher without running to Antioch and asking her leave, which is without any foundation in truth. The first and leading cause, in our opinion, of our difficulties was, that old brother Jonathan Nichols was a member among us and our pastor, and one among the oldest Baptist preachers in the State, and made mention of the righteousness of Jesus Christ, and not of the institutions; and that by grace are ye saved through faith, and that not of yourselves, it is the gift of God, not of works lest any man should boast, &c. And he had tried to keep us all together on gospel principles, and brought to view the sayings of Jesus himself, for that purpose, together with the principles on which the gospel church was established. And let it be understood that bro Nichols was at home under deep bodily affliction when the great offence was said to have been given at September conference, and had no agency in the matter. But the great object with some, (not all,) was to destroy him and with him Antioch church, and make a new creation of their own; and no pains has been spared to effect it, but they have missed their aim in that. However, we leave our brethren to judge of that also.

On the third Saturday in last month, (May,) Mr. Cooper's true Antioch proceeded in a summary way to exclude us, the church, and have taken off our lock from the door. We ask Mr. C. if he did not write himself the charge against us; (which is for sitting up a new standard of fellowship;) and altered it twice without the direction of his church? And has it not been distinctly stated, that this act of expulsion was to make room for them in the Western Association? Two of our brethren heard this much from some of their own mouths, before the act took place. As to those that have come from other places and joined Mr. C.'s church, we pity them, believing they have been misled. One word to those preachers. Read 2d chap. Revelations, and see what was the course pursued toward the seven churches therein named. Were they to be destroyed because they had erred? No, sirs, their errors were pointed out and they commanded to repent, &c. &c.

One word before we close about Mr. Cooper's assuming the Moderator's seat. If he did not assume it, we would ask any candid man how he came on it? The church did not place him there, and she had the only right; for those letter holders had no right as Antioch to make us a Moderator. We had one of our own choice, old bro. Nichols, and did not want Mr.

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Cooper. If they had went into a constitution they would then have had a right to have made their own Moderator; but then it would have been an infringement on our internal rights to have done so in our house without our leave.

We now leave Mr. Cooper's true Antioch to the Rev'd Gentleman that spoke it into existence, and pray that the God of all grace may give them a right understanding of spiritual matters: and refer our brethren to the 1st chap. of Habakkuk, 2d, 3d, and 4th verses, and there our treatment is described. And come to a close by saying, that if we have erred and any brother will come to us in the spirit of a brother, and convince us of our error, we will retract from all error that is made manifest.

Read in conference, 2d June, 1838.

And unanimously resolved, that the Clerk forward a copy to the Editor of the Primitive Baptist, and request him to give it an immediate insertion. Also, the Editors of the Signs of the Times and the Christian Index are respectfully requested to copy this in each of their periodicals.

JAMES M. ROCKMORE, Mod'r.
ALLEN ROWE, Clerk.

—

3rd June, 1838.

BROTHER BENNETT: If I may claim that relationship—as you will see, I am directed to forward a copy of this communication to you for immediate publication; which I hope you will do, after making the necessary corrections. And here I will state, that it is in behalf in part of our much beloved old brother Nichols, whose name has been cast out as evil, falsely; because he would not join them in their unholy moneyed speculations. And he yet stands high in the estimation of all, I believe, the Old Baptists that know him, as much so as any other preacher in the State. And through old age, and bodily affliction, and being worn down in the service of Christ, has requested us to choose another Moderator; and accordingly we chose bro. J. M. Rockmore, whose name you see annexed to this publication. In haste, yours in the best of bonds. *ALLEN ROWE.*

FOR THE PRIMITIVE BAPTIST.

—

Tennessee, Meigs county,
March 30th, 1837.

BROTHER EDITOR: I have been much afflicted the past winter, and of course have been much hindred from travelling about; but let it suffice to say, your paper is much read and I believe with delight by the friends of the Redeemer's cause; and I hope has been instrumental in bringing truth to light, or at least in unmasking error; which has been so much fabricated in our land. And while it has been burning up the Philistines corn, we are slanderously reported of, as Paul says; for some have cried out speculation, and others popularity. But if the missionaries tell the truth, viz: that four-fifths, and they have said nine-tenths of the Baptists were on their side, and all the enlightened world, then of course not much speculation when so few are left to speculate on. And it is well known that the doctrine contained in the Primitive Baptist the world is opposed to. Yes, the tendency that truth has always had, is to touch, and offend, and make wicked men mad. And that the Editor has had to confront the world is well known, and if the missionaries tell truth, has had to stand against all the wise, enlightened, talented men amongst the Baptists, and the king's English in the bargain.

Then where is the popularity? I see none. I presume there is neither speculation nor popularity as yet. And I here observe, when I find out that is the object I then *drop* the paper; but I should be sorry for the friends of the Primitive Baptist to let it fall at this time, when it is evident that corrupt and perilous times await us, and that there now are already many false prophets or impostors gone into the world, who subvert whole houses teaching things which they ought not for filthy lucre sake. Yes, and who appear indeed zealous too, but not zealous for the truth, but for their own sentiments, whether they correspond with the Bible or not; and the apostle says their mouths must be stopped. And I assure you that they do not swallow the doctrine contained in the Primitive Baptist, so then if they cannot swallow it, nor get it back, likely it will stop their mouths. I believe while I am now writing I will stop one of their mouths. Since I have been a reader of the Primitive Baptist, it has been stated by one, that I have been writing against the missionaries some three or four years, and now have put it to press in pamphlet form and am speculating on them. Not so. Never did I write with the expectation of its being, or that ever was put to print to my knowledge, but one circular letter and what I have

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wrote in the Primitive Baptist. For it is well known that I am not one of the king's English—I now live within say fifteen miles of the place where I was set apart to the work of the ministry—but notwithstanding I am not one of the king's English, I hope I know the truth; and well remember the mournful night when I left the house, my sins crowding on me, and thought I would once more try to prostrate myself on the ground before the great Jehovah, to plead for mercy. And while in this situation, I hope Jesus came to my relief; yes, for I was such a sinner I could not go to him, with his heavenly train of graces. My burden rolled off, my tongne cried out; yes, and grace has been my theme ever since.

And I believe Jesus can save a poor ignorant sinner without money, and I am just such a one; for I have none to give, but by the grace of God I am what I am, and believe God is the same yesterday, today, and forever. And whenever he pleases, he can send his gospel to the poor heathen without money, and even brethren along to bear their experiences, as was the case of Cornelius; for no man can come to me except the Father which sent me draw him. But we read, not many noble, not many mighty, are called; and if what we hear be true, viz: that all the enlightened, talented, or wise men are missionaries, they cannot all be called; but if there is any call about it, somebody else must have been called and they have answered, as was the case of Ahimaas who run by the way of the plain. But while they have run by the way of the plain, and effected to get smoothly along, and cried out, we love you and all we want is a little money and liberty of conscience, they have caused much division and contention amongst us or in some of the churches; but we are told by the apostle, to mark them which cause divisions and offences, contrary to the doctrine ye have learned, and avoid them here. The apostle entreats the followers of the holy Jesus closely to watch such characters, and avoid them; why? because it was clearly manifested that they served not the Lord Jesus but their own belly. Now, missionaries, notice a little further: but by good words and fair speeches deceived the hearts of the simple. Now who is there that ever has smelled a missionary, that will not say the apostle was pointing out such characters.

And again: the apostle says, many walk of whom I have told you often, and now tell you, even weeping that they are the enemies of the cross of Christ, whose end he tells us is destruction. I never have believed as the missionaries have told us, that they were the greatest number; but if they are the characters pointed out by the apostle, they are many. But be they many or few, we are to mark them and avoid them; and although like it was the case in days of old they cried out prophecy smooth things, we cannot but speak the things which we have seen and heard; we do speak that we do know, and testify that we have seen.

Missionaries, let me ask you a question: on your documents it is seen, that J. S. L. travelled so many miles, preached so many sermons, gave so many lectures, attended so many families for religious conversation: had you a compass and chain along with you, or did you see the road measured, or do you know it was measured? If not, you have not spoke that which you do know. And amongst all those sermons that you have penned down, do not you think it is likely you failed to preach at least some time, and that you ought at least to have made a small allowance for sinkage. Now admitting you have not rode as many miles as you have said, and preached as many sermons, you have taught things which you ought not, and that for filthy lucre too, to get your $40 per month. Is it not clearly manifested that they serve not the Lord Jesus, but their own belly? It is said, to mark such characters and avoid them; and we have thought, hard as it may seem, that the conduct of the missionaries prove them to be the characters spoken of by the apostle. Therefore we have marked them by declaring a non-fellowship with them, by our Association and churches, and intend to avoid them.

Oh, when we look back, say only twelve or fifteen years past, the Hiwassee Association (of which I have a long time been Moderator, and perhaps know as much about as any other man now living,) was all in love, peace and harmony, rejoicing to meet and converse one with another; and so continued until certain characters rose up amongst us, and then soon the spirit of the bond woman made its appearance, and was plain to be seen by every dieserner of truth. But alas! the scene has changed: they have caused divisions and drawn off some after them. But we have it to say amongst the twenty-seven churches that

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compose our Association, there were only a part of four churches that went off, amongst them five preachers; and we cannot say of them as of the apostle Paul, that they have hazarded all for Christ. May we not expect while, (in the last revival,) the grain of mustard seed though smallest of all seed became a tree, that such unclean fowls have lodged in the branches; but being only lodged there, of course do not partake of the sap and fatness of the tree, and of course when the floods come and winds blow they must be blown out.

Oh, what a pity, what a pity, that the very men that are fat and full owners of taverns, tanyards, merchandize and negroes, should be the very men that are making all the ado about money; while it seems that the poor servants, or preachers, as much as in them lieth are ready to preach the gospel and say nothing about money, but can say like the apostle, these hands have administered to my necessity. And what a pity again, that there is so much said about the poor heathens, and sending them the Bible: may it not be said, physician heal thyself, take the beam out of your own eye; first teach your negroes to read the Bible, to be good and obedient to their own masters, give them time to go to meeting, then could you not see clearer to do good abroad? Is it not to be lamented to hear it said, I feel so much for the poor heathen I cannot sleep of a night, and the gospel cannot be sent without money; and by characters too that are full and could of course give ten or twenty dollars and never miss it—and trace them along to their documents and there you will see, that A B has given fifty cents and that Mrs. A B, his wife, has given fifty cents; and this sounded too almost from Dan to Barsheba, or trumpetted from place to place over the land? But what says the Saviour: when thou doest alms, do not sound a trumpet before you as the hypocrites do; and when our Saviour perfected cures he said, see that you tell no man of it. What was the reason? Because he did not want the honor that could come from this world; for he said, I receive not honor from men. Oh, how can ye believe, which receive honor one of another, and seek not the honor that cometh from God?

May Zion's watchmen all awake and take the alarm, stand with sword in hand, and while the high praises of God are in their mouth, and a two edged sword in their hand to execute punishment on the transgressor, may we yet live to see the church like a company of horses in Pharaoh's chariots, and terrible as an army with banners. While I thus write, I can say of the brethren who have written in the Primitive Baptist, like John said on another occasion, viz: whom having not seen I love and that for the truth's sake.

Brother Editor, may God give you grace equal to your day, be much engaged in prayer, and should what I have written be like to murder the king's English, let them stand one side; for a two-edged sword will cut behind and before, and I do not go to the dictionary to explain scripture. But you will still find me endeavoring to wield the gospel sword, and your brother in tribulation. *M. H. SELLERS.*

FOR THE PRIMITIVE BAPTIST.

Georgia, Monroe county,
Feb. 22, 1837.

DEAR BROTHER BENNETT: Though many miles distant, yet in heart I feel that through the grace of God we are not strangers. The Primitive Baptist comes safe to hand by due course of mail, and I can truly say that I have been comforted in reading the communications of some of my Baptist brethren through that medium. I am glad to find in this day of trial, some soldiers of the cross of Jesus, contending for the faith once delivered to the saints.

I am fearful to venture on this communication from one consideration, that is, I am almost an illiterate man and therefore not calculated to write in grammatical style. For in this day of light, as it is called, it is only a text for some, for an ignorant and unlearned man to preach or write; though I am no preacher. I am nothing but a poor clod knocker, and am one of the least of all saints, if I am not deceived; yet notwithstanding, truth will stand, (no matter from what source it comes,) when this world is set on one universal blaze. Heaven and earth shall pass away, said Jesus, but my word shall not pass away.

This is the darkest day, touching the things of pure undefiled religion, that I have ever experienced. Well can I recollect when the Baptists were a united people, and were a band of brothers indeed,—all enquiring for Zion, with their faces thitherward,—all pulling the same way, like a company of horses in Pharaoh's chariot. Alas, those days are gone by. Those golden days are over. The Baptist denomina-

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tion is now divided, and torn by schisms, and envyings, and strifes; some crying one thing and some another. Some for Paul, some for Apollos, some for Cephas, and a few for Christ. Thank God for the little few. Surely the prophetic expressions of our blessed Redeemer are now verified to a demonstration, that in the latter days there shall arise false teachers and false Christs, who shall go forth and show great signs, and shall deceive many; shall deceive the very elect, if it were possible. Some crying lo here, (is Christ,) and lo there; he exhorts to believe it not. Paul further admonishes to beware, lest any man spoil you through philosophy, and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. Again: now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils; and men shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of.

Now are those divine prophetical expressions daily, in my view, fulfilling. The college-bred seminary-taught ministers, universal charity religionists, are crying out at every whip-stitch: Come, Baptists; come, Methodists; come, Presbyterians; come, any body and every body that will come, and join the Bible, Tract, Missionary, and Temperance societies, Theological seminaries, and Sunday School Union, &c. Nor does it stop here; these ravening wolves, clothed with the sheepskin, raise the Macedonian cry: Come and help us, come and help these benevolent societies, cast into the treasury, and help us to send the gospel to the heathen. Thus are the great mass of all denominations, together with the enlightened part of the unregenerated world, all moving forward to accomplish the great work of saving sinners, and evangelizing the world. Such a heterogeneal mass of professed Christians, hypocrites, moralists, and devils, mingled together, who ever saw before? Notwithstanding the old Book expressly says: Come out from amongst them, and be ye separate; touch not, taste not, handle not; which all are to perish with the using, after the commandments and doctrines of men.

It is an undeniable fact, that there is a great alteration in the preaching of some of the Baptist ministers of the present day, in comparison with that preached fifteen or twenty years ago. Then the work of regeneration was considered a great work. For a soul to be created in Christ Jesus, to be brought from nature's darkness into the marvellous light and liberty of the gospel, was a work so great that nothing short of the all-powerful Spirit of Almighty God could effect it. The Spirit of God convinces us of sin: the Spirit of God gives us a view of our depraved nature and lost condition: the Spirit of God shows us that we are sinners, standing condemned by his righteous law and that justly. By the same Spirit we are brought to see our own righteousness to be as filthy rags; to see our nothingness, and feel our own weakness; to fully realize our inability to extricate ourselves from this labyrinth of wo and misery, to which we know and feel ourselves to be exposed; and in this awful situation we are constrained to cry, Lord save, or we perish. Being thus ready to receive, the Spirit reveals Christ unto us the hope of glory, and we see and feel that salvation is of the Lord. And his electing love is so far from hindering the salvation of sinners, that it is the only reason that any are bro't cordially to embrace the gospel. So it is a plain fact, that neither the church nor the salvation of God's dear children, are in the hands of mortal men, nor is it of them to send the bread of life to this or that country, as their weak judgments may dictate; but it is of God who sheweth mercy. God has established his church on the eternal rock, and declared that the gates of hell shall not prevail against her.

But I must come to a close, for when I commenced writing I did not expect to write more than a dozen lines. These remarks are at your disposal for an insertion in the Primitive Baptist, if you think them worthy. And may the Lord bless and preserve his little tender vine safe through the flood and storm of time, is the sincere prayer of your suffering companion for Jesus' sake. Farewell.

VACHAL D. WHATLEY.

FOR THE PRIMITIVE BAPTIST.

Madison county, Alabama,
May 19th, 1838.

DEAR BROTHER BENNETT: We have received your paper, and are all tolerably well pleased with it so far. I remain yours in Christ, and may the God of peace direct you in all truth as it is in Christ, is the prayer of your unworthy brother. So farewell. *J. H. CHAMBLESS.*

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THE PRIMITIVE BAPTIST.

SATURDAY, JUNE 23, 1838.

In page 79, present volume, fourth line from the bottom of the last column, read *reined*, instead of "rammed up to an orthodox faith,"—also, about middle same column, "we are told in Judges, to earnestly contend for the faith," read in *Jude*.

We have received a communication signed Sherwood Reese, stating that "by order of the Beach Fork United Baptist church, Morgan county, Tenn. in session the first Saturday in May, 1838," he has taken his pen in hand to correct a misrepresentation that Daniel Stinesepher, formerly a member of that church made in a letter, dated, Oct. 20, 1836, and inserted in page 350, vol. 1, Primitive Baptist, in which Stinesepher said he believed nearly all the members in that church were of the Old Regular Baptists. The church feels it her duty to say that "we are and were a United Baptist church, instead of a Regular Baptist church."

Brother O. M. Peterson (No. 9, present series) requests us or some able brother to comment on 19—23 verses of viii. chap. ii Corinthians: and likewise on the schools instituted for the purpose of teaching the young prophets to prophesy; and especially on the college which was at Jerusalem, mentioned, ii Kings, xxii. 14, and ii Chron. xxxiv 22.

We hope we shall not be guilty of arrogancy in appearing in front to answer brother P.'s wishes; and we trust too that other brethren will not on this account withhold from the church any thing which may console, edify, or instruct her. We kindly urge it upon those who may have more leisure to examine, and more ability to discuss or comment upon, the passages above cited, not to hesitate in employing their pen for that purpose, nor to feel the least delicacy in thwarting any sentiment or idea of ours which may not accord with the scriptures. With the rest of our race we are liable to err, and we are ready at the same time to be taught.

And not *that* only, but who was also chosen of the churches to travel with us with this grace, which is administered by us to the glory of the same Lord, and *declaration of* your ready mind: Avoiding this, that no man should blame us in this abundance which is administered by us: Providing for honest things, not only in the sight of the Lord, but also in the sight of men. And we have sent with them our brother, whom we have oftentimes proved diligent in many things, but now much more diligent, upon the great confidence which I have in you. Whether *any do inquire* of Titus, *he is* my partner and fellowhelper concerning you: or our brethren *be inquired of*, *they are* the messengers of the churches, and the glory of Christ. ii. Cor. viii. 19—23.

The church at Corinth wrote to Paul, concerning certain difficulties into which she had fallen. (i. Cor. vii. 1.) The first epistle to the Corinthians is his answer* to them; although he embraces other topics than those touching which they solicited his advice. (i. Cor. v i.) In the first epistle, the apostle rebuked them very sharply for tolerating certain errors or disorders among them. These rebukes had their proper effect. They made the church sensible of her misconduct, and brought her down to penitent sorrow and mourning. (ii. Cor. vii. 7—9.) In their grief, the brethren sent Titus to inform the apostle of their state. When Titus had finished his errand, he returned to Corinth, and Paul by him sent the second epistle to Corinthians, and with Titus, he sent two other brethren† for the purpose of bringing to the apostle the alms, gifts, or contributions, of the Corinthian church. Of the one of these brethren it is expressed, (verse 18) whose praise is in the gospel throughout all the churches. Then commences the subject of the present commentary: (verse 19.) *And not that only*: the general esteem, confidence, and approbation of the churches which he possesses so eminently, is not all: *but who was also chosen of the churches to travel with us with this grace*: his authority is good; be not afraid to entrust him with any alms, the gift of the church, as that you might be out of order: his fair reputation in the churches entitle him also to *your* confidence, as that your gifts will be applied to their proper object: for by the same authority he travels with us, and I shall be witness to the manner and object of laying out *this grace*, your donaries. For while I am not reasonably to be employed with the serv-

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*Or rather, *their* answer; for it was written by Paul and Sosthenes conjunctly, as the ii. epistle to Corinthians was written by Paul and Timothy. As these epistles were written under their united authority, it were proper to say, The Epistle of Paul and Sosthenes, The Epistle of Paul and Timothy. The same remarks will apply to the other epistles, commonly called the Epistles of Paul.

†Daniel D. Smith's stereotype edition and the old edition of King James, in a note at the end of the 2d epistle, have it that, Lucas only accompanied Titus. But the 18th and 22d verses of the viii. chap. show clearly that *two* brethren at least were sent with him. The first is said to have been sent with Titus, and the second to have been sent with *them* likewise. The apostle, (verse 23) speaks of inquiry concerning Titus, and also of *our brethren*, as distinct from Titus.

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ing of tables, (Acts, vi. 2.) neither the table of the church or of communion, nor the table of the minister, nor the table of the poor; this brother we have sent is appointed to carry and to lay out what is given or sent to us for that intent, that is, to be *administered by us to the glory of the same Lord.* We ask no communication to consume upon ourselves; it is to be administered by us, that the same Lord who is loved and served by you and us may be glorified, which glory would be changed in consuming ourselves what we ask for the relief of the poor, *and declaration of your ready mind*: Your expectations shall not be disappointed, nor your liberality abused, but the thanks of those who enjoy relief thereby shall be called forth to you and to God. (Verse 20.) *Avoiding this, that no man should blame us in this abundance which is administered by us*: We have sent the said brother, that you may know that the apostles have not the control and the disposal of your offerings to the poor; and he travels with us for the purpose of distributing what we administer; that is his business, that we be not charged with fraudulently keeping back, nor with prodigal, nor partial distribution; and especially that we should not be compelled to manage the whole and distribute such an abundance of temporal favors or alms as to cause us to neglect the word, and thereby incur blame—(21,) *Providing for honest things*, not only avoiding acts that are dishonest, and aiming at and pursuing actions which are honest, in a way of good conscience secretly with God; *not only in the sight of the Lord, but also in the sight of men*, but provision is made that the Lord may be honored, his name exalted, and that publicly or declaratively, that not even the world shall find dishonesty in what we do in this matter, but even they shall confess to be honest all that is provided for. Having therefore sent him in company with Titus who is your servant and has an earnest care in heart for you, he may be had as witness if any thing for which we are providing be dishonest. And that the matter may be more open and more easily brought to the test, if need be, (22.) *We have sent with them* [with Titus and the brother whose praise was in all the churches,] *our brother, whom we have oftentimes proved diligent in many things*; and being thus fully proved you may feel no distrust in him, nor in us, as that we would send a dishonest, or unfaithful, or untried person to you: *but now much more diligent, upon the confidence I have in you*: Instead of his moving slowly and heartlessly as he would if I had had doubts of you, and had made known those doubts to him, he now, on hearing me express my confidence in you—in your faith, in your conduct, order or practice, and in your liberality, he has now rather doubled his diligence, and with all readiness, and cheerfulness, and alacrity he is coming with Titus and our other brother, certain that he shall not return to me without full proof of your liberality; that you will maintain the credit of the church, and that he shall yet hear the suffering saints bless the Lord for your generosity or faithfulness. (23.) *Whether any do inquire of Titus, he is my partner and fellowhelper concerning you*: If any wish to know who Titus is, and what his character, this is my answer: he is my partner—he shares with me in sufferings, and in bearing testimony to the gospel, and he is my fellowhelper—not to help me personally, but concerning you to assist me to preach the gospel and fulfil its ordinances for you, and to assist me in executing your wishes in every respect which it becomes our duty, and before you and all whom it may concern, I acknowledge him such; *or if our brethren be inquired of, they are the messengers of the churches, and the glory of Christ.* They are not sent by me nor any other individual, nor yet by the world combined, nor yet by an association or combination of church and world. They are, exclusively the messengers of the churches—not of the individual church, but of the churches; so that this church sends them now to you, and she is not out of order, nor they out of authority: nor have I as an apostle, the right to dictate or send to you the message they now bear; else, one would justly exclaim, they are the messengers of Paul! or of Paul and Timothy! No, the message which they bring you is from the church, and it is hers alone to dictate as concerning giving and receiving. It is the province of Timothy and me to preach and exhort, and reprove and rebuke; but it is for the churches to regulate in all things touching tables; the support of the ministry, of the communion, and of the poor. And as God loveth a cheerful giver, it is to the glory of Christ for his disciples to be liberal; and as their liberality is borne about by these messengers, they are messengers of the glory of Christ, carrying and distributing the saints' liberality which is Christ's glory.

Inferences and deductions. The apostles in no case offered personal and direct solicitations for contributions intended for their own support and comfort. The bounty sought from the church at Corinth, as above noticed, was not for the apostles nor ministry exclusively, if at all. (ii. Cor. ix. 1, 3, 9, 12, 13.) Hence all the direct and personal solicitations, and calls on congregations for collections and contributions to support the ministry or spread the gospel, are in our opinion, errors, growing either out of haste and misguided zeal, or out of avarice artfully working by system.

Again: If the ministers of the gospel derive their model from apostolic usage, then the same must be said of all their ministerial operations to

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serve the board or table of mission, and all other societies, termed benevolent; that is, that they are the fruits of false zeal, or of veiled avarice.

If those brethren sent with Titus to Corinth by the church, (perhaps at Philipi,) were sent on express for the Corinthian church's bounty, then it is neither reasonable nor scriptural that the apostles were ever sent for the same purpose: for from the institution of deacons, the apostles and evangelists were forever discharged and free from the business of serving tables; (Acts, vi. 2—4.) and those of the ministry who aid, encourage, countenance or abet the practice of enlisting ministers in the service of tables, change the primitive order. Anciently the Lord's apostles said, It is not reason that we should leave the word of God, and serve tables. Therefore, brethren, look ye out among you —— men whom we may appoint over this business. Modernly, those professing to be preachers of righteousness by their practice, say it is reasonable, and by their words say it is their duty to serve tables. They are appointed to serve them; they agree to serve them, they travel to serve them, they beg to serve them, they are paid for serving them.

If the chief object of Paul and Timothy in soliciting and receiving bounties and donaries, was, to administer to necessity and poverty, through *the messengers of the churches*, as well as to save the churches from the reproach of stinginess, what must we say concerning all the efforts and agencies brought into requisition for the support of a missionary ministry? The apostle's object in collecting was to administer in abundance to the glory of the Lord, and without blame. The object of those, who say he was a missionary, while they profess to hold him as their prototype, is, to be ministered to. And while Paul, their prototype, as they say, among gentile churches obtained a contribution for the poor saints at Jerusalem, the first Christian church; the antitypes, as they would say, are straining all sides to collect for their missionaries. The prototype carried nothing as we know of, but brought back to the poor of the mother church; the antitypes carry away with them, but bring back nothing. The prototype was sent to the gentiles to find support amongst them; the antitypes are sent to the heathen to look back and call upon their own countrymen—the ladies and gentlemen of fashion to support them.—*Ed.*

The College at Jerusalem in our next.

FOR THE PRIMITIVE BAPTIST.

Muscogee county, Georgia,
May 28th, 1838.

DEAR BROTHER BENNETT: You may think strange of my delaying so long to write to you. The reason of the delay is this: there is and has been for some time, a difficulty existing between the Old and New School Baptists, or Baptists and Arminians, in this section, that is quite uncommon so far as I have any knowledge. And I have been waiting to see the result until my patience has become almost threadbare, and I reckon yours too; so I thought I would give you a few hints of what is going on any how.

So to begin where the difficulty first made its appearance openly to all, I shall have to go back some twelve or eighteen months, when it was needful for them to call a supply to go in and out before them. There being a large majority of Baptists in the church, of course they called a Baptist preacher; the Arminians were unwilling to live under his administration, but wanted to call an Arminian preacher; and the Baptists were equally unwilling to live under their administration. So they labored along until some time last fall, when the brethren thought it best for a separation to take place, so the world might know what they were; and this they made known by declaring they had no fellowship for the benevolent (so called) institutions of the day, &c. Whereupon the Arminians, ten or fifteen in number, appointed a meeting and called on four Arminian churches for five members each as helps to exclude the Baptists, forty to sixty in number. The Baptists attended voluntarily, and laid the case before the helps; whereupon the helps to their Arminian brethren said, that if they, or some of them, did not make acknowledgments for their conduct, they ought to be excluded, &c. which caused one of them to say, he would have his head cut off before he would make an acknowledgment. Now this man had been Clerk of the church until some eight or ten months before the separation took place, and still had the church's book and would not give it up to the proper owner; but I suppose his brethren told him, having his head cut off would not be so good as he might think, and by the next morning he got ready to make his acknowledgment, or say so, and agreed to give up the church's book and to go off and let the church alone in peace. The rest that were charged done likewise, and all agreed to go off and not interrupt the church any more; and accordingly they went into Talbot county and were constituted, and called their name Liberty Hill church and represented themselves in the Columbus Associrtion, and were received

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as such; and are now recognized in the Minutes of said Association as Liberty Hill church, Talbot county, and are not known by any other name.

Now after all this took place, what does Liberty Hill church do but come down to Muscogee county and lay claim to Mount Carmel church's meeting house. Now mind they had said they would go off and let the church alone in peace, but have they done it? Have they told the truth? Have they acted honorably? Have they acted like Christians? Did you ever hear the like before, for a church in one county to go into another county and demand another church's meeting house? Does not this carry some of the spirit of popery in it, or is this what they call holy benevolence? If it is, God forbid that I may ever have any of it about me, or see any of it about the Baptists. And they still keep the church's book, and I understand the man who has it says the reason why he does not give it up is, because we will make a black mark against his name if we get hold of the book. Now which makes the blackest mark against him or his name, holding property in his hands that does not belong to him after agreeing to give it up, or to have a mark made against his name on the church's book? But in justice to them I must say, I do not believe they would have acted as they have, had they not been influenced by some who are not members of any church and some Arminian preachers.

But to return. They are still contending for Mount Carmel meeting house, and they, or some one else, and I am willing for the world to judge who, drew the staples, broke open the doors, and drove wooden plugs into the locks, &c. so that we cannot keep the doors shut nor keep the modern prophets of Baal out. And what we are to do I cannot tell, unless we do as sheep have always had to do when dogs and wolves have broke in upon them, which is to make our escape the best way we can. But I tell you what I would be willing to do: if they would give us a sufficient bond with good security not to interrupt us if we build another house, nor take it away from us, which they would have as much right to do as the one now under consideration, I would be willing to give them the old one and run for life, &c. I cannot say any more about it at this time, only you may guess from a little what a great deal means, &c.

Bro. Jonathan Nichols wishes me to contradict the piece written by me, relative to him and Waid Hill dissenting from the decision of the Convention held at Lebanon, Troup county, in April, 1837; for he says that he has always believed that it is the benevolent (so called) institutions of the day that are the cause of division, and not reading the piece alluded to at the Convention, he was deceived, &c.

I conclude by saying, your little paper meets with a happy reception here among the Baptists. Your bro. in tribulation.

JAMES M. ROCKMORE.

FOR THE PRIMITIVE BAPTIST.

Alabama, Pickens county,
May 26th, 1838.

DEAR BROTHER BENNETT: I will inform you that your paper is gladly received by some, and very much despised by others. Our old friends and brethren in this part, are still contending for the faith once delivered to the saints.

Yours in the best of love.

SAMUEL C. JOHNSON.

FOR THE PRIMITIVE BAPTIST.

Georgia, Decatur county,
May 25th, 1838.

BROTHER BENNETT: To you and to the brethren through your paper I sit down to write, being astonished at what I see and hear. I am an old man, and have been thirty years or more in the Baptist church; but very much to myself, being a frontier man. And though called a preacher for twenty years of the time, I have never seen nor heard such things as I have of late amongst the Baptists. At the first I would not have been a Baptist, if I could have found any other way consistent with the word of God and my own conscience; and I now feel like withdrawing from them, but I can be nothing else but just what I am. Ah, methinks many will say: what! an old soldier and cannot fight! Why I know it is war, but I had rather be at peace; but how to maintain it I hardly know, though it is what we all ought to maintain and pray for its continuance, as the injunction is to be at peace amongst ourselves.

And, if I might ask the question, why is it broken? Now to answer this question I may hurt feelings, but that is a matter that does not seem to be regarded now-a-

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days; therefore I shall say what I think about it, independently. I do not believe such divisions are of God; but of the devil, by infesting the hearts of men with pride, prompting them to greatness and not to goodness, bringing into the church great things instead of gracious things, and thereby raising strife. And I find the most of all this seems to be on account of missionary plans. I lived in Burke county when that system entered the State, the society was I thought unequally made up, it was church and world mixed together on the plan to raise money to educate young men to preach. I then opposed it, though I was a young man and had recently joined the church; and though older ones seemed to think well of it, I did not, and I insisted that the plan did not agree with the word of God. But it disappeared and went back to the north, and stayed away three or four years.

When it came again it came better dressed, or in another dress; better or not it was in the church, without the world to set it off. I then, as now, unwilling to war with my brethren let it alone, and I have kept ahead of it ever since till now it seems to be overtaking me. And O, brethren, there is utterly a fault amongst you, one to carry his way and another to have his; the jealous mind, that men for the sake of money will do any thing and favor any plan to get themselves along, is not to be doubted. The love of money is the root of all evil, and missionaries know that there was a Judas amongst the true disciples; and notwithstanding many of the number who favor the missionary cause may be honest, yet even through the fallacy of men and money I will point out one particular error in the plan; that is, in again joining issue with what I call the world, though they may call it the church or branches of the church. I really should think that any man that had sense enough to be a missionary, would have sense enough not to divide the church of God, or to talk about its branches; because God is one, and his Bride one, and one Lord, one faith, one baptism, one God and Father of all; and if the missionary brethren would call the Methodists a branch of the church, they would do more than Mr. Wesley would do himself, he only called them a society. And O, brethren, do not be so full of charity as to call a society of men the church of God. You may have an agricultural society, a mercantile society, and there may be Baptists, Methodists, Presbyterians, Quakers, and what not, and all have one interest, and all for pecuniary advantage and not one speck of Christian interest in the matter. So if the brethren who embark in the missionary cause unite with those of different faith, for the purpose of carrying on the progress and plan under that united society, they may have it a society of branches but not a church, and thereby alter from spiritual to natural. Take it that way and call it what it really is, a society, then it certainly would deceive nobody; nor would any body, in my conception, have a right to complain.

Brother Bennett, I have received your papers and are doing all I can to circulate them, that every body may know what is going on. *WILLIAM McELVY.*

FOR THE PRIMITIVE BAPTIST.

Georgia, Cass county,
June 2d, 1838.

BROTHER BENNETT: We, the members of Mount Gilead church, in justification to ourselves and the cause of God, send you our proceedings for publication; as we have come out of the Oothcaloga church for this reason: she is a missionary church, and we have no fellowship for any of the institutions of the day; for we believe them disorganizing and without the authority of God's word. We were constituted without objections upon the following:—

1st. We believe in one only true and living God, and that there is a trinity of persons in the Godhead, the Father, Son, and Holy Ghost; and yet there are not three Gods, but one God.

2d. We believe that the scriptures of the Old and New Testament are the words of God, and the only rule of faith and practice.

3d. We believe in the fall of Adam and the imputation of his sin to his posterity in the corruption of human nature, and the impotency of man to recover himself by his own free will ability.

4th. We believe in the everlasting love of God to his people, and the eternal election of a definite number of the human race to grace and glory; and that there was a covenant of grace or redemption between the Father and Son before the world began in which their salvation is secured, and that they in particular are redeemed.

5th. We believe that sinners are justified in the sight of God, only by the righteousness of Christ imputed to them.

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6th. We believe all those who were chosen in Christ will be effectually called, regenerated, converted, sanctified, and supported by the Spirit and power of God, so that they will persevere in grace, and not one of them be finally lost.

7th. We believe that good works are the fruits of faith and follow after justification, and that they only justify us in the sight of men and angels, and are evidences of our gracious state.

8th. We believe that there will be a resurrection of the dead and a general judgment; and the happiness of the righteous and the punishment of the wicked will be eternal.

As to gospel order, 1st, we believe that the visible church of Christ is a congregation of faithful persons who have joined Christian fellowship with each other, and have given themselves up to the Lord and to one another; and have agreed to keep up a godly discipline, agreeably to the rules of the gospel.

2d. We believe that Jesus Christ is the great head of the church and only lawgiver; and the government is with the body, and is the privilege of each individual; and that the discipline of the gospel is extended for the reclaiming of those Christians who may be disorderly, either in principle or practice, and must be faithfully kept up for God's glory, and the peace and unity of the churches.

3rd. We believe that water baptism, the Lord's supper, and feet washing, are ordinances of the Lord, and are to be continued until his second coming.

4th. We believe, that true believers in Jesus Christ are the only subjects of baptism, and that dipping is the mode.

5th. We believe that none but regular baptized church members have a right to commune at the Lord's table.

6th. We believe it the duty of every heaven born soul to become a member of the visible church of Christ, to make a public profession of their faith, to be legally baptized, so as to have a right to partake of the Lord's supper at every legal opportunity through the whole course of their life.

Having declared the Old and New Testament our only rule of faith and practice, 1st, resolved therefore, that we consider the Baptist Convention unscriptural in its formation, and disorganizing in its operation and tendency. 2nd. That we will not unite in church nor Association with any member of the Convention or any of its tributary streams. 3rd. That we withdraw our communion from all professed Baptists who support and advocate the foregoing institutions.

Done in Conference, by order of the church.

JOSHUA BOWDOIN, *Mod'r.*
JOHN ALLEN, *C. Clk.*

FOR THE PRIMITIVE BAPTIST.

Tennessee, Hardin county,
May 14th, 1838.

DEAR BROTHER IN THE LORD: As this is a time of trial and affliction to the people of God, I wish to cultivate an acquaintance with the sound Baptists; or in other words, the members of Christ that intend to overcome by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. Rev. xii. 11. And the same that are brought to view in Rev. xvii 14: For he is Lord of lords, and King of kings; and they that are with him are called, and chosen, and faithful. The King here spoken of is the only righteous character that ever dwelt on earth, possessing human flesh and divine perfection, and he has prayed for the sheep, St. John, xvii. All the chapter is God. And he, the Son of God, again prayed to his Father which is in heaven, for them that had already believed, for them also which shall believe, and that they may be one, and be one in the Father and Son. And in the same chapter the case of our salvation is brought to view and shows our perfection: That they also whom thou hast given me be with me. And here is his claim for his people and the cause of the whole work in a few words: Thou hast sent me, and hast loved them as thou hast loved me. Next verse: For thou lovedst me before the foundation of the world. This love is the grand title and moving cause of man's salvation. So the cause is in God Almighty, and no where else; and manifested through and in Christ by the Holy Ghost: For there are three that bare record in heaven, the Father, the Word, and the Holy Ghost; and these three are one. 1 John, v. 7.

This is sufficient to prove that God will save his beloved, having prepared both the means and the end, and does work a way that human nature cannot understand. For Jesus says, except a man be born again he cannot see the kingdom of God. The thoughts of men that are not born of God

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becoming preachers need not surprise us, when they tell us that they cannot see the doctrine of grace, or God's purpose that he hath purposed in himself; who worketh all things after the counsel of his own will. See Paul to the Ephesians.

But in our country there are a badly number, who say they have a call to preach to the foreign heathen or nations of the earth; but they never go, but are riding over the country on horses or in carriages, crying for money, saying, give, give, and are never satisfied. We see when the Lord commanded Israel to bring gold, silver, and other things for the work, men cried there is enough and too much, make them quit bringing; but the missionaries of the day are more like the daughters of the horse leech, give, give, but are never satisfied. They say, give us money plenty and we will preach the gospel to all the world in a short time; but I understand the gospel to be the power of God unto salvation. Romans, i. 16. If they knew what the gospel was, they would not be going about speaking great swelling words, having men's persons in admiration because of advantage; and have become the friends of the world, and are man pleasers. They preach the power of men, money, and learning, instead of the power of God; they promise the world that they will soon drive the doctrine of God's electing and free grace out of the world, if you will give us money enough. Take care, world, they never will say it is enough; so you will lose what you pay them. They are man pleasers, which is a plain proof they are not preaching the gospel. Read Paul to the Gallatians, i. 10: If I yet please men I should not be the servant of Christ.

And again: they promise to make all the world religious, and divisions shall cease, if you give them money; and this pleases the world. See James, iv. 4: Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? But they tell us their prayers are answered, and it is likely that half of them are; for the devil prayed twice one time and his prayers were answered. See St. Luke, viii. 31: And they besought him, that he would not command them to go out into the deep. 32. And there was there a herd of many swine feeding on the mountain: and they besought him that he would suffer them to enter into them. So when they pray for swine their prayer is answered; they never wanted any sheep, they did not pray for sheep. See another prayer, Matt. iv. 3, 4: If thou be the Son of God, command that these stones be made bread. It was not answered, he was told that man should not live by bread alone, but by every word that proceedeth out of the mouth of God. What part of his word is there, that we could live without? None; but the antichristians find a great many passages that they have no use for.

The devil had as well have prayed at once for the tares to be made wheat, for the prophet says, their rock is not as our rock. See, the tares of the field did not spring from the seed that the Son of Man sowed. Matt. xiii. 38—40, which shows that there is a mixture of good and evil in the world; but in the end of the world the angels are to gather the tares and burn them, and I believe that this is the end of the world, since Christ was on earth. See Paul to the Hebrews, ix. 26: But now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. And Jesus says, the fields are are already whited to harvest, and the harvest is plenteous but the laborers are few. Then let us have the ministers of God for the angels, and the antichristians for the tares, then how shall they gather them? by taking hold of their false system and doctrine, and showing the true God in the spirit of Christ. Then go, ye dear ministers of God, and declare the whole council of God; and spare not, lift up thy voice like a trumpet, for we see that the image of the beast is making, and it is gold, silver, &c.

When we look in Revelations, the xvii. chapter shows us the beast that was wounded to death, had his deadly wound healed, and an image was to be made to the beast; and it must be nearly done. But we need not to fear, for we find that the prophet Daniel, ii. 34, 35, shows us all the images are slain. He says: Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver and the gold, broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth. This mountain is the church of God, Christ the head and his elect members the body. See Paul to the Ephesians, 5th chap. for further proof of the

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mountain. Look in the prophet Micah, iv. 1. Now we see it moves without hands until it fills the whole earth, and Peter says without money, the 1st epistle, i. 30. And now we hear how it is done: Paul to the Ephesians, ii. 22: In whom ye also are builded together for an habitation of God through the Spirit.

We see then it is not of men nor of money, but of the power of God. See 1 Corinthians, i. 30: But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption. We see the two witnesses are alive in the church of God, which are his word and Spirit; but in and among the enemies of the truth they are nearly dead, for they can do very well if they can get money. And they say our old scripture is translated wrong, and to as many as believe them its testimony is dead. And they say that it will not do to wait upon God, that it is the road to hell; so they have no use for the Spirit, only to deceive with the name, and by saying that it operates on all human beings alike they deceive the simple, saying, the reason all do not get religion is because some are more tender-hearted than others. So they destroy the testimony of the Spirit's especial and powerful work on the hearts of poor sinners, with as many as believe them.

There are a few in this country that might be properly called Old School Baptists, that hold the doctrine of election and predestination, and that righteousness is wrought out by God alone. I have trodden the wine-press alone, and of the people there was none with me. Isaiah, lxiii. 3. And there are many that believe in a universal salvation, on conditions of free will; if you will you may. So it seems like it is very near the time that the prophet Isaiah spoke of in lix. 15: Yea, truth faileth; and he that departeth from evil maketh himself a prey. And there are also some that tell us they are in the middle, between the two extremes, and I have found out some time since where that is; some of the brethren call it on the fence, but see St. Luke, xvi. 26: Between us and you there is a great gulf fixed. So those fellows who are in the middle are in the gulf, and I have declared it in public often. So you may tell all those who pretend to occupy a middle ground, that they are in the gulf, while the poor have the gospel preached to them without even the power of God unto salvation.

I am a poor farmer and at this season of the year in such a state of employment, that I cannot write much but in a scattering way, to show you what the few that I call Baptists in the western country believe in part; and wish to know what the Old School Baptists elsewhere are doing. And should it be necessary after crops are laid by, I will take time to give you my principles in full, if God is willing. So I conclude, hoping that we will stand on the side of the true church in her beauty and glory. Amen, yea, and amen.

JOSEPH DUNCAN.

Oglethorpe county, Georgia,
June 2d, 1838.

Dear brother in the Lord: I take this opportunity to let you know how we are getting along here, though not very well; for I thought when we had separated we should live in peace, but there is yet an Akin in the camp, and we will have another divide amongst us. For notwithstanding our resolutions there are some that are in favor of the new translation of the Bible, and I had as lieve they would take all of the beast as one limb; for they are all connected together. And when people own the name of Old School Baptist when they are not, they must be mongrels; and I have less use for them than for any other people—for they are part dominicoes and part dunghill, a little of every thing and not much of any thing that is good.

I serve four churches this year that I think will stand. As I am a bad hand to write I will close for the present. I remain your companion in tribulation.

JOHN LACY.

Crawford county, Georgia,
June 5th, 1838.

Brother Bennett: I wish the people would subscribe more liberally for the Primitive Baptist, for I believe so far as they have been circulated they have been instrumental in opening the eyes of the people concerning the missionary benevolent societies, so called. I would have written on the subject myself, but I see so many good brethren writing on it, and am so well pleased with their communications that I forbear to write. Yours in bonds of love. *P. M. CALHOUN.*

Quere. If an *archetype* be the original of any resemblance that is made, and that

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resemblance be called the *antitype*, cannot therefore the missionists find their archetype much nearer to our own period than to that of the apostles?

Another. If the Christian age be equally divided into two periods, under which will the origin of missions fall?—*Ed.*

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WISCONSIN TER.—M. W. Darnall, *Blue River.*

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Furna Ivey,	$5	P. M. Calhoun,	$5
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TERMS.

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THE PRIMITIVE BAPTIST.

EDITED BY MARK BENNETT.

Printed and Published by George Howard,

TARBOROUGH, NORTH CAROLINA,

"Come out of Her, my People."

VOL. 3. SATURDAY, JULY 14, 1838. No. 13.

COMMUNICATIONS.

Pittsylvania county, Va.

INFANT BAPTISM, FALSELY SO CALLED, EXPOSED.

BROTHER BENNETT: I have according to promise sent you another piece on the subject of infant baptism.

Mr. Doub says, in Mark, xi. 38, he nor they were not dipt, but only sprinkled or washed in their own blood. I here will say, that this text alludes to Christ's death and sufferings, which were called a baptism because he was to be overwhelmed with grief and pain and agony on the cross, for the sins of his people. So we hear him say in his agony, Father, if it be possible, let this cup pass; but not my will but thine be done. So we understand that he was grieved, and I think he was overwhelmed with grief; and the text only represents baptism by immersion or burial, and does not represent sprinkling or pouring for baptism; for there is not one word said in the word of God about sprinkling or pouring water for baptism. No, sir, this is a mistake of yours.

Mr. D. says: see Wesley on baptism, A. Clark, and others. I will here ask him, which is the best evidence, these persons or the example of Jesus and his disciples? If he seems to think they are, I will tell him to ask my brother if I ever stole any thing. If he should think or say, the scriptures are the best evidence, I would be glad he would give thus saith the Lord for his sprinkling and pouring; which he has not done, in my opinion. Again: he tells us that the word—I do not know what word, but I suppose it is the Greek word baptize—he says means to wash. Here I would say, I do not know the word in Greek, nor the meaning of the word; but I can see that the mode specified in the New Testament was in the water, and do not believe that Jesus would go in the water and then have a little poured on him; no, it is making too light of my blessed Jesus, to think he would go in the river when he could have stood on the bank and have done what he did do, if he had thought to have taken a cup with him, or to have sent some one to the water for a bottle full, and be baptized like you baby sprinklers do. But that is not the way, for Jesus went down into the water; and I think Christians wish to be baptized like he was, which was in the water And I do not think they will hunt history to prove a lie by, before they will submit to the evidence of scripture, like the sprinklers do. No, I cannot believe it is of God, so I will reject all evidence unless it is from thus saith the Lord.

Again: Mr. Doub makes, as he pretends to think, a very strong attack on John the Baptist; and makes out that he has proven that John could not or did not baptize by immersion all the inhabitants of Judea or a majority of them; which you may see in Matthew, iii. 5, 6. Now the text says: Then went out to him Jerusalem, and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins. Now to find out how many John did baptize here, which I think was none of his business, he goes to history to prove how many were destroyed in that section of country a few years after John's ministry there, and then tells how long John was baptizing them and also how many persons were there; and so proves, he says, that John did not immerse them, but that he might have baptized them by effusion—which is not the fact, for they were all in the river, and if he had wanted to sprinkle them he could have

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done it and stood on the bank. I will here ask my opponent what he does with the 7th verse, which says: But when he saw many of the Pharisees and Saducees come to his baptism, he said unto them, O generation of vipers. Now, my readers, you may see that John did not intend that any person should believe that he did baptize all the people in those regions, which Mr. D. seems to think he did. No, he does not, for he calls them a generation of vipers, and says many came which did not bring forth fruits meet for repentance. So there were many that were not baptized. And Mr. D. was quite mistaken when he said that they all were baptized.

I will tell Mr. Doub what I heard him say once, when he took a hard text to preach from, which text was: Many are called but few are chosen. When he repeated this text, I thought he had no business with it; but he repeated it over several times, and ten told the people that it was not translated right. He said it should read: All are called and few are chosen—and he preached it so. Now let him translate many in this text like he did in the above named text, and he will see that John did not baptize any, which will not do; for John did baptize some of them, and some were all that he did baptize. And he who says John did baptize all, is a liar; for the scripture says, there came many that he called vipers. Here you see they were not all baptized, as Mr. D. supposes they were. No, sir, they were not. So he is wrong here again, and I fear he will remain so.

But I will tell by the permission of God how many were baptized in Jordan from those regions, agreeably to the scriptures. Now, my friends, the scriptures say: all that confessed their sins or brought fruits meet for repentance. So these characters are all that John did baptize. And they all came and were not brought by their parents, as children would have to be. And Mr. Doub has not proved nor even tried to prove what he calls infant baptism. I wish you to notice him—he asks, can any man suppose it was possible for John to dip all the inhabitants of Jerusalem and Judea, and of all the country round about Jordan? were both men and women dipt, for certainly both came to his baptism? I have already shown from scripture, that John did not baptize all, for many came and were not baptized; and none but false teachers will say all were baptized, and thus wrest the scriptures to their own destruction. I think the truth is plain that Mr. Doub knows better, although he has said that John did baptize all the inhabitants of Jerusalem and the country round about Jordan; for it is not so.

Again, Acts, ii. 41: Then they that gladly received his word were baptized: and the same day there added unto them about three thousand souls. Now, my readers, I wish you and Mr. Doub to look again, and see if any one can see any proof in it for infant baptism, or sprinkling, rather, by the above text—for it plainly says, they that gladly received his word. So they were not children, for they gladly received his word. And if I was Mr. D. I never would quote that scripture again to prove infant baptism. But he goes on and says much about pouring and sprinkling for baptism, and says them thousands were not immersed; and the reason he gives is, that they could not all be baptized in one day by immersion. I here would ask Mr. Doub if the scripture says they were all baptized in one day? I say it does not say they were. And I would also say to him if they cannot be added to the church without being baptized, that the Methodist church does business in a very loose and awkward manner; for it is not uncommon for them to receive members in their church without baptizing them, and let them partake of the sacrament with them. If he thinks the three thousand could not be added to the church without baptism, I will say he should not keep so many in his church that never have been baptized, and grant to them the church privileges as if they had submitted to the ordinances of God. I will say that the thousands spoken of in the text under consideration, might all have been baptized in one day by all those who were authorized to baptize. Again: they might have been added in the same day at different places, and that only by experience, and have been baptized afterwards, as every Christian must or ought to be, because no one can be baptized with the Christian baptism until they are added to the same Christian church, and then they have a right to the church privileges and not until then. And the only way that I read of to administer baptism is in the water, and none but believers ever were baptized by the apostles. So I think the truth is plain, that infant baptism is a name not found in scripture, and is the invention of wicked men and their master

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the devil, and his will it appears they will do. So I must pass on and see what Mr. D. will say next, for his wicked practices.

Mr. Doub goes to a great length here, and tells us much about the scarcity of water in Jerusalem, which he seems to think is one very strong evidence; that they did not baptize there by immersion, he says, is certain. But I suppose he has forgotten, or thought that no one else knew, that they of Jerusalem came to Jordan to be baptized; and the 1st chapter of Mark 5 v. says they did, and were baptized in the river. Now if water was very scarce here and inconvenient, and they had to go some distance to get to it, I do not think Mr. D. has made much by proving it; which I suppose he thinks he has proved, for he says he has. But I should not like to risk the salvation of my soul on such evidence, as I find no scripture proof for it. But let it be so, and what will he prove? that they went a considerable distance to the water to be baptized in the days of John the Baptist, and we do not hear them finding fault with the plan, like you sprinklers do. No, sir, they came and were not carried like you sprinklers carry your children to be baptized. No, it only proves that notwithstanding water was very scarce, as you say it was, we must go to it; for they went and were baptized in Jordan, scarce as you make out water was in that country, or section of country. So it only proves that the way was in the water, and not to carry a little like you sprinklers do. Now it does prove you are wrong, and if I was a learned man like you, I should be ashamed of the argument and would not argue any longer for the enemy of souls. Do not get mad; I am not mad, but in one of my plain ways.

Again—Mr. Doub quotes Matthew, iii. 16, and tries to pervert the text, which reads as follows: And Jesus, when he was baptized, went up straightway out of the water. So we may see that straightway was not to mean nothing, as Mr. D. seems to think it does, as he has said little or nothing about it. He now comes to John, iii. 23, which reads as follows: And John also was baptizing in Ænon, near to Salim, because there was much water there: and they came, and were baptized. Mr. D. says, this does not prove immersion, as will appear by observing first, that this place called Ænon was probably but a small spring of water; second, it does not appear that there was a sufficient quantity of water to immerse any one. Now I think he is an infidel and has given John the lie, for John says there was much water; but Mr. D. says there is not enough to immerse one person, and says there is a small spring there, and John says he was baptizing in Ænon, near Salim, because there was much water there. Now you may see the reason the apostle gives for baptizing in Ænon is, because there was much water there. So John did not know, as Mr. D. says, there was but very little, and not enough to baptize one person, and then brings some authors to prove John a liar, by making out he has proved that there was but little water. Now I think it is as little or as wicked as an infidel, for he not only tells a lie but tries to prove that John did; but I hope, my readers, that you nor no one else will believe him nor his witnesses, as I believe they are all at peace with the enemy of souls. I hope you will not believe them, but believe thus saith the Lord, and pray him to undeceive those who are deceived, if consistent with his will; as there is one thing certain, some of us are wrong. Here I will ask my friends and Mr. D. what he has proved by this text in favor of infant baptism, for that is what he makes out at the beginning he can prove; but he has not, and I believe he cannot, by scripture. And I believe he knows he cannot prove it from scripture. Now the text is: And they came and were baptized. So you see that they who were baptized came, and were not brought; so they could not have been children. And in Ænon was the way, and there was much water agreeably to the scriptures, which evidence I am willing to rely on. But Mr. D. seems to think that some of his sprinkling brothers are to be relied on before the word of God; but I think it a bad sign for religion, to see or hear a man say he believes such a man before he will believe the word of God. I think he is in danger of the curse which the Lord has pronounced on him who pins his faith to another man's sleeve. So I say, let us quit the tradition of men and cleave to the commands of God, which are right and safe.

Here Mr. Doub has made a sad mistake, in my opinion, which is as follows—now mind him, for he is quite slick to pervert the scripture, here he says—if the word straight up out of the water means immersion, as some suppose it does, it will prove too much and consequently prove nothing; and takes Joshua, iv. 17, 18, to prove it,

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which reads as follows: Joshua therefore commanded the priests, saying, come yé up out of Jordan. And it came to pass, when the priests that bare the ark of the covenant of the Lord were come up out of the midst of Jordan, and the soles of the priests' feet were lifted up unto the dry land, that the waters of Jordan returned unto their place, and flowed over all his banks, as they did before. Now notice, the text he says means immersion, if straight up out of the water does; or he seems to think, if up straight out of the water means immersion, then those priests that did bare the Ark were immersed, he says, which is not so. And any man can see the difference between the two texts, for the one says, the priests came up out of Jordan and were not in the water; for the text says, the waters of Jordan returned unto their place, and flowed over all his banks, as they did before. Here you may see that he did pervert the text, for the priests were not in the water when they crossed Jordan. No, sir, you have not done the text justice, first nor last.

Now, my readers, you may see I have followed Mr. Doub in his argument, which he calls infant baptism considered, as well as I could, and have tried to pray the Lord to give me understanding that I might understand the truth; and from what I can gather, he has forgotten his subject which he started with, or did not intend to stick to it, I do not know which; but one thing I know, he has not named infant baptism since he named his piece, which makes me think he knows it is not a lawful name. So he turns the subject to sprinkling and pouring, and strains hard to pervert the scriptures to his service; but I think he has failed doing so. And the best proof, or all he has given, is from some old man I suppose of his own craft; as I suppose no honest man will do for a witness for him.

I will ask my brethren to bear with me in my harangue, as I perhaps cannot come to the understanding of things in as short a way as a man who knows how to put words in grammatical order; but I do as well as I can.

Mr. Doub continues his argument by calling our attention to the baptism of the Eunuch, in Acts, viii. 35—38. Here he says, probably there was not enough water to immerse any person. I would say, if I had no better objection than his *probability*, I would not object at all; for I can say, the probability is there was a large stream, with as much propriety as he can say it was small, and more too; for if it had been so very small, I should suppose that they would not both have gone into it. And if Philip had been a sprinkler, he might have straddled it if it was as small as Mr. D. makes out it was, or tries to make out it was. Now notice the circumstance as it stands recorded in the above chapter, and pray the Lord to give you a right understanding of the text, and you will find them both in the stream and that the Eunuch was a believer. So I do not know what Mr. D. has proved here in favor of his infant baptism. And if Philip had wanted to sprinkle the Eunuch, he could have stood on the bank and done that; and I think he would if he had been a Methodist, for I never knew one to go into the water to sprinkle any; so Philip did not sprinkle him. I must pass on by saying, no honest man in religion would think of proving sprinkling or pouring by the above named circumstance.

Again: Mr. Doub comes to the baptism of Lydia and her household, which you may see in Acts, xvi. 13—15: And on the Sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither. Now Mr. D.'s first argument is, that the probability is, that Lydia and her household were not immersed, he says, as we hear of no preparation previously made to lead to such a conclusion. I will answer this argument, by telling Mr. D. that Paul was not a water bearer, or did not have water carried to baptize with like you sprinklers do; so there was not much preparation to make, as they were on the river bank. Now I want you, Mr. D., to notice that the text says they were on the river side. He again says, he does not hear of Lydia and Paul going in search of water to baptize in. I will say to him, that Paul and the apostles that were with him had more sense than to go from the river side to hunt water to baptize in, for they did not know how to baptize with little water; and you never heard of one of the disciples baptizing with a little. No, sir, they say much, and I think you ought to be ashamed of saying that you never heard of Lydia and Paul being in search of water, when they were all on the river side. And as we hear in scripture that the disciples did baptize in water, and that the people came some distance to be baptized in the river, let us tell the truth

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about Lydia and her household, and say they were baptized in that river they were by when she heard Paul speak. For in the water was the way that we hear that the apostles and John the Baptist did baptize, and you never heard of one of them baptizing out of the water; no, you never did from the word of God. So let the way be in the water, for no other is right; and no others than believers were baptized, so no children three or six months old. No, sir, this is the tradition of wicked men and perhaps devils, for what I know.

Now Mr. Doub comes to the baptism of the jailor and his house, and I think perverts it, and says what is not so; but judge ye, my readers of this, for I want you to decide according to the text, which you will find in Acts, xvi 27—33. Here, my friends and brethren is a long text, and I think a plain one, when considered with the tenor of scripture on baptism. And let several plain examples suffice how baptism should be administered and who to, which is plainly set forth in scripture; and I will try to show you, my readers, that it is not improbable that the jailor and his household were baptized in water, as is specified in the scripture. Mr. D.'s first objection to immersion is it was midnight. To this I will say, that one could baptize in the night, and I believe the jailor and household were baptized that night; and the reason I think was, because Paul and Silas were prisoners and the jailor did not know they could baptize them next morning, as the law had them in prison, so he would get baptized that night. And Mr. D. says they were baptized in the outer prison—Paul and Silas were cast in the inner prison—and says that the jailor brought them in the outer prison, and there they were baptized, so it could not be immersion. Now I think Mr. D. has strained the text, for I think Paul was in the outer prison when he called to the jailor and said, do thyself no harm, we are all here. So I think Paul was in the outer prison and could see into the jailor's house, and saw him when he took down his sword; so he was not in the inner prison. Then the jailor sprang in, not through the outer prison, but in the prison, and brought them out—I think out of the prison—and washed their stripes. Here you, my readers, may see that Paul and Silas did speak the word of the Lord, not the word of men, as infant baptism; no, but the word of the Lord to him and to all that were in his house. So I think they all were capable of understanding him; so not infants, as Mr. D. says he supposes they were. No, you Methodists do not speak to children, but you speak to the parents and get them to have their children baptized or sprinkled, whether the children are willing or not; which is not right, for I have seen the little things contend for their right and get very angry. Here, parents, you are wrong; for the Lord says, parents provoke not your children.—think of this, parents. And again: when you force baptism on your children, you take away that right from them which every person ought to have; you will ask, what right is that which we take from our children when we baptize them? Answer. It is the liberty of conscience. Why? because if the child comes to the years of maturity and finds that the apostles did baptize believers, which none will deny, and they think it their duty to be baptized for the answer of a good conscience towards God, no church will baptize them again except the Baptist church; so they must remain just as they are, or join the Baptists. No, they are not so free as those children which are not sprinkled, for the scriptures say we must not do one ordinance twice on the same person; so you say they have been baptized, and will not baptize them again. The Baptists do not believe that they have been baptized, so they will baptize them after an experience of grace.

Again to the subject. I think I have shown from scripture, that the jailor did bring them out of the prison, and that the word out does not mean in the outer prison; so he had them out of the prison. Now how far it was to water to baptize them, I know not; but one thing, he was baptized out of the house and then after baptism the jailor brought Paul and Silas into his house and sat meat before them, and rejoiced, believing in God with all his house. So they all believed, and the jailor did not believe for his household, like you baby sprinklers do; but he believed with them. So they all believed and were not infants, as Mr. Doub seems to think some were. No, there were no children there. Mr. D. here for the first time since he began his baptism, says children; and then says, the Jews were accustomed to receive whole families young and old, proselytes by baptism. So he says, here the apostles receive whole families, those of Lydia and the jailor. By the same right here I will

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say, that the Jews nor none else had any Christian right to receive whole families; but I think the Methodists had rather work after the Jewish right than Christian or gospel right; or they would not say children had a right to baptism when they have none, as I have proven from scripture. Then, Mr. D. says, we can scarcely suppose that the household of Lydia and the jailor had no children in them. To this I will say, that the jailor did believe with his family, so they must believe too and were not infants. So you are wrong again, and have never been right since you thought of writing on this subject, as I have seen.

Again: I want you and the public to notice the case of Crispus. It is said that Crispus and his household were baptized. Now were there any children in Crispus's household? I say no, nor in the jailor's neither; for I can prove by Paul that there were no infants in the household of Crispus, or were not baptized with him. Let Paul say who he did baptize: I thank God that I baptized none of you, but Crispus and Gaius. 1 Corinthians, i. 14 Again, 16th verse, what say you, Paul? And I baptized also the household of Stephanas; besides I know not whether I baptized any other. Now I think it is plain that Gaius was Crispus's household, or Paul had forgotten the infants; which is not so, for I believe he would have thought of them when he was telling of Crispus. So here is one household that had no children, and I believe they all were without infants that ever were baptized by the apostles; and I have never seen any one prove by the scripture that there were infants in any household. No, you cannot prove it, but you suppose that there were infants in such or such an household, which is not proof. I have proved there was one which had no children in it, and I think you are beaten unless you can prove that there were some infants baptized, and that by one of the apostles; which you cannot do I am sure, for I think you have done your best with the devil and Mr. Clark and others to help you, and have not proved it.

Again: my friends and readers, you may see how inconsistent Mr. Doub is; he admits that immersion is a valid baptism, and then takes the New Testament and searches it nearly through and takes notice of nearly every text that says baptism, and then he will say that it has no allusion to immersion. And from his explanation he cannot believe that immersion is right, for he makes out that he has proven that the Christian baptism was by pouring or by sprinkling. Now if he does believe that sprinkling or pouring is the way that the apostles did baptize, why should he admit immersion to be called valid baptism if it cannot be proved by scripture? But he knows it can, and thinks if he will admit immersion some hypocritical Baptists will admit his sprinkling and pouring for baptism; but I believe the lovers of truth will not sacrifice the truth to encourage error. No, sir, I believe that baptism in the water is the only water baptism which can be proven by scripture, and the candidates were believers. So we cannot agree, but no odds. I must believe the scriptures, for they are more to me than all the wise men that ever have written on the subject of religion.

I will here ask Mr. Doub, what is the reason that Mr. John Wesley would not baptize infants by sprinkling or pouring, when he first begun to preach, or how long did he preach before he would baptize children any other way but by immersion, unless the parents would certify that the child was weakly; then he, Mr. Wesley, says, it may suffice to sprinkle or pour water on them Mr. Wesley did believe that immersion was right and the Christian mode, and would not sprinkle or pour water for baptism unless the parents would say the child was weakly. See John Wesley's Journal from his embarking for Georgia to his return to London, second edit. p. 1743, reads as follows: Savannah, 1736, Feb. 21, Mary Welch, aged 11 days, was baptized according to the custom of the first church of England by immersion; the child was ill then, but recovered from that hour. May 5th, I was asked to baptize a child of Mr. Parker's, second bailiff of Savannah; but Mrs. Parker told me, neither Mr. Parker nor I will consent to its being dipped. I answered, if you certify that the child is weak it will suffice, the rubric says, to pour water on it. She replied, nay, the child is not weak, but I am resolved it shall not be dipped This argument I could not confute, so I went home and the child was baptized by another person.

Now it appears that when Mr. Wesley first put out, not called out of the Lord, to preach for the church of England, his gig had but one prong and a half, so it had the half too much; and the half was, pouring for baptism—which was only half a prong,

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for he would not use it unless the child was weak. So it was a half prong only. So Mr. Wesley could not catch Mr. Parker's child. But we soon hear of Mr. Wesley having three prongs to his gig, which were sprinkling, pouring, and immersion; two are without scripture authority, which is wrong. Here I will ask Mr. Doub and his brethren, how their great man, or Lord Wesley, got from one and a half to three prongs! I say he got them without scripture authority. Here I will say to my readers, that I am not surprised at the Methodists getting so many cats and eels in their church, since they fish with a gig so well adapted to catch eels, that has five or six prongs; which are, sprinkling, pouring, and immersion--believers, unbelievers, and infants—and some without baptism. Now, my friends and brethren, do not you think this a very good way to catch slick things like eels? I think it is. But the worst of it is, there are but two prongs lawful with God; which are, immersion and believers in Jesus; and where they mix these two with the other four, all are wrong. For we read that a little leaven leaveneth the whole lump, so all is wrong. Think of this, Methodists, and pray for the Lord to right them that are wrong; for we do not see alike.

But I must tell you how Mr. Wesley got from the gospel doctrine of election to his rotten Arminian doctrine. See George Whitfield's letter to Wesley. Mr. Whitfield says that Mr Wesley did preach and contend for the doctrine of election, which was the doctrine of the church of England. But Mr. Wesley, to get the other four prongs to his faith I suppose, drew lots as Mr. Whitfield says he did, and I suppose the devil pulled out the straw in favor of his having so many prongs to his gig.

I have been somewhat at a loss to account for Mr Doub and others being so much like scuttle fish as they are; but it is now plain to me, for their father Wesley was so before them. And the word of truth says, as your fathers did so do ye also. So I am not surprised, since I have seen that Mr. Wesley would not go in the pure stream of unmerited grace.

Thus I will conclude my feeble argument with Mr. Doub by saying, that I hope he nor any other person into whose hands it may fall, will criticise my style of writing, as I know nothing about grammar. And if there should be any error in sentiment or doctrine, I trust my brethren will charge it to error in my head and not in my heart; for I am one of those, when I would do good evil is present with me. So I am liable to err.

Brother Bennett, I wish you to examine this, and if you think it not worthy of a place in your paper, throw it by. May the Lord enable you to act in this and all your business for your good and to the glory of his cause. As ever your brother in Christian love. Farewell.

RUDOLPH RORER.

FOR THE PRIMITIVE BAPTIST.

Georgia, Troup county,
June 2, 1838.

Brother Bennett: For the first time I have attempted to address you a fow lines, that you and the rest of our Old School brethren may know how we are getting on in this section of the vineyard. I have been a member for several years, and belonged to the Vernon church when it was first constituted; though but small, we seemed to live in peace and union for several years. At length there was a considerable revival, and many were added to the church and continued for a while.

The sly wolf, however, crept in amongst us by his smooth voice apparently, and having on the sheepskin. Some concluded there was no harm in him, for he had only come to convert the whole nation; but as the old rat told her young ones, she did not like that lump of meal for there may be danger, so a part of us did not like to have what little money we had, begged from us to be sent off for purposes that we as Old School Baptists did not believe in; for we believe that they are the inventions of men for no other purpose than to get money. I call them inventions, because I do believe they are men's own works and will finally perish; while the word of God will stand permanent without money.

At length they made such a howling that we had to run and leave the wolves, for sheep in this country are very afraid of a wolf, even when he appears as if he had his teeth out. So we have left them and their new schemes to themselves and have been constituted in another place, have built a house and have closed the doors so that we think a dog cannot get in; for sheep are afraid of dogs, and well they may be, for sometimes they devour sheep and scatter the flock. Our church is small as yet, but thanks be to God we live in peace and uni-

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on, and have the word preached to us in its purity. But religion is at a low ebb with us at this time, but we look forward to better times.

I have heard of some of the missionaries saying, that if a member of a church would not pay the preacher he ought to be expelled; but I cannot find any such scripture in the Bible—but to the reverse, I never have heard where money was the cause of one soul's being saved. Luke, ix. 2—4: And he sent them to preach. No money collected, as we read of. But we hear of Paul laboring with his hands, and I think there are a good many of them that will have to labor as Paul did, and quit begging. 1 Corinthians, ii. 1—4: My preaching was not with enticing words.

I am well pleased with your paper. May the Lord enable you to continue it. Yours in the bonds of love.

REUBEN STILLWELL.

THE PRIMITIVE BAPTIST.

SATURDAY, JULY 14, 1838.

Having in our last number given a brief commentary or exposition of 19—23 verses, inclusive, of viii. chap. ii. Cor. we shall in this, prosecute the object of brother Peterson's request, by an inquiry into the scriptural authority for divinity schools.

Whether they be termed Theological Schools, or Colleges; and the reasons for such distinction, are not questions necessary to be answered in this place. Nor are their demand, tendency, &c. to be considered now. It is enough for our present purpose that there are schools in which Theology, reduced to a system of its own kind, that is, embodied in men's books, is studied by men professing to be candidates for the ministry of the gospel of Jesus Christ; and that there are many advocates for them who maintain that these schools are duly authorized by the scriptures.

That they are authorized by the scriptures either of the Old or the New Testament, we deny. Hence, the proof devolves on the advocates thereof. But since they quote two passages, yet make up in affirmation what is wanting in scripture quotations, and by professions of benevolence succeed in partially silencing inquiry, investigation, we deem it proper to examine their authority as claimed to be divine. The term school occurs but once in the Bible. (Acts, xix. 9.) As this was made the place of disputation, and very probably the apostle opposed the doctrine held by its teacher, then divinity school advocates do not think fit to claim it as the archetype of their new things. The word college, is named but twice in all the Bible. (ii. Kings, xxii. 14, ii. Chron. xxxiv. 22.) In these two places it is spoken of in reference to the same circumstances altogether; so that there was but one place called, college, in all the sacred volume, so far as inspiration speaks.

And the advocates of divinity schools seem to see in this college at Jerusalem, a proper exemplar of their schools; this they must admit, or else cease to contend for precept or example, for proof positive or implied, as afforded by the sacred book. Hence they have defined [metamorphosed] this college to be, "A school for training up young prophets or teachers." Whence they can derive this definition is more a matter of curiosity than of instruction. For all that the scriptures inform us on this subject is, that *Huldah the prophetess dwelt in Jerusalem in the college.* In the margin it reads, "Or second Court." Accordingly to this last definition or translation of the word, all that can be said of the college at Jerusalem is, that it was one of the courts of the temple: for the temple had two courts. (ii. Kings, xx. 4. Esth. v. 1. Rev. xi. 12.) and one of them might well be called a college, for it was a place or house in which Israel as a society or community was set apart for religion or worship.

That it could not be a school to instruct young prophets to prophesy will appear from the following considerations: 1. It is the only instance in which college is mentioned in all the history of Jews and Christians, from the birth of Abel to the death of John the divine. 2. The knowledge which was requisite to constitute a prophet, young or old, was such as men or teachers of schools, could not impart. For although Aaron is called Moses's prophet, yet the Lord said that Aaron should speak to Pharaoh what the Lord commanded Moses; all that Aaron as a prophet could speak to Pharaoh, was derived by inspiration, or the word of the Lord, through Moses. And if the circumstance of Moses' teaching Aaron should be seized to favor the schools, then must it be said to these young prophets of the schools, as the Lord to Moses. (The Lord said to Moses, See, I have made thee a god unto Pharaoh, and Aaron thy brother shall be the prophet. Exod. vii. 1.) The schools must insist that the Lord has said to them; See, I have madé you gods unto the heathen and the world, and these young students shall be your prophets. 3. The college above named existed at a time when the sense of the word prophet was confined alone to him who uttered only the dictates of inspiration. 4. None of the prophets are said to have derived their education or knowledge of prophecy from this college, as Paul was said to have been taught by Gamaliel. 5. The prophets generally testify that the word of the Lord came

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[directly] to them. Isaiah tells us it came to him by vision. (Isa. i. 1.) The testimony of Jeremiah is: the word of the Lord came to me, saying: ——— I have ordained thee a prophet. (Jer. i. 5.) Ezekiel learned his prophecy by visions. (Ezek. i. 1.) Daniel, after Hannaniah, Mishael and Azariah desired mercies of the God of heaven, received his knowledge in a night-vision. (Dan. ii. 19.)—Hosea says his was the beginning of the word of the Lord, not second handed. (Hosea, i. 2.)—Amos informs us, he saw his words, two years before the earthquake. (Amos, i. 1.) Obadiah's was a vision. (Oba. i. 1.) Micah declares, he saw the words of his prophecy. (Mic. i. 1.) Nahum's was a burden and a vision. (Nah. i. 1.) Habakkuk calls his a burden which he saw. (Hab. i. 1.) John learned his at the school at Patmos, while in the spirit on the Lord's day. (Rev. i. 9.) 6. The scriptures declare to us that holy men of God spake as they were moved by the Holy Ghost: and none of them is said to have prophesied as they were taught my men. 7. The people amongst whom this college was found, lived long under a Theocracy, in which God himself delivered to them all their civil institutions, much more must it be inferred that he imparted to the prophets directly and immediately all their knowledge of spiritual or prophetic kind. 8. All colleges and schools established since the Reformation, for teaching divinity, are more or less patterns of those established by the papists in Rome and France in 1622, 1627; and they have all departed from the doctrine and discipline of the Bible, in a greater or less degree. 9. The definition before named of the College at Jerusalem, as being "a school for training up young prophets or teachers," is one which is given by Mr. John Brown, late minister of the gospel at Haddington, (1797,) and others of at least as much imperfection as that worthy Minister. If we trace this definition for greater antiquity than 1790, it will inevitably lead us to the college of Urban of 1627, "for the propagation of the faith," or to the "Congregation of cardinals" of Gregory of 1622; for if we descend into antiquity beyond the sixteenth century for the origin of such definition it will assuredly be lost. 10. The schools of the "Schoolmen," and of the friends of "Scholastic Divinity," it is true, may be traced to the 12th century: but, "by their means Popish darkness was increased, and christian divinity almost banished."—11. These schools, in countries where church and State are connected, have nourished those who were studiously aiming for curacies and benefices, for the sake of wealthy or good livings. 12. That college was not required by reason or necessity. (The Lord taught all his prophets.) This fact was fully illustrated in after times. Those of Christ's apostles who were sent to the circumcision, *were ignorant and unlearned*, as to natural science, and yet they were wonderfully successful. And he who was sent to the uncircumcision, was preaching the gospel three years, before he went to the college at Jerusalem. (Gal. i. 18.) The literature of the Ministry will keep pace, as far as may be necessary, with the literature of the community; and change, alteration, and exigencies of times entered as a plea for colleges, cannot proceed so much, in our opinion, from motives of Christ's glory, as from those of selfishness and fleshly lusts. They speak not only of rendering the ministry more *efficient*, but also more *respectable*. This term, respectable, refers not to the view which the Lord takes of his servants, nor scarcely does it refer to the view in which the church holds her ministers: else she or they are fostering a fastidiosity unbecoming the followers of the Lamb of God. It is designed, if we understand it, to express the manner in which the ministry are to fill the eye of other denominations and of the world: that in the scale of these they are to occupy, humanly, a higher rank, a more honorable degree. This idea of respectable, and all the other epithets conferred on the ministry by the colleges, whether so intended or not, have had a carnal tendency.

Since all the gospel economy cannot furnish an inference nor a presumption on which to found the propriety of divinity colleges and religious schools abstractedly, the objects of a gospel ministry are in no manner likely to be effected by these superadditions, the offspring of wrong zeal or wrong desire. The church of Christ is a transformed, a peculiar, a separate, an unlike body of people.—But when her ministers from any earthly considerations or worldly motives, aim to imitate other people or societies, they labor to reverse the transformation back into a conformity with the world. And whenever the church in so vital a part as that of her Ministry, exhibits a departure so palpable and so wide as that of gospel schools, if there be any then who *hold fast the beginning of their confidence*, who are *steadfast and unmoveable*, they may well think, if not speak, of the reign of Antichrist, of the revelation of the *man of sin*.

We hope all whose eyes these remarks may meet, will examine the subject for themselves; and if they can authenticate Theological or Gospel schools from the gospel system or economy, or from any portion of the inspired volume, we shall then speak well of such schools if we cannot aid them. But if they find on comparing the foregoing with the scriptures, that our view of the subject is correct, then we trust they will, spite of all prepossessions and partialities, renounce alli-

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ance to, and connection with such schools, as aberrations from gospel track, and enemies of righteousness.—*Ed.*

FOR THE PRIMITIVE BAPTIST.

Madisonville, Tennessee,
June 4th, 1838.

BRO. BENNETT: I now send you the names of some more subscribers for your paper, which I want you to be punctual in sending.

Your paper is gaining ground, and, as I hope, the house of Saul weaker and weaker. I have been, and am yet, much persecuted for taking the pains I do to promote your paper, but none of these things deter me.

Remember me dear brother when it goes well with you. So farewell.

CLEMMONS SAUNDERS.

FOR THE PRIMITIVE BAPTIST.

Darlington district, So. Ca.
June 14th, 1838.

MR. EDITOR: The request in my communication of the 8th of March last, viz: for an Old School or Primitive Baptist preacher to come and aid in constituting a church, &c. has been realized. Elder Parham Pucket has attended the call, and we believe he came to us as was desired, in the fulness of the blessing of the gospel of Christ. By his assisting instrumentality a little flock of the despised, persecuted, and starving sheep, have been folded and fed, and I think by the assistance of God he has cast bread upon the waters that will be gathered many days hence.

Some of the little flock had offered some time ago to a church of the New School order, but were refused because they would not join the *Temperance Society*, no other objection offered! There is nothing in my opinion that shows the fanaticism of the religionists of the present day plainer than this. What! give the paltry consideration of a Temperance Society for the encircling *arms* of *Jesus Christ*! Why, Mr. Editor, how far is this from blasphemous unbelief? For surely they have not believed in the only begotten Son of God.

The dog is a good guard, but I would have him kept out of the house. Temperance I know is good, and Temperance Societies may be; but I would have them out of the church. When we become members of a church, I conceive we are in the best of Temperance Societies; and I should think a band of soldiers very foolish to stretch a piece of bale rope round their camp, instead of trusting to their picket, camp, and main guard; which would only make the enemy's sword laugh. So I believe a church equally foolish, that can trust themselves with the flimsy thread of man's contrivance instead of the promised protection of *Father, Son*, and *Holy Ghost*.

Accept the best wishes for yourself and the cause in which you are engaged, from, sir, your ob't serv't.

B. LAWRENCE.

Georgia, Oglethorpe county,
June 12th, 1838.

BROTHER BENNETT: I send you a few lines to let you know that some of us are glad to receive your little paper; for we think there are many things in them to cheer the heart of a Christian. And may the Lord direct you and all your correspondents who write for the Primitive Baptist, to write as under the influence of the Spirit of God.

May the Lord bless you, and enable you ever to contend for that faith once delivered to the saints. Yours in Christ.

THOS. AMIS.

Roane county, Tennessee,
May 20, 1838.

DEAR BROTHER: I do not know that I can spend a part of this good Sabbath day, in a better way than to communicate a few of my thoughts to my brethren in these United States, through the columns of the Primitive Baptist. While engaged in driving a yoke of oxen the other day, I fell into the following train of reflection, i. e. These oxen although they are very stout were once calves, and they are beasts that are called beasts of burden, and they are a great deal made use of in our country.—Some persons work one by itself; but it is by far the most common to work two yoked together; and when equally yoked together, they can carry a wonderful load. And one thing is very remarkable, that although their feet are somewhat round on the bottom, that they can keep their foot hold on slippery ground, when almost any other beast would perhaps slip and fall. And again, the ox that is well trained, if he should chance to slip and fall, will always rise pulling; but some oxen will become baulky, and then they are worse than no oxen, for it causes the good oxen to have a double

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load; they have their load and the baulky ox both to pull.

Now, brother, I shall endeavor to make some comparative remarks, and 1st, we find in the prophecy of Ezekiel, 1st chap that there are four "living creatures" spoken of that may answer to us for the four evangelists: "And their feet were straight feet; and the sole of their feet was like the sole of a calf's foot--they went every one straight forward." This would show us that the evangelists went straight forward; they did not turn aside for every notion that was picked up; their walk was gentle, and even their conversation such as become the followers of Jesus Christ. Thus it becometh every Christian to follow their examples, as they are calves of the same stall.

2nd They are called beasts of burden, and in 1 Kings, 7th chap. we read of "a molten sea," &c. and it stood upon twelve oxen, three looking towards the north, and three looking towards the west, and three looking towards the south, and three looking towards the east: and their hinder parts were inward. Thus we see that these twelve oxen here spoken of, represent the twelve apostles, and it was their business to look every way. And again, it is said: "Ye are built upon the foundation of the apostles and prophets." Now does it not seem necessary, that the ministers of Jesus Christ should be as some were in the days of Solomon, bearers of burdens, and as the prophets, when the burden of the word of the Lord came unto them? But they will make excuses and say, I cannot speak, for I am a child; or, I am slow of speech and of a slow tongue and cannot go. Thus I say, that the preaching of the gospel is a burden, a great burden to every child of grace.

3rd. There is much use made of oxen, so the Lord has sent many preachers into the world to proclaim life and salvation through Jesus Christ. It is his province to send one by himself, as he did Jonah; but it seemed that in the days of the apostles he sent them two and two before his face into every city, &c. where he himself would come. Luke. So it is now, when the brethren in the ministry go to preach, they love to have a yoke fellow with them if he is not baulky.

4th. Their feet are rounding on the bottom. The feet of the preacher are covered, or he is shod with the preparation of the gospel of peace, and his feet placed upon the rock of eternal ages; yet the preacher is liable to fall into temptation and go astray, but when he comes to see his situation, he repents as did Peter. Then he, like the good ox, presses forward with more energy than before, and is ready to say with David, rejoice not over me, my enemy, though I fall yet will I arise.

5th. But some oxen are baulky, so some preachers have become baulky; they professed to believe the doctrine of the gospel, they took upon them the yoke of Jesus Christ; but when they have to tug so hard at the doctrine of election and the eternal purposes of God, they cannot pull, they flinch, they cannot bear it; then the true preacher has to pull twice as hard.

My dear brethren in the ministry, these remarks are simple; but suffer a word of exhortation from one of your fellow laborers: Be strong in the faith of the gospel, acquit you like men, strive together for the faith of the gospel; this has been the cause of most of the division in our religious world, one wants to be called the biggest preacher, and will commence at some new thing in order that he may be looked at as something when he is nothing. These things ought not so to be, but let each esteem his brother better than himself. Finally, my brethren, be perfect, be of one mind, live in peace, and the God of love and peace shall be with you.

Brother Editor, if there is any thing in this communication that you think will be profitable, dispose of it to the glory of God. And may the God of grace enable you to still contend earnestly for the faith once delivered to the saints. Yours in gospel bonds. *A. V. FARMER.*

FOR THE PRIMITIVE BAPTIST.

Posey county, Indiana,
May 23d, 1838.

DEAR BROTHER IN THE LORD: As respects matters of religion in this State, or in this part of it, among the Old Regular Baptists, there seems to be nothing special. The brethren are generally in peace and continuing in love, but we must confess not as much so as is desirable. Many brethren seem to be somewhat worldly minded, and the state of things a good deal cloudy and dark; no particular outpouring of the Spirit, or manifestation of his divine power revealed. Doctrinally, the churches are very unanimously established and confirmed, whether we are on the side of

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truth or not. One thing we are certain of, and that is, that salvation is of God, and there is no other name given whereby sinners of our race can be saved, but Jesus

But the great difficulty among the different classes of professors of religion now is, how are sinners of our race made to enjoy, or made recipients of this salvation? This certainly is the great difficulty among the sons of men. On this subject, all confess that it is of grace, but some will immediately say, I think there is something for us to do notwithstanding. Well, has not Christ died for sinners? Paul says he has, and that he was among the chief of them too. We ask, does he save sinners? He certainly does, or the Bible is not true. Does he save the redeemed of the Lord upon condition of their obedience to the requirements of scripture, or does he save sinners according to his purpose and grace, &c.? Let us examine Christian experience on this subject, this will speak consistent with the scripture doctrine. When we examine ourselves are we not constrained to acknowledge that we were, as it is said of the saints at Ephesus, dead in sin, alienated from the life of God, not subject to his law, &c.? Well, how did we come to have any spiritual life? Was it by the Spirit's quickening power, or by our attending to the Almighty's call, or obedience? Surely, the Christian is constrained to acknowledge, not by works of righteousness which I have done, but according to his mercy he hath saved us, by washing of regeneration and renewing of the Holy Ghost. The Lord begins this work; according to the Bible doctrine, it is begun by the Spirit of holiness. Then who does carry it on, if it does require the power of God to begin this great work of a new creation in Christ Jesus? I ask, does it not require the same power to carry it on as it did to begin said work? And I ask, does it not require the same power to complete the work as it does to begin or carry it on? Then I will ask again, does it not require the same power to keep a man a Christian, that it took to make him one. I think every consistent reasoner will say, it certainly does require the same divine power to begin, carry on, complete the work, and lastly to keep me a Christian. Kept by the power of God, says one.

Then according to this mode of reasoning, it seems as though religion is all of a piece; it gives all glory and honor, power, might and dominion, to God; and all the benefit to the poor sinner. He that was lost and dead in sin, that was blinded by the god of this world, has now become reconciled to God, is brought in sweet fellowship and union with him. Or I would say, we are brought to a knowledge of that glorious union that did exist before time began. God loved his people before time began, as well as he now does, or as well as he will do at any future period of time. But his people did not have any knowledge of that love until they were called to the liberty of saints, made free from sin, made to enjoy his love. They were then made astonished that God could ever love such sinners as they were. The child of God asks itself, surely why was it I, who was so unworthy a creature, so polluted a worm, such a rebel against my God, so highly favored, so greatly honored, that I should be called the son of the Most High; that there should remain a rest, a glorious rest for such a sinner, when Jehovah, according to his justice, might have passed me by, and left me forever to perish in my sins, and his throne should have remained untarnished and unsullied? O, amazing grace, sure enough, how sweet it sounds when we can have a feeling sense of his love and goodness. Then grace begins, grace carries on, and grace completes the whole wondrous work; grace will be the theme in time, in death, and also in eternity.

May heaven bless and preserve us, is my earnest prayer. Amen.

PETER SALTZMAN.

FOR THE PRIMITIVE BAPTIST.

Macon county, Georgia
June 15th, 1838.

DEAR BROTHER BENNETT: I promised in my note to you to say something concerning humility; but seeing it so long before you took up my first, I had almost despaired of making any further attempt to speak on any thing. And seeing your columns crowded too with pieces of other brethren's writing, I had almost got to believe you had laid mine by as unworthy.

But one thing is certain, they that fear the Lord spake oft one to another; and the glorious consolation was, the Lord hearkened and heard it. And a book of remembrance was written to them that even thought on his name. And I see so many so far from each other by land speaking to one another through your paper, that I

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am constrained to humble myself and try to ask divine assistance in trying to speak some too.

I see, brethren's joys and sorrows from the east, west, north and south, as it were, comingling in order to help bear each others sorrows and participate in each others joys while unacquainted with each others faces; and I do sincerely ask God's blessing on your labors in publishing our communications as well as your views.

Brother Bennett, I do think if there ever has been a time that needed the humble petitions of God's followers, it is now fast approaching. Yet in our neighborhood there are three churches and some one hundred and ten or twenty members, and thank my God there is not one of the new-eyed folks in the number; which causes me to rejoice and be truly humble and thankful. And I also believe that the Lord is with his people here. I cannot but regret when I see communications from other brethren purporting so much trouble, but I think that such days were spoken of in gone by days; and I also think on a due reflection and an humble and contrite spirit, that such times are only intended to make the Christrian's armor bright, and should make us humble and sincere in petitioning for an overcoming faith.

The humility I here propose to speak of, is the rule of that esteem we ought to form of ourselves. It keeps us from overvaluing any thing within or without us, and from being disturbed at any slights or contempts which others, say missionaries, may cast upon us. The two extremes opposed to this virtue (humility) is pride on the one hand and pusilanimity on the other.

1st. Pride is briefly and pertinently defined by St. Paul, a thinking of one's self more highly than we ought to think—as I am persuaded the missionaries do by their great money works—which false valuation renders men very presumptuous and prone to break through the moral laws of God and man, for the compassing of their ambitious end. For they are not disposed to let God have the glory and them the money, (for that is what they want,) but wish to wear the bell and hold the clapper, (say the money,) in their own hand

This sin of pride is the parent of all mischief in heaven and in earth. Yea, an ambition to be as great as the Most High was the ruin of angels: and an attempt to be as knowing and as wise was the fall of men. And I think it will be so with the missionaries, in their attempts to save the souls of Birma with money. And so we find that pride hath forfeited all happiness and been the cause of miseries, temporal and eternal. Therefore, it takes the merits of an humble Saviour to rescue us from the punishment due the crime, and not money. I might instance a multitude of particulars which owe their birth to this fertile parent.

First. All dissatisfaction with our condition, all murmurings at God's disposal of us, derive themselves in a direct line from their mother pride. St. Jude expresses (Jude v. 6:) the sin of the proud angels thus: *They kept not their first estate*—which I certainly think will apply to the missionary in this Birma case, of contribution by money to save souls with; which would be making two Saviours, one of money and the other of Jesus. A pretty mixture indeed to see in Heaven; which would certainly imply that these agents, as they call themselves, would there know nothing of humbleness, for he would there boast that he had been the cause of so many and so many being saved; and then would turn round to those thus saved and say to them, you must do something for me for I saved you from hell with money. A pretty heaven, I think, indeed.

The proud angels kept not their first estate, neither have the missionaries kept theirs; for they have washed and now want the honor of working out their own salvation, which is far from humility. They have an extravant opinion of their own understanding, and an immoderate conceit of their own happy genius; but a very low esteem of those persons' performances who will not give them money to go and save Birma. And I am apt to believe that there are a great many, if they could get as they would say, money enough to go & save Birma, would mistake the route and get in Texas to purchasing land with that saviour (money) of theirs.

Thus ambitious Absalom, ripe for rebellion pitties the ill conduct of his father David, and wishes thus: Oh, that I were made judge in the land, &c. (2 Sam. 15.) Now I think, the missionaries are as ripe as Absalom was, for they are more seriously engaged in praying for money than for the cause of Christ to prevail.

Thus the false apostles and deceitful workers, who opposed St. Paul, represented him to the people as a poor, weak, ungifed brother, and said they were much his superiors in eloquence, and (2 Cor. 11.) learn-

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ing and said, they preached the gospel more freely and spiritually than he did; which may well be applied to these new-eyed theological-bred money-get saviours.

2d Other sins have a relation, though a more remote one, to this of pride; as anger, which by the wise Solomon, is denominated *proud wrath* (Prov 21 24) A peevish, angry man is very apt to think himself ill-used, and interprets every little neglect or mistake of those about him as an affront put upon him; which is far from an humble spirit. These and many more pernicious fruits spring from that bitter root of pride, whence it is justly detested of God. (Prov 26. 5) *Every one that is proud in heart is an abomination to the Lord*, and then is threatened unavoidable vengeance thus: *Though hand join in hand he shall not be unpunished.* And if we recollect, this sentence was once executed in a very remarkable manner, upon the proud and haugty (not humble) King Nebuchadnezzar, who was driven from the midst of his glory. (Dan. 4) to dwell and feed with the beasts.

Of this pride there are several sorts, one in vain glory or an excessive thirst after the praise of men; which is so devouring a sin in any good duty, it destroys the virtue of it, rendering it unacceptable to God and unprofitable to ourselves. It spoiled the religion of the Pharisees and Scribes, for they made long prayers, but it was in the corners of streets. Just so with the missionaries, for if they can tease any money from any person, they are obliged to let their left hand know what their right hand doeth; that is, they will go and have it published that such a person has given so much to the cause of missions. They the Scribes and Pharisees gave alms, but they sounded a trumpet to give notice of it; they fasted, but they disfigured their faces that their fasting might appear to men. So in all their good works they had an eye to the appause of the world, and like the missionaries, were more concerned for their own honor than God's glory.

But there is another kind of pride, or vanity, which is still more in contact with humility; and that is, when men are proud of their ability to commit any vice and ambitious to be esteemed the first in the rank of offenders; when they declare their sin as Sodom and hide it not, but take pleasure in recounting their lewd actions. This the Scripture justly describes *glorying* in their shame, and denounces a particular wo against such boasters. (Isai. 3. 9.) Wo unto them that are mighty to drink wine, and men of strength to mingle strong drink. And thus much of the nature of pride, and the most noted and common branches of it that are opposed to humility.

I proceed to the other extreme opposed to humility; which is pusilanimity, or a falling short of what one ought to do out of a false modesty or fear of ostentation; and it is generally seen in the following instances: 1st, in not employing those gifts which God hath called us to the discharge of, in a right manner. This negligence is expressly condemned in the person of that unprofitable servant, who went and digged in the earth and hid his Lord's talent. It is not in our choice whether we will discharge the duty of our calling, but we are strictly bound to do it; yet we are not to judge of ourselves what is our calling, nor do as do the missionaries, for they do pretty much as I recollect to have heard an anecdote once, which was thus described: A farmer had employed the services of a hireling to labor, who, when he had worked on till the usual time for repast and hearing no news nor trump for an invitation to repast, hailed aloud and went to the house for his repast as though he had been called. Just so with the missionary theological preachers, they the people call and qualify their Birman saviours, and then if God calls them, well; and if not, they send him any how, which shows no spirit of humility.

2nd. In an averseness to be seen performing any public duty, when we are in the exercise of those good works which concern none but God and ourselves to know. We are then indeed to avoid the notice of the world, and to shut our closets when we pray; to give our alms privately, to conceal our fasting and mortifications. Not so with the new-eyed folks; they sound it all aloud, and have asserted that he that would not give money was not a fit subject for Christ.

Dear brother, I have been lengthier than I expected; however, I desire your perusal of this piece, and if you think it worthy a place in your paper please give it publicity. Yours in gospel bonds.

S. H. DWIGHT.

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FOR THE PRIMITIVE BAPTIST.

Georgia, Troup county,
June 10th, 1838.

BROTHER BENNETT: I have often tho't that I did not wish to be in the way of abler pens, but I have concluded to communicate to you a few more of my thoughts. And in the first place, I have been thinking of late why it was that I believe as I do; for when I was young I was far from believing as I do now, because I thought then whenever I would begin to pray and be earnest about it, (which I thought was in my power to do,) and humble myself before God, that then he would forgive my sins. And from ten or twelve years old I had serious impressions, and often when by myself would cry and pray, and then I thought the Lord loved me & that would ease my conscience.

But in my 28th year I was brought to see that I was an enemy to God and all his ways, and was made to lament my condition, and concluded that I surely had passed the day of grace. And it appeared to me that there was no way for me to escape eternal punishment, and though I could not see any way for me to escape that everlasting punishment, yet in me there was a desire never to sin against so good a God. But at a time unexpected to me, I was made to view with the eyes of my mind a Jesus pleading for me, which soothed all my sorrows and made me rejoice, believing in Jesus as the Saviour of mankind. And at that time if a Gehazi had come after me, I expect that I should have been like Naaman was, and have given him a little more than he asked for. Read 2 Kings, v. 6: And ever since that time I have been of a different belief to that of my youth.

But I believe that there are many in this day, who profess the religion of the Lord Jesus Christ, that are of the same faith that I was in my youth. And I believe, figuratively speaking, that there are many Gehazies in this day; for you will find that he did not wish Naaman to believe that he wanted the money for himself, but for the sons of the prophets. And so it is in this day, they never want the money for themselves, but very often it is to aid young men in preparing for the ministry.

And now, brother Bennett, I will tell you that I am not a preacher; but I believe that every Christian has an experience that agrees precisely with the preacher's call to the ministry; for I believe that every Christian is called to the performance of some Christian duty. And now I want to tell you and my brethren elsewhere, my belief about those young men that say they are called to preach, but must first go to school and get an education to qualify them for that office. My belief is this, that you could as easy get a true convicted man to the communion table as you could prevail with a man that is truly called of God to preach, to go to a college to learn to preach; for it would be as consistent to my view to send a man to school to learn him how to tell his experience, as it would to learn him to preach. But I hope no person will think that I am opposed to education, for I am a great advocate for it, and heartily wish that there were better plans adopted in our country than what are, for the education of our youth for their temporal benefit; but I do not believe that an all-wise God would call a man to preach the gospel, when he knew that he was not capable of doing it.

I have wrote more than I thought I should when I begun, but, brother Bennett, I submit it to you for inspection; if you think it worthy of a place in your paper you can insert it, if not, lay it aside, and in so doing you will oblige your unworthy brother, &c. *ANTHONY HOLLOWAY.*

Alabama, Barbour county,
June 7th, 1838.

DEAR FRIEND BENNETT: This may inform you that I received your valuable papers, which were no little satisfaction to me to get hold of and read; and not only me, but others. And I trust they will be of great satisfaction to many in this section of country, as I understand there are many that wish to read them and are trying to fix companies as I have done to write on for them.

I am, dear sir, yours in the bonds of affliction. *GRADDY HERRING.*

Carteret county, N. C.
June, 17th, 1838.

DEAR BROTHER: As I have not had an opportunity of getting your paper before now, in consequence of having no post office near me, I have not applied; but having an office established at, or near our meeting house, I should be glad to have them among us, and as such we have concluded if we can have them, that we will take twelve.

I remain with esteem your affectionate brother in the Lord.

COR'S. CANADAY.

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Good works are completely embraced in what we are to do for the temporal wants of our fellow men.—*Ed.*

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WISCONSIN TER.—M. W. Darnall, *Blue River.*

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Clem's Sanders,	$5	M. H. Sellers,	$10
B. Lawrence,	2	Wm. H. Cook,	5
Thomas Amis,	5	Graddy Herring,	5
R. W. Carlisle,	3	Geo. Herndon,	10
A. Holloway,*	10		

*Received in February last and credited on our books, but omitted in the paper.

TERMS.

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THE PRIMITIVE BAPTIST.

EDITED BY MARK BENNETT.

Printed and Published by George Howard,

TARBOROUGH, NORTH CAROLINA,

"Come out of Her, my People."

VOL. 3. SATURDAY, JULY 28, 1838. No. 14.

COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

Elder S. I. Chandler's letter in Primitive Baptist, vol. 3, p. 28, together with the fact of our having referred bro. A. B. Reid to a Circular Letter, written by Elder Joshua Lawrence, (as attached to the Minutes of the Kehukee Association of 1837,) have induced us to publish said Circular, which here follows:—*Ed.*

CIRCULAR LETTER.

The ministers and delegates composing the Kehukee Association for 1837, to the several churches they represent, send greeting: and this epistle, to all the brethren and sisters composing the several churches of that Association. Wishing grace, mercy and peace, with love and union, to abound among you, in the strongest bonds of Christian fellowship, from God our Father and the Lord Jesus Christ his Son, by the influence of his holy and blessed Spirit on your every heart, working in you to will and to do of God's good pleasure while here on earth; that you may thereby be prepared for the enjoyment of his eternal glory in heaven, when this suffering life shall cease and you all enter on eternity's everlasting shore.

DEARLY BELOVED BRETHREN IN THE LORD: You will certainly expect a Circular attached to our Minutes, when you receive them; forasmuch as many of you know that there was an appointment to write one for this Association; but not coming to hand, we are under the necessity of drafting one in a short time, in order to meet your expectations. And we know of nothing at present that more concerns the churches than that of some remarks on A VALID BAPTISM. For the devil in a thousand forms has through the instrumentality of man attacked the word, doctrine, and ordinances of Christ; which it becomes the duty of the churches composing the Kehukee Association to defend, if they think they are churches of Christ. For Christ has committed all his gospel goods to his church and ministers, and we ask you who shall take care of them if his church and ministers do not? Will the world take care of the word, doctrine, and ordinances of Christ? Surely not. Will the devil, or antichrist? Surely not. Will Mahometans? Surely not. Then the responsibility of the churches composing the Kehukee Association is very great, if they be Christians, to transmit to the next generation of Christians and ministers with truth, faithfulness and clearness, the holy word, doctrine, and ordinances of Christ; without the alloy of hypocrisy, tradition, or human inventions of any kind added thereunto; as they have received them from their forefathers, and proved by the word of God, otherwise void and of none effect.

For you know, dear brethren, that the devil through false teachers has attacked even the person of Christ; calling and endeavoring by many sophistical arguments to prove him a mere man, and not God, nor Son of God. And equally so they have attacked the doctrine of his gospel, and shaped it in ten thousand forms, adding and diminishing its various truths to suit their lust of getting money thereby; and to shape the gospel doctrine that it might either suit the taste of hypocrites, false professors, or the men of this world. And also you know that devilish false teachers have attacked the Lord's Supper; an ordinance laid down so plain in the New Testament, both by precept and example, that he that runs may read the manner of

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it and the end for which it was instituted by Christ, the head and lawgiver of his church. Yet the priests have twisted and turned this to suit their coveting, money-getting dispositions; as well as the Corinthians did to drunkenness and full bellies at their church meetings, and not at home.

Equally so, dear brethren, you know that the ordinance of baptism has been attacked by false teachers; and warped in various forms from its original to sprinkling, pouring, &c.: which was not the original manner nor New Testament form, as practised by John, or Christ, or the apostles, as laid down in the New Testament; to which we now invite your attention in this our epistle. Not that we intend to go fully into an investigation of this subject, but to make a few remarks on two parts of it, and on the third to dwell somewhat; for you know our limits will not admit it, in the short contents of a Circular letter.

And first, all we have to say on this subject is couched in a few words: *What is a valid scriptural baptism?* To which we answer, baptism may be divided into three parts: first, the mode or manner of doing the act of baptism; second, the subject on whom the act of baptism is performed; and third, the administrator that performs the act and his authority to do so. To the two first heads we design to speak but short, as so much has already been written, to which we refer you; but on the third part or head we design to dwell at some length, as but little has been said or written on this part of baptism. to make a valid baptism according to the New Testament.

And first, as to the mode we will say a few things. We challenge the world to show from any history, book, or record, any administrator, or mode or practice of baptism before the days of John the Baptist, as recorded in the New Testament. Then this administrator and his mode and subjects are the origin of baptism. Altho' some have gone back to Abraham's covenant of circumcision, and to the Jewish tabernacle and temple, for sprinkling, this is all fudge; saying, that baptism was in lieu of circumcision. If this be true, then we, brethren, are right; for Abraham was a believer before he was circumcised, and circumcision only a sign of the faith he then had. For Paul makes circumcision only an outward sign, so is baptism an outward sign of the inward work of grace and faith on believers, as Abraham's circumcision was of his inward grace and faith. And Paul settles all this in these words, saying: He is not a Jew which is one outwardly, neither is that circumcision which is outward in the flesh. But he is a Jew which is one inwardly, and circumcision is that of the heart in the spirit and not in the letter, whose praise is not of men but of God. Romans, ii. 28, 29. And now to gospelize these verses it would read thus: He is not a Baptist who has outward water baptism, neither because he is baptized by water; but he is a Baptist who has been inwardly renewed by the Spirit in the heart, and then baptized after his renewal and faith as was Abraham circumcised. But it is sufficiently clear from the New Testament, that all Jewish types, shadows and ceremonies, were put to an end by the dispensation of the gospel; and circumcision with the rest, as Paul's epistles to the Gallatians and Hebrews fully show, for which proof read.

Then as John's baptism was the origin of baptism, as to mode, subject, and administrator; to the account of it as recorded in the New Testament as to mode we shall go, for our proof of this fact. John, 3. 23: And John also was baptizing in Ænon, (not at, or near about, but in,) near to Salim, (and why?) because there was much water there; and they (the people) came, and were baptized. Now this verse shows plainly that the first administrator and mode of baptism required much water in order to perform the act of baptism, by the administrator John, who was the first that ever performed this rite of the church; and that tub fulls, pail, pitcher, or gourd fulls, could not have been here denominated much water, because the place is mentioned, Ænon, and much water there, is the reason given why John baptized in this place. Then baptism performed without much water in the place where the act of baptism is performed, is not valid nor a scriptural baptism, even enough to immerse the whole body is required in the place where the act of baptism is performed. We cite you Corinthians, 10. 2—Romans, 6. 4—as proof.

Next we cite Mark, 1. 9, 10: And it came to pass in those days, that Jesus came from Nazareth of Gallilee, and was baptized of John in Jordan (Mark that word, in Jordan; also, in Ænon—see how these verses agree both as to mode, in, and not at or about.) 10th verse: And Jesus straightway coming up out of the water. Mark, this verse also proves he had been in the water, while the mode was performed, or act of baptism. Then here are two ins, to

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prove the mode or act of baptism was performed in much water; for Jordan was a river, and of course there was much water there.

Again: we cite you Acts, 8. 38, 39: And he commanded the chariot to stand still: and they went down both into the water, both Philip and the Eunuch; and he baptized him. Then this verse shows again the mode of baptism was in the water, and that the subject and administrator must both be in the water, in order to perform the mode of a New Testament water baptism; and we challenge the world to show by the New Testament, that baptism was ever performed out of the water. We have produced three ins, the water, for the mode of baptism; now, if you can, produce three outs, of the water, from scripture, or even one. Now we know, dear brethren, that no man can produce one baptism in the New Testament, where the mode and act of baptism was performed out of the water, not founded on supposition; much less by express scripture, out of the water. Then we say to you, dear brethren, that any thing called baptism, the mode not being performed in the water, is not a valid and scriptural baptism.

Next we come to make a few remarks on the valid and scriptural subjects of baptism. What sort of persons did this John, the first performer of baptism baptize, as the subjects of baptism for God who sent him to baptize? Certainly let him know the proper valid subjects of baptism, as well as the mode; or how else could he have went about performing baptism, a thing he never saw practised nor had been done since the world began. And had he have asked all the wise of the world put together, they could not have told him either the mode or subjects of baptism. Then God made known to John both the mode and subjects of baptism. In the same way he made known to him the Lamb of God that taketh away the sin of the world, and to reject the Pharisees and not baptize them. So then the subjects of baptism are a peculiar kind of people, forasmuch as John refused baptism to the Pharisees it shows all men are not the proper subjects of baptism, but a particular kind of persons only. And in order to prove which, to the book. Mark, 1. 5: And there went out unto him all the land of Judea and they of Jerusalem, and were all baptized of him in (mark that word in, again, that makes four ins) the river of Jordan, confessing their sins. Thus you can see by this text the persons John baptized, such as confessed their sins; these were his subjects of baptism, and of course John then did not admit children to baptism. Nor were they subjects of his baptism, because they could not confess sins; for those he baptized confessed their sins. Then we say, brethren, children are not valid scriptural subjects of baptism.

Acts, 19. 4: Then said Paul, John verily baptised with the baptism of repentance, saying unto the people, that they should believe on him which should come after him—that is, on Christ Jesus. So then, from the above text, according to Paul's exposition of John's baptism, John required faith in Christ Jesus which was to come, in a subject before he would baptize him; which clearly proves three characteristics in the subjects of John's baptism, to make them subjects of valid baptism—repentance, confession of sins, and faith in him that was to come—that is, Christ Jesus. These were the prerequisites required by John to make a valid subject of baptism, which neither children, nor the Pharisees, nor Scribes, nor men in a state of nature possess; therefore, neither of these are valid and scriptural subjects of baptism.

And further, the whole tenor of the gospels and all the epistles show, that repentance and faith were required by Christ and his apostles to fit any person for baptism; such as, repent and believe the gospel—except ye repent ye shall all likewise perish—repent, for the kingdom of heaven is at hand—he that believeth and is baptized shall be saved—go teach all nations, baptizing them, &c.—and many of the Corinthians believed and were baptized, &c. &c. &c.—with a hundred other proofs that it is the man that repents of his past sins, amends his life, and confesses his sins with a broken and contrite heart, and believeth in Jesus Christ with all his heart as did the Eunuch, that is only the valid and scriptural subject of baptism; any thing and every thing said to the contrary notwithstanding. In this truth of the mode and subjects of the ordinance of baptism for validity, dear brethren, stand fast; and let no man spoil your faith through vain philosophy, tradition, or deceit, that any other person is a scriptural subject of baptism but the man or woman that repenteth, confesses their sins, amend their lives, and with the heart believeth in our Lord Jesus Christ, and confesses the same with their mouth as did the Eunuch to Philip, saying, I believe Jesus Christ to be the Son

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of God. We have only made these remarks on the mode and subject of baptism, merely to refresh your memories and put you in mind of what we have heretofore written to you on the subject of baptism.

We now, dear brethren, come to our third head, and that is, to show who the man is that is a valid and scriptural administrator of baptism, according to scripture; for we conceive there is as much in the administrator to make a valid baptism, as there is in the mode or subject. For the mode of baptism and the subject of baptism cannot make a scriptural baptism, without an administrator to perform the mode; for the subject cannot perform the mode on himself. For it takes both Christ and John the Baptist—it takes Philip and the Eunuch—it takes Ananias and Paul to make a valid baptism with the mode beside. Then here in the three above cases you can plainly see the things proposed, essential to make a valid baptism; nor is the administrator the least of the three in making baptism valid. For without the administrator, and he vested with proper authority to perform the rite of baptism, there can be no such thing as valid or scriptural baptism.

Then we presume no man will deny that John was the first administrator of a valid and scriptural baptism. From whence was his authority, from heaven or of men? John, 1. 33: And I knew him not: but he that sent me to baptize with water, the same said unto me, upon whom thou shalt see the Spirit descending and remaining on him, the same is he which baptizeth with the Holy Ghost. 34th verse: And I saw and bare record, that this is the Son of God. Now the above verses show that John was sent to baptize—who sent him? why, God the Father sent him to bear witness to the Light. He sent him that Christ Jesus might be made manifest to Israel; he sent him to baptize with water—all which the chapter proves. So then John, the first administrator of baptism, had his authority from heaven; and it was this heaven-commissioned authority that made him a valid administrator, otherwise his baptism would have been invalid. Of this we offer as proof—suppose Jesus Christ had baptized a person with water, would such a person's baptism have been valid, or not? We pause for you to think. We answer, no; because Jesus Christ had no commission from heaven to baptize with water. God had given him no such commission, therefore if he had baptized with water without the commissioned authority, such a baptism would have been invalid; forasmuch as it was John's authority from heaven that made his baptism valid, having a right mode and right subject. Then all baptisms are invalid by any man that is not divinely commissioned from heaven. Thus it takes God's prescribed mode, God's prescribed subject, and God's authorized minister, to make a valid and scriptural baptism. And this further appears from the following reasons: John was sent of God to baptize with water, and not with the Holy Ghost; John could not, nor did not, baptize with the Holy Ghost, nor did he even confer nor could he confer the Holy Ghost, nor could he work miracles, nor ever did he work a miracle. Then John was just such a Baptist preacher as those in these days, without the gift of the Holy Ghost; which gift alone qualified men to work miracles. But Jesus Christ was sent of God, not to baptize with water as was John, but to baptize with the Holy Ghost; and had he baptized with water, he had no authority to do so. Then his baptism would have been invalid, for he had no commission to baptize with water; therefore the scriptures show us Jesus baptized not, but that his disciples baptized.

Then from scripture it is clear that John had authority to baptize with water, but not with the Holy Ghost; so from the scriptures it is equally clear, that Jesus had a commission to baptize with the Holy Ghost, and not with water; so then each followed his commission, as the whole tenor of the gospel shows, and neither intruded into the commission of the other. Had they have done so, each baptism would have been invalid. And this further appears from God's call to the priest office: None were called to this office but the tribe of Levi; none commissioned but them; therefore, those who assumed the office and offered incense, were burnt with fire from heaven; as no priestly office was valid, but he that was called and commissioned by God to that office. Therefore, says Paul, no man taketh this office to himself, but he that is called of God as was Aaron; because nothing he done was by divine command, or of divine authority, therefore invalid and offensive to God. And Paul applies this to the ministry. And God might say, who hath required this at your hands; for I have not sent you

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to do so, and by what authority do you these things? So then it takes the divine call and commission to make a priest and his offering valid; so also it takes the divine call and commission of God to make a minister, and his office and act of baptism valid, and nothing short of this can do it. Then if Christ did not baptize because he had no commission to do so, how dare others, who have no commission from God to do so? Such are intruders into office, and shall be dealt with by God as such, saying, you run and I sent you not, &c.

Having thus shown that it takes an administrator divinely commissioned to make baptism valid, we pursue our third head further. Jesus Christ, the head of all principality and power, the head of his church, God's king in Zion and lawgiver of his church, and further, the Father vesting him with all power in heaven and earth, after his death assumed the right and authority of calling, qualifying and commissioning men to preach and baptize nations according to the mode he himself was baptized with. For he himself says, baptism was the counsel of God, and it was a commandment of God; as it was righteousness in John to administer it, as being sent; and him to obey it, as a command of God; and thus they would fulfil all righteousness as respected the command of God concerning baptism. Nor can we believe that Christ would pervert the command of his Father concerning baptism; either as to mode, subject, or administrator; but enforced the same by commission and his authority on his disciples. And thus he says: Go ye into all the world; he that believeth and is baptized shall be saved. And thus: Go teach all nations, baptizing them, &c. So then he does not tell them the mode, and why? because they well understood this. But he tells them the subject: he that believeth. Then it follows, that all the apostles were commissioned and delegated with power and commission to baptize believers, from Jesus Christ, who is the rightful head, sovereign and lawgiver of his church. And thus all they baptized, if believers, by the original mode, their baptism was a valid baptism; because they had Christ's commission so to do, and not otherwise.

But we still pursue our third head, as to a legal administrator making a valid baptism. Now let it here be understood that John was authorised by God the Father to baptize with water; and that Christ was only authorised to baptize with the Holy Ghost, and not with water. And here let it also be fully understood, that the apostles, and not the seventy sent out, were fully commissioned to baptize both with the Holy Ghost and water by Christ, the head of his church: and that the seventy had not the power nor commission to give the Holy Ghost nor work miracles; but that this of giving the Holy Ghost was exclusively given to the apostles for reasons we could easily assign, by the laying on of their hands; but neither John nor the seventy could do so. Then they were just the same as ministers of this day, only that of planning to get money by the new schemes of the day; of this there is not a word said. Then it follows that the apostles had the commission to baptize with water, and the power to give the Holy Ghost by laying on of hands, and by this gift of the Holy Ghost to work miracles; which no other set of ministers have had since that time. Yet although ministers since the days of the apostles have not had the power to give the Holy Ghost by laying on of hands, nor been baptized with the Holy Ghost as they were, nor had the power to work miracles as the apostles had; yet every minister since the apostles' time, that has been called and commissioned of God to preach and baptize, although they were not baptized with the Holy Ghost, nor could work miracles, yet being commissioned of God so to do, their baptisms have been as valid as that of John or the seventy, provided the mode and subject were scriptural, or even that of the apostles. For the baptism of the Holy Ghost was never given to make a Christian, but for other purposes.

Yet still we pursue the third head, as to the lawful administrator to make a valid baptism. John being commissioned of God was a lawful administrator, the twelve apostles being commissioned by Christ, or the seventy, were lawful administrators; and this because sovereign authority commissioned them to baptize, otherwise it would have been invalid; because it is only the right of sovereignty to command and require obedience. Then we proceed to other administrators who baptized, not in the limits of the Jewish nation, as did John and the apostles in the first progress of their commission; to wit, Paul and his colleagues. That Paul was baptized by Ananias none will doubt, and that he baptized, his epis-

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tle to the church at Corinth fully shows; 1st chaper, 16th verse: And I baptized also the household of Stephanus, &c. 17 For Christ sent me not to baptize, but to preach the gospel, &c. Now here we ask a question: Was Paul's commission to baptize from Christ? The above verse says not; for he says, Christ sent him not to baptize, but to preach the gospel. How then dare he to baptize? Why, God the Father sent John to baptize, and Christ sent the twelve and the seventy; but now the Holy Ghost sends Paul. As proof, Acts, 13, 2: As they ministered to the Lord and fasted, the Holy Ghost said, separate me Barnabas and Saul for the work whereunto I (I the Holy Ghost) have called them. 3. And when they had fasted and prayed, and laid their hands on them, they (the church) sent them away. 4. So they being sent forth by the Holy Ghost, departed unto Seleucia, and from thence they sailed to Cyprus.

Now, dear brethren, don't forget that God the Father sends the first Baptist preacher, John the Baptist; also don't forget that Jesus Christ, the second person in the trinity, sends forth the twelve and seventy Baptist preachers to the world, and commissioned them to preach and baptize the nations. And we charge you by all that is divine, not to forget that the Holy Ghost sends forth the third sort, Barnabas and Saul. And why? because it has been the office of the Holy Ghost to send preachers and qualify preachers for the world from that day to this. For Jesus said, when he went away he would send him (the Holy Ghost.) So then we have to look to the Holy Ghost for Baptist preachers of the right sort, and not to the schools for men and devil preachers. Then the Holy Ghost sent Paul and Barnabas to the heathen, and not mission and begging societies; for among the heathen was this work that the Holy Ghost had called them to. Then God the Father sent John the Baptist, and Christ Jesus the twelve and seventy, and Paul he called to the apostleship to bear witness of him in Jerusalem, Rome, and elsewhere; yet it is the Holy Ghost that requires the church at Antioch to separate Paul to the work for which Christ and the Holy Ghost had called him. So then since that time, it is the right and office of the Holy Ghost to call a minister to his work, and by his call or impression on the church to separate him by office from the rest of the church to the office of a minister or a baptizer. For Paul by this separation became a baptizer of the heathen, and by no other means was his baptizing of a person valid, but because the Holy Ghost had called him to the work, and the church had separated him by fasting, prayer, and laying on hands to the work. And thus any person that Paul or Barnabas baptized among the heathen, by a lawful mode, and they being a lawful subject, such a baptism was valid; and only so because of the call of the Holy Ghost, and the separation of the church to that office by fasting, prayer, and laying on of hands; otherwise void and of none effect.

Then we see a divine commission necessary in John, in the apostles, and seventy; and also in Paul and Barnabas, to make them valid administrators. And this instance in the church at Antioch, by the call of the Holy Ghost on the church for Paul and Barnabas to be separated to the work of the ministry, by fasting, prayer, and laying on of hands, is the first instance in the scriptures where the church of Christ shows her delegated power by the Holy Ghost, in the ordination of ministers.—Then laying on of hands by an apostle, was to give the Holy Ghost and office; but the laying on of hands of other ministers, was to separate to office. For Paul was called to be an apostle of Jesus Christ before he received the imposition of hands in the church at Antioch; for as soon as converted and baptized: He straightway preached Jesus Christ was the son of God. And he had preached sometime in Judea, but he now is to be sent to the heathen to administer baptism and the Lord's Supper, and build up and establish churches; and to do which lawfully by God and church authority, he must be separated to that office by the church, fasting, prayer, and laying on of hands of the other three teachers in this church, in order to make him a valid and proper administrator for the above work. So then a divine call to the ministry, and the sanction and separation of the church to that office by the imposition of hands of a presbytery, are the only things that can make a lawful administrator or a valid baptism; the person thus ordained himself first being baptized by immersion by a man thus ordained to office. By reading the chapters it is certain that Paul had the gift of preaching and the Holy Ghost before hands were laid on him. So then the laying on of hands on Paul and Barnabas was to separate to the office of ministers, and thus make their baptism a valid baptism,

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otherwise of none effect.

This same practice seems to be alluded to in 1st Timothy, 4. 14: Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. Thus no man can perform a valid baptism without a divine commission, and passing to that office by the delegated authority of the church and laying on of the hands of two or three ministers as a presbytery; of this there can be no doubt from scripture—besides the many proofs that could be brought from the Old Testament of the laying on of hands to separate to office, as appointed of God in the Old Testament, to which we refer you.

Some have supposed that the laying on of hands were in all cases to give the Holy Ghost; and thus because they could not give the Holy Ghost by laying on of their hands, have refused to help ordain deacons and ministers to these offices. But to convince such, we refer you to Acts, 6. 3: Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may (we, the apostles,) appoint over this business. 5th verse: And they chose Stephen, a man full of the Holy Ghost, &c. 6th verse: Whom they (the church) set before the apostles; and when they had prayed, they laid their hands on them. So from the above verses, it is clear that the apostles used the laying on of hands to separate to office, even those men that were already full of the Holy Ghost. So then laying on of hands in these cases could not be to give the Holy Ghost, for that they already had before hands were laid on them. Then it is clear as the sun at noon day, that the apostles laid their hands on the seven men chosen to be deacons by the church; not to give the Holy Ghost, but to separate and set apart to office. And it was so by Paul and Barnabas to set them apart to the office of ministers, and not to give the Holy Ghost. And Christ has appointed and delegated this power and authority to his church and ministers, for the purpose of keeping impostors from the office.—Yea, it is the church's defending wall to preserve the sacred ordinances as delivered her; which fence against imposters she could ever keep up, to keep the ordinances valid in their administration, by letting none perform them but such as pass her inspection and the laying on of the hands of her ministers. And all this is so wisely ordered by Christ as to be fixed as a check and balance of power. For a church may set apart a deacon or minister, but then a presbytery may check that power by refusing to ordain him to office, by laying on of their hands, if they think him unworthy. And so, equally so, the church may check the power of the ministry, by refusing to set a man before them that she thinks unworthy of the office. Thus a concurrence of both these powers are essential to the qualifying of an administrator to that office. And a concurrence of the church and presbytery is plainly seen in both cases of the ordination of Paul and Barnabas, and the seven deacons; and without this concurrence of church and ministry you cannot make a valid administrator, and otherwise all he does as to performing ordinances in the church are invalid.

Now, dear brethren, we would willingly pursue this third head of a lawful administrator further, but our limits admonish us; therefore, we will hasten to a close by couching our ideas on the balance in as short a way as we can. And first, it takes a divine commission; 2d, it takes a lawful mode of baptism, and that is in the water; 3d, it takes a lawful subject, and that is a believer; 4th, it takes the church to set the administrator before the ministers chosen for a presbytery; and 5th, it takes fasting and prayer by the church, and laying on of hands of this chosen ministry, to make a valid administrator or a valid scriptural baptism.

Suppose then a methodist, baptized by immersion himself, and then he baptizes a person by immersion that is a believer, and such a person comes to join one of our churches, is his a valid baptism or not? We say not: he should be re-baptized by you.

Suppose a Free Will Baptist preacher, who himself has been baptized by immersion, and then baptizes a believer by immersion, and such an one comes over to us, is this a valid baptism? We say not, that such an one should be re-baptized by you.

Suppose one of our own Baptist preachers should baptize a person, and that afterwards he should get converted and confess that he was baptized in unbelief, would you not baptize him over again? Surely. And why, but because when you baptized him he was an unbeliever, and therefore an improper subject of baptism, but now by his conversion to God he is a proper subject? Therefore baptize him again, for his first baptism was invalid; and why? because he was not a valid subject. So we

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say that a Methodist and Free Will Baptism, although a lawful mode and a lawful subject, is not a valid baptism for want of a lawful administrator of our faith and order of our churches, and our presbytery to confirm it by their delegated authority from the church of our faith and order.

For we consider a right faith, both in the subject and administrator, essentially necessary to make a valid baptism; for if a man baptizes by immersion who does not believe this to be the divine mode of baptism, it is mockery and hypocrisy; for he as the administrator is doing that for God that he don't believe God requires at his hands, and so plays the hypocrite to please others and not God, nor as his duty to God. So then it is essentially necessary that all administrators should have faith in the right mode, which is immersion; and secondly, if a lawful administrator who believes in the right mode, baptizes a person he don't believe to be a valid subject of baptism, he equally plays the hypocrite and mocks God, by putting a member in the church he don't think at the very time he is doing the act of baptism to be a valid subject for the church of God—For whatsoever is not of faith is sin.

And further, in order to do things in gospel order it is of necessity that the administrator believe in a right mode, and that the valid subject also believe in the same right mode; or else for the want of faith the baptism is invalid; for none are to be baptized but on a profession of their faith in Christ, and that a true faith as near as the church and administrator can judge, both in Christ and the right mode of baptism in order to make a valid baptism.

And further, it is essentially necessary that the administrator believe with all his heart the doctrine of the gospel, for John the Baptist was a believer in Christ and the gospel: Behold the Lamb of God that taketh away the sin the world—shows it very clearly in his testimony. And it is equally clear from scripture, that the apostles believed the doctrine of the gospel before they were baptized and while they baptized; and so should all other administrators. Therefore it is requisite that an administrator be of our faith and order, in order to make a valid baptism for us; without which belief in the doctrine of the gospel we count his act of baptism invalid. For it is said, Acts, 2. 42: And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread and in prayers. Again: Acts, 5. 28: Ye have filled Jerusalem with your doctrine, &c. &c. &c. which show that the apostles while they preached and baptized had a doctrine, and that was the doctrine of Christ; which was essential for every administrator and member to believe, in order to fellowship and breaking bread in the Lord's Supper, and uniting in prayers; and that in this doctrine they should be stedfast.

Now, dear brethren, a few words must settle the point as to what was this apostolic doctrine; for you must believe they had the doctrine of Christ, which may be comprised in this from the New Testament, and proved thereby: 1st, God's eternal and unchangeable love to sinners; 2d, his foreknowledge of all persons' sins and events whatsoever; 3d, his eternal choice or election in Christ before the world began of his church; 4th, his predestination, appointment, and ordination to life eternal; 5th, his all powerful and effectual call of his elect; 6th, their justification by the righteousness of Christ, and final and eternal salvation by him to a single individual chosen to salvation. Of this faith should all administrators be to make a valid baptism, and no man should be admitted by the churches to ordination that does not believe this doctrine.

Again: suppose one of our ministers should be excommunicated from one of our churches, and so put out of the fellowship of the church; and he then was after his excommunication to baptize a person, and then that person by him baptized should come over to our churches, must he be baptized or not? We say, yes; and why? because the church put him in office by her fellowship and authority, and now by her excommunication and non-fellowship she puts him out of office and any authority to baptize; therefore the person he baptized, although by a lawful mode and a lawful subject, their baptism is invalid for want of a proper church fellowshipped authorised administrator to do so, and should be rebaptized by you. For no man has a right to administer the ordinances of the church but by her sanction and delegated authority, and she can give and take away this at her pleasure, and thus bind on earth as said her head and king.

Suppose one of our ministers should be excommunicated by the church for holding to missions and the new schemes of the day, and then he goes and joins the missionaries and baptizes a person, is such a

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baptism valid or not? We say not. It is not valid no more than the above; because it matters not for what such a minister is excommunicated, whether for heresy, immoral conduct, missions, or any thing else, so he stands excommunicated and out of the fellowship of the church, no act he performs as a minister is valid, whether baptism, the administration of the Lord's Supper, or preaching the word. For as was said in the other case, the fellowship and authority of the church put him in the office of baptizing, so his non-fellowship and excommunication put him out of office, and therefore not valid. For every church of Christ is vested with independent power, from which there is no appeal on earth, but her decisions are final. Hence you read of the church at Jerusalem, at Corinth, at Smyrna, at Sardis, &c. &c. all which were independent bodies of each other and all the world beside in matters of her own discipline; having this power delegated to her by her head and king to try, and determine, all causes and cases as might respect her ministry, doctrine, ordinances, or offences, that might arise in her own community and no where else.

And now, dear brethren, we have only glanced at our subject, without the many scriptures and reasons that we could have offered to support this advice. Yet we wish you to ponder upon it and compare it with the scriptures, and draw your own conclusions therefrom, and act according to the scriptures. However, we will offer one of our many reasons in support of the ground we have taken. Suppose the people of this State were to nominate a man to be a magistrate, and the General Asaembly was to appoint him to that office, and he was to enter on his office before he took the oath that is required of magistrates to take by the sovereignty of the State: Question. Would any of his acts be valid? You know not. And why? Because he had not taken the oath. But after the oath is taken, all his acts are valid as a justice of the peace. Then suppose the General Assembly for some misdemeanor was to declare his office null and void, would any act of his be valid after this declaration? You know not; for the sovereign power that gave it took it away. So in like manner every church of Christ is a republic and sovereign community. The church nominates and appoints a man to the ministry, the presbytery ordains him and swears him into office by laying on of hands; then like the magistrate are his acts valid, and not before. But suppose he like the magistrate should be guilty of some misdemeanor: Question. Has not the church the same power to put him out of office as the Legislature has a magistrate, and thus render all his acts invalid, however much he may assume the office. Then it follows that it is the sovereign power and the oath that makes the act valid; even so it is the sovereign power, fellowship and ordination of the church of Christ, that makes the act of the minister valid; and she may give or take away at her pleasure for a misdemeanor, and the minister is not to be the judge in this matter no more than the magistrate, for sovereign power is the arbitrator in all cases. And for to say any way will do to baptize, either by immersion, or pouring, or sprinkling, or as any subject of baptism may choose, is the most foolish and futile argument ever raised about baptism; for this is at once for the subject to make laws for himself, or for sovereign power, or for his king; whereas it is sovereign power that has the right to make laws and enforce them, and not the right of the subject to choose what kind of law he will or will not obey.

We leave you, dear brethren, with these remarks, stating we have had a pleasing Association and all things conducted in peace and good feeling, and that harmony and union and love and fellowship abounded among the brethren to a high degree. May the good Lord prosper all the churches, and quickly if it is his will add to your numbers such as shall be saved; and cause all the churches to arise and shine, because the time of refreshing has come from the presence of the Lord God of Zion, who will not forsake her in her dark and sickly state, but visit her in his own way and in his own time. Farewell.

THE PRIMITIVE BAPTIST.

SATURDAY, JULY 28, 1838.

We have received a communication from Upson county, Ga. which we would freely insert; but it is indispensable that the writer's name be attached to it, which is omitted.

The Biblical Recorder and Southern Watchman of April 28, contains an essay on "the influence of the missionary character on the home ministry," in which the writer of said essay, speaking of the "prayerfulness" of "faithful missionaries," uses the following language: "The achieve-

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ments of the gospel, in the evangelized portions of the globe, have been eminently the achievements of *prayer*, the prayers of missionaries."

As the writer was then speaking of the missionaries, abroad, he must of necessity attribute the success of which he speaks, to the efficacy of their prayers. This is saying very little for the prayers of home missionaries, and of the advocates of missions generally; and not much for all their acts of "benevolence."

As it regards the subject of prayer, we desire to approach it at all times with a caution and graveness; for it is not improbable that in times past much more has been said, by way of descanting on prayer, than was necessary or edifying. Our present object is the efficacy ascribed to it, by the writer in question, as offered or addressed by foreign missionaries. Admitting missions to be holy, that is, scripturally and divinely blessed, we should then deem it imprudent, if not impious, to speak of the regeneration of hundreds as being the achievements of the prayers of missionaries. We believe indeed that the Lord has rendered public prayer instrumental in awakening men to conviction and repentance; and we believe no less that he has answered the desires of his people which have gone up in secret. James reads, (v. 13—16.) Is any among you afflicted? Let him pray.—Is any sick among you? Let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. Confess your faults one to another, and pray for one another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.—In this passage, the afflicted man among *the twelve tribes*, praying himself, and hearing the elders praying over him, and being anointed by them with oil in the Lord's name, is recovered by the prayer of faith,—raised up and forgiven by the Lord. It is declared furthermore, that the fervent prayer of a good man which is [answered] effectual, or, the fervent prayer answered is very profitable [to the healed,] and very dismaying [to the wicked, as that of Elias to Ahab.]

But when we hear a man* conspicuous for erudition, and famed for gospel knowledge, speaking of the eminent finishes, accomplishments, or performances of foreign missionary prayers, we hesitate; we reflect; we examine; we disapprove; we discard, the cause, for its wildness and badness. The efficacy of foreign missionary prayer. as spoken of by our writer, is such, that he ought to excuse us if it conducts our thoughts to the value of popish indulgences, and to the merit which lay treasured under the key of St. Peter.—*Ed.*

*Dr. Wayland is the writer before us, if we recollect well.

FOR THE PRIMITIVE BAPTIST.

Fairfax C. H. Va. June 27th, 1838.

Brother Bennett: From being much from home, I had not the opportunity of examining the 9th No. of current vol of the 'Primitive' Baptist, until a few days past. On looking over my communication therein, I find in addition to one or two typographical errors of minor importance, one sentence which reads as I did not intend. Whether the mistake existed in my manuscript, or was made by your compositor I cannot say, I however wish to correct it. The sentence reads thus, (p. 137, col. 1st.) "Whilst this purpose and *the eternal existence of Christ*, and his church in him, hang and depend upon, and only upon, the very existence of God." The sentence as it stands is I believe in itself truth, for the term *Christ* which like *Messiah* signifies anointed, only belongs to the Word, as he is revealed as the Mediator and the Head of his church, and is I conceive only so used in the scriptures. Therefore as the Christ he sustains a dependent relation on the Father, represented by his being *set up*, being *brought forth*, being *set as a King*, &c. But as it is so common for persons to use the name Christ, when they refer to the essential existence of the Word, or the second personal distinction in the Godhead, I do not allow myself to use the term Christ, in such a connexion as in the above sentence, that is, in reference to his dependent relation on the Father, without some qualifying term connected with it, such as, *as the Head of his church*, or as *Mediator*, &c. lest persons should suppose that I believe that, in his essential existence, Christ or the Word is a derivative, and therefore, dependent being; a sentiment which I can by no means countenance.—Hence I undoubtedly intended to have used as a qualifying term, the expression, *as the Head of his church*, or something similar, in connexion with the name Christ, in the sentence above quoted, whether I so wrote it or not.

And, my brother, as I have to send the above to you for publication, I may perhaps be indulged in extending my remarks a little. I will therefore add, that the *Word which was made flesh*, is, in reference to his essential existence, revealed to be Jehovah, equally with the Father; that is, *independently* self-existent.

None short of Jehovah, could accomplish the salvation from sin which we need, and which by the gospel revelation we are encouraged to hope for. And we have reason to bless God, that for our encouragement to *trust*, this salvation is re-

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vealed as both the purpose and work of *Jehovah* God;—that the THREE, who are ONE, *each*, in the distinct part he bears in the economy of salvation, acts of and from himself, as the self-existing, self-moving God. Hence the salvation revealed in the scriptures, whether we contemplate it in the work of redemption wrought by the Son, and the consequent intercession of Christ, or in the work of regenerating, enlightening, comforting, sealing, &c. the redeemed by the Holy Ghost, is but the divine purpose of the Father, divinely made manifest, by the Son and Holy Ghost.

If God in sending Moses to be a ruler and deliverer to national Israel, saw fit to declare himself by the name, I AM THAT I AM, by which he would make known to that people, that what he was and was about to be manifested in their deliverance, *to be*, he was,—not by their contrivance, their aid, nor their hindrance—but, of himself, hence that it was not their place, to undertake to help him by their plans, nor to distrust his accomplishing all he had promised to their fathers on account of any unfitness in them, any difficulties in the way, or any seeming, and to them, real, impossibilities to be overcome, but to repose entirely on him to bring them out of Egypt in his own time and way, and put them in possession of the promised inheritance; and if this was but a temporal deliverance and at best but typical of the greater salvation to be accomplished by his Son, is it any wonder that, in the antitypical salvation of spiritual Israel, the, which the apostle calls comparatively, *so great salvation*, and which he has declared by a no less personage than his Son, he should say to those who would presumptuously draw nigh in self dependence, and confiding on their own preparations, as he said to Moses, "*put off thy shoes, from off thy feet, for the place whereon thou standest is holy ground*, not to be defiled by human aids; and to those self-righteous who would help him save, and equally to the humble sinner, who is so full of distrust, as to his being possibly saved,—I AM THAT I AM! Is it strange that he should to the one class say, When ye approach the religion of the gospel, remember ye approach where the LORD God is revealed; draw not presumptuously nigh therefore, in self confidence, and clad in self-preparation for acceptance, thinking that God wants your aid in sustaining that religion or in completing the salvation in all its parts, therein revealed; and to the other class: Indulge not in your distrust, your unbelief, for I am God Almighty, immutable in my purpose, your weakness, your unworthiness and utter sinfulness can no more obstruct my salvation, my bringing you to glory, than the creaturely plans and exertions of others can promote my salvation! —Yes, God is in effect saying in the scriptures, to the humble believer, and to the sensible sinner, Fear not; and to those who approach shod in their own preparations, ready to run forward in their own strength, even to the whole class of New School gentry, stand back; *put off your shoes*.—May God give them ears to hear and hearts to understand.

Affectionately yours in gospel relation.

S. TROTT.

I would just say here, that one typographical error which I discovered is on p. 136, col. 2d. "that bro. Moseley's present situation and *mind*," &c. is the way it reads—I wrote it *mine*—not *mind*; that is, *that bro. Moseley's present situation and my own*, &c. was the sense intended to be conveyed. I will here add that from what observation I have taken, your paper has been as free from typographical errors, as any I see. *S. T.*

FOR THE PRIMITIVE BAPTIST.

Martin county, N. C. June 12, 1838.

BROTHER BENNETT: I have been a constant reader of your paper from the commencement, and I highly approve the doctrine it contains, also the manner in which your sheets are filled; that is, many writers testifying to the truths of the gospel of the Son of God.

But amongst those writers and those precious truths, I find many things said about those Hagarines, Ishmaelites. Canaanites, or New School, or Missionary folks. I think all the host of them minor things to the gospel of the Son of God. The true watchman has been pestered and teased so by this generation of vipers, that they have become more engaged in putting down vice and the new schemes of the day, and less engaged in establishing the truths of the gospel. I hope and trust in God, that less attention will be paid to the former and more to the latter; and I also hope, that the time will speedily come when the precious will be separated from the vile, and the true Israel of God rejoice as in days past and gone; for we are not redeemed by such things as silver and gold, but by the precious blood of Christ. Therefore, let us go to Christ and tell him what these Sauls are doing,—they are digging down thine altars, &c. Let us hear what the Lord says: I have reserved to myself seven thousand men who have not bowed the knee to the image of Baal. Even so then at this present time also, there is a remnant according to the election of grace. Now I say to these Sauls, away with your perishable things to save souls.

Brother Bennett, I have tried to content myself not to write for the Primitive, knowing my inability; but I have come to the conclusion that I

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would rather suffer persecution with the people of God, than to remain in silence.

THOMAS BIGGS.

FOR THE PRIMITIVE BAPTIST.

Camden county, N. C. June 15th, 1838.

DEAR BROTHER BENNETT: I have been a reader of your paper, and I do not recollect of seeing a letter published from any brother who lives within the bounds of the Chowan Association; wherefore, as I live in the bounds of that Association, I have written a few lines at your disposal; if you think best you can publish them, that our brethren may have some knowledge how things are with us.

The Chowan Association is composed of the Baptist professors in the east corner of our State. They held their Association in May last at Sawyer's Creek meeting house, near where I live, and there was much contention in the Association among the brethren. This contention seemed to come through disorder among the ministers.

Here are five small bodies of Primitive or Old School brethren, within the natural bounds of this Association, which have no part with them. All the other churches, as far as I know, hold with the mission institutions of the day. When I see and hear such contentions and discord among brethren, which seem to come through the love of money and the new inventions, I can but think from the fruit they bear that these inventions are of that wisdom which is earthly, sensual, devilish. Isa. 3 c. 15 v. Those five churches above named are two of them in Currituck county, one at Powell's Point m. h.—here the mission Baptists also hold their meetings—the other is at Cowenjock m. h. And two of them are in Camden county, one at Sawyer's Creek m. h.—here also the mission Baptists hold their meetings—the other at Spence's m. h. near the Dismal Swamp Canal. The other church is in Pasquotank county, at Flatty Creek m. h. Those five churches are united in a Union meeting capacity with one another, and three of them became members in the Kehukee Association; but the distance is so great the other two have not as yet united in that body.

We had three ordained ministers among us of the Primitive order, but one of them was removed from us by death and one of them has moved to the west, and we have now but one ordained minister and that is Elder Samuel Tatum, who is pastor of those five churches and is very highly esteemed by them for his faithfulness in the administration of the word and doctrine. Those churches being at so great a distance from each other, makes it very laborious for their pastor to attend them. May the Lord raise up some other among us, or put into the heart of some of his ministers to come to the help of Elder Tatum in preaching the word. We should be thankful even for a visit from any minister who is sound in the faith of the gospel; it might be a means with the blessing of the Lord of reviving us in our low state. Our number decreases by means of death.

Dear brethren, remember your fellow sufferers at a throne of grace. Although we live at a distance scattered throughout our Union, yet through the Primitive and the Signs we can have knowledge of each other and feel for one another. For I do feel for my brethren when I hear that they are in the same troubles that I have waded through. Again, I can rejoice when hearing of some who seem to bear the cross with a lively faith in Christ, and are willing to suffer shame for his name. Let us press forward while we take the written word of God for the man of our counsel and the Holy Spirit for our guide. Then let us fear no evil, for when we have suffered our master's will on earth he will take us where our sufferings will be over. I have suffered an expulsion from the church at Sawyer's Creek, after being with them near 17 years, and had served them sometime as deacon; but having become a disturber of the peace of those who were zealous to walk in all the religious institutions of the day, I was turned out as in the woods to get my living if I could. But thank God, it was not long before a few scattered ones of us who suffered like things got together, and when we came round the table to commemorate the sufferings and death of our Lord, I cannot tell you my feelings, having been deprived of that privilege some time. Behold how good and how pleasant it is for brethren to dwell together in unity. How good it is to know this by experience.

I wish to tell you a dream I had a few weeks before I was expelled. I thought I was in a large field, wherein were two armies fighting each other, in front of their camps; one army small, the other large. The large army was made up of a mixed multitude of different sizes and colors of people, and I was on the left of it without any weapon; but my mind was to go to the other army, and while on my way, I thought how could I bear to look back and see the blood and wounded. So I did not look back for fear I should faint. I was also afraid the others would kill me as an enemy before I got to them; but when I got to them, there were but few and they looked very sincere, with a grave countenance, and calmly continued to cast their balls at their enemies, for they cast them with their fingers. Here I saw none hurt by their enemies, for there was a wall between them and their enemies which I did not see before I got with them; but then I saw they were out of all

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danger, while their enemies were exposod. This was my dream, and after I was expelled I thought I could interpret it.

May the Lord bless you, and cause you to fight a good fight. *JOSEPH BROWN.*

FOR THE PRIMITIVE BAPTIST.

Orange county, N. C. June 30th, 1838.

DEAR BROTHER BENNETT: As I have taken an occasion to address you, I think it not amiss to offer you a few statements in regard to the situation of the Baptist church in this county, at Camp Creek; although a stranger to you in the flesh, but I hope a brother in Christ.

I feel assured, sir, that a better state of things now exists among us than has a few years past; for during these times darkness prevailed, errors were spread and took some root. But we have become awakened, and are determined to exclude the inventions of men in matters of salvation, and are willing to stand the persecution. We have come out from the new schemes of the day. We met in Conference the 3d Saturday in this month; after doing church business, we came into a resolution to have a meeting at this place, Camp Creek, commencing on Saturday before the fifth Sunday in July; and for each dissatisfied church to send delegates to meet in the meeting house and form a body and adopt some way, or form an Association.

Dear brother, I have no doubt but if it can be published in time, that there will several delegates from different churches that are dissatisfied meet on that day; for I am informed that there are some dissatisfied, to wit, Tar River, Enoe, and some others that want a meeting of that sort.

I should rejoice to have your company at that time and several more of the Old Baptist preachers, as we expect to have preaching ou the Sabbath.

I conclude in prayer to God to correct all error if it is his will, and establish the truth as it is in Christ Jesus the Lord. Yours, &c.

T. J. ROBERTS.

FOR THE PRIMITIVE BAPTIST.

Georgia, Pike county
June 15th, 1838.

DEAR BROTHER BENNETT: Through the medium of your semi-monthly visiter our hearts are made glad, and our souls rejoice within us to hear from the dear children of God, who are so earnestly contending for the faith once delivered to the saints. I devoutly wish that their united exertions may prove successful in arresting the mania of *Benevolence*, (falsely so called.) I have always entertained an exalted opinion of your excellent paper; and have often been refreshed through its medium, and have accordingly endeavoured to encourage its circulation, as your agent for this section of our State. I have made an exertion to obtain new subscribers, and I herewith send you the names of six. These are the first fruits of my labours among my dear brethren of Shoal Creek church. I think by using a little energy I shall be able to send you more soon.

I remain yours in hope of a blessed immortality

ALEXANDER GARDEN.

FOR THE PRIMITIVE BAPTIST.

Chambers county, Ala.
June 15th, 1838.

DEAR BROTHER EDITOR: I once more take my pen in hand to inform you that there are a few more that want to become subscribers to your paper, which you will find in a list below.

Brother, I will give you some of my thoughts. There are in this section of the county all sorts of people that call themselves Baptists; for instance, there are the Old School Baptists, I call them so because they are built upon the foundation of the apostles and prophets, Jesus Christ being the chief corner stone. Now, this excludes all the inventions of men, and I say for myself that I feel determined by the help of God to stand opposed to those idol worshippers of the present day so long as it shall please God to support me; for I recollect a time when I saw myself a poor lost and condemned sinner before God, and if money could have purchased salvation I would have given all that I ever had, or ever should have, to had a hope in Christ; but I believe that I was brought to see that nothing I could do that could atone for my sins. But I hope that I at that time was enabled by eyes of faith to view Jesus Christ as my Saviour, which I think makes the Christian contend for the faith once delivered to the saints.

I will say to my institution friends that I think that your faith is wrong, for I cannot find thus saith the Lord for it; and I think that money is what you go for, from the way you beg for it, for I think it nothing more than rotten Arminian faith. And to deal plain with you, I tell you that you all with your faith will be lost, unless the

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goodness of God leads you to repentance; but I expect no thanks from you Ishmaelites for what I say. But no odds, I will support the truth without thanks from your side; but I hope that the Lord will cure all your errors, and undeceive all who are deceived in religion, so far as is consistent with his word and will; for he is God, and works and none can hinder. But I can tell you society men, that you cannot hurry on the work of the Lord to convert one soul, nor the wicked one cheat him out of one; for known unto God are all his works from the beginning of the world. Then it is the work of the Lord to make Christians, for he knew from the beginning how many there would be to make.

Now, brother, they make me think of old Sarah, when she told Abraham to go to Hagar and get the promised son: and he hurried on, so Ishmael was got. So I think that when all the workmongers work at their benevolent institutions, falsely so called, to carry their gospel to convert the heathen, they will all be Ishmaelites. And now if they will read the scriptures they will see, that at the appointed time of God here came Isaac. So will all the children of God come at the appointed time, and all the men in the world cannot hurry the Lord one moment sooner.

So I will come to a close by saying, that there is another set that say they are not Old School nor New School; so I do not know what to call them but go-betweens. But I believe they with the Whiteites will join the missionaries, for they all seem to go after the beast. Therefore the Old School Baptists have hard work to get away from them, for they want to carry all with them, for they see that their craft is in danger.

I will stop, for I do not know where I should stop, if I were to write all my thoughts on this subject. Therefore, I remain your friend and brother in this cold declining time. Lay member,

R. W. CARLISLE.

FOR THE PRIMITIVE BAPTIST.

Pittsylvania, Va. May 27, 1838.

THE FIRST MISSIONARY.

Brother Bennett: I wish to give you and the brethren some of my thoughts on the first missionary, and the only one that I ever read of in scripture that was possessed of the modern missionary spirit; which spirit I have said and thought was not to be found in scripture. But I now will confess that I have been mistaken and hope that the missionaries will forgive me for my error, as I intend to prove from scripture that there was a missionary spirit in hell when the rich man got there. And you know, brethren, that is of an old date for the mission spirit, but no older than true. And if God will aid me, I will prove it to you; and I believe I will prove it to the honest missionary, if there is an honest one among them. So I must be plain on this subject, and get my proof from scripture.

Perhaps you, my brethren, may be like I was, and think that there is no missionary spirit recorded in scripture; but I think, brethren, I can prove the mission spirit to be of an older date than all the missionaries that have ever wrote on this subject, & prove it better. And you, my brother, know that they have been trying for a long time to make this spirit out to be an old spirit, and at the same time trying to make it out a good spirit and from a good source; which they have not done in my opinion and cannot do. But I think it can be proved to be an old and wicked spirit, and so I will give you my testimony. See Luke, xvi. 22, 23. In these two verses you may see the condition of the beggar and the rich man, and I will show that the rich man was in favor of sending the beggar on a missionary tour, and show that it was a wicked spirit in him. See the 27th and 28th verses: here you may see that the rich man wanted Abraham to send Lazarus to his father's house to warn his brethren of this place of torment, &c. 29th verse: here you may see that it was not a good spirit to want Lazarus to go on this mission, for Abraham said unto him, they have Moses and the prophets; let them hear them. 30th verse: And he said, nay, father Abraham: but if one went unto them from the dead, they will repent. Here you see he is a missionary, and says, if one went unto them from the dead they will repent. Now, my readers, you may see that he did tell a lie; for the 31st verse says: And he said unto him, if they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

Now, my readers, you may see that the rich man was a missionary, and like the missionaries he said to Abraham, nay, but they will repent. And our modern missionists say, send preachers to make and establish Sunday schools, temperance, mis-

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sionary, and tract societies, and they will repent. So you may see that the missionists in this day are like the rich man was, so he was a missionary. But it does not appear that the rich man was as much for paying Lazarus, as they are in this day; but I suppose the mission scheme has improved since that time, or has become more profitable. I do not know but what he would have come begging himself, if he could have come; for I think he loved money as well or near as well as our modern missionaries, for we see that he would not administer to the needs of a poor beggar. And so it is in this day with these missionists, they will not give to the poor and needy, no, but they will receive from them. This I know from what I have seen, and I will appeal to your own knowledge of this fact. My readers, have you not known them to receive from the poor and needy? Say yes, and say they are scarcely ever known to give to the poor and needy ones. But let a proud lazy man come along with a fine black coat on, and tell the people that he understands the Hebrew, Greek, and Latin, and that he wants some money to help God on with his work, then you will see the Ishmaelites throw in their money to carry on their base and wicked designs. And the reason I say base and wicked designs is, because Abraham did not encourage the wicked or mission spirit of sending a missionary; no, he knew that of sending preachers was the business of God, and so, like an Old School Baptist he said, let them hear Moses and the prophets; which is the way for every Christian to say.

Now, brother, I have given you my views on this subject, and if you think it worthy of a place in your paper, put it there and excuse my errors and correct them, if you please; for I am apt to err, and am but an unlearned and odd fellow. But I hope I can tell the truth in my way, and that my brethren can understand me. No more at present, but as ever your friend and brother. Farewell. *R RORER.*

FOR THE PRIMITIVE BAPTIST.

Henry county, Georgia,
June 27th, 1838.

DEAR BROTHER BENNETT: The Primitive Baptist is cordially received here, and I believe the number of subscribers will be increased at this place, as soon as the character of your paper becomes known among all who are distinguished by the name of Old School Baptists. And the time is coming, and now is, when all must come out on one side or the other; for there will soon be no middle ground for any to stand upon in this country. And then every old School Baptist can say: In the Lord have I righteousness and strength.

"Here stop, my soul, no further seek to go,
"What God reveals is quite enough to know."

Yours, with all due respect.

WILLIAM GARRETT.

FOR THE PRIMITIVE BAPTIST.

Alabama, Perry county
June 21st, 1838.

DEAR BROTHER BENNETT: I have nothing very important to write you at present, more than we have peaceable times amongst us. I am doing the best I can for the spread of your paper, and since the company dissolved to which I belonged, I have obtained the names of several more of my acquaintance, who wish you to send them the Primitive Baptist. I wish you to send them to the following names, and oblige yours.

SEABORN HAMRICK.

FOR THE PRIMITIVE BAPTIST.

Hardiman county, Tennessee,
June 16th, 1838.

DEAR BROTHER BENNETT: I wish you to send on one of your valuable papers to this office. I expect to obtain some more subscribers before long. I should like to see some more of brother Lawrence's writing; I believe he might say something more in favor of Tom Thumb, but perhaps he has something else that will suit the times as well, as I do not feel myself able to advise, but if convenient I wish to hear from him several times more—not but what I think the Primitive is well filled and edited. Yours respectfully

A BURROUGHS.

The cause of missions can be better served by extolling its happy success abroad, than at home; because even its own friends discover that its effects at home, taken altogether, are not first-rate.—*Ed.*

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An apology offered from the pulpit is a request begging the people to consider the author of it a *smart man.—Ed.*

AGENTS,

FOR THE PRIMITIVE BAPTIST.

NORTH CAROLINA.—J. Biggs, Sen. *Williamston.* R. M. G. Moore, *Germanton.* W. W. Mizell, *Plymouth.* Jacob Swindell, *Washington* J. A. Atkinson, *Bensboro'.* James Southerland, *Warrenton.* Alfred Partin, *Raleigh.* Stephen I. Chandler, *McMurry's Store.* James Wilder, *Anderson's Store.* Benj. Bynum, *Speight's Bridge.* Henry Avera, *Averasboro'.* Parham Pucket, Richlands. John H. Keneday, *Chalk Level.* Burwell Temple, *Wake county.* Obadiah Sowell, *Rogers' P. O.* Geo. W. McNealy, *Leaksville.* David J. Mott, *Long Creek Bridge.* Ely Holland, *Smithfield.* James Dobson, *Sarecta.* Stephen Rogers, *Holly Spring.* James H. Sasser, *Waynesboro'.* John Fruit, *Sandy Creek.* L. B. Bennett, *Heathville.* Jas. P. Daniel, *Stantonsburg.* Willis L. Gooch, *Buffalo Hill.* Alfred Ellis, *Strabane.* Cor's Canaday, *Carterettsville.*

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PENNSYLVANIA.—Hezekiah West. *South Hill.* Joseph Hughes, *Gum Tree.* Nathan Everitt, *Chillicoats Town.*

NEW JERSEY.—Wm. Patterson, *Suckasunny.*

WISCONSIN TER.—M. W. Darnall, *Blue River.*

RECEIPTS.

P. O. Pittman,	$1	John Vandevier,	$1
Randolph Arnold,	10	Jesse Lankford,	5
Tho. P Dudley,	2	Rudolph Rorer,	5
Seaborn Hamrick,	1	Jas. Dobson,	5

TERMS.

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THE PRIMITIVE BAPTIST.

EDITED BY MARK BENNETT.

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TARBOROUGH, NORTH CAROLINA,

"Come out of Her, my People."

VOL. 3. SATURDAY, AUGUST 11, 1838. No. 15.

COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

Bear Creek, Henry county, Ga.
July 4th, 1838.

DEAR BRETHREN: The cause of this communication is, the time spoken of by the Saviour has not only been but now is, where he says: Marvel not that the world hate you and speak all manner of evil of you falsely, &c. In fulfilment of this sacred passage, the Rev. James Carter last Sunday at Antioch, Fayette county, stated publicly, that a respectable minister of the gospel had been excluded in Pike county not long since, and was not allowed the right of defence; and that said minister had a tyrant over him, &c. How the Rev. Gentleman could in the sacred desk make such a statement I know not, for surely nothing could be more false, as he no doubt alluded to the exclusion of Lewis P. Eves by the church at Shoal Creek, Pike county. It is possible though, that Mr. Carter had two objects in view: 1st, to injure the Old School Baptists; and 2ndly, to injure me, as I have the care of that church.

The facts, dear brethren, are these: At the last Flint River Association, L. P. Eves and Alex. Garden were the delegates from Shoal Creek church, and when the separation took place, Eves stayed with what they called the majority and Garden withdrew; and the church sustained Garden, and passed a resolution declaring a non-fellowship with the institutions of the day, called benevolent, and churches, Associations and individuals in connection with them; and at February meeting, she spread the same upon her record. After their return from the Association, Eves had endeavored to make the members of the church believe, that bro. Garden had told a falsity; and at said February meeting, when the church voted to spread the resolution on her record, Eves and wife were in the minority; but as soon as the vote was announced, he said, we submit and go with the church. He then applied for a letter for himself and wife, to which bro. Garden objected, stating there was a difficulty between them; and after some conversation in the church upon the subject, Eves requested an interview with bro. Garden. They withdrew and some of the brethren with them, and the brethren say that Eves did acknowledge to Garden. But one thing I know and that is, on their return Eves as near as I can recollect stated, that he had no doubt said too much and was sorry for any thing he had said that hurt the feelings of bro. Garden or the church; and they forgave him, and gave him a letter in full fellowship and dismissed when joined to any other church of the same faith and order.

This was February meeting, and at May meeting the church received information from bro. Garden, that Eves had said he defied any person to make it appear that he had made an acknowledgment, and that he had certificates to prove Garden a liar; and bro. Garden proved these facts by two brethren from Bethel church, Merriwether county. It was also proved to the church by bro. Henry Jones, that Eves accused old Garden of telling lies on him, and all with reference to the circumstances that took place before he left the church at Shoal Creek. The church learning that he still held his letter of dismission, entered a charge against him and appointed three brethren to see him and request his letter and credentials, and cite him to the next conference. They saw him on the Sunday

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following and delivered the message from the church, and cited him to the next conference; he did not give up the letter nor credentials, but after this and before the next meeting at Shoal Creek, he, Eves, joined a minority of Bethel, Merriwither county, and at June meeting he came and told the church he had joined another church, and demanded their authority to call for his letter and credentials. The church and Moderator gave him authority, and he asked for more, &c. The church asked him if he intended to give up his letter and credentials, and after working and twisting for something like I think an hour and a half or two hours, he told them he would not give up his letter nor credentials, but wished the church to give him leave to talk. They did so, but he talked as they thought in so bad a spirit, and so foreign from the subject, they were compelled to stop him and excommunicated him from the church.

And now, brethren, if it is tyranny for a church to deal with a man that holds a letter by which he is amenable to her, for telling that upon a brother for which he had made an acknowledgment, then Shoal Creek is guilty. If it is tyranny for a church to exclude a member that goes and joins another body after charges are filed against him and he cited to attend and answer to the same, then she is guilty. If it is tyranny to exclude a man who refuses to obey the church in a scriptural and lawful demand, then Shoal Creek and her Moderator are guilty. If it is tyranny to exclude a man whose conduct proves his acknowledgments to be false and deceptive, then we are guilty. And I hope all the Old School Baptists will be guilty of this kind of tyranny while time continues. And if Mr. Carter made the statements at Antioch on his own responsibility, he well deserves the same treatment, and would no doubt get it if he belonged to the Old School or Primitive Baptists. And if he made it upon the responsibility of another, I do hope he will see the necessity of not disgracing the pulpit in that way any more.

And now, Mr. Carter, a word to you. You no doubt recollect that myself and others called at your house some three years ago to dinner, and you got the Index and read a certain piece; and after reading you stated, old Jesse knew that was not the truth. And the old Book says, as you would men should do to you do ye also to them, for this is the law and the prophets. And notwithstanding your prejudices may run high and you may wish to sink me and others in the estimation of others, if you have one spark of grace or any disposition to do justice and love mercy, I pray you the next time you get into the pulpit if you do not know any thing to talk about that comes nearer the truth, talk about Jesus Christ and him crucified.

WILLIAM MOSELEY.

BROTHER BENNETT: Through the grace of an all-wise Providence we that have separated from the inventions of men are in peace, and in some churches there are some prospects of better times, and we are gaining ground. Our Convention of churches comes on Friday before the fifth Lord's day in this instant. Praying that the grace of God may attend you and all my brethren and sisters of the afflicted and persecuted Zion of our God, I subscribe myself your brother and by preserving grace still at the old corner post. *W. M.*

FOR THE PRIMITIVE BAPTIST.

Alabama, Benton county,
June 29th, 1838.

DEAR BROTHER BENNETT: We the Old School Baptists in this part of the world, are well pleased with your paper the Primitive Baptist; but the New School people kick up at it like mules. Dear brethren, our situation here is like it was with Rebekah: And she went to inquire of the Lord. Gen. 25, 22. And the Lord informed her what was the matter. 2 Kings, 4. 40: O thou man of God, there's death in the pot. I expect that fool fellow that found the gourds, found more than all the rest. And so it is yet. We hear those effort men cry, Burmah, the poor heathen; they have a great mess and if a sheep eats thereof, he cries death in the pot. Fence riders are like a goat on the fence, he can look down on both sides and can go with the majority; or, if he sees five hundred dollars on one side, he looks at it as a common call, he is not certain whether he will move or not; but if he discovers one thousand dollars, that is a special call, he is off then to any point of the compass.

Dear brethren, when any thing comes to pass that mars the peace of the church of Christ, do not look at it as chance or accident; but look at national Israel as a type of the gospel church. See ten tribes revolt and led into idolatry by Jeroboam, yet the

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Lord sent a prophet to cry against the altar that Jeroboam had set up. Dear brethren in the ministry, remember the man of God was slain by a lion for his disobedience, and let that be a warning to you and me. 1 Kings, 13 c. But when you go forth, go like Ehud, the son of Gera, a Benjamite, a man left handed, who plunged his dagger into the bowels of the king of Moab and the dirt came out. Judges, 3 ch.

Those peddling preachers are like the priest's servant, with a flesh hook of three teeth in his hand; and he struck it into the pan, or kettle, or cauldron, or pot, all that the flesh hook brought up the priest took for himself. And so it is yet. They bait the people first with one thing and then with another, like a man trying to catch a horse that is not willing; try him with corn, then salt, then shake a bundle of fodder at him, and when he gets the bridle on, then whip and spur because he would not be caught sooner. So they try the church, send her some tracts, send the preacher a love letter, tell him some members drink too much, then shake the running gears of a Temperance Society at him, and if you receive that you then have tail and all, as a worthy brother remarks about the snake swallowing the squirrel.

I have heard that the eagles' bill grows so crooked that they cannot feed themselves; and in that case they have to break their bill off by putting it into the cracks of the rocks. And now, society men, you believe in ways, means, and chance; and if you can fix it so as to fall on this stone and get your bills broke, you will then find a way to live without begging; but if that stone falls on you, it will grind you to powder.

The Arminians are very fond of camp and protracted meetings, but I call all such, war dances, war measures, warring against God and his church. I will give my reasons for so thinking They want to put their craft in operation, as such it is necessary for them to make a stir by rousing the natural passions by preaching fire and brimstone, tell of some deaths, keep in reserve one particular case of the good old mother that died away yonder, then tell the mourners to come, start that song; they will soon make Ishmaelites enough to outvote the old brethren and turn them out of doors. These are my reasons. Notice the dirt-eating Arminian at one of their dances, and see how tender he appears to be; he is like a dog on a bridge, notwithstanding the bridge is strong enough to bear a waggon, yet the poor dog is afraid it will break down with him. And just so with the Arminian, if one of the old sort of Baptists comes to see the stir, they will say to him if he is invited to preach, light, brother, light, some of my good neighbors are here, do not preach doctrine. And some have gone after them as an ox to the slaughter.

And sometimes we are ready to conclude that all have gone after the beast; but when this fog and smoke subsides, like the flood of muddy waters that covers the good spring, when it is gone you can then go to your spring and rake the trash away, and there is the same kind of water as usual.

I have planted my Jacob staff near the spot of ground where Gen. Coffee slew the savages, and I intend to rally round it.

Dear brethren, in conclusion I will exhort you in the language of Neh.: The work is great and large and we are separated upon the wall one far from another; in what place therefore ye hear the sound of the trumpet, resort ye thither unto us, our God shall fight for us.

If smiling mercy crown our lives,
Its praises shall be spread;
And we'll adore the justice too,
That strikes our comforts dead.

PHILIP SIEBER.

FOR THE PRIMITIVE BAPTIST.

Georgia, Richmond county.

We, the Baptist church of Christ at Snow Hill, by her messengers, Matthew D. Holsonbake and Hugh Minglet and W. D. Holsonbake, to the Hepzibah Association for 1837.

DEAR BRETHREN: We have not been in the habit of troubling you with lengthy epistles or long prayers, as such we hope you will indulge us in a communication lengthier than usual. For we deem it our duty and privilege to inform you of steps of importance which we as a church take. When we look back at the Baptist denomination for years past and gone, we discover notwithstanding the heralds of the cross then preached the doctrine of eternal and particular election, effectual calling, and repentance towards God and faith in Christ, and the final perseverance of the saints in grace, they were a prosperous, peaceful, and united people. But we ask, is it so now? No; confusion and division have spread their baneful influence from Maine to Mississippi, and as the same cause will

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always produce the same effect, it has not risen from preaching the above mentioned doctrine. We are therefore compelled to believe this state of things has arose in consequence of a change in doctrine, in order to support a change in practice in the introducing of the institutions of the day, called benevolent; which, in our opinion, answer in their amalgamating principles of church and world, to the bond woman and her mocking son, and have produced similar effects in this once peaceful family, and as such calls for a similar declaration from the free. And as such we this day before God and in the sight of men, declare non-fellowship with all the institutions and societies of the day not found in God's word; believing them to be the doctrine and command of men, and fulfilment of the prophecy of Paul and Peter: Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils. 1 Timothy, 4. 1. Supposing that gain is godliness, from such withdraw thyself. 6 ch. 5 v. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things. Acts, 20. 29. 30. And many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of; and through covetousness shall they with feigned words make merchandize of you. 2 Peter, 2. 2. 3. With many more such passages of scripture are our first reason for what we have done.

2d. One article of our faith as well as yours reads thus: We believe the scriptures of the Old and New Testament are the word of God, and the only rule of faith and practice. And we find neither precept nor example for the Convention or the institutions of the day. We believe they have been a fruitful source of discord and division among brethren.

3d. As also your last year's Minutes justify us in withdrawing from you. So we no more are a member of your body, with interruptions of feelings or fellowship; which are your own words.

And now, dear brethren, as we wish your welfare, we pray you take this into consideration and compare it with God's word.

Done in conference, this 15th July, 1837.

Washington D. Holsonbake, C. C.

M. D. Holsonbake, Pastor of said Snow Hill church.

Georgia, Richmond county, July 10. 1838.

DEAR BROTHER BENNETT: We wish the above letter published, to inform our Old School brethren that although the Association granted and consented to our request, and said it was our privilege and only way to get out of the Convention, yet some of them growl and say, we declared non-fellowship with the Association and all the churches; which is not so, for we only declared non-fellowship with all the institutions and societies not found in God's word. Read the letter again, and you will see they growl but cannot bite, as they have got no teeth.

I must close by subscribing myself yours in gospel bonds.

MATTHEW D HOLSONBAKE.

FOR THE PRIMITIVE BAPTIST.

Franklin county, Tennessee, 26th June, 1838.

DEAR BROTHER BENNETT: If I am worthy thus to speak. I have read several of your papers, and I feel glad that there are as many lovers of truth as there are, scattered over these United States. It comforts my poor soul to hear the language of the Jews from so many unmixed, for there is such a mixture these days even among the Baptists, that a great many cannot pronounce the word Shiboleth, there has been such a marrying of Ashdod, Ammon, and Moab. And the word of the Lord is, that a bastard shall not be admitted into his congregation or church to the tenth generation; and Paul says, if you are without chastisement whereof all are partakers, ye are bastards and not sons. And as it was then so it is now, he that was born after the flesh persecuted him that was born after the spirit. David speaks of strange children.

What I understand by being born after the flesh is, for men to appoint a place and time to get religion, and get it. Men appoint a meeting to continue from day to day until they get a revival, and after meeting is over, the revival as they called it is over too; but the Lord will never own such in that great day, though they may say, we have eat and drank in thy presence, and cast out devils, &c. But those that are born after the spirit, are called by the spirit at the time and place that the Lord designed to call them; for he has loved them with an everlasting love, there-

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fore he has brought them into the kingdom of his dear Son; and they have the witness in themselves they have come in a way that they knew not, they have come with mourning and supplication, they have felt themselves the chief of sinners, they have been stript of all doing power, saying in bitterness of soul, Lord save, I perish. Thus they are brought unto Christ Jesus, where the promises of God are; yea, an amen to the glory of God. All boasting is excluded by the law of faith, and they all must come by that law, for ye are all the children of God by faith in Christ Jesus. These in themselves are weak, are unworthy, are poor and afflicted, are in the warfare, are dependent on the Lord for all comfort; they worship him in spirit and have no confidence in the flesh; they are united to God in heart and soul, and love his cause, love his children and sinners too. And those that he designs making ministers of, he leads them into feelings that his children are passers through. In a word, he weights their minds with the love of souls, with the peace and comfort of his bride. He prepares them by his spirit and grace to preach the preaching that he designs them to do.

And although it was several years before unworthy I made an attempt to preach, having suffered the loss of a dear companion and child, which were all I had, and was myself pronounced incurable by physicians; yet the Lord raised me up, and in this forlorn condition says with a secret whisper within, preach the gospel. God I have no doubt, if I know him, sanctified these things for good; and I believe, if one of his ministers, that I began to try to preach at the right time, and have and will preach every sermon that he intends for benefit, and to the very people designed. If I am one of his, I am less than all; and if any of his children are edified at any time, it is not me but the grace of God that dwells in me.

I have been a Baptist the rise of sixteen years, about eight of them exercising a gift. I have lived all the time in Elk river Association, two years in this neighborhood. I have travelled and preached as much as I have been able in lungs to do, and considering the obligations I have been under to the churches around me, I never have to complain of neglect of the brethren toward me; for I have always received more than I deserved, which is their kind treatment, smiles and approbation. And if all and the best things I have ever done in life are not washed in the blood of a dear Redeemer, it is a gone case with me.

The churches with a few exceptions with us are at peace, not having been troubled with missionism: but we do not expect to escape, for all are not Israel that are of Israel, and the sooner the bondwoman and her son are cast out, the better for the church. I am supplying a church in Flint River, and have no doubt but that Association will separate this fall. Jesus says, every plant that his Father hath not planted, shall be rooted up. I have no use for any of the systems of men, and I am confident, where the Lord has begun a good work he will perform it, and what he does it will stand forever. None can take from it or add to it, therefore ye desponding saints hold up your heads for the day of your redemption is drawing nigh.

I do not know at this time whether I am a child or not, but if I have any kindred in the spirit I find them expressing their views in the Primitive Baptist. It is in my heart to live and die with the old fashioned Baptists. May he Lord bless you and all his children with his spirit, to guide them in speaking and writing, and enable us all to finish our course and keep the faith, is the prayer of your unworthy brother in gospel bonds. *WM. S. SMITH.*

FOR THE PRIMITIVE BAPTIST.

Georgia, Oglethorpe county,
8th July, 1838.

DEAR BROTHER BENNETT: Under date of the 2d of June, I wrote a short piece which was published in the 12th No. of the Primitive, under date of the 23d of June, in which I in a short way expressed my sentiments pretty freely; and some of my brethren have taken exceptions to the language there used to convey my ideas, in saying I feared there was yet an Achan in the camp. I only would be understood, that there were yet some that believed that it was no sin, or breach of our resolutions upon which we united as an Association, to support or approbate the Burman Bible, so far as relates to the word baptizo or baptize.

And it is also thought, that there was something too rough in calling up dominico, dunghill, mongrel, &c. all of which were directed to the same point, and alluded only to the above sentiment coming as I conceive in contact with the sentiments

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of Old School Baptists, and rather savored of a mixed up faith. I had no allusion to personal character, or Christian faith, further than as above stated.

In justice to my brethren's feelings, I hope you will insert the above in your paper. *JOHN LACY.*

FOR THE PRIMITIVE BAPTIST.

Hardiman county, Tennessee,
June 16th, 1838.

DEAR BROTHER BENNETT: I should like to see some more of brother Lawrence's writing. I believe he might say something more in favor of Tom Thumb, but perhaps he has something else that will suit the times as well, as I do not feel myself able to advise, but if convenient I wish to hear from him several times more. Not but what I think the Primitive is very well filled and edited. Yours, respectfully.

A. BURROUGHS.

FOR THE PRIMITIVE BAPTIST.

Georgia, Newton county,
December 30th, 1837.

Agreeably to appointment met in convention, and having called on Hebron church and brother Colley for helps, the brethren Elder James Henderson and Joel Colley met as a presbytery, and the following brethren and sisters presented letters of dismission from Liberty church, (viz:) William Smith, James H. Montgomery, William S. Montgomery, Sarah Nealey, Rebecca Smith, Lucretia Smith, Mary Montgomery and Martha Elliott, who being examined and found orthodox and orderly, were constituted on the following Articles of Faith and Resolutions, (viz:)

Article 1st. We believe in one only true and living God; and that there is a trinity of persons in the Godhead—the Father, the Son, and the Holy Ghost; and yet there are not three Gods, but one God.

2nd. We believe that the scriptures of the Old and New Testament are the word of God, and the only rule of faith and practice.

3rd. We believe in the fall of Adam, and the imputation of his sin to his posterity. In the corruption of human nature, and the impotency of man to recover himself by his own free will ability.

4th. We believe in the everlasting love of God to his people, and the eternal election of a definite number of the human race, to grace and glory; and that there was a covenant of grace or redemption, made between the Father and the Son, before the world began, in which their salvation is secure, and that they in particular are redeemed.

5th. We believe that sinners are justified in the sight of God, only by the righteousness of Christ imputed to them.

6th. We believe that all those who were chosen in Christ, will be effectually called, regenerated, converted, sanctified, and supported by the Spirit and power of God, so that they shall persevere in grace, and not one of them be finally lost.

7th. We believe that good works are the fruits of faith, and follow after justification, and that they only justify us in the sight of men and angels, and are evidences of our gracious state.

8th. We believe that there will be a resurrection of the dead, and a general judgment; and the happiness of the righteous, and the punishment of the wicked will be eternal.

And as for gospel order—

1st. We believe that the visible church of Christ is a congregation of faithful persons, who have gained Christian fellowship with each other, and have given themselves up to the Lord, and to one another, and have agreed to keep up a godly discipline, agreeably to the rules of the gospel.

2nd. We believe that Jesus Christ is the great head of the church, and only lawgiver, and that the government is with the body, and is the privilege of each individual; and that the discipline of the church is intended for the reclaiming of those Christians who may be disorderly, either in principle or practice, and must be faithfully kept up for God's glory, and the peace and unity of the churches.

3rd. We believe that water baptism, washing of the saints' feet, and the Lord's supper, are ordinances of the Lord, and are to be continued till his second coming.

4th. We believe that true believers in Jesus Christ are the only subjects of baptism, and that dipping is the mode.

5th. We believe that none but regular baptized church members have a right to communion at the Lord's table.

6th. We believe that it is the duty of every heaven-born soul to become a member of the visible church, to make a public profession of his faith, to be legally baptized so as to have a right to, and to partake of the Lord's supper at every legal oppor-

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tunity through the whole course of his life.

Resolved, That the institutions of the day, (benevolent so called, viz:) Convention, Missionary Society, Bible Society, Tract Society, Sunday School Union, Temperance Society, and all other societies that are tributary to the missionary plan now existing in the United States, being unscriptural, we therefore declare that we have no fellowship with them, and that we will not receive any person as a member with us, nor retain any person in fellowship who is a member of any of the above named societies.

July 16th, 1838.

DEAR BROTHER BENNETT: As there has been so many things said about the above Constitution and resolution, the church at Shoal Creek at their last conference agreed to petition you to publish them in the Primitive Baptist. I therefore send them to you, hoping you will comply with their request and confer a favor on your afflicted brother and companion in labor in the gospel of Christ.

JAMES HENDERSON.

FOR THE PRIMITIVE BAPTIST.

Mississippi, Noxubee county,
June 26th, 1838.

BROTHER BENNETT: I have received a few numbers of your paper, and have read them with satisfaction. I now take this method of giving you some information of the state of the churches, and also the state of religion in this new settled country.

The Choctaw Association (of which I am a member) was organized on the 9th of August, 1835, with thirteen churches and with almost unparalleled peace and harmony, and also at her first annual session. But since that time there has been some of the spirit of contention felt as in other parts, in consequence of the difference of opinion of brethren relative to the institutions of the day; and at one time the clouds of dissolution were black and heavy, but the preaching of the pure gospel seems to prevail. And we have some such preachers in this country, that contend earnestly for the faith once delivered to the saints, and keep their garments unspotted, and have their loins girded about with truth, which is mighty and will prevail. And although we have had a wintry season, there are of late some tokens of mercy and we have felt some of the refreshing showers of divine grace.

The institutions of the day have not yet found entrance into our Association, nor many of our churches, and our brethren seem to be awaking up to the support of the ministry, and they are pressing forward carrying the doctrine of the cross.

As I expect to write again, I will close my communication. Your affectionate brother in the gospel.

SILAS DOBBS.

FOR THE PRIMITIVE BAPTIST.

Randolph county, Georgia,
July 3d, 1838.

DEAR BROTHER BENNETT: Nearly twelve months have rolled around since I have addressed you by letter, though I have the opportunity of often hearing from you. I have taken my pen in hand merely to inform you of the good effect the Primitive papers have in this country. When I first subscribed for the Primitive Baptist, I gave it as much circulation as I well could; but it was not much thought of by a great many persons, and I think I know the cause. The Arminian missionaries were so active on their nice looking well curried slick poney, that can run such a fast quarter race, and the rider had told the people such fine tales and how much good he was doing, that it got a great many people rather on the middle ground, or a straddle of the fence. Though they would look at the poney and rider, and look at the scriptures, the poney fat, the rider well dressed and professed to be a wise man, yet they could not make their acts and the scriptures of eternal truth fit together. So of late they have got off of the fence, and are fair on the side of duty and wish to read your paper the Primitive Baptist. For Dick holds the standard, Tom fetches the scales, Harry weighs the matter; so they all cry out, it won't do, won't do, won't do. So I think it is written, in the mouth of two or three witnesses every word shall be established; though I am only making some small hints at things at present.

Brother Bennett, if you think the above hints are worthy of a place in your paper, you can do what you please with them. I would have given more light on the poney, and would have said something on the Antinomian poney and the predestinarian poney, if time would permit; but I hope

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the readers will read a great deal where I have written a little. So I close hoping to remain yours in gospel bonds.

P. H. EDWARDS.

THE PRIMITIVE BAPTIST.

SATURDAY, AUGUST 11, 1838.

OLD AND NEW SCHOOL BAPTISTS.

The Southern Monitor and Religious Luminary," of June 2, contains an article under the above head, written, it seems, by Mr. Hosea Holcombe.

The Editor of the Monitor, [Mr. Heard,] says, "He does not design himself to have any controversy with the Primitive Baptist; by publishing Mr. Holcombe's article," &c. The Editor needs not fear any controversy with us, nor that his columns will be solicited for that purpose, until he or some other person, in his paper shall have entered upon the grounds of debate between the Old and New School Baptists.

Nor do we notice Mr. Holcombe's essay for any important bearing or closeness of argument which it has upon the subject; for strictly speaking it contains neither; it amounts to little more than objections to, or rather, denial of, our being entitled to the name of Old School Baptists. We notice it chiefly on account of certain allegations contained therein.

Mr. Holcombe commences in the following manner.

"Brother Editor:—I would have sent this communication to Brother M. Bennett, editor of the "Primitive Baptist," as called, but I have tried him before now, and I have known others who were friendly to benevolent effort, to try him, but he will not give our pieces a place in his *primitive*; nor even send them back, when requested. I therefore forward this to you."

This is the first time we ever knew that Mr. H. H. "had tried" us. To be sure, we have received several communications, with fictitious names affixed; and some of them, too, from Alabama. But how then could we know they emanated from Mr. H.? Besides, we had advertised that every communication must have the writer's proper name subscribed, in order to receive attention. Moreover, a fictitious name is a *thing*, an idle thing, and the very thing which a deceiver would prefer, for the purpose of deceiving. And such a name is not unsuitable to Mr. H. He has evinced to the readers of the Monitor that he is capable of deceiving, by not informing them that he "tried us" under a fictitious name. But then this is a sample of "benevolent effort;" and it agrees with a former instance of Mr. H. He wrote a pamphlet, titled, *Refutation of Reverend Joshua Lawrence's Patriotic Discourse;* and before he had finished the first page he had these words: "We wish it clearly understood, that we are not about to write a formal reply to Rev. Joshua Lawrence's Discourse, but we shall hold up to view, *some* of his *deformities*." He now denies the propriety of the O. S. Baptists' title, and refutes it as effectually as he did the Patriotic Discourse.

He says again:

"Whether they mean to claim the Apostolic Baptists, only, as their ancestors, or whether they embrace the good old Baptists of all ages, down to the present century, is difficult to state. This point has never been settled among themselves; for different persons among them express different views."

We have said before, and now repeat, that whatever construction may be feigned or forced by the New School, respecting our name, we claim Christ only as our teacher,—whether speaking to us himself, or through inspired men;—and every teacher who has risen up since is brother to the *sons of Sceva*. We claim no school but the Bible, uncumbered with the frippery of new means and new measures of New School people. But to define:

"It is not material what may be said on this subject; for we hold it to be a stubborn fact, that there has been a particular coincidence in the views and actions of the denomination, even from the Apostolic age, down to the present century. But if those Anti-effort friends should deny claiming any connection with the followers of Christ since the days of the Apostles, or since the time that Austin came into England and Wales, to convert the Old Baptists into Pedo-baptists; or even since the reformation, we would inquire, from what authority they claim the title of Baptists, and especially, O. S. B.? It is very well known, that the Society have not always borne the name of Baptists; we think it highly probable that they assumed this name, in opposition to that of Ana-baptists, with which their enemies were continually reproaching them. And as we know that those Anti-friends are very tenacious of Scripture phrases, and must have *thus saith the Lord* for all they do, or say; and for all their titles which they assume, we again ask them from whence they obtained the name O. S. B.?"

Mr. H. quotes several texts of scripture, for the benefit, we suppose, of the Old School Baptists; which texts mention malice and evil speaking.

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And yet in his benevolence he declares the O. S. B. "are encouraging men to drunkenness and other acts of wickedness. They oppose the spread of the gospel; in fact, they are, by their acts, opposing the gospel itself. They oppose education, encourage vulgarity—and what good thing do they not oppose?"

He remarks again:

"As it is manifest to all that those brethren profess to take the Scriptures for their directory in faith and practice, we will propose some interrogatories; and we hope their answers may be founded in candor, justice, and truth."

Mr. H.'s interrogatories are:

"We inquire when, and where, did those N. S. B. commence their course? Was it in 1784, when an Association of Baptists convened at Nottingham, England, and agreed "that one hour in the first Monday evening of every month should be devoted to solemn and special intercession for the revival of genuine religion, and the extension of the Redeemer's kingdom on earth," that the seeds of heresy were sown?—or was it in 1791, at a meeting of ministers, when Sutcliff and Fuller delivered their two sermons, "which were so admirably adapted to fan even the latent sparks of missionary zeal into a flame; and Mr. Carey, whose soul was always alive to the important object, earnestly pressing his brethren to adopt some resolution, with a view to the formation of a Society, for the evangelization of the heathen?"

We will answer them in candor. If *missions* or benevolent institutions so reputed, be the distinguishing trait of New School Baptists, and we think they are, it is necessary only to trace missions to answer correctly. Then to the interrogatory, *when*, we reply first negatively, they did not commence in the apostles' life time, as there is no record made of such a course in the New Testament. This fact was admitted by the General Convention of Ohio. Their report says, "We shall search in vain for any special directions for the wide and innumerable and diversified details of Christian effort and benevolent actions." The same report adds: "It will instantly be perceived, that the question is not whether the New Testament has any where expressly directed the establishment of a Tract Society, designated the year, day and hour when it shall be organized, the number of its officers, and given a schedule of their names– all will admit that no such instructions are given." The report adds: "The individual cannot confine himself to the general rules which are embodied in the New Testament." According to the testimony of said Convention, the scriptures contain neither *general rules* nor *special directions* for a Tract Society. And so of all the benevolent institutions. Consequently, the rules and directions for such societies sprang up at a later period. Mr. Thos. Meredith, Editor of the Biblical Recorder, confesses there were no such institutions in the apostles' day; but that they "have grown out of the exigencies of the times." (Bib. Rec. July 27, 1836.) Missions were got up in the 16th century. They were termed missions then as well as now. Those who went from the Romish church to other states or countries to propagate their religion were missionaries. They were then assisted by those at home to go and preach. They received early in the 17th century the patronage of the See, himself, who established schools, endowed them, &c. to prepare men for the *arduous* work of missions. But Mr. H.'s question is, when did the *N. S. B.* commence? We now 2. answer affirmatively. They commenced late in the 18th century. It was not till then that Baptists fully developed the character now sustained by N. S. B. But what can it avail Mr. H. or all the N. S. if their *course* did not receive its direction from the scripture? It is certainly a shame to any Christian to contend for doctrines and practices not authorized in the scriptures; and we do think that any but traditionists would be ashamed of such a course while they kept up a quibble about words. It was not till late in the 18th century, or early in the 19th, that Baptist preachers began to make it their business to solicit of the church and world, money to support religion; and to form societies, consisting in part, of the world, to price membership and offices, together with all the train of new measures. Mr. H. seems to claim no greater antiquity for the N. S. B. than 1788, as indicated by his interrogatories. He appears too to think these movements of the London missionaries about 50 years ago, ought to entitle them to the name of Old Baptists.

He continues:

"We will now examine into the history of the Baptists, and more particularly with regard to two points, i. e., missions and ministerial education. A critical examination here will enable us, and the community at large, to determine to which party the title of O S. B. belongs."

He appears from this last quotation to be contending for the name of O. S. B. If this title would make them Old School Baptists we should be glad they had it, for we know they stand greatly in need of something to make them scriptural in their faith and order. But his critical examination extends just to the year 1688;—he shows, that, the Baptists had general meeting of the

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churches—resolved to raise a fund, and to have an annual contribution raised in the churches—for the purpose of assisting other churches to support their minister, and to send preachers into town and country to preach:—that said meeting determined "that church members ought not to marry, only in the Lord;"—that the churches should withdraw from any person who would not contribute;—keep the first day of the week for Sunday—learn Hebrew, Greek and Latin, as far as possible, &c. that in 1691 they resolved to ask "liberal and cheerful contributions,"—that they had a school, turned off A. M.'s and L. L. D.'s—had an academy at Bristol whose patrons gave money to support it—and all but proves that they were missionaries. If he had only shown that they had it in view to evangelize the world or convert it to Christ, and that they turned to forming societies of recent mould, and called upon the world to help convert it, and began to send men across the ocean to "redeem and save" souls, Mr. H. would have proved they were missionaries. But after showing as above, Mr. H. affirms: "This is the way that Baptists, and all the true followers of Christ have acted in general, where opportunities have been afforded; and we challenge Anties to disprove what we have said." Welladay, Mr. Holcombe! we thought the affirmative party had to prove what he affirms in controversy, or else it stands as already disproved.

Mr. H. says, "the first century was a time of missionary enterprize;" Mr. Meredith says it was a day of individual and uncombined effort. Quere. Which is the best historian, Mr. H. or Mr. M.?

It is needless to go over the whole of Mr. H.'s essay. We have answered his interrogatories with regard to the time the N. S. B. began their course. With reference to the place, we answer, it was in Rome if we only speak of the practice abstractedly. But N. S. B. commenced in England—in London, with their present course,—where those flaming sermons were preached, by Sutcliff and Fuller.

But to notice the allegations, and dismiss the present article: Mr. H. says the O. S. B. "Are encouraging drunkenness and other acts of wickedness." If there be any O. S. B. who is encouraging drunkenness either by example or by precept, on him be the reproach and the censure, whether he be a public or a private character. We as an individual abhor drunkenness, as near to a beastly metamorphosis, and among the farthest removes from correct Christian deportment. The professor who indulges in it, is unfit for the communion at the Lord's table. But we do not know of an individual who directly or indirectly encourages this vice, who is at the same time in fellowship with the O. S. B. We likewise abhor the spirit that would make or advocate any law affecting the appetites or consciences of mankind, beyond the moderate enjoyment of any of God's creatures. To use spirits is lawful. To use it to excess or drunkenness, is unlawful in the act, reproachful to the individual, and mischievous to society. There may be some amongst the O. S. who are such. If not, we are more fortunate than primitive churches. It is not unlikely that they also lurk amongst the N. S. But Mr. H. accuses all the O. S. without distinction. We wish him no harm, but we wish he may ever be able to clear himself in this matter. And he adds, "other acts of wickedness." What they are he does not state. He leaves to others to guess what it may be. But then, this is not evil speaking, because it is uttered against O. S. Baptists. Mr. H. ought to be thought to speak what he knows. If he knows the acts of wickedness alleged against O. S. B. he has acted disingenuously in not specifying them. Out of three or more crimes, he has specified but one, that is, drunkenness. For "other acts," signifies more than one act besides drunkenness. And if the O. S. B. are guilty, he has wronged his own school folks, by asking them to impute guilt they knew not for what, and without giving any grounds for them to know what degree of guilt to adjudge.—*Why? what evil hath he done? But they cried out the more, saying, let him be crucified.* Mr. H. says too, "they oppose the spread of the gospel, and by their acts, oppose the gospel itself." He ought not to take upon him, more than he is able to answer for; but we fear he has done it here also. The O. S. B. preach, that Christ is the Son of God; and that the gospel is the power of God unto salvation to every one that believeth; and that the promise of it is sure to all the seed; and that all Israel shall be saved; because God has from the beginning chosen them to salvation through sanctification of the Spirit and belief of the truth; they testify to the people that without repentance they must perish; and believing not, they shall be damned. They preach, that grace is the principle by which we are saved; the church, the purchase of Christ's redemption; and that her salvation is fixed upon God's everlasting love, and absolutely predestinated by him. And in all sections where we have been, and amongst all the O. S. with whom we are acquainted, they enforce by their acts or example the truth they preach. But any thing opposed to missions is opposed to the gospel. If you are an advocate for benevolence, the Lord will bless you: hold and practice any doctrine you please respecting human agency. But if you oppose the benevolent plans, you may believe and teach all the Bible, and yet be opposed to the gospel. "Indulgences"

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were first invented in the eleventh century, by Urban II. as a recompense for those who went in person upon the 'glorious enrerprize' of conquering the Holy Land. They were afterwards granted to those who hired a soldier for that purpose; and in process of time were bestowed on such as gave money for accomplishing any pious work enjoined by the Pope." N. S. B. are now rewarding the "liberal" and "benevolent" with honor and applause—with office in society and a good name, for giving their money to promote the objects of said N. S.—*As many as would not worship the image of the beast should be killed.* Mr. H. says the O. S. are opposing the gospel. Bring people to believe this, and in the eyes of them that believe it, the O. S. are dead.

He says moreover, that "they oppose education." Mr. H. has not told how. To education in itself we know not any one who is opposed. But to educate men for the pulpit, or make it a rule to educate the illiterate whom the Lord has called to the ministry, they look upon as a long stride in departing from the simplicity and true model of primitive Christianity. Mr. H. has the same ground to say we are opposed to sinners trying to get to heaven, merely because we reject the idea of going thither by human merits, or by works of righteousness which they have done. The O. S. B. believe that if the Lord calls to the ministry a learned man, he should not seek to be unlearned; but seek to grow in grace and in the knowledge of our Lord. And if he calls an unlearned man, he should not seek to be learned, but to grow in grace, &c. For if he be a man of God, his illiterateness will reflect the greater glory upon God, while the gospel is set forth with power from an earthen vessel. They do not oppose money, because of Simon Magus; yet they condemn the use which he wished to make of it.

He charges O. S. B. with, "encouraging vulgarity." We admit that they are not generally so fashionable and refined as the N. S. But still we hope they *know how* they *ought to behave in the house of God, the pillar and ground of the truth.*

Finally: Mr. H. inquires, "what good thing do they not oppose?" This confirms what we said above: oppose the reputed benevolent plans, and preach what you will and live as you will, you oppose every good thing. And now we have to say that although Mr. Holcombe acknowledges tacitly that he "tried us" under a fictitious signature, yet we give him credit for coming openly to take our name. It is true, he has tried to chastise us out of it by quoting scriptures of no aptness; or to shame us out of it by alleging to us vulgarity; or to elbow us out of it telling us that English, and Welch, and Rhode Island, and Virginia Baptists were missionaries, or at last to force it away from us by charging upon us wickedness not specified. He must be hard run by his scuffling so for a name. There can be no doubt, in the judgment of all who read and understand and love the Bible and Baptist tenets, that the name New School Baptists is appropriate to the people who bear it. Those who are not satisfied with the "directions" and "rules" of that Book, and who confess that the new institutions ascribe their existence to the necessity of the times, ought not to complain of the name of New School. And if Mr. H. (as Mr. Davis seems to have been,) is tired of his name, if he will just drop the new measures, he may clear his name also.—*Ed.*

From the Signs of the Times.

The "*Christian Doctrinal Advocate and Spiritual Monitor,*" published by brother Jewett, at Lansingburg, N. Y., has nearly completed its first volume and seems to be gaining ground. The Old Fashioned Baptists may now claim four papers in the field, including the 'Primitive Baptist,' and the 'Signs.'—But six years ago they had none.

FOR THE PRIMITIVE BAPTIST.

Bear Creek, Henry county, Ga.
July the 4th, 1838.

BROTHER BENNETT: Through your paper I wish to say a few things to bro. Trott. And 1st, I acknowledge the correction in language, viz: (doctrine,) (instead of doctrines.) 2ndly, I do not believe that Jesus Christ came and lived up to the requisition of his Father's law, delivered to man and violated by man, to justify himself; but to magnify it and make it honorable. It is true, that the literal meaning of the term doctrine is to teach; but at the same time the deputy was astonished at the doctrine of the Lord, and hence we understand the deputy was taught and not the Lord. And as the term (of,) as connected with Lord, implies just emanating from, 2ndly, related to, we are to understand that the doctrine of salvation in and thro' our Lord Jesus Christ, viz: Election, the covenant, effectual calling, regeneration, virtual and actual justification, sanctification, perseverance, and all that the gospel which is the power of God teaches, emanated from and is related to God, and hence agrees with the character of God as revealed in the scriptures. And hence it is said, there are three that bare record in heaven, the Father, the Word, and the Holy Ghost, and these three are one; and

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there are three that bare witness on earth, the Spirit, the Water, and the Blood, and these three agree in one; (not one on earth,) but that one in heaven. Therefore it is said again, who (meaning Christ) of God is made unto us wisdom, righteousness, sanctification, and redemption.

Now, my bro., if Christ is of God the Father or God the Holy Ghost made unto us these things, God the Father, God the Son, and God the Holy Ghost being one, if God is eternal Christ is eternal; and if justification is an act of God, performed on or in us, and there is nothing new nor old with God, and known unto the Lord were all his works from the beginning of the world, it follows of course that the people of God were virtually justified in the person of Christ in eternity; a knowledge of which is given them of God the Holy Ghost by faith in Christ. And hence Paul says: Therefore being justified by faith, we have peace with God through our Lord Jesus Christ. And again it is said: He (meaning the Holy Ghost) shall take of the things that are mine and show it unto them. (Who?) why unto them that were chosen in him (Christ) before the foundation of the world. Them that were saved and called with an holy calling, not according to our works but according to his purpose and grace given us in Christ before the world began; them that were preserved in Jesus Christ and called; them that the Father gave him; them millions that John saw, though yet unborn, out of all nations, tongues, and kindred; who, as regards actual justification, are said to be freely justified by his grace.

Now, bro. Trot, I pray you not to contend about words, which gender strife to the subverting of the hearers; but when a bro. of the Old School says eternal justification, let that Christian charity be exercised that would naturally say he means virtual justification. My dear bro., if you was in Georgia, you would find many that call themselves Baptists that say faith is the act of the creature, and if you contend it is a time work, without qualification, in opposition to your brethren, they would no doubt lay hold of it and say that Trot believes it is a time act, and opposes those that believe in the doctrine held by the Old School Baptists, and thus would endeavor to throw your weight in their scale

My bro., I hope you mean well, but I do think that it is not a time for us to contend about words. For Paul says: All things are right for me, but all things are not expedient; all things are lawful, but all things are not convenient. I am a poor ignorant being, and I am right glad I know it. May the God of all grace give you and me a sufficient knowledge of our imperfections, that they may tend to keep us low in the dust of humility, is the prayer of your gray headed bro; who wishes always to be found at the old corner post and on the foundation stone, where the inscription is, nothing but Jesus Christ and him crucified. *WILLIAM MOSELEY.*

N. B. Bro. Bennett, i would endeavor to cast my mite much oftener, but I know that my scrawls cost you so much trouble in correction, owing to bad spelling and language, that I hate to trouble you *W. M.*

FOR THE PRIMITIVE BAPTIST.

Brownsville, Monroe county, Georgia,
July 9th, 1838.

Only a few days since did I hear for the first time, that the correspondence of mine and Mr. Capers of Macon, had appeared in the Index. Having obtained the paper, I now sit down to make this communication. The circumstances which gave rise to the correspondence were simply these: Whilst at the Okemulgee Association, I used the liberty to make it known, that in the Northern section of the United States, many of the Abolitionists were connected with, and the advocates of, the Society System. By Society System, I mean the Bible, Tract Societies, &c. One of the members requested me to forward to him the documents which would establish my assertion, by which I understood him (and I presume every other person present did) to mean, the evidence which would prove it. I either promised him that I could, or would, I do not recollect which expression I used. As well as I now remember it was the day following I was in the town of Forsyth, it being court week, on business to which I was compelled to attend; that I entered into conversation with a gentleman on the subject of abolitionists, and desired him to inform me if he knew where any of the documents published by the abolitionists could be procured. It was then, and there, that I was informed that it was probable Mr. G. Capers, of Macon, had at least some of them. That he was the reputed author of a pamphlet upon that subject. On receiving this suggestion, I di-

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rected to him the letter which has appeared in the Index of the 14th June last. In answer to mine, I received a lengthy reply, a part of which, is published. On the reception of Mr. Caper's reply, conceiving he did not understand my position, nor have correct views of me as a man, I rejoined. Why has not my rejoinder, in answer to his, also been dragged before the public? The reason is obvious. They intended to give the darkest colouring to my conduct possible; hold me up to the public as a spectacle of contempt. And for no other reason than that I have opposed the itinerant, peddling, religious mendicants. They have had no intention of letting me appear in my true character. And the only reason I had for asking leave to make any information I might obtain public was, that I might transmit it to the individual who had requested it. I never had, at the time I wrote the letter to Mr Capers, nor never have I yet seen, the first abolition publication. I presumed, they were like many others, telling what great things they were doing, who were their friends, &c. from which I could probably obtain statements from under their own hands. All the knowledge in regard to them being derived from their opponents.

The above contains a simple narrative of the facts. Let me here say to those who are peeping for private correspondence, that I have written to others, upon this subject; and if they will scent closely, for aught I know they may find more. But as I have reason to believe they have been written to gentlemen who know how to estimate private correspondence, the probability is they will not have it in their power to vent their spleen again through this channel. And that too without consulting me upon the subject.

The Editor of the Index with all his sympathies and regrets, for having to expose the weakness and folly of his fellow man, does not I discover, deny, nor pretend to controvert, the facts I have stated. Mr. Capers admits them in his letter, in the case of Mr. White to their full extent. So that it is superfluous to use arguments or state facts in support of a position, which none doubts. And I will now venture the assertion, that there is not a man of intelligence, in the slave holding States, who has had an eye to this matter, but what is satisfied that the churches at the North are the strong holds of the abolitionists. And I will go still farther and say, I have fears that the Old School Baptists too, have in some instances, a heart that responds amen to their infernal plans. Such was my conviction, that the Editor of the "Signs of the Times" had a pulse that beat that way, that I withdrew my patronage from it. Since that I have verbally learned, that the Editor had so fully come out, that I certainly must be mistaken. If this be the fact, (and I have no reason to doubt it,) I take this occasion to tender to him my acknowledgments for having suspected him. Such are my impressions upon this subject, that I should be unwilling to see any man from north of Mason and Dixon's line, put up, or admitted to preach, without an open and explicit avowal of his principles on this point. The Editor of the Index seems to think, and endeavors to impress the belief, that I have charged every one, or in his own words, "his brethren whom he knows," with being abolitionists. And that too, "simply because they wish to send the Gospel to the heathen." The charge is false, false! I have charged "my brethren whom I know," with no such thing. All parties, both religious and political, present an undivided front upon this question within the Southern States; and no man is more gratified to know it than I am myself. The Editor seems surprised that I would write a letter to a man of another denomination for proof, and that too, *after* I had dealt out the assertions. Stop, Mr. Editor, I had proof which I distinctly recollected, some of which, is referred to in the letter of mine you have published. And I knew as well when that letter was written, that Mr. Channing was not a Baptist, as I now know it. Such have been the developments during the present year, that it is now out of dispute. If I had understood that there were abolition documents in the office of the Index, small as my faith is in it, it is probable I should have requested their perusal. I did not know any person had *secrets* on this question in Georgia.

There is not a doubt remaining upon my mind, but the false red hot zeal which gave rise to the Society System, brought into existence the abolitionists. How often have we seen and heard statements like

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these: "That the nations of the earth, yes, the whole world of mankind, will be converted through the means of the societies. The Cape of Good Hope we will round. The Islands of Madagascar, Ceylon, Java and Borneo, shall rejoice, the river Ganges will be no longer worshipped, the walls of the temple of Juggernaut will tumble to the earth. The Himmeleh mountains, standing like the monument of eternity, rearing its snow-clad crest like a prop to the skies, or as a barrier between two worlds, on your proud summit shall the Redeemer's cross be raised. From thence our host will invade the Chinese empire, millions will bow to the sceptre of King Immanuel. In the meantime Cape Horn will be doubled, the Islands of the Pacific invaded, the altar of a thousand hearts here will smoke with sweet incense to God, while the psalms of David will re-echo to the murmurs of this desert of water. And this is to be effected by souls filled with heavenly zeal as pure as the zephyr that plays over the bosom of the Arctic ocean—glory to God."

Very pretty this, but much like the concentric sphere of Capt. Symmes, an opening to which leads in at the north pole. A moon hoax. While indulging the delusive hopes that the *souls* of mankind were to be universally set free, the idea *naturally* arose, how can we carry into effect those enlarged plans of universal benevolence, whilst there are so many of our fellow men in *corporeal* slavery, naked, whipped, perished, fed on cotton seed, their naked bones staring the beholder in the face, driven night and day. It cannot, it must not be, let us lay to. The poor heathen and the poor negro are closely allied in the minds of some. I am aware it is attributed to the revenge of the Northern manufacturers, in consequence of the repeal of the Tariff, to the Proclamation, and to the Force Bill, &c. But if these caused it in America, pray what caused it in England? I hope none will suppose I am in opposition to the spread of the gospel, but let it run through that channel, through that river, the streams whereof make glad the city of God. If those who compass sea and land to make proselytes, prove as great a *blessing* to the nations to which they are sent, as they have to the Southern States, they would be much better off without, than with them.

And Mr. James Anthony, of Forsyth, must needs have his finger in the pie. I would notice him farther, if it would not be treating him with more respect, than his conduct in this transaction merits. I now take my leave of the Index, with all those who are connected with, or are the advocates of, the Society system, with a hope that it will never again fall to my lot to defend myself through the press. No man surely has ever experienced more poignant regrets, at the unfortunate difficulties with which we are divided. For many of those from whom I as a member stand disconnected, are individuals for whom I entertain much personal respect, and whose feelings I regard With those I have hoped, and do still, that I shall be enabled to maintain the relations of social intercourse. This question with me, has meddled with the fraternal ties of consanguinity.

Yours, bro. Bennett, in full fellowship.

A. B. REID.

FOR THE PRIMITIVE BAPTIST.

Alabama, Montgomery county,
July 19th, 1838.

DEAR BROTHER BENNETT: I saw one of your papers some time last year, which I read and was much pleased with it. I immediately wrote for it, and have received it tolerably regular ever since. There is no person that takes it within ten miles of me that I know of. After perusing it I began to examine myself to see where I was, and found I was on the fence or close about it. I tried to pray the Lord that I might be on the right side. Thanks be to his blessed name I think I can hear his lambs in the field and hope I am with them, and on the outside the howling wolf and the roaring lion seeking whom they may devour.

Dear brother, we have a great many hirelings in this country. In some churches they scatter the sheep and cause a great deal of trouble; and when they find their schemes will not succeed, they try soft words and always try to collect them by shearing time. The hirelings and missionaries put me in mind of the word of the Lord by Jeremiah, 6. 22: Behold, a people cometh from the north country, and a great nation shall be raised from the sides of the earth. 23. They shall lay hold on bow and spear; they are cruel, and have no mercy; their voice roareth like the sea; and they ride upon horses, set in array for war against thee, O daughter of Zion.

Though it is a dark time with us, we

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have some Old School preachers with us, who are abiding in the field watching their flocks by night. You will see from this that I wish you to continue sending your paper, as I am much pleased with the communications which it contains and also hear what the enemy of souls is doing in different parts of the country. Permit me to subscribe myself a Primitive Baptist in bonds of brotherly love.

JOHN CAFFEY.

FOR THE PRIMITIVE BAPTIST.

Pine Grove, Louisiana,
June 25th, 1838.

DEAR EDITOR BENNETT: As it is about the time to make my small remittance, I feel like making a few remarks for its companions. And first, be it known from David's experience and from Paul's dread, I am a broken-boned cast-away. A few years ago, I was an old sinner but the young pastor of two churches. Satan, knowing the use of pride, through it got an advantage of me. I am not sure *when* the Lord will loosen his hold, but I am sure, that the *lawful* captive shall be delivered by the sovereignty of grace, thro' Christ Jesus.

But I am sure also, of another thing or two, that the Primitive Baptist is on the side of the Lord. If, my dear brother, you have thus come *up to* the help of the Lord, take care how you go *down from* it. Your valuable paper forms a reflecting focus, wherein the righteousness of God is revealed *from* faith, to *faith*. I am very poor in silver and gold, this I know for certain, (and I *trust* also in spirit;) but I would try to pay ten dollars per annum rather than your paper should discontinue. How bitterly do our enemies revile it! There is a nest of them, literally in sight of me. Bro. Robertson and myself are the only contenders for the faith, and our hands are weak through our folly. When will the Lord pass by, and say, "Wilt thou *be made* whole, not until thirty and eight years? God forbid." But his blessed will be done.

I spake about a *nest* in sight; it is even so. It is an institution ostensibly of the Presbyterians, but all cold water men, all Sabbath school men, all colonization men, all missionary men, all, all belly-god men rendevous in it. The mail bags protrude with letters to and from it. Messages and messengers are compassing earth and sea to make proselytes. Surely this is the war that was seen in heaven. Some appear to be jumping over the wall, by their *brow-beating* speeches; while others appear to sneak in, under the threshold, by their assiduity and butter-mouthed speeches. I suppose the United States are spotted with such dens. They make their appearance from *afar*. Two or three of them will follow each other, all agreeing upon a certain place, as eligible for a school, academy, &c. They next concentrate, settle upon you like locusts upon a cabbage stalk. Then look for great commendations from afar, stating the great prospects of such an institution in *such* a place and by *such* men. Next commences their effrontery in giving tone and taste to the order of society. Proud boasters, whose god is their belly. You see nothing of the humility of Christ in them; and when they preach, they cover Jesus with such gaudy colors of human stain, that not one inch of him can be seen nor felt. But, beloved, the eyes of your understanding being enlightened, you may not be deceived nor carried away.

I wish my brethren would read and digest the second chapt. of Colossians, taking care not to impute the words included in 21 and 22, to the Lord nor his apostle. Farewell. *THOS. PAXTON.*

No. Carolina, Lenoir county,
July 14th, 1838.

BROTHER BENNETT: I address you these few lines for the purpose of obtaining another copy of your despised paper the Primitive Baptist. I say despised, because there are some about here that say they would not give it house room, while others say they would not read it.

Now I know not the reason for their protesting so profoundly against it, unless they are proselytes in error and are so taught to withstand the truth; their teachers knowing it is calculated to infuse knowledge, divulge the truth, and expose error; by which means their human invented, money making, religious speculating schemes might be discovered. One reason I would give for my thus writing is, when these new schemers were sending far and wide their mighty works through several periodicals, I heard no complaint; but as soon as the Primitive Baptist made its appearance, periodicals are protested against. We are all forewarned that the time will come when sound doctrine will not be endured, &c. I close by subscribing myself yours, as usual. *ALFRED ELLIS.*

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THE PRIMITIVE BAPTIST.

EDITED BY MARK BENNETT.

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TARBOROUGH, NORTH CAROLINA,

"Come out of Her, my People."

VOL. 3. SATURDAY, AUGUST 25, 1838. No. 16.

COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

Sumpter county, Alabama,
8th June, 1838.

BELOVED BRO.: I avail the present favorable opportunity of addressing you a few lines by way of remembrance. This is my first letter to you since you commenced the present volume. Now, my dear bro. permit me to congratulate the numerous subscribers and patrons of your 3d vol. on the renewal of your valuable paper, hoping it may be a favorable lasting presage, an introduction to a continuance for many years yet to come is my ardent wish as an individual, not far from my final exit. I can say for myself, its peculiar advantages are unspeakably great indeed, far beyond my expressing. May it continue as heretofore, the source of consolation, &c. I cannot express my sorrow and regret when you suggested your intention to discontinue the "Prim.;" it was a general discontent and regret among us here. We were relieved from our despondence, when we found you were determined to continue the joy was mutual and unspeakable.

I have been frequently interrogated, "has old Joshua quit writing, do you suppose?" I have been at a loss how to reply; sometimes I was induced to answer that I did not, nor could I think that he was finally done writing, and for reasons that I could readily assign, but shall dispense with them at present.

God has a purpose in all things, and his purpose shall and will be eventually and effectually accomplished; this we all believe, I trust. 'Tis not a novel idea by no means, especially among those that are divinely, truly taught. There are but few, comparatively, here that had an idea of the premeditated artifices and intrigues of the missionaries, until they had the peculiar advantages derived from the "Prim." and "Signs;" but fortunately for the sons of Zion, light has emerged and is displayed from the two periodicals, that they will 'tis to be hoped effectually eradicate the numerous, complicated, dangerous errors, both civil and religious, that are prevalent among us. In connection herewith I send four Minutes of four different Associations. The Choctaw, there is no doubt as is anticipated, will at their next assemblage separate and burst asunder. It is thought that they are about equal in opposition. God grant that they may separate and be distinct, it is impossible for them to remain as they now are and be in peace, as they are evidently two distinct nations, contrary one to the other almost in every thing. The Minutes of the Union Association has a face foreign from its origin or true likeness. A foreigner might suppose that it was all correct; this, I will only say, for the present, that it is not the truth, the whole truth, and nothing but the truth. The fact is, truth is hid under a false disguise; this is evident to an ocular demonstration, and it was done in order to save the sinking characters of some at the expense and cost of others. O shame!

There are some here among us and not a few neither, who say they are as much opposed to the schemes and artifices of the day to obtain money, &c. as we the Old Side Baptists are, or can be; and that they are pointedly and decidedly opposed to the institutions coming into the churches. But when however it is even suggested and urged by the Old Iron Jackets, (as we are reproachfully termed,) to have an article to that effect, annexed to prevent intrusions

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of missionists, there is instantaneously a vehement objection thereto, irritation and madness is plain to be seen. How inconsistent!

Now, my bro., is this not a flat contradiction in terms? They say one thing and at the same time wish another, quite foreign. They are opposed to a prohibiting article to keep out missionary operations. In plain English, is it not a palpable, known, wilful lie?

'Tis presumed that it is demonstratively plain, that all that is requisite and passionately wanting at present is, but adequate power commensurate with their ardent malignant wishes; could they be gratified with their anticipated fond hope in accordance, we should soon see and experience too, how the "gander would hop." Privations, cruelty and bloodshed in profusion would consequently ensue, would be the direful effects. Awful would the catastrophe be indeed. This is not imaginary, nor the effects of insanity nor madness; what has frequently been, may be, again and again. What is it that priestcraft cannot and will not do when sufficiently aided? Nature is but nature, still corrupt and depraved, unconverted man the same devil yet.

Now, my bro., notice for a moment what follows, 'tis important and alarming, comment thereon when leisure will admit. Cedar Lick, Wilson county, Tenn. a meeting held here by the missionaries, preparation being made for collection the Agent stood up on the stand and sent the ladies round among the gentlemen, and the gentlemen among the ladies, and said that he would *bet*, mark, that the ladies would collect MORE than the gentlemen; in order therefore to ensure and make a good collection among the ladies, he proclaimed aloud and informed them if they had no money present, they could throw in their breast pins, gloves, &c. pledging their honor to redeem them next day. O ingenious craftman, your salary is great, no doubt; you must be worthy of a good fat fee.

Again, my bro., which is worse yet, at the last sitting of the Mississippi Legislature, petitions were made by two missionary churches for incorporation, which was granted them, viz: that the said churches should have exclusive, pre-eminent right to make their own by-laws and put them into execution; and donated at the same time one hundred acres of land to each church, and also appointed five commissioners for each church, and invested them with exclusive *right* to buy as MUCH land as THEY may see proper, and that too freed from taxation forever!!! Heavens! is it possible! Can this be true? 'Tis certain, nothing MORE sure!! Has the beloved Christ's church come to this? so dependent? 'tis not so, there is something in the wind, something intended.

O, ye peculiar favored sons of Zion and liberty, arouse from your lethargy and supineness, come forward, be on the alert, be assiduous, frequent your watch tower, severally stand at your designated assumed posts; there is danger almost in every direction, there is something more or less for us all to do, put your shoulder severally and unitedly to the wheel, urge on to the suppression of priestcraft and tyranny in all its various, minutest, destructive operations, and no doubt you will be blessed in your laudable praiseworthy exertions. Stamping every appearance and indication with indelible *marks* of disapprobation, frequently calling to mind the complicated, arduous struggle of our sleeping, bleeding forefathers. And the young and rising generation, and those that are yet in embryo, millions unborn, they are depending. May we act and ever acquit ourselves like men, in resemblance worthy of our departed, revered ancestors that are gone before.

You have five dollars enclosed beside that already mentioned. Please to accept it from me, as a little gift to the "Prim." I wish it was more. The respect and favor of the little despised Prim. is fast increasing its respectability, and its peculiar advantages is now to be seen. May its diffusive light be universal and more inculcated. I am done for the present, am reminded to come to a close.

As usual, beloved bro., yours affectionately. *A. KEATON.*

P. S. I expect to give a particular relation of the Friendship church, alluded to in the Minutes of the Union Association. I acted as Moderator for the church at the time the separation or exclusion I may say occurred, and was present at the Association as a spectator. The like I never saw before. You shall have it in the general without reserve, i. e. the truth, the whole truth, and nothing but the truth. I shall commence shortly. Notice in the Index, &c particularly for two Elders, H. Petty and Jer. Pearsall, and report. I expect shortly to have a fair opportunity of making the "Prim." more generally

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known. God send it where it has not been, giving it a kind reception every where. All that is wanting at present is, an introduction to its peculiar merit. *A. K.*

FOR THE PRIMITIVE BAPTIST.

Georgia, Upson county.

The Baptist church of Christ at Ebenezer, to all who may read it. In viewing an article in the Christian Index, page 134, volume not known not having the full paper, but supposed to be the present, which commences thus: "Our venerable old brother Henry Hooten, of Upson county, Georgia, writes us as follows: I am so afflicted and my nerves so affected I cannot write; but I wish you, my dear brother, to know what the Lord is doing for our poor little church Harmony, after our anti brethren took our house, our books, and church funds, and drove us out to shift for ourselves," &c. Now what the anties have done at Harmony we know not; but we think that we have not drove them out here. And we believe the intention of the article was to implicate this church, which caused us to appoint a committee of our body to make true statement of our late difficulty with the missionaries, as near as we can recollect, which is as follows.

The missionary spirit was among us and had been for some time, which caused a considerable stir in the church; and on the 12th of Nov. 1836, brother Etheldred Bozeman complained in conference of being hurt with the missionary spirit, so much so, that he was deprived of enjoying his liberty as a member of this body; which brought the subject before the conference, and confusion was the consequence. At length a motion was made by a missionary, that we set apart a day to set up the Jacob staff, which was understood to be the word of God, and abide by the waymarks therein contained; those that were too short were to be stretched if they would bear it, and those too long were to be chopped off. Which was gladly received by us, and a move and second to that effect were instantly made; and before that was put to the church, there was another move and second to the following effect: that we record on our church book that every one be allowed to do as he pleases with his own money. And accordingly each move and second was put to the church, and a majority was in favor of measuring and appointed Thursday before the second Sabbath in December next to attend to it. And upon that the Moderator, Zachariah H. Gorden, applied for letters of dismission for himself and wife, which were objected to; and after repeated applications he then requested another brother to apply for him, stating he was in fair standing then and he knew not how long he should remain so. Accordingly the other brother made application for him, after which the objection ceased and the letters were granted after the original form; and from that there was one application after another, until there were in all eleven letters granted that day.

Sunday, Nov. 13th, 1836, the church was requested to open conference, and there were five letters of dismission applied for; and Henry Hooten was one and his application was objected, and he and the objector were about to go out to talk together; and the old man looked and saw the clerk had wrote it, he then turned to the objector and said, I have got my letter, sir, and no thanks to you. Now was he drove out from Ebenezer?

December the 8th, 1836, the day set apart for measuring; and the first thing after conference was opened, was letters of dismission called for two of them. Robert Burt was one, the third and last ordained preacher in this church. When he applied there was nothing said at all, and he wanted to know how he was to understand, &c. It was answered by the Moderator, silence gives consent. Zachariah H. Gorden was still Moderator. The church then took up her reference and began to speak on it, and it was said the church would put up a bar so there could be no more letters granted; and the reference was laid over until next conference, and then there were ten letters more applied for and granted.

December the 10th, 1836, the church in her regular conference. Then there were thirteen more letters applied for and granted. The church then took up her reference, and after a little investigation declared non-fellowship with the missionary moneyed system and all its kindred institutions of the day. And then there was another letter applied for, which was granted. The church fund was then delivered without being asked for. The church then appointed a brother to go to the former clerk for the church book, containing the record of Ebenezer; and the one sent says, when he asked for it the original clerk said he was requested to draw off the constitution, and as soon as he could do that it could

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be had; which was all complied with, and here was an end to the strife.

Remarks. Now if we have got any thing but what is our own, we do not know it; or if we ever have had any things such as above named, we do not know it except our own. But perhaps we are, as has been said, ignorant; so much so, we do not know our own property.

JAMES MORRIS, C. Clk.

July 7th, 1838.

N. B. Brother Bennett, the church appointed me her special agent to forward this to you for publication. Also, to request brother Beebe to copy it into the Signs of the Times. So that every body may judge for themselves, whether the accusation is true or not. In order to show why Ebenezer church viewed herself to be implicated in the above named article is, because Henry Hooten has been a member of no other since I have become acquainted with him, (until they constituted Harmony;) which has been upwards of ten years. For I have been an unworthy member the rise of that time, and the church was in existence sometime before I joined, and he was a member in the constitution.

EDMUND STEWART.

FOR THE PRIMITIVE BAPTIST.

Kentucky, Graves county,
July 8th, 1838.

DEAR BROTHER BENNETT: I have received your valuable paper, the second time. And having now a few moments leisure, I feel a desire to address you a few of my thoughts.

The religious world seems to be in a state of confusion at the present time. It reminds me of ancient times, when Israel of old had gone astray, had advanced into idolatry; and a trial was made to see who was on the Lord's side. And we find that few, comparatively few, to the great number that came out of Egyptian bondage. For they are not all Israel who are of Israel, neither because they are the seed of Abraham are they all children; but in Isaac shall thy seed be called. But the day of trial has come, and time of purifying; for he (Christ) sits as a purifier, to purify the sons of Levi. And the prophet Daniel informs us, that many shall be purified and made white, and tried; but the wicked shall do wickedly, they shall not understand; but the wise, they shall understand. Who is wise therefore, and he shall understand these things; prudent, and he shall know them: for the way of the Lord is right, and the just shall walk therein; but transgressors, shall fall. Not those worldly-wise, not those who have a head full of religion such as it is, and a heart desperately wicked above all things, who can know it. But the humble child of God has that wisdom which comes down from above, that the world knows nothing about; therefore they are somewhat acquainted with the devices of satan, and conseqently, being kept by the power of God through faith unto salvation, they will ere long be delivered from his wicked snares.

Notwithstanding, brother Bennett, we have had glorious and good times in this part of the vineyard, yet it now appears to be a cold and trying time among us, or rather in this far west region. A host of flies have made their appearance, hatched in the east they speed their way westward, where they think to get more and plentier quantities of food, (silver and gold and perishable things,) such they feed on, and such is their object. But I feel thankful that the Lord has faithful servants, that still stand at the old corner posts, and like the servants of old, build upon the foundation of the apostles and prophets, Jesus Christ being the chief corner stone. Not so with those new-fangled schemes of the day, and college-bred lackies, after going through a regular course of study, and being polished with Latin, Greek, &c. &c.; for the devil very well knows how his servants should be dressed, and prepared to please a gay and giddy world. They set out to convert sinners, to save souls. Good Lord! and with their golden wings and silver slippers, speed their way and make large returns to the general council house, of the number of souls saved this year. Missionaries, heralds, sweet heralds they are called. And let us view them further:

"Seated on high, above the rest
Some six feet nearer Heaven,
Their heart expands within their breast
Like dough, well filled with leaven."

And we are informed, that he that exalteth himself shall be abased. And thou, Capernaum, which art exalted to heaven, shall be cast down to hell. Take care, missionaries. Thus we discover the sheep-shearers in this part of the world, using every effort to unite church and world together, which never can be done, that they may more easily support their new inventions and evil designs. Holding protract-

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ed meetings, camp meetings, conventions, &c. &c. And when they can get a large congregation together, and a fine prospect for clipping, they mount the stage:—

Feeling comforted in mind,
As they survey the fold
They turn their Bible o'er to find
Some text, that treats of gold.

Then they begin in awful strains
Of heathen souls to tell,
Fast bound in satan's iron chains
And sinking down to hell.

"Oh! brethren can you be content
To see them burnt to coal;
And never never give a cent
To save a heathen soul.

Come open wide your well fill'd purse,
Deal out the paltry trash
Lest you should share that awful curse—
O let us have your cash."

Thus they proceed, till every heart
Is filled with anxious fears;
The silly sheep in terrors start
Their eyes suffused with tears.

Then comes the contribution box,
To give their conscience peace;
And as the shearer, shears the flock
He clips the golden fleece.

Pence, shillings, dollars bright
Alternate rattle in—
Some give for fashion, some for fright,
And some applause to win.

The farce is o'er, the sheep are sheared,
The flock sent empty home
Their conscience eased, their pocket cleared,
The Missionary's left alone.

—to count the cash, and laugh at the credulity of the people. This is something like the way those Judaising teachers are pursuing in this now (as they call) enlightened day. Lord deliver us from this evil, together with all thy children.

Dear brother, it has not been but about two years since I embarked in the glorious gospel of my Master, (if in it at all,) and I feel that I have enlisted during the war or during life; and if it is indeed true, that the Lord has committed a dispensation of the gospel to such a poor unworthy creature as I am, I want to serve him while I live, to give him all the glory. For if it is so, well do I know that it was, not by works of righteousness which I have done, but his own mercy and grace; yea, free grace too, and that to the poor hungry sin-sick soul.

Then, dear brother, and brethren all, a few more rolling suns, and rising suns, will terminate the career of this life. If then we are found to be of that number, that have kept the faith, fought the good fight, though surrounded at present with false accusers, vain persecutors, then we will be delivered from them all. Peaceably we will quit this troublesome world with Jesus, our High Priest in view, and take the wings of the morning and fly home to eternal rest, where the wicked will cease from troubling and the weary soul be forever at rest. Fear not, little flock, it is your Father's good pleasure to give you the kingdom. Even so, blessed is that nation whose God is the Lord, and that people whom he hath chosen for his inheritance.

Now may the grace of God be with you, and the comfortable influence of his Holy Spirit forever and ever.

Yours in gospel bonds.

W. A. BOWDON.

FOR THE PRIMITIVE BAPTIST.

Georgia, Heard county,
July 6th, 1838.

BROTHER BENNETT: I hope you will pardon me for not writing to you sooner. I wish to continue to get your paper, the Primitive Baptist, as I intend to take it as long as you continue to defend the faith of the church of our blessed Lord and Saviour Jesus Christ; which I believe you and your correspondents have hitherto done. And may the Lord afford you and all his children, that light and liberty of speech and pen, so as to make truth appear and error hide its deformed face, and the dear children of God come out of Babylon and be made to sit together in heavenly places in Christ Jesus.

Yours in the best of bonds and Christian affection. *JOHN GAYDEN.*

FOR THE PRIMITIVE BAPTIST.

Georgia, Monroe county,
June 3, 1838.

BROTHER BENNETT: Since I wrote you last, I have been complimented with a missionary periodical, printed at Mobile, Ala. titled Southwestern Monitor and Religious Luminary, and edited by George Felix Heard. The motive that induced Mr. Heard to send me, and also to others of your agents, his paper, I know not. When I received that periodical and cast my eye on the title page, I had emotions similar to the king of Israel. When the king of Syria sent Naaman the leper to him with a letter, that he should recover him of his leprosy, the king of Israel answered, Am

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I God, to kill, and to make alive, that this man doth send unto me, to recover a man of his leprosy? Wherefore, consider I pray you, and see how this fellow seeketh a quarrel against ME.

This is the first Sabbath in June, and I purposed going to the High Shoal church to hear brother Jason Grier preach the gospel of the Son of God, but am confined at home through the inclemencies of the weather; therefore I will give you a few extracts from the above recited periodical. Among other productions therein found, is one written with a hope of removing certain objections to missionary operations, which are known to exist among the Baptist denomination, and fictitiously signed J. D. Mr. J. D. commences thus: In this day of unexampled benevolence, when the whole Christian world is active to the interest of the Redeemer's kingdom, it is certainly a reflection upon any professor of religion, who is not found active in doing all in his power to carry forward the various plans which contemplate the supreme good of man; and yet many, sometimes whole churches are to be met with, who stand as idle spectators of the mighty efforts which are being made to push forward the cause of Christ.

Why, brother Bennett, my old Book, as a little son of mine calls it papa's Bible book, teaches me, that there is a time to every purpose under the sun; a time to be born, and a time to die, a time for Zion to travail and bring forth spiritual sons and daughters. And when the fulness of the time, (the appointed time of the Father,) was come, God sent forth his Son, made of a woman, made under the law to redeem them who are under the law. Mr. J. D.'s pushing forward the office work of the Holy Ghost, makes me think of waggoning in the winter time; when the waggon mires down, or the team is unable to pull the load up hill, the driver and company will clap their shoulders to the wheels and push forward with all their might. Thus is Mr. J. D., as he states, with the whole Christian world, actively engaged in the mighty effort of pushing forward the cause of Christ, saving sinners and evangelizing the world. The force of his argument is, give more liberal to the support of missions, and God will bless you more bountiful. He says, some will tell you that they are unable to do any thing, their means are so limited as scarcely to be sufficient to meet the wants of their families. Now all this may be as here represented, it may be that the means of these brethren are limited indeed; and, continues he, may it not be equally true, that they have no more because they give nothing to the Lord?

The Lord saith, son give me thy heart. Mr. J. D. says, give to the mission board thy silver and gold. Surely that reverend gentleman has forgotten that the Lord Jehovah is the wise disposer of events, that all things are his, the cattle upon a thousand hills are his, the earth and the fulness thereof; that he hath purposed and decreed the eternal salvation of all the elect sons of Adam, and hath devised means whereby they be not expelled from him. But to return. Mr. J. D. closes his remarks with the following paragraph: Oh! that we could be less prone to plead this and the other thing, as an excuse for neglecting our obvious duties c. h. that the people of God were more cheerful and liberal in their annual contributions, then would the cause of our master move onward—the world would be cheered with light from on high —the increase of our churches would be great—and the peace of our own souls would flow as a river.

Strange to tell, that the bountiful contributions of our earthly substance should move forward the cause of Christ. The scriptures saith: Not by might, nor by power, but by my Spirit, saith the Lord. Zech. 4 6. Paul spoke of another gospel, 2 Cor. xi. 4, differing from the gospel of the Son of God, which is a free gospel. The invitation is: Come, buy wine and milk, without money and without price—O captive daughter of Zion—Ye have sold yourselves for nought; and ye shall be redeemed without money. Isa. 55. 1—52. 2, 3. Mr. J. D.'s is another gospel, which I shall denominate, a silver gospel; his rolls forward on silver wheels, having a silver main-spring which keeps the machine in motion. Stop the silver and you stop his gospel. This is contrary to Christian experience. He taught that: Ye were not redeemed with corruptible things, as silver and gold—but with the precious blood of Christ. 1 Pet. 1. 18, 19. And that, according to the eternal purpose, which he purposed in Christ Jesus our Lord. Eph. 3. 2. In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will. Eph. 1 11.

The world would be cheered with light from on high. A very broad expression

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this, and as erroneous as broad. Nothing short of the power that raised a dead Lazarus from the grave, can quicken or enlighten the dead faculties of the sinner, and cheer his benighted mind with rays of light divine. Can Mr. J. D 's liberal contributions effect this great, this godlike, this God-only performing WORK, of cheering the world, the unregenerate world, with light from on high? We answer, not. At such expressions from men who profess to be preachers of the gospel, we are ready to cry out in the language of one of old: Alas, master, for it was borrowed, and that from the whore of Babylon, the mother of harlots, and abominations of the earth.

Yours, in hope of eternal life.

VACHAL D. WHATLEY.

FOR THE PRIMITIVE BAPTIST.

Huntsville, Alabama,
July 1, 1838.

DEAR BROTHER: The following lines are at your disposal, either to correct and publish, or let them lie forgotten.

1 Corinthians, iv. 13: We are made as the filth of the world, and are the off scouring of all things unto this day. It is true the expression seems to be bad enough, but it is also true it might have been much worse; for I had much rather be as the filth of the world, than the filth of heaven. And it is true while some are the filth of the wisdom of this world, others are the filth of the wisdom of God. I understand the term being made, implies a creative power; thus God made all things, and without him was nothing made that was made. This then is the hand of God, a necessary consequence growing out of the nature of grace; for there must be a difference between nature and grace, for the first Adam was of the earth, earthy; the second Adam was the Lord from heaven.

The term filth, or off scouring, I understand to be base, or polluted; the refuse wheat that will not sell in market. Now the 9th verse seems that God has set forth his apostles by a divine power, but strangely surprising to the wisdom of this world; for while they are appointed unto death, they are made the play house, theatre, or spectacle unto the world and to angels and to men. Therefore I do not wonder we are called fools, blockheads, ignorant, and a thousand other names of worthlessness; but when reviled let us bless, when persecuted suffer it with patience; being defamed we will entreat, that God may not lay this sin to their charge; but that he may enlighten the eyes of their understandings, and by his Holy Spirit teach them to know the truth as it is in Jesus Christ.

But, dear brethren, while the men of this generation (being wiser than the children of light,) display their misjudgment of divine things, see how God Almighty displays and exhibits the councils of his own wisdom, and gives us the reason why God's people are not to go into markets of this world, religiously speaking; for they have been once in the market of heaven, viewed in the councils of God's wisdom, and estimated in the great covenant contract of redemption, between Father and Son, and their price is the blood of the Lord Jesus; and this being their price, it is of the highest consideration, therefore they are never to go into market in this world. Rev. 13th chap. Here is wisdom. And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name. Now, brethren, it is right that every man should mark his flock, that they might be known; and all that are marked of the Lord, have no right to buy or sell, (religiously speaking.) The religion of nature, or a conditional salvation, estimated at the poor pitiful sum of man's obedience; and well may the scriptures say, they profess to know God, but in works they deny him; for God says he is a living God, but their works say he is a dead God, or a God void of all the powers of giving life, and I am fearful it is the filth of heaven.

Now, brethren, you will remember that Mephibosheth calls himself a poor dead dog; or, what is thy servant that thou shouldest look upon such a dead dog as I am 2 Samuel, 9th chap. And when Jesus Christ called the woman a dog, she said it was the truth. Now it seems to me, that dead dogs are the off scouring of the wisdom of this world, and nominal professors and Pharisees will be offended at such an expression; but it is the fruit of grace growing in a cultivated soil, and the possessor has a right to eat the crumbs or live at the king's table all the days of his life. Thus the poor old Baptists are like Solomon's spider, that he saw build her house in the king's palace, while many build in the earth: Thou shalt be hated of all men, like the spider, for my name sake. But by an internal grace of faith they lay hold of the promises of God, and lay up their

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treasure in heaven; for it is just that a man live by faith and not by works, for to him that worketh not but believeth on him that justifieth the ungodly, his faith is counted for righteousness; because it justifies God in the discharge of ten thousand talents, when there was not one cent to pay, for full payment is made through our Lord Jesus Christ. Nevertheless, says Paul, we are created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. Not in our creatureship, but in our life and union with Christ the head and influence of his people; who by the unction of the Holy Spirit knoweth the will of the Father, and walketh in the steps of Abraham. For Abraham received his son in a figure from the dead, which seems to imply spiritual faith, in the sacrifice of the ram caught in the thicket of our sins; for blood is the life of the sacrifice. And we must believe that he is able to raise the dead without the help of any being on earth, for no man knoweth the Father but the Son, so no man knoweth the Son but the Father, and he to whom the Father will reveal him by his Spirit. For as no man knoweth the things of men but by the spirit of man which is in him, so no man knoweth the things of God but by the Spirit of God.

Dear brethren, I notice this remark in many persons in speaking of their experience: when my hopes were almost gone I rejoiced in salvation. Now I many times think to myself, surely can there be such another poor creature on the earth; for my very soul seems to object to the expression, for I cannot fit it to myself nor to the word of God in my understanding of things; for every feeling of my heart says, when all hope was gone that I should be saved, the angel of the Lord stood by me. Thus Paul says: I was alive once without the law, but when the commandments came, sin revived and I died. Now how much hope is in a dead man? None, in a temporal sense. And this is the explanation, for Paul says: If a grain of wheat does not die, it will not sprout another grain. And it seems to me, when a legal hope and a gospel hope live together, then light and darkness may live together; for they surely are as much kin the one as the other, and until the death of all law hopes the soul can never marry Christ without committing adultery. And if the soul after marrying Christ goes back to the law, does not she commit the same? Well might Christ say: The path is straight and narrow. And when I read the apostles' creed to the Gentiles, if I have sense enough to understand things, I think I see a great many things strangled, the blood not separated from the offering.

May the Lord carry on his good work of grace, and make his church pure from the blood of all men; separating the precious from the vile, law and gospel, works and grace, flesh and spirit. And may the Lord make us like the silk worm, the most feeble and subject to toils, when she closes her doors and lies in her grave she is covered in silk; and in the morning of the resurrection reanimation takes place, she rises from the dust, wings her way—and the saints will meet the Lord in the air.

My Christian love to all my brethren, whom I love in the truth.

WM. CRUTCHER.

FOR THE PRIMITIVE BAPTIST.

Georgia, Dekalb county,
July 3rd, 1838.

DEAR BROTHER BENNETT: I have been reading your valuable paper going on three years, and am happy to hear from the strangers scattered throughout these United States, elect according to the foreknowledge of God the Father through sanctification of the Spirit unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied. Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time. Wherein ye greatly rejoice, though now for a season (if need be) we are in heaviness through manifold temptations: that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honor, and glory, at the appearing of Jesus Christ: whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable, and full of glory. 1 Peter, i. 1—9.

Brother Bennett, when I read those letters from different parts of the United States, I am led to the conclusion that there are still a few of the true followers of our

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Lord and Saviour Jesus Christ, that are contending for the faith once delivered to the saints. I fear, brother, that some of we Baptists have forgotten that new commandment, that ye love one another; as I have loved you, that ye also love one another; by this shall all men know that ye are my disciples, if ye have love one to another. I am now going on seventy years old, and I never have seen such a time amongst the Baptists; surely there is a cause. I have been trying to find out the cause, and for my life I can lay it to nothing more nor less than these new schemes of the day. There appears to be so many plans laid to help the Lord do his work, which put me in mind of old Sarah; she was not willing to wait God's time, but must give up her old husband to a handmaid to obtain the promised seed; but she was about thirteen years too soon. But when the promised Isaac had come, the old man with a great deal of reluctance had to cast out the bond woman and her son. I therefore do believe, that the work is the Lord's and he works by such means as he chooses; for I recollect old John says: I saw another angel fly in the midst of heaven, having the everlasting gospel to preach to them that dwell on the earth, and to every nation, and kindred, and tongues, and people, saying with a loud voice, Fear God and give glory to him, for the hour of his judgment is come; and worship him that made heaven, and earth, and sea, and the fountains of waters.

I believe that the Lord knows how to make preachers a great deal better than these theological schools. I discover there are some of our middle ground Baptists, who say, ah the Old Baptists will all turn to be Universalists after a while; but none of these move me. We have God's word to direct and guide us into all truth.

Brother Bennett, try to bear our cause before the Lord. I remain yours, in the fear of the Lord.

EDWARD JONES.

FOR THE PRIMITIVE BAPTIST.

Mississippi, Leak county,
June 30th, 1838.

DEAR BROTHER BENNETT: Sometime since I was presented with a few numbers of your paper, and was much gratified to find a paper that so much corresponded with my feelings. I took great pleasure in circulating the contents among the brethren, for a stand against some of our missionary friends, and they say you are prejudiced against them and are fighting against a better informed judgment. But be that as it may, your judgment and the anti-efforts in this country agree. And I am certain your paper will become very popular through some of our churches, as the missionaries are getting among us pretty much; and I understand they are very strong in the south part of this State, and they are about to split some of the churches in this county.

If it is convenient we would like to have your view on a certain passage of scripture that has been construed several different ways, that is: The creature was made subject to vanity, not willingly, but by reason of him that subjected the same in hope.

I want you to remember me at the throne of grace. *WM. HUDDLESTON.*

THE PRIMITIVE BAPTIST.

SATURDAY, AUGUST 25, 1838.

The Resurrection of Gehazi.—This proposition is not offered on account of its singularity; nor is it intended to give a ludicrous or ridiculous turn to the remarks which follow. Human nature continuing to be the same in every age, there cannot fail to be a coincidence of human actions in a history of several thousand years; and sometimes the coincidence is so striking that it accidentally or spontaneously revives in our recollection things and events which had else been buried under the heavy lapse of time. And it is by tracing to its result the series of the former or past part of any coincidence, that we understand and know at once how the latter part will terminate. In comparing the history of the church A. D. with her history A. M. we often see the same circumstances occur, the same race run, and the same characters acting a former scene, as if they had risen from the dead, and recommenced some former career. In this view, Herod contemplating the frame of Jesus, said, John the Baptist had risen from the dead. When we consider the narrative of Gehazi, and then survey the conduct of a large proportion of what some are wont to term the church, it is not very material whether we say, in allusion to the monied projects *Gehazi reacted*, or *the portrait of Gehazi*, or Resurrection of Gehazi.

Gehazi regretted that his master did not avail himself of Naaman's treasure. The missionists say the church has been asleep, and has not done her duty; that is, in not securing more means—money, &c. for religious purposes. He is resolv-

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ed to secure what his master declined, at the risk of fraud. They are determined to obtain the pay which men of God in ancient and modern times have declined, though it be by means of societies which steal away unobserved by the word of God, that is, unauthorized and uncountenanced by it. He professed to follow Naaman by his master's direction or command, while his words were deceitful, and a cheat upon Naaman. They declare the commission is addressed to them, and is their authority, while their societies are a burlesque upon scriptures, and a cheat upon the world. Gehazi begged not for himself, but for the sons of the prophets. The missionists beg for the missionaries of the cross, and to replenish the Lord's treasury. When questioned with regard to his absence, he denied, saying, thy servant went no whither. When charged with wandering from gospel track, they deny, giving the same answer with him: The whole of Gehazi's transaction was at war with the prophet's wish, with inspiration, and the example of Elisha. And so are all the "benevolent societies" of this age. They conflict with all the precepts and examples of inspiration, according to their own admission.—*Ed.*

FOR THE PRIMITIVE BAPTIST.

Anderson District, So. Carolina,
July 20th, 1838.

Dear brother Bennett: I doubt not but you think it strange that I have not wrote to you before now, as I have been acting as agent for you upwards of a year; and I assure you I have read your paper with much delight, and have circulated them as far as I could; nothing but my incapability has prevented me from writing. I am very anxious indeed to cast in my mite, as I subscribe myself a Primitive Baptist. I am now in my eightieth year, and so dim-sighted that I have not made a pen for several years, neither can I mend one; but having a few pens prepared, I have just sat down to try if I can offer a few ideas, old, feeble minded, and blind as I am.

For when I read so many excellent letters in the Primitive Baptist, it cheers my spirits and warms my heart with love to my brethren and thanksgiving to God my Saviour, who hath reserved to himself so many faithful soldiers of the cross: while the ten horns are making war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful. Rev. xvii. 14. And as the communications of those faithful brethren are so consoling, and heart-cheering to some in this section of country, I greatly desire that they should know, that there are a few names even in Anderson district, who have not defiled their garments by mingling with those harlot societies, but are standing firm on Primitive Baptist principles. And we rejoice, that God has so favored us with such a channel of communication, as the Primitive Baptist, through which we can converse with our brethren whom we never saw, and joy with those that do rejoice, and weep with those that weep, and be of the same mind, praying always for each other, that the Lord may keep us through faith unto salvation; whilst we are reviled, and persecuted, by those who once called us brethren. And we have not departed from original principles, nor discipline: but they have gone out from us, professing to have received more light and information.

Now it is evident, that light they boast of is not from heaven, nor their information from the scriptures; for the Holy Spirit is always the same, and the word of God the same, the Lord Jehovah changes not. From whence then all these new schemes to get money? By what authority are so many societies formed, for a rule of faith? (for every one must believe in them,) and practice accordingly. And now for perverting the scriptures to establish a system of manism. Popularity and money are the watchwords. Alas! who could have believed that the man of sin, could have prevailed so far on the Baptist denomination, as to cause them to drink so deep into the golden cup of the great whore of Babylon, as to be drunk with the wine of her fornication; and in this state of intoxication to profess to be the followers of the meek and lowly Jesus, and to walk in the footsteps of his apostles? O! that some able pen would draw the contrast according to the scriptures of truth; for I cannot find the first mark of Jesus, nor of the apostles, on these conventions and missionaries, with all their efforts to do good. Jesus was meek and lowly in heart, but these are quite the reverse. Read 2 Tim. iii. chap. beginning at the 1st verse and so on: In the last days perilous times shall come—by whom? by covetous boasters, proud, &c. Now missionaries will not apply this passage unto themselves; but there is one character here they dare not deny, that is, the boaster; they boast that nine-tenths of the Baptists are on their side,

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they boast that almost all the wise and learned are on their side, they boast of talented men, they boast of the wise men of the world being on their side; this they cannot deny. Well, they are guilty of the whole; they have brought on perilous times. Covetous, boasters, proud, heady, high-minded, having a form of godliness, but denying the power thereof: from such turn away.

Jesus preached the gospel to the poor, but missionaries choose to preach to the rich, having men's persons in admiration because of advantage. Jude, 16th verse. Again: Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money changers, &c. Matt. xxi. 12—John, ii. 14, 15. But conventions have set up the tables again, in direct opposition to Jesus, and are sitting changing of money. See their Minutes, nine or ten pages filled up with money affairs. A company of merchants, indeed, speculating on the gospel, gentlemen beggars hired to ride thro' the country, begging money from rich and poor, the widow's mite, the orphan's penny, the poor negro's four pence. Thousands upon thousands are collected and handed over to the money changers, and now for the scuffle; receiving and paying out, every one looking for his gain from his own quarter. Now are these men following the example of the Lord Jesus? Pause. Look at them, and speak your mind.

Again: Jesus said to a certain rich man, Go and sell that thou hast, and give to the poor. Matt. xix. 21. Now it is well known, that missionaries beg all they can from the poor, under pretence of giving to the Lord. Once more: When Zaccheus was converted to the Lord, he stood and said, Behold, Lord, the half of my goods I give to the poor. Luke, xix. 8. And the Lord approved of this gift, for he said he was a son of Abraham. Would not missionaries have said: Not so, Zaccheus, but give it to the Lord. The Roman Catholics say, give to the church, (the clergy.) Missionaries say, give to the Lord, (the clergy.) It is the same thing. Let every candid man read those texts at large, compare them with conventionists and missionaries, and you cannot find the first trace of the Lord Jesus Christ in all their new schemes to get money, and oppress the poor, the fatherless, and the widow.

And now for the examples of the apostles. They exactly copied their divine master. They left the schools to dispute, and politicians to intrigue. The doctrine they preached they supported entirely by evidence, and neither had nor required, such assistance as human laws, or worldly policy, the eloquence of the schools, or the charms of money, (let mission men blush.) See the difference, these want the assistance of human laws, worldly policy, popular opinion, the eloquence of the schools; and they have got the money fever nigh unto death. They say the Lord has called them to preach, but has not qualified them; they must be refined in the schools, man must give the polishing stroke; they must be eloquent, learned disputants, (mark the difference,) able to meet their opponents on their own ground. They have accomplished their end, they have met their opponents and given their hand, have united with them and are all one people, full of intrigue and cunning devices; forming societies to ensnare and deceive the very elect, if possible; petitioning Congress and legislative bodies to enact laws to favor their schemes. The apostles coveted no man's silver, nor gold; but these men covet the tenth (at least) of all that we have. Their whole cry is, money, money; give, give. Are they not greedy dogs, which can never have enough? Isa. lvi. 11. And here I must leave them. I have given a few distinctive marks to show the difference. They may say, Lord, Lord; but have they done the will of God? Do they follow the examples of Christ and the apostles? I must come to a close. I feel fuller of matter than when I began.

Brother Bennett, I submit these lines to you for inspection. Please to correct mistakes. Throw away such as you do not approve. If you only can select as much out of the whole, as to let my precious brethren know my sentiments, please to insert it. Finally, the whole is at your disposal. The grace of our Lord Jesus Christ be with you. Amen.

JAMES HEMBREE, Sen'r.

FOR THE PRIMITIVE BAPTIST.

Bear Creek, Henry county, Ga.
July 20th, 1838.

BRO. EDITOR: We read in the good Book, that they that feared the Lord spake often one to another and the Lord harkened and heard, &c. And if they did not talk about God and godliness, I am at an utter

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loss to know what they did talk about. And as the Primitive Baptist affords me an opportunity to hold converse with many of my precious Old School brethren, whose faces I never saw and perhaps never shall, but who I love in the truth; in imitation of the example of the eminent apostle of the Gentiles, I will try to tell them what I hope he, the Lord, has done for my soul.

My grandfather, Robert Moseley, was born in Brunswick county, Virginia, and as long ago as I can recollect, was a deacon in the Baptist church, and his house a place of resort for ministers and members. And in those days there were none of those inventions of men, to mar the peace of the Israel of God. And while I now write, I have a distinct recollection of the evidence of love and Christian regard when they met, and while together their conversation was of the heavenly kind. Oh! that it was with us as in former days. My father Elijah was his youngest son, and a Baptist; and as well as I recollect, about 1803 or 4 commenced preaching Jesus Christ and him crucified; which he continued to do till Sept. the 7th, 1823, when God was pleased to take him from the evils to come. But notwithstanding my religious ancestors, I was not born holy, but was conceived in sin and in iniquity was I shapen. And notwithstanding my religious education, (it, sin,) grew with my stature and abundantly manifested itself with advancing years. At about 8 years old, my father moved to the upper end of Elbert county, where I was placed in the worst of company; and not that they made me a sinner, but because I was a sinner. I soon partook of their evil practices, and was as bad or worse than any of them. This state of things continued with very little change, except the thought of death and the consequences that I believed would follow, would sometimes make me shudder; but then again sin and a revengeful spirit would rise and my poor heart was desperately wicked above all things, and who could know it.

But about the year 1811, I went to meeting at Old Crooked Creek meeting house, in Putnam county, where my father then resided and had the care of the church; (it was communion and feet washing.) And, brethren, I did not go determined to get religion but because others were going; and as careless a boy as ever went into a meeting house, I reckon. After sermon, I went to the spring and stayed loitering about till the table was prepared. They had sung a hymn, and my father was up talking. I went into the house and sat down, and just as I was seated he named, there was a separating line drawn between the church and the world. It caught my attention and I looked round to see it. And while I beheld myself and others separated from the people of God, he began to contrast it with the line that would be drawn in the day of judgment. And it appeared to me that I saw I should be separated from God and all that was good, as plainly as I saw I then was. Trembling seized my frame, and I could not help shedding tears. I was ashamed, and fain would have left the house, but I felt I was almost powerless and feared to make the attempt for fear I should fall; but by the time meeting ended I felt I was a little stronger, and instead of waiting for my young comrades, I stepped out to my beast, (and like the poor wounded deer,) took right off. And that evening, in an old gin house, for the first time from a felt sense of my condition, got upon my knees before the Lord to try to plead for mercy. And from this time for about nine years, I went on making and breaking resolves, sinning and praying by turns; but for the life of me, I could not get entirely clear of that separating line. Some times the minister would trace me up in all my meanderings of mind, and I was obliged to acknowledge it was I; and my distress of soul would return, so that I could take no rest day nor night.

In this way I continued for about nine years, and hearing that an only sister was hopefully converted who lived at a distance; it occurred to my mind that my father would be accepted of God; and my mother, who had been gone for years, I had reason to believe was basking around the throne of God; and my sister, younger than myself, was taken, and I had been for nine years sinning against light and knowledge, and had committed the unpardonable sin, and the door of mercy was forever shut against me. I finally came to the conclusion I would try to pray one time more, and after secreting myself I made the effort; and lo, the first thought was vain and sinful. I arose and left the place, and here I found my heart was desperately wicked and deceitful above all things. In this condition I remained for some time; if I read, it condemned me; if I prayed, it was sinful; if the people of God prayed, they missed my case; and it appeared to me, that a just God could not suffer such a sin-

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ner to live, and I saw no way for him to visit mercy unless he could change, and I knew from his word he could not do that.

I went to meeting one Sabbath and witnessed the ordinance of baptism, and of all the miserable men out of hell, surely I was the most so; and all that I could do, was to say in my heart, God be merciful to me a sinner. That night, whether in the flesh or out of it I cannot tell, there appeared a light to break into my soul, and with it more voices than I could number, praising God; and inwardly I joined the rapture, and when I came to myself I was repeating these words, (he bore our sins in his own body.) My distress was gone, and I felt calm and serene, and in a little time it seemed a question was asked me in mind, what has happened to you? and I could not tell. I feared to say that I was converted and my burthen was gone, and I could not say that I was a Christian; and here uneasiness arose. I turned my face to the wall with a desire of soul to know what it was, and this verse occurred to my mind :—

To heaven the joyful tidings flew,
The angels tuned their harps anew;
And lofier notes did raise:
All hail the Lamb on Calvary slain,
For all who shall be born again,
Will shout thine endless praise.

And, brethren and sisters, I verily thought for a little while I knew all about it. *WM. MOSELEY.*

(To be continued.)

FOR THE PRIMITIVE BAPTIST.

Decatur county, Georgia,
July 20th, 1838.

DEAR BROTHER BENNETT: I now through the indulgence of a merciful God, have the opportunity of writing to you for the first time since I wrote to you for twelve numbers of the Primitive Baptist. I now want three more, and expect by the time I write again to want as many more. I receive them regular, and hope to do so while I live, or the same sacred truths are contended for in them.

And now, dear brother, as touching the many schemes of the day, invented by men and devils in order to blend the church and world together, and religious with civil, &c. I think for one, they will terminate in the glory of God and the confusion of the devil and those possessed with a blind zeal. Purge the church of Christ, and save all the children of God from their sins of suffering themselves ever to become unmindful of the high trust placed in their hands; and allow every sort of stuff to be preached in their dwellings and in their meeting houses.

The first text I ever tried to preach from, brother Bennett, is found in Matthew, 1st 21st: And she shall bring forth a son, and thou shalt call his name Jesus, for he shall save his people from their sins. See Luke, the 1st and 31st, and the prophet Iasiah, the 7th and 14th. Therefore the Lord himself shall give you a sign, behold a virgin shall conceive and bear a son, and shall call his name Immanuel. And behold, thou shalt conceive in thy womb and bring forth a son, and shall call his name Jesus. In the above scriptures the word shall and shalt occurs eight times, and not one may be, Jesus a Saviour, the God-man, Mediator, Immanuel, God with us. There is also a note of attention: Behold! as good as to say, be joyful, receive exhortation; though unexpected by a great part of the people, those things shall be performed.

When we see our brethren afraid where there is no fear, is not it sufficient for us to ask, where is your faith? do you believe in God in reality, and not believe that he will save his people from their sins? Is it a fact that Christians think the Lord is slack concerning his promises? Some men count slackness: 2d Peter, 9th verse and 3d chapter. No, brethren, those men that cannot confide in God never have been born again. Then do not be alarmed, for when the wicked are multiplied, transgression increaseth; but the righteous shall see their fall. Proverbs, 29th and 16th. Pity the poor creatures, brethren, and pray for them who are lying in wait to deceive.

We are apprised here in the South that we are watched; even the Ocklocknee Association, which has never bent the knee to nothing but what is found in the Scriptures as touching faith, our churches exclude men for heresy, and our distant Free Will friends come and gather them up that nothing be lost. And this is not all, no matter what the crime is that we orthodox Baptists exclude a man or woman for, they will have them and call them brother or sister; any thing and every body that will turn against the Primitive Baptists will do them. I for one, say that it is right; the carrion crow has as much right to his food as the dove; therefore, I do believe that the true church is better off; for designing men and women love to go with the crowd, and

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the little flock will not suit them. But fear not, little flock, for it is your Father's good pleasure to give you the kingdom. And now is the day of salvation to Old School Baptists; therefore, brethren, as for us and our house, we will serve the Lord and have nothing among us but Christ and him crucified. Wo to them that are at ease in Zion, rise up and contend for the faith which was once delivered to the saints, and show yourselves friends of Jesus; for you are his friends when you do whatsoever he commands you.

I will close my feeble remarks by praying to God that Israel might be saved. Yours in the bonds of the gospel.

ELIAS O. HAWTHORN.

FOR THE PRIMITIVE BAPTIST.

Donalson's Creek, Trigg county, Ky
25th June, 1838.

DEAR BROTHER BENNETT: If I may be permitted thus to address one of the Lord's children, who to me is an entire stranger. I discover in the Primitive Baptist, vol. 3, No. 7, page 107, a communication headed Kentucky, Livingston county, &c. Your correspondent informs you, that the party that broke off from the Little River Association, is what the people call Parkerites. I am at a loss to know to whom he alludes when he says, the people. If he alludes to the people in general, I shall make free to dissent from his assertion. I know we do not call ourselves by that name, neither did I know, (until reading his communication,) that any person else called us so. But if he alludes to the Fullerites, or Arminian Baptists, we need not expect to fare any better in their hands.

Now, my brother, I will try to give you an account of the division that took place in said Association, and how it took place, and the reason why it did take place; and in the meantime will try to keep truth on my side, that you and the world may see and know, what kind of Parkerites we are. I have attended in the Association as a messenger from the church to which I belonged every session but one, from the year 1825 until the division took place; and was present at the time of the division. Soon after I became a Baptist, I found there was a difference of opinion existing among them, on doctrinal points. The bone of contention was the doctrine of general atonement and universal operation of the Spirit; one part in favor of that doctrine and the other part opposed to it. This division of sentiment gave considerable dissatisfaction, which appeared to increase until at length, on Friday before the third Lord's day in August, 1833, the members of the Association met at the place appointed and organized as usual. On reading the letters from the churches, there were some that expressed a dissatisfaction on account of the difference of sentiment, wishing if possible to settle it on justifiable terms; or if that could not be done, for the Association to divide by consent. Whereupon the matter was referred to the committee of arrangements, and brought forward early in the arrangement the next day.

And, after a lengthy and animated discussion and various propositions, finding no possibility of reconciliation, one of the members rose and made the following motion, viz: I motion that all who cannot fellowship the doctrine of general atonement and universal operation of the Spirit, manifest it by holding up their right hand. Whereupon a majority raised their hands. Then a second motion was made as follows, viz: I motion that all who cannot retain in fellowship those who preach and believe the doctrine of general atonement and universal operation of the Spirit, manifest it by rising to their feet and collecting together and organizing themselves as the Little River Association, to the exclusion of all those who believe the above doctrine. The messengers from nine churches, then rose and collected themselves together and organized themselves into an Association, and proceeded to business and claimed to themselves the name of the original Little River Baptist Association. Now, brother Bennett, if we are what the people call Parkerites, this is the way we came to be called by that name.

We have now in our Association fourteen churches containing at our last session, three hundred and thirty-eight members. We do not cut a very conspicuous figure in the eyes of the world. Our number is not very large, but we enjoy peace among ourselves, and take comfort from the promise, Fear not, little flock, it is the Father's good pleasure to give you the kingdom.

I have in my possession a printed copy

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of the constitution of the Little River Baptist Association, that was the name by which it was called previous to the division. Those whom we left at the division, now call themselves the United Baptists, (but that is a name I have never found in the good old Book.) Their number is much larger than ours, and some of them take that as proof that they are right, because the Lord (say they) has so abundantly blessed their labors; but I think that not to be any certain sign of their being right. I read of only eight persons being saved in the ark, when all the rest of mankind were drowned in the flood.

Your correspondent informs you that the missionary spirit is plain to be seen amongst some of our Associations. The question would thence arise, are those Associations of the regular Baptist faith and order?

I think it would be hard, to find any of the missionary spirit among the members that compose, Original Little River, or the Red River, or the Clark's River, or the Highland Associations; they all appear to stand fast on the old regular Baptist platform, as far as I am a judge. This communication is intended as an appendix to the one alluded to above, and will give a fuller account of the Baptists in this section of country.

And now, as I have undertaken to write to the Editor of a religions periodical, I will give some account of my religious tenets. I believe the foundation of God standeth sure, having this seal, the Lord knoweth them that are his.

I believe that his council shall stand and he will do all his pleasure. I believe he is God and changes not. I believe the plan by which he intended to save sinners, existed with himself in eternity previous to the foundation of the world.

I believe that Christ came into the world to suffer and die for his people, and that all those for whom he died he will save, and that there was not one drop of his blood shed in vain. I believe that if ever I loved God, it was because he first loved me, and that if he ever loved me, it was with an everlasting love, therefore with his loving kindness hath he drawn me.

I believe that if all the missionaries in the world, were to band themselves together, and cry from morning until noon, and take out their pocket handkerchiefs, as I have seen some do and kneel down on them and pray until they were tired, and then cry aloud and cut themselves with knives and lancets like Baal's prophets did until the blood gushed from every vein in their bodies or limbs, they would never move God to save one soul more than was included in the covenant of redemption.

Perhaps some person may read this, and say, if I believed as you do, I would go on and take my pleasure in sin, and if I am to be saved, I shall be saved any how.

Well, sir, if this is your disposition it proves to me that you are already full enough of sin, and if you only serve God for fear of hell, your case will be bad unless you learn to serve him from better motives.

Nothing more, but subscribe myself yours in the bonds of a dear Redeemer.

LEVI LANCASTER.

Georgia Troup county
July 9th, 1838.

BROTHER BENNETT: Yesterday and the day before I visited a church of the Old School order, and in conversation with the brethren I found that none of them took your paper and had not seen but very few of them; but from what few they had seen, they were very anxious to have them. I therefore told them to give me their names and I would write on for them, which they readily done.

Now, brother Bennett, I believe your little paper is doing much good in this country; some we call go-betweens, or middle-men, but we have one kind that I do not know what to call them. But I will tell you something of their creed and leave it to you, or some one else, to name them. They say that they have no fellowship for the benevolent institutions (as they are called,) still when a church that they belong to declares non-fellowship against those institutions, they will immediately leave the church and say, that they want every body to have the liberty of conscience; and if they will allow me the liberty of conscience, I must say, that I have no fellowship for them.

I must stop, for I have wrote more than I intended when I began. So I conclude with due respect to you, dear brother, &c.

ANTHONY HOLLOWAY.

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Those who have recourse to Old Testament usage in order to prove a gospel rite, are hard run, and not far from error.—*Ed*

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THE PRIMITIVE BAPTIST.

EDITED BY MARK BENNETT.

Printed and Published by George Howard,

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"Come out of Her, my People."

VOL. 3. SATURDAY, SEPTEMBER 8, 1838. No. 17.

COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

Georgia, Bibb county,
July 24th, 1838.

DEAR BROTHER BENNETT: I take this method of informing you, that I am well pleased with your valuable paper the Primitive Baptist. I say valuable, because I think it contains the true evangelical doctrine of the gospel of Christ our Saviour, and I am truly glad to find so many able pens employed in contending so earnestly for the faith once delivered to the saints. And not only this, but through it we can converse with our beloved brethren in the different sections of these United States, in this great time of trial and affliction among God's people, who see eye to eye and speak one and the same language. To me this is a source of joy, amidst all our afflictions.

For we learn, brethren, in ancient times that they that feared the Lord spake often one to another, and the Lord hearkened and heard it, and a book of remembrance was written before him for them that feared the Lord and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels, and I will spare them as a man spareth his own son that serveth him. Then shall ye return and discern between the righteous and the wicked, between him that serveth God and him that serveth him not. Malachi, iii. 16—18.

And now, brethren, Paul says: According to the grace of God which is given unto me, as a wise master-builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation, gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work, of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire. 1 Cor. iii. 10—15.

Now, brethren, we see the foundation that Paul, as a wise master builder, had laid; but we see how soon other builders commenced building, with Jewish fables, wood, hay, and stubble. And he very cautiously warns them to take heed how they build and of what materials; and what would stand the fire and what would be burned up, and the loss that the stubble builders should suffer. Yet, brethren, we see notwithstanding all this cautious warning, what a mighty host of workmen they the missionaries have sent out to build, to help God to convert the world. It puts me in mind of Solomon's workmen, employed in building the temple, though the materials are quite different. For we learn that the temple was built of hewn stones, gold and silver, and cedar wood; which puts me in mind of the brother's observation concerning the few old stumpy cedars which had stood the great blast of missionary wind, comparable to the mighty wind which blew over the prophet Elijah, while in the cave at Horeb, which rent the mountain and hurled down a shower of rocks; but we learn that the Lord was not in it.

Now, brethren, I shall drop the subject of stubble building, and leave you to judge as the Lord is not in it, who is in it. We will

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now take a little notice of the tares of the field. Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field: but while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn. Matthew. xiii. 24—30.

Now, brethren. in the first place we will notice, these tares were sown while men slept; and we have taken a nap in the day time while we should have been wide awake. For Paul says, that they that sleep, sleep in the night; but we have slept in the day while they, the missionaries, as they call themselves, have been very busily engaged in sowing tares, or the seeds of discord. Now what does the wise man Solomon tell us about it in Proverbs, vi. 19, that him that sows discord among brethren is an abomination to the Lord, and the Lord hates him. But let us try to wake up and mind the exhortation of the apostle: Let us not sleep as others do, but let us watch and be sober. And what did the enemy do, after he sowed his tares! Why, he went his way. Well, what was his way? Why, his way was to compass sea and land to make proselytes; to go over to Burmah and raise a great hue and cry and say, only give us your money and we will convert the world.

Now their way is not our way, nor their rock our rock; for we believe it takes the power of God to convert a sinner, and not the power of money. For Peter told Simon, his money should perish with him and that he had no part nor lot in the matter And another way they went, saying: We will eat our own bread, and wear our own apparel: only let us be called by thy name, to take away our reproach. Isaiah, iv. 1.

Now we will take a little glance at 1 Chronicles, xxi. 1: And satan stood up against Israel, and provoked David to number Israel. And we find the king's word prevailed, notwithstanding Joab's entreaties to the contrary. And we find what was the consequence: the Lord was displeased and sent the pestilence, and Israel died by thousands. So in like manner we find him, satan, still standing up and provoking the big learned preachers of the day to go and number Israel, by combining in united effort companies and holding what they call protracted meetings, in order to increase their numbers. And we see a similar effect that this numbering has had among the churches. Now I think pride is at the bottom, for it is, who shall and who shall be the greatest.

But let us hear what our Lord said to his disciples once on this occasion: Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. Matthew, xviii. 4. Now we find them possessed of very little humility, but a plenty of pride and a very fiery zeal; a good deal like Jehu, when he was returning from the slaughter of Ahab's seventy sons, when he met Jehonadab and took him up with him in his chariot to behold his zeal for God. 2 Kings, x 15. Now, brethren, we say they hate us as Ahab hated Micaiah, and as Demetrius hated Paul; because we preach against their craft, and expose their schemes and plans to get money.

Now, brother Bennett, a word to you and I am done It appears that the present is a time of trial and affliction among the scattered sheep of the house of Israel, and they have need of speaking often one to another. This they are enabled to do through the medium of your little paper. You will please examine this communication, and if you find any thing contained in it worthy of a place in your paper, you will please correct errors and ungrammatical phrases and give it a place; if not, throw it by among the rubbish, and I shall be well satisfied to give place to abler pens. May the God of all grace who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered awhile, make you perfect, establish, strengthen, settle you, is the prayer of your unworthy servant. *BENJAMIN MAY.*

Georgia, Wilkinson county,
July 15th, 1838.

DEAR BROTHER BENNETT: It is with

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pleasure that your subscribers read your paper in this section of country. When we can hear from our beloved brethren in different parts, it is cheering; not that we delight to hear of affliction, but to hear so many contending for the faith of the gospel. It is through the medium of the Primitive Baptist, that we can hear from each other, and feel for each other, and with each other bear a part.

I must tell you, brother Bennett, that we are divided here, and the institutions of men have the majority; and they will, for the New Light preachers care more for quantity than they do for quality; for the more members they have, the more money they get. And the love of money is the root of all evil. What profit is it to a man to gain the whole world and lose his own soul? or to rear up an image or an institution to worship, when the Lord hath commanded otherwise? Wo unto him that saith to the wood awake, to the dumb stone arise, it shall teach, Behold it is laid over with gold and silver. And there is no breath at all in the midst of those moneyed inatitutions, for they are of men and not of God.

Brethren, I believe that the Lord has a people and that they were chosen in Christ before the foundation of the world. And Christ said: This gospel of the kingdom shall be preached unto all nations. And again: A remnant of all nations shall be saved. And again: They shall be mine in that day when I come to make up my jewels, saith the Lord of hosts. Now, brethren, these theological men may learn to preach the letter, and that is all they preach; for it is out of their power to learn the gospel of Jesus Christ: for secret things belong unto God, and revealed things unto us and to our children. And again: The promise is unto you, and to your children, and all that are afar off, even as many as our God shall call.

I must stop, for I have not written what I expected when I commenced. So I subscribe myself your unworthy brother.

JESSE MOORE.

FOR THE PRIMITIVE BAPTIST.

Georgia, Randolph county,
July 17th, 1838.

Brother Bennett: Be not surprised to receive a letter from me so soon after sending you one. I merely wish to inform you how much good your paper is doing in this part of God's moral vineyard. For it seems to convey the very light of truth, and is opening the understanding of many that were halting between two opinions with regard to the many schemes of the day, or the benevolent so called institutions.

Brother Bennett, I wish to give my views with regard to the nature of divine truth, and how it should be handed out. Though I hear many saying, truth will not do in all cases, that men's minds and hearts have become tender, I know that the scriptures inform us, that the time will come when men cannot endure sound doctrine. But I think sound doctrine is truth, and should be handed out at all times and in all cases; for the apostle Paul informs us, that the scriptures are profitable for doctrine, for reproof, for correction, and instruction in righteousness.

Now, brother preachers, a word to you: that is, when you preach, preach the word, which is truth. Though it may kill some, it will make alive and revive others; tho' it may be poison to some, it will be meat to God's dear precious people. Now, brethren, never wrong your conscience before God to satisfy the carnal mind of men.

Now, brother Bennett, I think preachers should be very careful how they hand out the word of God, and more especially in this critical hour. For if the word of truth, or of God, is profitable for instruction, now it appears to be the time; for now is the time, in my opinion, that Paul told Timothy of, 2 Tim. 3d chap. And in other places: Men of corrupt minds, lovers of pleasure more than of God, &c. &c. Now, brethren, let us earnestly contend for the faith, or else how can the word of God be good for instruction? For what is the watchman placed on the wall for, but to cry aloud when the enemy approaches.

And now, brother Bennett, as there are many in this day, as well as in days of old, I will tell you what I have thought our modern missionaries are like. They are like Shechem was when he saw Jacob's cattle and wanted them, but could not until he became circumcised; and as that was the only chance, he was willing, it appears. But I will just notice the question he asked his father Hamor. Genes. 34. 23: Shall not their cattle, and their substance be ours? Now you see he was for the fleece and not the flock. Does not this look like our modern missionaries? I think so.

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Brother Bennett, I have been thinking to-day on the nature of swine. Satan begged leave a certain time to enter into the swine; and if satan entered into man, surely man has the same swinish nature: for you see swine for self, men for self. Though I come to notice the nature of swine, I see them sometimes feeding on grass, with the cattle or sheep, and appear to be very harmless; but they had rather at the same time feed on the cattle or sheep than with them. Though they feed on grass the grass will not fatten them; but just kill an ox or sheep and let the swine feed on them, see how quick they will get fat. Now we see they root in the ground, feed on grass, eat flesh, &c. Now, brother Bennett, I fear that these moneyed preachers had rather feed on oxen or sheep than with them, on the church of Christ than to feed in it, had rather get money than save souls, &c.

There is another character that I shall just notice, which is like a frog (rind.) When they are in an oak tree they are the color of the oak; when on a pine or any other tree, stump or log, they will change to different colors. There are men of this nature. Fy, fy! what sort of folks, all sides, no bottom. This is what I should call frogging, or a low calling at best, tho' I work the general rule with them. Here I wish your readers to read a great deal while I write but little.

But I come to notice the nature of oxen and sheep. If they could not get any thing to eat but flesh they would soon perish. So will Christians without the good word of God. For Paul says, he did fail to declare the whole counsel of God.

And now, brother Bennett, I close with this request. I see in your paper that there is raising up a corresponding paper in Tennessee, to which you have extended the right hand of fellowship. I hope to receive one as soon as it is in operation, and if it is for good, the Lord bless yours and theirs. And as I think this is the day for rumors of wars, may all things work together for good is my prayer.

Yours, &c.

PILOT H. EDWARDS.

FOR THE PRIMITIVE BAPTIST.

Georgia, Jones county,
August 1st, 1838.

BROTHER BENNETT: I now propose giving you my views on the subject of religion, with the state and standing of the churches in the Oakmulgee Association; and may say something about the missionaries before I get through.

In the first place, I will endeavor to point out the persons that it may take to make up the militant church of Christ the Lord on earth. They are those who view themselves ruined by the fall, and are made to look upon themselves as offenders against a holy and just God who cannot look upon sin with the least allowance; and are brought to feel and know by the operation of the Holy Spirit, that they are nothing but a sink of sin and that it is out of their power with all their good works to satisfy divine justice, but must perish forever without divine assistance. And now by the same spirit Christ is revealed to them the hope of glory, and they view him as being the end of the law for righteousness to every one that believes and feels the efficacy of his righteous life, death, sufferings, resurrection and ascension applied to their souls; and now they have peace with God through him. Now it being a free gift or pardon granted the creature, he, Christ, has enjoined on them a certain round of duties, by which they are distinguished from all other people. These people then that are saved by free grace compose the church of Christ, and as there is only one church, one Lord, one faith, and one baptism, all others are mere societies formed by men to suit their own convenience, or for sinister views of theirs for the sake of gain.

Christ has submitted the government of his church on earth to his people, see Matthew, 18. 18: Verily I say unto you, Whatsoever ye shall bind on earth, shall be bound in heaven: and whatsoever ye shall loose on earth, shall be loosed in heaven. Now if any should creep into the visible church of Christ here on earth, and impose themselves on the people of God, wrapping themselves up in the sheepskin so securely that it will take close investigation to detect them; they being tainted with Arminianism are teaching for doctrine the commandments of men, and going about with their do this and that, give me gold and silver and we will help God convert the world; robbing God or trying to rob him of all the glory, or at least a part, and secure to themselves the praise of converting the souls of sinners; differing entirely from God's people who will give God all the praise and glory, and leave the work of saving sinners entirely to his grace; for it is

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declared that his people shall be willing in the day of his power.

Again, it is not by might nor by power but by my Spirit, saith the Lord. They being the ransomed of the Lord, bought with the price, not with gold and silver, but with the precious blood of Christ Jesus the Lord.

As I have already shown that the government of the church was submitted to his people, I will now show that it is their duty when any of these Ishmaelites or mongrels, who are mixing works and grace together, get in amongst them, they as faithful stewards must withdraw from them and leave them to their own pernicious ways. The Lord says, Come out of her, my people--from all of these abominations come out—touch not, taste not, handle not the unclean thing. They are told in another place to mark them that do cause divisions, and we now mark them by declaring a non-fellowship with them. We are also told to withdraw from them that walk disorderly. We believe them to be in great disorder, as their acts are derogatory to the language of both the Old and New Testaments, which we believe to be the word of God and the only rule of faith and practice for the church.

As I promised to say something about the churches in the Oakmulgee Association, I will now state that they are somewhat divided on the subject of the resolutions passed by Mount Gilead church, Putnam county, declaring non-fellowship with the schemes of the day, benevolent so called, and the Oakmulgee Association concurring with her in the course she had pursued. They that oppose the resolutions say, that by adopting the resolutions they form themselves into a society to oppose the other societies; but according to my view it is not the case. But I view the resolutions as being a public declaration of what we believe to be right; not ashamed nor afraid for the world to know that we are opposed to all the institutions of the day, benevolent so called.

Nothing more at present, but as ever your friend and brother in tribulations.

Thomas Jefferson Bazemore.

FOR THE PRIMITIVE BAPTIST.

Georgia, Monroe county,
August 1st, 1838.

BROTHER BENNETT: In the fall of the year (1836) I labored under a long and tedious spell of fever and ague, and while lingering under that wearisome disease, my mind was much engaged about the welfare of Zion, and of the dark and sickly state that she was in. At that time the seed of discord had lately been profusely sown in the bounds of the Flint River Association, had sprouted, sprang up, and were making a noxious growth; and now and then were yielding the baneful fruit of confusion.

Now, brother Bennett, the scriptures inform us that God is not the author of confusion, but the author of peace. 1 Cor. xiv. 33. We learn also from sacred writ, that God hath made man upright, but they have sought out many inventions. Eccl. vii. 29. And they like their inventors, evil and desperately wicked—a text to the point. And thus were they delighted with their own works, and went a whoring with their own inventions; and thus they provoked the Lord to anger with their inventions, and the plague brake in upon them. Psa. cvi. 29--39. Thus we discover that Israel provoked the Lord to anger with their inventions, and the plague was the result. And what better can modern Baptists expect? Arminian conventioners, who have invented a host of societies, dressed them in the false garb of religion, sent them out into the world under the false coloring of religious institutions and benevolent societies, the commandments of God to the contrary notwithstanding.

But to return, for I have wandered far from what I commenced writing. My intention was to give you some sketches of a dream I had while languishing on my bed of affliction. In my dream I was travelling upon a highway, and I saw a vast multitude of oxen all linked together. Some few yoke were pulling forward, some were pulling backward, and many there were that were stone dead. I saw in my dream, that the faithful few oxen pulled all the train, living and dead. Some were pulling back with all their might and power, with their feet set forward and their hoof spraddled out, were dragged along standing up; the dead were dragged also. The few good old oxen appeared very much fagged from drawing and bearing such immense burdens of living and dead cattle. Some of these good oxen were very ancient, whose heads were drooped for very age; having to drag such a vast train of living and dead cattle, their shoulders were skinned and necks were galled, yet they

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refused not to labor, but pulled straight forward, turning neither to the right hand nor the left; going straightway after their leader, for they had a leader a good way off before them, whose form was like unto the Son of God. Dan. iii. 25. Then I remembered that it was written, the ox knoweth his owner, and the ass his master's crib.

Now, bro. Bennett, I need not a Daniel to interpret my dream; for I saw the dream and the interpretation thereof. The numerous train of oxen, good, bad, living and dead cattle, are figurative of the church of Christ in her commingled condition with aliens; the good oxen representing the true and faithful ministers of the gospel of our Lord and Saviour Jesus Christ. Those that were pulling back represent the nominal professors and carnal Israelites, being linked to the faithful oxen by a church relationship only, having a name to live amongst the sons of God, and are dead in trespasses and in sins. This immense load of dead weight (carnal Israelites) had worn the good old oxen almost threadbare, shoulders skinned and necks galled, they would at times flinch a little, but would keep pulling straightway toward Zion, with their faces thitherward; turning neither to the right hand or the left, continuing to tread the old beaten paths which the fathers (prophets and apostles) have set.

Then I awoke with this enquiry: Is there no balm in Gilead, is there no physician there? Why then is not the health of the daughters of Zion recovered? When will the yoke of bondage and priestcraft be broken off the necks of these faithful servants of the Lord? I again remembered that the promise of God standeth sure. Therefore, thus saith the Lord God of hosts, O, my people, that dwelleth in Zion, be not afraid, fear not; for it shall come to pass that the burden shall be taken away from off thy shoulder, and the yoke from off thy neck, and the yoke shall be destroyed because of the anointing. Isa. x. 24—27. Yes, God that cannot lie, has promised to restore health unto Zion, and to heal all her wounds. Jer. xxx. 17. Then I said that the skinned shoulders and galled necks of the good old oxen that I saw in my dream will be healed. The promise of God continues to undo the heavy burdens, to break every yoke (of the oppressor) and to let the oppressed go free. Isa. lviii. 6.

Glory be to God for such sweet promises, and for their fulfilment. The good old servants of the Lord, in the bounds of the Flint River Association, have been enabled to shake off the shackles or yoke of priestcraft, and the yoke is destroyed because of the anointing. God hath healed their wounds, their Nazartical hair is beginning to grow again, for which I am made to sing with the poet:

Their Sampson hair again shall grow,
The Lord their strength renew;
Down he shall Dagon's temple throw,
With all the mocking crew.

I will now conclude my epistle, by subscribing myself your unworthy brother in the best of bonds.

VACHAL D. WHATLEY.

From the Signs of the Times.

MINUTES OF AN OLD SCHOOL MEETING,

Held at Stone Lick, Clermont county, (Ohio,) June 8th and 9th, 1838.

Met agreeable to adjournment, for the purpose of constituting an Association, when the Clover church and Ebenezer church met by their Messengers, viz: from Clover, D. Smith, T. Willis, J. H. Davis, and Wm. Brooks, from Ebenezer, Walter Smith, and Wm. Kirkpatrick, brethren from other churches to aid in the constitution, are from Fairfield, Thomas Childers, J. Smalley, Mt. Zion, J. Flint, L. Abrahams, Mt. Pleasant, D. S. Roberson, New Market, C. B. Smith, A. Pennington, Leescreek, J. Rogers, O. Mott.

Chose Eld. T. Childers, Mod. and Walter Smith, Clerk.

Invited visiting brethren to a seat; called for the constitution, and rules of decorum as prepared by brother R. A. Morton (who was appointed to that duty at the last meeting) which were read. Adjourned until to-morrow at 9 o'clock.

June 9th. Met pursuant to adjournment and after praise and prayer by the Mod. proceeded to business. 1st. The constitution and rules of decorum being read were adopted, and the Clover and Ebenezer churches agreed to unite in an associate capacity thereon; to be known by the name of the Clover Corresponding, Regular Baptist Association; and the brethren in council agreed unanimously to give them the right hand of fellowship, which was done by the Moderator, Elder Childers.

Voted to meet with the Clover church on Friday before the third Sunday in August next.

Voted that brother R. A. Morton forward a copy of our proceedings to the Edi-

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tors of the 'Signs of the Times' and 'Primitive Baptist,' for publication.

CONSTITUTION.

1st. We believe that the Scriptures of the Old and New Testaments are the word of God and the only rule of faith and practice, and that all societies, traditions, or inventions of men, that are not in full accordance with the Scriptures, should be rejected. 2nd. We believe there are "Three that bare record in heaven, the Father, Word, and Holy Ghost, and these Three are One," that He is God, the Creator, Preserver and Governor of the Universe, perfect in all these attributes. 3rd. We believe that God created our first parents upright, yet they did not long abide in that honor, but did wilfully transgress the law of creation, in eating the forbidden fruit and by their sinful rebellion fell from their communion with God, and all we in them became dead in sin and wholly defiled in all our faculties, both mental and bodily; our first parents being the root, and by God's appointment standing in the place of all mankind, their corrupt nature was conveyed to all their posterity; so that we all by nature are children of wrath, servants of sin, subjects of death and misery, temporal and eternal. 4th. We believe that before the foundation of the world, God did elect a certain number of the human race to everlasting life and salvation, and in pursuance of this gracious design, did make a covenant of grace and peace with his Son Jesus Christ, in behalf of those persons who were committed to him, embracing all spiritual blessings. 5th. We believe that Jesus Christ being from everlasting the Mediator of the new covenant, did engage to be the surety of his people, and in the fulness of time, did really assume human nature, in which nature he really suffered and died as their substitute, in their room and stead, whereby he made all that satisfaction for their sins, which the law and justice of God required. 6th. We believe that the eternal redemption that Christ obtained by the shedding of his blood, is particular, that is to say, that it was only intended for the elect of God, or sheep of Christ. 7th. We believe that the justification of God's elect is only by the righteousness of Christ imputed to them, without the consideration of any works done by them, and that the full and free pardon of all their sins, past, present and to come, is only through the blood of Christ, according to the riches of his grace. 8th. We believe that faith, conversion, redemption and sanctification are not acts of man's free will and power, but of the efficacious grace of God. 9th. We believe that all those chosen by the Father, redeemed by the Son and sanctified by the Holy Ghost, shall certainly and finally persevere to the end, so that none of them shall perish but have eternal life. 10th. We believe that Baptism and the Lord's Supper are ordinances of Christ, to be continued until his coming and that the former is prerequisite to the latter. 11th. We believe there will be a resurrection of the dead, both of the just and unjust, and that Christ will come a second time to judge the quick and dead, to receive the righteous to everlasting happiness, and sentence the wicked to punishment of the same duration.

RULES OF DECORUM.

1st. After the Introductory Sermon, the letters from the different churches belonging to this Association are to be handed to the former Moderator, and when read, the Messengers names to be enrolled.

2nd. A new Moderator and Clerk shall then be chosen by ballot.

3rd. Ministers of the gospel, of our faith and order, to be invited to a seat, and to aid in council.

4th. A record of the proceedings shall be kept by the Clerk.

5th. Every person making a motion, or speaking to one already made, shall arise from his seat and address the Moderator, and shall not be interrupted while speaking unless he depart from the subject.

6th. No person may speak more than three times on one motion, without leave of the Moderator, nor more than once until all who desire, have spoken.

7th. Any member may make a motion, but when made it must be seconded, or lost.

8th. This Association is for correspondence with brethren of sister churches and Associations, preaching the gospel and such other religious exercises as the brethren assembled may think expedient, and for no other purpose whatever.

9th. There shall be no talking nor whispering in the time of public speaking, nor degrading reflections cast on a speaker or on his observations.

10th. Any member who breaks these Rules of Decorum may be reproved by the Moderator.

11th. These Rules of Decorum may be amended at any time, by the majority.

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12th. No vote or advice to effect the independence of the churches.

13th. Churches received and dismissed by a majority of the Association.

THOMAS CHILDERS, *Moderator.*
WALTER SMITH, *Clerk.*

☞The Primitive Baptist will please copy the above.

P. S. The above is the commencement of the great separation between the Ishmaelites and the promised seed, in the East Fork, and Strait Creek Associations, in Ohio. We have seen "The Sword of the Lord and of Gideon!" wielded; and now the word is, "Come out of her, my people."

R. A. MORTON.

THE PRIMITIVE BAPTIST.

SATURDAY, SEPTEMBER 8, 1838.

We have a few complete copies of the 1st and 2nd volumes of the Primitive Baptist, which can be had at the subscription price.

FOR THE PRIMITIVE BAPTIST.

Newport, N. C. August 7th, 1838.

BROTHER BENNETT: I received your papers agreeably to my request, and am well pleased with them. I see a request in them from a brother in the west, to have Tom Thumb printed in pamphlet form; and if you should do it, I want six copies as I have seen some of that writing and am well pleased with it. For as one says, though it is called little and trash, I think it is a feast of fat things. It is a great consolation to me to see so many from different parts of the United States, speak the same thing and contend for the same doctrine, which I believe to be the only true and apostolic doctrine.

I must come to a close, desiring an interest in your prayers. I remain yours, in hope of eternal life. *COR'S CANADAY.*

FOR THE PRIMITIVE BAPTIST.

South Carolina, Anderson Dist.
July 27th, 1838.

BROTHER BENNETT: Having perused several numbers of your paper and finding that they contain sentiments and express feelings corresponding with my own, and as I view them perfectly consistent with Christ's gospel, I wish you to send me the paper. I wish it not only for my own instruction and satisfaction in reading it, but for the advancement of the noble cause in which you have engaged, to set at liberty minds subservient to priestcraft, bigotry and superstition; setting forth to view the erroneous principles and abominable conduct of deceptive religion, falsely so called.

And now a few words to those who are troubled, rest with us. 2 Thess. i. 7. We do not trust an arm of flesh, but the merits of Christ's blood. Verily, I say unto you, that ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy. John, xvi. 20.

Yours with respect. *JAS. BURRIS, Sen.*

FOR THE PRIMITIVE BAPTIST.

Georgia, Upson county, July 4th, 1838.

BROTHER BENNETT: I have thought that I would not send you any more of my scribbling for publication, but I keep seeing letters from different parts of America published in your paper, informing us of the condition of the Baptists, and believing that brethren in other parts of the country are desirous to hear from us, I therefore concluded to write a few lines giving you some information of our difficulties here.

And in the first place, we as Baptists are very much divided. The Institutioners have taken the advantage to connect us (of Bethesda church) with the institutions of the day; by forming an Association on their part. They first applied to the church on their part, for a delegation to be sent to a slabbed-off missionary church to form or hold a convention, to counsel together whether they should form an Association or not. The Primitive part of the church opposed the delegation. I told them that we had a thin conference that day, and it would be more to the general satisfaction of the church to refer it until the next conference; but they refused, and went into the choice of their delegation for the convention, tho' they had more than two months to go on before their appointed convention. And there were ten or twelve members voted for the delegation, out of about one hundred and sixty members, and they went to the then contemplated convention and informed the body, as I was told, that they were unanimously chosen by the church. And they there consented to form an Association of six or eight, or eight or ten churches, or slabs of churches. And at our next meeting or conference, they applied to the church for a delegation to have a convention to form an Association on their part. Those of the Primitive order opposed the delegation, though the New Schoolites proved to be the strongest, and therefore went into their delegation.

At our June conference when conference was called in or together, the visiting brethren from other churches were invited to seats with us, all that knew themselves to be in good standing at

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home. After going through the common way of inviting or receiving members, &c. there was a move and second on their part to make choice of their delegation to form an Association. Then considerable discussion took place. A brother from a neighboring church asked if he could have the liberty to speak a few words; the Moderator imposed, and said, I must know of the church whether that man be allowed to speak or not, that has declared non-fellowship with those brethren of the missionaries—or words to that amount. When the answer from several was, no; and he was prohibited on that ground. I do like to see a Moderator fulfil his place as Moderator, but I thought that day he in the place of a Moderator, should have had one to moderate him. I have always seen, when a delegation was to be chosen, that it was about the last business that was attended to in conference; but it appeared to me that they seeked an advantage in the commencement, and continued it to the end. And there we divided, and if we can do no better, we must take to the woods.

This is only a small sketch of the proceedings. I now proceed to offer some scriptural reasons why I think it best to withdraw from them. 2 Peter, i. 1—3: But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandize of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not. Again, John, ii. 13: And the Jews' passover was at hand, and Jesus went up to Jerusalem, 14. And found in the temple those that sold oxen, and sheep, and doves, and the changers of money, sitting: 15. And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables; 16. And said unto them that sold doves, Take these things hence: make not my Father's house a house of merchandize. 17. And his disciples remembered that it was written, The zeal of thine house hath eaten me up. Again, 1 Timothy, vi. 10, 11: For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness.

I go on further to show a departure in teaching for doctrine, the commandments of men. I refer you to their own periodicals to see that they appoint men to preach education sermons; and I further refer you to the different sermons preached for the promotion of the institutions which are following after the rudiments of the world and not after Christ, and this is not preaching the gospel. Colossians, ii. 8: Beware, lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. Again, Matthew, xv. 9: But in vain do they worship me, teaching for doctrines the commandments of men. Again: I refer you to the 1st chapter of Gallatians. Again: 2 John, i. 9: Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. 10. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: 11. For he that biddeth him God speed is partaker of his evil deeds.

I go on further to show a departure, by reference to their own periodicals, as respects many of the institutions, where you will find the only requisition for membership is money, without reserve; as much as to say, for your money you can become a member and director, or president, as the case may be, agreeably to the amount given. 2 Corinthians, vi. 14: Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? 15. And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? 16. And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. 17. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you; 18. And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. Again, Ezra, x: 11: Now therefore make confession unto the Lord God of your fathers, and do his pleasure; and separate yourselves from the people of the land, and from the strange wives. Again, Nehemiah, xiii. 3: Now it came to pass, when they had heard the law, that they separated from Israel all the mixed multitude.

I now proceed to produce a part of the scripture that justifies the minority of Bethesda church in withdrawing from the majority. Titus, i. 10: For there are many unruly and vain talkers and deceivers, especially they of the circumcision: 11. Whose mouths must be stopped, who subvert whole houses, teaching things which they ought

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not, for filthy lucre's sake. Again, 1 Timothy, vi. 3: If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness, 4. He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, 5. Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness; from such withdraw thyself. Again, 2 Corinthians, vi. 17: Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you. Again, Revelations, xviii. 4: And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.

The foregoing are some of our reasons for withdrawing from said majority, and I think it will be best for both parties in the end; for how can two walk together except they be agreed, agreeably to Primitive Baptists' faith. 2d Article, we say: We believe the Old and New Testaments are the word of God, and the only rule of faith and practice. But some have got to be so wise as to practice otherwise, and I think it no longer a virtue to remain together thus. Acts, v. 29: Then Peter and the other apostles answered and said, We ought to obey God rather than men. Philippians, iii. 16: Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing. 17. Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample. 18. (For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: 19. Whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things.) Again, Jeremiah, xxiii. 1, 2: Wo be unto the pastors that destroy and scatter the sheep of my pasture! saith the Lord. 2. Therefore thus saith the Lord God of Israel against the pastors that feed my people; Ye have scattered my flock, and driven them away, and have not visited them: behold, I will visit upon you the evil of your doings, saith the Lord.

I now purpose to notice some things published in the South-western Religious Luminary. vol, 2. No. 19—Mobile Monitor, vol. 1, No. 30. I see some things in that paper over the signature of Hosea Holcombe, that I will notice, as that noble writer purports to be so much smarter than any of his Arminian creed. As he or they (he says we) wish to know from whence the Primitive Baptists claim their name Old School, as I perceive him or them to be of the New School, I would ask to know of him or them, from whence they claim the name missionary above them of the Primitive Baptist order, whom I believe to be the only true missionaries or followers of Christ? I would further know of all those New Schoolites, from whence they claim the names of all those new moneyed institutions of the day?

Brother Bennett, I must conclude by saying, your little paper meets with a happy reception here among the Primitive order of Baptists. You will please publish this, that the people may see and gather from this little, what a great deal means. Yours in the bonds of the gospel.

WILLIAM TRICE.

FOR THE PRIMITIVE BAPTIST.

Franklin county, Tennessee,
20th July, 1838.

BROHER EDITOR: I write a few more lines to you for the purpose of requesting your paper for some of the Old School Baptists, who are determined to stand upon the Lord's side, let others do as they will. I think in September the Elk River Association will come out from all the money hunting systems of the day. I hope so, at any rate. Some of us are resolved so to do, and I believe we shall have a large majority; but if we do not, better are a few in peace than a house full with strife.

I start this day, if the Lord please, on a tour of eleven days' preaching; and as I have wrote so lately, and a bad hand at that, I will desist and write if I live so soon as I return. My best love to all the afflicted in Zion. I remain ever yours in Christian bonds. *WM. S. SMITH.*

FOR THE PRIMITIVE BAPTIST.

Alabama, Madison county,
July 30th, 1838.

BROTHER EDITOR: I drop you a few lines in order that you, and all others who may read or hear them read, may know something of my views respecting the salvation of Israel. I never have known or heard of but three systems of salvation: 1st, all works; 2nd, partly works and partly grace; 3rd, all grace. In these three systems are contained all the doctrines that I ever heard from the mouth of man respecting the way to heaven. And we need not wonder that there are people now, who depend on their works alone for justification, when we consider how ancient this doctrine is. It appears to have been one of the errors that satan taught in the garden; for if God had taught Adam and Eve to sew the fig leaves together, he

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would not have made the coats of skin instead thereof. And here we have the wisdom and power of mortals brought to view, in the making of those aprons; and, poor things, this was the best and all they knew. And of what use were these aprons when they were made? They would not hide their shame, neither would they preserve them from the scorching rays of the sun or chilling blasts of winter; and moreover, would last but a short time. Here, I conceive, is a fair representation of the best obedience of man—hear Paul on this subject: 1 Cor. 13. 3: And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. We hear what great sacrifices have been made by different men, and we also hear that for want of the liberality of the people numbers of souls are not only on the way, but thousands even now are in ruin. Did I say the aprons were the best and all that our parents had? Well, and it would appear that if money is not all that our missionary brethren have, it is at least the great fomenter or preserver; for, if for the want of it many are now lost and many more on the way, the giving of it in time would have saved them that are gone, and the withholding of it will yet in the end prove the overthrow of them that are now on the way to ruin.

Now, reader, reflect and think. Can that system that moves by money, that stands still for the want of it, that rises by it, that sinks for the want of it; in short, that turns on the pivot thereof? Can that be the gospel that emanated from God, that brought Jesus from heaven, that supported him in all his sufferings, and that in spite of all the powers of earth and hell raised him from the grave; that brought life and immortality to light, that has landed so many thousands safe on the shore of deliverance, together with all the miracles that were wrought in the days of the humiliation of Jesus Christ? I say again, reader, can that system that is so dependent on money, or any other mere efforts of mortals, be that gospel that has done all those wonders and a great many more? I think every disciple of Jesus will surely say, no. But, say the missionaries, our system does not stand on money. We then ask, how are those lost for the want of it? They will say, without hearing the gospel they cannot be saved, and they are impressed with the heathen. They also tell us that the heathen are begging for the whole or a part of that good book, and because you do not aid us with money to support us among them, we cannot go. Now is it possible, that a man can be born of God, impressed with the worth of immortal souls, and them same souls begging for the word from that man and he afraid to trust himself with that people? It not only manifests a fear of them, but it also shows a distrust of the providence of God. For if God calls a man to preach to a people, he will put it in their hearts to feed him; for although God does not do all those miracles literally that he once did, yet we believe his spirit is not so far gone from the earth, that he will not take care of his servants. We hear the Lord tell Jeremiah, 1 ch. that he raised him up for a prophet, and we hear him speaking of it as a fire in his bones. Now Jeremiah was not moved by money but by the spirit of God, as all his servants are; they go, money or no money. But will the missionaries go the same way? We say, and that without the fear of successful contradiction, stop money and the missionary system goes like a wrecked ship on the tempestuous ocean. Hence we conclude that this is an old error with a new name.

We might go to Cain and come on thro' the Old down to the New Testament, and show how this spirit of do and live, in opposition to truth, has reigned. We admit that there was no money given for making the aprons, yet it was works without grace; and as the mission system appears to rest on money, we conclude it is also works without grace. For so far as any thing is found in the creature to aid in the work of salvation, that far the operation of grace ceases. Well, says some person, are there no Christians in the mission cause? We admit there are, and it is to be lamented that numbers of precious Christians have gone into these things; but that does not make the system right. And we think they should tremble at the thought of going into error, much more to advocate it.

So I close I trust with a wish that all may know the truth.

DAVID JACKS.

FOR THE PRIMITIVE BAPTIST.

Montgomery county, Ohio,
July 29th, 1838.

MOST DEARLY AND WELL BELOVED IN THE LORD: I do wish to address you, brother Bennett, in a few lines by way of

thankfulness, in that you have been pleased to send me the paper called the Primitive Baptist. Having heard of it thro' the medium of the Signs of the Times and otherwise, I felt very desirous of seeing and reading it for myself; and accordingly made use of an opportunity to send on by your agent, Elder Joseph H. Flint, a faithful watchman on Zion's walls for your paper. I have received them very regularly by mail ever since, and I do heartily say, I can receive and read them to my great satisfaction, because they are so edifying to my soul. And those kind of Baptists speak the very sentiments of my heart in the doctrine they advance, to which my soul says, go on, in the name of the eternal God. And it causes me to feel like travelling along with them, and to take my part of persecution with the soldiers of the cross; and their fare shall be my fare, and their reward be my reward, and their God be my God.

And as I live at a distance of thirty-odd miles from brother Flint, I thought proper to send on myself, requesting you to continue to forward on to me the Primitive Baptist. I hope you will be so obliging also as to send your paper for one year to the following names.

The Lord be with and remain with you and support you in your great undertaking, is my prayer for Christ's sake. Amen.

JOHN B. MOSES.

FOR THE PRIMITIVE BAPTIST.

Georgia, Upson county,
August 1st, 1838.

BROTHER BENNETT: I again have an occasion to address you, in order to let you know that I have procured a few more subscribers for your valuable paper. I say valuable, because it exposes error and defends truth. The doctrine it contends for and the cause it defends is, that I love, if my treacherous heart does not deceive me; it is that I endeavor to maintain in my feeble manner. I hope your paper has been, and will be, the means under the direction of the Sprit of God, of doing much good in this part of God's moral vineyard, both in correcting the many errors prevailing amongst us, and confirming the believers in those precious truths which it so ably defends.

Brother Bennett, we have to wade through many tribulations in this part of the world, as well as others in other parts. Our old friends and brethren of the primitive faith and order, are still contending for the faith once delivered to the Saints. Yours in the best of love.

WILLIAM TRICE.

FOR THE PRIMITIVE BAPTIST.

Sumter county, Alabama,
10th June, 1838.

BELOVED BROTHER: Enclosed you have three minutes of three different associated bodies. Please to accept them, as an Editor they may be of peculiar service.

Yours, truly. *A. KEATON.*

CIRCULAR LETTER,

Of the Choctaw Baptist Association, held at Mount Zion meeting house, Kemper county, Mississippi, commencing on Saturday, 16th Sept. 1837.

VERY DEAR BRETHREN: The subject selected for the present occasion, is Prayer. That this subject has been awfully and wofully neglected by many, if not all of us, none can doubt. That it is high time Preachers and lay brethren were more awake and alive to this subject, none can question. Prayer is one of the appointed means through which God blesses his people; thence it will be remembered, that, in this Circular, we treat of prayer only as a means. The answer of which is greatly needed among us.

1st. We notice the nature and meaning of prayer.

2d. Its efficacy, or what God has done in answer to it.

3d. The encouragement, and excitement to pray.

Touching the first proposition, brethren, its nature does not consist in the elevation of the voice, nor in the particular posture of the body, nor in the mere extemporary use of words, however eloquent; but simply offering up our desires to God Mat. xv. 8. Prayer is the heart in devotion wrapt, wafting away its earnest and most fervent desire to its God. John xv. 16; Mat. vii. 7; Psa. xxv, 1. It is one of the means through Jesus, by which union and communion sweet, is kept up between the Father and his children. It is heart unbosoming itself to its God, yea it is the heart's emptying its wants into the ear of God. Second Samuel xxii. 7; Psalms xviii. 6, and xxxiv. 15. Truly it is often an excellent index to the heart, for it tells loudly

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that, that heart is a dependent one, and that somet ing is greatly needed and desired, and that there is no other source whence these desires can be replenished, but in an ardent appeal to God. Annanias well knew the meaning of prayer, when it was said to him, in reference to Paul, "behold he prayeth." Thence its effects are discovered. It produces seriousness of spirit, and is calculated to improve the vital graces of the heart. It lulls to sleep, and soothes evil and rough passions—cools the warmest revenge—humbles the proudest heart. The passions of the soul are changed by the Holy Spirit, through its influence from roughness, storm and disorder, to a smooth, calm, and tranquil feeling; fitting completely the soul to let its light shine It is not for praying we are blessed, but in the discharge of this duty. Is it the duty of Christians to pray in their families? And is it so that any of us neglect it? Brethren, if it is your duty, it is a sin to neglect it. Can a Christian live in a known sin? It is surely a good thing to pray in one's family—"him that knoweth to do good and doeth it not, to him it is a sin." But ah! I am so weak! When will you grow stronger—the next month or year? Believe it not. Do men grow strong in grace by neglecting to use the means of their growth in grace? But I am so unworthy. Do you ever expect to grow worthy in wilful neglect? You are to "mortify the deeds of the body and to take up your cross daily." Acts x. 2—30. Is this an appointed means of God, and yet neglected by many? Oh! shame, where is thy blush! Rouse! rouse, children of the Lord! Let us go boldly to a throne of grace, nothing wavering. Heb. iv. 16. God has blended our happiness with our duty: the more like Jesus we live, the more we pray—the more we love, the better Christians we are, the happier we are.

2d. Its efficacy, or what God has done in answer to prayer. The ferryman, in crossing the river, throws his chain around the stake, not to draw the land to him, but as a means to draw the boat to the land. We do not expect by prayer to draw God to us, but use it as a means by which we may be drawn to God. The prayer of faith has saved cities and kingdoms from ruin. It has raised dead men to life—stopped the violence of fire—shut the mouths of the hungry lions—it cured diseases without physic—it fills the soul with grace to do the work of God. When under the iron hand of Pharaoh, an oppressed agonizing people made supplication to God, and relief was afforded. Prayer was made and manna was rained from heaven to feed a starving people. The Church prayed for Peter—an Angel visited him in the prison, and he was set at liberty. Prayer reaches the kingdom of heaven—is heard at the throne. Prayer ardent, opens heaven and blessings descend—this, this has been in answer to prayer. And yet prayer, that does all this, is of itself nothing but an assent of the mind to God—a desiring of things fit to be desired, and an expression of this desire to God, as we can and as becomes us It composes the mind, makes us humble, and under the gracious influence of the divine spirit, assimilates us into the divine image. Though we believe God cannot be operated on as a fellow being—though we cannot inform him of any thing he does not know, nor add any thing to his glorious perfections by any of our services, yet, it will be remembered, that he considers prayer as a means to accomplish an end. It is his command. Thessalonians v. 17; Romans viii. 26; Luke xviii. 1; James v. 16.

3d. The encouragement to pray. Let us not imagine that God has done all he intends to do for his church and people. The kingdom of Jesus is compared to a little stone cut out of the mountain, without hands, which, in time, is to break in pieces all the rest and become a great mountain and fill the whole earth. Daniel ii. 35; Mark xiii. 10. Jesus compared it to a mustard seed—implying that his kingdom, in the kingdom, was small, but before it should be finished, it should be the greatest of kingdoms. Oh! the blessed period when the uttermost parts of the earth shall be given as his inheritance. Psa. xxviii. Oh! Brethren! we have abundant encouragement ro pray. When Jesus was about to leave his children in distress, he told them, "If ye shall ask any thing in my name, I will do it." John xiv. 14-15-7; Mat. xxi. 22. Will not God avenge his own elect that cry unto him? Yes, Brethren, and what more could we ask? What more encouragement could we want? Evidently there are different degrees of prosperity bestowed upon different parts of Zion, and the blessing of God is more frequently upon those where most ardent prayer, love and holiness, prevail. The heightened prosperity of our souls, as Christians, is generally connected with an earnest pur-

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suit of God's glory and Christ's kingdom. Dear, Brethren, since our last Association, some of our brethren are no more—which should excite us to pray for more laborers. Luke x. 2. We have seen from the gray headed of fifty, to the boy of ten years old, weep most sorrowfully on the account of sin. Surely this is enough to excite every heart to be uplifted in prayer! Oh! let us pray that his work may be carried on, and that the kingdoms of this world may become the kingdoms of our Lord and his Christ. Rev. xi. 15. "Finally, brethren, farewell. Be perfect—be of good comfort—be of one mind—live in peace, and the God of love and peace shall be with you." Amen.

MICHAEL ROSS, *Moderator.*
LEWIS STOVALL, *Clerk.*

FOR THE PRIMITIVE BAPTIST.

Georgia, Decatur county.
July 23d, 1838.

DEAR BROTHER BENNETT: After my Christian love to you, I can inform you that since I wrote you some of my simple thoughts a few days past, one of our old standards of the Primitive faith has requested me to write you a few lines, and request you to send him one number of the Primitive Baptist.

Now, brother, he is an old man and is not easily moved; he loves your paper because he loves naked truth, and shortly he will go home to realize the benefit of that love. I have it in mind when I can get time, to write you the blunt end of my sentiments on the principles of Christianity, and notwithstanding I am surrounded with opposition and but a poor feeble man, I love the truth and I believe I know it, and I believe the God of heaven taught it to me.

I was not mistaken when I wrote you that I thought I could do something in favor of the Primitive Baptist, and thank God I believe it appears to go down better than I could have expected; for some of our brethren say they like it better and better, some find fault, some think it is a speculating plan; but no odds. And some of the Free Willites say, it should not stay in their house. Very well, what do such people mean? If I was to tell them that they were opposed then to having the scripture and the true meaning in their houses, they would be offended. I will wind up by saying, Watchman, what of the night?

May the Lord save his people from sin, I pray for Christ's sake. Amen.

E. O. HAWTHORN.

FOR THE PRIMITIVE BAPTIST.

Upson county, Georgia,
July 31st, 1838.

BROTHER BENNETT: I have had the opportunity of reading two of your papers, and finding that they contain sentiments corresponding with my own and I think with the gospel if I view them right, I wish you to send me six copies. I want it not only for my own instruction and satisfaction, but my brethren requested me to write for them also. I am in hopes that they will do much good in these parts, for we live in the heart of the missionaries almost. We have no Old School Baptist preacher near us, but we thank the Lord that we have his word in our houses to read at our leisure, and that teaches us to follow him and not to follow the commandments of men. But I fear there are many in this our day and time that have forsaken the right way. Those institutions, benevolent so called, I believe to be unscriptural, unsupported by divine revelation, I shall have nothing to do with them. We have withdrawn from them, believing we are authorised by the scriptures to come out from among them. Yours in love.

ROBERT B. MANN.

FOR THE PRIMITIVE BAPTIST.

Effingham, Darlington Dis. So. Ca.
July 5th, 1838.

MR. EDITOR: You are requested to forward another of your papers, viz: the Primitive Baptist. To me it is a welcome visitant, although it is esteemed by many of our Ishmaelitish Baptists nothing but a rough, clownish and beardless babbler, who is always pointing at their scarlet silk robes and gold laces, with his wry face and frowning looks at their sounding brass and tinkling cymbals. O, say they, away with him, away with it, and its ugly brazen companion, the Signs of the Times; cast them into bonds and into prison, as we are not free ourselves, we would not have them to be.

I am thankful, Mr. Editor, for my part, that the little *striplings* have found their way here, for to me (and I think to many more) they have been as a light that shone from a dark corner, (upon a dark corner.)

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May good health, a sound mind, and Israel's God be with you and aid you in the prosecution of your work, while I remain, &c. &c. *B. LAWRENCE.*

FOR THE PRIMITIVE BAPTIST.

Sydnorsville, Franklin county, Va. August 7th. 1838.

DEAR BROTHER BENNETT: I now with pleasure inform you, that your paper the Primitive Baptist is read with much pleasure here by most of the Old fashioned Baptists. I have lately seen several that told me that the reading of it was many times to them, as bread cast upon the waters, that might be gathered many days hence. My prayer is, that the Lord may bless and enable you and all who write in the Primitive Baptist, to contend earnestly for the truth, and keep your pride or any thing that may hinder your usefulness.

K. C. GILBERT.

From the Signs of the Times.

CORRESPONDING LETTER.

The Delaware Baptist Association, to the several Associations with whom she corresponds, sendeth Christian salutation.

BELOVED BRETHREN:—Through the abounding goodness of a covenant keeping God, we have been permitted once more to meet in on associate capacity; and while in this dark day in which the smoke from the bottomless pit is darkening the sun and air of the gospel hemisphere, error and deception is stalking abroad under the garb of truth and the religion of Christ; crying, Lo here! and Lo there! deceiving the hearts of the simple, causing iniquity to abound and the love of many to wax cold; as has been predicted, see Isa. iv. 1, and Mat. xxiv. 24. It is indeed a source of great consolation that amidst, such commotions which so much agitate the church of Christ, "that the Lord reigns;" and altho' there are many devices in a man's heart, yet the counsel of the Lord, that shall stand, Prov. xix. 21, and He will do all his pleasure.

We earnestly hope and pray that the churches composing this Association will stand fast in the "faith which was once delivered to the saints;" and continue to enquire for the good old way and walk therein.

Dear brethren, in turning from the newly invented schemes of the day, we must expect to meet persecution, but it is our glory to rejoice that we are accounted worthy to suffer shame for our blessed Lord, who we hope has purchased us with his precious blood; and called us by his grace, and has set us an example that we should follow his steps; in so doing, we may draw consolation from the fact that the whole church is given to Christ; they are in his hands: and that Jesus is given as the leader and commander of the people. Isa. lv. 4. That all management of all the concerns of his church is on him. Isa. xxii. 20 to 24. Consequently there is not an inhabitant of Zion, but is under his rule and inspection, neither is there any circumstance which relates to them in their passage to the glory which is in reserve for them, whereby they may be hindered, or advanced in their way, but the care thereof is committed to Jesus our forerunner; the weight of all, and the charge of all is upon him, and his Kingdom and Government cannot be shaken. He goes before, as he has said in John x. 4, to meet all his, and his church's enemies, and brave all dangers. Oh! what a happy security has the church got in having such a potent leader, who has promised to keep his people by his power through faith unto eternal salvation; all which is calculated to stir us up to holy boldness in his blessed cause, assured that we shall finally obtain the victory through him that hath loved us and given himself for us; to whom be glory and dominion for ever and ever.

Our Association has been harmonious; brotherly love has prevailed, nothing has transpired to mar our fellowship, the trumpet of the gospel, though sounded by different brethren, has been like the silver trumpets, all of a piece, and gave the same sound. We earnestly solicit a continuance of your correspondence and desire to reciprocate the same.

Your Messengers, by their counsel and preaching, have greatly contributed to our edification and comfort, and we hope their labors of love may not be in vain.

Our next meeting will be held with our sister church at Cow Marsh, the Saturday before the 4th Lord's day in May 1839, to commence at 10 o'clock, A. M.

We are, dear brethren,

Yours in a precious Redeemer.

WM. K. ROBERSON, *Mod'r.*

JOSEPH HUGHES, *Clerk.*

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AGENTS,

FOR THE PRIMITIVE BAPTIST.

NORTH CAROLINA.—J. Biggs, Sen. *Williamston.* R. M. G. Moore, *Germanton.* W. W. Mizell, *Plymouth.* Jacob Swindell, *Washington* J. A. Atkinson, *Bensboro'.* James Southerland, *Warrenton.* Alfred Partin, *Raleigh.* Stephen I. Chandler, *McMurry's Store.* James Wilder, *Anderson's Store.* Benj. Bynum, *Speight's Bridge.* Henry Avera, *Averasboro'.* Parham Pucket, Richlands. John H. Keneday, *Chalk Level.* Burwell Temple, *Wake county.* Obadiah Sowell, *Rogers' P. O.* Geo. W. McNealy, *Leaksville.* David J. Mott, *Long Creek Bridge.* Ely Holland, *Smithfield.* James Dobson, *Sarecta.* Stephen Rogers, *Holly Spring.* James H. Sasser, *Waynesboro'.* John Fruit, *Sandy Creek.* L. B. Bennett, *Heathville.* Jas. P. Daniel, *Stantonsburg.* Willis L. Gooch, *Buffalo Hill.* Alfred Ellis, *Strabane.* Cor's Canaday, *Carterettsville.* Thomas Vass, Jr. *Waterloo.*

SOUTH CAROLINA.—Wm. Hardy, *Saluda Hill.* James Hembree, Sen. *Anderson C. H.* Frederick Ross, *Cambridge.* John Gambrell, *Big Creek Mills.* Lewis Shirrell, *Silver Glade.* B. Lawrence, *Effingham.* James Burris, Sen. *Bold Spring.* William S. Shaw, *Rock Mills.*

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ALABAMA.—L. B. Mosely, *Cahawba.* A. Keaton, *McConico.* John Blackstone, *La Fayette.* W. W. Carlisle, *Fredonia.* Henry Dance, *Daniel's Prairie.* Wm. W. Walker, *Liberty Hill.* Dan'l Gafford, *Greenville.* Samuel Moore, *Snow Hill.* John G. Walker, *Milton.* Henry Williams, *Havana.* Samuel Clay, *Mount Hebron.* John F. Lovett, *Mount Pleasant.* Elias Daniel, *Church Hill.* John Bonds, *Clinton.* David Johnston, *Leighton.* Joel H. Chambless, *Lowsville.* Adam McCreary, *Brooklyn.* Josiah Jones, *Jackson.* David Jacks, *New Market.* Sherrod W. Harris, *Vienna.* John McQueen, *Graves' Ferry.* William Talley, *Mount Moriah.* Graddy Herring, *Clayton.* G. W. Jeter, *Pint Lala.* Samuel C. Johnson, *Pleasant Grove.* William Crutcher, *Huntsville.* William H. Cook, *Pickensville.* Seaborn Hamrick, *Plantersville.* Eli McDonald, *Paynesville.* Mark Porter, *Demopolis.* William Melton, *Bluff Port.*

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DIS. COLUMBIA.—Gilbert Beebe, *Alexandria.*

PENNSYLVANIA.—Hezekiah West, *South Hill.* Joseph Hughes, *Gum Tree.* Nathan Everitt, *Chillicoats Town.*

NEW JERSEY.—Wm. Patterson, *Suckasunny.*

WISCONSIN TER.—M. W. Darnall, *Blue River.*

RECEIPTS.

John B. Moses,	$3	Jonathan Neel,	$5
John T. Priund,	5	Pilot H. Edwards,	5
John Moseley,	5		

TERMS.

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THE PRIMITIVE BAPTIST.

EDITED BY MARK BENNETT.

Printed and Published by George Howard,

TARBOROUGH, NORTH CAROLINA.

"Come out of Her, my People."

VOL. 3. SATURDAY, SEPTEMBER 22, 1838. No. 18.

COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

Henderson county, Tennessee,
July 25th, 1838.

BROTHER BENNETT: It is a hard matter for a wolf to appear before the discerners of spirits without being known. Even if they can mimic the voice of a shepherd, you may see their hair through the stitches that close the front part of the sheepskin, which is intended to hide their deformity. I heard a voice a few months past that resembled that of the true shepherd, as follows:—I have been from the beginning, still am, and ever expect to be, a Baptist of the Old School—says Mr. Howel. This sounds very much like the shepherd whose own the sheep are, until I examined more closely under his dress. I will give you a sample of what I discovered, for your better judgment. Says Mr. Howell to his friends: I take great pleasure in announcing to you, that the present prosperity of the Baptist State Convention is unparalleled by any former period. We have three agents, one for each division of the State, and numerous missionaries among the destitute, all of whom are in the field and from them all our information is flattering. The cause of education generally, ministerial improvement particularly, are rapidly gaining friends. A college at Paris has been recently chartered by the Legislature, several other schools of a higher order, and for both sexes, are in progress, and contemplated; about a dozen young men, some in Nashville, some in other parts of the State, and some in distant seminaries, are pursuing studies preparatory to more extended usefulness in Tennessee.

The only way that I can reconcile the above acknowledgment of Old School, and then such an anxiety for dens to raise more young beasts for the church to contend with, as Paul did at Ephesus, Mr. Howel certainly must have alluded to the church of antichrist; for she is certainly the mother of that harlot that is now at the corner of every street saying, give, give; and on them that refuse her cries she will pour forth her curses like the dragon did the flood. So I conclude he could not have meant the apostolic school.

I have shown you a full sample of the hair which I discovered under the sheepskin which, brother Editor, seems to be roped in while Mr. H. is trying to speak the language of Canaan. And from his statements you might suppose that nearly all the Baptists in Tennessee were swept off by the falsehood of the missionary spirit, that beautiful daughter of Mystery, Babylon. When that beautiful lady made her appearance in the west, with the attire of a harlot and subtile of heart, with her vows and peace offerings, there were some few watchmen that God had set upon the walls of Zion that cried aloud to the city, Behold the daughter of Mystery, Babylon. She is at the corner of every street. Prov. of Solomon, 7. 12 verse—7. 14: I have peace-offerings with me; this day have I paid my vows. 7. 15: Therefore came I forth to meet thee, diligently to seek thy face, and I have found thee. 7. 16: I have decked my bed with coverings of tapestry, with carved works, with fine linen of Egypt. Behold her beds in every city in the Union of any note. Why did not this lady recommend the robe the Saviour wrought? No, Sir, she had rather boast of her fine covering, which is from the dark regions of Egypt. View their carved works—what shall we understand by their

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carved works? Here they are amongst us to our daily observation. Do you not see their works published, carved, and cut, and turned to every shape that they are master of, to fit the notions of vain and natural professors. Whenever their bed has been exposed they have run to Egypt for another color; now come in, you certainly cannot find fault. She has also perfumed her bed with myrrh, aloes, and cinnamon; how beautiful, how sweet, and how profitable is this lady's bed. It is no wonder that the sons of Belial should take up with her, thinking that gain is godliness; from such turn away. Prov. 7. 19: For the good man is not at home, he is gone a long journey. This lady thinks that Christ is a long way off, and she can make more money by her fine bed than will come to her share, when Jesus comes the second time without sin unto salvation. For I am very certain if money will not light her lamp, when the bridegroom returns they will have to claim admittance for their wonderful works. Prov. 6. 20: My son, keep thy father's commandment, and forsake not the law of thy mother. Verse 21: Bind them continually upon thy heart, and tie them about thy neck. 24: To keep thee from the evil woman, from the flattery of the strange woman. 7. 24: Hearken unto me therefore, O ye children, and attend to the words of my mouth. 25: Let not thy heart decline to her ways, go not astray in her paths. 26: For she hath cast down many wounded: yea, many strong men have been slain by her.

A few remarks concerning those strong men. There have been a great many men looked upon as having been set upon the walls of Zion, contending for the faith of God's elect. These are the hirelings who care not for the sheep. And when the missionary wolves attack the fold, they scatter the sheep and catch the hireling. These facts are plain to every observer. John 10 chap. Where is that hireling now? Do you hear him saying any thing about faith, or the purposes of God? No, Sir, his language is Ashdod and Ammon, carved works and linen of Egypt, and it is fully proven. No doubt but she looked very beautiful to hirelings and Ishmaelites, but to the children of wisdom she has no charms; they view her as the greatest evil with all her train of illegitimate children that she has sworn to the name of Christ, their Bible societies, Sunday School Unions, Abstinence societies, falsely called Temperance, Tract, &c. &c.

Says the prophet: In that day shall seven women take hold of one man, saying, we will eat our own bread, and wear our own apparel, only let us be called by thy name to take away our reproach. She is claiming Christ for her husband and breeding from another source.

A few remarks concerning these young men preparing for more extended usefulness in Tennessee. There is no doubt of their usefulness, but the grand question is, to whom will their usefulness extend? to the kingdom of Christ? No, it is impossible; for Jesus says, except a man be born again he cannot see the kingdom of God. These unregenerated unborn hirelings can only be of use as a scourge to cause the sheep to huddle more closely, and to search the scriptures more diligently. Says the prophet: The wicked shall be a ransom for the righteous, and the transgressor for the upright in heart. Their intended usefulness is for a greater deception; for wicked men and deceivers shall wax worse and worse, deceiving and being deceived It is plain and evident, that it takes the acquirements of the wisdom of the world to prop and establish falsehood; to prove they are not pastors after God's own heart, are their bountiful peace offerings calculated to feed the fancy of those who cannot endure sound doctrine, but shall heap to themselves teachers having itching ears. This prophecy of the apostle is so plain and obvious, that we must lay it upon them and their new factories to prepare men to preach a good natural doctrine, so as to please the natural, opulent, and proud professors, so as to gain their cash. I say they are not the servants of Christ, as their aim is to please men.

Let us notice the apostles a little, and see how they have gotten their instruction for the furtherance of the gospel: which is to feed the flock of God which is amongst you, taking the oversight not by constraint but willingly, not for filthy lucre but of a ready mind—Peter. These hirelings have willing minds, but they are not ready for they have not cash enough; therefore they pour out their curses upon the covetous, because they hold back their money and will not let them help the Lord to save the heathen. I think their God is at least half brother to Baal. Matt. 16. 17: Jesus said unto Peter, blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father

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which is in heaven. Romans, 16. 25: Now to him that is of power to establish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began. Gal. 1. 11: But I certify you, brethren, that the gospel which was preached of me is not after man 12. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.

We see from the testimony of Christ and his apostles, that God calls and qualifies his own ministry; and the qualification of hirelings is by theological institutions to transform them in the likeness of the ministers of God. Let us be called by thy name, &c. When this beautiful lady made her appearance, if we had have met her with the friendship of the world and appeared very religious in trying to help God to save the heathen, and sounded our trumpet as the hypocrites do for the great good we had done in the salvation of men, and have committed adultery with her, all things would have been well on her part; but the watchmen disdained all her offers of peace, and discovered her stratagems and began to speak of the daughter of Jerusalem, and told her that our beloved was not of this world. Says Jesus, even as I am not of this world. Songs of Solomon: My dove, my undefiled is but one, she is the only one of her mother, the choice one of her that bare her. The daughters saw her and they blessed her, yea the queens and the concubines, and they praised her. See their pretensions of love and hypocrisy in their first attempts to fool the churches of Christ; but now they are pouring their curses upon us, saying, that we are covetous, hard-hearted, and will not help God to save the heathen. Therefore we intend, says the missionary, to carry on the work of the Lord, independent of our opposers; we will now rear our factories and prepare our ministry, for the work of the Lord must be carried on if our stimulus holds out: say, brother Editor, to his foundation and the main spring of their action to help their God that cannot save without money—a small effort will place us on firm ground, but if we are neglected we are gone. But we that believe on the purposes of God, we say that our foundation is that of the apostles and prophets, Jesus Christ himself being the chief corner stone. And Jesus has promised us that the gates of hell shall not prevail against it.

I will conclude by saying, (they,) I mean the spiritual Jezebel that always opposed God and thought because Naboth was not a very polished man he should not keep so good a vineyard; and when she had tried her friendship and he would not give it up, the next thing is to put him to death. I say, they may prepare their dens and open their gates, but the word of the Lord says, they shall not prevail but shall end in confusion and distraction like their elder brother Judas, who for the love of money and for thirty pieces of silver betrayed his Lord. So will all who are stimulated by that precious stuff; they will have to say like the five foolish virgins who represent their system, Lord, we have eat and drank in thy name, and in thy name have cast out devils, and in thy name done many wonderful works. Then shall he say, Depart from me ye that work iniquity, for I never knew you.

I will end with the charge of Solomon: Her house is the way to hell, going down to the chambers of death.

C. T. ECHOLS.

WESTERN BAPTIST ASSOCIATION

We copy from the Minutes, &c. of the Western Baptist Association, held at Emmaus meeting house, Troup county, Ga. on the 11th and 12th of September, and at Holley Spring meeting house, Coweta county, on the 11th, 12th, and 13th of November, 1837, the following reasons for withdrawing, resolutions in reference thereto, and the Circular Letter.

REASONS FOR WITHDRAWING.

The Western Baptist Association having withdrawn from a majority of churches, formerly component members of her body, it becomes necessary that she should give her reasons for so doing.

Be it therefore known unto you, brethren, that in the year of our Lord, 1829, we, the churches, met together for the purpose of forming ourselves in an Association. Our object in this was to promote Christian fellowship, and endeavor to keep the unity of the spirit in the bonds of peace among us as a denomination. We therefore drew up a constitution in accordance with the scriptures, which has long been before you; however, we shall mention one article in said constitution which reads thus: We believe the scriptures of the Old and New Testaments are the word of God, and the only rule of faith and practice. We were pronounced orthodox in faith and

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moral in practice, and were therefore constituted into an Association, and called by the name above mentioned. All agreeing to the same things as a band of brothers, and as children of the same heavenly parent; and while this continued our associational meetings were pleasant, each esteeming the other better than himself. But this happy state of things did not long continue, for some of our brethren not being content with alone doing what the scriptures command, are seen connecting themselves with the world in a variety of institutions, not known in the scriptures; which caused a general confusion in the churches, by attempting to unite them with the spread of the gospel. Here, brethren, you see a departure from the constitution, and the language of the scriptures is, Come out from among them; and be ye separate, saith the Lord, and touch not the unclean thing and I will receive you. And as the gospel has no dividing tendency in itself, and as the confusion has arisen alone thro' the incorporation of those unscriptural institutions with us as a denomination, we are fully persuaded that they are antichristian in their nature, and therefore ought not, by any means, to be patronized by the professed followers of Christ. Those being our sentiments as regards these things, we prayed our brethren to forsake them and return to original principles and practice. But they seeming to possess more love for the world and those institutions, than for their brethren and the scriptures, refused to forsake them. And when asked to point to scriptural authority for their mode of proceeding, at all times failed to do it. And when our sister at Mount Zion, at the session in 1836, made known to this body that she had declared a non-fellowship with all these things, and requested the Association to tell her if she had done right; if wrong, to show her by citing her to the scripture: to this they answered by resolve, that these things should not be a bar of fellowship; which could not be received as an answer to the request. And at the present session, when the matter of difficulty was gotten up as regards the institutions, and after our laboring for the best part of a day to preserve the union upon constitutional ground, in accordance with the 2d article of our faith and the 19th article of our constitution, and to prevent a division by dissolving all existing connection, either directly or indirectly, with the institutions which we believe have caused the division in our body, they still remained incorrigible, and refused to come to an investigation. And as the 19th article of our constitution says, this Association shall have power to provide for the general union of the churches; and as we conceive that to be a part of her business, according to the word of God; and as the union of the churches is evidently broken, we, through Emmaus church letter (which was to answer for all) told them we believed it to be the incorporation of the benevolent (so called) institutions of the day that has caused the confusion of which we complain, and requested the Association to take the matter into consideration, which they utterly refused to do; and refused to answer us on that point, as you may here see in their own words—

1. "In answer to the E. C. request, Resolved, That we continue to live, as it respects the institutions, as we have done heretofore, and therefore we cannot grant her request on this point.

2. That as an Association we do not set ourselves up as the advocates of the institutions. We have said that we leave the churches free on this subject, and we leave you to search the scriptures on that subject."

Now you may here see an utter refusal to comply with the above named article of said constitution. Though after we left them they altered the above answer so as to include any thing and every thing that might suit their own convenience, which you may here read.

"Resolved, That we determine to live as respects the Benevolent Institutions as we have done heretofore, and therefore cannot grant the request of the above churches.

2. As an Association we do not advocate the Benevolent Institutions. We have said we leave the churches free on this subject; and so we leave you free to search the scriptures on that subject."

Now you may see by either of the above answers, that they refused to provide for the union of the churches; for it is a well known fact that the institutions are the cause of division We therefore thought it no longer a virtue to remain amongst them; but for the sake of peace and the cause of the Redeemer, think it best to withdraw from them. We now come more fully to show the departure above mentioned from our constitution, by showing some of the doctrines set forth in their documents; 1st. Selling membership, and

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thereby making merchandize of the flock. We here cite you to the American Baptist Home Mission Society for the year 1837—

"Article 3d. Any person may become a member of this society by contributing annually to its funds: Thirty dollars paid at one time shall constitute a member for life; one hundred dollars paid at one time shall constitute a director for life; and any person on paying a sum which, in addition to any previous contribution, shall amount to one hundred dollars, shall be a director for life; and any Baptist church, Association, or State Convention, or Missionary Society that contributes annually to the object of this Society, shall be entitled to be represented by one or more delegates in its annual meetings."

We further refer you to the 3d article of the constitution of the American Temperance Society.

"Any person who abstains from the use of intoxicating liquors, and who has paid, or who shall pay not less than thirty dollars to the funds of this Society, shall become an honorary member thereof; and any person who has paid, or shall hereafter pay not less than two hundred and fifty dollars, shall be an honorary Vice President of this Society."

We offer these as specimens of all their kindred societies, and proceed to offer scriptural authority for the condemnation of the above named merchandize. 2 Peter, 2nd. 1, 2 and 3 verses: "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not." Again, John 2d and 13th: "And the Jews' passover was at hand, and Jesus went up to Jerusalem, 14th. And found in the temple those that sold oxen, and sheep, and doves, and the changers of money, sitting: 15th. And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables; 16th. And said unto them that sold doves, Take these things hence: make not my Father's house a house of merchandise. 17th. And his disciples remembered that it was written, The zeal of thine house hath eaten me up." Again, 1st Timothy, 6th chapter, 10th and 11th verses: "For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness."

We go on further to show a departure in teaching for doctrines the commandments of men.

We therefore cite you to page 5th of the State Convention of Georgia for the year 1837, viz: The appointment of H. Posey to preach an education sermon. And we further refer you to the different sermons preached for the promotion of the institutions which are following after the rudiments of the world, and not after Christ. Query. Is this preaching the gospel? Colossians, 2d and 8th: "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." Again, Matthew 15th and 9th: "But in vain do they worship me, teaching for doctrines the commandments of men." Again, Mark, 7th and 7th: "Howbeit, in vain do they worship me, teaching for doctrines the commandments of men." Again, we refer you to the 1st chapter of Gallatians. Again, 2d John, 1st and 9th: "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. 10th. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: 11th. For he that biddeth him God speed, is partaker of his evil deeds."

We further go on to show a departure by a unitation with bodies made up of other denominations, and those of no denomination, and thereby uniting the world and church together by correspondence. We therefore cite you to the constitution and Minutes of all the above mentioned (falsely called benevolent) institutions, where you will find the only requisition for membership is money. 2d Corinthians, 6th and 14th: "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with dark-

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ness? 15th. And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? 16th. And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. 17th. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you; 18th. And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." Again, Ezra the 10th and 11th: "Now therefore make confession unto the Lord God of your fathers, and do his pleasure: and separate yourselves from the people of the land, and from the strange wives." Again, Nehemiah the 13th and 3d: "Now it came to pass, when they had heard the law, that they separated from Israel all the mixed multitude."

We next wish to show a correspondence kept up between those from whom we have withdrawn with the above named bodies.

1st. From the Harris county Society to the Georgia Baptist Convention, J. White; 2d. Troup do. J Reeves, H Posey; 3d. Heard and Coweta do. Dr. James Davis, C. T. Wellborn.

And now we wish to show that a continuation of correspondence is kept up by those from whom we have withdrawn. We therefore cite you to the bodies with whom they correspond, viz: To the Alabama State Convention, Davis; Columbus Association, Posey; Tugulo do. Wellborn; Coosy do. Posey. And these bodies correspond, through the State Convention, with the Triennial Convention of the United States, with which there is a regular correspondence throughout every State in the Union; all of which will fully show a correspondence kept up by those from whom we have withdrawn, and said worldly institutions before alluded to.

We now proceed to produce a part of the scripture that justifies us in withdrawing from said churches. Titus, 1st and 10th: "For there are many unruly and vain talkers and deceivers, especially they of the circumcision: 11th. Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake." We also refer you to the remainder of the chapter. Again, 1st Timothy, 6th and 3d: "If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness, 4th. He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, 5th. Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness, from such withdraw thyself." We again refer you to the remainder of the chapter. Again, 2nd Corinthians, 6th and 17th: "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you." For the simplifying of this subject we refer you to the preceding verses. Again, Revelations the 18th and 4th: "And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." We again, as above, refer you to the preceding verses.

The foregoing are some of our reasons for withdrawing from said majority, and we do most cordially invite all our Old School brethren who may be similarly situated, to come out from among them. We hold the constitution, on constitutional ground. We repaired to the arbor, leaving the house to them as a temporal favor, and holding the stand as a place of spiritual worship, and then appointed our Moderator and Clerk, and proceeded to business as follows.

RESOLUTIONS.

18th. Whereas there have many incorrect reports gone out into the world, in relation to the design and acts of this body, touching the spread of the gospel:

Be it known, that we as a body, believe in the spread of the gospel, according to the word of God, [not the institutions.] Therefore, in obedience to the commission of Christ, our preachers go and preach, and the churches minister to their necessities.

20th. Resolved, We from this time forth, desire to have no fellowship with any church, Association, or individual, who are or may connect themselves, either directly or indirectly, with the falsely called benevolent institutions, viz: Missionary, Temperance, Bible, Tract, State Convention, Sunday School Union, or any of these kindred institutions, &c. &c.

21st. In regard to members being excluded or withdrawing from churches, because they could not fellowship the institu

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tions or practice of theirs; we believing that churches possess the highest ecclesiastic authority, we recommend them to adopt their own plan of receiving such members.

CIRCULAR LETTER.

The Western Baptist Association to her Constituents:

BELOVED IN THE LORD:—By a reference to the preamble and resolutions of the convention, you will find a resolution adopted by us renouncing fellowship with the institutions of the day, conducted under the name of Christian Benevolence; which however we are constrained to regard as a false name and can but view the whole system as antichristian in its nature and tendency; and viewing it as such, we have been constrained from a sense of duty to the Great Head of the church to reject it entire; in consequence of this course, a division has taken place amongst us. Several churches have withdrawn and by their withdrawing, we of course conclude they are favorable to this system.

Occurrences of this kind are always attended with effects more or less unpleasant in their nature, and yet those unpleasant effects are often balanced by others of a more pleasant kind. We extremely regret that a cause for a separation existed, but as a cause has long existed, we view the separation as a legitimate and unavoidable effect, and therefore can but rejoice in the occurrence viewing it in this light, (viz:) When an individual is so unhappy as to have a limb amputated, he naturally dreads the operation, but when it has been performed so as to justify a hope that the end in view will be attained, it becomes a matter of joy, not because he has lost a limb, but because in submitting to a loss, he has avoided a greater evil.

The object of forming this Association was the promotion of Christian fellowship, and while this fellowship continued, our associational meetings were pleasant, and that fellowship may be said to have constituted the life of the body; but a disease has long existed endangering its life, and a remedy had become absolutely necessary But aware that the only remedy that could answer the purpose was painful, there has been a hesitancy in applying it. But as it has been applied, we do hope that its effects will prove salutary, and that the life of the body will be restored to its usual vigor.

Dear brethren, while in the wilderness we may expect the bitter herbs with the lambs, our joys are mixed with sorrows, and often we have cause to adopt the lamentation of David, as recorded in Psalms, 120th and 5th verse: "Wo is me, that I sojourn in Mesech, that I dwell in the tents of Kedar! 6th. My soul hath long dwelt with him that hateth peace. 7th. I am for peace: but when I speak, they are for war." This is our militant state, we are in a land of enemies, and if we are disposed to defend our cause, we may expect to meet with buffetings, persecutions, and afflictions of various kinds, and of all the trials we meet with none are more painful than those which arise among ourselves. But painful as are these things, we are taught both from the word of God and the history of past ages to look for them, and all our efforts to avoid them will prove abortive; it is a truth that God has never failed to accomplish his promises; but it is well to remember that he has not promised us exemption from trials in this world; no, he has taught us to look for them. In the world ye shall have tribulations (not ye may have them) but ye shall have them, and as they form part of our legacy, we must expect them as well as any other part of our bequest; yet while we are not promised exemption frem afflictions we have assurances of support under them while here, and a final deliverance from them hereafter.

Amid the many conflicts with which the apostle Paul was assailed, he consoled himself under the full persuasion that the foundation of God standeth sure, having this seal, the Lord knoweth them that are his. 2 Tim. 2 and 19th v. The same delightful sentiments sustained the prophet Nahum, who could say: The Lord is good; a strong hold in the day of trouble and knoweth them that trust in him. Nahum, 1. 7 v. Yes, brethren, he knoweth them as the object of his eternal and electing love and as the purchased of the blood of Jesus Christ, and as the heirs of eternal glory, and has so ordered the economy of grace that all things work together for good to them that love God, to them who are the called according to his purpose. Romans the 8 and 28 v. All things (not some things) but all things, even our trials and afflictions painful as they are, among the all things, and the time will come when they will be regarded as among the greatest providential blessings ever conferred upon us. Physicians often produce artificial diseases to remove a real one: and it is sometimes the case

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that the patient complains of the remedy; and so it is with the Christian, he is often found under the influence of a complaining spirit, and his rebellious nature in opposition to the divine government leads him often to think that if he had the management of affairs he would so arrange them as to prevent the train of seeming evils that have characterized the Christian church ever since its organization, and that he would exempt himself from all those bodily afflictions and from all that sinfulness of nature with which he is so much troubled, and from all those divisions and contentions with which the church has been tormented; but happily for us the government is in the hands of Jesus, who has seen proper to suffer these seeming evils to exist. Then let us try to submit to his government, and console ourselves with the persuasion that he will so direct affairs as to promote his own glory and the complete and eternal salvation of all his ransomed people. And now to Him and the word of his grace, we earnestly commend you, to whom be glory forever and ever, Amen

CREED CALDWELL, Mod'r.
HIRAM MORGAN, Clerk.

THE PRIMITIVE BAPTIST.

SATURDAY, SEPTEMBER 22, 1838.

We are unable to furnish new subscribers with the back numbers of the present volume.

FOR THE PRIMITIVE BAPTIST.

Heningsville, Southampton county, Va. ⎫
August 8th, 1838. ⎭

DEAR BROTHER: I feel gratified that I am blessed with the privilege of communicating with you through this medium upon matters of importance, believing as I do, that you possess a willingness, and that you are at all times prepared to give such information as may be necessary to enable the young, and those less experienced to proceed correctly in matters concerning the government and prosperity of *Christ's church*.

The subject to which your attention is called is this: The *So. Quay church* is the only one that has taken a decided stand in favor of the *Old School* Baptist doctrine in the bounds of the Portsmouth Association. In this section there are many *scattered lambs*, living as though they had no shepherd, and among that number there are some who have been expelled from the churches to which they formerly belonged; but are unwilling to go back for admittance, knowing there can be no agreement in their religious sentiments. Will you be good enough to advise some course to pursue, that they may be restored to fellowship in such a way that the cause may be honored and the people comforted. Could such be restored in a legal and honorable way, it would add much to the strength and encouragement of the few *Old School Baptists* in this section.

This plan has suggested itself to me, though it has never been communicated to any person: Let us appoint a day when it shall be understood that all persons from other churches wishing to attach themselves to our church, are to come forward; should any come who have been expelled, and petion for admittance, let the church appoint a committee to visit the church from which they were expelled, learn the importance of the charge lodged against them, also enquire what has been the general character of the individual since his expulsion, &c. then report to the church and let them act accordingly.

I do not pretend to rely upon the correctness of this course, but shall rely more upon the advice you may favor us with in answer to this letter, which we hope to receive as soon as practicable.

We have petitioned in our letter to the Association for your next session to be held with the So. Quay church, and earnestly hope your influence will be given in our behalf. It would give us great pleasure to have you with us Saturday before the 1st Sunday in September next, at our quarterly meeting.

I remain your friend and brother.

E. HARRISON.

Elder JOSHUA LAWRENCE.

P. S. It would be to the satisfaction of many, that your answer to this could be seen in the Primitive Baptist. *E. H.*

Edgecombe county, N. Carolina, ⎫
August 30, 1838. ⎭

DEAR AND BELOVED BROTHER HARRISON: Two days back I received your communication by mail and hasten by candle light in a short way to answer it, as you wished it speedily done and published in the Primitive Baptist.

On the subject alluded to in the above, I have always been willing to preach or write what I thought according to God's word, for the benefit of his suffering children, without money or price; and have never made nor asked the first cent for my preaching or writings, for freely of Christ I received the knowledge of his gospel and freely I have for 37 years given it to the world and churches, thro' evil and good report. I am no gospel speculator nor money seeker by my religion, as is the case by the new schemers of the day who preach for

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hire and divine for the bag, and look for his gain when shearing time comes. In a few words, dear brother, I will say all on this head; that moneyed religion is the religion of the devil, from Shechem who would be circumcised to get Jacob's cattle, to Balaam and Judas, and to the missionary speculators of the present day, in all their various departments of religious church traffic to make merchandize of the goods of the saints and the world, including women, Indians, and negroes.

I now come to your request as a member of the church at South Quay, which church it gives me great pleasure to know, has come out of Mystical Babylon and settled on her first established ground, and renounced forever all religious speculation on the gospel of Christ. I tell you, dear brother, although you be but one church in the bounds of the Portsmouth Association, do not fear nor be dismayed, for every church in that Association has to go through the same fire that you have done, and come out from all these new things sooner or later, or the Lord has not spoken by me. And I think I was the first man in North Carolina that ever put pen to paper in opposition to these new schemes, and now see how many thousands one has chased. And so shall the church at South Quay chace all her enemies, if she stand fast and trust in the Lord her God. I will just say this, stand for God, his word of truth, his doctrine and ordinances, and he will stand by you and be your strength and helper in all your straits and under all the reproaches of your enemies. You need no more fear them than the croaking of so many frogs. Fear the Lord God of hosts, and fear to violate his written truths.

Now, dear brother, I never did try nor wish to lord it over any church, or infringe on her rights and privileges; not even them I serve, much less them I never saw. But, as you have asked my opinion, I give it freely and fearlessly to you on the above subject. It is well known to you, that the reason that you and the rest of the churches that compose the Portsmouth Association are not in fellowship is, that they practice and are in favor of missions, and the church at South Quay is not; then the bar of fellowship is, the new schemes of the day. Well, if a member of any other church in that Association is of your opinion in these things, and is in good standing in his church, can you say why you should not receive him in your church? I see no cause, for he is already in fellowship with you and you with him, because he agrees with you in these things; therefore, when he or she comes over to the church at South Quay with such a declaration, no matter from what church in that Association, on good evidence to the church I say the church should open her bosom of love and fellowship, and receive such an one out of the storm and comfort and console them, even without bringing a letter from that church to you.

Now concerning expelled members by the churches in that Association, I give it as my opinion if they were expelled for immoral conduct or heresy by any church in that Association, you should not receive them no matter how strong they may pretend to be of your opinion in opposition to the schemes of the day. Let such first be restored to the church that expelled them, and then you may or may not receive them as the judgment of your church may determine. But if any church doth expel a member that is in good standing, because he is not in favor of the new schemes of the day, or because he opposes them, then on enquiry the church may receive such an one, letter or no letter, as her judgment may be in the case.

Again: we will suppose there are 100 members in any one church of the Portsmouth Association, and 5 out of the 100 are Old School Baptists and abide by first principles, and the other 95 are all in favor of the schemes of the day; now it is my opinion that these 5 are the church original, and have a just right to excommunicate the whole 95, as having departed from first principles and guilty of bringing in damnable (or punishable) heresies into the church; as all the new schemes have proved to the churches to be (punishable or) damnable heresies. And it is my opinion that the cause and course of these 5 can be supported by the New Testament; and that all church property belongs to them, when tried in any court of justice. For all men ought to know, that read the New Testament, that the new schemes of the day are not to be found therein. For I challenge the whole missionary world to show me therein any selling memberships, any begging societies, any hired agents, &c. &c. by Christ's command or his apostles. Then these things are of men and the devil, although you may dress them in their Sunday clothes. And I wish you to understand, brother, that I care no more for the reproaches, stigmas, lies, and lying writings of these society men against me, than I would do for the mewling of so many cats; and I want you to do the same. For they are wrong and I know it, and I would give them eyes to see but I have only eight eyes and cannot spare either of them; if I did, I would be in a bad fix. Find out these eyes and tell them to me in your next.

Concerning the Association going to South Quay next year, this will be determined on by the churches when met at our next: and should it be their pleasure to do so, it will be mine to let the people at South Quay see the old elephant, without paying a dollar a sermon or 25 cents for the sight of him.

Believing now, my brother, that I have answer-

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ed in a short way your request, as respects the reception of these scattered lambs, be assured whenever the children cry by the oppression of missionary Egyptians, my pen is ready to speak for them, if I know it by you or others. I do not know certainly, but think I know enough of the mind of the Association to say, they will sustain the opinion I have given about those scattered lambs being received into your church. And if not, the church is independent in all her internal concerns to exercise her own judgment, without accountability to any but Jesus Christ her head.

As to the state of religion among the New School Baptists in this State, so far as my information goes, their volcanic fire has nearly subsided; for the lava of prayer meetings, camp meetings, and protracted meetings, has nearly ceased to overflow the mouth of the crater, for want of the generated air within the bowels of their mountain produced by money.

And as for the Old School Baptists, many are frozen as stiff as snakes in January and can scarce crawl along in the ways of the Lord, much less run the race set before them, looking unto Jesus the author and finisher of their faith; and the scale like the snake is on their eyes, so they cannot see Jesus or their way in this winter of the church of God. Yet before long the sun of righteousness shall arise and warm their frozen souls, and cause them to shed their skin and covering of their eyes; and then shall they see clearly and behold Jesus full of grace and glory, and run as in the days of their youth rejoicing in the ways of the Lord their God.

If the brethren should enquire after me, tell them I am yet to be found in the king's high way stumbling along, with sword in hand because of fear in this night time of the church of God; ready to fight devils, or men, or missionaries, that dare attack the king's pilgrims on their passage home as long as they keep the king's high way of holiness. But if they leave the road and stray off to gather old nature's sweet scented flowers and pleasant fruits, I shall not leave the road to fight for them; but hope God will send his shepherd's dog, to worry them and drive them into the road again. Then will I fight for them again and do them good if I can, on this rugged road that leads to the celestial city and the house not made with hands. Then fear not, little flock of Old School Baptists, it is your Father's good pleasure to give you the kingdom, and all hell shall not nor cannot dispossess you of it.

Give my love to the brethren and sisters, and accept it for yourself. *JOSHUA LAWRENCE.*

From the Christian Doctrinal Advocate.

BROTHER JEWETT: Although a perfect stranger to you, I take the liberty to drop you a few lines, occasioned by the perusal in the "Signs of the Times" of the notice of a periodical published in Lansingburgh, N. Y., the title of which is the "Christian Doctrinal Advocate and Spiritual Monitor." I have taken the "Signs of the Times" for the last three or four years, and the "Primitive Baptist" from its commencement, and from the perusal of said papers,—in hearing from different correspondents, scattered all over the United States, and of the same faith and order,—my heart has been made glad. And I hope, that I do rejoice in the God of our salvation, that he has reserved to himself many precious souls, that have not bowed the knee to Baal, in this day of darkness and delusion. The church of Christ, appears to be under a cloud, and a sifting time among professors [seems at hand,] but we are in the hands of *Him, who works all things after the counsel of his own will;* but we should endeavor to be at our posts, and wait, and hope, and pray, "Thy kingdom come, thy will be done in earth as it is in heaven." May the Lord incline all the elect of God to a proper performance of their duty, and may they depend on Him alone for life and salvation, and never trust to an arm of flesh, is the prayer of one in tribulation. Yours, &c.

J. S. BATTLE.

Nashville, N. C.

FOR THE PRIMITIVE BAPTIST.

Pittsylvania, Va. Aug. 13, 1838.

THE FATHER'S WILL.—John, vi. 39.

BROTHER EDITOR: I have once more undertaken to let you and my brethren hear from me, on the subject of the Father's will to his Son Jesus Christ and to them who shall be heirs and joint heirs with him. For I have heard again and again, that the Father's will was for all to be saved, and he is trying to save all, and his will is for all to be saved; which I cannot believe from scripture. So I will also show my opinion in a short way in my style of writing, and try to prove what I say from scripture.

Now to go back to the beginning or creation of man, and speak of the use of the Lord Jesus Christ here, and the covenant between the Father and Son, would take more time and more room than I wish to take at present; and would want more

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sense than I have, to fill up this time and room. So I will begin and say, that the Father's will was, that his Son should come in this world, and that he should not do his own will, but the will of his Father. John, vi. 38, 39: And this is the Father's will which hath sent me, that of all which he hath given me, I should lose nothing, but should raise it up again at the last day. Now I wish you, my readers, to notice, that the Father's will is, that his Son should lose nothing. Now if it is his will that all be saved, as some vainly suppose, then there will be none lost; or the Father's will, will not be satisfied. And if his will is for all to be saved, then the Universalian is right, and I believe then all will be saved; for it is all, or it is part, and God knows whether it is all or part. And so there is no Arminian ground in scripture, neither do I believe that there is any ground for the Universalian.

Then I must show that the Father's will is for part, and that he by his Son will save part from their sins; and that it is by faith, and that faith or belief is the work of God and not of the creature. See 29th verse: This is the work of God, that ye believe on him whom he hath sent. Now I have proven that it is the work of God to make a believer, and God has not tried at any time to make a believer and did not. No, he has not; for it is written, when he begins a good work he will perfect it until the day of Jesus Christ, &c. So they all believe that he makes believers, and if he has tried to make one believer and could not, I should be glad to see that case.—But this is not so, sir; for God works and none can hinder, and he will do his pleasure.

And again: the Father's will is, that his Son should give repentance unto Israel. So repentance is a gift of Jesus Christ, according to his Father's will. So Jesus like an honest executor, fulfils his Father's will until now; and will fulfil it until it is all ulfilled. Again, Jesus says: Murmur not among yourselves. 43d verse. Now, brethren, I believe these Jews that Jesus tells here not to murmur, were Free Willers, and did not like the doctrine of election; and so they murmured, like the Free Will or Missionary Baptists do in this day and time. But in the 44th verse he tells them: No man can come unto me, except the Father which hath sent me draw him: and I will raise him up at the last day. Again, the 45th verse says: And they shall be all taught of God. Now John says: No man can come to Jesus except the Father draws him. And in the next verse it says: They shall be all taught of God.

Now they that the Father draws shall be all taught of God, and not if you give your money to hire priests, or if God can. No, sir, they shall be all taught of God, and not of men. So this does not mean all mankind, as some suppose; no, it does not, but only means all that the Father draws, for none else can come. For the text says: No man can come to me except my Father draws him. The 37th verse says: All that the Father giveth me, shall come to me. Now, my brethren and friends, I want you to notice, the 37th verse says: All that the Father giveth me, shall come to me. Now the reason why the Father draws them is, because he gave them to his Son; and all that he gave to his Son he will draw, and all that he draws shall come to me, and I will raise them up at the last day. But the Arminian says, he draws all mankind; which is not the truth, for he only draws them that he gave to his Son. O but, say some, I believe he gave all to his Son; yes, he did give all he draws, and all he draws he gives and no more; or, if he gave all mankind to his Son in the same sense of the text, which you may see in John, vi. 37. Now I say all that the Father gave to his Son, shall come to him; and them that come to him he will in no wise cast out. So all that the Father gave to his Son will be saved. And if I did believe that the Father did give all mankind to his Son, I should believe that all would be saved For the 37th verse says: All that the Father giveth me, shall come to me; and him that cometh to me, I will in no wise cast out. So, my readers, you may see that all the Father gave his Son, them he draws to his Son; and none else can come. And them that come or are drawn to the Son, he will in no wise cast out; so they will be saved.

And now, my brethren, I believe that all the Father gave to his Son will be saved by his Son, and no more. So if it is all, all will be saved; and the Arminian doctrine is lost, and the Universalian is wrong; for the 8 ch. 21 verse of John, will prove that all will not be saved: Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come. Here I have proved that all mankind will not be

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saved, and so I believe. And I believe the will of the Father is, to save all that he gave to his Son, and no more. And I believe that the Father gave all that will be saved to his Son, before the foundation of the world. For it is written in Ephesians, i. 4: According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love. Here, my friends, I have shown that Paul did say, that the Father did choose the church, or us, before the foundation of the world; and so I believe. See the 1 ch. 21 verse of Matthew, which reads as follows: And she shall bring forth a Son, and thou shalt call his name Jesus: for he shall save his people from their sins. Here you see his name shall be called Jesus, and he shall save his people from their sins; and she shall bring forth a son.

So you, my readers, may see, that in the above named text the Father by his angel says, it shall be so, and so it must be, and so it will be; and all cases that the Lord undertakes will come forth to perfection. And the above text will prove that Jesus had a people here before he came here, and the word of truth says he shall save his people from their sins. So you can see that he had a people in this world before he came in this world. And now the question is, how did he get them? Answer. The Father gave them to him in the covenant before the world was; and so they were his before he came in the world. And who are they? They are the heirs of God, and joint heirs with Jesus Christ; and they are the people that the Father did will to his Son, and willed his Son to them. And it is written in the 8 ch. of Romans, 30 verse: Moreover, whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified. These are the people that Jesus came to save, and these are the people that Jesus shall save from their sins. And so the Father's will shall be completed, and will be complete.

Here I will say, that the Father's will was not for the whole world of man to be saved, but only for them that he gave his Son out of the world. See John, 17. 6: I have manifested thy name unto the men which thou gavest me out of the world. Here, my friends and readers, you may see that the Father did give his Son some out of the world, and some were all that the Father did give him. And the 9th verse says: I pray for them: I pray not for the world. Now you may see that Jesus did not pray for the world, but for them that his Father gave him out of the world; as the 6th verse says, which thou gavest me out of the world. And the 9th verse says: I pray for them; I pray not for the world. Here Jesus says himself, that he does not pray for the world, but for them that his Father gave him. Now it must be the Father's will for his Son not to pray for the whole world of mankind; and it is his will for his Son to pray for them that he gave him out of the world, for the Son says: I came not to do my own will, but thine, O Father. So I believe that the Son did do the Father's will, and I believe that Jesus will save all that his Father gave him in the everlasting covenant.

But I have heard a wise or a learned man say, the word covenant was not to be found in the New Testament. But here it is once, see Hebrews, 8. 10. Here you may see the everlasting covenant, and I believe they that are in that covenant will be saved, and no more; and I believe they are all that the Father's will calls for, or that the Father wants to be saved with an everlasting salvation.

Now I will give some of my thoughts concerning the Free Willers, and show their inconsistencies. But I will first say, that the preacher of God is like an honest executor, and does inquire or search for the meaning of the will before he will divide the estate, and then will give it to the heirs according to the will. So I believe God's preachers will search the will of the Father, and pray him to give them to understand it, and rightly to divide the estate; and will not give all a part, or say that all have a part when they have not. No, sir, this will cause a fuss, and an honest executor will not say all, when the will does not say so. No, he will say it is for my Father's children and no one else. And I believe when God does call a man to preach his gospel, he will qualify or prepare him to do it right, without the theological schools that we hear so much about in this day of darkness and error. And I believe this is the reason that there is so much fuss and disputing in this day, for there are so many school men engaged in explaining the Father's will, and say they do understand it, and say they are called and qualified to preach his gospel; for say they, I have been to school and understand the different languages. But, sir, this is not the way

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that God prepares his preachers; he calls his preachers, and they confer not with man, nor speak to please man. No, sir, they go and preach, believing that God has and will choose the foolish things of this world to confound the wise and the mighty. And they will say that the Holy Spirit, or Holy Ghost, must quicken the heirs of salvation, prepare them to inquire for their inheritance, and then the Father will prepare his executor to direct them to wait upon the Lord for their portion, and tell them that the Father has reserved in heaven an inheritance incorruptible, undefiled, that cannot fade away, prepared for them in heaven, and tell them to pray the Lord to draw them, if consistent with his will. And they will say, strive to enter in, for many shall seek and shall not be able—and will not say, you are all free agents and can get religion when you please, and you can please at will. No, they will not; for they read, the Father's will is, that his Son should give repentance when and where he pleases.

For we hear the Father's will say, there was one lay at the pool thirty and eight years, and then was healed. So we see it is not of the will of man, but of God and the purpose of God; for this man was willing when he came to the pool, if he was not, I should be glad to know what he went there for. But he was willing to be healed, and then lay there thirty and eight years before the Lord healed him. So it is not of him that wills, nor of him that runneth, but of God; for he will have mercy on whom he will have mercy, and whom he will he hardeneth. And he as God has a right to do so, and we as his creatures have no right to say in way of challenge, Jehovah, what or why doeth thou thus or so? No, but we should say: Lord, thy will be done, and not ours. For we must believe that all things work together for good to them who love God and are the called according to his purpose.

But now I will say something about the false executor, or false teachers, or school men, and show how they do err in dividing the inheritance, according to the Father's will. These kind of men will get up and tell the people, that they are called to preach and they will preach the gospel; but you must pay me. Here you see he says he will preach, but when you find him him out he must have pay, and then all must pay him; and then he will get up and tell the people that the Father's will is, that all mankind should be saved, and that he has and does draw all men alike; or, in other words, has made an equal division in his will—which I have already proved from scripture is not so.

I will by the help of God show that they are false executors, and are doing the children injustice. For they say that the Father's will is for all to be equal, and that the Father's will is that all should be saved from their sins; which is not the Father's will. For the Father's will reads as follows: The children of the bond woman shall not be heirs with the children of the free woman. So you that take in the children of the bond woman, and make them heirs with the children of the free woman, and try to cheat the lawful heirs and so keep a fuss between the children, are foresworn; for every executor is sworn to adhere to the will, and to give the estate to the lawful heirs according to the will. But these false executors say, all have an equal part and can get it if they will sue for it, but they will not. And I say they cannot, for they are dead and cannot do, or think a good thought, unless the Father quickens them. And so he will quicken all he gave his Son in his will, and all he quickens he will enable to seek for their inheritance; and he says he that seeks shall find, because none can seek aright until the Father quickens him. For the Father's will says, none can come to the Son, or inheritance, unless the Father draws them, and he will draw them that he wants to that inheritance.

And if there is a part willed to all mankind, I want to know what will be done with the Father's will if all do not get their part according to his will. Here would be a mistake on the part of God, which will not do; for the will of God will not be satisfied, so I cannot believe it. And again, if the Father has made a will, is he not able to have it fulfilled? I say he is, and will fulfil it by his Son; but if there are some that will not receive their portion, will it not be lost. I say it will, for God cannot change or alter his will. No, he cannot; for it is written, I am God and change not. So if God's will is for all, and he has provided a ransom for all, and all are not saved, then part of the ransom price will be lost and the will of God broken. But them that the Father gave to his Son shall come to him, so them that has an interest in the Father's will shall inherit it, and then there is nothing lost.

And again: I do not think that the

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Father ever did will any thing to his Son or friend, and at the same time know that they will not receive it and it be lost. No, I say a wise Father would not give it if he knew you would not receive it; but if the Father had the power to make them receive it, do not you believe he would make them willing to receive it, according to his will? I say he would. And God will make his people all receive his Son, for it is written: Thy people shall be a willing people in the day of thy power. So the Father can make them willing to receive his grace, and if it is given for all, all will be saved. For I do not believe, my brethren, that you would give a part of your property to your son, or to a friend, and at the same time know that your son or friend would not receive it. No, you would not; for if you knew he would not receive it, you would know it would be lost, so you would give it to them that would receive it. But some of the people in this day make out, that the Father of our Lord Jesus Christ has not as much sense as they have; for they say, if they knew that their son or friend would not receive such a portion of their estate, they would not give it to him: but the Father has made his will for all to be heirs, and at the same time he knew all would not receive it; so make God out to have less sense than themselves.

Nothing more on this subject, but do what you think best with my letter, and pray for me as I am needy. May God bless you and your labors, and I will say to you and to any of the preachers, come and preach for us if you can, and as long as you can. *RUDOLPH RORER.*

FOR THE PRIMITIVE BAPTIST.

Georgia, Monroe county
August 24th, 1838.

DEAR BRO. BENNETT: From a feeling sense of duty I owe to you as your agent for the Primitive Baptist, and the duty which I owe to subscribers, I take up my pen to address you a line to inform you that I enclosed in a communication a five dollar note, together with the names of five new subscribers, and mailed the same at Barnesville P. O. Pike county, Ga. (as well as I now recollect,) on the 28th day of May, 1838. I have received the Primitive up to the 11th of August, and have had no account of the above named money, neither have the new subscribers received any papers; which convinces me that there has been some miscarriage, or otherwise the mail has been robbed. The latter is my conclusion from the fact, that there have been considerable losses within the two or three last years, on the great line of stages, in which route my money was mailed. There is no doubt but there is a light fingered P. M. somewhere on that line of post offices, whose fingers itch while he is ransacking the U S mail. O wretched man, that will rob the U S. mail of the poor, little, puny, trivial sum of five dollars; though you may keep these detestable crimes smothered beneath the dark cloak of secrecy, and buried in the silent sea of oblivion, yet God will bring you to judgment. Nay, you are now lingering out your wretched days, under the wreaking anathemas of a guilty conscience. O wretched man, when left to himself. Alas! alas!

The annexed certificate from the Assistant P. M. at Barnesville, will show that the money was mailed and sent from the office.

Your humble servant and unworthy brother in the bonds of affliction

VACHEL D WHATLEY.

FOR THE PRIMITIVE BAPTIST.

McMinn county, Tennessee.
August 7th, 1838.

BROTHER EDITOR: I am of the laity, scholastic in learning, and what might be called a country rustic; add unto that, near eighty years old. I have been in the Baptist church near fifty years, notwithstanding, when the Baptist State Convention made its appearance, it was new to me. I was afraid to lift my hand against it, lest I should find myself fighting against God. When I found that they (the Conventioners) had framed a conventional society, passed laws, sold titles for membership, hired circuit riders to go, preach, and get more money; and had framed a number of auxiliary societies, which they call benevolent—I then read my old book, and found that Jesus Christ had done all things well, and never authorised any society separate from his church. I believed it to be the invention of men, sensual, and wick-

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-ed, and very much dipped with heresy, for adding to Christ's kingly laws, in spreading the gospel. I then lifted my hand against them, (the schemes of the day,) in Associations, and churches. I was called a troublesome old man. Others said, I ought not to be noticed, on account of my dotage.

I now come to make a few observations on part of the prophecy of John, in the 20th chap. of Revelations. It is there said, that satan was bound a thousand years, and after that, was to be loosed a little season, and Gog and Magog were to rise and camp against the saints, and their number was to be as the sand of the sea; and fire was to come down from heaven and consume them. I think the thousand years commenced at the end of the bloody persecution, by the Romans and others. I also think that this is the little season that satan is loosed again. Gog and Magog are encamped against the saints. The Roman church was called Gog, as you may see in the index of the Bible. She has arisen again, not with the same power she once had, but in a way to deceive the people for filthy lucre's sake. She is getting almost over the inhabited world, and is increasing in Columbia's happy land. May not the schismatic Campbellites, who deny the divinity of Jesus Christ, be included, as Magog. The Baptist Conventioners do not deny the divinity of Christ, but are not satisfied to be governed by Christ's laws alone, but add for the spread of the gospel. May they not be included? And what say you about the Shaking Quakers, saying nothing about other societies? The unbelieving world, generally, subscribe to these societies. Taking them all together, may they not be numbered, as the sand of the sea?

When satan shall have been bound again, then fire will come down from God, and devour them. The Holy Ghost is called fire, and compared to a sea of glass mingled with fire; when he shall have come with his mighty power, he will burn up all their dross, hay, wood, and stubble. Then will come to pass, that which was said, the weaned child will play upon the cockatrice's den; the bear, the lion, and the lamb, can lie down together; then comes the end. Christ will descend in a cloud, and the dead in Christ shall rise first, and they that are alive and remain, shall be caught up, and meet him in the bright cloud of glory; comfort you one another, with these words.

I shall now notice that abstract of principles, in one of your papers, which is said to have been published by an Association in North Carolina, and believed to be the substance of the compromise of the Baptists when united. They did not unite on that old Westminister Confession of Faith, for that was what divided them at first. The 3d and 4th articles, are so full of Gargiinism, that the vulture's eye cannot discern the correctness of them. After the Baptist people had united in Virginia, they sent delegates to unite with the North Carolina delegates; when convened, they did not unite on that abstract of principles, they united over the head of it, each party to believe as it pleased. It was not to make a bar of union, or communion, and take the name of the United Baptists; to which they all agreed. I was there when it was done.

The abstract formerly divided the Baptist people, and I believe, it will divide the Primitive Baptists, if handled. I would like for the ministers to preach, as the angels preached to the shepherds, and as Jesus taught his disciples, to preach the gospel to every creature. Solomon said, the whole duty of man is, to fear God, and obey his commandments. There is no duty that is not commanded.

I will come to a close, by saying, that it is probable, that you will not hear from me again; as the time of my departure is near at hand. I am, with trembling hands, and feeble knees, and lean on my staff, as Jacob did, when he blessed the two sons of Joseph. *ISAAC LANE.*

Pickens county, Alabama,
August 13, 1838.

DEAR BROTHER BENNETT: There is a general split in this country among the Baptists, and as such we have but few go-between fellows. The larger portion of our preachers have gone off with the New Light folks, but thank God we are not all shrine makers for the goddess of missions.

I will, if God willing, write you soon. May the God of peace be with you, my brother, and prosper you on your way.

WM. H. COOK.

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Isaac Lane,	1	B. Lawrence,	2 00
V. D. Whatley,*	5	Jacob Dooe,	0 75

*Miscarried.

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"Come out of Her, my People."

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COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

Lawrence county, Alabama,
July 25th, 1838.

DEAR BROTHER BENNETT: I have been thinking about writing to you for some time, but have delayed doing so until now. As the little paper which you edit corrects error and explains the truth and is somewhat edifying to the brethren of the Old School, I feel it impressed upon me to make known through the medium of the Primitive Baptist, some of the errors presented to view in our section of country.

I have got hold of the Minutes of the Baptist State Convention, and in looking over their proceedings find that B. S. Fant was appointed one of their agents in collecting money for benevolent purposes; say for the heathen, domestic missions, theological institutions on the old plan and likewise on the new plan. He stated in his report, that when he entered on the task he found it was necessary to be as wise as a serpent and as harmless as a dove. I think this wisdom is deception, and taken for the sake of money. He says the objections against it and prejudices have been entirely removed.

Now, bro. Bennett, this is not so; for he was through my neighborhood and went to some of the Old School Baptists, they said they would not support those institutions and in fact, some of their churches closed their doors against him; and after being refused by one of the brethren of subscribing to the theological schools, both being well acquainted, the next day they met but did speak, although brushing elbows. This circumstance reminds me of the scripture, where it says: Iniquity abounds and the love of many wax cold.

Mr. Fant says, he has received for the Convention $4312 in cash last year, and on subscriptions previously taken $206 12½; he now divides it out, $2275 is for the Baptist Theological on the new plan; $1750 for the Baptist Manual Labor Institute in unconditional and positive subscriptions; received in cash of the said positive subscriptions, $161 25; received $22 25 for domestic missions, and $54 55 for foreign missions. He says he has labored in their service ten months and twenty-three days. Making close calculations, for I would suppose that counting round numbers, twenty days would be easier expressed; but as it is something like the merchant in retail, there is something in the trimmings. And having rode about 3600 miles, and expended $47 75. I have enumerated the five different subscription lists to show, that the cloak of heathen missions is thrown over all the benevolent institutions of the day; for you see that out of the $4312, there are only $55 to send to the heathen. For you hear of scarcely any thing among those men, but sending the gospel to the heathen and of printing the Bible right; for they say it is wrong translated, therefore in this enlightened day it should be revised. And by this craft they make gain, 1 Tim. 6. 10: For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. 2 Tim. 4. part of 3 and 4: For the time will come, when they will not endure sound doctrine—and shall turn away their ears from truth unto fables. 2 Tim. 3. 5, 6, 7, here we have the nature of covetousness, the evil and sin of covetousness, and the mischief of it declared. The nature of it is an inordinate love of

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money, and insatiable desire after wealth: the evil and sinfulness of it is the root of sin, the root of all evil, tormenting fear, anger, malice, envy, deceit, oppression, bribery, perjury, vexations, law fruits. Covetousness is the root of heresy, in judgment as well as iniquity. In practice they have erred from the faith; in point of doctrine as well as practice it makes a man act as well as believe against the rule of faith for filthy lucre, the mischief of hurt and covetousness declared. It pierces through with sorrows, but whom doth it pierce? Bro. Bennett, you see whom it pierces; the poor, the needy, the widow, the fatherless, all that fall within the reach of its griping hand; nay, it does not spare its own master, or slave rather, but pierces them through with many sorrows. Says the apostle: Riches, ill gotten by covetousness or oppression, instead of making their owners merry, none can tell what gall or wormwood springs from this bitter root. The love of money is the root of all evil, of sin also, of trouble and disquiet.

Now, bro. Bennett, you see these are some of the missionary principles and institutions of the day My advice would be to all the Associations and churches that have not come out from among them to do so, for I understand there is one Lord, one faith, one baptism; there are not as many as there are institutions. The time is come when they do not endure sound doctrine. Brethren, still contend for the faith once delivered to the saints. There might be much more said, but as my sheet is full I come to a close.

Farewell, my dear brother; may the Lord strengthen and uphold you, is the prayer of a brother traveller to eternity.

DAVID JOHNSTON.

FOR THE PRIMITIVE BAPTIST.

Troup county, Georgia,
27th August, 1838.

Brother Bennett: Through severe afflictions and loss of eyesight, I have been unable for several months past to read or write; but I am again blest with sight, so as to be able to read and write some.

It may be thought too officious in me, to attempt to write any thing for the Primitive Baptist; at any rate, in my present debilitated state of mind and body, I do not presume to think of being able to write any thing worthy of a place in your columns. However, I will take the liberty of naming to *you*, something of the times here.

The missionary or Arminian Baptists, Methodists, and Arminian Presbyterians, (of the latter there are but few,) are all mixing and preaching together, apparently in full fellowship. Early in this summer, one of their meetings commenced which lasted, I think, upwards of thirty days; and then another at another place of some ten or twelve days, and a fourth has just ended; and I am just now told that a fifth is in progress, all in this county. And in all which combined forced marches, great exertions are making to increase quantity with little regard, it seems, to quality; and as little to what sect they are attached. They have raised a mighty wind, and the word of God authorises me to believe that "still small voice is not in it." I will here cite one case. At one of their meetings in a Methodist meeting house, one of their local preachers, (as I am credibly informed,) stood up and proclaimed, that if there were any there who felt determined to pray and seek until they got religion, to come forward and give him their hands, and that he would labor with or for them until they got religion, and that they would not again break the bread of life until they did obtain religion. Two men came forward and gave him their hands; it being night, they remained there laboring till about day light, when they professed to have obtained religion, and consequently were ready for breakfast.

Some time ago I thought I saw a disposition in these sects to meet, but the missionary Baptists have become more Arminian than these modern Pharisees, (Methodists,) and I see nothing to prevent their union but a compromise of that papal institution of sprinkling of children. Yet these Baptists say they are the true Old Baptists. Astonishing hardihood and effrontery!—Let us be called by thy name to take away our reproach, &c. &c.

Since the division, our little church seems to be in peace, and brotherly love seems to abound and flow from breast to breast; which is generally the case, as far as my knowledge extends, among the poor persecuted Primitives, who it seems have a cold and wintry season here. Winter is necessary, and when the sap is in the roots they grow and take strong and deep hold; and in God's own time, will bring forth fruit to his honor and glory. Let us to the utmost of our power be found in the

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discharge of our duty, and wait for the moving of the waters. Our watchmen are on the walls, and God has promised not to forsake his chosen; he will be with them in the sixth trouble, and in the seventh he will not forsake them. Therefore let us bear persecution patiently, and pray for our persecutors.

At no time or place have I ever heard as much noise about, and seen as little fruits of religion, as there is here. I am oppressed and persecuted for my faith, which I believe was the gift of God, and which I would not exchange for all the treasures of this world. Present persecutions may be the means in God's hands of sending the gospel into some other land. We have no account, in my opinion, of the gospel ever being carried in any other way. "If they persecute you in one place, flee into another."

My family as well as myself are under afflictions. I desire the prayers of our scattered brethren on our part. Your paper is of infinite service to our brethren throughout our vast extent of territory. I wish to take it while I live, and my children after me; or so long as it advocates Primitive Baptist gospel doctrines. May the Lord guide and bless your labors. I am, dear brother, yours in gospel bonds of affection.

CYNTHIA WHATLEY.

FOR THE PRIMITIVE BAPTIST.

Alabama, Marengo county,
August 10th, 1838

DEAR BROTHER BENNETT: I am a subscriber over a year. I tho't when I first received and read your valuable paper, I would file them for my own meditation, not certain of but few that were of my opinion. But after showing it and sending it to some I believed were Christians, it took with some of them like fire. I have since then given them out where I thought they would do good, and that was to Old School Baptists; and after they got acquainted with them, I hardly could keep them long enough to read.

Brother Yarbrough since he has read the paper you sent me, has withdrawn part of his church from the missionary schemes, which you will see in the enclosed.

Brother John Whitehead has by consent of his church, withdrawn from the new schemes and withdrawn from all the benevolent and mission institutions.

The opinions of old brother Lawrence some people try to criticise more on than any other subject. I would like to see more of his writings in your papers, let it be on what subject he pleases.

I am yours in gospel bonds.

MARK PORTER.

FOR THE PRIMITIVE BAPTIST.

Alabama, Marengo county,
August 19th, 1838.

DEAR BROTHER BENNETT: It seems a little astonishing to think, how assuming and smart some of the people who call themselves Baptists can appear; calculated to deceive the very elect, if it were possible. Now I have lived in the State of Alabama, from the age of eleven to the age of thirty-three, if I am favored to see the twenty-fifth of next month; which makes near twenty-two years. The greater part of the above time, I hope, I have been a strict observer of the walk of Christians; for I was raised by Baptist parents who I hope, yet stand firm in the faith once delivered to the saints. And if I am not deceived, about Oct. 1824, the Lord manifested his love to me in the pardon of my sins; yet I cannot say with Paul, for I conferred with flesh and blood for near four years. But in May, 1828, I was baptized by Elder Jas. Yarbrough, as a member of the Mount Pleasant church; though I am at present a member of the Bethlehem church, both in the above named county.

And I will let you know, that notwithstanding I have been called a preacher ever since I became a member of the church, my circle that I have labored in has been limited. Yet I have been noticing the many different schemes that have been creeping in amongst the Baptists for several years, and though they came in at first like lambs they now have assumed the form and appearance of lions; they hang together on all occasions, right or wrong; they rule many churches, and I may say, when assembled they have almost entirely ruled the Bethel Association for several years; while they pay very little attention to the old fathers in the gospel, who have labored without missionaries or money to plant and raise up the churches.

So you discover that I consider our Association in rather a disagreeable condition at present; yet I look forward with anxious anticipation, when I remember that our Association is again close at hand. And notwithstanding we have reason to fear,

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that a majority of our body will be in favor of supporting the moneyed schemes of the day, I rejoice, brother Bennett, to see a few who seem determined to stand firm and unshaken. Brother Yarbrough, one of the oldest ministers in my knowledge, and I suppose one of the oldest in the Association, has withdrawn from the Mount Pleasant church with near half its members, who were constituted into a church of twenty-nine members; and the Lord seems to be still adding to her number. The Bethlehem church that I serve as pastor, took into consideration in July conference the moneyed schemes of the day; and without a dissenting voice resolved, that they disapprove of all such, and I expect will represent herself in the Association in that way.

I am writing too extensive, I must come to a close; but, not without saying something about your paper. Not flattering you, I believe it has been of great advantage to the true believers in Christ in this section, so far as it has been circulated; tho' it has been circulated but little in the north end of our county.

If the Lord will, I expect to write to you again after our Association, which comes on Saturday before the first Lord's day in October.

Yours in Christian bonds.

JOHN WHITEHEAD.

FOR THE PRIMITIVE BAPTIST.

Alabama, Marengo county,
25th July, 1838.

DEAR BROTHER: A part of the Old School Baptists in this region with myself, feel somewhat desirous to give you a short sketch of the times and prospects of religion in this part of the vineyard.

We were amongst the first settlers in this county, after it was purchased from the savage tribes of our deserts; consequently societies of every order were to be formed according to the will and wishes of the people, and we, a few of the Old fashioned Baptists, having emigrated from places where we could enjoy the society and communion of each other, came to the conclusion to unite in the same faith and order again; and accordingly convened and called a presbytery, and were constituted on eleven members. And I continued to preach to this as well as other churches (at all times possible) the doctrine that I tho't to be revealed in the holy scriptures. And surely we were a happy people, (or much deceived;) for through the proceeds of industry and economy we were soon abounding with the good things of nature. And the people were quite attentive to religious devotion, and we believe the Lord was pleased to bless the things spoken; for immediately there commenced a revival and the church began to increase, and scarcely made any visible stop, until her number was about one hundred and fifty or sixty. And other sister churches in our region were also powerfully blessed with revivals and ingatherings, so much so, that it really appeared that all would soon be Christians. And our prosperity was soon (as it were) on the wings of the wind.

And here it appears that part of the predictions of our Saviour were fulfilled, for he said, in Matthew, 24 and 28: For wheresoever the carcase is, there will the eagles be gathered together. The consequence was, that our good ministering brethren soon visited us from various parts, and we received and enjoyed each other with gladness of heart. But we have since proven that our clusters, pleasant as they were, had now and then bitter herbs amongst them. For first it was urged, the necessity of Sunday schools, temperance societies, tract societies, Bible societies, and missionary societies, painted with all the lustre or beauty of benevolence or charity; and who could oppose them, though viewed by some as new inventions, with a distrustful eye. Next the great necessity of theological institutions, and advocating their cause by the eloquence and abilities of Mr. and Mr., or brother such an one, continually teeming through designing periodicals. And from that time I think may be well said, a visible check to the spirit and progress of religion; and party spirit and party principles began to prevail, each we believe having in some degree their influence over good Christians.

Now if human nature be zealous and ambitious to excel, it is hard to say where such things will lead a religious world; but we can only say that our condition was, some of us were in favor of the new schemes, and others were opposed to them, therefore not agreed; parties on both sides persevering and determined in integrity. And in our May conference, the question was taken of our body; and we found the votes equally divided, with the exception of a vote which I refused to give (though

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decidedly an antimissionary.) It was then continued till our next conference, at which time we had quite a confused and unpleasant time; and we the antimissionaries (finding we were rather in the minority, the balance what are called go-betweens) concluded, to avoid harsh dealing and bad feelings, I being their regular pastor for 18 or 20 years previous, that I should go in and sing a hymn and make prayer, and walk out and leave them and their confusion to themselves; which I did, and twenty-five of the old brethren and sisters came out after me. We then called a presbytery, and were constituted on twenty-nine members. Our next conference (last Saturday) we read into fellowship six members, some by experience and baptism, and believe we have flattering prospects to hope that the Lord will again visit and build up his flock.

And now, brother Bennett, it makes me rejoice that almost to a man that I have heard express their feelings, say they feel as though they had got rid of a burthen that they had carried for some years past. And we want you and our distant brethren to know our feelings under our situation. If you consider my line worth notice, insert it in your valuable paper. May the Lord grant to prosper you and enable you to prosecute your work to the good of the Christian world. Your paper has been but a short time in circulation with us, and it is much approved and will be subscribed for by several of our brethren; and we hope the applicants for said work will be sufficient to justify your continuance, as we believe it is calculated to do much good in the religious world.

JAMES YARBROUGH.

FOR THE PRIMITIVE BAPTIST.

Pittsylvania, Va. Aug. 28, 1838.

Brother Editor: I again wish to let you and my brethren hear from me on the subject of missions, &c. as I have a tract or a pamphlet before me on this subject, which represents to my view the track of the devil; and I think it is, from the description brother Lawrence has given us of his track. This pamphlet is called, "A plain and friendly talk, for those who profess to love Christ, and the souls of men: but oppose the spread of religious knowledge."

Now, my friend, I must say to you this tract was not sent to me by any person, but was sent by mail; which is not a smart act of a man, to send you or me a communication by mail or otherwise, without his name to it; which is not to this tract, and I do not believe that the sender or writer of it was or is a gentleman. No, I do not; for if he had thought that he reasoned well and had the scripture on his side, he would not have been ashamed of his name. But he is like the Lord said evil doers were; yes, the Lord said they would not come to the light, because their deeds were evil. And so is this man, which I will prove in time and place if the Lord will support me.

Now in showing his evils and falsehood, I must have a name for him; and as he has not given his name, I must take the liberty of naming him, and hope he will not think it amiss of me if I should not give him as pretty a name as he might wish. But if he does not like the name I may give him, I hope he will save me the trouble of doing it again, by doing it himself. So I will name him Mr. Sneak, as I do not think he is worthy of a scripture name; but I will call him Elymas, the sorcerer, and will say to him what Paul said to Elymas: O full of all subtilty, and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord? Acts, 13. 10. Here it does appear that Paul did talk very plain to this perverter, and so ought we, my brethren; and I for one must be plain, for it suits my feelings and I have not sense enough nor education enough to smooth up and blarney my fellow men. No, sir, I cannot; neither ought we to do it.

But I must tell why I think the writer of the above tract should be named Mr. Sneak. The reason is, because I do not know that there is much difference between sneaking and creeping; and you know, my readers, that it is written: Some should creep into widows' houses, &c. Here you may see that there should be creepers or sneakers, and I think there is but little difference between Mr. Sneak and those creepers we read of. And so when I say Mr. Sneak, I mean the writer of the tract called, A plain and friendly talk. Here I will say to Mr. Sneak, that I hope he will not get mad, as I only want to contiuue the subject of plain and friendly talk.

But now I will come to the argument, and take it up as it comes and dispose of it as the Lord will enable me. First, I have no objection to the spread of religious

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knowledge; no, sir, I am as fond of the spread of the knowledge of Jesus as you are, for that knowledge is life eternal But here I would say, this knowledge is the gift of God, and there is no man that will profess to love Christ and the souls of men, that will oppose that knowledge. No, sir, they cannot, while they profess to love Christ and the souls of men, without they do like you missionaries do when you go through the country and tell the people how you love the souls of men, and beg the people for money to send the gospel to the heathen, and say that is your object when it is not; for it is the money you get as your hire is the object, sir, and not souls, as we have heard from you. And when you get our money, if we do not give you more than $25 or $30 per month, you pocket that for your hire and the devil may take the heathen for what you care. And if we would keep our cash your love would soon get cold, Mr. Sneak, and thus you oppose the spread of religious knowledge.

But again, sir: I believe that all that are made heirs and joint heirs with our Lord Jesus Christ, do love the spread of religious knowledge, on the terms of the gospel and according to the word of God. But here I will say to the Sneak family, we only differ in the way which this knowledge can be obtained. And I say, this is the gift of God and that no man can come to that knowledge except the Father draw him. So it is the gift of God according to his purpose and grace given us in Christ Jesus before the world was. So I am not opposed to religious knowledge; no, sir, but I am opposed to so much begging and lying as are carried on by missionaries.

Again: here, my readers, you may see that Mr. Sneak has sneaked from the spread of religious knowledge to the support of missionaries, and says, all that are opposed to missionaries are opposed to religious knowledge; which is not the truth. But again: he asks, what is the cause of your faith in the Son of God? he answers, surely the preaching of the gospel. This, I say, is not so; for faith is the gift of God, and not preaching. For if it was preaching, then all would have faith, for all did have preaching from the disciples; for the command was, Go into all the world, and preach the gospel to every creature. Here you see the disciples were commanded to preach to every creature. And I believe they did preach to all, for the command was to every creature, and I believe the disciples did fulfil the command given to them.

So if Mr. Sneak is right, then hearing does cause faith; and if so, then all have had faith, for all have had the gospel preached to them. But he is wrong, for faith is the gift of God, not the gift of hearing. Here he says to the Old School Baptists, or to those who oppose missions, I hear you say that nothing is plainer than that hearing causes faith. I will say to him, that he surely was mistaken; it could not be one that was opposed to missions that said, nothing is plainer. No, Mr. Sneak, if you heard that from any one, you must have heard it from your father the devil; which is the father of all the Sneak family.

Again: Mr. Sneak says, it is clear that Christ wants every sinner on earth to know what he has done for to save them. Here Mr. Sneak is wrong again; for he thinks that Christ Jesus the Son of God cannot do what he wants to do, or cannot make known what he has done for sinners, without being beholden to man, which is not so, for he will do all his pleasure. And again: He has all power in heaven and on earth given into his hands; then he is not beholden to you, missionaries. No, sir, he will do all his pleasure.

Again: Mr. Sneak says, if you refuse to aid in it, you may, nay, you will refuse to do what you are expected to do. Here, my brethren, you may see that Mr. Sneak says, God does expect what he may not get. But this is not so; for it is written, what the Lord purposes shall come to pass. And I believe that God does not expect any thing, but knows all things; for it is written, Known unto God are all his works, from the foundation of the world. So he knows all about sending the gospel, for that is his work, and he does not expect thus or so in this work, as you say he does. No, he knows all things and controls all things according to his purpose. And you are wrong here, and I believe you have been wrong all your life.

Again: Mr. Sneak says, do you desire to know what missionaries and those who support them wish to accomplish? If you do, I will tell you; it is to spread the knowledge of Christ and his doctrines. Here I say that the missionaries all are wrong, for they will teach doctrines in place of doctrine, and so pervert the gospel; for there is but one doctrine of the Lord, but Mr.

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Sneak says doctrines, which is wrong when applied to Christ, but right when applied to devils. For it is written, there are doctrines of devils; and not of God. And when I hear a man preach doctrines, or encourage the people to believe in doctrines, I believe he is taught of the devil and his will he will do.

So I cannot have faith in you, Mr. Sneak, for you will take doctrines in place of doctrine, and say, do not fall out about these little things, for they are non-essentials. Now, sir, you have not told the truth, for there are no non-essentials in the New Testament. And we are not commanded in one place to contend earnestly for the faiths once delivered unto the saints; no, sir, we are not; but we are commanded to contend for the faith once delivered unto the saints. And so we are commanded to continue stedfast in the apostles' doctrine; and not doctrines. So you are wrong here again, and I believe you are all wrong and will be wrong as long as you continue to support the mission cause as it now is; for its root and main spring is money, and without that you all will fall. For God has not promised to support you; no, he has not. But I think I hear you say, we can support ourselves, just let us be called by thy name, &c. But you shall not. (*to be continued.*)

RUDOLPH RORER.

P. S. Brother Bennett, I wish you or any of my brethren that may see a word wrong, in this communication or in any of my letters, that may cause hard feelings between brethren, to write to me and say what is wrong, and send it to me by mail to Berger's store; and if I see that I have erred I will correct it, and I think that will be a better way for us as brethren than to expose one another thro' the Primitive Baptist. My dear brethren, I think we ought to try to cultivate the unity of the Spirit according to the word of truth; and if we do not understand each other on the first acquaintance, let us try to get better acquainted and then if we cannot see eye to eye, and cannot speak the same thing in the doctrine of Christ, then and there is the time I am willing to give up fellowship; but we must know that this is the case. May the Lord keep us in the unity of his Spirit. Farewell. *R. R.*

No religious duty ever required a man to let his family become to suffer for food and raiment.—*Ed.*

FOR THE PRIMITIVE BAPTIST.

Upson county, Georgia,
June 15th, 1838.

BROTHER BENNETT: I am much delighted with the perusal of your valuable paper, the Primitive Baptist. It is I believe a source of much interest and edification to the weaklings of the flock. I am glad that such a periodical holding forth as I believe the apostolic doctrine,) has found its way into this part of God's moral vineyard. I became a subscriber for your second volume, that being the first I had seen, since which time I have received the Nos. regularly.

Now, bro. Bennett, having taken up my pen, I hope it will not be a trespass to say something in relation to things, as they are in this section of country, among the people of God. There is much division among us in Associations, churches, and even in families. The missionary gale has almost become a tornado; prostrating, and in some instances forcing up by the roots, the inhabitants of the forest. It has driven some of His Majesty's fleet far off the coast. Much apparent injury is done to vessels and lading; some have cast anchor and lightened by putting off such of the cargo as was most expedient, and most of them seem likely to brave the fury of the waves. Others, for want of naval skill, proper ballast, energy and courage in the seamen, have run foul with the current and moored on institutionism: such is the fate of the vessel on which I took my passage.

For several years we had good weather, fair winds, smooth sea, and not unfrequently a missionary breeze; but this was gentle and by some scarcely perceivable, and thus we sailed from harbor to harbor many days. The breeze, however, became more strong and humid; and bringing with it some noxious vapors, gave alarm to some of our sailors. Some said these vapors were contagious and nauseous, for they were ærial spirits like unto frogs. Others said, they thought they were ominous of a storm or some great calamity. Another said, hush! it is the breath of Prince Immanuel, saying, go into Birma and preach. Others said, nay, it is priestcraft. Now we were driven many degrees from the direction of the compass and course laid down in the chart. 1 Cor. 1. 10: Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions

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among you; but that ye be perfectly joined together in the same mind, and in the same judgment. Such being the various sentiments, the chart was further examined to find something more tangible; and there it was written, 1 John, 4. 1: Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. Mark, 7. 7 and 8: Howbeit, in vain do they worship me, teaching for doctrines the commandments of men. For laying aside the commandment of God, ye hold the tradition of men. Colos. 2. 20: If ye be dead with Christ from the rudiments of the world, why as though living in the world, are ye subject to ordinances, (touch not, taste not; handle not; which are all to perish with the using;) after the commandments and doctrines of men. And many other passages.

No support for institutionism being found, several of our shipmates took a discharge and joined another ship, where the air was more pure; this made us more weak and less able in case of an attack to defend and manage the vessel.

The breeze had now become a gale;
Thus for the Harbor we set sail.

It may be proper here to remark, that this vessel is the oldest of the squadron; that her sails were not all of the same piece, some being botched with institution canvass; also, that there was more bilge than pure water, which had now become quite offensive. There were on board, according to return, thsee score and two souls, including officers, privates, males and females.

Thus, having reached Council Harbor, the squadron, met in session, took their seats in council, and in their deliberations, believing institutionism to be prejudicial to His Majesty's cause, declared a non-intercourse with all vessels, either confederate or allied to institutionism. This, resolution in council, caused much excitement and interest of feelings among the shipmates; and it was thought that nothing short of a mutiny would be the consequence. After cruising awhile on the bay of inquiry, finding the state of things grew no better and that in our then condition we could not be received in council; it was deemed best to try the test and put it to an issue. I have visited many vessels and have been on board several; yet in all my sailing, have never before witnessed such an afflicting scene among shipmates:—

A house against itself divided,
Most for missionism sided;
A few were for the good old way,
Some on the fence until this day,
We who are for the good old way
Which the apostles taught,
The institutions of the day
We deem them worse than naught.
The sons and daughters of the Jews
Must never wed with those
Of Moab, Ashdod—but refuse;
They ever will prove foes.
The bride of Christ must spotless be,
Pure, innocent and clean;
Upon her vesture not a stain,
Nor spot, should e'er be seen:
Her vesture is Christ's righteousness,
And his alone throughout,
Man's institutions of the day,
Would make an odious blot.

Thus, brother Editor, we have, for Christ's sake and the gospel's, I trust, forsaken house and land and brethren, in expectation of receiving manifold more in this world with persecution, and in the world to come eternal life. (Mark, 10.) And may we not have that confidence in Jehovah, and say with the poet:—

We all may like ships, by tempests be toss'd,
On perilous seas, yet cannot be lost.

No, brother Editor, Christ's elect cannot be lost. Christ's sheep hear *his* voice and they follow *him*, not missionism nor any other—isms nor—ites in opposition to divine revelation.

Now, brother Bennett, if the metaphor will hold out that our church affairs and relations are similar to those of a seafaring life; would it not be an unusual sight and quite unseemly in a female, to appear above deck in time of a squall, acting the part of a jack tar; pulling the ropes, climbing the rigging, unfurling the sails, &c.? At this over boldness and zeal in a female, would not the wonted exertions and assiduity of the sailors be much retarded? and would not other females be emboldened to do likewise? Such was the imprudent course of a shipmate with us, and such the duplicity and assumed license of the officer. I like to see things stand where they should; and should not females keep under deck? It is found in the chart, 1 Cor. 14. 33: God is not the author of confusion, but of peace, as in all the churches of the saints. Let your women keep silence in the churches; for it is not permitted unto them to speak, &c.—for it is a shame for women to speak in the church, &c. Now we know whatever is a shame causes confusion. God is the author of peace. Again; The man was not deceived, but the woman being decei-

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ved was found in the transgression. She is said to be the weaker vessel, weaker than man, consequently less capable of judging and ruling.

Let not the head become the tail,
Lest symmetry and beauty fail;
And all deformity prevail.

I have written more than I first intended, and must now close by the following lines:

Wherever error here you find,
Detect it, whatsoever kind:
The truth give place, I say you may,
And all that's error throw away.
You may in this acrostic see,
Lo! it's a friend thus speaks to thee;
O yes! if I the truth don't tell,
Retain it not:—so fare you well.

Your brother in tribulation.

W. D. TAYLOR.

Harbor, Echaconnee Association.

THE PRIMITIVE BAPTIST.

SATURDAY, OCTOBER 13, 1838.

Another Effort.—In the Recorder and Watchman of August 4, it is stated that the "N. C. State Convention" have had "no agent in the field for the last two years," in consequence of which, "systematic effort" has been wanting, and "contributions from the churches have been gradually declining." The Committee appointed to procure an agent for the present year, it seems, have "entirely failed in their endeavors to procure a suitable" one, and have now addressed a circular "to the churches, primary societies, and missionaries favorable to the N. C. State Convention," calling for renewed effort. "The committee" state that "the Domestic mission fund," in its receipts for the last year, fell short of its expenditures by some three hundred dollars, and that it is likely to fall short the present year, by a larger amount; that "the Education fund" is likely to fail more than the Domestic mission fund; and that the Foreign mission fund "needs enlargement."

The Committee recommend the following *means*, namely: to form "*primary societies*" to aid the Convention by counsel and funds; to have a "President, Secretary, Treasurer, and a small executive committee," to collect money for the Convention. Where this is not convenient, "let some active brother," a friend to the Convention, "carry round a subscription paper, appropriately headed—record subscriptions—collect and send to the Convention." If any of the Old Societies now exist, they recommend them to reorganize, rouse up, and make a fresh beginning. They again challenge their friends to the judgment seat of Christ, thus:

"You have plenty and to spare. God has blessed most of you with an abundance of this world's goods—many of you are rich. Will you part with a tenth, a twentieth, a fiftieth, for the honor of our Lord and his languishing cause? All of you are on your way to the grave, and to the judgment seat. You will soon be there. The places which now know you, will soon know you no more. The opportunities for doing good, which are now presented, will soon be passed for ever. Will you "do with your might whatsoever your hand findeth to do?" Will you "seek to lay up treasure in heaven," while the day lingers? Will you improve the talents committed to your care, as faithful stewards of God?"

And yet, these are not "new measures," but means laid down plain and broad in the Testament, and a true *Biblical record* made of them in the Circular before us. So the Convention would tell us; and they would trumpet the O. S. who reject such proceedings as being no part of Bible record, declaring them to be "innovators and silly deceivers." Yes, the O. S. Baptists, by the reckoning of the New School, had in Paul's day, for spreading the gospel and the Bible a Convention, with its separate funds, its committees and agents, its primary societies and subscription holders; and then promised the people if they would liberally support these things, they should be fat; but threatened them, if they did not, they would remember them and face them at the bar of God for their neglect. Yes, give to the Convention, and thereby *lay up treasure in heaven*. We ask the Committee, and all missionaries seriously to tell if they *will not cease to* pervert the right way of the Lord?

Mr. R. McNabb writes to the Biblical Editor, that he has travelled thro' Chatham and Orange; and has no question but that the Lord will revive religion in some of the churches which he visited. But while he looks for a change of this kind, he regrets that there are members in some of those churches who are soliciting their anti-missionary Baptists to travel among them. This circumstance leads the latter through the part of the Sandy Creek Association. Mr. McNabb seems to be in difficulties, sure enough. While he is elated at seeing unquestionably that the Lord is going to revive religion in some of the churches he visited, his spirits fall—some members there invite anti-missionaries. And that, again, brings them through part of the Sandy Creek Association. But he takes heart again, seeing "it will be a difficult matter for them to do much harm; for in all the churches he finds there are brethren who are ready to expose their inconsistent views."

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Now if every body could come out as well as Mr. M. it seems that they ought not to complain. But then the O. S. B. may do *harm, possibly*, if they go through the Sandy Creek bounds; particularly as there is a revival in contemplation, and even in sight.

Our brethren of the Old School will please be careful, and if they visit the churches in Chatham and Orange, try to go round the Sandy Creek; or if that be too hard, and they must go through the S. C. Asso'n, try not to blight the prospect before, by any of their unscriptural notions against missions, or by their antinomian doctrines; as Mr. McNabb would seem to say. And for fear they may do harm, he writes to Mr. Meredith, to tell him there is going to be a revival in Orange and Chatham, but, unfortunately, the anti-missionary Baptists pass through a part of the Sandy Creek Asso'n, and peradventure Mr. M. can help. Now, if Mr. Meredith will respond to Mr. McNabb's call, he may tell all whom it concerns; O yes, this revival which is coming is the fruit of missionary labor—the fruit of operations performed by "active zealous Christians" out of connection with their church relations, and by "separate institutions formed for the purpose:" and these are the instruments which are building up the kingdom of heaven. Hence, let all O. S. Baptists keep away from Orange, Chatham, and the Sandy Creek Association, with their unhallowed, with their old church relations, and institutions not separated from the church. And then Mr. McNabb may answer, Amen.—*Editor.*

FOR THE PRIMITIVE BAPTIST.

Bear Creek, Henry county, Ga.
Aug. 24th 1838.

(*continued.*)

But this happy state did not continue long, before I began to fear that I was mistaken. I feared I had dreamed it, and had just thought of the passage of scripture and verse of the song—and under this suggestion I became miserable. And having told my wife, and fearing I should turn back again into the world and disgrace myself and dishonor the cause of God, I got my wife's promise not to tell flesh living, and determined myself not to do it, and to live as orderly as I could and if I done no good to do no harm, for I felt I was tired of sin. But there was a constant emotion of mind, tell your father what the Lord has done for your soul. I went to his house that morning on business, but still resolved not to tell any one; and it occurred to my mind, he that believeth and is baptized shall be saved. And it filled my soul with joy, and I did believe that God for Christ's sake had forgiven my sins. I wept for joy, and praised the Lord in my soul; but still feared to let it be known.

I arrived at the house, and my father was in the house. I heard him step out at the door, and I recollect resolving I would tell him; but I have no distinct recollection how I got to him. The next thing I recollect, I had the old man round the neck and he exclaimed, why what is the matter? And before I could speak he said, oh—and then exclaimed, bless the Lord, O my soul, let all within me bless his holy name. And I found myself telling my brothers and sisters they must believe and be baptized, or be lost. And from then till now I have been hobbling along; sometimes I fear I am no Christian, my heart is so hard and my mind so wandering it seems as if it cannot be so. And other times all the world could not convince me that I was not a Christian, and I think I will never doubt again.

Soon after my deliverance, my mind was exercised on the everlasting love of God bestowed on me, the chief of sinners, and the condition of my fellow beings; and the emotion was, tell them of the goodness of God, warn them of their danger. But something would as often say, if you try you will fail and dishonor the cause and disgrace yourself. But still the impression remained, and the first thing I ever said in public was before I joined the church; and after which it seems to me I was as miserable as I could be to live. I thought I had dishonored the cause, disgraced myself, and hurt the feelings of every Christian there. And after I joined the church, to relieve my mind and excuse myself from so great a work, for which I thought I had not the first qualification, I brought my family, my poverty, my ignorance, and all that I could; but in vain. When alone in the woods, or in my farm, a passage of scripture would occur to my mind, and my mind would travel on it till it appeared to me I was the worst fool upon earth. And at last, when alone one day in the woods I was bringing all my objections and it occurred to my mind,—lo! I will be with you alway, even to the end of the world—and the question was asked me, can you distrust the Lord? If you are insufficient, he is sufficient; if you are ignorant, he is wise. And right here I agreed in my mind I would try, but my nature opposed and I through weakness shrank until myself and family were twice brought near the grave, and the Lord touched my substance till it looked like all would be gone. And about this time he took my father to himself, and it looked to me there was none to warn the people nor to comfort Zion; and with much trembling I began in October 1822, and I have been beginning and quitting ever since. Sometimes I have thought I would never try again, and at other times when I have received a little

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strength, I have thought I would redouble my exertions and preach as long as I live.

And, my brethren, I have rode down two as good horses as ever were in Georgia, I reckon; I have travelled thousands of miles, I have tried to preach and pray often, I have been permitted to baptise many; but the best performance of mine must be cleansed by the blood of the Lamb, or it never can be accepted of God. And when I shall be done riding from place to place, and shall have preached the last sermon; when the tongue of calumny shall be conquered, and the last slander reported, I shall be a poor unprofitable servant, having only done that that was my duty to do. And I shall stand a naked sinner before God, if not clad in the imputed righteousness of Jesus Christ; and if saved at last, it will be a sinner saved by grace alone.

Finally, brethren, farewell; be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you.

WILLIAM MOSELEY.

FOR THE PRIMITIVE BAPTIST.

Sellersburg, Clark county, Indiana,
August 8th, 1838.

Brother Bennett: I again write you and the brethren a few lines on the subject of the religion of Jesus Christ, who is called the word of God, and God over all, blessed forever. And holds the seven stars in his hand, the ministers of Jesus Christ, to preach the gospel to all nations and feed the church of God; which he has purchased with his own blood, and the gates of hell shall not prevail against it, for he is the chief corner stone.

And there are many (apparently) anxiously engaged in building, whether called to the work or not. Truly there are many called, but few chosen. God having purchased his church: Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace be multiplied. Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead. Ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot: who verily was foreordained before the foundation of the world, but was manifest in these last times for you. 1 Peter, 1. 1, 2, 3, 18, 19, 20.

Then the church having one Lord, one faith, and one baptism—the one Lord is Father, Son and Holy Ghost; and the one faith is the gift of God—by grace are ye saved through faith and that not of yourselves, it is the gift of God; and the one baptism is of Christ—the same is he which baptizeth with the Holy Ghost. John, 1. 33. Which goes to show his glorious reign, and the exercise of his mighty power in subduing the reigning principle of sin in the soul, and taking possession thereof. In the last day, that great day of the feast, Jesus stood and cried, saying, if any man thirst let him come unto me and drink. He that believeth on me, as the scriptures hath said, out of his belly shall flow rivers of living water. But this spake he of the spirit which they that believe on him should receive; for the Holy Ghost was not yet given, because that Jesus was not yet glorified; and should be the privilege and seal of every believer—which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory. Eph. 1. 14. And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption, 4. 30. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Gal. 4. 6. If we live in the Spirit let us walk in the Spirit—and that no man can say that Jesus is the Lord, but by the Holy Ghost. 1 Cor. 12. 3. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. 13. Now if any man have not the Spirit of Christ, he is none of his. And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised Christ up from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. For as many as are led by the Spirit of God, they are the sons of God. Rom. 8. 9—14.

This is the Spirit of adoption, adopted into the one body or church of God, that he has purchased with his own blood. So much goes to prove the one baptism, and we can plainly discover how John became a Baptist, being sanctified from the womb; for we never read that he was baptized

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with water. So it takes the Spirit, or principle of Christ, to make a true or divine Baptist, and as the doctrine of the resurrection was and is the grand principle on which the church rests her eternal all, and many in that day as well as this deny the doctrine of the resurrection, yet Christ says, I am the resurrection and the life. And the apostle Paul contended earnestly for this glorious doctrine. How say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen: And if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God. Again: What shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead? and why stand we in jeopardy every hour? Awake to righteousness, and sin not; for some have not the knowledge of God. 1 Cor. 15. 12—17; 29, 30; 34.

Thus it becometh us to fulfil all righteousness. Then he suffered him. For John was to prepare the way of the Lord, make his paths strait, and which shall prepare thy way before thee. Matt. 3. 15; 11. 10 So Christ was to die, be buried, and arise again. So John was to show the path that Jesus had to go in the act of baptism. Then the word is used figuratively, to signify a burial and resurrection. Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection. Rom. 6. 3—5. Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead. It seems too plain for argument, that baptism is here compared to a burial and resurrection; in which the believer or saint being dead indeed unto sin, but alive unto God through Jesus Christ our Lord, as those that are alive from the dead. Rom 6. 11—13.

Again: when Peter spake of the ark, and that there were eight souls saved by water, the like figure whereunto baptism doth also now save us; (not the putting away the filth of the flesh, but answer of a good conscience toward God,) by the resurrection of Jesus Christ. So then baptism is an ordinance of God instituted for his family, or for the believers in Christ: for the believer in Christ is born of God: whosoever believeth that Jesus is the Christ, is born of God. Then baptism is not the new birth; but the new birth of the Spirit of God makes him a fit subject for baptism, and in the act of baptism it shows the separation between the believer and the world. Dead to sin, and alive unto God. Neither does the scripture hold forth the doctrine of baptism of water to be the door into the church of God; for I have proven that a believer is born of God. For when a child is born of its mother, it is in the world of nature; so also when a saint is born of God, he is in the church of God and has a right to the ordinances of the same. And baptism and the Lord's supper being the two ordinances of the gospel belonging to the church, she has that right to administer the same to such as she believes are born of God, and therefore receives them into fellowship as members of Christ's body, and administers the same to the believer. Then the church sets forth her lively faith in the death and resurrection of Jesus Christ. When Christ administered the supper to his disciples, he said unto them, I will not drink henceforth of the fruit of the vine, until that day when I drink it new with you in my Father's kingdom. Matt. 26. 29. Which will be after the resurrection of the saints. So we think no one has a right to come to the Lord's table to commune with the saints, until they be resurrected with Christ from the watery grave.

Your brother in Christ, and minister of the Lord. *M. W. SELLERS.*

FOR THE PRIMITIVE BAPTIST.

Pickens county, Alabama,
August 25th, 1838.

BROTHER BENNETT: I once more take up my pen to drop you, and our Old School brethren and all to whom these lines may come, a few of my thoughts relative to some movements of the friends of the new-fangled schemes in this country.

I this day have before me, the Minutes of the Mississippi Baptist State Convention, as inserted in a periodical edited by A. Vaughn and G. F. Heard, Mobile Monitor, vol. 1, No. 31. Article 35. Resolved, that the Board be authorised to obtain, if possible, a charter for this Convention,

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before the next annual meeting. This is an extract from the above recited Minutes. I now call your attention to the declaration of independence, in which was guaranteed unto us the right of worshipping God agreeably to the dictates of our own consciences; which was sustained by the blood of our forefathers. Now I call upon all the lovers of liberty, to be upon your guard while it is day, for the night cometh when no man can work. Now, we understand that the church of Rome once was the true church, planted by the apostle Paul, and remained so until the time of Constantine; after which, it (its doctrine and ordinances) were established and enforced by law. From which effects were brought on all the persecution, and bloodshed that we have an account of, of Roman Catholic order. Then O, all you Old School Baptists; O, all you lovers of liberty; O, all you fence-riders, the time of peace is the time to prepare for war.

You recollect that before the independence of the United States, our forefathers were tributary to the high church of England; they had to pay a certain part or sum to their priest yearly, whether they were of his order or not; or whether they ever heard him or not. And if they were poor and not able to pay, it was made by distress and sale. And I had as lieve be tributary to the high church of England, or priests of that order, as to modern priests, or the missionaries of t e present day. And I am certain from their movements and resolutions, that their will is good and all they want is power. Then I would recommend to all the lovers of liberty to be on your watch, and see that you do not vote for them to legislate for you; for if you give them the power, they will exercise it over you, and before you are aware of what is coming upon you, they will have the yoke upon you, and then, my readers, we may say farewell to our religious liberty.

Extract from the same paper: Upon a review of the whole subject, we find much room for thankfulness to the God of missions. Now, my brethren, the true and living God is the God that I wish to be thankful to; but if the God of missions is the true God, they (the missionaries) have given him a nick name; for I have searched the scriptures and do not find him in no place styled the God of missions. Then as God Almighty is not known in holy writ by the name of the God of missions, I shall take it for granted that it is not the God of Abraham, &c. that here is alluded to. Then I would ask, who this God of missions is, as it is not the God of the whole earth? Is it money, or is it Theological Schools, or is it some one of their leading characters? This I would like to know; but will wait for an answer, for I reckon that he needs a great deal more money to carry on his work than God the creator does. For he has said: Isaiah, 52 ch. 3 verse: For thus saith the Lord, ye have sold yourselves for nought; and ye shall be redeemed without money.

I notice some periodical of an elderly man of this State, who has undertaken to prove from history that missionary operations are of an ancient date, and that the Primitive Baptists and those schemes went hand in hand some centuries ago. A groat for such testimony. He has taken a proposition, and said, history says so; and again another proposition, and history says so. I would here ask the venerable gentleman, what history he has allusion to? I would ask, if it is not his own history which he has been for two or three years preparing under the patronage of the Alabama Baptist State Convention? as I do not believe, that he can prove what he has undertaken, without he applies to some such history as the one above referred to, prepared by (H. Holcombe.)

I thought to have said something about what our New School folks are doing. They have meetings almost all the time; they call them protracted meetings, (but I had rather call them distracted meetings.) Now you know, that if you see a distracted man start off, you know not where he will go nor when he will return. So are the protracted meetings. I must close for the present.

Yours in the best of love, &c.

SAMUEL C. JOHNSON.

FOR THE PRIMITIVE BAPTIST.

Georgia, Campbell county,
Aug 21st, 1838.

DEAR BROTHER BENNETT: One of your little periodicals fell into my hand lately, whose pages I perused with much interest; and finding some of my brethren that are fond of Primitive things, we (or I) want six of the copies for one year.

By directing those papers as above, you will much oblige your brother in the gospel.

WILLIAM TIPPIT.

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FOR THE PRIMITIVE BAPTIST.

Humphhreys county, Tennessee,
August 17th, 1838.

BROTHER BENNETT: I wish to obtain your valuable paper. Something like two years ago I had the opportunity of reading a pamphlet entitled the Basket of Fragments, which made my heart glad when I found there was such a valiant soldier for the cause of truth as brother Lawrence, in the Eastern States; for verbal reports have said, that the Baptists had nearly all gone off after the new schemes of the day in that part of the country. And I was ready to conclude that the altars were dug down and the prophets were slain by the missionary spirits. But since I have had recourse to the Primitive Baptist, I feel encouraged that the Lord has yet reserved to himself seven thousand that have not bowed their knee to the image of Baal, in the Eastern States. As to West Tennessee Association, we are but a poor people; churches are generally thin of members and preachers scarce, and from some of these reasons we have not been much haunted by money hunters. Right or wrong we are very uniform on the doctrine of grace, but the Associations and churches around us some of them have experienced very serious times.

The doctrine of general atonement and general provision and special application, some years back, began to prevail; and when they got proselytes on their side of the question, they appeared very bold in their cause. And the Old Fashioned Baptists seemed to grow bold also in the cause of God, and then rents began to take place. After this, the Campbell doctrine or reformers swept off some more, which could be very well spared; but we are still like Gideon's army, yet too many. But the missionary scheme has swept away a multitude more; but the apostle said, that all things should work together for good to them that love God, to them who are the called according to his purpose. And I am confident that I can see more union among the brethren than I could see years ago, when we were mixed up with these life savers and Christian makers. But I still want the Old Baptists to be more uniform.

Some style us the Old School Baptists, others the Old Fashioned Baptists, and some the Predestinarian Baptists. I would be glad to know what title would be right. I find also different ideas among the brethren about the office of deacon, also in respect to preachers having the pastoral care of an individual church. We find that some are fond of the title of pastors, while others refuse it entirely, yet conclude that the care of all the churches is upon them. These three subjects I would be glad that some of the able brethren would give their views upon them.

Brother Bennett, if this letter or any part of it is worthy of a place in your paper, I want you to use your pleasure.

LEVI KIRKLAND.

FOR THE PRIMITIVE BAPTIST.

Georgia, Henry county,
August 19th, 1838.

BROTHER BENNETT: I am well pleased with your paper, believing that it contains the doctrine of truth; and I believe that it is separating the truth from error. And I hope, that if it be the right and the true doctrine, that it will finally gain the day and bring to shame all the enemies of Christ and his kingdom, whom we see going through the world at this time, arguing and disputing with the true followers of Christ. We have none of those bold missionaries in our settlement, but we have a sort that are full as bad or a little worse; for they will contend for the institutions or the principles of them all day, and still say, that they have no more use for them than I have. And of all the people that I have ever seen they pester me the worst; they will say, you declared a non-fellowship for us and what is it for? I answer them now, one and all, that I believe they or their leaders are not so blind as they pretend to be. There is a great fuss here about a middle ground, or a liberality point; and I believe the end of this liberality will be bondage. And for a middle ground, we have but one man in our church that stands on it, if my judgment is correct; but when I try to tell them of their faults, they will say, that is no good spirit, or, you have no experience of grace or you would not judge so hard. And as to that part I know not, but one thing I do know, I very well recollect the mournful night when having done all that I could do or think of doing, and finally giving all up for lost, I could not think of going to sleep without trying to pray before I lay down; and having said all that I could find to say and still got worse all the time, till at length gaining nothing I went to and

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gave up all to God, crying, Lord, thou must save, or I must be forever lost. And so lost all my knowledge, so that I know not whether I went to sleep or not; but when the word came to me, the first thing I knew I was off of the bed and going out of the house, thinking at the same time that when I got out of the house I should see my Saviour there. And getting disappointed then, I often have fears that I have never witnessed the true religion of Christ; but if ever I have, I do not believe that it was man or money that gave it to me, or could have done it.

But as to the gospel going to all nations, I believe it will go; and that too when the Lord pleases to send it he can send it without money or theological schools to qualify men to carry it. I do not learn that ever Peter was taught in any of them before he went to Cornelius, yet he went when commanded. Neither do I learn that ever Jonah waited to go to school, when called to go to Nineveh; yet he tried to shun it, but could not. Neither did ever any of the Lord's designs fall through, neither do I believe that it ever will be the case. And I believe these men that are daily begging money for the Lord, are begging it for their own use, and put on that cloak to hide their own shame to keep from being called beggars. Pride makes them take the name of missionaries, and laziness makes them beg.

Before I close my remarks, I would friendly ask the missionaries if they do believe they are doing God service, or are trying, like satan tried to destroy Job, to destroy the Old School Baptists? If this be the case, may the true Christian exercise patience like Job, is my prayer; tho' fearing they cannot do this, may the Lord help us to stand the best way that we can And when there are hard and harsh things thrown at us, may the Lord enable us to bear them with patience, and stand by the truth and lean on the same; so that their proud and polluted strifes may never injure us, as I do not believe that all the powers of satan and all the strifes of his followers, can in the least degree frustrate the design of the Lord. So I humbly beg and request of all true followers of our Lord and Saviour Jesus Christ, to throw your all on the Lord and be not in fear of any man, for they will scare you if they can. Therefore it is necessary that we that wish to live in the fear of the Lord, believe them no further than we see a thus saith the Lord for their works. For I learn from the scriptures of truth, that ever since the Lord has had a people in the world, satan has had his people too; and no doubt in my mind but it will be the case so long as the Lord has a people on earth.

The apostle Jude speaks very plain of these people, 3rd and 4th verses: earnestly contend for the faith once delivered unto the saints, for these are certain men crept in unawares. Again, in the 8th: likewise also these filthy dreamers defile the flesh. Also, in the 16th: these are murmurers, complainers, walking after their own lusts, and their mouths speak great swelling words, having men's persons in admiration because of advantage. And many other like proofs might be had; but, brethren, I hope you will all read your Bibles, and there you will see their condemnation on nearly every page.

I must conclude, for I did not think that I should write half so much, as I am no preacher and have not been a Baptist long, and withal have not much education. So I will conclude by saying, if any of this is fit for your paper, publish it; and if not, commit it to the flames. So I shall cease to write for this time, hoping the Lord will be with you alway, even unto the end. I remain your brother and friend in tribulation, and in the best of bonds.

DAVID ROSSER.

FOR THE PRIMITIVE BAPTIST.

Alabama, Barbour county,
August 30th, 1838.

DEAR BROTHER BENNETT: This may inform you, that I have received your valuable papers, which were no little satisfaction to me to get hold of and read; and not only me, but many others. And I hope they will be of great utility in this part of the Lord's vineyard.

May God ever enable you to earnestly contend for the faith once delivered to the saints, through the wide circulation of this valuable work. Accept the best wishes for yourself, and the cause in which you are engaged. Yours in Christ.

ALLEN J. SIMS.

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THE PRIMITIVE BAPTIST.

EDITED BY MARK BENNETT.

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TARBOROUGH, NORTH CAROLINA.

"Come out of Her, my People."

VOL. 3. SATURDAY, OCTOBER 27, 1838. No. 20.

COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

Edgecombe county, N. Carolina,
Sept. 20, 1838.

DEAR AND BELOVED BROTHER EDITOR: You in our two last interviews, if my memory serves me, requested me to give my views on the parable of the tares of the field. I promised you to do so, as soon as I could. I had before and have since, received letters from the west from divers brethren, on the two seeds; and among them, a letter from my old acquaintance and highly esteemed brother Josiah Fort, whom I esteem highly in the Lord as a child of the right kind for Old School doctrine, and whose wishes I desire to gratify as well as yours. But in April I by an accidental fall knocked my right thumb quite crosswise out of joint, so that I have not been able to write much heretofore by that means. But now I resume my pen, but still with some difficulty, owing to the weakness yet of my thumb; however, I will answer your wishes in a short way, so that you can catch my ideas on that subject.

In the xiii. chap. of Matthew this parable is found, with five others, delivered by our Saviour to the multitude standing on the shore, while he sat in the ship and taught them; and not under a silk canopy nor from a mahogany pulpit, did he deliver his parables to the listening multitude, as the pride of these times want to do in these days of error and darkness and delusion of what is called the church of God and Christ; who go for pomp, parade and show, with an ox load of formalities not to be found in the word of God. Such as the money inventions of the day in all their forms, pouring, sprinkling, confirmation, God fathers and God mothers, churching women, singing before preaching, and prayer also, when the minister does not feel by the spirit that frame—is any sad, let him pray; is any merry, let him sing—James. Much more, but not now.

In the beginning of the 13th chapter the first parable is that of the sower which went forth to sow; and when he had sowed his seed some fell by the way side, some on stony places, some among thorns, some on good ground, &c. all which is satisfactorily explained by the Saviour.

Then the parable of the tares follows, as if he intended to continue the subject, only in a different light and bearing to his hearers, saying, 24th verse: Another parable put he forth unto them; (that is, the promiscuous multitude on the shore,) saying, The kingdom of heaven is likened unto a man which sowed good seed in his field; 25th, But while men slept, his enemy came and sowed tares among the wheat, and went his way. 26th, But when the blade was sprung up, and brought forth fruit, then appeared the tares also. 27th, So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? 28th, He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? 29th, But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. 30th, Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

Thus ends this second parable, which I have wrote down at length, that the reader may have it all before him without refer-

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ence to the Book; and to save my expressing it again in all its parts. Now no man has a better right to explain what he intends by his own writings or words, than he who writes them or expresses them. So then the 36th verse, by the request of his disciples, gives the meaning of the Saviour: Declare unto us the parable of the tares of the field. Then follows his exposition of his parable, or the meaning of his own words in it. 37th, He answered and said unto them, (that is, his disciples, when he had sent the multitude away to whom the parable was spoken,) He that soweth the good seed is the Son of man; 38th, The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one. 39th, The enemy that sowed them (the tares) is the devil; the harvest is the end of the world; and the reapers are the angels. 40th, As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. 41st, The Son of man shall send forth his angels, and they shall gather out of his kingdom (mark that word, his kingdom,) all things that offend, and them which do iniquity: 42nd, And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth: 43rd, Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.

Thus ends the Saviour's explanation of his own parable, and who can gainsay when he explains his own meaning. Nothing can be plainer, for he explains the sower to mean himself the Son of man; the field, the world in which this seed is sowed; the good seed he sowed, the children of the kingdom, or his church; the tares, the children of the wicked one; the enemy that sowed them, the devil; the reapers, the angels, &c. There seems not to be a single item in the text but what is explained by the Son of man himself, except that word, his kingdom; I say, to my satisfaction, yet it may not be so to every body, or else I should not have received these various requests. But, always willing to serve my brethren to the best of my abilities, I proceed to do so in the following observations.

The difference between the two parables is this: in the first parable, the seed is the word of God; in the second, the good seed are the children of the kingdom, or Christ's church or people in the field of this world. The first parable showeth the effect of the gospel preached by the Son of man with its effect on different persons, compared to the way side, stony ground, thorn, and good ground hearers; which showeth that three-fourths of his gospel preaching is lost, as only the good ground hearers bro't fruit. And this is true under the preaching of all his ministers, as well as his. So then the field in the first parable is the world, in which the gospel or word is preached; the field, in the second parable, is the world, in which the effects of the preaching of that gospel on good ground hearers produces the children of his kingdom. Hence it is said, born not of flesh, blood, or will of men; but of the word of God, that liveth and abideth forever. And again: I have begotten you through the gospel, &c. &c. The second difference in the two parables is, that the enemy the devil attends on gospel preaching, to catch away the word, &c from the hearers; and in the second parable, he sowes tares among the wheat, that is, hypocrites in Christ's church or his kingdom in the field of this world; for in this world is the church, or gospel kingdom of Christ. Again: the first parable mentions no tares, the second does. So then I shall set it down as a point that cannot be overturned, that the first parable wholly relates to the preachnig of the Son of man and his ministers; and the seed sowed, the word of God. Read the parable as proof, and Christ showing the effects of the preached word on different hearers, &c.

Leaving then further remarks on the first parable, merely to show the difference between the two, we will now proceed to the tares, &c. 24th verse: Another parable put he forth to them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field. Now what is the meaning of our Saviour by the kingdom of heaven in this verse? for this is the main point to be settled in the parable. First, it cannot mean the heaven above, or glory, because there are no tares there; it cannot mean the gospel preached by the Son of man, for the tares are said to be the children of the wicked one. Well then, this is the true meaning of the kingdom of heaven in this text: the church of Christ in the field of this world, or Christians by the agency of the Spirit of God and gospel preaching sowed among mankind; and so says the text—the good seed (or Christians) are the children of the kingdom. And again: They shall gather out of his kingdom (or church) all things that offend, and them that do iniquity.

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Then the field is the world, and Christ's church in the world the good seed sowed. This I set down, and it cannot be overturned according to the Book.

I proceed: 25th verse, But while men slept, (that is, ministers and church members,) his enemy (Christ's enemy the devil) came and sowed tares among the wheat, and went his way. The tares here are put for wicked men, or unconverted persons, or hypocrites; have it in any of these senses, all the same, who by the means of the devil's craft, lies and deceit, are sown in the church of Christ in this world, and are to be gathered out by the angels at the last day. And these hypocrites, or unconverted persons, are sown in the church of Christ in this world by the devil, the enemy of Christ, for a certain purpose; as he attends preaching to catch away the word, which I shall not now stop to explain. This is provable from the parable; the tares are the children of the wicked one, or as Christ says to the Jews, You are of your father the devil, &c. So then Pharisees, wicked and unconverted men, are children of the devil, Christ being judge. These are the tares in the text, sowed in the church and among the saints. Read the parable.

26th verse, But when the blade was sprung up, and brought forth fruit, then appeared the tares also. This one verse would be sufficient for a whole sermon, but I can only touch at it. The blade and fruit were the distinguishing marks by which the servants of the householder found out there were tares among the wheat. Now the householder is Christ, the church in this world his temple or house, which you know is easy proved from scripture; the servants, the ministers of the gospel; all this you know is scripture. For says Paul, which house are we. And again, to Timothy: that thou might know how to behave thyself in the house of God, which is the church of the living God. He sent out his servants at supper time, &c. &c. Now Peter, one of Christ's household servants, found out by the blade and fruit of Simon Magus, that he was a tare; the evangelist found out by the blade and fruit of Judas, that he was a thief and so a tare, yet Christ let him grow with his disciples till his judgment come. For God has a use for these tares in his church be sure, as in the case of Judas, or else he would pluck them up. And although the devil has a bad design in sowing them there, yet God will make them all work for the good of his church; and as he did with Judas, bring salvation to his elect, beat out the devil's brains and kill death itself, shut the doors of hell and bring off the children of the kingdom more than conquerors from the field of action. Paul and Jude found out how the devil sowed these tares among the wheat, or these hypocrites in the church—crept in unawares to spy out our liberty. This is the way the devil soweth his tares, while men slept or while the church and minister do not watch narrowly who comes in by the gate. Paul, a household servant of Jesus Christ, (or church servant, is the meaning in the parable,) found out in his day that there were tares in his churches; such as, they are the enemies of the cross of Christ, whose god is their belly, &c. &c. And Peter was aware of these tares when he said, who privily bring in damnable heresies, &c. and false teachers among you. From Enoch up through all the prophets, Christ, and his apostles, all were aware of these tares, these unconverted men in the church of Christ; as well as ministers of this day and days gone by. Then it follows, that Christ makes Christians in the field of this world, and the devil puts the tares in his church; for he says, an enemy has done this. Didst thou not sow good seed in thy field? from whence then hath it tares? Or, in other words, is not thy church converted and Christian men? how is it then that there are wicked ungodly men and hypocrites in it? The devil has done it, and not I. Well, what shall we as thy servants do in this case? wilt thou that we go and gather them up? Oh, no, do not do that; lest while you gather up the tares, you root up the wheat with them.

30th verse, Let the saints, the children of the kingdom—and the tares, the children of the wicked one—let both grow together until harvest, and in the time of harvest I will say to the reapers, &c. Now on two points I stand for the truth of my explanation of this parable, without going further; that is, that the kingdom of heaven in the beginning of this parable, means the church of Christ in this world. And no man can explain it otherwise, without doing violence to the scriptures. The second is, in the close of Christ's own explanation of the parable, in 41st verse: The Son of man shall send forth his angels, and gather out of his kingdom all things that offend. Mark that word, his kingdom—his church is meant; for divers scriptures prove the fact, you know, that the church is called

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his kingdom without my citing them. Then the finishing stroke is, that tares are unconverted men, and the good seed the saints of God, mingled together in a church state; both are to grow together in the field of this world until the judgment day, then a rooting up will take place—farewell, hypocrite.

This explanation I think to be the meaning of our Lord, nor does it at all supersede the necessity of all churches keeping a strict discipline; for it is written, that every plant my heavenly Father has not planted, shall be rooted up. Then the church is no place for unconverted men. I am well aware of the old opinion, that if you kill the wicked you would destroy the righteous seed in their loins. This doctrine is not in the parable, but is an old story of past days. Read the parable with attention for yourself.

Now a few words on the tares. Some have supposed that they are what we call cheat among our wheat, but it is not so; for cheat in every instance comes from wheat injured by cold, or some other means, such as the bite of horses, &c. Any man may get clear of our kind of cheat, by ploughing in his wheat deep with a dagon plough. The scripture tares, from many of the best authors, were a kind of pulse of peas, called tares; as to what kind of weed or grain it matters not, whether peas or weeds, this is enough that they were of the devil's sowing to injure the wheat, and the servants thought they ought to be pulled up. But in this we are not mistaken, that tares are put in the parable for wicked men and hypocrites in the church of Christ, from which the church can never be free until the last day.

Thus, brother Editor, I have given you a hurried running shoot at this parable. Think on my ideas.

Now believing I should not have been written to from the west, had it not been for Elder Parker's two seeds that have made such a noise in the Western States among the churches, I will for the satisfaction of my beloved brother Fort and others, offer a few thoughts on the two seeds, which it is thought stands connected with the parable. And here let it be understood, that I have read in two or three of Elder Parker's papers called the Church Advocate, some of his ideas on the two seeds; but yet do not remember one single sentence in them, only that of the subject discussed, which was on the two seeds. So that my opinion is not to confront nor acquiesce in what he has said on that subject, but only to give my own opinion for the satisfaction of my brethren. As I do not remember one sentence of his arguments in that paper, should we agree in our opinions, well—if not, well, as on my part.

Now, my dear brother Fort, I am a great stickler for going by the Book, however much I may miss it's true meaning in many things. So we will take that along for our guide, and throw all our former opinions over the fence and let you and I form one, not from other men's opinions or hearsays, but from the book. And do not you go before me, but walk behind and pick up that which falls; and mind my mistakes, if any, by the Book.

And thus we will set out. In the first parable, the seed sown is the word of the gospel; for the word of God is the seed of salvation, this you will admit. In the second parable, the good seed are the children of the kingdom, or the righteous men and women in the world. This I presume you cannot nor will not deny. Now, question: Were these righteous good seed before they were born of the Spirit, or not? I let you pause. I say no, in no sense of that word. To the Book. Conceived in sin, and shapen in iniquity; go astray from the womb; none righteous; all gone out of the way; dead in sin. Now put on the cap stone: We (saints) were children of wrath by nature, even as others. Then the righteous are not good seed, before being born again of the Spirit, but are as bad as the tares; for God hath included all under sin, both Jews and Gentiles.

The tares are said to be sown by the devil, as well as the good seed was by Christ. Now I would ask, were the tares bad seed before they were naturally born? I answer, that the very spirituous humor of man's body that is the life of generation or the part of the male, is sinful and corrupt; or how else was David conceived in sin, and brought forth in iniquity? And the righteous men and women of all ages are born in the same way, and are equally as corrupt in their conception and birth and practice as the tares. So then I put it down, that in point of natural birth all men are born sinners; for by one man sin entered the world, and death by sin, and so death hath passed upon all men, in that all have sinned in Adam the first—both the tares and good seed. Then there is no

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such thing as good seed in the world, nor no children of the kingdom until made so by the Spirit and grace of God out of wicked men, or call them tares by nature if you will, for there is no good seed in the loins of men, all bad, bad—too true.

Now we will come right to the point at once. Genesis, 3. 15: And I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel. Mark that word, his heel; and not their heel. Mark that word in the text also, it shall bruise thy head; not they shall bruise thy head. Now here we have two seeds mentioned in this verse, the seed of the woman and the seed of the serpent. So then there are two seeds, of this we are sure from the text; but who are these two seeds, is the great question to be solved. I feel that I must undertake it for the satisfaction of my brethren, and to put an end to the controversy about the two seeds, if I can. Yet I feel that I must, to do so, trample in some good degree on the feelings of delicacy, which I am loth to do; yet must forego all that may be said for truth's sake, and for the good of Christ's church and the honor of his name and character in the world. And that man that makes a sport of the laws of nature, and of the work and plan of nature's God, is worse than a fool—as said Paul about the resurrection.

And first, we will attend to the words in the text, (thy seed;) that is, the serpent's seed is meant by thy seed. Now who are they? Some say, the non-elect; some, the tares; some one thing and some another. But to the Book: John, 8. 48: Ye are of your father the devil, and the lusts of your father ye will do. Then of course these Jews to whom Christ spoke, were his seed, or thy seed, or the devil's children, if he was their father; and whether they were the non-elect, or not, you have no authority to say this or that way about the matter from the Book.

Matthew, 13. 38: But the tares are the children of the wicked one. Then of course, the tares are the thy seed; for if children, then the seed of the serpent. Now the question arises again: are, or are not, all mankind the children of the wicked one, by the fall of Adam, by their first birth? Say. I say they are, as I have shown above. I ask, has God any children by their first birth—I mean their natural birth? Why you must answer, no; for God has all his children by their second birth, born of the word and Spirit of God, and thus they become his children and not before; thus born of the water, (which means a natural birth,) and then of the Spirit, this makes them children of God; nor are they so before, in any sense of that word. Then I put it down, that all mankind by nature and practice, are the children of the wicked one; and may thus be accounted in the text the serpent's seed, or thy seed; and that God has not a child among all the millions of the world, until born of his Spirit. What say you to this? Again: I put it down that you may not forget it, that all mankind as they come into this world, are the serpent's seed, and leave it here.

Then the sum of all is, God makes saints out of sinners, righteous men out of wicked ones, and makes his children out of the devil's children; by being born of his Spirit, or created in Christ Jesus unto good works. And thus the good seed are the children of the kingdom; and the remainder are the tares, or children of the wicked one, left to be burnt.

Now, Josiah, I am going into deep waters; if I go to sinking, lend me your hand and help the old man, as I am trying to help you. We notice next in the text the words, her seed, or the seed of the woman. Now who was he? as it is expressed in the text in the singular, his heel, as one; not their heel, in the plural, as many. I say, that the seed of the woman here was intended to mean Jesus Christ, and none else. And that this text is the first gospel promise and the first revelation on earth of a Saviour, and in support of this idea read on.

In the first place I assert, that a woman has no seed unless given her by God or man; that she has not the power of her own body to produce or make seed. And secondly, I assert that she has not a part nor particle of seed in her loins; nor can it be, I think, proven from nature or scripture that she has. As for the scripture that will prove in any place that seed is in the loins of a woman, I should like to see it; but seed was in the loins of Abraham, not Sarah: Levi was there when Melchisedec met him. All men and all women are the seed of men, but Jesus Christ; and he, and he only, is the seed of the woman. This I shall attempt to show, and show why, as I go along on this head.

This I will say, that the earth with moisture and heat produces vegetation; but nei

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ther the earth, nor moisture, nor heat, is the seed. He that can receive it, let him receive it. But I am going to unravel that in the gospel system, which I have never seen unravelled by any man heretofore; whether it was through their delicate feelings I know not, nor care not. For the time has come, that the mouths of gainsayers must be stopped; and wise men will admire the plans and designs of God in all the works of creation, even from the ant to the mammoth, in their construction, sense, manner of getting food, sagacity, &c. And fools may laugh on and make a wide mouth, at the work and design of God in the great, the grand, the mighty scheme of redemption, to save sinners by the seed of a woman.

Then I say, Jesus Christ is the only person since creation that can be called the seed of the woman. All other men and women are the seed of man, Adam and Eve excepted. To the Book: The Lord God made man out of the dust of the ground—male and female created he them. Then God was the author of the being of this pair; and not man, in whole nor in part by the act of generation. Now for Jesus Christ, the seed of the woman. Paul: Made of a woman, made under the law to redeem them under the law. Mark the word, made of a woman; the same word, made, is used as in the creation of Adam—made of, or out of, the dust of the ground. Again, the word made is used. Again, as respects the birth of the Saviour: The word was made flesh and dwelt among us. Again: A body hast thou prepared me. By these texts you can see, that God was the author of the body of Christ, as he was of the body of Adam and Eve, without the seed or help of man. Now then, how is Jesus the seed of the woman? Read: This day have I begotten thee. Read: This is my beloved Son. Read: And when he bringeth the first begotten into the world. Now if God begot the body of Jesus, and a woman has no seed, how is Jesus the seed of the woman? The seed you will say then must come from God. To the Book: Matthew, 1. 23: Behold, a virgin shall be with child, and shall bring forth a Son, and they shall call his name Emmanuel—God with us. Now why did not the prophet say, a woman shall be with child? No, sir, this would have been folly; because thousands of women had conceived and brought sons before the prophet was born, but not a virgin that knew not a man, as Mary. Hence inspiration was necessary to see this wonder of wonders, both to saved men and angels. And thus the prophet spake as moved by the Holy Ghost, which was fulfilled in Mary the mother of Jesus.

To the Book: Luke, 1. 31: And behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. 34th verse: How shall this be, seeing I know not a man? 35th verse: And the angel answered and said unto her, the Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee, shall be called the Son of God. Now whose seed is this Jesus? Answer me. God's or the woman's? For he cannot be the seed of man, seeing Mary knew not a man. If you say he is God's seed, I shall deny the position, with all exceptions but this; he is the seed of God's power and the Son of God's power, as were Adam and Eve; for God was the father of all three by power. But I say he is the seed of the woman; and why and wherefore? Read: The children being partakers of flesh and blood, he likewise took part of the same. He took not on him the nature of angels, but the nature of the seed of Abraham. Read: The word was made flesh and dwelt among us. Read: made of a woman. Will not all this and much more I could produce prove, that Jesus Christ took his human nature from his mother Mary, and that God by his power formed the body of Jesus of the substance of the woman? If he took her flesh and blood, if he took her nature as a daughter of Abraham, if he was made of her the woman, I ask you if he is not her seed and God's Son? This is the great mystery—God manifest in the flesh, seen of angels, and believed on in the world.

Then I shall say, Jesus as man is the her seed in the text, that was to bruise the serpent's head; yea, destroy the devil, kill death, shut hell, drink the wrathful cup of the vengeance of a God, set sinners free, open the gate of heaven and glory to their everlasting access and joy. And as she conceived by the power of God the body of Jesus, he is the Son of God, the only begotten Son, after this manner of a woman. Although Christians are sons and daughters of God, yet they are not begotten of a woman; but through the gospel by the same Spirit that begot the body of Christ by Mary; therefore he is not ashamed to call them brethren.

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Romans, 1. 3: Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh. Here you can see the mystery explained. Jesus is said to be made of the seed of David; mark that word, made, of the seed of David—Paul: made of a woman, made under the law. John: the word was made flesh and dwelt among us. See how the holy writers harmonise in the word, made. Thus Jesus was called the seed of David, not because David begot him, but because Mary the mother of Jesus was of the family of David; and thus he is called the seed of David. And so is he called the seed of Abraham, not because Abraham begat him, but because he came of the family of Abraham and took on him the nature of Abraham. So then the point is clear, that Jesus Christ is called the seed of David because he descended from the family of David and took his nature. So likewise the seed of Abraham, as it is written: He took not on him the nature of angels, but he took on him the seed of Abraham. And in the same way he is called the seed of the woman, because he took the nature of the woman, his mother Mary. So throughout the holy Book are men called the seed of such a family; as my seed, your seed, his seed, their seed, the seed, thy seed, &c. because they sprang from such and such a family.

This I think being sufficiently clear, that Jesus is called the seed of the woman because he took her nature, and not because she gave or had the seed in herself, neither in whole nor part, no more than Adam had or Eve in creation or formation; for God formed the body of Adam of the dust of the ground, and Eve of Adam's rib. And so he formed the body of Jesus, not of the ground but of the woman. The word made is applied in both cases, as it is written: A body hast thou prepared me. Then the body of Adam and Eve, and the body of Christ, were all begotten and formed by the immediate power of God, so sons of God's power both Adam and Eve, and Jesus Christ; all others, since the world began, the seed of man and not the seed of God or the woman.

But, said an infidel not long since to me, Mary was a sinner and of course Jesus Christ being born of her must be a sinner also. I deny the fact. If God made the bodies of Adam and Eve of the dust of the ground and of the ground, made them upright and in his own image, why not make of the woman a body upright and in his own image? Why, said he, it is well known that the child derives its nourishment and blood from its mother. Very good, but Jesus Christ being the seed of God's power, or as it is written: The first man is of the earth, earthy; the second man is the Lord from heaven. And again: The word which was God was made flesh and dwelt among us. So then the seed of the body of Christ was from God's power, and the overshadowing of the Holy Ghost; or else you must acknowledge Mary would not have had a son, seeing she knew not a man. One idea here is sufficient. Take a grain of corn and put it in the most impure heap of manure you can find, the manure does not change the seed or quality of the seed; so, sir, although Jesus was born of a sinful virgin, the seed being from above, the corrupt nature of the virgin did not change the quality of the seed; for the seed only derived heat and moisture from the virgin to make a body, as the corn from the manure to make a stalk and ear; but does not change the quality of the seed in either case. He shut his mouth.

Some days past, a learned gentleman in conversation said: Your Jesus of whom you preach so much, and say so many fine things about, was nothing but a bastard by Mary before she and Joseph were married, as is frequently the case; for, for me to believe God ever had a child by a woman, I cannot nor will not. Now, sir, I want you to listen to me a few minutes, and then think for yourself in this matter of so great importance, as being the only door God has open to heaven, through the seed of the woman. And first, the writings of Moses and the prophets were appealed to, in the days of Christ and the Pharisees, on both sides, as being decisive on all points of controversy on religious subjects; which shows that the Old Testament scriptures were held in high estimation, as being of divine authority, by all parties of religionists 1800 years ago. And secondly, salvation by Jesus Christ the seed of the woman has thrown down, overturned, and trampled into the dust, all the religions of the world in Asia, Africa, Europe and America, where it has had free and full discussion. And the public mind of America and Europe is in favor of that plan—for salvation by the seed of a woman. And thirdly, the moral, the great, and the good in all countries where the Christian religion has come, for 1800 years past, have been in favor of that plan of salvation by

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the seed of the woman Mary. Now, sir, you either must be a fool, or say you have more sense than the great and good of the generations for 1800 years; for it is easily proved that the New Testament has been held of divine authority for 1800 years, and has been appealed to by all parties of religionists, whether in writing, preaching, or argument, as the standard of the Christian religion, and as acknowledged by all parties as true and sent of God; and will you dare say, you have more sense than them all; if so—we preach Christ, the seed of the woman, to the Greeks foolishness.

But, my dear sir, hear me a little further. There are four ways by which men come into the world: Adam by the powerful forming hand of God, out of the dust of the ground; Eve by the powerful forming hand of God, of one of Adam's ribs; then he gave them power of generation, by which others came into the world; but Christ also came into the world, as did Adam and Eve, by the powerful forming hand of God; not of the ground, but of a woman. Now, Sir, what was the design of God in forming the body of Adam and Eve of the dust of the ground, but to people the world? What was his design of giving them the power of generation, but to people the world? Now, sir, what was the design of God in forming the body of Jesus of a woman? why, sir, to save the world. And I ask you, sir, to say, which was the greatest, to *make* a world of men, or to *save* a world of lost men and women? I pause, that you may think. For if the body of Christ had been begotten by man of a woman, then he would have been corrupt as other men are, and not been the holy child Jesus. If he had been formed within two inches of where God formed the body of Adam, then it would not have been the same nature that sinned that suffered; but other ground formed. Therefore he formed of the woman a body, that the same nature that sinned might suffer the penalty of the law: Made of a woman. Oh, the depths of the wisdom and knowledge of God in this glorious plan of salvation by the seed of a woman, that a wise world count foolishness; but in it I glory and rejoice: Christ the power of God and the wisdom of God to salvation to them that believe. I have a thousand things more to say on this head, but as the publisher wants this piece for publication, I desist, and come to the Book more immediate.

Galatians. 3. 16: Now to Abraham and his seed were the promises made. He saith not, to seeds, as of many; but as of one—and to thy seed, which is Christ. This text showeth that Christ came of the family of Abraham, and not of the family of Lot, nor of Abraham's brother. Then the meaning (and to thy seed) is, the lineage of Christ run through a certain family from Abraham, Joseph, David, Solomon, &c. &c. until it came to Mary, of the family of all these, and from her the body of Christ was formed to redeem and save sinners. And in him are all the promises, yea and amen, that are fulfilled to the glory of God by us the redeemed.

Then I shall end this part here. Jesus Christ is called the seed of Abraham, the seed of David, the seed of the woman, only because he took the nature of all these. But the seed of Mary's conception was of the power of the Highest, and of the overshadowing of the Holy Ghost; for that she had no seed nor power in herself to conceive the body of Jesus, must be given up. Then Jesus was the Lord from heaven, God in flesh, God with us, the word of God made flesh, the only begotten Son of God; for he has no other Son after this manner begotten by his power of a woman to redeem them that were under the law, bring in an everlasting righteousness to justify the ungodly, and save a sinful world.

Then I put it down, that the serpent's seed are all mankind in a state of nature, from Adam to the end of the world; and that Christ, and he only, is the seed of the woman by the power of the Highest, and overshadowing of the Holy Ghost. I also put it down, that the seed of Christ, or his people, are those born again; and that by nature there is no difference in men to make one good seed, and the other tares or children of the devil, or the serpent's seed; that they are all bad seed, the serpent's seed, until born of the word and Spirit of God. Then he that is born of God cannot sin, for his seed remaineth in him: born of the word of God, which is an incorruptible seed. Then men and women thus born become children of the kingdom, good seed, Christ's seed, holy seed, thy seed, children of God, sons and daughters of God, &c. &c. and not until then.

But methinks I hear one say, do not you think God foresees a good seed in the loins of men? Sir, I do not—and to the Book: Elect according to the foreknowledge of God, through sanctification of the

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Spirit and belief of the truth. Then God foresees even the saints corrupt, and needing sanctification or cleansing, and to believe the truth to make them free from sin. And again: For whom he did foreknow, he also did predestinate to be conformed to the image of his Son. Then of course God foresaw them not conformed, or like his Son holy; and the act of predestination was to make them so, by his calling, justifying, and glorifying of them. Again: According as he hath chosen us in him, before the foundation of the world, (I, Paul, and you heathen Ephesians—in Christ,) that we should be holy and without blame before him in love. Then when God made a choice of sinners to be saved before the world began, he foresaw them he chose unholy and blameable and without love to him; and it is the choice alone, with the means he has provided, that makes them holy, unblameable, and to love him, the sanctification of the Spirit and belief of the truth; with other things the means to make them good seed. From twenty other scriptures this doctrine can be supported, such as: He hath saved and called us, not according to our works, but according to his purpose and grace given us in Christ before the world began—and, he hath saved us, not according to the works of righteousness that we have done—but by washing of regeneration and the renewing of the Holy Ghost, &c. &c.

So then I set it down as a point that cannot be overturned from the Book, that the foreknowledge of God, the choice of God, and the predestination of God before the world began, and the appointment of God to obtain salvation by Christ, and his ordination to eternal life of any sinner, does not make him good seed before he is born of the Spirit of God; but that he is bad seed. So all must end here: God makes good seed out of bad seed, saints out of sinners, and his children out of the devil's children, and Christ's seed out of the serpent's seed; and all this is done by being born again, or born of his Spirit, or of the word of God that liveth and abideth forever. Thus as to spiritual matters, there are the serpent's seed, the woman's seed, (Christ,)—and Christ's seed, or good seed, the children of the kingdom or those born again. Search the scriptures and see if these three are not all the seed you can find, speaking spiritually and not naturally.

And now, my dear brother Josiah Fort, I have clipt and cut this piece to get thro' it, in such haste, that I am fearful you can hardly get it together so as to make sense to it; for I am by writing as I am by preaching, give me my time or do not put me at it, for if I cannot explain any thing so as to be full satisfactory in my own judgment, I want no hand in it. Should there be any point left out, of which you want to know, you will write me on that particular head. I remember the good nights of sweet conversation about Christ, his glory, and his heavenly and true doctrine, we have had in days past. May God, my old brother, take you by the hand of his power and lead you down the last steep of age; with unspotted garments may you come to your grave in peace, if I never see you more. Give my love to all my old brethren of past days and tell them, that the lies and reproaches and lying writings of missionaries have not yet killed the old man, nor buried him before he was dead; but he is yet forthcoming when wanted, and can be found where the two ways of Old School and New School part asunder.

Dear and beloved brother Editor, I tell you that I have jumped and skipped and suppressed my ideas and offered scriptures, in the above piece, until I cannot well tell that there is any connection in all I have said. I wish you to well examine the above piece, and cast the bad away and let the good, if any, go to press; as I have long known that you possess a cool head, a sound doctrinal heart, and carry the razor and not the broad axe.

Yours to serve in love whenever wanted, without money or price.

JOSHUA LAWRENCE.

THE PRIMITIVE BAPTIST.

SATURDAY, OCTOBER 27, 1838.

The Recorder and Watchman of August 11, uses the following language:

"It is equally well known that the peculiarities which distinguish the people now calling themselves "Old School Baptists," were never known or thought of, as the distinguishing properties of a party calling themselves Baptists, until some *ten* or *twelve* years ago. And it must be equally well known to every one who will fairly look at the subject, that a more silly imposition was never passed upon the world, than that now attempted by a certain faction of the Baptist church, to pass themselves off for Old School Baptists. The

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fact is these people are mere upstarts—they are the ephemeral production of a day—they are innovators upon Baptist principles—and so far as their claim to *Old Schoolship* is concerned, they are weak and silly deceivers."

What the Old School Baptist peculiarities are, to which the Recorder alludes, it does not think fit to describe. As that paper has, with so much liberality, informed the O. S. B. of their weakness, and fraud, and degradation, its Editor would have strengthened their obligation to him, if he had marked with precision, their peculiarities which have sprung up within "*ten* or *twelve* years." They would thence have seen the steps which have thrown them so far behind Mr. Meredith's historical knowledge and good sense, and honesty, and long standing, and stability; and which have rendered them thrice "silly," (as he thrice applies this epithet to them.)

With regard to their origin, we believe the O. S. B. have never consented to refer it to any period posterior to that of the apostles. It is true, they have frequently noticed the doctrine, and practice, and government, of the Baptists of later times, but with no design to fix and determine their claim to the title they now bear. If we understand them, they believe that, every church established in the life time of the apostles, was a *Baptist* church, and that the faith and order, and every peculiarity of the Baptists, was then settled and recorded in the New Testament. They believe likewise, that the Baptists, as a denomination have, in the general, adhered more closely to the apostolic religion, than any other denomination. They believe, moreover, that, while new sects of professors have arisen since that period, some of the Baptists have also departed from the ancient simplicity and purity of the gospel both in faith and practice: that they have in some instances rejected a part of *the apostles' doctrine*, and in others, have added the traditions and inventions of men. The New School Baptists of England and America, have added to the Baptist creed, *missions, with all its train of societies and operations*. To this fact Mr. Meredith himself has testified. In the Recorder, vol. 3. ——— he says, "There was then" [in the apostles' day,] "no need of such societies." And that the missionary operations were not carried forward by the churches nor in the churches, he declares that, "if active, zealous Christians do any thing for missions, it must be done out of connection with their church relations"—"it must be done thro' the agency of separate institutions formed for the purpose!"

The opposition raised against missions, with all its concomitants and subsidies, its unsound and unscriptural ways and notions; forms the "peculiarities," if we judge correctly, of the Old School Baptists. There was no need, it's true, of the distinctive term, *old*, until "*new measures*" appeared amongst the people called Baptists. And since that portion of the denomination which is in favor of the Primitive order of the church of Christ, has withdrawn its fellowship and countenance from the new order of things, the *separate institutions*, it became necessary to draw a line of separation, and to designate their true relative and distinctive character; and no name was more appropriate, in our estimation, than that which they now have. It is therefore quite vain for the Recorder & Watchman to speak of Georgia Baptists, or Philadelphia Baptists, or of Jones's History, or Ivemy's, in order to decide the propriety of the name O. S. The Editor of that Recorder needs not stop at the followers of Wickliffe, nor at the Albigenses, nor Waldenses; but to the Bible itself, which wants the *separate institutions*, which he so liberally inserts and reverences.

Mr. Meredith acknowledges, there were no missionary societies during the spread of the gospel under the apostles: he acknowledges that "active zealous Christians" can not do *any thing* for the mission cause without departing from their church relations, and uniting with other, and separate, institutions; and yet his paper, which he denominates, The Biblical Recorder, is scarcely more than a depository of these hot zeal excrescences. And if O. S. Baptists assume a title indicative of their adherence to Bible precept and example, he raises after them a hue and cry of "imposition," "innovators," and "deceivers." He ought to have referred to his "Essays on the kingdom of Heaven," and read his concessions there, keeping them open before him, as he was about to write; "*ten* or *twelve* years"—"silly imposition"—"upstarts"—"ephemeral productions of a day"—"innovators"—"silly deceivers." Yes, Mr. M. himself, in 1836, dates the origin of these societies and their operations later than the "apostles' day;" but if the O. S. Baptists discard them as *unscriptural*, he straightway pronounces them innovators and deceivers. His pen needs a guide, for it has made some shocking blunders; indeed, we perceive that it has grown no straighter, by removing to the capital; no more valiant for the doctrine of the Bible, by setting one foot upon Raleigh and the other upon Charleston. After his confessions in his "Kingdom, &c." he should be careful of any imputations against the O. S. Baptists, lest he might not be trusted upon this subject as far as he could desire.—*Editor.*

To plead necessity against scripture is to work hard, but to be successful in evil.—*Ed.*

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FOR THE PRIMITIVE BAPTIST.

—

Pittsylvania, Va. Sept. 2, 1838.
(continued.)

BROTHER BENNETT: I am a sort of blacksmith, and if you should find my letter smutty you may make some allowance for it, as I am just from my coal kiln; but I hope you can understand me, and if you do, that will answer. I now will try to pursue Mr. Sneak's Plain and Friendly Talk, and will say to him he had better quit sneaking; and when he writes again put his name to what he writes before he sends it to the Old School Baptists, and pray to God to bring him right by his power, and then he will be right; but he is now wrong and all he has done is wrong, and so I must say, Lord turn him and he shall be turned.

Again: Mr. Sneak comes to the Lord's supper, and says, if you do object to missionaries because there is not the word missionary in the Bible, so you must object to your wife, your sister, and your mother; for there is not a word in the Bible about female communion at the Lord's supper, and yet you think they should go to the sacrament. Yes, I do; but Mr. Sneak says, there is as much scripture for modern missions as there is for female communion; which is not so. And I will say to Mr. Sneak, that women were baptized and were church members and were under the control of the church; and Ananias and his wife were in the church by profession, and Sapphira was a member of the church or she would not have went there with her money and her profession, like you missionaries do when you pay for a seat in the General Association, which is not lawful. Here I have proved that Sapphira was a member of the church and so had a right to commune with the church members.

Again: Acts, 8. 12, here women were baptized and became church members; and Lydia, and Mary, and Martha, were all members of churches and were commanded with the church or disciples to take the Lord's supper. See 1 Corinthians, 11. 24, 25, here you may see that Paul was speaking to the church and said to them: Take, eat, this is my body which is broke for you—yes, you, the whole church. And so Mr. Sneak was mistaken when he said there was no scripture proof for female communion, for I have shown that the females were church members, and then have shown that the command for the supper was to the church, and not to part but to the whole church. Now I have proved that women have the same right to the Lord's supper as men, for the church was commanded to take the supper and I do not believe that Mr. Sneak will deny that women were church members; so he is wrong again. And I say Mr. Sneak cannot bring from scripture any proof for their mission begging and trading in memberships as they do. No, sir, you cannot; but I have proved female communion.

Again: he says that the word immersion is not in the Bible. I will say to Mr. Sneak, that the word immerse is not in the Bible, but the word baptize and the circumstances connected with the ordinance do prove immersion; and I do think it a lower move than a Christian would make to underrate one of the ordinances of God, as Mr. Sneak has that of immersion, and yet say he does believe it is so; but here I will say it is just like a Sneak to do so. And will say, it has always been the way with the devil to spoil truth and establish error; and here Mr. Sneak has tried to injure the truth of immersion in order to promote the scheme of missions. But he will fail, for truth shall and will stand like our first parents in the garden, not ashamed though they were naked; but error must be clothed, and that is the reason of so many school-made preachers, or dressers of lies.

I must get along and attend to some other part of Mr. Sneak's Plain and Friendly Talk, but will not attend to all I see as I come on, nor do I expect to attend to all his sneaking ideas, as I am more lengthy already than I expected to be and more so than I wish to be; for I am afraid I may be in the way of some of my more worthy brethren, and them that are better informed, so I will return to the subject.

Mr. Sneak says: Jesus and his apostles were missionaries. I say if they were, they were not like Mr. Sneak; for when they did write they put their names to what they wrote; and I think this is more like the Primitive Baptists. Again: if they were missionaries, they did not do like you Sneaks do in this day. So I do not care for the name but run against the principle that you Sneaks possess of begging the people for their money; and will say to you, my readers, that Jesus nor his disciples did not beg any man's money, and that they did preach without charge, and that they did not hire themselves to preach like you Sneaks do; they did not, and you ought not. But one says, he has a lovely wife and he must support her; but this is not the case, for the people support him and his wife; and if the people only would give him as much a year as one could make by honest labor, he would abuse them. But here I will say to the Sneaks who have lovely wives, it is well for your wives that the people will support them; for I believe that the most of you are so lazy that you would not support yourselves by honest labor.

Again, to the subject: the Lord says, he that preaches the gospel shall live of the gospel—and did not say they should beg men, women and children for money and receive pay from negroes, like

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you Sneaks do. No, sir, they did not; and I will prove it. See Luke, 12, 22: And he said unto his disciples, take no thought for your life, what ye shall eat; neither for the body, what ye shall put on. Then neither Jesus nor the disciples were missionaries, as Mr. Sneak says they were; no, sir, they were not, for the command of the General Association to the missionary preachers is, beg for money, &c. And so they do not go like the disciples of Jesus did, and their master did not give them the same command; and yet Mr. Sneak has the assurance to tell a lie upon them, and say they were like us; which a man can see is not so, without specs. But the command is: He that preaches the gospel shall live of the gospel. Not if they can—no, sir, but shall live of the gospel. So you see it is not of men that the preachers are to live; no, but of the gospel. So you who go about begging for money are wrong, for you have more faith in men than you have in the Lord Jesus Christ; for to preach him and him crucified is the gospel, and them that preach him shall live of him; not by begging, as you Ishmaelites do, no, it is of the gospel, which is Jesus Christ and him crucified for his people. And you that preach him shall live by him, and not by begging.

Again: see Luke, 22, 35: And he said unto them, when I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, nothing. Here I have proved, that the disciples of the Lord were commanded to go without purse, or scrip, or shoes; and then when asked, lacked ye any thing? they said, nothing. So here, my readers, Mr. Sneak is wrong again, and I am in hopes he will become ashamed of himself and will forsake his old master and will be made a servant of the true and living God.

I have shown that when the disciples took nothing with them, they said they lacked nothing. Here you, my readers, and Mr. Sneak may see, that the disciples were not like our modern missionaries, for when we ask them, lack ye any thing, they say much, we need so much money to answer our purpose or to convert such or such people, and thus help the Lord on with his business. And I think the answer of God to them is, thy money perish with thee. But these Sneaks will tell things that they cannot prove, and they have done so much of it, that I cannot believe half they say or write; for it is but seldom that they will put their names to what they write. And so when we see their false communications we do not know who sent them out or wrote them; so they think they are safe, and there is no way of getting to them; but to take the whole for the concealer is as bad as the stealer, so we must put them all out of our churches.

See Luke, 22, 36: But now (says Jesus) he that hath a purse, let him take it, and likewise his scrip, &c. Here you, my readers, may see, that the disciples had a right to take with them what they had; but no right from scripture to beg before they did go, nor after they did start. So they were not Sneaks nor missionaries, for you beg before you start and as you go, and all the time you stay; so you are not the Lord's disciples, for the Lord's preachers will not beg for money. No, sir, they preach the gospel and depend upon their master for their support, and believe he that preaches the gospel shall live of the gospel, for so says the scriptures. Then it is not by begging but by preaching, and the Lord can and will support his preachers by their own labors, or otherwise; and if they preach the gospel, God can put it in the hearts of the people to give the preacher what he needs. And the preacher is not to be the judge of his needs, no, the Lord knows what is best for him and so the Lord has promised to his preachers and has and does make them trust him for their support; and thus you see the Lord's preachers going and preaching without hire.

Again: Mr. Sneak says, Paul was an illustrious missionary. Here I will ask Mr. Sneak if Paul was like you missionaries in this day? I say no, and will say, that Mr. Sneak knows he was not of that same spirit that you possess; no, for when he was called to his mission he did not confer with flesh nor blood, but went straightway and preached the gospel; and did not go to school first and learn to preach like you missionaries do. No, sir, he did not; so he was not like you. And when he did go, he did not have $25 per month, and beg all the time, like you Sneaks do; no, he was not known to once beg nor once to charge for preaching. I say he did not, and if you, Mr. Sneak, can prove that Paul did charge for his preaching, I must be wrong, and will confess when I see the scripture that will prove it; but until you do prove that Paul did hire to preach, I shall think you was a fool or a liar when you said Paul was a missionary, unless you can prove he did do like you missionaries do, and that you cannot prove from thus saith the Lord. And so you have called Paul by your name, which I believe the disciples of Jesus do not like to hear their brother Paul thus scandalised; no, sir, they do not.

But again: if Peter had been a missionary when Cornelius sent for him, what would he have said to them? say, Mr. Sneak, and try to tell the truth. Well, the truth is, if he had been a modern missionary when he found they had come for him, his first enquiry would have been, what are you going to give me? And if they had nothing to give nor to promise, he would not have went to Cornelius, if a missionary; but he was not, but was a gospel preacher and he went without naming money

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once in all his route. So he was not a missionary, nor there is not one of the disciples that was, without it was Judas. And so I will ask the Lord to forgive Mr. Sneak for the lies he has told on thy Son and his disciples in his piece called A Plain and Friendly Talk.

And now in conclusion I will say to Mr. Sneak, that I hope he will quit calling the apostles missionaries; for I assure you that there is no Christian that can believe it from their Bible. So you are wrong from end to end.

RUDOLPH RORER.

FOR THE PRIMITIVE BAPTIST.

BROTHER BENNETT: We, the United Baptist church of Christ at the Beach Fork of Emery's river, Morgan county, East Tennessee, holding Regular Baptist principles, or in other words, Primitive Baptist principles, feel it our duty to write a few lines to send to you to inform you and other distant brethren and friends, that there has been a false representation of this church and of Daniel Stinecypher, a member and deacon of this church, by Sherwood Reese. Said Reese sends in his communication that this church feels it her duty to correct a mistake, as he said, that Daniel Stinecypher sent in his communication to the Editor of the Primitive Baptist, that he believed nearly all the members of this church were of the Regular order, and that said Stinecypher had formerly been a member in said church.

We, the Beach Fork church, do certify, that Daniel Stinecypher joined this church by experience, and has been a member in full fellowship ever since; and that said Reese never has wrote a communication or letter by the authority of this church, since he moved from Illinois to this country. We certify, that said Reese moved in the bounds of this church without a letter of dismission, at which time the church was in peace; but did not continue in that state long, till a question was revived which the church had acted on about two years before, relative to feet washing, whether an ordinance or not; which, after two months travel, her decision was, that we leave it where we found it, and not practice it as an ordinance but have regard to it as a stoop of humility. And when the question was taken the second time, the voice of the church was, she was satisfied with her former act. And he, Sherwood, took exceptions against the church, and raised false accusations against the church, and charged her with making feet washing a test of fellowship. He has also charged the church with departing from the articles of faith on which she was constituted, and appointed a three days' meeting without church authority, he said to try the constitutional rights of the church, and seduced two to follow him, who have assumed the name of the Beach Fork church. And for his course and conduct we called on him to give satisfaction which he failed to give, and we declared a non-fellowship with him and he is not admitted to a seat with us in the church no more than a heathen or a publican; and we believe that he would not be admitted to a seat in any church in this Association.

We also notice a few remarks of said Sherwood, in his communication of February 9th, 1837, vol 2, No. 9, p. 140, wherein he seemed to signify a great distress in the churches in Tennessee, relative to feet washing, which seemed to burn like fire in stubble. We certify, that we have no knowledge of any distress in our Association, nor sister Associations, with the exception of our own church; and we have no knowledge of any church ever making feet washing a test of fellowship.

Beach Fork church, a member of the Hiwassee Association, done in church conference the fourth Saturday in August, 1838. *Charles Galoway*, Moderator.
Samuel Stinecypher, Church Clerk.

FOR THE PRIMITIVE BAPTIST.

Georgia, Upson county,
Sept. 2d, 1838.

BROTHER BENNETT: I have received a few numbers of the Primitive Baptist and am much pleased with it, as I do believe it contains the truth as it is laid down in the scriptures, as far as I am able to judge of them. I am glad to find that there are yet a few old stumpy cedars scattered over the United States still calling for the good old way, that cannot be shook by the institutions of the day, benevolent, falsely so called. O, ye institution men of the day, read the scriptures; for in them ye think ye have eternal life, and they are they which testify of me. And what Jesus says again in Matthew, 28. 19, 20: Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; 20. Teaching them to observe all things whatsoever I have commanded you: and lo, I am with

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you always, even to the end of the world. Amen.

Now, brother Bennett, we do not find in his word no where, that Jesus ever told them to go to the theological schools to be qualified to preach, or to wait till they could collect one, two, three, five, or ten thousand dollars, to help them on to convert the heathen nations. I heard one say that it made no odds whether a man was called to preach or not, so he had the education and talents that is all sufficient. I suppose that will do for them, but it will not do for God's children. Deuteronomy, 13 chap. If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder, and the sign of the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them: thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: for the Lord your God proveth you, to know whether ye love the Lord your God with all your heart and with all your soul. Ye shall walk after the Lord your God, and fear him, and keep his commandments, and obey his voice, and ye shall serve him, and cleave unto him.—If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend, which is as thine own soul, entice thee secretly, saying, Let us go and serve other gods, which thou hast not known, thou, nor thy fathers;—Thou shalt not consent unto him, nor hearken unto him; neither shall thine eye pity him, neither shalt thou spare, neither shalt thou conceal him.

2 John, 10 v. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed. Romans, 16. 17: Now I beseech you, brethren, mark them which cause divisions and offences, contrary to the doctrine which ye have learned; and avoid them.

Brother Bennett, the churches I believe have nearly all split in these parts; the Old School Baptists are obeying the commandments of God in coming out from among them. The missionaries call them unhappy divisions, but I call them happy divisions. 1 Corinthians, 11. 19: For there must be also heresies among you, that they which are approved may be made manifest among you. 2 Cor. 6. 17: Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you; and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. Exo 29. 45: And I will dwell among the children of Israel, and will be their God.

Brother Bennett, these lines are at your disposal to publish or lay aside, as you may think proper. May the Lord make you useful, and all those who are concerned with you, in pulling down the strongholds of satan and contending for the faith once delivered unto the saints.

Yours in the bonds of love. Farewell.

R. B. MANN.

FOR THE PRIMITIVE BAPTIST.

Alabama, Autauga county,
Sept. 1st, 1838

BROTHER BENNETT: Although I am a stranger to you and you to me, yet I have had the pleasure of reading a few numbers of your paper, (called the Primitive Baptist,) which was and is truly interesting to me, in hearing (through your paper as a medium) from the brethren in the different parts of the country. The difficulties and distresses which are among them also abounds here, which are the missionaries and money hunters; but I trust that I do rejoice and am thankful to God, that there are some that are on the Lord's side, and do earnestly contend for the faith once delivered unto the saints.

I became a member of the Baptist church of Christ at Union, seventeen years ago, (and am still a member there,) which was a time of pleasantness, and all our paths were peace. We are now at peace amongst ourselves, but in our Association (which is called the Alabama,) we have our mixtures of joy and sorrow. There is a majority of the ministers in favor of the institutions of the day, but a majority of the lay members against them; and I believe the time is not distant when our Association will be rent asunder. And seeing the condition she is in, I think it surely would be better for the United Baptists to be to themselves, and the missionaries be to themselves. But I forbear saying any more at present, but wish you to

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send me your paper. I subscribe myself a believer in the Primitive Baptist doctrine, (and in a feeble way,) a contender for the faith once delivered unto the saints.

Yours in gospel bonds.

LUKE HAYNIE.

FOR THE PRIMITIVE BAPTIST.

Georgia, Pulaski county.
September 19th, 1838.

DEAR BROTHER BENNETT: Having seen one or two of your papers, I take the liberty to drop you a few lines to let you know that I want the use of your valuable paper one year. I have not much to write, but contemplating upon time past when we Old School Baptists in this part of God's vineyard were crowded down with all the heavy ties of missionism, that we were constrained to obey the divine command of Peter, Come out of her, my people, that ye be not partakers of the plagues, &c. To all those who have obeyed the command, your paper is a source of great satisfaction, and will be so long as you contend for the faith that was once delivered unto the saints.

Nothing more at present, but remain yours, &c. *ABNER TYSON.*

Montgomery county, Alabnma,
Sept. 10th, 1838.

DEAR BROTHER: After my respects to you, I will inform you that the missionaries are doing great things in the Southern States, as well as at the North; for they are sowing the seeds of discord among our inhabitants, thereby causing great confusion in our churches, our settlements, and in our Associations. Though with pleasure I see some, that have the courage and boldness of God's ministers, who like Mordecai in the king's gate, refuse to bow to them; but contend for the faith once delivered unto the saints.

Yours in Christian bonds.

GEO. W. JETER.

FOR THE PRIMITIVE BAPTIST.

Bibb county, Georgia,
Sept. 24th, 1838.

DEAR BROTHER BENNETT: I feel truly glad that your little paper, that seems so despised by some yet highly esteemed by others, is still finding its way among the Old School Baptists, and is received with delight. The orthodox doctrine it brings from your correspondents is I believe in accordance with the word of God, and gives comfort to my mind.

I have just returned from the Ichaconna Association. We had no missionaries to advocate the new schemes of the day. The affairs of our meeting were conducted in peace, and apparently love, and union; no firey zeal, no heated debates, but like a band of brothers. And I trust the Spirit of the Lord was with us, from the effect the word preached seemed to have upon the audience.

Yours as ever.

JONATHAN NEEL.

FOR THE PRIMITIVE BAPTIST.

Cambridge, South Carolina,
Sept. 5th, 1838.

DEAR SIR: It has been some time since the last communication I had with you. I have been waiting expecting some more subscribers. Your paper is read with great pleasure by some, and has done I think a great deal of good in making the wavering in mind stable; but there are some that will not read it at all. There is some division on the subject.

Nothing more, but yours in haste.

FREDERICK ROSS.

Quere.—If "active, zealous christrians" can do nothing for missions without forming other societies besides the church, is he, or is he not, a candid and faith christian who claims scriptural authority for the benevolent institutions?"—*Ed.*

Receipts, to be acknowledged in the usual place in our next paper:—Jonathan Neel $10, Thos. H. Dixon $5, G. W. Jeter $2.

A large quantity of the packages of our last number, sent by the northern mail, have been returned to us in a mutilated condition—we have repacked and sent them again in the best manner we could. Subscribers in that direction not receiving that number, will know how to account for it, as we know not what are missing, and have not an extra quantity to send in the place of those that are destroyed.

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THE PRIMITIVE BAPTIST.

EDITED BY MARK BENNETT.

Printed and Published by George Howard,

TARBOROUGH, NORTH CAROLINA,

"Come out of Her, my People."

VOL. 3. SATURDAY, NOVEMBER 10, 1838. No. 21.

COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

Georgia, Monroe county,
Sept. 7th, 1838.

DEAR BROTHER BENNETT: I again take occasion to address you a few more of my scribbles; for, dear brother, I have lately had the perusal of a pamphlet or tract entitled, A plain and friendly talk, for those who profess to love Christ, and the souls of men: but oppose the spread of religious knowledge—wrote by who I do not know, but be sure he cannot be as honest a man as the great apostle of the Gentiles; for he (Paul) writes in his 2d epistle to the Thessalonians, 3. 17: The salutation of Paul with mine own hand, which is the token in every epistle: so I write.

Bro. Bennett, the writer of said tract says, he has proved missions and missionary operations by the old Book; and in proof of the same, he gives eight objections the writer says the Old School Baptists plead, and he the said writer answers them at length; and finally, in winding up said tract, says he has proved missions and missionary operations, &c.

Bro. Bennett, indulge me in a few remarks in reply to said writer. Now, sir, you say we anties, as some are pleased to call us, say in the first place we are opposed to missions and missionaries, because we do not find any such word in the Bible; and you say, our reasoning is not good and that if we do nothing nor allow nothing to be done in religion, which is not directly found in the Bible, we should not allow any female to commune at the Lord's supper. You say the Bible does not say a word about female communion nor immersion, that we talk so much about. Now, sir, I do think you are hard run in proof of missions and missionaries, to take up that. You say the Bible does not express that which is held by others, to prove your speculating schemes of the day. Now, sir, we will see why we hold them two items of our creed, the Bible, viz: that of communion and immersion. We say, we believe baptism and the Lord's supper are ordinances of Jesus Christ, and true believers are the only subjects of these ordinances; and we believe that the scriptural mode of baptism is by immersion or dipping. The enquiry arises, why do we? I will tell you. Mark, 1. 9, 10: And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan. And again, John, 3. 23: And John also was baptizing in Ænon, near to Salim, because there was much water there. And again: Mat. 3. 13: Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. 14th verse: But John forbade him, saying, I have need to be baptized of thee, and comest thou to me? 15. And Jesus answering said, &c. Then he suffered him. 16. And Jesus, when he was baptized, went up straightway out of the water, &c.

Now, sir, I have given you three instances of baptism, and the fourth is at hand. Acts, 8. 38: And he commanded the chariot to stand still: and they went down both into the water, both Philip and the Eunuch; and he baptized him. But you say, it does not say immersion. Well, sir, I have given you three instances of going down into the water, and one straightway up out of the water; and of course Jesus must have been in it before he could have come out of it. I will now cite you to Romans, 6. 3, 4: Know ye not that so many of us as were baptized into Jesus Christ,

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were baptized into his death? Therefore we are buried with him by baptism into death, that like as Christ was raised up from the dead, &c. Again, Colossians, 2. 12: Buried with him in baptism. Now, sir, the word immerse we understand is to dip or plunge into the water; and all that baptizing was done in the water, you see. And the apostle says: Buried with him in baptism. Him, who? (Christ.) Which was an emblem of his death and resurrection; like as he was buried in the liquid grave and raised out of it, he showed his death, burial and resurrection; which the apostle was showing to his Roman and Colossian brethren.

I have proved baptism by immersion, or burial, as I understand immersion to mean dip, or plunge, or burying in the water. Now, sir, I will endeavor to show you why we hold female communion, with the help of God. The reason why we hold female communion may be found in Luke, 22. 19: And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Which you can find in all the evangelists, and you can see the same things practised in the Corinthian church: For I have received of the Lord, that which also I delivered unto you, that the Lord Jesus, the same night in which he was betrayed, took bread: And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come. 1 Corinthians, 11. 23—26.

Yes but, you say, there was no female there, as you can see; or the Bible does not say that there was any female at the Lord's supper; and if we oppose missions and missionaries because there is no such words in our Bible, we should drive out the females, yes, our mother and sister from the communion table. Now, sir, read Paul's reproof to the Corinthian church, in disobeying the commands of God: What? (says he) have ye not houses to eat and to drink in? or despise ye the church of God? For in eating every one taketh before other his own supper: and one is hungry, and another is drunken. And in so doing they profaned the blessed sacrament. Now, sir, did he say masculine or feminine, or in other words, men or women; no, sir, but for their misconduct: For I have received of the Lord, that which also I delivered unto you, &c. This do, &c. And as oft as ye do it, do it in remembrance of me. Ye—who? I answer, the meek and lowly followers of the blessed Jesus, whether they be men or women: For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother. And he stretched forth his hand to his disciples, and said, Behold my mother and my brethren. Mat. 12 49, 50. For the same night in which he was betrayed, as he did eat: Jesus took bread, and blessed, and brake it, and gave to them, and said, take, eat, &c. and likewise the cup, &c. Mark, 14. 22, 23. This do in remembrance of me. Luke, 22. 19. Go ye therefore, and teach all nations, baptizing them, &c. Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world. Mat. 28. 19. 20.

Now, sir, you can see the same things taught by Paul at Corinth, to both men and women; for the Lord Jesus Christ instituted that sacred ordinance with his apostles, and in his recommissioning them after his resurrection to all the world, teaching them to observe all things whatsoever I have commanded you, &c. which were taught by them all, his precepts and examples. And now, sir, you can see that females have a right to the communion table, for if you believe the Lord has forgiven your sins, whether male or female, they have a right to his inheritance, being heirs of God and joint heirs with the Lord Jesus Christ; for Christ and his church are inseparably connected.

I have given you my opinion why females should commune, and founded it upon the word of God. Now, sir, you say we say the two ordinances are scriptural, and infer they are so, and consequently practice both; and so are missionary operations scriptural. Now we will see whether your operations are scriptural or not, by the word of God. You say the Lord Jesus Christ was the great head and founder of missions, for he came on mission of dying the just for the unjust. If that is your belief, and so I believe, do pray come to the New Testament for your doctrine and ordinances. Yes but, you say, we are commanded to go into all the world and

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preach the gospel to every creature, &c. but we cannot go except you give us a fine education and fill our pockets with money; if you will do this we will save a heathen world. Where shall I find such doctrine and ordinance, in the New Testament? You must say, it is not there. And Jesus called his twelve disciples, &c. and these twelve Jesus sent forth and commanded them saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not. Provide neither gold, nor silver, nor brass in your purses; nor scrip for your journey, neither two coats, neither shoes, nor yet staves: (for the workman is worthy of his meat.) Mat. 10. 5—10. How different from that are your proceedings.

But you have told me if I would know the truth about missions and missionaries, get their reports and read for myself. Now, sir, look at the third report of your domestic missionary society of South Carolina, and see what a train of officers; enough to supply the General Government to which we belong. You have one president, three vice presidents, twelve honorary vice presidents, twenty directors, a treasurer, corresponding secretary, recording secretary—and further it says, any person at one time paying fifty dollars shall be a life member, or one hundred dollars shall be a life member with the title of honorary vice president, and can vote with the Board. Now, sir, is that apostolic? I trow not. In an address delivered on that occasion it is said: Now, Mr. President, &c. for it has become necessary that a new order of things should take place, &c. Now, sir, you missionaries say you are what you always were, and have not departed from the faith. In the address above named you say, it has become necessary that a new order of things should take place. Now I understand a new order of things is, to change the custom; and it appears that you thought it necessary to change the custom of the Primitive church, in order to speculate on the blessed Jesus to make money, and you are stamped Arminians, turn you and twist you which way we will.

You tell me never give up missions because some one or other have done wrong, and hold on to it and reform whatever you see amiss. Now to reform what I see amiss, I shall sap you at the foundation; for you have not a thus saith the Lord for your proceedings, or benevolent operations, as you call them, (and falsely too,) to rein it to the standard the word of eternal truth. You say we are opposers of your missionary societies and all their kindred institutions, which we believe are like so many small streams of water making their way to the Atlantic ocean; so we believe all your kindred institutions under the tender plant of religion, are leading to the dissolution or final overthrow of this great Republic, that is why we oppose you. And you say we are fighting under the colors of Belial; now we take the word of God for the man of our council in religious matters, and in our national affairs we intend to abide strictly by the constitution of this great Republic; against any thing we think derogatory, we will cry, the sword of the Lord and of Gideon.

Now, sir, you must recollect, that the proud Pharisees called the master of the house Belzebub; we do not expect any thing better at your hands. But to return. You say, Paul was an illustrious missionary; and so I think, and if you would come to the New Testament there would not be such a difference. For Paul was a vile persecutor and thought he ought to persecute the church of Christ. And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest for letters to Damascus, that he might bring all bound to Jerusalem. And on his journey Paul was convicted and converted, and was baptized; and he straightway preached Jesus Christ was the Son of God. Acts, 9. 1—20. Now, sir, did Paul go to a theological school? No. Was he hired out by a board of commissioners to preach Christ's gospel? No—he straightway preached Christ crucified. And so I think come to the Testament and you will not lack. Well, sir, let us see how Paul preached. Paul in answer says: For yourselves know how ye ought to follow us, for we behaved not ourselves disorderly among you, neither did we eat any man's bread for naught; but travelled night and day, that we might not be chargeable to any of you. 2 Thess. 3. 7—9. Now, sir, you see you are not like that apostle, for you society men or board of commissioners hire men out to preach the gospel at one dollar per day, or one dollar per sermon, or forty dollars per month. Do not say it is not so, for I am going to cite you for proof to the Minutes of the Moriah Association, S. C. Now anti it. So I think you will answer yes. Well,

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sir, that cannot be apostolic. In the next place I will cite you to 2 Cor. 11. 24—27. There Paul says of the Jews, five times received I forty stripes save one, thrice was he beaten with rods, once was I stoned, thrice I suffered shipwreck, &c. in journeying often in perils of water and among robbers, and among the heathen, and perils in the wilderness, and perils among false brethren, and in nakedness, and fastings. And he says, beside those things the care of all the churches.

Now, sir, was not Paul on a tour of missions when he was dropped upon the isle of Millitte? Did he lack any thing? No, for they were honored with many honors. Well, was not Peter an illustrious missionary? he preached to the Gentiles. Was he sent by a board of commissioners? No. John when cast on the isle of Patmos was an illustrious missionary, was not he? Yes, he was. Well, Philip was a missionary was not he, when the angel of the Lord spake unto Philip, saying, Arise and go towards the south, that goeth down from Jerusalem, &c Was he sent by a board of commissioners to go and preach Jesus to the Eunuch? You know not. Well, Jonah was a missionary when he went to Nineveh; did you hear any thing about filling his pockets with money? You know not.

You appeal to Acts, 4. 32, and say that there was a great resemblance of a modern missionary meeting. No, sir, I deny its being like the proceeding of that multitude of believers, that were of one heart, and of one soul, and called nothing their own, and had all things common; for they had all things common, but you have them uncommon. You cannot see any thing like a missionary society, or a Baptist State Convention; you know better. Now, sir, you say we object to missions because they are carried on by organized societies, and say we are members of a church and cannot join in with you or any other society; you say we might upon the same principle refuse to defend our country's right, and say, we are in the church. I will let you know, that we O. S. Baptists hold our religious matters sacred, or in other words, separate from the world; for the world hateth me, and we are commanded to come out and be ye separate, and taste not, handle not, the unclean thing. Yes, we are not to let our left hand know what our right hand doeth. Yes, sir, we oppose you because you are uniting with all the world; for it is come Methodist, come Presbyterian, come Baptist, come, let us all join in the benevolent purposes, and we will save the heathen. Yes, sir, or madam, or whoever you be, we oppose you in such principles, because they are not apostolic. And we believe you are struggling for lost power, that is, law power; for if you could get that, I think the heathen would get the gospel in a hurry. And if you think us not republicans, touch our internal rights and you will see whether we are republicans or not. We O. S. Baptists hold ourselves stern republicans, for our great constitutional right is to worship God according to the dictates of our own conscience. Yes, Methodists, Presbyterians, Baptists, I am willing to die by the same. Now, sir, I am done with you for this time, for not having time and opportunity, I forbear.

Dear bro. Bennett, I have been a reader of the Primitive Baptist nearly two years, and in reading the letters from the Old School Baptists have been made to shed tears in hearing the sufferings of my brethren in different parts of the United States. The little church to which I belong, Union, was constituted the past year of O. S. Baptists; she was constituted with eleven members, and since that time we have grown in number to twenty-two. We have baptized two this year, and in all probability will have more to baptize. Bro. Bennett, I think the Lord is with us; poor sinners have been made to cry, pray for me. And O, may God stir up his Zion every where, and cause her to rise from the dust to shine forth fair as the noon, or clear as the sun, and terrible as an army with banners; and cause a shaking to take place in the camps of Israel. Bro. we think we have the gospel preached in its purity by Elders Douglass and Ware. So no more, but yours in gospel bonds.

EDMUND DUMAS.

Bro. Bennett, I should like for you, or a Trott, Lawrence, or a Moseley, to comment upon the iv. chap. of Acts, especially the 32d verse. *E. D.*

FOR THE PRIMITIVE BAPTIST.

Tennessee, Fayette county,
Sept. 3d, 1838.

BROTHER BENNETT: I once more take my pen in hand to lay before you some things that have become matters of record, that I think should not be passed by with-

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out notice. All that I want is, that truth may appear. And as the Old School Baptists are loaded with all the odious epithets that can be found, and not allowed the meeting houses in peace, it becomes their duty to speak out.

I have been reading the Triennial history of the Baptists, published in 1836, by J. M. Allen; in which I see so much partiality and falsehood, that I am led to think his information wrong. I hope that it will not be noticed as it is handed down to posterity, as the true history of the Baptists; for it is done to the favor of the New School, and the Old School Baptists are used up at their pleasure. Great encomiums are placed on those churches and Associations that favor the schemes of the day, and the rest are unfairly dealt with. In the history given of the Big Hatchie Association of Tennessee, in page 228, he says: "It is friendly to benevolent institutions. A division took place in this body at its last session, a minority withdrew declaring that they would not fellowship any member who aided in the Bible, missionary, education, or temperance societies; leaving about 700 members, who retain the original name of the Association, and now compose it."

Now, my brother, I hold in my hand the Minutes of their session of 1834, the session before the division. There were then 18 churches in that Association and 703 members, and as I wish all persons to see the fallacy and clearly understand the matter, here are the names of the churches before the division, viz: Macedonia, Mill Creek, Clover Creek, Lick Creek, Mount Zion, Cain Creek, Spring Creek, Concord, Sugar Creek, New Hope, Enon, Big Black, Moss's Creek, Brown's Creek, Moriah, Antioch, Little Hatchie, & Cave Spring. And here are the names of the churches composing the minority, so called: Macedonia, Mill Creek, Mount Zion, Spring Creek, Concord, Enon, Moss's Creek, Brown's Creek, Antioch, and Little Hatchie, whose total number is 324. So you can see the majority boasted of, and there remains two churches not having joined either. And to tell all the unfair and unchristianlike dealings, would sicken the heart of any Christian. When they met and came in order of time to elect their Moderator, they were equally divided, and the New School would not agree for the old Moderator to give the casting vote, and urged that they should draw lots; so an innocent and unsuspecting people were led into error by it. The New School are naturally fond of gambling, or they would not ride about to sell their gospel they have learned one of another. Paul did not so with the gospel that he learned of Jesus Christ. But the Old School won, and the lot fell on old bro. Nasa Meek.

On the Lord's day, the Rev. Mr. Finley preached and never named the Lord Jesus but twice, and said he was God's missionary. Now if the learned of this world only use his name to carry their schemes in missions, what may we expect but to be falsely represented in all things by them. By this time the feelings of the brethren of the Primitive order were so hurt, that they could not think of living with the missionaries.

When they met on Monday, the Old School were confounded at what had happened, and were anxious for a separation. The New School urged that the division was on the point of benevolence; but the Old School denied, and said it was on point of doctrine and practice; and thus they divided.

And the New School proposed, that whichever side had the majority should have the Association book and name; and when the Old School withdrew to count, finding they had a majority they sent their Moderator who was elected by the whole, for the book and name; but when he came and demanded them, the New School were so intensely engaged in making their arrangements, that he could not be heard; and he became so disgusted at their management and treatment that he returned, and as the Baptists of the Old School have often done, they came to order in the woods, made the necessary arrangements to perpetuate their union, and returned home in peace.

Here are ten churches of the Primitive order, while the New School have only six as the boasted majority. How men can make such false assertions and have them committed to record is passing strange. But to add this above all to complete the overthrow of the Old School brethren, there was a church by the name of Russell Spring, in Haywood county, in a former division of the Big Hatchie Association by consent; this church represented herself in the Convention of the Mississippi River Association, and failed to represent herself afterwards until the Association sent to know her reasons; after the

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lapse of four years she comes forward with her letter and delegates, claiming a seat in the Big Hatchie; though it seems it was not fairly by order of the church, but rather by Peter S. Gale, who wrote their letter after arriving in the neighborhood of the Association and bore it as a delegate, adding this death blow to what had passed as above stated. What Christian heart but would recoil and say, alas! alas! how is the gold become dim, how is the most fine gold changed.

Equally as lamentable are the remarks made by the Rev. J. Burns of the New School, respecting the Old School ministry of Tennessee; which remarks may be found in a periodical called The Baptist, in vol. 4, No. 5. In detailing the account he says: The Baptists of Tennessee used to have whiskey at their house-raisings and log-rollings, and this took what little change they conveniently could get, and so it became customary not to support their ministers. He states as though he had aided in the ordination of some ministers that would tell what strange sights they had seen and strange things they had heard; and the unwary brethren would listen to them with superstitious and devouring attention. Those ministers, he said, would tell how unwilling they were to obey the call of God; enough to make a good man doubt, if true, whether they would not have killed two such men as Jonah. Lamentable to tell, he says, they had superstitious beliefs in religion. True, says he, they could tell how good a dog Jowler was, and when they shot the buck; but to preach, in the common acceptation of the term, God knows they never could. Moreover, he says, in the churches there are covetous, narrow-hearted men, whose god is their money, such preachers and preaching just suit them; these are bold, dogmatical men, and are frequently made deacons; they often shave notes and lend money at 25 or 33⅓ per cent. interest; they will give nothing themselves, nor suffer others.

Now, my bro. do you suppose if this man was not guilty of the covetousness which Paul calls idolatry, he would care what men done with their own? And to see him turn round and thus abuse the people that once caressed him, because they will not give their money to support New Schoolism, and he a professed old minister whose head is white with age, to me it seems enough to kill two such men as Jonah sure enough. Oh, that God would lead his people out of Babylon, and give them to understand the true mysteries of his kingdom.

My sheet is nearly full and I have written more than I perhaps at first anticipated. If you deem it worthy of a place in your paper you can use it. I subscribe myself yours in gospel bonds.

AARON COMPTON.

FOR THE PRIMITIVE BAPTIST.

Sumpter county, Alabama,
20th Sept. 1838.

BELOVED BRO.: Tell it not in Gath, publish it not, &c. Lamentable indeed! why so? the Choctaw is *no more!* O missionary, what is it that you will not do! Being and feeling deeply interested in the blessed ineffable *cause*, that the sons of Zion no doubt throughout our far extensive peculiar happy country are desirous to know the important occurrences and passing events, I feel an interested peculiar satisfaction indeed to make known to my distant beloved esteemed brethren, the missionary spirit that is here prevalent among us to an alarming degree, believing it to be a devolving incumbent duty on *all*, to be active and assiduous in so good a cause. It is too obvious to admit of a solitary doubt, but that premeditated religious and civil artifices are abundantly in circulation and in operation, to subjugate both church and State; and could the enemy be fully gratified, and their cause promoted to the desired extent, we should feel in reality the oppressive direful effects of the missionary spirit.

I have frequently said, and am more and *more* confirmed in the confident assertion, that the missionary spirit in its abstract, its origin, is a wicked, a lying, a destructive spirit; tending & progressing in all its various operations to every abomination and evil under the sun; no exception can be fairly admitted, when properly conceived and matured. Could the missionary spirit be effected and fully gratified and promoted, in all its pleasing aspirations and ardent fond anticipations, miserable indeed would we be. Our happy, our glorious republic would not be worth the name; and we would soon wofully experience the direful effects, and our situation, as wretched and deplorable as any oppressed nation whatever; *no mercy* would be extended to the present and future oppressed opposing ones. All that is wanting at

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the present is, adequate power to effect their diabolical ruinous designs!! Tis too plain and obvious to need commenting.

O, brethren, do not be backward; remember we still retain our dear-bought rights. We have the inestimable privilege of the press; rally round the standard of liberty; keep in mind the memorable, the glorious epoch, '76; remember your promising sons and amiable fair daughters, and the infant yet in embryo, millions unborn; there are in reserve for you laurels in profusion. Be exemplary and persevering even unto death, if necessary; rectitude and uprightness are favorable on our side; the constitution, that sacred palladium and inestimable gift, is bidding us to urge on to the laudable conflict.

I have, my dear bro., with a mixture of pleasure and pain to inform you, that I was at the Choctaw Association. I had a pleasing and delightful interview indeed with many of our precious brethren, many of whom we were personally and intimately acquainted with in your State. Many members of the Association were valiant and determinate for the truth, regardless as it were of consequences; knowing *no* man from improper motives, for which I rejoice and wish to be truly and sincerely thankful. Talent of the *good* old sort was amply and powerfully displayed by the old veterans. The enemy, with all their boasted talent, what did it amount to? a mere farce. Nothing of moment was effected, but disgrace in profusion; which they are welcome to. The God of Israel was conspicuous among them, the sons of Zion; the black nefarious designs of the enemy were discomfitted. What I mean by talent, my bro. just suggested is, the natural, the strength of manly intellect and the holy spirit in conjunction; the school of Christ, who teaches as man never did, *nor can* teach; who is not dependant on refined literature, though good and very good in its proper place, but when misapplied indeed it makes the possessing character *more* odious and dangerous. To return from my momentary digression.

I am further anxious to state, that the enemy were detected and finally repulsed in their dishonorable views and finesses. There was one particular circumstance occurred, I mean a very important vote in deed, i. e. the *test vote*; which had *more* than one consequent in view. The strength of the Association and character were now depending. Before it was put for a final decision, there was a previous contention about a plain circumstance that took place; which a well informed school boy of 13, could have given a just solution. Their *all* was now at stake, and considerable time was occupied, owing to their anxiety and ardent wish to blacken and defame peculiar worthy noted champions for *truth*, that have ever been in the progressive *way* of missionism and all its numerous, concomitant, ruinous consequences. Could they have had ascendancy in the suggested vote, there is no resting doubt, my bro., and I am not alone by many, that the Old Sides would certainly have shared the same calumnious degrading fate of those that wisely and constitutionally separated themselves from the Union Association, to have reported under malicious colors that they were excommunicated. This is what they anxiously wanted and much desired, which was plain and evident to all present; for you know, my bro., that actions often speak louder and are *more* forcible than words can do.

I must, though reluctantly, come to a close for the present, as I do not wish to occupy too much room and be in the way. I expect to continue this relation of the Choctaw. I will say for the present, that she is no more; her compact was mutually dissolved. I was in her convention when she formed and compacted, about four years since. It was then visible that she was not for long duration; the missionary projects were discoverable in the first interview, and have been progressing ever since to what it is now at. Tis hoped and fondly anticipated, however, that it is to the honor and permanent comfort of poor afflicted Zion and her numerous votaries. The two parties of the Choctaw have appointed their several times and places for convention. I think the Old School will be more cautious this time—"a burnt child dreads the fire."

(*to be continued.*)

A. KEATON.

FOR THE PRIMITIVE BAPTIST.

DEAR BROTHER BENNETT: Sir, having opportunity to write to you for another of your papers, I want to express to you, and the brethren through your paper, a few things that have come within my notice among the people in this region, as I am often shocking about among the mountains. And though I have not the capaci-

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ty of penetrating deep into things as some do, yet I sometimes meet with things that the surface is so rough that I get a little hold of them. And as I feel an interest in the war, and read with pleasure the news contained in the Prim. from many of the soldiers of the cross, whose station is so far distant from mine; I do not know but it may be some satisfaction to some of your readers, to learn that there are in the northern mountains of Pennsylvania a few, who though feeble are yet pursuing. And who, though sensible that of themselves they cannot much annoy the enemy, yet are somewhat encouraged; learning that there is trouble in the camp of their foes. And as it appears the Lord is beginning to set every man's sword against his fellow, and there is a great discomfiture in some places among them. The children of Ammon and Moab are standing up against the inhabitants of Mount Seir, and we think, as the battle is the Lord's, that we shall not need to fight much under such circumstances; but may stand still and see the salvation of God.

Now we think that something of a sample of what the Lord spake by Isa. 19 chap. is commencing in this region. God is setting the Egyptians to fight against their brethren, and the spirits of some seem beginning to fail who are seeking to their idols, and the charmers, and them that have familiar spirits, and to wizzards. But I am running far from what I purposed writing when I began. I thought of communicating to you some ideas of what sort of folks we have in this wooden mountainous region, where, when the gentry from the polishing machine with their Rev.'s, A. M.'s, and D. D.'s, come to visit us in quest of the glittering dust, they raise a monstrous cry amongst the commoners against our plain old fashioned preachers; because as they say, we do not preach to sinners.

Now they live so much in, and are surrounded so much with, and puff out of their mouths so much of the smoke of the bottomless pit, that many of the people cannot see that sinners are preached to at all, when Christ is held up before them as the only Saviour of men; and are told in plain words, that this is a faithful saying & worthy of all acceptation, that Christ Jesus came into the world to save sinners. Preaching Christ to sinners by no means answers their minds; they want to have ministers preach sinners to Christ. Thus you can see the difference there is between the polished gentry and us; they profess to preach sinners to Christ, while we choose to preach Christ to sinners.

But this is not all the difficulty. They increase the cry against us, saying, that we we do not preach repentance. They, indeed, often use the word in their clamorous noise, but are as far from preaching it in the gospel sense of the word; as the serpent was from telling the truth, when he said to Eve, ye shall not surely die. They preach it not as the gift of Christ; they preach it not in the name of Jesus; they preach it not as the fruit of the love of holiness, and hatred of sin. They preach it as the exercise of the natural man; they preach it as a condition of receiving the forgiveness of sins. And it suits the carnal mind so well, to hear of performing conditions to obtain eternal life, that when the true doctrine of repentance is held up to them, they know it not. When they are told that the repentance of the Gentiles was the grant of God; when they are told that godly sorrow worketh repentance to salvation not to be repented of; to them it is foolishness, for they seem to know nothing about any thing called repentance, except that kind of legal or slavish sorrow which they feel through fear of punishment; the exercise of which they call a condition of salvation, when it is accompanied with their believing that their sins are forgiven, which they call faith. And thus they think they make out to perform the conditions that are required of them; then they hope for heaven, or happiness beyond the grave.

Another source of slanderous falsehood which they clamorously circulate about us, is, that we are not in the habit of preaching practical godliness; and that we are opposed to the circulation of the Bible, that we do not believe in good works—substantially that we are opposed to all that is good. Now they believe their own slanderous reports, or not; any more than the soldiers believed the falsehood the chief priests and elders of Israel hired them to tell about the disciples stealing Jesus out of the grave, I will not say. But one thing is certain, that they are living in such thick darkness that they call idolatry godliness, and if we would only preach up that system of idolatry that the gentry called Rev.'s and D. D.'s, &c. are shearing them to support, we would be good fellows among them. Of this there is no doubt. So then, because

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we will not embrace, and caress, the daughters of the OLD MOTHER OF HARLOTS, and with them practice the *abominations of the earth*, they cry out, that we are opposed to all that is good, and are not in the habit of preaching practical godliness. Notwithstanding we affirm constantly, that they which have believed in God should be careful to maintain good works. Yea, they learn to maintain them for necessary uses, that they be not unfruitful.

That the present popular system of religious mendicancy and effortism, is a system of idolatry, admits of no doubt in any mind that is led by the Spirit of God to discover the difference between it and the plan of grace revealed in the scriptures of truth. God's plan of grace exhibits a Saviour omnipotent, omniscient, and omnipresent—God manifest in the flesh. The present popular plan, holds up to view golden and silver saviours. God has said, that it is, *Not by might, nor by power, but by my Spirit.* Our present mendicants say, It is by a system of means, such as Education, Missionary, Bible, Sunday School, &c. &c. societies which are, and must be supported by money or they will fall, and this work of saving the world must cease. God's plan embraces only that body of which Christ is the head, for which he obtained eternal redemption. The present popular plan designs to embrace mankind indiscriminately, only as they comply with, or perform certain conditions. God's plan presents Christ as exalted at God's right hand to be a prince, and a Saviour, for to give repentance to Israel and remission of sins. The present popular system is idolatry, for it promises even to the finally impenitent a mitigation of their pains in hell for the money they give to support the preachers of it.

I have only touched a few points in relation to things as they are moving with us here among the mountains; and as I suppose there may be a similarity with you at the South; with your readers at the far west, I thought peradventure there might be some of the feeble of the flock that might be glad to read a scroll from me; as I have been made to rejoice in reading their more able productions.

I remain your feeble bro. and an unworthy soldier of the cross of Christ.

HEZEKIAH WEST.

South-hill, Bradford co. Pa.
Oct. 1, 1838.

THE PRIMITIVE BAPTIST.

SATURDAY, NOVEMBER 10, 1838.

Repentance and Faith.—Much has been said respecting these two graces, or gifts; and in attempts to describe them, it is at least possible that erroneous opinions have been advanced. One question has arisen respecting them, whether they are duties incumbent upon sinners or not; and also, whether sinners can, or cannot, repent and believe. In all the preaching of Christ and the apostles, we do not recollect its being once named to sinners that they *could* repent and believe; nor yet mentioned to them that they could *not* repent and believe. The affirmative is maintained by the larger part of what are termed, the "*evangelical*;" and also that it is the duty of sinners to repent and believe; and this upon the ground that they are *commanded* to repent and believe.

In the Biblical Recorder and Southern Watchman of August 11, Mr. M. takes the affirmative side of this question, that is, as we understand him, he affirms that faith and repentance are commanded, that sinners can do both; and that they are duties binding upon the unregenerate. As our views may be seen at some length, in vol. 1. p. 374, Primitive Baptist, we shall here say but little.

The Law and the Gospel are two separate and distinct systems. The former *was given by Moses*; the latter *came by Jesus Christ.* (John, 1. 17:) The one of them is *the ministration of* condemnation and *death*, the other of righteousness and *life.* (ii. Cor. iii. 6—9:) The Law is a system of *commands* and *requirements.* The Gospel, is a system of *promises* and *gifts.* (ii. Cor. i: 20. Rom. v. 15, and x. 5. Luke, x. 28: In the Law a man can live only by *doing*; in the Gospel he can live only by *believing.* (Rom. x. 5: Gal. iii. 11:) *All the duty* of man is contained in the Law, and consequently, he knows sin by nothing else.—(Eccles. xii. 13: Rom. vii. 7: i. John, iii. 4:) The Law has *nothing* to *give*, but *all* to *demand*; the Gospel has nothing to demand, but all to give, Rom. iii. 20, and v. 16—18: Faith and Repentance are gospel gifts, and not law requirements. Philip. i. 29: i. Cor. xii. 9: Gal. v. 22: Acts, v. 31 and xi. 18: If Repentance and Faith, bring gospel gifts, are commanded and binding as duty upon sinners, the condemnation comes by the gospel as well as the law. Again, if they are commanded, and become duty, then are sinners justified for faith and repentance, instead of *by* or *through* faith. *Can*, denotes *power*; and power, *doing*; and doing, *work.* If sinners *can* repent and believe, and do so as matter of duty, then the reward is

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not of grace, but of debt. Rom. iv. 4: Sinners are *dead*—God quickens them into divine *life*—life gives *feeling*, so that guilt is felt—and *guilt* leads to godly sorrow. (Eph. ii. 1—5: ii. Cor. v. ii. 10:) The sinner is *enabled* to repent, and also to believe—he is capable *in the day of Christ's power* of repenting, and of believing, but these are only gifts, and are the path to *good hope through graces*; and are an earnest of the *inheritance, incorruptible and undefiled*. Where there is the appearance of a command to believe or repent, it is but *direction* or *instruction* given. The jailor asked for direction—it was given in the form of command—believe in *the Lord Jesus*, &c. The Son sent the gift of seeing to Saul—it came in the form of command—*Brother Saul*, receive *thy sight*.

Mr. Meredith says, that if the Apostles preached the doctrine that sinners cannot repent nor believe, they in that event *required men to do what they knew to be impossibilities*. Now, we agree with Mr. M. if the apostles *required* such things; or if he means that sinners are represented by the term, *cannot*, to be beyond the Spirit's power, then we agree with him.

Mr. M. is at a loss to know, if the doctrine of sinners' impotency be true, to know why men should preach at all. But he would as well have asked why Paul preached at all, when he declared that *there was a remnant according to the election of grace*, that *the election had obtained* what Israel sought for, *and the rest were blinded unto this day*; and that *God had given them the spirit of slumber, eyes that they should not see, and ears that they should not hear*. Christ thanked God, publicly, *that he had hid* the gracious and glorious things of the gospel *from the wise and prudent*; and Paul more than once declares Christ and his gospel to be foolishness to the unrenewed mind, and beyond his power of knowing. Mr. M. says:

"Any man who thus preaches, is "a blind leader of the blind."—He is a gross and dangerous perverter of the first principles of religion; and, instead of advancing the cause of righteousness and truth among men, he is a professional patronizer of impenitence, unbelief, and sin."

So Mr. M. it seems holds to condemnation by the gospel, and justification by debt. He has now to choose whether he will be placed on the list of New School Missionaries, or on that of Old School pharisees.—*Editor*.

FOR THE PRIMITIVE BAPTIST.

Williamston, N. C. 9th Oct. 1838.

Dear brother Bennett: Having just returned from a sitting of the Kehukee Association, I have some little desire to express my feelings and sentiments in relation thereto. First, as regards the business transactions of the delegates from the various churches. I would ask, what is more worthy of imitation than this assembled delegation once a year, representing the wisdom and firmness, the interest and desires of the independent churches of Christ; all united to confer about the condition and give the tone of encouragement to one another? It looks like one instance at least of what is meant by sitting together in heavenly places in Christ Jesus; for the very spirit and meekness of Christ is there. There are the gray headed fathers who have borne the heat and burden of the day and seem just ready to depart and be with Christ, and reap the full reward of their inheritance: but ere they go, have just assembled to witness the happy effects of their course during the fiery trial through which they passed years ago in casting out the withering and schismatic spirit of antichrist. Now all is calmness, quietness and peace, and while standing in the sunshine of the pleasant fruits of their labor, they raise the hand and point aloft to that eternal rest that remaineth for the people of God, of which this present rest of the churches is but a type. There too are to be seen the men of mature age, who are taking upon themselves the burden of solemn deliberation and the setting and keeping in order the things that appertain to God's house, of which the aged fathers have given them luminous examples. There too was to be seen the babe in Christ, some few youthful members whose business and delight it is to witness the delegated wisdom of the churches and look up to their Elders and superiors for that practical illustration of their duty and course, which is ultimately to enable them likewise to manage and direct the affairs of the churches to the glory of God and the happiness of his people. Well may it have been given in admonition by the prophet to such young men, "Stand ye in the ways, and see and ask for the old paths, where is the good way and walk therein, and ye shall find rest for your souls."

I ask, bro. Bennett, if any thing can be more felicitous to the churches and encouraging to the saints than this annual meeting? Does it not tend in a great degree to strengthen and build up each other in the holy truths of the gospel, and also teach the propriety of holding fast the form of

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sound words? The jealousies of some against Associations have been expressed; but what I would enquire is calculated to produce these happy results that we find attending them? What can supply the place of that which fills the breast of the saint with delight at the anticipation from year to year of seeing and hearing so many Elders and brethren from distant parts of the country, all seeing eye to eye and speaking one and the same thing in Christ Jesus? Were they discontinued, should we not be deprived of a great deal of our happiness, reciprocal brotherly love and interchange of thought? Perhaps I never witnessed a more forcible exemplification of the saying of the Psalmist, "Behold, how good and how pleasant it is for brethren to dwell together in unity," than I have during the session of the Association which has just closed. The union, harmony, brotherly love and Christian forbearance manifested on the occasion is worthy of all commendation. And to hear the parting address of the Moderator and witness the closing scene, was calculated to melt the heart and moisten the eye and call forth all the good affections and tender sensibilities of the Christian. To see the aged ones whose heads were blossoming for the grave shaking hands and bidding adieu, in some instances perhaps a final adieu to their younger brethren; together with the sad and solemn "farewell my brother," "farewell my precious brother," given to those ministering brethren who had come from afar to visit them, brooking the difficulties of many a tedious way—produced such a feeling and sensation in me as not to be soon eradicated. My heart moved—mine eye glistened and my spirit fluttered to escape from its prison house as I became absorbed in the general feeling of powerful, strong and irresistible influence of brotherly love that pervaded the parting assembly of saints. Such an exhibition of the true Christian character must have been of the Holy Ghost, and much good will come of it.

The lovers of sound doctrine connected with a display of tender feeling, were also gratified by the preaching of the gospel during the three days of the late session. The Association was highly favored in the visitation of ministers from sister Associations, who with some of her own Elders united in telling the wonders of redeeming grace and dying love to large and attentive congregations. There was an ability, earnestness and feeling attending the preaching of the word, which taken altogether I never have seen surpassed or even equalled I think on a similar occasion. The pathos of the discourses arrested the attention of many from amongst the itinerant part of the congregation, and obtained an uncommon degree of interest from the sitting audience. But as for the saints they indeed fed on heavenly manna. Their bosoms heaved, their souls took fire and their spirits desired the wings of a dove, to fly away and be at rest in that heavenly holy place, pointed out by the minister and for which they felt such a longing inclination. Verily I believe much good has been done in the name of Jesus of Nazareth, and the bread thus cast upon the waters will be gathered up before many days. May such be the case, is the ardent desire of your unworthy correspondent.

C. B. HASSELL.

FOR THE PRIMITIVE BAPTIST.

Brownsville, Monroe county, Ga.
Sept. 24th, 1838.

Brother Bennett: Since my last communication, I have come into possession of information, which seems to me to be of such vital importance, not only to the church, but also to my country, that I have deemed it expedient and proper to lay some of it before my Old School Baptist brethren; and before my countrymen generally, through the medium of your useful and widely extended paper. I shall confine my remarks mainly to the connection which exists in the Northern States, between the Society System Baptists, and the Abolitionists: letting other denominations alone.

In the month of February last, a correspondence was opened between F. H. Elmore, a member in Congress from South Carolina; and James G. Birney, Cor. Sec. A. A. Society, New York. From which correspondence I will proceed to make a few extracts. Mr. B. in speaking of the progress of their principles in colleges and theological seminaries, says: "Public opinion is beginning to call for a relaxation of restraints and impositions: they are yielding to its demands; and *now* for the most part sympathy for the slave may be manifested, by our generous college youth, in the constitution of Anti-Slavery Societies." "College societies will probably increase more rapidly hereafter." And Mr. B. in-

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forms us that "They are for the most part, the diligent, the intellectual, the religious of the students." "Twenty-one of our city ministers are professed Abolitionists, the churches are beginning to be more accessible to us, our meetings are held in them openly." Mr. B. says: "We expect 1st, to bring the CHURCH of this country to repentance for the sin of oppression, not only the Southern portion of it, that has been the oppressor—but the Northern, that has stood by consenting for half a century to the wrong." Mr. B. states that their income for the year ending in May last, was $44,000. The number of petitioners before Congress last session was 500,000. During the year ending 11th May 1837, "the issues from the press were —bound volumes, 7,877—tracts and pamphlets, 47,250—circulars, &c. 4,100—prints, 10,490—Anti-Slavery Magazine, 9,000—Slave's Friend, 131,050—Human Rights, 189,400—Emancipator, 217,000. These are the issues of the American Anti-Slavery Society from their office in this city." Mr. B. sets down the newspapers that are advocating their cause at upwards of one hundred. Notwithstanding the facts disclosed, in the above cited correspondence are ample, yet I was anxious to know to what extent the Baptists participated. I in consequence addressed Mr. B. as follows:

Brownsville, Monroe county, Georgia, Aug. 3d, 1838.

DEAR SIR: The readiness with which you answered the enquiries of Mr. Elmore of South Carolina, has induced me to ask you a few more questions; although the information here sought is to be found to some extent in the correspondence referred to, I am a native of the South, and am to a small extent, an owner of this spieces of property. I hold you under no obligation to return me an answer, tho' should you see proper to do so, I will return the favor in any way, not inconsistent with the duty I owe my God, my country, and myself. The questions I desire to have more fully, and explicitly answered are the following: 1st, Are the members of the various churches, or are many of the churches as a body, Abolitionists? 2nd, How many clergymen are united with, or are the advocates of the Abolition Society? 3rd, Are not both the churches and clergy, who are united with, or are the advocates of that Society, also united with, and advocating the other various Benevolent (so called) Societies, such as the Missionary, Bible, Tract Societies, &c.? 4th, Are any of the Missionary Baptists Abolitionists, and how many? 5th, Are any of the Old School Baptists united with you, and how many? Please answer the above and oblige *A. B. REID.*

P. S. Direct to Brownsville P. O. Monroe Co., Ga. If any of the Baptist Missionary papers are advocating the Abolition cause, I should be glad to receive one.

A. B. R.

JAS. G. BIRNEY, Cor. Sec. A. A. Soc'y.

In answer to the above letter I received the following:

"*Anti-Slavery Office, New York, Aug.* 28—'38.

"DEAR SIR: Yours of the 3 instant was received several days ago, but owing to an unusual amount of business pressing on me, just at that time, I have not been able till now, to answer it. I am sorry too, that even after this delay, it will not be in my power to give you as precise information as, I doubt not, it would be pleasant for you to receive on the several points suggested. You wish to know 1. whether the members of the various churches—or many of the churches as a body, are Abolitionists. A very large proportion of the Abolitionists, are members of the different churches —perhaps not less than 80 in 100. The Society of Friends, the Reformed Presbyterian church, and if I mistake not, a small society of Baptists in Indiana, of which you will see an account, I think, in the last (Baptist) Triennial Register, do not admit slaveholders to their communion. Of individual congregations, there is a great multitude, that exclude slaveholding *professors*, from their ordinances, and slaveholding preachers from their pulpits. In the case of slaveholding preachers—when they *do* preach in northern pulpits, (I now mean the pulpits of the State of New York and all East of it,) for the most part, I think, they are rather smuggled in, than openly introduced; the congregation not having a full knowledge of their slaveholding. 2. I cannot inform you with any pretension to accuracy, "how many clergymen are united with, or are advocates of the Abolition Society." We have a large number, and they are generally of the most religious and efficient character. One of our most successful agents is Elder Culver, of Washington county, in this

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State. He is now operating with great effect on the Baptist, as well as on other denominations in New England.

3rd. "Are not both the church and clergy who are united with, or are the advocates of that Society, also united with, and advocating the other various Benevolent (so called) Societies; such as the Missionary, Bible, Tract Societies, &c?" I should say in answer to this, that the Abolitionists, are not distinguished by any peculiarity in supporting the institutions you have mentioned. I do not know, that in the main, when a man becomes an Abolitionist, that he departs from his old views, as to benevolent operations towards others. The same feeling of Christian benevolence that leads him to compassionate the enslaved poor—the heathen, as the slaves are called by the Synod of S. C. and Georgia—leads him to sympathize with the afflicted of all lands.

4. I do not know how many Missionary Baptists, are Abolitionists. The missionaries of almost all the denominations, I think, are Abolitionists. I will send you, *if you choose*, a No. of the Emancipator containing an interesting account of some of their proceedings, in relation to this matter. 5. Are any of the "Old School Baptists" united with you, and how many? I do not know that among the Northern Baptists there is any recognition of the distinction of "Old School," and "New School." In the *Slave States*, if I understand the distinction conveyed by these terms, it is this,—The Old School are opposed to what are called *Benevolent operations*, such as sending the Bible abroad to the heathen—to an educated ministry—to conveying religious knowledge by means of tracts, &c.—in fine, to every thing that looks like taking God's work of doing good to men out of his own hands. The New School are understood to be in favor of benevolent action like the other denominations. If this is a correct description of the difference in the South between the two Baptist divisions, I am inclined to think they are nearly all of the New School in the North. Here they are an intelligent sect, in New England especially. Hence we draw many of our best Abolitionists from it. The Vermont Telegraph, published by Orson S. Murray, I will hunt up and send you a few Nos. I would also send you a copy of our last Annual Report, but I do not know that you would be permitted to receive it from the post office. If you will answer this, stating that you desire it and will be permitted to take it from the post office, I will do myself the pleasure of sending you one. I much wish that the information you desire was fuller than I have been able to make it: however, I hope, it will not prove altogether uninteresting. I shall be pleased, sir, to hear from you at any time you may think proper to write to me.

Very respectfully,

JAMES G. BIRNEY, Cor. Sec. Am. A. S. Society.

Mr. A. B. Reid, Brownsville, Monroe county, Georgia."

The above letter speaks for itself, and needs no comments. Mr. B. has forwarded to my address a few papers, from which I will now proceed to make some extracts. I will commence with the "Christian Reflector, published at Worcester, (Mass.) by a board consisting of seven ministers, and eight laymen, of the Baptist denomination. "Resolved, That we increase our efforts for the spiritual, and temporal, salvation of the slave, knowing that such labors will involve the salvation of the master, the good of our own souls, the general promotion of peace, moral reform, temperance, the circulation of the scriptures, the education of youth, and the exaltation of our country to so high a standard of morals and religion, that its example shall go forth unto all the earth, and recommend the gospel to every creature." Such resolutions as this, the Editor highly approves. Again: "The total abstinence principle is rapidly gaining friends. Too much emphasis cannot be laid upon the importance of this institution as an auxiliary, in promoting the spread of the gospel, and the salvation of men."

I will now turn to "Zion's Advocate," a Baptist paper printed at Portland, Maine. The editor speaking of the celebration of the 4th of July says, "our joy, and the joy of many, at the recurrence of this day, commemorative of national freedom, was much damped by one circumstance. We would not forget the millions of our *citizens*, who amid all its festivities, were groaning beneath the yoke of oppression."

I will now turn your attention to the "New Hampshire Baptist Register," published "under the patronage of the New Hampshire Baptist State Convention," Concord. "Formerly, but little was said or done in relation to the great benevolent operations of the present day. There

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were no Missionary, Education, S. School, Tract, Temperance, or Anti-slavery Societies—all of which have a bearing on the spread of the gospel, and the best interests of man. These have found a place in our Associations" Again: "Resolved, That as all can consistently unite in the exercise of prayer for divine wisdom to direct in all things, therefore we earnestly request all Christians, to attend the monthly concert of prayer on the last Monday evening in the month, to pray for the oppressed and the oppressor, and for the speedy and peaceful termination of slavery."

We will now turn to the "Vermont Telegraph," a Baptist paper printed at Brandon. "Immediatism has triumphed over, and trodden down graduatism, in the West Indies, and the result is already known in the U. S. and is working wonders in public opinion. The world is going after abolition." Again: "Abolitionists have made a few experiments at discussion in respect to one of the giant sins of our land. Who will profit by the hint, and put on the whole armor of God, and go forth to the contest! We ought to have a good many teachers of religion in this country, who are thoroughly educated, and trained for such public debates."

We will now glance at the "Eastern Baptist," published at Brunswick, Maine, "under the direction of an association of Baptist ministers." In recounting the doings of the York Baptist Association, the writer says, "Some of the letters (from the churches) contained an expression of the views entertained by them on the subject of slavery. We were truly glad to learn with what abhorrence of soul, they regarded this foul stain upon our National escutcheon." At the close of the Association is the following: "Next came the subject of slavery, upon which some good resolutions were passed, we have not room to speak of them now." Again, under the editorial head: "It is an assertion without proof or reason, that we have nothing to do with slavery. The rum seller also says we have nothing to do with his business, and blames the advocates of temperance for using their influence to stop what they believe to be his ungodly trade. What is the difference between buying and selling rum, and buying and selling slaves." Once more: "Associations ought to be multiplied to promulgate the doctrines of Abolitionism, and send the publications of Abotionists through all the country, and if possible to emulate the zeal which has been shown in Europe, on this subject. Now is the time to enter on this work, or this generation will lose the opportunity of doing an important service to an oppressed, and degraded portion of their fellow men. If this work be neglected now, centuries may pass away, and blood and treasure may continue to flow through successive generations. It is now settled beyond dispute that God designs to convert the world, and reform mankind by societies and associations. The work has already commenced, and we believe it will go on until the times of the restitution of all things, spoken of by the prophets, since the world began."

The papers from which the above extracts are taken are of recent date. I will also state, that they all support the Society System throughout. My limits have compelled me to make but short quotations, the papers from which the above extracts have been taken, are in my possession, and can be examined by any and every discreet person who does, or may, desire it. More than three years since I became convinced that our northern missionary brethren were in many individual instances Abolitionists. My belief was openly communicated to the church in conference to which I belong. My convictions rested at that time more upon the *nature* of the case, than upon positive evidence. Since then my eye has been upon this matter; and almost every month has furnished proof more or less to the point. But I was not aware until recently, of the width, and depth, of the connection. For aught I know, some may suppose I am gratified, that the facts here disclosed do exist. If any believe this, I would say to them you are mistaken. My heart sickens within my bosom at the prospects ahead. O that the Supreme Ruler of the Universe would place, and keep, the principles in the hearts of those who rule our republic, never to transcend the limits of the Constitution. And that he would also put it into the hearts of his professed followers, never to transcend the limits of the holy scriptures. Then all would be well. My feelings are truly gloomy. We have here a fearful view of the legitimate result, of religious fanaticism. A true, living, and evangelical faith, never leads an individual out of the holy scriptures: neither does it lead any to reconcile the gospel of the Son of God to his notions of propriety—"Be *ye* reconciled," is the way.

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I have in conclusion a word of advice to my Old School Baptist brethren, and that is, that they would in their correspondence let alone the character of individuals; unless it is, by way of defence. And in their conversation upon the subject of abolition, I hope, and I have reason to believe, they will be cautious, and prudent. This communication has been necessarily somewhat lengthy, I now think I will make amends for it in future, by writing little, and far between.

Yours, brother Bennett, in full fellowship. *A. B. REID.*

FOR THE PRIMITIVE BAPTIST.

Lincoln county, Tennessee, 16*th Sept* 1838.

BROTHER EDITOR: I now comply with my promise, and let you know that the Elk River Association adjourned on Monday last, having declared non-fellowship with all the Benevolent societies of the day, falsely so called. The members of one church withdrew after the decision, feeling themselves excluded by the vote taken. One of them said he was glad to see such unanimity among us, that he wished us well; and he had tears in his eyes. He is an honest man, I love him for that. But there were a few others, that manifested that they were in favor to these things, but set still and did not vote at all. I have no confidence in them, and expect they will make all the proselytes they can.

Flint River Association commences on the first Saturday in October, when a decision of that matter will take place there no doubt. Then all the Associations with which we correspond will be clear of these trashy things, which are eight in number.

I have had some opportunity of late of presenting the Primitive to some of my old brethren, who are pleased with it.

Yours in haste.

WM. S. SMITH.

FOR THE PRIMITIVE BAPTIST.

Florida, Gadsden county, August 22d, 1838.

BELOVED BROTHER BENNETT: I take this opportunity of writing to you, that we the undersigners have agreed to take your paper, the Primitive Baptist. We wish that you may receive our request, and send on to us as soon as you can—as we wish to manifest our friendship to the Old School Baptists, &c.

Dear brother, I think that if you would appoint an Agent here, it would be some advantage in spreading your paper; and if I can render any assistance in that line I am at your service. It is with pleasure I see the brave soldiers of the Captain of our salvation come out and contend for the faith once delivered to the saints, and show to the house of Israel the great danger of the institutions of the day. As for these institutions I could never like them, inasmuch as the soul is not bought with corruptible things such as silver and gold, but by the blood of the Son of God; therefore, all the money in the world with all the help of man, cannot make a child of grace. From these few hints you can understand my mind, having intended to be short. I now must come to a close by signing my name to this.

JAMES ALDERMAN.

FOR THE PRIMITIVE BAPTIST.

Kosciusko, Atalla county, Mississippi, Sept. 13*th*, 1838

DEAR BROTHER: There are two things that I pray God I may shun in this communication, that is, any attempt on my part to hold up the Ark of God, or to sow any seed of discord among his children.

Through the kindness of a friend I have received your paper from the 12th No. inclusive. I send you a list of names below to be sent to the post office as above.

We are in peace with ourselves, and I trust we may remain so. May you do your Master's will in all things.

NATHAN TIMS.

AGENTS,

FOR THE PRIMITIVE BAPTIST.

NORTH CAROLINA.—J. Biggs, Sen. *Williamston.* R. M. G. Moore, *Germanton.* W. W. Mizell, *Plymouth.* Jacob Swindell, *Washington.* James Southerland, *Warrenton.* Alfred Partin, *Raleigh.* S. I. Chandler, *McMurry's Store.* James Wilder, *Anderson's Store.* Benj. Bynum, *Speight's Bridge.* H. Avera, *Averasboro'.* Parham Pucket, Richlands. John H. Keneday, *Chalk Level.* Burwell Temple, *Wake county.* Obadiah Sowell, *Rogers' P. O.* Geo. W. McNealy, *Leaksville.* David J. Mott, *Long Creek Bridge.* Ely Holland, *Smithfield.* James Dobson, *Sarecta.* Stephen Rogers, *Holly*

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Spring. James H. Sasser, *Waynesboro'*. John Fruit, *Sandy Creek*. L. B. Bennett, *Heathville*. Jas. P. Daniel, *Stantonsburg*. Willis L. Gooch, *Buffalo Hill*. Alfred Ellis, *Strabane*. Cor's Canaday, *Carterettsville*. Thomas Vass, Jr. *Waterloo*.

South Carolina.—Wm. Hardy, *Saluda Hill*. James Hembree, Sen. *Anderson C. H.* Frederick Ross, *Cambridge*. John Gambrell, *Big Creek Mills*. Lewis Shirrell, *Silver Glade*. B. Lawrence, *Effingham*. James Burris, Sen. *Bold Spring*. William S. Shaw, *Rock Mills*.

Georgia.—William Mosely, *Bear Creek*. Edw. S. Duke, *Fayetteville*. A. Cleveland, *McDonough*. James Henderson, *Monticello*. A. B. Reid, *Brownsville*. John McKenney, *Forsyth*. Anthony Holloway, *Lagrange*. Patrick M. Calhoun, *Knoxville*. J. M. Rockmore, *Mountain Creek*. Edm'd Stewart, *Hootensville*. Rowell Reese, *Eatonton*. Thomas Amis, *Lexington*. Jonathan Neel, *Macon*. Charles P. Hansford, *Union Hill*. John W. Turner, *Pleasant Hill*. E. H. Mathis, *Adairville*. R. Toler, *Upatoie*. William R Moore, *Mulberry Grove*. Clark Jackson, *Fort Gaines*. John Gayden, *Franklin*. John S. Keith, *Luthersville*. P. H. Edwards, *Georgetown*. Wm. Trice, *Thomaston*. William Bowden, *Union Valley*. Ezra McCrary, *Warrenton*. Wiley Pearce, *Cairo*. G. W. Holifield, *Vernon*. B. Pace, *Clean Town*. Lewis Peacock, *Perry*. Vachal D. Whatley, *Barnesville*. Alex. Garden, *Mount Morne*. Thomas I. Johnson, *Newnan*. Elias O. Hawthorn, *Bainbridge*. John G. Wintringham, *Halloca*. William M. Amos, *Greenville*. Randolph Arnold, *Latimer's Store*. Peter Rockmore, *Clinton*. Josiah Stovall, *Aquilla*. G. P. Cannon, *Cullodenville*. Jason Greer, *Indian Springs*. William McElvy, *Bainbridge*. Furna Ivey, *Milledgeville*. William Garrett, *Tucker's Cabin*. Jesse Moore, *Irwinton*. Leonard Pratt, *Whitesville*. Thomas A. Sullivan, *Decatur*. Thomas J. Johnson, *Newnan*. B. J. Hendon, *Corinth*. Robert B. Mann, *Chesnut Grove*. William Tippit, *Cedar Branch*. A. G. Simmons, *Hickory Grove*. John Lanhon, *Chenuba*. Thomas C. Trice, *Hillsboro'*. John Herington, *Welborn's Mills*.

Alabama.—L. B. Mosely, *Cahawba*. A. Keaton, *McConico*. John Blackstone, *La Fayette*. W. W. Carlisle, *Fredonia*. Henry Dance, *Daniel's Prairie*. Wm. W. Walker, *Liberty Hill*. Dan'l Gafford, *Greenville*. Samuel Moore, *Snow Hill*. John G. Walker, *Milton*. Henry Williams, *Havana*. Samuel Clay, *Mount Hebron*. John F. Lovett, *Mount Pleasant*. Elias Daniel, *Church Hill*. John Bonds, *Clinton*. David Johnston, *Leighton*. Joel H. Chambless, *Lowsville*. Adam McCreary, *Brooklyn*. Josiah Jones, *Jackson*. David Jacks, *New Market*. Sherrod W. Harris, *Vienna*. John McQueen, *Graves' Ferry*. William Talley, *Mount Moriah*. Graddy Herring, *Clayton*. G. W. Jeter, *Pint Lake*. Samuel C. Johnson, *Pleasant Grove*. William Crutcher, *Huntsville*. William H. Cook, *Pickensville*. Seaborn Hamrick, *Plantersville*. Eli McDonald, *Paynesville*. Mark Porter, *Demopolis*. William Melton, *Bluff Port*. James S. Morgan, *Dayton*. Wm. Hyde, *Gainesville*. Rufus Daniel, *Jameston*.

Tennessee.—A. V. Farmer, *Blair's Ferry*. M. H. Sellers, *Ten Mile*. William Patrick, *Poplar Corner*. Michael Burkhalter, *Checksville* Asa Biggs, *Denmark*. Tho's K. Clingan, *Smith's Roads*. William E. Pope, *Philadelphia*. Aaron Compton, *Somerville*. Charles Henderson, *Emery Iron Works*. Asa Newport, *Meesville*. James Maulden, *Van Buren*. A. Burroughs, *Wesley*. Wm. Croom, *Jackson*. Daniel Briggs, *Decatur*. Clemmons Sanders, *Mount Vernon*. Daniel Webb, *Lexington*. Sion Bass, *Three Forks*, John W. Springer, *Sugar Creek*. W. A. Bowdon, *Boydsville*. Smith Hansbrough, *Jacks Creek*. William S. Smith, *Winchester*. Isham Simmons, *Calhoun*. Thomas Hill, *Sevierville*. J. E. Douthitt, *Lynchburg*. C.T. Echols, *Mifflin*. Aaron Tison, *Medon*. Levi Kirkland, *Waverly*. Abner Steed, *Fayetteville*.

Mississippi.—Jesse Battle, *Meridian Springs*. James D. Williams, *Dailville*. Worsham Mann, *Columbus*. Silas Dobbs, *Brooklyn*. Henry Petty, *Zion*. William Huddleston, *Thomaston*. Nathan Tims, *Kosciusko*.

Florida.—James Alderman, *China Hill*.

Louisiana.—Peter Bankston, *Marburyville*.

Missouri.—Calvin Newport, *Harmony*.

Illinois.—Richard M. Newport, *Grand View*. James Marshall, *Salem*. Joel Ferguson, *Danville*.

Indiana.—Peter Saltzman, *New Harmony*. M. W. Sellers, *Jeffersonville*. Isaac W. Denman, *Gallatin*. Zachariah McClure, *Terre Haute*.

Ohio.—Joseph H. Flint, *Hamilton*. R. A. Morton, *Fulton*. John B. Moses, *Germanton*.

Kentucky.—Jona. H. Parker, *Salem*. Tho. P. Dudley, *Lexington*. Sanford Connelly, *Shelbyville*.

Virginia.—Kemuel C. Gilbert, *Sydnorsville*. Rudolph Rorer, *Berger's Store*. John Clark, *Fredericksburg*. E. Harrison, *Heningsville*. Wm. W. West, *Dumfries*. Joseph H. Eanes, *Calland's*. William Burns, *Halifax C. H.* George W. Sanford, *Harrisonburg*. Jesse Lankford, *Bowers's*.

Dis. Columbia.—Gilbert Beebe, *Alexandria*.

Pennsylvania.—Hezekiah West, *South Hill*. Joseph Hughes, *Gum Tree*. Nathan Everitt, *Chillicoats Town*.

New Jersey.—Wm. Patterson, *Suckasunny*.

Wisconsin Ter.—M. W. Darnall, *Blue River*.

RECEIPTS.

Thos. H. Dixon,	$5	Geo. McNeely,	$9
G. W. Jeter,	2	Wm. S. Smith,	5
Jonathan Neel,	10	R. M. G. Moore,	2
Isham Simmons,	1	Josiah Harris,	1
Rudolph Rorer,	1	L. B. Bennett,	5
Hezekiah West,	2	V. D. Whatley,	1
John G. Walker,	5	Seaborn Hamrick,	6
John Herington,	5	G. W. Holifield,	5
Ezra McCrary,	6	Elijah Smead,	5

TERMS.

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THE PRIMITIVE BAPTIST.

EDITED BY MARK BENNETT.

Printed and Published by George Howard,

TARBOROUGH, NORTH CAROLINA,

"Come out of Her, my People."

VOL. 3. SATURDAY, NOVEMBER 24, 1838. No. 22.

COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

CIRCULAR LETTER.

WRITTEN BY ELDER JOSHUA LAWRENCE.

The Kehukee Association now sitting at Spring Green meeting house, Martin county, North Carolina, to the several churches that compose that body—October, 1838.

DEAR AND BELOVED BRETHREN AND SISTERS: We have thought on various subjects for a Circular Letter, but knowing that the Kehukee Association has been established for about sixty years, and having seen a great variety of Circular Letters written on important subjects by that body to the churches, we are at a loss which way to steer our course most to your profit and edification, and not stumble on ground formerly occupied by our forefathers in their Circulars; although you need to be put in remembrance of many things already written by the worthies of ancient times, such as the pure doctrine of the gospel, the support of the ministry, a holy life, good works, brotherly love, and a non-conformity to the world, &c. &c.

We shall at this time send you a Circular written on THE LAWS OF GOD, which we think the churches have not received heretofore, of old or new time, from any Association whatever. And we only expect to sketch at so important a subject as the laws of God by Moses, for the world—and his church, as found written in the New Testament, by Christ & his apostles—as it would make a volume instead of a Circular, to discuss this matter to the full.

And first, we do not intend to take notice of the ceremonial law of types and shadows, as they were peculiar to the Jews, as figures of good things to come; and were never imposed on any other nation but them by God, the author of those laws to the Jews.

And secondly, we do not intend to take notice of the civil laws of God, imposed on the Hebrew nation by Moses, as by God's authority; as it is our opinion, that every nation has the right to make its own civil laws, and that every generation of men have the same right to revoke all laws of the former generation, and make laws for themselves as may best suit their state and condition. For if one generation have a right to make laws for themselves, the next have the same right; but with this proviso, that all laws made by any civil society must be founded in virtue, justice and equity, between man and man, or else they infringe on the laws of God and the consciences of men. And any man may rebel against such laws, made otherwise, and have a good conscience towards God, and it is a crime in men to obey unjust laws. But neither the civil laws of the Jews, nor their laws of ceremonies, were intended for any other nation but the Jews; altho' the Christian nations have extracted much of their laws therefrom.

Thirdly, we come to what is generally termed the moral law, or law of God; or in other words, the law of ten commandments. This law is binding, and given as the rule of obedience of men to God, to all men, to all women, and to all nations, whether heathen, Jewish, Mahometan, pagan, or Christian; for their strict and continual and unqualified observance at all times and all places, and cursed is the man that continues not to do all things written in the book of this law, from Adam to the

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end of the world. No man has any right to add, revoke, or alter, one part or particle of this law; being the unchangeable and irrevocable law of the most high God, given to man in his creation, to demand and enforce obedience from all the generations of Adam to the end of the world, under the penalty of God's curse by the law, to be punished with strict and impartial justice on all transgressors of it in time and eternity.

Fourthly, the design of laws and penalties is to prevent and correct our vices, both in principle and practice; or in other words, to prevent our carrying bad principles into practice, to the dishonor of God or injury to our neighbors. Thus the law may be compared to a wall to hedge us in the bounds of right, and doing right to God and man; and to keep us from going astray to do that to God or our neighbor that is wrong. Again, the law may be compared to a lamp of light, showing us beforehand the crime and the sad consequence of doing wrong, with the penalty annexed, to fear and shun the crime. Again, it may be compared to a rule to measure our principles and practices by, that we may see our good and bad conduct towards God or man. Again, it may be compared to a schoolmaster, to teach us our miserable condition as sinners, that we may see the need of a Christ. In a word, the law of ten commandments denies nothing nor commands nothing that is not beneficial to men in this life and that which is to come; and best to comply with, for our present and future good.

Fifthly, the law may be divided into two parts, that is, its commands to do, and its commands not to do; both equally penal. And again, it may be divided into two more parts, as respects principle, and as respects practice; but limits forbid a full discussion.

First, then, we shall take a short notice of the commands to do. A law is the declared will of a superior or sovereign in power, to oblige men to perform what is pleasing in his sight to himself or to others, and to avoid that which is offensive to him or others; and in scripture sense means the same with commandments, statutes, or precepts. This law of ten commandments was in the most solemn and terrible manner, proclaimed from the top of Mount Sinai by God himself, amidst thunder, lightning, blackness, darkness, and flames of fire, and written by God himself twice on tables of stone.

The first and great commandment, as expounded by our Saviour, is, to love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it: Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets. Here, dear brethren, we have our Saviour putting his hand as it were on the whole Old Testament, and comprising the whole duty of man in a few words. And Paul says, love is the fulfilling of law. But where is the man that has this heaven-born principle, this principle of love to God with all his heart, and his neighbor as himself? Is this person to be found among men? No, in no wise. Then all mankind stand condemned for want of this principle of love to God and man, being born without this principle the law requires at the hands of all men, which the law commands us to do, that is, to love God and man. So then, all mankind are condemned for not complying with this part of the law of God; which commands to do, in principle and love to God, is not a principle that grows in the garden of nature, but is of heavenly birth in its origin, in creation, and regeneration. The rest of the ten commands of God are all comprised in this, altho' they command not to do; such as, thou shalt not steal, covet, violate the Sabbath, kill, &c. for love worketh no ill to his neighbor. But most men think they are condemned for doing those acts that the law forbids, such as killing, &c.; but the truth is, men are equally condemned for not doing what the law commands, such as loving God and our neighbor; for these are requirements of the law to do, as well as killing, stealing, and adultery, are requirements of the law not to do. So that we are damned for not doing, as well as damned for doing; and more so, since on love to God and our neighbor hang all the law and the prophets, and love is the fulfilling the law. Then we shall put it down as a law truth, that all mankind will be damned, that do not obtain somewhere and somehow love to God and their neighbor; because the law requires this at their hands, as much as not to do those acts that the law forbids.

Leaving the laws of God by Moses, which we conceive to be binding on all mankind, and by which is the knowledge of sin, and by which mankind will be judged at the last day, and by which all mankind in a state of nature stand condemned

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before God in all their generations, concerning which we might say a thousand things, we design to pass over to the New Testament; which contains the laws of Jesus Christ, by himself and apostles, for the obedience of the church of God in this world, in all nations and in all generations to the end of the world. And is as unchangeable and eternal, without alteration, as the laws of God by Moses; to which no man or set of men have any right to add or diminish a part or particle. And which laws of Jesus Christ have a penalty to be inflicted on his children, as well as the laws of Moses have on servants.

First, then, we shall endeavor to prove that the New Testament contains laws or commandments, or rules, for the church of God. John, 15. 12: This is my commandment, that ye love one another, as I have loved you. 17th verse: These things I command you, that ye love one another. Titus, 1. 3: Which is committed unto me according to the commandment of God our Saviour. 2 Peter, 2. 21: Than, after they have known it, to turn from the holy commandment delivered unto them. 2 Peter, 3. 2: That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour. These we deem sufficient, or else twenty others can be given to prove that the gospel and epistles in the New Testament, contain commands for the strict and unequivocal observance of the church of Christ; and she has no right to add to or disannul any of them in the least, as Christ has never delegated any man or set of men with power since the apostles, to make laws for his church; nor never will, we presume, to the end of the world. They should then stand, as the unchangeable laws of his church, unadulterated by the additions of men's inventions or traditions, in all ages of his church on earth; and the church is bound to obey them as her head, husband and sovereign Lord God, under penalty of his displeasure, &c.

Believing on this point, dear and beloved brethren, that you will freely admit that alone in the New Testament is found laws or commandments, or precepts, or rules, or examples, for the church of God; and that no other book contains commandments for the church of God to be governed by, but that, without church additions or ministerial commandments. We shall now merely sketch some of those laws to the churches we represent, with short explanations.

And first, we shall begin with the laws of Christ to ministers of his gospel. No man, whether saint or sinner, has any right to the office of a minister, no more than Aaron had to the priest office, unless he is called of God to fill that station; and God gives him gifts of grace so to do, as he did Paul. For he was called of God to be an apostle, and unto him was grace given to preach among the Gentiles the unsearchable riches of Christ. For all God's ministers are the gift of God to his church for her edification, as this text proves: Ephesians, 4. 11: And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; verse 12. For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: (which means his church.) Again, 1 Corinthians, 12. 28: And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues. Again, Romans, 12. 6: Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophecy according to proportion of faith; verse 7. Or ministry, let us wait on our ministering: or he that teacheth, on teaching: or he that exhorteth, on exhortation, &c. These texts clear the point, that all ministers, &c. are the gift of God to his church, and have gifts given them for her benefit to edification, and perfecting the saints in knowledge and holiness of life, to the glory of God by us the ministers of his truths to the church, that she may grow in grace and in the knowledge of our Lord Jesus Christ, whom to know with God is life eternal. Then no man has a right to be a minister except God call him to that office, and gives him gifts to fill it to the edification of his church. How shall they preach except they be sent? If any man speak, let him speak as of out of the ability God giveth, or speak as the oracles of God. So let it be, it is God's way and best way.

The next thing we notice is, his law after he has called and qualified his minister or ministers concerning their setting out to preach, and the manner how. Luke, 9. 2: And he sent them to preach the kingdom of God, (or gospel,) and to heal the sick, verse 3. And he said unto them, Take nothing for your journey, neither staves, nor scrip, (bag,) neither bread, neither money;

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neither have two coats apiece. 4. And whatsoever house ye enter into, there abide, and thence depart. 5. And whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet for a testimony against them. 6. And they departed, and went through the towns, preaching the gospel, &c. Matthew, 10. 9: Provide neither gold, nor silver, nor brass in your purses: 10. Nor scrip for your journey, neither two coats, neither shoes, nor yet staves: (for the workman [God's minister,] is worthy of his meat.) Read the chapter. Mark, 6. 7: And he calleth unto him the twelve, and began to send them forth by two and two; and gave them power over unclean spirits; 8. And commanded them (mark that word, and commanded them,) that they should take nothing for their journey, save a staff only; no scrip, no bread, no money in their purse: 9. But be shod with sandals; and not put on two coats, &c. &c. Read the chapter. Luke, 10. 4: Carry neither purse, nor scrip, nor shoes: and salute no man by the way. Luke, 22. 35: And he said unto them, when I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, nothing. 36. Then said he unto them, but now he that hath a purse, let him take it, and likewise his scrip, &c. And Paul said, when he was called to preach, he straitway conferred not with flesh and blood.

These texts we deem sufficient, or else more could be adduced, to prove the laws of Jesus Christ on his ministers setting out to preach, and his plan how; or, in a word, these are the laws of Jesus Christ for his ministers setting out to preach the gospel in the first age of the gospel church; and are binding on all ages of his ministers to the end of the world, unless it can be shown that Christ Jesus has revoked or altered those laws, which we, dear brethren, know cannot be done from any record under heaven, having his seal of commission and miracles to attest the same, with his way how a young minister should set out to preach the gospel to mankind, or the nations of the earth. And we are astonished how exactly these laws apply to the characters of the Old School Baptists, ever since the establishment of the Philadelphia, Kehukee, and Charleston Associations, that they have gone forth from the handles of the plough and their various occupations, according to the laws of Jesus, to this day. But New Schoolism teaches another law, a law not found recorded among the laws of Jesus Christ for his ministers setting out to preach his gospel. For proof of which, dear brethren, only observe a few things. In these days, a young minister to Burmah or elsewhere, must have his hundreds of dollars as an outfit to the place the missionary board and not God has appointed him, and to where he is willing to go for money. We would just ask you, did Jonah have any outfit to preach to the Ninevites? Did Peter have any outfit to preach to Cornelius and house? Did Paul and Barnabas have any outfit when they went to preach to the heathen Gentiles? Say, brethren, can you find such an example, such a precept or commandment, among the laws of Jesus Christ in the New Testament? You know you cannot. Then say, such laws are of men and the devil, and write it down in capitals, PRIESTCRAFT—a law of priests, and not of Christ nor his apostles —null, forever null and void, and not obligatory on the church of God nor his ministers. Much less to speak of selling memberships, hired agents, hired preachers, &c. &c. Is there found among the laws of Jesus Christ, that a young minister or an old one, is thereby to fill his purse and then go his tour of preaching in his fine coat he has got by selling memberships, or hiring himself to boards for a dollar a day? Say, at once, that these examples, precepts, and commandments, are not to be found among the laws of Jesus Christ for his ministers nor church, nor has the church nor ministers any right from Christ to make any new laws for church or ministers. These were made by Christ and his apostles, and no man or set of men have a right from Christ to add to or diminish therefrom. More, but limits will not admit.

We proceed upon the laws of Christ to ministers, but only in a short way. Luke, 12. 42: And the Lord said, who then is that faithful and wise steward, whom his lord shall make ruler over his household, (by household you are to understand the church of Christ, for the church is his family,) to give them their portion of meat in due season? (mark that word, due season.) 43. Blessed is that servant, whom his lord when he cometh shall find so doing. 44. Of a truth I say unto you, that he will make him ruler over all that he hath. 45. But if that servant say in his heart, my lord delayeth his coming; and shall begin to beat the men servants, and

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maidens, and to eat and drink, and to be drunken; 46. The lord of that servant will come in a day when he looketh not for him, &c. Read the chapter. But this, in a short way, is the sum of the parable: Christ calls and qualifies ministers to oversee his church and feed them with pure gospel in due season; and if the minister fails so to do, he will be punished by Christ as his crimes deserve, in appointing him his portion with unbelievers, (verse 46.) So then no minister called of Christ has a right to draw back, or fail feeding the church of Christ in due season with pure gospel reproof and rebuke, with all long suffering and patience, looking to Christ for the reward of his labors of love.

Acts, 20. 28: Take heed therefore unto yourselves, and to all the flock over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. Read 29th and 30th verses to show ministers why they should do so, because of grievous wolves not sparing the flock, (false teachers are meant by wolves;) who do not spare their erroneous doctrine, nor to fleece the flock for gain by their errors, as do the new schemers of the day for tens of thousands of dollars, of saint or sinner, by their church traffic in memberships, agencies, outfits and hired beggars, running to and fro to make merchandize of the saints. Damnable heresies, and the church of Christ has fully felt the punishment of such punishing or damnable new schemes, yet there are some that will not learn when you give them line upon line and precept upon precept. So let it be. God shall send them strong delusions, that they might believe a lie that they might be damned who believe not the truth. And is there any truth in the new schemes of the day, when they are not among the laws of Jesus Christ for his ministers or church? Why, you know not. But that the new schemes are all lies, when they say the Lord says when he has not said any such thing in his laws. Then call the new schemes all lies, and men-made lies for ministers and church to obey; when Jesus has said no such thing in his laws. Priestcraft, priestcraft, we say. He that hath ears to hear let him hear. Again, 1 Peter, 5. 2: Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; 3. Neither as being lords over God's heritage, but being ensamples to the flock. Here in the above text is a solemn charge by the law of Christ to his ministers, to feed his church and to take the oversight of his church; not by constraint of boards, church bishops, or popes; but willingly, which they cannot do unless God makes them willing. And that they are not to serve churches or boards for hire, or filthy gain, or lucre; but of a ready mind, knowing in themselves God has called and qualified them so to do. Peter, feed my sheep, feed my lambs; if you love me, love my sheep and lambs; oversee them, watch for their souls and feed them, if you love me; feed them for the love you bear them and me. The poor have the gospel preached unto them. Then away with your hired preachers and beggars—God's ministers serve his church from higher principles than money, even from love to Christ and saints; and when they feel their breasts are full of milk, they desire, ready and willingly to suckle God's dear children without money or any other filthy lucre sake. And in so doing their ease, peace, quietness and good conscience are found to themselves and joy of the saints.

2 Timothy, 4. 2: Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine. 1 Timothy, 3. 2: A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; 3. Not given to wine, no striker, not greedy of filthy lucre; but patient; not a brawler, not covetous. 4. One that ruleth well his own house, having his children in subjection with all gravity; 5. (For if a man know not how to rule his own house, how shall he take care of the church of God?) 7. Moreover, he must have a good report of them which are without; (that is, without the church.) 1 Timothy, 4. 15: Meditate upon these things; give thyself wholly to them, that thy profiting may appear to all. 14. Neglect not the gift that is in thee, which was given, &c. 16. Take heed unto thyself, and unto thy doctrine; continue in them; &c. 2 Timothy, 2. 2: And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. 3. Thou therefore endure hardness, as a good soldier of Jesus Christ. 4. No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen

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him to be a soldier. These and a thousand other exhortations and laws are found in the New Testament, for the ministers of God strictly to attend to; to which we only designed to call the attention of the ministers of the Kehukee Association, for study and meditation on the laws of Jesus Christ, that they might study them from the Book and observe them strictly, and execute them in their own conduct and in the church of God accordingly to her benefit. As it would fill a volume to express and expound the laws of Christ concerning the ministers of his gospel, we refer you, dear brethren in the ministry, to the Book; and hope you will read the laws of Christ, and study them for your own good and the good of the church of God; for this we deem a mere sketch of the laws of Christ for his ministers.

Secondly, we come to the laws of Jesus Christ concerning deacons, who fill the second office in the church of Christ. For there are not found in the New Testament any other officers in the church of God but bishops, or ministers, or preachers, which are different names for the same office; or presbyteries, which are composed of ministers; and the office of deacons. There is no such office in the New Testament as pope, cardinal, arch-bishop, sexton, church warden, friar, monk, or nun—or agent, hireling, beggar, president, vice president, secretary, corresponding secretary, or auditor—with all the devil's train of moneyed machinery, to make money for priest-hirelings, Balaam-like, to curse our Baptist Israel. So says the Kehukee Association.

First then, the laws of Christ for qualifications of men for the office of deacon; as this law shows that all saints are not qualified for that office in the church of God. So then, their qualifications are specified in the laws of Christ, and particularly pointed out by the law.

Now let it be remembered what gave rise to the office of deacon in the church of God, that the first Christians sold their houses and lands, and laid down the money at the apostles' feet, for distribution to all the Christian community that had need; and that such was the confidence of the first Christians in the apostles, that they left it to them to regulate the whole Christian community and its temporal concerns; and that while the number of the disciples were few, they did and could attend to their ministry with promptness, and the distribution also. Acts, 6. 1: And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration. 2. Then the twelve (apostles) called the multitude of the disciples unto them, and said, it is not reason that we should leave the word of God, and serve tables. (mark that word tables, in the plural.) 3. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. 4. But we will give ourselves continually to prayer, and to the ministry of the word. Preachers of the Kehukee Association, mark these words of the apostles, continually to prayer, and to the ministry of the word. Do so, and the Lord God shall bless you in time and eternity. 5. And the saying pleased the whole multitude: (that is, of the disciples,) & they chose, &c.

Thus we see the office of apostle and the office of deacon first blended and united in the apostles, in the first age of the gospel church; but after this, they became two distinct offices, or distinct men in the church of God. And it has never since required an apostle or minister to be a deacon in the church of God, nor to fill that office. But mark the qualifications of these first deacons: men of honest report, lest the church should censure him as a thief, because he has the bag of the church, Judas-like; full of the Holy Ghost, for this alone can make men honest to God and men in all their dealings; and wisdom, because it takes wise men to deal out of free funds to others as their need may require.

And from that day to this, we say, that ministers of the gospel have nothing to do with the distribution or funds of the church of God; but that this devolves on the office of deacon, wholly and fully to attend to the secular affairs of the church of God. And here we could say much about missionary priests and boards, who have as good as turned all deacons out of office and taken the office to themselves, to attend to the moneyed affairs of the church. And well they may, seeing in their caucus they vote the money to the priest and not the poor, as was designed of this office in the first instance for deacons to do. All the devils in hell never invented a greater perversion of the scriptures and office of deacon, than the missionary priests have done, to give church collections to priests and

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not one cent to the poor—the Roman Catholics not excepted, in all their foul, deceitful, hypocritical, and money making schemes, by praying out of purgatory, mass for the dead, absolutions, indulgences, investitures, or paying Peter's pence.

We now come to the laws of Jesus Christ concerning the qualifications of deacons to fill that office. And if any man or set of men ordains to the office of minister or deacon, any man that they in their best judgment think does not come up to those laws in his qualifications given by Jesus Christ, transgresses Christ's laws. And again, let those first be proved, and then let them use the office of deacon.

1 Timothy, 3. 8: Likewise must the deacons be grave, not double-tongued, not given to much wine, not greedy of filthy lucre, 9. Holding the mystery of the faith in a pure conscience. 10 And let these also (with ministers) first be proved; then let them use the office of a deacon, being found blameless. 11. Even so must their wives be grave, not slanderers, sober, faithful in all things. 12. Let the deacons be the husbands of one wife, ruling their children and their own houses well 13 For they that have used the office of a deacon well, purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus. These are the laws of Jesus Christ concerning deacons and their wives, and no man or set of men have a right to ordain a man to that office, that does not come up to the rule here given by Paul as a law for the ordination of deacons, to the best of his judgment on their qualifications, as here given by Paul.

We now come to the deacons fulfilling their office, which seems heretofore to have had no impression on the minds of deacons, no more than if they were other private members of the churches in the Kehukee Association; and we doubt not, that it is the case of other churches and Associations as well as ours. And first, all funds given or belonging to any church, should be transmitted through the hands of the deacon of that church; for there can be no doubt, that as soon as the seven deacons were chosen by the church at Antioch and ordained to that office, that the apostles, who had held heretofore the contributions of the brethren for the poor saints and made to them distribution as they had need, delivered up all moneys in their hands to the seven deacons, whose business it was to make distribution to the Grecian widows as they thought their needs might require, without or to prevent the murmuring of the Grecians. Thus the ministry become exempt from moneyed collections and moneyed contributions, and so the ministry became exempt from murmurings, suspicion and complaint of the poor in the church, as neglected by them. Then the office of a minister is, continually to wait on the ministry of the word; but the office of a deacon is, to distribute the funds of the church to the poor of the church, and see they are not neglected. So then one plain duty of a deacon's office is, to serve tables; not table, in the singular, but tables in the plural as many. Now here is an important question, what is meant by tables in the text? Does it mean the various tables of the Hebrew and Grecian widows, that were poor and were fed from the contributions of other saints, distributed first by the apostles and afterwards by the seven deacons when ordained to the office of a deacon by the apostles? Or does serve tables mean, the table of the poor, the table of the minister, and the table of the Lord? For these three would make the plural tables, as were the tables of the various widows to make a plural tables. We are inclined at present to the latter opinion as true, that the duty of a deacon is to attend on the table of the Lord; secondly, to enquire and search out the poor of the church and know their circumstances, whether they are in want of daily food or clothing; if they find any such in the church, if they have funds of the church they should relieve them, or if not, they should make report to the church that such a brother or sister is in suffering circumstances, as the case may be, and had been neglected. This was the ground of complaint in the first instance, and the cause why deacons were chosen to their office in the first instance, that they might remedy this neglect by their appointment and attention to their office, in supplying the poor without neglect. Then to the poor of a church a deacon is bound strictly to attend. As to the distribution of the Lord's supper devolving on the deacons, we will not at pre-

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sent be so certain, not having considered that subject as we should; yet we say, that the very words of Christ in the first administration of the Lord's supper, imply some such thing when he says, take, this and divide it among yourselves; eat you all of it; it must imply, he spake and handed it to some one of the twelve, or he need not have doubled the expression, take, and then the injunction, eat you all of it. Next we are not prepared to say that the table of the minister is certainly couched in the word tables, having not fully consulted the scriptures on this head, by reason of the hurry in which we have drawn up this Circular; but would refer our deacons to examine the scriptures on this head of their duty, of attending to the tables of their ministers, that they be well supplied with all good things, since the law of Christ is, Let him that is taught in the word communicate to him that teaches in all good things. Then if communications are to be made by the church to the ministers thereof, it is to first fall into the hands of the deacons, whom the church has chosen as honest men, of good report, and not covetous, to deal out all their funds as they in their judgment should think meet by the hands of this honest deacon they have chosen and ordained to office. And the propriety of this proceeding is plain; first, it greatly saves the feelings of the minister, of hearing the subject of his support canvassed in conference. Secondly, it keeps secret from him, who is liberal in the church towards him, and who is not. Thirdly, it prevents his suspicions of any member's love or regard for him and his preaching. Fourthly, it promotes his good will for all, not knowing from whom this bounty and sweet-smelling savour to God came, from Tom, Dick, or Harry. And fifthly, it fulfils the scripture, not let thy left hand know what thy right hand doeth. And sixthly, this bounty lays your minister under fresh and renewed obligations and diligence to serve the church, seeing they by their bounty have afresh given him a proof of their love and regard for him and his ministry; which is too much neglected by churches, and gives room for the suspicion of ministers, to believe neither they nor their preaching are not much wanted by the church. From which the backwardness of ministers but too often proceed, to the church's murmuring and complaint that their minister neglects them.

But although we have not fully consulted the scriptures on this head, yet we are inclined to think that the table of the minister comes within the office of deacon, to see he is well supplied with good things, from several scriptures. First, the apostles had left all to follow Christ and the ministry; and the brethren that sold their possessions laid down the money at the apostles' feet, that distribution should be made as every man had need. We should then say, the apostle that was in need shared with the poor widows, &c. Again: thou shalt not muzzle the ox that treadeth out the corn; this churches do when they give their ministers nothing, and this comes within the office of deacons to see to the secular concerns of the churches. Again: he that waiteth on the altar is partaker with the altar; which we expound, he that waiteth on the church should be partaker of the church's bounty. Again: the laborer is worthy of his meat. Again: he that feedeth a flock should eat of the milk of the flock; likewise he that planteth a vineyard should eat of the fruit of the vineyard, &c. &c.

These and many more scriptures prove, that if deacons are appointed to attend to the moneyed concerns of the church, all which are the laws of Jesus Christ, that to attend to the table or supply of a minister comes within the office of a deacon. Yet alas, how few if any deacons ever enquire or search out whether their minister is in want of food or clothing, or want of a horse to ride, or a chair through infirmity, or other necessities to enable them to serve them, or to preach the gospel to others; but are just as careless about those things as if they had never taken the office on them. It is not expected nor is it right, that deacons alone out of their bounty should serve tables at their own cost; but they are to search out and make these things known to the churches, and if the churches will not put funds in their hands to fulfil their office, then and not until then can they be exonerated from censure in holding the office of deacons. For it is evident, that those that sold their possessions supplied the apostles with funds in the first instance, and that in like manner the seven deacons were supplied with funds

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from the churches for the poor, &c. But now the churches put it all on the deacons at their own cost to supply the table of the Lord with bread and wine; this is wrong, a shame and disgrace to any church. You eat and drink from the private funds of a brother deacon, which should be from the funds of the church and not the deacon individually, since all are partakers all should be payers. So in funds for the minister, all are partakers of the benefits of his ministry, all should be payers, as taught in the word, to him that teaches: so say the laws of Christ. We have, brother deacons, abundance more to say on your office; but this much you must take merely to call your attention to your office, and hope you will study it from the New Testament, the laws of Christ, and act accordingly up to your office as deacons in the church of God according to his laws, knowing what the scripture saith: For they that have used the office of a deacon well, purchase to themselves a good degree and great boldness in the faith which is in Christ Jesus. Can you use the office of a deacon well, when you do not do your own duty, nor exhort nor stir up and lay before the church her duty.

We now come to the laws of our God for the obedience of private members in the church of God, that hold neither of these offices. And the first law or commandment of Christ that we produce for all members of Christ's church is, John, 15. 17: These things I command you, that ye love one another. 10. If ye keep my commandments. 12. This is my commandment, that ye love one another, as I have loved you. And the 13th verse shows the amount of this love: Greater love hath no man than this, that a man lay down his life for his friends. 1 Peter, 1. 22: See that ye love one another with a pure heart fervently. 1 Peter, 2. 17: Love the brotherhood. 1 John, 3. 11: For this is the message that ye heard from the beginning, that we should love one another. 1 John, 4. 7: Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. 11. Beloved, if God so loved us, we ought also to love one another. 20. If a man say, I love God, and hateth his brother, he is a liar. 1 John, 5. 3: For this is the love of God, that we keep his commandments. 1 John, 3. 14: We know that we have passed from death unto life, because we love the brethren. With hundreds of other texts show us, that the first great law of Jesus Christ to his church is, that all the members thereof should love one another with a pure heart fervently, and equal in extent as he has loved us. This is a heaven-born principle, of all the children of God; and out of this principle there should be a doing in act. 1 John, 3. 17: But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? 18. My little children, let us not love in word, neither in tongue; but in deed and in truth. The way to love is, to prove your love by your acts, dear brethren; for as our Saviour said to his disciples: Know you all these things? yea, Lord—then adds, happy are ye if you do them. He places the happiness in doing, and not in knowing. So do ye, brethren, place your love in good doing & not in a sweet tongue and asound of fair words; for knowing and saying, be ye warmed and clothed, without giving the things needed, is building on the sand; but doing is as Christ has said, founding on a rock.

The second great law of Christ is, Luke, 6. 31: And as ye would that men should do to you, do ye also to them likewise. This law, brethren, is just and right between brethren, and between man and man in all stages of life, sick or well, in poverty or riches, in prosperity or adversity; and we exhort you, brethren, to carry it out into practice in all your dealings with mankind, whether in church or state; you will find it to your good in time and eternity. And to do this, you must shift as it were conditions with others.

The third great law of Christ is, that of the support of his ministry in the world; or, by the foolishness of preaching he is pleased to save them that believe, and feed his sheep and lambs, and to be a witness against the ungodly; who make a mock of preaching as mere foolishness, and think themselves above hearing the gospel of salvation as sent by God to them through the organ of the preacher, and often in the world's esteem a mere fool. So let it be, it is God's way to give faith unto salvation to those that believe his gospel by the preacher. Then we come to those laws of Christ for a preacher's support. First,

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as to the quality of the preacher's support. Gallatians, 6. 6: Let him that is taught in the word communicate unto him that teacheth in all good things. (Mark that word, all good things.) This we would say comprehends food and raiment for himself, or a horse to ride, or other things that might enable him to prosecute his ministry to the church or others without impediment in his course of preaching; for these are good things to the minister, and a good thing to the church, as their gifts in this way are a sweet smelling savour to God, and enables the minister more fully to serve the church and others, and frees his mind the more from worldly cares to attend to study and his ministry.

Secondly, as to quantity of a minister's support. 2 Corinthians, 9 6: But this I say, he which soweth sparingly, shall reap also sparingly; and he which soweth bountifully, shall reap also bountifully. 7. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver. 5. That the same might be ready, as a matter of bounty, and not as of covetousness. 10. Now he that ministereth seed to the sower, both minister bread for your food. 13. While by the experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ, and for your liberal distribution unto them, and unto all men. The above texts show the quantity of a minister's support, bountifully, liberally, ready, and not sparingly, and as every man purposes in his heart to give so let him give. If by law, then of course by restraint; if by begging and teasing for money or subscriptions, then of necessity; if pressed by persuasion, on the account of others being liberal, grudgingly. All of which gifts to the poor or minister, is not a gospel gift to God, neither is accepted by him as such; for the gift he calls for from you, dear brethren, in the support of his ministers in the world, is bountifully, liberal, ready, and according to the purpose of your heart. If you give any thing more, constraint, necessity, and grudgingly, may be written on your gifts; and so not a free will bounty nor offering to God, according to his laws. But take care of a grudgingly or sparing offering, for then you bear the law, reap also sparingly.

For the above reasons we are opposed to law religion and the begging societies of the day, with all the new schemes they have invented to make money for priests out of the church of God and world of mankind, by begging, persuasion, and subscriptions, as being contrary to the laws of Jesus Christ for his church on earth. And although they may boast of their millions collected from the church and people, yet all this has not been done as the laws of Christ require; for every man that labors has a right to hold his own purse strings, and do with his money as he pleases as the fruit of his labor. Yet when you force it from him by law for priests against his will, it is tyranny; when begged and teased by running beggars, until his honor as a gentleman and well wisher to religious society is insulted, he gives the amount wished by the beggar to get clear of him and save his honorable feelings, then this gift is of necessity; and when pressed by the beggar out of all countenance, then he gives grudgingly. Such gifts to God have no reward, and are not according to the laws quoted above. A thousand things more might be said on this head of a minister's quantity of support, bnt knowing we have already exceeded our usual limits, we must refer you to the New Testament for further information on the third head, which we hope you will do and act accordingly, in quantity of the support of the man that teaches you; this do, and not say you will do, and not do.

Knowing our limits are more than run out already, we must throw together some other laws of Christ on doing your duty, in miniature; as members of the church of Christ, and not as officers. The first great duty is, to love one another; the second, to do unto all men as ye would they should do unto you; the third, to support God's ministers in the world freely, liberally, and bountifully, as your purpose of heart may be to give to the poor, or them; fourth, let brotherly love continue, esteem God's minister's highly for their work sake. But to do good and to communicate forget not, for with such sacrifice God is well pleased. Obey them that have the rule over you, salute them that have the rule over you and all saints. Remember them which have the rule over you, who have spoken unto you the word of God, whose faith follow. Let your conversation be without

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covetousness, and be content with such things as you have. Be not carried about with divers and strange doctrines. As we have therefore opportunity, let us do good unto all men, especially unto the household of faith. Let us not be weary in well doing, for in due season we shall reap if we faint not. Bear ye one another's burdens, and so fulfil the law of Christ. Children, obey your parents, honor thy father and mother. And ye fathers, provoke not your children to wrath. Servants, be obedient to them that are your masters. Masters, give to your servants that which is just and equal. Be ye angry and sin not. Let no corrupt communication proceed out of your mouth. Put away all lying. Grieve not the Holy Spirit. Let all bitterness, and wrath, and anger, and clamor, and evil speaking be put away from you, with all malice; and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you. Have no fellowship with the unfruitful works of darkness, but rather reprove them. And be ye renewed in the spirit of your mind, neither filthiness nor foolish talking nor jesting, but rather giving of thanks. Husbands love your wives, even as Christ also loved the church and gave himself for it. Wives submit yourselves unto your own husbands, as unto the Lord; and there is not a command of Jesus in the whole New Testament more disobeyed than this last, of wives submission to husbands. Therefore, as the church is subject unto Christ, so let the wives be to their own husbands in every thing. Ah, that's the bite; submission in every thing to a husband will not do for a wife. So also submission in every thing to Christ's laws will not do for missionary churches. For the husband is the head of the wife—ah, that she cannot bear but must have her way in things as does her husband. So with missionary churches, they must have their way, whether it agrees with Christ's law or not, as her claimed husband. Let your moderation be known to all men. Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known to God. Rejoice in the Lord alway; and again I say, rejoice. Beware lest any man spoil you through vain philosophy and deceit, after the tradition of men, after the rudiments of the world, and not after Christ. That no man go beyond and defraud his brother in any matter. Pray without ceasing, in every thing give thanks. Quench not the spirit, despise not prophecying. Prove all things, hold fast to that which is good. Abstain from all appearance of evil.

Rebuke not an Elder, but entreat him as a father, and the younger men as brethren; the elder women as mothers, younger as sisters, with all purity. Honor widows, that are widows indeed; them that sin rebuke before all, that others also may fear. Let as many servants as are under the yoke count their own masters worthy of all honor, that the name of God and his doctrine be not blasphemed. Obey them that have the rule over you. Likewise, ye younger, submit yourselves to the elder; yea, all of you be subject one to another. Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsover things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things. The above is a mere sketch of the laws, commandments or rules, for the members of the church of Jesus Christ to observe in their daily and constant conduct, with hundreds of others of like import. Is there a man on earth that can say, these are not good rules of life? We trow not. But this we lament, that men can say, members of the churches do not observe them in their practical conduct, nor walk according to those of Jesus Christ. Well, the penalty of those laws is to be suffered by the disobedient saint, a sketch of which we intend to give.

The first then we shall notice is, Christ's penal laws for his churches; disobedience to his laws. Revelations, 2. 4: Nevertheless, I have somewhat against thee, because thou hast left thy first love. 5: Remember, therefore, from whence thou art fallen; and repent and do the first works, or I will come unto thee quickly; and will remove thy candlestick, (the church at Epesus is meant by candlestick,) out of his place, except thou repent. The meaning of which verses is, when a church fails to do her duty, this is the penalty; the wasting away and breaking up of her church state. And alas, at this time how many churches seem coming to nothing; and have almost broke up as a church, holding no conference, using no discipline, and no meeting together. Many churches seem on the very eve of being removed out of

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their place, where they once gave light to all the neighborhood around. Search for the cause, and you will find it to be the same as that of the church at Ephesus; in all those churches that left their first love and works, this penalty will be inflicted without repentance, reformation, and doing first love and works. And to the church at Pergamus, 14th verse: But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam. Here Christ lodges a charge against this church; for having them that eat things sacrificed to idols, and commit fornication; and them that held the doctrine of the Nicolatines, or such as contended for the doctrines of Nicholas, which doctrine was a plurality of wives, or polygamy; which doctrine was hateful to Christ. 16th verse: Repent, or else I will come unto thee quickly, and will fight against thee with the sword of my mouth. Then churches are accountable for holding members in her that hold to and publish false doctrines, and will be punished for so doing; this must do for a sketch. Read the charges against the other churches, and the threatened penalties for their bad conduct. Then all churches are accountable in their collective capacity to Christ, their law giver and head, and he will punish them for disobedience to his laws.

We now add a few penalties for disobedient ministers. Luke, 12. 42: And the Lord said, Who then is that faithful and wise steward whom his Lord has made ruler over his household, to give them their portion of meat in due season? But if he fails so to do, and says; my Lord delayeth his coming, and beats the men and maid servants, and be drunken; 46: The Lord of that servant, (ministers are meant,) will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder and will appoint him his portion with the unbelievers. And that servant, (minister) which knew his Lord's will and prepared not himself, neither did according to his will, shall be beaten with many stripes. Hear, O ministers, and obey, to feed the church of God to which you have been called, that you may escape the penalty threatened by Christ your master. A minister that does not obey the laws of Christ and loses his good character, is as salt that has lost its savour, fit for nothing but to be cast out of the church upon the dung hill of this world, and be trodden under foot by men. Beware, remember Lot's wife; he that putteth his hand to the plough and looketh back, is not fit for a gospel minister. Neither that man that does not bring his body under subjection, he is only fit to be a cast away in the estimation of the church, his brethren, and world, and sink lower in character than any other man, and be a foot ball for men and devils; and will be a stumbling block, and an object of mockery for the ungodly. To the scriptures we refer you for further particulars.

Lastly, to private members, and deacons, and ministers, or whole church, for not keeping Christ's laws. First penalty, rebuke, reproof, admonition, exhortation, church censure, calling to an account, dealing with and excommunication, and bring to the church no more than an heathen man or publican; chastisement by Christ, if a child, in that way he may think best that such an one may be partaker of his holiness; if a bastard, or hypocrite, he lets them go out of the church and to hell without the rod. But in the execution of all his laws, by his church and ministers, he is mild and pitiful towards his children; if they sin seventy times in a day, and turn again and say, I repent, his children are to forgive; or if any man be overtaken in a fault, such as are spiritual, are to restore this faulty child to the spirit of meekness, considering his liability to temptation and fall himself.—The law of Jesus Christ on forgiveness, is one among his great laws to be obeyed under penalty. Matthew, 18 34: And his Lord was wroth, and delivered him to the tormentors, (the world, flesh, and the devil,) till he should pay all that was due unto him. 35: So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses. Read the chapter.

The grace of God be with you all.—Amen.

THE PRIMITIVE BAPTIST.

SATURDAY, NOVEMBER 24, 1838.

ASSOCIATIONAL.

We were at the last session of the Kehukee Association. Several churches failed to represent

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themselves, owing chiefly we presume, to the unusual swell in the water courses. Intelligence was received from the White Oak, Contentnea, Little River, and Country Line Associations: Messengers from all but the Little River, (and Elder B. Temple a volunteer from that,) were present. The Church at Sandy Grove, Nash County, by petition, was added to this body of churches. Wm. Hyman was Moderator, Joseph Biggs, Sr. Clerk. Harmony and good decorum subsisted throughout the session; and brotherly love was manifested on meeting and parting. The word preached seemed to be with demonstration and with power; and was like angel's food to the children of God.—*Ed.*

It seems that a majority of the Mountain District Association has been so far blessed of the Lord, as to separate themselves from the *merchants and sellers of all kind of ware*, and to *cleanse themselves from all strangers.*

When assembled at Piney Creek meeting house, Ashe County, 31st August last, they resolved to drop all correspondence with the New School Associations, and all others friendly to the "benevolent institutions," and advised their churches to deal with any of their members for joining those Societies, and advocating their cause.

We hail those brethren as being once more on the threshold of harmony and peace. We hope their faithfulness to God and to one another will be rewarded with the restoration of confidence and rich comfort. Grace, mercy, and peace be with them from God our Father, and the Lord Jesus Christ.—*Ed.*

OLD SCHOOL MEETING.

An Old School meeting is appointed to be held with the church at Flat River meeting house, Person County, N. C. four miles South of Roxboro', to commence at 11 o'clock on Friday before the first Sunday in April next, and to continue four days; at which time and place the brethren are respectfully invited to attend with us, and the company of ministers is particularly solicited. In behalf of the said church.

STEPHEN I. CHANDLER.

Nov. 1838.

If the Lord will, we shall attend the above meeting, in company with Elder B. Temple.—*Ed.*

"OLD SCHOOL," AS APPLIED TO THE BAPTISTS.

Considering a School, to be a place of learning, a place of education and discipline, the idea is completely and fitly carried out in the gospel.—Christ is viewed as a Teacher. Learn of me. (Matt. xi. 29:) And he began to *teach*. (Mark, iv. 1:) Of all that Jesus began to do and *teach*. (Acts, i. 1:) Will he go unto the dispersed among the Gentiles, and *teach* the Gentiles? (John, vii. 35:) The apostles were commanded to *teach* all things whatsoever Christ had commanded them. (Matt. xxviii. 20:) And in many other places he is compared to a teacher. With respect to students or scholars, it is observable that the very name of disciple means a scholar or learner.—Moreover, we are said to *study*. (i. Thess. iv. 11: ii. Tim. ii. 15:) And to *learn*. Go ye and learn what that meaneth, I will have mercy, and not sacrifice. (Matt. ix. 13:) We are said to learn *Christ*. (Eph. iv. 20:) to learn to *fear God*. (Deut. xxxi. 13:) to learn righeousness. (Isa. xxvi. 9:) to learn *doctrine*: (xxix. 24.) to learn to read—[the law of sin and death, and also the law of the Spirit of life in Christ Jesus.] (Rom. vii. 9—viii. 2:) to learn to *write*—grievousness. (Isa. x. 1:) and bitter things against themselves. (Job, xiii. 26:) They learn to sing, too, as no others can: and they sung as it were a new song—and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth. (Rev. xiv. 3:) In short, from blindness and ignorance and knowing nothing, they learn every branch of gracious science, till they graduate from the King's highway to the house of mansions, from a natural to a spiritual body and from corruption to incorruption, from weakness to power and from dishonor to glory; and with the honor of being like the Son of God, of beholding his glory, and of seeing him as he is.

Discipline is taught or exercised likewise in this school; the rod is used. Thy rod and thy staff they comfort me. If his children forsake my law, ——— then will I visit their transgression with the rod, and their iniquities with stripes. If ye be without chastisement, ——— then are ye bastards, and not sons. All scripture is ——— profitable for doctrine, reproof, correction. (Psa. xxiii. 4. lxxxix. 30, 32: Heb. xii. 8. ii. Tim. iii. 16.)

The term, old, is not designed to distinguish us as depending upon the "Old Covenant" of works for justification, which vanished away on the introduction of the gospel age; nor as partial to the "old things" of the former part of our life, which *passed away* on or before becoming disciples of Christ. But the adjective, old, is applied, to denote or distinguish us as those who believe in the New Testament as the only rule of faith and practice for Christians to be governed by; to distinguish us as those who believe in the doctrine of salvation by grace, of all God's people, which salvation rests upon the same love that brought Christ into the world, which love to the church existed eternally, and paved its way to her through God's distinguishing foreknowledge, his predestination, his particular and absolute election of her,

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his covenant gift of her to Christ; to distinguish us from the pharisee religion which was displeased with our Lord for preaching election while he told them that Elijah was sent to but one widow out of many to assist her during the famine; and that of all the lepers in Elisha's time none was cleansed but Naaman; to distinguish us from the proud candidates for heaven who thought other lepers might have been cleansed if they would, and other widows provided for if they had wished; to distinguish us from that new invention religion which has lately discovered, that the commission of Christ to the apostles, Go ye into all the world, and preach the gospel to every creature, was not—is not yet—carried out; and that missionaries must take the apostles' place, and go on missions to the heathen, in order to fulfil the Commission, and that for this end new Societies not connected with church relations must be formed; societies encouraging amalgamation of church and world, selling membership, and rewarding the highest payers with the highest offices; to distinguish us from those who have invented Bible, Missionary, Sunday School, and Tract Societies, and established Theological Seminaries and Temperance Societies for the purpose of converting the world. In a word the cognomen, old, is designed to distinguish us from all *Baptists particularly* who hold any doctrine or pursue any practice which is not clearly supported by precept or example from the Scriptures.

We hence consider the term appropriate and as free from objections as any which we could bear.

Ed.

FOR THE PRIMITIVE BAPTIST.

New Harmony, Indiana,
Sept. 25th, 1838.

Brother Bennett: I am now at Elder Saltzman's, in this place. I have been attending the Salem Association of Regular Baptists, which is the fifth Association I have attended this year; in all of which I believe I can truly say, the brethren are of one heart, and soul, and mind. They, in common with the other Associations in this region, have long since fixed their *veto* on all those institutions of men set up for religious purposes under the false names of benevolent societies; with the whole brood of Arminian and Fullerite doctrines, under whatever name or garb they may assume. The consequence is, that while Baptist churches and Associations in other parts, who have pursued a more compromising and parleying course, are in a state of turmoil, and are nurseries from whence the most prominent scions of Campbellism and almost every other *ite* and *ism* are taken, and splits and divisions characterize their meetings; these churches are in peace and love, and are a united people in deed and in truth. Their associational meetings serve to extend their acquaintance with brethren of the same faith and order, and to strengthen and confirm their union. These brethren standing firm on the old predestinarian Baptist platform, have no fellowship for, nor connexion with, Fullerism, modern missionism, nor Arminianism; but standing aloof from them, they say to their brethren who are entangled in those *things* called churches, where the above principles, &c. predominate, "Come out from among them, and touch not, taste not, nor handle not the unclean thing. The Lord has constantly blessed the stand taken by the Baptists in this country. They are not only enjoying peace, but are rapidly increasing in number. Since last October, I have baptised largely over a hundred, on a profession of their faith in Christ. On the 2nd Lord's day in December last, one of my brethren in the ministry led my six daughters together down into the liquid grave. I at the same time had the pleasure of leading down sixteen of my neighbors. Though it was a cold stormy day, *naturally*, yet *spiritually* it was among the most pleasant days of my life. Many of my ministering brethren also have good times in their churches.

But, bro. Bennett, we have no preaching among us but that which is plain and old fashioned. We have no camp meetings, protracted meetings, nor anxious benches, nor stool pigeons. The Free Will Baptists, Methodists, and Presbyterians tried these machines and thought them quite successful; but their converts fell from *works* so fast for the lack of *grace*, and like the washed hog and vomiting dog, turned again to their filthiness, that the machines are getting quite unpopular, and I believe that they themselves, many of them are ashamed of them.

Having been much from home, I have not read all the numbers of the "Primitive," and the 7th No. of the present vol. had entirely escaped my notice, until brother Saltzman has shown it to me, citing my attention to a communication on the 107th page, over the signature of J. H. Parker, on which communication I wish to make a few remarks. I know not who J. H. Parker is, or what he is doctrinally;

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neither do I know certainly, what is the character or condition of the Little River Association; but there is one thing I do know, and that is, that Mr. J. H. Parker is a very unguarded writer; and if he is always as unguarded in writing and speaking, he is entirely unworthy of confidence. I allude to his remarks in reference to "a certain Daniel Parker," who Mr. J. H. P. says, was an esteemed Baptist preacher in Kentucky, &c. I answer, D. Parker never lived in Kentucky. He once lived in Sumner county, Tennessee, where his labors were abundantly blessed and his memory is yet fondly cherished by sound Old School Baptists. Mr. J. H. P. says, D. P. "went off in a doctrine of his own," "and published a pamphlet called the First Dose, and immediately another called the Second Dose." D. Parker published a pamphlet in Illinois, entitled, "Views on the two seeds, taken from Genesis, 3 chap. 15 v." And some time after, another, entitled, "The Second Dose of doctrine on the two seeds."

Mr. J. H. P. says, that Daniel Parker taught through those pamphlets and in his preaching, that the "devil was from everlasting a self-existing being, equal to God in power, wisdom and glory." D. P. never wrote, published, nor preached such a doctrine. He has given it as his opinion, that God is not directly nor indirectly the author of sin and corruption, consequently that corruption exists in itself, the fountain from whence all evil flows; but that the devil is equal with God he positively denies; neither has he given utterance to one sentence, from which any candid man, possessed of common sense could infer such an idea.

Mr. J. H. Parker says, "he then moved to the State of Indiana," &c. D. P. never moved to the State of Indiana. He did move from Tennessee to Crawford county, Illinois; where he lived many years before he published those pamphlets, which, according to J. H. Parker he published in Kentucky. Daniel Parker did publish a monthly periodical, entitled, "The Church Advocate," two years, in which he vindicated the doctrine of the Old School Baptists, and boldly and successfully opposed the missionary legerdemain, and particularly that of *lying* and misrepresentation, before there was another periodical of the kind in the United States.

Mr. J. H. Parker says, "he then moved to Mexico, and the last I heard of him the Spaniards killed him on account of his doctrine." D. Parker moved from Illinois to the province of Texas, where he now lives, (or did some six weeks ago,) beloved by his acquaintances as a valuable and useful citizen, and admired by the sound Baptists as a plain, consistent and faithful gospel preacher. Several Old School Baptist churches are the fruit of his successful labors in that country.

Having lived a neighbor to Elder Daniel Parker fourteen years in Illinois, I think I know him. His memory is fondly cherished by thousands of sound Old School Baptists in this country, but hated and traduced by Arminians and modern missionaries. And were I to judge of his namesake's character by his production, I should conclude he was a wholesale dealer in Arminian and missionary slander and defamation. If Mr. J. H. Parker knew any thing of Daniel Parker or his writings, he knew there was scarcely a word of truth in what he has said about him; if he knew nothing about him, for that very reason he should have said nothing about him. Had his production appeared in a missionary journal I should not have been surprised, neither should I have taken any notice of it; for I have long since learned that we might as well look in a hog wallow for pearls, as in a missionary journal for the truth. But when Mr. J. H. P. has appeared in the Primitive Baptist, a paper I love and admire for the truth's sake, I felt bound to take notice of him, and to admonish him, before he writes again to be sure he knows what he is writing about, and to write the truth.

Brother Bennett, I am in haste. Yours in the best of bonds.

RICHARD M. NEWPORT.

BROTHER BENNETT: At the request of Elder Newport I have thought proper to say to you, that I have been long acquainted with Elder Parker and I can assure you, that what he has said relative to Elder P. in the above letter, as regards his doctrine and character, is a statement of facts. Respectfully yours.

PETER SALTZMAN.

AGENTS,

FOR THE PRIMITIVE BAPTIST.

NORTH CAROLINA.—J. Biggs, Sen. *Williamston*, R. M. G. Moore, *Germanton*. W. W. Mizell, *Plymouth*. Jacob Swindell, *Washington*, James Southerland, *Warrenton*. Alfred Partin, *Raleigh*.

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THE PRIMITIVE BAPTIST.

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"Come out of Her, my People."

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COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST

CIRCULAR LETTER.

The saints of God by hope, composing the eighth annual session of the Contentnea Baptist Association, to the churches of that body, and to all them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ: Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord.

We are bound to give thanks always to God for you, brethren beloved of the Lord; not only because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth, but likewise because he hath spared your lives, and has not removed your candlesticks out of their places; and has granted unto us to hear of your peace with each other, and, amidst the many winds of doctrine, and sleight of men, and cunning craftiness, that you are enabled to stand fast in one spirit, with one mind, striving together for the faith of the gospel. And we thank God that he has brought a number of us to one more mutual sight, which has refreshed and comforted our spirits, and caused us to sit together in tranquility and brotherly love. And for your furtherance and joy of faith, we will lay before you a few thoughts on the subject of

ANTINOMIANISM.

As we are not certain that the sense of this term has remained fixed and settled since the time of Agricola, we deem it necessary to use some care in defining it. The simplest meaning of *antinomian*, is, *one who is opposed to law*. In a religious sense, its true import is, *one who is opposed to the law of God*. When used in either of these senses, it at once attaches odium to the person to whom it is applied. It bespeaks the citizen to be selfish, turbulent, and an enemy to good order and to men; and denotes the professor of Christianity to be destitute of reverence for the divine character, and more daringly wicked than an open infidel. A more extended signification, and the general acceptation of the term, is *one who denies that the law of God, or Moral Law, is in force, and obligatory on men under the gospel dispensation* It is defined by Charles Buck: *one who maintains that the law is of no use or obligation under the gospel dispensation, or who holds doctrines that clearly supersede the necessity of good works.* Buck continues: *Some of them [antinomians] it is said, maintained, that if they should commit any kind of sin, it would do them no hurt, nor in the least affect their eternal state*; and that it is one of the characters of *the elect that they cannot do any thing displeasing to God.* Theol. Dict. Art. Antinomians.

If we are not mistaken, the term has of late been used improperly, and almost without signification, as when it is applied to those who view the missionary efforts of the present age as being unscriptural and vainglorious.

The account given by Buck appears not to be in the words of Agricola, nor of those identified with him, but in the language of those who denied their doctrine; and it cannot be fully relied upon as a true copy of their creed, inasmuch as it is difficult for one sect or denomination to describe the faith of another without some coloring or slight inaccuracy. The notions ascribed to them, however, are certainly in our opinion, if we understand them, unsupported by the scriptures. If by the *law*, is

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meant, the *moral* law, and if they intended to say that, this was no longer binding on saints or sinners after the gospel age commenced, they ran right foul of the doctrine of the apostles. As it regards *good works*, either of saints or sinners, we believe they consist chiefly, if not altogether, in giving meat to the hungry, drink to the thirsty, shelter to the stranger, and clothing to the naked, and to visit and minister to the sick and the prisoner. (Matt. xxv. 35—46:) These are enjoined upon all men in that command, Thou shalt love thy neighbor as thyself. If the antinomians intended to say that, it was not *indispensable* for these, or any other good works, so called, to precede salvation, and that, too, as the *means* of salvation or grace, they were surely right. For, by the deeds of the law there shall no flesh be justified: A man is justified by faith without the deeds of the law. (Rom. iii. 20—28:) But if they meant to say that these works do not accompany salvation, as the product of grace or faith, and that invariably, they were mistaken. Come, ye blessed of my Father, inherit the kingdom, &c., For I was hungry, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. — — — Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. — — — But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. (Matt. xxv. 35, 36, 40: Rom. vi. 22:) If by saying, the "committing of any kind of sin would do them no hurt, nor in the least affect their eternal state, they simply meant that, the soul of the Christian will not be, in the general judgment, accountable for the sins of the flesh; and by saying the elect can do nothing displeasing to God, they only mean that, the soul partakes not at all of the guilt of the outward man, then is no fault to be found with them on this point. But if they would be understood that, the soul might possibly sin wilfully, or contract guilt from the sins of the flesh, or even feel the workings of sin in the flesh, and not be grieved or any otherwise disturbed or injured thereby, but stand clear before God, their doctrine was condemnable. But that the mind or soul cannot sin, nor contract guilt from the sinning of the flesh, and, consequently, under all possible circumstances, cannot displease God, is a truth abundantly set forth in the scriptures; and affords the only ground upon which the final perseverance of the saints, or even the possible salvation of any soul can be built.

Upon the whole, if either good works, which consist chiefly, or altogether, in acts of kindness to our fellow men, or forms of worship, such as reading the scriptures, prayer, singing, hearing preaching, meditation, and abstaining from wicked actions, be plead as means of obtaining salvation or grace, or as means of keeping ourselves in divine favor, then, inevitably, the reward is not reckoned of grace, but of debt: (Rom. iv. 4:) whereas, grace comes thro' faith, and is not the reward of any thing, but is a free gift. (Rom. v. 16:) And if the antinomians of 1538 only meant that, the law does not require of men, nor bind them to, gospel exercises, as a life giving covenant; nor execute its severest penalty upon the saints for every sinful act of the flesh, then are they not worthy of the name of antinomians, but are establishers of the law; and their accusers are themselves antinomians, as we shall proceed to show. In order to do this, we shall promise that, the Moral Law of God, under the gospel dispensation, is obligatory and binding, both in its precepts and penalty on the unbeliever; and in its precepts on the believer. Moreover, that the whole duty of man to God, as Creator, Lawgiver, and Judge, is embraced in that Law. And whoever adds to, substitutes, abrogates, repeals, derogates from, or diminishes, that Law, is, according to the above definition and scriptures, an antinomian. Furthermore, all who do not believe that every gospel blessing is a free gift; and that they who are saved by grace thro' faith, and no more liable to eternal death, are antinomians.

To carry out and establish the above propositions, we will have recourse to the Epistle to the Romans. The writer of this epistle, it seems, had been charged by certain people about Rome, [professors of religion we should judge,] with being what, in our tongue, would be called an antinomian. To acquit himself in this matter, he lays down in his epistle, with the positive and absolute certainty of divine asseveration, the continued and strict obligation of the law; and shows how perfectly the doctrine of salvation by grace harmonizes with the obligations of that law.

He shows them first, that the law was

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binding even on the Gentiles, who had not received a dispensation of it after the manner of the Jews; and that the Gentiles were guilty of its violation, and by it stood condemned. The invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead: so that they are without excuse. — — As many as have sinned without law, shall also perish without law. (Rom. i. 20. ii. 12.)

Secondly: that it was binding upon the Jews who had received it, and condemned them for the least breach or deviation. As many as have sinned in the law shall be judged by the law. For not the hearers of the law are just before God, but the doers of the law shall be justified. For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: Which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing, or else excusing one another. ii. 12, 13, 14, 15.

Thirdly: that it was in such force that its friends who approved it, and pleaded for its being obeyed, were condemned by it to suffer its penalty, if they departed in the smallest degree from one of its precepts. Behold, thou art called a Jew, and restest in the law, and makest thy boast of God: Thou that makest thy boast of the law, through breaking the law dishonorest thou God? Thou that preachest, A man should not steal, dost thou steal? And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God? ii. 17, 23, 21, 3.

Fourthly: That under all circumstances, it was obligatory on Jews, Gentiles, and all men, so that all stood guilty by its transgression, and condemned by its sentence. For we have before proved both Jews and Gentiles that they are all under sin. What things soever the law saith, it saith to them who are under the law, that every mouth may be stopped, and all the world may become guilty before God. iii. 9, 19.

Fifthly: That such was its force and firmness, that it relaxed and relinquished *nothing* from its *requirements*, and abated and remitted *nothing* from its *penalty*; so that man's justification by its deeds was, to all intents, and forever, impossible.— Yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged. By the deeds of the law there shall no flesh be justified in his sight. iii. 4, 20.

Sixthly: That, so unalterably binding were its precepts, and so inflexibly just was its penalty, that, sooner than excuse or justify a single transgressor against it, God would magnify it by the obedience and death of his own Son, — would wound him, and bruise him, and deliver him up to death, even the death of the cross. Being justified freely by his grace, through the redemption that is in Jesus Christ: Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, his righteousness, that he might be just, and the justifier of him which believeth in Jesus. He that spared not his own Son, but delivered him up for us all. iii. 24, 25, 26. viii. 32.

Seventhly: That so intensely binding was the law, that it could not but punish him who was found in human nature, with only the imputation of our offences upon him. For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh. Who was delivered for our offences, and was raised again for our justification. vi. 10. viii. 3. iv. 25.

In the foregoing view of the subject, the accusers of the apostle could no longer reasonably consider him an antinomian. But in the apostle's view of it, we must set down as antinomians.

First: All who hold the doctrine, that, Christ by his obedience and death, released all men from their obligation to the law, and required their obedience to the gospel as the condition of their salvation. For this doctrine takes from the law its right in judgment, and gives it to another power, that is, the gospel, to judge offenders against the law. In doing this, it robs the law of its strength, or power to punish; for the strength of sin is the law, and not the gospel. By this doctrine too, the righteousness of the law fails to be fulfilled in us who walk not after the flesh, but after the Spirit. For it leaves us still upon the plan of our obedience for salvation; but it robs the law of that obedience, and transfers it, without fulfilment in us, to the claims of

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the gospel. This doctrine likewise, in effect, destroys the law, inasmuch as it is of no more use, and cannot speak in time nor eternity to any man, but must give back for the gospel to command and, to punish. Think not that I am come to destroy the law or the prophets: I am not come to destroy, but fulfil. (Matt. v. 17.)

Secondly: Those who hold that, salvation is suspended upon any effort or condition on the creature's part, such as repenting and believing, as the means of grace or salvation. Because, that doctrine makes salvation by debt: since every condition on the creature's part is a work, (for he can perform nothing but what is a work,) and the law is satisfied with no payment but in Christ: it is resolved upon having either *Christ's obedience*, or *man's death*.—Every debt punishable with, or to be discharged by, death, is due to the law: and if it be paid to the gospel, the law is wronged out of its right. Every claim of this kind upon sinners as due to the gospel, is a contempt and trespass upon the rights of the law. Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. (Rom. iv. 4, 5:) This is the reason why help is laid upon one that is mighty, and without sin; and to him *alone* the law looks for the debts of all his people. Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God thro' the death of his Son, much more, being reconciled, we shall be saved by his life. By the obedience of one shall many be made righteous. v. 9, 10, 19: Conditional salvation places it in the hands of man to buy up the decrees of the law, by some little turn or shift of his own; whereas, the law holds its decrees too sacred to be bartered or sold, —— too firm to be suspended upon the willing, or running, or working, of its offenders. I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So then it is not of him that willeth nor of him that runneth, but of God that sheweth mercy. ix. 15, 16.

Thirdly: Those who hold the doctrine of free will, self-sufficiency, or independent control of the will. For this is to affirm that, man may at any moment, discharge himself from the law's sentence, by a new direction of his own will; so that the law turns him loose if he has a mind to go, with no other satisfaction than the criminal's own choice. Whereas the truth says, Being justified by faith, we have peace with God, through our Lord Jesus Christ. It is not of him that willeth. v. 1. ix. 16: The law therefore will still hold its grasp, until faith comes. and offers it an obedient and punished Christ.

Fourthly: Those who hold the doctrine that faith, repentance, &c. are duties, and obligatory upon the impenitent and unbelieving. Now hearken to Paul: For when ye were the servants of sin, ye were free from righteousness. vi. 20: While men are under the law, no gospel obligation rests upon them. To hold the graces and gifts of faith and repentance to be the duty of unawakened sinners, is to maintain that man did not owe all his duty and service to the law, but reserved a part to be discharged when the gospel should come, or else that the law, when the gospel came, made a compromise, and surrendered part of its claims, and agreed that, if the sinner would pay certain duties, not specified in the law, that it would yield all its proper claims. We may add, if these gospel gifts be duties, then upon failing to repent and believe, the gospel must usurp the law's seat, and pass sentence itself on the offender: whereas, the law cannot punish a man for offences committed against the gospel, nor vice versa. Else the gospel becomes the ministration of death, and cheats the law of its demands. It likewise ascribes to the law demands which it never made, and cheats the gospel of its free gift. It is the old leaven of the pharisees, *do and live*: whereas all who *do*, must do for the *law*; and all who do for the law, must *die*; for this the law requires. It is true, without repentance, men must perish; without faith, they shall be damned. But these are the gifts of God, and are the path along which the sinner is led from condemnation and perishing. In repentance he is pleased to make known the claims of Justice in man's condemnation and death; in faith, to make known the satisfaction of those claims rendered by the Lord Redeemer, and the propriety of his discharge from the law, and his title to eternal life.

Fifthly: Those who maintain that the prayers, efforts, and wealth of men, would be instrumental in saving souls, which for lack of such things are lost, must also be set down as antinomians. For this doctrine declares that the law punishes those of

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whom it has received satisfaction. For if heathen or any others were not atoned for by Christ, the money and efforts of men could avail no more for them, than the tears of Esau could towards recovering his birth right. The law could not surrender them into the hands of the money, efforts, and prayers of men, without satisfaction. And to all who are atoned for by Christ, the gift of faith will make the atonement known. Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed. iv. 16: The law lets none go without the uttermost farthing. And if the law received satisfaction for them so that it could make a tender of "many precious souls" to the means of the jewelry, &c. of American ladies, then none but antinomians believe that the law is now executing its wrath upon them in "the quenchless fires of hell."

The law acknowledges, the elect are justified by God, and is pleased to hear Jehovah defy all beings and all things to lay any thing to their charge. Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? viii. 33. 34. But the doctrine that money and effort would save many who are otherwise lost denies the doctrine of election, makes money and effort a saviour to men and leaves the law to seek its satisfaction long after Christ's death, in works which it never required, or to go forever unsatisfied. This the law cannot do, if God be just; and all the benevolent institutions which are manifestly the offspring of antinomianism and antichristianism, are now mocking the law, shaming the gospel, and deluding tens of thousands of people with their plausible appearance.

Seeing that it is proved from the whole epistle to the Romans that, he who believes the law will abate aught from its precepts or penalty, save for the obedience and death of Christ, is an antinomian; because he is opposed to the immutability and inflexible justice of the law: and seeing likewise that the saints of God do, thro' faith, establish the law, by being able to receive and offer Christ a complete answer to the law's demands, and by which faith, as the law written in their hearts, and working by love, they are led to choose and delight in the law of God after the inward man, and serve it with their mind: Do we then make void the law through faith? God forbid: yea, we establish the law. For I delight in the law of God after the inward man. So then, with the mind, I myself serve the law of God. iii. 31. vii. 22, 25. And seeing moreover, that those who depart from it, are antinomians; it is clearly shown that the New School Baptists amongst others, are such. And while they have departed from the written word of God, and thereby treated the law of God with contempt, and the gospel of Christ with reproach; they have added to their list, the sin of charging the Old School Baptists with their own errors. And now, until they shall have changed in their faith and practice, they must stand, whether they confess it or deny it, as antinomians. —The Lord teach them, as well as us, the good and the right way.

These thoughts, beloved of the Lord, we freely submit to your careful examination, exhorting you to compare them with the scriptures, and, if they agree with them, to receive them. But we do not consider ourselves infallible; nor do we now serve ourselves in laying these thoughts before you. If you find us in error, you may then have opportunity to be of great service to us, with but little trouble to yourselves, by evincing to us our error. But should you discover us to be wrong, and not apprise us of it, you could not be considered faithful to God, to us, nor to yourselves. We would be strictly dealt with by our brethren, and even sharply, rather than remain in error. And we exhort you to remember that, he is neither a faithful Christian nor a faithful minister, who is unwilling to have his thoughts and opinions examined, controverted, and refuted too, when erroneous. And be assured that Old School Baptists have to make another advance before they reach the standard of primitive and apostolic candor and faithfulness, if they would countenance error for the sake of avoiding controversy. Discussions of disputed and opposite opinions, should be conducted in a christianlike manner; and they *are* so conducted when we act for Christ: but if you would hazard the truth in preference to discussion, you are not worthy of the name of Christ.

The grace of our Lord Jesus Christ be with you all. Amen.

29th October, 1838.

FOR THE PRIMITIVE BAPTIST.

Pittsylvania county, Va.
Sept. 15th, 1838.

BROTHER BENNETT: I have to answer

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a request, that Mr. Sneak made in his Plain and Friendly Talk; which was, that he wished we would not talk about that we hear from some would-be preacher, and said he would be glad if we would tell what we see in their papers, &c. First, I will say to Mr. S. that I have as little use for a would-be preacher as he has, and less too; for I expect that he is one and believe that all that go to school to learn to preach are nothing but would-be preachers, and are not sent of the Lord to preach; for we never hear of the Lord sending his preachers to school, nor of their going to school after the Lord had called them. No, sir, they did not; but went and preached without money and without price, and were sent of the Lord. But you would-be, or will-be preachers, must go to school first, and are not sent of the Lord; no, sir, for they must have money before they start or the promise of it, and so I will not tell any thing after them for the truth. So you, Mr. S. need not to fear any thing that your would-be preachers may say, for they are of you and will be for you; so you need not fear that I will do you much harm by telling what they say, unless you think they will or do tell such lies as will be an injury to your cause; and if they did, if I was you, I would put them out. But you may say, it is hard and not fair, for me to condemn a member for that I do; so it is, and so I expect you had better not put out your would-be preachers for telling lies, until you quit it.

But here I will tell you what I have seen in the American Temperance Intelligencer, vol. 1. No. 1. Here we have an account of a church that entered in the following resolutions, and say that rum and Christians cannot walk together; and say that they will not receive a member by letter or otherwise, who does not act upon the principle of total abstinence from ardent spirits; and will deal with any member that will drink it. Here you see, Mr. S., that you Sneaks did begin to turn out members upon this principle first, and that without scripture authority, and would do do so yet if you had the power. And now I cannot see why you should blame us for putting your members out of our church, when you began first to put ours out of your church. But the command is, Come out of her, my people; so we will not live with you, Sneaks, and you had better stick to your rules and turn out all that will not come to them, or throw them away and all that will keep them. And if you would keep your rules, and we keep ours which we have done and will do I hope, and will turn out every member that will join the societies of men; and if you Sneaks would keep your rule of putting out, times would get better. For then we should soon be separate, and then there would be no falling out about principles in the church, and each side could see eye to eye and speak the same thing in Christ Jesus, and there would be no divisions among us. But you go-betweeners are the peace-breakers, and are not fit to live in either church; are somewhat between wolf and sheep, and will not live with either in peace; so it is with you, my middle men.

But again to the temperance pledge, which this Sneak church enjoins and will put out a member if they drink a drop without they say it was for medicine; and so make them take bitters and tell lies, as I have known some to do. And I will say to Mr. S. that they will tell lies and say they will not drink any spirits for life, and since that they have drank spirits and some of them have been drunk; and so the devil has got a lie from them that he could not have got, if he had not made the Temperance Society; so it is of the devil and does answer him a good purpose in getting lies. So it is wrong for a member of the church to join that society, and you who get drunk are as wrong, for telling lies is forbid in scripture and so is drunkenness; but there is no command against drinking. No, sir, there is not; and when you say that drinking of spirits is forbid in scripture, and say it was not made for man, you do tell a lie and please your master the devil, who made the Temperance Society and got you to tell lies for him, for it is not so. For Jesus said to his disciples, remain eating and drinking such things as are set before you; and, the earth is the Lord's, and the fulness thereof. So it is all ours, if we are God's; so Mr. S. is wrong and all who go with him are wrong.

And again: I will say to Mr. Sneak, that there was a temperance meeting not far from me, and there was a respectable man from near me that said he was there; and when the society met, the preacher went round and asked each member how long he or she had been a member of the Temperance Society, and asked them how much they had saved; and some had saved $5, some $2, &c. Here was a smart saving, brethren; but you see the priest went

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found again and told the members, that he thought it was as little as they could do to give half of their savings to the support of the society, as they had saved all by joining it Here was a Sneak, and an artful one too; but that was such a strain that the society never met again, and are nearly all drinkers more or less, and have served their master well.

And so you, my friends, may see that the society men do more harm by telling lies for their society, than the drunkards do by getting drunk. So I will say to Mr. S. that I wish you Sneaks were honest enough to keep your church covenant, and then you could not blame us for doing so too; but they will not keep their church covenant, and abuse us because we keep ours, and say we are too rigid, because we will put out their members, which is right. And if they were honest, they would put out all as they did at first; but when they found we would not keep their members with us, they then tried to get all by crying peace, when there was no peace. But they could not, for the children of God would not mingle with them; so they could not stand it, and they began to abuse us for forming resolutions to put out members that would join their societies, and say we are wrong. But if we had let them turn out all the Old School Baptists, and have had none but the Sneaks, we should not have heard so much about the hypocritical song, liberty of conscience, as we now hear. No, sir, we would not; but we have been too fast for you, and so you want to stop us by singing, the liberty of conscience; and say, we are wrong for doing what you Sneaks did. And it was you that drove us to this, and it is right for us to do so; but you shall not have the praise for our doing right, if you did drive us to it. No, sir, it does belong to God; for I have heard it said, that God did make use of the devil as a foist dog to drive the sheep into the fold; and so he might make use of the Sneaks to make us do right. So you cannot with justice find fault with us for what you began. So you are wrong, and I pray God to right my wrongs and your wrongs, and make us just such creatures as he will have us to be. Then we must say, not unto me, not unto me, but unto thee, O Lord, be the glory forever. Amen.

Brother Bennett, I have been to an Association lately, and I hope that the Lord did begin his work there with the people, for it was a fine meeting to me, &c. Nothing more, but as ever, your brother and friend. *R. RORER.*

FOR THE PRIMITIVE BAPTIST.

Georgia, Dekalb county,
Oct. 10th, 1838.

DEAR BROTHER BENNETT: Having returned a few days ago from the Yellow River Association, which was held at the Bethlehem church, Gwinnett county, on the 22d, 23d, 24th and 25th September, composed of 44 churches. After organizing the Association, the following resolution was offered:

"*Resolved*, That the institutions of the day called Benevolent, (to wit:) the Convention, Bible Society, Tract Society, Temperance Society, Abolition Society, Sunday School Union, Theological Seminaries, and all other institutions tributary to the missionary plan now existing in the United States, are unscriptural, and that we as an Association will not correspond with any Association that is united with them; nor will we hold in our union or fellowship any church that is connected with them."

After considerable debate, the above resolution was passed by a large majority, some 8 or 10 churches and parts of churches dissenting from the resolution, not voting at all, but plead very hard for liberty.

Now, brother Editor, let us hear what old Paul says about liberty. Gal. 5. 13: For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another. Again, 1 Cor. 8. 9: But take heed, lest by any means this liberty of yours become a stumbling-block to them that are weak. Now let us hear what old Peter says about this liberty. 1 Peter, 2. 16: As free, and not using your liberty for a cloak of maliciousness, but as the servants of God, &c.

Now, brother Editor, I can compare these missionary plans to nothing so appropriate, as the children of Israel when they came to old Samuel, and desired him to make them a king; and the old prophet rehearsed the matter before the Lord, and the Lord told Samuel to hearken to their voice, for they have not rejected thee but me; but tell them the manner of the king that should reign over them. And I think the old prophet told them enough to have discouraged them, but they told him nay, but we will have a king to reign over us,

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that we may be like other nations, that he may go in and out before us and fight our battles. As much as to say, we have depended upon you and the Lord long enough, we put more confidence in an arm of flesh. Just so with the Baptist missionary plans. Let us, say they, start the missionary plans that we may be like other denominations, and do our part in helping the Lord to save the heathen.

Now, brethren, what does our Lord Jesus Christ say? No man can come unto me, except the Father which hath sent me draw him: and I will raise him up at the last day. John, 5. 44. Again, 37th verse: All that the Father giveth me, shall come to me; and him that cometh to me, I will in no wise cast out. Well, say the Arminians, we may stop preaching, if that is the doctrine. But what does old Paul say? 1 Cor. 1. 21: For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.

Brother Bennett, I have been long of the opinion, that the object of the missionary plans is to get money; though I should charitably hope that there are some Christians among the missionaries, who are blinded by the god of this world. Therefore I hope and trust in the Lord, they will get their eyes opened after a while, and come out from among them and be separate, and touch not the unclean thing.

Brother Bennett, some 25 or 30 years ago in Virginia there was nothing of these things amongst the Baptists in them days; but love seemed to flow from breast to breast, and they could stoop to wash one another's feet. Well but, say some of the missionary preachers, the apostles wore sandals in their day, and their feet got very dusty; and it was highly necessary they should wash their feet before they went to rest. I pray God to hasten the happy time when brethren shall dwell together in love.

I must come to a close, subscribing myself yours affectionately.

EDWARD JONES.

FOR THE PRIMITIVE BAPTIST.

Alabama, Autauga county,
October 4th, 1838.

BROTHER BENNETT: I think the witch of Endor is about to raise Samuel from the dead close by us, for the Alabama Association has come to the conclusion to divide. It will meet next Sunday week for to make a final decision, as I am informed by undoubted testimony. They have got Saul on his throne, and Samuel has spoke to him and said, thy kingdom shall be rent and given to thy neighbor, even to David. Israel asked God for a king, and God granted their request; so the church has asked for learned preachers, and God has granted them; and look at the curse sent on us. This old witch is the love of money, and these men that make their brags that they have got men in Congress and in the Legislature, and men that ride in carriages or with boots and spurs, are Sauls. See a Servant of the Church, there you will find these men—I forget the page.

I ask the question, where is a money hunter but is a span over common men in learning? Where is one unlearned man that is a money beggar? Where is an unlearned man but preaches sound doctrine? I will give the reason: he has not got the wisdom of this world and is no orator. And the God of the learned men will depart from them, as Saul's God did from him. Wherefore disturb me, seeing your God has departed from you—or words to the same amount. 1 Samuel, 28. 16 and 17. Read the 19th verse, and you will see the cause of the coldness brother Lawrence speaks of; for we shall be delivered into the hands of the Philistines for our petitions, for our pride. For pride is the downfall of all nations, and of the church in all ages of the world for a trial of our faith; but God's children shall come forth as gold.

Our Association, that is, the Mulberry, is over. I see we have some hush men among us. All is said to be peace, but I think Samuel will come from the dead and speak plainly to Saul. The churches are, I think, nearly at peace, by their letters to the Association. I would be glad the missionaries would let us alone, but I see they do not intend to do it.

I must conclude by saying, I am opposed to the institutions, and am afraid I shall fall by the hand of Saul some day, for he is a span higher than me. Yours in the bonds of the gospel.

JOHN G. WALKER.

FOR THE PRIMITIVE BAPTIST.

Bradley county, Tennessee,
Sept. 22d, 1838.

BROTHER BENNETT: I avail the present opportunity of addressing you a few

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lines in way of acquaintance. Though many miles distant from each other, yet in heart I feel that we are not strangers. I receive your Primitive paper tolerably regular, which gives me great satisfaction to discover that unanimity of spirit and sentiment abounding, among brethren, though scattered in different parts of America. All appear to see eye to eye, and speak the same thing. Truly my heart has been made to rejoice in this day of trial, to see so many brethren contending for the faith which was once delivered to the saints.

Brother Bennett, I am but a youth in the cause of my master, but when I hear strange doctrine advanced that is adverse to Christ's and the apostles' doctrine, and hear them crying, lo here, and lo there, I can but say with the wise man, that there is a way that seemeth right to man, but the end thereof is death. I believe God's people to be one people: My dove, my undefiled is but one; she is the only one of her mother. She is the choice one of her that bore her. Sol. Songs, 6 9. One Lord, one faith, and one baptism. Therefore I believe the church was comprehended in the wisdom of God, and justified through the merits of Christ, and that according to his purpose and grace given us in Christ Jesus before the world began. For a soul to be born again it requires nothing short of the power of God. The Spirit of God convinces us of sin, the Spirit of God gives us a view of our depraved nature, the Spirit of God shows us that we are condemned by his righteous law; by the same Spirit we are brought to see our own righteousness to be as filthy rags, and to fully realize our own inability to extricate ourselves from under that state of condemnation which we are exposed to. In this awful situation we are made to cry, Lord save or we perish. The soul being thus bro't ready, Christ is revealed the hope of glory; and we are made to say, truly salvation is of the Lord. Not men, nor inventions of men, nor ministers, nor priests, can perform this work. Not by might, nor by power, but by my Spirit, saith the Lord. But he hath loved thee with an everlasting love, therefore with loving kindness he hath drawn thee.

Brother Bennett, there has been considerable confusion in the Sweet Water Association, but the churches generally have obeyed the text, Come out of her, my people. Since the separation we are generally at peace, and union appears to rest among brethren. I think the churches are purifying, and the gospel is preached more in its primitive purity than what it was some years ago. O that the churches were purified, and the true Zion made manifest; then could we rejoice in the privilege of the Lord's house. But according to the word of God those things must be, for there are certain men crept in unawares who were before of old ordained to this condemnation; ungodly men turning the grace of our God into lasciviousness. Jude, 1, 4. Well then, if the scriptures are fulfilling should we be found standing as watchmen on the walls of Zion; and if we see the sword aiming, shall we not give the alarm? Yes, brother Bennett, go on in the strength of Elijah's God, and may he enable you to perform your editorial labor, while you continue advocating the same principles you have heretofore.

I must come to a close. I did not expect to have swelled this communication as large as I have, not feeling adequate for the task. Your papers are read with delight by some, yet you have some enemies in this country. Suffer me to subscribe myself your friend in gospel bonds. So farewell. *ISHAM SIMMONS.*

THE PRIMITIVE BAPTIST.

SATURDAY, DECEMBER 8, 1838.

We received from a brother a few days since, a copy of a little pamphlet or half sheet, small octavo, of eight pages, bearing the title of "A plain and friendly talk for those who profess to love Christ and the souls of men; but oppose the spread of religious intelligence," and assigned, "A true friend to the needy."

This "true friend," we infer, alludes to the Old School Baptists, and presents them as "opposing the spread of religious intelligence." We thus judge from the circumstance, that he takes up certain objections which are ascribed to them, and which he makes a show of answering. If he intends to say, the O. School are opposed to the spread of Christ's gospel, that gospel exhibited in the New Testament, we have only to say in reply, that the O. S. of our acquaintance preach the gospel publicly to

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all who will attend, and even write, and publish by writing, the same gospel; and they likewise advertise, and warn the people of, that which is *another gospel, which is not another.* And the O. S. suppose that "true friends to the needy" ought to rejoice at this; and indeed they do rejoice in our section.

Our "friend" quotes Isaiah: *Their words have gone even to the ends of the world,* and makes Paul repeat it as a prophecy to be fulfilled after the apostle's time. And this too, after the apostle has said: *But I say, Have they not all heard? Yes, verily.* (Rom. ix. 19;) And immediately after this quotation, "A true friend" quotes Christ's words; *Go ye into all the world and preach the gospel to every creature,* as having a bearing to the same point with Paul's, and as looking to a subsequent period. But it is manifest that the commission, Go ye, &c., was fulfilled as it regards space without time, between the ascension of Christ and the death of the apostles. (Acts, ii. 5. Rom. ix. 19. Col. i. 6.)

This "friend to the needy," says, [we suppose to the O. S.] "It is clear then, that you are persuaded that Christ wishes every sinner on earth to know what he done to save them." This, we perceive, is the "religious intelligence" which he wishes not to be opposed, viz: the *conjectured* WISHES *of Christ* and not his written commands. But, admitting this man to be *a true friend,* he may stand aside till we hear Jesus himself. *In that hour* Jesus rejoiced in spirit, and said, I thank thee, O father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father. (Matt. xi. 25. Luke, x. 21, 22:) Now when we compare our "friend's" and Christ's words, *their witness agrees not together.* For our friend intimates that Christ *wishes* every sinner on earth to know, &c. while Christ says he thanks the Father that they were hid from two classes of sinners. Again: *God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear. The election hath obtained it, and the rest were blinded unto this day.* (Rom. xi. 7. 8.)

This "true friend" remarks, "you should bear in mind that God first sent it, [the gospel,] and continues to send it by *men and means.*" We hope the needy will "bear in mind" *that God sent* it, but *men did not send it.* God sent it to the needy, but their *friend* calls upon them to send the gospel to others. Surely, if he were their "true friend," he would *give them such as he has.* (Acts, iii. 6:) and not beg the needy to give gold and silver to send the gospel to others. God sends the gospel, and *men* CARRY it; but if *men* SEND any thing, it will not be gospel; since they can neither *receive it* from men, nor *authority* to preach it (legally or scripturally speaking,) from that source. (Gal. i. 11, 12:) They who tell us in one breath, that God sent, and continues to send the gospel, and in the next breath, that men must send it or prove recreant to "Religion, God, the Bible, and authority of Christ," are not well entitled to the credit of "Messengers of God, aiding in saving a world of lost and condemned sinners."

Our "friend" lays down as an objection of O. S. against Missions. 1st, that they do not find the word, Missionary in the Bible. He answers this by telling them that female communion and immersion are not found in the Bible; and if they oppose missions on the ground that it is not a Bible term, they must oppose also, immersion and female communion. So it seems, that our "friend," who advocates immersion, and rejects the arguments of pædobaptists, is now contending for missions upon no better ground than the latter have for sprinkling; and being hard run, has picked up the same argument which pædobaptists use, to combat O. S. Baptists. Could missions be as easily supported, or in other words, were they as clearly set forth in the scriptures as immersion or female communion,

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our friend might prove them without recalling this outcast and exiled argument.

He says, "the word missionary, as used by modern Christians, means precisely the same thing as the word ambassador meant, when used by Paul and the first disciples of Christ. The signification of the latter word, when applied to ministers of the gospel, means one sent from the court, and by the authority of God, to proclaim terms of reconciliation with the Most High, thro' his well beloved crucified Son—and to entreat a rebel world to be reconciled to him on the terms made known." We think the above definition to be deficient in clearness, length, and accuracy. For one circumstance in defining a "modern" missionary is, that his object is to "evangelize the world." Another distinctive mark is, he is in favor of "devising means" and "new measures," to spread the gospel.—The Ohio Convention would tell us that "modern Christians" look in vain in the New Testament for all their rules of benevolent action; Mr. Judson says, he considers that the ladies of America, by sacrificing fashion, might have "saved many precious souls;" Mr. Meredith thinks a missionary is one who forms combinations, not connected with church relations; and a "friend to the needy" thinks it part of their business to speak of what "Christ *wishes.*" A missionary, accurately defined is, *one who professes to aim at evangelizing the world, by devising new means, and forming combinations and societies not connected with church relations, and composed of professors and non-professors, which societies they represent as being commanded by Christ to* SEND *the gospel unto all the world, and as being not bound to take their rules of benevolent action from the Bible, and as authorised by the scriptures to collect ths largest possible amount of money or its equivalent for the object above named.* And such is our "friend," if we would own his proper name.

The second objection ascribed, as we understand it, to the O. S. and answered by him is, "they are carried on by organized societies which we do not read of in the Testament." In answering the objection, "a true friend" brings forward the bandied and stale argument, that if we object to all other organized societies but the church, we must, upon the same principle, object to an organized union for our country's defence. He, of consequence, opposes the doctrine of "rendering to Cæsar the things that are Cæsar's, and to God the things that are God's;" for if we cannot keep our church relations and state relations separate, and be faithful to each, while we oppose every thing that conflicts with either, then neither Cæsar nor Jehovah can receive his due from us. And if we be at liberty to unite with any organized association except the church, then may we unite with the same propriety, with all religious and benevolent combinations; and hence, if the church were the strongest, it were as well to unite church and state, as she could in that case command all the state's resources in doing good. The argument, that, if we oppose religious organizations which are unscriptural, we cannot therefore discharge our civil duty, is wonderful. And yet it should not surprise us; for the institutions so much resemble civil or state movements, that "a friend to the needy" may not see how the O. S. can oppose the former and not the latter.

Our author makes the following remark: "And whether the first Christians formed a missionary society for spreading the gospel or not, you will find something in the fourth chapter of Acts, commencing at the thirty-second verse, which very much resembles a modern missionary meeting." But the O. S. are puzzled to discover the resemblance. For the passage referred to says, (32) *neither said any of them that aught of the things which he possessed was his own; but they had all things common*: whereas the missionaries at their meetings leave the chief part of their property at home; and nothing is common

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stock or property amongst them except what has thro' begging come into the treasury. (34.) *Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold,* (35.) *And laid them down at the apostles' feet, and distribution was made unto every man according as he had need.* But at missionary meetings they seem to lack more and more, and call upon agents and friends to double their diligence in collecting. And few, if any, have sold their houses and lands; and if any have, they carried the prices (or an equivalent,) with them to foreign lands. Agents, members and directors, lay them not at the apostles' feet, nor distribute them to the needy that lack, but make appropriations of the funds to missionary preachers, and such as accompany them. If they sell, at all, for the object of common support, we have never heard of it; and if they have not asserted in Christ's name, their right to all the gold and silver of the world, we are mistaken.

The third objection set to the credit of the Old School Baptists, is, "Christians unite with the world and therefore disobey the command *to come out from the world.*" "A true friend" "conceives" that the O. S. "are entirely mistaken on this subject. And the method he takes to rectify their mistake is this: Christians do not unite with the world in their sins, sports and pursuits, but the world unites with them "in the hallowed enterprize of bringing the lost to God." Truly they come out from the world, and bring the world with them. No, they do not unite with the world, but get the world to unite with them, or "join in this work." If the world's "joining in," does not make it the church, then how can "a true friend" escape the conclusion that, missionaries unite with the world? Either the world's "joining in," with the societies makes the church, or else the church can carry the world away from itself, or else the church unites with the world in the societies, unless that which is called the church amongst them, is but the world in religious dress.

The fourth objection noticed by our "friend" is, "that the efforts of missionaries is useless, and that God will save the world, and send the gospel to all nations without the aid of such means." He answers this objection by repeating, that the gospel was first proclaimed by men, and has been preached up to this time by men; and that God accomplishes his purposes by means. But he adds: "the money and men, and women of the church, he [God,] intends, shall be employed in achieving the victory of Christ over all flesh." So, his argument is, that, the gospel hitherto has been preached by men, therefore, it shall be preached hereafter by men, money, and women of the church.

But one question, duly considered, will settle this point, namely: Is the present plan of missions such as, according to the scriptures, Christ and the apostles pursued to spread the gospel? That it is not, a respectable portion of themselves bear witness. The first *ambassadors for Christ* taught *all things whatsoever he commanded them.* But the benevolent ambassadors confess their lack of scripture rule for all their plans. If nothing is useful in spreading the gospel, but what Christ has commanded, then missions are useless, as they are not commanded by Christ.

The fifth objection, "It requires money to carry missions on, and you [O. S.] think God does not require money to carry on his plans." The objection fairly stated, if we understand it, runs thus: Religious plans, the support of which is money, cannot be of God. A reason for which is, that the Bible affords no such model amongst God's plans, or in his plan. But such are all the "benevolent institutions." "A friend" quotes the Lord's saying: "The gold and silver are mine." He intimates by this quotation, that the Lord needs money "to carry on his plans." Their doctrine is, that, the money is theirs;

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that the Lord needs it for them, or has given it to them. This makes our "friend" see so striking a resemblance in Acts 4. to their missionaay meetings. The owners of lands and houses sold them, and distribution was made to every one as he had need. Now, the missionaries need the money, or the Lord needs it for them;—The gold and silver are his; he needs it all, and the missionaries must have it. This is the tendency of their doctrine.

The sixth objection laid down by the "friend to the needy," is, "that too much is called for by the missionaries, and their friends, and that they are making a speculation out of it." "A friend to the needy" will please to befriend us so far, as to inform us whether the A. B. Society, or any other religious body, has ever invested any stock consisting of money, or any other property, and so placed it at interest. In the pamphlet before us, he observes: "It is manifest too much money has not yet been asked for, nor too much given, unless more has been asked than what would be required in converting the whole world to Christianity." This seems to run exactly into the doctrine hinted above, namely, that all the gold and silver is the Lord's, that he has given it to the new schemers, or needs it for them; and if they could get their right, they could "convert the whole world to Christianity." To the same effect, he says, of the opposer of missions, "he has his Lord's money, but calls it his own." Ay, he ought to return it to the Lord; that is, just hand it to the agent, or pass it over to the missionary; and then the Lord gets every cent with usury. The "friend" says of the O. S. Baptist, "he jeers at the groan of souls, lost and eternally damned, through his opposition to missions, and his duty to support them." See, here it comes again—support missions, and that is giving the Lord his money, and enabling Jehovah to save those who are eternally damned, because the Lord, that is, the missionary, does not get his gold and silver.

The seventh objection: "Some missionaries have acted improperly, and made a bad use of the money given for missionary purposes." This objection also, if fairly stated, would stand thus: The principle of missions being unscriptural, and, hence, corrupt, nothing done or given for its object can be a dutiful, or holy, or charitable act.

The eighth and last objection as stated by our "friend" is, sending so much money abroad while so much remains to be done at home, and you want to see "charity begin at home?" He supposes those who use these arguments never begin charity at all. The truth is, those who can rend and weaken the church of God amongst them at home, can hardly be trusted to build it up abroad: and they who would grieve and murder the feelings of their own brethren, of their long acquaintance, would best say but little about benevolence for heathen, and charity for all mankind.—*Editor.*

FOR THE PRIMITIVE BAPTIST.

Pike county, Georgia,
Oct. 18th, 1838.

DEAR BROTHER IN THE LORD: Our Association at this place, *Shoal Creek*, rose last Tuesday. We had a heavenly time. There were 25 churches represented. The old Flint River Association meets next Saturday. What will be the result God above knows. It is confidently believed here that they will split again. I have long been a member of these deliberative bodies, but never before saw such harmony and unanimity as was exhibited in the commencement of our new Association. From beginning to end it was yea! yea! The Old Baptists are gaining ground here. Indeed, public opinion is in our favor in this section of our State.

Yours, in hope of a blessed immortality.
ALEXANDER GARDEN.

FOR THE PRIMITIVE BAPTIST.

Alabama, Madison county,
Oct. 10th, 1838.

BROTHER BENNETT: I should have written to you before this time, but our Association was drawing near and I thought it would not be improper to wait until it was

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passed. She closed her session on the 8th inst. and by a large majority unfellowshipped the missionary system. There was some debating but I think a Christian spirit pervaded the Association. The arguments on both sides I think with a few exceptions, appeared to manifest a spirit of meekness; and O, that we all while praying for a spirit of faithfulness, may at the same time guard against hard and unchristian expressions. These things are calculated to injure the cause which we are defending—And now abideth faith, hope, charity, these three, but the greatest of these is charity. 1 Cor. xiii. 13. I believe there is a principle in the disciples of Jesus to love each other, therefore faithfulness and tenderness should go hand in hand: when we see a brother go astray and thro' tenderness do not tell him, we are not faithful; and when on the other hand we go with an overbearing spirit, we are not tender.

I admit there has been some hard sayings here, yet I contend there is and has been a spirit of forbearance. In the year 1835, if I mistake not, there was a request from two or three churches for the Association to devise means whereby the destitute churches might be supplied with preaching. The Association from two reasons did not comply with the request: 1. her preachers appeared to have as many churches as they could attend to, and 2nd, she was unwilling to adopt any new plans, believing that the church had the sole right of calling a pastor, and that no other body of human beings upon earth were authorized to intermediate therewith. Not long after this, some of our missionary brethren met at Round Island meeting house and there formed a society which they termed the Flint River mission society; a member of which no person could be without paying something. No difference how wicked the man may be, money gives him membership. The declared the society separate from both church and Association. Their members began to visit the churches; the brethren began to complain, and one church that was then destitute, did not have a member that met the missionaries when they came, and it a respectable church. The next fall at Salem there was some debating, and last year there were still at Round Island some arguments and some hard feelings.

Since that time a number of the churches have unfellowshipped the missionary operations; and on Monday last, the Association did the same, so that I think that we cannot be charged with being hasty. We were once a happy people, since those new things came amongst us we are not so.

DAVID JACKS.

FOR THE PRIMITIVE BAPTIST.

Jefferson county, Tennessee,
October 19th, 1838.

BROTHER BENNETT: When I was at our Association a few weeks ago, I saw some of your Primitive Baptist papers, and I was so well pleased with them, that I wish to become a subscriber for one year, together with several of my brethren. We wish you to send them on as soon as possible, and I think that when we get them in circulation in the bounds of our church, that it will be an inducement for several more subscribers.

Dear brother, we wish to have your paper among us, for there is a great deal of distress in the bounds of the Nolachucky Association. The money-begging missionaries have been the cause of all the distress. The Nolachucky Association has been two years disputing about the missionary cause, and I think that there will be a separation at the next Association, which will be the fourth Friday in September, 1839.

I shall conclude at present, subscribing myself your brother in gospel bonds.

HENRY RANDOLPH.

FOR THE PRIMITIVE BAPTIST.

Leak county, Mississippi,
Sept. 18th, 1838.

DEAR BROTHER BENNETT: This is to inform you that I have received a number or two of your paper, and am well pleased with the information they give me of the brethren abroad, and am glad to hear that there are so many old soldiers of the cross in the different States, that won't hear to the voice of those I think are the false teachers, or would-be deceivers.

We have a few old regulars in the field in this country that stand firm on the corner stone, but there is a great odds, at least two to one. I think their progress is somewhat checked, but one thing we know, if the new inventions of the day are of God they will prosper, and if of man they will fall to their primitive nothingness. Sometimes I think it may be right to let them

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alone; but then the old Book tells me to contend earnestly for the faith once delivered to the saints, and if theirs is that faith I cannot see it; for it appears to me theirs is a money faith, and ours is a spiritual faith. And by the information I can get from the scriptures, I can oppose them with a clear conscience; and as long as I can do that, I think I am in the right track.

But the missionaries here preach and contend that Christ and the apostles were missionaries and went on missionary tours; but I think if they did even that, they were commissioned by higher authority than the seminaries or State Conventions, or any other earthly authority.

As time will not admit, I must come to close by subscribing myself yours in best of love. *WM. HUDDLESTON.*

FOR THE PRIMITIVE BAPTIST.

Alabama, Perry county,
Oct. 6th, 1838.

DEAR BROTHER: I hope you will excuse me for delay of writing, as I have been waiting the session of our Association to see if there would be any missionary measures taken, that I might inform you and your readers of our situation. And I can with pleasure say to you, that the Mulberry Association is in perfect peace, and we are travelling on as a band of brothers without having our garments defiled with the institutions of the day called missionary.

Nothing more at present, but remain yours in gospel bonds.

SEABORN HAMRICK.

FOR THE PRIMITIVE BAPTIST.

Georgia, Monroe cnunty,
October 3d, 1838.

BROTHER BENNETT: Your little periodical is a welcome visitor, and is highly esteemed by the lovers of truth in this section. For we, (the Old School Baptists,) are a poor, afflicted, and peculiar people, in the midst of a land that is filled with hosts of antichristians, who mock, scoff and deride, persecute and speak all manner of evil of us for Jesus' sake. The Old School Baptists have to labor under the indignant frowns of the united forces of darkness, missionary Baptists, Methodists, Presbyterians, and world, all uniting and combining their forces, and rushing out their war-dogs of persecution against the few meek and lowly followers of the Lamb of God. Yours respectfully.

VACHAL D. WHATLEY.

FOR THE PRIMITIVE BAPTIST.

Alabama, Autauga county,
Nov. 9th, 1838.

DEAR BROTHER BENNETT: I have not an opportunity at present of giving you a full detail of the split in the Alabama Association, which took place in the October session. Should I not see it in your paper from some other person, I then will give you a history of the matter, &c. Suffice it to say (at the present,) that fourteen churches of the Old School Baptists broke off, and will form a new Association in December next.

Yours in haste,

LUKE HAYNIE.

FOR THE PRIMITIVE BAPTIST.

Jefferson county, Tennessee,
Nov. 12th, 1838.

DEAR BROTHER BENNETT: I have been laboring for some time to show the brethren the impropriety of the schemes of the day to get money for preaching. I think the churches that I attend as their minister will not be much divided, yet there are some that hold to the institutions of the day, and I think it is for the want of a better understanding of the matter.

From reading some letters in the Primitive Baptist, it brought brethren near my heart that I never saw. It gave me much joy to hear that there were some scattered over the United States that contended earnestly for the faith once delivered to the saints. I subscribe myself yours in brotherly love in the Lord.

PLEASANT A. WITT.

AGENTS,

FOR THE PRIMITIVE BAPTIST.

NORTH CAROLINA.—J. Biggs, Sen. *Williamston* R. M. G. Moore, *Germanton.* W. W. Mizell, *Plymouth.* Jacob Swindell, *Washington.* James Southerland, *Warrenton.* Alfred Partin, *Raleigh.* Charles Mason, *Roxboro'.* James Wilder, *Anderson's Store.* Benj. Bynum, *Speight's Bridge.* H. Avera, *Averasboro'.* Parham Pucket, Richlands. John H. Keneday, *Chalk Level.* Burwell Temple, *Wake county.* Obadiah Sowell, *Rogers' P. O.* Geo. W. McNealy, *Leaksville.* David J. Mott, *Long Creek Bridge.* Ely Holland, *Smithfield.* James Dobson, *Sarecta.* Stephen Rogers, *Holly Spring.* James H. Sasser, *Waynesboro'.* John

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South Carolina.—Wm. Hardy, *Saluda Hill.* James Hembree, Sen. *Anderson C. H.* Frederick Ross, *Cambridge.* John Gambrell, *Big Creek Mills.* Lewis Shirrell, *Silver Glade.* B. Lawrence, *Effingham.* James Burris, Sen. *Bold Spring.* William S. Shaw, *Rock Mills.*

Georgia.—William Mosely, *Bear Creek.* Edw. S. Duke, *Fayetteville.* A. Cleveland, *McDonough.* James Henderson, *Monticello.* A. B. Reid, *Brownsville.* John McKenney, *Forsyth.* Anthony Holloway, *Lagrange.* Patrick M. Calhoun, *Knoxville.* J. M. Rockmore, *Mountain Creek.* Edm'd Stewart, *Hootensville.* Rowell Reese, *Eatonton.* Thomas Amis, *Lexington.* Jonathan Neel, *Macon.* Charles P. Hansford, *Union Hill.* John W. Turner, *Pleasant Hill.* E. H. Mathis, *Adairville.* R. Toler, *Upatoie.* William R Moore, *Mulberry Grove.* Clark Jackson, *Fort Gaines.* John Gayden, *Franklin.* John S. Keith, *Luthersville.* P. H. Edwards, *Georgetown.* Wm. Trice, *Thomaston.* William Bowden, *Union Valley.* Ezra McCrary, *Warrenton.* Wiley Pearce, *Cairo.* G. W. Holifield, *Vernon.* B. Pace, *Clean Town.* Lewis Peacock, *Perry.* Vachal D. Whatley, *Barnesville.* Alex. Garden, *Mount Morne.* Thomas I. Johnson, *Newnan.* Elias O. Hawthorn, *Bainbridge.* John G. Wintringham, *Halloca.* William M. Amos, *Greenville.* Randolph Arnold, *Latimer's Store.* Peter Rockmore, *Clinton.* Josiah Stovall, *Aquilla.* G. P. Cannon, *Cullodenville.* Jason Greer, *Indian Springs.* William McElvy, *Attapulgus.* Furna Ivey, *Milledgeville.* William Garrett, *Tucker's Cabin.* Jesse Moore, *Irwinton.* Leonard Pratt, *Whitesville.* Thomas A. Sullivan. *Decatur.* Thomas J. Johnson, *Newnan.* B. J. Hendon, *Corinth.* Robert B. Mann, *Chesnut Grove.* William Tippit, *Cedar Branch.* A. G. Simmons, *Hickory Grove.* John Lanhon, *Chenuba.* Thomas C. Trice, *Hillsboro'.* John Herington, *Welborn's Mills.* John McCorquodale, *Parchitala.* James P. Ellis, *Pineville.*

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Pennsylvania.—Hezekiah West, *South Hill.* Joseph Hughes, *Gum Tree.* Nathan Everitt, *Chillicoats Town.*

New Jersey.—Wm. Patterson, *Suckasunny.*

Wisconsin Ter.—M. W. Darnall, *Blue River.*

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V. D. Whatley,	$2	W. C. Loftin,	$1
David Jacks,	5	S. C. Johnson,	2
Willis L. Fleming,	1	Senas Hill,	1
Joseph Lane,	1	Aaron Tison,	5
Luke Haynie,	1	Aaron Compton,	3
Wm. Bennett,	1	A. Burroughs,	5
Wm. Crutcher,	5	Lanier Griffin,	1
R. Rorer,	1	Henry Smith,	1

TERMS.

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THE PRIMITIVE BAPTIST.

EDITED BY MARK BENNETT.

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TARBOROUGH, NORTH CAROLINA.

"Come out of Her, my People."

VOL. 3. SATURDAY, DECEMBER 22, 1838. No. 24.

COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

Georgia, Warren county.
Sept. 28th, 1838.

DEAR BROTHER BENNETT: I live in the bounds of the Georgia Association, and was born and raised near the place where I now live. I receive your paper the Primitive Baptist tolerably regular, and am much pleased with it. But some say it is too rough, but I do not hear any of the Old School Baptists say it is too rough; for I believe they think it just accords with the scripture, and is no rougher than it is.

The people in this country are generally in favor of the new institutions of the day, yet there are a few who contend for the Old Baptist faith, and are trying to hold out faithful to the end though many are the afflictions, trials and persecutions of these few. But these things the people of God may expect in this world, yet notwithstanding all these things, they have joy and peace within the world knows not of.

Now, brother Bennett, I think some of these new institution folks would make us believe that God had changed his plan, or that man has just now learnt the way of God; for I hear some of them say, that God intends by the use of men and money to convert the heathen nations; and I hear some say, that an inferior ministry had always kept the Baptists in the back ground. Now if God has always called the inferior to preach his gospel, who ought to say aught against it. Surely every one ought to be willing for God to call just who he pleases to preach his gospel.

But I suppose from what I hear them say, by their theological schools and other new institutions, that they do not expect any more of God's inferior ministers; but out of these new institutions will come the superior ministry, and now the Baptists will march in front rank. So you may see they believe in the institutions, but it is our duty to believe in Christ.

Again: they tell us to give them our money, and by the use of that money they will convert or cause God to convert the heathen nations. My dear brother, I am glad to hear of the salvation of sinners; but we are told in the word of God, that we are not redeemed with corruptible things, such as silver and gold; but with the precious blood of Christ. Again: said Peter, I perceive thou art in the gall of bitterness and in the bonds of iniquity, because thou hast thought that the gift of God might be purchased with money. So we see that money is not the scripture plan for converting dying sinners. But, say they, how are we to go without a support? When Christ commissioned his disciples to go into all the world and preach his gospel, and said, Lo I am with you alway, even to the end of the world—did they say to him, how are we to get a support? No, sir, they went at his command, depending on their Lord and Master, who was a sure support and they believed in him.

Brother Bennett, it does seem to me that the New School, or rather money hunters and beggars do hold out the grossest contradiction in the world; they tell us they believe in our Lord and Saviour Jesus Christ, and yet they will not depend on him nor believe in him. For it seems to me, that they believe in and depend on money as the main force or power to carry on their religion and the salvation of dy-

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ing sinners. Now, my brethren of the Old order, who are built upon the foundation of the prophets and apostles, and Jesus Christ himself being the chief corner stone, know that money is the very thing to carry on the religion of this world; but it is not the thing to carry on the religion of Christ.

Brother Bennett, I have been a member of Long Creek church for the last ten years, but in consequence of said church sending up money to the Association in the name of the church to circulate Judson's bible in Burmah, which he had made different from our Bible by translating the word baptize to the word immerse; which they tell us is to keep out the difficulty in that country with the Methodists and Presbyterians, in regard to the mode of baptizing. And in order to have peace in Burmah they have brought on a religious war in America, and that wilfully too, by thus altering the word of God and wounding the feelings of their brethren. For the Long Creek church knew at the time of her sending the money, that it was a great grievance to several of her members; for those grieved members did insist that she would not send in the name of the church. In consequence of these things ten of us have taken letters and left the church, and others are yet remaining in the church much dissatisfied. So if God permits I shall write to you again, as I must come to a close; for my education is so limited I sometimes think I had best not cast in my mite, and let the Primitive be filled up with my betters. But so it is, I have written and if you see cause you can give it a place in your paper, that brethren may see our poor pitiful situation and pray for us and may come and see us and preach for us as often as they can.

And now, brother Bennett, may the spirit of God be with you, and direct you in all your undertakings; and may those who write to you be directed by the Holy Spirit, I hope and trust, is my sincere desire.

EZRA McCRARY.

FOR THE PRIMITIVE BAPTIST.

Alabama, Jackson county,
October 14th, 1838.

DEAR BROTHER IN THE LORD: Whom having not seen ye love; in whom, though now ye see him not, yet believing. 1 Peter, 1. 8. Dear brother, I desire an acquaintance with you, and as we live at so great a distance, this is the only way I can accomplish it. I have read a few copies of the Primitive Baptist to my satisfaction, and think such a paper would be useful in this section of the country. I have thought proper to take a copy for twelve months, also several of the brethren, whose names I will give before I conclude. I wish to inform you how matters stand with us. With great gratification and thankfulness I can say, that we have not been troubled with missionaries and Sunday Schools; though we do not know how long it will remain so. The Association which I belong to, is known by the name of the Mud Creek Association, which time of holding is the fourth Saturday in September. We correspond with three Associations: first, Flint River—this Assocation is held the first Saturday in October, and last Monday was the last day of their Association for this year. The missionary spirit has been among them for several years; at their Association the Old School have declared unfellowship and have separated. The Elk River, another Association we correspond with, have the missionary spirit among them, but have not separated. The Sequatchy, the other Association that we correspond with, is but little troubled with that class of creepers.

I will here give you some reasons why the missionaries have let us alone. About ten years ago there came a mighty Arminian storm through this country and cleansed the churches of the filth of Arminianism. This and two other reasons are all that I can think of at this time; and I will give you them: One is, we are poor and that does not suit these devourers of widows' houses and negroes' purses. The other is, that all-wise sovereign that works and rules all things after the counsels of his own will. It may be for what I know, that it has been with them as it was with the devil in the case of Job.

I wish before I conclude to give you a key, and to do it I shall have reference to Riley's Narrative. In giving a history of the sandy regions of Arabia, he states there were a great many locusts in that country, and they have six legs and with these legs when they light on the sand they form a track like a sheep, only with this difference that it is too big. I have been watching the missionaries for sometime. I have I hope examined the track impartially and always on a day-light examination. As much as it may look like a sheep's

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track, I always found it too big for a sheep. We have abundance of universal charity religion in this country, and a great many take it for the sheep track, but it is entirely too big.

Dear brother, I must hasten to conclude. I will write to you again when I have more time, when I will give you a fuller detail of our standing. I am desirous for the circulation of your paper, and will do all I can for the same. So I subscribe myself your brother in gospel bonds.

J. L. PATTEN.

FOR THE PRIMITIVE BAPTIST.

Georgia, Stewart county,
Nov. 1, 1838.

BROTHER EDITOR: A few numbers of your little despised papers have fallen into my hands, and after perusing their contents I have to say that I am well pleased therewith. For I discover that through the columns of it I can have the opportunity of conversing with my brethren at a distance, seeing that many of my old acquaintances are either your agents or correspondents. And it affords me much pleasure to find them engaged in contending for the faith which was once delivered to the saints; for of all the ages of the world I think that this is the most distinguished for a rapid growth of superstition & error. And this part of God's moral vineyard has not escaped its influence, for there are many things practiced by Baptists here at this time, that would have met with almost universal disapprobation a few years ago; but we dare not oppose them, without being accused of having hard spirits and wanting to take away the liberties of our brethren. But I feel to rejoice that we as yet suffer no worse persecution than the bare calumnies of men.

But I must conclude by saying, that after enquiring I discover that you have no agent nearer than about twenty miles of this place, and from what I have seen of the Primitive Baptist I wish it to be circulated here, and have therefore made a company of six subscribers, whose names together with the post offices to which they wish their papers directed, you will find in another place. And from my personal knowledge of many Baptists in this country, I have no doubt that many more will subscribe so soon as they find that they can be received regularly here. And as I feel that a general circulation of them will be the means in the hands of God of doing much good, I feel willing to tender my feeble services as agent. At a more convenient time I will communicate to you and through you to my brethren in other places, what we are doing here and how we are getting along.

If you should think proper to publish this, please correct errors as I have never been in the habit of writing for publication. I conclude by subscribing myself yours in the bonds of the gospel.

JAMES P. ELLIS.

FOR THE PRIMITIVE BAPTIST.

Huntsville, Alabama,
Nov. 4th, 1838.

DEAR BRO. BENNETT: I hope greatly beloved of the Lord, which is a blessing above every other blessing, though found in a lion's den, or in a furnace of fire. For says the Book of God, I have found a man of the captives of Judah who can tell the king's matter; and lawful captives of the Lord Jesus are all the people in this world that can tell the king's matter, because God hath revealed it unto them by his holy spirit. And Daniel says it is not for any thing in them more than any other living; but, says Ezekiel, for his own name's sake. And John says, we have passed from death unto life.

Now see how all the Arminian world misses a Christian experience; for they say men are not dead, therefore they never can tell a Christian experience. And well may the scripture say, who worketh thee to differ? I believe from my heart, with old brother Lawrence, that nothing but grace makes the difference; which grace should captivate every affection of the soul in meekness, humility and lowliness of mind in the service of God and man, from the consideration of the incorruptible treasures in the Lord Jesus, who is our prophet, priest and king. Jacob's ladder precisely, God and man, in the person of the Lord Jesus; two sides and three rounds, the Son of man on whom the angels of God ascend and descend. And oh, what blessed and delightful communications the dear children of God have thro' the unction of the Holy Ghost; for God said to Moses, Aaron thy brother can speak well—but Jesus his successor and antitype can speak much better. For never man spake like him, for he has the spirit of wisdom that he might know how to

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speak a word to them that are weary. Thus while he ever liveth to make intercession for his dear children, he knows the will of his Father and acts accordingly; and also knows every feeling that his dear children have in this world, all their temptations; for he has been in the same place, but did not sin. Yes, my dear bro. he knows a sanctified devil from a to z.

And though he has the form of an angel bright,
His heart in God's Book is not seen to be right;
And tho' the scriptures say, God gave Saul another heart,
It no where says a new, or in grace he had a part.

For new wine must be put into new bottles that both may be preserved, and Jude says, preserved in the Lord Jesus and called. Thus any fruit preserved in honey loses its original taste, and partakes of the honey; and all the world cannot decompose its principles, and reduce it to first taste. This doctrine gives no license to sin, but the honor of our great High Priest; for Aaron's continual incense, was Jesus's continual prayers; for he prays for all those that his Father had given him out of the world.

And oh, my dear bro. what divine consolation from God's holy word, to all his dear children to let them know, in all their sorrows, afflictions, mournings, and cries, that their blessed Jesus knows all things, and knows that every thing shall work together for their good; for he has every disposition of heart to work it so, and having all power in heaven and in earth, it must be so. Thus it seems to me to come out conclusive from God's word, that Jesus shall save his people from their sins, and crown them with his glorious righteousness in the kingdom of their Father; while the religion of the world, or nature, or works, has its unction from the spirit of the world; it has its fashion, form, or image, for the world will love its own.

Thus while the dear children of God seek the honor and glory of their heavenly Father, the pharisee seeks the honor and glory of men, for they do these to be seen of men, says Jesus. And Jesus commands us to give to God what belongs to God, and equally so to give to Cæsar what belongs to Cæsar. Thus while I hear Balaam solemnly declare, that if Balak would give him his house full of silver, he would not go beyond the word of the Lord; that is, he had no object in the reward—but when I hear Jude an apostle say, they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and shall perish in the gainsayings of Core, if Balaam was to rise from the dead and tell me he had no object in the reward, I could not believe him, ten thousand Balaamite mockers notwithstanding.

Dear bro., our last session of the Flint River Association, which was the 1st Sunday in last month and days connected, with a majority of 31 to 11, resolved on uncompromising nonfellowship with the Missionary Society in all its relations, and all members any wise connected with it.

I must close, my dear bro. by telling you, your paper is read with much interest by some here, while others will not have any thing to do with it; and surely they cannot all be the same people. If you think proper to do so, and will correct any thing wrong, and think this might be any benefit to any of God's dear saints, you can put it in your paper; for I acknowledge I have much pleasure in hearing from my brethren in the different sections of our country.

I am yours in Christian love with all my brethren. From an outcast, or

WM. CRUTCHER.

East Tennessee, Blount county,
October 16th, 1838.

BROTHER BENNETT: I wish to take your paper, the Primitive Baptist. I can inform you, that we have peace in our churches since the Ishmaelites have left us. So no more, but remaining your brother in gospel bonds.

WILLIAM HENDRICKSON.

FOR THE PRIMITIVE BAPTIST.

Rockingham county, N. C.
Sept 20th, 1838.

DEAR BROTHER BENNETT: We have a cold and wintry time with us—much opposition to the truth from the Ishmaelites and mockers. The Baptists in this section are very much united, and seem to stand according to the command or requisition of the apostle: To stand fast in the liberty of the glorious gospel, and not to be entangled again with the yoke of bondage. There are many poor beings in this world that think they are in gospel liberty, at the same they have never been further than Sinai.

I will state to you in a short way, a circumstance that occurred with myself and a

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Methodist. Our appointments came together; I requested him to preach first; he said he would omit preaching altogether before he would go first. Their aim was to entangle me. After I was done, he told the people it was true that Lazarus was raised from the dead, but it was Mary and Martha's faith that raised him; he left Jesus out of the question. We find that they are so opposed to God, that they will give the glory to men and women.

Yours in gospel bonds.

GEORGE W. McNEELY.

THE PRIMITIVE BAPTIST.

SATURDAY, DECEMBER 22, 1838.

FAREWELL.

It was stated in a former number of the Primitive Baptist, that it was fourteen miles from the place of my residence to the office where the paper is printed. The time spent in going to and fro, together with the ordinary duties and expenses of an editor, has caused a drain too constant and rapid for my feeble and failing resources. Hence, I was led to publish a notice near the close of the second volume, that the paper would be discontinued at the end of that volume. But being urged by brethren from different quarters to continue, and recollecting that the printer had just purchased, at his own cost, a press and types for printing the Primitive Baptist, I determined to suffer all the sacrifices one year longer. Besides all this, I was resolved either to give increased attention to the paper, or else to dissolve my present connection with it. Finding myself left without a choice, I now resign my station as editor.

The Publisher, Mr. Howard, as will be seen by reference to his annexed notice, proposes to continue publishing the paper. He is no professor of religion, but I consider him to be a man of honesty and skill, of moral habits, and a good printer. Under this arrangement the correspondents or writers will consider themselves collectively as the Editors, and each will address himself to all the rest; and the paper will be viewed principally as a medium of correspondence.

I cannot but feel both sorry and glad as I take leave of the thousands of precious brethren, by whom I have so often been directly addressed, in terms of fellowship and brotherly love, and reflect that this manner of intercourse is to cease, and their kind salutations to become silent, some melancholy emotions irresistibly steal upon me. But when I remember that since the Primitive Baptist has been going, two other Old School papers, the *Christian Doctrinal Advocate and Spiritual Monitor*, and the *Old Baptist Banner*, have sprung up, the former at Lansingburg, N. Y. the latter at Nashville, Tenn., each supporting the truth, and worthy of confidence; and that the *Signs of the Times* continues to war a good warfare; and that the people of God in all quarters are coming out of mystical Babylon, and by their faithfulness and comfort and joy continue to be monuments of God's mercy, and that although the Dragon and Beast of the Sea and Beast of the Earth—MYSTERY BABYLON with all her daughters—make war with the Lamb, yet he shall overcome them; that the Old School Baptists who are opposed by every other religious power on earth, are still advancing and happy under all opposition; and that our Father Almighty is yet introducing them and comforting them together, I rejoice and am glad.

My brethren, suffer now one word of exhortation. Walk circumspectly. Maintain good works. Seek not revenge; the Lord has told us that vengeance is his. *Make no complaint about persecution.* Abstain from ridicule and blackguarding; these are the weapons of the New School; be not like unto them; guard carefully against this spirit, for it savors not of God. It is no help to the truth; it serves either to exhibit the corruptions of our nature, or to show the badness of one's cause. There is also at this time, generally, a strong bias towards mingling civil and political subjects with religious controversy. This is against the scriptures. The disciples of Christ are exhorted to honor the King, obey magistrates, and to be subject to the higher powers. The Primitive Baptists submitted in silence to all the laws of their respective countries. The Priests and Pharisees uttered their fears that because of Christ the Romans might come and take away their nation. The subject of Abolition seems likely to creep into the controversy between New and Old School Baptists. Brethren, for the Lord's sake, do abstain from it. If the New School be engaged in it, let them be; but let us attend to subjects purely religious; and never appeal to the prejudices of the civil community any sooner than to the civil arm. Remember brother A. B. Reid's advice in a former number. Exclude the subject from your pulpits and writings.

Amongst yourselves, when you discover what you consider to be error, in doctrine or practice, take good time to deliberate; understand distinctly and precisely, the views of the author before you proceed to final action.

In my present capacity, I now am about to take leave of the patrons of the Prim. Bap. Since I have been entrusted with its editorial department, I feel to acknowledge the kind indulgence

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of my brethren; and as I may have committed errors in judgment, and may have failed to give universal satisfaction, I am under the stronger obligations to them. I enjoy the happiness to reflect, that but little complaint has reached me. If I have injured any of your feelings or done you wrong in any wise, I crave your forgiveness. On the other hand, I leave you, having nought against any subscriber or patron of the Primitive Baptist; you have done me no wrong.

I cheerfully commend you all into the hands of God, praying that we all may be as blest as we can bear. The grace of our Lord be with you all.

MARK BENNETT.

At the suggestions of several of the Old School Baptist ministers and laity, the subscriber has determined to continue publishing the Primitive Baptist, on the same plan and on the same terms as heretofore. The paper will be hereafter "Edited by Primitive (or Old School) Baptist ministers and laity,"—and correspondents will address their communications to "Editors Primitive Baptist." The subscriber will continue to have the sole management of the financial concerns of the paper. *GEORGE HOWARD.*

To the Publisher of the Primitive Baptist.

Dear Sir: I am gratified to hear that you are willing to continue publishing the Primitive Baptist. You have long known the old North Carolina Whig; to you I am indebted for the publication of most of my writings, and I humbly hope they will not be a losing business to you; but amply reward you for your labor, as all men should live by their labor, as God has given us all hands for the support of ourselves and families. Go forward, for my writings will speak to the church of God through you when I am dead, and my conscience testifies to me that I have told the truth all the way, so far as the nature of such a bad case as that of the schemes of the day would admit. And all the reproaches of the society men and tetotalists do not move me a peg from the Book, for they are liars and the Book will tell them so if they would admit its plain truths. I have confidence in your good morals and integrity, and do humbly hope and pray, that God may reveal in your heart his Son Jesus Christ the hope of glory before you die, or else you are lost, for ever lost.

Yours to serve sincerely, when in my power.

JOSHUA LAWRENCE.

INTOLERANCE,

As represented, or understood, by the New School Baptists.

From an editorial in the Bib. Rec. and Sou. Wat. of Oct. 6, we copy the following:

"All that the friends of liberal institutions have ever desired or asked is liberty of conscience. And in very many instances, we verily believe, they have been willing, for the sake of peace, to put up with even less than this. The most independent of them have ever said to their opposing brethren—"As it respects yourselves—do as you please—consult your own consciences—if you do not approve of liberal institutions, do not support them—enjoy your own opinions, and follow your own policy. All *we* ask is that we be allowed the same liberty. *We* will not fall out with you for opposing the institutions of benevolence, provided *you* will not fall out with us for sustaining them. Let this point be mutually yielded, and let us live together, and serve the Lord, in peace." And in strict conformity with this principle, we have no knowledge of any individual, church, or association, having ever been disowned, disciplined, or in any manner disturbed, because of being unfavorable to the societies of the age.

On the contrary, what has been the course of the opposing party? With a spirit of intolerance worthy of the best days of popery, they have been constantly saying to their brethren, by word and by action, "You shall either submit your consciences to our will, conform your conduct to our decrees, or you shall leave our communion."—What has followed? Churches have been divided; Associations have been divided; where this has not been done churches and associations have been kept in a wrangle by queries and disputation; private friendships have been broken up; the most deserving members have been excommunicated; the cause of benevolence has been crippled, and trammelled, and bowed down to the earth; and Zion has been made to sigh and mourn through all her ways—and for what? Because the friends of liberal and enlightened action will not bow their necks to the yoke of Antinomian despotism!!!"

We also extract from a letter, subsigned, David Lee, in a late number of the Christian Index, the following:

"I have always been allowed by the anti-brethren *all* that I ever asked of any man, *till now*. *The Rights of Man*! But now, sir, I am called upon to relinquish this, or give up fellowship. Yes, and fellowship may go—forever go, (that is, with such a spirit,) for the Tree of Liberty I will never forsake—no, *never*!"

To which the Editors of the Index subjoin the following remarks:

"The above picture is truly appalling. When the Spirit of the Lord is working mightily through the effort Baptists, and hundreds are brought to a knowledge of the truth through their instrumentality, some are found, like Sanballat and Tobiah of old, to *hinder* and *oppose*. Let all pity and pray for these poor deluded brethren, till they shall see the error of their way and abandon their puny opposition."

It appears that the Resolution passed at the late session of the Mountain District Association, gave rise to the remarks of the Rec. and Wat. and those of Mr. Lee and the Index proceeded from a similar resolution passed by a part of the churches

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of the Alabama Association.

Whether the Recorder has, or has not, made an improper use of the term, intolerance, and a use calculated to make a false impression so far as his remarks possess credence, we shall proceed to examine.

The established meaning of this term is: That act or practice, whereby, "persons, churches, or societies, do not allow men to think for themselves, but *impose* on them articles, creeds, ceremonies, &c. of their own devising." In matters of religion, "Civil toleration is an impunity, and safely granted by the state to every sect that does not maintain doctrines inconsistent with the public peace." "Ecclesiastical toleration is the allowance which the church grants to its members to differ in certain opinions not reputed essential."

The Editor of the Recorder and Watchman says, "all that the friends of liberal institutions have ever asked or desired, is liberty of conscience;" and thinks that, "for the sake of peace, they have been willing to put up with less." To this it is objected, (1.) that, the Old School Baptists have never held any *authority* or *power*, *whatever*, over the consciences of any other people; (2.) that, in all their acts they have only claimed and practised those *equal rights* which the state constitution and the scriptures allow; (3.) the very act of withdrawing their communion and fellowship from the advocates of New School doctrine, is unequivocal testimony that they disclaim any power over them, and disavow any right to meddle in any manner with the consciences or privileges of those they withdraw from; (4.) if they discover in any person, cramped feeling, or opposition to the O. S. or preference for N. S. they loose him and let him go; (5.) if any such have continued amongst them, it was by their own choice, while they only had to come to the light in order to be free.

The Ed. Rec. further states that it has been the principle of the N. S. to say to the O. S. "*We* will not fall out with you for opposing the institutions of benevolence, provided *you* will not fall out with us for sustaining them." These we agree are the terms the N. S. have proposed, since they have discovered the O. S. will no longer live with them. But Mr. Meredith knows very well that, if the New School *will not fall out with the Old for opposing them*, they nevertheless tell the latter that, they are illiberal, covetous, and that they fight against God.

Mr. Meredith says the O. S. "with a spirit of intolerance worthy of the best days of popery, have been constantly saying to their brethren, by word and by action, 'You shall either submit your consciences to our will, conform your conduct to our decrees, or you shall leave our communion.'" Now, suppose we state the question inversely. And then, the New School say to the Old, You shall either submit your consciences to our will, &c. or you may take yourselves from our fellowship. There is no less propriety in reading it in the latter form. For the N. S. admit that "the institutions of benevolence" date their origin later than apostolic times; and that they are separate from church relations. Hence, it is no very small thing even to *ask* Old School Baptists to agree with them; but a great thing to *require* them to do it, or to "take themselves off."

Mr. Lee intimates, or rather *affirms*, that, he is now called upon to relinquish *The Rights of Man*. And how is it done? Why, precisely thus: before the O. S. will yield their consciences to follow his ways, they resolve to leave him to him and his society, to go on in the way they may choose to go. And thus he raisas a cry that *The Rights of Man* are torn from him. Yes, as if the O. S. with carnal weapons of warfare, wrestled against flesh and blood, and were struggling to deprive him of some privilege of citizenship, he wails, and tells the Index, "The Tree of Liberty I will never forsake—no never!" And yet the Editors of that paper are willing to encourage him in such a belief. If Mr. David Lee is a fair picture of missionary delusion, (and we candidly think he is,) it is no abuse of language to say, the picture of their movements "is truly appalling."

And Mr. Meredith, too, is willing to be accountable for inculcating the same sentiment. He alleges against the O. S. "a spirit of intolerance worthy of the best days of popery." Yes, while *intolerance* IMPOSES its creeds, &c. upon others, and denies them the right of thinking for themselves; and while the famous 'toleration act' of England, considered so propitious to the Dissenters, still held them bound to pay tithes to support the established religion, and to perform parochial duties, Mr. Meredith takes the responsibility upon himself to ascribe to the O. S. a spirit of intolerance, &c. &c.

The O. S. have the same right, as citizens, to withdraw or withhold their fel-

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lowship from the N. S. that the latter have to claim it. But if the former withdraw their communion from the latter, Mr. Lee exclaims, as if his liberties were actually being wrested from him. Poor deluded man, and you, Messrs. Editors of the Index, will not tell him better. You profess to be the friends of him, and the friends of all men: and yet you will wink at his delusion, and sooner decoy others into it, than to check the least warmth of missionism. You, who stand as the friends of liberty and truth, the advocates of benevolence and the gospel, will stand and hear your friend plaintively crying as for the loss of liberty, would call on others to sympathize with him, and proclaim to them the danger of losing theirs also. Do, if there be any thing you greatly value, for the sake of that something, reflect what you are doing, and into what mazes your cause is leading men.

As it relates to Sanballat and Tobiah, we think the Editors would better not have mentioned their names, chiefly, because, in our opinion, they acted more like the N. S.—Sanballat and Tobiah were grieved exceedingly when Nehemiah came to seek the welfare of the children of Israel: so when the O. S. Baptists took a stand, and appeared with the "Signs" and "Primitive Baptist" for the consolation of God's people, the New School were grieved. Again, Sanballat tried five times to effect a meeting of the Israelites with his people: so the missionists by means of "The Ministers' meeting" have frequently tried to have a meeting of the O. and N. S. Sanballat and Tobiah hired Shemaiah to prophecy for them: so do the N. S. hire people to prophecy for them. Tobiah deposited his own household stuff in the courts of the house of God: so the New School have brought their own traditions, their societies, and unregenerate men into the church of God. Nehemiah, ii. iv. vi. xiii. chapters.

And you, Mr. Meredith, would teach people to believe that the N. S. have a right to claim and to bind the fellowship of the O. S., and if the O. S. dare, in the conscientious discharge of their duty, to withdraw, or withhold their fellowship from those whose doctrines and practices are, by your own confession, unscriptural, you at once ascribe to them the spirit of intolerance, and with this epithet combine that of popery. You wish your readers to believe that what you say is true. But if they should doubt the truth of any of your publications, you desire them at least to consider what they may esteem as error, to be an error of the head and not of the heart. And now, if the plausible but wild plans of benevolence, have so bewildered your understanding as to lead you seriously and fully into the opinion that O. S. Baptists in withdrawing their fellowship and communion from the N. S. Baptists, do betray a spirit of popish intolerance, you certainly ought not, in our opinion, to complain if you should be marked down as a *filthy dreamer*. But we believe that you are better acquainted with letters, with history, with science; that you have a better understanding of the matter than to believe so. You certainly do know that the N. S. have as little right to claim a union with the O. S. as the latter have to refuse. And you know likewise that the O. S. do not ask, nor continue a union with any if they know it, but such as openly and of choice profess their own belief, and pursue their own practice. This you confess. How then do they *impose* any tenet or sentiment upon, or bind the consciences of, the opposite party? And yet you would stand as the firm friend of civil and religious liberty. If it would avail, we would say, you ought to be ashamed. Instead of rectifying or reprimanding such doctrine, you yourself become the foremost in publishing it. If the general good of men be your aim, we would exhort you to guard against a similar perversion of terms; and if you would be successful in attempting to do good, represent every thing fairly and truly. We pray the Lord to forgive you, and to grant you grace to amend.—*Ed.*

RECEIPTS.

Isaac F. Wood,	$1 50	Joseph Croom,	$1
J. K. Green,	0 62	Sol'n Barnes,	1
Alfred Ellis,	0 50	C. W. Lowe,	5

TERMS.

The Primitive Baptist is published on the second and fourth Saturdays in each month, at *One Dollar* per year, (or 24 numbers) payable on receipt of the first number. Five Dollars will pay for six copies subscribed for by any one person. Papers will be sent to subscribers until we are notified to stop them, unless otherwise directed at the time of subscribing. Current Bank Notes where subscribers reside will be received in payment. Money sent to us by mail is at our risk. Communications must be *post paid*, and directed to the Editor.

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THE PRIMITIVE BAPTIST.

EDITED BY PRIMITIVE (OR OLD SCHOOL) BAPTIST MINISTERS AND LAITY.

"Come out of Her, my People."

VOLUME 4.

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1839.

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THE PRIMITIVE BAPTIST.

EDITED BY PRIMITIVE (OR OLD SCHOOL) BAPTIST MINISTERS AND LAITY.

Printed and Published by George Howard,

TARBOROUGH, NORTH CAROLINA.

"Come out of Her, my People."

No. 1. SATURDAY, JANUARY 12, 1839. VOL. 4.

COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

Lexington, Oglethorpe county, Ga.
October 20th, 1838.

DEAR BROTHER BENNETT: I again send you a few lines, in which I design noticing some remarks of the Editors of the Christian Index, relative to a short letter of mine in the Primitive, 3rd vol. 7th No page 104: transcribed in the Index, 6th vol. 22d No. commencing on page 349.

In the first place, they speak well of my desire to write in the spirit of the gospel of Christ, and say they truly wish I and all concerned in the troubles of these days, "were and always would be actuated by the spirit." This "would be" of theirs seems to me more like Arminianism than Paul's saying, where he said, "For the good that I would I do not, but the evil which I would not, that I do." But, dear brother, Arminianism has become very prevalent with the missionaries of the present day I am sure, according to the word of truth, every true believer in Christ has his spirit; but we have reason to believe they are not always actuated by it, as might have been my case on that occasion; but, nevertheless, I would pray that I could be.

In the next place, they observe, (speaking of my object in writing to give some of my feelings and views, relative to the causes of the distress now in the churches,) "that it would be truly a good work to find out the causes and apply the remedy"—all in our power and at our command, according to their view; which no doubt is their feelings on the subject, supposing the causes to be in us for opposing them and their monied institutions, and the remedy they think could be applied would be no doubt to quit opposing their schemes and plans and go with them, even at the expense of leaving the plain revealed word of God, to the wounding of our own souls and destruction of our peace. Surely this would be a remedy that no child of God would wish to take. O that the Lord would give them and all others concerned in the troubles of these perilous times this prayer, "Lord, is it I?" Have I by turning from the simplicity of the gospel to some new or strange course not authorized therein, been helping to bring so much distress on thy Zion? and if so, O do thou be pleased to apply thy powerful grace, which is the only sure remedy and which can make the most idolatrous rebel willing to abide in the simplicity of the Lord's gospel.

In the next place, they proceed thus: "Paul's prophecy of an evil day is truly to be deprecated by all good men"—(none good but one, that is, God,)—"for in that evil day will sound ministers be denounced, merely because they preach the simple truths and requirements of the Bible; and only such be patronized as please the fancies and tickle the ears of their admirers by their fictions or cunningly devised fables."

Now, brother Bennett, if the time has arrived when these evil days should come, it certainly is vain to pray deliverance from those days; but I think it very important to pray deliverance from the evil of turning away our ears from the truth, and being turned unto fables or falsehood. And it seems from the course they pursue in writing, their opinion is that we have denounced sound ministers for preaching the simple truths and requirements of the Bible; but it does not apply to the Old School

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Baptists, for I am sure I can confidently say, they never have denounced or refused any preacher for preaching simply Jesus Christ and him crucified; but on the contrary, it has been for not preaching the gospel and teaching for doctrine the commandments of men. This is why some of the Old School Baptists have gone so far in a discharge of their duty, as to close even their doors against certain men that they knew did not preach the gospel in its simplicity and purity. 2d epistle of John, 9th and 10th verses: "Whosoever transgresseth and abideth not in the doctrine of Christ, hath not God; he that abideth in the doctrine of Christ he hath both the Father and the Son."

10th. "If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him God speed." So you see we have not closed our doors against men who preach money and beg for it to establish institutions which the Bible never speaks of, only in opposition to them or others like them, without authority from his word; but we have done in that case as he has commanded. And as to patronizing such as please the fancies and tickle the ears of men by fictions or cunningly devised fables, I verily believe it is applicable to them with their new inventions of theological schools and grand conventions, &c. which are not founded on scripture but only on money, and are well calculated to please and increase the pride of their admirers, (the wordly wise,) who have ever been the worst opposers of the gospel of Christ. Because the gospel is a power made manifest in weakness, not by might nor power of men, but of the spirit of the Lord through weak and ignorant means, seeing he hath chosen the weak things of the world to confound the mighty.

And now I would ask the Editors of the Index, if they think their missionary sermons, (as they call them,) in which little else is heard but money and complaints against the children of God for not paying more of it in support of schemes invented of men, are the gospel of Christ in its simplicity? if they are, the gospel is not what it used to be. But I have thought and yet think, it is like its author, that is, it undergoes no change but is the same now it ever has been, and goes now, like it ever has, through persecution, contrary to the expectation of men calling themselves wise enough to help the Lord, by establishing and carrying on schemes and plans which he has given no account of in his blessed word.

The gospel then is good news and glad tidings of great joy to the dear children of God who are saved by free grace only, and its requirements do not consist in sacrifices of money in support of new and unscriptural institutions, only tending to increased selfishness and pride in all manner of show among men, &c., but to deny self, take up the cross and follow Jesus its author in that strait and narrow way which the New Testament authorizes, and is always contrary to selfishness and pride, and is well calculated to mortify and put them down, with every other high thing abiding in the wicked hearts of proud men.

In the next place, they confess they have not acumen (or quickness of intellect) enough to see any likeness in praising men for contributions and exhorting others to do likewise, from their example and the Apostles' prediction, and endeavor to justify themselves in that course from the circumstance of Paul's having exhorted the church at Corinth to contribute liberally by the example of the churches of Macedonia, and also Paul's boasting of their forwardness and zeal to them of Macedonia and Achaia, as having provoked very many; and they conclude, if I meant their praising and exhorting men from the example of others were turning to fables, it left Paul in the same condemnation. But I cannot think so, for Paul's object is one thing and theirs another, for in 2d Cor. 8th chapter and some of the first verses, he is exhorting to liberality to the necessities of the poor saints at Jerusalem, by the example of them of Macedonia. Read the 25th, 26th and 27th verses of the 15th chapter of Paul's letter to the Romans, where he tells them he is going to Jerusalem to minister to the necessities of the poor saints, as it had pleased them of Macedonia and Achaia to make up a certain contribution for them, which was their duty as they had received of them, (meaning them at Jerusalem)—spiritual things, to administer to their necessities of their carnal things. Now I think the spiritual things Macedonia and Achaia had received, was the gospel which went from Jerusalem and was borne of such men as God had called and qualified, without theological schools or contributions of money either to influence them to go; but necessity was laid upon them and they went through persecutions, and were

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glad too they were counted worthy to suffer for Christ's sake.

So you see, brother Bennett, the greatest care of Primitive Christians was towards the poor saints, to administer to their necessities; but not so with the missionaries of the present day, for they profess to be so anxious for the salvation of the world, they require contributions from the poorest of saints for the purpose of rearing up theological schools to educate men to go and preach that the world may be saved, as they say. No matter seemingly what becomes of the church, so they get money enough to carry on their fabulous schemes and plans, and they call all their money-begging sermons the gospel in its simplicity. It does seem to me they surely know better. And if they will notice farther, the greatest care of the apostles was, the safety and welfare of the churches, while the world was with them a matter of minor consideration.

In the next place, they request me to point out to them where contributions were thrown in largely, according to the assertion of my letter, and they ask, if it was in the Sarepta Association, (of which I was once a member, but have with other brethren withdrawn from them in consequence of the majority's compelling us to be in part a constituent member of the Baptist Convention of Georgia, for which we had no fellowship.) In answer to the first question, I would refer them to the Minutes of their Convention and Associations, &c. which proves that large quantities of money have been paid over even to them as well as others. And as for the Sarepta, she was pestered for a number of years before we left her with influential conventionists, (who by good words and fair speeches deceive the heads of the simple. Romans, 16th chapter and 18th verse,) urging her to become a member of said convention, until they accomplished their design. But before we left her, she paid considerably, remembering it was in support of things invented of men who were disposed to call large sums (speaking after the manner of a poor man,) poor pitiful sums; and they never have been known to say, there, that is enough; do not give any more. No, indeed, they are too much like some Isaiah speaks of, 56th chapter and 11th verse, saying, "Yea, they are greedy dogs which can never have enough, and they are shepherds that cannot understand: they all look to their own way, every one for his gain, from his quarter."

In the next place, they ask in Christian charity, they say, by what art of necromancy I discovered the motives of those that threw in largely, so as to see it was for self praise or vain glory? To this I would answer, it does not take the art of conjuration to tell whether fruit is good or bad, after it comes to maturity, "by their fruit ye shall know them." I did not know the tree, (falsely called benevolence) when it first appeared to my view, and I was favorable to it; but when the fruit appeared, it undoubtedly was praise to men or vain glory, which was to be seen in public prints and heard from the sacred desk on various occasions. And I took the alarm, finding it was congenial with my proud and natural disposition and knowing from the scriptures, that the titles great, good, worthy, &c. only belonged to God and not to sinful men. But so it is, they are very often given to men in this dark and bewildered time of distress, and especially to those who pay the most money in support of their unscriptural institutions. And I was more confirmed in the belief, that the new plans of the day had a tendency to exalt men, when on the very evening we had entered our protest against the Sarepta Association, a certain zealous missionary observed to me, "well, brother Patman, you have ruined yourself; I am truly sorry for you, for you soon would have been a very popular preacher; but now you never can be." I told him I then felt willing to renounce popularity for the sake of truth, and if I never could be popular without patronizing unscriptural institutions, I expected to be unpopular all my days.

In the next place, they cite me to certain passages of scripture, warning us against judging one another, requesting me to read them; which I have done, and I confess it excited in me a fear that probably I had been too free in expressing my thoughts relative to the motives of others in giving to the support of said mission cause. But I have concluded eventually, that if their motives were good they certainly have been badly deceived in making the application in support of institutions which the word of God does in no wise authorize or justify; and if that does not authorize them, it certainly is sinful to support them, as his word is the only correct rule of faith and of practice too. And farther, I believe those who wish to come to the light, are willing for

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their motives and their ways too to be tried by the scriptures of truth, and that without offence; but they that love darkness do not love to come to the light, lest their deeds should be reproved, and therefore they do not like to be judged. They continue to say, Christians ought to be guarded against their ignorance and pride; to that I say, amen. And I would to God I could have grace whereby they might be suubded, for I know they are too powerful for me; and I would pray never to be so blinded as to conclude I am destitute of pride, for I do believe wherever there is a human being there is pride and ignorance too, and I feel a disposition to try to pray never to be wise above that, that is written in the scriptures of truth.

In the next place, they notice my having no doubt but many of the children of God were permitted to have gone so far in these unscriptural and deceivable things, that though they may be convinced of the error of their way, yet through fear of reproach from those that hitherto have praised them for their deeds, that they call charitable, would not come out from among them. This I wrote from experience, as bad as it was; for I remember well, when I was with them and their new things, and I confess I had too much confidence in what they said and was too neglectful in reading my Bible, and from the fondness they manifested towards me, (especially when they had any reason to believe I would continue with them,) I was sure if I left them I should meet with their frowns; for somehow I had found out that their charity endured only that which was favorable to them, and frowned on every thing else, even scriptural arguments of the most plain and simplest kind; yet they would turn from them as if they were determined not to give heed to any thing that opposed their new plans. Well, to meet with their frowns I could not reconcile to my feelings at first, but after much trouble and trying to pray and read my Bible, on a certain occasion if I am not deceived, I felt willing to be under the frowns of the whole world, rather than the frowns of a merciful and all-wise God, for departing from his word and following the commandments of men. Thus remembering my own experience and this scripture, (as the face of man answereth to call in water, so does the heart of man to man,) I concluded it was very probable that others were in the same condition I had been in, and all the time thinking something of the corruption of the human heart, no dependance to be put in man if permitted to have his way in religious matters But I yet believe the Lord will cause all such of his children as have gone astray after Baal or his likeness, to return to him or his word and serve him only.

Again they notice this part of my letter; "for the Lord will have the glory," which was assigned by me as a reason why the work of division is going on; and I yet believe it to be a good one in this case. Now if their new institutions are without authority in the word of God, as they are bound to confess, and as I verily believe they are, then they are idolatry and of course disorderly; and the command to Christians is, "withdraw thyself from every brother that walketh disorderly;" and if it is obeyed, God is glorified; and if not, sin lieth at the door.

But, brother Editor, many in this dark day seem disposed to admit any and almost every thing that comes in the name of the Lord, whether scriptural or not, just so its objects are professed to be charitable. The Lord deliver us, I pray, from such a course or state of things, and enable us to abide in the simplicity of his all-sufficient word.

In conclusion, they seem to express a hope, that notwithstanding all my incorrect statements, pride of opinion, &c. I may be recovered and brought to see the error of my ways. But I cannot have the least hope of ever turning to follow them, in preference to the word of God; follow one and you leave the other. So I have gladly left them, and I pray the good Lord to teach me by his Holy Spirit into the mysteries of his word, and enable me to abide therein; and may he grant unto you, dear brother Editor, together with all his chosen, like precious grace, and ever keep us separate from those money beggars of the present day, who are in my humble conception very much like the heads of Jacob and Princes of Israel were, of whom the prophet Micah spake, 3d chapter and 5th verse, saying: "Thus saith the Lord concerning the prophets that make my people err, that bite with their teeth and cry peace; and he that putteth not into their mouth, they even prepare war against him. Again, 11th verse: "The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money; yet will they lean upon the Lord and say, is not the Lord among us, none evil can

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come upon us." The Editors of the Index can give the foregoing a place in their paper as soon as it appears in the Primitive, and I reckon they will, as they requested certain answers from me which are herein given, and which, (though badly written,) I am perfectly willing and anxious that all their readers may see.

Brother Bennett, please give the foregoing a place in your valuable paper, the Primitive Baptist as quick as possible, (if you think it will possibly pass,) and you will oblige your brother in affliction.

DAVID W. PATMAN.

FOR THE PRIMITIVE BAPTIST.

Pine Grove, St Tammany Parish, La.
15th Sept 1838.

BELOVED EDITOR: From seeing my letter to you published, in the hands of another, for my own 15th No. has been misplaced, I am emboldened to contribute my mite in some corner of your heart cheering paper, for the edification of the body of Christ.

I see in one of your numbers the request of a brother for *your* views upon the 20th verse of Romans 8. And whereas there is a spirit in man, and the inspiration of the Almighty *giveth* them understanding, therefore I said, hearken unto me, I will shew mine opinion But if you have anticipated me in all the points which you may think important, postpone the publicity of this until the 30th of some distant February.

"For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope."

The epistle to the Romans is one of those displays, wherein we discover the divine and philosopher united; or in other words, "an instructed scribe out of whose treasure, both old and new things are brought." Like a wise and master builder St. Paul in his commencement began at the foundation, and made such an exposure of human degradation, that no successor has ever been bold enough to follow him. He remarks, indeed, that the Jews had a great advantage of the Gentiles. But were those better than *them?* No: in no wise. So that the boasting Pharisee is at *least* in as bad a fix as the harlot, or publican; nor will he enter the kingdom of heaven quite as soon.

The apostle in speaking of the gospel, adverts to the call of Abraham, and illustrates the economy of *God's* salvation, by a minute scrutiny into its process. He labors with all the zeal and devotion of a faithful minister to prove that *this* salvation is by grace, and without works. By his prophet, the Lord had said: "A short work will the Lord make" In pursuance of this, he had but *one* Son: this Son died but once, and by *one* faith all Abraham's children are saved. They are called *his* children, merely because they all walk in the steps of his one *faith*. This is a short work indeed. Hear it concisely spoken: "Therefore it is of *faith*, that it might be by grace to the end that the promise might be sure to all the seed."

But the apostle did not, like many others, contemn Christian experience; but in our context minutely and fully entered into his own. So ought all, and so will all gospel preachers; and in so doing, be guided by *their* own. Those who condemn experience-preaching, may find their antitypes in Ezekiel's *fat cattle*, (30th chap.) who foul the water; and David's *roarers*, Psalm 74, who break down the carved work. The poor children of God have many times to walk in darkness, having no light. Then they have to do like David, 119th Psalm, 49th verse: "Remember the *word* unto thy servant upon which thou hast caused me to hope; *this is my comfort in my affliction.*" Christ has said: "They have kept the *word*, which I have given them."

Can one easily imagine a more diabolical act, than to snatch, and remove the grasped plank from a drowning child. And yet these fat cattle and roarers, in the midst of God's congregation do this very thing. God's eyes are looking on. His everlasting arms are underneath, so that neither many waters nor floods can drown them. Can this land mark of God's little trembling children be removed without *offending?* The *Son* of the *eternal* God, who also is the *eternal Son* of God, has used a figure of the greatest emphasis against such offenders: "It would be better (says he) that a *millstone* were hanged about their *neck*, and they cast into the *depths* of the sea."

My God! my dear brethren, let us cease to be angry with them. Rather let us pity and pray for them, knowing as we do, that they are *heaping* up wrath against *a day*, wherein there is a sufficiency of wrath already. For it has always abode upon

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those, who hath not received the truth *lovingly*.

I perceive that I am a little digressive, but I am not certain if such are not the best part of any of our productions. I shall not stop to give my reason for the last idea, but recur to St. Paul's experience, which I look upon to be essentially connected with the subject before us. But before I advert to it, I would finish a sentence that I began a few lines back. I said that a child of God *could not be drowned*, for his everlasting arms are underneath; I now further add, that he "*is* a wall of fire round about them." So that they cannot be gotten downwaads, nor at tangents; but must go *upwards*, *up*, *up*, *up*, "springing up into eternal life."

And never did bro. Lawrence's wolf tug harder for the sheepskin, than the *little* child of God for its little experience. Let us hear Paul upon *his*. "I was alive without the law once, but when the commandment came, sin revived and I died." What was the consequence of *this* death? Answer, that he could not do as he wanted. Why so? Because he saw *another law* in his members warring against the law of his *mind*. Now take notice that this *mind*, he calls *himself*. And the word himself, cannot be used in our language without an emphasis. The *law* which he found *in his members*, was not a law given by God, nor yet by man. The apostle, as a philosopher, called it so from its unceasing propensity to evil. Take notice also, that this law, did not lead him into bondage *as a servant*, but *as a captive*. I observe a great difference between these two characters. My eternal hopes are builded upon this difference. For a servant is *at home* upon his own side of the warfare; not so, a captive; this waits an opportunity of deliverance.

And shall not a captive soldier of the Son of God, (who hath more power, and is stronger than our enemy,) be delivered? Hear him, by the mouth of his evangelical prophet Isaiah, 49th and 24th, &c. "Shall the prey be taken from the mighty, or the lawful *captive* delivered? BUT, THUS SAITH THE LORD, even the captives of the mighty *shall be taken away*, and the prey *shall be delivered*, &c.

The apostle, in this epistle says: "I thank God, that ye were the *servants* of sin, but ye have obeyed *from the heart*, that form of doctrine which was delivered unto you. See chap. 6, verse 17. Moses, as quick as he had crossed the *Red Sea*, told Israel that the enemies that they had seen the day before they should see no more *forever*. To be sure there were enemies ahead, but not of the same description. The first were their *masters*, (by God's appointment;) these their *captors*.

The apostle, in the close of his experience, speaks thus: "O wretched man that I am!" This apostrophe was the effect of his discovery, that his identity was composed of *two* and not *one* man. He calls them the *inward* and of course, the *outward* man. And in this latter, my enquiring brother may find the "*creature*" in our text. It is called a creature, because God *made* it, and did not beget it. But the apostle asked this important question: "Who shall deliver me from the body of this death?" It will be easily seen, that he intended to answer this question himself, for our edification. He does so, by an interesting exultation, "I thank God through JESUS CHRIST, our Lord." Next come his concluding words, "So then with the mind I myself serve the law of God, but with the flesh, the law of sin."

Now if my bro. will read attentively, the doctrine which the apostle raises upon this Christian experience; he will find that it will reach to, and embrace, the verse under consideration. It appears to me quite plain, that his very object was, to make a plain discrimination between the soul and body. The first he styles *sons* of God, (after having gone through the process, the manner of which he had just given,.) Take notice, that, after receiving the spirit of adoption, they can *no more* receive the spirit of bondage again to fear. That is, the same kind of fear, which they had before the Red Sea of Christ's blood, applied by faith to the cleansing of all their transgressions.

Notice the next verse: "Because the creature *itself also*, *shall be delivered* from the bondage of corruption," &c. The vanity unto which the creature was made subject, certainly was *death;* with its cause and consequence. Its cause is *sin;* its consequence, corruption. Now we are saved from the bondage of this corruption by something not seen. A good *hope*, through grace. A short comment upon the apostles' doctrine will explain the matter more fully. As though he should have said, "As I find that my inward man is already safe, by an indissoluble union to Christ, *by faith;* so shall also, this out-

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ward man (*the creature*) be as safe, *thro' hope*. The brother will take notice, that the text does not say, that the subjection of the creature, was against his will; the fact is, he has no will, nor judgment, nor affection, and therefore could not be consulted, for he could have no being before his creation.

There exists a beautiful analogy to these two processes in man, in the sufferings of Christ. I allude first, to the suffering of his *soul* in the garden; and secondly, to the suffering of his *body* on the cross. *His* soul was first delivered, and so are *ours*, &c. There is a parallel passage in Heb. 2. 14 and 15: "Forasmuch then as the children are partakers of flesh and blood, he also himself took likewise part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver *them*, who, through fear of death, were *all* their life-time subject to bondage." This subjection, were surely not the children themselves, but the flesh and blood which the children are the partakers of. The soul wants to be with Jesus the moment it is delivered, but the body cares nothing about Jesus, nor holiness either. So, complex man cannot live by bread alone, but that part which is a body of death, can; and likes nothing but what is earthly. Let it therefore go to its place, until that day, when Christ shall transform it into the likeness of his own—"and when death shall be swallowed up in victory."

(*to be continued.*)

The broken-boned brother,

THOMAS PAXTON.

Appendix.—I, old *Tom* the Baptist, in my maturity, shall leap for joy as much as young *John* did, in his mother's womb; if you will insert the phrase "to be continued"—for I have but entered the porch of my subject. I have been so hard run, that I have had to appeal so often to Paul's experience, by way of comparison, that I suspect many of my brethren need the same comfort I received from it. I hope this is a labor of love. Now I desire an interest in the prayers of all your readers, and yourself; that the Lord would pass by once more, and deliver me from this sore captivity. Good by. *T. P.*

FOR THE PRIMITIVE BAPTIST.

Pickens county, Alabama,
Nov. 27, 1838.

DEAR BROTHER BENNETT: I write to let you know our affairs and how we do. I have visited three Associations this fall, two of which divided. The anties (as called) were in the majority of both of them. The one to which I belong was all peace and harmony.

I read your paper with a great deal of pleasure. I see brethren through the Primitive all over the United States situated just as I am, for whom I can have Christian love and fellowship.

Accept my best wishes for yourself.

WM. H. COOK.

FOR THE PRIMITIVE BAPTIST.

No. Carolina, Lenoir county,
August 15th, 1838.

BROTHER BENNETT: I send you some more of my scribbling. I had thought I should plague you less, but while things go on as they do in matters of religion, I do not feel satisfied to be silent.

The other day I went to the post-office and found a couple of printed sheets addressed to me, with no name assigned to them, so that I know not the author; but thinking he is one that sees the Primitive Baptist, I wish him to know my mind through that paper. The sheets were headed: A plain and friendly Talk. Now if this plain talker had been a plain dealer in the truths of the gospel, his sheets would have read different. He begins by an inquiry for the ground hope of salvation of those that oppose the schemes of the day, he putting them in the place of God's appointed means of salvation. We answer, our hope is founded on the merits of him who was made sin for us who knew no sin, that we might be made the righteousness of God in him; and not on such moneyed schemes as are held forth by this plain talker. For he seems to think that salvation is in the power of man to bestow, and that through the means of money they can christianize the whole world. But we have not so learned Christ, for we understand that the wisdom of God foresaw all the distress that men and women would bring upon themselves by the devices of satan; therefore he purposed the deliverance of his people from this evil into which they would fall. And in order to accomplish this his purpose, he entered into a covenant with his Son: "I have made a covenant with my chosen." He (God) being infinite and possessing all power, spake of things that had not yet taken place as though they had been transacted; there-

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fore he promised his Son a portion of thi-people, and that he would prepare him a body of flesh in which he might assume the likeness, sin excepted. If he (the Son) would in that body come down into this world, and live a life of obedience to the requirements of his law, which they his people would violate, that he (God) would in consequence of that obedience be satisfied with them for the injury that his justice would receive from them. For your sake, and in consequence of the same, I will give them to you: "I will give thee the heathen for an inheritance, and the uttermost parts of the earth for a possession." Now the Son agreed to these proposals, (love and not money being the cause.)

Then how absurd for a man to profess to be a follower of the Lamb of God, who was meek and lowly in spirit and had not where to lay his head, and went about doing good, and had a special regard for the poor, when he himself must be clad in superfluous apparel and have a stipulated salary for his labors, having the great ones of the world in esteem, while the poor are unnoticed. How plain it is that the perishable things of this world are his object; yet they say their object is to inculcate the doctrine of the Bible, when their whole course is contrary to the Bible and its author.

Now, Mr. Plain Talker, see your folly and repent of this your evil, and pray to God if perhaps he may forgive the same. Now God, with whom one day is as a thousand years, and a thousand years as one day, saw good to give his people a knowledge of this his purpose, through sacrifices and the blood of certain beasts, which was often to be observed and practiced; pointing his people to the great sacrifice for sin, till his own appointed time for the great antitype (to wit:) the Lord Redeemer should make his appearance in the world, clothed in this body of flesh in which he was to atone for the sins of his people, and render that obedience to the law of God which was required of man, and which in consequence of his fallen nature he could not render. Now the time appointed being come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law. But because he came of poor parentage according to the flesh, he was rejected by the great men of the world, the scribes and pharisees, &c. to which I think the modern missionaries bear a great resemblance. But he accomplished the purpose for which he came, according to the will of his Father; nor did he require money, nor beggars of money, nor State Conventions, nor societies, in which the church and world should mingle together to help him accomplish his work; (for he trod the wine press of his father's wrath alone, and of all the men there was none to help.) Neither temperance societies, for he came eating and drinking and they said, behold a gluttonous man and a wine-bibber, (missionary-like.) Do not think hard, for I wish to talk plain as well as you.

But we will notice some of his sayings, while doing this his work. And first: I come not to do mine own will, but the will of him that sent me. And again: the works that I do, they bear witness of me. So do the works of missionaries bear witness of them, and show by whom they are sent. Again: he said, my kingdom is not of this world; and therefore the perishable things of this world were not necessary to its support. But missionaries must have large sums of money for their support, with State conventions and numerous societies, with a host of officers unheard of in scripture and unexampled by Primitive Christians. How unlike the apostolic mode, for they had neither hired beggars nor any of the societies and officers, that we so often hear of in this our day, to make a traffic of the gospel and to speculate thereon. But they had all things common, and when they were apprised of the suffering state of the poor saints, they sent again and again to their relief by the hands of certain of their own body. And we hear nothing of their salaries, or dividing those gifts among themselves as you missionaries do; nor do we hear of their giving to indolent young men to support them in idleness, as is the case in the present age. But Paul labored with his own hands, to minister to his own and the necessities of them that were with him; and he advised, that if any would not work neither should he eat, &c.

But the Plain Talker says, whether the first Christians formed a missionary society for spreading the gospel or not, you will find something in the fourth chapter of Acts that very much resembles it. I think his mistake is as plain as his talk; but if he will examine Grimshaw's History of France, on the 58th page he will find a greater likeness of modern missionaries in the following language under the superstition of priestcraft: "Redeem your souls

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from destruction, says a certain bishop, whilst you have the means in your power; offer presents and tithes to church men, come more frequently to church, implore the patronage of the saints: for if you observe these things, you may come, with security, in the day of the tribunal of the eternal Judge, and say, give us, O Lord, for we have given unto thee!"

Now, Mr. Plain Talker, here you may see a plain sample of your conduct; much more so than in the Acts of the Apostles, to which you refer.

Brother, I close for the present, not having said as much as I purposed; subscribing myself yours in the best of bonds.

ALFRED ELLIS.

THE PRIMITIVE BAPTIST.

SATURDAY, JANUARY 12, 1839.

As there are a considerable number of subscribers to commence with this volume, and probably there will be many more, we have concluded to insert the following three articles, which appeared in the closing number of our last volume, that our new subscribers also may know the cause of the Editorial change, and the present arrangement.

—

FAREWELL.

It was stated in a former number of the Primitive Baptist, that it was fourteen miles from the place of my residence to the office where the paper is printed. The time spent in going to and fro, together with the ordinary duties and expenses of an editor, has caused a drain too constant and rapid for my feeble and failing resources. Hence, I was led to publish a notice near the close of the second volume, that the paper would be discontinued at the end of that volume. But being urged by brethren from different quarters to continue, and recollecting that the printer had just purchased, at his own cost, a press and types for printing the Primitive Baptist, I determined to suffer all the sacrifices one year longer. Besides all this, I was resolved either to give increased attention to the paper, or else to dissolve my present connection with it. Finding myself left without a choice, I now resign my station as editor.

The Publisher, Mr. Howard, as will be seen by reference to his annexed notice, proposes to continue publishing the paper. He is no professor of religion, but I consider him to be a man of honesty and skill, of moral habits, and a good printer. Under this arrangement the correspondents or writers will consider themselves collectively as the Editors, and each will address himself to all the rest; and the paper will be viewed principally as a medium of correspondence.

I cannot but feel both sorry and glad as I take leave of the thousands of precious brethren, by whom I have so often been directly addressed, in terms of fellowship and brotherly love, and reflect that this manner of intercourse is to cease, and their kind salutations to become silent, some melancholy emotions irresistibly steal upon me. But when I remember that since the Primitive Baptist has been going, two other Old School papers, the *Christian Doctrinal Advocate and Spiritual Monitor*, and the *Old Baptist Banner*, have sprung up, the former at Lansingburg, N. Y. the latter at Nashville, Tenn., each supporting the truth, and worthy of confidence; and that the *Signs of the Times* continues to war a good warfare; and that the people of God in all quarters are coming out of mystical Babylon, and by their faithfulness and comfort and joy continue to be monuments of God's mercy, and that although the Dragon and Beast of the Sea and Beast of the Earth—MYSTERY BABYLON with all her daughters—make war with the Lamb, yet he shall overcome them; that the Old School Baptists who are opposed by every other religious power on earth, are still advancing and happy under all opposition; and that our Father Almighty is yet introducing them and comforting them together, I rejoice and am glad.

My brethren, suffer now one word of exhortation. Walk circumspectly. Maintain good works. Seek not revenge; the Lord has told us that vengeance is his. *Make no complaint about persecution.* Abstain from ridicule and blackguarding; these are the weapons of the New School; be not like unto them; guard carefully against this spirit, for it savors not of God. It is no help to the truth; it serves either to exhibit the corruptions of our nature, or to show the badness of one's cause. There is also at this time, generally, a strong bias towards mingling civil and political subjects with religious controversy. This is against the scriptures. The disciples of Christ are exhorted to honor the King, obey magistrates, and to be subject to the higher powers. The Primitive Baptists submitted in silence to all the laws of their respective countries. The Priests and Pharisees uttered their fears that because of Christ the Romans might come and take away their nation. The subject of Abolition seems likely to creep into the controversy between New and Old School Baptists. Brethren, for the Lord's sake, do abstain from it. If the New School be engaged in it, let them be; but let us attend to subjects purely religious; and never appeal to the prejudices of the civil community any sooner than to the civil

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arm. Remember brother A. B. Reid's advice in a former number. Exclude the subject from your pulpits and writings.

Amongst yourselves, when you discover what you consider to be error, in doctrine or practice, take good time to deliberate; understand distinctly and precisely, the views of the author before you proceed to final action.

In my present capacity, I now am about to take leave of the patrons of the Prim. Bap. Since I have been entrusted with its editorial department, I feel to acknowledge the kind indulgence of my brethren; and as I may have committed errors in judgment, and may have failed to give universal satisfaction, I am under the stronger obligations to them. I enjoy the happiness to reflect, that but little complaint has reached me. If I have injured any of your feelings or done you wrong in any wise, I crave your forgiveness. On the other hand, I leave you, having nought against any subscriber or patron of the Primitive Baptist; you have done me no wrong.

I cheerfully commend you all into the hands of God, praying that we all may be as blest as we can bear. The grace of our Lord be with you all.

MARK BENNETT.

At the suggestions of several of the Old School Baptist ministers and laity, the subscriber has determined to continue publishing the Primitive Baptist, on the same plan and on the same terms as heretofore. The paper will be hereafter "Edited by Primitive (or Old School) Baptist ministers and laity,"—and correspondents will address their communications to "Editors Primitive Baptist." The subscriber will continue to have the sole management of the financial concerns of the paper. *GEORGE HOWARD.*

To the Publisher of the Primitive Baptist.

Dear Sir: I am gratified to hear that you are willing to continue publishing the Primitive Baptist. You have long known the old North Carolina Whig; to you I am indebted for the publication of most of my writings, and I humbly hope they will not be a losing business to you; but amply reward you for your labor, as all men should live by their labor, as God has given us all hands for the support of ourselves and families. Go forward, for my writings will speak to the church of God through you when I am dead, and my conscience testifies to me that I have told the truth all the way, so far as the nature of such a bad case as that of the schemes of the day would admit. And all the reproaches of the society men and tetotalists do not move me a peg from the Book, for they are liars and the Book will tell them so if they would admit its plain truths. I have confidence in your good morals and integrity, and do humbly hope and pray, that God may reveal in your heart his Son Jesus Christ the hope of glory before you die, or else you are lost, for ever lost.

Yours to serve sincerely, when in my power.

JOSHUA LAWRENCE.

For the information of subscribers, and as a guide to correspondents, we copy the Prospectus, and accompanying Address, exhibiting its original design and objects, which appeared in the Specimen copy before commencing the Primitive Baptist. It will be seen, that no reference is made to a *discussion* of points of doctrine or practice, on which Old School or Primitive Baptists may differ; it was, and it is still, deemed advisable to leave this with the churches and Associations, to avoid unpleasant and unprofitable collisions—in such cases, a *defence* will be admitted into its columns, but not an attack.

THE PRIMITIVE BAPTIST.

This publication is principally intended to defend the Old School United Baptists from the many aspersions cast upon them by deluded persons professing their own faith, because they cannot conscientiously engage in the various money-making schemes of the day, ostensibly intended to promote Christianity, but evidently tending to destroy the great and fundamental principles upon which it is based, by making a gain of godliness. We wish to have it distinctly understood, that we are not inimical to Masonry, Temperance, the distribution of the Bible, or the spread of the Gospel—but we do condemn the mingling of professors and nonprofessors of religion in societies, and the making a "craft" of religious matters by professors, in every shape and form whatsoever.

Believing that Theological Schools, Bible, Missionary, Tract, and Sunday School Union Societies, are the same in principle—unscriptural—savor more of "lucre" than of "good-will towards men," we are opposed to them.

Some of the children of God, surrounded with, and interspersed amongst, the advocates of Missionary and other societies, are denied the happiness of conversing with those of the same judgment. Others, while grieved with beholding corruptions of the doctrine and practice of the gospel, are not able to speak for themselves. This is designed, under God, for their relief. We shall aim not so much to please the fancy, as to inform the judgment—more to af-

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ford matter for solid and lasting comfort, than to give a momentary glow to the feelings. We consider that the cause of truth and of Christian solace, is our cause. Deeply impressed with the belief that the blessing even of truth itself is of the Head of the Church, we cast ourselves upon Him, and send our little paper abroad, praying the Lord to carry with it some joy to those who are in tribulation and a little rest to those who are troubled.

—

To the old fashioned United Baptists in the United States.

The United Baptists of the old stamp, composing the Kehukee, Contentnea, Little River, Abbott's Creek Union, Mayho, and Country Line Associations, with others, have long borne the calumnies and reproaches of the Missionary Baptists and all those Baptists who advocate the new schemes of the day—who traffic and sell religious services, Balaam-like, for reward, and run from place to place for money—and are, Balaam-like, a curse to our Israel. And we have borne their sneers and calumniating publications, and defamation of some of our worthy ministers and members, until we consider forbearance no longer a virtue. We, therefore, take this method to defend ourselves and all the Baptists of the old stamp in the United States, from the unjust aspersions against our doctrine, ordinances, or practices, according with the New Testament. For we do believe that the Missionary Baptists have deviated from the good old way in which the apostles and our old Baptist fathers trod, when compared with the New Testament, both in doctrine and ministerial practice; making money the mainspring of ministerial motion, instead of love to Christ and souls—which we consider a great corruption. For God has founded his religion on love, but the devil has founded his upon money; as the whole tenor of the Bible shows in the character of his men that preach for hire, from Sechem who would be circumcised for Jacob's cattle, to Judas who sold his master for thirty pieces of silver; or the popish priests who sell absolutions from sin, or indulgences in sin, or deliverance from purgatory, for gold. We are sorry to say that the Missionary Baptists have pushed us with head, hoof, and horns, and often belied us as we do know in many of their publications, asserting downright falsehoods. We do not blame the printers, but the editors of such papers; for they often receive from their correspondents absolute falsehoods and publish them for facts, not knowing whether the thing be true or false—this is wrong. Do us justice by the Bible and our character, and this is all we ask even at the hands of an enemy. And we still further are sorry to say, that such has been the pushing, and driving, and calumniating of Missionary Baptists against all the Baptists of the old stamp, in all the States, to make money for their ministers, that they have produced a schism in the Baptist church that never will be healed in time; and they are the cause, as we abide on the same old ground on which the Philadelphia, Kehukee, and Charleston Associations were first founded in the United States. Then we charge the Missionary Baptists with all the discord, disunion, division and weakness that results to the Baptist cause, for they are the guilty in this matter; they have left us and not we them, and gone astray after other gods and schemes to make money, not known nor practised by our fathers nor provable by the New Testament. Nevertheless, we were fully content that they should preach and pray, and go to heaven in their own way—and if they missed, all must own they alone must bear the blame. If they would have let us alone, and not condemned us by wholesale for not seeing out of their eyes, and running with them greedily, like Balaam, to make money, we should not have set up this defender of ourselves.

Thus you can see that opposition presses are fair proofs that there is a division among the Baptists, and we say the Missionaries are the cause of this breach and curse to our Zion, and that money-making has been the ground work of the whole. And as we understand there are seven Associations in Georgia of the old stamp, that have been equally calumniated by the Missionary Baptists, we invite their co-operation with us in self defence, and all others of the old stamp throughout the States and territories, to maintain the old truth in doctrine, ordinance and discipline. And thus for the old Baptists to form a General Union again, and a general acquaintance throughout the States, that they thereby may be the better able to withstand the attacks of their adversaries, and thus bring the division at once to issue, as we are already divided and have long been so in principle in opposition to all the moneyed schemes of the day. Then let the line of

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division be at once drawn and let us be separate, that union and peace may be among ourselves as of old time, as we have no fellowship for them nor their unscriptural notions of a trade and gain by godliness; but condemn in toto church traffic and merchandizing in religion as unscriptural, as begun and carried on by Anti-Christ and the Babylonish whore. Then let us come out from among them and be separate, and touch not the unclean thing of making merchandize of the saints of God by our religion; but leave the begging system to those who are too lazy to work, and choose to aggrandize themselves by begging and living on other men's labors, and thus violate the old Gospel law, if any man would not work he should not eat—and Paul's law, ye yourselves know these hands have ministered to my necessities and them that were with me—and the laborer is worthy of his meat—without begging, and teazing, and devising plans to get it out of other men's pockets that an honest gentleman would blush at. How much more should Gospel ministers blush at picking other people's pockets by promising to convert the world by money, and yet put a great part in their own pockets; and form a trade of begging for hired beggars to live by, to fleece mankind of their earnings by teazing beggars—and thus annex to the Gospel of Christ an abominable, low life, selfish, speculative trade, for a set of hirelings to live by, that have been and are now a curse to the Baptist society. Such a mean, defrauding practice and begging trade, is not warranted by the New Testament nor provable therefrom; and is worse than the Church of Rome, which annexed to the Gospel a trade of sale for her ministers to fleece the people by. But now the Baptists have instituted the trade of begging, which in our esteem is equally abominable in the sight of God, thus to make a trade of begging under the color of Gospel requirement, when Christ has said the laborer is worthy of his meat, and that our Father feeds the fowls and clothes the lilies—how much more them. But these men had rather trust Boards and Conventions for their hire than God, and live by being hired to beg in other people's names and a rule of their own make, than by the Gospel rule laid down by Christ and his apostles.

Then let all the Baptists of the old stamp throughout the States and Territories come forward to our help, and let us all unite to bear a faithful testimony against their craft, and cast from us those that sell doves and memberships into societies, & beg for a livelihood who are able to work, and carry on a religious traffic in the church, the temple of God, by the aid of hired beggars and subscription runners—and from this day let the bands of union be broken and severed asunder, lest we be partakers of their sins and sharers of their plagues, for adding these new crafts to make money to the Gospel and word of God—not known in the New Testament, nor practised by our predecessars.

JOSHUA LAWRENCE.

October 1, 1835.

We have sent this number to several subscribers whose term of subscription has expired, but will hereafter discontinue all such until their subscription is renewed. Should any others get this number, that do not wish to continue it through the year, they will please return the paper to the postmaster from whom they get it, whose duty it is to send it to us again.

FOR THE PRIMITIVE BAPTIST.

Georgia, Monroe county,
October 17th, 1838.

DEAR BROTHER BENNETT: Peace be unto you. If I knew that the scribblings of a poor, ignorant, illiterate clod-knocker, would not prove offensive to you nor your readers, I would write a few lines for the Primitive Baptist; although it is considered by some people to be almost an unpardonable sin, for an ignorant unlearned man to preach or write. But I am writing to my dear bro. Mark, who is strong in the faith, and is of full age, having his senses exercised, can discern good and evil, and consequently will bear the infirmities of the weak; and of course, will exercise his editorial duty and privilege of revising and correcting ungrammatical phrases—who is at liberty to publish all, a part, or none, of this scribble.

The soft-shell Baptists, Methodists, and Arminian Presbyterians, have united, &c. rallied their forces, and are making forced marches through the country; shaking all to the center, (but Old School Baptists.) They have met on the half-way ground, each with his bundle of sticks, and have kindled the fire and have warmed themselves by the fire (protracted, or as some of the brethren call them, distracted meetings,) that they have kindled, the flames

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of which rose to a prodigious height. But as the cool season is gently rolling round, their blazing zeal appears to be gradually freezing up in the icicles of winter; or in other words, has taken winter quarters. Protracted meetings are a branch of missionism, and are of Ishmaelitish progeny; they remind me of the shumach shrub, there are sometimes fifteen or twenty sprouts shoot up from one root; if you find one of these shrubs standing off to itself, pull it up, which you can easily do for the roots only run in the surface of the earth, you will find the roots running back and connecting with the mother stock. Thus the whole host of missionism had their origin in Catholicism, pull them up, for their roots are just running in the soil and surface of nature, and you will find them centering in modern priestcraft.

The blazing zeal of these soft-shellites has raised a hue and cry about sending the gospel to the heathen, and I have come to the conclusion, that missionary priestcraft will eventually be instrumental in sending the gospel to the heathen in truth and verity; for it is an undeniable fact, that the iron hand of persecution has been instrumental in sending the gospel to the poor, to the heathen Gentile nations, from the days of John the Baptist until now. And when the little foundling (missionism) arrives to full age, and aspires to his giant-like strength, his two lamb-like horns begin to grow out, and he begins to exercise all the power of the first beast, then the heathen will hear the pure unadulterated gospel of the Son of God. The isles that are waiting for his law shall then receive it. Our Saviour said unto his disciples, when they persecute you in one city, flee to another. Matt. x. 23. The flood of persecution in the apostolic age was violent, of which the followers of Christ all received a liberal share. Witness Paul and Peter, James and John; behold them persecuted, cast out of the synagogue, bound with chains, cast into prison, stoned, whipped, &c. &c.

Now, Mr. Missionary, if you will preach like Paul, and take Paul's pay, I will go with you heart and hand. It is said, that old John at one time was cast into a cauldron of boiling oil, in order to destroy his life; but God that dwelt with Daniel in the lion's den, that preserved the three Hebrews in the midst of the burning fiery furnace, was with and supported old John in the cauldron of boiling oil. God's work through his servant John was not finished. Well, old fellow, if we cannot scald you to death, we will banish you to some barren uninhabited Island, where hunger and famine with the scorching rays of the sun will soon end your career; (all this the handy work of persecution.)

Think, my brethren, pause for a moment; wretched rebellious man with all his cunning craftiness and deep laid schemes cannot prostrate the eternal wills and shalls of Jehovah. God's eternal purpose was accomplished through his servant while on the isle of Patmos. He there by an eye of revelation saw things concerning the church, past, present, and to come; and the Spirit said unto him, that thou scest write in a book. These things were written for our learning and are profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works. Was it not persecution that brought Roger Williams to North America, then an almost unbroken wilderness?—Directed by a kind and gracious God, his lot was cast where now stands the beautiful city of New Providence? There, without money and without price, he preached to the few English and Dutch settlers, and native savages, the unsearchable riches of Christ. Thus we see that persecution sent the gospel to America, and no doubt with me; but missionary persecutions will eventually send the true evangelical gospel to the isles that are afar off.

Now, my brethren, I am not a prophet nor the son of a prophet; but I think I can tell when these things will come to pass. When the missionaries get sufficient strength to effect the great design they have in view, i. e. to fill every office in the United States, from President down to constable, with men who have come through a regular course of study at a theological seminary, when this is accomplished, law religion follows; for it is one of the same stock. Wo be unto Old School Baptists in that day. Paul's fare (forty five times save one,) and worse will be yours. When persecuted in one city you may flee to another; (but my brethren have consolation.) Blessed are ye when men shall revile you and persecute you, and shall say all manner of evil against you falsely for my name sake. Rejoice and be exceeding glad, for great is your reward. For so persecuted they the prophets, which were before you. After Peter and John had been

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stoned, they were let go and commanded to speak no more in the name of Jesus. They went unto their own company, and there rejoiced that they were worthy to suffer share for his name.

If they do these things in the green tree what will they do in the dry? Law religion, in my humble conception, is the fan that will kindle the flames of persecution to the highest degree. If that is ever effected in the United States, wo be unto America in that day. Put off thy beautiful ornaments, O daughter of Zion. Clothe thyself in sackcloth and sit in ashes, and weep and howl for the misery that will come upon you. Old School Baptists would be put to death indiscriminately, men, women and children; no regard to age or sex; be murdered like sheep in a market; put to death with as little ceremony as the priest-ridden Santa Ana massacreed Col Fanning and his little heroic Spartan band.

Bro. Bennett, I am swelling this communication larger than I contemplated doing; and the tale is only half told. The remainder of which I leave for another epistle. And may the God of all grace ever be with, keep and preserve you safe through the flood and storm of time, is the prayer of your unworthy brother.

VACHAL D. WHATLEY.

FOR THE PRIMITIVE BAPTIST.

Georgia, Richmond county,
Nov. 3d, 1838.

Brother Bennett: It is with pleasure I receive and read your paper, as I believe it contains the truth and spirit of the gospel.

We have hard struggles and contentions with the missionaries here, and can only say, "The sword of the Lord, and of Gideon"—and in hope that you and all our Old School brethren will pray for us.

I must close my letter, dear brother, by saying, the Lord bless you and your labors. Yours in gospel bonds.

MATTHEW D. HOLSONBAKE.

FOR THE PRIMITIVE BAPTIST.

Lynchburg Tennessee,
Nov. 16th, 1838.

Brother Editor: I have been travelling so much this fall among the churches, that I have not as yet had an opportunity of writing in full what has been for some time in mind; but as I am now on the last tour I expect to take until the winter breaks, except visiting those churches that are looking to me for a supply, I now will say that the most of the Baptists here are of the Old School, and I trust will ever remain on the old foundation—for we have received a kingdom that cannot be moved.

I hope that you will not think of discontinuing your paper, as it is gaining in circulation and rallying together the sheep. I must stop short, as it is meeting time. Your partner in tribulations, though unworthy, *WM S. SMITH.*

FOR THE PRIMITIVE BAPTIST.

Georgia, Houston county,
October 10th, 1838.

Dear brother Bennett: I think your paper is doing much good in this section. If brother Lawrence could write again, I should like it very well; but your paper is good enough, although some of our subscribers wish brother Lawrence to write more. Our Association, and the churches that compose it, are in peace at present, (the Echaconna.)

So nothing more at present, but remaining your brother in the gospel though entire strangers.

JOHN HERINGTON.

FOR THE PRIMITIVE BAPTIST.

Hyde county, N. C.
Sept. 9th, 1838.

Dear brother Bennett: I have been taking the Primitive this is the third year, and am well pleased with the contents thereof; for I can hear of my brethren that I never saw, and I feel glad that I can, for I am a poor unfortunate creature But I try to be content with my lot, and trust to him for his grace to serve in time of need. I try to look to him for food and raiment, but my faith is small and my hope little, I think at times almost none; but at other times a little hope. I should be glad to continue to take your paper, but am hard run to get food and raiment, for I have none to labor but myself that is but little account, and as such you can do as you please; you can give or not, for I am all that takes your paper. And why? I think that they are told of their own meanness so often and so plain, that they do no not like that so well. But they say, go preach and do not write; but I say, write and come and preach

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in Hyde county, if the Lord says go there, or any where else; that the Lord says, go preach the gospel to every creature, and I have not found the place that says do not write to any of your brethren. But the apostles did write to their brethren, and no doubt, but it was to their consolation: for it is to me, to hear that the Lord is delivering my dear brethren that I never saw from under the oppression of the schemes of the day. And how beautiful it is for brethren to dwell together in peace.

I remain yours in love,

JOSIAH HARRIS.

FOR THE PRIMITIVE BAPTIST.

Gadsden county, Florida,
Nov 26th, 1838.

BROTHER BENNETT: We have all received your paper the Primitive Baptist, and we are well pleased with them. I hope you will excuse me for being thus short. So I remain in the bonds of Christian love. *JAMES ALDERMAN.*

FOR THE PRIMITIVE BAPTIST.

Jefferson county, East Tennessee,
Dec. 4th, 1838.

BROTHER BENNETT: We have received the papers that we sent to you for. We feel very much gratified that our request has been so speedily granted, and I hope that the brethren are well pleased in reading them.

Dear brother, I have just returned off a journey in the west end of this State, and from the best information from my best friends I can say, that heart-cheering and soul-reviving religion, to outward appearance, is almost banished from the society of men. And as one said of old: Is there not a cause? I think there is, and it is this: that the ministry of the present day, (a few excepted,) have left the commission behind, and have started a new dispensation, which I shall call a money dispensation; which they by their continual begging and receiving money have so cramped the feelings of the few Elijahs, that it is the most difficult time to preach the doctrine of the cross that I ever experienced in my life. Let me go where I will I hear the cry, money, money, and it says, a corrupt minister, and of course, a corrupt doctrine; all corruption from first to last. And it is my opinion, that the devil has more religion at this time in the world than the Lord Jesus Christ.

Dear brother, encourage the subscribers for your paper, that they be faithful to their trust, in preaching the truth for Jesus' sake, and in praying that truth may prevail, and in writing the truth for you to send it to all the dear brethren that take your paper, that we may all get a crumb of truth to eat. And may the Lord crown your labors and all your assistance in publishing the Primitive Baptist, is the sincere prayer of your unworthy brother in gospel bonds.

HENRY RANDOLPH.

FOR THE PRIMITIVE BAPTIST.

Athens, Georgia, Dec. 3d, 1838.

DEAR BROTHER BENNETT: The papers I sent for come very regular, and we are delighted with the doctrine and information therein contained. We therefore send for four more copies.

And may the Lord enable you and us to stand fast in the liberty wherewith Christ hath made us free; and having done all to stand, having our loins girt about with truth, and having on the breastplate of righteousness, and our feet shod with the preparation of the gospel of peace. Above all, taking the shield of faith, wherewith we shall be able to quench all the fiery darts of the wicked.

I am your unworthy brother in the bonds of the gospel.

FRENCH HAGGARD.

If you would not reproach the gospel nor yourself, make no apology before preaching it.

AGENTS,

FOR THE PRIMITIVE BAPTIST.

NORTH CAROLINA.—J. Biggs, Sen. *Williamston* R. M. G. Moore, *Germanton.* W. W. Mizell, *Plymouth.* Jacob Swindell, *Washington.* James Southerland, *Warrenton.* Alfred Partin, *Raleigh.* Charles Mason, *Roxboro'.* James Wilder, *Anderson's Store.* Benj. Bynum, *Speight's Bridge.* H. Avera, *Averasboro'.* Parham Pucket, Richlands. John H. Keneday, *Chalk Level.* Burwell Temple, *Wake county.* Obadiah Sowell, *Rogers' P. O.* Geo. W. McNeely, *Leaksville.* David J. Mott, *Long Creek Bridge.* Ely Holland, *Smithfield.* James Dobson, *Sarecta.* Stephen Rogers, *Holly Spring.* James H. Sasser, *Waynesboro'.* John Fruit, *Sandy Creek.* L. B. Bennett, *Heathville.* Jas. P. Daniel, *Stantonsburg.* Willis L. Gooch, *Buffalo Hill.* Alfred Ellis, *Strabane.* Cor's Canaday, *Carterettsville.* Thomas Vass, Jr. *Waterloo* William Welch, *Abbott's Creek.*

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THE PRIMITIVE BAPTIST.

EDITED BY PRIMITIVE (OR OLD SCHOOL) BAPTIST MINISTERS AND LAITY.

Printed and Published by George Howard,

TARBOROUGH, NORTH CAROLINA,

"Come out of Her, my People."

No. 2. SATURDAY, JANUARY 26, 1839. VOL. 4.

COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

Sumpter county, Alabama,
1st Nov. 1838.

HONORED BELOVED BROTHER: "Honesty is the best policy." Its truth and verity, as yet, have never failed; no, nor never will. May we love *it* from real principle, and all its minutest, lovely, attracting, numerous meanderings and excellencies of benevolence and rectitude cherish and promote; may it be our idol to love and encourage. "An honest man's the noblest work of God"—Pope.

Agreeably to a former promise, in one of my scrolls, I here present you with indelible notorious facts; with all deference, it is presumed, that the following is the relative truth, the whole truth, and nothing *but* the truth; which can be readily and uniformly authenticated and established, by a host and innumerable attestations; though the adverse, the opposing ones, no doubt, have the hardihood, the effrontery and barefacedness to deny, calumniate and gainsay. But, fortunately, they cannot even palliate nor extinguish, no, not a particle hereof, upon just, equitable, permanent, safe ground. Had they an atom or particle of moral sensibility and rectitude attached, they would inevitably blush and be totally confounded, at the present notorious plain recitation; for assuredly they must and do know it to be truth. What is it pray, that poor, corrupt, depraved, contaminated nature will not stoop and condescend to? especially too, when instigated, urged, and influenced by the arch fiend the devil in accordance. Truth is irrefragable, though a casting, obscure, obliterating mist for a while may be attached and overthrown; having the semblance, only the appearance of truth, though a lie in abstract, its perfidious origin; ultimately, however, TRUTH will triumph, and preponderate, and shine with splendor in her native attracting effulgence and beauty; and that too in despite of all opposition.

Let us not then, my bro. be dismayed, nor entertain a shadow of doubt. God is a God of truth and verity, and the truth he will make manifest with *all* its concomitant relatives, and that in due time; exonerating and acquitting the innocent and afflicted, to the visible dismay and utter confusion of the numerous opposing perverse implacable assailants.

The Minutes of the Union Association, particularly respecting the Friendship church, &c. is an abstruse, palpable, erroneous, and a notorious representation; in plain terms, falsities, lies in concert, in the gross, the aggregate; which they know assuredly to be such, which they have connived at, and are therefore in truth and verity accomplices and abettors in infamy and reproach. Their object and malignant intention is too plain and obvious to need comment; it was however to abuse, to make little and mean; and to raise, to promote and to exalt a number of sinking, perverse, noted characters, at the intended woful expense and cost of others. O! shame! shame! meanness in extreme, the abstract.

For the present I will now leave them to their own direful reflections, and come immediately to the intended promised recital of matters of fact, as they stand related just as they occurred; leaving the result for a moment to the judicious, impartial and upright to determine.

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WE, the baptized church of Christ, Friendship, Mount Pleasant, Greene county, Alabama, in conference collected, on Saturday before second Lord's day, Nov. '38, send our united love to the bro. Editor of the "Prim."

Beloved bro., feeling it to be an impressive devolving duty for the particular entire satisfaction and consolation of our much esteemed brethren, the peculiar favorites of heaven in the various regions, to make known and report our former afflicted doleful state and the occurrences that led to it; and our present dissimilar happy state of union and love, that is prevalent among us to our mutual joy and unspeakable satisfaction, since our entire and final separation from the Ashdods and all the disaffected perverse ones. We make the following true relation of facts, hoping that the "Prim." and "Signs" will favor us with an insertion in their esteemed valuable papers.

The Friendship was constituted in 1832, on the old original platform. We lived in peace and mutual love and harmony until '36; in addition, we were highly favored and blessed with a young preacher by the name of Jer. Pearsall, holding his membership with us during the peaceable time alluded to. In the year '36 our troubles commenced. A Mr. Tho. Willingham, of notoriety, made his appearance among us from Tennessee, and was suspiciously received by letter. Mr. W. called himself a Baptist preacher, but we soon found to our regret and sorrow, that we were sadly and reluctantly deceived. He advanced strange doctrine indeed, such that we could not relish by no means; it was so corrupt, and foreign from what we had been accustomed. When he would introduce a text, it was nothing more for common but repetition of scripture from first to last, and corruptness with it; for confirmation of the correctness of our views, his own and the world admired and applauded his preaching talent.

Mr. W. saw that bro. Pearsall was young and not ordained, and also discovered that he stood high indeed in the estimation of the Old Fashioned Baptists. Mr. W. undertook to admonish and to council bro. P. He being so friendly, desirous for his good, takes him out and cordially advises him to go to school for six months or more, otherwise he could not become by no means an eminent or popular preacher, especially to the town gentlemen, &c. &c. Mr. W. as confirmation of his peculiar and singular attachment to bro. P., observed at the same time, that if he would be observant and take his friendly advice then given, he would very cheerfully intercede with the church, &c. in his behalf for schooling, and recommend the seminary for the purpose. The reply of bro. P. was, he preached not to please men, nor did he require the *wisdom* of the schools to make a gospel preacher. Soon after, bro. P. was ordained and set apart to the *work*. The church soon urged for a minister to be called to the pastoral care of the church. W. opposed the measure, observing that he P. belonged to the church, and that he was their servant. The reason was very plain indeed, he knew from every concurrent circumstance that he would not be chosen. At length the church determined and resolved to give a call, and set the time. The time rolled round, we went into a special call. Bro. P. was designated and chosen. Madness and ill-will was visible, plain to be seen, on the part of W. and his gang, who had crept in among us in like manner, but not without suspicion, which has since been wofully realized.

Mr. W., after bro. P. was chosen as our pastor, moved for a committee to be appointed to arrange preaching for the year; which was granted, but still it was nothing in his supposed desirous favor. The committee always would leave him out neglected, which mortified him still more and worse. To be avenged on poor despised Mordecai the Jew, and church too, while bro. P. was preaching he would then get his large book his constant companion, (a collection of florid sermons, it is presumed,) and place himself in the very front of the congregation, under bro. P.; as though he was his preceptor and the preacher his pupil, and would turn from page to page observing very minutely and cautiously too, not forgetting the audience in the meanwhile to see if they noticed him indeed, how little he thought of his pupil or novice, as he would sometimes term him; he would pretend to consult the large book, all the time his pupil was preaching. Whenever W. was admitted to preach, he would request, to discourse first; he was certain, however, to occupy nearly all the time, and sometimes the whole—none for P.

In '37, W. rose in conference, apparently mad indeed, and very abruptly stated that P. was a sower of discord wherever he went; and also remarked, that said bro. had made an effort to turn out a bro. Chiles, of

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Canaan church. Bro. P. denied the charge, and observed to the brethren to bear in mind, what was said. Mr. W. began to shift a little and snapt. He then asserted he heard so from four members of the Baptist order, bro. Chiles being one of the number. Bro. P. went to Canaan church and stated the circumstance, and Canaan church cordially gave him a certificate, declaring in positive terms, that the assertion of W. was notoriously false; also said church sent messengers to us, who proved it to be a lie, a palpable malicious lie. Bro. Chiles was present with us and stated he "never told W. so, neither had he seen him during the alluded time!!!" and of course the accusation was false beyond a doubt. At next meeting this same thing was introduced between bro. P. and W., who then and there did peremptorily deny and assert, that he never said that bro. P. had made an effort to turn out any member whatever. It was proven to his face in open conference, that he did accuse him in the present instance, and many other similar lies in the gross. A little time previous to this, one of our deacons wished and made a motion for an amendment to our covenant; not that he wished any alteration in the abstract, no, far from it, he expressed what he wanted; he had it expressed in writing, so that it was well understood by them both. The bro. deacon and Mr. W. were chosen to attach the same to our covenant, but they failed to do so.

The church had become so confused and perplexed, the bro. deacon informed the church that he could not stay with them if they retained W., for that he could not by no means fellowship W.; and other members told W. in like manner, and remarked, that we had better by far separate, and for it to be in peace as near as possible. W. replied and said, he preferred and would rather suffer an exclusion. We used every laudable exertion to part in desirable peace, but all to no effect. At our next meeting, however, we came to the resolution determinately to come *out* from among them, so that we declared non-fellowship with *all* missionary operations in toto. The vote was taken, all in favor of the suppression of the missionary effort declare the same by a rise from seats; five rose in favor of the protest and six in opposition; before, however, they resumed *all* their seats, a worthy sister rose and objected, and reflected on her own conduct, observing that she did not at the very time fully understand the consequent motion and result, and urged for her vote to be taken, for she was "determined and would go with the Old Side."

Her vote, however, was meanly and unprecedentedly objected to by W. and his party, knowing it would be decided against them. He and his party not agreeing and submitting to justice and equity, does it alter the case? Is a man, or set of men, to be rewarded for villany and injustice? The fact is, he was, and his party too, reluctantly were gratified in their preference, if it was the truth; they are indeed excommunicated, and what else can it be? every impartial, honest upright man will give veto against; they cannot in justice do otherwise than to give the casting determination in our favor. This W. and others have sense enough to know, they were wrong. What is it then? they lack honor, they do not love virtue, in all its operations; justice and rectitude are deficient to an odious degree, or else they would not endeavor to palm such a barefaced imposition and persist in it too. Their assertion in justification does not alter nor better their case, it only makes bad worse. It is an indelible mark, no good will ever attend it, but an awful impending reverse.

In the result we informed them, that we were the church and that the house of course was the church's, and that we had contributed to the building of the same; and not one of them had *it* cost a cent. W. objected and replied and said, that he would have the house, at the risk of a lawsuit; in addition too, demanded the church book. We told him he should not, for we had possession and that we would keep it. One of our brethren who had gifted the book, inadvertently, being agitated, (they still persisting,) told them plainly they should not have the book without they paid for it. The party readily paid the bro. for the book, contrary to the church; the worthy bro. saw his error, when too late, for advantages they were seeking. The next day, however, he offered the money back, they refused; he plead ignorance and was sorry, but to no effect. It was an individual act, and not the church's.

On Lord's day met. The meeting before, we had received a member by experience, who was to be baptized at the present meeting. The candidate made choice of and preferred bro. P. to baptize her. So we proceeded to the pool to administer the ordinance, accompanied by all the Old Side, not a few; all the New gentry being at the house. While in the act of prayer

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at the pool, a ruffian of a fellow came with a whip from the house, brandishing it among us, drove off and dispersed the blacks, the most of which were members of said church; a dog at the same time was plunged into the pool, a repetition was made of the same outrage previous to the candidate, with an horrid exclamation that the dog should and must be baptized first!! There is no resting doubt, but what all this proceeded from the instigation and influence of the missionary spirit at the house!!

We then went to the house and proposed to the others, that we would take the house and pay them whatever was right, or that they might have the house and they pay us whatever was fair and equitable. A wretched man, an excommunicated foreigner, who was friendly to the party, replied in their behalf, that they would keep the house and pay for it. They have not yet complied, and that is not the worst, for we firmly believe that it was not their intention from the first! One of our brethren was liberal indeed, and so were they all to the building, he advanced about $80!! We, however, were turned out to occupy the big house, but since we are comfortably fixed with a good meeting house, and it is much resorted to and a goodly number added since. Praise the Lord for his unmerited goodness to us!

The Association being near, we sent letter and messengers. W. and party done so likewise. Met on Friday agreeably to appointment, letters called for and read. Two letters from Friendship church, under same name, were introduced; they were laid aside until Saturday, moved and approved. On Saturday the case was again introduced, to ascertain which of the two letters represented the *true church.* Each party made their several relations. Mr. W., however, made not a few false relations, which were satisfactorily proven to the Association to be lies, and to the surrounding numerous anxious spectators, who evidently saw with us and deplored our unhappy singular situation. One of the false erroneous items was, that he, W., never had courted, neither had he ever wished and desired the pastoral care of Friendship church. A worthy bro. indeed, Elder Albrook, arose immediately and cooly, dispassionately, and minutely, related concurrently all the relative circumstances, *when*, *where*, and *how*. It was a flat contradiction in terms in the aggregate, to the entire satisfaction of all present. The countenance of the man visibly fell, his mouth was closed, his tongue refused its office, he was completely silenced, he could not reply. We felt for him, tho' our enemy, and we feel regret on the present reluctant occasion. It is disagreeable to us all, but imperious duty calls aloud. He and his perverse party have compelled us. The blessed ineffable cause has forced us thus to a disagreeable resort.

Mr. W. incorrectly stated in the Association, that the church gave up the (church) book to him, and that he had loaned it to us from our promise that we would return it the next day. The same was proven to be false likewise in the extreme.

After a lengthy, confused, irritated discussion, the Association agreed to come to a final determination, and put to vote the relative said two letters. The count behold resulted in a tie of 26. Some of the missionists objected, however, and requested a recount, which was readily and cordially granted. The bro Moderator requested all to give back, as he wished for a fair equitable chance; which was complied with, so that the members composing the Association could easily be designated. The vote was the second time taken, and the tale resulted in the same, i. e. 26 to each. And there was a young man a preacher, a Mr. Barnes, of their own party, stood at the back of the bro. Moderator, both in the pulpit, and counted with the Moderator, and did more than once say, that the Moderator had counted right. And many others asserted the same, both of the Association and bystanders, who were numerous in a large crowded house. The counts were truly correct, beyond a doubr, so said they all.

In the meantime, beloved bro., let us here observe, though shameful to relate indeed, that one of their number that voted was *not* a member; this, our bro., we can authenticate and fully establish beyond a solitary doubt, and to the part confusion and shame of some. The bro. Moderator authoritatively pronounced P. and colleagues in connection to be the *true* church, and they were cordially by the Moderator, &c. invited to seats, and their names enrolled, and they participated with them. And W. and his had shamefully and disgracefully to evacuate theirs—so much for their arrogant assumption.

On Monday, again the Association met. The opposing ones still restless, malignity was visible, their all, as it were, was at

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stake; they could not be satisfied, they wanted to be avenged. TRUTH was like to triumph, their lofty aspiring pride would be too much sullied indeed for endurance. "We cannot, nor will we endure and submit; what for the chieftain, our mighty beloved one to be so disgraced, it will never do. We must continue our laudable effort, it may be we shall this time succeed. Let us all unite our exertions, we cannot tell at this momentous time what the devil has in reserve for us. Every true peculiar man stand firm at his assumed designated post, and be courageous and determinate, and the probability is, we shall *now* succeed. So let us go at it again with all our might, sticking close to the watchword, surmounting every difficulty at the expense of *truth*."

The missionists on this day, (Monday,) urged and urged again, being now for certainty well prepared and all well accoutred, victoriously to decide the disputed ground for a second recount, and impeached the Moderator; and that he had erred. Mr. Baines, above noticed, rose up in the back part of the house and confirmed the above assertion; and remarked and stated, that he saw when and where he made the mistake—after he declaring frequently on Saturday, that he the bro. Moderator was correct in his count! This does not sound harmoniously, something must be in the way.

Ah! we had like to have forgotten. Behold! there was a suspension from Saturday until Monday; hostilities had ceased, time enough indeed for consultation, giving a fair opportunity for the above project to be well matured and effected.

The bro. Moderator at length came to the manly laudable resolve, finally to part for good; wisely observing in the result, "that it was impossible to live with them in peace any longer"—and gave notice, to "all that would go with him, to follow him;" which they cheerfully did, leaving the residue to their own impotent and malicious reflections.

Immediately after, Mr. W., their peculiar favorite was invited to a seat among them, and in the result of their meeting was highly distinguished. This, though, is not to be wondered at, for "birds of a feather will flock together."

THOS. TOWNSEND, Mod'r.
Attest, JAS. B. McDONALD, Clk.

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It is reported among us, that the "Index" has represented, that Pearsall is excommunicated; if this were the first of the many erroneous assertions, the present the only *one*, it might and would afford some plea for an apology, a mitigation. Had the Mr. Editor only attended strictly and minutely to truth, and the inconsistencies of the Minutes of the Union Association, he must and would, it is presumed, have seen a palpable, an ocular demonstrative contradiction in terms, without additional reference and suggestions from any calumniating individual whatever. "But there are none so blind as them that will not see." So far indeed from P. being excluded, he has *at this time*, the care of four large reputed churches, and could have the envious addition of as many *more*, could he attend them; he is so much esteemed and beloved, in decided laudable preference to their renowned celebrated missionaries, by *all* the peculiar favored sons of Zion. This is gall and vinegar to them, they cannot endure it, it is impossible. No better criterion, however, can be offered to discriminate and to ascertain with accuracy, which of the two contending parties are *right*, the good Book being judge. It is *true*, very true, and certain beyond successful contradiction, that Willingham and his colleagues were *excommunicated;* and that too, by the church and Association. And the proceedure of the church was ratified and confirmed by the Association in opinion, and every good man present deny it in truth if you can. Be certain to introduce truth, however, *truth*—keep from dishonorable evasions, artifices, and subterfuges, and lies, and come into the honorable open field. This we know, however, you will not do—we appeal again to the good Book. Mr. W. and colleagues were compelled, and reluctantly had to evacuate their degraded seats and had to give way to the despised little few; and P. and his were pronounced openly and publicly to be the *true church*, and cordially were invited to resume their honored seats again. This is truth, a stubborn, an indelible fact. When seen and confirmed, it was general satisfaction among the anxious surrounding host. Joy was diffused, exultation was apparently visible. Deny the truth and welcome, it belongs to the missionary spirit; cherish, nurse, and foster it to maturity, it then will be like the "adder, return you *evil* for intended good."

At the time the bro. Moderator pronounced P. and his colleagues were the

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true church, there was *no* rendered objection; the reception and exclusion were previous and before the Association had separated. This you cannot in connection with truth deny. Pray why not exclude the rest with P.? There was as much consistency in both, as the one that was exempted. The reason is obvious, it is presumed, without further remark.

The poor despised Mordecai, the "No. Carolina boy," is an eye-sore, a grief, to many in this region. The reasons are obvious: he is too plain and determinate, too popular and renowned for the *New School gentry* to endure. He too often unroosts them and brings their dark concerted nefarious schemes into open exposure, and strips them of their perfidious assumed white dress, the sheepskin; which they indeed are loth to part from. Your supposed triumph and victory over him, however, is but of short duration. Though he is despised and calumniated among you, we esteem him highly and as an acquisition too indeed in the blessed ineffable *cause*—a gift in reality, a champion too in the open field of contention. This you may say is a boast, so let it be and welcome, you have forced it upon us and we are willing to admit it; you know it to be the truth by woful experience too.

Now, Mr. W., you have to pass in review again, as you are the primary one in the tragedy. You are satisfied, it is confidently presumed, that I do know you. We have been conversant, and I have tracked and retracked you again and again for two years and more, so that I do know it to be a wolf's track, in all its complicated dimensions; both in length and width it precisely agrees with the representation given in the *old chart;* there can be no mistake, it is certain, for they both coincide and agree to the contracted dimensions of a hair's breadth. All may see it that will, and that too without specs. Do not think me your enemy because I tell you the truth; you are like unto many others, in this evil day of strife and contention; it is a momentous time, your character has been and is completely represented and delineated of old. You have worn the desirable sweet-scented sheepskin long enough; the assumed white dress has ever been too diminutive and contracted to cover all your odious detestable parts. Remember, for instance, one among the poor, despised, persecuted "North Carolina boy," you, in connection with others of like grade (missionary) have done every thing you possibly could do, and that too under the assumed garb of a friend, and a preacher, a follower of the meek and lowly Jesus, to injure the poor, the innocent, inoffensive youth, as it were; and one too that never had harmed you, unless it was in justification of truth and to repulse your false assertions. And he is not alone by many. Your vented premeditated malignity did not escape others, and has been profusely bestowed. In the result, however, your spleen and virulence has and will terminate in vanity; and what is still worse, vanity and vexation of spirit. And for your and others mutual lasting consolation, you are in a fair way indeed to fill up and complete the measure of your odious miserable representative, the noted malicious Haman, that has gone before. A little more time, a little more time only, and extension and length of rope will, it is presumed, be all-sufficient to complete your awful impending catastrophe!

You will please to remember, sir, and call to your retentive mind, that you are celebrated and peculiarly renowned as a sower of discord among churches. And what pray could be expected from unstable perverse man, especially a weather-cock, a man under various garbs, a Campbellite, for instance, a Fullerite, a Free Willer, and then came to this region and in despite imposed yourself upon a predestinarian church, and were received, tho' reluctantly. And pray what has been the result, the direful consequent since? Let past, repeated, woful occurrences, fearlessly and truly answer. Shameful, deplorable indeed, however, to reflect. Refresh your memory, calling to mind that you were publicly and openly in five particularly separate distinct instances, proven to be *not a man of truth* and verity; do not forget, it may be of future essential service to you as well as to others. Sir, for your own sake especially, for the future let alone innocency and simplicity; strictly and conscientiously observing rectitude, you will fare much the better you may rest assured. In the interim call to mind and lay it to heart, that you have "offended the little ones," the poor, despised, persecuted, little few, and that virulently and maliciously too, if we may judge. And have incurred the attached awful just penalty, and your impending doom is inevitable, unless prevented by timely contrition and repentance. May God of his infinite unbounded mercy grant, (if consistent,) is our ardent united wish, as we are sorry for and do sin-

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cerely wish you well and to do better than hitherto. Though we have thus remarked, we are not intimidated by no means; for we do assuredly know in whom we trust, who will eventually bless. In this we are certain. His righteous cause he will maintain, in despite of all the malignant combined malicious force of men and devils.

'Tis presumed, with all deference, the never-failing good Book aiding, that we are authorized to judge a tree from its fruit. We do think in accordance with all the hide bound ones in our immediate acquaintance, (no exception, it is presumed,) that you have *not*, as yet, a particle (not to mention an indelible mark) indicative of a Christian, in no instance whatever, you and your party—when I say party, I then mean you all. "A man found in bad company and an encourager, is partaker of their evil deeds, is equally culpable." So in the present. You may among you retort on the old scribbler—there is a causative for thus writing, sir.

To return, you may say in retort as above, that I am not a competent judge and are presumptuously ignorant. To this abuse, part thereof I am perfectly willing to admit; I do not, nor never did, claim the superior right of being competent. Tis a *lie* in the positive. Do not be mad, for I am at this moment calm and cool; and do not view me as an enemy because I tell you the truth. At the tender age of about 13, I was powerfully wrought upon, so much so even at that age, them few and tender years, to commit violence on myself, to put an end to my then present wretched state; but I had seen nothing comparatively at that time, but have often since beyond my power ever to express; apparently, and was so, the devil turned loose to worry and to wound and to maim and if possible, to destroy me finally. He went fully his given distance, eventually at the time appointed I was effectually (I hope) joyfully relieved. We have had many a combat since, so that I am well acquainted with his satannic majesty; but in the result it all eventuated in and for my real good. The present, will not admit my writing any more on this part.

To return, should I not after experiencing so much unmerited goodness from the source and fountain of *good*, act improperly, unfaithfully, and ungratefully, not to acknowledge and confess that I am one of his, and that I have seen and been with Jesus, and that he has taught and instructed me. So that I am agreeably bound to say in truth and verity, that I am a judge of good preaching, though not a competent one by no means; and at a great distance indeed; nothing but a poor, dependent, a sin-defiled polluted wretch, a monster of sin and iniquity, and not worthy of the least bestowed favor. I am constrained, however, and do verily believe, that many of you have no part nor lot in the matter, nothing more than pretenders I am bound to say, in justice of the righteous cause, your persecution, your conduct in many respects, and disbelief of the doctrine, all testify against you; and one certain sure indelible mark is, you know nothing experimentally, the internal operation, the new birth.

I am nearly done, and I wish I was quite; for I am tired. You, sir, in connection with many no doubt, will frequently calumniously say, and endeavor to infuse and impress on the minds of many, that the old man is ignorant, arrogant, and presumptuous; do not mind him, he is a fool not worth a notice; and besides, he is in his dotage, and is quite ignorant and illiterate. Stop, sir, you are mistaken in some things just mentioned, and you do not speak truth at *all* times; this can be proven. It has been said by one of your party, that old Keaton is as great a persecutor of the church of Christ as ever was Paul. This charge does not require confutation, it speaks for itself.

Again: some have been pleased to say, that "if it was not for that old man Keaton yonder, & Pearsall, the churches would be in peace and quiet; that old fellow is going from church to church, and spying and seeing what he can discover." I hope, bro., we will not deny the charge, but submit; the greater part being the truth. And no doubt it has and will be said, that I am quite too busy and officious, especially in the present case; if so, be it known unto you, sir, and all of your grade and cast, that it is universally admitted by some and not a few, and that too in accordance with the blessed Book, the true and never-failing chart, the only true guide, that it is a duty, a devolving enjoined duty, imperiously calling aloud on the churches to aid, to support, to hold up, to administer, and to endeavor to keep their shepherds from sinking under pressures of every kind, and their various interesting numerous operations; and "what thy hand findeth to do, do with all thy might."

Hell, at this time, is unusually enlarged.

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The dogs are numerous, they are in the fold scattering the sheep; the tender inoffensive lambs are bleating, the ravenous wolves and their numerous craving whelps are snarling, snapping and biting in every direction, worrying and maiming. Is this a time, pray, to loiter and be inactive? Are not the shepherds accountable? Are they not imperiously urged to gather them in, and to fold, and to band and unite them together? Are not the churches (the laity) bound, commanded, and urged, to alleviate and to bear them up in all things? It is our duty, an imperious devolving duty, rally to and around ye, peculiar sacred *heralds* to the standard; the victory eventually is certain.

My dearly esteemed and much beloved brethren, suffer me in conclusion to suggest a few more remarks. Feeling, 'tis presumed, for the peculiar welfare and prosperity of the churches, permit me, with all deference, to remind you once more before I leave you presently; i. e. I have been particularly and well acquainted with the missionary odious spirit, and when its perverse operations were introduced and commenced in North Carolina, about thirty years ago; and have been conversant with, and an attentive observer ever since. I could relate many things respecting the assiduous advocates of the missionary system, that if they had any remaining shame or sensibility left, they must and would blush and be dismayed indeed—an overwhelming load of guilt. This I know is truth, and God's truth too. I do not, I am confident, in the present all-important *case* exaggerate; nor do not mean to, in the present conflict. O that we may, for our own sakes, our children's, and the present and future generations, and especially heaven's and the truth's sake, strike manfully and determinately at all and every appearance of odious religious schemes and artifices of the day. Do not let them rest in quiet; expel, disapprobate, expel. One of such that is in church relation among you, no permanent peace unless effected. The innumerous reasons are obvious and plain indeed, for they are distinct, they are different from us, in all their operations and extensive meanderings; tending to the distracting of your peace and tranquility. Even one remaining among you, will seriously affect; without fear of an effectual contradiction its spirit and its baneful influence inevitably tends to monopoly, anarchy, confusion, and every evil and abomination under the sun, could it only be gratified and promoted in its ardent restless aspirations in accordance.

We should then soon be consigned to the former and present tyrannical fate of other distressed nations. This is undeniable truth. We may see the fruit and effect every day: full, adequate power is only deficient. O! ye peculiar favored sons, be on the alert and your assiduous watch, observing minutely; do not give way an inch, a particle, to the perverse *enemy;* dispute the contested holy equitable ground, at the point of the sword. And O! brethren, if blood should be the consequent result, still continue, O my brethren, even unto death; it will terminate gloriously. Do not be disheartened, consult the good Book, it will encourage; they cannot hurt effectually. Do not forget the enemy, bear them in mind; the howling destructive wolves, the ravenous dogs, and the filthy goats, and their numerous whelps. By a minute observation and the consultation of the sacred never-failing descriptive chart, even their physiognomy in dress, mein, and carriage, and many other indented, indelible, descriptive marks, too tedious at present to recite. The wolfish smell is enough to alarm, to create suspicion, and to ascertain; the dogs' teeth are noted, and the wolves for their peculiar distinct howl, &c. &c. all of which are impressive indelible marks, and are not to be mistaken nor easily forgotten, sticking close to the sacred criterion.

One, for instance, a chieftain, a mighty one indeed, of much notoriety and many such like in this region, has made a speedy flight to Texas, with and in company with a noted she-wolf of equal grade and magnitude; leaving his disconsolate amiable consort, and promising dutiful offspring. He left an odious noxious perfume behind him, and three churches confused and dispersed by his superior skill, &c. &c. he being their former pastor. He took good care artfully to retain his credentials, and obtained a letter of dismission previously, however, to answer his premeditated intended accumulative designs in that foreign region.

Brethren, let us watch, in the meanwhile do not let us forget the forty-four pounder. The good old Book well consulted that they cannot stand, for their souls they cannot; it is too appalling, too distinctive, tremendous is the sound thereof. Stick close to and ply it well, often

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introducing it; and do not let us forget and to minutely watch and we will eventually succeed, of which there is no doubt resting.

The church that I am a member of since being here, did on the Saturday before the first Sunday in the present month, come apart. Thank God for his goodness for the same. Many others are on the wing and will follow. The Lord grant it. I shall shortly give you a full detail of Hopewell church; it is monstrous. I expect to give you a representation of the happy effects of the separation of the "Union Association," and the "Pilgrim's Rest Association."

As formerly, beloved bro., yours, &c.

A. KEATON.

THE PRIMITIVE BAPTIST.

SATURDAY, JANUARY 26, 1839.

TO EDITORS PRIMITIVE BAPTIST.

Edgecombe county, N. C. Jan. 1839.

BROTHER EDITORS: In reading the last No. of the Primitive, I am well pleased with the letter of David W. Patman. Patman is a chick of the right kind, full game—if he will only keep his gaffs of scripture truth on, every dunghill chick must lie at his feet and only squall out, you gaff me too hard. I invite his pen in the Primitive, for information from that section of country on all occasions of the oppression of the New School folks on the Old Baptists.

JOSHUA LAWRENCE.

FOR THE PRIMITIVE BAPTIST.

Person county, N. Carolina, Dec. 14th, 1838.

BROTHER EDITOR: I see in the Biblical Recorder (or more properly the *Lying Recorder*) of September the first, a piece from Granville county, Grassy Creek, containing personal reflections on myself, the Primitive Baptist, and the Kehukee Association; to which I will just remark, that I pay no more regard to their ridicule, blackguard, and presumptuous misrepresentations, and trashy nonsense, than I would to the croaking of a toad-frog, or the buzzing of a musquito. Hence the New Mission clan may rage, rant, and ridicule, I will not be the least molested: but will only pity their ignorance and blindness, and expose their filthy lucre schemes and devil-invented plans and tyrannical systems, which they have devised to bring the free people of America under the yoke of priestcraft and despotism, and to lead blind sinners to hell. I shall also at the same time, endeavor to hold up the beauties of Christ in the gospel, with the freeness of salvation; a glorious contrivance of infinite wisdom before the world began.

And I will further say to the few scattered saints about Grassy Creek, that if God in his providence should cast my lot among you again, that as much as in me is I am ready to preach the gospel to you also, (*in the public road—I had as soon preach there as in the meeting house*—) for I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth; to the Jews first and also to the Greeks. And I can further say with the apostle, that none of these things move me, neither count I my life dear unto myself so that I may finish my course with joy, and the ministry which I have received of the Lord Jesus to testify the gospel of the grace of God.

In conclusion, beloved, only let your conversation be as it becometh the gospel of Christ, that whether I come and see you or else be absent, I may hear of your affairs that ye stand fast in one spirit with one mind, striving together for the faith of the gospel, and in nothing terrified by your adversaries, (*that is, the missionaries*) which is to them an evident token of perdition; but to you of salvation, and that of God.

S. I. CHANDLER.

FOR THE PRIMITIVE BAPTIST.

DEAR BRO. BENNETT: As you have given no intimation to the contrary in the last No. received of the Primitive Baptist, we have good reason to believe that you will go on with the 4th vol. And as some change has taken place in the list of subscribers through me, it is necessary that I should give you correct information upon the subject, which you will find in the subjoined memorandum.

From your long list of Agents, all of whom perhaps are zealous in the cause of truth—ready to every good word and work—I would fain hope that the Primitive Baptist had gained a standing among the Primitive Baptists of our country, which would justify us in considering it a permanent paper.

That the Old School Baptists in the United States are fully able to sustain the four papers which they have in the field, I have not the least doubt. I judge of this from my own experience, for sure I am that there is not one in a thousand among them who is not in every respect as able to support them as I am, and I take three of them. As long as they all support sound doctrine and correct practice, and are open for interesting correspondence among the saints, and the publica-

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tion of information in relation to the kingdom of Christ, they can but be useful both for edification and general information. But although in these things we may derive some benefit from our papers, yet experience teaches that we should not place undue reliance upon them, nor upon the commentaries and expositions of scripture which they may contain, to the *neglect*, if not the *rejection*, of the *more sure word of prophecy*.

The Old School Baptists should consider that they are called to a greater and more important work, than the discussion of abstract questions among themselves. We are fairly in the field against our common enemy—antichrist under our own colors and called by our own name—and it is no time for the soldiers of the king, when drawn up in battle array against the enemy, to turn their attention to a comparison among themselves, to see which has the *longest sword*, which the *best gun*, which the *most expert in war*, and which the *highest from the shoulders and upwards*. If Gideon's army is yet too large, the Lord will send back "whosoever is fearful and afraid," and ultimately will retain only such to go forth to the final victory, as shall be "brought down to the water and *tried* or *separated*, there, even such as shall lap the water with his tongue."

Nothing, save the final extermination of the Old School Baptists, is so pleasing to the great majority of the new order, as to see them in contention and strife with each other. And why? Because it is 1st, the fulfilment of their predictions, and 2ndly, by this they accomplish with ease, what the whole host of them otherwise could not do with the devil at their head. Let us not, however, in our endeavors to shun controversy, connive at error, or give place to it for a moment. It is better that we should divide and subdivide, and forsake, and be forsaken of, all men, than that we should surrender one particle of truth.

I owe you an apology for the communication which I addressed you from Hamilton, Ohio, last winter with the *postage unpaid*. It was taken to the office on Lord's day, and I never thought of the postage until I had gotten several miles from Hamilton, when it was too late to apply the remedy.

The loss by delinquent subscribers, &c. is enough for the conductors of our papers to lose without being taxed with letter postage.

I am your brother, and companion in tribulation. *JOHN CLARK.*

Fredericksburg, Va. 25th Dec. 1838.

FOR THE PRIMITIVE BAPTIST.

Georgia, Troup county,
Dec. 17th, 1838.

BROTHER BENNETT: Although Messrs. Philips, Mercer, and Stokes, speak so contemptibly of your paper, I wish you to continue it amongst us; and through that channel I will try to inform you and my brethren in other parts of our country, how matters of religion are going on here.

I think times are getting some better with us, for the Old School Baptists are separating from the missionaries; and I think when we get finally separated, we shall have more peace. But still there are some amongst us, that are trying to hold both ends together, and have constituted a church near the centre between three of our churches, that is not ever to make the institutions any bar to fellowship.

Brother Bennett, there is one more thing that I will mention, and then I think I will stop; and that is this, some of our missionary folks say that you deny publishing any thing over a fictitious name; but, say they, where ever was there a man by the name of Rudolph Rorer? Now I knew a man in Pittsylvania county, Virginia, by the name of Abraham Rorer, and I have thought that brother Rudolph was a son of old Abraham Rorer, and wish that brother Rudolph would let me know if I have guessed right or not.

I subscribe myself yours in love.

ANTHONY HOLLOWAY.

FOR THE PRIMITIVE BAPTIST.

Tennessee, Madison county,
Nov. 12th, 1838.

BELOVED BROTHER BENNETT: I again with the helmet of salvation and sword of the spirit, which is the word of God, come forth to the field of battle; having for my commander in chief the King of kings and Lord of lords. I will also inform you, that my fortress may be found in the 2nd chapter of the Revelations of St. John the divine, from the 1st to the 5th verses; and the said fortress is composed of the following materials, to wit: verse 1st, Unto the angel (or minister) of the church of Ephesus write; these things saith he that holdeth the seven stars (or ministers) in his right hand, who walketh in the midst of the seven golden candlesticks: (or churches;) 2nd verse, I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil; and thou hast tried them which say they are apostles, and are not; and hast found them liars: 3rd, And hast borne, and hast patience, and for my name's sake hast labor-

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ed, and hast not fainted. 4th, Nevertheless I (Jesus) have somewhat against thee, because thou hast left thy first love. 5th, Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.

Bro. Bennett, as the angel, or minister, of the church at Ephesus did, in purging that church of every evil, and every false teacher and doctrine, so have you and many other Primitive Baptist preachers that I could name, in different parts of these United States of America done. Then, dear bro., as the three first verses of this chapter so well apply themselves to the ministers and churches of the Primitive order of the present day, I will say to you all, that I bid you God speed in the great and glorious warfare, as our captain is gone before and will lead us to victory and to peace. But, dear brethren in the ministry every where, although our king has said to the minister of the church at Ephesus, and to you the ministers of the churches of America, that he knew your works, and your patience, and how you have tried them which say they are apostles, and are not, and hast found them liars; yet you angels of the churches remember that the 4th verse says, Nevertheless I (Jesus) have somewhat against thee, because thou hast left thy first love. And the 5th verse says, Remember therefore from whence thou art fallen; and repent and, do the first works, (or love,) or else I (Jesus) will come unto thee quickly, and will remove thy candlestick (or church) out of his place, except thou repent.

Now, you bright and shining stars of America, who have been so busily engaged for a number of years in defence of your civil and religious liberties against modern priestcraft, with old bro. Lawrence at your head, (speaking after the manner of men,) remember that although your king is well pleased with what you have done, yet he says in the 4th verse, that he has somewhat against you, because you have left your first love. Now, you angels of the churches, the 5th verse tells you how to get rid of that something; which is to repent, and do the first works quickly. Repent, that you did at the first open the doors of your churches to so many of those young Catholicks, with their Arminian experiences; which has been the cause of your leaving your first love, to drive them out again. Repent, that you did not expel from your churches those young Judases, upon the first discovery you made of them, as Peter did Simon Magus, when he discovered that he was under the influence of money instead of the Holy Ghost.

Bro. Bennett, if you concur with me in the above, I would suggest to you that you set apart a day for prayer and fasting to all the Baptists of the Old School order throughout the United States of America; requesting them, to meet at their respective places of public worship, on the day that you may set apart, and neither eat, nor drink, until 4 o'clock, P. M. And the succeeding day be set apart for preaching, supplication, breaking of bread, and praise to God, for his great goodness towards us.

Preachers, preach to the people Jesus Christ, and him crucified.

Preachers and laity, pray God to forgive you, for leaving your first love.

Preachers and laity, all praise God, for his goodness, in the conversion of your souls, and the perpetuation of your civil and religious liberties.

Bro. Bennett, I know that much might be said, both for and against a fast day; but the elucidation of that subject, I will leave for the present to abler pens. And for the present, conclude with an earnest desire, that all to whom this may come, would read the book of Esther, and see what a poor little stiff necked Jew named Mordecai could do; or rather what God could do for him and his people, when they were sufficiently humbled with prayer & fasting.

Now you young Hamans, who claim to be next to God in the conversion of sinners, take warning from one who greatly desires your welfare; before it is finally and forever too late for you to escape the gallows that you have been trying so long to raise to hang these poor young Mordecais, the Primitive Baptists, upon. For, dear sirs, I am authorised from sacred writ to tell you, that he that digs a pit shall fall therein. Then, sirs, we have the encouragement, Fear not, little flock—and our General tells us, (and we verily believe him,) that one shall chase a thousand, and ten shall put ten thousand of you to flight. Then with the God of Abraham at our head we fear you not; but exhort you to weep, howl, and lament, yea, repent in sackcloth and ashes, that you have dared to assume to yourselves the work that belongs exclusively to our God, and not to the god of conventions, to wit, (money.)

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Brethren, whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. Repent, therefore, that you have so behaved yourselves as to deserve chastening. Also rejoice, that you are worthy to receive chastisement whereof all are partakers; for if you be without it, then are ye bastards and not sons. Finally, brethren, farewell; live in peace, and the God of peace be with you.

Bro. Bennett, if you think the above worth the notice of the public, let them have it with any correction you may think it deserves; if not, commit it to the flames.

Yours, with much respect.

WM CROOM.

FOR THE PRIMITIVE BAPTIST.

Alabama, Pickens county,
Dec 2, 1838.

DEAR BROTHER: Your patrons in this country are well pleased with your Primitive. It is received as a messenger of peace and good tidings. I expect in a short time to furnish some more subscribers. I could say a great many things to you, and have several subjects in manuscript for your paper; but finding that brethren from various parts have wrote so similar, and wishing rather to give way to other brethren, I have thought proper to withhold. So good is done I am satisfied, not wishing to become conspicuous. Perhaps I will answer my part, and also show my opinion. May the God of peace be with you. Farewell.

WM. H. COOK.

FOR THE PRIMITIVE BAPTIST.

Georgia, Jones county,
Nov. 18th, 1838.

DEAR BELOVED BROTHER IN THE LORD: Some time having elapsed since I wrote to you last, I have thought proper once more to write you a few lines in haste, informing you that through the grace of God I am still standing at the old corner post; still standing upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone. For, dear brother, I know that it was only through the mercy and kindness and grace of God, that I was made to feel the exceeding sinfulness of sin.

And now, dear brother, permit me to tell you that I worked with all my might at the law for three years, and found myself no better but a great deal worse; for I was enabled to see myself as being an abomination in the sight of God, my heart a fountain of corruption and desperately wicked. Under a due sense of these feelings, I was made to cry to the Lord in earnest, to have mercy on me or die I should. At this extreme it was pleasing to God to speak peace to my soul, and I was enabled to rejoice in hope of eternal life; which gave me joy for months in meditating thereon.—Then getting in a cold condition for some time, the devil tempting me, almost won me back to the love of the world with its alluring charms; but thanks be to my God, who again visited me in his mercy and brought me again to my knees in humble suplication to him for his mercy. For it did appear to me, that I was the greatest sinner on earth; I was made to think that no Christian could get so far away from God as I had, you need not be surprised, my brother, if I tell you, that I thought it was a gone case with me; that I thought that I was before mistaken, and that it was all imagination; which you may suppose almost drove me to despair.

I now cried and prayed to the Lord both night and day, for a confirmation of hope and to convince me if indeed he had ever spoken peace to my soul; but it did appear that such a sinner as I was, need never think of being saved, but that the Lord had left me to die in despair.

Right here, dear brother, the Lord enabled my soul to lay hold on this sweet promise, (while on my knees in supplication to him:) As I live you shall live also. With joy I exclaimed: Lord, I know if thou say it, it shall be so. With joy I rose and went my way praising God, and was perfectly reconciled to his will. I was made to view Christ as being the end of the law to every one that believes, and how his righteousness imputed would justify the sinner in the sight of God. And that there is no other way nor name given under heaven amongst men whereby we must be saved, neither is there salvation in any other. This, dear brother, is a small sketch of my experience. And in obedience to his command I was baptized by Elder Tilman D. Oxford, on the 12th November, 1837; and am now endeavoring to hobble along, wading through doubts and fears, the way and plan of salvation I doubt not.

And now, if a saint, the least of all; for surely no Christian ever had so hard a tour as I. Not all the missionaries, with

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all the gold and silver in the world, could have done me any good, or have given me the least relief. Neither do I believe that they with all their filthy lucre, with all their forms and plans, can make God save one soul who he has not purposed to save in Christ. Neither can all the powers in earth and hell prevent him from converting those and bringing them to know him in the pardon and forgiveness of their sins, and saving them with an everlasting salvation, who he has purposed to save in Christ before the world began.

I could write volumes on this subject, but must now come to a close. Nothing more at present, but still remain yours in brotherly love. *T. J. BAZEMORE.*

FOR THE PRIMITIVE BAPTIST.

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Blackville, South Carolina,
Dec. 22d, 1838.

DEAR BROTHER BENNETT: With pleasure and heart cheering satisfaction, I have read your paper; wherein I have discovered a few names in America, that have not departed from the truth of Jesus nor the gospel, nor trodden under foot the simplicity of the religion that Jesus Christ came into this world to establish among the fallen and rebellious children of men; who stand true to their integrity without fee, or reward; face their enemies who say, give us your money then and not before we will preach to you the way of life and salvation through legality. Their cry is, more money, or we must fail. Peter says, "you and your money perish." Acts, 8, 18—22.

I thought myself alone in this matter, but praised be God for his good will and love to those who fear and love him. I pray God to continue his grace and the power of his spirit with his people on earth; that they may be enabled to stand fast in the grace whereunto they were called, and boldly declare the counsel of God in truth and sincerity of heart; to honor God, and not schools nor money beggars. I am under every bad name; but my comfort is, that God knows what I am. Therefore I close my writing till I get settled, and with humble and fervent prayers to Almighty God to command all his blessings on you, and the efforts undertaken to keep the truth.

I am yours in truth, and gospel bonds of love. *JOHN YOUMANS.*

FOR THE PRIMITIVE BAPTIST.

—

Franklin county. Va.
Dec. 16th, 1838.

BROTHER BENNETT: Some time last summer I got hold of a paper called the Primitive Baptist, with which I was well pleased; for it contained a piece on a subject that my mind was perplexed about, and I came to the conclusion, that if I could get it I would take it for one year. And a short time afterwards I met with brother R. Rorer and became a subscriber, and have received three numbers of your paper, with which I am well pleased.

Now, brother Bennett, I will let you know something of the situation of the Baptists in this part of the Lord's vineyard. We are in a cold dull state, and much divided; some for paying preachers, and some against it; some for learned ones, and some opposed to them; some for all the institutions of the day, and some opposed to them. And as for my part, brother Bennett, I think the Lord will do all his pleasure and work all things after the counsel of his own will and save his people; that is, his elect, be they where they may; and vain is the help of man. For it is the Lord that works in us, both to will and to do of his own good pleasure; and for me to think that the great and wise being, who knows all things, would call a man to preach and he not qualified, would be wicked.

Well, brother Bennett, I think if I ever heard the gospel preached, it was by men that had not much learning; that is, human learning. Tho' I thus think, I am not opposed to learning; no, by no means, for the great apostle Paul was a learned man, & the Lord converted him and made him preach; but the apostle John was an illiterate man, and the Lord converted him and made him preach. And these are the preachers that I like, made by God himself and learned of Christ, and not of man. But there are some that think by their actions, that none can preach without learning; and in fact, I heard a member of a Baptist church say, that it took learned men to explain the scriptures, and without learning they could not do it.

Now, brother Bennett, supposing this was a general thing among the Baptists, what would be our situation? In a few years would it not be this: The learned would have their own price for preaching; and for a proof of this, look back to church

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history when the Baptists were dragged about by the hair of the head, and beat with clubs; with many other persecutions. And what was it for? Was it not for preaching? Yes, brother Bennett, when our forefathers were giving so much of their tobacco to these learned men, did not the Baptists preach without it? And this you see was taking away their craft, which they could not bear. And when I see how they are going on in the North, I am afraid that we shall have worse times yet.

It seems from a No. of your paper, that a slaveholding preacher is hardly permitted to enter a northern pulpit; and the northern people think that it is as bad to traffic in slaves as it is in ardent spirits. Now, my dear brother, cannot you see how the thing is working? Methinks it is time we all had our eyes open; and let us, my dear brother, try to call upon the Lord for help. So I must conclude for this time.

May the Lord be with you in your undertaking, is my prayer for Christ's sake.

HIRAM HUNDLEY.

Bibb county, Georgia,
Dec. 7th, 1838.

DEAR BROTHER BENNETT: I wish grace, mercy and peace to be with you, and enable you to go on in the work of the Lord. I send you in this letter five dollars for your valuable paper, the Primitive Baptist, to be sent to the under named persons.

Yours as ever.

JONATHAN NEEL.

Alabama, Sumpter county,
Dec. 4, 1838.

BELOVED BROTHER: I avail myself of the present opportunity of addressing you for the first time. In weakness I make the attempt, but I feel like I want to give you a short history of what we are doing in this quarter of God's vineyard.

Dear brother, we have been much plagued with what is called benevolence in our region, which has caused much sorrow and a great deal of strife and division. The missionary spirit has done much evil in this country. It has been sowing seeds of discord among us here, and they have brought forth blades of contention and roots of bitterness. And thus saith the Lord, mark them that cause divisions—and so say I, and that with indelible marks of disapprobation. Again I heard a voice out of the midst of heaven saying, Come out of her, my people.

Our Association among us have sowed asunder, and the churches are sifting fast; and we hope to form an Association of an whole piece. May the Lord grant it, is my prayer.

E. McDONALD.

Georgia, Upson county,
Oct. 2d, 1838.

BROTHER BENNETT: I again take the opportunity to inform you that I have procured a few more subscribers for the Primitive Baptist. I have nothing very particular to write you at present, more than we are at peace among ourselves.

Accept this letter as a token of due respect to yourself, and all the true followers of Christ. As I am in haste, I must conclude.

WILLIAM TRICE.

Butts county, Georgia,
Dec. 1st, 1838.

DEAR BROTHER BENNETT: Though a stranger to you personally, I think I am not a stranger to the doctrine contained in the Primitive Baptist; and, at the request of some of my brethren and friends in this vicinity, I avail myself of this opportunity to write to you for the 4th volume of the Primitive. Though it is much abused by many in this quarter, yet there are a few names in Bethel and its vicinity that love the truth.

I have nothing of great moment to inform you of, only those churches that were disposed to obey the scriptural injunction, to come out of her, were constituted into an Association on Saturday before the 2d Lord's day in October. There were seventeen churches constituted and eight joined after constituted, making in all twenty five. And truly it was a heavenly time, there was no jargon in the preaching, and not a dissenting voice in the deliberations. And those that we have left seem gratified that we are gone, and God knows we are glad we are away. So it must have been a righteous work to separate, for the scripture says the work of righteousness shall be peace, and the effect of righteousness quietness and assurance forever.

I remain, dear brother, yours in gospel bonds.

HENRY BARRON.

Georgia, Campbell county,
Dec. 13th, 1838.

BROTHER BENNETT: Although I have been a constant reader of your paper ever since it has been in circulation in this country, this is the first attempt I have made to

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make myself known to you. I am one of the Old School Baptists, and for the last twelve years of my life have been trying to preach Christ and him crucified to perishing sinners. During that time I have passed through many afflicting scenes, and have experienced some hard struggles in the churches and Associations; but I hope that the hottest of the war is over in the Yellow River Association.

Some brethren and friends at the last meeting at Nancie's Creek church in Dekalb county, requested that I should forward their names to you as subscribers for your paper, (the Primitive Baptist,) and wish you to send their papers to Cross Keys, Dekalb county, Georgia, and the terms shall be complied with. The undersigned are the names as one company, and I expect in a short time to send another company of names to you. So nothing more at present, but remain yours, in brotherly affection.

JOSIAH GRESHAM.

Alabama, Tallapoosa county,
Dec. 14th, 1838.

Brother Bennett: You will please send me six numbers of the Primitive Baptist, commencing with the first number of the fourth volume. I read your valuable paper last year, and am well pleased with its contents; so much so, that I do not feel willing to be without it. Consequently, I wish you to send it to me until I order it stopped, which I am sure will never be as long as it maintains the same doctrine it has heretofore; which I have no doubt it will do as long as it is published.

Brother Bennett, I must inform you that there are schisms and divisions amongst the Baptists so called, in this part of God's moral vineyard, and a great separation; we have lately had an Association constituted of the Old School of about four hundred members, and I think there will be many more at our next annual meeting.

Yours in gospel bonds.

WILLIAM POWELL.

Georgia, Hall county,
Dec. 3rd, 1838.

Brother Bennett: In a route below I chanced to espy one of your publications entitled the Primitive Baptist, dated 25th March, 1837, Vol. 2, No. 6, in which I conceive is contained much truth, if I am not deceived in understanding my Bible; though I never was taught in college, neither in any of the seminaries of this day, for which I lament; because I cannot tell more about Jesus and address the same truth more to the understanding of poor sinners.

But, my brother, I trust and do hope I have had some good teaching even in the forest, and from the very best and wisest teacher, even Jesus the great teacher of his people; for they are all taught of God. And this makes me want to hear more from my Primitive or apostolic brethren; and I want your paper circulated here, for we have much division and many fine benevolent institutions here, which I fear are spoiling the peace of some of God's children. I fear this, because my old Bible does not say I should go into them, and because I cannot go where my divine master has not taught. These fine brethren say, (no fellowship.) O how hard! But I want to know and feel more brotherly love, and the flowings of the divine spirit, know the truth and be happy in doing the work of God.

I have shown this number to some of my brethren and neighbors, and some say they wish to read your paper one year; and have voluntarily made up one company for six copies, and have placed the same in the hands of brother S. J. Sloan, who will address you and direct you where to send their papers, and superintend according to your direction in the above number. Also, I am making another company with myself, and now write for three copies.

Yours in gospel bonds.

JOHN WAYNE,
Pastor of the church at Bold Spring, H. C. Ga.

AGENTS,

FOR THE PRIMITIVE BAPTIST.

North Carolina.—J. Biggs, Sen. *Williamston* R. M. G. Moore, *Germanton.* W. W. Mizell, *Plymouth.* Jacob Swindell, *Washington.* James Southerland, *Warrenton.* Alfred Partin, *Raleigh.* Charles Mason, *Roxboro'.* James Wilder, *Anderson's Store.* Benj. Bynum, *Speight's Bridge.* H. Avera, *Averasboro'.* Parham Pucket, Richlands. John H. Keneday, *Chalk Level.* Burwell Temple, *Wake county.* Obadiah Sowell, *Rogers' P. O.* Geo. W. McNeely, *Leaksville.* David J. Mott, *Long Creek Bridge.* Ely Holland, *Smithfield.* James Dobson, *Sarecta.* Stephen Rogers, *Holly Spring.* James H. Sasser, *Waynesboro'.* John Fruit, *Sandy Creek.* L. B. Bennett, *Heathville.* Jas. P. Daniel, *Stantonsburg.* Willis L. Gooch, *Buffalo Hill.* Alfred Ellis, *Strabane.* Cor's Canaday, *Carterettsville.* William Welch, *Abbott's Creek.* J. Lamb, *Camden C. H.*

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THE PRIMITIVE BAPTIST.

EDITED BY PRIMITIVE (OR OLD SCHOOL) BAPTIST MINISTERS AND LAITY.

Printed and Published by George Howard,

TARBOROUGH, NORTH CAROLINA,

"Come out of Her, my People."

No. 3. SATURDAY, FEBRUARY 9, 1839. VOL. 4.

COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

Butler county, Alabama,
Oct. 17th, 1838.

DEAR BROTHER BENNETT: Our Alabama Baptist Association adjourned their session on yesterday, commencing on Friday last the 12th inst. And having deferred writing until it was over, I now hasten to give you some of the outlines of the business transacted at the said Association.

We have had considerable distress for several years past in our churches and Association, in consequence of the abuse and idolatrous proceedings of the missionaries. And for the purpose of trying to get rid of them, some of our churches appointed a council to be held at Bethel meeting house, Montgomery county, on Friday the 31st of August last; at which time and place fifteen churches represented themselves by letters and messengers, and two other churches with messengers without letters, making in all seventeen churches. We agreed in council to declare unfellowship with the missionary system, &c.; and to recommend our Association to do the same. The yeas and nays being required, was, yeas 38, nays 5. Accordingly, I think eleven churches only made request in their letters to the Association. All the letters were read as usual, and laid on the table. The Moderator and Clerk were then elected, and the different committees appointed.

On Saturday morning, the committee to arrange the business to come before the Association, reported to open the door for the reception of newly constituted churches. There were three received and a fourth, the Center Ridge church being a missionary church, was forced in over the heads of the Association; which became very distressing. The circular letter written by Elder Luke Haynie, was presented; which, together with the church letters, were referred to the committee on documents.

On Monday morning, the circular letter was read, which was rejected by a majority of three, the vote, fifty one to forty eight. After spending the whole day in argument, and such an argument perhaps never has been heard in a Baptist Association before—I have been in a great many, but never have heard the scriptures so abused, and murdered before; and even the dead, as well as the living, that could not for conscience sake agree with them, were slandered by the missionaries; there being many of them from other Associations, combined with what there was in our own Association—they then took up the subject of the church letters, and commenced an argument. I then left the Association for home, not being a messenger.

To day I understand by a messenger from the Association, that thirteen churches withdrew from the Association, including nine preachers, to wit: Thornton Rice, Luke Haynie, H. M. Todd, Geo. W. Jeter, Melvin Jeter, Allen Driskal, Zacheus Nix, Wm. Fendley, and James Miller, on yesterday, and formed themselves in council, at the stand that was prepared for preaching, nearly the whole settlement going with them. They then proceeded to appoint on Friday before the second Sabbath in December next to form a new Association, and invite all their friends and the brethren of the Old School Baptists, to attend with them at Fort Dale meeting house for said purpose. I should rejoice

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to see some of the old veterans of the cross with us then, if possible.

I feel thankful to God for the separation, as my whole desire has been for nearly forty years, that the church of Christ should be separate from the world and ungodly professors in their worshipping God. And I do think, that the Lord is in it, for God in the first place, has since his creation of man in all ages, had a separate and peculiar people zealous of good works, who worshipped him according to his rule. But we have seen in all ages also, that satan through his seducing spirits, has had a people to worship him according to his rule; from Cain, the first son of Adam, to the present time. For Cain, I think, was as sincere in his offering as any of the missionaries, or any of the ungodly professors, since his day can be; yet his offering consisted in that which God had cursed, and that which he had not commanded. While Abel's offering consisted in the firstling of the flock, typical of Christ, who he had commanded that angels and men should worship, and him alone, he also being equal with the Father.

2. God by his Holy Spirit, which is equal to himself and Son, has through his prophets laid down his rule in types and shadows for his worship until the coming of Christ; who blotted out the handwriting of ordinances, nailing them to his cross, and then commanded all men to repent and believe the gospel; which gospel John began to publish in the wilderness of Judea, then Christ himself and his apostles, all of which laid down sufficient rules and regulations for the government of his church until the end of the world, and yea, for all his creation. But we see a great many professors in our day, contending that they have something to add for the saving the world; consequently, add many of their own inventions, and construe them to be in accordance with the scriptures; notwithstanding the curse pronounced against those that add to, or diminish from, the scriptures.

3. It appears to me, God has ordered first, that some of the churches should petition the Association to declare against the missionaries. 2. That he directed the writing the circular letter. 3. That the missionaries should attend from the corresponding Associations, with all their malice and rage, to sift and separate his people from their idolatrous worship, and thus purify his church unto himself, to be zealous of good works according to his word alone. For we read that, all things shall work together for good to them who love God, and are the called according to his purpose; and grace given us in Christ Jesus before the world began. And I believe that God in his overruling power will sift and purify his people until peace and harmony shall flow from breast to breast, and brotherly love and union once more abound in his church.

Enclosed is a copy of a letter written to one of the Editors of the South Western Monitor and Religious Luminary, printed at Mobile, which I wish you to publish, as the said Editor it seems has declined publishing it. My intention in writing the said letter was first, to try to convince them of their errors in their schemes and inventions. 2. As there are a great many of his readers who have been brought up under the influence of the schemes of the day and are led astray by those seducing spirits, I had a desire to try to show them that it was not always so with the Baptists. 3. The missionaries have been so kind in sending me so many of their trashy publications from various parts of the United States, that I have become so disgusted with them, that I desire to read them no longer.

I expect to write again after the constitution of our Association. If I do not, please continue sending on the 4th vol. as usual, only the above alterations, as I believe your paper is read generally with considerable interest. The doctrine generally contained in the many communications published in your paper, is in accordance with my views ever since I became acquainted with the missionaries to the present day.

Please also, to send me the first volume of the Primitive if you have any on hand. I would also suggest the propriety of you, brother Lawrence, or some other person, to compile all brother Lawrence's writings in one volume and have it well bound, as I think it would be a valuable work in the present generation and generations yet to come. I hope to see a trial made to have it published by subscription.

With due esteem, I remain yours in love.

DANIEL GAFFORD.

—

Butler county, Alabama,
June 16th, 1838.

BROTHER HEARD: I acknowledge the receipt of four Nos. of the South Western

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Monitor and Religious Luminary, edited by you and published at Mobile; for which I feel thankful to you, hoping that you sent them from pure motives In reading them it has caused a desire in me to communicate some of my thoughts and feelings to you, respecting the situation of the present times as to religion. I have been a Baptist for near forty years, and have consequently been acquainted with a great many precious brethren; and among them a great many ministers of the gospel of our dear Redeemer, and had the opportunity of hearing preaching from my youth up to the present day from almost all the different denominations of professed ministers that are common in the United States. Consequently, since it has pleased God to reveal to me his Son Jesus Christ, (as I hope and trust) in the pardon of my sins, I have thought that in my weak manner I have been able to judge for myself at least, what was the true religion of our Lord and Saviour Jesus Christ, and what was the religion of the world. I do not believe that Christ is divided, but that there is but one Lord, one Faith, and one Baptism. And that Christ is the great head and lawgiver of the church. And has laid down in his word a sufficient rule for the faith and practice of all his dear children; and that the Holy Spirit always teaches the same things, though there is a diversity of gifts; and that God is not the author of confusion; and that the language of the Holy Spirit, is all the language that we have any business with in religious matters; and that God never commissioned man yet to do any thing whatever; but commands them to do whatsoever he wills to be done.

Now, I wish to inform you something that I do know in former days, and up to the present time. In the days of the good old soldiers of the cross of Christ, to wit: Daniel Marshal, Abram Marshal, Silas Mercer, Thomas Mercer, James Matthews, Sanders Walker, Thomas Daniel, William Green, Benjamin Mosley, my dear old father, and a number of others I do not recollect at this moment, whose spirits are all now, I believe, in heaven praising God. I never heard the name missionary, theological school, State Convention, Bible Society, Tract Society, Temperance Society, Sunday School Union Society, nor any other society among the Baptists; nor even among the Presbyterians, Methodists, Quakers, &c. named. Yet the Baptists prospered and increased greatly; there were great revivals, a great number of churches constituted, several Associations constituted, the gospel preached without charge of money, the poor had the gospel preached to them. The destitute regions frequently had some of those preachers among them; the preachers supported their families plentifully; they all spoke the same language; all was peace and union, both with preachers and churches, (except individual disorders.) They all could go to meeting united in heart and hand, some singing praises to God, some telling what the Lord had done for them; on the way to meeting, while there, returning home, and after they had got home. They all believed that God was able to send the gospel among the heathen, when and by whom he pleased without the aid of money, and in defiance of all that wicked men combined with devils could do. The meeting houses were almost generally filled on any preaching day. There were few in the neighborhood that could get there but went. Christ was not then divided with the Baptists. The Baptists no matter where they came from, spoke the same language; had the same Faith, Lord, and Baptism; could see eye to eye, and brotherly love appeared to abound generally among them. And I knew of no family that wanted a Bible but what had one.

I suppose some of your correspondents, and probably you, may say, surprising. It cannot possibly be so. I do not believe it. Can it be possible that God would so bless a people that had no theological schools to educate ministers, no State Conventions, none of the societies that we have now, with our train of officers. No missionaries to carry the gospel to the heathen. No way to restrain drunkards from getting drunk. No memberships in societies, no donations of money to spread the gospel. No days for concerts in prayer, and no protracted meetings, &c. No, it cannot be so. I judge from the proceedings of the missionaries in the present day.

Yes, my brethren, God did bless his churches, ministers and people in those days abundantly. And I can inform you why he did. It was because those departed worthies were ministers of God's calling and qualifying. And they did not preach themselves to the people, nor theology taught in the schools of the day, nor any of the schemes of the present day in forming societies, nor that the heathen were perishing and going to hell for lack of

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money to send missionaries among them to carry the gospel. Nor that Sunday Schools was a good nursery to bring up children devoted to the Lord; but they preached Christ Jesus the Lord, and themselves the people's servants for Jesus sake. In short, preached what the Lord sent them to preach, and where he sent them, (and not what and where the Convention sent them to preach,) and the Spirit accompanied the word.

And I further inform you, that I would not walk across my house for all the preaching that any man may preach, that says he has a call of God to preach the gospel, and says he cannot preach it unless he was qualified at the schools, or that he has a special call to preach to a certain people in any country whatever, and then says he cannot go without the people or societies will make him up a certain amount of money, or that he will not preach to any church at home without a certain amount of money. In short, if he can stop preaching under any circumstances whatever, I doubt his call to preach.

Now, my brethren, I hope you will pause long enough from your missionary operations, and contrast those days with the present time. And take a view of the distressed situation of families, churches, and Associations, generally through this once happy United States; and see if the missionary schemes and operations did not commence the confusion, and the further they go with them, if the confusion does not get worse and worse. And see the contentions, backbitings, evil surmisings, evil speakings, the coldness & barrenness in religion, even among all denominations of professed Christians. The boastings in private conversation, from the pulpit and press, of what great work the Lord is carrying on through the instrumentality of missionary opera-tions. Then ask yourselves the question: Can it be of God? Is it in accordance with the scriptures? Is it consistent with benevolence, charity, or humility?

I wish also to inform you, that I have spent nearly all my leisure time during the present year, until a few days past, in reading missionary papers and books, the last except your two last papers were Dick's works; since which time, I turned my attention to reading the scriptures. It appeared to me that I had got almost into a new world; new scenes of love, joy, peace, and humility, appeared to roll through my mind. In fact, the scriptures appeared to be more delightful than they had been in several years past. In short, I must tell you I had heard and read so much boasting about this enlightened day of religion, together with the other confusion before stated, I thought, could it be possible, that so many wise men could be led astray by seducing spirits, and depart from the faith once delivered to the saints. It so confused me, and hurt my feelings to think that Baptists would do so, it has been the darkest day in religion for some time past with me I had ever experienced before; but thanks be to God, I read in the scriptures that all things shall work together for good to them that love God, and are the called according to his purpose; and I believe the scriptures.

I must close, for want of room on my sheet, praying God that he may so direct you, me, and all that profess the name of Jesus by his Holy Spirit, that we may duly consider what we are doing; and that all we do, think, or say, may be in honor to his holy name and cause, and for the good of his people.

According to the title of your paper, I hope you will give this communication a place in it. And if you or any of your correspondents should make any remarks on it, or in any way answer it, I hope you will continue to send me the paper, if not, I hope you will discontinue it.

With due respect, yours, &c.

DANIEL GAFFORD.
Editor of South Western Monitor and Religious Luminary, Mobile, Ala.

FOR THE PRIMITIVE BAPTIST.

Georgia, Upson county,
August 28th, 1838.

BROTHER BENNETT: Having in a former communication endeavored to lay before you, in a figure, some of the effects of the missionary gale, &c. I shall now give you some account of the gracious dealings of the good Shepherd towards the little few that came out from the New School, or Antioch church. Two other churches have since divided; namely, Bethesda and Fellowship. In the former, there was a small majority of the New School, and in the latter, a large majority of the Old School; yet the N. S. hold both the constitutions and keys. This brings to mind that scripture: Since the days of John the Baptist till now, the kingdom of heaven

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suffereth violence, and the violent taketh it by force.

I was not present at Fellowship, but I am informed that there were much disorder, hard words, and rough feelings among them. The dissenting members from these three churches united themselves into three bands, and are now constituted churches on Old School principles. Namely, Shilo, (Pike county) Emmaus and Mount Gilead, (Upson county.)

We purpose by the help of the good shepherd to keep out those who may come to us in sheep's clothing; but inwardly are ravening wolves. May we have the gift to know them, and the address to put them to flight.

A parapet work, the wolf will leap o'er,
Our wall should be higher, that it was before;
The gate, door and windows, the porter to keep,
And open to none, but the shepherd and sheep.

The band, which is now Mount Gilead church, met at brother Charles P. Hansford's on the 24th inst., at which time and place the presbytery met us; namely, bro. Jason Grier and Francis Douglass, of Butts county, finding us in order, &c. declared us a regular constituted Baptist church. We have no house yet to meet in, but,

Of bushes and boughs an arbor we've made,
There under we worship, none make us afraid;
We trust in Christ's promise, no good he'll withhold,
From those that do love him and are of his fold.

The prophet that has a dream, let him tell a dream. Isaiah, 23. 28. Brother Bennett, I do not profess to be much of a prophet; but if one at all, one of the least. But we know in part and prophecy in part; but when that which is perfect is come, then that which is in part shall be done away. 1 Cor. 13th chap. 10th verse. I would follow after charity and desire spiritual gifts; but rather that I may prophesy. He that prophesyeth speaketh unto men to edification and exhortation, and comfort, and edifieth the church. For this purpose, I would relate a dream which I had a few weeks before our division took place in Antioch church. At that time, I was for many days much afflicted in spirit on account of Zion's distressed situation; my sleep departed from me; I had but little appetite for natural food, and so it was I cared but little for the affairs of my farm. While thus distressed in mind, I had a vision in my slumber on my bed, all appearing as plain to me as if I had been really awake.

Methought I had two eye teeth on the right side of my jaw. The supernumerary or new one, grew between the old one and my lip; not in a right line with the others. It had so protruded my lip, that my natural visage and speech were much altered. The new tooth became painful; every motion of my lip caused a sore sensation; my visage being so marred, together with the soreness of my lip, afflicted my feelings, and I was resolved to have it extracted. Applying my thumb and fore finger, I found it was loose in the jaw, and with a slight effort drew it out; but contrary to my intention, and much to my regret, the other at the same moment came out also. I felt much afflicted for the loss of this good tooth. While they were now in my hand, discovering no connective particle, but clearly perceiving which was the good one; the tho't came to mind, that the primitive tooth, if placed back in the jaw, might grow fast again and be as good as formerly. The suggestion I tried, first throwing the other on the ground and saw it no more. The good tooth now replaced, was sore a short time; and cheering to my feelings, soon became as strongly seated as ever. The above dream has borne much on my mind; for a while I could not see through it, but now I think I can. The case applying to the church.

Here I would give the particulars of our coming out from the New School, but have not space.

There are some here, brother Bennett, that dislike your papers, the Primitive Baptist. They speak lightly of them, and say they are inflammatory and should not be circulated; others call them sampson's foxes, having fire brands, and wish their number was completed; for, say they, they are consuming our shocks and standing corn. We do not read, brother Bennett, that the Israelites complained of any injury done them by Sampson's stratagem; and it may be, that these complainers are not Jews inwardly, nor friends to the Old School. If Sampson's foxes be a type of your paper, their numbers should also agree; and you must have three hundred before their number is completed, and this you know, will take you more than twelve years, (for a copy is not another but the same,) and in that time it is likely that not only many of their shocks and much of their standing corn, (cheat) will be consumed, but also many of their olives and vineyards. These shock makers are busily at work in this section; they have an Association in the

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bounds of Echaconna, and are doing all they can to make proselytes; holding protracted meetings, circulating pamphlets, &c. &c.

Now, let us examine the cause of complaint, and see if your paper is inflammatory, or has the quality of consuming as fire. Read Obadiah 18: The house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble, and they shall kindle in them and devour them; and there shall not be any remaining of the house of Esau: for the Lord hath spoken it. Read Matt. 3. 12: Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire. Read Luke, 12. 49: I am come to send fire on the earth, &c.

Now, brother Bennett, if your paper has the quality of consuming as fire, I am inclined to think it is of the kind above mentioned; and these complainers have some ground for complaint, and should take good heed to what kind of seed they sow, and of what materials they make their shock; for this fire will not burn wheat, but cheat, chaff, or stubble only. Read 1. Cor. 3d chap. 11th verse to 15th inclusive.

This fire has been burning more than eighteen hundred years, and it will continue to burn until all the proud, yea, and all that do wickedly shall be stubble; and the day shall burn them up, that it shall not leave them root nor branch in the church of God. It is unquenchable. Not all the anti-christian streams and rivulets, put in operation by all the engines of the pit, can put it out.

Duly considering these things, brother Bennett, should you, for these complainers, relent? or should you not rather obey the command? Rev. 18th chap. 6, 7th v: Reward her even as she rewarded you, and double unto her double, according to her works in the cup which she hath filled, fill unto her double, &c.

Now, bro. Bennett, if this and my former mite will, on an accurate estimate, make a farthing of primitive currency, you are welcome to supply any omission or indispensable, and put it to interest. Dear brother, farewell. Yours in tribulation.

WM. D. TAYLOR.

Lynchburg, Tennessee,
Dec. 10th, 1838.

Brother Editor: Through the mercies of an indulgent providence, I am permitted to write you the situation of our churches and brethren, in this part of the Lord's vineyard; as I see you are instructed from other parts of the same proceedings by your other brethren, who would like equally as myself to see the church of Christ prosper and grow indeed and in truth, founded on the Lord, even the rock that will support the weakest of saints in time of the greatest storm, which was the rock of Moses.

Our last Association was somewhat distressed, on account of the great question I see often mentioned in the Primitive Baptist. I must say that I had no idea of the question being so much contended for in the world as it appears in your paper that it is. The brethren here have had the making of Ishmaelites offered to them time after time, but I think brother that the Lord passed this way when our brethren were born into the kingdom; and therefore, I hope and believe they are sons and not bastards, and as such have no kindred spirits for Ishmael, nor none such. Though we have a cold time, yet our ministering brethren have strength of the Lord, who is able to kill or make alive according to his own good pleasure.

As I am no preacher nor grammarian, it looks like I should say but little; but I have always thought that the members in Christ's kingdom should be as lights and as cities and lively stones, &c. I hope the Lord may, and I believe he will, prosper and preserve his dear people whom he has ever loved, and will ever love. I have but little doubt our brethren are cautious of tracts and pamphlets, missionaries, &c. They say, (some of them,) if they knew your paper was not a speculation they would take it; others say they will take it, for they cannot see from the price how there can be much speculation in it. So you will please send me in addition to heretofore the numbers, one to each name.

You can use my name to the above if you see proper to give it room in your paper.

IRA E. DOUTHIT,
Agent at Lynchburg, Tenn.

Bibb county, Georgia,
Sept. 10th, 1838.

Dear brother Bennett: I again take this method of addressing a few more lines to you, to let you know that the longer I read your paper the better I like it; for I can hear through it from my kindred brethren throughout the United States. I call them kindred brethren, because we see eye to eye and speak the same language, and

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can say Shibboleth to each other.

Now, dear brother, we have four sorts of Baptists among us: the Old Schools, the the Missionists, the Gobetweens and the Whiteites; and we hear of the Campbellites, but they have never come among us. Now, brethren, you will please bear with this my second epistle, as I am advancing near the last step of the steep of life. I was born in Edgecombe county, North Carolina, in the memorable date, 1776. I now call myself sixty two years old. I have been now rising ten years in the Baptist church, and have been trying to contend earnestly for the faith once delivered to the saints. And one reason for my writing again is this: I feel for the rising generation; for we learn that the Israelites obeyed the commandments of God as long as Joshua and the elders lived, but after they died, what did they do? why they went into idolatry right off.

And now, dear brethren, as I am old and cannot stay here much longer, I wish to leave something behind that will show the rising generation what we believed, (we the Old School Baptists;) for we do not believe in man, nor the power of man, nor the power of money. Thus saith the Lord: Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. Jeremiah, 17th chap. 5th verse. But we believe in an Allmighty, an Allwise, and an Allpowerful God, who will carry on his own work in spite of men or devils. And Paul marvels that the Gallatians were so soon removed from him that called them into the grace of Christ unto another gospel, which he says is not another. But there were some that troubled them, and would pervert the gospel of Christ. But he says, though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. And the apostle cries out again and says: O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth crucified among you? Galatians, 3d chap. 1st verse.

Now, brethren, by this we see that the churches were easily bewitched in Paul's day; but no easier then than now, for we still continue the same without much alteration, just as easily bewitched as they were. And Paul warns the Colosian church to beware, lest any man should spoil them through philosophy and vain deceit after the tradition of men, after the rudiments of the world, and not after Christ. And again, brethren, I shall call your attention to the 8th chapter of the Acts of the apostles and 9th verse: But there was a certain man named Simon, which before time in the same city used sorcery, and bewitched the people of Samaria, giving out that himself was some great one.

Now, brethren, to bewitch is to deceive; and we find this Simon by his tricks and pranks had got the whole city of Samaria, both great and small, to believe that he was the great power of God. Now we see how easy the people were deceived in them days, and just as easy deceived now; for I recollect very well when I was a small boy, I heard a great deal said about witches; that this poor old woman and that poor old woman were witches, and I got to believe in witchcraft, and I still believe in it; but I believe now that men instead of the old women are witches, and have bewitched the people with their benevolent institutions and societies of the day as they call them. We see that Simon bewitched the Samaritans, and false teachers bewitched the Galatians. Now let us hear Paul a little further on the subject: For, he says, the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers having itching ears, and they shall turn away their ears from the truth and shall be turned unto fables. 2d Timothy, 4th chap. 3d and 4th verses. But we are exhorted to watch in all things and to endure affliction.

But again: Did not Simon believe? O yes, Simon believed. Now, when Stephen was stoned to death, there was a great persecution, and Philip went down to Samaria and preached Christ unto them, and they believed and were baptized, both men and women; and then we learn, that Simon believed also and was baptized, and continued with Philip, beholding the miracles which he did. But how did it happen that Simon believed, who had bewitched the people so long? Why I think I can tell you how it happened. Simon found out that his craft was in danger, and about to be discovered; and the people of Samaria had found out that they had been bewitched, and his schemes and plans were now about to fail; and that he had better resort to some new scheme or plan, that his old one had entirely failed him, and he could not think of digging, and, (unlike a number in this our day,) he was ashamed to beg. And could he, (when Peter and

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John came down from Jerusalem to confer the Holy Ghost on the Samaritan brethren,) have purchased the art as easy as men now a days purchase membership in those missionary societies, he would have done good business; for the children of this world are wiser in their generation than the children of light. But Peter appeared to clip the wings of his imagination when he told him, that his money would perish with him, and that he had neither part nor lot in the matter; but was yet in the gall of bitterness, and in the bond of iniquity. And the last we hear from him was, his request to Peter to pray the Lord for him, that none of the things whereof Peter spoke might come upon him. Now, dear brethren, I fear we have too many Simon believers in this our day and time; that rather go to the theological schools and learn to preach, than to stay at home and work, and eat their bread by the sweat of their face.

Once more, we will call your attention to Balaam and his witchcraft. Now, from the account we have of this man Balaam, we think he was a Midianite; and we find that he had so completely bewitched the people, not only the Midianites but the Moabites also, insomuch that the king of Moab sends honorable messengers for him, with the reward of divination in their hands, to come and curse Israel for him. For, says he, I wot that he whom thou blessest is blessed, and he whom thou cursest is cursed. And the next we hear from Balaam after this case is, that he was slain with the sword in the battle between Israel and the Midianites. I shall now close the subject of Balaam in the words of the poet.

But Balaam's wish was vain,
His heart was insincere;
He thirsted for unrighteous gain,
And sought a portion here.
He seemed the Lord to know,
And to offend him loth;
But mammon proved his overthrow,
For none can serve them both.

Now, brethren, as I have been rather lengthy in my essay on the subject of witches and witchcraft, I am now about to prescribe a certain cure for the complaint. Some eighteen or twenty years ago, I lived neighbour to a very pious old Methodist man, and I think he was a Christian; and he was in very good and easy circumstances, and he told me that he was very much troubled with the hyppo, and he said when he had it the worst, he did not know what ailed him; but as soon as he found out what ailed him, he got well directly. And just so with the Baptist churches, if they can only but find out they are bewitched, the cure is simple and easy. Then in this case, we must first find out that we are bewitched, and then come out from among them, and, (touch not; taste not; handle not; which all are to perish with the using;) after the commandments and doctrines of men. Colosians, 2d chap. 21st and 22d verses—which only have a show of wisdom in will worship.

Now, dear brethren, the old apostle says: Ye are all the children of light and the children of the day; we are not of the night nor of darkness; therefore, let us not sleep as do others, but let us watch and be sober. 1st Thessalonians, 5th chap. 5th and 6th verses: For he says, they that sleep, sleep in the night; and they that be drunken are drunken in the night. Old father Bunyan mentions a certain parcel of ground to go through between the city of destruction and the celestial city, and he calls it the enchanted ground, and pilgrims incline to be drowsy while passing over it. Now, brethren, I fear we have taken a nap on this enchanted ground; but it is high time for us to awake to righteousness, and sin not. Wherefore he saith, awake, thou that sleepest; and arise from the dead and Christ shall give thee light. Ephesians, 5th chap. and 14th verse.

Now, brethren, in the conclusion I shall adopt the language of the poet and say:

Help us to build each other up,
Our little stock improve;
Increase our faith, confirm our hope,
And perfect us in love.
And when the mighty work is wrought,
Receive the ready bride;
Give us in heaven a happy lot,
With all the sanctified.

Now, brother Bennett, may the God of all grace be with you through life's uneven ways, to guide and direct you into all truth, is the prayer of your unworthy friend and brother in the bonds of love and affliction.

BENJAMIN MAY.

FOR THE PRIMITIVE BAPTIST.

Greene county, Alabama,
Dec. 24th, 1838.

BROTHER BENNETT: I have in possession a Circular Letter, written by a polished preacher that is here among us, from the 33d verse of the 13th chapter of the gospel of Jesus Christ by Matthew: Anoth-

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er parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.

He begins to treat on it as follows: The kingdom of heaven is like unto leaven—the gospel of our adorable Saviour is here compared to leaven from its various qualities, such as, piercing, searching, diffusing, fermenting, swelling, and subjecting. Which a woman took, and hid in three measures of meal, till the whole was leavened—by the woman we are to understand the church, and by the meal the world; and in a special manner the elect in the world. Now as it is the work of a woman to hide the leaven in the meal, till the whole was leavened, so it is the work of the church to preach or have the gospel preached in the world, till the whole is brought under its influence. Just in the same proportion as the meal is dependent on an agent to put the leaven into it, so is the world dependent on the church for the word of life and salvation. &c. &c.

Brother Bennett, your subscribers here would be glad to read your views, or brother Lawrence's, on the above text.

Yours in the bonds of love.

JNO. BONDS.

THE PRIMITIVE BAPTIST.

SATURDAY, FEBRUARY 9, 1839.

TO EDITORS PRIMITIVE BAPTIST.

Edgecombe county, N. C. Jan. 29, 1839.

BROTHER EDITORS: In looking over and ransacking a drawer where I keep letters sent to me and copies of those I write to others, I found one written to old Sam of Virginia, who will know it when read by him; which has been neglected publication, although it was his request, as an answer to his letter to me. I ask his pardon, as it was from forgetfulness and not want of affection.

2d March, 1836.

The matter whereof you wrote to me in yours of last month, in a short way stands thus in my view: The wicked beggars that make gain by godliness and merchandize of the poor saints, may rage and rave, and build their altars to curse us; but the God of Israel will plug up their mouths and turn them to blessings, Balaam-like. Why, brother Samuel, I was perhaps the first in North Carolina that took a decided stand against beggars in boots and broadcloth. I know not, and I have never seen one yet, that I dreaded; and many have been glad to stop their mouths and get off as easy as they could. For I tell you, missions with all its train is a bad cause to plead; for the end of the plea is money from rich and poor, from widows, children, and negroes—then great, for two hours in the pulpit, is the god mammon. For who is there among you in Virginia, that does not know that agents, beggars, hirelings, Bible distributors, tract venders, with all the whole machinery of missions and school-priest teachers, worship this god mammon—money? and thus serve God for filthy lucre sake.

And, Sam, I will ask you, and say as the devil did to God about Job: Doth Job fear or serve God for nought? Does the missionary priest serve God for nought? Answer me, Sam, in yours to me; if you think such an old oddity worth writing to. I say, if the devil was in North Carolina, he might bristle up to the Almighty and say with great confidence: Do the missionaries and all the band of new schemers serve God for nought? And, Sam, I ask you what heaven's God could say, knowing what you know, knowing what I know to be facts? I must say, these serve God for pay, divine for hire; beg for part, preach for a dollar a day, preach and form societies for $40 per month—go about and beg people to build the mill and then send their corn, and then get all the toll for grinding. If this is gospel preaching, I am yet a fool in Christian politics—which saye̱th: Freely ye have received, freely give. But this band of purse plunderers say: A dollar a day, and a sermon you shall have; or, your money, my good ladies, and preaching you shall have. And, by the by, he never tells he is to have $40 per month for joining Christ and Baal in wedlock; or, in other words, for joining the gospel minister and the honorable beggar in religious duplicity and hypocrisy, for gain by godliness to fill his own pockets.

And now, brother Sam, I want you to tell me in yours, what is the difference between funeral and marriage fees, and tithes of Virginia tobacco in old Patrick Henry's day; or the pope's sale of absolutions, indulgences, and praying out of purgatory; or the pay of the Hindoos for worshipping Juggernaut? If there is any difference, with my spectacles I cannot see it. For trade in the church is trade, whether it be in the church of heathens, Jews, Mahometans, or of Christians; I can see no difference. For trade is trade, whether in broadcloths, silks or satins; or in pins, fish hooks and jack knives. So the merchant of these things gets the pay, what is the difference? tit for tat. So then what is the difference between missionary traders in memberships and life memberships, &c. &c. &c. and heathen, Jewish, Mahometan, and popish traders? Pray tell me in yours. For I have long been of the opinion that, from them

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the Christian church has learned the art of church traffic. For in the trade of the heathen, Jewish, Mahometan, popish, and high church, the merchant priests got all the money; so in missions and the new schemes of the day the priests get all the money, and manage all the money affairs. No wonder then they pocket the cash and cry: Great is the goddess of missions. And why? Because their pockets will soon be empty if they cannot sell their services to Boards and Conventions, and dupe men and women in societies to get their money and away; for to work they are too grand, but to beg in the name of societies they are not ashamed, and more is the pity; because in begging time they are not known but are behind the society's curtain, but in shearing time they get most of the fleece. And this you know is the truth.

And now, dear brother, please write me how things are going on in Virginia, as I have not been in the State in fifteen years, and do not hear much from your State. Let me know the generals of mission affairs, that I may cock up my hat when I see them and prepare for battle. As I am nothing but a backwoodsman, it is necessary I should be on my guard, with my sword on my thigh; for it is a time of night with the church of God, you know, or else the wolves would not be scattering sheep, and grinning, growling, howling, and prowling after you, me, and others, as they do. But let the devil like a lion roar and scent the blood of saints, and hungry wolves in council all unite as if to attack a buffalo, fear not; God is God, and that is enough for you and me.

JOSHUA LAWRENCE.

TO EDITORS PRIMITIVE BAPTIST.

Martin county, N. C. Jan. 1839.

DEAR BROTHER EDITORS: Through the indulgence of a kind and benevolent Providence, I am permitted to take up my pen once more, to correspond with you, and through your useful periodical the *Primitive Baptist* with your correspondents, in some few of these United States, as the dear children of God.

Brethren, the world of mankind that pretend to make a profession of religion, (for a few years past,) seem to have been in a state of ferment, about the all-important matter of religion, some tacking to it the religion of the world, and the inventions of men; and you may hear the cry, "Great is Diana of the Ephesians." And in some sects and societies of religionists some saying this, and some that, of their men-made inventions, with higher standing than God's way. And thus they will unite in parties and sound long and loud huzzas for their favorite plan, and stigmatize the faithful followers of the Lamb, and try to make the doctrine of grace, that they oppose, as ugly as possible, by tacking disrespectful epithets to it, such as Kehukeeans, Ironsides, or Do-nothings; names they learn from their bell-wether leaders.

So we find it was in the days of the apostle Paul, when they applied to him, saying, "We desire to hear of thee what thou thinkest; for as concerning this sect, we know that every where it is spoken against." Now the question ariseth, who were this sect, that was thus every where spoken against? And when they had appointed him a day, he granted their request and gave them his thoughts and reasons, (founded on the scriptures,) that he belonged to that sect thus spoken of every where. But it was then as now, by those worldly professors, "some believed and some believed not;" who held that their plans were better, or as good as God's. And this is the reason that the lambs of Christ's fold contend so strenuously for God's plan of salvation by grace; which makes their names now evil spoken of. And as some spoke against God's way of salvation then, and his people that contended for it then, and the doctrine flowing therefrom, so now. And although the doctrine and discipline was then learnt in this Old School by the people of God, which made them so despised, just so it does now; for the Old School Baptists are now spoken against every where, by all other religious societies. And this is one strong proof they are right in being opposed to the new inventions of the day.

If I was asked, why I thought that Paul and his contemporaries were of this Old School order, I should be safe in answering, because they contended that salvation was by grace, and not by the works of the law. For it was, then, Christ would be dead in vain. And God never left himself without a witness in the dark ages of the world, which caused some Old School Baptists to take refuge in the valleys of Piedmont—and others, (in later years,) to flee to the forests of America; and then and there they founded an Association, to commune and to hold correspondence with each other; first at Philadelphia, in the State of Pennsylvania; and at Charleston, in the State of South Carolina; and at Kehukee, in the State of North Cerolina. From these bodies the Old School Baptists have spread, and are still spreading. And as they were established on Christ, upon him the chief corner stone, and on the prophets and apostles, this is the reason that the gates of hell could not, nor cannot prevail against them.

From these bodies, with the aid of the Bible, they established their creeds, or faith, founded on Christ the chief corner stone, or foundation; on which the prophets and apostles are built, which they believe are agreeable with the scriptures of truth; and view the New School system of Fal-

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lerism, Campbellism, or Clarkism, bottomed on Arminianism. Some of these isms I have read, and some of their authors I have heard preach; and they are nothing more, or less, than what the world and nature can produce. And why, because the carnal mind understandeth not the things of the spirit of God, for they are spiritually discerned; and nature knows it not. And this is the reason why there are so many systems, and they differ like the false witnesses brought against Christ at his trial before Herod; for they agree in scarcely one thing, excepting opposition to truth, and to the dishonor of God and his plan for man's salvation and redemption. And strictly examine and watch them closely, and it will be found they contradict themselves, and no two perfectly agree; because their schemes are founded in error, and not on Jesus Christ the true and sure foundation; on which God's true prophets and apostles build for safety. And although the flock of Christ is, and was always small, "none were safe but they." Then how consoling is the language of Jesus Christ to the saints: Fear not, little flock, it is your Father's good pleasure to give you the kingdom." Then hail, all hail, ye highly favored few! who needs fear? if God is for you and on your side, you need not fear men or devils; for the foundation of God standeth sure, having this seal, the Lord knoweth them that are his. And they are engraven on the palms of his hands, and on his breast.

Some seem to be fixing their plans on what they call, "A general atonement and special application." Now if the atonement is general, and from God, then the application must be general also; and then they will fall into the Universalist scheme, and run against God's plan of salvation, and eternal punishment of sinners.

Hence, brethren, what ground you have to examine yourselves, to see whether ye be in the faith or not, which God once gave unto the saints; and to see whether some of the drugs of error do not hang to your skirts, either in principle or practice; and strive for a purgation from the dross and error that are so prevalent abroad in these days of darkness. And when this is done effectually, then, and not till then, may we expect to realize the sight, that Zion will again travel, and the light of genuine religion will shine gloriously. For this let us wait patiently on the Lord, for it must come by him and not by men or money. Therefore the new schemes of the day are no more to be depended on to get to heaven by, than those that the enemy of souls is belching out from the bottomless pit.

Thus, brother Editors, stand firm on the ground you have taken and meet the assaults of your enemy manfully, is the advice of your aged friend, who subscribes himself your well-wisher in the bonds of the gospel. *JOS. BIGGS, Sen'r.*

FOR THE PRIMITIVE BAPTIST.

State of North Carolina,
Warren county.

The Baptist church, Allen's meeting house, on the fourth Saturday in November, 1838, after preaching, conference immediately took up the subject of missions, with all connected therewith; which had existed more or less in said church for several years. And coming to the conclusion, that the members had sufficient time to reflect and make up their minds on the subject, and that every effort for full fellowship had failed, thought the time had arrived to test the subject by vote; which resulted in favor of the ancient order of United Baptists, that being the faith and order on which the church was constituted—believing that part of the church, which declared in favor of new things, (declared by some little things,) have wandered out of the way of understanding; Proverbs, 21. 16; departed from original principles, and left the church.

Now we, the United Baptist members of the church in the county and State aforesaid, believing the modern institutions taking them together are the inventions of men, and have no foundation in fact; we are therefore constrained to declare we have no fellowship for them, or for them that have. We now say to our brethren of the same faith and order, both ministers and members, that our doors and our hearts are always open and ready to receive you; and as we are now left without a regular minister, hope none who may have an opportunity will pass by without giving us a call.

By order of the church, Saturday before the fourth Sunday in Dec'r, 1838.

JAMES SOUTHERLAND, Clk.

The Editors of the Primitive Baptist will please insert the above. *J. S.*

FOR THE PRIMITIVE BAPTIST.

Pittsylvania, Va. Nov. 4th, 1838.

DEAR BRETHREN: I wish to let you hear from me again, as I have to write to brother Bennett; though it is through weakness and ignorance that I write. But as I find much comfort and pleasure in hearing from my brethren, I also am willing that they may hear from me; though I have

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thought often, that I never would trouble the Editor with any more of my scrawls, as I know I cannot write in a good style. But again, when the time comes, it does seem that I must say something to my brethren, hoping that the Lord will enable me to say something that will do some good to the children, or some of them; as I believe it is our duty to speak often one to another.

So I wish to speak to my brethren, tho' far from me and unknown in the flesh, yet well known in the spirit; and hope that we may be a comfort one to another, as long as God may please to keep us in this world, through the Primitive Baptist. For I can say of a truth, that I am well pleased with our paper, and think it a blessing and a great blessing to us from God. And I wish to be thankful to God for the same, and think we ought to thank God for our Editor, and pray the Lord to enable him to discharge his duty as an editor; which I think he has done as well as any other. Though I am well pleased with brother Lowe and his paper, and am I hope thankful to God first, and to brother Lowe for the five numbers that he sent me; and will be glad to hear that his paper does get encouragement. And there is another paper, which I have been blessed with the privilege of seeing four numbers of; for which I desire to thank God, for raising up such a man as brother Jewett, and making him an editor of so valuable a paper as the Christian Doctrinal Advocate. May the Lord bless you, my brethren, who have just set out, with a sound mind in things common and special, and with a heart firm for the truth of the gospel.

I hope the Lord will hasten the time when I can see my neighbors subscribing for your papers, for here is much contention among the Baptists in the Roanoke and Strawberry Associations; and they are becoming very disorderly as Baptists, and ought not to be together. For some of them will declare non fellowseip with the Association ahd join another Association which will not fellowship any of the new schemes of men, and then the church to which they did belong did excommunicate them; and yet some in that Association will fellowship them, and so go on in disorder.

And here I will give you one case, which I know something about. A brother who was a preacher, by permission of the church to which he belonged in the Roanoke district, declared non-fellowship with that church and Association, because they would encourage the missionary spirit and the rest of men's inventions, and joined us, the Pig River Association; and then the church excommunicated him. Now he in the Roanoke stands excommunicated, and we as a church grant him the privilege of exercising his gift as a preacher; and he is a precious brother with us. But here is the difficulty in the Roanoke: some of the Baptists say he is disorderly and will not fellowship him, while some say he has done right and invite him to preach, and let him preach at their house.

Here is confusion, and such as is wrong; but I am in hopes of better times here, for it is written, a house divided against itself cannot stand. So I think the missionaries must fall, for here is a split, and so they must separate sooner or later. And I pray God that it may be quick, if consistent with his will; but thy will, O Lord, be done; and not mine. For, Lord, I cannot have a good will without it is your will to give it to me, and so let them that glory, glory in the Lord of heaven and earth; who hath power to save whosoever he will, and power to condemn who he will. And his right is as big as his power or mercy, so he can say I will have mercy on whom I will have mercy; and whom I will, I harden. And I believe he has the power and the right to do it, and we as his creatures have no right to say in way of challenge: Jehovah, what or why doest thou thus or so? No, we have not; for he is God and we are his creatures, so he has a right to do with us what he will. And O, that it might be his will to make us, brethren, willing to submit to him and love him more and serve him better.

Nothing more, so farewell, my brethren in the Lord.

RUDOLPH RORER.

FOR THE PRIMITIVE BAPTIST.

Georgia, Troup county,
Dec. 26th, 1838.

BROTHER BENNETT: It appears to me, that there is an increasing desire amongst the brethren to read your paper; and I believe it has and is still doing much good in this country. And I wish all our brethren to read it, and also to read other papers which are in circulation on the other side, and compare them together and examine

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the scriptures on both sides; and whichever comes nearest agreeing with the word of God to follow. You will therefore, please send on your paper, beginning with the 4th vol. to the places and names below.

Yours, with due respect, &c.

ANTHONY HOLLOWAY.

FOR THE PRIMITIVE BAPTIST.

Georgia, Monroe county,
Oct. 19th, 1838.

DEAR BROTHER BENNETT: Grace be unto you, and peace be multiplied. The object of the present communication is, to detect error and to expose the fallacy of New Schoolism.

Mr. H. Holcombe, of Ala., writes in the Mobile Monitor a lengthy essay, concerning the title of Old and New School Baptists; and after bringing up a long list of missionary operations, on purpose to prove themselves to be entitled to the name of Old School Baptists, concludes thus: The English and Welch Baptists, and the American Baptists, especially those of Rhode Island, Virginia, North and South Carolina, were missionary Baptists. They have collected funds for missions, and for the education of young men for the ministry; they have sent out men to labor in the Lord's vineyard and paid them their wages, as was done in the apostolic age.

Here Mr. H. would have us believe, that the apostles were missionary Baptists; that they, like modern mission men do, were going about collecting funds for missionary purposes; such as educating young men for the ministry, and sending them forth abroad to labor in the Lord's vineyard, paying them their wages, &c. &c. Pity but that professed antiquarian had cited us to which of the apostles collected funds for missions, and educated young men to minister about holy things, sent them out to labor in the Lord's vineyard; what were the wages paid unto them, and who was paymaster? That reverend gentleman would do (at least some of us) a peculiar favor to turn down a leaf and point his finger ☞ at the chapter and verse of the New Testament, where the apostles set the example he speaks of.

The great head of the church sent forth his twelve, and commanded them to preach the gospel, heal the sick, cleanse the lepers, raise the dead, cast out devils. Freely ye have received, freely give. Provide neither gold nor silver, nor brass in your purses, nor scrip for your journey; neither two coats nor two pair of shoes, for the workman is worthy of his meat. The seventy commanded he likewise. And when they returned, he asked them if they lacked any thing? They said unto him, we lacked nothing. I would here remark, Mr. H., that persecution was the wages paid to those apostolic preachers of the gospel. Their Redeemer, the Holy One of Israel, had taught them that in the world they should have tribulation; but in me ye shall have peace. And they that live godly in Christ Jesus, shall suffer persecution.

Mr. H., in another part of his essay, pronounces old bro. J. Lawrence to be the leader of the Old School Baptists. Now, bro. Bennett, with the help of God, I will try to show you and the brethren the fallacy of his statement. We love brother Lawrence in truth for the truth's sake; but we can inform Mr. H., that our faith is not pinned to the sleeve of old bro. Lawrence; neither do we know or acknowledge any man after the flesh as our leader, governor, or director. We trust not an arm of flesh. Our defence is a munition of rocks. Our faith is staid in him of whom Moses in the law and prophets did write. And if Mr. H. has any desire to know the name of our leader, I would refer him to Jer. xxiii. 5, 6: Behold, the days come, saith the Lord, that I will raise unto David a righteous branch, and a king shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS. Read Isa. ix—6: For unto us a child is born, (this is the child promised to the Virgin Mary—thou shalt bring forth a son, and shall call his name Jesus, who shall save his people from their sins—unto us a child is born, this day in the city of David, a Saviour which is Christ the Lord.) Unto us a son is given. Unto you that fear my name shall the Son of Righteousness arise with healing in his wings. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life. Unto us a child is born, unto us a son is given, and the government shall be upon his shoulder; and his name shall be called Wonderful Counsellor, the mighty God, the everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end.

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Again, Isa. xxxii—2: A man shall be as a hiding place from the wind, and a covert from the tempest. Here I would remark, that when the tempestuous winds of persecution arise, the Christian shall flee to Christ his hiding place: For the name of the Lord is a strong tower, the righteous runneth into it and are safe. Prov. xviii—18. And a covert from the tempest—as rivers of water in a dry place Remark, when the weary pilgrim is wandering in a dry and thirsty land, and his soul is thirsting after God as the hart doth pant after the water brook, and seeking the word of his grace; then our glorious Lord will be unto us a place of broad rivers and streams, wherein shall go no galley with oars, nor gallant ship pass thereby. Isa. xxxiii—21. The ship of pride and worldly grandeur shall not pass thereby, but wayfaring men shall pass thereby; and there drink of the river the stream whereof shall make glad the city of God. And as the shadow of a great rock in a weary land—trembling saints may well cry out in the language of the spouse of old: I sat down under his shadow with great delight, and his fruit, (the oil and the wine of his grace, the odoriferous perfumes of his loving kindness, and the sweet and precious promises of the gospel,) were sweet to my soul. And this man (Christ Jesus) shall be the peace when the Assyrian shall come into our land; and when he shall tread in our palaces, then shall we raise against him seven shepherds and eight principal men. Mic. v--5.

I shall use the Assyrian here mentioned, to represent satan; and the Assyrian host, as sinners; the whole host of cunningly devised fables, human traditions, missionary priestcraft; as the fruits of the man of sin, new inventions have poured into our palaces, and are treading (in our places of worship) like grasshoppers for multitude. Then shall we, Old School Baptists, raise against him seven shepherds and eight principal men. By the seven shepherds we are to understand the seven communicable attributes of the Deity, goodness, holiness, wisdom, love, truth, &c.; which will keep and guide the enquiring child of God, and lead him to tread in the footsteps of the flock. The eight principal men I understand to be the writers of the New Testament: Matthew, Mark, Luke, and John; Paul, Peter, James, and Jude; who bear testimony of Jesus Christ. Their testimony is what we are to raise against the Assyrian man of sin, missionary priestcraft, &c. So the weapons of warfare are not carnal, but mighty through God to the pulling down of strongholds.

And last of all, I will refer Mr. Holcombe to the first and second articles of the abstract of principles upon which all Old School Baptist churches and Associations are constituted. We believe in one only true and living God, who is infinite in wisdom, power and goodness; without beginning of days or end of time; with whom is neither variableness, nor shadow of turning; that there are three that bare record in heaven, the Father, the Son, and Holy Ghost; these three are one, equal, coequal, co-essential, and co-eternal. We believe the scriptures of the Old and New Testaments are the word of God, and the only rule of faith and practice.

A word of exhortation to Old School Baptists, who are yet lingering in the plains of Babylon, and I close. Come out of her, my people; escape for your life; look not behind thee, neither stay thou in all the plains, (of Babylon,) but flee to the mountains, least thou be consumed; gird on the whole armor of God, and rally around the standard of king Jesus; let no man's heart fail him, but grasp his sword and rush to the battle against the enemies of the cross; and let him fight the good fight of faith, and you shall come off more than conquerors through him that loved us. Grace be unto you, and peace be multiplied. Amen.

VACHAL D. WHATLEY.

FOR THE PRIMITIVE BAPTIST.

Chambers county, Alabama,
Dec. 30th, 1838

Dear brother Bennett: I fear you think hard of me. I have been taking your paper for two years lacking some months, and know not whether you have received any pay. I therefore enclose $2 to you, and wish you to send me your paper till I have received as many numbers as I am entitled to for the money I send you; and as I esteem the paper highly for the principles it supports, in all probability if I should live I will forward you more money and continue to take your paper.

I could write lengthily, but it is unnecessary; it is generally known that divisions exist among the Baptists in this country, and such divisions are truly af-

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flicting to every lover of truth, or that esteem primitive principles.

I close by subscribing myself yours in gospel bonds. *JAMES GRAY.*

Tennessee, Jefferson county, }
Dec. 25th, 1838. }

DEAR BROTHER IN THE LORD: I embrace this opportunity to write you a few lines, to let you know that I have received my papers. I am well pleased with them. I wish you to send me six copies of the 14th number of the 3d volume,* having seen in it a piece on A valid Baptism; which pleased me so well I want to get the paper.

I am glad to hear that there are some old apostolic kind of Baptists in America, thanks be to God for his divine protection in taking care of his gospel and church. There is no doubt but God will carry on his work over the head of all opposition. I will try to give more information at a future time.

I close my letter by subscribing myself your unworthy brother in the Lord.

—— *PLEASANT A. WITT.*

*We are unable to comply with this request; as we have distributed all our surplus numbers.

TO EDITORS PRIMITIVE BAPTIST.

Halifax county, Virginia, }
Jan. 2nd, 1839. }

DEAR BRETHREN IN CHRIST: We are but a feeble band of followers of the lowly Jesus, in this part of God's vineyard; and have to meet with opposition from many who profess to be disciples of Christ, but speak a language different from the Primitive saints. Their language is, do and live; the more money the more preaching. But we, as a church, feel our poverty and cannot give the price they ask for their preaching; say three hundred dollars a year. We understand from scripture that, the poor have the gospel preached to them; and Christ said to his apostles, freely ye have received, freely give. We have the labor of our pastor, and two licensed brethren to labor in the field alone; but God who stood by David when he fought against the uncircumcised philistines, we hope will stand by them.

Cannot some of our Old School brethren come to our assistance and preach to us, as as they go to or return from the meeting appointed by Elder S. I. Chandler, at Flat River meeting house, Person county?

Our church, to wit, Mount Zion, is situated in the south-east corner of Halifax county, and on the frontiers of Arminianism. If any of our brethren in the ministry can come and see us, we would receive them thankfully.

Signed in behalf of the church.

DRURY LEAT.

Fowlton, Decatur county, Ga. }
Dec. 31st, 1838. }

DEAR BROTHER BENNETT: Happening to see a No., perhaps the 21st No. of the 3rd Vol. of the Primitive Baptist, which struck my attention, facts seemed to be there disclosed, that I think are of great importance to me and the country I live in. I have thought that perhaps I might be, if a Baptist at all, (I mean a Christian,) one of the Old School; and on seeing your paper I became more convinced that it was so.

Knowing of no agency of yours in this section, or near where I live, I have thought proper to address you in this way; wishing to see your paper widely circulated through every section of the country. Some I see among us of our order, (though I feel glad there are but few,) that seem to to be carried away with the new schemes of the day. For the purpose of giving my small influence for a good cause, if you will send me six copies of the "Primitive Baptist," I will in return send you five dollars, which I believe are your terms for one year. *DANIEL O'NEEL.*

AGENTS,

FOR THE PRIMITIVE BAPTIST.

NORTH CAROLINA.—J. Biggs, Sen. *Williamston* R. M. G. Moore, *Germanton.* W. W. Mizell, *Plymouth.* Jacob Swindell, *Washington.* James Southerland, *Warrenton.* Alfred Partin, *Raleigh.* Charles Mason, *Roxboro'.* James Wilder, *Anderson's Store.* Benj. Bynum, *Speight's Bridge.* H. Avera, *Averasboro'.* Parham Pucket, Richlands. John H. Keneday, *Chalk Level.* Burwell Temple, *Wake county.* Obadiah Sowell, *Rogers' P. O.* Geo. W. McNeely, *Leaksville.* David J. Mott, *Long Creek Bridge.* Ely Holland, *Smithfield.* James Dobson, *Sarecta.* Stephen Rogers, *Holly Spring.* James H. Sasser, *Waynesboro'.* John Fruit, *Sandy Creek.* L. B. Bennett, *Heathville.* Jas. P. Daniel, *Stantonsburg.* Willis L. Gooch, *Buffalo Hill.* Alfred Ellis, *Strabane.* Cor's Canaday, *Carterettsville.* William Welch, *Abbott's Creek.* J. Lamb, *Camden C. H.*

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WISCONSIN TER.—M. W. Darnall, *Blue River.*

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David Cuthrel,	1	Barnet Idol,	2
James Gray,	2	James Beeman,	1
Elias O. Hawthorn,	5	Jeremiah Dunn,	1

TERMS.

The Primitive Baptist is published on the second and fourth Saturdays in each month, at *One Dollar* per year, (or 24 numbers) payable on receipt of the first number. Five Dollars will pay for six copies subscribed for by any one person. Papers will be sent to subscribers until we are notified to stop them, unless otherwise directed at the time of subscribing. Current Bank Notes where subscribers reside will be received in payment. Money sent to us by mail is at our risk. Communications must be *post paid*, and addressed to "Editors Primitive Baptist."

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THE PRIMITIVE BAPTIST.

EDITED BY PRIMITIVE (OR OLD SCHOOL) BAPTIST MINISTERS AND LAITY.

Printed and Published by George Howard,

TARBOROUGH, NORTH CAROLINA,

"Come out of Her, my People."

No. 4. SATURDAY, FEBRUARY 23, 1839. VOL. 4.

COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

Thomaston, Upson county, Ga.
Dec. 26th, 1838.

DEAR BROTHER BENNETT: I address you these few lines for the purpose of obtaining a few more copies of your despised paper, the Primitive Baptist, viz: for the ensuing year. I say despised, because there are some about here that say they would not give it house room, while others say they would not read it.

Now, I know not the reason for their protesting so profoundly against it, unless they are proselytes in error and so taught to withstand the truth; their teachers knowing it is calculated to infuse knowledge, divulge the truth, and expose error; by which means their human-invented, money-making, religious-speculating schemes might be discovered. One reason I would give for my thus writing is, when these new schemers were sending far and wide their mighty works through several periodicals, I heard no complaint; but as soon as the Primitive Baptist paper made its appearance, periodicals are, and have been, protested against. We are all forewarned that the time will come when sound doctrine will not be endured, &c.

Yours as ever. *WM. TRICE.*

FOR THE PRIMITIVE BAPTIST.

Alabama, Russell county,
Jan. 11th, 1839.

DEAR BROTHER BENNETT: A few of the numbers of the Primitive Baptist have raeched our section of country, and are read with much interest particularly by myself; for they contain the doctrine of the scriptures, so far as I am a judge of scripture. And believing in the good old way, I want you to send me six copies for the present year only, and I will comply with the terms in the paper.

Nothing more at present, but remain your affectionate brother in the Lord.

JAMES HAY.

FOR THE PRIMITIVE BAPTIST.

Georgia, Jones county,
Dec. 15th, 1838.

BROTHER BENNETT: I have been a subscriber for your little periodical, the Primitive Baptist, and have received it tolerably regular up to this time; and am so well pleased with its contents and the principle it advocates, being as I believe the truth, I am therefore resolved on having it continued. Not only I am pleased, but all those in my neighborhood who have been taking it, have requested me to write on for them, requesting you to continue theirs also. You will therefore, please forward on the ensuing volume to the undersigned names.

As ever, your unworthy brother in the bonds of the gospel.

T. J. BAZEMORE.

FOR THE PRIMITIVE BAPTIST.

Chesnut Grove, Upson county, Ga.
Dec. 26th; 1838.

BROTHER BENNETT: I have a few more subscribers that wish to take your paper, the Primitive Baptist. You will find their names in a list below. Your paper is esteemed by some, and hated by others.

Brother Bennett, I was at one of the

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missionary meetings not long since, and I heard one of the mission preachers say in his preaching, that the gospel never did go by persecution; and went on and tried to prove it by scripture.

May the Lord support you and all who are contending for the good old way. Farewell. *R. B. MANN.*

THE PRIMITIVE BAPTIST.

SATURDAY, FEBRUARY 23, 1839.

Fauquier county, Va. Jan. 10th, 1839.

DEAR SIR: As you are disposed to continue publishing the communications from the numerous brethren, whose hearts seem stirred within them to set forth the things pertaining to the kingdom of our glorious Lord God, I hope it may not be a losing business to you. And as I learn you are not a professor of Christ, and thereby judge you have no evidence that he is formed in your heart the hope of glory, I would be pleased (if it is the will of God,) that while you are perusing the various communications sent you for publication, from such as know the truth as it is in Jesus, that your heart may be opened to receive the truth in the love of it. Then, methinks, you would have a stimulus in what you are engaged in, that would make your business more delightful. And may the ministers and laity who may superintend the editorial matter, be under the influence of a right spirit, and your paper continue to be as acceptable to the Lord's people as it has heretofore been. Respectfully yours.

ELIJAH HANSBROUGH.

Mr. George Howard.

We tender our acknowledgments to Elder Hansbrough, for the kind and friendly wishes expressed in the above letter; and trust that, with the assistance of Elder Lawrence, Elder Biggs, and other Old School Baptists, we still shall be enabled to make the Primitive Baptist acceptable to its numerous patrons. *GEO. HOWARD, Publisher.*

TO EDITORS PRIMITIVE BAPTIST.

Edgecombe county, N. C. Feb. 1839.

BROTHER EDITORS: I have heard that some of my beloved brethren, whom I as highly esteem as any brethren between sky and earth, have their objections to some of my words or ideas on the tares, or two seeds; which were published in the 20th No. 3d vol. Primitive Baptist. And a certain brother told me this, in whom I have the utmost confidence, and desired that I should give an explanation on part of what I had written on these subjects, for their satisfaction; which I am every ready to do to my brethren in all cases and under all circumstances, if convenient, without delay at any time when apprised of my defects. And I will thank my brethren to have a watchful care over me and my writings at all times, as I am getting old and my memory is failing me.

This piece is humbly dedicated to my Old School brethren, who may have objections to any of my ideas written on the tares and two seeds, for their perusal; as an explanation to their objections, so far as they have been heard by me, for their satisfaction, and I hope it will prove so to them; and as an additional answer to my beloved Josiah Fort's letter on the two seeds, connected with what I have already written to him on these subjects; which he will please accept as a proof of my lasting love to him, and willingness to serve him at all times; or any other brother of the Old School order, when convenient for me to write.

This piece is not intended as a matter of controversy between me and any Old School Baptist in the universe; but as an explanation of my ideas, for the satisfaction of those brethren who have objected and may hereafter object to them on the tares and two seeds, as I consider controversy between Old School brethren of the most destructive tendency, and should not be published by any periodical whatever, as it genders strife and party spirit.

To the publisher I will say, dear friend, to you, as I have said before, I stand indebted for the publication of most of my writings; whether good or bad, time has and time will reveal. The generations that follow us will not possess our prejudices, in their calmness and observation of events; my writings are submitted to inspection by them, at whose bar they stand or fall as to this world. And I do humbly hope you never will admit into the colums of the Primitive Baptist, any controversy between Old School Baptists, on any subject whatever, being contrary to the design of the paper; which the prospectus and my following piece will show, which read to keep your memory refreshed, as your guide. Publish the letters and information from all quarters of the Union, and the writings that accord with the prospectus, and not let its columns be open for controversy; because this controversy has

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made a division of sects, and division among the Baptists; and it will make again a division among the Old School Baptists, if I am a judge, if persisted in. Controversy on abstruse points genders strife, cools the love and respect of brethren, hinders their usefulness to one another, weakens the bands of fellowship, dissolves union, makes brethren distant and shy of each other; and this because they cannot lend, borrow, nor change eyes with each other. Remember, every man must see out of his own eyes and he cannot borrow his brother's, but see only out of those God has given him. And shall you fall out with a brother, because he cannot see out of your eyes? Why you might as well fall out with men because they cannot all see alike through the same pair of spectacles. Recollect, there are babes, children, young men, and old men in the church of God; and although they all have their eyes, yet there is a great difference in their strength of mental sight. So then, let the younger submit to the elder, as the scripture has said, and let there be no controversy, no strife, in the Primitive Baptist, between Old School brethren. It never was its design—the prospectus should be your polar star.

And further, George, I am the more induced to charge you to do this, which you know has been my opinion all along and my advice I hope you will not take amiss, as it is from the best intention to the promotion of our paper. I call it ours, as I feel deeply interested in its welfare and perpetuation, and acceptance to Old School brethren throughout the States and world; for it will live and anxiously be read, when we are dead and gone.

And dear brethren, I feel and have always felt since being a minister of God's gospel, since I understood church discipline, independent in my writings and preaching; as not accountable for my religious opinions to any pope, bishop, presbytery, council, synod, Association, State or individual; but to the church of which I am a member. And whenever summoned by her to give an account for my moral character or doctrine, at her bar will I appear with all reverence, humility, and submission; believing by the Book that she is the only power on earth that has a right and authority to take cognizance of my religious opinions; or in other words, the doctrine I preach. And that Christ has delegated this power to every individual church, and that she has no right nor can she give this power to the State or any individual whatever, without being amenable to Christ her head. And as for churches calling helps to aid them, they have no right so to do; no more than a judge appointed by the State has to call other individuals to help him decide a law case—the sovereign State has vested him with full power to try the case, and he cannot give that power to another individual or individuals. Even so a sovereign Christ has given power to his individual churches, to judge according to his laws all cases arising in that particular church community; and her decision is final, from which there is no appeal. Tell it to the church—if he neglect to hear the church. Read Revelations, on the seven churches of Asia, and see them separately charged, &c. &c. Yet I have ever paid due respect to the feelings of my brethren and their views of things, and so have ordered my life for thirty-seven years, that I have never had but two brethren say, brother Lawrence you have hurt my feelings. One of them I paid a debt twice and had wrote it down, and because I would not pay him the third time I hurt his feelings; so let it be. The other was a missionary Baptist, and that is easy accounted for. Howbeit, I may have hurt others, but they have never let me know it, which it was their duty to do.

But although I do not hold myself accountable to the Kehukee Association, nor to any individual preacher in it or out of it, for any scripture opinion that I may advance in writing or preaching, or all others in the universe, nor to the State of which I am a member, nor to the United States neither, save to the church to which I belong; yet the feelings of my brethren are precious to me, and I hold them in high esteem for they occupy a high seat in my affections; and only for their feelings of love to me and jealousy towards me, for their satisfaction and not from any accountability to them farther than Christian love, I shall endeavor to explain my meaning on their objections to the parts of my writing on the two seeds, or at least what I have understood was their objectionable parts.

And before I set out to give them satisfaction I will say, there may be many Old School Baptists like them, dissatisfied about my ideas and words in that piece throughout the United States; if so, I hold their feelings dear to me, and hope they

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will look for and study this piece well for their satisfaction.

And further, the reasons that I do not hold myself accountable to any man or set of men in church or State, save the church to which I belong, are, first: I verily believe that every man in the world has a right to his private judgment in matters of religion, and that he ought not, nor cannot, surrender it to society or any man or set of men on earth, if he could; but he cannot. For although he should attempt it, yet his private judgment still dwells with him, as a God-given right that no man can take from him by coercion or fraud. And should I attempt to surrender my private judgment in matters of my conscience and religion to any man or set of men, I should abuse the gift of my maker and play the hypocrite with men.

2nd. I believe that religion is the voluntary offering of the heart and ourselves to God, and that religion is entirely a thing between man and his creator; and not between man and man, or between man and society of any kind, but by his own free consent; and that no worship paid to God by force or fraud is acceptable to him; and that all homage paid to God must be according to the dictates of a man's own conscience, or else that man plays the hypocrite with his God in presenting an offering to him, which he does not in his conscience think right, and is required by God of him as well in preaching doctrine as any thing else. Witness the prophets and apostles, and Peter standing before the magistrates of Jerusalem; read what he says, Acts, 4. 20: For we cannot but speak the things which we have seen and heard. Read the chapter.

3rd. I believe that all men should exercise their own judgments, and go to heaven in that road they think the most direct and safest, and preach and pray in their own way, as the word and their own conscience may dictate to them; and if they miss, let them bear the blame. And that any man may be religious in his own way, and that he may not be religious in any way, and is then only accountable to his God. So then I leave the religion of every man to the reason and conviction of his own conscience, and I say it is a God-given right for him to exercise according to the dictates of h s own conscience, and that no man has a right to force him otherwise; because the opinion of every man depends on the evidence before him, or meditation thereon by his own mind, and cannot of course follow the dictates of men of higher minds, or other men's opinions, without conviction that it is right. For surely it is the duty of every man to render homage to his maker, yet it cannot be the duty of any man to pay that duty to his maker he does not think his maker requires of him, and to be acceptable to his God.

4th. I believe religion to be entirely free and exempt from all civil and religious society, or any legislative body on earth, except to the church to which such a man has voluntarily and of free consent given himself a member of that society; and that no man ought to suffer any man or set of men to overleap the metes and bounds on his rights set forth by the Constitution of the States and the holy scriptures, so far as he can help it. And any preacher, or society, or State ruler, that makes such an encroachment on his liberty of conscience, go far beyond their commission from God or man, having no authority from the Constitution or scriptures over consciences, and are tyrants. Give an inch and take an ell. Keep Congress and the State Legislators to the text book of the Constitutions, and the church to the New Testament, and many a Sampson lock will be shorn off, many will hold empty purses.

Now, my dear brethren, I have given you my creed as to church and State power in matters of religion in miniature. And now I will give you my creed as to my religious opinions in doctrine for your inspection, and then come to your objections in argument by scripture proof on the two seeds, &c.

And first, I believe in the self-existence of a God, eternal, immutable, all-powerful, all-wise, holy, just and true, &c. &c.

2nd. I believe there never was, is not now, nor never will be, any God but a three-one God; Father, Word, and Holy Ghost. And that the Father in six days created the heavens and the earth, and rested the seventh day from all his work. And that he has not since then winged a fly, nor created a spire of grass. What say you to this?

3rd. I believe the Word took our nature on him and then, and not until then, became Son of God; and that he was born for us, he lived for us, died for us, rose for us, ascended for us, and now maketh intercession for us; and that he will come from heaven to take us to himself. And

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that when he died on the cross he finished and completed his work of salvation and plan of redemption in all its parts, as complete as the Father did his in the work of creation. And that now the Son of God resteth from his work.

4th. I believe the Holy Ghost commenced his work on Abel, and has been carrying it on until now; and that he will continue to carry it on to prepare, regenerate, and qualify all God's foreknown, forebeloved, forechosen, forepredestinated, foreappointed, foreordained, and forepurposed people to salvation, to the end of the world. And that if there were as many devils in hell as grains of sand in the whole globe, and as many infidels as there are leaves on all the trees in the world, that every one of God's beloved, elect people, shall and will, in spite of all their powers, be saved in the Lord with an everlasting salvation. And then he will rest from his work, when he shall have finished renewing the mind of the last elect person, and quickened and purified their bodies, and changed them as he did that of Enoch, Elijah, and Christ, from mortal to immortal.

5th. I believe these three persons, Father, Word, and Holy Ghost, make a God; and without these three there is no such a being as a God. And that it takes these three to make one God, and not three Gods. And that neither of them is God without the unity of the three. What say you to this?

6th. I believe this three-one God. in unity and trinity, foreknew and foresaw from the date of his own self-existence, all mankind individually and particularly, with all cases, all circumstances, and all conditions, all sins and all works of righteousness, ever to be done by any man from Adam to the end of the world And that the fall of man stood present before him, yet he determined to create him after the council of his own will and in his own image, fall or not fall. And that by virtue of this foreknowledge he foresaw the fall of man, and that he would need a Saviour and Redeemer. And thus by his foreknowledge of this sad event, foreknew, and forechose, and foreordained, and foreappointed, and foreswore before the foundation of the world, that Jesus Christ, the Word and his Son, should be the only Saviour, Redeemer, aud High Priest of the whole church of God, from Adam to the end of the world, and no other.

7th, I believe God foresaw before the creation of the world, this fallen mass of man in his fallen state, corrupt, lost, and dead, in trespasses and sins, condemned and in a damnable state by the fall of the first man he purposed to make; and yet with this foresight he made him in his own image, he made them male and female, notwithstanding he foreknew thousands by the fall and their own sins would be damned to all eternity. Yet out of this fallen, lost, and corrupt mass of human beings, he foreknew, foresaw, and foreloved, and forechose, forepredestinated, foreappointed, foreordained, and foreswore, and foregave them grace in Christ, and foreprepared a kingdom for them, and wrote down every individual's name in the Lamb's book of life, that he loved and that it was his will should be saved; and gave them to his Son, to redeem them and raise them up at the last day, and present them without fault, spot, or wrinkle at the last day before his throne, washed in his blood and clothed in his righteousness. And that all the rest will be damned—whoever they may be I know not; but God foreknew, now knows, and they will hereafter know. So then it is not of him that willeth, but of God that sheweth mercy; not of the clay, but the will of the potter; not of works, but of grace, that he might make known the riches of his grace on the vessels of mercy, which he has aforeprepared unto glory—afore in his choice, afore in his predestination, afore in his appointment, afore in his ordination to eternal life, before the foundation of the world. How do you like this?

8th. I believe God purposed in eternity to save and to do all things for his elect people, in time and after time; all things that will be done for them to their final and eternal salvation and glorification, both in provision, in time and after time, to their eternal happiness; all things final & immutable, decreed and settled by the trinity, from which there will not, nor cannot, be no alteration nor change by the three-one God.

9th. I believe in the total depravity of man, and his utter inability to help himself unaided by the Spirit of God, by all the works he can do on earth.

10th. I believe the Holy Ghost will call effectually, powerfully, and irresistibly, all God's chosen and predestinated people to the knowledge of the truth; and that they cannot resist the call, let them do any thing and every thing they can to oppose his work of grace on their hearts. But that he by his almighty power will carry on the work to

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their perfect salvation in time and eternity. How do you like this?

11th. I believe there is not under heaven nor earth, no other thing that can cleanse a sinner from his sins, but the blood of Jesus Christ applied to his conscience by the Spirit of God. And no other possible justification of a sinner in the sight of God, but by the obedience of Jesus Christ to the law of God.

12th. I believe that nothing but grape wine should be administered in the Lord's Supper, and that one loaf of bread should be used, and not two.

13th. I believe all professors of religion should maintain good works, as far as the flesh, devil, and world will let them; as proof of a living faith, as a means to increase brotherly love, as a benefit to their brethren, as an honor to the cause they have espoused, and as lights to the world, their families, and church of God; as bringing glory to their heavenly Father, &c. &c.

Thus, brethren, I have given you a scrap of my religious opinions, and scarcely a scrap it is; however you may like it you must take it, better for worse, for it is my faith with my whole heart's belief, as far as it goes.

We will now come to what I have understood were your objections to the words and phrases I used in writing on the two seeds, &c. and try to find out by the Book who is wrong, you or I. And surely as that former piece states, I have a right and the best right to explain my meaning on any words I use. This I presume you will not deny, for words were made for use and there is no harm in using them, but harm in wrong applying them. So let me explain my own meaning and application of the words I used, and see whether that will satisfy you that I was right in the application to which these words were intended by me.

And first, that piece was intended as a public letter to my beloved Josiah Fort, in answer to one he wrote me, and to settle the difficulty in the churches in Tennessee on Parkerism if I could. And I cannot as yet see why nor wherefore you should have taken exceptions to that which was written to another man, unless it was your love towards me and jealousy over me. For this I say, no man is a judge of his own writings, and that a man may write himself down when all the world cannot do it. So accept of my thanks for your criticism on my writings. I regard it as a token of your love.

The objectionable parts as understood, are in vol. 3, No. 20, page 309, as follows:

"Matthew, 13. 38: But the tares are the children of the wicked one. Then of course, the tares are the thy seed; for if children, then the seed of the serpent. Now the question arises again: are, or are not, all mankind the children of the wicked one, by the fall of Adam, by their first birth? Say. I say they are, as I have shown above. I ask, has God any children by their first birth—I mean their natural birth? Why you must answer, no; for God has all his children by their second birth, born of the Word and Spirit of God, and thus they become his children and not before; thus born of the water, (which means a natural birth,) and then of the Spirit, this makes them children of God; nor are they so before, in any sense of that word. Then I put it down, that all mankind by nature and practice, are the children of the wicked one; and may thus be accounted in the text the serpent's seed, or thy seed; and that God has not a child among all the millions of the world, until born of his Spirit. What say you to this? Again: I put it down that you may not forget it, that all mankind as they come into this world, are the serpent's seed, and leave it here.

"Then the sum of all is, God makes saints out of sinners, righteous men out of wicked ones, and makes his children out of the devil's children; by being born of his Spirit, or created in Christ Jesus unto good works. And thus the good seed are the children of the kingdom; and the remainder are the tares, or children of the wicked one, left to be burnt."

The above quotation from the Primitive, contains all the objectionable parts that have yet come to hand, although there may be some who have objections to other parts. Without further remarks on my creeds, or in self claims, I now come to argument by the Book on the above quotation, and think I can comprehend all your objections under three general points: First, I have asserted that God makes all his children out of the devil's children. 2nd. I have asserted that God has no child among all the millions of the world until born again. 3rd. And that no man is a child of God until born again, in no sense of that word. This last I think is the bugbear. Knowing, brethren, you have been professors for years and are wise men, men well skilled in the scriptures and the doctrine of Old School Baptists, I shall be the more short in my explanation, as thinking a word to the wise is enough.

Then on the first point: God makes all his children out of the devil's children. And I might as well take in the second point as they are so nearly allied to each other, and as the proof of the one point will confirm the other: That God has no children among all the millions of the

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world, until born again. These two points I believed when I wrote them, and I now believe them with all my heart, whether you do or not. And I will give you a few of my reasons for so doing, but shall not cite chapter and verse, because you are well skilled in scripture and will know them as soon as mentioned. Shapen in iniquity, and in sin did my mother conceive me. Go astray from the womb, speaking lies. By the offence of one, (Adam is meant.) judgment came upon all men to condemnation. By one man sin entered into the world and death by sin, so death passed, &c. By one man's disobedience many were made sinners. None good, no, not one; all gone out of the way. We (saints) were children of wrath by nature, even as others; (that is, such as had never been made saints, or children of God, or never will.) All clay of the same lump, and it is God the potter's hand that maketh one man to honor and another to dishonor; one a vessel of mercy and another part of the clay left to be a vessel of wrath fitted for destruction. All is owing to the hands of the potter that maketh the difference, and not a difference in the clay. Hence them he foreknew he predestinated to a conformity to his Son. Then they that he foreknew and predestinated were not in the clay conformed to his Son's image, so in the clay or first birth they were not children; for God foresaw they needed, in order to make them his children, a conformity to the image of his Son. Then he passed the act of unchangeable predestination, that they should be conformed to his Son, with every provision to effect it. And this conformity takes place in regeneration, and thus they are made his children, or like his Son. And they are not his children before, but the devil's children.

Again: Chosen us in him before the foundation of the world, that we should be holy and without blame, &c. So then when he made his choice before the world began, he saw his chosen unholy and full of blame, (in nature aud practice, and without love to him;) yet he chose them lying in the common mass, dead in trespasses and sins, without hope and a God in the world. Yet this foresight of their unholiness and blame did not hinder his choice of them, to fulfil his own purpose in making them holy, without blame, and in love, before him the chooser.

Again: Elect according to the foreknowledge of God the Father, through sanctification of the Spirit unto obedience and the sprinkling of the blood of Jesus Christ—(Peter.) Here we have in this verse the whole matter before us. God's foreknowledge of man's uncleanness, needing sanctification of the Spirit, obedience, and the sprinkling of the blood of Jesus. And under a foresight of all man's uncleanness God's election took place, of all the objects of his love; so then, foreknown of God; secondly, beloved of God; thirdly, chosen of God, through sanctification of the Spirit, which the act of God in regeneration does, to cleanse them unto obedience; and lastly, the sprinkling of the blood of Jesus. This comprehends both cause and effect of cause; and thus born again and become the children of God out of the devil's children; and not so before is any man in the world, but all are children of the devil.

Now I choose one more case from scripture to clear all this doctrine, that is, the case of Jacob and Esau: For the children being not yet born, neither having done any good or evil, that the purpose of God, according to election might stand, not of works, but of him that calleth—as it is written, Jacob have I loved, but Esau have I hated. Read 9th chapter of Romans. Now the above case of Jacob and Esau, and of Isaac and Ishmael, were quoted from the Old Testament in support of the doctrine of God's election of his people to everlasting salvation, by Paul; and as similar cases to show that God's election of his people to everlasting life was not dependent on the works of any man, good or bad, but wholly based on his purpose; and that God's purpose was the basis, and foundation, and pedestal, on which God's election rested, and not on the works of man, good or bad. For these two children, Jacob and Esau, were both children of one Father and of one mother. Now let me ask you, whether the one was good seed in the loins of Issac, and the other bad? or, in other words, whether one of these children in their nature was better than the other? If you say no, you will say the truth; if you say yes, the scripture says they had neither done any good or evil. Then God's choice of Jacob had no respect to works, so his choice of sinners in Christ to salvation before the foundation of the world, had no respect to works done, nor foreseen to be done by them; but their election is based on the purpose of God, and not works, but of him that calleth.

So then he called Jacob to be heir of the

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promises that he had made to Abraham; he called him to be heir of the land of Canaan; he called him to receive the law, the service of God, and promises; but left Esau without a call to these things. So in God's system of grace without works, he calleth some sinners by his Spirit from darkness to light, from death to life, from condemnation to justification, from being children of the devil to be children of the living God, heirs and joint heirs with Christ, and to eternal glorification in heaven; and the rest he leaves uncalled, Esau-like, to have no part nor lot in these great matters.

And thus salvation is based on the great foundation of God's purpose, election, calling, justification; which finishing stroke of God's eternal purpose is regeneration & final and eternal glorification, to an inheritance incorruptible and a crown that fadeth not away, reserved in heaven for all his purposed, chosen, and predestinated children; who are and shall be kept by the power of God thro' faith unto eternal salvation, thro' all trials, storms and tempests whatever.

These few reasons, dear brethren, I have given you out of the thousands I could give, for your satisfaction of my faith. So then I put it down again as my faith, that all men come into the world sinners and are equally depraved by nature, Jacob as well as Esau, Isaac as well as Ishmael; and that the grace of God only maketh the difference as respects salvation, or children, of God and devil; and that God has no children without being born again—I mean actual children, that can be called so personally by the church of God, or claim the right to call himself a child of God, without he is born of God, and then he has the witness in himself, bearing witness with his spirit he is a child of God, and not before. I hope this you will understand—meditate upon and compare with the Book.

I will now come to the third point proposed, as I consider it the bugbear of all your objections, and drive it from before your sight if I can. 3rd. Here it is: And that no man is a child of God until born again, in no sense of that word.

I say no man is an actual child of God until he is born again. What say you? If you say no, why then we agree; but if you say God has a child or children before they are born again, why then we come to argument on this point. And this I understand is the point of your objections, that God has children before they are born again. Will you say, or will you not say, that any man from Abel to this day, is an actual child of God before he is born again? If you say God has children before they are born again, then the argument will stand thus: What kind of children are they which are unborn? To which I answer on your side, as you may think: first, God has predestinated children to adoption; secondly, he has promised children; thirdly, he has children conceived in the womb yet not born; and those born of his Spirit. These four kinds of children will comprehend all sorts of God's children, whether foreknown children, elect children, or any else besides.

First then, we will begin with God's predestinated children, which you will find in Ephesians, 1. 5: Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will. Then it follows of course, that these were foreknown children, or else they could not have been predestinated. The act of predestination is an act of foreknown or present knowledge, you must admit; secondly, they must be chosen or elect children, or else they would not have been predestinated to the adoption of children. Then it follows that God has a set of children by predestinated adoption; agreed, but who are they, and where are they? You will say they are known to God; agreed—and although these are the same children that are born again, and none but they, yet these are not born children, but predestinated children which shall hereafter be born again. So then when you speak of predestinated children, speak of them as such; and when you speak of born children, speak of them as such; for the one may be called a non-existing, only in the mind and purpose of God; the other, a fulfilled purpose of mind and an existing child.

Then one question here: Is a predestinated child a born child? You are forced to say, no; yet he shall be born—agreed, but he is not a born child as yet. And for proof of this position we will refer to the text: To the adoption of children—a Jewish and Roman practice of old time, to which simile the apostle Paul had reference in this verse. On adoption I will be as short as I well can. The daughter of Pharaoh adopted Moses for her son, altho' he was not by birth her son; this proves what I have written all along, God makes

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his children out of the devil's children. Mordecai adopted Esther. God adopts the children of Israel. Romans, 9. 4—Galatians, 4. 6: And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

This may suffice from the Book to prove there was a practice well known to Paul, as adoption. This text, because ye are sons, has been mentioned to prove God has children before they are born again. I beg such to notice how it reads; it does not read as you would have it mean: because ye were sons, in the past tense, looking back; nor does it say, because ye shall be sons, looking forward, in the future tense; but are, in the present tense—are sons, not were nor shall be sons. So this text belongs to me, to prove God has actual children, as well as predestinated children, which I admit.

I will give you my views on adoption, as short as I can. Adoption is that act of a rich lady or rich man, that has no child; but sees one he or she takes a liking to, and has a desire to make a son or daughter of, although it be a strange child of another family, to heir their property; as did Pharaoh's daughter to Moses, an outcast; as did the Romans to poor fatherless and outcast children, often to educate them and heir their property by law, and as we do to legitimate them, or make them lawful children. Now then this man must know the child, so God foreknew sinners; second, this man must purpose to make this strange child his child by the law of adoption, so God must purpose to adopt sinners, the devil's children, these strange children to be his children; for if they were his own children by their first birth, he could not adopt them by the law of adoption, for they would then in that case have been heirs or children without adoption. So you see this proves what I have said all along, that God makes his children out of the devil's children. Then here see in adoption a knowledge of the child; second, a choice or election of the child; third, see a purpose, or determination, or predestination, to make this poor child his child or heir. Now let me ask you this question: Is this seen child, this choice child, this predestinated child—say, is he a child and heir of this man's estate, or not, before the act of adoption takes place according to law? For this act of adoption, spiritually speaking, is being born again. Now must you not say, he was not this man's child nor heir until the act of adoption took place.

Thus I have laid this matter before you in my short way. Then here is a foreknown child, here is a beloved and elected child, and here is a predestinated child to adoption—in all this I agree, yet if I say he is not a child you will stare. I say he is not a born child, and I prove it this way by Paul: If a child, (that is, a born child,) then an heir and joint heir with Christ. One question here: Can an unbegotten child be an heir? If a child then an heir, if not an heir then no child, so vice versa. Is a non-existing, a child or not? Say.

Leaving the above and coming to the second kind of God's children, and that is, God's promised children. And on this point I need only cite you two verses. Isaac was a child of promise, Christ was a child of promise. And we, brethren, are the children of the promise as Isaac was. These may suffice, with a hundred that might be given you, as God's promised children to Christ and his church, throughout the Old Testament so full to this point, on which I know you will not nor cannot object, that God has promised children. But who are they, and what are they? All well known to God. Agreed. Having this seal, the Lord knoweth them that are his. Agreed. But are they born children? No; but they shall be born. Agreed. Now come hither, look northward, southward, westward, eastward, &c. all this land will I give thy seed for an everlasting possession—if thou canst count the stars of heaven or the sand of the sea, so shall thy seed be—and kings shall come out of thy loins.

Now, brethren, here stand before us millions of Jews by God's promise, and it was surely his will and purpose to make the seed of Abraham such. Acts, 7. 5. Yet he promised that he would give it to him for a possession and to his seed after him, when as yet he had no child. (Mark that word, no child.) Now a question here: Was Isaac a child before he was born? Yes, you will say, he was a promised child. Agreed. How then comes Paul to say, while as yet he had no child? If a promised child is a child, he could not have said so. Then a promised child is no child, nor is a predestinated child a child; nor is seed as the stars, or sand, a child; nor was thy seed Isaac, nor all the millions of the seed afore promised as the stars, children before born. Then promised seed

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are not children, they must be begotten and born before a child or children. For although Abraham had in his loins seed as the stars for number, and that a promised seed too, yet Paul says he had no child; of course then he does not count seed children. Romans, 9. 9: For this is the word of promise, at this time will I come, and Sarah shall have a son. 8th verse: But the children of the promise are counted for the seed. Galatians, 4. 28: Now we, brethren, as Isaac was, are the children of promise. Isaac was a promised child, yet Abraham has no child. So Christ and the church has promised children, yet she has no children but promised children until they are born. At this time will I come, and Sarah shall have a son. Say, was he a son before that time, of his conception and birth? When born then a son actually, and not before.

Recollect in the laws of Moses, God commanded that if a man died childless, his brother should marry his widow and raise up children to his deceased brother; but there was one man who knew if he begat a child by his brother's widow, that that child would not be his; so he refused to give her seed and spilt it on the floor. Now say, whether this spilt seed was a child or not? I pause for you to think. I say it was not a child. For if the spiritous humor of man's body, which God has fitted for generation of our species, and is here called seed, be a child, then all bachelors are murderers of children; all that shed their seed in sleep are murderers of children, to a man. And this spiritous humor in man's body was the seed in the loins of Abraham, that begat Isaac; and so followed on to the thy seed shall be as the stars. And although there are no children without this seed, yet this seed is not children. The seed of the plant is one thing, and the plant another; and the earth, and heat, and moisture others. He that can receive it, let him receive it. So then, neither seed nor promised seed are children, until begotten and born. For will you call a seed a plant? No, sirs; for a plant may or may not spring from it, as the case may be, for want of moisture and heat, as the deadness of Sarah's womb; some defect in the seed, may be also; but God giveth to every seed its own body as it hath pleased him.

Here let me ask a question or two: Was Adam a man before God breathed in him the breath of life? No, sir, he was nothing but a formed lump of dust; but when he breathed into him the breath of life then and not until then, he became a living soul, and a man. There lies a dead man stretched out, died yesterday of the dropsy; is this breathless body a man, or not? I say not, for he is now while dead nothing, but like Adam in his original formed dust; he wants the re-union of spirit, soul and breath, to make this dead body a man. He that can understand, let him understand. There is seed, but it wants moisture and heat to give it life. Nor is it a plant until it has life, but seed only and not plant. So promised seed are not children, Paul being judge.

Thirdly, we come to God's children conceived in the womb, yet not born. And it is full sufficient for my purpose of your satisfaction, only to quote two scriptures on this head, knowing you are all wise men. Luke, 1. 31: And behold, thou shalt conceive in thy womb, and bring forth a son, and shall call his name Jesus. Here is a child in the womb, you will say—so let it be. 24th verse: And after those days his wife Elizabeth conceived, and hid herself five months, saying, &c. So you will say, here is a child in the womb—so let it be. However, I give you one more scripture, to put an end to all sides of the matter. Isaiah, 66. 8: Who hath heard such a thing? who hath seen such things? shall the earth (the church) be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children. Mark that word—as soon as Zion travailed, she brought forth her children—and not before. So she must first conceive, and then travail, and then come the children. Is this right, or not? Were they children in conception, or not? The text does not allow the expression, children, until she travailed, and the children born. And in this same sense I used that word, that no man is a child of God until he is born again; born not of the will, flesh or blood of men, but of the word of God, that liveth and abideth forever. And all the devils in hell and angels in heaven and men on earth combined together cannot give birth to such a child as this, nor is he a child until born.

We now will take up the conception of Jesus Christ. Was he the actual son of God before he was born of his mother? I say, no; for although he was a foreordained son and a long promised son, yet he was not a born son until Mary brought

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him forth. And thus the text saith: That holy thing which shall be born of thee, shall be called the son of God. Again, the text saith: Thou shalt conceive in thy womb, and bring forth a son. Luke, 1st chapter. Again: This day have I begotten thee. Again: When he bringeth the first begotten into the world. These texts show to me, Jesus Christ was not actually entitled to be called the Son of God, until he was born of his mother Mary. In his divine nature he is not son, but God; and no other God but he, a three-one God—the Christian's God in all ages. For if in his divine nature he be son, then he is not God; for one God cannot beget another God, for he who is begotten cannot be God, for to be a God he must be self-existing.

So then Jesus Christ is son of God in his human nature, and not in his divine; nor was he actually son of God until born of Mary. Was he son of God before he was conceived? I answer, no; except in the purpose, ordination, and determination of God, who speaketh of things by the mouth of prophets that should be as tho' they were. Was Jesus Christ a born child of God, when he was conceived by his mother Mary? I answer no, because conception is not born, nor born again, in no sense of that word. Born is a very different word from conception; conception means a child in embryo, but born, or born again, means a child brought forth in full perfection. Then conception is not a born child; in this sense of a born child I used that word, that no man is a child of God until born again, in no sense of that word; that is, the word born again was the design to apply the words no sense of that word to. Or, to make it plainer, a predestinated child, a promised child, a conceived child, is not an actual child, is not a born child; what say you to this? Then a predestinated child, a promised child, nor a conceived child, is not a born child in no sense of that word, born; for the word born is the finishing stroke, but predestination, promising, and conception of a chlld, are preparatory causes to produce the effect, born child, or born again—what say you to this? A born child is not a born child until he is born.

This I presume, brethren, you will understand, certainly as my meaning and application, in no sense of that word. The no sense of the word, was not intended to be applied to predestinated children, nor to promised children, nor to conceived children, but born children; which you may easy see by referring to my piece on the tares, that I was speaking of the children of the kingdom. And you will not deny that these meant church members, for Christ's kingdom is his church—deny this. So I leave the matter, hoping my explanation may give all satisfaction, as to my religious State creed, and religious creed, and explanation on the tares and two seeds, &c. &c.

I have a hundred other things to say to my brethren, but not now. I intend to write a general circular to all my Old School brethren throughout the United States, when I can get candles and leisure; but must acknowledge that, in my opinion, I have warred a good warfare against missions, and am willing to fight until death against such priestcraft and church traffic, as the new schemes of the day in all of their money-making projects, to the distress and division of the Baptist churches that never will be healed in time. So then gird on you every man his sword and do better than I have done, and I will praise God and not find fault with your best endeavors; for I was not brought up in an academy nor college, but raised to catching pikes, coons and opossums. Yet I am nothing; I neither go for honor nor purse. God has given me the gifts I possess, for the benefit of others; and I always have given it to them freely, as he gave them to me.

I shall now conclude with an anecdote. There was a white man by the name of Hillory Manning, he was a hell redemptioner by profession and doctrine; and there was a black man called Whitley's Joe, a Methodist preacher. It so happened that their appointments fell in at the same place. Joe gave Manning the preference, as he was a white man; and when Manning was done preaching, Joe got up to preach and said: here is old Hillory Manning, the meanest of all God's creation; and here is Whitley's old Joe, not much better.

JOSHUA LAWRENCE.

TO EDITORS PRIMITIVE BAPTIST.

Graves county, Kentucky,
Dec. 16th, 1838.

BROTHER BENNETT: I have never written any thing for the public in my life; but shall send this to you, and you may dispose of it as you please. I have been read-

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ing your paper for about eighteen months, and wish to continue to read it; but shall not flatter you or it, as some of your correspondents do, because I have learned so much of human nature, that I know that flattering men and giving praise to mortals is not profitable; neither does it comfort or console the poor oppressed dejected Christian, who is and has been, debased by having been exalted with pride and vain glory.

I am a soldier of the cross, (if I am not deceived,) and I have enlisted for during the war; and am determined not to desert, for I know that to be a crime worthy of death. And I often present myself before my Captain, and try to beg and beseech him not to pass me by or leave me and some of my poor crippled, sickly and almost exhausted comrades; for the siege has been so long and the enemy so cunning, yea, and so strong too, that our quarter masters have taken up arms and have gone into the battle, and left the poor soldier almost without rations. Yet our Captain is so kind to us, that once in a while he sends a Comforter to us who are in the rear; and when he comes, he fills his office to a jot and tittle. For though he has been a long time gone, when he comes, he knows just what ails us, just what we want, and tells us better things than we could possibly have anticipated. He informs us of the true state of the war, predicts its termination, gives us an account of the store at head quarters, and shows us the signature to our title to it. Then it is, that our feet and ancle bones receive strength, and we are enabled to rise up and march forward, and to give praise and glory to God.

We are also let, yea, conducted to the banqueting house; there we meet with our beloved Captain, and his banner over us is love. Here we eat, yea, and drink, and feel ourselves to be our beloved's and our beloved ours. It is at this feast, that we realize the variety of rich dainties contained in the gospel of peace; which ancient and modern writers have tried, but failed to describe. It is called a feast of fat things, a feast of wine on the lees, of fat things full of marrow, of wines on the lees well refined; and to heighten our joy on this occasion, this glorious occasion, the eye of faith is strengthened, so that the guest at this feast can look as from Pisgah's top, and view the promised land, even that consolating place called the New Jerusalem; those heavenly mansions, where the habitation of our Captain is, where we are assured that the wicked shall cease from troubling, and the weary shall be forever at rest.

Then, and not until then, will our warfare be ended. For, short of the banks of everlasting deliverance, the enemy will be harrassing, worrying, and besetting us; the world to allure, the devil to tempt, and the flesh to war against the Spirit; but God be thanked, that the victory is already won by Christ, our chief Captain, and guaranteed to us freely, without money or price, and that to all eternity. For we are not the keepers of our spiritual treasures, but our treasures are in Heaven, where neither moth nor rust doth corrupt, and where no thief can approach; yea, and our life is there also, hid with Christ in God; not hid so but that we know where it is, and in whom we trust; but hid from the devil and wicked men, yea, from all our enemies. Therefore, when the wicked rise up against us, and vent all their spite and venom, they fight as those who beat the air; for they know not where our life is, for it is hid from them and their hope against us are lost. For Solomon said, the hope of unjust men perisheth. He also sayeth, that the expectation of the wicked perisheth, and that their expectation shall be cut off; but our expectation shall not perish, nor be cut off; for the expectation of the righteous is from the Lord; therefore it doth and shall abide.

But we have rejoiced, and do rejoice, that our Lord is our righteousness, our strength, our confidence, and our expectation; he is to us (spiritually) a father, an elder brother, a husband, a king, a priest; and of all the most eminent physicians. He spares us as a father, fellowships us as brethren, loves us as a husband, rules over us as a king in righteousness, as a priest he atoned for us on Calvary, and now maketh intercession for us at the right hand of his Father and our Father; yea, consoling it is to us, poor imperfect mortals as we are, that if we sin we have an advocate with the Father, even Jesus Christ the righteous. As a physician, there is none to be compared unto him; for he has never yet lost a case; (if he had, I dare say I should have been lost, for my wounds were unto death, and I unwilling to give up my case until I had tried all human skill; yea, and despaired of life, and had wandered so far from him, and had struggled until all my strength had failed, and I could find none to help; there was none who seemed to care for my soul, and my case was then the most desperate;

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For I was not only in this deplorable condition, but I had eyes to see it; yea, and all the feeling sensation of the living, and yet the sentence of condemnation to death was so plain and powerful, that I felt it to the very vitals of my inmost parts; indeed, the commandment had come, and sin revived, and I died.) Then this physician appeared for me, he probed my wounds, cleansed them with his own blood, and poured in the oil and the wine, and set me upon his own beast, and carried me to an inn; and has advanced two pence for my boarding and attendance, and has directed me to be taken care of, and has pledged his word for what should be spent more And his word at the inn is not, nor will not, be disputed, or his solvency doubted.

I thought when I commenced, that probably I should write but little; but after I got at it, I turned back and got into a vast field, that the regenerate knows something about. And have skipped and abridged so, that none but the wise can track me; but, a word to the wise is sufficient, and I write as unto wise men. Judge ye what I say, and if I am in an error, reprove me; and if I am wise, it shall enter more into me than a hundred stripes into a fool.

May the God of Jacob be with you and all his Israel. Adieu.

WM. HOWARD.

FOR THE PRIMITIVE BAPTIST.

North Carolina, Camden C. H.
Dec. 25th, 1838.

BROTHER BENNETT: I have obtained a few subscribers for the Primitive, and rejoice that I can now request you to send me seven of your numbers; for which I enclose you six dollars. We have a minister with us at this time, who is very successful, and our missionary men seem to be much startled at, and threaten to pull down our old meeting house, as their members are deserting fast. And I think the earth will open her mouth and swallow the flood, that is cast out of these dragons mouths. And may the Lord hasten the time, when he will give his church to be more than conqueror over our spiritual and earthly enemies; and ever keep us humbled at his footstool, is the desire of your well wisher.

J. LAMB.

N. B. This minister's name is John Vincent, from the State of Missouri, and is a bold advocate for the Primitive cause; he has been with us between three and four months, and I expect will tarry till the winter ends. Amen.

FOR THE PRIMITIVE BAPTIST.

Hamilton county, Tenn.
Dec. 26th, 1838.

DEAR BROTHER BENNETT: I have taken my pen in hand to drop you a few words of information, that will, no doubt, be unwelcome news to you or any other friend of truth and honesty. It is a well known fact, that the body of doctrine contained in your paper, and supported by scripture, has its enemies; and I am not surprised to hear all manner of carnal reasoning and arguments against it. Nor am I surprised, to see and hear a great deal of mockery and scoffing, and many false representations of the doctrine which we hold and teach; but I am sorrowfully surprised, and filled with fearful astonishment, when I find that men will make themselves guilty of PERJURY, to prevent the circulation of the doctrines of the gospel! I pity them in my soul. But how is this done? may be the inquiry. I answer. I have lately ascertained the fact (in a way that I am forced to believe it against my will,) that two Post masters who are opposed to Old School Baptist principles, have been suppressing your papers to prevent the subscribers from reading them !!!

I wish them to remember that they are sworn, and are accountable before the great Judge for the performance of the duties of their office. They who are guilty know it. Let them take warning, and I shall forbear to mention names for the present.

Yours in bonds of love.

MICHAEL BRANSON.

FOR THE PRIMITIVE BAPTIST.

Vermilion county, Illinois.
Dec. 28th, 1838.

DEAR BROTHER BENNETT: I feel myself unworthy to call those that I think are Christians, brethren; but if I am a Christian, the Old School Baptists are my brethren—they and they only, preach what I believe. I have been favored by my dear brother, R. M. Newport, with one of your papers some two or three months back; and I have had three sent to me. I have read them with much pleasure. I think I may say, the doctrine contained in them

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has been food to my soul. May the Lord make use of you in his own hand to the pulling down the strongholds of satan.

Please send me six copies—there are a few who do not profess religion who seem to love the truth. May the Lord cause them to love the truth for its beauty and excellency, and to walk in it.

I subscribe myself your unworthy brother, full of imperfections, doubts and fears. *JOEL FERGUSON.*

FOR THE PRIMITIVE BAPTIST.

Alabama, Pickens county, }
Dec. 4th, 1838. }

Dear Brother Bennett: From a feeling sense of things of so great importance, I am induced to communicate to you a few facts, with some of my own thoughts relative to passing circummstances, known to many. Lamentable it is to see, to think, and to feel, the great impropriety, of the course pursued by a part of our American people, the fathers of some of whom shed their blood to purchase the liberties of a republican people in both act and conscience, who were once like many are now, wearing the yoke of priestly bondage; particularly a part of those who are known by the name of Arminian Baptists. I mean such of them as pretend to say, the churches must send out preachers into the world qualified by men and supported, may I not say by a tariff income, money, money; otherwise men and women must inevitably perish, for want of this effort, poor lost heathen on these terms, yea, may I not say infants too.

Every orthodox Baptist, in my opinion, is desirous to do all the good he can; but take care, let us not do extra service, such as God has not bidden us do. Now I would ask every unprejudiced mind, if the salvation of man does not depend entirely on the effort made by man one of another, if the above quoted doctrine be true? Surely it does. But for myself, I have never seen any thing in the written word of God to justify the idea; but I see therein contained, words like these: It is not him that willeth, nor him that runneth, but that it is God that giveth grace, &c. Further, should the above be true, I fear many would fall, as it were by the hand of Saul; therefore I fearlessly say, scripture with sound reasoning on the might of Deity will teach any man, that God is a God of all power and wisdom, and that from ever to everlasting. I pray such a God to cause such to withhold their puny arm of flesh, when they would fain assume the power of a God.

From holy writ I understand the Lord God to have chosen his people in Christ before the world was, according to the election of grace; them he foreknew he predestinated, them he predestinated he also justified, them he justified he also called. Then why should any pretend to say, that the pious followers of our blessed Saviour have ever acted upon the principle, that the world is dependent on the church for a preached gospel? For my own part, I have always, since a thinker at all, thought the world dependent on God for a preached gospel, not at all claiming ease in the church; for when Zion travels, she bringeth forth sons and daughters.

Have we not all reason to believe from facts, that most of the preaching done in this day is for money? Does it not seem that the love of money is the pivot on which many act, with a name of making Christians for the Lord? Power is wanting, then money is sure. Have not many said, if you do not pay us we cannot preach? And they are just such as I think should not preach. Methinks I hear some say, if we hold our peace the stones will cry out; and they are such, in my humble conception, as shall go forth in the demonstration of the Spirit; and are such, I think, as we should not withhold our support from. I believe for such, the Lord will put it in the mind of the church to loose the hands of, as much as in their power is, so far as is consistent with the will of God; such as bespeak to the church that God has commanded to go and preach the gospel to every creature, that is, to all who he may preach without respect of persons, not that one man is to preach to every man and woman in the world.

May every impartial thinker, both saint and sinner, see what is called the Constitution of the Home Missionary Society; then and there judge whether the Arminian Baptists are acting with republican principles, in regard to the rights of conscience. All republican governments, in both church and State, vest the people or a majority at least, with the sovereign right of ruling. Let us pause for a moment, and see where we are, and where we are hastening to, both in time and eternity. Who knows when heathenism may cover our land, while our sons and our daughters

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may not enjoy the privileges that we do; while God may cause light to spring up in some other quarter of the world, which is now in heathen darkness, as has been in days before—God over all, Amen.

Yours, truly. *S. W. HARRIS.*

N. B. Feeling an imperative duty involved, I take the privilege of laying before the world, in some measure, a brief sketch of the unchristianlike conduct of one towards another, touching the Old and New School Baptists. We seem to have peace among ourselves, while all form a complete union; when one moves the whole church moves with one accord, like Pharaoh's horses and chariot. During a period of time just preceding the great rending of churches and professed brethren, the Rev. Wm. R. Stansel had the pastoral care of Bethany church, where my membership was and is yet; who was greatly loved and esteemed, I do believe, by all the church, as a wise and true minister of the gospel; telling the church he was more Antinomian, as he called it, than missionary. Coming up to the time of near two years ago, said Stansel with Henry Petty, a pious and noted preacher of the gospel of Christ, who has ever stood firm in the orthodox Baptist faith, and faithfully contending for the faith once delivered to the saints, as the Old School Baptists believe; while the impartial part of the world to him known are constrained to say, he must be a man of God, truly republican in church and State, reverenced as a minister by saint and sinner, as a father of light in the gospel word. A trip to and from Mobile, a few days after their return said Stansel at the above named Bethany church, voluntarily spake to all members of the church that were present, in a word, publicly to all present, that his trip to Mobile with his bro. Petty, had begat in him a newness of love for his said bro. Petty—understand, nothing had ever been known to exist between them worse—and as a truly pious and worthy brother and father in the ministry, and that he did much honor the cause of Jesus by his chaste walk and godly conversation, or words to this purport.

These facts are well known to be so; if testimony were wanting further, it could be produced. Some time after this, there came a report out into the world, that said Petty had been drunk in Mobile during the trip above mentioned. When opportunity was offered, said Stansel was asked, if the report was true. He seems to have answered in the negative, and spoke of his being as clear of that charge as the person who might not have seen spirits in a week.

Some short time after this, a division in the church of said Petty's membership took place, between the Old and New School Baptists. The Old School had a large majority. The minority, the New School part of the church, as once was claimed being the true church, got up some testimony among the New School, for the purpose of excluding said Petty; bringing the above named charge of drunkenness, or having been under the influence of spirits in Mobile, at the time spoken of in the foregoing, and at the same time not the church. One of the witnesses was the above named W. R. Stansel, who had previously cleared him. I now say, all testimony that could be wanting at any tribunal to clear him of the charge, can be had.

Dear brethren, and fellow travellers to eternity, this is for the sole purpose in my weak way, of trying to entreat the world to beware of such as would it seems cut our throats, to accomplish their designs. I would now, in a word, say, the much beloved H. Petty has never been excluded from his church; but, like a faithful herald of the cross, seems to stand a watchman on the walls of Zion, giving the faithful alarm. O may the Lord, of his infinite mercy and goodness, continue to bring in such as he would like to own and bless.

Truly, yours. *S. W. HARRIS.*

AGENTS,

FOR THE PRIMITIVE BAPTIST.

NORTH CAROLINA.—J. Biggs, Sen. *Williamston* R. M. G. Moore, *Germanton.* W. W. Mizell, *Plymouth.* Jacob Swindell, *Washington.* James Sutherland, *Warrenton.* Alfred Partin, *Raleigh.* Charles Mason, *Roxboro'.* James Wilder, *Anderson's Store.* Benj. Bynum, *Speight's Bridge.* H. Avera, *Averasboro'.* Parham Pucket, Richlands. John H. Keneday, *Chalk Level.* Burwell Temple, *Wake county.* Obadiah Sowell, *Rogers' P. O.* Geo. W. McNeely, *Leaksville.* David J. Mott, *Long Creek Bridge.* Ely Holland, *Smithfield.* James Dobson, *Sarecta.* Stephen Rogers, *Holly Spring.* James H. Sasser, *Waynesboro'.* John Fruit, *Sandy Creek.* L. B. Bennett, *Heathville.* Jas. P. Daniel, *Stantonsburg.* Willis L. Gooch, *Buffalo Hill.* Alfred Ellis, *Strabane.* Cor's Canaday, *Carterettsville.* William Welch, *Abbott's Creek.* J. Lamb, *Camden C. H.*

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THE PRIMITIVE BAPTIST.

EDITED BY PRIMITIVE (OR OLD SCHOOL) BAPTIST MINISTERS AND LAITY.

Printed and Published by George Howard,

TARBOROUGH, NORTH CAROLINA.

"Come out of Her, my People."

No. 5. SATURDAY, MARCH 9, 1839. VOL. 4.

COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

Decatur county, Georgia,
December 30th, 1838.

DEAR BROTHER BENNETT: I feel disposed to address you and all the brethren, who feel the spirit of foxhunting, in a few remarks from the Song of Solomon, 2. 15, which reads thus: Take us the foxes, the little foxes, that spoil the vines: for our vines have tender grapes.

Now, brethren, the wise man Solomon had been singing concerning the mutual love of Christ and his church, the hope and calling of the church, Christ's care of the church, the profession of the church, her faith and hope—and in the midst, drops the above remarks about the foxes. Now, brethren, these foxes are put for heretics, false prophets. Ezek. 13. 4. Wicked tyrants. Luke, 13. 32. Sampson caught three hundred foxes, and by what I see in the Primitive Baptist, I think they would be taken in this our day, if it was not for their literal nature; which is to dig holes for themselves but then leave several outlets, that if the huntsman lays his snares at one, they may escape at another. But he perceived their craftiness, and said unto them, why tempt ye me? Shew me a penny. Whose image and superscription hath it? They answered and said, Cesar's. And he said unto them, render therefore unto Cesar the things which be Cesar's, and unto God the things which be God's. Luke, 20. 23—25. He also says: He taketh the wise in their craftiness, and the counsel of the froward is carried headlong Job. 5. 13.

In the above texts, as in all revelation, I view Christ speaking through his servants. And by the apostle Paul he saith: The preaching of the cross is to them that perish foolishness; but unto us which are saved, it is the power of God. For it is written, I will destroy the wisdom of the wise, aud will bring to nothing the understanding of the prudent. For after that, in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. The fear of the Lord is the beginning of wisdom, the fear of the Lord is to hate evil. To the Book.

Now it is as easy for any man, that has been born again and made acquainted with true wisdom, to discern between the craftsmen of the day and the true preacher or Christian, as it is to see that Judas was a traitor and that Peter was a Christian. And it is further said, that signs shall follow them that believe, they shall take up serpents, &c.; and be wise as serpents, and harmless as doves. These remarks, with many others in the good old Book, which we all have recourse to, go to show that we, brethren, should be up and doing, and stand on our watchtower; and as the weapons that we use are not carnal, but mighty through God, we should be patient toward all men; but take up every thing that has the appearance of antichrist, or any thing that opposes equality in both church snd State, and be sure to contend for republican principles. And in doing of this we may in this day expect to be cast off by despots and hypocrites, but fight on, that is the best evidence in the world that we are on the Lord's side. Then all that are on the Lord's side should stand with sword in hand, notwithstanding many say, do not contend on matters of reli-

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gion; but be charitable, and republican, and let every one think and act for himself. This I became acquainted with at our Association. We, as a body, received correspondence from an Association that had declared non-fellowship with Associations that were in favor of the institutions of the day; and also from one that her messenger stated was of the go-between republican faith, that those things should not break fellowship.

Now, brethren, the fact is, there is no middle ground between republican principles and despotic, neither is there between true Christianity & hypocritical pretensions; therefore, I predict a distress in the Ocklocknee, as well as other Associations; for I think the seed is sowing fast, which will breed discord. The Ocklocknee sheep have not been sheared very closely, and I think that there are some of the wool-gatherers that begin to think it high time that they were fleeced; they have been well fed and are hearty sheep, their wool good and long; the vine, too, has tender grapes, and the foxes will be too apt to spoil the vine. Young Christians while tender are much easier carried off with doctrines of men than them which have had more experience; they are too much like young birds, shake the nest and they will prepare as soon as possible, and are as apt to swallow a pebble as a berry.

Therefore, brethren, I say we should not hear these hush men, but should take the oversight of the sheep and lambs of Christ; and as faithful watchmen stand on the walls of Zion, and cry aloud, and spare not; yet not as of constraint, but of a ready mind; not for filthy lucre, but willingly. And by so doing God will bless our labors; and all the children of Jesus shall be saved. I have given some hints in weakness, not out of envy but from love to the cause of Christ.

Brother Editor, I wish you to continue our numbers of your paper, for they gain applause in this section of Georgia. I now conclude by saying to you and all my brethren, you have my good wishes in the cause of Christ, and that my soul feasts often by reading your letters in the Primitive Baptist. Yours in the bonds of the gospel. *E. O. HAWTHORN.*

Georgia, Randolph county,
Oct 24th, 1838.

DEAR AND BELOVED BROTHER BENNETT: Again I have taken my pen in hand, in order to communicate a few lines to you; though I feel some delicacy in attempting to address you by letter, in order to lay before the public, for I see in my last letter I sent you, a misconstrued word either in me or you. The word is this; Paul did fail to declare the whole counsel of God—which does not correspond with the word of God. But it should read thus: Paul did not fail, &c.; which would make it read right. I hope to see the mistake rectified, for such mistakes are injurious to your paper. If the mistake is in me, I must acknowledge, my brother, to you and the public, I did not say what I meant in that case; so I drop this subject, and will turn to what I have in view.

For the cause of God is a precious cause to me, and I think it should be to all God's children; but as there are many called and but few chosen, and as there will be many that will cry out, Lord, Lord, and yet will not be able to enter, and will cry out, Lo here, and Lo there; but our blessed Saviour says in very plain terms, believe them not. And I do take the Lord's directions, for the many schemes of the day I do not believe in. And if I am asked, why I do not? it is because the Lord has not spoken it to me.

I merely want to tell to the public, what I think our modern, Arminian, new institution, speculating Baptists are like. Brethren, there was much rumor in days of old about witchery, and I think there is as much in this day as there was in former days; and our moderns point them out to me so plain, I wish to inform the public what I think of them. Though before I set out, I will refer you to the scripture for proof. Acts, 8. 9, 10, 11. These verses point out witchery to me. I need not write the words of the verses above named, only to show how Simon bewitched the people no doubt but with his flattering tongue and his fair speeches; just like our moderns do to make money. Simon used sorcery and bewitched the people of Samaria. And now, brother Bennett, if there were witches in so early a date after Jesus ascended, and deceived the people, then I think there are the same kind of witches in this day as Simon was. And these new-fangled schemes to get money are similes of the same plan; for I have been very creditably informed that these missionaries, or moneynaries, which name suits them much the best, will at their meetings when they go to collect or beg money, when they go to the ladies to

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ask them for money, previous to the time will place a five or ten dollar bill into their wife, or daughter, or sister, or friend's hand; as soon as the invitation is made, up steps the wife or daughter, sister or friend, and hands that in first; with that, of course, others that are of as high standing and profess to be friendly to the new-fanglers, must give as much; and to be called big, may be so a little more. But ten to one, at the same time, if they do not grudge it very bad. But to notice the first moving cause, to place money into his wife or daughter's hand, this is what I call witching, in the most high terms.

My sisters and ladies, a word to you: You know that witchery is in general placed on poor old women; but I feel disposed to show that men are worse witches than women. For I think Simon the sorcerer bewitched more people than one hundred poor old women.

Again: these missionaries will go and rove from pole to pole, and cry out, that the heathen are perishing for the gospel; now just give us money, we are engaged in sending the gospel to them. But you see, if they do not get money it just carries this in it, that the heathen may perish. This is more witchery, another scheme to get money. And as verses have become common place things in your paper, I wish to put some in, which are to the point—which are sung in c. m.

1. O! for a thousand pounds a year,
That I might go and preach,
And loud proclaim to every ear,
What I delight to teach.

2. O! that our missionary Board,
Would agents more employ;
And send them forth to beg for gold,
How I would leap for joy.

3, O! that the halcyon day was come,
When thy Board far and near,
Would bring that earthly wealth as one,
And cry, Lo, it is here.

4. O! what a precious time of gold,
All carried to the Lord;
For this my service shall be sold,
And I'll practise the word.

5. My generous hand would liberal send,
Of cash shall grasp the store;
Then will I preach from shore to shore,
And cry, give gold, give more.

6. But O! how painful to mine eyes,
The cash comes in so slow;
I fear that all to their surprise,
Sink down to endless woe.

7. O! for a thousand tongues to praise,
Our missionary plan;
Since gold and silver are the cause
Of our scientific scheme.

These verses are pointing to the present times of fangling schemes of the day. They go and preach, and profess the gospel to be glorified; but oh, behold and see, how they are moneyfied.

Brother Bennett, I could give many more pieces on witchery, in the manner which I have spoken of it; but as my sheet is nearly filled up, I come to a close. And may the Lord bless you, my brother, and all that prove faithful in the Lord.

P. H. EDWARDS.

FOR THE PRIMITIVE BAPTIST.

Bluff Port, Sumpter county, Ala.
January 1st, 1839.

DEAR BROTHER BENNETT: Your paper called the Primitive Baptist has been a source of good news to me, and I am one that feels anxious for its continuance and I hope it will not cease. The reason I am so anxious for it and the Signs to continue, is, because I believe they carry with them the truth.

Yours in bonds of love.

WM. MELTON.

FOR THE PRIMITIVE BAPTIST.

Georgia, Monroe county,
Dec. 24th, 1838.

DEAR BROTHER MARK: I know not whether it is in season, or out of season, for me to write you a line or to let it alone; yet, notwithstanding my ignorance of that, I will write to you again, and send you the names of a few more new subscribers, strictly Old School Baptists. And as I am drawing the bow at a venture, I will tell you, (not because you do not know it, but because you do,) that the volume of the Book, the volume of divine revelation teaches the meek and lowly followers of the glorious immaculate Lamb of God, many valuable and sacred lessons. Divine revelation teaches them that salvation is of God, alone, unconnected with effort, means of men, or money. The heirs according to promise, are taught that they are bought with a price; not corruptible, as silver and gold, but with the precious blood of the Son of God. Their defence is a munition of rocks, built upon the rock Christ, kept by the power of God, through faith unto salvation. The same sacred volume teaches also, that Jehovah will have mercy on whom he will have mercy, and

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whom he will he hardeneth. Divine inspiration emphatically teaches, that not many wise men after the flesh, not many mighty, not many noble are called; but it pleased God to call one here and another there, one from the plough tail, another from his hammer and anvil, and a third from his cobbler's shop, &c. &c. Yes, sir, God in the wisdom and great economy of his grace, has displayed his almighty power in calling poor illiterate men from humble stations of life and has fitted and qualified them to minister about holy things.

And as I am a great stickler for the old Book, I will right here give you a few examples. Read 1 Kings, xix. 15—19: The Lord said unto Elijah, Go, return on thy way to the wilderness of Damascus: (Now let it be recollected, that the old prophet had fled for his life from the face of Jezebel, and was dwelling in a cave when the divine message was delivered unto him,) and when thou comest, anoint Hazael to be king over Syria: and Jehu the son of Nimshi shalt thou anoint to be king over Israel: and Elisha the son of Shaphat of Abel-meholah shalt thou anoint to be prophet in thy room. So he (Elijah) departed thence, and found Elisha the son of Shaphat, who was ploughing with twelve yoke of oxen before him, and he (Elisha) with the twelfth. So here is one called from the plough tail to prophecy to the nations. Thus was Elisha called from a station similar to what we call overseeing. At any rate, he was a ploughman, not ploughing twelve yoke of oxen, as it is sometimes quoted, but was ploughing with twelve yoke of oxen before him, and he with the twelfth yoke himself.

Again, read Judges, vi. When the Israelitish nation did evil in the sight of the Lord, he delivered them into the hand of the Midianites, Amalekites, and children of the East; even they came up against them, like grasshoppers for multitude, overspread their land, reaped their harvests, and rioted upon the fruits of their labors. In the meantime, the poor wretched Hebrews, in order to save themselves from death, or from a captivity which would have been even worse, were fain to flee to the mountains, and hide themselves in dens and caves of the earth. Then it was that Gideon was informed, that he should deliver Israel out of the hand of her enemies. Read the 11th verse: And there came an angel of the Lord, and sat under an oak which was in Ophrah, that pertained unto Joash the Abi-ezrite: and his son Gideon threshed wheat by the wine-press, to hide it from the Midianites. And the angel of the Lord appeared unto him, and informed him that he was designated to deliver Israel. Scarcely could he credit what he heard, and with an amiable self-diffidence replied: O my Lord, wherewith shall I save Israel? behold, my family is poor in Manasseh, and I am the least in my father's house. (Mark the modesty of the man.) The Lord looked upon him, and it was a look of love and approbation, and said unto him, go in this thy might and thou shalt save Israel from the Midianites. Gideon bowed to the will of heaven, obeyed the divine command, embarked in his country's cause, and with but a few men he drove out the enemy who escaped his sword, and in such a manner chastised the invading nations and broke their power, that during forty years after they never presumed to renew their encroachments and depredations. Thus Gideon, a poor young farmer, was called from threshing wheat, called to lay aside his threshing flails and implements of husbandry, to deliver Israel out of the hand of her enemies. He straightway obeyed the divine command. So you see that I have brought two examples to the point, Elisha's call from the plough tail, and Gideon from the threshing flails.

Our pious young missionaries, especially those of the South, would be quite disgusted at the idea of ploughing a yoke of oxen, or threshing wheat either. I have never seen any of them ploughing oxen, or threshing wheat, though I now recollect of hearing from one threshing missionary, who if not willing to thresh himself recommended others to do it. That was Mr. Daniel Dodge, or perhaps I ought to say, President D.; who urged upon the New York Association, the necessity of sending a large delegation well armed with hickory flails, and he would have them (the delegation) to thresh Beebeism out of the Baltimore Association. Take care, brother Osbourn, take care, least that son of belial gets brush at your old hard head, while he is threshing Beebeism out of the bounds of the Baltimore Association. Mr. D. is the only threshing missionary I have heard from, and the weapons of his warfare are but hickory flails. I suppose the Beebeism he alluded to, was the Primitive faith and practice so earnestly contended for by bro. Beebe and his correspondents.

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David, the son of Jesse, was called from following his father's sheep in the wilderness, and anointed king of Israel. Amos was among the herdmen of Tekoa. That sacred penman informs us that he was no prophet, nor a prophet's son; but was a herdman and a gatherer of sycamore fruit. It may not be amiss to inform my readers, that this fruit partakes of the properties both of the fig and mulberry, grew to an enormous size, yielded fruit (it is said) every month in the year, was ever green, &c. The Egyptians seemed to be very fond of this fruit. We find in 1 Chron. xxvii. 28, that the Jews prized it very high; this tree abounded in Palestine. 1 Kings, x. 27. The fruit is about the size of a fig. So it is clear that the prophet Amos made his livelihood by gathering sycamore fruit, &c. &c.; thus was following an humble calling. Such an occupation would be beneath the self-exalted dignity of the high-blooded missionaries. Remember the text: Not many wise men after the flesh, not many mighty, not many noble are called; but God hath chosen the foolish things of the world, and things (men) which are despised hath God chosen, yea and things which are not, to bring to nought things that are, that no flesh should glory in his presence.

We will now come to the gospel dispensation, and prove from the New Testament that, not many wise, mighty, and noble men after the flesh were called. No, sir, they were poor men in pursuance of humble and honest occupations. For proof I cite you to Matt. iv. 18: And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers. 19th verse: And he saith unto them, Follow me, and I will make you fishers of men. 20th. And they straightway left their nets, and followed him. 21st. And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets: and he called them. 22. And they immediately left the ship, and their father, and followed him.

Now, brother Bennett, a one-eyed man can see the contrast that is existing between those apostolic Baptists and the new-light mission men of our day. The blessed Jesus saith unto them, follow me, and I will make you to become fishers of men. That is, you shall be my fishers, chosen by me to fish for me, and you shall catch men in my gospel net; and they that were called immediately left all and followed him. How different this, from the course pursued by the pious (as they please to call them) young missionaries. The former straightway left all and followed him, the latter in substance say, stop, Lord, I must first go to school, study divinity, Greek and Latin, and come out of the seminary a polished scholar, with letters of recommendation from my professors; then go to a mission board, who will fix my salary and appoint the field of my labors. Then, Lord, I will be ready to go and preach and convert sinners; and give me money enough, &c. I will convert the whole world to Christianity.

Yes, my brethren, let one of these school men-made preachers mount the stand and he will deliver you a mess of stuff smooth as oil, dressed out in the fine style of eloquence, made as slick as an otter skin; but after all his smoothing and polishing it over, it is nothing but a mess of wild gourds, or cold husky dumplings, which is not pleasant to the eye nor palatable to the Christian taste. I never loved cold dumplings in my life.

Old Paul was a tent-maker; when called to minister about holy things, he conferred not with flesh and blood, but straightway preached Jesus the resurrection and the life, Christ crucified, unto the (unbelieving) Jews a stumbling block, and unto the (unconverted) Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God and the wisdom of God.

Grace be unto you, and peace be multiplied. The love of God, together with the indwelling of the Holy Spirit, be and remain with you and all the Israel of God, alway even to the end of the world, Amen.

Yours in the bonds of full fellowship.

VACHAL D. WHATLEY.

FOR THE PRIMITIVE BAPTIST.

Lowndes county, Alabama,
November 9th, 1838.

BROTHER BENNETT: I am requested to send on for two more numbers of the Primitive Baptist.

Dear brother, I have nothing of importance to write, only I believe your little paper is doing a great deal of good in Alabama, and I think ere long the sheep will come out of Babylon. So I conclude by

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praying God to protect you in all your lawful pursuits in life.

Yours respectfully.

JOHN McQUEEN.

FOR THE PRIMITIVE BAPTIST.

—

Georgia, Stewart county,
December 2, 1838.

DEAR BROTHER BENNETT: I enclose you a few lines informing you, that we are in some confusion here. We have fared no worse, however, than our brethren in other sections. We have doctrine occasionally preached that I do not believe accords with the word, though it has been borne; the institutions of the day sometimes held up, and the opposers to them rather bore down. This would cause some complaint. God must now be powerfully called on to do away schisms and divisions. The dose soon repeated, which calls for another big prayer. In this way we have passed a few months.

On Friday before the 3d Sunday in October last our Association began, namely, the Bethel Association. The institutions had caused so many churches to withdraw, that it left the Old Side in the minority. The majority went into a full correspondence with the trash of the day. We were in considerable confusion at the close. Our pastor went home, living at a distance. There was preaching appointed next day. I went. Without leave of the church and in the absence of the pastor the church door was opened; though we had an ordained institutionist preacher in our church, yet good order and discipline had taken leave of the church. My heart ached, though I said nothing. The meeting continued eight or nine days. I believe there were some good Christians joined.

At our next conference a move and second were made to withdraw from the Association, to get rid of these things. It was strongly opposed, arguing that there was no need of fellowship for a correspondence. The reader can judge of such discipline. We contended it was church and world combined together, and we only wanted to obey God. Be ye not unequally yoked together with unbelievers. 2 Cor. 6. 14. 17th verse: Wherefore come out from among them and be ye separate, saith the Lord. Again: I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned, and avoid them. Rom. 16. 17. And that we did believe all the schisms and divisions among the Baptists had come through the friends of the institutions. But if they would prove their stand by the scriptures, that Jesus Christ and his apostles ever taught their disciples these things, we would go with them heart and hand; if not, we did not move. This I think to be the most poisonous doctrine to some, I ever heard held up in Richland meeting house.

Now the vote must be taken. A great yell now breaks loose. O, the church will be bursted. If you will let alone the missionaries they will never hurt you. These people as well knew that it was by them and through them that the church was to divide, as they knew twice two makes four. And by young members not understanding, and a few from other churches voting, they had the majority. They said there they would stay and die. Tho' I thought I was a good half soldier, at this I run, choosing to contend more for the faith than for the house. If one-third of the church remains, I shall be disappointed.

These things are truly discouraging, but I can look back about nine years when I had been a Baptist about four months in the up country, when these people would tell me the time would come when no man could get any post of honor or profit that opposed the institutions. Further, that no man could preach without he was well learned. This great man must come and preach on the foreign mission, one on the home mission, one on temperance; one must be appropriate for a collection, and the true gospel laid by. I thought the old original Baptist doctrine would be put down, which rendered me unhappy for a length of time. I had five little children, I thought if ever they grew up they never were to hear the true gospel. This would cut me to the very heart.

Just as I gave all up, these words appeared to be plainly spoken to me: The ransomed of the Lord shall return and come to Zion, with songs and everlasting joy. Isaiah, 35. 10. I yet believe God will reserve a people in every age, that never will bow to these things. Some wonder at so many departing from the faith—what says God in this case? Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils. 1 Tim. 4. 1.

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And now, brethren, among all the confusion there is some joy. Is not the word of that God that cannot lie fulfilling? Did not the apostles foresee these things and write of them? There be some that trouble you, and would pervert the gospel of Christ; but though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. Gal. 1. 7 and 8. Did they not tell them, that of themselves some would arise, speaking perverse things, to draw away disciples after them? Did they not tell them, that the time would come that they would not endure sound doctrine, but after their own lusts should heap to themselves teachers having itching ears, and would be joined to fables. 2 Tim. 4. 3.

Again: Beware, lest any man spoil you through philosophy and vain deceit, after the traditions of men, and not after Christ. Col. 2. 8. Did not the apostle ask the disciples why as though living in the world are ye subject to ordinances? touch not, taste not, handle not; which are all to perish with the using, after the commandments and doctrines of men. Col. 2. 21 and 22. Though these things were spoken to the disciples in the apostles' day, they have been to every generation since, and now are to us.

Now, to my straight Primitive brethren, let us look to ourselves; though we may ever so strongly believe these things nothing but the doctrine and tradition of men, yet hard words will not put a stop to it. It is not by might, nor by power, but by my Spirit, saith the Lord of hosts. Zech. 4. 6. Let us not be too afraid to give, lest our preachers suffer; let us remember that a poor man with his time nearly all filled, how can he support his family? what can a poor woman with a parcel of little children do for them? This sometimes drives the husband to the store for clothing. Let us not now say he can out dress us, and that we will not help him. If we had time and room there are many scriptures that could be collected to prove our duty to them. I fear they are now afraid to preach up the duty of a church. I insist that they should teach the duty of a church to the pastor, and the pastor's duty to the church; the church's duty to the deacons, and theirs to the church.

I must conclude by saying, I am no advocate for a paper war, yet want to hear from brethren in other sections, and for them to hear from us. These lines are with you, to dispose of as you think best. I know they are awkward like the writer. May the Lord bless you, and help you to contend for the faith once delivered to the saints. *ROBERT BURK.*

FOR THE PRIMITIVE BAPTIST.

Pittsylvania, Va. Dec. 30, 1838.

DEAR BRETHREN: I have not much to say to you, but by the kind permission of God I am blessed with the privilege of letting you hear from me on the subject of religion; which subject I think more of than any other that I ever tho't on, and that is the only reason I believe that causes me to expose my ignorance before the public. For it is in much weakness and ignorance that I write, but I hope the Lord will show me the truth and enable me to contend for it in a right and becoming manner, so that those nominal professors will not find fault with my doctrine; but will say to some of my friends, I am sorry brother Rorer will expose his ignorance before the public.

Now I will say to these go-between Baptists, that I do not believe you tell the truth when you say to others, that you are sorry for me. No, I cannot believe it, for I think if you was sorry for me or my ignorance, you should tell me of your sorrow for me first and try to convince me of my error, before you go and expose me to others as you have done. I mean the go-between Baptists.

Here I will say to you, my brethren, and to all that have ever seen my communications to the public, that I have been free to acknowledge my ignorance and my inability to write in a good style; and I yet believe that I am not capable to write in that smooth style that the Ishmaelites do; but I believe that I do write more sound doctrine than they all do, and I thank God for it. And if God will support me by his Spirit and direct me into his truth, I fear you Ishmaelites no more than I do the bugs I walk over. So when you get very sorry for me, you had better try to show me the cause for your sorrow; and if you can show me the cause, I will thank you and try to thank God for making you an instrument to convince me; and then I will have the same chance to convince you. But I believe that no man ever did convince any person of their error, unless the Lord did give the understanding; so he that glories, let him glory in the Lord.

And, brethren, I believe the Lord ever

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will be with his dear children, and will make them know the truth; for it is written, when the spirit of truth comes it will direct you into all truth. Then it cannot be the spirit of truth that directs the people to contend for the traditions of men, such as sprinkling children and hiring priests, and buying memberships in men-made societies. No, there are no such commands in the word of truth; so it is not of the truth. But we, the Apostolic Baptists have none such among us, so we live in peace with each other and do not talk about our brethren and tell others of their ignorance before we tell them of it. And when we tell them the truth, and they cannot or will not believe it, then we have a right to tell our friends of it. And if I have a friend and he sees a fault in me, and goes and tells others of it and does not tell me of it, I do not think he is my friend and I know he has not done like a brother ought to do.

But there is much talk of a division in the Roanoke District, which I hope will take place in August at their Association. And I will say to the Old School Baptists, come out from them and do not let them have the honor of leaving you, as some have done, as I am informed; and will say to the Baptists that have been trying to keep them together, your arm is too short or too weak, and after all you have said to the Old School for them, you are so mean they cannot stand you, so they must leave you. So you had better cast them out and they will be out, and cannot come back; for you know, my friends, that when the evil spirit went out of the man he walked through dry places seeking rest and found none; so he went back. And the reason why he could go back was, because he went out himself so he had a right to go back; but you never heard of one's being cast out that ever got back. So, brethren, cast them out forever. Farewell.

As ever, your brother,

R. RORER.

FOR THE PRIMITIVE BAPTIST.

Rockingham county, N. C.
December 13th, 1838.

DEAR BROTHER IN THE LORD: I am favored again with the opportunity of writing you a few lines of correspondence, in my weak and imperfect way. I hope you will bear with me, in my manner of address to you. I send you this to let you know that the subscribers are generally pleased with your paper; the brethren and some of the world are well pleased with it. As for myself, I can say that it has been a source of great satisfaction; it corresponds with my experience and defends that cause I think of and wish to speak so much about; but O, my weakness and my leanness! I am shut up that I cannot come forth; but I think I love that cause as well now as when I first believed.

I must come to a close and not worry you with my weakness.

GEORGE W. McNEELY.

THE PRIMITIVE BAPTIST.

SATURDAY, MARCH 9, 1839.

All letters relating to this paper, as well as communications, should be addressed to "Editors Primitive Baptist, Tarborough, N. C."

FOR THE PRIMITIVE BAPTIST.

CIRCULAR LETTER.

To the Old School Baptists throughout the United States.

DEAR AND BELOVED BRETHREN: Permit me as an old man to address you in perhaps this my last writing, for life is uncertain. For I shall soon depart, I expect, to give an account of my stewardship to that God that has called me to feed his household in due season.

For years from the introduction of missions into the Kehukee Association, I stood opposed to the moneyed plan; my heart could not, with all the arguments of the most highly esteemed brethren, go into it; but would revolt against it and say, this is not God's plan according to the New Testament, if I am a judge of what I read. But still I said not much, for I was more and more convinced by the reddening of the faces of my brethren in contention on that subject from time to time, that any thing that broke the peace of my dear brethren could not be of God; since God is not the author of confusion but of peace, as in all the churches of the saints. Then, after much deliberation on that subject, from all the missionists said and wrote, and scripture, these thoughts fell powerfully on my mind: If missions be of God, I as a preacher ought to do all I can to support it. This I said, it is true; but then these tho'ts followed: But it is not of God according to

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the Book, I know, or I do not understand the English language. And further tho'ts followed: God cannot convert sinners and bring them in peace, union, love and fellowship, which is the effect of his Spirit's work on their hearts, and then send that among them that shall destroy his own work, and produce strife, division, disunion, non-fellowship, contempt, surmising, backbiting, slander, reproach, shyness, party spirit, and high contention among brethren to their grief and distress, in churches and Associations. For, said I, I do know these are spirits of devilish old nature, and not the fruits of God's Spirit that he distils into the heart of saints, to love one another at conversion, my heart and the Book being judge. To this matter I cannot give my aid to the devil to break the peace, union and love of God's dear children, which I know God has by his Spirit's work put in their hearts which they never had before, nor would have had love to their brethren had he not put it there: For by this shall all men know ye are my disciples, if ye have love one to another—And we know we have passed from death to life, because we love the brethren.

I would ask you here, my brethren, have not missions and the new schemes of the day destroyed this brotherly love between the parties? You know from your own feelings it has in a great degree. How then can missions be of God, to destroy his own Spirit's work on the heart of the saints, which is their best feelings? For the best feeling a saint ever felt is, when he feels love to God and Christ; and next to it is his feeling love to his brethren, and while he gives them his hand in fellowship he feels his heart go out to them in love. This is my religion, brethren, and I hope you all know it well and can attest the same; and that the saints of God are the most precious companions on earth in love, union and peace. Then just let me ask you how missions & the new schemes of the day can be of God, that have had and now have such a fatal tendency to destroy the love, the peace, and union, and happiness of God's dear children, and his Spirit's work on their heart, to make his children of one heart and one soul, in love, union and full fellowship? If all the devils in hell, and all the missionaries on earth were to swear it, on a stack of Bibles that would pile up to the meridian sun, I would not believe it to be truth from the Book, nor my own Christian feelings. These bear witness together, and in their mouth is every word established in my opinion, that missions is the invention of men, a plan of priestcraft, a spirit of intrigue and covetousness, and contrary to the book, and a destroyer of brotherly love. This was my opinion after many years observation, and every step they have advanced has but the more confirmed me in the correctness of my opinion, that it is but another popish speculation, another crusade against the heathen to take the city of Jerusalem for wealth and plunder, or gain by godliness, or to make merchandize of the saints, to fill the pockets of proud priests; for some of them rather beg than work, yet I have never seen one that said, enough, enough.

Under convictions of this kind, when I did not know there was a man in the whole world that thought as I did, I commenced writing my first piece called the Clodhopper, then the Declaration—then by the committee of arrangements in Tarborough was called on to deliver a patriotic discourse in Tarborough on the 4th of July, and did so with no more thought of its being printed, than I now have of swallowing the moon; and to the gentlemen of Tarborough and the publisher I stand indebted for its publication. Then the North Carolina Whig, in answer to Nehemiah of Georgia; then the Basket of Fragment, for the Children, at the expense of the publisher and James S. and Joseph S. Battle.

My brethren, I have been urged on until now by my own spirit, God, or the devil; and as I have advanced I am the more and more confirmed that missions is priestcraft, to the full sense of that word. But I yet have never made, nor attempted to make, the first cent by my writings, nor do I desire it; but have sunk hundreds, yet count it only as a duty I owe the church of God and the rising generation so to do. Some have signified in their letters that they want all my writings, and should the brethren in the different States desire all my writings in one volume, perhaps the publisher, by a sufficient number of subscribers, might gratify them, since he has a copy of them all in his possession. Nought I ask, in gold or applause, from him or them.

The start of the Primitive Baptist periodical was thus brought about. Brother William Mosely, of Georgia, wrote to me if I would go to Georgia and be editor of such a paper, he would insure 2000 sub-

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scribers at $2 each. I wrote him I could not come, but would put such a paper on foot in Tarborough, if the Georgia brethren would assist in supporting it; that it would only cost them a little more postage, and that was all the difference between its being there or here. And we feel thankful, and it is but just to say, the Georgia brethren have faithfully and constantly surpassed our most sanguine expectations, as well as the brethren from other States, in this paper's support. Thus the honor of the start of this paper, belongs to Elder William Moseley, of Georgia; may he and it flourish as cedars of Lebanon. Because until the establishing of this paper the missionaries calumniated the most worthy of our ministers, our members, churches and Associations, and cast their envy and venom as the poison of fiery serpents in the camps of God's Israel, without regard to station or age, on our most worthy brethren in North and South Carolina, Georgia, and other States; and they had no chance to defend themselves against such base calumny unprovoked, at the hands of such fiery dragons.

But now this paper is a weapon of self-defence to any Association, church, minister, or private member, of the Old School order throughout the whole United States, to whom its columns are open for what they can say, putting their names to it, against all the gab of the whole missionary clan, from Baffin's Bay to Cape Horn. And it is well known, that lies uncontradicted pass often with men for truth; here you can contradict, if you choose, or give your views of missions and any of the new schemes of the day, or doctrine of the gospel; but no controversy between Old School brethren will be admitted.

In the next place, my brethren, this paper is to me valuable as a medium of correspondence with my Old School brethren throughout the States. In it I see their views of doctrine, discipline, ordinances, missions, and hear what is going on abroad in the States among the churches, &c. And when I reflect and compare the present time with the time I thought I stood all alone, when I commenced writing; I often then thought of poor old Elijah: Lord, they have digged down thy altars, and I am left alone, and they seek my life—the missionaries have perverted thy laws, sown distress and division among thy churches, and now because I oppose them, I am the mark and target for all their arrows of reproach and calumny, from pulpit and press, at whom they point the finger of scorn and make a wide mouth. But this text used to comfort me: I have surely seen the afflictions of my people which are in Egypt, and have heard their cry, &c. and am come down to deliver them. Come now, therefore, and I will send thee. Exodus, 7. 7, 8, 9. Could I have then known that I had so many brethren that thought about missions as I did, how these seven thousand reserved ones would have emboldened me, buoyed me up, and comforted my poor disconsolate spirit under the reproaches of those unfeeling rough-shod missionaries- that rode rough-shod over my already wounded spirit, as if I had been a dead dog. God forgive them! Some of them have gone to their long homes disgraced, some of them are yet alive disgraced. Pray God for me, brethren, that I may be kept by the power of God, or else I know self, men, flesh, devil, church, nor world, cannot keep me. Therefore, dear brethren, I do humbly hope you will continue as you have done to support this paper, if it is only to defend ourselves, and as a means of hearing from one another in the different States; besides many other reasons I could assign.

I am sorry, very sorry, that our Editor, brother Mark Bennett, has been under the necessity of leaving that department; but his situation required it at his hands. He lives fourteen miles from the press, and his family concerns demand his attention, all men that are farmers know; and that he can attend to both is out of the question, without a remuneration from the editorial department to supply the loss of his attention to his farm. For his sacrifices already have been great to support the paper, and perhaps more than any brother could have asked for, or had a right to expect. I justify, fully justify the course he has taken, to resign the editorial department and take care for himself and family.

In addition to this, dear brethren and patrons of the Primitive Baptist, I will say, so far as I know and that is somewhat, that the publisher by paying for paper, postage, loss of money, loss of exchange, failures, movers, and never gets, if it was not for the revenue of his daily labor his pockets would be empty as from the incomes of this paper. We have therefore concluded to make all the Old School brethren editors, not knowing how you will like it, rather than the paper should

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cease; and we know of no other man near as convenient as brother Bennett that we can get, and we justify him in what he has done.

And I cannot as yet see, why the Old School brethren and patrons of this paper cannot get along in this way as well as the other, save only that of Old School doctrine; and that has been so abundantly established by this paper, the Signs of the Times, and others, as well as the Portsmouth, Kehukee, and Charleston Associations, that it is only saying the same things over again; and perhaps no better than has already been said, by our ancient worthies of past days.

Then we wish it understood that any Old School member, or minister, or church, or Association, that is any ways calumniated or aggrieved by any missionist, that our columns are open for their defence, putting their name to it, from Dan to Beersheba. And further, we wish it understood, that any Old School brother has the liberty to write his thoughts on missions and all the new schemes of the day, and doctrine and ordinances and discipline of churches; but not in a way of controversy with any Old School brother, who may have written on it before; for in these three last the Old School brethren agree in the main throughout the States. And as to controversy about abstruse points, it only genders strife and contention. Our columns are open for the above, writers putting their names to it.

And further, we wish it understood by our Old School brethren, that any Old School brother is at liberty to make his remarks or strictures on the sentiments or writings of missionists, putting his name to it. And further, we invite the pen of Old School brethren for all the information from all the States in the Union, concerning the strife and division that the new schemes of the day are making in any church or Association to their knowledge. Circular Letters of Associations, &c. &c. will be attended to. All letters post paid, or else the burden will fall too heavy on the publisher.

Let us then, my dear Old School brethren, and all that wish well to their cause, and all the patrons heretofore of this paper, try this plan to sustain it, as a battery of defence, as a medium of correspondence, as getting acquainted with each other's views, as contending for God's truth, as a winged messenger bearing fresh news to each other, as a fountain opened descending into so many rivulets by the pens of our brethren, to water the church of God with the waters of consolation and fresh comfort; and to hear, like old Elijah from the mouth of God, that there are yet a reserved seven thousand that will not bow down to the modern Baal of missions, nor kiss his silver lips. As maintaining the war against antichrist and all her moneyed hireling priesthood, as good soldiers of Jesus Christ, bearing the cross, suffering persecution, loss and reproach, for his name sake; which is to them an evident token of perdition, but to us of salvation, and that of God.

For the advantages, dear brethren, above and many more that might be named, I feel unwilling for the Primitive to cease, altho' we have no one individual for editor; yet let us all be editors for ourselves and see how we can get along on this plan. I do not say this with fear that the Primitive Baptist will not be supported by you or its patrons, for our subscription list is greatly on the increase continually; but thinking that any of you might believe because we had no individual for editor, we could not get along with the Primitive Baptist, try the experiment for one year or more, one dollar will not ruin you; for the Old School Baptists are able, well able, to support ten such papers if they choose in the United States; although the proud missionists call them ignorant, fools, covetous, drunkards, want of sense, do nothings, &c. &c. And all this because the Old School Baptists have too much good sense to be shaved by such a gang of religious merchants, who wish to vendue off on them the offices and merchandize of antichrist under the color of benevolence, while the hireling priests pocket a good part of all their sales at auction, and leave antichrist with almost an empty purse, to hire more hirelings to vendue off her goods of societies and memberships, at certain rates per membership, &c. &c.

Here, my dear Old School brethren and patrons of the Primitive Baptist, let me ask you a few questions: Do you find in the New Testament a single hireling preacher? Was it Peter, John, Mark, Luke, Matthew, Paul, John the Baptist, or Jesus Christ, or any of the twelve apostles, or the seventy disciples? Say, and say the truth too. No. Well then, if such hireling preachers are now to be found in the church of God, how came it to pass? Why you must acknowledge missions has done it.

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If so, then missions has changed a free preacher to a hireling preacher, and the hireling fleeth because he is an hireling and careth not for the sheep. Then the hireling preacher goes for his wages, and not from love to the chief shepherd or his sheep, and will flee from place to place for the best wages, whether from Washington to New Orleans, or from Newbern to Edenton, or from Edenton to Raleigh. If this be truth, that not a single solitary hired preacher can be found in the New Testament by name, I ask you in the name of God, why not take the boldest stand in your power against the encroachments on a free gospel ministry, which is God's ministry; for Jesus said: Freely ye have received, freely give. This was his law for the gospel ministry, and can any man show from any record, grant, or statute, where he has repealed it? No, sirs. But hireling, shearing priests have taken it on themselves to change this law; but for what? why to fill their own lazy pockets by begging and hiring out themselves to beg; not in their own name, for of this they are ashamed, but in the name of some honorable Board, Convention, or society, they can beg with tongues smoother than oil, and throw their firebrands and shoot their arrows of reproach and calumny at the Old School Baptists; because they will not fill their broadcloth and velvet pockets full, that they may get a larger portion in shearing time.

But methinks I hear one say, times are very different now from what they were in the apostles day. Now we need money to send the gospel to the heathen, and to send it to destitute places; and the law of Christ would do for that age of the church, but not for this age of great things, great plans, great schemes, great benevolence, and conversion of the whole world. What vanity! You might just as well tell me, that the all-wise Jesus was a fool to make such a law as to establish a free and not a hireling ministry in the world. I would take it just the same at your hands. He being God and all-wise in the past, the present, and to come, could not be mistaken in making a law for the gospel ministry, suitable to the present and future, for all generations, all nations, and all circumstances. The poor have the gospel preached to them—ourselves your servants for Jesus' sake—and not for money sake. Ye hirelings, ye beggars, ye agents, ye sea-scourers, ye Boards, ye conventionists, ye traders in memberships, ye track venders and money hirelings, this is not the good old way; for the good old way is: Freely ye have received, freely give—as every man purposes in his heart, so let him give; not grudgingly, but bountifully—let him that is taught in the word, communicate to him that teaches, in all good things—the laborer is worthy of his meat. Then this is the good old way, freely to preach and freely to give; without begging and teazing, or subscription list runners, neither of which are to be found in the New Testament; but have been invented and practised by devilish, hireling priests, from the church of Rome to this day.

Therefore, my dear Old School brethren, stand fast and be immovable, and gird you on every man his sword, and oppose by conversation, purse, pulpit and press, such hirelings and encroachments on a free gospel ministry, established by the laws of Jesus Christ for the poor, who have no money to buy another gospel from these hirelings.

And further, dear brethren, can you find such church traffic in the apostolic churches, as that of selling memberships, life memberships, hired agents, hired preachers, running beggars, subscription runners, and perhaps the devil knows what all, for I do not. Come up to the rack, say, are these things by warrant of the New Testament, or not? Why, you are forced to say, no; they were never instituted by Jesus Christ in his nor the apostles days to support the gospel ministry. Why then, if not of Christ oppose them with all your might and soul, as innovations in the church of God and derogatory to his laws, from pen, purse, pulpit and press. Do not be found wanting in your opppsition, if you believe these things are not in the Book; for the Book is the guide of the church of God with the agency of the Spirit of God and his ministry. Then you have only to see by the Book, whether this hireling ministry and sales of memberships agree with the Book or not—Tekel.

To say nothing of presidents, vice presidents, corresponding secretaries, auditors, &c. &c. titles borrowed from the world of mankind, with directors and directresses, all of the devil's and men's making and bringing into the church of God; not one of which titles is to be found in an apostolic church nor the great and good Book, you well know; but is the length of the foot of antichrist to a hair's breadth,

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from the title of archbishop through all the grades of popery even to the nun and friar. Then whosoever is on the Lord's side gird on his sword of truth, and slay every man his brother missionary; for they have brought these abominations into the church of God, to her grief, division and distress, and troubled, greatly troubled, the Baptist camp of Israel; having no warrant from the Book for these above things.

Then, brethren, cast out the whole household stuff of Tobiah, and drive such money changers out of your churches with the small cords of the Book and church discipline. For I tell you that, sooner or later, every Baptist church in the Union has to be purged from such men; and like a barrel of cider each church will ferment until this filth is spewed off and then they will settle down in peace, and not until then. For Old School principles are calculated to give peace to the churches, by them our forefathers lived in peace, union and love for half a century, until this devil of missions got in among us and broke our peace. Therefore, if any church wants to get peace and union again, I tell such a church you must get back to Old School principles. This I plainly saw, when I wrote the Declaration, to give the churches of the Kehukee Association peace. For I reasoned thus: If the Kehukee Association has been in peace for fifty years on certain principles, them same principles will still give her peace again. And thus I framed the Declaration in such a manner as to throw missions overboard; and when done, peace has followed ever since to the churches. And it is a truth, so far as my information goes and that is not a little, that the greater part of the Baptist churches now claimed and called missionary churches are divided, part Old School and part New School; and that New School leaders oppress them, or in other words, they are distressed by missionists and the new schemes of the day, and do not know hardly what to do. They hate to be excommunicated, they hate to leave the church, and so cripple along every man with his burden and heart full of distress. Thus they bear up and bear along, as I did for fifteen years, not knowing what to do.

Hear, ye children of God; hear, ye oppressed and distressed Old School brethren, what the Primitive says to you: COME OUT OF HER, MY PEOPLE. Be separate; trust your God, as I did; fear not; break their yoke, and Christ shall make his easy afterwards to your neck; for I know how they burdened me. Form yourselves into a church on Old School principles, and peace will ensue to your hearts. But you will say, our preacher is a missionary. So let him be, if he wants to be; and you claim the same liberty to be what you want to be. God will provide, for God will be on your side, take my word for it, if you will. And if God be for you, who can be against you. All the powers of hell and missionaries are no more than a gnat on a bull's horn. I have seen the afflictions of my people, come now, therefore, and I will send thee. Thus in this piece I come to the Old School Baptists, who are afflicted by missions and the new schemes of the day; which is a sore affliction I know to you, if you do not believe in missions. I say arise and break your grievous chains and be free, and fight for God and his truth; for missions is a moneyed, lying spirit, a plan of priestcraft. For you know the priests formed the plan of missions, and not Jesus Christ, both in England and this country; and if denied, I can prove it to their teeth. And in it the priests have taken the pope for their patron, and not Jesus Christ, nor thus saith the Lord; and now contend for missions to get grist to their mill to fill their empty pockets, by duping beggars on the public mind, by good words and fair speeches deceive the hearts of the simple, and make gain by their form of (mission) godliness.

And I do not pretend to deny, but that there are some worthy missionaries who act as they think from the purest motives in what they do, to aid the new schemes of the day conscientiously. Yet as you keep bad company you must bear your share of the reproach, that missions is unscriptural and the invention of men in its origin; and a plan of priestcraft to make merchandize of the saints, and fill the pockets of hireling priests at one dollar per day, or forty dollars per month, &c. &c. and impose their craft on the public for gain by their trade of begging, an hireling's office not found in the good Book.

And now, dear brethren, try this experiment one year; and in the close, I hope you will not be able to say, your dollar is thrown away. Even although it was for the information you will obtain from different States, how the Old School cause is going on. And as to what missionists may say of our doctrine, or cause, or course we

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have taken in so doing, you or any of you can answer them if you see cause to do so; but as for myself, I regard no more what they may or can say, than that of so many persecutors of the truth, or barking dogs to alarm the householders to open the door to get in the house to lie before the fire and pick up the scraps. Some such dogs I have owned and seen. Beware of dogs, is the caution of the great man Paul; and without the city are dogs and sorcerers—look out. But remember, it is sneaking dogs that bite; barking dogs seldom bite, only alarm the saints of God to get the scraps—money. Give them money, and that will quiet every dog from Jowler to Towser; but remember, money has always from the year 323 after Christ, supported the religion of the devil and antichrist to war against the church of God. But love is the support of the religion of Jesus Christ, both in the ministry and saints of God. This I set down as truth, and subscribe to as truth, from the New Testament and history of ages of persecution that the church has passed through, and is now passing through from missionists.

Since writing the above, I have received information from different sources that some of the Old School Baptists have declined taking the Primitive Baptist, because the former editor had taken his farewell, and we had no individual that was a Baptist as an editor to supply his place. I had anticipated, you will see in these sheets, the thing beforet his information arrived. However, we neither ask, nor wish to compel any Old School Baptist, or any of its patrons to take it longer than they see cause so to do with a free will, as all men's purses belong to themselves to dispose of as they choose to do. Yet I, Joshua Lawrence, will say, that although I care no more what the missionists may say of me than that of the croaking of so many frogs in a pond, yet I say the Old School Baptists will repent it to let the Primitive Baptist go down, when perhaps too late. Think for yourselves, and so shall I; but this I know to be a fact, that most of the Old School Baptists are a close-fisted and covetous set, or else they would not have treated their ministers as they have done for sixty years. This is my living testimony, whether I shall leave a dying one or not, I know not nor care not. I will tell the truth on all sides. For if you saw a piece of plank not to the scribe on the left hand, it will make as bad a joint as going over the scribe to the right hand. He that can understand, let him understand. I am for the scribe to a hair's breadth by the Book, that is the way to do things both in mechanism and religion; then all is right. For Old School brethren lack as much in coming to the scribe on the one hand, as the New School go over it on the other. For the Old School do not come up to the scribe of God's commands in support of their ministry, and the New School go over the scribe of God's commands, and teach the inventions and traditions of men to get money, that God never commanded, to support their ministry and fleece the saints beyond the scribe. And thus there is no joint between the two, but a large hole for crickets, spiders, and stinging wasps. He that can receive it, let him receive it.

For I suppose I was born with as much truth as other folks, and the missionaries say I tell lies on them; then of course if I have made but little use of truth, I ought to have a good stock on hand, and can now tell the truth on both sides of the parties. He that hath ears to hear, let him hear. For I go for the truth, and not for money. And before you speak your sentiments on this piece, I wish you to remember I am too old for praise or dispraise to have much effect on me; for I have long since learnt to endure persecution without resentment, prejudice, or anger. For to make a profitable business by horse swopping, or merchandizing, or being a lawyer, a man must belie his conscience in many things, to gain by good words and fair speeches his fraudulent end—money. Even so, lying, guile, good words and fair speeches are the tools missionaries work with to gain their fraudulent end—money. Take all in good part. Farewell.

JOSHUA LAWRENCE.

Cathey's Creek, No. Carolina,
January 1st, 1839.

Brother Editors: I have received your papers, and am well pleased to see and know, that so many good brethren are writing in the cause of the Primitive Baptists; and I hope they will be a means of unmasking error, of bringing truth to light, and of setting the wrong set minds right; and bringing the Baptists to be a united people, and of tearing up the root of perdition.

Some of the brethren in this section of country are well pleased with the Primitive Baptist news. So no more at present, but

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remain a friend to the cause. Yours in bonds of love until death.

JOHN C. GALLOWAY.

Halifax county, Virginia,
December 29th, 1838.

BROTHER EDITORS: I have been reading the Primitive Baptist, and am well pleased with its contents in hearing from brethren in various parts of the country, contending for the faith once delivered to the saints. Your paper is not much known in this part of God's vineyard. My wish is for it to circulate more in our country, that the New Fashioned Baptists may see that the Lord has his host in the field of battle. *WILSON DAVENPORT.*

TO THE OLD FASHIONED BAPTISTS IN THE UNITED STATES.

Georgia, Troup county,
January 29th, 1839.

DEAR BRETHREN: As I wish to hear from you as often as I can, I have concluded to let you know something of our affairs. We have been divided for several years in this State, but for one or two years past we have been separating; and now, I think, the separation is nearly over. At least, we have Old School Baptist churches and Associations enough for us to meet together in peace and union, and have social conversation one with the other, and brotherly love seems to abound amongst us. But we have but small ingatherings into our churches, but this does not discourage me, although our missionary friends are gathering in at their protracted meetings large numbers, (such as they are.) I still believe when the Lord bids us to shout, we shall shout. Brethren, pray for us. And may the God of all grace be with you all. Amen.

ANTHONY HOLLOWAY.

Alabama, Talladega county,
20th Jan'y, 1839.

BROTHER BENNETT: I take the liberty to drop you a line, and at the head have made free to claim the relation and use the appellation of brother; which I hope will be pardoned by you, if improper. I see by travelling through the country in the service of the Old Fashioned Baptist churches, and trying in my poor weak way to dispense the word of life to the people, a little paper in the hands of a good many of my brethren and friends, called the Primitive Baptist. If you will send me one, be so good as to direct it to Fayetteville, Talladega county, Ala.

Suffer me to subscribe myself respectfully your humble serv't.

ALEX WATSON.

Bibb county, Ga. Feb. 19th, 1839.

BROTHER EDITORS: I again take my pen to let you know some of our religious affairs, since we withdrew from and declared non-fellowship with the missionary schemes, or benevolent institutions, as some call them. We have been in peace in our churches, and so far as I know in our Association, viz: the Echaconne Association. I feel glad there are some yet that are pleased with your paper, the Primitive Baptist. Yours, as ever.

JONATHAN NEEL.

AGENTS,

FOR THE PRIMITIVE BAPTIST.

NORTH CAROLINA.—J. Biggs, Sen. *Williamston* R. M. G. Moore, *Germanton.* W. W. Mizell, *Plymouth.* Jacob Swindell, *Washington.* James Southerland, *Warrenton.* Alfred Partin, *Raleigh.* Charles Mason, *Roxboro'.* James Wilder, *Anderson's Store.* Benj. Bynum, *Speight's Bridge.* H. Avera, *Averasboro'.* Parham Pucket, Richlands. John H. Keneday, *Chalk Level.* Burwell Temple, *Wake county.* Obadiah Sowell, *Rogers' P. O.* Geo. W. McNeely, *Leaksville.* David J. Mott, *Long Creek Bridge.* Ely Holland, *Smithfield.* Stephen Rogers, *Holly Spring.* James H. Sasser, *Waynesboro'.* John Fruit, *Sandy Creek.* L. B. Bennett, *Heathville.* William J. Roberts, *Buffalo Hill.* Alfred Ellis, *Strabane.* Cor's Canaday, *Carterettsville.* William Welch, *Abbott's Creek.* J. Lamb, *Camden C. H.* Allen Taylor, Jun. *Rocky Mount.*

SOUTH CAROLINA.—Wm. Hardy, *Saluda Hill.* James Hembree, Sen. *Anderson C. H.* Frederick Ross, *Cambridge.* B. Lawrence, *Effingham.* James Burris, Sen. *Bold Spring.* William S. Shaw, *Rock Mills.* Levi Lee, *Blackville.*

GEORGIA.—William Mosely, *Bear Creek.* Edw. S. Duke, *Fayetteville.* A. Cleveland, *McDonough.* James Henderson, *Monticello.* A. B. Reid, *Brownsville.* John McKenney, *Forsyth.* Anthony Holloway, *Lagrange.* Patrick M. Calhoun, *Knoxville.* J. M. Rockmore, *Mountain Creek.* Rowell Reese, *Eatonton.* Tho's Amis, *Lexington.* Jona'n Neel, *Macon.* Charles P. Hansford, *Union Hill.* John W. Turner, *Pleasant Hill.* Joshua Bowdoin, *Adairsville.* R. Toler, *Upatoie.* Clark Jackson, *Fort Gaines.* John Gayden, *Franklin.* John S. Keith, *Luthersville.* P. H. Edwards, *Georgetown.* Wm. Trice, *Thomaston.* Wm. Bowden, *Union Valley.* Ezra McCrary, *Warrenton.* Wiley Pearce, *Cairo.* G. W. Holifield, *Vernon.* B. Pace, *Clean Town.* Lewis Peacock, *Cassville.* Vachal D. Whatley, *Barnesville.* Alex. Garden, *Mount Morne.* Elias O. Hawthorn, *Bainbridge.* J. G. Wintringham, *Halloca.* Wm. M. Amos, *Greenville.* Randolph Arnold,

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Latimer's Store. Thomas J. Bazemore, *Clinton.* Josiah Stovall, *Aquilla.* G. P. Cannon, *Cullodenville.* Jason Greer, *Indian Springs.* William McElvy, *Attapulgus.* Furna Ivey, *Milledgeville.* William Garrett, *Tucker's Cabin.* Jesse Moore, *Irwinton.* Leonard Pratt, *Whitesville.* Thomas A. Sullivan, *Decatur.* Thomas J. Johnson, *Newnan.* Isrsel Hendon, *Shilo.* Robert B. Mann *Chesnut Grove.* William Tippit, *Cedar Branch.* A. G. Simmons, *Hickory Grove.* John Lanhon, *Chenuba.* Thomas C. Trice, *Hillsboro'.* John Herington, *Welborn's Mills.* John McCorquodale, *Parchitala.* James P. Ellis, *Pineville.* Shumate J. Sloan, *Chesnut Hill.* French Haggard, *Athens.* Henry Barron, *Jackson.* John Murray, *Fort Valley.* Josiah Gresham, *Utoy.* Daniel O'Neel, *Fowlton.* John Applewhite, *Waynesboro'.* J. B. Morgan, *Friendship.*

ALABAMA.—L. B. Mosely, *Cahawba.* A. Keaton, *McConico.* John Blackstone, *La Fayette.* W. W. Carlisle, *Fredonia.* Henry Dance, *Daniel's Prairie.* Wm. W. Walker, *Liberty Hill.* Dan'l Gafford, *Greenville.* Samuel Moore, *Snow Hill.* John G. Walker, *Milton.* Henry Williams, *Havana.* Samuel Clay, *Mount Hebron.* John F. Lovett, *Mount Pleasant.* Elias Daniel, *Church Hill.* John Bonds, *Clinton.* David Johnston, *Leighton.* Joel H. Chambless, *Lowsville.* Adam McCreary, *Brooklyn.* Josiah Jones, *Jackson.* David Jacks, *New Market.* Sherrod W. Harris, *Vienna.* John McQueen, *Graves' Ferry.* William Talley, *Mount Moriah.* Graddy Herring, *Clayton.* G. W. Jeter, *Pint Lala.* Samuel C. Johnson, *Pleasant Grove.* William Crutcher, *Huntsville.* William H. Cook, *Pickensville.* Seaborn Hamrick, *Plantersville.* Eli McDonald, *Paynesville.* Mark Porter, *Demopolis.* William Melton, *Bluff Port.* James S. Morgan, *Dayton.* Wm. Hyde, *Gainesville.* Rufus Daniel, *Jameston.* Anderson W. Bullard, *Tusgegee.* Frederick Hines, *Gaston.* Z. Johns, *Tiara.* E. McDonald, *Painsville.* A. Mitchell, *Carter's Hill.* William Powell, *Youngsville.* James Hay, *Wacooca.* Silas Monk, *Horse Shoe Bend.* R. Lackey, *Scraper.* James F. Watson, *Abbeville.*

TENNESSEE.—A. V. Farmer, *Blair's Ferry.* M. H. Sellers, *Ten Mile.* William Patrick, *Poplar Corner.* Michael Burkhalter, *Cheeksville* Asa Biggs, *Denmark.* Tho's K. Clingan, *Smith's ✂ Roads.* William E. Pope, *Philadelphia.* Aaron Compton, *Somerville.* Charles Henderson, *Emery Iron Works.* Asa Newport, *Meesville.* James Maulden, *Van Buren.* A. Burroughs, *Wesley.* Wm. Croom, *Jackson.* Daniel Briggs, *Decatur.* Clemmons Sanders, *Mount Vernon.* Daniel Webb, *Lexington.* Sion Bass, *Three Forks,* John W. Springer, *Sugar Creek.* Smith Hansbrough, *Jacks Creek.* William S. Smith, *Winchester.* Isham Simmons, *Calhoun.* Thomas Hill, *Sevierville.* Ira E. Douthit, *Lynchburg.* C. T. Echols, *Mifflin.* Aaron Tison, *Medon.* Levi Kirkland, *Waverly.* Abner Steed, *Fayetteville.* Henry Randolph, *Snodysville.* Pleasant E. Witt, *Cheek's ✂ Roads.* J. Cooper, *Unionville.* George Turner, *Waverly.* Michael Branson, *Long Savannah.* Jas. H. Holloway, *Hazel Green.*

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FLORIDA.—James Alderman, *China Grove.* David Calloway, *Cherry Lake.*

LOUISIANA.—Peter Bankston, *Marburyville.*

MISSOURI.—Calvin Newport, *Springfield.*

ILLINOIS.—Richard M. Newport, *Grand View.* James Marshall, *Salem.* Joel Ferguson, *Danville.*

INDIANA.—Peter Saltzman, *New Harmony.* Isaac *W.* Denman, *Goliatin.* Zachariah McClure, *Terre Haute.*

OHIO.—Joseph H. Flint, *Hamilton.* R. A. Morton, *Fulton.* John B. Moses, *Germanton.*

KENTUCKY.—Jona. H. Parker, *Salem.*

VIRGINIA.—Kemuel C. Gilbert, *Sydnorsville.* Rudolph Rorer, *Berger's Store.* John Clark, *Fredericksburg.* E. Harrison, *Heningsville.* Wm. W. West, *Dumfries.* Joseph H. Eanes, *Calland's.* William Burns, *Halifax C. H.* George W. Sanford, *Harrisonburg.* Jesse Lankford, *Bowers's.* Elijah Hansbrough, *Somerville.* Wilson Davenport, *White House.*

DIS. COLUMBIA.—Gilbert Beebe, *Alexandria.*

PENNSYLVANIA.—Hezekiah West, *South Hill.* Joseph Hughes, *Gum Tree.* Nathan Everitt, *Chillicoats Town.*

WISCONSIN TER.—M. W. Darnall, *Blue River.*

RECEIPTS.

Jos. Biggs, Sr.	$18	Wm. Moseley,	$5
Rob't Foxhall,	1	Asael Hedgecock,	1
John C. Galloway,	1	Thomas Hill,	3
Henry Avera,	4	Levi Lee,	6
John McQueen,	2	Israel Hendon,	6
Wiley Bond,	1	Charles W. Harris,	1
A. Tison,	1	Jas. S. Battle,	1
Caleb Nelson,	1	A. B. Bains,	1
James Griffin,	1	Granberry Vick,	1
Wm. Tugwell,	1	Moses Joyner,	1
Mrs. F. Little,	1	Allen Taylor, Jr.	5
Ely Holland,	3	Jas. Hembree, Sr.	7
James Southerland,	7	Ant'ny Holloway,	5
Cynthia Whatley,	1	Daniel Gafford,	2
Jno. Bonds,	5	Clem'ns Sanders,	5
Nathaniel Parks,	1	R. S. Wimberley,	1
Benjamin Loyd,	1	Henry Barron,	5
Elam J. Yarboro',	1	S. J. Sloan,	5
Wilson Davenport,	3	Daniel O'Neel,	5
Asa Newport,	8	James Minton,	1
Rudolph Rorer,	1	Alfred Ellis,	8
Simon Carson,	1	John Gayden,	7

TERMS.

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THE PRIMITIVE BAPTIST.

EDITED BY PRIMITIVE (OR OLD SCHOOL) BAPTIST MINISTERS AND LAITY.

Printed and Published by George Howard,

TARBOROUGH, NORTH CAROLINA,

"Come out of Her, my People."

No. 6. SATURDAY, MARCH 23, 1839. VOL. 4.

COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

Georgia, Monroe county,
November 23d, 1838.

DEARLY BELOVED BROTHER BENNETT: In order to stop the mouths of some mission gainsayers concerning the acts of the convention of our churches, our associational proceedings, &c. &c. I herewith send you a Minute of our (the Towaliga Primitive Baptist Association;) which no doubt will be interesting to the readers of the Primitive Baptist. Said Minute will give a fair sample of our proceedings, and will show our reasons for declaring a non-fellowship with the institutions of the day; also, our reasons for withdrawing from the Flint River Association, being ready as much as in us is, to give an answer to every one that asketh, of the reasonable hope that is in us with meekness and fear.

Brother Bennett, just let a man oppose the popular current of error, and expose the speculating schemes of modern priestcraft, and I warrant you, he will soon have as many enemies and lying spirits to combat with, as Baal had prophets, and a great many more. If the tongue of calumny and slander could have killed, brother Wm. Moseley would have been dead long ago.

A certain Mr. S. of Pike county, (who calls himself an Old Fashioned Baptist, but all the while is going head and horns against the Old Baptists,) not long since while aiding in constituting a few persons into a church, (note these persons had gone out from us Old School Baptists, that it might be manifest they were not of us,) took occasion to call us (that separated from the Flint River Association) Moseleyites; and informed his audience, that bro. Moseley's faith was but two years old. Strange to tell, (after bro. Moseley has been preaching the unsearchable riches of Christ for sixteen years,) that a professed Baptist should have the effrontery to make such assertions, knowing falsehoods. The same gentleman intimates, that bro. Moseley is aspiring after ecclesiastical promotion. There is about as much truth in these assertions as was in the lying spirit, that was in the mouth of Ahab's prophets. I will right here remark, if bro. Mosely had been seeking for or after popularity, (my own opinion is) he would have been a missionary; for he that would be popular, should always be amongst the crowd (majority.) If bro. Mosely had been a missionary, a warm and zealous advocate of New Schoolism, he would have been the greatest man of the Baptist connection in Georgia, old Jesse not excepted.

Bro. Moseley was well aware, that himself and brethren of like precious faith, would have to stem the torrent of indirect persecution, and surmount the boisterous waves of opposition; was aware that they would be fed with the bread of affliction and waters of affliction, being emphatically taught that the people of God was a poor, afflicted, and peculiar people. Thus we find bro. Mosely chose rather to suffer affliction with the people of God, than to enjoy the pleasure of sin for a season; esteeming the reproach of Christ, greater riches than all the treasures of North and South America.

But I must close, for I have wrote enough already to bring upon me all the thundering curses of Amaleck; for some of the mission men do profess to hold me-

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by the hand of friendship, and meanwhil (Joab like) are stabbing in under the fifth rib. But nought for that. So much of our minute as you think interesting, give an insertion as soon as convenient.

So I subscribe myself yours in full fellowship.

VACHAL D. WHATLEY.

Extract from the Minutes of the Towaliga Primitive Baptist Association: convened at Shoal Creek, Pike county. (Ga.) on the 13th, 14th, 15th and 16th of October, 1838.

Reasons for declaring a non-fellowship with the institutions of the day, falsely called Benevolent. viz: Missionary, Bible, Tract, Temperance societies, Sunday School Union, Theological Seminaries, Baptist State Conventions, and other tributary branches, to the present plan of Missionary operations, now in use in the United States; together with our reasons for withdrawing from the Flint River Association.

We proceed first to give our reasons for declaring a non-fellowship with the institutions of the day, above named, and 2ndly, our reasons for withdrawing from the Flint River Association.

1st. One article of the Constitutions of all Baptist churches and Associations reads thus: "We believe the Scriptures of the Old and New Testament is the word of God, and the only rule of faith and practice." We find neither precept nor example in the Word of God, by which the institutions are supported. And if the Lord, was so particular after exhibiting to Moses, the pattern by which the tabernacle was to be made, as to say, "See that thou make all things, according to the pattern showed thee in the Mount:" And if we believe revelation is complete, the argument then is, every direction necessary for our good, and his glory, in the carrying forward of the Redeemer's kingdom upon earth is found in the word of God. And to introduce things professedly for the carrying forward of the Redeemer's kingdom; for which there is no authority in the Bible; is a departure from our own articles of faith, and a direct reflection upon the infinite wisdom of God.

2ndly. We are directed, 2nd Cor. 6th & 14th, not to be unequally yoked together with unbelievers; and by reference to their own documents, we think all will see, that the Society system, introduced and carried forward, is a practice diametrically opposed to, and in violation of the above passages of sacred writ. See for example, the Constitution recommended by the Georgia Baptist Convention, for the formation of auxiliary societies: in which any person may be messenger delegate, to the Convention who is of a good moral character, and strictly friendly to the Convention. Again we call your attention, to the Constitution of the American Baptist, Home Missionary Society, for the year 1837. Art. 3rd "Any person may become a member of this Society by subscribing annually to its funds Thirty dollars paid at one time, shall constitute a member for life. One hundred dollars paid at one time shall constitute a Director for life. Any person on paying a sum which in addition to any previous contribution, shall amount to one hundred dollars, shall be a Director for life. Any Baptist church, Association, State Convention, or Missionary Society, that contributes annually to the objects of this Society, shall be entitled to be represented by one or more Delegates in its annual meetings." All the rest of the kindred societies, are founded upon similar principles; and by submitting to such flagrant violations, of the express Word of God, we should be accessary to that state of things, complained of by the Redeemer in Matt. 13 and 9: "But in vain do they worship me; teaching for doctrines the commandments of men." Again, Mark 7 and 7: "Howbeit, in vain do they worship me, teaching for doctrines the commandments of men."

3rd. We believe that Theological Seminaries are calculated to aid, and abet, in the corruption of the church, by offering an inducement to designing characters to seek after and obtain the advantages derived from the same; and through their exertions as false teachers, corrupt the church, of whom the Lord bids us beware. Again, if Mr. Judson's doctrine contained in his letter to the ladies in America, furnish a fair sample, where he says "Many immortal souls, are suffering the vengeance of eternal fire," and must to all eternity, because they, the Ladies of America, would not consent to be called unfashionable, and not like other folks. And is it not reasonable to believe, that a man holding such principles, and to whom is intrusted the translation of the Bible, will translate it to suit his own views. We think it is. And hence we see verified the words of the apos-

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tle Peter, 2nd Peter, 2nd c. 1st v.: "But there were false prophets also among the people, as there shall be false teachers among you," &c.

4th. Our Lord in his infinite wisdom was pleased to place the light upon the candlestick, or church, and we are bound to believe that it is a more conspicuous and advantageous station, than the Temperance Society, which is an amalgamation of professors and world; Christian and drunkard; and to say it is not, is degrading to the divine character, and a direct reflection upon his infinite wisdom.

5th. We are bound to believe that they, and especially the Bible Society, are formed in speculation and corruption; and in support of this idea, we would just call your attention to the fact, that it was said in the introduction of Bible societies, that the contributions were to defray the expense of printing, paper, binding, and freights; and the Bibles were to be given to the poor. But in 1821 the American Bible Society, recommended to sell them, which advice has been readily reduced to practice by the auxiliary societies. Now we ask, if the contributions defrayed the expense, what is done with the proceeds, of the vast amount of Bibles sold? The answer is obvious to every discerning mind. It is used in paying agents from 25 to $40 per month, to travel in every State, to form more societies, to get more money, &c. And thus is fulfilled that prophetic passage that says: "And through covetousness, shall they with feigned words make merchandize of you, whose judgment now of a long time lingereth not, and their damnation slumbereth not." 2nd Peter, 1st ch. 3d v. Again, John 2, 6. and from the 13th v. to the 17th. Again, 1st Tim. 6 c. 10 and 11 v.

6th. The introducing and advocating of the societies, has been the source of much distress and confusion amongst the people of God. And while we advocate the spread of that gospel which comprehends nothing but Jesus Christ and him crucified, and our Ministers endeavor to preach in that charitable way, and upon those charitable objects, laid down in the scriptures; with a prompt discharge of duty to God and man; we deprecate heresy, amalgamation of church and world, deception and speculation.

7th. And last but not least. The fact does exist, that in the Northern section of the United States, there is a direct connection existing between the Society System Baptists, and the Abolitionists. We have long since been convinced of such connection; but never until recently have we come into possession of so positive evidence as we now have. From a letter from Mr. G. Birney, Corresponding Secretary to the American Anti-Slavery Society, New York, to the Clerk of this body, we are authorized in saying, that in the New England States about four-fifths of all religious denominations, are Abolitionists. Baptist Missionary, Abolition newspapers from the States of Massachusetts, New Hampshire, Vermont, and Maine, are also in possession of the same individual; which proves the connection between the Society System Baptists and the Abolitionists in that section of our country beyond dispute. Mr. B. admits that "the Missionaries of almost all the denominations, are, he thinks, Abolitionists. We hazard nothing therefore in saying that the Missionary, Bible, Tract, and other kindred institutions, together with the Abolition Society, is the legitimate result of religious fanaticism. For aught we know the above statements may be disputed by some; if they should, we are ready in the language of the declaration of our national independence to "let facts be submitted to a candid world." Now if there are four out of five of the Northern Baptists Abolitionists, is it not obvious, that they have the control of some of the most important societies, with which the Southern Baptists are united, and for which they are going such lengths to support. And is it not also obvious, that the money drawn from the pockets of the Southern people, through the medium of the Triennial Convention, and otherwise, under color of sending the gospel &c. goes directly into the pockets, and for the support of those whose aim seems to be, to undermine the very pillars of the constitution.

8th. We now proceed to give a few passages of scripture, out of many, that we think justifies us in declaring non-fellowship with the societies, and for withdrawing from those individuals, churches, and Associations connected with them. John ii chapter and 13th verse: And the Jews' passover was at hand; and Jesus went up to Jerusalem, 14. and found in the Temple, those that sold oxen, sheep and doves, and the changers of money, sitting: 15. and when he made a scourge of small cords, he drove them all out of the Temple, and the

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sheep, and the oxen; and poured out the changers' money, and overthrew the tables; 18. and said unto them that sold doves, take these things hence: make not my Father's house, a house of merchandize. 17. And his disciples remembered that it was written, the zeal of thine house hath eaten me up. 1 Tim. 6 and 10. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. 11. But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience and meekness. 2 Cor. vi. chapter and 17th verse: Wherefore come out from among them, and be ye separate, saith the Lord, &c. Ezra x. chapter and 11 verse: Now therefore make confession unto the Lord God of your fathers, and do his pleasure; and separate yourselves from the people of the land, and from the strange wives. Nehe. xiii. chapter and 3 verse: Now it came to pass when they had heard the law, that they separated from Israel all the mixed multitude. Rom. xvi chapter and 17 verse: Now I beseech you, brethren, mark them which cause divisions, and offences, contrary to the doctrine which ye have learned; and avoid them. 18. For they that are such serve not the Lord Jesus Christ, but their own belly, and by good words and fair speeches deceive the hearts of the simple. Rev. xviii. chapter 8 verse: Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. If you will not believe from these passages, that we are justifiable in what we have done, we say, neither would you believe though one arose from the dead.

We now proceed to assign our reasons, for withdrawing from the Flint River Association.

1st. It is a well known fact, that at the session of the Flint River Association, 1836, the Lebanon church requested the Association to take the subject of the institutions, and their effects into consideration, which she did: and referred the same to the churches, and stated in the Minutes, that their decision shall be final with us. And in 1837, twenty-six churches out of forty-one, answered we have no fellowship for the institutions. Notwithstanding this and their former declaration, that the decision of the churches should be final with the Association, they took the matter up again and decided they would continue to live as they had done heretofore, &c.; to the affliction of those churches that withdrew, and in violation of those passages of scripture recited in the foregoing reasons.

2nd. It is also a well known fact, that notwithstanding that many of the Flint River Association would have us believe that they have nothing to do with the institutions of the day, that many of her own members are connected with them, both ministers and lay members, and through that medium they maintain communion with the institutions. Could it be expected that those of us could continue in union with them, any more than we could with other denominations? But we shall be asked, why we continued with them so long? which we will answer by asking another question. Why did Israel continue with their strange wives so long? And notwithstanding some of the members of the Flint River Association would have us believe, that if the connection with the institutions, be sufficient cause for separation, then all official acts of those ministers that are, and have been connected with them, are invalid. "O shame, where is thy blush!" When those very members with all others, and Baptist usage from time immemorial, have all acknowledged, that all official acts of church or administrator valid, until they were legally thrown under censure. We now conclude by using the words of old Joshua: "Let others do as they may, as for me and my house, we will serve the Lord. JASON GRIER, Moderator.

A. B. REID, Clerk.

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CORRESPONDING LETTER.

Pike county, Georgia, Oct. 15th 1838.

The Towaliga Primitive Baptist, to her sister Associations wsth whom she proposes to correspond—sends Christian salutation:

DEARLY BELOVED—We feel to thank God, that he, in the course of his mercy, has permitted us as churches, (separated from all the institutions of the day—falsely called benevolent,) to be constituted into an Association, called by the above name. Seventeen churches were represented in the constitution; after which, eight joined; making in all, twenty-five. Our meeting has been harmonious. There has not been a single nay, in the whole of our deliberations; and we can truly say, the work of righteousness shall be peace, and the effect

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of righteousness, quietness and assurance forever. The preaching has been of that heavenly kind, that is calculated to comfort the child of God—sooth the sorrows of the mourner—and awaken the unawakened. Brethren, believing we are kindred spirits—children of the same heavenly father, we solicit a correspondence with you, in order to cultivate and perpetuate that union which exists amongst brethren having one Lord, one faith, and one baptism.

Our next Association will be held with the church at Ephesus, Monroe county, on Saturday before the second Lord's day in October, 1839. Finally, brethren, farewell. JASON GRIER, Moderator.

A. B. REID, Clerk.

FOR THE PRIMITIVE BAPTIST.

Franklin county, Tennessee,
2d January, 1839

BROTHER EDITOR: As the year '38 has just closed, I want to say to you that I am well pleased with the Primitive, believing it advocates Old Baptist principles; and go with me as it may in eternity, I know I desire the welfare of all the children of men, and the prosperity of God's afflicted Zion in this world, which I believe to be the Old School Baptists. When reading the many letters in your paper from brethren scattered over these United States, and finding them to speak the same things, though I confess that a great many expressions I think a little harsh, but I judge they are wrote by those like myself with but little learning and perhaps troubled with those who want to be called Old School Baptists, that are like some that were among national Israel who could not speak the Jews' language. Now I think that daddy nor mamma could not understand them well, for in part they spoke both languages; which I think is like too many now among us, that will have salvation part of grace and part of works. And the grace part the church can understand, and the sinner knows nothing of; and the works the sinner understands, and it is confusion. Paul says, he is not a Jew that is one outwardly, neither is that circumcision that is outward, in the flesh; but he isa Jew that is inwardly so, & that by the Spirit.

Now I find a great many who wish to be called Baptists, that if they can only get people in the water think they are doing mightily. As regards the principle of heart they hold, they care nothing about it. If I know what a Baptist is, I was one before I went into the water; and my performing the act of baptism was only an outward sign of what I had felt within. It is strange to me to see some that I once had confidence in, running after the schemes of the day; but I have only to look on them with sorrow and say, oh Lord, keep me by thy grace; for unless thou hold me fast, I shall prove like them at last. And I had rather die than forsake the cause of God, the Old Baptists, and thus distress his children by turning to the missionaries. The fact is, they are no better than the schismatics, and I believe that the experience of God's children will always keep them from such gross error.

Your brother in the gospel.

WM. S. SMITH.

FOR THE PRIMITIVE BAPTIST.

Alabama, Henry county,
Jan. 15th, 1839.

DEAR BROTHER BENNETT: I want to let you know that I have seen some missionary projects myself. Some years ago, we here at the South could hear wonderful accounts of the progress of religion in the Northern States. We were overjoyed to hear the news. Here in the newly settled parts of the State of Alabama, the churches and Associations were quite small, yet they were generally at peace among themselves, the increase of our churches gradual. We thought ourselves happy in a measure, having the gospel preached among us, as we thought in its purity.

Now the people away there at the North, raise a great deal of the bread stuff called wheat, and before they store it up in the garner, I expect they extract or separate the chaff, or as much of it as they possibly can from the wheat; and as the chaff generally goes with the wind, there is but little notice taken of it, no man is accountable for the chaff. But here comes a wind from the north and in it a great fog of chaff, and filled our eyes that we could hardly discern men from trees walking. Now I suppose the discipline of the Primitives at the North, blew those chaffy professors out or or from the churches; so they became missionaries, being filled with a great zeal for the welfare of Christians and sinners too. But any man or set of men, that can conceive and mature a plan to disinherit a poor woman and take away her whole estate, and

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leave her little ones to starve or doom them to perpetual slavery, how they can be considered lovers of Christians or sinners either, is a question too hard for me to answer.

Brother Bennett, I have named no man or men, and if the cap fits any one, they may remember that I cannot help it. And if they meddle with me much, I will tell a tale of their doings; how they have robbed churches, destroyed Associations, and marred the peace of Christians—I would think sufficient to almost shame a calf if he had knowledge, or to make a lion shut his mouth. I have been at war with the missionaries for seven years, and have been in many close engagements. I was, dear brother, hard at war with them when I first saw your paper, called the Primitive Baptist; which was truly animating to my spirit.

I must come to a close. I thought as I was writing for your paper, I would write a little to let you know who I was.

I remain yours, dear brother, in gospel bonds.

JAMES F. WATSON.

FOR THE PRIMITIVE BAPTIST.

Georgia, Monroe county,
January 8th, 1839.

DEAR BROTHER BENNETT: I now by candlelight shall endeavor to write a few lines for the Primitive Baptist.

Bro. Bennett, I shall in the first place tell you, I am nothing but a plain farmer and a poor hobbler at that, and am no preacher; but I do like the Prim. for the doctrine it promulgates, and, dear bro. Bennett, may the Lord bless you in your editorial labors, which I think have been abundantly blessed. And it does appear to me the Prim. has been the answer of God to his dear children, that are scattered over the vast extent of these United States, and has been the means of leading them out of mystical Babylon; and the watchword is: COME OUT OF HER, MY PEOPLE—the Lord Jesus Christ, and him crucified.

Brethren, I do esteem the Prim. above all others, except the Holy Writ; which it is in essence, for it will not receive any thing in its columns that is one side of the word of God: such as Arminianism or missionism, which I conceive to be co-workers; missionism for Arminianism, Universalism for Campbellism, which are heterodox. For it is not by power, nor by might; but by my Spirit, saith the Lord of hosts. Zech. 4. 6. He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. John, 10. 1.

Dear bro., I do believe Arminians and Universalians are thieves and robbers; for Arminians are measuring arms with Jehovah—for it is, my own arm will obtain salvation. Look at the effort systems for proof. Therefore by the deeds of the law no flesh shall be justified. Rom. 3. 20. I came not to call the righteous, but sinners to repentance. And again, bro., you see those effort men are assuming the seat of Christ; for it is men and money—if we cannot get that, souls for whom Christ died will be damned, according to their doctrines--when Christ says: While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost but the son of perdition, &c. John, 17. 12. Again: And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, (that is, by an eye of faith,) may have everlasting life: and I will raise him up at the last day. John, 6. 40. With numbers of other scriptures I could give, but deem it unnecessary; as there is already enough produced to prove to any person, that does not wish to trample on the word of God, that Christ will save his people—yes, his elect people, that were chosen in the Lord Jesus Christ, and that before the foundation of the world.

Dear brethren, I do believe that the Lord will save his people without the help of poor, sinful, polluted beings as we are. Arminians, you see you are altogether one side of the word of God, and so are Universalians; which say, there is no future punishment after this life. And they are as far from the word of God as Arminians, and both are heterodox; for Christ says, in speaking of the last judgment: And he shall set the sheep on his right hand, and the goats on the left—which is a representation of the children of the wicked one—and there he says the goats shall go away into everlasting punishment, but the righteous into life eternal; which eternal and everlasting I conceive to be synonymous terms, which mean duration perpetual without end. And for them to say that there is no future punishment, does contradict Jehovah; for Christ says, in the 16th chapter of Luke, in speaking of the

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rich man and Lazarus: And the poor beggar died, and was carried away to Abraham's bosom; and the rich man died also, and to his surprise in hell lifted up his eyes, being in torments. And this hell or torments you see was after death; and this hell we understand to be, a place where the devil and infernal spirits reside. Rev. 20. 10: And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and false prophet are; and shall be tormented day and night, for ever and ever. Yes, Universalians, your doctrines are too spurious and rotten to talk about. And again: Death and hell were cast into the lake of fire, which is the second death; with twenty more scriptures I could give you, but I think there is sufficient quoted to drop the Universalian and Arminian.

My dear fellow man, recollect you must be regenerated and born again, to ever enter into the kingdom of heaven; for if you die in your sins, where God and Christ are you cannot come. Do think on your latter end while it is called to-day, for the night cometh when no man can work. Recollect we are hastening out of time into eternity, and shall it be well with us or not? or shall we hear that awful sentence, Depart from me ye cursed, into everlasting fire, prepared for the devil and his angels? O what a miserable thing it is to die without hope and without God in the world; O to be hurled into that awful vortex, where the worm dieth not and the fire is not quenched.

Dear bro., I have not wrote what I first intended; though I will now give you a sketch of the proceeding of the Flint River Association. At her last session there was a door opened for correspondence with the Columbus, Central, and Georgia Associations; which correspondence of those Associations was dropped by the Flint River Association, on the account of their not being orthodox. For the Central is made up pretty much of general atoners, which go under the name of Whiteites with us. And one act by the Flint River, after dropping correspondence, that all the baptisms that were performed at their hands should not be valid baptism with us, but shall be rebaptised. And those persons after the Old School Baptists withdrew from them, on point of their leaving the Primitive order of the church, those missionaries with their adiaphorns or neutral men, those choice fellows, those peacemakers, on neither side, no missionary I am an original, have all proved Arminians. The door of correspondence is, to withdraw all publications and documents which have a tendency to separate us in our Christian love and fellowship; that is, if I understand them in their compromise, we acknowledge we were wrong, and we will unite as heretofore. They turn round and tell us, they are original.

I cannot give you any more, as my sheet is full; so I must reluctantly come to a close. Yours, in hope of eternal life, which God that cannot lie, promised before the world began.

EDMUND DUMAS.

FOR THE PRIMITIVE BAPTIST.

Sevier county, E. Tennessee,
January 8th, 1839.

BROTHER BENNETT: I have received two numbers of your paper, with which I am well pleased and with the doctrine that they vindicate. But I can inform you that being a preacher for thirty-seven or eight years, and with a great deal of satisfaction too till within a few years, since the moneyed schemes of the day have come into the churches, I have seen more distress than I have seen in all the rest of my religious life; on account of the distresses, divisions, and animosities, that have arisen in the churches, and chiefly amongst members that I once thought highly of as preachers. But when they preach a possible salvation, and that there are thousands of souls now in hell for want of money to convert them, I think they have departed from all scriptural language, concerning the salvation of the souls of men, found in the Old and New Testament. In which are found the fall of man, and the spirit that make men the children of the wicked one, as seen in the following passages of scripture; Romans, 3. 10: "As it is written, There is none righteous, no, not one: 11. There is none that understandeth, there is none that seeketh after God. 12. They are all gone out of the way, they are together become unprofitable: there is none that doeth good, no, not one." See also from the 13th to the 18th verse of the same chapter; which I think show that man is in great necessity of a Saviour appointed of God, and not of the works of men. Just such an one as Paul speaks of in Ephesians, 2 ch. 1 and 2 v.: "And you hath he quickened, who were dead in trespasses

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and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience." Now this proves to me, that those that are made Christians now, must experience the same change by the Spirit of God, or the following scriptures have no meaning to me: Romans, 5 ch. 8 v.: "But God commendeth his love toward us, in that while we were yet sinners, Christ died for us." Again, Ephesians, 1 ch. 4 v.: "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love." Ephesians, 2 c. 4 v.: "But God who is rich in mercy, for his great love wherewith he loved us, 5 v. even when we were dead in sins, hath quickened us together with Christ; (by grace ye are saved.)" Again, 2 Timothy, 1 ch. 9 v.: "Who hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began; 10 v. but is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel." Ephesians, 3 ch. 17, 18 and 19 v.: "That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God. 9 v.: And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ. 10 and 11 v.: To the intent that now unto the principalities and powers in heavenly *places* might be known, by the church, the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord."

Now, brother Bennett, these with many other scriptures to the same purport, such as in the 1 ch. of Titus, 2 v.: "In hope of eternal life, which God, that cannot lie, promised before the world began"—which seems to be in the 1 v. the faith of God's elect, and the acknowledging of the truth which is after godliness. Now I believe that the things that were written to the churches by Paul, will suit the churches of Jesus Christ to the end of the world, in supporting the truth and contradicting error, that has been and may be propagated; that error that had so ruinous effect on the churches of Asia, by causing them to part from their first constitution. This makes me think we should ever be mindful of Paul's directions in his two epistles to Timothy and one to Titus, as those directions will guide the churches in selecting their preachers and judging their qualifications; that they may not select such preachers as Paul speaks of in the 3 ch. of 2 Timothy, 2 and 3 v.: For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, (preachers,) unthankful, unholy, without natural affections, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good." I would say, such men do not keep their covenants they made with the churches when they were ordained to the ministry; but have a form of godliness of their own, but deny the power of the living God, and place it in men's exertions and money. Are we not commanded from such to turn away? because they creep into houses and lead captive silly women, whether applied to weak churches or women indeed. Such men are ever learning, and never able to come to the knowledge of the truth; though they say there is a possibility for all men to come, which is not agreeable to sound doctrine, which says: No man can come to me except the Father draw him. Are they not to be exhorted, reproved, and rebuked with all long suffering and doctrine? least we become as God's elect, that we read of in the general epistles, scattered through all the country as they were in Peter's day, thro' Pontus, Gallatia, Capadocia, &c. That we have such men among us is beyond contradiction. 2 Peter, 2 ch. 1, 2 and 3 verses; "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction, &c." From such turn away, but cleave unto them that are sanctified by God the Father, and preserved in Jesus Christ, *and* called.

I must close my remarks, wishing grace, mercy and truth may ever be with you and the church of Christ.

Yours in gospel bonds.

THOMAS HILL.

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THE PRIMITIVE BAPTIST.

SATURDAY, MARCH 23, 1839.

In printing the 2nd number of the present volume our workmen turned a few copies wrong, so that the pages do not come in regular succession. These copies are all we have now left, and consequently must send them or none of that number to new subscribers; believing they would prefer having them, we shall send these copies requesting them to notice the figures on the top of the page of that number.

TO EDITORS PRIMITIVE BAPTIST.

Edgecombe county, N. C.

Brother Editors: It seems that my mind is so crowded with what I heard a few mornings ago, that I cannot rest satisfied until I put it down and get it out of my mind. I happened to pass a gentleman's house, and the mistess of the house called out and said, old Dick have you fed them cows and sheep? while I stopped in the road to hear the squall, by dropping my chair whip. No, misses, I no feed dem this morning. And why, Dick, have you not fed them, you bad boy? Because, misses, when massa went away, he said if I would feed and take care and oversee de flock, I should have some of de wool, and have milk to eat from de cows as much as was needful. But now massa gone, you take de wool and sell it to buy a fine gig and harness to show about in; and all of de milk you take and make de butter and sell dat to buy de fine clothes, to wear and show in de fine gig abroad to oder folks. And here old Dick is, in his cotton rags, without de wool massa commanded and without de milk, only now and den de little bonnyclabber you misses please give Dick. Hush your jaw, you old scoundrel; I have a right to do as I please, now your master is gone, as your mistress. No, misses, dat is not so; for massa's orders is to be obeyed both by you and me; you as his wife, and me as his and your servant. And if you no feed me and clothe me as massa directed, how I goine to go out dis cold morning to feed de cows and sheep? de cows and sheep will suffer for food as old Dick, and when massa comes home I tell him you no give me no wool to make me clothes to keep me warm to feed de flock, nor no milk neider but a little clabber now and den; den, misses, what will you say to dat? how will you look massa in de face, for not obeying massa's orders to feed and clothe old Dick, while he was taking care of his flock and obeying massa's orders? I tell you, misses, you will find massa mad about dis affair. I charge you once more, you old rascal, to hold your jaw. I am your mistress, and will do as I please with my own. Dat is not right, misses; for you know you were a poor girl and deep in debt when massa married you, but massa was rich and we old servants have worked for massa a long time, and fed his flocks and raised young lambs and calves; and now, I spose, misses, we must perish, and go out in de cold to feed de sheep without de wool or de milk, when we are old and wore out. You look for as much from us, as if we were young shepherds in prime of life, yet no wool nor milk to keep us warm; I tell you, misses, massa no like dis when he come home. I tell you once more, Dick, to hold your jaw; if you do not, I will thrash you well, for I do not care for you nor your master. Dis I believe, misses; if you did love massa you would keep massa's orders when he was gone, dat you might embrace him in love and joy when he comes home. Hush, I tell you, Dick. Yes, misses, I would hush; but I must plead de rights of my fellow servants, for many of dem neider have wool nor milk, while we feed de flocks. You saucy rascal, don't let me hear another word out of your mouth. Misses, I tell you to be plain wid you, I tink you have found some other lover now master is gone from home, and is playing the whore, or you would obey massa's orders and feed his young and old shepherds according to massa's orders. She roared out, you Bob bring me here a stick, I will give it to him in style. A saucy fellow? dare to accuse me of whoredom; that's too much to bear. Well, misses, lay on; I love massa and am willing to serve him and will defend his orders and the rights of my fellow servants. Then she fell to beating old Dick, but he walked off and said not a murmuring word save only—misses, you beat me wrongfully; it is you and not me that is in the wrong, and I will leave it all to massa when he comes home. Thus ended the affair.

Immediately as soon as all was quiet, my tho'ts leaped out with these reflections: What a lively picture is this of Christ and his church, and old Dick of his ministers. The church, the Lamb's wife, she is the mistress of ministers and they his and her servants; Jesus Christ, the minister's master, like old Dick's, is gone from home to heaven above, and had given orders to his servants, old Dicks, to feed his flocks; yet the church, the mistress, starves old Dick for wool and milk, and lays it out in gay equipage and finery. The church falling in love of the fine things of this world, to the starving God's ministers even of the necessaries of life, and is thereby guilty of spiritual whoredom; and is rightly accused by old Dick of having another lover besides his master,

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So I moved off, meditating to myself on the road. *JOSHUA LAWRENCE.*

TO EDITORS PRIMITIVE BAPTIST.

Lenoir county, N. Carolina,
February 9th, 1839.

BROTHER EDITORS: I was sorry to hear that brother Bennett had declined editing the Primitive Baptist; but believing in its usefulness, I hope that himself and others will not fail to aid in so useful a work. As I think its enemies would rejoice at its failure, or even in its extinction; for then their unhallowed schemes would not be so likely to be exposed, and they with more ease impose on the ignorance of the people, and be more likely to make their unscriptural acts pass for the true principles of religion. For there are, it seems, too many that are willing to take their words without examining the word of truth to see whether these things are so; in consequence of which, wrong notions in the things that pertain to religion, in this world pass too current. For there always have been persons claiming to be Christians and yet are, that it seems would betray and sell Christ for money, and contend against the truths of the gospel.

I close by subscribing myself a true friend to the Old Fashioned Baptists and their cause. *ALFRED ELLIS.*

FOR THE PRIMITIVE BAPTIST.

Wake county, N. Carolina,
January 10th, 1839.

DEAR BROTHER BENNETT: I take my pen in hand to drop you a few lines, wishing you well because of the Primitive Baptist. The missionaries say if a man begins the good work, God will carry it on; they can get it if they want it. Begin to day, and God will hear them. They must forsake their sins. Say, why do not you stop in your proud career?

But, bro. Bennett, I want to know one thing, and that is: can a hickory tree bear oranges, or can an oak bear pears? Does a weeping willow bear comfort! Can a river run up stream, or can a camel go through a needle's eye? They strain at a gnat, and swallow a camel. Can a goat turn to a sheep? he can bleat like a sheep, but the skin is in the way and hair too. They say, go wash in the pool of Salom; but I say, stop and let the clay be on the eye first.

Can an Ethiopian change his skin, or the leopard his spots? Can a blind man see his danger? Can a man turn himself upside down—a carnal man love god? Is the carnal mind a friend to God? Would Peter have laid down his net, if he could help it? Would Lazarus been lame, if he could help it? Would the prodigal have spent his store, if he could help it? Does God cause wise men to do his will, or the poor of this world? Why did he not let the rich man go to heaven, and the poor man to hell? What made him elect people to do his will? The missionaries say all can.

But I must come to a close, till I get another chance to write you more.

SEBASTIAN CABOT POWELL.

FOR THE PRIMITIVE BAPTIST.

Wayne county, N. Carolina,
Jan'y 5th, 1839.

DEAR BROTHER BENNETT: By candlelight I embrace the opportunity of writing you a few lines to inform you that I have received the Primitive papers for the last year tolerably regular. They are papers I dearly love, and I believe some few of the brethren in this neighborhood do too; but there are some again, that try to find fault with them by saying, it is sending the gospel instead of going and preaching it themselves.

Brother Bennett, you recollect what I said in my communication to you last year about your despised paper, that I expected to take it as long as it is published. I am like Job said, I stick to my integrity.

Our church at Cross Roads, Johnston county, is very much confused; not with the mission system or any of the schemes of the day, it is brother with brother. And it reminds me of what Paul told the Corinthians, that there is a fault among us. And it makes me think very strongly of our Saviour's parable of the tares being among the wheat; I awfully fear it is the case in our church at Cross Roads, and its being one reason why we do not have more preaching than we do.

Bro. Bennett, I desire your prayers in my behalf, and also in behalf of our church. And O, that God would be pleased in mercy to visit us with his Holy Spirit and cleanse us from all unrighteousness, and at last save us in his kingdom if it can be his will, for Christ's sake. Amen.

JAS. H. SASSER.

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FOR THE PRIMITIVE BAPTIST.

Pittsylvania, Va. Feb. 16, 1839.

DEAR BROTHER HOLLOWAY: I now will answer your request that you made to me, which I see in the 4th vol. 2nd No. of the Primitive Baptist. You ask me to let you know whether I was a son of Abraham Rorer, or not.

I now say to you, my brother, that I am a son to Abraham Rorer, or go for his son in my section of country; so you have guessed right. And will say that my name is Rudolph Rorer, at home and abroad; and must say to those missionaries, who tho't that there was no man of that name, that they are wrong in this matter as well as they are in spiritual matters. And I here will say to those missionists, that I believe if I had written a lie for them they would have believed it, and then would have believed that my name was R. Rorer. For it does appear that they will not believe the truth, when they see or hear it; but I must account for it in this way, that the Lord has sent them a strong delusion, that they should believe a lie. See 1 Tim. 2. 11.

So you may see, my brother, that they should believe a lie; then we should not wonder at them for not believing the truth. For they are under the delusion of a lie, or of the lying spirit, and will believe all that Spirit says to them; and this is the reason we find them believing in the works of wicked men, such as the societies of the day which are called benevolent societies. But, my brother, the truth is, that they are nothing but the works of wicked men and devils, and will not give comfort to any others.

But I will say to those sneaks, or missionists, who seem to think it would be a strange sight to see a man of my name, that I live about 12 miles from Pittsylvania Court House, a north west course, near Low's island, on Pig river; and if they wish to see this sight, they may call by and then they will see nothing but a little scrub of a Dutchman. And if you sneaks do come and see me, I will feed you and your horse and tell you at the same time what I thiek of your religion, if I can find out you are a missionary; and so I guess you will not be lonesome, the night you spend with me.

Now again, my brother, you may see in this 2nd vol. that brother Hiram Hundley says, he met with brother R. Rorer; which I think will do for proof to an honest man, that there is such a name as Rudolph Rorer. But if you sneaks do yet doubt whether this is my name, you may enquire of the clerk of our court, which is William Tunstall, which you can do by writing to him.

Now, my brother, I hope you can understand me on this subject, so as to give you satisfaction; and if it is not enough for the sneaks, send them over to me. Nothing more at present, but as ever, your brother in tribulation. *R. RORER.*

My dear brother Wm. H. Cook, of Alabama, Pickens county. My brother, I have seen several letters from you in the Primitive Baptist, with which I am well pleased; and I have thought that you and I are brothers in the spirit, and I do not know but we are cousins in the flesh. So I wish to hear from you on this subject, as I once saw my cousin William Cook when we were boys, and now I do not know where he is. This William was a son to John Cook, and John Cook was a brother to my mother, and my grandfather was Harman Cook. Now, my brother, you will know whether we are cousins or not; for I am a son to A. Rorer. Let me hear from you when you can, through the Primitive or by private letter. Direct your letter to Berger's Store.

Nothing more on this subject, but will say to you, my brethren, that we ought to seek after the truth of the gospel of Jesus Christ, which is by grace through faith and that is the gift of God; not the gift of the societies we hear so much about, in this day of darkness and error. Now, my brethren, I say it is a bad sign to me to hear a man say that he has got religion, and he got it at will and pleasure; and that all have a will, if they put it in operation. But, my brethren, I believe that they are dead, and are as helpless as the dry bones were in the valley. And you know, my brethren, that they could not move until the wind blew on them; so is every one of the children of men, and cannot move neither hand nor foot to do any good thing, unless the Lord quickens them. So farewell, brethren in the Lord.

RUDOLPH RORER.

TO EDITORS PRIMITIVE BAPTIST.

Anderson District, So. Carolina, Jan. 20, 1839.

DEAR BROTHER EDITORS: It is with diffi-

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dence that I take my pen in hand to say any thing touching religion, as I am no orator; but as it is time I should make my remittance, I send a few remarks also.

We read in Matth. 4th chapter and 18th verse: And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers. 19. And he saith unto them, follow me, and I will make you fishers of men. Why did not Jesus Christ call some of the eminent scribes or pharisees to publish his gospel, and not poor unlearned fishermen without credit or authority? Because it was the kingdom of heaven they were to preach, and their teachings were to come from above; besides the conversion of sinners, though it be effected instrumentally by the preaching of the gospel, yet the grand agent in it is the Spirit of God. As the instruments were comparatively mean, and the work which was accomplished by them was grand and glorious, the excellency of the power at once appeared to be of God, and not of man. And thus the glory due alone to his name was secured, and the great operator of all good had the deserved praise.

Seminaries of learning, in the order of God's providence and grace, have great and important uses; and in reference to such uses, they should be treated with great respect. But to make preachers of the gospel is a matter to which they are utterly inadequate; it is a prerogative that God never did and never will delegate to man. Where the seed of the kingdom of God is sowed, and a dispensation of the gospel is committed to a man, a good education may be of general use; but it no more follows because a man has a good education, that therefore he is qualified to preach the gospel, than it does that because he has not had that, therefore he is unqualified. For there may be much ignorance of divine things where there is much human learning, and a man may be well taught in the things of God and be able to teach others, who has not had the advantage of a liberal education.

Men-made ministers have almost ruined the heritage of God. They build up Zion with blood, and Jerusalem with iniquity. The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money: yet will they lean upon the Lord, and say, is not the Lord among us? none evil can come upon us. Micah, 3d ch. 10 and 11 verses.

I close by subscribing myself yours, truly. *JAS. BURRIS, Sen.*

FOR THE PRIMITIVE BAPTIST.

Jackson, Butts county, Ga.
30th January, 1839.

DEAR BRETHREN: There are a few of us poor despised and afflicted people in this part of God's moral vineyard, who are desirous to follow the footsteps of Jesus, and take his word for the man of our counsel, and abide by whatever we find therein. But, notwithstanding all this, we find many crosses and trials to undergo; but God provides for his people, through all their danger and troubles, to make a way for their escape, and I believe that he has done it for us. For ever since our Association, which was held at Shoal Creek, Pike county, I have seen more of the spirit and love abiding among God's children, than I have for ten years before; but still there are some in our county, who seem to be worshipping another God, which is no God. They seem to make a great fuss, and it seems that they are gathering a great many followers. I am afraid they have made a great many Christians, (as they call them,) for the word says, that the world will follow the beast.

And it appears that the world and some churches are all trying to unite through the benevolence societies, falsely so called, of the day; as I do believe from every exertion they make, and at the same time saying that the millenium is just at hand, for the purpose of trying to deceive the weak and feeble, of God's people.

Brethren, I am not much deceived, for the scripture says, that there will arise false teachers, who will try to deceive the very elect, if it were possible. But I think that God has put it out of their power, and I thank God for it; for he says in the 6th chapter of John, commencing at the 35th verse: And Jesus said unto them, I am the bread of life: he that cometh to me, shall never hunger; and he that believeth on me, shall never thirst. 36. But I said unto you, that ye also have seen me, and believe not. 37. All that the Father giveth me, shall come to me; and him that cometh to me, I will in no wise cast out. 38. For I came down from heaven, not to do my own will, but the will of him that sent me. 39. And this is the Father's will which

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hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. 40. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

These scriptures, with many more that I could refer you to, prove that the devil and all his host of disciples cannot frustrate God in the redemption of his people; and his children he will save with an everlasting salvation.

And so nothing more, brethren, only I earnestly request you all to pray for us in this part of God's moral vineyard. So I close by subscribing myself your unworthy brother, in Christian hope of salvation through Jesus Christ our Lord, &c.

HENRY BARRON.

FOR THE PRIMITIVE BAPTIST.

Georgia, Stewart county,
February, 1839.

DEAR BROTHER BENNETT: you may have thought strange at not hearing from me before this time. The reason is, I have been waiting to see if the controversy between Baptists and missionaries would assume a more settled state; but fearing that you might think strange of my delay, I hasten to send you this communication, enclosing five dollars the amount of subscription for the company that I sent you. The numbers which have come to hand have been received with much satisfaction by them, and the circulation of the Primitive in this country, will be, I have no doubt, an instrument in the hand of God of opening the eyes of many here, as to their real condition. The Old School Baptists are gaining ground here very fast, and a complete division is and will soon be effected in the bounds of the Bethel Association.

I conclude by subscribing myself your unworthy brother in bonds of the gospel.

JAMES P. ELLIS.

TO EDITORS AND CORRESPONDENTS PRIMITIVE BAPTIST.

Madison county, Alabama,
Feb'y 17, 1839.

BELOVED BRETHREN IN THE LORD: Grace, mercy and peace be multiplied, through our Lord Jesus Christ. Every word of the Lord Jesus will be fulfilled, and certainly this scripture with the rest: Resist the devil, and he will flee from you —draw nigh to God, and he will draw nigh to you. Resist an Ishmaelite, and you will see the same fruits. And Solomon says: The wounds of a friend are sweeter than the kisses of an enemy. And David says: Let the righteous smite me, it shall not break my head. What a manifest difference between the school of Christ, and the school of man. The school of Christ is taught in the furnace of affliction, precedented by Jesus and taught by the Holy Ghost. In this furnace the sons of God, comparable to fine gold, by the world are judged as earthen pitchers; but the Lord judges them, the precious sons of Zion, because in this furnace the dross is separated from the pure. And God says to Nehemiah: If thou separate between the precious and the vile, thou shall be as my mouth. All the schools on earth cannot learn a man to rejoice in tribulation, but the school of Christ can; and although a mystery to the world, it is nevertheless true. Thus the grace of patience is brought into exercise, and the experience of good hope well grounded as the work of the Holy Ghost, which is given to us. And now abideth faith, hope, charity; these three, but the greatest of these is charity, and this love shed abroad in the heart.

The world thinks that Christians ought to love every thing that bears the name of religion, which is a wretched mistake; for if it is the love of God, that principle binds all Christians to love what God says in his word he loves, and to hate every thing that God says he hates; which is an elementary principle for heaven. David says, he hates every false way, and so ought we. And God says, he hates the doctrine of the Nicholatines; and I have no doubt, he hates Balaam, Jezebel and all her lying prophets; and we ought to hate them too. Though the devil may cast some of us into prison that we may be tried, Jesus says, be thou faithful unto death, and I will give you a crown of life.

Dear brethren, let this promise animate your hearts in the precious cause of truth: Not to fear none of those things that thou shalt suffer, it is a sealing testimony of divine union with Jesus; therefore endure hardness as good soldiers of Christ. What a wonderful cry is made by the magicians, now in the world; theological, scientific school boys, from the land of Egypt; about Paul's not being ashamed to preach the gospel, for it is the power of God unto

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salvation. Now, brethren, if the word unto, is not an external principle, I acknowledge I do not understand it; neither upon the principles of philosophy, nor the divinity of the Bible. Apply this principle in regeneration, and how long would it be before the church would die for want of population.

Thus Paul says: It pleased God by the foolishness of preaching, to save them that believe; for to them only is it the power and wisdom of God, while it is foolishness to them that perish. Suppose we say, the wicked shall go unto hell; how many of them would rejoice? Suppose we say, the righteous shall go unto heaven; how many would mourn? I know nothing about Latin, Greek, or Hebrew; but if there is wisdom enough in all the languages on earth to convince the world, that the wicked shall go unto hell, a man with one eye, might see that infidelity would triumph throughout Asia, Africa, Europe and America, though wrapt up in a religious coat, if not prevented by the sovereign, irresistible work of God the Holy Ghost.

Then I beg to remark, that the spiritual sense of circumcision is to cut into the heart; (or they will stone Stephen to death,) which is clearly illustrated in belting a tree—for it is evidently the best method of killing trees, to cut them all round into the heart; which stops all the communication of sap, or the love of sin. And if the tree is all sap and no heart, every body says, it is the best method to cut it down and burn it up.

Your companion in tribulation,

WILLIAM CRUTCHER.

TO EDITORS PRIMITIVE BAPTIST.

Conecuh county, Alabama,
9th February, 1839.

DEAR BRETHREN EDITORS: I wish to address you a few lines, as I have but little pleasure in a religious way, only what I receive in this paper.

Dear brethren, should it meet your views, I would be greatly pleased for the brethren that write in this paper, to prevail on brother Lawrence and brother Bennet, with the publisher, to reprint the first three volumes of the Primitive Baptist, or as much of them as they may think proper. I believe this work would be purchased with eagerness, and I do not think it would be a losing business to the undertakers; and it would then be on record, the troubles and trials the Old Baptists have been in at this time by the missionaries. I mean in bound books, so that the rising generation would have them to look at.

I pray the Lord to direct you in this case, and I feel willing to submit. So I bid you farewell.

ADAM McCREARY.

FOR THE PRIMITIVE BAPTIST.

Leak county, Mississippi,
Jan. 29th, 1839.

BROTHER BENNETT: We have many troubles to wade through in this world, and especially in this neighborhood. We have a small church here of the Primitive order, but we are in a cold dead state. We are like sheep in the wilderness, among wolves without a shepherd. It has been nearly eleven months since we have had a regular supply, but I hope the blessed Lord has heard our prayers; we have the promise of brother S. Jones to attend us at a three days meeting, commencing Friday before the first Sunday in April next; and we have a flattering promise, that he will continue to attend us from that on.

As for the missionaries, their churches are all in a confused state, or nearly so; but still they have their regular preachers, and shove on with all their might—what they lack in vote they make up in compulsion; but I do not think they flourish like they did at first, which makes me think they are built on the foundation of man's inventions. We have a few Old Regulars here, but there are more calls for them than they can possibly fill, if they would occupy their whole time.

Brother Bennett, our little church wishes you to give our appointment for our April meeting room in your paper, and petition all the Regular Baptist preachers to meet brother S. Jones here that can possibly, as we hope and pray that it may be the commencement of happier seasons than we have seen here lately. Dear brother, pray for us that it may prove so, as you are not close enough to meet us; but may be, you can meet us in spirit.

Brother Bennett, I am almost ashamed to send these lines to you, as this is one of the times that I am so confused in my mind and situation, that I cannot write as I wish. Through my awkwardness I forgot to give you the name of our church and settlement. The church is known by the name of Zebulon, three miles southwest

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of Thomaston, in the settlement of brother S. J. McKay, Leak county, Mississippi

Brother Bennett, when it goes well with you, remember me with our little church.

Yours, in the best of love.

WM. HUDDLESTON.

TO EDITORS PRIMITIVE BAPTIST.

Florida, Madison county,
February 12th, 1839.

DEAR BRETHREN EDITORS: Having received the first number of the 4th vol. of the Primitive, in compliance with your terms I now inclose a five dollar note.

Dear Editors, I can assure you I am well pleased, and I intend to spread both the Primitive and the Signs of the Times as fast as I can; for I firmly believe that you are on a sure foundation, so I bid you God speed. May you prosper, and may the Primitive Baptist flourish, not in name only, but in principle.

Yours, in the fellowship of the Spirit.

DAVID CALLAWAY.

FOR THE PRIMITIVE BAPTST.

Tennessee, McMinn county,
January 30th, 1839.

BRO. BENNETT: I now take an opportunity of writing a few lines, which may inform you that I have just returned from a journey. I find there is a great commotion in the churches in the upper end of this State, in Hawkins, Greene, and Jefferson counties. Your paper was but very little circulated there. The subscribers on my list are scattered over a large boundary, and I cannot say whether they want their papers continued or not. I have have seen some that want their papers continued, and some that do not—also a new subscriber.

I am yours, &c.

CLEMMONS SANDERS.

TO EDITORS PRIMITIVE BAPTIST.

Georgia, Muscogee county
January 30th, 1839.

DEAR BRETHREN: As agent for your valuable paper, it becomes my duty to write and inform you, that there are yet some in this section of country that wish to read your paper; notwithstanding the opposers of truth say so many hard things about it. And some new subscribers (as you will see in a list below) have become anxious to receive the information which is contained and set forth in the same. I have not seen all the brethren and friends that I wrote for last year, nor cannot tell whether they intend to continue or not. But you will send on to the names and post offices in the scale below.

I have nothing of interest sufficient to demand a place in your columns. I therefore conclude by subscribing myself yours, in gospel bonds, &c.

JAMES M. ROCKMORE.

FOR THE PRIMITIVE BAPTIST.

Chesnut Hill, Ga. Feb. 7. 1839.

DEAR BROTHER BENNETT: We have received three numbers each of your Primitive Baptist. The brethren are well pleased with your paper. Nothing of importance transpiring in this section at this time, I subscribe myself your brother in the bonds of the gospel. *S. J. SLOAN.*

AGENTS,

FOR THE PRIMITIVE BAPTIST.

NORTH CAROLINA.—J. Biggs, Sen. *Williamston* R. M. G. Moore, *Germanton.* W. W. Mizell, *Plymouth.* Jacob Swindell, *Washington.* James Southerland, *Warrenton.* Alfred Partin, *Raleigh.* Charles Mason, *Roxboro'.* James Wilder, *Anderson's Store.* Benj. Bynum, *Speight's Bridge.* H. Avera, *Averasboro'.* Parham Pucket, Richlands. John H. Keneday, *Chalk Level.* Burwell Temple, *Wake county.* Obadiah Sowell, *Rogers' P. O.* Geo. W. McNeely, *Leaksville.* David J. Mott, *Long Creek Bridge.* Thomas Bagley, *Smithfield;* Stephen Rogers, *Holly Spring.* James H. Sasser, *Waynesboro'.* John Fruit, *Sandy Creek.* L. B. Bennett, *Heathville.* William J. Roberts, *Buffalo Hill.* Alfred Ellis, *Strabane.* Cor's Canaday, *Carterettsville.* William Welch, *Abbott's Creek;* J. Lamb, *Camden* C. H. Allen Taylor, Jun. *Rocky Mount.* A. B. Bains, Jr. *Stanhope.*

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GEORGIA.—William Moseley, *Bear Creek.* Allen Cleveland, *McDonough.* A. B. Reid, *Brownsville.* John McKenney, *Forsyth.* Anthony Holloway, *Lagrange.* Patrick M. Calhoun, *Knoxville.* J. M. Rockmore, *Mountain Creek.* Rowell Reese, *Eatonton.* Tho's Amis, *Lexington.* Jona'n Neel, *Macon.* Charles P. Hansford, *Union Hill.* John W. Turner, *Pleasant Hill.* Joshua Bowdoin, *Alairsville.* R. Toler, *Upatoie.* Clark Jackson, *Fort Gaines.* John Gayden, *Franklin.* John S. Keith, *Luthersville.* P. H. Edwards, *Georgetown.* Wm. Trice, *Thomaston.* Wm. Bowden, *Union Valley.* Ezra McCrary, *Warrenton.* Wiley Pearce, *Cairo.* G. W. Holifield, *Vernon.* B. Pace, *Clean Town.* Lewis Peacock, *Cassville.* Vachal D. Whatley, *Barnesville.* Alex. Garden, *Mount Morne.* Elias O. Hawthorn, *Bainbridge.* J. G. Wintringham, *Hallo*

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Florida.—James Alderman, *China Grove*. David Callaway, *Cherry Lake*.

Louisiana.—Peter Bankston, *Marburyville*.

Missouri.—Calvin Newport, *Springfield*.

Illinois.—Richard M. Newport, *Grand View*. James Marshall, *Salem*. Joel Ferguson, *Danville*.

Indiana.—Peter Saltzman, *New Harmony*. Isaac W. Denman, *Gallatin*. Zachariah McClure, *Terre Haute*.

Ohio.—Joseph H. Flint, *Hamilton*. R. A. Morton, *Fulton*. John B. Moses, *Germanton*.

Kentucky.—Jona. H. Parker, *Salem*.

Virginia.—Kemuel C. Gilbert, *Sydnorsville*. Rudolph Rorer, *Berger's Store*. John Clark, *Fredericksburg*. E. Harrison, *Heningsville*. Wm. W. West, *Dumfries*. Joseph H. Eanes, *Calland's*. William Burns, *Halifax C. H.* George W. Sanford, *Harrisonburg*. Jesse Lankford, *Bowers's*. Elijah Hansbrough, *Somerville*. Wilson Davenport, *White House*.

Dis. Columbia.—Gilbert Beebe, *Alexandria*.

Pennsylvania.—Hezekiah West, *South Hill*. Joseph Hughes, *Gum Tree*. Nathan Everitt, *Chillicoats Town*.

Wisconsin Ter.—M. W. Darnall, *Blue River*.

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James P. Ellis,	5	John McQueen,	5
Jonathan Holmes,	5	Wm. Huddleston,	5
V. D. Whatley,	5	W. M. Stanton,	1
Ezekiel Hailey,	2	Wm. Harrison,	1
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Thos. A. Sullivan,	5	Edmund Herndon,	1
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Kimbrel Eatmon,	1	Mich'l Buckhalter,	5
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Matthew Parker,	1	John Hand,	1½
Campbel Cordel,	1	James F. Watson,	2
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Josiah Jones,	6	Wm. Garrett,	5
Sam'l Williams,	5	John Wayne,	5
Jesse Randolph, Sr.	1	Richard Evans,	1

TERMS.

The Primitive Baptist is published on the second and fourth Saturdays in each month, at *One Dollar* per year, (or 24 numbers) payable on receipt of the first number. Five Dollars will pay for six copies subscribed for by any one person. Papers will be sent to subscribers until we are notified to stop them, unless otherwise directed at the time of subscribing. Current Bank Notes where subscribers reside will be received in payment. Money sent to us by mail is at our risk. Letters and communications must be *post paid*, and directed to "Editors Primitive Baptist, Tarborough, N. C."

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THE PRIMITIVE BAPTIST.

EDITED BY PRIMITIVE (OR OLD SCHOOL) BAPTIST MINISTERS AND LAITY.

Printed and Published by George Howard,

TARBOROUGH, NORTH CAROLINA.

"Come out of Her, my People."

VOL. 4. SATURDAY, APRIL 13, 1839. No. 7.

COMMUNICATIONS.

TO EDITORS PRIMITIVE BAPTIST.

State of Alabama, Butler county, }
January 29, 1839. }

BRETHREN EDITORS: I have a desire to address a few lines to you, but hardly know how to commence. But I will inform you, that I have been a subscriber to the Primitive Baptist for several years past, and can say to you that, it has been a source of great consolation to me to hear of so many precious brethren writing on various subjects, and all contending earnestly for the doctrine of the apostles and prophets, Jesus Christ being the chief corner stone.

I was sorry to learn that brother Bennett declined the editorial department of the Primitive Baptist, yet have too great a love for him, (though I never saw his face,) to bind any burthen on him. I hope the Primitive may still be conducted well, and be a pleasant source of correspondence among the precious brethren throughout these United States.

I wrote in October last, respecting the separation of our Association, and the appointment of a meeting at the Fort Dale church in December, for the purpose of forming a constitution, unincumbered with the schemes and inventions of the day. I herewith send a copy of the Minutes of our meeting, which will give a detail of our proceedings. The Association was organized and held its first session at Fort Dale church, in two miles of my house; and was conducted in the most Christianlike manner I have seen in a number of years. Peace, union, and harmony appeared to flow from breast to breast, and brotherly love to abound throughout the meeting. In short, dear brethren, the Lord appeared to be with the brethren and sisters generally, and where the Lord is, there appears to be a heavenly place.

Through my affliction of rheumatism I must close, praying God to bless you all abundantly, and enable you through his rich grace and mercy to continue, to stedfastly contend earnestly for the faith once delivered to the saints.

Respectfully yours, &c.

DANIEL GAFFORD.

Extract from the Minutes of the first session of the Ebenezer Baptist Association, held at Fort Dale meeting house, Butler county, Ala. from the 7th to the 10th December, inclusive, A. D. 1838.

11th. RESOLVED, That we attach to our Minutes the Circular Letter presented to the Alabama Baptist Association, by brother L. Haynie, (the writer,) which was rejected by that body, in its original form.

CIRCULAR ADDRESS.

BY L. HAYNIE.

The Alabama Association, to the churches of which she is composed, sendeth greeting:

DEAR BRETHREN AND SISTERS IN CHRIST—By the will of God we are again permitted to present you with another annual address, in which it is our purpose to direct your attention to a subject that you may find in Jude, 3d verse, which reads as follows: "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints." We also think

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it important to quote the next verse, in order to show the reason why the apostle so earnestly gave the above exhortation; for he says in the next verse, "for there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ." And now, it is the object of this Association, in the present address, to give a similar exhortation to the churches of which she is composed, and for similar reasons as written above. But we do not expect to notice every particular which we believe is contained in our subject, for our limits will not admit of our dwelling minutely upon all that is contained in the above passage of scripture. But we read, for by grace are ye saved through faith; and that not of yourselves, it is the gift of God: not of works, lest any man should boast: for we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained, that we should walk in them. Eph. ii. 7, 8, 9.

And now, brethren, this will lead us to speak of the faith of God's elect, (Paul to Titus, i. 1,) that which is peculiar to the followers of God, (Eph. ii. 8,) with which salvation is connected, which purifies the heart and works by love. This faith consists not only in the belief of the gospel revelation of redemption, and salvation by Christ alone; but, also, in a sole trust in, and dependence on Christ, and the word of his grace, for eternal life, as you may read in Isaiah, xxvi. 4, which reads thus: "Trust ye in the Lord forever, for in the Lord Jehovah is everlasting strength." Then, surely, this faith is worth contending for. But some may ask, in what way must we contend for this precious faith? In answer to that, we exhort you to search the scriptures, for in them ye think ye have eternal life, and they are they which testify of me, as you may read in John, v. 39. And you will find in that blessed volume, and in the language of our Saviour, that there shall arise false Christs, and false prophets, and shall show great signs and wonders, insomuch that if it were possible they shall deceive the very elect. And Paul, in his first letter to Timothy, 4th chapter and 1st and 2nd verses, says: "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy, having their conscience seared with a hot iron." Also, in his second letter to Timothy, 3rd chapter, and from the 1st to the 7th verses inclusive, he speaks more fully of what shall take place in the latter times; and in the next chapter, he speaks of some who "will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears," &c &c.

Now, dear brethren, from all the above quotations, we think this is something worth contending for, and something that you should contend against; and God's word is the standard around which you should rally, for in that you have all the testimony you need in contending for the faith which was once delivered unto the saints. Also, you have all the testimony you need in contending against every wind of doctrine which you hear in the world; and also against the new schemes, or the inventions of men, which have not a "Thus saith the Lord" for them, and which are common amongst the Baptist denomination of the present day; and these institutions, or societies, which are now so common amongst the Baptists, we believe to be unauthorized, and without foundation in the word of God; so that you see that it is, indeed, a time that you should contend for the good old way, for faith is the substance of things hoped for, the evidence of things not seen. By faith the elders obtained a good report: and without faith it is impossible to please God; for he that cometh to God, must believe that he is, and that he is a rewarder of them that diligently seek him.

As regards the society to which we have alluded, we feel assured that it did not exist among the primitive saints; for the Saviour, when on earth, did send out seventy disciples, two and two together, and told them to take neither purse, nor script, nor shoes, &c which evidently proves to us, that when the Lord calls men to preach the gospel, they should not confer with flesh and blood, but that they should go forth as lambs amongst wolves, and that they should not rejoice, because the devils are subject unto them, through the name of the Lord, but they are rather to rejoice that their names are written in heaven, as you can read in Luke, x. also Mat. x. and Mark vi. Again, we find that when Peter went to the house of Cornelius, that it was by direction of the Spirit of the Lord, and not by the direction of men. We also find,

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that when Paul and Barnabas were sent to the Gentiles, that they were sent by the church which was at Antioch, who fasted and prayed: and the Holy Ghost said, separate me, Barnabas and Saul, for the work whereunto I have called them. Acts, xiii. Surely then, it is obvious to every one, that in the apostolic day, it was the church of Christ, under the influence of the Holy Ghost, that sent out ministers to preach the gospel to the heathen world, and not by what are called missionary societies in the present day. Moreover, brethren, we find in the 8th chapter of the Acts of the Apostles, an account of Simon, who bewitched the people of Samaria, giving out that himself was some great one, to whom they all gave heed from the least to the greatest, saying, this man is the great power of God; and at that time there was a great persecution in Jerusalem, and they that were scattered abroad on account of the persecution, went every where preaching the word. Then came Philip down to the city of Samaria, and preached Christ unto them; and the people, with one accord, gave heed unto the things which Philip spake, hearing and seeing the miracles which he did. Now, brethren, you discover that Simon's witchcraft was exposed by the preaching of the gospel; so that there was only one course left for him to pursue, which was to believe and be baptized, in order that he might have a name amongst the true believers in Christ; and he continued with Philip, and wondered when he beheld the miracles which were done. Now, when the apostles which were at Jerusalem heard of all this, they sent down Peter and John, who, when they were come, prayed for them, that they might receive the Holy Ghost. And now, brethren, behold, this believer is trying to deceive the people of God. He now offers them money; and tried to buy this power, that on whomsoever (he says) I lay hands, he may receive the Holy Ghost. But the apostles had not so learned Christ; and Peter says to him, thy money perish with thee. Peter perceived that by his wishing to buy this power, he was in the gall of bitterness and in the bond of iniquity. Now, brethren, suppose Simon could have purchased this power with money, would he not have required of people pay for his services rendered to them? and in that way he would teach the people, that they are redeemed with silver and gold, instead of the precious blood of the Son of God, who loved us, and gave himself for us. Now, we think proper to remark here, that we awfully fear that there some in the present day, that have a name amongst the Baptist denomination, who are possessed with the same principle that many were possessed with in the apostolic day, who think that gain is godliness; and from such withdraw thyself, says Paul to Timothy.

O, brethren, the time would fail us, to tell you of the seven sons of Sceva, and of Demetrius, and the craftsmen, and many others that we have an account of in the Book of God. And these things we do not tell you, because you do not know them, but because you do know them, and we wish to be co workers with you, in putting these things from amongst us, that we may lead a peaceable and a quiet life, as in former days, when there were no Missionary Societies amongst us, for then you could meet together at your churches. You were all of the same mind, and all spoke the same thing; hut now, we find that these happy times have gone by, for when the brethren and sisters meet together in the present day, and one speaks after this manner, and another after that, and some will occupy a middle ground, so that you see your language has become confounded, and your condition a very unhappy one. Moreover, as long as you tolerate a system amongst you that is unauthorized in the Word of God, you cannot expect any better times, because the spirit and the flesh are contrary one to the other.

And now for a moment let us notice the language of some of the votaries of the new system. They say, God complains—my people perish for the lack of knowledge. They also say, that if we urge on the mighty cause of Education, Bible and Tract distribution, and through Missionary effort, we know that the millenial day will soon dawn upon the world. They entreat you to hasten; for if we pause—if we hesitate—people will perish forever. Upon the above language we design not to comment; but only to remark, that we hope there is not an individual in the Alabama Association, that believes that God's hand is shortened that he cannot save. Will you hear the language of the Almighty, in setting forth his eternal power and godhead? He says, I am he that liveth and was dead, and behold I am alive for evermore. Amen. I hold the keys of death and of hell. But again: we are told by

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some, that we need an improved ministry; or, in other words, an educated ministry. As to the Education, we know no objection, provided the man receives it before he is called to the ministry; for Paul says, 1 Cor. vii. 20, Let every man abide in the same calling wherein he was called. It is also said, that pious men that are called of God to preach his gospel—that they, in their ignorance, will ordain other ignorant men, and in that way a great deal of harm will be done. Oh, what an insult to Deity, that men should say that God has no power to qualify men for the ministry after he has called them! We know that he has all power in heaven and in earth; and that he had power to enable the apostles, who were also called ignorant and unlearned men, to preach to the astonishment of the devout Jews, which were at Jerusalem, from out of every nation under heaven. But we find that we are like to swell our letter beyond what we intended; for since we began to write we find we could fill a volume with the reasons why you should contend for that precious faith which was once delivered unto the saints, and which was delivered to you, and wherein you stand. This only would we learn of you, having begun in the Spirit, are you now made perfect by the flesh; which is the language of Paul to the Gallatians, when he found they had departed from the faith.

But some may suppose that we are opposed to the support of the gospel, from the remarks which we have made; but to the contrary. We know it is the duty of every Christian to contribute to the support of the gospel; but we do not believe that hiring preachers by the year was the practice in the apostles' day; neither do we believe that it is supporting the gospel, in the strict sense of the word. But we give our views in the scripture language, as you will find in Peter's first general epistle, 5th chapter, which reads thus: The elders which are among you I exhort, who am also an elder and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed. Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock. Now, brethren, we have Peter's language, which should be a sufficient admonition to every minister. And on the other hand, we have Paul's views as regards the duty of the church, as you may read in Paul's first letter to the Corinthians, and the ninth chapter, which is too lengthy to be here inserted, and which we hope the churches will read, and that they will take the admonition of the apostle as regards their duty in that matter. So then, when your course is finished in this world, and your duties, and your troubles are over, you will go to receive a crown of glory which will not fade away. And we pray you to stand fast in the liberty wherewith Christ hath made you free, and be not entangled again with the yoke of bondage.

We now commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them that are sanctified. Amen.

FOR THE PRIMITIVE BAPTIST.

Houston county, Georgia,
December 3rd, 1838.

DEAR BROTHER BENNETT: I am just old enough to have a faint recollection of the pleasant seasons that the churches enjoyed, when the humble followers of Christ were united, and the ministers of the gospel were under no control of a board to direct their course; but went where the spirit bade them, teaching none other things than those which our Saviour and his apostles taught. No hirelings to form missionary societies, no begging of money to educate young men for the ministry, or to send the gospel to the heathen, or to pay for the printing of bibles under the pretence of giving to the poor and afterwards selling them; and a great many more schemes to fill their pockets with lucre. But thus saith the Lord: Go ye into all the world, and preach the gospel to every creature; he that believeth and is baptised shall be saved; but he that believeth not, shall be damned—freely ye have received, freely give.

Thus, in obedience to the command of their heavenly master, who had qualified, called and sent them, would they take their journey to preach the gospel, from the express declaration of Jesus Christ, Matt. 10. 9, 10: Provide neither gold, nor silver, nor brass in your purses, nor scrip for your journey; neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat, and the laborer of his hire. Luke, 10. 9. Nothing was heard about what are now termed benevolent institutions; the children of God could rejoice,

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when sitting under the sound of the gospel which was preached unto them; not in the words which men's wisdom teacheth, but in the spirit and power of God. But those pleasant seasons were not long to be enjoyed unmolested, Gala. 24, and that because of false brethren unawares bro't in, who came in privily to spy out our liberty, which we have in Christ Jesus, that they might bring us into bondage. Jude speaking of them says: These are murmurers, complainers, walking after their own lust, and their mouth speaketh great swelling words, having men's persons in admiration because of advantage. (See Jude from the 12th to the 23d verse.) And for a further description of them, see Paul's 2nd epistle to Timothy, 3rd chapter down to the close of the 8th verse, which says- Now as Jannes and Jambres withstood Moses, so do these also resist the truth.

But I will forbear quoting scripture at present to give a description of them, and recommend you to the good old admonition, COME OUT OF HER, MY PEOPLE: for which we feel thankful to God, that there are some that have taken a decided stand against all the lucrative and unscriptural institutions of the day. Now to the improved Baptist ministry, the necessity of qualifying young men for the ministry, &c.; such phrases have become familiar from the frequent use that is made of them, whilst every argument possible is used to settle it upon the minds of the human family, that such is of divine authority and consequently demands their support; which doctrine has no foundation in the scriptures either of the Old or New Testament, but is of human invention and has its foundation in the bosom of an aspiring priesthood. In the first place, we purpose to notice the method of qualifying ministers of the gospel; and first a fund is to be raised, for without money the machine would not go; and in order to raise the desired and all-important fund, runners are employed who perhaps are as well skilled in weeping, as were the women in Jeremiah's day, Lamentations; bewailing the wretched situation of the heathen, and the scarcity of efficient ministers to fill important places—all for the want of money. While from east to west, both men and women are called upon to aid the cause of God, by giving money either to Missionary, Bible, Tract, Temperance, and Sunday School societies, or to the education fund of the Baptist Convention; for it makes but little difference to which it is given, as they all empty into the same bag at last. At length a fund is raised and the machine commences its operation of qualifying ministers of the gospel. These must first produce a certificate from the church, and also their call to the ministry They are then examined before the board on their experience. Thus God must first call, and man qualify and thus in the strongest terms impeach the wisdom and power of God, for calling such to preach as are not competent to the work whereunto he hath called them, and are setting up the wisdom and power of man above that of God. For which is the greatest, to call a man to perform a piece of work, or to qualify him to do the work? and which requires the most wisdom, to call or to qualify? Certainly it requires more wisdom to teach and qualify, than to call. But as an argument to prove the necessity of educating those whom God hath called to the ministry, we are told that learning is necessary in all other professions; and further, that if we have a suit in court, we secure the services of the most learned and skilful lawyer, even at a much greater expense.

Our modern Bable builders, having entirely failed of thus saith the Lord to support their doctrines, find themselves very much established from the consideration of the above argument; not only in educating young men for the ministry, but also in their justification of receiving the greater prices for their services. But if the above argument is to be taken as an evidence to prove the necessity of educating the ministers then, agreeably to their theory, we mean those who are advocates for remodelling the ministers of the gospel, the preaching of the gospel is a trade. For it is evident, that where there is a profession made of learning, whether it is lawyer or doctor, or any other profession made of learning, it is for the purpose of earning a livelihood, and their qualifications for their profession secure to them employment. Then if the preaching of the gospel is to be converted into a trade, perhaps it would be beneficial to educate those ministers thus employed; but yet the necessity of educating those whom God hath previously called to the ministry, does not appear from the above argument; for if so, notwithstanding our suit was pending in court and our lawyer employed, we should have to give him suitable qualifications before he could attend to our suit, which would

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bespeak ignorance in the employer or throw contempt on those judges, who had previously examined and licensed said lawyer.

A second argument in favor of a learned ministry is, that if we are dangerously ill, we secure the attendance of the most skilful physician within our reach. The above argument is brought forward to evidence the necessity of improving or bettering the ministers of the gospel; which argument does not afford the least shadow of evidence. For if so, notwithstanding we were dangerously ill and had called for a physician, he would first have to be examined and if found to be a physician, might then be destitute of the requisite qualifications. And by the time he had received the necessary qualifications, his patient might be past a cure, or his mind so confused by this new method of making physicians, as not to administer his medicine in its purity, and the consequences might be dangerous. Equally so with regard to the ministers of the gospel, if they should give into the idea of men's qualifying ministers of the gospel; they might get their language defiled and become so much contaminated with the wisdom of this world, as not to preach the gospel in its purity; but adulterate it with men's wisdom so much, that instead of its proving a savor of life, it might prove a savor of death; while they cry peace, peace, when there is no peace.

A third argument, equally as weak as those above is, that ministers are embassadors for Christ, and that we should complain if our government should send embassadors to foreign powers who were illiterate and ignorant of the principles of our government; when at the same time, they might have sent men every way qualified. We admit that ministers are embassadors for Christ, and their language is, be ye reconciled to God; but instead of being reconciled to God, we find such God-dishonoring arguments brought forward to blind the minds of men, and thereby to evidence the necessity of qualifying, or remodelling those whom God has previously qualified by the effectual working of his mighty power. But against whom should we complain, if government should send embassadors who were not competent? against the embassador or the government? The answer is, against the government; for they might have sent men every way qualified. But suppose our government sends embassadors, such as meet the approbation of our government, and after they arrive with the embassy a foreign court was to have them examined before a committee concerning their qualifications, and afterwards undertake to qualify them to their own liking; would it not be throwing contempt not only upon the embassador, but much more upon our government? would it not be an impeachment of the wisdom of our government, for a foreign court to attempt such a thing, and would it not arouse the spirit of our nation and call forth their indignation for revenge upon such intruders? Certainly it would. And who sends the ministers of the gospel? is it the people, the church, or is it God? The answer is, that it is God who sends them. Well, if God sends them, against whom should we complain? hath he not as much power to send men every way qualified as our government has, and would it not be a strange proceedure for our government to call and send embassadors, and leave it for others to qualify them? every reasonable mind will say that it would. And why? because so much depends upon the embassy And would it not be strange, and passing strange, for God to call and send his embassadors, and leave it for men to qualify them? And why? because so much depends upon the embassy on which every minister of Christ is sent, and also from the inability of men to qualify; as you may read in 1st Cor. ii. 14: But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned. In this text you may see, that it is not in the power of the natural man to teach, nor to receive the things of the Spirit. And the 10th verse of the same chapter shows in what manner this spiritual knowledge is communicated, which says: But God hath revealed them unto us by his Spirit, for the Spirit searcheth all things; yea, the deep things of God. What more is wanting?

Again: It is said that the scriptures require an improved ministry, and that our Saviour instructed his disciples three years before he gave them their commission. If what is meant by the scriptures requiring an improved ministry is to be understood, that they should not teach for hire nor divine for money, neither teach for doctrine the commandments of men, then we concur in the declaration; but if the idea intended to be conveyed is, that the scriptures require a learned ministry, we must say, that the idea is erroneous and contrary

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to revealed truth; as may be seen from the following scriptures: Job—He taketh the wise in their own craftiness. 1st Cor.: But God hath chosen the foolish things of the world to confound the wise, and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised hath God chosen; yea, and things which are not, to bring to nought things that are. And another scripture says, that no flesh should glory in his presence. And as for our Saviour's instructing his disciples three years before he gave them their commissions, we have no objection; for it follows, that he did not give them their commissions and leave them for men to qualify; but taught them himself, as he also does his disciples. For the scriptures say, all thy children shall be taught of the Lord. But it cannot be proven, that one of his disciples had a book during the three years. Perhaps it would be much easier to prove, that treasurer Judas had the bag and bore what was put into it, and that he made a considerable complaint because of the ointment that was put upon our Saviour; as many of his successors also have done on similar occasions, making use of his favorite text: wherefore is all this waste? But it is said again, that Paul charged Timothy on two occasions to give himself to study. We answer, he did; but he did not say, go to school; but to study the scriptures.

Having noticed a few of the arguments brought forward in favor of educating those whom God hath called to the ministry, we shall in the next place bring forward a few texts of scripture and lump them together, which I think will set forth God's method of making ministers. We have seen from the above arguments men's method of making ministers, which is first for God to call and man to qualify; but this is not God's method, as we shall try to show from the scriptures. And first: For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord—for after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe—and no man taketh this honor unto himself but he that is called of God, as was also Aaron. Many more texts to the point might be added, but that God calls and qualifies is evident from what Peter says about it: For the prophecy came not in old time by the will of men, but holy men of God spake as they were moved upon by the Holy Ghost. Paul agrees with Peter, and says: Which things also we speak, not in the words which men's wisdom teacheth, but which the Holy Ghost teacheth—comparing spiritual things with spiritual. Again: For the spirit searcheth all things, yea, the deep things of God. Luke: For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist. 1 Gal. 11. 12: But I certify you, brethren, that the gospel which was preached of me is not after man, for I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ. The scripture is plain upon this subject, for if holy men spake as they were moved upon by the Holy Ghost, and the apostles spake not in the words which men's wisdom teacheth, but which the Holy Ghost teacheth, the idea of improving the ministers or educating young men for the ministry is of modern invention, and is not warranted from scripture; consequently, it is an evil imposed upon the people, and money is the object, for the love of money is the root of all evil.

HARRIET C. PEACOCK.

Athens, Ga. Jan. 28th, 1839.

Dear brethren Editors: I think the Old School Baptists in Georgia are gaining strength, although surrounded by a host of missionary hirelings and their understrappers. I send you a few lines of poetry I received from an old brother in the hill country. If you see cause to publish it, I should be glad to see it in print. Brother J. Lawrence can examine it, and see if it will help Tom Thumb to pull off the sheepskin; if not, throw it by.

1st. Some say, that there is no baptism but that
of the Holy Ghost;
But as I am taught by the scriptures, I can prove
to the reverse.
The Holy Ghost fell on the people, when Peter
was preaching the word,
Then Peter commanded baptism, to them in the
name of the Lord.

2nd. Saul he was a great persecutor, against the
disciples of God;
He went to the priest and got letters, and cheerfully went on his road;
But as he drew near to Damascus, before to the
city he came,
A light shone around him from heaven, in brightness exceeding the sun.

3rd. He fell to the ground, heard a voice saying,
why persecutest thou me?
Then Saul he began to enquire, as though some
one he did see.

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I am Jesus whom thou persecutest, O why persecutest thou so?
'Tis hard for thee to be striving against what you can't overthrow.

4th. Then Saul he began to inquire, Lord, what wilt thou have me to do?
Arise, and go into the city, and it shall be told unto you.
He did'nt say, Go, join some profession—'tis no matter what way you go—
But you shall be taught in the city, by my word what you shall do.

5th. Ananias, as he was appointed, a teacher of Saul for to be,
The Spirit it bid him go to him, in scripture you plainly may see;
Go, search in the streets of the city, in the house of one Judas doth lay,
A man who is called Saul of Tarsus, behold unto me he doth pray.

6th. Ananias he laid his hands on him, and said unto him, brother Saul,
The Lord even Jesus hath sent me, that scales from thine eyes may fall.
We have it from Paul's own confession, Ananias unto him did say,
Arise and be ye baptized, for the washing of thy sins away.

7th. As the Eunuch and Philip were talking together concerning the Lamb,
And as they rode on in their chariot, thus near to a water they came;
The Eunuch cried out unto Philip, behold here is water we see,
What then is the cause that doth hinder, that I should not baptised be?

8th. They both went down into the water, and when they came out on the shore,
The Spirit caught away Philip, the Eunuch he saw him no more;
He went on his way rejoicing, believing in Jesus' name,
By this he surely felt comfort, when out of the water he came.

9th. John he was baptising in Enon, because there was much water there;
Which proves the way of immersion, to me evidently and clear.
John never had water brought to him, in scripture we don't understand,
Nor was he baptising the people, with what he could hold in his hand.

10th. We are buried with him by baptism, O how can you get over this?
Or how can you bury a man with a handfull of dirt in his face?
Or how can you say you are washed, when you are not all over clean?
How can you come out of the water, when none but your faces went in?

11th. When Jesus was with his disciples, and in his arms took up a child,
If he'd have said bring me some water, and let me this infant baptise;
Then I would believe in your method, and I would have mine sprinkled too;
And if you have any proof for it, I wish unto me you would show.

12th. Jesus sanctified the water, also sanctified the tomb;
He sanctified them for believers, for out of them both he did come.
When Jesus was baptised in Jordan, the Spirit came down like a dove,
A voice saying, I am well pleased, in Jesus the Son of my love.

13th. The people believed Philip's preaching, he bapised women and men;
He did not baptise their infants, because he could not teach them.
You make void the commandments of heaven, and follow traditions of men—
These words Jesus spake to the pharisees, as he was talking with them.

I subscribe myself yours, in love.

FRENCH HAGGARD.

TO EDITORS PRIMITIVE BAPTIST.

Claiborne county, Tennessee,
February 20th, 1839.

DEAR BRETHREN IN CHRIST: We have had the satisfaction of perusing some of your productions, and are highly pleased with the Primitive Baptist. We have spoken to some of our Baptist brethren to have them sent on to us, but for some cause unknown to us, they have failed to send them; which has been the principal cause we have not wrote on sooner. We wish you to send us the papers, that is, one each, that we can sit and read at our own firesides, and none to make us afraid.

We belong to the Powel's Valley Association, and we feel to give you a small sketch of her situation. She has been so much infested with this new religion, that has so lately made its appearance, that those brethren and sisters that did not wish to have the new way for their guide, and supercede the necessity of trusting alone in free grace, that we became so much confused that twelve months ago last August we dropped all correspondence with all Associations. And since that time there have been divisions in churches and in such a way, that the missionary and temperance society part have entirely become separated from those that stand upon the old principles that they were predicated upon. And those missionaries are making in appearance great havoc in our churches, yet we believe it is all for the better; for whenever an ox stalls often with a load, we do not think he is of any account; and when we see Baptists stalling at the doctrine of election and running after those missionaries and choking, saying, it is a

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hard saying, who can hear it; we think they are not worth having their names recorded in our church books.

Now, dear brethren, please send on the papers, and we are ready to comply with the terms and will take pleasure in doing so. Your earliest attention is solicited by your brethren in gospel bonds.

THOS. C. NORVELL.
WM. McBEE.

THE PRIMITIVE BAPTIST.

SATURDAY, APRIL 13, 1839.

TO EDITORS PRIMITIVE BAPTIST.

Johnston county, N. Carolina,
February 26th, 1839.

BRETHREN EDITORS: I take the privilege of informing you, that I want your papers another year, though somewhat difficult in getting them, there being so much history in the world. For the scriptures inform us, that the rich man and the poor man both died, and then what? why we have no account that the rich man was carried by the angels. Now we have no account that they thought enough of the poor man even to bury him; but blessed be God he was taken care of, and God will take care of all his poor, humble, penitent creatures. But the rich man could be buried, and no doubt but in great splendor too; but where did he go? In hell he lifted up his eyes, being in torment, and saw Lazarus afar off in Abraham's bosom, and cried out, father Abraham, send Lazarus to dip the tip of his finger in water to cool his parched tongue. It could not be admitted, but Abraham said, son, remember that in yonder world thou had the good things and Lazarus evil things; but now he is comforted, and thou art tormented. He then begged father Abraham to send Lazarus to warn his brethren, for he had five, lest they come into this place of torment. Abraham exclaimed, they have Moses and the prophets, let them hear them.

Yes, indeed, for I thought that if we would not hear the scriptures, we would not hear one though he arose from the dead. But reading a few numbers of the Primitive Baptist, I found they were consoling to the Christian. It does my heart good to hear of the distant brethren all over the country, contending for that precious faith once delivered unto the saints. May the Lord keep us in the bounds of truth, that when we are done with this mode of existence we may reach the happy climes of glory, where we may bathe in seas of heavenly rest, is my prayer for Christ's sake. Amen. *B. WOODELL.*

TO EDITORS PRIMITIVE BAPTIST.

Henry county, Virginia,
12th March, 1839.

BRETHREN EDITORS: I have received your valuable papers ever since last April, and am well pleased with the doctrine contained therein; as they seem to hold forth truth and detect error, which I believe the Lord's people will do, and which I believe is their duty to do, and to speak often one to another, and to comfort one another. For the Lord says, comfort ye my people, saith your God.

And as for the ocean of missionaries, and men-made and devil-constituted societies, I am of opinion that they will not last; although the Lord may suffer that ocean in the time of this great tempest to toss the ship containing the little flock, till they may think they are almost ready to sink, and may cause them to cry aloud, Lord, save or we perish. Then the Lord will rebuke them, and there will be a great calm. Then shall the Son of Righteousness arise, with healing in his wings; and they that are with him in the ship of safety, shall grow and thrive as calves of the stall.

I think, brethren, that the Baptists here seem to stand firm. I shall not say Old School Baptists, for I read of but one Lord, one faith, one baptism. I think we have the gospel preached to us in its purity. Our watchmen seem to be faithful. I think they preach to us Jesus—not a part Jesus and part man.

May the Lord bless and strengthen and establish you in all truth, is my prayer for Christ's sake. *HARDIN NANCE.*

TO EDITORS PRIMITIVE BAPTIST.

Blackville, So. Carolina,
March 10, 1839.

DEAR BRETHREN: I again have the pleasure to send you the names of six new subscribers. Please forward them your paper, and as soon as they receive the first copy I then will forward you the amount. I also am happy to find your paper takes

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in this section of our country as it does, especially by the Old School.

I remain yours in the bonds of love.

LEVI LEE.

TO EDITORS PRIMITIVE BAPTIST.

Georgia, Troup county,
March 7th, 1839.

BRETHREN EDITORS: I went to the post office in Lagrange last Tuesday and inquired for letters and papers, and the postmaster handed me a tract or pamphlet directed to Elder and Deacons of Lebanon church, Troup county, Georgia. I took it, and on examination I found it was titled, Efficiency of the Press in Burmah. And when I read the piece through, I found that it was published by the committee of the American Tract Society; and I found that the design was to get money, by telling us the great good they had done by publishing and distributing tracts. And speaking of their different modes of operation they say, each of these departments affords an easy method of presenting divine truth to the minds of many who would be reached in no other way. Now we do not believe that doctrine, therefore are not willing to give our money for the support of those things.

This thing was printed in New York, and we live a long ways from that place and do not know the folks that send them to us; therefore, brethren, if you should see any of them, tell them that Lebanon church does not pay money to support no such things; and if they will desist sending us their publications, it will save them some trouble and us the expense of postage, &c.

I am, dear brethren, yours, as ever.

ANTHONY HOLLOWAY.

FOR THE PRIMITIVE BAPTIST.

Marion county, Tennessee,
Feb. 7th, 1839.

MICHAEL BURKHALTER, to the strangers scattered through all the United States and Territories, and to the elect Lady and her children, sendeth greeting:—

VERY DEAR BRETHREN IN THE LORD; Your unworthy brother having been much refreshed and encouraged in these perilous times, by your communications to me thro' the Primitive Baptist, I have thought perhaps it was my duty to endeavor to return the favor, by giving you some account of the times with us; and also to stir up your pure minds to give all diligence to the several duties that your Lord has enjoined on you.

And first, I will inform you, that coldness and barrenness of soul in some degree prevail among the churches, yet union and brotherly love abound. The spirit of antichrist has done but little more than scatter a few seeds of discord among us, but the most of them appear to have fallen on a barren soil, or at least on ground that was not congenial to its kind, and therefore have abided alone. The Old Fashioned Predestinarian Baptists in this country appear more and more confirmed in the opinion, that the mission schemes and plans are a system of peculation and priestcraft. The above opinion is substantially evidenced to my mind by their own writings; for I have been reading the Biblical Recorder and Southern Watchman ever since last spring, (I have read thirty-six numbers of the above paper,) and I have tried to put the most charitable construction on their efforts that I possibly could, and have tho't that it might possibly be that the Lord was in it, and if so we ought not to oppose it, least we should be fighting against God; but when I bring them to the word of God and search for its likeness, (remembering that there is no new thing under the sun,) I can only find it in the conduct of Ishmael, Balaam, Micah's priest, Jezebel's prophets, and all the prophecies both in the Old and New Testament, both of the coming and progress of antichrist. If I am wrong in my judgment, I trust that God will forgive me and rectify me; but with the above opinion, I come to the second thing proposed.

1st. Ye ministers of Jesus Christ, know ye that ye are set on the walls of Zion as sentinels to watch for the approach of the enemy; and should a watch be unfaithful to his trust, the enemy will get within the camp and surprise the army. Therefore, suffer your unworthy brother to say to you, Lift up your voices like trumpets, cry aloud and spare not. Show to Israel her transgressions, and Jacob his; and also when the Assyrian shall tread in our palaces, (churches,) lift up the seven shepherds, (principal prophets,) and eight principal men, (apostles' writings;) be faithful in the cause you have espoused, for much of the safety and health of Israel's camp depends on you. You are the church's eye, mouth

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and hand; and remember, if thou seest the Lord coming and warn not the people, and the Lord come and any of the people be taken, their blood will be required at your hand. But if thou should sound the alarm and they will not hear, and if any be taken, then their blood will be on their own heads.

2nd. Deacons, see to your ministers, you are their helpers; let them not fail to discharge their duty to the church and the world for want of your aid. Exhort your brethren the laity to help with their carnal things and prayers.

Dear brethren all, abound in the work of the Lord, knowing that your labor of love is not in vain in the Lord.

I must close for want of paper, my sheet is full. Farewell in love.

MICHAEL BURKHALTER.

FOR THE PRIMITIVE BAPTIST.

Georgia, Hall county,
March 7th, 1839.

BRETHREN EDITORS: I have received three numbers of your paper and am highly pleased with it, for through its columns I can hear of very many of God's dear suffering children in many parts, and find them as I believe contending for the faith once delivered to the saints; and do rejoice that there are yet a few who are on the foundation, and are not carried away with every wind of doctrine advanced in these days.

I live in the bounds of the Chattahooche Association, where the new institutions of the day are very much delighted in by many, and the hirelings are hunting them out and for their money. But there are some who cannot see nor go with them into their new unscriptural institutions, and therefore are looked on as the least and last of professors.

Well, brethren, let us bear this little name, and be found with that little flock of whom Jesus speaks and says, it is your Father's good pleasure to give you the kingdom.

Some of Paul, some of Apollos,
Some of Cephas—few agree;
Jesus, let us hear thee call us,
Help us, Lord, to follow thee.
Then we'll rush through what encumbers,
Every hindrance overleap;
Fearing not their force or numbers—
Come, good shepherd, feed thy sheep.

As yet there has been no bursting asunder in the Association or churches, but it will not come unexpected to me; for there is much division in opinion on these things here. So, dear brethren, let us endeavor to hold fast to what we are taught in God's word, and flee every evil, though it be taught by men or devils. So I close with the words of the poet, after recommending you all to the book of God for counsel.

Here's heavenly food for hungry souls,
And mines of gold t' enrich the poor;
Here's healing balm for every wound,
A salve for every festering sore.

JOHN WAYNE.

TO EDITORS PRIMITIVE BAPTIST.

La Fayette, Chambers county, Ala.
March 15th, 1839.

DEAR BRETHREN: This is the first time my name has appeared in this paper, and as I have much anxiety for its prosperity I hope I will not be thought officious in forwarding to you some subscriptions, (though not an agent.) I have read with much pleasure a few numbers of the Primitive Baptist since last fall, and should have become a subscriber earlier, but did not consider my present residence permanent. The sentiments avowed through its columns lead me to much reflection on gone-by days, when brethren met and parted in peace; when each breast glowed with love, and the best passions moved from heart to heart; when all was joy, and each one sympathised with his brother. But those golden days have past, and like the early dew are gone; and confusion, strife, and hatred characterize the church in its present degenerated state, which is lamentable to the Christian. And the solemn enquiry presses involuntarily on the minds of the followers of Jesus, what is the cause of so visible a change in a few years?

I will now make a solemn appeal to my brethren generally: Is the cause fundamental, or is it superficial? Let each one answer the important enquiry. Then I come to the conclusion, as the church has had its vicissitudes from time immemorial, its energies have been relaxed and its vigilance been suspended in some degree, until in its torpid state those things claimed to be benevolence have obtained foothold, and like the sentiments of Corah and his rebellious associates have survived their death, and like a dreadful gangrene are still corroding the vitals of the churches. Many things have been appended to Christianity, modern institutions with all their baneful influence have been presented to the unsuspect-

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ing mind, and the world of mankind who are characteristic of its fondness for novelty, have grasped its delightful appearance in their fond embrace, until the church and world have become united, in which there is no agreement, and the church having slept till these sentiments claim the right to its administration. And this is an element not adapted to the existence of the humble follower of Jesus, consequently in the reaction a convulsion naturally follows; such is the division of churches, in order to get relief from these things. For the Christian says, in contemplating the plan of salvation and the mercy displayed in his deliverance from guilt and condemnation, let there be no restraint in my feelings, but let me without reserve breathe my whole soul to God in his sanctuary, free from strife or cold formality.

Now, brethren, during the time the division has been progressing in the Baptist denomination I have wept over it; while bleeding under the enormity of its trammels, I hoped for some time it would not be final. I looked back to passed days, I contemplated circumstances connected with the church in former days, I asked myself for what purpose the church was originally formed; was it for the purpose of resisting the sword of persecution then pointed at its breast? No, it was that each member might keep a vigilant watch over others, and being persecuted they could comfort and sustain each other in a divine line, that the world of mankind might be constrained to acknowledge that they were the true disciples of Jesus. But these characteristics were lost in the conformity to this world, which was the strongest evidence that the church had departed from original customs and its former purity. I saw the division must be final, and knowing I must be identified with one party or the other, I knew I must act and that act to be final, or rescinded by concession. As such, regarding myself incompetent to make so important a decision, yes, when viewing the greatness of God and the vast importance of his cause, I am just ready to sink down in insignificancy before him and exclaim, "How unsearchable are his judgments, and his ways are past finding out"—consequently from the necessity of my case, and one involving so much importance, I took the matter under prayerful investigation, and in this situation I had many thoughts. I loved the cause of God which I had espoused, and the sentiments of the Primitive Baptist were the sentiments corresponding nearest with mine; but the declaration of non-fellowship was too formidable for me to surmount. I wished my lot had been cast where these things that disturb the churches had never been known, that the Old School churches had been to themselves without using such means to become untrammelled from the new fangled notions of modern times. Such were my lingerings, and such the anxious corrodings of my heart, till my peace departed from me; and I can say my desire and prayer was, Lord, thy servant is willing to be any thing thou wilt have him to be, only give me decision and peace; till finally I was compelled to come to the conclusion, that this was the only safe course, and one in my judgment most for the glory of God and peace of his church. Since which time I have had a degree of peace for a considerable time previous unknown to me.

And here, brethren, I will remark for the comfort and advantage of my brethren, as it is for you I make this communication, that in reference to the declaration of non-fellowship, that there are many precious brethren who look upon it as I once did, a harsh measure; but, brethren, this conclusion is drawn from a superficial view of the cause leading to this act. The sentiment exists in the heart, and I ask, is the guilt or innocency of the act increased or diminished, by the expression of the sentiment? And truly there is a cause and a fundamental one, and the only object had in view is, to unfetter the church and let it be restored to its original purity. And here, I remark, is the only hope I have that the fundamental doctrines of the Baptists, which have existed from time immemorial, will be preserved and cherished; without which, I ask, where are those doctrines that comforted in life and sustained in death our ancestors?

Finally, brethren, farewell. Be strong, be stedfast, and let nothing move you. I might add much to my present communication, but I will desist; and would recommend particularly to my brethren the course of a prayerful investigation. Compare the present with former times, in reference to the church, and see if there is not a fundamental cause; and make the serious enquiry, will that cause be removed, and will such times ever be enjoyed by the church again. Yes, I look forward with anxious hope to the time, when peace and tranquility shall pervade the church, and

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these things corrode its vitals no more. May the Lord of his infinite mercy direct us in life, and when the fleet lapse of years shall declare time to be extinct, may we then be enabled to adopt the language of the apostle, "I have fought the good fight, I have kept the faith, &c."

In the best of bonds I remain, yours, &c.

BENJAMIN LLOYD.

FOR THE PRIMITIVE BAPTIST.

Lexington, Oglethorpe county, Ga.
Feb. 28th, 1839.

DEAR BRETHREN EDITORS: I send a few lines for the purpose of obtaining a few papers for new subscribers to the Primitive, and to have old ones continued and some discontinued.

The state of things in religious matters continues with us much as they have been for a long time. Some in word and action seem to be crying, Great are the institutions of the day—and I reckon one reason why they are spoken so highly of by many is, to induce others to give more money, the very article in which their greatness consists. For I see a piece some few days ago, which stated, that God in his providence evidently required the people without delay to make up at least thirty thousand dollars, or else his cause (as they call it,) must stop still. Such idolatry I am sorry to hear of, much more to see it in public print. The pamphlet I saw it in, was said to have come from Burmah, and in all its contents, money is evidently spoken of as the cause and their works the effect. And in my opinion they are both alike, that is, corruptible and idolatrous. And I think any man that will read his Bible impartially, and compare things that have been with things that are now, is obliged to come to the same conclusion, that is, that every religion that is dependent on money, and will or does stop without it, is of the devil; and not of a spiritual, all-wise, all-powerful and independent God.

Dear brethren, let us endeavor to try the spirits of what kind they are, and that too by the blessed word he has given us as an all-sufficient rule of faith and practice. And I believe his spirit never teaches the least matter that is contradictory to his word, others professing to the contrary notwithstanding; I mean by their actions, which speak louder than words. May the Lord ever enable us to examine ourselves (by his word,) whether we be in the faith once delivered to the saints; and if we are in that faith, may we continue in the things we have learned, and have been assured of knowing of whom we have learned them.

Yours, dear brethren, as ever.

DAVID W. PATMAN.

FOR THE PRIMITIVE BAPTIST.

Florida, Gadsden county,
March 8th, 1839.

BRETHREN EDITORS: I have got five more subscribers to your paper the Primitive Baptist. This paper is greatly beliked through this part of the country. We believe it to be the means of uniting the Primitive order and restoring peace and love, and to the honor and glory of God.

We want you to insert the following church matter in the Primitive Baptist as soon as convenient.

Yours with respect.

JAMES ALDERMAN.

BELOVED BRETHREN: We, a people as we hope of the Lord, by a well meditated point have this day concluded while in conference in the Hepsibah church, by a unanimous vote, to declare an unfellowship to all the institutions of the day. We believe this to be the best plan for us, as we are all of one mind; and we believe it will be the means of retaining peace and love in this church. Therefore, we do not fellowship any one that holds to the missionary and temperance societies, Sunday school unions, with all the new inventions of men.

Therefore, we the Baptist church Hepsibah, in Florida, Gadsden county, do pronounce this day, that we will not have fellowship with any, according to the abovenamed, inventions of the day.

Done by order of the church.

David Alderman, C. C.
James Alderman, } Deacons.

TO EDITORS PRIMITIVE BAPTIST.

Georgia, Pike county,
Feb. 18th, 1839.

BRETHREN EDITORS: I have frequently thought that I would write you a few lines to give you some of my views relative to the Baptists of my acquaintance; but have hitherto failed to do so, for two reasons: one is, I am sensible of my weakness; and the other is, there are so many sorts of them, that I am hardly master of language to describe them to you. Altho'

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it has been my lot to be one of the contenders in the Association to which I have formally belonged, and though our controversy has been face to face and our divisions pointed, and though I have noticed their movements with all my eyes; yet I confess I am at a loss to describe them to you. I should not be astonished at my failure, (knowing my ignorance;) but the truth is, they cannot describe themselves.

There are two classes of Baptists whose character is easy to understand, (to wit,) the missionary and the anti-missionary—or in other words, the predestinarian and Arminian. I am acquainted with a good many acknowledged missionaries, and with equally as many Arminians; in fact, I know of no missionary Baptist who is not in my judgment an Arminian. I would feel disposed to tender a tribute of praise to God for his goodness manifested to me in giving me an acquaintance with some who are disposed to mark them that cause divisions and contentions contrary to the doctrine of Christ, and not only to mark them, but to avoid them. In order to obey this heavenly injunction, the Oakmulgee Association at her last session, declared non-fellowship with the whole gang. At this act there arose a considerable argument, and terminated as in all similar cases, (i. e.) the missionists to themselves and the Old Baptists to themselves. As for that curious sort, I know not where they are; if their actions will do to judge by, they are no where. They are neither Arminians nor predestinarians, missionaries nor anti-missionaries; they are opposed to missionary movements, and in every instance oppose the missionary opponents. So that I cannot describe the Baptists to you better than to say, that we have Baptists here from the real old hard shell down to no shell at all.

Yours, respectfully,

THOS. C. TRICE.

FOR THE PRIMITIVE BAPTIST.

Roane county, Tennessee,
4th Feb. 1839.

DEAR BROTHER BENNETT: I again have taken up my pen to write a few lines to you, notwithstanding you have resigned your station as Editor of the Primitive Baptist.

Many, very many, things of importance arrest my mind at times, about which I would write if time and ability would admit; but seeing so many able pensmen employed in writing, lest I a poor fallible mortal might do an injury to so good a cause, I forbear. Yet I hope the Primitive Baptist may be conducted in such a manner as will redound to the glory of God and the comforting of his dear afflicted people.

So no more, but I remain your affectionate brother in the Lord. So farewell—may the great Head of the Church be with us all, and enable us ever to live to his honor and glory. Amen.

ASA NEWPORT.

TO EDITORS PRIMITIVE BAPTIST.

Georgia. Oglethorpe county,
February 6th, 1839.

DEAR BRETHREN EDITORS: I again take my pen to inform you, that I am not tired of reading your paper, the Primitive Baptist; for it is a source of consolation to me in this dark day of trial and persecution. But we are still trying to stand fast in the liberty of the gospel, some of us; and some are breaking ranks and running from us, because they are not of us. And I am glad to get clear of them, for I want to be separate from them and live in peace once more. May God help us so to do, is my prayer for Christ's sake.

So no more at present, but I remain your brother in tribulation.

JOHN LACY.

TO EDITORS PRIMITIVE BAPTIST.

State of Mississippi, Attala county,
Feb. 14, 1839.

DEAR BRETHREN: For the first time in life I send you a few lines for publication, if you think they will not impede the circulation of the Primitive Baptist.

I am a Baptist, and you may judge of me as you please, whether Old or New. I speak as to wise men, judge ye what I say. In my obscurity I have noticed some things in the struggles of religious controversy on both sides of the question. I now ask question: Has the Lord any children in this world? If he has, they are not bastards, neither are they the children of the flesh. And it is said, that wisdom is justified of all her children; as such, she has never produced a fool. Tho' they may be illiterate, as many of them are, yet this truth overrules one thing: I know whereas I was blind, I now see.

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The foolish virgins no doubt had every advantage of life relative to religion and profession after the flesh; but wisdom never produced a fool—these were fools when they started, and fools when they knocked for entrance.

I now ask, is there any way that a soul can be saved, without regeneration? I answer, that it is impossible. Ye must be born again, not of corruptible seed, but of incorruptible. This brings me to that doctrine, taught by him that could not err. I yet speak as to wise men. Were we active in our own generation, or not? Most assuredly we were inactive. I ask, which is the greatest work, generating matter or regenerating an immaterial soul? I conclude that the soul is of greater moment than the body, yet strange as it may seem, men who cannot change one hair are so inconsistent with their own senses. Something must be done or the world will go to hell—help, help. Well, work more and talk less, and save the world if you can. The soul is worth more than the world, if you save the world I do not know how you are to save a soul.

I yet speak—if any two of you shall agree in any one thing, it shall be granted. God is able to save a soul or souls; and I really think if prayer was offered up in place of self-effort, for peace and union among God's children, times would be better. Yet wisdom is justified of all her children. They are not the children of the flesh, they are born from on high; in this world they shall have tribulation, but in me, saith Christ, ye shall have peace. Fear not, little flock, it is your Father's good pleasure to give you the kingdom.

I have thus spoken for the first time in this scribbling manner. Yours, truly, &c.

JOEL HARVEY.

TO EDITORS PRIMITIVE BAPTIST.

Utoy Creek, Campbell county, Ga. March 6th, 1839.

Brethren Editors: The effort-people, as they call themselves, are not doing cash business in this section; they seem rather to hang down the head & have but little to say. We hear from the north, that God in his providence requires thirty thousand dollars the present year for foreign purposes; and I cannot tell how they have learned so much; but perhaps it is the god of missions, that is so earnestly prayed to in the Christian Index. For if it is the God of Israel, he has never said any thing about it in his word.

Nothing more. I remain yours, affectionately. *JOSIAH GRESHAM.*

TO EDITORS PRIMITIVE BAPTIST.

Green county, Ala. 12th Feb. 1839.

Dear Brethren: I am glad that I can inform you in verity, as I believe, that the "Prim." is gaining ground in this region. I hope to continue its patron (though unworthy) as long as it continues as heretofore.

The opposing ones among us here, still continue their opposition. The Lord bless you, is my ardent wish. Farewell, dear brethren. Yours, truly.

JAMES D. WILLIAMS.

TO EDITORS PRIMITIVE BAPTIST.

Fowlton, Georgia, Feb. 7th, 1839.

Brethren Editors: I am glad to acknowledge the receipt of first No. of the "Primitive Baptist," 4th vol. I have perused it, and feel gratified to find the way of truth so well defended from the growing evils of the present day. Altho', we in this section of country are not much troubled with their new inventions. Though some of us begin to fear for the future.

Yours, with necessary respect,

DANIEL O'NEEL.

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FOR THE PRIMITIVE BAPTIST.

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Hardin Nance,	1	James Mays,	5
Silas Monk,	5	Wm. Bowden,	5
Benjamin Lloyd,	7	John B. Moses,	2
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THE PRIMITIVE BAPTIST.

EDITED BY PRIMITIVE (OR OLD SCHOOL) BAPTIST MINISTERS AND LAITY.

Printed and Published by George Howard,

TARBOROUGH, NORTH CAROLINA.

"Come out of Her, my People."

VOL. 4. SATURDAY, APRIL 27, 1839. No. 8.

COMMUNICATIONS.

TO EDITORS PRIMITIVE BAPTIST.

Pine Grove, La. St. Tammany Parish, }
Feb. 18th, 1839. }

BELOVED EDITORS: Under *your* auspices I shall endeavor to continue my subject from iv. vol. 1 No. That the gospel cannot be profitably preached, independent of Christian experience, seems, to me, evident; for how can an abstract principle, such as "the mystery of godliness," be realized, without a conscious application of its efficiency? We are told, indeed, that "faith cometh by hearing, and hearing by the word of God," but this is not all, "The righteousness of God, is revealed *from* faith *to* faith. But neither is this all, "For the heart of man, *answereth* to the heart of man," and with this heart, man believeth unto righteousness. I said, therefore, that the subject of enquiry was essential, and a necessary explanation of the apostle's own experience, as a consequence—"*For the creature was made subject to vanity, not willingly, but by reason of him, who hath subjected the same in hope.*" I know, it must needs be *very* essential, or the Holy Ghost would not have directed the apostle, in the midst of one of his closest epistles, to write about his own affairs. This may be a reflecting answer, to all those, who ask a "reason of the hope that is in us."

We now advert to Paul's experience and will begin with it, where we think the Lord began with him. "I was alive without the law once, but when the *commandment came,* sin revived and I died." The apostle varies the phraseology, when writing to his Philippian brethren, where he calls the coming of the commandment, an *apprehension.* To the Hebrews it is styled the *word,* which is quick and powerful. So that in commencing with his experience it would be proper to say, he was arrested by the *word,* which word, is greater than all God's name. The law and the gospel taken together, compose this *word.* It would seem that these, ought to compose at least *two* words, but in the subject before us, it essentially does not; for all that is found in both, are found in our Lord Jesus Christ, and he is but *one.* I know that the law itself, is composed of *ten* words, but these all hang upon the skirt of this same wonderful Jew! Isaiah, chap. 8, ver. 20: "To the law and to the testimony, if they speak not according to *this word,* &c." He saith not of *words,* as of many. So that the whole law, and the whole gospel form but that *one* word, which we are to preach; in other words, "to know only Christ Jesus." The scriptures inform us, that the *testimony* of Jesus Christ, is (not prophecy, but) the *spirit* of prophecy. This New Testament prophecy, plainly, is preaching. See 1 Cor. 14th and 3rd. Now whenever this *spirit,* brings home the *word,* to a chosen vessel (as Paul was) it slays him; and tho' he be dead in one sense, from that moment he is in possession of eternal life, & eternal life being the "*substance of things hoped for,*" he also possesses the first branch of faith, according to the apostle's own definition. See Heb. 11 and 1. The other branch of faith, to wit, "the evidence of things not seen," he must still wait for; as the apostle had to do. For as both are by grace, that is, a gift, we must await the donor's pleasure. Paul was suspended only three days, but in these, what might he

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not suffer! perhaps more than we do in that many years. Be this as it may, we know that "there are diversities of operations, but it is the same God that worketh all in all."

I might say much upon this difference of operations and gifts, and it seems I must say something, upon the account of the little lambs. Nothing is more common, and at the same time more natural, than when a brilliant, or *big* experience has been offered to the church, for those, who have not had so great conviction, or deliverance, to either murmur or despair, about their own. Their language is, O I know such an one is a Christian, from their great experience, &c. but as for me, mine is so small, that I can hardly believe it to be any. I have known children, and I believe myself to have been one of them, who would watch the sharing of a piece of cake, from the hand of a parent, with the greatest solicitude, and if I thought that if any of the other children, received a larger portion than I, I did think the parent loved me less than the larger participants, and would be so much disordered as to be ready to throw my part away. This spirit would take place, if my share were ever so sufficient, so that all that was lacking to satisfy me, was, to lessen the pieces given to others. I am sorry that this vulgar comparison, is too applicable to Christian character. Doubtless, my brethren, our heavenly Father is not partial, nor a respecter of persons. If you had have had, as much to suffer as your brother Paul, your experience would have been equal to his. The fact is, none of us suffer, in our convictions, the punishment due to one single sin, for this has long since been done, for us, by our great surety, and there is nothing for us to suffer, but a *consciousness* of our practical sins, and inherent depravity, the use of which is, to have fellowship with the sufferings of Christ, according to our strength, and to place us in the only situation, where we would be willing to receive him and his righteousness. When the Lord says, "of him who is forgiven much, the same will love much." The clear meaning is, that, when the greater sinner (in acts) is delivered by a revealed knowledge, of an entire acquittal, of all his sins, which the Holy Ghost has past in review before him, he will rejoice more than a lesser. The reason is plain, no man can rejoice for the acquittal of actual murder, when he never done such act, nor can the Holy Spirit, bring such a consciousness upon him. There are few sisters, I think, that would choose such a joyful deliverance as Mary Magdalen's, at such a great cost, or rather loss, of reputation. In the economy of grace, there is as much order and propriety as there is in nature, for God is the author of both. Therefore, let not the man or the woman of moral habits, think they are to receive the same pungency in their convictions, and consequently the same joy in their deliverance, as those of greater enormity.

Whenever this first branch of faith, which is eternal life, is in the possession of God's child, he obtains it by a "gift thro' Jesus Christ our Lord," and from hence commences a war with every doctrine which may dispute its *being a gift*. Paul with all his wisdom, and high notions of religion, becomes sensible of his foolishness. Jesus Christ was about becoming his wisdom, righteousness, sanctification, and redemption, experimentally; but in order to do so, Paul must be slain. The word of God, is the weapon, or sword of the Spirit, by which all are slain. It will be seen that the terms, commandment, word, and sword, are synonymously used, in the work of regeneration, and varied according to the phraseology introduced. That part of the apostle which was slain, undoubtedly was, his great hopes built upon the tradition of his fathers, which is no other than Arminianism. Do I lack proof of this? read 1 Pet. 1—18, where it will be seen, that Christ for our redemption, has substituted his own blood for such vanity. It is in man, to trust in himself rather than another, especially if that other be a stranger; and we by nature know not God nor his Christ. He comes to his own, and they receive him not; this unwillingness therefore, must be removed; for God is determined that his people shall both love, and trust in him, and for this purpose, he makes them acquainted with himself. But O how tremendously terrible, to the carnal mind, of a sinner, is the cultivation of such an acquaintance! Before the great and living God can talk and commune with his beloved child, he has, as it were, to tear him to pieces, and this he does by the WORD, which was made flesh.

Let us hear the description. Heb. 4—12: "For the word of God is quick and powerful, and sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." But

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by the great goodness, wisdom, and power of our God, this death is made life unto us, yea an everlasting life. This is the same sword, which turns every way, and keeps the tree of life; the fruit whereof, if a man eat, he shall never die; but in its procurance he is sure to die.

In the economy of God's salvation, he affords grace, for grace. When the subject has the grace of faith, he affords also the grace of an *experimental* justification; but this cannot be done, as long as the subject retains one iota of his father's traditions. For Christian experience, essentially, is not formed out of a mixed composition, the ingredients whereof are grace and works. Our apostle will not allow this; hear him, Rom. 11. 6: "If by grace, then it is no more of works; otherwise grace is no more grace. But if it be of works, then it is no more grace; otherwise work is no more work." As long therefore as the subject thinks that *any* thing he can do, or suffer, will contribute to his justification; he cannot be so.

God has subjected us to vanity, not only the creature part of us, but the soul which *was* breathed in us, exercised its *will* in partaking of the forbidden fruit, and became dead. I am rather outside of the text, when I speak of the soul, for in the first place it is not a *creature;* and in the next place, whatever it's subjection was, it was so, *willingly*. It would but be an unimportant matter, to pay all our attention to the casket, while the jewel within should be neglected; therefore I have, and will, attend to this interesting concomitant. There are several terms in scripture, that are very equivocal, such as, WORD, LAW, WORLD; and among the rest *death*. If we do not find out its acceptation appropriately, we shall not only be misinformed, but will make scripture contradict scripture; for instance, the saints at Rome to whom Jesus said, because I live they should also live. Paul tells them that if they lived after the flesh, they should *die;* and in another place he makes a paradox of it, and says of certain Christians, that they were *dead*, while they *lived*. I shall say nothing about how many folds, nor how many kinds of death there are, but will try to speak soberly of what I think I do know; and that is, that Adam's soul, died at the very time he disobeyed God's commandment, for his eyes were opened, that instant, and he knew that he was naked. We all know that his body did not then die, but the seed (no doubt) of death was then sown. What kind of a death Adam then died, concerns us not, further, than to see, and *feel*, its woful effects. But whatever distresses Adam's offence has brought upon us, it has been the means of procuring a far more glorious estate, than he, or any of his descendants could have enjoyed otherwise. For "not as the offence so also is the free gift; for if through the offence of one many be dead, much more the grace of God and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many." God has not left us ignorant, of his gracious purpose, in leaving man to himself, knowing at the same time he would fall. All my brethren will readily perceive, that if we had not sinned, (which we could not, if not made subject to it,) our blessed and adorable Redeemer would have been made to us, not worth one cent. Yea, he must have been a *personal* nuisance in heaven!!! But this is not all, without this subjection, and even without its resulting in our sinning, and thereby bring death upon ourselves; we never could have entered God's kingdom of glory. For an eternal mandate had issued forth from the throne of glory's God, that "Flesh and blood *cannot* inherit his kingdom." Man therefore could not have sinned without his being *made subject* to it, and without sinning, he could not have died, and without dying he could never have seen God. O the depths of the wisdom, knowledge, and goodness of God. This indeed, is wisdom dwelling with prudence, and finding out knowledge, of witty inventions. All this is done *through—in—by* and *for*, our Lord Jesus Christ, to whom be eternal glory. Amen.

We may see now how foolish, as well as presumptuous it is, for some preachers to get up, and say that if Adam had *only* have stood out a little longer, things had come out right, and we should have participated of his standing. God knows *I* desire not such a state. They seem to comprehend God's intention, that surely he had set some *particular time*, for Adam's probation. I know, that if I were in company with such dreamers, I should ask them some curious questions, such as, if they conceived that Adam might have had any children in his state of probation? This is a fair question, for God had before told him to multiply. And if he might, if they thought that all the elect would have been thus begotten? And if I were answered in the affirmative, I should again ask, what they could have been elected

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from, and what *to?* I know I should, go on asking, until the following must seal up their presumptuous lips for ever; whether they thought if the time of probation was not long enough, Adam might not have them anon, in heaven?

But to return, when the dissecting sword of God, pierces through every ramification of the sinner's heart, the eyes of his understanding are opened upon all the abominations which are lodged there. He would then get away from himself, if he could; his sins come to judgment beforehand, and he abhors himself; and after this exposure, he never will say he has a good heart, nor be fool enough, to trust in it again. He will readily believe every thing the word of God says of him, that "his heart is deceitful *above all things*, and desperately wicked." Here Christ is made unto him, wisdom, and when he is made unto him righteousness, (I mean experimentally,) the sinner is in the possession of the second branch of faith; and "has the evidence." Here is "joy unspeakable and full of glory."

There is a certain state of Christian experience which is common to his convicted, and converted conditions; I mean his not being able to do the good that he would, upon the one side, and his doing the evil that he would not, upon the other. I know, that upon the revelation of the second branch of faith, the man sees that he is saved already; but a zeal for good works so eats him up, that whenever the flesh draws him from them, he immediately doubts whether or not such revelation was not a mere imagination. That God's dear little children may not cast away their confidence, (which hath great recompense of reward,) this work of mine, in much weakness, is presented them. There is a circumstance in Christian experience that I have never heard exposed; and that is, that the Christian not only thinks that the motions of sin, in him, are worse than before he commenced his race; but it actually is so. For sin takes occasion by the commandment to work in him *all manner* of concupiscence. Now the law being the strength of sin, the more bright this spirituality of the law shines, the more propensity to sin; and from hence arises an equality of burden to all God's children, proportioned to their several gifts. What I would deduce is, that the temptations to do a disgraceful act, are stronger in one of God's children than in others; the consequence of which is, that he sincerely believes himself to be the least of all saints and the chiefest of sinners. It is clear, however, that all the conflicts arising, and all the sins committed after the birth of the spiritual, or inward man, is owing to that part of the complex man which has not yet been born again.

I hear an old saint crying out, "My soul hath long dwelt with him that hateth peace, I am for &c." The soul is thus wounded in the house of its friend. It is the great business of the inner man to well watch and keep under the motions of sin, which is in his outward members, for in these, do the two other enemies (the world and the devil) find a willing reception. All these united, commence an untrucing war, with the new born babe, and were it not for the power of grace through Christ Jesus, it must be killed. When I say the grace of God through Christ Jesus, I mean Christ himself; well might he say, "because I live ye shall live also," when himself was "formed in them the hope of glory." But he is not always realized by his suffering saints, for "verily he hideth himself," Isai. 45. 15, and is like unto a man that taketh his journey into a far country. This is *proving* of us; for God will do so; then is the time for us to have *salt in ourselves*, and to hold fast our profession; for indeed, he is not a stone's cast from us, and will give to every man according to his works; not *for* his works, but *in* his works, shall the man be blessed. This kind of a blessing, belongs to God's path, wherein the man walks; but the greatest saint that ever lived while in this tabernacle must groan under his burden, and cry out, "Oh wretched man that I am."

Now, my brethren, we perceive that, those who have not experienced the spirituality of God's law, not only do they not perceive their sinful nature, like we, but in fact, have not the same propensity to evil. The law therefore never slays them, but they hug it up, from the word go, as close as we may suppose that Jacob did Leah, until the morning's light appeared. And by the by, I take Jacob and his two wives, to be an allegory. If the morning's light had never appeared, we may presume the deceived Jacob, would have continued in his ignorance,—and while I am trying to give a genuine experience, it may be proper to touch upon a spurious one. The following account was related to me by an old Baptist brother, who is now a saint in

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light, (Samuel Whatly,) which took place in Georgia. It is as follows. That the celebrated Hope Hull, in the days of his height, at one of his meetings, had a great work, of some sort. It happened to be on an evening in August, which proved to be very warm, and its being in a close room, rendered the place, in temperature, nearly that of a sweat-house. This was particularly the case, with that part of his auditory (which were not a few) who were prostrated under his powerful voice: among these there was a young man, who among his acquaintances, was familiarly called *Jack*. After Jack had lain some time, he arose and shouted deliverance. Some little time after, Jack went over to old Mr. John Robertson's, (a plain Baptist preacher who spared nobody.) Well, says he, Jack, I hear you have got converted, is it so? Yes, bless the Lord, I have got that far on to glory; but you may depend upon it, that brother Hull and I too, had hard work for it. Very well, Jack, I believe I understand you: but when is your brother Hull coming again! He is to come in about three weeks in order to *sanctify* us, and to tell you the truth, Mr. Robertson, I actually do *dread* it!! Such are the experience of those with whom, bodily exercise is much, and the law a dead letter.

Dear Editors, excuse a paragraph of digression, for the sake of variety, while I join in the subject of missions. I have thought pretty much upon it, and it appears that the missionaries of our day, are inconsistent from the very threshhold of their departure. I think they insist upon *forty* dollars per month; this is at least *one* dollar too much; this appears to me covetousness, if not downright extortion. If they hold up *Paul* for a sample, I am sure he did not get forty. The highest that he ever got, was only thirty-nine. It is true, however, that he received this amount several times, I think at least five. But alas! for comparison's sake, it was *lashes* and not *dollars!!!* There has been grumbling enough about the *shin*-plasters, when offered for hire; but what would the hireling missionaries do, if instead of receiving *shin*-plasters, they were forced to receive Paul's *back*-plasters? Without the spirit of divination I think it easy to tell. They would be sure not to hire for the *second* month; while the cow-hide went *on* their bare back, the case of the poor heathen, would hop *from* their cunning tongues. But the very idea is presumptuous.

But to return. I mean not only to treat upon Christian experience, but upon all those scriptural passages which seem to point to its necessity, nature, and manner, but will be bound to no method in doing so; as I see none of those nice theologian divisions in the scriptures, which are the displays of worldly wisdom. Christ has said, no man can come unto me except the Father who sent me draw him. But where is Christ to be found? And what is the difference between him and the Father? I have already observed, that the law and the gospel form but one word, and when I said so, I said no more than Christ said, when he observed that he and the Father are *one*. But I shall now endeavor to show the scriptural distinction of their persons, in the work of redemption. When the Father is said to draw a man to Christ, where does he draw him to? Not up to heaven; nor into the depths of the earth, but into the sinner's own heart. The difference between the law and the gospel shows their personal difference, but the Father is in the Son, and the Son in the Father. Therefore the law and the gospel are mutually in each other; and but in this single instance of Christ Jesus's birth, can this scripture be fulfilled, "Truth shall spring out of the earth." Psal. 85. 11. But it was in consequence of mercy and truth (justice) harmonizing. All power in heaven and earth is given unto him, because the godhead *bodily*, not *personally*, dwells in him. Therefore, whoever is in him, is complete; a glorious mystery indeed. But the law having been magnified by his obedience and death, and this being its object, he is said to be its end, for "he is the end of the law, for righteousness to every one that believeth." Jesus Christ being of two distinct natures, miraculously so, in the same person i. e. both God and man; the *root* as well as the *offspring* of David: he became the only man of God's right hand, he could, and did approach him, and so became a *proper* mediator. In this way God could be just in being reconciled to us sinners, and is daily reconeiling us to himself through Jesus by his preachers, who are called embassadors. The Father, or the law, could not refuse his mediation, when he so highly honored it, and this same law, being the instrument to make *us* willing to accept of him, and thus we are all taught of God, or drawn by the Father and become reconciled to God by the death of his Son.

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But I wish to say a little more upon the distinction of the two natures of our glorious mediator. I observe then, that when it is said that he slept, hungered, was weary, wept, &c. that the component word *Christ*, is never mentioned by the inspired pensmen. It was therefore Jesus (not Christ) who slept, &c. John was called the beloved apostle. I presume not because Jesus *Christ* loved *him* more than the rest, but I think Jesus did. The young man in the gospel had the same kind of distinctive love, from the world, that John had from the apostles. I suppose that it arose from an humble address, connected with moral conduct, for such demeanor influences every Christian to this day. We cannot help loving some brethren, more than others. But what puts the matter out of dispute, in my mind, in favor of the above hypothesis, is, where Jesus wept over Jerusalem. Here *Jesus* was weeping over their fate, while at the same time *Christ*, was hiding the time of his visitation from them. Whoever therefore receive Christ Jesus, and hath him in his heart, can approach the living God acceptably; and is exhorted to do so *boldly*, that he may obtain mercy and find grace to help in time of need. I know this is true, from *former*, and I thank God *recent* experience, and why, can the vile sinner do so? Because he carries a suitable offering in the human nature of Jesus, and an altar which sanctifies it in the God-nature of Christ. For this sacrifice, is bound unto the horns of this altar; of which altar, the Arminian hath no right to eat, because he serves the tabernacle.

I have intimated before, that my hopes, as a backslider, rest upon the difference between a *servant* and a *captive*. I will now explain myself. Before we were made free, by the *Son*, who indeed can and does make free, we were the *servants* of sin; but after we had obeyed, *from the heart*, that form of doctrine which was delivered unto us, we can no more be its servants. It is like unto the case of the children of Israel after they had crossed the Red Sea, "The enemies (masters) which ye saw yesterday, ye shall see no more forever." This is Moses' testimony in favor of my position. There were however, a plenty of other enemies ahead, but these were not of the same kind. The former were, by God's permission their masters, the latter could be only their captors. Now a servant is at home, not so a captive; a captive need nothing but his fetters to be broken off, and his prison door opened, to show to which army he belongs.

Methinks I overhear one enquiring why I do not say something about a *new*-creature, seeing that the word *creature*, occupies a prominent part of the text? I answer, that I believe in no such a creature, in the common acceptation of that term, and this is one of the reasons why I desire to continue the subject. What, says another, do not you believe that "if any man is in Christ Jesus he is a *new*-creature? I answer, not *substantially* so. While questions abound, suppose I were to ask one. And do you really think, my brother, that the devil so ousted God, that he had to do his work over again? My Bible reads that all his works were finished long ago. We shall postpone, until my next, while I subscribe my circumstance and name '*Cast down but not destroyed*,' your broken-boned brother.

THO. PAXTON.

(*to be continued.*)

N. B. Brethren Eds., please to give my compliments to the smartest missionary you know, and desire him, for me, to preach a sermon from this text: "When the most high divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel." Deut. 32. 8. Please to tell him to divide it in the nicest school form, and for one of its parts, to compose the following proposition: That before Jacob's name was changed into Israel, that there were a *certain* number of Israelites. God prosper, & perpetuate the Prim. Farewell. *T. P.*

Hickory Grove, Bibb county, Ga.
Dec. 25, 1838.

DEAR BROTHER BENNETT: Feeling interested as I hope and trust I do, in the spiritual welfare of Zion in this great time of trial and affliction among the subjects of our blessed Redeemer's kingdom, and feeling desirous to offer you a few of my tho'ts respecting this great and glorious kingdom and its subjects, I shall cite your attention to the 2nd chapter of the prophet Daniel and 44th verse: "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever."

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Now we see what gave rise to the above words being spoken. The prophet was interpreting the king of Babylon's dream concerning the great image, how kingdoms should go and come, and how kings should rise and fall; but it was not to be so with this kingdom, that the God of heaven would set up in the days of these kings. This kingdom is to last forever and to break down and destroy all those earthly kingdoms, as the stone cut out without hands smote the great image on his feet and brake them in pieces.

Again, Danl. 7. 27: And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him. 28. Hitherto is the end of the matter. But the saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever and ever; and it is not to be left to other people. Note this word other people, for we expect to have some use for it before we get through. Now we understand that this kingdom is not a temporal one, but a spiritual kingdom whose king is to reign in righteousness. Behold, a king shall reign in righteousness, and princes shall rule in judgment. And a man shall be as a hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land. Isaiah, 32. 1, 2. And again, Numbers, 24. 7: He shall pour the water out of his buckets, and his seed shall be in many waters, and his king shall be higher than Agag, and his kingdom shall be exalted. Now we hear the poet saying:

> Rejoice, ye shining worlds on high,
> Behold the King of Glory nigh;
> Who can this King of Glory be,
> The mighty Lord, the Saviour he?

For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this. Isaiah, 9. 6, 7.

Now, brethren, we have been trying to tell you some little about this great and glorious kingdom, and the king that shall reign in righteousness in and over this kingdom. And again: The Lord hath sworn, and will not repent, Thou art a priest forever after the order of Melchizedek. Ps. 110. 4. And again: For such a high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens. Hebrews, 7. 26. Now we see that our Lord Jesus Christ is not only king to rule and reign over his subjects, but he is a great high priest who has made an atonement for the sins of his subjects, by offering up his own body on the tree of the cross. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. Hebrews, 7. 25. They are subjects of a spiritual kingdom, a kingdom not of this world; but chosen out of this world they are hated by the world, and the world would have destroyed them long since, had not the Lord their righteousness been their strong tower, into which the righteous run and are safe. For he has said he will be a wall of fire around them, and the glory in the midst of them; and he appoints salvation for walls and bulwarks. Thus protected and defended, their enemies may rage and vent their spite in vain, the gates of hell shall not prevail against them. O happy people, thus saved of the Lord.

Now the subjects of this great and glorious kingdom are a peculiar people, for Christ Jesus their king and priest hath saved them and called them with a holy calling; not according to their works, but according to his own purpose and graee, which was given them in Christ Jesus before the world began. He hath loved and washed them from their sins in his own blood, and hath made them kings and priests unto God. He who was delivered for their offences and rose again for their justification, who of God is made unto them wisdom, righteousness, sanctification and redemption. Yea, he gave himself for them that he might redeem them from all iniquity, and purify unto himself a peculiar people, zealous of good works. Therefore, they are no more aliens to the commonwealth of Israel, nor strangers to the covenant of promise; but fellow citizens with the saints and of the household of God. Built upon the foundation of the apostles and prophets, Jesus Christ himself

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being the chief corner stone, they also as lively stones are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ; whereby they are enabled to present their bodies a living sacrifice, holy and acceptable, which is their reasonable service. And they are not to be conformed to this world, but they are transformed by the renewing of the spirit of their minds.

Now, brethren, I think I have said enough concerning this great and glorious kingdom, and the subjects which compose this kingdom. Now I told you I should have a use for the word other people, and told you to note that word: And the kingdom shall not be left to other people. Now I shall try to tell you what sort of people these other people are, and in doing this I may step on somebody's toes. But if I do, they must grunt and endure it. Let us hear what our Lord says about these other people: This people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me. But in vain do they worship me, teaching for doctrines the commandments of men. Matthew, 15. 8, 9. Again: Then said one unto him, Lord, are there few that be saved? And he said unto them, strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able. Luke, 13. 23, 24. And while they went to buy, the bridegroom came; and they that were ready, went in with him to the marriage: and the door was shut. Mat. 25. 10. And from the days of John the Baptist, until now, the kingdom of heaven suffereth violence, and the violent take it by force. Mat. 11. 12. The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it. Luke, 16. 16. Having a form of godliness, but denying the power thereof: from such turn away. 2 Tim. 3. 5.

Now we do not believe that the prophet had an allusion to the refractory part of the world of mankind at large, when he said the kingdom should not be left to other people; but we think professors of religion were intended. And our Lord calls them this people, and says they draw nigh unto him with their mouth, and honor him with their lips; but their heart is far from him, and they worship him in vain, teaching for doctrines the commandments of men. Many will seek to enter in; they seek to enter the kingdom in their own strength, and by their works. And while they went to buy, they have a lamp of profession but are seeking to buy the oil of grace. And our Lord says, they make his commandments of none effect by their traditions. They appear to be violent in their commands and traditions, and seem to be seeking to take the kingdom by force; and there seems to be a mighty pressing into the kingdom. And the apostle says they have a form of godliness, but deny the power thereof; and he tells us to turn away from such.

And again: And he that taketh not his cross, and followeth after me, is not worthy of me. He that findeth his life shall lose it: and he that loseth his life for my sake, shall find it. Mat. 10. 38, 39. Once more: But ye believe not, because ye are not of my sheep, as I said unto you. My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish. John, 10. 26, 27. These other people do not appear to be willing to take up their crosses and follow our Lord; they appear to stumble at the cross, and rather go before him with their commandments and institutions, saying, we have found out the best way, and we want you to follow us. They appear to be finding their life in dead works, and men-made commandments. Now let us hear what the apostle says: For, says he, many walk of whom I have told you often, & now tell you even weeping, that they are the enemies of the cross of Christ: whose end is destruction, whose God is their belly, and whose glory is their shame, who mind earthly things. Philip, 3. 18, 19. We see they are enemies of the cross of Christ, and mind earthly things.

Lastly: Then said Jesus to those Jews which believed on him, if ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free. John, 8. 31, 32.

They could not begin to see,
How in bondage they could be;
For they were Abraham's true seed,
And were Israelites indeed.

Now, brethren, I have been trying to point out to you two sorts of professors; the one is the true subject of this great and glorious kingdom, the other is seeking to enter in and shall not be able. And as we find that five were wise and five were foolish, we would all do well to examine ourselves, and measure ourselves by the word of God which is the golden standard.

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I hope and trust that I shall ever remain yours, in the bonds of love and unity.

BENJAMIN MAY.

THE PRIMITIVE BAPTIST.

SATURDAY, APRIL 27, 1839.

Edgecombe county, N. C.

BRETHREN EDITORS: After I had a hope that I was converted and called to the ministry by God and not of men, some brother, thirty-odd years ago, put into my hands a pamphlet written by Silas Mercer on eternal justification, and this was his text: By him all that believe are justified from all things, by the which they could not be justified by the law of Moses—or nearly so. And I remember none of his arguments, but the text only. Being then young in the ministry, I perused it day and night, weighed the arguments brought forth by the old blessed man, &c. and I am now able to say, that the controversy then about eternal and actual justification did not at that age profit the churches, in my opinion; but served to chill the affection of brethren, produced discord, created strife and contention, and destroyed the fellowship of brethren of the same church.

Having been solicited to give my opinion upon justification, I will do so; not as a lord over your faith, but to endeavor to bring to quiet the controversy among Old School Baptists on this subject, and I hope it will not be offensive to any of you. And knowing from your writings that you are wise men and scripturians, and well worthy of the character of children of God, I shall be the more short.

And first, let justification be divided into four parts: first, eternal or virtual justification. Why, no man that believes the scriptures can help seeing, that as soon as God the Father and God the Son covenanted in bargained agreement, and God gave him his people to raise up at the last day, and swore Jesus should be a priest forever after the order of Melchizedek, and that Jesus gave himself for them that he might redeem them from all iniquity and purify to himself a peculiar people zealous of good works, that they were all justified by covenant agreement. On this ground those that went to heaven before Christ died were justified, both virtually and actually, or else into heaven they could not have entered.

Secondly, complete provisional justification comes next, for all the whole elect of God. For it is said, when Christ rose from the dead he rose for our justification. Yes, brethren, for those that were not born. And how this? Attend. The laws of North Carolina say, if a man commit wilful murder aforethought, he shall be hanged until dead, dead. And suppose a man guilty of that horrid crime is brought to court, convicted by witnesses and jury, and the sentence passed by the judge he shall be hanged for his crime, and the sheriff take him out and hang him until he is dead, dead, take him down and throw him in his grave; but after three days, he rises from the dead and comes walking through the streets of the city—is this man justified or not, say? I say he is; for the law, judge, nor jury, have nothing against him; having atoned with his life for his crime, according to the penalty of the law, he is justified from further condemnation, and no officer has a right by law nor justice to take hold on him and make him suffer twice for one crime.

So, even so, as the scripture has said: We like sheep went astray, but the Father laid on him the iniquity of us all—he bore our sins in his own body on the tree—when he had by himself purged our sins, he sat down on the right hand of God—he was made sin for us who knew no sin, that we might be made the righteousness of God in him. Suffice it to say, he died the just for the unjust. Then in like manner as the above criminal, Christ Jesus suffered the penalty of God's law for the sins of his whole elect people; and it was for them, and not for himself, but for them he died, then for them he arose. So like the criminal, after three days he arose for their acquittance from sin, or justification. So then all God's chosen people to the end of the world, were complete provisionally justified in him at his resurrection from the dead; having suffered the penalty of God's law in their room and stead, of course they all to a man are provisionally justified, the whole elect to the end of the world.

Thirdly, actual or evidential justification comes next. To the Book. And by him all that believe are justified from all things, (all things past, I say,) from which they could not be (acquitted) justified by the law of Moses. Again: Therefore, being justified by faith we have peace with God through our Lord Jesus Christ. These, and many other scriptures in the Book, refer to actual and evidential justification, that faith brings to the heart of a sinner witnessed by the Spirit of God, that his sins are forgiven him through the death and sufferings of Jesus Christ by God Almighty. And from that day, that soul holds communion with God, and there is a familiar talking between God and that soul; as if God was his father, Jesus Christ as his brother, and the saints in earth and heaven as his choice companions and objects of love, when in a right frame unmolested by the world, flesh and devil. My heart knoweth these things, yet the missionaries even in the far west say, old Lawrence is unlearned, ignorant, is dead,

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died distracted and a drunken sot, and every reproach they can cast on me. God pardon and forgive them for their lying, for it is only to carry their point. For my writings speak for themselves, and they the missionaries feel they are weighty and powerful, therefore they resort to calumny; a poor shift this for a gentleman, much less a professor of religion, and more especially he who pretends to be a minister of God. But, however, it is dog eat dog—bad cause and bad men.

I have said, justified from all things past; for is there a saint in the world that can say, his conscience does not convict him for many things he has done since he had a hope he was converted? No, sirs, I presume not. Well then, if he stands convicted for any crime or crimes, after conversion to God, he does not feel actual or evidential justification; not as regards the sins he committed before converted, for from these he feels acquitted or justified; but it is for sins he has committed since he was converted, for these he feels condemned and not justified. What then shall this man do in order to be justified from these sins? Why the same is required as was for sins before conversion, repentance towards God and faith in our Lord Jesus Christ. Then shall you feel justified or acquitted in your conscience for these sins, and that will be evidential justification to you again—as in the case of David and others.

Fourthly, justification by good works; this is justification before saints and the world. Such was the justification of which James speaks: Was not our father Abraham justified by works? &c. See how faith wrought with his works, see the works of Abel, Noah, Rahab, and others, as a justification of proof of their living faith.

JOSHUA LAWRENCE.

TO EDITORS PRIMITIVE BAPTIST.

Halifax county, Virginia,
April 5th, 1839.

DEAR BRETHREN IN CHRIST: I take my pen in hand to make a few remarks to my brethren, the readers of the Primitive Baptist; as I have been a reader of that paper for about eighteen months, and find brethren in various parts of the country of like precious faith, which faith is the faith of God's elect. And from what I have observed, the brethren are contending for the faith once delivered to the saints.

We are told in scripture: They shall be all taught of God—(that is, the children of God,)—and every man therefore that hath heard, and hath learned of the Father, cometh unto me. John, vi. chap. 45 verse. If it was not of divine teaching by the Holy Spirit, how could so many brethren, scattered abroad, whom they have never seen in the flesh, and probably never may, all speak the same thing and contend for the same faith. The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, (that is, until changed,) because they are spiritually discerned. Then we set it down for granted, that faith is the gift of God. I do not mean a historical or dead faith, which perhaps nine-tenths of the people where the gospel is preached have in possession, which is confounded with that of devils. See James, 2 ch. 19 verse: Thou believest that there is one God; thou doest well: the devils also believe, and tremble. It is the production of human nature, and knows nothing more than to wallow in sin, or run to Sinai for justification. It never did, nor never will, lead a sinner to the Saviour. And hence people in these days of fashionable things, talk of the physical powers to do, and live by their good does. Such blending of law and gospel, and such mixed language, not purely the language of Ashdod, nor yet the language of Canaan. Some call him a Saviour indeed, but mix their own works with his plan, and hope he his help will afford when they have done all that they can.

If doing prove rather too light
A little, they own they may fail;
They purpose to make up full weight,
By casting his name in the scale.

But a living faith works differently, it points the awakened sinner to the Saviour, and he the convinced sinner is made willing in the day of God's power to receive Christ as his prophet, his priest, and his king, he can join with the poet and say:

This, this alone, is all my plea,
Jesus has lived, and died for me.

And to you, my brethren, whom I have never seen, and some I have seen and hope to see, you must expect to meet with tribulations in the flesh; it is a part of our inheritance. In the world you shall have tribulation, but be of good cheer, I have overcome the world, said the adorable Jesus. I find from the scripture, that the people of God are poor, and despised at least in the eyes of the world and nominal professors; though this seems to be their character, yet they are a chosen people, chosen in Christ their glorious head before

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the foundation of the world. Eph. 1 ch. 4 verse. And as long as the head lives so long will the members of Christ's mystical body live; for it is in him they live, move, and have their being. And it would be inconsistent to say a man was dead while his head was living; and hence Jesus said, in the language of certainty, as I live ye shall live also. Though this doctrine, and my manner of preaching is cried down by some, and they say it is such hard doctrine; yet let them try it with the word of God. But graceless professors and Judaising teachers are of the world, therefore the world heareth them. We are of God. He that knoweth God, heareth us; he that is not of God, heareth not us. Hereby know we the spirit of truth, and the spirit of error. 1 John, iv. ch. 6 ver.

Dear brethren, I have been trying to preach a little for the last ten years, and can say of a truth, the more I preach for God, the better I feel. Although it may be delivered in great weakness, if the Lord blesses it in the awakening of sinners and to the comforting of his people, to his dear name be the praise. Men may talk of human learning to qualify them to preach, but if God does not call them to the work, it will be but an empty sound, "a body without a soul." It may do for lawyers, or doctors, or Congressmen, to understand the languages; but gospel ministers are taught from a higher power, and the motives they have in view are the glory of God and salvation of sinners. God as a sovereign works by whom he pleases. I have tried to examine my Bible, and I find it has undergone no change; and I see no necessity for so many institutions to help on the work of God. Jesus said: All that the Father giveth me, shall come to me; and him that cometh to me, I will in no wise cast out. John, vi. 37. Again, we find it recorded in the xvii. chap. of John, 12 verse: While I was with them in the world I kept them in thy name: those that thou gavest me I have kept, and none of them is lost but the son of perdition; that the scripture might be fulfilled. We would here remark, that the people of God are just as essentially united to Christ, as Christ is to his heavenly Father. The love that the Father had to the Son, is the same love he had to his people. 26th verse of the same chapter.

I must now close my scrap by saying, I remain yours in the bonds of the gospel.

WILLIAM BURNS.

TO EDITORS PRIMITIVE BAPTIST.

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Anderson District, So. Ca.
23rd March, 1839.

Dear Brethren: Knowing my inability to write, it is with some diffidence that I attempt it; but believing, as I do, that it is my heavenly Father's children that I am trying to address, I take courage. And as no correspondent from our section has as yet given you an acccount of the movements of the Saluda Association, I feel inclined to do so.

Know then that this Association was strictly "Old School" for a number of years after its organization, having nothing to do with the new schemes; notwithstanding "Tobiah" was busily at work to effect a meeting. And by renewed effort and untiring zeal, (worthy of a better cause,) he finally succeeded; for at one of her annual meetings she consented, and joined the State Convention. A single year however sufficed, and at her next session Tobiah and all his household stuff was thrown out of that body. She revoked her former act, and became entirely disconnected from the Convention and all of its worldly societies. Remaining in this situation for a few years, peace was restored to the churches; brotherly love, and the best of feelings, seemed to abound throughout; all speaking the same language. During this time of pleasantness and peace, God was pleased to pour out his holy spirit, in a very miraculous manner upon the churches. For in one year, or perhaps a little upwards, there were added to their number upwards of one thousand.

In time of this revival it pleased God, as I hope, for Christ's sake to forgive my sins. I became attached to Bethesda church in May, 1831; and for a while said church, together with the rest of her sister churches composing our Association, seemed to enjoy an almost entire unanimity of sentiment. But it must seem that in this time of joy and peace, the cup of our affliction was mixing. For in 1834, we see missions re-enter in the shape of a circular letter adopted by said Association, and with it confusion and distress among the churches.

As I discover by reading our little paper the "Primitive Baptist," that there are some Associations yet, that have not become amalgamated with these men-made institutions, I would here (though but as of yesterday in point of experience) ven-

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ture to drop you a word of caution. Dear brethren, as you regard your own peace, and that of posterity, guard against these popular invasions. For remember that Paul informs his Colossian brethren, that the gospel of which he was made a minister, had been preached to every creature under heaven. 1 ch. 24th verse. And what evidences have we, that these scientific reformers (or a spirit like unto theirs) have not reformed the poor Burmans out of the pure gospel, and substituted in its stead an Arminian system which has eventually ended in superstition and in the worshipping of "stocks and stones." Verily, brethren, I suspect as much. Therefore, let us compare their system, that they have been striving to set up among us in this once happy country, with the above idea and see how far it will miss these results. And I suppose there is no fairer way of arriving at their system, than as we have it from their own mouths. Then here it comes: "That after God has called his preacher and sent him into the harvest, their theological seminaries can take him in hand, and in two years tuition set him forward ten years in the ministry"!!! Do not stare, for I have heard some go farther than this, and that in church conference. Thereby establishing according to their mode beyond all contradiction, that man is not dependent on God for a preached gospel: but on the seminaries, and to them the praise is due; whereby their votaries are farther and farther alienated from God. And, brethren, I cannot see where it can end in any thing better than the worshipping of "stocks and stones."

Brethren, to you who have not as yet mixed in these scenes of strife, I may not adopt the motto of our inestimable little paper and say, "COME OUT OF HER, MY PEOPLE;" but let me speak the language of earnestness and love and say to you, stay out. Being one of those myself, that believe that God knows best who to call and how to prepare one of his creatures to proclaim his gospel to a dying world, their schemes and plans will not do for me. No, brethren, I have no idea of being thus reformed out of my privileges by any such a set of smugglers; and thanks to the captain of our salvation, I have with me some staunch "Old School" brethren, that have not yet bowed the knee to this modern Baal. And as I think it our bounden duty to war against such schemes, I have one suggestion to make; and that is, some plan whereby we may get all the writings of old brother Lawrence consolidated. I, for the community which I represent, will take one copy of the work at Rock Mills post office. Let each agent at the different post offices signify as much, (or as many of them as may see cause,) and set the publisher to work. This would be my plan, but I would submit to any that might promise to the publisher fewer difficulties and insure us the work.

Pardon this digression from my first premises, and I will at some future period, God willing, proceed and give some further accounts of said Association. For the present I must desist, by saying to you, that I am one of those that believe that 'mid all the wreck of matter and crash of worlds, that ever did or ever will occur, that God will be with his people and that to save.

I subscribe myself a lay member, and yours in the bonds of love.

WM. S. SHAW.

TO EDITORS PRIMITIVE BAPTIST.

Georgia, Early county,
April 7th, 1839.

DEAR BRETHREN: I am requested to send you for publication, a copy of the proceedings of a certain meeting, which you will find below. Before I commence on a copy of the proceedings of that meeting, permit me to offer a word in or out of season. First, let me say I am decidedly opposed to the institutions of the day, which I look upon to be the traditions of men. Who have started these things? Preachers, Balaam-like. What supports them? Blind zeal. Where are God's preachers? Amongst the primitive—no where else. I hope so. Perhaps some of them are in the bushes, and this chunk may fall on one there; if so, it matters not; he might stay in the road where he ought to be. The old Book tells us to watch. And do I not discover myself with many others in trying to avoid Scylla, we are falling upon Charybdis. Look at a man with a 56 lb weight on one shoulder. The current of the Gulf Stream may bear us out of the course we intended, and that imperceptibly. What poor frail beings we are, preachers as well as laity. I think preachers are the most dangerous people we have among us. Why? Because the laity have confidence in them, and are therefore easier led into error. Churches, I think, give

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their preachers too much liberty generally. Why do they not put trammelling strings on them? But no; let them go preach and what is the text? Charity, benevolence, &c. &c. with a hat in the hand of a beggar for money, that closes the sermon on the traditions of men. Some may think I am too severe on preachers. Not at all. It will not hurt an industrious, honest man to watch him; but lazy beggars will not do for me. I am a very poor man, and while I live I shall always need food and raiment; when I preach for money then call me dishonest. My gun scatters—if the cap fits, wear it. Yours in gospel bonds.

ABEDNEGO McGINTY.

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At a meeting previously appointed, the following messengers appeared with letters from their respective churches, at Union church, Henry county, Alabama, December 7th, 1838:—

From Mount Zion, brethren John W. Pellum, Wm. Nall, Ala.

From Bethlemem, brethren A. Green, L. Rouse, D. McKenzie, Ala.

From Union, brethren A. Fort, G. Sowel, Wm. Cockroft, Ala.

From Mount Olive, brethren T. H. King, Joseph Lee,* Ga.

From Salem, brethren Jesse Braxton,* A. McGinty, Ga.

From New Providence, bretbren M. Lightener, A. D. Cooper, J. B. Granberry, Ala.

From Antioch, brethren Isaac Heath, E. Thomas, J. C. Boylston, Ala.

Those marked thus, * were absent.

After the letters being read, brother John W. Pellum was chosen Moderator, and brother A. McGinty appointed Clerk. Visiting brethren were invited to a seat with us. Brother Moderator then explained the object of the meeting to be the union of the churches. Enquiry was then made, are all the churches present of the primitive faith and order? After some debate, whether the missionary cause should be a bar against the union of the churches, on motion, we refer the question for consideration until to-morrow morning 10 o'clock. Adjourned.

Dec. 8th. Met according to adjournment. The question was taken up and the following answer given unanimously: Answer. We believe that churches which have taken the missionary cause and inserted the same in their church book, should be a bar, where it bears on all as a church; but we believe individuals have a right to use their own funds according to their own will.

Enquiry was then made, is there any thing which will be a bar against the union of the churches represented at this meeting? Objections—satisfaction given—all agreed.

On motion agreed, That we hold the next Union Meeting at New Providence, Barbour county, Alabama, beginning on Friday before the first Sabbath in October, 1839.

On motion agreed, That each church send one delegate to meet at County Line church, Henry county, Alabama, on Friday before the third Sabbath in July next, to form articles of confederation for this body.

On motion agreed, That we invite all other churches to meet at County Line, to know what are the articles of confederation and to assist in framing the same.

On motion agreed, That a committee of three be appointed to copy the proceedings of this meeting and distribute the same, extending to other churches not represented in this body, that each church have a copy of the same.

Brother Moderator appointed that committee, consisting of the brethren A. McGinty, Early county, Georgia, D. McKenzie, Barbour county, Alabama, Wm. H. Ward, Henry county, Alabama.

Adjourned.

JOHN W. PELLUM, Mod'r.
A. McGINTY, Clerk.

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Brethren Editors, if the contemplated Association is constituted, I am of the opinion it will be done on principles clear from the schemes and institutions of the day. I am accused, as I suppose, of being a missionary; also, of being on the fence. Why are these things so? Because I do not fight much publicly. When I am in the pulpit I have something else to do. But I want my brethren to understand me. I am opposed to the schemes of the day. I am afraid there are too many Judases and bagbearers who have taken a part of the ministry. From such I wish to turn away. If my brethren will watch these loud trumpeting missionaries, they make a big fuss, are frequently engaged in other matters of speculations, such as rail roads, &c. &c. From such let me and my company turn away. Keep in the old paths, my brethren, and you will. Farewell. *A. McG.*

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TO EDITORS PRIMITIVE BAPTIST.

Lowndes county, Alabama,
March 15th, 1839.

DEAR BRETHREN: I have been a Baptist about seventeen years, and never have been able to reconcile the new doctrines of the day, as taught by our missionary people, with the doctrine taught by Jesus Christ and his apostles. The missionaries tell us they do wonders, by having protracted meetings and by sending the gospel to the heathen world. They further say, that thousands are perishing for the want of a preached gospel to them, and going to hell.

Now if God is thus frustrated in his designs, I, as one, should like to know what constitutes a God, all wise, all powerful, and all mighty; in short, nothing new nor old with him? I should say, that such doctrine is degrading to his character; it shows a want of power to save, and certainly it has grown out of the rottenest roots of Arminianism; which is nothing more nor less than the production of old nature uncultivated by grace. And was I to attempt to describe my views on the work of grace, it would be very different from theirs; for I believe that God for Christ's sake chose, or elected, all his people in Christ from before the foundation of the world to everlasting life. Read Ephesians, 1st and 4th. And his choice was for nothing good, foreseen or foresaw in them, (but according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made them accepted in the beloved.) And this almighty act of divine spirit, whereby God actually and visibly separates his people from the world, is by effectual calling. And that eternal, sovereign, unconditional, particular, and immutable act of God, whereby he selected some from among all mankind, and of every nation under heaven to be redeemed and everlastingly saved, is by Christ's righteousness, and not by the newly invented schemes of the day.

And inasmuch as God has elected his people in Christ, he has ordained the means to fetch them into his fold independent of all, the many sought out inventions of those who call themselves missionaries. They can accomplish their own works, but cannot the work that God for Christ's sake has done and will do.

So I must conclude, by handing you a list of names who wish you to send them your paper, directed to Farmersville, Lowndes county, Alabama.

JESSE LEE.

TO EDITORS PRIMITIVE BAPTIST.

Talbot county, Georgia,
1st of April, 1839.

DEAR BRETHREN: Having occasion again to write on for the Primitive Baptist for a few subscribers, I thought I would drop a few ideas for those who read that paper to see; for this is the object of the press, to make things public.

And first, in regard to those people who say that they are Baptists, and have not changed neither in faith nor practice. As I shall not say whether they have, or have not, I will give you a true statement of some of their proceedings, and leave you and the public to decide this question.

The Columbus Association, as a body of Baptists and Christians, were constituted into an Association upon the Confession of faith set forth in Philadelphia, in 1742; and which has been acknowledged by the Baptists as their standard for several years. She was so particular, that she instructed the ministers of her body who might be concerned in constituting churches, not to pronounce any set of people a church, unless they had received the said Confession. And also went on to advertise all ministers of the Baptist order, who she could hear of, who had departed therefrom and preached another doctrine; and prayed the churches composing her body not to receive them into their house, or bid them God speed. And this was good, so say I.

And not only so, but in the meantime, or just after, some of the preachers belonging to that body, went and joined the Auxiliary Society; and upon being asked by their brethren why they had done it, they replied, why, my brother, we shall have a double chance now; for we are not in favor of the Georgia Convention, nor any of the benevolent institutions, coming into the church or the Association; and being a member, we certainly can have our influence. And so they did, as you will see presently.

After a short time the Convention petitioned the Association for a friendly correspondence; but it was rejected, and very unanimously too. But these men had their influence sure enough in bringing them back at the next meeting. For they attended until at last it was found that

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there was a probable majority in favor of their reception; and then away went the pledge, viz: we will not correspond over the head of any member of the Association, &c. But now, even at the cost of loosing even churches from her, she received the correspondence; which was defined by the learned clergy to mean nothing but a friendly visit.

Now take notice, they were to keep it out, and that there was not any Christian fellowship at stake, only a friendly visit. So, in the Minutes of her last session, I see she has requested the Georgia Convention to not only suffer her to pay a visit, but to let us the Columbus Association become a component member of your body; those preventers and all the rest together.

Now would not a blind man say, that she has either changed, or that there has been hypocrisy used in the matter from the first.

Now the second question is, can sound-hearted Baptists, either churches or individuals, still remain in her bounds when they must know, that she is an heir of her mother's estate, Mystery, Babylon? I think not long. And may they hear the voice of the Spirit, which says, COME OUT OF HER, MY PEOPLE.

Yours, &c.

JOHN W. TURNER.

TO EDITORS PRIMITIVE BAPTIST.

—

Montgomery county, Alabama, 30*th March*, 1839.

BRETHREN EDITORS: I have read two or three of your beloved papers called the Primitive Baptist, which paper I do love. There is no one takes it just about here. There are a few names I believe about here, that are of the Old School Baptists. I have made up one company and now send for six copies.

I will try to let you know in my next letter, what the Baptists are doing in this quarter. No more at present, but I subscribe myself one of the Old School Baptists. Yours in gospel bonds.

ALLEN KNIGHT.

TO EDITORS PRIMITIVE BAPTIST.

—

Green county, East Tennessee, *March* 29*th*, 1839.

BRETHREN EDITORS: I received a few days ago the Primitive Baptist, and being a widow indeed, yet I feel earnestly to contend for the faith once delivered to the saints. My membership is at a church called Flag Branch. There appears no division among us. We all appear to hold to the Old School, or the apostolic mode. We have no missionaries among us. We live at ease, Zidonian-like, with regard to the societies of the day. Our preachers are plain men and preach plain things.

I enclose you one dollar in this letter as a token of my approbation, and remain the handmaid of the Lord.

FRANCES DEWITT.

TO EDITORS PRIMITIVE BAPTIST.

—

Gadsden county, Florida, *March* 29*th*, 1839.

BRETHREN EDITORS: I have got one more subscriber for the Primitive Baptist. He wishes to get it as soon as he can.

The paper is fast spreading in this part of the country, in which I hope much good will be done.

JAMES ALDERMAN.

AGENTS,

FOR THE PRIMITIVE BAPTIST.

NORTH CAROLINA.—J. Biggs, Sen. *Williamston* R. M. G. Moore, *Germanton.* W. W. Mizell, *Plymouth.* Jacob Swindell, *Washington.* James Southerland, *Warrenton.* Alfred Partin, *Raleigh.* Charles Mason, *Roxboro'.* James Wilder, *Anderson's Store.* Benj. Bynum, *Speight's Bridge.* H. Avera, *Averasboro'.* Parham Pucket, Richlands. John H. Keneday, *Chalk Level.* Burwell Temple, *Wake county.* Obadiah Sowell, *Rogers' P. O.* Geo. W. McNeely, *Leaksville.* Wm. H. Vann, *Long Creek Bridge.* Thomas Bagley, *Smithfield* Stephen Rogers, *Holly Spring.* James H. Sasser, *Waynesboro'.* John Fruit, *Sandy Creek.* L. B. Bennett, *Heathville.* William J. Roberts, *Buffalo Hill.* Alfred Ellis, *Strabane.* Cor's Canaday, *Carterettsville.* William Welch, *Abbott's Creek.* J. Lamb, *Camden C. H.* Allen Taylor, Jun. *Rocky Mount.* A. B. Bains, Jr. *Stanhope.*

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THE PRIMITIVE BAPTIST.

EDITED BY PRIMITIVE (OR OLD SCHOOL) BAPTIST MINISTERS AND LAITY.

Printed and Published by George Howard,

TARBOROUGH, NORTH CAROLINA.

"Come out of Her, my People."

VOL. 4. SATURDAY, MAY 11, 1839. No. 9.

COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

Montgomery county, Ohio,
March 3d, 1839.

In the name of our eternal God and Saviour. Amen.

I sit down at present to converse with brethren of the Primitive Baptist order, as I have been much benefitted in reading the sweet and precious communications and the true and glorious doctrine they hold forth, maintain and defend. My soul has been often refreshed and encouraged to press forward in the way that God has appointed and marked out for all his dear children to travel in, and it is made so plain that the wayfaring man (though counted a fool by the world,) cannot err therein.

I find that our brethren in the Southern States do also have trials and tribulations to wade through, with the New School Baptists, in destroying their peace and causing offences in their several churches, splitting and dividing and tearing them to pieces as much as in them lies. But the devil with all his emissaries cannot proceed one step farther than their limits. I believe that God is designing it all for good; he is purging out much dross and purifying his church militant, and will finally bring us off more than conquerors. And the devil will finally and shamefully be defeated, for greater is he that is in us and for us, than he that is against us. As God is thereby bringing things right again, we will say, the will of the Lord be done in earth as it is in heaven. Amen.

I shall now through the help of God (for without him I can do nothing to good purpose,) endeavor to give you a short sketch of the poor, despised, predestinarian Regular Baptists of Ohio, in the church at Tapscot's meeting house. And now inasmuch, dear brethren, as the name (and that only) of the Regular Baptists has been measurably corrupted and adulterated in those latter days, by a set of combined and designing men, that have become wise in their own conceit, above what is written; they having crept in among many of the old Regular Baptist churches unawares, and having become fully united with them formally in church privileges, and not having the love of God shed abroad in their hearts, neither the fear of God before their eyes, to keep them from swerving from the scriptures, they began to adulterate the former faith and practices of the old Regular Baptists, by forming societies and inventing new institutions calling them benevolent institutions, without any authority from the word of God. Therefore, we believe God has never required it of their hands, for his arm is not yet shortened, that he cannot carry on his own plan of redemption which he has of himself devised. But those men are going on and preaching for doctrines the commandments of men, endeavoring to mingle the word of God with the same, in order to give it a better coloring, (but they will not cement;) which naturally produces a linsey woolsey garment, of works and grace. This being all done, as they say, in order to carry on the work of redemption more fully and more speedily, than what God in his purpose has been pleased to move. But they tell us by the great influence of men and money, they can aid the Lord in converting the heathen and evangelize the world at large; which we conceive to be

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nothing more than vain boasting and trash. Thus they proceed in carrying on their new plans, contrary to the sound minds and grief of many of the brethren of the old Regular Baptists. They have deceived many weak minds, and led them off from the old beaten paths.

Therefore, beloved brethren, we seeing the enemy has crept in among some of the churches of the Miami Association, and are sowing discord, we seeing the evil effects thereof, as a church saw proper in our opinion to brace up and build bulwarks through the help of God, and fortify the church against them; as they do generally cause sore distress and grievances in the several churches wherever they gain admittance. For which reason, after due consultation, we passed a resolution, in words to this effect: that we who have hitherto been known by the name of the old Regular Baptist church of Christ at Tapscot's meeting house, and that God may enable us to henceforth live up to the articles of our church covenant, and maintain them honestly, and continue to take the Holy Scriptures only as the man of our council, and as our faith and practice, as a lamp to our feet and a light to our path, together with the prophets and apostles, and the man Christ Jesus as our chief corner stone and foundation of our hope, Resolved, this day and henceforth, to declare non-fellowship with the unregular, New School, unscriptural, benevolent institutions of the present day so called, namely, their theological schools as a mode to manufacture preachers of the gospel, their Bible societies, their mission societies, their tract societies, their temperance societies, their Sunday school union societies, their anxious bench worship, and all other kinds of their will worship; and not to invite them to preach in our pulpits, &c. And we hold no fellowship with such members or churches that do advocate them or commune with them, as it is departing from the faith and order of our church covenant and platform; even so, help us God.

By so doing we have not been pestered with the New School dandies of the day; and thinking we had got the matter fixed to keep clear of all such troubles with the New School. But alas, alas! it was then our great difficulties sprang up; for we read that a man's greatest enemies are those of his own household. We having some soft-headed Baptists among us, they took an offence against the church, in consequence of the above resolution; they being possessed with too much charity, and could not bear the idea of closing our doors against the New School; and they became dissatisfied with the church and withdrew from us, and were very shy of the Predestinarian Baptists. They did come to meeting, but could not have any fellowship with the church. They would sit away off to themselves, as separates they would not commune with us nor unite with us in no shape whatever; but still crying out against the church & her resolution, stating that we by so doing had formed a new covenant, which was an entire mistake in them. It was only intended that we might live up faithfully to our first covenant.

Thus things went on grievously in the church, until she had to take notice of those members to deal with them and endeavor to bring them to order; which caused a great contention between them and the church, for three church meetings successively. And the church appeared to be glued together in love as one heart, to rally around the standard in defence of their master's cause, and to maintain their own sentiments. There was considerable debating on both sides, and our dear brother Robeson our pastor took a due and active part in defending and investigating the disputed subject to the dissatisfied members. But they would not adhere to any thing from us. At length the final issue was, two sisters were reclaimed, one male member and twelve females were excluded, out of 56. The church now live in peace together, they love to meet together and converse with each other on spiritual things concerning the state of Zion, and can sit together on one bench again as usual. Thus God is bringing things all right again as formerly.

And now I come to a close by forwarding those few remarks to our brethren Editors, to dispose of as they may see proper. I send my warmest respects to the brethren who have forwarded such precious communications to the Primitive Baptist, and do earnestly solicit them to continue in sending on their mites for publication, and not become weary in well doing, for we love to read them. Hoping also to receive something occasionally from brother Bennett, and that he may not forsake us; and also brethren J. Lawrence, Keaton, Whatley, Moseley, Rorer, Newport, with many others.

Please to excuse my awkward writing.

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I am not much in the habit of writing. No more at present, but remain yours in the love of the truth.

JOHN B. MOSES.

Note. Our difficulties in the church were in the close of the year 1836.

FOR THE PRIMITIVE BAPTIST.

Georgia, Coweta county,
October 11, 1838.

DEAR BROTHER BENNETT: If one who never saw you might take the liberty of calling you thus. I have been reading your valuable paper for near two years, and if I do know any thing about what it takes to constitute brotherhood as it is in Jesus, and the relation that his children bear to each other, the doctrine and practice that is set forth and vindicated in your paper is the truth, the scriptures being the standard by which these things are proven; weighing them in the balance of the sanctuary, and I do not believe them to be wanting.

But, brother Bennett, there are not a few persons in this section of country who are called Baptists, both of the ministry and laity, who do mock and deride at the Editor and his readers, for reading that little contemptible paper, as they are pleased to style the Primitive Baptist; and they will make hard speeches, such as do prove that they are not the benevolent persons which they profess to be, but that they are ungodly men are sinners, who do not know and believe the truth as it is in Jesus. And the conduct of these preachers proves to me, that they have run greedily after the error of Balaam, and they do believe that gain is godliness; from such, the word of God informs me, the church should turn away, and touch not, taste not, handle not the unclean thing, and then the children of God have the promise of the blessing of their heavenly Father. And not until then will they realize the promises, in the full enjoyment of them.

Now, brother Editor, a few words about the sort of preachers we have in this section, with now and then an exception. They preach a strange doctrine, they will tell how their benevolence does make their bowels yearn; over who? they say over the heathen. And they will form all sorts of societies and falsely call them benevolent, join them themselves, and cause a great many of their brethren with themselves to commit whoredom against the church of Christ. What do they do? do they persuade them to pray the Lord of the harvest to send forth laborers into that part of his vineyard, and that the heathen thro' them may hear and live. No, sir, they pray for a liberal supply of money to educate young men for priests, and when they have got money enough, as an honest Christian would suppose, they will have some large collection, a protracted meet-meeting, or something else, and then they will do—what? beg the Lord to convert the heathen? No, but they will beg men, women and children for money to stuff their own pockets. And do they spare the poor negro? No, sir. And so proving by their own conduct they serve their own bellies. The Lord have mercy upon them, for they know not what they do.

Farewell, my brother, and may the God of all grace strengthen you and keep and guide you, is the prayer of your unworthy brother in affliction.

R. S. HAMRICK.

FOR THE PRIMITIVE BAPTIST.

Pittsylvania, county, Va.
Sept. 26, 1838.

DEAR BROTHER: I send you the following Circular Letter for publication, as I wish all the Baptists to see it, and especially those who were acquainted with brother Crispin Dickenson, as he was the author of it. I hope you will publish it, for it will show that what I have already said about the Roanoke district is so.

And here, my brethren and friends, I will tell you some more of their acts, and then you may judge whether there is peace and brotherly love in that Association or not, as they or some of them say, there is no division with us. But there is division and disorder, which I will show by giving you a few facts which I know, as I live in the bounds of that district, but have my membership as a Baptist at Fairfield in the Pig River district.

First. Brother Charles A. Weatherford, a member of the Roanoke district, became dissatisfied with that district, because it would support the men-made societies of the day, and mingle with the General Association, or some of them, which he could not fellowship. So he, C. A. W., did withdraw from his church and petitioned to Fairfield church for membership; and at his request the church sent three members to the church which brother W. left, to in-

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quire into his character as a Baptist. The members of that church said he was a member in good standing and had been orderly, until he withdrew from them because of these societies. But they said that they were as much opposed to them as he was, and said that the charge that brother W. made against them was not true, for they were not missionaries, and so excommunicated him after he had joined us. So they turned him out because he could not fellowship the many new societies of men, and at the same time said they were not in favor of those societies. But here you see, they will say they have no fellowship for these new societies, but yet will fellowship them that will fellowship the societies of men.

This does put me in mind of the stealer and concealer. Now which is the worst, he that steals the wedge, or he that conceals it? Every honest man will say, to conceal that which is stolen is a mean trick, if a smart man does it. So I believe it is not right for a Baptist to fellowship them that will fellowship these school men when they cannot love them.

No, my friends, this ought not to be so, for we ought not to fellowship them that will fellowship that which we have no fellowship for, like the go-betweens do. For I believe the best way is for us as Baptists to be separate, for there are two sorts of Baptists and I am willing for there to be two sorts; and so let us separate ourselves from every brother that is not sound in the faith of the gospel, and then each party will live in peace one with another and then each party may enjoy the liberty of conscience in spirit and in truth. But so you see them that are mixed together in the way of one another, so the churches that have two sorts in it had better separate quickly, and so fulfil the command of Paul, by seeing eye to eye and speaking the same thing in Christ Jesus, and be of one mind and one judgment.

As ever your friend and brother.

RUDOLPH RORER.

—

☞The Roanoke District Baptist Association, at their Spring session in 1832, appointed Crispin Dickenson to write a Circular Letter for the inspection of their Fall session. He, the said Dickenson, wrote what is hereto subjoined; but at the time of the Fall session of said District, was lying prostrate on his death bed, and is gone to his long home. Dear brethren, this Circular Letter did not come duly before the Association, and therefore was lost sight of; but I think it too valuable to be lost, therefore I wish it printed.

JOHN GILES.

—

CIRCULAR.

To the Churches composing the Roanoke District Association.

Dear Brethren—According to a long standing custom among us, we proceed to address you, by way of a Circular. And as it remains no longer a secret, that there are schisms and divisions among ourselves, as professing Christians, called and known by the name of the United Baptists of Virginia, the subject of the present Address will be confined to the lamentable state of feeling that manifests itself in private and in public among us; and to try to search for the causes that have given rise to such a state of feeling as seems to exist, and whether indeed the causes are sufficient to justify such an unhappy state of things.

For a foundation for the remarks hereafter to be made, your attention is invited to Paul's letter to the Romans, 16th chap. and 17th ver. Now I beseech you, brethren, mark them which cause divisions and offences, contrary to the doctrine which ye have learned, and avoid them.

In the first place, it may not be amiss to notice the language of the Great Head of the Church, in his prayer to his Heavenly Father, 17th John—to preserve his Apostles in unity of faith, and from all evil, and for the perfect union of all beleivers, and says they are not of the world, even as he was not of the world, and prays that they all may be one. And for why? That the world may believe that thou hast sent me; and that they might be one even as Himself and his Father were one. And in the 15th chapter of John, he commands his disciples to love one another, and forwarns them of the hatred and persecutions of the world. And on another occasion speaks of his Kingdom as not being of this world. Hence it appears, that his language and conduct, collectively and uniformly, goes to shew that his disciples should be in unity, and seperate and distinct from the world. And for a further proof of the importance of a perfect union of all believers, so necessary and useful for the peace and comfort of the Church, you are requested to attend impartially and earnestly to the following places in the Apostles' writings, viz:—Acts, 2d and 42d,

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and 4th and 32d—Romans, 15th ch. and 5th, 6th and 7th verses—1st Corinthians, 1st ch. and 10th ver.—2d Corinthians, 6th ch. and 14th ver.—13th ch. and 11th ver. —Ephesians, 4th and 5th chs.—Philipians, 1st ch. 27th ver.—also 2d and 3d chs.—Collossians, 2d ch. 1st ver.—Thessalonians, 3d ch. and 9th ver.—1st Peter, 1st ch. 22d ver.; 3d ch. and 8th ver.—As also all John's Epistles inculcate the same principles.

Having tried in this way to shew the Scripture obligation of believers to cultivate this amiable principle of unity of mind and spirit, we shall next proceed to examine for the causes that have given rise to this unhappy separation of feeling among us, and whether they are sufficient to justify such a state of things. It will be recollected by many, that some eighteen or twenty years past, this unhappy excitement of feeling among the brethren did not exist as it now does. True, it may be, there were some difficulties to encounter in the Churches arising from the conduct of individuals, but they were generally settled satisfactorily, and the same unanimity of sentiment was retained in the Churches; and many happy meetings were then enjoyed at our Associations, while all seemed to enjoy the company of each other, as a band of brothers and sisters of the same family, united by one spirit in the same judgment, which seemed to fulfil the saying of David, the ancient servant of God: Behold how good and how pleasant it is for brethren to dwell together in unity.—But alas, alas, those happy seasons are gone by; and instead of those refreshing seasons from the presence of the Lord, and each other's company, we discover bare complimentary interviews among many of our brethren, and a sad coldness of feelng that is truly lamentable.

As such a state of feeling did not exist prior to this Association's assuming the power of becoming a member of the General Association without first consulting the Churches, it must be attributable in part to that cause; for so soon as our brethren did this without advising with the Churches, so soon did they transcend the limits of their power, and we think laid good grounds for divisions and offences; and although the Churches did not remonstrate in a public way against the measure, yet their very limited contributions to that body from year to year marked their disapprobation of the act, if not of the utility of such a body as the General Association of Virginia.

This state of things existed for some years, without much apparent excitement of feeling, till the General Association, (we say a self-created body,) new-modelled their constitution, and laid it before our Association, and our Association before the Churches, (for the first time,) for their approval or rejection, and the Churches of our district, (almost unanimously,) decided they did not wish to be a member of that body.

But there were still some individual members, and perhaps Churches, among us, who were pleased with that body and its views, and we hope conscientiously advocated its measures, not only by argument, but by precept and example, and have manifested in some instances a heated zeal in its defence, perhaps to surpass even prudence, while we apprehend they have overlooked or lost sight of those first principles upon which they connected themselves to the Baptist Church.

Every Church gospelly constituted, we think is, or ought to be, an independent body, and certainly upon these principles we joined ourselves to it, and although the Baptist Churches, years ago, thought it expedient and scriptural to form an Association of Churches, as a means of keeping up a friendly intercourse with each other, and for other purposes, yet surely their sending messengers to transact the business of the Association is not, nor ought not to be, considered a surrender of their independence. The decisions of our Associations are not, nor ought they to be like our legislative enactments, as it is not a legislative body, but is an advisory council, and acts as such only in cases where the union of Churches is concerned. A query in that case may be introduced by motion and second, and discussed and answered, if thought expedient.

Therefore, any measure that the members of our Association as a body, may sanction, unapproved by any one Church, that one Church (if not corrupt in principle nor practice,) has a right to reject with impunity—in a word, we think that every Church is, or ought to be, the highest ecclesiastical tribunal, and if we as Christians wish to maintain and promote peace and harmony among the Churches, we should, on all occasions, in an associated capacity, feel a disposition to consult them before we sanction any measure that might have a

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tendency to interfere with their prerogatives. And although there is one article in the constitution of the General Asociation, if we mistake not, that forbids any interference with the internal rights of the Churches, yet it is evident that some of the members of that body feel themselves at liberty to calumniate individuals, Churches or Associations, in public print, who act or speak with that independence which is their just right. Though it may be thought uncharitable to brand the General Association with the conduct of individuals, yet we have never seen any of their bitter invectives against the decisions of Churches or Associations, censured in public print by the body of which the Editor of the paper in which they have appeared is a member, and of course we can but rationally conclude, these bitter potions are sanctioned by that body. Are not such acts as these sufficient grounds of divisions and offences? We think they are so. But there are members of this self-created body, who have indirectly, if not directly, advised members oi Churches to fly in the face of that union and harmony that they pledged themselves to maintain when they joined the Church, and which prevailed antecedent to the organization of that body and its measures.

We will suppose a case of a family, the head of which had prescribed rules for its government, under the observance of which the family had lived many years in peace and harmony—but a few of the family find fault either with the rules or the manner in which those rules were observed, should introduce the observance of any additional rules or regulations, without consulting the family and gaining the assent of a majority of them, and go forward to enlist in their favour, by persuasion or otherwise, all they could of the family, and also all they could of those whom the head of the family had warned them of the hatred and persecution of. What could be rationally expected to ensue in that family, but turmoil, discord, divisions, offences, and every evil work? We will here take occasion to remind our brethren who have subscribed to those new rules or regulations, of the solemn obligation they should feel themselves under to every member of the Church to which they belong. The Baptist Churches generally are composed of those who willingly gave themselves to the Lord, and to each other, in the fear of God, for the purpose of maintaining and promoting good order in the house of God, according to his word. If so, when we joined, it was an acknowledgment that we were satisfied with its rules, regulations and form of government. Then, brethren, we certainly act unadvisedly, and give occasion of offence to our brethren, if we connect ourselves to any society, and persist in it, contrary to the concurrent views of a majority of our brethren. And can we promise ourselves prosperity, thus divided in sentiment, argument and measures? We certainly with as much propriety might calculate on the prosperity of that family, thus divided in sentiment and argument, with respect to the plans and means to be employed for its safety and welfare. We would, therefore, in the words of the Apostle, exhort you to mark and avoid those who cause divisions and offences, contrary to the doctrine which you have learned; but if you have learned of Christ, or his gospel, that it is your duty to connect yourselves either directly or indirectly with the world in an intimate way to accomplish what might be termed a religious enterprize, at the expense of trampling upon the feelings of a majority of your brethren, we must say, that we have not, and we are persuaded our Lord and Master never intended that his disciples should spread their alms deeds before the world, and unite with them in any intimate way, as Himself, as well as the Apostles, gave strong exhortations to the contrary.

We have noticed the recommendations of the measures of one of the popular societies of the present day, which, if attended to and persisted in, threatens not only our religious but civil liberty.

Ought we not, then as Christians, professing to be strangers and pilgrims on earth, and who are cautioned and exhorted to be at peace among ourselves, and as much as in us lies, with all mankind, to be jealous of these separating institutions that have givin rise to so much unhappy excitement of feeling in Church and State? For, brethren, we have been called unto liberty; but we would caution our brethren not to use their liberty for an occasion to the flesh, but by love serve one another—And not serve the whims and fancies of the world, while at the same time we may be feeding a spirit of pride or emulation in endeavoring to excel other religious denominations in men and means, to shew to the world our great zeal to the cause of God.

The principal object of the General As-

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sociation of Virginia, according to its constitution, was to send preachers to the destitute parts of this State. But have not their Missionaries been sent under pay where the people had regular Baptist preaching among them; and have not those Missionaries sent, been forming and trying to form some new societies among the Churches, that have caused divisions and offences? If they have not, we are misinformed. And have they on all occasions let the brethren know what they were to receive for forming societies, and traveling, and preaching, and collecting their charity? We ard persuaded many of them have not; and if they have not, they surely are guilty of withholding a part of the price; or, in other words, a part of their benevolent operations. We will suppose a case: Three neighborhoods somewhat distant from each other; a Missionary is sent to two of them who are tolerably well supplied with preachers, to collect funds to supply the destitute neighborhood with preaching, and the man tells them that what he collects is for that special purpose; and suppose he collects only $20 or $25 in his travelling; we would ask whether, according to the present regulations of the General Association, any of those funds collected could be applied to the purpose for which it was said to be collected? We think not one cent, according to the present regulations, could be spared to help this destitute neighborhood to preaching, for this obvious reason, because it will take that amount to pay the expenses of the Missionary for collecting it.—Then, of course, those who gave this amount are deceived in its application. But if all who hire themselves in this way to men, would be candid enough to tell the people, wherever they were sent by this body, the whole story, and keep back nothing from them, their operations would not be under such censure as they are by many. But let us extend this plan of operation, as recommended by the General Association, among the Chuches, and let them give into the plan fully, and what may be the result? Why, the Chur hes must send their funds to the General Association, and the Association must send them a preacher. But suppose this preacher acts beneath the dignity of a preacher, or even a Christian, how is the Church to manage with him, as they can have but little control over him, not being a member, and only a temporary pastor? The probability is strong, that, in this case the Church will have to send the charges exhibited against him to those who sent him, for trial. And by this means the Church is deprived of a part of her independence, and we think a very important part.

We think before these operations can travel legally among the Baptist Churches, according to the present regulations of the General Association, we must change our form of government; and a book of discipline must be introduced among us, to which we must all subscribe, and be governed by the wisdom of the General Assocation of Virginia. Then, and in that case, all united and agreed to such a plan as this, there could be no cause of divisions, at least among the Churches. But we think the Baptists generally are not prepared to do this, though some might be; and we fear there are some, and preachers too, who would wish to have things so regulated among the Baptist Churches, as to place themselves upon an entire certainty in preaching, as to pecuniary matters, let the providence of God be as it might, as to the prosperity or adversity of the times; and instead of being willing to suffer the loss of all things, are unwilling to suffer the loss of any thing for the gospel's sake. We are far from believing that the Churches are under no obligations, according to God's word, to remunerate their preacher, as well as they conveniently can, for his services. But that preacher sent of God, who will not preach without pay, cannot be guiltless, according to God's word. And that Church who withholds from their preacher what they can conveniently bestow, can be no less guiltless, according to God's word. But at the same time, we think these things ought to be left between the Almighty & the preacher, as to his duty; and the Almighty and the Church, as to their duty. The Apostle Paul certainly vindicated his right to a maintainance of the Churches. Yet he, as a pattern for others, (it would seem,) relinquished that right for the furtherance of the gospel, and wished, as it related to himself, to make the Gospel of Christ without charge, and not to abuse his power in the Gospel, as he contended to obtain an incorruptible crown.

We can but feel jealous for the independence, peace and harmony of our Chuches, when we discover such a thirst for power in the ministry, manifested in some of the Religious Newspapers of the present day.

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And we hope, as the Churches of our district have said almost unanimously they did not wish to be a member of the General Association of Virginia, they will not suffer themselves to be imposed upon by any of the men or measures of that body. We by no means wish to impugn their motives. But, brethren, we have said, as an Association, we would not be a member of that body, and this is known to them; and we do think for the General Association to send a Missionary into the bounds of any Church or Association, that they know a large majority of the brethren or Churches are opposed to their measures, to form Societies among the Churches and brethren, that cause divisions and offences among them, and that, too, on some occasions, at the instance of a letter from an unknown individual, is giving just grounds for complaint against them as a body; and such conduct is truly censurable. This has been done, and has had the effect above named. And it may not be amiss to let our brethren know that some of their agents have the sum of $500 a year for their services, and others at the rate of $300, which looks a good deal like fixing salaries for the preacher. We think when a Missionary is sent among us, the better way to do, as we are now situated as an Association, would be to make public collections, like other denominations do, and every person would feel at liberty to contribute as much as they pleased, without becoming a member of some separating society, and growling at his brother for not joining also. Brethren, the Religion of our Lord Jesus Christ never stood in need of any collateral props to sustain it. Neither does grace in the heart of an individual want a society of all classes of men to make it benevolent, nor a separate Temperance Society to make its possessor a sober person. The anxiety of the primitive Apostles was drawn out in a great degree towards the welfare of the poor saints, but very unlike is the anxiety manifested in a great degree, by many preachers in the present day.

The forming any separate Benevolent or Temperance Societies among Churches, might be considered with many very offensive, and ought not to be objectionable, at any rate by a professed Christian.—But we will suppose, for instance, that a Temperance Society is formed in a Church and they unanimously adopt a rule of entire abstinence; and another, and another Church and even whole Associations should fall into the same plan, and should be so delighted with it that they would not only object to any persons joining them that would not subscribe to their rules, but would, to carry their point, call upon the Legislatures of different States to enact such laws as would render it impracticable for retailers to obtain license to vend spiritous liquors, and also to lay such a heavy tax on distillers as should render it impracticable for them to distil, and the Legistatures should adhere to their calls; what would it be but blending Church and State affairs, which has always been attended with the most sanguinary consequences? And we have an account of one Church, at least, that has adopted the abstinence rule. And we have seen in a publication entitled the Journal of Humanity, recommendations to the friends of the Temperance cause, so called, of the above description.

Brethren, we think the New Testament affords a sufficiency for our faith and practice, and it, in our judgment, never has warranted these separate institutions among Churches, neither does it warrant any particular stipend to be settled upon the preachers, or to be drawn from the Churches. We are willing to admit the Churches have the privilege of adopting any rule they please, as an independent body, so that it is not a corrupt one, but at the same time all things that might be lawful for them, might not at the same time be expedient. If we wish peace and harmony to prevail among us, let us follow after the things that make for peace. It may be, that in some instances a union of sentiment is so wanting among conscientious brethren with respect to the utility of many of the moral institutions of the present day, that while one is engaged with apparent fervor in public prayer for their success, many who are present cannot conscientiously say amen with them; and when this state of things prevails among brethren, we think it a lamentable one, because they can't walk together in their petitions in such an instance.

It is no less painful than disagreeable to dwell on a subject like the present; and we shall cherish the hope, that our brethren who have separated themselves as it were from the Churches, and have enlisted themselves with those who are writing bitter things against all Baptists, who, they say, will not come up with them to the help of the Lord against the mighty, will be brought to see the propriety and utility

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of a union of sentiment and measures, in order to the honor, glory and advancement of the Redeemer's Kingdom. And we would take occasion to exhort our brethren not to glory in men, nor in the traditions nor institutions of men. But, says the blessed word, let him that glorieth, glory in this, that he knoweth me, that I am the Lord.

To God, only wise, be glory, through Jesus Christ for ever.—*Amen.*

THE PRIMITIVE BAPTIST.

SATURDAY, MAY 11, 1839.

FOR THE PRIMITIVE BAPTIST.

Bear Creek, Ga. April 18th, 1839.

Bro. Beebe and bro. Trott, one or both, will please give the legitimate meaning of the terms eternal and everlasting, and show the difference if there be any. *WILLIAM MOSELEY.*

TO EDITORS PRIMITIVE BAPTIST.

Bear Creek, Ga. April 15th, 1839.

Brethren Editors: My mind has been ruminating on the great goodness of our divine Master towards his church militant, not only in his electing love, the covenant of redemption and plan of redemption contained therein and revealed to man, his incarnation, his active and passive obedience, his resurrection, ascension and intercession at the right hand of his heavenly Father; but also his goodness manifest in the descent of the Holy Ghost, communicated through the medium of the gospel to the children of men, and especially to the church of the first born, thereby becoming the power of God, and by that power making Jesus Christ to every believer wisdom, righteousness, sanctification and redemption. And also his peculiar regard manifest in providing a gospel ministry, and through them to communicate the bread of life and cause that river to flow the streams whereof make glad the city of God.

All these things considered, why is it that so many churches languish and decline, and so many are destitute of a pastor or supply? To the first enquiry I answer, 1st. Because they have left their first love, and consequently have failed to do their first work; but have broken down their family altars, backslidden into open vice, and are following the world instead of Jesus Christ, and plead the acts of the world in justification of their conduct; instead of being a light to the world, a city set upon a hill, &c. Secondly, they in imitation of the world go for number, and in the exercise of false lenity fail to exercise discipline, and thereby remove the stumbling blocks and purge the vine as instruments in the hand of their heavenly Father, that it may bring forth more fruit.

In answer to the second inquiry, I answer, 1st, too many of the churches have become proud, and if they cannot get the first gifts as they conceive, they will have none. And in justification of their conduct will say, the critical state of things require a man that can defend the gospel; all the while forgetting that the Almighty has said, Lo, I will be with you; (not you only who can defend the gospel, but you, my ministers;) and forgetting that it frequently happened, that the most skilful physicians are poor nurses, and that half the battle in dangerous and lingering diseases depends upon a good nurse.

2nd. They fail to take the admonition of their heavenly Father, and pray the Lord of the harvest to send laborers into his harvest; which is a plain proof they do not want them, for if they felt their needs they would certainly beg.

3rd. A prophet is not without honor, save in his own country and amongst his own kin. Hence should the Lord be pleased to raise up a young gift, he is neglected by the church and such an indifference manifested to him, that the tempter takes advantage of it and his weakness, and tells him, now you see you are not called to the work, or the church would feel for you. And thus the poor tempted soul sinks almost into despair, and figuratively speaking, is found upon his hands and knees at two years old; when if he had been properly nursed he would have been upon his feet at twelve months old.

3rd. Churches frequently after unanimously calling a pastor and enjoying his labors for years, drive him away, and still profess to want him to serve them; (and how?) First, by failing to attend him; and thus you will see after he has left perhaps a sick wife or child, and rode perhaps twenty miles to attend the meeting through heat or cold, has neglected all his temporal concerns, he looks round and lo, half the male members are at home, and the next meeting he learns they stayed to attend to some trivial matter, and the church says, all right.

2nd. The deacons fail ever to visit him or his family, or to enquire into his temporal concerns. The church takes no account of the neglect of her deacons, thus giving a plain evidence that neither deacon nor church cares any thing for his family. And if it is the church where his membership is, let all the weight fall upon him, if visiting brethren come, never invite one till they see the preacher has got them and started home.

3rd. If any thing is said about raising some-

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thing for his support, whose time is entirely taken up in waiting upon them and others, A says you had better take care how you give him, you will spoil him; yes, says B, for his wife dresses now finer than mine. C replies, I saw his daughter at church the other day, and she was the finest lady there; I cannot dress my daughter so. (And poor soul, not one farthing of his money had paid for it.) D says he is getting rich too fast any how. And if he is likely to make a good trade, E steps in and takes or tries to take it out of his hands. And notwithstanding the poor preacher is driven to his wits end, to try to get along and provide for his family and friends in a becoming manner, and to effect the same and attend the churches has exerted himself till he is properly broke down and cannot labor, and of necessity has to turn his attention to something else, no odds how lawful, F, G and H will encourage any body else in preference. If he reproves sin sharply, I will resent it, and endeavor secretly to seek revenge. J will indirectly, by act or expression, behind his back accuse him of that he dare not say to his face. K manifests a shyness. L is absent at communion. M. comes on Saturday and stays at home on Sunday. Deacon O is called upon to conclude by prayer when the preacher is almost exhausted, and refuses again and again; and the church altogether retains members in her body guilty of the worst crimes repeatedly. The poor man begins to reason thus with himself, for God has given some the gift of discerning spirits as well as hearing words, is it possible that this people think I have no feeling for my family? Can they think I am what I profess to be, and have none? Can they think I wish to see them less respectable than other decent people? Do they think I have no feeling, that I cannot hear, that I cannot see, that I will wink at transgression? Thus matters frequently go on until the poor minister is forced to conclude, that this people though they still call me do not receive me, and thus is driven away.

And now, my brethren, let me appeal to you. Suppose you tell me, next Thursday me and my wife will come to see you, and by the by it is 10 or 20 miles; and when you come, me and my wife are gone to town; and when you see me you say, well bro. we came as we promised and you were not there; I tell you I recollected it, but my wife took a notion to go to town that day—when would you come again? Suppose you see in my conduct a disposition to do all I can against you and the interest of your family, would you be reconciled to lay aside your temporal interest to serve me? I think not. Then, brethren, the directions are, as ye would men should do to you, do ye also to them; for this is the law and the prophets.

But N says, I go for the man that is obliged to preach any how. (Well, so do I.) But you must recollect Paul was forbidden of the Spirit to preach the gospel at certain places; and Christ says, if they do not receive you, (not your doctrine, but you,) shake off the dust of your feet against that city—and, you are a city set upon a hill, &c. I speak the truth when I say, some churches and many members of churches seem to think, the minister is destitute of human sensation and is an ox sure enough; (work him, whip him, abuse him, starve him, and turn him out to grass.) The fact is, it is too much the case that instead of counting them worthy of double honor, they manifest a disposition figuratively speaking to see their minister always with his hat under his arm, and an old bag under his saddle.

Brethren, for the Lord's sake, for your sakes, for the sake of the cause, for the sake of your children, your neighbors, and bleeding Zion, wake up and work while it is day; the night cometh when no man can work. Cease to do evil and learn to do well. Drop this false lenity, execute discipline, purge the vine, repair the family altars, offer sacrifice thereon, pray with and for one another, love one another, be a light to the world, respect your minister, endeavor to sooth his sorrows and bear him up in the arms of faith and prayer; for be you well assured, God will not look upon sin with allowance in Zion, nor no one else; but will visit their iniquity with a rod, and their transgressions with stripes.

Yours in gospel bonds. Adieu till next time.

WM. MOSELEY.

The following communication is inserted, as it is a reply to articles which heretofore appeared in our columns. But as such pieces are foreign from the design of this paper, none such will be hereafter admitted.

FOR THE PRIMITIVE BAPTIST.

Livingston county, Kentucky,
March 14th, 1839.

BRETHREN EDITORS: I again address you by letter, but feeling my inability to write any thing to be inserted in the Primitive Baptist, with so many able writers, almost discouraged me. But believing it to be my duty to do so on the present occasion, I venture to do so, although I am no preacher and have but very little education.

I discovered in the Primitive Baptist, 16 No. vol. 3d, page 254, a piece written by Levi Lancaster, in answer to a piece published in that paper written by myself concerning the split and the doctrine held and preached by the party that rent from

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the Little River Association. It appears that I touched a tender place. Brethren, I was in the Association at the time she rent, as well as Mr. Lancaster; and if the conduct of the party that rent off, was any thing like Christian conduct, I acknowledge I know nothing about the duty of a Christian. But to the point. It appears that what galled Mr. Lancaster and others was, that I said in my letter they were what the people called Parkerites. I still say so, and Mr. Lancaster knows as well as myself, that the preachers (or most of them) among them, did and do yet preach the two seed doctrine. But if Mr. Lancaster is the man I think he is, I stayed all night at his house on my way home from the Association held at Crocket's Creek church, the year before the rent took place; and if he was a member of the church then I do not now recollect, though that matters not. He treated me and those with me very kindly, and I am sorry for him if he has nnmbered himself with those that advocate and preach the two seed doctrine of Daniel Parker. I can only say to Mr. Lancaster at present, if the cap fits he must wear it.

Again, vol. 3rd, No. 22, page 350, I see a piece headed New Harmony, Indiana, over the signature of Richard M. Newport. First. He says he wished to make a few remarks on J. H. Parker's publication. He states that he does not know who J. H. Parker is, or what he is doctrinally; neither does he know certainly, what is the character or condition of the Little River Association. But he says there is one thing he does know, and that is, that J. H. Parker is a very unguarded writer.

Now, brethren, it is not common for persons to introduce themselves; but by this I wish to try to make Mr. Newport partially acquainted with me. I will here say to him, that what I wrote concerning the doctrine held and preached by Daniel Parker is truth and cannot be denied; and I am somewhat astonished that any man, and particularly a preacher, should stand up and confront the public and at the same time know that he (Daniel Parker) did preach and publish the two seed doctrine, and so do his followers. I had liked to have said, that I believe that Mr. Newport knows it himself, and I think I will not retract. But, brethren, on a minute's reflection we can see from the course pursued by R. M. Newport, that we need not be the least astonished, for actions speak louder than words, for no person could have taken exceptions at my publication only those that are of the same cast. Newport further states, if J. H. Parker is always as unguarded in writing and speaking, he is entirely unworthy of confidence.

Now, brethren Editors, and brethren, I think that I am as well known amongst the brethren in the different parts of the United States as Newport is; and as to the respect or confidence they have in me, I leave that to those to judge that know me. Though I do not expect those holding and preaching the two seed doctrine to have confidence or respect towards me, as they are well aware that I always opposed their doctrine. And, brethren, to come out in plain words, I do not want or wish their confidence or respect.

Newport further states, that J. H. Parker says that Daniel Parker once was an esteemed Baptist preacher in Kentucky. It is truth. J. H. P. still says so, in this publication. Newport says, Daniel Parker never lived in Kentucky. Brethren, I never said he did; and if Newport will reflect on himself as he did on me, he will find that he writes a little more unguarded than I do. R. M. Newport further states, that J. H. P. says that D. P. went off in a doctrine of his own, and published the 1st and 2nd doses, as referred to in my publication, &c. Newport there acknowledges that he (D. P.) did publish such pamphlets on the two seeds, and then tries to solve it in a mild manner by quotations to the scriptures, &c. R. M. Newport further states, that J. H. P. says that D. P. taught through those pamphlets. I think if R. M. Newport will read my publication again, he will see that he is unguarded in his writings, as I did not say that he taught through those pamphlets directly; but I now say so. Newport further states, that J. H. Parker says that D. P. taught thro' those pamphlets, that the devil was from everlasting a self existing being, equal with God in power, wisdom and glory. Brethren, it is possible that I may be mistaken as to the glory being attached to the devil; but I still think it belongs to the Parkerites, as they sat him (the devil) on an equal footing with the God of heaven who created them; and I do know, and that from good authority, that D. P. did preach and tried to establish the doctrine before mentioned, and so do his proselytes in different States, say in Kentucky, Illi-

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nois, Indiana, and some in Tennessee; but the greater number are in Illinois. The reason that I believe the greater number are in Illinois is, I once attended the Association called the Muddy River Association' on the Big Bay, in Pope county, Illinois, as a corresponding messenger of the Little River Association, and found a majority of that Association, (I mean those present) to be of the two seed order.

Newport says that D. Parker never wrote, preached, nor published such a doctrine, and then goes on to acknowledge the fact; not directly, but indirectly and almost directly. Newport then states, that J. H. Parker says that D. P. moved to the State of Indiana, where Newport says he never lived, but says he did move to Crawford county, Illinois, where he was a neighbor fourteen years. Newport also states that he (D. P.) lived there many years before he published those pamphlets, which according to J. H. P.'s publication, he published in Kentucky. Now, brethren, I call on Newport to read my publicaion again, and he will see that he has been unguarded in his publication against me; as I never said he published any writings of any kind in Kentucky. I refer you to my publication. As to his not living in Indiana, I suppose I was mistaken; but was of opinion that D. P. lived where he had his pamphlets printed; though that matters not, as it is well known that he did publish his pamphlets and particularly the Church Advocate in the State of Indiana, and I think the two doses before mentioned too; and I am of the opinion that all his writings were printed in the town of New Harmony, where Newport was when he wrote his compliments to me, and sent it to the very town where I was raised to be inserted in the Primitive Baptist.

Again: Newport states, that J. H. P. says that he (D. P.) then moved to Mexico, and the last I ever heard of him the Spaniards killed him on account of his doctrine. Brethren, I did say so in my publication, and I still think so, as that has been the understanding in this country for several years past, and no person ever contradicted the report before R. M. Newport. I refer your readers to my publication—though that matters not, I am willing that D. P. is in Texas, according to Newport's publication.

Newport further states, that if he was to judge of D. P.'s namesake by his production, he should conclude he was a wholesale dealer in Arminian and missionary slander and defamation. Now, brethren, it is out of the question for any man to publish any thing that he knows nothing about; for if Newport had known me, he would have known that I always stood in opposition to the missionaries, and the two seeders, and all of their inventions. But as I have said before in my publication, there are missionaries amongst the Little River Association, which is the Association that I belong to; but there are no two seeders, followers of D. P., they have all left and gone after their own flock.

Brethren, there is such a doctrine in the world, which I expect most of you know; and that D. Parker is or was the father of it; and why those embracing it will deny it when it comes before the public, I am at a loss to decide. When if you will go to Illinois, in the boundary of the Muddy River Association, a great many of the preachers that call themselves after the Old School or Primitive Baptists, do contend for the two seed doctrine and preach it, and sometimes almost to the separation of man and wife; as one brother told me himself, that it came very near separating him and his wife. For further proof on the subject of the two seed system, I refer you to the Signs of the Times, vol. 6th, No. 25, page 198, and you will see there, that there they have formed themselves in an Association, and sent their creed and circular to the Editor for insertion; and you will see there, that the Editor of the Signs of the Times condemns the doctrine.

I must now come to a close.

JONATHAN H. PARKER.

TO EDITORS PRIMITIVE BAPTIST.

Blackville, So. Carolina,
April 23d, 1839.

DEAR BRETHREN: I have the pleasure to send you the names of three new subscribers. We have received our papers very well, and they are read with much satisfaction by all of the Old School faith; but we meet with opposition by them that have got the money fever. The money fever is raging in this part of the world, and I think your paper is the best medicine that I have seen to effect a cure for the complaint; and I do hope, if it be the will of the Lord, that it will make a final cure of that complaint.

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One thing more I wish to lay before my brethren for their consideration, and that is, in our Corresponding Letter of the Savannah River Association, they say, we fear the great secret of the lukewarm backslidden state of which so many complain, is founded in the unpleasant fact, that such have robbed the treasury of the Lord, by withholding their tithes and offerings. But I think they are wrong. I think the offering that the Lord wants us to give him, is our sincere heart, and not money. For Peter says, ye were not redeemed with corruptible things as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ. And I think Peter is right.

So I close for the present—time will not admit me to say more now—by subscribing myself yours in the bonds of love.

LEVI LEE.

TO EDITORS PRIMITIVE BAPTIST.

Alabama, Henry county,
Feb. 23rd, 1839.

DEAR BRETHREN: I just write to let you know that I have received my papers, and as soon as I expected. I was not present at the post office when they arrived, but now hasten to comply with the requirements necessary to keep up your paper, (which I am very desirous to do.) I would wish it was very widely circulated throughout every country where there is a truly organized Baptist church, for according to my opinion to such the missionaries will apply for support; and unless they were more beneficial to the churches than I conceive them to be, I would be glad they were barred from entering into any church of the Baptist order in the United States, or any where else.

I would wish, if it were prudent to do so, to think and speak more favorably of them than I do; but as Cæsar and Christ are both entitled to their due, it is right to be honest in the division. I am willing to give the Primitives the (wheat,) and the derivatives (or) missionists the (chaff.) I think that is a fair and very honest division. I have never opened my views to you, what the missionists are at here where I live. I see they get many broadsides fired at or on them from different quarters, and of the right sort of shot too. I never was fond of quarrels or wars. I am but young, still I feel to have a charge, and when the weak and the feeble lambs of Jesus' fold fall a prey to usurpers, I desire to fall with them, for only while they live can I live. Meanwhile I will try to animate and comfort my dear brethren, by reminding them of the gracious promises contained in the scriptures.

I remain yours, dear brethren, in tribulation. *JAMES F. WATSON.*

TO EDITORS PRIMITIVE BAPTIST.

Franklin county, Tennessee,
18th of April, 1839.

BRETHREN EDITORS: I have again taken up my pen to attempt to write a few things for the Primitive Baptist. It seems that the Sneak family, as brother Rorer calls them, have been for some length of time sending me their pamphlets, yea numbers. So that I have said I will not take any more of them out of the office, for to pay postage for such trash, where I have to live by the sweat of the brow, I will not do it.

But there were four sent to me the other day, called Temperance Journal, in which I see so many things striking at the root of the tree of liberty, that I acknowledge that it is high time for all that have the spirit of liberty to be up and doing. One piece in that paper is endeavoring to scare the Old Baptists into their cause, by saying that it will not be long that ministers that drink a dram will have any hearers. I know they have barked up the wrong tree, for God himself makes Primitive Baptists, and therefore they are all possessed of the spirit of liberty; and they know that nothing but grace can prepare men and women for heaven. But these Scribes and Pharisees say, if we can get the people to join this society, the millenium will burst into the world forthwith.

Now I feel confident, from the long acquaintance I have had with many of them, that if they can accomplish what they are trying to do, that our liberty is gone. As for the religion of Jesus, they care nothing about it; but money is their aim, the love of which is the root of all evil. But they are blind as regards spiritual things, or they would know that all they could say or do, never would make the poor Old Baptists any thing else but what they are by grace. But such folks as they mould in their way, will be any thing they say they want them to be. As regards myself, I have been a Baptist the rise of seventeen years, and I

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have been trying to make myself some thing else ever since; and yet remain to be a poor, old, afflicted Baptist, and never expect to be any thing else.

I am glad the Lord has put it in so many of his dear children to write in the Primitive and Old Baptist Banner. I wish them to be printed while I live, if they will advocate the same things they now do, and while time shall last; as they with all others of the same faith, are the heralds of liberty. We, as Baptists, want the world of mankind to know, that we trust the Lord for our advancement, and never will petition Legislatures for to make laws to further our cause; for it is God's cause, and he will sustain us and raise up ministers to preach and send them hearers. And if they do choose to drink a dram, all the Sneak family cannot prevent them from going to hear them that God intends to bless through them. I want it known that I have as little use for drunken preachers as any other man on earth, and the Baptists have been troubled with them some in my acquaintance for years, until lately the missionaries have come along and have got them most all; and we are glad that we are clear of them, for they were not of us. And so there is use for birds of various kinds to take the filth from among us, and the fowls of the air were to lodge in the branches of the kingdom of heaven, says Jesus.

I will now say that from several pieces I have seen in the Prim., that it is the wish of many to have brother Lawrence's writings printed in a book. I was glad to hear it spoken of, I wish it with all my heart; I want to leave it for my children, that they may know what sort of Baptist I am. If it can be done by any person, I will do all I can for its encouragement.

I will stop, I am so scattering. Receive the best wishes of a poor Old Baptist.

WM. S. SMITH.

TO EDITORS PRIMITIVE BAPTIST.

Alabama, Chambers county,
16th March, 1839.

DEAR BRETHREN: There not being any agent for the Primitive Baptist near where I live, and several of my brethren and neighbors being desirous to have your paper sent to them, I have presumed to write you a few a lines as a private individual, requesting you to send us a No. to each name and post office below mentioned.

May God bless you and enable you to continue the very useful paper called the Primitive Baptist. I am upwards of fifty years old, and have been a Baptist the rise of twenty years, and have been raised by Baptist parents. And I think your paper has the right name, for I think it speaks the same language that the Primitive Baptists used to speak since my recollection.

I conclude by subscribing myself your well wisher, hoping that we shall soon meet where all jars and hard saying and feeling will forever cease.

DAVID TREADWELL.

TO EDITORS PRIMITIVE BAPTIST.

Georgia, Crawford county,
March 16th, 1839.

DEAR BRETHREN EDITORS: It is with pleasure I sit down to write a few lines to you, to inform you of our situation. We have at last got clear of all the Ishmaelites in our churches, and now enjoy peace as the Old Baptists used to do. We have formed several Associations on the Old School plan, which have become asylums for the distressed.

The missionists boast of numbers, but fear not, little flock, for it is your Father's good pleasure to give you the kingdom. We admit that many are called, but few chosen. The missionaries speak of calling all the world; but that is a trumpet that gives an uncertain sound. And if they could call all the world, they cannot give them ears to hear; but God says, his people shall be willing in the day of his power. God has given Christ a people, and he says they shall come to him, and he will raise them up at the last day. These will come, money or no money. But it is admitted that men have to live by their labor, and when from home preaching it is impossible for them to be tending their corn at the same time, for their wife and children to live upon. Here two ways seem to meet, and here the colt (or the preacher) is tied. He is commanded to work or not eat, yet woe is me if I preach not the gospel. So of these two evils we must try to take the least, which in my opinion is, to try to make support for our families, and go preach as often as we can. And if churches are not so well attended as they would wish, they must make out as well as they can & enquire for the cause.

To the Publisher—Dear Sir, it is with much pleasure that we still receive and

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read the Primitive from your press. I understand that you are not a Baptist, but a friend to the good old way. Be not weary in well doing, for in due time you shall reap. And may the Lord give you grace and make you a great blessing to his church. We find your labors very useful in this country. I would write oftener, but there are so many abler pens and I am so slow, that I hate to begin. Tell old brother Lawrence to write as often as he can, that we may hear from him often in Georgia. *WM. BOWDEN.*

TO EDITORS PRIMITIVE BAPTIST.

Orange county, No. Carolina,
Feb. 11th, 1839.

BRETHREN EDITORS: The Primitive has come regular and I am pleased well with the paper, as I believe they contain the truth. I rejoice to hear from the brethren in different parts of the world, believing that there were a few of the little ones yet that contend for the faith once delivered to the saints. I expect to communicate to the brethren when I get a leisure time.

WM. J. ROBERTS.

TO EDITORS PRIMITIVE BAPTIST.

Georgia, Upson county,
April 11th, 1839.

BRETHREN EDITORS: Through the mercy of God I again take my pen in hand to inform you, that it is with delight that I read our paper the Primitive Baptist. For if I am not imposed upon by my poor hard heart, I do want to thank God that there are so many contending for the good old way.

I would write a little if I had time, but I am obliged to work in my farm and am very busy at this time. I will say, that the church to which I belong is in peace and seem to enjoy themselves as a body in religious matters; and since they declared against all the institutions of the day, there has been a moderate increase.

Nothing more at present, but I remain yours as ever.

EDMUND STEWART.

TO EDITORS PRIMITIVE BAPTIST.

Green county, Alabama,
April 5th, 1839.

DEAR BRETHREN EDITORS: I avail the present opportunity of addressing you a few lines in way of acquaintance; though many miles distant from each other, yet in heart I feel we are not strangers. I receive your Primitive tolerably regular, which gives me great satisfaction to discover there are yet more than seven thousand that have not bowed their knees to Baal; for God has never left himself without a witness.

Now, my dear brethren, I must inform you that in 1837, we had a split in our church; there were fourteen left us, there remained fifty-one Old School Baptists which are at peace and see eye to eye and speak one and the same in Christ. Though at first it were grievous, but now it is joyous to see that the missionary storm is blown over and we are at peace; for it is written, a house divided against itself cannot stand. Therefore, my brethren, we are commanded to come out from amongst them, touch not, taste not, handle not, the unclean,—and be ye separate.

Dear brethren, if you think the above worth publishing, do make all necessary corrections—if not, lay it aside.

Yours, as ever.

EVAN R. HARRIS.

AGENTS,

FOR THE PRIMITIVE BAPTIST.

NORTH CAROLINA.—J. Biggs, Sen. *Williamston* R. M. G. Moore, *Germanton.* W. W. Mizell, *Plymouth.* Jacob Swindell, *Washington.* James Southerland, *Warrenton.* Alfred Partin, *Raleigh.* Charles Mason, *Roxboro'.* James Wilder, *Anderson's Store.* Benj. Bynum, *Speight's Bridge.* H. Avera, *Averasboro'.* Parham Pucket, Richlands. John H. Keneday, *Chalk Level.* Burwell Temple, *Wake county.* Obadiah Sowell, *Rogers' P. O.* Geo. W. McNeely, *Leaksville.* Wm. H. Vann, *Long Creek Bridge.* Thomas Bagley, *Smithfield.* Stephen Rogers, *Holly Spring.* James H. Sasser, *Waynesboro'.* John Fruit, *Sandy Creek.* L. B. Bennett, *Heathville.* William J. Roberts, *Buffalo Hill.* Alfred Ellis, *Strabane.* Cor's Canaday, *Carterettsville.* William Welch, *Abbott's Creek.* J. Lamb, *Camden* C. H. Allen Taylor, Jun. *Rocky Mount.* A. B. Bains, Jr. *Stanhope.*

SOUTH CAROLINA.—Wm. Hardy, *Saluda Hill.* James Hembree, Sen. *Anderson* C. H. Charles Carter, *Cambridge.* B. Lawrence, *Effingham.* James Burris, Sen. *Bold Spring.* William S. Shaw, *Rock Mills.* Levi Lee, *Blackville.*

GEORGIA.—William Moseley, *Bear Creek.* Allen Cleveland, *McDonough.* John McKenney, *Forsyth.* Anthony Holloway, *Lagrange.* P. M. Calhoun, *Knoxville.* J. M. Rockmore, *Mountain Creek.* R. Reese, *Eatonton.* Tho's Amis, *Lexington.* Jona. Neel, *Macon.* Charles P. Hansford, *Union Hill.* John W. Turner, *Pleasant Hill.* Joshua Bowdoin, *Adairsville.* R. Toler, *Upatoie.* Clark Jackson, *Fort Gaines.* John Gayden, *Franklin.* John S. Keith, *Luthersville.* P. H. Edwards, *Georgetown.* Wm.

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Trice, *Thomaston*. Wm. Bowden, *Union Valley*. Ezra McCrary, *Warrenton*. Wiley Pearce, *Cairo*. G. W. Holifield, *Vernon*. B. Pace, *Clean Town*. Lewis Peacock, *Cassville*. Vachal D. Whatley, *Barnesville*. Alex. Garden, *Mount Morne*. Elias O. Hawthorn, *Bainbridge*. J. G. Wintringham, *Halloca*. Wm. M. Amos, *Greenville*. Randolph Arnold, *Latimer's Store*. Thomas J. Bazemore, *Clinton*. Josiah Stovall, *Aquilla*. G. P. Cannon, *Cullodenville*. Jason Grier, *Indian Springs*. William McElvy, *Attapulgus*. Furna Ivey, *Milledgeville*. William Garrett, *Cotton River*. Jesse Moore, *Irwinton*. Leonard Pratt, *Whitesville*. Thomas A. Sullivan, *Decatur*. Thomas J. Johnson, *Newnan*. Israel Hendon, *Shilo*. Robert B. Mann, *Chesnut Grove*. William Tippit, *Cedar Branch*. A. G. Simmons, *Hickory Grove*. John Lanhon, *Chenuba*. Thomas C. Trice, *Hillsboro'*. John Herington, *Welborn's Mills*. John McCorquodale, *Parchitala*. James P. Ellis, *Pineville*. Shumate J. Sloan, *Chesnut Hill*. French Haggard, *Athens*. Henry Barron, *Jackson*. John Murray, *Fort Valley*. Josiah Gresham, *Utoy*. Daniel O'Neel, *Fowlton*. John Applewhite, *Waynesboro'*. J. B. Morgan, *Friendship*. Samuel Williams, *Fair Play*. John Wayne, *Cain's*. Edmund Stewart, *Hootensville*. R. S. Hamrick, *Carrollton*.

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Florida.—James Alderman, *China Grove*. David Callaway, *Cherry Lake*.

Louisiana.—Peter Bankston, *Marburyville*.—Thomas Paxton, *Greensboro'*. Uriah Stevens, *Pine Grove*.

Missouri.—Calvin Newport, *Springfield*.

Illinois.—Richard M. Newport, *Grand View*. James Marshall, *Salem*. Joel Ferguson, *Danville*.

Indiana.—Peter Saltzman, *New Harmony*. Isaac W. Denman, *Gallatin*. Zachariah McClure, *Terre Haute*.

Ohio.—Joseph H. Flint, *Hamilton*. R. A. Morton, *Fulton*. John B. Moses, *Germanton*.

Kentucky.—Jona. H. Parker, *Salem*.

Virginia.—Kemuel C. Gilbert, *Sydnorsville*. Rudolph Rorer, *Berger's Store*. John Clark, *Fredericksburg*. E. Harrison, *Heningsville*. Wm. W. West, *Dumfries*. Joseph H. Eanes, *Calland's*. William Burns, *Halifax C. H.* George W. Sanford, *Harrisonburg*. Jesse Lankford, *Bowers's*. Elijah Hansbrough, *Somerville*. Wilson Davenport, *White House*.

Dis. Columbia.—Gilbert Beebe, *Alexandria*.

Pennsylvania.—Hezekiah West, *South Hill*. Joseph Hughes, *Gum Tree*. Nathan Everitt, *Chillicoats Town*.

Wisconsin Ter.—M. W. Darnall, *Blue River*.

RECEIPTS.

Levi Lee,	$6	Matthew Capps,	$1
Edmund Stewart,	5	Henry Tucker,	3
Abeilha Exum,	1	Frederick Ross,	5
Ira E. Douthit,	5	Rufus Daniel,	5
H. Bussey,	1	Moses Baker,	1
E. Cabiness,	1	B. Lawrence,	3
L. F. Roberts,	1	Elias Daniel,	5
D. Cunningham,	1	L. R. Simmons,	5
G. W. Holifield,	5	Randall Jackson,	1
Wm. J. Roberts,	2	R. W. Carlisle,	6
David Treadwell,	6		

TERMS.

The Primitive Baptist is published on the second and fourth Saturdays in each month, at *One Dollar* per year, (or 24 numbers) payable on receipt of the first number. Five Dollars will pay for six copies subscribed for by any one person. Papers will be sent to subscribers until we are notified to stop them, unless otherwise directed at the time of subscribing. Current Bank Notes where subscribers reside will be received in payment. Money sent to us by mail is at our risk. Letters and communications must be *post paid*, and directed to "Editors Primitive Baptist, Tarborough, N. C."

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THE PRIMITIVE BAPTIST.

EDITED BY PRIMITIVE (OR OLD SCHOOL) BAPTIST MINISTERS AND LAITY.

Printed and Published by George Howard,

TARBOROUGH, NORTH CAROLINA;

"Come out of Her, my People."

VOL. 4. SATURDAY, MAY 25, 1839. No. 10.

COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

Sumpter county, Alabama,
March 28th, 1839

(*continued from page* 25.)

DEAR BRETHREN: In accordance with previous promise and of things of greater moment still, I am induced to continue the relation of the dissolution of the Choctaw Association. I have been remiss, 'tis true, for which I am sorry. In connection with what has gone before I will just previously remark, that to give a particular minute relation of every occurring circumstance that transpired at the time and place, would be to occupy more time and room in your useful instructive paper than I am entitled to, or willing to engross. So here it is in miniature only, improve on it at your leisure.

In connection with what has been formerly suggested I would remark in relation, that on Saturday the Association met agreeably to appointment. The introductory sermon was preached at the stand to a large, attentive, desirous assemblage. Much good apparently was effected. An Old School herald preached in good earnest. 'Twas real food indeed for many present. In the meanwhile the following made their appearance, that is, Petty, Cook and Pearsall, who are in the bounds and members of the newly constituted Pilgrim's Rest Association; who had dissented from and came out of the Union Association. Their visible appearance like Titus of old diffused universal gladness and joy among many present. The joy and exultation were inexpressible, were visible and plain to be seen; in almost every direction, countenances expressive of exquisite joy were apparent. The reverse of which, however among the missionists was plain and indicative of something intended. Squads, small collections, almost in every direction, were to be seen; jealousy and suspicion were visibly apparent, two contending parties had now met occupying the ground.

The members composing the Association met and convened at the house. Business proceeded to. Among the arrangements a committee of five were appointed, to arrange preaching for the Association and make report. In their wisdom they (the committee) designated and appointed, Petty and Pearsall for the present to occupy the stand the remainder part of the day, who had kept distant from the Association. No apparent objection rendered. In their services they appeared to give general satisfaction to all present, excepting a few missionists, some of which were noted placed spies for the express purpose, who were sent for 'tis presumed; and a few Arminians who you know, brethren, are not for common fond of old corn.

The above brethren i. e. Petty and Pearsall, were re-appointed with the addition of two more, that is, Cook and Lattimore. The arrangement stood thus: Cook, Latimore, Pearsall and Petty, who were to preach in the order of their names on the following Lord's day. The same were announced to the Association. No rendered objection to either of the reports of the committee were made yet, all seemed to acquiesce. An entry of the same 'tis presumed was or ought to have been made, as it was an approved act of the Association. Petty, Cook and Pearsall still kept aloof from the Association.

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Early the next day met a large, anxious and desirous assemblage. What was the event of past occurrences in the interim? Behold an objection was now rendered, to answer their premeditated purpose of exposition. Petty, Cook and Pearsall were objected to by the adverse party; the other, Lattimore, retained, being their champion, their confident sent for one. The astonishment among the numerous host was inexpressibly great. Confusion, turmoil ensued; irritation, sorrow and grief were visible. A select few were the cause, the primary and only cause of all the present confusion. The committee were frequently urged to re-appoint others to fill the concerted vacancy, but to no effect; a majority stood firm and inexorable to their first resolve, knowing the ardent wishes of the Association and the prevalent mind of the congregation in accordance with their own. How good and praiseworthy it is to be firm and determinate in a good cause. Consistently 'tis presumed, the committee could not alter and re-appoint in the present instance. The report had been submitted to and confirmed by the Association, and they as their agents were imperiously bound to act in accordance to their confirmed wishes. Admitting for a moment, in order to gratify the adverse few, that the committee had gratified the anxious few, would they not have excelled their bounds and present limits? Would they have acted in obedience and would they not have reflected on the Association and brought reproach thereon, and would they have paid due respect to the sacred injunction of doing unto others as they would wish others to do unto them, and would they not have gratified a few in their unreasonable and unjust demands at the woful expense and injury of a host, as it were? But above all, in the result would they not have trifled with and abused and trampled rectitude and justice under foot, and would not the blessed ineffable cause have sustained a momentary loss? Why did not these peculiar noted anxious few object to the appointments made, in the proper place and time? Why take the covert of the night, as it were, to answer their dark premeditated purposes? And why not come out openly and plainly as men of rectitude?

After the Association had adjourned on Saturday until Monday, why did those assiduous particular few in the intermediate space endeavor to undo what the Association had done and confirmed in her collective united capacity? On Monday why so anxiously endeavor to impose on supposed ignorance, and to palm and enforce a private calumniating entry of a few individuals on the Association, and to have it spread, displayed and exhibited on her Minutes as an approved act of hers, when it was nothing more nor less than a private individual malicious composed entry of a few, noted envious individuals, in order to defame and blacken with odium!!

It was deplorable indeed in the extreme beyond words to express, to observe the confusion and visible distraction of the anxious waiting multitude, and the odious calumniating spirit from whence it all originated. They were like unto squandered dispersed sheep, destitute of pasturage and fostering shepherds to feed and to console. O my soul, may I never again be witness to, so doleful so distressing a scene as was then exhibited.

'Twas supposed from the anxiety repeatedly expressed, that three-fourths or more of the congregation were particularly desirous to hear the peculiar objected worthies, many of whom had come from afar to hear them; and it was currently reported that upwards of three hundred left the occupied ground with apparent disgust on discovering the singular bestowed ill treatment on those already alluded to, and on finding they were disappointed in their pleasing fond anticipations. A proposition was made to this effect by one of the objected ones, that he was willing (though appointed by the authority of the Association) to leave the issue the determination of his preaching to the impartial decision of the impatient anxious congregation. This, however, they apparently and visibly refused, seeing and believing from every appearance how it would eventuate.

The missionaries ultimately had the entire possession of the stand, missionary-like; the others altogether all declined, as they were for desirable peace, kept distant, giving the others unmolested fair opportunity. A noted one amongst them, a peculiar, elegant, nice, spruce, eloquent, polite dandy, while haranguing, well remembered those peculiar, eminent, envied worthies, that had gone before in preaching on Saturday; his lesson and previous instruction being well gotten and matured, envy and malignity were visible and predominant to a perverse criminal degree, occupying his fruitful, inventive, copious mind.

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He in his manly bold scurrility represented them as monkeys, baboons, merry Andrews, anecdotals, &c. &c. Poor man, he is to be pitied indeed, for he little thought what he was then doing, what his bravadoes, &c. &c. would amount to, (though in accordance with many of like stamp;) and of the reflecting inevitable consequent result; and that he was in estimation and in the view of many present who considered him, (and justly too, 'tis presumed,) as acting the conspicuous odious part in the ignominious drama of a celebrated buffoon, a Mopus, a filthy dreamer. This, however, is not to be wondered at, it was but a small sample indeed of the prevalent odious spirit exhibited in all its despicable, accumulative, ruinous train. This is evident to an ocular review without further altercation. "Blind, headlong steps indeed." We are enjoined "to owe no man," giving to all men their credit. In compliance with, we are compelled to say in the above present case, that he is a mighty one, a conspicuous, a polished shaft, indeed a Goliah of unusual stature, far excelling all the then present peculiar noted ones. He preached, 'tis true, but "poor preach too" it was, to the poor, disconsolate, doubting, distressed, enquiring, hungry, thirsting soul, and the guilty, despondding, despairing culprit.

Again: another of the same cabal, as above though of inferior cast, remarked in the plenitude of his superior wisdom and self importance, that Pearsall on Saturday had preached ERRONEOUS, CORRUPT, FALSE doctrine, &c. &c.; because he P. had asserted to this effect, that Christ was the only Saviour, and that the gospel was not a Saviour in no instance whatever; for to admit it even in a particle, as such would be an infringement on and derogatory from the blessed one indeed; and that it would be placing *it* in a position where it never was intended as such; but that it is a revelation, a proclamation, a testification, a love-letter from the sublime Court, a precious bundle of good news in reality.*

Again: it was observed by another renowned celebrated one of the same junto, that, "if P. were to be the talented one the Lord help us, I pity poor *****." Fear not, there is a time for all things under the sun. All things eventually will work together for good, to a certain peculiar few only though. Haman had his day of exultation, pray what was the direful result?

It was further remarked by the missionary conclave, that they were much surprised indeed, to think that the Association had made so indifferent, so wretched a choice, a selection, to occupy the stand on the Lord's day, when there was so much present superior, elevated, conspicuous, singular talent among us." How much like Haman! "to whom would the king delight to honor more than to myself." Pray take a little shame and welcome, 'tis your due. Now, you missionaries, did not you all act in concert to gratify self and others who aided? were not those particular characters your object? Your schemes were previously artfully laid to blacken and defame. You were not gratified, however, in one single instance. All the Association excepting the missionaries were in their favor, a large overwhelming majority of the respectable, numerous, desirous congregation gave them the decided preference. You did not succeed in one particular. Why not? the reason is obvious; a guardian angel was round about them. 'Twas a meeting of wonders, of wonders. Providence was visible, conspicuous. You were completely and powerfully discomfitted; though you may think otherwise, time will determine, to the shame and confusion of many. Praise and thanks be to his exalted name for his unmerited benefits, he has not forgotten Zion in her forlorn abject state.

I would remark, that since being at the above Association, I have frequently thought of the Revolutionary conflict, that it was a war of miracles and how gloriously it terminated. Is it not a presage affording a pleasing consoling reflection, that the present contest will ultimately terminate for good. Respecting my promise relative to the Union and Pilgrim's Rest Associations, I shall omit, leaving the relation to some other more becoming pen. I hope it will be noticed, but must however say, in accordance with former and present feelings of Pilgrim's Rest Association, I was there, and 'twas a feast indeed to hear the repeated harmonious sound of the golden bells; no discord like it formerly was. All peace, love and harmony. I was made to rejoice, 'twas a foretaste of heaven, as it were; was loth to part indeed 'twas so delightful, oft-

* 'Tis the request of several of the brethren, that bro. Lawrence would be so good and obliging as to give his ideas respecting the gospel being a Saviour. Bro. please renew to us your former favors conferred when opportunity offers, and you will in this region oblige many.

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en in amaze and pleasing wonder. O my soul, praise the Lord for his unspeakable goodness to poor afflicted Zion. O what a different scene this, and was here displayed from that of the poor distressed Choctaw Association; but a momentary time before, love and good will were reciprocal, rolling from breast to breast. O what a different scene was now to be discovered, the Almighty had condescended to and had descended from his lofty imperial abode, filling the occupied the peculiar place with his royal presence. Several of the faithful Choctaw heralds and many of her laity participated with them; 'twas a feast indeed; may the like often be renewed. This is the happy the glorious effect of the separation from the Union Association, &c. &c. *A. KEATON.*

Mr. Howard: Dear friend, in connection with many in this section, I am peculiarly gratified to hear of the continuation of the little, despised, calumniated "Prim." Its being despised by whom it is, 'tis a good omen, a favorable indication indeed of its merit; I should be distrustful of its worth, if all and every one spoke well in commendation, &c. From my long acquaintance with your character, and the recommendations of peculiar noted ones of long standing in the field of tried repute, some of which I am personally and well acquainted with, from such testimony, &c. adduced, I have the greatest confidence in your rectitude, probity and adequate ability. May you be blessed in the pious laudable undertaking and be amply remunerated, in connection the good wishes and prayers of your numerous correspondents. The Lord bless you. Adieu.

A. KEATON.

TO EDITORS PRIMITIVE BAPTIST.

Georgia, Monroe county,
Feb'y 6th, 1839.

Brethren Editors: I see through the Primitive Baptist that bro. Bennett is no longer Editor, which I was sorry to hear; but I see it is to be continued upon the same terms as herefore. I hope it will lose nothing on that ground, as I see the Old School Baptist ministers and laity are the Editors of the little Primitive. Brethren, I hope it will not fall to the ground, for I wish to take it as long as I live, or so long as it advocates the doctrine it has heretofore. For I would split rails of nights, if I was not able to pay the trifling sum of one dollar without doing so; for I do esteem it very much for the doctrine it propagates. For I have spent many social minutes in reading letters from my precious brethren in different parts of the United States, and it is a medium by which we can speak often one to another.

Dear brethren, I see in the Christian Index, 6 vol. No. 43, page 678, the preamble and resolutions of the Columbus Association, to which I wish to make a few remarks; as I see they have laid great stress upon the Old School Baptists, and have told it in Gath, and published it in the streets of Askelon, and caused the daughters of the Philistines, the uncircumcised, to rejoice. And as I deem it public property, I wish to give it publicity, from Dan to Beersheba, (that is, from Maine to Louisiana;) that you may see the fallacy of them Arminians composing the aforesaid Association. The preamble and resolutions are as follows:

"Whereas a few who bear the name of Baptists have declared non-fellowship with all benevolent institutions, such as temperance, Sunday school, missionary, Bible, tract, &c. and persons friendly to them, and have made new requisitions to church membership heretofore unknown to the denomination, Be it resolved, that we recommend to the denomination to hold all such churches and individuals to be in disorder, having set up a new standard of fellowship alike opposed to the word of God and the long established principles and practice of the Baptist denomination. And be it further resolved, that while they maintain their present position and persist in the enforcement of this new requisition to fellowship, we disclaim all connection with them and would thus notify the public, that we are not identified with nor do we wish to be held accountable for or have our principles or characters determined by their strange course. And be it further resolved, that we recommend to our brethren not to invite in their pulpits such men as are engaged in preaching against all benevolent institutions, promoting divisions in the churches, and who favor a declaration of non-fellowship upon principles above mentioned."

Brethren Editors, the above is a true copy of their morbid resolutions against the O. S. Baptists, because they cannot be priest-ridden and be made to fall down and worship Baal, and be made to cry, Great is Diana of the Ephesians. No,

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brethren Editors, the Old School Baptists will not worship their calves (the institutions of the day,) which were brooded by that arrant whore of Rome, which have been fostered and cherished by false teachers to make money, in all ages of the world. For Peter says, there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them; and many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of. So, dear brethren Editors, you see the way of truth is evil spoken of by the great, the learned of this world, who are loading O. S. Baptists with all the odious epithets that they possibly can; such as, departing from original principles and have set up a new standard of fellowship, such as is opposed to the word of God--which they know to be lies, for they have been often challenged to support the schemes of the day by the word of God, which they cannot do, nor are they by the word of God. For they must have been invented by false teachers, in order to make merchandize of the dear children of God; and have been the cause of all the distress now in the Baptist churches in the United States. And we are commanded to touch not, handle not the unclean thing. And further, we are commanded to COME OUT OF HER, MY PEOPLE, that ye be not partakers of her sins, that ye receive not of her plagues. And we have obeyed the voice, and have come out of her, Mystery Babylon, the great, the mother of harlots; and established ourselves upon original principles, upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone.

And now, brethren, let us stand fast in the liberty wherewith Christ has made us free, and be not entangled again with the yoke of bondage. And now let us notice those morbid resolutions, and see if they are not sorely diseased. They have accused us of new requisitions to church membership, and of having acted against the long standing principles of the Baptist denomination in declaring a non-fellowship with the aforesaid institutions. Now, brethren, let us see how old this long standing principle of theirs is, relative to the institutions of the day. And in proof of their old standing principles, I see they have given a chronology of missions, and have given a catalogue of societies in eighty items, commencing at the Roman Catholic church A. D. 1539, and then coming down step by step showing the formation of each society by the Presbyterians and Episcopalians, down to date 1792; and showing a Baptist Home Missionary Society in England, which is the first Baptist missionary society I see in the catalogue; which they say are of such ancient date, being a long standing principle. Then again, Baptist Board of Commissioners for Foreign Missions, 1814; Temperance Society, 1811; Sunday School Union, A. D. 1826. Now, Messrs. Arminians, those are your long standing principles, and you have reached three centuries back to get them, and have got the remains of an harlot or part of them; and I think you would receive the whole of them if you had law power. Now, sirs, are not those societies above mentioned new requisitions according to your own declaration? I think you must answer yea. And, sirs, you have charged us of departing from original principles, when you are trying to make church traffic of the dear saints of God. And we protested to such traffic, as yours are new requisitions in the apostolic day, such as was practised in the harlot church of Rome, and is practised at this present time. Now, sirs, you cannot find no such precepts or examples in the whole tenor of the Bible, and that should be the Christian's guide. For Paul says, all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.

Now, sirs, what caused the great reformation of the sect called the Waldenses? Why, sirs, because the church of Rome had departed from the written word of God, and turned truth into fables, and had gone astray following the way of Balaam, who loved the wages of unrighteousness. This poor persecuted sect protested against such a course, as all Christians should, and they were called heretics. And now, brethren, may we do as that poor persecuted sect done, abhor that arrant whore of Rome and all her blasphemy; drink not of her cursed cup, obey not her decrees. Now, missionaries, yours are new measures and inventions of men, and if fostered they will bring back the old tobacco worm and whipping post destroyed by our forefathers in 1776.

Dear brethren, forgive me in writing as much as I have, for I am afraid I shall be

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in the way of those that are able to write. I will try to make amends for the future. My mind was crowded, and I wanted to say something after perusing the aforesaid preamble and resolutions. I hope you will forgive. I now subscribe myself your bro. in tribulation.

EDMUND DUMAS.

TO EDITORS PRIMITIVE BAPTIST.

South Carolina, Greenville district, }
April 18, 1839. }

BRETHREN EDITORS: I drop you a few lines to let you know how we are doing in this section of country. We have been plagued with the missionary spirit, but we, a small church at Mush Creek, have declared a non-fellowship with all the new schemes of the day. For I believe that they are wrong, for Christ says, that he is the way, the truth, and the life. John, 14 and 6.

Brethren, I believe that there is no way right but what we find written in the Holy Scriptures; though the missionaries are some little like Goliah of Gath. He defied the armies of the living God, but when little David faced him with his sling and stone, the giant fell to the ground like Dagon before the ark. And when the true preachers of God come with the sling of truth, the missionaries will be like the giants that Bunyan speaks of, Pope and Pagan, they can do nothing but grin at poor pilgrims as they pass along. Something like this has been done already, but I feel determined through grace divine to stand on the rock of eternal ages if I be there at all. So I close this epistle by subscribing myself your brother in tribulation.

MATTHEW CAPPS.

FOR THE PRIMITIVE BAPTIST.

Sellersburg, Indiana, }
Dec. 1*st*, 1838. }

BRO. BENNETT: I have been taking your valuable paper these two years past, with some of my brethren. May the Lord enable you and your correspondents to earnestly contend for the faith which was once delivered to the saints, and all to speak the same language and advance one doctrine in order to be uniform in one sentiment; for, united we stand, divided we fall.

Oh, that God would visit Zion and awaken them that sleep. The time has come that we that are Regular Baptists ought to be strongly united in both faith and practice, and engaged with the Lord in fervent prayer; for the Lord has called us to activity. For his saints should be lively stones, not prayerless, not careless, but to let our lights so shine before men that they may behold our good works that God may be glorified. We should not neglect the assembling of ourselves together as the manner of some is, because iniquity abounds the love of many waxes cold.

I have travelled about sixteen hundred miles this year, and have preached upwards of one hundred sermons; and in some places the cause of Christ is prospering, but in some others it is on the decline. And here is one mystery to me; why will any one that has tasted that the Lord is gracious, had their sins forgiven, the love of God shed abroad in their souls by the Holy Ghost, should be careless, neglectful in the cause and business of the Lord, almost or quite forget the day of meeting. Oh, bro., can a child of God forget the precious Saviour? Can they lose that relish for Christ? Can they forget his sorrows, his pains, his groans, and even his death? No, no; this cannot be, unless the Lord should give them up to the buffetings of satan, for some misconduct or some cause on the saints' part. For the Lord will chastise his disobedient children, and the greatest chastisement is, the withdrawing the presence of Christ.

Has the time come that the fulness of the Gentiles has come, and they are to be cut off as the Jews were, and the true spiritual Israel are to be grafted in, that the true church is to have all the presence of Christ, and none other society to prosper but God's church that he has purchased with his blood, that the power of God will be so fully manifest that all shall know the Lord from the least to the greatest, that is, all of God's children—that Zion shall rest quietly from her enemies, that is, the false societies for they are her enemies? But the brightness of Christ's coming will destroy error and falsehood; if they abide not still in unbelief they shall be grafted in, for God is able to graft them in again.

For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceit. That blindness in part has happened to Israel until the fulness of the Gentiles be come in. So all Israel shall be saved, for they are beloved for the Father's sake. Oh, the depth

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of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments and his ways past finding out! For who hath known the mind of the Lord, or who hath been his counsellor, or who hath first given to him and it shall be recompensed unto him again? For of him, and through him, and to him are all things; to whom be glory for ever. Amen.

Remember me in your prayers. Your brother in Christ, and servant of the Lord.

M. W. SELLERS.

TO EDITORS PRIMITIVE BAPTIST.

Georgia, Troup county,
Jan. 12th, 1839.

BRETHREN EDITORS: I send you an extract 8 volume and 4 number of the Home Missionary American Pastor's Journal, in which the rights of freemen are invaded. Through which publication the free born sons of America can discover the mark of the beast that John saw, which rose up out of the earth having two horns like a lamb; which I believe is the institution system of religion. *ISRAEL HENDON.*

TO EDITORS PRIMITIVE BAPTIST.

Halifax county, Virginia,
April 16th, 1839.

DEAR BRETHREN IN CHRIST: I wish to communicate to you through the Primitive Baptist, the state of things in this part of God's vineyard. As it respects religion we are in a cold state, but we are united as a church in faith and practice, and are endeavoring to contend for the faith once delivered to the saints; which faith we believe to be the faith of God's elect. But we have enemies to encounter with amongst those who profess to be followers of Christ, but they speak a different language and preach doctrine different from the apostles' doctrine.

We are glad, if not deceived, to hear from various parts of the country that there are so many of the Regular or Old School brethren engaged in the same good cause, who believe as we believe and preach as we preach. It would be cheering to our poor hearts to see some of our brethren from a distance, and to hear them preach; for the nominal professors in our country say we preach such hard doctrine and run against the moneyed schemes of the day and the inventions of men. We indulge a hope the time is not far distant when there will be a final separation from the institutionists, or as they call themselves effort Baptists. Their doctrine is so congenial with human nature and so pleasing to the flesh, that the doctrine of eternal and particular election is so mortifying to the pride of the heart they cannot stand it; and they try to throw contempt upon us for holding and contending for the doctrine of election and the final perseverance of the saints, and immersion to be baptism only, and will not go with them in their notions and human traditions and inventions of men; which things are inimical to the plain word of God. But the apostle in his 2 epistle to Timothy, 2 ch. 19 ver. said: Nevertheless the foundation of God standeth sure, having this seal, the Lord knoweth them that are his. And the Saviour said: All that the Father giveth me, shall come to me. The people of God are a given people, and a chosen people. Eph. 1. 4: According as he hath chosen us in him before the foundation of the world, that we should be holy, without blâme before him in love. 5 verse: Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, they have the spirit of Christ. Now if any man have not the spirit of Christ, he is none of his. Romans, 8. 9: And they are led by the spirit of God, and they have the promise of the adorable Jesus that as he lives they shall live also. It would be inconsistent to say a man was drowned, while his head was living. Christ is said to be the head of his church; see Eph. 4 ch. And the members of his mystical body are as essentially united to Christ, as Christ is to his heavenly Father. John, 17. 21. We are told in scripture, Isaiah, 54. 13: And all thy children shall be taught of the Lord, and great is the peace of thy children.

Again, the adorable Jesus said: It is written in the prophets, and they shall all be taught of God. Every man therefore that hath heard, and learned of the Father, cometh unto me. John, 6. 45. This teaching and hearing will not apply to human teaching, nor hearing externally; but to the teaching of the Holy Spirit, and hearing internally. He that hath ears to hear, let him hear. Mat. 11. 15. It is not in the power of all the effort men in the world to give the hearing ear, nor feeling heart. Not by might, nor by power, but by my Spirit, saith the Lord of hosts. Zech. 4. 6.

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So I believe that the effort party are a misguided people that are charmed with sparks of their own kindling, and offering to God a strange fire; but they will have to be taught by the Spirit of God, or they will still pursue that way that seems right to them. For the wise man Solomon said: There is a way which seemeth right unto a man, but the end thereof are the ways of death. Prov. 14. 12. So it is no strange thing to us, that they should follow human traditions or the inventions of men, under the cloak of beneyolence, (falsely so called,) which some professing, have erred concerning the faith. Nevertheless, the foundation of God standeth sure, having this seal, the Lord knoweth them that are his. 2 Tim. 2. 7.

I must now come to a close by subscribing myself your brother in bonds of the gospel. *WILSON DAVENPORT.*

TO EDITORS PRIMITIVE BAPTIST.

Alabama, Randolph county,
January 10th, 1839.

DEAR BRETHREN: I have taken my pen in hand for the first time to write for any periodical of the day, being an old soldier if one at all. But through the mercies of God I can say with Paul, I am what I am.

Dear brethren, I am well pleased with the Primitive paper; it is the only plan that could have been adopted for God's people to converse with each other in this our day. I had understood that all the Baptists were missionaries, only those in my acquaintance; but the Primitive paper tells me it is not so, and now I am very certain it was nothing more than a missionary tale, &c.

Dear brethren, I have been a Baptist for twenty-three years. The Old School Baptists in North Carolina, at New Hope church in Iredell county, received me a poor sinner by experience into their fellowship; and I am no better yet, though I have tried to pray many times since and often tried to preach. But what can a poor sinner do? why nothing. But that great Almighty God can do wonders, he can speak through the organ of clay unto his people. This is the only way the gospel is preached unto a dying world. It is impossible for a man to preach the gospel, unless he has grace in his soul; though he may have all the book learning in the world and void of grace, he is none of God's preachers.

Well now I want to inform my loving brethren throughout the world, that in this county there are a few that have not worshipped any calf or calves yet, viz: the benevolent societies as they are so called. As long as I have been acquainted with calves, I never knew one to have as many names as that little bleating calf that the State Convention made some years back. The gentlemen in many parts of the world are going almost every where, trying to get God's people to worship them. Sometime back somebody brought one in this neighborhood. I was told they called it Temperance Society. Whoever heard such a name for a calf before, and not see it nor the owner neither? Are we willing for other people to bring their stock into our range, especially little calves and no cow to give them milk? But I was told that these calves could not suck, that the owners would beg money for them. I once asked, who owns these little calves? I was told that they belong to preachers. Well, I did not say much about them no way, nor did not intend to hurt the little mangy things; but being closely at my master's work one time, they the calves were all brought in full view right before me. And my master bid me not go round them, and I obeyed my master and went on them sword in hand, cutting on every side and not one escaped. So the slaughter was great, so great that the owners thought I ought to make some recompense. I told them to go on my master, the work was his, &c.

Dear brethren, I have been one of the Old School boys ever since I have been a member of God's church, and expect to die one for this reason, I have the same Old School book the Bible, and if the Bible has taught me not to covet no man's gold, nor silver, nor apparel. And this is not all, for it the Bible has taught me to know that God is God Almighty, a God of all power and wisdom; one that will do right and is able to carry on his own work, and will carry it on over the head of every opposition, and that without money; though the missionaries say he the great Almighty God cannot, for the want of money. It is a wonder that they do not declare an unfellowship with Jesus, for oversetting the table of the money changers, and hold Judas as their beloved brother.

Dear brethren, I have had many combats with the New School fellows, who can get on a good horse with their foretop

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brushed up and unnecessary apparel on, something I do not know what to call it; they put it on after they put their shirt on, and it hides their shirt collar. My wife says they call it a shirt tie. Having many things to say, but I shall conclude by subscribing myself yours in best of love.

JAMES MAYS.

THE PRIMITIVE BAPTIST.

SATURDAY, MAY 25, 1839.

We are unable to furnish new subscribers with the back numbers of this volume. They can receive the first numbers of the next volume to make up their subscription year, or they can pay in proportion for what they receive of this volume, as they may choose.

FOR THE PRIMITIVE BAPTIST.

Bear Creek, Ga. April 17th, 1839.

BRETHREN EDITORS; I learn from reading the word of the Lord, both in the Old Testament as regards its figurative priesthood, and in the New, that all true ministers of Christ are called of God, and through the influence of his Spirit operating upon the hearts of his people, in accordance with the direction found in his word, are set apart to the work of the ministry. For, says the word, no man taketh this honor to himself, but he that is called of God as was Aaron. Paul, called to be an apostle of Jesus Christ, not by man, nor the will of man, but of God. Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God. Again: Paul, called to be an apostle of Jesus Christ, through the will of God. Again: Paul, an apostle of Jesus Christ, by the will of God.

These, with many more corresponding passages, prove beyond a doubt, that the Almighty calls men first to be servants, and then ministers, and qualifies for the work; whether they be a learned Paul, an ignorant Peter, or an unlearned John. And hence one said, our sufficiency is of God. All these things considered, why is it that there is such a difference of sentiment and practice amongst them, and even among those of the same order? To which I answer, there are several reasons, viz: 1st. All are not Israel that are of Israel, and all are not ministers that profess to be and are set apart to the work; as you may see 2 Pet. 2 chap. 1 ver.: But there were false prophets among the people, even as there shall be false teachers among you.

Now, my brethren, the gospel of our Lord is nothing more nor less than an exhibition of Jesus Christ as regards his eternal godhead, his humanity which was the great sacrificial offering, his sinless perfection which rendered it acceptable to God, his active and passive obedience by which he magnified and made honorable the law of his heavenly Father, his resurrection by the power of the eternal God, and ascension and intercession to and at the right hand of his heavenly Father, by which sinners are justified before God, as you may see 1 Pet. 1 ch. 3. v. Together with the everlasting love of God the Father, treasured up in the covenant of redemption from all eternity, and thus manifest through Christ the Son or mediator, and made known to sinners through the gospel which is the power of God; thus effecting regeneration and implanting in them eternal life. And hence it is said; And this is life eternal, to know thee the only true God, and Jesus Christ whom thou hast sent.

Now as the gospel is rooted in springs from, and is an exhibition of our Lord Jesus Christ, no marvel that an individual destitute of the knowledge of Christ and influenced by sinister motives, comes forward with something that is a perfect jargon. For as their motives are not sincere and self-aggrandisement their aim, you will see them always changing and catching at every new thing that they think will please the fancy of fools and tickle those that have itching ears. And great God! how many are there in these days who be blind leaders of the blind.

2nd. There are some that are deceived in the matter and yet may be Christians, that from the power of deception must run any how, tidings or no tidings; whom the spiritual Captain of the hosts, for some cause known to himself, permits to run. And these not being separated unto the gospel of God, the whole is a tumult from first to last. There is nothing in all he says consoling to the saint, or alarming to the sinner; but every time and on all occasions, when they make an attempt the time goes heavily on.

3rdly. There are others that no doubt are Christians and gifted men, and if they were only occupied in their proper spheres would be useful; but for the want of observation on their part, and perhaps having a little more zeal than knowledge, and for want of searching the scriptures and a spirit of faithfulness on the part of the church, they are occupying where they ought not. For I learn in the word, God has given the gift of exhortation; but, brethren, where is the man with that gift who is exercising in that sphere alone in this day? All must preach, all must be ordained; and when some attempt to advance doctrine all are confounded, and instead of the advancement of the Redeemer's kingdom the rather an injury is done.

4th. It arises in many who are Christians and called to and separated unto the gospel of Christ,

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from the imperfection of human nature and pride, that enemy of all righteousness. For, says St. Paul: Sirs, we are men with like passions with yourselves. Hence not gods, but poor frail men; when left to ourselves subject to err. And hence, however beautiful and sublime the idea may seem to us, we may be deceived; and if we do not test well by the infallible standard, we may offer it to the people and it be as erroneous as the doctrine of Mahomet; for that, (that is of the flesh is flesh,) and as such opposed to the Spirit. And I am far from believing, that all that the best of ministers say, comes blazing right down from heaven; for if so, we would be far ahead of old Paul, for says he: I speak this as a man—and again: I do not say that I have the Spirit, &c. But, brethren, having once taken the ground and being thus imperfect, if we do not watch and pray, in will step pride and say, do not give it up it will argue ignorance in you; and besides, if you acknowledge you are wrong that will place A on higher ground than you, for you know he first cavilled the idea. And thus it frequently happens that a difference arises to the wounding of feeling and the cause of God.

5th. This imperfect nature is the mother of pride and they always go together, and this is the cause that young preachers are so afraid of, and to preach before old ones, whom they say they believe are faithful ministers of the cross. For, says pride, (being instructed of her mother like the daughter of Herodias,) if you preach before bro. B. you know if you make one misquotation or offer a wrong idea, he will know it and tell you of it. And thus bro. C. chooses to keep to himself until he thinks he is fully grown, and perhaps well grown in error too; all the while forgetting that if bro. B. be thus strong, he is the better able to bear the infirmities of the weak, and should he reprove if he is a man of God it will be administered in love and designed for your good, in the removing of error that truth may shine. And that it takes the same grace to instruct and keep him right as a frail man, that it does you; and last but not least, that his object is your good, the glory of God, and the good of souls. Hence, young brethren, (if I may class myself unworthy as I am there,) handle us and see that we are not spirits, for spirits have not flesh and bones as you see us have.

Brethren, ministers of the Old School, let us individually examine ourselves and our doctrine by the telescope of eternal truth, and long for the crucifixion of our imperfect nature; and by the help of God with sword of the Spirit and armor of all prayer endeavor to slay pride. Churches of the Old School Baptists, whom I love in truth, WAKE UP and in the strength of Elijah's God endeavor without favor or affection to any, to discharge your duties and see that every man stands in his place and looks upon our spiritual Gideon and does as he does, having your lamps trimmed and your lights burning, having on the breastplate of righteousness, taking the shield of faith and the sword of the Spirit which is the word of God, having your feet shod with the preparation of the gospel of peace, and having done all things to stand—stand therefore. Adieu, till next time.

WM. MOSELEY.

TO EDITORS PRIMITIVE BAPTIST.

Cambridge, So. Carolina,
April 20th, 1839.

DEAR EDITORS: Your paper is very unpopular at this place, but it has done a great deal of good in exposing the schemes of the day. Its influence is to be seen by an observing mind, in them that pretend to condemn it. There are few, very few, that are willing to oppose a large majority least they should become unpopular themselves. Persevere—if you are right you will stand when your persecutors shall be no more—so says the word.

Nothing more, but I remain yours, as usual. *FREDERICK ROSS.*

TO EDITORS PRIMITIVE BAPTIST.

Alabama, Henry county,
April 13th, 1839.

DEAR BRETHREN: I see the columns of your paper are opened for a defence where Associations, churches, or individuals, may have been slandered by the missionary. I feel that the design of your paper invites my pen, for it embraces my case. I want to write of the fall of an Association, and of matters and things pertaining to the same; of what slanders went out from under its authority before its death, which may stand as valid abroad, the public having never been better informed. There are churches and individuals that have been slandered by that Association, myself amongst the rest. Besides throwing the calumny off of myself and others and the churches, to where it justly belongs, there is one more thing compels me to write—that is, the churches heretofore belonging to said Association have it in mind to be re-constituted. I cannot see the use of that—another thing—unless they had given satisfaction to the religious part of our community the causes for which she (the Association) died. I say she the new-

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ly constituted has no right, neither could she expect in justice a correspondence with other Associations. And this fact I will clearly defend. I fain would that some abler pen had undertaken this subject; but none comes forward, so I in much weakness take it up.

In the Minutes of the Chattahoochy River Association for the year 1833, Jeremiah Kimbill and James F. Watson, together with two churches, (viz:) the Dependence and New Hope, stand as withdrawn from, by said Association. So be it. I wonder if you will have faith sufficient to believe me when I inform you, that the Moderator at that Association was an excommunicate, and that he had the impudence to represent himself as a delegate to that Association from the very church that held him on their dockets as an excommunicate? Notice—delegated by the church, bearing her letter, and she knew nothing of it; but sent up her own delegation, bearing her letter of love to the Association. By such a man was the Association moderated at that time.

I want to give a fuller explanation on this matter, for the satisfaction of all that it may concern, that they may judge of the uprightness of the course pursued by that Association in her publications; but I leave it for a future time, fearing I have already been too lengthy in my introduction. The matter is important, as character has been unjustly slandered.

I hope you will feel for me, dear brethren, and pray God to give me wisdom, fortitude, and love to God and my fellow man, to walk as a Christian ought. Farewell for the present.

JAMES F. WATSON.

TO EDITORS PRIMITIVE BAPTIST.

Pittsylvania, Va. Jan. 23, 1839.

DEAR BRETHREN: I here will say to you, that I much regret the loss of brother Bennett as our Editor, when consulting the flesh; for he has discharged his duty as Editor to my satisfaction, for which I thank him and my God. But when I think of my God and his power, I think he can carry on his own work and believe he will. So I again through much weakness, do by the kind permission of God, wish to let you hear from me on the all-important subject of religion.

And for this subject I will give you some thoughts on the 8th chapter of the Acts. Now from reading this chapter, we find that Philip planted the church in Samaria, and I will say he was not hired to go there, nor hired to raise a church when he did get there. No, brethren, he was not like the hirelings that are in this day of darkness and error; no, Philip was not, for he went without money. And it was by and through the wickedness of Saul that Philip did go to Samaria, and I believe that God's eternal purpose was to be fulfilled in this way. See 3rd verse says: As for Saul, he made havock of the church, entering into every house, and haling men and women, committed them to prison. Now, brethren, read the 4th and 5th verses, and you can see that the persecution by Saul was the cause of the saints being scattered abroad, and the cause of their preaching every where. And this was the way it pleased God to send Philip to Samaria, and he was not sent with money but was sent by the will of God and his power and purpose. So it pleased him by the persecution of Saul to fulfil his eternal purpose.

So we ought not, my brethren, to think hard of persecution or rail out against those who persecute us or speak evil of us; but let us try to pray for them, and pray the Lord to sanctify it to their and our good and his glory. And let us take courage at such things, seeing that such things have been for the good of Zion. So let us glory in tribulation and persecution, believing that all things work together for good to them that love God and are the called according to his purpose.

The 8th verse says: There was great joy in that city. Now the joy was greater than it was when Simon bewitched the people of the same city. Yes, there was then the joy of the religion of Jesus Christ, and so it is great joy; and I hope I have been made a partaker of this joy, and that by the power of God. But I must notice Simon, as he is in the 9th verse, and tell what I think of him. Now it does appear that this man Simon was a great man in Samaria, before time; which I suppose to be, before Philip's time there. So he Simon was a great man and did bewitch the people, and the word says he did from the least to the greatest; so they all thought him to be the great power of God. So all the people were subject to this man before Philip's time there, but when Philip preached the kingdom of God and the things concerning Jesus, they were baptized, both men and women. Now, brethren, I be-

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lieve that Philip's preaching was attended with the power and the Spirit of God; and so there was much good done by Philip's preaching, so as to cause both men and women to be baptised. But no children were ever baptised by the apostles, no, not one ever was, and there is no command for it in the scriptures; so it is wrong. But to Simon—you see he did not confess to believe until the people of Samaria had left him, and so he like a Sneak said he believed too; but I say he did not believe from the revelation of God, and was not renewed by grace in his soul. No, he was not; for the 13th verse says: Then Simon himself believed also—which is after all the rest—and when he was baptised he continued with Philip; notice—and wondered, beholding the miracles and signs which were done.

Here you, my readers, may see that Simon was only a professor and not a possessor; for if he had been made by the power of God to believe to the salvation of his soul, he would not have wondered at the things which Philip did. No, I say he would not, for he then would have known that God had power on earth to forgive sins, and would have known that Jesus was to give repentance to Israel; and would not have wondered at the work of God—no, he would not. But he was like the priests in this day, who want to make money by pretending to do that which they know nothing about. For you see that he Simon did bewitch the people before Philip's time, by telling them lies to get their money.

See 18, 19 and 20 verses—here you may see that he did not understand it, for he thought that the gift of God might be purchased with money. Peter tells him that his heart is not right in the sight of God, and that he had no part nor lot in this matter, &c. Now I think he had never been brought to partake of the first resurrection.

Here I will say, that I believe Jesus is the first resurrection, and will say, that blessed and holy is every one that has a part in the first resurrection; because the second death shall not have power over them. And again, I believe that all mankind in nature are dead in trespasses and sin, and they are raised from this death by the power and spirit of God; and then and there they are made partakers of the first resurrection, and then they are blessed and holy because the second death shall not have power over them. So they cannot fall from grace, as some vainly suppose; no they cannot, for the word of truth says, the second death shall not have any power over them. So you can see that they that have a part in the first resurrection have a part in Jesus, and cannot fall into second death.

Nothing more at present, but as ever your brother in tribulation.

RUDOLPH RORER.

TO EDITORS PRIMITIVE BAPTIST.

North Carolina, Currituck county,
March 28th, 1839.

DEAR EDITORS: You will please to send me six numbers of the Primitive Baptist, commencing with the first number of the fourth volume. I have recently seen some of your Primitives and am well pleased with them, and I think once they come to be read amongst the brethren, there will be more subscribers.

I must inform you, that at the church at Powel's Point there has been a revival in the Old Regular Baptist side; since the first of September last, there has been nine restored and twenty-one baptised.

C. T. SAWYER.

FOR THE PRIMITIVE BAPTIST.

Georgia, Troup county,
April 2nd, 1839.

DEAR BRETHREN EDITORS: This is the second piece that I ever offered to a press to publish in life, and when I wrote the first piece I thought it would be the last. But in viewing things published in the Primitive, 4 vol. and 4 No. and in the Signs of the Times, 7 vol. and 6 No. which made me think of a circumstance that took place in Georgia, on account of the Governor's election. A young man travelling from the lower part of the State fell in company with an old man in the upper part of the State and asked him, how he thought the election would go, and who he intended to support? and the old man gravely told him who he wished to be elected, and who he intended to support. The young traveller then asked him, if he was not an old revolutionary soldier? and the old man said, yes. The young man being surprised, why, said he, all the old revolutionaries in our country will support the other man. No wonder, said the old man, for your revolutionaries down the country

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and ours up the country fought one another in the old war.

And I am fearful, that the Old School Baptists in the North are at war with the Old School in the South; and O, I do feel pained at the heart on account of it, for I cannot fellowship the New School doctrines, for they are truly as Paul said: Let God be true, but every man a liar. But some of them will tell lies, without being asked for them.

Now I will say to Elder Lawrence, that I do love his writings or the greater part of them; for it is in part truth before my own eyes. Nevertheless, my dear old father, I wish you to use as much healing balm as possible after you get the sore well eat out, and use as few harsh words as you can conveniently; for you know Paul had to use a few harsh words in certain cases, but soft words feed lambs the best.

Now I will say to my dear old brother Beebe, though you answer Elder Lawrence in the title of a boy, I will say I have read your paper the Signs, in which you claim the Old School principle and have recommended the Primitive Baptist in it as worthy of the Old School Baptists. And I can say I have been well pleased with both the Signs and the Primitive, in most of the writings that they contained; nevertheless, my dear brother Beebe, you alarmed me in your 6 No. vol. 7, for I really think that you acted too hasty; for Elder Lawrence requested his brethren to keep a watchful eye over him and his writings. Forgive me, brother Beebe, for my thoughts; for I really thought from your statement, that you had not watched over brother Lawrence's writings in the Old School periodicals as you had in the New, or you could not have found so many Old School brethren hurt by the things that were handed about in them. Now, brother Beebe, you will not have your own travels handed about in them, or at least I see you contradict them.

Now, my dear brother Beebe, I will say it is my heart's desire that the Signs of the Times and the Primitive may be sustained from this time clear of error and in peace with each other. And to avoid all controversy, let every brother who wishes any piece published, set down the State and county or place where they live, and their true name at the bottom, or not publish it. And then I think if every brother when he sees any thing in any brother's remarks of a heterodox nature, to first have an understanding by private letter and offer your views in lieu of his, and perhaps he might gladly receive them or convince you by private letter that he was right. And in case there cannot a reconciliation take place, then in that case select out between yourselves two or three of the elders who are not prejudiced on either side, to give their piews in that particular, and perhaps it might give satisfaction on both sides. And in pursuing some plan like this, the Old School periodicals may live and be read with pleasure when we are dead and gone; but otherwise, I fear.

And now I will say to all the great writers in the Old School periodicals, not to be too ready to answer deep questions, nor too forward to put them to others. Hidden things belong to God, but revealed things to us and our children; and Paul said, not to strive about questions, for they gender strife. And you know it was by plowing Sampson's heifer that they got to find out his riddle, and so it may be again. And I of late have thought, that the religious periodicals were more like Sampson's fire brands at the foxes tails than any thing else, for they burnt up all the corn; and I believe the New and Old School periodicals have nearly put down all the true and genuine religion. And if the Old School papers cannot be conducted in peace and love, we had better unite with some of old and bring forward both New and Old, and to the amount of the fifty thousand pieces of silver, and commit them to the flames. But if they can be conducted in brotherly love, I pray heaven's blessings upon them.

So farewell, in the bonds of peace.

JOHN LASSETTER.

TO EDITORS PRIMITIVE BAPTIST.

Shelby county, Alabama,
March 24th, 1839.

Dear Editors: Myself with five others have been taking your paper the Primitive Baptist for the last twelve months. I wish to continue to take it so long as it is published. The reason I wish to continue to take it is, because it contains that truth that will stand when that sign appears that John saw when the angel set one foot on the land and the other on the sea, and swear by him that liveth for ever and ever that time should be no longer.

There is a great commotion in Alabama about the new schemes of the day, but I see a great many fulfilling the command

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of the Saviour, Come ye out from among them and be ye separate—and I hope will continue to do so till the people of God will be able to know one another when they meet. I would write something for publication on this subject; but knowing there are so many able writers that are writing to you daily, and being apprised of my own ignorance and want of language as well as education, it is best for me to remain silent and read the communications of others.

Yours, respectfully,

JAMES W. CAPPS.

TO EDITORS PRIMITIVE BAPTIST.

Lynchburg, Tennessee, }
April 11th, 1839. }

DEAR BRETHREN EDITORS: Through the mercies of a kind Redeemer, I am permitted to write you again in relation to your patrons at this place. I have nothing new to communicate. Religion appears to wear its wintry dress. There is great interest taken in the reading of your paper by those who take them at this place.

Yours, &c. in Christian love.

IRA E. DOUTHIT.

TO EDITORS PRIMITIVE BAPTIST.

Georgia, Oglethorpe county, }
March 9th, 1839. }

BRETHREN EDITORS: I have to inform you that two of the names that I sent you have declined taking your paper, you may continue the balance as heretofore and I send you ten dollars.

I have nothing of importance to write at this time, but hope that God may direct those that do write by the influence of his Holy Spirit. Yours in the bonds of the gospel of Christ. *THOS. AMIS.*

TO EDITORS PRIMITIVE BAPTIST.

Chambers county, Alabama, }
April 9th, 1839. }

DEAR BRETHREN: I have sent you a preamble and resolutions, entered into at a meeting of ministers and deacons from several Associations in Georgia and Alabama, of the New School Baptists, their names and appellations accompanying them, for publication for the use and benefit of the Primitive Baptists and all others who read this paper, &c. Please give it a place. I am anxious for my brethren to know that these things are so.

Dear brethren, the circulation of your valuable paper is increasing in this country, and the blessed cause of our Redeemer gaining ground. And may the Lord influence by his Spirit, till the dear children of God shall get clear of the galling yoke of oppression, and realize that blessed freedom spoken of in the scripture: If the Son shall make you free, you shall be free indeed.

Yours in the best of bonds, &c.

BENJAMIN LLOYD.

CIRCULAR.

During the session of the Columbus Association, some of the churches who had been disturbed by those who are intermeddling with the peace of churches, expressed an anxious wish to know in what light they should be held. It was thought best to refer the subject to a meeting of the ministers and deacons present. Whereupon such a meeting was called, and a number of brethren assembled. Bro. O. Echols was called to the Chair, and bro. J. E. Dawson was requested to act as Secretary.

After much discussion and friendly interchange of sentiments, a committee was appointed consisting of one from each Association represented to embody the views of the meeting and report. After due time the committee reported the following preamble and resolutions, which were unanimously adopted by the meeting and signed by the brethren whose names are affixed.

PREAMBLE AND RESOLUTIONS.

Whereas a few who bear the name of Baptist have declared non-fellowship with all benevolent societies, such as Temperance, Sunday School, Missionary, Bible, Tract, &c. and persons friendly to them, and have made new requisitions to church membership heretofore unknown to the denomination. Be it resolved, that we recommend to the denomination to hold all such churches and individuals to be in disorder. Having set up a new standard of fellowship, alike opposed to the word of God and the long established principles and practice of the Baptist denomination.

And be it further resolved, that while they maintain their present position and persist in the enforcement of this new requisition to fellowship, we disclaim all connection with them and would thus notify the public, that we are not identified with nor do we wish to be held accountable for or have our principles or characters determined by their strange course.

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And be it further resolved, that we recommend to our brethren not to invite into their pulpits such men as are engaged in preaching against all benevolent institutions, promoting divisions in the churches, and who favor a declaration of non-fellowship upon the principles above mentioned.

Columbus Asso. Ga.—Rev. J. Perryman, G. D. Waldrop, H. Powell, C. C. Willis, S. W. Durham, J. W. David, G. Granberry, J. C. Kendrick, Wm. Henderson, G. W. Key, S. D. Terry, B. B. Buckhanon. Deacon H. Weekly, M. A. George, R. Harris, J. Boykin, T. Smith, J. Nighton, T. A. Thornton, L. Walker, J. Almond, M. Hall, J. Carter, P. W. Holcomb.

Liberty Association, Ala.—Rev. O. Echols, F. Callaway. Deacon B. Stamps.

Western—Rev. J. Whitten. Deacon J. Davenport, J. Hurd.

Sarepta—Rev. W. B. Jones.

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Central—Rev. J. E. Dawson.

November, 1838.

TO EDITORS PRIMITIVE BAPTIST.

Sumter county, Alabama,
April 15th, 1839.

Brethren Editors: I have been taking your valuable paper some length of time, and as I do esteem the Primitive Baptist highly for the principles it supports, I wish to continue taking it while it supports the principles it now does. Brethren, stand firm without wavering; let us contend earnestly for the faith once delivered to the saints. So I must conclude. May the Lord be with you in your undertaking, is my prayer for Christ's sake.

RUFUS DANIEL.

TO EDITORS PRIMITIVE BAPTIST.

Georgia, Carroll county,
April 8th, 1839.

Brethren Editors: I was a subscriber for your valuable paper, and when I was about to move I was loth to give up the privilege of reading them; and after turning the matter every way I could, I thought best to stop until I could get settled, not knowing what sort of people my lot would fall among. I came from the midst of the new isms, and I have fallen in the midst of those sort of people that say they have no fellowship for the missionaries, yet this Tallapoosa Association has agreed not to correspond with no Association at all. Now, brethren, this is a bad way for brotherly love to continue: They that feared the Lord spake often one to the other, &c.

Brethren Editors, since I have been here while hearing Baptists talking I have been working, and have got a few to take your paper as I did believe it was calculated to cause them to see where they were.

Hoping you will send the papers, and oblige yours. *R. S. HAMRICK.*

TO EDITORS PRIMITIVE BAPTIST.

Mount Hickory, Alabama,
April 23rd, 1839.

Dear brethren Editors: I hereby acknowledge the receipt of six copies of the Primitive Baptist, in accordance with my request, and I want you to continue sending them until you are directed otherwise; and according to my promise, I send you five dollars for the papers above mentioned.

I conclude by subscribing myself your brother in gospel bonds, praying the Lord to continue your usefulness to the poor Old Fashioned Baptists.

DAVID TREADWELL.

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THE PRIMITIVE BAPTIST.

EDITED BY PRIMITIVE (OR OLD SCHOOL) BAPTIST MINISTERS AND LAITY.

Printed and Published by George Howard,

TARBOROUGH, NORTH CAROLINA.

"Come out of Her, my People."

VOL. 4. SATURDAY, JUNE 8, 1839. No. 11.

COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

Georgia, Monroe county,
December 17th, 1838.

BROTHER BENNETT: I have just received from my beloved bro. J. Johnston, of Monroe county, Ga. (a small pamphlet, styled A Plain and Friendly Talk for those who profess to love Christ, and the souls of men, but oppose the spread of religious knowledge;) with a request to hear from me through the Primitive Baptist on that subject. Said Talk, tract, or pamphlet, came into my hand since our brethren R. Rorer and E. Dumas's pieces wrote on it have been published, consequently I tho't it almost unnecessary for me to write any thing therefrom; but recollecting that the great inspired penman Solomon said, that two was better than one, and a threefold cord was not quickly broken, I concluded to write. So I hope my brethren will excuse me if I tread in the same path that they have trod, and will consider me to be a yoke fellow laborer in the same blessed cause with themselves.

While meditating on these things, these words of sacred writ occurred to my mind: Gather up the fragments that remain, that nothing be lost. The great Head of the church gave this command to his disciples, after he had fed the five thousand with the five barley loaves and two small fishes, and all were filled; and they (the disciples) gathered up twelve baskets full of the fragments of the five barley loaves, which remained over and above unto them that had eaten. We should learn something from this. I think that these fragments were gathered up that the disciples might eat also; for we have no account that they had eaten any. For you recollect, that Jesus took the loaves, and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes, as much as they would. And may be while my brethren Rorer and Dumas, have been feeding others upon the truths of the gospel, that they have eaten nothing themselves. So I will try to gather up some of the broken fragments, for I sometimes think that God has called me, (poor and ignorant as I am,) to feed some of the lame of the flock, and to be a son of consolation to some poor desponding disciple of our Lord Jesus.

Without further remarks I will come to the Friendly Talk, answer my part, and show mine opinion. I shall take it slowly, like a faithful old hound on the cold trail of a fox; and if you will watch me minutely, I will, by and by, find out the little foxes that spoil our vines. The Friendly Talk is a mess of wild Arminianism, and the talker a rotten Arminian; therefore he was ashamed to assign his name to his mess of wild unscriptural notions. He commences thus: "Allow me, my neighbors and fellow travellers to the judgment day, to enquire what is the ground of your hope of salvation? You are ready to answer, my faith in Jesus Christ. But what was the cause of your faith in the Son of God? Surely the preaching of the gospel by the ministers sent to tell of the way to heaven."

I would here remark, that Old School Baptists (whom I suppose this Friendly Talk was wrote for) are taught that faith is the gift of God. Yes, sir, the free gift of that God who holds the seven stars in his right hand, who is from everlasting to everlasting and changes not, with whom

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there is neither variableness nor shadow of turning, and known unto him are all his works from the beginning. But faith is the free gift of God. For by grace ye are saved thro' faith, and that not of yourselves, it is the gift of God; not of works, lest any man boast. So works are excluded. So I set it down as a given up point, that true genuine and living faith is the free unmerited gift of God; thus living faith implanted in the heart the hope of glory, begets a living hope. (See faith is the substance of things hoped for.) And a living hope begets a living love. Thus you see implanted in the Christian's heart three abiding principles, faith, hope, and love, or in other words: Now abideth (in the Christain's heart) faith, hope, charity; these three, but the greatest is charity. This looks a little like the final perseverance of the saints through grace to glory.

Our True Friend, for so he assigned his name, goes on enquiring: How shall they hear without a preacher? and then stopped and did not or would not carry out the whole sentence as it stands connected together. How shall they hear without a preacher, and how shall they preach except they be sent? That is, how shall they preach to profit church or people, except they be first called of God, and sent of God?

Our True Friend says: "Jesus commanded his disciples, go ye into all the world, and preach the gospel to every creature." Yes, sir, our blessed Jesus did command his disciples to go into all the world; and not only that, but he also commanded them what to do, where, and how to go, and what they should not do. And now to prove the fact to the Old Book we come. Read Matt. x. commence at the fifth verse, and so on: These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: But go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give. (So you see they were not to sell their preaching, as missionaries do.) Provide neither gold, nor silver, nor brass in your purses; nor scrip for your journey, neither two coats, neither shoes, nor yet staves: (for the workman is worthy of his meat.) Again, the farewell command which he gave to his disciples just before he was received up into glory, was: Go ye therefore and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you, and lo, I am with you always, even unto the end of the world.

But to return to our Friendly Talker. He says: "It is clear that Christ wishes every sinner on earth to know what he done to save them." Is this truth? Is it a Bible doctrine? Nay, I have not so learned Christ. The old Book teaches me, that few will be saved, and that too a definite elect number in Christ: For thy people shall be willing, in the day of thy power. Yes, sir, in his own appointed time he will reveal himself to them, the chiefest among ten thousand and altogether lovely. He said: Those that my Father gave unto me shall come unto me; and as many as are the sons of God are led by the Spirit of God.

Our Friendly Talker says: "I would have you think about those fellow men of yours, who have no Bible, no preacher, no Sabbath, no expectation of resting with saints in the kingdom of God. I would have you think how they are to become acquainted with the Lord, who is the life, the truth, and the way; and what you are to do to save them from their present miserable degraded condition, and make them heirs of eternal glory." Here our Talker brings men to view as possessing some ample power of saving sinners and making them heirs of eternal glory. Abominable falsehood! rotten Arminianism. We are constrained to say with one of old: O Lord, what is man? let us search him out, and see if he can save himself or others. We will listen to David, saying in bitterness and anguish of soul: Behold, I was shapen in iniquity, and in sin did my mother conceive me. Psa. li. 5. Every imagination of the thought of man's heart is evil continually. The heart is deceitful above all things, and desperately wicked; who can know it? Jer. xvii. 9. Thus we see poor frail man is corrupt, impure, degenerate, full of wounds, and bruises, and putrifying sores, from the crown of his head to the sole of his foot, and is utterly unable to extricate himself from this awful dilemma; dead in trespasses and sins, dead to the love of God and holiness, but alive to the love of sin and wickedness. Aliens from the commonwealth of Israel, and strangers from the covenant of promise, having no hope and without God in the world. Awful condition, alas! Oh, sinful men, what

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doing power do you possess? None, none. All are gone out of the way: their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips; whose mouth is full of cursing and bitterness, and no fear of God before their eyes. Rom. Who drink down iniquity as the ox doth the water brook. This is but a faint glimpse of man, of the depraved and fallen state he is in, prone to sin as the sparks are to fly upwards, having neither will nor power to do any thing to bring him into the favor of his creator. This I will prove by scripture. For we know that the law is spiritual, but I am carnal, sold under sin, and to be carnally minded is death. The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned. Again: the carnal mind is enmity against God, for it is not subject to the law of God; neither indeed can be. So then, they that are in the flesh cannot please God; consequently can do nothing that will merit salvation. Neither is God under any obligation, (if I may be suffered to use the expression,) to meet them on the half way ground, and bless them for any of their efforts to do good.

But our True Friend would have us think, what we are to do as instruments to save them from their miserable condition, that we should unite our talents, influence, and purses, as means of saving them, &c. &c. Let me tell you, my brethren, that our glorious Lord has provided, or devised means, whereby his banished children be not expelled from him. And I say that Jeses Christ is the means of man's salvation, for in the fulness of the time, God's appointed time, God sent forth his Son, made of a woman, made under the law to redeem them that were under the law. Rom. iv. 4. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin condemned sin in the flesh. Rom. viii. 3. This is a faithful saying and worthy of all acceptation, that Christ Jesus should come into the world to save sinners. i Tim. i. 15. He was made sin for us, who knew no sin, that we might receive the righteousness of God in him. Yea, my brethren, he bore our sins in his own body on the tree, and just before he gave up the ghost, he said unto his Father, I have finished the work thou gavest me to do. And again: It is finished—and bowed his head and gave up the ghost. John, xvii. He had finished the work of redemption; the great, the glorious, the stupendous plan of salvation was finished, fully completed and done. Nothing left for man to effect by his address. Jesus had paid their ransom price, suffered the penalty which was due to sinners, paid their debt immense. Law said, I ask no more. Justice said, I am satisfied.

Our Friendly Talker asks: "How are they (that is, sinners,) to become acquainted with the Lord, brought to the knowledge of the truth?" I answer, precisely according to the purpose and grace of God; which was given us in Christ Jesus before the world began. For he worketh in us both to will and to do of his own good pleasure; that is gives the will and also the power to perform. Yes, sir, he is the fountain from whence flows every good and perfect gift; and where he begins a good work on the heart, he will carry it on and perfect it to the day of Jesus Christ. So I set it down as a given up point, that salvation is of the Lord, neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved, (if saved at all.)

Our True Friend, for so he calls himself—but you are a missionary; you are ready to tell me. Well, neighbors, it has been said, you are hostile to the missionaries, and the great work and labor of love in which they are employed. As to hostilities within the circle of my acquaintance, there is no one amongt professors of religion, as full of almost open hostilities as the missionaries themselves. He says: "It has been said you were hostile." Who said it? It was some liar and the father of a lie. The great work and labor of love in which they are employed, must (from their repeated and pressing petitions for the sparkling metal) be the love of money. He again asks: "How are those to hear where there are no Bibles, and no preachers to explain God's word." He now is speaking of heathens. If we are to judge of this matter from past events, we shall answer, that persecution will be the means of their hearing the true, genuine, unadulterated gospel of the Son of God. For persecution has been instrumental in sending the true evangelical gospel to the destitute Gentile nations of the earth, from the days of John the Baptist until now. Jesus said unto his disciples, when they persecute you in one city flee into another. Peter had obeyed this command, when called

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from Joppa to go and preach to the Gentiles. Philip had fled from persecution when he baptised the Ethiopean Eunuch. And what but persecution sent the gospel to these United States.

Our Friendly Talker next commences taking up objections to missions, and says: "You are opposed to missions because you find no such word in your Bible." And goes on: "Your reasoning is not good, for if you allow nothing to be done in religion which is not directly according to what is found in the Bible, you will not allow any female to commune at the Lord's Supper; for there is not a word in your Bible about female communion. But further, there is no where in your Bible the word immerse; and yet you talk much about immersion, and think that a man must be plunged in the water, if he is baptised. If you oppose missions because such a word is not in your Bible, you must also rise up against your female church members, your mothers, sisters and wives, and keep them from the communion table, and put away immersion from you, for neither the one nor the other is found in the Bible." Well, brother Johnston, what think you of all this! I will tell you the truth, which I feel bound to do on all occasions. It never before now entered my skull to write on the principle of baptism; for I had concluded that, that Baptist ordinance was so well authenticated by the New Testament, that no one would have the hardihood to deny it. I mean apostolic baptism, immersion, not sprinkling; and as I have taken hold of it, I will with the help of God, prove baptism by immersion and female communion to be of apostolic origin. In pursuing this subject, my motto shall be, stick to the scripture.

Read Matt. iii. 13: Then cometh Jesus from Gallilee to Jordan unto John, to be baptised of him; but John forbade him, saying, I have need to be baptised of thee, and cometh thou to me? And Jesus answering said unto him, suffer it to be so now, for thus it becometh us to fulfil all righteousness. Then he (John) suffered him. And Jesus when he was baptised, went up straightway out of the water. Read Mark, i. 9 and 10: And it came to pass in these days, that Jesus came from Nazareth of Galilee, and was baptised of John in Jordan; and straightway coming up out of the water, &c. &c. So you see, that the apostolic mode of baptising was in Jordan, not by Jordan; in the water, and not by the water; nor in a meeting, but in some river, or certain water course. And as they were baptised in the water, I think it no robbery to call it baptism by immersion. Their coming up straightway out of the water, proves that they first went into it. Acts, viii.—read the chapter for yourselves. And as they went on their way, (that is, Philip and the Eunuch,) they came unto a certain water, and the Eunuch said, see here is water, what doth hinder me to be baptised? And Philip said, if thou believeth with all thy heart thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still, and they went down both into the water, both Philip and the Eunuch, and he (Philip) baptised him. And when they were come up out of the water, &c. This text clearly proves, that both went down into the water and both came up out of the water. This looks just like an Old School Baptist baptising believers in the water, by immersion. John also was baptising in Ænon, near Salim, (why, John, why baptise there?) because there was much water. So, by the by, they were much water Baptists. This proves the apostolic mode or plan to be immersion, for much water was required to baptise a person in; and believers were the only subjects admitted to this baptism. See the case of the Eunuch, and many others.

I shall now proceed to show, and prove also by scripture, that female fellowship, I mean church or Christian fellowship; and if fellowship did abound, (which I will prove,) it of course was the leading spring to the communion table. But you will recollect, by the by, that I am not exactly done with baptism yet. Acts, viii. 12: But when they believed Philip, preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptised both men and women. Here, sir, were female believers received into the church by the apostles, and baptised into the fellowship of the saints. xvi. 13, 14, 15: And on the Sabbath, we went out of the city by a river side, where prayer was wont to be made, and we sat down and spake unto the women which resorted thither. And a certain woman named Lydia, a seller of purple of the city of Thyatira, which worshipped God, heard us; whose heart the Lord opened, that she attended unto the things which were spoken of Paul. And when she was baptised, &c.

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This woman was a worshipper of God, and she was also baptised. Read Matt. xii. 49, 50: Jesus stretched forth his hand toward his disciples and said, behold my mother and my brethren; for whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother. You will also remember the woman that came unto Jesus, and poured the alabaster box of precious ointment upon his head; that he said, she hath wrought a good work on me, for in that she hath poured this ointment on my body, she did it for my burial. Verily I say unto you, wheresoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her.

We read of a certain disciple named Tabitha. This woman was full of good works and alms-deeds, which she did. Again: Believers were the more added to the Lord, multitudes, both men & women.

Thus I have showed you female believers baptised, and received into fellowship in the apostolic day; and have also showed, that as many as do the will of God the Father, Jesus claimed as brother, sister, and mother. When he had taken bread, given thanks and broken, he gave unto them, saying, this is my body, broken for you; this do in remembrance of me; as oft as ye do it, ye show forth my death till I come. So I shall set it down as a fact, which cannot be surmounted, undermined, rooted up, nor overturned, by wicked men, nor devils, that baptism by immersion and female communion, are of apostolic origin, and are a New Testament doctrine, & were practiced by the apostles.

Our True Friend, while speaking of immersion and female communion says: "You believe that both are scriptural, and so are missionary operations scriptural." This is a barefaced falsehood, and the writer knew it and consequently would not assign his name. There was about as much truth in the lying spirits that were in the mouth of Ahab's prophets, as there is in this last quotation from our Friendly Talker. He says: "Christians are commande to let their light shine before men, and are taught to do good to all." Remark. But especially to the household of faith.

Our True Friend now makes a bold assertion, by saying that Jesus Christ was the great head and founder of missions, and Paul was an illustrious missionary, and the Bible furnishes the strongest evidence in favor of the missionary cause. What a pity, what a pity, that our hero of New Schoolism did not refer to that part of the New Testament, where Jesus laid the foundation stone of missions; where he first instructed his disciples to go and plant missionary societies, collect funds for the support of missions, to educate young men for the ministry, send them forth to labor in the Lord's vineyard with the field of their labors appointed (by a board of directors,) salaries fixed, &c. &c. If Paul was an illustrious missionary, he differed greatly from modern missionaries; for we hear him declaring how he labored with his own hands for the support of himself and those that were with him, that he might not become chargeable to any church; labored by day and by night, was in peril oft, on the sea, among robbers, among false brethren; and let me tell you, that persecution was the wages that he received.

Our Friendly Talker says: "Whether the first Christians formed missionary societies for spreading the gospel or not, you will find something in the fourth chapter of Acts, commencing at the thirty-second verse, which very much resembles a modern missionary meeting." So I will examine that transaction, and look for the existing similarity. It is recorded thus: And the multitude of them that believed were of one heart, and of one soul, (so you see that they were all believers,) and had all things common. But to search out the similarity between that and a modern missionary meeting is the object. I have told you that the multitude of them that believed were of one heart, and of one soul; neither said any of them, that aught of things which he possessed was his own; but they had all things common, and with great power gave the apostles witness of the resurrection of the Lord Jesus. Neither was there any among them that lacked, for as many as were possessors of lands or houses, sold them, and brought the prices of the things that were sold and laid them down at the apostles' feet, and distribution was made unto every man according as he had need. So you see the whole transaction, and where is the resemblance? the former were a multitude of believers, all filled with the Holy Ghost, (administering of their substance to the poor;) all believers, all had been baptised. There was no selling of memberships, (by nor among them,) life memberships, nor offices, such as President, Vice President, Secretary, Director, titles of honor, &c. No, sir, there was none of this among them; nor

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does the whole volume of God's book, directly nor indirectly, countenance these modern missionary proceedings. And that of buying or selling titles of honor is a direct breach of the Constitution of the United States, you will think of that by the by as we pass on. But we will examine that assemblage of saints a little further, and see if we can find out the intention of that meeting. If I am not mistaken, their object was to administer to the actual necessities of the poor saints at Jerusalem. Compare the 29 verse of the xi. chapter of Acts, with the circumstances already quoted, and you will agree that I am right. So I conclude, and so I write, that there is no similarity or resemblance whatever.

Mr. Talker in the next place tells us: "You are called upon by the great Eternal to give your talents, influence and money, for the conversion of your benighted and ruined fellow travellers to the day of judgment." Thus you see our True Friend makes our talents, influence and money, the means of converting the dark benighted minds of sinners. Our Bible teaches, yea Christian experience teaches, that nothing short of the Almighty power of God can effect the great work of illuminating, quickening, and converting the dark benighted minds of sinners; but our Friendly Talker makes talents, influence, and money's combined power equivalent with God; makes them means of conversion. This is what I would call a Christ denying, and a God dishonoring doctrine; it is a doctrine of devils. Our Talker is like a certain young missionary preacher of the Western Association; some two or three years ago while preaching an introductory he remarked, that he often did illustrate his views by figures, and he would draw them a figure. He presented to view three men, one standing upright, the two other were to be of equal size and strength, one by the right hand and the other by the left, (of him standing erect.) He said they might pull and tug, heave and set, with all the power they possessed, and neither could prevail; but let him standing in the midst lean his weight to the right and he would prevail, or to the left and he would prevail. This he said was the condition of sinners, standing right betwixt God and the devil; God striving to get them to heaven, and the devil pulling them with all his might to get them to hell; and if the sinner gave his weight to God, God would prevail; or if he gave it to the devil, he would prevail. Mighty God, mighty devil, but almighty man; for if he throws his weight to God, he will prevail; or if he gives his strength to the devil, he will prevail. This is missionary doctrine, what think you of it, brother Johnston?

But to return to our True Friend. He says: "You are ready to contend, that too much money is called for by the missionaries. It is manifest that too much money has not yet been asked for, nor too much given, unless more has been asked than what would be required in converting the whole world to Christianity; but in this matter we have seen no surplus. Too much then has not been asked, too much has not been given in the cause of man's salvation." Our Talker should have told us how much money it would take to convert the whole world to Christianity. He says too much has not been given in the cause of man's salvation. I have once, and again said, that salvation is of the Lord, and now I will prove it. So to the law and to the testimony we come. Read Psa. iii. 8: Salvation belongeth unto the Lord. xxxvii. 39: But the salvation of the righteous is of the Lord. He is their strength in time of trouble, and will help them, and deliver them, and save them. Isa. xlv. 17: But Israel shall be saved in the Lord, with an everlasting salvation. One more text, which will cap the climax. Jer. iii. 23: Truly in vain is salvation hoped for from the hills, and from the mountains; truly in the Lord our God, is the salvation of Israel. So we need not look to the high hills nor lofty mountains, to hills of gold nor mountains of silver for salvation; they cannot save. So we should both hope and quietly wait for the salvation of the Lord. Lam. iii. 26: Salvation is of the Lord. Jonah, ii. 9: Neither is their salvation in any other. Acts, iv. 12. So I shall set it down as a given up point, that salvation is of God, and none other; unconnected with efforts, talents, influence, or money. Forasmuch as ye know that ye were not redeemed with corruptible things, such as silver and gold, but with the precious blood of Christ. i. Pet. i. 19.

Our True Friend's next inquiry is: "Where then is the speculation of the humble missionary, who gives up every prospect, and contents himself with bread and water, and scanty clothing, that he may win souls to Christ?" Is this truth? I leave you to answer for yourself. The prodigal young missionaries of Georgia go in pomp

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and splendor, dressed as fine as superfine broad cloth can make them; roll in all the luxuries that a rich, fertile, cotton making country can afford. You will see them sneaking and creeping in among the rich, and because he has the name of a preacher, their bounteous tables are spread, and they fed on the best the house can afford. And yet they will tell you that they are content with bread and water, and scanty clothing. These humble missionaries will sail by a poor traveller, in their fine pleasure carriages, and not speak to him, with necks like iron sinews, looking as though they disdained the earth. I will here remark, that I was at a camp meeting last summer in Pike county. On Sabbath, a young missionary preachman rose up in the stand, (the young chap was rigged out as fine as broad cloth could make him,) and called out for money; he said, for the support of home missions; and said, that that there was not enough given to the circuit riders, to pay their expense of travelling and clothe them. (I relate this circumstance because our Friendly Talker is a Methodist preacher.) So the hats started round, one to the sisters, another to the brothers, and a third to the worldlians. And when they were done begging the whites, they went to the negroes, and dunned a few pennies from them. So I said, if that was a true missionary spirit, great God, keep me from it.

Our True Friend, while speaking of contenting themselves with bread and water, and scanty clothing, asks: "Do they do it for worldly gain? Nay, he foregoes every hope of worldly honor or wealth; in the very act of consenting to become a missionary, he looks to a life of privation, of reproach, of peril, of persecution, and suffering, as his only portion on earth." What a fine gloss our Friendly Talker has thrown over the outside of his pernicious principles. It is like unto the whited sepulchre, which indeed appears beautiful outward, but within is full of extortion, excess, and lying hypocrisy. They look to the churches that have hired them for their wages, the forty and fifty dollars per month; or to some mission board, for their wages they must have. Isaiah spoke of such as being blind watchmen, dumb dogs that cannot bark. (No, sir, these missionary dogs cannot nor will not bark without money.) Yea, they are greedy dogs which can never have enough; shepherds that cannot understand; they all look to their own way, every one for his gain from his quarter.

Mr. Talker says: "The Bible, reason, and religion, call upon you to unite your purse and your plenty into the Lord's treasury; (and adds,) I fear that such is your love for the bag, that you would sooner see your sons die, and daughters burn, and hear sinners weep for ever, than you would part with it to save a soul." The Book of divine inspiration emphatically teaches, that Jesus Christ is the Saviour of sinners; (and not purses of fine gold, nor bags of shining silver.) I have told you that God has provided means, and that Jesus was the means, for that was the great and the blessed errand upon which he came into the world; not to call the (self-righteous pharisee,) but sinners to repentance. He came to seek and to save them that were lost, to save his people from their sins, (not in their sins.)

Our True Friend, in his talk hath spoke of money twenty odd times; and in the general, was making or using it as means of saving sinners, converting heathen, or evangelizing the whole world to Christianity. He thinks, it seems, that God hath done a part of the work of man's salvation, but not quite enough to save them; so he would have missionaries and money to do the balance and finish the work. To such a God as that, Whatley never bowed the knee. As I have far superceded by limits already, I must begin to draw to a close. But let us hear the conclusion and fact of the whole matter, touching the origin and effects of missionary operations. I will give it in plain English.

Mr. Talker has said, that Jesus laid the foundation stone of missions, and I have taken the liberty to dispute his word; for he did not, nor could not, prove it by the golden standard of eternal truth. The Romish church was the founder, origin, and mother of missions; and if my memory serves me right, old Miss Catholicism's first daughter, (missionism,) was born in the fifteenth century. She (missionism,) has been very fruitful and has multiplied abundantly; from her have sprung the numerous train of little foxes, Bible, tract and temperance societies, theological seminaries, Sunday school unions, conventions, &c. &c. These with many others are the illegitimate offspring of the mother of harlots. These little foxes have crept into our churches, and spoiled our vines (churches.) Great God, how many vines have

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been spoiled by the little foxes. I ask you, whose heads have grown gray in the service of God, who discern both time and judgment; you that have been eye witnesses, yea, you that have felt and realized the-heart-rending spoilings of these cunning little foxes. They have sowed discord among brethren, spoiled churches, rent asunder Associations, spoiled the tender ties of brotherly love, spoiled the peace and harmony of hundreds of vines (churches) in the United States. So, my brethren, I am ready to adopt the language of the spouse of old and say: Take us the foxes, the little foxes, that spoiled our vines; for our vines have tender grapes. Be on the look out. Take us the foxes, the little foxes, (say you; well, Whatley, what shall we do with them after we take them?) Make you a scourge of small cords, and cast them out of your churches; overthrow the tables of the money changers, and the seats of them that sell doves; (that sell poor little innocent harmless foxes, memberships, offices, titles of honor.) I say cast these little foxes out of the synagogue. Cast out this bondwoman and her (illegitimate offspring of foxes,) for the son of this bondwoman shall not be heir with my son, even Isaac.

I now shall leave our Friendly Talker, but with this piece of hearty counsel; that is, when he again gets in a talkative humor, to be sure to talk about Jesus and him crucified; talk of his making his advent into the world, of the errand upon which he came, of his being a man of sorrow and acquainted with grief, and of his going a mourner all his days; of his dying the ignominious death of the cross, of his burial and resurrection, rising a mighty conqueror over death, hell, and the grave; and of his ascending to the right hand of the majesty on high, where he is interceding before his and our Father, for all the elect sons of Adam who shall in the day of power be made willing to accept his promised grace upon the terms of the gospel.

Brother Bennett, these lines are at your disposal. Yours in full fellowship.

VACHAL D. WHATLEY.

TO EDITORS PRIMITIVE BAPTIST.

Lexington, Mississippi,
May 5th, 1839.

DEAR BRETHREN EDITORS: Though we are unknown to each other, neither is it likely that we ever shall see each others face, yet I have lifted my pen for the express purpose of having some correspondence with you by your consent.

There are a few Primitive Baptists in this part of the country. Last week we had an Association constituted with four churches, in which are four preachers. Churches and preachers were of one mind. We did not constitute because there was no Association near enough for us to join, no; neither was it because we were fond of a small body; but because we were not of the same faith and order of the Associations round about us. We cannot go with what is called the benevolence of the day; and if this were all I would stop here, but alas! I am sorry to have it to say, that the Baptists here that call themselves the New School, are so corrupt in doctrine that we cannot have fellowship with them. Here they contend for the general atonement but special application, and when they carry it out, the speciality thereof is given to the human will. They also tell us that the heathen are going to hell for the want of preachers and more Bibles; and that three or four thousand dollars more would do a great deal of good in the redeemer's kingdom.

Good Lord, my brethren, what better is this than for a Roman Catholic priest to tell the people, that for money he will forgive their sins, and pray their dead out of purgatory? or, will it not soon come to that? Do they conclude that God has forgotten the ark, and that men must put their feeble arm to it, (Uzzah like?) Their church order is equally corrupt as their doctrine. In this State the law permits men to be divorced from their wives, and then to marry again; and such characters are admitted into their churches, into their pulpits; their communion tables surrounded with what the word of God calls adulterers. Shocking state of affairs.

Our newly constituted Association is to be known by the name of the Primitive Baptist Association. And as you may know the better who I am, I was baptized (A. D.) 1801, in the 21st year of my age, by William Bennet, pastor of the Baptist church Buty Spot, Marlborough district, South Carolina. I was ordained to the ministry in 1810. I have been trying to preach Jesus Christ and him crucified, ever since.

Our Association has ordered, that our first circular shall give a fair showing of the particulars that have destroyed our fellowship with the New School Baptists;

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and I intend sending you a copy of our first minutes, as soon as practicable.

Before I drop my pen, I feel a disposition to inform you, that I greatly rejoice to hear that there are some that are obedient to our Lord's commands, that is, to hold fast until he comes the second time without sin unto salvation.

May the great head of the church be with you in all your laudable undertakings, is my prayer. Amen.

NATHAN MORRIS.

THE PRIMITIVE BAPTIST.

SATURDAY, JUNE 8, 1839.

TO EDITORS PRIMITIVE BAPTIST.

Jefferson county, East Tennessee,
May 18th, 1839.

BRETHREN EDITORS: It is with pleasure that I have the opportunity of corresponding with you, through the columns of the Primitive Baptist. The local situation that a number of us is placed in, forbids us and says to us, that we never will see each others faces in the flesh; but I rejoice that we can converse together on subjects of importance, such as faith and practice, and inform each other, how we are getting along in the cause of our great master Jesus.

Brethren, the few humble followers of the Lamb of God have hard struggles in this part of the earth, for there are some gentlemen preachers among us, that belong to every branch of missionism, and labor as hard and appear to be as zealous in the cause of their master, money and self, as much or more than the humble servant of Jesus. And why? Because it is fashionable now-a-days for gentlemen to live without work. And more, because it is so gratifying to fallen, sinful nature, to dress fine and live easy, and feast high, and float along the current of public opinion, than to work. Thus money, money, is the stimulating object to make a living; to be honored and caressed, and to live an easy idle life. Ever since preaching has become a machinery employment and money making business, there has been no lack of a plentiful supply of wolves in sheep skin, undertaking to feed the flock of Christ. Nor will their numbers be diminished, while the people are stupid enough to be fleeced and priest ridden; for if a man has no religion he has no more right in the church as a preacher, than a lion or a bear has in a sheepfold. Not all the learning that this world has, can qualify a man to be a minister of Christ, either with or without religion.

Brethren, if these wolves are not shut out of the sheepfold, they will always keep up a fuss among the sheep about a well educated ministry, and money to qualify men to preach to the heathen; and in fact, if they had all the gold and silver in the world, they would not be satisfied; neither could they convert one soul to God. But we are awfully afraid, that is not their desire; money and an easy life is what the most of them are after, &c. But all the heaven-born souls do know they were not redeemed with corruptible things, as silver and gold, from their vain conversation, received by tradition from their fathers; but with the precious blood of Christ, as of a Lamb without blemish and without spot. 1 Peter, 1 ch. 18 and 19 v. Then mark such as cause divisions and offences, contrary to the doctrine which ye have learned; and avoid them. Romans, 14. 17.

Dear brethren, when I first embarked in the cause and entered the field of the gospel, the churches were all of one soul and of one language; but corruption has crept into the church by degrees, both in doctrine and practice, for designing men with their Arminian stuff have got into the church with their missions, and take them with them to all the big meetings they go to, and with their flaming zeal (fox fire) till the sinners natural feelings are tendered; then they are invited to the anxious benches, and when they have got all to take a seat that will, they then go round with their missions and make as many proselytes (or men-made Christians,) as they can. And when they are made, they are two-fold more a child of hell than themselves. Matthew, 23. 15.

Brethren, the leading characters in the missionary cause put me in mind of the time when the Saviour went up to Jerusalem, and found in the temple those that sold oxen, and sheep, and doves, and the changers of money sitting; and when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables; and said unto them that sold doves, take these things hence; make not my Father's house a house of merchandize. St. John, 2. 14, 15, and 16.

Then, brethren, if we act faithful according to the directions given by the Lord of life and glory, in the above passage, by turning them all out of the church we may look for a blessing from God, &c. And as Jeremiah saith, 15. 19: If thou return, then will I bring thee again, and thou shalt stand before me: and if thou take forth the precious from the vile, thou shalt be as my mouth: let them return unto thee, but return not thou unto them. And Ezekiel, 13. 21 and 22: Thus saith the Lord, I will tear and deliver my people out of your hand, and they shall be no more in your hand to be hunted, and ye shall know that I am

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the Lord. Because with lies ye (missionaries) have make the heart of the righteous sad, whom I have not made sad; and strengthened the hands of the wicked, that he should not return from his wicked way, by promising him life—which you know, dear brethren. The whole breed of the missionaries are Arminians, who hold to universal atonement, and that every body can get religion if they will set about the work in earnest; which every Christian in the world knows to be false, and a devil and men-made lie; and that to make out Jesus worse than no Saviour.

Dear brethren, when the divine Saviour came into the world, pomp, splendor, and human parade, made no part of a missionary. He took upon himself the form of a servant, led a live of poverty, humility, and self-denial, and had not where to lay his head; leaving an example of humility to all his humble followers as a pattern. And in all his heavenly doctrines, he set at nought the pomps and splendors of this world, and taught his followers to live in a state of crucifixion to them. He pointedly commanded them not to lay up treasures on earth, see that where the treasure is, there will the heart be also, and that such shall hardly enter into the kingdom of heaven.

But those professed disciples (or missionaries) love to appear in the grandest style; with the finest coat on and ride the best horse and saddle, and eat of the best of the loaves and fishes, and beg and get the most money, so they may be called the smartest agent. It is my opinion he would as soon beg it from the poorest object of charity, as he would from those who are rich, with this difference, he would expect a larger sum from the rich, and that is what they love, you know. But how many of the effort men, but what are grasping after the idol god (money,) and are teaching for hire, and are prophecying for money; and appear to be straining every nerve to accumulate the desired object if they possibly can, even at the expense of truth, and the peace and happiness of God's dear children.

It is a stubborn fact, that the devil offered the Son of God, the kingdoms of the world and the glory of them; and said unto him, all these things will I give thee, if thou wilt fall down and worship me. But Jesus would not do it. It appears from the present movements of the missionaries, that the devil has given them the whole world to save from hell, if they can get money enough to enable them to do it. So they have a higher seat than Jesus, and run foremost in the race. But, brethren, the blind are leading the blind, and unless grace prevents, they will all land in hell together.

Brethren, I am an old fashioned predestinarian Baptist. I claim kindred with all the brethren that write for the Primitive Baptist, especially with brother Joshua Lawrence, and would be glad to see him in Tennessee, at the Nolachucky Association, commencing the 4th Friday of September next, at Concord meeting house, Green county. I must hasten to a close, as my sheet is filled up. I take a great deal of pleasure in reading your epistles, and finding so many on the Lord's side with the Bible in their hand. I send you this scribble as your unworthy brother in affection and love. *HENRY RANDOLPH.*

TO EDITORS PRIMITIVE BAPTIST.

Georgia, Wilkinson county,
April 30th, 1839.

BRETHREN EDITORS: I write you a few lines to inform you, that there a few Primitive Baptists in this county that have not begun to peddle on Bibles and tracts yet. I am a member of Cool Spring church. This church has closed her doors against all Bible and tract pedlers, and is in peace and love; and labor, working with their hands, that they may have to give to the poor according to Paul's direction; but not to the rich, the Bible and tract pedlers.

These pedlers are not like the pedlers that were in North Carolina. They peddled on cloth when I was a little boy, but these peddle on the word of God; and that is not the worst, for they sometimes peddle on untruth; for they sell tracts, and a tract is a fable, is false, is untruth. These new pedlers tell us to give them our money, and it will be a means of converting the heathen. If so, we are saved by money; but my good old Book does not tell me so. It tells me that we are saved, not with corruptible things, such as silver and gold, but by the precious blood of Jesus Christ. For by grace are ye saved thro' faith, and that not of yourselves, it is the gift of God; not of works, least any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. And not only this, but it tells me that he God hath chosen us in him Christ, before the foundation of the world; that we the church of Christ, should be holy and without blame before him in love. It is the Spirit of God that changes the heart of man, and the blood of Christ that makes man clean.

These new ministers remind me of Paul's 2d letter to Timothy, 4th ch. 3 and 4 verses: For the time will come when they

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will not endure sound doctrine, but after their own lusts shall they heap to themselvrs teachers having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables.

Dear brethren, you see that this scripture is fulfilling, for the New School have heaped to themselves many teachers, and they teach for pay at one dollar per day and all they can beg by flattering words. But we have no need of such teachers and hirelings, for the command in the word of God is: Pray ye the Lord that he would send forth more laborers.

Dear brethren Editors, your paper is much beloved by the Primitive Baptists at this place. I must conclude by subscribing myself yours in love.

DAVID SMITH.

TO EDITORS PRIMITIVE BAPTIST.

Pickens county, Alabama,
May 4th, 1859.

Curious movements and queer doings, by our good Christians.

DEAR BRETHREN: I now take up my pen, in order to give you some of my thoughts on some of the movements of what I call our good Christians; though they query me so bad, that I hardly know what to say or do with them, and I think to have the least to do with them is the best. But to what I intend.

Now there was a church in the Union Association known as the Pilgrim's Rest church, in which the Rev. Henry Petty had his membership. He is an able minister of the gospel, and has always been an opposer of the mission schemes; and finding that none of these new fanglers were able to stand him when coming to the Book, which is the infallible standard, and seeing that bro. Petty was so much in their way, they (the missionaries) then thought to exclude him, thinking that they would then be able to deceive the people and carry their point. And in order to do this, they made an accusation against him (the said Petty) of being drunk in Mobile; which I believe to be a groundless report. And the man it was sent to, being at that time a candidate for representative, and thinking it not the best to bring up the charge till after the election, so it was stayed, until after the Association, and their isms spirit run so high that the Association could stay together no longer; we, the Old School, came out from amongst them.

The delegates then returning to their respective churches and acquainting them with the matter, the churches then had to take their stand. Among others, the Pilgrim's Rest church had missionary folks in it, and consequently it split; the Old School having a majority of 65 to 20. The New School folks badly spited, and what is the next resort? Petty is away from us, and what shall we now do? Why we (the 20 missionaries) will exert our power, we will expose the old fellow. So they cite Petty to attend a meeting of their own appointing and answer the said charge. (Now this was all done after the final separation. And now, brethren, who are the church; the 65 majority, or the 20 minority? I affirm that the 65 are the church; and the 20 a slabbed off part, that could not with all the power that they had in possession, have reached Petty with a ten foot pole. And here is the way our good Christians query me.) And pronounced an exclusion against him, (the said Petty,) together with 70 others, as appears from their Minutes.

And now, brethren, if I was to say that I had turned my horse out of the President's stable, I should tell a lie. And why? Because he never was in it. And now if the Old School Baptists had have acted as my good Christians (the 20) did, we would not have told the truth. And why? Because Petty never was in their church to turn out. For while they were together, the 20 were not the church, but only a part; and a majority is always the church, or the ruling power of any church.

And now to their Association. A committee, to wit, Manning, Willingham, Stansel, Smith, and Hudson, to examine the letter sent up from Pilgrim's rest, and obtain such information relative to the condition thereof, as the delegation from that church may be able to give, and report as soon as possible. Report—we your committee find sufficient cause to justify the act of the Pilgrim's Rest church, in the exclusion of Elder Henry Petty, for drunkenness.

Now, brethren of the Old School order, I assert to you and to all whom it may concern, that the above named Henry Petty is in fair standing in the Pilgrim's Rest church, and has the pastoral care of the church at this time, and has had ever since it existed as a church. Brother Petty

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stands as fair in the bounds of his acquaintance, which is not limited, as any money-hunter or new-fangler in the State, among all classes of mankind, both church and non-professors—excepting the New School folks, and they I reckon would rejoice more at his death, than any other one thing that could be thought of.

And now, brethren, you may judge of my good Christians as you may think fit, from the above statements. And now to leave off that subject I would say in the conclusion, let us still hold close to the good old Book, speaking the truth in soberness; for notwithstanding all the veil of falsehood that they (the ismists) can with all their lies in hypocrisy throw over the truth, yet truth will after a while burst out and will show; then shall all see who are right, and who are wrong.

Brethren, I crave an interest in your prayers, that I may finish my course with joy, and that we may always be found in the king's high way. At the old corner post, as ever. Yours in gospel bonds.

SAML. C. JOHNSON.

TO EDITORS PRIMITIVE BAPTIST.

Dekalb county, Georgia,
March 9th, 1839.

DEAR BRETHREN: By reading the Primitive Baptist, I find that there are still in these United States a few names that are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together, groweth unto a holy temple in the Lord; in whom ye are all builded together, for a habitation of God through the Spirit. Ephesians, 2d, 20, 21, 22, inclusive.

Now I beseech you, brethren, mark them that cause divisions and offences, contrary to the doctrine which ye have learned, and avoid them; for they that are such, serve not our Lord Jesus Christ but their own belly, and by good words and fair speeches deceive the hearts of the simple. How often do we see this verified in this our day. It is power they are seeking, for, give them power then O. S. Baptists may look out for persecution.

Brethren, all the missionary schemes in the way they are carried on in this our day, can never make me an Arminian. God is able to do it, but man cannot. Brethren, I am sometimes led to believe Arminianism and missionism twin brother and sister; and if I might so use the expression, they have been guilty of incest. And what have they brought forth? I answer, wind, as tempestuous as the northeast wind, that shipwrecked old Paul and his company while on their voyage to Rome. We all know a northeast wind is the most disagreable of winds; we have winter or summer. Now all these new schemes come from the northeast, and they are so complicated it would take some time to enumerate them all; let it suffice to say, they are all founded on money.

Dear brethren, when I look back to the days of old, about 55 or 60 years ago, when old Samuel Harris, James Read, John Waller, and others, that I was well acquainted with, and contrast the two periods then and now, it would seem that God's word had changed from what it was then; but I say it has not changed. But the time having come when the churches will not endure sound doctrine, after their own lust shall they heap to themselves teachers having itching ears, and they shall turn away their ears from the truth, and shall be turned unto fables. And now to my ministering brethren throughout these United States: But watch thou in all things, endure affliction, do the work of an evangelist, make full proof of thy ministry.

Dear brethren, since I wrote to you with respect to the resolution that was passed in the Yellow River Association, there has been much electioneering by the fence-riders and go-betweens. They will go from house to house and tell the poor weak sisters, oh, if you stay with the Old Baptists you will not be allowed to go to hear a missionary preach; you will not be allowed to send your children to a Sunday School, you will not be allowed to give your money to no charitable object whatever. Now, brethren Editors, if this is religion, may the good Lord deliver me from all such; for I have not so learned God's word. And further, if you go to argue with them it is all human reason, as though they had read Thomas Paine all their lifetime.

Brethren, God forbid that I should judge any man wrongfully; but when fruit gets ripe I think we may know whether it is good or bad. Now old Paul says: But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law. Gal. 5. 22. Again: And you hath he quickened who were dead in tres-

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passes and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: Among whom also we all had our conversation in time past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in trespasses and sins, hath quickened us together with Christ; (by grace ye are saved.) Ephesians, 2. 1—5.

Some days past I was at the post office at Decatur. The post master handed me a pamphlet directed to the Elder and deacons of Hardman's Baptist church. I put it in my pocket. After getting home, I found it came from the committee of the New York Tract Society; wherein they state that God in his providence evidently requires, that thirty thousand dollars be raised and remitted with the least possible delay. Going on to state, so much to such a station and so much to another. So you see that money is the main spring at last. I must come to a close, finding so many abler writers than I am; such as old brother Lawrence, who I think has pinned the basket about the tares and two seeds.

Now the God of peace that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight through Jesus Christ, to whom be glory for ever and ever. Amen. *EDWARD JONES.*

TO EDITORS PRIMITIVE BAPTIST.

Effingham, Darlington Dis. So. Ca.
April 28th, 1839.

Dear Editors: The Old School doctrine is beginning to work among the churches, and produces strange effects. Some are in a cold sweat, some are disposed to vomit, some in a state of torpor, while some of the sheep would jump out of the fold were they not held back by the horns of the goat and the briars of their pasture; yet some reach the top of the fence and there see-saw till some old warrior of a goat gives them a butt and knocks them over.

The little Old School church (New Salem) seems to remain firm, and would be glad of a visit from any Old School preacher to help them; for the little flock, composed of 16, is surrounded by the enemy.

In haste, respectfully,

B. LAWRENCE.

TO EDITORS PRIMITIVE BAPTIST.

Florida, Gadsden county,
May 12th, 1839.

Beloved brethren Editors: If I could feel worthy to claim relationship with you in Christ, and had the talents to address myself to you; then it might be, that you would be glad to hear from me. This love which I claim to you, or in you, is one of the braces which keep me up: For by this ye shall know ye are my disciples, if ye have love for the brethren. And when I examine myself, and try the strength of my love to you and for the precious cause of Christ, I must say to you, that it is not a mere form that induces me to call you beloved brethren; for it is not in the power of language to express my love to you, and with much pleasure I hear from you all in the different parts of the United States. I would rejoice to see you in the flesh, but this is not possible in this world; yet I have a small hope of meeting you in a world of rest, where parting will be no more.

It is my faith, that the Lord through the medium of your paper, or rather his, by which he is doing much good in strengthening his dear children, the true Primitive, and the convincing of many that are listening to all the fashions of the day, in crying, lo here, or lo there. But we are commanded to follow not after them, but to look at the way marks given in the good Book. But new missionists will say, they can support their point by the word of God, and will work all their argument to proselyte and draw all the world after them; for the name of benevolence to sweep crowds of people and a number of provinces not resigned to the will of the all-wise Lord and Saviour of the predestinated from all eternity. For Christ said: Wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat. Beware of false prophets, ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? And can men make Christians or save souls by the power of man and money for the Lord? I answer, no; for the love of money is the

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root of all evil, and this seems to be the cry, money, money, and give, give, to send the gospel to those that are dying for the want of it. Much might be said on this subject, but I am not able to express my mind fully on this point; I will leave it for the meditation of my superiors, and to set it forth as the Lord may direct their minds. Farewell.

JAMES ALDERMAN.

TO EDITORS PRIMITIVE BAPTIST.

Madison county, Alabama, }
May 4th, 1839. }

DEAR BRETHREN: I send you a short and simple reply to all the mockers of God and the Bible. It is well known, by way of derision, that the Old School Baptists are often called hard heads, iron jackets, &c. which are intended to reproach them as Antinomians, &c. Now the scripture says, we can do nothing against the truth, but for the truth; therefore I remark, that it is a law of universal bearing that none can alter, for heaven made it.

Sheep, one of the first figures in the scriptures to represent Christians, have their entire defence from the hardness of their heads. They will not bite nor kick, and when they fight they will play a fair game; and if the world did know how they assimilated the poor Old Baptists with Jesus Christ and the scriptures, it is likely they would not throw so many stones at them.

From a poor unworthy bankrupt, yet possessing all things, living by the life of him I killed.

May faith and love be increased—grace and peace be multiplied.

WILLIAM CRUTCHER.

TO EDITORS PRIMITIVE BAPTIST.

Bainbridge, Decatur county, Ga. }
May 20th, 1839. }

VERY DEAR BRETHREN IN THE LORD: This is the first time I have tried to use a pen for the purpose of corresponding with the Old School brethren. Yet I have been blessed with the privilege of reading four numbers of the 2d volume of the Primitive Baptist, to wit, 15, 16, 17, 18. From reading them, we got a taste of the sweets of truth in an acceptable time. Having tasted a little honey, we wanted more, and we still cry, give, give, in this section of country; though we have been highly favored through the agency of my son, Elias Owen Hawthorn.

Yet, brethren, I feel to be with you in the spirit of your communicating to each other on the glorious privilege of revealed religion, on the God-laid plan suggested by brother Moseley, acceded to by brother Bennett, fostered by brother Lawrence, printed and published by that worthy citizen, Mr. Howard, in Tarborough, in my native State. From whence we can hear from all the churches, in these blood-bought United States of North America, and in a few years from our brethren over the gulf. Brethren, may I not repeat, the God-laid plan. Amen.

The design of these lines is, to form and revive acquaintance. I have read brother Lawrence's general circular, I have read old Dick and his mistress, I have read brother Moseley's experience which caused my eyes to weep from a remembrance of my father, Benjamin Moseley, who preached to me in the time of the revolutionary war; I have read old brother Biggs's, old brother Hembree's, and V. D. Whatley's; and here I lump the communications of every brother, equally valid in my estimation; because I think I know, the meaning of their hearts.

Dear brethren, if you can gather propriety out of these lines to make an introduction for a poor old afflicted man, you will confer a favor on a well wisher to the Primitive Baptist, and one who will try to do better hereafter, if God will. Wrote in haste. Farewell for the present.

WM. HAWTHORN.

TO EDITORS PRIMITIVE BAPTIST.

Montgomery county, Alabama, }
April 25th, 1839. }

DEAR BRETHREN IN THE LORD: I am favored again with the opportunity of writing you a few lines of correspondence, in my weak and imperfect way. I hope you will bear with me in my manner of address to you.

My dear brethren, it is a great satisfaction to me to read the writings of those who do write in the Primitive Baptist, for it brings to mind the situation of the prophet Elijah, when he thought he was alone; but God made known to him that he had reserved to himself seven thousand that had not bowed the knee to Baal nor kissed his image. And this the reason: They shall come forth as tried gold.

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And, brethren, as persecution and tribulation have been beneficial to Christ's dear children anciently, so I believe it will be in the present day. And in the language of the apostle, let us lay aside every weight and the sin that doth so easily beset us, and run with patience the race set before us, looking to Jesus the author and finisher of our faith.

I conclude my letter by subscribing myself your unworthy brother.

G. W. JETER.

TO EDITORS PRIMITIVE BAPTIST.

Fowlton, Ga. 24th April, 1839.

DEAR BRETHREN EDITORS: The way of truth being evil spoken of by some, I must, for the purpose of assisting the faith of others and thereby confirming them in the truth "once delivered to the saints," again ask you to send me six copies of the "Primitive," and I will again comply with your terms.

Yours in Christian fellowship.

DANIEL O'NEEL.

TO EDITORS PRIMITIVE BAPTIST.

Alabama, Barbour county,
May 3rd, 1839.

DEAR BRETHREN EDITORS: I have taken my pen in hand to try to send you some money. Enclosed you will find five dollars for the purpose of defraying the expense of your valuable paper the Primitive Baptist. Why I call it valuable is, because I think it is doing much good in this section of country.

I was the first that ever tried to make a distribution of that valuable paper in this settlement. I got the loan of a few copies of them from my brother Lewis Herring, and after a strict examination of the contents, it seemed to me that I could not feel satisfied not to show my friends and neighbors what a prize I had found, and solicited their attention to take notice of them. And it appeared to strike their attention like mine, that they wanted their friends and neighbors to see and read them. And from what I understand, there are three or four churches come out from the moneyed institutions of the day, and declared nonfellowship with them.

Dear friends, excuse my awkward writing and correct errors, as it is from your unworthy friend and well wisher. Please continue our papers, as they appear ever new and satisfactory to us, &c.

GRADDY HERRING.

TO EDITORS PRIMITIVE BAPTIST.

Georgia, Crawford county,
May 18th, 1839.

BRETHREN EDITORS: I see the people are wearing out. The churches are generally separated, and the war is over, and the Old Baptists have laid down their arms. But in my opinion there is as much need of them now, as ever there was; for they (the missionaries) are creeping into the Legislature by their institutions, and having their places incorporated by law, and begging donations constantly. And from every political movement in Georgia, should they carry their plans into effect, our liberty in church and state is gone. Finally, none shall buy nor sell without he has the mark of the beast in his head or hand.

Yours in bonds of affection.

P. M. CALHOUN.

AGENTS,

FOR THE PRIMITIVE BAPTIST.

NORTH CAROLINA.—J. Biggs, Sen. *Williamston* R. M. G. Moore, *Germanton*. W. W. Mizell, *Plymouth*. Jacob Swindell, *Washington*. James Southerland, *Warrenton*. Alfred Partin, *Raleigh*. Charles Mason, *Roxboro'*. James Wilder, *Anderson's Store*. Benj. Bynum, *Speight's Bridge*. H. Avera, *Averasboro'*. Parham Pucket, Richlands. John H. Keneday, *Chalk Level*. Burwell Temple, *Wake county*. Obadiah Sowell, *Rogers' P. O.* Geo. W. McNeely, *Leaksville*. Wm. H. Vann, *Long Creek Bridge*. Thomas Bagley, *Smithfield* Stephen Rogers, *Holly Spring*. James H. Sasser, *Waynesboro'*. John Fruit, *Sandy Creek*. L. B. Bennett, *Heathville*. William J. Roberts, *Buffalo Hill*. Alfred Ellis, *Strabane*. Cor's Canaday, *Carterettsville*. William Welch, *Abbott's Creek*; J. Lamb, *Camden C. H.* Allen Taylor, Jun. *Rocky Mount*. A. B. Bains, Jr. *Stanhope*. C. T. Sawyer, *Powell's Point*. Isaac Tillery, *Lapland*.

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James Alderman,	$5	James Maulden,	$7
M. D. Holsonbake,	1	Wm. Hawthorn,	5
G. W. Jeter,	11	John H. Daniel,	1½
David Johnston,	5	John W. Turner,	5
Moses McSpaden,	1	John Hogins,	1

TERMS.

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THE PRIMITIVE BAPTIST.

EDITED BY PRIMITIVE (OR OLD SCHOOL) BAPTIST MINISTERS AND LAITY.

Printed and Published by George Howard,

TARBOROUGH, NORTH CAROLINA.

"Come out of Her, my People."

VOL. 4. SATURDAY, JUNE 22, 1839. No. 12.

COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

Georgia, Stewart county,
May 2d, 1839.

BELOVED BRETHREN EDITORS: In my first communication to brother Bennett I promised, that when matters in things of religion assumed a more stationary character, that I would communicate to him and through him to my brethren abroad, the condition of the denomination in this part of God's moral vineyard; which I do more from necessity than a desire to appear in public, seeing that none of my brethren who formerly belonged to the Bethel Association have undertook to give any thing like a general detail of the religious controversy that has for the last three years been going on in that body. And as the statements herein contained are made mostly from recollection, some errors may have crept in, for which I indulge a hope that if it should be the case my brethren will charge it to my forgetfulness, as it is my intention to give the whole truth in the spirit of the gospel.

I will begin with the Constitution of the Association, which took place in the fall 1833, by mutual consent of the Columbus Association, of which the churches that composed her were members. And nothing of importance took place in her deliberations, as I have been informed, except that all her business was done in the utmost degree of harmony and brotherly love until 1836, when I first became connected with her. The institutions of the day had by this time taken considerable hold in the Columbus Association, and it seemed that the time had come that the Bethel brethren could no longer be left to do their own constitutional business in peace, for at that session without the least expectation of most of the brethren, a noted institutionist namely Jonathan Davis, presented a petition from the Georgia Convention for this Association to open a correspondence with that body. The correspondence was at once opposed upon constitutional grounds, together with a want of fellowship for the operations of that body. And here for the first time I heard it contended that fellowship was not necessary to correspondence; some of the institutionists went so far as to say, that they could correspond with any other denomination. But when they saw that their petition would be lost, they requested that it should be sent to the churches for them to decide, and send up their wishes in relation to it at the next session. But no sooner had that been laid aside, than they made another attack in an attempt to establish a domestic missionary society, under the patronage of the Association; but that was rejected by a large majority, and so the controversy ended at that time only to be renewed with redoubled vigor the next year.

Soon after this, the Columbus Association commenced her session, during which she voted by majority of five, to open correspondence with the Convention; in consequence of which, the delegates of a number of churches went home, leaving the remainder to do any thing they might think proper, as they never expected to return. But little else of importance took place during the year, except the electioneering that might be expected as a matter of course.

So the time rolled on for another session of the Association, at which the churches almost unanimously sent up no correspon-

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dence and some of them no fellowship with the Convention. But all this did not stop the contention, for by this time this petition bearer, Mr. Davis, had moved within the bounds of the Association and came with a petition from a newly constituted church, robed with all the institutions for admittance into the Association. This petition was of course objected to by the non-fellowship delegates, and the debate which ensued lasted nearly a whole day; during which some disorder was manifested. And here I heard one of those advocates for liberty of conscience as they call themselves say, that if he was to spend his money to erect an idol in his house, and bring his heifer or bullock and offer it as a sacrifice to the idol, it was his own and he had a right to do what he pleased with it, and that none of his brethren would have a right to call his act in question. And here I will remark, that if this is liberty of conscience I want nothing to do with it. But at length after a considerable cry, which was called by most of the brethren present the Spirit of the Lord, the church was admitted over those who had declared non-fellowship. How far this act agrees with the discipline of the Baptist denomination, I leave the discerning to judge. After this, the Association resolved to drop her correspondence with the Columbus Association, in consequence of her corresponding with the convention, and closed her session without any thing more of importance, except passing a resolution granting the Clerk liberty to grant letters of dismission to as many churches as might desire it during the year, in which time some six or eight churches took letters and united with the dissenting churches of the Columbus Association in constituting a new one.

But the war was not yet over, for what do these disturbers of the peace do, but go to the Columbus Association and solicit her to petition for renewal at the next session; at which place they assigned a circular which appeared in the Christian Index under date the first of Nov. last, disclaiming all connexion with the Old School Baptists, and recommending their brethren not to invite such men as were engaged in preaching against all benevolent institutions and who [illegible] a declaration of non-fellowship, into their pulpits. This piece I should like to see copied in the Primitive, as it has done more good in bringing brethren who were before at a stand, to a discovery of the real character of those men, than any thing that has appeared in print in this country. For they came from thence to the Bethel Association to meet their brethren, who voted in their presence the last year that a connexion with the institutions ought to amount to a bar to fellowship; and there with as much flattering hypocrisy as the ancient pharisees, professed the utmost love and fellowship for their anti-mission brethren as they called them, disclaimed the idea of parting, and this man J. Davis there in the presence of the whole Association, called on God to forbid that he should ever lay down a gauntlet on that floor for division among his brethren. And at length with this flattering language they obtained a small majority in favor of renewing correspondence with the Columbus, which had unanimously agreed to become a component member of the Convention. And now, in consequence of these acts and to prevent a continual strife, many other churches have withdrawn from them.

The enclosed sheet contains the Circular Letter prepared by brother C. A. Parker, which I send for publication, that the brethren here and elsewhere may know what kind of a spirit prevailed in the body. And so I conclude by subscribing myself yours as ever. *JAMES P. ELLIS.*

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CIRCULAR LETTER.

The Bethel Baptist Association to the churches of which she is composed sends Christian love and esteem.

Dear Brethren: Through the indulgence of a kind and ever gracious Providence, we have been permitted to assemble once more in our associate capacity, and in conclusion we send out to you this our Circular Letter, exhorting you as ministers and members to the remembrance of your calling. And as we design this to be the subject matter of our Circular, we will cite you to first Corinthians 1st chap. and 26th verse: For you see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called. Before we take up the subject as it stands before us we shall observe, Christ's manner in calling his first disciples, and his manner in sending them out. But first we shall touch lightly upon the character and life of John the Baptist, that altho' he came of the sacerdotal line, see Luke the 1st and 8th, yet his manner of appearance was by no means gaudy; for he was clothed with camel's hair and a leathern girdle about his loins, and his meat was lo-

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bustle and wild honey. See Matthew 3d and 4th. Though his ministry proved none the less effectual in the fulfilling of his calling, in consequence of the meanness of his raiment, he was sent of God [not to erect and head a theological seminary, or Baptist college, but*] to preach repentance and baptism in the name of his heavenly master and thus fulfil his calling, and decreased while the kingdom of his Lord was to increase. See John, 3d & 30th.

And as our object is to prove by the text, with many more scriptures, that not many wise men after the flesh, not many mighty, not many noble are called, we shall 2ndly observe, that in calling if it had been the mind of Christ, he possessing all power in heaven and earth, he could easily have called Herod from his throne, or the learned Pharisees, or the members of the Jewish council. But according to the text before us, he passed by all these men who were honorable in their day, mighty in their wisdom, learning and influence, and called a despised publican from the receipt of custom, and the sons of Zebedee, poor fishermen, from their occupation. And the command was, [not that they should go to the seminary of learning to be taught of man, or qualified with that wisdom that man teacheth, but*] follow me, and I will make you fishers of men. And again, when Jesus had called a certain man he begged leave first to go and bury his father; Jes said, follow me, and let the dead bury their dead. Matt. 8th, 22d; which proved to that man and proves to us, that the preaching of the gospel is not to be with them that are called a matter of secondary consideration. Thus we see that from all that we can learn in the New Testament of Christ the testator, that the call of Christ was a sufficient qualification to authorize all his disciples to enter upon the great work of preaching the everlasting gospel of the kingdom; and with noticing, that God the Father chose that his Son should be born of parents not mighty, or noble.

We will come to our subject. And 1st, Corinth was a city of Greece, a place where the apostle had previously preached with much success the truth and simplicity of the gospel. We shall here notice, the Greeks were a people of arts and sciences; they possessed some most able statesmen, eloquent orators, and sublime poets, in short, it is admitted on all hands, that they were a learned people. And because the faith of brethren did not stand in their wisdom, but in the power of God, see 2d chap. and 5th verse, they were in a great degree ready to cast the gospel from them; and the brethren had become much wavering as at the present day, through the wisdom and influence of men who were wise after the flesh. And although they were a learned people, the apostle did not undertake amongst them to reconcile the plan of redemption by philosophy, but comforts the souls of the brethren in this their day of trial and trouble, refreshing their memory upon the manner of their calling in the language of the text.

He says in the same chapter: We preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God and the wisdom of God. 24th verse. Hence we see, that a knowledge of salvation is that which the wisdom of the world never attained; it is a revealed knowledge. If the saints would recollect their calling, they would see that God hath chosen the foolish things of this world to counfound the wise, and God has chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen; yea, and things which are not, to bring to nought things that are, that no flesh should glory in his presence. verses 27th, 28th and 29th. Again, the apostle asks: Where is the wise? where is the scribe? where is the disputer of this world? Hath not God made foolish the wisdom of the world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God through the foolishness of preaching to save them that believe. 21st verse. And the same apostle tells us that: He taketh the wise in their own craftiness—and again: the Lord knoweth the thoughts of the wise, that they are vain. 3d chap. 19th and 20th verses. St. James tells: Hearken, my beloved brethren, hath not God chosen the poor of this world, rich in faith and heirs of the kingdom. See James, 2d and 5th. And again, we read in the 8th Psalm and 2d verse that: Out of the mouth of babes and sucklings thou hast ordained strength, because of their enemies, that thou mightest still the enemy and the avenger.

We would further have you, brethren, remember the language of Christ himself: I thank thee, O Father, Lord of heaven and earth, because thou hast hid these

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things from the wise and prudent, and hast revealed them unto babes; even so, Father, for so it seemed good in thy sight. By reading and well weighing the above mentioned passages of scripture, we shall clearly see that the manner of Christ's calling ministers was alike effectual when on earth and after his ascension; for it is evident, that after he arose from the dead and enlarged the commission of his disciples from the narrow scope of the land of Israel to go into all the world, that he remained the same and that his manner of calling was the same. For the apostle who wrote the text was converted, commenced preaching and had built up the Corinthian church after the ascension of Christ; and after all this, when the apostle comes to write this epistle he testifies still in the language of our text that: Not many wise men after the flesh, not many mighty, not many noble are called. And we read again that: One day is with the Lord as a thousand years, and a thousand years as one day—and that: Known unto the Lord are all his works from the foundation of the world.

[And as God thro' all ages of the world knew who should be his ministers, if he wished a ministry more mighty, noble, dignified and learned, he could have put the means in operation in their childhood; sufficient to have accomplished in them a thoro' education. We hope that none of our readers will suppose from this, that we as an Association are enemies to learning, or the spread of literature, arts and sciences; we should always encourage literary institutions for literary purposes; but as our bounds are in the scriptures, and Christ and his word and spirit, and the examples of the apostles, are our only sure guides in this our day of grace, and as we have neither precept nor example left to us by them for any religious institution except the church of Christ, and as new institutions attend new dispensations, and as we have no reason to believe that Christ has altered in his purposes in conducting the affairs of his kingdom here on earth, and as he has given us no new dispensation since he took away the first and established the second.*]

Hoping, dear brethren, that the scriptures to which we have called your attention will excite in you a prayerful investigation of the same, and that this our Circular may be instrumental in the hand of God in enabling us to keep the unity of the Spirit in the bonds of peace. Remembering, that there is one body and one Spirit, even as ye are called in one hope of your calling, one Lord, one faith, and one baptism; one God and Father of all, who is above all, and through all, and in you all. And may we remember the language of the blessed apostle, recorded in the text. May the grace of our Lord Jesus Christ be with you all, is the prayer of the Association in behalf of all the churches.

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*The portion of this Circular which is enclosed in brackets, is that part which was struck out by a committee appointed by the Association, as being deemed objectionable. *J. P. E.*

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TO EDITORS PRIMITIVE BAPTIST.

Chambers county, Alabama,
20th January, 1839.

Dear Brethren: In a postscript to my last communication in Georgia, I promised that you should hear of the times here after my removal to this State; a compliance with which I now attempt.

It was with extreme regret and sorrow that I left my church and brethren in Georgia, not knowing with whom my lot would be cast, and well knowing the general discordant feelings of the opposition, I was made to fear and cry unto the Lord for his guidance and protection in all trials, persecutions and difficulties that awaited me. It pleased the Lord to disappoint my fears and cast my lot in the immediate vicinity of a church and people of our order, who had but just emerged from the yoke of thraldom of the man worship of the day. This church (Enon) was constituted some eight or ten months ago with only six members, who had obeyed the command and come out; but she now numbers upwards of thirty, the acquisition has been by experience as well as by letter.

From what I discover, the Old School Baptists outnumber the missionaries in this county, both in preachers and lay numbers, and are on the gaining hand in numbers and respectability. Brotherly love, peace and unanimity of sentiment seem to abound here in an unusual degree. In November last, delegates from (I think) thirteen churches, convened at Enon, and were constituted into an associate body. I know not the total number, but would guess from my recollection of the number named in each letter that it is not short of four hundred. This Association (Bulah)

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was attended by several preachers from Georgia as well as from this State, who seemed filled with the spirit and preaching of Christ's gospel, which was delivered in much clearnesss and ability to an attentive audience. The business of the Association from first to last, was conducted in such brotherly union of sentiment and action, that surpassed any thing of the kind I have ever witnessed. This delightful prospect caused me to retrospect, and view the contrast between this and Associations held in Georgia a few years past, when all was confusion, and the majority, (society men) with their host of man-made preachers, were laying yokes on those opposed to their idolatry, too heavy to be borne. As respects theological or man-made preachers, I will here give Paul's testimony in his epistle to the Gallatians, 1st chap. 1 verse: "Paul an apostle, (not of men, neither by man, but by Jesus Christ and God the Father, who raised him from the dead.") Again, verse the 12th, for "I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." Read the chapter.

The spirit of Christian meekness and brotherly love that seems throughout to abound among the Old School Baptists, is a source of consolation to my feelings beyond my expression, and convincing to my mind that their separation from the idolatrous society system of the day, and endeavoring to walk in the good old ways marked out by Christ and his apostles, is divinely approbated. Our vast extended community is convulsed, and acrimony, injury, slander, envy and bitter feeling abound! View the change for 20 years! What has done it? Is it not too plain to admit of contradiction, that a departure from the scriptural guide, the society system, the love of filthy lucre, man worship, yea, priestcraft has done it.

To contribute to the relief of the poor and needy is right; but it rather appears to me, that these missionary Arminians have in part done away the primary use of deacons, for instead of making collections for the needy, they will beg and receive of them; and this too for the outfit of their theological students. Micah, the 3d chap. and 11th verse: "The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money; yet will they lean upon the Lord and say, is not the Lord among us? Thus they speak at and of their protracted meetings. Again, Isaiah, 1st chap. and 23d verse: "Every one loveth gifts and followeth after rewards; and they judge not the fatherless, neither doth the cause of the widow come up unto them. Verse 8th: Their land is full of idols, they worship the work of their own hands."

The crusade wars commenced about the year 1096, and ended in about the year 1291, without effecting any of their papal designs. They then more insidiously effected that degree of potency to which they subsequently arrived. Teachers were sent in different parts to teach the youths gratuitously, who came out Roman Catholics. "In 1301, Pope Boniface held a Council at Rome, in which he promulgated his constitution of Unam Sanctum, by which he declares the church to be one body, under one head, possessing two swords; one spiritual, to be wielded by the pope himself, the other temporal, to be used by kings and knights, at his will." He concludes another bull thus: "Since such is our pleasure, who, by divine permission, rule the world," &c. Larnard's Universal History, p. 214.

From the same authority we have the following account of missionism, between the years 1763 and 1773: "Europe now reposed from war. This period of tranquility is marked by the suppression of the order of Jesuits. This order was founded by a soldier, Ignatius Loyola, in the time of Charles the 5th. Retaining his military ideas, Ignatius imposed on the members of his new order the strictest obedience. His successors, Lainez and Aquaviva, founded it into an institution. It speedily developed its powers; the Jesuits became directors of the consciences of the great, and teachers of the young; they were the most zealous of missionaries. Forming a body whose soul was the general of the order at Rome, they were the chief stay of papal power, and on them rested the remaining hopes of regaining spiritual dominion. But with all its high aspirations, the order met with no final success, and were suppressed; its assumptions were too high, its moral system too lax, its intrigues too dark and complicated."

About the year 1830, a northern emissary passed through Georgia, on the business of establishing the man institutions of the day, and making collections, as he said, for missionary, and other purposes. The preachers on a Sabbath at a church where I then belonged, (Hunting Shoals,)

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at the close of which he endeavored to form a Sunday school, said he had books, or tracts, with him for the commencement, and would send on more as they were needed. Now this was too good. This mendicant did not succeed well, the old members stood aloof. I recollect some observations of my old father, (Littleberry Gresham,) to this amount, on this occasion: "The yoke of Christ is easy, let us not voluntarily take on us this of man's institutions." I have recently been told that, that church stands firm on the old platform.

Now, brethren, retrospect on the past, and compare that with the present aspect of the man-effort system in point of affinity; to me the consanguinity is not doubtful. School books are interspersed with the doctrine of the effort system, and since it is evident what effects such things have and will have on the minds of youth, caution should be exercised in the patronage of such productions; for the whole society system, with its ebony, and all its illegitimate offspring, are bantlings of the same old harlot.

The missionary or Arminian Baptists, and all Arminian sects, have coalesced in the society efforts. In my view of the case, nothing is now wanting to convert the Old School Baptists to the man worship of the day, but further and more full legislative enactments. At all times we have candidates enough for legislative seats, who will vote any way for self aggrandizement, and the support of popularity. Mississippi has incorporated some of the effort churches, granting powers, making donations, &c. Georgia has incorporated its great Sanhedrim, (Baptist State Convention,) granting powers, &c. As a matter of course no teachers are employed in their theological institutions, but such as worship their gods. Our common schools are much trammelled by this power. If Socrates in all his literary bloom and vigor were serving of them, unless he worshipped at their altar, he would by their usual mendacity & calumny, be set at naught and disgraced. At any rate, this I too well know to be the case in many places of my acquaintance.

I now come to a close of this (perhaps my last) communication. I am gradually declining under what is said to be a mortal disease, and am further admonished by a sense of inability, and a diffidence in being a solitary female on your list. So, my dear brethren, I feel to take my leave of you. And may the God of all grace guide and direct us in the discharge of our duty, and enable us to shun error. I feel the most lively sensations of gratitude to the divine giver of all good and perfect gifts, for the good feeling and union of sentiment that abound among us. Let us avoid altercations, so far as in us lies, holding to the propriety of self defence, and that of defending Christ's gospel, contending "for the faith once delivered to the saints," keeping in view that our denomination, in persecutions, perils and strifes, ever have been in obedience to the laws of their country, and God has supported them to this day, and will until all his chosen are called home to enjoy his presence in endless fruitions of happiness.

I am, dear brethren, yours in the bonds of gospel affection.

CYNTHIA WHATLEY.

TO EDITORS PRIMITIVE BAPTIST.

Pittsylvania county, Va.
April 7th, 1839.

BRETHREN EDITORS: It is by the kind permission of God that I am blessed with the privilege of letting you hear from me on the all important subject of religion. And in so doing, I will ask you, my readers and brethren, to notice the 13th chap. of the Acts; and there you will find that Paul and other disciples were going about and preaching, and in 6 verse they tell us that they found a certain sorcerer, a false prophet, whose name was Bar-jesus.

My brethren, the apostles tell us that there were false teachers in their day, and said there should be among us, and so there are. For a few days ago I went out to hear a circuit rider preach, and I heard him; and he did not preach the truth, so I think he is a false teacher. And as Paul did tell the name of that false teacher he came across, so will I, or as much of his name as I have heard. For I have not learned to squint at things, as some who are more refined in their education; so I will be like the disciples of old in this case and say, his name is Mr. Colbourth. If I have not spelt his name right, I hope he will understand it when he sees it, and hope he will not think hard of what I may say on this subject, as I only shall say what I do think of his doctrine which he did advance when I heard him. For the Methodists say, that all are right if they believe they are right; for what a man does and believes it to be right, it is right to

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him. If this is true, then I am sure I am right when I say, Mr. C. did not preach the truth, for I most assuredly believe it so. It is right if their position is right which they use in arguing the case of baptism; but it is not so, for it is written: There is a way that seemeth right to man, and the end thereof is death. So their position is not good even in baptism.

But I will come to the argument, and will show some of Mr. C.'s errors, if God will support me; for of myself I can do nothing good, so I must trust in God and pray to him to work in me both to will and to do of his pleasure such things as are right. So I will say that Mr. C. first said, that Jesus did shed as much of his blood for Judas as he did for Paul; which is not so, for I read that Jesus was a Lamb slain from the foundation of the world for us, which are the church, and for the whole world in a spiritual sense; but it was for the church, and not for a devil as Judas was. So he was not slain for him, but for the church of Christ from the beginning of the world to the last day. So he is a Lamb slain for all the saints that ever have been, or that ever will be. So it is for the saints and not for devils that he shed his blood.

Again, see 1 Cor. 6 ch. 19, 20 verses: What, know ye not that your body is the temple of the Holy Ghost, which is in you, which you have of God. So it is of God and not of man. But to the Book. And ye are not your own, why? because ye are bought with a price. Here, Mr. C., you may see Paul with the whole church have their redemption through Jesus Christ; for Paul says: Ye are not your own, for ye are bought with a price. Here Mr. C. may see, that the saints are not their own, for they belong to Jesus for he bought them with his own blood; for it is written: Ye are the purchase of blood. So Jesus did purchase his church with his own blood, and will save them by his own almighty power; for he says: My grace is sufficient for you. So all he shed his blood for he will save, for his power and grace are sufficient for them. So they will not go to hell, as Mr. C. seemed to think Judas did. No, if he is there, then Jesus did not shed as much blood for him as he did for Paul; no, sir, he did not, or he would have thrown him by the way as he did Paul. For I do not read of his consulting Paul, whether he was willing to serve him or not; no, sir, Paul was his by purchase and with his own blood, so Jesus had a right to arrest him when and where he pleased. And he will do so, until he gets all his purchase; and if he purchased all mankind alike, he will save all mankind alike.

But again: Mr. C. used the text where Paul said: We trust in the living God, who is the Saviour of all men. And never once told the people, that God was a special Saviour of those that believe; which you can see is so, 1 Timothy, 4 chap. 10 verse. Here Mr. C. may see, that God is a Saviour of all men; and so he is, for it is in him we live, move and have our being. So he saves all men, and so he did save Judas until his time was out here, and then he had a right to do with him what he pleased. So I will let God say where Judas is. But he did save Judas as he saves all men, but I will say to Mr. C. that he is a special Saviour to the church, for they have the promise of this life and of the life to come.

Again: I wish Mr. C. to read the 1st chapter of 1 Peter, and you will see that Peter was speaking of the elect, though he calls them strangers. See 3 verse says: Which according to his abundant mercy hath begotten us, (which is the church,) again unto a lively hope by the resurrection of Jesus from the dead. Here I believe that every saint can say with Peter, when they are born again, that they are begotten to a lively hope in the resurrection of Jesus Christ from the dead. So Mr. C. can see, that Peter did not say that the saints knew all about it as he did; no, sir, you appeared to make very light of my hope in Jesus, but I find that Peter only had a lively hope, and that God got him to it. So you are wrong, for I must believe Peter before you. So as Peter hoped, I wish to hope.

Again: notice the 4th verse says: To an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you, (the saints.) Here you may see, sir, that the church though not known then to Peter, have their inheritance reserved in heaven. Now I will ask Mr. C., if all men have an inheritance in heaven and then do not get there, what will become of it? And if Judas had an inheritance in heaven and now is in hell, as you supposed he was, what will become of his part? It must be lost, for God cannot change nor alter his will. Now if this inheritance is not prepared for them until they get to heaven, as some vainly suppose to justify the idea of falling from grace, then Peter could not have said that, he hath begotten us to

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this inheritance, which he said was reserved in heaven for you. So it is in a safe place, and I believe that this inheritance was given to the saints from before the foundation of the world, and they will get it. But I want Mr. C. to tell me, if one of the heirs to this inheritance should fall from grace and be lost, as you seem to think Judas did, I say tell me, what will become of his part of it? for it is written: I am God and change not. And again: What the Lord purposeth shall come to pass.

Again, see the 9th chapter of Romans, 11th verse: For the children, being not yet born, neither having done any good or evil, that the purpose of God according to election might stand; not of works, but of him that calleth. 13 verse: As it is written, Jacob have I loved, (but notice the Lord says,) but Esau have I hated. Read on two or three more verses, or the whole chapter, and then let God be true and every man a liar, and say what you think made God love one child and hate the other, neither having done good or evil. Say, Mr. C., it was that the purpose of God might stand according to election. See Acts, 1 chap. 2 verse. Here you see the Lord gave commandments unto the apostles whom he had chosen. Here you find the Lord did choose, which you cannot dispute; and the reason the Lord did choose is, because he had a right to choose and qualify his people for his purpose, and so he has as much right to choose his church as he has to choose his preachers, and one has been with God as long as the other, and he knew them all before the foundation of the world. So he knew who would be saved, and who would not; so he knew who to prepare the inheritance for, and them that it was prepared for will get it, and none else.

Dear brethren, I expect to continue this subject, as there are one or two verses of scripture which Mr. C. did much pervert; which I have not room for on my sheet. And I wish you, my brethren, to examine this letter closely, as I have been much interrupted since I began to write; I have had to throw down my pen three or four times since I began, and attend to something else awhile. May the Lord bless you and his poor feeble saints, with a heart full of sound doctrine.

Nothing more at present. As ever your brother in Christ. Farewell.

RUDOLPH RORER.

TO EDITORS PRIMITIVE BAPTIST.

Kentucky, Livingston county,
May 16th, 1839.

Dear Brethren: Though nearly a thousand miles apart, I ofitimes think of you; sometimes with sorrowful feeling, and sometimes with joyful heart when I see your strength and bravery in the cause of my master. We read the most of your writing, and it revives our poor drooping spirits, though we are in a dreary wilderness where the chilling winds doth blow. It often makes me think of sitting on the banks of the Yadkin, when me and my wife were strangers in a strange land; but then we only sought the things of this world, but now our spirits try to climb the ladder Jacob saw, but the schemes of the day cloud up the way with smoke and mists of speculation, and making merchandize of the churches.

My dear brethren, when I say we or our, I mean my wife and my children, and some few poor pilgrims that I believe are my master's servants. When we can get together, we can sit and talk of our lonesomeness. It has caused us to hang our harps upon the willows and mourn in place of rejoicing. It makes me feel willing to cross over Jordan, whenever summoning comes.

I am now in seventy-one years old, and am not able to bear the fatigue of travelling, or I would set out that I might join with my brethren the Old School Baptists. Dear brethren, I love you all, but my tongue and pen would fail to tell how much; for my soul is bound with a three-fold cord. *DEMCEY BURGESS.*

TO EDITORS PRIMITIVE BAPTIST.

Chambers county, Alabama,
April 20th, 1839.

Brethren Editors: I take my pen in hand to let you know that I still want to take your papers, and as some of the brethren want me to send on for them, I will give you their names in a list below. And I want to say to you, that I am well pleased with the Primitive, still believing it to advocate Old Baptist principles. And go with me as it may in eternity, I believe that I desire the welfare of all the children of men and the prosperity of God's afflicted Zion in this world; which I believe to be the Old School Baptists.

Therefore, my brethren, I want you to send on your little despised paper until you

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hear from me, for I want to read them as long as they possess the same principles.

So I will close by saying, that when it goes well with you, brethren, remember me. So farewell.

R. W. CARLISLE.

THE PRIMITIVE BAPTIST.

SATURDAY, JUNE 22, 1839.

TO EDITORS PRIMITIVE BAPTIST.

Buncombe county, No. Ca. May 23, 1839.

DEAR BRETHREN: I have just been reading some of your Primitive Baptist papers, which have almost given me a new life in my old age, to hear that there are yet a people that are clothed with a heavenly armor, enlisted under the banner of King Emanuel, all standing on the walls of lower Zion with drawn swords fighting against principalities and the powers of darkness and spiritual wickedness in high places.

O that I had the voice of the Archangel, that I could speak so loud that my dear beloved brethren could hear me, that are scattered over this wilderness world of sin and sorrow, to let them know how happy I feel to hear that the church of my blessed Lord and Saviour Jesus Christ has taken up courage and is coming through the fiery furnace of persecution and leaving all her dross behind her in the furnace, to be burnt up where the devil and his missionaries and all transformed ministers will be wailing and gnashing their teeth forever and forever.

Dear brethren, the missionary system has overrun our country, insomuch that I had got almost to believe that I was left alone. Our Association, that is, the French Broad, has taken up with the new schemes of the day, so that myself and them have declared unfellowship with each other. We have a great many who say they do not like it, nor will not join it, and still hold it in fellowship so far as to invite their preachers into their meeting houses and to preach with them and to take sacrament with them; and in the name of God, what is that but joining them and partaking of their devilment? I would sooner fellowship one who would say he was a full blooded missionary than I would one of those. I can compare our preachers to nothing so much as a weathercock—which ever way the wind blows the weathercock is always facing it, blow from what quarter it may. So it is with our any way preachers—let the devil bring any new tradition, or new commandment, or any new doctrine into the church, and they are ready to face and embrace it.

There are three churches of us that have declared to live and die together, before we will fellowship any of the new schemes of the present day. Dear brethren, the Lord has told us of those times—he says: In the latter days and in the latter years, he will raise Gog and Magog and they shall come from the north quarters and cover the land like a cloud to take cattle and goods, gold and silver. And what is Gog, but the oppressive laws of government? And what is Magog, but the cursed leaven that has filled the world with traditions and doctrines and commandment of men? But we find God is king in Zion, and the victory his own. So hail, thou happy church of the Lord! Long and dismal has been the night of thy affliction; rise and sing, for thy light is breaking forth as the morning. Thanks be to God, that he has spared poor unworthy me to live to hear the wide scattered brethren speaking to one another in the language of heaven, saying, COME OUT OF HER, MY PEOPLE, that you be not partaker of her sins, nor suffer of her plagues.

Dear brethren, I must inform you that I am all the ordained minister in all this mountain country, that totally unfellowships the new schemes of the day. We have a great many what I call hushmen, or in other words, the worshippers of fine cloth and flowery speeches spoken by the wisdom of this world, which is foolishness with God.

As Elihu said, I will show my opinion concerning those Judson men, who want to alter the scripture. It is my candid opinion, that all such men are more fitting for the pit of hell than the pulpit. Dear brethren, be pleased to excuse me for my rash and harsh speaking; for I speak the sentiments of my heart, both privately and publicly in all such cases; for this is no time to throw grass and soft words, we must throw flint stones of the hardest kind, if we want to drive the devil's ministers out of our churches.

Dear brethren, I must come to a close and say, in the name of Elijah's God go on in what you have undertaken, and circulate your papers as fast as possible. So no more at present, but ever remain a true friend to the friends of the apostolical church.

ISAAC TILLERY.

TO EDITORS PRIMITIVE BAPTIST.

Bear Creek, Ga. May 22d, 1839.

BRETHREN EDITORS: Grace, mercy and peace be multiplied, through our Lord Jesus Christ; not only unto you, but unto all the Israel of God.

The object of this communication is primarily to detect error. Reports have been industriously circulated, that I have come out a missionary. If they will let me define the term to mean, one sent of God to preach the gospel, I will plead guilty to

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the charge; but if we take it in its general acceptation to mean one in favor of the society system, it is as false as lucifer. But perhaps the report has originated from the circumstance, of my quitting retailing spiritous liquors. This I have done, and I am ashamed before God that I ever did do it. And if the Lord and my brethren will forgive me, I will try to prove my faith by my works. This and to weep over my folly while I live, is all I can do.

I now proceed to give you my reasons for so doing. 1st, it tends to collect about a man a set of drunken, profaue, vulgar persons, that are calculated to vex his righteous soul from day to day with their filthy conversation. 2d, it influences persons to idle away their time, to the injury of their families and disgrace of themselves. 3rd, it is filching from the family of drunkards through the poor drunken husband and father, their already scanty means. 4th, it is indirectly consenting that persons may get drunk, if they will pay you for it. 5th, I did not know how to sell a man spirits to get drunk on, and then reprove him for it. 6th, it will destroy the religious influence of any man on earth. 7th, it is corrupting to the morals of his children. 8th, and also to the youth of the neighborhood. 9th, I saw too many professors of religion drink too much, and I feared that my selling of it encouraged them in it. And last but not least, I felt guilty before God about it.

And, brethren, I have not only desisted from selling of liquor, but from drinking of it also. Not that I have ever drank to excess since I have been a Baptist, but I believe and am sure, that it did me no good and that, that does no good, necessarily does harm. And, brethren, I do not carry my jug or bottle in my saddle bags, nor keep it in the closet, nor under the bed; but I have quit it, and I would to God all the Old School Baptists would do the same, and then the wounds of our Emanuel would no more be opened afresh in the house of his friends, by the shameful sin of drunkenness.

Brethren, just think how you would feel, when meeting comes and in the presence of the world and all, the brother rises with his eyes cast to the floor, and instead of telling you of the goodness of God, he begins the sad tale, I went to such a place such a day and I did not feel very well, and I took a dram and I thought it helped me; and I took another, and I drank a little too much? (A little too much!) If I have not wanted to creep off under such circumstances, then I am much mistaken. Oh, brethren, for the Lord's sake, let us quit. (Come, I have set the example; who will go with me?) If none will go, I will go by myself.

But because I have quit one bad thing, does it necessarily follow that I must rush into another? God forbid. The church of Jesus Christ will do me, without any of the speculative combinations of the day. But some one will say, if you do not retail some one else will. All I have to say in answer is, because my neighbor kills a man that is no reason I should do it. Brethren, this one thing is the most fatal weapon our enemies can wield against us; therefore; let us tear it from their grasp and consign it to oblivion forever.

Brethren, I see or think I see, some omens of better times. I see a flower here, and hear of another yonder. O that God of his mercy would cause the sun of righteousness to arise once more, that his divine rays might warm our poor hearts; and that the Zion of our God that has long lain in the dust, at his command might arise and by divine assistance, shake herself from the dust and put on her beautiful garments of declarative righteousness, and once more look forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners, is the prayer of yours in the best of bonds. *WM. MOSELEY.*

TO EDITORS PRIMITIVE BAPTIST.

Four Mile Branch, B. D. So. Ca.
May 30th, 1839.

DEAR BRETHREN: With much delight I have read a paper called the Primitive Baptist, and I do believe it doth correspond with the word of truth; and there are others of my brethren and friends, which say the same, and have authorised me as agent, to write to you for papers. I therefore wish you to send me five papers.

I conclude, subscribing myself yours, in gospel love.

JAMES S. KIRKLAND.

TO EDITORS PRIMITIVE BAPTIST.

Franklin county, Va.
March 31, 1839.

DEAR BRETHREN: I again feel disposed to send you some of my scribbling. It may please the Lord, for what I know, to cause it to do some good in some way, as he has chosen the weak things of this world to confound the strong.

And I want to let you know, dear brethren, why I am an Old School Baptist. And the first reason is, I believe they hold with the doctrine that Christ and the apostles held with, and do not suffer any of man's inventions to poison their churches; but preach salvation by grace and not by money nor by works, and contend that it is the Spirit of God that quickens the dead soul and causes it to see and feel the danger it is exposed to. And that he by his Spirit

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leads this soul to repentance, and causes it to delight in holiness, and hunger and thirst after righteousness.

And now, my dear brethren, I think when a soul is thus led and thus dealt with by Almighty God, the time has come when God intended this soul should be thus dealt with. And now the question arises, when did this enter the mind of God to deal thus with this soul? Why, I do believe, dear brethren, it was there from before the foundation of the world, Ah, says one, this is election. Well, call it what you may, and make the best of it you can; I contend it is so. Well, says one perhaps, why is it so? Why if it had entered his mind at any time since, would not that much have been added to his perfection, and therefore make him a demi-God? And upon the same grounds, if you say he will not save all he intended to save from all eternity, you make him the same. And oh, what folly this would be to make God like sinful man. Oh, what wickedness to think that God can be changed like corruptible man, or that he can be frustrated in any of his desires. Therefore, I cannot think money ever will be the means of saving one soul, or the want of it be the means of one soul being lost that God intended to save. What think you of this?

The second reason why I am an Old School Baptist is, the New School Baptists I think preach salvation by money and works together; and to believe this I cannot nor I will not; and to be any thing else but an Old School Baptist I cannot, neither do I want to be, neither do I intend to be, unless God compels me; and that I think never will be unless the Bible is changed, and that God never will do, but man may. For they are trying hard now to do it. But dear brethren, I have got a good one and I want to keep it; for I think I love it, and am satisfied with it. Therefore, brethren, let us keep our good old Bibles, and not have them altered lest our children lack the true word of God.

I have many more reasons for being an Old School Baptist, but as I want to leave room on my sheet for a few lines on another subject, I must leave them out. Now these lines I would be glad for brother Bennett to see. Sometime last winter I thought my paper had stopped coming, and I wrote to him about it. Since that time I have found it to come tolerable regularly; but by neglect in the post master it was sent to another man as he said. The cause I do not know myself, but so it was, my papers were found in the office at last. There is one thing I know, at that time I was a member of a church where there were a good many members of the New School order, and I wrote a few lines to brother Bennett, and the most of them came out in his paper and raised a monstrous fuss with the missionary part of the church, or a part of them at least. But, thank God, I am clear of them at present, and I never want to get in such a mess as some of them are again. But, as brother Lawrence, has it, I was found in bad company and I had to bear my part of the reproach; but I deserved it for being found there, if nothing else. I ought to have got clear of them some time ago, but I had some reasons for not doing so; but as I have said above, I am clear of them now and I want to keep so.

HIRAM HUNDLEY.

TO EDITORS PRIMITIVE BAPTIST.

Pickens county, Alabama,
May 24th, 1839.

BRETHREN EDITORS: I am happy and thankful for the privilege I have of addressing so many brethren at the same time. I am much pleased with our method of correspondence. I find it almost unnecessary for me to say much on things of a general nature—what I mean by the word general is, the gospel in its true sense—as there are so many precious brethren writing so edifying to the true church. I am getting old, and much of my time is engaged in other duties. I still neglect writing.

There is a personal duty I owe brother Rudolph Rorer, to answer his request. I now say, my brother, and use your language, I hope we are kindred spirits, and I hope, my brother in the gospel, that the blessed Lord will continue to give you strength by his spirit to use his sword, and that he may keep you shod with the preparation of the gospel of peace. For I verily believe your weapons of warfare are not carnal, but they are mighty through God to the pulling down the strongholds of the Sneaks. And as it regards our kindred according to the flesh, there is some doubt of my being the person you anticipated. My father emigrated from Franklin county, Pennsylvania, to South Carolina, and his name was David Cook, and my grandfather's name was Joseph Cook.

I tell you how I feel about writing in the Primitive—just like I feel when I meet

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with brethren in the ministry at places of preaching—when I have fellowship for their faith and doctrine, I had rather they would preach and I be silent. But if they will not, I will, God being my helper.

If I am not deceived, brethren, I have had abundant reason to rejoice to hear brethren talk all over the United States; and they all speak the same thing, not only in their experience of grace, but their trials and persecutions are the same. To see what a concert of action there is among the effort, or other people, as Daniel calls them. Well may our blessed Lord say, who knew all things, that that which is born of the flesh is flesh. These other people are coming out with us for an approved ministry, and after reciting a great many sciences that he must study, they say it is highly necessary he shall study mathematics. Had you not as soon be called upon to measure a gallon of water with a yard stick, or a yard of linen with a quart pot, as to be compelled to preach a mathematical sermon? Surely I would. And they tell us abundantly in their preaching, that all the apostles were learned men. I heard one say, that Christ chose Peter, and James, and John to be apostles three years before he commissioned them, that they might and did go to school. Accept my best love.

WM. H. COOK.

TO EDITORS PRIMITIVE BAPTIST.

Tennessee, Blount county,
May 20th, 1839.

DEAR BRETHREN EDITORS: I have been reading one of your papers called the Primitive Baptist. I like it so well that I want you to send me some of them. For there are a people among us, that have caused more distress in the churches than they ever will get forgiveness for. These people are the ones that have been called Sneaks, but they call themselves missionaries. But I would call them missionaries of the devil, for on the 11th of this instant there were thirteen members turned out of a church that was about sixty strong, some for lying against the whole church, some for conspiracy to break up the church. And they took the thirteen that were turned out, and made the church out of them.

All the power, craft and cruelty of the wicked, though practiced for nearly one thousand eight hundred years have not been able to prevail against the Baptists; then surely the misguided zeal of these men will not. In this short history of the Baptists, we see the continued accomplishment of one of Christ's promised predictions, which is in Matt. 16. 18: The gates of hell shall not prevail against the church. That denomination of Christians which are called Baptists, are the only known society of professing Christians against which satan hath not prevailed, either in point of doctrine or discipline, or both This church, or old and inveterate heresy as satan would call it, he acknowledges by the mouth of his servants the Romanists, that he could never subdue. It is true, satan has joined many of his legions to it, as he did many false brethren to the disciples in the days of the apostles; but he hath never, no, not for an hour, prevailed upon this ancient and Primitive church to give up the doctrines of grace, or the administrations of the ordinances, as Christ delivered them to his people. That which she first received she still holds fast, and will. In all the history of the church, we read of no other body of professing Christians after which satan hath cast a contiuual flood of waters; but hitherto, the earth hath helped the woman, and the flood of persecution hath not prevailed. Satan's future efforts will be equally without effect.

So no more at present, but remain yours in hopes of eternity.

JOHN THOMAS.

TO EDITORS PRIMITIVE BAPTIST.

Monroe county, Mississippi,
May 6th, 1839.

DEAR BRETHREN: I now lift my pen to address you a few lines to inform you, that I have been taking your paper the Primitive Baptist for the last eight months, and I am very well pleased with the doctrine it carries with it; it being to me a source of comfort to find there are yet a reserved number in our United States, that are earnestly contending for the faith once delivered to the saints.

I am living in the bounds of the Buttahatchee Association, and have been waiting for some of my brethren, to let you know something of the times and seasons which we have experienced; but seeing no communication in the Prim., I thought I would let you hear from us also.

Dear brethren, we have for the last three years been living amongst the smoke of the pit; but at our last anniversary, which convened at Ebenezer, Monroe

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county, Miss., on the 12th Oct. 1838, and days following, we dismissed six of those churches from whence came the advocates for the seeds of discord, or benevolent institutions, falsely so called, and entered our protest against all Associations who advocate the above institutions.

Brethren, I see in the Primitive, that the views of brethren are common place things. I will give you some of my scattering thoughts. You will find in the 5th ch. of Zach. he saw in vision a flying Roll, which the angel said is the curse that goeth forth over the face of the whole earth. Eze. 2nd ch. 9 and 10 verses: And he spread it before me, and it was written within and without, and there was written therein, lamentations, and mourning, and woe. He also saw an Ephah go forth, and the angel said, this is their resemblance through all the earth. He also saw a talent of lead lifted up, and was told, this is a woman that sitteth in the midst of the Ephah, which is wickedness. This woman is seen again in Rev. 17 ch. under the name of the great whore with her golden cup in her hand, with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication—the false and pernicious doctrine, with its train of distress and perplexity throughout our land among the children of Zion. For wherever the modern missionists with their train of institutions go, which is their resemblance (the Roll or curse,) there is heard in the churches, lamentations, mourning and woe; because of the multitude of the whoredoms of the well-favored harlot, the mistress of witchcrafts, that sell nations through her whoredoms, and families through her witchcrafts. Nah. 3 ch. and 4 v. Thou hast multiplied thy merchants. v. 16.

Brethren, see them multiplying their numbers, in money beggars, tract venders, subscription runners, and membership sellers. But to the text. Then lifted I up mine eyes, and looked, and behold, there came out two women out of the Ephah, and the wind was in their wings, (for they had wings like the wings of a stork.) Woe to the land, shadowing with wings, that sendeth ambassadors by the sea, &c. Isa. 18 ch. And they lifted up the Ephah between the earth and the heaven, to carry it to the land of Shinar.

Now, brethren, the land of Shinar was the place where Nimrod, the son of Cush, the son of Ham, the second son of Noe, began his kingdom; there we find Babel, the original of Babylon, the old mother of harlots. While she, the woman was in the Ephah, where God had given her, her bounds, she brought forth one of her harlot daughters. Thus we see they two women coming out when there was but one put in. But we see from 1st Thes. 2nd ch. 6 and 7 v., that the mystery of iniquity was already working: And now ye know what withholdeth, that he might be revealed in his time. But when the let was taken away, we see them sending their missionaries or mercenaries, which are hirelings, and the wind or spirit is in their wings, crying peace, peace, where there is no peace. But like the leaven of malice, fermenting among the churches, rending asunder brethren that have often taken sweet counsel together. And when they are opposed they cry out, forbear, forbear; while they are propagating that corrupt stuff, Paul's spiritual wickedness in high places, and Daniel's abomination that maketh desolate, standing in the holy place. Woe unto them, for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward. Jude, 11th.

In them I see the birds of the air spoken of in the parable of the mustard seed, Mat. 14 ch., which I understand to be the militant kingdom or church of God; and the birds of the air in my judgment, are those money hunters and office seekers which come like locusts out of the smoke of the pit, (the theological schools.) And they are running to and fro, and you will see them lodging among the branches, (churches;) and if a prospect of fruit or money appears, they will lodge there for awhile; but if not, they will soar aloof like every other unclean bird, with its eyes looking downward. And wherever they see the carcase, or money, you will see them gathering; caring not for the flock, but for the fleece.

Dear brethren, I have nearly filled my sheet in some sort, and must close. Jesus says to his little ones: Fear not, little flock, for it is your Father's good pleasure to give you the kingdom—which is in righteousness, and peace, and joy in the Holy Ghost. Brethren, stand fast in the liberty wherewith Christ hath made you free, and be not entangled again with the yoke of bondage.

Yours in gospel bonds.

CHAS. HODGES.

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Georgia, Randolph county,
May 28th, 1839.

BRETHREN EDITORS: I again have taken my pen in hand to let you hear from me, as it has been sometime since I wrote to you. But I have nothing of a very interesting nature to communicate. The seasons are dry and dull, Zion seems to be languishing. I have many hard battles to fight, such appear to be wars without and wars within.

Your paper is doing much good in this section. I have a request to make to my old beloved brother Lawrence, and those of my brethren in this country have the same request to him; that is, I wish him to give his views on the 1, 2, 3, 4, 5, 6 seals, and then on the opening of the 7th seal. Revelations, 6th, 7th, and 8th chap. And whether the desolation of time will take place at the opening or closing of the sixth seal or trumpet whichever, or at the opening or closing of the 7th seal, or sound of the trumpet.

You will please give brother Lawrence my best compliments, with my request together with a great many other good and precious brethren of my acquaintance. Nothing more at present. Yours in love.

P. H. EDWARDS.

Georgia, Talbot county,
May 20th, 1839.

DEAR BRETHREN: I again write a few lines for the little despised paper the Primitive Baptist, in order to send on the remittance for the subscribers for whom I wrote a short time since, and also having a few more. And truly, there are many heart-cheering truths communicated through the columns of that little paper.

And, brethren, the Spirit speaketh expressly, that in the latter days some shall depart from the faith, giving heed to seducing spirits and doctrines of devils, and depart from the faith; (not from a faith.) We understand from the expression of the Spirit, that the time has come in which this was to be done; latter days, toward the latter part of the third dispensation or gospel day, in which the modern divines should arise, speaking perverse things, to draw away disciples after them. It is evident, that these men have arisen, for they have departed from the faith, not only that which they professed to believe when they joined the church; but have departed from the faith of the gospel, and are teaching for doctrines the commandments of men, and saying that the millennial glory has appeared in the world; and that in consequence of which, there should be laws passed to put the accursed stuff ardent spirits out of the country.

Now that there are many bad acts committed by men when under the influence of spirits is certain; but that the liquor was not the cause is also evident, for out of the abundance of the heart the mouth speaketh; and make the tree good; and the fruit good, &c. And not only so, but run the principle out, and abolishing would be the result, not only of spirits, but of every other thing in which mortal man has to deal; yea, even generation itself, for there are not only in that case many infants brought into the world, who are incident to all those things, but without an eye to the arrangement of heaven, an immortal soul exposed to the wrath of God.

I close by saying, that the people should have an eye upon these things, and may God give them understanding is the prayer of yours. *JOHN W. TURNER.*

Tennessee, Madison county,
May 23d, 1839.

DEAR EDITORS: As agent for your paper, the Primitive Baptist, it becomes my duty to write and inform you, that there is yet a call for one more of your valuable papers, who wishes to read them. I believe the subscribers have got their papers regular, and are pleased with the matter they contain. And as to my own part I can say; it is very consoling to me to read from so many able writers from different States thro' the Primitive, which all write the same, as all taught by the same Spirit, &c.

I am yours with much esteem, and remain as I am. *AARON TISON.*

Marietta, Cobb connty, Ga.
May 28th, 1839.

DEAR BRETHREN EDITORS: With pleasure I take my pen in hand to inform you that, I have had the pleasure of reading one of your papers recently and have concluded to write on to you in order to let you know that I have made up a company of the Old School brethren in this county that wish to read your paper, as we have a hard row to weed with the missionaries and Arminians in this village, and wish all the information that we can get in connexion with the scriptures. We have had a serious difficulty in our

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church last conference, which I expect to give you a full detail of in a short time.

I am yours with respect, &c.

MOSES H. DENMAN.

Manchester, Clay county, Kentucky,
May 8th, 1839.

DEAR BRETHREN: I take the liberty to inform you, that I have read some of your papers called the Primitive Baptist, and was well pleased with what I read. I have been an eye witness to the baneful influence of the money craft for some years past in the Baptist connexion. It appears that the daughters of the great whore of Babylon have presented themselves before us, beautifully adorned with fair apparel and wearing veils tinged with disinterested benevolence so called, and bordered with large capitals of goldleaf in the following words, Charity, Charity, Missionary Society, Temperance Society, Theological Society, Tract Society, Emanuel School Society, Sunday School Society, Baptist Convention Society. More money, without money we shall all die and the poor heathen will never be converted. More money, help, help, we must have money. Negroes help, sell your brooms. Widows help, knit stockings, sell them, help convert sinners. Young ladies, help use your needle, we want money, we must hire more preachers or the heathen will be lost. You niggardly Baptists, help us and you shall be our brethren indeed; but if you will not, we will call you Iron Jackets, Antinomians, and you shall not have a single crown. Come, open your hearts and give us ten dollars, and you shall be auxiliaries to all the societies our great mother can invent. We do not want to leave you, some of you have money and we want it; you know if we have money we can hire even the lawyers to quit the bar and go and preach, and they can get the praise even of the great and noble, and we can carry our point to a fraction. We must have money, Charity, Charity, &c.

Brethren, the inscription that I think I have read on the border of the above veil explains to me, that it is of satan. He observed to our Saviour: All these things will I give thee, if thou will fall down and worship me. Matthew, 4th & 9th. But he ordered satan to get hence, and he left him. When the kingdoms of this world and the glory of them are offered to one of the Lord's preachers, I have no hesitation in believing he will find grace sufficient to enable him to say, get thou hence, satan. The Saviour let his servant know, the foxes have holes and the birds of the air have nests, but he had no where to lay his head; as good as to say, you must forsake all if you follow me.

No man should be ordained to the ministry except he is willing to trust in the promise of God where ever he may send him, otherwise he is compared to a barking dog and the Lord does not send him and has said, he shall not profit his people. The institutions of the day are pleasing to the taste of corrupt men, but they are wild gourds to the children of God. Dear brethren, let us call upon *the Lord for grace to kill the poison, so that we may eat and not die,* &c.

I am yours in Christian bonds.

LEVI B. HUNT.

AGENTS,

FOR THE PRIMITIVE BAPTIST.

NORTH CAROLINA.—J. Biggs, Sen. *Williamston* R. M. G. Moore, *Germanton.* W. W. Mizell, *Plymouth.* Jacob Swindell, *Washington.* James Southerland, *Warrenton.* Alfred Partin, *Raleigh.* Charles Mason, *Roxboro'.* James Wilder, *Anderson's Store.* Benj. Bynum, *Speight's Bridge.* H. Avera, *Averasboro'.* Parham Pucket, Richlands. John H. Keneday, *Chalk Level.* Burwell Temple, *Wake county.* Obadiah Sowell, *Rogers' P. O.* Geo. W. McNeely, *Leaksville.* Wm. H. Vann, *Long Creek Bridge.* Thomas Bagley, *Smithfield* Stephen Rogers, *Holly Spring.* James H. Sasser, *Waynesboro'.* John Fruit, *Sandy Creek.* L. B. Bennett, *Heathville.* William J. Roberts, *Buffalo Hill.* Alfred Ellis, *Strabane.* Cor's Canaday, *Carterettsville.* William Welch, *Abbott's Creek.* J. Lamb, *Camden* C. H. Allen Taylor, Jun. *Rocky Mount.* A. B. Bains, Jr. *Stanhope.* C.T. Sawyer, *Powell's Point.* Isaac Tillery, *Lapland.*

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Lewis Peacock, *Cassville*. Vachal D. Whatley, *Barnesville*. Alex. Garden and Thomas C. Trice, *Mount Morne*. Elias O. Hawthorn, *Bainbridge*. J. G. Wintringham, *Halloca*. William M. Amos, *Greenville*. Randolph Arnold, *Latimer's Store*. Thomas J. Bazemore, *Clinton*. Josiah Stovall, *Aquilla*. G. P. Cannon, *Cullodenville*. Jason Grier, *Indian Springs*. William McElvy, *Attapulgus*. Furna Ivey, *Milledgeville*. William Garrett, *Cotton River*. Jesse Moore, *Irwinton*. Leonard Pratt, *Whitesville*. Thomas A. Sullivan, *Decatur*. Thomas J. Johnson, *Newnan*. Israel Hendon, *Shilo*. Robert B. Mann, *Chesnut Grove*. Wm. Tippit, *Cedar Branch*. A. G. Simmons, *Hickory Grove*. John Lawhon, *Chenuba*. John Herington, *Welborn's Mills*. John McCorquodale, *Parchitala*. James P. Ellis, *Pineville*. Shumate J. Sloan, *Chesnut Hill*. French Haggard, *Athens*. Henry Barron, *Jackson*. John Murray, *Fort Valley*. Josiah Gresham, *Utoy*. Daniel O'Neel, *Fowlton*. John Applewhite, *Waynesboro'*. J. B. Morgan, *Friendship*. Samuel Williams, *Fair Play*. John Wayne, *Cain's*. Edmund Stewart, *Hootensville*. R. S. Hamrick, *Carrollton*. Abner Tison and David Smith, *Cool Spring*. Allison Spear, *Flat Shoals*. Moses Daniel, *Bowery*. Moses H. Denman, *Marietta*.

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Tennessee.—A. V. Farmer, *Blair's Ferry*. M. H. Sellers, *Ten Mile*. Wm. Patrick, *Poplar Corner*. Mich'l Burkhalter, *Checksville*. Tho's K. Clingan, *Smith's ✕ Roads*. W. E. Pope, *Philadelphia*. Aaron Compton, *Somerville*. Charles Henderson, *Emery Iron Works*. Asa Newport, *Meesville*. James Maulden, *Van Buren*. A. Burroughs, *Wesley*. Wm. Croom, *Jackson*. Daniel Briggs, *Decatur*. Clemmons Sanders, *Mount Vernon*. Daniel Webb, *Lexington*. Sion Bass, *Three Forks*. John W. Springer, *Sugar Creek*. Smith Hansbrough, *Jacks Creek*. William S. Smith, *Winchester*. Isham Simmons, *Calhoun*. Thomas Hill, *Sevierville*. Ira E. Douthit, *Lynchburg*. C. T. Echols, *Mifflin*. Aaron Tison, *Medon*. Levi Kirkland, *Waverly*. Abner Steed, *Fayetteville*. Henry Randolph, *Snodysville*. Pleasant E. Witt, *Cheek's ✕ Roads*. J. Cooper, *Unionville*. George Turner, *Waverly*. Michael Branson, *Long Savannah*. Jas. H. Holloway, *Hazel Green*. William McBee, *Old Town Creek*.

Mississippi.—Jesse Battle, *Meridian Springs*. Richmond Baines, *Dailville*. Worsham Mann, *Columbus*. Silas Dobbs, *Brooklyn*. Henry Petty, *Zion*. William Huddleston, *Thomaston*. Nathan Tims, *Kosciusko*. Jonathan D. Cain, *Waterford*. Nathan Morris, *Lexington*. Charles Hodges, *Cotton Gin Port*.

Florida.—James Alderman, *China Grove*. David Callaway, *Cherry Lake*.

Louisiana.—Peter Bankston, *Marburyville*.—Thomas Paxton, *Greensboro'*. Uriah Stevens, *Pine Grove*.

Missouri.—Calvin Newport, *Springfield*. Joel Ferguson, *Jackson*.

Illinois.—Richard M. Newport, *Grand View*. James Marshall, *Salem*.

Indiana.—Peter Saltzman, *New Harmony*. Isaac W. Denman, *Gallatin*. Zachariah McClure, *Terre Haute*.

Ohio.—Joseph H. Flint, *Hamilton*. R. A. Morton, *Fulton*. John B. Moses, *Germanton*.

Kentucky.—Jona. H. Parker, *Salem*.

Virginia.—Kemuel C. Gilbert, *Sydnorsville*. Rudolph Rorer, *Berger's Store*. John Clark, *Fredericksburg*. E. Harrison, *Heningsville*. Wm. W. West, *Dumfries*. Joseph H. Eanes, *Calland's*. William Burns, *Halifax C. H.* George W. Sanford, *Harrisonburg*. Jesse Lankford, *Bowers's*. Elijah Hansbrough, *Somerville*. Wilson Davenport, *White House*.

Dis. Columbia.—Gilbert Beebe, *Alexandria*.

Pennsylvania.—Hezekiah West, *South Hill*. Joseph Hughes, *Gum Tree*. Nathan Everitt, *Chillicoats Town*.

Wisconsin Ter.—M. W. Darnall, *Blue River*.

RECEIPTS.

Rudolph Rorer,	$9	Moses Daniel,	$2
Samuel Moore,	5	Ely Porter,	1
Thomas C. Trice,	5	Wm. H. Cook,	3
Alex. Garden,	5	P. H. Edwards,	1
J. G. Jackson,	1	Henry Dance,	10
Wm. Harrell,	1	David Buster,	1
John Blackstone,	*6	Aaron Tison,	1

*Of this sum, $3 did not reach us.

TERMS.

The Primitive Baptist is published on the second and fourth Saturdays in each month, at *One Dollar* per year, (or 24 numbers) payable on receipt of the first number. Five Dollars will pay for six copies subscribed for by any one person. Papers will be sent to subscribers until we are notified to stop them, unless otherwise directed at the time of subscribing. Current Bank Notes where subscribers reside will be received in payment. Money sent to us by mail is at our risk. Letters and communications must be *post paid*, and directed to "Editors Primitive Baptist, Tarborough, N. C."

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THE PRIMITIVE BAPTIST.

EDITED BY PRIMITIVE (OR OLD SCHOOL) BAPTIST MINISTERS AND LAITY.

Printed and Published by George Howard,

TARBOROUGH, NORTH CAROLINA.

"Come out of Her, my People."

VOL. 4. SATURDAY, JULY 13, 1839. No. 13.

COMMUNICATIONS.

TO EDITORS PRIMITIVE BAPTIST.

Pickens county, Alabama,
April, 1839.

DEAR BRETHREN: I envelope a sheet of paper, nearly filled, which our Association, to wit, Pilgrim's Rest, wish put in the Primitive as soon as possible.

HENRY HARRISON.

Alabama, April, 1839.

WHEREAS, we, Old School Baptists of the Pilgrim's Rest Association, having seen a Minute of the Union Association, bearing date from the 21st to the 24th of September, 1838, in which we see a publication stating that the Rev. Henry Petty, stands excluded from the church to which he belongs. Now be it known, that we the churches, to wit, Pilgrim's Rest, Bethany, Rehoboth, and Bethlehem, have had for a considerable time, the pastoral service, and yet continue to have the labors of our worthy and much esteemed brother Henry Petty; and his character as a man, citizen, and a minister of the gospel, stands high and unimpeached. In truth, so far as has come to our knowledge, and as it regards the trial said to be had, and purporting to be the act of the Pilgrim's Rest church, was in the following manner: That the Union Association became divided in consequence of the missionary, Bible, tract, and other unscriptural societies. And in said Association, the anti-missionaries were in the majority, and formed a new Association called the Pilgrim's Rest Association; and in order to avoid further difficulties, passed a resolution, and advised the churches to dismiss by letter from the respective churches, all members favorable to missionary measures. And the Pilgrim's Rest church having a large majority, of what are commonly called Old School Baptists, tendered letters of dismission to all members favorable to said measures; which they utterly refused to receive.

About this time those members, that stood opposed to the resolution of the Pilgrim's Rest Association, exhibited a charge in the Pilgrim's Rest church, against our esteemed and much beloved brother Henry Petty, for the crime of drunkenness. And the said church maturely examined the matter, and believing it to be intended to prostrate the influence that the said Henry Petty had and might have against their Delilah of missions, the said Pilgrim's Rest church excluded said charge. The opposing minority being unreconciled with the decision of the church went off, and formed themselves into a body, and called themselves the Pilgrim's Rest church: and then and there excluded (as their Minutes say,) the said Henry Petty.

And now we would appeal, to any in an enlightened community, and much more to the orthodox Baptist churches in the United States, to know if a measure of this kind is any where precedented in the history of the Baptists, that any member of the most retired station in life, much less an old worthy soldier of the cross, who has been laboring in the vineyard of his master for near thirty years, and as far as we know, or has come to our knowledge, has kept his moral and ministerial garment unspotted, and is received and esteemed among us, as a man of God? We answer, not; that in no history of the Baptists has such a course been pursued, that a minority of a church should raise an unfounded

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charge, after it had once been thrown out by a large majority, against an old worthy soldier of the cross, and on the evidence of men, who to our positive knowledge (or a part of them,) travelled with our esteemed brother, the same trip, their Minutes purports he was intoxicated, and after returning manifested a newness of love towards our brother, for his Christian zeal and godly walk.

And as before remarked, when said minority formed themselves into a church, (as they please to call it,) they raised the charge and the very same evidence that once proved him clear, now comes boldly to testify to the fact of the charge. Brethren, shocking! how absurd! We believe that the plain truth of the matter is this: had our esteemed brother Henry Petty, been in favor of missions, and departed from the word of God to amalgamate church and world together, we would never have heard about intoxication; but as before remarked, it was done to spoil his usefulness and stigmatize his character abroad.

And whereas, we see again in said Minute, a resolve in these words:

"Resolved, that those brethren rent off from us because we would not violate our constitution, so far as to receive as delegates Jeremiah Pearsall and his colleagues, who had been previously excluded from Friendship church."

Here we see according to a resolve, in the same Minute, they would have another watchman on the walls of Zion excluded, to wit, our esteemed brother Jeremiah Pearsall. In like manner our beloved brother Jeremiah Pearsall, is and has been attending four respectable churches, of the Old School order, and his walk and labors bespeak his character as a minister and man of God, and he is heartily received among us as such. And as to his being excluded from Friendship church, it is unfounded and groundless, and not the least shadow of truth attending it. And it was in this manner: previous to the Association this church, to wit, Friendship, in consequence or for the same cause already stated in the other case, became divided; the anti-missionaries were in the majority. The effortists being in the minority, sought out an opportunity, by using very unjust measures, and raised or collected a sort of tribunal, which they called Friendship church, and then and there excluded our worthy brother, (as their Minutes say.) Candid reader, we would again appeal to moral order, let alone what we deem a gospel tribunal to know, where a measure of this kind is precedented? We answer, no where. Therefore, in consequence of no such measures, being precedented in the scriptures of truth, we, Old School Baptists could not receive the minority of said church in the Association, hence a division was the result.

Now, to all whom it may concern, we, the Pilgrim's Rest Association, recommend our much esteemed and beloved brethren, Henry Petty and Jeremiah Pearsall, to any church or churches, of the Old Stamp, wherever it may please God in his providence to cast their lot, as faithful and worthy soldiers of the cross, and deserving the love and faithful acceptation of all Baptists of Old School order, wherever they may be cast. And we feel it our duty, not to have passed such a spurious publication, unnoticed. And it becomes us as brethren who are receiving the labors of our esteemed brethren, to say to the world, that such publication is unfounded and absurd. This brings to our mind the old proverb: He who silently intends a crime, has all the guilt of the deed.

We seen again in another resolve in the same Minute, these words:

"That we deem both preachers and lay members of said faction as being in disorder, and not entitled to any privileges in our churches, until they return with suitable acknowledgments."

We here see that the lay members, as well as worthy workmen, are charged as being in disorder. We have before in a faint manner given the cause of our separation, and other orthodox Baptists can determine, whether we ought to return with acknowledgementt. But we conceive the cases rest precisely contrary, vice versa, and had rather obey the old words, COME OUT OF HER, MY PEOPLE, and be ye separate, where we can enjoy the privileges of church membership in peace and harmony. And in testimony of the above facts, we, the below churches, and by authority of the same; authorize our respective clerks to sign their names respectively.

Churches.	Clerks.
Rehoboth,	*Henry Harrison.*
Bethlehem,	*John Bonds.*
Pilgrim's Rest,	*Stephen P. Doss.*
Bethany,	*S. W. Harris,*
Sarepta,	*Wm. Scarborough.*
Canaan,	*Saml. Clay.*
Friendship,	*J. B. McDonald.*
Five Mile,	*Henry Williams.*

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TO EDITORS PRIMITIVE BAPTIST.

—

Georgia, Monroe county,
January 25th, 1839.

BELOVED BRETHREN IN THE LORD: Grace be unto you, and peace be multiplied from God the Father and from our Lord Jesus Christ. Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ, having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, &c.

Dear brethren, I have been laboring hard all day grubbing in my new ground, my thoughts at the same time diligently searching the scriptures; and I find it written, that what is now hath already been—so there is nothing new under the sun. I have just told you, that I have been grubbing in my new ground, and with the gospel mattock I have been digging in the scriptures, and you need not be surprised if I tell you, that I have digged up a lying missionary spirit, or the depth of satan; which will prove to a demonstration, that which is now among men hath been in days gone by. God in the wisdom and economy of his grace, hath been pleased to commit unto his faithful servants diversities of gifts; but all these gifts emanate from the one great fountain of wisdom. Paul says: Now there are diversities of gifts, but the same spirit; are differences of administration, but the same Lord; for to one is given by the same spirit, the word of wisdom; to another, the word of knowledge by the same spirit; to another, faith; to another, prophecy; to another, discerning of spirits; to others, as ministers and stewards of the mysteries of godliness, to make known among the Gentiles the riches of the glories of his grace, which is in Christ. It is given to another, by the same spirit to understand the mystery of iniquity, mystery of Babylon, and also to know the depth of satan.

So by candle light I now proceed to chalk out to you, first, some of the titles this monster of the bottomless pit bears in scripture, for he is designated by various names. He is sometimes called, that old serpent the devil; and satan, dragon, lucifer, prince of darkness, beelzebub, prince f devils, &c. &c. This enemy of all ghteousness is going about like a roaring on seeking whom he may devour, and in der to carry out and effect his black deep-laid hellish designs, he has his clans among all characters and classes of the human family. The names of some of his clan I will give you also: false apostles, false teachers, deceivers, deceitful workers, lying spirits, dumb dogs, greedy dogs which can never have enough, lying dogs, sleeping dogs, slumbering dogs, dogs which cannot bark, wolves in sheep's clothing, ravening wolves, sheep-devouring wolves, these are prowling round the shepherds' tents seeking to devour some of the tender lambs of the flock of God. Beside the greedy dogs or sheep-devouring wolves, satan has a numerous train of lackies, tessaboys, evil speakers, evil surmisers, haters, backbiters, with a host of little foxes; these little foxes he employs to spoil the vines and destroy the tender grapes of love and union; yea, those sweet and heavenly ties that bind the children of God in one bundle. Satan often sends out these little foxes to set the children of God by the ears, and too often is successful in his enterprise. These false apostles, teachers, ministers, and vine-spoiling little foxes, are to be known by their fruit, for they bear corrupt fruit, the product of an evil spirit. The old Book admonishes us, to believe not every spirit, but try the spirits whether they be of God; because many false prophets are gone out into the world, and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God, and this is that spirit of antichrist. 1 John, iv. 13. And this same spirit of antichrist now worketh in the children of disobedience, and that according to the workings of satan, the prince of the power of the air. Again: Now the spirit speaketh expressly, (that is, the spirit of prophecy,) that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils, speaking lies in hypocrisy.

So you see that the devils have doctrines and seducing spirits, and to speak lies is a devil doctrine. This I shall set down to the depth of satan. But I will give you another passage of sacred writ: 2 Cor. xi. 13: For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. 14 v. And no marvel, for satan himself is transformed into an angel of light. 15 v. Therefore it is no great thing if his ministers also be transformed, as the ministers of righteousness. Whose coming is after the working of satan, with power and signs, and lying wonders, and

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with all deceivableness and unrighteousness. 2 Thess. 11. 9.

So I have proved by scripture, that satan has his apostles, teachers, &c. ministers transformed like unto the ministers of righteousness; and himself also is transformed into (or like unto) an angel of light, has his doctrines, shows signs, performs wonders. But you must remember, that they are lying wonders, full of all subtilty, cunning craftiness, deception, and lying hypocrisy. One more text, dropt from the mouth of him that spake as never man spake. Read it. John, viii. 44: Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth; because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar and the father of it. So to murder and tell lies, and preach lies, for he is a preacher, all of which I will prove by scripture before I am done. Yes, sir, I will with the help of God prove him to be a preacher of ancient date, and is still preaching, trudging up and down in the earth, with his white dress (religion) on, with a Bible under his arm, in his pocket, or somewhere else about him; with benevolence on his tongue, speaks as smooth as oil and by good words and fair speeches deceives the hearts of the simple. I want you to understand, that satan in this garb, is transformed like unto an angel of light.

Beloved brethren, my sheet is almost full, and I am just getting hold of the subject in view. Consequently you will not be astonished if I bring forth twins while grubbing. The time of night also admonishes me to stop.

Grace be with all the dear saints is my prayer.

VACHAL D. WHATLEY.

—

February 4th, 1839.

HAIL, beloved brethren in the Lord of life and glory. By candle light I now resume the subject of probing the depth of satan, and digging up a lying missionary spirit or the spirit of antichrist.

Dear brethren, I have no other apologies for my writing than this: For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest. Isa. lxii. 1. I will answer also my part, I also will show mine opinion. For I am full of matter; the spirit within me constraineth me. Behold, my belly is as wine which hath no vent; it is ready to burst like new bottles. I will speak, that I may be refreshed: I will open my lips and answer. Let me not, I pray you, accept any man's person, neither let me give flattering titles unto man. For I know not to give flattering titles; in so doing my Maker would soon take me away. Job. xxxii. 17 to 22.

The cause of God and truth is dear and precious to my soul, and when I hear the cause of my master slanderously spoken of by nominal professors, carnal Israelites, and hypocritical mockers; and see truth, Bible truth, gospel truth, yes, God's eternal truth, fallen in the streets and highways, and trampled unceremoniously under the feet of men, I am constrained to speak and say some things on truth's side. And being slow of speech and of a stammering tongue, I use my pen as a channel of communicating with the dear children of God. My trust is in his name; I have no confidence in the flesh, nay, I hope that I am divested of self and self dependence. Neither do I look to the wisdom of the world to assist me in wielding the weapons of truth: For the world by wisdom know not God, yet it pleased God by the foolishness of preaching to save them that believe. Thus the poor stripling goes forth to the battle in the name and strength of the Lord God of the armies of Israel, being girt about with a plain simple shepherd's bag, and five smooth stones from the brook. In this plain and simple shepherd's bag (New Testament) is carried the weapons of my spiritual warfare.

I will now give you a text of scripture, which has greatly assisted me in probing the depth of satan. Rev. xi. 1: And there was given me a reed like unto a rod, and the angel stood, saying, Arise, measure the temple of God, and the altar, and them that worship therein. 2 v. But the court which is without the temple leave out, and measure it not.

Dear brethren, whether God has designated me to measure his temple, (church) altar, and them that worship therein, or not, is a question hard for me to solve. Yet I sometimes think that he has given his measuring reed unto me, and if so, it is not wrong for me to use it a little. You will recollect that, that reed was like unto a rod, but was not a rod. It was a measuring instrument given, (mark that, given, not sold,) unto the revelator John, to measure the temple, and the worshippers. All them that worshipped in the temple he was commanded to measure with the measuring

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reed which God had given unto him. This unerring measuring reed I shall set down to be the New Testament, which is a precise measuring rule or reed. With this reed (New Testament) we are to measure the temple, and the altar, and the worshippers. By this unerring measuring reed (New Testament) we can measure the Christian to a hair's breadth, measure his faith and practice, find out whether he does all things after the pattern showed him in the measuring reed or not. And also measure, whether he holds the mystery of the faith in a pure conscience. By the same reed measure the hypocrite, and also find out, and probe the depth of satan.

But to return to the subject, for I have wandered a good way off. You will recollect that I was telling you in my last, that satan was a preacher of ancient date, that he was a lying preacher and was the father of lies; and that his preachers, like their master or father, always preach lies. But no marvel at this, since they are of their father the devil, and the lusts of their father they will do.

The first account we hear from satan in all the book of God, he was preaching lies to our old mother Eve. His preaching to her was in direct opposition to God's law and irrevocable decree; for the Lord God had created man in a primeval state of uprightness, in his own image created he them, male and female—had given them a law, and informed him if he violated and broke the law, that the penalty was death. Read Gen. ii, 16, 17: And the Lord God commanded the man, saying, of every tree of the garden thou mayest freely eat, but of the tree of the knowledge of good and evil, thou shalt not eat of it, for in the day that thou eatest thereof thou shalt surely die. This was God's irrevocable law, which he gave unto Adam. And you see, if Adam broke that law, (which he did we shall presently show,) that the penalty was death. Then it was that satan commenced his preaching career. Gen. iii. 1: Now the serpent (satan) was more subtle than any beast of the field which the Lord God had made: and he said unto the woman, yea, hath God said, ye shall eat of every tree of the garden? 2 verse: And the woman said unto the serpent, we may eat of the fruit of the trees of the garden: 3 verse: But of the fruit of the tree which is in the midst of the garden, God had said, ye shall not eat of it, neither shall ye touch it, lest ye die. 4 verse: And the serpent (not yet tired of preaching) said unto the woman, ye shall not surely die: 5 verse: For God doth know, that in the day ye eat thereof, then your eyes shall be opened: and ye shall be as gods, knowing good and evil.

Thus satan prevailed with the woman, and she partook of the forbidden fruit and eat thereof, and gave unto her husband and he did eat also. Thus through satan's subtilty and lying preaching, man became a transgressor and violated the law of God, and died as God had said he should; and through his disobedience entailed sin on all his progeny. By the disobedience of one, many were made sinners—born under the curse of the law—are abiding in a state of death, I mean a spiritual death, for that is the death alluded to in the 2 chap. 16 verse Gen. For I understand spiritual death to be that awful state of ignorance, insensibility, and disobedience which mankind are in by nature, and which exclude them from the favor and enjoyment of God. So you can see the awful effect of this first sermon preached to Adam by old satan. He them implanted in man's heart lust, which I shall set down to be the pernicious, corruptable seed, from whence sin sprang forth spontaneously.

Our first parents disobeyed, became transgressors, in breaking the law; being drawn away and enticed by the enemy of all righteousness, who said unto the woman, ye shall not surely die, for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. Hence arose in their breasts, a carnal, lustful desire of aspiring greatness; being as gods, possessing the wisdom of gods, &c. &c. Thus was lust, for I understand the definition of lust to mean a carnal, vehement desire, sensual concupiscence, &c. &c.

Dear brethren, I am getting into deep water; but that God that saved a sinking Peter, can bring the poor stripling safe thro' the deep waters. My trust is in his name, and should you, my brethren, see the youthful stripling sinking into error, reach out a hand and help him. But to return. Satan engrafted into their heart a carnal, lustful desire of possessing the mighty wisdom of gods.. Hence through satan's lying preaching they became impregnated with lust, and James speaking of lust says: When lust conceives it brings forth sin, and sin when it is finished bringeth forth death. Jam. 1. 15. Consequently men

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come into the world possessing a sinful nature, and are estranged from the womb, go astray, speaking lies as soon as they be born; born under the frigid curse of the law, for what the law saith, it saith to them who are under the law, that every mouth may be stopped, and all the world become guilty before God. Rom. iii. 9. It then follows as a matter of course, that all mankind are born sinners, undone sinners, ruined sinners, wretched, and miserable sinners, by nature as well as practice. Not as Mr. Shehane, Editor of the Morning Watch, has it, for he says that mankind are not sinners by nature, and do not possess sinful natures, but their practices only are sinful.

Well, dear brethren, as I am wielding the two edged sword of truth, I will give you testimony, unquestionable testimony, that will prove to a demonstration that all men and women are born sinners. Read Rom. v. 12: By one man sin entered into the world, and death by sin, and so death passed upon all men for that all have sinned. 1 Cor. xv. 21: By one man's disobedience many were made sinners. Behold, (said David,) I was shapen in iniquity, and in sin did my mother conceive me. Thus I have showed, that we are shapen in iniquity, and conceived in sin, brought forth or born in sin.

Again, Paul to the Ephesians, ii. 3, said: Among whom we all had our conversation in times past, in the lusts of the flesh, fulfilling the desires of the flesh, and of the mind, and were by nature, (mark that,) children of wrath even as others. David again: The wicked are estranged from the womb, they go forth speaking lies as soon as they be born. Once more, to the Book: When the fulness of the time, God's foreknown, foreordained, and foreappointed time was come, he sent forth his Son, made of a woman, made under the law to redeem them that were under the law. So I shall set it down as a fact, that all the progeny of Adam are born under the law, and are sinners, undone, ruined, wretched and miserable sinners by nature. If they were not thus situated, were not sinners by nature, and born in a state of sinful nature under the law, why was Christ Jesus made under the law to redeem them that were under the law? Why did he shed his precious blood to atone for the sins of his people? Why did he offer himself a ransom for many? Why did he work out a complete and finished salvation for all the elect, paid their debt, died for their offences, and rose again for their justification? So I set it down as a truth, Bible truth, that all the family of Adam are sinners; and without the mercy of God, will live and die sinners, and will be turned into hell with all the nations that forget God.

I could bring fifty passages of scripture to prove the doctrine of original sin, but time and space will not admit; neither is it necessary, for two or three witnesses is enough to prove any one point of doctrine, provided they all agree.

(*to be continued.*)

VACHAL D. WHATLEY.

TO EDITORS PRIMITIVE BAPTIST.

Snow Hill, Wilcox county, Alabama,
May 13th, 1839.

Brethren Editors: Having been an agent for the Primitive Baptist for near three years, I acknowledge I have been neglectful, owing to the scattered condition of the brethren for whom I am acting.

I could write many things to you respecting the conduct of men in the Southwest, holding forth that they themselves are some great ones, Simon Magus like; but thank God, we have some that have been taught that they are but men, and do not pretend to praise God for what they themselves have done. But fearing that by so doing I might take up room in your valuable paper, and thereby exclude from your columns something much more edifying, therefore I conclude, praying that you may be directed by God, and that your paper may be a source of consolation to many more precious brethren.

SAML. MOORE.

TO EDITORS PRIMITIVE BAPTIST.

Pittsylvania county, Va.
April 16th, 1839.

Brethren Editors: I now wish to set before you a few more of Mr. Colbourth's errors, but not all; for my mind is so crowded with things that I think do more concern us at this time, so I will say to Mr. C. that he was wrong when he said: The text that says, for the gifts and calling of God are without repentance, meant without repentance on the part of God, and not on the part of the creature—which is not so. See the 11 chap. of Romans and 29 verse, which reads thus: For the gifts and calling

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of God are without repentance, either on God's or creature's part. So it can be said, they are without repentance, for they were given to the church before Adam was created, in covenant between the Father and his Son. So the church then was dead and could not repent, and God as God cannot repent; so it is without repentance on the part of man, as well as on the part of God. So you, sir, was wrong when you said, it only meant without repentance on God's part.

And you say that man must repent, or not be called; which is not the truth, for the gifts and the calling of God are to the children of men before they repent, and they are called before they repent. For you told us that all men were dead, and when they were brought to life they knew it. Now, sir, I want you to tell me how a dead man repents; they cannot, sir, so they must be quickened before they can repent; and every one that does repent is called to repentance, for it is written that the goodness of God leadeth men to repentance. And again: I have loved you with an everlasting love, therefore with loving kindness I have drawn you—the saints. And the reason why he draws you is, because he has loved you with an everlasting love, and not because you repent first. No, sir, for you cannot repent unless you are drawn to it; for you are dead and must he brought to life by the quickening influence of the spirit of God.

Again: It is written, we love him, God, because he God first loved us—the children of God. See the 4 chap. and 19 verse of first John. And this is the reason that he does call us without repentance, because he loved us without repentance. So it is not of him that willeth, nor of him that runneth, but of him that calleth.

Again: Mr. C. told us, that every one of us could go out in the sunshine, and then the sun would shine on the greatest sinner as much as it would on the greatest saint; and just so, he said, it was with the sun of righteousness—if you all go to him, he will shine upon you all. And then he made out, it was as easy to go to the sun of righteousness, as it was to go out into the sunshine; which is not so. John, 6 chap. 44 verse, Jesus says himself: No man can come to me, except the Father which hath sent me draw him. Here you, my readers, may see, that Mr. C. has swerved from the truth again. And I will here say to Mr. C. that I do not believe any person that ever had been renewed by divine grace, would fly into the face of their Redeemer and say, that all men could come to him as easy as a man could go out of the house into the sunshine, when Jesus says: No man can come to me, except my Father draw him.

Now, brethren, when I hear a man dispute the word of my Jesus, I do not want to know any thing meaner of any man than that; and Mr. C. said, all could go to Jesus—and Jesus said, no man can come, &c. Now there is a lie out, and I believe Mr. C. told it, for I would believe Jesus before all the Sneaks in this world. But again: I will ask Mr. C. how a dead man could go out into the sun shine? Now, sir, you know that you said, the whole human family were dead, or represented them so, which was the best part of your discourse; if it was true, and if I was you and did believe that all men by nature were dead in trespasses and sins, I would try next time to bring them to life before I would start them out of doors, or say they must have life before they can go; and then tell them that Jesus must give them life, or they will remain dead in sin. But perhaps you thought that all the congregation were dead, and you could tell them what you pleased and they could not find fault; for there is not much danger of the dead finding fault of the dead, but I hope this was not the case with your hearers that day. And I will say to you, that you had better feel the pulse of your congregation, before you tell your extravagant tales and swerve from the scriptures. So I will say, that I hope the Lord will turn you, and then you shall be turned. Nothing more on this wise, but will say, you may hear from me before long, if God will.

Dear brethren, I have said much more on this subject than I expected, when I began. As ever your friend and brother.

RUDOLPH RORER.

TO EDITORS PRIMITIVE BAPTIST.

Columbia county, Georgia,
May 15, 1837.

DEAR BRETHREN: I am happy that I now have it in my power to inform you all, that we are yet tugging and scuffling for the sheep skin, teeth to teeth. And as we are in the midst of all the missionary wolfish institutions of the day, we can only say: The sword of the Lord and of Gideon. But thanks be to the Lord, we have

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lately constituted two churches in Warren county, Georgia, on the Primitive faith, to wit, one near Newsom's, namely Harris's Spring church, with an ordained preacher belonging to said church by the name of brother William Abbott; and the other church is near the shoals of Ogeeche, namely, Sandy Grove, and brother Thaddeus Camp, an ordained preacher belonging to said church; and I myself, pastor of the Snow Hill church, in Richmond county, Georgia. And although the Snow Hill church is forty or fifty miles from the Sandy Grove church, and the other, Spring church, in between them, yet if the Lord will, we intend this fall to form an Association of these three churches.

And now, my dear brethren, the object that I have in view in sending you these lines is, not by way of boasting. God knows; but it is earnestly to solicit all your prayers to Almighty God, for these three poor little churches that God would be with us. For we learn from God's word, that where two on earth shall agree to ask any thing of the Lord, it shall be done for them. Brethren, let us all agree in this prayer. For Peter when in prison prayer was made to God for him, and he was delivered by the angel; and Paul called on his brethren to pray for him; and Elijah prayed and the rain was stayed and heaven shut, and he prayed again and the heavens gave rain.

Brethren, I hope I am in good earnest in craving your prayers. May God give you the spirit of prayer, is my prayer for you all.

I wish you still to continue to send me your paper, as it does refresh my spirits to hear from my good brethren. Methinks sometimes our spirits converse together about the things of God. I must close by subscribing myself yours, in gospel love and bonds and afflictions and joy.

MATTHEW D. HOLSONBAKE.

TO EDITORS PRIMITIVE BAPTIST.

Alabama, Lawrence county,
May 11, 1839.

DEAR BRETHREN EDITORS: It has been some time since I last wrote to you, and through the Primitive to my brethren, giving the state of affairs of God's moral vineyard, in this our section of country. We are still burthened down by the new schemes of the day, missionism, Campbellism, priestcraft, &c. &c. The missionaries are I think losing ground, but they are putting forth all their energy; for they scarcely ever preach a sermon, but they revert to the necessity of raising funds for the benefit of the heathen missions, they say, as per a clause in the Circular Letter of the Muscle Shoal Association: that the gospel be preached to every creature, is the express command of our Lord, and to accomplish which, human means must be made use of, as God's power is shortened and he requires human aid to assist him in his work. I deny that his power now is any shorter than it was then, for he has told us he must needs go away that the Comforter might come to reprove the world of righteousness and of judgment to come.

As for the Campbellites, they are losing ground; among the orthodox professors of religion the confused ocean appears to subside, but they are gaining ground in the world. May God cause the scales of ignorance to fall off their eyes, and that they might see that it is by the grace of God we are saved.

The Lord is carrying on his work. We had a meeting in one of our adjoining counties which lasted a week, and there were near forty that professed religion and still there were twenty or thirty that appeared to be mourning their sins, begging for mercy.

I continue to receive the Primitive, and it is a source of consolation to me that it is a workman that needeth not be ashamed.

As the great subject of missionary operations has crept into our Association again, I anticipate it will create a division in that body, amounting to non-fellowship; for which God is not the author of confusion, but of peace; neither do I think that God unites his children together in love, and then sends that among them to cause divisions. I intend in a short time to give you my views on some certain principles. I rejoice that we live in a land of freedom, where we can worship in that way that the Spirit teaches us through the instrumentality of the word. When I receive the Primitive and read of so many dear soldiers of the cross, contending with satan every inch of ground, my heart doth run out to them in love, that our Saviour has still a remnant according to the election of grace, who still stand on Primitive ground and are forted in by the word of his power. My prayer to God is, that he would make manifest his power upon earth in that way that all shall

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see eye to eye, and that all schisms, disputations, and all manner of evil speaking shall be done away.

Farewell, my brethren, may the Lord help you in every time of need, is the prayer of an unworthy brother in the gospel.

DAVID JOHNSTON.

THE PRIMITIVE BAPTIST.

SATURDAY, JULY 13, 1839.

TO EDITORS PRIMITIVE BAPTIST.

Georgia, Troup county, June 14th, 1839.

BRETHREN EDITORS: I read that in old times they had in their harvest fields reapers & gleaners, and I judge that the reapers took rows & worked in them; but I reckon that the gleaners picked about any where, just where they could find a head or handful. Therefore I shall come into your field as a gleaner, and not confine myself to a row, but try to pick up a handful here and there, as I can find them; and thereby tell you a few things about how affairs are going on in this country.

I think the Old and New School Baptists are nearly separated, as you see that the New School have declared non-fellowship against us. And I will not exclaim against them as they did against us, for I say none of their declarations have in the least deprived us of the liberty of conscience; but I would rather that they had stated facts as they are, and not have said: Set up a new standard of fellowship. For I well know for thirty-six years back, that whenever a church found out that any of her members were practising any thing in a religious way, that had not a thus saith the Lord for it, and they would not turn away from it, they were excluded from the church. Now we declared non-fellowship against them, because they have no scripture for their practices. And I say it, (Nehemiah, or Adiel Sherwood,) did acknowledge it when he was drove to the necessity, to say that God never designed that every specific duty of man should be laid down in his word; for if it had been done, it would have taken him his lifetime to have learned it, and would never have had time to have performed it. Now how he found out the design of God further than is revealed in his word, I know not; but these missionary folks can find out the most things that nobody else knows, of any kind of people that I ever knew. They have lately found out, that it cost a vast sum of money to bring the gospel to America, and that the scriptures had to be translated for that purpose. And they are telling people these great tales, I suppose, to induce them to give into their plans.

Now I know nothing about how the gospel came to America, only what I have gathered from what little history I have read; and agreeably to my understanding of Benedict's History of the Baptists, the gospel brought men here. For they were persecuted in other countries and fled to America for refuge, but in some of the States they met with what I call cold comfort; for they were whipped and imprisoned, nnd that was the pay they got for preaching the gospel. But still they preached even through the iron grates of jails, and the Spirit of God accompanied their words, and by them means the Baptists multiplied in America. But it is found out of late years by some men, that the gospel cannot go without money, and men cannot preach without education; and from what the missionaries say in their writings, many souls may be lost for want of these requisites. But Jesus says: If you believe in God, believe also in me. And he says: All that my father hath given unto me, shall come unto me. But I will own to my missionary friends, that there has been a vast amount of money paid for preaching in America, but I will not say for preaching the gospel. But there were a class of men sent to America, not by missionary societies, but by the authority of the king of England; who received 16,000 pounds of tobacco a year besides marriage fees and forty shillings for every funeral sermon they preached; and one of them in every parish, which must have taken a great deal of money to pay them. And it is my opinion, that such preaching as that will always cost more than the preaching of the gospel.

Now, my brethren, I want to tell you a little more about our missionary folks in this country. For several years back in their Associations they have said, that supporting or not supporting the institutions should not be a bar to fellowship, and published it in their Minutes and also constituted a church on them principles. But now you see that they have changed their sentiment, although they would not change the negro's half dollar when he agreed to put in 12½ cents, but told him to throw it all in and he should have his change after a while; but when the man returned back with the hat, the negro said he could not stop him long enough to get his change. Now, brethren, this was a Baptist negro that told this tale, and he does not live very far from me, so that he can be found if disputed.

Brethren, I will stop, least I tire you. And may the God of all grace be with you all, &c.

I subscribe myself yours in tribulation.

ANTHONY HOLLOWAY.

Buncombe county, No. Ca. June 15, 1839.

DEAR BRETHREN EDITORS: Being requested by my brethren in this country to show my name in

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the Primitive Baptist papers, as I am the only preacher in those parts that hold with a final separation between the Old School Baptists and New Sceool, I now drop you a few lines for publication if you see proper.

In the first place we have a great many who call themselves Baptists, and say they are opposed to the missionary schemes as much as I am, and at the same time invite them to preach in their meeting houses, and also invite them to the sacrament table with them, and also receive them into their Association in full fellowship. And now, brethren, I want to know what kind of Baptists you would call such people as those; or has the devil with his untempered mortar stopped up both their eyes and ears, so that they can neither see nor hear?

Dear brethren, it is my candid opinion that such professors as those are doing more harm at this time, that the open and profanely wicked; for the wicked and profane deceive no man but themselves, just as we see them so they are; while those others are deceiving themselves and others with them, all going on together blindfolded by priestcraft. And without a miracle of grace, they will certainly plunge into the burning lake together; for if the blind lead the blind, both fall in the ditch together.

And, dear brethren, this way people have of saying they believe there is good and bad in all the societies, I believe it very wrong for them to say so; for it has opened a door from one end of the earth to the other, for men and devils to establish their traditions, and try to put them on a level with commandments of God. And, brethren, I see no way to get clear of those deceivers, but to have all our churches separated from the Association entirely, for all the mischief first and foremost is slipt in there.

I see by reading the Primitive papers, that there are men to my certain knowledge that are strong friends to the missionaries, and are now signing for the Primitive Baptist papers. And, dear brethren, those weathercocks that can change and turn every way the wind blows, you know they are and ever have been the worst enemies to Christ and his church that ever were or ever will be on earth, and the Association is now filling up with such people. I know a church not ten miles from me, that was constituted seven or eight years ago, I being one of the presbytery that helped constitute said church; and being called on, by hard persuasion I agreed to take the pastoral care of said church for one year, till they could look out for another to fill the place in my stead; which they did not do, nor did not seem willing for me to quit them on no terms no how. So I tried the church concerning the missionary principles, which they well knew I ever opposed, and they the church all agreed not to invite any preacher, nor suffer any preacher to preach in said meeting house without examinination, to know whether said preacher held missionary principles or not; and if said preacher held missionary principles, he was not to be allowed to preach in said house. Which rules a part of the church did violate and break, and invited the friends of the missionary over my head, asking me no favors in the matter; after firmly agreeing never to do so.

Then we who held the principles above mentioned, met at our meeting house and cut them off for disorder. Then the deserting party gathered and got them one of those go-betweeners, and said they cut us off for our disorder; and so wrote them a letter and went on with their delegates to the Association. And the Association sitting in full fellowship with the missionary, readily received them; which I verily believe had the devil went in the shape of a man and agreed to fellowship the missionary, they the Association would have received him and called him brother.

O that the Lord our God in his infinite mercy and goodness, may look on us in pity and spare our lost and ruined world a little longer, for Christ's sake.

Dear brethren, we are well pleased with our papers and hope to gain more subscribers shortly. So no more at present, but ever a friend to the Primitive Baptist. *ISAAC TILLERY.*

N. B. We, the members of Pine Creek church, who hold to the original rules of said church after her being first constituted, which was never to join the Association while the said Association fellowshipped the missionaries in their Association. We, the said members above mentioned, living in Buncombe county, North Carolina, do declare an unfellowship with all churches and members who call themselves Baptists, who will not publicly non-fellowship all the new schemes of the day, to wit, missionary and temperance societies, Sunday school unions, theological seminaries, and all such schemes; which we believe to be conjured up by men and devils, for the sake of making money.

The Pine Creek church members being very much scattered through the mountains, for their convenience had two meeting houses, one on each side of the mountain, both kept up in the name of Pine Creek church. And we that keep our first faith, hold the old meeting house in our possession; and those that departed from the faith, keep possession of the new meeting house.

I am ever yours in love of the truth.

ISAAC TILLERY.

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TO EDITORS PRIMITIVE BAPTIST.

Lexington, Oglethorpe county, Ga.
June 18th, 1839.

BRETHREN EDITORS: I have nothing of interest to write at present. Things continue with us much as they have been for a considerable time past. There is no appearance of revivals among us, but some serious difficulties among some of the brethren of our little Oconee Association.

Dear brethren, try to pray for us that God may cause every thing to work together for good to them that love him, and are the called according to his purpose. O that God would give his ministers much of that mind that was also in our Lord Jesus Christ, and cause them rightly to consider the responsible ground they occupy; and may the churches of Jesus Christ keep a constant watch over their ministers. For, dear brethren, whenever ministers go out of the way, others will follow, and then for distress and division among brethren of churches and Associations. The Lord said to one of the angels of the seven churches of Asia, repent quickly, or else I will remove thy candlestick out of his place, except thou repent. Chiefly what the Lord charges that angel or minister with was, that he had left his first love, tho' he hated the deeds of certain idolatrous worshippers which the Lord also hated; yet it was necessary for him to repent and do the first works.

Dear brethren, let us examine ourselves and see if we have nothing to repent for. May the Lord give us repentance for all our sins, and a disposition to acknowledge them one to another, I think is my prayer. When this is the case, then brethren can sit together in heavenly places in Christ Jesus, while the first principle (love) is fully in exercise among the dear children of God.

I am informed that the missionary churches some of them in this country are in difficulties; not with us though, for we are separate from them and their monied institutions. I should have said nothing about them, if they would have withheld their printed pamphlets from me, which they send without subscribing any name except a fictitious one, which is a plain proof of guilt or fear and an indisposition to come to the light. I say to them all as friends, that if they or any of them wish me to see their pamphlets or papers, I want them to assign their name to it or them plainly, so that they may be known as well as their writings. Though I should be very glad they would send me no more, without they could send some truth in them.

Dear brethren, though I am far distant from you, I love to hear from you and hope to meet you ere long where parting will be no more forever. Let us try to pray for each other to the God of Israel, who is present with us all in every place; to his glorious name be the praise both now and ever. Amen.

DAVID W. PATMAN.

TO EDITORS PRIMITIVE BAPTIST.

Farmersville, Lowndes county, Ala.
June 3d, 1839.

DEAR BRETHREN: Your paper the Primitive Baptist is read with much satisfaction by our brethren, who are of the Old School Baptist order, and despised by our missionary friends. They say they are not fit for any Christian to read, and therefore should not be admitted into their houses. I have read many of their publications that they have sent out to the world, and never been able to discover any thing like a spirit of grace in them; but to the contrary, I have seen columns filled with such stuff as could not be food to a true Christian; and thereby it was only calculated to nourish none but such professors as Cain, and all that depend on their own works for life and salvation. And from Cain down to the self-righteous scribes and pharisees, and even down to the present missionaries, who are propagating works in the place of the doctrine of grace; which is forbidden in the gospel of Christ by St. Paul. Read Rom. 14. 6—Eph. 2. 8, 9—2 Tim. 1. 9.

Dear brethren, let us examine the scriptures a little further, if God will help us, and see how it is that we are redeemed from sin and death, and by what authority. It surely is by divine authority, and not by the benevolence of men nor angels, as I can prove if you will read. John, 9. 4, says the great Redeemer: I must work the works of him that sent me. And particularly the faith of true believers I shall call the work of God. Read John 6. 29: This is the work of God, that ye believe on him whom he hath sent. The work of redemption I shall attribute to the three persons of the Trinity and their acts, because they are of the same extent; the Father loves all those that he gave to his Son Jesus Christ in the covenant of redemption, and Christ

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is the Saviour of those that are loved by the Father, and the Spirit sanctifies those that are justified through the merits of Christ's blood. Thus there is a chain in salvation, the beginning is from the Father, the dispensation through the Son, and the application by the Spirit. So in looking after the comfort of election, believers must first look inward to the work of the Spirit on their hearts; then upwards to the everlasting love of God the Father in heaven. Read 1 Pet. 1. 2. Hence it is the church of God is not purchased with corruptible things, such as silver and gold, as some would fain have it in these days of error and darkness; nor by all the newly invented schemes of the day, nor by their long prayers; and in a word, not by all their combined effort system: but with the precious blood of the Son of God. He came into this world and gave himself for many, even himself, his life, his blood, on the Roman cross; which was fully adequate, and full price for his elect. 1 Pet. 1. 18. The evils which the church is redeemed from are, the curse of the law, sin and satan, the world, death and hell.

So, my brethren, you can plainly see, you that have long endured war, and had many hard struggles for your divine master's cause, the moving cause of your salvation is the great and unchangeable love of the Almighty God toward you; as you can see in John, 3. 16. The great procuring cause is Jesus Christ. 1 Pet. 1. 18, 19. The end of redemption is, that the justice of God might be satisfied, his people reconciled, adopted, sanctified, and brought home to everlasting happiness. This plan is agreeable to all the perfection of the divine being. What the creature never could attain to, is brought to bear in the person of Jesus Christ, and is entirely of free grace; it is also special and complete and eternal as to its blessings. Says one, you have trimmed too close to Antinomianism for me; I can point you to one or two passages of scripture that will prove that you are mistaken, or St. Paul would not have said to his brethren at Corinth: Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God. And again, the same apostle tells his Ephesian brethren, that they are his workmanship, created in Christ Jesus unto good works. In answer to the above quotations, I shall proceed to give my views, predicated upon the principle of free and electing grace. What are we to understand by good works? for on this point the objection is made, for the apostle had no allusion to any other kind of works than the fruits of that faith that was given to his people, that is, Christ's people, in Christ from before the foundation of the world. All gospel duties, inward and outward, as well thoughts as words and actions towards God, and proceeding from a pure heart and a faith unfeigned, and are referred to God's glory; for it is necessary that good works proceed from right principles, and have right motives and ends; namely, a principle of love to God, to obey and keep his commandments, and the glory of God as the chief end. It is said again in James, 2. 24: Ye see then how that by works a man is justified. The apostle then does not treat of our justification in the sight of God; but of the justification of our faith in the sight of the world of mankind, and therefore asserts that justification is by works. Again, verse the 18th: I will show thee my faith by my works. For works justify our faith, and declare us to be justified before men who can never see nor know our faith but by our works.

St. Paul in his letters to the Roman and Galatian brethren, asserts by many strong arguments our justification by faith, that receives and relies upon the righteousness of Christ, that is, his obedience and sufferings. See Rom. 3. 24—28. And surely, the apostles being all inspired by the same spirit, could not be supposed to contradict one another. Man is therefore depraved, and weakened with original sin he is not able to fulfil the law, and cannot be justified or accepted before God on account of his works. For therefore, by the deeds of the law there shall no flesh be justified in his sight, for by the law is the knowledge of sin. And again, Gal. 2. 16th: Knowing that man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ that we might be justified by the faith of Christ, and not by the works of the law shall no flesh be justified. So Christ's righteousness is the sole meritorious cause of our justification, and those that are justified are sanctified and will be careful to maintain good works: For without holiness it is impossible for any man to see the Lord. Read Heb. 12. 14. Christ's righteousness is the cause of our justification and is received by faith, and imputed to all true believers in him; which is the cause of their justification, and gives them a gra-

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cious title to heaven and eternal happiness. And has this redeemed, justified, and sanctified people always been known to God as his children? They were known in the covenant of redemption, and therefore God predetermined to call them, and justify, sanctify and glorify them. Read Rom. 8. 30. And were these chosen people as bad sinners as the non-elect? Equally so. Dead in trespasses and sins. Eph. 2. 1—Col. 2. 13. A number of other passages of scripture might be produced to prove the spiritual death of them; they are not born with grace in their hearts, as some men have it; but to the contrary, they are dead to all spiritual knowledge, being void of grace, lying under the power of sin and entirely unable to do any thing that is spiritually good, or to convert themselves or the world by any and every thing that they can do, either by acts of benevolence or any thing they can do, as it would be for a dead body to quicken itself and arise from the dead. If they are so dead, how are they to be made alive? God quickens and makes alive the dead faculties of their souls, Rom. 4. 17, and calls them by the mighty power of his Spirit, which he sent into their hearts; which effects that great and glorious change from nature to grace. Thereby the Spirit of God convinces them of sin and misery, enlightens their minds with the knowledge of Christ; the Spirit of God also renews their will, the spirit of grace doth persuade them and enable them to embrace Jesus Christ and his righteousness, freely offered to them in his gospel, and brings them from darkness, sin and death, into a state of life and liberty. God makes them heirs, and joint heirs with his Son Jesus Christ; and freely gives them all things in heaven and in earth, and God will be glorified in this present world and in the world to come, in the salvation of his people.

I shall here adopt, in conclusion, the language of St. Paul in his letter to his Roman brethren, in the 8th chap. 35, 38 and 39 verses: Who then shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? 38. I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come. 39. Nor height nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord. 37. Nay, in all these things we are more than conquerors, through him that loved us.

So I must conclude by subscribing myself your affectionate brother until death.

JESSE LEE.

TO EDITORS PRIMITIVE BAPTIST.

Georgia, Bulls county,
2nd June, 1839.

DEAR BRETHREN EDITORS: I have taken the present opportunity to let you all know, how matters of religion are going on in our part of the country. There are various sorts of religion in our country, and I do not wonder at any and every person getting religion, for they can have any sort they choose, as brother Thomas Trice said in the Primitive, No. 7, vol. 4th, page 109, from the real old hard shell down to no shell at all.

The Primitive Baptists in this part of God's moral vineyard, seem to be united in love one towards another; they seem to meet in peace, and part in peace, and when they meet in prayers, those prayers seem as though they were the voice of one man, ascending to God perfumed with the blood of Jesus Christ. I went to the Union meeting in the 4th district of the Towaliga Primitive Baptist Association, held at Walnut Creek meeting house, commencing on Friday before the fifth Sabbath in March last; and I can say with one of old, that the children of God seemed to sing and pray and preach with the spirit and understanding also. The children of God seemed to be earnestly engaged for the prosperity of Zion and the good of souls; their religious devotion seemed to be of the same.

There is a sort of Baptists in our country, who seem to be very great advocates for the liberty of conscience; and they think that every body ought to be allowed the privilege of worshipping God as they please. And so say I too, but at the same time we find a principle in some of those individuals to deprive some people of those privileges; for when I was at the above named Union meeting, there was a letter of dismission from one of those new fashioned churches, which was handed in here; and which brethren, goes to not allow the privilege that they say they advocate. For in this letter they seem to blend both religious and political notions together; and I would to God, that the religious denomination would let the religion of Jesus Christ rest, upon the foundation which he Christ laid

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in Zion. *For he Christ says*, on this rock I will build my church, and the gates of hell shall not prevail against it. And as for the liberty that each and every body is entitled to from the constitution of our country, that it could rest upon that platform also, and that each and every body that is in possession of a principle of trying to sap the foundation by having an established law religion, be ashamed at the thought of their fore parents who fought, bled and fell in the conflict. May they blush at such an idea and quit it, is my prayer for Christ's sake.

Brethren, I will give you a copy of the letter that I referred to above, for publication.

Georgia, Henry County.

This is to certify, that sister Milly Winkle is hereby dismissed from us in full fellowship to join any other church of the same faith and order, holding of the Flint River Association, and the order of the liberty of conscience and republicism, as long as our members are orthodox and orderly,

Done by order of the church at Ramah, in conference, this 27th January, 1839.

Signed, *Samuel Terrel*, Clk. pro. tem.

Brethren, I will come to a close by subscribing myself your unworthy brother, &c. *HENRY BARRON.*

TO EDITORS PRIMITIVE BAPTIST.

Barbour county, Alabama,
June 6th, 1839.

DEAR BRETHREN: In perusing your pader called the "Primitive Baptist," some few days since, I considered myself inexcusable if I did not aid the good cause which you so ably advocated; therefore, I request you will forward to me by mail six copies of your truly valuable paper, and on the receipt of the first number, the amount for those six copies shall be remitted to you. Wishing you all success in the cause of all good causes, and believe me dear brethren, I am your's for Christ's sake. *ELLIOTT THOMAS.*

TO EDITORS PRIMITIVE BAPTIST.

Marion, Twiggs county, Ga.
June 17th, 1839.

DEAR BRETHREN: I have discovered this morning a paper printed in Tarborough, in N. Carolina, called the Primitive Baptist. There is no little division among us here, and I believe will be considerable. I do not agree with the missionary principles or projects, if you choose, and for that cause I am of opinion they will persecute me. I therefore wish to become a subscriber to this valuable cause. It may be that I shall get more subscribers. I wish success to the true gospel of Christ.

JOSIAH DANIEL.

Lowsville, Madison county, Ala.
11th June, 1839.

DEAR BRETHREN: By request of some of the brethren, I again take my pen in hand to write to you, as there is no agent near this place. There are some brethren that want to continue their papers in this neighbourhood. I shall still continue to write on to you, if the brethren request it. And may the God of love direct you in all truth as it is in Christ Jesus. I remain yours, with respect.

JOEL H. CHAMBLESS.

TO EDITORS PRIMITIVE BAPTIST.

Georgia, Wilkinson county,
June 6th, 1839.

DEAR BRETHREN EDITORS: I have just received your papers, and feel very happy that we have such papers to read, that we can hear from yon and you from us.

Dear brethren, some of the new money beggars say, that they like to hear me preach, and that I must be part missionary. But I now inform you, that I am no part of the new order of the day; no, nor never have been, nor never expect to be. Some of the sons of the devil prophecied some time back, that before one year had rolled round I would be a missionary. But the year is gone and I have found them liars, and that makes me think that they are of the devil; for if they had been of God, they would have told the truth. Yours in love. *DAVID SMITH.*

Tennessee, Blount county,
June 8th, 1839.

DEAR BRETHREN EDITORS: I take the oppoortunity to inform you that, the Old School Baptists seem to be gaining ground in this county. A good many have quit the missionary churches and joined the Old School Baptists. May the Lord grant that his people may all come out from among them, that they may not be partakers of their evil deeds.

No more at present, but remain your

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affectionate brother in the Lord.

WILLIAM HENDRICKSON.

Henry county, Virginia,
June 18th, 1839.

DEAR BRETHREN: I have at this time an opportunity of writing you a few lines. I rejoice that I have so valuable a paper to read as that of the Primitive, in which truth is advocated and error exposed. I have prepared several pieces for publication, but have failed to send them.

I am yours most respectfully.

JOS. H. EANES.

Georgia, Stewart county,
May 13th, 1839.

BRETHREN EDITORS: At a meeting of a number of brethren from several churches, who had withdrawn from the Bethel and Columbus Associations, in consequence of the institutions of the day prevailing in their bodies, held at Slaughter Creek church, Stewart county, on Saturday the 8th inst. for the purpose of taking into consideration the propriety of constituting a new Association upon the principle of the Primitive Baptists, it was unanimously agreed that I communicate to you the following appointment for publication in the Primitive; which you will please give a place as early as possible, and make it a standing article for three or four numbers. Yours as ever.

JAMES P. ELLIS.

APPOINTMENT.

A meeting will be held at Antioch church, Stewart county, on Friday before the 4th Sunday in October next, for the purpose of constituting an Association upon the principles of the Primitive Baptists. Therefore, as many churches as wish to unite in a union of that kind, will please represent themselves by letter and delegates for that purpose; and our ministering brethren are earnestly requested to co-operate with us in said constitution.

JAMES P. ELLIS.

Alabama, Dallas connty,
May 17th, 1839.

DEAR BRETHREN: I send a few lines for the purpose of obtaining one of your papers for a new subscriber, and to have all the papers that I have become agent for, still continued.

I hope that your paper may still continue to spread, as I believe it contains the truths of the gospel and sends it forth without going and carrying it; believing thus, I will use all my influence in spreading the Primitive Baptist. Yours in gospel bonds.

WILLIAM W. WALKER.

North Carolina, Nash county,
June 29, 1839.

BRETHREN EDITORS: I have received several of your papers, the Primitive Baptist. I have nothing of importance to write, only I hear abundance of good news from the different parts of the country, from those who are contending for the faith once deliverd to the saints. Nothing more at present. Yours with respect until death. *ISAAC STRICKLAND.*

AGENTS,

FOR THE PRIMITIVE BAPTIST.

NORTH CAROLINA.—J. Biggs, Sen. *Williamston* R. M. G. Moore, *Germanton.* W. W. Mizell, *Plymouth.* Jacob Swindell, *Washington.* James Southerland, *Warrenton.* Alfred Partin, *Raleigh.* Charles Mason, *Roxboro'.* James Wilder, *Anderson's Store.* Benj. Bynum, *Speight's Bridge.* H. Avera, *Averasboro'.* Parham Pucket, Richlands. John H. Keneday, *Chalk Level.* Burwell Temple, *Wake county.* Obadiah Sowell, *Rogers' P. O.* Geo. W. McNeely, *Leaksville.* Wm. H. Vann, *Long Creek Bridge.* Thomas Bagley, *Smithfield* Stephen Rogers, *Holly Spring.* James H. Sasser, *Waynesboro'.* John Fruit, *Sandy Creek.* L. B. Bennett, *Heathville.* William J. Roberts, *Buffalo Hill.* Alfred Ellis, *Strabane.* Cor's Canaday, *Carterettsville.* William Welch, *Abbott's Creek.* J. Lamb, *Camden* C. H. Allen Taylor, Jun. *Rocky Mount.* A. B. Bains, Jr. *Stanhope.* C.T. Sawyer, *Powell's Point.* Isaac Tillery, *Lapland.*

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THE PRIMITIVE BAPTIST.

EDITED BY PRIMITIVE (OR OLD SCHOOL) BAPTIST MINISTERS AND LAITY.

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"Come out of Her, my People."

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COMMUNICATIONS.

TO EDITORS PRIMITIVE BAPTIST.

Removed from Pine Grove to Greensboro', St. Helena Parish, La. April 13th, 1839.

DEAR BRETHREN EDITORS: It seems I must not only attend to the *creature*, but also to the *new* creature. Be it so. I acknowledge the obligation. The subject "creature" not only pre-supposes a *creator*, but an original production from nothing. Although from the latitude which language sometimes takes the word create, is sometimes substituted by the phrase "to make," and vice versa; yet the two ideas are very distinct and easily to be conceived. Thus on God's fifth day of labor, (Gen. 1. 21.) it is said he *created* great whales, when it is clear, that he only *made* or formed them; for he had already *created* the materials of which he made them. See the first sentence of all scripture; Gen 1. 1: "In the beginning God *created* the heaven and the earth." His other works therefore, consisted not in creating, but in making, and on the sixth day, he made, (not created) man out of the earth, which was already created. "His works" therefore, "were finished from the foundation of the world." Heb. 3. 4. And we know, that "all his works are *perfect*." "He spake, and they stand fast forever." He has indeed promised to create again, when he will produce a new heaven and a new earth, wherein dwelleth righteousness; but he has not yet done so, and the reason that he has not, Peter gives in his last chapter, while stopping the mouths of the mockers of our day, "Where is the promise of his coming to do this great thing? Verse 9th, "*The Lord is not slack concerning his promise as some men count slackness; but is long suffering to* us-*ward not willing that any* (of us) *should perish, but that all* (of us who are predestinated) *should come to repentance.*" Says he, "We count this long suffering salvation. As if he had said: If it were not for the elect which are yet to be born, and without whom the church cannot be perfect; those scoffers would have had their mouths stopped with a fiery indignation.

But, my brethren, the Lord *will* come in due time and so all Israel shall be saved. They were in Christ before the foundation of the world else they could not then, and there, be chosen of the Father. See, Eph. 1. 4. I shall therefore support the following proposition: "That God has never created any thing, new or old, since he made Adam, "*For we are his workmanship created in Christ Jesus unto good works which God hath before ordained that we should walk in them.* If God had created us *anew*, as some falsely quote this passage, the Holy Ghost would, most undoubtedly, have so spoken it; but such an idea cannot be found in scripture. Well, but when were we created in Christ Jesus? I answer, it must be previous, or at the time when the Father chose us in him. For no man in his senses, can conceive any thing as a subject of choice that had no existence any where: And it is fully as easy to conceive them *then*, some how, in Christ Jesus, as to conceive that *now*, "we are dead and our lives hid with Christ in God." There is a plain parallel text in Rom. 9. 23: "That he might make known the riches of his glory on the vessels of mercy which he *had afore* prepared unto glory." This passage of scripture the Holy Spirit introduces to show the reason why "God had mercy on

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whom he would have mercy. I appeal to the context, wherein the apostle upon the subject of God's purpose in election, *seemed* to represent God as unrighteous, by choosing some and leaving others that were *equally near* to him. If this were a fact, it would have been out of the power of the apostle or of any one else, to clear God of unrighteousness according to all human conception. But the apostle has fully cleared up the whole matter by declaring that those whom he chooses, are *afore* prepared; and those whom he hardeneth, were before *fitted* to destruction. Is there therefore unrighteousness with God because he will save his own children, and refuse bastards? I agree that the word *children* does not so fully belong to God's people until it is completed by faith in Christ Jesus, but they were before his, by creation in Christ Jesus. This is my subject and I think it fully appears to be established.

I think I hear one crying out, "This seems to smell of the doctrine of the *two seeds.*" My dear brethren, I cannot help what it smells like, but there is one thing I can & will do, that is, to advance nothing without a "thus saith the Lord." I am as certain that prejudices abound, as I am that "in many things, we offend all." And that "the spirit that is in us, lusteth unto envy." But blessed be God, "He giveth the more grace." As to my dear brother Parker, and my dear brother Lawrence, I feel thanks unto God for them both. Dear brethren, they are *ours*; we *Christ's*; and Christ God's. Yes, brethren, and beside these, we have a great many more, such as a Bennett, a Thompson, (a little lazy,) a Moseley, Nott, &c. &c. and among the rest a *Rorer.* Let none of us say, nor think of the least of our brethren, (even the broken-boned,) "we have no need of thee." There is no predestinarian, who cannot see with brother Parker's eyes, but what sees something equally strong and indissoluble between God and his children.

It will be observed, that I have changed my text from Rom. 8. 20. to Eph. 2. 10. The transition is easy and requisite: and now I must examine my new context. It appears then that the same *we,* who were the workmanship of God, in our text, are the same who walked after the manners of the children of *disobedience.* But who are those children of disobedience? Suppose I were to answer, that the very act of disobedience, begat them; and that *this* was as much their origin, as it was that of every poisonous herb that now grows out of the earth? Would I do any violence to the text? I think not. Well, does not the scripture somewhere say, that even God's children were once the children of disobedience? No, no where. I challenge the world, with all opposers of this doctrine, to show from scripture where one of the following characters ever were translated into the kingdom of God's dear Son; and if they can, I promise to disclaim and throw away my hypothesis, and repent in dust and ashes for my error, and to thank God for the man who shall be able to do it. They follow: Children of disobedience—children of Belial—children of that wicked one—children of the devil—the generation of vipers. It would be as much impossible for any of the above to become the children of God, as for a goat to become a sheep. Neither have any of these, ever been under God's law, but have ever felt themselves equal to it. But although God's children were never the children of disobedience, yet have they been very *disobedient* children.

To show the great difference between the adjective and noun, let me suppose a case. You have a neighbor by the name of Mr. Disobedience, your own name may be any thing you please. Now we suppose Mr. Disobedience to have children, and you children; these mix together in their play, they are sometimes at the house of Mr. Disobedience, & sometimes at your house. Now it is easy to conceive, that while at your house, your own children shall be less obedient to order, than the others; but will that make these others your children, or can your children be unchilded? Are the longings and emotions of your fatherly and natural affections to become extinct, especially when you know you possess the means to bring them to their duty?

But God's children at some times are called children of *wrath,* yet this cannot be God's wrath, for at the very same time (and used in the next words) are they subjects of, not only his love, but his GREAT LOVE. Therefore as *great love* and *wrath* are incompatible, and cannot exist at the same time, so it is not God's wrath that they are said to be children of. Now let us explain this matter according to the scriptures, which cannot be broken. It is said, "the law worketh wrath." It is also said, that "the law is the strength of sin." "The law *entered* (at the beginning)

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that the offence might abound." It (afterwards) was *added* because of transgression. There could have been no righteousness nor wickedness without the law, but where sin abounds, our very natures are corrupt, and shows its corruption in our wrathfulness, as much as in our pride or any other item of sinfulness. The "*others*" mentioned, whom our wrath is similar to, need not the law to render them wrathful, for they are so by inheritance. "They are of their father the devil." His works they will do, and the scripture says he possesses "great wrath." So that our being under the law and in Adam transgressing it became by nature as wrathful as the children of the devil, or of disobedience.

It is roundly asserted, that Christ was made under the law, in order to redeem *them* that are under it. Show me any person therefore that is *under* the law and in the name of God I proclaim a Redeemer for him, who shall save him from the wrath *to come*, to the joys of an endless life: yes, he shall live because Christ lives, he was dead when Christ died, and arose with him, seminally and essentially, but not experimentally. God's children had gone astray like sheep. They were therefore sheep before they strayed in the mountain of their sins as truly (in some sense) as they are, after they heard his voice and followed him. True they have been in the kingdom of darkness; they have been among the pots. They have been among the dead; yea, they have been dead itself, but now are they light and life in the Lord Jesus, See Gal. 4. 1. "Now I say that the *heir*, as long as he is a child differeth nothing from a *servant*." This is the precise stand of those in our context, who are said to be children of wrath even as others.

Once more, concerning these "others." Our apostle gives them an appropriate name elsewhere. See Heb. 12. 8: But if ye be without chastisement whereof *all* are partakers, ye are *bastards*, and not sons." Ye all know what a bastard means, and as it relates to God, they never were his, and at the last day will he declare, that he *never* knew them notwithstanding they may have done such wonderful works, as to have taught Sunday Schools—taught and raised very many elegant preachers—scratched and screwed about among rich and poor, to get money enough, to fill all the empty seats in heaven with the poor heathen—besides having taught in his name, &c. &c. &c. They shall file off to the left, because he never knew them. Before the foundation of the world he had not chosen them in Christ, and this was because he had not known them in their creation *there* unto good works. Well, let us come closer to the point; what is good works? Some person, I forget whom, has described them to my hand; "They are to be done from a right *motive*, by a right *rule*, and to a right *end*. Now let us suppose, that a man prayed long and strong; that he forbore to get drunk; that he gave all his goods to feed the poor; that he had kept all the commandments from his youth up to his death. Now if he done all these things, from self-interest, that is to shun hell's torments, and procure eternal happiness, is this a good work according to the righteousness which is by faith of Jesus Christ? It is a motive *sensual*, *worldly*, and *devilish*; because it is of the law, and savors of debt, instead of grace. There is still that one thing lacking.

But it is time to attend to the *new* creature, and I roundly assert that all the newness of any creature, consists in KNOWLEDGE only. We will now quote the passage which seems most to stare me in the face. 2 Cor. 5. 17: "Therefore if any man be in Christ he is a new creature." To quote only this part would be doing much injustice to the text. We further add, "old things are passed away, behold all things are become new." In making a new proposition out of an old one, which we esteem as an axiom, we should be very cautious to attend to all the circumstances appertaining to it. In doing this upon the present occasion, I find every thing round about the new man, is just as new, as he himself is. The *trees*, the *rivers*, the *sun*, the *landscape*, are all equally new with him; but he will soon find that the tree will bud, put forth its leaves and shed them in season, just the same as it did before; and that the river continues to run down in its wonted course, and which is worse than all, the man finds himself to be the same old sinner.

I can explain this newness very easily by the excellency of the KNOWLEDGE of Christ Jesus my Lord; but I can find no other newness. Indeed when this knowledge is revealed by faith, Christ is formed in us the hope of glory, and this is a new thing to the sorrowing and mourning soul. Christ in this *hope* is as new as acceptable to him; but Christ was his Saviour long before, but he did not *know* it. So that this discovery is the only new thing

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in the matter. Faith never makes the thing it believes in, nor does believing a thing to be true, make it so. —The fact is, that Christ saves every one that believes in him but not for believing, for he has also to give faith itself as he is both its author and finisher. Upon the first discovery to the poor desponding sinner that God indeed loves him with an everlasting love he not only feels this newness of spiritual glory in himself but beholds all things in the same employment and this is all *their newness.* Indeed all things which God has made are glorifying him continually, and we should plainly see them doing so, if we were to so *walk,* as we *received* Christ Jesus the Lord. Do ye not remember, my brethren, that when in almost your desperate case that "*God who commanded the light to shine out of darkness shined in your hearts to give the light of the* KNOWLEDGE *of the glory of God, in the face of Jesus Christ?*" Now every one, that hath received the revelation of this *knowledge,* do know that not many days, perhaps hours, afterwards, they received Christ's first temptation and without his strength. "If thou be the Son of God." Yes, we soon doubted our relation to God, and also soon found out, that we were the same identical sinners.

But there is another text which faces me. Eph. 4. 24: "That you put *on the new man,* which after God is created in righteousness and true holiness." The putting *on* must be figurative, and means that we should walk, even as *he* also walked; for the new man here, must be Christ, but it also says that this new man was *created.* I have slid into deep water here, but what must I do, brethren? Do not bid me stop, for I wish to dive as near the bottom as the scripture cord will suffer; and as I mean, not to do myself any harm, I hope you also are secure. I mean to declare the whole council of God, as far as he has spoken, and I am able to understand.

Let it be remembered, that I am not contending against there being a new man, but a *new creation* of such man. I say, therefore, whatever be meant by such scriptures, it means not a change of substance, but of affection, and this produced by *knowledge.* When, therefore, we love God, it is a consequence of our knowledge that he loves us, and thus we are partakers of his divine nature, for God is love; but this knowledge we should never have known but by the revelation of the Spirit of life, which is in Christ Jesus; and if this spirit of his, has never been given to us, we are none of his. When the scripture says, "we love God because he first loved us," it has for the origin of our love, an undoubted reference to our *first being made conscious* of his love toward us. God has never experienced any change at all, neither in circumstance nor knowledge; therefore his love is an everlasting one, and so he declares himself, and glory to his holy name I believe what he says.

This new man, I have said, is Jesus Christ, and although he is called *new,* he is the ancient of days. Now every thing written is for our instruction; but it is written, that Jesus Christ is the "*beginning* (not beginner) of the creation of God." Rev. 3. 14. Let us not be afraid of this truth, "That Jesus Christ was created in righteousness and true holiness, after the image of God." It might indeed stagger us if we did not know, that our blessed Lord, was composed of two very distinct natures, and the conjoinance of which, alone constitutes his sonship, and if so, his fleshly part must have been the first creation of God, and that before time was; for he was as much a Son, when the Father sent him, as when raised from the dead: thus he has the pre-eminence in all things. No doubt that Adam was made precisely after his image, for he could not in any other way be the image of God. He could not have possessed any image of God's infinite perfections: nor did he even know good from evil; a very poor image in this respect. When Jesus Christ came into the world, there had a body already been prepared for him. I therefore think it no miracle for him to have eaten with Abraham, since he (as a Son) was before him. The point turns upon what constitutes the *Son.* I have said, it consists in an *union* of both his natures. The divine part, is the Father personally: the created part is the creator's *servant,* unite these and they become what God calls his Son. Why should God call him his *only* begotten Son, when he has thousands of others, his brethren? I answer, because all these are begotten *in* and *through* that only Son, which mediation was not in his *only* Son. But let no man mistake, like the Arians, and think his divinity less than the Father's.

Viewing our glorious Saviour in this way, many scriptures are explicable, which otherwise we cannot understand, of such are the following: "Awake, O sword, a-

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gainst the *man* who is my fellow, i. e. mine equal." "*I have* power to lay down my *life*, and to take it up again." "And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world *was*," &c. These two natures by a figure of speech (which the scripture has given abundance of samples) puts a part for the whole, must be noticed. The blood of Jesus therefore, is called the blood of God, because his fleshly nature being joined to deity and making but one person, it is truly God's blood. And foramuch as his divine nature is infinite he, could meet the infinite demands of his own law in a short time, and afforded him, with propriety, to pray that the cup might pass *from*, not *by* him, "and he was heard in that he feared;" for angels ministered to him immediately in the garden, and he died sooner than others upon the cross. It is said that, "when all things shall be subdued unto him, then shall the Son also himself be subject unto him (the Father,) that put all things under him, that God may be all in all." This serves to show that the *Son* the *only* Son was begotten as such, for the express purpose to fill the office of Redeemer thro' the love of God in the economy of salvation by grace. Hence the perversion of the Socinians is clearly seen; for whereas they say, he is only a God by office, the truth is, he is only less than the Father by it. Where the Son speaks in this capacity, he says the "Father is greater than I." But when he speaks of his own divine nature, "He that hath seen me, hath seen the Father," and it was no robbery of the glory of the eternal God when he said so.

Now the sum of the things of which I write is this, that before all time the Lord possessed Jesus Christ; before his works of old. he was *set up* from everlasting, or ever the earth was. He was by him *as* one brought up with him, yet he was God's servant, and creature of God's eternal creation. And after the judgment, when time shall be *no longer*, there being no farther use for his ministration, there will be a dissolution of the Son's two natures, and God will be no more in Christ to reconcile any thing to himself, but be all in all. Tremendously glorious will the state of the blessed be!!

So then, when Adam and Eve were made, God had finished all his creative works, and this is what our apostle positively declares, see Heb. 4. 3. But the text says, "we are his workmanship, created in Christ Jesus;" therefore it must have been done before he had finished his work; that is, before Eve was made. Plain as this is, I fear some will lose its consolotion, from a prejudice of their former association. *Do* any of my predestinarian brethren believe that Esau was as near to God as Jacob was in the work of creation? God forbid that they should thus impute unrighteousness to him, by declaring him so partial. For he loved him, and hated Esau, before they were born: rather say, that he had created Jacob in Christ Jesus and ordained him unto good works.

And now, as my sheet admonishes me to come to a close, and as I have somewhat to say upon the death of the two witnesses, I must hasten. The account is given, Rev. 11. 7, but according to my mind it will receive some elucidation from 2 Thes. 2. 8. Here follow both accounts: "And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit, shall make war against them and overcome them, and kill them." "And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." The two witnesses I take to be the written *word*, and the true *church*, with all her God-made ministers, doctrine, ordinances, &c.: their death *figurative*, and to mean the loss of confidence.

There has already been several efforts to lessen the credit of our present translation, by calling it erroneous; this is a fair, or rather a foul step towards its death. But fair or foul, it will be effected by the seed of the devil, as soon as the power is given to the great mystical *whore*, and of course the church of Christ must lose her influence at the same time.

Now as these witnesses had to wear *sackcloth* for 1260 years, that is, from the rise of the Pope to their resuscitation, the 3½ years of their death included, the sackcloth may mean the grief and sorrow with which the church has beheld her children carried away by those liers-in-wait. "O COME OUT OF HER, MY PEOPLE," Do you not perceive that the whore builds her altars of hewn stone and puts leaven into their shew-bread? Return to your brethren, for there is no possible position into which, such perishable things as silver and gold, can help Jesus to save one soul. When any one shall speak contrary to this sound doctrine, tell them, poor creatures, that them and their money will perish to-

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gether. "Thy money perish *with thee.*" Now if we can find *when* the wicked commenced his mitred dignity, we can also tell when these things shall be. The number of the beast being 666, and it is said, by wisdom in calculation, to be the number of a man. Now if we were to suppose Mr. Usher, to be that man, as his chronology appears to be our guide; why not date the Pope's origin of reigning, from the year of our Lord 666? for we all know it was near that time. If so, the Pope's reign will cease in the year 1926, when the witnesses will have suffered their death and have come to life again, and 70 years more, if we take the four from the 4004, A. M. just 70 years will bring us to the seventh thousand or millenium. But, this by the bye.

He is to be destroyed by the brightness of Christ's *coming*. It does not say, that that Christ will destroy him after he has come; *in* his coming, that is, *as* he comes; and the means he uses, is the spirit of his mouth, which is his gospel. Now the destruction of the Pope, began as soon as he did; for the truth was preached all along, and at one time wounded one of his heads; and although it has since been healed, it was done so at his own cost.

Now, my dear brethren, what I introduced this subject for is to apprize you, that the "brightness of Christ's coming" means the plainness of preaching, and is progressive in the church, and I have no doubt that our beloved Prim. reflects many of these rays, and at length our preaching will become so simple and plain, that the *seven women* will let go our one man and provide for their own fame by uniting with each other claiming the patronage of their mother the great *whore*. Our death will be the consequence, while we ourselves will be accessaries to it, like Christ was to his, viz: by earnestly contending for the TRUTH.

So, my dear brethren, do not be disappointed by thinking that any thing you can say or do, will silence our enemies before the time be fully come. But as soon as the witnesses arise by the spirit of life, there will be no more need for the exhortation, "COME OUT OF HER;" but all shall see eye to eye until the great battle, when Christ himself shall dwell with us 1000 years. This will be our rest, of which our present Sabbath is only the figure.

Now, my DEAR brethren, hear all and hold fast that which is good; despise not prophecyings and be content to suffer according to the will of God, who is not slack concerning his promises, as some count slackness. Farewell, may you all rest upon the promises of God, given through Christ Jesus by the Holy Ghost, to whom be everlasting glory. Amen.

THO. PAXTON.

APPENDIX.

I hope the brethren will not fall out by the way but all be of one mind, and that is, all to love one another; all to contend for the one faith; all, by every means to give Christ the glory, and all to forgive all, knowing that ye are of one body, and that that body is Christ, he being its head, "From whom the whole body fitly joined together and comparted by that which every joint supplieth, according to the EFFECTUAL working in the MEASURE of EVERY part, maketh increase of the body unto the edifying of itself in LOVE. Little children love one another. I shall see your faces with Jesus. *T. P.*

TO EDITORS PRIMITIVE BAPTIST.

Pittsylvania, Va. April 20, 1839.

DEAR BRETHREN EDITORS: I again am blessed with this opportunity of letting you hear of matters and things in general among the Baptists about here, and I will only state such things as I have heard from respectable Baptists, and what I have heard from some who will deny being a missionary, but will protect them in their erroneous insinuations which I will notice in time and place, if God will; and will say to the Baptists, that I do not write to hurt any persons feelings, and wish it may not; but facts are stubborn things, and are very apt to hurt those who go against them.

But I must tell what I heard sometime since, and how I heard it. So I will say to you, that every thing that seems like an accident is not an accident; for I was on my way to Lynchburg sometime since with my waggon, and one night after I had made my fire there came an old man to it, and asked me if he could stay by my fire. I told him he could, so he commanded his negro to drive up; so we as brother waggoners, not knowing each other, fell into a chat. In a short discourse I found out, or thought, he was a professor of Christ; so I leant to the subject of religion, which the old brother seemed to be very fond of. So I asked him if he was a professor, and he said he was a Baptist; and then I felt as if I had

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met a brother, though I knew that all were not Baptists that called themselves Baptists. So I talked free to him and he to me. I soon found that we were of the same mind and of the same judgment in spiritual matters, so we talked to each other, and he told me that he belonged to the Strawberry Association, and I let him know that I belonged to the Pig River Association, &c.

Now I will say to my brethren that the Pig River has declared non-fellowship with the Strawberry, and will not correspond with them, for we believe that they do have such corrupt principles that we think no sound Baptist will fellowship; so we have no correspondence with them. So my old brother was talking about this, whose name I will tell when I think proper, or am asked for it, as he said he could prove what he told me. So I think it was not an accident for us to meet here, for he told me that he was at their Association last summer, and that they had appointed messengers to the Pig River, and asked me if I thought that they would get a seat in our Association. I told him no, they could not without repentance. He then told me that his feelings never were more hurt than they were at that time. And he said there was a motion made for them to appoint corresponding messengers to the Pig River, which motion was objected to by one who said they will not receive us. Then the remark was made that hurt my old brother, which was this: He said, one other got up and said, that King Herod was dead who sought the young child's life; and he thought they could get a seat now. The old brother said, he thought that he meant it for old brother Davis, who he said was a gospel preacher.

This old brother told me, if I was at the Association I should tell the Association what was said by one of the messengers, and tell which one said it, and tell who told you; for, said the old brother, I can prove it. Now I will say it was old brother —— told me this, and I have since enquired of some Baptists who say they know him, and say he is a respectable Baptist, which I believe is so. Now I will say in way of insinuation, that it was the master wolf or missionary in the Strawberry Association that threw out this insinuation on old brother Davis or our Association, which wolf is William Leftwich, a Baptist preacher. And the reason why I call him the master wolf is, because I think all missionary preachers are wolves in sheep's clothing; so I have no fellowship for them, nor for any others in matters of religion, who will compare brother Davis to King Herod. Nor I do not believe that there is one honest Baptist in religion, that was acquainted with brother Davis, that can love a man that will compare him to Herod. No, no Christian would say that of brother Davis, in my opinion; but these Sneaks can say hard things of us, brethren, when we are not present, and then when they get with us they can brother us. So I believe Mr. Leftwich would do, if he was to talk with some of brother Davis's friends. So, my brethren, of the Pig River Association, we should be very cautions how we let such wolves come in our Association; we should never receive them without repentance on their part.

And again, I think we may see the necessity of union betwen brethren, for if this union and fellowship had been in the Strawberry Association that ought to be between brethren, they would not be finding fault one with another. No, they would not. So, brethren, we should try to pray God to keep us in the unity of the Spirit, and enable us to see eye to eye and to speak the same thing in Jesus; for it is written, that a house divided against itself cannot stand. So may the Lord enable us to love the truth and contend for the same together as brethren.

Here I will say, whatever Mr. Leftwich did mean by his insinuation I know not; but I believe with brother —— that he did mean brother Davis, or brother Pedigo, which is the same to me, for they both were faithful ministers of the gospel of Jesus Christ. But it has pleased God to remove them from this world for his own purpose, which he had a right to do if we were losers by it, agreeably to our thoughts. But we ought to believe, that all things work together for good to them that love him, and are the called according to his purpose. So we have lost brother Davis and brother Pedigo, which was a loss to me; but it was of God, so I will say, thy will, O Lord, be done.

And now, brethren, should we brother any person that would thus compare either of our brethren who are gone from time to their God, and I hope to my God and your God, now brethren they are gone and cannot say a word for themselves? Should we not protect them that have so nobly defended the cause of our God? I say we

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should, and nothing but a wolf would Sneak so; no man would stoop so low as to make a prey of a dead man. No, they would not; but a missionary will always do what a smart man would hate to do. So I will say to Mr. Leftwich, Archelaus reigns in the Pig River Association, and that he had better turn aside when he starts to the Pig River, and call in the Roanoke, as there are some there that will receive you Sneaks; but I hope you, nor none of you, will not get a seat in the Pig River Association, without repentance. I have a few more remarks to make to you, my brethren, about what some Baptists have said to me concerning Mr. Leftwich.

As ever your brother in Christ. Farewell. *RUDOLPH RORER.*

TO EDITORS PRIMITIVE BAPTIST.

Blacksville, So. Carolina,
June 24th, 1839.

DEAR BRETHREN EDITORS: I with pleasure send on the names of two new subscribers, that wish to take your paper, the Primitive Baptist.

If I should be spared through the mercy of a good God, I expect to send you abundance of subscribers next year, for your paper is received with gladness and read with delight in this part of the world. And I can say, I believe that if the churches in my acquaintance were brought to test their faith, there will be more of the Old Primitive faith than will be of the New School, money-plan, priestcraft, money-eyed Baptists. And in one church there has been a start made, and they expect to come to a decision at their next meeting; and one of the brethren told me, that he did not think there were more than two male members, but what were of the old Primitive faith. And dear brethren, I can say for myself and others, that if brother Joshua Lawrence's writings can be printed in one volume, we are ready to go our parts, for we think it will be of great benefit to the rising generations to come—it will show how this split took place.

Dear brethren, I hope our paper the Primitive will be continued, for I delight in reading the communications of the brethren from the different parts of the world, which gladdens my heart. And now I close in the language of the apostle Paul: Now we, brethren, as Isaac was, are the children of promise but, as then, he that was born after the flesh persecuted him that was born after the Spirit. Even so it is now, nevertheless, what saith the scripture: Cast out the bond-woman and her son, for the son of the bond-woman shall not be heir with the son of the free woman. So then, brethren, we are not children of the bond-woman, but of the free. Then, brethren, let us stand fast therefore in the liberty wherewith Christ hath made us free and be not entangled again with the yoke of bondage.

And so, brethren let us keep clear of all the new money-making schemes of the day, and all plans of priestcraft, and all those money-eyed Baptist preachers, that preach the gospel for the sake of getting money. I close my remarks for the present, and subscribe myself yours in the bonds of love.

LEVI LEE.

TO EDITORS PRIMITIVE BAPTIST.

Oglethorpe county, Georgia,
June 6th, 1839.

DEAR BRETHREN EDITORS: I have been reading the Primitive paper from the commencement of the 2nd vol. and notwithstanding all the distress and trouble brought upon us in this section of country by the New School gentry, I have been very often consoled and encouraged to hear from brethren scattered throughout these United States. All seem to be taught by the Spirit of God, and seem to take the admonition of the apostle Jude, in endeavoring to contend for the faith once delivered to the saints. I am one of those that believe that the faith alluded to by the Holy Ghost through the apostle Jude, was that of salvation by grace alone, not of works lest any man should boast. For we learn from the Book, that we are called with an holy calling, not according to our works, but according to God's own purpose and grace, which was given us in Christ Jesus before the world began; but is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death and hath brought life and immortality to light thro' the gospel.

You may get a hint from the above remarks what sort of a Baptist I am. And as I am a lay member (and a very hobbling one at that) I wish to say a few things to the laity of the Old School throughout these United States.

Dear brethren, we find it the case sometimes, that we are destitute of a pastor (or supply) to our churches. And sometimes

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when we have a pastor, we are disappointed at our meetings. It may be the case, very often, that it is our fault; for preachers have to try to support their families as well as we. But, says one, I believe that when God calls a man to preach, it is his duty to go and preach. Says the second, I believe all of God's preachers will go and preach, money or no money. So do I, but do not you think there is something devolving on the churches as well as the preacher? These are the kind that we ought to aid and encourage. It appears to me, that it is as much the duty of the church to administer to the necessities of our pastor, as it is his to preach.

I am as much opposed to giving these religious merchants any thing, that are so numerous in these days, as you are I expect; but at the same time, let us endeavor to discharge our duty towards those that we believe God has called and qualified to preach his everlasting gospel. For I believe it is possible for the church to cause the preacher to fail to discharge his duty. How, says the third, how will you make that out? Why, this way. If he is a poor man and has a family to support, and is an industrious man, perhaps he will stay at home many times in endeavoring to procure something for the support of his family; (for they need something as well as we;) when he will acknowledge that it was his duty to go and preach, when if the church had have discharged her duty to him, he would have been enabled to have discharged his duty, which no doubt he wished to do; for they are nothing but men, with like passions with ourselves, says Paul. Says the fourth, I am afraid to give, for fear it will spoil him.

Dear brethren, let us not be so afraid of spoiling a preacher, but let us rather fear to disobey God, who has been pleased to bless us so wonderfully as to give us preachers to unfold the mysteries of godliness to our understanding, and in strengthing and encouraging his feeble lambs while in this world of persecution. Yes, dear brethren, let us adore God for his goodness in keeping watchmen upon the walls of Zion, ever to contend for the truth of the gospel; for if they were not kept by the power of God, they would be led astray by those who teach for doctrine the commandments of men.

A few remarks relative to the ministry. Dear ministering brethren, you recollect that you are commanded to cry aloud and spare not; and lift up your voice like a trumpet, especially when you see the enemy approaching. And Paul says, I ceased not to warn, day and night. But we find it the case sometimes, notwithstanding they are thus commanded, that they are very often found too much in pursuit of the things of this world. Dear brethren, be assiduous in the discharge of your duty to God, and as the church has in a great measure become separate from the world and all these worldly institutions, let us not ridicule those that have followed the image of the beast; but let us sympathize for them, and pray God to enlighten their understandings.

May God enable us all to act in our sphere, and to his name be the praise. The Lord is my light and my salvation, whom shall I fear? The Lord is the strength of my life, of whom shall I be afraid?

Yours, dear brethren, in hope of eternal life. *JOEL TRIBLE.*

THE PRIMITIVE BAPTIST.

SATURDAY, JULY 27, 1839.

TO EDITORS PRIMITIVE BAPTIST.

Butts county, Georgia, May 12th, 1839.

BRETHREN EDITORS: Bad news from heaven—a certain missionary has dreamed, and caused his dream to be published in a paper called Zion's Advocate, in which he informs us that, "Sad thoughts stole over him while thinking upon the disheartening prospect of the missionary cause, when lo, the spirit of an ex-missionary in the form of an angel from heaven made his appearance before him, encircled in a snow white robe, a golden crown upon his brow, and a golden harp suspended from his arm"—who informed this dreamer, that he (the angel) "had obtained permission to come from the world above to speak to him,—and said—It is with reason that you sorrow, for there is sorrow, even in heaven—we who once lived on earth, but now live far above, see and feel something as the truly devoted feel, who yet reside below; we view the present aspect of the missionary cause, with the most intense interest, and we fear lest the apprehensions of its friends are soon to be too sadly realized. This causes sorrow, even deep sorrow, among the saints above; often for the moment do we suspend our song, and from heaven's height look down to contemplate this enterprise, and as intelligence after intelligence is borne to us of the apathy of Christians, we weep, yes, angels weep. In this sorrow none partake more deeply than

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those two, whose surviving associates are joined in one in Burmah's land. Often do they steal away, from our accustomed delightful employments, and hovering over the land of their toils, sigh that there is danger of the work's being stayed, and then visiting the land of their nativity, sigh that Christians here do not awake and once more return to their places in the circles of the redeemed, sorrowing and yet rejoicing, &c.

Brethren, I only give you a part of this dream, for the dreamer has dreamed too much for my sheet to hold, with such other things as I wish to communicate; for if this dream could possibly be true, I consider it bad news, for I have lived in hope for many years, that if I could be so fortunate as to reach that happy place of which he speaks, I should be delivered from all sorrow, sighing and weeping. But I consider the news brought by this dreamer's angel to be false, for I know that the scriptures declare that there are no such things as sorrow, sighing or weeping in heaven, the bright abode of angels and the spirits of just men made perfect. And as I consider this dream to be in keeping, with much of the missionary doctrine of the day, I wish the brethren who read the Primitive Baptist, to see it, not for its novelty, but for the fallacy of the system to which such things belong and the false assertions made by its advocates, such as sorrowing, weeping, &c. in heaven and that by angels and saints above around the throne of God; and on the other hand many precious souls now in hell, who might otherwise have been praising God in heaven, if Christians would all have joined in the missionary system and went ahead with the work at first, and the ladies of America would have divested themselves of their jewels, &c. Well might this dreamer weep over his sinking cause, since such doctrines as the above have become fashionable among them. And again, well may their cause sink, when some of the agents of their institutions in passing through our country have told the people publicly, that in acting out their Sunday School Union system, they intended to fill our Legislatures with their sons (pupils) and then they would put down all the quack doctors, pettifogging lawyers, and ignorant preachers, &c. And others again scouring the country, calling on men, women and children, to assign their petitions to the Legislature to pass a law to put down the liberty allowed merchants, tavern keepers, &c. to sell spirits by the small measure and many of those missionaries, at the same time are crying liberty of conscience is all we want.

No wonder the above dreamer and his angels should weep over their sinking cause, when they have found that the eyes of the people are getting open upon the subject of missionary speculation and law; for many of the people already know, from past publications, that if they could get such a law as the above passed, they are not going to stop there. O no, as soon as the people are prevented from drinking by small doses, and allowed to drink by the bushel, drunkenness of course will be increased; then the cry will be for an act of extermination, by raising the tax so high as to put down distilling and importing of the article, which will open a way for foreign powers to tax our exports in like manner, and then we have it—then may dreamers and their angels weep over a sinking cause.

Brethren, I am by no means an advocate for drunkenness, but I am opposed to this petitioning system, for I have not forgot what a small threepenny tax on tea once cost our fathers. And to think that a poor sinful man will presume to extend his puny arm to put down that which God in all his power and wisdom, never saw proper to do, nor never will do, for Jesus says: But as the days of Noah were, so shall also the coming of the Son of Man be, they were eating and drinking, &c. until Noah entered into the ark, and knew not until the flood came and took them all away, so shall also the coming of the Son of Man be, &c.

Brethren, may the Lord keep you from the evil of this world, is the prayer of yours in hope of a better day. *JASON GREER.*

Sumpter county, Ala. 10th June, 1839.

BELOVED BRETHREN: Enclosed you have a Minute of the Pilgrim's Rest Association. It may be of service, please to accept it as a renewed token of peculiar love.

I cannot finally put the deceased Choctaw Association out of my old pate. Much more might be said than has been formerly said, therefore I shall endeavor to renew once more, as I cannot feel reconciled to quit until I do.

I suggested to you in my last, wrote from Demopolis, that I was then on my way to Mount Pleasant church to meet the famous renowned modern Goliah of Alabama. I am happy indeed to relate in accordance with TRUTH, that he could stand and confront the poor little despised obscure David. The brethren were much gratified indeed at the indelible discovery. It has given rise to another reluctant communication respecting the mighty chieftain, the Revd. T. W.

The Lord bless and prosper you. Adieu.. As usual, yours, &c. *A. KEATON.*

CIRCULAR LETTER,

Of the Pilgrim's Rest Association to the Churches composing her Body.

"Beloved of God, called to be saints, Grace to you and peace from God, our Father and the Lord Jesus Christ."

DEARLY BELOVED brethren in the

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Lord: as former custom will naturally cause you to expect an address from us, and as we feel it a high privilege to communicate with you in those things pertaining to the kingdom of our Lord Jesus Christ, we would invite your attention to the subject of the qualification of the ministry; and as there is a diversity of opinions in the religous world in regard to this momentous subject, and even amongst those who bear the name of Baptist, we shall, in order to be fairly understood divide our subject. 1st. to show what are not preaching qualifications, and 2dly: to show what are.

1st. It is not human learning, that we may not be misconceived about it: we will here lay down our understanding in it, and by human learning we do not mean, the knowledge and understanding of our own language, which every man, of what tongue soever he be, might, in some measure be taught of another, as parents teach their children and they learn of them. Of this there is a natural necessity, and this we acknowledge that there is none, but in some measure have this learning, but by human learning all along in this matter, which we oppose, is intended the knowledge of arts, and sciences, divers tongues, much reading and persisting in those things so as thereby to be made able to understand the mind of God, in his word. This is it that we condemn from the word of truth, as being that by which any are made able, spiritually to understand the mind of God, which the apostle saith cannot be attained to by the words, which man's wisdom teacheth, but which the Holy Ghost teacheth. 1 Cor. 2. 13. All, which these excellencies are said to be, so that by human learning, we here mean, that, whereby certain men do excel, and are far above and beyond other ordinary men, in this sense do we understand that the Council judged Pater and John to be no such learned men. Acts 4. 13: Now when they saw their boldness and perceived that they were unlearned and ignorant men—then dear brethren, if education was a preaching qualification, Peter must have condemned himself, for he was a man in the Council's knowledge that was such an unlearned man, and so must himself be under the blame that he lays upon others. 2 Peter, 3. 16. In which are some things hard to be understood, which they that are unlearned and unstable, wrest as they do also the other scriptures to their own destruction; therefore human learning is not that which he intends, because human learning is a rudiment of this world. Hence it is that our Saviour acknowledgeth that his mysteries were hid from the learned. Luke, 10, 21, but not from his disciples, "for unto them it is given to know the mysteries of his kingdom. Mat. 13, 11. The rudiments of this world are not after Christ. Col. 2, 8. The apostle tells us therefore, that human learning cannot be it, that Peter intended." Here perhaps an objection will arise which is, that by this way of arguing, all human learning seems to be utterly condemned. We answer, that it follows not because it is not to be allowed in this way, that therefore it is not of any use. We do believe it to be a useful thing in its right place, which is for statesmen, physicians, lawyers and gentlemen, yea, for all men, who can attain to it, as men beyond and above those without it, yea, above all other qualifications that this world can give; but bring it once to be a help to understand the mind and will of God, in the holy Scriptures, and in that respect it becomes detestable filth and dross, and will cause men to err and go astray as may be seen. 1 Tim. 6, 20, 21. It is as with fire in a chimney, which serves as a g eat blessing from God, for necessary uses, but let it once come up into the roof of the house, and it destroys every thing in its way, because it is not in its proper place. So is human learning among men. Good for earthly employments, but bring it once to the perfecting of the gospel, and it will then be found to spoil the right understanding thereof. Yet, further we acknowledge tongues to be of use, to translate the scriptures out of one language into another without which we that are unlearned could not have the true letter of the word, and so far as there is a necessity for them for that use, but it will not do as a preaching qualification; for Paul declares that his speech and his preaching was not with enticing words of man's wisdom but in demonstration and of power, &c. And now brethren, as we have endeavored to show what these qualifications are not, we will next try to show what it is that qualifies a man to preach the gospel of our Lord and Saviour Jesus Christ.

First. We believe that almighty God is the only character that has a right to call, qualify and send forth men to the ministry, for no man shall take to himself the office of a priest, unless he be called as was Aaron. So brethren we do find that

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God did certainly call Aaron, and so he has the right and prerogative, and none other has, of calling, qualifying and sending forth his ministers. Yet it takes nothing short of the Spirit of God to teach the mysteries of the gospel. This every minister of God knows and is bound to acknowledge; for human learning is like a lantern, which is of use to contain a candle, but let one carry it in a dark night and it will be of no service to him without a light and candle in it. Of the same use then, is the letter of the word: it is but a lantern without light. Now the Spirit is the light of the letter, 2 Cor. 3. c. That the prophets preached by the teaching and moving of the Holy Ghost, and Jesus Christ by the Spirit of the Lord being upon him, and the apostles by the Holy Ghost being sent down from heaven on them, all which cannot, and we presume will not be denyed, and that they were fully furnished for every good work of the ministry without the aid of schools. We ask then, has God changed his plan, or shown a command, or example in scripture that he has done so now a days, qualifying his ministers wholly or in part by schools instead of his spirit? but we know he has not. No, schools has come, and her not liking to endure sound doctrine, this corruption put her upon turning away from truth unto fables, which was the case in the first Theological School. And same cause, same effect, to make, or polish priests suitable to the corrupt state of the church. 1. John 20. But ye have an unction from the Holy one, and ye know all things, that is, all things necessary for life and salvation, and what more is necessary for a preacher to know? If the saints in general know all things by the anointing of the Holy Spirit, how much more the preacher of God's sending and qualifying for the perfecting and edifying the church? Read as proof, John, 14. 26; But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring *all things* to your remembrance, whatsoevever I have said unto you. Now then if the Holy Ghost is the teacher of God's ministers, all things that are necessary for them to know, as preachers of the gospel, can you tell what is left for the schools to teach? Thus dear brethren we have given you our views, on the qualification of God's ministers, and in conclusion, dear brethren, let us all look to the Lord for all things, for strength and instruction to do his will, for light, life and liberty. In a word, for all our support, both temporal and spiritual. Ask him to do for us, and others, those things which we cannot do for ourselves, that the praise may redound to his holy name.

May Grace, Mercy and Peace be with us all, and finally bring us to reign with him above, is our prayer.

TO EDITORS PRIMITIVE BAPTIST.

South Carolina, Edgfield District,
June 13th, 1839.

Dear Brethren: It so happened by the direction of kind providence, that I saw one of your papers called the Primitive Baptist. I was much pleased with it, and wish to become a subscriber. If I understand your directions you send six for five dollars. I therefore inclose the amount and send you a list of the names and directions.

You may also wish to hear from the Baptists in this section of country. I never have seen any communication from any of the Old School, yet we have a goodly number of them groaning under their burdens, and wishing to be delivered out of Babylon. We have also some preachers of the Old School, who have never bowed the knee to Baal, and we trust they never will. But alas, a sad change has taken place; we look back with sorrow on years that are passed and gone, when Christians were glad to meet each other and sorry to part. Churches and Associations met in love and parted in peace. But O, a sad change in what is called religion. Associations and churches meet to quarrel and individual members occasionally fight. Members are frequently seen in church with side arms and clubs, in place of their hymn books. The appearance of humility is changed to that of gentleman dandy. The cause of this we impute to the following reasons: At the Edgfield Association some years since, the evil spirit made his appearance by means of a missionary demigod. Money was his cry, money must be tortured out of the churches. Missionary boards, missionary conventions and committees, must all go into operation to raise money. The poor old homespun deacons and delegates were now too plain and simple, they must be removed and their places supplied by men of cloth, who could subscribe 10, 15 or 20 dollars to the mission purposes. Great excitement was

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produced, revivals took place and many were added to the churches. The door being much crowded, some were pulled over the wall, especially those who had plenty of money and wore fine clothes. After receiving as many as showed any disposition, either by word, sign, or motion, as brothers and sisters, an attempt was made to take the balance in, what is called half brothers. This was done by joining the church to the temperance societies. What a complication of hypocrisy and villany was here presented. The pillars of the churches were soon shaken, to their foundation by the deception of hypocrites and the profanity and drunkenness of traitors.

We have more religion than we had before, but the people appear to be attached to it more though a medium of pride and fashion than pure motives and God-like conduct. The church has become a theatre of quarrelings and fighting, there is more drunkenness in and out of the church then there was before these new fangled schemes were put into operation. There is no distinction to be seen between a Christian and worldling, a temperate member and a drunkard, all appear to be the same. When we look around in all directions, where the churches and temperate societies have come together, it is the same thing. To weld Christians to drunkards and profane people, is a heat we never desire to see taken any more. We think this is the step that has ruined our religion. We therefore conclude by saying, that the shepherd's dog has colleagued with the wolves to devour the sheep and lambs.

RANSON HAMILTON.

TO EDITORS PRIMITIVE BAPTIST.

Decatur county, Georgia,
June 15, 1839.

BRETHREN AND FRIENDS: I lay as a foundation of what I shall say, the two great principles of justification, which are, faith and works, from the expression of the great apostle of the Gentiles, Romans, 11th chapter 6th verse: And if by grace, then is it no more works, otherwise grace is no more grace; but if it be of works, then is it no more grace, otherwise works is no more works.

Now, brethren, why are we staggered or tottering in this matter? I intend if God will, to settle the case according to the word of scripture and experience. And now, reader, credit the apostle and the word of God. Though you may not have experienced justification by either faith or works, yet it follows, that some have by both; and these two great principles are productive of a third, which is grace given by Christ before the world began. 2 Timothy, 1st and 9th verses: Who hath saved us and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began.

Now, brethren, as good works is the production of the first principle or fruits of faith, yet we see clearly that neither will save us without the first great cause, which centres in Jesus Christ, who is set forth as the covenant head, and is clearly brought in by the apostle to prove how these principles stand both as separate and connected; first, separate as Jesus Christ stands alone in the covenant of redemption to complete the work of salvation for his people, covenanting to fulfil the law and to satisfy divine justice on the part of all who were given him, stipulated for, &c. &c. Now we understand that was favor for favor, grace given, in the stipulation of that covenant of grace before the world began; and no man that understands the reading of the scriptures can deny this fact, or else he will deny the fulness of Christ. Now if this matter stands clear, what do we in mixing grace and works together, but as the Romans are endeavoring to do; but we might as well try to mix grease and water, they are of different consistency, one is only a proof of the other, or witness for the other. We cannot be justified according to the text by both and there might be twenty scriptures cited, but I deem it unless to fill the epistle with so many.

But I feel disposed to say more on the subject of grace, faith and works, as in all religious denominations they throw all in the scale to make up weight, and thereby puzzle many to judge of the truth of any. And my intention is, to throw some light on the subject; for instance, the people go to meeting to be instructed in righteousness and there is utterly a stumbling block thrown in the way, particularly by those missionaries who call themselves Baptists. My opponents will say, wherein? I answer, and I will answer in truth, let it offend or please, I know they are inconsistent men, they have been received in the Baptist church who are Baptist indeed, they have subscribed to the articles of

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Calvanistic faith, they have come out as preachers under the name of Baptists, and when I go to hear I expect to hear a Baptist; but instead of that, up gets the man and commences first to condemn the principles of the gospel, which I call the principles of the Baptists. They set up and hold forth a system of works, calling them duties, paving the way to heaven by their own performances, forgetting what the apostle has said in our text. Now if these men were honest, they would go to their own party, and not try to deceive the church; and I charge the church and world to watch such hypocrites, for though they may be very upright in common affairs, yet in the work of the Lord they are unfaithful, they pervert the scriptures from the true intention to suit their own purposes. This is what a Mr. Averingham did last Sabbath in my hearing, when he was endeavoring to justify by the performance of duties and quoted the following scripture, "by grace you are saved through faith"—and then stopped. Had he carried the passage out, he would have contradicted himself, as the passage did. He caught himself and stopped short.

I was in Fort Gaines sometime since and heard a man there affirm, that repentance would inevitably produce faith, and this is the way to deceive men, and to contradict the word of God. Instead of holding that faith is the gift of God, they pass it as their own act, and claim justification by the law on their own obedience and so mix it up, and make a system of religion, that every one but a believer believes. But the true believer knows, that it takes grace to save and that it is grace; and that grace opened his understanding, so that he believed that he was a lost sinner, a blind sinner, a helpless sinner, a condemned sinner; all these things are brought to pass by the spirit of grace leading the soul to faith, faith is belief, belief in Jesus the Saviour, who came to seek and save that which was lost; and faith points to that grace given in Christ, that did and does, and will save. This is what is called a saving knowledge, the belief of which is faith and leads the sinner to repent, and that with a godly sorrow, and that godly sorrow works repentance, not to be repented of and that work is a good work; but it was not that work that saved the sinner, but it was produced from a knowledge of his salvation; it produced obedience, humbleness, meekness, faithfulness, honesty in righteousness, and all the fruits of the Spirit, which grow out of the new birth. And the soul in this condition is disposed to serve God out of a principle implanted in its own nature, which is of grace and not of works. But the proud man, proud of his own gifts, proud of his abilities in dispensing his gifts, boasting in his works of righteousness, that he has done, is doing, and intends to do; that man is never satisfied, yet he is always crying, give, give, and never gets enough. The proud merchant in the gospel, that is merchandising, mingling and mixing doctrines of Arminians, Baptists, Presbyterians, Quakers, Episcopalians, and what not; and they do not care if they lend their aid, and all will be fish that they can take in their drag; they go for all inventions whereby they may enrich themselves in their speculations under color of works.

Now, gentle reader, look at these two plans, that the apostle has laid down and see which you will choose; you cannot have both. Some say all is right—but believe the Bible and fear God, we are at no loss for his verdict. I only hinted at the subject, but if no abler hand will undertake to defend the Primitive faith, I will; although I am old, my eyes dim, my fingers stiff, and it plagues me to write. Had I been able to go to meeting to-day, I should not have been at home. So I close for the present, hoping some friend of truth will take up the subject.

WILLIAM McELVY.

TO EDITORS PRIMITIVE BAPTIST.

Marietta, Cobb county, Ga.
3d July, 1839.

DEAR EDITORS: I can say with pleasure that I have received my papers which I wrote for, and feel much gratified in reading the same to hear of so many that are contending for the faith once delivered to the saints. I think your paper will be strengthening to the followers of the Lord in this section.

I am yours with respect, &c.

MOSES H. DENMAN.

TO EDITORS PRIMITIVE BAPTIST.

Alabama, Dallas county,
May 17th, 1839.

DEAR BRETHREN EDITORS: I send a few lines for the purpose of obtaining one of your papers for a new subscriber, and to

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have all the papers that I have become agent for, still continued.

I hope that your paper may still continue to spread, as I believe it contains the truths of the gospel and sends it forth without going and carrying it. Believing thus, I will use all my influence in spreading the Primitive Baptist.

Yours in gospel bonds.

WILLIAM W. WALKER.

TO EDITORS PRIMITIVE BAPTIST.

Holmes county, Mississippi,
June 23d, 1839.

DEAR BRETHREN: I feel solicitous for the cause that you espouse to prosper, as I am of the Old School or Primitive Baptist order. I have been engaged in my feeble manner to preach the gospel of the Redeemer's kingdom for the last ten years. Our ranks seem to be somewhat weakened by reason of the popular notions of some.

I can just subjoin, that they went out from us but they were not of us, and it is a source of gratification to me to know that to be cast down is not an evidence that we are forsaken. I will give my views more free when I have more time. Yours.

SIMPSON PARKS.

TO EDITORS PRIMITIVE BAPTIST.

Georgia, Stewart county,
May 13th, 1839.

BRETHREN EDITORS: At a meeting of a number of brethren from several churches, who had withdrawn from the Bethel and Columbus Associations, in consequence of the institutions of the day prevailing in their bodies, held at Slaughter Creek church, Stewart county, on Saturday the 8th inst. for the purpose of taking into consideration the propriety of constituting a new Association upon the principle of the Primitive Baptists, it was unanimously agreed that I communicate to you the following appointment for publication in the Primitive; which you will please give a place as early as possible, and make it a standing article for three or four numbers. Yours as ever.

JAMES P. ELLIS.

APPOINTMENT.

A meeting will be held at Antioch church, Stewart county, on Friday before the 4th Sunday in October next, for the purpose of constituting an Association upon the principles of the Primitive Baptists. Therefore, as many churches as wish to unite in a union of that kind, will please represent themselves by letter and delegates for that purpose; and our ministering brethren are earnestly requested to co-operate with us in said constitution.

JAMES P. ELLIS.

In the communication signed Wm. H. Cook, page 188, No. 12, this volume, 17th line from top first column, for "approved" ministry, read improved ministry.

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THE PRIMITIVE BAPTIST.

EDITED BY PRIMITIVE (OR OLD SCHOOL) BAPTIST MINISTERS AND LAITY.

Printed and Published by George Howard,

TARBOROUGH, NORTH CAROLINA.

"Come out of Her, my People."

VOL. 4. SATURDAY, AUGUST 10, 1839. No. 15.

COMMUNICATIONS.

TO EDITORS PRIMITIVE BAPTIST.

Macon, Bibb county, Georgia,
June 30th, 1839.

DEAR BRETHREN: I now for the first time take my pen in hand to communicate to you, something of my feelings relative to the cause of Zion's being in such a cold and barren state as it seems to be in; that is to say, in many sections of our country. And I will just say, that in my opinion, the great and true cause is to be attributed to all of those new schemes and institutions, gotten up in the churches by members of the churches, calling them benevolent, that is, to help our heavenly Father on with his blessed work in converting souls to him; as tho' God does not know when to accomplish his own purposes without the help of poor, frail, sinful, depraved man, that are as prone to do evil as the sparks are to fly upwards, and that continually.

And the worst of all is, they have undertaken to help the Lord to do his work without scripture authority, and that has created divisions, contentions, and hard feelings amongst the professed followers of our blessed Lord and master, instead of doing as our blessed Saviour commanded us, or rather exhorted us to do, that is, to be of one mind and to be in love one with another. For he said: As I have loved you, ye ought also to love one another. But is this the way to follow his example? Dear brethren, I for one should think not.

Now, dear brethren of the Primitive faith and order, it does appear to me that we have scripture authority for our proceeding, even in separating from those that have gone into those new invented institutions. The reason I call them new is, because I cannot find any scripture authority for them; and we are told in holy writ, to mark those that cause divisions among you. And further, we are commanded to come out from amongst them, and I think we should always obey God, rather than man, particularly in as sacred a thing as this is, where our soul's salvation is depending. For we are taught in holy writ, that if any man shall take away from the words of the Book of this prophecy, God shall take away his part out of the Book of life, and out of the holy city, and from the things which are written in this Book.

It is under those considerations, brethren, that I think we had better follow the examples and ordinances of our blessed Jesus. But, brethren, it would seem from the reading of some of the holy writ, that those things have to be, to fulfil some of Christ's own words where he said, that the time would come that some would depart from the faith; which must be the true faith alluded to by our Saviour—giving heed to seducing spirits and doctrine of devils, even denying the Lord that bought them. But, brethren, the Lord will save them that are his, let man do as he may.

Brethren, my heart's desire and prayer to God is, that Israel may be saved. And O, that the Lord would display his mighty power in our once happy land, but now disconsolate and distressed nation, to a union and brotherly love once more, and cause Zion to arise as it were out of the dust, and put on her beautiful white garment, that is the true gospel attended with the Holy Spirit of God, and cause a re-uniting of his children once more, so that they may move on as a band of brothers and sisters as it were, carrying the ark of God with them.

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For, brethren, we have reason to believe. that it was difference of sentiment that first prevented the ark from going; for see how soon it went up with singing and perhaps shouting, when they were all of one mind.

Now a word to our ministering brethren. I want you for Christ's sake and for the sake of his cause, always to avoid any hard sayings from the sacred desk; but as much as in you lies, preach the blessed gospel, in feeding the lambs and sheep of Christ, and in warning of sinners to flee from the wrath to come.

Brethren, I now will say to you, that I have taken it on myself to get some subscribers to the Primitive Baptist, as I believe in the doctrine held forth in it. In conclusion, dear brethren, I would sincerely solicit all of your prayers in behalf of our little band of brethren in and about Macon, as we have much to contend with. So finally, brethren, farewell. May the Lord be with you all.

JAMES HOLLINGSWORTH.

FOR THE PRIMITIVE BAPTIST.

Wayne county, North Carolina, }
October 24th, 1838. }

A SHORT NARRATIVE.

Brother Editor: You stayed so short a time with me the other day, when on your way to our Association, and my health being so bad, that I could say but very little to you, or you to me, which I regretted very much. I thought amongst a good many other things, I would have named to you, that I would write a short narrative, of my travel to the Western and Southern States, which you might publish in the Primitive Baptist, if you saw proper.

For several years back, I had a desire to see those countries, to see more of the works of creation, and particularly the fertility of those countries; but I never made a start until last June. Previous to my start, as is perhaps usual, I made it known to some of my friends and acquaintances, and I believe I may say by so doing, I found a colleague to go with me, (bro. Jonathan Ellis.) The day was agreed upon for starting. Now, although I did not intend the journey particularly for preaching, yet as I professed to be a Baptist and a sort of a preacher, I concluded that if I should fall in at any time with a congregation, that would be willing to listen, I might attempt to try to preach to them; therefore, knowing the world was partly filled up with cheats and impostors, I did not feel willing (let me be what I may,) to start without a letter of recommendation from the church where I had my membership, and unworthy as I am, have served them as their pastor ever since my ordination, which is perhaps about seventeen years. The church gave me one, and according to previous agreement, on the 25th of June, we set off on our journey, viewing the lands, and people, where we went, first shaping our course for the Western District of Tennessee.

Nothing very striking occurred to sight, until we came in view of the mountains; here were considerable curiosities, to see those vast high hills made up of earth and rock, and in a great many instances almost entirely made up of rock, and so placed, one upon another, that it occurred to my mind that some powerful hand has been here; and I thought, (and I believe it was talked between me and my colleague,) could the infidel pass this way, that certainly he would be constrained to say (or think,) nearly what old Jacob said, surely the Lord is (or has been) in this place, though I knew it not.

In my travels in the mountains I noticed trees I believe of all sorts and sizes, growing or standing in the clefts of the rocks, which caused it to occur to my mind, all this is typical of Jesus Christ and his church. Christ first, who in the scriptures is represented to our understanding under the similitude of a rock; 2ndly, the church in the clefts of the rock, particularly as given us in this metaphor of Solomon: O my dove, that art in the clefts of the rock, in the secret places of the stairs, &c. From the scenes that were presented to our view daily amongst the mountains, I could write a great deal; but as I have purposed being short, I pass on.

We travelled about two weeks before I had a seeming opportunity to try to preach, which happened on Sunday. And here, as I have thought, God had so ordered it; and now I will tell you, how it came about for me to preach to this strange people, that I never saw before. The weather had been very hot, most part of the time we had been on the road, and we and our horses were tired and they began to have quite sore backs, and among other things that we applied for remedy was the Jameston leaf. And having stayed the night before

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in a little village, we concluded to make a very early start next morning; and accordingly we started so soon, we could not see to get our usual remedy, and we travelled until perhaps a little after sunrise, when we saw in a gentleman's lot on one side of the road, plenty of the weed. We dismounted, to make the usual application. The dwelling house being opposite, on the other side of the road, as I got off my horse I thought I heard somebody in the house at prayer, which excited my curiosity to know whether it was so or not, and whether they prayed like a Baptist; for it is not every body that I hear pray, that pray like they do, to me or at least to my mind, pray right. But at any rate, by lending a listening ear for a moment, it was somebody praying (or pretending to pray;) but as we were in a hurry, we attended to our business, so saddled our horses, and by this time heard them in the house, as if rising off their knees. The doors were immediately opened, when out came part perhaps, if not all the family. We told some of them good morning, so mounted and travelled on. (We were now, you will understand, in the State of Tennessee.)

But we went but a little way before we overtook a man. I having a wish to know something about this man we had left behind at prayers, said to this man we had just overtook, have you got any religion in this part of the world? His reply was, yes. What sort—though perhaps a variety? His reply was, yes. I then asked him if there were any Baptists among them? To which he replied yes, and said we should soon go by a Baptist preacher's house. So we had him to point out the house, and accordingly soon arrived at it, rode up to the fence and hailed, when out came our brother Baptist preacher. When I said to him, I understand you profess to be a Baptist and a preacher? To which I think his reply was, yes. I told him I also professed to be a Baptist and a sort of a preacher, but that I would not leave him to take my bare word for it; directly referring him to my letter of recommendation. The dear brother, (if worthy to call him so,) kindly invited us in, and we took breakfast with him. In the meantime he named the meeting he purposed going to that day, requesting us to go with him; (the person at prayers back we learnt was a Presbyterian.) After making inquiry of the brother how far it was to his meeting, and how much it would turn us out of our course, we learnt that it would be but a few miles, and we agreed to go to the meeting. The time of day arrived, when we met a tolerably large collection of people. The eyes of most part of the congregation, seemed to be fixed upon us; however, after my strange brethren had read my letter of recommendation, they invited me into the stand, where for the first time while on my journey I tried to preach from this text: The thief cometh not, but for to steal, and to kill, and to destroy; I am come that they might have life, and that they might have it more abundantly. John, 10 c. 10 v. After the close of the service of the day, the brethren seemed desirous that if I should return home that way, I would give them another appointment; but this was out of my power positively to say. We were invited that evening home by a brother, (his name not recollected,) in company with a brother by the name of Haggard, where we were all kindly treated. And permit me to say, while in company with these brethren it seemed something was saying in me, these are my sort of folks. We had much talk for the little time we were together, and by the by, learnt in that section they had come out, and taken a decided stand against missions; for I tell you, it is hard to find an inhabited spot, but where this devil of missions has been. And I could not see in Tennessee, Mississippi, Alabama, Georgia, and South Carolina, (for we travelled through a part of all these States,) any shade of difference in him; just the same color there as here in North Carolina, speak lies in hypocrisy, make lies his refuge, make merchandize of the professor and world. But I must pass on.

After tarrying all night with our kind strange brother, and taking breakfast, we, though it was with reluctance, bid him and his lady and family farewell. Brother Haggard accompanied us a little, and we bid him farewell; and if I never should see them again in time, I hope to meet them in eternity. My colleague and me travelled on after this, perhaps seven or eight days, which brought us to the house where a cousin of mine and dear old aunt lived. We purposed before we reached this house to stay two or three days, to rest ourselves and horses; which accordingly we did. My cousin professed to be a Methodist; my aunt, though no professor, is sentimentally a Baptist. We learnt, as is termed sometimes, we were now in a Methodist neighborhood. My cousin solicited me to

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preach, to which I agreed. There was notice given out, and a considerable number of persons met, when I endeavored to preach from the following text: He that is our God, is the God of salvation: and unto God the Lord belong the issues from death. Psa. 68. 20. The company for the most part seemed to pay strict attention in the outset of my discourse, but presently some appeared to be uneasy, hanging their heads, and I could but notice, that the same persons as I thought that sung well and loud, at the giving out of the first hymn, appeared to be dumb at the close of worship, (which was by singing.) And after they broke I observed, that I expected I had hurt or interrupted the feelings of some of those people; to which my dear old aunt replied, well, Ben, if you have, the truth has done it.

The next morning we bid them farewell, to pursue our journey further to the west, and perhaps the second day arrived at the house of bro. William Wooten, formerly a resident of North Carolina, and an acquaintance. The interview with him and family was pleasing. We stayed all night, and the next day bro. Wooten rode with us until I think the afternoon. We journeyed on, occasionally meeting with some of our old acquaintances. On Wednesday night, if memory serves right, before the 5th Sunday in July, we arrived at the house of Dr. Robert L. Allen, in Tipton county, near the Mississippi river, a cousin of mine, where we found his father, Richard Allen, both formerly residents and natives of North Carolina. Here we stayed until Sunday. It appeared that our arrival brought joy to all this family, and to my much esteemed uncle, Richard Allen, who had been a Baptist for many years before he left this country. He had an appointment made for me on Sunday, at the Baptist meeting house. There were but few persons met, but I endeavored to preach the best I could. Then, though with much reluctance, bid my dear uncle farewell.

Now shaping our course for the State of Mississippi, some five or six days travel perhaps, brought us to the neighborhood of Gen. J. Speight, bro. Robert Rasberry, A. Carr, P. Holliday, and Robert Wooten; all these were old acquaintances, and part family connexions. It brought much joy to my bosom to meet with those persons once more in the land of the living. While in this neighborhood, there was an appointment made for me on Sunday at the house of cousin Priscilla Holliday, where for the short notice a considerable company met, and I tried to preach to them. We stayed all night at General Speight's, and on Monday we set out for Alabama.

The second day's travel brought us to the house of Mr. William Ellis, a brother of my colleague, who lived in Pickens county, Alabama. We had both purposed going further. And here I will tell my friends, as I am in hopes this may come before some of their eyes, the reason why I failed to reach them and their neighborhood; before I left home and while on my journey, when I would think of the many acquaintances and friends that had removed from North Carolina to Green, Sumter and Marengo counties, Alabama, and that it was so desirable a country, I had and continued to have an itching anxiety to see it; but as I have said before, the weather had been so hot and we had travelled so long, that actually when we got to Mr. Ellis's I felt worn down with fatigue, and was very unwell and continued to get worse, until I had to apply to the doctor, by whose means I was measurably soon relieved. Aside from my situation, it appeared to be unsafe to ride our horses until their very sore backs got well or better. And being compelled to stop, as their houses were near together, I was sometimes at one house and then the other, of Mr. Ellis and bro. Irwin Eatmon for more than a week; for my colleague had borrowed a horse from his brother, and had gone to see the people and the country alluded to above. I would now say, should this come to your hands, you will commend me for doing as I did and excuse me, though I was so near you, not to venture further.

Though I was so unwell, after bro. Eatmon found out that I professed to be a Baptist and a sort of a preacher, on Saturday he proposed to loan me a horse to go to meeting with him, to which I consented. Now I learnt from him, that the churches round in that section had come out, and taken a decided stand against the schemes of the day, which I was pleased to hear. Before we got to the meeting house, he told me how to proceed with my letter of recommendation, (which was to hand it to their deacon for reading.) Now before I go further, I must stop here and say to churches in general, I think this is a very advisable plan, not to invite or to encourage any stranger to go into their pulpits

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without a letter of recommendation; which I found to be the plan adopted in this section, and I think to pursue this course would save the churches from impositions.

Now when we got to the meeting house, bro. Eatmon made me acquainted with the deacon, to whom I handed my letter; which after he had read, he said it was just such a letter as they would receive in that church, owing to its being expressed in the letter, that I was opposed to all the schemes of the day. The bro. deacon when the time of day arrived for preaching, went up in the stage, and stated to the church and congregation, that there was a strange preacher from North Carolina there, and that said preacher had just such a letter of recommendation as was satisfactory to that church; after which, I was cordially invited into the stage. I went and done the best I could, and after meeting went home with a brother, together with others. Next day, I went back with them to their meeting, where we met a large and respectable congregation; when I endeavored again to preach for them, following as a second hand a young preacher.

With those brethren and sisters, from the slight acquaintance, I was highly pleased; for I thought they spoke the language of Canaan. I returned home with bro. Eatmon, though very unwell; but made as little complaint as possible, but before the middle of the week had to take bed and apply to the doctor. The ensuing Friday, Saturday and Sunday, there was a meeting to take place still nearer; which meeting I felt particularly anxious to go to, but on the first day of the meeting I was as sick a man I thought as was common to look upon. I had the doctor with me the principal part of the day, and I began to think I should never see North Carolina again; though I tried to be as much composed as I could, yet I craved a sight of my wife and children once more.

At this meeting alluded to above, I learnt from bro. Eatmon there were two or three preachers expected. Bro. Eatmon went to meeting, and the expected preachers met. After preaching, two of the brethren preachers came home with him; and as the apostle said he was glad at the coming of Stephanus, I thought I could truly say I was glad at the coming of brethren J. Pearsell and Johnston. But before this, the doctor had my fever nearly off, and I had got much better. After those brethren came in, it was but a short time before I got up and sat and talked with them. I had a slight acquaintance with bro. Jeremiah Pearsell, for he was formerly a citizen of Duplin county, N. C. and I have more confidence in bro. Pearsell than to believe it will do him an injury, and especially when he finds it has come from me. I would (if this may come before them) say to the people of Duplin, few if any such are left behind. The way he preaches is the way to preach. The next day I felt so smart, that I went with them to meeting, when I saw and there had an introduction to Elder Henry Petty, and also had the pleasure of hearing him preach; who in my judgment is an embassador in Christ's stead, to pray the people to be reconciled to God. I was so gratified with the company and preaching of thess brethren, that I was sorry that my bad health would not suffer me to express it.

Monday after the adjournment of this meeting we set out for home. Nothing very important occurred while on the road home. Occasionally we would fall in with persons that would give us an account of the conduct of the missionaries, which was nothing very strange to me; and I would advise them in my weak judgment how to do, which was to have no fellowship with them. On the 7th or 8th of September, we reached home. I found my family all living. My health remained bad, and for some time continued to get worse, until I was so weak that I could not get in at my door without help.

And now in conclusion, I would say to many of my friends that I met with, and who wished me to write, that it was my long bad health that was the cause of my not writing. And if the bro. Editor will admit it, to save time, I have thought best to have this placed in the columns of the Primitive Baptist. And as some will wish to know whether I have a mind to move to their country and neighborhood, or not, I would just say, my long bad health, advanced age, with other things in connexion, will probably keep me a resident of North Carolina for life.

BENJAMIN BYNUM.

TO EDITORS PRIMITIVE BAPTIST.

Talbot county, Georgia,
June 18, 1839.

DEAR BRETHREN IN THE LORD: Once more having occasion to write for a few

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more subscribers for the Primitive Baptist, and being in a bad situation to communicate, I shall be short, only stating how things are in regard to our religious faith in this part of the world. There are many saying, Lo, here, and lo, there; and seem indeed to think, that the gift of God is to be bought with money. Insomuch, that they have overthrown the faith of some; nevertheless, the foundation of God standeth sure, having this seal, the Lord knoweth them that are his.

Now, my brethren, I do not suppose that it is in the power of those filthy dreamers to take one of God's chosen people from him; but as those anciently withstood Moses, even so these withstand the truth, reprobate concerning the faith. I will here state, that in my settlement there was a church which was constituted upon good faith, about the first settling of this country, and called a man to preach for them who apparently was sound in the faith; and he contended against all new doctrine, and appeared very zealous for the truth of the gospel. And in those days there came into our country a sort of preachers who were called Whiteites, so called from their leader C. White, who had been a Baptist preacher in fair standing; but having become unwilling to preach our doctrine any longer, and choosing to preach what he believed, (the Arminian,) acted out his principles, &c. which was right, as an honest man. But our preacher, Mr. Gordon, fought them with a strong hand; but in process of time, Jesse Mercer, and a great many others, who no doubt would have went with Mr. White, but seeing that it was unpopular for the present, waited for a more convenient season.

Just so with Mr. Gordon. As soon as he was convinced of the fact, that the great men of our Goshen would go with the modern institutions, away he went. But he did not preach the Whiteite doctrine very strong, until he found that he could not get those brethren of the church, who were disposed to contend for their faith, to any longer live under his administration; and finding that he had a majority that he could control, viz: of the sisters, he began to be very bold, and said that he had not preached his faith heretofore, but now intended to do so, and received numbers into the church by majority to help him out; and worse than all, says that he is yet of the old fashioned Baptist faith, but when he goes to preach, he always forgets to preach it.

Now, brethren, what a man is let him own it in any crowd, for the hope of the hypocrite shall perish. But the brethren have come out, and are willing to suffer reproach with the people of God, rather than to dwell in the tents of wickedness; for they thought it was better to build a new house than to undertake to sweep the old house. The brethren who came out are Ephesians in truth, I believe, viz: chosen in Christ before the foundation of the world. Yours, &c.

JOHN W. TURNER.

TO EDITORS PRIMITIVE BAPTIST.

South Carolina, Spartanburg Dist.
16th June, 1839

DEAR EDITORS: We have received our first numbers, and I have heard two or three others say, they intended to take them. They are a new thing about here, and I intend to circulate mine amongst my neighbors and friends, and I believe it will cause you to get a great many subscribers; for there are a great many about here that have never bowed the knee to the image of Baal. And the reason they have not is, because they are placed upon that rock that Christ told Peter he would build his church upon. And I believe when the Lord takes a person out of the mire and the clay, and puts him on that rock, that the gates of hell will not, nor can not, nor shall not, prevail against him; although they have been persuaded enough by the New School preachers to have deceived the very elect were it possible. But they are blind leaders of the blind, and if some body that can see, does not stop them, they will all fall in the ditch.

I want you to continue sending your paper to me, as long as they hold forth the doctrine that is contained in them; for I believe in the doctrine they hold forth. So no more at present, but remain yours with respect.

ANDREW WESTMORELAND.

TO EDITORS PRIMITIVE BAPTIST.

Halifax county, Va.
June 29, 1839.

BRETHREN EDITORS: I take my pen in hand once more to let you hear from me on the all-important subject of religion; as all scripture is given by inspiration of God, and is profitable for doctrine, for reproof,

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for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works. 2 Tim. iii. 16, 17 verses.

The apostle in the first place let Timothy know that from a child he had known the holy scriptures, which were able to make him wise unto salvation, through faith which is in Christ Jesus. He then tells him all scripture is given by inspiration of God, &c. From the holy scriptures the ministers of God are to learn their doctrine, and to speak as the oracles of God and do it as of the ability that God giveth, that God in all things may be glorified. But if they are to learn their doctrine from seminaries, or theological schools, it would not be following the apostolic example. The apostle said: But I certify you, brethren, that the gospel which was preached of me is not after man; for I neither received it of man, neither was I taught it but by the revelation of Jesus Christ. Gal. i. 11,12. But alas! an awful departure has taken place in these days of fashionable things. Young men professing to be called of God to preach the gospel, must go to their study rooms to learn to preach pretty, or as they say, they will never be popular, never commmand the attention of large congregations, never get the great and wealthy to hear us; which I think is too plain to be misunderstood, that mony is their object—but the apostle said the love of money is the root of all evil, 1 Tim. vi. which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.

But not so, the apostles and ministers whom the Lord calls; they straightway preach Christ. For, said the apostle, though I preach the gospel I have nothing to glory of, for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel. So you see from the scriptures, the apostle preached, because the Lord had committed to him a dispensation of the gospel; and it is my firm belief the Lord calls whom he will, and whom he calls he will qualify for the work he assigns them. They do not wait to be taught of man, for they seek not to please men, but God; they preach for God and the good of souls, and their doctrine is always consoling to the saints. Their language is not, give me money enough and you shall have preaching; help with your money to convert the heathen. No, they go in the strength of him who hath said, Lo, I am with you alway, even to the end of the world. But men-made preachers will say, Give us a salary, or we cannot preach for you; and when they do try to preach, it is with such an air of self-importance, and so formal, that it is no ways comforting to the Christian, nor alarming to sinners; and they are sure to have money either in the beginning or end of every sermon they preach. And it is worthy of remark, wherever they go with their mess of Arminianism and moneyism, if they are any ways encouraged, they split asunder churches and Associations, and to the wounding the feelings of Christian brethren.

But we are not ignorant of these things, for the scripture plainly tells us, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils, speaking lies in hypocrisy. 1 Tim. iv. 1,2. And many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of; and through covetousness shall they with feigned words make merchandize of you, whose judgment now of a long time lingereth not, and their damnation slumbereth not. 2 Pet. ii, 2, 3. A great deal more might be said, but I will desist for the present, and give place to others.

Dear brethren in the ministry of the old Regular Baptists, come and preach to us in this part of God's vineyard. I will now close, by subscribing myself your friend in tribulation.

WILSON DAVENPORT.

TO EDITORS PRIMITIVE BAPTIST.

Lowndes county, Alabama,
June 25th, 1839.

BRETHREN EDITORS: In this communication I only propose to give you a short history of the situation of the Baptist churches in this country. They are all in confusion. There appears to be a great struggle between the missionaries and those opposed to the institutions of the same.

In the Association called the Alabama Association, there were at the last Association seventeen churches withdrawn by their delegates; which was approbated by their churches, and a new Association formed, called the Ebenezer Association. It convenes again in December next. There is no doubt but there will be applications from a great many other churches to join them at their next session. Some others have already declared unfellowship to the specula-

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ting inventions of the present day. We anticipate soon that there will be a line of distinction drawn, and a little band that will be content to be called the persecuted Primitive Baptists, and let others go to and worship these idols. But we feel determined, God being our helpers, to render unto Cæsar the things that be Cæsar's, and unto God the things that be God's.

Yours, truly.

JAMES GRUMBLES.

TO EDITORS PRIMITIVE BAPTIST.

Blacksville, So. Carolina,
July 6th, 1839.

DEAR BRETHREN EDITORS: In my last to you, I said I did not expect to write for any more of your despised papers by some, but highly esteemed by others, and thank God for it; for I believe that God started it to answer his own intended purposes. And as there has been more applications since my last to you, requesting me to send on for them, I feel it my duty to do so.

So I shall write on for papers whenever application is made, for they are read with more and more delight by all the Old School brethren. And I do hope the time is close at hand, when all the Old School brethren will be delivered from under those new schemes and unscriptural inventions of man-made and raised up societies for the purpose of getting money.

And, brethren, I will try to relate to you a little of what I heard a great deal of, from one of our great preachers, Egyptian-like task-master say, respecting a church's duty to their preacher. He said that the members of the church should clear their preacher's land, split his rails and cut all his grain for him. So, brethren, I think we had better come out from among them as soon as possible, or they may get us under as heavy bondage as the Egyptians had the Israelites under.

As I have not any thing further of importance to communicate to you, I will come to a close by subscribing myself yours in the bonds of love.

LEVI LEE.

TO EDITORS PRIMITIVE BAPTIST.

Alabama, Lawrence county,
June 21st, 1839.

DEAR BRETHREN EDITORS: I live in the bounds of the Muscle Shoal Association, and I have had a few of your papers, which I have read and am well pleased with them, for they say what I believe though my lot is cast among some that do not believe them; which are of the new-fangled Baptists, who think like Simon Magus, that the Holy Ghost can be purchased with their money. But Peter says, that it is not purchased with such corruptible things, as silver and gold, but by the precious blood of Christ.

Though our Association was so full of missionary principles, that we of the Old School went home with our heads bowed as though we wanted to get into our tents; but still, as did David's men, when they had gained the victory and got no praise for their conduct. But I am in hopes that there is an Abner not far behind, that will put all this to flight, and the people will return again to give praise for such a reformation of things as may take place. Though one of the new order of Baptists wrote our last Circular Letter, and he says all of the old apostles were missionaries, and says that they all collected money for the support of the gospel in saying that they sold their lands and all that they had, and gave it to the apostles, and had all things common. And again, states that Paul was a strong missionary, and claims the Philippians in administering to his necessities once and again, when no other church did.

Brethren Editors, I am of the Old School, and do not belive in this moneyed system of religion; for we see them running to and fro to beg. Shall I not visit for these things? saith the Lord. They set their trap to catch men, and of course I belive they prophecy falsely, as says Jeremiah, 5th chap. And the priests by these means on the people love to have it so; for in this plan they take the believer and the world, and make them equal, or make them believe that if they will be baptised, that that is all that is wanted to procure their salvation. Now this is building up Zion with blood, and the churches with iniquity; still they will send their preachers out on hire, and as they go preach for money, and say, is not the Lord with us, and none evil can come on us. Micah, 3. 11 and 12 verses.

I cannot believe in them, for they are in my view like those people that draw near the Lord with the mouth, while the heart is far off. And what they do is taught by the precepts of men, and of course I cannot believe them; for you may view them searching the weak part of a church, to

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see where they can creep in, and lay the church waste by means of their roaring.

Dear brethren, this is the first time I ever attempted to write to you. I hope you will forgive me in my errors, and correct mistakes. I am still of the Old School, and to conclude, may the Spirit of God be with you and direct you by the Holy Ghost through glory to the Father, is my sincere wish and desire.

THOS. COUCH.

THE PRIMITIVE BAPTIST.

SATURDAY, AUGUST 10, 1839.

New subscribers are informed, that we are unable to send them the back numbers of the present volume—they can either pay in proportion for the remainder of this year, or receive the first numbers of the ensuing volume to complete their subscription year.

TO EDITORS PRIMITIVE BAPTIST.

Buncombe county, North Carolina,
July 15th, 1839.

Dear brethren Editors: I once again take my pen in hand to give you some of my ideas concerning the new inventions of the day. I am bound to say, that I do know the scriptures are fulfilling. The scriptures say, that in the last days some shall depart from the faith, giving heed to seducing spirits and doctrines of devils, speaking lies in hypocrisy. And I do believe those missionaries are the very people who fulfil that scripture.

Dear brethren, I do believe that of all the societies that ever the old brimstone king conjured up in his fiery den, the missionaries stand head. I think they are the highest trump the devil has in his whole pack, and as it is a common thing for all gamblers to hold back the highest trump for the last trick, so we see old lucifer is now playing his high trumps and throwing them in the churches, and is winning double-minded unstable souls, such as have never received any thing of God nor never will. For he says he will send them strong delusions, that they all shall believe a lie, that they all may be damned who take pleasure in unrighteousness and obey not the truth. And I do believe them to be the devils spoken of, that are going to and fro, working miracles through all the earth among men, seeking whom they may devour. Those are they that say they are Jews, and are liars; they are of the synagogue of satan. I believe those missionaries to be the very men that say, thus saith the Lord; and the Lord never sent them. I do believe they are the people who worship God with their lips, and their hearts are far from him. I do believe they are the very people that would deceive the very elect, if possible. I also do firmly believe, that they are the worst of all God's creation, without exception. And I would candidly sooner lodge and feed a highway robber, than I would one of those characters; for the highway robber I could take and bring him to justice, and there punish him according to his crime; but these beggars of widows, orphans and negroes, the law supports them in their craft, and you can do nothing with them. But one thing I do know, that if they had no better friends than old Isaac Tillery, they would have to dig for their own corn and potatoes as I do, or steal and be hung, as I believe they ought to be; as I firmly believe they have caused more trouble and distress, and will cause before they are done, than all other people on earth. For I am firmly of the opinion, they will have their creed established by law before they are done; for they have got the great men of our nation chiefly on their side, and the great men and money have the power here on earth, generally speaking, to carry their point; And without the kind help of God, dear brethren, we shall come under Egyptian bondage, or worse, if possible.

And we have so many men among us at this time, that are any thing & every thing but the right thing, and they are more in the way than the full-blooded missionaries; for you cannot get them to say fellowship or unfellowship, and if the churches had have done as I begged them to do at first start of the business, compelled them to have come out on one side or the other, we should have had peace in our churches long ago; for it is impossible for the church of Jesus Christ, and the church of antichrist, to live in peace together. For it is a serious fact, before I would give up to the new schemes and inventions of the present day, I would forsake wife and children, friends and brethren, and all the world of mankind, and live in the wild woods among the beasts of the forest, the remnant of my days, be they many or few.

Dear brethren, if I know my heart, I do know I here speak the truth and lie not. I am an Old Baptist, from the sole of my foot to the crown of my head, both soul and body without any mixture; and the word of eternal truth, which liveth and abideth forever, made a Baptist of me; and all the men on earth and devils in hell, cannot make any thing else of me. And it is my candid opinion, that all those false deceivers would rejoice more to hear of old Tillery's death, than any other man they ever heard of in this age of the world. And it is no wonder, for wherever I go their craft is in danger; and by their craft they have their

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wealth. But thanks be to God, since I have received the Primitive papers I discover king Emanuel has a goodly number of valiant soldiers in the field yet, such as Lawrence, Rorer, &c.

Some of our two seed men in this country speak reproachfully of brother Lawrence, but that makes me love him so much the better; for he that tries the hardest to do right, is the hardest spoken of in these days. And if any of my brethren who live at a distance hear any reports about me that they do not like, I pray them send me a few lines if they see proper, and I am fully able to give them satisfaction, as I have been a citizen of Buncombe county going on thirty one years, and my character both private and public is well known for many miles.

Dear brethren, is it not something astonishing, to think of the blindness of the people in these days, when every man has the holy scriptures in his house, the plain direction given by God himself in what way and manner God requires of man to worship him; and yet for all this, they will not believe but what their own may is as good or better than God Almighty's himself. And talk to them about it, they will answer in this way: Ah, the heart is all, any how; so we can agree in the essentials that will do, we ought not to fall out about the non-essentials. As much as to say, a part of God's word was spoken in a way of jesting, and part of the time he was in earnest. It seems our proud boasters must have had some private conversation with him, as they appear to know so much more than what he revealed in his first will to the human family. I understand by his own word, that he is yesterday and to-day and forever the same, and changes not; therefore the sons of Jacob are not consumed. But alas, alas! blind and double blind are the people in this age of the world; blind by nature and blinded by priestcraft, they are therefore doubly blind indeed, and cannot see things deep and that mysterious be.

So I must close by saying, may the blessings of God attend you while you continue in the faith of the gospel; and if you are in the true faith, certain I am that you will continue therein. And as I have nothing to give you but my feeble prayers, be you well assured you will not lack for them; though miles and mountains divide our bodies, in heart and soul I believe we are one. No more at present, but ever remain a friend to the people of God. And I pray God to enable you to carry on the work of the apostolic church of our Lord and Saviour Jesus Christ, world without end. Amen,

ISAAC TILLERY.

P.S. I am a son of George Tillery. I was born in Lancaster county, Virginia, in the year of our Lord 1777, December the 12th. I have had serious thoughts of death and judgment ever since ten years of age. *I. T.*

TO EDITORS PRIMITIVE BAPTIST.

New Harmony, Ia. July 1st, 1839.

BRETHREN EDITORS: In matters of religion we have nothing of a very pleasing nature to write, though we are not without some hope of better times here than we have had in times past. We have been in a desperate cold and barren condition for a number of years in this section; only in one or two instances we had a small revival. In several of our churches (Salem Association) there seems to be some small prospect of better times. Brethren seem to be considerably revived and stirred up to religious duty, the congregations are larger than usual, and some seem to be enquiring to know what they must do to be saved—several have united by experience.

Brethren, pray for us, that heaven may bless us with his spiritual grace, that Zion here might once more have a time of refreshing from his holy presence; that he might make the place of his feet glorious in the earth; that saints may be refreshed, and strengthened in the cause of the holy religion of the Son of God; that the redeemed of the Lord that are yet out of Zion, or are dead in trespasses and sin, might be called with an holy calling, such a calling as will bring them from a state of death to spiritual and heavenly life; not according to their works, but according to God's purpose and grace, that was given them in Christ Jesus before the world was made. I think I can truly say, sometimes my desire and prayer to God for Israel is, that they might be saved. I hope the Lord will still remember his dear afflicted Zion. While all other churches and denominations have been prospering, increasing in numbers and gaining proselytes on all hands, the Regular Baptists have been either standing still or going back. Has not God been her stay and supporter heretofore? Has he not been her founder, her builder, and everlasting strength? And will he now entirely forsake and leave her to be devoured by her enemies, and destroyed in the wilderness? He loves with an everlasting love, his purpose cannot fail, he doth according to his will, and none can stay his hand. May heaven bless us. *P. SALTZMAN.*

TO EDITORS PRIMITIVE BAPTIST.

Effingham, Dar. Dist. So. Ca. July 28th, 1839.

BRETHREN EDITORS: I have been a reader of the Primitive Baptist a good part of two years, and must say that I am well

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pleased with the doctrine therein contained, as I believe it accords with the book of holy writ. The communications from its numerous correspondents have been food to my soul, and I hope the blessing of our Lord and his Christ may rest upon it. And in that little messenger I see the sentiments of my heart as in a glass, and am therefore made a willing captive.

At a church meeting (Lake Swamp,) the 18th May last, while in conference, there was some mention made that where members did not believe as the rest of the members did, it was best for them to leave, (I presume the church.) To which I replied, that I believed the Bible and Testament; but for the unscriptural institutions, I could not hold with. Whereupon one of the deacons whispered to the pastor, who spoke and said, it is moved and seconded that brother Morriss and Joel Philips (deacon) be excluded. Brother David Philips seeing the transaction, said, and I too; which was accordingly done. The following church meeting I attended again, and requested them to say in their church book for what I was excluded; which they promptly refused. No ill word was used on either occasion, but evident signs of malice and ill-humor on their side might be plainly seen.

So then, brethren, it seems to be getting dangerous to believe the word of truth; for I know of no other accusation they could bring against me, or either of the brethren Philips. Eight more have since followed our example, making eleven in all, seven males and four females, who have been constituted into a church, upon the Old School platform. Where I hope the Lord may meet with us and bless us, and all the household of saving faith. This is the prayer of your unworthy brother.

L. MORRISS.

TO EDITORS PRIMITIVE BAPTIST.

Wilkinson county, Georgia,
July 22d, 1839.

DEAR BRETHREN EDITORS: The time has come when it becomes my duty to write you a few lines to let you know how times are with us. Our paper the Primitive Baptist is highly esteemed by some, while it is cried down by others, saying, it ought to be burnt; which brings to our view this scripture: They will not have the man Christ Jesus to reign over them. For there are so many pharisaical professors in this section, that they cannot endure sound doctrine, therefore they are heaping to themselves teachers who preach for hire and divine for money, to save the heathen from going to hell. What vanity! when the Lord has declared, that a remnant of all nations shall be saved. But those false teachers say, the Lord has done his part, and man, poor feeble man must give the polishing stroke, or the heathen will be lost. Vanity! vain are all the works of man.

Brethren, I believe that all the children of the kingdom were chosen in Christ Jesus before the world began. For if the Lord had not chosen me, I never should him; for I had neither will nor power to extricate myself until it was given to me. For the Book says, it is a free gift and he God will bestow it on whomsoever he will.

Brethren, I will tell you what the missionists say about me. They say, had it not been for Elders A. Black and D. Smith, I would have been a missionary. Be that far from me, though I believe the brethren above named are chosen men of the Lord, and preach the doctrine of salvation; and the latter baptised me. But I want the world to know, that I never pin my faith to any man, nor men-made societies; for I believe that I was born an Old School Baptist, and at the appointed time the Lord brought me into his fold. I believe that the Lord saw you and me and all his children right where he saw Nathaniel; for the Lord said unto him before Philip called, I saw thee, I saw thee under the fig tree. I will leave this with you, brethren, for it is deep water and I cannot swim.

Brethren, the missionists are climbing very high and striving for power, but this man shall be the peace when the Assyrian cometh into our land. This oppressing spirit is now come, which is the spirit of wicked men and devils, and cannot stand when that great day of the Lord comes. All the men-made preachers and false teachers who worship other gods, the works of their own hands, gods that cannot speak, in that day will go down to perdition.

Brethren, hold up your heads and rejoice, for the sons and daughters of Zion that have been blown off of their course by the missionary winds, are returning back and coming to the fold. And may the Lord help his children to come out from

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amongst them is my prayer. I am your unworthy brother in affliction.

JESSE MOORE.

TO EDITORS PRIMITIVE BAPTIST.

Barbour county, Alabama, }
July 15th, 1839. }

DEAR BRETHREN: I have received six copies of your valuable paper the Primitive Baptist, and I herewith enclose five dollars the amount due to you for the same. I have also to apprise you, that many of our faith and doctrine are desirous to support your gospel principles, and as early as I can, I shall use my endeavors to give it a more extensive circulation. Wishing you all success in the cause you so ably advocate, I am your affectionate brother for Christ's sake. *E. THOMAS.*

TO EDITORS PRIMITIVE BAPTIST.

Carroll county, Mississippi, }
24th June, 1839. }

DEAR EDITORS: I have read with some degree of satisfaction your valuable paper, and desire it to circulate in this country. I have therefore procured a sufficient number of subscribers, and wish you to send me six copies.

BENJ. E. MORRIS.

FOR THE PRIMITIVE BAPTIST.

Georgia, Stewart county, }
May 13th, 1839. }

BRETHREN EDITORS: At a meeting of a number of brethren from several churches, who had withdrawn from the Bethel and Columbus Associations, in consequence of the institutions of the day prevailing in their bodies, held at Slaughter Creek church, Stewart county, on Saturday the 8th inst. for the purpose of taking into consideration the propriety of constituting a new Association upon the principle of the Primitive Baptists, it was unanimously agreed that I communicate to you the following appointment for publication in the Primitive; which you will please give a place as early as possible, and make it a standing article for three or four numbers. Yours as ever.

JAMES P. ELLIS.

APPOINTMENT.

A meeting will be held at Antioch church, Stewart county, on Friday before the 4th Sunday in October next, for the purpose of constituting an Association upon the principles of the Primitive Baptists. Therefore, as many churches as wish to unite in a union of that kind, will please represent themselves by letter and delegates for that purpose; and our ministering brethren are earnestly requested to co-operate with us in said constitution.

JAMES P. ELLIS.

TO EDITORS PRIMITIVE BAPTIST.

Alabama, Pike county, }
July 22nd, 1839. }

DEAR BRETHREN EDITORS: As our Agent father A. Knight has been indisposed for a long time and not able to write, and our remittance has not yet been made, I for him address you by these lines, informing you, that your beloved paper comes regularly to hand, and is read with great satisfaction, I may say by all the Baptists of this section of country. And in fact, the church to which I belong has not a missionary member in it, and very few in our sister churches.

But in the Connecuh River Baptist Association, to which our church is a member, there are some of the New School indeed, and have been ever since its constitution; but they being greatly in the minority, never have disturbed the peace of the churches much, until within the two last years, and especially at our last Association. And on the last day they introduced a resolution, viz: "Be it resolved by this Association, that the benevolent institutions and missionary operations of the day shall not break the fellowship of this Association"—which appeared to electrify the whole body. After taking it up and very warmly discussing the subject, it was voted by a very large majority to lie on the table, with all the amendments offered. Since that time, there has been a considerable stir, but the churches (or a majority of them) have agreed to hold a Convention on Friday before the fifth Lord's day in September next. And if our benevolent brethren cannot show us, thus saith the Lord, for their traditions and human inventions, to have a sifting amongst us.

And, dear brethren, one reason why I am a subscriber for the Primitive is, from an expression dropped from one of the preachers of the New School, at a brother's house during our last Association. He said some of the members of a sister church

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ought to be taken up by the church and dealt with. He said they would send their money to Mark Bennett to hire old Lawrence to abuse their preacher, instead of giving their money to him—which caused me to examine the Primitive to see what the Baptists were doing. And to my great joy, I found on every page delineated the breathings of my soul in plainer language than I can express it. And I feel doubly encouraged to think there are so many on the Lore's side.

But, dear brethren, since we have got our eyes open, we can put up with all their institutions much better than we can with the doctrine which they endeavor to teach. It appears to be an amalgamation of all the popular opinions and manisms of the day; and forsooth money appears to be the main spring of all their operations.

After the Convention, if no abler pen will, I will inform you what has been done. And as for my old beloved brother Lawrence abusing the gentry of the South. I am so well pleased with all his views I am like a child, when I get a Primitive I run over it to see whether he has written any thing or not. So I must come to a close by subscribing myself yours in the bonds of the gospel.

SAML. T. OWEN.

TO EDITORS PRIMITIVE BAPTIST.

Merriwether county, Ga.
19*th*, *July*, 1839.

BRETHREN EDITORS: I have thought that I would write a few lines for the Primitive Baptist, and then I would fear that I should be in the way of some abler pens; and not being a preacher nor scholar, I have let it alone until now, and perhaps would do best to let it alone altogether. However, be that as it may, I shall send on a scrawl and you can do as you think proper, publish or let it alone and give no offence.

Therefore, I will send you a few lines on eternal and particular Election, as it is a hard doctrine to some and denied by others; and some say the sinner is elected or chosen when he believes, and not before; others say the atonement was made for all Adam's posterity, and that the application is special. And again, some say that Christ has made a way possible for all mankind, and now they must make the effort or they will be lost; and that Christ has done his part, and now the sinner must make the first step, &c. What say you to such doctrine advanced by professed Baptists? If I was allowed to give my opinion, I should say they had been taught in an Arminian school. For I learn, that man in a state of nature is dead, (already so:) has eyes and sees not, ears and hears not, and a heart and does not understand. Again, the carnal mind is enmity against God, not subject to the law of God, neither indeed can be, &c. Then how can the sinner come to God? (that is, of himself.) Dead, therefore cannot walk; blind, therefore cannot see. And is an enemy against God, and not subject to the law of God; and of course does not desire to retain him in his knowledge, and it will take the same power to bring him to life, spiritually, that it did to raise a dead Lazarus from the grave. For Christ says, no man can come unto me except the Father which sent me draw him. But, says the objector, prove eternal and particular election. Well, now for it.

But I wish to be distinctly understood, that I view that matter (that is a definite number) entirely known to God. And if I shall be able to prove that God is eternal, his choice must be as old as himself; and do allow God to know how many. God says Exodus, 3rd c. 14. v. I am that I am—which shows that he ever has been, is at this time, and ever will be the same. Exo. 6. & 3: But by my name JEHOVAH. Rev. 1st, 11th: I am Alpha and Omega, the first and the last. 2nd Pet. 3rd. 88th: One day is with the Lord as a thousand years, and a thousand years as one day. Then God is eternal. And now for electing, or choosing.

1st John, 13 c. 18 v: I know whom I have chosen. Matt. 24th, 22 v: But for the elect sake, those days shall be shortened. 24 v: If it were possible, they shall deceive the very elect. 31st v: And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds; from one end of heaven to the other. Luke, 4th, c. 25, 26 & 27th vs: But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land; but unto none of them was Elias sent, save unto Sarepta a city of Sidon, unto a woman that was a widow. And many lepers were in Israel in the time of Eliseus the prophet, and none of them were cleansed saving Naaman the Syrian. (Mark the next verse, and see how much the doctrine of

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Election was despised when preached by Jesus Christ himself.) 28th v: And all the synagogue when they heard these things were filled with wrath. 29th: and rose up and thrust him out of the city. Eph. 1st c. 4 & 5 vs: According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love; having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will. Tim. 1st, c. 4 v: Who hath saved us and called us with a holy calling, not according to our works, but, according to his own purpose and grace, which was given us in Christ Jesus before the world began. Titus, 1st. c. 12 v: Paul, a servant of God and an apostle of Jesus Christ, according to the faith of God's elect; and the acknowledgment of the truth, which is after godliness. In hope of eternal life, which God that cannot lie promised before the world began. 2nd Thess. 2nd c. 13 v: Because God hath from the beginning chosen you to salvation. Rom. 9th c. 11 v: For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand; not of works, but of him that calleth. 14th: What shall we say then? is there unrighteousness with God? God forbid. 15th: For he saith to Moses, I will have mercy on whom I will have mercy; and I will have compassion on whom I will have compassion. 18: Therefore, hath mercy on whom he will have mercy; and whom he will he hardeneth. 19th: Thou wilt say then unto me, why doth he yet find fault, for who hath resisted his will? 20th: Nay but O man, who art thou, that repliest against God? 1st epistle general Pet. 1st c. 2. v: Elect according to the foreknowledge of God the Father, through sanctification of the Spirit unto obedience and sprinkling of the blood of Jesus Christ. 2nd Tim. 2. 19: Nevertheless, the foundation of God standeth sure, having this seal, the Lord knoweth them that are his. Titus 2nd c. 14: Who gave himself for us, that he might redeem us from all iniquity and purify unto himself a peculiar people, zealous of good works.

Now you can see by reading the above quoted scriptures, that there was a chosen people, and that before the foundation of the world, unto salvation through Jesus Christ the covenant word. Well might the apostle Paul exclaim and say, Rom. 8. 33: Who shall lay any thing to the charge of God's elect? it is God that justifieth. 34: Who is that condemneth? It is Christ that died, yea rather, that is risen again; who is even at the right hand of God, who also maketh intercession for us who are kept by the power of God through faith unto salvation, ready to be revealed in the last time. 1st Pet. 1st c. 1. v. I could say many things concerning the afflictions and troubles that the Church of the first-born have to encounter with in this section of the country, but I shall desist having scattered so much and extended this beyond my expectation when I sat down to write.

I subscribe myself yours, in hope of eternal life, which God that cannot lie promised before the world begin.

ALLEN ROWE.

TO EDITORS PRIMITIVE BAPTIST.

Alabama, Pickens county,
June 10th, 1839.

BRETHREN EDITORS: I embrace the present opportunity of informing you, that myself and the five other brethren continue to get your worthy paper, the Primitive Baptist, for whom I subscribed. Notwithstanding my neglect in not having sent you your due as should have been done, I believe the sum to be very unequivalent to the merit of said paper.

Subscribing myself yours, &c.

S. W. HARRIS.

TO EDITORS PRIMITIVE BAPTIST.

Eatonton, Georgia,
July 4th, 1839.

BRETHREN EDITORS: I herewith enclose to you five dollars more for the Primitive Baptist, as directed below. You still have my well wishes, and support (though feeble) for the continuance of your paper; as I conceive that the principle contended for, and the doctrine advocated is of scriptural or divine origin. And I hope you will continue in the grace of God, and speak boldly in the name of Jesus, so that ye may be sons of thunder to the wicked enthusiasts of the present day; while you may become sons of consolation to the Lord's poor and afflicted people, and thus provoke one another to love and to good works.

The anties, both Christian and republican, and almost all the ists, and isms, and ites among us, are trying by petition to get

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the Legislature to help them do what (they say) the gospel has failed to do, (i. e.) make the people temperate.

Brethren, I have been a Baptist about eighteen years, during which time I have noticed the conduct of professors of religion very closely; and from the best information I can get and the closest observation I am capable of taking, I do believe that it is high time for every one (that feels interested in the cause of truth or liberty,) to awake up and stand fast in the liberty wherewith Christ has made them free, and guard against the encroachments of the enemy—recollecting that a man's foes are them of his own household—and be not entangled again with the yoke of bondage. Stand therefore, and having done all to stand.

Yours in the fellowship and afflictions of the gospel of Christ.

ROWELL REESE.

Edgefield District, So. Ca. }
July 28, 1839. }

BELOVED BRETHREN: In the part of the world in which I live, the Primitive is of small import, in consequence of the deep rooted depravity of the present age; for where iniquity prevails, the truth shall be evil spoken of. But notwithstanding, I here enclose to your press five dollars, upon your usual terms.

Yours, with best wishes for Primitive religion. *WM. B. VILLARD, Sen'r.*

Georgia, Early county, }
July 15*th*, 1839. }

DEAR EDITORS: With pleasure I wish to write you a few lines respecting your paper. We have had the opportunity of reading your paper, and are pleased to say to you, that we could but hope that their circulation could be more numerous, and also that the attention of the community could be drawn over from the vain things of this world, to view their present condition. We wish to say to you, we are sorry we have neglected you so long; but we will now try to comply with our duty as respects paying for our papers.

Your ob't servant.

JNO. McCORQUODALE.

Georgia, Wilkinson county, }
July 22. 1839. }

DEAR BRETHREN EDITORS: I take the opportunity of writing to you the second time. We have received our papers the Primitive Baptist, tolerably regular, and the brethren are so pleased they are willing to continue one more year, it is so gratifying to hear from the brethren in all parts of the Union, and finding there are so many that have not bowed the knee to Baal.

We will now proceed to give you a short sketch of our affairs. We have had a separation in the Association, and also in the churches which compose her body. Since the separation, love and union seem to abound, and we hope that the Lord will again return to Zion.

I close by subscribing myself yours in the best of love.

GEORGE HERNDON.

AGENTS,

FOR THE PRIMITIVE BAPTIST.

NORTH CAROLINA.—J. Biggs, Sen. *Williamston* R. M. G. Moore, *Germanton.* W. W. Mizell, *Plymouth.* Jacob Swindell, *Washington.* James Southerland, *Warrenton.* Alfred Partin, *Raleigh.* Charles Mason, *Roxboro'.* James Wilder, *Anderson's Store.* Benj. Bynum, *Speight's Bridge.* H. Avera, *Averasboro'.* Parham Pucket, Richlands. John H. Keneday, *Chalk Level.* Burwell Temple, *Wake county.* Obadiah Sowell, *Rogers' P. O.* Geo. W. McNeely, *Leaksville.* Wm. H. Vann, *Long Creek Bridge.* Thomas Bagley, *Smithfield* Stephen Rogers, *Holly Spring.* James H. Sasser, *Waynesboro'.* John Fruit, *Sandy Creek.* L. B. Bennett, *Heathville.* William J. Roberts, *Buffalo Hill.* Alfred Ellis, *Strabane.* Cor's Canaday, *Carterettsville.* William Welch, *Abbott's Creek.* J. Lamb, *Camden* C. H. Allen Taylor, Jun. *Rocky Mount.* A. B. Bains, Jr. *Stanhope.* C. T. Sawyer, *Powell's Point.* Isaac Tillery, *Lapland.* Wm. Pearce, *Stantonsburg.*

SOUTH CAROLINA.—Wm. Hardy, *Saluda Hill.* James Hembree, Sen. *Anderson* C. H. Charles Carter, *Cambridge.* B. Lawrence, *Effingham.* James Burris, Sen. *Bold Spring.* William S. Shaw, *Rock Mills.* Levi Lee, *Blackville.* Andrew Westmoreland, *Cashville.* James J. Kirkland, *Four Mile Branch.* Ransom Hamilton, *Aiken.*

GEORGIA.—William Moseley, *Bear Creek.* Allen Cleveland, *McDonough.* John McKenney, *Forsyth.* Anthony Holloway, *Lagrange.* P. M. Calhoun, *Knoxville.* J. M. Rockmore, *Mountain Creek.* R. Reese, *Eatonton.* Thomas Amis and David W. Patman, *Lexington.* Jonathan Neel and James Hollingsworth, *Macon.* Charles P. Hansford, *Union Hill.* John W. Turner, *Pleasant Hill.* Joshua Bowdoin, *Adairsville.* R. Toler, *Upatoie.* Clark Jackson, *Fort Gaines.* John Gayden, *Franklin.* P. H. Edwards, *Georgetown.* Wm. Trice, *Thomaston.* Wm. Bowden, *Union Valley.* Ezra McCrary, *Warrenton.* Wiley Pearce, *Cairo.* G. W. Holifield, *Vernon.* B. Pace. *Clean Town.* Lewis Peacock, *Cassville.* Vachal D. Whatley, *Barnesville.* Alex. Garden and Thomas C. Trice, *Mount Morne.* Elias O. Hawthorn, *Bainbridge.*

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J. G. Wintringham, *Halloca.* William M. Amos, *Greenville.* Randolph Arnold, *Latimer's Store.* Thomas J. Bazemore, *Clinton.* Josiah Stovall, *Aquilla.* G. P. Cannon, *Cullodenville.* Jason Grier, *Indian Springs.* William McElvy, *Attapulgus.* Furna Ivey, *Milledgeville.* William Garrett, *Cotton River.* Jesse Moore, *Irwinton.* Leonard Pratt, *Whitesville.* Thomas A. Sullivan, *Decatur.* Thomas J. Johnson, *Newnan.* Israel Hendon, *Shilo.* Robert B. Mann, *Chesnut Grove.* Wm. Tippit, *Cedar Branch.* A. G. Simmons, *Hickory Grove.* John Lawhon, *Chenuba.* John Herington, *Welborn's Mills.* John McCorquodale, *Parchitala.* James P. Ellis, *Pineville.* Shumate J. Sloan, *Chesnut Hill.* French Haggard, *Athens.* Henry Barron, *Jackson.* John Murray, *Fort Valley.* Josiah Gresham, *Utoy.* Daniel O'Neel, *Fowlton.* John Applewhite, *Waynesboro'.* J. B. Morgan, *Friendship.* Samuel Williams, *Fair Play.* John Wayne, *Cain's.* Edmund Stewart, *Hootensville.* R. S. Hamrick, *Carrollton.* Abner Tison and David Smith, *Cool Spring.* Allison Spear, *Flat Shoals.* Moses Daniel, *Bowery.* Moses H. Denman, *Marietta.* Joshua S. Vann, *Blakely.*

ALABAMA.—L. B. Mosely, *Cahawba.* A. Keaton, *McConico.* John Blackstone, *La Fayette.* W. W. Carlisle, *Fredonia.* Henry Dance, *Daniel's Prairie.* Wm. W. Walker, *Liberty Hill.* Dan'l Gafford, *Greenville.* Samuel Moore, *Snow Hill.* John G. Walker, *Milton.* Henry Williams, *Havana.* Samuel Clay, *Mount Hebron.* John F. Lovett, *Claiborne.* Elias Daniel, *Church Hill.* John Bonds, *Clinton.* David Johnston, *Leighton.* Adam McCreary, *Brooklyn.* Josiah Jones, *Jackson.* David Jacks, *New Market.* Sherrod W. Harris, *Vienna.* John McQueen, *Graves' Ferry.* William Talley, *Mount Moriah.* Graddy Herring, *Clayton.* G. W. Jeter, *Pint Lala.* Samuel C. Johnson, *Pleasant Grove.* William Crutcher, *Huntsville.* William H. Cook, *Pickensville.* Seaborn Hamrick, *Plantersville.* William Melton, *Bluff Port.* James S. Morgan, *Dayton.* Wm. Hyde, *Gainesville.* Rufus Daniel, *Jameston.* Anderson W. Bullard, *Tusgegee.* Frederick Hines, *Gaston.* Z. Johns, *Tiara.* Eli McDonald, *Painsville.* A. Mitchell, *Carter's Hill.* William Powell, *Youngsville.* James Hay, *Wacovca.* Silas Monk, *Horse Shoe Bend.* R. Lackey, *Scraper.* James F. Watson, *Abbeville.* David Treadwell and R. W. Carlisle, *Mount Hickory* Allen Knight, *Argus.* Joseph H. Holloway, *Hazle Green.* Luke R. Simmons, *Troy.* Jesse Lee, *Farmersville.* William S. Armstrong, *Louisville.* Mark Porter, *Demopolis.* Henry Adams, *Mount Willing.* Joel H. Chambless, *Lowsville.* Elliot Thomas, *Williamston.* F. Pickett, *China Grove.* James Grumbles, *Benton.* John M. Pearson, *Dadeville.*

TENNESSEE.—A. V. Farmer, *Blair's Ferry.* M. H. Sellers, *Ten Mile.* Wm. Patrick, *Poplar Corner.* Mich'l Burkhalter, *Cheeksvitle.* Tho's K. Clingan, *Smith's ✕ Roads.* W. E. Pope, *Philadelphia.* Aaron Compton, *Somerville.* Charles Henderson, *Emery Iron Works.* Asa Newport, *Meesville.* James Maulden, *Van Buren.* A. Burroughs, *Wesley.* Wm. Croom, *Jackson.* Daniel Briggs, *Decatur.* Clemmons Sanders, *Mount Vernon.* Daniel Webb, *Lexington.* Sion Bass, *Three Forks.* John W. Springer, *Sugar Creek.* Smith Hansbrough, *Jacks Creek.* William S. Smith, *Winchester.* Isham Simmons, *Calhoun.* Thomas Hill, *Sevierville.* Ira E. Douthit, *Lynchburg.* C. T. Echols, *Mifflin.* Aaron Tison, *Medon.* Levi Kirkland, *Waverly.* Abner Steed, *Fayetteville.* Henry Randolph, *Snedysville.* Pleasant E. Witt, *Cheek's ✕ Roads.* J. Cooper, *Unionville.* George Turner, *Waverly.* Michael Branson, *Long Savannah.* Jas. H. Holloway, *Hazel Green.* William McBee, *Old Town Creek.*

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TERMS.

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THE PRIMITIVE BAPTIST.

EDITED BY PRIMITIVE (OR OLD SCHOOL) BAPTIST MINISTERS AND LAITY.

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TARBOROUGH, NORTH CAROLINA.

"Come out of Her, my People."

VOL. 4. SATURDAY, AUGUST 24, 1839. No. 16.

COMMUNICATIONS.

TO EDITORS PRIMITIVE BAPTIST.

South Carolina, Barnwell Dist.
June 3d, 1839.

DEAR BRETHREN EDITORS: I now for the first time sit down to give you a few scattering thoughts upon a portion of God's word.

Matthew, v. part xiii. verse: Ye are the salt of the earth. These words compose part of one of the greatest sermons, that ever was preached in this world, namely, Christ's sermon on the mount; and his audience were the men whom he had chosen out of the world. Now what could have caused the Saviour to have paid this compliment upon his church? It could not have been to gain any worldly honor from them, for he tells them that it is his Father honors him of whom ye say, he is your God. Neither could it have been to accumulate wealth from them, for all the gold of Ophir and the mines of Peru were his. Nor was it for to get friends to assist him in time of danger, for the hearts of all men were under his powerful control. But it was simply, that the fact was so: Ye are the salt of the earth.

Now we will speak from the words as they lie before us. My brethren, salt has a wonderful quality or nature attached to it, which is this: any thing that it comes in contact with, it changes it into the nature of the salt, and not the salt's nature into it. And salt also has a saving nature in it, for it saves from putrefaction and makes things palateable to the taste. Now our subject warrants us to go back prior to the fall of man, and take in all the stipulations of the everlasting covenant; which covenant we learn from Moses, was to be a covenant of salt forever before the Lord; which indeed did save the strong arm of justice from being executed against the first sinner, man. For had justice have had no place to have rested his arm, it would have been executed against him, as it was against the angels who kept not their first estate, and with them been resigned under chains of everlasting darkness until the judgment of the Almighty. But it is wonderful to tell and most joyful to feel that in man's case the arm of justice rested upon the shoulders of the surety. And this agreement or covenant was entered into between God the Father and God the Son before all worlds, to honor God's justice and save his people from their sins; who was as a lamb slain before the foundation of the world. And Moses saith, a prophet shall the Lord your God raise up of your brethren, like unto me, who shall save his people from their sins; or, him shall ye hear.

Again, in evidence of that covenant hear the words of the Lord: I wisdom dwell with prudence, and find out knowledge of witty inventions. The Lord possessed me in the beginning of his way. Before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. Then I was by him as one brought up with him: and I was daily his delight, rejoicing always before him; rejoicing in the habitable parts of his earth, and my delight were with the sons of men. I have made a covenant with my chosen, I have sworn unto David my servant, thy seed will I establish forever, and build up thy throne to all generations.

We will let these scriptures suffice among the many others that might be produced to

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prove that covenant. Now in this covenant, God in the first place had in view his own honor. Now Jesus Christ for seasoning or making God's law honorable, God the Father gives him a people to save who shall be a reward to him for his own purchase, and not one of them shall be lost. For the Saviour saith, thine they were and thou gavest them me, and not one of them is lost but the son of perdition, that the scripture might be fulfilled. And again: All that the Father gave me shall come to me, and him that cometh to me I will in no wise cast out. Now in order to accomplish their salvation, Jesus the Son of God, whose name is called the Wonderful Counsellor, the mighty God, the everlasting Father, and Prince of Peace. And he was the Word that was made flesh and dwelt among us, him being the second person in the trinity. Now in order to accomplish this design, God the Holy Ghost salutes the Virgin Mary and tells her that she shall bring forth a son and call his name Emanuel. And we see in God's appointed time, Jesus taking upon himself a body of flesh, not the nature of angels, but the form of a servant of the seed of Abraham, yet without sin. Yea, and we may see the ancient of days in the narrow confines of a manger, even in the image of the infant Jesus, now exhibited on the grand theatre of the universe. And as he goes on to perform his Father's will, we behold a heathen world sunk in one scene of astonishment, until we see both kings and people setting themselves against the Lord and his anointed, till in their rage they drag him from post to pillar, and crown him with thorns, and with a mock robe on him they carry him to the place of execution and nail him to the cross, and raised between the heavens and the earth. And we now see darkness cover the whole earth, from the sixth to the ninth hour, when Jesus cries with a loud voice it is finished, and bows his head and gives up the ghost. We behold the rocks rend, the mountains quake, the dead saints arising, and entering into the holy city. And we behold an unseen hand rend the vail of the temple in twain, from the top to the bottom. These all telling to a listening world, the God of nature suffers; yea, the God of nature dies.

Then we see him laid in the tomb, and on the morning of the third day, we see him rising a glorious conqueror for the justification of his people. We see him then in about forty days leaving the world and going home to his Father, where he ever lives to make intercession for his people or church. For we learn that Jesus Christ loved the church and gave himself for the church, and he now ever lives to intercede for his people according to the will of God. Notwithstanding the Lord has made his soul an offering for sin, while he was a man of sorrow and acquainted with grief, yet all these sufferings of the Saviour alone, have never saved the first sinner of all Adam's race from hell. For his people who make up his visible church are by nature children of wrath as others, but are not appointed unto wrath but to obtain salvation through our Lord Jesus Christ. Hence it becomes necessary for the Holy Ghost the third person in the trinity, who alone is the efficient agent in saving God's people from their sins. Thus it is the Spirit that quickens and makes them alive to a feeling sense of their danger; and that Spirit is like the wind, it blows when and where it pleases, and quickens whom he will, and gives them repentance and contrition of soul, and brings them low in the valley of humility, and there by the grace of God receive the pardon of their sins—for it is by grace through faith ye are saved, and that not of yourselves, it is the gift of God.

Now grace is comparable to the salt in our subject, for it has a saving nature attached to it; for it saves from the love and reigning dominion and power of sin, and these are they who are created anew in Christ Jesus unto good works, which God before ordained they should walk in them. And these are they who are called with a holy calling, not according to their works, but according to that grace given them in Christ Jesus before the world began. And these are they whose names are written in heaven; and yea, these are they that the word of the Lord standeth sure to, having this seal, the Lord knoweth them that are his. And these are they, whose names are inscribed on the palms of his hands, and he bears them on his heart, and their walls are continually before him. These are they who shall persevere by grace unto eternal glory, where the saints shall derive their joys immediately from God, through the mighty roll of eternity. And these are they who save the world from God's wrath, for there is nothing but the purchase of Christ's blood that saves the world from the divine vengeance of Almighty God. For as soon as the last seed or head stone

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of the building shall be brought in with shouting, crying, grace, grace, be unto it, then it will be that time shall be no longer. For it is for the righteous the world is saved, and the Lord cannot pour out his fury upon it, while his righteous seed remains. For the Lord did not drown the old world until Noah was shut in the ark; and the angels tell Lot they could do nothing while he remained in the city, therefore they tell him to escape to the mountain; and Lot had no sooner entered Zoar than the Lord rained fire and brimstone upon the cities of Sodom and Gomorrah. The Saviour then has well said to his disciples, ye are the salt of the earth.

Now we must go to the Bible to prove whether we are in the faith or not, for it is nothing but leaving the scripture and taking the views of men, is the cause of so much strife in the Christian world, and has laid the foundation of so many men-made societies. And I have no doubt if the Bible alone was read through this generation, that even the next generation there would be but one denomination or society upon the face of the globe; and the blessed Book knows no other name for it than a Baptist church or society. We now come to the evidences of our being saved from the love of sin. The apostle tells us thus: Being made free from sin, we have our fruit unto holiness and the end everlasting life. And the Saviour tells us, the tree is known by its fruit.

And now, as our text was spoken alone to the disciples, we purpose giving the church a pruning; and we will not stop with lay members, but will try to knock some of the knots off of the ministering brethren. Now the Saviour saith, if ye love me keep my commandments; and we as ministers and members should cry against sin in every shape. Let us look back and see what kind of fruit we have borne. I know not how it has been with my brethren, but I have had the men of the world to tell me, that you ministers will cry out against the drunkard, and the liar, and the swearer, and all other abominations but the extortioner, and we never hear that sin spoken against. I have tho't the reason is, because the people might say, physician, heal thyself; thou that teachest a man should not kill, dost thou steal? And in a word, thou that teachest a man should not lie, swear, or get drunk, dost thou extort? I know men are disposed to acquit themselves upon this ground, that any thing is worth what it brings. So it is to the seller, but not to the buyer; for what father is there, that would not give his all to sustain the lives of his wife and children one week? They then excuse themselves by saying, when you go to market you take what you can get for your produce. But allow me to tell you, that is not a fair statement of the case; for in that case the buyer sets the price, and he will not give one cent more than he knows he can make a profit by; while in the other case, the owner sets the price. See another case, thou shalt not loan thy money upon usury; which some will not do, but in the meantime some needy personages go to them to buy sustenance for their family—when I say needy person, I mean a man without money, they then put on more than treble interest on their articles for a few months credit. Thus they extort upon the poor, by having a cash and credit price.

And again, A goes to B to buy some article his family is in need of; A tells B if C will go his security, he can have it and not without. And this is not according to the golden rule, which requires us to do unto all men as we would have them do to us; for our very act proves we would not go their security. And it is also flying into the face of scripture, for it tells us not to strike hands with him that goeth surety to his neighbor. And the Bible also tells us, that cursed is he that continueth not in all things which are written in the book of the law to do them. And if we fail in one point we are guilty of all. Let me here remark, that disobedience has God's curse already on it.

Again, I learn in the Bible that the liar, and swearer, and drunkard, and extortioner, and he who is guilty of any one of the seventeen abominations, shall have their part in the lake that burns with fire and brimstone. And I believe that the love of filthy lucre which causes some to extort and grind the face of the poor, will crowd that awful lake with its victims; for Solomon hath said, the love of money is the root of all evil, (not rum.) And truly methinks we had as well die drunkards as extortioners.

Now, my brethren, if our salt has lost its saltness, wherewith shall it be seasoned? for it is thenceforth good for nothing but to be cast out and trodden under foot of men. And again, the Saviour saith: When you make a dinner or a supper, call not the rich

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nor your kinsmen, least a recompense be made thee; but call the poor, the lame, the blind, and the maimed. But to our shame in these parts, the first class compose the guests, while the poor Lazaruses of the present day are spurned from our gates.

Again, we have been astonished while we have seen our brethren sending their fifties and their hundreds to the support of some men-made institution or society, while at the same time some of the poor brethren for whom Christ died, in their own vicinity are starving for bread. May the Lord God lay underneath his church his everlasting arms, and save the church from that visible mist of darkness that now seems to pervade over the Christian horizon, even in this boasted day of light.

Now in conclusion, we will be judged according to our works, for in that day the king will separate the bad from the good, as a shepherd divideth the sheep from the goats; and he will put the sheep on his right hand and the goats on the left, and he will say to them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; (see the fruits)—for I was an hungered and ye gave me meat, thirsty and ye gave me drink, naked and ye clothed me, sick and in prison and ye visited me. Then the righteous shall answer and say, when saw we thee thus or so, and ministered to thy distresses? Then shall the king say, inasmuch as ye have done unto one of the least of these my brethren, ye have done it unto me. Then shall he say to them on his left hand, depart, ye cursed, into everlasting fire prepared for the devil and his angels; for I was an hungered and ye gave me no meat; thirsty, naked, sick and in prison, and ye ministered not to my distresses. Then shall the wicked say, Lord, when saw we thee thus or so, and ministered not to thee? Then he shall say, inasmuch as ye did it not unto one of these my brethren, ye did it not unto me. And these shall go away into everlasting punishment, but the righteous into life eternal.

Now, fellow sinner, if we could lay before your view all the joys of the redeemed, with God in glory, and on the other hand, show you all the horrors of an awful hell, it would have no effect upon you except God was by his Spirit to apply the same to your hearts.

My brethren, we will conclude with the language of the Saviour in these words: Have salt in yourselves, and be at peace one with another. Amen.

NATH'L W. WALKER.

TO EDITORS PRIMITIVE BAPTIST.

Pittsylvania, Va. May 20, 1839.

BRETHREN EDITORS: I wish to let you and my brethren hear from the Baptists, or from some of them; so I must tell you not long since I was with some few Baptists, and was telling them that I had heard that Mr. Leftwich had called brother Davis King Herod; and there was one that did appear to try to justify Mr. Leftwich, but I think that the row got rather stumpy. So the subject was changed by saying, you are like blue birds; which I suppose was for us, the Primitive Baptists, or for me only. But, my brethren, if it was for me alone, I am willing to give you a part of it; for I think that the most of you are as much like blue birds as I am. But why we are compared to blue birds I cannot tell, for the reason was not given; and I was surprised to hear it when I did and from whom I did, so my answer was, if we are like blue birds you are like something worse. For, said I, you do not keep any order or discipline among you—and then left the subject.

I have now given you, my brethren, the outlines of the cause of my thoughts on this wise: First, I will say that I do not intend to say any thing to hurt any person's feelings, nor to insult any; but if I should say any thing while I am trying to show the justice of the comparison, I hope the Ishmaelites will not get mad, as I intend to show that we are like blue birds in some respects. So I hope the go-between Baptists will not find fault with me for saying they have told the truth in part at least; for I intend if God will to show by good reason, that we the Primitive Baptists are something like blue birds. And those go-betweens cannot blame me for proving by good reason, what they have said is so without giving any reason. So I will give the reasons why we the Primitive Baptists are like blue birds, and then I will show why the go-betweens are like a worse fowl, which is the largest kind of hawks, that are known by two or three names like the go-betweens or missionaries, &c. They are known by goose turkey, or carrion hawk. So I must show that the missionary or mongrel Baptists, are like this hawk, by the same good reason

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that will prove the other. So I will in the first place show why we the Primitive Baptists are like blue birds, as they say we are. First, you know, my brethren, that the blue bird will not let any other bird build or live with them in their house, but they will keep their own house or nest and do not interrupt any that do not interrupt them; but when they are interrupted by other fowls, they will fight for their nest. So they are like us the Primitive Baptists, for they will stick to their nest and will keep off all enemies if they can; and you do not see them running off into the world to get help to subdue their enemies; no, they stick to their nest and contend for it, so they are like unto us, for we must stick close to our Bibles and contend for the commands therein contained, and fight off all them from the church that will come with the traditions and commands of men. So we are alike in this principle.

Again: as respects their manner of living, you find them harmless and only living on such things as injures no man, such as God has provided for them. So do we, for we will not have any thing to do with the traditions of men; but are satisfied with the commands of God and with his promises and purpose. So is the blue bird, for you cannot catch them in traps with chaff, like you missionaries are caught by the wicked one in his missionary and temperance traps, &c. No, they are like us, brethren, they will not be caught with chaff. And I thank God, brethren, that the missionaries cannot catch us in the traps and schemes of wicked men, in this day of darkness and error. So we are alike thus far, and with these few hints I will leave this part of the subject.

And I will now try to show why the missionaries, or Arminians, or go-between Baptists, are like this large hawk, which is known by the name of goose turkey or carrion hawk. I now will show the principle and disposition of this hawk, and then will show the principle of the missionary, or go between, or Arminian Baptists; and I will be as short as I can, and in so doing I do not wish to offend any, and will say to my missionists you are the cause of my thus writing. First to the principle of this hawk. He is mean, why? because he will take that which does belong to others. So will the missionaries take the children's bread and give it to the dogs; then they are like the hawk. Again, this hawk is sneaking and cowardly, and if you go to their nest you must be very sly or you cannot see them; so in these principles they are like missionaries. For once brother Davis went to a missionary preacher's church and did preach; and the preacher came within hearing, but like this hawk he would not come in the house; so they are alike. Again, notice the food these hawks eat. They eat flesh, and that is not all, for they can thrive on sound meat or putrified, they can live on fresh meat or rotten meat, they can eat turkey or lizard. So can a missionary eat the rotten Arminian doctrine, and say they believe the doctrine of election and live, and can live on either; so they are like these hawks in their manner of living. Again, these hawks can be caught in traps, for when I was a boy my brothers caught three or four one winter, and two of them were coming to a dog that had got killed. So I know they will go in traps, and so will the Ishmaelites; for you can find them going in the missionary trap, and temperance, Sunday school, Bible society trap, &c. I could give other reasons why they are alike, but for the want of room and a better subject.

I will conclude by saying, pray for me, my brethren. May the Lord be with us and direct us in the truth of his gospel.

As ever your very unworthy brother in the Redeemer of sinners.

RUDOLPH RORER.

TO EDITORS PRIMITIVE BAPTIST.

Georgia, Monroe county,
February 6th, 1839.

DEAR BRETHREN EDITORS: There are such a vast multitude of tho'ts crowded in upon my mind, that I scarcely know which to put down, which would (if any) be most profitable; but I will refer you to Gen. iv. 3; you will there read the circumstances of Cain and Abel's offerings. Cain's was rejected, from the fact that his offering was unacceptable unto God. God had respect unto Abel and to his offering, &c. &c.

To the text: And in process of time it came to pass, that Cain brought an offering unto the Lord. 4 vs. And Abel he also brought of the firstlings of his flock, and of the fat thereof. And the Lord had respect unto Abel and to his offering, but unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell. About that time satan began to preach to Cain, and filled him with in-

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veteracy, wrath, and indignation against his brother Abel. 8 v. And Cain talked with Abel his brother, and it came to pass when they were in the field, that Cain rose up against Abel his brother, and slew him.

Dear brethren, you remember that our blessed Saviour said, that satan was a murderer from the beginning. This was satan's doings. The devil put it into the heart of Cain to murder his brother Abel, and that because God had not respect to his offering. For Cain brought of the fruit of the ground an offering unto the Lord. God did not accept it at his hand. Cain's offering was not offered by and thro' faith, and as such was not acceptable, being the fruit of the ground offered without faith. It surely was inconsistent, (if I may use the phrase,) with the justice of God, the wisdom and economy of his grace, to receive such an offering. Why, and wherefore? I say inconsistent with the justice of God to receive it, because his rigid irrevocable curse was abiding upon it. Read: Cursed is the ground for thy sake. Gen. iii. 17.

How much like Cain do missionaries act. I would to God, they would just think of the circumstance of Cain's offering the fruit of the ground unto God, and that God did not, would not, nor could not, consistent with his divine character receive it, because it was the fruit of the ground, under the sentence of his irrevocable curse. I say, I would have missionists to think before they start out with their gold and silver offerings to make unto God, for the salvation of the heathen, and recollect that their offering is the fruit of the ground, (and not the fruit of a truly honest heart;) but is a Cain offering, (may I not in truth say,) a cursed offering, unacceptable to God. Our missionary friends may try to get round thus acting, they may try to deny making such offerings, but they cannot get by it, nor round it; for I can prove by their own writings, that they believe in a gold and silver saviour. Mr. Judson would have the American ladies to make an offering of finger rings and jewelry unto God, for the heathen's salvation. A Plain and Friendly Talker, at Cullodenville, Ga., would have sacks of money offered unto the Lord. He says: Too much money has not been asked for, nor too much given, unless more has been asked for than what would be required to convert the whole world to Christianity. Thus have I proved that some missionaries believe in a gold and silver saviour. One makes money the means of converting the whole world to Christianity. A Cain offering, a Cain offering, an offering to which God has no respect.

These missionaries, in my humble conception, very much resemble the builders of the tower of Babel. They said: Go to, let us build us a city, and a tower, whose top may reach unto heaven, and let us make us a name. Gen. xi. 4. The tower building missionaries seemingly are resolved on climbing to heaven upon human traditions, human merits, and human works; they use money as a step stone on which others are to climb up to heaven after them. Such I set down to be thieves and robbers. Christ said: I am the door, if any man come in by me, he shall go in and out and find pasture; but he that climbeth up any other way, the same is a thief and a robber. But they will make them a name at the expense of truth, gospel truth: the name of being a great missionary, that it be circulated and published to all the world, that I am a missionary, and have contributed one hundred dollars to be admitted as a life member into the American Missionary Society. Tower builders, tower builders. The following extract from Riley's Narrative will prove my position.

Capt. James Riley, while travelling on the sandy deserts of the dominions of Morocco, fell in at a certain village called Laresch, and having heard that some Spanish friars resided there, he enquired for them, and was conducted to their dwelling. The principal friar came out to meet him, and after Capt. Riley had given him a short account of himself in Spanish, the old friar said he would lodge him for charity sake, &c. Capt. Riley continues. This Padre, whose name is Juan-Tinaones, told me that he had lived in Barbary ten years, four of which he had spent at Mogadore, three at Rhabat, and three here (at Laresch,) secluded from the civilized world; that the Court of Spain allowed a large premium to those Padres or fathers of good character to be approved of by the Archbishop, who are willing to spend ten years in Barbary as missionaries, and a stipend of three thousand dollars a year for the remainder of their lives. I asked him of what use he could be in Barbary to the cause of Christianity, since he dare not, even attempt to convert a Moor or an Arab, or even mention the name of the Saviour as one of the Godhead to either, or even to a Jew.

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None at all, said he, but still we bear the name of missionaries at home, to convert the heathen. Our allowance of money is ample, we live well as you see, (he was indeed fat and in fine order,) and laugh at the folly of our countrymen. He further informed Captain R ley, that when these ten years expire, we get leave to return to our own country, where we are received as patterns of piety, that have rendered vast services to the Christian world. Every respectable house is open to receive us, our company is much sought after, our yearly salary of three thousand dollars affords us many gratifications, &c. &c.

This proves to a demonstration, that covetousness which is idolatry, (says Paul,) is the mainspring that induces men to become missionaries, induces men to become crying beggars, and running agents. You may plainly see in the old Catholic friar, and modern missionaries, a very striking similarity. The name of being a great missionary to convert the heathen, and the yearly premium of three thousand dollars, was the lucrative motive induced the former to be a missionary. The same object is the inducement to the latter, they draw on the sheepskin and set out to beg, not for self, but for the sons of the prophets, for the rearing of some theological seminary, or American board of foreign missions. They run begging in the name of some one else, with a lie in their mouth.

Dear brethren, when you see one of these running beggars, mark him for a wolf, set him down to be a Gehazi; score him for a thief and a robber, a thieving, robbing, deceiving, covetous, lying Gehazi. Gehazi was the servant of that man of God, Elisha; and after Elisha had recovered, or healed Naaman the Syrian of his leprosy, Naaman then offered to pay Elisha; but the prophet refused to receive pay at his hand, saying, as the Lord liveth, before whom I stand, I will receive none; and Naaman urged him to take it, but he would not. Then Gehazi said, behold my master hath spared Naaman the Syrian, in not receiving at his hands that which he brought: but as the Lord liveth, I will run after him, and take somewhat of him. So Gehazi followed after Naaman. And when Naaman saw him running after him, he lighted from the chariot to meet him and said, is all well? And he said, all is well. My master hath sent me, saying, behold even now there be come to me from Mount Ephraim, two young men of the sons of the prophets; give them, I pray thee, a talent of silver, and two changes of garments. And he said, be content, take two talents, &c. 2 Kings, v. 20.

Thus acted Gehazi, and so do missionaries, run with a lie in their mouth. They say, (Gehazi-like,) I will run, my master hath sent me, to beg for the sons of the prophets. And I believe that they tell the truth when they say, my master hath sent me; for the devil and missionary board is their master, and the devil and missionary board hath sent them. For I am confident, that God has never sent such men to do his work; they are hirelings and care not for the flock, are employed by the devil and missionary board to run and beg, their master hath appointed the field of their labor, pays them their monthly wages or yearly wages, and they run by the way of the plains, crying, give, give some five or ten dollars to the sons of the prophets. I score him for a Judas, a bag-carrying Judas, that cares not for the sons of the prophets, nor the poor neither, because they carry the bag.

(to be continued.)

VACHAL D. WHATLEY.

TO EDITORS PRIMITIVE BAPTIST.

Tallapoosa county, Alabama,
4th July, 1839.

DEAR BRETHREN: Though I am unknown to you by person or character, I venture to address you, for the purpose of cultivating an acquaintance by a correspondence; and as I am unknown in your paper, I deem it necessary to drop you a few lines by way of introduction.

I was formerly a citizen of the State of Georgia, until Nov. 1837, at which time I removed to Alabama. I was a member of the Baptist church at Sandy Creek, Butts county, Ga., and it had so happened with me, that it was my misfortune as I generally term it, to have to try to preach the gospel of the Son of God. I had given up the care of the churches, that I in my weakness had been supplying, and devoted the year 1837, in passing and repassing from Georgia to Alabama. My family being divided, the time that I devoted to the ministry, was as a visitor amongst my brethren in each State, during which time the Baptists of the Flint River Association were highly agitated. There were different views in relation to the division, and which would be the most prudent course

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to pursue in that case. I amongst my brethren gave my views also, which were as follows: that as the churches or a large majority of them, had declared that they had no fellowship for the institutions as a system, and yet would not extend it so far as to embrace individuals, I believed and expressed, that the Association had better not extend the resolution to individuals at that time; and from that sentiment my Old School brethren called me a fence man.

I had just returned to Georgia, about one week before the Association commenced; it was at that time the first of my knowing that the brethren had given me this name. At the Association, I said nothing in that body until it divided; then feeling it my duty, to let them know what my sentiments were, I addressed both bodies of my brethren, and said, brethren, I am no institution man, after the plan of operations now extant amongst the Baptist denomination; yet I am not hearty in extending the resolution of non-fellowship to embrace individuals, inasmuch as I believed that there were a great many brethren, at that time, that would not go with the Old School Baptists, and yet possessed their sentiments.

I was then about removing to Alabama, where I now live, and I thought it to be my duty to let my true sentiments be known. I told them the brethren in Georgia called me a fence man, whom I had given liberty to call me what they pleased, and it would not offend me; but I told them I was no institution man. It has ever been my motto, to pursue the most prudent course in honesty that I could, taking into consideration the circumstances, with which I was surrounded. I thought this to be the most correct course I could pursue.

The Baptists in the vicinity were not divided at that time. There was one small church, that called me to the care of them. I told them that I was no institution man, though I was called a fence man. That church said that made no difference with them, for they were not institution people either. I then told them if the division should come here that I should then decide, making the least sacrifice of principle. We constituted one other church, which I joined; all the brethren said that they were not institution men, but did not favor the non-fellowship resolutiom embracing individuals.

Last fall there was a Primitive Association constituted in Chambers county. The Liberty Association already existed in the same county. The first church that called me was Sandy Creek church. I discovered it was inclined to join the Liberty Association, which was an institution Association. My memberchip belonged to Concord church, and they appeared to be in favor of joining the Primitive Association. Now both churches claimed my service as their pastor, but as an honest fence man I used no influence to change the views of either church; but told them that I was no longer their pastor, and that they must choose themselves another pastor and then I would make my decision known. The course was acted out by myself and both churches, in a church capacity publicly, both churches acknowledge that my course as a fence man had been an honest one. I then made my decision known at the institution church, and stated to the brethren, in general, that I had not varied from the original faith and practice, of the Baptist denomination, held by the Flint River Association of the State of Georgia, or the faith that was held by her some four or five years ago, only that I have adopted the non-fellowship resolution.

I will say to you, my Primitive brethren, if my sentiments contained in the foregoing are such, that you cannot receive me to travel with you, I make one request of you, my dear brethren, that is similar to that which Joseph made to his brethren, and that is, to carry up my bones out of Egypt. I will state one of the reasons why I was opposed to the non-fellowship resolution reaching to individuals. It was said by its opposers that it was contrary to republican principles. I viewed it to be so, until I took up the other side, and run the analogy between them, and that convinced me that the anti-missionary churches of the Baptist order, were the most republican churches that I have any knowledge of, in the world. In order to prove that this is the case I will state the sum, and work it out and that will show to all unbiassed minds the correctness of the assertion. The institution Baptists hold that they have a right to join any or all of the institutions that they think proper; then they are bound to comply with the requirements enjoined upon them by said institutions; this is what they call republicanism. Now if they believe it to be their duty to do so, I admit the propriety of the position, as our constitution

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guarantees to each citizen to worship God, after the dictates of their own conscience, and that is true republicanism. The anti-institution Baptists believe that as Jesus Christ commanded his people to come out from among the world and be separate, and touch not, nor handle not, the unclean thing; that it is republicanism to join the Baptist church, comply with all the requirements of the gospel, viewing Christ alone the head of the church. They believe it to be republicanism to include in their rules of propriety, a resolution to bar and keep out all traditions of men, that are contrary to the word of God. This the world and the missionary Baptists must acknowledge to be as republican on the Primitive side, as it is on the institution side. I said the anti-institution churches were the most republican. I yet maintain it, for the institutions enjoin upon their members to do, and the anti-resolution only enjoins us to let alone doing what we believe to be contrary to the word of God.

You will discover that our fore parents were at peace in the garden of Eden, and they were not willing to live in that State; but must enjoin something upon themselves, that God had forbid, and thereby fell into severe bondage. The Baptist church some thirty or forty years ago was in peace, but where are they now? they are in the enjoyment of their liberty, as they term it, but have brought themselves into bondage. Behold the distress, the heart-rending among brethren.

I would close by exhorting my fence brethren in general to do as I have done, that is, make your decision and let that decision be according to your sentiments. I can say by experience, that you will enjoy yourselves much better than to remain undecided. A middle ground cannot be maintained where the division is going on. I will state for the satisfaction of my brethren, that we have four Primitive churches in this county. Truly the harvest is great and the laborers are few. I wish my Primitive preaching brethren to visit us and preach for us as often as they can. I am the only Primitive preacher, that resides in this county, so far as I know, and feel myself one of the least of all. If you think proper you can give these lines a place in your paper.

I close by subscribing myself your brother and companion in affliction.

JOHN M. PEARSON.

THE PRIMITIVE BAPTIST.

SATURDAY, AUGUST 24, 1839.

TO EDITORS PRIMITIVE BAPTIST.

Bear Creek, Henry county, Ga.
30th July, 1839.

GOOD MORNING, BRETHREN EDITORS: I hope I find you and all the Israel of God in good health this morning, and standing in the way, endeavoring to look and see, and enquiring for the old paths, that you may walk therein and find rest to your souls.

Brethren, the word of the Lord says: Blessed is the peace maker. Inasmuch as I have discovered for a considerable time through the Signs of the Times and Primitive Baptist, that brethren professing the same principles, fighting under the same banner, facing the same common foe, and I hope having the same great end in view, have gotten to contending one against the other; while the brethren in every direction, or at least some of them, seem disposed to take sides with one or the other of the contending parties. And thereby our energies and weapons, which should be mighty from the consideration that they are spiritual and not carnal, are turned from our enemies, and in some degree are destroying one another; to the affliction of Zion, and the exultation of our enemies. Believing these things ought not so to be, though an unlearned stripling and an unworthy instrument, I step forward as a peace maker, and if the Lord will help I shall succeed. O that he may.

Some time since I requested bro. Beebe, or bro. Trott, one or both, to give the legitimate meaning of the terms eternal and everlasting, and show the difference if any. And I feel under obligations to bro. Trott, that he has complied with my request; and inasmuch as I am not able to examine the original roots from which these terms are derived, I shall take it for granted that bro. Trott has given the best explanation, and I made the request in order to get the chance to step in as a peace maker between bro. Trott and those brethren that differ with him as regards justification. And if I did not believe they were differing about mere terms, while they all believe the same things, I should differ very widely from bro. Trott myself. But I do candidly believe they all believe the same fundamental doctrine of the gospel, and therefore are differing and taking exceptions at mere terms, while both are right.

And in order to make this appear, I will in the first place turn my attention to the explanation of those terms as given by bro. Trott; 2ndly, the

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rule as laid down by him, in order to a correct explication of those terms; 3d, show how the difficulty arose; 4th, by an application of bro. Trott's explanation and rule endeavor to show that they all believe the same thing; 5th, give my own reasons for believing as I do, in which I will in a short way answer my part and show you mine opinion; 6th, drop a word of exhortation to all my brethren.

1st. bro. Trott tells us 1st, that the terms are synonimous and mean unlimited duration, unless used by the speaker in reference to time things, as the covenant of circumcision, the priesthood, &c. &c.

2nd. He tells us that we are to determine whether it has reference to time things, or things anterior to time and of endless duration, by the subject matter with which the terms stand connected, (I am not quoting verbatim, but this is the substance;) which I firmly believe, and shall therefore stick to the rule.

3rd. I shall now endeavor to show how the difficulty arose. One of the brethren in a communication used the term eternal justification, and bro. Trott being a learned man, took exception at the term eternal, and without exercising that charity that hopeth all things and would naturally have led him to the conclusion the bro. means virtually, figuratively speaking, drew up his fowling piece and blazed away; and the shot scattered and made such a whizzing, it startled the brethren. And thinking he either intended to kill them or demolish the works of the Old School Baptists, neither of which they were willing to, (each man grasped his firelock, and without reflecting that bro. Trott may mean actual justification, or a communication to us of that, that was virtually done from all eternity, by which we receive a knowledge of it and others have an evidence,) they rammed down as good a load as they could, and poured in a tremendous fire from every quarter. Bro. Trott not conceiving he was either killed or crippled, opened his battery again, and the war cry was raised, ye men of Israel help. And, brethren, whereunto is it like to grow?

4th. Now according to bro. Trott's definition of justification, if it is connected with the purpose of God then the first brother was right; and hence the apostle says, according to his purpose and grace given us in Christ Jesus before the world began. And if the Spirit of God applies that given grace to us, in the reception of which we feel acquitted, and by which we shall stand acquitted before God in the day of judgment, as though we had never sinned, then of course justification stands connected with the past, present and future, and is of endless duration. And as connected with the present tense in its application, bro. Trott is right; and hence the apostle says, by which we are justified from all things; from which we could not be by the law of Moses. So, brethren, I conceive both are right, and no need of war.

I now proceed to apply the rule, viz: we are to determine by its connection; equally so by terms used by brethren in their communications, whether delivered extempore or written. And if the chain of doctrine be sound, though the term used may want defining, or is in itself exceptionable, we should believe them to be sound. And if we do any thing, let it be done in a way that will evidence our love and regard for the brother, by endeavoring to correct the term or terms alone, and not in taking exceptions to the doctrine.

And I do think this rule will apply to the difference between bros. Beebe and Lawrence, for I cannot believe bro. Lawrence is heterodox, and as an evidence see his former writings; and 2ndly, see his remarks in the communication itself, viz: then the sum of all is, God makes saints out of sinners, righteous men out of wicked ones. Now I think bro. Lawrence meant nothing more than the apostle did, when he said, among whom we all had our conversation in times past, fulfilling the lust of our flesh and the desire thereof, and were by nature the children of wrath even as others, &c. and I think bro. Beebe would not object to that.

5th. I now proceed to assign my reasons for believing as I do with regard to the brethren's believing the same things, and that the difference is with regard to terms used, and not principle involved.

1st. I have carefully examined their communications, and with the exception of the matter in dispute, I believe them all to be sound. 2ndly, they are all engaged against the Arminian, money-speculating, amalgamating systems of the day; and the word says, thy children shall all be taught of the Lord, &c. And the children of Zion, being taught of the Lord, have one Lord, one faith, and one baptism. And if they were not taught of the Lord, they would certainly love their own and go with the crowd.

And now, dear brethren, from the word of the Lord and my own experience I cannot help believing, that when it is said, the Lord finished his work in six days and took rest on the seventh, that it not only alludes to his work of creation in animate and inanimate matter, but that it has reference to the work of redemption in the salvation of sinners. And thus the apostle to the Hebrews says: Those that have entered into rest have ceased from their labors, as the Lord did from his. And thus in the purpose and infinite wisdom of that self-existing, triune, infinitely wise, holy,

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just, sovereign and eternal God, all things, including persons, means, instruments and ends, virtually stood complete; and hence he has said, as I have purposed so shall it stand.

And thus the Lord Jesus, though not actually was virtually as a Lamb slain from the foundation of the world, and in the fulness of the time according to the purpose of his Father, he was actually slain; and hence all those chosen in him, covenanted for, redeemed by, died for, rose for, interceded for, and for whom the Holy Ghost and the gospel, which is the power of God, descended for, and to whom it will make an application of that, that was virtually done, shall be called, regenerated, sanctified, justified, and kept by the power of God through faith unto salvation, and saved in the Lord with an everlasting salvation. And thus Enoch and Elijah, and those that have gone before, notwithstanding Christ had not actually suffered, through faith in his name were justified. And thus all that follow after, believing according to the promise of the Father, he has come and actually died the just for the unjust, are and will be justified, and ultimately unite with those that have gone before upon the shores of deliverance, where trouble and affliction can come no more; and discovered by John, appear as a bride adorned for her husband. And all unite in doxologies of praise, saying, unto him who saved us and washed us in his own blood, and made us kings and priests unto God, be glory, majesty, might, power, and dominion, for ever and ever. Thus I believe faith to be the gift of God, and by which men are justified, and hence the work of God, and as such connected with God. And hence, if a brother says, we were eternally justified before God, I understand him to mean virtually; and if one says, we are justified by faith alone, I understand him to mean actually—and all is well.

6th. Now, brethren, suffer a word of exhortation. See that ye fall not out by the way. Love as brethren, be pitiful, be courteous, bear one another's burdens and so fulfil the law of Christ; do not bite and devour one another, do not shoot at every shadow; but if you must shoot, and cannot live without it, be careful when you shoot that the breech of your gun is to your shoulder, and not the muzzle.

Brethren, if the Old School papers can be kept up as a channel of defence and communication, by which we can hold converse together though miles, mountains, rivers, hills and dales divide, and thus learn the condition of each other and bleeding Zion, my soul is in the work; but if they are to be made the instruments of death and affliction to each other, then my soul hath no pleasure in them. My dear bro. Trott should recollect, that if none were to write in those papers but those that posses the advantages he does, the communications would be few, and the information as regards the condition of the Zion of God quite scarce. And bro. Beebe should make some allowance for we poor backwoods fellows, some of whom have been hung to the plough tail ever since we were eight or nine years old, and never had more than twelve months schooling, and some not that; and if one should use a term not exactly grammatical or calculated to convey the light intended, look at his general drift, and if that be sound and his walk orderly, say, mistake. And may the God of Israel preside over us, and give us of his spirit, that we may do all things to the glory of his name.

Thus like the woman in the gospel, I have done what I could. Give it a place in the Primitive, while I remain yours in the bonds of the gospel, and to be found at the old corner post in Fort Defiance on Zion's hill.

WILLIAM MOSELEY.

TO EDITORS PRIMITIVE BAPTIST.

Wilkinson county, Georgia,
July 29th, 1839.

BRETHREN EDITORS: I have received a few of your papers called the Primitive Baptist, which paper I believe contains the truth, and I love it for truth's sake. I have been of that faith and order about thirty nine years, and now send for six copies.

No more at present, but subscribe myself one of the Old School Baptists. Yours in gospel bonds. *JOHN HARDIE.*

Brother Joshua Lawrence: I desire that you would give us your views on the great supper, spoken of by our Saviour in the fourteenth chapter of the gospel recorded by St. Luke, beginning at the sixteenth verse and continuing down to the twenty-fourth verse. Brother Lawrence, no great while ago I heard a missionary Baptist preach from it, and he said that the highway that the servant was bid to go to, was away to Birmah, and I thought that spilt all the broth, for I did not believe that.

So I conclude by subscribing myself yours in gospel bonds.

JOHN HARDIE.

FOR THE PRIMITIVE BAPTIST.

Autauga county, Alabama,
July 14th, 1839.

DEAR BRETHREN EDITORS: Being confined at home to-day with a sick child, together with it being a rainy morning, I

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have concluded to write a few lines for the Primitive Baptist. And I will here remark, that I am well pleased with our mode of correspondence, and feel thankful to God that we thus have the opportunity of conversing one with another. For I am convinced, that the weapons of our warfare are not carnal, but mighty, to the pulling down of strongholds. And when I read the writings of so many brethren and some sisters, and find that their minds are all exercised in the same way, and all speak the same thing, it convinces me, that they are all taught by the Spirit of God; and great shall be the peace of thy people, (viz: peace with God, through our Lord Jesus Christ.) Yet I find that the Old Fashioned Baptists have their sorrows mixed along with their joys, for it does appear to me, that the devil has of late arrayed all his men of war, and turned them loose against the Old Fashioned Baptists.

I verily thought, a year or two back, that I as an individual was getting on very smoothly, inasmuch as no sect of people found much fault of me. In this state of things, I began to think and wonder if it were possible for me to be right, and yet none to say any harm of me. In all this time I thought, and still think, that I was trying to preach Christ and him crucified, and also to contend for the faith once delivered unto the saints; yet it appeared that my preaching did not offend Jew nor Gentile. But, my brethren, the things have changed, and I have become the object of the hatred of the society people, and particularly by those who say they are no missionary, and yet they are the missionaries' chief spokesmen. And of all people, or set of people, that I am acquainted with, that bear the name of Baptist, I have the least confidence in them that say they are not missionaries, and yet they contend for them and vote for them; and in a word, they do all they can to hush up the Old Fashioned Baptists from saying any thing against the missionary system; and their language is, let them alone, and still they will say, that they are not missionaries. Now if this is not wilful lying, and hypocrisy, I do not know where we would go to find it. And I view them as men that the Old Fashioned Baptists should be aware of, for they are like unto Delilah with Sampson and the Philistines, they will tell the news from one to the other, &c. &c.

And I will now say to my companions in tribulation, that I am more and more confirmed in the belief of the covenant of grace, and in the purpose of God, by the blood of the Saviour; who by one offering, (which was himself,) forever perfected them that are sanctified. And believing thus, of course I cannot join in with the society folks in no sense of the word, and that for many reasons: first, because I believe the missionary system (as it is now carried on) has no foundation in the word of God; but I believe it has its foundation in the breast of an aspiring priesthood. Secondly, because every tree is to be known by its fruit, and the fruit of that system has been bitter to the taste of the Old Fashioned Baptists; for it has rent churches and Associations, and even families. Then cannot we say in truth, as did the young prophets, (or sons of the prophets,) that there is death in the pot. Thirdly, because I believe it is the object of the aspiring missionaries, to unite church and State if they could; which in my opinion would be the first step towards the downfall of this Republic. And I am sure that legislation cannot hasten the spread of the gospel, nor it cannot hinder nor prevent it in God's own time; for all the persecutions in the reign of the twelve Cæsars did not stop the spread of the gospel. Fourthly, because the society system does not agree with the faith of the Old Fashioned Baptists, for we say that we believe in man's incapacity by his own free will or ability, to recover himself from the fallen state he is in by nature; and that we believe that sinners are justified in the sight of God, only by the righteousness of Christ inherited to them. And further, that we believe that God's elect shall be called, regenerated, and sanctified by the Holy Ghost.

Now this is our belief, as far as it goes; but what say the missionaries? Do they not say, that they believe all this as strong as any body; and yet they say, it depends on the will of the people in preparing and sending men to the heathen and elsewhere. Oh, shame. Fifth, because I believe that people in throwing in money to their societies, are upholding laziness. Only think for a moment, how many thousands are supported in that way, and are living sumptuously on the people's bounty, and will not work with their own hands as Paul did; but would rather go about begging for money, and seeking to be employed or put into the priestly office, that they may eat a piece of bread. And what shall I more say on this subject, for time and

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room in my sheet would fail me in telling all the reasons, why I cannot believe in the society system, as it is now carried on in these United States and Territories, &c.

I should have given an account, (in this letter,) of the split in the Alabama Association, if it had not already been given by our beloved brother Daniel Gafford, of Butler county, who has given a more satisfactory detail of the matter than I could have given. But I would wish to say to our brethren ministers of the Old School Baptists, that the Ebenezer Association will commence her second session at Union church, Autauga county, Ala., Friday before the second Sunday in November next, at which time and place, we hope to see many of you there; for it does my soul good to meet with, or even see, any of the Old Fashioned Baptists at any time or at any place.

My brethren, excuse my long letter, as I may never write again for publication, and yet I may write often. And there is one thing more I want to say, and that is, I think it would be best for all the patrons of this paper to file their papers away for their children to read when we are dead and gone; and that in ages to come it may be seen, the foundation that the Old Fashioned Baptists are built upon; and particularly the reasons why they declared nonfellowship with the schemes of the day, &c. &c.

May the grace of our Lord Jesus Christ be with you all. Amen.

LUKE HAYNIE.

TO EDITORS PRIMITIVE BAPTIST.

Cotton Gin Port, Mississippi,
July 11th, 1839.

DEAR BRETHREN: I have been taking the Primitive for some time, and seeing in them communications from brethren living in the different parts of the United States, and finding in these times of wars and tumults, as it was in the days of the prophet when he said, Lord, they have killed thy prophets, &c. that God has a reserved to himself; as Paul says, even so then at this present time also there is a remnant according to the election of grace. Rom. 11 ch. 3, 4 vs.

I have been in hopes to see something from some of the writers in the Prim. on the union that exists between Christ and his children, and among the children themselves, as we see in Eph. 5 ch. 25, 32 vs.: Even as Christ loved the church and gave himself for it. This is a great mystery, but I speak concerning Christ and the church. From hence we may observe, that there is and was a union between them, which union appears to me to be of such importance, that I can see no consistency in the doctrine of salvation by Jesus without it; for I apprehend it necessary, to the harmony of the divine perfection. For, as all hopes and expectations of the creature from the creator, are founded upon the supposition of his goodness, men of every sentiment will agree to this proposition, God is good. And that we may rightly conceive of him under this character, it is necessary that we see in him, justice, holiness, and truth, as well as mercy and love; since all these properties must unite and act in perfect harmony, to constitute real goodness.

And here I design not, brethren, the least intimation of my quoting all the scriptures which positively speak of this truth; nor will I affirm, that those mentioned are the most pertinent to the purpose; but having their light and perfection in Jesus Christ, our Lord, and being as I conceive, such as treat of his union with his church. In thy book all my members were written. We are members of his body, of his flesh, & of his bones; whenever one member suffers, all the members suffer with it; or if one member be honored, all the members rejoice with it. For as the body is one, and hath many members, and all the members of that one body being many, are one body, so also is Christ—ye are the body of Christ, and members in particular; he is the head of the body, the church; the head over all things to his church, which is his body; the fullness of him that filleth all in all. Ye are complete in him, for both he who sanctifieth, and they who are sanctified are all of one: And the glory which thou gavest me, I have given them; that they may be one, even as we are one. I in them, and thou in me; that they may be made perfect in one, and that the world may know that thou hast loved them as thou hast loved me, and that thou hast loved me, before the foundation of the world. Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God; and because ye are sons, God hath sent forth the spirit of his Son into your hearts, crying, Abba, Father.

It is upon this principle, in my view, that God has called, regenerated, and sanc-

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tified his people from the first, and will be until the last Benjamin will be called. For there is one body, and one spirit, even as ye are called in one hope of your calling: one Lord, one faith, one baptism. Dear brethren, it is in this way I believe, by corresponding through the Prim. and Signs, that brethren are endeavoring to keep the unity of the spirit in the bonds of peace. Eph. 4ch. 3,4,5 vs. Walk in love, as Christ also loved us, and hath given himself for us, an offering and a sacrifice to God. ch. 5th. If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the spirit, think on these things. Ph. 2 ch.

And now I commend you to God, and to the word of his grace, who is able to comfort you in all your tribulations. Yours in hope of a happy eternity.

CHAS. HODGES.

TO EDITORS PRIMITIVE BAPTIST.

Lynchburg, Tennessee,
July 20th, 1889.

DEAR BRETHREN EDITORS: Through the kind indulgence of a great and merciful Lord and Saviour Jesus Christ, and the Father, having equal power, I am permitted to write to you again on the all important subject of truth, as it is in Christ, the Father, the Spirit, three in one. May peace & grace be your ever reward, to help you in your most responsible undertaking & most of all undertakings; that he would ever guard your pen; that you may be in his hand an empty blank or quill, to send his work and word to all the nations of the earth, to see and hear his truth unvarnished, unwarped, and uncorrupted by Ishmael or any of those impatient people who call themselves followers of Christ, and who say they are founded on the doctrine of that meek and lowly Lamb of God, that came to seek and to save that which was lost; when, my dear Father's children, we see them turning to the right and to the left, to compass land and sea to make proselytes, or Ishmaelites.

Now, dear brethren, do not you recollect what was said to the children of Israel, when they came to the Red Sea where the great waters were on one side and the Egyptians on the other? Now, brethren, do you think any man, being convinced as your poor unworthy writer and fellow traveller to vast eternity of the fact, that grace only comes from the Lord, and that at his set time to favor poor man and his dear church, will or can think, that any other way will do but to stand still and see the salvation of the Lord? I do think, that if any other way would have done, the Lord never would have said, that there was no other, nor none other, &c.

Now, brethren, I think the question is plain. I hear some trying to even wave the truth to make their system stand, that they may carry on their own works; and I fear, that of darkness. Brethren, I think if the Lord is with us he will ever preserve us until his second coming. I hear a doctrine advocated by a people, who separated themselves from us on account of our faith and belief. They say, that it stands for every man to get religion if he wants it; and he can as easy want it as not want it. And if he pleases he can get it or not get it; but if he should get it by chance or choice, he is safe, he is there of course; like the fish caught in the trap, he cannot get out, no matter how much he flutters or struggles. So, brethren, it appears that that rule only will or is intended to work one way; Now, brethren, you all know if a horse rides well one way and does not the other, he must be a horse that every body would not like; it is upon the whole like the sum that you can work and will not prove; so it is a bad rule that will not work both ways.

We again have of our acquaintance men who are called Methodists, who appear to believe that a soul can get religion, or that Christ will put on the robe of righteousness, and then again for some misdemeanor, take it again. Now, brethren, this we understand to be falling from grace; but this may be so, but only in this particular, that they still fall further, from an account of never having it and putting on Christ falsely. We see a great many false ways, and therefore we should hate them, because of Christ and his ways being altogether different. Brethren, it puts it into my mind in their so doing, that they do not want the Lord to reign over them. And mind I tell you, how can a man be reconciled to the Lord and his ways in that world of glory, if he is not in this world? We at times see among such believers a great revival, and it is not often you can ever see them remain members but a short time, and appear more the child of the wicked than before.

So, brethren, is the mind of the Old School Baptists in this country in matters of religion, and their faith in the Lord and

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Saviour Jesus Christ. I think the most of the brethren of the church of Bethel, and attached to the Elk River Association, are somewhat determined on following Christ, not men. So, brethren, let this be our motto, live and keep house. Though unworthy we be in ourselves, we hope to be found worthy through him who loved us and gave himself for us. Whether or not, brethren, your unworthy writer knows the Lord or not, he wishes to be known of him, rather than to have all the righteousness of this world. If not interested in this glorious plan brethren, I feel surely this must be the way to the right hand of the Lord.

Brethren, when it goes well with you remember poor unworthy me. Finally, brethren, farewell. May the Lord prosper you and keep you by his power and grace ready to be revealed at his second coming, where I hope to meet you and our Saviour as he is.

Yours in Christian love.

IRA E. DOUTHIT.

TO EDITORS PRIMITIVE BAPTIST.

South Carolina, Barnwell District,
August 7th, 1830.

DEAR BRETHREN IN THE LORD: Thro' the mercy and goodness of God, I am permitted to address you a few lines, and the pleasure of sending on the name of one more new subscriber, who wishes to take your much esteemed paper the Primitive Baptist.

The times in this part of the world are I think getting better, or at least there are numbers getting well of the money fever. And I do hope the time is close by, when there will be a final separation in the churches of the Old and New School Baptists; and I for one will be glad when that time arrives. I thought it would have been done before now: I know things cannot stand as they are now, for that harmony and love do not abound among the brethren as it has done before. And not only this, but our preachers or some of them, have made some very hard speeches and they take the advantage of the pulpit to make them, and I do not think that pulpits are made for that purpose. One of the great effort preachers had the hardihood to make one a few days past. He said the principle of the Primitive Baptists came from the bottomless pit, and it would go back there again. But where he will get his proof to prove his doctrine to be true, I am at a loss to know; I know he can not get it out of the Bible. And not only so, but they that make hard speeches will have them to bear, and I think also they had better be a little more guarded in these blasphemous speeches.

But I will say no more for the present, and come to a close by subscribing myself yours in bonds of love.

LEVI LEE.

New subscribers are informed, that we are unable to send them the back numbers of the present volume—they can either pay in proportion for the remainder of this year, or receive the first numbers of the ensuing volume to complete their subscription year.

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THE PRIMITIVE BAPTIST.

EDITED BY PRIMITIVE (OR OLD SCHOOL) BAPTIST MINISTERS AND LAITY.

Printed and Published by George Howard,

TARBOROUGH, NORTH CAROLINA,

"Come out of Her, my People."

VOL. 4. SATURDAY, SEPTEMBER 14, 1839. No. 17.

TO EDITORS PRIMITIVE BAPTIST.

Decatur county, Georgia,
July 22nd, 1839.

DEAR BRETHREN IN THE LORD: I write this communication merely to let you know, that I am still alive in the body, and I hope in the cause of my blessed and much despised Jesus. I am still trying to preach Christ without mixture, and without money and without price; and thanks be to God I am not alone. We have a goodly number of preachers, and deacons, and lay members, that have not bowed the knee to the institutions of the day, which I must call the Dagon of America. The learned well know what I mean. Yes, we have a goodly number of hard shells, and some are getting harder and harder while others are getting softer and softer. I feel thankful that the institutionists have given us such an appropriate name as that of hard shells. They must have taken the name from the hard shell turtle, as there are two kinds of turtles, hard and soft shells. We low country people know all about these kind of creatures, and the hard shells have got a hard large sound head as well as a hard shell, and are very hard to kill; and in like manner, the soft kind have a long, soft, slim, or rather flat head, thin, &c. and are easy killed to what the loggerhead turtles are.

And now if any of you that read this prefer the soft name, take it and welcome; I for my part, choose the hard name and will have it, for it suits me to a gnat's eye. And as we all hold ourselves to be Republicans and live under the present government, and all can worship as they please and none to molest, do not then get mad with me and call me your enemy, because I tell you the truth. If you do, and wish to debar me from the freedom that you wish yourselves, you are not Republicans.

Now then to all that may read. The party and parties that oppose the Old School Baptists are mad already, for we are such fools and our shells and heads and principles are so hard, that they cannot, after raising a preacher to their own liking, and when he is in their estimation almost or quite a god, he cannot penetrate our hard shells, hard heads, and hard hearts, to give one inch to him. This is enough to almost create a civil war, that we unlearned, wire-grass raised boys should attempt to dispute with a Goliah of Gath as David did; and as terrible and as tall as he may be, he cannot drive us from the field, nor stop us from telling the people the truth. And now, as we live in a free country, and as I promised to give brother Bennett the butt end of my sentiments on religion, but have been very backward; not that I am afraid of man, for I ask man no odds further than civility, but for fear I might in my weakness injure the cause of God. But as I do believe that it is the duty of God's ministers to feel the care of all human beings, and feel as much for one man's soul as another, and should not feel under any obligation to man or any set of men in preaching the word or writing his faith and doctrine, Methodists, I love your souls; Free Will Baptists, Presbyterians, and all the human race. Then be candid and stand away until I tell you some of my thoughts, and what I have seen and heard; for, as David said, is there not a cause? I am sensible, thank God, of my own imperfections; but my distant friends have been kind enough to send me a great many of their papers, clear of charge or name, for which I thank them, and if they have any

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more to spare, I am willing to receive them and read them with a praying spirit, and without partial feelings if possible; but would request them in future to assign their names, that I may know who it is that has noticed one of the poorest little clod-headed Primitive Baptists in these United States, if one at all.

And now I begin to tell the world some of my objections to the institutions of the day. It is not because they are doing good, God forbid; but because they are doing harm. The question will arise then, in what way? Sir, in the first place, they are nullifying the peace and union of God's children, devil like, who nullified the peace and happiness of the first happy pair. And this is not all, but it mars the peace and happiness of the world of mankind in general; for when they discover divisions in the church and nothing but confusion, they are astonished, and each party having friends in the world, they become divided too, some taking one side and some the other. Shame upon such as cause division, and thus impose on the happy people of these United States. It was not the case twenty years ago, to my own knowledge. We Old School Baptists have not caused this distress, for we opposed it in the start and will continue to oppose it; but you soft shells and soft hearted Baptists said, do not let us oppose it, for education is good to enable a man to communicate his ideas, &c.—we at least will go so far as to judge of the call of a man to preach, and then send him to the big school, it will enable him to be more useful. And by little and little you have give way until the present day, and if God does not put a stop to the growth, in twenty years more you or your children will dearly pay for your backsliding. Israel like, you may say that I am here, feigning myself to be a prophet. But, sirs, it does not take a prophet to see these things. The Old School Baptists are easy, and have always felt themselves happy under this Republic; and praise God to think, that they could worship God under their own vine and fig tree, and no one dare to make them afraid. This is all they still ask or want.

But what does New Schoolism want? You are so full of effort to do good, so fond of morality, that you are wanting law power to drive or force men to keep sober, to stop the United States mail from running on the Sabbath day, and to bind every man to join some religion, or not be allowed their oath in a court of justice. And still you preach Free Will doctrine. And if you could have got that law passed, you then would have taken their free will away from them. But had it been passed, the honest man and the Republican would have lost their money before they would be a hypocrite. I believe there are men enough that have never been connected with any denomination or profession, that would swear the truth as quick as any of your men that have been raised Christians, or bound or persuaded to join a society, or myself. I am not so much out of hope of the people of the United States, as to give you law power to keep us from getting drunk, and to foster all your schemes and societies, that you have raised to get money without working for it.

Now a word right here to all that may read. Some say, how shall we get clear of them? I mean the money-hunting preachers. Friends, have you not found out how to get rid of them yet. It is very easy indeed, and if all denominations would try, they would soon be in peace again. The world too should test them. Well, tell us how to stop them. Do not give them one cent of money for ten years, and all the fuss will be over; as the money begins to grow scarce, they with all the storm of effort to save the heathen nations will go down, as my old mill does when the water is falling, and finally stop still. Money is what has put the whole machine in operation, then you remove the cause the effect will cease. But they have got the people to think that these United States and all the heathen would certainly be damned if these institutions were stopped; but they have deceived you. It is true, if the Lord Jesus Christ does not save us and the heathen, we all shall be damned; but they nor their institutions cannot save one soul. But they can save your money, if they can get it.

Now if you think I am wrong, try my plan and it will convince me and all the hard shells and yourselves; and do not be afraid to trust God for the term of ten years. But Baptists, Methodists, Presbyterians, &c. are telling us that thousands are dropping into hell daily for the want of money. This is shocking to those of soft heads, and soft hearts poor things will muster up their cash and give it to save souls from hell of course, and have their names entered down in heaven, as we are told, for giving to the Lord. But there

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they have deceived you again, your names are only entered down on their list and in their periodicals, &c. and may not be written in heaven. Well, but what shall we do for preachers if we do not raise them? Do not be alarmed, all God's preachers will continue to preach. And he told the disciples to pray the Lord of the harvest to send more, &c. Then we should look to God for preachers, and not to the theological institutions; for some of these fine preachers say, that it has cost them so much money to become qualified, that they should at least have ten dollars per sermon. I suppose that is the worth of their preaching. For my own part, I never have come at the proper value of preaching. I know that the first sermon that I ever heard with the inward ear, was in my view worth ten thousand such worlds as this to me, and it cost me no money at all. And I think when any poor sinner is quickened by God's spirit, and brought to see his condemned state, that the sermon or promise that sets him free from sin and death, is worth to him more than all the gold and silver in this world. But this preacher that says ten dollars per sermon, can make money if he will work as hard as I have worked in the corn field and blacksmith shop to get the chance to go and try to preach. He may preach three sermons in one day and night, that would be thirty dollars.

And one of these effort preachers from South Carolina told me, he would fellowship a horse thief as quick as he would a brother that would give his brother or friend a dram to drink. I think there are as honest Christians and men that drink drams when they want them as any men upon earth; but I cannot think he was, if he would fellowship a horse thief so easy.

But to deceive some more of the soft headed Baptists, they tell them we judge of a man's call before we educate him. As I live in this low country tell me if you please in some of your papers, how you judge of a man's call. Do you judge that God has called him because he tells you so? or do you feel of his pulse? or because he has worldly wisdom? or because he can talk like a preacher? or walk, or dress, or address himself like a preacher? or because some of his friends wish him to be a preacher? or some person dreams of hearing him preach? Tell me how you come at them, as you say they cannot preach without being qualified? You must have some sign or another, to know who to send to school for a preacher. And tell me if education opens the scriptures to a man, and enables him to preach the unsearchable riches of Christ, why do you not all speak the same things? But I see come out of your institutions, Baptists, Methodists, Universalists, Presbyterians, &c. &c. As I know nothing, who of you all shall I believe? You all can get along together, and commune, &c. but these old hard shells are contracted, uncharitable people, we will all oppose them. Take care, Methodists; these Baptists that love you well enough to commune with you, love your souls less than them that would try to show you the plain truth; but your money will do as well as any. And we old hard shells if we will favor the money plan, we may believe as hard as we please, yet we are fine fellows with them; but let us declare nonfellowship to the money matters and institutions of the day, then they will act just like a hog in corn time that is beginning to get fat on acorns; if the owner corns enough and wants to give them some corn, they will raise their noses and fetch a long groan and put out to the swamp to hunt acorns; and they will follow the acorns until they are all gone, independent now of the owner. So it is if we want to give these effort men some good old corn of the land in this time of mast; and the meat of mast fed hogs is not firm, it is soft like the soft Christians; and stock hogs are apt to die up after a mast, if they should after the mast fails make out to get back to the owner. They will lie down and depend on corn then, but it does not suit them some how or another, they are wormy and will die.

Well, but I have a word of objection to my friends, who of late have been turning loose upon the Old Baptists their cannon, with as much assurance as Goliah defied the armies of the living God; with such doctrine as this, that faith is not the gift of God, and that no man can decide from the scripture how the Primitive Christians were baptised, and that all men that sell whiskey or drink whiskey, are sure to go to hell; and that there is no such scripture as referring to a contract between the Father and the Son before the world was. I always am willing to fight before I send or give a man a challenge, I have often said I was willing to stand a Bible decision on these points of doctrine, and as I feel myself to be one of those defied in the above doctrine, I accept the challenge and tell the

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world that it is false doctrine. And if my opponents want any further satisfaction, I am able and willing to give it to them in any way they wish it.

Now, sirs, faith and baptism are nothing in your view; faith is not the gift of God. Now to the Book. Every good and perfect gift comes down from the Father of light, &c.—without faith it is impossible to please him, viz: God—faith is the substance of things hoped for, the evidence of things not seen—by grace ye are saved through faith and that not of yourselves, but it is the gift of God. If it is not the gift of God, it is no gift at all, sir, and as such it is nothing. Well, but you admit that John baptised with water, but defy me to show any thing like immersion; which I can show, sir, & prove that baptism is immersion and nothing else. But I shall only remark at this time to that point, that John was sent to baptise with water; he did not have the mission to baptise with the Holy Ghost, nor with wine, nor sand, nor nothing else but water.

And who told you that all men that sold or drank whiskey would go to hell, and authorised you to brand the Old School Baptists with raising their children for the devil, and not for God? The Bible, sir, never told you to preach any such things; but tells you and all who preach, to preach the word; all things are to be received with thanksgiving and used with temperance—for, be ye temperate in all things. But when you thus abuse the scriptures and good men, you are very intemperate indeed, sir, and should be ashamed of such conduct.

Dear brethren, I must conclude. I have wrote too much already, and have not got to where I wanted to yet; but take these hints and use them as you please, if you that read them like them, well; if not, lay them by, for there is a great deal of doctrine these days that should be laid aside. May God bless you with all the brethren and all mankind, is my prayer for Christ's sake. Amen.

E. O. HAWTHORN.

Mississippi, Holmes county,
July 18th, 1839.

Dear Brethren: I have concluded this morning to drop a few lines to you though the Primitive, provided if it is thought expedient to commit to print such a scrap when it reaches the press.

It is a source of inexpressible consolation to me, brethren, to find that the Old Regular Baptists have not all gone and joined the worshippers of the image of Baal, for such is the condition of those who have strayed from the old paths, and like Balaam love the wages of unrighteousness. Will the missionaries deny the above charge? O yes, they not only will, but already have and yet continue to boldly affirm, that they have not underwent any change at all, only that they have grown in the knowledge of the gospel. They have grown to a certainty, for they are higher than any man described in the word of God, except Saul, who was a head and shoulders higher than any body else. Or it may be, that the prophet Micah, 3rd chapter, was led by the Holy Ghost to give some account of those big folks. I am thinking that my pen is getting sarcastic; well, I will check its liberty in a few minutes.

I must say a little more for those well grown divines, who have grown up to a knowledge of more than God ever commanded. The multiplication of their knowledge consists in making new additions to the gospel plan, which Christ said above 1800 years ago was finished; such as temperance society, falsely so called—it should have been abstaining society. Will the learned ecclesiastics please turn down a leaf at the chapter in the Book of God, where such an establishment was fitted out in the gospel. There are other societies I should be glad to know where those popular folks found divine authority for, (to wit:) tract, Sunday school, auxiliary Bible societies, and all such stuff.

Now, brethren, I feel unwilling to detain you with any comment on the above lumber, only that it is a part of the trumpery of the Roman lady that has bastard children and wears a red frock. John speaks plainly of her in Revelations. Brethren, I honestly believe, that these are the people and plans described by Jude, Peter, and Paul to Eph. 2 epistle, 2 chapter, 1 to 12 verses. I must close on that subject by saying, that Old School Baptists have no business with any of the new schemes of the day.

Now brethren, I have a right to change myself, if guilty. I will now affirm that if I, after trying to preach the doctrine of the old predestinarian Baptists for ten years as I have, was to join myself to and encourage the modern missionary plans, I would inevitably have to undergo a change, or my conduct would prove that I had been a hy-

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pocrite from the very outset.

After we heard that there was a paper printed called the Primitive, we constituted an Association and gave it the name of the Primitive Baptist Association. We concluded that notwithstanding we were weak, only four churches, we concluded we were of one mind; we met and constituted, and came out with a Circular Letter, showing the reasons why we could not fellowship some people that call themselves aptists. I have enclosed one of our Minutes for you to make our Circular public, if you have room in the Primitive.

Brethren, I could tell some right curious things about the quirk working, and thimble moving, and secret winding of the forked tongue serpent, (the new schemes,) but I have not time now, I have some sick ones to attend to.

Yours in gospel bonds.

SIMPSON PARKS.

—

Extract from the Conventional proceedings of the Convention for the purpose of forming a new Association according to previous arrangement at Rocky Spring Church, in Holmes County, Mississippi, on Friday before the fourth Lord's day in April, 1839.

CIRCULAR LETTER,

The Primitive Baptist Association to the Religious World, as well as to the Churches they represent, send Greeting:

Inasmuch as the above named newly constituted Association has ordered that her first letter shall show the cause of her constituting in so feeble a state, as the minutes will show, have undertaken the painful, though obedient task. The reason why painful, is because the duty we owe to God, our fellow men, and to ourselves, constrains us to say the truth, which when told, we expect will cause great excitement in the world; for we are compelled by the word of God, as well as by our own feelings to protest against a people that not only call themselves Baptists, but profess to be the followers of Christ; and knowing what the world will say when the professors of religion get into war; Aha, for so would we have it, for now they will destroy each other. No doubt but what the enemy of souls designs it for that very purpose, for in all ages of the world there has been false doctrines; and this no doubt, was what our Lord meant when he said to his disciples, "That he had not come to send peace on the Earth, but rather division;" he knew that there would be doctrines started up in his name that would be contrary to His kingdom, and that he intended to suffer a man's foes to be they of his own household, in order to prove his people's love to truth as he is the truth.

Now we do not claim the credit that we are on the Lord's side because we say we are, neither can we admit that others are because they say so.

Now to the law and to the testimony: and first we would observe that we object to principles; and not to men on the account of principles. Now we object to the doctrine of the General Atonement; and that because it is contrary to the word of God; and also inconsistent with his nature.

Now Atonement, theologically, signifies a satisfaction for sin; the original, it is a covering; now we will cite you to the Psalms xxxii, 1, "Blessed is he whose transgression is forgiven, whose sin is covered." Likewise Psalms lxxxv, 2, "Thou hast forgiven the iniquity of thy people, thou hast covered all their sin. Likewise Rom. iv, 7, saying "Blessed are they whose iniquities are forgiven, and whose sins are covered." Now you see that forgiveness and covering are synonymous, and covering and atonement synonymous. Now you see that a general attonement is a general forgiveness, now you see there is no one but the wilfully ignorant but what will see the fallacy of such an idea, and notwithstanding you nurse it ever so much in your arms, yet it will die in your laps; so we may boldly affirm that not only this but all unscriptural doctrines, together with all such practices, for no man nor set of men, has any right to affirm any thing either for doctrine or to be patronised that our Lord has commanded. And we see very clearly that the Primitive Baptists would not, but would alwaws stop when and where their Lord's commandment stopped; but we are very tenacious to leave none of them unperformed. But we find that the self-righteous have always been bent on leaving his command, and inventing some of their own.

It will be too tedious to cite you to all the acts of this kind that have taken place since the world began, a few will suffice. Now Saul, the king of Israel, when he was sent to destroy Amalec, thought it would

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be much better to spare Agag, and the best of the sheep and oxen to sacrifice to the Lord; not considering (if he knew) that obedience was better than sacrifice. Now Saul would have made Samuel believe, if he could, that he had obeyed the voice of the Lord, and did not stagger to affirm that he had; and no doubt but what if Samuel had known no more of God than Saul did, but what he would have believed that God would be better pleased at his proceedings, than if he had done just as he was commanded. But God had taught Samuel to know that the strength of Israel was not a man, that he should repent, and if Saul had been taught in the same school he would have known it as well as Samuel. Perhaps you will say, did not God give Saul another heart? Answer; if he did, he did not give him the heart of a Christian; for if he had, Saul would have known that obedience was better than sacrifice; but he only gave him a kingly heart, and left him without saving grace, and as such, was left to the government of a wicked spirit. Now the case of Uzza, is another striking circumstance of God's cursing of men for doing that that they were not commanded. And did not the Lord say by the mouth of the prophet, "Who has required such and such things of you, have I?" now it is certain that every thing that God has not commanded he has forbidden, and whosoever goes beyond the commands of God is saying, by his so doing, that God has forgotten to command some things that is actually necessary in carrying on his work. Now reflection of this kind is the cause wherefore we do protest against; not missionary labors, but Missionary, Tract, Sunday School, and Temperance Societies. Now why do we oppose these Societies? not because we are opposed to the spread of the Gospel, but because our Lord has not commanded any such thing; now in the apostles' days the Church was all the society that God commanded to do it, but men have said, let us form societies, and no doubt we shall get more money than we could get from the Church. Now look close and see if the love of money is not more inducement than the love of souls, and see how much difference there is between your efforts and that of souls. Are you not as well as He, dictating a plan for God to work by? has not He promised that the Gospel shall be preached to all nations? has He forgotten it? Are the means that he appointed insuffient to carry it on? is the Ark tottering? or can you invent a better plan like Saul? But perhaps you will say, the Church is neglecting her duty; well it may be so. But has not God got the power to stir her up to her duty? or what is the matter, the thing does not work right? When God sent the Gospel to the Gentiles, the Church at Jerusalem called Peter to account for it, and when he expounded it to them they all held their peace and glorified God for granting repentance unto the Gentiles. Now what was the reason that it was so easy settled? Why because God was in it; now see the confusion that this subject has made all over the United States, and see if the signs of the times does not prove that the Lord is not in it. Again, are you not afraid that you will be found working like Sarah, for she got impatient in waiting for God to fulfil his promise; and what did she gain by striving to hurry it on? Why all that she gained was a mocking Ishmael.

And now, after all, the confusion that is brought in by your societies, God promised Isaac shall be born, and you may expect to hear in effect, "cast out the bond woman with her son, for the son of the bond woman shall not be heir with my son." Now as to your Tract, Sunday School, and Temperance Societies, we shall say nothing about them, more than that we consider them to be a part of the trumpery of Mistery Babylon the Great.

Now there is one thing more that you have amongst you that we cannot fellowship, in the way you have got it; that is, your Theological Schools; now here we want in the outset to save you from running into extravagances; for we know that you (or some of you) have already done it —that is, saying that we oppose those schools because we are afraid that if learned men are brought into the Gospel field, that the glory will depart from us; that is, that we shall be less esteemed in the Church and in the world. Now we will say the truth to you, and then mock on. God knows that we desire that he would send able ministers of the New Testament into his harvest, but we want God to do it, and not man; and you cannot make us blush in saying that these schools are men's works, unless you can prove that God has commanded them. But perhaps you will undertake to prove that you can show example for it; well, if you can, give it up. But we challenge the learned world to show any divine authority for sending a man to

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school after God has called him to the ministry; nor has he any need of it, for when we look at God in his proper character, we are constrained to say he has no need of doing it, inasmuch as all power in heaven and on earth is in his hands.

As such the bringing up of all children is in Him, and not only so, but all schools He can control; and this is not all, for all men's purses He can control; and if you are Baptists (especially of the Primitive order) you are bound to acknowledge our assertions to be true. Now if he wants a learned Moses or Saul of Tarsus, he will have them qualified before he calls them to his work.

Objection, 1st. But what if the children are of poor parents?

Answer. Well if their natural parents are poor, their Heavenly Parent is not.

Objection, 2d. But these things belong to the age of miracles, and now God has left it with us to qualify them.

Answer. Who told you so? If God has, do, if you please, cite us to that place. Now is not this the cause (or one great cause) of so many false preachers in the world. You can learn men and make scholars of them, but you cannot learn them to love our Lord Jesus Christ more than money and fine clothes.

Objection 3d. But we do not take every body, but only the pious.

Well, are all the pious called to preach the gospel; yea, are all of them Christians? If piety consists only in one's being careful to perform his duty to God, then was not Saul of Tarsus as pious a man before his conversion as after? that is to the eye of man. If you answer yes, then we ask, are you not men and as liable to be imposed upon as other men? would it not be better to do as the Saviour tells us, that is, pray the Lord of the harvest that he would send laborers into his harvest, and then all is well, for that is all he has told us to do, as it respects having the harvest furnished with laborers. Now if he had not intended to hold in his hand the right of sending, he would not have told us to pray to him to do it; for he never told his church to do any thing and then told them to pray to him to do it. Now there is no danger but what he will send them, and that in the right time, and they just such as He wants, and if they are not completely qualified, He has so ordered it, that as they use their gifts or talents they will continue to grow. Then he holds them in his right hand, waters them every moment and makes his words theirs. Now you will not hear them saying that the heathen are going to hell for the want of preachers, or that there is any money lacking; for inasmuch as souls were not redeemed by silver nor gold, neither will God permit that they shall be made free from the love of sin by it; but inasmuch as the Saviour redeemed them by a sore travel, the apostles found it so in spreading the glad tidings of salvation. There was no Missionary Society for them to run to for money to buy a fine horse, together with fine dressing; no. But when they were not actually employed in preaching, they were laboring with their hands that they might not be chargeable to any, that as they had received it freely they would give it as freely, that they might cut off all manner of boasting from those who would make a gain of any the churches. Now was it so that you could see other apostles of our Lord, and let them come in company with some of our modern Baptists, who call themselves the successors of the apostles, and bring them together and compare them, what a disproportion would appear; the one you would see going a foot with nothing on his feet except a pair of sandals, while the other you would see mounted on a fine steed, with fine shoes or boots on his feet; the one you would see, no doubt, with his fisher's coat on, the other with the finest broadcloth; the one you would see, no doubt, with a shirt stained with blood from severe scourging, the other with a fine pleated bosom one; the one with rough hands, all exposed by reason of hard labour, either pulling the rope a fishing, or tent making, the other with fair hands covered with gloves. Now compare their doctrine and you will find as great a contrast. The one saying silver and gold have I none, and at another time thy money perish with thee; the other saying three or four thousand dollars more will be of great benefit in the Redeemer's kingdom. The one saying that this gospel shall be preached to all nations; the other, that the heathen are going to hell for want of preachers.

It is astonishing that people with the Bible in their hands will impose on themselves and others. For when you hear them proclaiming that the doctrine of Election and Predestination is too unpopular to preach, do you not then know that it is popularity that such are after; and for such assertions if the discipline of the Gospel was properly executed, such would be excommunicated. But such are equally corrupt

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in discipline as in doctrine. Was it not so how would they get along as they do with things? Now we do not intend to personate any person in what we are about to say; but we intend to point out a thing that you know you have amongst you; now see what our Lord says, Matt. xix. chap. from the 4th to the 10th verse inclusive; likewise, Matt v. 32, "But I say unto you, whosoever shall put away his wife save for the cause of fornication, causeth her to commit adultery; and whosoever shall marry her that is divorced committeth adultery." And now we have told you plainly what is the cause or causes that we cannot fellowship with you; we do not charge you with sinning against us, but against Christ; and we have judged already, and have come out from such doings. But you have to pass the just judgment of God yet, and we are willing to refer you there.

We do it, not because we delight in informing the world that there is such an unfellowship existing among people that are called Baptists, but because it is our duty. For we cannot fellowship the things that we have protested against, and now inform you that we do not intend it for backbiting, but to warn you faithfully and in love, and then to submit it to the Great Head of the Church, whose prerogative it is to do just what he pleases; knowing that he cannot do but what is right. Now you have been representing us as the cause, the grand cause of the confusion that is afloat amongst the churches; consequently, that we have no right to say what we do. Now we would ask you a few plain questions, and request you candidly, as men of honor to do yourselves and us the justice to give them their proper weight and bearing; and

1st. Have we brought in any new thing among the churches?

2d. Have we brought in the General Atonement?

3d. Have we brought in the faith contained in the Encyclopedia?

4th. Have we brought in the Missionary Societies?

5th. Have we brought in your Theological Schools, together with all such like things?

Now if you will come out with the candid avowal of our having brought these things into the churches, then we shall know that you can affirm any thing, and the fault will be ours. But we know you cannot affirm any such things. Now do you not know that these things are the cause of all the confusion that is going on all over the United States? yes, you do know it. Now you surely must have a great thirst for money; we know your apology; that is the conversion of the heathen. But notwithstanding, it is only apology; for any people that know God, as you profsss to do, to pretend any such things; for if you know any thing of Him, you know this, that it is His prerogative to convert the heathen, or as many of them as he wants converted. And He holds the means in His own hands to do it, and that He has as much money at His command as He wants. But when we turn our attention to the missionary system, it seems to us very much like what Solomon said in Prov. xxx, 15, "The horse leech hath two danghters crying, give, give," only the latter is not naming any thing; but the former is crying more money, more money. In the same verse it is stated that there are three things that are never satisfied; yea, four things; say it is not enough. Surely if the institutions of the day had been revealed unto the sacred writer he would not have stopped under five; now we can say that under God, as we believe we have reared a small building, but to the glory of God be it spoken they were all of one mind; there was never a negative voice heard in all the constitution. Now we do not want to make any confusion amongst you; we believe you have among you some of the Primitive Baptists; to them we say COME OUT OF HER, MY PEOPLE, and though like us you may have some ministers and relatives that you are loth to leave; we say to such, remember what would have been Lot's condition had he continued in Sodom, clinging to his relatives.

Which of these ministers or relatives were crucified for you, or were you baptized in any of their names? Follow no man, no set of men, farther than he or they follow Christ. And if we preach unto you any thing that is contrary to the Spirit of the Gospel, believe us not; for you may have ten thousand teachers, yet you are authorized from the Word of God to pronounce any, or all of them false teachers, who do not preach precisely as the apostles did; and that man that goes any further, is as guilty as though he kept back part of the price. But you will generally see that both of these errors come together; for if he takes latitude to introduce new things, he

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will also take from the holy commandments that was given by Christ to be kept up in the Church until he comes the second time, without sin unto salvation. Now these are the reasons for our constituting this Association, in the feeble state which our minutes show. We shall now draw to a close, and only request our readers to give this an impartial perusal, and compare it with the Word of God, and not to the traditions of men; for if you do the latter, we shall take an appeal to a higher court; and may the Lord give you understanding in all things. Amen.

NATHAN MORRIS, *Moderator.*
GRANDISON HARRIS, *Clerk.*

THE PRIMITIVE BAPTIST.

SATURDAY, SEPTEMBER 14, 1839.

TO EDITORS PRIMITIVE BAPTIST.

Buncombe county, North Carolina,
July 19th, 1839.

DEAR BRETHREN OF THE PRIMITIVE BAPTIST ORDER: I once again address you in the name of God our Saviour, to show mine opinion concerning the craft of the craftmen. You know they have many Sneaks following them, who are any thing and every thing but the right thing. And wherever those Sneaks find a minister of the old apostolic order, who will not give up to any of the men-made societies, but will lift up his voice against them and warn the people against them, those Sneaks will cry out and stigmatize his character and say and call him a disorderly man. This I do before God and the holy angels know to be the truth, for this is what the Sneaks have against Joshua Lawrence and many others, especially against myself. But I thank God that I am at their defiance and the devil their father, to bring any accusation against me, only that I will not fellowship the missionary system, nor them that do fellowship it in any case whatever. For the Lord our God is one Lord, therefore as I always have said I yet say, if God be God follow him; if not, follow Baal or the missionary, whichever the people please. And I want all such characters to let me alone and mind their own business, and if I am lost at last, I never will blame them for it; for my case is not to be altered by men nor devils. And one thing I can say and do say, and that from my heart, let my lot be cast where it may, blessed be God for the plan of salvation through Jesus Christ. And if I know myself, I love God and his appointed way, and hate every other way that men and devils have and can invent.

Therefore, dear brethren of the Old School Baptist order, you know that all such men as I am must and will be hated by the Sneak party. Now the Sneak party are telling the people, all that is wanting now is money enough and they will bring on the millenium. But I think it is mehellum instead of millenium, that those Sneaks will bring; for every thing begets its own likeness, and I do believe those Sneaks will, without kind Providence puts a stop to their career, that they the Sneaks will be the cause of sword, famine, death and destruction.

Dear brethren, I have lost father and mother, and buried three beloved children, and have lost all my brethren and sisters by death; but all this has been nothing in comparison with the trouble those Sneaks have given me. Therefore I have declared everlasting war with them, that is, as long as God shall let me live in this world of trouble, I am determined by the help of God to oppose them as long as I live, for I do know their system is not according to the word of God, and the word of God does contain every thing necessary for our salvation, without the assistance of men or devils. Therefore, dear and well beloved brethren of the old apostolic church and order, let us pray God to strip us of all self and a man pleasing spirit, and to give us grace according to our day, that we may handle well the two-edged sword which is able to divide soul and spirit, joints and marrow. Those Sneaks worship, but they know not what they worship. But we do know what we worship, for salvation is of God according to his word, and every soul that is born of God does know it. But those Cainites, like their brother Cain in the days of old, think they know what kind of sacrifice will please God better than he does himself; therefore they are determined to bring works, and not grace.

Dear brethren, those Sneaks put me in mind of Baal's prophets, when there were eight hundred and fifty Sneaks to one true prophet of God. Them Sneaks were like those Sneaks—they were so much opposed to God's prophet and so firmly believed a lie as those Sneaks do, that they ventured their lives on their Baal god; so those Sneaks venture their lives on their missionary god. But we find that when the Sneaks offered their sacrifice and called to their Baal god, he was not to be found neither among the living nor the dead. And so it will be with those Sneaks in the day of judgment, when they call on their missionary god he will neither be found in heaven nor in earth.

As my sheet is nearly filled up, I must come to a close by quoting a text of scripture and saying to the Sneaks, behold ye despisers and wonder; for behold I work a work in your day that ye shall in no wise believe though a man declare it

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unto you. And that work which God has now worked, I sincerely believe to be the work of strong delusion among the people, and that for their giving heed to seducing spirits and doctrines of devils, and the people will not believe it though a man declare it unto them.

Dear brethren, wherever you see improper words help me if you please, as I am almost without education. So no more at this time, but ever remain yours in the work of the Lord, I hope.

ISAAC TILLERY.

TO EDITORS PRIMITIVE BAPTIST.

Talbot county, Georgia,
July 25th, 1839.

BELOVED BRETHREN: The cause of this communication you will see is to contradict false representations, made by a few persons under the name of ministers and deacons of the Baptist order. During the session of the Columbus Association in 1838, a few preachers and deacons saw fit to assume to themselves the right of acting for the churches which were at home, and knew nothing about the intentions of those their representatives; neither had the churches delegated them for the purpose of separating themselves essentially at night, to say any thing about preambles and resolutions. But being of the same spirit as those who the apostle spoke of, they only acted out their principles.

The preamble and resolutions above alluded to, were sent to you by brother Benjamin Lloyd, and printed in the tenth number present volume of the Primitive Baptist, on page 158, under the name of a Circular. I saw them in a handbill, and thought that some brother would write to make truth appear; but as there has appeared no such epistle in the Prim., I thought, being an eye witness of almost all the proceedings of the Columbus Association for several years, and being acquainted with the greater part of those whose names are affixed to the Circular, that I would say a few things in my droll style for the sake of truth, and the better information of my brethren. And also to let the Revd. gentlemen know, that their trash is not received by the churches of the Columbus Association. Although they lorded it over them, the Lord's people are still coming out against the false doctrines of the day, called benevolent.

But to notice the Circular a little, and 1st, the assumption of power, converting the Association into a ministers' meeting, for the purpose of doing that which they had said they never would do, to declare a nonfellowship with our brethren; said they, we never will, though they may with us. Here you may see they have told a thumper. They remind me of a certain young man, who made suit to a very likely rich young lady, and tried for a long time to court her fancy; and having done all that he could in every way to get her consent to be his bride, and finally finding that nothing could be effected, he turned around and told it all over the country, I did not want her and she is not the thing she is said to be. Question. Wherein does she fail to be as good as she was represented to be? Is she not as rich in faith now as she was when you made suit? Say, ministers and deacons? or, has she altered her name? You say she bears the name of Baptist—what name did the church bear when you joined it? Did she bear the name of missionary, or any other of the names for which she has declared a non-fellowship? Why did you not deal faithfully with her and say, we wish to become members with you, but we cannot unless you will alter your name and change your faith, for this doctrine of special grace we never did believe? No, you could not do this; you thought you could effect your object better in another way. You recommend to the denomination to hold all such to be in disorder as have declared non-fellowship with all your societies, such as missionary, temperance, &c. having set up a new standard of fellowship, alike opposed to the word of God and the long established principles of the Baptists.

I ask you, what have been the principles and practice of the Baptists? Have they ever required that a person must first be a member of any of the above named societies, before they should be admitted into the church? Was this required of you when you offered to the church? Say no, and tell the truth. What requisitions then do you mean? You will say that they are required to declare non-fellowship for the societies which you call benevolent; well, if that is your play, please tell me if the effect produces the cause, or does the cause produce the effect? We would dislike to administer to a patient medicine for the cure of a disease which did not exist. You say the long established principles and practice of the denomination. If this was the practice of the Baptists in the first age of the church, I mean in the apostles day, Jesus

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Christ and the apostles set up a new standard of fellowship; for they neither joined any such societies nor recommended others to do so. But to the contrary, Jesus said, beware of men, &c.; and the apostles enjoined it upon the disciples to be separate from the world.

If it were necessary, I could bring twenty texts of scripture to prove what I have said; but you have been asked again and again, to point to one text to justify you in uniting in your societies, but in vain. You know that they are human, and not divine; yet you will recommend your brethren not to invite into their pulpits or house such men as are opposed to them. And you say that we promote divisions. You know that the preaching of Christ and him crucified never divided Christians; for Christ is not divided, and he is in every Christian. No, sirs, it is your unscriptural institutions and Arminian doctrine, that have called aloud for separation and will do so until the last Predestinarian has left you. And then if you should not get an established religion, an open communion will suit to a fraction.

And as it regards your being identified with Old Fashioned Baptists, you need not be alarmed, for this was the very reason we declared non-fellowship with you. We were not willing to own your doctrine and practice, and as to having your principles determined by us, we are only as free to judge for ourselves as others are; and the world knows that you have changed both in principles and practice, if your doctrines and acts be taken for evidence. And as to maintaining our present position, we were not taught it by man, but received it by the revelation of Jesus Christ, and we do not wish to trust it in the hands of men; we would rather be kept by the power of God, &c.

In the conclusion, I pray God to open your eyes and unstop your ears, and give you hearts to understand. And may you no longer stray, but walk in Christ the good old way, and search the scriptures instead of history, and you will find at least your course is opposed to them.

Brethren, yours as ever.

JOHN W. TURNER.

TO EDITORS PRIMITIVE BAPTIST.

Georgia, Monroe county,
February 10th, 1839.

BELOVED BRETHREN: Through the gracious dealings, tender mercies, and the good hand of him who dwelt in the bush, I am permitted to continue my subject, having many things to write.

I want you to read Gen. vi. 2. You will there see a mixing, and mingling, and uniting of world and church. The sons of God saw the daughters of men that they were fair, and they took them wives of all they chose. Then began the practice of amalgamating world and church. That principle is now practiced to great extent by the new light folks. They look upon the daughters (inventions) of men which are fair to the unregenerate eye, and take them wives even of all they choose. This may seem right unto them. But Solomon said, there is a way which seemeth right unto man, but the end thereof is death. No doubt old Sarai thought, that she was doing right, when she gave Hagar her Egyptian handmaid unto Abraham to wife. This she did in order to obtain children by her. For Sarai said unto Abraham, the Lord hath restrained me from bearing, it may be that I may obtain children by her. Sarai had become impatient, and even staggered at the promise of God, and took Hagar her handmaid and gave her unto Abraham to be his wife. And he went in unto Hagar, and she conceived; and when she saw that she had conceived, her mistress was despised in her eyes. And Hagar bare Abraham a son, and Abraham called his son's name which Hagar bare, Ishmael. Yet notwithstanding Ishmael had the good old blessed man Abraham to his father, he was a bond son, and not a son of promise or according to promise. He was a mocking son of the bond woman, for it came to pass that Sarai saw the son of Hagar the Egyptian mocking, wherefore she said unto Abraham, cast out this bondwoman and her son, for the son of this bondwoman shall not be heir with my son, even with Isaac.

I shall here hold Sarai forth as typical of the church, when in a languid barren condition; (when I say church, I mean the Apostolic Baptist,) and did not bring forth children like unto other denominations by whom they are surrounded, they became impatient, staggered at the promise of God, unwilling to await God's time, his appointed time, his set time to favor Zion, when he will roll in Zion a travelling spirit; yea, the promised time. When Zion travelleth she shall bring forth spiritual sons and daughters, not Ishmaels. The Baptists became too impatient to wait, took

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the daughters of the uncircumcised, the daughters of that old whore of Babylon to wife, went in unto her, and she hath conceived and brought forth a son, and they called his name Convention. But he is an Ishmael, a son of the bondwoman, the fruit of impatience. Though he had Abraham or one of the sons of God to his father, he is nothing but a mocking illegitimate Ishmael in bondage, a wild man, possessed with wild untameable notions.

This intermarriage with the daughters of Babylon has produced a strange race, a kind of mongrel breed, half Jew and half Ashdod. All such sons are closely allied to the old covenant of works; they are seeking justification by the deeds of the law, this they cannot attain, being born after the flesh and not after the spirit. For it is written, that Abraham had two sons, the one by a bond maid the other by a free woman; but he who was of the bondwoman was born after the flesh, but he of the free woman was by promise; which things are an allegory. For these are the two covenants, the one from the Mount Sinai, which gendereth to bondage, which is Agar; for this Agar is Mount Sinai in Arabia, and answereth to Jerusalem, which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all, (all who are under the covenant of grace.)

Dear brethren, I conclude that this man or devil, brough union of church and world, is a curse to the church of God, and was a curse to the church in days gone by, is yet a curse, and will continue if practiced to be a curse to God's spiritual Israel, until the topmost stone is carried up with shouting, crying, grace, grace unto IT. For I remember that it is written, that Israel shall dwell alone, and not be reckoned with the nations. (Num.) Spiritual Israel is commanded to dwell alone, i. e. in her church relationship. She should not unite with the wicked crew in societies and religious institutions, for which there is neither precept nor example in the whole Book of God. Nay, we are strictly commanded not to do these things. Be ye not unequally yoked together with unbelievers, for what fellowship hath righteousness with unrighteousness, and what communion hath light (gospel light) with darkness (Egyptian darkness,) and what concord hath Christ with belial, or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? for ye are the temple of the living God, as God hath said, I will dwell in them and walk in them, and I will be their God and they shall be my people; wherefore come out from among them and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, and will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. 2 Cor, vi. from 14 to 18 verse.

Here is a positive command, forbidding mixing & mingling with unbelievers, infidels, & men of the world; with the further injunction, come out from amongst them and be separate. The motto of our Primitive Baptist is the language of divine inspiration, COME OUT OF HER, MY PEOPLE; with many other similar passages I could cite, but two or three witnesses are sufficient to satisfy any unprejudiced mind, that the intermarriage with the daughters of Babylon is a curse to the church; and that it was a curse to God's Israel in gone-by days I will now prove, and leave my missionary friends to think on this till I write again.

To the law and to the testimony. In those days also saw I Jews that had married wives of Ashdod, of Ammon, and of Moab, and their children spake half in the speech of Ashdod, and could not speak in the Jews language, but according to the language of each people. And I contended with them and made them swear by God, saying, ye shall not give your daughters unto their sons, nor take their daughters unto your sons, or for yourselves. Did not Solomon, king of Israel sin by these things? yet among many nations was there no king like him, who was beloved of his God, and God made him king over all Israel. Nevertheless, even him did outlandish women cause to sin. Neh. xiii. Again—Now when these things were done, the princes came to me, saying, the people of Israel, the priests and Levites, have not separated themselves from the people of the lands, doing according to their abominations, even of the Canaanites, the Hittites, the Perrizites, the Jebuzites, the Ammonites, the Moabites, the Egyptians, and the Amorites; for they have taken of their daughters for themselves and for their sons, so that the holy seed have mingled themselves with the people of those lands; yea, the hand of the princes and rulers hath been chief in this trespass. And when I heard this thing, I rent my garment and my man-

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tle, and plucked off the hair of my head and of my beard, and sat down astonished. Ez. ix. Thus you see that Israel perverted the law of God, in marrying strange wives; and Solomon sinned, yea violated the law in taking an outlandish woman to wife. You also see that their children could not speak the Jews language, but spake half Jew and half Ashdod. This intermarriage proved a curse to Israel, and let not Baptists think to fare better. Missionary Baptists that have married strange outlandish women, whose offspring is a mongrel race, that cannot speak with clearness and distinctness the pure unadulterated language of the gospel of the Son of God, when they try to speak of salvation by grace, they will mix up a mess of works and grace, seeking justification by the deeds of the law; consequently speak of salvation being part of works and part of graee.

Think, O missionary, think, you that have taken strange wives, bondwomen, outlandish women, (missionism) with all her train of outlandish daughters; think what a curse your outlandish wives have been and yet are to the church of God. Ancient Israel put them away, Old School Baptists are following the example. It was those of Israel that trembled at the word of the Lord, that assembled themselves together and sat down astonished, and prayed and wept very sore. Old School Baptists have acted likewise, they have trembled at the word of the Lord; trembled to hear the cause of God slanderously spoken of; have trembled at seeing the precious truths of the gospel trodden under foot; yea, they have trembled at seeing and hearing Ishmaelitish mockers pervert the law and set at nought God's eternal truth; and have assembled themselves together and sat down astonished at those things.

But to return to Israel. Then Ezra the priest stood up and said unto them, ye have transgressed, and have taken strange wives to increase the trespass of Israel. Now therefore make confession unto the Lord God of your fathers, and do his pleasure; and separate yourselves from the people of the land, and from the strange wives. Then the congregation answered and said, as thou hast said, so must we do: but the people are many and it is a time of much rain, and we are not able to stand without; neither is this a work of one day or two, for we are many that have transgressed in this thing. And it came to pass when theyhad heard the law, that they separated all the mixed multitude.

Thus Israel put away the strange wives from among them, and like Israel, the Old Baptists have put away and are still putting away the strange wives outlandish women, that were and yet are among them in the churches. This putting away began six years ago in North Carolina and Virginia, and from thence spread through the States, and is still going on; and I hope will continue to go on, until all the strange outlandish bondwives and mocking sons are put away. But this not a work of one day or two, being a time of great reign, (I mean the reign of antichrist.) So great is the reign of antichrist, that the people are scarcely able to stand without; for antichrist approaches them with his double bridle, (religion and law power,) so they are scarcely able to stand without some one or all of his religious institutions.

I will here remark, what I heard a man who is called a wise man, that is, after the flesh, say about five years ago. He lived in a missionary settlement and near their meeting house. He stated in conversation that he had a strong mind to go and join the church, not that he thought himself worthy to live in the church, but join the church in order to keep his missionary neighbors from hanging him, because he would not join them in their mission enterprize. Thus much for the reign of antichrist. *(to be continued.)*

VACHAL D. WHATLEY.

TO EDITORS PRIMITIVE BAPTIST.

Wetumpka, Alabama,
July 31, 1839.

DEAR BRETHREN EDITORS: Although we are unknown to each other, and perhaps shall never see each others face, yet I feel desirous of sending you a short communication. I have had the pleasure of reading a few numbers of the Primitive Baptist, and in many instances I have been made to rejoice, to see that there are yet some ministers of the Gospel, scattered over these United States, that do preach the unsearchable riches of the cross, and earnestly contend for the faith once delivered to the saints.

It is generally remarked by the advocates of the schemes of the day, that all of the revivals are confined to the effort system;

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but I think there is an error in this assertion. For in 1833, the year that I was liberated, licensed, and ordained; was the greatest revival that has ever been in the Alabama Association, which commenced in July. And at three monthly meetings, which were protracted from four to seven days, there were added to several churches, each, from sixty-five to ninety members. I feel confident that there was not a missionary preacher then in the bounds of the Association, then all was peace and harmony; but since that time, several have turned and the bone of contention has been kept up; which has caused a separation to take place in the Association, and the remaining part of the Alabama Association now appear to be in a fair way to rend again, (that is, the churches.)

And, brethren Editors, I can yet say that the revivals are not confined to the New School Baptists. On Saturday, the 20th day of July inst. I went to Shiloh meeting house, Coosa county, Ala. agreeably to previous appointment, for the purpose of holding a protracted meeting, (if thought advisable.) This church is entirely disconnected from the schemes of the day. I was met by its pastor, brother J. G. Eden; and two brethren of the Primitive order; Jno. M. Pearson of Tallapoosa county, and B. Lloyd, of Chambers county. I think I might say; that all were Primitive. The meeting commenced with favorable prospects, and we protracted from day to day until Thursday, and then until Sunday evening. Brethren Pearson and Lloyd had to leave on Thursday, Lloyd in the morning and Pearson in the evening; which was much regretted by us. We were then joined by brother Hill.

Our meeting from Sunday to Sunday, was of a character the most interesting that I have ever been at. During the whole of the meeting there was nothing like Armifianism, nor any thing said to operate on the animal passions; but the good old doctrine of the gospel was preached, and no doubt but the promise of Christ was fully verified: Lo, I am with you alway, even to the end of the world. I can truly say, that I have never been at a meeting that brought the day of Pentecost to rest so powerfully on my mind as this did; and I make no doubt, if we had been surrounded by the same kind of people that the apostles were, but that they would have said as they did, that we were full of new wine. For we were enabled to realize a part of the prophecy of Joel, where it says: And on my servants, and on my handmaidens; I will pour out in those days of my spirit; and they shall prophecy. Saints were made to rejoice, & sinners were cut to the heart, & were made to cry, as on the pentecostial day: Men and brethren, what must we do—and as the jailor did: Sirs, what must I do to be saved? There was no need of anxious benches, for sinners would come, and fall on the floor around the table; and such crying for mercy I have never heard; and asking the prayers of both preachers and lay members. It was not only one time, but from day to day as long as the meeting lasted. Some found favor and walked in Christ the good old way. Nine were baptized; and several more gained a hope about the close of the meeting, at which time there appeared as many mourners as at any time of the meeting: We had to break up on Sunday evening for the want of assistants; we being worn down and not able to protract the meeting any longer. We left with aching hearts. I am yours in love.

W. J. SORELL.

FOR THE PRIMITIVE BAPTIST.

Louisiana, Parish of Washington, 26*th July*, 1839.

DEAR BRETHREN: I discover that you have taken the editorial arrangement of the Primitive Baptist, a paper I much esteem, though not highly prized by many in this section. For the Baptists, generally speaking, in this Southern climate, are devoted to the mission cause; consequently, they are not in favor of any paper or principle, that opposes their craft, (if we may call it a craft.) But I believe their cause is in the decline—in fact, those who I believe are chosen people, and who hold to the true doctrine of the Saviour, are in a cold, lukewarm state, almost ashamed to own that they are professors of *religion.*

But notwithstanding the darkness that seems to pervade, there is here and there one that will contend for the faith according to the apostolic order, &c. But, these are of the lay members, who seem to contend for that faith; for the preachers of our order, (or I will say of our church,) as far as my knowledge extends, throughout the Mississippi Association, have all in a greater or less degree embraced the mission principles; tho' the division amongst us is not yet so great as in some other parts of our happy government, as appears

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from the communications of those who write for the Primitive, it is truly distressing to hear of such strife and confusion in churches and Associations of our own order. I am no writer, no arguer; but I am glad, that I am allowed to think for myself amidst the schisms and strifes of the present time.

Dear brethren, these things must needs be, or the scripture would remain unfulfilled. The two great powers, or contending parties, are now at what they have always been doing; that is, at war with each other; and will continue the war, until the two witnesses are slain. And not until they (the two witnesses) arise, from their dead (or apparently dead) state, may we expect peace in the church of CHRIST. Brethren, I look forward with transports of joy for those who shall see and enjoy the bliss, comfort and harmony, that will universally prevail at that time.

Your brother in afflictions and companion in tribulation.

PETER BANKSTON.

South Carolina, Edgefield district,
August 16th, 1839.

DEAR BRETHREN: I am glad to see some writing for old father Lawrence's writings to be reprinted and bound in one volume. If it can be done, we will take three or four of them, for we like his writings well, for we think they have been the means of doing much good in opening the eyes of some people in some places. But we have but few near us, that have got their eyes open as yet; but we hope the Lord will direct some way to drive out the bondwoman and her children, and bring in the free.

Brethren, it is my joy to read the communications you put in the Primitive Baptist paper. I hope the Primitive will continue, though it is despised by some blind money hunters, such as would not change the negro's fifty cents.

Brethren, pray for us. Farewell.

GARROT MATHEWS.

Oxford, Mississippi,
July 30th, 1839.

BRETHREN EDITORS: I wish you to send me the Primitive Baptist for the next year. I am extremely well pleased with the contents of those I have had the pleasure of seeing. The doctrine is that that Christ teaches, and that which is taught by the apostles; and I have no doubt but it is that doctrine preached by the present ministers of Jesus Christ.

We have nothing flattering here. The church is cast down and despised by the world, the flesh and the devil; all the carnal professors are opposed to the doctrine preached by the Primitive Baptists.

I am one among the number of unlearned men, that preach that doctrine so clearly set forth in the scriptures of divine truth, and that the world hates. I am also in a country that the missionary cause flourishes in very much. Yours in gospel bonds.

E. A. MEADERS.

AGENTS,

FOR THE PRIMITIVE BAPTIST.

NORTH CAROLINA.—J. Biggs, Sen. *Williamston* R. M. G. Moore, *Germanton*. W. W. Mizell, *Plymouth*. Jacob Swindell, *Washington*. James Southerland, *Warrenton*. Alfred Partin, *Raleigh*. Charles Mason, *Roxboro'*. James Wilder, *Anderson's Store*. Benj. Bynum, *Speight's Bridge*. H. Avera, *Averasboro'*. Parham Pucket, Richlands. J. H. Keneday, *Chalk Level*. B. Temple, *Wake co.* Geo. W. McNeely, *Leaksville*. Wm. H. Vann, *Long Creek Bridge*. Thomas Bagley, *Smithfield* Stephen Rogers, *Holly Spring*. James H. Sasser, *Waynesboro'*. John Fruit, *Sandy Creek*. L. B. Bennett, *Heathville*. William J. Roberts, *Buffalo Hill*. Alfred Ellis, *Strabane*. Cor's Canaday, *Carterettsville*. William Welch, *Abbott's Creek*. J. Lamb, *Camden C. H.* Allen Taylor, Jun. *Rocky Mount*. A. B. Bains, Jr. *Stanhope*. C. T. Sawyer, *Powell's Point*. Isaac Tillery, *Lapland*. Wm. Pearce, *Stantonsburg*.

SOUTH CAROLINA.—Wm. Hardy, *Saluda Hill*. James Hembree, Sen. *Anderson C. H.* Charles Carter, *Cambridge*. B. Lawrence, *Effingham*. James Burris, Sen. *Bold Spring*. William S. Shaw, *Rock Mills*. Levi Lee, *Blackville*. Andrew Westmoreland, *Cashville*. James J. Kirkland, *Four Mile Branch*. Ransom Hamilton, *Aiken*.

GEORGIA.—William Moseley, *Bear Creek*. Allen Cleveland, *McDonough*. John McKenney, *Forsyth*. Anthony Holloway, *Lagrange*. P. M. Calhoun, *Knoxville*. J. M. Rockmore, *Mountain Creek*. R. Reese, *Eatonton*. Thomas Amis and David W. Patman, *Lexington*. Jonathan Neel, James Hollingsworth and St'n Castellow, *Macon*. Charles P. Hansford, *Union Hill*. John W. Turner, *Pleasant Hill*. Joshua Bowdoin, *Adairsville*. R. Toler, *Upatoie*. Clark Jackson, *Fort Gaines*. John Gayden, *Franklin*. P. H. Edwards, *Georgetown*. Wm. Trice, *Thomaston*. Wm. Bowden, *Union Valley*. Ezra McCrary, *Warrenton*. Wiley Pearce, *Cairo*. G. W. Holifield, *Vernon*. B. Pace, *Clean Town*. Lewis Peacock, *Cassville*. Vachal D. Whatley, *Barnesville*. Alex. Garden and Thomas C. Trice, *Mount Morne*. Elias O. Hawthorn, *Bainbridge*. J. G. Wintringham, *Halloca*. William M. Amos, *Greenville*. Randolph Arnold, *Latimer's Store*. Thomas J. Bazemore, *Clinton*. Josiah Stovall, *Aquilla*. G. P. Cannon, *Cullodenville*. Jason Grier, *Indian Springs*. William McElvy, *Attapulgus*. Furna Ivey, *Milledgeville*.

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THE PRIMITIVE BAPTIST.

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"Come out of her, my People."

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COMMUNICATIONS.

TO EDITORS PRIMITIVE BAPTIST.

Bear Creek, Georgia,
20th August, 1839.

BRETHREN: How do you do? I hope you are enjoying health, and that grace, mercy and peace are multiplied upon you by God the Father, through our Lord Jesus Christ. Living as we do remote from each other, and it being most probable that most of us will never meet till we meet at the judgment bar of Almighty God, and feeling as I hope I do, a deep interest in your welfare, together with the Zion of God every where, I feel happy that we have a channel of communication through which we can speak often one to another. I therefore offer you through that channel a few thoughts that have been pestering my mind for several days, on the following passage of sacred truth, 2nd Thessalonians, 2 chap. 7 and 8 verses: For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. 8. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming.

Brethren, from reading the scriptures we find that, the enemy of God and man has kept up an opposition to God ever since his banishment from his former station. And as he knows direct opposition is useless, (for the devils said, we know thee who thou art,) he has been and is in the habit of directing his artillery against the church of God. And his most successful way of doing this is, the introduction of error through false doctrines, propagated by hypocritical ministers, who are the very characters that our Lord cautioned us against when he said, beware of false prophets, who shall come in sheep's clothing. He further tells us, they should deceive many insomuch if it were possible the very elect. (Brethren, praise the Lord that they cannot be deceived. Blessed are they that know the joyful sound.) And why is it that they are so successful in deceiving? 1st, because of their moral deportment; for all Christians are moral persons, but all moral persons are not Christians; hence all mankind are by nature under the law of works, as such they find easy access. 2nd, because of their sanctified appearance; for if you want to see a real face of sanctity, a Judas' smile, and have your hand very near shook off, and to hear long groans and loud amens, just come in contact with one of these emissaries of satan. 3rd, because they are always found in church with a great cloak of religion on, and the Bible under their arm, (and I had rather meet the devil any other way,) and hence they pretend their conclusions are drawn from the Bible. 4th, because they have learned that the children of God love, and they will love you nearly to death. 5th, by wresting the scriptures, like the devil did to Christ; they preach a doctrine that the world understands, (not a doctrine that the elect understands,) to be the truth. For, brethren, for the life of me I cannot be as charitable as many; for the Redeemer said, my sheep hear my voice and they follow me; and a stranger will they not follow, for they know not the voice of strangers; but a doctrine that the unregenerate receives. For, says Christ, the world will love its own, and the natural man receiveth not the things of the spirit of God, &c.

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but the natural man receives natural things, and hence we see the world going after those false teachers, and believing and contending for their false doctrines.

These or similar characters infested the church at Thessalonica, and to confute their false doctrine and to confirm the church, was the cause of and design of the apostle's epistles. But I shall be asked, if the elect cannot be deceived, and you are so uncharitable, pray tell us what harm they could do the church, and wherefore the necessity of an epistle. I answer, all are not Israel that are of Israel. And we find in the apostles' day, a Simon Magus, an Ananias and Sapphira, &c. finding their way into the church; and hence, through such as them a door of entrance and easy access was found. And if they could deceive the apostles for a time, what may we expect now? and if they joined the church then, when persecution and confiscation of property awaited the followers of the Lamb, what are we to expect now? Those members then as well as now, were and are entitled to the same rights and privileges in the church, that the true believer is; and this was and is the cause and way the mystery of iniquity did then and does now work. In its working then as well as now, it produced confusion; and no marvel, my brethren, that the churches are confused and dividing. But all things work together for good to them that love God, who are the called according to his purpose, (not deceived yet, thank God.)

So, after a long ramble we will come closer to the text and point out the errors (those false teachers taught.). The apostle had spoken to the brethren concerning the day of judgment, and those false teachers persuaded the church that the time was near at hand, and as such it was useless to provide the necessaries of life. In consequence of which confusion began to arise in the church, and the apostle hearing of the same, writes to them not to be shaken or troubled, neither by spirit nor by word, nor by letter as from us, as that the day of Christ is at hand. By which we see those false teachers used the words of the apostles, and professed to bottom their saying upon the word of God. But notwithstanding the apostles had spoken of the last day, yet they had never once told them that it was near at hand; as such they quoted the word of the Lord, but in quoting they wrested it; but wrested as it was to those that were unlearned, (not literally but spiritually,) it had the semblance of being established by the word of God.

And, brethren, it is just so yet, with all the Ashdod crew. The apostle therefore tells them, that day should not come except there come a falling away first, and that man of sin be revealed, the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God. The apostle then inquires of them to know if they did not remember, that when he was with them he told these things, and then tells them they knew what withheld, that he might be revealed in his time, (he, the man of sin.)

This brings us to the text, and we shall take it up by words and sentences, and endeavor to give you such explanations and illustrations, as we may be able to give. 2nd, we shall compare the present state of the church with that in which the man of sin was revealing, (or being made manifest.) 3rd, endeavor to apply our comparisons and prove, that as the same cause produced its effect then, even so the same cause will produce the same effect now. 4th, show that the elect of God, viz: the true church, in obedience to the command and in the observance of the admonition of their divine master, withdrew when the man of sin was revealing; and offer these as an apology for what the Primitive or Old School Baptists have done and are doing. 6th, make some general remarks as regards church and state.

We now come to the first proposition. The apostle says: For the mystery of iniquity. By which we understand that the mystery spoken of was related to iniquity, as springing from, a son of, servant of, &c. We shall therefore take up the term iniquity first. By this term we understand injustice, wickedness; and by the term mystery, we are to understand, 1st, something past human understanding, incomprehensible, past finding out; 2ndly, doctrine. Now Jesus Christ is the sum and substance of the gospel, and the gospel is a revelation of Jesus Christ in all his saving benefits. Hence the apostle when contemplating the incarnate God, cries out and says: Great is the mystery of godliness, God manifest in the flesh, seen of angels, preached amongst the Gentiles, believed on in the world, received up into glory. Now as the gospel is called the gospel of Jesus Christ the Son

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of God, we find it springs from and is related to him; and as he is mysterious, so is the doctrine of the gospel. And from ancient history we find, that even the heathen priests pretended to have their mystery (or doctrine.) The term let, is to be explained in two senses, diametrically opposite to each other, viz: 1st, to permit; 2nd, to hinder. As for example says the word: Whosoever will, let (permit) him to take of the water of life freely. 2nd, I will work, and who shall let (hinder.) Now if we be correct in our definition of terms, we may read and understand it thus: For the doctrine of wickedness and injustice doth already work, only he who now hindereth will hinder until he be taken out of the way.

We now come to give some illustrations, and 1st, we shall notice who it was that hindered the progress of this unjust and wicked doctrine, from revealing the man of sin, or pope of Rome; 2ndly, how he hindered.

To the first proposition we say, it was the pagan power; (by the term pagan, we understand heathen,) in contradistinction from the Jews, and especially the believers in our Lord Jesus Christ. For at the time the apostle wrote this, the time was fast approaching when the sceptre should entirely depart from Judea. For notwithstanding the Jews had for years been tributary to the Roman government, yet their kings were of their own nation, namely, Herod, Archelaus, &c. were the descendants of Judea. But Christ having made his appearance in fulfilment of prophecy, and the Jews having rejected and put him to death, the cup of their iniquity being now full, and they about to receive the judgments predicted by the Saviour in their final overthrow as a nation, (and what they said let come,) when they said, let his blood be upon us and our children. The time was now close at hand, when the temple and Jerusalem would be demolished, and razed to the ground, when of course the prophecies and law of God would be no longer read. And the Jews in general being as much opposed to the Christian religion as the pagan or Roman government, which was 3000 miles long by 2000 broad, contained 1,600,000 square miles, and 120,000,000 souls. Thus we see a host arrayed open handed against the religion and church of our Lord Jesus Christ.

Now, my brethren, it is a fact that the inhabitants of the pagan or Roman empire had progressed as far in literature, philosophy, and all the arts and sciences, as any people upon earth; and yet they as a nation rejected the Redeemer, set aside his doctrine and persecuted his followers. A plain evidence of the truth of the scriptures, when it is said, the world by wisdom knew not God. And again: I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes. So down goes the idea with a mighty smash, that a man must be a learned man before he can communicate the welcome news of gospel grace. But if you will pardon this digression, I will return.

We discover this wicked doctrine was already working, and the only thing that prevented its bringing forth the man of sin was, the pagan power. But we shall be asked if the pagan power persecuted the church, how did it hinder the revealing of the man of sin? This brings us to the 2nd proposition. We answer, by persecution. And thus the scripture is fulfilled where it says: Surely the wrath of man shall praise thee, and the remainder of the wrath thou wilt restrain. For instead of receiving of the believers and honoring the ministers, and giving large salaries, &c. they whipped them, cast them into prison, confiscating their property, and putting both ministers and members, male and female, to death: by hanging, drowning, burning, sawing, pulling, beheading, roasting in iron chairs, on gridirons. Thus fathers were torn from children, and wives from husbands, and husbands from wives, and cast into prison, then tried and condemned and thrown to the wild beasts at the amphitheatre as a scene of sport for the enraged pagans. But glory and honor to Israel's God, Jesus was with them as he was with old Daniel and the three Hebrew children; and even females, poor mothers, who had left infants behind, while the wild beasts were tearing them, would praise God that they were accounted worthy to suffer for his name's sake; and exhort one another to bear it with patience a little while, and the rest of their brethren present to live for God and never deny their Saviour, until the ferocious animals had torn down their mud-wall cottage, and released their immortal spirits, fluttering, flying to the throne of God, there to praise him for ever and ever.

Oh, brethren, this was no time for designing and wicked men to get into the

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church and corrupt it, as they did afterwards and under different circumstances. And thus he who hindered continued to hinder, till he was taken out of the way, viz: the pagan government conquered by Constantine the great. Constantine having professed the Christian religion, and no doubt looking back as it were at the sea of blood the church had left behind, (no doubt from good motives, but great Lord it produced an awful end,) took the church under his wing of state, established religion by law, promoted the clergy, built large and fine edifices for public worship, made ministers of the gospel his ministers of state and embassadors, established theological schools, gave large salaries to ministers, &c. &c.

Now, my brethren, do you not see the bait that was bit at by men of the most corrupt minds, and as destitute of religion as a sinner could be. And they not only strove to, but actually obtained the stand of minister in the church, and hence in came the Arminian heresy. And in spite of all the Emperor could do, heresy after heresy sprang up, till step by step error advanced until Pope Boniface or the man of sin was worked out and seen sitting in the temple or church, exalting himself above all that is called God, showing himself that he was God; 1st, by pretending he was the successor of the apostle Peter, and vicegerent of Christ; 2nd, by saying he held the keys of heaven; 3rd, by professing to have power to forgive sins, present, past, and to come, and this he would do for money enough; 4th, by praying out of purgatory, and this he would profess to do for money enough. So you see this doctrine of unjust wickedness worked out the man of sin with a money religion, and the result was, personal aggrandizement. And filthy lucre was the controling principle of the clergy, while spleen and revenge rankled in their breasts, and by the arm of civil and religious power poured their vindictive vengeance upon all that dissented from them, until the pagan scenes were acted over again. Yea, when we look at the conduct of the Inquisition of Rome, when we turn to France, to Belgium, to Switzerland,, and in a word, to all Europe, and and especially when we turn our attention to the valleys of Piedmont, our very soul sickens at the remembrance. But yet, glory to God, he preserved the church and reserved to himself a people that would not bow the knee, save to God alone.

Having drawn a very faint picture of the rise and progress of the man of sin, we now proceed to notice the present state of things, and compare them with the past, according to the 3rd proposition. And in doing this we wish it distinctly understood, that we do not call in question the motives of many engaged in those things; but we think they are calculated in their nature to produce an awful end, in corrupting the church, and tending to sap the foundation of our blessed government. We therefore proceed by saying, 1st, that under the reign of Constantine religion was popular, and is it not so now?

2nd, Under the reign of Constantine the arm of the law was extended not only to protect the liberty of conscience, but to advance religion; and is it not asked for now? If nay, pray tell us why has Congress been petitioned to admit no new State into the Union unless they would restrict slavery? why petitions to stop the mail on the Sabbath? why has Congress been for years almost convulsed with petitions to abolish slavery first in the States, and finding they could not succeed, then in the District of Columbia, as an entering wedge? why are our State Legislatures called on by religious bodies to incorporate religious seminaries, by which they are known in law and can and are transacting a large moneyed capital, and at the head of all, or nearly all, we see a clergyman receiving a large salary? If nay, why do we see churches calling upon the Legislature to incorporate them? why call upon the Legislature to incorporate manual labor schools, at the head of which we see the clergyman with a large salary! And why was there a bill introduced in our last Legislature, to give all the ungranted lands in the section of the State lately drawn for by lot, to the Mercer Institute, the Oglethorpe University, and the Emory College, thus combining the influence of Baptists, Presbyterians, and Methodists, & set their friends to log-rolling in the Legislature, for the purpose of taking the people's property by law, & give it to the religious denominations? why did Congress put their hand into the people's treasury, and give their money to the Columbian College? If such things as these are not tending the same course that the affairs of church and state did, when the mystery of iniquity was working out the man of sin, then we are entirely deceived.

Reader, we pray you for the Lord's sake, as you value religion, as you value

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your liberties, as you regard your rising posterity, to stop, for the Lord's sake stop, and look around you before you are bound with the fetters of aristocracy, and rode by the haughty and unmerciful priest, with the spur of covetousness and whip of the law.

3rd, Under the reign of Constantine, the clergy were promoted and received large salaries; and is not that contended for now by all the institute men?

4th, Under the reign of Constantine and the above circumstances, did Arminianism, Socinianism, and a host of heresies abound; and can you not find almost any opinion amongst the Baptists now?

5th, When the followers of the Lamb, in consequence of the corruptions of the church withdrew, they were represented by the church, or whore, as enemies to their government; and how is it now?

6th, The church of Rome had her places of theological instruction; and is not so now?

7th, The church of Rome had her missionaries reared at her theological institutions, running to and fro under pay; and is it not so now?

8th, They preached a doctrine different from the Bible; and is it not so now? If nay, see Mr. Judson's letter to the ladies, and the filthy dreamer, and a host of others.

9th, The church of Rome spent millions of pounds to advance the Redeemer's kingdom, as they said; and how is it now?

10th, The church of Rome had her catechisms to teach the children a system of legal religion; and is it not so now?

11th, The church of Rome connected herself with the worst of men, for the sake of honor and gain; and is it not so now?

12th, The church of Rome sold titles for gain; and is it not so now?

13th, The church of Rome deceived the people; and if it is not so now, why hold out the idea that they are giving away the word of God, and all the time selling of it at a fair price? why hold out the idea, that children are to have the word without note or comment, and at the same time introduce the Sunday School Union, and into the schools, tracts from the tract societies, through which medium they read the comments that are withheld in the book; and such anxiety manifest, that premiums have been offered to the man that would write the best tract on such and such important passages of scripture.

14th, The members of the church of Rome took the word of the pope and bishops, instead of reading the word of God; and is it not too much the case now?

15th, The clergy of the church of Rome disregarded their word; and is it not so now?

16th, The church of Rome retained members in fellowship guilty of the worst of crimes; and is it not too much the case now?

And now, friendly reader, we think there is no principle better settled in logic than this, same cause same effect; if, therefore, the above recited circumstances did tend to corrupt the church, and through the corruptions of the church the man of sin was revealed, who brought with him tyranny, persecution, confiscation, banishment, prison, ropes, gibbets, racks, and in a word, devastation and death—why, O why stand with your arms folded and say, I hope it will not be the case again? We are free, and have our constitution, and so were the Romans once; but through designing politicians and intriguing priests, the constitution was trampled under foot, and the people made to clank their chains in bondage and none to help.

4th. We come now to the fourth general proposition, viz: to show that the church of God did, in those days of corruption, in obedience to the commands of her divine master, where he says: Be not unequally yoked together with unbelievers. And again: Come out from amongst them and be ye separate. And again: COME OUT OF HER, MY PEOPLE, that ye be not partakers of her sins, and that ye receive not of her plagues.

Now, dear brethren, remember the character speaking in the Revelation said: He that hath ears to hear, let him hear. And blessed be God, as early as the year 257 of the Christian era, Novician was ordained pastor of a church in Rome on the non-fellowship plan. Upon which principles the many thousands acted, who were the same in principle notwithstanding they were called by different names; such as Lyonists, Waldenses, Pelutrucians, Minonites, Wickliffites, &c. as you may easily determine by their history. For notwithstanding they lived in different countries and spoke different languages, yet they all contended against the corruptions of the church of Rome, calling her the whore of Babylon, and the pope the beast.

Now, dear friends, were these people justifiable in declaring non-fellowship? Were they the true church of Jesus Christ?

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If yea, we ask, is there no similarity between the present state of things, and those when the mystery of iniquity was working out the man of sin? If there is, then why blame us?

But, dear brethren, we are assured in the sequel, that notwithstanding the man of sin should be revealed, with all his pride and pomposity, that the Lord would consume him with the spirit of his mouth, viz: gospel. For Jesus says: My words they are spirit, and they are life—and shall destroy with the brightness of his coming. Jesus will ere long come with his ministers, and then according to promise, his word thro' them will be the power of God, and the great day of his wrath will be come and who shall be able to stand? Not the man of sin, for he will destroy him with the brightness of his coming. Then the salvation of Israel will be come out of Zion, then the righteousness of Jerusalem shall go forth as brightness, and the salvation thereof as a lamp that burneth. Come, Lord Jesus, come.

6th. We now come to the last general proposition, to make some remarks on church and state. And 1st, all the light that we possess, either civil or religious, comes from the Bible and is reflected by the church. Hence Christ says, speaking of the church: Ye are the light of the world. And again: Ye are the salt of the earth, &c. It follows, therefore, that the church of Jesus Christ not only reflects light, but possesses a saving quality: and perhaps few appreciate the blessings that flow to them through that medium. And in the Bible God has laid down all necessary direction and instruction for the well-being of his church, the advancement of his kingdom, the happiness of each subject, and the glory of his name. And I further believe, that the Bible reveals the most perfect system of Republicanism that ever was or ever will be, and the whole is couched in this short passage, viz: Do unto all men as you would they should do to you. This instruction contains individual sovereignty, individual rights, state rights, and union the result. And it has been said, that the great apostle of liberty drew much of his knowledge of a republican form of government from the government of a Baptist church near him; at any rate there is a striking similarity.

It follows, therefore, that religious liberty reveals civil liberty, and religious liberty is dependent on civil liberty. Thus we discover hand in hand they came to us, and hand in hand they must remain with us, or altogether they will go from us. We ask then, do you wish to retain them? Do you prize the inestimable blessing? If you do, let each move on in its own proper sphere, and never ask the arm of the law to be extended further than to secure to you in a religious point of view the liberty of conscience. Let every man as a sovereign govern himself well, and the country will be governed; and millions yet unborn will rise up and call you blessed, while the church of the living God will sit under her own vine and fig tree, and none to make her afraid. But we tell you now, in terms not to be misunderstood, that if you do not stop, if you will tread enchanted ground, the day is not far distant when instead of the millenium, as some vainly suppose us ushering in, the man of sin will be revealed, and then dungeons, racks, fire and sword will be the result. And the heathen will get the true gospel of the son of God, from the face of persecution as in former days. O thou that hast the hearts of kings and rulers in thy hand, and turnest them as thou dost the rivers of water, we beseech thee to save us from such a scene; nevertheless, not our will but thine be done. Amen. *W. M.*

—

N. B. Dear brethren, since the publication of my letter in No. 12, present vol. Primitive Baptist, a lying spirit has gone out and reported that I am a petitioner to the Legislature to repeal the license law in this State. This is not the truth: but my course does not arise from a belief that such a law would be unconstitutional, neither from a belief that it is infringing upon our individual rights, any more than the law that says we shall pay so much for the liberty to retail; neither does it arise from any fellowship that I have for grog shops, for they are as unfitting a place for Baptists or any other persons that profess the religion of Jesus, as a blacksmith's shop is for a powder house—but for the following, viz: 1st, the petitions are indefinite, and to assign would be like signing a blank note: you might think it was to be filled with ten dollars, and they might place thousands on the right hand. 2nd. The petitioners disagree amongst themselves as regards the amount; and I would want every thing I would ask in some tangible form. 3rd. I do not think it will do any good, for men disposed to drink will buy

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by the quantity, and the drunkards will be quartered on private families, eat up their scanty allowance, and perhaps abuse the women and children; and there they will fight, gamble, stab, and kill, or at some still house, as they did before the year 1808.

4th. I think our laws are all-sufficient to remedy the evils, if they were only executed. But the law as regards the time a Grand Juror is bound to take knowledge of offences is so indefinite, and the opinions of jurists so different, together with the false notions of the people as regards bringing an offender to justice, that they are not executed now; and wherefore ask for more?

I did not design by the remark in my letter in No. 12, (I do not carry my jug or bottle in my saddle bags, or keep it under the bed, but I hove quit it,) to convey the idea that either myself or the Old School Baptists in general did so; (but that I did not do as many that pretended they had quit.) But, dear brethren, my desire and prayer to God is, that the Old School Baptists and every one else would quit; for it is an undeniable fact, that the improper use of spirits is not only an evil but a great and increasing evil; the churches of every denomination are stained with it. The flower and strength of our country, or a large portion of them, are becoming habitual drinkers; the father groans, the mother weeps, the orphan cries, and the haggard looks of the wife bespeak a broken heart.

Brethren, we are told to shun the appearance of evil. I want no societies, no amalgamation of church and world; but we certainly do see the sword coming, and shall we not cry? I do pray that the churches would arise and execute discipline, and if those who seem to think more of gratifying their appetite than they do of the cause of God, will go on, turn them out: cry against it in the most powerful and persuasive manner, and thus let the light of the Zion of our God shine, and there would soon be no need of law to put it down.

May the Lord grant us good speed, is the prayer of yours in the bonds of the gospel of a dear Redeemer.

WILLIAM MOSELY.

TO EDITORS PRIMITIVE BAPTIST.

Georgia, Madison county,
August 19, 1839.

DEAR BRETHREN: I now take up my pen, in order to inform you of the movements of Moriah church, as well as to let you know that there are a few names that have not defiled their garments with the new schemes of the day.

I will begin with the meeting of May, 1838, which was holden on Saturday before the first Sabbath in May; the day on which the volunteers of this county left for the Cherokee nation. On this day, as is usually the case, great numbers were assembled at the place from which the volunteers were to march, for the purpose of taking leave of those their friends who had volunteered in their country's service. The missionaries finding that they had a majority then assembled, seized this opportunity to go into the choice of a preacher. On counting out the votes, the missionary preacher had 27, and the "Old School" preacher 9. This is as I have been creditably informed, not being present on this day.

At our meeting in June, I moved to reconsider the proceedings of the meeting of May. The motion being carried, the church agreed to go into a choice of preachers at our next meeting in July. The time arriving, we accordingly went into a choice of preachers. The votes being counted out, each had an equal number. As neither preacher was chosen, the church appointed Monday after the first Sabbath in August to go into a choice again. On the appointed day we met, but previous to going into the choice, I offered the following resolution:—

"*Resolved*, That we will no more represent ourselves by letters nor by delegates in the Sarepta Association, for the following reasons, viz: because she is a constituent member of the Baptist State Convention, (of Georgia,) which we think exists without any scriptural authority. This resolution not to be so construed, as to prohibit any member from the privilege of administering to the necessities of the poor saints."

On this motion an animated debate arose. After much discussion, one of the New School proposed to make it the dividing question, and requested me to accept it as an amendment to the resolution I had offered: which I told him I would not do. Some of the Old School said, they were willing to make it the dividing question, provided they could have equal privileges of the house and books; upon which one of the New School said, it should not be —that if there where but three, they

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would have the house and books exclusively. A member of the New School asked, what was to be done with the blacks, and the absent members? He was answered by one of the other School, they should be at liberty to take which side they chose, and that he hoped they would look upon this as their right. These were merely individual propositions, there being no motion on the subject of division before the church.

The vote of the church was taken on my resoution, which was lost. It is apparent from the face of my resolution, that the word withdraw or division was not mentioned. Suppose the resolution had passed, would the church have considered itself divided, or any of its members withdrawn? I say not. No man in the proper exercise of his reason could say otherwise.

At the September meeting, I moved to reconsider the proceeding of the August meeting. The Moderator told me to take my seat, that I was out of order. I requested of him to know on what grounds those who differed from him stood? He then declared the church divided—declared that "all whose sentiments differed from his, out of the church." We being disfranchised of the liberties and privileges of the church, drew up a constitution for the government of the church, as nearly assimilated to the old one as we could, being determined to maintain the adostlic doctrine and discipline.

After these things we had a short space of peace. In this space some of the Old School sisters that were sound in faith and practice, being absent at the pretended division, came and joined us. This the New School could not brook, for they saw that if the members were left free to exercise their natural as well as constitutional rights, the gain of their great goddess Diana must fall. They, like the unjust steward, were resolved what to do. To the Association they go about the matter. They laid before the Association a query: What shall be done in this our present situation? The Association advised them to treat us as withdrawn members, when in truth there were no such members in the church. They then appointed a committhe to cite all the sisters that had joined us after the pretended division, to come forward and make their excuses. Some of them met on the day appointed, others refused to meet. Their names being called and the sisters present answering, the Moderator rose, as if he possessed the voice of an angel or the tongue of a saint, and announced that they were in full fellowship with them, and that they were willing to give them letters as such. As it regards those who did not come forward, they were afterwards excluded.

Is it true? Are they sincere? If they are, in the name of God by what authority were those members excluded, without having the least charge bro't against them? Is it not strange, in one breath to hear them declare the sisters in full fellowship, and in the next to excommunicate them, censure them, &c.? By which they pretend to cut them off from all the privileges of the church, when in fact they never had considered themselves members of the New School, but of the Old School, orthodox in faith and practice. And here I will remark, without fear of contradiction, that they maintain as good and unblemished characters as any members in the church. Yet their names must be cast out as evil, not for crimes that they have done, but because they had too much love for the cause of God to bow to the image of Baal, or receive the mark of the beast written in their foreheads. Hence I conclude they may justly be charged with excluding those whom they could not corrupt with the new schemes of the day.

Now a word to you, my dear sisters and Christian friends, scattered over this free and happy land. Hold up your heads, for the time of your redemption draweth near. "Who shall lay any thing to the charge of God's elect?" (Romans, 8 and 33.) "Though I walk thro' the valley and shadow of death, I will fear no evil." "Thy rod & thy staff they shall comfort me." "And he that endureth to the end, the same shall be saved." Though you may pass through the refiner's fire it will make you purer; you will be better prepared to earnestly contend for the faith once delivered to the saints. Notwithstanding the evil persecutions of men and devils, God has a chosen remnant redeemed by his blood, recorded in his book, sealed by his spirit; and though the devil and antichrist may overcome their bodily strenth, and take away their natural life, they can never conquer their souls nor prevail with them to forsake their God and turn to his enemies.

Remember, my dear Christian friends, poor Mr. Holmes, who for opposing the

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learned clergy of his day, and refusing to pull off his hat, received thirty strokes with a three corded whip. Yea, many were whipped for the truth sake; others have been fined and taxed to feed hungry wolves in sheep's clothing.

A word to my Old School brethren in the ministry—the command is: Feed my sheep—not shear them. For I do believe there are many more shearers than feeders in this our day of darkness. Many of the lambs of God are crying, my leanness, my leanness, for the want of good care and proper food to sustain them in their trials; they desire and require the sincere milk of the word, that they may grow thereby.

Finally, my brethren, be strong in the Lord; do the work of an evangelist, make full proof of thy ministry, fight the good fight of faith, and when the last pulse shall cease to beat you will hear that hearty welcome of the Lord: Come, ye blessed of the Lord, inherit the kingdom prepared for you before the foundation of the world. I have, as I desired, given above some of the principal causes that led to the division of Moriah church. I have made but little or no commentaries upon them, the facts as correct as I could take them from memory, are submitted to the candid reader for him to judge for himself. If I have committed any errors, I hope it will be attributed to the want of recollection, and not to any design to misrepresent.

I conclude by subscribing myself your friend and much afflicted brother.

KINTCHIN STRICKLAND.

THE PRIMITIVE BAPTIST.

SATURDAY, SEPTEMBER 28, 1839.

TO EDITORS PRIMITIVE BAPTIST.

Buncombe county, North Carolina,
July 29th, 1839.

DEAR BRETHREN EDITORS: We read that in old times some came in at the eleventh hour, and as I had come in as one of the agents of the Primitive Baptist paper behind many of my worthy brethren, I wish to be as industrious as possible and try to get as near up with them as I possibly can. And as I feel it my duty to hurry on as fast as possible, if I should not do my work altogether as nice as theirs, I hope they will excuse me for a little slovenness; for I was neither born with a silver spoon in my mouth, nor a dictionary in my hand, but like all others of the human kind I was born in sin and shapen in iniquity, therefore it was highly necessary that the great creator should lay some plan whereby I might be born again. And I do believe that I have been twice born, first of the flesh and then of the spirit; and he that is only born of the flesh can only see the things of the flesh; but he that is born of both flesh and spirit, he then can discern the things of the spirit and also the things of the flesh. Therefore, in the first place I will try to tell something about the fleshly things.

In the first place, the flesh is poisoned by reason of sin, therefore it must and shall die; because it was poisoned by the devil, the king of wicked arts, and the first of his arts that he applied to was to preach a lie to our first parents, while they stood naked to sin. And as soon as ever he got them to believe his preaching, he immediately darted the sin of unbelief against God into them. So he the devil is the first preacher we ever read of, except God himself. And he the devil is still preaching, sometimes on sea, sometimes on land; sometimes riding in his carriage with his servants to wait on him, sometimes he is on horseback, sometimes he is on foot, transformed into a beggar and as humble as a dog at the feet of his master. And whenever you see him in this situation, you may take it for granted he is then trying for fellowship in the church for himself and his deputies. And if he once obtains the desired object of his hellish design, you will then see him no longer on foot making use of his humble conversation in that section of country; but he will mount his horse or into his carriage again, and off he will drive, devil-like, leaving his deputies to act in his place. He the devil has got them so well trained up in his service, that they can carry on his plans to a fraction; and those that are only born of the flesh the devil can easily employ in his service, for such pay as suits the flesh. There is the lust of the flesh, the lust of the eye, and the pride of life; and the devil says, enter into my service and all those things I will give unto thee.

Again, the flesh says, I want the honors and applause of this world; the devil says, enter into my service and preach my smooth, hypocritical, lying doctrine, such as the doctrine of a millenium, and the doctrine of missionary funds, and the doctrines of my hypocritical temperance societies, and the doctrines of my Sunday School Unions, and also the doctrines of my theological seminaries, that are kept by my servants the missionaries, for the purpose of learning young men to preach more of my lying doctrine, so that my go-betweeners and middle men who at this time neither fellowship heaven nor earth, who stand gaping like fools straining at gnats and swallowing camels, and are hunting motes in other men's eyes and their own full of beams at the same

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time. Now, says he the devil, take notice, my beloved deputies, to all that I tell you; work cunning and we shall soon gain the whole world, except those old hard heads and iron jackets, and them we will torment as much as we possibly can. For wherever they go our craft is in danger of being set at naught, particularly by such as old Joshua Lawrence, Rudolph Rorer, and that old wretched abominable Isaac Tillery, that lives in Buncombe county, N. C.; that neither us the deputies, nor our father the devil, nor all the emissaries of hell can stop nor silence from preaching the truth. O, says he the devil, my dear deputies do your best by day and night; spare no pains, try and use all your power, strain every nerve in your body, lick out your tongues, foam at the mouth, stamp with your feet, slap your hands till you raise blisters in them; for, says he the devil, I tell you my deputies, if you do not do something uncommon, those old villains with many others of the same stamp, will certainly set our craft at nought yet. For those old hard heads, the Primitive Baptists, they have taken a mighty start on us and our craft of late days; they have got editors now engaged in printing and sending letters to one another all through the United States; so that they are slipping out from among my congregations continually, and forming themselves into bodies, and fortifying and building strong breastworks against us. And now, says the old brimstone king to his deputies, if our friends those middle men and go-betweeners, and our sneaks, do not lay to and help us, we shall certainly be defeated; and the only way I can see for them to be of the most service to us is, for them to pretend to be very much against us, and turn and join them and cry out, liberty, liberty of conscience—dear brethren, let them alone a little longer; if it is of God we cannot fight against it, and if it is of the devil it will soon fall; and by those means, perhaps, you can lull them to sleep a little longer, until we can get the iron yoke of bondage clinched around their necks—then we will ask them no favors, but drive them like sheep to the slaughter.

Dear brethren, as it is impossible for me to say all that I want to say, I will here stop. And perhaps I have said too much already; if I have, I hope you will excuse me and look over it. And may the Lord bless all the dear brethren that are faithful in the cause of Israel's God, is my prayer for Christ's sake. Amen.

This from your poor unworthy brother in gospel bonds. *ISAAC TILLERY.*

From the Signs of the Times.

The "Correspondent."—The 2nd number of this paper published at Murfreesborough, Ten. and edited by our Brother John M. Watson, M. D., has just reached us. The first number we have not seen: by the number now before us we learn that the Correspondent is a continuance of the "Old Baptist Banner." Of the orthodoxy and the ability of Brother Watson, we have no doubt: some of his communications published in back numbers of the "Signs of the Times," will satisfy our readers that Brother W. is a thorough going Old School Baptist, and we wish him great success in setting forth truth and opposing error in the *far west.*'

FOR THE PRIMITIVE BAPTIST.

Madison county, Alabama,
July 29th, 1839.

DEAR BRETHREN IN THE LORD: I take the present opportunity of writing a few lines for the first time, to come before the eyes and ears of the brethren of like precious faith, scattered over these United States; as I have been a reader of your precious paper, so called for the truth therein contained, for near the term of one year. During which time I have been reading with pleasure and delight the many able and well adapted pieces that the brethren have communicated through the columns of your paper; which has many times made me rejoice with joy unspeakable and full of glory, in beholding the many truths there advanced.

I am a member of the Mud Creek Association, which is as yet preserved in peace and harmony, unspotted and unmolested by any of the missionary schemes or institutions, which are all in my view the inventions of men, and have been the means of bringing in and upon the churches of the Old School Baptists, the many distresses and troubles they have been wading thro' for so many years. But I rejoice to see so many churches and Associations obey the blessed word of truth, COME OUT OF HER, MY PEOPLE; and standing aloof from all the new schemes of the day, and contending for the faith once delivered to the saints, with faithfulness and delight.

The church in which my membership is, being Bethel on Paint Rock, in their last conference, which was on last Saturday, entered their solemn protest against all the missionary train, with all the tributary streams, benevolent, falsely so called—believing them all to be unauthorised by the word of God. The effort Baptists, as they

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call themselves, appear to be making great struggles in trying to carry their point.

There are some brethren and churches of the Primitive order in this section of country, that are in some difficulties among themselves; and some of them are of long duration, and have become to be of considerable magnitude. I trust and hope the brethren will all take the difficulties under prayerful investigation, and that the great head of the church will, if consistent with his good pleasure, restore the brethren and churches to peace and fellowship, which is so desirable among all the saints of God.

There is some increase in some of the churches in my acquaintance. I have been trying for some few years to preach the unsearchable riches of Christ, but am a poor babbler indeed, and desire the prayers of the saints of God.

I will come to a close by subscribing myself your feeble and unworthy brother in gospel bonds.

ELIJAH R. BERRY.

TO EDITORS PRIMITIVE BAPTIST.

Noxubee county, Mississippi,
August 7th, 1838.

DEAR BRETHREN EDITORS: I have had the privilege of reading your paper for the last twelve months, tolerably regular, which has been a source of consolation to my heart. And I think if I know my own heart, it rises with emotions of joy, praise and adoration to the great I AM, that it should ever be his own good pleasure to put it into the hearts of his people to start out and continue such a periodical as the Primitive Baptist, as well as the Signs of the Times. It is a wall of defence round about us, it is strength to the weak hands, and a confirmation to the feeble knees; it is a burning and a shining light; it is joy and gladness to the poor, for it clothes the naked, feeds the hungry, and the rich it sends empty away; it is a band of love and union to all God's children, who are in the straight and narrow pathway of duty and under a true exercise of faith.

With these remarks I request you to forward to me by mail six copies of your valuable paper. And may you have success in the true cause of godliness for Christ's sake. *EDM'D BEEMAN.*

We the underneath subscribers do join in the petition with others, that old brother Lawrence's writings should be compiled and sent out in a bound book for the public; as we are desirous to see it and leave it for our children, as old father Bunyan's, which has given great consolation to the weary and heavy laden, &c.

We are yours, for Christ's sake.

Edm'd Beeman.
Whitmill Beeman.
Lemuel Moore.
Needham Ward.

TO EDITORS PRIMITIVE BAPTIST.

Halifax county, Virginia,
August 27th, 1839.

BRETHREN EDITORS: Through a course of kind providence, and tender mercy of our heavenly Father, I take my pen in hand to let you hear from me, and of the state of things in this part of God's vineyard. The Baptists in some places where I have been recently travelling, seem to be getting weary of the mission system, and human traditions, and inventions of mon, &c. The Regular Baptists begin to feel the weight of the words of the apostle, Gal. v. 1: Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.

There are a few of the Old School brethren to be found in the counties of Campbell and Bedford, that love to have the good old doctrine of the cross of Christ preached; and they say they are tired of hearing so much talk of money, and the institutions of the day. I think the little Primitive Baptist paper begins to take a little in that section of country.

I think if some of the Old School brethren would take a tour of preaching in our region of country, it would be consoling to the dear children of God. But graceless professors and effort men would mutter and grumble, for fear their craft would be in danger.

Dear brethren, come and see us and preach to us, and may the great head of the church be with you all, and bless you and me is my prayer for Christ's sake.

WILLIAM BURNS.

TO EDITORS PRIMITIVE BAPTIST.

Fort Gaines, Georgia,
August 8th, 1839.

DEARLY BELOVED: You will see from the following Minutes, that it is my duty to write again for the Primitive Baptist paper.

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In some of the numbers fears have been expressed, that the paper would fail. I hope not, and to encourage all I can, I am willing to act as agent for the paper. Brethren, the Primitive Baptist never can fail. If the paper does, I hope to see not only brother Lawrence's writings but all the volumes bound in sheep. I for one would take them. I say bound in sheep, because there is so much food, yea, nourishing food in them for the sheep.

I have many things to say, but not now; the Minutes will take up the balance of my two sheets. I for one have denied myself in adopting this constitution, because I believe it is according to the good old Book which says: Shouldest thou help the ungodly, and love them that hate the Lord? 2nd Chronicles, 19 chap. 2 verse. And many other things. We have declared a non-fellowship with the unscriptural institutions of the day. Now let our works prove our faith. My brethren, if you live as obedient children, you will. Farewell.

ABEDNEGO McGINTY.

Minutes of a Convention of Churches, held at County Line, Henry county, Alabama, on the 19, 20, 21 *July*, 1839, *of the Primitive Baptist order.*

Introductory Sermon delivered by bro. A. McGinty, from Ephesians, 4th chap. 1, 2, 3 verses, to an attentive congregation. After which, letters were presented by the delegates, from their respective churches, which were read, viz:

1. From County Line, Ala., Solomon Sikes. 2. New Providence, Ala., J. B. Granberry. 3. Antioch, Ala., J. Boxley. 4. Mount Zion, Ala., J. W. Pellum. 5. Union, Ala., R. Holt. 6. Bethlehem, Ala., L. Rouse. 7. Bethel, Ga., M. Fain. 8. Mars Hill, Ga., Wm. B. Daniel. 9. Chattahoochee, Ga. P. H. Edwards. 10. Salem, Ga., A. McGinty.

On motion, agreed, that we choose a Moderator and Clerk by ballot. Bro. Bland taking the vote. The result of which was, bro. John W. Pellum was chosen Moderator, and bro. Abednego McGinty, Clerk. Enquired for communications; one offered by bro. A. McGinty, it being a few lines written by a friend, with the Minutes of the 8th annual session of the Contentnea Baptist Association, held at Beaver Dam, Lenoir county, North Carolina, on the 26, 27, 28 October, 1838; which were thankfully received. Another from J. F. Watson, relative to the Chattahoochee River Association, which was read and dismissed. Invitating given to visiting brethren from churches not represented in this body, to a seat with us. Adjourned until to-morrow morning 9 o'clock. July 20. Met according to adjournment. The representative from Bethlehem church, claimed the right of withdrawing from this body; which was granted. The following Form, or Articles of Confederation, was then offered and adopted unanimously:—

We propose to maintain and keep the order and rules of an Association, according to the following Plan, or Form of Government, viz:

ARTICLE 1. The Association shall be composed of members, chosen by the different churches in our union, and duly sent to represent them in the Association, who shall be members, whom they judge best qualified for that purpose; and producing letters from their respective churches, certifying their appointment, s' all be entitled to a seat: Provided, they shall not violate the rules further laid down in this Constitution.

ART. 2. In the letters from the different churches, shall be expressed their number in full fellowship, those baptized, received by letter, dismissed by letter, excommunicated, and dead, since our last Association.

ART. 3. The members thus chosen and convened, shall have no power to lord it over God's heritage; nor shall they have any ecclesiastical power over the churches, nor shall they infringe any of the internal rights of any church in the union.

ART. 4. The Association when convened, shall be governed and ruled by a regular and proper Decorum.

ART. 5. The Association shall have a Moderator and Clerk, who shall be chosen by the suffrage of the members present.

ART. 6. New churches may be admitted into this union, who shall petition by letter and delegates; and upon examination, (if found orthodox and orderly,) shall be received by the Association, and manifested by the Moderator giving the delegates the right hand of fellowship.

ART. 7. Every church in the union shall be entitled to two representatives in this Association, and when the number of members in any church shall be one hundred or more, she shall be entitled to three representatives.

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Art. 8. Every query presented by any member in the Association, shall be twice read: and before it be debated, the Moderator shall put it to vote; and if there be a majority for its being debated, it shall be taken into consideration, and be deliberated; but if there be a majority against it, it shall be withdrawn.

Art. 9. Every motion made and seconded, shall come under the consideration of the Association, except it be withdrawn by the member who made it.

Art. 10. The Association shall endeavor to furnish the churches with the Minutes of the Association. The best method for effecting that purpose shall be at the discretion of the Association.

Art. 11. We think it absolutely necessary that we should have an Association fund, for defraying the expenses of the same; for the raising and supporting of which, we think it the duty of each church in the union, to contribute voluntarily such sums as they shall think proper, and send by the hands of their delegates to the Association; and those monies thus contributed by the churches and received by the Association, shall be deposited in the hands of a treasurer, by the Association, who shall be accountable to the Association for all monies by him received, and paid out according to the direction of the Association.

Art. 12. The Minutes of the Association, when printed, shall be regularly filed by the Clerk, and they by him shall be kept for the use of the Association, and he shall endeavor to have said book present at each Association.

Art. 13. The Minutes of the Association shall be read, (and corrected if need be,) and signed by the Moderator and Clerk before the Association rises.

Art. 14. Amendments to this Plan, or Form of Government, may be made at any time by the majority of the union, when they may deem it necessary.

Art. 15. The Association shall have power—

1. To provide for the general union of the churches.

2. To preserve inviolably a chain of communion amongst the churches.

3. To give the churches all necessary advice in matters of difficulty.

4. To inquire into the cause why the churches fail to represent themselves at any time in the Association.

5. To appropriate those monies by the churches contributed, for an Association fund, to any purpose strictly connected with the business of this Association.

6. To appoint any member or members, by and with his or their consent, to transact any business which they may see necessary.

7. The Association shall have power to withdraw from any church in this union, which violates the rules of this Association, or deviates from the orthodox principles of religion.

8. To admit any of the distant brethren in the ministry as assistants, who may be present at the time of their sitting, when they shall judge necessary.

9. The Association shall have power to adjourn themselves to any future time or place they may think most convenient to the churches in the union.

Art. 16. We will not countenance any preacher, who shall travel within the bounds of our Association establishing societies for the collection of money, or who may himself be collecting money, to support any institution contrary to the word of God. We will not fellowship any member or members of missionary, Bible, tract, or Sunday School Union societies, nor advocates of theological schools; nor any church which does fellowship them; nor will we hold any such in our Association.

Art. 17. Any church of this body, applying for a letter of dismission; on being found orthodox and orderly, their request shall be granted.

On motion, agreed, that the churches represented in this body, be requested, to send up to the meeting to be held at New Providence, Barbour county, Alabama, on Friday before the first Sabbath in October next, two delegates with their approval or disapproval of the articles of confederation, framed by this body.

On motion, agreed, that the churches be furnished with a copy of the proceedings of this meeting, and a committee of three be appointed to furnish copies to the churches; also, the Clerk to send a copy to be printed in the Primitive Baptist paper. Bro. Moderator appointed that committee, consisting of the brethren, J. B. Granberry, Wm. B. Daniel, and A. McGinty.

Bro. John W. Pellum appointed to preach the Introductory Sermon at our next meeting—in case of failure, bro. Solomon Sikes.

The following brethren, selected by the committee of arrangements to preach on

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the Sabbath, viz: A. McGinty, J. W. Pellum, S. Sikes, came forward in the order of their names, bringing the good tidings of salvation in the name of Bethlehem's babe; to a large, serious, and attentive congregation; followed by bro. P. H. Edwards, with a feeling and appropriate exhortation. Truly it was a time of refreshing from the presence of the Lord, and an omen of better days. May the king of saints raise in power, the word sown in weakness, and enable his angels to gather together his elect from the four winds. Adjourned.

JOHN W. PELLUM, Moderator.
ABEDNEGO McGINTY, Clerk.

TO EDITORS PRIMITIVE BAPTIST.

Pittsylvania county, Va.
May 31, 1889.

Dear brethren Editors: I have just started you a letter yesterday morning, and last night I received a letter from Mr. Howard, which I felt it my duty to answer immediately. So you may know, that it is not because I have nothing else to do, nor because I like to write, nor because I think I can do it so well; no, but to do what I think I should do for Mr. Howard.

So I will give you, my brethren, some of my thoughts on the subject of religion. See Matthew, the 8th chapter. In this chapter, we do see, that Jesus had power to heal all manner of diseases, and had power to calm the sea. Here we can see, that Jesus could control the sea and the winds; and I think his power is no less now than it was then. So I believe he has all power now in heaven and on earth, and can work and none can hinder. But there are some that do say, the Lord would have converted such a person, if their parents had but let them alone. This idea is a false one, and should not be suffered to come into the Baptist church. For he is God, and works and none can hinder. So it is presumption and an insult offered to the eternal God, for one of his creatures to say he has been prevented. And in proof of my opinion, I will cite you my readers, to the 5th verse of the above named chapter, and read to the 11th verse, as I shall give my views on them verses in connection with the whole chapter, and with the whole scriptures.

First, you will notice a centurion beseeching him, Jesus, and saying: Lord, my servant lieth at home sick of the palsy, grievously tormented. And Jesus said unto him: I will come and heal him. Notice, the centurion answered and said: Lord, I am not worthy that thou shouldest come under my roof. Notice, he says: But speak the word only, and my servant shall be whole. Here I would remark that this centurion was a predestinarian; for he says: Speak, Lord, and my servant shall be made whole. And did not say like the Arminians do, if or so: No, he says: Speak, Lord, and it shall be so. And so it was, and always will be; for this Lord has power to speak worlds into existence: And so he hath power to speak dead souls to life, according to his eternal purpose and grace given us, the church, in Christ Jesus before the foundation of the world. This is the doctrine of this centurion. He then says: I am a man under authority, having soldiers under me; and I say to this man go, and he goeth; and to another, come, and he cometh; and to my servant, do this, and he doeth it. Here the centurion was telling our Saviour that he had control over soldiers and servants, what he says must be done, and so conveys the idea that Jesus has all plagues, and fevers, and palsies, and all spirits at his command. This is the faith of this centurion which is the faith of the Primitive Baptists. For I firmly believe, that Jesus Christ has as much power, and more power, and more right to use poor feeble man to his purpose and glory, than we his creatures have to use the common blessings which he daily bestows on us.

Has he not more power over us as his creatures, than we have over our corn or oats, after he God hath blessed us with a crop? I say he has, and has more right to a choice of us than we have to our grain; and shall we go to our stacks and consult them, when we want one for our purpose? Say no, we have a right to take which we please, and leave which we please. So had God, in his wisdom and his purpose, a right before the world was, to choose or elect his people in Christ Jesus. Yes, I say more than we have to select what we will eat or drink, more than what we have to choose which stack we will pull down, or which we will let stand. This is something like the centurion's faith.

Now we will notice what Jesus says of this faith. See the 10th verse: When Jesus heard it, he marvelled and said to them that followed, verily I say unto you, I have not found so great faith, no, not in Is-

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rael. Here, my brethren, I have shown that faith, of God's having a sovereign right to do what he will with us, as his creatures, in a temporal or spiritual matter; and will say, this is the faith which the centurion had, and Jesus said, I have not found such faith in Israel. This faith is the faith of God's elect, and Jesus calls it great.

Then, brethren, let us pray God to enable us to contend for the same in a right and in an acceptable manner. I must come to a close as I have to attend to Mr. Howard's letter. So nothing more at present, but as ever your brother and friend.

RUDOLPH RORER.

TO EDITORS PRIMITIVE BAPTIST.

South Carolina, Spartanburg Dis. }
Sept. 3, 1839. }

VERY DEAR BRETHREN EDITORS: Having been permitted by the kind hand of God to read three of your papers, the Primitive Baptist, and other brethren having done the same, the cry is, give us more, give us more; and, the Lord help us.

Dear brethren, what is the matter? why it appears to me that the churches have become burthensome, and the people called Christians are in a state of lethargy. There is a cause for all this, and God knows who is right and who is not. But, dear brethren, those who do not go with the new schemes of the day, are run over rough shod regardless of feeling. All who have read your paper, find it a piece of good news from a far country; it makes the broken hearted rejoice, it causes light to shine out of darkness.

Dear brethren, I crave an interest in your prayers and all the brethren that write in the Primitive Baptist.

DEMSEY BENNETT.

TO EDITORS PRIMITIVE BAPTIST.

Georgia, Early county, }
August 24th, 1839. }

BRETHREN EDITORS: I will say to you we have received our papers—I hope your paper is gaining ground in this section of country.

We who have sent on, read your paper with much delight; but we are surrounded with enemies to the Primitive. But we hope truth is gaining ground in this part of God's moral vineyard.

And now may grace, mercy and peace surround you and us, and all who contend for the truth, until we reach our destined place of rest and be made happy with those above.

JOSHUA S. VANN,
Agent for Blakely.

TO EDITORS PRIMITIVE BAPTIST.

Greene county, Alabama, }
August 1st, 1839. }

DEAR EDITORS: Your valuable paper is read with considerable satisfaction among our Old School Baptists, since we have separated ourselves from the missionaries.

SAM'L CLAY.

AGENTS,

FOR THE PRIMITIVE BAPTIST.

NORTH CAROLINA.—J. Biggs, Sen. *Williamston* R. M. G. Moore, *Germanton.* W. W. Mizell, *Plymouth.* Jacob Swindell, *Washington.* James Southerland, *Warrenton.* Alfred Partin, *Raleigh.* Charles Mason, *Roxboro'.* James Wilder, *Anderson's Store.* Benj. Bynum, *Speight's Bridge.* H. Avera, *Averasboro'.* Parham Pucket, Richlands. J. H. Keneday, *Chalk Level.* B. Temple, *Wake co.* Geo. W. McNeely, *Leaksville.* Wm. H. Vann, *Long Creek Bridge.* Thomas Bagley, *Smithfield* Stephen Rogers, *Holly Spring.* James H. Sasser, *Waynesboro'.* John Fruit, *Sandy Creek.* L. B. Bennett, *Heathville.* William J. Roberts, *Buffalo Hill.* Alfred Ellis, *Strabane.* Cor's Canaday, *Carterettsville.* William Welch, *Abbott's Creek.* J. Lamb, *Camden C. H.* Allen Taylor, Jun. *Rocky Mount.* A. B. Bains, Jr. *Stanhope.* C. T. Sawyer, *Powell's Point.* Isaac Tillery, *Lapland.* Wm. Pearce, *Stantonsburg.*

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THE PRIMITIVE BAPTIST.

EDITED BY PRIMITIVE (OR OLD SCHOOL) BAPTIST MINISTERS AND LAITY.

Printed and Published by George Howard,

TARBOROUGH, NORTH CAROLINA.

"Come out of Her, my People."

VOL. 4. SATURDAY, OCTOBER 12, 1839. No. 19.

COMMUNICATIONS.

TO EDITORS PRIMITIVE BAPTIST.

La Fayette, Chambers county, Ala.
August 10th, 1839.

DEAR BRETHREN: With the deepest solicitude for the prosperity of the cause of the Redeemer on earth, the highest regard for the peace and happiness of the dear children of God, and an anxiety for the salvation of sinners, together with a sense of duty, I am induced to make this communication; hoping and praying that God, who is the president of councils and the controler of all events, may sanctify it to the good of all to whom it may come. And as I know I have no other object in view than the promotion of the above sentiments, I shall answer my part and show mine opinion, and leave the result to God to whom I am accountable for all my acts.

First then, I proceed to take under consideration some of the causes which are separating the Baptist denomination, and which will render that separation final. There are two prominent features in this case: there has been a departure in the faith and practice of the denomination. In primitive times the church of Jesus Christ advocated the doctrine of the covenant and election, and contended for them with an unyielding tenacity. And no matter where the preacher was from, if of the Baptist denomination, he preached this doctrine; or, if he preached otherwise, the deacon or some other church member, called him to account for it, and such person was not allowed to preach. And in those days the poor had the gospel preached to them. Difficulties and divisions as to doctrine, were entirely excluded from the churches. But, according to the scriptures, designing men have crept into the churches unawares to spy out our liberties, and in consequence of which all the strife and confusion have been brought into the churches, for these are not the effect of Christianity. And no greater evidence ought to be required to prove this fact, than these very circumstances; for God is not the author of confusion.

But you will ask me, how has so much heresy obtained foothold in the churches? To which I answer, men of design are sure to value their plans before they attempt to effect their purposes; and the object contemplated by them is self-aggrandizement. And this can only be done by a perversion of the truth, or at least there must be a different doctrine held to view from that advocated or subscribed to by the Baptist denomination; for this has been hated from the days of the advent of the Saviour into the world, and nature recoils at the very sentiment. But the unregenerate, as well as all professors commonly known among us, admit that the ordinances held to by the Baptists, are according to the apostolic plan. And now here are hated doctrines and favored ordinances, and it follows as a matter of course, that the enquiry of the designing person is, how are these things to be reconciled, so as to make religion both popular and profitable? And also we must have an eye to those who contend for the doctrine of election, as well as those who do not believe it; consequently, a slight departure is introduced.

And here this is well illustrated by the following figure: place two lines within the very smallest degree of a parallel, so near that persons crossing them at consid-

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erable distances would say, they were parallel; and to prove them otherwise would require the greatest possible care in measuring, yet they are not parallel. Now the result is this, to follow the two lines as stated, the space between them will finally become so wide, as for us easily to determine that the lines are not parallel.

Such I consider has been the case with the Baptist denomination. The departure in the outset was not sufficient to disturb the peace of the churches. And the policy in this case is apparent from the fact, that a different course would have been detected in the commencement, and would not have subserved the purposes contemplated. And it is also obvious, that by this course principles entirely prejudicial to orthodoxy may be introduced, and their baneful effects realized. And in the progress of these principles you will hear the deacon or lay member say, such a preacher advances such doctrine as I do not like so well; but I cannot find any particular fault to it, but there are other preachers' doctrine that I not only cannot find fault to, but I love it, and my heart bears witness to the truth of it. And such is the progress of this doctrine, that the scriptures are perverted. And tell the advocates of this doctrine they have departed from original principles, they will say they are what they always were; and challenge the objector to show a single instance in which they have departed from the leading principles of the denomination. And the same preacher who claims to himself so much orthodoxy, will get up in conference and avow that he may be bothered on the doctrine of election, or will say publicly it is not expedient to preach such doctrine. But I think it unrighteous to subscribe to one doctrine and preach another, and thereby deceive the world of mankind; for all persons of dispassionate conclusions wish when they join a church to know its principles, and faithfulness becomes the house of God.

And as was remarked to me a number of years ago, about the time Mr. Cyrus White wrote his general atonement views, (which the most of the Baptist denomination are acquainted with,) that I would see that that principle would finally prevail. And I find that prediction pretty correct, or at least so much so in this country, that a number of the New School Baptists are willing to make valid the administration of Mr. White and his coadjutors, or at least to receive those who have been baptised by them, since they were withdrawn from by the denomination as regular church members, without being re-baptized.

And here, as I know there are many precious brethren and sisters, who are lingering in relation to the declaration of non-fellowship by the Primitive Baptists, I will ask you, will you prefer to live with those who hold such members in communion, and with whom you have to commune if you commune at all, and who also have declared non-fellowship, or disclaim all connection with and hold in disorder all such as oppose the men-invented societies of the present day, with all their heresy and confusion? or, will you return and live with those who contend for original principles, and adopt the language of Ruth to Naomi, ("whither thou goest I will go, and where thou lodgest I will lodge; thy people shall be my people, and thy God my God?") And here, brethren, permit me to remark, I would to God this language could be adopted by every dear child of God.

In addition to the above stated causes, some of the Associations have formed themselves into bodies to promote the objects contemplated by the societies of the day, or say they will support them. And those very persons will say, only let us have the liberty of conscience, we do not wish to trammel you with the societies, we are willing to live and let live; and at the same time will disclaim all connection and fellowship for the Primitive Baptists, and charge them with illiberality and anti-republican principles, because they say they will not support them. Now, brethren, where is a greater evidence of inconsistency than is here shown by the New School Baptists, or the advocates of the societies of the day?

But to return. If there is no fellowship, which there is not, and has been so expressed by both parties, I ask in the name of every thing that is sacred, why should we try longer to live together? Would it not be infinitely better to be apart—for how can two walk together except they be agreed—and thereby avoid endless strife and confusion, which will always prevail where a church is made up of discordant materials? I once was in favor of remaining together, and advocated that course till I began to examine more particularly the causes leading to a division; since which time it has been as clear to me as the noon-

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day sun, that a separation is a righteous act, and ought to be advocated by every true lover of the cause of God. For instance, churches in an undivided state holding members of different views, will meet in conference and the two parties will array themselves against each other, and frequently remain in strife, prejudice, and bitterness, till almost night, and finally dismiss in the very worst state of feeling; and all are disgusted, both saint and sinner, and those who know not God say there is no reality in religion, and thus the cause of God bleeds under the enormity of such things, as never should have been known in churches.

What then do we want to live together for? Is it to promote these things? But, says the scripture, let your light so shine before men, that they seeing your good works shall be constrained to acknowledge that you are the disciples of Jesus: And behold how good and how pleasant it is for brethren to dwell together in unity.

Now, brethren, all bodies politic or religious associate upon fixed principles, and such as all persons interested agree upon, and all persons who may afterwards become connected with such bodies, the circumstance of becoming thus connected proves an entire willingness to live under and be governed by such principles and such form of government as may have been previously agreed upon. And without such agreement such bodies never would have existed, consequently a departure from or a breach of any one of these established principles, is a violation of a sacred trust. This being done, has not the party who has kept with fidelity the fundamental principles, a right of remonstrance? You will admit he has. Well, suppose such remonstrance is treated with indifference, and the most sacred principles upon earth violated with impunity from time to time, is it not better to dissolve all connection which in righteousness ought to be done, than to be constantly molested by the consequences arising from a want of fidelity on the part of those who are thus trampling under foot those sacred principles which they have pledged themselves to maintain. And to those who think the Primitive Baptists have been harsh or premature in disclaiming further connection with the New School Baptists, you cannot show the first principle in church government, nor in the word of God, to justify their course; or if you can, we will thank you to point it out to us, and we will let the disgrace of unfaithfulness rest upon us.

And further, you know that such men avowing such principles as many do in the present day, never would have been admitted to church membership and church privileges. And now if these principles were concealed by them when they were admitted, or if they have espoused them since, it is no worse to dissolve the bonds which were created by the first connection, than it would have been not to have formed it; which would have been the case, had such principles then been as now are avowed by them. But in this do we say to them, they are not changed from nature to grace; we leave that matter to be determined by the word of God—by their fruit shall you know them. Or, do we by this course, which is only unfettering us from the trammels which men have put on us, circumscribe their privileges? God forbid. The only inducement we have is, to obey the command of God, in becoming disconnected from these things, and to enjoy our freedom; for the scripture says: "If the Son shall make you free, you shall be free indeed."

Now there are many of the New School Baptists that accuse us of being anti-republican in our principles, to whom we will appeal for their own decision, as the scripture says: "Our rock is better then their rock, our enemies themselves being judges." We have nothing to conceal, nor neither have we the first principle to renounce from first to last. And if we cannot sustain our position, brethren, let us in the honesty and integrity of our hearts make concession for our course and retrace our footsteps; but until our principles can be overthrown, or scripture pointed out to confound us, let us as one unbroken phalanx go forward against the mighty, and with integrity and inflexibility of purpose maintain the principles (our religious privileges) which are more sacred to the Christian than his own existence.

But I made the appeal to our enemies to establish the propriety of our course. Now you know that it ever has been one fixed principle with the Baptist denomination not to commune with any other denomination; and such an offence would have been punished with excommunication, if persisted in. And why is it? because you consider yourselves more righteous or holy than they? No. But I will give you

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the causes—first, it is contrary to an established principle with you as a denomination; secondly, because you subscribe to such doctrines as they will not; and thirdly, because you believe in the administration of the ordinances of the gospel in a different way from them. But by this do you circumscribe their privileges? Not at all. And the point turns on this ground, though they call you illiberal; and they no doubt think they have a right to do so, for they invite you to commune with them, notwithstanding you refuse, and will not invite them to commune you. Now is not this extremely illiberal, and is it not even anti-republicanism in the highest degree? You will answer me, no. And still you will labor with them, and ask them to labor with you, and never ask them to bor with you at the Lord's table. Why? they believe that an application of water in any way in the name of the holy trinity is valid baptism, while you believe that immersion is the only true mode. And this is only an honest difference of opinion, says the complaining party: then why should you be so illiberal, when we only claim the liberty of conscience to think and act for ourselves.

Now here is the difference between the Primitive and the New School Baptists, as has been shown above: In the first place, they differ materially in the fundamental points of doctrine; secondly, they differ in practice. The Primitive Baptists believe, in reference to ministerial duties as expressed by the apostle Paul, that wo is me if I preach not the gospel; and while they believe and contend that the gospel of Christ is the greatest blessing on the world, and should be sustained by the church, and it is their prayer to God that it might run and be blessed to the human family, and accomplish whereunto it is sent; yet they are opposed to men preaching for salaries, or leaving one church because it cannot give one hundred dollars, and go to another because it can give one thousand and contract to that effect, thereby making merchandize of the gospel.

Also the Primitive Baptists believe, that if a person is regenerated and born of the spirit of God, and his love shed abroad in his heart, that he is a fit subject for the church of Christ; and that it would be a reflection on the cause of God, after having thus joined the church, to become a member of any man-invented society; and if the love of God shed abroad in his heart will not restrain him from intemperate habits, that joining all the societies of the world will not; and that it is a species of disorder for any church member to join any such society. And the New School Baptists believe that church members may commingle with the world in such societies at pleasure, consequently from these as well as other circumstances, we believe it would be a violation to commune with them, as much as to commune with any other denomination. And further, I consider that there would be as much propriety in communing with an orthodox Presbyterian and Methodist, as with a heterodox Baptist; although I contend strenuously for the mode of Baptism by immersion, and believe it to be the only scriptural mode and of divine origin. And if we use the argument in favor of communion because of immersion, without other necessary qualifications, such as regeneration and orthodox views, &c. we must admit to the table of the Lord, Campbellites; for they are the greatest sticklers for baptism in the world.

I now appeal to the advocates of the new plans of the day and the opposers of a final separation, as well as to an impartial community, to decide if the foregoing are not parallel cases; and if there is any more illiberality or anti-republicanism in our declaring non-fellowship with the New School Baptists, if communion is predicated on fellowship, than there is in them and us refusing to commune with other denominations, among whom there are very many persons whose lives are patterns of piety, and whose acts of uprightness are well worthy of imitation; and yet I cannot commune with them, nor hold them in church fellowship, yet I may have Christian fellowship for them. But by this do I undervalue their piety or worth? God forbid.

The length of my communication admonishes me to come to a close, which I will do with the following remarks: Brethren, in the honesty and integrity of my heart I do believe it would be better for each party to go to their own company (for there is no longer a middle ground,) and let our strifes and difficulties cease. And to you, my Primitive brethren, permit me to appeal. Do not indulge in hard sayings, do not excite prejudice, for when it becomes seated it renders the heart inaccessible; moreover, brethren, soft words turneth away anger, &c.

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Here, brethren, permit me to introduce a figure which I hope may be of advantage. It is said that Hannibal, the Carthagenian general, softened with liquid and then broke the rocks on which in their dry state his implements could make no impression. I am sometimes led to the conclusion, that I have been as badly treated by some of that portion of Baptists that differ with me in opinion, as any man on earth. And in thinking over these things I ask myself the question, can such anger dwell in heavenly minds? And the answer is involuntary, no, it cannot. But I am not disposed to complain, for I might say of them as Job did of certain persons of old, indeed they are poor comforters—and persecution is the inheritance of the people of God.

May God pour out his spirit upon his people, and may signs follow giving evidence that they are his people, until they will not present to the world an appearance that will be unseemly and repulsive, but beautiful as Tyrza and comely as Jerusalem in all their pristine glory.

BENJAMIN LLOYD.

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TO EDITORS PRIMITIVE BAPTIST.

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Georgia, Monroe county,
February 15th, 1839.

And I beheld another beast coming up out of the earth, and he had two horns like a lamb, and he spake as a dragon. And he exerciseth all the power of the first beast, and causeth the earth and them which dwell therein to worship the first beast; and causeth all both small and great, rich and poor, free and bond, to receive a mark; and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name. (Rev. xiii.)

Brethren Editors: From the principle and practice of uniting, mixing, and mingling the children of God with the children of the devil, my thoughts have turned on the mission craft, or calf-making system. But before I enter upon the mission craft, or calf-making system, I will recapitulate a little on the calf in the camp of Israel, which is recorded in Exodus, xxxii. ch. and is as follows: And when the people saw that Moses delayed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him, Up, make us gods which shall go before us: for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him. And Aaron said unto them, Break off the golden ear-rings which are in the ears of your wives, of your sons, and of your daughters, and bring them unto me. And all the people brake off the golden ear-rings which were in their ears, and brought them unto Aaron. And he received them at their hand, and fashioned it with a graving tool, after he had made it a molten calf: and they said, These be thy gods, O Israel, which brought thee up out of the land of Egypt. And when Aaron saw it, he built an altar before it; and Aaron made proclamation, and said, To-morrow is a feast to the Lord. And they rose up early on the morrow, and offered burnt offerings, and brought peace offerings: and the people sat down to eat and to drink, and rose up to play. And when Moses came down from the mount, he found the people dancing round the calf which Aaron had made. Then it came to pass that Moses, the servant of God, stood in the gate of the camp, and cried and said, Who is on the Lord's side? let him come unto me. And all the sons of Levi gathered themselves together and came out unto him. And Moses commanded them to take every man his sword and go in and out through the camp, and slay his brother.

Now, brethren Editors, without commenting, making further researches, or digging any deeper into antiquity, I will in my blundering way of writing try to make the application. And let me remark to you, that those would-be craftsmen must of necessity first go to school, and study the craft or art of calf-making under some Tyrannus, until considered proficient in the craft, and can handle graving tools with some little dexterity; then to work they go, and with a little practice soon become cunning artificers in the art of calf making.

I will now give you cases and facts, which came under my own observation in my native State, Georgia. In Monroe, the respective county wherein I live, in the beautiful little town Cullodensville, there the goddess or calf temperance was fashioned; there her image was set up, and there society folks are dancing round it. And the craftsmen, Demetrius-like, are crying out, Great is temperance of Cullodensville; these be thy gods, O Cullodians, that save us. When this calf or beast was first fashioned, for a time he was too weak

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to stand on his legs; then in order to set him on foot, for he had no power to set himself up, the craftsmen had recourse to stratagem. With their petitions they presented themselves before the Legislative authority of Georgia, (like their old father satan presented himself before the Lord in the days of Job,) and then and there prayed legislative sanction, ask legislative power, incorporate our town Cullodensville, fix our by laws, prohibitory laws, forbidding any person or persons (save the tavern keepers) from selling spirits within the incorporate limits of Cullodensville. The Legislature complied with their request, granted the legislative sanction, fixed their by-laws, made any person who should sell liquors of any kind in the town of Cullodensville, liable to an indictment and subject to a large fine and imprisonment to boot. Thus you see the calf is set upon his feet, having power, law power, legislative sanction or power; and may I not in truth add, oppressive power.

Dear brethren, if you will examine this calf or beast minutely, you will find him not unlike the second beast which St. John saw come up out of the earth, which had two horns like a lamb; but he spake as a dragon, and he exerciseth all the power of the first beast, &c. The Cullodensville calf is a striking figure of the above beast. Coming up out of the earth. Thus you see the calf or beast temperance has come up out of the earth, (not out of the word of the Lord,) with his two lamb-like horns, (religion and benevolence;) but he is exercising his tyrannical beastly disposition, law power, in saying that no man shall buy or sell, in Cullodensville, save him that has the mark of the beast, his name, or the number of his name. For I conclude that a one-eyed man can see the design of the calf-making and calf-worshipping clan; when they had made a calf, because every body would not fall down and worship it, they were mad. They then ask legislative sanction, ask for power, law power, compelling power, to compel all men to fall down and worship the beast, the great image which they had set up.

I would here enquire, from whence they got this imag? Answer. They have crept in among other denominations, and have stolen the images (gods) of that cursed whore of Babylon, and hid them in the stuff of their fleshly hearts, and are worshipping them. The Lord by the mouth of his prophet says, concerning such men: They build Zion with blood, and Jerusalem with iniquity; the heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money; yet they will lean upon the Lord, and say, is not the Lord among us. But these, like other vine-spoiling little foxes, will hide themselves, and say, the Lord seeth not. But under what do they hide? Let divine writ answer. Isa. xxviii. 15: Because ye have said, we have made a covenant with death, and with hell are we at agreement; for we have made lies our refuge, and under falsehood have we hid ourselves. Thus you see a refuge of lies is their hiding place, and falsehood is their stronghold or secret retreat.

Here I would remark, that this is the first of June, and the original manuscript from which I am copying was wrote in February. I will add a sketch of the present proceedings of the society folks. They now are running to and fro through the county and State with petitions, getting all to subscribe that they possibly can, to petition the next Legislature to do away the retail system in the State of Georgia. Thus you see what they are at, even compassing sea and land to make proselytes; and when the old Arminian, calf-worshipping, priest-ridden, filthy dreamer, assigns the subscription list, he puts down all his family, as the petitioners to do away the retail system and put drunkenness out of the land. If I am any judge of drunken men, men in a state of intemperance, they are the beast-worshipping petitioners of Georgia; not drunken with spirits, O no, but drunken with anger, envy and wrath; drunken with pride and arrogance, bombast and parade; drunken with lying falsehoods; drunken with pernicious error; drunken with tyranny and oppression; drunken with abominations, and drunken with the wine of the wrath of the fornication of that cursed whore of Babylon, the mother of all the religious isms in the world, and calves and beasts to boot; and priestcraft, which is, in my humble conception, striking at the root of republican principles. For I say that, that act of the Georgia Legislature, passing an act to forbid the sale of spirituous liquors in Cullodensville, is an infringement on the rights of freemen; that act is a gigantic stride towards law religion, which is a curse, a bitter curse to any republican government. And that religion, that man, or that deno-

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mination, that asks law sanction, law power, to compel people to give into their religious tenets, I set down to be the religion of the devil. The devil was the beginner, is the carrier on, and will be the finisher of all such stuff. This kind of religion is aiming a death-blow at our great republic, and I awfully fear that it will be the scissors that will clip the cord of our Union, and sacrifice republicanism upon the altar of despotism, and the pen that will write on the shattered and broken walls of liberty, Ichabod for ever.

I could here go on to particularize upon the many calves, fashioned, and set up by the craftsmen, but I deem it unnecessary; suffice it to say, they are a curse to the church of God. I say, without the fear of successful contradiction, that the mission, tract, convention, Sunday school unions, theological seminaries, and temperance calves, have been, and yet are, the prolific source of all the schisms, divisions, contention, evil speaking, evil surmisings, hatreds, backbitings, envyings, strifes, and distresses, that now pervade the streets of the once happy and peaceful Zion of our God. All these calves are sent out into the world, bearing the titles of religious institutions, when in reality they are nothing but begging machineries, that have sent out their running agents, who like the damsel that possessed a spirit of divination bring their masters much gain by soothsaying. And should any one say a word against their craft, (Demetrius-like,) they all with one accord cry out, Great is our missionary system, for by it we have our wealth.

So farewell till to-morrow night, when, if God willing, you shall hear the closing remarks of my protracted scribble.

Yours in the best of bonds.

VACHAL D. WHATLEY.

—

February 16*th*, 1839.

Dearly beloved, elect, according to the foreknowledge of God, through sanctification of the spirit and belief of the truth, unto the sprinkling of the blood of Jesus Christ. The foregoing were the thoughts that rolled across my breast while I was grubbing, and I have wrote them down, not knowing but they might be some little benefit, or edification, comfort, or consolation to some body. When I had ended my scribble, I called the piece, A lying missionary spirit, or the depth of satan, digged up by the roots with a gospel mattock, by a poor unlearned stripling while grubbing. But after I had finished and looked over what I had written, I then thought that I would not send it to the press, that it was not worth printing; but I have since concluded that God put it into my heart to write, and if so, it could not be wrong for others to read it. I believe that God has made it the duty of his servants to watch, and to point out the errors, false doctrines, deep concerted plans, and cunningly devised schemes of antichrist; also, to point out the intricate paths of old satan, expose his lying deception and wily craftiness. This I have tried to do by showing you, that he is a professed preacher of lies. Satan now and then preaches a sermon to the children of God, but the Christian is well acquainted with the doctrine the devil preaches to him. He spares no pains in preaching to the truly convicted soul, when the fallow ground of the sinner's heart is broken up with the gospel plough, when the great and awful sink of iniquity is opened to his view, by the enlightening or quickening influence of the holy spirit, and he being reduced to extreme poverty, humbled in the dust of humility, his poor desponding heart made susceptible of the implantation of grace, the creature standing between life and death but views death certain; then satan takes advantage, and preaches him a lengthy sermon. He tells him that it is now too late to seek God, in the salvation of his soul; he preaches to him, that the time has been when he might have repented; but you have now passed the day of grace, and worse than all this, you have committed the unpardonable sin. So you had better give over, all is lost with you, your doom is irrevocably fixed, to linger through a never-ending eternity, with fiery fiends, devils and damned spirits—lost, forever lost. This is satan's lying preaching.

Should this communication chance to fall into the hand of a mourner, I will here drop a word of encouragement in his ear. My old Book teaches me, where God begins a good work on or in the sinner's heart, he will carry it on in spite of all the opposition of wicked men on earth and devil's in hell. Satan's preaching to you, mourner, is similar to his preaching to our blessed Saviour, when he took him upon an exceeding high mountain and showed him all the kingdoms of the world in a moment's time, and said unto our Saviour, All these will I give you, only

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fall down and worship me. When in truth the poor old devil had nothing, no, not so much as to set his foot upon. Jesus said unto him, Get thee behind me, satan; for it is written, thou shalt worship the Lord thy God, and him only shalt thou serve. Christians should do likewise. Resist the devil and he will flee from you.

I have told you of satan's preachers, prophets, and teachers—tessaboys, lackies, dandies, and vine-spoiling and grape-destroying little foxes—meddling little foxes, busy bodies, meddling with other people's matters; very religious, full of blazing zeal; but alas, their zeal is not tempered with spiritual knowledge. Meet one when you will, he always has a bundle of news. This little fox will ask, Have you heard thus and thus about bro. A. No, Bro. A. has been doing so and so, was drunk, &c. &c. the other day at ——; I did not see him, but Mr. — told me, and my feeling is badly wounded with bro. A.; but says nothing to bro. A. This grape-destroying little fox meets bro. C., tells him that bro. A. has been drunken; tells the next and the next bro. he sees, that bro. A. has been intoxicated, indeed he was beastly drunk, and yet says nothing to bro. A. By this time discontent has spread throughout the whole church, all the members have lost fellowship for bro. A., and he knowing nothing about it at all. Thus these vine-spoiling and grape-destroying little foxes have sowed discord and confusion, and have spoiled the tender grapes of union and brotherly love, for the peace and union of the vine (church) is spoiled by the cursed little foxes, devil's children.

Seldom or never do these little foxes examine the xviii. chap. of Matt. which says: If thy brother trespass against thee, go and tell him; (not tell bro. C.) Tell him the offender his fault between thee and him alone; tell him first, and tell no one else. If he refuses to hear, take one or two with thee: if he returns and says, I repent, thou shalt forgive him; but if he refuses to hear, then tell it to the church. For the gospel discipline by Jesus Christ the great head of the church, says, RESTORE, RESTORE, RESTORE. Then if the offender refuses to hear, let him be unto thee, &c. &c.

Dear brethren, I must come to a close. And may heaven bless you, and make you a spiritual teacher to each other and to all the tender lambs of the flock. If you disagree with me relative to my views, you can drop me a line. If I am wrong and in an error, I wish to be right; for if I err, the error is in my head and not in my heart. Write me to Barnesville, Pike county, Ga. Farewell.

VACHAL D. WHATLEY.

TO EDITORS PRIMITIVE BAPTIST.

Alabama, Green county,
August 18th, 1839.

BRETHREN EDITORS: I hope that you will continue my paper until I send you word to stop it. I do believe it to be a good cause that you have engaged in, and I wish you God's speed in it.

Brethren, pray for me and mine. Yours with respect.

HENRY WILLIAMS.

TO EDITORS PRIMITIVE BAPTIST.

Carroll county, Mississippi,
August 12th, 1839.

DEAR BRETHREN EDITORS: There appears to be considerable division among the people called Baptists in this country, and as David said, is there not a cause. Now, brethren, let us see if we have not been making marriage with Ashdod. Solomon says, "that which hath been is now; and that which is to be, hath already been: and God requireth that which is past." Now God commanded Israel not to make marriage with the surrounding nations; but, regardless of his commands, they went and made marriage with Ashdod; and the consequence was, their children could not speak either language; for they spake part of the language of Canaan, and part of the language of Ashdod.

Now if God in the economy of his wisdom designed by that legal dispensation to adumbrate a gospel one and the pilgrimage of a gospel church, wherein is it applicable to us, if it is not in uniting too much with other denominations, in preaching with them and suffering them to preach in our pulpits? Now Paul says, "if any come unto you and bring not this gospel, receive him not into your house, neither bid him God speed." Again: Christ says, "he that is not for me is against me, and he that gathereth not with me scattereth abroad." And he that does not preach the true gospel, is sapping the very fundamentals thereof, by substituting a do as well doctrine in its place. But the command is, "come out from among them and be ye separate, saith the Lord, and I will receive you."

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Dear brethren, I must come to a close by saying, if I have erred, pardon me. And may the Lord of his infinite grace speak with that dead-awakening voice to the dead faculties of our minds, that we may hear indeed and obey the word, which says, COME OUT OF HER, MY PEOPLE. Nothing more, but subscribe myself, but of yesterday.

BENJ. E. MORRIS.

THE PRIMITIVE BAPTIST.

SATURDAY, OCTOBER 12, 1839.

In part of the copies of our last number, an omission occurred in page 285, 16th Art. Minutes of the Primitive Baptist Convention, held in Henry county, Ala.; the words, "or who may himself be collecting money," having been left out in some of the copies. The article should read thus:—

ART. 16. We will not countenance any preacher, who shall travel within the bounds of our Association establishing societies for the collection of money, or who may himself be collecting money, to support any institution contrary to the word of God, &c.

FOR THE PRIMITIVE BAPTIST.

Westfallowfield, Chester county, Pa.,
Augt. 19th, 1839.

BRETHREN EDITORS: I received the 10th No. of the Primitive Baptist sometime since, containing the preamble and resolutions of the New School Baptists, during the session of the Columbus Association, and to say the least of it, it is such a production as we might expect from such a polluted source. It appears that *a few*, Deut. 7 c. 7 v. who bear the name of Baptist, have declared non-fellowship with the benevolent societies of the day, (falsely so called,) or in other words with the inventions of men in religion, and persons friendly to them, and for so doing they are to fall under the censure of these *Revd. Divines.* Now as honesty is always the best policy, and as they wish the public to be notified that they the New School are not to be identified with us, they should also have stated, that the Old School Baptists have also declared a non-fellowship with the blasphemous, soul-destroying errors of Arius, Socinius, Pelagius, Arminius, Fuller, Campbell, &c. They therefore ought to come out fairly and fully *and state the truth, the whole truth, and nothing but the truth.* But this would not answer their purpose. Oh no, the public, even the public, might see through gross deception. They do not wish the public to know, that there are certain men (calling themselves Baptists and Revd. Divines) crept into Baptist churches unawares, who were before of old ordained to this condemnation; ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ. They would fain keep it dark from saint and sinner, that there are greedy dogs in the professed Baptist churches, who thro' covetousness, with feigned words make merchandize of their hearers, and whose judgment now of a long time lingereth not, and their damnation slumbereth not. Then be it known unto all whom it may concern, that Old School Baptists have declared non-fellowship with all who adhere to damnable heresies, or their handmaids, the commandments of men. And we firmly believe that this is not setting up a new standard of fellowship, (as it is slanderously reported of us in the New School circular,) but what has been the practice of the orthodox Baptists wherever scattered abroad; they have considered it their duty and reasonable service, *through love to their Saviour*, to keep the commandments of God, and the faith of Jesus, Rev. 14 c. and 12 v.; to contend earnestly for the faith once delivered to the saints, Jude 3 v.; to keep the ordinances as they were delivered to them, 1 Cor. 11 c. 2 v.; and to bear a faithful testimony against all erroneous doctrines and inventions of men, or devils in religion, Rev. 22 c. 18 and 19 v.

To us then it appears plain and evident, that the Primitive saints continued stedfastly in the apostles' doctrine and fellowship, in breaking of bread and in prayers, and that they esteemed the holy scriptures to be a perfect rule of faith and practice to the church of Christ, 2d Timothy, 2 c. 16 and 17 v. In after ages we find the following character given them by a celebrated historian: "Before the rise of Luther and Calvin, there lay concealed *in almost all* the countries of Europe, particularly in Bohemia, Moravia, Switzerland and Germany, many persons who adhered tenaciously to the following doctrine, which the Waldenses, Wickliffites and Hussites, had maintained some in a more disguised, and others in a more open and public manner: ☞That the kingdom of Christ, or the visible church he had established on earth, was an assembly of true and real saints, and ought therefore to be inaccessible to the wicked and unrighteous; ☞and also to be exempt from all those institutions, which human prudence suggests to oppose the progress of iniquity, or to correct and reform transgressors. Mosheim's Ecclesiastical History, vol. 4th, page 428, 429.

Watchmen and brethren of the South, to me it appears abundantly evident that our adversary the wicked one is still going about as a roaring lion seeking whom he may devour. And now he

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wishes you through the circular of this confederacy to ground your arms at his feet, to be reconciled to him, and to leave his trusty servants in undisturbed possession of the field. He calculates according to the circular of his deluded ones, very largely on the cowardice and ignorance of the friends of gospel truth and order, but he will as heretofore be much disappointed, for when Immanuel the captain of our salvation, makes our souls as the chariots of Ammi-nadib, we will rally around the standard of truth, regardless of the world's despising. We will *sweetly be constrained* to say, "Though an host (yea of the bitterest enemies of God and truth) should encamp against me, yet will I not fear. Keep not thou silence, O God; hold not thy peace, and be not still, O God; for lo, thine enemies make a tumult, and they that hate thee have lifted up the head, they have taken *crafty counsel against thy people*, and *consulted against thy hidden ones*. They have said, come and let us cut them off from being a nation, that the name of Israel be no more in remembrance; for they *have consulted together with one accord, they are confederate against thee*. The tabernacles of Edom and the Ishmaelites, of Moab and the Hagarenes, Gebal Ammon and Amalek the Philistines, with the inhabitants of Tyre, Assur also is joined with them, they have holpen the children of Lot, (the man of sin and son of perdition, by denying the perfection of the divine testimony, and legislating for the church of Christ.)

A few words to the children of God, who yet may be in connexion with the Associations who have taken crafty counsel against his hidden ones. Your situation, my beloved brethren and sisters, must be very uncomfortable; in this situation you cannot expect the light of God's countenance. Delusions may abound, but they do not satisfy the longing, thirsty soul. I beseech you, beloved, by the mercies of God, by the love of Christ, by every thing near and dear to us as Christians, that you escape for your lives; stay not in all the plain, look not behind you, come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, and will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. 2 Cor. 6 c. 17 and 18 v.

Beloved brethren, you who contend earnestly for the faith, see that *your walk and conversation be consistent with your profession which you have solemnly made*. Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue and if there be any praise, *think on these things*. Grace be with *all them who love our Lord Jesus Christ in sincerity*.

I remain your brother,

JOSEPH HUGHES.

North Carolina, Wayne county,
August 29th, 1839.

DEAR BRETHREN EDITORS: This being a day that we have a very severe gust of wind and rain, so that I cannot do but very little work unless it is to mend old shoes, or repair whatever wants mending, I will write a few lines for the Primitive Baptist. By the indulgence of my heavenly master I am blessed with an opportunity of writing a few lines for publication. I feel so unworthy to attempt to write any thing for so valuable a paper as the Primitive Baptist, that I have thought I never would attempt it again; but as the subscribers for the Primitive Baptist in this neighborhood called on me last year to become their Agent, I am willing to contribute my mite so far as I am able. Seeing the many able writers that write in our paper, I am afraid that my scribble would be in the way of some brother's, that would be a great deal more beneficial than mine.

But, dear brethren, as my name has gone abroad in the world, I am willing to let the world know, that I am an Old School Baptist, in principle in particular and I hope in practice too. I hear of some in our section, that profess to be Old School Baptists, and at the same time will fellowship and commune with the missionaries. It seems to me they profess one thing and act another. I think such people would, if it were possible, deceive the very elect; but thanks be unto our heavenly Father, it is not possible that one of his little ones shall perish, or be deceived so as to be finally lost.

Dear brethren, it is a very cold, dull and barren time of religion in this neighborhood, as much so as I ever saw it, amongst all professors. And as it regards our church at Cross Roads, in Johnston county, (as I live near the line,) it seems that we shall not have any regular preaching at all in a short time; for it appears that we have got in a confused state, and instead of times getting better, I fear it is likely to get worse. For there are some of the members of our church, that have got to striving about words, as Paul said to Timothy, in the 2nd chapter and 14th verse, which reads as follows: Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit, but to

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the subverting of the hearers. Now it seems that Paul's advice to Timothy was, to warn or caution his brethren against unprofitable conversation, or words which were of no profit. But I fear there are some of the members belonging to Cross Roads church, that have got out of the Old Baptist track, and have forgotten Paul's advice to the above named apostle, 1st chap. and 13th verse: Hold fast the form of sound words, which thou hast heard of me in faith and love, which is in Christ Jesus.

Now, dear brethren, every tree is to be known by its fruit, and it seems by the fruit of some, that they have forgotten or have let loose the sound words that have been preached unto them by brother B. Temple; and my heart's desire and prayer to God is, that he may visit us with his holy spirit, and enable us to purge out the old leaven and be once more united in peace and love, and be as a company of horses in Pharaoh's chariot all willing one way. And I earnestly desire the prayers of all the Old School Baptists in our behalf, that we may be again blessed with refreshings from the Lord.

Now I have not wrote one word in this piece with a desire or intent to hurt any brother's feelings in the world. We are commanded to let our lights shine before men, that others seeing our good works may glorify our Father which is in heaven.

Dear brethren, this all important subject of a few members of a church silencing a preacher, and preventing him from preaching, and at the same time holding him in fellowship and communing with him, is a subject I earnestly request brother Lawrence, brother Moseley, or some other old experienced brother to write upon. As to me, I am but a child in grace, and unreconciled on that all-important subject, though it has been lately done in our church with brother H. Hamilton.

Dear brethren, as my sheet is full, I come to a close. And O, may the Lord keep us all by his power, and at last bring us off more than conquerors through him that loved us, is my prayer for Christ's sake. Farewell, brethren in the Lord.

JAS. H. SASSER.

Fowlton, Ga. July 17th, 1839.

BRETHREN EDITORS: I am glad to acknowledge the receipt of the "Primitive" regularly. I have perused the Nos. carefully, and am gratified to see the way of truth so well defended from the growing evils, or money schemes of the present day. I there see brethren a few; yea, a goodly number scattered over our wide extended country, contending for the faith once delivered to the saints. I there see brethren a few, that have not "bowed the knee to the image of Baal;" neither received the "mark of the beast upon their forehead."

I therefore, brethren, feel disposed to give you a few remarks upon the subject of what I see passing. I shall draw the bow at a venture; if I shall hit the mark, well; if not, cast it by as so much rubbish, where it may remain in oblivion no more to see the light. We in this section of the country it is true, brethren, are not troubled (as a church) with their new schemes of the day. Brethren I have been a looker on for some time, at the principal movements of "New Schoolism;" and I have been searching the Book of God, to see if I could find any thing there to liken them to. I find nothing so applicable as old Sarah, Abraham's wife. Abraham and Sarah his wife, when they were old, God in has providence gave them (perhaps) an agreeable promise, that "Sarah should have a son." But seeing, (as I suppose they must) that all natural circumstances as "Sarah being past age and naturally barren," and the promise being long made, their faith, brethren must have been weakened; they began to think it impossible to be accomplished in the natural way. Therefore, brethren, we see old Sarah (a figure of the church) began to let her inventive mind mature a plan by which she might assist the divine hand in the accomplishment of the promise that "Sarah shall have a son."

And what, brethren, was the result of her ingenious inventions? She gave her hand maid Hagar to Abraham, she being willing to do something to assist the Lord in the works of his providence; (as the New Schoolmen are in their money measures to Christianize the world.) And all other natural circumstances out of the question, she therefore hit upon that expedient, as the means to assist the divine hand in the production of the promised seed. She therefore gave Hagar her hand maid to Abraham, saying, "Behold now the Lord hath restrained me from bearing, I pray thee go in unto my maid; it may be that I may obtain children of her. "And Abraham hearkened to her voice. And, brethren, as soon as Abraham obeyed the voice

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of Sarah his wife, that Hagar hand maid conceived;" and as soon as she saw that she had conceived, her mistress was hated in her eyes."

Now, brethren, do we not see this the case in almost every day's experience. As soon as the chrch gathers in or conceives a few "Ishmaelites," old Sarah, the true church, is hated in their eyes. "But Sarah said to Abraham, my wrong be upon thee. I have given my maid into the bosom, and when she saw that she had conceived, I was hated in her eyes. The Lord judge between me and thee." Now, brethren when we take a view of all the acts of Abraham and Sarah, what does it all amount to? Why, brethren, we see that in all their zeal for the accomplishment of the purposes, or rather promises of God, their act only produces the "bond woman's son," the "Ishmaelite."

Now, brethren, you know that when Hagar had conceived, her mistress dealt hardly with her, that she fled from her face. But the "angel of God met her beside the fountain of water in the wilderness," and gave her a promise, from that she had conceived should "arise a great nation, that should not be numbered for multitude." Also he was according to the prediction of the angel, to be "a wild man;" ungovernable, "his hand against every man's hand; and every man's hand against his."

Now, brethren, do you see any thing in sacred record, that gives the faintest shadow of a disturbance in Abraham's family, until there were means used to produce an Ishmaelite? No, but as soon as an "Ishmaelite" was conceived, a dust is directly kicked up in Abraham's family. Just so, brethren, it is to this day; as soon as an "Ishmaelite" is born in a church, directly that church has disturbances. You might. brethren, wish to ask me how the "Ishmaelite," or bond woman's son was produced in the church? But I shall not answer that question at present, lest some of you might think me rather vain. The "bond woman's son" must be cast out of the church, as he was out of Abraham's family—"for the bond woman and her son shall not be heir with me and my son." For you know, brethren, that he was to be a wild man, and dwell in the presence of his brethren. Now is not this spiritually the case. The "Ishmaelites" yet dwell in the presence of their brethren, (in the church,) from whence come so many separations, in Associations and in churches, in the United States.

When Abraham was about an hundred years old, the Almighty appeared to him, and renewed his covenant with him, and instituted the sign of circumcision; which were the way-marks in after times for the Jewish nation. The time having arrived, when God according to his promise and glory, thought proper to bring about, or rather confirm, the promise he had made to Abraham and his wife about fourteen years before, that "Sarah shall have a son," all the natural circumstances of Abraham's age and Sarah's barrenness notwithstanding, it must be accomplished. I suppose, brethren, their faith must have become weakened, when viewing the means through which it had to be accomplished, as well as having been long made, that caused them to use the means that produced the "bond woman's son." But, brethren, you know, that in all the revelations of God to men, from the earliest record we have, that he has always and invariably acted according to his own purpose. This we find to have been the case, brethren, in the plan of redemption, of his elect church. For the apostle Paul informs us, "that, that, says he, I have great heaviness and continual sorrow of heart; for I could wish myself were accursed from Christ, for me brethren according to the flesh, who are Israelites, to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; and of whom as concerning the flesh Christ came."

Here, brethren, we see that there was great cause for the apostle's sorrow of heart. He had discovered by revelation, that all his brethren according to the flesh would not be saved. But he further explains the matter: "Not as though the word of God had taken none. For they are not all Israel, that are called Israel; neither because they are the seed of Abraham, are they all children: but in Isaac shall they be called—that is, they which are the children of the flesh, these are not the children of God; but the children of the promise are counted for the seed." "For this is the word of promise, at this time will I come, and Sarah shall have a son."

Now, brethren, it was necessary that the church of Christ should be composed of the elect seed, for no other would do. The elect angels would not do, the exertions or contrivance and zeal of old Sarah would not

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do, in the production of the "bond woman's son." Neither carnal members, brethren, but the promises of God standeth both sure and stedfast, and must be accomplished: "Sarah shall have a son." Because, brethren, each of the if elect seed resembles "the children of a king," it is a royal privilege entailed upon them, and cannot descend to any other out of that line. Because the apostle tells us that "whom he did foreknow, he did also predestinate to be conformed to the image of his Son, that he might be the first born among many brethren;" which implies, brethren, that the foreknown (or elected) are only predestinated; and were it not for predestination, the first-born would have been but a thin assembly; indeed, nothing but blanks for his great adventure and long expectation.

But, brethren, blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly things in Christ, according as he hath chosen us in him: having predestinated us to the adoption of children. By brethren, it appears, that God's children and Christ's brethren are the same persons; and were so made by election.

Now, brethren, least I tire you, I will close, and subscribe myself, yours in the gospel. *DANIEL O'NEEL.*

TO EDITORS PRIMITIVE BAPTIST.

Cocke county, East Tennessee,
10th August, 1839.

DEAR BELOVED BRETHREN: Though there has been a great many things said concerning the times, I will give you a small sketch of the times here, in the bounds of Nolochucky Association. We have gone through many ups and downs in a few years, concerning the Arminian doctrines and the societies of the day. Some of our brethren contended so strong, that we had to withdraw from them in 1833. One church and several members from other churches went with them, two preachers amongst them. Next thing was to form what is called the societies of the day. It appears that all did not go out, that were for joining the societies of the day.

Big Pigeon church, where my membership is, and has been for 37 years, declared unfellowship with the societies. We saw the evil that was rushing into the churches. We wrote to the Association in 1836, concerning what we had done; and if we had done wrong, to show us wherein. The Association gave us no advice. At our last Association, three or four other churches came out in the same language. Our letters were so positive, that the Association took notice of the distress these churches were in, concerning the societies; and after prayer on Saturday by the Moderator, 1. called the roll and absent delegates struck out; 2. called for the arrangement of a select committee, which was received, and committee discharged; 3, read the rules of decorum by which we are governed; 4. in answer to a remonstrance from Big Pigeon, Slate Creek, Long Creek, and Antioch churches, who say they have remonstrated against all the institutions of the day, viz: We do not fellowship the societies, State convention, manumission, temperance societies, nor abstinence, tract, home mission societies, nor Sunday School unions; that after considerable labor a difference of opinion appears to exist in the Association, therefore, we as an advisory counsel request the churches that compose this Association, at their next annual meeting to send up their feelings and wishes relative to that matter by their letter and delegates. This was in September, 1838. The Association adjourned to the 4th Friday in September, 1839, at Concord meeting house, Green county, about 20 miles from the Warm Springs.

Dear brethren, shall I tell you that there is a line drawn, which is to be known at this Association, who stand on the principle and faith they were constituted on. Did I say the line is drawn? Yes, brethren, Jesus Christ has told what way for his people to follow him years ago. O how precious, and glorious a way it is to the children of God; they do not want it any other way.

Dear brethren, when I get hold of the Primitive Baptist paper, I cannot be satisfied till I read it through. When I hear from the brethren from different States, it gives me great joy to see they are contending for that faith which was once delivered to the saints. I will stop here by saying, I wish to be a friend to the Primitive.

JEREMIAH McKAY.

TO EDITORS PRIMITIVE BAPTIST.

Upson county, Georgia,
July 28th, 1839.

BRETHREN AND EDITORS: I have taken

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my pen in hand once more to let you hear from me. We, the Old School Baptists are at peace among ourselves; but how long this will be, I am not able to say. I was at a meeting yesterday, and it put me in mind of old times, when the old serpent began to preach to our mother Eve; and there, my readers, he began with a lie in his mouth, and is preaching the same until this day, and that through his followers. But it is not with me to say who they are, but we are to judge the tree by its fruit, and we shall know them.

Now this serpent we find was more subtle than any beast of the field, and the serpent said unto the woman: Ye shall not surely die, for God doth know that in the day ye eat thereof, then your eyes shall be opened and ye shall be as gods, knowing good and evil. Genesis, 3 ch. 5 verse.

Now, my brethren, we find that the serpent always was in opposition to God, and I believe always will be preaching the same lying doctrines; for his is not a doctrine, but doctrines. And behold the doctrines that are now afloat in our land and nation, which we know to be wrong when applied to God, but right when applied to devils; for there is but one doctrine, and that is the doctrine of our Lord and Saviour Jesus Christ.

Paul is very plain in the 20th chap. 29 and 30 verses Acts: For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock; so also of your ownselves shall men arise, speaking perverse things, to draw away disciples after them.

Now, my brethren, this we have seen with our own eyes; for I heard one say, there would be no more peace nor union in the churches, until these old gray headed men are dead, and a rising generation rises up to fill their place; then there would be peace and union in the churches, and then they would prosper and flourish. And on the Sabbath, in his exhortation he said, that in time of revivals the doors of the churches are thrown wide open, and there is a people that will come up, and if they can say a b c, are received into the church, and will get up and oppose the spread of the gospel for the want of religion.

Now, my readers, I believe that this prophet or teacher, as he may please to call himself, told the truth that time; but I do not believe that the way that they are going on is the way for the gospel to be spread. Matt. 7 ch. 15 verse: Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. He shall know them by their fruits, &c.

My dear brethren, we need not be surprised at men's coming in the name of our Lord and Saviour Jesus Christ; for Paul says, they shall come and draw away disciples after them. And again, he says in his first letter to Timothy, 4 ch. 1 verse: Now the spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils; speaking lies in hypocrisy, having their conscience seared with a hot iron, forbidding to marry, and commanding to abstain from meats which God hath created to be received with thanksgiving of them which believe and know the truth; for every creature of God is good, and nothing to be refused if it be received with thanksgiving, &c. Now if these men that are going through the country and disturbing the people by their crafts, and teaching the women and children to send their prayers up to the Legislature for to remove this evil out of the country by law, to wit, ardent spirits; but I learn from the word of God, that the love of money is the root of all evil, and it is the main spring which turns the whole machinery; and I believe if money was taken away, that the whole fabric would fall to the ground; for it is money, more money, or we cannot save the heathen from their sins, &c.

Now may the Lord enable us all to stand firm, and contend for the faith once delivered to the saints, and not to be entangled with men's work. So I must come to a close by subscribing myself yours, in the name of the Lord. Farewell.

R. B. MANN.

Decatur county, Georgia,
August 20th, 1839.

BRETHREN EDITORS: I send a few more words of encouragement to my brethren. Truth is spreading a little. The Primitive begins to be read with interest by some, and others dread its contents. The ranging missionary temperance men begin to invade our coasts, endeavoring to institute abstinence and to get the people to sign petitions to the Legislature of Georgia to prohibit the use of all drinks but water; and the use of tobacco, sugar, coffee, tea, &c. &c. And no doubt they have many more

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things in view, which are not godliness, but gain to themselves. And some are getting their eyes open a little, and the Primitive seems to help a little in the case, and I hope it may be blessed on the occasion.

For I think it is as the boy said by his puppies, when carrying them in a basket through the streets of Milledgeville, and a gentleman asked him what he had there? Puppies, sir. Ah, what's the breed? They are all Troupers now, but as soon as their eyes are open, they will be Clarkers. And just so I think by the people: when they get their eyes open they will be what they ought to be. But as dog kind are nine days blind, so there is a time for human kind; and some are like the drunken man riding the blind mule and that in the dark, the preacher following him and a ditch across the road, the mule leads all and in the ditch they fall, and break up the company. The preacher goes his way, he got his pay, and the man and his mule in the ditch may stay.

Brethren Editors, I feel no spirit of writing at present. I give out all the papers I get, and get all the subscribers I can.

WILLIAM McELVY.

Alabama, Pike county,
June 14th, 1839.

DEAR BRETHREN: I send you six dollars for the use of the despised Primitive. Although the little Primitive is despised by many, I am pleased with it; for I think it advocates the doctrine of the gospel, not the traditions of men of corrupt minds, who are striving to subvert the truth for filthy lucre's sake.

Dear brethren, pray for us, and may the God of all grace be with you and his dear people, and guide them in his truth. Amen.

Your unworthy brother.

F. PICKETT.

Alabama, Benton county,
August 27th, 1839.

BRETHREN EDITORS: I now take my pen in hand to address you a few of my thoughts relative to the paper called the Primitive Baptist. I have been a subscriber for the last year, and I am so well pleased with the doctrine and also the communications it contains, that I wish to be a subscriber for it as long as it contains the scripture truths it now contains.

I should have wrote before this time, but I had the misfortune to lose my wife, which death took place on the 3d of August, 1839. Now, dear brethren, I certify that she left this world sound in the Old School faith and order, and said her faith and belief was exactly with old brother Lawrence's, whom she said she felt to give the right hand of fellowship, and to all that are of the same faith and order; but did most positively declare an unfellowship for all the institutions of the day, falsely called benevolent.

Yours in gospel bonds.

HAZAEL LITTLEFIELD.

AGENTS,

FOR THE PRIMITIVE BAPTIST.

NORTH CAROLINA.—J. Biggs, Sen. *Williamston*, R. M. G. Moore, *Germanton*. W. W. Mizell, *Plymouth*. Jacob Swindell, *Washington*. James Southerland, *Warrenton*. Alfred Partin, *Raleigh*. Charles Mason, *Roxboro'*. James Wilder, *Anderson's Store*. Benj. Bynum, *Speight's Bridge*. H. Avera, *Averasboro'*. Parham Pucket, *Richlands*. J. H. Keneday, *Chalk Level*. B. Temple, *Wake co.* Geo. W. McNeely, *Leaksville*. Wm. H. Vann, *Long Creek Bridge*. Thomas Bagley, *Smithfield* Stephen Rogers, *Holly Spring*. James H. Sasser, *Waynesboro'*. John Fruit, *Sandy Creek*. L. B. Bennett, *Heathville*. William J. Roberts, *Buffalo Hill*. Alfred Ellis, *Strabane*. Cor's Canaday, *Carterettsville*. William Welch, *Abbott's Creek*. J. Lamb, *Camden C. H.* Allen Taylor, Jun. *Rocky Mount*. A. B. Bains, Jr. *Stanhope*. C. T. Sawyer, *Powell's Point*. Isaac Tillery, *Lapland*. Wm. Pearce, *Stantonsburg*.

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THE PRIMITIVE BAPTIST.

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"Come out of Her, my People."

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COMMUNICATIONS.

TO EDITORS PRIMITIVE BAPTIST.

Georgia, Pike county,
August 17th, 1839.

BELOVED BRETHREN: Having at present a little spare time, I have concluded again to write you a few lines; the perusal of which will give you to understand a few more of my thoughts, relative to matters in this part of God's moral vineyard in a religious point of view.

In relation to the Old School or Predestinarian Baptists, so far as my knowledge extends, I think I can see the forebodings of the fulfilment of that blessed promise: With everlasting kindness will I return unto thee. I can look back at the time when we were all mixed up, and wonder that we have not met with a more severe scourge than we have, for our sin, in not coming out from the Arminian or the society system people, long before we did. But our heavenly Father says, he is slow to anger and plenteous in mercy; in consequence of which, he bore with our folly until it was his blessed will to give us the same principle that dwelt in the bosom of old Zerubabel, when those strange people who came from the other side of the river and said, we worship God as do ye, let us build with you. But he said, we will have nothing to do with you, to build a house unto our God. This was like an honest and bold servant of God. And if the Old Baptists of these United States had pursued a similar course, my thought is, that we should have had a much more pleasant time of it than we have had.

But we are a set of poor short-sighted creatures at best; bought wit is said to be best, and my thought is, that the old folks have got tolerably well paid for slackness in discipline. It used to be too much the case, that the creature was looked upon instead of the creator; but I think now, and thank God for it, the Old Baptists have learnt that salvation is of the Lord. And it is to be hoped, that for the future, that they will execute the discipline of the gospel, and think less of quantity and more of quality. For my thought is, that all of our troubles have been the result of negligence in discipline; for instance, if the first Baptist who began, figuratively speaking, to slip a few nicknacks on the king's table, had been marked as an offender, and avoided, agreeably to Paul's direction, the church now would all be eating oxen and fatlings, and doing well. When I say all the church, I mean all who have been compelled to come in by the power and efficacy of the spirit of God.

The devil, although he is called a roaring lion, yet he must be an arch old fellow; he comes with a sort of tear in his eye, the Bible under his arm and manifests a great sympathy for the good of mankind, and proposes a covenant with the people—and what is it? I will give you so and so, if you will worship me. Agreed, say Messrs. A, B, C, D, E, &c. But stop, says the old fellow; you must act for your and my mutual benefit, but keep dark, or you will be caught at it; the service rendered must be in the name of Christ, enough so to carry your point, and not too much, so be popular in the world. When you preach, be particular about your doctrine, especially the doctrine of eternal election; you can preach it a little, but never name it, for the name itself hurts the feelings of the Arminian professor and the non-professor, and

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you will lose custom by preaching such a doctrine as this.

Brethren, if the devil had sense enough, he would with his own intrigues and the influence he now has in the world, and the instrumentality he now has in use, deceive if it were possible the very elect; but he is such a fool, that he gets so eager that once in a while out slips his cloven foot, and no one can stand him in his own character, or when they see his claws. You need not be astonished at the knowledge I have of the seducing spirit of darkness, for the Book says, that experience teaches knowledge. There was a proposition made to me some short time after I commenced exercising a public gift, to preach under the patronage of the Georgia Convention, with the promise annexed of $240 per year. In a few days there was something of the nature of the doctrine I was to preach proposed; several points spoken of as being dangerous, particularly that good old God-honoring and soul-saving doctrine of election; the man said he believed the doctrine was true, but dangerous.

So, brethren, whether the devil acts as above stated or not, there is a set of Baptist preachers in Georgia who do. They come, they say, as the servants of God; they have formed societies until they have got so many hirelings and officers and one thing or another, to pay out of the amount they beg, that I think the people are getting tired of giving so much, without knowing more about what becomes of it. And in the same proportion that the people have quit giving, in the same proportion have they began to fret; and in the same proportion that they fret, they show the cloven foot. And as the Baptists who have from pure motives remained among them, believing the plan a good one, see this foot, out they come, acknowledging their sin like some of old, when they chose for themselves a king, derogatory to the command of God. They now acknowledge that salvation is of the Lord, and that, not by might nor by power, but by my spirit, saith the Lord of hosts.

I think that the isms are getting rather on the back ground, for the reason that the people are tired of giving; and I know if they do quit this, isms must die. How do you know? says one. I answer, I have seen it tried.

I once visited the Flint River Association. I there saw a man with the tear and sympathy that I spoke of. He seemed nearly weighed down with sorrow for poor Texian sinners, but alas, the Texian sinners are, and have been ever since dying, and the man as I am told merchandising in Fayette county, Georgia. The Book says, my word shall not return unto me void; but shall accomplish the thing whereunto I have sent it—or words to that amount. But as often as the devil has been beat, he has lately got up afresh, to try another project. If isms will not do, he is about to try the law; and the instrument that is travelling for him is making a terrible fuss, and publishing great success; but so far as I am acquainted, his publications are like some of the mighty tales you have heard from Judson in Burmah—as false as Lucifer. The mighty thing is a law to stop the retailing of spiritous liquors. But he has commenced wrong end foremost, and if he is not very cunning, he will show his cloven foot and be beaten. He says, if the retail business is stopped, the people will quit getting drunk; which is not the fact, unless it change the principle of the drunkard, which any man must know it will not. He has began on the least first, and thus has commenced at the top of the tree to kill it. For the principle runs thus: stop the retailer, and of course next the wholesale dealer; for the retailer could not get it without the wholesale dealer, neither could he get it without the maker. So you see how the principle runs.

My Book authorises me to buy strong drink with my money, and as to the amount I buy, when I want a guardian in the case I will ask him for his services, and then I will thank him for them. While at the same time I am no dram drinker, and would recommend my brethren to quit it, or at least to quit getting drunk. And the surest way to quit getting drunk is, to quit drinking spirits; and those who do not get drunk, the surest way is lest you should get drunk, to drink no spirits.

My sheet is full. I must for the present close by subscribing myself, yours respectfully. *THOS. C. TRICE.*

TO EDITORS PRIMITIVE BAPTIST.

Alabama, Henry county,
Sept. 15th, 1839.

DEAR BRETHREN IN THE LORD: I now take my pen in hand to redeem my promise, made under date April 13th, 1839. I have waited till I should discover what the churches formerly belonging to Chattahoo-

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chy River Association would do. I am now able to say, their intention is to be constituted, as I hinted in my former piece. I feel it my duty now to write.

I am a member of the Pea River Association, which corresponds with the Ocklockney, and she with other Associations of the Primitive order. So we stand connected, dear brethren, by correspondence, and it is right for you to know the situation of affairs among us. If those churches become constituted in the present state of affairs, between the Pea River and themselves, they cannot correspond at home, and it is right for you abroad to know it, that you may not be imposed upon and your peace marred. And I want this piece to be printed as speedily as possible; as Association times are close at hand and are even come, it is right for me to give a general outline of the run of affairs here, which has caused us to be separate.

All the churches belonging to Chattahoochy River Association, and Pea River Association too, ought to and probably would belong to one Association, if the wolf had not gotten in among us; but we are scattered all about, and hardly know one another, except when one happens to bleat, and that is not as often as it ought to be; for that has a tendency to collect them, and every noise we hear in those days is not the bleating of a sheep, very far from it. The Chattahoochy River Association was not constituted a missionary Association. After some years she was troubled by them, and the old Book the Bible was held out at them; meaning, I suppose, that that Book challenged them. I wish it was always held out at them.

At their first appearance in churches and Associations, I do not know what was the cause, but those sneaks saw proper to hold their peace for some time; probably it was in order to electioneer among the churches, and find how many of the unsuspecting they could beguile, and how many already had crept into the churches that in reality did belong to their gang. There were brilliant gospel lights among the churches in those days, the churches increased in number and strength, peace and brotherly love abounded; but when the missionary or peace destroyers could stand it no longer, they set to work—but how? Let me tell—by ushering into the Association a query, the purport of which was no doubt to create division and gain a party, to the intent that those opposing the goddess missions might be put down, and the conquest would be easy. This query was highly esteemed and greatly reverenced by the missionists, looked up to no doubt as a Goliah among or before the Israelites.

I for one did not take this huge being to be an Israelite, as he neither spoke the language of Canaan, or had a garment on woven from the top throughout without seam. I thought I could see his garment was composed of different sorts and colors, and not without seam; and I understood him to say Sibbolah, instead of Shibbolah. I arose and under the frowns of the missionaries, assayed to address myself to the Association and prove that, that stranger had no business there, and should be voted out of the house. I plead the liberty of speech, that I might meet that query at every point it required. I further stated, to do this I necessarily should have to supercede the bounds of prescribed limitation by that body in matters of minor consequence. But I was not granted the liberty so desirable on that occasion, and right here I was hurt and bad hurt too; such was wrong and a shame too.

I began to speak and was interrupted by the Moderator, as having departed from the subject; so I quietly yielded to the mandate. Many of the brethren appeared to be mightily hurt at the conduct of the Association. In fact, almost all did, but the missionaries. The house was filled with disorder, some mad, some sorry, and I know not what beside. The matter ceased to be discussed, was put to vote and carried by a large majority, and the query received with all its bearings. Right here the first blow was struck, which destroyed Chattahoochy River Association. I could not see any reason why I should further cleave to the Association, since to do so was attended with the most grievous consequences; not allowing me the liberties of a criminal at the bar in common courts of justice, the liberty to speak. Such conduct looks so much like monarchy or popery, it was wrong then and a shame, if that was all.

Of that query I will only say, the words are no where to be found in holy writ, as I have ever seen, though the expression is used with freedom by very worthy ministers of the gospel and scriptural commentators. Yet I, James F. Watson, say, that ministers, commentators, and all men should be careful in handling the word of God, and not add to or di-

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minish from the same; but should recollect that the word already written is a sufficient rule for faith and practice. And we should be careful too, in our constructions on the scriptures, as we are already informed of some who have "wrested them to their own destruction." Let others take the liberty to say what they may, I for one am at liberty to say, that what I find written in the scriptures is so, because it is written in the scriptures, and I am at no loss for an evidence; "what I do not find written, I know not how to prove it, or what by"—unless by constructions, and this gets up strifes, of which we have been strictly cautioned and forbidden too. We should never get "wise above that which is written," but continue in that which is written. Then we lack not a witness, but have a great cloud of them; with them we can war a good warfare, not without.

I now leave the query with what is said on it, and return to my proper theme. It may be remembered, these things took place in 1832, if my memory serves me right, under the moderatorship of E. Talbot. The Association closed her session, but not with peace and quietness; very far from it. I have stated there were gospel lights among the churches; those of course must be put out, as above hinted. The Association, "Darius" like, had signed the decree. Read the history of Daniel, which furnishes a very complete history of what I am trying to write, "as matters have turned out." The great men missionaries have power now—now for using it. Using it, did I say? Not to its full extent. The edict of domineering power so unjustly obtained, was of too daring a nature to lay hold of the internal rights of the churches that composed the minority in her late session; it will not do just now—it will do to say, "thus saith the great king Rabshaketh, let not Hezekiah cause you to trust in the Lord, that he will deliver you—what anti-mission body has been able to withstand the missionists, from Dan to Beersheba. This will answer to drive all the faint-hearted into a compliance with our views and wishes, and for the balance, we will take them and either put out their eyes and destroy them at pleasure."

The matter goes on—presently a "trial on doctrinal points takes place in the Providence church, Henry county, between E. Talbot of the missionary part, and J. Kimbal the regular (army) or Baptist;" both ministers and members of one church. Helps are called from different churches, the matter is discussed, put to vote, Talbot is routed, Kimbal keeps the field, gaining the day by a majority of two votes. (See church record at Providence church above named.) The matter being thus decided, the meeting closes. The church progresses onward—she calls for E. Talbot, he refuses her mandate, and is excommunicated or withdrawn from by the church, sometime in the summer of 1833.

In October following, the annual session of Chattahoochy River Association comes on. The church appoints and sends up her delegation, bearing her letter. Up comes Talbot in connection with another member, pretending to be delegated from the same church, (viz: Providence,) bearing also a letter as from her, and in that letter representing the very members (saving a few whom he saw proper to hold forth as excommunicates,) that held him on their church docket an excommunicate. This is rather worse than any thing I recollect to have noticed in my life, for a man to represent himself as a delegate from a church with whom he knows he does not stand connected.

I refer any person for the truth of what is here stated, to the records of said church which they can examine. So we see here were two sets of delegates from, or said to be from, one church. E. Talbot essayed to go forward to preach the Introductory Sermon. The church with whom the Association convened strove to prevent it, desiring that both sets of delegates should be refused a seat till the Association was formed and prepared to examine the letters and delegation above named; which was right for to have been done. This wise council was accepted by the delegates sent up by the church, but refused by the other. Preach E. Talbot must, and would, and did. Upon this a great confusion took place, such an one as I never wish to see at an Association or any where else again. Some of the delegates being apprised of E. Talbot's standing, refused a seat and withdrew from the proceedings of the day.

The Association goes on. Talbot is appointed Moderator. The delegation from Providence church is rejected, and in connection with some of those who refused a seat, set out for home. Many more things by way of illustration might be given, but I suppose you will think this enough.

I stated in my other, that J. Kimbal, my-

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self, and two churches had been slandered. Here you can see for yourself. I said an excommunicate for a Moderator. Look and see if it is so, or not. My brethren, I did not think such matters ought to go unnoticed. I thought you ought to know it abroad, that you might take care of those sneaks in sheep's clothing; the hands that managed us by way of slandering us.

And now I return again. The Association, if you see proper to call it such, goes on, but not in harmony. Grievous charges were alleged against J. Kimbal and myself, charging us with heterodoxy, and I know not what beside. On those, many of the delegates refused to act and lay neutral, save that they kept complaining, remonstrating, &c.; but it was of no use. In fact, it was out of countenance to listen to any thing that militated against the preconcerted object in view; which was the destruction of all that would not tamely yield to be controlled and governed by a few who were of the missionary clan. So you see we were published as heterodox.

Now it is right you should know in a short way the faith we hold and believe, and if you now recollect what I said just a while ago, about being careful, &c. you shall know something of it, though in a short way—a word to the wise is enough. We believe in one only true and living God, that he was from everlasting and will be to everlasting the same unchangeable being, of one mind and that none can turn him; that this God eternally foresaw every thing that would take place in time, thro' time, and to eternity again; that God loved his elect from eternity, that they were eternally elected, according to the foreknowledge of God, being chosen in Jesus Christ from or before the foundation of the world; that Jesus Christ was set up from everlasting to be their Saviour, and that he was as a Lamb slain from the foundation of the world, viewed so in the wisdom of God in his divine contrivance for the salvation of his elect; and that God so loved the world that he sent his only begotten Son into it, to die for the sins of his people whom he foreordained or appointed according to his own will to be heirs of eternal glory; and that all the sufferings of Christ, his death and resurrection, were foreappointed him in the covenant of redemption before the world was; and that he therefore stood forth as a complete Saviour of his people, justice being reconciled to him as an offering for sin, or an atonement. We believe that the scriptures of the Old and New Testaments are the word of God, and that Jesus Christ has come in the flesh and fulfilled the work assigned him of the Father to do, according to the eternal purpose of God; and that he has lived, died, and risen for his people, and is their righteousness, and their life; and that as long as Jesus lives they will live also, and that he will by and by come and take all his children home to himself, that they may view his glory and inherit that kingdom prepared for them before the foundation of the world. And baptism by immersion is the apostolic mode, and that any thing aside from this mode is not baptism at all. So I have given you some sketch or outline of our belief, and if we are heterodox, why be it so; we believe it, and therefore we speak it, and have spoken it.

I return to my proper theme. You will recollect this was in A. D. 1833. The Association appoints her next session to be with the Providence church, heretofore named in this narrative, and which E. Talbot pretended to represent. The Association orders her Minutes printed and circulated, then adjourns till next annual meeting. In the meantime E. Talbot manages to get a new meeting house raised in the distance of probably a mile of the Providence church, and called it Providence. So you see here were two Providence churches according to appearance. The Association comes on, part of the delegates meet at the Providence church as directed in the Minutes of the last session, and a part at the new meeting house. So here was a mixed up matter, and no little cavilling between the parties.

The church claimed the Association, and was ready to show that she was the church in reality; but every body did not want to see her dockets, I suspect, or want others to see them. So it would not do to go to the church. The Association was held at the new meeting house, as I learn; I was not there but was at the church were a part of the delegation were met, and were determined to remain with the church as directed by the last Minutes. They could stand such imposition no longer—sent to the new meeting house and demanded the Association Book. It was refused. They then counselled together what should be done.

You will recollect that the New Hope and Dependence churches were withdrawn from in 1833. They withdrew because

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of the conduct of E. Talbot, in leading the Association astray, and were published as heterodox churches in their absence; as you will recollect, I said they went home. These churches were delegated this last time. So the two churches united with those above named, together forming a council, appointed a union meeting to take place in some few months following; & for the relief of those slandered churches and ministers, those other churches convened with them in council, passed some resolutions declaring their innoceney of the charges against them; ordered the same printed, published at large, inviting ministering brethren generally to their next meeting, together with other things too tedious here to mention.

So you see here was a split. I see my subject has divided; however, I will be as short as I can, and attend to both parts. To the point. Their union meeting comes on, the churches meet again, deliberate, and decide to be constituted into a separate body, if found orthodox and orderly. The presbytery called for on that occasion. The Ocklockney and Columbus Associations were solicited for aid. By this time the council Minutes had found their way into these associate bodies, and they measurably had become apprised of the embarrassment that those churches and ministers lay under. They consented to send a presbytery. The Columbus stating the great distance, requested to know of the bearer if those petitionary churches could not be constituted without their assistance. Being answered they could, they stated, be constituted and offer it, and we will correspond with you. The Ocklockney sent up agreeably to request. The churches met in connection with some more, who had united with those heretofore named. Being examined by the presbytery, found orthodox and orderly, were constituted an Association body and received the name of Pea River Baptist Association.

So I will leave them right here, and hunt up my other part of the subject; in describing which I cannot be so minute, as I was not among them. They closed their session, but perhaps under some suspicion that all was not right; appointed a committee to wait upon E. Talbot's supposed, or sham, or pretended, or I do not know what to call it, church; to examine into its standing, and to give advice to the church, &c. and to report to the next Association. I believe this was the power delegated to the committee. They met perhaps once or twice on that business, did not find matters right, (I should have observed at the last session E. Talbot had the name of his church altered from Providence to Columbia church, which name it now bears, as I learn, and of which I shall have occasion to speak before I am done.) The committee reported to the next Association unfavorably of the Columbia church, of which E. Talbot is a member and minister. The Association withdraws from that church, E. Talbot excommunicated again, twice dead, plucked up by the roots, it seems.

Now I want to say a word by way of caution to adjoining Associations, that E. Talbot nevertheless of all this, is going on in the name of a Baptist preacher, receiving and baptising members and I understand he is going to offer to join his church to some Association this fall. I notify you, that be cautious in receiving churches, &c.

I now return to the Association and follow out my subject. Some how there seems like a falling out by the way, confusion gets among the churches like it did when the people undertook to build a Babel, they could not understand one another; times become cold and barren, and now behold the churches find out the missionary, the missionary is among them; not having noticed that it had been been among them all the time, and in disguise had been leading them, &c. Matters have got wrong, the Chattahoochy River Association is ruined by the missionary—oh yes, yes, we will get rid of the whole gang, we will come out of her and be constituted anew, and poor old Chattahoochy is forsaken and suffered to dwindle and die.

Now what has caused her overthrow? Just take a retrospective view in what I have faithfully and honestly related of her doings, and see if it does not tell at once what is the matter; the churches have been led by designing men into disorder. We know the word says: "They that keep clean hands shall wax stronger and stronger." Why has not Chattahoochy River Association waxed stronger and stronger? Here is Pea River Association—is your hand too clean to join her? has she done violence to any? is she at war among her own members? have you not, as churches, promised openly too before many witnesses, and before God your judge, to invalidate the former publication of Chattahoochy River Association, in her Minutes from 1833, which would have been right

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and which I entreated you over and again to do? Where are those very men that heretofore stood so formidable among you as managers of church matters? Has not God in his providence removed them from their former state of exaltation, and humbled the proud and exalted name of Chattahoochy River Association even to the dust? Is this for nought?

Nay, my brethren, Jesus has said, it were better for you that a millstone were hung about your neck, and that you were drowned in the depths of the sea, rather than offend one of those little ones that believe in me. Do you suppose he will not hear their cry, and deliver them? Has not that Association given offence to the little ones? Has she not slain the righteous with the wicked in her publication? Is there not a mourning in Zion, a weeping in Jerusalem? Have you had no hand in this matter? Has it not been in your power, have you not promised to set matters right, but have failed, and now are hurrying on to be constituted into a new Association body? Think you not that your former works will follow you even there? We of Pea River cannot correspond with you, or with any Association that you correspond with. Have we not come out from under your oppression, and obtained an open correspondence with other Associations? Have we as ministers shunned to declare the whole council of God? Have we not lived honestly before all men, willing to live peaceably?

I hope my brethren will pardon my awkwardness in arrangement. I feel now resigned, as having discharged a duty that appeared as incumbent on me. I submit it to your perusal, craving your earnest prayers at a throne of grace that I may walk as a Christian ought. I feel to thank God that he has blessed us with such able writers as a Lawrence, a Rorer, a Moseley, a Keaton, and many other precious brethren; your valuable paper is read here with interest.

I remain yours, dear brethren, in hope of eternal life.

JAMES F. WATSON.

N. B. I stated that E. Talbot came up as a delegate from Providence church. I have last evening received gospel evidence that he said on the Association ground, that his object was to push forward his letter as soon as the Association sat, and thereby prevent the delegation that came from the church. Also, I have stated, that the Chattahoochy River Association, or so many of the churches as were convened on that occasion, promised to publish an invalidation of the Minutes of that Association from A. D. 1833. I have gospel evidence that the Minutes agreeably to their order was forwarded to the printing office, the types were set ready for printing, the money paid over for printing, and after all this the printing was stopped and prevented, money taken back, &c. So I guess there are sneaks about yet. This information I received from brother James Caddenhead, an able minister of the gospel, who I have no doubt will tell any body the same, that may ask him.

Since I have been writing there has been a church constituted at Abbeville, Henry county, by the missionary—E. Talbot baptising a considerable number of members. Remember what I have already said of him, and I again warn Associations to keep a sharp look out this fall. Farewell, for the present. *J. F. W.*

TO EDITORS PRIMITIVE BAPTIST.

Forsyth, Monroe county, Ga.
July 2nd, 1839.

BRETHREN EDITORS: Grace be unto you and peace from God our Father, and from the Lord Jesus Christ, who hath saved us and called us with an holy calling; not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began, 2 Tim. 1. 9—and to all the strangers that are scattered abroad throughout Pontus, Gallacia, Capadocia, Asia, and Bithynia; the elect of God the Father, who hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you.

You, brethren, that were once the children of wrath even as others, (i. e. unbelievers, dead sinners,) that were without Christ, being aliens from the commonwealth of Israel and strangers from the covenant of promise, having no hope and without God in the world. But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ, who is the faithful witness and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us and washed us from our sins in his own blood,

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and hath made us kings and priests unto God; to him be glory for ever and ever. Amen. 1 Pe. 1. 1, 2, 3, 4—Eph. 2. 12, 13—Rev. 1. 5, 6.

Brethren Editors, this communication is to inform you, that the Primitive Baptist is a source of great satisfaction to the Old School Baptists in Georgia; and I think it has proved a healing balm indeed to the poor desponding followers of the great immaculate Lamb of God, in seeing so many contending for the faith once delivered to the saints, through its columns. While the Ishmaelitish children, that cannot speak the pure unadulterated language, but speak half Ashdod and half Ammon, a kind of mongrel breed, are raging with madness in seeing the Primitive exposing their lucre schemes of the day.

Brethren Editors, I have lately been to the post office for my paper, and found a letter directed to me; and on examining the contents, I found it to be a burlesque from some one of them Ishmaelitish mockers, wrote in Henry county, Ga. adjoining county to me. And, on further examination, I found it mailed in Macon, about sixty miles from whence it is said to be written, and directed to Forsyth post office. As the caption of said letter is R. Rorer, some person of the Arminian stamp has adjured me in the name of my beloved R. Rorer, of Virginia, by assigning his name.

Now, brethren, this reminds me of the certain vagabond Jews, exorcists who took upon themselves to call over them which had evil spirits, the name of the Lord Jesus, saying, we adjure you by Jesus whom Paul preacheth, &c. Acts, 19. 13. Now I must give the writer of said burlesque a name before I further proceed; and as there should come scoffers in the last days, for of this sort shall creep into houses and lead silly women astray, &c. 2 Tim. iii. 6, by the routine and contents of said letter, you are justly entitled to the name of Mr. Creep. Now, Mr. Creep, brother Rorer I know, but who art thou, Mr. Creep? Art thou the enemy of all righteousness, a child of the devil? You, Mr. Creep, cannot fight under the banner that brother Rorer has enlisted under; your weapons of warfare are carnal, but the weapons of brother Rorer are mighty through God of tearing down your strongholds of satan, your lucrative schemes of the day.

Dear brethren, I now shall notice the argument of Mr. Creep; which I will take up each item as stands stated on the face of said letter, as Mr. Creep has asked me one question to which he wished a direct answer: 1st, Mr Creep says, by accident the Primitive Baptist fell into his hands, and on page 148, he says, he saw a communication from me in answer to the Columbus Association, on which he says, language is too feeble to utter his astonishment. That touched you in a tender place it appears, Mr. Creep, by accident. You say the Prim. fell into your hands. Now, Mr. Creep, you in another place say, you are an Old Fashion Baptist; if you were that, Mr. Creep, would you not be more conversant with the Primitive Baptist than that? For primitive is ancient, original, apostolic; therefore, it would not be accidental.

Now, Mr. Creep, do not get mad with me, for I am in one of my plain ways. Mr. Creep, if that piece you examined in the Primitive, wrote in reply to the preamble and resolutions of the Columbus Association from my hands, appears to be unauthorised, why did you not show the inconsistency of one particular, if there was any? Why, sir, the reason is obvious. I think it is because you were too sorely convicted of the facts therein related. And I presume from your letter, Mr. Creep, you are like your ancient brethren the pharisees were, when old Stephen was permitted to answer to their accusation; and when he had given the history of Israel, they were so sorely convicted that they gnashed at him with their teeth. Then they cried out with a loud voice and stopped their ears, and ran upon him with one accord, and cast him out of the city, and stoned him to death, &c. Now, Mr. Creep, you see they could not bear the truth then when told as straight as a shingle, just like their modern brethren the Ishmaelitish traditionists of the present age, the New Schoolites.

To your next item. You tell me, Thou hypocrite, first cast out the beam out of thine own eye, then thou shalt see clearly, &c. Chaste language, Mr. Creep. You shut your eyes at me, and are casting stones. O how foreign, how strange the language you have used in your anonymous letter. You say: Thou hypocrite, cast the beam out of thine own eye, then thou shalt see clearly, &c. Mr. Creep, I am not trying to cast the mote out of my brother's eye; for I understand a brother or brethren to be those that are begotten by one father, and are brought forth by one

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mother; and these are brethren, and those only that are entitled to their father's inheritance. Therefore, Mr. Creep, there is no brotherhood existing between us; we view you and your gang to be one of those seven women that shall take hold of one man, saying, we will eat our own bread and wear our own apparel, only let us be called by thy name to take away our reproach. Isa. iv. chap. 1 verse.

Yes, you have the name, Mr. Creep, (Baptist,) which I presume is all you are entitled to; for you are Arminians, you that hold salvation to be purchased with money, or in other words, part grace and part of works. Now, Mr. Creep, I have thought that that was too much like mixing honey and fat together, a sickening dose indeed for Old School Baptists. We will not swallo v that, for it is by grace through faith, and that not of yourselves, it is the gift of God; not of works, lest any man should boast.

So, Mr. Creeper, we know you creeped into the Baptist denomination as afore predicted, to spy out our liberty, and we caught you in your craft and we were enabled by the sword of the spirit, (the word of eternal truth,) to see them which cause divisions and offences contrary to the doctrine which we have learned, and avoid them, Rom. 16. 17. Yes, Mr. Creep, we have marked you as discordants and have withdrawn from you, as we are commanded by the heavenly mandate to withdraw from every brother that walks disorderly among us; and have been enabled to get that beam out of our eyes, that beam (the institutions of the day falsely called benevolence,) which you flowered and dressed so nicely—and them little infants, to wit: Bible, tract, and temperance societies, theological seminaries, Sunday school unions, &c. the offspring of missionism, missionism daughter of old Catholicism, an illegitimate offspring aspiring after ecclesiastical promotion, as we firmly believe. The tree is to be known by its fruit: Do men gather grapes of thorns, or figs of thistles? Mr. Creep, it is an easy matter to tell good fruit from bad fruit by tasting of it.

Now, Mr. Creep, you again ask me you say "as an honest man, as a man of truth." As an honest man, Mr. Creep, to be guilty of forging a fictitious name to your anonymous letter. To be sure you cannot be that, Mr. Creep. You tell me to rid my heart of envy, and pray to God for forgiveness of my sinful ways. Now I can say to you, I have been made to cry out in anguish of soul and say, Lord, be merciful to me a sinner. And, sir, I think I can remember that time when my burden of guilt rolled off, and that peace-giving word came: Son, thy sins are forgiven thee. When the tears began to flow, O, then I had a glorious view of my dear Redeemer Lord.

But I must leave you Mr. Creep, as my sheet is nearly full and closely written. Now the next time you write a piece, be sure to assign your name to it, Mr. Creep. Again: from your language you I conceive to be in the gall of bitterness and in the bonds of iniquity; and if you are, I pray God to forgive you and save you with an everlasting salvation, if it is his will. Amen.

Brethren Editors, I can say to you that we the Old School Baptists are gaining ground here. Peace and unanimity of sentiment seem to pervade, and my beloved brethren we think we see omens of better times with us. At the little church of which I am a member, we have lately received by experience & baptised five members into her body, and all the churches are gathering in by twoes and by fives, mostly in my acquaintance. I have now set over the candle till twelve o'clock and it is time to lie down and rest, those that have to labor as I have to do. I have wrote these lines in haste and by the light of a candle; but, brethren, I ask their insertion in the Primitive. So farewell. One of the laity.

EDMUND DUMAS.

THE PRIMITIVE BAPTIST.

SATURDAY, OCTOBER 26, 1839.

Agents and Subscribers to this paper who have directed it to be discontinued at the end of the present volume, should they wish to receive it thereafter they will please notify us in time, otherwise their papers will then be stopped. Those who subscribed for one year, are also requested to attend to the above, or their papers will be discontinued at the expiration thereof.

TO EDITORS PRIMITIVE BAPTIST.

Georgia, Wilkinson county, September 10th, 1839.

DEAR BRETHREN EDITORS: There are a few things on my mind that I wish to state to you. There are some that say, that almost all the ministers have gone into the new order of the day; and I think that it has some effect on the minds of

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some. And for this cause I wish some minister in all the Associations of the Primitive order, to state how many ministers there are in the Association to which they belong. There are eight ministers belonging to the Ebenezer Association, of the Primitive order, to which I belong.

Truly yours in love. *DAVID SMITH.*

FOR THE PRIMITIVE BAPTIST.

State of North Carolina, Buncombe county, }
August 17th, 1839. }

We, the three churches, to wit: Big Laurel church, Fair View church, and Pine Creek church, we the said churches having met in Association capacity, for the purpose of trying to keep up the true worship of God according to the apostolic rule and order. As we have but one Baptist preacher in our bounds, that has publicly and independently delared unfellowship with all the missionary system, we the said churches do certify, that he the said Isaac Tillery has from first to last ever been opposed to the missionary system and all its branches; and for this very cause his character and usefulness has been tried to be sunk lower than the grave.

But we, the said churches, do certify to our Primitive Baptist brethren, that our old brother Isaac Tillery is in full fellowship with us, the said churches, and ever has been since he has attended us; which has been for many years before ever the missionary system made its appearance in our country. Therefore, we the said churches, do say to our distant brethren, that the said Isaac Tillery has kept his ministerial office unspotted to the world, as far as ever has come to our knowledge. And we the said churches do recommend our beloved brother Isaac Tillery as a man of God, to all our brethren of the old apostolic order, wheresoever his lot may be cast in this unfriendly world.

And we the said churches do agree to hold Association next year, at Big Laurel meeting house, Yancy county, N. C. fourteen miles north of the Warm Springs in Buncombe county, to commence on Friday before the fourth Sunday in August, in the year eighteen hundred and forty. And we the said churches do sincerely request our ministering brethren of the Primitive Baptist order, though they live at a distance, to come and see us at that time if they possibly can; for we would be truly glad to see some of the old sort of Baptists among us once more. It is true there are many who call themselves Baptists, but we the little handful do not own them as such Baptists as are prescribed in the word of God. Therefore we have taken the word of God for the man of our counsel, and have come out from all such people.

This done and signed by order of the said churches.

N. B. There are two meeting houses since the separation that go by the name of Pine Creek church.

Athens, Georgia, Sept. 9th, 1839.

DEAR BRETHREN EDITORS: Through the tender mercy and goodness of God, I have the pleasure of sending on the names of two more new subscribers, who wish to take your highly esteemed paper the Primitive Baptist, whose names you will find below.

Enclosed I send you ten dollars, and if there should be any over after satisfying for the papers and pamphlets you sent me, you will please to enter it to my credit for the next volume; as I hope the paper will be continued for years yet to come, or so long as it advocates the doctrine it has heretofore maintained; or so long as there are any wolves in the country, trying to scatter and devour the sheep and lambs of Christ.

I desire that brother Joshua Lawrence's writings be publishd in a neat volume, on good paper; and send me six copies either bound or without binding. His writings are much sought after in this section. And may that God who rules the hearts of all men, and turneth them whithersoever he please, put it into the mind of all the Old School Predestinarian Baptists in these United States, to aid this all important matter. I want the present and rising generations to know that there were men in the nineteenth century that were valiant for the truth.

Yes, bless the Lord, O my soul, and all the powers that are within me bless his holy name, that he ever raised a Lawrence, a Bennett, a Beebe, a Rorer, a Trott, a Whatley, a Tillery and a host of other names to maintain his truth in defence of the enemy. Methinks that the wise man of God had a view of such men as these, which he cried out in language like this: Behold his bed, which is Solomon's; threescore valiant men are about it of the valiant of Israel. They all hold swords, being expert in war, every man hath his sword upon his thigh because of fear in the night. Songs, 3rd, 7th, 8th.

Yes, methinks the church had her night seasons in Solomon's day, as well as now in this age of the world. Then, brethren, let us not be dismayed; but put on the whole armor of God, and face the enemy,

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and earnestly contend for the faith which was once delivered unto the saints; trusting in the name of the Lord, for in the Lord Jehovah is everlasting strength, and they that put their trust in him shall never be confounded, world without end. Amen.

FRENCH HAGGARD.

TO EDITORS PRIMITIVE BAPTIST.

Alabama, Lawrence county,
Sept'r 6th, 1839.

Dear Brethren: I see through your agency the Primitive Baptist is still kept alive, as such I have thought proper to address this through its medium to my dear brethren scattered over the United States, and to the world.

Dearly beloved brethren, we are in a cold state here. Iniquity still abounds and the love of many wax cold. I have neglected writing until now, and I will promise to try and do so no more. We still have the antichristian spirit among us, that God is not able to perform his work, without the feeble effort of man. I remember that when the ark of God was about to be carried from one place to another, that the cart jostled and the ark appeared in the eyes of man to be in danger of falling, that there was one of the sons of Adam that reached forth his hand to steady it, and he was struck dead. Just so is the present time, and I am really fearful that the vengeance of God will fall upon our nation for a lack of undoubting faith of Jesus Christ's ability to perform his work in his own proper time and manner. There are many institutions afloat in the world, invented by man's imagination, and many are influenced to believe it truth; and some good citizens of our country, carried away with error, are becoming to be members of societies that God never has authorised; that it is for money's sake, or popularity, and the mind exercised on this until death shall come: there is a way that seemeth right to a man, and the end thereof is death.

In these principles and dispositions hinted at, you see the spirit of the wicked one rise like a lion, and they are raising up young lions; and, poor creatures, the blind leading the blind, believing in the institutions of men to be leading to eternal life, when the place that knows them now, will soon know them no more forever; and will go where mercy can never reach them, if God does not put forth his helping hand; gone, forever gone. It reminds me of the state I was once in myself. I believed it to be right for me to do something in order to be saved. I lopped off all branches of sin or evil that appeared to me, like you were to cut down the tallest cedar you can find and lop off all the branches. There was a very long straight log, but after this was done, it was a cedar log yet. I remained in this way straight and upright for two years and better, prayed a heap, attended to hearing the gospel preached, had prayed and done so much good, that I would not have exchanged states with but few of the poor Old Baptists. And some of them thought I was a Christian, and were willing to baptise me, if I would have suffered it, and was deceived in me as well as I was in myself.

I lived as complete a pharisee as ever was, and if I had died in that time I should have been banished from the presence of God; for the way I thought to be unto life was leading down to death, (Paul like.) For I verily did believe I was doing God's service, if God by his spirit had not interfered, when I was thinking how much good I had done, saying, you never did a good deed, and nothing good can you do. I often saw that I was nothing but a sink of sin and death, I saw the perfections and justice of God, and that I was condemned already. It appeared to me if God did not alter, there was no chance for me to be saved. There was an old log lying by, and and if I could have changed states with it, I should have been glad; but not having power to do it, had to appear before God to hear the sentence, Depart, ye cursed. But to be reconciled to be banished from God, I could not bear the thought, but then and there sat a resolution, that as long as life continued to lie at the feet of the Lord, and beg for mercy. But all I could do was to say, Lord have mercy on me, a poor sinner.

I was in this situation for several weeks, not seeing how God could be just, and yet save such a wretch as I was; but could not help crying day and night, if thou can have mercy and be just to save such a wretch as I am. When I was in despair it pleased God to speak peace to my troubled soul, saying, why do you doubt, my grace is sufficient for you. I saw he now could be just and save such a poor sinner as I was. Tis in and through the Lord Jesus, that God can be just and justify a sinner. The scheme and plan of salvation appeared so complete, that I would not had it altered

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for a thousand such worlds as this; and since that have seen by faith the glory of the saints, sometimes have wanted to be with them to praise the Lord in the spirit without being mixed with sin, for his dying love and redeeming grace.

This change has been upwards of thirty years ago. I remain to be the same, for God changes and alters not. Very often despised, because I contend earnestly for the faith once delivered to the saints. Men may change and invent institutions, there never was one soul saved yet on that plan. I believe it to be what Daniel the prophet once spoke of the abomination of desolation, standing where it ought not.

And now, my dear brethren, who read the Primitive Baptist, and are of like precious faith, contend earnestly for the faith once delivered to our sort of people, thro' the merits of our Lord Jesus Christ, that he may strengthen you and help you to throw all these things out from among you, to come out from among them and be ye separated, saith the Lord.

DAVID JOHNSTON.

TO EDITORS PRIMITIVE BAPTIST.

Macon, Ga. Sept. 8th, 1839.

DEAR BRETHREN EDITORS: I once more take my pen in hand to give you some more of my simple thoughts about the languid situation and barrenness of the Lord's blessed Zion.

Now it appears to me that the prime cause is that the professed followers of our Lord and Saviour Jesus Christ, in a great degree have departed from the good old way laid down by the apostles and prophets; and more especially, the blessed example and command of our blessed Saviour. For his direction was to his followers to be meek and lowly in spirit, in serving the Lord with humility of soul, and to be in love with each other. But alas, dear brethren some have departed and gone one way and some another; some for one thing, and some for another.

And, dear brethren, once an important question was asked our blessed Saviour, in answer to which he said, in the 24th chapter of John and 4th verse: And Jesus answered and said unto them, take heed that no man deceive you. 5. For many shall come in my name, saying, I am Christ, and shall deceive many. Now, dear brethren, do not we see just such times with us? Some have gone out from us, and are saying, that the heathen are daily dying and going to torment for the lack of the gospel; and that they must have our money to help them to carry on God's work in converting souls to God.

But, dear brethren, my simple opinion, if it be simple, is, that God through Christ his dear Son will carry on and accomplish all of his purposes as to the salvation of his elect, without the aid or assistance of poor sinful depraved man. But Jesus goes on, and in the 11th verse says: And many false prophets shall arise and shall deceive many. 12. And because iniquity shall abound, the love of many shall wax cold. 13. But he that shall endure unto the end, shall be saved.

Now, dear brethren, since these new schemes and societies have been getting up amongst us, and that by the Baptists, which they call benevolence, do not we see that the love of many has waxed cold, even to the dividing families, churches and Associations; causing contentions, debates and divisions. And I am awfully afraid that it will eventually result in the overthrow of our true and genuine religion, once delivered to the saints by Christ himself; that is, if the almighty power if God does not lay to his helping hand and stop its progress. And if it is not of the Lord, my fervent prayer is to God to put a stop to it in his own good time. But if it be of God, O that the Lord would carry it on and unite all of his followers in it.

But, brethren, one strong reason why I think it is not of God is, because Jesus said, that he was not the author of confusion, but of peace. And further, Christ said, that he had chosen the poor of this world, rich in faith, unto salvation; and that not many mighty, or noble, are called. And just see, they have got the mighty, the rich, and the noble of this wold, crying, Lo here, and Lo there; but notwithstanding all of their mighty efforts, they seem to have a confused noise amongst themselves.

24th verse: For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch, that if it were possible, they should deceive the very elect. Now, dear brethren, just look at the fulfilment of this; they are showing great wonders, or telling of them, what great things their mighty efforts are doing. But, notwithstanding, the Lord will carry on his own purposes.

Brethren, this is a trying time to all God's

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true followers; but be faithful unto God as much as in you lies, knowing the promises of God are sure. For he has promised to be with his children in six troubles, and further he promised not to forsake them in the seventh; and I for one believe God to be as good as his word. Therefore, dear brethren, we have great encouragement to go on, putting our entire confidence in God, for Christ's sake. For, ere long, those trying scenes will be gone, as in John, 24th c. and 29th vs.: Immediately after the tribulation of those days, shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken. 30th verse: And then shall appear the sign of the Son of man in heaven, and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven, with power and great glory. 44th verse: Therefore, be ye also ready, for in such an hour as ye think not, the Son of man cometh. 45th verse: Who then is a faithful and wise servant, whom his Lord hath made ruler over his household, to give them meat in due season? 46th verse: Blessed is that servant whom his Lord when he cometh shall find so doing.

Dear brethren, I think the joy of all such will be joyous indeed, when they shall be summoned to arise and meet their blessed Saviour in glory, where their sorrows will be over and one continued scene of praise to God in the highest, for working all things for their good through this world of troubles into eternal mansions of glory.

And now, in conclusion, dear brethren, I would earnestly beg of all God's dear children to be earnestly engaged to God in fervent prayer for the welfare of Zion, that all of his dear children may once more come together in love and unity of spirit in such a way, that Zion through the powerful agency of the spirit of God, may travel and bring in many sons and daughters to God.

So now, dear brethren, I must close by saying, we still crave all of your prayers for us, in and about Macon, Georgia. So farewell, at this time.

JAMES HOLLINGSWORTH.

TO EDITORS PRIMITIVE BAPTIST.

Georgia, Decatur county,
August 6th, 1839.

BELOVED BRETHREN EDITORS: Having occasion to write to friend Howard, I have seen proper to give you my view and determination, with the help of God, concerning selling and drinking ardent spirits; that my brethren at home and abroad may know what my principle is, touching the same. By having a small interest with one of my brother-in-laws in stock and trade, though I desired in myself never to keep ardent spirits, without it was for particular uses, he could not see with me, and would insist until I consented, with a view that I could manage so that all persons would use spirits as they should. And if they could, or would, I never should have repented; but this being it appears impossible, at all times, I have been sorry that I ever consented. And before we sold out the first lot, I wanted it gone and was determined never to lay in any more spirits myself, nor have no more to do with it unless in very particular cases.

We have been without some time, and he being a free man himself, must do as he sees proper; but as to my own part, so far as respects spirits I am forever done, for several reasons. One is, that I may sell a man spirits and tell him all the time that I desire him to keep sober, and actually desire it from my soul; yet he will laugh about it and get drunk, and then abuse me and hurt my feelings in many ways. And if I tell him it is wrong so to do, he will say, have I not paid you for your spirits, or am I not good for my debts, &c. then call in some more. I then tell him he has had too much already, he will reply, that is not your business, what do you keep your spirits for? I reply, not intentionally to injure any man, but to accommodate them. Well then, accommodate me, I am as good as any man, and my money is as good as any man's money. So he will have it his way, and that is, that I sell it for gain, and will wish and think as he is a customer he must be attended to in every shape possible; and that very time I would give him all he could buy in twelve months to be rid of him, and know that he was at home sober and in peace with his family.

In reflecting on these things some months past, and forming my resolutions respecting the same, out comes my own feelings and sentiments in the Primitive Baptist, by our beloved brother William Moseley, who says in the close, he has set an example for himself. I answer, I will also go with you, you shall not go by yourself, if God will

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bless me with his grace. Brethren, wrong grows out of the practice of drinking spirits, though it is no sin to drink spirits; wrong grows out of selling spirits, but it is no sin to sell spirits; for if every man, woman and child would do as I wish them to do, and would take my example in using spirits, I could sell spirits my life time and not sin; but they cannot or will not do so; and as I do not wish to be the cause of any harm upon earth, I resign it up freely. I am certain though, that some men would rather I would continue, that they might have the chance to burlesque me with being a drunkard, &c. But I feel so sorry that I have been the cause of my enemies telling so many lies about me, that if the Lord will forgive them they shall have no further occasion on the ground of my drinking or selling spirits.

But then they will have something still against me, for I shall not join any temperance society, nor assign any petitions to our Legislature. For I say, let pride, wisdom and moderation promote temperance, without legislative action. And I am in hopes, that God who is the great giver of every good and perfect gift, will bless us with men that know more about legislation than to ever pay any attention to any thing that has such an appearance.

Now, dear brethren, let us live soberly, and righteously, and godly in this present world; and let law be law, and let religion be religion. The church of Christ is the temperance society I love, and which is sufficient for all God's dear children. For if the love of Christ and his church will not keep us sober, nothing never will, for I call lying very intemperate conduct, and I am very sensible that some of the temperate people are guilty of it.

I must conclude by saying, may God bless the work of his hands the world over. Amen. *E. O. HAWTHORN.*

Kentucky, Livingston county.
July 22, 1839.

DEAR BRETHREN EDITORS: I have been reading your papers the Primitive Baptist, and I am so encouraged to find that there are Old School Baptists scattered in almost all quarters of the United States, that it makes me feel anxious to throw in my mite, as the poor widow that our Saviour tells us of. But my political information is so limited, that I am afraid to venture in deep water; but then I remember when our Lord was walking on the sea, Peter said, bid me come to thee, but he began to sink, Jesus took him by the hand. And now, my dear brethren, if I should venture over my depth, I hope you will give me your hand, and lead me to shore or ship.

I remember our heavenly Father looked down from heaven to see if there was any that done good, and they were all gone out of the way; there was none that done good, no, not one. He then determined to destroy the world and all that he had made, but the purity of God could not destroy a righteous Noah; he instructed him to prepare an ark for the saving his household and seed to replenish the earth again. And it was good with an opportunity to try a new set of people to raise himself an empire of faithful men and women, to worship him with the whole heart.

But the people sought out many inventions, even to the building the tower of Babel to climb to heaven their own way; but for their inventions God confounded their language, and dispersed them all over the earth. Then God called Abram and he obeyed; he and Lot went to Sodom, and God would have spared Sodom for ten righteous persons, but they could not be found;. and the angels could not consume Sodom until righteous Lot was carried out, then the city burnt up.

And God led Abram on and he was faithful, and it was accounted unto him for righteousness. And that is our instruction to obedience, for God's plan was to have himself an empire of faithful subjects to walk with him. But God led Abram on to Isaac, and Isaac was deceived and chose Esau, but God chose Jacob. And Jacob chose Rachel, but God chose Leah to raise the seed of the woman; and they are a a poor and afflicted people. To train them to be humble he sent them to Egypt, to prove them by Joseph, whom they had ill-treated and sold; and to be servants for Pharaoh four hundred and thirty years, to show them all the plagues of Egypt, and bid them to write them in a book, and show them to their children, and their children's children unto the latest posterity of earth, to show them that all power in heaven and earth was his. And when they were humbled enough, he brought them out by a mighty hand, so that the heathen world feared Israel's God. But the children of Israel being filled with unbelief and a murmuring mind, God made them to wander in the wilderness until all, but Caleb and Joshua and their leaders that

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were faithful that were adults, fell in the wilderness.

My brethren, let us stand up to the rack and bear hardness as good soldiers. This makes me think of old Eli and his wicked sons, Hophni and Phinehas, their priests, first book of Samuel. The people crowned a king like savages, and were not satisfied with God's being their king; like the missionary schemes of the day, not willing that Christ should be their king. He is not clothed with fine broad cloth and shining boots and pockets full of money. They want an established religion, something like the Roman Catholic; then, my dear brethren, they would make us lay our heads down to the guillotine. But never fear, my brethren, our Father is at the helm, and he is stronger than all, and none is able to pluck them out of his hand.

This brings me to think of the continent of America, it being wrapped in oblivion unknown to Christian taught people some 3500 years; only known by savages. God put it in the mind of a Columbus to seek for a new isle, which the people called a new world. And God's purpose was to make another trial with his Israel, for he let king Gog take possession of the continent people, and he put task masters over the people until they groaned, and their cries came up before God, and God visited his children and sent his George Washington to lead them to independence and a free government, where his Israel could sit under their own vine and own fig tree, and none to make them afraid. This our heavenly Father worked by the hand of his Washington, and our bleeding fathers and brothers.

But, my beloved, look round and see we have corrupted ourselves; how many will hold out through the wilderness? We need a Joshua to lead us out of the schemes of the day. Well, my dear brethren, God has given us a Joshua, a Lawrence, and God has harnessed him with helmet, sword and shield, and he has marched out to the field as undaunted as David did. And that is not all, for I see numbers have drawn their swords and have faced the foe in almost all quarters of the United States.

DEMCEY BURGESS.

N. B. My dear brethren Editors, if this scribble comes to your hands and you feel willing to take the trouble to trim off the knots and rough places, so that you think it will pass, give it a place in your paper the Primitive Baptist, as it is written, we shall help one another. *D. B.*

Georgia, Houston county,
August 7th, 1839.

DEAR BRETHREN: Your little paper I am still reading and circulating, therefore six brethren have requested me to write for them. Yours in love.

STEPHEN CASTELLOW.

AGENTS,

FOR THE PRIMITIVE BAPTIST.

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"Come out of Her, my People."

VOL. 4. SATURDAY, NOVEMBER 9, 1839. No. 21.

COMMUNICATIONS.

TO EDITORS PRIMITIVE BAPTIST.

CIRCULAR LETTER.

The ministers and messengers of the several churches, that compose the Kehukee Baptist Association, to the churches they represent, Greeting:

Being now convened at the Bethel meeting house, with the church of Pungo, in Beaufort county, North Carolina, send our yearly congratulations; a practice by us adopted ever since the year 1790, now nearly fifty years. And as they have been generally received by you with pleasure and delight, we therefore venture again to address you with our Minutes, adding this epistle of love thereto, taken at our session on the 5th, 6th, and 7th days of October, 1839.

Beloved brethren and sisters, we will try to give you a small glance of the many great blessings, that our God and yours has blessed us to participate of. And first, for the great scheme for the redemption of man laid in infinite wisdom in eternity, before time, for the salvation of sinful man, that he foresaw would sin; and for its accomplishment in time, in the person of his dear Son, who engaged to become sin for his people, or suffer for them, to satisfy divine justice in their room and stead; whereby a way might be opened for their escape from destruction. And secondly, for the additional work of the Spirit, upon the dead faculties of their hearts, in bringing them to the knowledge of the truth as it is in Jesus, with its quickening influence; and giving them a well-grounded hope, and to feel an interest in that divine plan of salvation laid, and the teachings, and leadings of his spirit all our journey through this dreary wilderness where we now live up to this time, and the comfortable hope of his divine promise for its continual assistance down to the stoop of death, and triumph o'er the grave.

We hear an old saint say, "Many are the afflictions of the righteous, yet the Lord delivereth him out of them all." What a great blessing it was bestowed on us, that when we were brought to hope we had an interest in that glorious plan of salvation laid in Zion, that we had faith given us, to be settled, and grounded on that foundation that the gates of hell shall not prevail against; and the sweet and divine promises communicated, flowing from this tree or living fountain of life, that have served at times to keep us from sinking in despair. And as we have lived to see the time come, that we in the good Book are advertised of, that some would not endure sound doctrine, but would heap to themselves teachers having itching ears, that more of us have not been led away in wrong paths from the good way, by those false teachers, to bringing a reproach on the cause and interest of the Redeemer; by prevailing on us to take up with the false notions, and erroneous doctrines of the day. When we remember how near, (in some unguarded moments,) we have been ready to be halting between two opinions, when seeing errors dressed up in a gaudy dress, until it hath pleased a divine power for us to see the beauties of the gospel to salute the eyes of our spiritual mind, and open our ears to hear divine instruction say: "Stand you in the ways, and see, and ask for the old paths, the good way, and walk therein, and ye shall find rest your souls."

These things, brethren and sisters, some

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of you can well remember when looking back only five, ten, fifteen, or twenty years, when God's dear children had not then learned so much of the language of the children of Ashdod and Ammon, flowing from the great fountain of Arminianism, or natural religion; while some were crying up the doctrine of general atonement and special application, and others saying, give us money, ah, money enough, and we will soon christianize the world in a short time. Now we think, dear brethren and sisters, as such doctrine is so pleasing to nature, if it had not have been for grace divine, soon we should have been caught while nibbling at this bait.

Another great blessing that hath fallen to our lot is, that we had no larger a number that used to form our Association carried away into error in the great split in the Baptist Associations and churches; and that so many are yet standing on the old orthodox platform of the gospel of Christ; (only two churches divided, and two whose names have lost their place from the list of churches that compose this Association.) While we hear that our sister Associations and churches, that have been split elsewhere, have been so great, what a great blessing it is, that we have been no more singed than we have been, and thus highly favored of God.

Brethren, Gideon's army was once too large, and had to be reduced; so with the churches in this and other Associations. And yet we think there are some in the outer church yet, on whose account we hope the Lord will take his fan in his hand, and thoroughly purge his floor, and collect and keep his wheat in the garner, (church,) and blow the chaff away; and when the chaff in the churches is blown out, then may we expect a revival in them again. We find additional consolation in discovering some of the churches in the bounds of our former sister Associations, that we dismissed from us some years past for their convenience, some of them being grieved at finding those Associations embracing and following the fashions and doctrines of the day, until they have had to withdraw from them, and coming back, (prodigal-like,) to us again. Such as the old ancient churches at Cowenjock, Powell's Point, Flatty Creek, and South Quay. In some of them (of late) it seems that the Lord has been with them, and caused a happy revival of religion to be felt. Truth and sound gospel doctrine is mighty, and in God's due time will prevail. May God hasten its accomplishment.

What a great blessing we are now enjoying, of meeting together in our Associations and churches, in peace and love, and parting like brethren indeed, under the influence of Christian love and sweet fellowship. What a great blessing it is, that we are enabled to realize the saying of that great man of God of old: "How good and how pleasant it is for brethren to dwell together in unity." Some of the churches that have had such hard struggles to get along, have been crying to the Lord for help, and the Lord (we think) has heard their cries, and come to their relief, and they are realizing a happy revival of religion, and by his divine spirit added new converts thereto. Oh, what good news for publication and realization.

Now, brethren and sisters, what great obligations do we lay under to God for these blessings that we enjoy, for the inestimable favors vouchsafed to us through our great Redeemer, and successful advocate with the Father of mercies and blessings. Does it not become us on our part, to honor, reverence, and adore the name of our God for these favors, and exert ourselves to promote his cause and interest here below, and act worthy of the vocation wherewith we are called, and live in peace with all men, and doing good to all, especially to the household of faith.

And when we attempt to recapitulate the great favors and blessings that we have been indulged with, taking into view that we were the third Baptist Association that was established in the United States—the first was the Philadelphia, in Pennsylvania; the second, Charleston, in South Carolina, and ours, the third—and finding that the first and second have been led astray with cunningly devised fables, and from this body have been several more, that have followed in the wake of those that have run into error, and that the old Kekukee Association is nearly left alone on the old gospel platform of faith and practice, what additional grounds have we to rejoice in God our sure foundation, for his kind providence to usward. And as we were the first that publicly proclaimed against the prevailing errors of the day, (in the State of North Carolina,) that the Baptist churches and ministers were getting into, and that our kind God has caused since such alterations to take place, and has blessed so many with eyes to see the error they were

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getting into, and enabled them to return to the truth and proper order and discipline, and reprieve their characters, and strengthen the arms of our Zion, may we not say with David: O that men would praise the Lord for his goodness, and his wonderful works to the children of men."

Then as it respects the ground that our God has enabled us to take, let us adopt the language of an American hero, (literally,) "don't give up the ship;" not that of State only, but that of the church of Christ, the ground & pillar of the truth; for we know, that the gates of hell can never prevail against it. But, brethren and sisters, as there was an Achan in the camps of Israel of old, let us search and see if there are not some amongst us calculated to mar our peace and happiness; and ask God for help to assist us and instruct us how to get clear of them, that our Israel might prosper and prevail against our enemies. Your stations as Old School Baptist churches are responsible ones, see that ye discharge them faithfully and truly, for Zion's interest and God's glory, and for which you have to render an account to your God.

And now, dear brethren and sisters, we commit you to God and the word of his grace. Search the scriptures as the man of your council, by which you are to be guided, and follow its directions and then you will travel right and not do amiss. Use the pruning knife of church discipline in your churches, that the dead limbs and useless ones may be taken away, that the others may thrive and grow, as calves of the stall. Do your duty to your preachers that you hope your God has, or may send you, and aid them to help you. Always have your eye on the gospel mirror, to know how to act aright, and to be guided by unerring wisdom, to the glory of God and the advancement of his kingdom. And may he grant you grace to take this advice, for Christ's sake. Amen.

WILLIAM HYMAN, Moderator.
JOSEPH BIGGS, Clerk.

A BIOGRAPHICAL SKETCH OF

ELDER LUKE WARD.

He was born on the fifth day of January, 1770, in Martin county, North Carolina, near Williamston. In his youth he received but a limited education. About 18 or 19 years of age he experienced a work of grace and a manifestation of the forgiveness of his sins through the atoning blood of Christ; on which theme he often dwelt in preaching and in private conversation through life. In the year 1799, he was ordained a minister of the gospel, by Elders Joseph Biggs and Amariah Biggs. Having for some time exercised his gifts in the church at Skewarkey, about the year 1806, took a letter of dismission from the church at Skewarkey and joined the church at Flat Swamp, near which he lived at that time. He took the pastoral care of said church, and continued to attend her regular until about the year 1835. During this time his labors were incessant, in the adjoining churches, and he nearly constantly attended the Associations. In this year he took a letter of dismission from Flat Swamp church, (having married and moved into Edgecombe county,) as the distance was too far for him to ride, as he was beginning to be very infirm. He did not join any church for some months, and returned his letter through the strong solicitations of his brethren. Not long after, he took another letter, which he held until March, 1838, when he offered for membership at Cross Roads meeting house, Edgecombe county, was cordially received, and continued his membership there until his death.

Elder Ward, it is certain, was not perfection; he had human nature to contend with, as well as other men; but we can here say, that he had as few failings as any man, and lived and died with an unimpeachable character. He was married three times, he left a widow, and three sons (by his first wife) all grown. As a gospel preacher he was surpassed by but few; he wss very orthodox, generally preaching short sermons. He had nothing to do, and but little to say, with regard to the new schemes of the day; though he took a decided stand against them, believing them to be the inventions of men. He was very engaging in his preaching, and seldom preached without shedding tears. His whole theme was to preach Christ, a whole Saviour for sinners, without works, or merit in them. He was affected with the asthma, for several years before his death; for about two years he had to suspend preaching, and his complaint worried him greatly, though he bore it with great fortitude and resignation to the will of God, as becomes God's children; expressing at times that it would be far better for him to depart, and be with

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Christ. His sufferings towards the last were extreme, and on the 3rd of March, 1839, in the evening he fell asleep, in the full assurance of a blessed immortality.

Blessed are the dead that die in the Lord; yea, saith the Spirit, they rest from their labors, and their works follow them.

His funeral was preached by Elders William Hyman and Blount Cooper, to an affected congregation.

TO EDITORS PRIMITIVE BAPTIST.

Georgia, Troup county,
June 16th, 1839.

Dear brethren Editors: Here I come again, and cannot compare myself to nothing better than the old sow—have to pull off her ears to get her to the wash, and her tail to get her away. And as it is said, to beware of the third time, and as this is the third piece that I ever offered to a press, it may be the last time I ever may have the opportunity of writing. But do not be alarmed at the truth, and if I should happen to tell it, do not fall out with it; for the love of the truth makes me free, and sets us at liberty. That gracious blessing that I am thinking about at this time, and how it came through the sacrifice of our forefathers' blood; that precious heart's blood that paid for my liberty through the help of the Lord. O happy day, I can look back and say, an American man I have enjoyed almost threescore years of liberty.

And now I look forward and wonder, will there another generation enjoy the blessings that I have enjoyed. And why so? some may say. Well look in 2nd Chronicles, 19th chapter, and see where the young men's advice was received in preference to the old men's, as it is in the present day, and see what was the consequence: Every man to your tents, O Israel—and, David attend to thine own house. And I for one fear this once happy America is about to emerge into the same place. If so, alas, look forward in Chronicles from the chapter above given for peace, and see whether you think with me or not, in saying farewell liberty.

Now I will say, that I have never taken but one chew of tobacco in my life; but because I have sacrificed that liberty, does it authorise me to say, no man shall chew, smoke, or snuff? neither to say, he shall not buy nor sell by the chew, pound, keg, or hogshead? For that is not liberty. Neither do I call it liberty if I choose to take my dram, for any man or Legislature to say, I shall not drink, buy, nor sell what is my own. For if you will look in Deuteronomy, 14th chapter and 25th and 26th verses, you will see something like selling and buying, and that near the articles that the Grand Jury of the county of Troup urges so strenuously on the Senate and Representatives to pass laws to stop the retailing of.

And I for one say, that our present laws are wholesome ones, if we will put them in practice and execute them in the right spirit. For I have had spirits to sell, but have never found a law to compel any man to buy nor drink; neither do I think it right to sell to a drunken man or a negro without a permit, nor to keep open doors on the Sabbath; for which our laws are a safeguard to us if we will attend to them. Neither do I think it right to pass a law to stop any man from selling that which is his own by the drink, meal, pint, pound, or gallon, so he complies with the former law of the State.

Neither will I support any man if I know he has signed any of these memorials, or petitions to the Legislature to pass a law to take the liberty from the poor that they would not have taken from themselves. For I see some of these very characters are as fond of spirits as any man; and this I call the mark of the beast in the 13th chapter of Revelations, subscribing with the right hand to these petitions to the Legislature to enact laws to take away liberty.

You know I told you at first, if I happen to tell the truth not to fall out with it, and truth is what I am aiming at. And I do not know how else to fix the mark of the beast in the right hand, only by subscribing with it; for we all know, it does not mean a cow brand, nor the beast itself, but a mark. And when you, or enough of you sign these petitions to get the Legislature to enact laws to take away liberty, you will then see the beast, head, horns, and all, but too late. Now if I have hit the mark of the beast, I will only refer you to the 16th chapter of Revelations and 2nd verse, for your reflection.

But some think there must be a law passed to stop the retailing of spirits, to save the lives of the people. God bless your souls, I had rather five drunkards would kill themselves drinking spirits, than for me to have to kill one sober man with the sword in a revolution. And this

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is what I fear it will lead to. Neither does my good Book say, that the life of the Christian is in a keg of rum. O no, but it says, the Christian's life is hid with Christ in God; and when Christ who is the Christian's life shall appear, then the Christian is to appear with him in glory—not in a barrel of whiskey, nor in abundance of institutions neither.

Now I will say what I thought and said seven years ago, about the Temperance Society. I thought and said, that the wicked one had never invented such a scheme before, to split both church and State to pieces, as what they called the Temperance Society; although I love temperance, that is, moderation in all things. But this abstinence institution is the very spirit that is calling on the law to help, and I for one would advise not to help. For I can look back to my youthful years in old North Carolina, and see the old fathers sitting under the shade making their wheat bands and friendly drinking their grog with each other; and there were not as many drunkards then as there are now, nor were the spirits drunk as there are at this day. And I cannot tell the reason, excepting it is what they call temperance institutions.

Now I told you at first that I was aiming at the truth, and I verily believe that what some call the Temperance Society, has caused men to get drunk, tell lies, and steal; for I do believe that some have got drunk for spite, on the account of viewing liberty trampled under foot in these things; and I further believe that men tell lies when they sign these papers, and then drink spirits at the back doors; and I further believe that there have never as many men stole from themselves as there have since these institutions have come about.

Now it is the goodness of God that leadeth men to repentance, and I would say to every good man that wishes to overcome evil by doing good, if they think drinking in moderation is an evil to quit it; but not try to force others, least you drive them the wrong way. For you know the devils did not want to go into the sea, when they wished to have the liberty of going into the swine; and I would suppose, seeing the devils so afraid of the sea, they would have aimed to drive the swine a little further off; but where did they go to? headlong into the lake.

Now I will say to all good citizens, that it is not every effort they make to moralize their children that answers the desired effect they intended it for. I can speak from experience, that sometimes it only serves to drive further into vice; and so it may be again. In these memorials no doubt but some sign them with the purest motives, to moralize the dissipated part of the community. O take care, that you do not in this harmless act of yours to save the drunkard, involve the civil part of the community in war, and take from the honest farmer his liberty, in whom you all receive benefit, lawyers, doctors, and a host of preachers. Though there is a sort of preachers that I call the Old Fashion preachers, not the old blackguard preachers, but the Old Predestinarians, that I think do not get much from the farmer, only what they can honestly pick up themselves in ploughing as well as preaching. And I do not know what better to compare them to, than the old ox; work him hard and let him lie on bushes.

Now, brethren, I do think that we that have the use of the ox should give him a few nubbins to enable him to be of more service to us. Now I will say to the young ladies who say they signed these memorials, to stop the dissipated young men from getting drunk, well then, because a few dissipated young men abuse the blessing, we will have a law passed to stop civil young men from using it. Well then, let me see if you will stick to the rule. Now I think a woman is a great blessing to man, or God would not have taken a rib out of his side to make her; now then, if some men abuse their wives and there comes round a petition to the Legislature to pass a law to stop marrying, how many of your names shall we find to it? But that law can be passed, and if you will look in the History of the Martyrs, in the execution of Dr. Taylor, you will find that marrying a wife was one of the charges against him, when he was put to the flames. And I say, shame upon the young ladies for signing such memorials, and a double shame on the men that are getting children, girls, and Alabamians to sign these memorials. And when they have got all their subscribers to their paper, there are numbers of them can drink as much at one dram as I can at two. And I own that I occasionally drink my dram, when I want it, and thereby am called a drunkard by some; for they say, when a man takes the first drink he begins to get drunk—and why not say, when a man eats the first mouthful he begins to be a glutton.

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Now then I will say, I never could have church fellowship for the many new institutions of the day, for they are always grabbing after the mote in others eyes, and never think of the beam in their own eyes. Now I will say to the Old School brethren, unworthy as I am, that I believe that God never revealed any thing to John that would not come to pass; and that is the reason I cannot help thinking that there will be another persecution. And if this is the time that the second beast in the 13th chapter of Revelation spoken of, is to emerge into power, I pray God to give us grace according to our day, to withstand the flames like the old ancient saints did, if it should be our lot.

I will say to the Editors, I shall not be hurt if you do not publish this piece, for it seems to me to be lengthy enough to weary the patience of all; but if you should publish it, correct errors and bad spelling if you can understand it. For I never wrote a word in school, therefore I should be the more thankful to God for his aid. So I close with my best wishes for your paper. Farewell. *JOHN LASSETTER.*

TO EDITORS PRIMITIVE BAPTIST.

Pittsylvania county, Va.
August 2nd, 1839.

HOLY BRETHREN: I have for the first time taken my pen in hand to drop you a few lines, feeling it my duty so to do, as I have been a reader of your most excellent paper, something upwards of two years with an eye of attention. I must say with full pretensions to candor, and firmness, that I do most cordially receive the doctrine it holds forth, firmly established in the opinion, that it holds forth the pure stream of gospel truth, and that it does faithfully discriminate between truth and error, life and death; and doth speak the things that become sound doctrine. Titus. 2 c. 1 v. As such my soul has often feasted whilst musing over its rich and soul cheering fruits, gathered as it were from various branches, but all of the same tree.

So that I discover, dear brethren, that we that are joined unto the Lord are one spirit, 1st Cor. 6 c. 17 v. It matters not whether those witnesses live east or west, north or south, nor whether male or female; they all articulate to a point, a oneness in sentiments of redeeming grace. And oh! how agreeably do congenial religious sentiments meet with a holy kiss, which kindles a flame of gospel love which glows with holy unction from breast to breast, all bearing corresponding odors from the graces of the gospel of the Son of God, which is the gospel of grace; in which also is prefixed the image of the adorable author.

Hence this holy nation is the workmanship of God, created in Christ Jesus unto good works, which God hath before ordained that they should walk in them, &c. Eph. 2 c. 10 v. A people the Lord hath formed for himself and they shall show forth his praise. Isaiah, 43 c. 21 v. A people sanctified by God the Father, preserved in Jesus Christ and called. Jude, 1 v. A people that God hath from the beginning chosen to salvation through sanctification of the spirit and belief of the truth. 2nd Thes. 2 c. 13 v. As such they are aloof from the world and its vast allurements. But in them abideth faith, hope, charity; faith in Christ our wisdom, righteousness, sanctification and redemption; hope through him to attain to that redemption; charity through which there is a union with the holy brethren, and a boldness to a throne of grace. 1st Cor. 13 c. 13 v.—c. 1. 30 v.

Then being of the household of faith, which works by love and purifies the heart, which is the faith of the operations of God; and being led hither by the spirit of God they are the sons of God. Romans 8 c. 14 v. Now can it be marvellous that this people withdraw themselves from every one that walks disorderly, and that they also abstain from every appearance of evil? Methinks not. Is it marvellous that Sarah refused the son of the bond woman to be heir with her son, who was free? Methinks not. Or is it marvellous that the Lamb which is espoused in holy wedlock to his bride, that he refused the seductions of that old prostitute of Rome? I think not, though the New School think those things strange.

And they must think it strange, that Joseph disdained the seduction of his mistress, and if so, there is nothing vital in their pretensions to religion, which their tenets do betray to every spiritual minded person; which tenets go to undeify the God of our salvation, and render him a demi-god of but little worth.

I can but rejoice, O brethren, that it hath pleased Almighty God to grant unto his church the past sifting seasons, which is a blessing to her, that we are free from such temporizing arch hereties as manifest

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themselves in the society systems, and are a signal blessing to all the true sons of Jerusalem above which are free, there can be no doubt. And I exhort my Old School brethren to stand firm and yet be watchful, for if yet there be amongst us the same spirit in any degree, that same illegitimate will be still mocking and efforting in the traits of manisms, getting up societies of some rank apparently innocent, which may have poison in the root. The fact is, the tree is to be known by its fruits; in this I understand we should observe the fruit on every limb. We give ourselves to the Lord, and to each other in a gospel church way, when we become members of the Baptist church; then we must live agreeably to the tolerations only of the gospel discipline, and no Christian will knowingly, tolerate himself in the application of his either money, property, or person, repugnant to the genius of the gospel. So the gospel tolerates its church, and the church acts accordingly. And should she refuse to reverence her king by her unholy adornings, believe her not to be a spiritual subject if she persist in it; for we are told that if these things (holy things) be in you and abound, they make you, that ye are neither barren nor unfruitful in the knowledge of our Lord and Saviour Jesus Christ.

And if they be stably built up in this knowledge, from whence cometh those restless Socinian, Arian, Pelagian, and Arminian feelings and works? They are not to be seen in the primitive disciples. A specimen of that stamp cannot be found in holy writ.

Hence we conclude, that the children of the flesh are not the children of God, even if they did arise from the line and lineage of our first parent Adam. But the children of the promise they are accounted for the seed, but not by dint of natural birth, nor by merit, which they have wrought; but by the spirit of adoption, according to the promise, which promise was sustained by the faithfulness of Christ Jesus our Lord.

Brethren, it is a truth that all the New Fanglers combined together, are very foreign from believing in the existence of a gospel system, as is manifested in all their tenets of faith. For to believe as all Arminians do, that all the merit and effects of the ,tonement were only to reinstate man, or to place man still under a covenant of works; and leave him destitute of that glorious gospel, through which alone sinners are brought home to Zion with rejoicing. And as they believe not in a gospel system, (which is a ministration of life.) they are engaged strictly in manisms; which is, to paddle their own canoe, which of course is ungospel, and consequently unchrist, which is undeniably antichrist, which they unquestionably are, i. e. antichristians, arnomians. And therefore let me exhort my Old School brethren to be at your corner post, with all the watch care that becomes a Christian; for I have no doubt but that old man of sin is now more assiduous and striving than perhaps ever before, which is abundantly manifested in my section. And I am of the opinion, that if it were not for a pretext, the Methodists and all missionaries would have no more use for a Bible, than they would have for an old almanac. For many of their scholastic addresses have but few citations to that glorious Book, but philosophic displays are all that appears to be aimed at. And in some of their churches it appears that a member cannot commit a crime of magnitude enough to dismember him; which proves to me that number and strength is all they are wanting.

I subscribe myself yours, in gospel bonds. *ARTHUR W. EANES.*

TO EDITORS PRIMITIVE BAPTIST.

Muscogee county, Georgia,
28th August, 1839.

BRETHREN EDITORS: I am a new writer, this is my first attempt before the public; though I design in a short way to give you and my brethren generally, a few of the outlines of our situation.

We have had but little gospel preaching in this country for the last four or five years, only as there by chance would pass an Old School Baptist preacher, who would give us the old corn that Joseph had to supply the household of faith, and that without money; whilst the natives of Egypt sold all they had after spending their money, and even sold themselves for bondmen, in order to get temporal bread that would last no longer than this life. I feel to thank God that he still feeds his people, the household of faith, and without any of their good works; though many of those men who profess to be doing a great work, therefore they cannot come down, as has often been the text of our money preachers in this country. Though I see the want of money is fetching many of them down, as

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the people are unwilling to be priest-ridden as they have been in days past.

Though they have got considerable foothold now, and have by their memorials asked the Legislature to sow up the people's mouths, by passing a law to prevent so much drinking whiskey. Perhaps it would be more honest in them to come out, Judas like, and say, to prevent this great waste, as the ointment that Mary poured on the Saviour's head. Judas only murmured because he was a thief, and carried the bag.

Though I see our money hunting men are very often asking favors of the Legislature of Georgia, they not only believe money to be God's means of spreading the gospel, but they wish lands also. I notice two of their great money preachers asking the State of Georgia to give the missionary societies all the ungranted lands of this State, to help them to evangelize the world. The Lord help the people to believe the truth, and not falsehood; for if salvation is of men, of money, and of land, Jonah has preached false, for he says; Salvation is of the Lord.

The missionaries say, that when I preach the old doctrine I am fighting against God. If so, I do not wish them to pay my wages. And if they cannot fight for the bounty which God has promised, I think they had better come down; for if men, money and lands are their weapons, they must be carnal. I am persuaded they have lost their Sampson's hair in this country, and their weight for the heathen of Birma; and are mostly weighted with Mississippi and Texas, as I presume those are the places of procuring all the means of doing their work; and I heard not long since, that the old broken bank bills of Macon passed there as well as any other money.

The sound doctrine of the gospel is scarce in this part of the world, and is near to be basely counterfeit, though with many it passes for sound doctrine. There are, I think, a great many preachers that preach to please men, and the better they please the world the more money they make by their trade of preaching. They are very smart in another way, they can get the best meeting houses in our country in one week, if you will let them come in your house and raise a protracted meeting, or they will even have their meetings at a neighbor's house, if you will let your preacher baptise their converts they will get in one week a sufficient number to turn out any common Old School church. Perhaps this was one of the reasons why the apostle said: Receive them not into your houses, neither bid them God speed. I am as doubtful of their faith as I am of their practice, for they are so friendly they are willing to go with the crowd, whether scribes or pharisees, that will say you are right; which is the language of the world, for the natural man discerns not the things of the spirit, for they are spiritually discerned.

Now, brethren, I think the missionaries have struck themselves a very fatal blow, by introducing the petition to the Legislature to take away men's rights, when the men of the world have been their best friends. With those remarks I will admonish the true army of Gideon to stand in their every man's place, and break their pitchers, hold their lamps, and blow their trumpets; whilst the Midianites will rise and every man slay his fellow, and all will be put to flight. The Lord be with all, Amen. *WM. H. MAYNOR.*

TO EDITORS PRIMITIVE BAPTIST.

Chesnut Grove, Upson county, Ga.
Sept. 8th, 1839.

BRETHREN EDITORS: As a volunteer agent I have to write to you again for one more of your Primitive papers. The Old School Baptists are gaining ground in this section of country. We have had the pleasure of hearing several experiences, as well as letters. We were constituted at Emaus with about twenty-two members, I think, and we have near about one hundred members now, and we are at peace among ourselves. And it appears that the Lord has been bringing his children out from among the men-made institutions of the day, and take his word for the man of their counsel, and try to follow what he has laid down there for his children to be governed by. My heart's desire and prayer to God is, that he will bring his children to see and understand what these men-made institutions of the day will bring them to before they are done.

My dear brethren, I do not believe that they have any stopping place for their craft, until they get the power into their own hands, and then for Egyptian bondage or worse, if possible.

I must come to a close at the present.

R. B. MANN.

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THE PRIMITIVE BAPTIST.

SATURDAY, NOVEMBER 9, 1839.

Agents and Subscribers to this paper who have directed it to be discontinued at the end of the present volume, should they wish to receive it thereafter they will please notify us in time, otherwise their papers will then be stopped. Those who subscribed for one year, are also requested to attend to the above, or their papers will be discontinued at the expiration thereof.

TO EDITORS PRIMITIVE BAPTIST.

Alabama, Henry county,
September 25th, 1839.

BRETHREN EDITORS: After my respects to you, I as one of the least of all God's children if one at all, for my first address to you wish to inform you something of the times in this country. There has been a shipwreck of the faith of the Baptists in this country. Before I came here, there was a striving for who should wear the bell, until they became like bad trained oxen and turn the yoke, and so quit pulling and left the load under the hill.

What I mean is, the old Chattahoochy River Association died a natural death. The next pass, we the Primitive churches in 1838, met as you have seen in your paper, from which time the missionaries began to rage, the male and female or both, raged like cattle over a dead carcass. But what else do we expect from them, for when they get money they rejoice, and when they lose it they are mad. But they persecute me and tell lies on me, but I rejoice in that the missionaries have got making distracted meetings and all joining together, whether in order or not--though you know money makes the mare go.

I was at one of their meetings on the 16th of this month, when I heard E. Talbot say in his preaching, that he had prayed a million of prayers, which amounts to over 54 prayers a day for 50 years; the time, I suppose, he has been praying. He also said, that he preached at the mount on the other side of the Ocmulgee, and stated that the people said that it was the biggest sermon that ever was preached at that place, though many able brethren preceded him. What was this but the big I, or the big head? What was this but boasting, and saying, it is I, and not the Lord?

My address is to the Old School brethren. Beware of these that make divisions amongst us. I was raised in South Carolina, Barnwell district, till I was 25 years old. I never heard any thing of missionaries when I was there. I moved to Georgia and there became a Baptist, at Bethel, Butts county, where I first got acquainted with missionaries. From there to this place, where I have become acquainted with them in full.

I long thought I was one alone, but thro' the medium of your paper I see the Lord hath reserved to himself seven thousand that have not bowed to the institutions of the day. My sincere prayer is, that the Lord may prosper them, that they may grow in grace and in the knowledge of Christ, until they be come into a perfect union and love. Though we be strangers in the flesh, I believe we understand one another in the spirit, and speak the same things in the spirit. And I rejoice to know, that there are so many that are willing to preach Christ and him crucified, without money and without price, only for the crown of glory when he shall appear.

There is one Mr. Atkinson, riding thro' our country preaching for six hundred dollars a year; and another, by the name of Harrell, for thirty dollars a month—he came to Salem church, in Early county, Ga. and was forbid to preach without he would preach Jesus and him crucified; and he refused to preach and went off without making the attempt to preach one word, but appeared to be insulted because he was thus confined. He had a wish to beg for money, and to tell about all the institutions, and what was going on in the board that hired him to go and beg for them. But we work for our money, and we do not intend to give it to such lazy beggars as they are.

So I must close my few remarks. Yours in love. *JOHN W. PELLUM.*

TO EDITORS PRIMITIVE BAPTIST.

Georgia, Houston county,
Sept. 8th, 1839.

DEAR BRETHREN: I have been taking the Primitive for some time, and still wish you to continue them. I can inform you, that there has been much difficulty here in this section of the country; but we are told: Many are the afflictions of the righteous, but the Lord will deliver him out of them all. I think that the Lord is deliv-

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ering some out of difficulties, in showing them the right way, whilst many seem to be opposed and say as they did anciently, these are hard sayings. But we will refer to the prophets, finding in these times of wars and tumults as it was in the days of the prophets, when they said: Lord, they have killed thy prophets, &c. that God has reserved to himself some that have not bowed themselves to Baal or the new inventions of men.

I am no preacher, nor have ever taken my pen in hand to write before to the public; but I am so well pleased with your paper, that I take this method of communicating to you, that when your paper first came to us, many were so opposed to it that they did not think it ought to be read. And some seem to be so yet, whilst many rejoice at the reading of them with delight, and crave their spread.

Nothing more, but remain yours in the bonds of Christian fellowship and love.

JOHN MURRAY.

FOR THE PRIMITIVE BAPTIST.

Jacks Creek, Tennessee,
Sept. 12, 1839.

BRETHREN EDITORS: I read in your paper of many divisions and distresses in different parts, and we have some too and I have thought more than elsewhere; we have missionaryism, free willism, two seedism, Campbellism, and of the Primitive a few; but all nearly equally divided. And it is a cold, and languid, and sorrowful time with all but those that can blow cold ashes and they get but little of the cash.

Believing that my brethren understand all the isms, I will only say that we the Primitive Baptists are engaged in trying to keep the unity of the spirit in the bonds of peace. And may the God of love be with you and us, is the prayer of your friend and brother in tribulation.

SMITH HANSBROUGH.

TO EDITORS PRIMITIVE BAPTIST.

Troy, Pike county, Ala.
Sept. 16, 1839.

BRETHREN EDITORS: I am well aware that I am incapable of writing any comunicaton, in that style fit to appear in any paper; still I am a friend to the good cause which your paper promotes. And I feel the more solicitous for its welfare, as it is the production of my native State, and the land which gave me birth.

I became a member of the Baptist church in August, 1822. My membership was in Beaver Dam church, a member of the Cape Fear Baptist Association. My faith and tenets then were what they are this day, and if my heart does not deceive me, they are the very principles contained in the Primitive. At that time all was peace. There was no contention or prejudice existing, true Christianity abounded in our land and the true religion of Jesus Christ flourished in our section of country. But alas, what is the present aspect of the times? Instead of relying on the word if God which says: Freely ye have received and freely give—it is first, money to accomplish the preacher and make him a fit orator, and then money for preaching. And generally speaking, not a little will suffice.

I was a member of the Legislature of North Carolina for a number of years, and was an eye witness to a great part of the distress that existed in the Raleigh Association. And after it split, I frequently attended meeting at Bethel church, where they were nearly equally divided, and could see the coolness that abounded there. On one meeting day, Mr. Dowd would be there with his fraternity; the next meeting you would see the Rev. Nance with his flock; and was I permitted to judge, I should say, that sounder doctrine never dropped from the lips of an individual than did from him.

I was in the Legislature when a bill was introduced to incorporate the Wake Forest Institute; and to insure the passage of the law, its friends assured us that it was intended only for a benevolent institution, to educate the poor and indigent. But I distrusted their fidelity and believing as I did, that the old cat might be rolled in the meal for the purpose of deceiving, I voted against the passage of the law, and used my influence also against it. But notwithstanding, they succeeded, and to my great surprise too, as it was right at the place where their missionary operations had done so much mischief, in dividing churches and destroying the union of professors.

In 1834, I left Carolina in search of a better county; took up my abode in Pike county, Alabama, near a church by the name of Bulah which had been a short time before constituted with I think fifteen members, myself and wife if I recol-

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lect right making seventeen, all sound in the faith. At this time there are about eighty members, and not a single missionary among us. Although in some of the churches composing the Conecuh River Association, there are some that are very rigid, but their champion is no more. The all-wise disposer of events saw proper to take him away.

At our church, to wit, (Bulah,) a council meeting is to be holden, to commence on Friday before 5th Lord's day inst. when all the churches opposed to the new institutions of the day will be represented, then & there to devise some plan to defeat them and frustrate their designs. May heaven protect us from the keen arrows of satan, and guide us in the path of rectitude. May our faces be set heavenwards, and our resolutions against all antichristian powers and all new institutions, which have not thus saith the Lord for their authority.

Brethren, pray for us, that our faith fail not while we are travelling Zionwards. O may we all meet in that happy land, is the prayer of your unworthy servant.

L. R. SIMMONS.

TO EDITORS PRIMITIVE BAPTIST.

Monroe county, Mississippi,
September 12th, 1839.

DEAR BRETHREN EDITORS: I again lift my pen to write you a little epistle, tho' I have nothing very interesting to write, only we are for the present enjoying peace in the bounds of the Buttahatchy Association, since our separation from the institution churches.

Dear brethren, this seems to me to be a fact, that while the church was clear of those money measures, they enjoyed peace; but as soon as she opened her door and allowed that false divining spirit membership, we then heard the cries of the children of Zion, which were followed by oppression and separation. Now, brethren, if the church enjoyed peace and Christian union under the original apostolic rule of faith and practice, let her return and do the first work, in shaking herself from these filthy dreamers, who preach for money and divine for hire, whose god is their belly and whose glory it in their shame, as the apostle Paul saith: Mark them that cause divisions among you, and from such turn away; and have nothing to do with the unfruitful works of darkness, but rather reprove them. And in so doing, in my judgment, Zion would again assume the attitude of a city set on a hill, whose light cannot be hid. And by so doing we should demean ourselves well as the disciples of the blessed Lord and Saviour Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people zealous of good works, which God hath before ordained that we should walk in them. And if we walk in the light, then have we fellowship one with another, and truly our fellowship is with the Father, and with his Son Jesus Christ, whose blood cleanseth us from all sin.

Brethren, I as one only as a babe in the ministry, when compared with those veterans of the cross, I do believe there was in days past and gone by, a rule the observance of which did give peace and harmony to the church. And a returning to, and the adoption of that rule of faith and practice, would be productive of peace, harmony, and brotherly love, among all the members of the church who would adopt it; that is to say, come out from among them who walk disorderly. For I believe every thing that is added to or diminished from the gospel rule, is sin of the highest magnitude; therefore, let us touch not, taste not, handle not the unclean thing, and I will receive you, and you shall be my sons and my daughters, saith the Lord Almighty.

CHAS. HODGES.

TO EDITORS PRIMITIVE BAPTIST.

Lynchburg, Tennessee,
Sept. 24th, 1839.

DEAR BRETHREN: You will please send me another number of the Primitive Baptist to this office.

I have nothing to write new to you since my last, more than I was at our Association, (the Elk River,) and there I think I saw about the last struggle by those people who are called missionaries.

I think I see some little moving for to cause some more calls on you for your paper. I remain yours as ever.

IRA E. DOUTHIT.

TO EDITORS PRIMITIVE BAPTIST.

Wetumpka, Alabama,
October 4th, 1839.

BRETHREN EDITORS: Thro' divine providence I am permitted to address you, and

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my Primitive brethren generally, through the columns of your paper. I believe that all that I wrote for has come to hand, and no doubt has been read with much interest, and have been very consoling to the lovers of truth. But we have a mixed multitude here, and while some like the sentiments held forth, others are making many remarks not only against the Editors, but those that take the paper.

And as a specimen, I give you the contents of a note that I received from a new fangled Baptist, who in my absence (while on a preaching tour,) took my paper out of the office. Soon after arriving home, I was informed that he had a Primitive paper, and being confident that it was mine, I sent over for it; he had loaned it out, and wrote me the following:

"I had the effusions of the devil for a few days, and if you wish earnestly to see what a set of poor deluded ignorant Baptist preachers can say in behalf of their master the devil, I will get it again for you in the morning. If any man wishes to sink in the lowest filth of infamy, and wish to be a bye-word of contempt among the virtuous, let him subscribe for the Primitive."

And because the Regular or Primitive Baptists preach the fundamental doctrine of the gospel, and contend for the ordinances as delivered by Jesus Christ, we are stigmatized and called hard shells, iron jackets, &c. For my part, I had rather be called a hard shell, than a soft shell. I feel confident those, that first made use of the names, had thought much about the hard and soft shell turtle; and well knew that the shell of one was very hard, while the other was very soft and pliable. It is well known by those that are acquainted with them, that there is a very great difference in the two kinds, the hard shell turtle has a large sound head: and is very hard to kill, and that the shell is so hard that it will not bend; this will very fitly represent the Regular or Primitive Baptists, as they are hard and sound enough not to be "carried about by every wind of doctrine, of the slight of men, and cunning craftiness, whereby they lie in wait to deceive;" and that they cannot, nor will not, bend to the institutions formed by man, falsely called benevolent, while we have the Bible for our guide, and can find the old land marks.

It is often remarked, by our liberal, or half Baptists, that the doctrine of election, effectual calling, and final perseverance of the saints, is a doctrine that ought not to be preached; and some will not hesitate to say, that it came from hell, and that it will return thither. Surely they have never read the Bible. It would be unnecesary for me to cite them to any particular text, for the Bible teaches it almost on every page; and if they will read, they will find it as clear as the noonday. They also say, that it makes men sit down on the do-nothing stool, and give way to the lusts of the flesh, get drunk, and do every abominable practice that the human family are subject to. Now I am just to the reverse of this, and do believe that the doctrine of election, effectual calling, and final perseverance of the saints, are the most cheering and consoling to the believer of all things; and cause the Christian to live a practical life of piety; for they serve God from a principle of love, and not of fear—perfect love casteth out all fear.

If this doctrine, or this belief, causes any of my Primitive brethren to give way to the lust of the flesh, (and not act as the apostle of the Gentiles who thus remarked: "But I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a cast away.) I must request them to read the Bible and make it their constant companion; and if I am not deceived, they will find in that Book things that God has joined together, that ought not to be separated by man. In that Book I find, that salvation by grace are joined together, and faith and works are joined together, and holiness and happiness are joined together, and that sin and misery are joined together. Now all of these are inseparably connected, what God therefore has joined together let no man put asunder. How shall we that are dead to sin, live any longer therein?

Now it wood be just as reasonable to suppose that a fish could live out of the water, as to suppose a Christian can live in the practice of sin. If the tree is good, the fruit is certain to be good. A tree is always known by the fruit it bears: "do men gather grapes of thorns, of figs of thistles? Even so, every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit; neither can a corrupt tree bring forth good fruit." Now if any man that is called a brother, live not according to the principles of the

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gospel, or in other words disorderly, we should withdraw from him. "And have no fellowship with the unfruitful works of darkness, but rather reprove them."

I have here to remark, the first time I recollect hearing the title of hard and soft shell given to the Baptists, was some five or six years ago, by a Mr. Worthington, of Montgomery; who wrote to the Editor of the Index, and in giving a history of the Baptists in Alabama, brought them to view under those two heads, the soft and hard shell. And I expect the plain reason of his thus writing was, in consequence of the softness of his shell. Now to show the softness of his shell I have to relate a circumstance which took place about three years ago. He being a reverend gentleman was appointed one of the agents of the Baptist Convention of this State; but he disgraced his agency and was dismissed. While on a tour of begging which he took on a steamer at Montgomery for Mobile, &c. in acting the gentleman, or I might say the part of a New York dandy, he was found with the rest of the gentlemen at the bar, drinking wine or spirituous liquors, until he become drunk and was filled by drinking instead of being filled with the spirit, and consequently did not take the admonition of St. Paul: "See then that ye walk circumspectly, not as fools but as wise, redeeming the time because the days are evil. Wherefore be ye not unwise but understanding what the will of the Lord is. And be not drunk with wine, wherein is excess; but be filled with the spirit." This man's conduct was such, that it became so disgusting that the captain of the boat being a nice man and one of feeling took the reverend dandy, and ordered his men to take him and carry him down in the boat and tie him fast to a bale of cotton; which was no sooner ordered than done, and while making him fast he having plenty of money offered the men five hundred dollars not to tie him; but all to no purpose. Now if this is soft shell, Lord deliver, and save me from it.

Before I close I must inform you, that I was in Benton county, in this State at an Association, known by the name of the Tallisahatchy Association, the three first days of their session; which commenced on Saturday before the third Sunday in September last. It appears that the great part of the churches that compose that body are opposed to the institutions of the day, called benevolent. Two churches had made a declaration against those institutions and all preachers connected with them, and requested the Association to adopt it as a part of her constitution; and in consequence of a refusal to do so, six churches withdrew and will convene at Walnut Spring meeting house, two miles from Jacksonville Benton county, Alabama, on Saturday before the third Sunday in November next, for the purpose of making arrangements to become a constituted body. When and where all churches wishing to join with them are requested to send delegates for that purpose. And as I have agreed to supply the church where they meet, I take the liberty to request my preaching brethren of the Primitive order to meet me there.

Brethren Editors I am yours in hope of eternal life, which God promised before the world began.

WILLIE J. SORELLE.

TO EDITORS PRIMITIVE BAPTIST.

Blakely, Ga- Sept. 10th, 1839.

DEAR FRIENDS AND BRETHREN OF THE PRIMITIVE FAITH AND PRACTICE: I have thought I would write a few lines, but fearing I should do the cause an injury, and being no scholar nor preacher, and having been a member of the Baptist church but a little while, about eighteen months, I have been afraid people would think I was wishing to be smart. But it having been impressed on my mind to write, I now hasten to send you a few lines, which you can publish or let lie still as you deem most proper.

Dear brethren, my mind appears to be drawn out mostly on the plan of salvation; and feeling incompetent to explain it even as I believe it, and fearing I do not understand it right, I would be glad I could be satisfied without saying any thing about it. But whether I am a Christian or not, I do believe that salvation is of the Lord; and whether I am a child of God or not, I believe his children have been his children from or before the foundation of the world; which I will try to prove after a little. I further believe that God has, (not will save) but has already saved his children in his eternal mind, and that none of them shall be taken from him. And I further believe, that not one soul will be saved only those that were saved in the covenant of redemption; and Christ him-

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self gives the reason: Because I never knew you, depart from me, &c.

Now let me try, as you recollect I told you I would try, to prove that God's children had been his children all the while. You recollect he says himself: I have loved you with an everlasting love, and with loving kindness have I drawn thee. Now in order to establish this, I must prove that the devil has children also; which I will do by Christ's own words, for he says: You are of your father the devil, &c. Now it is said, that God is angry with the wicked; but his children he has loved with an everlasting love Then his love commenced when he commenced. He has not only loved us ever since we obtained a hope, but ever since he saw us in his Son. And in order to prove my assertions, I must bring forward scripture to the point.

But alas, dear brethren, I am aware there are some who cannot stand sound doctrine, nor will not even stand it as Jesus preached it himself. See Mathew, 10th chapter, where he tells the Jews the reason they did not believe was, because they were not of his sheep. Now here is strong predestination; for, dear brethren, suppose a preacher was to tell the people the reason they would not be saved was, because they were not God's children, they would not receive such doctrine. Now see Paul to Gallatians, 4th chap 1st verse, and so on, where he speaking of their differing nothing from the servant, &c. until the time appointed of the Father, &c. So we see there are heirs and servants brought to view, one an heir of God and joint heir with Jesus Christ, and the other a servant of sin and child of the devil.

And now, brethren, we believe that where St. Paul speaks of us, that he included the whole of God's children whom he did foreknow. But, says one, now prove that assertion. Well, I will try. And also that he did predestinate and foreordain us in Christ, and that from or before the foundation of the world. See 1st ch. of Ephesians and 4th verse: According as he hath chosen us the whole family of God in him before the foundation of the world. 5th verse: Having predestinated us to the adoption of children. So we were adopted children before the foundation of the world. Now, brethren, we see we did not work for it, for we were adopted into the family of God according to his will, and not according to our works. Eph. 2 ch. 10 v. We were created in Christ Jesus, &c.

I could bring forward a great many scriptures more, but deem it unnecessary; for I believe the reason they do not believe is, because they are not of his sheep, or because their names were not written in the book of life from the foundation of the world. For I read in Revelations, 17 ch.: They who dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world. So now I say you need not be afraid that God's children will go after the wisdom of this world.

Now, dear brethren, we read that when the fifth angel sounded, there fell a star from heaven. And to him was given the key of the bottomless pit. And when he opened it, there arose a mighty smoke, which I take to be all the money inventions of the day. For as smoke is calculated to blind the eyes of the people, so is money calculated to blind their minds. But here is a glorious command given them: That they should not hurt the trees, &c. which I take to be God's own people. And now here comes the locusts and you may call them what you please, but I think they were well dressed for locusts. So I think they are false teachers, as they have faces like men.

Brethren, you would do well to read this whole chapter. Now their sound have gone out, and recollect they had long tails with stings in them, and also they had the devil for their king. Now you all know what I think these locusts are, for they are blinding the minds of this world, and be not surprised, for such are spoken of in the scriptures. And we need not believe that we can stop them, for they have to finish their course.

Dear brethren, this may be the last time I may ever write in the Primitive, and now I say, be of one mind, live in peace, and the God of peace will be with you. My dear brethren, I wish to write a few lines, or rather make a few general remarks to all who write in the Primitive. My great object in taking the paper, was to hear the doctrine contained therein. It is the doctrine I hope I believe; the doctrine that my whole soul delights in; the doctrine that gives me peace of mind; the doctrine that comforts me under troubles, trials, difficulties and distresses. But often to my sorrow, I hear things spoken I think too hard.

For, dear brethren, I cannot but believe that there are some—some, did I say, I hope a great many—that have not declar-

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ed non-fellowship with the institutions of the day, that are good Christians; yea, that are God's own people. And I hope, that the brethren will write more on doctrinal subjects, and write so as to draw off their brethren from what we believe to be inventions of men.

And now to my brethren who are on neither side, as it were. Read the scriptures for yourselves, pin your faith to no man's sleeve, and what you can find a thus saith the Lord for, do, and let the rest alone. Let us live in peace with all men as far as possible, and do all we do to the glory of God. And let us recollect, that we need not fight so much, for such times are spoken of in the scriptures, and must be fulfilled.

So I subscribe myself your unworthy brother, in hope of eternal life.

JOSHUA S. VANN.

TO EDITORS PRIMITIVE BAPTIST.

Georgia, Heard county,
Sept. 12th, 1839.

BRETHREN EDITORS: I will say to you, my brethren, be not alarmed at the appearance of the beast that has come up out of the earth, having two horns like a lamb; for be it known to you, that the scriptures are fulfilling. And, dear brethren, may the Lord direct you all in duty's path, that when the beast that now is in this once happy land of liberty shall exercise the power of the first beast, ye may be found on your watchtower as faithful servants of Jesus Christ, who loved us and gave himself for us. The grace of our Lord Jesus Christ be with you all. Amen.

JOHN GAYDEN.

Georgia, Upson county,
Sept. 27th, 1839.

BRETHREN EDITORS: A word to you to let you know how the times are amongst us in these parts, as we have had many trials and difficulties to encounter with here; though the church where my membership was, divided better than one year past, and I was in the minority. We then were constituted into a church we call (Emaus,) with about twenty-five or thirty members; we had a house built, forty by sixty, where we have large congregations, and there my soul has been made to rejoice with that joy that is unspeakable. We have generally received more or less every meeting for some time. Our number is at this time between eighty and ninety members.

I think it would be best for all the patrons of this paper to file their papers away, for their children and generations yet unborn to read when we are dead and gone; and that in ages to come it may be seen, the foundation the Old Fashioned Baptists are built upon, and particularly the reason why they declared non-fellowship with the schemes of the day, &c.

May the grace of our Lord Jesus Christ be with you and all the children of God here and elsewhere, is my prayer for Christ's sake. Amen.

WILLIAM TRICE.

AGENTS,

FOR THE PRIMITIVE BAPTIST.

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THE PRIMITIVE BAPTIST.

EDITED BY PRIMITIVE (OR OLD SCHOOL) BAPTIST MINISTERS AND LAITY.

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TARBOROUGH, NORTH CAROLINA,

"Come out of Her, my People."

VOL. 4. SATURDAY, NOVEMBER 23, 1839. No. 22.

COMMUNICATIONS.

TO EDITORS PRIMITIVE BAPTIST.

CIRCULAR LETTER,

Of the Contentnea Baptist Association, held at Red Banks, Pitt County, N. C. on the 25, 26, and 27 Oct. 1839.

DEARLY BELOVED BRETHREN: After enjoying the high privilege granted to us at our ninth annual Association, (by our heavenly Father,) we think proper to address you as our usual custom is, by way of a circular; and in searching for a subject, we can find none impressed upon our minds with more force than that of the support of the gospel ministry. But, brethren, by calling your attention to the support of the ministry, we do not attempt to teach you any thing more than you are already taught; but to stir up your pure minds, by way of remembrance. And, brethren, when you read this, do not as we fear a goodly number do, that is, lay it down and think no more about it; but if it is according to the scripture, endeavor as much as in you lieth to put it into practice.

First, we will call your attention to the gospel minister, in a short way, and then endeavor to point out the means of his support. And in doing this, you will no doubt wish us to bring forth some proof for our assertion. Well, brethren, that we think to do. First, then, the gospel minister is a man that is made alive, as all other saints, by the Holy Ghost; as Paul says, Ephesians, 2 c. 1 v. And you hath he quickened, who were dead in trespasses and sins; 2 verse, Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: 3 v. Among whom also we all had our conversation in times past, in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.

Secondly, he has a call to the work of the ministry; and this call also is of the Holy Ghost, impressing his mind with the worth of souls in such a way that he can take no rest with all the excuses he can make, with all the complainings of weakness, littleness, nothingness, ignorance, inability, &c. Nothing will do but a continual wo on his mind, and to preaching he must go. Yes, brethren, and to preaching he does go, (in the strength of the Lord,) and he will preach Jesus, and why? because it is from Christ he gets his education, and we believe he is prepared for the work of the ministry when he is taught in the school of Christ, without going to any earthly seminary of learning to be better prepared for the work of the ministry. For instead of this better preparing him, we believe it unfits him. For when we hear one that is taught in those earthly schools, he speaks in such high swelling words it is unto us as an unknown tongue. But we will leave them and pass along, knowing that our limits is in the bounds of a Circular.

You know, brethren, that we said above, the gospel minister had a call and that of the Holy Ghost; and we have said, he was taught in the school of Christ. Well, if we say God, or Christ, or the Holy Ghost, we are right, according to the Gospel recorded by saint John, 1 c. 1 v. In the beginning was the Word, and the Word was with God, and the Word was

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God. And first epistle of John, 5 c. 7 v. For there are three that bare record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. Much more might here be said about the call of the gospel minister, and the work assigned for him to do; but we promised to be short, as such we will leave their call, and work, at present, and go on to the subject proposed, that is, the means of their support.

And here, brethren, do not be surprised when we treat on this delicate subject, knowing that we have lately gotten out of a war of difficulties, believing that there were too many money-hunters among us. But we will endeavor to keep good reason and scripture close along with us, as we go on. First then, we know that his great support is from God; for when Christ was here on the earth, he called his apostles or ministers, and sent them forth, telling them, Matthew 10 c. 7—10 v. And, as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give. Provide neither gold, nor silver, nor brass, in your purses: Nor scrip for your journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat. Again, the same thing, Mark 6 c. 7—9 v. And he calleth unto him the twelve, and began to send them forth by two and two; and gave them power over unclean spirits; and commanded them that they should take nothing for their journey, save a staff only; no scrip, no bread, no money in their purse: But be shod with sandals; and not put on two coats. And again, Luke 9 c. 2, 3 v. And he sent them to preach the kingdom of God, and to heal the sick. And he said unto them, Take nothing for your journey, neither staves, nor scrip, neither bread, neither money; neither have too coats apiece. Luke 10 c. 7 v. And in the same house remain, eating and drinking such things as they give: for the laborer is worthy of his hire. Go not from house to house.

Here, brethren, mark this: Christ was here with his first gospel ministers, and limits them in their first commission, telling them, Matthew 10 c. 5. 6 v. These twelve Jesus sent forth, and commanded them, saying: Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not; But go rather to the lost sheep of the house of Israel. Telling them further to take nothing, &c. as you have already seen. But when he is about to leave them, we find that he telleth them, Luke 22 c. 35, 36 v. And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing. Then said he unto them, But now, he that hath a purse let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment and buy one.

Do not think, brethren, that we mean that gospel ministers do not receive their support from God now; no, brethren, we believe it is by him we live and have our being, and all our blessings come from him with whom there is no variableness. And God is ever with his ministers, for saith he, Matthew, 28 c. 20 v. Lo, I am with you always, even unto the end of the world. But this is not all we find in the scriptures of truth, for in them we find, that God has made it the duty of others to administer to their necessities. But before we bring forth our proof from the good Book, we will reason upon it a while; for you recollect, we said something about good reason being with us. Paul reasoned, and why not we? Well, say all hands, agreed. Well, then, we will suppose a case. We will say here is a poor preacher, as to this world's goods, and he has a family that lies near his heart, and it appears from the nature of things it requires all his attention at home to support him and his family. Does not reason say that, that man should have something to help him along? verily, yes. Well, here is this same man, sometimes lays all down with the love of God constraining him, bids farewell to a loving, weeping wife, & tender little babes, trusting them in the hands of his Father, which is in heaven, not knowing that he ever shall see them again on earth, leaves them all behind and goes from one to four weeks and some times more, preaching as he goes, Christ and him crucified: here reason says, this man ought to have something to live upon.

But an objector would say, he has, for he lives upon the best; very true, but what becomes of his poor wife and children? This the objector must answer, and clear his own conscience before his God. But suppose he only goes to the churches around him every Saturday and Sunday, which Sunday you know is not counted as a day to labor for the flesh, you know that this takes up a considerable time in a year.

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For you all know that the year has fifty-two weeks in it, and it is commonly said that twenty-six working days are a month; here then are two whole months in one year spent to the use of the community at large; for the one half of fifty-two is twenty-six. Extend it to twelve years, and we see that one whole year is spent for the benefit of the churches, and the glory of God, and the worth of souls, while all of his attention is lost at home.

Does not reason speak loud here and say; this preacher should have something given to him? Yes. But, brethren, we must stop reason, for here we might fill pages and not tell you all the difficulties that lie in the path of the preacher of God, and say in the language of holy writ: if in this life only we have hope in Christ, we are of all men most miserable (the preacher.)

Well, brethren, we have left reason, and are now going to search for them whose duty it is to support the gospel minister; and the first place that we shall go is, Romans, 12 c. 13 v. Distributing to the necessity of saints: given to hospitality. Here we discover that Paul was exhorting the church at Rome to several duties, and among the rest that of distributing to the necessity of saints. Objection. We know that, but not a word is said about the gospel minister (but to the saints) in that text. Answer. This is strange, that a gospel minister is not a saint; for if he is not a saint, he is not fit to be a preacher for Christ, and cannot feed the saints with the sincere milk of the word. Well, as long as you object to this, we will look out again; and the next place is, 1 Corinthians, 9 c. 7--14 v. Who goeth a warfare any time at his own charges? Who planteth a vineyard, and eateth not of the fruit thereof? Or, who feedeth a flock, and eateth not of the milk of the flock? Say I these things as a man, or saith not the law the same also? For it is written in the law of Moses, thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? Or, saith he it altogether for our sakes? For our sakes, no doubt, this is written: that he that plougheth should plough in hope; and that he that thresheth in hope, should be partaker of his hope. If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? If others be partakers of this power over you, are not we rather? Nevertheless, we have not used this power; but suffer all things lest we should hinder the gospel of Christ. Do not ye know, that they which minister about holy things, live of things of the temple? and they which wait at the altar, are partakers with the altar? Even so hath the Lord ordained that they which preach the gospel, should live of the gospel.

Here Paul notices several things, and asked eleven questions, such as, who goeth a warfare any time at his own charges? Who planteth a vineyard, &c. First, then, they are compared to soldiers, and justly too; for it is the duty of the soldier for the love he has to his country, to go and undergo all the difficulties of a soldier, whether he ever gets any thing or not; and that not at his own charges. Second, the vineyard is to be planted, whether it ever gives fruit to the planter or not. Third, the flock is to be fed, if they never give the feeder one drop of milk. We cannot answer all these questions at this time, knowing we are sending you a letter and wish to be short as possible. Mark this, the soldier must first go to war, before he can expect a reward. And the planter must first plant, before he can expect fruit. And the feeder must feed his flock, before he eateth the milk of the flock.

Even so, brethren, it is the duty of the gospel minister to go into the spiritual war, taking the shield of faith, knowing that the weapons of his warfare are not carnal. Also to go into the vineyard of God and labor, if he gets none of the fruit of the vineyard. And to feed the spiritual flock, if the flock never gives him milk to eat. Yes, brethren, they recollect the solemn charge in 1 Peter 5. c. 2, 3 v. Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; Neither as being lords ever God's heritage, but being ensamples to the flock. Who then are those that should give unto the gospel ministry? Why those that have been fed by him in spiritual things. See here 11 verse, If we have sown unto you spiritual things, is it a great thing if we (Paul and others) shall reap your carnal things? Again, in Galatians, 6. c. 2—6 v. Bear ye one another's burdens, and so fulfil the law of Christ. For, if a man think himself to be something when he is nothing, he deceiveth himself. But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another. For every

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man shall bear his own burden. Let him that is taught in the word communicate unto him that teacheth in all good things. Thessalonians, 5 c. 12,13 v. And we beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you; & to esteem them very highly in love for their work's sake. And be at peace among yourselves. 1 Timothy, 5. c. 17, 18 v. Let the elders that rule well, be counted worthy of double honor, especially they who labor in the word and doctrine. For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn: and, the laborer is worthy of his reward. Hebrews, 13. c. 7, 8 v. Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation, Jesus Christ the same ye terday, and to day, and for ever.

Brethren, we think we have brought forth texts enough to prove who are those that should support the gospel minister. And if you will not hear these, we feel persuaded that you would not hear if we were to bring forth more. And if you will bear with us a little we will tell you how you are to support them. First, he that sows spiritual things to you, you should let him reap your carnal things. Second, he that teacheth you: you should communicate to him in all good things. And those that labor among you: you are to esteem them very highly. And the elders and especially those that labor in word and doctrine, be counted worthy of double honor. And those that speak to you the word of God you should remember. Behold how nice all this works with reason: For in every place where any thing is required to be given to the preacher, there must first be some benefit received of him, such as spiritual things, word and doctrine, labor, &c. Yes, brethren, they will bestow this benefit of spiritual things on you, whether you ever bestow your carnal things or not.

Very different is this from the modern missionaries, for they must first have their charge, before they go on a warfare; they must have the fruit, before they plant the vineyard; they must drink the milk, before they feed the flock. And if one comes along, and you do not not give him your carnal things, and that in a great plenty too, he will not let you have much of what he may call spiritual things. You may think this is judging, but the tree is to be known by its fruit.

Brethren, we have here brought to your remembrance those who should receive, and those who should give. We will now say how much the giver should give. What, say some, is the amount laid down? Yes, brethren, to a fraction, if you will look. 2 Corinthians, 9 c. 7 v. Every man according as he purposeth in his heart, so let him give; not grudingly, or of necessity: for God loveth a cheerful giver. But, say some, suppose he never purposeth to give any thing, what then? Answer, Let him alone, to his own master he standeth or falleth. But the apostle seems to be doubtful whether the love of God dwelleth in such a man or not. 1 John, 3 c. 17 v. But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? 18 verse. My little children, let us not love in word, neither in tongue; but indeed and in truth. Do you not say or think sometimes, such or such a brother should have something given to him, for he is a poor man, and do you do it? If not, here is faith without works. And what does the apostle say about it? See James, 2 c. 14—17 v. What doth it profit, my brethren, though a man say he hath faith and have not works? Can faith save him? If a brother or sister be naked, and destitute of daily food, and one of you say unto them, depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? Even so faith, if it hath not works, is dead, being alone. And the 26 verse reads, For as the body without the spirit is dead, so faith without works is dead also.

And, brethren, these good things are to be laid by, ready for the time when they should be needed. 1 Corinthians, 1 c. 1, 2 v. Now concerning the collection for the saints, as I have given order to the churches at Gallatia even so do ye. Upon the first day of the week, let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come. And what, says the giver, shall I receive for all my laying up and bestowing my goods to the preacher? Answer. We have already told you that you have his spiritual things, &c. But this is not all you will have. See Corinthians, 8 c. 2 v. How that in a great trial of affliction, the abundance

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of their joy and their deep poverty abounded unto the riches of their liberality. You see that Christians in apostolic days received joy. Yes, brethren, ye will feel a kind of joy springing up in the heart, when ye do those things that are commanded you by God.

We will now bring forth some examples of Christians in apostolic days, and come to a close as soon as possible; for we fear we are making our letter too long. The first place we shall go is Acts, 4 c. 34, 35 v. Neither was there any among them that lacked; for as many as were possessed of lands or houses, sold them, and brought the prices of the things that were sold, and laid them down at the apostles' feet: & distribution was made unto every man according as he had need. Acts, 11 c. 29, 30 v. Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea, which also they did, and sent it to the Elders by the hand of Barnabas and Saul. Romans 15 c. 26, 27 v. For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem. It hath pleased them verily; and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things.

Here are examples enough; go thou then, brethren, and do likewise. And when you see your brother has need, do as the primitive Christians, send it to him, according to your ability, and do not say, brother, if you will come to my house I will give you thus and thus; for if he does not go, you will not like it so well, and will be ready to say, if it was not worth coming after, it is not worth having. And withal he feels a delicacy in going, &c. So the better way is to send it to him according to the pattern above written. But you will here be ready to say, I know no poor saint that does not have food and raiment, and it is written in 1 Timothy, 6 c. 7, 8 v. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment, let us be therewith content. Very true, brethren, but strictly speaking we cannot say that, that preacher who works hard to support his family, and then cannot do it without always being in debt does have food and raiment. Think on it, brethren, to see if these things be so.

The minister of God, brethren, will preach without all this; but this does not discharge your duty towards him. Yes, brethren, the ministers of God are governed by the same rule as the apostles, see Acts, 20 c. 33, 34 v. I have coveted no man's silver, or gold, or apparel. Yea, you yourselves know, that these hands have ministered unto my necessities, and to them that were with me. We see that the apostle Paul did not covet these things, although he writes to the churches and tells them their duty to their preachers; and we have said and now say, he will preach whether he gets them or not. And the reason is, a dispensation of the gospel is committed to their charge, see 1 Corinthians, 9 c. 16, 17 v. For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea wo is unto me it I preach not the gospel. For if I do this thing willingly, I have a reward; but if against my will, a dispensation of the gospel is committed unto me. Here we see that they preach, and that to get clear of a wo, and willingly too; and look in the same chapter and you will see it is without charge.

We are again reminded of the limits of our letter, and we will close in the language of holy writ. Philippians, 4 c. 8 v. Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things. 2 Peter, 3 c. 17, 18 v. Ye, therefore, beloved, seeing ye know these things before, beware lest ye also, being lead away with the error of the wicked, fall from your steadfastness. But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory, both now and forever. Amen.

THOMAS DUPREE, M'd'r.
MARK BENNETT.

TO EDITORS PRIMITIVE BAPTIST.

Pittsylvania county, Virginia,
Oct. 5th 1839.

DEAR BRETHREN: Beloved of the Lord, I am again by the kind providence and mercy of a good God, permitted to let you hear something from me· And I will say to you, my brethren, that I have been much abused by the Ishmaelites and missionary Baptists, for writing what I did about Mr.

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Colberth and Mr. Leftwitch. The Ishmaelites talked of carrying me to the Court House, which they have not done; but I will just say to those gents, if they know how little I cared for their anger they would not get mad with me for telling the truth on them, as I have done.

Dear brethren, I am sorry I have to bring the subject of Mr. Leftwitch and Herod before you again, as there are other subjects that I had rather let you hear from; but as there have two preachers denied Mr. Leftwitch saying Herod, I will tell you what they say he did say. They say he did not say Herod, but he said, they that sought the young child's life was dead, and he thought they could get a seat in the Association. But they did not get a seat when they came to our Association.

But now I will show that if there is a mistake in word, there is none in meaning; for we all know that when the angel said to Joseph, they are dead which sought the young child's life, he meant Herod; and Herod means them which sought the young child's life. So it is all the same, and I do think nobody but a sneak would twist so. See Matthew, 2 chap. 19 and 20 verses: But when Herod was dead, behold an angel of the Lord appeared in a dream to Joseph in Egypt, saying, arise, and take the young child and his mother, and go into the land of Israel, for they are dead which sought the young child's life.

Now I have proved they which sought the young child's life did mean Herod, and when Mr. Leftwitch said they were dead which sought the young child's life in the Pig River Association, he did mean brethren D. and P. and so compared them to Herod. And they know that was what he meant, for one of those preachers that seemed to know so well what Mr. Leftwitch said, was asked to tell us what you believe he meant by, they which sought the young child's life, and he would not say what he thought was meant by Mr. Leftwitch; but said it was not a fair question. But I will say it was a fair question, and a fair Baptist would have answered it; but I believe, he meant brother Davis and brother Pedigo.

But I will give Mr Leftwitch some credit here, as I forgot it in my first letter on this subject; but I hope he will excuse me, as I now will give it to him. Now Mr. L., I hope you will not deny when speaking of the young child, that you meant the missionary operations of this day; and when you speak of them which sought its life in the Pig River Association, I understand you to mean brethren D. and P. First I will give you credit for telling the truth by saying it is a young child, and will say it is quite a young one, when compared with the doctrine of the gospel; and that is not the worst fault of your child mission, no it is not, for it is an unlawful child and is of the bond woman, and you know it is written: Cast out the bond woman and her son, for the children of the bond woman shall not be heirs with the children of the free. So brethren P. and D were right when they were casting all such trumpery out of the Association. And I will when I can, thank God that we have got rid of your child missionary traffic, and hope you will cast it out from among you, and then we will meet you again where you left us. And I hope never to meet you as brethren, until you do nothing more on this wise.

But I will tell you, my brethren, what Mr. Peter Doub said about our paper the Primitive Baptist Mr. D. was reading the Primitive, and a young lady asked him if he was reading the Primitive Baptist; and his answer was, as I understand, I am reading the Primitive nonsense. Here I will say, that I do not think there is much difference between foolishness and nonsense; I think they are nearly the same, if not entirely so. And I will say to Mr. D. that in 1 Cor. 1 chap. 18 vs. that Paul has described him as nigh as the pen of any man ever did describe a calf, without giving the size and color; for Paul says: For the preaching of the cross is to them that perish foolishness; but unto us which are saved, it is the power of God.

Here you, my readers, will notice, that the preaching of the cross is to them that perish foolishness or nonsense, as Mr. D. says the Primitive is to him; so I think that no man ever did describe any calf better than Paul did Mr. D., without giving the size and color. For Paul says, the cross is foolishness to them that perish, and Mr D. says the Primitive is nonsense or foolishness, which has the cross of Christ set forth in it plain and firm to them which are saved, but to them tha perish, nonsense or foolishness. See, brethren, 24th verse: But unto them

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which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.

So, brethren, you may see Paul was not a Methodist, nor an Arminian Baptist; no he was not, or he would have said like Mr. D. did, when he did say, all are called and few chosen; which is not the truth—but to them which are called, Christ is the power of God, and the wisdom of God. And again he says: to us which are saved, it is the power of God. So you can see, that Paul was speaking of himself, and the church of Christ, and says us, which are saved. So, brethren, we are safe if one of the church of Christ; for Paul did not say to his brethren, like Mr. D. does to his when he says, if you do not mind you will fall from grace and be lost at last. No, brethren, Paul says us, which are saved; and I will say, in my judgment, he meant the whole church of Christ, from the beginning to the end of the world; for they all will be us, and they all are saved in the eternal purpose and mind of God; and he is in one mind, and who can turn him.

O, brethren, God changes not, therefore ye sons of Jacob are not consumed. And again: we are saved, because God first loved us the church and made his Son Jesus to be sin for us the church, before we the church knew sin. Yes, brethren, before the first man was made, he was made to be sin for us. So we are saved. Yes, all the church was created in Christ Jesus unto good works, before the foundation of the world.

As ever your brother in tribulation.

RUDOLPH RORER.

P. S. Dear brethren, a few days since I received a letter from Georgia, Clarke county, and the author wished me to write to him; but did not say where to direct my letter. So I will say to him, I will write to him if God will, and direct my letter to Clarke C. H. I have written these few lines to let him know, that he might expect a letter from me, and may look for it at Clarke C. H.

Brethren, this letter came as a friendly letter to me, so I will not give the writer's name; but he will know who I mean. He addresses himself to me as a brother, and says he takes the liberty of admonishing me in the spirit of meekness; which I hope my older brethren will do. But he goes on to find much fault of my writing as I have in the Primitive, which may be right; but he went on with his admonition, until he had impeached the doctrine of all the writers in the Primitive, and then said that we had done more harm than all the writers could ever amend. So I will say to him, if he is one of the Old School he is a slack-twisted one. But he advised me to write no more for the Primitive, which would suit my feelings at some times; and if I had received it from some of my old brethren, who have so boldly contended for the faith of God's elect, I should try to submit. But I fear he is like the Gadarenes were, when they began to pray Jesus to depart out of their coasts. See Mark, 5 ch. 17 verse. But O, brethren, if they did this in the green tree, we should not think hard of receiving it in the dry.

May the Lord remove the mist of darkness from our eyes, and error from our hearts; and make us and keep us such creatures as he would have us to be, is the prayer of your brother in tribulation. So farewell.

R. RORER.

TO EDITORS PRIMITIVE BAPTIST.

Horse Creek, South Carolina,
September 20th, 1839.

DEAR BRETHREN: I wish to address you once more, as there are many things on my mind. I will give you a few hints how things are going on in this part of the world.

Since I wrote to you last, we have had a good revival, if it were all reality. But the devil took the advantage of the society men, and put it into their heads to get up a petition to the Legislature to stop the sale of ardent spirits, under twenty gallons. This has produced great excitement, which has prevailed in and out of the respective churches. Its votaries, in order to increase their number, took the advantage of taking the name of all the little boys whose fathers or mothers were under the influence of their control or power.

I will also give you some account of the reception of your paper in this section. I heard a preacher say, it was rank poison; another, burn them up; and another, not read them. But, thank God, the truth is mighty & will prevail. There is a large majority in favor of the truth, which your paper carries thro' our beloved land of freedom. I am informed, that there are some whole churches, in others a majority, which are ready for a separation; and one church has been threatened with excommunication

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for holding the Primitive faith. They express themselves ready for that, as they are tired of slavery, and wish to be Christ's free people. The great misfortune is, there are so many who have no minds of their own, but will sit still and wait for masters A. B. and C. to hear what they will do or say. Little Q takes courage one day to ask old master B. what he was going to do with old master A. about S. S. S. L. L. Q. O, said old B., we cannot do any thing to him. Well, said A. I will take a letter of dismission, for I think there is wrong some way; we have a wondeful preacher, whether God or money has sent him we know not, but old master A. rules and overrules all and I think old king Solomon says, when the wicked rules, the nation comes to nought. *R. HAMILTON.*

TO EDITORS PRIMITIVE BAPTIST.

Thomas county, Georgia,
Sept. 26th, 1830.

DEAR BRETHREN IN TRIBULATION: It is with great diffidence that I have at length ventured a communication to you. Nothwithstanding my name has not until this appeared in your columns, I have been one of its constant readers for about two years. I now come forward to acknowledge the value of your paper, for through it the truth is set up and error exposed; and to me it is a bundle of wholesome instruction from different parts of these United States.

And I now proceed to give a few of my thoughts on some of the besetting evils of God's true church on earth. And the first that appears before me, has been so completely uncovered to us by our worthy brother William Moseley, (viz:) the imprudent use of ardent spirits, that I have only to say by way of approbation, that I hope our precious brother will not have to go from this great evil by himself.

But as to the society business, it is of no use to me; for I never have, nor never expect to subscribe to any of the modern institutions or traditions of men; for I believe all the temperate societies upon earth never did nor never will save one soul; nor is it the means of obtaining grace, tho' temperance is a part of its fruit when obtained; for we do not expect corrupt fruit from a good tree. As desirable as temperance may be, I hope our brethren will not ask for law power to make men so.

And I proceed to more of our great evils, which are now so cruelly besetting us, and will endeavor to illustrate the same by the similitude of two women. And as I wish not to be misunderstood, I suppose the good woman in scripture to mean the true church, the imprudent or strange woman the false church. So I proceed to good old Sarah, whose impatience brought a catalogue of sorrows upon herself. So have the Baptists done in many instances. Now I expect that Sarah thought that she would have an heir, but from the lapse of time despaired its coming in the ordinary way; so she resorted to means unbecomingly. So have the Baptists done. Now it appears that Hagar did not force Sarah from her bed, but by Sarah was she brought there. Thus the servant found herself on a level with her mistress, and not content at that, but I imagine wished to usurp authority over her. Thus begins the distress of poor old Sarah. For as Hagar had brought a son, I expect it made her very proud, seeing she was more fruitful than her mistress. So are other denominations more fruitful than the Old School Baptists. But after all the impatient hurry of Sarah, the Lord would not be disappointed; for had Isaac failed to have come, over would have turned all that great plan of redemption, that great nation Israel would have never existed. Our blessed Saviour would never been born, all the families of the earth would have died without that promised blessing; but glory to God, for he can and will do all his pleasure. Thus the promised seed was born at last. Here I imagine was poor little Isaac, (like the Old School Baptists,) under the disturbing hand of a great thirteen year old boy, & only a half breed at that; and if Abraham did not allow the great rude chap to kick and cuff the little fellow about, it is likely he would get behind the door and grin at the poor boy Isaac, like the giants did to Bunyan's Pilgrims. And even that, together with the assaults and flouts of old Hagar, to poor old broken hearted Sarah, at length roused up good old Abraham. Thus the bond woman and her son were cast out, for her son was not to be heir with the son of the free.

Now, dear brethren, I wish to continue the analogy under the present dispensation and in the present age, if I can; but, oh my shortness of sight and lack of ability often make me shrink, though I proceed. Now the many evils that beset the church under the present dispensation, have been let in by herself, even as she did under

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the prophetic dispensation, and this have the churches done by opening her doors too wide. For, says our Saviour, the way is narrow and the gate is strait. And I expect was difficult to enter, for though he done many miracles but few entered it in his day; and when our doors are opened wide the hypocrite comes in, and I have thought the enlargement thereof is oftener done by the preachers than otherwise, either by their timidity or hypocrisy. For our beloved brother Lawrence tells us, that deep ploughing rids us of the cheat; and I believe it, and before I quit the preacher I must admonish the churches never to give up the rein of church government to their preacher.

This reminds me of an observation of a worthy brother, who said in my hearing, he did not know how else the clergy ever got the upper hand of the church at Rome, so as to establish a law or Pope religion, if it was not through a minister's meeting. Now you know that preachers are but men, and the great danger is; that some are unconverted men; and agreeably to the apostle Paul, they come in privily to spy out our liberty, which we have in Christ Jesus, that they might bring us into bondage. And if they had law power, (which I think they want, from the looks of some of their stripes,) they would treat us worse then Hagar did Sarah, or Ishmael did Isaac. Thus I judge from experience, having to try a few weeks back to contend for the faith of God's elect, a preacher that subscribes to our faith had the assurance to tell me my doctrine was not profitable, though it was the truth. Now I think he was perfectly right on one side of the question, i. e. the begging or money side; but on the other side, (i. e.) God's side, nothing but the truth would be profitable.

Now the signs of these times indicate to the church, that she has not yet got through the wilderness of her persecution; though I hope she is leaning on her beloved for protection. But as for the strange woman, I know not where she leans most, for she has so many places that I shall not be able to describe them nor even herself without help. Well, king Solomon, what do you say? The lips of the strange woman drop as honey comb, and her mouth is smoother than oil; for she hath cast down many wounded, yea, many strong men have been slain by her. Her house is the way to hell, going down to the chambers of death. Now if this is the old harlot of Rome, where are all her daughters? for saith Paul: The desolate hath many more children than she which hath an husband. Now there has been much improvement in the latter generations, so that these daughters under pretence refuse to ride the old scarlet colored beast, and have hid the old woman's cup.

Thus you discover, I have moved from the strange women in the singular, to her daughter in the plural; though how many I cannot tell, but expect seven at least. Now these strange daughters seem to be throwing their strength together, thus many strange customs present themselves; such as conventions, campmeetings, ministers' meetings, temperance bills, &c. &c. This bill business some of our brethren call a calf, and if it is not a calf, it may be the struggles of the second beast which the revelator John saw coming up out of the earth; and if it is him, he has only got his head out and here is the great danger, for you know he has horns like a lamb, and if he can only be got to bleat like one, methinks many of the poor Christians will run with all their might to help him out, as they are dear lovers of sheep; and when they get him out, oh how they will shrink at the sight of his foot. But little will he care for that, for he will then speak with his dragon-like voice, which will be heard from Maine to Texas, so as to make the bulwark of our sturdy republic tremble to its centre. And in the crush of a confused nation, methinks the thirsty earth will be filled with the blood of saints. Farewell then to church privileges, and all that will not receive the mark of the beast, or his name in their hand or forehead, will not be permitted to buy or sell. This reminds me of the death of the two witnesses which our dear brother Paxton so beautifully described.

So I come to a close, by praying the Lord, if consistent to save us from the delusion of this untoward generation.

PRIOR LEWIS.

I would observe to enquiring brethren, that the Ocklocknee Association, (of which I am a member,) has not yet been much disturbed with the modern institutions; though I think there are appearances that forebode a sifting, the issue of which may be near at hand, as our Association will sit the Saturday before the fourth Lord's day in October next, from which our brethren may expect to hear. Said Association takes

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middle Florida and some of the adjoining counties in Georgia. P. L.

THE PRIMITIVE BAPTIST.

SATURDAY, NOVEMBER 23, 1839.

Agents and Subscribers to this paper who have directed it to be discontinued at the end of the present volume, should they wish to receive it thereafter they will please notify us in time, otherwise their papers will then be stopped. Those who subscribed for one year, are also requested to attend to the above, or their papers will be discontinued at the expiration thereof.

TO EDITORS PRIMITIVE BAPTIST.

Rockingham county, No. Carolina,
October 8th, 1839.

Brethren Editors: I have had it in mind for some time, to address you on the subject of religion; but knowing my inability, I have kept back until now. I must freely confess, that I was not in favor of your paper at first; knowing we old ironsides Baptists had declared unfellowship with all the new schemes of the day, and religious newspapers and tracts. I thought we were supporting that which we were trying to destroy; but I have had an opportunity of reading your papers the last twelve months, and I am well pleased with them, in that I can hear how my brethren have suffered as well as I, by the money-hunters. When I read what my brethren have suffered by them, I sympathise with them, for I have underwent the same conflict when the Country Line church was divided. I expect some of my brethren have given you a full account of it, tho' I will give you some of my thoughts on the subject.

I wish you to understand, I was a member of that church at that time. My soul was sore distressed from day to day,—when my thoughts would run through the scripture, it would tell of these things. The scripture says: In the latter days there shall be boasters, heady-minded, lovers of pleasure more than lovers of God. The apostle says: there were false prophets also among the people, even as there shall be false teachers among you, who privately shall bring in damnable heresies, even denying the Lord that bought them; and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. 2 Pet. 2 1, 2.

All these things gave me no satisfaction, but I was still for Zion and the cause of God. At length our monthly meeting came on, and things were carried to a great length. One would get up and plead his cause, and another would get up and answer him, till the day was spent and the church broke up in disorder. I thought, is this the way for God's people to do? My mind was much troubled. I went home with a friend that night. I lay that night in a room by myself. I lay down a little while, I could not rest. I got up and walked the floor. I wept, I cried, I prayed for Zion's sake; I could not hold my peace. A little before day I lay down to take some rest; it looked like I had got to the end of my row. These thoughts ran through my mind: all these things are to be for the glory of God, and good of Zion. And I lay down and composed myself till day light.

And from that time till now, I feel to submit it to God, believing God's purposes will be answered in all his works. Experience has taught me, that God has suffered all these things for the good of his people; for ever since then, there has been peace and love abounding among the Baptists in the bounds of my acquaintance. I have been at three Associations this year, and peace and love appeared to abound. I find there is a correspondence among the old apostolic Baptists, from the mountains to the sea shore, without a jar among them.

Brethren, I want to tell you about a camp meeting I was at in August last. I heard a preacher make an oration, and there was not one word of gospel matter in it. He was telling the power of the ministers and officers of the church over the members, and the spread of Methodism from John Wesley, about one hundred years ago—thousands and millions in every country. He had runners out with their hats, begging money. Brethren, it looked like instead of having their foundation upon the apostles and prophets, Jesus Christ the chief corner stone, it was money and power. It made me think of the great Gog and Magog's army that was to come upon the breadth of the earth, and encompass the camp of the saints and the beloved city; and fire came down from heaven and devoured them, and the devil that deceived them was cast into the lake that burns with fire & brimstone, where the beast and the false prophet are, and shall be

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tormented forever and ever. Daily observation teaches us, that the army is mustering; but, thank God, the fire is to come down from heaven and devour them, which is God's spirit. And I believe when God's purposes are answered, all things will be consumed as smoke.

Brethren, there are a great many Uzzahs in our day, that are mighty careful of the ark; they carry the ark on a new cart of money, and minister from their Simoneans for oxen, and such oxen always will stumble. And if Uzzah puts his hand out, God will kill him in due time.

Brethren, you know that the ark was to be carried by the Levites only. The gospel is to be preached by none but them that are called, as Aaron was of old. Thus saith the Lord, concerning the prophets that make my people err, that bite with their teeth and cry, peace; and he that putteth not in their mouths, they ever prepare war against him. Micah, 3. 5.

Brethren, I am an old man and full of days; and I do not know whether you will hear from me any more. I have been a Baptist for thirty-seven years, 26th next December, and I can say with the old patriarch, few and evil have been the days of the years of thy servant.

Brethren, farewell. May God give us something to write that may be useful.

BARTLETT ESTES.

TO EDITORS PRIMITIVE BAPTIST.

—

Southampton county, Virginia, }
November 7, 1839. }

Dear Editors: We heard sometime ago, that Elder Daniel, from Edgecombe county, North Carolina, an Old School Baptist, would preach at Black Creek meeting house on the 6th of this month. The members of that church at their conference, so I have been told, agreed that he should not preach in the meeting house.

I went to the meeting house yesterday, and the doors were shut. Some of the people were for opening the doors, but Elder Daniel's wish was not to open them; he said he would preach at the door, by consent of the people. He stood upon the ground at the meeting house door, took his text and laid his Bible on the block, and preached an old fashioned Baptist scriptural sermon. When he was done, he kneeled down upon the ground to pray, and closed the meeting.

This was a sight I never expected to see,—the doors of a Baptist meeting house shut against a Baptist preacher. I attribute it to ignorance or wickedness. With great respect. *J. LANKFORD.*

TO EDITORS PRIMITIVE BAPTIST.

—

South Carolina, Darlington District, }
Nov. 10*th*, 1839. }

My beloved brethren Editors: I take up my pen for the first time, and perhaps the last, (being upwards of seventy years old,) and feel myself unworthy to communicate any thing worth your notice. I am no preacher nor exhorter, but I feel assured that I love the Lord and his people. When I hear and see so many able pens speaking the same language, and that of Canaan, my tongue cannot express my feelings towards you. Between thirty and forty years ago, God pleased to show me what a hell-deserving creature I was, also made me willing to say, thine arm alone has brought salvation unto me. Glory, honor, and praise be to thy name forever and ever.

The missionaries are plenty in this section of country, and money and temperance is their theme; for they will beg from poor and rich, and even carry their hats round the negroes instead of collecting for the poor saints. Brethren, is this right? Say no. For I believe if God does not alter the times for the better, the result will be terrible.

Brother Pucket has visited us twice in this section, and was the means of a church being constituted. The missionists speak lightly of him, saying, he is after money, &c.; but it would do me as much good to see him, as to hear a missionary preach from morning until night. If all the missionaries on earth, and all the devils in hell, were to say they were right, I would not believe it except taught otherwise by the Holy Spirit.

Dearly beloved brethren, if Providence would open a way for some of you to come and see us, you would gladden many hearts. Although there are many of the New School would rather not see you, I feel certain that would not stop some whose letters I have read. It may be, that I never shall see any of you, until that great day when Christ shall make his second appearance without sin unto salvation, and where the poor will be noticed more than the institutions of the day are now.

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The great God who works all things according to the council of his own will, knows all things; there is nothing new, neither any thing old with him. I think I feel resigned to the will of heaven in all things, if my heart does not deceive me; but it is desperately wicked. The times now put me in mind of a meeting before the old revolutionary war, (then but a boy,) not very far distant. My dear old mother was a member. There came a man from the north in rich apparel, with great education, his name was Winchester, with three gold rings on his hand—and there was a poor man, a preacher, by name Rob. Courtney, whose appointment it was to preach. This great man got up in the pulpit first, with his rings; every eye was dry under his preaching. After that, brother C. got up in his homespun and behold there was a rag upon one of his fingers, and the tears ran freely, before he was done preaching.

Dear brethren, the satisfaction of your papers is delightful to me. May the Lord direct you all into truth, is my prayer for Christ's sake.

JNO. TIMMONS.

TO EDITORS PRIMITIVE BAPTIST.

Georgia, Merriwether county, 27*th Oct.* 1839.

Dear brethren Editors: The principal object of this communication is, for the information of the brethren and friends at a distance, concerning our temporal difficulties at Antioch; and by referring to the 3rd volume Primitive Baptist, and 12th No. you will find who caused those difficulties, and by what means they claimed our church's property. And I now inform you all, that Antioch church had (in her deacons,) as good a deed as ever was executed in the State, duly anthenticated and recorded.

And as all the movements of Antioch church, concerning the various men-made societies of the day, and there advocates, were for the separation of the promised seed from the bond woman and heirs, and as it was very manifest that our temporal property was the object of certain individuals, and not our faith; and as we were contending for the primitive faith and practice and not for church property, we concluded (when I say we, I mean Antioch church,) to propose an adjustment of our temporal claims. And the church by her committee proposed to leave the same to twelve disinterested men, not of the Baptist denomination, which they would not accede to. The committee then proposed to give them all the monies they had paid toward the building of our house, together with all their friends that should desire the same, agreeably to the subscription list; or otherwise we would receive pay, together with all our friends that should desire the same, agreebly to the subscription list.

And I now inform our Old School brethren, that we the Old School or Primitive Baptists at Antioch, have agreed to receive pay for our meeting house agreeably to the subscription list; and all our brethren and friends, that contributed to the building of the same, have the same right secured to them in our adjustment. All persons living in this county are required to make personal application, unless providentially prevented, and in that case by order; non-residents can apply by order at any time. The 25th Dec. next is the time appointed for the pryment of said monies.

All persons are at liberty to draw their money and apply it to their own use, or contribute it toward the building of another house as they may choose. And it is understood, that if any person should not apply before, or on the 25th day of Decem- next, that it will not bar them from doing so afterwards. Persons wishing their monies, will apply to John A. Hopkins, Sanders B. Sims, Lewis McLendon, Silas Dobbs, or John Redden, or any one of them; and any person that my wish to receive theirs by order, can do so by directing it to be paid to John Cohron, Willam Redden, John Snelson, or Rigdon Heath, or any one of them; (that is, those that live out of the county, or that may be providentially prevented from making personal application.

And I further inform my brethren abroad, that notwithstanding Antioch church has agreed to leave her house, she is Antioch yet, with her church book and constitution which was adopted in July, 1828; and holds her monthly metings in the same house and expects to do at least this year, and then somewhere in the immediate vicinity, and expects to build as soon as possible.

Dear brethren, the Primitive Western Association closed last Tuesday, and it was truly a harmonious time. Every one appeared to see eye to eye, and speak the same things. And the preaching was calculated to build up the church in a pure and holy faith, for it flowed right from that charac-

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ter brought to view in the 8th chapter of Proverbs, commencing at the 22nd verse. The Lord possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning or ever the earth was. When there were no depths, I was brought forth; when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth. While as yet he had not made the earth, nor the fields, nor highest part of the dust of the world. When he prepared the heavens I was there: when he set a compass upon the face of the deep, &c.

Read to the 31st verse, and you will find, that through the character there brought to view flows all the Christian's salvation. Having nearly filled my sheet, I shall conclude by subscribing myself yours as ever. *ALLEN ROWE.*

FOR THE PRIMITIVE BAPTIST.

Dayton, Marengo county, Ala.
Sept. 29th, 1839.

DEAR BRETHREN EDITORS: I have been reading the Primitive paper about twelve months. Though the institutions of the day have caused so much distress and trouble in the churches & Associations, in this section of the country, yet I feel encouraged when I reed in your paper, that there are a goodly number of scattered brethren that take the admonitions of Jude, in contending for the faith once delivered to the saints. We are informed by Jude, that there are certain men crept in unawares, who were of old ordained to this condemnation, ungodly men, turning the grace of our God into lascivousness, &c.

Now, dear brethren, I believe that the moneyed institutions of the present day & time, are built upon the same foundation that Simon's was, Acts, 8 ch. 18 vs.: And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money. 20 vs. But Peter said unto him, thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. And again, we are commanded in Matthew, 7 ch. 15 vs.: Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. We now state who we believe these false prophets are. Jude, 11 vs.: Wo unto them! for they have gone in the way of Cain, & ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core. And again I believe the doctrines that are invented by men are the same. Isaiah, 46 ch. 6 vs.: They lavish gold out of the bag, and weigh silver in the balance, and hire a goldsmith and he maketh it a god. Matt. 7 ch. 16 vs.: Ye shall know them by their fruits.

Dear brethren, if I understand the institutions of the day, their fruit is money, and money is the foundation, money the mainspring. And the love of money is declared in the word of God to be the root of all evil. We are also told to walk in the commandments of the Lord.

Dear brethren, let us endeavor to walk in the commands of that Lord Jesus Christ, that was crucified with the malefactors, one on the right hand and the other on the left.

Dear brethren, as I am only a lay member in the Bethlehem church, I will close by stating that we have withdrawn from the Bethel Association, because she believes the institutions of the day are scriptural. And we have united with that part of the dissolved Choctaw Association, that was of the Primitive faith and order, and have constituted ourselves into an Association called Zion's Rest Association. There were fifteen churches united in the constitution, and one joined by letter before we adjourned. There are at present sixteen churches in our body, and near about four hundred members.

May grace, mercy and peace be with us all, and finally bring us to reign with that Lord above, is my prayer.

JAMES S. MORGAN.

TO EDITORS PRIMITIVE BAPTIST.

Kentucky, Clay county,
October 22d, 1839.

BRETHREN: I once more take my pen to write to you, for the purpose of obtaining your papers for four new subscribers; also, to give you a few of my thoughts on the subject of religion.

I have been much gratified by reading your papers, seeing that generally through all these United States God has a people contending for the faith once delivered to the saints, striving against the current of pride and popularity. The devil has got nearly all the world into his society; they are branched out, and in full bloom, and bear all kind of fruit except peace, righteousness, and truth. His preachers are like

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the whited sepulchres, sure enough: they appear beautiful outside, but inside they are all corruption, from the abundance of their hearts their mouths speak, and by their own words they are already condemned. They are speaking great swelling words, for filthy lucre sake, carrying the bag Judas like. They boast that they are gaining ground on every hand, that the churches are their victims; they are mistaken, if they speak of the church of Jesus Christ.

I know that they are taking a great many, who have appeared to be members of the church; but I am bound, brethren, to believe that they are the plants that our blessed Redeemer said should be rooted up; for he said, every plant which my heavenly Father hath not planted, shall be rooted up. The devil instead of choking the tender plants of God, is introducing so many isms, and he is so bold in trying to draw the sap from the true plants, that the dresser of the vineyard has began to trim & prune until the branches that bringeth not the right kind of fruit are nearly all cut off.

And I hope the time will shortly come, my dear brethren, that the true vine will flourish and thrive. I hope, brethren, the Primitive paper will serve as one of the small cords to drive the money changers out of the house of God, and overthrow their tables. I have reason to believe, that God will bless every means which is calculated to rid his people of every man that is making merchandise of the gospel. The disciples of Jesus will remember, that it is written: The zeal of thy house hath eaten me up. John, 2d chapter and 17 v. Now, my brethren, all those money-hunting soft-shelled, tender-headed, men made, theologicalized preachers, are of the bondwoman, and they will always gender strife. But they shall not be heirs with the son of the free woman.

Brethren, I will now begin to give you my thoughts about true religion. I will refer to what our Saviour said to Peter, and all his disciples: I am the true vine, and my Father is the husbandman; every branch in me that beareth not, he taketh, away; and every branch that beareth fruit, he purgeth it that it may bring forth more fruit: John, 15th, 1. 2—v. And in the 16th v. he says: ye have not chosen me, but I have chosen you; and ordained you, that ye should go and bring forth fruit, and that your fruit should remain, that whatsoever ye shall ask of the Father in my name he may give it you.

Now, brethren, if the above is true, Christ chooses his servants, qualifies them, sends them to do his work, independent of men or devils John, 7th chapter and 2d v.: As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. 3d, And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent. Jesus hath said: Fear not, little flock, it is your Father's good pleasure to give you the kingdom. Paul says: By grace ye are saved, through faith, and that not of yourselves, it is the gift of God. And Christ our Saviour said to Peter; Thou art Peter, but on this rock I will build my church, and the gates of hell shall not prevail against it.

Dear brethren, all things shall work together for good to them that love and fear God. I have been trying in my weak manner to preach the gospel of my blessed Redeemer near eight years. I have witnessed some great revivals in Tennessee, and I hope baptized a good number of the children of God. But alas! I found as soon as the great whore sent out her emissaries amongst us, we had received a great number of bastards, and they were all soft-shells, or in other words soft-heads. There were a great many young preachers sprang up with large horns, so soft that they could bend to every thing that satan could invent under the name of religion. I loved the Regular Baptists, and felt it my duty to contend for the faith once delivered to the saints. I warned the brethren against the intrigues of satan, and I soon found that there would have to be a trying of shells and jackets. Our young brethren, some of them, were so soft that they soon tumbled to pieces; they were all on fire when they heard of the new inventions, they seemed to think the heathen would soon all die and be lost, if we opposed the missionary plans. Great missionary Goliahs came through our country, and they would soon get all our soft shells to crying and running to them with their money—Then in with all their benevolent called societies, blending world, church and drunkards altogether.

I advised the churches to which I had been called to the care, to close their doors against all the new institutions; which they accordingly done. There was a great struggle, and the hardest jar my shell ever got was to see some of my old fathers in the gospel standing on the fence; and at

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last when the trying time came, they fell on the soft side. And I had been deceived in their shells or jackets, or whatever they may be called, they were broken all in pieces and shewed their inside, and there was nothing but corruption; and their cry was, we are not missionaries, let us let them alone, and love them to death. I thought it a poor remedy indeed. It was not the remedy our Saviour used, when he went to Jerusalem and overthrew the tables of the money changers, and drove them out of the house of God.

But, brethren, I believe it has worked for good to God's elect; there is not one of them deceived, because it was not possible —nevertheless, the foundation of God standeth sure, having this seal, he knoweth them that are his. I am glad to inform you, that the Baptists in this part of the country are of the Old School order, and are generally in peace. Brethren, I am ever yours in Christian bonds.

LEVI B. HUNT.

TO EDITORS PRIMITIVE BAPTIST.

Alabama, Clark county,
October 21st, 1839.

DEAR BRETHREN IN THE LORD: Thro' the mercy and goodness of God, I am permitted to address you a few lines, and am truly sorry to inform you of the situation of this part of the world, concerning the missionaries. There is confusion in every church.

At our last Bethel Association, held at Pisgah church, in Wilcox county, Alabama, commencing on Saturday before the first Lord's day in the present month, there was the most confusion among the brethren that ever was known. The missionaries wanted to get into the Association—they disputed a good while, and at last got into the Association. I think it is high time that Christians were trying to pray to God to blot out all that is not according to his will, and pray that brethren might pray with and for one another; and those confused minds may search for the way to heaven.

If you, brethren could give us any comfort, we would be thankful. And now I commend you to God, and to the word of his grace, who is able to comfort you in all your tribulations. Yours, in hope of a happy eternity.

NATHANIEL BRADFORD.

AGENTS,

FOR THE PRIMITIVE BAPTIST.

NORTH CAROLINA.—J. Biggs, Sen. *Williamston*, R. M. G. Moore, *Germanton*. W. w. Mizell, *Plymouth*. Jacob Swindell, *Washington*. James Southerland, *Warrenton*. Alfred Partin, *Raleigh*. Charles Mason, *Roxboro'*. James Wilder, *Anderson's Store*. Benj. Bynum, *Speight's Bridge*. H. Avera, *Averasboro'*. Parham Pucket, *Richlands*. J. H. Keneday, *Chalk Level*. B. Temple, *Wake co*. Geo. w. McNeely, *Leaksville*. Wm. H. Vann, *Long Creek Bridge*. Thomas Bagley, *Smithfield*. Stephen Rogers, *Holly Spring*. James H. Sasser, *Waynesboro'*. John Fruit, *Sandy Creek*. L. B. Bennett, *Heathville*. William J. Roberts, *Buffalo Hill*. Alfred Ellis, *Strabane*. Cor's Canaday, *Carterettsville*. William Welch, *Abbott's Creek*. J. Lamb, *Camden* C. H. Allen Taylor. Jun *Rocky Mount*. A. B. Bains, Jr. *Stanhope*. C.T. Sawyer, *Powell's Point*. Isaac Tillery, *Laplond*. Wm. Pearce, *Stantonsburg*.

SOUTH CAROLINA.—Wm. Hardy, *Saluda Hill*. James Hembree, Sen. *Anderson* C. H. Charles Carter, *Cambridge*. B. Lawrence, *Effingham*. James Burris, Sen. *Bold Spring*. William S. Shaw, *Rock Mills*. Levi Lee, *Blackville*. Andrew Westmoreland, *Cashville*. James J. Kirkland, *Four Mile Branch*. Ransom Hamilton, *Aiken*. John S. Rogers, *Crowsville*.

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PENNSYLVANIA.—Hezekiah West, *South Hill*. Joseph Hughes, *Gum Tree*. Nathan Everitt, *Chillicoats Town*.

WISCONSIN TER.—M. w. Darnall, *Blue River*.

RECEIPTS.

Thomas Hogg,	$10	R. Hamilton,	$1
Moses Herrington,	1	Benjamin Lloyd,	2
Joseph Ringgold,	1	Josiah Gresham,	5
Liziah Hardea,	1	P. M. Calhoun,	5
Laneir Griffin,	1	A. Keaton,	5
Ashley Swaim,	1	John Clark,	8
Jos. B. Armfield,	1	John Johnson,	1
Eli Miller,	5	Levi Lee,	2
James S. Morgan,	1	James W. Wilcox,	5
John W. Turner,	1	John Harrell,	15
Samuel T. Owen,	5	Henry Randolph,	4
E. A. Meaders,	5	Ezra McCrary,	5
F. Pickett,	10	Jos. H. Holloway,	2
B. R. Hines,	1	John Bonds,	5
W. L. Flemming,	1	John W. White,	1
E. O. Hawthorn,	5	Ira E. Douthit,	5

TERMS.

The Primitive Baptist is published on the second and fourth Saturdays in each month, at *One Dollar* per year, (or 24 numbers) payable on receipt of the first number. Five Dollars will pay for six copies subscribed for by any one person. Papers will be sent to subscribers until we are notified to stop them, unless otherwise directed at the time of subscribing. Current Bank Notes where subscribers reside will be received in payment. Money sent to us by mail is at our risk. Letters and communications must be *post paid*, and directed to "Editors Primitive Baptist, Tarborough, N. C."

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EDITED BY PRIMITIVE (OR OLD SCHOOL) BAPTIST MINISTERS AND LAITY.

Printed and Published by George Howard,

TARBOROUGH, NORTH CAROLINA.

"Come out of Her, my People."

VOL. 4. SATURDAY, DECEMBER 14, 1839. No. 23.

COMMUNICATIONS.

TO EDITORS PRIMITIVE BAPTIST.

Georgia, Columbia county, }
October 20th, 1839. }

DEAR BRETHREN EDITORS OF THE OLD SCHOOL ORDER: I was appointed by the Springfield Association to write in the Primitive, to inform you that we are yet in the land of the living, and are now and have been for a long time, tugging with the wolves for the sheep skin, teeth to teeth.

Dear brethren, I can truly say thanks be to God for the little victory God has given us, in that we have got a small piece of the sheep skin, so that we have got three churches of the Primitive faith, to wit: the Snow Hill church, in Richmond county; and the Sandy Grove and Harris Spring churches in Warren county, Georgia. And according to previous appointment, on the 28th, 29th and 30th of September, 1839, we, the messengers of said three churches met at the Harris Spring church, in Warren county. After a sermon was delivered by M. D. Holsonbake, from Matthew, 22 chap. and 21 verse: Render unto Cæsar the things that belong to Cæsar, and to God the things that belong to God—then M. D. Holsonbake was chosen Moderator, and Ezra McCrary, Clerk. We then proceeded to constitute an Assosiation, of the three above named churches, which Association is known by the name of the Springfield Primitive Baptist Association.

Dear brethren, we are surrounded with all the missionary wolfish institutions of the day, and the constituting of this Association has aroused the missionary wolves from their dens, together with all the Arminian trash, being mixed with the Ashdod language and doctrines of devils, so that there is a mighty howling and yelling. Though they the missionaries say, our plan is right according to God's word, but they say they want peace and union; we tell them to lay down their missionary unscriptual plans and the war will cease, but we believe that they will not, as they love popularity more than God. We believe they only want to get our sword from us, but by the grace of God we intend still to continue to say: The sword of the Lord and of Gideon. For as Sampson slayed a thousand Philistines with the jaw bone of an ass, we believe God's word will slay ten thousand money-hunting missionaries, together with their craft and traps and snares to catch men, women and children, and negroes.

Dear brethren, the Springfield Association will sit next with the Sandy Grove church, near the shoals of Ogeechee, commencing on Friday before the second Lord's day in September, 1840, at which time we hope to be visited by some of the Old School brethren, and especially the preachers. We also invite brethren and churches of the Old School to join us.

Dear brethren of the Old School, when I see and read your communications from different parts of the country, and find you all speak the same things, it refreshes my spirit and encourages me to believe we have all been taught in the school of Christ. And as we are told that every thing is sanctified by the word of God and prayer, we therefore crave an interest in your prayers that God would bless us his little feeble band. For true it is, we are sent as sheep among wolves, we wish to be wise as the serpents that we may head

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them with all the good doctrine of the gospel, and at the same time we wish to be as harmless as the dove, in doing violence to no man; and to hand out all the truth and to do no harm in keeping back part of the price.

Brethren, I would here write abundance, but you understand the scripture so well, you know what I mean. Some of the brethren wish to see some able writer on the thirteenth chapter of Revelations. I see some of the brethren wish brother Lawrence's writings all in a book, but I would be glad to see the 1, 2, 3, and 4 volumes of the Primitive in a large book, that the rising generation might know what difficulties the church waded through, and how the Lord delivered her and who by. We have tried them who say they are Jews and are not, and have found them liars; that is, those fence straddlers, that seem to belong to both sides and neither side—they are double minded men, and are unstable and of course their religion is vain, as they cannot speak the language of Canaan.

I must come to a close. Brethren, pray for us. Yours in gospel bonds.

MATTHEW D. HOLSONBAKE.

TO EDITORS PRIMITIVE BAPTIST.

Lowndes county, Alabama,
Oct. 12th, 1839.

BRETHREN EDITORS: Having been authorised to write on for six more Nos. of the Primitive Baptist, I avail myself of the present opportunity of saying to the brethren of the Old School order generally, that the separation between the Old and New School Baptists, that commenced in the Alabama Asssociation, now twelve months ago, has been, to a considerable degree, progressing ever since; so that I think in a few more months, the churches in this section of country will principally have done with that business. The course of procedure with us has generally been, as it has in all parts from which I have had any information; that is, the Old School Baptists, whether forming a majority or a minority, have left the churches rather than to be found contending for mere pecuniary objects, and empty names of churches, thereby evincing their object to be originality of principle and a Bible doctrine; rather than self-aggrandizement and individual convenience.

I presume we have less cause to complain of the missionaries with us, than perhaps many others have had. They have behaved very mildly since the split commenced. The most harsh thing of which I have heard, immediately under my knowledge, came from a negro preacher, owned by the Alabama Association. Said negro was on a preaching tour (that being the business assigned him by the Association,) and came to one of those churches from among whom the Old School Baptists had just come out. The negro, whilst in the attitude of preaching, said that "those who had declared nonfellowship against the missionaries were worse than the devil; for the devil had never declared nonfellowship against them." This negro calls himself a fence man.

I would here say, for the benefit of such of our brethren as yet have to pass through what many of us have already had to pass, that the little observation I have been able to make, has brought me to the firm conclusion, that the best course to be pursued by the Old School Baptists, in dissolving their association with the modern traditions of men and speculative schemes of the day, is to act decisively and come right out at once. If you by so doing leave brethren behind you that are near and dear to you, remember, "to obey is better than sacrifice," and that you leave the same door open for them at which you yourself came out. So far as I have observed, in the small circle of my acquaintance, all other courses have been followed by consequences the most unpleasant. The New School folks will evade, suspend, and equivocate, as though it were possible for a man to serve God and mammon both. Finally, when that good feeling that should exist between neighbors is badly wounded if not finally destroyed, the course above alluded to presents itself as the only and last alternative.

For the credit of those who compose the church from which myself and a few others have withdrawn, I am glad to say that nothing of this kind occurred. Whilst our notions of the plan of salvation—the means of grace—the doctrine of the holy scriptures, &c. may be as diverse as the east is from the west, yet I esteem many of them as neighbors, as good citizens. Ever since I have known any thing about the institutions of the day, (reputed benevolent.) I have had my own opinion of them; all the light I have been able to get on the subject, by reading their papers, by actual observa-

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tion, and by holding familiar converse with their advocates, has in almost every instance had the effect to establish me the more and more indelibly in my first opinion. I have opposed them whenever they came in my way, either in a church or an associate capacity; not by debate, for of that I am not capable, but by using my influence, feeble as that may have been, to defeat their purposes. And as often as I have had that to do, I have looked forward with anxiety to the time that I think has now arrived: a time when I could meet with my brethren, even if it were in some deserted old out house, and there engage in the worship of God and the transaction of the business of his house in that way that I believe to be acceptable with Him thro' the merits of his Son and none be offended; but all see eye to eye, and speak the same thing. Brethren, it ever was unpleasant to me, even to be gratified at the expense of another's feelings.

And now brethren, having attached myself to a little band of brethren, that have withdrawn from a neighboring church and become constituted into a church on the principles of the Old School Baptists, I neither feel disposed to, nor see a necessity for opposing the institutionists any more so long as I live, except the principle of amalgamation of church and State, favored by their memorials, should ever assume a formidable appearance. In that event I expect to oppose them in the ballot box, at least so far as my own suffrage will go. Otherwise I feel disposed to allow them every privilege of freemen that I would ask of them or any other people, believing that God is able to save his Israel with an everlasting salvation.

ELIAS DANIEL.

TO EDITORS PRIMITIVE BAPTIST.

Georgia, Hall county,
Nov. 4th, 1839.

BRETHREN EDITORS: I have read the Primitive almost one year, and am so well pleased with the doctrine you advocate, that I am ready to say, God speed to you, while you advocate the faith and doctrine of the Bible, as has been done the past year.

So, brethren, as I am an Old Fashioned Baptist, and can find no ground or authority for the new inventions of these days in the good Book, I shall let them go, as did Judas, to their own place. And if God will permit, I wish to read your paper the ensuing year, for it is as streams of water to a thirsty land to my soul. For while some of the ungodly missionaries are crying of me, liar, no Christian, no fellowship, &c. the doctrine of the Primitive, so completely braced and supported by the word of everlasting truth, gives comfort and strength to my little hope, that I am one of the little despised few that are not of this world.

Brethren, I do hope that all the missionaries are not ungodly people, and therefore do pray God to enable them to see their error, and bear better fruit than some are bearing about here, who are ready to say any thing of an old Apostolic Baptist, but the truth. O that the truth may be more extensively circulated and received, and error flee away.

I close by subcribing myself yours in the bonds of love.

JOHN WAYNE.

TO EDITORS PRIMITIVE BAPTIST.

Utoy Creek, Campbell County, Ga.
October 21st, 1839.

DEAR BRETHREN: I am in a great hurry, and have not time to write much; but if the Lord will, I will try to give you some information of the movements of the uncircumcised Philistines before long. May the Lord bless the efforts of the Primitive Baptist to diffuse light and overturn error, is the prayer of yours, &c.

JOSIAH GRESHAM.

TO EDITORS PRIMITIVE BAPTIST.

Buncombe county, North Carolina,
September 28, 1839.

DEAR BRETHREN: I think the old church is gaining ground a little in our parts at this time. Since the Primitive Baptist papers have got circulation, I think the people are getting their eyes opened, and the go-betweeners are in great wrath, and have joined themselves together against me like a pack of bull dogs against the horned ox, and I am told have put my name in their minutes for an impostor, at their last Association. Poor creatures, I sometimes think they are more to be pitied than blamed; for I think, if they did know better, they certainly would do better.

Dear brethren, the time has certainly come, that men cannot bear sound doctrine; but have turned away their ears from hearing the truth. So I conclude by saying,

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may the good Lord have mercy on our poor distressed America, the glorious land that once flowed with milk and honey; the land where I first drew my infant breath, to see it now filled with delusion & confusion. No wonder the judgments from God are falling on us. Brethren, in the name of God, let us be found faithful and not waver from the truth. So may God guide your hearts and pens, while you are talking and writing. Farewell, in the name of the Lord, for the present. *ISAAC TILLERY.*

—

Dear brethren Editors: Being requested by some of the subscribers to send a few lines of my composing of poetry, for their gratification I have done so; and if you see proper, you can do so, as I am anxious to gain all the subscribers that I possibly can. For I do believe the Creator has a hand in the glorious work of the Primitive Baptist papers. So no more at present, but ever remain a true friend to the glorious work of the truth. I. T.

A wandering pilgrim here I go, sweet Canaan lies before me;
To preach the word of God I must, to every class of people.
And my reward here in this world, in hunger and persecution;
But yet my Saviour stands by me, is every storm and danger.

So fare you well, my dearest wife, my children and my brethren;
And if I ne'er see you again, while in these lower regions,
I hope in heaven to meet with you around a throne of glory,
And there to dwell for evermore, and never again be parted.

For I have to go and preach the word, & face those false deceivers;
Who merchandize upon God's word and so deceive the people.
For those are now the latter days, that antichrist is raging,
Deceiving all, both small and great, leading souls to ruin.

Yet blessed be the Lord on high, his church will stand for ever;
Though hell may rage and men oppose, the way that leads to glory.
For Jesus and his word's the way, no other can be given,
Wherein and by we must be saved, in everlasting glory.

The word of God will ever stand, when suns and worlds are ended,
So come, good people, one and all, I pray don't be offended.
For the word of God you won't receive, without tradition with it;
And that won't do, I assert to you, as sure as God's in heaven.

This is the cause I am set at nought, by all those false deceivers;
Because their doctrines and commands, I never will receive them.
Because we must present the church, before a throne of glory;
Before the Father and the Son, without a spot or wrinkle.

And when we cross cold Jordan's stream, and land in heavenly Canaan;
O there the church triumphant we'll see, without a false professor.
No false deluded one you'll see, that preached for gold and silver;
None but those redeemed by grace, will dwell in heavenly Canaan.

So brethren dear, pray never fear, the time will soon be ended;
For God will soon complete the work, that he has ever intendedr
The trump of God will soon be blown, much louder than loud thunder;
When all the dead, both small and great, must rise and meet the Saviour.

Then O, good people, one and all, you'll know what you've been doing;
Whether you worhipp'd God alone, or whether it's been the creature
Many thousands I fear are now engaged, in only creature worship;
And never knew the God on high, the great all-wise creator.

For actions speak as loud to me, as cannon or loud thunder;
And if the worship of those times, is right with Christ the Saviour,
A stranger then I own I be, to the prophets and apostles;
And am deceived in every line throughout the holy scriptures.

But be this matter as it may, I never mind those creatures;
I trust alone in God's free grace, in spite of men or devils.
For I know the universal Judge, will soon decide the quarrel;
Between the antichristian church, and all his true believers,

The two a grinding at the mill, will shortly then be parted;
The one will rise to meet the Lord, with shining troops of angels;
The other sink in endless woe, down to the lower regions,
And there to dwell for evermore, with devils and deceivers.

So farewell, brethren, one and all, it seems that I'm to leave you;
You have the word of God at home, that's able for to guide you.
And while I'm gone in distant lands, I hope that you'll pray for me;
That I may fight and win the prize, and gain a crown of glory.

Now when you read or sing these lines, remember what is told you;
And don't believe those men of craft, that's trying to deceive you.

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For they are running to and fro, all up and down the country;
And trying every scheme & plan, thinking to gain your money.
So if you want to know the man, that has composed this ditty;
I do assert and do declare, that it is old ISAAC TILLERY.
A soldier listed in the war that God declared in Eden;
To fight beneath the crimson flag, all under King Emanuel.

FOR THE PRIMITIVE BAPTIST.

South Carolina, Barnwell District,
November 9th, 1839.

DEAR BRETHREN EDITORS: I again address you with a few lines, informing you that your little despised paper called the Primitive Baptist is still gaining ground in this part of the country. And I hope it will continue to gain ground, because I think it contains the truth, that will stand after this world is wrapped in burning flames. And as for the truth being despised, we need not wonder at that, because the world will despise the truth.

As to divisions amongst the churches, there has been but one church that has divided as yet; and that one the Old School party carried it by a very large majority, which is the Double Pond church. And I think there will be several other churches that will divide; but they are still waiting on the members to make up their minds, which I think is the best plan. To reason together in the spirit of love, is the only way for brethren to walk together in that way that is well pleasing in the sight of God—So what our hands see to do, let us do with all our might.

And so I conclude for the present, by giving you the names of two more new subscribers, that wish to take the Primitive Baptist paper.

Yours, in the bonds of love.
LEVI LEE.

TO EDITORS PRIMITIVE BAPTIST.

Alabama, Pike county,
September 9th, 1839.

DEAR BRETHREN EDITORS, and all who love the Lord Jesus Christ, grace, mercy & peace be multiplied. Dear brethren, thro' the persuasion of my brethren and some feeling sense of duty, and a willingness to comfort the people of God, I have taken my pen in hand, for the first time, I ever attempted to write any thing for the public. And I avail myself of the opportunity of addressing my brethren, through the Primitive Baptist: and for a subject, I will lay before you the following: All that the Father giveth me, shall come to me, and him that cometh to me, I will in no wise cast out. John, 6 ch. and 37th verse.

Now, dear brethren, nothing is more free than a gift: and to do our subject justice we must consider, first, the freeness and fullness of God's love to the church, through his Son Jesus Christ: and the divine purposes of the Father, revealing his grace through the Son. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. Here we see the unfathomable ocean of God's love to the church, in Christ, before the world began. And the grace of God, which bringeth salvation, stands in covenant relation, confirmed by an oath and promises, in which it was impossible for God to lie; and sealed with the precious blood of Christ; who verily was foreordained, before the foundation of the world, and stood as a lamb slain from the foundation of the world. For the Lord, by the mouth of his prophet says: As for thee also, by the blood of the covenant, I have sent forth thy prisoners out of the pit wherein is no water.

Now notice, they were his before they were sent forth out of the pit: and that is the reason why they were sent forth. For he calleth his own sheep by name and leadeth them out, and when he putteth forth his own sheep he goeth before them, and the sheep follow him; for they know his voice. Now we may understand clearly that the church was given to Christ in the covenant agreement between the Father and the Son, in the glorious scheme of redemption revealed in the gospel, which covenant is ordered in all things, and sure.

2nd. The love of Christ in undertaking for us & his obedience as a Son to do his Father's will; to satisfy infinite justice, to appease divine wrath and by the shedding of his most precious blood, redeemed his church from under the curse of a violated law; and hath brought in an everlasting salvation: who was delivered for our offences, and was raised again for our justification. Now, dear brethren, the word of God says, the church was chosen in Christ, before

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the foundation of the world: and if so, which cannot be disputed without contradicting the word of eternal truth, the Father saw fit to choose his people in Christ, and give his people to Christ; therefore, they were all chosen at once. And one Christian is just as old in the wisdom of God as another; consequently they were all redeemed by Christ on the tree of the cross, He bearing our sins in his own body: For he hath made him to be sin for us, who know no sin, that we might be made the righteousness of God in him.

Now, dear brethren, we see the whole church redeemed by the blood and righteousness of Jesus Christ; consequently if while we were enemies we were reconciled to God by the death of his Son, much more being reconciled, we shall be saved by his life. Therefore, the church is the purchase of his blood, and is justified by his righteousness and is his own; for Jesus had done what he undertook to do for his bride, and he is the head and husband of his church. Though she was in a state of poverty and bankruptcy, her surety has paid the debt, and most assuredly she is his. Wherefore all that the Father giveth me, shall come to me, and him that cometh to me I will in no wise cast out. These words were spoken by Christ, and notice the nature of the address; Jesus says, all that the Father giveth me shall come to me; which is in the positive, and should put an end to all strife. For the Lord, by the mouth of the prophet Isaiah says, (when speaking of a gospel day,) and the ransomed of the Lord shall return, and come to Zion. And from scripture, we must believe it will be fulfilled; and to this end, and for this purpose, Jesus commanded his apostles, and sent them to preach the gospel, and said unto them: All power in heaven and in earth is given unto me, therefore go and teach all nations, baptizing them, &c. teaching them to observe whatsoever I have commanded you, and lo I am with you alway, even unto the end of the world.

Now, dear brethren, we see the manner in which the gospel was sent to a perishing and guilty world; and I believe that God prepares his ministers, by his spirit and grace, and sends them yet; and saves sinners just as he did eighteen hundred years ago; that is, by the renewing of the Holy Ghost. Therefore, God sends the Spirit with the word, and breaks up the fallow ground of the heart, quickens to life the dead faculties of the mind, and by the efficacy of divine grace, the dead are made to hear the voice of the Son of God; (that is, dead sinners,) and they that hear shall live. Thus by the efficacious power of God's spirit, the sinner is made alive; and just as soon as this is the case, the poor creature begins to try to work out his own salvation. For ever since the devil preached the first universal sermon to our mother in the garden, and our first parents yielded to his insinuations, the whole posterity of Adam are such Arminians by nature, that nothing but grace can take the sinner off the foundation of do and live. Therefore, if the sinner is left to himself, he never will, nor never can come. For we must be made alive, before we can come to Jesus Christ; and now instead of coming to Jesus, we fly to the law, and then work ourselves to death. And now when the creature is cut off, when the commandment comes, sin revives and he dies. It is now, Lord save or I perish. The sinner, thus led by the Spirit of God, becomes laboring and heavy laden, and feels that he is lost, and justly condemned by the righteous law of God; & being led by a way he did not know, at an unexpected time God makes known the riches of his grace; gives him faith to look to Calvary, and there to behold Jesus as the end of the law for righteousness. The soul is now filled with the love of God and the heart with rejoicing; and he can say with the Psalmist, the Lord hath done great things for us whereof we are glad. Thus they are drawn by the Father, and being drawn by the Father, they come to the Father through the Son. For I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee. Now do they come of free will, or of free grace? Undoubtedly of free grace, for he now sings:

> Amazing grace, how sweet the sound,
> That saved a wretch like me:
> I once was lost, but now am found,
> Was blind, but now I see.

Thus we see, dear brethren, how they come to Jesus Christ, and that it is all of sovereign grace. But there are so many free will instead of free grace preachers now in the world, that it or some thing else, has got the religious world in an uproar; and even the Baptists are two kind of folks. And some are sowing discord among brethren, and defaming the character of the old order of Baptists. But none of these things should move us, let us be sure we are right and then go right a head; for all

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things shall work together for good to them that love God, to them who are the called according to his purpose. For God cannot be disappointed, nor the purpose of his grace frustrated; for he will save his foreknown people, though it may appear gloomy at the present, when error abounds and false doctrine is afloat in the world. God has his ministers too, and effects his purpose in the salvation of his people; for all that the Father giveth me, shall come to me; and him that cometh to me, I will in no wise cast out.

Now, dear brethren, the same power that has brought them, is engaged to keep them; and him that cometh to me, I will in no wise cast out. For I say unto thee also, that thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. And again: I in you, and you in me; and I in the Father. So, dear brethren, ye are dead and your life is hid with Christ in God; and when Christ who is our life shall appear, then shall ye also appear with him in glory, Wherefore, my brethren, your inheritance is beyond the reach of harm, and all that the enemy can do, is to harrass and buffet you here. But the warfare is short, and then your troubles will have an end.

So in conclusion I will say to you, my brethren look to God, live at the feet of Jesus, live as you would wish to die; and when at a throne of grace remember me. So I conclude at present, by subscribing myself yours in Christian love.

WILLIAM THOMAS

P. S. To my preaching brethren. Dear brethren in the ministry, left up your voice like a trumpet, cry aloud and spare not; for the enemy is approaching. Stand on Zion's walls and watch by day and by night. A few more conflicting scenes and the war will be ended, and then king Jesus will own his faithful followers, and your little flock you have fed as under shepherds of Christ, will ere long unite with you in one general song of praise. Oh, brethren, what a meeting, when all the redeemed throng shall have come through great tribulation, and dwell in the mansions of eternal bliss.

I was born in the year 1803, in South Carolina, Darlington District. My father was a farmer, and I was raised to the like occupation; and in the year 1829, I hope the Lord called me from darkness to light, and took me from the ball room. And I trust committed unto me a dispensation of his word. In 1831, I moved to this State, and in 1833, I began in much weakness, to try to preach the gospel; and have been trying to preach the doctrine of free electing grace, and I try to preach it yet and am willing to risk all consequences for it. Amen. *WM. THOMAS.*

TO EDITORS PRIMITIVE BAPTIST.

Decatur county, Georgia,
Nov. 18th 1839.

DEAR BRETHREN: I pray the Lord, that there may never a discordant voice be advanced in our little paper; but that we may always agree in doctrine and in our views of practice. And while we think that some of our brethren are rough in doctrine or practice, think, brethren, that all men have not received the same trials from our enemies. Place yourselves in their situation, and more than likely you would be as rough as Tillery or Rorer. I love the paper, and all that write in it; and can say, Amen, bless the Lord, O my soul, for such a privilege as it affords us.

I agree with brother Smith's request, and on the part of the Ocklocknee Association say, we have fifteen faithful ministers of the Primitive order, in the bounds of our Association. We have three or four more which I am not able to state what they are; therefore, I leave that with them and their God.

Brethren, I leave doctrinal points to be vindicated by old and wise ministers, viewing myself to be young and ignorant; but I try to preach the truth and I do love it when I hear it. The name of our Association is now the Ocklocknee Primitive Baptist Association, and we have dropped correspondence with all Associations in favor of the institutions of the day.

Now, brethren, I conclude this script, by craving your prayers. Though strangers in person, I hope we have kindred spirits. Farewell, for the present. *E. O. HAWTHORN.*

I send you a Circular Letter, wrote by my father, an old Revolutionary soldier, that I want you to publish in the Primitive. *E. O. H.*

CIRCULAR LETTER,

The Ocklocknee Association to the churches from whom she received her delegation.

BELOVED IN THE LORD:—We hope we can say in truth, that we are thankful for another opportunity to come up with your wishes in addressing you as your annual convention by a circular.

Therefore we have thought fit at this trying crisis to call your attention to the word

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of one the ancient worthies who succeeded Moses and was the predecessor of Jesus, but in a spiritual point of view the same as Jesus. Joshua in his book chap. the 24th & latter part of the 15th verse: "But as for me and my house, we will serve the Lord;" these words in concert with the vow of the Patriarch Jacob—Genesis the 28th & 20th verses,—those two men of God, in their days, were witnesses of the cause that reduced the Hebrews into bondage, and the other, (Joshua) was a witness of the great deliverance from that bondage, & was blessed with his brethren to possess the long sought rest for which he appeared to be engaged in exhortation and admonition, that his brethren might not be forgetful of the great goodness of God in his power in Egypt, and his attendant mercies on their journey in the wilderness, so that the devices of their enemies resulted in the illustration of their future enlargement.

But remenber, dear brethren, that notwithstanding they were in possession of their real estate, according to the promise of their Eternal Father, made to the common father, Abraham, yet that they might enjoy their own in peace, it was their indispensable duty to attend to the service of the Lord, by attending to the statutes, laws and ordinances which God gave them through his servant Moses; & in doing this, they put away from among themselves the idols which their fathers worshipped on the other side of the flood; but should they neglect so to do, altho' the Lord had been so good to them in defending their rights, independent of the strength of their bow, yet their inattention to their own salvation might bring upon them and their followers the judgment justly due to Idolatry. The possibility of which, appearing to the wisdom of God in Joshua, caused him to convene the heads of Israel together and with them he made a covenant, the contents of which was acknowledged by them whom we suppose he included in the words of the text: "But as for me and my house, we will serve the Lord;" which words were verified by the obedience of his old companions, who survived him in his death, unto the close of their probation, after which you may see by turning your attention to the 2d chap. of the next book, Judges, what the new generation realised by their disobedience. The reason, dear brethren, that we lay before you, for our adverting to the sacred pages above mentioned, is because we think when sitting as your servants, we wish to serve you from the same motives that influenced the mind of good old Joshua, when standing on the brink of death, he being able to say, "but for me and my house, we will serve the Lord"—O! brethren, that we could possess FAITH!—that might be verified by the services rendered to the Lord by our house, the Ocklocknee Association, with all her churches in particular, and all our dear brethren in the Lord every where in general—to say, we will serve the Lord. In order, dear brethren, that you may understand us in every thing we say, in this our imperfect epistle, we claim the privilege to illustrate, on the substance of which Joshua and his house were a figure of—with their services which was to secure to them their rights and the enjoyment of peace on earth and the favor the Lord forever—in doing this, Joshua and his house is Jesus and his church, and as Joshua and his, were subject to the powers that were, so was Jesus to both God and man, and so should his church be to the powers that are—but what says so? we are not under the law, but under grace. True, brethren, but is it not possible to make grace an idol, by holding the truth in unrighteousness. The Jews were a nation distinct from others, and their prosperity in a great degree, depended upon their keeping themselves separate from other nations.

We speak to you as wise men, hear you what we say. We are of a nation who by grace have been favored in almost a similar manner to that of the Jews; and as it was on the decline of the ruling influence of Joshua, in his wise and wholesome admonitions, there remained but few who could tell the rising generation what great and good things the Lord had done for their fathers, in bringing them up from the land of Egypt, by the hands of Moses and Aaron; through every apprehension of danger, too tedious to mention in the limits of this letter. So also, is it now with us in the churches and in the States. But few remain to bear up testimony to the free born sons of America of the great things that the Lord has done for us, thro' our National Saviour *George Washington*, and his *Subalterns*.

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But blessed be the Lord—there yet remain a few who Joshua like, though standing on the margin of the grave, are spending their last breath in crying to their brethren to remember that they have been twice bought with blood—the value of which cannot be told by *mortal man*. These are they who in disposition say, "as for me and my house, we will serve the Lord;" and in serving the Lord, they are subject to the higher powers, knowing that the powers that be are of God—as such they venerate the delegated powers of the States, which in concert formed our happy union, which has guarantied to our house the liberty to serve the Lord without fear for forty eight years, and without ecclesiactical taxation.

But is it so, dear brethren, that we have lived so happy that we have forgot to watch? We admonish you as Baptists, to stand in your places, and never forgot the honor conferred on our fathers and our brethren by the man of God, and the great and good man of the people, unto whose name we have already alluded. Soon after the bloody scene was closed, for that they had been active in the discharge of their duty, as being friendly to that cause, alluded to by John the Divine in the opening of the earth's mouth, and drinking in the waters of persecution against the man child, that is the civil authority, has opened her arms, and has received into her protection, the head and the members of the church of God, which is acknowledged by the present administration to be the ground and pillar of the truth. Brethren, may we not say with old father Jacob, it is enough, and console our souls with the text, "but as for me and my house, we will serve the Lord;" notwithstanding there are at this time many devices in operation for the purpose of stopping the earth's mouth, which if effected, we then shall say, those days are gone perhaps to return no more.

Being apprehensive of the possibility of these things, in our connection, we beseech you in the name and for the sake of Jesus, our once bleeding Saviour, when paying our debts, but now our exalted advocate with the Father, that you let brotherly love continue; and if any man have sinned, let that man remember he hath an advocate, and turn from the evil of his way, confess his fault and be at peace with God in his word, with his own conscience, with his brethren, & with all men.—*Amen.*

MATHEW ALBRITTON, *Mod'r.*
THEOPHILUS HARDIE, *Clerk.*

[Wrote by Wm. Hawthorn, a Soldier of the Cross in church and State.]

THE PRIMITIVE BAPTIST.

SATURDAY, DECEMBER 14, 1839.

Agents and Subscribers to this paper who have directed it to be discontinued at the end of the present volume, should they wish to receive it thereafter they will please notify us in time, otherwise their papers will then be stopped. Those who subscribed for one year, are also requested to attend to the above, or their papers will be discontinued at the expiration thereof.

TO EDITORS PRIMITIVE BAPTIST.

North Carolina, Warren county,
Nov. 23d, 1839.

Dear Brethren: As I am requested by a brother to write to you, I will take the liberty to write a few lines for myself, to let you know something about the times in this part of the Lord's vineyard, &c.

It is a cold trying season here, and likely to remain so. The church at Tanner's where I live and hold my membership, (or a majority of them,) are opposed to having any thing to do with the institutions of the day, unless some one or more members should come in and interrupt us with some of their institutions some way, and then we would take them up and if they would not reform, we should turn them out.

I am one that has been strong for declaring nonfellowship with them all; but I cannot say, that I am in favor of that at this time, though I am opposed to the whole plan; yet there may be some of the Lord's children among them, & I do not think we have a right to turn a member out, unless we take him up and hear what he has to say. Give him a fair trial, and if we find according our rule a disorderly member, and he will not reform, turn him out.

I think this to be the best way. I think we can carry the point too far upon either side. We should not do wrong because others do; we should (as I think) keep the old strait forward course in contending for the truths of the Bible, and take it as it comes, and not seek to find different parts on one side and contend for them; but take the whole as one, and try to find out the will of God concerning us, and do as we are commanded in letting

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our lights so shine before men, that they seeing our good works, may glorify their Father which is in heaven, and not be stumbling blocks, &c.

I lay all the divisions to the New School folks. I will give you a case to prove they were the cause of division in the Association. Last August I attended the Flat River Association as a delegate, and as soon as they got thro' reading the letters, there was a motion made that we enter into the following resolution;

"That we the Flat River Association approve of the North Carolina State Convention, and think there is much good done, &c. and that we take up a collection on Sunday for the benefit of the Convention, and appoint a delegate or delegates to the same, &c."

The Moderator objected to its being taken up, & would not agree to have any thing to do with it; but Elder W. H. Jordan claimed a motion and second, and would have a debate. The Moderator told them, it would cause a division in the Association, &c.; but they contended until they got a debate, and a long one too on their side, and nothing on our side. We took a vote and voted it out, and I felt very much relieved indeed; but they hated to be beaten, they said then that they wanted set in the minutes how the vote was, and who voted for and against it. Some said they wanted their names in favor of it. I told them I was willing for mine to be on the other side. I agreed to that motion, but they stopped it. Some said they did not understand it, &c. So they then got a new vote, and corresponding messengers voted too against us, and got in their resolution.

There was a division. Who caused it? If the New School did not, I know nothing about it. I was so out done, I thought I would come home, but I reflected, and found I was sent to do business for the church, and I would see them out. I thought they had done all they could. So I got by hard work a resolution passed, for the different churches to take in consideration and to say in their next letters to the Association, whether or not they are in favor of the Association having any thing to do with the institutions, &c. This resolution met strong objections, but passed. We left confused and they the New folks were telling some of the members of other churches, that if they were opposed to the first resolution, they would be said to be opposed to the spread of the gospel, and every thing of the kind, &c. &c.

I come to a close, I did not expect to write half as much. May the Lord lead in all truth, is the prayer of *JOHN W. WHITE.*

Jefferson county, East Tennessee,
November 2nd, 1839.

VERY DEAR BRETHREN IN THE LORD: I still continue to receive the correspondence from a number of precious brethren, through the Primitive, which revives my poor old heart to hear of so many valiant soldiers in the camps of King Jesus. And all appear to be so expert in handling the weapons of their warfare, the scriptures of truth, which was given by divine inspiration of God, and is profitable for doctrine, &c., that the man of God, may be thoroughly furnished unto all good works. The word of God is the best word that I ever handled, to cut my way through the trials of the day, set up by men, and supported with money; which money is the end of their row, and distress in the churches the fruit that is produced from such conduct, without a thus saith the Lord in his word, &c. Dear brethren, I have had full proof of those wolves in sheepskin for the last two years; for two years ago the Powel's Valley Association sent their delegates with a letter, informing the Nolachucky Association that she would drop correspondence with us unless we would protest against the institutions of the day; which introduced the subject. At length it was laid over, as a reference till last year; when the thing was revived, which was warmly debated on both sides. The Old School part standing to their old covenant, on which they were constituted, believing that the scriptures of the Old and New Testaments are the word of God, and the only rule of saving knowledge, which they contended that the New School had departed from; and often requested them to bring foward their proof from the word of God, which they failed to do. At last there was a motion made to lay it over one year longer, as a reference, which was carried by a majority of the Association, requesting the churches to send up their feelings & wishes relative to that matter, by their letters and delegates.

And now, dear brethren, comes the hottest of the war in the churches on the mission question; for the missionaries, and their friends the go-betweeners, used all the industry they could, having a form of godliness but denying the power thereof, &c. for of this sort are they which creep into houses, and lead captive silly women, laden with divers lusts, &c. The dose commenced working last spring among the churches that belong to the Nolachucky Association, and on the fourth Friday in September last, we got rid of the antichristian trash, the missionaries and go-between men. For on the fourth Friday in September last, the Association met at Concord meeting house, Green county, and after several plans proposed how the Association should proceed, the following one was agreed to; that is, that all the letters should be handed in; the old Moderator and Clerk still acting till the letters were read. They were separated as they were read—the New School or

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hush churches, were laid to themselves, and the Old School to themselves. The Moderator, being on the Old School side, the New side requested their letters, which were given up to them. They immediately nominated a Moderator and Clerk, and violently rushed into the pulpit and commenced reading their letters over again, in such disorder, that it was more like heathen than Christians. We insisted on the Clerk to stop reading, till we could come to some order; but they paid no more regard to us than if we had been Hottentots, or Turks. We then made a proclamation for the Old School brethren to retire to the woods, which opportunity they gladly embraced, and when we got to the woods we were separated from the trash, and all their benevolent institutions of money begging, and money getting, and soul saving plan; which I call a money salvation. For if they ever get a dollar, it is safe in their pocket. The missionary beggar would rather get one dollar by begging, than five by hard work; for that would spoil his pretty fair hands.

But to return to the woods. We there appointed our Moderator and Clerk, and proceeded to business, as we formerly had done; only there was more of a oneness among the brethren in their deliberations than had been for several years. Our Association was reduced to thirteen churches, and some of them very small; but I believe they are all of the pure stamp, or pure metal; for they have passed through the furnace of affliction, and have come out of the fire well refined. And I hope we shall have peace for a while, till the devil studies out some other plan that will take with the people, to go with the general atonement, and all its kindred branches of doctrine: such as, that the Spirit is striving with all mankind to make Christians, at protracted meetings, on the anxious benches; as though God was no where else but there to convert their souls.

Brethren, it appears to me, that the blind are leading the blind, and they will all fall into the ditch together; they appear to compass sea and land to make proselytes, and when they are made, they are two-fold more a child of hell than themselves. It is said in second Thessalonians, 2nd c.7 v. For the mystery of iniquity doth already work; only he who now letteth will let, until he be taken out of the way. And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming; 9th. v. Even him whose coming is after the working of satan, with all power, and signs, and lying wonders. 10. v. And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. 11th v. And for this cause God shall send them strong delusion, that they should believe a lie, 12 v. That they all might be damned who believed not the truth, but had pleasure in unrighteousness.

Brethren, as soon as ever the separation took place in the churches, the missionaries and their friends the go-betweeners, (in this county,) started, that, that was spoken of the Lord by the mouth of Elijah the Prophet in first kings, 19th, c. 11. v and he (God) said, go forth and stand upon the mount before the Lord. And behold, the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord, but the Lord was not in the wind; and after the wind an earthquake, but the Lord was not in the earthquake, 12. v. And after the earthquake a fire; but the Lord was not in the fire: and after the fire a still small voice. Now, brethren, for the life of me I cannot believe in those earthquakes, those winds, and those fires; where exhorting, praying, and singing, and whispering, are all carried on at the same time. It is fox fire, and is calculated to please sinful nature. My opinion is, that it is the devil's harvest, and if the Lord does not prevent, and put a stop to this work of deception, that thousands will be sadly disappointed. For instead of reaching the fair climes of glory, they will land in darkness. O Lord, prevent is my prayer. But the scriptures must and will be fulfilled, and it takes men enlightened by grace to discern these things in this day of darkness, when public opinion has become so fashionable among the people. But the natural man receiveth out the things of the Spirit of God, for they are foolishness unto him: neither can he know them, because they are spiritually discerned. I must stop for the present. God bless you all. *HENRY RANDOLPH.*

TO EDITORS PRIMITIVE BAPTIST.

Alabama, Pike county,
Nov 7th, 1839.

DEAR BRETHREN EDITORS: Through the kind providence of God, I will endeavor to comply with my promise as respects the signs of the times in Conecuh River Baptist Association. In September, twelve churches met at Bulah church, and after taking into consideration the schisms divisions & unsound doctrines gotten in amongst the churches of our order, unanimously agreed to adopt the following resolution, and recommended it to the Association for her consideration and adoption, (viz:)

We will not hold in union any church that holds any member in her that is a member of any of the following institutions: to wit: Theological school, State Convention, Missionary society, Bible society,

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Tract society, Sunday School Union, Temperance society, nor any other society that is tributary to the missionary plan, as it now exists in the United States. Neither will we knowingly correspond with, nor receive correspondence from, any Association that holds churches in fellowship, holding members in her which are members of any of the abovenamed societies.

The Association convened on Friday before the fourth Lord's day in October last. After the Association was organized, our missionary friends proposed that some plan should be adopted that we could live together. Wherepon a committee of conference was appointed consisting of eight, four on each side of the question, with the Moderator, to repair to some place and adopt such resolution as would give each party satisfaction, and report the next day. The next day the committee agreed to disagree and part friendly; wherepon the resolution of the council meeting was called for, read, and the voice of the Association taken, (viz:) sixteen churches in favor of the resolution, eight in opposition, one neutral, one not represented, since gone with the sixteen, and one newly constituted joined us as soon as the separation took place, making in all eighteen churches of the Primitive order. Our missionary friends bid us a very friendly and sympathetic farewell and withdrew. The Association continued in great harmony and peace during the session.

Dear brethren, pray for us that we fall not out by the way, and that all God's people may see eye to eye and once more become one people, and be more vigilant in future, keeping the enemy out. And as our agent has departed this life since my last communication, I wish you to still send on our papers until otherwise directed, and as I have got six more subscribers I want you to forward their papers to the names hereafter mentioned. So no more. I subscribe myself yours in hope of eternal life. *SAML. T. OWEN.*

Another old Primitive Baptist indeed gone. Died at his residence in Lowndes county, Ala. on the 21st August, 1839, Allen Knight, formerly of Edgecombe county, N. C. aged 68 years and some months, in full assurance of faith, rejoicing in the God of his salvation, after comforting his numerous family, brethren and friends around his bed side, in all the extacies of joy left the world with these words, Glory to God in the highest.—*S. T. O.*

TO EDITORS PRIMITIVE BAPTIST.

Georgia, Crawford county,
October 25th, 1839.

Dear Editors: The beast with two horns is exercising his power in this country as far as he can. There are numerous petitions in circulation petitioning the Legislature of said State to interfere and stop the retail of spiritous liquors by the small quantity, and have success in many counties. But I am very glad to see, that we have some able advocates for the faith once delivered to the saints. And with much pleasure do I read the communications in the Primitive Baptist.

No more at present, but I remain a friend to the Old School Baptists.

P. M. CALHOUN.

TO EDITORS PRIMITIVE BAPTIST.

Alabama, Green county,
Nov. 11th, 1839.

Brethren Editors: If I was able I feel willing to write a few lines; but as I know my own inability I will only write, that we the Baptists of the old Primitive order have great reason to thank Zion's God for the harmony we enjoy. We meet in love and we believe we have the word of God preached to us in its purity, by our beloved Elders, H. Petty, Wm. H. Cook, and Jeremiah Pearsall, and others of our faith and order. And we are admonished to ward off and keep our hands clear of these little effort systems, and not to marry nor intermarry with the daughters of men (missionisms.)

Dear brethren, I will also inform you, our State is not alone; there is a little motherless calf here, called Temperance, and the owners and maker of it have kept it behind the door, or under the bed, or in some off house, until it had got very weak. It is said and no doubt is true, that the owners of this calf are going to petition to our next Legislature to assist them in raising it. I hope if the Legislature takes their case under consideration, its wisdom will teach it to put that little calf in the penitentiary for safe keeping. For if the owners can have it well nursed, it will become a great ox; then it might be pushing the weaker and lesser cattle, and trying to live on the fat of the stall.

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Perhaps some person in reading these few remarks, may think I am opposed to temperance and in favor of intemperance. But I can inform them, I make no use of spirits; and would to God, if consistent with his will, to open the eyes of every individual, both saint and sinner, that they might see the evil of drinking any kind of spirits to an excess. Then we should be clear of charges to support the little calf.

Brethren, I am and hope ever to remain, yours in Christian love.

JNO. BONDS.

TO EDITORS PRIMITIVE BAPTIST.

Lafayette county, Mississipi,
October 29th, 1839.

DEAR BRETHREN: I have the pleasure of saying to you, that there are a few Old Baptists in this county. The Tallahatchy Baptist Association commenced Saturday before the Lord's day in this month, & we have declared unfellowship with the institutions of the day; and there was one church that withdrew from the Association.

I was also at the Yallobusha Association, and saw more confusion than I ever saw in a religious assembly before; and I thought that the missionaries tried to take as many advantages of the Old Baptists as Demetrius did of Paul. But Israel's God who keeps Israel, does not sleep nor slumber, and therefore the church is kept from the corruptions of the world, & she is persecuted because she will not marry the institutions of the day.

I am so well pleased with the communications in the Primitive Baptist, that I have taken the liberty to act as agent, and send on for five copies. I expect to send some more names shortly.

I am yours in gospel bonds.

E. A. MEADERS.

TO EDITORS PRIMITIVE BAPTIST.

Pike county, Alabama,
November 4th, 1839.

DEAR BRETHREN: Your much despised paper by some, is making considerable progress through this country. A few years ago it appeared that all the Baptists were running after the institutions of the day; but since your paper has found its way through the bounds of the Conecuh River Association, it has been the means of opening the eyes of a great many Baptists.

Our last Association convened on Friday before the fourth Lord's day in Oct. last, consisting of twenty four churches, where it was anticipated that there would be a split in the Association, and the Old School Baptists would be in the minority; but when met together, the vote was taken and there were sixteen O. S. to eight of the New School. The Old Side Baptists kept the Association, then opened a door for petitionary letters; and there was handed in one, which made seventeen to eight.

Dear brethren, as it is the first time that I have wrote, I do not wish to be very lengthy in my letter; as I expect that abler writers will inform you of the further particulars concerning the Association. I must conclude, for I did not think that I should write half so much, as I am no preacher and withal have not much education. So I shall cease to write for this time, hoping the Lord will be with you always even unto the end. I remain your brother and friend in tribulation, and in the best of bonds.

JOHN HARRELL.

TO EDITORS PRIMITIVE BAPTIST.

Georgia, Sumpter county,
Nov'r 18th, 1839.

BRETHREN EDITORS: I drop you a few lines to inform you, that I get your little paper tolerably regular, and wish you to continue it until I order it stopped. It is much esteemed by some of the Baptists in our section, and others do not like it so well, I expect because the doctrine it contains is too sound; I know no other reason.

Nothing more at present, but remain yours in Christian love.

B. P. ROUSE.

TO EDITORS PRIMITIVE BAPTIST.

Alabama, Barbour county,
Oct. 13, 1839.

DEAR BRETHREN: I send you a few lines to let you know, that I want six copies of your valuable paper, the Primitive Baptist.

In order to let you know the signs of the times in this part of the country, we have raised the bar against the missionary in our churches, and a very large majority of the

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churches have done likewise. So far as my knowledge extends, with a small exception none of the churches have had any difficulty; all unanimous in the resolution professing to be of the Old School. We are about to be constituted into an Association of the Primitive order, which will be on Friday before the first Sunday in December next, at Mount Zion church, Henry county, Alabama.

So I conclude by saying, brethren, earnestly contend for the faith once delivered to the saints. Yours in gospel bonds.

A. D. COOPER, Deacon.

TO EDITORS PRIMITIVE BAPTIST.

Georgia, Warren county,
Nov. 18th, 1839.

DEAR BRETHREN EDITORS: I once more by the mercy of God, am permitted to write to you. Dear brethren, I hope and trust I have been born of the Spirit of God, yet I am but a child in knowledge; and hope the Spirit of God may ever direct my course.

Dear brethren, I did not know till late, that so many professors of religion could be tossed to and fro with every wind of doctrine. But I have seen of late, that a great many people have not the scriptures for their guide, but follow the golden images of the day because it is fashionable. We have tried some of those who say they are opposed to the institutions of the day, & yet they belong to churches who follow and worship the institutions of the day. I would say to all such, do you not say one thing and do another? Suppose you had been in the revolutionary war, and you had said the British were wrong and yet you were found in their armies, willingly enlisted there during the war, partaking with them, would you not be saying one thing and doing another, and would you not say yourself you were tories? I think you would. Then do not blame us, if we say to all such, you are tories.

I thank the Lord that old brother Isaac Tillery has been giving these their portion, and that in due season. He that knoweth not his master's will, shall be beaten with few stripes; but he that knoweth his master's will, and doeth it not, shall be beaten with many stripes. So you that goeth with the modern missionaries, and say, it is wrong, ought you not to be beaten with many stripes? I leave it with your own conscience to say, yes.

I will now copy one of the resolutions of the Georgia Baptist Association, see Minutes 1837, as I think it right that we should know what they are doing with ardent spirits, as there is much said about that business these times.

"Resolved, that we advise the churches of this Association, not to hold in fellowship any member who is in the practice of making or selling as an article of common merchandise, ardent spirits, except as a medicine, either by the wholesale or retail; all proper effort being made by the church to persuade such member to desist."

So you may see, from their resolution, not to hold in fellowship those who make or sell as an article of common merchandise, except as a medicine, either by whole sale or retail; but no exception to the maker of it, whether he is to use it for medicine or not. Now surely he has as much right to sell it for other uses, as he has to use it for other uses. But, brethren, let us use it in moderation if we use it at all, with thanks, as we should use every blessing.

Brethren, the modern Missionaries have made a mighty push among us, and it seems if they only had money enough, they would come very near converting the world. But money is getting very scarce —they will fail. Not so with our Lord Jesus, his power never gets scarce, and his spirit never returns void.

Now, brethren, I will relate to you a story. I once heard a man describing the jack; he said it was just like the mule, only it was a little more so. Just so it is with the church of Rome, they are just like our modern missionaries, only they are a little more so.

Now, brethren, trust wholly and solely on our Lord and Saviour Jesus Christ; for he is the way, the truth, and the life, and let us worship him in spirit & in truth. And may he ever keep us and preserve us from all harm, and may he save poor sinners with an everlasting salvation, is my sincere desire. May the Lord abide with us now, henceforth and forever.

EZRA McCRARY.

TO EDITORS PRIMITIVE BAPTIST.

South Carolina, Fairfield district,
Nov. 16th, 1839

BRETHREN EDITORS: If the claim be not too bold. I have lived within seven

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miles of the Furman Institution, ever since its removal from Orangeburg district, and have seen and felt much more than I can express. I am a stranger to you, and you to me, only what I have seen in four numbers of your paper, called the Primitive Baptist. And as face answereth to face in the water, so the heart of man—and as iron sharpeneth iron, so the countenance of a friend.

I had opposed the union with the Convention, and had become almost an outcast, scarcely permitted to speak in public in my own church. And at a time when I thought I stood almost alone, yea I thought of good old Elijah, when he said: They have digged down thy altars, and killed thy prophets; and I alone am left, and they seek my life. At this trial time I obtained the loan of the above four Nos. of your paper, which was a great source of comfort, consolation, and strength to me to find so many, in so many parts of the world, of same mind and resolution, and willing at all hazards to contend for the faith once delivered to the saints.

I had the Nos. of your paper but a short time, and but few have seen them, though they are very much esteemed by those that have seen them. Myself and several others, whose names are assigned below, wish to become subscribers for your paper. I think there are many more in my knowledge, that will like them. May the Lord bless you in all your lawful endeavors, for Christ's sake. Amen.

MARSHAL McGRAW.

Alabama, Pike county,
Nov. 14th, 1839.

DEAR BRETHREN EDITORS: I hear enclose ten dollars for the Primitive Baptist, with the names of four new subscribers.

Dear brethren, I hope the truth is beginning to gain ground over error, and, many the Lord ride forth on the white horse of the gospel, conquering and to conquer, until error may finally fall to the ground and be destroyed.

Yours as ever in the bonds of love.

F. PICKETT.

Georgia, Carroll, county,
Nov. 27, 1839.

DEAR BRETHREN: I again take my pen in hand to let you know, that the desire to read your paper the Primitive is increasing here. As far as I do know, the desire of the brethren here is to have the writings of brother Lawrence in a book; as for myself, I want them and hope to get them, and it has been so long since I have heard from him, I think he is preparing to let the friends of Zion have them. And I do believe they would be a blessing to ages to come.

I could say a great deal about the times here, in matters of religion; but will leave it to an abler pen than mine.

R. S. HAMRICK.

AGENTS,

FOR THE PRIMITIVE BAPTIST.

NORTH CAROLINA.—J. Biggs, Sen. *Williamston*, R. M. G. Moore, *Germanton*. W. w. Mizell, *Plymouth*. Jacob Swindell, *Washington*. James Southerland, *Warrenton*. Alfred Partin, *Raleigh*. Charles Mason, *Roxboro'*. James Wilder, *Anderson's Store*. Benj. Bynum, *Speight's Bridge*. H. Avera, *Averasboro'*. Parham Pucket, *Richlands*. J. H. Keneday, *Chalk Level*. B. Temple, *Wake co*. Geo. w. McNeely, *Leaksville*. Wm. H. Vann, *Long Creek Bridge*. Thomas Bagley, *Smithfield*. Stephen Rogers, *Holly Spring*. James H. Sasser, *Waynesboro'*. John Fruit, *Sandy Creek*. L. B. Bennett, *Heathville*. William J. Roberts, *Buffalo Hill*. Alfred Ellis, *Strabane*. Cor's Canaday, *Carterettsville*. William Welch, *Abbott's Creek*. J. Lamb, *Camden C. H.* Allen Taylor. Jun *Rocky Mount*. A. B. Bains, Jr. *Stanhope*. C.T. Sawyer, *Powell's Point*. Isaac Tillery, *Lapland*. Wm. Pearce, *Stantonsburg*.

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John M. Pearson,	5		

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THE PRIMITIVE BAPTIST.

EDITED BY PRIMITIVE (OR OLD SCHOOL) BAPTIST MINISTERS AND LAITY.

Printed and Published by George Howard,

TARBOROUGH, NORTH CAROLINA.

"Come out of Her, my People."

VOL. 4. SATURDAY, DECEMBER 28, 1839. No. 24.

COMMUNICATIONS.

TO EDITORS PRIMITIVE BAPTIST.

Stmpter county, Alabama,
10th Sept. 1839.

BRETHREN EDITORS: Agreeably to a former promise, I have sent you the relation of the separation of the Hopewell church. Not by way of complaint and regret, my dear brethren; no, far from it—but merely giving you a small sample of the fairness and equitableness of the missionary spirit that is here prevalent among us. The benevolent kind treatment so frequently received, is no more nor less than what we might have expected, and very justly too deserve, as remuneration for our former apathy, indifference and unfaithfulness as a church; observing too much tenderness and delicacy, and that too in violation of the injunction of the good Book. We indeed have reason to rejoice and be thankful, that our case is no worse than it has been and is, for it is evident, had their power been sufficient, and fully adequate and commensurate, we must and would have experienced quite a different fate. So that we would wish to be grateful and truly thankful, that their power was limited, and in the result visibly contracted.

The Hopewell church was constituted in the year 1833, in summer or first of the fall, by Elders, Eli Davis and Asa Wright, on eleven members only; both of said ministers at the time, professing to be in opposition to all the prevalent mission schemes of the day. Elder Davis was called to the pastoral care of the church, which continued until he deceased, which was (I think) in the spring of 1835. And the church possessed and enjoyed, and had that unanimity and oneness of spirit that was desirable indeed; and flourished to an extent that was truly gratifying until the fall of '34, when she was able to represent herself in the Convention for the formation of the Choctaw Association, her letter being wrote and that too in opposition to the schemes of the day. The contents of which was found out by Wright, who appeared at our next meeting in course, and previous to the meeting of the Convention, and vehemently opposed the spirit of the letter; and that too after it was received and adopted by the church, (apparently not a dissenting voice when read.) Through and by his artifice and urgent persuasion he had that letter retained and held back, and another wrote to his own liking, i. e. to say nothing either for or against missionism!!

Confusion and turmoil then was visibly planted, as it were, but lay dormant and obscure, (a happy a glorious incident indeed, though not intended by the enemy,) until the death of Elder Davis, and Asa Wright was called to the care of the church—he, Wright, still apparently and assiduously opposing missionary operations. At length his name being discovered in a missionary paper of high note, he was attacked on the occasion; which he then and there peremptorily denied. The case being too plain and positive to admit of a solitary doubt, though he would shift and endeavor to extinguish, confusion now sprung up and revived afresh. Twas not long before he had the impudence and audacious front, publicly and openly to avow & declare himself a full-blooded missionary in every respect; before frequently pretending to be in violent opposition to all mis-

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sionary efforts—now urging to the contrary the propriety and laudableness of the religious institutions of the day!!!

A propositon was now agitated by a few of the Primitive order, to endeavor to nip his perverse inculcation in the bud, by introducing a decisive rule for the desireable anticipated purpose; but when those few of the old stamp introduced the article to the church for her adoption, it was too griping and oppressive to be endured by the adverse. The missionists immediately exclaimed, (or a part of them principally,) if that rule is adopted and enforced, you will eventually cut us all off. Some of our beloved Primitive brethren, being more tender and placid, the determinate few eventually were overpowered, and had to lay still and suffer under the grevious pressure.

It was remarked by some peculiar noted ones, that if they the missionists should ever get the upper hand, they will not in the least regard your feelings; and we have with regret found it even the case, as was predicted. For as they grew stronger, (more in number,) confusion and distraction grew worse by far until the dissolution of the Choctaw Association. In the meanwhile the missionists were very assiduous in their electioneering artifices.

Agreeably to the advice and recommendation of the Association to the churches of which it was composed, we, the Primitive portion of the Hopewell church, reasonably expected now we should part with the new schemes in desireable peace; but to our utter astonishment, it was not so. For at the time that our first church meeting came on, after the Choctaw Association dissolved, the "Pilgrim's Rest Association," which is a Primitive one entire, all of a piece—some of our brethren wanting to go to it together with our beloved pastor, thinking too at the same time that our church could and would have her peaceable tranauil separation at our next meeting in course. Accordingly some of us, together with our pastor, went to the above stated Association, and none of the other male members of the Old Stamp, (or but one only,) attended the church meeting. And to our amazement, when we got home from the Pilgrim's Rest Association, we found our missionary members had met in our absence, and entered fully and minutely into resolutions to their own liking; not even communicating to us a distant previous suggestion of their premeditated intention. They had appointed their delegates, represented and joined another Association in the concerted interim; which Association is nearly all missionary, and has by far more of the missionary spirit dwelling among them than the one which was dissolved.

Permit me here to adopt the remark made by a worthy brother at our separation, i. e. the proceedings and advantage taken in our absence, "was a snap judgment!" Well, at our next meeting, they brought forward the minutes of the last meeting. It being read at its proper time, we objected to and told them, we thought their proceedings were not legal, and consistent. The missionists said they did not think so. We insisted, however to lay the determination over till the next meeting in course, and have all the members present; and if a majority of the church said that their proceedings were legal, we would not then object. But no, they still claimed their proceedings to be uniform and legal, as it was at our regular church meeting time; and that they were now represented in the new Association, (Liberty,) they therefore could not alter their former proceedings consistently.

We told them that agreeably to the advice of the Choctaw Association, we fondly expected to part in peace, and was desirous at the present to make fair equitable propositions, i. e. as we had united in building the house, if they wished to keep it, pay us what we had thrown in, so as to help us to build another; or, that we would keep the house and pay them whatever they had contributed—and also observed and told them, that if they thought it was not just and right so to do, not to do it. They said that they expected to keep the house, and that they were not willing to pay us in return what we had subscribed; but that they were willing to give us letters of dismission. We in return informed them, we did not crave nor want their letters. What a farce, what arrogance and an imposition on our supposed ignorance; for we had not left them, but they had departed from us, both in doctrine and practice, the odious benevolent artful schemes of the day to obtain money, &c. which they have no warrant for, no, not a particle to support and justify, the blessed Book being judge.

A funeral sermon having been appointed and given out to be preached, which meet-

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ing was to commence on first Sabbath in December 1838, the church divided November previous. The Primitives requested the missionists permission of the house to preach the sermon in, as it had been previously appointed before the separation took place; which was peremptorily rejected. The preachers who were requested to preach the funeral were Elders. Robert R. Shelton and Jer. Pearsall. The missionaries pointedly and particularly objected to Pearsall's preaching in the house, as they said he advanced doctrine that they did not believe. Shelton in return told them, that if they rejected Pearsall they would also have to reject him, Shelton, as they both held to and advanced the same doctrine. One of them then arose with apparent vengeance and indignation, and said as you cannot fellowship us, we cannot let you preach in our house (the same had not contributed a cent to the building.) This took place on Sunday. On the day before, however, (Saturday,) the very same member said he had nothing to do with the house!! Twang! ha, ha, ha! We were deprived of our house, our church book, our church name, &c. &c.

Does not the above in connection represent swindling, religious fraud, the horse jockey, the gambler, &c. &c.? What is it pray, that the missionary spirit will not run into and partake of? The unfeeling, odious spirit, will filch and take from and rob the fatherless and the widow, the poor and the needy, the distressed of every description, sparing none neither rich nor poor and that too under the assumed garb of sanctity. All this is nothing comparatively, could it only be patronised and promoted to its aspiring extent, the consequent result would be the effusion of blood in profusion. What has been may be again, and again--power, power is only deficient. How common it is for the missionary spirit, to strain and heave at a gnat; at the same time how easy it is for them to swallow and digest a camel: "pointing at the faults of others with a dirty finger."

Agreeably to former promise, I would here briefly remark, respecting the missionaries of the late, deceased Choctaw Association, bidding them a final adieu. The late Choctaw Association, agreeably to a year's previous appointment, met on Saturday. But behold, the principal missionists, both ministers and laity in connection, with others not of her body, met previously at the meeting house, on Friday, privately as it were, in conjunction to hold their previous concerted caucus to deliberate on their approaching dreaded fate. They certainly were much alarmed indeed, to take so much the advantage, as one entire day at that juncture of time. What did their previous meeting indicate, pray? Tis presumed it speaks the language of a volume in plain expressive terms. Why not make it known to all, and invite the others to participate with, and to bear a part in, their laudable good intentions? Were there not intended, concerted evil at the bottom, why exclude them? Was the proceedure brotherly? Was it even common distant respect? Evidently their room and absence was more acceptable than their intrusive company. How much like Christians, and children of one father, (if children,) and that benevolent, humane spirit that the missionists so frequently boast of and claim as their peculiar, exclusive, just right in preference to all others, the contemptuous adverse.

Previous to the introduction of the decisive test vote, the missionists (some of them) appeared to be much hurt and greatly affected indeed. Whenever a separation was even suggested by the opposite, they could not, as it were, tell how such a disagreeable, so distressing a thing, could with propriety be effected, as a parting. How placid, kind, and beneficent at the present. What dissimulation! was it real, or artificial and pretension only! What did the past, the present, and future continued conduct evince? Let the innumerous, concurring circumstances fearlessly answer, and speak without concerted reserve.

They still hoping, (tis presumed,) that they were in the majority, and that their fond anticipations would be happily and uniformly realized, it is evident, it is presumed, that an exprobation and exposure was their primary, delightful, anticipated, and concerted object in view. How refreshing, what a luxurious and delicious repast would this have afforded them, could they have only succeeded; but when they found with regret, that they were disappointed, it was then easy, very easy indeed, for them now to decide how a separation could be effected, and that too upon amicable easy terms. But had they been in the majority, as was fondly anticipated by some of them, what would the result have been? Tis presumed, an exclusion of the opposite would inevitably have taken place, and the Association would

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still have retained her name, as an expulsion would now be effected.

O, how gratifying and pleasing this would have been to the Union Association and her numerous accomplices, and her present noted, confident representatives then in Choctaw Association, i. e. messengers M*****y and T****n, who in connection aided and done their very best to effect their concerted illiberal designs. They were troublesone indeed, and too conspicuous in their repeated assiduous efforts not to be noticed; but all their exertions, in connection with others of like grade, proved abortive and ineffectual; and eventually ended in vanity and vexation of spirit. O what a dreadful mortification and discomfiture took place, and how very unexpected too; and in the result, Haman of old was fully and amply prefigured and represented in the odious exhibition!

Urge on, beloved brethren, in your laudable interesting conflict. Do not be weary in well doing. I think I do know from experience, observation and correct information, the happy effects of all your communications, in connection, from the commencement of the little despised and aspersed "Prim." And in connection with others of like precious faith, may they continue as one entire, in their laudable efforts, in opposition to the implacable notorious enemy. O that we may not fall out by the way among ourselves, tis weakening and destructive to the united compact, and gratifying and pleasing to the active assiduous enemy. May we be consolidated and united as one entire. O that we may be actuated and influenced from a right siprit, and let not a great member say to an inferior one, I have no need of you. Evidently we are all mutually dependent, let not the least of us be discouraged, calling to mind "that honor and shame from no condition rise; act well your part, there all the honor lies." The conflict with us will not be long, before we shall have to bid a final adieu to transitory objects and afflicting troubles. May we unitedly leave a good example behind, to the young and rising conflicting ones, to carry on and to persevere in so good a cause.

Do not be backward, dear brethren, in your frequent communications; tis good though ever so little. Act your part, be it ever so little; tis refreshing and consoling to us, and a visible depression to the restless active enemy. Remembering that written preaching, (if the term may be admitted,) is good and equally as good as oral; even a sentence, a word only casually dropped as it were, when clothed with power and authority from on high, is effective and of much real good. This I think I know from happy, felt experience. Do not fear the enemy, be on the alert, the cause is a righteous one, eventually you will succeed as far as is determinated.

"The world and the devil and hell all unite,
And bold persecution will try you to fright;
But Jesus stands for you, who is greater than they,
Let this animate you to march on your way.
Fight on, ye old soldiers, you'll soon be discharged,
The war will be ended, your treasure enlarged;
With singing and shouting though Jordan may roar,
We'll enter fair Canaan & rest on the shore."

Permit me in conclusion just to remark, that I have frequently seen it more than hinted at, that it would be desirable indeed that all of bro. Lawrence's writings were collected into one volume. I was glad indeed at the very first suggestion I wish it may be effected in my time, for it is but short; my glass is nearly run out, but few remaining particles now left. There are none in this region, tis presumed, but what would be equally desirous, I mean the Old Sort, to promote its collection and extension.

I think I am well aquainted with all his writings, from the "Clodhopper" down to the present, and his previous circular letters. I yet remember very well, the first time and place I heard him preach; tis about 28 years ago. Twas at the Neuse Association, held at Black Creek church, Wayne county, North Carolina—he was delegated from the Kehukee Association. I remember I took particular notice of him and his peculiar remarks in council, when I was confined. On the Lord's day I was favored with the opportunity of hearing him preach. I recollect he was the last to preach. As soon as he ascended the stand, the anxiety of the numerous congregation was visible and inexpressibly great; all moving up, close compacted as it were, anxious to hear and to receive. I do not remember his text, but well recollect the introduction of the host of devils. Among them he introduced his white majesty, and I think he made him out the very worst devil of the whole. I soon found I was then possessed of him, and am yet often, to my regret. When

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I returned to the church, in my relation of the occurrences of the Association, amongst them I observed, that I had heard the greatest preacher that I had ever heard or expected to hear, and have heard many eminent ones. I have heard him many times since, and do not regret nor recall my first impression and remark, though thirty years (nearly) have elapsed.

Before I left North Carolina, about six years since, a brother who is now in this section, went thirty miles for the express purpose (only) to see and to hear him for the first and last time. The brother who went with me, had never before seen him. His first impression of the bro.'s peculiar gifts, if anything excelled mine. I remember well his interesting admonitions to the ministry and laity, i. e. to stand firm and unshaken, and to contend earnestly for the faith. I have often said, and more frequently thought, that his writings were peculiar and luciferous, & affording more light & had done more real essential good to the cause of Zion, &c. &c. than any other author now extant, though but an old crooked rams horn at the best. The Lord continue and improve his blessings towards him. May he live long to combat the enemy, and ultimately his last days be his best and most joyous ones.

Old father John Taylor, of Ky. wrote his "Thoughts on Missions" in the year '19, when he was 68 years old; his writings first brought me to reflect and to a serious stand, and to think and read for myself, more particularly. But old Uncle Tim has far (in my simple estimation,) excelled all others that I have seen or ever expect to see. I do not say these things to hurt or to wound feelings by no means; far be it from me, for with all deference, I do think that I do sincerely love all the real friends (seen or unseen) of Zion. And one thing I do know, that if I do not, that I want to love in preference all the real friends of Zion. There are diversities, grades, and differences beyond a doubt, and they unitedly are *all* for wise, distinct and separate purposes; for which we ought to rejoice and be truly thankful, and not envy and depress; esteeming each other better than ourselves, giving the right of preference—this is encouraging. Pray who made us to differ one from the other? The encomiums passed no doubt will be ridiculed and aspersed by some, (though sentimentally suggested,) especially the missionaries entire, who will sneer, turn up their nose and grin; so they may and welcome, tis nothing more nor less than is fully and previously anticipated.

The Primitive portion of the late Choctaw Association is, agreeably to appointment, to meet to-morrow in Convention, to form and constitute an Association of churches. The Lord influence, guide and direct them in their pious laudable efforts, calling to mind former times that have passed; guarding all the avenues and inlets of the insidious enemy.

Adieu, beloved brethren. Yours truly.

A. KEATON.

—

Blessed are the peace makers, for they shall (in the positive,) be blessed. But what is the situation of the contrary character? A tattler for instance, sowing seeds of discord among individuals, families, neighborhoods, churches, &c. &c. Take care, there is wo denounced.

A. K.

THE PRIMITIVE BAPTIST.

SATURDAY, DECEMBER 23, 1839.

TO EDITORS PRIMITIVE BAPTIST.

—

Buncombe county, North Carolina,
October 16th, 1839.

DEAR BRETHREN IN THE LORD: I once again take my pen in hand to give you an account of the times in our part of the country. I have just heard from the Nolachucky Association, in Tennessee; and I am told that they have divided at last, and the New School folks kept the house, and the Old Primitive Baptists had to take the woods. And our French Broad Association, that has pretended to be opposed to the missionary cause all this time, so that they might pick the pockets of the poor as long as possible, have at last showed their cloven foot, by giving in their corresponding letter to the New School folks.

Dear brethren, is it not something very astonishing to think, that any set of people will pretend to hate any thing, and at the same time carry it in their bosom, like those go-betweeners, middle-men and sneaks are doing. If it could be possible for the devil to be scandalized, they the go-betweeners and middle men and sneaks would certainly be a scandal even to the devil himself. I once did pity such people, as those the sneak party; but I now believe they know better than what they are doing. I do sincerely believe, that a

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great part of them are doing what they are doing out of spite against the God that made them. For, says Jesus, inasmuch as ye did it not unto one of the least of those my brethren, ye did it not unto me. And those shall go away into everlasting fire, prepared for the devil and his angels.

And it is certain, those go-betweeners and middle men and sneaks, are doing nothing for Jesus, nor his people; but all they possibly can against them, by trying to make peace where there is no peace, nor no posisbility of peace. For God himself declared the war, and who can stop it. For says God to the serpent: I will put enmity between thee and the woman, between thy seed and her seed. And again, Jesus says to the people: Think not that I am come to send peace on earth; nay, I tell you rather a sword. Again, five shall be divided in one house; three against two, and two against three. Therefore, those rebels against God are healing the hurt of the people, by crying peace, peace, where there is no peace.

I am astonished at the churches to be bothered any longer with such trash and clamor. As for my part, I always knew from the first state of the business, and told the churches, that there was no way to get clear of those wolves, but to declare unfellowship with them, and to show them no favors in no shape whatever. For among all the legions of devils, I hate a deceitful devil the worst. Some of the brethren, I expect, will think I am too hard in my sayings; but if they can convince me by the scriptures, that I am too hard, I will quit it and do so no more.

I find that my Lord and master told the self-righteous people, that the devil was their father, and the works of their father they would do. Again, he called them a generation of vipers, and says: How can you escape the damnation of hell.

And brethren, I do not think that those flat-headed, forked-tongued vipers, that we have now a-days, are one cent better than the old black vipers were in old times. And we find that Paul told some in his day, that they had waxed old in wickedness and were full of all subtlety, and were trying to turn the people from the right way of the Lord. And what better are they doing now? Again, he told them and us, that traitors should rise and have a form of godliness and deny the power thereof; and he says, from such turn away, for those are the sort of people that creep into houses and lead captive silly women.

Yes, brethren, those are Balaamites, working by their enchantment. Such as their long flowery prayers, calling up the people to be prayed for, and singing their hypocritical songs, and running round the congregation skaking hands with the people till they get them down in piles, whooping and hallowing like a set of drunken yahoos. O, thou cursed priestcraft, thou brat of hell, how I hate thee.

But, dear brethren, what better can be expected of those that are born and raised in the dismal swamp of strong delusion. King Solomon in his day compared the craftsmen to little foxes, as foxes are very cunning creatures in catching their prey; therefore, the metaphor is good. But I think in those last days, the devil has got deceived; instead of sending little foxes, I think he, the devil, has sent little possoms. Now a possom is of such a foolish and sullen nature, that you may singe and burn him half to death before he will move; therefore those little go-between, middlemen, and sneaks, they are like the possom. The craftsmen of the day may pull them and tug them, till they the craftsmen pull and tug all their money and property from them; and they the little possoms will lie and grin and endure it till all is gone. Then in comes the hunter, catches and kills the poor little starved possom.

Dear brethren, it is both a dry and barren time both of rain and grace in Buncombe county, N. C. But thank God I feel well satisfied, sensibly knowing it is all for the best. For certain I am, nothing but death will put a stop to those sheep-devouring wolves, that have made the people drunk with their lies.

Dear brethren, we receive our papers regular for which I am truly thankful; and expect to continue a subscriber as long as I live; that is, if they continue what they have heretofore. I discover some of the go-betweeners once in a while have put in their gab among the worthy Primitive Baptists, but this I do not mind. For when the sons of God came to worship, the devil also came up with them to present his royal highness before the Creator.

No more at present, but I pray God to bless all the dear brethren who are fighting the battles of the Lord in spirit and in truth. Amen.

ISAAC TILLERY.

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TO EDITORS PRIMITIVE BAPTIST.

—

Franklin county, Va.
October 30th, 1839.

DEAR BRETHREN EDITORS: I have been silent so long, that perhaps some of you may think that I care nothing about the Old School Baptists. But let me tell you, that my reason for not writing was, because I have found the columns of the Primitive so well filled with better matter than I thought that I could write, that I have been quite satisfied to be silent.

My subject at present is on persecution, and my intention is, to try to show that the church of Christ have been a persecuted people ever since he had a people on earth; and that the persecution has been carried on by persons professing to be worshippers in some sense of the word; and in many respects worshippers of God, or in other words, pretended worshippers of God; and that persecution has seldom if ever been carried on to any great extent by persons making no pretensions to any kind of religion. But in the main, I believe the persecution against Christ's church has been carried on principally by professing people of some kind or other.

And secondly, I want to show that the persecution has not been because Christ's followers professed religion, but because they would not give into the false ways and plans of such pretended worshippers. And third, I want to show, that Christ's church has always been a people that would cry against false ways and false worship, and that has been the reason why they had to suffer persecution; and not because they have been professors of religion. For I plainly see that the whole of mankind believe in some kind of religion, with but few exceptions; and but few will fall out with you, unless you differ with them; and your differing with them only, does not commonly cause them to persecute you; but it is on account of your exposing their false ways & plans, this brings persecution generally.

Now in order to prove my position, I will begin first with Israel, God's chosen people, under the appellation of a national church. You know that they were forbidden of God to intermarry with other nations, and that they were not to partake of the sins and pollutions of other nations, and were strictly forbidden to worship any other God, but the Lord, the God of Israel. And this caused them to be hated and persecuted by other nations, and not because they were worshippers, or professors of religion; because almost every nation we ever read of were worshippers of some kind of idol or other.

From here I will glance along to King Ahab's time and the days of Elijah, which you may find a full account of in the first book of Kings, 18th ch. &c. Read it for yourselves, and you will find that Elijah seemed to be the only prophet of the Lord which had not been slain, and his life was sought from kingdom to kingdom. And for what? Because he was a worshipper? I say not. For how many prophets had Baal at the same time, and how many worshippers of Baal then lived and worshipped Baal as much as they pleased. So you may see that it was because Elijah would not join them in their devotion, and say nothing against their kind worship, was the reason of their seeking his life.

As my sheet will not allow me to be very minute, I must come down to the days of Christ and his apostles. And you may plainly see, that almost every dispute that Christ had, was with people that held themselves to be professors, or worshippers of some god or other. And if you will notice, the very people that crucified him, done it because he spoke against their religion. And had he have given into the religion of the day, they would not have put him to death, as you may plainly see. Well, to the apostles. From whom did their persecution arise? I say from persons professing religion in the general; which you my plainly see from reading the good Book.

Now I come down to the persecution and bloodshed by the church of Rome. Did they put Christians to death because they professed to be worshippers? I should think not. But that they persecuted them, because they could not, nor would not give into their plans of worship, but would exclaim against their false ways and false worship.

Now I come down to the present day and time, which I have not room to say much about. Perhaps I may say more at another time, if life lasts; either from the pulpit or the press, in my weak manner. I must only hint at present and say, do you know any people at the present day who are set at nought because they will not give into, nor have any thing to do with the many schemes and plans so popular with many to make money by

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their religion by setting up and establishing so many societies all unauthorised by scripture?

So I must come to a close just having got to the beginning of the subject that was on my mind. I remain as ever, your unworthy brother in Christ, as I hope. Amen.

KEMUEL C. GILBERT.

TO EDITORS PRIMITIVE BAPTIST.

—

Macon, Mississippi,
Oct. 6, 1839.

DEAR BRETHREN EDITORS: Having re-received six Nos. of the Primitive Baptist papers, according to my request, I will inform you that I am willing to become an agent for your paper, if I can render you any service; and promise to circulate, protect and defend it as much as in me lies, as long as it holds forth the orthodox principles and doctrine it now holds, in friendship to the old side, old fashioned Baptists. And not as some whose name I see entered on your paper as agent in Mississippi, whose name I am compelled (out of good will to your paper to mention, and that is Silas Dobbs. A brother whose preaching (although delivered in a weak manner.) I must confess appears to be sound, and he professes to be one of the Old School & I hope he is; but if he is, I say to you and him, that he is certainly out of his duty, as well as a great many others. And as I under stand, that we are at liberty to reprove and rebuke according to the scripture, I feel bound in the way of reproof to say, that he is acting inconsistent, and des roying his own usefulness; which I do no understand to be the character of the prophets, apostles, nor Primitive Baptists.

And the first thing that I will name is, his being agent for your paper, and then opposing the very object for which the paper was intended. If I understand the intention of the paper it is, for the people of God to come out from false professors and the world and be separated; or, in other words, for us who go under the name of Baptist, who have not married strange wives, and those who have married of Ashdod, of Ammon, of Moab—of Missionary, Tract, and Temperance societies, insomuch that our children have become so much like Jacob's cattle, ring-streaked and speckled, and spotted, that they cannot speak the Jews language, or say Shibboleth. Therefore, the use of this paper is, that all of a feather may flock together; which is not his principle at all. For he contends that we shall all live together, and has an Association of some six or eight churches. And in one article of their constitution they say, that missions, and the societies of the day, shall not be a bar to fellowship; which goes to bind men to love one another, which is as impossible as for to make a world.

But, brethren, it is to hold us together, love or not, fellowship or no fellowship. And I can say, that I have been acquainted with the mission spirit, or spirit of speculation, in the churches for fifteen years; and brother Dobbs acts with the very same spirit, except that of preaching false doctrine. For he accuses the Old Side members of being chil lish, and of ignorance, and tells them if they do not rescind their principles, that the missionaries will form churches at their doors and swallow them up. O such folly!

Brethren, they may put us in the lion's den, but their mouths will be shut, they cannot swallow us, nor devour us finally, for our God will not be left without a witness. For I believe we have a few old soldiers of the cross in this county, who will stand on the walls of Zion and cry aloud and spare not, for friend or foe, and declare the whole council of God without favor or fear, as far as he has commanded them, and no farther. And this is all we wish or desire, that all of the Old Side Baptists should act with the spirit of love and gentleness, and live at peace with all men as much as in us lies; and to use consistency in all our words and actions, as much as in us lies. And stick to our measuring rod the holy scriptures, and that to a strict construction thereof, and contend earnestly for that faith once delivered to the saints.

So I will wind up by saying, if you see proper to give these lines a place in your paper you can do so; if not, you give no offence—for I am well acquainted with my ignorance and feel my weakness, and if a saint the least of all. Therefore my hearts' desire and prayer to God is, that Israel may be saved with an everlasting salvation. *EDM'D BEEMAN.*

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THE PRIMITIVE BAPTIST.

EDITED BY PRIMITIVE (OR OLD SCHOOL) BAPTIST MINISTERS AND LAITY

"Come out of Her, my People."

VOLUME 6.

Printed and Published by George Howard,

TARBOROUGH, NORTH CAROLINA,

1841.

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EDITED BY PRIMITIVE (OR OLD SCHOOL) BAPTIST MINISTERS AND LAITY.

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TARBOROUGH, NORTH CAROLINA.

"Come out of Her, my People."

VOL. 6. SATURDAY, JANUARY 9, 1841. No. 1.

COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

Chambers C. H. Alabama,
20th November, 1840.

DEAR BRETHREN OF THE PRIMITIVE ORDER: Since I came to Alabama I wrote a small piece that was published in the Christian Index, which I have been truly sorry for; and now I write a few lines, which I desire to be inserted in your useful paper.

I was baptised in Jasper county, Georgia, in 1812; moved to Maury county, Tennessee, and commenced preaching in 1817; and was ordained in 1820, by brethren Henry Petty, Thomas Hanks and Aaron Cunningham. Afterwards, moved back to Georgia, and have generally had my time filled up with the care of churches, and enjoyed a good portion of peace and prosperity with my churches, and suppose I have baptised between six and seven hundred. But when the split took place on the missionary and institution question, I refused to declare an unfellowship, and was therefore thrown on the missionary side, though I never joined one of the institutions.

And the affliction and confusion of mind that I passed through, tongue cannot express. Sometimes I was prejudiced against my Old School brethren, and found some fault of their preaching. Again, the thought of being separated from my own sort of people so grieved me, that I have thought several times of hunting a lodging place in the wilderness. But I have got convinced at last.

And here let me remark, there are many yet in the missionary ranks, that I highly esteem and have Christian fellowship for, and would rise at midnight to do them service; but I believe they are the first cause of the split. Suppose A and B live many years together in a church in good fellowship; and B goes into new measures and the fellowship is broken; the fault cannot be in A, for he stands where he did, therefore B is the cause of the split. Well, part of the Baptists stand as they have for ages past, and part of late have gone into things unknown by the Baptists in former days, and I think unauthorised by the scriptures, and therefore I think have caused the division, and we are told to mark them which cause divisions, &c.

Again, it seems to me, that the missionaries are getting away from the Baptist faith, and from old fashion experience, and any special call to the ministry. I used to think there was a ministerial fellowship, but how is it now? When one man has a weight and travel of mind a long time to the important work of the ministry, another youth joins the church, commences talking, and in a little time is sent to school, training for the ministry; and when he is educated, he can preach, or plead law, or practice medicine, or teach school, just as his interest or inclination leads him. I fear there are many preaching in high business, that are strangers to the new birth. Therefore, viewing the whole matter, I feel it my duty to humble myself under the hand of God and at the feet of my brethren, and say, for every wrong step I have taken, and every hard word I may have dropped, & every affliction my course has produced, I trust I have truly repented for and asked forgiveness. And if I can be permitted, I desire to spend the rest of my days with the Primitive or Old School Baptists.

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Brethren, if a man be overtaken in a fault, you who are spiritual restore such an one in the spirit of meekness, considering thyself lest thou also be tempted. Possibly some may say, that I was not esteemed high enough among the missionaries; therefore, I have left them. To this I answer, I have been in Alabama two years, and I have been called to five churches each year. I think there are many more brethren in distress, and I would say to them, they that were clean escaped from them who live in error, &c.

Dear brethren, we are persecuted and tried, but the glorious day is coming, when the Lord will gather his elect from the four winds, and will set down in the kingdom of God, where the wicked cease from troubling, and the weary are at rest, and heaven sweetly echo with the praise of God's elect. Yours in gospel bonds.

WILLIAM LACY.

From the Signs of the Times.

"*Eatonton, Ga., Oct.* 6. 1840.

DEAR BROTHER:—The accompanying Minutes of the Ocmulgee Association contains an expression of that Association relative to the religious stand occupied and course pursued at present by Elder Tilman D. Oxford and his adherents or followers. I hope you will admit the same into the columns of your much esteemed periodical, the Signs of the Times—as also the Primitive Baptist—as soon as opportunity will allow. The Association speaks for herself, and for the information of brethren abroad, in language plain and easy to be understood, and therefore it needs no comment to show where she stands as an Association of Old School Baptists, and where Elder Oxford and his clan stand in the religious community, "*For their rock is not as our Rock, our enemies themselves being judges.*"

Yours in the bonds of a gracious Redeemer. ROWELL REESE.

P. S. A text for Brother Beebe or some other brother or brethren to give their views on through the Signs and Primitive Baptist. 1 Tim, ii. 6, as I think a word of warning to the churches, elders and deacons would not be amiss. R. R.

In lieu of a Circular, the following is an expression of the Ocmulgee Association, relative to the religious stand occupied and course pursued, at present, by Elder Tilman D. Oxford and his adherents or followers.

In going into an explanation of this subject, we are truly sorry that we are compelled to declare our disapprobation of the religious course and conduct of brethren with whom we once took sweet counsel. But, painful as the task may be, we deem it an imperative duty we owe to God, to the religious community, and to ourselves as an association of Baptists, so to do; and shall endeavor, in the spirit of love and meekness, to give as full and fair a developement of the truth of the case before us, as we possibly can. The first of our ever knowing of any dissatisfaction in Elder Oxford with the act of this body, was at our session, in 1836, at Concord, Jasper county. When reading the letters from the different churches composing this body, we found that Mount Gilead Church, Putnam county, had taken into consideration the systems of the day (benevolent—so called,) and finding them unscriptural, had declared non-fellowship with them, and requested this body to give its advice on the subject. To which this body gave the following answer:

Resolved, We concur with her in the course she has pursued.

Which Elder Oxford opposed in argument to a considerable length, upon the grounds, he said, of the inexpediency of such a course, and eleven voted against the resolution. Elder Oxford remained neutral, and the same time asserting the systems of the day were unscriptural, and that he had no fellowship for them; but there were certain good brethren connected with some of these societies that he could not give up. What inconsistency! And he continues, during the next associational year, to murmur and complain of the act of this body, both publicly and privately; and at the next session of the body, in 1837, at County Line Church, Jones Co., the aforesaid church sends up two queries, as follows: 1st, Are the institutions of the day (benevolent, so called) scriptural? 2nd, If the answer should be —No, where the impropriety of declaring non fellowship? To the first query the following was given in answer: We believe them to be unscriptural; after which the second query was withdrawn; and Elder Oxford opposed the withdrawal, upon the ground, he said, that it deprived him of the privilege of showing the unconstitutionality of the association's declaring non-

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fellowship. He was informed of the immediate forthcoming of a memorial from Harmony Church, Putnam Co., the investigation of which would give him, or any other brother, full and free privilege of showing what they wished. And here we will state the reason why this memorial was sent up by Harmony Church; which is this:—Elder Oxford had imbibed a notion, and had instilled it into others, that the act of this body, last year, (1836,) in concurring with Mount Gilead Church, was infringing the internal rights of the churches. Harmony Church wishes to have an expression from the body, and sends the following memorial, produced by her messengers:—"Has this Association any right to lord it over God's heritage, or interfere with the internal rights of the churches?" Answer—"No."—Here we think proper to state that every brother had full privilege to give his views relative to what had given rise to this memorial, as well as the discussion of it. And yet Elder Oxford appears dissatisfied, and makes hard expressions, such as, he had been prohibited from speaking, and had been put down by the brother Moderator; and appeared distant, and took no part in the further prosecution of the business of the body during the session; and at the close of the business, D. McDowell, (the colleague of Elder Oxford,) very gravely and sympathetically addressed the brother Moderator as follows: that he thought his dear brother Oxford had been proscribed, he thought that the brother Moderator had debarred his brother Oxford the privilege that he was justly entitled to, and that it was more than he could do to suppress the feeling he had for that dear disciple of Jesus; or words to that amount. Upon which the brother Moderator, finding himself charged with injustice, requested an expression of the body upon that subject; and upon the voice of the body being taken, we recollect of no brother's voting to sustain the charge against the brother Moderator, but the one who brought it forward.

And from that time Elder Oxford doubled his diligence against the acts of the body, to try to sour the minds of brethren and prejudice the churches of which he was pastor or supply, by telling them that the act of concurring with Mount Gilead was interfering with their internal rights, and that he had of ten heard of the gag law, but never knew any thing of its distressing effects until it was enforced on him by the Moderator of this body, when in session at County Line Church; and finally stirs up as much strife as he possibly can by the next session of this body, in 1838, at Enon Church, Putnam Co.—And behold, when the Association meets, she finds four queries propounded, and forced by Elder Oxford upon one of his churches, (as he called it,) and sent up in her letter, contrary to the wish of the church, as she has since proven, by letting him alone, believing he was joined to his idols. The purport of the queries were, just to bring something into the body that would open the way to argument, (a part of speech which he thinks himself much gifted in,) if we take his own word and acts as proof in the case.

The first business attended to on Monday morning of this session (1838) was the following:

On motion, a resolution was offered declaring non-fellowship with the entire brood of institutions of the day, (benevolent—so called) now existing in the United States, being, as we believe, unscriptural; and that we will not hold any church in fellowship or union, nor will we correspond with any association, which is connected with or advocates them.

Here Elder Oxford had a fair opportunity to show the unconstitutionality of the Association's declaring non-fellowship, which he very ambiguously attempted for a consideroble length of time, but failed as before. When the motion was put, there were nine who voted against the resolution, and yet say they have no fellowship for the institutions; and one of the minority observed, *We submit.* Elder Oxford and his colleague pledged themselves for their church, that it would not have any thing to do with the societies or the advocates of them. And here the body hoped that all would be well; that an honest difference of opinion was each other's privilege where principle was not involved.

Immediately after the adoption of the above-named resolution the body received a petitionary letter from a number of churches in Pike county, requesting ministerial aid to form a Presbytery, to constitute said churches into an Association. The petition was granted without a dissenting voice; and it was well known to the body that those churches had separated from the Flint River Association upon the non-fellowship question, and that they intended

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to constitute upon that principle. The churches accordingly met and were constituted into an Association. Brother Thomas C. Trice, a minister, then member of this body, as one of the Presbytery, helped in the constitution, and it is known and distinguished by the name of Towaliga Primitive Baptist Association; and at the last session of this body, 1839, at Fishing Creek Church, Baldwin Co., the above named Association petitioned this body, by their letter and Minutes, through their messengers Douglas, Kilpatrick and Bloodworth, to open correspondence. And what do we hear from Elder Oxford? Why, an objection to the correspondence; and he proceeds to give his reasons, which are as follows: that the Towaliga Primitive Baptist Association is not of the same faith and order of this body; 1st. on account of her having a 13th article in her constitution which simply asserts a belief that the institutions of the day are unscriptural, unsupported by divine revelation, and are therefore improper; which is synonymous with the sentiment expressed in the resolution passed by this body in 1838.

Another reason he offers, is, that their decorum does not agree verbatim with ours. The difference is this, upon which he objects, i. e. 5th and 6th items of the 19th article of theirs read thus: 5th item, to correspond with other Associations; 6th item, the Association shall have power to exclude any church in this union which shall violate the rules of this Association, or deviate from the orthodox principles of religion—2nd and 3rd items of the 15 h articles of the decorum of this body read thus: 2d item, to keep up a correspondence with those Associations of the same faith and order; 3d item, withdraw from any church or churches whom they shall look upon to be unsound in principle or immoral in practice, until they be reclaimed. Now, it is a well known fact, that the Towaliga took a precise copy of the constitution and decorum of the Flint River Association, from which said churches had withdrawn; and it is further known, that it underwent no alteration or amendment, the above named 13th article being added after a review of the same by the churches, and their unanimous consent had; and agreeably to the scriptures of truth, as well as the honest belief of every Old School or orthodox Baptist in America. And further, it will be remembered by Elder Oxford, as well as a great many others, that this body and the Flint River Association corresponded upon the above differences in items of decorum; & by recurring to the minutes of this body in 1830, also at more recent date, 1837, we find this same Elder Oxford a corresponding messenger to the Flint River, from this body, upon the same objectionable items of decorum as he is pleased now to call them. But, after all his reasons and objections of the above kind being urged by him for about the space of three hours at least, the body agreed to open the correspondence with the petitioning body at her request.—Whereupon, Elder Oxford and eight or nine others, after voting against the correspondence, had the assurance to demand the constitution of the Ocmulgee Association, together with all the documents belonging thereto; which demand the Association peremptorily refused to comply with. Then we were reminded of the Apostle's notice: "Also of your ownselves shall men arise, speaking perverse things, to draw away disciples after them." They then left the house—another feature of our Master's mark on such characters: "They went out from us, because they were not of us, for if they had been of us, they would no doubt have continued with us: but they went out that they might be made manifest that they were not all of us."

We have now before us a spurious piece, purporting to be the minutes of the Ocmulgee Association, with the name of Tilman D. Oxford signed to it as clerk, of which we purpose noticing a few items, that the truth may come, as it is mighty and will prevail over error. In this piece he has tried to gull the public mind, as well as that of orthodox and orderly Baptists, into a belief that a small minority (of which he was the head) is truly the Ocmulgee Association, by saying on the fourth page of his sheet of falsehood, "Yet there was a large majority of the body who preferred a violation of our own constitution and decorum, to a suspension of the proposed correspondence, upon which we, the minority, (stating their names) refused to comply," &c. We note the above, in order to disabuse the public mind, which, perhaps, has seen the piece alluded to and has drawn some conclusions of the truth of its assertions. We do, therefore, solemnly say, in the fear of that God we profess to serve, that the above charge against a large majority of this body, of violating our own constitution and deco-

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rum, is a base calumny, without foundation in truth. Again, we hear him saying, on the 5th page, "then appointed Brother T. D. Oxford to procure a copy of the Minutes up to the reception of the new confession of faith." We say this body has no such new confession of faith: therefore the charge is without warrant. We are confident that no orthodox Baptist believes a single item of the above named piece, who are acquainted with us as an Association; and further, we are now in open correspondence with seven Old School Baptist Associations, and have full fellowship for every orthodox and orderly Old School Baptist in the world.

Whereas the said Elder Oxford and his followers have taken a stand, and are pursuing a course by themselves, unprecedented in the annals of Baptist history, and not patronized by any who are acquainted with and love Baptist usage, we therefore declare that the piece before us, of which we speak, is a fabrication of misrepresentation, whose design, we believe, is to slander the christian character of the Ocmulgee Association, and to exalt the character of Elder Oxford "above all that is called God, that he may sit in the temple of God, showing himself that he is God," or Chief Ruler, in the churches over which he presides as Master, instead of pastor, or servant.

We thought we were done with this piece, but we feel bound in justice to ourselves and brethren abroad, to say something more. It appears that he would make the world believe, if he could, there were five churches of this body gone off with him, which is not the fact. On the 6th page he says, (in the state of the churches,) Fellowship, Jasper Co., and Harmony, Baldwin Co., and records the names of the messengers; but the truth is, when the messengers returned home, the churches called them to account for their stewardship, and they were "weighed in the balance and were found wanting." Fellowship condemned the act of their messenger, (in going off with Elder Oxford,) by a large majority;—upon which the minority took letters—so the church remains in good standing in this body.—One of the messengers from Harmony voted with Elder Oxford, and the other remained neutral. The one who voted with and went off with Elder Oxford, the church, on being informed of his conduct, called to an account; and he remained obstinate and would not hear the church, and was therefore excluded. The church is in good order in this body. So there are three churches, i. e. Elam, Jones Co., Concord, Jasper Co., and Mount Olive, Baldwin Co., that are with Elder Oxford, though some members from Elam and Concord have come and joined some of the churches composing this body, on a confession of their faith; and but for the spirit that governs, in the head of the faction, we believe they would shortly return to the primitive path of rectitude.—Though painful, we feel it our duty to publish them, to the religious community and to the world, a religious faction in the community, so long as they pursue, until they return to the place from whence they have fallen, and are reclaimed upon the principles of the Baptists. And may the Lord give them light to view their stand. Amen.

JAMES HENDERSON, *Mod.*
ROWELL REESE, *Clerk*

TO EDITORS PRIMITIVE BAPTIST.

Blacksville, Barnwell district, So. Ca.
October 12th, 1840.

DEAR BRETHREN EDITORS: It has become my duty, as agent, to send on some money for the subscribers that I am agent for; and as I have nothing very great to communicate at this time, I can only say, I believe the old Primitive principle is gaining ground in this part of the country. And I should like to mention a few things that has passed, but my mind being drawn out on another subject at present, I shall omit them at this time, and beg leave to lay before my brethren the constitution of the American Baptist Home Mission Society, for their consideration; finding so many brethren in this part of the country that have been casting in their mites to the support of that society, and not knowing their cunning craft to get money; and thinking that it may be the same in other parts of the world, which makes me wish to lay the constitution before them, that they may see it and judge for themselves, if it agrees with the Bible.

And also I see in some of the brethren's writings in the Primitive paper, that some of the New School system have attached to us, the Old School Baptists, the name of Catholics; and I do not think the name will apply to us, the Old School Baptists, so well as it will apply to them of the New School. And for proof, view the consti-

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tution of the Home Mission Society, which I will put down in their own words, as I have one of their Minutes right before me. And here they are, such as they are:

Article I. This society shall be called the American Baptist Home Mission Society.

Art. II. The great object of this society shall be to promote the preaching of the gospel in North America.

Art. III. Any person may become a member of this society by contributing annually to its funds; thirty dollars paid at one time shall constitute a director for life. Any person paying a sum which in addition to any previous contribution shall amount to one hundred dollars, shall be a director for life. And any Baptist church, or Association, or State Convention, or missionary society, that contributes annually to the objects of this society, shall be entitled to be represented by one or more delegates in its annual meetings.

Art. IV. The officers of this society shall be a president, vice president, a treasurer, an auditor, a corresponding secretary, a recording secretary, and fifty directors, who shall be annually appointed by the society.

Art. V. The officers and life directors shall appoint an executive committee of thirteen persons, exclusive of the treasurer, the corresponding secretary, and the recording secretary, residing in the city of New York and its vicinity, five of whom shall be a quorum at any meeting regularly convened. This committee shall have power to appoint its own meetings, form its own rules of business, and fill any vacancies which may occur during the year, and convene special meetings of the board of the society; shall appoint missionaries and instruct them as to the field and manner of their labors; shall dispose of the funds for the objects of the society, provided that all monies contributed for any specific purpose, shall be faithfully applied only to that particular object. Shall create such agency or agencies for the appointment of missionaries and for other purposes, as the interests of the society may require, and shall make an annual report of their proceedings to the society. All the officers, executive committee, agents and missionaries of the society, shall be members of some regular Baptist church, in general union with the body of that denomination.

Art. VI. The treasurer shall give bonds to such amount as the executive committee shall think proper.

Art. VII. Any Baptist missionary society may become auxiliary, by agreeing to pay into the treasury of this society the whole of its surplus funds, and sending to the corresponding secretary a copy of its constitution and annual reports, mentioning the names of its missionaries and the fields of their operations.

Art. VIII. Every auxiliary society which shall agree to pay the whole of its funds to this society, shall be entitled to a missionary, or missionaries, to labor in such fields as it may designate, to amount at least equal to that of its contributions, provided such designation be made at the time of payment.

Art. IX. The officers of auxiliary societies shall be ex-officio directors of this society, and their members shall be members of this society.

Art. X. The annual meeting of the society shall be held at such time and place as the society shall determine at a previous annual meeting, or as the executive committee shall determine.

Art. XI. No alteration of this constitution shall be made, without an affirmative vote of two-thirds of the members present at an annual meeting; nor unless the same shall have been proposed at a previous annual meeting, or recommended by the executive committee.

And now I have put down the constitution of the Home Mission Society, and I ask the question, does not this Society resemble the Catholic priestcraft very much, whose object is to sell out membership to get money? The Catholics sell out indulgence for sin to get money, now can you not see some resemblance batween the two, the Catholics and the New School Baptists? I think you can.

So I shall conclude for the present and subscribe myself your unworthy brother in hope of eternal life.

LEVI LEE.

TO EDITORS PRIMITIVE BAPTIST.

Mannington, Florida,
Nov. 3rd, 1840.

DEAR BRETHREN EDITORS: Your paper has been coming to me for the last two months.

I expect to be one of your regular subscribers, as I am well pleased with the doctrine it holds out, for I believe it to be the true doctrine of our Lord and Saviour Jesus Christ. Yours, I hope, in Christian love.

REUBEN MANNING.

TO EDITORS PRIMITIVE BAPTIST.

Donalson's Creek, Trigg county, Ky.
September 28th, 1840.
Original Little River Association of Old Predestinarian Baptists.

DEARLY BELOVED BRETHREN EDITORS: According to record, I am this day, sixty and six years of age, I am no preacher, and have but a very limited education. I have wrote but one piece before this ever to have been printed in any religious periodical, and that was written through a sense of duty, that I owed to myself, and the church and Association to which I belong.

Dear brethren, I have the cousolation to inform you, that we, as an Association, together with four more, with whom we have correspondence, namely Red River, Muddy River, Clark's River and High-

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land, have all come out from among and made ourselves seperate from any, and all, but what we believe, can produce a thus saith the Lord, for our and their way and manner of worship. When we meet at our church meetings or at our Associations, we meet like friends, and when we part we part like brothers. We have no camp meetings, protracted meetings, anxious benches, or stool pigeons, neither have we any thing to do with the benevolent societies.

Yet, dear brethren, it is to be awfully feared, that all is not right among us. There are too many of us, who are living at home, with our doors shut, and the string of the latch pulled in, (comparatively speaking.) I will refer to a certain case, which lately took place with myself. I was appointed, by our last Association, to superintend the printing and distribution of our Minutes. I had to go about twenty-seven miles to get them printed; and afterward, in about seventeen days, I went after them and as I was returning home, about the close of daylight, I enquired for, and found the house, of an old brother, with whom I had often sat, as a member in the Association. I rode up before the door and hailed, asking if the gentleman of the house was at home, and was answered, by a large stout looking young man, that he was in the house, and very poorly. I asked if I could stay all night. He replied, I reckon you can; and turned and went into the house. And, after a few minutes, he returned to where I was sitting on my horse, and said to me, father has been very sick; and has but just got up about, and there are five of the negroes down sick, and I reckon, you had better go somewhere else.

This true, that I did not send word, to the old brother, that the clerk of the Association was come with the Minutes, and wanted to stay all night; but I knew they saw I was a human being, and I thought, that was enough to give me a claim to his hospitality.

Dear brethren, I need not tell you, that I turned away from the gate, very much dejected, thinking it was then too late to look out, in a strange neighborhood, for other quarters; but I had not rode more than two or three hundred yards, before these thoughts entered into my mind: My blessed master was here on earth, upward of thirty years, and was going to and fro, doing good, and had not where to lay his weary head, and why should I think hard, of being denied one night's entertainment; I am on a good horse, the weather warm, the moon giving light, and by a little fatigue, I can reach home. The above thoughts so revived me, that I felt quite cheerful, my resolution revived, I rode on with fresh courage, and after a ride of about five hours more, I reached my own place of residence, at about 11 o'clock in the night, making a day and night's ride of about fifty-six miles, allowing for the distance from the road to the old brother's house.

Dear brethren, this puts me in mind of a passage I have some where read: be not forgetful to entertain strangers, for by so doing, some have entertained angels unawares. Now, brethren, as I have to execute the office of a deacon, let me remind you of what I believe to be your duty. I believe that there are certain men who are called of God to take charge over the flock, over the which the Holy Ghost hath made them overseers. I believe it is their duty to feed the flock of Christ, and to proclaim the glad tidings of sovereign grace to poor, lost, helpless sinners; not of constraint, but willingly; not for filthy lucre, but of a ready mind.

Brother deacons, I believe it to be our duty to inquire, and find out, the situation and circumstance of our preacher and his family. If they are needy, we ought to inform the members of our church, and press it as a duty on them, to contribute to our pastor's relief, and for us to see that he does receive the benefit of the church's contribution. Brethren of the laity, I have sometimes noticed, that on meeting days when contribution time comes, that there are too many of your seats vacant on that day. Also, I have noticed at the Associations when the committees of finance make the report, the contributions are but small. When we want corresponding members to go to other Associations, there appears a reluctance in members volunteering to go. Remember, brethren, it is written, the Lord loveth a cheerful giver; also, that we are not to muzzle the ox when he treadeth out the corn. Read the writings of Paul, and you may find out your duty to your preachers and to one another. Perhaps some may reply by way of excuse, I am poor, and have nothing to spare; then I call on you to remember, that the scriptures give us some account of unjust stew-

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ards, and unprofitable servants. A word to the wise is enough.

Dear brethren, I am well pleased with our little Prim. as a channel of communication, through which we can have correspondence one with another; but (in a few instances) I find, that when the old Apostolic Baptists have undertaken to keep up correspondence with each other, some of the other kind of Baptists have written also; and they make free to write as Old School Baptists too. But I would be glad for them to say which Old School they belong to. The oldest school that I have any account of in the Bible, was set up soon after God gave Adam a law to keep; when the devil began to teach old mother Eve to believe a lie and discredit the word of God. So that I think there was an old satanic school, as well as an old apostolic school.

Dear brethren, when times go well with you, I hope you will pray for poor unworthy me. Farewell. Yours in the best of bonds.

LEVI LANCASTER.

THE PRIMITIVE BAPTIST.

SATURDAY, JANUARY 9, 1841.

The issuing our next number will be delayed a few days beyond the regular time, to enable our subscribers and agents to furnish us with the necessary corrections in our subscription list, occasioned by removals, deaths, &c.—we shall, however, soon resume our usual regularity.

For the information of new subscribers, and as a guide to correspondents, we re-publish the prospectus issued before commencing the publication of the Primitive Baptist. It will be noticed, that no mention is made of a *discussion* of points of doctrine or practice, on which Old School or Primitive Baptists may differ; it was, and it is still, deemed advisable to leave this with the churches and Associations, to avoid unpleasant and unprofitable collisions—controversies on these subjects will be, therefore, carefully excluded.

THE PRIMITIVE BAPTIST.

This publication is principally intended to defend the Old School United Baptists from the many aspersions cast upon them by deluded persons professing their own faith, because they cannot conscientiously engage in the various money-making schemes of the day, ostensibly intended to promote Christianity, but evidently tending to destroy the great and fundamental principles upon which it is based, by making a gain of godliness We wish to have it distinctly understood, that we are not inimical to Masonry, Temperance, the distribution of the Bible, or the spread of the Gospel—but we do condemn the mingling of professors and non-professors of religion in societies, and the making a "craft" of religious matters by professors, in every shape and form whatsoever

Believing that Theological Schools, Bible, Missionary, Tract, and Sunday School Union Societies, are the same in principle—unscriptural—savor more of "lucre" than of "good-will towards men," we are opposed to them.

Some of the children of God, surrounded with, and interspersed amongst, the advocates of Missionary and other societies, are denied the happiness of conversing with those of the same judgment. Others, while grieved with beholding corruptions of the doctrine and practice of the gospel, are not able to speak for themselves. This is designed, under God, for their relief. We shall aim not so much to please the fancy, as to inform the judgment—more to afford matter for solid and lasting comfort, than to give a momentary glow to the feelings. We consider that the cause of truth and of Christian solace, is our cause. Deeply impressed with the belief that the blessing even of truth itself is of the Head of the Church, we cast ourselves upon Him, and send our little paper abroad, praying the Lord to carry with it some joy to those who are in tribulation, and a little rest to those who are troubled.

FOR THE PRIMITIVE BAPTIST.

Williamston, N. C. Dec. 29th, 1840.

DEAR BRETHREN EDITORS: At near the close of this present year, which you will get in the first of next year, I again address you these few lines, informing you that I am still on the land with the living, and now advancing on in my seventy-fifth year since the 12th day of November past; enjoying the blessings of heaven, and likewise the privilege of hearing from the favored sons of God, in many parts of these United States and Territories, to my great joy. And I find that Old School Baptist principles are reviving and spreading, and the sons of Zion uniting in the good cause of the Redeemer, and enjoying sweet fellowship one with another. And to increase that happy state I would say now to you, that we have fired our cannon and small arms so much at the New School and missionary systems, that they now know where we are, and ready to op-

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pose them when they further intrude on God's Israel.

And as we have been so much engaged in the aforesaid honorable work, that it is time for some small respite; instead of firing more at these sneaks and interlopers, let us be more engaged to keep up our own camp fires. And in order to do this, say as David of old did: "Come all you that fear God, and I will tell you what he has done for my soul." You know by good experience, that to gain Christian fellowship, when you hear any one relate their hope of salvation, in relating their experience of grace; and if you have reason to believe the work that they relate is of God, you thereby gain fellowship and Christian union.

Then, brethren, let us relate our experiences of grace to each other, through this happy medium the Primitive Baptist; which will cause the bonds of union and fellowship to increase and be strengthened to our good feeling. As proof, when some of our good brethren have done so before, that it did revive our spirits; and let us still do so, to the joy and gladness of all the brethren in Christ Jesus.

So, brethren, I wish you a happy new year, and a glorious time through the whole of the year 1841. Farewell in the Lord.

JOS. BIGGS, Sen'r.

TO EDITORS PRIMITIVE BAPTIST.

South Quay, Southampton county, Va.
Oct. 1840.

DEAR BRETHREN EDITORS: If ever there has been a need of watchfulness, a time to erect new altars and build up old ones around every fire side, now is the time. It is when Zion travels that she bringeth forth, and it is when iniquity abounds that the love of many will wax cold. Take *warning* then, brethren, by the clouds of darkness that seem to overshadow you; hold up the little light that still remains, that it may yet be seen as a brilliant spark, yes, as a city that is set on a hill, that all who may take knowledge of you may say in truth; that you have been with Jesus. Let contention die among the Old School Baptists, but religion live: and instead of talking and writing about such things as are unprofitable and vain, let us be talking and writing about the goodness of Israel's God, his power to save, and his dealings with our poor unworthy selves. How is it with you all now?

Brethren in the old Kehukee Association, I long to see you and be with you. Is the cause of God prospering? Are you making such headway that you can rejoice in the anticipation that you have arrived almost at your destined port, your haven of eternal rest? Or, brethren, is your faith so weak, and your trials so great, that you feel as if you should hardly be able to stand the threatening storms that seem still to await you? To such a one I say, don't despair; be of good cheer, Jesus still stands at the helm, he has made your entrance into the port possible, and will at last conduct the little bark, though much shattered by the repeated storms to which she may be exposed, into the port of everlasting rest.

Brethren, pray for the grace of Jerusalem, the prosperity of Zion; and may God hear the petition of his people and give us such evidences of his power and goodness, as to cause great joy throughout all his churches. Farewell.

E. HARRISON.

FOR THE PRIMITIVE BAPTIST.

NOTICE.

According to promise the following work is now in press, viz: William Huntington upon universal charity, pursued and taken by Mr. Zeal for God, examined before Mr. Gospel Experience, the magistrate; found guilty and delivered up to Mr. Election, the jailor: then brought before Mr. Discerning of Spirits, the deputy judge; there tried and condemned.

Together with letters on Ministerial Ability's detecting errors, and some comments on dark passages of scripture.

Also, the Naked Bow of God, or a visible display of the judgments of God on the enemies of truth.

The last Will and Testament of William Huntington, a servant of Christ and of the church for his sake. Also, a preface to his will.

Five thousand copies will be done by the middle of February. Price single copy, $1 25 cents; by the quantity, $1 00. Checks on specie paying banks will be necessary from a distance, and books will be forwarded to order. Address the subscriber, post paid, or T. C. Trice, Mt. Morne, Pike county, and prompt attention will be given. I think any real Christian who reads it through attentively, will acknowledge himself well paid.

WILLIAM MOSELEY.

Bear Creek, Henry co. Ga.

FOR THE PRIMITIVE BAPTIST.

Luthersville, Merriwether county, Ga.
Nov. 16th, 1840.

DEAR BRETHREN EDITORS: I feel disposed to give you a few of my feelings in words. I will give the subject on which I

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shall predicate my remarks. Paul to Titus, 3d, chap, and 5th verse: Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration and renewing of the Holy Ghost. 6th. Which he shed on us abundantly through Jesus Christ our Saviour.

I will answer for myself, and let all my brethren and sisters do the same. Before God and my brethren, I feel unworthy to claim a seat and a name with the church of Christ. I declare to have no works of righteousness to justify me as a citizen in Zion; for if I am a Christian, it is by grace alone.

I will give you a short sketch of my life so far. I was raised moral, my mother learned me some little prayers. I never swore an oath until I took a family. After that, the principle that dwelt in my heart, began to flow out into practice for several years. Yet I often thought of death and judgment, which made me tremble; yet I believed I had some righteousness, and when I reduced it to practice, God would love me. So I lived upon do better some years, at the same time doing as bad as my wicked heart could direct, until about the first of April, 1818. I don't know that I had been to meeting or heard a sermon for six months. One morning, a little after sunrise, I was plowing and meditating upon the goodness of God toward men, the prospect of vegetation beautiful. A thought struck me, how quick the Lord could consume it; and I acknowledged it just, yet regretted the loss. I was then near the end of my row. A question dropt to me. Suppose it should be destroyed, what would that be to your own soul? I declare to you, brethren, I never knew before that moment that I had a soul. When the horn blew for breakfast, I was standing and pleading guilty before God.

Sometime after, I thought of my good works that I had always been depending on; but O, brethren, my heart condemned me, my prayer filled with sin, and I found it just in God to frown upon me. So I remained for about three months, when I took a little Bible, which I would often retire and read, which I kept hid in the woods. But O, my brethren, my little Book condemned me, yet I loved it. I thought my case was worse then any ones, it was a very cold time of religion, I had no friend to go to on earth, and I thought none in heaven. One morning I went to read my little Book, and read this pasage: If the Son therefore make you free, you shall be free indeed—which filled my soul with love toward God, yet I had no hope, though my guilt appeared to be measurably removed.

Some days after, I had a view that Christ stood between me and the Father, which gave me a little hope that God had made me a citizen in Zion; but not by works of righteousness which I had done, but according to his mercy he saved me by the washing of regeneration and renewing of the Holy Ghost; so I believed with my heart and with my mouth made confession. I have no hope of ever doing any good work whereby I shall merit at the hands of my Master. O, brethren, if I am a Christian, it is by grace alone; so, little children, I think I know the path you travel in the mud holes, briers, and thorn thickets, that you are found ofttimes in; which grieves your spirits and you say, O, am I a child indeed. O, remember your Redeemer abides faithful and he keeps his little children as the apple of his eye, and carries them in his bosom and not one of the hairs of your head can fall to the ground without his notice. May the Lord deliver us from the evils of this world, is my prayer.

Dear brethren, in the year 1837, I was set apart to the ministry, and since that time, though unworthy as I am, I have served from four to six churches a year; which is sinking my constitution very fast; yet to feed the church of God, which he has purchased with his own blood, is my soul's delight. My study is to understand the gospel and preach it, so that it will unite with its kindred spirit in the souls of Christ's dear children, and thereby save them from the evil of this world. I must close on this part, as I have a word to my preaching brethren.

Dear brethren preachers, we know the discipline of the gospel to be the glory of the church of Christ on earth; therefore, we as the servants of our Master, should act like him. And if we throw our chuncks, we should turn our hands upon the little ones, lest we hurt them; for if we hurt the children, we hurt ourselves. And what does our master threatten us with? I hear much said about usury, and when I hear it thunder and clouds begin to gather, I look for rain. I have but little to say on that head, I think gain to be usury, and I think

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you are straining at the wrong corner. I will instance a case.

A, B, C, and D, have an equal capital of one thousand dollars. A lays out one half of his capital, but using industry and economy as he is commanded before God and man, soon regains his capital. B coviting the world, lays out all his capital, at the end of the year he hardly can bring his ends together. But C, still more greedy of gain, he lays out all his capital, then strains his credit for as much more to his fellow being, at the close of the year he is found in debt one thousand dollars and not one dollar to pay with. O, what tales he now can tell his creditor; if you sue me, my property must sell. Creditor says, I must have my money or my family must suffer. Mr. A. you must loan me some money or I shall be ruined. A says, my money is worth more then eight per cent. O yes, Mr. A, I know your money would bring more, but there is that cruel sin called usury, I hate for you to be guilty of it, but I will give you twelve per cent. for it with good security. A says, I want to lay my money out for help for my family. O, no, you must let me have it, or I shall be ruined. A consents and lets him have his money and thereby exhausts his capital to save C. I ask now, who has sinned? Is not extortion, covetousness, lying, and being greedy of filthy luere, all a sin? (a hint to the wise is sufficient.) Has A oppressed the hireling? has he swindled the orphan? has he robbed the widow? has he distressed C? or, has C distressed himself?

D lives high, uses no industry nor economy, until his capital is exhausted: to labor he won't, to steal he is afraid, his family suffer, complying with not the first requisition that God has required at his hand; while A, B, and their children are laboring with their hands, eating their bread by the sweat of their face, taking care of what God confers upon them, their table spread with plenty, D is suffering for bread, raising his family up in idleness, to Sabbath breaking, to trolloping through the woods instead of labor, but comes to A. Neighbor A, my family is without any thing to eat, you must let me have some corn, or a little meat. A says, I know your family is suffering, and almost naked; me and mine would be no better, sir, if I were to act as you do; but me and my children have to labor for a living, and I d not think that it is right to take my children's labor and give it to support you and yours in your idleness. Come, sir, I have corn a plenty and meat a plenty, here is the hoe or mattock, I will pay you every night for your labor. Mr. A. I can't work for you, I have so much to do.

I ask, is A right to uphold extravagance, covetousness, extortion, laziness, and lying, with many other evils? From such as these the industrious man generally receives a bad name. He is getting rich, he is growing proud, he don't care for the poor, he is a respecter of persons, with many other blots does he receive. I ask, before God and man, who has done all this evil? I myself have been acquainted with this evil, I have loaned for usury and have given usury. I have also loaned to many of my fellow beings and taken their notes twelve months after date, for the sum that I let them have; some of which I now hold, though it were to redeem their property from under the hammer. Say to them I want my money, and it seems to be offensive and they reply, if I must, there is my property, take it and sell it, which is but poor satisfaction. I individually never expect to try to make another dollar in life, but expect to use my capital so as to make it gain, and if this be a sin, I shall have it to bear. So ou this part I conclude.

A word to my beloved brother James M. Rockmore, whom I esteem near and dear as I do my own self; who has waded through many difficulties with me, in bringing the church of Christ out of the speculating systems of the day. I have always had the utmost confidence in brother Rockmore, and yet have; but Jim won't do to depend on far. Brother Rockmore, I wish you to ask Jim if there is any difference between a national church and the gospel church; if yea, what is the difference? Ask Jim if the government of the gospel church is the same as the national church; if nay, what is the difference? Brother Rockmore, ask Jim if the Christian is to be justified by externals, what does the doctrine of the new birth and virtual and actual justification mean? If they mean that they are justified by externals, what are we to do with an item in our faith, and the doctrine of the covenant, predestination, &c. Also ask Jim, if the discipline of the gospel authorizes us to blend the world with the church and make us all swindlers; if nay, should we not act with some precaution in throwing

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our chunks. So I conclude with brother Rockmore.

A word to brother Moseley. I acknowledge we have a set of poor imperfect Baptists in our section, but I do not know, brother Bill that we have any such, as some you implicate in your remarks; and if you have such, discipline them well before they come to our country. In all the churches that I have attended, since the Primitive Baptists have come out from the mixed multitude, I have never heard of but three cases of drunkenness; and I pray God, that he would enable his children so to act that I may never hear of another case of intoxication.

Now a word to the church, whose peace I love in my soul, for whom I am willing to spend and be spent, and make a sacrifice of all worldly enjoyment and even my own life, that you might enjoy the peace which God alone can give. As a feeble servant I pray you to keep the usury question out of the church, for you will find it to be a complicated matter and will meddle with the internal rights of men; and if there be evil, it exists with the component members of the body. But say to your brethren, to beware of covetousness and grinding the face of the poor.

So farewell. This is the first piece I have ever sent to be published in the Primitive in my own name, and know not whether I ever shall attempt to write again. I love the paper, but if it should become the vehicle through which calumnies are to be thrown upon the church, it will be sure to prove a curse to us as a denomination.

Dear brethren, if I know my heart I have wrote this with the best of feelings. The reason I take the liberty I have taken with brethren Rockmore and Moseley is, from my intimate acquaintance with them and Christian regard I have for them.

Finally, brethren, I commend you to God and to the word of his grace, which is able to build you up and to give you an inheritance among all them which are sanctified. Farewell.

JOHN S. KEITH.

TO EDITORS PRIMITIVE BAPTIST.

Blakely, Early county, Ga.
5th October, 1840.

DEAR BRETHREN EDITORS: I herewith inclose you ten dollars for the twelve copies of your most excellent paper that I ordered some weeks since. I hope it will arrive in time, and be acceptable and also satisfactory; sickness of myself and family has prevented its being sent sooner.

We receive your paper regular now, and are much pleased with it, as it speaks our eternal truth according to our feelings. I come to a close by subscribing myself yours, in Christian bonds.

JAMES BUSH.

TO EDITORS PRIMITIVE BAPTIST.

Chilhowee, East Tennessee,
October 18th, 1840.

BRETHREN EDITORS: For the first time I sit down to write a few lines. Though a stranger in the flesh to the most of you and mountains separate us, yet when I read the communications from the brethren throughout these United States, I am bound to say that I think they are children of the same parent. And it rejoices me to think, that the Lord has yet a goodly number that have not bowed the knee to Baal.

Brethren, we have mocking Ishmaels in this country, as well in other parts of the world. The Old School Baptists here are a poor, persecuted, despised people, surrounded by a host of enemies. But we have a few preachers here that preach the doctrine, by grace ye are saved through faith, not of works, lest any man should boast. But this kind of doctrine does not suit every body, for I think the time has come that people cannot endure sound doctrine, but are trying to heap up to themselves teachers having itching ears, &c.

Brethren, I believe if the Lord does not call and qualify a person to preach his gospel, it is like it was in the time of David's reign, when Absalom was slain. Although they may run very fast, and outrun the true servant of the Lord, yet they have no tidings, and can only tell that there was a great tumult, like Ahimay. But when Cushi, the servant of the Lord comes, he can tell that the king's son is dead. Yes, brethren, they can tell that Christ has died and risen again, a triumphant conqueror over death, hell, and the grave; and that he has led captivity captive, and is giving gifts unto men. And that there is a way that seemeth right unto man, but the end thereof is death.

But it is said that the Baptists have need of learned preachers as well as other denominations. Well, let that be with the

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Lord. For if he wants a learned Paul, he knows how to choose him; or, if he wants an unlearned fisherman, he knows where to find him, without the aid of feeble man For who knows the mind of the Lord, or who has been his counsellor?

Brethren, I have been reading the Primitive for the last two years, and it is always a bundle of good news from a far country. I have been made to rejoice to hear from the brethren in different parts, who are saying. COME OUT OF HER, MY PEOPLE While at other times I feel to weep with those that are weeping over the languishing state of Zion. But the wise man says, there is a time for all things. I hope that the time is not far distant, when the Lord will revive his work in our land once more, and build the walls of Zion again, and restore the captive to perfect liberty; when he will cause the blind to see, the lame to walk, and the dumb to talk. But let us watch and pray, for blessed is that servant that is fonnd watching when his Lord cometh. Again, beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits; do men gather grapes of thorns, and figs of thistles, &c.

Brethren, I must come to a close. Perhaps I have wrote too much, without it was more to the purpose: but seeing a widow's mite was received, it being all she had, I hope if you find any thing in these lines worth a place in your paper you will give room in some corner, if not, throw it by.

Brethren, farewell in the Lord, live in love, live in peace, and may the God of all grace be with you, world without end. I subscribe myself a poor doubting Thomas, and lay member in gospel bonds.

JOSEPH HAMPTON.

TO EDITORS PRIMITIVE BAPTIST.

Lexington, Holmes co. Mississippi,
Oct. 19th, 1840.

DEAR BRETHREN EDITORS: Through the mercies of an all-wise providence I again take up my pen to address you a few lines on the all important subject of religion, though unworthy I be; for I can freely own, if I am a Christian I am the least of all. If I am not mistaken, Paul in some of his letters says: As you receive Christ, so walk you in him. Oh, that we all may recollect that, that we may not be lifted up with pride; for so certain as we are lifted up with pride, we will fall. Therefore, brethren, we should pray God, that he should direct our steps, that he would cause us to walk before him in love, that we should obey all his commandments; in fine, that we should fulfil the law of Christ.

Brethren, be not high minded, but fear. But what kind of fear is here meant? Mr. Wesley tells us that the fear of hell is one of the great causes of the Christian's perseverance. I must beg leave to differ from Mr. Wesley and say, that this is not in my opinion the kind of fear meant; but that you should fear him from a principle of love; that you should fear that you would disobey his holy commands; that you would fear that you would not take up your cross and follow him, through evil as well as through good report; that you would not love your brother as you ought; in fine, that as you hope you have received Christ, you would fail to walk in him.

The question arises, how did we receive Christ? Well, how did you? is the question. Was it for your good prayers, that you did receive him? was it for breaking off from your sins? was you lifted up in your own estimation? was you looking upon God as being unjust, if he damned as just a person as you was? did you look upon yourself as being better than almost any other person, and thought that if you was a member of any church, that there were a great many members that you could not fellowship? Was you thus exalted, in your own mind, and did you want God to conform unto you? I can answer for every Christian that you did not; but even your good prayers (as you thought) were as filthy rags. In the place of breaking off from your sin, you saw yourself of all men most miserable, though you had broke off from profaning his holy name. In the place of being lifted up in your own conceit you would freely exchange your state with the beasts of the field; neither did you look upon God as being unjust if he damned you, but to the contrary you could not see how God could be just and the justifier of as vile a sinner as you. You did not look upon yourself as being great, but, as Paul says, you was as a cage of unclean birds; that you was full of wounds, bruises, and putrifying sores, from the sole of the foot to the crown of the head. You was in your own estimation of all men most miserable. You was then willing to

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receive Christ on his own terms, and, to be short, you had given up all as lost, and resolved in your mind what you would do. I will fall at his feet and beg for mercy, saying, Lord if thou damn me, it is just; but if there is mercy in store, let it come.

Right here when you had spent all your change, when you found you could do nothing, when you found if you was saved at all it must be by grace, Jesus meets with you; and in a small still voice says, peace, be still; or, fear not, little flock, for it is thy Father's good pleasure to give you the kingdom; or, as I trust he said to your unworthy brother, if, therefore, ye seek me, let these go their way. Tongue cannot express the joys of that moment. Then you could see how God could be just, and the justifier of them that believe in Jesus. It is now that you can trust him for all things, both in this life and in the life to come, and could say, by grace am I saved through faith, and that not of myself, it is the gift of God. You was willing to follow the sound of your master's feet; if he is gone through persecution, you will follow him there; if he goes into the grave you can say, my Lord has been there and has gained the victory; O, death, where is thy sting? O, grave, where is thy victory? O, brethren, it is a happy place to be at the feet of Jesus, to walk humbly before him; if he has called you out of darkness into his marvelous, light, try to show forth his praise, and as you receive Christ so walk ye in him. And that he may enable us all so to do, is the prayer of your unworthy brother in the Lord, I hope.

SAMUEL CANTERBERRY.

TO EDITORS PRIMITIVE BAPTIST.

Ten Islands, Alabama,
April 23d, 1840.

DEAR BRETHREN EDITORS: The reason that I have not wrote before now is, I have been very busy for sometime in reading so many precious letters from so much abler pens, that I have thought that my letters would probably be in the way of some of them; and I have had some very severe attacks of late, by a sort of Baptists here that formerly did belong to Shiloh church, where my membership is, till some time last fall.

Just before the Tallassahatchey Association came on, we drew up a resolution declaring a non-fellowship with the whole stock, lock, and barrel of the men-made institutions of the day; for which they tell us, eight in number, and joined in with other kindred spirits, and have made up a church on liberty principles; and when I give them the good old scripture doctrine, and shew them that they have not a thus saith the Lord for it, they kick up at it, just like mules; and they call me hard shell, iron side, and some times they call me the three edged sword, and say that I cut them on all sides. And when any of them come to our meeting, they take a far off seat, and look like they are mad all the time they stay; for we cannot invite them to a seat with us in conference, for which they complain and think hard of us.

But, my dear brethren of the Old School order, I will just say as did Paul, that I thank God that by the grace of God I am just what I am. And, my dear brethren, I feel to rejoice that I am counted worthy to bear reproach for the sake and cause of my blessed Lord and Saviour, in whom I have every confidence in this life and my eternal all in that which is to come. And were it not for the several communications that I get from my brethren abroad through the Primitive Baptist, I should be somewhat lonesome, for I live about eight miles from any of my Old School brethren of the church to which I belong. But when I get done my days labour, and sit down to read my very much beloved paper, the Primitive Baptist, I find so many precious letters from my worthy brethren, that it is like heavenly manna to my soul. But the truth it contains is very much hated here by those go-betweeners, or fence straddlers, who you all know cannot endure sound doctrine. And to such, you know; that the preaching of the cross is foolishness, but unto us who are saved, the power of God. And may the Lord in his mercy bless you all, is my prayer for the Redemer's sake.

HAZAEL LITTLEFIELD.

Elizabeth City, North Carolina,
December 21st, 1840.

DEAR BRETHREN EDITORS: We receive the Primitive Baptist tolerably regular, for which we feel thankful that the Lord has been pleased to put it into the hearts of his dear children thus to have the chance to communicate to each other their love and friendship towards each other, and their troubles and distresses and hard trials whilst here below.

Dear brethren, we have only one minis-

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ter to attend all of our churches, and he is a good deal afflicted, I hope that the Lord will work in the hearts of some of the ministers to come and see us, for it is a cold time with us. I must come to a close, by subscribing myself yours in the bonds of love. Farewell.

THO'S MILLER.

TO EDITORS PRIMITIVE BAPTIST.

Bowery, Columbia county, Ga.
December 28th, 1840.

DEAR BRETHREN EDITORS: We wish you to still continue to send us your paper, as we love to hear of our good brethren searching the scripture for the children of God and for the children of the devil; for we know they both have children. For Jesus himself said so, and it does certainly depend on the seed; for in Isaac shall thy seed be called. Dive deep, brethren, for unto you it is given to know the mystery of the kingdom; but to them in parables. Yours in love.

MATTHEW D. HOLSONBAKE.

TO EDITORS PRIMITIVE BAPTIST.

Leaksville, North Carolina,
September 16th, 1840.

DEAR BRETHREN EDITORS: I write you a few lines to let you hear a little from this section of country. We have nothing very good, only we are generally in peace in this part amongst the Baptists, and the brethren love the truth. And I hope that the Lord will keep the brethren generally in love of the truth. I must close by saying, I remain your unworthy brother in the best of bonds.

GEORGE W. McNEELY.

AGENTS,

FOR THE PRIMITIVE BAPTIST.

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THE PRIMITIVE BAPTIST.

EDITED BY PRIMITIVE (OR OLD SCHOOL) BAPTIST MINISTERS AND LAITY.

Printed and Published by George Howard,

TARBOROUGH, NORTH CAROLINA.

"Come out of Her, my People."

VOL. 6. SATURDAY, JANUARY 23, 1841. No. 2.

COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

Huntsville, Madison cty. Ala.
Nov. 5th, 1840.

DEAR BRETHREN EDITORS: I desire that thy soul mayest prosper and be in good health, and be old men, young men, and little children, having an unction from the holy one, whereby we may know all things; and although strong like young men, yet like little children; for no parent never had more feeling, than when their little children are sick. Little children are helpless ones, and entirely dependant on the parents; and though they are simple, and fretful, and cry, and tattle, and full of mischief, and want a great deal of nursing, they are not qualified to disgrace their parents, and bring down their grey hairs with sorrow to the grave. In all these divine relations are displayed the overshadowing of the Holy Ghost, and the power of the highest, by which we are made partakers of the divine nature. Then regeneration must be the action of the Holy Spirit, at the instance of God's will; for if the sinner is the subject acted upon, he cannot be his own actor upon any principle of law that I have ever read. And in all this, I think there can be nothing licentious; for if I understand the doctrine of predestination, it contends for the doctrine of repentance, weeping, mourning, crying, seeking, praying, and all the divine exercises of grace in the soul; but contends for them as the fruit of grace. And here is the difference between the Arminian and predestinarian: the Arminian contends that they are the cause of grace, therefore man is the cause of his own salvation; which must be the Judaizing principle. Now I beg to say this much, that the scriptures abundantly declare that the fallen state of man is death; this is the term that the Bible saw fit to use.

Now, brethren, what do you mean when you say to one of your neighbors, that such a neighbor is dead? Now, my dear brethren, rejoice to be found walking in the truth, for no lie is of the truth, proceed it from an angel's mouth. Is it possible that we understand the term death when used in the Bible, different from the sense it has in every other instance it ever had on earth? Here is the rock upon which the religious world split, if I judge right; for if we did all believe the Bible, like we believe ourselves and wish every body else to believe us, it would be the healing balsam of ten thousand bitter complaints against the poor old predestinarian. I ask any man on earth, if the smallest infant or largest man that is dead is ever raised from the grave? That almighty power that made the world must do it, and all those that that power does not raise must lie there; just so it must be in raising sinners from the grave of sin. And I am as much pleased with universal salvation as any other person in this world, if it was the truth, but God has not made it the truth and I cannot alter it.

Now, brethren, I look at things this way: In all societies, both civil, religious, and political, that there should be some common centre, the principle of incorporation; therefore, take away the constitution of our government, and where will be the happiness of its members; and take away the covenant of grace out of the Bible, and it seems to me something like a blank book. I behold Aaron the type of Christ, and if we prove more in the antitype

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than is in the type we prove nothing. Behold Aaron at the instance of God's command, go into the most holy place, with blood which was the life of the sacrifice; then he had the life of all those that sacrifice represented. Now behold how the Lord clothed him, and made it death by law, for Aaron to go in the most holy place, only as the Lord had clothed him. Now look at the breastplate of judgment upon his heart containing the urim & thummim, light and perfection; light enough to do perfectly right, therefore Jesus says, I come to do thy will, oh God. In the breastplate of judgment were all the names of the children of Israel, and no more, engraven on twelve stones, which were the covenanted and chosen people of God, as a nation formed for God's praise because he delighted in them. Thus says Ezekiel, thus saith the Lord, I do not this for your sake, O, house of Israel, but for mine own holy name sake, be it known unto you, O, house of Israel, Ezekiel, 36 cha.

Jesus says, thou hast given me power over all flesh, that I should give eternal life to as many as thou hast given me. He gave them to Jesus because he loved them and had chosen them in him. Jesus gave them eternal life, because it was his Father's will that they should have it; for all things work by the counsel of his will, which is his only pleasure. Thus the blood of Jesus purchased the church, and his flesh the life of the world; therefore wicked men live in this world and enjoy all the blessings of life; for he is the Saviour of all men, but especially they that believe.

Now, my dear brethren, you know that this doctrine is much objected to by the Arminian world. They say that if sinners are dead as thus represented, there can be no obligation, man is not accountable; but I ask, if man is now in the same situation, in which God created him, in his own image, did the fall make no difference in his state? or, did Adam, when he sinned kill the law and release himself from obligation? or does any man who commits capital crime against the law of the land, destroy the force of law, and release himself from obligation? If this be the fact, then we ought never to hang a man, or punish any crime. But Adam cutting off his right hand, destroyed his power, and gave him no release. Then it is not to him that willeth, or him that runneth, but God that sheweth mercy. Then it is the judgment of heaven and earth, God and man, that sinners be punished, and the righteous justified, therefore says the scriptures, if thou doest evil, sin lieth at the door. Thus no body will be lost, but sinners, and they justly condemned. Therefore dear loving sinner, think on these things.

You know, dear brethen, that it is the common remark of the day to call the Old Baptists hard heads, iron jackets, sour sides, and cold hearts; I beg to say this much, Doctor Henry says in his commentaries, that Jesus Christ was crucified north of Jerusalem, and God commanded Moses to kill the sin offering and trespass offering, on the north side of the altar; and David says, beautiful for situation, the joy of the whole earth is Mount Zion; on the sides of the north, the city of the great king. Now why did God place the church on the north side? for this very reason, that she might have more root than top, like old Job. The root of the matter is in them, God has so placed the church, that no weapon formed against her shall prosper; for even all the by words and hard speeches, serve to identify her with the word of God, as his people, separated and distinguished from all the nations of the world.

Therefore, dear brethren, bear all things with patience, for it is in patience we ought to possess our souls. Be careful to maintain good works, a good moral character, for that one dark spot in your moral character, will destroy many prayers. Religion is an implantation of principle, a living vital, and when you hear men say, if they believed the doctrine of predestination they would take their fill of sin, rest assured they are not killed to the love of sin; but saints are dead to sin, therefore can't live any longer therein, and if you could take the devil and hell out of the way, they certainly would serve God from the principle of love. For we love him because he first loved us, and he that loves God, will love him that is begotten of him, and we know that we love God, when we keep his commandments. This seems to be the touchstone of our discipleship with the Lord Jesus.

I thought I would not write but one sheet of paper, I therefore must close my letter. I now feel that it is a very insufficient communication to render any service to my brethren, whom I love in the truth. I read so many interesting letters in the Primitive, I fear it may be put in the place of a better. I confess to bro. Moseley he

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gave me some ideas on feet washing that I never thought of. I now ask him as a bro. to write a letter more, and give me his views on the sop that Christ gave to Judas, at what time it was given. I close with this scripture: Peace be to all the brethren, with love and faith from God the Father, and from the Lord Jesus. Farewell. *WILLIAM CRUTCHER.*

TO EDITORS PRIMITIVE BAPTIST.

Marlborough, Morgan county, Ga. }
May 13th, 1840. }

DEAR BRETHREN EDITORS: By the request of many worthy brethren, though with much diffidence, I take my pen to give you a short history of the church at Union. She was constituted in 1810, and soon became a member of the Ocmulgee Association; where she remained, I think till 1835, when to get rid of the missionary matters, which had taken strong hold in the Ocmulgee, and was likely to produce distress, she obtained a dismission and joined the Yellow River. The Lord was pleased to bless her, and increase her number, till she became a respectable church, and remained in peace and harmony until the commencement of 1834; when a majority called a supply, well known by some to be a missionary, who proposed certain rules, or regulations, as conditions on which he would serve her. The result was, one member was excluded, one obtained a dismission, others were retained with difficulty, the seeds of discord were sown, and the missionary principles diffused! At the close of the year he was rejected and another chosen, but not obtained, therefore the church remained without a pastor during the year 1835.

In 1836, she called one of her own members to the pastoral office, who refused to come under the imposition of hands only of brethren of the Primitive order; which was granted, but not effected till August. But previous to the ordination, she found the circumstances of the preceding year had placed her on doubtful ground, and Primitive brethren refused to administer the ordinances to her unless she declared who she was. Therefore, at her July meeting, she unanimously adopted the following resolution:

Whereas, many new doctrines, and many customs, are introduced into many of our sister churches, which spoil the peace and union of brethren, and whereas circumstances make it necessary that each church make a declaration of the stand she occupies, Resolved therefore, that we hereby declare ourselves to be of the old way, and that we maintain original principles, and that we do not in future invite those of the new way to commune with us, and that we have no fellowship with them.

Notwithstanding these things, there were two or three missionaries remaining in the church, and were well known to some sneaks of the vicinity, under whose influence and direction they acted. Therefore, their own preacher was rejected for 1837, and two fruitless attempts made to obtain another: yet he believing the Lord had a people there, continued to preach to them till the close of the year. He was unanimously chosen again for 1838, and agreed to serve. The mission party, now thinking themselves strong enough to carry their point, instantly moved to reconsider the resolve of July 1836; thinking no doubt that thereby their pastor would be compelled to submit or fly. But he happened to be of a breed that would not submit, in violation to the word of God, or his own conscience; neither would he run from the devil in any form that he could assume, while his God stood with him.

The matter was agitated till May meeting, the mission party going from house to house diffusing their principles, and trying to mislead the sisters, to be sure to obtain a majority. The conference was a scene of confusion, such perhaps as never was before known in a Baptist church. The mission party were outrageous and could not be brought to order, and nothing short of an open communion with all Baptists would suffice; the Primitives declared the church out of order to make a decision, the other party urged it, and finally threatened to displace the moderator and appoint one pro tem. that would put the question. He however, put it, after stating the evil consequences. A majority was about to rise, to sustain the resolution; the mission party raised a demur, and said the matter was not understood, and threw some of the sisters into confusion, so that when the question was put again they did not vote at all; and by these means they obtained a majority of two, about one-third remaining neutral. The Primitives requested that their protest be recorded, which was refused, they then appointed to meet on Friday before their June meeting on the subject; the missionists sent a spy, and

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some met others on the way and turned them back. The Primitives however met, and resolved to sustain the resolution and maintain their stand as the true church on constitutional ground, for the following reasons: 1. The question was a matter of fellowship, being the admission of persons to fellowship, for whom she had declared non-fellowship; which as every body knows could not be done by a majority, according to Baptist usage. 2. A majority, was unfairly obtained. 3. Some of them voted unwittingly, contrary to their design. 4. Because the principles of the resolution, were the same of her constitution. Besides others, too tedious to mention. The neutrals, and one that had voted took their stand with them.

The next day, one of the mission party objected to their pastor preaching, after he had ascended the stand, and called a missionist of another church to the Moderator's seat. The Primitives called their preacher to take it, which he did; and after some time spent in confusion, he prevailed on them to join him in prayer; after which they done their business, and dismissed. The other party then called their man to the seat, chose a preacher of their own, &c. On the Sabbath, they had two missionary preachers on the ground, but very little attention was paid to them. At the July meeting, the same objector placed himself on the pulpit steps, to prevent the preacher going up; one of the deacons remonstrated with him, but all in vain. At length the objector said, I have brought Esquire —, here, and we intend to have the day. The preacher then rose, and made two attempts to pass him without speaking, but was prevented; he then told him the only way to prevent him, was to have him taken away; the objector then gave way with heavy threats, and the preacher proceeded without reply, and tried to preach from these words: Matth. 16 and 18: "I say unto thee, that thou art Peter, and upon this rock I will build my church: and the gates of hell shall not prevail against it." But when the devices of the enemy used in former times and those of the present day were contrasted, the poor missionaries twisted as though hot water had been sprinkled amongst them.

Both parties represented themselves in the general meeting; the matter was investigated, and the Primitives received 14 to 2. At the Association they would not meet them, by that time the Primitives were a majority, and hoped their troubles were nearly over. They were sustained as the true church, they had their preacher, both deacons, the title to their land and house, and all the property of the church, except the church book. But their opposers send out for a few of those men, of whom it is said that they "exercise all the power of the first beast, and bring fire down from heaven in the sight of men." Rev. 13 and 12, 13. They continue blowing day and night, until a sufficiency of something is melted, to mould a goodly number of what they call missionary Baptists, they take two of them before they have time to cool and cast them again, and make deacons of them.

The next step is to cheat the old folks out of their house, and I am truly sorry that I have such a tale to tell; but all the apology I have is, if the devil is found wrapped up in sheepskin he should be stripped. They raise a petition (not publicly but privately,) to the Legislature then in session, for an act of incorporation, as the church at Union. But however sneaking and sly they were, the project leaked out in time to defeat them by an objectory petition. The Primitives holding possesion all the while, their house keeper shut the doors and together with one of the deacons publicly forbid all intrusions. Yet they (the missionaries) have and do continue to break in, regardless of locks and every thing sacred, and are living at the expense of the Primitives, refusing to pay any expenses but boasting and vilifying them in their public prints.

Dear brethren, this sketch is given almost entirely by the strength of memory, but is believed to be correct in the main. I have strove to be concise, though it is spun out to the length you see. I must make a few remarks before I close.

1st. As many churches have been imposed on by wolves in sheep's clothing, I intreat the churches of the Primitive order, to be watchful, and if ever any man prescribes rules or regulations unauthorized by the word of God, as conditions on which he will serve a church, for the Lord's sake let him go if he is the only one in the world. He lords it over God's heritage, his will is his law, and applauses and self interest are his ends.

2ly. If you see persons coming about who are very good and much distressed for the split in churches, saying they see no cause for it, they had better cease the

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strife and all live together; such men are more to be dreaded than a corn-field hog. they are only hunting a rotten rail. and if they succeed in finding one they will let in all the hogs in the settlement; and if they are ever seen lurking round the fence, they should be dogged.

3ly. If you have any missionaries remaining in any of your churches, they have ends to accomplish and so long as they have any hope of succeeding, you cannot drive them away; and if they do as some that I have known, they may go from house to house to lead silly women astray, and ere you are aware produce much distress. And I think your missionists are just such as ours, for they call one another brother, which proves them all to be of a family.

4ly. O, brethren, friends and fellow citizens, what does the foregoing relation say to you? What! petition the civil authority to invest them with a right to property they never had a title for, and never were in possession of! not openly as honest men, but privately, as persons do when they seek an advantage. And after being disappointed, go and break locks and use the property as their own, and then boast of it. Ah, methinks some good missionary will say, surely our folks do not do so. I say to you, that I could hardly credit my own senses, if it was not for the repeated accounts of advantages sought in a similar manner. One other case under my own knowledge, where they have petitioned for the discontinuance of an incorporation act to get the advantage. And we hear through the medium of the Primitive papers, that they are petitioning in every direction for the arm of the law to be extended in their favor: why can they not live under our good republican government as well as others? Where are the eyes of the people? do they not see that power is all that is wanting to destroy not only the church of God, but undermine our glorious constitution, and fix the yoke of bondage on our neck again? If we perish, we have had sufficient warning. O, blessed Jesus, injustice, tyranny. and oppression, are not the effects of that holy religion thou hast given to men.

5ly. If any of our good brethren that write for the Primitive can help us by their counsel, it will be thankfully received: just say what would be most for the glory of God, and for the good of the cause, to retire and give up our just right, or to contend.

I submit my scribble. I have done as well as I could. Those who can do better are welcome to do so. I crave the prayers of my good brethren, for myself and for the poor Primitives in this country. So farewell for the present.

JAMES W. WALKER

TO EDITORS PRIMITIVE BAPTIST.

Fowltown, Georgia,
October, 15, 1840.

DEAR EDITORS: The "Primitive" is read eagerly by some here, and ridiculed by others; this is what may be reasonably expected. The mind uncultivated by grace, cannot stand the doctrine contained in it. Yours, respectfully.

DANIEL O'NEEL.

FOR THE PRIMITIVE BAPTIST.

The State of Alabama, Green county, Saturday before the second Lord's day in August, 1840.

The church at Rehoboth met in conference, which was opened by brother Henry Petty, moderator, when on motion of brother Simon Murphy, seconded by several others, an abolition paper called the Christian Reflector extra, was found in the post office at Clinton, in the county and State aforesaid, directed upon the envelope to the Pastor of Rehoboth church, and upon the paper itself, to the Rehoboth church, was taken up for consideration; which motion prevailed. It was then moved, tha tsaid letter be read by the clerk. No opposition being made, the paper was read aloud by the clerk, after which brother moderator enquired what action the church would make upon said paper; when at the suggestion of brother Jubal Carpenter, a member of Bethlehem church, stating that their church had also received by the same means, and from the same body of fanatics, a similar paper, and suggesting the propriety of the Rehoboth church appointing a committee to act in conjunction, with such committee as the Bethlehem church may appoint on her part at her next conference: when, on motion of brother Elijah Fortson, the following brethren were appointed, according to said brother's suggestion, to meet at such time and place as said committee may deem proper, (to wit) J. H. Rainey, Simon Murphy, and Elijah Fortson; and

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also the following brethren were appointed on the part of Bethlehem, (to wit) Jubal Carpenter, Wm. Richardson and John Bonds, whose duty it shall be to take said paper into their serious consideration, and report severally at our next conference, what course they believe to be most advisable that the churches should pursue in regard to said paper, which motion prevailed. The committee after duly deliberating thereon, beg leave to make the following report:

We your committee, to whom was referred a paper called an address to Southern Baptists, and signed by Elon Galusha as president, O. S. Murray as secretary, have had the same under consideration, and do believe that as this abolition thing was found in the post office at Clinton, in the county aforesaid, directed to our said churches, and from the fact of their being no postage marked thereon, we are driven to the conclusion that there are *individuals* in the South, who receive these incendiary papers in packages, and then direct and deposit them in the various post offices, nearest to the churches for which they are designed. Can it be, that there are Baptists in our midst, who are secretly giving countenance to, and aiding and abetting the circulation of such stuff as is contained in the paper now before us? we fear that it is the case, and we deplore, deeply deplore the necessity we are under of declaring that we are from the force of circumstances driven to this conclusion. To what other can we rationally arrive at, after having witnessed the fearful progress of innovation, causing the almost entire dismemberment of the Baptist denomination in the South? By bringing new and corrupting heresies among us, they have caused jealousies, heart-burnings, and evil speaking, to assume the place of Christian forbearance and brotherly love; innovating upon our old and beloved customs, and usages, they have effected an entire, and irreparable division in our beloved churches.

And now it seems easy to discover, that the same mad fanatical spirit is creeping out in another form. This hydra-headed monster, is now presenting itself in the form of an abolitionist, the spirit which a short time since seemed almost crazed in its anxiety to take its flight for the east, although it could not consent to make an effort to float its pinions in the breeze until it was literally freighted with *money*. And after having bloated its coffers, by begging, teasing, lying, and filching from the rich, the poor, the orphan and widow, the bond and free, seems to be content to remain: and to all appearances, notwithstanding we were told that contributions were to be spent in the saving of the souls of the poor heathen in Asia, &c. &c (as though God could not do it without the help of money,) it seems to be altogether probable, that hundreds and thousands honestly though thoughtlessly given are to be expended in an effort to create another more fearful division, and ultimately drench our fair and beloved country in blood and carnage.

This we know is strong language, but do not the signs of the times justify it? for what have we already witnessed? a division almost to madness in our political matters, divisions and schisms in every religious denomination, and now an attempt to interfere in our civil institutions. We were heretofore told that it was irreligious and wrong not to contribute of our substance to send foreign missionaries to save the souls of the poor perishing heathen; millions have been contributed for that express purpose and of its application we know little or nothing: the same spirit as we believe is now saying to us, it is wicked and irreligious, not to abolish your civil institution. We say then, are we not justified in our strongest remarks and conclusions? We therefore recommend the adoption of the following resolutions:

1st *Resolved*, That we do hereby disclaim all fellowship, or intercourse whatever, with each & every sect or denomination of people calling themselves Christians, who give the slightest indications of a disposition to meddle with, or encourage, the abolition of slavery in any place, shape or form.

2nd *Resolved*, That the abolitionists of the north and elsewhere, with a boldness amounting to imprudence itself, manifest a decided determination still to press their fanatical claims upon us, showing respect to neither state or church, that we feel bound as a denomination to say to them, in defence of ourselves and posterity, that we hold their principles in utter contempt, and admonish them, nay warn them, not to disturb us with any more of their fanatical messages

3rd *Resolved*, That should there be Baptists, or persons of any other denomination, in Alabama, or Green county, who are engaged in the odious and shameful practice of hawking and circulating secretly or

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otherwise, abolition incendiary papers, thereby encouraging a disposition to insurrection, and consequently the ultimate destruction of some of our population, we admonish them to pause a moment, and cover themselves with shame and confusion, and forever retire from so shameful a practice, as being beneath a man, and more especially one professing to be a Christian.

4th *Resolved*, That from the great disposition manifested by many to ruin the character and detract from the usefulness of our aged and beloved pastor Henry Petty, we would say to the venders of those vile sheets, he is too honest to be corrupted by you, and entirely out of the reach of your malicious shafts.

5th *Resolved*, That this preamble and resolution be signed by the whole committee, and that the same be published in the Alabama Beacon, and that the clerk of each church be requested jointly to send a copy thereof directed to Elon Galusha, President of the American Baptist Anti-slavery Convention, both at New York city and Worcester, Mass.

Simon Murphey,
J H Rainey,
Elijah Fortson,
Jubal Carpenter,
Wm Richardson,
John Bonds,
Committee.

The foregoing preamble and resolutions were unanimously received by both churches. *Jno Bonds, C. C.*
J. H. Rainey, C. C.

TO EDITORS PRIMITIVE BAPTIST.

East Nelson, Illinois,
December 7th, 1840.

DEAR BRETHREN: As it becomes necessary for us to write, in order to let our much esteemed publisher know that we still wish to take the Primitive, and as there is much difference of opinion on the subject of religion; we feel willing to show you our opinion, on some few points: Prove all, and hold fast that which is good.

In the first place, dear brethren, I want to say, be careful that the first or foundation principles of your system be correct: otherwise inconsistencies will arise, and appear to the disadvantage of truth; for it is hard to establish correct ideas, when we hold wrong principles; or in other words, a predestinarian building will not harmonize with an Arminian foundation. For instance, to suppose, (for there is no text in the Bible says it,) that man died a spiritual death, and that the spirit of God sinned and fell from the upper Bethel (and that without a cause too, other than God,) where is the ground to prove that the saints will be safe, should they get to heaven, or where is the ground to hold the final perseverance of the saints? God is the same he was: we have no account of his changing; if it depends on their will, they may and they may not. But Paul says (1st Corinth. 15. 45,) that Adam was not spiritual but natural, he was made a living soul; but the second Adam was a quickening spirit. The first man is of the earth, earthy.

I understand that God made a material world, and made man of the dust of the ground in the image of God; that is the top piece of creation, as Lord of this earth with his bride and his children in him naturally, as Christ possessed his bride and children in him spiritually. Christ is our spiritual head and life, and father Adam was only the material head possessed of rationality and greater faculties and powers than any earthly creature. But Solomon says, (Eccl. 3. 19, 20,) That a man hath no pre-eminence above a beast. They have al one breath, all are of the dust, and all turn to dust again. It is evident that man possessed a spirit of animation or natural life; but we have no account of his being a spiritual being. He became a living soul, which is quoted to prove that he was spiritual; but our translators attribute a living soul to the beasts See Genesis 1st, 30, wherein there is life! that is, a living soul in the margin. Christ says, that which is born of the flesh is flesh, and that which is born of the spirit is spirit. Here we see that a spiritual birth is necessary to prepare us for a spiritual kingdom. Some suppose if man was only earthy, that there must have been some imperfection about him; but the scripture is plain to me, that all things in earth and heaven the Lord made, was good and I have no doubt but would have remained so forever, had it not been for the capturing corrupting power of darkness. Is it not possible for a good being to sin? surely it is, for sin or transgression flows from a cause. The same cause the same effect, and Christ says, a good tree cannot bring forth evil fruit; no fountain can produce that

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which is not in it. But the Lord knew what the old serpent the devil would do, and provided a Saviour even before the highest parts of the dust of the earth was formed: yes, the Lord had a knowledge of evil, for he placed the knowledge of it in the garden.

If there are any of you, dear brethren, that believe that evil sprang out of God's good creation, let me remind you that the Lord created the heavens and the earth and all things therein in six days, and all very good; yet here was the knowledge of good and evil in the garden at the same time. Can an effect flow without a cause? God is the fountain of goodness, he is perfection, the opposite to evil. Can a fountain send forth sweet water and bitter? Some conclude that God laid a snare, or tempted angels, by giving them a seemingly unjust law. Is it not as wrong to lay a plan to induce others, as to sin ourselves? But God cannot be tempted with evil, neither tempteth he any man. The command given to angels, which is quoted (Hebrew, 1st, 6th,) was probably 4000 years after the fall; for it was then that Christ was brought into the world, and the angels appeared and worshipped according to the command. Luke 2nd, 10th and 14th. Has the Lord ever given a positive command, which has not or will not be obeyed? My word shall not return void, says the Lord. One jot or one title of the law shall in no wise fail, till all be fulfilled. If ye love me, ye will keep my word. Paul says, that with my mind I serve the law of God; but with the flesh, the law of sin.

I have heard Colossians 1st and 16th, quoted to prove that the Lord made the devil. But if it did, the 20th verse same chapter would establish the universal doctrine. But happily the text says nothing about the kingdom of darkness, or bottomless pit, so that the devil and the tares that come from him are not included in the 20th verse. But this passage does prove to me, that the Lord will lose none of his children, neither in heaven nor earth. I am as far from believing that God caused man to sin, as any of my brethren; nay, it was the Lord's enemy. But the Lord's goodness has no end, for he overrules all things, even the works of wicked men and devils, to the good of his children and his own glory. Wicked men and the devil need no stimulants to make them do wickedly. They are ever ready to do all the Lord will suffer them to do, and if it was not for the overruling power of God, which prevents them from accomplishing their desires or wishes, what would we all come to? But we have great reason to bless the Lord and take courage, that the enemy is not suffered to touch the life of even the weakest lamb. If he could get one member, he could get the whole body and head too; but Jesus has said, as I live ye shall live also. Yes, he is our life. This is the reason the apostle John says, whosoever is born of God doth not commit sin, for his seed remaineth in him and he cannot sin, because he is born of God. First John, 3rd, 9th. Read the whole chapter. Ye are of God, little children.

We have some Campbellites here which say, to be born again is only necessary to give consent to embrace religion, and be baptised. Go in goat, and come out sheep. But I can truly say, if a child at all, I have not so learned Christ; I want a principle of vitality, or spiritual life begotten in the soul by the spirit of God, which is pure as he is pure. I have said that a good being cannot commit sin. The candlestick may be enveloped in darkness, but the light of the candle which is spiritual will dispel the darkness. Was Eve a sinner before she partook of the forbidden fruit, or not? I think her partaking proved that she had imbibed or received a principle or spirit of pride, unbelief and rebellion against God, from the devil, which I have thought is the carnal mind, which is not subject to the law of God, neither indeed can be. This is the strong man that keeps his palace, until the stronger than he comes. Notice the palace is called his.

The Lord by the mouth of the prophet says, (Isa. 49th, 24, 25.) shall the prey be taken from the mighty, or the lawful captive delivered? But thus saith the Lord, even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered; for I will contend with him that contendeth with thee, and I will save thy children. Here we see the children of God are the prey of the mighty; yes, they are taken captive by the serpent, the prince of darkness. Here we can discover the sad change which took place in the garden, or the death that Adam died. From being the peaceable and happy subject of light, he became the willing slave of sin and death; for the devil has the power of death. Says the apostle, dead in trespasses and in sins; not crippled only, but killed, entirely changed from good to bad,

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from love to hate; innocence and happiness gone, and that out of the compass of free agency or power of man to recover. But the Lord has found a ransom, he will save his children; not according to their works, but according to his own purpose and grace; not to an earthy or corruptible paradise, but to an incorruptible inheritance with him in light, beyond the reach or power of the enemy.

Under a view of these things, dear brethren, what sort of creatures ought we to be, when we reflect that this is not our home, but we seek a city whose maker and builder is God? We are but strangers and pilgrims in this world of trouble. Let us then put on the whole armor of God, that we may stand against all the wiles of the devil. Let us love one another as God has loved us. Let us not fall out by the way, or engage in angry controversy, because we cannot see exactly alike. The time is coming when we shall know as we are known. So farewell.

SAMUEL CLARK.

THE PRIMITIVE BAPTIST.

SATURDAY, JANUARY 23, 1841.

TO EDITORS PRIMITIVE BAPTIST.

West Point, Orange county, N. C.
21st Dec'r, 1840.

DEAR BRETHREN EDITORS: I take my pen to inform you that I wish you to continue your little paper, the Primitive Baptist We have received them regular, and have a desire for them to continue, and are well pleased with them; for we read the communications of distant brethren with satisfaction, and I hope they will continue to write. I can say, that I am well pleased to find that we have so many faithful brethren in these United States, that are contending for the truth and putting down error. May the Lord uphold them to contend for the truth as it is in Christ our Saviour.

Dear brethren, I am but a young member, my membership is in Enoe church. We have about 200 members in the church, and we are at peace as far as I know. Religion seems to be cold here though we have some meetings that it seems as if the Lord was with us. Our pastor is Elder James Ferrell, who preaches to us the gospel in its purity. We have come out from all the institutions of the day. A few churches, 5 in number, met at Chesnut Grove, on the 30th day of October last, in convention by their delegates, and by a unanimous voice consented to form an Association upon Primitive Baptist princpiles, and the first Association to meet at Enoe church the Saturday before the 3rd Sunday in May next; at which time I hope brethren ministers of our Lord's gospel, will come out and see and preach for us, the little few, who are contending for the faith once delivered to the saints.

Dear brethren in the Lord, pray for us, that we may hold out faithful to the end; for false christs and false prophets shall rise and show signs and wonders to seduce, if it were possible, even the elect. Mark, 13 chap. and 22 v. o, dear brethren, that we the few churches may meet in our little Association in the spirit of the Lord, and that the Lord may bless and add to her such other churches as he would have to be saved, and that all may know the true shepherd of the salvation of our souls, and enter by the door into the sheep fold, and may the Lord direct our hearts and all our brethren's into the love of God, and into the patient waiting for Christ our Saviour.

HARRIS WILKERSON.

TO EDITORS PRIMITIVE BAPTIST.

Houston, Troup county, Ga.
November 29, 1840.

DEAR BRETHREN EDITORS: In compliance as agent for your paper, and my duty to you, it has become necessary that I should write to you again. As there has been much said in the columns of your valuable paper, and I think much to purpose, it seems like it is hardly needful that I should say much; but there appears to be a diversity of opinions amongst the Old School Baptists in different sections of the country, and some of those different opinions I will name. Some believe in a two seed doctrine, others again contend against usury on money, and some believe in Van Buren and others for Harrison; and on these subjects there has appeared to be some excitement of feeling.

Now, brethren, does not this look very much like what the apostle Paul, I believe, said to the brethren, that some were for Paul and some for Apollos, and some for Cephas, and some for Christ. He asked them if they were not carnal, for, says the apostle, was Christ divided. The same apostle says again, that he was determined to know nothing amongst them, only Christ and him crucified.

Now, my brethren, it appears from what the apostle has said, that he did not wish to meddle with money matters and political strifes; but as the Saviour has said, render unto Cæsar the things that are Cæsar's, and to God the things that are God's. And I for one believe, if this rule was strictly adhered to, we should not hear of

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so many brethren entertaining different sentiments.

Now, brethren, I hope my prayer is, that the Old School Baptists might be united, for it appears they can't be but one people. So farewell for the present, and may Israel's God preside over you, is the prayer of your unworthy brother.

A. EDWARDS.

TO EDITORS PRIMITIVE BAPTIST.

Lumpkin, Stewart county. Ga. Jan'y 3d, 1841.

Acknowledgments to my Primitive brethren.

DEAR BRETHREN: We are absent in person, but from what I have observed in the Primitive to be the object of the Old School Baptists, I feel to be under obligation to them; an acknowledgment in which, I believe, we shall be united in spirit.

I was raised in the north part of Georgia, and was baptised in the 21st year of my age. About which time I felt as if the Lord required something of me, which gave me no rest; and my continual prayer and desire was to Almighty God: Lord, what wilt thou have me to do? And above every thing, I felt the greatest accountability to God, for a faithful performance of what God required at my hand. Here the spirit was willing, but the flesh was weak. And so I went on, making and breaking, for about ten years; in which time there was no divisions known in the churches, only once in a while some fine missionary preacher would come along and tell of a heap of good things the Baptists were doing in other sections of the country. Some would give their assent to it, and give or send up a little mite for the support of the objects presented by those missionaries, while others would have nothing to do with them. And so for the space of ten years it was a matter of no consequence with me.

About this time, which was in the year '34, I moved into the south part of Georgia, into a new settled country. The Baptists as a denomination appeared to be united. In '35 I was liberated to exercise my gift. In the fall I went to the Association, where all appeared to be peace and harmony, and I felt thankful to God that I had found such a respectable society of Baptists in this new country. The next fall I failed to go to the Association, but heard that there was some very smart missionary preachers there. But the next fall thereafter I went, which was the year '37; and never, until then, was I present when there was a controversy between the missionary Baptists and the anti-missionary Baptists so called.

By this time some of the Baptists of my acquaintance said, it would not do to let the missionaries into the Association. Here I was afraid division would take place, which caused me to enquire whether they had the same faith that the Baptists always had. The answer was, yes; and they preach the same doctrine. Well, said I, where is the cause of so much disputing? O, said some of them, the anti-missionaries are antinomians, and are opposed to the spread of the gospel in the Lord's way, and opposed to the support of the ministry, and opposed to education and every thing that is good; all of which, had it been true, I knew was contrary to the word of God. Then, said I, if what you tell me is what is meant to be missionary, I give my sanction, and said I, I have been missionary all the while.

In this Association now present, came forward one of their Sampsons for institutions with his colleague, with a petitionary letter for membership in the Association. It was objected. This great man was so humble, that he proffered to lie down and let the brethren walk over him until night, rather than cause a division—all to get his letter to take—also produced the articles of faith, which were the same of the Association. And, after much discussion, their letter was received.

The divisions commenced, and in the spring of '39, at a called meeting of the executive committee and president of the board, I agreed to travel and preach in the bounds of the Association a part of the year, for which time they said they would sustain me. I told them, that was a matter with them, that I was no hireling. It was required of me by the board, that I should avoid all controversies & make religion my theme. Then I began to get my eyes open, like the kitten nine days old; then there was something new opened up to me, to avoid all controversy was a new system of preaching.

I went on home, meditating on what was the amount of it. I concluded that was the cause of the missionary Baptists and the Methodists mingling more than they used to do; but then, said I, lest I have placed a wrong construction upon the subject, I would say nothing about it—that if my manner of preaching did not go so

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well with them, they would manifest it in some way. Sure enough, before many months the president of the board came to my house and stayed all night; and to not let me know what was his business, he requested me to go the next day with him to meeting; which gave him a very good opportunity to let his object be known, for almost all of his conversation was about the inconsistency of the Baptists in general. I wished to know where the inconsistency was. His reply was, in the articles of faith. I wished him to show me those inconsistencies, and when he explained himself to me, it was 1st, the doctrine of eternal and particular election; 2d, the impotency of man. And I kept this in train with their preaching, as I was with them; but being with them did not sweeten their doctrines. Then was this scripture fulfilled where it is said, they teach for doctrines the commandments of men. When they could say, faith is the act of the creature, and that that man that said he preached from Revelation, preached a lie and the truth was not in him; and that none ought to be allowed to preach without a theological education; and in private conversation would say, the time is coming when there would be none allowed to preach but them that were educated, and that they would be paid for it; and once in a while, they would find fault of the translation of parts of the scripture. All these things I kept in train, and summing up all together, I told them that if that is what they understood in the term misssionary, I was no missionary and was deceived.

Consequently I have renounced them and their institutions, being satisfied that their institutions and false principles have been the cause of the divisions that have caused more grief and more tears shed, than the Seminolean war. And the door through which this wicked spirit has found its way into the church, is first, soft words and fair speeches, controlled by a lying spirit to deceive; secondly, professing the orthodox faith; thirdly, unfaithfulness in the church to detect those errors in due time.

WILLIS S. JARRELL, M. G.

TO EDITORS PRIMITIVE BAPTIST.

Caledonia, Lowndes county, Mi.
October 4th, 1840.

DEAR BRETHREN: Whom I love in truth. I have been silent all the while, and have been attending closely to the communications of my brethren from different parts of the United States; the most of which I am well pleased with, and especially those parts that urge so seriously that we take the word of God as the man of our counsel. And hearing of the distress among my brethren in the United States, we need to be thankful to the Lord, that the appointed time of God has come that we can cast the bond woman and her children out: for God never intended them to be heirs of the promise, for there is none to inherit eternal life but them that were chosen in Christ Jesus before the foundation of the world. But this our missionary Baptists cannot bear, for they say they never were elected until after they obtained a hope. Some say, they think it strange that they do not believe the doctrine of election; but we do not think it strange, brethren, for if they were all taught of the Lord, we would be all of one mind, and the ministers would all be preaching one doctrine.

The misssionaries say, the doctrine of election is dying away; and as soon as this generation passes away that there will be nothing but free will doctrine preached. They also tell us, that God evidently required the sum of thirty thousand dollars to be raised immediately, to evangelize the heathen. But alas, is this the truth? I answer, no; for we feel thankful to the Lord, that his people are not redeemed with money. Read (Isaiah, lii. 3rd verse: And ye shall be redeemed without money.) This is not all, for, brethren, the Lord has told us, that he will gather his elect in from the four quarters of the earth.

Brethren, you labor under a mistake about my membership being at Columbus, for that is a full blooded missionary church; my membership is at Elbethel church, which church belongs to the Buttahatchie Association.

I will come to a close for the present, lest I stand in the way of some abler brother.

Yours in the bonds of Christian fellowship. *WORSHAM MANN.*

Dear brethren, since the above was written, the fifteenth anniversary of the Buttahatchie Baptist Association, convened at Mount Pleasant meeting house, Marion co. Alabama, on the 9, 10, 11 of October, 1840. Having been separated from the missionary Baptists, we attended to the ordinary business of the Association without any dif-

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ficulty. Such union and brotherly love has not been manifested for years. It was a manifest blessing and ever will be where we obey the voice of inspiration, COME OUT OF HER, MY PEOPLE. I must come to a close by requesting the prayers of my Primitive brethren throughout the world. Amen. *W. M.*

TO EDITORS PRIMITIVE BAPTIST.

Bellville, Conecuh county, Ala.
December 30th, 1840.

DEAR BRETHREN EDITORS IN THE LORD: Permit an old man, that is past his three score and ten years to say to you, that I have been a reader of your valuable paper the Primitive Baptist for something like eighteen months. It brought to my mind days past and gone, when brethren and sisters could meet together in love and unity, all speaking the same thing and no divisions amongst them.

But for me, brethren, to describe the joy and satisfaction it gives me, when I come to see in reading the communications of so many precious able brethren, writing and contending for the faith once delivered to the saints, I shall leave you to judge. And as I believe they contain the true doctrine of the gospel of Jesus Christ, I love to read them as they bring me information of the prospects as well as the trouble and distress of my brethren and sisters from all parts almost throughout these United States.

And now, dear brethren, I must draw to a close and say to you, I have received my papers tolerably regular this year and want you to continue sending your papers the Primitive on the ensuing year, and you will find in this letter five dollars enclosed for the same. Dear brethren, excuse bad spelling and writing, as I am old and never had more than three months schooling. And now, if it was not for the love I have for the cause and the brethren that are contending for the faith once delivered to the saints, my scribling never would appear in public; but I hope the strong will bear with the weak. So I conclude by subscribing myself yours in the bonds of love. *HENRY HILLIARD.*

TO EDITORS PRIMITIVE BAPTIST.

Irwinton, Wilkinson county, Ga.
December 30th, 1840.

DEAR BRETHREN: I now write to let you know, that though seventy-one years of my days have past, I yet survive in life as a monument of mercy. I believe I was baptized thirty nine years ago last August. Then, brethren, it was pleasant times; then I heard the gospel preached in its purity by Joseph Baker, George Franklin, R. McGinty, a Shiry and others. I thought all was pleasant. At length there came a Mr. Rice from the north, and sowed the seeds of missionism; and they took root and bore fruit, and behold it was Ishmael's children, and their mouths were open, crying, money, money, money. They were the zealousest people on earth, and bred very fast, and would brother you almost to death, if possible.

But, brethren, their fox-fire is a great deal declined; but, brethren deacons and laity, do not let those things keep you out of your duty. Read 1 Corinthians, 9 chapt. and there you will find your duty toward your teachers. So, my beloved brethren in the ministry of the Primitive order, stand to your watchtower upon the walls of Zion, cry aloud as oft as you can. I can eat strong meat, the truth can't be told too plain. I say well done Lawrence, Hyman, Beebe, Tillery and others; your communications are cheering to me, I think the Primitive has done much good in this section. My preaching brethren, though you war, your weapons of warfare are not carnal, but mighty through God to the pulling down of strongholds.

I close by subscribing myself yours in gospel bonds. *JOHN HARDIE.*

FOR THE PRIMITIVE BAPTIST.

Georgia, Franklin county.

We, the Baptist church of Christ of Primitive faith and order at Middle River, to the ministers and messengers who shall compose the Oconee Association, to be held with the church at Moriah, Madison county, commencing on Saturday before the second Lord's day in Oct. 1840.

Dear brethren, we have agreed to unite in petitioning for admission as a member of your body, and as we have once held membership in the Tugaloo Association and now present ourselves before you without a letter of dismission, we feel bound in justice to our own character, and the cause of God and truth, for which we believe we are contending, to present to you an unvarnished statement of the causes that have compelled us to withraw from the

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Tugaloo Association, in which we once held membership.

We have had various difficulties to encounter with, growing out of the unscriptural, falsely called benevolent Institutions of the day; though none of them produced between us and our sister churches any serious difficulty until the year 1838. Th church haveing agreed to call for a presbytery to ordained br. Carson to the ministry, also to ordain a deacon, the ministers called for that purpose were Elders Henry David, John A. Davis, and James J. Salmon, who met at our house for worship at the time appointed by the church, and after private consultation, Davis & Salmon refused to go into the work for which they were called, unless br. David was rejected; alledging as their reason, that br. David was a member of the Oconee Association, and they had unfellowshipped the advocates of the institutions of the day.

At our next conference, the subject being taken up, and believing the cause pursued was intended to clog the wheels of our church and bring us under obligations to fellowship the inventions of men in matters of religion, we then proceeded to call a presbytery from the Oconee Association, to ordain br. Carson to the ministry; who met with us at our house for worship on the 11th of July, and after examination, solemnly set br. Carson apart to act in all parts of the ministerial office. At our August conference, brethren Carson and Morris were appointed our messengers to meet the Tugaloo Association, on Friday before the third Lord's day in Sept., with a letter recommending them as our messengers, and giving br. Carson his official character. Our letter was received without objection, but through the workings of some of the master spirits of the workmongers of the day, James J. Salmon enquired of the Association, just as it was about to close its business, to know what he must tell some Association to which he was a corresponding messenger about the ordination of the brother named in the letter from Middle River, as an ordained minister. The following resolution was then introduced and adopted, over the heads of a large minority of the messengers present.

"*Resolved*, That the brother named in the letter from Middle River church as an ordained minister, be not recognized in our minutes as such, and we recommend the adjacent churches to labor with Middle River church for a reconciliation in reference to the above resolution and their Pastor."

We believe the above resolution to be a violation of their own decorum, which forbids them to lord it over God's heritage, or interfere with the internal rights of the churches; and a direct attack upon the sovereign and internal rights of this church, as laid down in the New Testament, to which we never can submit. Notwithstanding the course pursued by the Association, no sister church has ever presented to us any complaint, or attempted to shew us that we have violated any gospel precept; which is a silent admission, too plain to be misunderstood, that they are unable to shew that we are unsound in faith or immoral in practice.

The church at her June meeting 1839, took under her consideration the course pursued by the Association, in rejecting the name of br. Carson from their minutes as an ordained minister, and after a month's consideration, decides there has been no departure from gospel order in the course pursued in calling the presbytery from the ordination of br Carson, and drops the correspondence with the Tugaloo Association.

At their September session 1839, the Association finding that none of the churches had run at their bidding to labor with Middle River, and finding themselves as we believe to say the least of it, in a very unenviable situation with regard to the course pursued toward this church, appointed a large committee, chiefly composed of those who had given in their adhesion to the anti christian principles which have caused so many heart-rending divisions among our once happy but now divided denomination, alledging that some difficulties existed as regards Middle River church; but strange to tell, another associational year has rolled around and this committee has not appeared to show us what those difficulties are; and we are informed, when called upon by those who appointed them, at their Sept. session 1840, to report what they had done, state they had made an effort to meet but failed, and request the Association to extend their time which was granted.

To the above petition was added the article of our faith and our views of the principles by which a gospel church should be governed, which were in accordance with Primitive principles, and the writer of the remark annexed, considers unnecessary to be inserted herewith. The petition

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was read in conference and adopted, but a part of the church refused to unite with us; & was signed by order of the church, Saturday before the first Lord's day in October, 1840. HENRY DAVID, Moderator.
DAVID CARSON, ch. clk.

Brethren Editors: I transmit to you the above petition, with a request that you would publish it in your useful & truthful periodical; that brethren at a distance may learn some of those difficulties that the little flock at Middle River have had to wade thro'. Their petition was received by the Association to which it was directed, and I was with the brethren during their Association, which lasted four days; when peace, unanimity, and brotherly love abounded; and when the Lord Jesus Christ, in the preaching of the gospel, was held forth as king in Zion, to the comfort and edification of the dear sheep & lambs of Christ; and sinners were taught that there was no other name given among men whereby we must be saved but that of the dear Redeemer, for "him hath God exalted with his right hand to be a prince and a Saviour, for to give repentance to Israel, and forgiveness of sins." May the Lord give his chosen ones grace to sustain them amidst all their trials, and to enable them to contend earnestly for the faith once delivered to the saints, is the desire and prayer of your unworthy brother in tribulation.

DAVID CARSON.

October 22nd, 1840.

TO EDITORS PRIMITIVE BAPTIST.

Pineville, Stewart county, Ga.
December 8th, 1840.

BELOVED BRETHREN EDITORS: It again becomes my duty, as an agent, to write to you, as the year is now drawing to a close, to send you some money which has been collected, and also to send a regulated list of subscribers for the next volume, which you will see in another place.

Our cause is still gaining ground in this section of country. The first meeting of our Association has been held on Saturday before the first Sabbath in this month, and the three succeeding days. The meeting was one of the heavenly places in Christ, which the Lord occasionally permits his children to sit together in; for peace and harmony prevailed in the body, while our souls were refreshed and encouraged by the preaching from day to day; which was all of that heavenly kind, which gives God all the glory and the benefit all to man, for which we desire to praise the name of the Lord.

In the conclusion of the business, it was agreed to change the time of our annual meeting, from the first of November to Saturday before the first Sunday in September; and as clerk of that body, I was directed to communicate the same to you and through you to the brethren of our sister Associations, with whom we correspond; and so the next meeting of the Harmony Baptist Association will take place on Saturday before the first Sunday in Sept 1841, at Mars Hill, Early county, located in the 4th district the south-east corner of Randolph county. And as the change of time made it unnecessary for us to appoint correspondence, we earnestly solicit the voluntary attendance of our ministering brethren generally. And as so many of them promised, if we would just credit them till another year they would then be with us, it is therefore that we expect you to be liberal. So we say, brethren, come and see us one and all.

I have thought for some time, that I would attempt a communication at some length on the subject of fellowship; but from my own knowledge of my inability to write, and seeing that communications are so far behind that I forbear at present. But as this subject is more abused by the enemies of truth than any other that I know of, particularly in this country, I hope that it will at no distant day attract the attention of some able pen in the Primitive, and be fully explained in all its parts.

In conclusion, permit me to subscribe myself your unworthy brother in the bonds of the gospel. *JAMES P. ELLIS.*

Columbia, Richland district, So Ca.
Dec'r 10th, 1840.

DEAR BRETHREN EDITORS: I fortunately have been favored with a few copies of your Primitive papers, and was much pleased with them; so much so, that I wish to become a subscriber to your paper. I will take six copies.

I do believe your paper is built upon that rock, which Christ told Peter he would build his church upon; that is the truth, which is Jesus Christ. And I don't believe the gates of hell ever will prevail against your paper.

I will come to a close by subscribing myself yours in the bonds of affection.

JACOB B. HIGGINS.

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TO EDITORS PRIMITIVE BAPTIST.

Springfield, Green county, Ala.
January 10. 1841.

DEAR BRETHREN: I merely take my pen in hand to write to you to continue the Primitive paper. For I consider the Primitive Baptist a paper that contains sound principles and doctrine.

Dear brethren I have been reading, your valuable paper for nearly four years, and am much pleased with the doctrine it contains. We receive them tolerably regular, and we wish them to continue.

Yours in hope of eternal life. One of the laity. *PETER G. OLDHAM.*

FOR THE PRIMITIVE BAPTIST.

NOTICE.

According to promise the following work is now in press, viz: William Huntington upon universal charity, pursued and taken by Mr. Zeal for God, examined before Mr. Gospel Experience, the magistrate; found guilty and delivered up to Mr. Election, the jailor: then brought before Mr. Discerning of Spirits, the deputy judge; there tried and condemned.

Together with letters on Ministerial Ability's detecting errors, and some comments on dark passages of scripture.

Also, the Naked Bow of God, or a visible display of the judgments of God on the enemies of truth.

The last Will and Testament of William Huntington, a servant of Christ and of the church for his sake. Also, a preface to his will.

Five thousand copies will be done by the middle of February. Price single copy, $1 25 cents; by the quantity, $1 00. Checks on specie paying banks will be necessary from a distance, and books will be forwarded to order. Address the subscriber, post paid, or T. C. Trice, Mt. Morne, Pike county, and prompt attention will be given. I think any real Christian who reads it through attentively, will acknowledge himself well paid.

WILLIAM MOSELEY.

Bear Creek, Henry co. Ga.

AGENTS,

FOR THE PRIMITIVE BAPTIST.

NORTH CAROLINA.—J. Biggs, Sen. *Williamston.* R. M. G. Moore, *Germanton.* W. w. Mizell, *Plymouth.* Jacob Swindell, *Washington.* James Southerland, *Warrenton.* Charles Mason, *Roxboro'.* James Wilder, *Anderson's Store.* Benj. Bynum, *Speight's Bridge.* H. Avera, *Averasboro'.* I. H. Keneday, *Chalk Level.* Burwell Temple, *Wake co.* Geo. w. McNeely, *Leaksville.* Wm. H. Vann, *Long Creek Bridge.* Thomas Bagley, *Smithfield.* James H. Sasser, *Waynesboro'.* John Fruit, *Sandy Creek.* L. B. Bennett, *Heathville.* Alfred Ellis, *Strabane.* Cor's Canaday, *Cravensville.* William Welch, *Abbott's Creek.* J. Lamb, *Camden.* C. H. A. B. Bains, Jr. *Stanhope.* C. T. Sawyer, *Powell's Point.* Isaac Tillery, *Lapland.* Thomas Miller, *Elizabeth City.* Harris Wilkerson, *West Point.* Isaac Alderman, *Moore's Creek.* James Miller, *Milton Park.* David R. Canaday, *French's Mills.*

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PENNSYLVANIA.—Hezekiah West, *South Hill.* Joseph Hughes, *Gum Tree.*

NEW YORK.—Gilbert Beebe, *New Vernon.*

MASSACHUSETTS.—James Osbourn, *Woburn.*

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E. M. Bussey,	$2	A. Prim,	$6
E Hansbrough,	1	Wilson Cooper,	1
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Thomas Matthews,	5	Jesse Moore,	8
Ed'd Whatley,	1	L. P. Garrison,	7
Benj. Bynum,	2	Wm. S. Shaw,	1
Jos Aldridge,	1	Thos. Burriss,	1
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P. A. Witt,	3	A. McCreary,	5
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Joel Ferguson,	1	Peter G. Oldham,	1
M. Anderson,	1	Hezekiah West,	1
John B. Moses,	2	A. Westmoreland,	1

TERMS.

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THE PRIMITIVE BAPTIST.

EDITED BY PRIMITIVE (OR OLD SCHOOL) BAPTIST MINISTERS AND LAITY.

Printed and Published by George Howard,

TARBOROUGH, NORTH CAROLINA.

"Come out of Her, my People."

VOL. 6. SATURDAY, FEBRUARY 13, 1841. No. 3.

COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

Extract from the Minutes of the Echaconna Association, held at Mount Carmel, Crawford county, Ga. from the 19th to the 22nd of Sept'r, 1840.

19. Appointed brethren May, Matthews, & Bateman, a committee to examine corresponding minutes, and also to report resolutions expressive of our views in regard to a circular directed to Southern Baptist Preachers, from a Convention of Baptists in the city of New York, held the 14th day of May last.

23. The brethren May, Matthews, and Bateman, presented the following preamble and resolutions, which were unanimously adopted.

Whereas certain individuals residing in the Northern States, bearing the name of Baptists, united in convention in the city of New York, on the 14th day of last May, have thought proper to send out a circular, directed to Southern Baptists, and addressed particularly to our Ministers, in which circular they charge us, as Southern Baptists, with violating God's word, and as such, sinning in that of domestic slavery, which is tolerated by the constitution of the United States and the laws of this state: Be it therefore, by this Association,

Resolved, That we view said individuals as enthusiastic incendiaries, disregarding our individual rights, the constitution and laws of our country, the peace and happiness of our citizens, civil and religious.

Resolved, That we as an Association, declare and make known to the world, that we have no fellowship for, nor connection with said individuals as Baptists, nor do we believe them to be friends to us or the country.

—:§:—

CORRESPONDING LETTER.

The Echaconna Association, to her Sister Associations, with whom she Corresponds.

DEAR BRETHREN:—Through the kind protection of our Heavenly Father, we have been permitted to assemble once more, in an associate capacity. Our meeting has been favorable, we hope, to some better times amongst us, having had the Gospel preached in its purity, to a large and attentive congregation, and from appearance with some effect. We gladly received your friendly correspondence, and desire a continuance of the same, in token of which we send this letter. Brethren pray for us, and the prosperity of Zion's Kingdom, and may the Grace of God attend you, through life, and keep you and us from sinning against him, until it shall be his pleasure to call us home to be no more in time: farewell.

JONATHAN NEEL, Moderator.
JAMES HOLMES, Clerk.

—:§:—

CIRCULAR LETTER.

To the Churches composing the Echaconna Association.

BELOVED BRETHREN:—You have been addressed with various subjects in former Circulars, we feel to be at a loss for a suitable subject to lay before you, but we must draw the bow at a venture, and shall call your attention to a portion of the Word of God, recorded in the 3rd chapter, the 1st Epistle general of John, and 1st verse. Behold what manner of love the Father hath bestowed on us, that we should be called the sons of God.

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The Apostle commands our attention by the word "behold!" a note of attention truly. We might speak in many instances of the love of God towards his creatures. The love of God is manifested in the formation and creation of all things, and they are preserved by his all fostering arm, that is ever underneath them. God's love is manifested towards his creatures in giving man his reasoning faculties, and sympathetic feelings one towards another, and in many instances, that we could mention, concerning the common love of God towards man, but knowing our limits must be short in the bounds of a Circular, we come at once to treat upon that love that the Apostle had in view, that surpasses all other love. God is love, as is recorded of him—well if God is love does it not imply that he has objects of his love. Yes, brethren, and we are going to endeavor to prove this doctrine to you, as much rejected and scoffed at as it is by the world. Men are very willing to be saved, but they expect to be saved upon their own good performances, and they think that there is a great deal that God has to do, yet to save sinners, and this is the reason that you see men so busily engaged, in helping the Lord do his work of redemption: poor creatures they prove their faith by their works, not knowing that salvation is of the Lord. You will discover, brethren, that it was the employment of the prophets, who wrote as they were moved upon by the Holy Ghost, to set forth the Lord Jesus Christ as the Saviour of his people, and that according to covenant agreement with his Father. Psalms c. 89, 3rd v. I have made a covenant with my chosen, I have sworn unto David my servant. 4th v. Thy seed will I establish for ever, and build up thy throne to all generations. 27th v. Also I will make him my first-born, higher than the kings of the earth. 28th v. My mercy will I keep for him for evermore, and my covenant shall stand fast with him. These scriptures alone are sufficient to prove the covenant between God and his Son, for David here was a type of Christ. But for fear this is not sufficient, turn to the 3rd c. Malachi, 1st v. Behold, I will send my messenger, and he shall prepare the way before me, and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in; behold, he shall come, saith the Lord of hosts. Let this suffice to prove that there was a covenant with the Father and Son, and that before all worlds were, for in Prov. the 8th c. 22nd v. The Lord possessed me in the beginning, of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. When there was no depth, I was brought forth; when there were no fountains abounding with water. Before the mountains were settled, before the hills, was I brought forth. While as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. When he prepared the heavens, I was there; when he set a compass upon the face of the deep; then I was by him; as one brought up with him, and I was daily his delight, rejoicing always before him; rejoicing in the habitable part of his earth; and my delights were with the sons of men. From the foregoing scriptures, brethren, you see that God has (not will save) already saved his children in his eternal mind, and that none of them shall be taken from him, and we further believe that not one soul will be saved, only those that were saved in the covenant of redemption, and Christ himself gives the reason, because I never knew you, depart from me, &c.

Now let us try, as you recollect we told you that we intended to try, to prove our doctrine. When the fulness of the time had come, God sent forth his Son made of a woman, made under the law, to redeem his children from under the law; and God dispatched an angel from heaven to earth, even to Joseph, and what was the salutation, that she should bring forth a Son, and that thou shouldst call his name Jesus, & that he should save his people from their sins, not in them: the same people that is spoken about in the 2nd c. of Hebrews, 13th v. Behold I and the children which God hath given. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is the devil; and deliver them who through fear of death were all their lifetime subject to bondage. For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people.

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Dear brethren, let our minds reflect back in eternity, and view with astonishment the surpassing love of God in the gift of his dear Son, that although vile rebellious man had sinned, and fell under the frowns of his displeasure, that we see Jesus, one of the contracting parties, coming down through the portals of the skies to man's relief, and was obedient even unto death, the shameful death of the cross, that we by his death might live. Well might the Apostle say, behold what manner of love the Father has bestowed on us that we should be called the sons of God. Yes he condescended even to be born in a Manger, in order to suit the poorest case.

We hold him forth as an old Saviour, as we have proved to suit the oldest sinner's case; likewise as being the poorest of the poor, naturally speaking to suit the poorest case, and my dear brethren, no other Saviour but such an one as this would have suited our case, and now we see Jesus here on earth, who was flesh and blood, as mortal man, who eat and slept, and drank as man, but was truly God, clothed in a body of flesh, and who never sinned; he was obedient unto his parents, and lived up to all the requirements of the law; he said he came not to do his own will, but the will of his Father that sent him, and that this is the will of his Father that sent him, that all that his father gave to him should come to him. And we need not be astonished why the world does not believe our doctrine, for they did not believe the Lord when he was upon earth, when he preached his own Gospel, and there is so many kinds of Baptists now in the world, that probably not one half of them believe our report; and as we believe that many splits in and among professed christians have grown out of the ministry, we feel disposed to treat more particular on the doctrine of our Lord Jesus Christ. It will be admitted by all, that the Lord never entered upon his ministry until after he was baptised, and immediately after his baptism, he then commenced preaching his Gospel, and what was the doctrine? he told the Jews that he was the bread of life, and whoever eat his flesh and drank his blood, should live forever, and this was a mystery, and they said how can this man give us his flesh to eat. He further told them if the Son therefore should make them free, they should be free indeed; their reply to him was, we be Abraham's seed and were never in bondage to any man, and how sayest thou, we shall be made free; they had never felt that they were in bondage, and therefore did not feel the need of being made free. And again in the 10th of John, he said, I am come that they might have life, and that they might have it more abundantly, and that I lay down my life for the sheep, but you believe not, because you are not of my sheep, as I said unto you. And we hear our blessed Saviour in his prayer to his Father, in these words: And now, holy Father, glorify thy Son, that thy Son may also glorify thee, as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. It is plain to every believer, that this was the doctrine that Christ preached while here upon earth, and when he commissioned his disciples and sent them out, they preached the same doctrine, being instructed by their master; and as there is a great difference among preachers about faith, we think it is quite easy to ascertain the true preacher from a preacher of the world, and we will now instance a case which will be easy to decide. Do you think that the Lord Jesus Christ would qualify one man and send him out to preach, that faith is the act of the Creator, and by his own free will and ability, he can reinstate himself into the favor of God; and would likewise qualify another and send him out to proclaim that it is by grace ye are saved, through faith, and that not of yourselves, it is the gift of God. Now brethren, this is the difference between a preacher of the Lord and preacher of the world; how often has the church of Christ been disgraced & afflicted by the spirit of anti-Christ and misguided zeal, the world is now swarming with zealots, knaves, and enthusiasts boldly proclaiming themselves worshippers of the Most High God. When our Saviour was here on earth, he frequently spoke of these anti-christians and what they worshipped. Yes, my brethren, the whole world are worshippers of the beast, except the elect, whose names are recorded in the Lamb's Book of life, Rev. 13th c. 8th v. You recollect he says himself, I have loved thee with an everlasting love, & with loving kindness have I drawn thee. Now in order to establish this, we must prove that the devil has children also, which we will do by Christ's own words, for he says, you are of your father the devil, &c., now it is said that God is angry with the wicked, but his children he has

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loved with an everlasting love, then his love commenced when he commenced, for the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works but of him that calleth. It was said unto her, the Elder shall serve the younger, as it is written, Jacob have I loved, but Esau have I hated, and because ye are sons, God hath sent forth the spirit of his son into your hearts, crying Abba Father. And now dear brethren, this is the sum of the whole matter, that Jesus undertook on the part of man; he lived up to all the requirements of the law of his Father; he paid every cent that was due to divine justice, on the part of his children, and the law demanded our life, and he rendered satisfaction to that by dying in our room and stead, and when agonizing on the cross, he bowed his head and cried, it is finished! Here he actually paid the debt of his bride. Surpassing love indeed, and says the Apostle, ye are no longer under the law, but under grace; Jesus has not only died to redeem them but has risen for their justification; this is the true God and eternal life.

We will now treat of their adoption into his visible church. The Apostle said we are by nature children of wrath even as others. The Lord finds all his children in the same situation as he did Jacob, in a waste howling wilderness and desert land, with their backs towards him, he leads them about and instructs them, and when they have tried all their strength and find it to be all in vain, and give up all for lost, then Jesus comes to their relief and speaks peace to their troubled soul, and all is easy, and now that soul is ready to say salvation is of the Lord. May you grow in grace is our sincere prayer for Christ sake.

TO EDITORS PRIMITIVE BAPTIST.

Midway, Henry county, Ala.
December, 1840.

DEAR BRETHREN: Please to give the following Circular Letter a place in the columns of the Primitive Baptist, if you deem it worthy. By order of the Pea River Primitive Baptist Association.

JOSEPH THIGPEN, Clk.

CIRCULAR LETTER,

Of the Pea River Primitive Baptist Association.

DEARLY BELOVED BRETHREN IN THE LORD: The time of our annual meeting has again rolled round, and you are expecting from us a Circular Letter. We lay all unnecessary formalities aside, in our introduction and come immediately to the subject. In Paul's epistle to the Galatians, 5th chapter and 1st verse, you will find these words left on record: "Stand fast therefore in the liberty wherewith Christ has made us free, and be not entangled again with the yoke of bondage."

We make use of that portion of holy writ as a foundation for the following remarks. The apostle had in the preceding chap. been laboring to and did clearly show, that his brethren in the faith of the gospel of Jesus Christ were redeemed from under the curse of the law by the offering which Jesus Christ made for their sins. And, in illustration on this subject, he makes use of a bond woman and a free, and their off-spring and closes that chapter by saying, that we, (viz.) himself and his brethren were not children of the bond woman, but of the free; & then addresses them in the language of our subject, and tells them to stand fast in their liberty. We are to understand the word stand fast to mean, that we should be unmoveable in point of faith, and not to be carried about by every wind of doctrine; but to hold fast our confidence, and to be unshaken by all the delusive doctrines and inventions of men, whereby they lie in wait to deceive.—Lest by those delusive notions of men, we might be entangled again with the yoke of bondage, Yes with the yoke of bondage.

Brethren, our blessed Lord says, his yoke is easy and his burden is light; but not so with the yoke of bondage, or the burden either, while in this state of bondage and of entanglement. Therefore the apostle tells his Galatian brethren, to stand fast in their present liberty wherewith Christ has made them free. And we would exhort you dear brethren, in the same language and for the same reason as Paul did his Galatian brethren, stand fast in the liberty wherewith Christ has made you free, for you are children of freedom. Yes, brethren, for Jesus has made you so; therefore stand fast in your liberty, only use not your liberty as an occasion to the flesh, to the fulfilling of the lust thereof; but continue unshaken, rooted and grounded in the faith.

When we look around us we see much entanglement among men professing christianity, and many going in the name of

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God's ministers, or ministers of the gospel of Christ, crying, lo here, and lo there; and many following after them, by which means many are greatly entangled in their Christian course. And it appears that some are striving not only to entangle the feet of the Christian traveller, but are trying to get the yoke on their necks, that they may be forced into the service of the notions of men, contrary to the liberty given to God's children, guaranteed to them by the mouth of him that cannot lie

Dear brethren, these things are plainly before you all. We exhort you go not after them; but continue in the liberty wherein Christ has already made you free. from these entanglements which are of the world and are propagated to us by those who are disaffected to your liberty which ye have in Christ Jesus; having men's persons in admiration by reason of advantage, and speaking great swelling words of vanity, in order to allure and entice the hearts of the simple brethren. If such get in among you, you will soon discover them, as they will soon spread disunion, discord and division among you; and so entangle you with the yoke of bondage, which is after the rudiments of this world and not after Christ. When ye see these things among you, our admonition is to you, to make a scourge of small cords and drive them out from among you. Yes, brethren, for the government of the church of Christ belongs to his free children, whose liberty he has purchased with his own blood. Therefore, follow him in his precepts and commandments, use his discipline among you as contained in his word, and drive out the Ishmaelites from among you, and live in peace among yourselves. and speak comfortably one to another in the name of our Lord Jesus, who has loved us and given himself for us. Watch over one another in love and meekness, support the babes in Christ that are among you with gospel nourishments.

Dear brethren, we have wrote to you briefly by way of admonition, we could still go on and speak of many precious things in the name of our Jesus, but it would swell our Circular beyond our usual limits; therefore, we commend you to God and the word of his grace, and in conclusion we say, may the spirit of the Lord be ever present with you, and be a light to your path, a lamp to your feet while travelling on your pilgrimage through this benighted land. That you may thereby stand fast in the liberty whereby Christ has made you free, and thereby be enabled to put to flight all the armies of the aliens is our earnest prayer for Jesus' sake. Amen.

JAMES CADDENHEAD, Mod'r.
JOSEPH THIGPEN, Clerk.

TO EDITORS PRIMITIVE BAPTIST.

Germantown, Mongomery co. Ohio, January 3rd, 1841.

DEAR AND WELL BELOVED BRETHREN IN THE LORD: As another year has rolled round, and the fifth volume of our valuable little paper (the Primitive) is accomplished, it has been the pleasure of God through his kind providence to prolong my days in health thus far; to whom all thanks are due. I do hereby acknowledge that I have and do still read your paper the Primitive with great satisfaction, and our desire is to have the sixth volume continued and directed to us as usual. I do earnestly intreat you brethren to continue in your former way and manner of publication, so as not to interfere with politics either pro or con, that the contents thereof may not be defiled thereby. Then I shall always be willing to support it.

As it respects the state of religion in this section of country, to wit, the Miami Association, we have had a cold and languishing time for a long session, as it were, grovelling in the dark; yet the Lord has been pleased to enamor our souls with a hungering and thirsting after righteousness. Yes, the Lord has been pleased to favor us with a goodly portion of the blessed word of his truth, spoken unto us by his under shepherds, which was much to our edification and comfort.

Brethren, the Lord has blest us with some faithful Ministers, who shun not to declare the whole counsel of God both to church and world. The brethren have appeared at all times to be anxious to fill their seats at times of public appointments. The Miami Association holds no kind of correspondence with the New School whatever. I believe the New School have been increasing strongly last summer in this valley.

Notwithstanding our barrenness, for a long season, the Lord has not forgotten his church and people. It appears plainly, that he is about to bring on a revival among us. When we came to hear the Association letters read, we were gladdened to

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hear of some accessions by baptism to the number of 18; and we can hear of a considerable stir in different churches, and coming forward to the churches telling what great things the Lord has done for them, paying no regard to the frozen stream, though covered with ice.

I shall add no more at present, praying the Lord God may continue to rule the universe and preside over you and I and all his dear children. Farewell.

JOHN B. MOSES.

FOR THE PRIMITIVE BAPTIST.

Hezekiah, to his brethren editors of the Primitive Baptist, scattered over the wide domain of several of the United States of America: and to the highly favored of the LORD who believe, and love, the general sentiments therein contained, grace be to you, and peace from God the Father, and our Lord Jesus Christ.

DEAR BRETHREN: Having to write again for my paper, I have waited some time, in hopes of having leisure, that I might write something that might be worth reading: but I am about as much in a hurry as ever, and shall have at this late hour to send you only a few unpolished fragments. I believe that the doctrine generally aimed at by the writers therein, is the everlasting truth of God. I occasionally differ in some points from some of the editors, and they occasionally clash in some points, one with another; but not more than might reasonably be expected in this imperfect state of existence. The difference is mere trifling in comparison with the frequent jargon of the Hagarenes, who are crying out so much for union, *union*, UNION. There are some of the writers that sometimes deal in hard, harsh expressions, which grate the ears of our people of refinement. Many of those that dwell so near the polishing machines, have become so polite that much of the Bible language is offensive to them. But I am such a great oddity, among the learned wiseacres of our land, that I can bear a few hard sayings, especially if they be Bible language. Neither will I abandon a paper because it contains here and there an idea that does not correspond with my own view of things, while the main sentiments I believe to be truth itself. I do not feel accountable for the errors that other men publish, unless under circumstances that connect me so with them as calls me to fellowship them.

But I have another reason for taking the *Prim.* It contains abundance of information that I am not willing to be deprived of, so long as I can obtain it so easy. To me it is comforting indeed, to hear how the war prospers in this day of delusion, of trouble—anguish, forgery and blasphemy. In this day when the plowmen, are making long their furrows on the back of Zion. When the enemy wishes to tread down the people of God, as the mire of the streets.

And since I love so well to hear from brethren in different parts far and near, I think it may possibly be that some may wish to hear how we get along here among the mountains in the north part of Pennsylvania and parts contiguous. It is probable that we differ but little from our brethren at the South, and far West. We are generally surrounded, but not overwhelmed with misssionism in its multifarious appearances. There are but few of us, when compared with the bulk of the religious community, and there is in general a good degree of harmony of sentiment; and we are glad to see each other when we meet; and sometimes believe that we have some foretaste of heavenly love. We talk about Jesus & his grace, and when in trouble try to comfort each other with the words of our Lord, recount the promises, &c.&c. When we are defamed. (& we have got used to that,) we know it is the privilege of the dogs to bark, and ours to keep on our way; so we let the dogs bark, and we travel on, conversing about the honors of being defamed, and spoken evil of for the name of Christ and his gospel. Mourning over our backwardness to duty, and for our unworthiness, and native unwillingness to come up to the standard, so as to rejoice that we are counted worthy to bear shame for his name. If our enemies make a fierce attack upon us, thinking to swallow us up, we are not afraid in the name of the Lord to measure swords with them, for we know that the sword of the spirit, which is the word of the Lord, is quick and powerful, sharper than any two-edged sword, (that they have got of man's invention.) piercing even to the dividing asunder of soul & spirit, of joints & marrow. And is a discerner of the thoughts of the heart. And we know that the Lord hath said by Joshua to his ancient people: One man of you shall chase a thousand; for the Lord your God, he it is that fighteth for you, as he hath promised. Moses also spake concerning one chasing a thousand,

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and two putting ten thousand to flight We know that in ourselves we are weak, as weakness itself. But in the Lord Jehovah there is everlasting strength. He it is that teacheth our hands to war, and our fingers to fight.

We believe the Lord will save the afflicted people; but will bring down high looks. For he will light our candle; the Lord our God will enlighten our darkness. For by him we can run through a troop, by our God we can leap over a wall. Our enemies are lively and they are strong; and they that hate us wrongfully, are multiplied, they are more than the hairs of our heads. But they shall be as chaff before the wind, and let the angel of the Lord chase them.

But, I have one piece of news more before I close. To me it is late news, and I hardly think that the wire-workers, or magicians, have got to be so bold every where as they are in the region so near where SATAN'S SEAT IS. The news that I have heard is this. That Jesus Christ did not die to save sinners; the salvation of sinners was no way connected with the atonement made by Jesus Christ. Sinners must save themselves, Jesus died to save God! to save the dignity of his character—of his throne, &c. Man had sinned, and dishonored God, and Jesus died to save his honor! not to save sinners at all! What a gross liar Paul must be! if this man told the truth. For he said, this is a faithful saying worthy of all acceptation, that Christ Jesus came into the world to save sinners. Jesus also could not have spoken the truth, when he said, I lay down my life for the sheep. John also bears false testimony, when he said, Hereby perceive we the love of God, because he laid down his life for us.

I might fill my sheet with plain pointed testimony from the authority of the KING OF KINGS, and LORD OF LORDS, to show that the author of the sentiment above written is one of them that make God a liar, because he believeth not the record that God hath given of his Son. And yet he professed to be a minister of Christ!!! Who could have tho't that *literature*, that great qualification (so called) for preaching the gospel, could have furnished an infidel with so much brass as to come in a sheepskin to make the good shepherd a liar! But above all who could possibly believe that a congregation of enlightened Christians could sit and hear such sentiments from a preacher, and think that such a man was a minister of Christ. Awful blindness must have befallen them. And yet I do think, that the preacher who said it, was one of the most honest, and exhibited the clearest light of the New School, or doctrine of missionism, that can easily be found. The clearest light, because he preached the real mission sentiment the most plain and full; the most honest, because he boldly preached the delusion that God had sent him, while the most of them are so dishonest they try to keep their real sentiment under cover.

But I must close, for it grows late. So good evening, brethren.

HEZEKIAH WEST.

South Hill, Pa. Jan. 9th, 1841.

TO EDITORS PRIMITIVE BAPTIST.

Fort Valley, Houston county, Ga.
Nov. 29, 1840.

DEAR BRETHREN: Though I feel unworthy to use that appellation, for I think the cause of God to be a good cause, and when I look at myself, I am a poor sinner at best. And whether I am a Christian or not, I believe there are Christains, and I am one that believe that God's elect will be saved, or are saved. And also I further believe, that your valuable little paper has been and is the means of doing much good, though I at first was opposed to it; but reading over the communications of others, the trials, (persecutions)--I know about some of them—but the Lord says, he will deliver them out of them all. Then if I be one of his, brethren, we shall cease from the trials and temptations of this unfriendly world.

When the split in the churches took place here, my mind was much distressed, to turn my back as it were on some that I had more confidence in as a Christian, than I had of myself. I thought, O, wretched man I was; but Solomon says, that there is a way that seemeth right unto a man, but the end thereof is the ways of death. And it was not long before my mind was fully satisfied that the new ways were not the right ways in my weak judgment.

I think that if men would moderate on politics and hard sayings, and endeavor to cultivate more a principle of confidence and love, we should see better times. And lest I may leave it out, I will say, read in the Primitive where brother Moseley and broer Rockmore wrote upon usury. Brethren, if we blame the missionaries about money and the use of it, let us look to the scrip-

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tures and see where we are. I say I have exacted usury. If we are Primitive in truth, let us leave off this usury, and don't let us abuse them too much, before we look well to our selves about speculations. If I am wrong, tis of the head and not the heart.

I don't say that all of the Baptists are favorable to usury, but some of them do take usury to my knowledge; and as I have above stated, I have, but I feel like I shan't do it any more. One has just as much right to speculate as another, (I mean Primitive Baptists) but I don't think that we are consistant if we claim Primitive principles and not practice them, when we find eleven different places in scripture against it.

We complain of cold times of religion; the Lord has not changed. Brethren, hear Christ in the 24th chap. of Matthew 11th verse: And many false prophets shall arise, and deceive many, and because iniquty shall abound the love of many shall wax cold; but he that shall endure unto the end, shall be saved.

I say no more at present, only may the Lord of his infinite mercy and goodness give us grace whereby we may watch over ourselves and others for good, and not for evil, that our last days may be our best days. And O, dear brethren, I wish you all to remember me in your prayers, that I may discharge my duty in this life with a conscience void of offence towards God and man.

ANTHONY M. THOMPSON.

TO EDITORS PRIMITIVE BAPTIST.

Cheek's X Roads, Tennessee,
December 24th, 1840.

DEAR BRETHREN IN THE LORD, OF THE PRIMITIVE BAPTIST ORDER: The Lord of all grace has spared me and mine to see one more Christmas' eve, and we still are enjoying the blessings of his life and I hope some of us feel the influence of God's holy spirit to encourage us on our journey in this life, though we have many difficulties to encounter with. For the Baptists in this part of the world are much divided,—the Old School, the free willers, and the misssionaries. The missionaries and the free willlers made an attempt to unite together at a meeting house where all their sort hold their meetings; but from information they did not come quite together, but I think there is no odds in their doctrines.

I have been much comforted when reading the little Primitive paper. It seems to me that the writers in the Primitive have been taught at the same school by the great teacher Jesus. It seems to me, this is the time when Jesus is about to judge in righteousness and make war. There must be two contending parties before there can be war. Christ has set up his kingdom on this earth and has established it by his own blood. The devil has got his church set up in this world also.

Now here are two contending parties. God carries on his own work over the head of all opposition, so in righteousness he makes war against the devil's church; for the devil tries every effort that he can to destroy the church of Christ, & we need not think strange of so many false teachers inour day, for deceivers are to wax worse and worse, deceiving and being deceived. And this being the case, of course there will be new schemes laid by them, and say, it is to spread the gospel. They only put the name gospel to get the people to receive it, for the way some preachers can beg for money or something else, even down to a pair of socks, is enough to make God's ministers ashamed.

So Christ is carrying on the war of righteousness, and eventually will judge the great whore of Babylon, and will cast the beast and the false prophet, and all that worship the beast and his image into that lake that burns with fire and brimstone. O, ye church of God rejoice, for the Lord God omnipotent reigneth.

May the God of all grace keep us from evil. Farewell.

PLEASANT A. WITT.

TO EDITORS PRIMITIVE BAPTIST.

Monticello, Jefferson county, Florida,
Dec. 31st, 1840.

DEAR BRETHREN AND SISTERS: I will inform you that I have been receiving and reading the precious little messenger, the Primitive Baptist; which I read with delight to hear there are so many precious old fathers and brethren yet contending for the good old way, more especially those of North Carolina, old father J. Biggs, W. Hyman and others that I have sat under the sound of their voice in the house of the Lord, so many times in my youthful days. But tho' now I am old, I have not forgot-

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ten the alarm, neither have I forgotten the Sabbath moning that I went down into the water with my old father Biggs, and came up out of the water. I moved from the State in 1831. I knew not but they had all ceased to blow the trumpet, until I read some of their pieces in the Primitive, and saw their names, which made me to rejoice.

Brethren and sisters, the little messenger is highly esteemed by a little flock in this section of country, tho' not so by others. Brethren, we have not had such sore conflicts as some of you have; the giver of all good be thanked for the same. He has given us an experienced old spy guard, which we think can discern between the howling of wolves and bleating of sheep, which we send out annually. He hath also given us gospel preachers which preach the doctrine of the old apostles, if the giver of all good has favored us with a right understanding.

Dear brethren and sisters, it often gladdens our hearts and causes us to smile when we read our papers and see the old brethren from so many quarters travelling on and chopping down the noxious weeds which are so injurious to the tender plant, as it is certain to grow underneath. Let us all endeavor not to bruise it.

Beloved brethren and sisters, this address is from a simple female, who has for some months felt anxious to relate her desires. Knowing my weakness and unworthiness, I am made to fear that I shoud injure such a great and precious work. Dear brethren if you judge this little imperfect scrap will injure the cause in any wise, I request of you to throw it by with the rest of the trash. I hope to receive your papers while I live, as I expect some of the brethren has or will send on. Dear brethren and sisters, I beg your prayers for a poor distressed widow and orphans. Farewell.

CHLOE HURSTE.

THE PRIMITIVE BAPTIST.

SATURDAY, FEBRUARY 13, 1841.

TO EDITORS PRIMITIVE BAPTIST.

Waynesboro', North Carolina, January 5th, 1841.

BELOVED BRETHREN EDITORS: I am blest with one more opportunity of writing a few lines for the Primitive Baptist. And O, may the God of all grace direct my mind and pen while I am writing.

And in writing this communication to you I will endeavor, God willing, to give you some of my scattering thoughts upon that sacred word of divine truth, left on record at the 2nd v. of the 4th ch. of the prophet Zechariah. The prophet says, in 1st v: And the angel that talked with me came again, and waked me, as a man that is wakened out of his sleep. Now it appears that the angel had been with him before, and came again, and said unto the prophet, what seest thou? And Zechariah says, I have looked, and behold a candlestick all of gold, with a bowl (or his bowl) upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof.

Now, dear brethren, you know I have not room on one sheet of paper to attend to all the doctrine that is encouched in these words, spoken by the prophet in this 2nd v. I will endeavor, (God willing,) to give you mine opinion on the candlestick and the bowl; and if I am wrong, I hope God will, through some brother, right me. Now you will notice the candlestick was all of gold, there was no dross about it. Now what did this candlestick represent in the first place? Why, I think it represented the church of Jesus Christ in her complete glorious state in heaven; and God, by his angel, revealed it unto the prophet. Now you know gold is to be found in various parts of the earth, and is collected or found and has to be refined before it can be made a candlestick. Even so, God finds his little pieces of gold in differnt parts of the world, and refines them; or in other words changes them from nature to grace. For you will notice, he found a Jacob of old, and led him about, and instructed him, and kept him as the apple of his eye. Well, God has not changed; he is the same now as he was when he said to Moses, I AM THAT I AM hath sent me unto you; (i. e.) unto Pharaoh.

Now you know, dear brethren, that a candlestick is something made for use or service, and it don't make itself; but if I understand the Arminian doctrine, the gold can find itself, refine itself, convert itself into a candlestick, and use itself. But, as St. Paul said on a certain occasion, I have not so learned Christ. The prophet Jeremiah says: Turn thou me, and I shall be turned; after I was turned, I repented and I was instructed, &c. The prophet who spake the words under consideration says, in this same ch. (or God through him,) it is not by might, nor by power, but by my spirit, saith the Lord of hosts. Jesus says, all that the Father giveth to me, shall come to me; and he that cometh unto me I will in no wise cast out. And again: No man can come to me, except the Father which sent me draw him. So you see, its all of grace, and this grace or favor is bestowed

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on his chosen people, without their good works or merit.

I have dwelt too long on the forepart of this subject. I will now proceed to speak something about the bowl upon the top of the candlestick. A question naturally arises here, what did or does this bowl represent? Now you know a bowl is something made in a right shape for to hold or contain what is put in it. Now I think the bowl represents Christ as the head of his church, and holds all the blessings in store or in his hands for the church, and deals them out to her in his own way and time. But don't understand me to believe, that God's people are or may sit down on the stool of do-nothing; for I believe they are to let their lights shine before men, that others seeing their good works may glorify their Father which is in heaven. And after they have done all they can do, they are unprofitable servants, they have only done that which was their duty to do. But there are a great many pharisees in this part of God's moral vineyard, who believe a great deal in their good works.

But to return. Now the text don't say the bowl is gold; but I believe the bowl is as pure as the candlestick, inasmuch as I think it represents Christ, bring upon or the top of, as Christ is the head of the church. Paul says: As the man is the head of the woman, or wife, so is Christ the head of the church, &c.

I must come to a close, as my sheet is nearly full. I sincerely wish the brethren to continue the Primitive Baptist, and continue to write such communications as brother S. Parks & many others. I have only touched upon the above subject.

JAMES H. SASSER.

TO EDITORS PRIMITIVE BAPTIST.

White's Store, Anson county, N. C.
December 11th, 1840.

DEAR BRETHREN EDITORS: The time is come when you expect to hear from me, a subscriber for year valuable paper, the Primitive Baptist; in which I do read so many of the precious communications from my unknown yet beloved brethren in the different parts of the United States, which is as a feast of fat things to my soul. And I sometimes feel a a desire to bear some humble part in the work; but when I remember I am a man of very little education, and of a slow and stammering speech; and if I could write and find words to express or convey my ideas, can't write them so they be understood I fear. But there is a passage of sacred writ on my mind since I began to write, & I feel like making some remarks on it, or giving a few of my tho'ts on the same. And when you see it you can do as you please with it, and I shall think it is right. For I don't want to injure the cause I so highly esteem as I do this, the cause of God.

Yet there are so many notions among the people concerning God and religion, and so many denominations of professors, and they have different forms and modes of worship and service, yet Christ says: I am the way, the truth, and the life; no man cometh unto the Father but by me. John, 14 c. 6 v. And now to hear the ways pointed out by the world and carnal professors, the way to God and happiness, it is plain they know not God nor his ways. Now I look at the whole of Adam's long line of posterity in two classes, first, all enemies to God and his way, sinners by nature, dead in trespasses and in sin; there is none that understandeth, there is none that seeketh after God. Romans, 3. c. 11v. They are all gone out of the way, &c. Their throat is an open sepulchre, with tongues they have used deceit, the poison of asps is under their lips, whose mouth is full of cursing and bitterness against God and his church, and the way of peace have they not known, &c.

This is the doleful condition they come into the world in, and are all alike by nature, children of wrath even as others. This is the class they all are united together in by nature, though there is a difference in the professions. And this is the reason why there are so many denominations of professors. There is a way seemeth right unto man, and the end thereof is death. And there are many ways that leadeth out of this way, for antichrist has so ingeniously worked, that he has got a way to suit every body: and they all lead out of this broad way, and circle round and fall into the same, which is death. And all the sons and daughters of Mystery, Babylon, are in this way, and spitting poison at Sarah and her children, as they are on their journey to the promised land.

What I mean is, I don't believe there are but the two principles among all the human family, that is, the true spirit of Christ, and antichrist, the false spirit. Let them be modern missionary, or Arminian, or what, be one or the other; and whenever the spirit of antichrist begins to act for God, as it often does, you will find the cause of God and his honor to suffer reproach, and his word set at nought, and to teach for doctrines the commandments of men; having a form of godliness, but denying the power thereof; from such turn away. For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts, ever learning and never able to come to the knowledge of the truth, &c. 2 Timothy, ch. 3. I am the

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way, the truth, &c. John, 14 and 6. Here is a way, and we are told, straight is the gate and narrow is the way that leadeth to life, & few there be that find it. This way was got up in the ancient settlements of eternity, before the highest parts of the dust of the world was laid. The Lord possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. Here I wisdom dwell with prudence, and find out knowledge of witty inventions. Here it seems was where and when this way was set up, when there was no eye to pity, nor arm to save.

Again he says: I am the door, by me if any man enter in he shall be saved, &c. This is the only door in which God as an allwise God could unlock the door of time, and the only door channel through which God could vent his mercies or blessings, either common or special to the fallen race of Adam. And the same door in which he will fold up time, and by this means Christ will be all and in all.

Now when I consider the character of God the Father, and God the Son, and God the Holy Ghost, here are three distinct persons in the one Godhead, and three office works; and yet it takes these three to constitute the one eternal, allwise everlasting and unchangeable—the Father to create, the Son to redeem, and the Spirit to call, or bring the wonderful counsellor, the mighty God, the everlasting Father, the prince of peace; and his name shall be called Jesus, for he shall save his people from their sins, and every purpose shall be established by counsel; & these three persons, constituting the one God, had counselled together concerning the church, and her deplorable condition she would get into by sin and transgressions. And the Son covenanted with the Father, and as they could not be divided, so what is one's honor or glory is the others; and so the Son stood bound in covenant or agreement to restore that honor to the law and justice of God for his church, as a dase man. Therefore, he stood as a lamb slain from the foundation of the world, as this covenant which is ordered and sure in all things is the foundation on which the world is built. And here the sword of justice was rocked to sleep as it were, for four thousand years till the fulness of time had come, when it should drink its fill out of the lamb of God, a substitute for the sins of the whole world; and especially for those whom the Father gave him in the covenant; thine they were and thou gave them me, and all the Father giveth me shall come to me. Though I have not got room to say much concerning their coming to Christ, of their being raised from the dead, and how they come, and what they come to, and how they are squared by the word of God; they are led into all truth, for the great love wherewith he hath loved us; even while we were dead hath he quickened us, together with Christ; by grace are ye saved through faith: and not of yourselves, it is the gift of God.

I must conclude by subscribing myself your unworthy brother in tribulation.

WM. M. RUSHING.

TO EDITORS PRIMITIVE BAPTIST.

Aspen Grove, Southampton county, Va.

DEAR BRETHREN: I am sure that nothing is more reasonable than that we should like to pursue such a course as would please ourselves and others, and such is our disposition, that if we please ourselves, we are not apt to be fond of hearing other people find fault of the course. This is our nature. But, brethren, faithfulness becomes the house of God, and when a brother in faithfulnes may communicate his thoughts upon a subject, notwithstanding it may not be supposed that it will suit the taste of every reader, still he should be entitled to a hearing—and the subject at least a partial investigation before it is condemned, and its author saddled with wrong and strange notions.

I do not intend the remarks already made as an apology for what I am going to say upon the subject of preachers and churches, (their duty,) for I believe the subject needs none. Nor can I use any reasonable remark upon the subject touching the duty of either, but what each reader will at once reply and say *we knew this before*. Then the object in writing must be for the purpose of putting you in remembrance, that you may practice a little what you know so much about. The various communications I am so frequently receiving convince me, there is a great anxiety among the members of the churches for more preaching. This has become to be a cry, loud and powerful, yet, it is already loud enough to wake from his sleep the watchman who has just thrown himself down for a few hours repose, after a hard day's labor and sweat for the support of his wife and children. Indeed it has driven sleep far from his eyes, and his anxious will to obey the call makes him willing, not only to endure the fatigues of the day, the hardships he may be exposed to in his travels, and the scoffs of a gainsaying people; but the denying himself the fireside comforts with his family, which others consider inestimable, and which to him is dear indeed.

And is this all that is required of him when these calls are made? No, BRETHREN, after enduring all the hardships of the day, we hear one say, that he must borrow a few hours of the night to labor, that he may have a shilling or two to

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defray his expences while travelling to fill his appointments. And is any body heard to say, that this is any more than his duty? No. Is any church or people heard to say that this was a matter that should have concerned them? No. Does the conduct of the churches, or officers of churches, (for I look upon it as their duty to see to such things) say they are willing for a soldier to go a warfare at his own charges? Yes, yes, brethren, it is much to be lamented, that the most of the churches say, at least by their example, when they have made a call if it is accepted, either as pastor or as an occasional attendant, that they have done their duty; they have sufficient claim on him at least for one year without manifesting the least knowledge of their duty toward their preacher by their acts or otherwise.

Can preachers live on the wind? Are they to burthen their wives with the support of their children—and to clothe them in a manner you would be willing to see them in your pulpits? Are they to administer spiritual things to you, and not receive your carnal things? Are they to feed the flock, and not drink of the milk of the flock? And will you muzzle the ox that treadeth out the corn? *No, brethren, no*; God loveth the cheerful giver, and it is more blessed to give than to receive. Your preachers are *poor*, they ask not to be made rich but for you to look on them as laborers, worthy of their hire. I do not believe that it is in the power of man to stop the gospel from being preached, but I do believe, that by tying to one many weights he will run much slower. And I believe, that if there is withheld from your preachers the necessaries that would enable them to travel and preach, that you will have much less preaching.

Brethren, I write not these things to shame you; nor do I speak in respect of want, but that you may go to the word of God to learn your duty, and learning it, practice what you know. And may God bless you and call from the plough and the harge, and qualify and send forth able ministers of the gospel, that many may be turned from darkness to light, and from the power of satan to God, is the prayer of your bro. in tribulation.

E. HARRISON.

Jan'y 1841.

TO EDITORS PRIMITIVE BAPTIST.

Franklin, Henry co. Ala.
July 24th, 1840.

BRETHREN EDITORS: As I have received a request from bro. Oliver, of Tennessee, to give an explanation of Kimbrellites, if you can admit it in your columns I feel willing to answer the request of my brethren. Though I feel timid on this occasion, for Kimbrell departed this life on the 2d of June 1840, and it seems like taking the advantage; though he left the world with untarnished character, only in that one point of denying the faith.

About the date 1830, this man began to drop out his sentiments about imputation at the Association. In '32, that query was carried into the Asssociation, which you can see, in the Primitive, No 2 and 5 vol. And in '33 and '34, the Association became divide between Kimbrell and Talbot. Talbot contending for original principles till both went astray. E. Talbot at the head of the missionaries, and J. Kimbrell at the head of the Kimbrellites; and the Primitives left between them. So here you can see how the missionaries came on one hand, and the Kimbrellites on the other.

And now as I am going to set forth something that I don't believe, you will allow me to disprove the same by scripture. Kimbrellites, was the sins of the church imputed to Christ, or not? Answer, we do not believe he ever received them by imputation. Why? Because he (the Father) could not impute our sins to us; and if he had imputed them to Christ, he would have imputed them to us also, for we were chosen in him before the world was. This is one of their proofs that it is not so. 2. What put Christ to death? The law of envy, that the Jews and Romans had in their heart against him, because he said he was the Son of God. These two points are the particulars.

Now for the proofs to disprove it. 1. Isa. 9 6. For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder, and his name shall be called wonderful counsellor, the mighty God, the everlasting Father, the the prince of peace. I will here ask one question: What was this Son given for, or who to, if it was not in covenant for the people, that thou givest me; and he the Son stood as a lamb slain before the world began? Now no imputation to him, and he slain, how came that? for he was not the son of Adam, but seed of woman; therefore he did not partake of Adam's sins by transgression, but by covenant. He became the seed of the woman, which was the son of God, & not the son of man, & therefore he did not take sin on him by transgression, but by covenant. Isaiah, 53 c. 5 v; But he was wounded for our transgres-

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sions, he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed. 6 v: All we like sheep have gone astray; we have turned every one to his own way, and the Lord hath laid on him the iniquity of us all. 7 v: He was oppressed and he was afflicted, yet he opened not his mouth; he is brought as a lamb to the slaughter and as a sheep before her shearers dumb, so he opened not his mouth. Ro. 4 c. 25 v: Who was delivered for our offences, & was raised again for our justification. Ro. c. 3. 25: Whom God hath set forth to be a propitiation through faith in his blood, declare his righteousness for the admission of sins that are past, through the forbearance of God. Rev. 13 c. 8u: As a lamb slain from the foundation of the world.

I shall stop marking scriptures, leaving my brethren to hunt for them: Again, chosen in him before the foundation of the world. He became sin for us who knew no sin, that we might be made the righteousness of God in Christ. This goes to prove that he was given to us to take on himself the sins of the church. Then it is evident, that he (Christ) received them by imputation, for he was not the son of Adam, but the son of God. How then could he atone for sin, if it was not imputed to him? Stop, says one, you cannot find the word impute in scripture. Sir, what do you immerse the believer for then? for that word is not found in scripture. There is just as much scripture to prove one as the other. So I shall leave the first head of that belief.

To the 2nd. How can these things be possible, that the law of envy in the Jews, and it on the pivot of their wills whether our salvation came or not, when there was an eternal covenant made 430 years before that law was given, that the Jews said by which he (Christ) ought to die. The Psalmist said, He (the Father) hath made an everlasting covenant with me, ordered in all things and sure. And thus it behoveth Christ to suffer and rise the third day. Mat. 26 c. 24 v: The son of man goeth as it is written of him, but wo unto that man by whom the son of man is betrayed. 53 v: Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels. Acts, 2 c. 23 v: Him being delivered by the determinate counsel and foreknowledge of God. Now I ask the question, can any person believe, that our salvation hangs on as slender a thread as the envy of the Jews, when he had entered a surety of a better covenant than the Abraham covenant.

I now wish to give you some account of the movings of the missionaries in these parts. On my last visit to New Providence, some of the Ishmaelites turned into mocking, and brethren cast them out, for they shall not heir with the children of the free woman. And they came back to the meeting house, from the time we left there on Saturday till Sunday morning, and had broke down the doors of the house, and tore off the hinges, and piled up the seats, and flung some out at the door. This was done on the 27th of June, 1840; and the 4th of July was our conference at Mount Zion. And sometime in 1839, the missionaries got something called a church, like another mushroom sprung from nothing; for their preachers were not in order. Now for a great sympathy, because this church and Mount Zion could not unite, we will send misionaries to Mount Zion and see what we can do; take our constitution and lay it before Mount Zion, and see if there can't be a union betwixt the two churches. John G. Morgan was appointed to come. You will remember, that he is a sort of a preacher. In this time he wrote a missionary sermon, and brought it; he appeared at the above named conference, told his business, and was suffered to read the supposed constitution; and behold, it was his missionary sermon. He soon found he could have no success. He used many hard expressions, and went off and never read his constitution at all. He used to come here, and was invited to preach before we declared nonfellowship with them; and he, J. G. Morgan, would stand with his eyes shut for an hour at a time; but when he read his sermon, he stood with his eyes open like a man.

The Primitives have the ascendancy here, and I think they will keep it; the missionary show I think is nearly over. About four years ago, we excommunicated a member from our church, and at their next meeting they received him, it appears to be a great wonder with some people, that these new lights act so. I will then tell you the reason—you know the unborn child can't see the light. Just so are the missionaries; they have never been spiritually born; therefore they can't see the kingdom of God. I don't wish to be understood that all that are

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following of them are so; but their leading characters have never come to the light, therefore they are blind leaders.

N. B. To all the Primitive brethren and Associations. At our last appointment for a constitution, it was done by a presbytery from the Harmony Association, Ga. consisting of 6 churches, 3 ordained preachers, 199 members, and is called the Chocktahatchie Primitive Baptist Association. Our next Association will be held at Mount Zion church, Henry co. Ala. on Saturday before the 4 h Sabbath in September, 1841. And as I am a member of that church, I take the liberty of inviting all the Primitive order to come and see us at that time, that you may strengthen the weak hands and confirm the feeble knees.

Beloved brethren in the Lord, one thing I wish you to think on, when you are fighting the wolves, that you don't forget where the captain of your salvation is; for he is above all, and sees all, and knows where and when help is needed, and says: Them that put their trust in him, shall not be confounded. Then when you fight, don't put your trust in hard speeches and unfeeling ridicule, for you don't know what manner of spirit you are of. You are commanded to do good unto all men, but especially to the household of faith. Then commend yourselves to God and to the word of his grace, which is able to save your souls alive, and able to hold you up in every trial, that you fall not. May grace attend you all. Amen.

JOHN W. PELLUM.

TO EDITORS PRIMITIVE BAPTIST.

Ten Islands, Benton county, Alabama,
April 30th, 1840.

DEAR BRETHREN: I have this day got one more subscriber for your much beloved paper, the Primitive Baptist, I call it beloved, because all that love truth are delighted with it. But we are surrounded by those go-betweeners and free willers, whom you all know will condemn it, and say many bitter and grievous sentences against it. But we should not let these things trouble us, for we see that the time has already come, that they will not endure sound doctrine, for they have begun to bar up their preaching places against all who are of the Old School faith and order, and say they shall not preach in their pulpits. And the reason I think is, because they do not wish to hear the true gospel preached; for I do not believe that all that is in them kind of churches are of that stripe, but as they are not allowed the privilege of hearing the truth, they are compelled to stay there and bear it, and hear themselves and every true gospel preacher abused for being a hard shell, iron jacket, &c. But, my dear brethren, we should try to feel thankful to our heavenly Father, that we can bear these sentences without a murmur.

Yours as ever, in hope of eternal life.

HAZAEL LITTLEFIELD.

TO EDITORS PRIMITIVE BAPTIST.

Cotton Gin Port, Mississippi,
November 23rd, 1840.

DEAR BRETHREN EDITORS: I for the first time take my pen in hand to write you a few lines, for I have been thinking some time that I would be glad to inform you, my precious brethren, if I may be permited to rank myself with you; for I profess to be of the Old School or Primitive Baptist order, if not deceived. But my dear brethren, I feel myself to be so unqualified, or so little a babe in Christ, if one at all, that I do not know whether to attempt it or not; but have concluded to venture, hoping that some of my worthy brethren in some way will say, bro. Adkins, don't pester the brethren no more with surplus news, if you think so.

Then I can only say, I hope that the Lord in 1834, enabled me to see where my great strength lay. I could say much more on this subject, but I will suffice it to say that I do hope the Lord put a new song in my mouth, even praises to his worthy name. After two years and a half, I ventured to tell it to my worthy brethren at old Briar Fork church, in North Alabama. And O, my brethren in the Lord, the many ups and downs in feelings I have had since.

After living with the precious brethren about three years, I concluded to move where I now live. It was a task, my brethren to part and say, farewell my brethren and sisters in the Lord, in North Alabama. And since I came to this Chickasaw nation, it seems like it has been the good will of God, for a little few scattered wandering brethren to unite ourselves into a constituted body, which we call Salem church, on Saturday before the fifth Sunday in March last; and at our meeting to choose our delegates to send to Buttahatchie Association,

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unworthy me was one of my brethren's choice but reached the Association with a petitionary letter and was received. And O, my dear brethren, I found there, if not deceived, the same quality of brethren I had left in North Alabama. Brethren, suffer me to say I could not help shedding tears to think I had left my brethren in Alabama, and almost a broken heart to live by myself here; and behold, I think I have found some brethren that have not bowed the knee to Baal, nor to none of the institutions of the day.

Now, my brethren, I wish to say a little about your paper called the Primitive Baptist. I have been taking it for two years, and in it some times get some pleasant feasts, and some nights read it with pleasure and delight. I would say to you, my brethren, I wish you to send it to me again, and expect to take it so long as it advocates the doctrine of the Old and New Testament.

I could write much more, but it is getting late in the night, for fear I should be in the way of abler pensmen I desist for the present. Hoping that you will remember us at Salem church and my kind neighbors, is the sincere desire of your unworthy brother in much tribulation. Farewell.

ALFRED ADKINS.

Black Hawk. Mississippi.
December 29th, 1840.

DEAR BRETHREN EDITORS: I receive my Primitive Baptist paper with gladness and can inform you, that it is gaining ground in this part of the western country; and my humble prayer to God is, that this medium of correspondence may keep open for the Old School Baptists to learn the growth of each other; praying the Lord to bless the little messenger, till it may cover the whole earth. No more at present, but yours in the best of bonds.

THOMAS MATTHEWS.

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FOR THE PRIMITIVE BAPTIST.

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THE PRIMITIVE BAPTIST.

EDITED BY PRIMITIVE (OR OLD SCHOOL) BAPTIST MINISTERS AND LAITY.

Printed and Published by George Howard,

TARBOROUGH, NORTH CAROLINA,

"Come out of Her, my People."

VOL. 6. SATURDAY, FEBRUARY 27, 1841. No. 4.

COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

Broom's, Fairfield district, S. C.
Feb. 17th, 1840.

To all the Baptist Associations, all the Baptist churches, and to the Baptist professors of religion throughout the United States, and throughout the whole world, greeting.

What are confessions of faith? and what are summaries of discipline? Of what authority are such compilations among the Baptist denomination? Dear brethren, we think them not of divine authority. When we go to prove our doctrine to those who are without the visible church, it would be presumption to refer to a confession of faith —we must refer to the scriptures of the Old and New Testaments. But when we have controversies with those who are within the visible church of the Baptist denomination, about the doctrine or discipline of our church, we may refer to human compilations, as being declarations of our faith and order, at the time these compilations were published to the world. How else can we ascertain when there are departures from the faith and order of our forefathers? How else are we to ascertain whether there is uniformity in doctrine and discipline among our churches, than by observing wherein & how far ecclesiastical or associational bodies have departed from the old faith and order of the Baptist denomination, as they are laid down in the Baptist confession and Baptist discipline? When, therefore, we refer to these compilations, in showing wherein and how far the Bethel Baptist Association and her ministers have passed over and are passing over their proper landmarks, we would not be understood to be setting them up as of equal or paramount authority to the word of God, but merely as rules fixed on for the government of the parties referred to in them: which ought to be adhered to till better rules can be deduced from the word of God.

The Bethel Baptist Association has trampled on the rights of the Ararat church. That church has presumed to exercise discipline; but the Association has rendered her discipline null and void. She has transcended all the powers given her by any being, human or divine. She has decided, (by publishing in her Minutes the report of her committee,) that that church is in disorder, but has not said in what respect—whether she (the church) has not kept peace with the Association in imbibing the new light principles, or whether her disorder be of some other nature. This, as is the doings of Mystery, Babylon, is kept a profound secret from other churches and from sister Associations with whom she maintains correspondence. Now it is essential, in curing any disorder, to ascertain its nature. We know not of any disorder in that church save such disorder as is inseparable from a state of imperfection. If it be disorderly not to give up all ecclesiastical rule & government, but to exercise discipline, then is the Ararat church in disorder. And taking it for granted that it is in this respect that the committee reported and the Association published to the world the report that the Ararat church was in disorder, we will now make some little examination of the power and authority of churches and Associations, as that power and authority is defined and described in the Baptist confession of faith, the Baptist discipline, and the instrument that

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the Bethel Association published with her Minutes in 1833, as her constitution, and then make some extracts from the Minutes of the Bethel Association, and let brethren, and let Associations and the churches, and the world at large, judge for themselves who is in disorder. In the xxvii. chapter of the confession of faith we have these words: To each of these churches, thus gathered according to his mind (that is the mind of Christ) declared in his word, he hath given all that (a) power and authority which is any way needful for their carrying on that order in worship, and discipline which he hath instituted for them to observe, with commands and rules, for the due and right exerting and executing of that power. Chapter xxvii. §7. All that are admitted into the privileges of a church, are also (b) under the censures and government thereof according to the rule of Christ. Ibidem §12. These messengers assembled (in an associational capacity) are not entrusted with any church-power properly so called, or with any jurisdiction over the churches themselves, to exercise any censures either over any churches or persons, or (c) to impose their determinations on the churches or officers. Ibidem § 15.

A church thus constituted, says the discipline, page 5th and 6th, § fifh, has the keys or power of government, within itself, having Christ for its head, and his law for its rule. It has the power and privilege of choosing its own officers, *Acts* vi. 3. chap. xiii. 2. exercising its own discipline, *Mat.* xviii. 17. and of administering the word and ordinances, for the edification and comfort of its members, *Acts* ii. 46. All which, with every other act of discipline, each distinct church may exercise, without being subject to the cognizance of any other church, synod, or council whatever. 1 *Cor.* v. 12. *Mat.* xviii. 17.

Says the constitution of the Bethel Bap. Association, "such a body (as an Association of delegates from the churches) should by no means consider itself a superior judicature vested with exercive power or authority over the churches. It should never presume to impose its sentiments on its constituents, under pain of excommunication; nor anathematize those who do not implicitely submit to its determinations, which would, in reality, be nothing less than ecclesiastical tyranny, and would better comport with the arbitrary spirit of popish councils, than with that meekness, humility and love, which distinguished the true disciples and Primitive followers of the lowly, yet adorable Jesus.

The Baptist Association, therefore, arrogates no higher title than that of a council of advice consistently with which epithet it ought ever to act, when it acts at all, without intruding upon the Primitive rights of the churches, as independent and congregational. See Mat. xxiii. 10, 12. John xviii. 36. 2 Cor. x. 4, 8.

Concerning church-officers the Baptist discipline reads thus, the ordinary officers of the church, and the only ones now existing are ministers and deacons Phil i. 1. In the first gospel churches there were other officers, such as apostles, prophets and evangelists, 1 Cor. xii. 28. Ephes. iv. 11. who were endowed with extraordinary gifts, which were then necessary for the confirmation of the gospel, but are since become extinct.

And the Bethel Baptist Association uses this language in her circular letter, written by Colonel Jonathan Davis: "Those that were called apostles, prophets and evangelists in those days (viz in the days when the gospel church was in her Primitive order,) were inspired of God, and spake as they were moved by the Holy Ghost. The Lord gave them revelations in person, or by angels, visions, or some miraculous way: and as we dispute that any have possessed *such miraculous gifts*, since the apostolic age; we question the propriety of using the title of prophet, apostle, or evangelist, in application to any minister of the gospel since that age. Hence we would restrict the offices of the ministry, to bishops or pastors and teachers." But how well the next quotation will agree in sentiment with the above, the reader will presently see. "Does the office of an evangelist exist in the church at the present day?" Asks the Providence church in 1832. (see Minutes of 1832 page 2nd, and Minutes of 1833, pp. 4 and 5.) "The answer is made in the affirmative," says the Association. If so, can they who are evangelists act independently of the church? Enquires the Providence church. "The evangelist is authorized to preach and baptize independently of the control of any separate church," says the Associa-

(a) Mat. xviii. 17, 18. 1 Cor. v. 4, 5, 13. 2 Cor. ii. 6, 7, 8.

(b) 1 Thes. v. 14. 2 Thes. iii. 6, 14, 15.

(c) 2 Cor. i. 24. 1 John iv. 1.

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tion, in 1833 (see the fifth page of the Minutes.) "In the afternoon," say the Minutes of 1837, "Br. James Owen, Jr., was regularly ordained as an evangelist. The sermon, preparatory to ordination, was delivered by Elder James M. Thomas, from 2d Timothy, 4th chapter 5th verse, last clause: Make full proof of thy ministry. The candidate was examined by Elder J. Davis. The prayer was offered by Elder J. O. B. Dargan. The charge given by Elder Nicholas W. Hodges."

The next quotation from the Minutes we shall make by referring to a circumstance that took place in the Association in 1833 Mr. Robert Meeks, with others, having been excommunicated from the New Bethel church in the year 1833,* came on to the Association which met in October, with some kind of written complaint or petition for a redress of grievances. Col. Davis enquired how many were there associated with Mr. Meeks: and was answered, there were eight others. He observed that among such a number it was likely there were some Christians: and moved that a committee be appointed with power to restore them. Brother S. S. Burdett arose, with the Minutes of the preceding year in his hand, and enquired what right had that Association, who claimed no higher authority than that of an advisory council, to undo or rescind the acts of an independent church, who held the keys of its own doors, and knew no higher earthly or human authority than its own. "I'll call your attention," said brother Burdett, "to the sixth article of the last year's Minutes. It is here stated," said he, pointing to the article, that a committee was appointed, *with "power*, without a reconciliation, *to cut off the offending party.*" Did that Association, he enquired, presume to take the reins of government out of the hands of an independent church; and undertake to deprive her of that authority that Christ had given her to regulate her own affairs, and exercise discipline according to her understanding of his rules in his written word? Did she presume by her committees, to break in upon the churches, take away their keys & exclude from & restore members to their fellowship, at her pleasure? He was sure, he said, that was going an unwarrantable length; such a length as was unprecedented in the acts of any Baptist Association before. Colonel Davis, who had been the Clerk of the Association at the preceding meeting (viz. at the meeting at which the said committee had been appointed) pretended that the committee had been appointed to visit the New Bethel church and cut off *from the Association* the nine offending members of that church, and that the present motion was made by him with the intention that a committee be appointed with power to restore them *to the Association* again. But this had not even the appearance of plausibility in it: as the misunderstanding was wholly between the nine *offending* members (as they are called in the Minutes) & the church; & no new light had reached the Association, on the subject of their crime (whatever it was) or of their innocence. And more than that, the nine *offending* members (as they are called) had been cut off *from the church*, by the direction of the committee of the preceding year (viz of the year 1832:) and in no other sense had they been excluded or cut off from the Asso'n, than in being excluded from the church: nor were they now, in any other manner than by a restoration to the church, to be restored to the Association. For the Association did not seem at all to anticipate such a thing as disowning, are withdrawing fellowship from, the majority of the church, which she must do in restoring the minority (or nine members) merely to the Association. Just look over the sixth article, already referred to. It states that "The committee appointed to inquire into and if possible to adjust the difficulties *existing in the New Bethel church*, reported that they (had) met, but did not succeed in restoring fellowship" this was, in restoring fellowship between the nine members and the church; and so what follows respected the same parties; for the Association was by no means a party, but a mediator, (or at least, was viewed and looked up to in that light.) The Minute goes on to state that "in consequence of the absence of some of the parties, nothing was done. Thence," continues the sixth

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*This exclusion had taken place according to the advice or direction of a committee of the Association: but Colonel Davis had not been a member of that committee. The committee consisted of Thos. Ray, Elijah Ray, Elias Mitchell, Thos. Greer, Elijah Hubanks, J. McCissick and P. Brewton, as appears by the Minutes of 1832: So that Colonel Davis was left out of that committee: and without him, it seems he thought they could not do rightly.

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article in the Minutes, "another committee was appointed with power (without a reconciliation) to cut off the offending party:" that is, to cut off from the church, the offending party in that church; for they were not a party in litigation or at variance with the Association. So that both the *cutting* off and the *restoring* mentioned, evidently referred to their relation to the church, & the committee's cutting off from and restoring members to the fellowship or communion of that church—a thing without a precedent in the acts of any Baptist Association, according to the declaration (above given) of the Rev. S. S. Burdett.

The next quotation we shall make, will be from the Minutes of 1834, page 5th.

"22. On motion, the cases of Bethel and Ararat churches were reconsidered; when the following resolution was agreed to, viz.

"Resolved, *That* in case the preceding course advised by the Association fail, *that* a committee of eleven, *invested with all the powers of the Association*, be appointed to visit each of said churches (here follow the names of the committee men) and to make a final decision of the business." We would have thought, on reading this item in the Minutes, if not before, that this Association was truly a daughter of Holy Mother, if it had not been that she styles herself Bethel BAPTIST Association.

The next item shall be from the Minutes of 1838 and 1839: "Called for the report of the committee appointed to visit Ararat church; the committee reports the church to be in disorder; the report received, and resolved that we withdraw our connexion from them, and the same committee be appointed to revisit them (clothed with power,) to give letters to those entitled, or constitute a new church; a majority constituting a quorum. The committee appointed to visit the Ararat church, made the following report, viz. that they had examined into the matter committed to their charge, and think it expedient to grant letters of dismission to the minority, (say seven;) which was agreed to by the Association, and letters accordingly given.

An application being received from the majority at Ararat, and money sent up, it was *resolved*, That ——— be requested to say to them the terms on which they can be received and that the money sent up be returned."

On reading these items we conclude, surely this is Mystery, Babylon, herself. For why else should the Association keep it a mystery, that is, keep it a secret what the nature of the Ararat church's disorder is? To be sure, the influenza has prevailed in our country; does she find fault of the church on this account? Or is it a moral disorder that the committee reports that the Ararat church is in? Then why not report it to the world? And let the sister churches & all the Associations with whom she corresponds, know what disorder that church is in. She says "the committee reports the church to be in disorder, the report received in these times of apostacy and departure from the faith, what one calls order, another calls *disorder*; and who is to know what state the Ararat church is in, unless it be reported to the world, what is the use of making such records as the Bethel Association makes? No body knows what she calls order and what she calls disorder. We suppose Ephraim Fant, Dabner Duncan, Colonel J. Davis, John M. Barnes, or Alexander Campbell, has reported to the Bethel Association that the Ararat church is in disorder. And the Association receives the report; that is, they being *evangelists*, she takes it all for gospel. For what else should evangelists say but what is entirely consistent with the gospel. "God gives revelations to them," says the Association "in person, or by angels, visions, or some miraculous way." It is no wonder she received their report without enquiring any further into the matters, when *they* report that the church was in disorder—no wonder that she withdrew her fellowship from that church when those to whom she says God gives revelations in person or by angels, visions, or some miraculous way, reported that the church was in disorder. It is well for the Association that she has such men as the evangelists to see to her business—men to whom "God gives revelations in person or by angels, visions, or some miraculous way.

But after all, the Association does too much resemble Mystery, Babylon; for she keeps it a secret what the nature of the disorder is that the Ararat church is in—what the name of the brother is that is appointed to inform the Ararat church what are the terms on which she will become reconciled to that church again: and also keeps those terms or condition a secret from other churches—from the Associations with whom she has correspondence, and from the world. The Ararat church

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has no secrets, and is sorry the Association has so many secrets.

The Ararat church, to be sure has exercised discipline. She thinks a church without discipline is like a garden without any enclosure or fence about it: that there is no use for a visible church any longer than while gospel discipline is maintained. But the Association goes for abolishing discipline. She goes for nullifying the acts of the church and for constituting a new church of such materials as her committee may choose, or give letters to the excluded members, although she says in her constitution that she is no higher judicature than the churches, but that she is merely a council of advice.

Now, brethren of other Associations, have you observed the Minutes of the Bethel Baptist Association? And has it escaped your attention that she has transcended, in her acts, the powers claimed by any Baptist Association! And do you yet maintain correspondence with her? If so, are you not in some sort accessory to her wrongdoings? The receiver is accounted as bad as the thief. And if it is so in temporal things, it is much more so in spiritual. The Apostle John said, If there come any unto you and bring not this doctrine receive him not into your house, neither bid him God speed: For he that biddeth him God speed is partaker of his evil deeds. And if the principle is correct with regard to doctrine, it surely ought not to be lost sight of when questions regarding discipline and church order are being discussed. Whether the Ararat church be right or wrong, in exercising discipline, the Association has passed her bounds or landmarks. Landmarks are of no use unless they set bounds to claimants. And such precedent as the Association has given may work injuriously in after ages. Custom establishes a doctrine or practice with holy mother church: and bad precedents in church affairs, have always been found of injurious tendency. It is by little and little that the churches slide into error. And if the course of the Bethel Association be winked at, we may say, Farewell to discipline. The most disorderly must either escape censure, and the churches be, in some sort, partakers of their sins, or they will look up to the Association and the new light clergy for protection and encouragement, and bid the churches defiance. For all discipline is rendered void and nugatory, if the principle is carried out, that is assumed by the Association, that she can reinstate excluded members, that she can re-constitute churches or give letters of dismission to excluded members, or members under censure or even members against whom charges have tabled.

Now, brethren of sister Associations with whom the Bethel Association hold correspondence, seeing you must have seen such things in the Minutes of the Association (if you read her Minutes) how can you any longer maintain correspondence with her? Is she too great a body for you impliedly to express disapprobation of? Why the more injurious the effects of her bad example. If she was a diminutive or very small body, her acts would not be of injurious tendency. They would merely excite contempt. From saying, when a smaller body, that the office of an evangelist does not exist; she has come to say the office does exist—that those that are evangelists are authorized to act independently of the control of any separate church; and has ordained a young brother to that office. From saying, we (the Association) are no higher judicature than the church—we are merely a council of advice: the Association should always act as a mere council of advice when she acts at all—all beyond is usurpa ion and ecclesiastical tyranny, comporting only with popish councils, she has come to say to her committees, Go to this church, from whom we have withdrawn our fellowship, abolish and render as void as is in your power her proceedings—reconstitute her if you think proper to do so, take the excluded members and make a new church of them or give them letters of dismission from us, that they may join other churches where they may be exempt from that Old School tradition called ecclesiastical discipline, and give unbridled sway to their passions and appetites. For what she does is in effect saying all this. Her actions speak this much if she does not declare it in express language.

We are sure, dear brethren, if you countenance such proceedings as these all such churches as go for maintaining Primitive and apostolic order; should forbear all connection with you as associational bodies. And such as have connected themselves with you, if they care for spiritual tyranny; and go for maintaining their original independent or congregational form, should withdraw such connection. This, you may suppose is taking high ground: but

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the gospel reqires it. It is no trifling matter that is at stake. Nothing less than the freedom and independence of the churches of Christ are at stake.

And we would say to the individuals and churches of the Old School principles that are connected with the Bethel Association, or with the Associations still maintaining correspondence with her, in the words of our Lord and master, My people, come out of her, that ye be not partakers of her sins and that ye receive not of her plagues.

We have, in the first place given you fair & literal quotations from the Baptist confessions of faith, the Baptist discipline, and the Minutes of the Bethel Baptist Association. And these are our premises from which we have drawn our consequents or conclusions. And we are sure our conclusions are legitimate. We do not wish to excite a needless alarm, or blow the trumpet of alarm when no danger is near. We are sure that spiritual tyranny is impending over the churches: and the present state of ecclesiastical affairs should excite alarm. And we are informed that the prudent man foreseeth the evil and hideth himself; but the simple pass on and are punished Prov xxii. 3. xxvii. 12.

In deference to the feelings of the young brother whom the Association has ordained an evangelist, and his kindred and friends, we must say once for all, that we account him of the Old School family. But we hold the principle of the Association no less dangerous on that account. If he from principle, will not ride rough-shod over the necks of the churches, it is not because the Association has not given him the authority to do so, that is, declared that he has it. For after saying that the evangelist is authorized to preach and baptize independently of the control of any separate church, the Association says in her Minutes, that the young brother was regularly set apart to that office.

We are of the opinion that Colonel D. is too much for usurping authority over the churches, & that he ought to be excommunicated and disowned by every Baptist church under heaven, and we hereby declare our non-fellowship with him and his doings.

We are, dear brethren, yours in gospel bonds, signed in behalf of the church.

JONATHAN MICKLE.

Sincerity and truth form the basis of every virtue.

Prospect Ridge, Alabama,
Sept. 18th. 1840.

DEAR BRETHREN EDITORS: And all who love and know the truth: grace, mercy, and peace be multiplied.

Dear brethren, I have again taken my pen in hand, to write a few lines for the Primitive Baptist, & in my weak capacity I wish to offer a few of my thoughts on the plan of salvation, from the following scripture: As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. John, 17th ch. and 2 v. These words, my dear brethren, dropped from the lips of the glorious Redeemer, at the time when he lifted up his eyes to heaven and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee; as thou hast given him power over all flesh, &c. Here, dear brethren, is the divine personage of the Saviour fully developed, as being God and man; or as uniting his divinity with human nature; so as to possess power over all flesh, and give eternal life to as many as the Father gave to the Son in the covenant of redemption.

Therefore, I shall next come to speak of the nature & design of that covenant; which is predicated upon the principle of eternal love. Consequently, we have to look back to the fall of man when he became a violator of the law of God, which is infinite; and man being a finite creature of the earth, satan could commence operations upon the human mind; & being mutable, he stood in need of divine assistance to enable him to resist temptation, and keep the law, but left to himself he yields to the insinuations of the wicked one, who preached universalism to our mother Eve in the garden, and caused her to believe a lie, by presenting a false hope to her; telling her, she should not surely die, but be as gods, knowing good and evil. Thus we see the woman being deceived was in the transgression, and she gave to her husband and he did eat; and so we see it is evident that Adam was reduced to the necessity of forsaking his companion, or partake with her. And being bone of his bone, and flesh of his flesh, he was willing to partake, rather than be separated from her. Hence the man was not deceived, but willingly partook, yet not willfully; consequently, by divine permission man fell or became a violator of the law of God, and all his posterity fell in him. As in Adam all die, &c.

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Now, brethren, if our fore parents had not been tempted, they might have stood, but when tempted being creatural, we find they yielded to temptation: therefore, if I was asked the question,—why Adam did not stand, I should say the reason was he could not stand; for if man had have stood, the purpose of God in the plan of salvation would have been disappointed: for we are told in the sacred volume, he created man for a purpose of his own glory, and that he works all things after the counsel of his own will. Therefore, if God knew he would fall, and he provided a Saviour for the preservation of mankind, and for the salvation of the church, it remains that he unavoidably fell. Hence we are brought to view the beauty and excellence, of the plan of salvation by grace; and that the glorious Redeemer, should possess power over all flesh, that notwithstanding the fallen & helpless situation of man, the plan of divine grace saves the church; so that when man fell, the church (or elect) was caught upon that foundation that the Lord had laid in Zion, so that the wheat and tares could now grow together; for Jesus has power over all flesh, that he should give eternal life to as many as the Father hath given him.

Brethren, the church was given to Jesus Christ in the covenant of grace, and Jesus Christ became her surety; consequently, the law looks to Jesus and receives a satisfaction in him; therefore Jesus says, all that the Father giveth me, shall come to me: and again, my sheep here my voice, and I know them, and they follow me, and I give unto them eternal life and they shall never perish. . Then it remains evident, that Jesus lived up to the requisitions of the law, died for his people, bore their sins in his own body upon the tree of the cross, and that he arose from the dead, and ascended on high even into heaven itself; now to appear in the presence of God for us, and as our great high priest, pleads the merit of his atoning sacrifice; while he sends the holy spirit down to make an application of his blood, and give eternal life to as many as the Father hath given him; for thine they were and thou gavest them me. For the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life which was with the Father, and was manifested unto us. 1st John 1st ch. and 2 verse.

Now, brethren, we discover the words under consideration, embraces all those that were given to Christ in the covenant of grace; and inasmuch as a covenant of grace is denied by so many now-a-days, I will adduce a few scripture proofs: for behold, I have made a covenant with my chosen. Psalm, 89th and 3rd. Read also Isaiah, 42 ch. and 1 v. Zech. 6th and 13th. Malachi, 3rd and 1st. Even the messenger of the covenant. 2 Samuel, 23rd and 5th. Yet he hath made with me an everlasting covenant, ordered in all things and sure. And inasmuch as the holy spirit bare witness, and sanctioned the covenant agreement between the Father and the Son; it is his office to make manifest that eternal life; by quickening to life the dead faculties of the mind, brings them to a discovery of their condition; translates them from the powers of darkness into the kingdom of God's dear Son adopts them into the family of heaven, and seals them unto the day of redemption. Hence they are said to be new creatures, created in Christ Jesus unto good works, which God hath before ordained, that we should walk in them. Thus it is that the holy spirit brings the appointed heirs of grace, to the knowledge of the truth; and this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent.

Then, brethren, if ye be Christ's ye are Abraham's seed, and heirs according to the promise; and Jesus who is the life of his people, says, because I live ye shall live also. Then, brethren, this is a life that the devil, nor none of his emissaries can destroy, for those who are brought to know Christ, and the power of his resurrection, and the fellowship of his sufferings, shall reign with Christ eternally; for he hath power over all flesh, that he should give eternal life to as many as the Father hath given him. No more at present, but as ever yours in christian love. *WILLIAM THOMAS.*

TO EDITORS PRIMITIVE BAPTIST.

Covington county, Alabama,
January 25th, 1840.

DEAR BRETHREN EDITORS: I now for the first time take my pen in hand to let you hear from one more advocate of your paper, the Primitive Baptist. I have just received two Nos. & am well pleased with the manner and style thereof, and expect to continue to take it, for it highly gratifies me to hear so many able pens speak the same thing in defence of the gospel at such

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a time as this, when there are as many false teachers and money hunters as there were of Baal's prophets in the days of Ahab, king of Israel, when Elijah had to contend with the multitude. But God was with Elijah, and if we of the Old School, though few in number when compared with those compassers of sea and land, who have a form of godliness and in their works deny the power. I say we of the Old School may say with Paul, Rom. 8 c. 31 v. if God be for us, who can be against us? And v. 33. who shall lay any thing to the charge of God's elect, &c. These are the few brethren that enter in at the strait gate, and these are they that our blessed Saviour tells in Mat. 7c. 15 v. to beware—of (false prophets) which come to you in sheep's clothing, inwardly they are ravening wolves.

But the churches in this vicinity have abundant reason to be thankful to Israel's God, for the peace and harmony they enjoy, and the oneness of opinion as respects the manisms of the day. For God has pleased in his goodness to cast the lot of some sons of thunder amongst us, who are watchmen sure enough, viz: Elders, Thos. Wall, M. Burt, &c. who at every yell of those wolves above named, have spared no pains in using every means to defeat them in their purpose among the flock. And for my own part, I think that poison has the greatest effect among wolves of any method yet tried; for those that once were frequently heard yelling amongst us, are heard no more. And the word of truth is the strongest poison, and has the most powerful effect of any yet known. And I perceive of late that the Primitive Baptist, is a good bait to place this poison in, for it has such an extensive spread that there are getting to be but a few wolf trails but what are baited in some degree.

And now, my brethren, as you have perceived from my observations above, that I am a backwoods hunter, and better skilled in the forest among the vermin, than in communications to you for the press, by way of apology I say to you, that I have been raised on the frontiers of Alabama, a poor orphan boy, without father or mother, sister or brother, married young and now at the age of 34 years have a wife and nine children to work hard for the support of. So, my brethren in tribulation, it is from the solicitation of others as well as some sensation of feeling, that I have put my unworthy pen to paper in the cause of Christ. And so soon as I fix my bait, which you will find in poetry below, I shall come to a close and give place to some abler pens to instruct you.

So, brethren, look forward to that day when the great shepherd of the sheep shall descend and every eye shall see him; when the king upon his throne will be brought on a level with the beggar at his footstool, & all have to give an account for the deeds done in the body. And then the wise virgin will be ready, and go in to the marriage, and the door will be shut; yea, shut from all trouble, trial, temptation, affliction, persecution, pain and sorrow. Our communications will then be at an end, and we all shall enjoy a happy eternity, where the wicked cease from troubling, and the weary are at rest.

I now close, by supplicating the God of all grace to ever work in us by the influence of his holy spirit, to will and to do that, that is well pleasing in his sight, and save us in his kingdom, is the prayer of your unworthy servant, for Christ's sake. Yours in the bonds of Christian love.

DANIEL DOZIER.

I have a subject on my mind,
To sing about I feel inclined;
That you may open all your eyes
To see intrusion in disguise.
The institutions of the day
Have onward pressed, and wing'd their way;
Till by their flatt'ry and deceit,
Their great demands we cannot meet.

The missionary cause they plead.
And tell of more then heathens need;
But if your money you'll throw in,
Their souls to Christ we're sure to win.
And now to prove our great intent,
And that your money's not misspent;
We have a missionary board,
That flourishes like Jonah's gourd.

We all are safe by management,
Of directors and president;
This cause is spreading far and wide,
Like water in a swelling tide.
To you we look for this supply,
And speculation we deny;
Our board is fully organised,
And no design is kept disguised.

But now I want the church to look,
And well peruse the holy book;
And see where holy men of old
These present times have long foretold.
We see the apostles almost all,
A Peter, John, a Jude and Paul;
As in the third of Timothy
Against false teachers they do cry.

They speak of perils and trying times,
Brought in by men of corrupt minds;
A form of godliness they try
But in their works his power deny.

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And of these sort are they that creep,
In houses where the silly sleep;
And by their skill they captive lead,
But of such teachers we've no need.

They teach for money and applause,
And sorely wound the Christian cause;
They'll dress and make a genteel show,
But still a begging they will go.
They'll beg the poor and needy too,
And then black friends they'll turn to you;
And if you'll give a little mite
They'll answer you have now done right.

And when they go to meet the flock,
They of the gospel make a mock;
Their tongues they'll use as glib as grease
That they may get the better fleece.
Their mission cause they're sure to plead,
But never care a sheep to feed;
They'll call aloud and forge their tears,
But always hide their money shears.

And now my song I'll have to close,
But half their errors aint exposed;
I caution all in Christian ties,
Lest they of you make merchandize.
By faith and prayer be on your watch,
And try the word of God to search;
That you in time may guided be,
And saved at last eternally.

DANIEL DOZIER.
His Composure.

THE PRIMITIVE BAPTIST.

SATURDAY, FEBRUARY 27, 1841.

FOR THE PRIMITIVE BAPTIST.

A HYMN ON THE TRINITY.

Written for the consideration of deists, anti-trinitarians, and unitarians.

By Joshua Lawrence.

Jesus, my God, while here on earth
Since clothed with human flesh,
Was to the Jews a stumbling block,
At him wise Greeks did mock.

Jesus, I hope that thou art mine
Then let thy beauty shine;
In all the lines I write below
Let me thy glory show.

Now Christ has power to raise up saints
Of Adam's fallen race,
To pardon all their numerous sins
And keep their spirits chaste.

For Christ was God, and he is God,
Though slain he was as man;
But power divine did raise him up
And now he lives to reign.

Although he's God, he's also man,
He is the virgin's son;
A mystery this that none can scan
Till grace shall make it plain.

But Christ is God, and God is light,
And light can make you see,
That Christ is God and still is man
The unit and the three.

For he who raised the dead to life,
And made the blind to see,
Can change our darkness into light,
And clear this mystery.

Now Jesus is almighty God,
And quickens whom he will;
And though in sin we all lie dead;
He gives us life again.

Yet though he's God he's also man,
And died upon the tree;
He is the blessed virgin's son
Ano whispers peace to me.

Tis from this peace my comforts flow,
For in this world i've none;
For Jesus is my comforter,
The holy three and one.

Vouchsafe thy grace to me, my God,
To help my comforts on;
To know thy blessed will on earth
And let thy will be done.

Jesus, Almighty God of power,
Help in death's awful hour;
I crave it at thy blessed hand,
The monster's sting to stand.

When from its cage my spirit's free,
Oh help it on to thee;
In thy blessed image for to shine
Eternal and divine.

Thy brightest glory to behold,
Which here can ne'er be told;
And join in praise to Father, Son,
And Spirit, three yet one.

TO EDITORS PRIMITIVE BAPTIST.

Strabane, Lenoir county, N. C.
January 1st, 1841.

DEAR BRETHREN: Through the goodness of God I am permitted to see the beginning of another year, notwithstanding the various scenes of the past. And I must now inform you that I must decline the agency of your paper—not that I have ought against it, no, but contrarywise—I wish it all the success that honest professors can in justice to themselves give, because I conceive it to be a scourge to vain professors, and to serve as a glass through which they may take a view of themselves; and a let to the progress of anti-christ, notwithstanding he seems at present to have the ascendancy, through the various nefarious ways in which he makes his appearance to the sons and daughters of Adam, viz: in all the schemes of the day, falsely called benevolent; and which they to shun the cross. willingly receive as the religion of Christ, supposing that their bountiful acts to the priests will make them acceptable in the last day, being thus taught by them. But what will religion like this avail in the above named day?—But I am preparing to move to the west, and should it be the will of God that I get settled there, I expect again to be a

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subscriber for your paper and to let you hear from me again. I close by subscribing myself yours in bonds of love. *ALFRED ELLIS.*

TO EDITORS PRIMITIVE BAPTIST.

Cashville, South Carolina,
January 10th, 1841.

BELOVED EDITORS: I have one request of my friends the Primitive Brptists, that is this: I want some of you to take Jonah and show the difference between God's missionaries and the devil's missionaries; I once thought there was no such thing as a missionary, but I have got to believe there is, and has been ever since the fall of Adam. I as much believe that they both have missionaries, as I believe they both have children. I want some of you to write about the unjust stewards and show the difference between them in old times and these times. You know in old times they were ashamed to beg, not so now. Oh no, they can go round corn piles at shuckings and beg the people for their money; they say they want it for God, all a lie, they want it for themselves to uphold them in their laziness. If they would pull off the sheep skin and lay down hypocrisy and come out plain and say, I want you to give me some money—what for? why, I am too lazy to work for it, and I am proud and I want property like other people, and I want to be one of the finest kind of gentlemen, and I know all this can't be without money. If they could get any out of me at all, they could get it quicker on that plan than the plan they are now on; for I hate a hypocrite any way you can fix him. Not come and say, I want it for God. I wish some of them would tell me how God got so far behindhand, that he had to send out people to beg money for him when he says, the earth is his and the fullness thereof. They say they want it to buy souls with for him. I reckon they think, as it is such hard times with the people, that it is so with God, and that he can't get souls without money; and they pretend to have such an anxiety for the salvation of souls, and are so afraid that some will be lost, particularly, the heathens, that they will turn out and beg money for him; when he has told them they were not bought with corruptible things, as silver and gold; but they are bought—what with? with money? No, sir—what then? why, with a price. What price? why, the price of Christ's precious blood; and he redeems them without money and without price.

I will quit, I have wrote more than I expected to when I begun; but when I started, my mind started, and I thought I would catch up with it; but I believe I might have went on till day, and not have got up with it. So no more at present, but remain your friend, &c.

ANDREW WESTMORELAND.

TO EDITORS PRIMITIVE BAPTIST.

Jacks Creek, Henderson cty, Tenn.
Dec. 20th, 1840.

BELOVED BRETHREN EDITORS: I wish to call your attention to a lengthy letter in the 5th vol. No. 23, of the Primitive Baptist, written by Mr. Thomas Paxton, on the doctrine of the two seeds. I am aware, brethren, that it is contrary to the rules of the P. B. to publish letters of contention between those who call themselves Old School Baptists; but, brethren, while we close one door against the thief, let us not keep another open to let the deadly assassin in. For me to follow the reverend gentleman through all his windings and twistings would be too much for the limits of this sheet, and so I shall only notice a few things. May I not say as our Lord and master said to some of old, this man errs, not knowing the scriptures nor the power of God. This I think I shall prove from Mr. P's own words, before I close this letter. And I would remark here, brethren, tho' it is against your rules to publish contentious letters between brethren of the Old School Baptists, yet as Mr. P. is excluded from the church and I have held a letter eight years I brought from Virginia, and still hold it on account of the two seed on the one hand, and the free will on the other, that this may not be an objection.

But we will begin with Mr. Paxton. First, he says you cannot reconcile the 21 v. of the 8th chapt. of John with Mat. 7th and 7th. Perhaps those in John sought Christ and his church in Adam, where the church of Jesus Christ never was; for his church is and always was a spiritual church, ever since it was a church; and Paul said, the first man Adam was natural and not spiritual. 1st Cor. 15 and 46. and also said he was of the earth, earthy. But in Mat. he, Jesus, was speaking to his spiritual subjects of his kingdom, those that he had delivered from the power of darkness or nature, and translated in-

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to his kingdom; these he tells to seek the things that belong to his kingdom.

In the next place, I want to say something for Nicodemus, who Mr. P. places on the black list; but I think the Jewish ruler comes to Christ like many a seeking sin-sick soul does to learn of him; for God was in Christ reconciling the world into himself, and perhaps he drew Nicodemus to Christ; but it appears that God could not reconcile Mr. P. to his sovereign discriminating acts; but 3 or 4 pages of Daniel Parker's writings could reconcile him to that he hath not a thus saith the Lord for, to wit, two generations of men in a natural state. Mr. P. says, the purpose of God according to election will stand; so say I, but not if God saves all that he created in Adam; because then there would be no election, for I thought an election was a choice out of many; but I am not a grammarian as Mr P. is. He then asks, if this seed began with Abraham? I say no. What is this seed, &c.? Christ. What is Christ? God manifested in the flesh. Yes, and the wisdom and power of God. What is the promise? I say, Jesus is the promised Son and promised seed, &c.

Mr. P. again says, if he knew how any child's soul is transmitted from the father, he thinks he could tell how these became the devil's children. I can't tell him, unless it is by ordinary generation. But if my memory serves me right, Mr. P. says, in vol. 4th, No. 14, that the act of disobedience begat them; and also says, the others were in Christ before the foundation of the world. But Paul speaks of some who were in Christ before he was. Rom. the 16th & 7th. Mr. P. in the next place promises to tell how the devil's children partook of flesh and blood, but I think he fails altogether; and says he is sorry his brother Parker ever touched the subject, & says it is that the Holy Ghost forbids. I say, a good confession. Mr. P. then says that Christ is as much identified with the church, as the church ever was with Adam. Can Mr P. show from the scriptures, that the church and Adam ever was identified? But Christ, and his church are one.

In the next place, Mr. P. comes to make his application by saying or promising to prove, that the devil's children never fell in Adam, and says in substance, that if they did, that the universalian doctrine is right. The next thing I shall notice is, the multiplication of Eve's conception, and will only ask, which was the greatest, the greatly multiplying of Eve, or the multiplying of Abraham exceedingly. And now, as Mr. P. has got out of the scriptures into the Apocrypha, I shall take no further notice of him until he gets back. Well, he comes back and make a glorious acknowledgment, rather than rob his brother Parker of the glory of reconciling him to God's arbitrary choice, and says, it was enough for him.

Now, brethren, the limits of my sheet forbid my following this man any further, in contradicting and blaspheming against the Holy Ghost; but I will invite your particular attention to his two letters, 1st vol, No. 14, & vol 5th, No 23. Now, brethren, let us try your experience and see how it will agree with Mr. Paxton's. When you was in your sins & at enmity with God and his electing grace, saying in your heart and soul that if this doctrine was the truth God was unjust, and that men ought to be killed for preaching such a wicked doctrine, let me ask you, how did you become reconciled to it? by reading D. Parker's or any other man's writings? I know you will say, no. Did you believe there was a more wicked race out of hell than you was of? I say, I know you will say, no. Can you find in the lids of the Bible any thing to justify such a thought? I say, no. Well how did your enmity against God and his electing grace become slain? Did you not come to see and feel, that if God saved all the world besides and sent you to hell he would be just? I know you will say, yes; and as Paul said, when the commandment came sin revived and I died. Yes, brethren, you became dead to all your enmity against God and his electing according to his eternal purpose in Christ; and when God manifested to you the plan of redemption thro' Christ, you then said it was enough. Then it was you got a good hope through grace; than you was enabled to glorify your Father which is in heaven. How did he become your Father? I say, by your being born of his spirit, and by that spirit adopted in the family of heaven, and made to cry, Abba, Father. This, brethren, was glory enough for you in this world; and even now, when you are made to realize and feel the effects of these heavenly things, you are ready to say, it is enough.

But perhaps, brethren, the Arminians or missionaries have got you to believe since that, it was all a dream; and you have become cold and dull, and have in part lost

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sight of your birthright, and are ready to sell it as Esau did and are gone after that noisy crowd and bustle that are blowing up a false zeal, crying peace, peace, when there is no peace. If this is the case, brethren, let me call upon you to return to your Father's house; come away from these mocking Ishmaelites, that are mocking at what they call God's arbitrary choice. Return to your first love, come home and stand fast in the liberty wherewith Christ hath made you free, and be not entangled again in the yoke of bondage. Let us manifest our first love by loving one another. O, that your hearts might be comforted, being knit together in love unto all riches of the full assurance of understanding to the acknowledgment of the mystery of God, and of the Father, and of Christ. So, brethren, let us earnestly contend for the faith once delivered to the saints, and have no feilowship with these unfruitful works of darkness, but rather reprove them.

Now, brethren, I want to call Mr. P.'s attention to some who claimed to be Abraham's seed in ancient times. The first I shall notice, Luke 4th, beginning the 18 v. Here Abraham's promised seed (Jews) in speaking of God's discriminating acts, Abraham's actual seed got offended at God's choice, and tried to break Jesus's neck. The next I shall notice is, John 3d and 6th. Here you see that a man must be born of the spirit of God, before he can be Abraham's seed according to the promise. The next we will notice is, John, 5th and 16 Here you see these good children of Abraham's by nature wanted to kill Jesus again. No doubt had their minds yet on the woman of Sarepta, and Naaman the Syrian. Again, v.21st: For as the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom he will. Read the 25th verse also.

Now as my sheet is nearly full, I must come to a close by requesting Mr. Paxton to read the 6th of John through, and see how those who claimed to be the seed of Abraham got offended with Jesus, and walked no more with him, because of his hard sayings; arbitrary choice, as Mr. P. would have called it, had it not been for Daniel Parker. And, brethren, I want you to notice in this chapter the language of those who had been born of the spirit of God, and having Christ's spirit of promise the good seed in them, the spirit of faith that all the promises of the gospel is to the free born sons of Zion. Their language is, Lord to whom shall we go, thou hast the words of eternal life, &c. Now if any man hath not the spirit of Christ he is none of his; but if ye be Christ's then are ye Abraham's seed, and heirs according to the promise. So, brethren, farewell.

STEPHEN B. HAMLET.

TO EDITORS PRIMITIVE BAPTIST.

Dayton, Marengo co. Ala.
Nov. 3rd, 1840.

DEAR BRETHREN: It has again become my duty as agent to write for myself and others whose names are inserted below. Dear brethren, I see so many able writers it makes me use the language of one of old and say, I cannot write (or speak) for I am a child. But I will endeavor to make a few remarks on the word of God. Give them, I pray thee, a talent of silver, and two changes of garments.

Now, dear brethren, we are first to notice who it was that asked for this gift, who he asked it for, and what he received for asking for the gift. We discover by reading the word of God, that it was Gehazi the servant of Elisha that followed after Naaman and said, my master hath sent me, saying behold, even now there be come to me from Mount Ephraim two young men of the sons of the prophets: give them, I pray thee, a talent of silver, and two changes of garments. Now we discover that he was to receive the leprosy of Naaman, which shall cleave unto thee and thy seed for ever.

Dear brethren, if I understand this scripture right, I believe that Elisha here is a figure of our Saviour, and Gehazi representing our present preachers. We find that Gehazi followed after Naaman and said, give them, I pray thee, a talent of silver, and two changes of garments. I will ask the question, was it Elisha that sent Gehazi or not? I will answer in the positive he did not, and on the same ground we find our present preachers running after the world, and saying, my master hath sent me, saying, give them I pray thee, thy money and if you have not the change, put thy ear rings, thy finger rings, or thy breast pins in pawn until you can get the change. We discover he did not ask it for himself, but for the young men from Mount Seminary. Well, Gehazi took the gift that he had asked for, for the young men and bestowed it in the house. And it never was given to them that it was asked for. And

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I believe it is the very same now with our begging preachers, for they have the same authority to beg that Gehazi had, and the word of God tell us that money is the root of all evil.

Again, we discover that Achan saw the Babylonish garment, and two hundred shekels of silver, and a wedge of gold of fifty shekels weight; then I coveted them and took them. I could point out many such pasages, but will only state, that I believe that they are travelling from Jerusalem to Jericho, which Jericho is noted for its wickedness. So I believe they are travelling the downward road.

Now the word of God tells us, that in the mouth of two or three witnesses every word may be established. Dear brethren, God changes not, therefore ye sons of Jacob are not consumed. And again we are saved, because God first loved us the church and made his Son to be sin for us, before we the church knew sin. Yes, all the church was created in Christ Jesus unto good works, before the foundation of the world. Therefore I must close by saying, may the Lord remove the mist of darkness from our eyes, and error from our hearts, and make us and keep us such creatures as he would have us to be, is the prayer of your brother in tribulation.

JAMES S. MORGAN.

TO EDITORS PRIMITIVE BAPTIST.

Pine Wood, Sevier county, Arkansas,
January 21, 1841.

DEAR BRETHREN IN THE GOSPEL: I accept the present opportunity to inform you, that a few week past a few numbers of the Primitive Baptist found their way to this section of the world. They have met such reception that a company of subscribers of six members were obtained in seven presentments.

We hope that our petition may reach you, and be accepted, as we hope they will be of much benefit to the church of Christ, as we think the seeds of discord are sown in the church. We will conclude with our most sincere prayers for the welfare and prosperity of Zion.

JOHN HART.

TO EDITORS PRIMITIVE BAPTIST.

Houston, Chickasaw county, Miss.
December 1st, 1840.

DEAR BRETHREN EDITORS: I have been a reader of the Primitive twelve months, and am well pleased with its contents. I have lived in this county twelve months, and ten days past I heard the first Primitive Baptist preach that I have heard in this State; therefore you may know, that your paper is not much beloved in this county. As for my part, I am well pleased with it. I think when I read its pages, that I can witness with my brethren the truths of the gospel, for it is as rivers of water, or as the shadow of a great rock in a weary land, to my poor soul.

My dear old brethren, go on in the strength of the Lord. Sow thy seed in the morning, and withhold not thy hand in the evening; cry aloud, and spare not: show unto Israel her transgressions, and break the bread of life to the dear children of God; bind up the broken-hearted, confirm the strong, support the weak, and give to each a portion in due season, that they may grow and thrive thereby. Dear brethren, i desire all your prayers. So no more.

WILLIAM DAVIS.

TO EDITORS PRIMITIVE BAPTIST.

Shady Grove, Carroll county, Tenn.
February 8th, 1841.

DEAR BRETHREN IN CHRIST: I should not have troubled you with my scribble, but it is time I should have made my remittance; for our little winged messenger, wafts the good news of gospel grace from different climes to us. It is as reviving to the inner man, as cold water is to a thirsty soul; though an unwelcome messenger to some, yet highly esteemed by true believers.

I will give you a short sketch of the state of religion in this vicinity. The Primitive Baptists are at peace one with another, but it appears to be a cold and wintery night. It is in consequence of the many perversions of divine truth, and the foul aspersions of the would-be priests to those that are contending for the faith of God's elect. They, the missionaries, have almost struck themselves a death blow in this vicinity of late, by their new movements; swindling and wishing to have the word of God modified or newly translated, and many things too numerous to be inserted. Those that are neutral, or on middle ground, have I think seen the cloven foot, and if heirs of the kingdom will obey the voice of inspiration, come out from amongst them. A word to those who

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claim the middle ground. You cannot serve God and mammon. I cannot believe there is an intermediate space for God's people to rest.

Dear brethren, we hear a people claiming to be Baptists say, they cannot preach without money, and that the heathen are perishing for the lack of money to enable them to go, &c. O, brethren, is this the voice of inspiration? I have not so learned Christ. We learn that there is no creature literally speaking, that is not manifest in the sight of God; not even a sparrow, a worm, a hair of the head, that is not manifest in God's sight, much less his people; his ransomed people he redeemed from amongst men—whose names are written in the Lamb's book of life, graven on the palms of his hands, glowing on the breast-plate of the high priest, who ever liveth to make intercession for them. Hence it is written, the foundation of God standeth sure, having this seal, the Lord knoweth them that are his. The promise is to you and to your children, and to all that are afar off, even as many as the Lord our God shall call. And saith Jesus, I know my sheep and am known of mine; they hear my voice, and they follow me, and a stranger's voice they will not follow, because they know not the voice of a stranger.

Brethren, so many lo here's, and lo there's, and strange voices is the cause of so much confusion in the camps of Israel. In harmony with a confirmation of the foregoing, we hear Jesus saying, no man can come to me except the Father which hath sent me draw him, and I will raise him up at the last day; all that the Father hath given me shall come unto me, and whoso cometh unto me I will in no wise cast out. What do we hear Jesus saying in another place, respecting the unbeliever? Ye believe not, because ye are not of my sheep:—I pray not for the world, but for those given me out of the world.—In illustration of this subject, we pass on to the lost sheep and piece of silver. Jesus, the great shepherd and bishop of souls, knows his sheep; he goes after and finds every one of them in the wilderness of this world, in nature's darkness, and he lays them on his shoulder and carries them to the fold of his grace on earth, and prepares them for the fold of his glory in the world to come. The sheep do not seek, do not find, do not come to him; but he (Christ) goes after them, &c. O, brethren, when we get home we are assured that our bodies shall be fashioned like unto his glorious body; we shall see him as he is, be done with sorrow, the ransomed of the Lord shall return to Zion with songs, and everlasting joys on their heads; and sorrow and sighing shall flee away. What more do his people want, to consummate their salvation, than wisdom, righteousness, sanctification and redemption? Nothing, nothing can be added to it, and blessed be God, nothing can be taken away. I must end. May God of his grace prosper his Zion, and lead her out of worse than Egyptian darkness, if consistent to his will, is my prayer for Christ's sake. Amen. Yours in Christian bonds. *JOHN SCALLORN.*

TO EDITORS PRIMITIVE BAPTIST.

Shilo, Troup county, Ga.
Dec. 8th, 1840.

Dear Brethren in the Lord: I once more of necessity take my pen in hand to address you in some manner, not only sending to the printer, Mr. Howard, his reward for printing, but also to give you to understand that I am yet in the land and amongst the living, enjoying tolerable health. And to the dear brethren who write for the Primitive, I would just let you know, if I know myself, that the doctrine you generally advocate is the doctrine I believe, if I believe any thing about that matter; the doctrine of the eternal purpose of God, in the salvation of his church thro' the medium of a crucified Redeemer. And that church was given to Jesus Christ in eternity, virtually saved, and that the third person in the glorious trinity did engage in covenant relation to bring to the senses of every member that compose that church a knowledge of these covenant blessings. And that in the right time he (the spirit of truth) will bring the capstone with shouts of grace, grace, unto it.

And now, dear brethren, seeing God has been thus mindful of us, poor miserable, guilty sinners, and has manifested to us the forgiveness of our sins through the blood of the everlasting covenant, live and love one another as Christians, honoring God in your bodies and spirits which are his.

And now, O, ye church of the living God, mark well the signs of the times, and be on your watch; you have long enjoyed (or some of you) liberty of conscience in a religious point of view; but alas, there

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appears to be a storm arising, which threatens your religious liberties, and I fear, unless a covenant God humbles our pride, and brings us as a nation to our right mind, that it will burst forth on us with fury. O God, give us grace to humble our pride, and contend for the religion of a covenant three in a one God.

And now a word or two to you who are engaged in the cause of despotism. How long wilt thou not cease to pervert the right way of the Lord? Have you got tired of seeing your fellow creatures enjoy liberty? Stop, do stop, and then let not your frenzied zeal destroy the liberties of our beloved country. Cease to send your petitions to your State legislatures for incorporations and establishments of your monied societies; reflect for one moment that you are propagating your species in the year 1840, and if you persist in your course, in 1900 no doubt the true church and principles of the Christian religion will be as extinct amongst your posterity, as it was in the tenth century. A word more: Do you all that favor that system expect that all your sons will occupy a high station in your establishments? Do you not fear at least, that some of your offspring will be the subjects of persecution? Think of their liberties, and do stop, before you cause them to be taken away; and come back to the gospel standard and rally round that, and then peace will flow like a river. And, brethren, love one another. May God grant that we may all be clothed and in our right mind sitting at the feet of a covenant Jesus. *I. HENDON.*

Bellefontaine, Choctaw co. Miss. Jan 18th, 1841.

DEAR BRETHREN EDITORS: I have received my papers since I subscribed for them, and have read them with pleasure.

We have a little church planted at County line, Choctaw county, I hope by our Lord, and we appear to have that love one for another that I think Christians ought to have; but we are in a place where we are despised, but God grant, that we may bear persecution for his Son's sake, Jesus Christ. Yours in brotherly love.

J. R. GOLDING.

Eatonton, Ga. Jan. 17th, 1841.

DEAR BRETHREN EDITORS: I hope some one or more of the worthy editors of the Prim. will give their views, (in print) on the following passage of holy writ:

"Not a novice, lest being lifted up with pride, he fall into the condemnation of the devil." Paul.

Yours respectfully,

ROWELL REESE.

AGENTS,

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VIRGINIA.—Rudolph Rorer, *Berger's Store*. John Clark, *Fredericksburg*. Wm. w. West, *Dumfries*. William Burns, *Halifax C. H.* Jesse Lankford, *Bowers's*. Elijah Hansbrough, *Somerville*. Wilson Davenport, *White House*. Arthur w. Eanes, *Edgehill*. James B. Collins, *Burnt Chimneys*.

PENNSYLVANIA.—Hezekiah West, *South Hill*. Joseph Hughes, *Gum Tree*.

NEW YORK.—Gilbert Beebe, *New Vernon*.

MASSACHUSETTS.—James Osbourn, *Woburn*.

RECEIPTS.

Wm. R. Long,	$1	Wm. Burns,	$10
Joseph Bynum,	1	Jesse Johnson,	1
W. M. Stanton,	1	Evan Davis,	5
Moses Baker,	2	C. T. Echols,	5
James Biggs,	1	Wm. S. Smith,	3
Goodwin Evans,	1	Henry McElroy,	4
Barnit Idol,	2	Matthew Yates,	3
W. M. Amos,	5	B. Thornton,	3
Charles W. Harris,	2	John Palmer,	3
P. N. Drake,	1	Sampson English,	1
James Weed,	1	James Stokes,	5

TERMS.

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THE PRIMITIVE BAPTIST.

EDITED BY PRIMITIVE (OR OLD SCHOOL) BAPTIST MINISTERS AND LAITY.

Printed and Published by George Howard,

TARBOROUGH, NORTH CAROLINA.

"Come out of Her, my People."

VOL. 6. SATURDAY, MARCH 13, 1841. No. 5.

COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

Marlborough, Morgan county, Ga.
November 16th, 1840.

DEAR BRETHREN EDITORS: As I am compelled as agent for this office to write for the continuance of six copies of your valuable paper, through the ensuing year, I am disposed to fill my sheet, and if you think proper you can publish it, if not, throw it by.

And first I will say to my dear brethren who have written for the Primitive this year, I hope I feel thankful to God and to you, my brethren, for the comfort, and encouragement, received though your valuable communications. And though I am old enough to be a man, I am yet a child, and instead of growing larger I am constantly getting less; so I despair of ever being able to afford you the like comforts I receive from you, but perhaps I may encourage you a little in the good work. My dear old brother Tillery, I love to hear your thundering cannon; I rejoice that you are not afraid of the sneaks nor the fence-straddlers; I sympathise with you in your trials, as I have been threatened with a warrant once by the same family. Fight on, my brother, their folly will soon be manifest, as was the folly of the magicians that withstood Moses. The best way to defeat the fence-straddlers is, to burn up the fence as the old regulars have done here two years ago; and now if they find any of them rallying again and see their toes sticking over the line and their heels on the other side, they are counted off as if they were a mile beyond the line. Indeed, my brother, they are the least account of any of the human family, and neither side here has much more use for them than a Jew has for a pig; so you know the devil can make but little use of them.

My dear old brother Lawrence, tho' you are an old worn laborer, and love to sit in the shade while the boys work, yet you should not sit too long least your old hoe should rust; there is much use for it, the weeds are growing apace, and though your outward man perish, yet the inward man is renewed day by day. My dear brother Rorer, let not my private letter to you deter you one moment from roaring against the enemies of God's dear children. I long to hear your voice sounding once more through our columns. But, my dear brethren, I cannot name you all, I am so pleased with you all and with your communications, I wish you to write frequently and freely, and I assure you I will take a pleasure in standing at an humble distance, rejoicing at your good success. Yet I hold myself ready, if I see a hope of doing any good, to cast in my mite also.

I wish to inform all my dear Old School brethren throughout these United States, that we have great cause to praise the Lord here; for since we have separated from the mission clan, peace and harmony abounds amongst us; which has not been surpassed in the recollection of the oldest Baptists in Georgia. And some of the churches have enjoyed refreshing seasons. O that all the Lord's dear children would obey his voice, *Come out of her, my people.* But while I have been so gratified with your writings, my dear brethren, my heart has often trembled as old Eli's for the ark of God, lest controversy should commence in our paper: and especially since some of the dear brethren have been writing on the usury question, as I know the views of

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brethren differ on that subject, & knowing of several cases of serious difficulties growing out of it, & believing it always will have that effect if pressed. I therefore entreat my dear brethren not to agitate it, and if different views on this or any other subject should be entertained by any of the dear brethren, let it pass, or else in a friendly and brotherly manner object by a private letter. This is the most scriptural course.

I am credibly informed, that some of the seceding churches are on the verge of splitting, as their eyes are opening; therefore the energies of the mission agents are all called forth in plastering their eyes again. And some of them are going from house to house, exhorting and praying for families and are by far the most righteous and zealous people I ever knew; but some times the families will not lay aside their domestic employments to attend their exhortations and prayers, yet with all their righteousness and zeal they have so far lost the confidence of the people, that they prevail nothing by protracted meetings.

I take the liberty to say to my ministering brethren in conclusion, preach the word. Truth is powerful and must prevail. God has called you, my dear brethren, to preach the gospel (mind) the gospel. Then let your minds be directed to that alone, and you need not fear. The tottering walls of Babylon must, yea, they shall fall, as certain as ever the walls of Jericho fell before Israel. Then break the pitchers that the lamps may shine. Blow with the trumpet, and cry, the sword of the Lord and of our spiritual Gideon, and all the host shall be soon discomfitted. The glorious day I trust, is not far distant, when Zion shall arise and shine; for her light shall be come and the glory of the Lord be risen upon her. I must close. So farewell, my dear brethren, for the present.

JAMES W. WALKER.

TO EDITORS PRIMITIVE BAPTIST.

Prospect Ridge, Pike county, Ala.
Jan. 4th, 1841.

DEAR BRETHREN: I think the Primitive is doing good in this part of the Lord's vineyard, and as I earnestly wish the prosperity of Zion, I send you the Circular Letter of the Conecuh River Baptist Association, which was prepared by our beloved brother Thomas Wall, which I hope you will publish in the Primitive. The Conecuh Association, which convened in Oct. last was conducted with much harmony and brotherly love, and the gospel was preached in its purity with much zeal and ability; and may the Lord bless and sanctify the same, is my prayer for Christ's sake. As ever, yours affectionately.

WILLIAM THOMAS.

CIRCULAR LETTER,

Of the Conecuh River Association.

To the ministers and messengers of the Conecuh River Baptist Association, and the churches they represent:—

DEAR BRETHREN: I have thought that a suitable admonition would be best for the present address. Brethren, I wish to admonish you to look to yourselves, that you lose none of those things which we have wrought, which admonition is given by the beloved disciple of our Lord, in his second epistle and eighth verse: Look to yourselves, that we lose not those things which we have wrought; but that we receive a full reward. In the 7th verse, he gives us the reason of this admonition: For many deceivers are entered into the world, which he informs us is the spirit of antichrist. And in his first epistle, 2nd ch. & 19th verse, he informs us that: They went out from us, because they were not of us.

And, dear brethren, we often see, yea, feel the distress which the same seducing spirit of error has caused among us; which is the reason why I now admonish you to look to yourselves, that we lose not the things which we have wrought. And now, brethren, what have we wrought? We have wrought obedience first, in believing and obeying the truth. This, brethren, we have done by the anointing which we have received of him, which will guide us into all truth. 1st John, 2nd ch. and 27th verse. And secondly, by the tuition of the same anointing spirit of truth, we have contended against every wind of doctrine and all the craftiness of men, wherein they lie in wait to deceive: and have earnestly contended for the true faith of the gospel, which was once delivered to the saints.

And now, brethren, how are we to look to ourselves? First, we are to look by faith and humble prayer to God who is the giver of every good and perfect gift, that he may prepare us at all times to be sober and to be watchful. Because, says the apostle Peter, your adversary the devil as a roaring lion walketh about seeking whom he may devour. Dear brethren, let us

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first look what means the devil makes use of to devour our peace; for that is all he can devour. Is it by appearing to us as a devil? No, but in his transformation as an angel of light. For if satan be transformed into an angel of light, think it no marvel if his ministers be transformed as the ministers of righteousness. These are the instruments he makes use of to bring confusion and sow the seeds of discord in the church of Christ. For this, brethren, we are to guard against these deceivers and all their unscriptural doctrines and institutions, which hath not a thus saith the Lord for them, and to bar them out of our churches and Associations.

And now, brethren, let us stick close to the word of God, taking it for the man of our counsel, lest we be slain by a lion; for if the old prophet had not given heed to that which God had not spoke, he might not have been slain; for God had given him a certain command, which he ought to have considered was not to be countermanded by an angel in the mouth of another prophet. And now, brethren, let us consider that we also have an express command given us in his word, that if there come any unto you and bring not this doctrine, receive him not into your house, neither bid him God speed; for he that biddeth him God speed is partaker of his evil deeds. Now this house, brethren, represents the church, the house of God, where sound doctrine is to be delivered and God worshipped in spirit and in truth.

And now, my ministering brethren, consider that when you invite one of these characters into your meeting house and into your pulpit, you do not only make a mock of our adopted resolutions, but wound the feelings of your brethren, dishonor the cause and violate an express command of almighty God, and become participant in an evil deed. Then, brethren, look to yourselves, considering the end of our faith, even the salvation of our souls, which will be our full reward.

Dear brethren, let me admonish you to look diligently to yourselves in your respective churches; keep up regular gospel discipline, which will bring the good fruit of peace amongst you. And brethren, knowing that many are to come to you in sheep's clothing, but inwardly are ravening wolves, but by their fruit you are to know them, let me admonish you, dear brethren, of your several churches, watch over the preachers that attend you, and if they do not bear the fruit of sound doctrine, dismiss them from the pastoral care of your church, least some should follow their pernicious ways, and thereby the way of truth should be evil spoken of. This is our high privilege, brethren, carefully and faithfully to watch over ourselves, ever having a single eye to the glory of God, ever praying that we may be clothed with the whole armor of God, by which we shall be able to quench all the firey darts of the wicked, & separate ourselves from amongst them; not out of the world, for in the world the wheat and the tares grow together. In St. Matthew, 13 ch. and 38 verse, we are told that the field is the world, the good seed are the children of the kingdom; but the tares are the children of the wicked one, the enemy that sowed them is the devil.

Therefore, brethren, it is not our privilege to root them out of the world, but out of the church of Christ; for we are told in Paul's 2nd epistle to Corinthians, 6 ch. and 14 v. Not to be unequally yoked together with unbelievers, for what fellowship hath righteousness with unrighteousness. Therefore we are told to come out from amongst them, and to have no fellowship with the unfruitful workers of darkness. Therefore, brethren, we cannot be too watchful in guarding against the enemy, for in Paul's epistle to Philippians, 3rd ch. and 18 v. we are told, that there are many walk of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ.

And we, brethren, by experience know that there are such men now in the world who are trying to deceive with the form of godliness, destitute of the power thereof; and from all such saith the word, turn away and come out from amongst them, and I will receive you, saith the Lord Almighty. And now, brethren, look to yourselves and watch over one another in the spirit of love; deal faithful one with another, love as brethren, live in peace. Finally, brethren, farewell; be perfect, be of good comfort, be of one mind, live in peace and the God of love and peace shall be with you. Amen.

W. J. POUNCEY, Mod'r.

WM. THOMAS, Clerk.

Thomaston, Upson co. Georgia,
Nov. 16th, 1840.

DEAR BRETHREN: Having an occasion to make my remittance which I have delay-

ed longer than I could have wished, though I suppose it is not yet too late to do good. For my own part, I can say with a truth, that my sentiments correspond with brother Whatley's as to the continuing of our little paper.

Our Association, the Towaliga Primitive Baptist Association, has had its annual session, where we have had as we trust and believe, the truth of that promise verified, where Jesus says: "Where two or three are met together in my name, there am I in the midst." The churches have all been represented, with the addition of one to our number, making in all 28 churches in our body. We are gratified to say, not only that our own body has been as large as the number of churches would admit; but have looked round and seen our brethren coming from every way. Our hearts have been made to rejoice, at the reception of the messengers amongst us from the different Associations with whom we correspond. Our Association was held with the church at Emaus, near Thomaston; and I can say with a truth, that the preaching of the gospel at that place was not in vain; for we have had one meeting since, and received three by experience and one of them dated his conviction from that meeting, and it appeared that he could not find rest day nor night until he found it in the blood of a crucified Jesus. I believe that I do thank God, that I have lived to see the forebodings of better times for the church, and nation.

No more at present, brethren; but when it goes well with you remember me.

WILLIAM TRICE.

TO EDITORS PRIMITIVE BAPTIST.

Attapulgus, Decatur county. Ga.
November 20. 1840.

BELOVED BRETHREN: A few lines of admonition, as we should all be subject one to another. The case of the Primitive Baptists is one of great importance, and should be guarded at every point. As such I wish to say a few things to the churches & also the preachers; seeing that occasion is given to the enemy to find fault. The Primitive churches are too slack in doing their duty, and their preachers too often oppressed. Brethren, be admonished; we call ourselves Primitives, let us act as did the Primitives, each attend to our duty, as the church is for the glory of God in all things through Jesus Christ. The church, therefore, must have the gospel preached to them for their comfort, instruction, and enlargement every way, for their good and God's glory; well then, there must be preachers, and a solemn duty enjoined on both church and minister.

Now, brethren, hear me; these things are enjoined and ordained of God, that they that preach the gospel should live of the gospel; and when the church neglect their preacher they sin against God; and when the preacher neglect the church, he sins against God, neither having done their duty. Now all have their own burdens to bear, the church complains they are poor, not able to do much for their preacher; this may be true, but that does not argue that they should do nothing. God requires a liberal and cheerful giver, and that will stop the mouth of gainsayers. Moreover, God hates covetousness also. Some preachers are poor and have helpless families, and they can't go and preach and stay at home and work both at the same time; but calls of the brethren are pressing; come, brother, come; that aint all, they give them special calls and set them over them as supplies or pastors and receive their spiritual things, and truly the brethren are kind in the treatment of their person, but pay no attention to their situation at home.

And now, brethren, I speak from almost thirty years experience, what the preacher feels, yet I am unable to answer the question that is in my mind, and I hope to hear from some of the writers in the Primitive a solvency of the matter; for I know of some preachers that are poor and the world exclaim thus against them, they that provide not for themselves and especially for those of their own household, have denied the faith and are worse than an infidel; that is, worse than they are, though they be an unbeliever. Now, brethren, is this sin on the preacher or on the church, as the preacher is of the household of the saints and family of God? and did the apostle only mean the earthly family? we all know while the lay member is busily engaged in procuring food and raiment for his children and money to advance them, the preacher is riding from place to place preaching, and all his earthly concerns are neglected and the matter lies with himself and comes not before the church. Brethren, how is this? the preacher looks round, he sees all his necessities, he feels his wants, yearns over his off-spring as other men, but he has been ap-

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prehended of God and made a minister to minister in holy things; and having had a dispensation committed unto him, not willingly but against his will, then woe is me if I preach not the gospel.

Now, brethren, decide for the man, decide for yourselves, and I will drop the subject for the present.

WILLIAM McELVY.

P. S. Brethren, I do not write the above that it should be thus done unto me. My day is past away. I do it for the honor of the Primitive Baptists, that in discharging their duties they may appear consistent with what they profess, and not leave room for those missionary opposers to degrade and to find fault. Neither do I it for the general Baptist church, but for those who it may fit, which there are too many I fear guilty in the above case.

Dear brethren, pardon me for the freedom I have taken, and let me beseech you, and especially deacons of said churches, that they visit and examine the condition of their preachers. Urge on the hearers and attendants to the church whether they are members or not, that your preachers may be encouraged and your own duties be fulfilled; for we have an assurance that God will bless us in doing our duty; not for doing it, but in doing it. Out of our duty we cannot look for a blessing, but for rebuke and a scourge. I fail to quote the scriptures on these points, because I know my brethren can read, and I have a great deal more to say on the subject than one letter can contain, without making it too lengthy. And I must conclude, by saying, I hope the admonition may be well received, not for my sake, but for the glory of God, and the good of Zion. *W. McE.*

TO EDITORS PRIMITIVE BAPTIST.

Berger's Store, Pittsylvania co. Va.
Dec. 2, 1840.

DEAR BRETHREN OF THE PRIMITIVE BAPTIST: I told you in my last communication, that there was a lie out, but I do not say who told it; but it is so, and it is between Mr. Adams and some one else, but I don't know who, as Mr. A. did not tell me who it was when I asked him. But the lie is this: Mr. A. called the attention of several persons that were present and said, let me tell you what he said; and then he told them that I said I believed there were none saved, that is, no person but them that were baptised by immersion. I said to him that is a lie, and he said, you did say so. I again said, it is a lie, and then he said you are another. I then asked him, when or where did I tell you so? He then said, you did not tell me so, but you did tell a lady so; and she told me, you said there was no one saved but them that are baptised by immersion. I then told him, that it was not a lady told him that, for she or any one else that says that I said so, is a liar; for, said I, I never did believe it, and that I never made a Saviour of baptism; for I believe that the thief on the cross was saved, and I don't know that he was baptised, but I believe he was saved without water baptism.

But you, my readers, can see, that Mr. A. made too sure that I said so at the first, for he went so far as to call me a liar only on hearsay, and when I saw him again I asked him who told him, and he said he could tell, but has not told yet; but he told me that he had seen the lady & conversed with her on the subject and said, she said she would not be positive that I said so; but that she inferred that was my belief, from what she heard me say. So I must say to Mr. A. that it is doubtful with me whether she ever told you she heard me say so. And will say to you, sir, that you should not tell any person they are liars, unless you know it, or can prove it; as you did me, when I was telling the truth. But no odds, all things shall work together for good to them who love God and are called according to his purpose.

I now will say to the missionaries, if you have any more young ones among you, you had better keep them until their beard grows out, or advise them like a Methodist preacher did one of his young converts, that is, to say nothing about their religion. I can and will tell both their names when I am asked in a friendly way, for there are some others that heard it told to me, and you missionaries of North Carolina had better pursue the same course.

Again: Mr. A. tells me to let the missionaries alone; and all of them say, let us alone, we do not interrupt you. I say, you do not; but it is because we have cast you out of our churches. But you know you did interrupt us, while you was in our churches, with your begging for money; but yet you cry, let us alone. Just like the man did that had the spirit of an unclean devil, & cried out with a loud voice, saying, let us alone. See 4 ch. 33, 34 verses of Luke,

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Here you can see that men of old which had unclean spirits cried like the missionaries and go-betweeners do in this day, let us alone; but I hope you sneaks will become ashamed of being like the men that had unclean spirits, and will love to hear the truth as it is in Jesus.

But I must say to Mr. A. as you seemed to think I could not prove the doctrine of election only by Paul, and as you do not believe him, I will give you some proof from the blessed Jesus and his evangelists. But as my sheet will not hold much more and my candle is almost burnt out, and it late in the night, I will give you but a few. See, Mat. 1 ch. 21 verse: And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins. Here we see Jesus had a people here before he came here; and I should be glad to hear an Arminian tell how he got them, unless it was in the everlasting covenant. Then part is his, or all is his; so if all is his, he will save all, for he shall save his people. Again see 7 ch. 21, 22 verses of Mat.: Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father, which is in heaven. See 22 verse, for it speaks like a missionary and says, many will say to me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils, and in thy name done many wonderful works. The 23 verse: And then will I profess unto them, I never knew you, depart from me, ye that work iniquity. Here I will say, that the Lord knew them as evil workers, and not as good workers as they supposed; and so I fear it will be with you missionaries, who boast through your Minutes how many Sabbath schools you have established, and how many temperance societies you have formed, and how many temperance discourses you have delivered, which is nothing but the tradition of wicked men. And when you are asked, who required this at your hands? I fear you will like Belshazzar, tremble, or like the rest of the wonderful workers; for you have not one thus saith the Lord for all your works.

Again, see Mat. 8 ch 8 verse, and read to the 12 verse. Here the centurion says, Lord, I am not worthy that thou shouldest come under my roof, but speak the word only, and my servant shall be whole. Here you see that the centurion had nothing to boast of what he had done, or what he would do, but left it all for the Lord to do; and he did not pretend to help him, no, but said. speak, Lord, and it shall be so. Here is the elect faith. Hear him in the 9 verse say: For I am a man under authority, having soldiers under me; and I say to this man go, and he goeth; and to another come, and he cometh; to my servant do this, and he doeth it.

Here, my readers, you may see that he was a predestinarian, for he gave God the power to say, and come or go at his will, and not at the will of the creature. And then see the 10 verse and see what Jesus says to such. When Jesus heard it, that is, the centurion's faith, he marvelled and said to them that followed, verily I say unto you, I have not found so great faith, no not in Israel. So the elect faith, is great. See the 11 verse says, that many shall come from the east and west, and shall sit down in the kingdom of heaven. Here you may see Jesus says, they shall come, and does not say like you sneaks do, —that he wants all to come. So he does not consult with them, for them he wants he draws, and them he draws come. And you sneaks or Arminians, cannot prove that God ever tried to draw one and could not. See the 6 ch. of John, 37 verse says, all that the Father giveth me shall come to me, &c. in the positive. Again, Jesus says, no man can come to me except the Father which sent me draw him, &c. Here you see, Mr. A. that all the Father gave to Jesus shall come, and that none can come but them the Father draws. And it is not of him that will, nor of him that runs, but of God, and him alone. So let them that glory, glory in the Lord. So as ever, your brother in tribulation. Farewell.

R. ROBER.

TO EDITORS PRIMITIVE BAPTIST.

Blackville, So. Carolina,
Nov. 16th, 1840.

DEAR BRETHREN: In answer to the question: What is the difference between education, and revelation? I think it is both one thing. As Elihu said to Job: I will also tell you my opinion. You may enjoy your opinion still. Education and revelation is like law, and grace; and they are like fire, and water. These are elements that we cannot do without them, yet they cannot agree together.

The great question was asked of a greater being than man: Lord, what is man?

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Man we are informed was made of two parts, an earthly, and a heavenly part, and both made one united in one, body and soul. This body is of earth, the Lord came down, blew into the nostrils of this earthly made body, and man became a living soul. This body of flesh we call terrestrial, and the heavenly part we call celestial. This terrestial and celestial parts being by the maker united together, made human nature. The celestial part bears the perfect image of the creator, as such, it was the will of God the inner man should hold the pre-eminence. Therefore, the law was made to support the soul in this pre-eminence: forbidding the terrestrial part, not to act contrary to it, for if it does, it shall die. (Gens 2, 17.) The enemy of God and man, laid a scheme to give the terrestrial part, to possess a power to bring the celestial part into subjection to the terrestrial part. The forbidden fruit was eaten, the soul, or celestial part became dead, spiritually dead to God and godliness; dead in sin and trespasses. (Ephes. 2, 1.) Now if man that is dead hath power to act, and make the dead part alive, he can complete his salvation. If not, another must do it for him. It is the nature of a degenerate man to do all he can, to hide his disobedient action, like his father by making a fig leaf apron, to hide his nakedness. It is generally believed, that education is the only refuge. Education is the teaching of one man to another man. The teacher is a body of flesh and can only teach another man; this teaching in schools, academies & in colleges, is only taught to the terrestrial body of fallen man.

And when one man teaches another all the arts and sciences man may be taught, all degrees of education, natural and moral philosophy, and astronomy; then he can describe the different parts of the earth, and the run and movements of all the heavenly bodies. Yet he can tell nothing of the soul; and, because he doth know nothing about it, he denies such a being! This learned man can boldly contradict Joshua, and say he was a fool to command the sun to stand still, when he never moved. It was the earth that stood still. And that Isaiah was a deceitful fellow, when he made Hezekiah believe he drawed the sun ten degrees back. For if he had made the day ten hours longer, one half the world would have been burned up; & the other half been frozen!!! This proves they never were taught the knowledge, nor power of God.

There is such a degree of education taught in colleges as oriental philosophy; that is taught, to show to man his moral duty towards God and man. Thus, the practical part of man's invented religion is taught; and at the best it is only morality, and ends in civility, without any grounds of the theoretical parts. Man is only taught there is a God, and you must reverence him; but you are not taught who this God is, nor what he does. Therefore, the learned have different views of this being. And some of those learned men deny him!!! These schools and colleges were in Jerusalem, and in a little time Ahab had four hundred prophets, to the Lord having one; and the Lord's prophet had to lie in jail, and have his face slapped, while Ahab's prophets fared well. But remember, an evil spirit could enter the heart of Ahab's prophets, to delude Ahab to where he was slain. But that evil deceitful spirit could not enter the heart of the Lord's prophet. (1 Kings, 22. 5—23.) Thus, education set all the rulers of the Jews against the promised Messiah when he made his appearance in this world. And because the Saviour made choice of poor unlearned fishermen to be his apostles, and would not have their educated sons, they rose upon him and crucified him as an impostor. So you see Jesus would have nothing to do with this worldly institution of human education.

Revelation is the work of God, in and thro' his Son Jesus Christ, of his own free will and choice. To make known to fallen man, what it is he hath done to himself, against whom he hath acted, and what he deserves for his acts of disobedience. Revelation maketh known to man, in a threefold sense of the wonderful works of grace of the Father, Son, and Holy Ghost, yet but one infinite and eternal God. And this is made known to none but the celestial part of man; he does nothing to the terrestrial part. First, God for his unchangeable love which he ever had towards the creature, though he hated sin, devised the means of grace to deliver his children from sin, and restore them to his favor. And when they were viewed in a ruined and rebellious state, that there was none that did good, (Psalms, 14.) the Father gave them to his son, the son then clothed himself in their nature in all respects but sin. In this perfect nature he honored the law by obedience, then to satisfy justice and truth, he, Jesus, gave up his body of

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human nature as a sacrifice on the altar the Godhead; the altar sanctifying the sacrifice, made eternal redemption for them; and the Father accepted the offering, raised this body from the dead to die no more, (Rom. 6. 9.) to justify this work, received this dody into heaven and to his right hand of power: where he ever liveth to make intercession for his redeemed children.

Then the gospel was ordered to be preached, to tell mankind what Jesus Christ hath done, (not what you must do.) for all the Father did give him. The great question arises: What did Jesus do all this for? Not for himself, for he never did wrong; but it was done for his church. How are we to know it? This belongs to revelation. And in order to bring his church to a saving knowledge thereof, the Holy Spirit comes down from the courts above, to convince the sinner of his sin, and to show him the nature of righteousness, and judgment. This the Spirit does by working in (not with) the man or woman, to the celestial part lying dead in sin and trespasses. This Spirit maketh his way through the pride and obstinacy of the fleshly nature, to the heart of the celestial man, and rolleth away the rock of unbelief, and breaketh open the heart where the soul lieth dead, the Spirit saith to that soul live. (Eze. 16. 1—15. St. John, 6th 63.) The soul being made alive, seeth itself surrounded with the abominations of hell: it cries, but knoweth not to whom. The soul in its distress would fain to pray, but knoweth not to whom, nor what to pray for. It is cut off from all things, it cannot tell its misery, nor what would do it good. Therefore the soul is hopeless and helpless! It cheerfully giveth itself to God, for to have his choice; whether he will sink it in wo, or take it off this horrible pit and save it. This brings the soul reconciled to God. I deserve endless wo, and if he saves me it is his own free choice. This Spirit directs that soul to cry to Jesus; it does so, Jesus comes; that Spirit teaches who he is, and when Jesus comes, he cleans this celestial heart from all these abominations the devil put in there, maketh all go away, devil and all.

The soul is opened for the reception of Christ Jesus, the Lord. Jesus pardons all the offences committed, washes away all sin and guilt in his own blood. The Spirit sheddeth the Father's love in that heart, & taketh the faith of Jesus and giveth it to the soul, Jesus then becomes the life of that soul. The soul now enjoys more joy than it ever expected. Jesus commendeth that soul to his Father, without spot or wrinkle. The Father adopteth it into his own family and claims it as his son or daughter, and maketh it a son or daughter, and heir of his glory. This soul enjoys consolation, comfort, and peace. This faith given to it enables it to believe the *truth*, and to put all confidence in Jesus Christ for the salvation thereof, the way, the truth, and life, as for its eternal all. This soul thus dealt with, having Christ for its wisdom, flingeth away the wisdom he had by education, it lays by all that he thought was gain, not worth the dust that sticketh to his feet—(Phil. 3. 4—9. 1 Cor. 2. 4, 5.) God the Father revealed his Son in me, that I should preach him to others. (Gal. 15. 16.) Education could not do this. And Jesus rejoiced in spirit. St. Luke, 10. 21.

Now, education is good in its place, and revelation is better in its place; but they will not agree together in bringing souls to God through his Son Jesus Christ. But love is the cord that doeth this work that links them to Jesus Christ, and to one another in brotherhood, never to part. Education never did, nor never will do the like. The proud and great ones of this world, put their ministers to school to make them high, lofty, and puffed up, and great amongst men. (1 Cor. 8. 1.) But love edifieth. Their aim is to disappoint God. Education is to make the terrestrial part as great as the celestial; but God will overthrow it, for his design is that the celestial shall reign over the terrestrial. If you through the Spirit do mortify the deeds of the body, you shall live. But if you follow after the flesh, you shall die. Now, if any man have not the Spirit of Christ. You are none of his. (Rom. 8. 9.)

I have briefly, but very imperfectly showed you the difference between education and revelation. And I pray the God of all grace to direct your hearts aright with himself, for Jesus Christ's sake. Amen.

JNO. YOUMANS.

TO EDITORS PRIMITIVE BAPTIST.

China Grove, Pike county, Ala.
Jan'y 9th, 1841.

DEAR BRETHREN EDITORS: I would be glad old brother Lawrence would give his light on the covenant; how it was

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brought about, for the redemption of the church, by the Son. Yours in Christian love. *F. PICKETT.*

THE PRIMITIVE BAPTIST.

SATURDAY, MARCH 13, 1841.

TO EDITORS PRIMITIVE BAPTIST.

Elizabeth City, Pasquotank county, N. C.
February 15th, 1841.

Dear Brethren Editors: Of the old apostolic faith and order. I am not worthy of having my name enrolled in the Primitive paper, but I must let you know my mind concerning the election of men to eternal happiness. before the foundation of the world. And it may be proper, in the first place, to take some notice of the election of Christ, as man and mediator, who is God's first and chief elect, and is called his elect. Isaiah, 42, 1: Behold, my servant whom I uphold, mine elect in whom my soul delighteth. I have put my spirit upon him, he shall bring forth judgment to the Gentiles. Again: Behold, my servant whom I have chosen, my beloved in whom my soul is well pleased; I will put my spirit upon him, and he shall show judgment to the Gentiles. Matthew, 12, 18. And lo, a voice from heaven, saying, this is my beloved Son, in whom I am well pleased. Matthew, 3, 17. And oftentimes, the chosen of God, it respects the choice of the human nature of Christ, to the grace and union with him as the Son of God.

The character of elect, as given to Christ, respects the choice of him to his office as mediator; in which he was set up and with which he was invested, and had the glory of it before the world began. He was first chosen, and set up as an head; then his people were chosen as members of him. Some are of the opinion, that this doctrine of election, admitting it to be true, should not be published nor preached, nor treated of in the writings of men. The reasons they give are, because it is a secret, and a thing that belongs to God, and because it tends to fill men's minds with doubts about their salvation, and to bring them into distress and even into despair, and because some may make a bad use of it, indulge themselves in a sinful course of life, and argue that if they are elected they shall be saved let them live as they may, and so it opens a door to all licentiousness. But these reasons are frivolous and groundless. The doctrine of election is no secret, it is written as with a sunbeam in the sacred scripture. Rom. 8. 33: Who shall lay any thing to the charge of God's elect? Yea, our Lord Jesus Christ exhorts his disciples rather to rejoice that their names were written in heaven. Strange that this doctrine of itself should lead to licentiousness, when the thing itself contained in it is the source of all holiness. Men are chosen according to this doctrine to be holy. How clearly does the apostle Paul enlarge on this doctrine, of election. It is plentifully declared in the Bible, we need not be ashamed of it, nor ought not to conceal it.

Dear brethren, I proceed then to observe the way it is expressed in scripture, by being ordained to eternal life. Acts, 13. 48: As many as were ordained to eternal life believed. Did they believe if they had money enough they could Christianize the world? No they believed that the Lord was able to save his people without the aid of money.

The next thing to be considered is, by whom election is made, and in whom it is made. It is made by God, and it is made in Christ. It is made by God as the efficient cause of it. God, who is a sovereign being, and has a right to do what he will with his own. Shall he be denied that which every man thinks he has a right unto and does have. Do not masters chose their servants, and men their favorite friends and companions, and may not God chose whom he pleases to commune with him both here and hereafter, or to grace and glory. He does this and therefore it is called election of God, of which God is the efficient cause. 1 Thes. 1. 4: Knowing, brethren beloved, your election of God. And the persons that are chosen are called God's elect, this being the act of God forever. This act is made in Christ, according as he has chosen us in him before the foundation of the world, that we should be holy and without blame before him in love. Election does not find men in Christ, but puts them in him.

The date of election is next to be considered, and certain it is, that it was before men was born. Rom. 9. 11: The children not being yet born, that the purpose of God according to election might stand. And this also is before the new birth, and before calling. For calling is the fruit and effect of election. 2 Thes. 2. 13: God has from the beginning chosen you unto salvation. Not from the beginning of the preaching of the gospel to them, for that may be preached among a people but not to their profit. So election is absolute and unconditional, it is complete and perfect, it is immutable and irrevocable, it is special and particular. Election may be known, for to whomsoever the blessings of grace are applied, they must be the elect of God. Please to remember me when at a throne of grace.

Blest is the man, forever blest,
Whose guilt is pardon'd by his God;
Whose sins by sorrow are confess'd,
And cover'd with his Saviour's blood.

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Blest is the man to whom the Lord,
Imputes not his iniquities;
He pleads no merit of reward,
And not on works but grace relies,

HENRY A. OVERMAN.

TO EDITORS PRIMITIVE BAPTIST.

Lapland, Buncombe county, N. C.
October 6, 1840.

DEAR BRETHREN IN THE LORD: Throughout the wide extended world, my love is extended to you. And as I am an old man, and full of days, and can't do much for you, I have whetted up my old club axe to cut a few sticks for to make a fire for you old Primitive Baptists to warm your toes by.

I have just returned from the Nolly chucky Association, and I assert to you that I have not seen such a time of love and oneness among brethren in my whole life; and this seemed to be the cry among all the brethren. And now, my dear brethren, the cause of this oneness is, because they separated themselves from the cursed inventions of men and devils, to wit, missionism and all her train of harlot daughers.

And now, my dear beloved brethren, I wish you to know, that I coinside with brother Luke Haynie in his address to the brethren, No. 18, vol. 5, where he says he wishes every brother to write his mind freely; particularly to the preaching brethren, deacons and members. As we have not all trials and troubles alike, let us bear with one another's burdens; you that wish to write smooth and easy, do so and welcome, I can bear with you; and we that wish to write rough and plain things, bear with us, for whenever it gets to that, that I dare not write my own mind, that moment I for one am done with the papers.

Brethren, this is a time of war, and there is no possibility of peace till the war is ended; and the heavier the cannon and bombshell is fired the better. O, ye Boernagenses, ye sons of thunder, cease not to fire the cannon while ye stand on the walls of Zion; give the alarm while ye see the sword coming, for the whole legions of devils are in battle array, marching around the camps of the saints. And the missionaries are the head commanders in the devil's army at this time, in my soul's belief. And the fire is about to come down from heaven and consume them, which I think is the love of God among the old Primitive Baptists. And if the old fashioned Baptists throughout the United States only would pick up courage, and seperate themselves from the harlot of missions, as they ought to have done long ago, king Emanuel would head our army and we should be able to drive them to the dark regions where they belong.

However perhaps I am too fast in saying long ago; for I know God's time is the right time. I know their wretched lives are wasting away and they will meet their doom soon enough, and too soon for their good. Poor, trifling wretchess. Brethren, there is nothing can be said too mean of them. Brethren, I do firmly believe, if they the missionaries had the power given to them, that they would storm their way to heaven, and drive the king of heaven out of his dominion, and there reign incarnate devils forever. Brethren, I told the churches at the first start of the mission business in my country, that they should unfellowship the mission craft or me, one or the other; for I was determined, by the help of God, to stand against it to my dying day. And for this cause they are still in wrath and vengeance against me, and rolling out their lies in their Minutes every year against me. Poor wretches, they little think that they are making my joys the greater, and their damnation the hotter.

Brethren, I am a plain man, and make use of plain language; for you do know that, that is not of God is of the devil; and if the missionaries are of God, all the world of mankind, from the days of Adam to the commencement of missionism, that have died are and must now be in hell; which no man in his senses can believe. Then away with the cursed craft from among us, and as old brother Thomas Hill, of Tennessee said, from the public stand at the Primitive Baptist Association in Jefferson county, that he did believe there were more preachers in hell than any other people under heaven, according to number. And I for one did believe the old brother's preaching, with all my heart and soul.

Dear brethren, be cautious how you believe about the writing in our papers; for I tell you, the missionaries are now claiming the name of the Old School or Primitive Baptists, and I verily believe there are some of them now writing in our papers, and will get at it more and more. Take care, brethren; watch as well as pray, as old brother Hill told the brethren in the time of the Association held at Friendship meeting-house in Tennessee, Jefferson county. Says the dear old brother, take care, brethren, this is a mighty time of dodging; and as sure as there is a God on high, it is a time of dodging sure enough. And I do sincerely believe that there are a number of the missionaries and their fence straddlers that would willingly go to hell if they thought their going there would destroy all the old Primitive Baptists out of the whole world.

I have one request to make to all who write in those papers, that is, to say in your next communication, whether you unfellowship all the new schemes of the day so far as not to let none of their advocates preach in your houses nor meeting

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houses. I for one would as soon fellowship a highway robber as one of the new fanglers.

My dear brethren, when I went last October to the Primitive Baptist Association in Tennessee, and saw and heard the dear brethren all speak and preach one and the same thing, I felt as though I could stand and fight with them against a nation of giants, tho' they had been as big as mountains, or tall as the cedars of Lebanon. O how pleasant it is for brethren to dwell together in unity; it is like the oil that ran down Aaron's beard, even to the skirts of his garment. My sheet is full, I must come to a close. Yours till death.

ISAAC TILLERY.

TO EDITORS PRIMITIVE BAPTIST.

Winchester, Franklin county, Tenn. 4*th Feb'y*, 1841.

DEAR BRETHREN: Of the faith of God's elect, and companions in tribulation. I having to send on a few dollars more to our worthy printer, for I don't believe it is right for us to have a servant who discharges his duty well, to be so slack in paying him. I as one acknowledge I have been too slow sending on my due, and fain would hope, that there is not another but what has paid him before now. I am still pleased with the Primitive paper, and do hope that although money is scarce, that it will be supported by all the lovers of truth. And may the Lord afford his spirit to direct the pen of all who write therein, that it may be a bundle of good news for the comfort of the saints and instruction of all that read.

I was some few weeks since requested by a gentleman I never saw, to give my views in the Primitive of the 16 v. 10 ch. of John. And as I am made to believe that the South Carolinian that made it is a child of God, though not a member of his militant kingdom, but is bleating around the fold, I shall attempt to show mine opinion, hoping that the good Lord will direct my poor dark mind into the mysteries of the gospel. It reads thus: And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold and one shepherd.

The blessed Jesus commences the 10 chap. with a positive declaration of all being impostors who came before him or might come after, claiming to be the Messiah; and the reason assigned is, that they came not in by the door, and that the sheep would not follow a stranger, for they know not the voice of strangers. Now I believe the door in one point to be the revelation of God by his spirit to the prophets, of his purpose and design in sending his Son into the world, and of setting up his kingdom or church; at which time he would gather first his children from among Israel as a nation, and Israel being his chosen people they were called a fold. But Paul says, they are not all Israel that are of Israel, but in Isaac shall thy seed be, &c. Hence we see that Jesus was doing the will of his Father, in calling his promised children to the knowledge of the truth, and folding them together upon the principle of fellowship. He then says: And other sheep I have, which are not of this fold, &c. having direct reference to them that his Father had given him among the Gentiles. For the prophets inform us, that his name shall be great among them. The scripture informs us, that God speaks of things that are not, as though they were.

I profess to be a predestinarian, and of course believe in election. I think his church, with every member thereof, was as complete in his mind before he made the world, as it will be actually when the last material shall be brought in. David, in 139 Psalm: Thine eyes did see my substance, yet being imperfect, and in thy book all my members were written; which in continuance were fashioned, when as yet there was none of them. I believe that there was grace given them in Christ Jesus before the world began, and they were not there actually, but the means provided to bring them there to receive it, and that at the appointed time. Therefore, says Jesus, them I must also bring, and they shall hear my voice. That voice will reach their souls though dead in sin, at the time appointed of the Father. And it never can fail to bring them to Christ. It makes them hate sin, and desire holiness, and thus they are united in heart to the church of God, though they feel so much sin about every day that they are often afraid they are no Christian. This I believe is the condition of Mr. Mickler, a reader of the Primitive. He loves it, he loves truth, and this is an evidence that he is one of the fold of Jesus.

My dear friend, manifest yourself by uniting your body with them; for it is a cold barren season in the church generally; then there is great need for all to be at their post.

I have but barely touched the subject.

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I wish I had more room. for it requires time to do any part of justice to such a subject; and if the little scrap I have written should leave any of my precious brethren's minds burthened, I hope they will let me know it, and I will write again for their satisfaction. I believe in Baptists loving in deed and in truth; let us all do our duty and may the Lord grant a shower in the year 1841, is the prayer of a poor servant for Jesus sake.

WM. S. SMITH.

TO EDITORS PRIMITIVE BAPTIST.

Rodney, Thomas county, Ga.
December 16th, 1840.

DEAR BRETHREN EDITORS: Having to make a small remittance for the Primitive Baptist, I have also thought fit to venture a small communication, in which I give you some of my views for the prosperity of our paper, and the comfort and edification of its readers. For I thought the design of its origin was for correspondence, in which we expect to hear of the prosperity and affliction of Zion, and the doctrine of the gospel advocated from as many as may have the weight of edifying the body. Also as a weapon of defence, which should be spiritually used against the tower of Babylon, in which many of the children of Zion have been led captive.

And was this the entire use of our paper, it certainly would redound much to the glory of God & to the peace and comfort of its readers. Then we should avoid (as much as possible) striving about words to no profit, lest our paper go down; though I do not believe in admitting of dangerous errors to pass without a necessary notice to the saving of our cause. But should we become so zealous as to shoot the critic's arrow at every thing that does not suit our individual taste, we should soon have no writers; and if we had, we might be lacking of subscribers.

Then if we wish the paper to prosper, we must not use it for doctrinal controversy, neither should we use it to convey our individual differences among our readers; for we are all apt to have a share of local embarrassments, and whether they be on faith or practice, it is very unpleasant, without sending it over the United States; and should not be done, unless the aggressor was excluded and then it might be necessary if he was a preacher, in order to save the churches from intruders. But should individual members of the Primitive order, of different churches or of different Associations, have difficulties, it appears that they might be settled upon the plan of gospel discipline. But sometimes it may be the case, that the offender may be too proud to submit to his master's discipline, and at other times the aggrieved may be too stubborn to receive his due only; and when this gets to be the case among the followers of our Lord and master, methinks they have got out of the way for a season, and if so, they may get into satan's windmill. And if they do, O, how he will wind and sift them. But I have one consolation, (i. e.) if there is any wheat, he cannot get it, and the chaff and dirt he is welcome to, for me.

And again, to the point. Should those members of different churches or Associations have such a quarrel as cannot otherwise be adjusted, (i. e.) if between members of sister churches, they could call for help from other sister churches; or if between preachers of sister Associations, they might call for help from other sister Associatons, by which means the offender might be come at, or the church of which he was a member, for sustaining him; for in my judgment, such would be but little better than the concealment of the Babylonish garment, and the wedge of gold.

Now I hope, dear brethren, that these few lines which I have in weakness roughly thrown together, may not be received as though I was treating my worthy brethren and venerable fathers as a preceptor would his pupils; by no means, but having to act as editor a few minutes, it being near the close of the present volume, and having at present no other motive than the glory of God and prosperity of Zion, for I have been weighted with the cause which has produced this short and imperfect epistle, desiring as I hope I do, that our master's vineyard might flourish, which cannot be expected unless those branches which bear no fruit be taken away, while those that bear should be purged that they may bring forth more fruit; this should be done with the discipline which our master has left us.

Then our paper is no place for our differences, but a remedy for them, and if we bite and devour one another, we may expect to be consumed one of another; for if a kingdom divides against itself it comes to desolation, and a house thus divided cannot stand. And should my course not suit

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our readers, they can shape a course and I hope such a one as will keep the unity of the Spirit in the bonds of peace. And I am not without grounds to hope, for I think our paper has been a great blessing to us and it is still improving, for many of our dear brethren have had their righteous souls so perplexed with the rude inventions of the missionaries, that they have scarcely been able to conceal it in their communications. But I hope the struggle is much abated, and our communications will in future be more to the edification of the body, instead of railing against those poor idol worshippers, who preach another gospel for the sake of money.

Now I most earnestly desire that their arrows may be cut to pieces, but should they be good citizens, they are for the same individually entitled to our esteem; for I have no doubt but many are taught zealously to worship God as they think, and have no spiritual knowledge of God; which knowledge to the believer is eternal life. So the true believer has much the advantage of the idol worshipper, from which they are entitled to our natural sympathy; for we could not believe until we did believe, and when we did believe we could not help it. In fact, we cannot doubt but there are yet many believers in Babylon, and the reason why I am so bold in using the plural (we) is, because the quotation is so often used by our writers as is the caption of our paper, (i. e.) "COME OUT OF HER, MY PEOPLE;" which signifies they are not yet all out, which (if they were all out) would be sufficient to say stay out. And as they are not yet all out of Babylon, my prayer to God is that he may deliver them from the dainties of Jezebel's table. *PRIOR LEWIS.*

TO EDITORS PRIMITIVE BAPTIST.

Lexington, Holmes county, Mi. }
November 6, 1840. }

With Christ in the vessel, we smile at the storm.

BRETHREN EDITORS: This is the second time that I have lifted my pen to address you on the subject of the trials and difficulties that the vital followers of Christ have to meet with in these low grounds of sorrow. My first is in vol. 5, No 7, page 108, wherein I undertook to give an outline of the rise, progress, prosperity, and adversity of the old regular predestinarian Baptists in this Southern clime. And my name and feeling being identified with them for upwards of forty years, and feeling myself ever bound to said denomination, as I hope in the strictest bonds of Christian affection, so that I have often thought that their sorrows were mine, and their joys were mine. And whenever I find them out in the tented field opposing the common enemy, I have ever felt as though I wanted to participate in their struggles.

Brethren Editors, I have enjoyed the oppotunity of reading the little despised Primitive Baptist paper for upwards of a year, through the medium of which I am put in possession of some of the trials and difficulties that the vital followers of Christ are exposed unto in this vale of tears. And it often puts me in mind of the poor desponding disciples when on the lake, and being overtaken with a mighty storm, death appeared to stare them in the face, fearing their little bark would founder in the mighty waters. But, brethren, Christ was in the vessel, and arose and rebuked the wind and the sea, and there was a great calm. It is an ingredient that is mixed up in the pilgrim cup, in the world ye shall have tribulation, but our Saviour observes to his vital followers, be of good cheer, I have overcome the world.

So, dear brethren, we shall quote as above: With Christ in the vessel, we smile at the storm. We believe it to be the duty of all the vital followers of the meek and lowly Jesus, to earnestly contend for the faith that was once delivered to the saints; and particularly the watchmen that are on the walls, to give the alarm at the approach of the enemy. The adversary is ever ready to worry those he can't devour, by casting obstructions and discouragements in the way. And I am led to believe, that there never was a time when vigilance, courage and activity in the cause of truth, was more necessary. Satan is characterised as being the prince of the power of the air, the spirit that worketh in the heart of the children of the disobedient, and I have thought that through the stratagems of that wily and malicious spirit, in stirring up and fermenting and propagating discord and error in the world, is the reason why the poor weather beaten pilgrim in his state of probation in and through this world, is pushed unto so many narrow places. But blessed be the great head of the church, he will in his own time say to to those trying scenes, storms, hurricanes &

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tornadoes, as he did to the briny ocean, hitherto shalt thou come and no further. (yes, and blessed be God.) and here shall thy proud waves be stayed.

Brethren Editors, my mind often reverts back to the antideluvian world, old Noah with his little family, the highly favored few, when soaring aloft on the face of the mighty waters with his little bark buffetting the surges of the angry wave, and without helm or mast rode triumphant and secure over the foaming billow; and after traversing for a certain period of time the face of those mighty waters the ark at last rested on the mountains of Ararat. I have often thought what exultation there would have been in the bosom of a devil, if the ark with the highly favored few had foundered in the mighty waters. (But, glory to God,) the Lord shut him in, and preserved him amidst the auful catastrophe. Dear brethren, it has been the lot and portion of the church of Christ, throughout every dispensation, to suffer persecution and affliction; and like the bush of Moses, ever burning but never consumed. And through all the dark ages of the papal hierarchy, when persecution reigned predominant, twas then and there that the tender lambs of Jesus, suffered all that the rage and malice of men and devils could invent—the fire, the rack, the gibbet, the wheel. And why was it so? was it because the Lord's hand was shortened, & was not able to save? (no.) The Lord has a purpose in it, & participates with his suffering saints in their afflictions here below. And dear brethren, the great head of the church is looking upon with calmness and serenity the movement of his church militant here below, in these low grounds of sorrow: and has a special regard to their safety and well being, and saying, well done, good & faithful servant, thou hast been faithful over few things; which will redound to their credit, (but not merit.)

I will say to those old veterane and soldiers of the cross, that have borne the heat and burthen of the day, be vigilant, be sober and endure hardness, as good soldiers of Jesus Christ; and try always to be found at the old corner post, opposing the invasion of the common enemy. I would say, that according to my judgment of things, the Primitive cause is gaining ground in those parts. The Primitive Baptist Association, that was constituted one year past with four churches, now numbers nine, and I think the prospect is still brightening for a greater growth.

And now in conclusion I would say, as it respects the little despised Primitive paper, it has been to me as good news from a far country. It has often made my bosom heave and swell with exultation, viewing it as a mighty engine in the hand of the great head of the church, for the dissemination of the truths of the gospel, for the encouragement of the saints and their establishment in the truths of the gospel, &c. Fly abroad, thou little winged messenger, and administer all the balm and consolation that thou art master of, under the direction of the great head of the church.

And now a word to the old veterans of the cross. Take courage, stand fast and unshaken; your cause is the cause of truth. And we shall subjoin the above and say, with Christ in the vessel, we smile at the storm. So farewell, dear brethren. May indulgent heaven smile upon all your laudable attempts in the furtherance of and defence of the gospel. And I remain ever yours in the bonds of the gospel. So farewell, until next time.

JOSEPH ERWIN.

FOR THE PRIMITIVE BAPTIST.

Grape Spring, Hamilton co. Tenn.
Feb. 4th, 1841.

Dear brethren Editors: I having to send on some money to pay for my paper, I feel like writing you a few lines to let you know how things are in this country. As respects religion, it is a cold and barren time amongst the Old Baptists. The Hiwassee Association, that I am in the bounds of, have declared nonfellowship with the institutions of the day; yet they are divided in their belief. The Wolftiver church, that I am a member of, complies with the ordinance or example of feet washing, and there is no other church as far as I know, that complies with the ordinance. And the churches in this country have rules of decorum to govern their church members by, and I believe it to be a missionary rule. And more than that, I think it to be a traditional rule, & ought not to be kept up in the church of Christ; for I find by the writings of my brethren, that this rule of decorum has been the missionaries only plea, when if the Old Baptists would put it away out of the church, impostors could not impose on them as they have done, and take the scriptures for the government of their churches.

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Wolftiver church was constituted June 1838, on the Old Regular Baptist platform; and believing all other denominations are of the old serpent, the devil, and his works they will do. And for this reason I do not believe they are Christians, and I also believe they are wolves in sheep's clothing; that the sheep will not follow them, for their voice is strange to all the sheep. For the sheep are all led by the same spirit, for it is written, that by one spirit are ye all baptised into one body; which shows very plainly, that the sheep are not following every lo here, and lo there. And it is written again: Except you have the spirit of Christ, ye are none of his.

So I will come to a close by saying, that I do not want to trouble you with too much at once, it being the first time that I ever wrote for the press.

EVAN DAVIS.

TO EDITORS PRIMITIVE BAPTIST.

Vienna, Pickens county, Alabama, January 22d, 1841.

BRETHREN EDITORS: I deem it advisable to drop you a few lines, viewing the little Primitive as a source of comfort to all those who are really Primitive Baptists. Some of us in this part of the country deem it worthy of patronage, being a means through which a part of the persecuted of the day can hear from each other. Further, as we believe carrying in it many of the mysteries of godliness, calculated, in a good degree calculated, to feed and strengthen many. Therefore, I am directed to ask the continuance of the paper to all for whom I act as agent. With due respect I subscribe myself.

S. W. HARRIS.

TO EDITORS PRIMITIVE BAPTIST.

Dale county, Alabama, Jan'ry, 1841.

DEAR BRETHREN IN THE LORD: I find by reading your little winged messenger the Primitive Baptist, that is so much abused by the Ashdods, that there are yet some that are contending for the faith that was delivered to the saints.

Dear brethren, as I have lately moved into a lonesome part of the world, where there is but very little preaching, or what I call preaching, I have found some of the old Primitive brethren & sisters in this part of the world, I want you to send me three numbers of your papers. I remain yours in the Lord. *J. E. ALBRITTON.*

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THE PRIMITIVE BAPTIST.

EDITED BY PRIMITIVE (OR OLD SCHOOL) BAPTIST MINISTERS AND LAITY.

Printed and Published by George Howard,

TARBOROUGH, NORTH CAROLINA,

"Come out of Her, my People."

VOL. 6. SATURDAY, MARCH 27, 1841. No. 6.

COMMUNICATIONS.

TO EDITORS PRIMITIVE BAPTIST.

Huntsville, Madison county, Ala.
Dec. 27, 1840.

BELOVED BRETHREN EDITORS: May grace and truth be multiplied through our Lord Jesus Christ, the eternal Son of God, in whom is the eternal purpose of God, in the gift of eternal life; which is the enjoyment of God, in his infinite character, in infinite glory, in infinite space, by all the predestinated, called, sanctified, justified, and glorified saints of God.

The day is so cold, I decline going to meeting, and having some little business to write to the publisher, I conclude to write something for the Primitive, though very unworthy to write for the benefit of my brethren. And I have sometimes thought, I never would write any more, then again I think of the widow that cast in her mites, which were accepted, because it was all she had. The subject of religion is different from all other subjects, for the word of God declares that it is a wicked servant, that will not exercise one talent because he has not ten. It is what a man hath, and not what he hath not, that is required of him; and where much is given, much is required. From these considerations, and the forbearance of my brethren, I feel sometimes encouraged to write.

I live in a very lonesome situation, separated from any of my preaching brethren, 18 to 30 miles, and but seldom I see them. There are but four Baptist preachers in Madison co'ty; one who lives in Tennessee, preaches mostly in this county. Limestone county has not one Baptist preacher in it, and but one missionary preacher; our religious community are mostly Presbyterians and Methodists, who have a great deal of preaching and religious excitement, but I have no comfort in them, for I neither can believe their doctrine nor practice; and when this is the case, how can I comfortably hope that it is of the Lord. All my prepossessions of mind in a religious sense were for the Methodists, and I yet feel much natural affection for that people; but it is a truth when I now hear them preach, and see their mode of worship, it fills me with mourning, and I feel truly sorry for them, and feel disposed to pray the Lord to open their eyes, and give them to see their delusions; for I am jealous for them with godly jealousy.

I think I see an application of the truth of God's word delivered by Moses. The scripture informs us that God led Israel through the wilderness by a cloud. Now that cloud certainly was a type of the Holy Ghost, for it was Israel's guide by day and by night. And no matter how long the cloud rested on the tabernacle, whether one day, one month, or one year, Israel never moved until the cloud moved. This looks like God had a set time to favor Zion. And how pitiful are all these protracted meetings to get up revivals, at the instance of the will of men, to tell God Almighty at the day of judgment, in thy name we have cast out devils, and in thy name done many wonderful works. And the Lord will say, I never knew you. But Moses informs us, that the cloud at a certain time rested between Israel and the Egyptians, & that the cloud next to Israel was light, and that the side of the cloud toward the Egyptians was darkness, and just so it is now. While the man that is born twice, the second time from above, and therefore

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as the child of God, enjoys the light of God's Holy Spirit; the natural man has nothing but dark parables, that he can't understand. For Paul says, the natural man receiveth not the things of the spirit of God, they are foolishness unto him, neither can he know them because they are spiritually discerned. Therefore, Paul's doctrine of justification without the deeds of the law, is nonsense to them, they can't understand it; no matter how religious he may be, for all the views that a nominal professor can have of the system of grace is nothing but carnal reason, of which a great many saints may have a good deal, for we are yet subject to temptation through infirmity of the flesh.

What did Tom Paine prove by writing against the Christian religion? Why prove he knew nothing of it. What did the Judiazing teachers prove by preaching circumcision? Why prove that they knew nothing of the gospel in the spirit, and therefore perverted the gospel, upon whom the curse of God must rest. And so it is now. Let all those that believe that baptism came in the room of circumision take heed. Paul says, that the law is not of faith, but the man that doeth them shall live in them. Now if the law is a transcript of God's divine perfections, certainly no body but a poor carnal God maker, will ever think he can be justified by the deeds of the law. I had just as lieve undertake to make a God, as to make his attributes, or perfection; and the whole principle of God making, is nothing but a perfect rejection of the Saviour, and gross degradation and shame to mortals. I ask how the law acts on these circumstances, the giving of water out of a rock, bread from heaven, and the dividing of the Red Sea by the rod of Moses? My sense won't tell me, perhaps for the want of philosophy. But I think Moses was a type of Christ as well as a Jewish lawgiver.

Now while I am writing, I look at my table, I look at the house, I look at the trees, I look at all temporal things, meats and drinks and carnal ordinances, and ask myself, if faith can act on these? I answer no, for my senses act on these; because faith is the evidence of things not seen, and acts on things invisible, out of the reach of the wise and prudent, and belongs to babes. And no wonder those that contend for such doctrine, should be thought madmen and fools, as the Saviour himself. But here is a subject of faith, the blood of Jesus Christ, shed 1800 years ago, should now cleanse a sinner from his sins; here wit and reason fails; here all our prayers, tears, cries, lamentations, repentances, groans, and sorrows, can never reach; here is a revealed Saviour; here is the fruit of the Holy Ghost; here is water out of the rock, and bread from heaven. Now we eat the flesh of the son of man, and drink his blood, and live forever; by him we are killed. Here is the difference between a believer and a ceremonial worshipper; one has Jesus Christ revealed in him, the other has Jesus Christ revealed to him; one has another heart, like Saul, the other has a new heart; a new heart lives by faith, another heart lives because they don't know they are dead.

Bear with me, I will touch one more case. The scripture says, there are three that bare witness in the earth, the spirit, the water, and the blood; and these three agree in one. For want of paper, I will take for granted, that these witnesses are in the kingdom of God in this world; I then first introduce the Lord's supper, and say, here all societies agree in their testimony, and witness the truth of the death of Christ; notice, bread and wine are used, spiritual life given, through the blood of Christ, which cleanses from all sin. Next I introduce baptism. Now where is the agreement in the witnesses? Be ye well assured, any man having a suit in court, if the witnesses cross each other, they destroy each other, and the man is left without any, and his suit lost. Now I ask, where is the proof of the death of Christ, in sprinkling? Was it ever known sprinkling killed any body? what part of sprinkling or pouring, refers to the death of Christ? Whose image and superscription hath it? And I now say this much, if any pedobaptist ever reads this, it is in good feeling and prayer, that the Lord may make it a blessing to you. And then introduce the third witness, which is the whole Christian conduct and conversation. On this witness if I had time and space I might write a whole sheet.

But I must be short. We should be careful in our conversation to express the faith of the Lord Jesus, say what he said about his Father, himself, his ordinances, and his people; live free from the yoke of bondage, and be not entangled with Jewish rites and ceremonies; for the whole dispensation of sacrificing and offering was a proof, that Jesus had not come in flesh and bears the same witness yet; and never can testify

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any thing else, for Jesus nailed them to his cross. Therefore, all that Jesus done while he was in the world, was that the church might be saved; all that the true church does while she is in the world is because she is saved, and here is all the ground that I can see to maintain good works; for if our works are designed to save us, they reflect on the Lord Jesus, in the offering he made.

But, beloved brethren, in view of the salvation of God, let me exhort you though unworthy, be careful to maintain good works, live honest and upright, be careful of usury, have doves eyes within your locks, both chaste and virtuous to the Lord; the dove has no gall, nothing bitter. Live in love and peace, and the God of love and peace will be with you, by his grace and spirit, and pity you as a Father pitieth his own son that serveth him. My paper is full, I must say farewell. May everlasting consolation and good hope through grace be yours daily in Christ.

WILLIAM CRUTCHER.

TO EDITORS PRIMITIVE BAPTIST.

Monticello, Jefferson county, Florida, }
November 28, 1840. }

DEARLY AND MUCH BELOVED BRETHEN: I for the first time take my pen in hand to write for your valuable paper, the Primitive Baptist; as I believe it to be valuable to me and a good many others in this country. I have received it this year, and I like it so well, that I want it again until me or it one alters. For I believe it brings glad tidings of good news from a far country, tho' some do not like it, they say that it is filled up with errors. I believe this is, because it contains sound doctrine. But this, I think, makes me like it the better. If I know what I am, I think I love to read the communications of my brethren; but sometimes I fear that I am deceived. But one thing I know, wherein I was once blind I now see.

Dear brethren, I view myself as one that sat in great darkness, and in the region and shadow of death; for I was about fifteen years of age before I heard a sermon delivered out of a pulpit. But, dear brethren sometimes I feel that light is sprung up in my soul, for I love to hear God's ministers preach the everlasting gospel, and love to be with those that I believe have an orderly walk and a godly conversation, and to talk with them, and try them. I as others have the old body of flesh, so prone to sin to encounter with, and cannot bring it in subjection, as I would wish; for sometimes I think, O, that I could enter into battle and gain the victory at once, over that old sinful nature. And again, I think that I would get too proud.

I think, my brethren, it best to have a thorn in the flesh. Paul says so, to buffet us. I believe the Lord works all things together for good to them that love God, to them that are the called according to his purpose. But, dear brethren, does not that old sinful nature cause you to go mourning from time to time, because you cannot live as holy as you would wish to live? Yes, methinks you do; I think you say, O, that I could cease to do evil, and learn to do well. But we are told that ye cannot do the things that ye would do, because of the infirmity of your flesh. And again, if Christ be in you, the body is dead because of sin; but the spirit is alive because of righteousness. But O, brethren, I find myself so far from walking as a saint should, that it makes me often fear that I am mistaken; for we should let our conversation be as becometh saints, but how far from this are a great many of us, that profess to know Christ. Have we all considered that when we put on Christ, by a profession, if we be not deceived that we are saints; therefore our conversation ought to be as becometh saints.

Thus, my brethren, I view the saint's rest to be a glorious and happy place, and much to be desired by those that love God; because when the spirit has the victory over the flesh, do you not desire much to live and die in that state? Yes, methinks you do, and think you will watch over the next evil? But alas! when all appears to be well, soon do we forget to watch. If this is not the case with you, it is with me. Therefore I enter into temptation. Christ says, watch and pray, that ye enter not into temptation; but the disciples could not watch one hour for the enemy of Christ, but slept.

Thus, my brethren, when I ought to be watching, I am as it were sleeping in spirit; we have the enemy of our souls and bodies in this country, for we are bounded on one side with savages, and wickedness has grown to a great size. The youth of our country have become exceeding sinful, so I think satan is very much pleased; and the love of some appears to be waxing cold, because iniquity abounds. But this is only ful-

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filling the Saviour's language, that when iniquity abounds, the love of many shall wax cold; but blessed is he that shall endure unto the end. But I believe the Lord's chosen ones will endure unto the end, for I do not believe that all the world, men or devils, can ever cause Christ to lose one of his chosen ones, those that were chosen of God in Christ Jesus, before the world was. These are they that I believe to be saints. But when I see a Baptist, as soon as he has got to a grog tavern, step in and call for a quart or a half pint, and call up the people and to drink with them, is this the conversation that becometh saints? I think not.

Well, some will say, don't you do nothing but what becometh saints. Yes, a great deal; I get vexed sometimes with the things of this world, and I get fretted: this don't become a saint, this is when I had forgotten to watch; this is that old body of sin I complain of, which makes me doubt my being a saint. But this is no plea for this evil or that, for this we see before us shall we not shun when we can, and put off the sin that so easily besets us; for all unrighteousness is sin, and when we have done all, to render ourselves as unprofitable servants to our Lord and master. So let as many of us as be of the day, watch and be sober.

Dear brethren, pray for poor little me and my family; pray for the poor little church to which I belong, Elizabeth; for we are in much coldness. I sometimes fear we will not keep house, without times alter, much longer. I therefore desire the sincere prayers of the brethren all over the United States, that we may continue to be a living church and feel that the presence of the Lord is with us once more. Do not think, my brethren, that because it is common I say pray for us, or that I don't believe that you pray for all the churches of God; I do believe that you do, but that you may remember our affliction and cease not to make mention of us in your prayers, for I believe the effectual fervent prayers of the people of God availeth much. For thus saye th the children of Israel to Samuel, cease not to cry unto the Lord our God for us, that he will save us out of the hands of the Philistines. First Samuel, 7 chap. and 8 verse. And again, the 9th verse of the same chapt. Samuel cried unto the Lord for Israel, and the Lord heard him. Therefore cease not to cry unto the Lord for us, peradventure the Lord will hear you, and deliver us out of our affliction. So the grace of our Lord Jesus Christ be with you all. Amen. A by member in tribulation. *SEABORN JONES.*

TO EDITORS PRIMITIVE BAPTIST.

Barnesville, Monroe county, Ga. January 29th, 1841.

DEAR BRETHREN EDITORS: Patrons and all saints of like precious faith. I hope this communication will find you all well, richly abounding in peace one with another, &c. within your own souls, abounding in the union of the Holy Spirit, abounding in all spiritual wisdom, abounding in love and good works; and above all, richly abounding in the fulness of the blessing of the gospel of Christ.

Dear brethren, I am going to offer you a few of my scattering thoughts on a portion of the word of the Lord. I have never read a single page of Dr. Gill, Clark, Jones, nor no one else's works of divinity; but I have learned some sweet and valuable lessons in the woods behind old logs. At eventide in the silent grove have I visited sweet solitude, that gentle queen of modest air and brow serene, in her secret hiding place, and there taken lectures that I hope never to forget. Such as I have, freely give I unto you.

So I will give you a few of my thoughts on Luke, 13 c. 3—5 v. which reads thus: Except ye repent, ye shall all likewise perish. In connection with Matt. 18 c. 3 v: Verily I say unto you, except ye be converted and become as little children, ye shall not enter into the kingdom of heaven. Now in order that we have a correct view of the subject under consideration, we will notice 1st, the speaker; 2ndly, what gave rise to the words spoken; 3rdly, and to whom they were spoken. 1st. These are the words of that character who spake with authority, and not as the scribes. Him that spake as never man spoke. Him of whom Moses in the law and prophets did write—Jesus of Nazareth. 2nd. The circumstance which gave rise to the words under consideration was this: There were present with Jesus at that time, scribes and pharisees, who told him (Jesus) of certain Galileans, whose blood Pilate had mingled with their sacrifices. And Jesus answered and said unto them, suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things? I tell you nay, except ye repent ye shall

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all likewise perish. Or those eighteen men upon whom the tower of Siloam fell and slew them; think ye that they were sinners above all men that dwelt in Jerusalem? I tell you nay, except ye repent ye shall all likewise perish. 3rd. These words were spoken to the unbelieving scribes and pharisees, doctors of the law and vain philosophers; and may be righteously and truly applied to the unrenewed part of Adam's family, including the hosts of new lights, and all the antichristian kingdoms.

4thly. Altho' the term convict or convicted is not used in the language of our text, yet notwithstanding it emphatically breathes that doctrine. Conviction for sin is a preparatory work, and leads to repentance; and as such, I shall set it down as the first stage or degree of repentance; which implies an affecting sense that we are guilty before God, which produces genuine repentance unto life, which needeth not to be repented of. 5thly. Except ye repent, ye shall all likewise perish, &c. Repentance implies sorrow for sin; a godly sorrow, which God alone can produce in the heart; & godly sorrow worketh repentance unto salvation not to be repented of. 6thly. Except ye be converted, and become as little children, ye cannot enter into the kingdom of heaven. Converted or conversion signifies a turning from one principle or manner of life to another. This term seems to present two very striking features; 1st, the word in the gospel signifies the entire change which godliness or in other words grace produces in the disposition, principles and behavior; without this change, we cannot enter the kingdom of heaven. 2ndly. Conversion implies a cleansing and healing, which I will prove in time and place.

7th. Lastly, but not least. Become as little children, &c. This clearly shows, that grace is a levelling plan, & that all her subjects shall be brought down into the low grounds of humility, and taught their dependence on God. In a word, they are as dependent on him for life and salvation, nay, for all things, both temporal and spiritual, as the little child is on the mother for support.

Dear brethren, I have laid down my rule, and set my figures to work by; so I shall proceed to offer you such views and thoughts as I think God has given me. Except ye repent, ye shall all likewise perish. True and genuine repentance, which is unto life eternal, is the unmerited gift of God. Know ye not, that the goodness of God leadeth men to repentance. Rom. 2 c. 4 v. (Pause a little, my brethren,) while I bring up the rear. To convict or convince, is to pursuade one of the truth. Prove it, if you please. For he mightily (meaning Paul), convinced the Jews, and that publicly, showing by the scriptures that Jesus was Christ. This is the work of the Holy Spirit. The Holy Spirit applies the law to the conscience with all its rigorous, inflexible, stern commands; demanding of the sinner a perfect and sinless obedience in all things. Yea, demands his life and says, cut him down as a cumberer of the ground.

Thus the Holy Spirit convinces him of sin, of all its baneful and horrible influences and awful consequences. Yes, sir, the Holy Spirit shows him the exceeding sinfulness of sin, and also that the wages of sin is death; which produce evangelical repentance, sorrow for sin, because of sin a godly sorrow, which worketh repentance unto salvation. This is genuine, evangelical repentance. The truth convinces men of sin, (i. e.) gospel truth, and carries the barbed arrows of converting grace to the heart; which produces repentance, sorrow for sin, mourning because of sin, and an earnest desire for deliverance from sin. All this is wrought by the Holy Spirit.

You recollect that I remarked, that repentance was the gift of God. Yes, sir, the free, unmerited gift of Jehovah; for the goodness of God leadeth men to repentance. God begins the work, and where He hath begun a good work, he will perfect it. But to return a little. I said that conviction, true, genuine, evangelical, saving conviction, was the first stage or degree of repentance, and implied an affecting sense that we are guilty before God, and can do nothing of ourselves to gain his favor; and that we deserve and are exposed to the wrath of a sin avenging God. Thus the Spirit powerfully applies the law to the sinner's heart, which works repentance unto life.

Except ye repent, ye shall all likewise perish. Thus are the arrows of convicting grace fastened in the heart as a nail, (I reckon, brethren, that that will do to call a gospel nail,) fastened in a sure place by the master of assemblies. Mark that word, fastened in a sure place by the master, &c. Fastened in the heart, in a sure

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place. God hath taken hold of the heart, there he begins his work by fastening the nail of conviction in it; which extorts cries like this: The arrows of the Almighty God are within me. Job, 6 c. 4 v. This corresponds with the nail fastened in a sure place. The arrows of Almighty God are within me; the barbed arrows of keen, heart-piercing conviction are fastened within me, by the master of assemblies; fastened in a sure place. Yes, brethren, when the barbed arrows of keen, piercing, heart-felt, convicting grace are fastened in the heart by the master of assemblies, it is safe, because it is fastened in a sure place; it is so fast, that the devil with his claw hammer cannot draw it out, (pardon my drawling.) Let me metaphorise a little on the nail. Suppose you drive a nail through a four inch beam of well seasoned hickory timber, and clinch it on the other side, I ask the question, could you draw it out? No, sir, you might work till you were tired; you might pull and tug, wring and twist, until you wrung the head off, but the nail would still be in the beam, fast enough. Just so with the gospel nail, when fastened by the master of assemblies. The devil may try in vain to draw it out, and tell the poor creature a thousand lies, but it all avails nothing; God has begun the work, and will carry it on in spite of wicked men and devils.

I will close this communication, by subscribing myself yours in hope of eternal life which God that cannot lie, promised before the world began. Farewell for a night or two, when if God will, you shall hear from me again.

VACHAL D. WHATLEY.

TO EDITORS PRIMITIVE BAPTIST.

Salem, Russel county, Ala.
September 7, 1840.

DEAR BRETHREN EDITORS: Having had it on my mind to give you some of my scattering thoughts on the church of Christ, I shall ask the question and give you my views on it.

What is a Christian church? The word church signifies an assembly. In the New Testament it applies to persons, not to places; it means not the building in which the assembly is convened, but the assembly itself. It has an enlarged and also a more confined signification, in the word of God. In some places it is employed to comprehend the aggregate of believers of every age and nation. Hence we read of the general assembly, and the church of the first born, and of the church which Christ loved and purchased with his blood. Acts, 20 and 28. In its more confined acceptation, it means a congregation of professing Christians, meeting for worship in one place. Hence we read of the church at Corinth, of the Thessalonians, of Ephesus, &c. These are the only two senses in which the word is ever employed by the sacred writers; consequently, all provincial and national churches, or in other words to call the people of a province or nation a church of Christ, is a most gross perversion of the term, and rendering the kingdom of Jesus more a matter of geography than of religion.

The sacred writers, when speaking of the Christians of a whole province, never imply the term in the singular number; but with great precision of language speak of the churches of Galatia, Syria, Macedonia, Asia, &c. A church of Christ, then, in the later and more usual acceptation of the term, means a number of professing Christians united to each other by their own voluntary consent, having their proper officers, uniting in one place for the observance of religious ordinances, and who are independent of all other control than the authority of Christ expressed in his word. This company of professing Christians may be few or many in number, rich or poor in their circumstances, and may unite either in a mean or magnificent building, or in no building at all. Those things are pure inventions, for provided they answer to the above definition, they are still to all intents and purposes a church of Christ.

The members of the church should be such as make a credible profession of their faith in Christ, or in other words, such as appear to be regenerated by the spirit of God, to have believed in the Lord Jesus for salvation, and to have submitted themselves in their conduct to the authority of his word. To these the head of the church has limited the privileges of his kingdom. They alone can enjoy its blessings, and perform its duties, and to such the Epistles are uniformly addressed. Read Romans, &c. First Corinth. If these passages are read, it will be found that the members of the first churches are not merely admonished to be saints, but are addressed as such; which is a circumstance of great weight in determining the question about the proper

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subjects of fellowship. But who is to judge in this case? I answer, the church. For although no instance can be brought from the New Testament, in which any one of the Primitive churches can be proved to have exercised this power, yet as it is a voluntary society, founded on the principle of mutual affection, it seems reasonable that the church should judge of the existence of those qualifications, which are necessary to the enjoyment of communion. The very act of obtruding upon them any one without their own consent, whether by a minister or by Elders, is destructive of one purpose of Christian association, i.e. the fellowship of the brethren. Nor is the power of searching the heart requisite for those who exercise the right of admitting others, since we are to judge of each other by outward conduct. This company of professing Christians must meet in one place for the observance of religious institutions. A society that cannot associate, an assembly that cannot assemble, are perfect solecisms.

A church of Christ has its scriptural officers. Here two questions arise. First, how many kinds of officers does the New Testament mention? Secondly, how are they to be chosen? As to the kinds of office bearers in the Primitive churches, there can be neither doubt nor difficulty with any one who will impartially consult the word of God. He has instituted but two kinds of permanent officers in his church, bishops and deacons; the former to attend to its spiritual affairs, and the latter to direct its temporal concerns. That there were but two is evident, because we have no information concerning the choice or duty of any other. The bishops of the Primitive churches correspond with the pastors of modern ones. The bishop, elder, and pastor, are only different terms for the same office, as is evident from Acts, 20. 17, compared with the 28; and Titus, 5. 7; and 1st Peter, 5. 12. They are called bishops, which signifies overseers, because they overlook the spiritual concerns and watch for the souls of their brethren. Acts, 20. 28. First Timothy. Pastors or shepherds, because they feed the flock of God with truth. Ephes. 4. 2. Rulers, because they guide the church. Heb. 13. 7. Elders, because of their age, supposed. Titus, 1. 5. Ministers, because they are the servants of Christ and the gospel. The deacons are appointed to receive and distribute the things that belong to the church. All other kinds of officers than these two, are the inventions of men and not the appointment of Christ.

On the mode of electing them to their office, the scripture will justify the practice. If the Acts of the apostles were studied, we should find that nothing was done in the Primitive churches without the co-operation of the members; not even when the apostles were present. And as the decrees were past in Jerusalem by them, and went forth with their names, we shall say by the voice of the church. A Christian church with its office bearers is complete within itself, for the observance of divine ordinances and the exercise of discipline; and is subject to no authority or tribunal on earth. Such a church is bound by the authority of Christ in their associated capacity to observe all the institutes, to obey all the commands, and to cherish all the dispositions which relate to their social union, in the order and manner they are enjoined by Christ Jesus.

Such, in my view, is a very concise view of the nature of a Christian church. And now I say, away with that morbid insensibility which exclaims, it is of no consequence to what church or denomination a man belongs, provided he be a Christian. Such a spirit is a conspiracy against the throne of truth, and is one step towards a complete abandonment of the importance of right sentiments in the temple of truth. Not only the foundation is to be valued and defended, but every point and every pinnacle. Then do our sentiments appear and look like gems set in gold, when they are supported by a spirit of Christian love. O, divine love, the sweet harmony of souls, the music of angels, the joy of God's own heart, the very darling of his bosom, the source of true happiness.

Brethren, I must conclude; for the more I write, the more I want to. But just suffer me before I quit to say to you, that I want my papers continued as I dearly love to read them and to hear from Old School brethren, how they are wielding the sword of truth and contending for the faith. Besides, I think this little Primitive does more good than any other periodical in the United States. So I conclude by saying, I remain yours in the bonds of love.

JOHN BROWN.

Innocence confers ease and freedom on the mind, and leaves it open to every pleasing sensation.

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THE PRIMITIVE BAPTIST.

SATURDAY, MARCH 27, 1841.

TO EDITORS PRIMITIVE BAPTIST.

Columbia, N. C. Feb. 27th, 1841.

Dear Brethren: Having closed my few remarks with my much esteemed friend Howard, who stands as an organ for God's children to speak through to the great comfort and consolation of each other, and that to the building up the broken altars that were broken down by the prophets of Baal; seeing of these things, my Christian brethren, in the Primitive Baptist, it revives my poor drooping spirits, and I can say of a truth, our God is not a sleepy God, neither doth he delay his coming, as Elijah saith unto them. But, brethren, the eyes of the Lord are over the righteous, and his ears open to their cries. Therefore, my dear brethren, be not sparing of crying to the Lord, for a poor sin-defiled and polluted world.

For, brethren, the first thing that brought me to think of a future life, was the prayers of an old man who was thought to be a bad man, who requested me to go home with him. I refused. The next day I heard that he prayed for me that night, while I was on the dancing floor. This began to shock me, to think he should pray for me and I not for myself. I flew to the Methodists, and immediately became their class leader. They told me I was a Christian, but I doubted it so much, that I never communed with them at all, though a member for the rise of six years. Although, my dear brethren, it has been about eighteen years ago, well do I remember the day and hour of 12 o'clock, that I was meditating on the state of the ungodly, that died without an interest in the blood of a Redeemer. Then it was conveyed to me with power, that I was condemned already. I stuck down my hoe, being alone, I was ready and willing to say, Amen, to my condemnation; for of all men I was the most miserable. Before that, I thought I was a praying character, but here I saw my prayers were swift witnesses against me; for they were introduced in point of merit, instead of point of duty.

While in this agony, my parents blew the dinner horn for me. I first thought I would not go. Second thought, if I did not go, they would come to see what was the matter with me; and I did not want to put any person on earth to any trouble, for I never expected to eat any thing more in this life. For hell was my portion, and I was made willing to take up my abode with devils, where it is said, the worm dieth not and the fire is not quenched. Therefore, my dear brethren, I started home in this agony, and having to pass through some woods, a voice wrung through my head, to go on my knees and pray. I instantly fell on my knees and tried to pray. How loud I uttered my voice I do not know, but I thought my voice was not heard above my head. But, brethren, in a short space my tongue was loosed, I thought the echo of my voice wrung in heaven, while a voice wrung through my head most loudly and shrill, thy sins be forgiven thee. Here I lack language to express my joy. I prayed, I praised, I sung, and that almost all at the same time.

Brethren, I should be glad to tell you how the devil took the advantage of me to keep me out of the church, from family prayer, and many other cases; but have not room. So farewell for the present. *ISAAC MEEKINS.*

TO EDITORS PRIMITIVE BAPTIST.

Teayses' Valley, Virginia,
Feb. 15, 1841.

Dear Editors: I have got hold of one of your papers by a friend, and have perused them with care and find they describe the old path as nigh as I ever seen one in my life; only in one part I think is left rather hard to be understood, though I think I understand the brother's meaning, where he speaks of the doctrine of unconditional election and reprobation. For the benefit of weak minds I should like for it to be more explained, suitable to the capacity of the weak mind. You that are strong ought to bear the infirmities of the weak, and not to please yourselves. Strong meat belongs to men of strong minds, and babes must be fed on milk, the sincere milk of the word, that they may grow and thrive thereby. Paul says, he had rather speak five words with his understanding, than ten thousand words in an unmeaning tongue. Peter says, Paul wrote some things hard to be understood.

I am a member of the Pocatalico Association. We have been separated from the Teayses' Valley Association about four years, and are about 300 strong. We have had a smart increase in four years, but we are weak in the ministry. We have only five ordained preachers among us, but we are in peace among ourselves, but are like lambs among wolves; we are surrounded with the missionaries on every side, and and are often solicited to forsake the good old way, but we feel more unwilling as the day approaches. The money system is at a low ebb in this country.

We are glad to hear of our brethren at a distance, and to hear that they are earnest-

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ly contending for the faith once delivered to the saints. We would be glad to correspond with you, and to hear from you often, as we are weak in the ministry. We want information.

Our Association will commence on the Saturday before the third Sabbath in August next, at the Teayses' Valley meeting house, in Cabell county, Va., and we wish you would send us some help in the ministry on that day, as we expect to be surrounded with the moral institutions of the day, as it will be held in a very popular part of the world. I hope there will be some brother that will feel himself so much interested in the good cause, as to visit us; and we can only promise him a visit again by some of our brethren in the ministry, to pay him for his trip. The Association would be overjoyed to see one or more of our strong brethren in the meeting ground on the day of our annual meeting. You will please make some intercession for us among the ministering brethren in the circle of your acquaintance, and get some one or more to come and visit us. I think it would not be labor in vain, but believe they would be well paid for their trip and will be received with Christian friendship in the Lord. I hope you will use your influence as much as you can with convenience, as we wish to obtain help in particular at this meeting above mentioned.

Dear brethren in the Lord, the time is not far hence, when contention shall cease and all controversy shall cease; when the toils of this life shall cease, when the kingdoms of this world shall become the kingdoms of our God and of his Christ. But while we are in this vale of tears, we are often assailed by the enemy of our souls, and should be often carried about by every wind of doctrine was it not for that blessed hope as an anchor to the soul most sure and stedfast, that enters into that within the vail, where our forerunner is gone. My soul is made to rejoice when I can hear of faithfnl soldiers of the cross, marching in the good old way; for there are so many ways pointed out, and from the old path that was trod by the Saviour and his apostles, that it becomes the Christian to watch and pray lest he should be drawn away and enticed to go in the forbidden paths of vice and folly, and so pierce himself through with many sorrows.

I now must come to a close by subscribing myself your unworthy brother in Christ. *JOHN CANTERBERRY.*

TO EDITORS PRIMITIVE BAPTIST.

Anderson C. H. South Carolina, Feb. 1st, 1841.

DEAR BRETHREN EDITORS: And readers of the Primitive Baptist. This is the first time I ever have wrote for publication in your paper. I have been a regular reader of the Primitive for three years and a half, in which I have found a vast store of very comforting communications. And in the course of which time, I have often been impressed to mingle my pen with the worthy writers in your columns; though from a sense of my inability I have forborne.

Dear brethren, I might send you a volume filled with a description of our difficulties with the society folks; but suffice it to say, we have waded through similar conflicts to that which we find to have been common with our brethren and sisters in every direction in these United States.

Though, as I have said, I have often thought of writing, so I commence under the encouragement of Elder Biggs's request. He advises his brethren, in the 1st No. 6th Vol. and 9th page of the Primitive Baptist, to relate our experience of grace to each other through this happy medium. When I read this part of that old brother's letter, a thought crossed my mind is it indeed so, that the well of water that Christ causes to spring up in the souls of his children, continue to be refreshing to the spirits of those who have almost climbed to fourscore years in this life? Yes, brethren, I think that rich blessing not only continues to old age, but remains to be living water to the saints of God when this body is dying; yea, and after death, and to the ceaseless ages of eternity. Then, brethren and sisters, let us speak oft one to another of the glorious riches of God's grace, and of the free gift of the blood of Christ as an atoning sacrifice for our sins.

But oh, my brethren, when I think of telling you my experience, I hardly know how to begin; for it has often been suggested to me, that I am a poor deluded mortal, yet I think I can say, that I have been made sensible of my state by nature as being far from God. And I think I saw that evidently in the tenth year of my age. And I think I saw the justice of God in the separation of the precious from the vile at his bar in the day of judgment. And finding myself so unholy that I thought I could almost hear him pronounce, Depart, and that sentence directed to me. For my

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conscience also condemned me, though I being young I strove to stifle those thoughts and brave it off; which I somewhat succeeded in, though not entirely, until I think in the 17th year of my age, I became again much alarmed at my situation, for I had all that time been adding sins to sins. I often tried to pray that God would have mercy on me. Sometimes I thought the day of grace was gone from me, but my prayer was, that I might be assured that the wrath of God was appeased, and he reconciled with me; but I could not see how he could be just, and save such a sinner as I was. I thought I felt myself going into a state of delirium, and I really thought that every body that saw me knew it: which often made me secretly retire to myself in solitude, for my earthly comforts were forever gone, (as I thought:) and to hope for happiness after death I could not, for I read that nothing unholy could dwell with God.

Till at length I remember well, on one beautiful afternoon, I think in the month of September, as I was pulling fodder, all nature appeared on a sudden to my beholding eyes wearing a new aspect. Joy sprang into my heart while tears flowed from my eyes. All was peace, and my love to every creature was inexpressible. I opened my mouth to call to my father, (for he was in sight of me,) to praise God; but before I spoke this reflection fell on my mind—if I speak to my father, he will know I am deranged; so I forbore speaking.

Brethren, I do not think it entered my mind at that time, that this was conversion; and although I found my situation to be changed from what it was, I could not own myself a child of grace. And as my limits will not admit of my telling you much of my next twelve years' experience, (for it was almost that length of time before I made known to any person what had past on me;) in which time I heard many able ministers of the gospel preach, and when they treated on the travel of the contrite sinner, I could witness it. But when they spake of cutting off from the old stock and grafting into the new, I thought that did not suit me; for I found there was so much of the nature of the old stock in me, that I could not own the new ingrafting.

But I finally related some of the outlines of my travel to the church, and was received and baptised in June, 1821. And although I have been a member for almost twenty years, yet I find much depravity about me; and I believe if I am saved at all, it will be a sinner saved by the grace and mercy of God alone. O that we all may be made willing and obedient subjects of God's grace, is my prayer for Christ's sake. Amen.

I subscribe myself a Primitive Baptist and unworthy deacon of Salem church.

DANIEL GENTRY.

P. S. Salem church is a member of a newly constituted Association, known by the name of the Fork Shoal Association; and one article of its constitution reads as follows:

"We believe the Baptist State Convention, with all her train of kindred institutions, are unscriptural and cannot be supported from the word of the Lord, and therefore have no fellowship for them; and no question relative thereto shall be introduced or discussed in this Association."

And our next Association will be held at Salem m. h., six miles n. w. of Anderson, C. H. So. Ca. on Saturday before the first Sabbath in October next; and we earnestly desire to see some of our ministering brethren at our Association, for the most of the preachers in this section have gone off with the effort party, while we as a feeble band greatly need the assistance of preachers clothed in the strength of Christ. So farewell for this time. *D. G.*

Hickory Grove, Bibb county, Ga.
January 1st, 1841.

DEARLY BELOVED BRETHREN OF THE OLD SCHOOL ORDER: I have again taken my pen in hand to let you know, that through the kind providence of God our heavenly Father, I still remain in the land of the living. And as we learn from holy writ that those that feared the Lord spake often one to another, and we learn that the Lord hearkened and heard, and a book of remembrance was written for them that feared the Lord, or that thought upon his name; this, my brethren, is encouragement for us to go on to seek to know the Lord, and to practice what we know.

Now, brethren, I will offer you a few of my scattering thoughts on the goodness of God, and his sovereignty in the creation of the world. Now, my brethren, God Almighty, the great sovereign, and first cause of all things, had the unquestionable right to make just such a world as he plea-

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sed; and all things else, according to his own will. Now man was the last of the creation, and the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life and man became a living soul. In the likeness of God made he him, male and female created he them, and blessed them and called their name Adam, &c.

Now, brethren, God had the undoubted right to give his creature man a law for a rule of life, and to annex the penalty of death to the violation of that law. Now God put Adam into the garden of Eden, which he had planted with all manner of fruit trees which was good for food, and told him that he might eat freely. But of the tree of the knowledge of good and evil thou shalt not eat of it, for in the day that thou eatest thereof thou shalt surely die. Now, brethren, it seems like this was a very reasonable law. Now we learn that the serpent was more subtle than any beast of the field, and in the absence of Adam tempted Eve to eat the forbidden fruit. Now, brethren, it looks like the woman ought to have been able to have withstood the temptation; but we see she was not, for the great thirst to be wise, and to be as gods knowing good and evil, overcame her strength. Now we do not learn that the serpent ever offered any temptation to Adam, for he knew that the surest chance was to begin on the weakest side; therefore he undertook with the woman first and succeeded, (the woman being the weaker vessel.) Now he retires well pleased to think that he had ruined this happy pair, and fully believing now that Eve would be a greater temptation to Adam than he or all his infernal crew could possibly throw in his way. And now it appears that Adam was not able to withstand this great temptation. He saw now that the happy union heretofore existing between him and his wife was now broken, and the temptation was so great that he was not able to withstand it. No doubt but Adam had serious thoughts of forbearance, but all to no purpose; the temptation was so strong that he lost all power to withstand it, and partook of the forbidden fruit from the hand of his wife.

Now, brethren, I have heard it said from the pulpit and the press, that Adam was made able to stand, but subject, or liable to fall. Now this I never could believe, for if we are made able to do a certain piece of work, or a certain thing, and we know performing that will be to our everlasting advantage, and we know if we fail to perform this, that death is our portion, we are just as sure to do it as we live; and especially when this was a very easy thing, to forbear eating of a certain tree when there was a plenty of fruit without it. Now perhaps some will say, by this your idea you make God the author of sin. By no means, for the devil is the author of sin; and if there had been no temptation to beguile Eve, she would not have violated the command of God.

Now, brethren, in our absence if our wives contract a debt, or violate a known law of the land, we of course are accountable for their conduct. Now Adam no doubt felt his accountability for his wife's conduct. Now there was but one way for Adam ever to unite with his wife again, for she could not undo what she had done and come to him; his only chance now for a re-union was to partake of the forbidden fruit and go to her. And Paul says, and so it is written, the first man Adam was made a living soul, the last Adam was made a quickning spirit: he says the first man was of the earth, earthy; but the second was the Lord from heaven. Now we see the great contrast between the two, and so high as the heavens above the earth was the last Adam above the first; for he was able to stand and withstand all the firey darts and temptations of the devil, and to make a complete atonement for the sins of his chosen people, that they might be justified from all things, by which they could not by the law of Moses.

Now a word or two to our enquiring friend, McCreless. Now, my friend, man is not what he was when created; for God made him in his own image, but man violated God's law and fell under its curse, and is already condemned; So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. Hath not the potter power over the clay, of the same lump to make one vessel unto honor and another unto dishonor? Read the 9th chapter of Paul to the Romans. Now for instance we will say that you have predetermined to build you a house, you own the land and all the trees upon it, will you not go and take such trees as you please to make this building, and leave such as you think are so crooked that they won't do? Now are you unjust, because you did not take these ugly crooked trees? O no, by no means, Well, then, it is by

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grace we are saved through faith, and that not of ourselves, it is the gift of God; not of works, lest any man should boast. And I am truly glad that it is not of works, for if it was, we should hear a mighty boasting; and we hear enough of it already for our world is full of strong large men, doing large work and wanting to get large money for their large work. I shall next offer you some poetry.

The first and second Adam.

Adam the first was made of earth,
The second was of heavenly birth;
In Adam's fall we all did sin
And as we grow we soon begin.

In the first Adam all did die,
The second Adam brings us nigh;
So we come forth to life again,
From sin and satan's heavy chain.

God knew that Adam would not stay,
Nor keep his law from day to day;
Appoints the second to fulfil
All things according to his will.

In Adam then we all did die,
But Christ the Saviour from on high;
A quickning spirit he was made,
To raise us sinners from the dead.

Adam the first a type was made,
Of Christ the church's glorious head;
On him, the church is firmly built,
And sav'd from death and sin and guilt.

The little righteous few did stay,
Safe in the ark from day to day;
Whilst the wide world was lost and drown'd,
And not a living soul was found.

In Christ our ark we safely hide,
In him alone we all confide;
In him alone we all are blest,
He is the Lord our righteousness.

On Christ our rock we firmly stand,
Upheld by his all-powerful hand;
Nor death nor hell can ne'er remove
His chosen children from his love.

Elect and precious in his eye,
He laid his robes of glory by;
Descends to earth our debts to pay,
And guide us in the narrow way.

To bring us sinful rebels nigh,
He on the cross was lifted high;
Amazing love how rich, how free,
That Christ should die for such as we.

We now a building firm and fair,
Of lively stones we do appear;
This spiritual house doth firmly stand,
The bulwark of our native land.

Now let us watch as well as pray,
And bear the cross from day to day;
That we may worthy prove to see,
The saints in full prosperity.

And now, my brethren, time and space warns me that I must desist for the present. So farewell in the Lord.

BENJAMIN MAY.

TO EDITORS PRIMITIVE BAPTIST.

La Fayette, Chambers co Ala.
March 18th, 1841.

DEAR BRETHREN: Please to publish the following notice in your paper, and oblige yours in the bonds of the gospel, &c.

I hereby give notice to the Primitive Baptist church and the public in general, that I have made preliminary arrangements for the publication of a Hymn Book adapted to the use of the Old School Baptists, and all who are friendly to the promotion of the Redeemer's cause. The Hymns will be classified and embodied under appropriate heads, adapted to singing on all occasions. And in presenting the contemplated work to the public, I do not expect to excel others who have made similar publications; but that duty has for some time rested with weight on my mind, seeing that no one of the Primitive denomination had stepped forward, as well as a disposition to gratify and yield to the solicitations of my brethren, who seemed to be impressed with the importance and utility of such a work.

And in addition to the foregoing I would add, that I am not like one of whom I have an account, who was about to enter upon the arduous duty of publishing a certain book; he wished to have assurances that if his production was not acceptable to the public, that he would be rewarded for his labor and time, at least that he might obtain a support. But I rely with confidence on the Lord, and cast myself upon the lenity, liberality, and favor of my brethren and generous public; and hope that I shall be able to make the work so interesting, that it will be acceptable to all, and that the work may tend to the glory of God and the prosperity of his cause, and give suitable facilities to ministers and all the dear children of God, in the great and glorious privelige of singing to his praise. And the righteous shall return with songs and everlasting honors, &c.

BENJAMIN LLOYD.

TO EDITORS PRIMITIVE BAPTIST.

Grooverville, Lowndes county, Ga.
Sept. 10, 1840.

DEAR EDITORS: With fear and trembling I pick up my pen to write a few lines, which I thought I never would be guilty of any more, for fear I should dishonor that glorious cause, or name. Father

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Moseley and father Bennett, your names and a great many others have chastised, strengthened, & comforted me: and I hope it was accompanied by the Holy Spirit. For though their writings lashed me, I was constrained to say, Truth, Lord. I was by some means made willing to kiss the rod, and acknowledge I have sinned greatly.

I have the honor to belong to New Providence church, in Florida, as a lay member. I think the Primitive is on the gaining hand. There are a great many Primitive brethren in this part of the country, but they have not got in a way of taking these papers.

Dear brethren, there is one thing that has lain on my mind with great weight, which compels me to mention that which makes me shrink at the thought of it. About five or six years ago, there was given me a dream, which has been at times like fire in my bones, I have often thought that I never could give my views on that passage of scripture, but I was afflicted last night with a violent fever, and if I ever suffered in mind, it must have been last night, in consequence of disobeying the command that was given me with the dream, which was this: (I thought I saw the likeness of a man, he said unto me, Go, preach from these words: Who was delivered for our offences, and rose again for our justification. This was showed me in a night vision, whether in the spirit, or out of the spirit, God knoweth. I now will give you my view on it. The first, I will try to show who the apostle meant. 2ly. What he was delivered for. Thirdly. Why he should be raised again for our justification.)

See. Gens. 3. 15: And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shall bruise his heel. Luke 1st, 31, 35: And behold, thou shalt conceive in thy womb, and bring forth a Son, and shall call his name (JESUS.) This is he of whom the apostle speaks. John said, behold the Lamb of God, that taketh away the sin of the world.

Secondly, I shall notice something of his mission, and of his being delivered or sent. We understand that when the Lord God created man, he created them in his own image, pure and holy, and pronounced them good and very good. Well, as long as this was the situation of man in the creation, the apostle must be right when he said, by man came sin and by sin came death; so death past upon all men. for all have sinned and come short of the glory of God. For it was said in the day that thou eatest thereof, thou shalt surely die. And as long as Adam did not die temporally in that day, he must undoubtedly have died spiritually and become subject to death temporal, and death eternal. This situation of man was deplorable, yet they had no one to fault but themselves, although they tried to lay the blame on the serpent; for God had given them a command, and they could not deny it. Therefore they became guilty before him, and had sold themselves for nought, although the promise was, that they should be redeemed without price.

We will now notice the deplorable situation of man, and the holiness of that law of God. The law says: Cursed is every one that continueth not in all things that is written in the book of the law to do them. Paul said, that the law was holy, just and good; but he was carnal, sold under sin. Now as the law is holy, it certainly demands a perfect obedience, which is without the least blemish of sin. For the Father cannot behold sin with the least allowance; and we carnal, sold under sin, what a situation, what a doleful pit man has plunged themselves into.

But behold, the lion of the tribe of Judah hath prevailed to open the book, and to loose the seven seals thereof. Was this what he was delivered for? I think it was. For God so loved the world, that he gave his only begotten Son, that whosoever believe on him should not perish, but have everlasting life. But love and mercy could not reach the sinner's case until justice were satisfied, and her demands were great. But see, Christ has stepped into the law room and side of his church, stooped under the law to redeem them that were under the law. Did not he know what it would cost him, from the covenant that was with or between him and his Father? For he said, what king that go to make war, or build, and sit not down first and count up the cost, &c. Was it for to pay the debt that his church owed to justice? I think it was.

What a glorious Saviour, what love. O that we could lay it to heart more than we do, to think that he gave his life for our lives, spilt his blood for our ransom, bore our reproach that we might go free. For if the Son shall make you free, you shall be free

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indeed. For he has become the end of the law for righteousness to every one that believe. Now if Christ is the end of the law, for them that believe in him, then justice is satisfied and has no more demand on his church, for he (Christ) has become surety for her. Now since justice and all her demands are paid, a perfect obedience is rendered, according to all her demands. Now what hinders righteousness and truth saluting each other? Love, wisdom and power, rejoicing together, in the salvation of his bride. This is what he was delivered for, that she through his salvation might be saved. Now God can be just, and the justifier of her. (Why?) Because she believed in his son. For it is written: They that believe on him, hath passed from death unto life, and shall not come into condemnation. (Why?) Because God for Christ's sake hath forgiven them their sins.

I now will try to speak something on the 3rd proposition. And was raised again for our justification. Now to justify, is to clear any one from imputed guilt, or defend the person that has violated a law from the penalty thereof. Now if Christ has rose again for the justification of his bride, in that day when he comes to make up his jewels she will surely be vindicated from the charge of transgression, as if she had never committed it. For she is to be presented to the king in needle work, not a spot nor wrinkle thereon. For he will be our advocate, our righteousness and redemption; for in him and through him she will triumph over death, hell and the grave. For blessed and holy are they that hath a part in the first resurrection; on such the second death hath no power.

These are some hints of my views. I am sorry that I had to be so lengthy. I have hardly touched the subject at last. I hope the brethren will look over all slips and charge them to my imperfections. I shall hereafter desist and leave it for abler pens; but I hope they will not stop blowing their rams horns, until iniquity is compassed seven times. May the Lord be with you all in doing much good, in the name of Jesus of Nazareth.

DAVID ROWELL, Jun'r.

TO EDITORS PRIMITIVE BAPTIST.

Kosciusko, Attala county, Mi.
March 20th, 1840.

DEAR BRETHREN EDITORS: I have been a constant reader of our little despised paper by some, yet delightfully read by many of God's little ones. As some of the brethren wish doctrinal views, I will offer some of mine; you can then judge of me as you please. By the grace of God I am what I am.

Man, depraved as he is, without doubt is an idolator, or worshipper of the true God. I am clearly of opinion, that man with all his worldly wisdom and literary knowledge, never has nor never will worship God in that way the Saviour told the woman at the well. Furthermore, the Saviour says, ye cannot serve God and mammon. Look, my brethren, through all the Christian era. Wise men who profess to serve God, have brought into the family of Christ, almost all the difficulties that have ever annoyed his children; and by allegories, and metaphors, and prophecies, all of their own liking, are still disturbing the peace and harmony of God's little ones. The devil, I presume, never was better pleased with man, than when (he) the devil could get man to be religious under a cloak of deception.

But, brethren, notwithstanding all these fail to serve God aright, yet God is worshipped on earth; but it is by his own children. It is clearly revealed in the scriptures, that God made but one man, and in him was life for all his family; for surely we have come by ordinary generation, as such Adam must have had our life in him. Even when coming out of the hand of God, he could be nothing more than God's good creature, not an heir of immortal glory, but of the earth, earthy; and by his own act has forever ruined his own family. Be not deceived, brethren; God has not changed, he still requires Adam's family to live as holy as Adam was, when he became a living soul and was condemned for ever for one act of disobedience. Under those considerations none of Adam's family ever can see God's face in peace. Be not scared, brethren. Paul says, the children of the flesh are not the children of God. Again, he says, flesh and blood cannot inherit the kingdom of God. Be astonished, O, lost family of Adam.

Brethren, God is not bound to man to save one soul; and thus I conclude all that have ever been or ever will be saved, is in consequence of the agreement between the Father and the Son. Therefore, I conclude, that it pleased the Father that he the Son should have life within himself. Now, brethren, the scripture saith, that Adam

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was only a figure of him that was to come. Do you not clearly see, brethren, that Christ had in himself an eternal life, and that life is the life of all his little ones. I would ask any wise man, or ignorant man, if they were active in their natural generation? All agree they were not. I ask, which is the greatest work, generation or regeneration; the one done on permission, the other done from heaven purposedly? If I were to ask any woman how many children she would have; if not irritated by the unpopular question she would say, the Lord only knows, I know not. Therefore, if God knows how many children a woman will have, he surely knows how many he will have.

That which is born of the flesh, is flesh; that which is born of the spirit, is spirit. In view of this, the doctrine of the gospel is clear. According as he hath chosen us in him, before the foundation of the world. The Holy Spirit being sent of God, finds the strong man fully in possession of one of his chosen ones. Does he ask for entrance, or do they compromise and each take a part? No, he the Spirit lays hold on the strong man, and now the stronger divides the spoil, qualifies the soul to serve God, and the flesh is constrained to serve the soul; and makes an honorable division, qualifies even the flesh to render to Cæsar the things which belong to Cæsar, and to God the things which are God's. In this kind of renovation, I think the soul a passive recipient of the Holy Spirit, and struggles under the weight of guilt until born in the kingdom of grace, which may be fully said, one of wisdom's children. It is not by chance, like some of Adam's msssionaries, still born children, &c.

I will now give some evidences, together with my own experience, why I thus believe. My sheep hear my voice, &c. I give unto them eternal life—your life is hid with Christ in God—that God hath given to us eternal life, and this life is in his Son—born not of blood, nor of the will of the flesh, nor of the will of man, but of God—being born again, not of corruptible seed, but of incorruptible, which liveth and abideth for ever.

No room. O God, our Father, keep thy little ones. Serve God, my brethren.

JOEL HARVEY.

Moral and religious instruction, derives its efficacy, not so much from what men are taught to know, as from what they are brought to feel.

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"Come out of Her, my People."

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COMMUNICATIONS.

TO EDITORS PRIMITIVE BAPTIST.

Macon, Bibb county, Ga.
November 15th, 1840.

DEAR BRETHREN: I will now send you a communication copied, which seems to correspond with the true spirit of Christianity, and also with the present times, in exposing error in some of its odious forms. The foundation of the subject is to be found in Isaiah, 40th chapter and 11th verse, which reads as follows: He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young.

Now, dear brethren and friends, it is not easy for those whose habits of life are insensibly formed by the customs of modern times, to conceive any adequate idea of the pastoral life, as it is obtained in the eastern countries, before that simplicity of manners which characterized the early ages, was corrupted by the artificial and false refinements of luxury; and wealth in those days consisted principally in flocks and herds, and Abraham, Isaac, Jacob and others, who were to speak in modern language persons of high distinction, were likewise shepherds. The book of Genesis, which is an authentic and infallible history of the most ancient times, exhibits a manner of living so different from our own, that perhaps few persons are qualified to enter fully into the spirit of the description. The poets seem to have derived their idea of the golden age from some imperfect tradition of this primitive state; and if we compare it with the state of things around us, methinks we have reason to say, How is the gold become dim, and the fine gold changed. Lam. 4th c. and 1st vs.

The opulence of Jacob may be conjectured, from the present he sent to his brother Esau. Gen. 32d c. 14th and 15th vs. Yet Jacob attended his flocks himself, in the drought by day, and in the frost by night. Gen. 31st c. 40th vs. The vigilance, the providence, the tenderness necessary to the due discharge of the shepherd's office, have been frequently applied in describing the nature and ends of government; and it has been esteemed a high encomium of a good king, to style him the shepherd of his people. This character, Messiah, the Saviour, condescends to bear; and happy are they who with a pleasing consciousness can say, We are his people, and the sheep of his pasture. Psalms, c. 3d vs. The passage will lead me to speak of the shepherd, the flock, and his care and tenderness over them.

1. Our Lord expressly styles himself the shepherd, the good shepherd of the sheep. John, 10th c. 11th and 14th vs. And the apostle Peter styles him the chief shepherd. 1 Peter, 4th c. 4th vs. His faithful ministers have the honor to be under shepherds, he appoints and qualifies them to feed his flock, they are the messengers of his will; but they can do nothing without him, they can only communicate what they receive, and cannot watch over the flock, unless they are themselves watched over by him. Psalms, 127th, 1 t. For with respect to efficacy, he is the chief and indeed the sole shepherd; the eyes of all are upon him, and his eye is upon and over all his flock. The Old Testament church had a shepherd, and their shepherd was Jehovah. Psalms, 23 c. 1st v. Unless, therefore, the shepherd and bishop of

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our souls likewise be Jehovah, we fall unspeakably short of the privileges of ancient Israel. If their shepherd was almighty, and if ours could be but a creature, surely we could not then say what the apostle affirms that we have, a better covenant, established upon better promises. Heb. 8th c. 6th vs.; since Messiah himself is expressly declared, to be the surety and the mediator of this covenant.

But would it not be better, upon this supposition, with David who could say, Jehovah is my shepherd, than with us who are entrusted to the care of a delegated and inferior keeper, if Jesus be no Jehovah. Besides, who but Jehovah can relieve the necessities of multitudes in all places in the same moment, and be equally near and attentive to them in every age. The sinner who is enlightened to know himself, his wants, enemies and dangers, will not dare to confide in any thing short of an almighty arm; he needs a shepherd who is full of wisdom, full of care, and full of power; able, like the sun, to shine upon millions at once, and possessed of those incommunicable attributes of deity, omniscience and omnipresence. Such is our great shepherd, and he is eminently the good shepherd also; for he laid down his life for the sheep, and has redeemed them to God by his own blood.

2nd. A shepherd is a relative name. It has reference to a flock. This great and good shepherd has a flock, whom he loved from everlasting, & whom having loved he will love to the end. John 13th c. and 1st vs. He humbled himself for their sakes, submitted to partake of their nature and their sorrows, took upon him the form of a servant, and was made in the likeness of sinful flesh. He died for his sheep, the just for the unjust. 1st Peter, 3d c. and 18th vs. To redeem them from the curse of the law, from the guilt and dominion of sin, from the power of satan, and to bring them to God. They by nature are all gone astray, every one to his own way. Isaiah, 53d, 6th. But having thus bought them with his blood, in his own appointed time he seeks, finds and restores his sheep by the power of his word and spirit. He makes himself known to their hearts, causes them to hear & understand his voice, and guides them into his fold. Then they become his sheep, in the sense of my text; they are under his immediate protection and government.

Considered as individuals, they are fitly described by the name of sheep. A sheep is a weak and defenceless creature, prone to wander; and if once goes astray, is seldom known to return of its own accord. A sheep has neither strength to fight with the wolf, nor speed to escape from him; nor has it the foresight of the ant, to provide its own sustenance. Such is our character and our situation, unable to take care of ourselves, prone to wander from our resting place, exposed to enemies which we can neither withstand nor avoid, without resource in ourselves; and taught by daily experience the insufficiency of every thing around us. Yet if this shepherd be our shepherd, weak and helpless as we are, we may be of good courage; if we can say with David, the Lord is my shepherd, we may make the same inferences which he did: Therefore I shall not want, therefore I need not fear. Collectively they are a flock, they are not indeed in one place, they are scattered abroad, dispersed through different ages and countries, separated by sea and mountains, and too often by misapprehensions and prejudices, by names and forms; and only a very small part of the flock are known to each other. But they are all equally known to him, and equally under his eye. In his view they are one flock, one body; they are animated by one and the same spirit, their views, hopes and aims are the same; and yet a little while they shall all be brought together, to rejoice and to join in worship before his throne of glory; for they have an inheritance reserved for them in heaven. 1st Peter, 1 c. 4th and 5th vs. And they shall be safely kept, while they are sojourners upon earth, for the shepherd of Israel is their keeper.

3d. He shall feed his flock like a shepherd. The word is not restrained to feeding, it includes all the branches of the shepherd's office. He shall act the part of shepherd to his flock. We have a beautiful description of what he has engaged to do, and what he actually does for his people, as their shepherd, in the 23d Psalm. And the subject is more largely illustrated in the 34th chapter of Ezekiel's prophecy. His sheep from age to age have been witness to the truth of his promises. He has a flock at present who rejoice in his care, and greater multitudes as yet unborn shall successively arise in their appointed season and call him blessed. Psalms, 72. 17th vs. For he is the same yesterday, today, and forever. He feeds them, he leads

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them into green pastures; these pastures are his word and ordinances, by which he communicates to them of his own fulness; for in strict propriety of speech, he is himself their food, they eat his flesh and drink his blood. John, 6th c. 54th vs. This was once thought a hard saying, John, 6th, 58th, by some of his professd followers, & is still thought so by too many; but it is his own saying, and therefore I am not concerned either to confirm or to vindicate it. The knowledge they receive by faith of his incarnation and sufferings unto death, of the names he bears, and the offices and relations in which he is pleased to act for them, is the life and food of their souls.

The expression of feeding them is agreeable to the analogy he has been pleased to establish between the natural and the spiritual life; as the strength of the body is maintained and renewed by eating and drinking, so they who in this sense feed upon him in their hearts, by faith with thanksgiving, even they live, John, 6th c. 57th vs. by him; for his flesh is meat indeed, and his blood is drink indeed. He guides them first by his example, he has trodden the path of duty and trail before them, and they perceive and follow his footsteps. Again, by his word and spirit he teaches them the way in which they should go, and both inclines and enables them to walk in it. Isaiah, 30th. 21st. He guides them by his providence, he appoints the bounds of their habitations, the line and calling in which they are to serve him; and orders and adjusts the circumstances of their lives according to his infinite wisdom, so as finally to accomplish his gracious designs in their favor. He guards them—it is written concerning him, he shall stand and feed in the strength of the Lord, in the majesty of the name of the Lord his God. Micah, 5th c. and 4th vs.

If we conceive of a flock of sheep feeding in the midst of wolves, who are restrained from breaking in upon them not by any visible enclosure, but merely by the power of the shepherd's eye, which keeps them in awe and at a distance, it will give us some idea of the situation of his people. He provides them food in the midst of many and mighty enemies, Psalms, 23d c. 5th vs. who envy them their privilege but cannot prevent it. If he should withdraw his attention from the flock for a single moment, they would be worried; but he has promised to keep them night and day, Isaiah, the 27th c. 3d vs. and every moment. Therefore, their enemies plot and rage in vain. Their visible foes are numerous, but if we could look into the invisible world, and take a view of the subtility, malice, machinations and assiduity of the powers of darkness, who are incessantly watching for opportunities of annoying them, we should have a most striking conviction, that a flock so defenceless and feeble in themselves, and against which such a combination is formed, can only be kept by the power of God. He heals them.

Again, a good shepherd will examine the state of his flock. But there is no attention worthy of being compared with his; not the slightest circumstance in their concerns escapes his notice. When they are ready to faint, borne down with heavy exercises of mind, wearied with temptations dry and disconsolate in their spirits, he seasonably revives them. Nor are they in business without a need be for it all, his dispensations towards them are medical, designed to correct, or to restrain, or cure the maladies of their souls; and they are adjusted by his wisdom and tenderness to what they can bear, & to what their case requires. It is he likewise who heals their bodily sickness, and gives them help in all their temporal troubles. He is represented to us as counting their sighs, Psal. 56th, 8th vs. putting their tears into his bottle, recording their sorrows in his book of remembrance, and even as being himself touched with a feeling of their infirmities, Hebs. 4th c. 15th vs. as the head feels for the members of the body—he restores them. The power and subtilty of their enemies are employed to force or entice them from his rule; and too often prevail for a season.

The sheep turn aside into forbidden paths, and whenever they do they would wander farther and farther till they were quite lost, if he were not their shepherd. If he permits them to deviate, he has a time to convince them that it was an evil rnd a bitter thing to forsake the Lord their shepherd, Jer. 2nd c. 19 vs. and to humble them and to bring them back. Thus they become more sensible of their own weakness, and of their obligations to his gracious care; for he will not suffer their enemies to triumph over them, he will not lose one of his true flock, not one convinced sinner who has indeed and in truth surrendered

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and entrusted his all to him. They must and they shall smart and mourn for their folly, but he will in due season break their snares and lead them again into the paths of peace for his own name's sake.

The flock are not all sheep, there are among them lambs; these are especially mentioned, and for these he expresses a peculiar tenderness. He will gather them in his arms, and carry them in his bosom; though they are weaklings, they shall not be left behind. This is a beautiful and pathetic image. If a poor lamb is weary and unable to keep up with the flock, it shall be carried. This clause affords encouragement, 1st, to young people. Early and serious impressions are often made upon the hearts of children, which we are to cherish, by directing their thoughts to the compassion of the good shepherd who has said, suffer little children to come unto me and forbid them not, for of such is the kingdom of God. Mark 10th c. and 14th vs. This high and holy one, who humbles himself to notice the worship of the heavenly host, hears the prayers of poor worms upon the earth, and his ear is open to the prayers of a child, no less so than to the prayers of a king.

2nd. To young converts. These at whatever age are children in the Lord's family, lambs in his flock. They are as yet weak, unsettled and unexperienced; almost every day brings them into a new and untried situation, they often meet with opposition and discouragement, where they have promised themselves help and countenance. Perhaps their nearest friends are displeased with them, and throw barriers in their way. As such, they are liable likewise, while they are inquiring the way to Zion, to be perplexed by the various opinions and angry contentions, prevailing among the different religious persons or parties to whom they may address themselves. They are frequently discouraged by the miscarriages of professors, some of whom it is possible they have admired and looked up to as patterns for their own imitation; add to these things, what they suffer from new and unexpected discoveries of the evil and deceitfulness of their hearts. The mistakes they commit in judgmemt and practice, for want of a more solid and extensive knowledge of the scriptures, and the advantage the great enemy of their souls derives from these various difficulties, to assault their peace and obstruct their progress, what would become of them in such circumstances, if their faithful shepherd had not promised to lead, and uphold them with the arm of his power.

There is likewise particular mention made of those that are with young. These he will gently lead. If we take the word according to our version, it may signify a state of conviction, of trouble. Many are the afflictions of the righteous, Psal. 34th c. and 19th vs. by which they are often wearied and heavy laden; but when their spirits are overwhelmed within them, he knoweth their path. Jacob would not permit his cattle that were with young to be overdriven for one day lest they should die; Gens. 33d c and 13th vs. much less will this good shepherd suffer the burdened among his flock, to be hurried and tempted beyond what they are able or what he will enable them to bear. But the word signifies those that have young, rather than those that are with young; two sorts of persons in the Lord's flock, who come under this description feel an especial need of his compassion, tenderness and patience. 1st, He only knows the feelings of the hearts of parents, what solicitude and anxiety they have for their young ones, the sucklings if I may so speak of the flock; which mingle with all their endeavors to manage rightly the important charge committed to them, and to bring their children up in the nurture and admonition of the Lord.

2d. Ministers likewise have painful exercises of mind. The apostle Paul speaks of travelling in birth again, till Christ be formed in our hearts. Gal. 4th c. and 19th vs. When we know of any newly awakened and beginning to seek his salvation, how solicitous is our care to bring them forward, to comfort them, to warn them against the devices of their hearts and of their enemies; and how piercing our grief and disappointment, if they miscarry. How much is felt in sympathy for the trials of the flock; what wisdom, faithfulness, courage, meekness and unction from on high, are necessary to the due discharge of what we owe to the flocks of which we have the oversight. Who is sufficient for these things? And when we have done our best, our all, what defects and defilements have we to mourn over. But this is our great consolation, that he who knows us and leads us, considers our frame and remembers that we are but dust.

In this delineation of the character and

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conduct of the great shepherd of the sheep, Heb. 13th c. and 20th vs. we have an afflicting exemplar and pattern, for the imitation of those who act in the honorable office of under shepherds; and are called by their profession and engagement to feed his sheep and lambs. Whether there be any ministers in our assembly or not, you will at least permit me to speak a word to mine own heart; which may, I hope, at the same time, impress your minds with a sense of our great need of your prayers. Brethren, pray for us, 1st Thes. 5th c. and 25th vs. and pray to the Lord of the harvest, that he may send forth more faithful laborers into his harvest; Matt. 9th c. and 28th vs. for it is his work alone.

It is not necessary that a minister of the gospel should be in the first line of those who are admired for their abilities or literature; much less, that he should be distinguished by such titles, honors, and emoluments, as this world can give. But it is necessary, and of the last importance to his character and usefulness here, and to his acceptance in the great day of the Lord, that he should have a shepherd's eye and a shepherd's heart; he must serve the flock, not for filthy lucre, or by constraint, that constraint which the apostle attributes to the love of Christ only excepted; but willingly, and with a view to their edification. 1st Peter, 5th c. 2d and 3d vs. And he must indeed serve them, not acting as a lord over God's heritage, but as an example to the flock; not preaching himself, 2d Cor. 4th c. 5th vs. perverting his sacred office to the purposes of ambition, or vain glory, or the acquisition of wealth; but preaching Christ Jesus the Lord, and employing all his powers to turn sinners from the error of their ways.

He who winneth souls is wise. Prov. 11th c. and 30th vs. If it be wisdom to propose the noblest end, the faithful minister is wise; the end at which he aims, in subordination to the will and glory of God, is the salvation of souls. And the recovery of one immortal soul, to the favor and image of God, is and will be found a greater and more important event, than the deliverance of a whole kingdom from slavery or temporal ruin. If it be wisdom to pursue a right end, by the fittest means, he is wise; he knows the gospel of Christ to be the power of God, the appointed, the effectual, the only sufficient means for his accomplishing his great purpose. Therefore, however unfashionable it may be, he is not ashamed of it; he preaches it and he glories in it.

If it be an effect of wisdom, not to be deterred from the prosecution of a great and noble design, by the censure and dislike of weak and incompetent judges, the faithful minister is truly wise. He loves his fellow creatures, and would willlingly please them for their good; but he cannot fear them, because he fears and serves the Lord; he looks forward with desire to the day of that solemn and general visitation, when the shepherd and bishop of souls shall himself appear. 1st Peter, 2d c. & 25 vs. Also, 5th and 4th. And if he may then stand among those who are pardoned and accepted in the beloved, and receive the crown of life which his Lord has promised to them that love him, 2d Tim. 4th c. and 8th vs. this thought fully reconciles him to the trials of his situation; and however depreciated, misrepresented, opposed, or ill-treated here, he can say, none of these things move me, neither count I my life dear to myself, so that I may finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God. Acts, 20th c. 24th vs.

There is a counter part to this character described in strong and glowing language by the prophets. There are idol shepherds, who feed not the flock but themselves. Ezekiel, 34th c. and 2d vs. Who neither attempt to heal the sick, to strengthen the feeble, to bind up that which is broken, nor to recover that which has been driven away. Isaiah, 56th c. 10th & 11th vs. Who cannot understand, greedy lovers of gain, and who by a change of metaphor, are compared to slumbering watchmen, and dumb dogs that cannot bark. The New Testament teaches us to expect, that such persons under the name of ministers, will be found likewise in the visible church of Christ; men of corrupt minds, 1st Timothy, 6th c. and 5th vs. Roms. 16th c. 18th vs. destitute of the truth; who serve not the Lord Jesus, but their own belly. Men who are of the world, 1st John, 4th c. and 5th vs. and speak of the world, and therefore the world heareth and favor them. But alas, neither the wretched slave who toils at the galley oar, nor he that is doomed to labour in a deep mine where the light of the sun never reaches him, nor the lunatic who howls in a chain, are such emphatical objects of our compassion, as the unhappy man who prostitutes

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the name and function of a minister of Christ, to the gratification of his pride & avarice; and whose object is not the welfare of the flock, but the possession of the fleece. Ezekl. 33d c. 7th and 8th vs. Who intrudes into the post of a watchman, but gives no alarm of the impending danger.

Now if the scriptures be true, & who dare say they are not; and if the gospel be not a mere phantom, as indeed Pope Leo 10th, profanely styled it, a lucrative fable, the more he accumulates riches, the more he rises in dignity, the more his influence extends, the more he is to be commisserated; he may have the reward he seeks, he may be admired and flattered, he may for a season be permitted to withstand and discountenance the efforts of the Lord's faithful ministers or servants, he may shine in the accomplishments of a scholar or a courtier, but nothing less than true repentance and faith in the blessed Redeemer, whose name and cause he has so much dishonored, can finally screen him from the full effect of that terrible denunciation, to wit: Wo be to the idol shepherd, that forsaketh or neglecteth the flock; the sword shall be upon his arm, and upon his right eye; his arm shall be clean dried up, and his right eye shall be utterly darkened. Zech. 11th c. and 17th vs. Awful sentence indeed upon the false teachers, that will rend churches and scatter the flock of Christ, for the sake of worldly gain.

I will now come to a close by earnestly begging the prayers of all the dear brethren and sisters, in behalf of the members composing the little church near Macon, and also our beloved pastor.

And now, dear brethren, may the grace of God rest and remain in each and every one of your hearts at all times until death. Farewell.

JAMES HOLLINGSWORTH.

New Market, Alabama,
March 2nd, 1841.

BRETHREN EDITORS: I expected to have written once and again before this time; but owing to the affliction in my family and some other causes, have I delayed, tho' I feel to say a few words now.

In my last piece I offered a few reasons why I could not become a missionary. Another reason why I cannot, Paul says, bodily exercise profiteth little. First Tim. 4. 8. Now, my dear brethren, it seems to me, that the present missionary system is altogether an external show; while I fear the internal work of the spirit is known by but few. And vain is that religion where the judgment is not informed, and the mind and will renewed. I hear a great outcry about the millennial dispensation, when every person shall become Christians. But really it appears to me, that the world is as full of wickedness, error and superstition as in almost any other age. And indeed, were it not for the protection of a divine and overruling providence, the church of Christ together with the glorious truths for which she contends, would long since have been banished from the world. For when we take up the sacred volume, and see the many trying scenes through which Zion has passed, when all assistance failed but that of God, who has through all ages supported and sustained her.

We then say, brethren, that when we think over these things, we cannot live on that doctrine or system that rests on the does of man. Time would fail us to enumerate all her tria's, we will only touch on a few of them and do earnestly request you to examine the good Book for the remainder. We think of a Moses tried and tempted forty years in the wilderness, with a stiff-necked or rebellious people, where he would doubtless have gone into desperation, had it not been for the mercies and the protecting hand of God. We cannot forbear saying something of the prophetess Deborah, who dwelt under the palm tree, Judges 4. 4 and 5, which we think to be a plain representation of Jesus Christ and his church. We can but observe, that the palm tree grew between Ramah and Bethel. Now, my brethren, Ramah a place of mourning and Bethel a place of joy, and right between the two Zion lives. But thanks be to God, that she is continually sheltered by the palm tree, which is Christ. So when we examine the nature of the literal palm tree, that the greater the oppression and the more the weight piled on it to crush it, the more it flourishes and grows. And much more so in a divine sense, for persecution in its most shocking features, has been tried against the religion of Jesus, but contrary to nature, it has only caused it to flourish the more.

Although men tell us, that we may always have revivals and be rejoicing, on condition that we do our duty, we admit that the path of duty is the path of safety. But duty is so far from being meritorious, that were it not for the divine principle of

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grace implanted in the soul, we should never find her path. Grace brings the dead sinner to life. Grace brings the mourning soul to Christ. And I am sure, that it is grace that comforts and consoles the wandering pilgrim while in this world he stays. And let false teachers say what they may, we know both from scripture and experience, that Zion has her times of joy and of sorrow. Altho' Jacob, when sent away by his father Isaac to Padan-aram, Gen. 28. 5. arrived to the place which he called Bethel, where the Lord was pleased to reveal some glorious things to his soul, yet his moments of joy were transient, and his scenes of sorrow without number. Nevertheless, his God preserved him. And when he had left the house of Laban, and heard that his brother Esau was before him with an host, his heart was made to tremble. But here, even in this case of danger, he did not rely on his own ability; but he prayed the assistance of his constant helper, the God of his ancestors, the best source from which he could ask help, for he was sure to receive protection. And after the anger of Esau was appeased, and Jacob had the interview with him, we see that Esau wished to volunteer his services in assisting in driving Jacob's cattle. Gen. 33. 12. Jacob replied as a good shepherd, that if the flock should one day be overdriven, they must all die. Here it would not be amiss to remark, that Esau knew just as much about driving the flock as do the many false teachers of the day know about comforting and consoling the wandering pilgrim. And to speak of Esau's deformity or rather his external roughness, we must compare it to the rough and unwholesome doctrines of false professors.

Now, brethren, when we carefully examine and investigate the present missionary system and compare it with the sacred scriptures, we see all the deformity of Esau. And we also find it wishing to volunteer its assistance, in doing the work of God. But here we see none of the weakness and resignation to the will of God, that is found in Jacob. We hear them crying out, about the miserable condition of the pagan world; but what is their remedy for that, the heathen's desperate condition? They call not on God to alter their situation, but endeavor to do it themselves, together with the co-exertions of the heathen instructed by them. And so with the greater number of the religious world, they preach a system of works, they live on it themselves, and instruct their hearers in the same, & delude thousands of the honest citizens of our nation, by instructing them in their pernicious creed. And better would it be for the world without any preaching, than with such as is not true. But we see the scriptures fulfilling in it, for the Lord speaks of a day when seven women should take hold of one man. But at the same time we learn, that they lived on their own obedience, & wore their own apparel, but wished to be called by his name, barely to take away their reproach.

Now, brethren, all the false religion in the world, we conceive to be only a formal representation of that which is true; and the nearer the counterfeit comes to the genuine, the better calculated is it to deceive, and therefore the more to be feared. And when we examine the various constitutions of the religious world, or rather the confession of faith of each society, and then trace it to the date of its origin and the cause from which it sprang, we find it so plainly proved that it sprang from some corrupt principle in him who first taught it, that every thing reasonable and true must say, that its origin is evil. It being therefore, a composition of the works of man, independent of the divine influence of grace, it will only amount to a system of works; to which the author of it, we may rationally suppose, gave laws and ordinances to suit the convenience of man in nature, or at least such as was best adapted to his own notions of things.

We read, 2nd Cor. 11. 14, 15, that satan himself was transformed into an angel of light. Now brethren, if the devil with all his blackness & deformity, can thus be transformed into the form of an angel, we need not be surprised when we see his ministers transforming themselves into the character of the children of God, and endeavoring by all their actions to mimic them. Brethren, religion has become so common in the world and according to the doctrine of some, so easily acquired, that scarcely any will live without it. And even those who acquire it so easily, seem for a time to enjoy all the comforts that grace can bestow. And indeed they seem for a time to enjoy more than the true Christian. But alas! as their religion is easily obtained, so it is not difficult to enjoy. Their religion and the light they enjoy, is the light of the transformed angel. And I honestly fear, that satan has more ministers in the world than has

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Christ. His ministers preach a doctrine that is most suitable to draw people to his cause. And the doctrine taught by Christ and his apostles, they will not endure. And here we again see the scriptures are fulfilling, for Paul says, 2nd Tim. 4. 3, 4: For the time will come when they will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers having itching ears; and they shall turn away their ears from the truth.

Now, brethren, we come to one other inconsistency in these professors of religion. Each of those societies, by whatever name they are called, tell the world that their society is a branch of the church. Now if this be the case, all these different societies when united will make the true church complete. Here, brethren, is a plain contradiction as can be; for their doctrine, faith & religious notions are all different, as different as are light and darkness. Suppose each profession should arrive in the land of eternal bliss by his particular creed, what kind of union would there be in heaven? Indeed we need not reason on this subject for one thing is certain, that the greater number of these churches are false, or Christ himself is false. And as these societies increase, so the charges against us poor Baptists increase; and they all abuse us for not communing with them. Yes, brethren, they charge us of almost every thing but what is good, and even that our doctrine came from hell, and will go back there; and at the same time they spread their table and invite us to commune with them. Now, brethren, if we commune with them, what better are we than they? But I must contend, that we are more honest than they, for we tell them that they are in error, and we hold them as such; but they tell us that we are wrong, and at the same time and before the same people that they abuse us, they invite us with all our error as they call it to come to the table with them. I ask, what honesty or faithfulness is there in this?

But they say that we are alone to be blamed for all these divisions. Now, brethren, on the same principles might Paul have charged the church at Gallatia of causing all the troubles that she witnessed. But they arose solely from the seeds of discord sown by the Judaizing teachers. Now if the publication of error that day brought forth division, why shall it not do the same now? We believe that there is but one true church, which was furnished by the divine lawgiver with all the laws and ordinances it will ever need; and whosoever deviates from these laws and forming others, is guilty of saying these laws are not sufficient, or in other words, that they are not right; and as such, reflects on the character of the divine lawgiver.

Brethren, another reason why we do not hold with open communion is this; we find that communion is a divine ordinance, first administered by Christ to his disciples And from our best views of the scriptures, we do honestly believe, that the Baptists hold to the doctrine then taught. We therefore hold all who are not of our faith as alien to the doctrine of the apostles. We cannot therefore be honest and commune with them. The false teachers may blunder on the truth, yet live in rebellion to some of the divine laws and ordinances. I expect to write on this subject again, if my mind does not alter. Yours in gospel bonds. *DAVID JACKS.*

THE PRIMITIVE BAPTIST.

SATURDAY, APRIL 10, 1841.

TO EDITORS PRIMITIVE BAPTIST.

Flatty Creek, Pasquotank county, N. C.
7th March, 1841.

MY DEAR BRETHREN EDITORS: I have once more taken my pen in hand to write a few lines to you, in token of love. I feel so very joyful while I sit reading of so many valiant soldiers marching out prepared for battle, as your Primitive paper gives an account of, that I want to drop a word or two in some corner of your paper, when it will not take up much room and baulk other letters of superior notice. For I think surely the Primitive voice is a voice from heaven, and is calculated to do much good to Zion's travellers.

I remember reading not long since in Rev. 18th chap. 4th ver. where John says, he heard another voice from heaven, saying, COME OUT OF HER, MY PEOPLE, that ye partake not of her plagues, &c. It struck my mind as I was reading, that this Primitive paper was the voice that was meant by John's expression. What think ye? As there are many things spoken of by that Revelator as though they were then, which means, I think, of things to come, surely. But whether or not this is the right meaning of the passage, yet I believe that the Primitive is a voice established by the Lord. So go on, ye valiant soldiers of the cross. Fight on, fight on, fight on; the crown shall soon be given.

I have seemingly discerned satan, prancing up and down the walls of the Primitive, while he

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had not thought of being discovered; but when he was fearful of being discovered he would creep along slyly. Brethren, watch him, for he has been trying to upset the Primitive. For if one would sit down to write some good news to his brethren, and satan can happily make his opportunity, he will creep in to put in his finger, and so cause many times interruption and discord and controversy among brethren. This, in my opinion, is the intention of satan, to use his exertion towards the frustration of the designs of Deity. Wherever the Lord begins a good work, there he will jump in and try to upset it. And this is our opportunity and privilege to watch him, for what our Saviour said unto his disciples he said unto us all; watch. It is our duty to watch the devil and his cruel forces, and if and when it lies in our power to deprive them of doing us damage in the progress of our religous exercises, &c. let us strive to fulfill every part of our duty, and pray the Lord to enable us to do it in spirit and in truth; for I think the Lord hath required this at our hands.

My dear brethren in the Primitive, permit me to say, that times are getting to be very difficult; for the devil himself is getting to be so religious now-a-days, that I have been put to my trumps about this matter; but I think seeing the time is as it is, it requires the more diligence at our hands. I don't think of trying to teach you at present, but only aiming to show a small part of my views on these things. I see so plain how the devil is going on now in his religious dress, well calculated to draw the people, and there are many in this part of the country who are really deceived by his craft; and a goodly number, I have no reason to dispute, that have passed through the new birth.

Brethren, ought not these things caution us, and stir us up to our duties, seeing this is our privilege? Surely. I have been taught by sore experience, that the closer I stick to my duties and privileges in serving the Lord, the more I am kept from the power of satan; and all he can do to me then is, to drive me closer and closer. But nothing of myself can be done to this effect, but all through Christ; not of him that willeth, nor of him that runneth, but of God that showeth mercy. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. So when good works show forth themselves in us it is Christ working in us, which causes us to motion that way. Let us then march along boldly, with our weapons of warfare, having Christ as our captain; for he is said to be a leader for his people. He leads them about, and instructs them and keeps them as the apple of his eye.

We are partly destitute of preaching here in this county, but yet the presence of the Lord is here. His promise is, never to leave us nor forsake us, only to visit our transgressions with stripes, &c. But if we can bear the rod, then are we sons and not bastards. Here I find another word of encouragement: Be patient in all things. If and when we have no preaching, be patient; if and when we have no little assemblies of prayer meetings, be patient, and if and when we have no opportunity of meeting with each other in sweet conversation, be patient; for the end of all things is at hand, and the time will come when we shall be set at liberty, &c. Only let us like faithful soldiers be in arms and keep our weapons in order; stand ready, and when we see a way open, move on.

It has not been long since we here at Flatty Creek church thought we had a young minister raising up whose name was Benjamin P. Pendleton; he went on so far as to become a licentiate, and until the brethren begun to talk of ordaining him, when he was snatched away from us to try the bliss of eternity. Then were our high imaginations of things shrunk down to nothing, as it were, seeing we were bereaved of such a blessing. But the Lord knows best what to do with us. It is our business to be patient in these things, and trust the Lord in all things. He can take care of us, but we cannot take care of ourselves.

So I close by subscribing myself your unworthy brother in the bonds of love.

ABEL PALMER,

FOR THE PRIMITIVE BAPTIST.

MOSES' ROD.

Now Moses was a man of God,
As we are told he had a rod;
By which he was to firmly stand,
And take them to the promised land.

This rod like faith as we believe,
And thus believing we receive;
And grace for grace is freely given,
By which we're made the heirs of Heaven;

He cast his rod upon the ground,
By which he did them all confound;
And lo a serpent did appear,
Which caused them all to quake and fear.

The king did try what he could do,
And so he made him serpents too;
But Moses' serpent did them beat,
And did their serpents kill and eat.

The king did try to keep them still,
And make them work against their will;
He made their burdens heavy now,
And told them they should surely bow.

We next do see the power of God,
Their waters now were turn'd to blood;
And now unto their sad surprise,
Their fish did die and frogs arise.

We now do see they were inclin'd,
To let them go as we do find;
But soon they found the frogs were dead,
And would not let them go ahead.

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The flies and lice we now do hear,
Which made them wonder, quake and fear;
The fire, and hail, and darkness too,
They did not know what they should do.

But now the pascal lamb did show,
That they could on their journey go;
The blood was put upon their door,
That they might know God's love and power.

Now this a type as we do see,
Of Jesus' blood on Calvary;
Which on the cross he freely spilt,
To save us from our sin and guilt.

The angel now from heaven was sent,
To let them know they must repent;
At midnight now a cry was made,
And all the flower of Egypt dead.

They said they should no longer stay,
And sent them off without delay;
They soon repented as we see,
Because they had them all set free.

They raised an army then so bold,
And followed on as we are told;
They form'd their campment now in sight,
And lay secure through all the night.

The cloud did turn and go behind,
In order that they might be blind;
But light it was on Israel's side,
And they could see the ocean wide.

Now Israel cry'd and Moses pray'd,
For they were sorely all dismayed;
But soon their fears did cease to be,
Because they soon would cross the sea.

Through the Red Sea he makes a road,
To lead his tribes to their abode;
Now songs of praises did abound,
While all their foes were lost and drown'd.

Their foes were dead whilst they were led,
Quite through this red and ugly sea;
They now did know, they were to go
To Canaan's fair and happy land.

They now did sing, and praise their king,
Who did such great salvation bring;
They now did say, they would obey,
And walk the strait and narrow way.

B e wise to day and watch and pray,
E ver keep in the narrow way;
N ot turn aside, whate'er betide,
J ust think of Jesus crucify'd.
A nd when we leave this mortal clay,
M ay angels bear our souls away;
I n realms of bliss, O may we dwell,
N ow may we say to all farewell.

M ay we all in Christ be found,
A nd when the trumpet it shall sound;
Y oung and old and all must stand,
Before the judge at his command.

BENJAMIN MAY.

Macon, Ga. January 1st, 1841.

Taylorsville, S. C. Feb. 25th, 1841.

DEAR BRETHREN: I consider that there is but a shade of difference between the principles of the Campbellites and those of the Centre or New School Baptists. Both alike seem to hold that *men* are to effect the conversion of sinners; that human means alone are sufficient to bring about a revival of religion, and that human means alone are sufficient to stop a revival that would go on if there was no opposition made to it. This is a doctrine often advanced by a leading character of the New School party, who has been, as the common saying is, chief cook and bottle-washer in almost all those stirs in this country, which they call revivals of religion; but which the Old School do not consider as being any kin to a revival of true religion, or as conducing to the declarative glory of God. He has frequently advanced the opinion that revivals would go on, (in many instances when they don't,) if men were not opposed to them: and goes for purging the churches of the Old School members, seeming to think that when the visible church becomes a new lump, God or the preachers will then be able to go on with the revivals; and that the Old School church members keep off the millenium, which God will bring on as soon as the churches are purged of those who oppose or control him with respect to his carrying on the glorious revivals.

Another of the New School preachers,* having purged the Crooked Run church of two of its ministerial gifts,† on account

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*This was the reverend Nicholas W. Hodges.

†It was in consequence of this purging or ejecting from the Crooked Run church, that brother Marshal McGraw came to be published as in disorder by the Bethel Association in her Minutes of 1840. If to be opposed to the making of preachers by having young men that wish to follow that calling, to study divinity as a science, is disorderly, then is brother Marshal McGraw in disorder, but not otherwise; for this is all the crime with which he has been considered chargeable. And it seems to me to be a droll thing to teach men theoretically to preach a spiritual religion. For according to the New School scheme, the young men who are candidates for the ministry, are to study divinity, just as others study law or medicine with the view of practicing them, and they are then to preach to the people that, We are made partakers of the redemption obtained by Christ by the effectual application of it to us by his *Holy Spirit*.

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of their Old School principles, ascended into the pulpit to preach, and in his preaching congratulated the New School part of the church or congregation, that they had got shut of that much of the Old School leaven, so that God could then go on with a revival at that place, and would, no doubt, convert and add ten to the church for one that he would, or perhaps could, while these men, who stood in opposition to the new schemes of the day, were kept within her pale.

Hence, brethren, is the principle attributed to them which you see in the Circular Letter of the South Carolina Primitive Baptist Association, published both in the 24th number of the 5th volume of the Primitive Baptist, and with the Minutes of 1840.

The sentiment attributed to them the Association introduces in contrast with the principles of the Primitive Baptists on the same subject, in the following manner: "We hold that God does all his pleasure, agreeably to Dan. iv. 35. All the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth; and none can stay his hand, or say unto him, What doest thou? Besides innumerable other passages of scripture, as Acts, ii. 23. iv. 28. Ephes. i. 11. Heb. vi. 17," (*and not Heb. iv. 17, as was by mistake published. The iv th chapter of Hebrews has but sixteen verses: of course there is a mistake in this place made by either the writer or the printer.*)

"They hold that you can defeat him;—that you can keep back a revival that God could carry on if he had no opposition."

This Circular Letter, and of course these words in the Circular, some of the New School or Centre Baptists are fain to attribute to me. But, brethren, I was not at the Association till just before the close of its session. I had a family bereavement, of a very afflicting nature, about that time, that detained me at home. But there is a note below, referred to at this item in the Circular, which I am willing should be attributed to me, and which indeed I claim as my own. The Clerk of the Association was authorized to revise the Minutes for publication, and I was called on to assist in revising them. And I was privy to the circumstance of Mr. J. Davis's advancing the sentiment attributed to the New Lights in the Circular, in brother Wm. Stone's family: and I am one of the living witnesses by whom it can be proved.

The note referred to is in these words, "This very doctrine was advocated by Mr. J. Davis at William Stone's, of which circumstance there are living witnesses." I was a living witness of the circumstance, and brother William Stone, who was at the Association at the time the Circular Letter was read and approved, was another. And the note was annexed merely to show that the Association did not attribute a doctrine to the New School Baptists which they had never advanced or advocated. If I am correctly informed, that is not the only occasion on which Colonel J. Davis has advanced that doctrine. The same sentiment he repeatedly advanced to a worthy Old School member of the Rock Creek church, viz brother H. Adrington.* He often told that worthy old brother, who was deacon of the Rock Creek church, that he stood in the way of the revivals that God would or could carry on, if it were not for his opposition to the new measures, &c. And I am entirely persuaded, that the Association has in her Circular attributed no principle or practice to the New School Baptists, but what they have advanced or pursued at one time or other, or but what has been advanced or pursued by one or other of the persons who take that side in the present schism among the Baptists. But the Association was composed of delegates from different and distant districts of our State. They were not all present at the controversy between Mr. J. Davis and brother William Stone, referred to in the note above mentioned, nor indeed was any of them present. But I was present and heard the controversy, (though I took no part in it.) And as such are the circumstances, I have taken upon me to discharge a duty I owe to the Association and to the worthy brother appointed to write the Circular. To them you are not to attribute the note which is so personal, but to one who is well acquainted (as well as are many others) how personal Mr. Davis makes it his business to be in his preaching, as well as, how heterodox he is in his principles.

I am, dear brethren, yours in the bonds and fellowship of the gospel.

——— *JONATHAN MICKLE.*

*Spelt Edderington in the Minutes of 1825.

The veil which covers from our sight the events of succeeding years, is a veil woven by the hand of mercy.

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FOR THE PRIMITIVE BAPTIST.

—

Bear Creek, Henry county, Ga. }
31 *March*, 1841. }

DEAR BRETHREN IN CHRIST: From my long silence you have perhaps concluded, that I have either left the old corner post or become indifferent about you. But not so. My reasons are these: 1st, I wish to hear from my brethren; and 2ndly, having nothing new that is good, and believing the bad is not profitable in all cases, I have held my peace but have not been idle.

I have nearly completed a Selection of Hymns and Songs, designed for the Primitive Baptist, or any other that may think proper to use them; in the arrangement of which, I have endeavored to exhibit a system of divinity, with an easy table of contents, so that any person may find a hymn directly on any subject, without recollecting the first line. I hope to have them out by fall. The book will contain about 700 hymns and songs.

Dear brethren, I do hope controversy will be kept out of the Primitive, such as one brother writing in opposition to another. If a brother thinks the views of another is wrong, let him write him a private letter. But if brethren are determined to oppose one another publicly, I do hope in future they will support their positions by the scriptures of eternal truth, and not custom, supposition, and determination, &c. And as regards what is called the two seed doctrine, if it is calculated to benefit saint or sinner, let those who think so preach it and welcome; but I hope the columns of the Primitive will not be opened to the discussion. They have Moses and the prophets and Christ, let all hear what they say. Our paper, I thought, was designed as a channel of communication and weapon of defence against our common enemy.

Brethren, let us preach salvation by grace alone, and urge upon all unregenerate sinners repentance toward God and faith in our Lord Jesus Christ, and good works the best evidence of the same we can possibly give. But perhaps some will say, what is good works? I answer, good works are acts of obedience flowing from a principle of love to God, by which we are disposed to take his word for our directory, and do all it requires and leave undone all it forbids, thus evidencing we are reconciled to God. Let us endeavor in our communications, as the great apostle directed, to use sound speech, which perhaps refers more to matter than manner, and avoid foolish and unlearned questions, knowing that they do gender strifes.

The Primitive is a source of satisfaction to me, but if brethren are disposed when error is exposed and the ideas advanced supported by the word, to say in effect publicly through the Primitive, I am determined not to take the advice or receive the reproof, or to use it as a weapon against each other improperly, I shall certainly relinquish the gratification in order to get shut of the evil. We should endeavor to make our communications profitable to the reader, whether they consist of historical, doctrinal, experimental, or practical matter; and by this course, and giving evidence of our Christian regard for each other, and avoiding all unnecessary abuse towards others, we may expect the Primitive Baptist to increase, and we long to enjoy the blessing of hearing from each other. May the Lord give us of his spirit to influence and guide us through this wilderness of woe. I remain, dear brethren, yours to serve.

WILLIAM MOSELEY.

—

P. S. In consequence of some unavoidable circumstances, as the gentleman engaged in printing and binding informs me, Huntington is not yet out; but he assures me it shall be as soon as possible. *W. M.*

TO EDITORS PRIMITIVE BAPTIST.

—

Cape Girardeau county, Missouri, }
March 5th, 1841. }

The Baptist Banner and Western Pioneer—its correspondents—the Cape Girardeau Association, etc. etc.

DEAR BRETHREN: A few days ago the *Banner*, &c. of December the 17th, 1840, fell into my hands, and in perusing it, I found that the Editor together with some of his correspondents had made an unprovoked attack upon myself and some of my brethren in this wild country, and in speaking of us, he compares us to a *jack-ass*. I suppose that the reason of this sage Editor's thinking of the ass, was that he recollected that that animal in old times rebuked a false prophet, and the Editor thinks whenever the missionaries are reproved for their errors, *there's another jack-ass.*

Next the Editor says, "The anti-missionaries have rent this Association, (the Cape Girardeau,) which is not the fact; but the

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missionaries broke off from the Association in disorder, because we (in the beautiful simile of the Editor) jack-ass like, would speak the truth and reprove them for the false doctrine. This may suffice as far as the Editor is concerned, by saying as it is said St. Patrick's Dean said to a chap who sat up for a wit:

"If that be true,
The very best thing you can do,
Is down again to sit."

I shall now correct some of the blunders of the *correspondent* of the Banner. He says: The friends of missions only urged one regulation, viz: that the separation be no bar to communion, and that individuals of each side should be allowed letters to join the party they might prefer. This if I recollect right is a small mistake, for there was no such a proposition in the Association. Individuals might have talked about such a compromise, but I know of no such a proposition being before the Association; and if this had been the case, we could not have consented to it, for they left us in disorder, and nothing was left for us but to drop them from our fellowship. The fact is, we have borne with these *society* men for a long time, and have labored to bring them into the right path, but they have left us because they were not of us. The children of the free woman, and those of the bond woman, cannot live in the same house.

He then says: How they (meaning the anti-folks, as he call us,) are to get along is another matter. Their leader, brother Thompson, is very aged—between sixty and seventy years old—a pious old man, of very circumscribed talents, who has always denied himself the advantages of information, and whose mental energy is now flickering in the socket, as a candle just dying away. Now it is all a mistake about the brethren's being led by any man, for they have not moved from the platform upon which they were constituted, and acknowledge no leader but the word of God, and his Holy Spirit, and as they cannot find any thing in the word of God to justify the doctrine or practice of the missionaries, they are not willing to follow them in all their extravagancies and anti-bible notions.

As to the charge of *age* and *ignorance*, I plead guilty. I was sixty-eight years old last fall, was born in North Carolina, and removed to Kentucky in the early settling of that State, which was called the dark and bloody ground. I then moved to this county, about thirty years ago. From this you will see, that I have always lived in the back woods; have had to labor hard to support a family, but I have made my Bible my companion, and my views on religious subjects are drawn from its sacred pages. And as old as I am, I never have found that Book leading me astray; and as I have found by many years experience, that the Bible will not lead astray, I believe I shall not forsake it in my old age, and the older I get, the more I find my need, of the presence of him that has promised to be with his servants always, even unto the end of the world.

We are called the do-nothing party; well, be it so: as old and trifling as I am, in the last year I rode four hundred and odd miles, and preached fifty-seven sermons; and have never asked for a dollar, but assist in raising my crop, and through the blessing of the Lord I have always had plenty for myself and family, and some for my brethren when they came to see me. And if I am one of the servants of the Lord, I am not afraid of starving, or of my seed's begging bread.

Brother Newkerk is also named by this correspondent of the Banner, in a way to prejudice the people against him. He is a good brother, and is highly respected by the churches that stand on the old foundation; but the correspondent of the Banner is a little mistaken when he says that Brother Newkerk and myself are all the preachers we have, for we have a brother Hollis and brother G. M. Thompson, who are young and able to labor.

But it is useless for me to attempt to correct all the mistakes of this correspondent; suffice it to say, that the whole communication is a tissue of misrepresentations and perversions, calculated to give the public a wrong idea of our condition, and of the causes of the division in our Association.

As old as I am, this is the first time I ever appeared in the columns of a paper; and I hope it may be the last time I may be compelled to thus in public correct the errors of men who profess to be the servants of God. I am much pleased with your paper, & I hope that God will make it useful to Zion's pilgrims in giving them confidence and courage, while passing through this barren wilderness of sorrow and conflict. I feel that my work below the sun is almost done. I shall soon quit those bleak

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and chilly climes, and it warms my heart. when I read your paper, and find that the Lord has faithful ministers yet, who have not bowed the knee to Baal, nor received his mark in the forehead. As an old and unworthy brother I say, go on, be faithful, be strong, be unmoveable, always abounding in the work of the Lord. And may the grace of God be with you, to bless your labors and crown your work with divine success. Your brother in Christ.

BENJ. THOMPSON.

Cotton Plant, Mississippi,
March 14th, 1841.

BRETHREN EDITORS: Beloved in the Lord, suffer your unworthy brother in tribulation to address you in a letter, as it is the only way that correspondence can exist between us.

Brethren, I must and can inform you, that your unworthy writer has been reading your communications through the Primitive, which my very dear brethren I admit have extolled my mind as it were to the highest heavens, when I hear them singing the same song and speaking the same thing, contending for the faith once delivered to the saints. But, my beloved brethren, whilst we are chunking the missionary and the other Arminian principles of the day, let us examine ourselves, to see whether we be in the faith or not. My brethren and sisters in Christ, my dearly beloved, how or in what way should we contend for the faith? Should we take up the armor of the spirit of antichrist to wage war with? Should we take our natural weapons to contend for the faith? God forbid, that we that profess to be Christians of the little flock, should use any such weapons.

But, my beloved brethren, let us take the sword of the spirit of our blessed Redeemer, to wit, Jesus Christ, the chief corner stone. Let us contend for the faith in the spirit of love, in the spirit of meekness, in the spirit of humility, and in the spirit of Christ. And in so doing, my dearly beloved brethren, we shall not offend neither in word nor in deed.

We know, my Christian readers, that many difficulties & divisions have taken place for the few last years in the Baptist church; many of the brethren that were legally received into the Primitve faith have now separated themselves from the Primitive faith, and have become members of the other societies of the day. And now, brethren, let us take heed and contend for the faith in the way that the Lord has commanded us, and let us not render evil for evil; but let us overcome evil with good.

My dearly beloved brethren and sisters, let us further continue to examine ourselves to see whether we be in the faith or not. Are we Christians? Do we visit the sick? Do we clothe the naked? Do we feed the hungry? Do we divide our goods among the poor? De we lodge strangers without pay? O, my brethren, where is charity? I fear, brethren, whilst we persecute others that all is not right at home. Brethren, if there is prejudice, envy, malice, existing among us, let us pray God that we may be enabled through his divine spirit to trample such things beneath our unhallowed feet, and that our minds may be exercised on divine things; that in the place of speaking hard sayings against our fellow creatures let our minds be lifted in prayer to God for them that the Lord would grant repentance unto them, that they might be made to see through the medium of the spirit the awful dilemma which they are now in by nature. And O, may sinners return unto the Lord, for he will have mercy upon them, and to our God for he will abundantly pardon. Cease to do evil, learn to do well, fear God and keep his commandments, for this is the whole duty of man.

Dearly beloved brethren and sisters, my heart's desire and prayer to God is for your welfare both in this world and in the world to come. Pray for me and mine, pray God that your unworthy brother may have a heart of conception and a mouth of utterance, that he may proclaim the truth to a lost and dying world. I shall add no more, but subscribe my name as your unworthy brother in tribulation

MOSES BUMPASS.

Brown's, Fairfield dist. S. C.
Jan'y 27th, 1841.

BELOVED BRETHREN EDITORS: It has again become my duty to drop you a few lines. We still gain ground in this section. The churches chiefly appear in peace and harmony, and we receive additions by baptism. I was at a union meeting in Kershaw dist. which commenced Thursday night before the fifth Lord's day in Nov'r last, and continued till 11 o'clock Sunday night. There were three sermons and an exhortation delivered at the church in the day, and two at private houses at night. I believe the gospel was preached in its pu-

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rity, and simplicity, with power, according to the word of God; and from the oneness of sentiment, union, love, and harmony manifested by brethren, and the excitement in the congregations, I believe the word was rightly divided, and each got their portion in due season.

We have reason to hope the good seed sown at that meeting, will bring forth much fruit to the glory of God; we were made to say, surely the Lord is in this place and I knew it not; and truly our fellowship is with the Father and with his Son, and one with another. In a word, it was one of the best meetings I ever was at.

In bro. J. L. Simpson's last communication it is stated, that the S. C. Primitive Association was constituted Oct'r, 1830. (it is only a mistake of ten years,) it was in Oct'r, 1840. I know not where the mistake originated. I wish some brother who is a member of the Springfield Primitive Association, to give me particular information either by private letter or thro' the Prim. paper, when and where she holds her next session. Also, how many churches compose her body, as the S. C. Association appointed bro. Vincent Bell and myself to correspond with them by letter and minutes. If it is the will of God, we will be with them.

Brethren, let me say to you, take to yourselves the whole armor of God, press forward, be always at your posts; for we have to wrestle not only with principalities, and powers, but with spiritual wickedness in high places; but the victory will be ours. I say no more, but remain yours in the best of bonds.

MARSHAL McGRAW.

FOR THE PRIMITIVE BAPTIST.

☞Elder *P. Puckett* is expected to preach at Red Banks, on the 3d day of June; 4th, at Greenville; 5th, at Great Swamp; 6th, at Conetoe; 8th, at Tarboro'; 9th, at Town Creek; 10th, at Upper Town Creek; 11th, at Tossnot; 12th, at Contentnea; 13th, at Old Black Creek; 15 h, at Memorial; 16th, at Nauhunty; 18th, at Pleasant Plains; 19th and 20th, at Sandy Bottom.

Elder *Wm. Burns*, from Virginia, is expected to preach at Richland Chapel, on the 24th May; 25 h, at South West, m. h.; 26th, at the Bay; 27th, at Youp's m. h.; 30th, at Stump Sound; 31st, at Wardsville; June 1st, at North East; 2d, at White Oak; 3d, at Hadnot's Creek; 4th, at Bell's; 5th, at Newport Chapel; 6th, at Slocumb's Creek; 8th, at Swift Creek; 9th, at Galloway's m. h.; 10th, at Red Banks; 11th, at Greenville; 12th, at Great Swamp; 13th, at Conetoe; 14th, at Tarboro'; 15th, at Town Creek; 16th, at Upper Town Creek; 17th, at Falls Tar River.

AGENTS,

FOR THE PRIMITIVE BAPTIST.

NORTH CAROLINA.—J. Biggs, Sen. *Williamston.* R. M. G. Moore, *Germanton.* W. w. Mizell, *Plymouth.* Charles Mason, *Roxboro'.* Benj. Bynum, *Speight's Bridge.* H. Avera, *Averasboro'.* J. H. Keneday, *Chalk Level.* Burwell Temple, *Raleigh.* Geo. w. McNeely, *Leaksville.* Wm. H. Vann, *Long Creek Bridge.* Thomas Bagley, *Smithfield.* James H. Sasser, *Waynesboro'.* John Fruit, *Sandy Creek.* L. B. Bennett, *Heathville.* Cor's Canaday, *Cravensville.* William Welch, *Abbott's Creek.* J. Lamb, *Camden C. H.* A. B. Bains, Jr. *Stanhope.* C. T. Sawyer, *Powell's Point.* Isaac Tillery, *Lapland.* Thomas Miller, *Elizabeth City.* Harris Wilkerson, *West Point.* Isaac Alderman, *Moore's Creek.* James Miller, *Milton Park.* David R. Canaday, *French's Mills.* L. P. Beardsley, *Greenville.* Isaac Meekins, *Columbia.* L. J. J. Puckett, *Richland.* Wm. M. Rushing, *White's Store.*

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rick, *Carrollton*. David Smith, *Cool Spring*. Allison Spear, *Flat Shoals*. Moses Daniel, *Bowery*. Moses H. Denman, *Marietta*. James Bush, *Blakely*. A. Burroughs, *Moore's ✕ Roads*. Samuel Hag-Asa Edwards, *Houston*. Richard Stephens, Sen'r, *Tarversville*. John Stroud, *Kendall*. James Scarborough, *Statesborough*. Jethro Oates, *Mulberry Grove*. Robert R. Thompson, *Scottsville*. Owen Smith, *Troupville*. Kindred Braswell, *Duncansville*. Edmund S. Chambless, *Stallings Store*. James w. Walker, *Marlborough*. Edmund Dumas, *Johnstonville*. David Rowell, Jr. *Groversville*. Joel Colley, *Covington*. Benjamin C Burns, *Villa Ricca*. David Jones, *Traveller's Rest*. W. B. Mullens, *Rossville*. Willis S. Jarrell, *Pumpkin*. Thomas Everritt, *Bristol*. Isham Edwards, *Wilna*.

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NEW YORK.—Gilbert Beebe, *New Vernon*.

MASSACHUSETTS.—James Osbourn, *Woburn*.

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Rufus Daniel,	5	Edwin Harrison,	1
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E. A. Meaders,	15	Joshua Wilburn,	1
Cynthia Whatley,	2	Nich's Gammon,	1
Furna Ivey,	5	Brinkley Bishop,	1

TERMS.

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THE PRIMITIVE BAPTIST.

EDITED BY PRIMITIVE (OR OLD SCHOOL) BAPTIST MINISTERS AND LAITY.

Printed and Published by George Howard,

TARBOROUGH, NORTH CAROLINA,

"Come out of Her, my People."

VOL. 6. SATURDAY, APRIL 24, 1841. No. 8.

COMMUNICATIONS.

TO EDITORS PRIMITIVE BAPTIST.

Jacksonville, Benton county, Ala.
January 31st, 1841.

BELOVED BRETHREN: You may think it a little strange, that you have not seen my name in the little "Prim." during the past year; but if you were acquainted with the bounds of my labors in the ministry, you would not be much surprised. We have a scope of country at least sixty by forty miles, that there is only one ordained minister of the gospel besides myself of the Primitive order; and consequently, my time has been given entirely to preaching the word, unbiassed by the traditions and opinions of men. In consequence of which, all of the antichristian church in these parts has been arrayed against me, & you may depend upon it, that the Ashdod family or Ishmaelites are numerous in many places here, "for the desolate hath many more children than she which hath a husband. Now we, brethren, as Isaac was, are the children of promise; but as then, he that was born after the flesh persecuted him that was born after the spirit, even so it is now. Nevertheless, what saith the scripture? Cast out the bond woman and her son: for the son of the bond woman shall not be heir with the son of the free woman. So then, brethren, we are not children of the bond woman, but of the free."

From the course pursued by the Ishmaelites toward me, I have to say of them as our Saviour said to the Jews; they are of their father the devil, and the works of their father they will do. And the devil being a liar and the father of lies, we need not be surprised if his children act in accordance with him, being influenced by his spirit. For when they found that they could take no advantage of the doctrine held and preached by me, they would strike at my private character, going before and endeavoring to prejudice the minds of the people against me, and would say any and every thing that their old dada would tell them; but all to no purpose, for congregations have increased instead of decreased. I have endeavored amidst every opposition to pursue a straight forward course in the work of the Lord, determined to know nothing among men save Jesus Christ and him crucified; and contend for the faith once delivered to the saints, by giving the trumpet a certain sound, so as for the saints to rally around the standard of King Emanuel.

During the past year I have been preaching from sixteen to twenty-five times a month; and although persecution has raged, yet it has pleased the great head of the church to smile upon us, and give increase to his words; for it has been fully manifested, that the Lord was with us, and that to bless. In the bounds of our infant the Macedonia Baptist Association, we have had a gradual increase the past year. The churches that I supplied being six in number, have experienced a refreshing from the presence of the Lord, and some added to the churches. Almost every meeting we have met at the water side to perform the ordinance of baptism, and can truly say, that we have realized the promise of Jesus, "Lo I am with you alway, even unto the end of the world." Saints were made to rejoice while sinners would cry and say, what must I do to be saved. And some of our new-fangled folks, or half Baptists,

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would look on with astonishment, and say, I cannot tell the cause of Sorell's travelling and preaching as he does, and will not have any recompence for his services." Here was a secret that they could not comprehend, did not know any thing, only, as natural brute beasts, had not learned that it was of necessity that we (the ministers of God) preach; and that God never was, no, nor never will be, frustrated in his designs; and that he has the prerogative of calling, qualifying, and sending whom he will. Hence it is, that we have this treasure in earthen vessels, that the excellency of the power may be of God and not of us.

We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. As it were in the days of the apostles so it is now, they had to preach under all and every circumstance; and just so now, whenever God calls a man, he may make excuses, but all to no purpose, he has to go, and I am persuaded that he will preach at the very time, and to the same people that God intended, even if in graduating he should have to suffer what Jonah did. So then, when he goes he preaches the preaching that God bid him, and goes with a thus saith the Lord, bearing tidings. So then I have to acknowledge with saint Paul, "If I do this willingly, I have a reward: but if against my will, a dispensation of the Gospel is committed unto me, what is my reward then? verily, that, when I preach the gospel, I may make the gospel of Christ without charge, that I abuse not my power in the gospel."

We have many willing preachers in those days, but not very many that preach of necessity. We may always know the one from the other, the one that goes of necessity has the honor and glory of God at heart, the good of immortal souls, and peace of his own mind; consequently, love is the main spring to action; love to God, love to man, love to an eased mind; so that he may have a conscience void of offence toward God and toward man; and not for the sake of filthy lucre. And instead of talking about dead babies, dead fathers and mothers, he will tell about the love of God in the gift of his Son, to die that we might live, and what it cost him to procure eternal redemption for us, and that he ever lives to make intercession for us, according to the will of God, and that we (the church) are blessed with all spiritual blessings in Christ Jesus, and that these blessings are predicated upon us being chosen of God in Christ Jesus before the foundation of the world, that we should be holy and without blame before him in love, &c.

The willing preachers, or wool gatherers, have a certain mark so that you need not be deceived by them. If you will only notice for the mark, when they appear before a congregation, you may see that they vie with Lucifer himself for pride, with a great deal of apparent sanctity, and appear, really, more like a New york dandy, than a minister of the meek and lowly Jesus; and after taking a text, have very little use for the Bible, but endeavor to display their talents, talk a good deal about Sabbath breakers and their punishment, appear very zealous for the law, tell the good effect of Sunday schools and of the society system generally, preach much about people dying, and what such, and such a saint said just before they died, and the advantages of becoming religious, and then tell about some reprobate dying and his doleful situation; and in a word, use all of their ingenuity to operate on their animal passions. And as soon as they get them raised to a proper height, having obtained the desired end, now for the reward; consequently, under agents to carry the hats round, & urge the people to contribute liberally, without which they will have to desist from preaching and go to work; some how or rather it always happens, when the congregation is the largest on Sunday, consequently no pay no preach. When I see this, I say, filthy lucre; men, and devil made preachers, cursed children, false apostles, deceitful workers, transforming themselves into the apostles of Christ; no marvel for satan himself is trasformed into an angel of light; therefore, it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works. Nevertheless, the foundation of God standeth sure, having this seal, the Lord knoweth them that are his.

Brethren, stand fast in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. I am yours, dear brethren, in hope of eternal life, which God that cannot lie promised before the world began.

W. J. SORELLE.

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Barnesville, Monroe county, Ga.
Feb. 23rd, 1841.

Dear Brethren: While our blessed Lord and master was tabernacling in the flesh, he was pleased to call poor illiterate fishermen, to be his disciples and said unto them. follow me, and I will make you fishers of men; ye shall catch men, &c. &c. This plainly argues, that those men though they were poor illiterate fishermen, should be ministers of the New Testament, that should preach the gospel in power and demonstration, that they should be the instruments in his hand in bringing men to the knowledge of the truth, and catch men in the gospel net.

Now in order to illustrate our view, we will notice the literal fisherman. Behold the lad with rod in hand, bending over the flood; others with nets and seines, and so on to the large fishing vessel. Will you but criticise a little on these fishers, and see how ingeniously their means are connected with their plan. The hook is made fast to the line, and the line to the rod, and the rod in the hand of the fisherman, the hook concealed in a tempting bait. Behold how beautiful the means are connected with the plan. But to the great fishing vessel that ploughs the briny deep in quest of whales. The watchman is stationed on deck with harpoon in hand—a harpoon is an instrument of iron or steel, with barbs or beards something similar to what fishing boys calls giggs, only on a larger scale, and is used by fishermen in taking whales—the harpoon is fastened to a large cable, and the cable is made fast to the vessel. Thus are the means connected with the plan. The watchman or harpooner is stationed on the walls or deck, with the harpoon in his hand; whenever he has an opportunity, he throws the harpoon into the fish, which is made fast by its barbs in the flesh of the creature; thus is the poor fish safe, the harpoon fastened in him, and that to the cable, and the cable to the vessel. Vain are all his exertions to escape. He may plough the foaming billows, force himself to the bottom of the briny deep, seek to escape by flight; nay, he may lash the surging billows in vain, for the harpoon is fastened in him, & that to the cable, & the cable to the vessel. By this time the harpooner gives him a second harpoon, which retards his progress and weakens his strength. A third harpoon brings him very near the jaws of death. He next makes for the shore, seeking rest but finds none, being reduced to a low ebb; his mighty strength is all gone, and he unable to escape or help himself. A fourth harpoon guided by skill, gives the finishing blow.

Except ye repent, ye shall all likewise perish. Will you but turn your eye for a moment to the humble penitent, the truly convicted sinner, in whose heart the nail, arrow, or harpoon of keen, heart-piercing, convicting grace, is guided by the spirit of unerring wisdom, and fastened by the master of assemblies in a sure place. Peace has forsaken his bosom, in vain he searches for a resting place; peace, the balm of life, has mounted aloof on the wings of the wind and is gone. About this time he receives a second nail, arrow, harpoon, or shaft of conviction from Jehovah's quiver; which makes him cry, O, wretched man that I am, who shall deliver me from the body of this death? To work this man goes, and that in his own strength; he flies to the law for justification, but there he receives the third arrow, or shaft, from Jehovah's quiver; which lays him low, for it is written in the law, that cursed is every one that continueth not in all things written in the book of the law to do them; and he that offends in one, is guilty of all. Here the sinner is stripped of all his good works, and his garments of self-righteousness are taken from him, and his hope of justification by the deeds of the law cut off. He will now lay his hand upon his breast and acknowledge guilty, guilty, before God.

Here is a man that will and does pray in good earnest. He seeks God, a sin-pardoning God, as searching for hidden treasures. Sleep departs from his eyes, and slumber from his eye lids; visit him if you please at the lonely hour of midnight, and hear his groans. His bed is a witness to his groaning, his couch is wet with tears. Or behold him in the silent grove, pouring out his whole soul unto God in prayer and tears of contrition, his head wet with dew, and locks with the drops of the night. He returns to his house with a soul overwhelmed with sorrow, godly sorrow, sorrow for sin and because of sin. The night to such an one is of almost endless duration, he can in truth adopt the language of Job and say, when shall I arise, and the night be gone? I am full of tossings to and fro, unto the dawning of the day. So am I made to possess months of vanity, and wearisome nights are appointed to me. Even to-day is my complaint bitter, my stroke is heav-

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ier than my groaning. O, that I knew where I might find him! that I might come even to his seat! I would order my cause before him, and fill my mouth with arguments. Job, vii. 34—xxiii. 3, 4. This man pleads with God as a man pleads with his neighbor, seeks God by day and by night, and cries mightily unto him. The breathing of his soul is prayer: God be merciful unto me a sinner; if thou wilt, thou canst make me whole. Lord be merciful unto me. O Lord save, or I perish; and heal my soul, for I have sinned. Thus he is brought down to the very verge of death, reduced to extreme poverty, brought forth to see and realize his own inability to extricate himself from that awful labyrinth of sin and misery which he sees and feels himself exposed to. He sees and feels his own righteousness to be filthy rags, the last ray of hope of justification by good works or the deeds of the law, is snatched from him, he cries, weeps, mourns, and pours out his whole soul unto God, in prayers and lamentations: O, wretched man that I am, who shall deliver me from the body of this death? wretched, ruined, undone, lost, lost, forever lost. No scape goat to look to for protection, no eye to pity nor arm to save, no daysman betwixt us, that might lay his hand upon us both. Job, ix. 33. *VACHAL D. WHATLEY.*

TO EDITORS PRIMITIVE BAPTIST.

Farmersville, Alabama,
June 13th, 1840.

What is Man? Psal. 8th, 4. Man was in original state, a very noble and exalted creature; being placed as the head and lord of this world, having all the creatures in subjection to him The powers and operations of his mind were extensive, capacious, and perfect; and capable of contemplating upon the works of his God, with a great deal of pleasure and delight; and of performing the will of his creator, without the least degree of swerving or deviation.

Man's great excellency at first was a perfect conformity to the divine pattern. God created man in his own image, in the image of God created he him. Gen. 1, 27. This includes as appears to my mind, the similitude of God in the soul, as it is an intelligent, free, spiritual, and immortal being. Some assign this to be the reason of the law, whoso sheddeth man's blood, by man shall his blood be shed; for in the image of God made he man. Gen. 9. 6. A moral resemblance in its qualities, and perfections. Man was conformed to God in true holiness. The apostle insinuates, when he sets forth a sanctification of corrupt man, by the expression of renewing him in knowledge, righteousness and holiness, after the image of God, or the creator. Eph. 4 23, 24. Col. 3. 10. The renovation of things being a restoring of them to their primitive state, and is more or less perfect by its proportion to, or distance from, the original.

Man's understanding was enriched with knowledge, which was neither acquired by study, nor confined to this or the other thing. Besides, he had such a knowledge of God, as was sufficient for his duty and felicity; he discovered almighty power, and admirable wisdom, and infinite goodness from their effects, in creating the world. The image of God was likewise resplendent in man's conscience, the seat of practical knowledge, and treasury of moral principles. The directing faculty was sincere, and uncorrupted; it was free from all prejudices which might render it an incompetent judge of good and evil. There was also a divine impulse on the mind of man; spiritual reason kept its throne, and the inferior faculties observed an easy and regular subordination to its dictates.

The image of God consisted, though in an inferior degree, in the happy state of man; which was the consequence and accession to his holiness and heaven; he resembled that infinite, blessed, and holy being, as he was perfectly exempt from all evil, which might allay or lessen felicity, and enjoyed those pleasures which are worthy of his pure nature and glorious state. This happiness had relation to the two natures which entered into man's composition, the animal and sensitive; and this consisted both in the excellent disposition of his organs, and the enjoyment of convenient objects. His body being formed immediately by God, was not liable to defects, which proceed from the weakness of second causes. No blemish, or disease, which are the footsteps of sin, were to be found in man; all his senses were quick and lively, able to perform with facility, vigor and delight, these operations. Not only were his organs excellently disposed, but there were convenient objects to entertain his mind; he enjoyed nature in its original purity, crowned with the benedictions of an

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all-wise God, before it was blasted with the curse, the world all harmony & beauty, becoming the goodness of the eternal creator; and not as it is since the fall of man, disorder and deformity in many parts, the effect of his justice. The earth was liberal to man of all its treasures, the heavens of their light and sweetest influence, and he was seated in the garden of Eden, a place of great beauty and delight. But his chief happiness consisted in union with God, by knowledge and love. He saw the admirable beauty of the creator through the transparent vail of creatures; and from hence there arose in his soul a pleasure solid and satisfying.

There was in man's dominion and power over the creatures, a shining part of God's image. God gave him the solemn investiture of his dignity, when he brought the creatures to receive their names from him; which was a mark of homage, and a token of his empire, to command them by their names. Psal. 8. 6, 7, 8. Thus holy and blessed was man in his Primitive state.

Man of all creatures on earth was capable of a law, for law, being the decaration of the superior's will requesting obedience threatening punishment on the failure thereof. There must be a principle of reason and choice in that nature, which is governed by it, both to discover the authority that enjoins it, to discover the matter of law, and to determine itself out of judgment and election to obedience, as most excellent to itself, and advantageous to the performer. As therefore reason made man capable of a law, so it was impossible he should be exempt from a law; for as the notion of a God, that is of the just supreme being, excludes all possibility of obligation of another, and of subjection to a law, so the quality of a creature includes the valuation of dependence and natural subjection to the will of God.

The law of nature, to which man was subject upon his creator, contains those moral principles concerning good and evil which have an essential equity in them, and are the measures of his duty to God, to himself, and to his fellow creatures. This law was published by the voice of reason, and is holy, just, and good. And the obligation to it is eternal, it being the unchangeable will of God, grounded on the natural and invariable relation between God and man, and between man and the creatures, besides the particular directions of the law of nature. This general principle was planted in the reasonable soul, to obey God in any instance wherein he did prescribe his pleasure; accordingly, to declare his sovereign right in all things.

God entered into covenant with man. God forbids him to eat of the tree of knowledge of good and evil, for in the day thou eatest thereof thou shalt surely die. This established an inseparable connection between duty and felicity, disobedience and misery. In his threatenings of death upon disobedience, the promise of life upon his obedience was implied, and easily suggested itself to the rational mind. Man was created perfectly holy, but in a natural, therefore mutable state. He was invested with power to prevent his falling, yet under a possibility of it. He was complete in his own order, but subject to sinful impressions; being set upon by the devil, he was corrupted and seduced by him, and involved both himself and all his posterity, from man's earliest day down to the present moment.

The honor and majesty of the whole law was violated, in the breach of that holy and divine precept; for in that grand apostacy many, very many, sins were included, infidelity and unbelief not excepted. God said: Of the tree of knowledge of good and evil, thou shalt not eat of it; for in the day thou eatest thereof, thou shalt surely die. This was the first step to ruin, as appears by the order of the temptation. It was first said by the devil, ye shall be as gods—to flatter ambition. Infidelity is greatly aggravated, as appears to my mind; for it implies an accusation of God of envy, as if he had denied them the perfections becoming the human nature; and they might ascend to a higher one than that wherein they were placed, by eating the forbidden fruit of falsehood. As if God had threatened to inflict a punishment upon man's disobedience, which he had no design to do. And what heightens this is, that when man had distrusted the fountain of truth, he gave credit to the father of lies; as appears by his compliance, the real evidence of man's faith. This sin includes in it, prodigious pride. Man was scarcely out of a state of nothing, no sooner created, but he aspires to be as God; not content with his image, man affected an equality to be like God, in his immutable attributes. Man would rob God of his eternity, to live without end, to enjoy an immortality not depending on God's will, but absolute, which is proper to God alone; of his sove-

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reignty to command, without dependence; and of his wisdom to know all things, without reserve.

Horrid ingratitude. Man was appointed heir of all things, yet undervaluing his present portion, he entertains a project of improving his happiness; the excellent state hereby conferred upon him, was a strange obligation to pay so small an acknowledgment to the law. The use of all the garden was allowed him, a tree excepted. Now such variety and plenty, to be inflamed with an intemperate appetite to eat of the forbidden fruit, and to break a command so equal and easy in all its bearings, what is it but despising the rich goodness of his great benefactor? Bloody cruelty to all, himself and his posterity down to the present age of the world. God had made man a depository in a matter of infinite moment, that is, of his own happiness and that of all mankind; but giving a ready ear to the tempter, he betrays, and at once violates his God's law and becomes a sinner; yea, a great sinner; yes, a dead sinner, guilty of the highest impurity and cruelty. By voluntary disobedience man fell from, and lost his original rectitude and perfection of nature; which consisted in knowledge, perfection, holiness and happiness. Gen. 1. 26. Col. 3. 10. Eph. 4. 24.

Man's nature was depraved, polluted, and corrupted; his understanding darkened, his conscience defiled, his will obstinate and rebellious, his whole soul ruined and not one part nor particle of grace in it, or the image of that spirit that created it. His affections carnal and sensual, all his thoughts uninterruptedly sinful & wicked; yea, exceedingly sinful. Well might St. Paul say to his Roman brethren, in chap. 3rd, speaking of man in general: Their throat is an open sepulchre, with their tongues they have used deceit, the poison of asps is under their lips, whose mouth is full of cursing and bitterness, their feet swift to shed blood, destruction and misery are in their ways, and the way of peace have they not known, the fear of God is not before their eyes. And a short way of communication: Man's whole mind and heart is a nest of all manner of abominations.

Man, sinful man, is not able to make any satisfaction to God for his own sins; neither can he make any satisfaction for his neighbor's, nor any part of God's fallen race, by all his acts of benevolence and learning; not by any part of his labor, neither by offering up all his gold and silver. For man thus to act, is abomination in the sight of God, and therefore God will hold such worshippers accountable in a coming day, when he shall judge the world in righteousness, and will not hold them guiltless. Though man being incapable to satisfy for his own sins, or the world of mankind in general, God would not suffer all mankind to perish; because, God intended to make a full display of the terrors of his justice, and his divine resentment for sin, the violation of his righteous law. Therefore he appointed his Son, his own Son, to satisfy for the breach of it, by becoming a proper sacrifice for sin. God being immortal, could not sustain all these principles of the law which man had violated, without taking the mortal nature of man upon him, without assuming flesh and blood. For it is said in Heb. 2. 13,14: And again: I will put my trust in him. And again: Behold I and the children which God hath given me. Forasmuch then as the children are partakers of flesh and blood, he also himself took part of the same, that through death he might destroy him that had the power of death; that is, the devil. The divine being received such satisfaction, such ample satisfaction for sin, by the sufferings of his Son, can honorably forgive sin, or his creature man, who was the transgressor. Rom. 3. 25, 26.

Brethren, the above doctrine must be true, if we believe that an atonement for sin is an effectual method to answer the demands of an offended God, is the first great blessing guilty man stood in need of. Mic. 6. 7. The very first discoveries of grace, which was known to man after his fall, implied in them something of this great, full, and complete atonement. Gen. 3. 15. The train of ceremonies, which was appointed by God himself, in the Jewish church, are plain significations of this great, full, and complete atonement made by Jesus Christ, by shedding his own blood on the Roman cross. God by revelation revealed it to the old prophets, and they being immediately under the influence of the Holy Spirit, declared it to the people. A number of the first prophecies explain and show, that Christ was to come and to die for an atoning sacrifice for the sins of his people. Dan. 9. 24—26. Is. 53. 5. Jesus taught his disciples the doctrine of atonement for sin, by his own death. Mat. 20. 28. 1. 6. 51. Luke, 22. 19. For one moment reflect on the terrors of soul and agonies of

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death which our great Redeemer sustained a little before his death, which were sufficient proof that he endured punishment in his soul which was due to sin. Mark 14. 33. Heb. 5. 7.

I say that the apostles preached salvation by Christ, and not by works, least any man should boast, (in their day.) How vain are all the labors of mankind, to attempt to prove salvation in any other way, only through the merits of Christ's blood; for the blood of Christ cleanseth from all sin. More amazingly strange and unreasonable is the doctrine held out by the church of Rome, and the missionists, when it is only through the merits of Christ's blood that we can have access to a throne of grace; and without it we can never have repentance, and by it we have our very existence and all we have in the present world. And I hope and do believe, that by the merits of that blood we shall wear a crown of everlasting life, and not by the many sought out inventions of the present day. Brethren, I trust the Lord. Amen.

JESSE LEE.

TO EDITORS PRIMITIVE BAPTIST.

Troy, Yellabushy county, Mississippi, }
January 27th, 1841. }

BELOVED BRETHREN: I have seen a few scattering Nos. of your paper, have observed it to be a medium of intercommunication among churches and brethren of the Old School Baptists, therefore, permit a strange and an afflicted brother to communicate (through the same channel) to your readers and the Christian public, some of the trying scenes that myself, and the Baptists in this section have passed through of late.

It was in March, of the year 1835, that I settled my present residence, in what was then called Choctaw purchase. At that time there were but two Baptist churches, and but two Baptist preachers in this part of North Mississippi; (more than 100 miles square,) consequently calls for ministerial services were frequent and pressing. I responded to these calls to the extent of my ability. Churches were constituted, an Association (the Yellabushy) organized the same year.

The Baptists composing these churches, and Association, were heterogeneous, missionary and anti-missionary; but the subject was not detrimentally agitated for a time, consequently, union, harmony, peace, and happiness prevailed among those recently amalgamated Christians. But things were not permitted to continue in this peaceful condition long, for several zealous missionary preachers coming in among us, new churches were constituted, and constituted on another abstract of faith. The abstract alluded to, was taken from the Encyclopedia of Religious Knowledge; an abstract very exceptionable both in principle and phraseology. The churches thus constituted, united with the Zion Association, with which the Yellabushy was in close union and correspondence. There were also propositions offered by those churches, as a condition of their joining, to so alter the constitution of the Association as to prevent the exercise of the mission question from becoming a bar to fellowship.

The churches, the abstract, the propositions were all objected to by several brethren, but objections were overruled by numbers and all received. I at that time informed the Association, that the abstract did not contain my faith and was objectionable, but religious zeal, or religious frenzy, prevailed, and the principle contained in the abstract, such as the general provision in the atonement, universal influence of the Holy Ghost; (or the universal *strivings* of the Spirit, as it is more commonly called.) free will; Arminianism, &c. These with heated missionary sermons were zealously diffused by those preachers through both Associations and country. This course, as in all other cases so in the present, brought on their train of evils; disunion, discord, division and unhappiness; for, previous to the October session of the Yellabushy Association for 1839, four of her churches entered up resolutions, declaring unfellowship with the mission institutions of the day, and shut their pulpit doors against missionary preachers. And one of the churches resolved not to grant, nor receive letters to nor from missionary churches.

When the Association met, so anxious were both parties to get hold of the subject, that it was ushered in out of order; nor did it ever after get in order, for all rules of order, respect for the Association or the Moderator, were disregarded, and the Association closed without any thing like decision on the subject, but to widen the breach and increase the bad state of feeling. A re-union appeared hopeless, at which my feelings may be conceived but

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not expressed; for although I have ever believed the present, or modern, mission system as practized in this country to be *anti scriptural*, yet I could not find in my heart at no time a willingness to separate from my brethren for their zeal for the spread of the gospel, though I cannot subscribe to their plan. But why talk of their system, it is their erroneous doctrines and evil practices that cannot be tolerated.

But I had no time to secede, for the next Saturday after the Association was conference day in Antioch church, where my membership then and now is; when brother Wm. Minter, a member and an ordained minister in the church, who was Moderator for the day, not only neglected but actually refused to invite (according to the practice of the church,) brethren members of those churches that resolved as above. This conduct was remonstrated against by myself, but the church did not interfere. It should be kept in mind, that the church was about equally divided, missionary and anti-missionary. At a proper time on the same day, I objected to the holding a protracted meeting in the meeting house by two missionary brethren; and at the same time gave notice, that it was not in consequence of their mission principles; but for their discordant conduct in the Association. The church again remained neutral. For this objection, as stated by brother Minter himself, he called for a letter of dismission, which was at first objected to, because the church did not wish him to leave, and he was requested to continue; but he continued his request, which was granted next day. All the missionary members have since left the church. Thus it will be seen, that a separation has actually taken place, and that the missionary brethren separated, and that in the face of remonstrances and solicitations to continue.

Since the separation, and at my instance, the church did not represent herself in the Association. This state or condition of the church and myself, has drawn out such inquiries as the following: Where was you at the last Association? To what Association do you and the Antioch church belong? What is the condition of the Antioch church? &c. To meet and answer these enquiries and the like, the above communication is sent forth. It is stated above, that the Antioch church did not represent herself in the Association, and the reason is, so far as I am concerned, that the separating members from the Antioch church have set up and constituted themselves in the immediate vicinity of the Antioch.

Two other churches of the Association have split in the same manner, and constituted under the very eves of the Old churches; and in one of the cases, they appointed their church meeting on the very day of the old church meeting; but this was looked down by the community at large, and afterwards altered. These, their camp meetings, at which preachers of other denominations are not only invited but written for, these meetings continue for days and in some instances for weeks; and proselyting is carried to an extent hitherto unknown in the annals of Christianity.

These and other things are the evil practices mentioned, in connexion with heterodox principles above, (and not any immoralities; for as a community of Christians, their morals, so far as I know, are as good as those of other christians,) and constitute in part the reasons why I did not wish the church represented. Another reason is, that by the division and constitution of new churches which were wholly missionary, I knew they had the balance of power in their own hands, and would use it as they did, in planning and carrying into effect their missionary measures, to which I could not subscribe. Another reason is, I never will subject myself knowingly, to the same or the like indignant treatment by missionary ministers as I received in the October session of the Yellabushy Association in 1839, while acting as Moderator; and that too while I was discharging the duties of the chair as they were pleased to say, with dignity to myself and honor to the Association and cause.

I do not speak of this matter to wound the feelings of any, nor do I hold any charge against any for a word spoken; but my philosophy has taught me, that the same cause may produce the same effect again, That cause is a heated or mad zeal, which stops at nothing, no not bursting up Associations, rending of churches, nor the fellowship of brethren. Is this the spirit of the meek and lowly Jesus, or is his kingdom to be pushed forward to the heathen at the expense of desolating the churches of the spirit of Christianity in the rear. The Bible holds no such doctrine. No, that spirit that produces discord and creates division, be it with whom it may, is not

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of Christ. No, for "this man shall be the peace"—and so sang the angels at his advent.

Beloved brethren, if the above should not prove a long burden, you may hear from me again; if its publication be too burthensome, let the shades of oblivion cover it from the light Yours in gospel bonds. *FRANCIS BAKER.*

THE PRIMITIVE BAPTIST.

SATURDAY, APRIL 24, 1841.

TO EDITORS PRIMITIVE BAPTIST.

Lapland, Buncombe county, N. C.
August 13, 1840.

Good morning to my dear and well beloved Primitive brethren, that are scattered all over the wide extensive world. I have stept in this morning to preach you a short sermon from a short text. My text is: Preach the word. Well, the word says, cursed is every one that continueth not to do all things that are written in the book of the law—or words to this amount. Well, the law of God, given by Moses, the servant of God was, that the Israel of God should not eat the smooth fish that had not fins and scales; but throw it away, or give it to the stranger. But the fish that had scales & fins, they might eat. Also, the beast that did not chew the cud and part the hoof, eat it not but throw it away or give it to the stranger; but the beast that both chew the cud and part the hoof, God's Israel may eat.

Well, Tillery, what next? Sir, I answer in my judgment the smooth fish without fins or scales, is in the spiritual sense of the word the smooth, flattering preacher, with his enticing words of men's wisdom, without the demonstration of the spirit and of power; having men's persons in admiration all for advantage. Now, my Primitive brethren, I want you to throw away all such fish, and eat the good old scaley fish that has both fins and scales, which in my opinion is the rough and plain doctrine of the gospel preached by our old fashioned Baptists. And the preacher that only preaches the dead letter, and don't divide truth and error, flesh and spirit, law and gospel, he only chews the cud and don't divide the hoof. And if he should divide all those things and don't prove it by the word of God, he only parts the hoof and don't chew the cud. Brethren, I believe chewing the cud in the spiritual sense to be preaching the word of God; and the dividing the hoof the true sense and meaning of dividing truth and error. And except a preacher understand both chewing the cud and parting the hoof, I doubt his religion.

Well, our text says, preach the word. Well, the word says, the natural man discerns not the things of the spirit. Again, the word says, the carnal mind is enmity against God. So I take it for granted, all those carnally minded ministers are the worst enemies to the true gospel of Jesus Chirst, that ever was or ever will be on earth. Well, preach the word. Well, the word says, he that says he liveth and sinneth not, he deceiveth himself, and the word of God abideth not in him.

Mind, brethren, this is spoken to the outer man. Well, preach the word. Well, the word says, he that is born of God sinneth not; for his seed remaineth in him; and he cannot sin, for his seed remaineth in him. This is spoken to the inner man. Well, the next thing is, if the inner man cannot sin, how is he to fall from grace and the devil get him. Again, the word says, he that has not the spirit of Christ is none of his. Well, if the devil can take the spirit of Christ, why not go to heaven and unthrone the king of glory, and take his dominion from him and reign universal devil above and below both? I just say, who in the name of God can believe such filth as is preached in those days?

Brethren, you that can conquer your enemies by shooting grape shot and wads at them do so, I do not blame you; I would to God I could do so, but I find myself hard put to it to stand my enemies, when slapping a match to the cannon continually. I am well pleased with brother Keaton's views concerning rough writing, as it is called. I can only say, that I have never seen any writing too rough in the Primitive paper to please me yet, and with my whole heart I join old father Lawrence in his views concerning controversy in our papers. If any of my brethren don't like my rough work, I want them to write me a private letter and send it by mail. I will freely pay the postage and thank them for their trouble. For it will not do to begin to fight one another in our writings, for it will completely give our enemies our own sword to fight us with.

I see some things in the Primitive, that don't altogether agree with my views; and I don't doubt but what some of the brethren see some in my writing, that don't suit their views; but my principal view in writing is, for my brethren to know that I have taken a decided stand against all the new schemes of the present day, and to support the old fashioned Baptist church to the best of my skill and knowledge, supported by the word of God. And if I am wrong, God knows I cannot help it, for I do know I want to be guided by his word and spirit. And if the new schemes of the day are right, God Almighty have mercy on poor me, for I am gone, gone forever.

Brethren, the fence straddlers are doing more devilment in this country than the full blooded

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missionaries; for they will tell you that they are no missionary, and in less than five minutes you will see and hear them call a missionary brother, then invite him up into the pulpit to preach, then after all this turn round with the impudence of the devil, and tell you he is no missionary, and at the same time advocate the mission cause with all his power. Brethren, I do wish I did know whether any of you are tormented with the legions of devils as I am. Father Lawrence, I want you to pray for me, for I do believe you are an ark of heaven. Brethren, I crave all your prayers; my making use of brother Lawrence's name in particular is, because I think he properly is entitled to the name of father among us, as I believe he was the starter of our communications one to another.

Brethren, I am sometimes almost ready to say there is no reality in man, I have been so deceived by some of the preachers in this country, who appeared to be sound in the faith, and now some of them are gone with the missionaries, and some a straddle of the fence, and some are saying, wait, brethren, and let us see what the Association will do; and you know that the Association will hold all together as long as possible. And it does appear to me, that those fence straddlers would rather go to hell with the crowd, than to leave them and join the little flock. But, dear brethren, hear comes consolation to my soul at this moment. I do know hell with all her legions never can frustrate the purposes of Almighty God.

Brethren Editors, I wish to let my distant friends and brethren know how much I love the writings of my dear old brother Joshua Lawrence's piece in the 14th number of our present volume; for it fits my heart, soul and body, and that from my own experience where he says he stood fifteen years alone, not knowing there was one in the world to help him to oppose the enemy the mission craft; and where he says, if he only could have found one to help him, it appeared that he could have fought a mountain or world of giants. My dear old brother Lawrence, had I known that at the juncture of time, take it for granted I certainly would have come to see you, or have died on the road a trying; for I myself stood on the same grounds, my dear brother, but thro' the kind mercy of God, I stood the storm unwounded, unshaken, and so remain to this day. O my soul, praise the Lord, for his mercy endureth forever.

Brother Lawrence, I do believe if it could be possible for us to meet together in this vail of tears, and count our travels over, that there could not be two others agree better than we could; for when your pamphlets first came in this country which I think is something like seven or eight years ago, I was then branded with being the author of them; for the people said it was just like old Tillery's talk and preaching.

One thing more I would like to know, that is, whether brother Mark Bennett ever was a man given to intoxication or not; for I can hardly believe that any man can give as straight an account of the effects of drunkenness as he has without experiencing the same. But there is one thing I can say to my brother Bennett, if he has not experienced it, I for one have, and my experience bears witness he has told the truth, and has given sweet and good counsel to all drinking people whether in church or not.

Another word or two concerning brother A. Keaton's piece in the same number. I for one say, I love his piece and join his judgment concerning roughness, as some call it. I for one can say, that I never saw any thing too rough to please me yet in the Primitive, so that it is not any thing like controversy with the Primitive writers themselves. As the brother says, you know your grievances and we ought to know ours; for you are yonder and we are here. All men have not trials alike, all men have not passions alike, all men do not understand alike, neither do they see nor hear alike. But one God's blessing is, all men have to give an account to God for themselves.

Brethren, I have been aggravated by the craftsmen and their fence-straddlers, until I have done & said things that I ought not to have done; but what am I but mortal man. There is a thorn in my flesh, the messenger of satan, which does often buffet poor me; but one thing we do know, that offences must come, and the Saviour says, wo be to the man by whom they come. And, brethren, I do know the offence did not come by me, for I did not start nor help start the cursed craft of missionism. One thing I do know, that I do and sincerely believe that missionism is one of the most devouring wolves that ever made its appearance out of the bottomless pit. And I do sincerely believe, that the wolf missionism, and all its advocates, will return to the bottomless pit, from whence it first originated.

I would like to hear from brother Vachal D. Whatley, of Georgia, whether he has lost or broke his mattock, that he grubbed up the lying missionary spirit with; or whether he has grubbed out his throw, & is setting down resting. If so, I think the brother has rested long enough; and if he thinks there is no other throw for him to grub, I would be very thankful to the brother to pick up his mattock and help me out with mine, as I am an old man and can't grub as fast as stouter abler men can. Pray, brother, don't leave me too far behind, for I know my will is good to keep up if I could.

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The French Broad Association, in Buncombe county, has just broke up: and I am told by good authority, that they, the French Broad Association, refused the Primitive brethren's corresponding letter from Nolychucky Association, and received the missionary in full fellowship. And now, brethren, I wish you to be aware of the preachers in Buncombe, particularly Stephen Morgan, Jess Ammons, Bill Rees, Bob Patterson, with others of the same stamp in Buncombe, for they will tell you any thing in my candid opinion except the truth; for I believe them to be any thing and every thing but the right thing. So no more at present, but ever remain yours in love of the truth. *ISAAC TILLERY.*

TO EDITORS PRIMITIVE BAPTIST.

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Pintlala, Ala
March 1st, 1841.

DEAR BRETHREN: I feel thankful to God for the satisfaction I find in reading your communications from the different parts of the United States; for I believe they have proved beneficial to a goodly number of God's dear children, by advancing the wholesome doctrine of the gospel, the only food for the sheep and lambs of Christ. You know, dear brethren, that sheep are very peculiar in their nature; they can't live upon any thing and every thing, neither can those that have been brought out of nature's darkness into the marvellous light of the gospel, live and thrive upon the doctrines advanced now a days by many who call themselves Christians, for they know not the voice of strangers. And now, dear brethren, let us remember that we the Primitive Baptists seem to stand alone; we are considered by other professed Christians as uncharitable & bigoted, by many of the world our sentiments are held in contempt; therefore, while we are making high pretensions in obeying the commands of Christ, we should adorn our profession and prove to the world that we have indeed been with Jesus, and bring not reproach upon that good cause, but contend earnestly for the truth as it is in Christ Jesus.

And may the Lord enable you by his holy spirit to continue your communications, and sanctify them to the good of his people. Finally, brethren, farewell: be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you.

GEO. W. JETER.

TO EDITORS PRIMITIVE BAPTIST.

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Leighton, Lawrence county, Ala.
February 12th, 1841.

DEAR BRETHREN EDITORS: I am glad to offer you a few of my thoughts, as one that tries to keep my eyes open to see, and I find much that takes my attention. I will inform you of the conduct of these new fashioned folks, that are yet among us.

I was at a protracted meeting sometime ago. There was one there that had been about twelve months from the college, and when they opened a door for the reception of members, there were ten or twelve that took their seats to join, and this new preacher asked leave to act as Moderator for the church. And after he got leave he asked three questions, and they received them. And then there was one that told an experience—after that there was another young man stept over the seat and he said, here is another that wants to join the church, I know he does; and they received him in their body and he was baptized with the others.

Brethren, be cautious of receiving such in your houses. We, as the Old School Baptists, don't want to receive such tidings as Ahemaaz brings; and we can do as David done, tell them to turn aside. And when Ahemaaz saw that his tidings was not received, he stood still; and so would these new fashioned preachers, if we would not receive them, they would stand still.

On Monday, he (the new preacher) preached to the people; but his doctrine was not received by the Old School Baptists, for it was all new to them. Some of these people have found their way into our Association, and there is one of them that has gathered up the excluded members and heard them, and formed a company of them together, and got a licensed preacher of the day to go with him and constituted them into a church. Now don't this look like they rode on a mule, as Absalom did; but when they get too high, they fall by the hand of Joab. And Ahemaaz is standing still, to see what will become of the armies of men. But when Cushi came, which is on the Old Side, and had tidings that the enemies of the king were destroyed, there was mourning amongst them until Joab came, and ordered the king to his post again, and then there were pauses all thro' the army.

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Just so it is yet. If these new scheme folks can't carry the sway, they stand still, Ahemaaz like, to see what the Old School Baptists will do. The next question is, what will you do? Why we will declare an unfellowship with all the new schemes of the day. And then they go out and enter into every house, and beg as they go: and they will take any person's apparel for a pledge, or the widow's ox, or her oil, or any thing that they may have, and try to make us believe that they can do wonders. They are almost as wise as Simon Magus, and they fain would give the Old Side Baptists money as he did; but they are too proud, and think they know too much to ask the Old School Baptists any thing.

Brethren, I see a little too much chastising one another in your paper, if it could be avoided; but if it can't be avoided let it be so, for truth will do away error. Now, dear brethren, may the grace of our Lord Jesus keep you and each of us in the path of duty, is my sincere prayer and hearty wish, that Israel may prosper.

DAVID JOHNSON.

TO EDITORS PRIMITIVE BAPTIST.

Waverly, Lowndes county, Mi.
April 4th, 1841.

DEAR BRETHREN EDITORS: It has pleased the Lord, that I should meet with your paper in this country; and it greatly rejoiced my heart to know, that there are as many of the children of the promise as there are, scattered abroad through these United States. And I am so well pleased with your paper, that I want you to send me six copies. I want you to send one copy to Spartanburg district, I design that copy as a present to two men, who with some others in that country, hold the mystery of the faith in a pure conscience, amongst whom I wish them to circulate this paper, and I think it will secure several subscribers for the paper.

I know that there are some few in that region of country that have not bowed the knee to Baal, and if your paper can be circulated amongst them to disclose the cunning craft of the craftsmen, they will utterly renounce the beast with his seven heads and ten horns; or in other words, the hydra-headed monster, that is pretending to transform itself to an angel of light.

I am willing to become an agent for your paper, for it teaches the same doctrine that Jesus Christ and all his apostles taught; and the same that I have been trying to teach for the last eight or nine years, although I have met with hundreds and thousands during that time that despise, and wonder, and perish. For the Lord has worked a work in this day, that they will not believe though a man declare it unto them. But, brethren, we can comfort our hearts by feeling and saying as Paul said: If our gospel be hid, it is hid to them that are lost: for the Lord's people is his portion. Jacob is the lot of his inheritance. And while he has been hiding these things from the wise and prudent, he has been revealing them unto babes, out of whose mouths he has ordained perfect praise. So we need not wonder as though some strange thing had happened, when we find that the secret of the Lord is with them that fear him.

GIDEON WOODRUFF.

TO EDITORS PRIMITIVE BAPTIST.

Macon, Bibb county, Ga.
April, 1841.

DEAR BRETHREN AND SISTERS: Of the church of Christ of the Primitive faith and order of the Old School Baptists. I have long neglected writing for the Primitive paper, lest I might be in the way of abler pens. I have been reading the paper from the first No. till now, and wish the paper to be continued; for it has been a source of much consolation to me, to hear from my brethren from the different parts of these United States and territories.

Now, dear brethren, as the Primitive paper is for the edification of the body the church of Christ, let us be careful to have thus saith the Lord for all we say or do in religious matters. A soft answer turneth away wrath, but grievous words stir up anger. Prov. 15th c. and 1st vs. And as I see but very few of the brethren write upon church discipline, I will say a few things of the duties incumbent on church members, according to the Primitive faith of the Baptists.

A church constituted after the heavenly pattern, is as a city set on a hill, from which the glories of rich and free grace abundantly shine. Psa. 1st, 2nd. The true members of it have the light of the gospel shining in their hearts by the Holy Ghost, and are entitled to all the blessings of the new covenant. Eph. 1st, 3d. And being thus blessed, their faith is a lively

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active faith, not only purifying their hearts but working by love: Gal. 5 c. 6 v. whereby they become the light of the world, Mat. 5 c. 14—16 v. which they make apparent by a faithful discharge of the duties enjoined on them by the Lord Jesus Christ, the great head of the church. James, 2. 18

As ministers are the representatives of Christ, and sent by him in a work that is both useful and honorable, there are certain duties incumbent on members of the Church towards them, as (1) they owe them distinguishing honor, and to hold them in reputation as the embassadors of Christ; Phi. 2. 27. 2nd Cor. 5. 20. and to esteem them highly for their work's sake. 1st Thess. 5 13. (2.) They are to contribute according to their respective abilities towards their minister's support; Gal. 6. 6. that being freed as much as possible from the cares of life, they may have more time to devote themselves to the duties of their holy function, and have it in their power to use hospitality, 1st Tim 3. 2. and stretch out the benevolent hand of charity to those in distress. Gal. 2. 10. Which support ought not be neglected, but done as a voluntary act, due to their ministers; the law of nature requires it. 1st Tim. 5. 18. In the Lord's grants to Israel, there was always a reserve made for the priests; under the gospel, provision is made for the support of its ministers. 1st Cor. 9. 7—14. (3.) They are to obey and submit themselves to their ministers. Eph. 6. 18—20. (4.) They ought to stand by and assist them in all their troubles and afflictions. 2 Tim. 6. 16. Job, 6. 14. (5.) Receive no accusation against them, without full proof. Tim. 5. 19. (6.) Nor to expose their infirmities. Acts, 23. 5. 3. (7.) To follow their examples, as far as they follow Christ. 2 Thes. 3. 7. 1 Cor. 11. 1.

2. Deacons being in an honorable office in the church, the members are (1.) to respect and esteem them as being employed by their Lord and Saviour to serve in the household of faith; and as men whom (if faithful) God will greatly bless. 1 Tim. 3. 13. Mat. 25. 21. (2.) To submit to their godly and friendly admonitions. 1 Cor. 16. 16. (3.) To encourage them in their office by cheerful and liberal contributions, for the service of God's house, his ministers, and poor of the church. 2 Cor. 9. 6, 7.

3. The members of a church are in duty bound (1.) to love all men, but especially to love and do good to them who are of the household of faith. Gal. 6. 10. All must be done from a principle of love. 1 John, 4. 7—11. John, 13. 34, 35 (2.) To follow after the things which make for peace. Rom. 14. 19. In order to which they are to put the most favorable constructions on words and actions that are doubtful. 1 Cor. 13 7. And to speak no evil one of another. James, 4. 11. And to endeavor to sow the fruits of righteousness in peace. James, 3. 18. carefully avoiding whisperings & backbitings. 2 Cor. 12. 20. Not to be busybodies with the concerns of others, but to walk orderly in the church. 2 Thess. 3. 11. Not to take up any evil report against another. Acts, 25. 16. Nor to do any thing through strife or vain glory. Phi. 2. 3. (3.) And all you do, let it be for the glory of God and to edify one another. Thes. 5 11. 2 Peter, 3. 18. (4.) To pray for each other. James, 5. 16. To visit each other, when sick or afflicted. Acts, 15 36. James, 1. 27. And those visits ought to be improved for edification. Psa. 34. 3. We took sweet counsel together, and walked unto the house of God together. Psa. 55. 14. Warning and admonishing one another. 1 Thess. 5 14. Rom. 15. 14. And to labour to find out the cause of shyness in a brother as soon as it is discovered, and try to remove the same. Mat. 5. 23, 24.

The duties of members to the church are (1.) to pray for its peace & prosperity, and to try to promote its welfare. Psa. 1. 22. 6. 9. (2.) They ought to attend all church meetings, whether for public worship or business. Heb. 10. 25. Psa. 84. 4. 10. (3.) It is their duty to submit to the order and discipline of the church, so far as it is consistent with the word of God. Deu. 5.1. Heb. (4.) They are to employ their talents and freely bestow of their substance for the services of the church. Rom. 12. 6—8. Prov. 3. 9, 10. (5.) They ought carefully to avoid all contentions and quarrels in the church. 1 Cor. 10. 32. Rom. 2. 8. Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven. Mat. 5. 16.

And now, dear brethren and sisters, what I have wrote I trust has been to refresh your minds with a sense of your duty, that your acts may be for the glory of God and good of Zion. Let your gifts and graces be so apparent to others in your

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doctrine and lives, that they may look on you as the true and faithful followers of your Lord and Saviour. And may grace, mercy and peace be with you all that love our Lord Jesus Christ in sincerity, and wake you up to a lively activity in the things of God. Yours as ever in Christian love, looking at the land marks, at the old corner post.

JONATHAN NEEL.

TO EDITORS PRIMITIVE BAPTIST.

Mount Hickory, Alabama, February 1st, 1841.

BRETHREN EDITORS: I send you a few of my thoughts, and after the perusal of the same, you can use your pleasure respecting their publication. And as you are acquainted with the difficulties that heretofore existed between us and the missionaries, I deem it unnecessary to go over them again; and would only say, since the division has taken place brethren that remain on original ground appear to be united in love. And when our preachers come among us, they seem to preach the same doctrine that I heard upwards of twelve years ago in Georgia. And it appears to be the good old bell which the flock have followed for ages, for centuries, yea, from the apostolic age to the present time; that is, the doctrine of sovereign grace and practical godliness.

It does appear to me, that if all the Baptists were to embrace the missionary system, as it is carried on in the present day, that they would not only lay down but would put their feet on that precious and glorious doctrine of grace, which is dearer to the Christian than life; for out of grace springs all the obedience, that the disciples of Christ have ever rendered him.

And, dear brethren, when I hear of the many trials that my brethren and sisters have come through, I feel to have a heart to bear some part of the burdens. Then we learn, and that from divine authority, that it is the inplantation of grace, and that by the spirit of God, that enables the creature to think, speak, or act aright And well may Paul say: It is not of him that willeth, nor of him that runneth, but of God that showeth mercy. And not only Paul, but we see the same sentiment expressed by all the old saints of both the Old and New Testament.

Thus we see, my brethren, this holy & divine principle of sovereign grace in the bosom of Noah, Abraham, Isaac, & Jacob; & not only them, but we see the three Hebrew children traverse the fiery furnace; and the same principle that moved the sons of Zebedee to leave their father in the ship and follow Jesus in the way. Thus we see, brethren, that if Stephen would have forsaken this doctrine, the Jews would not have stoned him; and old John might have escaped the isle of Patmos, if he would have given up the doctrine of unmerited grace.

Now, dear brethren, if I may be permit- to call you so, when we see all of these faithful men before us, and a great many more that I might name, contending for the same doctrine of sovereign grace, should not we stand firm, my dear brethren, and contend for the same doctrine if it should cost us our lives, our fortune, and all that is near and dear to us of a temporal nature?

So I will close by saying, that it is a cold time of religion in this section of country at this time: and would say as one of the prophets of old said: Is there no balm in Gilead, is there no physician there? Why then is not the health of the daughter of my people recovered? So I remain yours, dear brethren, in tribulation.

R. W. CARLISLE.

TO EDITORS PRIMITIVE BAPTIST.

Lexington, Oglethorpe county, Ga. March 27th, 1841.

BRETHREN EDITORS: I am yet blessed with the liberty of sending my remittance for your valuable paper, and I hope you may be so blessed of the Lord, so as all your writings as well as your conversation may be according to his blessed word and will. May the Lord bless and keep his children in the way he would have them to go in all things, is my sincere desire, if I am not deceived. *THOS. AMIS.*

TO EDITORS PRIMITIVE BAPTIST.

Gainer's Store, Alabama, February 12th, 1841.

DEAR AND WELL BELOVED BRETHREN: We have received your letters and communications for a considerable time, and we are well pleased with them.

I am a native of North Carolina, raised within eighteen miles of Tarborough, and it pleases me well to hear from my Old School brethren. I have been a Baptist forty years, and for the first twenty years I

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knew no division among them. And now I am prepared to say, that I hope and believe that I have earnestly contended for the faith once delivered to the saints. To all the Primitive Baptists I subscribe myself your unworthy brother.

JOHN SPEIR, Sen'r.

Monticello, Florida.
Feb 12th, 1841.

DEAR BRETHREN EDITORS: I now write to let you know, that I want six copies of your much esteemed paper, the Primitive Baptist, the present year. Brethren, I believe it is the work of the Lord, and I hope it may prosper more and more.

Brethren, be of one mind, be ye united in the truth, and be of good care; be holy, be humble, and not self-righteous; be as Pharaoh's horses, geared in the chariot; also, be geared in pulling under the gospel yoke with one another. Pray for one another.

Brethren, I am not worthy to write to you; but I hope the Lord will bless us all Farewell for the present. Your unworthy friend. *JOHN F. HAGAN.*

Statesboro', Bullock county, Ga.
March 21, 1841.

DEARLY BELOVED BRETHEN: Grace, mercy and peace be multiplied to your souls, through God the Father and our Lord Jesus Christ; who gave himself for his church, that he might present her holy, harmless, without spot or wrinkle.

Brethren, I feel thankful to Almighty God, that I ever got to see your excellent paper; and the first my eyes ever saw, a friend sent to me two of your Nos. something like 200 miles, and then I sent to you for six copies, which I have received.

Your paper is doing a great deal of good here, but it meets with some old Baptists who think it is a speculation. But I can say of a truth, that they are food to my soul, and I want to read them as long as I live and they hold forth the same doctrine that they now do. So I subscribe myself yours, in hopes of a better world.

JAMES SCARBOROUGH, Sen'r.

Activity, Monroe county, Ala.
Feb. 7th, 1841.

DEARLY BELOVED EDITORS: Having seen some of your valuable papers the Primitive Baptist, I am very much delighted with it; for I believe it contains the true doctrine of the gospel that was delivered by our blessed Lord and Saviour and his apostles. Therefore I wish you to send me three copies. With my best wishes to the Primitive Baptists.

JOSEPH HOLLOWAY.

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THE PRIMITIVE BAPTIST.

EDITED BY PRIMITIVE (OR OLD SCHOOL) BAPTIST MINISTERS AND LAITY.

Printed and Published by George Howard,

TARBOROUGH, NORTH CAROLINA,

"Come out of Her, my People."

VOL. 6. SATURDAY, MAY 8, 1841. No. 9.

COMMUNICATIONS.

TO EDITORS PRIMITIVE BAPTIST.

Forsyth, Monroe county, Ga.
January 31st, 1841.

DEAR BRETHREN EDITORS: For the first time in life I take my pen in hand, to let you know something of my travel in religious matters, though I shrink at the attempt. I see some of my brethren telling their experience of grace, and I thought I would make the venture.

I was born in Columbia county, Georgia. My father moved up to Lincoln county when I was small. I was raised a moral boy. I had my prayers to say every night before going to bed, Presbyterian order. Though born like the rest of the human family under a covenant of works, I had impressions of mind from a child; I wanted to go to heaven, and when I would do my part, God would do his, and so I would become a Christian, and I should be as good a one as ever lived. I should have no hope about it, I should know it and every body else should know it.

So, my brethren, when I got a little scare of going to hell, I would pray; and when my scare was gone, my religion was gone. So I worked on till I was in my 25th year. One day old Elder A. Marshall came up in our settlement to preach a funeral sermon. I took my horse out of the plough, and I went to hear him. His text was: Prepare to meet thy God. Amos, 4. 12. That was in 1813. My dear brethren, I never expect to forget that day; it was like the two-edged sword, piercing the joints and marrow.

I never knew what ailed me, I wanted the prayers of every body, but I never could get up to be prayed for. I thought I was deceived, there was no grace in it; therefore I hobbled along alone, kept it a profound secret betwixt God and myself. If any body ever knew it, it is more than I know. If I wanted to find a hypocrite, I would go to a protracted meeting and look on the anxious benches. But to the subject.

I wandered on in this way, day by day. Prepare to meet thy God. I saw that I was a sinner, and it was for the love I had for him that I wanted to serve God, not through the fear of hell. My brethren, I was hobbling along so for about three years. I thought every body could be saved, only me. One day I went out in the woods to get me a maul, while I was making it these words rolled in my mind: Prepare to meet thy God. I fell on my knees, and if ever I prayed it was then. These words rolled in my mind: Come unto me all ye that labor and are heavy laden, and I will give you rest, &c. My feelings I could not tell. Well, brethren, before I got home doubts began to arise. So I went from day to day, saying, Lord, am I a Christian; and I only could say, if I am, I am less than the least, if one at all. I must close this part, though not half told.

My dear brethren, I abhorred the doctrine of the Old Baptists. I thought that it came from the devil, and it would return there. I can say, the things I once abhorred I now love. I was baptised in the year 1816, by W. Hillman; and since that time I have sat under five or six preachers as pastors, and they have all gone off on the missionary system. The Lord only knows why I did not go too. O that God would show his people the truths of the gospel, and that they might walk therein,

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is my sincere prayer I hope; and that he would banish all false religion and hypocrisy out of the world.

I must come to a close.

ELISHA McCORD.

TO EDITORS PRIMITIVE BAPTIST.

Lexington, Holmes county, Mi. }
Augt. 4th, 1840. }

DEAR BRETHEN EDITORS: I have taken up my pen to give you an outline of the condition of this part of God's moral vineyard, as is visible to us; and in doing so, I shall try to stick as close to the truth as my weakness will admit of. If I should say any thing contrary to the scriptures of divine truth, throw it by, and I will sit at your feet and be taught; but if what I say should accord with divine revelation, receive it for truth's sake.

We are at peace amongst ourselves and churches, the separation line has been drawn sometime since between us and the theological deceivers. O that all God's dear children would obey that all important command that says, COME OUT OF HER, MY PEOPLE; wherefore, come out from amongst them and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. 2 Corinthians, 6. 17, 18.

Dear brethren, when I hear so many of God's dear children crying out under the horrible oppression of the prince of the power of the air, I can truly say, Lord, if it be thy will, deliver them from our common enemy; nevertheless, not my will, but thine be done. Lead us not into temptation, but deliver us from evil, for thine is the power, &c.

Dear brethren, when we take a retrospective view of the past conduct of the Old Baptists, I am not at all surprised to see all these plagues that seem to threaten the destruction of the church; but recollect the words of our Lord that say: Thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it. But I think the Old Baptists have done like the Israelites did in the time of Ezra. Read the 10th c. of Ezra, and see what the people done then: And Shechaniah the son of Jehiel, one of the sons of Elam, answered and said unto Ezra, we have trespassed against our God, and have taken strange wives of the people of the land: yet now there is hope in Israel concerning this thing. Now therefore let us make a covenant with our God to put away all the wives, (not some.) and such as are born of them, according to the counsel of my lord, and of those that tremble at the commandment of our God; and let it be done according to the law. Ezra, 10. 2, 3.

Now, brethren, when we see men just from the feet of Gamaliel, in the place of being from the feet of Jesus, belching out their heterodoxical doctrines, (for they know nothing else.) tell them the command of our God is, to put them away; for their words are as smooth as oil, but alas they have tails, and stings in their tails; and they have a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, signifying a destroyer; but in the Greek tongue he hath his name Apollyon, signifying one who exterminates. Rev. 9. 10, 11.

Those fine men must be in the lead, they are well learned, they must represent our churches in our Associations, must always bear letters of correspondence, they must have pay too, and alas! what do they do? The first thing is, for to steal the hearts of the people, as Absalom did the hearts of the children of Israel, by fair speeches and courtesies. And when any man came nigh to him to do him obeisance, he (Absalom) put forth his hand and took him and kissed him. 2 Sam'l, 15. 5.

And when they gain a majority on their side, they then commence belching out their heterodoxical doctrines, such as missionary societies, Sunday school union, Bible, tract, and temperance societies; which will be all they talk about, or preach about, and the old Primitives cannot live on this kind of food. Well, old Primitives they have got the majority, for they have led you captive at their will; they will take all the church's property, books, &c. and you must come out from amongst them, for there is no other alternative, or go contrary to the command in 1 Cor. 7. 23, which says: Ye are bought with a price, be ye not the servants of men.

I would here say to all those, that are halting between two opinions, that it is evident and that from scripture, that so long as they favor the missionary operations they are the servants of men. Now, brethren, you see that you were bought with a price, and that that price was—what? 500 dollars? No, you know we were not re-

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deemed with gold and silver; no, it was the precious blood of Jesus that cleanseth from all sin. This you know I could prove, but I have not room in this short letter. Search the scriptures, do not riddle them and say as a man said to me on last Sabbath, that if he believed any thing sincerely, it would be right, because he believed it. Question, if a man wishes to go to Washington City and starts a wrong course, (for you know he would most assuredly start the way he thought was right,) would that make it so, because he thought so? I think he had riddled the scriptures through a very coarse riddle, he had forgot that all that comes to God must believe that he is, and that he is a rewarder of all them that diligently seek him. There is a text of scripture which may be found in Paul's 2nd letter to the Corinthians, 5. 20. Now then we are embassadors for Christ, as though God did beseech you by us, be ye reconciled to God. From this text they, the missionaries, try to prove, that it is right for them to make and send out missionaries of their own. I understand missionary to mean one sent. Then all God's ministers are missionaries. Agreed, but whose are they, if they are sent by man? They are men's—but if sent by God, they are God's missionaries. And it is not good sense to say, that God requirs any help for man, for he would cease to be omnipotent; and to say he left it to man, is an insult to good sense. Therefore we must conclude, that God sends his own missionaries, and that man send their own.

The missionaries sent by God are those sent out of that heavenly school taught by the holy spirit, the same spirit by which the scriptures was given; and God's missionaries are always well pleased with the scriptures, and can bring out things both new and old. But man's missionaries are very different from that, they will beg money and then offer $500 or $1000 (some of the head ones,) for to have the scriptures translated. But for my part, brethren, I think they suit our plan exactly, and therefore we cannot give our money to have the scriptures adulterated with the invention of men.

Again, the ministers of God all preach the same doctrine in substance; for I cannot believe that the teaching of the holy spirit is different, in any respect. If so, God is not omniscient, for says Mal. 3. 6: I am the Lord, I change not, therefore ye sons of Jacob are not consumed. And again, all thus taught will refuse to glory, save in the cross of Christ; whereby the world is crucified unto them, and they unto the world. Why? because they are dead and their lives are hid with Christ in God; and when Christ, who is our life, shall appear, then shall we also appear with him in glory. Col. 3. 3, 4. Therefore they have their fruit into holiness, and the end everlasting life.

But very different are the teachings of men, for there are no two men on earth alike in every respect. But we must first notice the situation man is in by nature. For ever since the fall of man he has always taken right for wrong, and wrong for right. For, says one, they are willing captives, led by the devil at his will; for they are all completely in the power of the devil, for he is a strong man armed, and keeps his goods in peace until a stronger man than he comes, &c. And sometimes people talk about man's having life and death set before them, now choose which you will take. I would say, that man has made that choice almost 6000 years ago, and that to the awful calamity of the human family. And since that time, man has always chosen the ways of sin, why? because they are carnally sold under sin. For the Holy Ghost by Paul says, that they are all gone out of the way; there is none that doeth good, no, not one; their throat is an open sepulchre, with their tongues they have used deceit, the poison of asps is under their lip; whose mouth is full of cursing and bitterness, their feet are swift to shed blood, &c. Rom. 3. 12, 13, 14, 15.

And how could we expect men in this awful condition to teach men how to preach the everlasting gospel. But, say they, men cannot preach without having a classical education. Well, I don't know where them illiterate fishermen got their classical education; I suppose, though the schooling they got was from above, and they were therefore prepared to preach Christ, and him crucified. But men must also be taught, before they can preach to please their employers; and they must be taught by their employers before they can preach to please them, for every spirit begets its likeness.

My sheet is full, I must close. Finally, brethren, farewell; be perfect, be of good comfort, be of one mind, live in peace and the God of love and peace, shall be with you. Pray for us, for we trust we

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have a good conscience in all things willing to live honestly.

Dear brethren, I am a young man, in my 22d year, and was baptized on the third Sabbath in July 1840. I therefore crave your earnest prayers, that I may not fall in the hand of satan, that I may crown my profession with a pious and an orderlly walk, always rejoicing in the cross of Christ; and that we may all meet where the wicked cease from troubling, and the weary are at rest.

Now may the God of peace that brought again from the dead our Lord Jesus, the great shepherd of the sheep, thro' the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight through Jesus Christ, to whom be glory for ever and ever. Amen. I subscribe myself a lay member and yours in gospel bonds.

SAMUEL CANTERBERRY.

TO EDITORS PRIMITIVE BAPTIST.

Prospect Ridge, Alabama,
May 29th, 1840.

Dear brethren Editors: And readers of the Primitive Baptist, and all who love the Lord Jesus Christ. Grace, mercy, and peace, be multiplied.

Dear brethren, I address you on this occasion, for the purpose of informing my brethren, how religious affairs are moving in this part of the Lord's vineyard: and I can say to my brethren and sisters, in the language of the apostle John, I rejoiced greatly, that I found of thy children walking in truth, as we have received a commandment from the Father. I think the Old Baptists are gaining ground, or at least they are enjoying their liberties: they have come out from among the missionary institutions, and do not wish to live under the free will, or Arminian doctrine any longer. And on Saturday before the fourth Lord's day in April, the brethren and sisters, who had felt themselves under the necessity of withdrawing from the missionary Baptists, were constituted into a church, known by the name of Mount Gilead, upon Primitive Baptist principles, by Elders, Elijah Wyatt, William J. Pouncey, and myself, who acted as presbytery, in said constitution. They have also chosen their officers, and commenced keeping house, for the Lord; their number is twenty four: may the Lord bless them, in every good word and work; and cause them to walk in truth, and enable them to live to his glory, and keep the unity of the spirit in the bonds of peace, and add to their number such as shall be saved. On the day of the constitution, it appeared, that the Lord was in the place; for the brethren seemed to be of one mind, and I trust, they had the mind of Christ, and were willing to walk in obedience to his word, as we have received a commandment from the Father. And on Lord's day, we had a pleasant and comfortable time; the gospel was preached in its purity, Christians were made to rejoice in heart and soul, for the Lord appeared to be with us, by his Spirit's power in love, which it seems to me, was a manifestation of his love to his people, and his approbation to the course they were pursuing, in walking in truth, (that is, according to God's word,) which is the only divine standard, and the only correct rule of faith and practice.

Now, dear brethren, the distress, and difficulties, that we are passing through, as it respects our situation; and the divisions that are existing amongst the Baptists are in consequence of a departure from the word of truth; and when men depart from the doctrine of the Bible, in their doctrinal sentiments, it will produce a change in other respects. Now to walk according to truth, we must act according to God's word, both in faith and practice; we must preach the doctrine of Christ, and walk according to his divine command: and if there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed. Here we see our course of duty, pointed out in God's word, and our acts of obedience, arising from the principle of divine grace; for it is grace, and faith, that produces works; but works never did, nor never can, produce grace; for by grace are ye saved, through faith, and that not of yourselves, it is the gift of God; not of works, lest any man should boast.

Again, the apostle Paul says, according as he hath chosen us in him, before the foundation of the world; that we should be holy and without blame before him in love, having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will. Now, if we be holy and without blame before him in love, the reason is, we were chosen in Christ before the foun-

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dation of the world: if we be the adopted children of God, and have received the spirit of adoption, whereby we cry Abba, Father, the reason is, we were predestinated thereto; for whom he did foreknow he also did predestinate, to be conformed to the image of his Son: moreover, whom he did predestinate, them he also called; and whom he called, them he also justified: and whom he justified, them he also glorified.

What shall we say to these things? If God be for us, who can be against us? Here we are taught, in the word of truth, the glorious doctrine of our salvation by grace, in and through our Lord Jesus Christ. For, says Jesus, I am the way, the truth, and the life; and no man cometh unto the Father but by me. Hence we are brought to view unity in trinity, and trinity in unity. All this agrees with the word of truth, meets our case as fallen and helpless sinners; corresponds with the life, death, and sufferings, and resurrection, of Christ, and agrees with the experience of every Christian: for in our experience we are taught the doctrine of grace, for it is the spirit that quickeneth, and the spirit teacheth into all truth.

Consequently, no true believer in Jesus Christ can be an Arminian; for before we exercise a true gospel faith, we are convinced by the spirit and grace of God, that it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. Thus we are brought to view things aright, and as the dear children of God we are enabled, through grace, to walk in truth; as we have received a commandment from the Father, and from holy principles of love, yield obedience to the command of Christ, follow Jesus through the ordinance of baptism, unite with the people of God, and live to his praise in Zion.

Here, brethren and sisters, you had peace of conscience, when you discharged your duty, as duty; and not as any part of a Saviour. For it is from a principle of love, and not from a slavish fear, that the children of God walk in and according to truth. And we are taught, by the spirit and grace of God, to love one another; for this is the message, that ye heard from the begining, that we should love one another. Then let us cultivate a spirit of love, and let us love not in word, neither in tongue, but in deed, and in truth; for he that dwelleth in love, dwelleth in God, and God in him.

Now, dear brethren, suffer a few words of exhortation, in a few concluding remarks on practical godliness. Let us endeavor to square our lives by the word of truth, live above the elements of the world; ye are the light of the world. Then, brethren, let your light shine, and glorify God in your bodies, and in your spirits, which are his. For ye are not your own, but ye are bought with a price, even the precious blood of Christ.

Brethren, do we live as the redeemed of the Lord should live? Do we fulfil that commandment, that says, thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy strength, and thy neighbor, as thyself? Do we fill our seats, in the house of God, as the true followers of Christ? Do we shun light, and vain conversation? Are our affections placed on heavenly and divine things? Is the honor, and glory of God, our chiefest object? Does the cause of Christ, and the good of souls, dwell near our hearts? Is the new man of grace in our hearts, in a a prosperous state? If so, you feel that Jesus is precious to your souls, yea, more precious than all the perishable objects of time and sense.

Dear brethren, do we pay due regard to the divine command of our exalted head, even Jesus, who has given us every necessary instruction in his holy word for the regulation of our conduct, and should be the man of our counsel and rule of our lives? And let us hear what the wise man Solomon says on this subject: Fear God, and keep his commandments; for this is the whole duty of man. And the Psalmist David says: Through thy precepts I get understanding, therefore I hate every false way.

Then, brethren, let me admonish you, in the spirit of meekness, to faithfully discharge your duty, as pointed out in God's word: and when you have done this, you have nothing to boast of, but can only say as an unprofitable servant, you have done that only, which was your duty to do. For, brethren, I believe God's people is a people that is poor in spirit, tempted and tried; and is a peculiar people, zealous of good works. Then, brethren, every evil work is hateful to them. Right here I shall say, no Christian loves sin; and whatsoever is not of faith, is sin. Therefore, when we turn our attention even to the professing part of the human family, and see and hear so many things, that is contra-

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ry to God's word, we are constrained to say with the Psalmist: I hate every false way.

And, my dear brethren, let us examine ourselves closely, with the word of truth; take the directions of the Saviour where he says: Search the scriptures, for in them ye think ye have eternal life, & they are they which testify of me. Take courage, my brethren, in the cause of truth; though many, I am persuaded, have forsaken the way of the Lord, and are led astray with the doctrines and inventions of men, for there is a way that seemeth right unto man, but the end thereof is death. Wherefore, my brethren, take the Bible, God's blessed word, and conform your lives thereto; and if you are hated, and persecuted, falsely for Christ's sake, happy are ye: yea, rejoice and be exceedingly glad, for great is your reward in heaven, for so persecuted they the prophets, which were before you.

But, brethren, let none of these things move us from our own steadfastness; but stand fast in the liberty wherewith Christ hath made you free, and be not entangled again with the yoke of bondage. Finally, brethren, let brotherly love continue; be affectionate one to another, bear ye one another's burthens, and so fulfil the law of Christ. May we all be united in heart, and write in love, and avoid bitter words; but contend earnestly, in the spirit of meekness, for the faith once delivered to the saints. And may the time speedily approach, when all God's children may walk in the truth, as we have received a commandment from the Father. In hope of eternal life, I subscribe myself your unworthy but affectionate brother, In the bonds of the gospel. Farewell for the present. *WILLIAM THOMAS.*

TO EDITORS PRIMITIVE BAPTIST.

Barnesville, Monroe county. Ga.
March 1st, 1841.

DEAR BRETHREN EDITORS: The last paragraph of No. 2, will refresh the reader's memory, where and in what condition I left the sinner; the last ray of hope of justification by good works, or the deeds of the law is snatched from him; he cries, weeps, mourns, and pours out his whole soul to God in prayers and lamentations: O, wretched man that I am, who shall deliver me from the body of this death? wretched, ruined, undone, lost, lost, forever lost. No scape goat to look to for protection, no eye to pity nor arm to save; and no daysman betwixt us, that might lay his hand upon us both (and plead with God on my behalf, as a man pleadeth with his neighbor.) Job, ix 33.

Thus he is brought down to extreme poverty. He also acknowledges that it would be just in God to damn him, but plead for mercy he does, and plead for mercy he will. Says, Lord, if I perish, I will perish at the feet of Jesus. About this time words like these are revealed unto him: When we were without strength, in due time Christ died for the ungodly. The spirit now reveals Christ to him the hope of glory. Then it was that the Lord brake in upon his enemies (sins) before him like a wide breaking in of waters. Then it was that he received the oil of joy for mourning, and the garments of praise for the spirit of heaviness. When, ere he was aware, his soul was made like unto the chariots of Ammenadab, and he does rejoice in God his Saviour with joy unspeakable and very full of glory.

We now come to the sixth proposition, as laid down in our text: Except ye be converted and become as little children, ye cannot enter the kingdom of heaven. You recollect that I remarked to you, that conversion presented to view two striking features: first, healing the soul wounded by sin; 2ndly, the great change wrought by grace in the manners, disposition, principles, and behaviour of the subject of grace. Now in order that we come to the subject, I will remark, that the fallow ground of the heart must be broken up with the gospel plough, Luke, ix. 62, and made ready for the implantation of grace by a ray of gospel light shining into the dark benighted mind; the eyes of the blind, or the understanding, is opened to see the awful sink of sin, and the corrupt fountain of iniquity within his own wretched heart from whence it flows. When thus led and thus taught by the teaching of the holy spirit, he cries out in the language of David: O Lord, heal my soul, for I have sinned. Psa. 41. 4. This character is wounded by sin, nay, he is a sin sick soul; he feels and owns, that the whole head is sick and the whole heart faint: from the sole of the foot even unto the head, there is no soundness in it, but wounds and bruises and putrifying sores, that have not been closed, neither bound up, neither mollified with ointment.

I think I may safely say, that this man

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is killed to the love of sin, for grace has had to do with his heart. God hath begun a good work within him by killing him to the love of sin and wickedness. God hath said in his holy word, that I kill and I make alive: I wound and I heal. Deut. xxxii. 39. Again: He woundeth and his hands make whole. Job, v. 18. The breathings of his soul is prayer: Heal me, O Lord, for I have sinned; heal me and I shall be healed. He cries and weeps, sighs and groans, and mourns over his hard, rebellious, sinful heart, until he is borne down the current of despair to the verge of death; yet he pleads for mercy. Have mercy upon me, O Lord, for I am in trouble; mine eye is consumed with grief, yea, my soul and my belly, for my life is spent with grief, and my years with sighing: my strength faileth, because of mine iniquity. Psa. xxxi. 9, 10. This poor man cried, and the Lord heard him, and saved him out of all his troubles. Jesus whispered consolation to his troubled soul, saying in accents of love: I have loved thee with an everlasting love, therefore with loving kindness I have drawn thee. Joy springs up in his soul, and he cries out in sweetest strains: Bless the Lord, O my soul, let all the powers within me bless his holy name. What shall I render unto the Lord for all his benefits? O Lord, my God, I cried unto thee, and thou hast healed me. Psa. xxx. 2. In my distress I called upon the Lord, and cried to my God, and he did hear my voice out of his temple, and my cry did enter into his ears; he sent from above, he took me, he drew me out of many waters, he delivered me from my strong enemy, he brought me into a large place. 2 Sam. xxii. 7, 17, 20. He brought me to his banqueting house, and his banner over me was love. Songs, ii. 4.

I am authorized to say to that man, that it shall go well with him. Rejoice ye with Jerusalem, and be glad with her, all ye that love her, that ye may suck and be satisfied with the breasts of her consolations, that ye may milk out & be delighted with the abundance of her glory. For thus saith the Lord: Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream; then shall ye suck and be comforted in Jerusalem. Isa. 66. The last quotation is a digression, for which I hope my brethren will pardon me.

I shall set it down as a given up point, that I have proved to a punctilio, that conversion primarily means healing, and that healing to be effected alone by a special application of the precious blood of the Son of God.

VACHAL D. WHATLEY.

TO EDITORS PRIMITIVE BAPTIST.

Wacoochee, Russell county, Ala.
12th April, 1840.

Beloved Brethren: As I have seen but little in your much esteemed paper written from this part of the world, I have this evening summoned up what resolution I could, in order to try to inform you how the poor despised Old School Baptists are going on in this section.

I have just got home from meeting, where I enjoy the pleasure of seeing our brethren monthly, and of hearing the gospel preached in its Primitive purity by bro. John Blackstone. Notwithstanding I have to day been with my brethren, and was pleased with their company, I must tell you my feelings have been mortified to see what the Ashdods are doing.

Early last year this church (Harmony) began to ferment, and soon became so hot that she burst asunder. The Old School were so fortunate, through the mercy and goodness of God, as to hold the constitution and house. The middle grounds, if I may so call them, built a house about a mile off, and the preacher, Joel Nichols, being one of their number, they in order to try and break down the Old School, held their meeting on the same day we held ours. Their number or congregation soon became so diminutive, they concluded to adopt some other plan. About this time, which I believe was in February last, our meeting house door was shot thro' the lock, & a large pitcher broken in pieces; and I am almost persuaded, from language dropped by some of the missionaries of this country, that if it were not for cowardice and the laws of our country, not only the little band at Harmony, but all the Primitives would soon be assassinated or put to the rack. To-day, when our church met, we found the most of the benches in the house turned upside down. This, brethren, is truly mortifying; but we should be thankful, that we are no worse treated, believing the true followers of Christ shall suffer persecution.

There is a great deal of religion in this part of the world. The middle grounds are quite numerous, and of all people seem

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to be the best. Though they do not bawl and cry aloud like some, yet they love every body, brother every body that seems to be religious, and preach, and pray, mix and mingle together; and when they are disposed to make a tremendous effort, get up a revival in a very short time and convert a goodly number at one meeting. This is one evidence they hold forth, of their being in the right way. These, with the missionaries of every class, holding their protracted (or rather distracted) meetings, having such wonderful ingatherings, will boast to a poor Old School Baptist, and almost laugh him out of countenance. But, brethren, these are such who are spoken of who have the form of godliness, but deny the power thereof. For they appear to do all the work themselves, and would have all the glory too. And you might as well command the stars to fall from heaven, as to convince them that any other way is right.

I have at times, when in conversation with these over-righteous professors, endeavored to prove by the word of God, that he does not work in this way to bring his elect from darkness to light. But they will say again, look what ingatherings we have; what powerful stirs; how zealous and numerous our preachers; how affecting their discourses; (or I would say sympathetic tales.) And sometimes they have become so boisterous, that I have been compelled to drop the subject and in my mind say, go ahead. But about this time this scripture occurs to my mind: And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness. The delusion certainly is very strong. For you may go to a night or class meeting, and hear one of their little exhorters get up and tell some pitiful story about the death of a child six or eight years of age, that had been converted by the reading of some of their valuable tracts: and you may hear one scream here and another there, until the whole house is in an up roar. Ask one of them what sort of a meeting they had, and the reply will be, wonderful! a great revival indeed! And this they will call the best of preaching and pure religion. I verily believe it answers a valuable purpose to a missionary money hunter. For soon after one of these screaming frolics, while the fit is on, the hat is very apt to go round and the speaker seldom fails to get enough of their small change to pay him handsomely for his story; which these deluded, bigoted, creatures will call the preaching of the gospel.

In such cases this scripture occurs to my mind: But if our gospel be hid, it is hid to them that are lost; in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. And these very emissaries of satan are hiding the gospel from them, instead of preaching it; and are teaching for doctrine the commandments of men, saying: Go ye into such a State, county, or neighborhood, for there is much wealth there. And if one story will not suffice, hand out a favorite tract, peradventure you may so affect the minds of the people as to operate on their purses also. Many of these things I have witnessed when present with them, but have of late determined not to go to their meetings; for I cannot have charity for any one that holds forth a doctrine not found in the word of God, and verily believe, that thro' vain philosophy, cunningly devised fables, lying catechisms, Sunday schools, hypocritical and sectarian teachers, our once free and happy government will be wholly subverted. For is it not easy to be seen, that there is a sect of people at this time, who are endeavoring to inculcate in the minds of the rising generation their nefarious principles, by all the ingenuity that man is possessed of, to bring about a speedy dissolution.

My sheet is nearly out, and I must quit writing. Yours in bonds of Christian love.

W. P. ROBERTSON.

TO EDITORS PRIMITIVE BAPTIST.

Jacks Creek, Henderson co. Ten.
April 13th, 1841.

BELOVED BRETHREN; I should not have troubled you with another scribble of mine so soon, if it was not for some mistakes I find in the one I wrote Dec'r 20th, 1840, and published in vol. 6th, No. 4th, of the Primitive Baptist; which mistakes I wish you all to correct.

Page 59, 1st column, 8th line, into ought to read unto. In the next column, same page, 4th, 5th, and 6th lines, I charged Mr. Paxton of quoting from the Apocrypha; this was a mistake in me, for which I ought to make my humble acknowledgment, and beg Mr. Paxton to take this as

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such, and forgive me the wrong contained in these three lines only and no more. Again, the same column, a few lines below, in referring to Mr. P.'s letters, it should have been the 4th vol. instead of the 1st. Again, page 60, first column, in speaking of Abraham's promised seed, the word (Jews) I wish the subscribers all to scratch out. This word (Jews) must be a mistake in the printer.

Now may the grace of our Lord Jesus Christ be with you all, and keep you in love and peace and union, and keep you all from error, is the prayer of yours, &c.

STEPHEN B. HAMLETT.

THE PRIMITIVE BAPTIST.

SATURDAY, MAY 8, 1841.

TO EDITORS PRIMITIVE BAPTIST.

Berger's Store, Pittsylvania county, Va.
February 1, 1841.

DEAR BRETHREN: I wish to give you some of my thoughts concerning the subject of religion. First, I must say to my readers; that I have been accused of making a saviour of baptism; or of saying that I did not believe that there was any person saved but those who are immersed, which I never said. But I do say, that baptism by immersion is the only Christian baptism, or gospel baptism; and I believe it is essential to obedience, and not to salvation. For I say the thief on the cross was saved, and will not say that he had been immersed in water; no, but he was saved, and so are children saved without water baptism.

But this was a Mr. Missionary Baptist, that said I said there were none saved but them that were immersed, and he did not say the truth. And again he said, sprinkling or pouring was as good as immersion. So say I for hypocrites, but not for the children of the free woman. And so I must put the missionaries and sprinklers in one pen, as I believe from scripture they are wrong. And as some of them have said, we the Old School Baptists are like the Roman Catholics, I will if God please, show how much more the sprinklers and missionaries are like the Catholics than we are.

First I will say, that the Catholic priests did not go without money. and that was the great cause that moved them. For they could do any thing. or say they could, for money; which you missionaries will not deny, I hope, that the moving cause of the Catholic priests is money, so I need not prove it. But now I will say, that the missionaries will not go without money, and so they are like the Catholic priests. But this will be denied by the missionaries, so I must prove it; which I can do from their documents. See the Minutes of the sixteenth annual meeting of the General Association of Virginia, June 1839, page 3, here comes the proof:—

Resolved, That deeply sympathizing in the efforts of the American Baptist Board of Foreign Missions, to replenish their treasury and to send to the relief of our brethren abroad additional laborers who are now waiting to go.

Here my readers will see, that the missionary laborer will not go on without money; for you hear the Board say, that there are some waiting for the Board of foreign Missions to replenish their treasury. So you see they cannot, or will not, or do not go, when there is no money for them but you hear them say, they are waiting for the increase of their treasury. So money is the main spring of missions in this day, and so it was, & is now, with the Catholic priests. So you missionists are like the Catholic priests, for I have proved money is what you go for, though you do deny it; but it is so, and your Minutes will prove it, for some are waiting for money, and all that your Board have sent are under pay, from $18 to 30 or $40 per month. So them that have gone to pretend to preach have gone for the money, and your Minutes say some are waiting for it; so you are like Catholic priests and not we.

But now I will give you, my friends, some facts concerning the baby sprinklers, which I will take from the old Episcopal prayer book, page 105. There you can see that they did say, the child was regenerate after it was baptized, and so they make a Saviour of baptism. And yet some of them will say, that the Baptists make a Saviour of baptism; which is not the truth, for they that do this are not worthy of the name Baptist.

But to their prayer book. See page 105 and 106. First they say, if those who present the infant, shall desire the sign of the cross to be omitted, although the church knows no worthy cause of scruple concerning the same, yet in that case the minister may omit that part of the above which follows the immersion or pouring water on the infant.

Here you see, my brethren, in old times those who wanted their childaen baptised did immerse them, or pour water on them if they were not healthy. And all this was done to save the child, for they say when the child is baptized then it is regenerated, this is the cause that they did baptize children at first, and then that baptism did save them. And this is the cause of infant baptism, for that is what they did it for at the first, so they are like the Catholics.

And again, we hear them say something about the sign of the cross, &c. Here are popish tradi-

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tions, yet you sprinklers and modern missionaries say we, the Old School Baptists, are like Catholics. I think you should be the last people that ever would say the Old School Baptists are like Catholics. But here it comes right from your old prayer book: Then shall the minister say, seeing now, dearly beloved brethren, that this child is regenerate, &c. Here you, my readers, see, that they say the child is regenerated after they have baptised it; which is not the truth, for the child is just as it was before, and there is no regeneration, for what man can do for himself nor for what they can do for their children For without grace there is no regeneration, and that grace is given to us, the church of Christ, before the world was.

I must come to a close, for my sheet is full. See page 106 of the same book, and you will see that they say again, the child is regenerated after baptism. So nothing more on this wise, but as ever your brother in Christ I hope. Farewell.

R. ROBER.

TO EDITORS PRIMITIVE BAPTIST.

Rocky Mount, Merriwether county,
March 23rd, 1841.

BRETHREN EDITORS: Having a few moments of leasure time, I sit down to address you a few lines on a subject which has some time lain with no small weight on my mind. And I will begin with writing down this scripture. Nehemiah, 13 chap, 10 and 11 vs. And I perceived that the portions of the Levites had not been given them, for the Levites and the Singers that did the work were fled every one to his field. Then contended I with the rulers and said, why is the house of God forsaken? And I gathered them together, and set them in their place.

Now although these things pertained to the Jewish economy, yet they are applicable to us in the present day. And for proof of this, read the 3rd chap. of Malachi, and especially the 3rd v. which reads thus: And he shall sit as a refiner and purifier of silver, and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Now the prophet was here evidently looking forward to the gospel day, and the Levites to whom pertained the office of the common priesthood, answers to the ministers of the church at this day. Now as Aaron and his sons took the high priest's office by course, and the Levites officiated in the common business of the temple, so the priesthood now being changed, we have a high priest which is not made after the law of a carnal commandment, but after the power of an endless life; made after the order of Melchisedec, and his ministers, so to speak, are the priests that attend to the common business of the house of God while he himself is entered into the holy of holies, now to appear in the presence of God for us.

And I will now set the priests or ministers in their place, and first let every one work in the place that is assigned him of God, and let him refuse to work any where else, and be sure not to try one to do the work of another, neither shall they lord it over God's heritage in any wise; (my remarks are principally to those that are called of God, not of men, to the care of churches.) They should also work with their own hand when they can, but never at the neglect of the churches; yet they have a right to forbear working, and they should and God's ministers do study (yes, and while their brethren are taking their repose,) night and day as a parent having the watch care over his children, as one that has to give an account, that they may do it with joy and not with grief. And they feel their duty unto their Lord so to do, and that they should visit them whenever they feel impressed so to do. And if any error should get among them, to study how to set them right; and if any heresy, to be careful to remove it, and not rend a member from Christ's body. To study the scriptures, that is, to read them and meditate upon them; to be so conversant with them as to have them at hand, and always ready to stop the mouths of gainsayers; to visit the brethren more than once a month, and to know if all is well among them, and if any difficulty, to aid in making peace between brethren, and if possible to settle all such and never let it come to the church; to see their ministering brethren, and to hear how the churches do under their watch care In a word, to study to show themselves approved unto God. This seems to have been the Primitive example, and God's spirit teaches the same now.

Now how can we rationally suppose a minister to do these things, when the churches fail to act their part towards him? And as portions were appointed the Levites under the old covenant, so as we said before the priesthood being changed, there are portions also appointed the

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ministers of the church under the new covenant. But alas! is it the case that the ministers of the house of God have been compelled to abandon their work in a good degree; and I ask, for what cause is it? Because the churches have forgotten them. O tell it not in Gath, publish it not in the streets of Askalon, lest the daughters of the uncircumcised gain a triumph, (I mean false churches.)

Brethren, I would not publish it, were it not that I love you, neither do I speak in respect of want myself; for I have all things and abound, and I have learned if I have food and raiment to be content. Neither do I publish it for their sakes alone, that have suffered wrong, nor for their sakes alone that have done wrong; but that my care for you may be made manifest, and that your minds may be stirred up by way of remembrance. And although it is a painful task to pen the things that I am about to do, in consequence of the reproach that the churches are under, and lest some should say that I was advocating the cause of the missionaries, let them remember, that although the right of the ministry has been abused by the missionaries, this has not diminished the claims of the ministry in the least; for the Lord has ordained, that they that preach the gospel should live of the gospel.

Who goeth a warfare any time at his own charges? who feedeth a flock, and eateth not of the milk of the flock? Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Therefore, if your ministers have sown unto you spiritual things, is it a great thing if they shall reap your carnal things? Say I these things as a man, or saith not the scriptures the same also? But you have disregarded some of your ministers, and muzzled the mouth of the ox that treadeth out the corn, in that you require their labors and exact all at their hands; when in very deed you have in effect tied them to the plough handles, or confined them to the blacksmith's shop, or to some other business, in order that they may make a scanty living for themselves and families. And in so doing, you have indirectly driven the gospel in a great degree away from your houses. I said a scanty living, not but what they could do well if they could remain at home at their respective avocations; but then they have the care of all the churches over and above, and when they get home, it is as much as they can do to set things in order, until the time come that they have to go again. And they are compelled to stay at home, when they ought not; and when they go, leaving their affairs to be all in disorder when they return. I speak not of all, but of some; for most of the ministers are men that earn their bread by their labor.

Now take one example among many and let this suffice, lest I be thought on the extreme. I know a minister that has but a poor benefice in life, who has to go a great deal; he has a weakly wife and several small children, and he himself not healthy. In order now to make a living, and discharge his duty towards the churches, he labors night and day; when the time arrives that he must go, he starts with a heavy heart, because he has to leave his children in the rage of winter bare foot and barehead and thinly clothed, for his wife is not able to attend to her own business and his too as it should be; which striving to do has exposed her to the wintry blast until her health has become impaired, and now she is not able to attend to the business as before. Moreover, medical aid must be called in, the physician's fee high, and having made nothing to spare and not enough to use, this man has become in debt, and being heretofore forced from home at sundry times, his farm going down, his cattle and stock of all kinds which he has neglected. And surely this man's condition resembles much the case of unthrifty, and now I ask, what must he do? why, the brethren say, come. And when with reluctance he makes known his condition, by way of excuse in some degree, they support him with these promises I have never saw the righteous forsaken, nor his seed begging bread. Now God does not work miracles in this day, nor feed men on manna; and to say this is tempting God, and is not unlike saying, be ye warmed and filled, and at the same time give them not those things which are needful. And what doth it profit? Look not upon us, O Lord, according to our iniquity; but according to thy loving kindness, remember not against us our transgressions, but forgive us for the sake of him that died for us.

Now, brethren, I praise you that you have distinguished yourselves in a great degree as Primitive Baptists, and have suffered many things for the truth's sake. Then let us not stop here, but let us do

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all our duty, and let it not be said that we have invited the gospel indirectly away from us in that we neglect our ministers any more. I know the brethren, many of them, do not know the privations a preacher has to go through; and there are some willing, and not able. I charge them not with neglect, but let us one-and all, according as God has prospered us, so give; for our God requires not according to that a man hath not, but according to that which he hath. And now I have confidence in you, through Jesus Christ, that you will be none otherwise minded; but that you will all strive together in the bond of the gospel, remembering what you are called unto, and think not that we have done all our duty, when we have given a small pittance to our pastors. No, but to all the needy in all our ranks. And in so doing, we have the approbation of our God, but in neglect of these things, we provoke his chastening rod.

And now I admonish some of the brethren, to quit this striving about certain things to no profit in the Primitive, but rather let us strive who shall excel in good works, and each one set an example of good things for the other. Let our chief end be to provoke one another to love, which works no ill to his neighbor. I have written this scrip, hoping it will find a place in your hearts. May the grace of our Lord Jesus Christ be with you all. Amen. *JOHN B. WILLIAMS.*

TO EDITORS PRIMITIVE BAPTIST.

Alabama, Monroe county,
June 6th, 1840.

DEAR BELOVED BRETHREN IN THE LORD: Grace be unto you, and peace be multiplied, from God the Father and the Lord Jesus Christ. I for the first time write you a few lines, for no other purpose but merely to let you know that there is such a being as myself; and to let the world know the reason why I cannot be a missionary.

I am no preacher, nor never expect to be; but I think I know the truth when I hear it, and I know that I do love my brethren that write in the Primitive Baptist. For if it does not contain that living food, which a man may eat thereof and not die I am eternally lost; for I do believe, that the whole church of Jesus Christ was given to him by God the Father in a covenant of grace before the world was, and not one of them will be lost. For we hear him saying: Thine they were and thou gavest them me, and I give unto them eternal life and they shall never perish, neither is any able to pluck them out of my hand. And my Father which gave them me is greater than all, and none is able to pluck them out of my Father's hand. And no man can come to me, except my Father which hath sent me draw him, and I will raise him up at the last day. And they shall all be taught of God, and he that hath learned of the Father cometh to me, and he that cometh to me I will in no wise cast out.

Now he that is athirst let him come to Christ, for we hear him saying, in the last day, that great day of the feast, if any man thirst let him come to me and drink. Hence we find, that the sinner must go to Christ, and not to the missionaries. This is one reason why I cannot be a missionary, for their doctrine is, the gospel cannot go without money and education; but my Bible says, when they persecute you in one city, flee ye to another. And not only so, but let us see what John the revelator says on the subject: And I saw an angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people. So my advice to missionaries is, to repent therefore and be converted, that your sins may be blotted out when the times of refreshing shall come from the presence of the Lord. For except ye repent and be converted, and become as a little child, ye shall in no wise enter into the kingdom of God. I have not pointed out any of the passages of scripture I have quoted, knowing that my Primitive brethren are Bible readers; and if I have missed any quotation, I beg forgiveness, as my education is limited.

One more reason why I cannot be a missionary, and then I will come to a close. On Friday after the second Sunday in November, (1838) about sun rise, I have a hope to believe that my sins were forgiven, after being much troubled about my situation, from early in the spring of the same year. And if I was forgiven, it was done as quick as lightning, and I verily thought that I never should see any more trouble as long as I lived; for I loved every body, both friends and foes, and if I am not mistaken I have some of these feelings occasionally yet. And now,

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thinking that every body were Christians that professed to be, I went and joined a missionary church unthoughtedly. But, alas! how long did my pleasure last.

It was but a little while before the church I was in got a charge, and that from the pulpit, that we should not allow the Old School side to preach at our church, and if we did, he (our preacher) had no use for us; and then said to me that same evening, if one of them preached in that house again, he never would. Now having several reasons to believe, that he was a sneak, I was wicked enough to try him once more; so takes my Old School brother with several other brethren, and up we goes the day being appointed, and occupied the house. But the Ishmaelite never quit, so we see they will sneak.

The next news was, no man could be a Christian that would not give his money to those benevolent institutions; I now became greatly distressed, seeing they were the big side. And a certain lady said, she could not see how so many people could be wrong, and so few right. This bore with weight on my mind for several days. I tried to beg the Lord as well as I could, if it was according to his pleasure to show me what to do. After I had given up all hopes, that I never should know who was right, though greatly desiring to know, my mind now being spun out to full length, these words offered to my mind: Have you not read my word through? I answered in my mind, I have. Then it offered: Have you ever found my people any thing else, but a poor little despised set? I answered, I never have; and away went my burden, and I never have been troubled since. Then came these words into my mind: I rather go and suffer affliction with the people of God, than to have all the treasures of Egypt, or to be called the son of Pharaoh's daughter. Here I was made to rejoice, and quit the missionaries.

Now, my brethren, I believe that the spirit of God will guide his people. Let us hear what Jesus says on the subject. When he the spirit of truth is come, he will guide you into all truth; for he shall receive of mine and shall show it unto you. All things that the Father hath are mine, therefore said I, that he shall take of mine and shall show it unto you.

I must come to a close. If you think this worth publishing, you can do so; if not, my feelings will not be hurt at all, as I never wrote for public print before. Now may Elijah's God bless you, and may he save us all in his kingdom, is my prayer for Christ sake. Amen.

EDMUND WHATLEY.

TO EDITORS PRIMITIVE BAPTIST.

Mississippi, Noxubee county,
July 9th, 1840.

Dear Brethren: For the first and perhaps the last time, I have set down to send you a few lines about the times in this part of the country; which you are at liberty to dispose of as you think best. You can either publish them in your paper, or burn them at discretion. I am but a plain man and have no learning, but I am in hopes that you will overlook my blunders, and mistakes.

There is a *people* here, who call themselves *missionaries*. They have taken these grounds, that no one can understand the word of God, (though they may be Christians and Bible readers.) unless they have been instructed in all the branches taught in the benevolent schools. This is the means used in this country to pervert the minds of the children of God, and make merchandise of them. They are told by their preachers to read money books, if they wish to understand the mysteries of the gospel. Again, they have found many errors in the scriptures, and say that our present translation is rotten and vulgar, and ought not to be read or spoken in the presence of females. One of their preachers observed to me, that I would be ashamed to read the gospel in presence of my family. But brethren, I think he was mistaken, (if I know myself;) for I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth.

My dear brethren, when we hear them say such things, is it not enough to move God's people onward to their duty? and God bring our strength, so let us do. Let us strive against spiritual wickedness in high places, which is, (in my opinion,) religious science, falsely so called. Then people boast of their wisdom, their learning, and their piety; and rejoice in their might and strength, and deceive themselves, from the fact that the world gives heed to their doctrines and commandments.

My dear beloved brethren, I am often times made to rejoice when I read the word of God and find that not many mighty, or wise, or prudent men are called;

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but the weak things to confound the mighty and wise in their own craftiness. But we are told, that these are sectarian principles. If they be, brethren, still they are the doctrine of the Saviour. Read his own words. Mat. 11 chap verses 25 and 26: I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. &c What shall we say to these things? If God be for us, who can be against us? Let us therefore not sleep as do others. And that, knowing the time, that now it is high time to awake out of sleep; for now is our salvation nearer than when we first believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light. Roms 13 chap. And now, brethren, if we are the children of light let us walk in it, if God will enable us so to do: and I pray God, that we may ever be able to give an answer of the reason of the hope that is in us.

O the depth of the riches both of the wisdom and knowledge of God, how unsearchable are his judgments, and his ways past finding out? for who hath known the mind of the Lord, or who hath been his counsellor? O, brethren, when I see such deep schemes laid to sap (if it were possible) the very foundation of our hope, I am made to wonder how I escaped their hands. I have been in the Baptist church ten years, eight years of the time in confusion. But thanks be to God, I am now from under these tax gatherers & hirelings once more.

The church to which I belong is in peace; we number between forty and fifty members. Though there are a number of churches in our country that are yet entangled in priestcraft or witchcraft; for as Simon was, so are they; because money is their God. One of them told me not long since, that he would preach for his brethren as long as they would pay him well for it; and if they would not give him money for it, that he would quit preaching and make money some other way. He would go to making cotton, and if that would not do he would go to overseeing; for have it he must and have it he would. I reckon, brethren, that he is like Eli's sons were: they wanted the people to give them raw flesh, and if they would not give it them they would have it any how.

Here I will give you a few things from the Minutes of the Georgia State Convention. It seems from the statements in this piece, that they are hesitating, whether or not they shall call home some of their missionaries for the want of means to sustain them, and then recommend vigorous and persevering efforts be used throughout the State to raise more money. On Page 6—8, fifty thousand dollars are reported to be in good stock at interest, and fifty thousand in cash on hand. Oh, brethren, is not this enough to remove the veil from the eyes of every one of God's children.

I will not trouble you at this time about the new translation of the Bible, which I expect is nothing new with you. I will close my remarks by saying, you can use them as it seems good with you. It is the first time my name was ever seen (on paper) on such an occasion. Yours in gospel bonds. *JOHN HAYNES.*

TO EDITORS PRIMITIVE BAPTIST.

Hazel Green, Madison county. Ala. October 29th, 1840.

DEAR BRETHREN: Though a stranger in the flesh, yet I hope not in spirit; for I think from the language I hear in the Primitive paper, I feel sometimes, little as I am, that I have been taught at the same school and by the same teacher; who ever has, and ever will, teach all his chosen ones the same lesson, and give them the same language.

And this is the reason why they all see eye to eye, and speak the same thing, and are so united to each other, and will not hear the voice of an uncertain sound, because they know not the voice of strangers. See St. John, 10th chap, 2, 3, 4, 5 verses: But he that entereth in by the door, is the shepherd of the sheep; to him the porter openeth, and the sheep hear his voice; and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him, for they know his voice. And a stranger will they not follow, but will flee from him, for they know not the voice of strangers.

And I find in the Primitive paper, that there is a great sifting in the churches in different parts of the country, as well as with us. See Luke, 12th chap. 32 verse: Fear not, little flock, for it is your Father's good pleasure to give you the kingdom. You, the chosen and elected people of God. Not for any merit on our

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part, but a rich favor of God, given without money and without price.

Dear brethren, my heart's desire and prayer to God is, that the sifting may continue, until the lively stones are separated from the filth or the dead ones. For ye also, as lively stones, are built up a spiritual house, a holy priesthood, to offer up, &c. here on this chief corner stone, elect, precious. And you know the use of a corner stone is, for the architect to gather together the materials and unite them as one thereon, which is the work of the husbandman; and I am the true vine and my Father is the husbandman.

And they are brought together not by any monied effort of mortals, but drawn by the everlasting love of God the Father to his Son. No man cometh to me, except the Father which sent me draw him. This is the way the ancient sinners were brought to the knowledge of the truth, and I believe it to be God's way yet. But according to the faith that some hold in this country, they have found out a mighty easy way to get to heaven, much nearer than the apostles taught. A footway made with money, that is above all the hills and mountains of unbelief and quagmires of sin that we Old Baptists are so often falling into. And this moneyed way is seen with the natural eye. This way is taught by men-made teachers, and is desired, and pursued and occupied, by self-willed men and women.

We have great reason to thank God, that we are at peace among ourselves, as an Association. At our last meeting together in an Association, the churches generally complained of coldness, but in peace and love. I never saw a more united spirit manifested among brethren, than was during our last Association; every thing was done with the utmost satisfaction. So I close by subscribing myself yours in tribulation.

JOSEPH H. HOLLOWAY.

FOR THE PRIMITIVE BAPTIST.

Elder *Wm. Burns*, from Virginia, is expected to preach at Richland Chapel, on the 24th May; 25 h, at South West, m h.; 26th, at the Bay; 27th, at Youp's m. h.; 30th, at Stump Sound; 31st, at Wardsville; June 1st, at North East; 2d, at White Oak; 3d, at Hadnot's Creek; 4th, at Bell's; 5th, at Newport Chapel; 6th, at Slocumb's Creek; 8th, at Swift Creek; 9th, at Galloway's m. h.; 10th, at Red Banks; 11th, at Greenville; 12th, at Great Swamp; 13th, at Conetoe; 14 h, at Tarboro'; 15th, at Town Creek; 16th, at Upper Town Creek; 17th, at Falls Tar River.

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PENNSYLVANIA.—Hezekiah West, *South Hill.* Joseph Hughes, *Gum Tree.*

NEW YORK.—Gilbert Beebe, *New Vernon.*

MASSACHUSETTS.—James Osbourn, *Woburn.*

RECEIPTS.

Henry Avera,	$5	Wm. M. Amos,	$5
Benj. Lloyd,	2	H. Barnes,	1
David Johnson,	1	B. Lawrence,	2
David Wilson,	1	Moses Jovner,	1
Jona. Mickle,	2	Wooten Hill,	6
Hazael Littlefield,	2	David Treadwell,	3
Nathaniel Parks,	1	Thomas Caffey,	1

TERMS.

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THE PRIMITIVE BAPTIST.

EDITED BY PRIMITIVE (OR OLD SCHOOL) BAPTIST MINISTERS AND LAITY.

Printed and Published by George Howard,

TARBOROUGH, NORTH CAROLINA,

"Come out of Her, my People."

VOL. 6. SATURDAY, MAY 22, 1841. No. 10.

COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

Huntsville, Madison county, Ala. }
April 22nd, 1841. }

Acts 14 c. 22 v. Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God. Daniel, 2 c. 44 v. And in the days of these kings, shall the God of heaven set up a kingdom, which shall never be destroyed, and the kingdom shall not be left to other people, but it shall break in pieces, and consume all these kingdoms, and it shall stand forever.

Now we notice, that the prophet uses the word shall, five times in this one text: I suppose to satisfy every body, that the power of God is engaged to fulfil it, or confirm it. Now we notice what the power of God is to do, or as the text reads, the God of heaven shall set up a kingdom. No doubt this is the gospel church, set up in the days of the Cæsars, and it shall stand forever, and shall never be destroyed; nobody else shall have it, it shall not be left to other people, it is my own kingdom, and I will give it to whom it was prepared; and in its glorious triumphs, shall be a sufficient consideration for much tribulation, (not a little,) that we may be able to bear up under an eternal weight of glory. Romans, 15 c. 8 v.

Now I say, that Jesus was a minister of the circumcision, for the truth of God to confirm the promises made unto the fathers. Now I suppose that every man knows, the way to confirm promises is to fulfil them; for no man can have action at law upon principle of promise. I conclude then, that the confirmation of the promise, rested upon the faithfulness of God, and the ministration of Jesus Christ was to fulfil every promise that God had made in the Old Testament. Then permit me to say, that if that kingdom set up by the Saviour, is not now in existence, infidelity may rejoice boldly, & say, God is slack concerning his promise.

Then permit me, brethren, in the most perfect good feeling, no spirit of spite, but a sense of duty I owe God and man, to ask, is it not astonishingly strange, that any man with the Bible in his hand, ever thought that a society set up a few years ago was the church of Jesus Christ? for the promise was, it shall not be left to other people. The law of God says, honor thy father and mother, that thy days may be long in the land which the Lord thy God giveth thee. I understand this scripture in a literal sense. Jesus says, call no man your father on earth, for one is your father, which is in heaven. I understand this spiritually. I understand, a father to be the author, founder, or beginner, &c. I ask them in the name of my Bible, if any man ever did hear of a Methodist church, until Wesley and Morgan founded the Methodist society in 1729? I ask, if any man ever heard of a Cumberland Presbyterian church until M. Adow, Ewing and King, founded the Cumberland Presbyterian society, in 1810. Then I ask, if these are not their earthly fathers? and if they have earthly fathers, I ask, can they have a heavenly father as a society? Thus Mr. Buck shows us, though I think a pedobaptist himself, that every society in the world has earthly fathers, but the poor old Baptist; and when he speaks about them he says, there were Baptists among the Waldenses and Albigenses, but can't

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tell their origin, or where they came from. Mr. Jones says, it cannot be proven that the Baptists have had a regular succession of ministers, from the days of the apostles until now. Mossieum says, if I mistake not, they are buried in the depths of antiquity. Amen.

This just suits Paul's expression, unknown & yet well known; known in God's account, the New Testament, but unknown in the wisdom of this world. Thus I think the poor old Baptist is separated & distinct, dwelling alone, not counted with other people. For these things I may meet the frowns of some of my brethren, particularly my Methodist and Presbyterian brethren, for I hope many of them are the saints of God; but I am glad to know, that my motive is to discharge my duty to God and man in this scripture, not shunning to declare the whole counsel of God. Thus if my views are right in the scriptures, and many dear saints are lead astray, may I not in the spirit of love try to show them the good and the right way, in my very poor & awkward manner.

I remarked that Abraham's circumcision sealed to him what he already had, the righteousness of God by faith. I notice throughout the whole dispensation of sacrifice and offering. God had some body prepared to catch the blood in a bason, that the people might be sanctified thro' their high priest. How is it then, that Jesus Christ fulfilled that dispensation, when not one drop of his blood was saved, but ran down and perished in the dust? Brethren, is it to convict our souls, that as Jesus died eighteen hundred years ago, and his blood alone can cleanse us from all sin, that if ever we do enter into rest, it must be by faith; by the faith of the Son of God, for no other faith can go to Mount Calvary, and catch the blood of Jesus Christ in sanctification & redemption. Surely it is the wonderful work of God, for no man is born heir to it by flesh and blood, or the will of man. May all the saints, in every nation, tongue, kindred and people, admire, love and adore, praise, and serve, magnify, honor and exalt the name of our God, for the riches of his mercy in Christ Jesus our Lord.

I remain yours as ever, a very poor unworthy beggar at a throne of grace, if I know what I am.

WILLIAM CRUTCHER.

N. B. The reason I say nothing about the earthly fathers of missionism, there are so many I cannot count them. *W. C.*

Thomaston, Upson county, Ga.
Sept. 27th, 1840.

DEAR BRETHREN EDITORS, OF THE OLD APOSTOLIC FAITH AND ORDER: Grace be to you, and peace from God the Father and our Lord Jesus Christ.

Awake, awake, put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem; shake thyself from the dust, for thus saith the Lord, ye have sold yourselves for nought, and ye shall be redeemed without money; for as much as ye know that ye were not redeemed with corruptible things, as silver and gold, but with the precious blood of Christ. And we are told that he was without spot or blemish, and was foreordained of the Father, &c. The book tells us that he was made of a woman, made under the law to redeem them that are under the law; and he grew and waxed strong in spirit, filled with wisdom, & the grace of God was upon him, that he was able to withstand the enemy of souls and conquered death, hell and the grave; and now is at the right hand of the Father, to grant repentance unto Israel. Though he were tempted forty days by the enemy of souls, and was showed all things, what do we hear him say: Get behind me, satan, for it is written, that we shall worship the Lord our God, and him only shall we serve. As did David, when Saul armed him with his armor; but David said unto Saul, I cannot go with these, for I have not proved them. And David put them off him, and he took his staff in his hand, and chose him five smooth stones out of the brook, &c. Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me, thy rod and thy staff they comfort me. Fear not, for I have redeemed thee, I have Called thee by thy name, thou art mine; when thou passest through the waters, I will be with thee.

Yes, my brethren, he has promised to be with us in six troubles, and not to forsake us in seven, &c. We find that David went forth in the strength of the Lord, against the Philistine, and slew him that he fell to the ground. The Lord directed the stone, that it smote him in the forehead. So David prevailed over the Philistine, with a sling and a stone. And when the Philistines saw their champion was dead, they fled, for they could not stand before the Lord's anointed in that day, nor neither can they in this day, though they were men of war

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from their youth. But the Lord shewed them that it was not by strength, nor by power, but by my spirit, saith the Lord. Now those five smooth stones, that David chose, I believe to represent the five books of Moses; as they were the only rules, or books, to govern them in that day into the way of the Lord. And the brook we understand to mean a running stream, which must be a figure of the Lord Jesus Christ, &c.

As my sheet is nearly full, I will come to a close, hoping that the Lord will direct all that do write, to write the truth. And may they ever be enabled to contend earnestly for the faith once delivered to the saints. So farewell, for the present.

R. B. MANN.

TO EDITORS PRIMITIVE BAPTIST.

South Carolina, Spartanburg dist.
July 28th, 1840.

DEAR BRETHREN EDITORS: I have had the pleasure of reading your valuable paper the Primitive Baptist, and it fills my soul with sympathy toward you, when I see that God has reserved to himself some who have not bowed the knee to the image of Baal. I mean you have not taken up with the institutions of the day, and have not put your faith in money as being a means that God makes use of to convert the heathen. Well the missionaries say, that God makes use of men as a means to send the gospel to the heathen. So he does, but he does not make use of men to qualify those men to preach the gospel. Hear what Paul says to the Corinthians. In his first epistle, 2nd chapter, 12 and 13 verses he says: Now we have received not the spirit of the world, but the spirit which is of God, that we might know the things that are freely given to us of God; which things also we speak not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth, &c.

The missionaries say, that they that are highly educated can preach plainer to be understood than a man that has no learning. So he can, and he is better calculated to paint off his discourse in high colors, and then he is called a great preacher; the people will call for him to supply a church twenty or thirty miles, he sends an appointment that he will attend such a time and preach for them; one time he attends to his appointment and sees a large congregation gathered to hear him, he gets up and he pours out dictionary in whole volumes, and all the grand people, whether they understand it or not, will say that it was the greatest sermon they ever heard. Then the common poor people will say so too, though they did not understand one sentence of his discourse, only just because they heard some grand person say so. Well, when his discourse is over, he tells them he does not know how he can supply them, he lives a great way off and has a family to support; giving them a hint that he wants money, but he will supply them for one year.

When the year is out, the man must be paid for his attending them. Some of the proudest of them will put in 10 & some 15 dollars, and some of the poor class because the rich have thrown in, think they must put in some 50 cents or a dollar, when their children scarcely have bread enough to subsist on; while the high learned preacher fares sumptuously every day, on the hard earnings of the poor children. Well, the preacher gets two or three hundred dollars made up to him at this place, and perhaps as much at two or three more places; this gives the preacher the big head, he thinks to himself what a great preacher I am, they send for me so far and throw in so much money. I reckon I am the greatest preacher in the world. He is not going to preach about in the settlement among his poor neighbors, no, money is what he is after and he will preach where he thinks he can get the most of that; so his preaching profiteth the people nothing, because it is not attended with the holy spirit.

I have been a member of the Baptist church eleven years, and have heard many experiences, and I have never heard one of them date their conviction from hearing one of these high learned, smooth tongued preachers yet; but from hearing of those that preached as Paul did, not with enticing words of man's wisdom, but in demonstration of the spirit. These are the preachers that I want to hear. When the spirit of God appears to be in them, then it is like fire, it kindles from one breast to another, until all Christians present feel it. Then they begin to pray, that the word preached may have its desired effect, and that God would pour out of his spirit upon poor sinners. Then you will soon hear them cry out, what shall I do to be saved? do pray for me. That is the sort of learning I want a preacher to have, taught by

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the Holy Ghost; and these are the sort God will send to the heathen, whenever he does send any.

I was at the Tiger River Association last fall, where there was a large congregation, and the word preached appeared to have its desired effect. I began to think that we were going to have a great meeting, until Sunday near 12 o'clock, when Mr. Spalding got up to preach what he called the charity sermon. He said he felt like he wanted to preach Christ to the people, but the brethren had appointed him to preach another way; he said he believed he would preach Christ any how, and began. Thinks I, well done, you obey the voice of God rather than man. But he had the money fever so hot, that he could not stand it; so he began his charity sermon, as he called it. If I had to give it its title, I should call it the beggar's petition. When the discourse was over, there went a man round with a hat for the people to throw in money, and it raised a great confusion amongst the people. I thought this was enough to convince any person they were wrong.

But, my brethren, Paul has told us, in his letter to the Romans, the 16th ch. 17, 18 verses, to mark them which cause divisions and offences, contrary to the doctrine which ye have learned, and avoid them; for they that are such, serve not our Lord Jesus Christ, but their own belly, and by good words and fair speeches, deceive the hearts of the simple. Brethren, pray for them, not as Christ prayed for Peter. He saith, Simon, Simon, behold satan hath desired to have you, that he may sift you as wheat; but I have prayed for thee, that thy faith fail not. Now, brethren, pray that their faith may fail them; for they put their faith in the traditions of men, laying aside the commandments of God. But pray that they may turn from their traditions and put their faith in a crucified Redeemer, who is able and willing to save all that will come to him by faith.

So I close by subscribing myself, yours in bonds of love. Though you be strangers to me and live at a distance, I hope to meet you in that place of bliss, where there will be no jars, scisms and divisions; but we will join in an everlasting song of praise through an unbounded eternity. May God help us to meet there, is my prayer for Christ's sake.

THOMAS WESTMORELAND.

TO EDITORS PRIMITIVE BAPTIST.

White House, Halifax county, Va.
March 6th, 1841.

BRETHREN EDITORS: I have been silent for some time, in reading the communications from the brethren with delight; I have come now to answer my part, and show mine opinion. And first, my opinion is, that the writers in our paper, are a part of the church of Christ; and I believe the ground which they occupy, is holy ground. One reason why I believe they are a part of the church of Christ is, because they give God the glory, and it agrees with his word: for he will not take his glory and give to another, nor his praise to graven images.

Brethren, I shall not attempt in every case to cite you to chapter and verse, as I believe you are Bible readers; neither shall I attempt to confine myself to any certain text of scripture, but touch on many parts, as it is all given by inspiration of God, and is profitable to the church of Christ. One reason why I believe the ground they occupy is holy is, because there are so few upon it; which agrees with the word, for Christ said, straight is the gate, & narrow is the way, that leads to life; and few there be that find it. Yet God will have his tithes or tenths, which is his elect or holy seed. For in it shall be a tenth, and it shall return and shall be eaten as a teil tree, as an oak whose substance is in them, when they cast their leaves. So the holy seed shall be the substance thereof. Isa. 6 chap. 13 ver. And the same prophet has said, the ransomed of the Lord shall return and come to Zion, &c. So you see there is no chance work with God, for he works all things after the counsel of his will. And I believe, that all our troubles and afflictions were weighed in the scale of God's eternal purpose, and shall work together for good, to them that love God. The troubles we are going through now, on the account of the institutions of the day; for sure I am, that our good and his glory are inseparably connected together, he has the honor of all, and we the profit of all.

Dear brethren, it seems there is a mystery of iniquity, as well as a mystery of godliness; and perhaps some of the effort people think, as Paul did before his conversion, that they ought to do many things; and have not found, that it is contrary to the name of Jesus. Perhaps they have

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not found, that Christ is the end of the law for righteousness, to every one that belives. Paul speaks of a people, that had a zeal of God, but not according to knowledge. Christ speaks of a people, that compass sea and land to make one proselyte. Well, brethren, who are they? Get the scriptures, and measure with the measuring reed; for they are yet in the world. For Solomon said, that which is done, is that which shall be done; and there is no new thing under the sun. Somebody is fulfilling that scripture, and it will not apply to the Old School Baptists, for we are charged with laziness, and of preaching the people upon the stool of do-nothing. Again, Paul speaks of some, that would turn the grace of God into lasciviousness. But this will not apply to the Old School Baptists, for they contend for grace from first to last.

Brethren, I spoke a while ago, of a mystery of iniquity; and I remember Paul said, we are not ignorant of his devices; and I think that God's people, with the the teaching of God's spirit, and the measuring reed in their hand, are not so ignorant as some suppose. And if I must give my opinion, the devil has changed his ground and mode of attack on the church, and now appears as an angel of light, and thus deceives them that dwell upon the earth, by the means of those miracles which he had power to do in the sight of men; and is moving large numbers of the lost race down to destruction.

Brethren, I have looked on at some of their big meetings, and observed the trying to proselyte, until I concluded they are the enemies of the cross of Christ. And I think I love them about as good as Paul did the coppersmith, so you may guess whether there is any fellowship or not. I heard one of the learned gentry say, that he had determined never to aid in the ordination of a man to the ministry without an education, and that ignorant ministers had been a curse to the Baptist church. And he would have hurt me no worse, if he had said it was wrong in the allwise Jesus to put Peter and John in the ministry, and that they were a curse; and that he could do smarter than Jesus did, and had determined not to follow his example. I would have taken just the same at his hands. My opinion is, brethren, that if all God's preachers would fasten their eyes on all such men, with the same firmness that Paul did when he said: Thou enemy of all righteousness, thou child of the devil, wilt thou not cease to pervert the right ways of the Lord—I think their great light would go out, & they be as blind as Elymus was, and would have to seek some other leader to show them the way to Birma. I will now come to a close for the present, but I am not done with them yet. *WILSON DAVENPORT.*

FOR THE PRIMITIVE BAPTIST.

Extract from the Minutes of the Little River Baptist Association, held with the church at Fellowship m. h. Johnston county, N. C. on the 16th, 17th, and 18th of October, 1840.

CIRCULAR LETTER,

To the brethren and sisters of the churches composing the Little River Baptist Association.

DEAR BRETHREN: According to the usual custom, you no doubt are expecting an Epistle from us, more particular to your religious edification in these cold trying times, through which the Church of God is passing; & we know of none of more importance than that treated of in first John, ch. 3, v. 1—"Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God!"—Here, you will observe, the Holy Ghost, through the Apostle addresses us with a note of attention. Behold—look at it—consider it—compare it with all other love, and see how far it excels it in its existence, it powers, its duration, and in its blessed effects upon sinners! First we will notice this Love—what it is. In a word, it is God. God is love—of course its existence is from everlasting. "I have loved thee with an everlasting love." Then this love is to be understood as existing before the world was, as the Saviour of sinners hath said: "And thou lovest them as thou hast loved me, and thou lovest me before the world was." So, dear brethren, you see you were loved of God before the world was; and as this love is everlasting, it will never change.—"I am the Lord—I change not."—No, not even when his children are children of wrath, as others. "But God commendeth his love towards us, in that while we were yet sinners Christ died for us." But the objector will say, How can God love us while in our sins, as he cannot look upon sin with the least allowance? To this we an-

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swer, in Christ and no where else—in Christ, yes, according as "he hath chosen in him before the foundation of the world," &c. "But God, who is rich in mercy for his great love wherewith he loved us, even when we were dead in sins," &c.

Thus, brethren, you were loved in Christ—saved in Christ by the blood of the Everlasting Covenant; Christ as a lamb slain for you, considered in the covenant of peace, which was between them both. In this covenant all the sins of Christ's people were cancelled, or made Christ's, to whom justice turned its eye for satisfaction; to the Son of God, who has done according to covenant understanding; and through this channel love, mercy, truth, righteousness, &c. can flow into the sinner's soul, and his train fill the Temple. Well may it be said, brethren, "Behold what manner of love the Father hath bestowed on us!" O, brethren, it is a source of solid comfort to those that have eyes to see; when we further reflect, that the rich arrangement of wisdom was all done without any foreseen merit in us as the reason why. This manner of love far surpasses any human reason; but we only have to say that before the children were yet born, neither having done good or evil. "Jacob have I loved, but Esau have I hated." Thus we may exclaim, "O, the depth of the wisdom and knowledge of God," and power and nature of this love; it is stronger than death, Brethren; for hear the Saviour: "And I lay down my life for the sheep." O, love, when we look at the ploughers making long their furrows in the dear flesh of Jesus; when we look to that dear head of his and see a platted crown of thorns piercing it; when we look to those dear hands of his, and view the nails rushed through, fastening to the tree of the cross; likewise his feet—do you hear this love say I faint, I can't go further? No. You hear it, after the resurrection, "O, death, where is thy sting? O, grave, where is thy victory?"

The Lord Jesus Christ is our love, and the Church is his love.—Our love has arisen and ascended at the right hand of the Father, and is making intercession for us, according to the will of God. "I have (says Chris) compared thee, O, my love, to a company of horses in Pharoah's chariot;" and says the Church; "As the lillies among thorns, so is my love among the daughters." Thus God's love is the Church, and the Churches love is God—then, "behold what manner of love the Father hath bestowed upon us!"

This love differs from all other loves. First: because there is no first cause assigned us further than I have loved thee with an everlasting love; but on the Churches part, there is a cause—we love God because he first loved us. All other loves have a cause; Adam's love to Eve is because she is bone of his bone; and God gave her him as a helpmate; all loves that have a first cause have a last end. But the love of God has no end; it is immaterial how dear a husband and wife may be to each other, it ends in death. But the love of God bestowed on us, is not so. There is much lucrative love which may be turned into hatred, and is as cruel as the grave; but God's love is different from this; whom he loves, he loves unto the end; and instead of its being removed for transgression, he chastises and yet loves; it is the love of God breaks the heart of stone; it is this love that draws the soul to him; his righteousness and people in love, which presents holiness beautiful and desirable; which causes it to hunger and thirst after it; it is this love in the morning of your deliverance that made you rejoice with joy inexpressible and full of glory; it is this love of God that faith worked by, that made all things new; it was this love that made you love the brethren. We know that we have passed from death unto life, because we love the brethren; and it was this love that made you love poor sinners; and in fact it made Jesus Christ altogether lovely and the chiefest among ten thousands; it is this love that enables you to bear one another's burdens; and it is this love that draws us to keep God's commandments. The nature of it, is not to puff up; it thinketh no evil, or intends no evil; but it loves your enemies; it bears long; indeed it is the fulfilling of the law. O, then what manner of love; there is none to be compared to it; it can make a broken heart whole; the lame to take up his bed and walk; yea, it being applied to a soul, can make a sick body feel well; yea, it can cause all the sorrows of a troubled breast to cease, and the soul in a state of sweet tranquility in a moment; it is this love that will abide forever, will never leave nor forsake. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us

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from the love of God, which is in Christ Jesus our Lord. This love (God) is in you, and greater is he that is in you and for you than he that is against you. So then, brethren, you are kept by the powers of God; it is this love, brethren, that opened the windows of Heaven and showed Stephen, Jesus at the right hand of God; and likewise you, when you come to die, the power of it can welcome death, having the pleasing prospects of eternal life; just before, can cause you to lean your head on Jesus' breast, and breathe your life out sweetly there. It was this love that enabled the Saints of old to bear the fire, gibbets, and death in various forms. We may say, in conclusion, with the Queen of Sheba, "the half has not been told you." Suffice it to say, in the language of the text, "behold what manner of love the Father hath bestowed on us, that we should be called the sons of God." Yes, this love will live when death itself is dead; you will go into Heaven with it, and there to behold its glory, its beauty, and live in the sweet enjoyment of that rest that remains for the people of God; there you will not only be called the sons of God, but be heirs of God, and joint heirs with Christ Jesus our Lord, for ever and ever; to hear no more the voice of your oppressors; and sorrow and sighing shall flee away; and sing in the sweet embrace, the new song, the song of Moses and the Lamb.

TO EDITORS PRIMITIVE BAPTIST.

Monroe county, Georgia,
March 7th, 1841.

BELOVED BRETHREN IN THE LORD OF LIFE AND GLORY: Peace be with thee, and peace be with thy souls, and peace be with thy house, and peace be with all thou hath.

2ndly. I now will call your attention to the second feature brought to view in conversation, i. e. the great change wrought upon the man by the implantation of grace, or incorruptible seed, (as old Peter has it.) As this blessed change is wholly the effects of grace, I will give you a text to the point. Thine ears shall hear a voice behind thee, saying, this is the way, walk ye in it. Isa. xxx. 21. The voice was heard behind, which argues conclusively, that him that heard was going directly from him that spake. But the great change wrought by the implantation of grace in the manners, disposition, principles, and behaviour, is what you was to tell us about. Well the voice said, this is the way, walk ye in it. That voice was the holy spirit, Calling to the sinner; and that call was an effectual call, the same as when our blessed Saviour said unto a certain character, come and follow me. That was an effectual or special call, and such is the constraining influence of this special, effectual calling, that it draws him that hears and and sweetly forces him to walk in the way. A text to the point: I drew them with cords of a man, with bands of love. Hos. xi. 4.

Again: I have loved the with an everlasting love, therefore with loving kindness I have drawn thee. Jer. xxxi. 3.

So there is a drawing in this call, a turning right about, a change of manner, principles, disposition, and behaviour; this change first discovers itself in his manners, he used to profane the name of the Lord without remorse of conscience, was a bad husband, an ill parent, a tyrant of a master, and a wretched citizen; in short, he was just as wicked as the devil wanted him to be. But grace has turned him right about, the change is wonderful, great to astonishment. He is now a lovely husband, a tender parent, a good master, and an upright citizen. Indeed, grace has made a new man of him; old things are passed away, behold all things are new. His old manners are passed away, his old uncouth peevish disposition has passed away, his old behaviour, and legal or self-righteous principles are passed away, and all things become new; his manners new, conduct new, behaviour new, and principles new. His wife sees it, she whispers to the old faithful servant, or to some intimate friend, saying, behold the change in Mr. —; grace has made a new man of him; the children can see it, the servants see it, the neighbors see it, and the church sees it and feels it, and rejoices at it. Grace has wrought a mighty change in all his deportment, the things that he once loved he now hates, he was once the servant of sin, but is now the servant of grace; was once blind, but now can see; he was once lame on both his ancles, like Mephiboseth, but now he can leap as an hart; he was once dumb, but can now sing a new song; he was once under the curse of the law, but is now under grace; he is made free from sin, has his fruit unto holiness, the end everlasting life. Behold him enquiring for Zion, with his face thitherward, walking in the

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good old way. This man is a heaven-born and heaven-bound soul, one that is humble, teachable and mild, turned into a little child.

Which brings us up to the 7th and last proposition of our text: Become as little children, &c. &c. Now, my brethren, a few remarks relative to becoming as little children. Salvation by grace is a levelling plan. Grace brings all with whom it has to do, down into the valley of humility, and teaches them their dependence on an independent God. Being thus led and taught by the spirit, he looks to his maker, and his eye has respect to the holy one of Israel. Yes, sir, he is as dependant on God for every thing, as the little child is on the mother for support, &c. As the little child looks to the mother and desires the breast, so does this man of grace look to his maker and desireth to suck of the breast of consolation; and as the little child cries for hunger, in like manner the child of God cries for the sincere milk of the word. When the mother leaves her little child with strangers, it weeps; even so, when God withdraws his presence from the soul of the heaven-born child, he weeps with bitter lamentations; as the little child will laugh for joy at the return of the mother, so will the child of God leap for joy, when the holy spirit returns to his soul. As the mother's breast is nourishing to the little child, so is the breast of consolation comforting and nourishing to the child of God; and as the mother's milk causeth the little child to grow and thrive, so does the sincere gospel milk cause the child of God to grow and thrive in the mysteries of godliness, and knowledge of our Lord Jesus Christ.

But I must hasten to a close, but I wish before I close, to give you a short history of the man of grace; under the idea of my being a wayfaring man, and falling in with him occasionally, while under the teachings of the spirit; or in other words, his travel from nature to grace. I will also give you the name whereby I shall call him, in my little history. His name is Onesimus, and if any body is curious enough to want to know where I got the name from, I will tell them, by reference to the 4th c. Colos 9 v. which will inform you that he is a faithful servant, and beloved brother. And to stop further enquiries concerning Onesimus, I will remark to you that he was a servant, (belonged to Philemon the disciple,) and ran away from him; and afterwards was converted by the preaching of Paul, while that eminent apostle was in bonds at Rome. And Paul, in an epistle written from Rome to Philemon and sent by the hand of Onesimus, claimed him as a son. I beseech thee, (said Paul to Philemon,) for my son Onesimus, whom I have begotten in my bonds, &c. &c. But the history of Onesimus shall be the subject matter of another communication.

VACHAL D. WHATLEY.

THE PRIMITIVE BAPTIST.

SATURDAY, MAY 22, 1841.

FOR THE PRIMITIVE BAPTIST.

To the Friends and Patrons of the Primitive, of the old order of Baptists.

I for the second time send a few lines for publication. I have been a member of the Baptist church about forty years, and when I became a member, I knew of no other Baptists but the United Baptists, except a few free will, and they had no union with us nor we with them. And when I met a Baptist, I thought him of our family; but now when I meet Baptists that I do not know, I don't know whether to own them as Baptists or not; for some are Fullerites, and some are Campbellites, and a great many of them are nothing more than tradesmen, every one of them looking for gain from his quarter. And they will brother any body who will give them money, and Judas like will turn any way for gain, and have caused more division among the Baptists than all the wolves that have ever come among them. And they will act all sorts of parts and plans to get money, and tell lies and claim to be Baptists and say they are of the old order of Baptists, and say the Old School brethren have departed from the old path which they have trod for ages. But they lie and tell not the truth, and are creeping into churches and holding conferences and receiving members without the leave of the church, and causing division and discord among brethren; and that is all the good they have done, as I know of. But they are losing ground, and will come to nought when the people will not give them money. And I tell you, my brethren, have nothing to do with them; but keep them out of your churches, and their preachers out of your pulpits, for all their plans are only feathers of the pope's cap.

But do we lay all the blame of our coldness to them? Na, verily, my brethren, there is utterly a fault among us; we have got too much after things of the world, and our minds filled with its vani-

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ties. And we have become too negligent as respects the order of God's house, and let too much disorder remain in the churches, & are too remiss in our duty, and have forgot to watch and pray and humble ourselves before the Lord. And we know when the saints in all ages of the world have got in such a state, they have had to be chastised; and we may look out for some afflicting scene, to humble us before the Lord. By way of conclusion, I subscribe myself yours, &c.

WM. HYMAN.

TO EDITORS PRIMITIVE BAPTIST.

Elizabeth City, Pasquotank county, N. C. }
May 6, 1841. }

Dear Brethren Editors: And all who love and know the truth. Again I take my pen to write a few lines for the Primitive paper, on the perseverance of the saints in grace. God is unchangeable. This is asserted by himself: I am the Lord, I change not. The wisdom of God appears in this doctrine. Where would be his wisdom to appoint men to salvation, and not save them at last. The power of God is concerned in this doctrine. Such as are elected according to the foreknowledge of God, and are regenerated by his grace, are kept by his power to salvation. The mercy of God is from everlasting to everlasting. The justice of God makes the perseverance of the saints necessary. Where could be his justice to punish those, for whose sins Christ has made satisfaction, and God himself has discharged upon it? The perseverance of the saints may be concluded from the purposes and decrees of God.

Isaiah, 14. 24: The Lord of hosts hath sworn, saying, surely as I have thought so shall it come to pass; and as I have purposed, so shall it stand. This truth may be further confirmed from the act of God, the adoption of the children of God into his family. Can a child of God become a child of the devil? I answer, no. Shall an heir of heaven be seen in the flames of hell, or shall one of God's elect come short of heaven? I say, no. Hear what Paul says on this doctrine. Romans, 8. 1: There is therefore now no condemnation to them which are in Christ Jesus. Matthew, 19. 14: Even so it is not the will of your Father which is in heaven, that one of these little ones should perish. Having loved his own while in the world, he loves them to the end—John, 13. 1—to the end of their lives and to all eternity, and therefore they can never perish. They are members of his body, they are his spouse and bride, they are his portion and the lot of his inheritance. John, 10. 27. My sheep hear my voice, and I know them, and they follow me, and I give unto them eternal life, and they shall never perish.

Brethren, faith ever remains; it is more precious than gold that perisheth. Hope, though a lowly grace is a lively one, a living one; love, though it is sometimes cold, and the first may be left, yet not lost. 1 John, 3. 9. Whosoever is born of God doth not commit sin, for his seed remaineth in him; and he cannot sin, because he is born of God. I would as soon believe that the devil could get Christ, as to believe he could get one of his elect. Romans, 8. 38: For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

But, dear brethren, there are but a few of us in this country that contend for this doctrine. But what does Paul say? Gallatians, 1. 8: Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. Brethren, when the hireling missionary comes around, you receive them not into your pulpits; for they will preach more doctrines than any body could invent but the devil, and he is at the head of them. For such are, that is the missionaries, false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel, for satan himself is transformed into an angel of light; therefore it is no great thing, if his ministers also be transformed. 2 Corinthians, 11. 13, 14. They are a pernicious encroachment on the rights of men, for which there is no authority in scripture.

Brethren, I would as soon believe Judas was a minister of God, when a devil from the beginning, as to believe that a missionary hireling is a gospel minister of Christ. For my life I cannot see the difference between selling master for thirty pieces of silver, and selling master's gospel for the highest price. When they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness, those that were clean escaped from them who live in error. 2 Peter, 2. 18.

As my sheet is full I must come to a close by saying, remember me when at a throne of grace. So farewell, until you hear from me again.

HENRY A. OVERMAN.

TO EDITORS PRIMITIVE BAPTIST.

Colonel's Creek, Richland district, S. C. }
May 3, 1841. }

Beloved brethren: This is the first time I have ever lifted my pen to trouble you with a scrip, not because I feel worthy to address you, but because I am so highly pleased with your paper,

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We have received a few packages and they are meat and drink with us; for we can feast on them, for they bring good news from distant lands. Yes, brethren, we love to hear Christians contending for their rights, for he that Christ makes free, shall be free indeed. Fear not, brethren, for ye are dead and your lives are hid with Christ in God. Yet for all this, satan will torment you. See how he tormented Job.

I wish all the missionaries would read the xiii. chap. of Ezekiel, and see what is to become of the lying prophets. I think they are the hireling, who careth not for the sheep. John, x. 12. I think they had better be upon the look out, if money calls you, and man pays you, take care of the wolf. The missionary is almost upon starvation, they have as many as two hearers at a time.

Beloved brethren, stand to your post, and earnestly contend for the faith once delivered to the saints. Some say, Paul was a missionary; if he was, he says he was chargeable to no man; he worked with his hands. Yes, brethren, ye are not your own, for ye are bought with a price; but it was not money. All power was in his hands, yet the money was taken out of the fish's mouth to pay his taxes. See Galatians, 2. 20. Paul says: I live by the faith of the Son of God, who loved me and gave himself for me. Not money. Simon Magus tried to buy the gift of the Holy Ghost with money. The answer was, thy money perish with thee; for I perceive thou art in the gall of bitterness and in the bonds of iniquity.

I think these would-be great men, that are going about and living on the fat of the land, and begging the poor for money, had better read Proverbs, where it says, he that taketh from the poor to increase his riches, it shall be taken from him and given to another. See 2 Samuel, 6. 6, 7. verse, when Uzzah put forth his hand to the ark of God, and took hold of it for the oxen shook it. For his error God smote him, and then he died by the ark.

I wish the missionaries would cite us to the scripture, that commands them to preach for money; but I think it will put them to their rout. Yes, brethren, they have been riding over us rough shod, but their horse has slipped his bridle and I think they will be at their wits end to catch him again. I think they had better read the last chapter of Revelation and particularly the 18th verse. The preachers thirty years ago could preach without being sent to the seminary. My father was a Baptist preacher seventeen years before his death, he never went to a seminary, nor preached for his dollar a day; he has often been spoken of by our old veterans, & his countenance remarked the last time he occupied the pulpit. His text was in Philippians, third chap. 8th verse: I will give you his name, George Scott, a man well known in Richland. He would wash the saints' feet, for he did believe it was the duty of Christians; and it is firmly my opinion, that Christians ought to follow the example. Religion appears to be set at nought by some, but it is the Christian's food, that makes him grow like the willow on the sea shore. Yes, brethren, you that have come to the stature of a man, know something about it.

I must come to a close. Dear brethren, if I have erred in sending you this, do hide my fault and not disclose it; if not, do as you please. Good night. *MARTHY HIGGINS,*

The wife of William Higgins.

TO EDITORS PRIMITIVE BAPTIST.

Decatur, Dekalb county, Ga.
May 8th, 1841.

DEAR BRETHREN IN THE LORD: I once more take my pen to inform you that I am, through the great goodness of God, still in the land of the living, and hope these lines will find you all well, and all earnestly contending for the faith once delivered to the saints. For there are many in this our day, who are making shipwreck of the faith of God's elect. 1 Tim 1. 19, by setting up the traditions of men and doctrines of devils. 1 Tim. 4. 1, in the place of the true gospel, and thereby deceiving many; and would, if it were possible deceive the elect of God. But thanks be to God, it is not possible, for they are kept by the power of God through faith, ready to meet God in peace at the great day of Judgment. And though they, the false teachers, cannot destroy any of God's elect, yet they worry, frighten and drive many of the lambs of God into the wilderness. And as our Saviour said in the tenth chapter of John, scatter the sheep.

Oh, then, my preaching brethren, who are the under shepherds of our Lord Jesus Christ, go ye into the wilderness after them; take with you the gospel light, for that frightens the wolves and they will run from it. Blow the gospel trumpet, and the wolves will still run further, for they can't bear light, nor the sound of a trumpet; but the Sheep glory in it, for they know it is the light and voice of the good shepherd who gave his life for them. And they will gather to it and glory in it. Then, my dear preaching brethren, it is your most solemn duty to feed them

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with that nourishing food prepared by our Lord in his word and no other, for any other will poison the sheep.

Again, brethren, I wish to inform you, that the preaching of the pure word of God, without any mixture of man's works to polish it, (as I do firmly believe,) has been applied by the spirit and power of God to the hearts of some of our hearers, both of the world and of the missionaries, and have made them see their error; and they have come to our churches and confessed their sins, and gained fellowship with us to our great joy, and we hope to the glory of God. Which causes me to believe, that there are many more dear lambs of God yet in the wilderness, that have been by the oily and deceitful tongues of the missionaries, led away from the good old way into the worst of errors, and that ignorantly, and therefore are to be pitied and must be sought for and brought back to the fold.

And now, my dear preaching brethren, one and all, that have been called and qualified by the Lord to preach his word, you do know that it is your duty to hunt up the lambs and sheep of God, and feed them according to the command of your Lord. For you do know them, and if you do them not, you shall be beaten with many stripes. The awful thought of and love that should glow in our hearts to God, because he first loved us, should make you forsake all and go preach the gospel. And may the Lord of his great goodness, by his holy spirit work in us both to will and do according to his good pleasure, is my prayer for Christ's sake. Amen.

ISAIAH PARKER.

TO EDITORS PRIMITIVE BAPTIST.

Pickensville, Alabama,
Jan. 12, 1841.

DEAR BRETHREN: Through the Primitive I wish to say some few things on the subject and article faith, and its opposite, which is unbelief. My method will be to contrast the two, as I go along; as I think both words are much perverted from their true meaning, by religious jugglers. Now to the subject.

Now faith is the substance of things hoped for, the evidence of things not seen: which word is used in the Book of God well nigh two hundred times, and is always described as emanating from God—such as: By grace ye are saved through faith, that not of yourselves, but it is the gift of God. Those new light people differ a little in phrase, but none in substance. One will tell the people, that it is just as easy to take the New Testament and read and it will produce faith on the Lord Jesus Christ, as it is to believe the well attested achievements of Gen. George Washington. Another of the same stripe will tell you the Book of God, the precious Bible, is the efficient means of salvation. A third will tell you—indeed they will all unite together in a camp or protracted meeting, prepare their penitent seats and their consecrated altar and straw, and proclaim to the people: Come now, the ministers of the gospel are here, the Christians are here, and lastly, the spirit of God is here; come, give up your hearts and believe on the Lord Jesus Christ, he is as ready now to save you as he will ever be. What presumption! to bring Jehovah down to our time, who has said to every purpose there is a time. Thus they will proclaim to the people, this meeting has protracted from day to day, and is now about to come to a close; the ministers are here, and the Christians are here, and the spirit of God is here, all like a flood or fountain of water to be thrown on the master wheel of a machine. How easy now to embrace religion, unbelief is the damning sin, the time will soon come when the ministers will disperse, the Christians will disperse, and the spirit of God will be withdrawn and form but a spray; then gone, forever gone to be damned, because you will not believe.

Come now to the subject proposed, faith and its opposite, which is unbelief. Unbelief is the old or strong man armed, that keeps his palace, and his goods are in peace, which is the world, the flesh, and the devil, with all their trumpery, which belongs to the corrupt and depraved nature of the human family. Which principle of the human heart, as the strong man armed, will bar the soul out of heaven, now, henceforth, and forever; unless and until a stronger than he comes, (which is grace,) and takes from him his armor in which he trusts, and drives him off his throne and out of his palace, which is every faculty of the soul and the heart. For I understand the heart to be desperately wicked above all things, and we believe sovereign grace to be stronger than he; and when he comes, he takes possession of the heart. For I understand, with the heart man be-

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lieveth, and with the mouth confession is made unto salvation. Thus made alive from the dead, and thus faith is the gift of God and a divine principle, planted in the soul by the finger of God.

Now does faith create its own object and then act on it? This is Arminian faith, but not the faith of the gospel, or the faith of the Son of God. Faith in the soul is the white stone that John speaks of, that has a new name written on it that none but they that have it can read. It is said, we are justified by faith. Agreed, but we are to consider justification in a threefold light: (in Revelation) first, in the sight of God, for Christ's righteousness we are freely justified from all things; secondly, by faith in our own eye; thirdly, we are to be justified by our works, or fruits, in the sight of men. Salvation is of God, and is sure to all the seed; or, does faith make it sure? Is salvation true in Christ, or does it remain for faith to make it true? We say it was true before, (these are the true sayings of God,) or else faith creates its own object and then embraces it.

Brethren, not so. But those pedlars in religion say that unbelief is the damning sin. Was I to say that word, I should expect some one to say, who told you so? If the Book has said it, it has escaped my notice. The apostle has told me, that sin is a transgression of the law. He did not say unbelief is a transgression of the law. I remember what John has said, that ye are condemned already, because you have not believed on the name of the only begotten Son of God. True gospel truth, already condemned, because the means, the only means, has not been applied that can raise the soul from under the sentence of God's most holy and righteous law. Repentance towards God and faith in the Lord Jesus Christ, are the requisite qualifications for a believer. The same who has said, you must be born again, the same language would apply in the one as in the other cause; that is, condemned because you have not been born again. The creature is just as able to do the one as the other, without divine aid. This is the work of God, that you believe.

So I conclude, that by one man sin entered in the world, and death by sin; so death, or unbelief, has passed on all men, for all men have sinned and are under death or unbelief; and is the exhobod wrote on the family of Adam, until sovereign grace creates anew, and translates the soul out of darkness into light. Then, and not until then, can the soul claim salvation through the mediator of the new covenant by faith; and then faith remains our abiding principle, coupled together with hope, which will abide with this tabernacle when we lay it down. They two will flee away being of no more use, and the soul swallowed up in a full fruition of joy.

Brethren, in conclusion I say to you, brother Lawrence write on, and Brother Moseley hold not back; what I say unto one I say unto all, write in the Primitive, Farewell. *WM. H. COOK.*

TO EDITORS PRIMITIVE BAPTIST.

East Nelson, Shelby county, Illinois.
April 22nd, 1841.

VERY DEAR BRETHREN IN THE LORD: Through the goodness of a covenant God, I am still in the land of the living and place of repentance.

As agent of your paper, duty requires that I should make a remittance to you. For, dear brethren, we do not want to give up the Primitive, while it contains the doctrine of the gospel, and the soul-cheering communications that occupy its columns from time to time. Dear brethren, for the Lord's sake, and for the peace of Zion's sake, keep controversy among Old School Baptists, out of the Primitive.

I subjoin the Articles of Faith of the Ocaw Association of Regular Baptists, in order to let the children at the South and East have something of an idea what kind of children we are in this far west; as there are the two kinds of children, them of the free woman, and them of the bond, the Predestinarian and the benevolent Arminian. Here are the Articles of Faith.

1st. We believe in one only living and true God, the Father, the Word or Son, and the Holy Ghost; and that these three are one.

2nd. We believe that the scriptures of the Old and New Testament are of divine origin and authority, and are the only infallible rule of faith and practice; and we therefore agree, that the scriptures of divine truth are and shall be by us, considered the only standard by which our faith and practice is or shall be tried, keeping in view the expressions of our understandings therein, as principles upon which we have agreed to unite.

3rd. We believe in the fall of man, and

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that all Adam's posterity are sinners by nature, and that they have neither will nor power to deliver themselves from their condemned and sinful state, by any ability which they possess by nature.

4th. We believe in the doctrine of election by grace, and that God hath chosen his people in Christ before the foundation of the world, that they should be holy and without blame before him in love, and that Jesus Christ was set up from everlasting as the head of his body the Church, and that in consequence of his union or relationship thereunto, as the head of the body, his righteous life, death, resurrection, and ascension, are the means or the meritorious cause why the church is ever reconciled to God.

5th. We believe that God's elect are chosen in Christ, will in time be effectually called, regenerated and learned of the Holy Spirit; and are justified before God by the imputed righteousness of God, which we receive by faith; and that they are kept by the power of God through faith unto salvation, and cannot finally fall away.

6th. We believe that good works in the act of obedience, are the fruits of the faith of God's elect, and follow after they are born of the spirit as the effect of grace in the heart; which their justification is externally declared to the glory of God, and forms one of the main basis of the Christian union and fellowship, which cannot be dispensed with.

7th We believe that the union and relationship of the members in the church, or body of Christ is such, that each member should submit themselves to the church with a feeling interest therein; and that baptism and the Lord's supper are ordinances in the church of God, to be administered to none but believers in Christ, and that to be legally immersed in water is the only gospel act of baptism.

8th. We believe that none have a right to administer the gospel ordinances, but such ministers of the gospel who have received the legal authority from the laws of Zion, by the laying on of the hands of the presbytery, who act under and by the authority of the gospel church; and the church should hold the keys of government in her own hands, and the ministry with which she is blessed are to be considered her servants, as lights and gifts, which God has given her, subject to the government and discipline of the church.

9th. We believe in the internal work of the Holy Spirit, both in experimental religion and the call to and work of the ministry; and that it is duty of the church of God to distinguish herself from all false sects, by the expressions of her faith in Christ, and her understanding in the word of God, taught her by the divine spirit; and we will therefore have no Christian union nor fellowship with those who are denying these things.

10th. We believe that the church or kingdom of God, set up in the world, is a spiritual kingdom; that men in a state of nature cannot see it, as to its spiritual existence; that it is the door or medium by or thro' which the children of God, (the converted soul,) or subjects of the Redeemer's kingdom, may step into their Christian duty and show forth the praise of him who hath called them out of darkness into his marvelous light; and that it is therefore the duty of the church to receive members by their relating their hope in Christ, as their experimental knowledge of salvation by grace, wrought by that divine spirit which the world cannot receive, by which the heart-felt union takes place with those who have been made partakers of the same like precious faith.

11th. We believe that the Lord's day, or first day of the week, should be spent in the public or private worship of God; and on that day we should rest from all our temporal concerns, except in cases of necessity or mercy.

12th. We believe in the resurrection of the dead, both of the just and unjust, and of the general judgment; and that the joys of the righteous will be eternal, and the punishment of the wicked of endless duration.

So farewell, brethren. You can see where we stand, whether it is on the fence or over among the goats. So I conclude by signing my proper name.

THOMAS W. MARTIN.

TO EDITORS PRIMITIVE BAPTIST.

China Grove, Montgomery co. Ala.
July 24th, 1840.

BRETHREN EDITORS: I feel called upon to give an answer of the reason of the hope that is in me, with meekness and fear. I was shapen in iniquity, and in sin did my mother conceive me. I was full of wounds and bruises and putrifying sores, from the head to the sole of the foot; the whole

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head sick, the whole heart faint; being alienated from the commonwealth of Israel, and a stranger to the covenant of promise: without hope and without God in the world captivated and led by the devil at his will; being ignorant of God's righteousness and my own sinful heart, without will or power to extricate myself from that situation; at enmity with God, dead in trespasses and in sin.

While in this situation, it pleased God (I hope) to show me that I was a sinner against heaven, and in his sight. I thought if I did not reform my life, and break off from sinning against him, he would send me to hell. But these impressions wore off, till I would be guilty of some large sin, as I often termed it to myself; and then these impressions would return more plainer and heavier than ever. And while my thoughts were exercised on death and judgment, I would have awful sensations rolling across my mind. The punishment of the wicked and the length of eternity, which caused my heart to ache and tremble, and I often dropped a tear: (the exercise of my mind I would not intrust with my best friends, but kept it entirely to myself.) This again would wear off, and at times I would compare myself with other boys, (being 17 years of age,) some swearing, fighting, and many other crimes I would behold in my comrades, I felt to say I was not guilty of. Often in hearing a preacher point out immorality I could point with my finger, and say, you are guilty of this, and you are guilty of that, and you continue to be so; as for myself, I have reformed, and do not allow myself the liberty to commit such wickedness as you, and you, pointing with the finger. Finally, I thought there were many worse sinners than I, being moral, sober, did not swear, speaking the truth, giving honor and tribute to whom it was due. I felt to say, stand by, &c. And thanked God that I was not as other men, I prayed more, and walked more upright than many that were called Baptists; so kept my book, my good deeds ahead of my bad ones. I often tho't how it would please my mother if she could know how I had turned my course, and the peace of mind I felt. But kept all to myself shining in my own eyes about three years.

In the fall of 1820, it pleased God to cause his light again to shine into my benighted soul, and convince me indeed that I was a sinner against him; that my heart was at enmity, there dwelt a root of bitterness within, from which all my actual transgressions flowed; my whole life had been a scene of rebellion against God, my heart as a cage of every unclean and hateful bird. Then I found the lust of the flesh, the lust of the eye, and the pride of life, all seated in my heart; numerous transgressions presented themselves to my mind, that I had forgotten. And the same light conveyed the purity of God, not upholding sin with the least allowance, and the perfect and sinless obedience the law required; saying, cursed is every one, that continueth not in all things writen in the book of the law to do them. I had failed in every point. Again, ye are already condemned, because ye have not believed in the only begotten Son of God. The thoughts of foolishness is sin, and the soul that sinneth it shall die.

Here I dropped my own righteousness, and saw plain that I was condemned and that it was just in God to execute his vengeance on me. My sins arose as a thick cloud. I was self condemned, & owned the sentence just. I read that Jesus came to save sinners, but not such as I was. I had sat his councils at nought, grieved his spirit, and had committed the unpardonable sin. I did feel that I could not be reconciled to be banished from the presence of God forever, and take up my abode with devils and damned spirits forever and ever. I did not believe that any was mercified to heaven, but went on the strictest terms of justice.

In this situation I remained for some weeks and the breathing of my soul was, Lord, have mercy on me, a wretch condemned to die. And in this act alone there appeared sin enough to condemn me. But this I resolved, that if I went to hell I would go praying though I heard it said, cut it down, why cumbereth it the ground? I expected every hour to be the last, it seemed that my prayers did not go above my head, but the breathing of my soul I could not help. I have never found language to express the exercise of my mind, the tortures of my soul, under the condemnatory sentence of God's righteous law. My soul continued to cry, Lord, have mercy. Here I folded up my arms, stood and gazed as I thought my last, and felt that I had got to the end of my row. Here I got a glorious view, for God who commanded the light to shine

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out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. God revealed himself reconciled through the death and suffering of his Son.

Down went my burthen of guilt and sin, and my soul shouted aloud within me, glory to God in the highest. Glory to God was the theme, and every thing around me seemed to join in praise to God for dying love and redeeming grace. The love of God was shed abroad in my soul, I loved every body, and every thing around me; and I verily believed that I should see no more trouble, I should commit no more sin, but always have the presence of my Saviour, and feast on his love. Now I thought I could not exchange my hope with another, for I verily believe that I had seen for myself & not another. But this was not of long last, for I was brought to believe that I was deceived; for when I would do good, evil was present and the things that I would do, I done not; the things that I would not do, I done. And I thought surely that if I had passed from death to life, I should not feel thus.

My sheet is nearly full, and on examination of what I have written I find so much imperfection, I hardly can afford to lay it before my brethren; not one half touched at. But you may hear from me again. Yours in hope of eternal life.

(to be continued.)

JAMES MURRAY.

TO EDITORS PRIMITIVE BAPTIST.

Black Water, Kemper county, Ms.
May 5th, 1841.

DEAR BRETHREN EDITORS: Through the mercies of God I am permitted to address you with a few lines, in order to request you to continue to me your valuable paper; as I have been reading it for the last twelve months, and can say it has afforded me great consolation, as it advocates the doctrine I heartily believe. And it has often made my heart rejoice within me, to hear the sentiments of so many valiant soldiers so earnestly contending for the faith once delivered to the saints; and who have not bowed to the unscriptural men-made institutions of the day.

I will come to a close, by subscribing my self yours in the bonds of brotherly love and affection.

G. W. McDONALD.

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THE PRIMITIVE BAPTIST.

EDITED BY PRIMITIVE (OR OLD SCHOOL) BAPTIST MINISTERS AND LAITY.

Printed and Published by George Howard,

TARBOROUGH, NORTH CAROLINA,

"Come out of Her, my People."

VOL. 6. SATURDAY, JUNE 12, 1841. No. 11.

COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

A SERMON,

Preached by John Youmans, at the Ararat Baptist church, in Fairfield district, So. Ca. before a large congregation; for the introduction of the Primitive Baptist Association, October 24th, A. D. 1840.

St. John, 7 chap. 37 v. latter part. *Jesus stood and cried, saying, if any man thirst, let him come unto me, and drink.*

This Jesus that stood and cried, was the son of the virgin Mary, the son of God. God man. Emanuel, messenger of the new covenant, the mighty God, the everlasting Father, the prince of peace. The advocate, intercessor, redeemer, and salvation of his church. He cried with inviting voice saying, if any man thirst, let him come unto me and drink. The place where this was done, was at a feast of tabernacles; where the Jews kept a feast for eight days. A holy convocation was observed in the first, and eighth days thereof. And on the last day thereof, the Priest ascended a high place, and poured down water; (the figure of the purifying spirit) Jesus being the object looked for, at that time. While the water was pouring, Jesus stood and cried, if any man thirst, let him come unto me, and drink. If you drink of the water I give, you shall never thirst again. John, 4. 10—15. Jesus says, come to me; not, to any other man nor school, who have no water to spare. But come to me, I have a plenty and to spare. Jesus coming into this world to answer the great and glorious end. To give dying sinners the water of life, that they might drink and live to God purified. Therefore, he earnestly cried in the gospel, come to me; I am the giver of that water: I do not sell it, but freely give it to the thirsty, and none else. Them that can obtain it any where else, will not come to me. I am the way, truth and life; no man cometh to the Father, but by me. John, 14. 6. No man can come to me, except the Father that sent me draw him. John, 6. 44. Therefore, Jesus the only way, truth and life, stood and cried, saying, if any man thirst, let him come unto me, (the river of life, the fountain opened in the house of Judea,) and drink, and never die. This word let, is not used amongst our late school boys, they say you may go if you will, at any time. But we do not believe their doctrines, for they are many. One says, if I go to Jesus, I shall by all wise, great and learned men of this world be despised, and laughed at. But I will go to school and learn the arts and sciences of men, then I shall be made welcome in society; and they will give me something to eat and wear. Another says, it is time enough yet, I have a dancing floor to attend. Another says, I have a gaming table to attend to. Another, I have a race in hand. When all these things are ended, and I get plenty of money, I will go! For, there is such a cry for money to convert the world, they make me think that Jesus would not accept of me without a pocket full of money. But, my dear hearers, there are worse things to hinder you than all these follies. For you love this world and all these vanities, more than you do this despised Jesus; therefore, you have no will to come to the crying Jesus.

Now, it will be good to give the char-

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acter of them Jesus cried to, (thirsty.) Man in his natural state does not thirst, or desire the things Jesus has to give; he, like Esau, has enough. Therefore, he must be made to know himself, what he is by nature, before he will know Jesus. Man must be made to know his misery, and a self destroyed condition; before he desires any of the blessings Jesus hath to give. There must be an internal work of the spirit to make man know this. When the spirit strives with a man, he can resist it; but when the spirit enters in a man to work this internal work, it brings the man or woman down to yield to its divine influence. The Holy Ghost is come to reprove the world of sin, of righteousness, and of judgment, (the world of the heart, Eccl 3. 11.) When this spirit enters in a man, its aim is to go to the inner man where the soul lies dead in sin and trespasses, to make the soul alive to himself, and the Father. And when the spirit enters in the carnal mind, there is much opposition against it: there Mr. Pride meets the spirit in great resentment. But the spirit being the power of the Son and love of the Father, he forces pride, which is the devil himself, to give way. The next enemy is obstinacy. This Bunyan calls in the holy war, loth to stoop. But the spirit taketh him and flings him out: when this is done, there is the appearance of reformation, and humility in the man. The spirit going on conquering, and to conquer all before him, till he comes to the heart of this spiritual, celestial inner man. And when the spirit comes to the heart, there lies a great rock of unbelief; this is the sin the Lamb of God came to take away. John, 1. 29. The power of the spirit takes it away and casts it into the great deep. Micah, 7. 19. This opens the heart, like the vail of the temple, from the top to the bottom, and there lies the soul dead; the spirit says to the soul live. John, 6 63. The soul being quickened and made alive, the soul sees now its horrible, and dreadful situation, that sin has brought it to, and sees no way to escape; it is made to believe itself the worst of all, and acknowledges its error, and lamentably cries for help and mercy, but none comes! The soul is in a court of justice where mercy never came. Justice stands sword in hand, waiting for the command, cut it down. The soul owns its doom just. For I have consented to every evil, and disobedience to all the commands of God. The soul is brought to a reconciliation with the God of justice. If he cuts me off, and appoints my portion in this gaping pit beneath my feet, I justly deserve it: if he saves me from it, it is an act of his free choice; therefore I cheerfully submit to his divine pleasure. In the midst of this woful case, the soul thought he heard a cry, come to me and drink; but the soul knew not where, nor who it was. The soul fain would go, but knew not where, nor whom to go! My tongue cleaveth to the roof of my mouth with thirst of relief. I am confined in the prison of justice: my feet fast in chains of inability, I cannot go! O, that I had a friend to comfort me, or give me some relief. I cry, I promise never to do again as I have done, but all this does me no good! I am here grieved, and lament my folly, but it remains. The spirit moves to the soul to cry to Jesus, for none but him can do you any good. Acts, 4.12.

As the spirit gave direction, so the soul cried to Jesus, and Jesus came. For the spirit knew where Jesus was, and Jesus knew what the spirit was doing. When Jesus came to the soul, the spirit made the soul know who he was. And Jesus stood and cried, if any man thirst, let him come unto me and drink. The soul then leaped for joy, but said, I cannot come, for the law curses me, justice condemns me, truth saith the soul that sinneth shall surely die! Jesus then went to that soul, aud sayeth, be of good cheer, your sins shall be forgiven. This gave the poor soul some encouragement of hope, but it is not done yet, sin hangs heavy on that distressed soul! The soul seeing the majestic authority of Jesus, it is made to cry to him for relief. O, Jesus, thou canst save me, if thou wilt. The devil made me do all this evil, and will make me do worse, if you do not take me out of his cruel hands. When the soul is completely conquered, and gives all up for loss, and entirely dependent on this Jesus for its salvation; this spirit takes the love of the Father and sheds abroad in that heart. Rom. 5. 5. The spirit then takes the faith of Jesus and gives it to the souls Eph. 2. 8, 9. Jesus then taketh possession of that heart, and is in the soul, the hope of glory, and becomes the life of that soul. Colos. 1. 27. Jesus Christ drives out of that heart all the abominations of sin and the devil; and prepares it as a dwelling place for himself and his Father. Grants a free and a full pardon for all sins what-

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ever. Jesus then washes that soul from all sin and guilt in his own blood. 1 John, 1. 7. Rev. 1. 5. And recommends it into his Father's court, without spot or wrinkle Eph. 5. 26, 27. The Father adopts it into his family, and says; I will be a Father unto you, and you shall be my sons and daughters. 2 Cor. 6. 18. Love unites them altogether, faith that works by love enables you to believe the truth, and you never could before.

Before this work was done in and for the sinner, he had inexpressible pain, and misery. Now, he is filled with inexpressible joy, and love. When the sinner experiences, and believes Jesus done all this for his own joy and salvation; and finds Jesus a friend, the best of friends, and a friend that sticketh closer than a brother. Prov. 18. 24. When the man or woman was brought to feel and believe all this, and that it was the work of grace; it cut him down to ashes, and to lament his folly, for living all his lifetime in sin and rebellion against the best of friends; this godly sorrow leads him to evangelical repentance, never to be repented of. This I call a repentance unto life.

I have given a little of the character of them, that Jesus calls unto him to drink. Jesus goes to them. Eze. 16. 1—15. Next, how Jesus bids all opposers to let the sinner drink of the water of life, none giveth the water of life but himself.

Jesus subdued this proud, obstinate, rebellious, and unbelieving will, and made a will to do the will of God. Before the rebel wanted God to do his will; but now he is willing to do God's will in all cases. Jesus takes these regenerate ones to himself, and under his care, to lead them through the gates into his reign of grace. First, Jesus leads him to the gate of God's righteous law, when about to enter, the law objects; this sinner disobeyed all my lawful commands, therefore I cursed him every way. Deut. 27. 14—26. And without a personal, continual, and perfect obedience, he shall not enter. Jesus says, you were very right, but I have done all this for him; I honored, and magnified you in all points, whatever was required. I done this for him, let him come; and all thy curses were lain on me at Mount Calvary, and I turned them into blessings, therefore let him come. The law takes him by the hand, and invites him and welcome.

Second, Jesus leads him to the gate of justice, and asks for entrance. Justice says, I am the basis of the law, and the law cursed him, and I will have his heart's blood before he passes my gate. True, says Jesus, I have honored the law and opened my bosom for you to plunge in your sword into my side, and you did so, and come out blood and water, the water proved it to be the heart's blood. I did do this for him, let him come in. Justice takes him by the hand and leads him through the gate.

Third, Jesus leads him to the gate of truth, and asked for admittance. Truth answered, the soul that sinneth shall surely die. Truth, says Jesus, on Mount Calvary I did die; I died for him, therefore let him come. Then truth taketh them and leads them through the gate and welcome into the kingdom of grace. Jesus says, without me ye can do nothing. John, 15. 5. The Christian believes it.

I have got through the doctrine contained in the text. I come now to make a difference in the text. Jesus at that time stood and cried, he cries to this day; Jesus cries in his gospel, he cries by his ministers, by the many blessings he gives to the children of men, by your conscience, by his providence, by his threats of judgments, and his continued mercy. Yet you pay no attention to his cry. He stood and cried for you to be cleansed and saved, but you say there is no danger. Then you disregard his cry, your ears are shut against his cries and invitations. Therefore, your destruction cometh upon you as a mighty whirlwind, you will be overtaken in your follies, when and where all your expectations will perish and you will be made to cry for want. Then Jesus will laugh at your calamity, and mock when your fear cometh; his ears will be turned from you, as you turn your ears from his cries. Jesus cried when none pitied, and you will cry when there will be none to pity you. Prov. 1 24—32.

So I conclude by commending you to the word of God, (Bible) praying God to bless you, and what hath been said agreeably to his will, for Christ's sake. Amen.

JNO. YOUMANS.

Blackville, S. C. April 7th, 1841.

Attapulgus, Decatur county, Ga.
Oct. 25th, 1840.

BELOVED BRETHREN EDITORS: I feel impressed to give some of my thoughts on Arminianism or free will. I think it the

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duty of the Primitive Baptists, as long as they are in this tabernacle, to stir up the minds of each other by way of remembrance, lest they be led away by the errors of the wicked; and so fall from their own steadfastness. If God of his infinite mercy keep us from Arminianism, Arianism, and Antinomianism, I shall think we are Christians indeed. I rank the errors of Arminianism at the front, because the others are not so well marked. The Arminian is robbing us of the doctrine of sovereign grace, and he is teaching us to resist the sovereign will of God, while he endeavors to charm our ears with free-agency. May God turn their hearts to the truth, and keep our souls from turning to their errors.

The sovereignty of divine grace displayed in the revelation of Christ to my soul, was the first saving truth that ever God made known to me. I have since been more confirmed in it, because it was revealed to me, who never expected it, and is withheld from thousands who are working hard for it. These things led me to believe, that the race is not to the swift, nor the battle to the strong; but of God who showeth mercy. This, and the other connected doctrines, being revealed by God himself to my soul, I think I am in duty bound to enforce and defend, with such abilities as God has, or is pleased to furnish me with. To my own master I stand or fall.

Arminianism at present sadly obscures the truth of God. Popery and that system, will one day unite under one displayed banner, and out of each host the elect of God will be called; and a light sufficient will be given them, to discover the enemies of their liberties, to which by a covenant of sovereign grace, they were predestinated. God's love, which in every age has appeared discriminating, is fixed upon all the human race, the Arminian tell us, when the Saviour declares it to be sovereign; many are called, but few chosen. Mat. 22d, 16th. And the Saviour says, he chooses his people out of the world. John, 15th, 19th. Free-will says, that Christ died for all men alike, when the scriptures declare that God redeemed his elect from among men. Rev. 14th, 3, 4, 5. If God redeemed some from among others, then those that the elect were redeemed from, were not redeemed. Christ says, I lay down my life for the sheep. John, 10th, 15th, for as many as were ordained to eternal life believed. Acts, 13th, 48.

Christ called them hirelings (do you not see them now, brethren,) and then told them that they were not of his sheep; therefore, the gift of faith was withheld from them. Saul was a man very fond of his own righteousness, being established before men. His royal self was so delicate, that he could feed on nothing but human applause; he could not make a meal of Christ revealed in every sacrifice which he saw offered; but, though he could not sup on the fatted calf in the scripture, ye the could eat one dressed by the witch of Endor. 1 Sam. 28th, 25 v. Free-will was partial in nature then, as well as now; it hates the poor old Primitive Baptist, yet it loves hypocrites. This appears in Saul. He will pursue the life of David, through all the thousands of Judah; but if he finds the witch of Endor, he swears by the Lord God of hosts, not to put her to death. 1 Sam. 28th, 10 v. Ambassadors of peace are here called children of the devil, and because Christ said he did not pray for the world, nor die for the goats, and told some men that they were not of his sheep, we, adhering to this in the Bible, are called listeners to satan; and preaching these truths is called, shouting for the devil.

This wonderful charity is so tender about the fall of man, that it cannot allow him to be totally depraved, but insists upon it, that man has a power to do good, to come to Christ, and to improve that talent that he brought into the world with him. Free-will says, that Christ's invitation for sinners to come to him, implies that they have power to come, or else Christ mocks them with a fruitless call. Yes, they are called, come unto me, all ye ends of the earth and be ye saved. And why do not all come? because they are of their father the devil, and his will they will do; they are not called with that special call as Adam was, also Peter and all the apostles, and all my Old School brethren. Do you not recollect that special call? Yes he calls them out of darkness into light, and sets his mark upon them and they follow him, and they are known of him. I read that he called Lazarus from the grave, who had been dead four days. And I believe a sinner to be as dead in soul, as Lazarus was in body. I know Christ says, no man can come unto me except the Father draw him. John, 6th, 44 v. However, free will says he has a

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power, or he is mocked with a fruitless call. Christ says, without me ye can do nothing. Eternal life is in Christ, but free-will won't accept it; ye will not come unto me, that ye might have life. I know none makes fairer promises than free will, nor performs worse. Son, go work today in my vineyard; that's enough for a free agent, he wants no promises nor help. I go, sir, said he. (Matth. 21st, 30 v.) But we are informed he went not. The whole work of pretended charity seems to be nothing else but reconciling Christ and satan, truth and error, saints and sinners together. But the throne of iniquity shall have no fellowship with God, nor they who frame mischief by a law. Ps. 94th, 20 v. Surely the Saviour's family, or bride, which he received in eternity, and redeemed from among men, are not to be thus jumbled together with deists, pagans and devils. But all this is the noble effect of free-will, free-thinking, and pretended love. They talk wonderfully about faith; but, finding they deny the doctrine of election, and fight against it, we readily conclude theirs is not the faith of God's elect. The faith of God's elect fights against, and overcomes the world; but Arminian faith fights for the world, and tries to overcome the righteous. A heinous crime committed by free-will is her counterfeiting the graces of God's spirit. But I suppose their labels are tied to the mouth of the sack, in order to vend the tares the better. O wretched delusion! Brethren, fare ye well. I remain yours in gospel bonds.

WILLIAM C. THOMAS.

N. B. I see brother Wm. Moseley is about publishing the trial of Universal Charity. I subscribe for the book. Brethren, patronise the work, its worth your attention.

W. C. T.

TO EDITORS PRIMITIVE BAPTIST.

Blackville, Barnwell Dist. S. C.
May 21st, 1841.

DEAR BRETHREN EDITORS: I once more am permitted, through the goodness of a merciful God, to write you a few lines; which I should not do, as I do not wish to be in the way of abler pens, only as it is my duty as agent to send on some money. Also I beg leave to correct a mistake in my last letter, which you may find in vol. 6, January 9th, 1841, No. 1. which reads thus: Art. iii. Any person may become a member of this society, by contributing annually to its funds; thirty dollars paid at one time shall constitute a director for life—it should read thus: thirty dollars paid at one time shall constitute a member for life—one hundred dollars paid at one time shall constitute a director for life.

So I shall conclude for the present by saying, that I believe the Old School side stands firm and is gaining ground; though there is not much done as to division among churches. I suppose the time is not yet come for that to take place. So, brethren, may the Lord enable us to stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage—by the new schemes of the day. Brethren, pray for me, a poor old afflicted sinner, that the Lord will grant me a portion of his grace to bear me up under every trying scene of life. And may the grace of our Lord Jesus Christ abide in us all, is the prayer of your unworthy brother, for his name's sake.

LEVI LEE.

TO EDITORS PRIMITIVE BAPTIST.

Berger's Store, Pittsylvania co. Va.
May 10*th*, 1840.

DEAR BRETHREN: I am yet here, and it is by the kind permission of God and according to his purpose, yea, according to his eternal purpose, that I am thus blessed. And as brother Chandler has given us a mess out of the missionary pot, I will give you a mess out of the Minutes of the Baptist General Association of Va. which was held at the first Baptist church, Richmond, Va. June, 1839.

This body might well be called a missionary pot—why? because they live from it, and it is full of mission food, so it is their pot. And what is their food? it is lies, and lies is what the missionaries live by. And I will show in time and place, that this Minute has lies in it. And one reason why I wish to show they do lie is, because they or their friends have said to me, that you say they tell lies and do not prove it. But it is so plain that they do lie, and live by the same, that I need not bring one witness but what I can get out of their Minutes; and so you missionists have saved me the trouble of proving you, for your Minutes will prove it. And I think the old proverb has come to pass, that the devil has daggered himself. So I will proceed to show how they have lied in their

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Minutes, and say to my readers, that I know they have lied, and if there is any missionary that will deny what I may say here about them, I say to him that I can prove it to the satisfaction of any honest man.

First, see Minutes, page the fourth. Here they say, the Pig River Association has but three ministers; which I know is a lie, for I belong to that Association and will say to you, my readers, this is a small Association of not more than 14 or 16 churches, and that this Association has 10 ordained regular Baptist preachers, besides, Methodists; and 2 or 3 located missionary Baptist preachers, which I think are worse than none, for they are like a drunkard at a house raising, when he is drunk, and you know he is only in the way, so are those preachers. But nevertheless, God knows them that are his, and their foundation standeth sure. So you my readers can see, that they have not told the truth.

And again, they say, speaking of our Association, that opposition to the General Association is fast diminishing, and friends are increasing throughout this region; which is like telling two lies with one breath, for that of friends increasing to the General Association, is as near the truth as three is to ten and others, so both are wrong. And in proof of this, I will say to you, that there were nine brethren came to our Association from a missionary Association, to join us to get clear of the missionaries. Our Association was the first Sunday in May, begining the Friday before. And again, at our church meeting at Fairfield in February, we received five by letter, and they came some eighteen miles to get out of the missionary church or Association. And again, there are divisions and sub divisions in their Associations, until there are three sorts of Baptists in this section, to wit: the missionary Baptist, and the anti-mission or Old School, and the go betweeners. So I say unto my friends, that the red-boned missionaries are not gaining friends here, as they make out they are; no, they are not, but it is by this craft they have their wealth. What craft? why lying, and therefore we hear them crying out, great is the General Association—for from there they get their cash. But how does the General Association get this cash? why by sending out missionaries to beg the honest laborer out of his earnings, and tell them that such a county or State is without preaching, and say they all will be lost if we don't send them money. Now, my friends, don't believe them; for if I could believe that I could be the means of saving one soul from hell by giving my money, I should give liberally. But this idea of saving sinners by giving your money, is an abomination to God; for it is written, that you are not to be redeemed with corruptible things such as silver and gold, but the precious blood of Jesus Christ. And again, it was said to Simon, thy money perish with you. So you can not get one sin pardoned for all the money you give to the missionists. But I could point out many lies that they have published in their Minutes, but I have not room here to tell half; but will say to them, that their Minutes, are just like the author of them, and that is, all wrong.

Here, brethren, I will tell you and the missionaries how they do fool the people; they go and say, the Lord sent them to preach, when in truth the Lord had no hand in it; for they tell us, that such a committee laid off or appointed each one his field to labor in, then when they come among us they tell us that the Lord called them to preach, and they must preach. But the Minutes say, such a committee did appoint to each missionary his field to labor in, and the committee does say what they must have for their preaching. So it is of the committee that they preach, and not of God. So, my friends and readers, when you hear them say their God sent them to preach, think of me, and I will say, there is a lie out, and the missionaries told it. For in their Minutes they tell us, that the committee appointed to each missionary where he should go, and what he should have for going to do what they call preaching; and some get $30 per month, some $33 per month, and some $600 per year they say for preaching. I say, if they do preach, they do preach lies, and not the gospel of Christ. But they tell us, that we are a highly favored people here, and that just over the mountains, or somewhere else, the people are starving for the gospel; and you highly favored people ought to give your money to send them preaching. and that one over there or some, will beg the people for money in the same way, by telling the people that they are the highly favored of the Lord, but over in the Pig River district are not any preachers, or none but three; you surely ought to give your money to send them

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people the gospel. And so you see, they beg money here, to pay a man to go some where else to beg for that one that is here; and so this committee sent John S. Lee to the Pig River Association, and gave him $30 per month, to preach or tell the people lies about destitute sections; and say, like their Minutes do, but three preachers when there are ten.

Here I will ask the people of this region, if you will be so priest-ridden? I answer, no, no, we are a free people and have a right to get such a preacher as we want, and give him what we please and do not want the General Association to send us any more of their $30 per month preachers here, to carry a lie to the General Association and say, we the Pig River district have but three ministers, when we are blessed with ten that do contend for the faith once delivered to the saints. And that is a faith that no red boned missionary ever had, for it is the faith of God's elect; that faith that sweetly works by love, not by money like your mission faith.

I must stop, and say to brothey Walker, that I have received his friendly letter, and I am glad that he did think enough of me to write to me and advise me; which I hope my old brethren will all do, as I am a young Baptist, and am not an old man. So I shall always think it from love my old brethren have for me, when they correct me; but my views of scripture I get from no man, therefore I cannot give them up, until I am convinced by scripture. But do not understand me to mean, that I did not approve of your letter; but I will say, you should not put Rev. to my name, for I never did try to preach when I was awake, nor never will if I can get on without it. So my brethren may know, that I am a poor stumbling Baptist. As ever your friend and brother in Jesus.

RUDOLPH RORER.

TO EDITORS PRIMITIVE BAPTIST.

Tennessee, McMinn county,
April 20th, 1841.

DEAR AND WELL BELOVED BRETHREN: When I think of writing a piece for your columns, I fear it will only be in the way of better counsel; but having to write for one new subscriber, I will give some account of the Primitive Baptists in this section.

Time past put me in mind of Israel in the wilderness coming near to Moab, and Balak saw all that Israel had done to the Amorites, and Moab was sore afraid of the people. And Balak was the king of the Moabites, and now to prevent them from taking the land, he sent for Balaam to curse them. But with all his magic, and all his sacrifice from the tops of hills and the rocks, and looking down on Israel, he could not curse them but contrary to his will (I believe) blessed them. Yet he advertises Balak how he might get a small advantage over Israel, but he never could subdue them; but enticing Israel to sin by disobeying their law, would give him some advantage. This was a literal circumstance, and will be spiritually fulfilled in due season.

And now for the means. Take your fairest daughters, dress them well, send them out, let them pass before Israel; they being enamoured with their beauty and dress, broke their restriction; for God had forbid them marrying strange women.

Now, brethren, they were not all spiritual Israel that were of the national Israel; and those sons of belial that were among them, took those women among them, and directly they were found at Baal Peor, worshipping the gods of the nations. This seems to be the case with the Baptists in this section. Some years since, there was a revival of religion in this section, and the Baptists threw open their doors very wide, lost their discipline, and almost good order, received all that offered, and with mighty little experience and no grace became numerous. Then here comes Balaam from the east, blows a gale from the west, and such a tornado never has been seen in my day. But God had some children in this country, that could not be moved with all the storm; but we separated in 1837, and they, the New School folks, have by their protracted meetings a numerous set of long eared children. And some of them are proposing to put away the daughters of Moab, and come to the church by compromise, if the church would give them one half the number of delegates, and leave out the minister, and exclude all that won't agree to the terms.

Brethren, the devil never invented a more complete dead fall to kill the church, than this. If he could get it to effect this unscriptural terms of restoring excluded members, and to bring all their illegitimate children into the church by compromise, it would destroy the union worse

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than it now is. But I am not afraid he will, for he can't deceive the elect.

Brethren, the Arminian spirit is the worst spirit, and has bred more confusion, and has brought more new forms of worship, than any I know of. It once made a calf, it made two golden heifers, it made Ahab's prophets, it made the convention, and all its train. It has proposed a compromise with truth and error, and I don't know what it would not do, if it had the power.

And now, brethren, when God convicts those people and they repent, let them come to the church, who has the power to restore. If they can satisfy the church, I say amen; this is all the way I know of, agreeably to scripture, and all the way I want.

Brethren, I am well pleased with the writings in the Primitive. Some write, as it is termed, hard things; well, we want some to use the battering ram. I would say, well done, brethren Tillery and Rorer, and all the brethren who use those weapons of war. I must now come to a close, as it is time to go to rest.

ROBERT GREGORY.

THE PRIMITIVE BAPTIST.

SATURDAY, JUNE 12, 1841.

FOR THE PRIMITIVE BAPTIST.

Reply to Isaac Tillery, in vol. 6, No. 8.

DEARLY BELOVED EDITORS OF THE PRIMITIVE: Suffer me in our valuable paper to write my old brother Isaac and yourselves a public letter. For the design of our paper in the first instance was, to defend ourselves against the aspersions and calumnies of a gang of money hunters, who as the old brother says, will be found in a bad place. I say so, if I am not much deceived, both from scripture history and experience.

My dear old brother Isaac Tillery, old Lawrence is not dead yet; my love to you for your candid way of writing, for if you shoot a missionary, you must shoot him with silver or bank notes, and then you will find him as hollow as a horn. It will stick, but not go through, for they carry deep pockets as a certain woman had hers made in times gone by, to steel corn out of her neighbor's field to hold a half bushel; for a missionary's pocket never says enough.

The devil, the world, flesh, and missionaries, have tried to put down our candid writings in defence of the church of God; but I ask you, who is the devil, but Christ's dog to drive the sheep together? who is the world, but sinners that know not what they do, who are to be pitied by us and prayed for? what is the flesh, but a cursed mass of sinful corruption, that teases us from day to day, so that we (the inner man,) cannot do the things we would. Who are the missionaries and money hunters of all the societies of the day, that have destroyed the peace and union of the Baptist churches throughout the States, but a band of fortune hunters and purse plunderers? This I well know, and, Isaac, I don't value every missionary between sky and earth in defence of scripture truth.

I am here in Corn Neck when wanted. I say, gird your sword on your thigh, because of fear in this night time of the church of God. For I tell you, if you wield it well and as you have done, it will cut joints, marrow, heart and thoughts. Don't be discouraged, for God is on our side and will fight our battles for us; for if nothing else will do, he will send hail stones and hot thunderbolts to discomfit our enemies, that he may fulfil his promises to his elect Israel. You hear the work of division is going on, and it will go on whether you lend your aid or not; or else God has not begun this work by me, to call Israel from among the Egyptians.

Now, brother Tillery, you are half right and half wrong in calling me the father of the Primitive. I feel free to own, that my dear and beloved William Moseley of Georgia, whom I should be glad to see, and myself, are the rightful and the original fathers of this publication; and that Mark Bennett and George Howard are worthy of much praise, for nursing the children.

One thing more. You say, my old brother Tillery, you should like to know whether Mark Bennett was ever given to intoxication or not. I tell you, my old brother, that I have been acquainted with Mark Bennett for about twenty years. I have been at his father's when he was a goslin boy, and knew his mother, sisters and brothers; and his father and I were cotemporary in our ministry, until the cursed mission plan broke our union, peace, and good feeling, which that abominable plan of money hunting has done in all the States. Mark Bennett, after he had acquired his education, came within five miles of my house to teach school, and has many times sat under my ministry. The first time that I ever heard him preach, I said in my own bosom, well, young man, I can lay my hands on you as a minister sent of God; and I assisted in his ordination. I refer you to my writings, titled Tom Thumb tugging with the wolves for the sheepskin, as proof how I knew. Mark Bennett, as has come to my knowledge, has never been guilty of drunkenness; and if this accusation was started by a missiona-

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ry, you may tell him from under my own hand he is a downright liar. If you, brother Tillery, have suspected him from the fine description he has given of intoxication, you are mistaken. I tell you, Mark Bennett is a man of learning and reading, and of a cool head and sound in the faith; and as to his views of correctness of the plan of the gospel, stands second to no man in the United States, if I am a judge. If you have felt the power of his remarks on intoxication, which by experience you know, I would say as Paul said: Let him that stole, steal no more—not doubting but God would forgive the penitent, on his confessing and forsaking his crime.

I now would caution all the Old School churches throughout the States, not to admit a missionary into their pulpits. This was my opinion when I wrote the declaration to the churches. I then saw its evil tendency, and have seen it all along; but of late it is verified to a demonstration, that churches had better not. For of late some of the churches of the Kehukee Association have suffered it, and it never fails to breed confusion more or less in every instance. (COME OUT OF HER, MY PEOPLE, be separate.)

My advice to the churches further is, not to go to hear them, nor give them money, and they will die in your neighborhoods like the frogs of Egypt, for money is the life's blood of frog dandy preachers. But if hungry, feed them; if thirsty, give them drink; if naked, clothe them; for they are the enemies of the Old School Baptists.

As to what you are pleased to call some men, fence straddlers, they put me in mind of the refugees in the Revolution; they were neither whig nor tory, friends to the British and friends to the Americans, and then plundered both sides of all they could get, by being spies for both sides. I tell the churches, these are the meanest men among the whole missionary gang; for they neither serve God nor devil, church nor State, but their own ends for gain. Of such beware, as deceivers and take ins; for these kind of people's god is their gain out of both sides.

And further, brother Tillery, I tell you I am in my 63rd year, and have read both books and men for forty years, and I tell you, when I find a man of a honey and pancake mouth, beware of that man, he is no account for church or State, but a take in. And when you find a man of religious profession, that can brother any body and every body that professes religion, he is a hypocrite and of no account but to deceive the heart of the simple for gain and applause. And I tell you further, that in all cases where any church is part Old School Baptists and part missionaries, the sooner they divide the better; for not in one instance as I know of, but on division the Old School have had peace and union. Read the Primitive, as proof of this fact. For I tell you, that missionary Baptists are a bad breed, and won't do to cross with; if you do, look out for mongrels in the churches.

And of this no man can doubt, that the Baptist churches throughout the States were in union and peace, before the introduction of missions into the Associations. Since that time all has been division, discord, strife and jangling, and confusion in Associations and churches. This you know to be the truth. And however some churches of the mission order may bolster up themselves, that they are all in peace and union, I tell you missionary churches it won't last long; for missions is of the devil, and God's people and the devil's professors will fall out, and there is no help for it. For God's people are the same in every age, and are taught by the same spirit of God to know the truths of God; and the holy fire of divine grace will make them contend for it.

I tell you, brother Tillery, whenever I am wanting, call me forth, I am in the battery; shoot you cannon balls, and not grape shot. I wish brother Moseley with his cannon would come to my assistance, and all the writers for the Primitive to continue, and all others that may feel a disposition to write. We don't say so in respect of want of matter for publication in the Primitive, we have always had a plenty on hand and have never been under the necessity of ransacking old mouldy files to fill up our paper. Yours in tribulation in defence of the truth of Jesus Christ and his church.

JOSHUA LAWRENCE.

TO EDITORS PRIMITIVE BAPTIST.

Aiken, Barnwell district, So Ca.
May 24th, 1841.

DEAR BRETHREN EDITORS: I for the first time write you a few lines, to let you know how times are here. We are surrounded with the Ashdods and Ishmaelites on every side. One of them, on 23rd instant, came with his party, ascended our pulpit without prudence or manners, used our books, preached his sermon, in which he charged me, with the church, of rejecting the gospel; then went down from the pulpit, sung up his party, tried to pray for a few that came forward; and, at the close of which I asked an aged brother to make some closing remarks, to wit, William B. Villard. While those remarks in truth and candor were making, this preacher and his party became so much offended, that he rose up, published two appointments for himself at the same place, without my leave or the leave of the church,

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and then he with his party left the house as if they were afraid the devil would catch them; while the church and friends of truth kept their seats, until the closing remarks in truth were made.

Brethren, it does seem to me, that the devil is by his means so deceiving the people, that if it were possible he would deceive the very elect. But, thank God, it is not possible. For this reason, we the children of God should rejoice, for we are kept by the power of God through faith unto salvation. Therefore, we do not fear what man can do to us, when the Lord is on our side. So go on in the strength of the Lord, and may great grace remain and abide with all my Primitive brethren and sisters, is my prayer.

I have three churches of the Primitive faith, one in Barnwell, one in Edgefield, and one in Lexington; those aim to live as brethren in the faith of the gospel, not fearing the rage and persecution of these new fanglers, although they are casting out our names as doers of evil; not reckoning the suffering of this present time, worthy to be compared with the glory that shall be revealed in us. For if we will live righteous in Christ Jesus, we must suffer persecution; for blessed are you, saith the Saviour, when men shall persecute you, and revile you, and speak all manner of evil against you falsely for my sake; rejoice and be exceeding glad, for great is your reward in heaven, for so persecu'ed they the prophets which were before you.

Brethren, we the poor Primitives in South Carolina, desire all your prayers for us that we may not be devoured by the beast of missions. I am now in the fifty-fifth year of my age, I have been engaged thirty of them in my poor way trying to preach the gospel; for the last twenty-two years, now going on twenty-three, had the pastoral care of from one to four churches a year. I subscribe myself your unworthy brother in much tribulation.

JOHN GALLOWAY, Sen'r.

FOR THE PRIMITIVE BAPTIST.

Leighton, Alabama,
April 19, 1841.

Job, 32nd, ch. 17th ver. I will answer also my part, I also will show mine opinion. 1st. That John the Baptist was not a Levitical priest, but that he was a gospel preacher, and that with him commenced the gospel church. 2nd. That Christ's baptism was no part of his inauguration into his priestly office. And 3d. That baptism did not come in lieu of circumcision, or at least the apostles did not think so.

1st. That John was not a Levitical priest, will appear from the following passages of scripture. Luke 1st, 80th: And the child grew and waxed strong in spirit, and was in the deserts till the day of his showing unto Israel. Matth. 3rd, 1st: In those days came John the Baptist, preaching in the wilderness of Judea, and saying, repent ye, for the kingdom of Heaven is at hand. We have no grounds to believe that the Levitical rites and ceremonies, which were necessary to constitute him a priest under the law, were ever performed by him; if they had, the Jews would not have sent priests and Levites from Jerusalem to ask him, who art thou? John, 1st 19. Again, we have no account of him ministering about the temple and altar, as was invariably the duty and custom of the priests. But we learn, that he was a man sent from God to prepare the way before Christ.

We now proceed to show, that he was a gospel preacher. Mark 1st. The beginning of the gospel of Jesus Christ the Son of God. The apostle here alludes to the preaching of John, as was predicted by the prophet, and calls it the beginning of the gospel, (he certainly knew.) Therefore we rationally conclude, that he was a gospel preacher, and that his first address to his hearers was the beginning of the gospel of Jesus Christ. He taught them a doctrine different from what they had ever heard before. He told the Pharisees and Sadducees, to bring forth fruits meet for repentance, and to claim no church privileges, because they were the descendants of Abraham. And that the axe was now laid unto the root of the tree, and that every tree that brought not forth good fruit, was to be hewed down and cast into the fire. Thus shewing, that children were not entitled to membership in the gospel church by virtue of their parent's faith. But that they must repent and believe on him that came after him, i. e. on Jesus the Saviour of sinners. The Lord himself taught the doctrine of repentance and faith, he instructed his apostles to go out and preach, that men should repent and believe; and every gospel preacher from that time until now, has preached the same in substance. This is

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the gospel that will be preached to the end of time, in all nations, for a witness unto them. Paul says, if any man preach any other gospel, let him be accursed.

Now we conclude, that we have clearly shown that John was a gospel preacher; we now go on to show that with him commenced the gospel church. Luke 16th, 16: The law and the prophets were until John, since that time the kingdom of God is preached, and every man presseth into it. This kingdom of God was certainly the gospel church, and had its commencement with the preaching of John. A part of John's mission in preparing the way before Christ, was to baptize with water. John 1st, 33d: And I knew him not, but he that sent me to baptize with water the same said unto me, upon whom thou shalt see the Spirit descending and remaining on him, the same is he which baptizeth with the Holy Ghost.

Thus we see the Lord, by his messenger John, had prepared the way before our Lord. And he came, and was baptized of John in Jordan. Thus he suddenly came to his temple. Mal. 3d, 1. Now if his temple was not in existence, how could he have come to it? The church was the temple, and Christ became a member of it by baptism. The righteousness he fulfilled in the act of baptism, was complying with a gospel ordinance, which he established by his own example, and which he requires to be observed by all his people or followers. Heb. 10th, 1. The law having a shadow of good things to come, John preached Christ as the substance. There is no intervening space, between the substance and shadow of any thing; if there was, the shadow would not be a certain guide. The twelve apostles were baptized by John, or they were not baptized at all. For Christ baptized not, and there was no other person sent from heaven to baptize.

It is clear that John's mission was to prepare the way before Christ, and make ready a people prepared for him. This John did, by opening the way by which Christ entered the church. He also had a people prepared for him, out of whom he chose twelve. Mark, 3d. 14. Whom he ordained, that they should be with him, and that he might send them forth to preach. Another evidence that the gospel church commenced with John, is found in John, 3d, 22 and 23 ver. After these things came Jesus and his disciples into the land of Judea, and there he tarried with them and baptized. John also was baptizing in Enon, near to Salem, because there was much water there: and they came, and were baptized. This is the only account we have of the disciples of Christ and John, being engaged in baptizing at the same time. But this is sufficient to show, that they acted in concert. Read the chapter, and you will find that John said, that he that hath the bride is the bridegroom. Was there ever a bridegroom without a bride? This was the winding up of John's mission. And he, the friend of the bridegroom, could now rejoice, because of the bridegroom's voice. In short, he beheld the Lord in and at the head of his church, and his disciples performing the gospel ordinance of baptism, to which Christ himself had submitted. Can all this be, and the gospel church not yet established? Where shall we fix on a beginning point, or a time when the gospel church was established, unless it be at the end of the law and the beginning of the gospel. If it be not at that time, we are left without a clue to guide our search; so that our conclusions might be correct, or incorrect, and no person prove the reverse.

2nd. We now propose to show, that Christ's baptism was not an inauguration into his priestly office. We have already shown, that John was not a Levitical priest, consequently no act of his could have introduced Christ unto his priestly office. Again, he was not made a prest after the order of Aaron, not after the law of a carnal commandment, but after the power of an endless life, and that with an oath, after the order of Melchisedec. The Lord called, qualified, and inaugurated Melchisedec into the priestly office; there were no human ceremonies used in making him a priest, and Christ was made a priest after the same order.

3d. We come now to show, that baptism did not come in lieu of circumcision, or at least the apostles did not think so. The day of Pentecost, according to Bible dates, was 33 years after Christ. Agreeably to the same dates, 46 years after Christ, Acts 15th 1st: And certain men which came down from Judea, taught the brethren and said, except ye be circumcised after the manner of Moses, ye cannot be saved. We see that Paul and Barnabas had no small dissention and disputation with them on this subject, so that it was referred to the apostles and elders at Jerusalem. Read the

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chapter, and you will see how they disposed of it. Still of later date. Gal. 2—25 years after the day of Pentecost we see that circumcision was practised in the church. None will say, that baptism was not practised also in the church all the time. Can any conclude, that the apostles would have kept up two ordinances in the church at the same time, if they believed one came in place of the other? When the Saviour was on the earth he never intimated such a thing; and after his departure, in 25 years, the apostles never told any of the many thousands that listened to their instructions, that baptism came in lieu of circumcision. If they had, it would have settled the question forever.

So, brethren, I think I have proven to the satisfaction of any unprejudiced mind, that John the Baptist was a gospel preacher, and not a Levitical priest as some assert; and that baptism did not come in lieu of circumcision, as some will have it.

And now, my brethren, farewell. May the God of all grace rest and abide with you all, and when it goes well with thee, pray for your poor unworthy brother in tribulation. *DAVID JOHNSTON.*

TO EDITORS PRIMITIVE BAPTIST.

Georgia, Upson cty, Union Hill, May 22, 1841.

A POEM,

In which the first letter of each line will make the following doublet:

Primitive Baptist page,
Survive to full ripe age.

Pervade, little page, the land of Ishi,*
Repel all his foes, keep sword on the thigh;
Incessantly calling "Come out of her,
My people", the voice of Ishi now hear.

Inlist in his cause, take helmet and shield.
The sword of the spirit, properly wield;
Israel's invaded, the foes fill the plain,
Vast numbers, now view them, marching amain.

Excursive prince Gog, with all his trainbands,
Behold them advance, with bows in their hands,
Also, hear them say, "we'll seize on much prey."
Plied well now, the sword 'twill vast of them slay.

Their weapons of war, themselves and their all,
Indeed, on the mounts of Israel shall fall;
So much says the word of Ishi our king,
Then, in him we'll trust, his praise we will sing.

Pace on, little page, and hie thee away,
Again go the rounds,—hark! hear a voice say;
"Gog threatens thy life", but fear not his bow,
Emanuel reigns, the beast to o'erthrow.

*See Hosea, 2 chap. 16 v.

See thirty-ninth of Ezekiel, he
Understood surely, that Magog should be
Repuls'd and o'ercome, and in the field fall;
Vict'ry is Ishi's, he'll conquer them all.

In fact, seven years, much armor we learn,
Various weapons the victors shall burn:
Every Magog buried must be,
The place for their graves is east of the sea.

Of all Gog's vast host, no bone should be seen,
For that would infect, the land make obscene;
Unweariedly let, all Israel then,
Look sharp, and search out the bones of said men.

Let men be employed to search, and in fine,
Remove all the bones, or set up a sign;
Interers to bury, and thus cleanse the land,
People of Ishi, unite heart and hand.

Endeavor'd I have to give thee some views,
And if they are just, do not them refuse;
Greet all the dear saints in Christ—may each pen
Extol three-one God forever:—Amen.

DEAR BRETHREN EDITORS: Seeing, I have closed my essay in verse, permit me to make a few remarks in prose, which may enable the reader to gather my scraps of views on the 38 and 39 chapter of Ezekiel. This prophecy, being figurative, we are not to understand it in a literal, but, in a spiritual sense. The term Gog, we may understand to prefigure, that spirit of error, which ever has opposed the true faith of the gospel, and cause of Christ's kingdom on earth:—the term Magog, all those who are united to him (Gog,) & are inimical to the true evangelical faith. His implements of war, spears, bows, &c. may mean, all the stratagems which his satanical art can invent to carry on his designs; to take a spoil, and to take a prey. v. 12. The time of his coming, is the latter days, which we may understand to be the present, or gospel days; and indeed when we see him, we can no longer doubt the truth of this prophecy, nor time of its fulfilling. See the men-made systems, observe the unscriptural practices now held to as religious observances; notice the dire effects produced; then say, he is now here, even at the doors.

But he is to be turned back. Chap. 39. v. 2: And I will turn thee back, and leave but the sixth part of thee, &c. This sixth part, I conceive, will be much increased even to an innumerable host, and will be that Gog and Magog which will compass the camp of the saints about, after the end of the thousand years of Christ's reign with the faithful; for, it is said, the number of whom is as the sand of the sea." Rev. 20 chap. 8 and 9. vs. But to return: v. 6: I will send a fire on Magog, &c. v. 7: So will I make my holy name known in the

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midst of my people Israel; and I will not let them pollute my holy name any more. &c. This part of the prophecy compared with v. 29 seems to be conclusive, and places the time of its fulfilment yet to come, for we cannot suppose that Israel, or the church, has ever, as yet, been so pure in worship as, not to pollute God's holy name, in some degree, but has often transgressed and caused him to hide his face from them (at least) for a season

So we learn that all Gog's host shall fall in the open field, or field of battle; and they shall be buried, their weapons burnt, & even their bones are to be buried. By the term bone, I understand to mean, a fragment; or it may mean, an issue or offspring, as Adam said of Eve, she is bone of my bone," &c. It is said, moreover, that after the end of seven months, the people shall search, and when any seeth a man's bone, then shall he set up a sign by it, till the buriers have buried it. What part of common time is meant here, by the seven months, time alone can determine; perhaps it means many years. The time for searching for men's bones may be even now; for, although Magog may be slain, in the Old School churches generally, yet, it is feared, there are men's bones yet to be found among them.

Now, dear brethren, look sharp, and where you discover a man's bone, an unscriptural practice, set up a sign to it that the buriers, the churches, may bury it; for, if it remains, it will infect, and cause much feebleness among the flock, and may also cause the good shepherd to hide his face from his people, and give them into the hand of their enemies. See, v. 23: And the heathen shall know, that the house of Israel went into captivity for their iniquity: because they trespassed against me, therefore hid I my face from them, and gave them into the hand of their enemies.

I now submit these remarks to the unprejudiced reader, leaving unnoticed much of the outlines. I should like to have the views of brother Lawrence, or some writer in the Primitive, on this prophecy.

Now cannot the pen which wrote that piece, Frog-'ry,
Assume wonted zeal, and treat upon Gog'ry.

Dear brethren, adieu for the present. Yours yet in tribulation.

WM. D. TAYLOR.

TO EDITORS PRIMITIVE BAPTIST.

Youngsville, Tallapoosa county, Ala.
May 26th, 1841.

Dear Brethren: As it has fell to my lot to send on our just dues, I shall attempt for the first time to enclose it in a few lines of my scribbling Dear brethren, I have had it on my mind many times to write, but knowing my own weakness and seeing so many able writers, that make my soul rejoice when I read their communications, I have forbore writing And as I have many things on mind, I shall forbear writing any thing more than I will give you a small history of my life, as time and space will not allow me to go into a full detail thereof.

I was born in the year of our Lord 1786, in Sumter district, South Carolina; and lived in all the pursuits of what is called civil mirth until I was twenty five years old, with many checks of conscience, and made many promises, and strong resolutions; but failed, until it pleased God (who works all things after the counsel of his own will,) to show me as I believe what a great sinner I was. Dear brethren, I did think there never was such a sinner as I was, and I went for some weeks, of all men the most miserable, and I believe every breath was, if it was possible, for the Lord to have mercy on me; but could not see how he could be just, and save such a sinner as I was. And one night I lay down to try to take my rest, and almost in despair, and in this situation at an unexpected time, dear brethren, I do believe that God spoke peace to my troubled soul; these words being spoken to my mind in a local voice, apparently as plain as if some man had spoke to me: I will give you life in Christ the Lord. O, brethren, language fails me to express the joy that I experienced at that time. I could then see that Christ had satisfied the law, and made it honorable, & that God the Father, for his sake had pardoned my sins. And I went to sleep perfectly at ease, and I got up next morning serene and calm, and I really thought I never should see any more trouble in this world.

But, in the course of that day, I got almost in despair, and of all men most miserable, and was for some time almost in despair. There was an old Baptist deacon living in a few miles of me, and I had great faith in him; and I came to the conclusion, I would go and see him, and lay my unhap-

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py case before him. And I went one night and stayed with him and told him my unhappy situation; and he told me, that God had pardoned my sins, the evil spirit was doing all he could to keep me from discharging my duty, encouraged me to go to their next meeting and tell the church what he belived the Lord had done for my poor soul. And when the time came I went. I never had heard an experience in my life, and had seen one man only baptized; I told the church the travels of my soul and laid my case honestly before the church, and they received me as one amongst them and on the third Sunday in November 1811, I obeyed my Lord and master, in following him into the liquid grave. And, dear brethren, I have been a poor stumbling Baptist ever since. But to return.

In 1818, I moved to Alabama, and I found the same kind of Baptists there When we met together, we all saw eye to eye, and spoke the same things. In the fall of 1820, if my memory serves me right, the Alabama Association was constituted by God's ministers, as I believe, and they kept all missionism out of the bonds of the Association. But it pleased God, who works all things after the counsel of his will, to take brother McLemore to himself, and brother Baker moved to the State of Mississippi; and I think last fall was six years, there was a small infant born in the Association, called Home Mission, or an itinerant society, that grew in one year to be a giant. And as time and space will not allow me to give you half, I will just touch on the outlines, and come to a close. But in the course of the year we were crowded with agents from the North and East, some crying for money to christianize the world, and some for money to educate young men to preach the doctrines and commandments, I will say of men. And I will just say there never was any more peace till there was a separation.

And in 1837, I moved about eighty miles, and settled in Tallapoosa county, Ala. and so it was the will of God from different parts, and different States, there were a few of the Old School order to form a church on we believe the Primitive platform, and our doors are shut against all the society men of every order under the sun.

Dear brethren, do excuse me for writing so scattering; and I will come to a close, after earnestly begging you all to pray for poor unworthy me, the least of all God's children, if one at all. No more at present, after subscribing myself your brother in tribulation, and in the bonds of Christian love.

ISAAC SMITH.

TO EDITORS PRIMITIVE BAPTIST.

Pine Bluff, Copiah county, Mi.
May 11th, 1841.

Brethren Editors: I received your paper the Primitive Baptist, May 2d. I received two bundles and I am well pleased with them. I hope God will bless you and keep you in his hand from all harm.

Dear brethren Editors, I never knew there was such a paper as the Primitive Baptist till about January. A friend of mine told me there was such a paper, this friend sent me two of your numbers. I read them and was inwardly glad when I read them. I directly sent to you for them, and was glad to think that there was a people, though strangers to me in the flesh, yet I hope that they with myself possess the same spirit. I am very old. I was born 1763, was baptised 1802. I am under deep obligation to my Lord for his goodness to me. I cannot write as I desire at this time.

Dear brethren in tribulation, farewell for awhile. I hope you with myself will soon meet in that kingdom where sorrow and sighing will be done away. I subscribe myself yours in tribulation.

JOSEPH B. LEWIS.

TO EDITORS PRIMITIVE BAPTIST.

Brooklyn, Conecuh county, Ala.
May 22, 1841.

To the Conecuh River Primitive Baptist Association, and all the Brethren of the same faith, greeting:

We, the Pilgrim's Rest church, do earnestly request a visit from the ministering brethren of that Association, to our Association next fall, which commences on Friday before the third Sunday in October next, as we believe the Antioch Association desires a correspondence. They appointed brother James Miller to visit you last fall, and his not knowing the time of your session was disappointed. The Pilgrim's Rest church is on the road leading from Sparta to Montezuma, nine and a half miles east from Sparta.

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Done in conference, and signed in behalf of the church.

WILSON FOUNTAIN,
Church Clerk.

To be wise in our own eyes, to be wise in the opinion of the world, and to be wise in the sight of our Creator, are three things so very different, as rarely to coincide.

SELECTED FOR THE PRIMITIVE BAPTIST.

A witness of the 16th Century.

LUTHER TO ERASMUS.

"But if we do not like to leave out this term altogether, (which would be most safe, and also most religious,) we may, nevertheless, with a good conscience teach that it be used so far as to allow man a free-will not in respect of those things which are above him, but in respect only of those things which are below him; that is, he may be allowed to know that he has, as to his goods and possessions, the right of using, acting, and omitting, according to his free-will, although, at the same time, that same free-will is overruled by the free will of God alone, just as he pleases: but that Godward, or in things which pertain unto salvation or damnation, he has no free-will, but is a captive, slave, and servant, either to the will of God, or to the will of satan. * *

But the hints which you have thrown together in the conclusion of your preface, have no weight whatever.

Such as your calling my doctrines 'fables and useless:' and saying, that Christ crucified should rather be preached after the example of Paul; that wisdom is to be taught among them that are perfect: that the language of scripture is attempered to the various capacities of hearers: and your therefore thinking that it should be left to the prudence and charity of the teacher, to teach that which may be profitable to his neighbor.'

All this you advance senselessly and away from the purpose. For neither do we teach any thing but Christ crucified. But Christ crucified, brings all these things along with himself, and that 'wisdom also arming them that are perfect:' for there is no other wisdom to be taught among Christians, than that which is 'hidden in a mystery': and this belongs to the 'perfect,' and not to the sons of the Jewish and legal generation, who without faith, glory in their works, as Paul, 1 Cor. ii. seems to think! Unless by preaching Christ crucified, you mean nothing else but calling out these words: Christ is crucified!"

AGENTS,

FOR THE PRIMITIVE BAPTIST.

NORTH CAROLINA.—J. Biggs, Sen. *Williamston.* R. M. G. Moore, *Germanton.* W. w. Mizell, *Plymouth.* Charles Mason, *Roxboro'.* Benj. Bynum, *Speight's Bridge.* H. Avera, *Averasboro'.* J. H, Keneday, *Chalk Level.* Burwell Temple, *Raleigh.* Geo. w. McNeely, *Leaksville.* Wm. H. Vann, *Long Creek Brdge.* Thomas Bagley, *Smithfield.* James H. Sasser, *Waynesboro'.* John Fruit, *Sandy Creek.* L. B. Bennett, *Heathville.* Cor's Canaday, *Cravensville.* William Welch, *Abbott's Creek.* J. Lamb, *Camden C. H.* A. B. Bains, Jr. *Stanhope.* C. T. Sawyer, *Powell's Point.* Isaac Tillery, *Laplandi.* Thomas Miller, *Elizabeth City.* Harris Wilkerson, *West Point.* Isaac Alderman, *Moore's Creek.* James Miller, *Milton Park.* David R. Canaday, *French's Mills.* L. P. Beardsley, *Greenville.* Isaac Meekins, *Columbia.* L. J. J. Puckett, *Richland.* Wm. M. Rushing, *White's Store.* Richard Rouse, *Strabane.* Woodson Parish, *Tulahoe.*

SOUTH CAROLINA.—James Hembree, Sen. *Anderson C. H.* Charles Carter, *Cambridge.* B. Lawrence, *Effingham.* James Burris, Sen. *Bold Spring.* William S. Shaw, *Rock Mills.* Levi Lee, *Blackville* Andrew Westmoreland, *Cashville.* R. Hamilton, *Aiken.* Marshal McGraw, *Brown's.* John L. Simpson, *Cookham.* J. G. Bowers, *Hickory Hill.* Wm. Nelson, *Camden.* G. Mathews, *Mount Willing.* Jacob B. Higgins, *Columbia.*

GEORGIA.—William Moseley, *Bear Creek.* Allen Cleveland, *McDonough.* John McKenney, *Forsyth.* Anthony Holloway, *Lagrange.* P. M. Calhoun, *Knoxville.* R. Reese, *Eatonton.* Thomas Amis and David w. Patman, *Lexington.* Jonathan Neel, James Hollingsworth and Stephea Castellow, *Macon.* William D. Taylor, *Union Hill.* John w. Turner, *Pleasant Hill.* Joshua Bowdoin, *Alairsville.* Jas. M. Rockmore, *Upatoie.* P. H. Edwards, *Georgetown.* Wm. Trice, *Thomaston.* Ezra McCrary, *Warrenton.* Prior Lewis, *Rodney.* John Lassetter, *Vernon.* B. Pace, *Van Wert.* L. Peacock, *Cassville.* V. D. Whatley, *Barnesville.* Alex. Garden and Thomas C. Trice, *Mount Morne.* Elias O. Hawthorn, *Bainbridge* J. G. wintringham, *Florence.* Wm. M. Amos, *Greenville.* Randolph Arnold, *Latimer's Store.* T. J. Bazemore, *Clinton.* Jos. Stovall, *Aquilla.* Jason Grier, *Indian Springs.* Wm. McElvy, *Attapulgus.* Furna Ivey, *Milledgeville.* Wm. Garrett, *Tucker's Cabin.* Jesse Moore & John Hardie, *Irwinton.* Leonard Pratt, *Whitesville.* Edward Jones, *Decatur.* A. Hendon, *Shilo.* A. G. Simmons, *Hickory Grove.* Wm. J. Parker, *Chenuba.* John Herington, *Welborn's Mills.* James P. Ellis, *Pineville.* F. Haggard, *Athens.* H. Barron, *Jackson.* A. M. Thompson, *Fort Valley.* Daniel O'Neel, *Fowlton.* John Applewhite, *Waynesboro'.* B. P. Rouse, *Friendship.* Sam'l Williams, *Fair Play.* John Wayne, *Cain's.* R. S. Hamrick, *Carrollton.* David Smith, *Cool Spring.* A.

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THE PRIMITIVE BAPTIST.

EDITED BY PRIMITIVE (OR OLD SCHOOL) BAPTIST MINISTERS AND LAITY.

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"Come out of Her, my People."

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COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

Raleigh, North Carolina,
January 18, 1841.

DEAR BRETHREN EDITORS: While I am attempting to write, I am gratified in believing I am communicating to wise men, (I mean wise unto salvation;) and as I am not writing for the mastery, but I hope for the edification of one another, I feel under no dread of contradiction; because I think if I advance an improper idea, wise men of God, loving the brotherhood, will feel it their duty to correct purely for the sake of my edification, as well as that of our numerous readers. The doctrine that I am about to enter on, I wish it to be calmly investigated, that it may be ascertained whether it be Old School doctrine or not, or in other words, Bible doctrine.

That text that I will first call your attention to, is to be found in the 9 chapter of Ecclesiastes, 14 and 15 verses: There was a little city, and few men within it; and there came a great king against it, and besieged it, and built great bulwarks against it: 15 v. Now there was found in it a poor wise man, and he by his wisdom delivered the city; yet no man remembered that same poor man. I will take up the text as I think I understand it, and as it stands generally; and do by it as I have at all times in trying to preach, that is do my best. I shall first take notice of the little city; 2d, the great king; 3d, his besieging it; 4th, his building great bulwarks against it; 5th, the poor wise man found in it, and how he delivered it; 6th, his not being remembered.

First, the little city; which I understand to be the church of God, according to Mat. 5. 14: Ye are the sight of the world. A city that is set on a hill cannot be hid. And this city is the city of God. Glorious things are spoken of thee, O city of God. Heb. 12, 22. But ye are come unto Mount Sion, and unto the city of the living God; which is the same as that of 1 Peter, 5, 2: Feed the flock of God. Again, fear not, little flock, &c. Why then is she called a little flock, a little city, &c. because, first, by way of distinction from that of the great city of Babylon; 2d, because there are few saved, comparatively speaking. Mat. 7. 14: Because, strait is the gate and narrow is the way which leadeth unto life, and few there be that find it; while wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in there at. Isa. 1. 9: Except the Lord of hosts had left unto us a very small remnant, we should have been as Sodom, &c. Rom. 9. 27: A remnant shall be saved, &c. Then it does appear from the above quoted scriptures, and many more to the point, that there will be more lost than saved. Hence the correctness of the church, or city of God, being called a little city, and few men in it.

1, I will next notice the existence of this city; 2, the builder of it; 3, the situation of it. This city has its existence from before the world was. Eph. 1. 4: According as he hath chosen us in him before the foundation of the world, &c. Then there was grace given her, and loved before the world was; 1, grace given, who hath saved us and called us not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world was. 2, that the church, the city, the few men in it, was loved before the world was. John, 17. 23, 24: And hast loved them as thou hast loved

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me, for thou lovest me before the foundation of the world. I have loved thee with an everlasting love.

Thus, brethren, this little city was saved, grace given, loved, before the world was, in God's wisdom, in God's purpose, his choice, his predestination, his election and love; for how could God love that, that did not exist in his wisdom? Proverbs, 8. commencing 22 v. The Lord possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths, before the mountains were settled, while as yet he had not made the earth, when he prepared the heavens, when he established the clouds, when he gave the sea his decree, then I was by him as one brought with him. 31. Rejoicing in the habitable part of his earth; and my delights were with the sons of men.

All these expressions, brethren, particularly alluding to before Adam's dust was fashioned, of which his body was made, how can I but believe, but this little city was ever before the Lord? But let me here give you my views on the text. There was a little city. Shall we infer from there was a little city, that the same does not exist now? No, but it directs us to a particular time and circumstance, which I believe is this. When God made Adam of the dust of the earth, and breathed into his nostrils the breath of life, he became a living soul; and the same act of creation deposited the whole church, or little city, few men in it, in the first Adam, which was of the earth, earthy; though figurative of the second Adam, which was the Lord from heaven.

Now, dear brethren, do you believe that the little city and few in it, was the church of God? If so, are we justifiable in saying, there were more than these few in it? I should think not. My own views are, that there were none but the few men in it actually, during the space Adam lived clear of transgression, though virtually viewed in the foreknowledge of God were all the goats, or the children of the devil, or the great city Babylon; because of one blood hath God made all nations. In the state of rectitude in which Adam was made, did he represent the few men in the city; but also the second Adam, the Lord from heaven. Read the text: And there was found in it a poor wise man; which I understand to be Christ. And for a proof he (Christ) was there: Behold, I lay in Zion for a foundation, a stone, a tried stone, a precious corner stone, &c. Again, read the first chapter of Matthew, and trace the generations down to Christ, and see that his brethren according to the flesh received him not.

The law given Adam in the garden, was given him in his innocency while representing the church and Christ in particular; otherwise, there would have been no transgression. For where there is no law, there is no transgression. Then as this poor wise man was in the city, he in one sense was under the law. Now it is said, that concerning our flesh and blood, that he took part of the same. Mark that, (part.)—Then in the fulness of the time, God sent forth his Son, made of a woman, made under the law to redeem them that are under the law. So that I conceive that none were under the law actually, as a rule of life, but the little city; therefore, in the transgression was the little city, and few men in it, besieged. I wish, however, to be distinctly understood, how that Christ was made sin for us, as by surety, thereby to pay the debt we had contracted. This law of surety, had its origin in the covenant of peace before time.

But to return. As the tares were last sown in the field, so I conceive not actually present when the law was given to Adam, or little city; consequently the transgression of the law given to Adam, was not the origin of their being tares; but the battering down the ear gate, eye gate, and mouth gate of the little city, letting in the great king with all his children, who were foreordained to this condemnation in their father's sentence (the devil) by the Almighty God. Hence the earth did not bring forth briers, or thorns, until after Adam transgressed; even so the animated dust under the curse, brought forth Cain, and thousands of others, as a pest to the church of God; said by our Saviour to be a generation. O generation of vipers, who hath warned you to flee from the wrath to come. Again, says Jesus, have not I chose you twelve, and one of you is a devil? See Acts, 13. 10: Thou child of the devil. Ye are of your father the devil, &c. They are further designated as the children of the flesh. The children of the flesh are not accounted for the seed, but the children of the promise are accounted for the seed; even so, the children of the bond woman shall not be heir with the free. Why so?

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because the law being transgressed by the church, and Christ being made under the same law to magnify it and satisfy divine justice, all the inheritance or benefits resulting therefrom by imputation belongs to the church. And the nature of the atonement, brought to view in the parable of the treasure in the field which was bought for the sake of the treasure in it.

This city is wonderfully situated, it has its bulwarks. Jerusalem literally had its threefold walls, three on every side, which Titus raised his battering rams against; having four sides, as it lieth four square, making twelve literally. So spiritually, it lieth four square, it has twelve foundations, and in them the names of the twelve apostles of the Lamb. And the length of it is as large as the breadth; the length, and the breadth, and the height of it are equal; it is well situated with water, there is a river, the streams thereof shall make glad the city of God. And to know what sort of a river this is, and its fountain head, see Rev. 22. 1: And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. Again, the Lord God is a wall of fire round about here, and the glory in the midst.

I need not say much on the second proposition: And there came a great king against it. This king I have already told you to be the devil. He is called a beast, the dragon, the serpent, the king of the bottomless pit. Genesis, 3. 1: Now the serpent was more subtle than any beast of the field, which the Lord God had made; and he said unto the woman, yea, hath God said ye shall not eat of every tree of the garden. Now comes in the besieging part. The serpent the great king rears his battering rams right before ear gate, and commences his operation against this innocent city. He burst open the ear gate by saying to the woman, ye shall not surely die. He then places his force against eye gate, and pushes his operation by saying, for God doth know, that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods knowing good and evil; which throws open this gate, places her eye upon the forbidden fruit; it was so pleasant to the eye, and a tree to be desired to make one wise, open flesh mouth gate, she partook of the fruit and gave to Adam, and he did eat. So the siege was completed.

I now notice the 4th thing proposed. And built great bulwarks against it. The first great bulwark commenced was, to work out or sew together fig leaves to make them aprons; indicating a righteousness to cover their nakedness or shame, and to appear before God in justification and self-righteousness. Under the satanic influence to both them that profess it, or them that make no profession, is great, yea, the greatest; and is a strong bulwark against it, not for the city. So strong, that it fills those that profess it with much anger to be opposed in it, yea, with the spirit of persecution even unto death. See the circumstance of Cain, who slew his brother because Abel's offering was respected more than his. This too by the devil's oldest son. Right here the blade was sprung up. Were the servants allowed to gather them up? No. Did God suffer Cain to be slain? No. Was there any of the little city preserved, by Cain not being slain? Look and see. Gen. 4. 18. From thence turn your attention to the prophetical dispensation, and see the great king's conduct in his subjects or children, the false prophets; eight hundred and fifty to one. I can't forget the little city. There is one trait has all along followed them, the love of money. Balaam, as an instrument in the hand of the great king, offering a reward to Balak to curse Israel; with all the false deceivable offerings and sacrifices, which were an abomination to God, tho' great against the little city in their estimation. Is not the Lord with us, none evil can come upon us.

Leaving that dispensation and coming down to the gospel dispensation, we shall find all the materials laid in the great bulwarks at first, to wit: adultery, fornication, uncleanness, lascivousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, &c. In this dispensation you will find another bold son, or workman, of this great king, to wit, Herod. About the birth of Christ directing the wise men to bring him word where the young child was, that he might go and worship him. Finding he was mocked, then putting the children to death from two years old and under, in order to destroy the poor wise man in the city. Many others of like plots. John the Baptist beheaded in prison. And at length this is the heir, come let us kill him, and the inheritance shall be ours. Jesus at last crucified, but still he lives. Next great bulwarks against the apostles, putting to death the saints of God, using Saul for awhile to whip, bind, and put to death, and

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waste the city to keep it in subjection to the great king.

From this to law religion. The old king of the pit becoming very religious, places himself as it were at the head of the church, taxing his own subjects as well as the subjects of the king of Zion; inventing seminaries of learning to educate men to preach his doctrines, and enforce them on Christ's subjects to receive it; forming other auxiliaries to facilitate the inventions. The Jesuits his chief missionaries to go and convert the world, if not by his doctrines, by the sword. This done by his Roman Catholic lackeys. And now in these modern times, men professing to be Protestants, resorting to same measures to qualify themselves to combat Roman Catholics, as they say. But we have this yet to realize, if ever; for I do not recollect ever hearing one of them come out fully against the Catholic creed. And why not? because the learned Catholic is one of their own stamp, or family; which accords with that of Acts, 19. commencing v. 13: Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits, the name of the Lord Jesus, saying, we adjure you by Jesus whom Paul preacheth, (not we.) And there were seven sons of one Sceva, a Jew, and chief of the priests which did so. And the evil spirit answerd and said, Jesus I know, and Paul I know; but who are ye? And the man in whom the evil spirit was, leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded.

Such would be the case with our modern missionists, in close contact with their Roman Catholic brethren. The Catholics would say, sir, who did you get your plan of preaching learning from colleges to preach, and your present plan of missionary operations, but from us? Therefore, doctor, heal thyself. Certainly then they must be overcome, naked of argument and their pride wounded, therefore they stand aloof from such engagements. But poor Old School Baptists are the object of their spleen, and I tell you, brethren of the Old Primitive Baptists, that the bulwarks of their great learning, and other inventions not known in the Bible, (though called benevolent,) are built against you the little city; as they boast themselves of their great numbers, and the Old School Baptists we shall by our institutions cause to become extinct. Fear them not, my Father's children; for after they have exhausted the greatness of eloquence of their acquired abilities, you will stand; only cleave to the word of God, and you will through God Almighty obtain the victory. Law religion in this country I anticipate, brethren, as a bulwark against you; but you will feel none the less courageous thereby, in contending for the faith once delivered to the saints.

Lastly, but not least. The great king has builded a great bulwark in this fleshly tabernacle, which is at war with the soul and every divine principle within it. That which is born of the flesh is flesh, and that which is born of the spirit is spirit; & they are contrary the one to the other, so that the good the little city would they do not. And, says one of its inhabitants, I with my mind serve the law of God, but with my flesh the law of sin. Brethren, of the household of faith, I expect under a sense of the greatness of this part of satan's bulwark, you are often visited with lamentation. O, wretched man that I am, who shall deliver me from this body of death; for when I would do good, evil is present with me. The soul is encompassed about with its wall of flesh, in which satan dwells as his part of the spoil; the hellish principles of satan are so interwoven, that the inhabitants of the city have to fight all the days appointed them on earth, almost in one continual scene of warfare. And we never shall get these diabolians out of the walls, until the temples of our bodies are taken down by death, and not one stone left upon another. For you know that this earthly house must be dissolved, and our tabernacles which are movable be removed; but while your little ships are on their sail to your desired haven, you often have contrary wind to contend with, while the tempestuous storms ofttimes burst upon deck, the troubled sea cannot rest, but casteth up mire and dirt. Hence our angry, corrupt nature, by the fall. Did I say angry? Yea, sometimes our old nature, Esau like, fly into a passion, say or do that which will make a citizen of the household of God mourn, weep and lament; and think, or say, good Lord, can I be a child of God? While under strict examination, he finds his soul does not love such proceedure, and remembers, that if I do the things I would not, it is no more I that do it, but sin that dwelleth in me; that is, in my flesh dwells no good thing, and this

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serves as a port hole to let off the troubled water from deck into the sea, from whence it came.

Dear brethren and sisters, there are many such port holes through which the water passes off that seem to threaten safety. My grace is sufficient for thee—I never will leave thee, nor forsake. Then you remember your heavenly father is at the helm, ye are kept by the power of God through faith unto salvation, which renews the inward man day by day; forgetfulness, neglect of duty in reading the scriptures, is of satan; these things makes the Christian mourn. The love of the world, the lust of the flesh, the pride of life, are all of the besieging king's work, and worketh death to the enjoyment of the religion of Jesus; and if you are a heaven-born soul, will mourn under it as well as visited with stripes. But I can't dwell, brethren; preach some yourself, as I have three other propositions before me. And as I do not appear often in the Primitive, I hope you will bear with me.

Now there was found in it a poor wise man, &c. This poor man I understand to be Christ Jesus; and as I have said before, the city the church. Now notice, a poor wise man. For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich. 2 Cor. 8. 9. Again: The foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay his head. Matthew, 8. 20. Then, brethren, you see by the above quoted texts, that Jesus Christ as man was poor; but by other scriptures, as God he was rich, possessing all things. He also as man was of poor parentage, was cradled in a manger, wrapped in coarse cloth, &c.

Found in it a poor wise man. Behold, I lay in Zion for a foundation, a stone, a precious corner stone, &c. Zion here I understand to mean the church, likewise the little city the church; also, the stone Christ laid in the church, likewise the same as the poor man in the city. The question then arises, when was he laid in Zion? Answer, as early as the church was given in him, (Christ.) Question, when was that? Answer, before the world began. 2 Tim. 1. 9: But according to his own purpose and grace, given us in Christ Jesus before the world began. Time enough for the first Adam to figure the second, and to be found in the city. And that he, (Christ,) did not take on him the nature of angels, but the seed of Abraham; not the seed of the bond woman, but of the free; not the children of the flesh, that are not accounted for the seed; but the children of promise, who had power to give eternal life to as many as his Father had given him; which life was in himself, (Christ,) who is our life, which ever was our life before time, and ever will be our life. I mean the Christian's life.

He by his wisdom delivered the city. Pro. 8. 12: I wisdom dwell with prudence, and find out knowledge of witty invention. O the depth of the wisdom and knowledge of God, &c. Thus this wisdom devised the plan of redemption, or deliverance of this little city in eternity; by this wisdom he saw the besieged city all lying in ruin, polluted, dead in sin, carnal, sold under sin. The carnal mind is enmity against God, is not subject to the law of God, neither indeed can be. In this deplorable condition was the church of Jesus, whom he loved. An inquiry made, who will go? Says Jesus, send me, I will go. As much as if the Father had said, my beloved son, you see the condition of your church, your wife, your spouse, that she is under the curse and cannot extricate herself from that enthraldom. Will you leave the glory you have with me, and take upon you her sins; be made sin for her that she may be made the righteousness of me in you? O yes, Father, I have loved her with an everlasting love; I will go and lay down my life for her. I will tread the wine press alone, for I know there will be none to help. I will suffer to bear all her sins on my own body upon the tree of the cross, I will suffer the chastisement of her peace, I will be bruised for her iniquities.

Thus did Jesus suffer in time, what was divinely purposed in eternity and no more; there was nothing occured in all his mediation on earth for the church and world, that was not eternally known by him. His accusers, the manner thereof, his being betrayed, his price which he was priced at, his being led before rulers, his buffettings, his mocked robe, his hands and feet nailed fast to the cross, his spilling his precious, cleansing, delivering blood upon Calvary, his thirst and his giving up the ghost, as well as his resurrection from the dead for our justification, and ascension to the right hand of his Father, to make inter-

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cession for us according to the will of God. This deliverance was purposed, this deliverance procured according to the purpose; and no sooner or later, nor more or less, in the fullness of the time, &c. This deliverance is and will be manifested to the whole city of God, called the little city, and no more; as it was that which was besieged, and that that was delivered.

Yet no man remembered that same poor man. No, neither the Jew nor Greek, nor the children of the promise, as well as the children of the flesh; for the children of promise have become the children of wrath even as others, all carnal, sold under sin, all gone out of the way; none loved God nor his ways, but loved darkness and sin rather than light and righteousness; none remembers to hate sin within themselves, none commences the work of grace upon their heart.

Then, brethren editors, it was God that loved the city from everlasting. I have loved thee with an everlasting love. It was God that sent his Son into the world, and gave his Son for us. It was God that was in his Son Jesus Christ, to perform all that he gave him to do. It was God that raised Jesus from the dead, and it is God that applies the blood to a poor, lost, dead sinner in tresspasses and in sins; quickens into divine life, creates anew in Christ Jesus into good works, gives the grace of repentance, with loving kindnesses, draws them. It is God that turns them. Turn us, O Lord, and we shall be turned; draw us, and we will run after thee. It is God that makes them remember him, and not them by their good works, (so called,) that makes God remember them. And it is God Almighty that delivers the sinner from the burden of sin, by working faith in them. What shall we do to work the work of God? This is the work of God, that ye believe on him whom he hath sent. It is God that orders his steps. The good man's steps are ordered of the Lord. It is God that leads us about, and instructs us. It is God that keeps the city as the apple of the eye, and it is God that hides our lives with himself and in Christ; and when Christ who is our life shall appear, then shall all the little city appear with him in glory. Then, brethren, why all this to do about our first turning to God, or first starting; and God to meet them half way. It is as untrue as God is true.

BURWELL TEMPLE.

TO EDITORS PRIMITIVE BAPTIST.

Bullock county, Georgia,
May 9th, 1841.

DEAR BRETHREN EDITORS: Very dear and very near art thou, my brethren and brethren's children, &c. Having such an offer in favor of sending a few lines to inform you, that I am yet on the stage of action though there be few of my age in this cumbrous clay. I am going on in 71, since the 20th of May last. I was born in the year 70. I cannot say as old Jacob said to Pharoah, when Pharoah asked him saying, how old art thou? Then said he, few and evil hath the years of my pilgrimage been. He had but just got to Egypt, and I cannot get to Canaan, the upper Canaan, although I thought I had a very fair start in the way 36 years past. For sometimes I thought I could not stay in these low grounds of sorrow, anguish and tribulation; but for several years past I care but very little what comes next, for the scriptures must be fulfilled. And if you will keep your right eye to the word, and your left eye to times, you discern the truth of Jesus Christ fulfilled.

But of all that I see or hear, this gives me the most pain of mind, to see the people called Baptists divided. Those who say they were converted, received by the church, baptised like Jesus was by John, and then to be led away by that mission devil. Learning themselves to practice iniquity, mingled with hypocrisy and vain deceit, under a form of will worship. Not a thus saith the Lord, for all the parades and schemes they have taken. They have boasted of their numbers, and that all other denominations are on their side. Now notice, they do know that all them alls, are hardly fit to make brogues for religious rogues to climb up some other way. Why, what is the matter? Can't you see that all them seven somethings, called churches, are them harlots the daughters of Mystery, Babylon, that John saw, that she made the great, the wise and mighty, drunk with sorceries or spiritual wickedness. Truth saith, COME OUT OF HER, MY PEOPLE, and be not partakers of her plague.

Brethren, tell them you cannot partake with devils, so let the missionaries and the Methodists take their own way, that is, devil's traditions. But see that you show that you love the truth, by adhering thereto and acquiescing therewith. When I

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heard the churches in both your Associations had shut the doors against them gospel swindlers, I was glad in my heart and my soul. Rejoice, dear sons, do not give to them impostors, but say to them as Jesus did, serpents, ye generations of vipers, how can you escape the damnation of hell. Now, brethren, you need not fear to reject them missionaries, for they are the very same breed that Jesus used to call scribes, pharisees, and hypocrites. He tells you now what they were then and are yet, the children of the devil. For see his lust is to head Christ, and his gospel, and his people, and his ordinances, and so do all these traditions. Dear sons, contend for the faith once delivered to the saints by our Lord Jesus. I shall only refer you to certain particulars, that took place in this vicinity in our holy wars with the unholy warriors, I mean the missionaries. The books, chapters and verses you do so well know them I shall omit, for want of time.

You remember the sons of God, before the flood, looked down on the daughters of men and saw that they were fair; and so the fiast bucket of God's wrath was filled with the flood. The second step the sons of God was, they took to themselves wives whom they would; and then the big-headed giants began to grow in the church. This was through the daughters of men being so fair, that they erected a shop to make ministers and prophets to suit their carnal dispositions. They soon corrupted themselves with their inventions, having a form of godliness but not the power, only the traditions of men and doctrines of devils; and in every century, from the time of the flood until now, the sons of God have been led off by these vain flatterers, or these Ishmaels, or these mockers, or these vain talkers, so far, that they have free schools, colleges, and seminaries. Ladies and gentlemen, you may send your sons that are gifted to us, we can glaze or varnish them soon, that they may know how to address themselves to eyes of spectators, so in two or three years they will be so polished with the Grecian files. That being done, they may go in silver slippers; the rest of his time he may have 5 or 6 dollars a sermon, or get $500 for the year. This is spiritual wickedness in a high place, this is the abomination Jesus speaks of, standing in the holy place where it ought not to stand. Never give place to the devil in the Baptist church, she is none of his; send these nymphs of his to where they belong. There is the mistress of all the harlots in the world, the Roman church; let them money making ministers go to them where they belong, to Simon the sorcerer, to Alexander the coppersmith.

Dear brethren, come out of spiritual Babylon, have no fellowship with the unfruitful works of darkness; for ye, the children of grace, are the children of light; walk in the light, for there is no occasion of stumbling, when the light is so clear and the sight of the single eye so strong. Dear sons of God, do not draw back from the Primitive; take the whole armor of God in your hand, and send the weapons of the holy war to the hearts of the king's enemies. Bring the truth as it is in Jesus to a dying world, bring your brethren back that have run away in their sleep, dreaming that gain was godliness; but give question full weight, show them with all your might that godliness is great gain. I have seen and felt your Primitive papers. Bless the Lord, O my soul. I now bless God, that I have seen so many come up to fight the battle of the Lord; the weapons of your warfare are mighty, and they are bringing down every high thought that exalts itself against God. Dear sons, when they revile you take no notice of it in your papers, make no appeal to Cesar, but to Jesus Christ; see how he bore the heavy end of the cross. Do, oh, do, bear the other with delight.

I now will give you a detail of the state of our Association, which is as follows, viz: When the mission spirit waxed hot, the anti-mission began to wax warm also, and some of us began to right, and some of them began to wrong the churches, by accusing them of ignorance and some of covetousness. And some in their sermons would threaten us, if we would not comply. Then we, to wit, six churches agreed to meet in Tatnall county, on Fox Bay, to consult on this matter. The delegates produced the letters from their several churches, stating their delegation as though appointed to deliberate. Sure enough our letters were of one spirit, and nearly word for work; but we were too weak to attempt on an Association, for want of ministerial aid. We then appointed another meeting three months after, in Emanuel county, and nine churches met us. Their letters and delegates let us see, that the Lord was in the small still voice. That gave us courage to appoint another in

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Washington, on Limestone, and 13 churches met us, all of the Old School of the Primitive doctrine of Jesus. We then took courage, having in these churches eleven sort of speakers, such as become the gospel of God, sheep-like in the midst of wolves. We then thought proper to petition the Hephziba, for letters to form a new Association on the south of Ogeechy. This request of ours was rejected by the Hephziba. Then we took courage, and formed ourselves by our covenant and constitution, declaring to the Lord and one another, that we take the New Testament for our rule of faith and practice, for we are not under the law, but under grace.

Now in this trying time to think how the Lord provided for us, poor things Our dear brethren a little previous to this, in North Carolina, had a long contest with the missionary, and the Kehukee Association she had got rid of them dead weights and petters of missionary confusion. They sent us one of their Minutes, we had it reprinted and so made our stand. And seeing the hand of God so perceivable in this, we would say, separate yourselves from them sinners; they are no better than Corah, Dathon, and Abiram; nay, no better than Jannes and Jambres, these withstood Moses. See Hofney & Phynias, the sons of Eli, they will have to be rejected, & the sooner the better. Dear sons, see the goodness of God to usward, in contending for the liberty of Christ's church. In so short a time we are twenty-five in church order, in the Canouchie Association, and several precious gifts, some ordained, some licensed to preach, and the increase of members is promising prospects. Dear sons, only see what the missionaries have done, first in their begging for the Indian tuition, and to have them evangelised, and see what they have done, see the hundreds they have killed. Then to see their State convention, to look at the signs of the times; but think of compassing sea and land to make proselytes, and then to see how oblivion is progressing, and that is a sure sign that the mission is not of God, but of the wicked one. To prove this to a demonstration, see the churches and Associations divided, the coldness in the professors; then to know the strange diseases on man and beast, the drowning freshets, the murrain on the cattle, the catterpillar on the cotton, the sudden deaths on the people, together with stagnation on our trade. The dreadful day is fast approaching, let us in heart and hand return to the Lord who can pardon sin.

Dear brethren, I shall tell you part of a dream I had in the blaze of our mission war, in the year '36, on Thursday night before the fourth Lord's day in September. My dream was, that I had lost my family, that I was going to another place, the situation of it did not suit my mind. I was thinking I need not care, since I was desolate. While musing on this moving, I saw a man advancing towards me. I knew this man to be a sergeant, though an entire stranger. He gave me orders to go rally them people, giving his hand a wave to the South three times. I refused, saying, I was over age and that I had no sword. I saw a multitude of people in great confusion; and they had no arms. I heard him in anger say, I had a sharp sword with two edges. I knew he meant the Bible. He said, the baggage waggons were just at hand, the campaign was there, just ahead. I told him I was exempted from duty. He said, man was not exempted in this war. He then rode off from me. I saw another coming from the South. He addressed me in the same manner. I excused myself as before. He said there was none exempted in this war. I saw three coming to me, who saluted me in the same manner. They said I must inspect their guns, they were just from the baggage waggons. I asked them if head quarters were distracted to send to such a being as I was to inspect. The captain, I thought, said I should. He handed me the breech of his rifle, pulling off the coat. I saw one foot of the barrel was iron, the balance was glass; the other two rifles were all glass. I saw the length of them to be three feet ten inches, and that they would carry 100 balls to the pound. The captain said, I suppose they will do. I said I will not judge in this matter, for methinks that glass would not stand the force of powder and dint of bullets. I deny then, said the captain, they are pure transparent glass. I said that would do for saints to stand on, but not to fight with. The captain said, this is not all a bloody war, but a wind war; and we are Gog and Magog, mustering them to the battle of the great day of God Almighty's wrath. Then he wheeled off to the right, and left me to think as I could. In a great tremble I awaked and beheld this to be a dream.

And, on Saturday the 28th, at our Asso-

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ciation, we heard of the missionaries being put in gaol for persuading the Indians against giving up the land we had bought. Then the money-hunters began to crowd the churches in all the Associations, in the richest parts of the country, and almost all of our learned and will preachers joined themselves and were led astray by that wizzard called the love of money.

Dear brethren, we were in Hephziba Association at that time. I thank the Lord he awaked us to see what they meant. They would say to us, we will and must have your money, and we will make you willing. I think the midnight cry is now, see the foolish virgins selling Jesus to get money; but blessed be the Lord, their money is perishing with them. There is not a full missionary church in Emanuel, Tattnal, or Liberty, that I know. I thank the Lord the wise virgins have got their loins girded and their lamps burning. There is scarcely a monthly meeting, but we have some to join our band in this Association. Yours, brethren, in bonds of love.

ROBERT DONALDSON.

THE PRIMITIVE BAPTIST.

SATURDAY, JUNE 26, 1841.

We are unable to supply new subscribers with all the back numbers of the present volume. To those who may desire it, we will send what back numbers we have, and they can receive enough of the first numbers of the next volume to make up their subscription year.

TO EDITORS PRIMITIVE BAPTIST.

Elizabeth City, Pasquotank county, N. C.
May, 1841.

Dear Brethren Editors: I have again taken my pen to write a few lines for the Primitive Baptist; and it depends on the run of my mind, while I am writing, whether or not I shall fill up my sheet, for I feel my unworthiness at present. I feel as though I have nothing but to expose my weakness, and for fear of injuring my maker's cause, I had best say but little. For I have my fears at times, that when I undertake to do any thing that seems to be my duty, it tends only to injure my maker's cause. Ignorance prevails so much upon me, that I cannot as yet know my duties in every point. But I feel it my duty at present, to say something about the alteration of our meetings at the church at Flatty Creek, as some of the brethren requested me to do so.

This church has altered her meetings from the second Sunday to the first, designing her monthly meetings to commence on Saturday before the first Sunday in each and every month; and her union meetings to commence on Friday before the first Sunday in every August. This alteration was designed chiefly to remove some difficulties and disadvantages that existed. And also having our meetings in such regulation through the union, that if any of our ministering brethren should happen to come to see us, they might be prevented from unnecessary travelling among the churches of our union. We seem to be making preparation in a measure, for some of our brethren in the ministry, though we have as yet no particular intelligence as I suppose of their coming; but hoping the Lord's time is most at hand, as we fully believe the Lord will have his own time to do his own work in, so we should wait his time, but in hope it will be when he will revive his glorious work among us, when sinners shall come flocking home as doves to their windows. We long to see the prosperity of Zion, so much so that I expect we can hardly wait patient enough. I think some in this situation are apt to try to exert themselves, and here they fall into a snare. We read that the Israelites got weary of waiting for Moses to come down from the mountain, and they went to work and made them a calf; but see what followed. So when we get tired of waiting, let us be careful; let us not be weary in well doing, it is good to wait upon the Lord. "They that wait upon the Lord shall renew their strength, &c." If the Lord does not see fit to send us preachers yet, let us wait; still lying in the use of means, pressing to do what our duty binds on us with fear and trembling.

Dear brethren at a distance, pray for us who are a little union encircled on the north-east corner of North Carolina, surrounded with many difficulties and snares of the devil. We don't dispute but that every Christian prays for every body, but still we want all Christians to pray for us particularly, that the Lord may revive us, unite us, preserve us, defend us, protect us, strengthen us, guard us; give us day by day our food, deliver us from every temptation and evil, and save us at last in eternity.

Sometime in April last, at my plough handles, I was meditating on my past experience, and there I summed up the following lines.

Like all the rest of mortal men,
Was I conceiv'd and born in sin;
And as I grew in years was I
Convinc'd that I was born to die.

With having an immortal soul,
That either must with devils howl;
Or go to happiness and heaven,
Where everlasting life is given.

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As nature and creation stood,
All went to prove there was a God,
Before whose frowns men stood in awe,
Condemned by his righteous law.

Here some are found to beat the air,
They pitch to work for some repair:
And think as they have broke the breach,
To mend it still is in their reach.

And here they go to some great length,
And work their way thro' their own strength;
Think to appease their maker's frown,
By adding something of their own.

But I have not so learn'd the Lord,
For nature's garden can't afford
Such fruit and bliss as will reward
The saints of God through Christ the Lord.

Yet when I saw my sins and thrall,
With condemnation on my soul;
I work'd the law until my breath
Was wasted, then I sunk in death.

Then no dependence of my own,
Of all my works was nothing done;
A wretch undone I thought I knew,
Till Christ the Lord appear'd in view.

Sometime by reading sacred writ,
I found it written there complete,
"Go ye in secret pray to God
And thee he'll openly reward."

Then I was anxious to depart,
Where I could pray with all my heart;
And beg the Lord to pardon me,
And set my soul from troubles free.

So I went on sometime this way,
And oft in secret tried to pray;
And after long extremity,
The Lord reveal'd his love to me.

Relief'd my soul as I have felt,
And set me free from sin and guilt;
Strengthen'd my joints and every limb,
And bid me rise and follow him.

Twas then I gloried in my Lord,
Twas then I lov'd his work and word;
I thought I then could spend my days,
In singing to my Saviour's praise.

I thought though troubles might assail,
And many dang'rous things prevail;
Yet I could live so near the Lord,
That I could always trust his word.

But since that joyful time I have passed through many difficulties, for not long after those joyful times left me in a measure, and I begun to doubt of ever having experienced grace; and that the operation of my feelings was only from the insinuations of satan, and that I was entirely deceived. My reasons I offered was, because I was very young at the beginning of my conviction, and could not remember how I was first struck, and perhaps it was only from a scare, or only of being afraid of dying and going to hell. However, if I have an experience of grace, my conviction came upon me slowly and lightly, and went off about the same way. So I was about four years passing through my experience, and all the while I kept my feelings secret from my friends. And about three years longer did I travel in secret, examining this matter to know whether I was deceived or not. At times I had great encouragement, and comforted myself with many scriptural proofs, and being so sensible of my deliverance from my burden of sin and guilt, and having such love to holiness and hatred to sin, that I have been comforted when I have expected to go tumbling headlong down into despair. Often have I been made to cry out within myself, and say, if I have ever experienced grace my evidence is, love to holiness and hatred to sin.

So a way was opened for me at the age of twenty years, and I became a member of society and was baptised in Nov. 1827. And as it respects the exercise of my mind from that time to this, perhaps I may say something relative at some other conveniency. So I close, remaining yours in love and affection. *ABEL PALMER.*

TO EDITORS PRIMITIVE BAPTIST.

Fairfield district, S. C.
April 17th, 1841.

DEAR BRETHREN: We have a learned Colonel in this country, whose name may be seen in one or two numbers of the Primitive Baptist, and is always to be seen at the head of the list of those in this country who go for new schemes in religion and in church affairs. He bears down all opposition before him. He speaks and it is done, he commands and it stands fast. Sometimes we are ready to conclude, surely it was he that formed behemoth (that is, the hippopotamus, or river horse;) that huge creature of whom it is said, "His bones are as strong pieces of brass, his bones are like bars of iron—Behold he drinketh up Jordan and hasteth not, he trusteth that he can draw up Jordan into his mouth. He taketh it with his eyes, his nose pierceth through snares." He puts me in mind of what is said of leviathan: "Canst thou draw out leviathan with a hook? or his tongue with a cord which thou lettest down? Canst thou put a hook into his nose? or bore his jaw through with a thorn? Will he make many supplications unto thee? Will he speak soft words unto thee? Will he make a covenant with thee? wilt thou take him for a servant forever—Canst thou fill his skin with barbed irons? or his head with fish spears? Lay thine hand upon him, remember the battle, do no more. Behold, the hope of him is in vain: shall not one be cast down even at

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the sight of him. None is so fierce that dare stir him up:" i. e. none are so fierce as to dare stir up Colonel D****, or to stand in opposition to him, is the way it seems to read to me. So that he is so absolute in the churches that none dare resist him or say unto him, what doest thou, Colonel D.? Yea, as the Almighty goes on to say of leviathan, so say we of the learned Col. D. "His heart is as firm as a stone, yea, as hard as a piece of the nether millstone. When he raiseth up himself the mighty are afraid. The sword of him that layeth at him cannot hold; the spear, the dart, nor the habergeon. He esteemeth iron as straw, and brass as rotten wood. The arrow cannot make him flee; sling-stones are turned with him into stubble. Darts are counted as stubble: he laugheth at the shaking of a spear. Upon earth there is not his like. He beholdeth all high things; he is a king over the new lights.

It happened, however, that the learned Colonel took a little trip into Georgia some three years ago, which was before the divisions began to take place in this country between Old School and New School Baptists; and therefore the learned Colonel had never got tripped up, nor indeed was he then apprized that any body except the writer of this communication, would dare to scruple his infallibility. It happened, however, that our Georgia brethren were a little ahead of us in taking a stand against the New School principles and doings. And when they learned what new schemes the learned Colonel was about setting on foot among them, they closed the doors of their pulpits against him. But being, I suppose, half horse and half alligator as the saying is, he was not so easily to be out done as they had imagined. He mounted a stump or an horse block in the yard, and began to harangue in his new light strain of doctrine. And as error when it has advocates, has always more adherents than truth has, there were found persons in the congregations that were for adhering to him and his principles; and he began to name the thing of constituting them into a church; (which did not take place immediately, though it did sometime subsequently when a Mr. Kerr came along,) as I was informed by a Mr. Wylie Wright, in the state of Georgia, to whom I can take the learned Colonel if he denies what I here state.

This learned Colonel puts old, refuted principles and errors in a new dress and exhibits them before the people. And the people will receive them merely because they come from the lips of the learned Col. D. "He holds that he is an evangelist, and therefore what he says must be as true as preaching," say they: "Seeing that, (according to a Circular letter written by him and published with the Minutes of the Bethel Association in 1831) the evangelists are inspired of God and speak as they are moved by the Holy Ghost, and that the Lord gives them revelations in person or by angels, visions, or some miraculous way."

The learned Colonel seems to be some thing like the mendicant friars. Mr. Charles Buck says, concerning the Dominicans and Franciscans, (two orders of these begging brethren,) that by very quick progression their pride and consequence arrived at such a pitch, that they had the presumption to declare publicly that they had a divine impulse and commission to illustrate and maintain the religion of Jesus. They treated with the utmost insolence and contempt all the different orders of the priesthood; they affirmed, without a blush, that the true method of obtaining salvation was revealed to them alone; proclaimed with ostentation the superior efficacy and virtue of their indulgences; and vaunted beyond measure their interest at the court of heaven and their familiar connexions with the supreme being, &c. exactly as the learned Colonel does. He makes out the old regular pastors of the churches of very little or no account; they cannot get up revivals as he can; nor have they such influence at the court of heaven as he and the other evangelists have; they can't pray off the people's sins; nor is it worth their while to pretend to sing them up for that purpose; that it takes him to convert a whole neighborhood in two or three weeks, i. e. at one protracted meeting; his prayers for the pardon of sinners being of so much more efficacy than those of the common preachers, &c. &c. &c. all which sentiments with many others that we could mention, go very strongly to shew that he is merely another begging friar, and to give us apprehensions that we shall have popery among us in a few ages more.

But there are some things said of Emanuel Swedenborg also, that very strikingly resemble what the learned Colonel says concerning himself and the rest of the evangelists. It is said of Swedenborg, that

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he asserted that in the year 1743, the Lord manifested himself to him by a personal appearance (just as the learned Colonel says he does to the evangelists, I suppose,) and at the same time opened his spiritual eyes, (just as I suppose he does those of the evangelists, to whom the learned Colonel says he gives revelations in person, or by angels, visions, or some miraculous way,) so that he was enabled constantly to see and converse with spirits and angels (as it seems the learned Colonel and the rest of the evangelists do.) From that time he began to print and publish various wonderful things, (which Colonel D. is also doing,) which he says were revealed to him, relating to heaven and hell, the state of men after death, &c. like Colonel D. when he gives us to understand that the soul sleeps after the death of the body, and will have to be awaked at the general judgment. But I wish not to run this parallel between Emanuel Swedenborg and Emanuel (that is, God with us,) Davis too far; suffice it to say, he is the most presumptuous man I ever was acquainted with in the whole course of my life; I will not except those who sport with the names, titles and attributes of their maker, by cursing and swearing in common conversation.

When I refer to the learned Colonel's giving us to understand that the soul sleeps between the time of the death of the body and that of the general resurrection and judgment, I allude to this sublime expression of his in a circular letter written by him on the utility of missions for the Bethel Association, and published with the Minutes of 1820, "Oh, immortal man, infinite spirit, eternal soul: thou must again wake before the eternal bar of God."

That the soul should sleep at death and have to be waked with the body at the resurrection, is a new doctrine among the Baptists. The learned Colonel must have discovered this by a new light that did not enlighten the Baptists of former ages. But a new light shining into the learned Colonel's mind, he discovers new things. He brings out of his treasure things new indeed: such as have not been revealed in former ages. I suppose it is probably because he is an evangelist, whose office (viz. that of an evangelist,) the learned Colonel says exist in the church in the present day. And forasmuch as he says in the circular letter above referred to, (viz. that of 1831,) that the Lord gave the evangelists revelations in person, or by angels, visions, or some miraculous way, I suppose it was by some such miraculous revelation, that the learned Colonel found out that the soul sleeps at death and has to be waked at the resurrection: that is, that God came to him in person and told him so, or that the angels came to him and told him so, or that it was revealed to him in "visions, or some miraculous way;" as I cannot imagine how else the learned Colonel should have found out this new doctrine of the soul's having to be awaked at the general resurrection, or at some time, (the learned Colonel does not indeed expressly say when.)

But the learned Colonel, be he what he may in other respects, is a thorough-going Synergist; that is, he holds that the sinner must co-operate and work with God, when he by his spirit is trying to convert him. He says this is absolutely and indispensably necessary, otherwise when God tries a while to convert the sinner and the sinner don't try with him, he'll give it out for a bad job, and that when God gets properly disheartened in this manner, those sinners that would not co-operate and work with him when he was in the humor, and was indeed trying to convert them, can never get religion at all: that the thing will be impossible, because God will then have quit trying and have given them over to an hard heart and a reprobate mind. And as such is his doctrine, he will bawl out in his preaching to the people, "The spirit of the Lord may cease to strive with you—God may say of you as he did of Ephraim of old, let him alone, he is joined to his idols; and you may be given over to an hard heart and a reprobate mind, and then your damnation is as sure as if you already realized it."

Now wherein does this differ from the principles of the Synergists. There is not an iota or shade of difference between them. Mr. Charles Buck says the *Synergists* were so called from the Greek Sunergeia, which signifies co-operation. Hence this name was given to those in the sixteenth century who denied that God was the sole agent in the conversion of sinful man, and affirmed that man co-operated with divine grace in the accomplishment of this salutary purpose.

Among the Synergists are to be reckoned the Semipelagians. The Semipelagians held that God did not dispense his grace to one more than another, in consequence of predestination, i. e. an eternal

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and absolute decree, but was willing to save all men, if they complied with the terms of the gospel; and that man was born free, and was consequently, capable of resisting the influences of grace or of complying with its suggestions. And if these are not the learned Colonel D.'s sentiments, he does not preach his sentiments in public at all.

But give him what name we will as a religious heretic or fanatic, his principles are subversive of the gospel. Break one link in the chain of Christian doctrine and you mar and in a manner overthrow the whole. The moment you put a member of the Christian system out of joint, you introduce a principle that is subversive of the whole. For gospel truths are built on one another, and have to stand or fall together. And if the learned Colonel holds that man has a hand in converting or regenerating himself, he may with the same propriety say he has a hand in redeeming himself. God has all the glory of man's salvation, or none at all.

I am, dear brethren, yours with sincere Christian regard and affection.

JONATHAN MICKLE.

TO EDITORS PRIMITIVE BAPTIST.

Fort Gaines, Georgia,
June 6th, 1841.

BELOVED BRETHREN: It is truth. Isa. 43rd chap. 9th. v. That the Lord will bring his seed from the east, and gather them from the west, and the north will give up, and the south will not keep back, and a bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth, &c. Many passages of scripture have been taken from the sacred volume by many brethren and published in the Primitive Baptist, which prove clearly and conclusively that the church is safe in Christ, her warfare is accomplished, her iniquity is pardoned, and the Lord will do his pleasure. He speaks and the wind and sea obey him, when the dead hear his voice they live, his kingdom where he already reigns, is a mild and peaceable kingdom without confusion. How different among men who have not the spirit of Christ. All is confusion and discord, and he that has only half an eye might see, if he was not veiled with prejudice, avarice or covetousness; but the broad veil of unbelief covers all over, and hides from the vision of him who has it, the real spirit of the institutions of the day, which are only the traditions of men.

But those who are lying in wait to deceive, have mantled them over with an outward garb, under the name of benevolence; consequently, I fear many of God's dear children, while off their guard, somewhere napping, when a little aroused from their slumbers, perhaps they heard the enchanting sound of benevolence, love, charity, &c. Those who are thus led deserve stripes, for not taking the word of God as the man of their counsel; and after the first and second admonition, I think it right to reject them. I grant we have no right to think on settled policy in religious matters, only according to the scripture connections, without a jar in them; and those who are their leaders for the sake of gain, let them hear the brandishing of your weapons of warfare, the grubbing hoe, weeding hoe, cannon and all other implements of warfare, which our great captain has placed in our hands. I have thought my little pop gun pehaps might do some good, if loaded by the captain and shot at the right time.

Brethren, when the hardest of the fight is over, and you that are the elder officers and have a little leisure time, would it not be best to turn your eye a moment to our army and see who does his duty? What is that man doing yonder perfectly still, and that looks so much like a jackass? who shall go and see? The quartermaster (deacon) received his charge in the outset, and knows it is his duty if he is not negligent, and if he has forgotten his orders, the general orders (scriptures) will show him his duty if he will read it. Ah, he is coming and tells us the man is not a jackass, though his ears are long and he looks stupid; but presumes the cause of his appearance is owing to his misfortune, in the charge upon the enemy. He soon found himself entangled among briars and vines where two ways met, and could not extricate himself. If the quartermaster and the company act together in their duty, they will untie their companion in arms. Another is sick, and the choicest and richest bread and wine is refused. What is the matter? The quartermaster should enquire, and have the proper remedy applied according to the prescription of the physician. What is the matter with those away behind yonder a little to the left? The deep sands of Arminianism have wearied them, and they

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have hard work to travel in a sandy road. A little farther there, brethren, to the right, is a good rock to travel on; those signposts mentioned in the general orders will lead you direct to the rock, or good old paths. There are some away yonder ahead to the left, those are a few fatalists, that have got away off there in the charge they made on the enemy; and believe they are exactly right, because they are on a rock. Truly, but it is the smooth rock of antinomianism. See how their feet slip. Let him that thinketh he standeth take heed lest he fall, these are they who carry 56lbs weight on the left shoulder, and nothing on the right to trim their course with. Brethren, heads up, onward march. Good bye. *ABEDNEGO McGINTY.*

TO EDITORS PRIMITIVE BAPTIST.

Waverly, Lowndes co. Miss.
May 31st, 1841.

DEAR BRETHREN OF THE OLD SCHOOL FAITH: We have just had a meeting of the Primitive Baptists at our meeting house, for the purpose of making suitable arrangements for the constitution of an Association this fall. We had six visiting preachers, and a very interesting meeting. Brethren, let us call (as David did) upon our souls, and all that is within us, to praise, adore, and magnify, the great head of the church, for his tender care over us, and his merciful kindness towards us, when we remember, that this country, so recently, could only produce beasts of prey and savage yells, but is now the receptacle of the glorious gospel of Jesus Christ, and of churches and Associations.

But alas! while we rejoice at the progress of the gospel, and the building up of the church, we grieve to know, that there is another gospel, that is not another, which has also found its way into this country; by the influence of which, several antichristian churches, have a name to live, while they are dead. And while the promised seed is rejoicing, with pleasing prospects of obtaining the inheritance of the purchased possession, secured to them by promise; the bond woman and her children, ignorant of God's righteousness, are going about trying to establish their own. But they builded (upon yielding air and sinking sand,) a building of wood, hay, and stubble.

But, brethren, I address you as God's building, and as so many lively stones, built up a spiritual house for a habitation of God through the spirit. Therefore, brethren, as the temples of the Holy Ghost let us keep ourselves unspotted from the world, putting our trust in God, for he is a very present help in time of trouble. Therefore, will we not fear, though the earth be removed, and the mountains be carried into the midst of the sea; though the waters thereof roar, and be troubled; though the mountains shake, with the swelling thereof. There is a river, the streams whereof shall make glad the city of God, the holy places of the tabernacles, of the most high. God is in the midst of her, she shall not be moved. God shall help her and that right early.

Brethren, I believe that some of those little streams flowed through the city at our meeting; there we heard the word preached, unmixt, and pure, by brethren Halbrook, Hodges, Guthery, Cook, and Petty, all able ministers of the New Testament; while the love of God, gladdened every heart, and his grace brightened every countenance. It was a heavenly place in Christ Jesus, brethren; it made me think of the promise of God, by Isaiah: For in the wilderness shall waters break out, and streams in the desert, and the parched ground shall become a pool, and the thirsty land springs of water.

At the request of the brethren and elders, I send you a copy of the proceedings of our meeting for publication, which I hope you will give a place in your columns as soon as you can, as we wish to notify our brethren of our next meeting, soliciting their presence at the same. Yours in tribulation.

GIDEON WOODRUFF.

Mississippi, Lowndes county.

Agreeably to previous notice, a number of brethren and elders of the Primitive order, met with the Baptist churches of Christ at Church Hill and Bethel, at Church Hill meeting house, on Friday before the fifth Sunday in May, 1841, for the purpose of taking into consideration the propriety of forming an Association on Primitive principles: Sendeth Christian salutation to all the surrounding churches of our faith and order.

Dear brethren, after due consideration and strict examination, we find several Churches, who are not connected with any Association, therefore believing it would be to the edification of the churches, and to the furtherancing of the Redeemer's king-

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dom, for them to unite in an associate capacity, resolved, that we meet in convention on Friday before the fourth Lord's day in October next, at Bethesda meeting house, Oaktibeha county, Mi. for the purpose of forming an Old School Baptist Association. We therefore cordially invite our brethren generally to meet us at the time and place above named.

Therefore resolved, that a copy of these proceedings be forwarded to the Primitive Baptist for publication.

Appointed Gideon Woodruff to preach the introductory sermon. Elder B. Halbrook his alternate.

Done in consultation, this the 29th May, 1841, and assigned by order of the same.

HENRY PETTY, Moderator.
Gideon Woodruff, Clerk.

TO EDITORS PRIMITIVE BAPTIST.

Pleasant Plains, Alabama.
9th May, 1841.

DEAR BRETHREN EDITORS: We have seen much distress in these regions in consequence of the division in the Baptist denomination; but believe the great excitement is about to die away. The missionaries first took a growth in our bounds, but that is abated and now the Primitives have a considerable prospect of an ingathering; which may God grant, if consistent with his will.

Though our condition or situation may be not convenient, we hope that there may be a sufficient number that may enjoy greater convenience to authorise the publication of your valuable paper, for I really believe they are doing much good in the cause of the Redeemer.

JAMES HILDRETH.

TO EDITORS PRIMITIVE BAPTIST.

Pine Woods, Arkansas,
April 23, 1841.

DEAR BRETHEN EDITORS: I have the pleasure of informing you, that this moment I have received three numbers of your paper. I am much pleased with the doctrine that they advocate, and hope they will meet with much kindness and patronage in this dark and benighted land. There are but few Baptists in this section, and I am sorry to say, that there are some of the mission part with us; but from the best calculation that I can make, they are far in the minority. I am yours with respect, in gospel bonds. *JOHN HART.*

AGENTS,

FOR THE PRIMITIVE BAPTIST.

NORTH CAROLINA.—J. Biggs, Sen. *Williamston.* R. M. G. Moore, *Germanton.* W. w. Mizell, *Plymouth.* Charles Mason, *Roxboro'.* Benj. Bynum, *Speight's Bridge.* H. Avera, *Averasboro'.* J. H, Keneday, *Chalk Level.* Burwell Temple, *Raleigh.* Geo. w. McNeely, *Leaksville.* Wm. H. Vann, *Long Creek Bridge.* Thomas Bagley, *Smithfield.* James H. Sasser, *Waynesboro'.* John Fruit, *Sandy Creek.* L. B. Bennett, *Heathville.* Cor's Canaday, *Crawensville.* William Welch, *Abbott's Creek.* J. Lamb, *Camden* C. H. A. B. Bains, Jr. *Stanhope.* C. T. Sawyer, *Powell's Point.* Isaac Tillery, *Laplanda.* Thomas Miller, *Elizabeth City.* Harris Wilkerson, *West Point.* Isaac Alderman, *Moore's Creek.* James Miller, *Milton Park.* David R. Canaday, *French's Mills.* L. P. Beardsley, *Greenville.* Isaac Meekins, *Columbia.* L. J. J. Puckett, *Richland.* Wm. M. Rushing, *White's Store.* Richard Rouse, *Strabane.* Woodson Parish, *Tulahoe.*

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NEW YORK.—Gilbert Beebe, *New Vernon*.

MASSACHUSETTS.—James Osbourn, *Woburn*.

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Larkin Leigh,	1	Abram Sanders,	1
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THE PRIMITIVE BAPTIST.

EDITED BY PRIMITIVE (OR OLD SCHOOL) BAPTIST MINISTERS AND LAITY.

Printed and Published by George Howard,

TARBOROUGH, NORTH CAROLINA,

"Come out of Her, my People."

VOL. 6. SATURDAY, JULY 10, 1841. No. 13.

COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

Somerville, Fayette county, Ten.
May 23rd, 1841.

BELOVED BRETHREN: I feel to desire a request of you, that I may be permitted through the Primitive to make one more communication; which, if dictated by the spirit of truth, may prove a blessing in the hand of God to the instruction and edification of some one or more of God's dear bleating lambs, scattered throughout the extended circulation of the Primitive. I shall base my communication on the very essence of God, that is love. The blessed Redeemer, just before he was crucified, holds the following language to his disciples: Little children, (Mark, he calls his disciples little children.) yet a little while I am with you, &c. Again, a new commandment I give unto you, that you love one another; as I have loved you, that ye also should love one another. Again, by this shall all men know that ye are my disciples. Again, the Saviour says: If ye love me, keep my commandments. Again, and this is love, that ye do whatsoever I command you. The same writer, (viz:) John, informs us that if we love not our brethren whom we have seen, it is false if we that say we love God, whom we have not seen. Again, brethren, notice particularly what is said in the 13th chap. of the 1st epistle to the church at Corinth, in which every other grace is cast as it were into the shade, to make room for the greatest of all.

Beloved brethren, I shall just be able to glance at this subject, but do hope you will severally and individually make the application. Now, brethren, who is Paul, or who is Apollos, but ministers by whom ye believed? They may plant and water, but God alone gives the increase.

Dear brethren, when did the love of God originate, and when did it commence, or when, or where, was it made manifest? I leave the solution to my brethren. Again, what was the manner of it? Not by any means like unto the love of the world, for the world love one another for or on account of some mark of friendship or favor bestowed. Not so with the love of God, it is perfectly sovereign, free, and unmerited. Water cannot drown it, nor fire consume it. Nay, it surpasses the love of women. It has no time to date its commencement, nor period fixed when it shall cease. Verily, it is everlasting, God himself will as soon cease to exist. The above premises being true, then let each of us prayerfully examine ourselves by the standard the word of God, if we can with fear and trembling say we are the objects of this love.

Now methinks I hear my brethren one & all say, I often fear I am not. What is the reason? Oh, I come so far short of the measuring rod that was like unto a reed, given to that beloved disciple in the isle of Patmos. Brethren, for your encouragement let me tell you, this feature accords very well with the measure. Hear what is said by such, when the great shepherd declares you have fed him, and clothed him, and administered unto him. Oh, says the poor broken-hearted, distressed child of God, when did I do these things; I am not conscious at this time of ever having done it. The reply was, inasmuch as ye have done it unto the least of my disciples ye have done it to me. Ah, says the child again, I do think I love the image of my Lord,

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and my utmost desire is to administer to their necessities. But when I did, I fear the motive was wrong which must sanctify the life.

Now a word to my strong brethren. I exhort you to bear the infirmities of the weak, and not to please yourselves. Hear the admonition, take care that ye offend not one of these little ones. Hear what good old Jacob said to Esau: the children are tender, and if men should over drive them one day they will die. Then there is great danger. Which one of the flock of an earthly shepherd will receive most attention, the healthy and strong or the disaesed, young or tender ones? Surely, say you, the weak, diseased, young and tender ones. A hint to the wise is sufficient.

My dear brethren, this is an extraordinary period in the history of the church, or I am blind & cannot see afar off. Then, brethren, endeavor to keep the unity of the spirit in the bond of peace. Be perfectly joined together in the same mind and the same judgment; live in love, live in peace, seeing ye are called thereunto. Be courteous one toward another, be kind, be gentle, not striving for the highest seats. Be humble, that you may be exalted. Take the advice given by the great shepherd thro' the apostle; after he had adverted to the promise of God made to his people, he exhorts them to add to their faith virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity. Then will your light shine, then will you appear as a city set on an hill, and then and there only shall the church appear clear as the sun, fair as the moon, and terrible as an army with banners.

And now a word specially to my dear brethren Mickle, Simpson, McGraw and others. Dear brethren, your communications were of the deepest interest unto me. The district of Chester near Landsford, So. Car. is the place of my nativity. There I have many and dear relatives according to the flesh, many of whom I fear have joined in affinity with the strange woman, spoken of by Solomon. Oh, Hopewell, where art thou? Has the angel of the church, (father McCreary,) been taken from you home to glory? has the candlestick been removed out of his place? Hast thou, instead of praying the Lord of the harvest for a shepherd to go in and out before you, employed hirelings, shepherds that feedeth not the sheep but themselves; yea, they teach for hire and divine for money. Hopewell is sweet to my recollection of her past. There have I, brethren, (if a child at all,) been nursed in my youth and received the sincere milk of the word. Ah, I feel as though I could adopt the language of the great apostle to the Gentiles, for my kinsmen according to the flesh. Dear brethren, I feel often to wish I could once speak face to face with some that I once knew in the flesh. Where are old brethren John Ferguson, Jas. Kea, Blake, and others? Are they fallen asleep?

I have been at some two or three sessions of the Bethel Association, when all was peace, all was love, all was simplicity and plainness. The truth preached and appreciated, the people edifyed and instructed, the world reproved. Alas, how is the gold become dim, the most fine gold changed. Precious sons of Sion, comparable to fine gold. Wo unto them, saith the Lord by Isaiah, that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter; which justifyeth the wicked for reward, and taketh away the righteousness of the righteous from him. Wo unto you, scribes and pharisees, hypocrites; for ye tithe, mint, rue, anise and cummin, &c. but omit, says the Saviour, justice, judgment, and mercy. Yea, he says, they will compass sea and land to make proselytes, and when made, hear what he says of them: He that hath ears to hear let him hear; how can ye, says the Saviour, escape the damnation of hell. All the righteous blood shed from Abel to Zacharias, was to be visited upon that generation. And now, my brethren, a voice is heard, saying, COME OUT OF HER, MY PEOPLE. Yes, we learn that she hath cast down many wounded, yea many strong men have been slain by her.

Dear brethren, I have a reque-t to make; if there is a solitary one of the old Primitive despised order of Baptists in the great number now contained in the place called Hopewell, I want to know them, and desire that you inform me.

I now, dear brethren, shall draw to a close, by advising you to observe the direction given in the epistle of Jude. Kee yourselves in the love of God, lookin for the mercy of our Lord Jesus Christ unt eternal life, and of some have compassio making a difference and others save wit fear, pulling them out of the fire, hatin

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even the garment spotted by the flesh, &c.

And now, brethren, I can inform you, that we are not strangers to the children of the bond woman in this far west; for surely they are strewed along through these borders, like grasshoppers for multitude. And it is yet even as it was in Paul's day, they that are born after the flesh, persecute them that are born after the spirit. Now may the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work, to do his will, working in you that which is well pleasing in his sight through Jesus Christ (and not through the inventions of men.) To whom be glory for ever and ever. Amen.

Now, dear brethren Editors, after a review of what I have written, I fear it would not be right to publish it, to the exclusion of better far beter. If you think with me, lay it by, or destroy it; for I feel as though I can say with the Psalmist David: One thing have I desired of the Lord, that will I seek after. (What is that, David?) That I may dwell in the house of the Lord all the days of my life, to behold his beauty and enquire in his temple. And again, with Ruth: Thy people my people, and thy God my God.

I subscribe myself yours in hope of eternal life, which God that cannot lie promised before the world began.

PETER CULP.

TO EDITORS PRIMITIVE BAPTIST.

Lower Peach Tree, Monroe co. Ala.
August 16th, 1840.

E. R. Whatley, a servant of Jesus Christ, to all the saints in Christ Jesus which are scattered over the United States, with the bishops and deacons. Grace be unto you, and peace from God our Father, and from the Lord Jesus Christ. I thank my God always, upon the reception of your valuable paper, called the Primitive Baptist, being confident of this very thing, that he which hath begun a good work in you, will perform it until the day of Jesus Christ.

My dearly and very well beloved brethren in the Lord, painful as it is to me, I now lift my pen to let you know how, what, &c. we are doing in this country as respects religion. I for one stand excluded at this time, a thing I have long looked for. You ask me, why did you look for that? Answer, I being alone in this part of the country, was called of God to preach his gospel; and of course he learnt me how to do it, that being much against the craft of the present day. I said alone, but there are a great many people in this country, that say they are of the Old School, and stop and don't contend for the faith of God's elect, as revealed in his word to us, but seem to sheer around the truth and please all hands.

My brethren, I wish to communicate some of my thoughts to you, and then leave it to you and to God. In 1838, I was in my plantation about noon in prayer to God, not to send me, the poorest, and least, and most ignorant child of grace, on such an errand as to preach. It seemed to me it would require a learned man of the highest abilities, for I had thought for a long time that I was entirely deceived. The reason was, the preaching was not like it was when I first joined the church. Being in this awful condition, as I thought, there appeared a great mountain before me; and on the top, a great many people sacrificing. In that crowd I saw men that I knew. They all appeared to be well dressed, and living in affluent circumstances. The missionary seemed to be the first in order, but mixed with all kinds of people and all societies. Standing as I was in wonder and amazement, I saw a small company at the foot of the mountain, moving slowly in a different direction. This still heightened my amazement.

Well, brethren, I stood as it seemed between those two parties, and there seemed to be words applied to my mind after this manner; you can go up to those people on the mountain and live in affluent circumstances, or you can go down to the people of God and suffer affliction for a season. Now recollect what Jesus says: My people shall be a willing people in the day of my power. And this was one of his days, for I arose up and attempted to run to them: and in a moment, as though I had awaked out of a deep sleep, I looked with my natural eyes and I saw nothing.

I now stood amazed at what happened, wondering what it could mean. A thought struck me to go to a brother's house that was near, and then and there I saw the first Primitive paper, and I believe it was principally the writings of that venerable and well beloved father in the gospel, to wit, Joshua Lawrence. O, what did it bring to

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my troubled heart; consolation, joy, fresh hope, to see so many of the same faith, when I once thought I was one alone, or deceived entirely.

But in a few days after, I was trying to pray again to the Lord, being so much troubled about trying to preach. It seemed that the time drew nigh, that I should have to step forward in the gospel field. O, brethren, what were my feelings; it seemed to me that every thing grew darker and darker, and that the Lord was about to order me to his vineyard to work, and I knew not how to commence. Under those awful feelings I cried out, O Lord God of Abraham, Isaac, and Jacob, show thy poor servant how to work and I will step forward. Recollect again what Jesus said about the willingness of his people, this being again a day of God's power. At that moment of time, a time never to be forgotten by me, notwithstanding the sorrowful condition I now stand in, the glorious light of the gospel to the eyes of the mind far exceeded the sun at noonday; and in that light, a frame of an argument to prove that Jesus was the Christ. O, brethren, the answer of your unworthy servant was, here, Lord, send me. Now was my joy inexpressible. Who can paint the scene, not recollecting the many dangers of the gospel preacher, or not knowing rather the consequences that have always followed them?

Well, brethren, as you know the writers in the Primitive cannot communicate much in one letter, I will touch on many points. So I, like that great apostle, conferred not with flesh and blood, but went right to preaching, or rather trying. And I had got over several counties before I ever thought of license, grant, or permission; and I had kept an account of my travels, or miles that I had rode, when they began to amount up to such a quantity in such a short time, I began to be afraid the people would not believe my account. But nevertheless, I will give you a sketch. In about six or seven months I had rode fourteen hundred miles, as well as my memory serves me, and had spoken from about thirty-six passages of scripture, and I thought all things were right. But to my astonishment, when I became a little more acquainted with the Baptists, I found that there was a part trying to catch me in my words; and would tell, that the doctrine I preached would not do any good in this day of light and vision. Well, say you, what was the doctrine? Why, brethren, if I am not mistaken, it is Jesus Christ and him crucified in the spirit. But to my astonishment, I was not only fighting with the beast at Ephesus, but was preaching against a host of the gospel merchants or missionary liars. Yes, I can say of a truth, that some of them can tell and preach the biggest, the highest, and the tallest lies that ever I read of.

Well, now I found it to be best to go home to the church for authority to preach. But God works all things after his counsel, and none can hinder. So before I got there, the Lord had put it into my brethren's minds to ordain me, and not go to to the trouble of license. Well, there was but one of the real grit, or but one that had come out of that worse than Egyptian bondage. Well, he was one, and one other brother that I thought true too, and one of the no shell sort. The first thing I knew, there was some whispering going on, and I was called up to a little group, and what then? Why, this old corn-cracker that I wanted to pray for me, he would not do no how it could be fixed, and as I had no power he had to be left out. In the meanwhile I happened to meet with a soft shell, that was to be one of the presbytery; and he took me out and had the audacity to try to make me agree to join the devil or the mission cause, and finally told me if I did not retract my doctrine I could not be ordained. I asked him what I had preached, and he said the truth. Brethren, notice, agree that I preached the truth, but still want me to retract; that shows what they are, and what they want.

Brethren, my heart's desire and prayer to God for Israel is, that they may be saved. For I bear them record that they have a zeal for God, but not according to knowledge; for they, being ignorant of God's righteousness, have not submitted themselves unto the righteousness of God, and are going about to establish their own righteousness; (according as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear.) And David said, let their table be made a snare and trap, &c.

Very dear and well beloved brethren in the Lord, I will now come to a close by requesting some of my brethren to write expressly to me through the Primitive what to do, as I am a poor despised Baptist. The many charges laid against me

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are without number, by the devil and his clan, the world and missionaries combined against me, and no one to help me. O Lord, have mercy on me. And, contrary to any thing that ever I heard before, the church received the testimony of the world against me. Shame, O shame, where is thy blush? Brethren, this you know is downright missionary.

Brethren, I ask once more for communication. I am but a child only one year old in the gospel, and sometimes I am almost brought to say, I will lay down my pen and say no more about the matter; but a few days ago, the Lord spoke to me while in the agonies of trouble; it seemed as though I heard the voice, I will show you again to Israel. At these words my heart was filled with joy, and if it should be the will of God to make a way for my escape, I hope it will be to his honor, and to his everlasting glory and to the good of his people and poor sinners.

Brethren, finally farewell. May the Lord bless you, may he keep you from the trouble that I have seen, may he keep you unspotted from the world. My brethren, entreat me not to leave you, nor to return from following after you; for whither thou goest I will go, and where thou lodgest I will lodge; thy people shall be my people, and thy God shall be my God; where thou diest will I die, and there will I be buried; the Lord do so to me and mine, if ought but death part thee and me.

E. R. WHATLEY.

Lexington, Holmes co. Miss.
May 23d, 1841.

Dear brethren Editors: I have thought for a long time, that I would give you a few of my thoughts, it being the second time I ever wrote for the press; and it may be the last time for what I know, for I am growing old and my eyes growing dim. And with all that, I am such an imperfect unlearnt creature, and seeing so many wise and learned worthy brethren writing, it makes me sink at the idea. But it is all I have got, and you can receive it or not, for if my heart does not deceive me, it is for the love I have for the cause and for the people that defend it, or I never would lift my pen to scribble another word.

And now, brethren, I have been reading your papers better than twelve months, and I am well pleased with them; for if I am not mistaken, they contain my mind and feelings precisely. And now for a proof of it, I design giving you some of the outlines of my travel. In the year 1812, about 29 years ago, I thought the Lord visited my soul if ever, and that was in the State of Georgia; and now when I can hear of my old brother there, (viz:) brother Henry David, it makes my heart rejoice to hear of his defending that good cause yet.

Brethren, time and paper would fail me to write all that is on my mind, though little at best; but I will begin and say, when I was in the 21st year of my age, I think the Lord wrought a change in my mind, when at that time I thought it was but a little job to get religion. I began to try to pray, and soon got very good and great in prayer; and I could pray for the whole world, and thought the whole world could come if they would. But all through this struggle, doubts were rising, that yet I might be wrong. At length after some time, it pleased God to show me the worst of my case and my wicked heart, and then and there I was shewed that I never had prayed one word right in my life. And under that sensation, I could not so much as throw my eyes to heaven, but was made to fall prostrate on the ground and cry out, Lord, be merciful to me a poor, wretched, undone sinner.

In this situation I was bro't to believe, that I was the worst of all sinners in the world; & that no one was like me, for I could hear no preacher relate my feelings. At length I heard Thos. Rhodes preach, and I thought he told me all my feelings. Then I was rejoiced to think, here was a man that had told all my feelings, and thought I never should doubt any more. But alas, it was not long before I thought this was to deceive me. I tried to pray for some better evidence, when after sometime I thought it pleased God to give me these words: Wherefore, awake thou that sleepeth, and arise from the dead and Christ shall give you light. Ephes. 5th chapter, and 14th verse. These evidences caused me to believe, that Christ died for me, and for all them that believe in him through faith, and them only.

Then, brethren, I thought I should grow to be a big Christian; but instead of growing larger, I grow less, for I think the more I see myself the less I seem to be. So, brethren, I am brought to believe if I am saved, it will be by grace through faith, and that not of myself it is the gift of God.

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Now, brethren, I could go on to tell you of the many trials and conflicts that I have to encounter with, while travelling through these low grounds of sorrow; but I deem it unnecessary at this time, believing that all the dear followers of the meek & lowly Jesus can feel and pray for each other. So, dear brethren, pray for me and my family, for I have a wife and ten dear children, and but one that has owned to know him to know whom is life eternal.

Brethren, farewell for this time, and perhaps forever. So no more at present, but I remain your unworthy brother in the bonds of love.

NELSON CANTERBERRY.

TO EDITORS PRIMITIVE BAPTIST.

Fayetteville, Talladega county, Ala.
June 10, 1841.

DEAR BRETHREN EDITORS: We have been in the habit of reading your paper occasionally, as we could get hold of it; and with the doctrine generally contained in it, we feel to coincide in some degree. We are aware that many very harsh sayings are contained in some of the letters, and we would that brethren could be a little smooth in their expositions. Yet Paul, if we mistake not, told Timothy to rebuke those of the circumcision SHARPLY, and to contend *earnestly* for the faith once delivered to the saints. This is the first time that we have ever attempted to write a letter for any religious periodical, to be published; and we are not certain now, but that we may say something wrong (being fallible;) but if you find any thing not consistent with the truth, discard my letter and you will not injure my feelings.

We are somewhat constrained this morning in our feelings to say something through your paper, on the subject of our situation here, relative to the militant kingdom of our blessed Saviour. Somewhere in the prophecies, if we are not mistaken, you will find some expression like this: In that day seven women shall take hold of one man, and will say, let us eat our own bread and wear our own apparel, ONLY let us be called by thy name to take away our reproach.

Now, brethren, we for one believe that, that day has now arrived; for how many of the ministry do we see now a days, who preach up a little final perseverance, and a little baptism, in order to attain the name of the true followers of the Saviour! And sound them to the bottom, and we find they have about as much use for them, as a little negro who has his task given him, and sees in the evening that he will not be able to complete it, when he steals up a couple of rocks and slips into his basket to make out his weight. It puts us in mind of an old saying, "that such and such preachers were Baptist warp and Methodist filling." But now the matter has become inverted, and they have the warp now of the same character as the filling used to be. Because to watch minutely, you will see the foundation is good works of the creature, and they have got so far as to preach, that good works are as essential to the salvation of the soul as *faith*. Contradicting the inspired word of God, for we read that, "we are saved by grace *through faith*, and that not of ourselves, it is the gift of God, not of works lest any man should boast."

Now, brethren, when we hear men set their feet exactly across the track of God's gospel, we at once are bound to say that is the track of the devil. They, we fear, many of them at least, preach willingly and receive their reward; and just as soon as the reward is withheld, they cease to preach. Not so with those who preach from *necessity*, because upon such, a dispensation of God's glorious gospel is laid.

Enquiries are frequently made of us, whether our church (Ft. Williams) is missionary or antimissionary. We answer now, and we hope we shall ever be able to answer, that it is the CHURCH of JESUS CHRIST, yea the church of the living GOD, built upon the apostles and prophets, Jesus Christ *himself* being the chief corner stone. Our Association has determined to stand fast in the liberty wherewith Christ hath made us free, and not be again entangled with the yoke of bondage. But the descendants of those who have intermarried with the family of Ashdod, are roaring around us; but their language is not understood by us, it being a mixture; some of them chew the cud but divide not the hoof, while others divide the hoof and chew not the cud. Our Association has nothing to do with missionary or any of the institutions of the day. Therefore it is said in a recent missionary publication, that "these brethren do not know what God requires of them." Now if God requires the Mulberry Association, or any other Association, to give preachers $600 per year to beg money to pay themselves with, under

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the cloke of getting money to send the gospel to the heathen, we have not found it in his word; and surely God's will is communicated in his word. Paul was determined to know nothing except Jesus Christ and him crucified, but the Ashdods it does seem like, are determined to know nothing else save beg for money and stir up contention among *God's children.*

We have many faithful stewards, we have many faithful ministers, who preach of necessity, and upon whom we do believe a dispensation of the gospel is laid. Then we feel to bless God's holy name and to give thanks from our very soul for these blessings, inestimable blessings, conferred on us, undeserving as we are. We for our part can see no intermediate ground to occupy, between the doctrine of predestination and that of universal salvation. Some of the effort party hold the doctrine here, that God's spirit operates with equal force on every individual, and the call is as loud to one as to another, and that all men are convicted, and that all men have the power, and some go so far as to contend that all have the will. Then what need we else? Well, if this be the case, every body is saved; because if we have the will and the power it is reasonable to conclude, that all men would accede to the terms of the gospel and finally be saved.

We would that all men had the will, but we are persuaded, that the will has to come from God, and the salvation from God, and all the glory to God. They have not the face to say, that God is allwise; they will not acknowledge, that the church stood complete in the mind of Deity anterior to the formation of man, thereby disallowing the scripture that says, "nothing new nor old takes place with him, but all his works were known unto him from the beginning." Solomon in his proverbs says that, every word of God is pure, he is a shield unto them that put their trust in him. And further, in the next verse he says, "add not unto his words, lest he reprove thee and thou be found a liar." Prov. 30 c. 5 and 6 verses. if we mistake not. And again he exhorts us to put our trust in the Lord, and cleave not to our own understanding." But we have thought we could see through the matter. Some men want to know as much as Deity, and therefore pry into matters that ought not to concern them.

We are persuaded that the latter days have arrived, for the scriptures tell us that "in the latter days false prophets and false teachers shall arise;" and we hear of some who go so far as to predict the precise time of the second appearance of the Saviour. And the Son of God tells us that, "no man knoweth the time, not even the angels, nor the Son, but the Father." Hence we conclude that the time is not far distant, when we shall stand before the judgment seat of Christ.

Brethren, we are afraid we shall crowd you; we did not intend to write so lengthy when we took up our pen, and now we are not half done, though we have thrown considerable weight out of our bosom upon this paper. And when we become overloaded again, we shall evolve it in some way or other, and it may be that by some process it may again take the road to your press. In Christian fellowship.

WM. A. REAVIS.

TO EDITORS PRIMITIVE BAPTIST.

Berger's Store, Pittsylvania co Va.
August 12, 1840.

DEAR BRETHREN, of the Old School or Primitive Baptists: I am yet here, but have been very sick for about two months and am not well in health at this time; but I wish to thank God for all that I have, and for this privilege of letting you hear from me, as I have had much pleasure in hearing from you, my brethren. And my wish is, that grace, peace and truth, may be multiplied unto you, so as to enable you to put the lying, sneaking, missionary spirit to flight, for I believe they are wearing out here. For I have not heard a person in twelve months own, that they were in favor of the mission plan. No, they will sneak round and say any thing, before they will say religion; and there are so few in favor of their schemes here, that they cannot get enough money to carry them through this neighborhood. For what few missionaries or go-betweeners we have here, are like the missionaries, they had rather receive than give. So their preachers do not come here, and I am thankful for it.

But I must tell you, my brethren, that I received a letter from one of the sneak family, dated May the 26th, said to come from Georgia, Upson county, and he said his name was Anthony Freeman, which I doubt; but it may be so, but they are so given to lying that I cannot tell when they do tell the truth. But, brethren, I wish if

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any of you do know such a man in that county, you would let me know what he is; for I think it is doubtful if it came from there. So you, my brethren, if you can, let me know who and what Mr. Freeman Sneak is; for I do think the writer of said letter is nothing but a stupifyed dunce, and a bigoted knave. And I must show why I thus think of Mr. Freeman Sneak. First, he says that argument is altogether objectionable, and is offensive to good taste. Now Mr, F. Sneak, if argument is so objectionable with you, why should you send me such a letter as you did? And, sir, you are a man of no good taste, or you could not do that which you say is offensive to good taste. For you say argument is offensive to good taste, yet you voluntarily engage in that which you say is offensive to good taste, and so make yourself out a knave and a transgressor in doing that, that you condemn others for.

And again, Mr. F. S. you say you are no party man in the split in churches. Now, sir, if you are not, why should you turn out and abuse all of my sentiment, and then say you are no party man? Now, sir, this proves two things; first, that you do belong to the mission party; and secondly, that you have not told the truth; and thirdly, it will do to prove, that you are a knave and a dunce, for you are a party man if a man at all. And, sir, you go on and call me all the low callings perhaps you could think of, and call the Primitive a dirty sheet, and other names to abuse it or us, and then turn and abuse me for calling the missionaries by hard names. But I will say to you, Mr. F. S. thou that sayeth a man shall not steal, doth thou steal? So you are guilty of doing that you will abuse others for doing; or, that which you say is wrong. So if you do that which you condemn me for, or which you say is wrong, then you have condemned yourself.

And you say I called them hell hounds, in some of my writings, which is not the truth; for I do not believe that I ever used the word in my life, so you are guilty of lying, and I guess that is not half your faults. And again, you say that I had written a very abuseful letter, which I could see in the 3d vol. and 66 h page of the Primitive Baptist, and there is no communication of mine at that page; so, sir, you are wrong, and I do not know which one you meant, but I will say to you, that the old proverb is, that a liar should have a good memory.

And again you say, that I pervert or construe the scriptures wrong; which you say you would fain believe was done through ignorance, &c. But you did not tell one text that I had perverted, neither did you name one text to prove any thing you said; so I have just answered you without scripture, but will, if God will, show you that I have a right from scripture to say hard things of you sneaks, as you say I do. So good day, Mr. Freeman Sneak.

Dear brethren, I have written what I have for Mr. Sneak or the author of said letter, who said I was at liberty to comment on it in any way I pleased, and I hope he will see it. On receiving this scurrilous letter, I felt bad for awhile; but in a day or two, I received the 10th No. of the Primitive, and in that I found a word fitly spoken to me from brother Hassell in the way of encouragement to me; and then I could defy the sneaks. And after a few days I received a letter from brother Rice from Alabama, which gave me much comfort, and I hope I am thankful to God for such brethren. And I believe that God is above the devil, and that he will support and comfort his children by his own means, in spite of all the missionary sneaks can do or say to them. For he is God and does his work, and none can hinder. So, brethren, let us trust to him for life and for salvation, and do as well as we can. So nothing more at present, but as ever your poor feeble brother in the Redeemer of sinners. Pray for me.

RUDOLPH RORER.

THE PRIMITIVE BAPTIST.

SATURDAY, JULY 10, 1841.

Having been recently repeatedly solicited by agents and subscribers to forward statements of their respective accounts, we shall do so as rapidly as possible; there will probably be many inaccuracies in them, as we have frequently received money from our agents without their specifying on whose account it was—subscribers will, therefore, make the necessary corrections themselves.

Some subscriptions terminate with this number and not having been renewed, the names will be erased from our list; there are others, also, from whom we have received for sometime no satisfactory assurances of their getting the Primitive Baptist, whose names will be erased. Should there be any among those, who still desire to receive the paper, it will be sent to them again on our re-

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ceiving notice thereof either from themselves, the postmaster at whose office they receive their papers, or from any of our agents.

We are unable to supply new subscribers with all the back numbers of the present volume. To those who may desire it, we will send what back numbers we have, and they can receive enough of the first numbers of the next volume to make up their subscription year.

TO EDITORS PRIMITIVE BAPTIST.

Crooked Run, Orange county, North Carolina, June 22nd, 1841.

DEAR BRETHREN EDITORS: I at this late period send the remittance for your valuable paper, the Primitive Baptist; though I am ashamed of my negligence, in being so far from sending it in advance, but must try to do better for time to come.

Brethren, it is a cold and barren time in this section of country; and when the gospel is preached in its purity, there is abundance of murmuring and complaining with graceless professors and men of the world. When they are told, that no man can come to the Father but by Christ, and none can come to him except the Father which sent him draw them, it is to them hard sayings. But truth is mighty, and will and must prevail at last, while error and every false way must ultimately fall and come to nought.

Brethren, I wish your paper continued to me as heretofore, as I wish to take it so long as it continues to be published and holds to the doctrine it now does. May the Lord bless and prosper and guide you all in the way of all truth. Your unworthy brother, and if one the least of all,

THOMAS LATTA.

TO EDITORS PRIMITIVE BAPTIST.

Pondtown, South Carolina, June 30th, 1841.

BELOVED BRETHREN: Of the Old School order, all over these United States, whose communications I read in the little winged messenger, the Primitive; which to me brings glad tidings of good things, through which I am enabled to see, that God yet has a few names that still contend earnestly for the faith once delivered to the saints.

And, my beloved brethren, knowing that you have seen my name stand in the Primitive as an agent for the same, and hearing no more from me for so long a time, I fear that many of the dear brethren and sisters are beginning to wonder what has become of me. Dear brethren, I am not dead yet, but am still in the land of the living, and have been sweetly reading the communications of my beloved brethren, when I had a moment to get my breath.

For, my brethren, all the dear soldiers of Christ in this part of God's moral vineyard have had to stand to their posts; but now I can say to you all with heartfelt joy, that we the Prince William church have obeyed the Lord and come out according to his command unanimously, with the exception of seven, which left us and are gone with the missionaries. Our church had 150 members, which remain with the exception of the seven before mentioned. And though we have no revivals with us, we have a great deal of peace among ourselves, and we think that the Primitives are gaining ground here very fast.

Dear brethren, I must leave you for this time, but by the will of God I intend shortly to give you all my views on the state of the human family, since the day that Adam and Eve were driven from the garden of Paradise, to till the earth for their support; what state sin has left their whole posterity in and how my opinion is, that the elect of God are ever to get in favor again with their God.

Pray, dear brethren, for your poor persecuted but not destroyed brother. Finally farewell for the present, and may the grace of our Lord Jesus Christ, and the love of God our heavenly Father, and the blest influence of his Holy Spirit be, rest, and remain with you all, is my prayer for the Redeemer's sake. Amen.

JACOB G. BOWERS.

TO EDITORS PRIMITIVE BAPTIST.

Decatur, Dekalb county, Ga. February 1st, 1841.

BRETHREN EDITORS: A few lines to my Primitive brethren, scattered over these United States. I want to tell you some of the exercises of my mind. Before I was ten years old, I used to see my mother return from retirement to the house. I could see she had been weeping, and I was made to wonder what she could weep for. She was called a good woman, and a Baptist too. But, after a while, from the many admonitions she gave me, I came to this conclusion, that it must be for the welfare of her children. I would often promise the Lord I would do better, but as I grew up I became very fond of what we

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used to call civil mirth; but old Paul calls it revelling. And when I went to a frolic, it was sure to leave a sting behind in my conscience; and I would promise again and again, and as often break my promise.

But, to be as brief as possible, after the dear mother was gone home about 25 years, it pleased the Lord to call me by the word of his grace. I flew to the law and works, but soon found I failed in every point; so that I could say with old Paul, when the law came, sin revived and I died. I began to try to pray, and I can assure you, brethren, if the publican's prayer could have been worn out, I should have worn it out entirely. And I came to this conclusion, that time had been when I might have obtained pardon, but now the day of grace was past with me. Oh, brethren, it was a distressing time, I do assure you; but somehow I could not give it up, but still tried to plead for mercy.

At this time I was on my way to Georgia, moving from Virginia. One night in South Carolina, in 1817, I would try once more to plead for mercy, and this scripture came to me: Come unto me all ye that are weary and heavy laden, and I will give you rest, &c. This promise seemed to remove my burden. I thought I could see how God could be just, and justify such a sinner as I was. I soon got into doubts and fears, and when I got to Georgia I found it was a very cold time of religion, and did not think I was fit to join a church of Christians; therefore I staggered along for about eight years, when this scripture seemed to confirm my hope: We know we have passed from death, because we love the brethren. I thought I would go and talk to the church. I done so, and the church received me. And when I was baptised I felt better satisfied, not that it had taken the filth of the flesh, but was the answer of a good conscience. Therefore, brethren, I am still staggering along in doubts and fears, endeavoring to depend on that hope that is not seen; endeavoring to exercise patience, in waiting for the same.

Dear brethren, I hope our little paper is doing some good. I am delighted in reading the many communications it contains. But of the times and seasons, brethren, ye have no need that I write unto you, for yourselves know perfectly, that the day of the Lord so cometh as a thief in the night. For when they shall say peace and safety, then sudden destruction cometh upon us, as travel upon a woman with child, and they shall not escape.

But ye, brethren, are not in darkness, that that day should overtake you as a thief; therefore, let us not sleep as do others, but let us watch and be sober; let us who are of the day be sober, putting on the breastplate of faith and love, and for our helmet the hope of salvation.

Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind; live in peace, and the God of love and peace shall be with you. Being in haste, I must come to a close by subscribing myself yours as ever. *EDWARD JONES.*

TO EDITORS PRIMITIVE BAPTIST.

Shelbyville, Bedford county, Ten.
May 22, 1841.

BELOVED BRETHREN IN THE LORD: I have been reading your papers about twelve months, and have been made to rejoice when I have heard from the brethren from different parts of the Union. They appear like the apostles, of one heart and of one soul, though many crafismen had crept in amongst us; but by going out from us, they have made manifest they were not of us.

Though some of the brethren have been uneasy on account of the divisions amongst the Baptists, for my part I am truly glad. Some of my brethren will say, why so, has it not been distressing? My reason for being glad is, I think we were like Gideon, we had too many. When the twenty and two thousand that were rejected turned back, was the army any weaker? When God proved them, there were but three hundred went to the battle. I think these were all the true soldiers that were in the great army. So I believe that the soldiers of Jesus will follow him, there are none of them faint-hearted, and they will not turn to the institutions of the day and join to the inventions of men.

I am but a poor scholar, and must make my letter short; but I want to let the brethren know something of our situation as churches and Associations. The churches are in peace in this section. The Elk River Association, to which I belong, has declared unfellowship with the Baptist State Convention in all its forms, and with all that are engaged in the craft. We are in correspondence with seven Associations, that have all declared unfellowship with the craft. I will give the names of the

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Associations, that if our brethren should come to see us they may know who we are: Flint River, Caney Fork, Richland, Cumberland, Sequachee, Stones River, and Round Lick.

To all that may read this letter. If you have any friends belonging to the begging clan, tell them they had best not come to the great Mississippi valley. We have had too many yankee tricks played on us. They have been telling us they wanted money for the Lord, but there have been so many lazy fellows to feed on it, that it never got to the Lord. They have been like Elisha's servant, when he followed Naaman and said his master sent him; but Elisha said, the leprosy should cleave to him and his seed forever. They are in great distress here, they are too lazy to work, but to beg they are not ashamed; but money is very scarce, and the people have found them out to be such a lazy set of beggars, that they are at the end of their row.

We invite our brethren of the Primitive order to call and see us as often as they can. Nothing more at present, but I remain your companion in tribulation.

JOSHUA YEATS.

TO EDITORS PRIMITIVE BAPTIST.

Hickory Grove, Bibb county, Georgia,
June 22d, 1841.

Beloved Brethren: The battle is not to the strong nor the race to the swift, it is not of him that willeth nor of him that runneth, but of God that sheweth mercy; for it is by grace we are saved through faith, & that not of ourselves, but it is the gift of God, not of works lest any man should boast. For we are God's workmanship, created in Christ Jesus anew unto good works, which God hath before ordained that we should walk in them. It is not by might, nor by power, but by my spirit, saith the Lord. Now, my brethren, if it had been by might & by power, and the battle to the strong and well armed, Goliah would have killed David; for he was a giant and well armed, and must have slew him, for David only had a staff sling and stone. But glory to God, he is able to rule and overrule and fight his own battles with feeble means; as Gideon with only 300 men and they without arms, only a trumpet pitcher and lamp, put to flight the whole Midian camp. Now, my brethren, this is enough to teach us, that the weapons of our warfare are not carnal, but mighty through God to the pulling down the strong holds of satan.

Now, my brethren, I have taken this little round in order to get more fully at my subject. 1st Samuel, 7. 47: And all this assembly shall know that the Lord saveth, not with sword and spear, for the battle is the Lord's and he will give you into our hands. These words were spoken by David to Goliah just before the commencement of the fight. Now, my brethren, ancient Israel was God's national church and as such, was a very lively figure of the gospel church; and David a very lively type of Christ, the great captain of our salvation. Who for the joy that was set before him endured the cross, despising the shame, died that we might live, arose a mighty conqueror over death, hell, and the grave. Led captivity captive, ascended to glory, is there exalted at the right hand of the majesty in the heaven of heavens above, as a great high priest, advocates prince, and Saviour, to grant repentance and remission of sins to Israel. By whose stripes we are healed, and freely justified from all things by which we could not be by the law of Moses. But to return.

Now I think that Goliah, the champion of Gath and the Philistine army, was a type of the devil and his army. And, as Israel was God's national church, and had to contend with all the heathen nations round about them combined together, just so now in like manner does the spiritual Israel, the gospel church, have to contend with all the powers of darkness, error and delusion, combined together against her. But, as David told Goliah, that all that assembly should know that the Lord did not save with sword and spear, but that the battle was the Lord's, just so in like manner now, my brethren. For the Lord has not yet changed, nor is the battle yet to the strong, nor the race to the swift, nor is it yet by might or by power; but it is yet by the spirit of the Lord. But, my brethren, some appear to think, that God has altered his former plan for the salvation of sinners, and now saves them by the might of men and by the power of money; and that the battle is now to the strong, and the race to the swift. Now, my brethren, let us with David trust in the Most High, and stand fast in the liberty wherewith Christ hath made us free; and let us not any more be entangled with the yoke of bondage, and as we have put on Christ Jesus the Lord, so let us walk in him as

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children of the day, and let us with David lean upon the staff of faith and use the sling of prayer; for these are not carnal weapons, but mighty through God.

I now shall offer you some poetry in accordance with what I have written above, composed to the 7s.

Once a champion stout and bold,
Bantered Israel as we're told;
Thus the contest to decide,
A man for him they might provide.

And thus the battle sooner done,
The victory sooner lost or won;
The victor thus should firmly stand,
The other be at his command.

This they thought a noble plan,
That Israel could not find a man;
That could their champion beat,
And so the victory be complete.

Forty days did come and go,
Israel not a man could show;
All were sorely dismay'd,
And of Goliah were afraid.

David now was with the sheep,
And did them most securely keep;
Until he was sent to Saul,
And so did prove Goliah's fall.

So he told them he would go,
Thus to stand before this foe;
So the king was quickly told,
A man was found divinely bold.

Saul told David he would fail,
Lest he wore a coat of mail;
David try'd the armor on,
But said he'd rather go with none.

So he took his sling and stone,
And so he started all alone;
He met the champion on the field,
Thus he made him quickly yield.

He slang the stone and hit his head,
Thus he laid him cold and dead;
Then he ran with all his might,
Took his head to end the fight.

When they found their champion dead,
They took a fright and so they fled;
Israel now had nought to do,
But to kill and to pursue.

Thus we see with sling and stone,
David ventured all alone;
God did help him in the fight,
And gave him skill to aim aright.

We should learn to trust the Lord,
Always mindful of his word;
Look to him within the vail,
His promise is, we shall not fail.

BENJAMIN MAY.

TO EDITORS PRIMITIVE BAPTIST.

Dayton, Marengo county, Ala.
June 15th, 1841.

DEAR BRETHREN AND SISTERS: When I wrote my last letter to you, I thought I never would write any more; believing there were so many brethren, that were more able to write than what I am. But in reading the sacred word of truth, I find they that feared the Lord spake often one to another, and the Lord hearkened, and heard it, &c. As I believe this is the way that we have to speak to our brethren at a distance, therefore I conclude to speak once more to you, and give you some of my thoughts on the word of truth. Deut. 12 chapt. 32 vs: What thing soever I command you, observe to do it; thou shalt not add thereto, nor diminish from it.

We discover by reading the above passage of scripture, that there are three commands given: 1st, We are to observe the commands that are laid down in the Old and New Testament, and do as they command us. John, 13 ch. 17 v: If ye know these things, happy are ye if ye do them. Pr. 29 c. 18 v: Where there is no vision, the people perish: but he that keepeth the law, happy is he. John, 14 c. 23 v: Jesus answered and said unto him, if a man love me, he will keep my words; and this is his word, what thing soever I command you, observe to do it. 2nd. Thou shalt not add thereto. Rev. 22nd chap. 18 v: For I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book. Prov. 30 c. 6 v: Add thou not unto his words, lest he reprove thee, and thou be found a liar. 3rd. Thou shall not diminish from it. We discover that those that diminish from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book. As there are curses on all those that disobey the command of God, and I do believe that adding or diminishing is actually disobeying the command, I will cite you to Deut. 28 c. and from 15 v. to the close. There you can see the curses on those that do not observe to do as the Lord has commanded them.

Dear brethren, it is awful indeed to see so many who are going headlong into those curses with their eyes open. And when I take up the new translation of the Bible, and see that they are both adding and diminishing, which is a direct violation to the command, though some may say they are only altering it for the better; but I

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will ask the question, who authorised you to alter it at all? Are you wiser than the inspiration of God? Timothy informs us, that all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness. Now we discover, that there are two wisdoms, and it was by the wisdom of God that the Old and New Testament, were written, then we must believe the new translation was written by the wisdom of the world; and Paul tells us, that the wisdom of this world is foolishness with God. And again, the Lord knoweth the thoughts of the wise, that they are vain. Therefore I will give you a few verses of the new translation, which I call the wisdom of this world, but will leave you to decide for yourself when you read them. 1st Timothy, 6 chap. 10 vs: For the love of money is the root of all evil, which some eagerly desiring, have wholly erred from the faith, and pierced themselves all around with many sorrows. 1st Tim. 3 c. 8 v: The deacons in like manner must be grave, not double tongued, not giving themselves to much wine, not persons who earn money by base methods. 2 Tim. 3 c. 2 v. For men will be self lovers, money lovers, boasters, proud blasphemers, disobedient to parents, ungrateful, unholy. Jude, 12 v: These men are spots in your love feasts; when they feast with you, feeding themselves without fear; they are clouds without water, carried of winds; withered autumnal trees, without fruit; twice dead, rooted out.

Now, dear brethren, compare the above verses with those of the New Testament, and see if they have not disobeyed the command. A word to those that are supporting the new translators. Reflect what you are doing, for by your supporting them, you are pinning your faith to their sleeve; you are bearing your part of that sin, in disobeying the word of God by adding and diminishing. Stop before you go any farther and read your doom, which you can find in the 22 c. of Rev. 18 and 19 vs. And God grant that you may turn from the wisdom of this world before it be awfully too late.

Dear brethren, if you get entangled with the wisdom of this world, do as Paul did when contending with the false teachers, go back to Jerusalem, there enquire of the old apostles. You have the testimony of the old apostles, and if the new translation does not correspond with the old apostles, take it for granted that there are false teachers about. For they have not obeyed the command, they have added thereto and diminished from it. I have only given you a few verses of the new translation, for it would be too tedious for me to give the difference in one chapter, much less the whole.

Dear brethren and sisters, who are contending for the truths of the gospel, let us endeavor to obey the commands of our Lord and Saviour Jesus Christ. He has told us, that where he is there shall you be also, when he comes the second time without sin unto salvation; if you have kept all of his commandments faithful, if you have done as he has commanded, if you have been a faithful steward and have not added thereto nor diminished from it, then will it be a day of consolation to you, then will it be a day of great joy to all those that love his appearing. Brethren, pray for me. As it is getting late I must come to a close. May Elijah's God be your God and my God, may he guide us and direct us in the right way, is the prayer of your unworthy brother.

JAMES S. MORGAN.

TO EDITORS PRIMITIVE BAPTIST.

Georgia, Cobb county,
September 29th, 1840.

DEAR BRETHREN: I again take my pen in hand to let you know, that I am yet in the land amongst the living, though I am sure if persecution could have killed any man, I surely would have been dead; but thanks be to God, the devil has not power to kill any man. Brethren, surely the time has come, when men cannot bear sound doctrine, but after their own lusts shall they heap to themselves teachers having itching ears, and they shall turn away their ears from the truth, and shall be turned unto fables. Then, dear brethren, we have reason to thank God, that we can find one now and then that will contend for the faith once delivered to the saints.

The Arminians and Arminian Baptists have been flying high in this country, trying to usher in the millenium by a covenant of works, or a missionary storm, forgetting that the Lord's people shall be a willing people in the day of his power. The old predestinarian Baptists are gaining ground, some are retracting and some are saying, they believe the Old Side is

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right, though they do not think it is right to declare a non-fellowship against the new things of the present day. But, brethren, I never have thought that it was any harm to declare a non-fellowship against a false principle. Says the apostle, we should contend for the faith and not swerve or plaster with untempered mortar; or cry peace, peace, where there is no peace; or tell a perishing world a few external sacrifices and all will be well, when the heart is a sink of sin; when there is no good things found in it, or performed by it.

Dear brethren, this looks like satan reproving sin, for when we look at the depravity of human nature, we find that we have all gone astray, we have all wandered far from him, and we are made to wonder, how God can be just, and the justifier in saving such sinners as we are. Oh, brethren, it is marvellous that he could love such poor fallen creatures as we are, and to give his Son a ransom for our sins. Brethren, I thank God that we have seen the deeps of nature, and have had the fallow ground of our hearts broken up, so as to see the helpless situation we were in, when God pitied us and sent his Son to die for us, that we might live and be heirs of his kingdom.

Brethren, I believe the reason so many grow to a sinless perfection is, because they have not seen themselves as they are by nature and practice. Dear brethren, we can only pity such characters, for they have eyes and see not, ears and hear not, &c.

Dear brethren, times have changed about mightily for the last twelve months. The Methodists and missionaries in this country are like a sedgefield burning of a windy day: that flashes, and flames, and burns mightily but leaves nothing but smut behind it. They, the Arminians, whoop and holloa mightily, in order that they may get the fleece. After they pull and tug them till they get the wool, they don't care what becomes of the pretended sheep. If you will give them five hundred dollars a year, they, the missionaries, will convert and baptize a great many at what I call distracted meetings.

Brethren, surely the time has come, when the Primitive preachers should every man be at his post, contending for the faith once delivered to the saints. My beloved brethren, I thank God, that through the Primitive I can hear so many brethren all speaking the language of Canaan, or saying Shibboleth. Oh, brethren, I thank God that we can bear persecution, slurs, and slanders, for the sake of Jesus here below; for I believe this is the lot of the Christian, recollecting that Jesus has said, blessed are ye, when all men shall speak evil of you falsely for my sake.

Brethren, through the columns of the Primitive we can sympathise and rejoice together, though mountains, and miles, and rivers, are betwixt us. I will say farewell, brethren, I subscribe myself your unworthy brother in tribulation.

JOHN WEBB.

Georgia, Pulaski county,
August 14th, 1840.

DEAR BRETHREN EDITORS: I have read the Signs of the Times and the Primitive Baptist. These contain ideas, that merit my approbation; and I delight to understand that there are many of the human family yet in the world, that are willing to deny themselves according to the flesh, and take their cross, and follow Christ, through evil, as well as good report; and earnestly contend for the faith once delivered to the saints. And here I request one thing of my brethren, which is, when any quote scripture, be sure you quote it as it is, that you may not say, that God said that which he never did say: when you do so, you drop the sword. And Amasa dropped it when he was at the head of David's army, and Joab had volunteered, and was in the army; and when he saw Amasa's sword, he took it up, and went on to Amasa, and asked him if he was in health, and with his right hand, took him by the beard to kiss him; but Amasa took no heed to the sword, and he smote him in the fifth rib. Dear brethren, do not drop the sword, lest Joab gets you by the beard.

One more thing in my request, I want you to remember; and that is, to speak evil of no man; yet to say a dog is a dog, is not speaking evil of him; or to say a sow is a sow, is not speaking evil of her: neither is saying, a hypocrite is a hypocrite, speaking evil of them. We must let our communication be yea, yea; nay, nay; and do not our alms before men, to be seen of them, otherwise, we have no reward of our Father which is in heaven. Now if we differ from the wolf, the dog, the sow, the leopard, the viper, and the serpent, by being the sheep; then let us remember, what we once were, and who made us to

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be sheep. Now let the sheep obey the voice of the shepherd of the sheep, which says, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you. Do these things to them, that God may serve them, like he served you, and then they will be sheep like you. Then you will overcome evil with good. Then you will "be the children of your Father which is in heaven: For he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? Do not the publicans the same?"

Now these men, that make merchandize of the name of Jesus and of his people, that call themselves missionaries, that have joined themselves to the societies, called Baptist board of foreign missions, State Convention, Bible, domestic missionary, and so on; it is to be feared, that they count gain godliness; it is to be feared, that they are those in whom the God of this world, hath blinded the minds of them which believe not It is plain that their minds are blinded by the God of this world, for they have fallen in love with Miss Bible Society, Miss Board of Foreign Missions, Miss State Convention, Miss Domestic Missionary, and Miss Temperance. Now these societies are like lewd women, for they have married Mr. Missionary Baptist, Mr. Missionary Presbyterian, Mr. Missionary Methodist, & Mr. Missionary Episcopalian; also some others, & them of no profession. Now these societies, or lewd women, as I term them, have married these men for their money; and these men have married those societies, or lewd women, as I call them, because they are well favored. And I believe them to be daughters of the well-favored harlot, spoken of in the scriptures, by Nahum the prophet, chapter the 3rd and verses 1st, 2nd, 3rd, 4th, or the great mother of harlots, and abominations of the earth, spoken of by John the divine in Revelations, 17th chapter and 5th v.

Now I understand, that Mr. Missionary Baptist has quarelled with Miss Bible Society and they have parted; but she, having married others, when it came to dividing blankets, had the power to keep all, and did so; inasmuch, as Miss Bible Society kept all the money, when Mr. Missionary Baptist demanded his proportionable part of the treasure. And now the cry of Mr. Missionary Baptist is, that king James would not allow the meaning of some words (in the Greek Bible) to be known in the English Bible. This they do, I suppose, to kill our Bibles; and when our Bibles are all dead, I suppose the conclusion is, that we will want one that we can know the meaning of all the words in it; and then we will give our money to have Judson's Bible published, and then we may give our money for Judson's Bibles, or have none. And if all the people, that now have the English Bibles, were to buy one of Judson's and give only fifty cents a piece, it would amount to an almost immense sum.

Dear brethren, does not such conduct look like making merchandize of the name of Jesus, and his people: like people whose minds are blinded, like witchcraft, like swindling, like lying, like robbery, and like murder and whoredom to horde up the honest earnings of the working community. They are like the canker worm, and caterpillar, that leave nothing behind: they are like the whited sepulchre, and evening wolves, that have no mercy. All this takes place because they are willing subjects of the devil, lead captive by him at his will, and know not what they do. Therefore Jesus said, Father, forgive them, for they know not what they do. May the eternal God give you and me a spirit to do likewise for Jesus' sake.

JOHN POWELL.

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"Come out of Her, my People."

VOL. 6. SATURDAY, JULY 24, 1841. No. 14.

COMMUNICATIONS.

TO EDITORS PRIMITIVE BAPTIST.

Barnesville, Monroe county, Ga.
June 25th, 1841.

DEAR AND BELOVED BRETHREN: Peace be with thee and peace be with all thou hast. I now resume my pen, for the purpose of giving you a brief history of the man of grace, whom I have named Onesimus. He was born in the wilderness of sin, and brought up in the tents of wickedness; where he early imbibed all the evil, vicious, malicious, and pernicious principles, vices, follies, immoralities, profligacies, & profanities, that his satanic majesty's subjects and vassals were master of, pressing upon his youthful mind. There it was that I first saw Onesimus. When quite a beardless youth, he was beautiful to look upon; with keen penetrating eyes, and a countenance expressive of genius and great intellectual power. But his principles and manners were so fraught with wickedness, (for you recollect that he was born in the wilderness of sin, and brought up in the tents of wickness,) that his deportment was disgusting and abomination in the sight of God and just men. This prodigal-like son, ran away from the tents of wickedness and went to the city of dissipation, and there spent his substance with harlots and riotous living, and fell into extreme want. About that time, the arrows of convicting grace were fastened in his heart by the master of assemblies; when he sought some secret retirement, and there poured out his whole soul unto God in prayers of penitential grief. Thus laboring under pungent conviction, viewing himself standing on the brink of eternal ruin and misery, perchance I met with him as I was walking the field of meditation on one clear serene autumn's evening. And well do I recollect his slow pace, and the sadness of his countenance and melancholy looks; for sorrow had clothed him round about as with a garment. He approached me in silence, and with a pensive look gave me his hand.

Silence prevailed for a moment. I looked upon him and saw that his sorrow was great. When he broke forth in anguish and bitterness of soul: O, wretched man that I am, who shall deliver me from the body of this death, that eternal death that never dies? I have sinned against that God, who cannot look upon sin with the least allowance; I am a stranger in a strange land, having no hope and without God in the world; no scape goat to look to for protection, no eye to pity my helpless condition, nor arm to save; no days man betwixt us, to lay his hand upon us both; no strength of my own, no doing power, and no interest in the rich atoning blood of the Lamb, but exposed to the wrath of a sin-avenging God. He then went on to ask me to pray for him, a poor, miserable, wretched, undone, ruined sinner. We both kneeled down upon the turffy grass, and I in much weakness tried to present his case at a throne of grace. I then exhorted him to look to Jesus, as the only Saviour of sinners, the friend of sinners and friend of the friendless. Who came not to call the righteous, but sinners to repentance. I bid him farewell, and left him weeping.

I went on my way, meditating upon the unbounded goodness of God and the reign of his grace. How easy grace can turn a sinner from the error of his way, how grace leads him in the way everlasting, how grace can bring the prodigal back with tears to his father. Grace can melt the

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heart, which is as hard as the nether mill stone; grace can and does conquer rebel foes, and make them lovers of God and friends to his cause. Grace can humble the tall oak of Bashan, and bring him down into the low grounds of humility. Grace can subdue the stubborn will, and grace can make the wrath of man praise God, and the remainder of wrath restrain. Grace can exalt them of low degree, grace can heal the sin-sick soul, grace can make a saint of a sinner, and grace keeps the saints lest they fall. Grace administers to all their necessities, grace has a balm to heal their every wound. O, the riches and wonders of redeeming grace. How unsearchable are thy treasures, and thy riches how incomprehensible. Thus my meditations run upon divine things, that so conspicuously shine forth in the person of the glorious Son of God.

I had almost forgot the heart-ringing sorrows of my friend Onesimus. I saw him no more for a time, only by the eye of imagination, when trying to hold him up as a burthened sinner before God at a rich throne of his grace, which I often tried to do. Yours in Christ.

VACHAL D. WHATLEY.

—

N. B. I discover in my last communication a small typographical error which reads thus: I now will call your attention to the second feature brought to view in the word conversation—it should read conversion. *V. D. W.*

Mississippi, Attalla county,
April 25th, 1840.

DEAR BRETHREN: Who were born not of flesh and blood, nor of the will of man, but of God; and whose mother is Jerusalem, which is above; and of the seed of Christ, which he was to see and be satisfied, which are they that were chosen to life and salvation from the beginning, not through the means of effort, benevolence, and money, but, sanctification of the spirit and belief of the truth. And if you want to know about this beginning, it was a long time ago before time. John says: In the beginning was the word, and the word was with God, and the word was God. Let this and what follows, suffice about the beginning being in connection with an everlasting love and an everlasting salvation. And as the children partook of flesh and blood, the word was made flesh and dwelt among us, and was not ashamed to call us brethren. He was our head and representative, and we created in him (as respects our creature part, not anew,) unto good works, to show forth his praise here on earth; and then to inherit the inheritance reserved in heaven (thank God) for us, which is ours by lawful heirship. For we are heirs of God and joint heirs with Christ, who is our elder brother, who was chosen and ordained of God & was manifest in these last times; by whom the ransom was paid, not to the devil, nor for the devil; but to the justice of God, that we had violated through the temptation of the serpent, and became his captives in bondage, the servants of sin, the prey of the mighty, children of wrath by nature; not the created nature of God's creation, but which we received from the captivator. Aliens and strangers to the commonwealth of Israel, like sheep gone astray; but our good shepherd whose sheep we are and were, & never were the devil's goats, no more, brother missionary, than my horse would be yours if you were to steal him, and I was to find him in your service. I call you modern missionaries brother, having reference to my unconverted part; in which I find no good thing, and the work of it, fornication, idolatry, hatred, wrath, &c.

Look in God's book, and you will find it all; and changed from sheep to horse, as you know more about that animal than you do about sheep. For the good shepherd gave his life for his sheep, not to make them his property but there was a claim of trespass against them and they in the wilderness. Glory be to his name, the debt is paid, and he is folding the sheep in his arms and carrying the lambs in his bosom. There is not a lamb to be lost, but he will bring them all safe to the heavenly Canaan. For he says, they hear his voice, and he gives unto them eternal life, and they shall never perish. These are the brethren I love, by which I know I have passed from death unto life. For I know his voice and love him because he first loved me; and having the love of God shed abroad in my heart by the Holy Ghost, which was given unto us, cannot but love them that are begotten of him.

But draw near, ye sons of the sorceress, the seed of the adulterer, and the whore. Isaiah, chap. lvii. Read the whole chapter. What God has joined together, let not man put asunder; and what God has put asunder, let not man join together. And I will put enmity between thy seed and her seed, middle-men and go-betweeners. I

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make use of this language, believing it to be understood by the common people; and I am a man destitute of the advantage some boast of, but I have greater that I will glory in. And if I had their boasted qualification, I would not teach with it, if I followed brother Paul. But lest some of the sons of pride (which may be as numerous in this day as vipers were in John's day at Jordan.) should want to know what I meant by middle-men and go-betweeners, they are those that want a communion when there is not a union, putting the Lord's table and the devil's table upon the same legs. They that are willing to see the old whore in the husband's bed, they that are any thing and every thing, they that can when with the Old Baptists protest against a doctrine and practice, and at the same time, receive them in their churches and Associations, give the right hand of fellowship, say brother, God bless you, &c. They that can say from the pulpit, brethren and sisters of every faith and order; they that can say, I am no missionary myself, but I believe they are doing great good; poor creature, you catch yourself there; they that make the liberty of consience the rule and test of faith and practice, instead of the word of God.

Brethren and sisters, excuse my digression; and I have not but half explained my meaning to the low-bred gentry, but as they boast of their charity and liberality, &c. I scruple not to say they will wait with me for the other half, until I have another opportunity to write. So I will return to my subject. And remember, the putting asunder or enmity last quoted, and then read, there is one body and one spirit, even as ye are called in one hope of your calling; one Lord, one faith, &c. Read again. Abraham had two sons, the one by a bond-maid the other by a free woman; but he who was of the bond woman, was born after the flesh, and no doubt was a lover of money and earthly grandeur; for there was a contention about Abraham's property, and Ishmael was the persecutor. Isaac was silent, but glory be to Israel's God there was one that spake for him, & declared him to be the lawful heir. Now to Abraham and his seed were the promises made. He saith not, and to seed as of many, but as of one; and to thy seed, which is Christ. Gal. iii.

Brother Paul, you make Christ and the children of the promise as one? Yes, as completely one as man and wife, as head and body. What do you say, brother Isaiah, that was troubled with these Baal prophets in your day? I said, in my last chapt. 8th verse: Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? Or shall a nation be born at once? For as soon as Zion travelled she brought forth her children. Astonishing was the birth of Christ, that a nation, yea the whole church (not a part) was brought forth with him or in him, and died when he died, and rose when he rose, for he is our life. Christ liveth in me, says Paul. Christ formed in you, your life hid with Christ in God. The devil with all his art cannot find it, it is in a safe place.

My brethren and sisters, now read the 9th verse, and you will find that the Lord brings to view for the confirmation of his children, that as he had bro't the Saviour forth and in him a nation, there could be no doubt as to his will and power to the bringing forth the heirs of glory in the spiritual birth. For as he by the birth of the Saviour, has opened the way for the spiritual birth, thus bringing to the birth, he would not shut up the womb; but will cause the children of the kingdom to be brought forth into their spiritual existence, and rise and join their spiritual head. Therefore, the friends of Jerusalem are called upon to rejoice, in the next verse. No danger of the womb's being closed, missionaries, as you complain. No, sirs, God is true, but ye are liars. And Paul no doubt rejoiced when he saw the foundation of God standing sure, having this seal, the Lord knoweth them that are his. And the scripture says, not a bone of him shall be broken, and the soldiers were sent by high authority to break his legs; yet it was not done, notwithstanding it was their request and Pilate's authority. Do not be afraid, little children, for we are bone of his bone and flesh of his flesh, and they could not break his legs.

And now, my Father's children, suffer the word of exhortation. But let me tell you to take heed of what kind of exhortation you receive, for cursed is he that departs from the traditions ordained by the great head of the church, and comes to you teaching for doctrine the commandments of men, and brings not the doctrine of Christ, receive it not into your houses, nor bid it God speed. Beware, my dear brethren, of the leaven of the Sadducees & Pharisees. Look in the Book, and the master

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has told you what that is. Beware of dogs, yea, for they are an unclean thing surely, and are used in driving. But I understand the shepherd to go before and lead, so they that are calling for law power to drive the church into measures and forming societies unscriptural, and establishing salaries are dogs and wolves, full blooded of the real suck-egg and house-breaking kind, such as destroy widows, silly women, &c. that have no more sense than to feed them. You are bewitched, women. But if they the dogs, wolves or bears, have caught any of my master's lambs. I pray thee, my Lord, to send a little David (whom thou hast trained unbeknown to king Saul,) to deliver it.

For me to exhort and write these things indeed to me is grievous, but for you to whom I write it is safe. You know not reader, whether there has a briny tear flowed from my eyes since I commenced writing this piece or not, and that produced from a heart-love to my Lord's cause; so that when I see him trodden under foot and the blood of the covenant wherewith he was sanctified counted an unholy thing, and the oppression of his people, and hear them weep, I can but weep with them; & I hope to rejoice when they rejoice, for there is a day of joy for them, and it is a long day. Blessed are they that mourn now, for they shall be comforted; and our present sufferings here are not worthy to be compared with the glory that shall be revealed in us. For he will come, and will not tarry. And, brethren, be faithful until he calls thee, and be not terrified by your adversaries, and be not ashamed of Jesus and his words before men. Fear not them that can kill the body, and after that they can do no more; but fear him that can destroy both soul and body in hell.

And now I speak as a man to some one. Take heed how you cast contempt and stigmatize brethren I. Tillery and R. Rorer, lest you reflect upon David's hope, lest you should say he is mad, and has a devil. But, my brethren, be not carried about with every wind of doctrine; which doctrine was and is introduced by windy men, puffed up with nothing more than fleshly minds. They are proud, knowing nothing but doating about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds and destitute of the truth, supposing that gain is godliness; (hear, ye little ones, the command of God, and not of Scott,) from such withdraw thyself. 1 Timothy, chap. 6th, verses 4 and 5. Having food and raiment, let us therewith be content. Love the brotherhood, and say not to thy brother or sister who is in want, be ye warmed and be ye filled and at the same time not give them a rag. I would say then with an old aposle standing before me, how can the love of God dwell in such? Do not begin, hirelings, to grin and think that I am inconsistent; for there is nothing freer than a gift, and God's kind of gift is from purpose in the giver and purpose from love, not constraint. And that is not all, they the hirelings, constitute no part of the brotherhood; and if God's evidence is to be taken, I can prove it.

Brethren and sisters in Christ, I must close, though I have not said the thousandth part of what I want to say. Not that I would be great for my much speaking, no, for my name is Jim, and my corn is getting grassy; but ye are of noble parentage, of high birth, and espoused to one who is the only Son of his Father; and he is very rich, and has appointed servants and nurses under his all seeing eye to wait upon and bring up this beautiful virgin. Yea, and he has a wedding dress prepared for her; and, virgin, it is a beautiful garment, nothing to equal it on earth. Some of the old wise servants, after viewing it, described it figuratively by pure gold, wrought gold, needle work, clean white linen; but you know the figure falls short of the thing signified, and do not be offended if I tell you, the fleshly eye never saw it; no, nor durst not look upon it; no, no, the sun that illuminates our world cannot look at it. When it is unfolded, he will refuse to shine, grow dim; yea, the earth will flee, leave its place, and be no more; yea, the heavens will roll together like a scroll. Paul talked, it was the righteousness of God and seen by faith.

Now I will say this, and then I will stop at present. This Son to whom you are espoused, (virgin,) according to the good pleasure of his Father's will, loved you very much; yea better than his life. Remember your case and the ransom, and go not after strange gods. Farewell. God loves you. *JAMES A. SCOTT.*

Berger's Store, Pittsylvania co Va.
August 18, 1840.

DEAR BRETHREN: I now will, if God

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will permit, let you hear something more from Mr. Anthony Freeman, who in my opinion is a real red-boned sneak, or missionary. Now, Mr. Freeman Sneak, sir, you say that your letter was written for reproof to me, or any thing I pleased to make of it. I will say, that it is not fit for any thing to the children of God, as there is not one text of scripture given for their instruction. So I will say it is nothing but a pack of stuff, and that contrary to truth and to the doctrine of the gospel; and a pack of uncalled for and big words, and they are misapplied; and some Latin words, as I have been informed by one or two teachers, for which I suppose you are in debt, as they are only borrowed. For I do not think that a gentleman who understood Latin, would be such a fool as to send me such a letter as yours is; for it is crammed with lies and with big words, that I cannot understand. So I think it is like the author of it, and that is of little use; for both ends of the letter are wrong, and all the rest is like the ends.

And now, Mr. Sneak, or Freeman, I will show you, if God will, that the apostles and Jesus did call you sneaks by hard names; and so prove that we the Primitive Baptists are right. Now, Mr. Sneak, I want you to know, that in the mouth of two or three witnesses every word shall be established; now to the law and testimony, and see what they say of you sneaks. And if they say hard things of you, sneaks, or pharisees, for you all are of the same breed and of the bond woman, then I am clear and you sneaks are guilty. Now for the evidence. See Matthew, 21 ch. 12 verse. Here Jesus says he went into the temple of God, and cast out all them that sold and bought in the temple, &c. Here you see Jesus did cast out you traders in the temple of God, and so do we cast out all who will sell or buy memberships in the temple of God, like you sneaks do. For you know that you have $30 for a life member, and $150 for a life director, &c. So we, the children of God, cast out like the Son of God did, when he was on earth. So you are as wrong now as they were then, and we have a right to cast you out, as Jesus had given it. So we are right, and you are wrong. And again, see the 13 verse. Jesus calls you traders, thieves; and you are called by Jesus thieves and robbers; so Jesus calls you by worse names than I have called you; which you say is not right. But if I can be found saying like my blessed Jesus, I care not for what you sneaks may say of me; for you said hard things of him. And when you abuse the Primitive, for doing or saying what Jesus did, you abuse him and are wrong; but may the Lord forgive your folly, and give you to understand the truth of his gospel, if it is his will.

Again, see the 15 ch. and 7 verse of Matthew. Here Jesus calls them hypocrites, who follow the traditions of men. So you are hypocrites, who beg for money to convert the world, and to make schools to make preachers in. These are the traditions of men, and missionaries do follow them. So you are hypocrites, as Jesus said you were. But you say they are hard names. But who art thou, O man, that replieth against God. Again, see Matthew, 23 ch. 16 verse. Here Jesus has given us the character of you sneaks. Here he calls you blind guides, serpents, and a generation of vipers. See 33 verse. Read the whole chapter, and then you can see that Jesus did call your elder brethren by hard names, and so I hope you will let me say of you, what Jesus has said of your brethren. See Luke 11 ch. and 40 verse. The Lord says, ye fools, to them, for following the traditions of men; and so say I, for it is written: In vain may you worship me, teaching for doctrine the commandments of men.

Again, see John, 8 ch. 44 verse: Ye are of your father the devil, and the lusts of your father ye will do; when he speaketh a lie, he speaketh of his own, for he is a liar and the father of it. Notice here, Jesus says, your brethren of old had the devil for their father; and then says, that the devil is the father of lies, and makes you sneaks out closely allied to the father of lies. And so your father is a liar, and I am not surprised at your lying, for Jesus says, the lusts of your father you will do, and that is the reason ye mission sneaks will lie as you do. See Matthew, 3 ch. 7 verse. Here your brethren are called a generation of vipers, and so ye are yet. And again, see 13 ch. of Acts, 10 verse. Paul said to one of you sneaks: O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord.

Now, Mr. S. or Freeman, I have given you a few of the names that your brethren were called, by Jesus and his apostles; and you see, sir, that you have hard names in

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scripture, as well as in the Primitive. For I have proven from the word of eternal truth, that you sneaks were called blind, and fools, hypocrites, thieves, and robbers, and the children of the devil, and liars; for it is written, he that climbeth up any other way but by me, is a thief and a robber, &c.

Now, Mr. Freeman, I think I have proven from scripture, to the satisfaction of every Christian that is acquainted with the character of you sneaks in this day, that you are of the same breed, or order of those who the Lord Jesus and his apostles have named in the scriptures above quoted. So I hope you sneaks will not grumble at the Primitive, for calling you by your scripture names any more; but if you will write to me and abuse me as you have done, I wish you would pay the postage like a gentleman, if you are a sneak; for I can get as much of that as I want, without paying for it. And so I hope when you abuse me again, you will do it at your own expense, and if you are any part of a gentleman I believe you will. So now, Mr. Sneak Freeman, with those scriptures above noticed, I leave you in the hands of an Almighty and all-wise and powerful God, who works all things after the counsel of his own will; and may he do abundantly more for you than I am able to ask, or you worthy to receive, I beg for Jesus' sake.

Now, sir, don't get mad, and don't think that I am mad; for I am not mad, but have only dealt with you according to the scriptures of eternal truth; which I hope the Lord will enable me to do in all cases. For I never should have written this letter, had you not written me such a pack of stuff. My sheet is full, so farewell, Mr. S.

Dear brethren, of the Old School Baptists, I hope I am thankful for the many writers that appear in the Primitive, and do not wish for any to quit; but am sorry for that one whose ability is not as good as mine in point of education, or otherwise. So let us pray for the grace of our Lord Jesus Christ, to make us like-minded one towards another, and we may strive together for the unity of the spirit, that we may see eye to eye and speak the same thing in Christ Jesus, and bear one another's burdens, and so fulfil the law of Christ. O, brethren, I must say with my dear old brother Lawrence, let us have peace through the Primitive, which I have recommended in the Primitive before, and now recommend to you, my brethren; and say to you, if I should say any thing that some of you do think is not right, do pray write to me and expound the scriptures more fully to me, and I will willingly pay for your letter. For I know that I am a poor fallible creature, but if I err, I hope it is in my head and not in my heart. As ever your well wisher in Jesus. Farewell, brethren. *RUDOLPH RORER.*

TO EDITORS PRIMITIVE BAPTIST.

Fowlton, Decatur county, Ga.
April 20th, 1840.

BRETHREN EDITORS: This is the first time my name has appeared in the Primitive Baptist, and it may be the last; and it is possible some will say, let it be the last. Yet, I am constrained, and I hope it will not be thought onerous, as I have much anxiety for its prosperity. I have perused the 4th vol. and part of the 5th of the Primitive Baptist, and am well pleased with the doctrine it holds forth, seeing it is founded on scripture. I rejoice to see the velocity it is progressing with, and the happy influence it has on the minds of the people; and may it continue to progress to the pulling down satan's kingdom, and shut up the door of universal charity, discharge a whole shower of artillery from the quiver of God at them, and admonish all the elect not to receive them into your houses, nor bid them God speed.

Brethren, many, very many things of importance crowd my mind at times, about which I would like to write, if time and ability would admit. But, seeing so many of my brethren able pensmen employed in writing, lest I a poor feeble being might do an injury to so good a cause, I forbear saying much. Brethren, we are not infested as yet with the schismatics of the day; we have reason to bless and praise God for his kind protection, and for keeping the Ishmaelites from making inroads among us; for the Lord has said, the son of the bond woman shall not be heir with the son of the free, and I believe it. There are some few of those that divine for money, and daub with untempered mortar, scattered through our Association; but they can do little more than old Pope, sit in their eaves and grin.

And the Lord has said, Ezek. 13th chap. 14th verse—read the scripture. But, brethren, I think that those giddy-headed speculators should be the object of our

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prayer instead of ridicule. Therefore, let us turn to the good old Book, and point out some passage that might be some advantage to ourselves and to those schemers of the day.

Brethren, for our admonition let us notice the 26th chap. and 41st v. of St. Matthew's gospel: "Watch and pray, that ye enter not into temptation; the spirit indeed is willing, but the flesh is weak." These are the words of our blessed Redeemer, spoken to his disciples, and I think they are quite applicable to the followers of Christ in this our day. Our Saviour commands us to watch, and not only to watch, but to pray; to watch ourselves, to watch over one another, as he commanded his disciples to watch. But alas! when he cometh, he findeth them asleep. Hear his loving language: "What, could ye not watch with me one hour?" O, the depravity of man! Brethren, are we any better than the disciples? Can we watch an hour? I fear not; yea, not a minute.

And, brethren, let us take heed, let us notice the words of our Saviour, recorded by St. Mark: "Take ye heed, watch and pray: for ye know not when the time is." No, brethren, we know not when the enemy is prowling around us, obstructing our way, fixing traps in our path, spreading nets for our feet, laying baits for our fingers, and laying before our eyes the beautiful fancies of nature, "teaching for doctrines the traditions of men;" saying, peace, peace, when there is no peace. Should we not watch, should we not pray for help in these perilous times? Therefore, brethren, let us take up the resolution of St. Paul, 1st Cor. "I will pray with the spirit and with the understanding also." Now, brethren, if we could embark in this resolution, I think there would be less room for so much schismatic speculation, jars and demurs among the Baptists; we should be linked together, joined heart and hand, all marching together, to the mark of the high calling in Christ Jesus our Lord. Therefore, brethren, "let us watch and pray, lest we enter into temptation." "The Lord will build up Zion, when he shall appear in his glory. He will regard the prayer of the destitute, and not despise their prayer."

Brethren. let us observe the promises of the Lord of hosts, his kind forbearance, his tender mercies towards us. Observe his word, Psalm 103d: "As for man, his days are as grass; but the mercy of the Lord is from everlasting to everlasting upon them that fear him, & his righteousness unto children's children; (but recollect,) to such as keep his covenant, and to those that remember his commandments to do them." Brethren, let us be instant in season, out of season; let us be cautious not to mar the peace of one another, let us guard against self, deny ourselves, and take up the cross; not put forth the puny arm of flesh to steady the ark of God, as I fear too many in our land are doing at this time. Yes, even preachers, who say they are sent forth to declare the truths of the gospel, to heal the sick, to preach peace to the captive, to keep in order the house of God, and to feed the lambs. But it appears they go forth, join a church, and then must be sent to a seminary to be taught of men to do God's work. And when graduated, those almighty men send him to beg, saying, go into the towns villages & cities, and preach for money; or, in other words, beg for money to educate God's ministers. But if you receive none, return out of that city and shake off the dust off your feet for a testimony against them. But Christ says, as ye go, preach, saying, the kingdom of heaven is at hand; heal the sick, cleanse the lepers, raise the dead, cast out devils; freely ye have received, freely give.

Brethren, let us watch the preacher; let us watch and pray, lest we be led into temptation. Brethren, understand my meaning. I do not speak to offend, and I am sure that the Christian will not be offended at my language, but sympathise with, and pray for me in my weakness. Therefore, let us watch and pray, let us not follow the preacher further than he follows Christ. Praying that we may be guided in the way of all truth, I must close; only pray for me, when it goes well with thee. Farewell. *WM. C. THOMAS.*

TO EDITORS PRIMITIVE BAPTIST.

Cussetu, Chambers county, Ala.
June 29th, 1841.

DEAR BRETHREN: I have not wrote any thing for some time, finding brethren have written sufficient to keep the paper full, and the publisher supplied with important subjects. So I have taken up my time in perusing the writings of my brethren, which afford me great satisfaction, so I learn how brethren get along in different parts of the United States, and by their writings I learn their feelings.

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And I will give a few of my thoughts. First. I believe the Old School Baptists come nearer the gospel track, than any people in the world; but I find some wrong notions among them, or else I am wrong. For some think that brethren are justifiable in making contracts without the limits of the law, and require their brethren (and other people too) to pay them usury; and in so doing, they violate the law of God and the law of the land too. And the scriptures tell us, that the powers that be are ordained of God and we are exhorted to be subject to the higher powers. And some difficulties exist among our brethren on this ground in some places, and call to my recollection what we find written in the fore part of the Revelations, where the Lord by his servant John wrote to the seven churches in Asia. Part of those churches were highly commended for their good works, but the Lord seemed to have somewhat against them, and tells what it is, and what will befall them if they do not return.

So it seems to me, that Old Baptists have to cleanse themselves more yet, or in other words, leave some practices that they pursue, such as I have hinted at above, with others which I leave for the brethren to find by looking over the good word of God, the reading of which is too much neglected, I fear. I will mention one thing in particular, that is, the ministering to the necessities of saints, and especially the poor ministering brethren; which it is our duty to attend to particularly, for the watchman on the wall should not be required to furnish all his rations, but when he lacked, he should be administered to, that he as a man might be able to stand, on the wall.

I see a spirit of avarice in the world, and I think I see some of my Old School brethren (as well as others) influenced by it; and this, brethren, is wrong or I am mistaken. It is right to provide things lawful, so that our families may be provided for, and we may have to administer to poor saints, and to our ministers. I will close for the present, praying God's blessing upon you. Farewell for a while.

JAMES GRAY.

THE PRIMITIVE BAPTIST.

SATURDAY, JULY 24, 1841.

Having been recently repeatedly solicited by agents and subscribers to forward statements of their respective accounts, we shall do so as rapidly as possible; there will probably be many inaccuracies in them, as we have frequently received money from our agents without their specifying on whose account it was—subscribers will, therefore, make the necessary corrections themselves.

Some subscriptions terminate with this number and not having been renewed, the names will be erased from our list: there are others, also, from whom we have received for sometime no satisfactory assurances of their getting the Primitive Baptist, whose names will be erased. Should there be any among those, who still desire to receive the paper, it will be sent to them again on our receiving notice thereof either from themselves, the postmaster at whose office they receive their papers, or from any of our agents.

We are unable to supply new subscribers with all the back numbers of the present volume. To those who may desire it, we will send what back numbers we have, and they can receive enough of the first numbers of the next volume to make up their subscription year.

TO EDITORS PRIMITIVE BAPTIST.

Edgecombe county, No. Carolina,
July 5th, 1841.

BELOVED BRETHREN IN THE LORD, who are readers of our esteemed little messenger the Primitive; It is by this source we can hear and understand each other's views, and are made to rejoice under our own vines & figtrees, while reading good news and glad tidings from brethren in different parts of our beloved country.

Dear brethren, I have thought I would write for two or three years, but fearing I should be in the way of better counsel, I have put it off until the present time. And certain revolutions which I have passed through latterly, have brought this from me. I have just got home from Virginia, on a tour of appointments, which I endeavored to fill in my weak way; dispensing the word of life to dying mortals, who my soul yearns for their common salvation, and a prospect of eternal salvation through Christ Jesus our Lord. And that too by grace are ye saved through faith, and that not of yourselves, it is the gift of God; not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

I will inform you that live at a distance, that I live in the bounds of the Kehukee Association, that name which is spoken so contemptibly of by our enemies. O! brethren, I am not ashamed to own the name, at home or abroad; yea, I glory in it, because it is one of the oldest Associations in our

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beloved country. While I was in Virginia, on the above named tour of appointments, I rode up to a certain church or meeting house, where I had an appointment to preach, tho' not published; and fell in with a Baptist preacher, as he said, and I have no right to dispute it in the common acceptation of the word. He asked me, who sent me there, did my Association? I replied, no. Who did send you? said he. I told him neither my Association, nor no set of committee men; (as some of the Baptists are in the habit of appointing men as a committee, to send out their preachers and designate where they shall go;) nor no other set of men; but I hope the Lord has sent me. If he has not, I suppose the devil has got me off here. He then replied, how is it that, that Association opposes every other Association in the United States? I replied, it did not. I then asked him, if there were not two Associations that had come out in his own State. He remarked he had not seen it in broth. Sands's Religious Herald. I told him, I suppose not, as his brother Sands sustained his own principles. I remarked, I had read Sands's paper, the Biblical Recorder, and the Primitive papers also. I had a very different view on the subject from him, for I had had the pleasure of sitting in a delegation of seven Associations two years ago, in Orange county, N. C. and further that there were ten or eleven Associations in N. C. that had nothing to do with the plans, schemes and stratagems of men to convert the world as they say, or in words giving the same meaning. I also informed him, that I saw about three years ago, that seven Associations had come out in the State of Georgia; also seven in the State of Illinois. Now if I have misrepresented the fact, I hope to be forgiven. I also told him, that Associations were separating themselves from the benevolent institutions of the day, so called, from Maine to the Gulf of Mexico, and throughout the United States.

Now, dear brethren, it has been said, a few days past in the sacred stand, by our friends as they say, but I say by our enemies, though Baptists in profession, that the Old Baptists were almost extinct and they thanked God for it. At another time not long since, another preacher prayed in the sacred stand, that the Lord would take the old Kehukee Baptists out of the world, for they were of no use to his churches as such. O! that the Lord would take them home to their own place; I suppose they think to hell, for one of them told me, that we could not be Christians and oppose the institutions of the day. But I read in Isa. 3d, 10th: Say to the righteous, it shall go well with him, for they shall eat the fruit of their doings.

Then, dear brethren, men judging of us will not change our situation in any sense of the word; therefore you may discover, that men profess to be ignorant when I say they are not so; and for the special purpose of sustaining their craft. For I contend that they, the missionaries, know they are losing ground in almost every direction in the United States. I will give you the names of the Associations in N. C. that have nothing to do, as I observed, with the institutions of men and some times I say devils; as I have been with some of their smart men as they say, who have disgraced themselves and the cause which they espoused. First, Kehukee, Contentnea, White Oak, Little River, Country Line, Abbot's Creek Union, Mayho, Pig River. Associations; and there are two or three others, that lie south and southwest of those I have named. I have forgotten their names.

I would be glad for my own satisfaction, and also others I have talked with, that the dear brethren in the different States would inform us of the number of Associations and their names in their respective States; (i. e.) that some brother would take the trouble of informing himself so as to give information on the subject. I hope that exceptions will not be taken at the proposition I take upon myself; for I assure you, it is not for the purpose of boasting, but alone to stop the mouths of gainsayers, when we unfortunately fall into the hands of such men.

I can further inform you, that I have travelled through between thirty and forty counties in N. C. and so far as my knowledge extends, there is not an Association in the State which calls itself a missionary Association, but what is split in sentiment; and several are scarcely able to keep house. I know one, the Neuse, which has held two Associations at one place in three years, and last year I understood they appointed a committee to say where the next should go; therefore you find they are hard run. Another Association adjoining us, the Chowan, which should be a daughter of ours—Acts 2nd, 42 verse, if she had continued steadfastly in the Apostle's doctrine and fellowship, and in breaking of bread and in prayers—this Association has supported every institution except missionary Baptist fairs, that has grown out as a branch from the great missionary tree in our splendid City of New York. I have had their Minutes, I have read their reports on all their auxiliary societies; they exalted them to the skies for the great good they had done and would continue to do. But O! dear brethren, they dropt them all last May at their Association and fell back to the Kehukee plan, (i. e.) they introduced a resolution and sustained it, that their preachers travel throughout the bounds of their respective churches, and other churches also when convenient, upon their own responsibility.

Now, brethren, I say that no set of wise men,

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as they say they are, would quit a good plan which they said was from God, and the only one that could honor and glorify the name and cause of God, unless experience had taught them, that they had been running about thirty years after shadows and never able to reach the substance. I observed, I had read their reports in their Minutes from different committees on all their auxiliary societies. Last year they made two reports, one in favor of a religious paper, the other in favor of the State Convention of N. C.; and then recommended, that members should quit chewing tobacco and apply the money they spend for it to support the Baptist Convention of N. C. Perhaps some of my friends think I chew, as I take exceptions to the last report; but I never chewed none but once, & that thirty or forty years ago. No, the principle is what I look at and say, that if they had power men should not chew; but how would it be, if you let them have sixteen thousand pounds for their preaching, as they had before we fought for the precious liberties that we now enjoy, yes, to worship God in that way that seems right unto us and none to make us afraid?

I will give you one item more, of the stand that was taken where I preached not long since. A certain preacher said to the people, that the silver was the Lord's, & the gold was the Lord's; as such, the people ought to feel under obligations to give at least one-tenth of what they had, to support the cause of God. Another got up and told them, that the silver was the Lord's, and the gold was the Lord's, and that they had several young men ready from college for a fit out; as such they did not consider they were beggars at all, for it was their just due, and they had a right to demand it, to support God's cause. Then for the hats, among about 3000 people, as was the opinion of spectatators who told me themselves.

I will now come to a close in a few more lines, by giving you my views of northern enthusiastic superstitious fanatic Baptists. We have heard a great deal about humbugs, from the north to the south; but, dear brethren, religious humbugs cap them all. They all started from the north, & rolled as it were, like a torrent to the Gulf of Mexico; yea, far towards the Stony Mountains. But O! they are crushing, splitting, and mouldering to pieces every day; and will continue to do so, because God's word does not support them. Now, Brethren, how long will the southern and western Baptists be gulled out of their money to support a set of proud carnal preachers? O, Brethren, cease to give your money and all the missionary craft will stop at once, for nothing but money can support a proud clergy. I come to a close by saying to you, dear brethren, pray for me when at a throne of grace. Farewell. *JOHN H. DANIEL.*

TO EDITORS PRIMITIVE BAPTIST.

South-hill, Bradford county, Pa.
July 2, 1841.

DEAR BRETHREN: As a kind Providence makes it my duty, and certainly it is to me a privilege to send you the name of another subscriber; I would write something more, by which to let your southern and western readers hear how the war prospers in this northern department of the army. But at present I am full of interesting concerns, and have only time to say, that within the limits of my travels we have a mingled cup; some have left our ranks that stood visibly with us about the time of the division, and if they have not gone to the missionists, and are not straddle of the fence, where are they? They declare that they do not fellowship us, in our sentiments; nor the missionists, in their movements. Others have been called from the field of action, by the great captain of our salvation; and have gone to receive the reward of grace, while the soldiers feel their need of them, and mourn the loss; but king Emanuel will make it all up in his own time and way. To him may we submit with implicit confidence in his wisdom, and prudence.

Others there are yet in our ranks, that if they do not speak half in the language of Ashdod, they have such an impediment in their speech that it is somewhat difficult to understand all that they say; and there seems in some places to be a kind of jar in the sounds.

At the time advertised in the Signs, I attended the Warwick Association where I enjoyed a sweet repast, and felt powerfully the evidence that God was there, of a truth to comfort and sustain the soldiers of the cross. The Old School meeting at New Vernon I also attended, which was a time of refreshing. From thence I went to the Lexington Association, where a part of the preaching did not seem so agreeable, it seemed to be somewhat mixed. After which I attended an Old School meeting in Jackson, Pa. when lo! the trumpet gave a certain sound, and joy filled the hearts of the soldiery that was there convened. From thence I went to the Chemung Association. This is the one the church of wh ch I am an unworthy member belongs. And here we had a feast of fat things full of marrow, &c. To-morrow if the Lord will I set off for the Alleghany Association, where I hope for joy and peace in be-

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lieving in Jesus, and meeting with brethren whom I love in the truth, and worshipping God in the beauty of holiness. Yours in great haste.

HEZEKIAH WEST.

TO EDITORS PRIMITIVE BAPTIST.

Pleasant Plain, Darlington dist. S C. }
July 4, 1811. }

BELOVED BRETHREN, of the Predestinarian Old School Baptist denomination: I received a short period since, a letter from the committee of a Bible Society of Darlington district, South Carolina, the object of which is to purchase and distribute the holy Bible among those destitute of a Bible in said district, and likewise to sell to such who are destitute of the Bible but able to purchase it on very reasonable terms, that in this way every individual in the district may be supplied with the aforesaid word of God.

Now these gentlemen well know, that I had backed out from among them on account of their adhering to the unscriptural institutions of the day, together with the doctrines that they preached, free will and general redemption, &c.; and I was excommunicated by my church and reported by them as an excluded member and minister of the church in their letter to the Association. Now the reason I left them was, in my judgment they had Romanism among them, which are the unscriptural institutions of the present day; even all these institutions from a to z, lack authority from God's word; that is, God has not commanded them. And this is the spirit of Romanism, or popery, a spirit of disobedience to God. Now although we be not nominally within the pale of the Romish or popish church, yet when we proceed upon the same principle which they proceed upon, we subject ourselves and that most justly, though we dislike and deny it, to be called by their name.

I was in hopes my exclusion would have been satisfactory to them, and that they would have forever lost sight of so worthless a thing as I am; but contrary to the opinion I had formed, they have written me a letter requesting my co-operation with them in procuring and distributing the Bible. Precious Bible, I love thee, book of books, of all the best give me this, take all the rest. The Bible is my professed rule of faith and practice. Do these gentlemen consider the ark of God in a tottering condition? Their conduct in originating the Bible society says so. Methinks I hear the Lord saying, be still, the ark is mine. I would admonish them to remember Uzza of old. He thought when the ark was about to fall from the cart it was in danger, and put forth his unbelieving hand to steady it; but God smote him, that he died by the ark for his folly.

The holy spirit of God has a concern in the scheme of salvation, and performs his covenant engagements. He applies his gifts and graces severally as he will, not as we will, or as the sinner himself wills; but as he wills. I rely with unwavering confidence in his faithfulness and power, and believe he will fulfil his office. He visits the souls of men, and convinces them of sin, which the Bible independent of him cannot do. Sometimes he visits men and women's souls, as they sit in the house; sometimes as at work in the fields, or traverse the woods, or walk the road; and sometimes likewise, when in pursuit of some hellish object. He never is frustrated, but always invincible in his operations.

I do believe the scriptures that say, the council of the Lord shall stand, and he will do all his pleasure. And so far from helping the Lord onward in his work, by any of the unscriptural institutions of the present day, which is popery and unknown to the apostles and primitive fathers of the church, that he will proceed forward in his mighty work, though earth and hell with their combined forces oppose him; and these are the forces the holy spirit has to subdue, in the rescue of every sinner from eternal burnings. Hath he said, and will he not do it? Hath he spoken, and will he not make it good? Heaven and earth shall pass away, but my word, saith the Lord, shall not pass away until all be fulfilled.

All his works he does without money also. I said when I first publicly protested against the New School system, and it is still my opinion, that all the unscriptural institutions of the present day are only an encumbrance in the Almighty's way. I have thought of these good fellows in pursuing the unscriptural ways and means, what the Psalmist says of the heathen raging, and of the people encouraging a vain thing. He that sitteth in the heavens shall laugh, the Lord shall hold them in derision. Let us, my beloved Old School Baptist brethren, never forget to contend earnestly, not angrily, for the faith once

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delivered to the saints; and for the holy Bible also, as an all-sufficient rule of faith and practice. It is able to make the man of God perfect, and thoroughly to furnish him unto all good works.

Now if this be so, and will any presume to contradict it, then the Bible Society of Darlington with all and every of the unscriptural institutions of the present day, the inventions of the glorious eighteenth century, are works of supererogation, originating from blind zeal, and ought to be abandoned by every real Christian, and opposed by every faithful subject of Zion's everlasting kingdom, as incompatible with the liberty wherewith Jesus makes his people free. We will be slaves no more, Jesus Christ has made us free, has nailed our tyrants to his cross and bought our liberty.

In conclusion, indulge me, brethren Editors, to say with sister Martha Higgins, if this scrip should seem to your judgment improper to have a place in your valuable and much esteemed paper, suppress it. I was pretty well acquainted with sister Higgins and father George Scott, and preached with him some thirty years ago at Sandy Run. I expect I knew sister Martha, she then a young woman and myself a young man. I should be glad for my part sister Martha would write again in the Primitive. It is different with me to what it is with the missionaries about Colonel Creek; there they have two to hear them at a time preach, here they bear the sway and are followed and made much of. I do wish they would indeed read Ezekiel 12.

I would by your permission, brethren Editors, send my respects to all the old School brethren and sisters throughout the length and breadth of the land, and even every where else. If permitted, I shall be extremely glad to see brother John Youmans and brother Jacob G. Bowers at our Association this fall, nine miles above Camden, Kershaw district, S. C. Your unworthy brother in tribulation, but in hope of eternal life which God that cannot lie promised before the world began. Amen.

JOHN GOOD, Junior.

TO EDITORS PRIMITIVE BAPTIST.

—

Marietta, Cobb county, Ga.
July 7th, 1841.

DEAR BRETHREN IN THE LORD, of the Primitive faith and order, throughout this wide extended world; Mercy unto you, and peace, and love, be multiplied. According to my promise in my last letter in your valuable paper, which stated that we had a serious difficulty in our church in regard to the institutions of men; there were resolutions presented to the church, declaring non-fellowship to all the institutions of the day, that are not supported by the word of God, and the supporters and advocates of the same; which were received and adopted by the majority of the church, and the minority withdrew after conference and left the house, and have mixed and mingled with Presbyterians and Methodists. And at one of their protracted meetings, I saw a couple join, and they invited the other denominations above named to give the right hand of Christian fellowship, as they called it, and done so. But we don't suffer the new-fanglers, that is, those love-eaters and money-hunters, smooth tongue and butter mouth preachers, who hold forth a possible salvation to all, and sure to none, and as deceitful as the devil himself, and by good words and fair speeches trying to deceive the hearts of the simple, and trying to shear church and world. We don't suffer such to preach in our meeting houses, nor private houses. The best weapon to fight such characters with is truth, just saddle them with truth, and they will cringe and twist like a sore back horse, when you throw the saddle on him.

Dear brethren, truth is mighty and will prevail. The apostle Paul was apprised of the great opposition the true gospel would meet at Rome. He knew that idolatry and superstition prevailed there to a great length; notwithstanding all the prejudices that those wicked people were in possession of, he well remembered what he told afterwards to Timothy, 2 Tim. 1 ch. 7 v: For God hath not given us the spirit of fear, but of power, and of love, and of a sound mind. Therefore with propriety he could say to the brethren at Rome, 1 ch. 16 v: For I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth. And as such, he felt the deep obligation that he was under to God, for the great mercy that had been extended to him as the chief of sinners. God spake to the apostle, Acts, 26 ch. 16 v. For I have appeared unto thee for this purpose, to make thee a minister and a witness. 2 Cor. 4 ch. 1, 2 vrs. Therefore, seeing we have this ministry as we have received mercy we faint

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not; but have renounced the hidden things of dishonesty, not walking in craftiness, not handling the word of God deceitfully, but by manifestation of the truth commending ourselves to every man's conscience in the sight of God. The ministers of Jesus have the spirit of Christ, and that spirit guides them into all truth, and enables them to receive the truth and believe it. James 1 ch. 18 ver. Of his own will begot he us with the word of truth.

And, brethren, the scripture informs us, that thy children, speaking to Christ, shall all be taught of the Lord, and great shall be the peace of thy children. I have been a strict observer for the last two years of the doctrine held forth in the Primitive paper, and so far as I am able to judge, it is the doctrine of the Bible; the same that the blessed Jesus preached when he was on earth. My dear brethren, it is a source of consolation to my poor soul, to hear the same doctrine advanced from so many worthy brethren throughout these United States; which makes me believe they are taught in the school of Christ. And I will say to my dear brethren in the ministry:—

O for a closer walk with God,
A calm and heavenly frame;
A light to shine upon the road,
That leads us to the Lamb.

May the God of Israel enable us to read more, and grant us his holy spirit, so as we read we may understand the word of his grace, that we may show ourselves approved unto God, workmen that needeth not to be ashamed, rightly dividing the word of truth.

1st. Feed the church of God, which he hath purchased with his own blood. Then, brethren, if I understand what it takes to feed the flock of Christ, it is the doctrine of election and predestination, and the everlasting love of God to his people, the special call to them and them only, and that will prove effectual to all the elect which are scattered abroad on this wide spread out earth. And the enmity in their hearts will be slain by the cross of Christ, and they become reconciled to God and his word, and finally persevere in grace to the end and be saved with an everlasting salvation, and show the church the impropriety of living in omission of any known duty, and the propriety of living in obedience to our divine master, that we shall abide in his love. And they that wait on the Lord shall renew their strength. Now to wait on God is to obey his word in all things, Abraham-like. Then we may with patience wait for the promise. O that the Lord may enable us to love him more and the world less, and one another better; by this shall all men know that ye are my disciples, if ye have love one to another. And let our light shine before men that they seeing our good works, may glorify our Father which is in heaven. O, my brethren, let us repair our family altars, and may we meet at a throne of his grace and confess our sins and implore his divine aid in reading and preaching, that much good may be done in the name of the holy child Jesus.

2nd. And encourage mourners to come to Christ, for life and salvation cannot be found no where else. There then it is without money and without price, as free is the air that blows, or rain that falls, or the light that enlightens the world of nature, to every thirsty soul, to the weary and sin-sick soul, to the coming soul, and to the willing, that is, will to receive Jesus on the terms of the gospel.

3d. And what shall we say to poor careless sinners. Why tell them all about the Saviour, tell them that Christ Jesus came in the world to save sinners, show them that they are sinners by nature and practice, dead in trespass and sin, under the law and under the curse: have eyes and see not, ears and hear not, and are without understanding, spiritually speaking. Stand on the walls of Zion, as Ezekiel did to the dry bones, and Peter to the lame man, that lay by the gate as he went in to worship; in the name of Jesus command them to hear and repent, and when God is in the word the power goes in the command and opens the heart to receive the word, and the ear to hear, and quickens the dead faculties of the soul, and the holy spirit enlightens the eyes of their understanding, and gives repentance and enables the sinner to confess his sins in the dust of humility. And when every prop is removed, and every refuge fails, and gives all up for lost, and falls down at the foot of the cross and cries out, Lord, save or I perish, the Lord is there waiting to be gracious and speaks peace to the troubled soul, and breaks the bread of eternal life, and fills the soul with that love which is unspeakable and full of glory.

My mind enlarges. Lest I be too tedious I must close my remarks. Brethren, let us remember each other at a throne of

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God's grace. So farewell for the present. May the Lord direct and keep us in the good old way, while in the wilderness below, is the prayer of your unworthy brother in tribulation.

MOSES H. DENMAN.

Cheeksville, Marion county, Ten. }
June 28th, 1841. }

BRETHREN EDITORS: Having occasion to write a few lines to the Publisher, I thought it might not be amiss to address a short epistle to you, inasmuch as I have been silent a long time. These lines will inform you that I am above ground yet, though I was one of many that shared in the overflowing scourge of sickness, that fell on us last summer. There were few families that escaped.

Brethren, there is yet a little number of Old School Baptists in this mountainous region, that are contending for the faith of God's elect, and have no fellowship for missionism, Universalianism, Arminianism, Campbellism, manism, nor Parkerism; but hope we are the circumcision, who worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh. For we know that in our flesh dwelleth no good thing, yet we believe we delight in the law of God after the inward man. Yet we have a great fight of affliction to contend with, the corruptions of our natures, the pride of our heart and eyes, are some of our combattants; together with the world, the flesh, and the devil. With all these we have to contend, yet we are encouraged when we read "that many are the afflictions of the righteous, yet the Lord delivereth him out of them all." And again, "in the world ye shall have tribulation, but in me ye shall have peace." And again, "they that will live godly in Christ Jesus, shall suffer persecution." Yet, like David, sometimes we "fear we shall fall by the hand of Saul," or the devil. Yet by the same David we are told, though a righteous man fall seven times, yet shall he arise.

Brethren, I think that I have been glad that the apostle said, "all scripture was given by inspiration of God and is profitable for doctrine, correction in righteousness, &c. that the man of God may be thoroughly furnished in every good word and work." For were it not for the "promises of Godbeing, yea and amen in Christ Jesus," (that is, faithful and true,) I cannot tell what the Christian would do in this cold and dark day, for their enemies would certainly overcome them, if it were not "that he that is in them, is greater than he that is in the world."

Then be of good cheer, brethren & sisters, Jesus says, "I have overcome the world." If so, he has overcome the powers of the world, and will bring you off "more than conquerors." For in him we have the "promise of eternal life." And the apostle says, he (Jesus,) "is our life;" and if he is our life then we shall live, for "he dieth no more," but "ever liveth to make intercession for the saints according to the will of God." Then his intercession will be sure to be heard, for it is God that maketh the intercession with God. Now if it be thus, how can we fear only that we are not the saints?

Again, brethren, I have thought we might take encouragement from this, that on reflection there is not one of the saints but can remember the time when he had no hope, nor fear that he was not a saint; but now he has hope, and his hope is in Christ Jesus: and he hath fear, that he is not a saint, and that fear arises by reason of his infirmities. Then, brethren, we can say with the poet, that

> When we count up all the cost,
> If not saved by grace we are lost.

I must come to a close, as my sheet is nearly full. But permit me to say in conclusion, that we are a little people, not strong, & earnestly desire an interest in your prayers, that our faith fail not. I have been a constant reader of the Primitive Baptist from shortly after its commencement, and have been much pleased with the doctrine generally advanced; yet I have found somethings published in the Primitive that I do not fellowship, such as Parkerism. I am not willing to own that doctrine as being Old Baptist doctrine. I have also been looking for the name of some of my blood kin in the Primitive Baptist, but have not found it; which makes me fear they are gone off with missionism. Brethren, farewell for the present. I am as ever.

MICHAEL BURKHALTER.

Georgia, Crawford county, }
July 10th, 1841. }

Agreeably to a notice given to the churches composing the Echaconna Association, to meet with the Salem church, in this county, in convention, to take into consideration their present situation in holding of the next Association, which

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was to be held with the Sand Ridge church, Houston county. After a sermon delivered by Brother W. C. Cleveland from 9 verse the 3d chapter 2 Peter: The Lord is not slack concerning his promise as some men count slackness, but is long suff ring to usward, not willing that any should perish, but that all should come to repentance.

The following churches by delegation met in council. Beaver Creek, Houston county, Joseph Barker. Bethel, James Murry, R. Meadows; Fellowship, J. Busbey, W. Smith; Mount Carmel, Crawford, J. Mathews, W. C. Cleveland; Mount Paron, S. Parker, S. Burnett; Providence, M. Mathews, P. M. Calhoun; Salem, D. Culpeper, L. Causway; Union, Briant Bateman, W. D. Tucker; Ebenezer, Upson, John Barker, E. Thompson; Good Hope, R. McKinley, P. Grissom; Bethlehem, W. Robertson J. Saunders; Mount Pisgah, Monroe, B. May, W. Barrow; Sardis, Bibb, L. Woodard, P. Stubbs; Shilo, J. Neel, J. Baby; Union, David Moseley, W. Rucker.

Appointed Brother Jonathan Neel, Moderator; Washington C. Cleveland, Clerk. After deliberation:—

1st. Resolved, that we will not hold our ensuing Association with Sand Ridge church, for her departure from original principles, by calling a modern missionary preacher, and establishing in their house a part of the new institutions of the day, and knowing that the Association had declared non-fellowship with them.

2nd. Resolved, that we will hold our next Association with the Beaver Creek church, Houston county, and invite our brethren of correspondence and brethren to meet with us in an associate capacity at our regular time, which commences Saturday before the third Lord's day in September next.

3d. Appointed brother Joseph Barker to hand Sand Ridge church a copy of our proceedings while in conference capacity. To our visiting brethren, Beaver Creek is five miles from Sand Ridge, and 8 or 10 miles North East of Perry.

4th. Ordered by the council, that the proceedings of this meeting be assigned by the Moderator and Clerk, and forwarded to the Editors of the Primitive Baptist, and the Signs of the Times, with the request to give them an early insertion in their respectable papers as soon as possible. Then brother Bateman invoked the blessings of heaven by prayer and supplication upon the convention, and church of God, and poor sinners; after which, the council was dismissed in order by the Moderator.

JONATHAN NEEL, Mod'r.
W. C. Cleveland, Clerk.

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SOUTH CAROLINA.—James Hembree, Sen. *Anderson C. H.* Charles Carter, *Cambridge.* B. Lawrence, *Effingham.* James Burris, Sen. *Bold Spring.* William S. Shaw, *Rock Mills.* Levi Lee, *Blackville.* Andrew Westmoreland, *Cashville.* R. Hamilton, *Aiken.* Marshal McGraw, *Brown's.* John L. Simpson, *Cookham.* J. G. Bowers, *Hickory Hill.* Wm. Nelson, *Camden.* G. Mathews, *Mount Willing.* Jacob B. Higgins, *Columbia.* John Good, *Darlington C. H.*

GEORGIA.—William Moseley, *Bear Creek.* Allen Cleveland, *McDonough.* John McKenney, *Forsyth.* Anthony Holloway, *Lagrange.* P. M. Calhoun, *Knoxville.* R. Reese, *Eatonton.* Thomas Amis and David w. Patman, *Lexington.* Jonathan Neel, James Hollingsworth and Stephea Castellow, *Macon.* William D. Taylor, *Union Hill.* John w. Turner, *Pleasant Hll.* Joshua Bowdoin, *Alairsville.* Jas. M. Rockmore, *Upatoie.* P. H. Edwards, *Georgetown.* Wm. Trice, *Thomaston.* Ezra McCrary, *Warrenton.* Prior Lewis, *Rodney.* John Lassetter, *Vernon.* B. Pace, *Van Wert.* L. Peacock, *Cassville.* V. D. Whatley, *Barnesville.* Alex. Garden and Thomas C. Trice, *Mount Morne.* Elias O. Hawthorn, *Bainbridge.* J. G. wintringham, *Florence.* Wm. M. Amos, *Greenville.* Randolph Arnold, *Latimer's Store.* T. J. Bazemore, *Clinton.* Jos. Stovall, *Aquilla.* Jason Grier, *Indian Springs.* Wm. McElvy, *Attapulgus.* Furna Ivey, *Milledgeville.* Wm. Garrett, *Tucker's Cabin.* Jesse Moore & John Hardie, *Irwinton.* Leonard Pratt, *Whitesville.* Edward Jones, *Decatur.* A. Hendon, *Shilo.* A. G. Simmons, *Hickory Grove.* Wm. J. Parker, *Chenuba.* John Herington, *Welborn's Mills.* James P. Ellis, *Pineville.* F. Haggard, *Athens.* H. Barron, *Jackson.* A. M. Thompson, *Fort Valley.* Daniel O'Neel, *Fowlton.* John Applewhite, *Waynesboro'.* B. P. Rouse, *Friendship.* Sam'l Williams, *Fair Play.* John Wayne, *Cain's.* R. S.

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Hamrick, *Carrollton*. David Smith, *Cool Spring*. A. Spear, *Flat Shoals*. Moses Daniel, *Bowery*. Moses H. Denman, *Marietta*. James Bush, *Blakely*. Asa Edwards, *Houston*. Richard Stephens, Sen'r, *Turversville*. John Stroud, *Kendall*. James Searborough, *Statesborough*. Jethro Oates, *Mulberry Grove*. Robert R. Thompson, *Scottsville*. Owen Smith, *Troupville*. Kindred Braswell, *Duncansville*. Edmund S. Chambless, *Stallings Store*. James w. Walker, *Marlborough*. Edmund Dumas, *Johnstonville*. David Rowell, Jr. *Grooversville*. Joel Colley, *Covington*. Benjamin C Burns, *Villa Ricca*. David Jones, *Traveller's Rest*. W. B. Mullens, *Rossville*. Willis S. Jarrell, *Lumpkin*. Thomas Everritt, *Bristol*. Isham Edwards, *Wilna*. Joseph Daniel, *Fish's*. Wm. Cadenhead, *Crockettsville*.

ALABAMA.—L. B. Moseley, *Cahawba*. A. Keaton, *Belmont*. Benjamin Lloyd, *La Fayette*. W. w. Carlisle, *Fredonia*. Henry Dance, *Daniel's Prairie*. Wm. w. Walker, *Liberty Hill*. Dan'l Gafford, *Greenville*. Samuel Moore, *Snow Hill*. John G. Walker, *Milton*. H'y Williams, *Havana*. Jas. Daniel, *Claiborne*. Elias Daniel, *Church Hill*. John Bonds, *Clinton*. David Johnston, *Leighton*. Adam McCreary, *Brooklyn*. Josiah Jones. *Jackson*. David Jacks, *New Market*. Sherrod w Harris, *Vienna*. John McQueen, *Graves' Ferry*, William Talley, *Mount Moriah*. Graddy Herring, *Clayton*. G. w. Jeter, *Pint Lala*. Samuel C. Johnson, *Pleasant Grove*. Wm. Crutcher, *Huntsville*. Wm. H. Cook and H'y Petty, *Pickensville*. Seaborn Hamrick. *Plantersville*. James S. Morgan, *Dayton*. Wm. Hyde, *Gainesville*. Rufus Daniel, *Jamieston*. Frederick Hines, *Gaston*. Z. Johns, *Tiara*. Eli McDonald, *Painsville*. Wm. Powell, *Youngsville*. John Brown, *Wacooca*. Silas Monk, *Horse Shoe Bend*. R. Lackey, *Scraper*. James F. Watson, *Abbeville*. David Treadwell and R.w. Carlisle, *Mount Hickory*. Joseph H. Holloway, *Hazle Green*. Jesse Lee, *Farmersville*. William Grubbs, *Louisville*. Henry Adams, *Mount Willing*. Joel H. Chambless, *Loweville*. Elliot Thomas, *Williamston*. F. Pickett, *China Grove*. James Grumbles, *Benton*. John M. Pearson, *Dadeville*. John D. Hoke, *Jacksonville*. Elijah R. Berry, *Cobb's Store*. Willis Cox, *Soukeehatchie*. Hazael Littlefield, *Ten Islands*. John w. Pellum, *Franklin*. Philip May, *Belmont*. A. D. Cooper, *Williamston*. John Harrell, *Missouri*. James K. Jacks, *Eliton*. Henry Hilliard, *Bellville*. John A. Miller and James Mays, *Ockfuskee*. Durham Kelly, *Alexandria*. Josiah M. Lauderdale, *Athens*. William Thomas, *Gainer's Store*. John Bishop, Jr. *Crockettsville*. James Gray, *Cuseta*. Thomas L. Roberts, *Monroeville*. James Hildreth, *Pleasant Plains*. E. M. Amos, *Midway*. J. E. Albritton, *Jenever*. Joseph Holloway, *Activity*. W. J. Sorrelle, *Jacksonville*. William Bizzell, *Eutaw*. Calvin Davis, *Livingston*.

TENNESSEE.—Michael Burkhalter, *Checksville*. Aaron Compton, *Somerville*. Asa Newport, *Meesville*. James Maulden, *Van Buren*. Solomon Ruth, *Westley*. Wm. Croom, *Jackson*. Sion Bass, *Three Forks*. John w. Springer, *Sugar Creek*. William S. Smith, *Winchester*. Thomas Hill, *Sevierville*. William Spencer, *Lynchburg*. C.T. Echols, *Mifflin*. Aaron Tison, *Medon*. George Turner, *Waverly*. Abner Steed, *Mulberry*. Henry Randolph, *Snodysville*. Pleasant A. Witt, *Check's Roads*. J. Cooper, *Unionville*. Michael Brad-osn, *Long Savannah*. Jas. H. Holloway, *Hazel Green*. William McBee, *Old Town Creek*. Robert Gregory, *Carouth's Roads*. John Scallorn, *Shady Grove*. A. Burroughs, *Moore's Roads*. Samuel Haggard, *Davis's Mills*. Evan Davis, *Grape Spring*. Joshua Yeates, *Shelbyville*.

VIRGINIA.—Rudolph Rorer, *Berger's Store*. John Clark, *Fredericksburg*. Wm w. West, *Dumfries*. William Burns, *Halifax C. H.* Jesse Lankford, *Bowers's*. Elijah Hansbrough, *Somerville*. Wilson Davenport, *White House*. Arthur w. Eanes, *Edgehill*. James B. Collins, *Burnt Chimneys*.

MISSISSIPPI.—Worsham Mann, *Columbus*. William Huddleston, *Thomaston*. Nathan Tims, *Kosciusko*. Jonathan D. Cain, *Waterford*. Nathan Morris, *Lexington*. Charles Hodges, *Cotton Gin Port*. Bejamin E. Morris, *Wheeling*. Simpson Parks, *Lockhart's Store*. Mark Prewett, *Aberdeen*. William Ringo, *Hamilton*. James M. Wilcox, *Louisville*. Edm'd Beeman and Thomas H. Dixon, *Macon*. John Erwin, *Linkhorne*. Herbert D. Buckham, *Pontotoc*. William Davis, *Houston*. Wm. H. Warren, *Dekalb*. C. Nichols, *Stump Bridge*. Wooten Hill, *Cooksville*. John Davidson, *Carrollton*. Thomas Mathews, *Black Hawk*. A. Botters, *Fulton*. J. R. Golding, *Bellefontaine*. Gideon Woodruff, *Waverley*. James Lee, *Beatie's Bluff*.

FLORIDA.—James Alderman. *China Hill*. John F. Hagan, *Monticello*. Henry Davis, *Milton*.

LOUISIANA.—Eli Headen, *Marburyville*. Thos Paxton, *Greensboro'*.

MISSOURI.—Joel Ferguson, *Jackson*.

ARKANSAS.—John Hart, *Pine Wood*. M. C. Bourland, *Ozark*.

ILLINOIS.—Richard M. Newport, *Grand View*. Thomas w. Martin, *East Nelson*.

INDIANA.—Isaac w. Denman, *Gallatin*.

OHIO.—Joseph H. Flint, *Trenton*. John B. Moses, *Germanton*.

KENTUCKY.—Levi B. Hunt, *Manchester*. Washington Watts, *Corneliusville*. Levi Lancaster, *Canton*. James Holloway, *Fair Dealing*. Demcey Burgess, *Salem*.

PENNSYLVANIA.—Hezekiah West, *South Hill*. Joseph Hughes, *Gum Tree*.

NEW YORK.—Gilbert Beebe, *New Vernon*.

MASSACHUSETTS.—James Osbourn, *Woburn*.

RECEIPTS.

Moses H Denman,	$7	Edm. Beeman,	$10
Michl. Burkhalter,	5	Philip M. Byrd,	1
Jacob Hooks,	3	Josiah Fort,	5
A. Driskell,	2	Jesse Lee,	6
Wm Cadenhead,	5	James Lee,	1

TERMS.

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THE PRIMITIVE BAPTIST.

EDITED BY PRIMITIVE (OR OLD SCHOOL) BAPTIST MINISTERS AND LAITY.

Printed and Published by George Howard,

TARBOROUGH, NORTH CAROLINA,

"Come out of Her, my People."

VOL. 6. SATURDAY, AUGUST 14, 1841. No. 15.

COMMUNICATIONS.

TO EDITORS PRIMITIVE BAPTIST.

E. Nelson, Shelby county, Ill.
June 9th, 1841.

VERY DEAR BRETHREN IN THE LORD: Duty seems to require that we should write to you once more, as agent for the little tell tale, (as some call it.)

Dear brethren, we are still comforted with the communications in the Primitive Baptist. It is like cold water to a thirsty soul, to hear of the dealings of the Lord towards the fallen sons and daughters of Adam, in bringing them from nature to grace; or in taking them out of darkness, and placing them in the kingdom of God's dear Son. We say, go on, brethren; tell us your experiences, let us hear the reason of your hope in Christ, it may enable the weak of the flock to take courage and raise up the bowed down, strengthen the feeble knee. For, brethren & sisters, I do believe that the true born children travel the same road, and do understand the way marks laid down by their great leader, and they can all speak the same language; no jar in that, in point of salvation being entirely of the Lord from beginning to end. Though Hagar and her children will bring in their means, using instruments for the saving of the world, saving sinners by works of righteousness which they might do; forgetting at the same time, that the work of salvation was completed on Calvary's bloody brow. It was there, my sisters, and at that very time when the crucified Redeemer cried it is finished and gave up the ghost. I say it was there that he took the ponderous load, bore our guilt in his body, and paid the uttermost farthing for you and me, if we are his children. And he did not leave it at haphazard, that you may if you will, for it is, I will be to them a God and they shall (not may, if you will,) be my people; and because ye are sons, (not may be you will be,) God hath sent forth the spirit of his Son into your hearts, crying, Abba, Father. And the reason ye will not hear is, because ye are not of my sheep.

My intention when I commenced was, to tell you my reason for my little hope in the Redeemer; but I have consumed so much time already, that it will not be advisable for me to say much on that at this time. I will just say, that I think I was in my 19th year when I first knew feelingly, that I had a soul to be saved or not. It is true, I had been raised by godly parents, (my father being one of the old fashioned Baptist preachers.) I often heard it told, and could read it in the Bible, and could say naturally, that I believed it; but to say that I had any feeling sense of it more than the dumb beast. But about that time I was made to realize the truth of the matter, and to view myself a sinner of the deepest die; and that there was nothing good that I could do, though I done all in my power. I well remember the night after I had worked until I found that I was gone forever, and could not see how even God could be just and save such a sinner as I was.

I was out under a shade tree, in the dead hours of the night, all alone, bemoaning my lost situation; something seemed to say, go down on your knees and try to pray once more; (for I was determined to go to hell praying, if I went there at all.) But I went on my knees and what I said, or how loud, is more than I know; for it did not seem to me, that my prayers reach-

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ed higher than my head, and were no better than blasphemy. But a light shone around me to such a degree, that I could have seen to have picked up a pin. At that moment something like a voice said to me, thy sins be forgiven thee; and my load of guilt fell off. I lack language to express my feelings of that moment, for instead of a gloom of horror being spread over every thing, they all now seemed to be praising the Lord. It was then that I could see how God could save me, a poor sinner, which had been so far out of my sight and my soul could say, the Lord's way is perfectly right. I then thought that I never would have any more trouble, but oh, brethren and sisters, if I had room I could tell you of a great many ways the devil has took to harrass me. But my sheet is full, I must stop. Brethren, pray for poor unworthy me. Farewell. I subscribe myself yours in hope of eternal life.

THOMAS W. MARTIN.

TO EDITORS PRIMITIVE BAPTIST.

Lafayette, Chambers co. Ala.
July 12th, 1841.

DEAR BRETHREN: Please to give publication to the following advertisement, and oblige your obedient humble servant, &c.

BENJAMIN LLOYD.

I take this method to inform the brethren and the public in general, that the Hymn Book which I gave notice that I was engaged in the publication of last spring, has been completed under the name and title of Lloyd's Primitive Hymns; and I will have one thousand five hundred copies ready for public use by the fifteenth of August next. Any persons wishing to obtain said work can do so, by applying to the following brethren after the time stated above. James Rockmore, Upatoie, Muscogee co. Ga. W. W. Pool, Columbus, Ga. C. A. Parker, S. E. corner Muscogee co. Ga. J. J. Dickson, Russel co. Ala. Or to the author, La Fayette, Chambers co. Ala Also, there will be a supply kept at the office of the Enquirer, Columbus, Ga. where all persons who visit Columbus can call and supply themselves. Price for single book, $1,00; or five dollars for six copies. Patronage will be thankfully received, and I hope the work will be acceptable.

Extra binding, gilt edge, &c. will come higher. So soon as I can have an opportunity of exchanging communications with other brethren, I hope to have other agents. I am anxious for the brethren to obtain the work soon, so that they can judge of its worth, &c.

I am, brethren, with sentiments of the highest Christian regard and esteem, your obedient humble servant, &c.

BENJAMIN LLOYD.

TO EDITORS PRIMITIVE BAPTIST.

Macon, Mississippi,
July 6th, 1841.

BRETHREN EDITORS: The time has again arrived when I, as an agent of your paper, should let you know that we wish our papers continued; as we do believe they hold the truth in the main. We can inform you and the readers of the paper generally, that we are coming out and organizing on Primitive principles in Mississippi, freely confessing our own transgressions one to another, charging our ownselves with a goodly part of the difficulties we have suffered for our own neglect of church discipline. Therefore, we come together as one man, praying God Almighty to give us that Christian fortitude and holy boldness which is necessary for the glory of God and good of the church. Beseeching one another to put on the whole armor of God, that we may be able to withstand the wiles of the devil. Yours in love.

EDM'D BEEMAN.

TO EDITORS PRIMITIVE BAPTIST.

Jacksonville, Benton county, Ala.
July 5th, 1841.

BELOVED BRETHREN, and Editors of the Primitive Baptist, scattered all over these United States, elect according to the foreknowledge of God the Father, through sanctification of the spirit unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace be multiplied.

I merely write at present to inform you, how we are getting along in the bounds of the Macedonia Association. Sometime last summer we constituted two churches, and two more churches adopted the nonfellowship resolution, and joined our Association last October; which makes the number of churches in this Association ten. In my last communication I made a statement of a gradual increase in our Associa-

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tion during the past year, which still continues.

On the first Saturday in June, myself and brethren Chandler and Holcombe formed a presbytery and constituted a church on the Tallapoosa river in this county. After the constitution we received four members by experience, and I immersed them on Sunday morning in the river. On the third day of July inst. myself and brother Brittain met a large congregation of people at the gap of the mountain in this county. After preaching we formed a presbytery and constituted another church of fifteen members. Immediately after the constitution we received three members by experience, and I also baptised them the next morning. During the last five weeks I have baptised fifteen persons.

The most sure way to prevent unruly stock and pigs from trespassing upon my farm, I have always found, is to build a good substantial fence, and notch close; and if I have a gate, lock that, then I can rest satisfied that all is safe. And in like manner, in constituting of churches, a great deal of precaution should be used, for I verily believe that the missionaries have been more destructive to the churches, than stock or pigs could possibly be to a corn field. I want the Primitive Baptists generally to know the plan that I pursue in constituing churches, to prevent the intrusion of missionaries and fence straddlers; &c. And in order that you may know, I will just say that we present the abstract principles of the Regular Baptists, which the Baptists are well acquainted with. If upon examination the members that are about to be constituted are found orthodox in faith and practice, and in fellowship with each other and agree to adopt a church agreement of covenant, a copy of which I will give below, I then proceed to constitute and pronounce them a church upon original principles.

CHURCH COVENANT.

Forasmuch as Almighty God, by his grace has been pleased to call us, (whose names are underneath subscribed,) out of darkness into his marvellous light, having been regularly baptised upon a profession of our faith in Christ Jesus, and having given up ourselves to the Lord, and to one another, in a gospel church way, to be governed and guided by a proper discipline, agreeably to the word of God; we do therefore, in the name of our Lord Jesus and by his assistance, covenant and agree to keep up the discipline of the church we are members of, in the most brotherly affection towards each other, while we endeavor punctually to observe the following rules, (viz:)

Rule 1st. We will endeavor to keep the unity of the spirit in the bonds of peace, to watch over each other for good, and if need be, in the most tender and affectionate manner to reprove one another; that is, if we discover any thing amiss in a brother, to take the direction of our blessed Jesus, recorded in the 18th chapter of his gospel by Saint Matthew, and not be whispering, backbiting and hating one another.

Rule 2nd. We will not fail (unless providentially hindered,) filling our seats in conference, nor absent ourselves from the communion of the Lord's Supper, without a lawful excuse.

Rule 3rd. We also agree to be ready to communicate to the defraying the church expences, and if need be, for the support of the ministry.

Rule 4th. We also further agree not to engage in any of the institutions of man, one side of the gospel of Christ; and do solemnly make a declaration of non-fellowship against all of the falsely called benevolent institutions of the day, such as, missionary, Bible, tract, temperance societies, Sunday school union society, and all other societies that are tributary to the missionary plan, as now existing in the United States of America.

These things we do covenant and agree, to observe and keep sacred, in the name of, and by the assistance of the holy trinity. Amen.

Signed by the mutual consent of the members whose names are underneath subscribed.

—

My dear brethren, stand at the old corner posts as good soldiers of the cross, and earnestly contend for the faith which was once delivered unto the saints. For there are certain men crept in unawares, who were before of old ordained to this condemnation; ungodly men, turning the grace of our God into lasciviousness, & denying the only Lord God and our Lord Jesus Christ.

Some of our benevolent folks have found a very easy way to obtain a seat in heaven; it is much nearer to heaven than the way pointed out some time back by a Campbellite. He remarked, that they had

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found a way to heaven one thousand miles nearer than the way the old Baptists were pursuing. The benevolent man that I allude to, while on the subject of benevolence, remarked that "with respect to benevolence, if you only give two mites with a prayful heart it will bring you a seat in heaven; and if the Lord should bless it, it will be a star in your crown." Half a cent one mite, one cent two mites. Now if this be correct, who will be so simple as not to procure a seat in heaven.

Now I will prove that this man and all his followers are thieves and robbers. John x. chap. 1 verse: Verily, verily I say unto you, he that entereth not by the door into the sheep-fold but climbeth up some other way, the same is a thief and a robber. Latter clause of the 7 verse: I am the door of the sheep. 9 verse: I am the door, by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.

Now I think I have summoned witnesses enough to prove, that this man is a thief and a robber. And if I am not mistaken, he will answer for the character that Jude has pointed out when he says, turning the grace of God into lasciviousness; or, in other words, turning the grace of God into money, making money of more value than the grace of God. But the word tells me, by grace ye are saved through faith, that not of yourselves it is the gift of God; not of works, lest any man should boast.

My sheet is full, and I must come to a close, by saying that the Primitive papers are read by a good many people with great pleasure, and are gaining ground. Farewell for to night. I am yours in love.

WILLIE J. SORELLE.

TO EDITORS PRIMITIVE BAPTIST.

Fayetteville, Fayette county, Ga.
June 26th, 1841.

DEARLY BELOVED BRETHREN of the Primitive Baptist: Be pleased to notice our request, and answer our petition, if it comes under your knowledge. Brethren, we have with us a lovely sister, who wishes to become a member of the Hopeful church, in Fayette county, but has not a letter of dismission; who says she was a member of the Baptist church at Snow creek, Stokes county, North Carolina. Now that church is petitioned to grant a letter of dismission for the sister, Lucinda Jarvis, and direct it to Matthew Yates, Fayette county, Fayetteville, Georgia. We have wrote to the church before, but received no answer; therefore, fall on this plan to see if we could get her letter, and wish this to be published in your paper; for we hope that some one takes this paper that has a knowledge of the sister's membership and removal, and will move the church to answer our petition.

Now, brethren, I would write a few lines for the brethren in general; but I am no scholar. But I wish the Baptists all to remember, while Zacherias executed his office the whole multitude of the people was praying without at the same time. Now, brethren, when the minister goes to execute his office, if all the church was present and would be praying as they should, we should have better times in our churches. For behold how good and how pleasant a thing it is for brethren to dwell together in unity, and be of a oneness. Now, brethren, would not it be best for all the brethren that write in the Primitive, to write doctrinal discourses, experimental discourses, &c. and not write new things that some do not believe, as a two seeded doctrine and no pool at Bethesda, &c. with their thoughts on memorial, petition, and law, and the use of spirits, and interest of money, &c.? Now, brethren, would it not be best to talk of all those things at home, and not send them abroad, for fear that some will differ with us; and it is a good thing to be of a oneness and dwell together in love and unity?

Now, brethren, I have been an attentive reader of the Primitive Baptist for years, and have been well pleased with the communications. I have tho't that I could almost see old brother Tillery, when I was reading his letters. I would go fifty miles to see and hear him preach. I pray God to bless him, and make his last days his best days, in strengthening his faith and confirming his hope. I believe he will earnestly contend for the faith, as long as God gives him breath and the use of tongue. So I think of many preaching brethren, whose names I can relate; but their faces I never shall see in this world, but I hope we shall meet in a day to come, where there will be nothing to interrupt our joys. For we know that if our earthly house be dissatisfied, we have a building of God, not made with hands, eternal in the heavens.

Now, brethren, that we should make

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our calling and election sure, we should labor that we may be accepted of him: we should strive as much as in us is, to live in peace with all men, and not neglect the assembling of ourselves together; and when we meet, first let prayer be made for all men, then let our conversation be Christian like. Brethren and sisters, all talk of Christ and his goodness, say with one of old, come and taste, and see the Lord is good, and that our voices may all be as the voice of one man; most earnestly praying the Lord for a revival of religion. Brethren, does it not seem strange, that so many people remain so careless and unconcerned, when the Lord has been so good and we are so much blessed. O, that men were wise and know this one thing, that they would consider their latter end.

Brethren, does any thing appear more strange, than to see some that will say they have no fellowship for the institutions, and have nothing to do with them, but have no mind to declare in church acts non-fellowship? Brethren, take the Testament, and then prove the institutions and you will see what will become of them. So I shall conclude, as your well wisher and poor unworthy brother, in himself esteemed the least of all. One of the Laity.

MATTHEW YATES.

FOR THE PRIMITIVE BAPTIST.

Extract from the Minutes of the Springfield Primitive Baptist Association, held at Sandy Grove, Warren county, Ga. on the 12th, 13th, and 14th of September, 1840.

1st. The introductory sermon was preached by brother William Abbott, from 1 epistle of Peter, 2 chapter, 2nd and 3rd verses: As new born babes, desire the sincere milk of the word, that ye may grow thereby; if so be ye have tasted that the Lord is gracious.

2nd. Chose brother Matthew D. Holsonbake, Moderator, and Ezra McCrary, Clerk.

3rd. Invited visiting brethren in the Ministry of our faith and order to seats with us.

4th. Received and read the letters from the three churches composing the Association; one from Snow Hill, containing 19 members; one from Sandy Grove, containing 16 members; one from Harris's Spring, containing 14 members, making 49 members in all.

5th. Appointed brother Matthew D. Holsonbake to preach the morning sermon on Sunday; brother Thaddeus Camp to close. After an intermission, brother John Blackstone and brother William Abbott to close. Adjourned until Monday morning, 9 o'clock.

6th. Sunday, the brethren preached according to appointment to a large and attentive congregation, with becoming zeal with we hope some good effect.

Monday morning, 9 o'clock.

7th. The Association met according to adjournment. Prayer by the Moderator.

8th. Appointed general meetings as follows: At Harris's Spring, commencing on Friday before the fourth Sunday in April; At Snow Hill, on Friday before the third Sunday in May; at Sandy Grove, on Friday before the second Sunday in July, 1841.

9th. Agree that we correspond with the Primitive Ebenezer Association. Brother T. Camp and E. McCrary volunteered to go. Brother McCrary was appointed to write the corresponding letter.

10th. Appointed the next Association to convene at Snow Hill, on Saturday before the second Sunday in September, 1841, fifteen miles west of Augusta in Richmond county, and two miles south of the Georgia Rail Road.

11th. Resolved, That the benevolent (so called) institutions of the day, such as the Georgia Baptist Convention, Bible society, Missionary society, temperance society, tract society, Sunday school union, together with all their kindred institutions, are unscriptural and unsupported by divine revelation, and therefore improper. We do therefore declare, that we have no fellowship with those human institutions, neither do we have fellowship with Associations, or churches, that are in connection with them; nor will we hold in union any Association or church, who will patronise any of the above alluded to schemes of the day. And we do hereby agree and unite with each other, not to encourage any of them, and that we invariably maintain the order, doctrine, and discipline of the Primitive Baptists; believing it to be the only platform built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone.

Matthew D. Holsonbake, Mod'r.
Ezra McCrary, Clerk.

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CONSTITUTION.

Of the Springfield Primitive Baptist Association, agreed upon at her first session, held at Spring Hill, Warren county, Ga. from the 28th to the 30th September, 1839.

We, the churches of Jesus Christ, who have been regularly baptised upon a profession of our faith, are convinced from a series of experience of the necessity of a combination of churches, and of maintaining a correspondence for the preserving of a federal union amongst all the churches of the same faith and order.

And as we are convinced, that there are a number of Baptist churches who differ from us in faith and practice, and that it is impossible to have communion where there is no union, we think it our duty to set forth a concise declaration of the faith and order upon which we intend to associate, which is as follows:—

1st. We believe in one only true and living God; and that there is a trinity of persons in the godhead, the Father, the Son, & the Holy Ghost: and yet there are not three Gods, but one God.

2nd. We believe that the scriptures of the Old and New Testament are the word of God and the only rule of faith and practice.

3rd. We believe in the fall of Adam, and the imputation of his sin to his posterity; in the corruption of human nature, and the impotency of man to recover himself by his own free will ability.

4th. We believe in the everlasting love of God to his people, and the eternal election of a definite number of the human race to grace and glory; and that there was a covenant of grace, or redemption, made between the Father and the Son, before the world began; in which their salvation is secure, and that they in particular are redeemed.

5 h. We believe that sinners are justified in the sight of God, only by the righteousness of Christ imputed to them.

6th. We believe that all those who were chosen in Christ, will be effectually called, regenerated, converted, sanctified, and supported by the spirit and power of God; so that they shall perservere in grace, and not one of them be finally lost.

7th. We believe that good works are the fruits of faith, and follow after justification; and that they only justify us in the sight of men and angels, and are evidences of our gracious state.

8th. We believe that there will be a resurrection of the dead and a general judgment, and the happiness of the righteous and punishment of the wicked will be eternal.

And as for gospel order:—

1st. We believe that the visible church of Christ is a congregation of faithful persons, who have gained Christian fellowship, with each other, and have given themselves up to the Lord and to one another. and have agreed to keep up a godly discipline agreeably to the rules of the gospel.

2nd. We believe that Jesus Christ is the great head of his church and only lawgiver, and that the government is with the body and is the privilege of each individual, and that the discipline of the church is intended for the reclaiming of those Christians who may be disorderly either in principle or practice, and must be faithfully kept up for God's glory and the peace and unity of the churches.

3rd. We believe that water baptism and the Lord's Supper are ordinances of the Lord and are to be continued till his second coming.

4th. We believe that true believers in Jesus Christ are the only subjects of baptism, and that dipping is the mode.

5th. We believe that none but regular baptised church members have a right to communion at the Lord's table.

6th. We believe that it is the duty of every heaven born soul to become a member of the visible church, to make a public profession of his faith, to be legally baptised so as to have a right to, and to partake of the Lord's Supper at every legal opportunity, through the whole course of his life.

—

Having laid down the summary of the faith and order upon which we intend to associate, we therefore purpose to mention for the decorum of our Association the following plan or form of government:—

Article 1st. Those members who are regularly chosen by the churches in our union, shall compose the Association.

2nd. The members so chosen shall produce letters from their respective churches, certifying their appointment, together with their numbers in fellowship, those baptised, received by letter, restored, dismis-

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sed, excommunicated, and dead since the last Association.

3rd. The members thus chosen and convened shall be denominated the *Springfield Primitive Baptist Assoeiation.*

4th. This Association shall have no power to lord it over God's heritage, nor by which they can infringe upon any of the internal rights of the churches.

5th. The Association shall have a Moderator and Clerk, who shall be chosen by the members present.

6th. If new churches desire to be admitted into this union, they shall petition by letter and messengers delegates and upon examination, if found orthodox and orderly, shall be received by the Association, and manifested by the Moderator's giving the messenger or messengers delegates the right hand of fellowship.

7th. No church in the union shall have a right to more than four messengers delegates.

8th. Every query sent to the Association by any church in the union, shall be read and put to vote by the Moderator, whether it shall be debated; and if there be a majority for, it shall be taken up and investigated; but if not, it shall be withdrawn: Provided always that those be first considered, which efiect the union of churches.

9th. Every motion made and seconded, shall come under the observation of the Association, except it be withdrawn by the member who made it.

10th. Every person who speaks in debate, shall rise from his seat and address the Moderator; and shall not be interrupted while speaking, except he depart from the subject.

11th. No person shall speak more than three times to the same query, without leave of the Association.

12th. There shall be no talking or whispering in time of a public speech, nor reflections cast upon the speaker.

13th. No member shall exempt himself from the Association, without leave from the Moderator.

14th. If any member shall break the rules of this decorum, he shall be immediately reproved by the Moderator.

15th. It is the business of this Association:—

1st. To provide for the general union of the churches.

2nd. To keep up a correspondence with those Associations of the same faith and order, that a chain of communication may be preserved amongst the churches.

3rd. To give the churches the best advice they can in matters of difficulty, and if the communion should be broken between any of the sister churches in the union, to inquire into the cause of the breach, and use their best endeavors to remove the difficulty; but if the breach cannot be healed, to withdraw from any church or churches whom they shall look upon to be unsound in principle or immoral in practice till they be reclaimed.

4th. To admit any of the brethren in the ministry of our faith and order as assistants, if they shall judge it to be necessary.

5th. To appoint a secretary to keep a book and regularly record the proceedings of every Association, and to see that he is satisfied for his trouble.

6th. To have the Minutes of the Association read, (and corrected if need be,) and signed by the Moderator and Clerk before the Association rises, and have them printed annually, and the constitution and rules of this body the present year, and every fourth year thereafter and oftener if need be.

7th. To mend this plan or form of government at any time when the majority of the union shall deem it to be necessary.

8th. To adjourn to any time or place which they may think to be most proper.

We see in the Primitive, vol. 6, No. 7. page 111 that the brethren Vincent Bell and Marshal McGraw are appointed by the S. C. Primitive Association, to correspond with us at our next Association, by letter and Minutes. The Primitive Ebenezer of Ga. has also agreed to correspond with us. We hope the brethren will meet us and as many of our brethren as can. We hope our brethren from the Ebenezer will send on an appointment and preach for us at Sandy Grove and Spring Hill, as it will be in their route. We wish our brethren in the ministry to visit us as often as they can and preach for us.

EZRA McCRARY, Clk.

TO EDITORS PRIMITIVE BAPTIST.

Nausau county, Florida,
15th July, 1841.

DEAR BRETHREN EDITORS: I am only an humble lay member of the Prim-

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itive Baptist order, but allow me through your paper to inform your readers, that we in these Southern piney woods are not entirely exempt from those pious beggars who call themselves missionaries.

Some short time ago there came a fellow among us pedling out the gospel, his horse was taken sick, he carried him off some distance and reported (or got a friend to do it for him,) that his horse was dead; a subscription was immediately drawn up & probably money enough subscribed to buy two such horses. His horse was soon well, and he informed of it; but he was very careful not to inform the people of it. After some time the subscription list was placed in his hands, and the pious scoundrel went round and collected the money himself, knowing his horse to be well. And after he had pocketed the cash he had the impudence to mount his dead horse, and ride him round to preach to the very same people who had contributed to him in consequence of his horse being dead. And what is more strange, some of the people were silly enough to go to hear him preach —did I say preach? He called it preaching, but no one else did. Yours in Christ.

HARDY BROOKS.

THE PRIMITIVE BAPTIST.

SATURDAY, AUGUST 14, 1841.

We are unable to supply new subscribers with all the back numbers of the present volume. To those who may desire it, we will send what back numbers we have, and they can receive enough of the first numbers of the next volume to make up their subscription year.

Crockettsville, Russell co. Ala.
July 14th, 1841.

Dear Brethren in the Lord, of the Primitive order: I did not think to write for the press, but I will say to you, your paper is read with much interest by some in this country, while despised by others.

Dear brethren, I am a poor unlearned man, just able to read my Bible and Hymn Book; as such, I am the more hated. Some of my learned mission friends have told me, that they were surprised to see me oppose them, as illiterate as I am. And some call me an antinomian, and some call me fatalist, and some call me a two seeder, and some say that I hold an idea that the covenant was between God and the devil, and God made a part of the people, and the devil a part. So some cry one thing, some another; but those reports are groundless and false for I believe the covenant of grace was between God the Father and his Son Jesus Christ, and that before the foundation of the world, and that according to the determined council and foreknowledge of God. And that all God's children stand virtually saved in the mind of eternal wisdom from all eternity, and that Jesus Christ in the fulness of the time was made of a woman, made under the law to redeem them that were under the law, and has redeemed every one of God's children from under the law; and all that is necesary now is, an application to be made to them which cannot be done by men, missionaries, Arminians, money or earthly powers; but by the Holy Spirit of God. And this is the ground of the quarrel between us. You may think strange, I have put no scriptural proof; if you cannot find them let me know, I have them and you shall have them.

Dear brethren in the ministry, I am a member of Mount Gilead church, twelve miles northwest of Columbus, Georgia. Dear brethren, pray for us and visit us, as we are destitute of preaching in this section of the country. I come to a close by subscribing myself yours in gospel bonds.

WM. CADENHEAD.

TO EDITORS PRIMITIVE BAPTIST.

Hickory Grove, Crawford county, Ga.
July 9th, 1841.

Dear brethren Editors: We are in a cold state of religion at this time, only our ministers have the power of preaching the gospel clear and edifying to the church, and I hope that the church is growing in grace, and stronger in the faith of the gospel; and as the Lord has a set time to visit Zion, and it belongs to him to build the waste places of Zion, and that the time is not far distant when he will visit and build her up again, by adding just such as he will have to be saved. The missionaries are as cold as we are, if not more so; and from appearances they are receding.

May the Lord give all his children grace to live on so as to adorn the doctrine of God our Saviour, is my prayer I hope for Christ's sake.

ALLEN G. SIMMONS.

FOR THE PRIMITIVE BAPTIST.

Israel fed with Manna in the Wilderness.

Beset with snares, and full of cares
And sorely prest with doubts and fears:
We should be wise, without disguise,
And run with patience for the prize.

Ever watchful should we tread,
Remembering Jesus is our head;
In him we do most firmly stand,
Upheld by his Almighty hand.

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Now we should learn to trust our head,
As Israel was with manna fed;
This manna was most freely given,
Twas angel's food, the bread of heaven.

Just now they thought that starve they should,
And pine away for want of food;
But now unto their great surprise,
God sent them manna from the skies.

And thus our Lord will still provide,
For all who do in him confide;
His little few they shall be fed,
For he is able to send bread.

Manna was bread that would not keep,
In vain they tried to gather a heap;
For it bred worms and putrified,
And show'd their folly sin and pride.

In every trial we do meet,
We should approach the mercy seat;
And on our knees should humbly fall,
And on our Lord for help should call.

Now by forsaking every sin,
So let us prove we're born again;
So let us run the heavenly race,
And trust alone in sovereign grace.

Move on, my brethren in the Lord,
Forever trusting in his word;
And look to him within the vail,
His promise is, we shall not fail.

And when we're call'd from hence to go,
And have fulfill'd our time below;
O may we ready waiting stand,
To die in peace at God's command.

Young people all, to you I call,
Remember you must stand or fall;
If you are found without the bound,
You'll perish through eternal round.

BENJAMIN MAY.

Hickory Grove, Bibb co. Ga. June, 1841.

TO EDITORS PRIMITIVE BAPTIST.

Farmersville, Lowndes county, Ala.
June the 26th, 1841.

DEAR BRETHREN IN CHRIST: The time for me to make remittances has again rolled round, therefore it becomes my duty, as an agent, to write to you.

The Old Baptists in the bounds of the Ebenezer Association, have nearly all separated themselves from the missionaries, and are keeping house to themselves. Since the separation took place, we have had generally peace throughout the churches composing said Association. Brethren, I have been separated from them in feeling and views for the last twenty years, notwithstanding I lived with them in some degree. But I at no time of my life, viewed them a consistent people; for a majority of their preachers preach a doctrine aside from the gospel of Christ. Therefore I could not unite with them, and feed upon their Arminian stuff; though I remained amongst them, until the churches that compose the Ebenezer Association, withdrew from the Alabama Association. I not only view their doctrine unscriptural, but entirely aside from the Baptist faith.

As I intend this communication to be short, say to brother Isaac Tillery, away over in Lapland, the servants whom God has called and qualified, and sent forth to labor in his vineyard, are going forth, with the head stone shouting, crying, grace, grace, unto it; and not works, works.

The Ebenezer Association is composed of twenty three Churches, which contain one thousand eighty-two members. I have heard of one or two newly constituted churches, that are constituted on Primitive Baptist principles; and no doubt will attach themselves to the Ebenezer Association. We have a great many society advocates in our country, and some of them say that all societies are churches; and endeavor to prove their point, by the scriptures of eternal truth. All their reasoning from every source that can possibly be produced, cannot make me believe their position is correct, so long as I am permitted to keep my reason, and to have the Bible, to read at my leisure. Each denomination in my section of country seem to occupy their own ground, and let their neighbors alone. Not much is said by the missionaries about their money matters, although they advocate the principle, very strong. I conclude by subscribing myself as one that love the saints, of the church of Christ, (and not societies.)

JESSE LEE.

TO EDITORS PRIMITIVE BAPTIST.

Barnesville, Monroe county, Ga.
July 2d, 1841.

All hail! Many months had passed away and days gone by, ere I saw my friend Onesimus. When I saw him again, it was in the vale of deliverance, through which ran the brook of the willows. Lev. xxiii. 40. A branch of that river, the streams whereof make glad the city of God. The holy place of the tabernacles of the Most High, Psa. 46. 4. While silently passing through that blessed place, or vale deliverance, taking a retrospective view of the divine teaching of the holy spirit. When to my astonishment I was saluted with: Ho, such a one, turn aside and sit down here. And I turned aside

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and sat down. Ruth, 4. 1: And I will tell you what great things the Lord hath done for my soul, whereof I am glad.

I was a mighty sinner before God, a rebel, hell-deserving sinner. Like unto the unjust steward, I neither feared God nor regarded man. I drank in iniquity as the ox doth the water brook, and rolled sin as a sweet morsel under my tongue. Blinded by the God of this world, and led captive by the devil at his will, and true to my trust I was faithful in all things his satanic majesty commanded. But blessed be God, I had not ran beyond the reach of grace. Sovereign grace, distinguishing grace, discriminating grace, free unmerited grace, stopped me in my mad career, and by a ray of divine light, give me a little peep into the awful sink of sin within my own heart, and the corrupt fountain of iniquity in my own bosom. I saw that my wickedness was great, and mine iniquities infinite. Job, 22. 5. And I utterly unable to pay the debt or render satisfaction to stern justice. A view of these things extorted from my breast prayer, God be merciful to me a sinner. O Lord, save or I perish. If thou wilt thou canst make me clean. When glory to his blessed name, he snatched me as a brand from the eternal burning, and took me out of the jaws of death, and drew me from the very threshold of hell. And glory to his name he compassed me about with songs of deliverance. Psa. 32. 7.

I had been bound in affliction and iron, and the sorrow of hell compassed me about; and in my distress I called upon the Lord and cried unto God, and my cry came up before him, even into his ears. When he sent and drew me out of many waters, by the blood of the everlasting covenant. I was sent forth out of the pit, the horrible pit wherein was no water of life. Yea, he took my feet out of the miry clay, and placed them on the rock of eternal ages; and established my goings and put a new song in my mouth, even praise to the living God. I was blind, and he anointed my eyes with the oil of grace, and gave me gospel light. I was deaf, and he unstopped my deaf ears, and enabled me to hear the gospel's joyful sound, and gave me also an understanding heart. Blessed and thrice blessed be his adorable name, for the riches of his grace, poured forth upon the vilest of the vile, the greatest sinner in this lower world; nay, Christ hath done great and marvellous things for me, whereof I am exceeding glad.

I was sin-sick, yea, exceeding sick, wounded and bruised by sin unto death. And he poured in the oil and wine of his grace, and healed my sin-sick soul. I was an hungered, and he gave me to eat of the precious promises of the gospel of the Son of God. I was thirsty, thirsting after righteousness, and he gave me to drink out of the wells of salvation, or of that river the streams whereof make glad the city of God. I was naked, and he clothed me with a robe of the imputed righteousness of the Lord Jesus Christ. I was a stranger, and a sojourner in a strange land, had gone as far from God as any of the fallen sons of Adam could, and prodigal-like had spent my substance with harlots and riotous living, and fell into extreme want, and when I came to myself and saw my awful miserable condition, having no hope, without God in the world, an alien to the commonwealth of Israel, and a stranger to the covenant of promise, and like unto poor little Mephibosheth, lame on both ancles and unable to go—being thus situated, when glory to the blessed name of God, he took knowledge of me, seeing I was a stranger. Ruth, ii. 10. He brought me to the banqueting house, and his banner over me was love. Songs, ii. 4.

In those days I often drew near to God, at a rich throne of grace, and held sweet union and communion with God. Yea, my brother, I would approach the very threshold of heaven, from whence I drew great draughts of supplying grace, and peace and comfort and consolation. In those days I did rejoice with Jerusalem, and was glad with her; and did suck and was satisfied with the breasts of her consolations, and was greatly delighted with the abundance of her glory. Isa. 66. 10, 11. Which to my soul was a feast of fat things, a feast of wines on the lees well refined. Isa. 25. 6. I drank in great draughts of the rivers, the floods, the brooks of honey and butter. Job, 20. 17. That place was none other than the house of God, and was a Bethel spot to my soul. Bless the Lord, O my soul, let all the powers within me bless his holy name. What shall I render unto the Lord for all his benefits towards me. Psa. ciii. 1. and cxvi. 12. I will ascribe righteousness to my maker. Job, xxxvi. 3.

I now attribute it all to grace, for grace began the good work in my soul by fastening the arrows of conviction within me; grace carried on the work to perfection,

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grace subdued my stubborn will, and made me willing to be saved by grace alone; grace turned me from the error of my way, and led my wandering feet in paths beside the still waters of peace. Yes, my brother, it is through grace, distinguishing grace, discriminating grace, efficacious grace, sovereign grace, free unmerited grace, that I am what I am, and can sing with the poet:—

Grace all the work shall crown,
Through everlasting days;
It lay in heaven the topmost stone,
And well deserves the praise.

Through grace I will endeavor to tread in the footsteps of our glorious high priest, king Jesus, to take up the cross and follow him whithersoever he hath commanded me is now my object.

I then broke through his narrative by asking him, why and wherefore was it that he was willing to follow Jesus in every pathway of duty? Please state the first step of following Jesus. When he gave me the following answer: The first step of following Christ Jesus is into the silent grove, there to pour out the whole soul unto God; and I am willing to follow him into the secret grove, because Jesus has been there. There it was I first cried unto God in bitterness of soul, and there it was that I found him whom my soul loveth. Songs, iii. 4. And there I first saw Jesus precious to my soul, the chiefest among ten thousand and all together lovely; indeed that silent grove is a Bethel spot to my soul, and thither will I often go. 2. I am willing to follow him down into the liquid grave, because Jesus has been there. I am willing to follow him to the communion table, because Jesus has been there; and I am willing to follow him down to the feet of my brethren. Why and wherefore? said I; do you think that an ordinance obligatory upon the followers of the meek & lowly Jesus? I do, continued he, believe it to be as much the duty of Baptists to wash one another's feet as it is to commune; and hence I am willing to go to the feet of my brethren, because Jesus has been there, and has told us, inasmuch as he has washed the disciples feet, that ye ought also to wash one another's feet. And you could as easily make me think that the moon was made of green cheese, as to make me believe that our blessed Jesus ever told his humble followers that they ought to do any thing wrong. And as he told them that they ought also to wash one another's feet, it certainly was his will, and of course it was their duty to comply.

But pride, accursed pride, is what keeps Baptists from this stoop of humility. The nominal professor, the carnal Israelite, the high headed, stiff necked, prodigal Baptist, that stand to their knees in cow leather, their hands covered with kid skin, with gold watches, and long chains hanging out of their pockets, self exalted, great I's, cannot, no, never, never, stoop so low as wash the dust off a poor beggar's feet. That is too low a stoop for me, humiliating, too mean and debasing. I will get round it by denying its being a gospel ordinance. But, my dear brother, I will not stop to clear up controverted points; I am willing to follow Jesus whithersoever he goeth. I am willing to follow him through the vale of poverty, and through tribulation, and through the waters of affliction; because Jesus has been there, and passed through before me. I am willing to suffer persecution, for Jesus was persecuted; I am willing to face the frowns and bear the reproaches, mockings and scoffs of all the Ishmaelitish clan, since Jesus has been there. If these things were done in the green tree, what may we expect in the dry? And lastly, I am willing to pass through the gloomy valley and shadow of death; because Jesus has been there; and blessed the graves of all his saints. From whence he arose triumphantly a mighty conqueror over death, hell, and the grave; and that too for our justification. Thus you see that I set down poverty and affliction, tribulation and persecution, mockings and scoffings, losses and crosses, trials and disappointments, as the sure lot of the Christian inheritance, while tabernacling in this vale of tears. So fare thee well.

Here I took leave of the man of grace, Onesimus, and I reckon by this time you have concluded that he is a beloved brother and faithful servant indeed and in truth. Such I set him down to be. Yours to serve in all good things.

VACHAL D WHATLEY.

TO EDITORS PRIMITIVE BAPTIST.

Anderson C. H. South Carolina,
19th July, 1841.

DEAR BRETHREN EDITORS: I have been reading your valuable paper, the Primitive, for three years with a great deal of satisfaction. It makes my soul glad to hear of so many precious brethren through-

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out the United States contending so earnestly for the truth of the gospel, and this is the first time I have attempted to cast in my mite with my brethren. One reason amongst the many why I have not, is, because I was afraid I should be in the way of better pens. But, dear brethren, bear with me a little.

I am an old man, in my 64th year, and have been a Baptist almost 40 years. I was baptised by the Rev. Moses Holland in the year 1801, when I thought my troubles were over. But O, brethren, they were just beginning. I need not say much about the trials and afflictions that we the Old School Baptists are passing through in So. Carolina, for I judge it is common with all; but I have thought we were in the heat of the battle, but, dear brethren, I begin to think we are all in the heat of the battle. Therefore, dear brethren, don't give back one inch, for the battle is not to the strong, nor the race to the swift. Contend earnestly for the truth, then we need not fear Goliah of Gath. I believe that our enemies in the South think they are mighty, but thank God they are not almighty. Resist the devil and he will flee from you.

Dear and beloved brethren and sisters of the Old School, let us remember this world is not our place of rest; but we know the scripture says to us, there remaineth therefore a rest to the people of God. Well, brethren, who are the people of God? Are they not those that are led by the spirit of God? Surely. Then these little slack twisted missionaries are not led by the spirit of God, and why? Because they pursue a contrary course. How do we know? Because they teach for doctrine the commandments of men. Let us hear what Paul says on this subject. Romans, 16th chap. 17 and 18 vs. Now I beseech you, brethren, mark them which cause divisions and offences, contrary to the doctrine which you have learned; and avoid them. 18 v. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple.

Too many in So. Carolina are deceived by them at their protracted meetings. They blow up a great blast, and harrow up the passions of some old women and children, until they get to believe, it seems, that a noise is religion. This is generally done of a night, and why? Because their deeds are evil. Now, brethren, are those deceivers led by the spirit of God? I think not, and furthermore, brethren, let us notice the divisions amongst us. How have they taken place? Who have done this? I verily believe it is the slack-twisted Ishmaelites, and why? Because until they came amongst us, there was no divisions known amongst us. Now, brethren, they have come forward with their musty, homespun, slack-twisted doctrine, that a true born child of grace cannot eat. Why can they not eat it? Because the chain is money, and the filling popularity. Sound Christians cannot feed upon husks. The apostle Peter calls upon the Elders that are amongst us, to feed the flock of God, which is to be understood, of the wholesome truths of the gospel. I believe the gospel affords a variety; for instance, many of the feeble, but well-meaning lambs of the flock, cannot eat strong meat at first, such as predestination, the final perseverance, &c. But this is no reason why they should be past unnoticed. No, my brethren, they should be fed with the sincere milk of the gospel, which is consoling to weak saints.

One word more, brethren, then I shall leave you. Where is gospel discipline? do we, my brethren, watch over each other for good to edification, or do we not? Is there not a cause for the much distress that has come on our churches? Yes, brethren, there is. Then let us not sleep as do others; but let us watch and be sober, for they that sleep, sleep in the night; and they that be drunken, are drunken in the night; but let us who are of the day, be sober, &c. Now, brethren, I believe that some Baptists in our section of country, that have drank too freely of the missionary grog, until they are unable to work it off with all the money they can beg from the widow, orphan, and negro. Then it seems they will have to sleep on.

My dear old brethren J. Lawrence and I. Tillery, hold up your heads. I believe your communications have a good effect on the minds of many in this section of country, and why? Because the back-spring of the whole scheme has become very much weakened. I will say to all my dear brethren, who write in this delightful paper, to come out with the truth rough shod; for I believe that the smooth tongue has done, and is doing, a great deal of mischief in our Christian world. So, dear brethren, I must come to a close, and conclude by subscribing myself yours in gospel bonds.

JOHN VANDIVEER.

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Berger's Store, Pittsylvania co. Va.
November 22, 1840.

DEAR BRETHREN OF THE OLD SCHOOL OR PRIMITIVE BAPTISTS: May the grace of our Lord Jesus Christ be with you, and direct you in all truth, and in love with each other; and enable you to see eye to eye, and to speak the same thing in Christ Jesus our Lord.

Dear brother Whatley, I will say to you, that here I come again with my bow and battle axe; and to brother Tillery, go on in the strength of Israel's God, and contend for the truth as becomes sound doctrine. And I will, by the help of God, throw in my mite when I can. I will say to the dear brethren that write in the Primitive, go on, trusting in the Lord and contending for the truth of the gospel. For here we have many base perverters to contend with, and if God will, I will tell you of one that has come into this neighborhood not long since. And as Paul named the perverters of truth in his day, so should we in this day; for Paul says, be ye followers of me even as I also am of Christ. See 1 Cor. 11 ch. 1 verse. So I must say to you, brethren, that the name of this perverter is E. M. Adams. I wish not to be understood that he is a man of outbreaking wickedness, nor that I wish to say any thing prejudicial to his character as a man; but I shall try to keep him from injuring my character, if it does touch his. And I can say, that I am not writing to offend any one, but will tell facts so far as I go.

First, Mr. A. says he is a member of the missionary church at Country Line meeting house; which I say is excommunicated from the Old Baptists. He is a bold contender for every false way, and opposes the truth of the gospel; and all the evidence he has or does produce is, what he can get out of the book of, I think so; which is the place all Arminians go to get their doctrines or proof for their false ways. And I believe it is a book after the devil's own heart, and suits the Ishmaelites well.

But again, Mr. A. says, that Jesus suffered and died for the salvation of all men; and says, Jesus wants all to be saved, but they will not; and so makes out, that the will of man is gratified at the cost of the will of Jesus: and makes out Jesus to be a poor disappointed being, and thus underrates the power of God through Jesus, who has all power in heaven and on earth, who works and none can hinder. But Mr. A. says, the creature does and can hinder; for he says, Jesus came to save every soul, and draws every man, and wants to save every man; but he can't get them willing, so he denies his having all power. For you know sir, if a man has a will that he wishes to be fulfilled and has all power to fulfil it, he will fulfil it; so will Jesus save all he has a will to save, whether in heaven or on earth, for he can work and none can hinder.

But again, Mr. A. and myself were contending about freewill, as you see above, when I brought him to the word of eternal truth, read to him the first chapter of Paul to the Ephesians, and gave him the 11 verse of the 9 ch. of the Romans, which reads as follows: For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand; not of works, but of him that calleth. 13 verse says: Jacob have I loved, but Esau have I hated. Now notice, Jacob have I loved, before he had done good; and notice, Esau have I hated, before he had done evil. And I say God had a right to love the one and hate the other, and it was written to prove, and does prove, the doctrine of election. But when I gave Mr. Adams the above named scriptures, how do you think he got clear of the apostle's argument? Let me say he did it to the shame of the Arminian, and that was by saying, I do not believe all that Paul has written. And my reply was, that I had read that the fool said in his heart, that there is no God. He then took the scripture where Paul said, he did not write by command but by permission; and said, he did not believe what Paul had written. I told him, if any thing is wrong, it is on our part; for, said I, if you and I are such fools that we cannot understand, we must not blame Paul; for if we understand him right, it all would be right, &c.

Mr. A here puts me in mind of a sneak, that Mr. Whitfield compared Mr. Wesley to, when he was contending with Mr. Wesley for the doctrine of election. He said Mr. Wesley was like a Quaker he once contended with. And Mr. Whitfield says, he told the Quaker what Paul said; and the Quaker could not get from what Paul had said, but had to do like a sneak and say, I don't know, but I think Paul is wrong. This is the substance of what Mr. Whitfield said about the Quaker. So, my friends and brethren, you may see

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there were sneaks in the days of Whitfield, and such as we have now.

Again, Mr. A. you said, that I could not prove that, that man which Paul called a child of the devil, was a professor. I told you he was, and you said I could not prove it; but I say again, I can, if Paul will do you for proof. And if he will not do for proof to you, I am sure he will do for proof to every child of God. So I will bring the evidence of Paul against you. Speak, Paul; see the 13 ch. of Acts, 6 verse, and there you can see that Paul says he, Bar-Jesus, was a false prophet; so he was a professor, a professor like unto you, and I have proved he was. See 10 verse, Paul calls him a child of the devil, &c.

I must stop for the present, as my sheet is nearly full; but will tell you more of the sneaks in my next, if God will; for Mr. A. has said, that I said I believed that there was none saved but them that were baptized by immersion, which I never said nor believed. So you see there is a lie out, and I wish all could know who told it. And if God will, I will show in my next what I believe on that part, and why I believe. (*to be continued*)

RUDOLPH RORER.

TO EDITORS PRIMITIVE BAPTIST.

Georgia, Dekalb county,
May 29th, 1840.

DEAR BRETHREN EDITORS: I am once more permitted to write you a few lines, to express a few of my loose thoughts. There appears to be a great deal of fault found among some of our Baptist brethren in our section of country about election. As to my own part, I believe that election and grace is the chief corner stone of our salvation.

Who shall lay any thing to the charge of God's elect? It is God that justifieth: who is he that condemneth? It is Christ that died, yea, rather that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, for thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors, through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord. Romans, 8 c. 33, 34, 35, 36, 37, 38, 39 verses inclusive.

Now, brethren, we will take election at the head of the corner. Behold, my servant, whom I uphold, mine elect, in whom my soul delighteth. I have put my spirit upon him, he shall bring forth judgment to the Gentiles. Isaiah, 42 c. 1 v: For Jacob, my servant's sake, and Israel mine elect, I have even called thee by thy name; I summoned thee, though thou hast not known me. Isaiah, 45 c. 4 v. And I will bring forth seed out of Jacob, and out of Judah an inheritor of my mountains; and mine elect shall inherit it, and my servants shall dwell there. 65th c. 9th v. Isaiah.

This looks like election, agreeably to my week judgment. Will we hear what our Lord and master says about election? Matthew, 24 c. v 22. And except those days should be shortened there should no flesh be saved, but for the elect's sake those days shall be shortened. 24 v. For there shall arise false Christs, and false prophets, and shall show great signs and wonders, insomuch that if it were possible, they shall deceive the very elect. 31st v. And he shall send his angels with a great sound of trumpet, and shall gather together his elect from the four winds from one end of heaven to the other. And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? Luke, 18 c. 7 v. Again: Elect according to the foreknowledge of God the Father, through sanctification of the spirit, unto obedience and sprinkling of the blood of Jesus Christ. Grace unto you, and peace be multiplied. 1 Peter 1 c. 2 v: For this is the word of promise, at this time will I come, and Sarah shall have a son. And not only this; but when Rebecca also had conceived by one, even by our father Isaac, (for the children being not yet born, neither having done any good or evil, that the purpose of God, according to election might stand, not of works, but of him that calleth,) it was said unto her, the elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated. What shall we say then? Is there unrighteousness with God? God forbid. For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compas-

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sion on whom I will have compassion. So then, it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. Romans, 9. c. 9. 10, 11, 12, 13, 14, 15, and 16 vs inclusive.

And again: Even so then at this present time also there is a remnant according to the election of grace. And if by grace then is it no more of works: otherwise grace is no more grace. But if it be of works, then it is no more grace: otherwise work is no more work. Romans, 11 c. 5 and 6 vs. Many more might be produced to prove election, but I shall say for the present, that if the Arminians will not believe the above passages, I think they will not though one arose from the dead.

Dear brethren, I still am pleased with the communications that I read in the Primitive Baptist, and should be glad to hear from old brother Lawrence oftener. I have been reading the Primitive from the commencement, and believe it vindicates apostolic doctrine. I am truly glad to hear that it is gaining ground in many parts of these United States. Dear brethren, let us endeavor to follow the admonition of 2 Peter, 1 c. 5, 6, 7 vs. inclusive: And besides this, giving all diligence, add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; & to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. Finally, brethren, farewell; be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you.

EDWARD JONES.

TO EDITORS PRIMITIVE BAPTIST.

Clayton, Barbour county, Ala.
July 28th, 1841.

DEAR BRETHREN EDITORS: I have taken my pen in hand to try to send you some money to defray the expence of our little Primitive paper; for it is a continual feast to poor unworthy me, to read the pieces of so many worthy writers. Some I have seen and heard preach, and some I never heard tell of, before our little winged Messenger was started; but it does seem to me, that they are all right, because if I can see right, hear right, and understand right, I think they must be all taught by one and the same spirit, or else they could not write with the spirit and understanding of the gospel as I think they do. So I must come to a close.

GRADDY HERRING.

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THE PRIMITIVE BAPTIST.

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"Come out of Her, my People."

VOL. 6. SATURDAY, AUGUST 28, 1841. No. 16.

COMMUNICATIONS.

TO EDITORS PRIMITIVE BAPTIST.

Brown's, Fairfield district, S. C.
June 25th, 1841.

BELOVED BRETHREN EDITORS: Through much intreaties, and some anxiety of soul, I send you a few of my very imperfect, and scattering thoughts on a portion of scripture, which you may find in St. John, 8th chap. 36th vrs. If the Son therefore shall make you free, you shall be free indeed.

These words were spoken by the blessed Redeemer, to a people who were said to believe on him; although they had not known the truth, nor had they been made free from the body of sin and death, and claimed freedom because they were the seed of Abraham, and were never in bondage to any man. But he that committeth sin is the servant of sin, and in the 44th vrs. same chap they are charged with being of their father the devil. 47th. He that is of God, heareth God's word: ye therefore hear them not, because ye are not of God.

Now let us take a view of the introduction of this state of bondage, or captivity. Genesis, 1st chap. 27th vrs. So God created man in his own image, in the image of God created he him, male and female created he them. 31st vrs. same chap. And God saw every thing that he had made, and behold it was very good. Genesis, 2nd chap. 15th, 16th, and 17th vrs. And the Lord God took the man, and put him into the garden of Eden to dress it and to keep it. And the Lord God commanded the man saying, of every tree of the garden thou mayest freely eat. But of the tree of knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shall surely die.

The woman not yet personally formed, but was in Adam as all succeeding generations, and was under the command, the same as they are; and now to say that man had not all the powers, and faculties of soul and body to stand, would be (I think) indirectly charging God as being the author of sin. Let us see what St. Paul says in his 1st epistle to Timothy, 2nd chap. 14th vrs. And Adam was not deceived, but the woman being deceived was in the transgression. 1st John, 3rd chap. 4th vrs. For sin is the transgression of the law, and when Adam saw that Eve disobeyed her maker, and defaced his glorious image, he did eat, not being deceived but (I think wilfully) and died a spiritual death, and subjected himself and posterity to death temporal and eternal, and defaced the moral image of God on his soul, and lost all the power and faculties of the soul, so that he could not enjoy the presence of God, nor worship him in spirit and in truth. Nor could he by any means in his power, merit any part of his salvation; the law being holy, just and good, but he carnally sold under sin. Nor did this diminish his duty to the law of God, seeing he was not deceived. And now for a finite creature to render an infinite obedience, was impossible. Genesis, 3rd. chap. 24th vrs. I think proves this fully. So he (God) drove out the man: and he placed at the east of the garden of Eden cherubims, and a flaming sword which turneth every way to keep the way of the tree of life. 22nd vrs. same chap. lest the man put forth his hand, and take also of the tree of life, and eat and live forever. And the sword of God's law and justice will guard the way

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of Christ from every natural person, until quickened and made alive by the spirit of God; for by the deeds of the law shall no flesh be justified in his sight.

But after this scene of wo and misery had spread through the soul of man, and he had subjected himself and posterity to the anathemas of a sin-avenging God, God in his tender love and mercy came to man, (man did not go to God,) with that blessed promis, Genesis, 3rd chap. 15th vrs. it (the seed of the woman) shall bruise thy (the serpent's) head, and thou shalt bruise his heel.

Here, my beloved brethren, is the first promise of Christ, who is represented under the appellation of true wisdom in Prov. 8th chap. 23rd vrs. as being set up from everlasting. 25th. Before the mountains was settled, before the hills was brought forth. 31st vrs. Rejoicing in the habitable part of his earth; and my delights was with the children of men. And blessed be God, who continued his holy and blessed promises to man, by his holy prophets, and holy men of old, who spake as his spirit gave them utterance; until the time appointed of the Father, that the Son should assume, not the form of an angel but the form of a servant, made of a woman, made under the law to redeem them that were under the law. And this is done by the effectual working of the holy spirit, in office work, as is promised. St. John, 16th chap 14th and 15th verses: For he shall receive of mine, and shall show it unto you. All things that the Father hath are mine. St. John, 17th chap. 6th vrs: Thine they were and thou gavest them me; and they have kept thy word. Read Proverbs, 8th chap. 23rd to the 32nd vrs. Romans, 8th chap. 28th vrs. to the last of that chap. St. John, 17th chap. from 6th to 18th vrs. And I think that any person may see the whole chain of salvation by grace, (if their eyes are not blinded by the god of this world, nor them wilfully ignorant;) but if our gospel be hid, it is hid to them that are lost.

Now when the spirit of God comes in power to effectually convince a sinner, in the open field of ruin and in rebellion against God, of sin, of righteousness, and of judgment, he applies the holy law of God to the sinner's heart saying, pay me that thou owest; at the same time plants faith, hope, and love in his heart. And right here, the mind, will and affections, or the whole soul is changed from the love of sin and service of satan, to the love and service of God, in the best way they can. But they being so blind, and ignorant, and under the law, they fly to the law to justify themselves by their good deeds; and now they assume the character of the Pharisee, depending on the outward performmance of their duty, never having seen the abominable cage of unclean birds in their hearts. But another ray of divine light being darted into their soul, (for recollect Jesus has said, where I have begun a good work, I will carry it on to the day of redemption,) and the fountain of the great deep of their hearts is broken up; they think there never was such a heart as theirs, yea, they see and feel two that theirs is a singular case, that there is no heart so vile as theirs; yea, they are made to say, is his mercy clean gone? will he remember mercy no more? And right here they are made free from a dependance on their own works, righteousness, or merits, and to say, Lord save or I perish. And about this time is that scripture fulfilled, which says: When a strong man armed keepeth his palace, his goods are in peace: But when a stronger than he shall come upon him, and overcome him, he taketh from him all his armor wherein he trusted, and divideth his spoils. St. Luke, 11th chap. 21st and 22nd verses. He is now set in the light and liberty of the glorious gospel, and his soul is filled with thanksgiving, praises and adoration to God for his mercies, and to Christ who has redeemed his soul from all iniquity; and he loves the souls of all men, and rejoices in the God of their salvation, with that joy that is unspeakable and full of glory, and that fadeth not away. Yea, their feet is set in a large place, and they are almost ready to join with good old Jacob and say: It is enough, Joseph my son is yet alive: I will go and see him before I die. Genesis, 45th chap. 28th vrs. He is so completely, made free from his burden of sin and trouble, he thinks he shall never see or feel them again. But David says: Many are the afflictions of the righteous: but the Lord delivereth him out of them all. Ps. 34th, 19th vrs.

When a volunteer has put on the gospel armor, he is commanded to watch and pray that he enter not into temptation, he has yet to learn war. Judges, 3rd chap. 3rd vrs: When the five lords of the Philistines, and all the Canaanites, and Sidonians and the Hivites, vent all their rage, spite, and

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malice against the soul, here is a host of enemies, the world, the flesh, and the devil, with all false professors, and lackies, in battle array against the town of Mansoul; and they would, if it were possible, deceive the very elect. But if the Son, therefore, shall make you free, you shall be free indeed. For if God be for us, who can be against us? Romans, 8th chap. 31st vrs: He shall deliver thee in six troubles: yea, in seven there shall no evil touch you. Job, 5th, 19th. He that spared not his own son, but delivered him up for us all; how shall he not with him freely give us all things. Romans, 8th chap 32nd vrs.

What shall we say then? Shall we continue in sin that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein? Romans, 6th chap. 1st and 2nd verses. Let not sin therefore reign in your mortal bodies, that ye should obey it in the lusts thereof. For sin shall not have dominion over you: for ye are not under the law but under grace. Romans, 6th chap. 12th and 14th verses.

He is also made free from the sting of death, for the sting of death is sin, and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ. 1st Corinthians, 15th chap. 56th and 57 vrs. Christ hath fulfilled the law, magnified it and made it honorable, and hath become the end of the law for righteousness to every one that believeth; hath been made a curse for us, for it is written, cursed is every one that hangeth on a tree, and has shed his love abroad in our hearts by the Holy Ghost, which is given us; and there is no fear in love, but perfect love casteth out all fear, and the soul is made to say in triumph: O death, where is thy sting? O grave, where is thy victory? Yea, he is so completely made free from the sting of death, that he views death as a door shut upon all troubles, trials, and difficulties; and a door opened, and free admittance into that world of eternal glory, and felicity, where sinning, sorrow, sickness, pain, and death is felt and feared no more: But his happy soul shall be employed in singing praises, and loud hallelujahs forever and ever, for redeeming grace and dying love; and saying, not unto us, not unto us, but unto thee be all the glory, honor, power and dominion forever and ever, O Lord God Almighty.

Again, in the day of the general resurrection when the Son of man shall come, with the voice of an archangel, and the trump of God, to judge the quick and dead, when all congregated worlds shall be gathered together before him, to receive a just recompence of reward for the deeds done in the body, soul and body shall then be reunited and made free indeed. For the judge will place them on his right hand, under his blessed smiles, and say, come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. And if their sins should be sought for, he will say, I bore them in my own body on the tree. When justice cries for their life, his life was given a ransom for theirs, his blood for their blood. And who shall lay any thing to the charge of God's elect? It is God that justifieth, who is he that condemneth? It is Christ that died, yea rather, that is risen again for our justification; who is even at the right hand of God, who also maketh intercession for us. Romans, 8th chap. 33rd and 34th verses.

And soul and body being re-united, and made free indeed, they will be fashioned after the glorious body of the Son of God. For we shall be like him, for we shall see him as he is. Well might the apostle say, eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them to us by his spirit, for the spirit searcheth all things, yea the deep things of God. 1st Cor. 2nd chap. 9th and 10th verses.

But what shall I say to the unrenewed part of the human family? If the righteous scarcely be saved, where shall the ungodly and sinner appear? 1st Peter, 4th chap. 18th vrs: The wicked is driven away in his wickedness. But the righteous have hope in his death. Prov. 14th chap. 32nd vrs. Yea, when death has his commission sealed by an order to hurry the sinner before the dread tribunal bar of God, thou fool, this night thy soul shall be required of thee. St. Luke, 12th chap. 20th vrs. Then it is that the sinner is driven away in his wickedness. Yea, if you continue in your sins, death will come, clothed with all his terror. Armed with his sting, (for the sting of death is sin,) and knock at the chamber door of thy heart demanding entrance. The sinner in this condition, may plead for one month, or a week, or a day, or an hour, or minute, it

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cannot be granted; he must go, yea, it may be said, I have called and you have refused. I have stretched out my hand and no man regarded. But ye have set at nought my council, and would none of my reproof, I also will laugh at your calamity, I will mock when your fear cometh. When your fear cometh as desolation, and your destruction as a whirlwind; when distress and anguish cometh upon you: then shall you call upon me. But I will not answer; they shall seek me early, but they shall not find me. Prov. 1st chap. 24 to 28th verses.

O sinner, lamentable to think that you have sinned away all your life time, and now you must be driven away in your wickedness; driven from all your earthly pleasures, driven from friends and relations, perhaps from a Christian wife who you have cruelly treated for her profession of Jesus; perhaps from a godly father or mother, or son or daughter, who have been treated with contempt by you, on account of their religion. But worse than all this, you must be driven from the children of God, from the sound of the ever blessed gospel, and placed where hope nor mercy never can be vented. O the agony, horror, and keen despair, the keen torture of the sting of death. And after death to judgment. Heb. 9th, 27th. There you must be driven away from the presence of God, and the holy angels, and the spirits of just men made perfect. And although you may plead that you have eaten, and drunk in thy presence, and thou hast taught in our streets, he will profess to you, I know you not, depart all ye workers of iniquity. And these shall go away into everlasting punishment, but the righteous into life eternal.

But there is yet hope for the returning sinner. Christ is yet on a mercy seat, and is yet saying, they that seek me early shall find me. Prov. 8th chap. 17th vrs. Come unto me all you that labor and are heavy laden, and I will give you rest. St. Matth. 11th chap. 28th vrs. Blessed are the poor in spirit, for theirs is the kingdom of God. St. Matth. 5th chap. 3rd vrs. Time and opportunity is yet afforded you, I pray you, seek the Lord while he may be found, and call on him while he is near. And may God of his tender mercy help us all to make wise improvements of the precious privileges, and golden opportunities he affords us. And we close in with the overtures of mercy, and finally be saved by grace, is the prayer of your unworthy servant in the bonds of the gospel. Amen.

MARSHAL McGRAW.

TO EDITORS PRIMITIVE BAPTIST.

Halloca, Muscogee county, Georgia,
August 7th, 1840.

DEAR BRETHREN: For the first time I have spoken to you through the Primitive or any other religious paper. I have thought good to offer you a few of my many thoughts, on the latter clause of the 2nd article of our faith, which holds forth the word of God to be the only rule of faith and practice. I here remark, that a departure from that article of the Baptist constitution, has been the prime cause of all the divisions, which have taken place in the church of Christ, from the days of the apostles until the present time. And to that cause may justly be attributed all our late shameful contentions, which have resulted in our final separation from all those who profess to stand upon the same foundation and do not, and are merely called by the same name to cut off occasion, and take away their reproach amongst the people. The churches planted by the apostles, remained pure while they held the word as the only rule of faith and practice. This they did, with small exceptions, as long as the pagan form of the government of Rome continued; during which time religion was unpopular and persecution was common, and money was no main spring to religious action.

But no sooner did this form of the government take a change in favor of the Christian religion, which change was effected under and during the reign of Constantine the great, than he took the clergy under the protection of his wing or arm of state, and promoted them to the highest offices in his gift and paid them large salaries which made the office of a clergyman desirable for the sake of gain. And although the motives of the emperor may have been perfectly good, in calling the first councils of the clergy, the decisions of which were intended to give a check to the Arian heresy, then prevailing in the empire; and although their first decisions were perfectly good and orthodox, yet the eventual result was awful to the Christians. And why? because their decisions were forced down by imperial edicts. Religion is now become popular, and the office o

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a bishop desirable for honor as well as for gain; men of corrupt minds now begin to creep into the ministry, and in their councils and decisions. Error after error was multiplied, until the ruinous consequences were plainly seen, which result from the amalgamation of church and state, law and religion. Here was a manifest departure from the word of Christ, whose kingdom is not of this world; & money now begins to show itself the root of all evil, the which while some coveted after, have erred from the faith. The scriptures were no longer the only rule of faith and practice, in what was called the orthodox church; they were governed much more by decisions of clergy councils, decreed by emperors, than the word of God.

Be cautious, dear brethren, of all ministers and deacons meetings, where our lay brethren have not an equal seat and an equal voice; they appear innocent at the first, but if we are to judge the future by the past, we may fear the result in the end. Through this means antichrist arose step by step, introducing through his bishops heresy after heresy; the man of sin was revealed at last, he is seen sitting in the temple of God, "the church," shewing himself that he is God, by assuming to himself infallibility and the right of conferring temporal kingdoms and empires; with many other heresies, amongst which the following may be enumerated, the erection and adoration of the cross, the images of the saints, the invocation of saints, depositing the relics of the martyrs in the churches to give solemnity to their worship, the doctrine of purgatory, prayers for the dead. Tedious pilgrimages become now common, followed by cruel crusading expeditions to the Holy Land or Palestine. The proud Catholic bishops are now found at the head of the churches, swaying the ecclesiastical sceptre according to the pleasure of the Pope.

Such was the effect produced by departing from the golden rule, the word of God, and such the cruel state of things until the rise of the reformation in the sixteenth century, under Luther & Calvin and others. But during all this time, where was the word of God? The Waldenses and Albergenses have kept it in the valleys of Piedmont. Where were his ministers? There preaching it. Where were his true church and people? There hearing it, and holding it as the only and sufficient rule of faith and practice. By it they judged and condemned the errors of the church of Rome, and by it they regulated the ordinances of their churches and their private walk. They declared non-fellowship with all the institutions in the Catholic church, which were not supported by it;—and we find them coming out and hiding, going to the stake, and dying perhaps, as early as the days of Novatian, the first bishop ordained on the unfellowship principles. This people are said to be the followers of Novatian, but there were some of them at the time that he first arose. They are said also to be disciples of Peter Waldo. We say, there were many of them long before the rise of Waldo. It is said by others, that they are the followers of Luther, or of Calvin. We say, they existed several centuries before the rise of these two celebrated reformers. And in fact we can trace them from the earliest corruptions of the apostolic churches, and there were customs in the churches, of which Calvin and Luther were founders, which they knew nothing about, the Bible not teaching said customs. I will here mention two, viz: a distinction in the clergy & infant sprinkling, which the Waldenses utterly detested, long before the rise of said reformers. And according to the faith and practice of the Waldenses and Albergenses, if they lived in our day they would certainly be called hard-shelled Baptists.

I will close by citing two passages of holy writ, to prove the word of God a sufficient rule of faith and practice. Paul, in Acts 20th and 32, commended his brethren to God and to the word of his grace, which was able to build them up in the most pure and holy faith, and give them an inheritance among all them that are sanctified. And again, all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works. 2 Tim. 3 and 17th. *C. A. PARKER.*

TO EDITORS PRIMITIVE BAPTIST.

Monticello, Jefferson county, Florida,
July 29th, 1841.

DEAR BRETHREN AND SISTERS OF THE PRIMITIVE FAITH:—

The time draws nigh I must go home,
Resign my body to the tomb;
I leave you all in Jesus' arms,
Whose bosom bears the tender lambs.

And before I go hence and am no more

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seen, I wish to correct a small mistake either by myself or my worthy printer, Mr. Howard, in a piece I wrote which may be found vol. 6th, No. 3, page 40, stating the time I left North Carolina, which was in the year 1813, and it is stated 1831. My reason for thus writing is, it gave me some uneasiness in mind, because myself and many others knew it was not correct.

Dear brethren and sisters, it is a cold time among us in this section of country; but thanks be to the allwise provider, that it is as well with us as it is. We have no jars nor divisions among us, but have the word preached as we believe in faithfulness. Brethren, the little messenger is highly esteemed by some and despised by others; but I hope I shall have the privilege of reading them the little time I have to live. Some friend, I deem him as such at any rate, has been pleased to send me several Nos. of the Christian Advocate and Monitor, which I received with thankfulness, as I am well pleased with what they contain.

Dear brother Hyman, I would be glad to hear you preach once more; so I will give you a text from the 25th verse to the last of the 15th chapter of Luke. Please to give us your views. So I must come to a close. Please to remember us in a distant land.

And since it is God's holy will,
We must be parted for a while;
In sweet submission all as one
We'll say our Father's will be done.

CHLOE HURST.

TO EDITORS PRIMITIVE BAPTIST.

Berger's Store, Pittsylvania co. Va.
December 3, 1840.

DEAR BRETHREN: You may hear from me through the Primitive, though it is through much weakness I write. But I trust in God for something to write, and if he will guide me, I shall be able to write according to the law and the testimony. And I wish to give you some of my thoughts on Paul's epistle to Titus.

Dear brethren, see the 1 us. in this chapter, as well as many others. We see that the apostle did commend the churches, or the children of God, to be sound in the faith, and not for them to follow after Jewish fables, or after the traditions of men. But we see the carnal professors of this day saying, that it makes no odds about the faith, just so we say we are religious that will do; and you ought not to find fault, and let us all commune together. And let us alone, is their cry in this day, and so it was in the days of Jesus. The wicked said, let us alone; see the 4 ch. of Luke, 34 verse. And so it is with the missionaries, and all Arminians in this day; for we hear them saying to the Old School Baptists, let us alone and mind your own business. So you my friends can see, that there were false ways in the days of Jesus, and his prophets. For we hear David say, in the 119 Psalm, 104: Through thy precepts I get understanding, therefore I hate every false way. Here we hear David say, he hates every false way; and so will every child of God hate the way of saving souls by money.

But we hear the missionary say, that we are all right, and that we should love one another as Christians. But I say, David did not love false ways in religion; and we, the Baptists, ought not to love false professors, or ought not to love their false ways; but love them as people, and as the creation of God, but not fellowship their false ways, nor suffer them to come in our churches, but rebuke them as the apostle commands. See Paul to Titus, 1 ch. 1 vs. Says Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect; and the acknowledging of the truth, which is after godliness. 2 verse: In hope of eternal life, which God that cannot lie promised before the world began. 3 verse says: But hath in due time manifested his word through preaching, which is committed unto me according to the commandment of God our Saviour. See, the 1st verse says, that Paul was an apostle of Jesus Christ, and according to the faith of God's elect. So you can see that he was not an apostle according to the school of men, nor according to the faith of the General Association; no, but according to the faith of God's elect.

Now what is the faith of God's elect? I will in a short way say, that the faith of God's elect is to believe that the Father and Son did enter into covenant for the church before the world was; and that the church was elected in Jesus before the world was, and that the Father and his Son knew how many were in the covenant, and how many would be saved. For it is written, known unto God is all his works from before the foundation of the world. So if it is the work of God to make Christians, then he ever knew how many would

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be made; which I believe he does know, and believe he will save every one of them with an everlasting salvation. This is, I think, something of the faith of God's elect.

But there are thousands in this day, that deny this; and the command of God says, turn away from such. Then I for one, will not fellowship them that do deny this truth; for Paul says he was an apostle according to God's elect, and to the acknowledging of the truth. Here you see Paul is one that will acknowledge the truth. Now see the 2 verse. Paul says: In hope of eternal life, which God that cannot lie promised before the world began. Now the truth is, that Paul lived in hope of eternal life, and that life was promised before the world began by God, who cannot lie. Now there are some in this day of darkness that say, a fig for a hope, if you had religion you would know it; and say, that every child of God does know it. This is not the truth, for Paul said, he lived in hope of eternal life. Now Paul only hoped that he had that eternal life, for if Paul knew he had it, then he would not hope, for he could not lose it; because he says, God that cannot lie promised before the world was. So Paul only hoped that he had that eternal life, and not that he should not lose it. No, he says it was promised before the world began, and that promise was by God who cannot lie. Now if we believe that we have eternal life given us in Jesus, and then believe that we can lose that life, is to believe that God can l e; which I believe no virtuous child will believe.

But we hear Paul say, that this eternal life was promised before the world began; so it is promised to every one that ever will be saved, from before the world was. So eternal life was promised to the church in the covenant, through and by the Lord Jesus Christ; and for what he would do, & not for what the creature could or would do. And the 3 verse says: This life was in due times manifested, or his word thro' preaching, which is committed unto me according to the commandment of God our Saviour. Here Paul tells us, that in times God manifested his word through preaching, so we the church were chosen in Christ Jesus before the world was, to eternal life; but according to the purpose, or God's time, it is made manifest to us by preaching. And so you Ishmaelites may see, what use we Predestinarians have for preaching; and we cannot live on our good does, like you can; so we want a shepherd to hand out the promises of God to the church, and then he will feed the flock, which a hireling cannot do.

Now a few words to the Arminians; or missionaries, as I consider them the same. I wish you would look at the 2 epistle of Paul to Timothy, 3 ch. 1, 2, 3, 4, verses, and I think you will see what sort of Christians you are; for the 5 verse says, having a form of godliness, but denying the power thereof from such turn away, says Paul. And I believe that we are here commanded to turn our fellowship from you, or withdraw ourselves from every one that does deny that God had a sovereign right to choose his church in Christ before the world was; and will deny, that he has a right to save them, and say he cannot without the help of the creature; which is denying the power of God.

And you go-betweeners are all guilty of denying the power of God, and so the Old School or Primitive Baptists must turn away from you, and I hope they never will fellowship you, Ishmaelites, while they have the scriptures to read. If God will give us the understanding, we will rebuke you, for the 16 verse says, all scripture is given by inspiration of God, and is profitable for doctrine, &c. And is not profitable for doctrines, as some suppose. And when we bring them to the doctrine and prove it, then the missionaries or some of them say, they do not believe all that is written in the scriptures. This is so, for not long since I got a missionary in a hard place; and he had to get out by saying, he did not believe all Paul had written. Now I believe he is a real sneak. So nothing more, but as ever your unworthy brother in the Redeemer of sinners. So farewell, brethren. *R. RORER.*

TO EDITORS PRIMITIVE BAPTIST.

Thomaston, Upson county, Georgia,
August 1st, 1841.

My Dear Brethren, of the Primitive faith and order: I have taken my pen in hand to answer the request of brother Rorer. My brother, I have made inquiry for such a man by that name; but can't hear of none. And I also learn, that there is no such a name on the tax book of this county as Anthony Freeman.

Let us labor, therefore, to enter into that rest, lest any man fall after the same exam-

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ple of unbelief. Hebrews, 4 ch. 11 verse. So we see there were some that could not enter into that rest, because of unbelief. Let us, therefore, fear lest a promise being left us of entering into his rest, that we should fall far short of it as did others. For we learn from reading the scriptures, that there were some that never did nor never will enter into that rest, that is prepared for the people of God. Remaineth, therefore, a rest to the people of God. For he spake in a certain place of the seventh day on this wise: And God did rest the seventh day from all his works. But from reading the scriptures, I can't understand that this rest means while we are here in these low grounds of sorrow; for the Christian, methinks, has but little rest while they are here below, but when the Lord shall call his people home, if then prepared they shall enter into that rest, which shall last as long as God himself shall last.

Yes, my brethren, that will be a glorious rest to the people of God to meet with Jesus their Saviour there to part no more; but there to remain in the presence of the Lord forever and ever. They shall hunger no more, neither thirst any more, neither shall the sun light on them nor any heat; for the Lamb which is in the midst of the throne, shall feed them and shall lead them into living fouutains of water, and God shall wipe away all tears from their eyes.

Now, my brethren, pray for us; for we trust we have a good conscience in all things, willing to live honest. Now may the Lord make you perfect in every good work to do his will, &c. So farewell for this time, hoping that the Lord may ever keep us humble and willing to come down at the feet of each other, and looking on each member as being better than himself. This is the way, my brethren, that I view for to keep peace and union in the churches; but when to the contrary it comes to be big I and little you, then you may look out for a cold time in the churches. Now, my brethren, my heart's desire and prayer to God is, that he may ever keep us humble and save us eternally in that rest. Fairwell at this time.

ROBERT B. MANN.

Moral and religious instruction, derives its efficacy, not so much from what men are taught to know, as from what they are brought to feel.

THE PRIMITIVE BAPTIST.

SATURDAY, AUGUST 28, 1841.

TO EDITORS PRIMITIVE BAPTIST.

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Virginia, July, 1841.

My dear Brethren: It seems to fall in the way, for me to submit a few lines for your consideration. I am enjoying usual health, through mercy. I am in Virginia, Southampton county, perhaps 200 miles from home. As I passed not far from Tarborough, a letter was handed me from which I learnt some epithets, which if applied by satan or any of his hacks, seem to be through mistake or confusion; that is, of carrying nothing only a few old scraps to South Carolina, hence denominated North Carolina well buckets.

And now to my much respected friend, by whose zeal I came to the knowledge of these mocking Ishmaelites and their sneerings; and my brethren, with whom I became acquainted while in South Carolina—may you all know that these things move me not, only the diversion it affords to see the devil's lackeys, peddlers, and muzzled dogs, so much exasperated; to see the vocabulary of his royal highness nearly exhausted, while the people seem claiming those liberties which those dainty-fingered lords wish to usurp, and place upon them those chains which would one day crush them to the earth, and make them the abject slaves of those who robbed them of their liberties. A sample is that of brethren John Timmons and Stephen Mott; who to maintain unimpaired those inalienable rights, requested letters of dismission on the ground that the church had departed from the original faith; which request was a sufficient crime for these idol-worshippers to exclude them by anathema.

I feel, my friends and brethren, as if I shall come again about October, to refresh my acquaintance, and may Christian affections be re-animated. And if the flock of Christ could drink of the fountain which never runs dry, and feed of the sweet dainties that replenish Immanuel's table, my soul would be willing to bring some scraps; or, as a well-bucket, draw from the wells of salvation.

Existing circumstances seem to behoove the necessity not to publish communications from individuals who are not members of the church; while we regret it on one side, we affectionately hope not to incur hurt feelings from those our friends who seem established and zealous in the cause; but may Christians embrace the government of king Jesus, and find liberty here and elsewhere. We seem urged by necessity on the other side, it loosing the reins to that latitude, where all and any may claim a right for publication.

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Nothing more, but I earnestly invoke the prayers of all Christians, while laboring in gospel bonds. *L. J. J. PUCKETT.*

FOR THE PRIMITIVE BAPTIST.

Trenton, Butler county, Ohio,
July 24th, A. D. 1841.

DEAR BRETHREN: I herewith send you some of my views on the 32d ch. of Isaiah, 1st verse: "Behold a king shall reign in righteousness; and princes shall rule in judgment." The prophet evidently is here speaking of the reign of Christ in Zion, or the gospel church, in setting up, and permanently establishing the church with all the laws and ordinances thereunto belonging; and enjoining by the highest authority on each and every subject, unreserved obedience to all his commands; also defending and supporting the same by his omnipotent power, supplying all the wants of his children, and causing all things to work for their good. In presenting my views on the text, I shall persue the following order:—

1st. Speak of the KING and his personal dignity and character.

2ndly. His reign.

3rdly. The princes and their character.

4thly. Their ruling in judgment.

1st. The king spoken of here I understand to be Christ; who said when on earth: "On this rock will I build my church, and the gates of hell shall not prevail against it." And again: "My kingdom is not of this world." Of whom it is said, "He is King of kings and Lord of lords." These with numerous other passages go to prove, that the king spoken of by the prophet is Christ, the king and law-giver of Zion. Having thus identified the person of the king, we shall proceed to speak of his personal dignity and character. I am aware that here I shall differ with many respecting this august personage. Be it so, yet I trust I shall not differ with my *Old School brethren*, who take scripture for their only rule of *faith* and *practice*, and receive nothing as either, without a *thus saith the Lord for it.* "Then to the word and to the testimony." And here we find him revealed in two natures, divine and human, or "God manifest in the flesh."—1st. In his human nature he is spoken of, 1st, as the "Son of man," as a servant. "I come not to do my own will, but the will of him that sent me;" 2nd, as *inferior* to the Father, "my Father is greater than I;" 3d, as the *Son*, and begotten of the Father—"This is my beloved Son." And again, "we beheld his glory as the glory of the only begotten of the Father, full of grace and truth;" 4th, as man—"There is one God, and one mediator between God & man, the man Christ Jesus;" 5th, as suffering—"he was a man of sorrow & acquainted with grief"—he wept over Jerusalem—he groaned in the garden—he expired on the cross. In his divine nature he is declared 1st, to be God—1st "He is the only wise God our Saviour"—"I am God, and besides me there is no Saviour"—"The God of the whole earth shall he be called;" "Immanuel, which is God with us"—"The true God and eternal life"—Thomas said unto him, "my Lord and my God."

2nd. He is also called the *Father*, "His name shall be called, wonderful councellor, mighty God, everlasting *Father*, and prince of peace"—"He that hath seen me hath seen the *Father*, for I and the *Father* are one." 3d. He is the creator of all things—"For by him were all things created that are in heaven, and in the earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all were created by him and for him." 4th. He it is that governs and uphold all things—for "by him all things consist." 5th. He is the author of salvation. "There is no other name given under heaven among men whereby we can be saved." "Look unto me all ye ends of the earth and be ye saved, I am God and besides me there is no Saviour." 6th. He it is that brings sinners to a knowledge of salvation—"No man knoweth the Father but the Son, and him to whom the Son will reveal him"—"As the Father raiseth up the dead and quickeneth them even so the Son quickeneth whom he will"—"Thou hast given me power over all flesh, that I should give eternal life to as many as thou hast given me." In a word, he is the triune God, "the whole fulness of the godhead dwelt in him bodily." "There are three that bare reccord in heaven, the Father, the word, and the Holy Ghost, and these three are *one*"—and this *one* is the king that shall reign in righteousness. He is "the alpha and omega, the beginning and the end, which is and which was and is to come, the Almighty." Such is the personal dignity and character of the king of Zion.

2ndly. His reign. He shall reign in righteousness.

The reign of Christ is brought to view in a two-fold sense, 1st, general or universal; 2dly, special over his spiritual kingdom. 1st, His reign is universal. He reigns over heaven. He doeth his will in the armies of heaven and among the inhabitants of the earth. The angels are commanded to worship him and they obey, he sends them to minister to them that shall be heirs of salvation, and they go at his bidding. The angels wait on Abraham, Lot, Manoah, Elijah, Daniel, Peter, John, &c. at the command of their sovereign. He reigns over the earth, all animate beings are under his control, he exalts and de-

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thrones kings at his pleasure, by his providence nations rise and prosper, and by his power are they subdued and annihilated; he appoints the bounds of man's habitations & numbers his steps, all the beasts of the forest are under his control. He could call the lion to slay his disobedient prophet, the bear of the forest to avenge the insults offered to Elisha, the ass to reprove the false prophet Balaam, the serpent to chasten rebellious Israel, the fish to swallow Jonah, the frogs and lice to punish Pharaoh, the raven to feed Elijah. He governs inanimate creation. The stars and planets that spangle the firmament above, are each kept in its regular order by the agency and omnipotent power of this king. This vast globe which we inhabit, with all the elements connected therewith, are governed by his might FIAT. He could command the earth to punish Korah and his company, for their insolence, by opening and swallowing them up; the flood to destroy the antediluvian world; the Red Sea to part asunder and let his chosen people pass thro' on dry ground, and close again upon Pharaoh and his band; the fire to consume the inhabitants of Sodom and Gomorrah for their abominations. He destroyed the enemies of his children with the same fire that they had cast his servants into, who came out without the smell of fire on their garments. He taketh the winds in his fists, and says to the raging storm, peace, be still, and straitway there is a great calm.

The devil with all his infernal band are under his control. A legion is dispossessed at his command. He can chain belzebub down at his pleasure, he prescribes his bounds that he cannot pass, suffers him to carry out his iniquitous designs no farther then shall terminate in his own glory, and thereby cause the wrath of man to praise him and the remainder of the wrath will he restrain. In a word, all creation, from the least animalculi to the highest seraph, and from the smallest atom to the most ponderous globe, is under the immediate government, direction, and control of the king of Zion.—But

2dly. He reigns special over Zion, or his church. 1st. In calling his subjects. He finds his subjects serving under the prince of darkness, blinded by the god of this world, filled with enmity against Zion's king, declaring that they will not have him to reign over them. But king Jesus conquers them by irresistible grace, he rends the veil from their hearts, & causes light to shine into their benighted understanding; and by the quickening operations of his spirit brings the sensitive power of the soul into exercise, and thus discovers to them his own overpowering charms & beauty; which so enamours their souls, that their love and affections flow to him, and by means of the light shining into their hearts they see their own guilitness and sinful character, and by comparing themselves with the pure and holy law of God, (which to them now looks so lovely,) they are led to loathe sin, and to abhor themselves on account of it. They now strive to engage in the service of Christ by breaking off from sin, but alas! they find they are in the gall of bitterness and bonds of iniquity. Their hearts they find to be a fountain of corruption, it being deceitful above all things and desperately wicked, so that they cannot do the things that they would, but when they would do good, evil is present with them. Therefore they fail in every attempt to reform either their nature or practice, and find that in this matter they are without strength. Here Universalism expires, & the sinner cries out in bitterness of soul:

"Lord, if my soul should sink to *hell*,
Thy righteous law approves it well."

The Arminian refuge of lies, in which he had taken shelter, is swept away and the sinner falls at the feet of Jesus, saying, "God be merciful to me a sinner." Thus does Jesus conquer his subjects by grace, after which he graciously shows them the pardon of all their sins, and welcomes them into his kingdom. (*to be continued.*)

JOSEPH H. FLINT.

FOR THE PRIMITIVE BAPTIST.

A warning to all, L. M.

Come now, my friends, to you I call,
Both young and old, both one and all;
Be not too wise, nor grow too tall,
Lest you should get a dreadful fall.

We now should truly understand,
That we are in a wretched land;
Exposed to satan's hellish band,
We now should be at God's command.

In wisdom's ways we should be found,
While marching through this wretched ground;
We should not go without the bound,
Like Israel travel round and round.

But we should try to keep the way,
And never, never go astray;
And learn to do as well as say,
And always try to watch and pray.

And when from time we're call'd to go,
And have to leave all things below;
We then may see and truly know,
There's nothing good that we can do.

Then may we see, and know, and tell,
Our Jesus has done all things well;
And sav'd us from a burning hell,
All glory to Emanuel.

BENJAMIN MAY.

Hickory Grove, Bibb co. Ga. June, 1841.

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Vernon, Autauga co. Ala.
August 1st, 1841.

DEAR BRETHREN EDITORS: Come and hear, all ye that fear God, and I will declare what he hath done for my soul. Psalms 66th, 16th.

I am now about to give you a concise account of my life up to this present time. I was born and raised in South Carolina, in Pendleton district, and was raised by parents strictly moral, but not members of the visible church. During my stay with them, however, my father died when I was young, and I entertain a hope that he is in the paradise of God. For when I was a little boy, I have seen him on his knees at prayer, which makes me think he felt himself a poor sinner. My mother became a member of the Baptist church in her old age, and since I left that country, and is now, (as I hope,) a saint in heaven.

I married when young, and was at that time fond of fiddling and dancing, and other sports and plays that were common among young people in that day. But amidst all my pleasures, I had serious thoughts about death, and was afraid to die; which caused me to retire to some secret place and try to pray. But this passed off for a time, and I married in my 18th year, and forthwith left Carolina, and settled in Georgia, Ebert county.

And I had not been long there, before one of my neighbors called his friends together, to help him grub; and the women for to help his wife to quilt. And it was now a hurry to get done work, and then for dancing, which I had been so fond of. I went on the floor for to dance, and I felt that God would kill me before the dance was over. I saw that I was a great sinner, and that I soon must pass from time to eternity, and I felt unprepared for that change. My desire for mirth was now over, (nor have I had a desire for these things up to this day.) I continued in Georgia for five years, and generally attended the Baptist meetings in my neighborhood, both Saturday and Sunday. And now I will adopt the language of the poet and say:

My mind so uneasy, my soul was bow'd down,
My prayers would not save me, my life not my own;
At length condemnation appeared so just,
That be banished from his presence, forever I must.

At length in the fall of the last year that I remained in that country, an Association came on, about ten miles from me, with a church called Van's Creek, to which I went, and endeavored with all my power to hear preaching, but could not hear to no profit, (as I thought.) And on Sunday of the meeting, there was a great stir among the people; so much so, that preaching was abandoned, and the time spent in singing, with exhortations and prayers. But poor me could not feel, feel as some appeared to feel; so I thought my day of grace was past, and that I was the only one there, that saw no way that I could be saved, and all hope of my ever being saved was now gone.

In this condition of mind, I retired to my place of stay, in company with many of the Baptists. Supper being ended, the Christians were spending the time in singing and telling their feelings one to another. While these things were going on, I was sitting with my head on the back of the chair, with my hand over my eyes, and I thought there appeared one to my view, between heaven and earth, nailed to a tree, and his appearance was like unto the Son of God, who hung bleeding on the cross in the stead of the sinner. I now saw that it is by grace ye are saved, through faith, and that not of yourselves, it is the gift of God. My soul now leaped for joy, my tongue gave utterance, and I cried aloud, and told the people what I saw and felt. So it was again with me as the poet said.

At a time unexpected, my burden remov'd,
The reason I knew not, but Jesus I loved;
And one thing revives me, when bro't to the test,
Of all that I know, I love Christians the best.

The night passed over, and when morning came, I felt sorry that I had told my feelings; for I was afraid I was mistaken in my feelings the night before; and felt to get away as soon as I could, and so retired to my home, and all the way tried to get my burthen back again.

The next Baptist meeting which was in my neighborhood, many were expecting me to tell the church my feelings, but I could not, and concluded that I never would say any thing more about it, to any body during my life. About this time one of my neighbors was about moving to Alabama, and I made ready and moved with him, and settled in the county I now live in; which was twenty years ago. And all the way as I travelled on, I still thought I never would tell any person my past feelings, that I was coming to a new country and among strangers, and that I would leave all my past feelings in Georgia, or keep it entirely to myself all my life long.

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But on my arrival in Alabama, I met with brother Josiah Rice and his family, who I had known in Georgia. Sister Rice asked me, if there was not something more on my mind then when she saw me last? I was amazed that she should ask me such a question. But she continued and said, that she knew I was moral in my deportment, but she confidently affirmed that some change must have taken place with me since she saw me in Georgia, for she thought it visible in my countenance.

My thoughts now began to run back, and to retrace my steps, and to ponder well the dealings of God with my soul. I now saw that I had tried to runaway from God, and had given him the back and not the face. My mind was now uneasy, my soul was bowed down, and I knew not what to do. Brother Josiah Rice advised me to go to the church and tell them my feelings, but it seemed that I could not go at this late hour and try to impose myself on any church, for that appeared to me would be adding sin to sin. However, my feelings were such, that I could not rest. So on the next meeting at Union church (where my membership now is) I went, with some thought that I would join the church; but my resolution failed me this time also. But in two weeks from that time, as I was plowing in the field, a thought came into my mind that God would never give me another opportunity of discharging a duty, that I felt to be enjoined on the believer in Christ; but that he would take my life from the earth, and make an example of me for my disobedience. However, I was permitted to promise the Lord, that if he would spare me, that I would go to the church the next meeting, and tell what the Lord had done for my soul. All earthly comforts failed me. I had no relish for the things of time and sense, but to my surprise, I lived to see the next meeting day, and I went forward a willing subject and told my feelings to the church, and the right hand of fellowship was given. So I became one among them. The day following I was baptized, which day is long to be remembered by me. I think I felt the answer of a good conscience towards God, and it was a day of feasting and of good things with me.

And now, my dear brethren, I do most assuredly feel that if I am ever saved, it will be by grace; for I am yet a poor sinner, and a monument of God's mercy. And am often made to enquire, why it is, that God has spared my life so long; for I am nearly forty-four years old, and have ever felt myself an unprofitable servant. But by the grace of God I am what I am, and one thing have I desired of the Lord, that will I seek after, that I may dwell in the house of the Lord all the days of my life, that I may behold the beauty of the Lord, and that I may inquire at his temple.

Beloved brethren and sisters, I wish not to forget to say, that I have been blessed with hearing gospel preaching lo these many years. Elder James McLemore was the pastor of Union church for many years after my arrival in this country, and was a beloved preacher indeed. Elder Francis Baker succeeded him in the pastoral care of the church at Union, who was ever stedfast in the faith, and earnestly contended for the faith once delivered to the saints. Since those days, Elder Thornton Rice was ordained in Union church, and is now with your humble writer in the pastoral care of the Church; who is one of the most stern, and unflinching contenders for the faith with whom I am acquainted, whom I deem profitable to the church and to me, in this day of trial and trouble.

So now, dear brethren, I must bid you farewell for the present, (as my sheet is nearly full,) for I fear the above narrative will not be interesting to the readers of the Primitive Baptist; but as it was time for me to make my remittance, I thought I would write a few things. Then, dear Editors, publish it if you think fit; if not, lay it by, and all will be well with me. I wish my paper continued, for it is a source of consolation to me to read the communications of my brethren and sisters. Now in conclusion, I beg your prayers in behalf of myself and family, with all who it is your duty to pray for. Yours in hope of eternal life. *LUKE HAYNIE.*

TO EDITORS PRIMITIVE BAPTIST.

Gainer's Store, Pike county, Ala.
May 17, 1841.

DEAR BRETHREN, of the apostolic faith and the elect of God, who are scattered abroad in these United States: Grace, mercy and peace be multiplied.

Dear brethren, my mind has been impressed for some time past with a subject which I shall now lay before you, I hope with an eye single to the glory of God and the benefit of the church. Seeing, brethren, it is a cold and wintry season generally

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among the churches, as far as I am acquainted, and iniquity appears to abound and the love of many wax cold. So I feel it my duty in this my communication to stir up the pure minds of my brethren to a sense of duty one towards another, and shall therefore in the first place speak something of the discipline of the gospel, by which the church is to be governed, and shall then offer some thoughts respecting the support of the ministry.

Now, brethren, the church is said to be as a city set on an hill, whose light cannot be hid; and in order to let the light of the church shine, she must come under the discipline of the gospel. According to the directions of the Saviour, it is the discipline of the gospel that causes a church to travel in harmony, union and brotherly love; and without it, a church cannot travel nor do well. And I fear it is too much neglected among the churches in general, consequently we may expect a time of coldness. See a church, my brethren, that uses the discipline of the gospel, and you will see her conferences generally well attended to; but when brethren neglect to attend their conference meetings from time to time, they should be visited and admonished to their duty; for the apostle says, forsake not the assembling of yourselves together, as the manner of some is, &c. And not only so, but we should keep a regular gospel discipline in exercise in all things, and keep the house of the Lord clean, that his praise may dwell in Zion; therefore, we should not exercise an unchristian severity, neither should we show too much lenity.

Now, brethren, if a brother gets intoxicated, and comes to the church and says he repents, and the church forgives him, and in one or two conferences more he comes with the same complaint, his conduct argues that he has not repented, for he has not turned away from the evil. For the Saviour says, if he shall turn and repent, thou shalt forgive him; but when he says he repents and continues to pursue the same course in sin, his conduct goes to prove to the reverse. And as this is an evil prevalent in the day in which we live, I would admonish the churches to show it no mercy; for as long as you keep such in the fellowship of the church, they will be as a stumbling block to others, and the sin lies at the door of the church. Therefore, brethren, put this evil from among you, and have no fellowship with the unfruitful works of darkness, but rather reprove them.

We sometimes hear brethren complain of being taken in, in drinking spirits. I would just remark, this is an entire mistake; for it is them that take the spirits, (or whiskey,) in. For if you will let it alone, brethren, it is sure to let you alone; but as long as you drink it, and especially in connexion with drinking assemblies, you are liable to drink too much, to the wounding of the cause of Christ and your own personal shame. And as such my advice is, as a remedy against this evil, not to drink at all; without you feel a particular need, as I believe it is sometimes beneficial in such cases, and may be innocently received in the sight of God. But the way in which it is used I think nine cases out of ten, proves to be a snare and a stumbling block; and it is too much the case within the pales of the church. The reason why I have taken so much room in exposing this evil is, I wish it removed out of the church of Christ.

There are also other evils, that ought not to be indulged in a church; such as telling lies, backbiting, cheating and defrauding, and every evil work. For, brethren, we profess to be the children of the living God, and profess to have Christ revealed in us the hope of glory; then, brethren, let us endeavor to make it manifest, by our daily walk and conversation, and prove to the world we are the people we profess to be. And when a church uses the discipline of the gospel, according to the Saviour's directions, the light of the church shines, and she is careful to maintain good works, and is therefore mindful of their minister to relieve his necessity and loose his hands, that he may go and preach the gospel. I profess to be a predestinarian, and I hear St. Paul saying, God has ordained that they who preach the gospel shall live of the gospel; for thou shalt not muzzle the mouth of the ox that treadeth out the corn. But there are so many designing men of late, that have made shipwreck of the faith and merchandize of the people, that the true minister of the gospel feels timid in preaching or writing on this subject.

And I don't write these things, brethren, because you do not know them, but because you do know them; therefore, I wish to stir up your pure minds, by way of remembrance. For brethren, you are aware that some of your ministers are men

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in very limited circumstances, and may I not say a goodly number of them, and you believe that God has called them to the work of the ministry, and you have called them as pastor or supply. And now recollect, brethren, the Levites had no inheritance with the children of Israel, but served about holy things; consequently the same law that binds the minister to preach the gospel, binds the church to support him as far as she is able. For the husbandman must first be partaker of the fruit, or what man goeth a warfare at his own expenses; consequently, brethren, it is a duty binding on the church to relieve the necessity of their ministers.

For perhaps your minister is called to two, three, or four churches, and has a large family to support; and being called so much from home, it is impossible for him to provide for his family. And if the churches do not pay due attention to their ministers, he is compelled to neglect his family or the churches, and he does not wish to do either; and like the colt that was tied where two ways met, duty calls him both ways, and he therefore uses every effort he possibly can to attend to both. And sometimes when the people he preaches to, are taking their rest in sleep, the poor servant of the Lord is laboring perhaps by firelight to procure a support for his family. For at the end of the week he must leave them and go to his appointment, and when he gets there, perhaps the church does not all meet him; and after two, three, four or five days, or as the case may be, the brother returns to his family and finds almost every thing in an unprepared state for business. And being called from home so much, he has perhaps failed to raise a support, and has to look after it somewhere else; and by the time he gets it, and gets it home for his family, he probably has to begin to make preparation to go to another church, and so the week passes off, and but little done. And so on till the year rolls round, and the churches have to call a preacher, and all with one consent say, come, brother, and preach for us again; when perhahs the deacon has made no inquiry, whether his family is provided for or not. Probably he has never visited his pastor, to see what his circumstance is, whether it is in his power to serve them or not. And the poor minister scarcely knows what to do, he hates to refuse to serve the churches, and his circumstance is such that he is loth to undertake; but he probably accepts the call, and another year passes off in the same way.

By this time the brother has been compelled to buy something to supply his family with food and raiment, and probably is not able to meet the demands that are against him; when if the churches had have discharged their duty towards their minister, his hands would be loosed and he at liberty to serve the churches to profit. And what a very easy matter it would be to loose the hands of a minister, if churches and deacons of churches would take the proper step. For it is the duty of deacons of churches to know what the pastor stands in need of, and then to make it known to the church, and to use their influence with the church and congregation to raise a support for their minister. For it is a duty, brethren, binding upon you agreeably to the scripture; and recollect, brethren, God loveth a cheerful giver, therefore as every one purposeth, so let him give: not grudgingly, but willingly. For he that soweth sparingly, shall also reap sparingly; and he that soweth bountifully, shall also reap bountifully. For my God shall supply all your need, according to his riches in glory by Christ Jesus, says the apostle.

And I would now say to my preaching brethren, be diligently engaged in fulfilling the duties of your station. Let not small matters prevent you from attending your appointments, but as long as you can obtain a support for your family, go and preach the gospel; for Jesus has said, Lo, I am with you alway, even to the end of the world. Amen.

This communication I have wrote for the benefit of the Old School churches, I hope with an eye single to the glory of God. Missionaries may be ready to conclude, that I have turned to be one of their order; but I would just remark, I have nothing to do with them, nor none of the harlot daughters of Mystery, Babylon. The grace of our Lord Jesus Christ be with you all. Amen.

WILLIAM THOMAS.

TO EDITORS PRIMITIVE BAPTIST.

Georgia, Cobb county,
April 18, 1840.

DEAR BRETHREN: I for the first time sit down as it is a rainy day, to let you hear something about the times in this part of

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God's moral vineyard; as I have been taking your paper for some time, and am glad to hear the independent spirit that it accords with. It really does seem to me, that the time has come when the true church of Christ is about to have her second persecution, that I believe John saw in the isle of Patmos.

Dear brethren, my mind has been running this morning on the 13 chapter of Revelation, where the beast rose up out of the sea, having seven heads and ten horns. Which I believe will not be amiss to apply to all the moneyed institutions of the present day. And all the world wondered after the beast. Brethren, if you will read the whole chapter, you will see that John saw by the spirit of revelation future things even as they are coming to pass. But I recollect, that the good word of God says, the world by wisdom knew not God. And as these things are not warranted by the word of God, I am determined to have nothing to do with them, to wit, the institutions of the present day.

But brethren, don't understand me to say, that all of the institution men are not Christians; but I believe that they are dancing round the calf. But we should not hate them, but use mild and scripture language in the spirit of meekness, and pray God that they might see their error and retract and come back to the fold. For there is one fold and one shepherd. Brethren, I am surrounded on every hand by Arminians and institution men; so it seems that they seek to destroy me, by running over me rough shod. But brethren, when there are so many crying, lo here, and lo there, we should contend more earnestly for the faith once delivered to the saints.

Dear brethren, I must say a few things about the various kinds of doctrine that are promulgated in this dark day, when the true gospel seems to shine so dim. As I am a sort of a preacher myself, brethren, I do believe that when the Lord calls and qualifies a man to preach his own everlasting gospel he will go without four hundred dollars a year; feeling that necessity is upon him; yea, wo is unto him if he preaches not the gospel. For if he does this willingly, he has a reward, and that is in heaven. He will stand forth and tell a perishing world, that they are wounded, bruised, serpent bitten, and without an application of the remedy, which is Christ Jesus the Lord, th y are gone to all eternity. He will preach the word as Paul says, without favor or affection, feeling his his accountability to the God of heaven. Brethren, time admonishes me to stop for the present. So farewell, brethren.

JOHN WEBB.

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"Come out of Her, my People."

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COMMUNICATIONS.

TO EDITORS PRIMITIVE BAPTIST.

Pine Creek, Montgomery county, Ala. July 9th, 1841.

(*Continued from No.* 10, *page* 157, *present volume.*)

At this time I began to doubt whether I had indeed and in truth felt or experienced, a change of mind or not; for I verily thought that such thoughts as I had, and leanness of soul, did not remain in the Christian's breast. For I looked on the Christian as one changed, soul and body throughout, and did not have such evil insinuations in their minds as I had; but evermore rejoicing in Christ their Saviour, and feasting on his love, without a cloud to intervene between. Not knowing but what the old man was changed, I found all was not right. I found not my burden of guilt and condemnation that had burdened me so long and heavy, neither the slavish fears of hell; but from the numerous evil insinuations arising in my mind, I knew I was not such a character as I had previously formed in my opinion, sanctified soul and body. I could not believe that I had passed from death into life.

Here I found that I had both lost my burden and all hope, and did not know what course to steer, and only beat before the gale of almost despondency. After recovering a little, I thought I would seek my old burden again, that had worn me so. So, I thought peradventure if I could get that and be relieved again, that perhaps I should have a plainer manifestation of the pardon of my sins and the love of God in my soul, and I should be confirmed and doubt no more. But in my seeking my burden, this scripture seized on my mind: Come unto me, all ye that are weary and heavy laden, &c. Seek and ye shall find, knock and it shall be opened. Again: I am found of them that sought me not. And the breathing of my soul was, Lord, I am deceived, undeceive me. But if I have known thee in the pardon of my sins, and the power of thy resurrection, O return again, and manifest thyself in the multitude of thy love and kindness, a God reconciled through the blood of the everlasting covenant.

I very often conversed with a negro man, Dick, who was a Baptist, in whom I placed great confidence as a Christian, and yet do. He frequently told me, the burden I sought I would not find ever again; for it was as far from me as the east is from the west, and that God that cannot lie has promised to remember my sins no more. Sometimes I would try to throw away my little hope; my unworthiness, and imperfections, together with my disobedience and short comings, seemed to headge up all my way. This scripture almost silenced my doubts. 1 John, 3. 14 v: We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother, abideth in death.

Here, my dear brethren, I was constrained to the point; for I did verily believe that I did love the people of God, and it did seem to me that love and affection I had for the brethren were dearer to me than my own life. And the breathing of my soul was, O that I could come into closer union and communion with God and his people, that I could be made fit for the master's use, love him more and serve him better. Here I first asked this question: Why was I made to hear thy voice, and

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enter while there's room? Here my unworthiness would lay me to the dust. As the hart panteth after the water brooks, so panteth my soul after thee, O God. Psalms, 42, 1 v.

My mind now became imprest with the ordinance of baptism, which I believed immersion to be the only mode; also, that it was my duty to offer myself to the church as a candidate for baptism. Which I did with perhaps as much love and fear as I could bear; love to God and his people, and a fear of wounding the cause and of being a stumbling block in the way. I was received into the fellowship of the church called Muddy Creek, Duplin county, N. C. & baptised by Elder Joseph Johnson, August, 1821. In 1822, a few of us took letters from said church, and were constituted and known by the name of the Meadow m. h under the pastoral care of Elder Hiram Stallings, a thoroughgoing Old School Baptist. This church travelled in much harmony till Nov. 1834, when I left and emigrated to this State, with others of the brethren. We found here some brethren, scattered like sheep having no shepherd. We built us a house for worship, and were constituted in a church capacity, May, 1835, with only six members; present number 30, under the pastoral care of our much esteemed brother William Thomas, who we believe preaches among us the unsearchable riches of Christ, a thorough Old School Baptist. This church is known by the name of Union, a member of the Conecuh River Baptist Association.

Thus, brethren, I have given you and (a doubting brother) a small sketch of the reason of my hope in Christ. And if my (doubting brother or) brethren had have had as many doubts and fears for me as I have had myself, it would be rather a mystery with me to know how they could bear with my imperfection as much as they have. But I hope my (brother) will not think that I am hurt with him for saying, that (I know no more of the truth than his horse, and that when I do know the truth he will then call me brother;) no, my (brother) I have thought that very thing myself, and have been fully persuaded, that the assertion you made was the truth, which caused me to take the admonition of Jesus to search the scriptures, &c. and try the spirits whether they are of God.

Dear brethren, I have been a patronizer of your very excellent paper for near three years, and if the doctrine in it contained, (with a small exception,) is not the truth, mine is a bad case. And I would recommend my (brother) to doubt on, and if I am not saved until I do some meritorious acts, the (brother) may still doubt. But I will not doubt the assertion of the great apostle Paul, where he says: Who hath saved us and called us, not according to our works, but according to his own purpose and grace given us in Christ Jesus before the world began.

JAMES MURRAY.

TO EDITORS PRIMITIVE BAPTIST.

Mississippi, Madison county,
June 1st, 1840.

Beloved Brethren Editors: I have long since had a great desire to write one or two letters in the Primitive paper; but, knowing my inability of spelling and writing, I have failed to do so until this time. But, be that as it may, I will give you a small sketch of my trials with the new light and speculating Baptists in this part of the world.

In the first place, our supply of Doak's Creek church, in the county aforesaid, did in the year 1838, bring in the rotten stuff of the missionary doctrine and all its dreadful plagues. And the worst of all he, Wm. Denson, the supply, wanted to compel the church to become a member of the missionary society; & I opposed him very sternly, which commenced a desperate war with him and myself, and continued on for about twelve months. He had got several tares sowed in the church in the meanwhile, but he found I would not be honeyed into his belief and doctrine, and he then began to work schemes to turn me out of the church. About that time we were pretty well divided, missionary and anti missionary. They then proposed a compelling rule to be made, to compel the members to come to church every three months, or be subject to being dealt with; which was carried, they being the greatest in number. That day the anties wished that rule rescinded. The reply was, O no, it will make Christians more up to their duty. I saw what it would run into, and insisted on its being rescinded. My reasons were called for. I gave them thus, if the pastor or supply should preach false doctrine, we could stay at home and not be compelled to come and hear it. He had some of his proselytes well drilled, so they said I accused him of preaching false doctrine; and

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he then brought it as a charge against me. The anties not all being again present, they turned me out.

The next meeting the anties attended, and called for a new hearing and got it; took me back and I was retained in the church. Then he was ripe to show his popish disposition. He said he should bring a charge against the church, for giving him his doctrine and I being retained in the church. He did not bring a charge against the church, but got leave of the church to bring charges against me; which he brought six, and my worthy brother Tims was one of the committee, with ten more worthy brethren that tried the six charges. There was not one established. The committee said, I must make an acknowledgment to the church; which I done, and was still retained in the church.

My dear brethren, I have underwent a great deal of trouble with them unscriptural, unfounded people, both in the church and out of it; but I will return to the subject. This great man, money hunter and compeller, has left us at last. I have got rid of him at last, and I hope ever to keep so; but the church is torn all topieces and ruined, her standing as a church is entirely gone. At first there were about 20 anties and 17 or 18 missionaries; but the anties have almost all quit the church. We tried to live together, but it would not do, so we have been dropping off some time. I took a letter of dismission, but I had rather not have it, for I have declared an unfellowship with the whole of the institutions of the day; and every little hold they can get on an anti, they will not hear an acknowledgment, but will turn him out. So they are going on, and will go on until they get the anties all out, some way or other. I proposed to the anties in the first outset to split, but they said not, let us live together. I knew we could not live with them, for sheep and goats do not love one another; the goat smells too rank for the sheep, and they cannot live together.

My brethren, pray for the poor deluded ones, that are proselyted by those money hunters; for they are in a doleful condition. For their preachers tell them they can get religion, and it is for them; and if they will give them money enough, the church can convert souls to God. O, miserable beings, they are for making such assertions to the ignorant. It is all a piece of speculation on religion, and making themselves gods. My old Book says, Paul to Timothy, 1st ch. 9th verse: Who hath saved us and called us with a holy calling; not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began. Paul to the Ephesians, 1st ch. 11 verse: In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the council of his own will. And another, Paul to the Romans, 8th ch. 29th verse: For whom he did foreknow he also did predestinate to be conformed to the image of his Son, that he might be the first born among many brethren. 30 verse: Moreover, whom he did predestinate them he also called, and whom he called them he also justified, and whom he justified them he also glorified. And again—Paul to the Romans, 4th ch. 2nd verse: For if Abraham were justified by works, he hath whereof to glory, but not before God. I think this will do for proof to show, that man nor money cannot convert souls to God, as they say. For I believe God, through the Lord Jesus Christ, knew who he had chosen in Christ before man was fashioned; and for them to say, them and money can convert souls to God, is complete blindness. 11th ch. 8th verse: According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear, unto this day. And if God has done these things, can poor puny man change his designs with their banks of money? No, sir, it is to slip into their own pockets, and make themselves rich in this world; they care not for souls so they get the right stuff, and the left pocket stuff too.

My dear brethren, remember we have to die, and let us be faithful always. When at a throne of grace pray for me, for the prayers of the righteous availeth much. I have not written as much as I would by one half if I had room. I want my old Primitive brethren to see this. May God preserve us all in time and eternity. Amen.

HALEY COTTEN.

TO EDITORS PRIMITIVE BAPTIST.

Monroe county, Alabama,
June 1, 1840.

DEAR BRETHREN EDITORS: I take my pen in hand for the first time to write for the purpose of print; and I am one that never makes apologies, therefore from my

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scribbling, you with an understanding can catch my ideas. In the gospel by St. Luke, chap. 21, verse 20, you will find those words spoken by our blessed Saviour: And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. This desolation is also spoken of by the prophet Daniel.

Now, brethren, those new kind of preachers (though I would not say new, for they are from of old ordained to this condemnation, according to scripture,) wish to make us believe, that scripture is part revelation and part history. And for the purpose of rightly dividing the word of truth, we must, after being called to preach, notwithstanding they do believe in a call, yet after the call we should go to some theological school, and then and there learn divinity. Now see how those sneaks do hem themselves.

Now let us try the scripture a little, and see how it will agree with this faith above. Paul declares that he did not receive it of man, and he further declares, that he went not up to Jerusalem as though he would have received it of the Synod, on the laying of hands; but says, that he at a certain time was in a trance while praying, and saw Christ saying unto him, make haste and get thee quickly out of Jerusalem, for they will not receive thy testimony concerning me. Now, brethren, who learnt Paul that? Was it God, or was it man? So I believe that God calls his ministers, qualifies them, guides them, protects them, and will eventually bring them off more than conquerors, through his own blood, without the help of any. But previous to this trance, you will discover, that Christ appeared to him for some purpose, and in Acts, 26 chap and 16 verse, he says it was for to make him a minister, and he (Christ) said that he would appear again. I suppose it was for the purpose of carrying on his education to do his work, not the works of the flesh or the devil, or the missionary; but the work of his heavenly Father, to proclaim the gospel to dead sinners, and by the power of God to awake them out of sleep and the state of supineness in which they are by nature.

Well, I spoke about the destruction of Jerusalem, which was natural, for there was an army that did besiege Jerusalem and did demolish the walls, & did throw down that magnificent building the temple. All these things were so, according to the word of God and history; and history would have it, that this destruction spoken of by Daniel, was the destruction by the Roman army under Antoacus the Roman general. But let that be as it may, Christ said that these things should come to pass, and he warned them when they should see those things, that they should flee into the mountains. A warning sufficient for their escape. But as I said above, this was all natural, and those mountains about Jerusalem were natural; but there is a mountain, or mountains, that is not natural; and in these mountains the gospel trump is blown. The prophet Joel tells us something about it. Second chap. first verse, he says: Blow ye the trumpet in Zion, sound an alarm in my holy mountain, &c. Speaking as the Holy Ghost moved him, or the spirit of Christ.

Now, my brethren, you have it on record, that out of the mouth of babes and sucklings God hath perfected praises; and now, as a child in the gospel, and as one that wishes you well, I give you warning, as a servant of Christ, to leave natural Jerusalem and flee into the mountain of Israel, for your safety. What I mean by this is, you, my dear brethren, that are yet encompassed in churches with the children of Ashdod, or the missionaries, that blessed word has said, COME OUT OF HER, MY PEOPLE; that is, out of Babylon, or the missionary society.

But to return to my subject of Jerusalem. You will discover that when those armies took the city, or was taking of it, they chose the temple for the purpose of depositing their weapons of warfare, and that in the holy place. So also our armies in this our day choose the holy places to deposit their weapons; but they are like they were in those days, they are all natural and carnal. But recollect, they had on their arms depictured their idol God, and that was the abomination spoken of, standing in the holy places where they ought not. And these missionaries, or the first abomination they will try to stack on you is, Bible society. Well, that looks well, who could dispute it? But look out, here comes another name, temperance society; and if I was them, I would wear the Bible in front. But the other I would try to keep hid as long as I loved the juice so well. On the breast plate, Mystery, Babylon, or the Alabama State convention. And they stand with these abominable names and pretend to preach the gospel a noise sufficient to scare any Christian.

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To say no more about those Babylonians, we will come to Revelations & the goodness of God. I was born again, if ever I was, in eighteen hundred and twenty-nine, the ninth night of January, 1829. And soon after the God that rules in the kingdom of heaven and super-rules in the earth, spake as never man spake; for it left an impression on my mind which I could not shake off. But the missionaries have tried hard to shake it off, and were it not for the powers above, they would soon put a stop to my speech. The reason is, they say that I preach as though God had taught me by his spirit. And at one other time, one of their great men said, I preached as though it was right warm from heaven. And when I am not present, they will speak of Whatley's mighty call to the ministry; and truly they were right in that, for it was the voice of Jehovah, that voice that shall shake the earth, and rend tombs, and awake the dead. Who can stand when God speaks? I also might write of wars, and rumors of wars, and earthquakes, and troubles, and conflicts and deep waters, and the waves going over my head, and of dangers, of perils, and of tumults, enough to make an old soldier tremble, much more a child, unless he could say with Paul: None of these things move me.

Now I will come to a close, by subscribing myself your poor unworthy servant. And say to all, that I hope that God that stood and measured the earth, may keep you, guide and direct you through this unfriendly world; and in the morning of the resurrection, when the last trump shall sound, may we be enabled by grace to rise incorruptible, to meet the Lord in the sky, here we shall be forever more in his presence, to behold his glory and praise him forever and ever, throughout ceaseless ages of eternity. Amen. Yours in hope of eternal life. *E. R. WHATLEY.*

TO EDITORS PRIMITIVE BAPTIST.

Berger's Store, Pittsylvania co. Va.
May 6, 1841.

DEAR BRETHREN: I am by the kind providence of a merciful God, once more permitted to let you hear from me on the all important subject of religion. But I will say to you, my brethren, that I am very much in the dark at this time, and would not write to you was it not for letting you know that I have another subscriber for the Primitive.

I will say also, that the Roanoke Association was held the 1, 2, and 3 of May, near my house, and I was there; and I will say, that I never saw such contention before as was there, with the people called Baptists. And the strangest thing I saw was, that all denied being missionaries; but there was a part of them that would fellowship them, while some declared nonfellowship with them. And so they contended and got mad, and then left it unsettled and so they must have another fuss when they meet again.

But I will say to the Old Baptists that live in that Association, you will have to withdraw from them, like brother Burns & his church did, and so fulfil the command, COME OUT OF HER, MY PEOPLE, &c. And again, it is, all that is on the Lord's side come hither. So you had better leave them, for it is a command of God. And again it is said, how can two walk together except they agree? So you cannot live together. If there are any Primitive Baptists there, they will come to the doctrine of Christ, and then they will have to leave all the mission trash behind, and have no fellowship with them, nor with them that will fellowship them. And you come to the command that says, touch not, handle not the unclean thing, so far as that matter is. For I say the mission scheme is unclean, but then there are other unclean things, brethren, that we should guard against, and pray to God to deliver us from every appearance of evil.

One of old said once, hearken and I will show my opinion; and in doing this, I will show in a short way, that there is but one denomination of Christians that can be found in the Testament or in the word of God. And so I say, all the rest are wrong; but I do not say, that there are none of God's children in those false denominations; no, I do not, for I don't know how far God will suffer his sheep to stray. So I leave them with God, and will not have any thing to do with them in Christian fellowship, until they leave their traditions & come to the truth, which is the scriptures.

Now I will, if God please, show in a short way, that there is but one denomination that can be found in scripture as Christians. So all the rest are without scripture, then all wrong. I will ask a question: What makes a man or woman a Methodist or a Presbyterian, or a missionary, or a Baptist? This is fairly asked,

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and should be honestly answered; but we hear much disputing about this, but I will answer it in a few words. And I will say, when a man or a woman joins the Methodists and submits to their discipline; then he or she is a Methodist, and not before; for if a person does profess religion a year or more, he is not a Methodist nor a Baptist until he joins some society, then he is of whatsoever society he joins. So you see it is joining society that makes the different denominations, and whatsoever denomination they join, they are of that denomination or society, is plain and cannot be denied.

Now I must show where they all came from, or some of them at least. Now as there is but one denomination to be found in scripture, I must trace the balance by history to their start or rise. So I will begin with the Methodists and must begin at this time and trace the Methodists back, and we must do it by history, for they are not known in the word of God. So we must take history, and we find that Mr. Wesley was the father of the Methodists; and Episcopus their grand father, as Mr. Wesley came from him; and he came from the church of Rome, so the church of Rome is great grand mother of the Methodist church. And it is said, that the church of Rome is the mother of harlots, and so she is; and you, my readers, may trace any denomination of false Christians to the Roman church, and you can get them no farther. And I will say, that the Roman church is the grand mother of the Presbyterians and others, which I could name if I had room; but I will leave them all in the Roman church, and come to the church of God, which is the Baptist church; not the missionary Baptist, for they are right from the Roman church, for I say the Roman church did send the first missionaries by name, that ever were sent And if you want the name of missionary, you cannot find it in the Bible nor in the word of God; but you can find it in history and in the minutes of the Baptist General Association of Virginia. But the name came from the Roman church, as it is not in scripture; and the name is wrong, and the principle worse. But you see, my readers, that the devil and his lackies have stolen the name Baptist from scripture, tacked it to their Catholic infant missions; and thus we hear them saying, Home Baptist missionary society, &c. Here they tack the name Baptist to missionary, and so carry on their scheme, which is wrong. So we, brethren, must not fellowship them.

Dear brethren, I have a few moments of time to spare, so I will try to finish my letter. And in doing so, I must show the church of God and where she came from. And I will say, she did not come from the Roman church; no, she did not, and is no kin to her; but she came from God, and is the Baptist church and none other. But, say some, you must prove it. So I will, and that from the word of God. But we must keep our minds on the rule which I laid down in my outset, which is to find a Methodist, or a Baptist, or any other denomination. I told you, that joining the denomination and being baptised by them, or submitting to their discipline, makes the different denominations, and so it does them.

We will begin with the Baptist church here, and trace them by history, and we will run them into the New Testament. And you cannot find the rise of the Baptists any where else, so they have a scripture name, and that name God gave them. And I will say, that God made the first Baptist that ever was, and he did not call him a missionary Baptist; no, but he called him John the Baptist. See the 3 ch. of Matthew, 1 verse: In those days came John the Baptist, &c. Not John the missionary Baptist, no, but John the Baptist is his name. But wicked men and devils have raised up another set of Baptists, and call them missionary Baptists; which we never see in scripture, and should not be in the church of God.

But to the law and the testimony. See the 21 ch. of Matthew, and 25 verse. Here you can see that John's baptism was from heaven, so it is good. And again, see John the 1 ch. and 6 verse says: There was a man sent from God, whose name was John. Notice, he was sent from God, not from the mission board; no, but from God, and his baptism came from heaven, so he is John the Baptist. See the 33 verse of the same ch. says: He that sent me to baptise. Now I have proved that John came from God, and his baptism from heaven; and that God did send him to baptise. So I think John did baptise right, and his is a Christian baptism. Then, agreeably to the rule admitted, of making Methodists or Baptists, all that were baptised by John were Baptists. Say yes, for it is so. Then we hear of Jesus coming to John, and was baptised of him in Jordan. So Jesus was

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a Baptist. And then we hear from the word of God, that Jesus is ascended to heaven, and is seated at his Father's right hand, interceding for the saints.

So you, my brethren see, that the Baptist church did not come out of the Roman church, but came from God. And I have proved that one Baptist is gone to heaven, or God. And now if any denomination on earth will prove from scripture, that one of their denomination came from heaven, and then prove that one of them is in heaven, I will then commune with that denomination and not before. For this church is the church of God, and there is no other gospel church; for the other churches all came from the Catholic church, and brought the infant sprinkling with them. And all their mission craft came from the same place.

So, my brethren, you should come from them, or put them from you, and contend for the word of God to be the only rule that the church should go by or attend to. And this gospel church is kept by the power of God through faith unto salvation. And because I live, says Jesus, ye the church shall live also. The life of the church depends on the life of Jesus, so if he lives the church shall live also, and every child of God. So we, brethren, have great cause to rejoice in the plan of salvation, through and by Jesus. So let him that gloryeth glory in the Lord.

RUDOLPH RORER.

TO EDITORS PRIMITIVE BAPTIST.

Georgia, Cobb county,
October 15, 1840.

DEAR BRETHREN: I address you a few lines on the all important subject of religion, as there is a great deal said about religion in this our day. Some are for Paul, some for Apollos, some for Christ, and few that agree. Oh, brethren, is Christ divided, or was Paul crucified?

Dear brethren, when I see so much head religion as I do, it makes me awfully fear there are a great many that have missed the substance and have caught the shadow. And in reality they are mistaken in the matter. And, brethren, there is a similar likeness in this our day and that of the reign of Constantine; when he, Constantine, came in with his benevolent spirit to promote the glory of God, then he opened the door of the church so wide, that he swept the world as it were into the church, and blended the church and world together. And now we see that error and false doctrine poured in like a flood, and there must a reformation take place.

And, brethren, it is just so in this our day; there is a sect of people amongst us, that call themselves missionaries, that have become so benevolent in their principles, they can blend the church and world together. And if the people would be, and had have been, more benevolent in giving their money, there might have been thousands of souls in heaven, that are now in the quenchless flames of hell. Also some are so benevolent in this country, that if you will give them $500 a year, they will preach for the people. Some are so benevolent, they say they believe there are yet a few Christians amongst the Old Side Baptists; but they will soon become missionaries, and then they will all become good Arminian brethren together; then they can whoop and hollow, flash and flame, like a sedge field burning of a windy day. And, brethren, they will leave about as much behind them as the sedge field, and that is smut.

But, my brethren of the Primitive faith, I rejoice in God these things have not gone into effect yet, neither do I believe they ever will; for I recollect, that when Elijah was taken to heaven, that Elisha was raised to fill his place. God has never left himself without a witness, and not only so, the Old Side is gaining ground in this country. A great many have spied out their benevolence, and are retracting the mission principle, and are coming to where they left us.

Times in religion have changed mightily for the last twelve months. The Lord is displaying his grace in the conversion of many in this country. We have baptised six at the church where my membership is, in a few months, and expect a good many more. And in the neighboring churches, the love of God in the display of his grace is seen and felt by many. The Lord is bri ging many of his people to the knowledge of the truth, &c. We have a great many preachers in this country, some are trying to preach Christ for speculation or for filthy lucre sake; some out of good will to promote his cause on earth, and to be beneficial to his fellow man they are willing to burn down the candle of their lives to glorify the name of God on earth. And I believe whenever the Lord implants his spirit in the heart of an indi-

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vidual, he will go, feeling under as solemn an oath as Abraham's servant did, when he went to get a bride for Isaac.

Yes, brethren, he goes to get a bride for the Lamb's wife. Yea he will go, feeling himself under the deepest obligation to God and will say, Oh, Lord, prosper my journey, that I may be instrumental in doing good in thy cause. And I believe that God will give the people confidence in that man, to believe what he says is the truth; and then the word preached is profitable, it is the power of God unto salvation to them that believe. But unto them that believe not, it is foolishness; for the apostles say, if our gospel be hid, it is hid to them that are lost. So we see this was even so when he Christ came; he came unto his own Jewish nation, and they received him not; but as many as received him, unto them gave he power to become the sons of God.

Oh, brethren, let the power of God rest on individuals; then they are willing to be saved, by grace through faith. For God has said, his people shall be a willing people in the day of his power. Then, brethren, if salvation be by grace and not of works, it is surely time that Primitive preachers should all be at their post, to contend for the faith once delivered to the saints. For Christ has declared, that he is the door, by me if any man enter in he shall be saved. So, brethren, my sheet is full, and I will say in conclusion, may the spirit of Israel's God be with us all; and oh, that he would prosper our journey, that he would give us soles for our hire. I subscribe myself your unworthy brother, in hope of eternal life. *JOHN WEBB.*

THE PRIMITIVE BAPTIST.

SATURDAY, SEPTEMBER 11, 1841.

TO EDITORS PRIMITIVE BAPTIST.

Richland, Onslow county, N. C.
July, 1841.

DEAR BRETHREN: I again raise my pen to exercise such lights as may be set before me I feel my incapability so much that I fear I may be in the way. I well remember I was some years engaged in preparing me a garment, to wear in yonder world. About the time I finished it, it was so badly worn that it was threadbare. I sought to mend it, but to my surprize every patch made the rent worse. Here the scripture which says, a piece of new cloth in an old garment makes the rent worse, seemed fit, for every patch was a new one, and by hard work I wove them in the loom of morality. At length unfit to wear, fully worn out, tattered and torn, a monstrous garment, I laid it aside. Had it not been that about this time I found a friend, a heavenly friend, who seemed to clothe my naked soul and make salvation mine, my case had been deplorable. This garment I by faith received, to clothe the chief of sinners.

Now looking back, I saw a trinity engaged in the salvation of a sinner; and that in accordance with covenant contract, in due time Christ died for sinners. And while enemies, aliens and strangers to the Lord and grace, he being rich in mercy, enlightens the darkness of their understanding, enables them to feel the weight of & taste the poison of sin, to seek his benediction and favor. In the hour of distress he comforts them, fills their souls with life, light and liberty; the graces of his spirit, a love to God, a love to humility, a love to justice, to patience, to long suffering, to forgiveness of injuries, &c. Here is where the home son begins to be angry, to draw back and refuse the feast; that is, the old man with his deeds which should be put off and mortified, begins to murmur at the comforts of the soul, the heavenly correspondence and fellowship it has with God.

Now it was in the body the breath was infused, it became a living soul, composed of a soul and body, a mortal and an immortal part. Innocent and upright was the primeval attitude of the human creature; it was in the intelligiible part that sin was infused, hence the soul travelled from innocence. The body was subordinate to the intelligible part, travelling from rectitude in sin into wickedness, into vice, into licentiousness and infidelity; when quickened by grace, taught by the spirit, and condemned by the law, the sinner returns mourning, hungering and thirsting, is clothed, fed and adorned from grace's magazine. The body, filled with imperfection, lessens those joys, eclipses those comforts with doubts and fears, sobs and sighs, woes and distress. One might say, if this be the dependent condition of the Christian, at so great expence Christianity is not worth having.

In answer to these, as to the expence of mourning and praying for help from the Lord, it is the element of the awakened sinner. A grief is, that he has not grieved longer, cannot grieve heavier and deeper; that he cannot pray more fervently and sincerely, that he cannot live nearer the Lord & his commands. And when forgiveness is attained by finding mercy, it is a joyful meeting, a heavenly, a comfortable, and soul cheering correspondence. Hence grace, Christianity, love, humility, obedience, patience, poorness of spirit and discipline, are the elements of the Christian's soul. He is the

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one able to appreciate the weight of his infirmities, frailty, and crookedness. And those imperfections create sorrow, grief, and a desire to be unclothed therewith; desiring to be less sinful, less imperfect, less crooked and depraved; more upright, more innocent, more chaste, more godly, more righteous, more faithful, and more after the image of Christ. Hence who has a greater reason to live a pious, moral and virtuous life than the Christian?

Hence, notwithstanding Christianity is indiscoverable by reason, yet when discovered, is consonant with reason, consonant with virtue, morality and piety. Hence those principles of God, heaven and Jesus, which are implanted in the soul of the Christian, produce piety, virtue and morality, and the consequences of such a life shows to all around, that we have relationship with Jesus, are travelling to a city out of sight, and likewise gives us a mind free from self-reproach toward God and man, entitles us to an honest fame; and such a saint enjoys the light of the countenance of heaven, and repeated memorials of grace. Hence Christians should be as attentive to their duty, as if their salvation depended upon it; but after they may have done all in their power, esteem themselves unprofitable servants. Yours in gospel bonds, &c. *L. J. J. PUCKETT.*

FOR THE PRIMITIVE BAPTIST.

Not willing to always stay below. L. M.

We truly now do understand,
We're trav'ling through a wretched land;
This is a world of sin and woe,
I would not always stay below.

I'm tried and tempted night and day,
And sometimes find I lose my way;
And scarcely know where I should go,
I would not always stay below.

But we must fight if we would reign,
O help us, Lord, the prize to gain;
And teach us how we all should go,
I would not always stay below.

Our captain he is gone before,
And lives and reigns forevermore;
His goodness now should charm us so,
I would not always stay below.

In heaven above where all are blest,
And there the weary are at rest;
And free from toil, and sin, and woe,
I would not always stay below.

I rather mount on wings of love,
I rather dwell in heaven above;
I rather leave this world of woe,
I rather not to stay below.

The strait gate. L. M.

The way to joys on high,
Is strait, and we must wait,
And lay our carnal pleasures by,
If we would find the gate.

It is a thorny road,
And still it is so strait,
That none can ever come to God,
But in and through this gate.

This gate is Christ the Lord,
And we must humbly wait,
Forever trusting in his word,
If we do find this gate.

The road that leads to heaven,
Is narrow and so strait,
That all our sins must be forgiven,
Or we can't pass this gate.

But some they find a way,
And try to think it strait,
But they will find in that great day,
They miss'd the narrow gate.

The end of all things at hand, L. M.

Now in six days the world was made,
And thus the great foundation laid;
And now we are to understand,
The end of all things is at hand.

This world was made in ancient days,
As thus the word of truth displays;
And all things else both sea and land,
The end of all things is at hand.

So man the last was made of clay,
As thus the word of God doth say;
And so we all must fall or stand,
The end of all things is at hand.

Adam our head did surely fall,
And so we fell both one and all;
And so we find by God's command,
The end of all things is at hand.

Come now, my friends, O think apace,
What will you do without free grace;
Your sins are countless as the sand,
The end of all things is at hand.

Come now, remember you must go,
To heavenly joys or endless woe;
The chaff from wheat it must be fan'd,
The end of all things is at hand.

How will you bear the awful sound,
When Gabriel shakes the world around;
How will you then appear to stand,
The end of all things is at hand.

When Christ the judge he will descend,
And all the world shall then attend;
And thus before him trembling stand,
The end of all things is at hand.

The saints will then in glory shine,
And all look heavenly and divine;
They'll then appear a noble band,
The end of all things is at hand.

The saints will then be dressed in white,
And then they'll shine forever bright;
And so appear most truly grand,
The end of all things is at hand.

BENJAMIN MAY.

Hickory Grove, Bibb co. Ga. June, 1841.

Southampton county, Va.
Aug. 9th, 1841.

DEAR BRETHREN: Notwithstanding the number of valuable communications con-

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tained in your little Primitive, I would call your attention to one subject which has been almost entirely neglected. I mean the subject of communicating through the Primitive the No. of Associations in each State in the Union, No. of churches composing each Association; also, the No. of members, the date of their declaring themselves on the Primitive side, and their increase since.

This, brethren, would be interesting to many, whose privilege of obtaining such information is confined almost entirely to our periodicals. To expect one individual to do this, would be unreasonable; but if the brethren who are in the habit of corresponding through the Primitive Baptist, and our other Old School papers, from different Associations, will throw in their mite of information upon the subject, and let them be carefully kept by the *Printer* until he shall have a sufficient stock of such information to be worth the attention of its friends and then send it forth, the trouble will be little; yes, nothing, when compared with the anxiety many Old School Baptists have to obtain such information.

I will not charge others of being ignorant in this matter, but I assure you, brethren, that my information is very limited; and for fear others should be equally so, I do hope that some brethren will spare no pains in trying to impart this desirable information that we may know something of our strength, and in what States we No. the most. Very respectfully, your enquiring brother. *E HARRISON.*

P. S. As Bro. Puckett is this morning about to leave Va. after preaching eight or ten days in this section, I am gratified that I can say, his preaching has been generally esteemed, his congregations good, and we doubt not but that should he be favored with the privilege of visiting us again, he will have crowded houses and attentive congregations. In haste. *E. H.*

FOR THE PRIMITIVE BAPTIST.

Bear Creek, Henry county, Ga.
August 14th, 1841.

BRETHREN EDITORS: I am yet in time and earnestly pray that grace, mercy and peace may attend you, and all the dear children of God; and that they may grow in grace, and increase in the knowledge of our Lord and Saviour Jesus Christ.

I discover some of my dear brethren are calling on me to contribute my humble mite. This will inform them, that having completed the manuscript of my Selection of Hymns and Songs, and having after much disappointment succeeded in getting Wm. Huntington on Universal Charity out, and now ready for delivery, they may expect to find me still at the old corner post, and perhaps will get tired of my scribbles before twelve months more.

We are in peace, in this section of God's moral vineyard. The division is over, with the exception of one now and then returning. And I believe as good a state of feeling exists between the Old School and missionary Baptists, as does between other denominations; and I think all agree, it was best to separate. There is some appearance of better times in many churches. For the last few weeks I have been permitted to baptise a few, and other brethren have enjoyed the like privilege. The omens I think are favorable for a revival of the right kind. It seems to kindle gradual, and appears in different churches. And some of our ministers minds seem to be weighted with the condition of the unregenerate, & the sleepy state of Zion. May the Lord grant that the set time to favor poor drooping Zion may be come, when he in mercy may say unto her, arise, shine, for thy light is come, and the glory of the Lord is risen upon thee. When the watchmen may all awake and discharge their duty to the church, and the church to their minister; the deacons to the church, and the church to their deacons; and Zion appear a city set upon a hill, that cannot be hid.

Brethren, look around you, and see how many of your children, your neighbors, and neighbor's children, are standing on the crumbling brink of everlasting woe, and fiery billows roll below. And the word assures us, that it is only when Zion travels that she brings forth. Dear brethren, if we are attacked let us defend ourselves like Christians. If falsely accused, meet it in candor, but in Christian forbearance. We may indulge our carnal feelings in using railing words against others, under the notion of faithfulness; but we should recollect, that like begets its like, and where will it stop?

Brethren, if I know myself I love the Old Baptists, and believe the doctrine they preach, and wish to earnestly contend for the faith once delivered to the saints. But I do think, some of us are somewhat like

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the disciples were, when they enquired if they should command fire to come down and burn up the city. But Christ told them, they knew not what manner of spirit they were of. Let us look once more at the epistle of Jude and 9th verse, remembering when Jesus was reviled, he reviled not again. And, bro. R. Rorer, let one who has had some experience in the matter of letters over anonymous names, give you some advice. Do you deceive the writer by committing them to the flames, and say nothing about it. For the object of the writers of such letters is to hurt your feelings, and make you act improperly; and if you make it public, his end is accomplished. We should occupy higher ground, than to notice men that will not sign their proper names, or men that meddle with that which does not come properly before them.

Brethren, do not think I do not wish you to write. I am pleased to hear from you, but I wish the Old Baptists to pursue the course that is calculated to put to silence the gainsayer; and that others may take knowledge of them, that they have been with Jesus. And when they discharge their duty, from a principle of love to God and man, then may we expect Zion to look forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners. For the Lord has said, draw near to me and I will draw near to you, &c.

I conclude by subscribing myself yours in the bonds of Christian love.

WILLIAM MOSELEY.

N. B. Huntington can be had by the quantity at one dollar per copy, or $1 25 single copy. Brethren would do well to recollect, that the franking privilege does not extend beyond one ounce; as such, if I send by mail, postage will be charged for all over. *W. M. P. M.*

Black Hawk, Carroll county, Miss. }
July 29, 1841. }

ESTEEMED AND WORTHY BRETHREN EDITORS: It is not without a sense of my own unworthiness that I thus address you. And while I am thus doing, may the Lord direct my pen in such a manner, as shall be for his glory and the comfort of those that earnestly contend for the truth. My desire is, to show forth the mercy of God our Saviour, his goodness in sparing my life until the present time, showing me the nature of sin and holiness, and establishing my mind upon the foundation of eternal truth.

Now I give you the exercise of my mind, when under a weight of guilt and the fear of eternal punishment from happiness. I was not more than 16 years old, when at times I felt awful and my heart would ache; and I began to want to know, what was the cause that I was so troubled, for I thought I was not as bad as a great many people I knew. And I began to think, that it was because I had not got religion yet, so I commenced trying to get religion. And I did try to pray two and three times a day, and after a while I concluded, that I would do pretty well and prayer partly wore off. My trouble would return again, and I would return back to my vows again; for I had promised the Lord, that if he would spare my life, that I would worship him three times a day. I recollected my promise, and it made my heart ache, and my limbs shake, and the tears would run down my face. And I did not know what to do, but I tried to pray and keep up my old rule. At last I concluded the Lord had given me up, for I had failed to keep my promise.

In walking through the plowed ground one sun shiny evening, I was made to look behind me, to see if the ground was not opening to receive me; and it did not open nor receive me, and I thought the Lord had mercy on me and I would not break my promise no more. But after a while, I failed again, my grief would return again, and I concluded I would try one time more; and if I could not get religion, I would take it for granted that the Lord had given me up, and I need not try any more. So I commenced again, and thought that I surely would get religion now; but to my mortification, I found I could not get religion, for all my prayers failed, and I concluded there was but one more chance, and if that failed, I was gone; and that was, to get the preachers to pray for me. And I done so, and I found no relief, and thought to myself, is it possible there is no chance for me. (My brethren, I can tell you there was no set time now, for it became no task for me to leave my bed and seek a hole in the ground, in the thickets.)

But at last I thought of one more chance, and that was to get some of the members to pray for me. And I went to meeting and I waited till the people all started home, and I put myself in the way that one old pilgrim was going home; and it so happen-

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ed, that he was by himself, and I soon told him what I wanted. And he asked me, if I wanted him to pray for me in the road; I told him yes, and he performed the prayer right there, with his hands on my head, but no relief for me. And I followed him along home, and I got him to go in to the back part of the plantation and pray for me again. But all was grief, and I concluded that all my acts were sinful and disgusting; and I concluded that I never would go to meeting any more. But meeting came on, and I did not go, for I thought the fields or woods was the best place for me. For I concluded, I was not fit to be with any body, nor I was not fit to live, and did not want to die. But I was in hearing of the meeting house, and could hear the sound of the preacher, and it was like pointed daggers to my heart.

I was anxious to hear from the meeting, and when I did hear, I heard there were two told what Jesus had done for them; and I thought may be if I had went the Lord would have had mercy on me. But I refused to go, and no matter for me for I justly deserved to be punished. So I went to my grubbing, for that was my business, and I concluded my case was unalterable. But, my brethren, I left my grubbing hoe, and I do not know how fast I went, or how slow; nor I did not know where I was going. But about 60 or 70 yards, I remembered these words: Come unto me, ye blessed of the Lord, inherit the kingdom prepared for you from the foundation of the world. Now I believe I can tell you where I was going. I think I was hunting of Jesus, for if ever I found him, it was right there in the evening. There I believed Jesus atoned for me, but before that time I tried to atone for myself.

I got dissatisfied for believing, for I thought when a Christian once believed, that he would be happy, and nothing would cause him to doubt no more. But, my brethren, I find doubts, distresses and troubles; so much so, that I have tried to throw myself away. I went and told the church my distresses, and they received me in fellowship with them, and I was baptised. So I have been with the Old Baptists ever since. When the moneyed preachers came about, they began to do great things and appeared like they were blessed, for they were baptising almost every meeting. They left off preaching particular election & predestination, & said it was a dangerous doctrine; and I tried to reconcile myself to it, but I could not. But I followed them about, thinking that something would turn up and I would get easy in my mind.

While in this situation, I drew my letter and three others; and the Lord sent, I think, one of his preachers, and he did baptise some; and we gathered together, and were constituted into a church. So we are but few, and we are in peace; but I doubt the missionaries being in peace, for some of them have left and have joined us. So I think the Primitive is gaining ground here. I love the little messenger, for I think it fetches good news from the hill country and beyond the mountains. May the Lord spread it far and wide, till the truth shall cover the whole earth. It is read here by but few that like it, and because some do like to read it, I wish you to continue my subscription.

How mysterious are the dealings of God towards his people, that is, to the eye of sense. Now he raises up helpers when we least expect them, then at another time he hedges up our way so that we cannot find our paths. God has in his richest love weighed out every grain of our sufferings, needful to keep us near to him. May God grant, that we may all live to his honor and glory, for the Redeemer's sake. So, brethren, I bid you all farewell, and conclude by subscribing my name. (A lay member.) *THOS. MATTHEWS.*

TO EDITORS PRIMITIVE BAPTIST.

Macon, Bibb county, Georgia,
August 23rd, 1841.

DEAR BRETHREN: It now becomes necessary that I should make my remittance, as agent, which I ought to have done some time back. Now, my dear brethren, I want to say something relative to the welfare of Zion; but I hardly know what to say, as the cause of Zion appears to be so languishing, and true and vital religion so languid and cold in this section. But, notwithstanding, I believe the Lord will carry on his purposes and do his blessed work in his own good time.

Brethren, I see many of my blessed brethren's experience in our blessed little messenger, the Primitive; which when I read gives me great joy to think the Lord has one door for all his blessed children to come in at. And now, brethren, I will try to give you an outline of the dealings of God through Christ to your poor unworthy servant.

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In the first place, I was what might be called a moral person, but delighted much in mirth & the vanities of this world. But it was the will of the Lord, I hope, to send home conviction to my heart, by shaking this earthly globe that we are on, which first brought me to see that I was a sinner before God. And when I came to be alarmed on account of my sins, brethren, I then went to work for life, making fair promises to God, that if he would only spare my life and have mercy. I would refrain from sin and would serve the Lord with all my soul and might.

I would try to pray to the Lord to have mercy on me, a poor, unworthy, hell-deserving sinner. And then, perhaps, for awhile I would conclude, that was all-sufficient, that was all the Lord required of me. And in this way, thinking perhaps all was well, not considering or knowing my inability to serve the Lord in spirit and in truth, I would get off my guard and be taken up with some of the allurements of this world. Perhaps in some gross sin or merriment, travelling the broad and frequented road to ruin; but the Lord would arrest me again, and remind me of my sinfulness, and bring me to reflect on his goodness towards me in sparing such a poor sinner as I was. Then I turned my attention to the scriptures, and as I would read that sacred word, it appeared to me that every sentence was against me.

I then came to the conclusion that the day of grace was past with me, that the Lord could not be just and save such a poor hell-deserving wretch as I was I then took to the solitary grove, there beseeching the Lord to have mercy on my poor soul, being weighted down with a heavy load that I could not get off myself, for which I went bowed down for months; often in the lonely woods beseeching the Lord to spare me, though I saw that it would be just in him to send me to endless misery and torment. But I came to the conclusion that though the Lord dealt justly with me, and sent me to torment, I would go praying.

And just in this extremity, giving up all for loss, one day after coming out of the field from work, finding no one at home, which I was glad of, for I did not want to see any one, I sat down and picked up the Pilgrim's Progress to read. And whilst reading, I thought in my imagination, I saw the bottomless pit in great fear, and thought it was opened for me, and that I should soon be swallowed up in it, at the same time pleading for mercy a little longer. And just as I thought that I was balanced over the awful gulf, ready to drop in, it seemed all at once that I was set on a pure and solid rock, and a glorious light shone around me, such as I never saw before or since. And my burthen then went off, and I was walking the floor blessing and praising God. Then I saw that God could have mercy on me, and pardon my sins through his blessed Son Jesus Christ.

And, brethren, that has been about twenty-five years ago, and I have never regretted it yet; though I have waded and past through many sorrows, on account of my unworthiness, and at those latter times, on account of the languid state of Zion. Brethren, when it goes well with you, remember me and family, and also the little church at Macon. Farewell for this time.

JAMES HOLLINGSWORTH.

TO EDITORS PRIMITIVE BAPTIST.

Darlington C. H. South Carolina,
May 9. 1840.

Dear Brethren: I have many things to write to you, but will forbear until a future period. And if permitted in the providence of God, will hereafter as occasion may serve, furnish you with short pieces, that will not be irksome to the reader, until I shall disclose to you what is on my mind.

To all the dear brethren who hold the doctrines of predestination, election and reprobation, throughout the length and breadth of the land, and every where else where this may come, the undersigned sendeth Christian salutation. I will just name a few who seem to bear most upon my mind. Brother William Thomas, my brother, be thou strong in the grace which is in Christ Jesus. Brethren, I. Tillery and Rudolph Rorer, ye aged disciples of the Lord Jesus Christ, possess ye your souls in patience. Old soldiers of the cross, you have struggled long and hard for heaven, you have counted all things here but loss. Fight on, the crown shall soon be given. My dear brother S. Trott, your writings have fed my soul. Lawrence, Bennett and Moseley, with all others, hide not the righteousness of God in your hearts; but let your light so shine before men, that they may see your good works and glorify your Father which is in heaven. There is a worse darkness than that experienced in Egypt, prevailing in these regions amongst the Baptists; but two little Primi-

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tive Baptist churches, like the light the Israelites had in their dwellings in the land of Egypt while gross darkness prevailed over all the rest of the land, give light.

I wish the Primitive Baptist widely to circulate. Yours in the bonds of the gospel. *JOHN GOOD.*

TO EDITORS PRIMITIVE BAPTIST.

Georgia, Troup county,
August 25, 1840.

DEAR AND BELOVED BRETHREN IN CHRIST JESUS OUR LORD: For the first time that I ever put my pen to this important work in life, I now commence to show my ignorance. And the probability is, my brethren may think what has started you? As old David said, when he went to fight the great Goliah, is there not a cause? There is, from some source or other. And you, my brethren, are the judges of this matter. I feel impressed and have for some time with something or other that I did not feel calculated to express any other way in consequence of my ignorance and inability.

We have been mightily harrassed and beset by the missionaries, and other begging spirits; but there is something arising to my view, that will prove to be worse, if no providential interference. Christians may never fear, if they keep together and keep the commandments of God. But oh, have we done it? I think not. And just so with Israel of old, they proved to be the greatest enemies to themselves. I see in the Primitive, that our old fathers in the gospel have taken up the rod, and I hope will stripe Israel well, to wit: Wm. Moseley, Joshua Lawrence, and other precious brethren, will stand on the wall and spare not. Now comes in what I have been hinting at. Oh, shocking to humanity and brotherly love, to let politics cause another division. Oh, great God, save us from this state of affairs, which is evidently the case.

Great God! from whence is such a spirit as this? Certainly Simon, has got in among us, with his witchcraft. And oh, my brethren, are we the generation that are to fill up the eternal wrath and vengeance of God. Now, brethren, of all the times that I ever saw, this is the awfullest. Just look what your dear Redeemer told his disciples: When ye see the abomination of desolation spoken of by Daniel the prophet, standing in the holy place where it ought not. And now to compare these scriptures with the times, and see how we stand: with many other scriptures I could bring forward, but I will let this suffice, knowing that Christians will read and pray too, for they cannot help themselves.

Brethren, I write my own mind and feelings, in order if I am a deceived soul among so many of the brethren, some of them may find it out and will try to show me the way. But if I am not right now, I am sure I never will be; for I have been trying to throw what I have away, and get a better hold, and never have done it, yet; and I have concluded, it is not worth while to dig after Moses' grave any longer.

Now to return back. Oh, brethren, how it hurts to stick any thing in your eye; even so, the feelings of your brethren. Every one that is born of the spirit of the living God, is of one flesh and one soul; and when one of our members mortifies or inflames, how it hurts the whole body. And oh, that we could feel more of our inability, and for the future welfare of our nation, political and religious. For without the help of Almighty God, we are lost to a demonstration. As I heard an old brother say not long ago, plenty made pride and pride made war, and war made peace and peace made plenty.

Brethren, what little I have written and hopped and skipped along, it is to you as wise men, judge ye what I say. Now a clue or two more, with regard to the abomination of desolation standing in the holy place. Do we not see a spirit among the professors that is abominable, and will make desolate without the help of God? But it appears there was need for a Judas, so it takes all sorts of people to finish out the world; and among all of these, there are but two sorts. And brethren, I could fill up another sheet or two of scribbling, but my sheet is full. I will come to a close, and may God keep us as the apple of his eye, and hover America under the wings of mercy, is the prayer of your unworthy dust. Amen.

EDMUND JORDAN.

TO EDITORS PRIMITIVE BAPTIST.

Lowndes county, Alabama,
February 7th, 1841.

DEAR EDITORS: Feeling gratified at the enjoyment of reading your paper, or the

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Primitive Baptist, for one year, I believe them to be that which carries a bundle of good news from a far country. And finding that they are few that are contending for the faith once delivered to the saints, that I could assign my name to you and sending on my little mite.

And finding that they carry that which I believe to the gospel of Jesus Christ, and has been a great consolation to my mind, I can only say, I pray God to enable the brethren to be strong in the faith. For I believe the writings of the brethren that I have been enabled to read, through the blessings of God, are wrote by holy revelations, and that they have a thus saith the Lord for their foundation. I subscribe myself to you in gospel bonds.

HENRY C. FULLER.

SELECTED FOR THE PRIMITIVE BAPTIST.

A witness of the 16th Century.

LUTHER TO ERASMUS.

"But come! I in order to irritate your Baal into action, insult, and challenge you to create even one frog, in the name, and by virtue of free-will: of which the Gentile and impious Magi in Egypt could create many. I will not put you to the task of creating lice; which, neither could they produce. But I will descend a little lower yet. Take even one flea, or louse, (for you tempt and deride our God by curing of the lame horse,) and if after you have combined all the powers, and concentrated all the efforts both of your God and your advocates, you can, in the name and by virtue of free-will, kill it, you shall be victors; your cause shall be established; and we also will immediately come over and adore that God of yours, that wonderful killer of the louse. And that I deny that you could even remove mountains; but it is one thing to say, that a certain thing was done by free-will, and another to prove it.

"And what I have said concerning miracles, I say also concerning sanctity. If you can, out of such a series of ages, men, and all the things which you have mentioned, show forth one work, (if it be but the lifting a straw from the earth,) or one word, (if it be but the syllable my,) or one thought of free-will, (if it be but the faintest sigh,) by which men applied themselves unto grace, or by which they have merited the spirit, or by which they have obtained pardon, or by which they have prevailed with God even in the smallest degree. (I say nothing about being sanctified thereby.) again, I say you shall be victors, and we vanquished; and that, as I repeat, in the name and by virtue of free-will."

AGENTS,

FOR THE PRIMITIVE BAPTIST.

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TERMS.

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THE PRIMITIVE BAPTIST.

EDITED BY PRIMITIVE (OR OLD SCHOOL) BAPTIST MINISTERS AND LAITY

Printed and Published by George Howard,

TARBOROUGH, NORTH CAROLINA,

"Come out of Her, my People."

VOL. 6. SATURDAY, SEPTEMBER 25, 1841. No. 18.

COMMUNICATIONS.

TO EDITORS PRIMITIVE BAPTIST.

Barnesville, Monroe county, Ga.
July 25th, 1841.

To the Elect lady and her children, whom I love in truth for the truth's sake: Grace mercy and peace be multiplied to you ward, from God the Father, and from our Lord Jesus Christ.

Dear brethren, I am going to write you a few lines about spirits, from the consideration that we are commanded to try the spirits, whether they are of God; because many false prophets are gone out into the world. 1 John, iv. 1. A missionary spirit is a lying spirit, which I will prove; and a lying missionary spirit has an Arminian twang and smells of money; and an Arminian spirit smacks strongly of popery. And all lying spirits, proud spirits, mocking spirits, hypocritical spirits, pharisaical spirits, and persecuting spirits are of their father the devil, and the lust of their father they will do. He was a liar from the beginning, is still a liar, and will continue to be a liar, until the topmost stone of the spiritual building is carried up with shouts, crying, grace, grace, unto IT.

A missionary spirit charges the Old Baptists with being opposed to the spread of the gospel. This charge is as false as lucifer, the father of lies.

The gospel ministers, (in the circle of my acquaintance, which is not small,) are continually going preaching Jesus and the resurrection, until they are worn almost threadbare with age and fatigue. Care about the welfare and prosperity of the Zion of our God, has ploughed long furrows in many of their war worn and withered faces. I ask the question, would they, if opposed to the spread of the gospel, leave their wives as widows, and children as orphans, and say to their domestic concerns lie here till I go yonder and worship God, and preach the gospel to them in every place where God may cast my lot? So I set down the above charge as false, a barefaced lie, and the devil and some lying missionary made it.

A missionary spirit not only discovers itself to be a lying spirit in one instance, but in thousands of cases. A missionary spirit says, that there are thousands of the heathen perishing, dying, and going to hell daily, for whom Christ died; all for the want of the gospel's being sent to them. Give us money enough, say they, and we will evangelize and Christianize the whole world. Such is the doctrine advanced by those high blooded, lying, cunning, crafty demagogues, hypocritical deceivers. This is a spurious doctrine, and none other than the doctrine of devils; it is another gospel, and not another, different from that gospel Paul preached. Paul's gospel held up Jesus the glorious, immaculate Lamb of God, as the only Saviour of fallen, rebellious sinners. The missionaries hold up money, the root of all evil, as being a sufficient means to save the heathenish nations of the earth.

Those money-hunting and money-begging missionary priests will unite with the Methodists at camp grounds and protracted meetings, and kick up a dust at revival making, and compass sea and land to make proselytes; which prove conclusively, that a missionary spirit has an Arminian twang. So I am ready to conclude, that there are about four-fifths of the missionary Baptists, that are nothing but refined Arminians in principle. Baptist warp, and Methodist

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filling, they have just drawed on the name of Baptists to take away reproach. Two cannot walk together except they be agreed, there must be some agreement or some fellowship, before two can travel together; for righteousness and unrighteousness hath no fellowship, light hath no communion with darkness. (Why and wherefore?) Because there is no union, and where there is no union there can be no communion; for communion is predicated upon union. What concord hath Christ with belial? (None.) Or what part hath he that believeth with an infidel? (None.) Neither hath the temple of God any agreement with idols. 2 Cor. vi. 15, 16.

So I mark such money-hunting, church-plundering priests, as busy-bodies, deceitful workers, sowers of discord, cunning craftsmen, movers of sedition, time servers, and men pleasers, dumb dogs, sleeping dogs, slumbering dogs, and lying dogs, that cannot bark; greedy dogs, that can never have enough; wolves in sheep's clothing; sheep devouring wolves; foxes, little foxes, vine-spoiling foxes, grape destroying little foxes; Judases, bag-carrying Judases. Judas sold his master, and they sell master's goods; gospel peddlers, making merchandise of the gospel; work mongers, disciples of Moses, Judaizing teachers; wandering stars, to whom is reserved the blackness of darkness for ever.

This lying cursed spirit of missions, had its origin in the Romish church; it is one of the many daughters of Mystery, Babylon, the cursed whore of Rome, the mother of harlots and abominations of the Earth. I said that a missionary spirit was a lying spirit, and had an Arminian twang, and that an Arminian spirit smacked strongly of popery. The Roman Catholics look upon the pope as the common father of all Christians, and sovereign ruler and great head of the church; the sovereign power, the supremacy, and the infallibility of the pope, is acknowledged by all Catholics. Thus much for popery. The Arminian creed, or policy of the Wesleyan Methodists, differs but little from popery. I believe that it is acknowledged by all hands, that Mr. John Wesley was the founder of the Methodist creed, or sect; at any rate, they say that Mr. Wesley was the founder of their sect, and I believe that they tell the truth, for I have read the scriptures over and over and over again, page by page, and there I read a great deal about John the Baptist, but have never read a single syllable about John the Methodist, nor John the Presbyterian, nor John the Universalian, nor John the missionary.

But to the point. The Methodist clergy all subscribe to Mr. Wesley, as being the founder or father of their sect; which indeed he was, for the policy of the original Wesleyan Methodists was, that their illustrious founder had the unquestionable right to ordain every thing, and to control every preacher and member of his societies, in all matters of a prudential nature. As he himself states, he had the exclusive power to appoint when and where his societies should meet, and those whose lives showed that they had no desire to flee from the wrath to come, he put away; and this power remained the same, whether the people meeting together were twelve hundred or twelve thousand. He exercised a similar power over their preachers, to appoint each of these when, where, and how to labor; and to tell any if he saw cause, I do not desire your help any longer. Thus you see the creed of the Wesleyan Arminians, that it runs in the same channel of Catholicism, and smells strongly of popery. Thus much for Wesley's new Methodism.

The power of the missionary Baptist board, or great Sanhedrim, is a chip of the same block. This great Sanhedrim has the power to make missionary preachers, to say when, where, and how they shall labor. The Sanhedrim also gives them the bounds of the field in which they are to labor, saying, thus far and no farther; and fixes on the wages that they shall receive. And to this Sanhedrim each one has his eye directed, to her they look for support, from her they expect to receive their hire; all look for gain from that quarter, (i. e.) all her preachers, preachers of her own making, calling, qualifying and appointing.

All those combined powers of darkness are waging war against the poor Old Primitive Baptists. An Arminian spirit casts slurs, and forges many false accusations against us, of which I will notice one or two. They charge us of preaching, that God drags sinners to heaven by the hair of the head. We preach no such doctrine, but we preach and believe that God's people shall be made willing in the day of his power; that when God takes hold of a sinner, that it is a little below the hair of the head, (for we have no faith in head religion,) some where about the heart. This he does by fastening a nail of heart-piere-

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ing conviction in a sure place, which prepares the citadel of the heart for the reception and entrance of the new man of grace; the final result of which is, the eternal and everlasting salvation of the sinner.

Again: an Arminian spirit runs afoul of us, and charges our ministers of preaching infants in hell not a span long. This I unhesitatingly say, is an old gray-headed lie; and the devil, and some Arminian, made it. We believe that children who are taken from the womb, or from the cradle to the grave, that die in their nonage, are saved. God, in the wise economy of his grace, takes them from this troublesome world, from the evils to come. But be it understood, that I believe they are saved by grace, in, by, and through the Lord Jesus Christ. For there is no other channel whereby sinners can be saved. If they do not bear the appellation of sinner, and if they are not born under the law, under the curse of the law, they are not the subjects of redeeming grace. For HE was made of a woman, made under the law, to redeem them that are under the law. So I say that children that die in their nonage, or infancy, are saved by grace, through the merits of the rich atoning blood of the glorious Son of God; taken from the evils to come, taken home to glory, to a better inheritance, there to join the saints in light around the dazzling throne. Their little souls expanded to angel's size, there to sing redeeming grace and dying love, and enjoy eternal felicity down through the countless ages of eternity.

This you see, my brethren, that the combined powers of darkness run hard upon us; but these things move us not. So I say to one and all, stand to your post, with his sword girded by his side, because of fear in this dark and cloudy day. We are about a great work, my brethren, and are separated far one from another. In whatsoever place therefore ye hear the sound of the trumpet, resort ye thither and help encourage one another with comfortable words. For greater, far greater, is he that is for us, than all they that are against us.

This numerous fraternity that so oppose us, is known in the ancient roll by various appellations. They are sometimes called Ashdodites, sometimes Gaddarenes, sometimes Ishmaelites, and sometimes Hagarenes, being descendants of Hagar, the bond woman. And, agreeably to an aufhor of great antiquity, they will not be a tree people in a hurry; for it is written in the sacred roll: Cast out this bond woman and her son, for the children of the bond woman shall not be heir with the children of the free woman. And as it was then, so it is now, they that are born after the flesh persecute them that are born after the spirit. And the reason is, they know themselves to be in bondage, and shall have no part of the inheritance with the children of the free woman. The children of the free woman are not only heirs, but are joint heirs with Christ; and are the Lord's free men and women, for the spirit of life in Christ Jesus, hath made them free from the law of sin and death.

Amongst this numerous progeny, which are like grasshoppers for multitude, I find a few that are thoroughly and experimentally acquainted with human frailty, and total depravity, blindness and stupidity; together with the inbred corruption and pollution of the human heart, the sink of sin, and the fountain of iniquity. The eyes of their understanding having been opened by a supernatural power, they have had a little peep into the secret recesses of the heart, and saw that within it was no good thing; that it was desperately wicked above all things, who could know it.

But poor fellows, I am truly sorry for them; for they are bowed down under the iron yoke of priestcraft, which seems to be rivetted to their necks by their task-masters (legal preachers,) so that their strength is clean dried up. They are perished, starved, pinched and hunger-bitten; insomuch, that their continual cry from day to day is, my leanness, my leanness. But no wonder, my brethren, those taskmasters (legal preachers,) being entire strangers to the reign of grace, and to the gently distilling of the heavenly dew, and to an unctious spirit, having no experimental acquaintance with human frailty, and the total depraved condition of the sons of Adam, the inbred corruption, pollution, blindness and stupidity, the sink of sin, the fountain of iniquity within their own heart; having never felt pungent conviction for sin, nor a deliverance therefrom; never been in the fire, nor passed through the furnace of affliction, nor through the rivers of woe, nor been overwhelmed by the floods of tribulation, nor been borne down by the tempestuous winds and foaming billows of persecution. Such a teacher, to the weary pilgrim, is a poor Josee; which being interpreted is, son of consolation. They are like poor Job comforters, misera-

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ble comforters. Are ye all forgers of lies, and physicans of no value? At least they proved to be such, to the few weary pilgrims that I saw among the Hagarenes.

Dear brethren, you must excuse this protracted letter, for a thousand things have crowded upon my mind since I commenced writing; but I will make no apologies, as I look upon apologies as nothing but a dish of deception in nine cases out of ten. Yours as ever to serve in all good things. Farewell.

RACHAL D. WHATLEY.

TO EDITORS PRIMITIVE BAPTIST.

Mississippi, Lafayette county.
June 18th, 1840.

DEAR BRETHREN EDITORS: I have had for some time on my mind to communicate to you something of my thoughts, viewing of the situation of poor afflicted Zion; seeing and knowing her enemies are so great and so numerous, because they will not submit themselves to the idolatrous institutions of the missionary system, and the benevolent institutions which are of the world. I viewed her in a delicate situation, which caused my mind to be very much distressed; yet knowing that the power of God was able to keep her through faith and to eternal salvation, I thought I saw the beast coming up out of the earth, that John saw in his Revelation. Therefore, I submitted to the power of God, which has built his church on a rock. The gates of hell shall not prevail against his church, and the doctrine of the apostles, supports it to this day.

In this time I chanced to get hold of one of your Primitive papers, which gave me great consolation; it built me up, and strengthened me, and supported me. I did not know that such papers were in circulation, till a few months past; since then I have had them read frequently, in which I discover a great communication which the saints of God can and do correspond and unite through connection and channel of the scriptures. It is plain to me, that the work is of the Lord.

Dear brethren, missionaries rage very much about here, but we think there are a few names yet in Sardis, that have not yet defiled their names with Baal. Keep clean your houses from every spider and web; let not one remain, while there is one remaining they are very defiling. Contend earnestly for the faith once delivered to the saints.

Dear brethren, I wish to give you a few lines of my life to the present time. I was born in North Carolina, Montgomery county, in the date of seventy two. The rise of forty years ago, I received a manifestation I think from the Lord, which reconciled me to God through Christ; which caused me to rejoice in God my Redeemer. I was then constrained to follow the Lord Jesus Christ, in all his commandments and institutions. I was then baptised by old William McGregro. I was then constrained in commemorating the Lord's death, which I think is the duty of every Christian to do according to the commands of the gospel.

A small history of my wife. She is a daughter of Maj. John Randles, received a hope she thinks from the Lord Jesus Christ, which has established her in the Primitive order; which has often made her to rejoice in that faith. About forty years ago she joined the same church with me, and we have lived together ever since, considerably the rise of forty years. I was taken with a blindness, it gradually rolled on me, till at length I became naturally blind for many years; which the Lord made me submit to for my good and his glory. I never desired to open my eyes in this present world since, to see the vanities of this present world. So no more at present on this subject.

Dear brethren Editors, I have a few lines more to communicate to you. I being blind caused my mind to travel on things of a divine nature. I saw things of writing from the word of God, which established me in the everlasting union. We learn that God chose his people in Christ Jesus, before the world began. He says he loved them with an everlasting love; that is the cause we love him. We think that they were donated to Christ Jesus, before the world began. With many other passages were bro't to view, which was the cause of this composition that is now before you. I could not get rid of it. I tried for some time to get rid of it, it came on me again with power, so I composed what you see written before you.

I composed these verses without the knowledge of any person. After one, I did not know what would come next. I memorised and tuned them as I went. Now, brethren, if it meets with your approbation, after an examination, attach it to

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your Primitive papers; if not, lay it aside.

My soul is fill'd with admiration,
When I behold the glorious grace,
That love's ordain'd from everlasting,
To rescue Adam's fallen race.

My life, says Christ, I gave a ransom,
For all that shall my grace receive.
He was set up from everlasting,
To form a people for his praise.

Come view him now, a lamb-like victim,
That justice should be satisfied;
Behold and see the great transaction,
To procure a freedom for his bride.

We don't believe he was deceived,
He knew the death that he should die;
Before he left his native heaven
The awful scene was brought to try.

Come, children, view the sure foundation,
That Jesus Christ for you has laid;
Upon this rock my church I builded,
Myself, he says, became her head.

Then after this he formed the heavens,
The earth and seas—pronounced them good;
All this, he said, to man is given,
And said to him, it's good for food.

The first command he gave to Adam,
Go multiply, increase the earth;
Before in him e'en life was given,
Or he was form'd out of the dust.

Then after this he formed Adam
Out of the dust, as we are told;
And in his nostrils life was breathed,
And he became a living soul.

He was pronounced a happy creature,
And in God's image he was made;
He placed him in the garden of Eden,
He stands our representative head.

The Lord he saw 'twas not expedient,
That he should there be left alone;
Out of the man he form'd the woman—
He says, this is my flesh and bone.

We see the law God gave to Adam,
Behold the penalty was death;
Through the insinuation of the devil,
Then fell on him the dreadful curse.

We see by one man's disobedience,
His whole progeny in him fell;
If there had not been a promise given,
He must have sunk to eternal hell.

We don't believe 'twas God's intention,
That he should in that state remain;
The whole foundation of man's redemption
Through Jesus Christ would all been vain.

Behold the promise God gave the woman,
Her seed should bruise the serpent's head;
The wrath of God then due to Adam,
Upon thee the Son of God was laid.

The church of Christ can't be completed,
Until the scriptures are fulfill'd;
Was long foretold by ancient prophets,
According to God's appointed will.

The time roll'd round, he left his glory,
Descended from heaven, yea, down to earth;
And he was born of the virgin Mary,
And in a manger was his birth.

We trace him now to the years of thirty,
He came unto his servant John,
And was baptised in the river Jordan—
Behold, this is my only Son.

We see him carried into the mountains,
And there was tempted forty days;
And after this he preached the gospel,
Upon the mount it is display'd.

Come, brethren, view the blessed Saviour,
Behold the miracles that he did;
He cured lepers, cast out devils,
He healed the sick and raised the dead.

Behold and see the great transaction,
That he left us on record;
For to confirm his beloved disciples,
In that he was the Son of God.

The Jews enraged against the Saviour,
They laugh'd & mock'd him with disdain;
We'll have no other king but Cæsar,
For over us he shall not reign.

Behold the awful pronunciation,
The Lord pronounced against that crew;
The scribes, the pharisees, and sadducees,
The hypocrites, and the harden'd Jews.

The scriptures they must be fulfill'd,
Judas betray'd him unto death;
He was crucified by a band of soldiers;
Upon the cross resign'd his breath.

The sun was cloth'd in sudden darkness,
Behold the earth it seems to mourn;
Rocks, hills, and vales were rent asunder,
To hear the Saviour's dying groans.

He yielded the ghost & cried, it is finish'd,
Behold the dreadful debt is paid;
He was taken from the cross by Joseph,
And in a new sepulchre laid.

We see him rise a mighty conqueror,
Over death, hell and the grave;
He gain'd his bride, a glorious conquest,
The gospel's fully now display'd.

He was received by his disciples,
He tarried with them for many days;
Thus he commission'd his belov'd apostles,
And many things to them he says:

Go preach the gospel to every nation,
Baptise believers in my name;
They shall be saved that hear my counsel,
They shall be damn'd that don't believe.

We see him then ascend to heaven,
He took his seat at God's right hand;
His spirit making intercession,
After his Father's just command.

All that the Father to me has given,
I will raise them up at the last day;
When Gabriel's voice shall sound from heav'n
Arise, my saints, and come away.

The church of Christ is now completed,
The scriptures they are all fulfill'd;
The Lamb he takes his bride to heaven,
After his Father's righteous will.

There she will hear that happy welcome,
Come, ye blessed of the Lamb;

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Participate upon those dainties,
Laid up for you at God's right hand.

The bride is fill'd with admiration,
O, Lord, why was I made a guest!
'Twas the same love from everlasting,
Through Jesus Christ's redeeming grace.

All glory to the blessed Saviour,
All glory to his holy name;
All glory be to God forever,
'Twas he that gave me to the Lamb.

Whilst I have harps that're tuned to praise him
All glory to the one in three;
Behold there appears a wonder in heaven,
And will be to eternity.

Dear brethren, I add no more; but pray the Lord to keep his church by his Almighty power over the head of all oppositions, which is the prayer of your unworthy servant. Written by blind

BENJAMIN WILLIAMS.

Dear Brethren, this writing being committed to me to send to you, I wish to give you a few lines. I believe brother Williams is established firm in the faith, and is kept by the power of God through faith unto salvation. Dear brethren, I am well pleased with your Primitive papers, for I think they carry the truth in them. Brethren I expect to continue taking the Primitive Baptist another year. I think I shall get some more new subscribers before long, and then I will give you a small history of the times in this country. But I believe the Lord will keep the feet of his saints in spite of all the devil invented, men-made institutions of the day. Don't think me harsh, brethren. So I must come to a close, as I am only a lay member, hoping that Israel will be saved in the Lord with an everlasting salvation, world without end. Amen. Yours in Christian love.

HIRAM RHEA.

Pentotoc county, Mi. July 4th, 1840.

TO EDITORS PRIMITIVE BAPTIST.

Darlington C. H. South Carolina,
June 12, 1840.

Beloved Brethren: I was once a New School man in practice, but never from the day of my conversion to God, was I in heart any thing else but a thorough-going Old School Baptist. My conversion to God took place in the spring of the year, in the town of Newbern, N. C. when about eighteen years old, and I am now a little over fifty-three. I was baptised by Elder John McCabe, and united with the little church in Newbern over which Elder McCabe was overseer, and Hardy Sanders deacon. When I arrived at mature age, opportunity offered, and I left the State of North Carolina and came to Columbia, in South Carolina, in company with brother John W. Clark, who now resides in Columbia. Brother Clark I understand still remains a professor of the religion of Jesus, after the lapse of about thirty-five years. I do hope that brother Clark is under the grace of God, and believe that that grace which has kept him so many years, will still be sufficient for him through the remainder of his days. It has been some time since I saw him, tho' I once in a while hear of him; and if we never meet again in time, I have a comfortable hope that we will meet together in the kingdom of our Father, which he prepared for his people from the foundation of the world; always to be together, and be happy and no more part.

When we arrived in Columbia, there was no Baptist church there, and it was bad times with us in spiritual things. But not long after being here, Dr. William B. Johnson, now at Edgefield C. H. South Carolina, came to the place and gathered together the scattered Baptists about Columbia. Brother Clark and myself having brought letters of dismission from the church in Newbern, put in our letters, and were constituted into that church when she first received her existence. Bro. Johnson was called to the pastoral charge of the church. Bro. Johnson was at that time what I would term a Gillite—Dr. John Gill's doctrine being such as the carnal mind opposes and dislikes. It turned out as always may be expected under such circumstances, his congregation was small. Sister Johnson observed to her husband, that if he did not alter his mode of preaching, he would have no congregation. What effect this may have had upon brother Johnson's mind I know not, but after this brother Johnson adopted Dr. Andrew Fuller's system, which I think he adheres to until this day.

Thus I was cast amongst what are called New School Baptists, and living among them for many years, it had effect upon me. And although I saw and heard things I did not like, I being ignorant and they wise, I let it pass and said little or nothing about it. But I was born into the kingdom of God's grace a believer in election, I have ever believed it, do now and ever

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expect to believe election and predestination. When a boy, my guardian reproved me for singing the praises of God, when my soul was on fire of the love of God. The very day of my espousals to Christ, & the knowing that I was a Baptist in principle, he threw it up to me as a bugaboo to keep me out of the church, (they believe election.) Boy and ignorant as I was, I turned in and tried to defend it. I had fifteen or twenty schoolmates and playfellows, as good if not better by nature than I was. Grace had left them in their sins, and they seemed to love it well; while I felt dead to it, and alive to God by Jesus Christ. I saw and marvelled at the difference that grace had made, and so far from feeling high, and lifted up, and proud, that I inclined to prostrate myself upon the ground and adore the sovereign Lord of all.

Yes, brethren, even now when I think of the eternal purpose which the Father purposed in his Son, and of poor unworthy me included therein, I can scarcely restrain prostrating myself and adoring and worshipping the king eternal, immortal and invisible. Some of the brethren tell me that is strong meat, and only suitable for young men and fathers. I believe, brethren, that it is sweet and precious to babes also, and it will not offend them, for it was sweet to me when a babe. I expect if I die in my senses like the venerable Gill, to talk of election, predestination, and the covenant of grace; which is well ordered in all things and sure, and to cling to them when buffetting with the waves of Jordan, and to conduct me to the heavenly Canaan.

Thus cast amongst New School Baptists, I was borne along by them; but once in a while, the spirit that so largely dwelled in the apostle Paul, John Bunyan, and John Calvin, would urge me to say things that occasioned preachers and brethren to neglect and slight me. There was a newly constituted church to which the pastor invited me to preach in his absence. I consented and went, and knowing they had never been taught the first principles of the gospel of Christ, I with the purest motives so far as I can judge with my own desperately wicked heart, took for text, Psalms, 110. 3; which led me on election. I saw in a short time depicted in the countenances of the brethren disapprobation and disgust. I got through and dismissed the congregation. The brethren huddled together out doors at one end of the house, and the preacher with them. I came off, what took place among them I know not. Two black brethren came to me, and helped me put my horse in my sulky, who said to me, massa John, I believe so too; which was a cordial to my wounded feelings. While journeying towards home, the preacher overtook me; who said to me, bro. Good, I am afraid you will preach away my congregation from me.

Notwithstanding what had passed, I was appointed a messenger from E. to the C. union meeting. I accepted and went. By this time by reading the Old School papers, and meditating and studying on the thing, my mind was completely made up about all the unscriptural institutions of the day. I met at the union meeting, ministering brethren William Q. Beattie, William Rogers, John Strickling, John Culpepper, John Hick, and a foreign brother by the name of Cornwell. The business of union meeting being entered upon, a brother rose and spake to rouse up the brethren present to do something for the perishing heathen. I spoke a word or two, and was silenced. Afterwards, however, I was permitted to speak. I advocated and spake of election, supposing that if the brethren would believe it, that they would desist doing any more in the foreign mission cause. I adverted to an article I had seen in the Minutes of the Bethel Association, wherein the writer states his opinion that hundreds and thousands of souls are sinking daily to hell for lack of money and ministers. I was warm, I confess. I observed something like this, that some who said they believed so, in conduct denied it; for if I believed the proposition, I would immediately go home, sell what I had & send on the money. Whereas, there were some who used this strong language, who were faring sumptuously every day, possessing large plantations, a number of slaves, and rolling in four wheeled carriages and drawn by fat horses; that they must lie, or be worse than murderers. For he that ran a sword through my heart, only takes away my natural life; but here deathless souls were sinking, and yet they would not send them what would, in their opinion, prevent it, and they must be worse than murderers.

Brother John Culpepper threatened, if I did not hush up, he would put me out of the house. It was said by a brother, here is antinomianism in style. The ministering brethren present were all opposed to

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me, and spoke against me. I acknowledge that what I said was with zeal and warmth, and I had also proclaimed at this meeting, for the first time publicly, that I believed all the unscriptural institutions of the present day were only an incumbrance in the Almighty's way.

The union meeting passed a resolution and entered it upon her book, that I was not known by her as a minister, if at all. This conduct and strange opinions of mine, were ordered to be named in her letters, which were sent to other union meetings, and thus I was spread abroad and bespattered as a troublesome and pestilential fellow. Yours in the bonds of the gospel.

JOHN GOOD.

THE PRIMITIVE BAPTIST.

SATURDAY, SEPTEMBER 25, 1841.

TO EDITORS PRIMITIVE BAPTIST.

Waynesboro', Wayne county, N. C.
August 19th, 1841.

DEAR BRETHREN: I am glad to inform you, that we get our papers tolerably regular, for which I am thankful; and I think they are doing much good. I have nothing of importance to write, only I have a hope from what I see, that the Lord is working in his people; and I pray God to work in his people, both to will and to do of his good pleasure. Nothing more at present, but I remain your friend, &c. *JAS. H. SASSER.*

Lapland, Buncombe county, N. C.
September 5, 1841.

DEAR BRETHREN EDITORS: As I am not able to work by a fall in my new ground and getting some of my ribs broke, I have thought it would not be amiss to give you some more of my thoughts concerning the craft of the craftsmen. You know they have many officers, even presidents, vice presidents, secretaries, treasurers of the board, collectors, managers, tessa boys, dandies, lackey boys, and so forth. Now those last named are only strikers for their masters, or in other words, servants waiting on their masters' tables; when the table cloth is shook, they the dandies and tessa boys may lick up the crumbs with the rest of the dogs.

Now you know it would be impossible for any general to win a battle, without under officers and soldiers to do the fighting for their general; then when the battle is won, the general gets all the honor and the poor little under officers and soldiers are never once named in any history whatever. Just so with those great and noble craftsmen. I could fill a volume in tracing it round, but I will only give a few hints and point to the time of Luther and Calvin, John Wesley, Arius, Hopkins, Campbell, Judson, and so forth.

In the first place, only take notice of the Lutherans and see how they reverence the name of Martin Luther in all their writings. It seems they give him all the honor and praise of their profession, and I reckon of their salvation also; that is, if they have any, and I don't say they have not, as I am not their judge. And so you will find the Presbyterians claiming the name of Calvin, not Jesus, only by words. So with the Methodists. No doubt but ten thousand books have been made with John Wesley's name signed to them, that Wesley never knew any more about than the Emperor of China did.

Brethren, the idolatry of our times is men's own righteousness; such as, free will instead of free grace, man's good works instead of Christ's blood, man's reformation instead of regeneration, putting water on people instead of putting them in the water, pretending to come to Christ without the drawing love of the Father, building their churches on the sand instead of the rock, and preaching to the people do and live, instead of live and do, here sitting darkness for light and light for darkness, evil for good and good for evil. This and ten thousand things more might be said, and then not the half be told; but as our limits are short in communicating to each other, we can only hint at deep matters. As to my own part, I think I can understand every Old School brother that writes in the Primitive; and to tell all that I would like to tell you, my dear distant brethren, would take a tongue of brass and lungs of iron; for the more I say to you in my communications, the more I want to say. My mind is crowded with so many things, that I sometimes think I had better quit my scribbling, for I am no scholar; yet I pray God to ever guide my heart, my tongue, and my pen, so that I may never give any offence to the people of God.

True, my dear brethren, I am rough; but pray forgive me, for I cannot help it. For if I am not permitted to speak as I think, I must lay my hand on my mouth and say nothing. I do not think this a time for flattery. No, my brethren, speak plain and cry aloud and spare not. There is one thing gives me some comfort, that is, I find some of the brethren can score in as deep, and knock off as heavy chunks as I can. Wherever we find a tree called money planted in a church, it takes an axe of case hardened steel to cut it down and score it in, so that it may be put out of the church. Then when it is put out you may listen for the war-whoop from heathens, hypocrites, wizzards, witches, Balaams, Gahazies, Judases, bag carriers, and

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a host of other devils too tedious to mention, all crying out liberty, liberty, liberty of conscience is all we want. But just give them the liberty they want, and you would soon see where your liberty would be; we should soon find ourselves in dungeons, from thence to the stake, and our bodies consumed into ashes if we did not comply with their traditions, their doctrines, and their commandments.

Now, brethren, if you can make peace on such terms you must do so; I for one declare I will not. I must, I will chunk them, and I hope in God it will be with such chunks as they cannot resist. Therefore I cry out in the language of one in days of old, ye men of Israel help me to chunk them. If you want to know what kind of chunks to throw at them, I will tell you; just such as our Lord and master chunked their brethren the scribes and pharisees and hypocrites with. Here is one of the chunks by name, the devil is your father, and the works of your father you will do; here is another heavy chunk by name, O generation of vipers, how can you escape the damnation of hell; here is another chunk of the pure metal, tell them their long flowery prayers they make to be heard of men, only will make their damnation greater.

Brethren, here is another excellent chunk; it has been laying up seasoning eighteen hundred and forty years. Just pick it up, brethren, and try the virtue of it amongst those new fanglers. If you don't hit them with it, I will insure it to make them dodge mightily. So up comes the chunk and here it goes toward the New School boys: For this cause God has sent you, new school boys, strong delusion to believe a lie, so that you all may be damned.

Brethren, these I call gospel chunks. True, they are heavy, and it takes a man of skill and strength to handle them; such as has been brought up in the school of Christ, and has been taught by the holy spirit of God. Not got his learning in the seminary, nor taught by the spirit of Judson, nor any other of the legions who are crying lo here and lo there.

Dear brethren, I must draw towards a close and say to you, that I verily thought a few weeks ago I had got my furlough to quit the field of war and go home; but it seems that the great physician is about to raise me up again for some purpose of his own, perhaps to stand a few more campaigns and then die in the field of battle. One thing gives me comfort, that is, when I die the cause I am fighting will never die; and it is my sincere wish when you hear of my death, that you my old Primitive brethren may preach my funeral in your own countries. Not that I think it will be of any service to me, only in remembrance of a poor old soldier. So I close by saying, may the allwise God ever be our guide, henceforth now and forever, world without end.

My dear brethren, I thought I was done; but reading some of my last papers I feel it my duty to say a little more. And I sincerely pray God to give unto me grace and truth, while I am trying in my weak manner to write a little more. I am astonished to hear a Primitive Baptist say, that he believes Jesus Christ was a missionary, and his apostles the same. Dear brethren, I do not believe that Jesus Christ ever will claim or own a higher title of honor than he gave himself; and, as the scriptures contain every thing necessary for our salvation, we need not the assistance of men nor devils in the plan of salvation. And the word missionary I never have found in my Bible yet, and my good old Book says, whosoever receives the mark of the beast in the forehead, or in the hand, or even the number of his name, shall drink of the wine of the wrath of God. The name missionary is the invention of men, trying to give higher titles to themselves than God Almighty himself has done; and not satisfied with the title themselves, they wish to pack it on the God of heaven.

I know I am no learned rabbi, but one thing I do know, that there is no better grammar nor dictionary than the simple language of the scriptures. And I do believe in God my Saviour, that there is at this time a far greater curse made by what is deemed high learning, than ever was made by all the spiritous liquors that ever were made on earth. Not but what learning is good in its right place, but put it out of its place and it proves a curse like all other things. In my young days if a man wrote a letter to a friend or a foe, he always put his whole name to the same, but now-a-days in this polite age of the world, when learning, high learning, great learning is become so fashionable, that when I receive a letter from a distance with its p, d, g, &c. I know n thing of the man that sent it, whether he is mortal or immortal. My name is Isaac Tillery, a right down plain old fashioned Baptist, without any thing mixed with it save grace alone; and I hope God has given me that, for I know if he has not given it to me, I have none.

And I hope my dear brother Bennett, our old editor, will excuse me for my rough work, for I never learnt to work with the smoothing plane. I was put to the mason trade when quite young, and was learnt to break hard rocks with a hammer faced with steel. Brother Bennett, I am laying nothing to your charge, I respect you as one of our great friends, being instrumental in the hand of the great God in circulating the glorious work of the Primitive papers. If I had not loved you, I should not have made free with your name. I wish eve-

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ry man that writes in the Primitive to write his sentiments freely. As we cannot flatter our creator, it is not worth while to flatter our fellow creature. It is my candid opinion, if all the brethren would write their sentiments as plain and easy to be understood as brother Rorer of Virginia does, I think times would be much better with the Old Baptists. When I get a paper I run over it to look for the name of Rorer, like a monkey over a basket of apples looking for a mellow one. So I conclude by saying, dear brethren, pray for me, a poor old Buncombe wight, surrounded with winding, hissing serpents of the pit. May the Lord bless you all. Amen. *ISAAC TILLERY.*

—

N. B. Dear brethren, I have been just looking over some of my papers, and I find in the 6th vol. No. 8, where I exhorted my Primitive Baptist brethren to beware of the preachers in Buncombe, particularly Stephen Morgan, Jess Ammons, Bill Rees, Bob Patterson, and others of the same stamp, as I did firmly believe that they would say any thing and do any thing but the right thing. I do not wish to be understood that I meant such crimes as murder, stealing, house burning, and such crimes as those. I only alluded to their deception in the ministry. As I do not even wish to slander the devil himself more than his just due, I thought I would drop a few lines in the Primitive papers, as they are spread throughout the United States, and people are now a days very much lying at the catch. I wish you to give these lines a place in your paper immediately.

You will hear from me again in a short time, as soon as I return from the Nolychucky Primitive Baptist Association. So I conclude by subscribing myself a true friend to the Primitive Baptists throughout this wide extended world. *I. T.*

FOR THE PRIMITIVE BAPTIST.

—

N. T. Stephensburg, Fred'k c'ty, Va. August 20th, 1841.

Ministers and brethren who edit a periodical entitled "The Primitive Baptist."

DEAR BRETHREN: I have been a reader of your little sheet nearly from its commencement until the present time, and have noticed many good things in it, some not so good, and some, I think, not profitable nor edifying.

The antichristian spirit began to work in the Primitive churches in apostolic times; but more recently to an extent unprecedented by all that have gone before: nevertheless, revelation has not been silent on the subject, but the development of the fact has been reserved to this our day and generation.

Perhaps one amongst the greatest benefits in the circulation of the "Primitive Baptist," is the information afforded to all who are interested in the cause of God and truth, is to hear that a disunion of the children of the bond woman and the free is advancing, that truth is more strongly uniting the children of the free woman under the captain of our salvation, and powerfully and sweetly drawing and uniting the members of the body of Christ to their everlasting head.

A religious periodical, professing on its title page to be "Primitive," ought to carry out that assertion as perfect as the New Testament affords authority to justify. It is not my intention to assume the critic, nor imitate the "accuser of the brethren," nor is it to be wise "above that which is written" in the rule of the faith and practice of the church of Christ. "For God hath not given us the spirit of fear; but of power, and of love, and of a *sound mind*," and we ought, as we are privileged, to "hold fast the form of *sound words*." 2. Tim. 1. 7. 13. and "by *sound doctrine* to convince the gainsayers." Tit. 1. 9.

The first line of your title page reads well enough. The second line conflicts with the first and with the New Testament: the word "laity," is copied from a daughter of old Rome. "Old School" is worth just what it will pass for—being given as opprobrious, by the Arminian, Fullerite, mongrel Baptist. The fifth line is first rate—and if practiced accordingly would lop off "laity" from the second line and insert *brethren*. Pope, clergy, laity, &c. &c. are names and things that belong to old mother Rome and her oldest daughter, the church of England, and all the antichristian gang: therefore, the church of Christ collectively and individually ought not to follow or imitate her profane copy in any one particular.

In divers places in your little sheet the word "Reverend" occurs, prefixed to the name of men who are sinners. Reverend sinner is contradictory to Bible language. "Reverend," is found but once in the Bible, and there applied only to God. "Holy and reverend is his name." Ps. 111. 9. M. A.'s and D. D.'s. right reverends, priests, clergy, prebendary, &c. &c. almost numberless, are of the world, and antichrist. Christ and his church have no use for them, and why should any of his chil-

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dren be found apeing the vile abominations that are so prevalent in the world, and in the antichristian ranks.

The giving flattering titles to man, no doubt originated in Eden's garden. "Ye shall be as gods, knowing good and evil." Gen. 3. 5. If not so, why has the preacher said, "God hath made man upright; but they have sought out many inventions." Ec. 7. 29. "Moreover, the thing that hath been, it is that which shall be; and that which is done, is that which shall be done: and there is no new thing under the sun. Is there any thing whereof it may be said, see this is new? It hath been already of old time, which was before us." Ec. 1. 9, 10.

In conclusion, the good and right way for the Lord's people is to "be still and know that he is God, he will be exalted among the heathen, he will be exalted in the earth." Ps. 46. 10. Moreover, it is said by the prophet, come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast." Is. 26. 20.

Grace be with all who love the Lord and Saviour Jesus Christ. Amen.

I. CHRISMAN.

TO EDITORS PRIMITIVE BAPTIST.

Aiken, Barnwell district, S. C
June 18, 1841.

DEAR BRETHREN: I rejoice much to hear of the work of the Lord in our land and nation, and that there has been a seed left that have not bowed their knee to Baal, but with the blessing of God, have been spared through the manifold persecutions of our false brethren, for my conscience will not let me call them any other.

I thank our heavenly Father that we have been spared and now begin to bud and blossom in every part of our land. The scripture says, hope thou in God, trust in God, believe in God. For I am sure, and all of you that know Jesus Christ are persuaded of it too, that all our troubles arise from our unbelief. O thou unbelief, injurious bar to comfort, force of tormenting fear. On the contrary, faith bears every thing; but the devil tells us, our troubles are so great we shall never lift up our heads again. But unbelief and the devil are liars.

My dear brethren, let us wait on the Lord and pray always. But the scripture says, watch and pray, lest ye enter into temptation. My dear Primitive brethren and sisters in the Lord Jesus Christ, let us always try to be on our guard, and rejoice in the promise. For the scriptures say, behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God. Therefore, the world knoweth us not, because it knew him not. My dear brethren and sisters, let us give thanks unto the Lord, call upon his name, make known his deeds among the people, sing unto him, sing praises unto him, talk ye of all his wondrous works. My dear friends in the Lord, I think we of all people have great right to praise the Lord for his kindness in sending his gospel in its purity; for you must needs know, brethren and sisters, that we have always the money hunters about us, to fleece the people, so that our minds have been confused very much indeed.

Finally, brother John Galloway and his church declared a non-fellowship with the institutions of the day, and have come out from among them. For the Lord says, come ye out from them, and make yourselves clean in the blood of the Lamb. The Ishmaelites, or the missionary band, make a great to do about election; they think it is a terrible thing to believe in election, they go for works. But the scriptures say, for by grace ye are saved through faith, and that not of yourselves it is the gift of God, not of works lest any man should boast.

My dear brethren, be strong in the Lord; and in the power of his might put on the whole armor of God, that ye may be able to stand against the wiles of the devil. As the apostle says, stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage; but let us try to press toward the mark for the prize of the high calling of God in Christ Jesus For I do fondly hope, that the happy and long expected period has arrived in which God will visit his people & restore his church to her Primitive purity and simplicity. My hearts desire is, that my brethren go ahead. Blow the trumpet and warn the people, for the scriptures say, but if the watchman see the sword come and blow not the trumpet, and the people be not warned, if the sword come and take any person from among them, he is taken away in iniquity; but his blood will I require at the watchman's hand.

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Now, my brethren, the Lord says, my people hath been lost sheep, their shepherds have caused them to go astray, they have turned them away on the mountains, they have gone from mountain to hill, they have forgotten their resting place. No more at present, but the grace of our Lord Jesus Christ be with you all. Amen.

I now subscribe myself as one of the least of Christians if any, therefore I beg the prayers of all my Primitive brethren and sisters in the Lord,

ELIZA JOHNSON.

TO EDITORS PRIMITIVE BAPTIST.

Barnesville, Monroe county Ga.
August 27th, 1841.

To brother John H. Daniel, a component member of the old Kehukee Baptist Association, greeting. Dear brother, I now sit down to answer your request, relative to the number of Old School Baptist Associations in Georgia. There are eleven Associations in this State, and I think one other partly composed of churches in Georgia and Florida. If I am wrong in this statement, I call on bro. Elias O. Hawthorn to rectify me. I will proceed, after a few remarks, to give you the names of the Old School Baptist Associations in Georgia.

The Hebrews, or national Israel, were a typical people from the days of Terah, the Father of Abraham, unto the days of David and Solomon. And in many instances typified the gospel church. Our condition as Baptists in gone by days was comparable to the Hebrews while in Egyptian bondage; and at the present, not unlike to that people when delivered from under the hand of taskmasters.

You recollect, bro Daniel, that the Hebrews were in bondage in Egypt four hundred years, under the cruel hand of taskmasters; and by reason of hard bondage, and grievous burdens laid upon them by cruel taskmasters, they cried mightily unto God. And their cry did enter into his ear, and God remembered his covenant with Abraham, Isaac, and Jacob, and sent and delivered them from under the oppressive hand of cruel taskmasters; and brought them out by a mighty hand and strong arm, and settled them in a large place where there was no straightness. We, like unto the Hebrews, have been under the iron yoke of priestcraft, hardly oppressed by taskmasters, legal preachers, so that by reason of the oppression and hard bondage of taskmasters, legal preachers, we were made to cry to our God. And our cry did enter into the ear of the Lord of Sabbaths, and HE remembered his covenant with us, and enabled us to arise and shake off the yoke of priestcraft from off our necks, and the chains and manacles from our hands, and thus delivered us from under the hand of cruel taskmasters. For which act of so great kindness and mighty deliverance, we raised an Ebenezer, and anointed a pillar.

But I will proceed to give you the names of the Old School Baptist Associations in Georgia. (1.) Ocmulgee, numbers 28 churches. She was constituted in 1810, and has stood the shock and borne up under the strong gales and tempestuous winds of error unshaken; and remains stedfast, immovable, built upon the sure foundation of the prophets and apostles, Jesus Christ being the chief corner stone. There was found in her camp a few Achans, that had taken the accursed thing; those, like Joshua, she stoned to death by putting them out of the camp.

(2.) Yellow River Association numbers 38 churches, she was constituted in 1825, and is valiant for the truth. Her watchword is, cast out this bond woman and her son, for the children of the bond woman shall not be heir with the children of the free woman.

(3.) The Echaconna Association has 24 churches. When the Primitive brethren came to search her with candles, they found her in a condition like unto the temple when visited by the Saviour; they found there them that sold doves, memberships and life memberships, titles of honor, and the tables of money changers sitting, &c. &c. all of which they (the Primitive Baptists) overthrew, and then made a scourge of small cords (gospel discipline) and bound those speculating fellows fast, and cast them out of the synagogues. And you may depend, that there was wailing and gnashing of teeth.

(4.) Towaliga Primitive Baptist Association has 28 churches. I forbear saying any thing about her, lest the enemy should say he is boasting, because he is a member of that Association. Suffice it to say, that the weapons of her warfare are not carnal, but mighty through God; and our defence is, a munition of rocks.

(5.) Upatoie Association. I may say of her as was said of the spouse of old, who

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is this coming up out of the wilderness like pillars of smoke, leaning upon her beloved perfumed with myrrh and all frankincense of the merchant?

(6) Primitive Western Association numbers 21 churches, she is valiant for the truth and has wielded a goodly warfare. And the hands of the arms of her strength being made strong by the hand of the mighty God of Jacob, she was enabled to arise and shake off the fetters and break the yoke from off her neck.

(7.) The Primitive Ebenezer Association has had a hard struggle, but she struggled not in vain, for she wrestled in prayers and tears (Jacob like) all night, and she wrestled not in vain. Altho' the night was very dark, she fainted not, and can surely say with David, sorrow continueth for a night, but joy cometh in the morning. For just about the break of day, the Lord broke in upon her enemies before her like a wide breaking in of waters.

(8) Uharley Association.

(9) Harmony Association is a new constitution with 13 churches.

(10) Occonee Association. (11.) Springfield Association.

All of the above named are unflinching Old School Baptist Associations. Nine out of the eleven correspond with us, the Towaliga, and one other Association called Bulah in Alabama; and amongst us all there is not a discordant note, all see eye to eye and speak the pure unadulterated language of Canaan.

Furthermore, brother Daniel, you may tell that legal preachfellow, that told you that every body had dropped correspondence with old Kehukee Association, that he is a down right liar, like all the rest of his father's children; for at our last Association we unanimously agreed to open a correspondence with the old Kehukee Association by letter and Minutes, notwithstanding five hundred miles roll between us. You need not be at all surprised that before three years if you see a delegation at old Kehukee from the Towaliga Association. Farewell, bro. Daniel, when it goes well with you remember me. Yours to serve in all good things.

VACHAL D. WHATLEY.

TO EDITORS PRIMITIVE BAPTIST.

Yazoo Springs, Kemper co. Miss.
July 18th, 1840.

DEAR BRETHREN EDITORS: I have felt for sometime like I would give you some of my views with regard to the times. I am well aware of my inability to the task, but that is no reason why I should not advocate that doctrine that is supported by the word of God, and fight against those doctrines which are made by men. See 1 chap. 6 verse Jeremiah: Then said I, oh, Lord God behold I cannot leap, for I am a child.

Dear brethren, I will first give you a sketch of what the Mount Zion church has gone into against the schemes of the day.

Rule 1st. Resolved, that we will not invite to sit in conference, nor commune with us, any who hold with or join in with the institutions of the day, as practised by the missionaries, if we know them to be such; believing as we do, that the institutions of the day have been and are the cause of splits and divisions amongst the Baptists. Romans, 16 ch. 17 and 18 verse. 1st Cor. 1st, 10 ver. 14 ch. 33 ver. 2d Cor. 13 ch. 11 ver.

2nd Resolved, that we will not receive by letter any from any missionary church, without first examining into their faith and practice.

3rd Resolved, unanimously, that the above scriptures, referred to in rule first, be put in full in our church book, and be read every communing season.

Now, brethren, I will try to tell you something about how the missionaries have conducted their affairs in this section of the country. There are three churches in six miles of this place, viz: Mt. Zion, Mt. Olivet, and Black Water, which I trust God has planted. Those churches have all split, and the missionaries have formed a body completely between those three churches, composed of some 20 members or more. This they done to try to be close to the sheep fold, as they might have a good chance to lie in wait to deceive, and by their good words and fair speeches deceive the hearts of the simple. But God, I trust, has a people yet at all those churches. Mount Zion, I believe, has something like 30 members that are not ashamed to bear the name of iron side, or hard shell Baptists. For I believe if God has clothed us with jackets, that they are harder to enter by the serpent or his angels, than iron or shell.

I went to the missionaries meeting that they held at this new church of theirs to collect money. The preacher told them that

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there were souls in Birma now, perishing for the want of the gospel; and they never could get it, unless the people paid their money. For, says he, they (the preachers,) may feel their heart tremble within them for perishing souls, and have not got the money to carry them. And, says he, it is as much your duty as a people to pay something to carry the gospel, as it is the preacher's duty to go.

Now, my brethren, I am one that believes in God's having a people, that he will save to his own glory; and he will not give any glory to man for what he can do with money. For he needs not the praise of men or angels to add to his glory, for whom he did foreknow them he did predestinate. Man was once without sin in the garden of Eden, enjoying the presence of God in peace; but he transgressed the law of God, and thus the wrath of God abideth upon all men, for that all have sinned. Then, say the Arminians, if that be truth, how can any be saved? Well, let us see how God, foreknowing all things from the beginning, entered into a covenant with his Son Jesus Christ, to come into the world and die upon the cross, for the redemption of his people; which he done and said, it is finished.

Then, missionary, if God had a people in the beginning, & the redemption of that people has been made complete in the blood of the Lamb, what can your money do towards helping God's purpose? But perhaps Christ was not with the Father before the foundation of the world, say my opponents. Well, let us look at the 17th chap. of St. John, and 5 verse: And now, O, Father glorify thou me with thine own-self, with the glory which I had with thee before the world was. And again, see Gen. 3d chapt. 22 verse: And the Lord God said, behold the man is become as one of us, to know good and evil, &c. A plurality of term. And 8th chapt. of Prov.

Brethren, the missionaries say, that the anti-missionaries are opposed to the spread of the gospel. But, brethren, I deny the accusation; for I believe the desire of every Christian is, that the gospel of our Lord Jesus Christ be spread (in God's own time) thoroughly through the earth. But I do not think that a good Old Baptist wants men's *doctrines* spread for God's doctrine. I do not hesitate to say men's doctrines, because I cannot find them in my Bible.

The missionaries have a preacher riding through this part of the country (I suppose for the fleece;) they give him six hundred dollars a year, they say to carry the gospel to the destitute places. But from what I can see, he does not preach much at destitute places, but goes to the large churches of Old Baptists to lie in wait to deceive, and win over to try to get a few more to their number; for it is more for the fleece than the flock. They make large protracted meetings, and hold State conventions, and use every influence to get a new translation of the Bible; for they say, the present one is a rotten one, and if it was newly translated, it would be as easily understood as any other book. But alas, let us see God's word, Rom. 11 ch. 33 ver. O the depth of the riches, both of the wisdom & knowledge of God! how unsearchable are his judgments, and his ways past finding out. But if the missionaries had, or get a new modern bible, men can understand it as other books.

Dear brethren, I will have to quit as my letter is getting full; and perhaps I have said enough for the first time at any rate. But one thing I want to mention yet, that is this, a missionary Baptist said to one of my brethren not long since, says he, we (the missionaries) have all of the zeal, all purity, all rightness and smartness on our side, while they have all of slothfulness, all of the impurity and all unzealousness on their part. I will say to him, if that be true, I am glad it is so; and will just say to him, look at 1st Cor. 1st ch 26, 27, 28, 29, 30, 31 verses: For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called. But God hath chosen the foolish things of the world to confound the wise, and God hath chosen the weak things of the world to confound the things which are mighty. And base things of the world, and things which are despised, hath God chosen. Yea and things that are not to bring to nought things that are, that no flesh should glory in his presence, but of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption, that according as it is written, he that glorieth, let him glory in the Lord.

Now, brethren, this is what Paul says about such characters as the zealous, pious, pure, and smart man missionary said, we are. Farewell.

EVAN ROBERTS.

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TO EDITORS PRIMITIVE BAPTIST.

—

Colbert, Lowndes county, Mi
August 22d, 1841.

Dear Brethren: Being favored with an opportunity, I make the attempt to write you a few lines for publication; or in other words, for your examination. And if you think it is of no value, just lay it by. For I do assure you, my dear brethren, if I write any thing that would be injurious to the good old cause, or in other words, cast any stigma whatever on the churches of the Old School Baptists, it is through ignorance or for the want of better knowledge. Therefore, I request you, my brethren, not to publish any thing that you may consider to be contrary to the word of God.

Dear brethren, there are but a few of us in this vicinity, that profess to be of the Old or Primitive order, and it appears to be a cold time with us. But, blessed be God, the work is thine and the power is also thine. And he has done and will do whatsoever seemeth good in his sight, and none shall hinder; for he has declared, that he is God and beside him there is none other.

And, my dear brethren, when I see and hear of men who profess to be ministers of the gospel, going about through the country making protracted meetings and telling the people that if they will do thus and so, that is, if they will begin the work God will finish it. But I tell you, my brethren, what I think about it, and I think the scriptures of eternal truth will bear me out in it. For God has declared, that he will have mercy upon whom he will have mercy, and compassion upon whom he will have compassion.

I now proceed to give my views about obtaining grace. That when a man or a woman is convicted for their sins, by the grace of God, he takes them and leads them about by ways that they know not; and when they are brought by the power of God to see themselves condemned sinners before God, they are bound to acknowlege that their condemnation is just. O, brethren, he sees that he lived so long in sin, he sees that he has sinned with a high & an outstretched arm against his God. He reflects on the numerous sins that he has committed from time to time, he looks upon himself as being the worst of sinners, and he cannot see for his life how God can have mercy upon him. But God is a God of mercy, and the sinner is now 'bro't to see that it is through the merits of Jesus Christ, that he ever can be saved; and he now sees, that it is of grace and not of works, and he is now full of rejoicing and gives to God all the glory.

Now may the love of God abide in the hearts of his children, and may they by the grace of God triumph over all opposition. So I close by subscribing myself yours in the bonds of love.

ALLEN ELLIS.

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THE PRIMITIVE BAPTIST.

EDITED BY PRIMITIVE (OR OLD SCHOOL) BAPTIST MINISTERS AND LAITY

Printed and Published by George Howard,

TARBOROUGH, NORTH CAROLINA,

"Come out of Her, my People."

VOL. 6. SATURDAY, OCTOBER 9, 1841. No. 19.

COMMUNICATIONS.

TO EDITORS PRIMITIVE BAPTIST.

Brown's Fairfield dis. S. C.
August 4th, 1841.

DEARLY BELOVED BRETHREN: I almost tremble at the idea of writing for the public, my education being so limited; but through anxiety of soul, and as I am old and this mud-walled cottage tottering to crumble to dust and I know not what a day may bring forth, and believe that I am writing for a people that have been taught their own frailties by the spirit of God, and as such can sympathise with the imperfections of others, I make the venture.

I am in the seventieth year of my age, and have been near half of that time laboring in the vineyard of my master, for the good of souls, and much of that time I have had the pastoral care of from two to four churches. My circumstances in life for several years in the first of my ministry being limited, I labored hard for the support of myself and family; not wishing to be chargeable to any, lest I should hinder the gospel of Christ. For I sought not theirs, but them; and I remain the same I ever have been, still trying to preach the everlasting love of God to poor fallen man, the unsearchable riches of the wisdom of God, in his plan of salvation for sinners.

Dear brethren, stand fast in the faith, quit you like men, be strong. Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore, take unto you the whole armor of God, that ye may be able to withstand in the evil day, & having done all, to stand. Stand, therefore, having your loins girt about with truth, and having on the breastplate of righteousness, and your feet shod with the preparation of the gospel of peace. Above all, take the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the spirit which is the word of God. Praying always, with all prayer and supplication in the spirit, and watching thereunto with all perseverance and supplication for all saints, and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel. Eph. vi. chap. 10th to the 19th vrs.

I bless, and thank my God, who works all things after the counsel of his own will, that he has ever put it into the hearts of his children to institute such a periodical as our Prim. Baptist, which never comes empty, but brings good news from a far country in the language of Canaan. It often dispels my gloom, and makes all within me rejoice, in hope of the glory of God.

Let me say to you, my brethren, go on writing in the spirit of meekness, and simplicity of the gospel; not in harsh saying, or setting forth a hard spirit, but clothe the truth with love.

I should like to hear from bro. Osbourn again, it seems he has almost forgotten us. Also, bro. Wm. Moseley. I think it is time for old father Lawrence to take up his old stumpy hoe, and chop about the stumps wherever he can see ugly weeds. I think he has rested almost long enough.

I send you some poetry, which I com-

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posed betwixt my plow-handles, on my Christian experience. I never wrote it down before, but memorized it as I composed it, which may be sung to the tune called Louisiana, and is as follows:

With joy and shame I now begin
To give a full relation,
Of all my days in wicked ways
And of my reformation.
Long time I dwelt, in darkness felt,
Like one in stupid slumber;
I lov'd the sin I was born in,
Which makes me now to wonder.

The gospel sound did much abound,
With sweetest invitations;
The glorious news came to the Jews
All kindreds, tongues, and nations.
This heav'nly light did shine so bright,
I plainly saw my danger;
Which made me own that I was wrong,
And to my God a stranger.

Although a youth I felt the truth,
It said, "you need a Saviour;"
I cried to God, and read his word
All for to gain his favor.
I soon believ'd (yet much deceiv'd,)
And thought my sins forgiven;
To keep God's law was my employ,
To win my way to heaven.

This legal scheme, was all a dream,
I quickly lost its power;
It left me in the sink of sin,
In an unguarded hour.
I quickly thought, 'religion's nought,'
And turn'd again to sinning;
As far remote as I could get,
From this my late beginning.

For many days in sinful ways,
I still myself was forcing;
Conscience would cry, you soon must die,
And hell must be your portion,
This awful sound did me confound,
To me it was distressing;
And made me own with bitter groan,
My days are all a wasting.

O'erwhelmed with fears and floods of tears,
I went in secret crying;
And when alone I sat me down,
To meditate on dying;
This fearful sight did me affright,
On this my mind was urgent;
Which made me cry, I soon shall die,
And then be brought to judgment.

While here I gazed and stood amaz'd,
Like one in deep distraction;
I promis'd then my life to mend,
Both in my word and action.
I cried, O Lord, my vow record,
And witness this my promise;
Should I again return to sin,
Let vengeance fall upon me.

Although I vow'd, it would not stand,
Nor hide me from the tempter;
I turn'd again to all my sin,
The wrath of God to venture;
My heart grew hard, my conscience sear'd,
As with a red hot iron;
Without remorse I ran the course,
That leads to endless ruin.

I then gave up and lost all hope,
Of ever gaining heaven;
And still did cry presumptuously,
My sins can't be forgiven.
But glory be unto the three,
The Father, Son, and Spirit;
Although I fell a heir of hell,
In Jesus Christ is merit.

The God of grace reveal'd my case,
It was by a night vision;
The spirit of love came from above,
To teach me my condition.
It was at night I had the sight,
(When a deep sleep was on me,)
That I must die, my spirit fly,
And stand before Jehovah.

On holy ground I quickly found,
Myself arrived at heaven;
A gazing on the blood-wash'd throng,
To whom salvation's given.
They dwelt in light, enrob'd in white,
Their joys were still increasing;
Secure they stand on Canaan's land,
Perfectly freed from weeping.

But soon I heard to me declar'd,
That I must leave the blessed;
While thunders roll to blast my soul,
Saying, depart, you cursed.
The wrath of God, a mighty load,
On my poor soul was running;
And as I fell a moving hell
Arose to meet my coming.

In endless pains all wrap'd in flames,
I can't relate my horror;
Nor can I tell how far I fell,
In depths of endless sorrow.
In agonies I spent my cries,
But no relief was gaining;
And when awake I could not speak,
For ev'ry nerve was shaking.

(This trembling fit affects me yet,
Whene'er I tell the story;)
Saw I was lost, from God accurs'd,
Shut out from endless glory.
God's wrath I saw and felt it too,
Which doubled all my anguish;
Satan stood by while death drew nigh,
My soul from God to banish.

Upon my bed benumb'd by dread,
I lay bereav'd of power;
At length I rose, walk'd out of doors,
About the midnight hour.
The day came on, serene the morn,
But all within was gloomy;
I rov'd about to plead with God,
To save my soul from ruin.

To my sad cost I quickly lost,
The power of my conviction;
Anon distress return'd afresh,
My trouble still increasing.
I tried to pray both night and day,
By sore temptation harrass'd;
That God had shown my certain doom,
And left me now to perish.

But soon a sound from Sinai's mount,
A voice more loud than thunder;

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Reviv'd again my guilt and sin,
And fill'd my mind with wonder.
I strove to run, the sight to shun,
Stern justice quickly met me;
Spoke not a word but drew its sword,
With which it was to slay me.

Then felt my soul what can't be told,
To me it was a sad hour;
O Lord, I cried for me provide,
And save me by thy power.
He answer'd free, believe on me,
From sin you shall be saved.
This gospel sound heal'd all my wound,
And all my guilt removed.

For many days I sang God's praise,
While he reveal'd his beauty;
Both day and night I took delight,
In pondering o'er my duty.
I often thought on Zion's mount,
Where Christ the Lord resided;
And so made known what God had done,
And then I was baptized.

I will come to a close, by subscribing myself yours in tribulation, and bonds of the gospel. *ASA BELL, Sen'r.*

TO EDITORS PRIMITIVE BAPTIST.

Sumterville, Sumter county, Ala. }
Aug. 29th, 1841. }

BELOVED BRETHREN: I have been taking your paper for the last three years, and I wish you to continue sending them to me, as I am well pleased with them. I have been reading your papers for some time, and have been very partial to them every since I first saw them; but a great deal more so, since I joined the church a few weeks past.

May the Lord bless, and prosper, and guide, you all in the way of all truth. Your unworthy brother, and if one the least of all. *DRURY JACKSON.*

TO EDITORS PRIMITIVE BAPTIST.

Darlington C. H. South Carolina, }
June 20, 1840. }

DEAR BRETHREN EDITORS: I have been a reader and somewhat of an observer of religious newspapers for some time. I saw in one of these papers a piece with the signature to it of John Pitman. I once saw him and heard him preach the Introductory discourse of the Cape Fair Association. Text, Malachi: Then they that feared the Lord spake often one to another; and the Lord hearkened and heard it, &c I liked the sermon well. Again I met with him at the Charleston Association, held at the Galway church, near Mr. Sol'n Owens, on the Little Pee Dee river, Marion District, in company with Job Goodman, and heard him again preach by night at sister Elizabeth Williamson's. Text, Isaiah: And a man shall be a hiding place, &c. And it was in my humble opinion a good gospel sermon.

I must confess I was somewhat surprised from the idea I had formed of the man, to see a letter from him in which he spake of old brother Joshua Lawrence, as being so far behind the New School Baptists, that he would scarcely get up with them the balance of his days, he being an old man. If Mr. Pitman never saw brother Lawrence, he must have known him well by character, and ought to have known that old brother Joshua was one of the foremost and best harnessed horses that pulled the gospel chariot in North Carolina, to say the least of him.

I appproach prayer with veneration, but let me say to them who hath had such a squabbling about prayer, that notwithstanding all your sympathies and prayers, that God Almighty has not changed yet. He is the same now he ever was, and will continue to be of the same mind, world without end. Amen. And if through blind zeal, or Arminian principles, we wring and twist, hollow & bawl, jump & rave till the soles of our shoes are seen above the top of the pulpit; and if we jump so high as to bump our heads against the moon, none of all this will either remove one of the stakes, or break one of the chords of Zion.

It is very manifest, that the Ruler of the universe does not afflict or grieve the children of men without a cause. That the Old School party, with the rest, are sinful and depraved, and deserving the judgments of God, we fully believe; but that the old School honor and glorify God by the things they believe, practice, and preach, I also believe with an unshaken confidence. And I do consider it as very offensive to our heavenly Father, where the New School party, in zeal to support their unscriptural and tottering system of new divinity, will publicly in face of open day and a large congregatiou, hold up the Old School party in derision and ridicule, & call them a faction and that in a very little while it will die away. Now all this has been done to my certain knowledge, and what more at other times and places God only knows, I do not want to know.

The children of the bond woman are treating the children of the free woman

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roughly, allowing scarcely any quarters. Old School brethren be patient, endure hardness as good soldiers of Jesus Christ. Possess the spirit of your master, who was led as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth. Obey the injunctions of the great captain of our salvation where he says, return not railing for railing, but bless them that curse you, and pray for them that despitefully use you and persecute you, that you may be the children of your Father which is in heaven; for he maketh his sun rise on the evil and the good, and sendeth rain upon the just and unjust.

I will conclude by bearing a public testimony against those abominations of desolation, the theological seminaries. God has said, that all his children shall be taught of him, and great shall be the peace of thy children. Do any imagine that the Lord neglects to fulfil his word to any one of his people, or is he insufficient, or will he teach them wrong? How long, ye theological seminaries, ere you will cease to teach and spread your pestilential errors and heresies, like a destructive epidemic, or plague, amongst the sons and daughters of Columbia's free and happy land?

JOHN GOOD.

TO EDITORS PRIMITIVE BAPTIST.

Washington, Autauga county, Ala. }
Sept. 12th, 1841. }

BELOVED BRETHREN IN THE LORD, who are scattered abroad throughout the wide world, who are as sheep among wolves.

Dear brethren, I have lately been reading in your little Prim. No. 16, vol. 6th, a communication written by bro. Luke Haynie, in which he gives us a fair statement of his life, from his youth up to the present day; and the latter part of his life I know to be true, for I have lived in the church with bro. Haynie nearly twenty years.

Brethren, I am almost fifty-nine years old, and I am about to give you a short sketch of my manner of life. But oh, brethren, I cannot give you as good an account of my own life, and tell the truth at the same time, as my beloved bro. Haynie has done. Therefore, I hope that my brethren will take his life as a pattern, and mine as a warning. And as my sheet is not large enough to say one-tenth part that I wish to say, therefore I must be as brief as possible.

In the year 1805, I think that it was the will of God to show me that I was a poor sinner, and wretched, and blind, and naked. I was then in the 22nd year of my age, living in Hancock county, Georgia. I then for the first time tried to pray, and when I tried to pray for the first time, it appeared to me that every act of wickedness that I had ever committed in all my life, was then plain to my view; and the more I tried to pray, the more plain I could see myself a wretched sink of sin. I fled to the law, but that law cursed me and pronounced me dead. And while in this condition, one night I retired to my bed to rest my poor body and past the night without sleep; and at daylight as I was about to leave my bed, I thought that I would try to pray once more, and my prayer was this, that if there was no mercy for me, that God would keep me from committing any more sin; that if I must go to hell, let me go without sinning any more. And while I was praying my last prayer, as I thought, these words came to my mind, Luke, 12th and 32nd: Fear not, little flock, for it is your Father's good pleasure to give you the kingdom. At these words my burden was gone, my load of sin and guilt was removed, and through that I could see the plan of salvation, in and thro' the Lord Jesus Christ.

But now, brethren, comes in the most shameful part of my life. I shortly after this, before I joined any church, moved from Hancock to Baldwin county, it being at this time a new settled part of Georgia, and having but little preaching. And never having read my Bible much, and I being young and in the dawn of life, my hap was to meet with the same old mother of harlots that John saw, that was sitting on a scarlet colored beast, that held a golden cup in her hand. And she was so handsomely drest, and she had so many enticing charms, that I was made to gaze on her with great admiration. Well, the old lady understanding something of my condition, presented to me one of her daughters; a handsome looking dame she was to behold, and I was simple enough to fall in love with her, and took up with her, and lived in a bed of adultery with her three years. And after I had been with her some time, I began to enquire of her about the origin of her name. I told her I had not seen her name in the Bible. I think the young

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lady's name was Methodist, and I feared something was wrong. She said, it mattered not about names in these days. Moreover I found her out to be unchaste. I found that she would go aside in every grove, and under every green tree, and call in passers by and take them to her bed and to her table. And when I would make my complaint about such conduct, she would make me this reply, that she felt herself at liberty to unite with the world, or with every order of people of every denomination. I then told her I must quit her company.

And, brethren, in 1812 I left the harlot and her bed. For I think the Lord did show me, that her ways were the ways of death, and her steps led down to hell. And, brethren, I hope that I have been lawfully divorced from her, for the old lady don't pester me with her daughters any more. Only some years ago she did whisper to me one day and said, that she had a beautiful daughter by the name of Sunday School Society. But I told her that I had been in her family long enough, and that I would no longer partake of her sins. She now lets me alone, only when I write for the Prim. she don't fail at every publication to send me a missionary burket letter; for I will not give her my money to support her institutions, and she thinks to drag some from me by way of postage.

Therefore, dear brethren, as above stated take pattern by bro. Haynie's godly walk, and warning by me. And my prayer is, that none of God's people may ever be caught in her net. Give place to none of the institutions of the day, my brethren, no not for an hour. Now, my dear brethren, I am old. I bid you all farewell. Farewell, my beloved bro. Rorer. My much beloved old bro. Tillery farewell. And all my dear brethren who write for the little Prim. I bid you all farewell, in the name of the Lord. Oh that none of us may turn aside in forbidden paths, that our lamps may be well trimmed, our feet shod with the preparation of the gospel of peace, is the prayer of your unworthy brother in Christ. Amen.

THORNTON RICE.

TO EDITORS PRIMITIVE BAPTIST.

Thomaston, Upson county, Ga.
Sept. 19th, 1841.

DEARLY BELOVED BRETHREN IN THE LORD: I for the first time take up my pen to inform you, that I am yet the spared monument of God's mercy and in the land of the living. I have been an attentive reader of the Primitive Baptist for the last three years, and am well pleased with the doctrine it contains. It comforts my poor soul when I read the communications of my dear brethren, tho' hills and mountains separate the body, yet we are joined in heart and in communion with each other.

Dear brethren, I have been impressed to write for the Primitive for some time, but could not venture until now. And I fear now that I shall injure the cause of Christ and be in the way of some brother; though I thought to write mostly concerning myself, that I might not tread on my brother's or any body else's feelings. I thought, to relieve my mind in some degree, that I would give a short sketch of my ups and downs in these low grounds of sorrow and woe.

I was born in Barnwell district, South Carolina, and raised in Twiggs county, Georgia. My mother died when I was a child, my father lived until I was about ten years old. I was the youngest child. There I was, ten years old, without father or mother, and as I thought without friends too; though my father's executor took me home with him, and gave me some schooling, at least enough to read, write and cypher a little. Though all this while I thought that I was forsaken, which caused me to begin to reflect; and after reflecting upon my situation for some time, I thought that I was not only friendless, but that I was a sinner and without God in the world. My condition was a wretched one indeed. These considerations made me to reflect seriously. Well, I knew not what to do. I had never been taught to pray, I had no praying parents, and the man I then looked up to was a man of the world. No aged brother to direct me, no relations in Georgia but one, an uncle, and he was a man of the world. Thinks I, what shall I do. It had the effect to make me shed tears of grief.

In this condition, while asleep one night, my mother as I thought approached me, took me in her arms, embraced me, and instructed me to be a good boy; for, she said, she had to go back home, that she could not stay with me but a little while. And she bid me farewell, and departed as I thought upon wings, and steered her course to the east through the air. This scene, though asleep, made me to cry out

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aloud, so as to wake me out of sleep, when I found myself in the greatest agony possible. I then was about twelve years old. This scene appeared three times in the same way. Now my mother died before my recollection, but I thought in the vision that it was my mother, and this distressed me more than ever.

About this time I was sent to school to a Methodist preacher, by the name of Benjamin Gordin. He held prayer in his school. From this I made the attempt to pray for the first time in my life. I continued trying to pray for some time, but it availed me nothing. Thinks I, good Lord, what shall I do: for I am a poor friendless orphan and without God in the world. Brethren, my case was a wretched one about this time, for to be damned I thought must be my doom to all eternity: though I thought if I went to hell, that I would go there praying.

About this time I was in good earnest, I thought every body could be saved but poor me, for there was a revival among the Methodists about that time, and I tho't almost every body would join them. Brethren, right here I done my best. They told me that any body could get religion if they would seek for it; therefore, I worked myself down and gave up all for lost and could only say, if I am damned it is just in God; but I could not help crying, Lord, have mercy on me a sinner.

While in this condition, one night after I had gone to bed in deep distress, there appeared to my mind while in a doze of sleep, a man in white raiment to forgive my sins and bless my poor soul. Hence my soul arose and soared over sorrow and trouble. I thought it was in an apple orchard that I knew, and when my soul alighted it did embrace the figure of a female. Here my rejoicing awoke me out of sleep.

O, brethren, language fails to express my feeling at this time. I expect I made some noise, for a man that was living on the place came in the house where I was and asked me what was the matter with me. My bed was kept in a separate house from the family. I was now thirteen years old and turn, but oh the blessed night that my soul was blessed. Brethren, I thought I wanted every body to have religion, and I thought I could tell them how they might get it, and I thought I would do it; but O, brethren, it was a mistake. Though I could rejoice in my soul, yet I kept it a profound secret from every body but a poor old negro, whom I had confidence in. So farewell for this time.

(to be continued, if God will)

JAMES ZORN.

TO EDITORS PRIMITIVE BAPTIST.

Colonel's Creek, B. D So. Ca.
September 21, 1841.

To the Editors of the little Watchman who is on the tip to hear what next.

BELOVED BRETHREN: You may think I am hasty in sending this scrip, but should I act imprudent, I hope you will not spread it in your columns. But you know when a poor worm is trod on, it will try to turn. I want to tell you, brethren, think the committee from Charleston did not have the assurance to send to the Colonel's Creek church for money to carry out five beneficiaries; for they were 300 dollars behind, and said, Jesus wanted men and money to carry on his war. I wish they would cite us to the scripture that says, Jesus wants men and money, for we are left in the dark; likewise the scripture for their men-made preachers, who will pen down their sermon, for they cannot trust the Lord.

Now, brethren, you who understand the scripture, does it say go wait, or go preach my gospel? I tell you how you may know them—they will rise in the pulpit with their hair turned to one side and their gold watch chain across their breast, then they will begin to hum and haw and clear their throats till they get a start, then their head up and down and their hands going till they sometimes upset the candle; then they are as much frustrated as the man was that was preaching, and had got through the first and second part and he looked off; and while he was casting his eyes about, the wind took his paper and carried it out of the window; and when he looked down and said thirdly, he looked about and said thirdly, and repeated thirdly. An old lady sitting by the window said, I saw Mr. Thirdly go out of the window.

Now, brethren, you that have eyes of understanding, you can pull off your specs and shut up your books and preach. It appears like some have touched the silver shears to cut the word of the Lord to pieces, then they will stitch it together; but when they get one place tacked, another breaks loose, so they are always behind. See Luke, 7 ch. 23 verse: And blessed is

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he whosoever shall not be offended in me. And let us see what the 10th chapter of John says, 1st verse: Verily, verily, I say unto you, he that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.

I believe the Lord's people want to follow his commandments, for they are not grievous; the great men, who want to be lords in this world, while they are trying to impose a gag law on the people, had better be on the look out, for fear their god is in two pieces, one of silver the other of paper, and can neither see nor hear when death comes.

Dear brethren, we have some of the go-betweeners, and we do not know what to do with them, for they are mongrels. I wish some of our old fathers would tell us what to do with them, for I can assure you, brethren, we are permanent in opinion and desire to contend for the faith once delivered to the saints. When we read of the covenant between the Father and the Son, we never read that man nor money was called for to help him redeem man. I think the missionaries put the cart before the horse, for they are not able to help themselves; but I can tell you what I think, they are like young birds, sit and do nothing only play with their fingers, while the poor are laboring hard for bread.

Dear brethren, pray for us that we may stand fast in the faith of our Lord and master; for we all have our trials in this life. Although you are strangers to us, we anticipate the time when we shall meet to part no more. I must close now. Brethren, farewell for the present.

MARTHA HIGGINS.

TO EDITORS PRIMITIVE BAPTIST.

Snoddyville, Jefferson county, Ten }
Sept. 15th, 1841. }

VERY DEAR BRETHREN IN THE LORD: I once more venture in my feeble manner to write you this short epistle for your perusal, if you think it worthy of room in the Primitive; if not, lay it aside, for it is from a sense of my weakness that I have not written before now. For I do confess, that I am well pleased in reading the letters from the brethren scattered abroad through the United States; for they all speak the language of the scriptures of truth, and it does my soul good, for it is the teachings of the spirit of God, or I am in the dark.

Brethren, bear with me while I give you a short history of my faith. The truth of the being of God is abundantly proved by the things that are made, which declare his eternal power and godhead. This globe, with all its variety of animate and inanimate productions, afford sufficient evidence to prove to every unbiassed mind, not only the being, but also the power and wisdom of God. Let your eyes turn to the heavens, behold the sun, moon and stars; then ask your reason, if these are the works of chance? Does any man live by chance or die by chance? No, reason forbids the conclusion, and stands convinced of the being, power, wisdom, and eternity of God; and that all things were made by him and for him, so that all things that were made makes a display of God's wisdom and power, as the preparatory means to make a display of the great plan of redemption, which was the design in creation; and if no redemption, no creation. But the word of God informs us, that there is a God and he is love; and as he is love, he must love something, for the very nature of love requires an object. Therefore, Christ with his church in him was brought forth, and set up as a consequence of God's being love; Christ the head and they the members.

This is abundantly taught in the Bible, for when God is spoken of as being from everlasting, there is no date to express it by; but it is declared to be before creation, as in the 90th Psalm, 2nd verse: Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting thou art God. So when Christ is spoken of as the head of his church and the object of God's love, it is expressed by the same mode of expression, as in Micah, 5 c. 2 v.: Out of thee, Bethlehem Ephratah, shall he come forth unto me that is to be ruler in Israel, whose goings have been from of old, from everlasting. And in the 8th of Proverbs: I was set up from everlasting, or ever the earth was. And thus we are taught, that the very nature and being of God from everlasting, set up his own plan of salvation from everlasting, whose goings forth as the head of the church was from everlasting; as such, he represented them before the world was, for he had his delights with them. Thus Christ could say, thou hast loved them as thou hast loved me, and thou lovedst me before the foundation of the world. Christ and the church

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are but one, they in him and he in them, and all in God; as it is said, my beloved is but one, but one elect, he (Christ) the husband, and she the bride the Lamb's wife. In him, as Adam's wife was in him when they were created. But one beloved, yea, I have loved thee with an everlasting love. And again, we love him because he first loved us, &c.

Dear brethren, this is my faith and belief respecting the plan of redemption, as far as the limits of one small sheet of paper will admit. And believing as I do, that the Primitive messenger brings me almost every two weeks, and brings in it the very doctrine that I have lived on for many years, and I expect to die in that faith by the help of God. Brethren, as we are all sons of the same heavenly Father, and have been chosen and enlisted by the king of glory during the war, let us act the valiant soldier's part; for Jesus is in the front, he never has nor never will lose a child of his, the gift of the Father to him, whether they are now in the world or yet unborn to the end of time; whether they be in the United States, or in Birma or Hindostan, or in any other heathen nation, Jesus will have his sheep. For the means were all prepared before the world was, for there was grace which was given us in Christ Jesus before the world began.

Brethren, my faith is, all that has ever got into heaven, or ever will get there, is because Jesus represented them in the atonement, by bearing and suffering for their sins. Jesus, the great high priest, did not ask his Father for thirty or forty thousands of dollars, as payment for his sufferings; no, brethren, all he wanted was his bride, and he will get her, for all power is given into his hands, both in the heavens above and the earth beneath. Brethren, is this the doctrine that these money hunters preach where you live? If it is, not so here. How then? Why, that God would save every body if they would do their duty. For, say they, God gave all to Christ in the covenant of redemption, and Christ made an universal atonement for all, and that the spirit is striving with all, but can't effect the work for the want of the means —money to them to devote all their time in laziness, I say; for to work they won't, and to starve it would go hard with them. What plan they will fall on next I can't tell, for money has got very scarce in Tennessee; but their leader will no doubt furnish them with some new plan to live without work.

Brethren, the mark that God has given us in his word, is so plain and so often left on record, that he that reads may understand. But, brethren, there are two kinds of religion in the world, and I would explain them this way; that Jesus raises dead sinners to a spiritual life, and clothes their naked souls with God's righteousness, and adopts them legal heirs into his kingdom of light, and presents them to his Father as his lawful bride. God is pleased, his Son is pleased, the Holy Ghost is pleased, the angels are pleased, all God's saints are pleased. God's ministers preach the truth, his people feed upon the truth and the truth makes them free. The angels in heaven rejoice when God calls a dead sinner to life, and sets it free from the demands of the law.

Brethren, not so with the devil's and blind men's religion, that had its beginning in this world; set up in opposition to God's religion, and carried on by all his satanic art, and that by ministers that volunteered in his service, to impose his deceptive religion on the world. And for the better plan to effect his purpose, he has made choice of the high minded, college learned money lovers, world pleasing men; and has sent his ministers into the world with the Bible, the word of God, and by their cunning craftiness whereby they lie in wait to deceive.

Brethren, I select two passages of scripture, one from 2 Kings, 4 ch. 38—41 vs. that says, Elisha came again to Gilgal: and there was a dearth in the land, and the sons of the prophets were sitting before him. And he said unto his servant, set on the great pot, and seethe pottage for the sons of the prophets, &c. Read the other three verses for yourselves. Now, brethren, Elisha was the man of God, the great pot was a figure of a three-one God—God the Father, God the Son, and God the Holy Ghost, in the man Christ Jesus. And every body knows that a pot has three legs, and yet it is but one pot. And one went out into the field to gather herbs, and found a wild vine, and gathered thereof wild gourds his lap full, and came and spread them into the pot of pottage.

Now, brethren, I think that one that found the wild vine and his lap full of wild gourds an Arminian preacher, and the wild gourds nothing better than salvation by works. Such a dish of poison the heaven-

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born soul won't eat, for there is death in the pot; and such another pot of gourd soup was hardly ever heard of before. And because they do and will preach lies, God shall send them strong delusion, that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness. They are so deluded, that they think they can get to heaven by their false zeal, and great thirst for money; which in place of getting to heaven they will land in hell, if grace don't prevent.

Dear brethren and sisters, God's ministers are embassadors for Christ, as though God did beseech you by us, we pray you in Christ's stead, be ye reconciled to God. Now, brethren, those college learned patent right money beggars ought to read, we are beggars for the convention, as though the heathen did beseech you by us, beggars, we beg you in the convention's stead, give a little more of your money. And, as brother Lawrence said, that a missionary's pocket never says withhold, we have enough; no, no, their craving appetite for the shining metal is so great, they stoop to a calling beneath the character of a gentleman, all to indulge them in their laziness. And there is another breed of meaner sneaks, the fence straddlers. I call them turkey buzzards. Tho' they are not carrion, they will eat carrion, rotten doctrine, for it suits their appetite and they will gag at the truth. And the reason is, they don't know the truth; if they did, the truth would make them free. Poor creatures! brethren, let us pray that God would bring them out of Egyptian bondage, if it is his will.

Brethren, I would say in conclusion I am very well pleased with the doctrine held forth in the Primitive. Go on, my brethren, in the strength of Elijah's God; preach the truth, believe the truth, and contend, earnestly contend, for the faith which was once delivered unto the saints.

HENRY RANDOLPH.

THE PRIMITIVE BAPTIST.

SATURDAY, OCTOBER 9, 1841.

To the Editors and Subscribers of the Primitive Baptist.

Whereas there have been many applications to this office to have all the writings of Elder Lawrence printed in one volume separate, or published in the Primitive Baptist, we feel we should slight our subscribers not to answer them on this their request. We answer our applicants that with pleasure we would gratify their wishes, if we could; but taking into consideration that the cost of paper, printing, and binding would amount to at least $1000, and all this must be advanced without a cent coming in the outset, we cannot undertake to publish a separate volume; besides the difficulty of getting the books to subscribers, &c.

But, willing to gratify our subscribers to the full extent of our power, we have fallen on the following plan. We have now before us, two pieces of Elder Lawrence's writings, that have never been published, Victorious Grace, and, the Clodhopper's Reply, with many other pieces of his writing that have never been published in the Primitive; to gratify our patrons as far as in us lies, we design to publish them in the Primitive, so that those who have been careful enough to preserve their former numbers, may have all his writings in their possession.

Yet it is not to be understood, that the writings of Elder Lawrence are to occupy the whole of the Primitive, but a part only in each number; for it will continue as heretofore to be a medium of correspondence, with thankfulness for suitable communications, Circular Letters and Minutes of Associations, &c. which will have every attention paid to them. We will commence with Victorious Grace, as that is the first of Elder L.'s writings.

FOR THE PRIMITIVE BAPTIST.

VICTORIOUS GRACE,

Written by Joshua Lawrence in 1812,

BEING A MERE GLANCE OF HIS EPXERIENCE.

That as sin hath reigned unto death, even so might grace reign thro' righteousness unto eternal life, by Jesus Christ our Lord.

PREFACE.

The only apology I have to offer for this work is, that I have had impressions to write for several years the following lines, but have refused so to do for several reasons; first, because I knew I could not write grammatically, nor with that language that might please the polite world. Secondly, because there were so many valuable hooks already extant, on almost every interesting subject, that I thought my mite would be needless; and therefore, have refused to write, for several years, thinking that I might do harm but could not do much good. Nevertheless, my impressions still continued stronger and with more force of mind so to do, until at last

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to get peace of mind and for the following reasons I yielded: first, because I thought it was the will of God, and his mind, that I should write. Secondly, for the benefit of the present age of Christians and more especially the generations to come, that they might see the dealings of God with my soul, and be comforted in reading it; but more especially, the powerful temptations which I have endured, that if the generations to come should get in these temptations, they might not think themselves alone, as they are apt to do; but by reading this might see, that some one had been there before them, and also discover the faithfulness of God to succor the tempted soul, and thereby get that comfort that this book may yield them. Oh, when I have fallen in these violent tempations, what would I have given, to have seen that any was ever there before me. I thought it would yield me much comfort, therefore I have wrote this for the benefit of such. Thirdly, that as the face of man answereth to face of man, so does the heart of man to man. And so by reading of this book they might compare their feelings with mine, and the whole with the word of God, and be comforted. Fourthly, the benefit of doubtful and backsliding Christians, to throw them a morsel of bread by the by. And I further add, pardon my weakness and failings, for I must speak to you in that plain language, that God did deal with me and cause me to understand my case. And may God make it a blessing to all hands where it may fall. I subscribe myself your sincere well wisher and servant.

JOSHUA LAWRENCE.

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Be it remembered, that if thou who readest the following lines be a natural or unconverted man, that I would wish you to take heed of rash judgment, and not condemn the things thou herein find written, because thou cannot understand them nor have not experienced the several things herein declared to have been seen and felt by me. But act the part of a wise man, and admit that these things may be so, tho' thou hast not yet felt them. For I am sure, that if you would act the part of a wise man, you will admit and not say women have no birth pains, because thou hast not felt them thyself; nor that the bones of the child don't grow in the womb, though thou canst not understand how it is perfected in every part and joint thereof, no more than thou canst tell the dealings of God with my soul.

But should you be one whose eyes are opened by divine power, and have felt that change that will prepare you for the kingdom of heaven, I trust you will acknowledge the things I write to be true, and agree much with your feelings in many things; while I pray God, that they may yield thee much comfort and consolation. And thus I shall begin to tell you how I think God did convict me for my sins in my youth; yea, when I was about ten years old I was so frightened by dreadful dreams of lightning and fire consuming the world, &c. that I have jumped up in my sleep often times and run for near half a mile from the house. Once I recollect in particular, I jumped up in my sleep and run through an old field adjoining the house, and over two high staked fences and down in my father's deer park and got mired and fell on a heap of brush, before I awoke, I was so frightened in my dream. Nor were dreams all, for in the day time I did feel such convictions for my actual sins, that it would fill my mind with horror and distress, which would make me try to pray to God to have mercy on me.

Yea, these convictions did so fasten on my mind, at about eleven or twelve years of age, that I began to have serious thoughts about religion and judgment to come, with terror of mind; and would frequently read the scriptures, but more especially that part of the evangelists that treats of the death of Christ; which did so affect my heart, that I could not read it without shedding tears freely. Not that I then had an idea of his being a Saviour for sinners, but thought he was so good a man, and the Jews had treated him so evil for all his kindness, that if I had been there I would have fought for him what I could, before they should have served him so cruelly.

But at about fifteen years old I began to feel such sharp convictions for sin, that I tried to break off my practical sins and turn to God. Yea, would read the scriptures, and take to the words and fast and pray all day there to myself. And I did shed tears freely, under a sense of the wrath of God & the guilt of my sins. And after the day or days of my prayer & mourning was over, I felt my conscience quiet and it did not accuse me so powerfully, nor I did not feel quite that same horror of mind nor fear of the wrath of God. But oh, how afraid I was some person would see me

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at prayers, that I would start up at the crack of a stick or the shaking of a leaf. So fast had the devil possession of my heart that he soon shamed me out of all my fastings, prayers and repentings for sin; and in a few days I forgot all & returned to satisfy my fleshly desires again with sinful practices. And it did seem sweeter than ever, though when it was committed it left its sting in my bosom; which was all my grief, that I could not sin but I must feel the gripes of a guilty conscience.

At that age I would get drunk, curse & swear, steal, commit adultery, lie, dance, and every bad practice that youths of my age could be guilty of. But still now and then I would think of dying and going to hell, and burning there forever; which would make me tremble and fall to my prayers and vows, that I would mend my life and do better, if the Lord would forgive me for what I had done. Thus sometimes I prayed and vowed, though very secretly, and sometiemes sinning all that I could, to drown such thought, and to get rid of my distress. Thus I continued to about the end of my sixteenth year. About which time my father died, and then I had full liberty to sin; for although he was a man of the world, yet I dare not let him know I cursed or swore, or did any such bad practice. Tho' sin had such a dominion over me, that I could find ways enough to sin without his knowledge: for every half bit I could get I would give it to negro Sam, to play the fiddle for me to learn to dance.

From seventeen to twenty there certainly could not be my equal for sinning; for I neither had father nor mother, nor friend to fear, and chide me for sin; for I went to keeping house in my seventeenth year, and then I was determined to fill myself with dancing, frolicking, gambling, quarrelling, and all manner of vice and blasphemy, that I was capable to commit. I seldom had convictions for sin in these three years, only when I would go to meeting, and the preacher would tell me of my crimes and what would become of me; then while under his sermon I felt awful, and would vow and set resolutions, if I lived I would try to do better. But as soon as I got out of the meeting house, and got with my old companions, I was so shamed, and hated they should think that I had any notion of religion, that I tried to throw away all the thoughts thereof out of my mind. So as soon as we had got our horses, away we went to the tavern and I among the rest was drunk, cursing, swearing, lying, and blackguarding, ringleader for all the evening and the best part of the night; for I did drink more freely to break those tho'ts of my sins and religion out of my mind.

And thus I continued until my twentieth year, in which time my travel of sorrow began, sure enough. I sometimes, reader, in the midst of all the things I have told you, would read the scriptures, and among the rest I did read that passage in the book of Job, where his wife said unto him, curse God and die; which after reading did so fasten on my mind, that I could not beat it out, all that I could do, nor by all the means that I could use or invent. But it appeared that I must curse him and die, in spite of all my power. And the having of this thought fastened as much guilt on my conscience as all my former sins. Yea, it did appear, that it brought all my former sins to view, and charged me with the whole. But I closed the book, and would read that place no more; yea, when I went to read I would be careful not to open at the book of Job, for fear I should have them bad thoughts again. But whether I read or not, it was all one, they were fastened on my mind, and I could not shake them out; for it was constant in my mind, curse God and die.

But I would say bless God, bless God, in order to keep the other words from coming out of my mouth; but it would still be in my mind for every hour in the day, curse God and die. But I would reply, bless God, bless God, as fast as I could speak, to keep from cursing him; for I thought if I did, God would kill me and send me to hell with all my former sins to suffer for ever; which made me tremble with fear and quaking of heart, for the sin of this thought was greater in my eyes than all my other sins, and charged more guilt on my conscience. For the relief of which guilt I would plead, Lord, I can't help this thought, take it away, for I don't want to curse thee thou knowest.

But this thought carried not only guilt, but a voice of repentance, and would threaten me with eternal misery if I did not repent. But I found I was not willing to repent and leave my sins, and said to myself, I now am a young man, and to turn religious and forsake my old companions and my sinful practices, they will laugh me to scorn; and I want to get married, and surely religion will spoil all that. And fur-

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ther, I don't want to be religious, for it is too melancholy a thing, and I won't be religious. And I have gone to preaching so, and have stood out of doors and when the preacher would preach loud I would hollow to mock him. Yea, and many times in my frolics, I would get up and preach for fun, and in a way of mockery of so sacred a thing. So hard had I grown in sin, and did love the service thereof so well, that I had quit all praying; and now gets me a fiddle to play, to see if I could not get rid of them bad thoughts, and break them off my mind. For I was resolved to keep on in sin, let the event be what it would; for I could not bear the thoughts ot being religious, and giving up my sinful delights, and the pleasures of this world for a world of joys, which I could not see, nor did not know that I should ever gain. Surely, if grace was not rich and free, here I must have been damned to reason thus; and go on in sin, in spite of all my convictions.

But still that thought would be constant in my mind, curse God and die; while I would reply, bless God, bless God, to keep it out of my mind. And I tho't the sin of having such a tho't was a sin of such a nature, that God would damn me if I did not get rid of it. Yet, do all I could, I could not beat it out of my mind. And it continually taught me this lesson, you must repent or be damned; but still I could not consent to repent, and forsake my sins, I did love them so dearly.

But sometime in my twenty-first year, it came in my mind so often, and with such force, that it appeared I must curse him, and die and go to hell; or else I must repent without further delay. But still I could not bear the thought of leaving my sins, and would try to whistle it out of my mind; and sometimes try to sing it out of my mind. But still it would be there, curse God and die; but I would say, Lord, I don't want to do so bad a sin. But still it increased continually, so that I began not to know what to do, for to let any one know that I had such a thought I was ashamed, for tho't I, I am surely worse than any one else, and so I will keep it to myself, and still I could not consent to repent.

But soon singing and whistling would not keep it out of my mind, but it would still be in my mind, curse God and die, for twenty times together, as fast as I could have thoughts. At last I thought I would work it out of my mind, and the thoughts of religion too, so I shouldered my axe and in the new ground I went, still in my mind, curse God and die. I would grit my teeth together and with mind say, bless the Lord for twenty times together; as fast as I could speak, and lay on with my axe with all my might; but the more I worked the worse I got, until I was made to cry out, why, why am I plagued with this wicked thought so much? I wish I had not been born, here I am, I can't work, I can't take no delight in sin, and if I go to sleep, I can't sleep, but must get up and walk over the plantation, and can't find no rest; go where I will or do what I will, I am plagued to death with this thought, so I can't eat, work, nor sleep; I had better be dead than alive. Then the thoughts would come with more force, curse God and die; but I would reply, bless God.

But thinks I, I now will fall on another plan yet, and see if I can't get rid of these thoughts and all my convictions. So I fell on this plan, I won't stay at home, I will go in company with my young companions, and stay there and drink, and frolic away my time. So away I went, but this was my misery, that thought went with me, and did make all my pleasures bitter; yea, I would try to dance it out of my mind, and pour the brandy like water down my throat until I was drunk, against the light of and guilt of my own conscience, knowing it was the way to hell. Yea, I have danced to keep them thoughts out of my mind until my leg bones have so ached that I could not sit nor stand still; but must walk about for ease. But when I got to myself, it would come like a thunder storm on my conscience, to reflect on my conduct and how I had sinned against God and my own conscience, and then I would fall to making vows and resolutions, I would do so no more; and promise the Lord that if he would forgive me, I would never do the like any more.

But finding no relief in company nor drunkenness neither, I resolved that I would not drink but four drinks per day, but seeing I was to have but four drinks according to my promise, I coveted it so much that I took almost a half pint at a drink, which kept me drunk all day. This, and all other things as bad, did I still follow to break them bad thoughts out of my mind; but failing in all of these plans, for I grew worse in sin and worse in feeling, for that thought would take me at home or abroad, in company or out, drunk

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or sober, dancing or not, that I was bereft of all comfort and peace, and of all creatures the most miserable: for it was constant in my mind, curse God and die, for almost every second in the day and night, only when I was asleep, which was not much.

While in this condition I was brought to a further consideration. Here, says I, I have no delight in sin, neither peace nor satisfaction by day nor night, for God has by this thought poisoned all my delight in sin. And then I would sit down and cry, because I could not take that delight in sin I used to do. My trouble had increased to such a pitch, that necessity drove me now to think about prayer: which I had long forsook, but having contracted so much guilt by my stifling of convictions, and committing so many crimes and having that bad thought too, that I was both afraid and ashamed to pray. But still it kept in my mind to pray to God to take that from me. So one day as I was plowing being so overpowered with distress and could find no peace to my troubled soul, and strewing the rows with tears from end to end, with a heart ready to burst under a sense of guilt and distress, I was constrained to come to my knees. But oh, how loth to stoop; but necessity now drives me to pray to him, that I was unwilling to serve. And I could say nothing in prayer, only cry, and was amazingly fearful that some person would see me.

But still no relief could I find, to my troubled bosom; sometimes I would pray and dometh me sin, but although I did pray, I did not want to serve God, but wanted him to take that thought out of my mind, so that I could take my fill of sin. For I recollect one day, as I was walking of a field of about ten thousand, thinking of my situation; for I had now become like one that had no company, having left my old comrades and drunken crew, because I could find no peace there and necessity drove me from them. And as for them that I thought were Christians, I was afraid of them, yet was glad to hear them talk about religion, so they did not talk to me. Thus thinking to myself, if this field was full of dollars up to the top rider, I would give it all, yea, and more, to be clear of this thought, so that I might take my fill of sin. But this thought, curse God and die, poisons all; and I am afraid I shall be obliged to do it, and then God will send me to hell. And oh, what shall I do then, how can I stand eternal fire? Then I would pray again to God, to take it from me; but still no rest could I find, by day nor night.

Thus I continued for about eighteen months, sometimes praying and then drunk, and the like bad crimes; which after I had done them, would come like a storm of thunder on my conscience. And then I would feel so loaded with guilt and fear of hell, that I was almost ready to die; then like one condemned, would venture to pray annd vow, and promise the Lord if he would forgive me this time, I would never do so no more. But it soon was the case again, for it seemed that the devil did possess me to sin. But at length it seemed that I had more power given me to withstand sin, because I had now forsook all my former companions, and shunned their company, by which means I did not meet so many temptations to sin. And I took my fiddle and took the hammer and beat her in a thousand pieces, and threw it in the fire; for it was one of my gods, but now it augmented my grief. And I forsook gambling, the ball room, and all my bad practices; why? because I felt the weight of guilt that flowed from them; and saw that they would lead me down to hell, to torment for ever, and I felt more resigned to serve the Lord than what I had done.

And now I began to pray three times a day, and break off my sins as fast as I could, in order to please God, and in hopes he would take that thought out of my mind and pardon my sins for the good I had done; and was determined to do. Yea, I would read the scriptures, go to meeting, give alms, and do all the good I could, to reconcile God to me; and verily I thought I had got right good. But still that thought would come in my mind and distress me, and the guilt of my former sins; but I would run to prayers to appease my conscience, but still I could not wholly cease from sin, but after all would fall in sin, against which I had so often vowed.

Thus for a while I was in tolerable peace, and that thought did not distress me much; but at length it came with more force than ever; and appeared it brought this voice in its bowels: this is not the place of your rest, works won't do to reconcile God. Yea, at last it came as fast as I could have thoughts, curse God and die; while I was obliged to say, bless God, bless God, as fast as I could speak, perhaps for half an hour; and this was the case day and night,

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and the misery I felt in my mind my pen can't write.

Now finding prayer and good works would not do nor give me ease, I resolved on this plan, to get rid of the whole I will get married and that will break it out of my mind, and so I shall get rid of my distress and becoming religious too. And immediately set about it and quit my prayers, and all pretensions to religion. Only it had got such a hold of my heart, I could not help sighing and groaning. So I made a match off hand, and now thinks I, I shall be obliged to dance again, or else they will think I am turning religious sure enough.

So this was my conclusion, that I would dance and be jovial for this once; while something within me seemed to say, it would wait on me until I was married and the wedding was over; (which I have thought since was the spirit.) And then you must set in to serve God and never quit as long as you live. And my convictions seemed to wait on me, for I had them while I was dancing and knew it was the way to hell. And so when the wedding was over, and I got to serious hours of reflection, then my distress came on amain; not only what I had done before, but what I now had also been doing, which made me fall to my prayers again. Yea, I took up the Bible and began to read, but I was a very fool; for I could not understand one sentence save only this, I thought I understood, (believe and be saved.) But I thought I did believe that Jesus Christ came in the world to save sinners, and of course I should be saved according to his promise. But oh, what a sad mistake I was in; for I did not believe with a saving faith, nor with that faith that delivers from the guilt of sin, by the application of his blood.

Thus I prayed, repented, cried, gave alms, went to meeting, and renewed all my duties that I thought would entice God to love me. And I put such a high value on my good prayers, as I tho't they then were, that if I missed praying three times a day, I would pray four times next day to make it up; or, if I sinned, I would pray the more to make God forgive me for my sin. Thus I thought if I could cease from all my actual sins, and attend strictly to all my duties, that God would love me and then I should be saved, having done as many good works as bad ones. And if I did fail a little, God was so merciful he would look over it and take me to heaven. Oh, what a mistake I was in, for there is no such a way to heaven.

Thus I continued in my duties for six months, sometimes I thought I was pleasing God well, and then I would fall in sin or neglect my duties, and my conscience would lash me. And then I would repent and pray seven or eight times a day, to make an atonement for my sin or neglect; until I had worked my heart and feelings in a frame of sorrow, and then would persuade myself God had forgiven me. This was all the way to heaven I then knew, and strove to think it was right, and attended strictly to it.

At length God brought me to see I was a sinner by nature, a sinner in heart as well as life. I had been all this time striving to keep from actual sin and to wash the outside of the cup while the inside was full of filth, which had been hitherto hid from my eyes. But here inside, at one view I saw sin enough to damn me to all eternity, provided I had never committed an actual sin. Down sunk my former hopes that I was good, for now I am not only a sinner of the deepest die by practice, but my heart, my heart, oh, it is the very fountain of sin. Here is sin in my nature, sin in thought, sin in my best duties, sin in all I do, in all I say, the very opening of my lips is sin. Now I began to cry to God for mercy in very deed, for now I see myself lost, and a sinner condemned to die; but still I held to my works and duties, and renewed them more fervently, afraid to let them go; for they were all my hope of salvation, with the mercy of God, for I had none in Christ as I ought to have had, for salvation.

Now I began to think, I never shall get converted; for I would sometimes try to pray, but I felt like the Lord had forsaken me, and that it was all my own works. Then I would wish I had never tried, or that I had never known what sin was. Oh, how often did I wish I had been a beast to have grazed in the rich vallies, or a bird to have flown from grove to grove, and there employed my tongue to make the forest echo with my notes, and then when I died there would be no more of me; or that I was any body but myself, for the birds and others could sing and seem merry, but I was filled with distress, and guilt, and sorrow, and was a sinner here in this world, miserable now and must be damned to all eternity, because I

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was a sinner. While under these loads of guilt I would go away in the woods and search a hole in the ground, to humble myself before God, and there try to pray to him for to have mercy on me.

At other times I would think, I may as well give out, for I never shall get converted, nor be forgiven, and therefore I might as well turn back to the world. But oh, said I, then I shall surely be damned. And I was afraid to go in the woods for fear a snake would bite me, and then, oh, then to hell I must go immediately, which would make me to tremble with fear. And a hundred times, I suppose, when I would hear a thunder storm arising, my heart would ache within me; for now, said I, God will kill me this time, he is so angry with me, and then I shall go to hell to be tormented forever.

And when the cloud came up, I would lie down and shut my eyes so I could not see the lightning, and stop my ears so I could not hear the sound thereof And then that thought, curse God and die, would be constant in my mind, while every thunderbolt, I thought, would tear me in pieces, to think while he was displaying his power I was ready to curse him. Oh, how I did tremble under a sense of guilt and the fear of hell, and his great power to send me there; while every breath was, Lord, spare me, spare me, don't send me to hell now, let me live a little longer, have mercy on me, I will try to do better.

(*to be continued.*)

TO EDITORS PRIMITIVE BAPTIST.

Trenton, Butler county, Ohio,
July 24 *A. D.* 1841.

DEAR BRETHREN: The Primitive has been tolerably regularly received, and we are much pleased with its contents. I sincerely hope that it may be continued, and that the blessing of God may rest upon the Editors and publisher, and attend the little Primitive to the edification and comfort of the Zion of God. Yours in the best of bonds. *JOSEPH H. FLINT.*

TO EDITORS PRIMITIVE BAPTIST.

Vienna, Pickens county, Ala.
September 5, 1841.

BRETHREN EDITORS: After my respects to you as those of the same cause, I hope you are well in the body and doing well in Christ the anointed, whom we look to as our great deliverer from the thraldom of sin.

Brethren, it seems as if the Lord has rather forsaken this part of the land, if we judge from the cold appearance of the time. Brethren, we desire your prayers. May God of his infinite mercy draw near to bless each one, for whom he has made it our duty to pray. *S. W. HARRIS.*

AGENTS,

FOR THE PRIMITIVE BAPTIST.

NORTH CAROLINA.—J. Biggs, Sen. *Williamston.* R. M. G. Moore, *Germanton.* W. w. Mizell, *Plymouth.* Charles Mason, *Roxboro'.* Benj. Bynum, *Speight's Bridge.* H. Avera, *Averasboro'.* J. H, Keneday, *Chalk Level.* Burwell Temple, *Raleigh.* Geo. w. McNeely, *Leaksville.* Wm. H. Vann, *Long Creek Brdge.* Thomas Bagley, *Smithfield.* James H. Sasser, *Waynesboro'.* John Fruit, *Sandy Creek.* L. B. Bennett, *Heathville.* Cor's Canaday, *Cravensville.* William Welch, *Abbott's Creek.* J. Lamb, *Camden* C. H. A. B. Bains, Jr. *Stanhope.* C. T. Sawyer, *Powell's Point.* Isaac Tillery, *Lapland.* Thomas Miller, *Elizabeth City.* Harris Wilkerson, *West Point.* Isaac Alderman, *Moore's Creek.* James Miller, *Milton Park.* David R. Canaday, *French's Mills.* L. P. Beardsley, *Greenville.* Isaac Meekins, *Columbia.* L. J. J. Puckett, *Richland.* Wm. M. Rushing, *White's Store.* Richard Rouse, *Strabane.* woodson Parish, *Tulahoe.*

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THE PRIMITIVE BAPTIST.

EDITED BY PRIMITIVE (OR OLD SCHOOL) BAPTIST MINISTERS AND LAITY

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"Come out of Her, my People."

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COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

VICTORIOUS GRACE,

Written by Joshua Lawrence in 1812,

BEING A MERE GLANCE OF HIS EPXERIENCE.

That as sin hath reigned unto death, even so might grace reign thro' righteousness unto eternal life, by Jesus Christ our Lord.

(*continued.*)

Sometimes I would think it was a sin to pray, that it did only make God the more angry with me; and under these thoughts I could hardly venture to pray. Thus I wandered, like one lost and condemned to die, for near three years. Sometimes I would feel a little cheered, in hopes I should get converted; then I felt as if all my convictions were gone, and my distress had ceased; then I was afraid I should never get converted, and that it was all my own works, and God had nothing to do with me, and this would torment my mind.

At other times I would go to meeting in hopes of relief, sometimes in the barn, sometimes in the woods, but all in vain; for I still had that thought, curse God and die, with all the guilt of my sins both actual and internal, so that my heart was a cage of devils. In a word, all peace had fled from it, and almost all hope, and my nights and days were hours of trouble and anguish of soul; yea, I wished I had no soul, and envied every living thing, while I felt almost it seemed the pains of hell. And get forward I could not, nor go back I could not, and thus I gave up all for lost, and my soul to be damned. Oh, what misery none can tell, but he that has felt the same.

But still God had more to reveal to me, for on a certain day, being in the field all alone, meditating on my condition, and thinking how I should bear the pains of hell, and live in fire that none could quench, it appeared in a moment and unexpected that I saw the Lord Jesus Christ, about thirty feet from the earth in the air, as plain as if it had been with my natural eyes. But I suppose it was not, but I cannot say with full clearness that it was not. For the sight was so unexpected, and so momentary, and so suitable to my case, that it struck every power of my soul, and my sensitive powers also. Never until this moment had I any knowledge of Jesus Christ, no more in comparison than a horse; though I thought I believed in him, as I told you. But now I saw and believed he was the Saviour of sinners, and I felt my heart inclined to ask him to save me; which I had never asked him before, for I did not know there was such a person, and therefore I had always prayed to God, and depended on my own works.

But within five minutes after this view, God revealed to me my case, and state I was in by nature; for it appeared I saw hell opened to the eyes of my mind, in twenty steps of the place where I stood, in the similitude of a large pit and pillars of folding fire and smoke descending out of it; while my conscience cried, that is your just reward, and there you must dwell for ever with the damned spirits. While in an instant came crowding on my mind, all my former sins; even sins of ten years old, came as fresh in my mind as if I had then committed them, and more so, for it seemed as if they united together to call to the heavens for vengeance on me. While

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it appeared that the heavens were dark with vengeance, and an angry God to torment me for ever and ever, and his justice like a drawn sword to slay me and cast me in that burning smoking pit to drink liquid sulphurious flames for ever. In this fearful and dreadful consternation of spirit, with the guilt of all my sins, and the sin of my nature, and the continual momentary expectation of hell, I tried to pray to the Lord Jesus to have mercy, on me, and save me from that pit, or else I was gone. For I left off praying to God, for he seemed so angry with me I was afraid to pray to him.

This was about the middle of the afternoon, from then to sunset I spent in prayer to Christ for salvation, if ever I prayed; and I wandered from grove to grove, and stump and field, pouring my soul out like water before the Lord; but it seemed all in vain, for Jesus would save others, but me he would never save. Then said the devil to my grief, go back in the world. for you can't be forgiven. But oh, said I that won't do, for I have stayed there too long already, that I am afraid I shall never find pardon for my sins. And here you see is hell almost fit to receive me, and if I am damned I know it will be infinitely just, for I deserve it from God. And if I am damned, here at the feet of Jesus it shall be, praying for his mercy and help; yea, here will I lie for ever, until he help me.

About the going down of the sun, as I returned from the woods towards the house. ceased such a burning in my breast, that I thought it was my internal sin burning up, and was consuming by the power of grace in me; while die I thought I should. And being no longer able to hide my religion. I went home, laid down, and gave up to die and go to hell; while my family came round me, and thought I was beside myself; but die I thought I should, and every breath seemed it would be the last, with hell in full view and an angry God to torment, to torment me for ever.

Here, reader, see how far the works of the law will follow a poor sinner, that is going to Christ for salvation; for while in this situation this was all my hope, I had done all I could, and that would not nor could not save me, nor add one jot nor tittle to my salvation. But to hell I must eternally go, and God be just to damn me and all my works with me; for they were all mixed with sin, and therefore God would not, could not, justify me on the account of my works. But the misery I felt none can tell, but he that has died to self righteousness and works, that he might be married to Christ. Here, reader, I died to sin, and to the love of the practice; but still held to hope in my works, for I had none in Christ. I would try to believe in him, but I could not. I would try to hope in him, but could find no relief. Until at last forced to let go my works and give up all for lost, and die to self dependence, which I did in the course of the night, for I tried all my strength to get relief and could not. The night I spent under the deepest sense of guilt, and an angry God and a sulphurious hell was my constant thoughts, and ere the sun arose I should be in the awful flames.

Next morning I did not feel so much distressed as I had done before, for I was dead to myself, and began to have thoughts about Christ and his righteousness, which I had seen the evening before; yet if I did not get it applied to my soul, I should still be lost. So between the hours of ten and twelve o'clock, as I was walking through the field, these thoughts and this resolution came in my mind: (I will go to Jesus Christ, poor and naked just as I am; and pray him to clothe me with that righteousness which I believe he has:) Here in these thoughts you see self is denied, my soul on him I cast, and with the heart believed unto righteousness. And going about fifty yards to the corner of the fence, I tried to pray to Christ for his righteousness, and the pardon of my sins; and while on my knees I felt a change pass through my heart, with these words of scripture: (Freely you have received, freely give.) I instantly had faith to believe Christ, and his righteousness was mine.

How I got off of my knees I don't know, but the first I remember after this, I was jumping and leaping, and smiting my hands together, and crying out overpowered with love and joy, my blessed Jesus have I found thee at last. While I felt like I could fly, yea I wanted to leap out of my skin, and fly to the arms of Jesus and bathe his feet in tears of love divine, and have ten thousand tongues to praise him for ever. My burden fell off my back, my guilt was gone in that minute, the sight and fear of hell was gone, and the sense of an angry God. And that thought, curse God and die was gone also, and God looked to me through Christ, like a smiling

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father, and I thought of heaven as my home, and where I longed to be and should shortly dwell, and worship the Lamb. In a few words, my heart was filled with love to God and Christ, yea, such joy and peace I never felt before, and is inexpressible and full of glory.

Yea the world and all things looked new in my eyes. I now felt willing to serve God and Christ with all my soul, and die for him if required, who had done such great things for me and saved me from the guilt and power of sin and hell by faith in him, and had procured a righteousness to clothe me with. Yea, the name of Jesus was a sweet name to me, and his love in my bosom tuned my tongue to praise him all the day, and make the vallies echo with my song of redemption through the scenes of night. Yea, thought I, peace and happiness is my lot, and no sorrow shall I know all the days of my life; for I have passed from death to life, from sin to holiness, from hell to heaven, from sorrow to joy, and from the deepest pain and grief, to the highest pitch of peace and joy. While this blessed promise feasted my soul every hour, (freely you have received, freely give;) which I did not so well then understand as I have since.

These feelings and joys, and hopes of heaven, and the love of Christ, lasted me several days, in which time I had a little heaven on earth, and Jesus in the arms of my affections. And what his love had done was all my song, and what great things it had done for me I wanted all flesh to know. Thus, reader, I have given you an account of my conversion, and of my travel of sorrow, from a state of unbelief, to faith in Christ. And now come tell me, what you think of it? Does it amount to being born again, or not? For I yet am afraid I am deceived, and that it is not sufficient to depend on for conversion. And so I conclude this part.

After a few days of, such comforts, and joys, and strong hopes of eternal life, my feelings of love divine, and comforts began gradually to cool away and wear off; and the blest effects of believing in him and great joy left me and my faith and hope left me in a measure, and became weak. Then I began to think I am surely deceived, and that it was only satan had persuaded me such things, and I had taken comfort and it did not belong to me; wherefore I began to feel as bad as before. Yet I could not have that guilt of my sins, and fear of hell, nor sense of an angry God, as before; but the fear I was deceived tormented me day and night. Surely, thinks I, I must be deceived, I feel so bad and my joy is gone. And I began to search for my love, and could feel none; yea, says the devil, you may know you are deceived, look at your heart how many evils are there; no Christian has these. No, said I, they surely can't; for last week I did not feel one. The reason was, I was so filled with the first fruits of the spirit, and grace abounded, and reigned to life eternal by faith in Christ, and then they don't stir; when he, to wit, Christ, is present, and faith is strong. Wherefore feeling so bad, and all my joy gone, and Christ had hid himself from me, I feared all my hopes were nothing. Then I wished for my burthen again, that I might be distressed so that I could pray, and that was not all, I thought I would mind next time how it went off, and see if Christ did take it away.

Thus I cried, and prayed and wished for my burthen, but could not have it, do all I could. Nor could I have the guilt of my former sins, nor feel condemned. Thus I prayed, oh, Lord if I am deceived, undeceive me I pray thee for Christ's sake. I had never prayed this prayer before; for before I hoped in Christ, I knew I was condemned. Thus I went mourning for many days, for my Jesus was gone, my joy was gone, and all my comforts were gone, and good feeling senses of love. And then I would think over all my experience, and the place where I thought I was converted. And when I would come to that, I would think I know I felt a change, but is it a right one? Is it the work of God, or not? I am afraid not, said I, and my heart was so hard that it filled me with doubts, and fears, that I was deceived.

Thus tossed from fear to hope, and from doubt to doubt, for many days until Jesus gave me a smile of his face, and them good feelings came, and love sensibly felt in my heart. This drove away all my doubts and fears, and my joy was full, and I felt satisfied I was not deceived. Then, thinks I, I shall never doubt any more, it is so plain, and I know I feel his love in my bosom. But as soon as the feeling sense was gone, I began to doubt again, and continued in a state of doubt for about a fortnight; after which time I happened to read in one of Russel's seven sermons, a few lines about Francis Spires' state of despair. And while reading, it appeared that God turned

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loose all the devils in hell on me in an instant, for it came with inexpressible force in my mind to curse God the Father, Son, and Holy Ghost. And being from home, I got my horse and all the way I came, how hard I had to grit my teeth together, to keep one or the other of the curses from coming out of my mouth. Yea, I almost dared not to speak, for fear I should curse one or the other. This was Wednesday about twelve o'clock. The next day I went to plowing, to try to work them out of my mind; but all in vain. I would keep company with the overseer, and let him keep talking to me, to keep it out of my mind; but all done no good, for it was constant in my mind.

Friday morning I took to the woods, all in tears and aching of heart, for fear I should curse them; while the devil threw them thoughts in my mind continually. One would say, curse God the Father; and by the time that was through my mind, a second would say, curse God the Son; and a third would answer, curse God the Holy Ghost. While it appeared to me it came out of my own heart, and my very heart would ache while the thought was forcing itself to my lips. In this situation I wandered in the woods from place to place and tried to pray, but could say nothing in prayer, for I was obliged to keep my mouth shut. At length in the afternoon I grew worse, and laid myself down under an oak tree and grasped both my lips in both hands, and had to hold them fast, determined that if my heart did curse them, my lips should not. Oh how often did I wish I had no tongue; or had a needle to sew my lips together, to keep them from so horrid an act.

But oh, how the devils did swarm around me, and triumph over me; for God now had put me in their power. But oh, how I did tremble, and my very soul was pained within me, while I cried and prayed what I could with my mind, holding my lips until I could not cry nor pray, and gave up my soul for lost. But still I determined to stand to it, and never let my lips curse them. Oh the dreadful fears of hell and horror, that got hold on me; not for my former sins, for I knew then at that time they were all forgiven; but to think I had so loved God, and Christ, and the Holy Ghost, and now should have such thoughts and be compelled to curse them whether I would or no. For it appeared if I did, it was against my will; yet I saw no way of escape.

Thus in this dreadful condition I spent the balance of the day, and I could no more help these thoughts than I could pull down the sun; but in the midst of their rage, as God would have it, just before sunset being so overpowered with grief and deep distress, I fell asleep, with my lips in my hands, and when I awoke them thoughts were gone, and I could scarce think of them. So I got up and thanked God for such a deliverance, and went towards home, not having eat nor drank all day. And it appeared I had turned fool, or the world was turned upside down, I felt such a change. On the next day the Lord Jesus met me with the visits of his love; yea, it seemed the very angels ministered to my consolation, and I longed to quit the body and be in the arms of Jesus, and range the sweet fields of divine glory for ever, and give all the glory to Christ.

I enjoyed the presence of Christ many days, and his praises were all my delight. I saw the way of salvation so plain, I wanted to tell sinners of every description his goodness, and how he could pardon the worst of offenders, and that his love and tender mercies were exceeding great. And I did at sometimes feel such emotions of spirit, that I could not help talking to them of their condition by nature; and the wretched state I saw they were in, when they would come where I was. But after some time I began publicly, in small assemblies, at night meetings, and sometimes I thought I had great liberty, which soon puffed me up with pride. And I thought Lawrence was a tolerble preacher, but I soon found my mistake; for one night, there being an appointment in the day, I pondered over my text in my mind, and laid it out in my mind how I intended to preach from it. Yea, and I intended to make a great sermon; but when I went forward to try to preach and took my text, I was all shut up in darkness, and my ideas all left me, and I could scarce say any thing to the text. (Hard work to preach in this frame.) But I was confounded, and ashamed, that I had attempted to preach, and would have freely run out of company and have hid myself; thus my pride was slain, and it was for my good, but I did not know it then.

But if this was the way of preaching, I would try no more; I would quit, and give it out, for all the people would laugh at me. And I had got so spiritually proud, I could

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not bear that. But God knows how to take the obnoxious weeds out of the garden of our hearts; and I soon felt a desire to try again, and perhaps I would get lifted up a little, and then next time perhaps feel as cold and hard as a stone, and get tore all to pieces in my mind, and almost ready to swear I would try no more, for I was a very fool, and I would quit and give it out. So I went on for some time, but at length this question started in my mind: Has God called me to preach? A thing I had never thought of before, that such as ought to preach were called of God to preach. So I pondered on this question in my mind from day to day.

At length I thought he had not called me to preach, for I felt so shut up when I tried, that it could not be possible; and withal I am such a fool, surely it is not so. But still I felt so distressed and hardly could tell for what, that I could not rest So pondering it over and over in my mind, I doubted it could not be so, but often prayed to God to show me whether he had called me to preach or not. So after meditating on it for several days, one evening I laid down on the bed filled with deep distress and heaviness of soul, and could not believe he had, nor could I firmly believe he had not. And these thoughts came with force in my mind, (what is my distress for? it surely must be for preaching, or because I don't preach at all.) And as soon as the thought went through my mind, there came such an evidence in my breast that it was not for preaching, while there fell such light on my mind that I could then say with a sensible felt evidence, that Christ had called me to preach, and God his Father would say amen to it. And I was so sensible it was so, I thought I could not, nor would not, forget it. So in order to remember it the longer, I got up and took a fire coal and wrote on the side of the stairs of the house, in these words (Christ has called me to preach, and his Father will say amen to it.)

But a few weeks passed, before I could look at the words and doubt the truth of them; and fell in doubts about my call again. And always, as soon as I began to doubt my religion, I doubted my call to preach also. So I passed many days in this perplexed and doubting condition. Sometimes I would almost give up the point that I was deceived in both. Thus I was tormented almost out of my wits, but would constantly pray to God to make it more plain to me, both my religion and call to preach. Thus in this condition, filled with distress I laid down on the bed and was perfectly awake, for I was so distressed I could not sleep. And while lying there I saw plain, as if an angel of heaven went to the throne, and took the righteousness of Christ in his hand, in the similitude of a cloak; but as for color, as white, yea, whiter than snow. And then came from heaven to me on the bed, and I somehow or other apprehended myself standing on the floor, but I can't tell how; but he put it over me; and clothed me with it, and it covered me to the feet, and hid all my deformity. And I testify to you, reader, as in the presence of God, and holding the pen and doctrine of truth, that there was not a spot, nor wrinkle, nor blemish of any kind on it; but it was as pure as purity itself.

This stayed on me about two minutes and then it vanished, but I don't know how, nor which way; but I fell in deep meditations about how Christ had obtained this righteousness, so that he had it to give away to justify sinners. I saw in a moment, that they that had on this righteousness by faith in him, could not be condemned by God; for though it was a sinner of the deepest die, this righteousness would make him holy in the eyes of the law and justice of God. And I further saw, that Christ was righteous in four different capacities: first, that he had a righteousness, attached to his divine nature, as God; and that could do me no good if I had it, for it could not redeem me from the curse of the law, nor could he as God part with it. Secondly, I saw also, that he was righteous in his human nature; and that he could not part with that, for it was not the righteousness of action, but that which did qualify him to act; for he was begotten by a holy God's divine power, and was born the holy child Jesus, to save his people from their sins. And thirdly, that he was righteous in both natures, united together, which made him the second person in the ever glorious trinity; and qualified him for the one mediator, between God and men; which two righteousnesses joined in one person, made him righteous as a mediator. Neither could he be a mediator without both natures, so that he is Son to God in heaven, and brother to man on earth. As God, he feels for the inflexible rights of his Father's laws and justice; and as man, he feels for the misery and wretched condi-

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tion of sinners on earth. And this righteousness as mediator, I saw he could not give away; yea, had I them all, in my condition what good could they do me? For not all the righteousness of all the holiest saints on earth, and that ever lived, they combined could not justify my fallen soul.

Fourthly. I saw he had a fourth righteousness he had no need of, and if he kept it, it did him no good, nor could not glorify him so much as if he gave it away. Hence in scripture it is called the gift of righteousness, because it is given to and put on, all them that believe. And I saw how he came by this righteousness. I told you he was righteous as God and man, united together; which made him a righteous mediator, which qualified him to act and suffer in our room and stead. I was conceived in sin, he was conceived in holiness; and that for me, and not for himself. I was born in sin, he was born the holy child Jesus, to save me from the sin of my birth. For thus it is written, he shall save his people from their sins. All the principles and thoughts of my soul and body are sinful by nature, but all the principles and thoughts of his soul and body were holy, to save me from them sins. All the actions of my life, whether religious or profane, were sinful; all the actions of his life were righteous, to save me from them sins. I shall die a sinful death, but he died for my sins, and paid the justice of God the debt I owed thereby. I should have had a resurrection in sin, had he not arose for my justification; (for he shall save his people from their sins;) not sin as one, but sins as being many. Now sin is the transgression of a law; whether it be in principle or practice, it is sin. And righteousness is an obedience to a law, whether it be in principle or practice.

Thus I saw his righteousness was suitable to my case, and this is the fourth righteousness of Christ, which he has to give away, which to me did appear from the following particulars: first, the scripture saith, to us a Son is born. Mark that word, to us. The Father gave his Son to us, and that to be our righteousness. Secondly, this is the name whereby he shall be called, the Lord our righteousness. Thirdly, (he was made sin for us who knew no sin.) For what? The answer is at hand, that we might be made the righteousness of God in him. Fourthly, he died for our sins, and rose again for our justification. So I saw that by the scripture his conception, birth, life, death, and resurrection, all was a gift; which was the righteousness given to and put on me, that believed; called by some divines, the active and passive obedience of Christ.

But perhaps you will not understand the phrase, therefore I will be more plain. There is an exchange of lives, and conduct, between the sinner that believes in Christ, and Christ. All your sins, and disobedience to the law, are laid and charged to Christ's account by God the Father; and the Father imputes, or gives to the sinner, all the holy life and obedience of Christ to the law, which makes the sinner as righteous as Christ was. I told you it was put on me like a garment, and so is this righteousness called the wedding garment in scripture. A wedding garment is clean, so is the whole life, death and resurrection of Christ, to the law. There is no stain of sin in any of his actions, or sufferings; all which was imputed to me, as my righteousness. A wedding garment is white, and fine, and doth beautify and adorn the bride, ready against the bridegroom comes to the marriage. So did the righteousness of Christ me, it hid all my sins of every kind, all my imperfections and failings, from the eyes of law and justice, and made me as white as snow.

And further, I saw that as I had no hand in procuring this righteousness, so I could have no hand in defiling it; and that the Father would be just, to remember my sins and iniquities no more, because he had punished them in Christ; and that this righteousness was laid by, like a wedding garment, for the day of marriage, which is the morning of the resurrection, and not suffered to be worn every day by the sinner, save only by faith. Hence, says Paul, he had one laid up—which is the same as locked in the chest of heaven, where none can break through and steal. And he said, the Lord should give it to him at that day.

And I am now, while I write, full sure he will give it to Lawrence also. And I bid all the devils in hell defiance, to get it out of Christ's hands. Nor do I expect to receive it, only by faith, until the last day. Therefore do I wait with, or like Paul, for the hope of righteousness by faith. Let the proud pharisee boast in his works, I will boast, and hope, and wait for the righteousness of Christ; which I have faith to day I shall get at the last day. The best of theirs is but as dish-rags, but mine the rai-

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ment of needle work, and of wrought gold, in which I think, I shall stand at the last day, before God the Father, without spot or wrinkle, to praise Jesus for the gift of righteousness for ever; with all sinners that believe, of every nation under heaven.

But after a few weeks, the sight of this righteousness became dim, and I fell in doubts again; for there fell such a mist of spiritual darkness on me, that Christ and his righteousness was hid from the eyes of my soul in such a manner, that I neither could feel his love nor see him as my righteousness. And I lost all evidences of my religion so far, that I concluded I had never been converted; and of course was not called to preach, and tried with all my might, to throw all my former hopes away, and begin anew. And I tried hard to disbelieve I was a Christian, and also tried to pray to God to convert me. But some how I could not frame such a prayer. This was my case, I could not have the guilt of my former sins, nor could I believe I was a Christian, nor could I firmly believe I was not a Christian. Oh, what horror of mind and dreadful darkness I was in. I could not get forward nor backward; but began to sink almost in despair.

In this dreadful condition I passed sometime, until one night as I lay asleep, I saw a vision and this was the manner thereof: there appeared to my view a great four square pit in the ground, about twenty feet in depth, and I thought I was at the bottom of the pit. And it appeared that the morning clouds, called the rack, that run so swift, came from the four winds of heaven, and all fell in the pit, and gathered on my head, so that I was stifled almost to death. I thought in the vision I got on my knees, and spread my hand and eyes towards heaven in prayer to Christ in these words: (Oh, Lord Jesus help me or here I shall die.) And by the time the words went out of my lips, and I had got on my feet, and looked up to heaven again, I saw the Lord Jesus appear on this side of what we call the sky, with a drawn sword in his right hand with his arm stretched out, brighter than the brightest steel I ever beheld, about three feet in length, and with two edges. And he came about as swift as a comet or a star shooting, as we call them, towards me. Nor did he turn to the right or left more than a comet, and he was clothed in such glory that I can't describe it to you, for the lack of ideas and words to express it.

And he came to me in the pit, and stood in the air with his feet about the height of my head, as I was at the bottom of the pit, and bowed himself and handed me the sword. And I ran my hand in between the peice that defends the hand, and his hand, while he let go. And I took the sword out of his hand, and he turned his back in an instant, without speaking, and went as swift towards the heavens as he came, and disappeared. And as soon as he had disappeared, I put myself in a position to fight; and laid on upon that rack, or them clouds, with all my might, and at every stroke I could see it fall and I cried out in these words, (you can't stand before the sword of the Lord Jesus.) And I cleared the whole pit and firmament, as far as I could see; and then with that sword cut my passage out at one side of the pit, as deep as it was, and got out and marched with the drawn sword in my hand to the top of an adjacent hill and sat down, and then I awoke. And as soon as I awoke, I got perfectly delivered from all my doubts, unbelief, and distress; for this vision had a powerful effect on my heart, more especially the sight of Christ, and the glittering sword.

But this was the way it was explained to me, in a few minutes after I awoke. The pit was this body of earth, in which my soul is deposited; which often like the pit, hedges my soul about. And, like the pit, will not let it go forward, and do the good my soul would. The clouds, or rack, was a figure of unbelief, and I could not help the rack's gathering on my head, nor can I help unbelief gathering on my mind, and stifling all my evidences; and throwing me into doubts concerning my call to preach, and my religion. For such is my state in doubts, and darkness of mind, that the more I study and think of my state, the more I doubt, until I doubt almost every thing, and can believe nothing concerning myself, and future state but what is bad. And all the scriptures that denounce curses and threatnings, I think they all are my portion, and dare not touch the promises, for fear they are not mine.

Thus I grew worse and worse in doubts, until Jesus sat me free by the power of his word, or promises, which was a figure of the sword; for such is the power of the word & promises of God, when applied by the spirit, or we can have faith in his word, that it destroyeth unbelief, doubts and dis-

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tress, and turns our darkness into the morning light, and we then rejoice and triumph in our deliverance from sorrow and pain, and every grief.

I have never had such strong doubts about my call to preach since, for the sword was given to me, and left in my hand; with which I have been enabled to hobble along on my pilgrimage until now. But I have had many thousand doubts since, about my religion, and sometimes about my call to preach. So that after I have been riding about preaching for many days, I have concluded that I would quit and give out preaching, for it did no good, and I could not see that any person was profited thereby, and that I did it only to get applause and a great name, while I could see a principle in me coveting applause. But I think I despised, and hated that principle with all my soul, and prayed and wished it out of me a thousand times; but I find it in me at times to this day. And so I have kept on until now, sometimes resolving in my mind, I would preach no more; when I got through the appointments I had out, I never would make any more, for it was all nothing but self, and vanity. And no person need thank me for preaching, for my own peace of mind, and conscience is at stake. Yea, woe is me if I preach not, I can truly say; for the neglect of this duty, often tears my soul in peices, and loads me with such distress I can't sleep nor work, nor even enjoy my worldly concerns, nor family. And sometimes it is the most delightful employment that I ever was engaged in. Yea, while I feed others with the sincere milk of the word, I often times are fed thereby myself with the consolations of the gospel, and joy and rejoice with them I preach it to, and then I find preaching at other times an enormous task and burden, while I am cold, and dead, and lifeless. And then I complain, and think I will give it out, for it is useless to try when I am so shut up in darkness, and I cold and them I preach to cold also.

(*to be continued.*)

THE PRIMITIVE BAPTIST.

SATURDAY, OCTOBER 23, 1841.

The end of this volume of the Primitive Baptist is near at hand, and we would earnestly invite the attention of our Agents and Subscribers to an early renewal of the subscriptions of those whose time expires, and also of the necessary changes to be made by discontinuances, removals, &c. Having experienced much difficulty in furnishing correct accounts to subscribers, we would also suggest to those who make remittances in behalf of others, to specify particularly for whom they send.

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TO EDITORS PRIMITIVE BAPTIST.

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Hale's Ford, Franklin county, Va.
Sept. 25th, 1841.

Dear Brethren: I have been thinking for some time I would write on for your valuable paper again. And while I am writing, I will let you know something of our situation in this part of the country.

The number of what I call real Baptists in my neighborhood is small, though there are many that call themselves Baptists. When I hear what stuff they advance, I am made to wonder what will become of such men. I want some of my brethren, that are abler than I am to defend the truth, to look at a piece in what is called the Religious Herald, wrote it seems by Eli Ball, after being at the New River Association. After accusing them of being ignorant slanderers, he comes out and says, if they would come to their Association, they would receive them. I would ask, what kind of a man can Mr. Ball be, to be willing to receive such men as he accuses the ministers of the New River Association to be.

Brethren, I could have no confidence in such a man myself, no matter what he might say; so he need not trouble himself to attend an Association where I am, to bring about a private interview, as he terms it. But that Association, it seems, undertook to defend what Mr. Ball calls the benevolent institutions of the day; and I would have thought he could have done better. He says, at their schools they do not profess to make preachers, but to help them on to do God service. So, brethren, you may see from their own argument, that they do not make preachers themselves, but they help him whose hands all power in heaven and on earth is in, to make them.

I would say to Mr. Ball to recollect, that vain is the help of man, and cursed is he that putteth his trust in an arm of flesh. If his way of making preachers be right, we should not pray as we are taught in the word of God to pray; but pray to God to help the theological schools to make preachers. But this, brethren, is like the rest

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of their doctrines; the creature do a little and God a little, and thereby salvation is obtained. I would say to Mr. Ball, that I do not believe in his way of making preachers; but that God calls and qualifies his preachers himself. He does not want any man to help him do his business, he works and none can hinder.

There are many other things in Mr. Ball's piece, that I do not think to correspond with the word of God; but I must come to a close for the present, hoping, dear brethren, you will remember me at a throne of grace. My prayer is, if my heart deceives me not, that sinners may be awakened and converted, and God's dear children built up in their most holy faith and pure love; and that they all may one day meet in the presence of him who loved them and died for them, and rose again for their justification.

HIRAM HUNDLEY.

TO EDITORS PRIMITIVE BAPTIST.

Sevier C. H. Tennessee,
April 28th, 1841.

BELOVED BRETHREN OF THE PRIMITIVE BAPTIST ORDER: I now sit down the second time to write a piece for the Primitive Baptist paper, in which I want you to know why I am a Primitive Baptist.

I was raised in old Virginia, Pittsylvania county. My father and mother were both old Regular Baptist members and poor people at that, both sickly, and I had no chance from them to be educated. My uncle, Thomas Hill, taught me to read. When I got a little up, my father used to send me to meeting of a Sunday when convenient, when I had to remember the hymn and text and heads of doctrine as much as I could, and tell him when I came home. I was not allowed to curse, swear, nor quarrel with my neighbors children. This I continued till the first Methodist preacher by the name of Osburn, that I believe was the first Methodist that ever came into that neighborhood and established a meeting in one mile of my father's, preached hell and damnation until he scared all the young people to join him, but myself my oldest sister, and a young man by the name of Sam'l Wadkins, whose father's house this Methodist preaching was established at.

The effect this had on me, although I never joined them, caused me to pray in secret night and morning for six or eight months, until I done as good as any body and a little better, and Arminian like, got the God of heaven in debt to me, and was so religious that if my father was from home I would hold family prayers. And when I would go to hear the Predestinarians preach, I could not bear their doctrine, and of a Sunday I would get my brothers and sisters and cousins together, and preach, and cry, and tell them my opinion of the Predestinarian belief, and where it was wrong, and get them all to crying and hollowing as well as me; and then I had done great things, in my own esteem.

But after a little time, the Methodist all died away. I with them got wickeder and wickeder, as did their members. For them that professed great godliness, and were circuit riders among them, turned out to horse racing and gambling. I never did gamble, nor my father never heard me swear but one oath in his life, as I know of. Thus I continued until of age, and then I left him twenty miles to be overseer, where there were all kinds of wickedness, cursing, swearing, fiddling, dancing and gaming; which to me was disgusting at first for about five months, in which time I heard of a meeting on the White Oak mountain, 10 miles from there on Sunday. I took my beast on Sunday morning and went to hear old Sam'l Harris preach, and James Fears; men that I knew from a child, and had often heard them preach. There were so many people they could not preach in the meeting house, but they preached in the woods. I sat with my back leaned against a white oak sapling, and listened to them preaching and cried nearly the whole time.

Alas, that sermon done me for that year; but I learnt to swear, and became the most wicked abominable swearer in the world. I undertook to play cards and gamble, until I found it wholly engrossed my mind. I threw down the cards, resolved never to play them any more. At the end of this year I went to live within two miles of my father's, to oversee for one Philip Thomas, another wicked family. Although there was preaching in every quarter round me every Sunday, I seldom went to meeting, but spent my time with wicked young company.

At the end of them two years, I left Virginia for the western country, in company with a cousin Allen Hill, son of my uncle Thomas Hill, and landed at the mouth of Nolachucky river, at my half uncle's,

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Samuel Hill, in what is now called the State of Tennessee. Here I got a disgust at the Bible and all religion, and the reason that I took that disgust was, there we undertook to make a crop with our uncle: we found him, like our fathers, to read a chapter, sing a hymn and pray night and morning in his family. When our crop was laid by, we built him a dwelling house. Thinking him to be a Christian and a just man, we took no writings; and he being a member of the Baptist church and rich, when we had done the house he would not pay us for it, which I being poor and a stranger in a strange place, it worked heavy in my mind that I unchristianed him. And there living in the neighborhood of abundance of Presbyterian people, that I never had been acquainted with their manners before, and found that a number of them would get drunk, gamble, curse, swear through the week, and go to the sacrament table on Sunday; thus the enemy of my soul took the advantage of me and made me believe that there was no reality in religion, of course that the Bible was priestcraft and that there was neither heaven nor hell, angels nor spirits. Nor I would not allow these people to reprove me for sin, if they did, I would curse them with the most abominable oaths that I could think of, until they called me sickle jaw devil Tom Hill. But I had this left me, that I had rather died than done any thing that would bring a slanderous reproach on my people.

It being troublesome times with the Indians, I went a soldiering this fall, served a tour of duty for nothing for my cousin, that his family was not fit to leave. My cousin Allen was drafted and went in his own place, and when we returned home about new year, Allen Hill returned to Virginia and left me here alone. The next spring I was drafted in March, and when I served out my time, which was the last of June, I was where the bullets flew thick, with that belief that there was neither heaven nor hell, angels or spirits. When I got my discharge, I had very solemn thoughts about my latter days, left here alone amongst strangers, getting up in years by and by to become old and have no friend, until I cried heartily. This was the first time I ever thought that I would marry, having always thought, that I never would have a family to see them in distress; having left my parents and all my relations to keep from seeing them sick and distrest, and that I never would practice medicine any more, of course.

I married that fall in October. The Thursday before I was married, as I went home from seeing my intended wife, my mare being heavy with foal fell with me and broke my arm and put my wrist out of place. That made me that I was helpless for some considerable time; I could neither pull off my clothes, or put them on, or feed myself; but as I had promised to go and marry, and I would keep my promise, it being thirty miles that I had to go, and it being troublesome times with the Indians, they killing one or two on the road that I had to travel, from the time I left the fort until I went back to get married I was hard put to, to get any one to go with me along that dangerous road. At length I succeeded in getting one of my old companions in arms to go with me. When we arrived I was married that same evening. Next morning I started back to my half uncle's, rented a house and a bed, and intended to quit my rambling and try to make a living.

Through the course of the next summer, I would often think, it may be there is a heaven and a hell, angels and spirits, and if there is, I am in a bad fix, and how shall I get this matter decided in my own mind. I had but one alternative, and that was to see my father and uncle. My father, from the time I was a child, from his conduct proved to me that he was a Christian. I felt an urging in my mind to try to have it decided, and of course left my family in an island and travelled near three hundred miles to see my father. And all the way I went, I thought I would watch him; and if I could see any thing through his conduct that I did not think was a Christian, then the matter would be decided. My not seeing him for three years, that when I would get there that he would ride about with me among the neighbors for two or three days, as it was a time of much cider brandy and rum. And if I saw him drink ever so little too much, I would conclude that there was no reality in religion. According to my expectation, he rode with me the best part of three days, and to my surprise at every house we went he bade them farewell, that, that was the last time he ever expected to be in their house. Instead of finding any thing against him, I was filled with wonder. And he also named to me, that he was glad that I had come to see him, that he had received my letters

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and by them learned that I lived with his brother, and that he wanted to see his brother and me, and had got fixed to go and see us; but found that if he started to see us, that he would not live to get home, and that he was glad that I had come to see him. I inquired of my brothers and sisters, what could be the reason that my father so much believed that he was going to die. They could tell me of only one circumstance, and they believed that to be the reason; as from that circumstance he had constantly said he was not going to live long. The circumstance is, him and them were walking through a tobacco field, in which they saw a great many whipperwills flying; and amongst the rest a white one, which lit on my father's shoulder, looking him in the face while he walked some considerable distance and then flew off with the rest of the whipperwills. That was a few days before he was to start to the western country.

The evening that my father returned home with me from seeing my old neighbors, there was a cousin that I had, that lived seven or eight miles from my father's heard that I was there, and came to see me. Nothing would do him but I must go home with him. When we started I named to my father, that my brothers would have to build him another corn house, the one I had built was rotting. He answered me no, that he never should want another. My Cousin chid him and said, uncle Jonathan you hurt my feelings, I hope to see you an old man. He said no, I shall never live to see that corn eat out of the corn house; when there was not more than ten bushels in it. We went to my cousin's that night. Next morning about sunrise, I saw one of my brothers coming very fast; my heart and all seemed to sink within me. I could not tell why he said, if I wanted to see my father alive that I must quickly go. I went with him, tended on my father constantly for eight days and nights; he was tended by three doctors, his complaint was what they call the dry belly ache. My uncle Thomas Hill was one of the doctors that tended constantly on him, from the time he was first taken until the eighth night. All this time I was inquiring about his ideas of eternal worlds. The last talk was just before day-break, that was this. He said that he was going to die, and I believed that he was, and he had not told us how he wanted his property disposed of amongst his children. He said he did not intend, the law of the land was his will, a man dying without a will every child should have an equal part. My reason for asking him this was, that I concluded that a Christian was a just man, and if he made any odds, that he was no Christian, and of course there would be no truth in religion. Oh, how I strove against my own soul.

This was my last enquiry. About day-break my uncle Thomas came in. He asked my father, how are you this morning, brother Jonathan? I am almost at home, brother. How do you feel under it, brother Jonathan? You know, brother, if I was to part these curtains and step out from under them, I should be in the middle of the house; so as soon as my soul leaves my body, it will be in Jesus' bosom. We have been brothers in the flesh and brothers in the Lord, and we have had hard struggling while together in the churches, but the Lord will be with you, brother, farewell. Then said to my mother, farewell, poor old sickly wife; but the Lord will be your husband and take care of you. Then called all his children as they were born by name, and shook hands and bade them all farewell. Now, Lord, there is nothing troubles me but my children, I do not know that I ever shall see one of them in heaven, but they are in thy hand, oh Lord. Then stretched himself in the bed and died without a struggle or a groan.

We buried our father. I stayed a few days with my mother and brothers and sisters, and then left for home. But oh, my mind. There is a heaven and a hell, angels and spirits. My father is dead and gone to heaven, and I, if I die as I am, must sink to hell. There is a God, he saves all that are saved, and damns all that are damned; what can I do, I can't make one hair black, nor one hair white; I must leave my all in the hand of that God. But awful to tell, if I was wicked before, I was wickeder now than ever. Although I made a great many promises, and swore to them, that I never would do as bad as I had done, yet in two or three days I would break them all and do worse than ever. The fruits of him that lives after the flesh shall die.

The day I arrived in Virginia, I had a cousin Thomas Hill, a Baptist preacher, started to Kentucky. But when I returned home I found him at my house. It turned in my mind, why did he not go on to Kentucky? what did he stop here for? It seemed to turn in my mind, that God

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had sent him here for something for me. If I did not get it now, perhaps I never would. I loved him as a cousin, but as a preacher I done every thing I could to make him do something that a preacher ought not to do He preached a great deal through the neighborhood. About the first of December there fell a snow and then turned warm and the river rose. My wife's full time had come to have her little one, and there living but two women in the island beside herself, the river rising I concluded as the old lady lived across the sluice, that I would bring her over that we perhaps would want her before morning. Accordingly about one hour in the night my wife was taken and pronounced to be in a dangerous way. They prayed and I prayed for her. I did not want to lose my wife, but as the Lord would have it, all was well, at last, wife and child. In this time the fire had become very low, I had laid this up for a great time, I had provided all things both for eating and drinking. Now I rose to bring in wood and make a fire and be merry until day, until something said, God has heard your prayers and granted you the life of your wife and child, and now God will require the life of that child at your hands, and the way that you are going on will lead it down to hell. My little dog met me, and oh, if I had been like him, had no soul nor no charge of a soul to bring up, what would I give. I felt so awful that I could not keep from crying and lamenting, for quite an half hour, before I could go in to make on a fire. When I did, I invited the ladies to eat and drink and be merry, but no merriment for me. I remained in this distressed way for about two weeks, when it all wore off.

In about four weeks my wife got able to be about. Cousin T. Hill had meeting across the sluice at Daniel Hill's. My wife asked me if I would not go to meeting that night. I answered no, that I did not intend to go. She cried and said, that she had been a long time so that she could not go to meeting; now she had got so that she could go to meeting, that I would not go with her. I could not stand that. She was a Presbyterian, and I would go with her to meeting of course. I took her across the sluice and went to the house, hunted a place by the fire where her and the child would be warm, and thought that I would go away.

When I turned to go out of the house, cousin Thomas Hill and Ezekiel Campbell and Daniel Hill were all sitting on the bed by the side of the door; and as I went to step out, cousin Thomas Hill said, cousin Thomas, stop I want to talk to you. I turned and said, sirs, what is it that you want to talk about. He said that he believed that his father, my father, and him, had put up a thousand prayers for my soul; and now when I go to pray for you, I feel rejected, I am afraid that God has given you up to be damned. My answer, is that what you have got to say, sir; and walked off to an apple tree about eighty or ninety yards from the house, that is now standing; which I walked around until meeting was over, strongly desiring to know whether God had given me up or not. I got no answer that he had, but would not God be just to damn such a wicked wretch as you?

From that moment I viewed myself standing on a narrow point of time; let me step one step forward or one step on either side, I must inevitably sink to eternal ruin. And that nothing prevented it, but the brittle thread of my life that God held in his hand, that he could cut it at any minute. Oh, the horrible thought that the justice of God had borne so long with me. I constantly thought that the limbs and sticks would turn to snakes and bite me, although it was winter. I was afraid to pray under a tree, for fear the tree would burst & kill me; & let me be where I would, I was afraid that dogs, or beasts, or devils would tear me to pieces. And when I went to a place to pour out my soul to God, my heart seemed to me that it could not be sincere; though God said, son give me thy heart. My mind when trying to pray was like the fool's eye, upon any and every object but my case and God.

And when I was at one place to pray, I would go from that place to another to pray God to forgive me for my sin in praying hypocritical prayers. This I will remark, although I had been such a blasphemer, the name of God was holy and reverend to me. I had no difficulty in keeping from swearing, and to this day when I hear a man irreverently take the name of God profanely, either in preaching, praying, or any other way, it fills me with awful feelings. These things I kept to myself in word, although every body remarked the change.

(to be concluded in our next.)

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TO EDITORS PRIMITIVE BAPTIST.

Madison, Morgan county, Ga.
Oct. 10, 1841.

DEAR BRETHREN: I subjoin a few verses composed on the death of brother Rowell Reese, which I wish you to insert in the Primitive, if you think them deserving it. Your unworthy brother.

THOMAS DAVIS.

FOR THE PRIMITIVE BAPTIST.

To the memory of Elder Rowell Reese, of Georgia.

Ah! what sad news is this we hear,
Which, while it strikes each listening ear,
Fills ev'ry heart with pain:
Alas! our brother, is it true,
That he is gone? tis even so,
His earthly race is run.

Another faithful laborer's gone,
How soon his ministry is done,
How soon, alas, how soon!
Yes, even in the midst of life
And usefulness, he is cut off!
His sun went down at noon.

He's bid a weeping wife adieu,
And many little orphans too,
Scarce conscious of their loss:
Thus thrown on time's tempestuous tide,
Without a pilot, or a guide,
To steer their future course.

But ah! how are we pain'd and griev'd,
To see the church of God bereav'd
Of servants such as he!
We ask, with sorrow and surprise,
"By whom shall Jacob now arise,"
When such are call'd away?

No more he stands on Zion's walls,
No more to dying sinners calls:
We hear his voice no more.
No more he'll earnestly contend,
The glorious gospel to defend:
His warfare now is o'er.

Great is the loss we have sustain'd:
But who can tell what he has gain'd?
Tis not for us to know.
We trust he's enter'd into rest,
Di'd in the faith, and sleeps in Christ:
Beyond the reach of woe.

Dark and mysterious Providence!
That call'd our much-lov'd brother hence:
But tis our Father's will.
Though clouds are round about his throne,
His glory he'll at length make known:
He reigns in Zion still. T. D.

TO EDITORS PRIMITIVE BAPTIST.

Salem, Carroll county, Mississippi,
Sept. 15th, 1841.

DEAR BRETHREN EDITORS: I for the second time in life take my pen to write a few lines for the press. And I should not do so at this time, only it becomes my duty as agent for the Primitive Baptist, to send on our contributions for the continuance of your valuable paper for the ensuing year. We have received them tolerably regular, and are highly pleased with the doctrine they contain. And also to hear of the many contending for the faith once delivered to the saints.

Brethren, the Primitive meets with some opposition, which this faith Paul spoke of to Timothy. For, says he, the spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils. My dearly beloved Old School Baptists, what is the cause of all this ado, in the churches? Paul told Timothy also, if thou put the brethren in remembrance of these things (and other things also,) thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained.

My dearly beloved brethren and sisters, who may read this letter, should it be thought worthy of room in the place of a better, that this day our old and well beloved Francis Baker paid us a visit at Salem church, and preached from these words: And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads. They shall obtain joy and gladness, and sorrow and sighing shall flee away. In the prophecy of Isaiah, 35th chapter and 10th v. The text was explained to the satisfaction of the brethren, and it was unmixed by the traditions of men. And, my dear brethren, there was no hat took round for money neither.

Brethren of the Primitive faith and order, it is painful to tell of the little frivolous circumstance that took place in the Salem church, which is all the cause of the split or division that I can see. As a number of us believe that faithfulness belongs to the house of God, and our old brother John P. Taylor, of the Primitive faith and order, who had contended so long with us for the same faith, and when the time came, that the church should call for their pastor for the ensuing year, (this took place sometime back,) there had also some missionary preachers come in amongst us, and we opened our pulpits to them. And I say, when the call was made, a majority called for our faithful and well beloved J. P. Tay-

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lor, and those that wanted a missionary. called for one of that order. And because they were in the minority they left us. And I reckon it was because they were not of us. And now to tell the brethren all over the world, that the second Saturday and Sabbath were the days appointed from the commencement of the Salem church. The missionary preacher and his clan go something like a mile from this church, and constitute a church of their own; and also after a few meetings, appointed their days on the same day of the Salem church. But as Paul said to the Hebrews, in the 8th chapter: Now of the things we have spoken this is the sum; we have such a high priest, who is set on the right hand of the throne of the majesty in the heavens, a minister of the sanctuary and of the true tabernacle, which the Lord pitched and not man.

Brethen, judge of this matter as you please, but we desire your prayers. So farewell, as it is late in the evening and a wet day, &c.

JOHN DAVIDSON, Sen'r.

TO EDITORS PRIMITIVE BAPTIST.

Tennessee, Lynchburg,
Sept. 30th, 1841.

DEAR BRETHREN: (If you are what you profess to be,) Elect according to the foreknowledge of God, who hath in these last days made known to us the riches of his grace through our Lord Jesus Christ; having covenanted with the Father for his people, whom he foreknew to be conformed to the image of his Son, that he might be the first born among many brethren. Grace and peace and mercy be your reward of the Father, is the desire of your unworthy writer.

And when, dear brethren, you approach the throne, that all powerful throne of grace and power, mercy and peace, remember the dear church of Christ which mourning the weight of sin, which so easily beset us, that we all may be his worshippers in spirit and in truth; that we may have on the wedding garment which, brethren, is in my humble opinion the robe of our condescending Jesus; who wrought the same for us, whose shoes we wear and are not worthy to unloose.

O, brethren, how unworthy is poor man when compared with the Lord. How past finding out are his ways. Brethren, how can we, except Christ which is our head, live one moment to the Lord, that will be acceptable to him in that great day, clothes us with his mercy from on high, washes us from all our sins, remembers then no more for ever. As poor old David said: As the Lord has removed from me my sins as far as the east is from the west, and has promised to remember them no more for ever. Now, brethren, that looks like a God, doing that is like unto a God, and doing that is done for ever; otherwise he is no more like a God.

Such work, my brethren, the Old Baptists contend for, for the honor of their God they profess to worship, and none other will they serve. Brethren, that is the reason the Old Baptists contend, that we should be all taught of the Lord, so we may all speak the same thing, all trusting in the Lord, believing him to be always the same holy and just being, will save all who put their trust in him. Now, dear friends, who put your trust in your own good works, or say that it is with me or with that man, who may if he will. Dear friend, whoever you be, don't think that I wish you ill because I try to tell you what I think is the truth. If you could just show me one scripture, where the Lord was not working from first to last in the whole matter, for a purpose of his own glory, I would surrender the whole matter. And don't you see what he says, by the mouth of his prophets and apostles: And it came to pass in those days, &c. and (for what?) that it might be fulfilled which was spoken of by the prophets, &c. having this seal, the Lord ever knowing who is, or them that are his.

We have some little appearance of better times, for it looks like the Lord still awakens a few to hear his word, and is sowing seed in the good ground, that it may bring forth much and good fruit. And, dear brethren, how poor is the Christian in himself. Hear the Old Baptists talk in this country, and you will hear them tell of being poor and barren, and speak of nothing but filthy rags, of bruises and corruption throughout. Speaking of this old body, there is no good thing I can do; and their language is further, for if I am saved its by grace, for I have no works that can do such a sinner as I am any good. For if grace don't do the deed, my case is and will be numbered among the nations that forget God, and the unbeliever. So, brethren, is the manner of belief among the Old Baptists in this part of the world.

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Brethren, if you think this piece worth your notice, for I feel like it has come from a very imperfect being, you can use it for communication. In conclusion, brethren, your unworthy brother wishes an interest in the prayers of all God's children, that he may live to the honor and glory of God. If at last he should be found wanting, its your poor servant's wish to live in the desire of holiness, and to honor God while he lives in this poor God-dishonoring & God-forgetting world. And O, may Zion travel once more, and may she go forth with conquering unto conquer. And may her children possess a travelling spirit, that the wicked may be humbled; although they are bold doing their father's will, the (devil.) Though you know, brethren, the Lord can turn the wrath of man into his praises. Its not worth while to tell you, brethren, to try and live for the Lord; for, brethren, I desire rather that the Lord would cause you to love and serve him while we live in the world. Finally, brethren, farewell. May the Lord Jesus Christ be your guide and comforter. Yours in tribulation.

IRA E. DOUTHIT.

TO EDITORS PRIMITIVE BAPTIST.

Alabama, Butler county,
Sept. 2nd, 1841.

DEAR BRETHREN EDITORS: I have received two numbers of the sixth volume, and I am well pleased with the doctrine therein contained; and I expect to be a constant subscriber as long as they contain the doctrine that they do; for it is pleasing to me to hear of so many contending for the faith once delivered to the saints, and to read the communications of so many able writers. So I subscribe myself yours, &c. *SHERWOOD SPIVEY.*

Mayoning, Patrick county, Va.
Oct. 17th, 1841.

DEAR EDITORS: I have been thinking for sometime, that I would write to you upon the subject of your paper. I have seen a few copies, but it has been sometime since, and I have forgotten your terms, &c. Some of our Baptist friends hereabouts have spoke of becoming subscribers, and probably would do so, if they could see a specimen sheet. If you will send me one, I will endeavor to get subscribers.

Whilst writing I would simply make an enquiry of you, concerning the true meaning of that portion of the 12th chapter of Kings, which speaks of the number of Solomon's wives and concubines. The subject has recently become one of interest, on account of its having been asserted from the pulpit, that Solomon had but one wife, literally speaking, and that his "wives and concubines" were the false churches that then existed. Please answer my enquiry by letter, and oblige an earnest enquirer.

GEORGE C. DODSON.

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THE PRIMITIVE BAPTIST.

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"Come out of Her, my People."

VOL. 6. SATURDAY, NOVEMBER 13, 1841. No. 21.

COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

VICTORIOUS GRACE,

Written by Joshua Lawrence in 1812,

BEING A MERE GLANCE OF HIS EPXERIENCE.

That as sin hath reigned unto death, even so might grace reign thro' righteousness unto eternal life, by Jesus Christ our Lord.

(*continued.*)

Sometimes I doubt my religion, but not so often as I used to do; but doubts will rise in spite of all my faith, and the promises of God, and experience. For at times I have had such strivings of lust in my heart, that it did appear it was nothing but a fountain of vile thoughts, and lust of every description, continually tormenting my mind, with vain, vile and shameful imaginations, that I was ready to conclude, there could not be religion in such a heart as mine. For I could not see any good in it, nor any evidence of religion there; but it did appear to be the very sink of sin. While I have been so mad with my own heart, that if I could have got it out, I would have stampt and torn it in a thousand pieces.

Thus I have worried with the trouble of an evil heart many days, continually praying to God to subdue them, while it appeared all in vain; for they rather grew worse. And it would be constantly in my mind, how can it be possible there can be religion in such a heart as yours? Can it be possible, that such a poor sinful creature as I can be a Christian? while I would answer, I don't know how a person with such a heart as mine, can be a Christian. And thus at times for many years, I was tormented with the evils of my heart, striving to get rid of them: for I had an inward hatred against them, and as long as I could see and feel them in my heart, I could not be contented, but kept striving to get rid of them. Until one day this scripture came with force on my mind, (thou canst not make one hair white or black.) Then I saw it was God's will they should remain with me until the day of my death, that my flesh had not been changed if my soul had.

Hence, says Paul; I know in my flesh dwells no good thing. From whence I found at last these all proceeded; but with the inner man, to wit, the soul, he delighted in the law of God, to which the flesh was opposed. Therefore, the soul was groaning under the corruptions of the flesh, and crying out, oh, wretched man, (that is, the inner man,) that I am. But why the reason of this complaint? Because the flesh lusteth against the spirit, and the spirit against the flesh. So that the soul will not let the flesh do what that wants, nor the flesh won't let the soul do what that wills. Thus these are contrary, the one to the other; so that the soul groans, because it can't do what it would.

But here Paul betakes himself for a resting place, that his flesh was (fleshly and sinful) and would serve sin; (but as for his soul, it being holy and changed, should have the victory through the Lord Jesus Christ, and therefore he gave thanks to God.) So I saw plainly, that anger, pride, self conceit, unbelief, and all fleshly desires, would remain in my flesh, according to the saying of our Lord. (That which was born of flesh is flesh.) Yea, and it will be flesh, until it is changed; which grace don't do. Hence, says Paul, mortify your members, which is on earth; or in other words,

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is earthly. (But, says our Lord, that which is born of the spirit is spirit;) because the spirit of God has purified the soul from all fleshly desires, and made it spiritual, holy And now, if flesh don't change, or can't change itself, how can spirit become fleshly? This can never be, for then the man would be all flesh, or all spirit, which can't be in this life; but is decreed to be all spiritual in the next world, to which I go quickly.

So I saw there must be war here between soul and flesh, as long as I live, like there was war between the house of David and Saul. But hearken to this, the house of Saul grew weaker and weaker. I could wish this was my case, but I have been in battle with them these ten years, and it appears some of them get stronger. But thanks to God, I still count them my enemies, and feel as much determined to fight them, as at first. And I am striving to keep them from action, though they often cause me to weep floods of tears, and groan within myself, because I can't get rid of them. And I have thought, this was a mark of a gracious soul, that the hypocrite nor worlding never could counterfeit; for it has been the complaint of all the Old and New Testament saints, if you will search. The spirit lusteth against the flesh, and the flesh against the spirit; and that is a grief to me, because I can't do the things I would.

I would not have one of the evils, if I could help it; and I often sit down and weep, because I can't get rid of them. Because I want to be holy, and I can't; I want always to feel my heart glow with love to God, but I can't; I want to serve him more sincerely and better, but I can't; I want to pray more fervently, and feel communion with God in my prayers, but often times I feel cold and lifeless, and my words fall to the ground, and seem like mocking of God, rather than prayer. And then I often get up with a groan in my heart to the Lord, to have mercy on me; and think it is a sin to pray, or that it is only playing the hypocrite to try to pray.

I dislike these feelings, and mourn because I can't feel more engaged and sincere in my duties. But I am taught thereby to know my weakness, and imperfections, and to depend more wholly on Christ for salvation; and it shews me the need for Christ, to atone for even the sin of my duties. And it often humbles me and makes me think lightly of all I do. At other times I feel engaged, and words flow apace; and then I grow proud and almost vain enough to want some one there to hear me pray; or think in other words, what a great prayer I have made. And then I feel my heart turn aside to self-righteousness, and think now God surely loves me, because I have felt so engaged; but ten years have convinced me, that I shall feel these evils in my heart, and this warfare as long as I stay below. For I see it is right for God to let them stay, for if my flesh was holy, then I of course should not be fit for this world, nor for the society on earth. So they are left in our flesh, that we may enjoy and partake of this world, so as to eat and drink, marry, and sympathise and pray for sinners; which could not be the case if the body had the same change the soul has. And further, they are left to try our faith, and keep us humble, watchful and dependent on Christ.

But oh, how often has that evil, called passion, overcome me, and caused me to weep; but I would be up and fight again, determined to try to conquer it, if possible. Sometimes I have felt as if the Lord had forsaken me quite, and if there was a hypocrite on earth it was me. And then I would begin and search over my experience, and examine it from end to end, and think of the place where I thought I was converted, and try to get comfort out of it; but it was as dry as a stick. Then I would think, surely this could not be the work of God on my soul, if it had, he would have loaded me more with the guilt of my sins, and I should have felt more distressed before I was converted. Then I would think I have surely taken comfort, and it did not belong to me; and I had heard others tell their experiences, and theirs were so much brighter than mine, and they had such plain discoveries to what I had, that mine could not be religion. And then I would examine my walk, since I thought I was converted, and that all looked to me like the walk of a hypocrite. So on the whole I would conclude, if there was a hypocrite on earth it was me, and I certainly was deceived, and I would go and tell the church to cut me off, for I could not be a Christian.

At other times I have felt so cold, dead, and lifeless, I have thought I could not be a Christian; if I was, I should feel more distressed and concerned about my state; but instead of this, every thing went well, and then I have been distressed because I could

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not feel distress, as much as I thought I ought. If I went to prayers all was well, if not, it was so. Go to preaching, I could hear and say it was so; but I could not feel the power of the word. I could see others affected, but I was as hard as a stone; and this would distress me, and I would think I was given over to a hard heart and reprobate mind, or else I should feel the preaching. And then I would get mad with myself, and think it was in vain to go to preaching; and then I would think, sometimes it was in vain to serve God, and I would quit and give it out, but I could not.

And in this situation I passed about two years, without ever feeling the life and power of religion; and never had a good feeling sense of the love of God in the time. Sometimes I would hope I was a Christian, then I would think it was in vain to think so; for I had no feeling sense of it, nor hardly any evidence. For I could feel no love to God, nor for my brethren, nor for the cause of God. At length I concluded I had no religion, and all my prayers and preaching were nothing but pretence; but thinks I, I have certainly had some revelations of things, for I know wherein I was once blind, I now see. I called to mind the revelation of the righteousness of Christ, and I thought surely this must be revelation, and it was given to me; but the devil soon brought that scripture about Balaam the prophet, prophecying of the good things that should come to Israel and that by the spirit of God; and that of Judas, being of the twelve, and must preach the same doctrine as the rest of course, and that he knew Christ as well as I.

Thinking over these things in my mind, I thought I must be such a one as these; the thoughts of which rent my very soul, and filled me with deep distress, while I gave up all my hopes, that I was no Christian, and all my experience, and all the revelations of things. Nor did it all appear to me to weigh the weight of a feather to make me think I was a Christian, or had faith in Christ. Thus I gave up the point, I am just such a man as these—these had great revelations of Christ and great knowledge, and one was a mad prophet and the other a son of perdition, and a devil from the begining; which must mean his beginning to follow Christ. And so neither of them ever were Christians, unless a lover of the wages of unrighteousness, a devil, and thief are Christian characters; which can't be proved from my Bible.

Oh the belief that I was one of this character, stunned my faith, hope and reason, and drove me almost in despair. What, said I, all my experience nothing, all my preaching nothing, and all my suffering nothing, but self and devilishness? And thus I gave up my soul for lost, and to suffer with Judas. Thus I wandered in my mind, from thing to thing for many days; at length here the difference between me and them opened to my relief. They set off to serve God, or be religious, for the bag; and covetousness the principle that led them to a profession, and so gain their chief design, and their show only to deceive, so that they may get money, which became their destruction. For he that takes up religion to get honor or the bag, will at length throw it away for honor or the bag, when he sees he can make more money by throwing his religion away, than he can by keeping it. This was the case with Judas, for the time offered that he could make a good throw of it, and so he threw away his religion and Lord too, for thirty pieces of silver; which was more, perhaps, than he could have stolen out of the bag in a year. Whereas I would not have been religious, if I could have helped it; for I strove against it as long as I could, until made willing by divine power and necessity. So I saw I had no earthly design in serving God, but did it freely and willingly, and often times mourned and wept, because I could serve him no better, and more sincerely.

Wherefore, I got over my distress, and Jesus visited my soul with his love one day so greatly, that I could not contain myself; for my cup ran over with joy, that I lay down on the bed and said, Lord it is enough, my soul is filled with thy love; oh, let me die and come to thee in heaven, for I know thou art my beloved, and that I am thine, for thou feedest among the lilies of my heart. Yea, I felt the Lord Jesus precious to my soul; while I could have died as sweetly as Stephen, and with the babe Jesus in the arms of my affections, with the joy of old Simeon. And then, at that time have triumphed over the sting of death, with Paul; for the love of God, and Christ, ran almost through my very bones.

Thus I had a heavenly feast, for many days; but, like the manna of the Israelites, it soon bred worms and stank, and I got in

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darkness and doubts again. For my heart would get so hard and frozen, that I could feel no more than a stone; while it did appear I was mad with the Almighty, because he did not make my way more easy, but suffered me to be troubled and tempted of the devil, and flesh, and tormented with the world, day after day, that I had no rest nor satisfaction in this world. Yea, for months my life was a burden, and I would often pray to die, to get rid of the burden and warfare. And then I would think that was wrong, for it was God's will I should live.

Thus I was tossed from thought to thought, mad with the devil, mad with my own flesh and heart, and it appeared mad with the Almighty, so that I did not want any person to talk to me. Then I would think what a fool I was, then I would get mad with myself for being such a fool as to get mad; and then I would feel the spirit of presumption, and I almost determined in my mind I would not preach any more, because God would not deliver me and make my way more easy. Thus I have wearied with the spirit of presumption and anger in my heart for months, and could not get rid of it by all I could do, until it pleased God to take it away. But still I did not want to hurt any thing on earth, but sorely repented that there ever was such a principle as anger in my heart.

I must now stop in this place, of giving you a further description of the evils of my heart at this time; and as Paul said, I now will come to revelations and visions of the night, and tell you some of God's dealings with me by those revelations, and my obedience by their explanation. I do not put scarce any confidence in dreams, but in visions I do, for I think, according to my experience, there is a very material difference between dreams and visions. Dreams I call a wandering of the thoughts, and imaginations, on things perhaps never thought of by the person before, and leave but little impression on the mind, or feelings. Yea, perhaps, before the sun sets the greatest part of the dream is forgotten, so that it hardly can be told. But visions are quite different, yea, they are are as plain as sight or hearing, and leave a lasting impression on the feelings and senses of the body and mind, and cannot be forgotten by the person that has the vision, as long as he lives, no more than Jacob could forget his vision or dream, as he called it, of God's appearing to him at Lus, when he fled from Esau, and laid his head on a stone in the open field. And while in his sleep the way of salvation through Jesus Christ was made known to him, under the similitude of a ladder, reaching from earth to heaven. This was Jacob's conversion and the first time that God appeared to him; and he mentioned this circumstance about fifty years afterwards, having not forgotten it in that time.

I might add the dreams of Pharoah and Joseph, and the conversion of Solomon and Samuel in dreams, and the visions of Paul by night, and others recorded in holy writ, to prove that God did in ancient times make known his mind and will to men by dreams and visions, concerning certain things, as he did to Joseph to take the young child and his mother, and flee into Egypt. Though in them days the words dream, and vision, were both used to mean the same thing. But I have given you my opinion according to my experience, and we like them call them all dreams, when there is a material difference. And I am persuaded that God has not wholly abandoned the manifesting himself to the sons of men by visions, and thereby giving some in their sleep the revelation of the way of life; and that waking, faith to believe in his Son, to their deliverance from the guilt of sin and condemnation. And to others he makes known his mind and will, and what they must do.

And so I think he has done to me, for after I had passed through these scenes of trouble, which I have herein described, on a certain night as I lay asleep, there was presented to my view as plain as if I was awake, a large meeting house, with a gallery in it something resembling a pulpit; and in the meeting house a large congregation of people on the benches, and I among the rest. And while I was sitting there, in came the Lord Jesus Christ and went up in the gallery; and when he had got up in the gallery, he called me by name but I would not answer him but sunk down behind the people to hide myself. He called me the second time, I still tried to hide behind the people. He called the third time, and not being able to resist longer the power of his voice, I went up to him and he bid me preach to the congregation. And I awoke, and for several days it lay with as much weight on my mind, as if it had been the case in the day time.

And pondering over this dream for several days, at length I saw another vision,

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in my sleep, in a few nights. A meeting house was presented to my view, and a large congregation in it; and I sat on the end of a bench near the pulpit and there came to me a handsome young woman with her dress all of green, save only some yellow spots in her habit. And she had a Bible in her hand, and she took it by the two lids and opened it and gave it to me, and told me to go in the pulpit and preach for her and the congregation; and then I awaked again, when about to preach.

Both of the visions, were as plain as if I had seen them with my natural eyes; and left a degree of weight on my mind, what they could possibly mean, but I could not tell what they meant. But unexpectedly this explanation came with force and faith in my mind, that the meeting house meant the world, the congregation the people in the world, the gallery the high authority of Christ, after he had passed through this world to heaven, to call me to the work of the ministry. The first call, his calling me from among the world and a state of nature to a state of grace; the second call, his calling me to the work of the ministry, and both I have tried to resist, and hide from. And the third call was, to take the care of the church at Cotten's meeting house, and to preach to them. The woman was made out to me in the explanation to mean that church, the green habit the forsaken condition she would soon be in, the yellow spots the sermons she should have once in a while by travelling ministers, and her giving me the Bible, that she would soon call me to preach the word for her. These visions were thus explained to me, when there was not the least prospect of it; having then at that time the blessed and useful labors of her pastor and others. And further, there was given me such faith in the explanation and an evidence, that God had called me to take the care of that church, that I could positively say it would be so, and that God would bring it to pass, though then there was no such prospect All which explanations came to pass in six months, though I have kept them in my own bosom as it were until now.

And now, since I am in the way of telling you how God revealed to me things to come, I must tell you some more. After I had taken the care of that church, the brethren at the church at Kehukee frequently solicited me to come to preach to them; but I felt no concern about their state, and it being some distance I thought I could not trouble myself to go to preach to them at no rate And so I went not near them. At length I lay down to sleep, and in my sleep there came a handsome young man to me in my sleep, with a written will folded up in his hands, and presented it to me in a commanding voice, in these words, (here take this will and have it executed.) I took the will out of his hand, and I thought I knew the man that made the will, and knew he was dead, and had heard say, I was executor of or to his will, (he was a kinsman of mine.) And as soon as I took the will I awoke, all as plain as if it had been in open day, face to face. But it left deep impressions on my mind, and I pondered it over in my mind all day but could not tell what it meant.

At night, when I went to sleep, I saw the following. The same man came to me, and I forget whether he bid me follow him or no; however, I arose in the vision and followed him as I thought, until I came to the top of an high hill; on which hill I perceived a wall of plank, about twenty yards square, and ten feet in height, and on the north side a gate. And the man I followed unlocked the gate and went in, and I followed him. When we had got in, behold it was a nursery of pear trees, about the size of my thumb, all planted in rows about two feet apart; and the grass about knee high, and the trees, or young scions, full of sprouts from the ground up to where the top branched out. But every tree that I saw was full of fruit, some ripe and some green. I plucked some of the fruit and spake to the man, and said it is a wonderful thing to see the trees in such a condition, so full of fruit. After this he went out and I followed him, and he locked the gate and was gone in an instant and I awoke.

I got up next morning, and asked my wife what was the sign to dream of fruit out of season. She replied, trouble out of reason. And I have found her words true enough. For I have had trouble enough since to attend them, by cold and heat, frost, snow and ice; while my body has been wet by rain by day, and by dew by night, and my bowels often pained with hunger, and my throat and stomach with colds. Besides the griefs of my mind for their welfare, and the little good I could do them, and beside the other sufferings that naturally flow, upon the ministers of Christ.

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But to return, and give you the explanation, as it was given to me that day about twelve o'clock, being in the field beating out peas, nor do I know that I was thinking about the dreams. As I lifted up my stick to strike, the explanation of these dreams came, as quick as a flash of lightning, with a feeling sense on my mind. The man that was dead and made the will and brought it to me, was the Lord Jesus Christ, the will was the New Testament, and my hearing say, I was left executor, was the spirit bearing witness with my spirit, that Jesus had called me to preach the gospel. His being my kinsman, was to shew the relationship between Jesus and me; his commanding me to have it proved, or executed, that it was my duty, as a minister of the gospel, to see all the legacies faithfully paid over to the heirs of grace, and not give the children's bread to the dogs. The man that appeared to me the second night, was the Lord Jesus; the vineyard, the church at Kehukee, and Christ alone had the keys of David, and of the kingdom of heaven, to dispose of as he did to Peter. His opening the gate and letting me in, his calling me to preach to that church; the condition of the nursery, the condition of that church, without a preacher, for that church had none at that time, and they had need of weeding and trimming as well as a nursery. The fruit ripe and green, a figure of the fruit of that church, that they did then, and should hereafter bear. The wall, the protection of Christ over and round about that church.

Thus in a few minutes both visions were explained to me, which melted my heart and made my eyes run with tears of love. Yea, such a love and concern seized me for the welfare and prosperity of that church, immediately, that my soul groaned within me for their happiness; while instantly I heard, as it were, and felt it too, a small still sound go through my heart, you must go and preach to them. To which I answered, I cannot go, I have got the care of one church, and I can't serve them as I ought to do; for I am so mean and ignorant, I can't take care of myself, one church is enough for me and too many too. To which a small still sound replied, who gives man wisdom? I answered, the Lord. And then I further replied, I have gotten so in debt I can't lose so much time as to go; and further, it is so far and fatiguing I can't go. To which that small still voice answered, who gave you all these fields and farms? I said, the Lord. And then that voice replied, I will give you more if you want it, and you must go and preach to them. No longer able to resist, I said, Lord, if it is thy will I should go, I will go, and do the best I can.

Instantly, like a handful of sand in my face, came in my mind all the sins, and imperfections, and gettings out of the way, since I was converted to that day; such as getting in a passion, and sometimes speaking unadvisedly with my lips, &c. which things had and did lie with guilt on my conscience. And it did appear, that the spirit of God took the precious blood of Jesus, and applied it to my conscience, and in one moment I felt all guilt removed, and every sin I felt forgiven, from the day I was converted to that day. I did not only think so, but I could look up to the heavens and say, I knew all was forgiven me, through the blood of the Lamb. Yea, I was as sensible of it, as if Christ had wrote me a receipt, and God his Father had assigned it, and gave it to me out of his own hand. And though it has been ten years since, I now know it was so; and I have not felt the guilt of one of them sins since, nor can I, for I have an inward witness in my bosom, which is his blood. For John says, this bears record on earth. Oh that I could now be washed once more from my imperfections, then I should feel almost as happy as an angel. Here, sinners, is the precious fountain opened in the house of David, to wit, in the side of the Lord Jesus Christ, eighteen hundred years ago, on Calvary's shameful and painful hill. And although it has been so long, it is as powerful (oh, I felt it,) this day to take away sin and all our imperfections, as when it ran in warm streams of water and blood from his blessed side.

Oh, my dear beloved Christian brethren of every denomination, often go there to wash away your sins of imperfections when you contract guilt on your conscience; for this fountain stands open night and day, and has for five thousand years. How long it will stand open I cannot tell, but until all the ransomed of the Lord shall return and come to Zion, with songs, and they shall obtain joy and gladness, and sorrow and sighing shall flee away.

Oh sinners, old and young, enquire the way and come, and wash away your crimson sins; for I can testify to you, that the blood of Jesus Christ cleanses from all sin, and then how happy you will be. If you

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do like me, have to go through great tribulation, in this world, at last you shall stand in heaven before God the Father, saints and angels, having washed your robes and made them white in the blood of the Lamb, to sing the wonders of atonement by his blood for ever, without shedding a mournful tear in the heavenly plains.

As soon as my guilt was gone, and I had enjoyed a taste of the consequences of being made free from sin, I felt a spirit whisper in me, all these explanations are nothing but imaginations of your own brains and are nothing but thoughts. To which another spirit replied, by this you shall know it is of God; if they don't come to call you to take the care of them, you may know it is of the devil. For it is useless for God to make you willing to serve them, and not to make them willing to receive and come after you.

I had had no more thoughts of taking that church, than I had of going and living in the moon; but notwithstanding the doubt, I still believed it was of God. So on Saturday I went to Cotten's meeting house, in full expectation they would come after me. But so it was, the member who was appointed the Saturday before I had these visions, fell sick, and could not come. All which, of his appointment and the voice of the church, was unknown to me. The next meeting he came and said, brother Lawrence, the church at Kehukee has sent me to call you to take the care of us. Which words struck me like thunder. And I replied, (the Lord has been to me before you, and I must go.) Without which I should not have went. And if this is not revelation, and that of future things, and of the sufficiency of the blood of Christ, and of the mind of God, I don't stop yet, but give you more.

A few days before the death of that blessed man and pastor of the church at the Falls of Tar River, Nathan Gilbert by name, I lay down to sleep one evening in quietness of mind. And just before day, while fast asleep, all in a moment the door of my house flew wide open to my view, and four men came in bearing a coffin made of pine plank, with the lid on the coffin, and put the head of the coffin at the feet of my bed, and they that bore it stood still. I thought I got up and opened it, to see who was in the coffin. And when I had taken off the lid, behold there was a man therein. I then undone the sheet from off his face, to see who he was. When I had done so, I knew him at the first cast of the eyes, and saw it was Nathan Gilbert. I decently wrapped up his face again and put the lid on, and the four men picked up the coffin and went out to bury him. As soon as they had cleared the door, up drives a man and empty chair, & requested me to go to the Falls of Tar River to meeting. I thought I got in the chair and started to the Falls of Tar River, while in the west the blackest cloud arose, and it rained abundantly. And some person persuaded me not to go, I told them I would go, if the Lord spared my life. So I travelled through thorns, briers, rain, woods, and every thing, till at length there I got. And when I went into the meeting house, I thought they were in conference, and one stood up and read a few lines, which contained their wish for me to take the care of the church. To which I thought I agreed. And behold, it was a dre m; but as plain apparently, as if it had not been so.

As soon as I awoke, the interpretation came, and I felt the power thereof with a full consent to go, and preach to them. I was as conscious that brother Gilbert would die, as if I had have seen it; though I then had not heard he was sick. Being told on the next day after the dream, that he was sick, I replied to them, that he would surely die in a few days, but did not tell them my reasons; which did come to pass in four days. And this did confirm that it was my duty to take the care of that church, and that it was God that did reveal his death to me.

And oh, how thankful should that church be to God, for his kind care over them, not to leave them without a shepherd. That before he takes away one, he makes known his mind to another, and lays it on him as his duty to serve them, and gives him a will so to do. Oh, give thanks to his name, brethren, if I am of any service to you it is of God, and not of nor from myself.

But my not being called to preach to them in a month or two, threw me in doubts perhaps all was nothing; which created distress on my mind, but I still kept it to myself. And many times have I gone to prayers, pressed with concern for their happiness and filled with spiritual emotions of preaching. I sunk under the weight and cried out, Lord, I am ready and willing to go; while I kept it all to myself, knowing that God would bring it to pass. And so sometimes doubting and

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sometimes believing, until God shewed me the persons and the words they spoke to me, who were appointed to call me, in a dream. And when I awoke, sealed it with this scripture with power to my soul, (feed the flock of God, over which the Holy Ghost has made you an overseer, taking the over sight thereof not for filthy lucre sake, but willingly of a ready mind.) Then I saw that no man could take the care of a church, unless he was qualified of God, and God gave him the will and readiness of mind, and filled his heart with love to them, and theirs to him.

And I can truly say, these revelations are of singular use to me; in all my sufferings, they bear up my mind and comfort me with hopes I shall be a blessing to them. For I know God has sent me to you, and of course he did not send me for nothing. And further, when I am cold, wet and hungry, and tired, then I can say, this I suffer for Christ's sake, and for the sake and comfort of his children, and the benefit of sinners. And thus it makes me not murmur, but patiently endure all the sufferings of body and absent family, and the neglect of my worldly business, until I shall finish my work and receive my crown, and at last meet with my flocks above, to give an account to Jesus of my stewardship, and rejoice with them in sweet oceans of glory for ever.

(*to be continued.*)

THE PRIMITIVE BAPTIST.

SATURDAY, NOVEMBER 13, 1841.

The end of this volume of the Primitive Baptist is near at hand, and we would earnestly invite the attention of our Agents and Subscribers to an early renewal of the subscriptions of those whose time expires, and also of the necessary changes to be made by discontinuances, removals, &c. Having experienced much difficulty in furnishing correct accounts to subscribers, we would also suggest to those who make remittances in behalf of others, to specify particularly for whom they send.

FOR THE PRIMITIVE BAPTIST.

Extract from the Minutes of the Kehukee Baptist Association, held at Little Conetoe Creek meeting house, commencing on Saturday before the first Sunday in October, 1841.

SATURDAY, 2nd October, 1841.

1. The Introductory Sermon was delivered by Elder BLOUNT COOPER, from Acts, 20 chap 28 verse: Take heed therefore unto yourselves, and to all the flock over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. Prayer by Elder HARRISON.

2. The delegates from the several churches then assembled, and the Association was opened with prayer by Elder JOSEPH BIGGS, and proceeded to business—when Elder WILLIAM HYMAN was chosen moderator, Elder JOSEPH BIGGS clerk, and brethren Joseph D. Biggs and R. M. G. Moore assistant clerks.

3. Brethren in the ministry from sister Associations (of the same faith and order) were invited to sit with us, when Elders JOHN STADLER, SAMUEL MOORE, DAVID J MOTT, PARHAM PUCKETT, THOMAS DUPREE, JAMES WILDER, and MARK BENNETT seated themselves.

4. Letters from thirty-two churches were handed in and read, and the names of the delegates enrolled, and the representation stated in the table of churches.

[The table of churches states that during the past year there were baptised 38, received by letter 15, dismissed by letter 12, Excommunicated 29, deceased 39, restored 3.—number in fellowship 1200.]

5. Petitionary letters for membership in this Association were called for.

6. Letters of correspondence from sister Associations were called for. Elders P. PUCKETT and D. J MOTT, from the White Oak; JOHN STADLER and JAMES WILDER from the Country Line; MARK BENNETT, THOMAS DUPREE, and SAMUEL MOORE, from the Contentnea, with copies of their Minutes, were severally received and took seats with us.

7. The following committees were appointed, viz: Brethren James S. Battle and Richard Harrison on finance; Elders MARK BENNETT, JOHN STADLER, THOMAS DUPREE, and EDWIN HARRISON, to examine the Circular Letter; to report on Monday next.

8. Elders JOHN STADLER, JAMES WILDER, and PARHAM PUCKETT, are requested, (by private ballot) to preach on the stage to-morrow, and that worship begin at 10 o'clock.

9. The committees appointed last year in the cases of Sandy Grove, Morattock, Kehukee, and Deep Creek, being called on to report, did so, and were severally discharged.

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10. Several queries were read, and laid over until Monday next.

The Association then adjourned with singing by Elder J. STADLER, until Monday next, 9 o'clock, A. M.

SUNDAY, October 3rd, 1841.

The brethren appointed preached this day. Elders STADLER and WILDER preached at the meeting house; and, as it was very rainy, Elders PUCKETT and MARTIN preached at Elder JOHN H. DANIEL'S. Elder STADLER preached from Isaiah, 60 chap. 21 verse: Thy people also shall be all righteous: they shall inherit the land forever, the branch of my planting, the work of my hands, that I may be glorified. Elder WILDER preached from 2 epistle John, 10th and 11th verses: If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: for he that biddeth him God speed, is partaker of his evil deeds. The people were very attentive.

MONDAY, October 4th, 1841.

The Association being met and opened with prayer by Elder WILLIAM HYMAN, proceeded to business.

11. The names of the delegates were called, and absentees noted as stated in the table of churches.

12. The Constitution and Rules of Decorum were read.

13. The following query being presented by Elder COOPER, was read and received for debate: Is it agreeable to gospel order to receive a member in one of our churches, that has been expelled from a church of the missionary order because he don't believe in their faith and practice? After debate, the query was withdrawn by the querist. The following query being presented by Elder LAWRENCE, was read, received for debate, and answered: Are such persons as are baptized by missionary Baptists to be received in the Old School churches, or not, without re-baptism? Answer, No. The following query being presented by Elder LAWRENCE, was read, received for debate, and answered: In what state and condition should a church be in, in order to scripturally commune at the Lord's table? Answer, fellowship. Or, whether a church may commune under any circumstance whenever she pleases so to do? Answer, no communion without union in action.

14. Resolved, that Elders WILLIAM HYMAN and BLOUNT COOPER, and brethren Richard Harrison and James S. Battle, be our messengers to the Country Line Association, and that we send twenty-five copies of our Minutes.

15. Resolved, that brethren *Richard E. Reaves* and William Thigpen, be appointed our messengers to the White Oak Association, and that we send twenty-five copies of our Minutes.

16. Resolved, that Elders WILLIAM HYMAN, BLOUNT COOPER, and HUMPHREY STALLINGS, and brethren *Richard E. Reaves* and Joseph D. Biggs, be appointed our messengers to the Contentnea Association, and that we send twenty-five copies of our Minutes.

17. Resolved, that Elder HUMPHREY STALLINGS, and brethren Robert D. Hart and James Ellinor, be appointed our messengers to the Little River Association, and that we send twenty-five copies of our Minutes; and agreed that they have a certificate of their appointment.

18. Resolved, that we send twenty-five copies of our Minutes to the Abbott's Creek Union Association.

19. Resolved, that our next Association be held with the church at Skewarkey, Martin county, to commence Saturday before the first Sunday in October next; and that Elder JOSHUA LAWRENCE preach the Introductory Sermon, and Elder HYMAN in case of failure. Divine service to commence at 11 o'clock, A. M.

20. Resolved, that Elder LAWRENCE write a Circular Letter for our next Association.

21. A Biography of Elder LEMUEL ROSS was handed forward and read, and ordered to be attached to our Minutes.

22. Resolved, that the committee of finance sit in time to receive the contributions from the churches, for three quarters of an hour. The committee of finance reported:—

That there was in the hands of the Treasurer at the close of last Association the sum of - - -		$38 66
Received for the churches at this Asso'n,		45 45
		$84 11
Paid for printing last year's Minutes,	$20	
For transcribing, recording, &c.	15	
		35 00
Now in the hands of the Treasurer,		$49 11

The Association concurred with the report, and the committee was discharged.

23. Resolved, that brother Charles Blount be requested to collect and prepare

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a biographical sketch of Elder MICAJAH AMBROSE, and hand it forward at next Association.

24. The committee appointed to examine the Circular Letter reported unfavorably; which was concurred in.

25. Resolved, that Elders JOSHUA LAWRENCE and JOHN H. DANIEL be appointed to prepare something in the form of a Circular Letter, to be attached to these Minutes.

It appearing to the Association, that the church at Old Ford having been dissolved, and the members thereof having joined the church at Smithwick's Creek, it is ordered that her name be stricken from the table of churches.

27 Resolved, that the following churches, which have failed to represent themselves in this Association, be requested to inform the next Association the reason they have failed to represent themselves: Deep Creek, Frying Pan, Little Alligator, and Scuppernong.

28. Resolved, that Elder Jos. BIGGS be requested to transcribe these Minutes for the press, &c. and that he have 650 copies printed and distributed as usual, and that he be paid $15 therefor.

The Association then adjourned to the time and place appointed, with prayer by Elder Jos. BIGGS.

WILLIAM HYMAN, Mod'r.
JOS. BIGGS, Clerk.

CIRCULAR LETTER.

(*Written by Elder Joshua Lawrence.*)

The Kehukee Association, now sitting at Little Creek meeting house, Edgecombe county, N. C. October the 2nd, 3d, and 4th, 1841, to the churches they represent, send greeting. Wishing great grace, mercy, peace, union, brotherly love and fellowship to abound among you all. And that God would speedily hear the sighs, and groans, and prayers of all the poor and disconsolate in Zion, in behalf of all the churches, to build and repair the waste places of Zion with new converts, such and such only as the Lord will have to be saved. And thereby cause songs of joy in her palaces, because the time of refreshing had come from the presence of the Lord to old saints and sinners. For this we wish the churches to ever fervently pray.

The churches will expect to find in our Minutes a Circular Letter, as it has been so long our practice to send them one on the rise of the Association. And, as the churches have furnished us with money so to do, we feel under obligations to comply with their expectations, so long as they shall furnish the means of printing the same, by the fund of the Association. We therefore send you the following pieces for consideration.

The Golden Rule to measure Professors by.

Some Christians, or professors, measure themselves by themselves; these, Paul says, are not wise. Some measure themselves by other professors, these are equally unwise, for other professors being wrong they may be wrong also. Some measure themselves by their false zeal, as did Jehu. Some by their fasting, praying, number of prayers and gifts of alms, as did the Pharisees. Some by the measure of the Sadducees—there is no resurrection of the dead, no hell nor hereafter. Some by their moral character, as never having been guilty of any gross sins. Some by their honor, honesty and just dealings towards mankind. Some by this: because they can preach and pray, and the people and church think very highly of their preaching and religion. Some by their conviction & sorrow for sin; as Judas, Cain and Esau. Some by their sorrow for sin, and great extacy of joy; as the stony ground hearers. Some by their profession of religion, and being members of the church, and can say, Lord we have eaten and drunk in thy name. Some by their knowledge in the scriptures & the mystery of salvation. Some because they have got good hearts and never did any body any harm. All these and a hundred others, are measures by which men measure themselves, and form their hopes therefrom for heaven and glory, and think they stand as fair a chance for heaven as any body else. But these all are false measures – and measuring themselves by a false measure, their conclusions and hopes are false also. But the Golden Rule and unchangeable measure, in all ages and in all countries to try Christians by, and for a man to measure his religion by, is love to God, love to Christ, and love to saints. This is the undeviating rule, the infallible measure, that never was nor never can be counterfeited, by men or devils. Devils may tremble, weep, and howl; but devils cannot love God, Christ, nor saints. Natural men

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may weep and repent, like Esau; or confess sins, like Judas and Cain; or preach and pray, sing and give alms—but natural men cannot love God, Christ, nor saints; for the carnal mind is enmity against God. And marvel not that the world hate you, my apostles, says Christ; you know it hated me before it hated you. Then love is the quintessence of true religion, the heavenly mark of a Christian, that never was nor never can be counterfeited by all devils in hell, or men and hypocrites on earth.

Then let all men measure their religion by their love to God, Christ, and saints, for this mark never faileth in no age nor in no country, of being the true Christian measure. Let us read: "to love the Lord thy God with all thy heart, and thy neighbor as thyself; on these two hang all the law and the prophets." "Love is the fulfilling of the law." "Love worketh no ill to his neighbor." "If any man love not our Lord Jesus Christ, let him be accursed." "By this shall all men know ye are my disciples, if you have love one towards another." "By this we know we have passed from death to life, because we love the brethren." "He that saith he loveth God and hateth his brother, is a liar." "He that loveth God loveth his brother also." Now abideth faith, hope, charity; but the greatest of these three is charity—charity, or love to God, Christ and saints, never faileth—faith to remove mountains may fail; prophecy, tongues, and knowledge of all mystery may fail; goods to feed the poor, and zeal to give the body to be burned, may fail—if all these were to exist, without charity the measure would fail, and the man be as a tinkling cymbal, a dead man giving sound, and he nothing and not a spark of religion with all his preaching, prayers, fasting, alms and zeal; but like the Pharisee, to receive the greater damnation for his hypocrisy.

Then let all men measure their religion by their love to God, Christ, and saints. He that is void of these has not one spark of true religion. "He that saith he loves God and keepeth not his commandments, is a liar." "By this we know we love God, if we keep his commandments." "He that loveth me (saith Christ) keepeth my commandments, and shall be loved of my Father." Now try by this measure how many Christians you can find. The love of Christ, says Paul, constraineth us—that is, to obedience to him. Now try yourselves by these texts, and you may say of thousands, tekel, found wanting. "He that seeth his brother need this world's goods, and gives him not those things he needs, how dwelleth the love of God in that man?" "Dearly beloved, if God so loved us, we ought also to love one another." "We ought to lay down our lives for the brethren." These texts are the true Christian never-failing measure. Come to these and try your religion, and the religion of others, and then you may say as one said in old time, Lord, are there few that shall be saved? Yes, add, though the children of America and the ten thousand professors be as the sand of the sea, it is but a remnant that shall be saved; for the Lord will finish the work and cut it short in righteousness, because a short work will the Lord make on the earth.

But how shall I know I love God? Answer. He that loveth God, the same is known of him. Do you think a man can love and not know it? No, sir, such a thing cannot be. He that loveth God keepeth his commandments. This is the way you are to know whether you love God or not. How shall I know I love Christ? Answer. If you feel a constraining influence to yield obedience to each and every one of his commandments; for Christ says, he that loveth me keepeth my commandments. How shall I know I love saints? By giving them such things as they need, for then your love is not in word, but as the scripture saith, but in deed and truth—by choosing and preferring their company; by living in peace, union and fellowship with them; by forgiving them all offences against you; by covering their failings with the mantle of charity; by delighting to worship God with them; by feeling they are your choice companions on earth; by feeling their conversation about heavenly things is pleasing and refreshing and strengthening to your soul—in a word, by feelings of love sometimes in the heart, that endears them to you as precious objects of your affection, that sweetens the heart and perfumes all the place where you have met, and makes you loth to part with objects so dear.

Missionary Priestcraft—no pay, no preacher.

Pay me well,
And I'll help save your souls from hell;
Or, like the swan,
When winter is coming on,
I to warmer climes must go,
For God has call'd me there to preach, I will let
you know;

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And before I on my journey wag,
I must the reason let you know, it is because I do not get the bag.
For to work I am too grand,
Then in the pulpit I will take my stand.
And there he speaks with artful guile,
The reason is he wants his pot his neighbor's meat to boil.
His table richly clad and spread,
With the honest delver's bread;
And whether he wears coat or gown,
His preaching is for money down.
But money down men cannot always pay,
Then promises from church or boards will do a future day.
Pray at this do not start,
For if I beg for you I must share a part.
And if I choose to foreign climes to go,
Whether God has call'd me there or no,
Money in my bag I must have,
To help me the people's souls to save.
Tho' Peter thro' Jewish cities took his tour,
And Paul the Asiatic coast did scour;
Yet for the bag these never went,
For God had these apostles sent.
Yet Judas, never call'd of God, to the eleven himself did join,
And this you know was bad, and thus his theft in manner clandestine.
His bargain, sale trade, and death, proves he went for the bag.
So men who hire out themselves to teach,
Prove to all around that it is for the bag they preach.
Judas the bag did carry, we are told,
And it was this that kept him in the fold;
But when greater gain of others he could make,
He did the Saviour and his cause and his people all forsake.
So let it be once to the Old Baptist churches told,
That in my esteem the missionaries have the Old Baptist cause for money sold;
And because they can by missions more money make,
Therefore they do the Old Baptist cause and their brethren all forsake.
For had not the mission scheme of money invented been, the hireling for to pay,
The United Baptist churches would have remained in union to this day.

BIOGRAPHY OF

ELDER LEMUEL ROSS.

Lemuel Ross, son of Benjamin and Prudence Ross, was born May the first 1783, in Long Acre, Beaufort county, N. C. Little is known of the history of Elder Ross until he arrived to the age of maturity. In the year 1810, he became a member of the Baptist Church at Blount's Creek, and the ordinance of baptism was administered to him by Elder John McCabe. About two years after his connection with the church, he commenced the exercise of ministerial gifts. The time of his ordination is unknown to the writer, but it appears for about six years of his ministry, that his labors proved rather unsuccessful, and strong doubts were entertained by his brethren of his call to the ministry, or future usefulness to the church. Subsequent to this period, however, his qualifications for the ministry became more apparent, and his spiritual gifts shone with brighter lustre. About the year 1825 or 1826, he moved and settled in the neighborhood of North Creek church, and was called to the pastoral charge of said church, in which office he continued until his death.

Elder Ross was a man of exemplary morality and piety, greatly beloved by his brethren and respected by all who knew him. He was a zealous minister of the gospel, and preached the doctrine he lived. For a man of his bodily infirmities he travelled and preached much, visiting most of the churches in the bounds of the Kehukee Association. His preaching was much approved by the churches, and his mild and courteous manner of delivery secured for him the esteem of his hearers in general. In sentiment he was strictly predestinarian, and wholly depended for salvation by grace without the deeds of the law; which he strongly urged from the pulpit, as well as in private conversation. He was strongly opposed to the missionary schemes of the day, and never for a moment tolerated those measures, when they made some inroads into the Kehukee Association. About two years before his death, he was afflicted with a cancer in the corner of his mouth, which greatly added to his other bodily infirmities, and which ultimately proved fatal. Yet in all his afflictions, his meek and quiet spirit bore them with becoming Christian fortitude.

Elder Ross was married to Nancy, daughter of Elder John Bowen, by whom he had five children, four of whom were living at the time of his death. He departed this life in the full triumphs of the Christian faith, greatly deplored by all who knew him, November the 16th, in the year of our Lord, 1835.

"Blessed are the dead which die in the Lord, from henceforth: yea, saith the Spirit, that they may rest from their labors, and their works do follow them."

TO EDITORS PRIMITIVE BAPTIST.

Sevier C. H. Tennessee,
April 28th, 1841.

(*continued.*)

About this time I left that settlement

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and settled myself on Little Pigeon river where I have lived for 47 years. Though at that time there was great excitement amongst the people, and many going forward to be prayed for, I never did, thinking it may be would wear off, as I had had so many shocks and I hated to appear as a hypocrite, when I arrived in my new neighborhood, which was about thirty miles where I was married, where I had been a soldier, where I had been the ring leader of all mischievous merriment; but there no merriment for me, my companions and the devil loth to give me up. Some spit on me, some kicked me, some cursed me. I thought I had not one friend on earth, nor in heaven, nor deserved none. Two or three years before that time, they would not have treated me in that way; a troubled conscience who can bear?

I settled in the woods the 18th of February. I had to work day and great part of the night, but that was nothing to the distress of my mind. I wanted to be sorry, but I could not; I wanted to mourn, I wanted God to lay upon me that I neither should laugh nor smile, thinking that God would not have me without I was truly humble. About this time a strange thing happened to me, that was this text of scripture: Godly sorrow works repentance unto salvation, not to be repented of; but the sorrow of this world works death. Which gave comfort to my trouble mind. I ca compare it to nothing but a man dying with thirst, getting a cool drink of water. Thus it continued for about three days, when my sorrows and troubles returned again. I saw a colt playing before its dam, and considered it had all the action and nature of a horse, but not the strength; so I concluded that I had all the action and nature of a devil, but not incarnate; of course, God and me never could live together, and the sooner that I was dead and damned the better. For I only committed sin in thought, word and action, and the more sin I committed, the more miserable I would be when damned, of course.

I set the next morning, which was Saturday morning, and the place where I would put an end to my mortal existence. I loaded my rifle and started, when the devil went with me as a preacher and told me that he that looked upon a woman and lusted after her had committed adultery n his heart; so you have laid your hand to take your own life, and you are as much a self murderer before God as if you had done it, and no self murderer has eternal life abiding in him. And, as it is a good distance to the place and every step and every thought will be adding sin to sin, stop now and take your life. I stopt, cocked my rifle, and set her butt upon the ground in the road and her muzzle to my chin, raised my toe to put on the trigger, when it turned into my mind, is it not just in God to damn you? how narrowly my soul escaped the snares of death and hell. Is it not just that he shall see his own time to do it, will you interfere with his justice? No, I will not.

From that time until the next day two weeks, I never lifted my guilty eyes to heaven, nor opened my mouth in prayer to God. I did not want to be damned, but I could see no way that God could remain just and save my soul. I tho't if God could find any way, let him lay what upon me he would that I could do, I would try to do it. On Sunday afternoon I was walking along a narrow path, it turned into my mind how many prayers are God's people putting up for sinners; but I have none to intercede for me. I fell down upon my face in the sink hole, to ask God to hear their intercession for me; when it appeared, oh, thou presumptuous sinner, you may as well pray to God for yourself as to ask them; and any being that would undertake to intercede with God for you, that God would kill him. Little did I know there had been an intercessor, and that God had laid his hand upon him.

I sprung to my feet, without opening my mouth, and run upwards of an hundred yards, expecting every step that the earth would open and swallow me in; when I stopt and cried, why, mercy, oh mercy. I lived on mercy until the next Saturday evening, sensibly seeing it, that every breath was a mercy, every moment, every drink of water, and every mouthful of bread; when I might have been weltering in the flames of God's everlasting wrath in justice.

On Saturday evening I became uneasy, and went out to pray to God, that if he did not see fit to damn me for fifty years, never let me commit another sin. I was sitting in a hazle nut and pawpaw thicket, overspread with grape vines, between a poplar and a white oak, when a thought struck my mind about a wild hog in a thicket, and a man sitting up looking down through the grape vines at it; and whenever

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he would do any thing for the benefit of that hog, it would run farther from him. I saw that I was that hog and Jesus Christ was that man: and that all that ever was, now is, or ever will be saved, were saved by him; and I have gone until there is no mercy. Oh, the awful thoughts of neglecting, and slighting, and disregarding a Saviour. I rose and started home and met my wife, who fell down and asked me to pray for her; when I told her not to come near me, there was yet mercy for her, but none for me, that God would hear her but not me.

Thus I continued, without sleeping, eating, or drinking, until Wednesday afternoon; when riding along the road, about two miles from home, my sins appeared to come like print. I could read them intercepting between me and that Jesus, and that moment they hid him from me, I was damned. I jumped off my beast, run some distance from the road to an old black stump, praying God Almighty that he would work something in me that he would own and bless.

To this moment I believed, that God would not save a man unless he saw something in him that was sincere. I could not cry, I could not pray nor mourn. I was so hell-hardened, that if my wife and child and all my friends were dead in a pile, I could not shed one tear, and I myself to be damned. When I was asked by the Saviour, can two suffer for the one thing? Will your mourning do any good? Haven't I been a mourner? haven't I been a man of grief, a man of sorrow? Haven't I died that you might live? Can't I be just and save your soul? I saw that he could be just and save my soul, I saw that it was eternally fixed, and I was reconciled to it and gave him glory. The old black stump appeared to shine, the trees, the sun, the whole creation glorified God. My soul was happy beyond expression.

But it did not last so long, for the same grace that gave me to see that I was a sinner first, and gave me grace to see that I was saved by grace, gave me to see that I was yet a sinner; which having thought that if ever I became a Christian I would be holy, soul and body. But for some time this text of scripture run in my mind: By this you shall know that you have passed from death unto life, because you love the brethren. Them people that I thought seemed to walk humbly before God and in love with one another, I did love if ever I loved any people. Although I hardly knew what the word brethren was, I could sit at their feet and envy their happy state; while I was filled with doubts and fears, and temptations and trials. But when I would tell them of my great trials, they could tell me of theirs, that had been similar to my own. But oh, thought I, if you are Christians, you have something more in reality than I have.

About this time there came a Baptist preacher, by the name of Richard Wood, through this settlement. I think he came from Pacolet River, in South Carolina, on his way to Kentucky to hunt him a place of residence. But he stayed in our neighborhood for some considerable time with some old Baptists, who lived five or six miles from me. In this time he appointed a meeting at my brother-in-law's, William Price, about one mile from me. On Saturday I went to hear him. This was the first time I ever tried to preach a sermon, and I then preached an Arminian sermon. And it happened in this way; I went to the spring to get a drink before meeting began, and a number of my old comrades gathered around me and took me through an examination. Tom, said they, what ails you? Have you killed any body, or what have you done? You used to be jolly and friendly, the best company of any man; but you are company for nobody now. I told them no, I had killed nobody, I was not fit to keep company with Christians, and while I was going on with them I was going on the road right down to hell. I was such an Arminian that I thought that I could make them see it plain. And when I had tried to show it to them, for a quarter of an hour or more, I then turned to go to the house.

There was an old Dutchman came and sat down about ten steps from the spring; as I passed by him, he raised up and said, well, well, well, Mr. Hill, how come you to see all this? I made him no answer, tho' I had one in my mind, that God had showed it to me. Then a question arose in my mind, if God had showed it to me, must not God show it to others? This completely killed all Arminian doctrine with me from that day to this.

That night preacher Wood preached at my house, and several of the old Baptists came with him, and they seemed to have much conversation for me; but what he preached, either day or night, or what they said, I knew but little about it; for

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my thoughts or mind was in such constant exercise, that I had very little conversation for any body. I little attended to what any said, sometimes my mind was filled with love unspeakable to God, and such tenderness that I could not talk without crying for joy; at other times, filled with such temptations, and distress, doubting in my soul under my own corruption, that though my load was gone my unbelief made me fear that I was worse than before I lost my load, and oh, that I could get it back.

The next day, he preached at a meeting house about five miles above me, and when he began to preach, he told the people that he intended that day to preach the travel of a soul under conviction. And when he had got through, and painted the soul to have faith in the Lord Jesus Christ as a Saviour filled with love, he pronounced them a Christian. A sorrow struck me for myself and him too, for I could not believe that I was a Christian; therefore I doubted his Christianity. I sprung up, and went to the foot of a mountain to pray. When I was done and started back to the meeting house, this text of scripture came to me: He that gathered little had no lack, and he that gathered much had none over. And if you was in hell, or let you be where you would, you would always be talking about that plan of salvation that was in Jesus Christ.

Thus I continued for some weeks, sometimes rejoicing; until one day riding along by myself, something seemed to turn into my mind how the Lord had dealt with me, how hard it was for me to believe the scriptures that the Lord had given unto me for my comfort. But now you are made whole, go and tell, my mind seemed to say, to the church at the fork of Little Pigeon; but oh, how should I, that had been such a noted sinner, go and say any thing to the people of God? I shall feel ashamed. Then it seemed to speak to me, them that are ashamed of me before this crooked and perverse generation, them will I be ashamed of before my Father and the holy angels.

In a few weeks their meeting came on at the meeting house. Something seemed to urge me to go and tell, and when I came to the meeting, I found the church sitting and disputing; as there had been great distress in the church, and that they had excommunicated all their preachers. What they were disputing about, was the doctrine of election and free will. One asked what would become of God's elect, if they died in infancy? It turned up in my mind, that God's elect dying when and where they would, were God's elect. Now which of these could you live with? I went out of the meeting house to go home, but what turned me back I cannot tell; but when I went in and sat down, I found them all at peace and what's to hinder you now from telling. I will wait, it may be that my wife will come. Something seemed to say, tarry not in all the plains.

(to be continued.)

THOMAS HILL, Sr.

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"Come out of Her, my People."

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COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

VICTORIOUS GRACE,

Written by Joshua Lawrence in 1812,

BEING A MERE GLANCE OF HIS EXPERIENCE.

That as sin hath reigned unto death, even so might grace reign thro' righteousness unto eternal life, by Jesus Christ our Lord.

(*continued.*)

I must lay before you one more vision or revelation, and then I will subside. One night as I lay asleep, and I think as sound and as a deep a sleep as ever I was in I believe in my life, in an instant and a moment without any graduation, the Lord Jesus appeared to me in about the distance of ten steps, walking on his feet as if though he would pass by me; but that moment I saw him, I knew it was he and I fixed my eyes on him. But how shall I describe the glory of his person? More glorious to my eyes did he appear than the morning sun, for the refulgent beams of light that flowed from him, encircled round and crowned his head with more glory than a thousand suns could have done, had he have had on raiment the warp of gold and the filling of silver; and then have been set with diamonds, and all the fine stones on earth, it had been in comparison as oznaburgs. I can't describe it to you, I must leave it to the day of judgment. But the sight of his person struck me with such wonder, astonishment, joy, love, fear, and humility, that I felt although asleep every power of my soul sink in humility, holy awe, and reverence before him.

While under these feelings, though asleep, I spake to him in these words, (Lord Jesus, I am not worthy to kiss the dust of your feet.) Then he turned himself and looked me wishfully in the face, and spake to me these words, feed my wife, feed my children. But, Lord God Almighty, I had such feelings, who can describe them? Not I, with all the words in the English language, nor all the similitudes I could borrow from the world of nature. But I must say with the apostle, that we know not what we shall be; but this is as near as pen can come: When he appears, we shall be like him. And, reader, I can assure you, that will be enough indeed.

But to return. That moment he spoke, his words went like lightning to my heart; and my soul melted in love within me. And my soul, overpowered at the sight, and filled with more than nature could bear, I bursted awake all in a flood of tears, with almost the groans of death, and loss of breath; not being able to bear under such a weight of glory, and infinite joy, I don't know but as I awoke I looked wishfully with my natural eyes to see him, the vision was so plain. And I know now, while I am writing, that I saw Jesus face to face as plain, I believe, as man can in mortal state and live. For if that glory had lasted five minutes longer, I must have died under the weight of love and joy, without any pain of body. Hence, says Paul, in a future state we shall be able to bear under (an exceeding and eternal weight of glory.)

But brethren, I know we are only able to bear a small part, until mortality shall be done away. But I don't think when I come to heaven, I shall ever with my soul see Jesus any plainer than I did then in that vision. But with my flesh I shall, when that shall be made spiritual; for I saw him not with my natural eyes. As soon as I

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awoke, I thought it was no wonder the saints and angels in heaven, shouted with strains of love and admiration. Worthy is the Lamb that was slain—and cast their crowns at his feet, crying holy Lord God Almighty. For I was in a frame then, that I could have joined then with heart and hand.

Oh, reader, if I could have died then, I should not have felt the sting of death, but fell asleep in the arms of the lovely and glorious Saviour, and then wafted to the flowery Paradise of God, and joined the happy songsters above, and not have complained any more of sufferings here below. But thus the words of Jesus were explained to me: By his wife he meant all baptised Christians, and that baptism was the same as matrimony, and distinguished the bride of Christ from the world, and set her apart for himself. By his children he meant two kinds, one kind that were Christians, but were like lambs bleating around the fold; his wife and these must I feed with the sincere milk of the word, and with the promises and blessed consolations of the gospel. And the other kind of his children were such as were not converted, but were given to him in the covenant of grace, and he has bought them with his own blood, and so they are children, according to the saying of Paul: Because ye are sons, God hath sent forth his spirit in your hearts, crying, Abba, Father. Because ye are sons, and take notice of this, that they are sons, before the spirit is sent, then unconverted; but if sons, then children. Yea, as he says to Paul in another place, speak and hold not thy peace, for I have much people in this city. So these were sons before conversion, and Paul must speak, that they might believe and be saved. And Christ said in another place: Other sheep I have, which are not of this fold, them must I bring. Now if bringing means conversion, then he calls them sheep before they are converted. So these kind of children I saw I must feed with sound gospel truth, that they might be saved from the wrath to come. And so I conclude as to visions.

A few weeks after this vision, and the explanation thereof, I had faith to believe it was for a special use, and that it was a special call from Christ, for me to go to a certain place in the State of Tennessee, on Holston river to preach the gospel. For I felt the deepest impressions almost so to do, that it was constantly on my mind by day, and in the night I could not often sleep. I had such a weight of gospel truth on my mind for a people that I never saw, that I could scarce bear under it. And if I fell asleep, large congregations of people that I never saw would be assembled, and I would take my text and preach to them. And sometimes I would awake all in an agony of soul, and floods of tears about the close of my sermon to them, I felt such concern for the happiness of a people I never saw.

At other times in my sleep, the place would be revealed to me; yea even the color of the water, and the soil of the earth, as well as the growth of the trees, mountains, and hills, in such a clear light, that I knew that the place to which I was called to go, was not in North Carolina nor in the State of Virginia, that ever I had seen; but must be in the western country, by the color of the waters, and other things that I saw. Thus all night fatigued with the weight of the word of the gospel, when I was awake, rolling in my bed from side to side, and distressed in dreams when asleep, that in the morning I got up almost as tired as when I lay down. Yea and all day, when about my worldly concerns, the weight of preaching would so powerfully impress my mind, that I have lain down in the field on the grass and rolled over and over, burdened with the word, and praying to God to take it off my mind; for I could not bear up under such a weight of the word, while I would cry with the prophet, the burden of the Lord, the burden of the Lord; I am weary with holding in, I will pour it out on the earth like water.

Thus I continued for months, concluding in my mind, I cannot go, it is so far to that country, and I never was used to travelling, that I cannot go if their souls are lost. At other times I would reply to my impressions, I cannot leave my worldly business, it will all run to ruin before I come back. And then this scripture would come on my mind, like a clap of thunder: (He that forsaketh not all that he hath, cannot be my disciple.) And many other scriptures were like swords in my bosom. But finally I concluded, against all my impressions and the power of scripture, and my continual distress, I could not, nor would not go, and that I had rather die than go so far from home; and that there were other preachers, they could do as well and better than I, send them. For I did not like to

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travel nor leave my wife and children and business so long, and therefore would not go if God killed me.

And so with my distress I would go about in the neighborhood and preach, and say, Lord, why will not this do as well, and would try to get rid of my impression that way; but all did no good, the burden of the word for them people still continued with me, and I resolved not to go, Jonah like. While I will tell you how I shared with him, the chastising rod of God's most heavy hand, to make me willing and consent to go to preach the gospel and feed the wife and children of Jesus I never saw.

After about six months had passed and I had fully determined in my mind not to go, one day as I was sitting busily employed in stilling, God turned loose the devil on me with full rage, while in a moment unthoughted and unexpected he flew at me and thrust this thought in my mind as quick as a flash of lightning, and like a sword it went to my very heart; go immediately and kill yourself. I tried to throw it out of my mind, but it stuck faster than the flesh on my bones. Yea, it came into my mind in a moment, and like a ball of fire in my heart, and I could not get it out, but instantly it appeared, kill myself I must. Yea, it did appear that the devil would force me to kill myself, though I had no will nor wish to do so. And I do believe that this is what the scripture means by the devil's entering into Judas. But here's the difference, he gave Judas up to the devil to do with him as he pleased, and so bring him to perdition, his place. But God gave me resisting grace, and though he suffered the devil to cast me in this fire of temptation and affliction, to purge me from the love of this world, and to make me willing to go, yet I can truly say, as I passed through this fire he was with me; nor did he suffer the waters to overflow me, but still kept me in the fire, like the bush unconsumed for many days by his almighty power unto salvation as you shall hear.

As soon as the temptation touched my heart, I knew what it was, and that it was from the devil; for I have felt his darts before, and well might Paul and Peter call them fiery trials, or fiery darts, for so they are to all that feel them, for they are like balls of fire thrown in the bosom. I arose in an instant, put out the fire of the still, and took to the woods. When I had got in the woods, I tried to pray, but, dear Lord, I might as well have tried to have got rid of myself, as to have got clear of the temptation; for the devil had fastened it on my heart and mind, and of all the miseries that ever I felt, this exceeded. I have had all the afflictions of body that this climate is subject to; both the side and head pluresies, and the pains of fluxes and rheumatics & cholics were not to be compared with the pain and misery of mind I felt. Sometimes it did appear to me, that if God upheld me with his left hand, and with his right he beat me. And then I would cry out in the deepest pain of soul, lay on, Father, I know it shall work for my good. At other times I would sink almost in despair, and fall on my face, and roll over and over on the ground, almost in the pains of hell, while it did appear that the devil would seize me. And then I would pray, cry, roll, walk, and strew the woods for miles with my tears. Inasmuch that I could at sometimes have wrung water out of my handkerchief I believe. And sometimes I would be so overpowered with temptation, that I thought I must go home, the thoughts of which was like death, for fear I should kill myself. And then at other times I would give up my soul for lost, and eternal damnation.

But as God would have it, when I would be almost in despair, some scripture would come through my mind and comfort me a little; and I would open my Bible and look for it, for I carried it in my hand all day, from log to log and from green to green. But of all the promises that came in my mind, this comforted me the most: (I will bring the third part through the fire, and will refine them, as silver is refined, and try them as gold is tried; and they shall call on my name, and I will hear them, and I will say it is my people; and they shall say the Lord is my God.) This promise was like honey running new and fresh from the rocks, and like crutches to him that had a broken leg. Yea, it stayed up my mind, in the midst of the sharpest pains of soul. For I picked this promise all to pieces for my comfort, and had many a good meal therefrom, though in the midst of the fire.

For I gathered from this scripture, that I was one of the third part, or the elect of God; and that he loved me, and this was the reason he chastised me. For bastards, or the non-elect or self-righteous, go without the rod, but he scourgeth every son he receiveth, and whom the Lord loveth he

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chasteneth. I gathered from this promise also, that though I was in the fire, yet it should only purge away the dross, and try my faith, that it might be proved to be of a right kind and such an one that Judas had not, that could not stand the fire. I gathered thirdly, that though I was in the fiery furnace of temptation, yet he would give me a heart to pray, and that he would hear my prayers, according to his promise, which much comforted me. I gathered lastly, that I was one of his people, and then I could say, that the Lord was my God.

Thus pondering over this promise in my mind, I would stand with tears in my eyes, and lay my hand on the Bible, and could say every promise in this Book is mine. And sometimes I could say with an inward evidence, that Jesus Christ was standing in heaven praying for me, and that I should overcome the devil and his temptation. But in fifteen minutes he would beset me with such force, that I had thoughts I would go and get some body to tie me fast to a tree, until the devil did leave me. And all the promises and scripture would at other times be as dark as midnight, and I would give over hopes and my poor soul for lost. In agony and pain, up and down the woods by day and night, frighted almost out of my wits, thinking that no Christian ever was tempted to kill, or do murder.

At length, ranging my Bible from place to place, I saw that Jesus said, out of the heart proceed evil thoughts, murders, &c. and that Jesus was tempted to throw himself from the pinnacle of the temple and so kill himself; and that David was tempted to kill Uriah and did so, yet not with his own hands, but as good in effect. And that would comfort me, to see that Jesus was tempted to kill himself. At other times I would lie down and say, here I lie, and the devil has power to torment me, but can't kill me; while the thoughts of murder in my soul was sharper than knives going to my heart. In this painful and fearful, unspeakable condition, I roved the woods a companion for the owls, and mournful doves, for two days and a half and nights; nor never eat a mouthful but what fruit I could gather from the bushes, &c.

When the two days and a half had expired, I had an appointment to preach about a mile from home; and though in the condition described, I thought I would try, and attend the appointment. So I went towards home with an aching heart, and when I got there I had fasted so long I had no appetite to eat; but I got a piece of dry bread and chewed on that as I went on to preaching. But my neighbors said I had run distracted, and had like not to have gone; and I have thought they had a right to do so, for three reasons; the first is, there came a man to my house, and enquired for me, and a negro girl told him the devil had got me and gone off with me; which indeed was the truth, and she hit the nail on the head at a random speech. The second reason, I had forsook home, and no one could tell for what nor where I was gone. And the third reason, a person happened to pass through the woods where I was, and beheld me flat on the ground rolling over and over and crying and praying all at once.

But so it was, I went to preaching and tried to preach, and under that sermon one man has since given an account that this was the first time he ever thought of his soul; and from then never rested till he had reason to hope he had found peace with God, through the blood of the Lamb. The next day I tried to preach again. On Monday morning I ventured to the still again, but was like a deer that had been shot with a dart, and was gradually bleeding to death of its wound. About an hour by sun I think the spirit of God was in me a praying spirit, for my very soul was pained within me for deliverance. Yea, my very soul joined with the spirit, made groans and intercession which could not be fully uttered. The desire was so great, that words could not utter it, though they flowed from my heart and lips like water down a river, for the space of an hour without intermission. I had nothing to do but hold open my wouth as it were, while my soul with anxious desire poured forth in supplication, and in an instant I felt the temptation depart, and all the power of the devil cut short; for I believe God drew in his chain, and forbid him to tempt me more.

Oh, the gladness and thankfulness that then seized my heart; it leaped in me for joy of deliverance, in praising God for so great a victory over satan by his power. Nor has he had power to tempt me on that score since, thanks be to God for it, and no thanks to the devil. The misery I can't tell you, unless you could feel what I did, and then you would know I have not told the thousand part. Nor can you imagine

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the painfulness thereof, unless you were tempted like Abraham, to kill his beloved son Isaac, which he would have done had not the angel prevented him. Though you must think he loved his little lad Isaac as dear as a father could do, being the son of his old age, and the long promised child in whom his seed should be called.

You may wonder how a person can be a Christian, and be beset with such temptations; but you need not, if you will search the scriptures, and the experiences of the ministers of Christ in all ages. God doth suffer such temptations to befal Christians, to destroy their doubts and prove their religion or faith to themselves, the devil and others; and to make the tempted learn obedience to his commands. For it is said of Christ, (though he was a son, yet learned he obedience by the things he suffered.) And this temptation had this effect on me, for it made me promise the Lord, that if he only would wait until I could fix my business I would go, if life lasted, about the first of May. And often times when I would think, perhaps something might turn up that might prevent me from going, or that I then might get out of the mind to go, my heart would ache for fear, that God would turn the devil loose on me again. For I feared it worse than death, a hundred times. I had suffered so much by his temptations that they produced a fear and horror of mind continually. But so it was, when the time came I went, but it was the fear of God's rod that drove me, Jonah like. But I must tell you a few particulars that occurred in my journey, for it would be too tedious to give you a detail of the whole.

(*to be continued.*)

TO EDITORS PRIMITIVE BAPTIST.

Sevier C. H. Tennessee,
April 28th, 1841.

(*continued.*)

I rose up and went to where they were sitting, although there was no door open for any body to talk, nor had not been for fourteen months as I have understood since. I told them that I was in distress, and I hoped that they were the people of God and would deal faithful with my soul. I then begun from the night at the apple tree, and told them the exercise of my mind up to that day. When I stopped, the old deacon, Spencer Clack, raised up his head and said, who can forbid water, that these may not be baptised who have received the Holy Ghost as well as we? When one of the members spoke and said, what are you talking about, brother Clack? How do you know that the brethren will receive him? Brother Wood having returned from Kentucky on his journey home, was at that meeting. They having chosen him Moderator that day, he said that he would soon know that; and told as many as believed that it was the work of God, and could bid him welcome to the cross of Christ to raise up; which they universally did, and appointed the next day for baptism, and brother Richard Wood to administer the ordinance.

It turned into my mind, who are they going to baptise, you? You did not tell them that you wanted to be baptised, and they don't know that you know how to be fixed, and they can't think hard if you don't come fixed to-morrow. But I do know, and the Lord knows that I do know, and I can have no excuse for not going before the Lord Sunday morning. Living in the woods, having no pasture, I started to hunt my horses. Now, says something, I would not try hard to find them and if you don't, that will be an excuse. But I started intent to find them if I could. I had got but a few steps when I heard the bells coming, as though the horses were running.

I and my wife fixed up and went to the meeting house, and she gave in that morning. And when we went down to the river side the river was very muddy, there having fell a quantity of rain the night before. The tempter tried to make me believe there was a log with a sharp snag on it, and when he turned me down it would stick in my back. I shut my eyes and would not look for it. Then the suggestion was, that I would not know how to get my breath, and I might suck in water and strangle me to death; but when we were baptised and came up out of the water, I found that to obey was better than sacrifice. My soul seemed to join the saints above, with them that were singing around us.

Now, brethren, I have told you why I am an Old School Baptist. I am an old School Baptist, because I got all that I have from God and his word, before this New School came. I have taken no man's lights, nor mimicked no man. I have been trying to preach for 44 years, the light that God gave me in his word; and the greater part of the time have had the care

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of four churches, besides riding thousands of miles, some in Kentucky, some in Alabama, some in Georgia, a great deal in Tennessee and North Carolina, and in old Virginia, my native State. Sometimes be gone eight or nine weeks at a time, from church to church, not receiving money, but paying out money for ferriages, rather than tell that I was a preacher.

Now, brethren, I could join with all my Old School brethren through the United States, to give you an account of the Arminian stratagem in slandering, back-biting and all that they can do against the church of God, that there is nothing that my brethren have written of their doings, but what I do believe from what I have seen, from what I have felt myself. So farewell for the present.

I may, and never may, write again, being now in my seventy-fifth year since the 17th of May, 1841. Farewell, I do think that there never was a time when the word of God was more generally fu filling, and less reason for the children of God to be scared or afraid; and all these linked together will make the chain that will bind the old d agon to the bottomless pit. Now may the grace of the Lord Jesus Christ be with all the dear brethren. So I sign myself yours in gospel bonds.

THOMAS HILL, Sr.

TO EDITORS PRIMITIVE BAPTIST.

Thomaston, Upson county, Ga.
Oct. 31st, 1841.

DEARLY BELOVED BRETHREN IN THE LORD: If I may use the appellation. I now make the venture to resume my pen in my weakness, to conclude in a shattered manner the narrative of my progress through life up to the present time.

In my first sheet I stated that I kept the dealings of the Lord with my soul a secret from all persons except a poor old negro, whom I had confidence in. So I continued for several days rejoicing in the God that had redeemed my poor soul. After which I began to doubt that I was deceived, that I had caught the shadow and not the substance. Now I began to pray a different prayer, that I could get back the feelings I had but a short time ago; but for the life of me, I could not get them back. I thought if I did that, I would know more about it the next time. But all to no purpose. Well what to do I could not tell. I knew that the things I once loved I now abhorred, and things that I hated I now loved. The whole creation appeared to be changed, all looked beautiful and pleasant, yet there was a doubt within me that it was not the Lord's doings; but that I was deceived in the whole matter. So I passed for weeks in these dreadful thoughts. At length one day while under a severe affliction occasioned by a rising, which kept me confined on my back for six weeks, lying there reading I came across these words; Get thee behind me, satan. Which fastened on my mind. It made me to rejoice in the inner man. Though in much bodily pain, I could say in my heart, bless and thanks be to the living God, for this thy unspeakable gift, who gave his Son to be sin for me who knew no sin, but took upon him a body like unto mine, sin only excepted, to suffer a life of pain and die the bitter death of the cross. Then the third day to burst death asunder, and to rise a mighty conqueror over death, hell and the grave, &c.

Brethren, I thought I never should doubt any more of the power of God, and of his everlasting love toward me, a poor outcast orphan. Brethren, when I reflect on the goodness of God to me, I am constrained to, cry out in the language of the poet and say;

> Oh, tis a glorious mystery,
> That I should ever saved be;
> No heart can think, nor fully tell,
> Why God has saved my soul from hell.

For it is a miracle to me, that I should ever be one of the elect children, that were covenanted for. Brethren, bear with me and pray for me, that I may never bring a reproach upon the cause of God. For I fear that now I am wearying your patience and thereby be a hindrance to you, or in the way of some ready pen. But, however, I shall cut it short as the case will admit.

I went on from this time in a very hobbling way, until I became a man and took to myself a family. The tho'ts of living more up to the requisitions of the law, bore heavily on my mind. The tho't of having a family of which I was to be the head, caused me to view Jesus as being the head or husband of his church, & he being as regardless of his church's ordinances, thinks I what would become of his church in a short time. And I being the head of a small family, living in the way I was, taking up none of the crosses of Christ that I deemed essential, I was a very poor guide indeed. I resolved to let my light shine,

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that I might be able to lay good examples before them; but when I turned my eyes within, I could see so much filth that I would shrink back and say unholy man that I am I would pray to God to help and strengthen me. For I could not throw away the little hope of grace that I had, nor could I claim it fully; though of all the people in the world, I desired to be with the people of God.

My wife had joined the church before I married her. Finally, I concluded to tell her some of my feelings, which I did. I found that gave me some comfort. Things past on in this way for some time. I would read for instruction. I could find sentences against me here and there. Doth a man light a candle and put it under a bushel, or under a bed, &c. Let your light shine before men, that others, &c. Who hath warned you, &c. &c. Many other promises to the point. Thinking that you are all Bible readers, I forbear reference. Though finally I goes and tells the people of God the little hope that I had, and was baptised with the church at Bethesda, in my twenty-sixth year. She was a member of the Echaconna Association.

There I left a load, that I never have repented of to this day; no, nor ever expect to. I built up a little altar around my fireside, where I often get a crumb from my master's table, that makes glad the city of God. We all got on tolerable well for a season; but alas, the east wind that has blown over, struck at Bethesda arbor, which made some of us look around and say one to another, hush, what is that? Surely it aint a storm? Surely not. No, nor was it; but what then? Alas, a hurricane indeed. Fly, lambs or sheep, to your shepherd, each one in his place. But alas, it (Bethesda) struck a bar and split asunder. The shepherd's voice was heard, come out from among them and be ye separate, &c. And a few of us obeyed and met together, and were constituted into a church called Emaus, and now live in the bounds of the Towaliga Primitive Association and are in peace among ourselves, so far as I know.

Brethren, I must come to a close, though one tenth is not told. I wish to make one request before I quit. It would be comforting to my soul to know that I have a kinsman in the world that has made an open profession of Christ. It may seem a small matter with you, but if there is, it would be a large crumb with me to know it; and I would be glad to hear from you. Brethren, fare you well, and may God incline your hearts to take up the cross and follow him through evil as well as good report. Brethren, pray for me and family, that we may live more holy lives. Yours as ever.

JAMES ZORN.

TO EDITORS PRIMITIVE BAPTIST.

Mississippi, Lowndes county,
Nov. 7th, 1841.

Dear Brethren Editors: I take my seat to let you know something about this part of God's moral vineyard, as it is visible to us. And in doing so, I shall try to stick as close to the truth as my weakness will admit of. If I should say any thing contrary to the scriptures of divine truth, throw it by, and I will sit at your feet and be taught.

Dear brethren, there were some amongst us at El Bethel that were not of us, that rose up in church conference on the 12th of June, and called for a letter to help constitute a church, as they called it; but I call it society, at Border Springs, four miles from where I belong. We as a church, did not grant them a letter, but they constituted their society on the 2nd day of July. And part of their faith is this: But that he chose them in such a manner that violence is done to no man's will; in such a manner, that salvation is freely and sincerely offered to all, in a manner. I ask, if this is the truth? I answer, no; for the Bible says, let God be true, and every man a liar. I take the liberty to say they are liars, and that is not half of their failings.

There are some that do complain of writing harsh words, but I say, if the Bible is on your side, it is not too hard. So go ahead, old bro. Tillery, and Whatley, and R. Rorer, and a great many more, too tedious to mention. Cry aloud, and spare not. Deuteronomy, chap. 32d, v. 9th. For the Lord's portion is his people, Jacob is the lot of his inheritance: 10. He found him in a desert land, and in the waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye: 11. As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings. 12. So the Lord alone did lead him, & there was no strange God with him.

Dear brethren, these gospel pedlers don't preach that doctrine. I will now tell you

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what we done with them that were not of us. Our meeting came on the 10th of July. We excluded all that had left us, which in number were six. Now, brethren, the preacher that they have called for a supply, he has always told me he was a Primitive Baptist, but he belongs to a missionary Association. Do his actions and words correspond? I answer, no, they don't. Now, brethren, if Mr. Micajah Bennett was an Old Side Baptist, do you think he would have taken the care of a missionary church? I said church—forgive me, if you please, for it is nothing but a society, in my opinion.

Brethren, beware of fence-stradlers and go betweeners, for the Lord's sake, and not run after them to hear them preach; for your actions are bidding them God speed in their doings, which are in disorder and contrary to God's word. For I believe they are the very people that God said while here on earth, that would deceive the very elect, if it were possible. But it is not possible, and thanks be to our God for it: for our God endures forever, and their god is money. It looks so indeed, money, money, money, is their cry. One of that party said that the Old Baptists need not be so stout, for they would be soon swallowed up; but the poor soft shell kitten is deceived, for God never ordained that his people should be swallowed up, by a set of people that had a form of godliness, but denying the power. Hear ye the word of the Lord, for he says, ye are of your father the devil, and his works ye will do. Hear what old Paul says to Eph. 1 ch. 4 vs. According as he hath chosen us in him, before the foundation of the world, that we should be holy and without blame before him in love. 5th verse: Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will. 6th v. To the praise of the glory of his grace wherein he hath made us accepted in the beloved. 7th v. In whom we have redemption through his blood, the forgiveness of sins according to the riches of his grace.

Now, brethren, does this look like it was according to money, as they say? I answer, no; for they can out lie any people that is in God's world.

Brethren, I am doing all I can for your excellent paper, as I am well pleased with every brother that comes out flat-footed and right plain. Yours, respectfully.

WORSHAM MANN.

THE PRIMITIVE BAPTIST,

SATURDAY, NOVEMBER 27, 1841.

The end of this volume of the Primitive Baptist is near at hand, and we would earnestly invite the attention of our Agents and Subscribers to an early renewal of the subscriptions of those whose time expires, and also of the necessary changes to be made by discontinuances, removals, &c. Having experienced much difficulty in furnishing correct accounts to subscribers, we would also suggest to those who make remittances in behalf of others, to specify particularly for whom they send.

FOR THE PRIMITIVE BAPTIST.

Edgecombe county, N. C. Nov. 1841.

George, a word or two for the Primitive. Yesterday evening while lying in my piazza, I saw one of my boys coming in with an ox load of corn. On looking at him in an oblique direction, I saw plainly he had three yoke of steers in his cart, of the same color and size. Hup ha, how comes this, when you had but one yoke to work, my boy? I have seen two suns many a time, and two moons, looking in the same direction; but as for three yoke of steers in one cart all alike, this is a sight I never saw before. So I raised up to look straight forward, to satisfy myself of the truth of the fact, whether one or three was the truth of the fact. On looking straight forward, I saw but one yoke in the cart. All right, said I.

My mind instantly cast about and I said, this is precisely like immersion, sprinkling, and pouring, for baptism; here are two yoke of false steers, following the first and real yoke of immersion. But the four steers are a mimic, for had there been no steers in the cart I should have seen none in this oblique direction. Good heavens, said I, I could have sworn I saw three yoke of steers, and yet I know now there is but one. Stand and look at the Book. And I heard a voice say, one Lord, and one faith, and one baptism. How is it then, that one yoke of steers can make three, is the mystery; it depends on the oblique direction at which you lie and look, as I did; but on rising and looking straight forward by the Book, you will find as I did, there is but one yoke of steers in the cart, and that is immersion; and that sprinkling and pouring are only mimic steers of those in the cart. For had there been no steers in the cart, I should not have seen three yoke at all. Then it is the true ox yoke of immersion, that give rise to mimic steers, or visionary sprinkling or pouring for baptism; for had not baptism by immersion been commanded, as a cross to flesh and blood, self will and pride would not have invent-

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ed sprinkling and pouring for baptism, as an ordinance of God. And that man that says that sprinkling or pouring is baptiom, the great and good Book gives him the lie. And such men are like the two visionary yoke of steers I saw, they are only visionary mimics of the true, when there is no such thing as three modes of baptism.

I then lay down again and fell asleep, being fully satisfied that my negro boy Ruffin had but one yoke of steers, and dreamed the following: Ever since the days of Abel, the nations of the earth have endeavored to find a cure for the persecution of Christians, both among the Jews, Romans, and elsewhere; but no council, parliament, or political body, ever had the good luck to find a cure, but the Old Baptist, Roger Williams. To him the palm belongs. You shall not compel the ship's crew to come to prayers. Every man has a right to see out of his own eyes, but take care your eyes don't deceive you as mine did about the three yoke of steers, for there was but one. The only cure for persecution of Christians and one sect against another, by any state or nation, is toleration and full and free liberty of conscience in all religious concernments, from the atheist to the idol worshipper.

Then let every man pray and go to heaven in the road he thinks right, or most direct; and not be compelled by law or otherwise to pay ministerial toll at any man's gate, but voluntarily and of his own consent. For religion is a thing between man and his maker, and not between State, nation, or man and man. And what hast thou to do with other men's consciences? Think for yourself, and then let them think for theirself; this is fair play, and if they miss of heaven you will not have the blame to bear, since they have chosen their own road thither. For the road to heaven is like the common highways of Edgecombe, free to all that may choose to walk therein, without paying toll at any man's gate. For law religion and begging religion only support hypocrisy in the earth. A said he believed pouring was right; B said he believed sprinkling was right; C said he believed immersion was right; and D said, you are all wrong, there is no other than Holy Ghost baptism. So there is a wrong somewhere. Remember the steers.

JOSHUA LAWRENCE.

N. B. If there should be any church, or brother, in the bounds of the Kehukee Association, that have in their possession the piece I wrote called the Declaration, a copy of which I gave all the churches of that body in 1826, I shall take it as a great favor of such to seal it up and send it to Tarborough, Edgecombe county, to George Howard, Publisher of the Primitive Baptist. *J. L.*

TO EDITORS PRIMITIVE BAPTIST.

Elizabeth City, Pasquotank county, N. C.
October 23d, 1841.

Dear brethren: I have long felt the delightful privilege to listen to the instruction, and to rejoice with you in the good and comfortable things that so often appear in the pages of the Primitive; though my weekness won't admit of my writing, being like one of old, ignorant and unlearned. Although I have to weep over my lonesome situation, being like one alone in this lowground of sorrow, having no ministers of the same faith and order; though we have yet four small churches in this county, which we hope are of the same like precious faith, who are made to rejoice, even in hearing of so many of the Lord's faithful servants, in other parts of his moral vineyard, all bearing a public testimony for the truth against the delusions of the day in which we live.

Dear brethren, I yet believe there are a little few of us, that believe in the doctrine of grace, the Saviour, and his righteousness, (having none of our own;) which is the doctrine I believe this paper generally holds forth. And I have reason to thank the Lord for putting it in the heart of the brethren, to set forth such a medium of correspondence; that through so many of the antichristian party and though far distant in body, we can unbosom ourselves to each other in love, and tell how the Lord revealed himself to us the chiefest amongst ten thousand, and delivered us from death by the power of his resurrection and count over his mercies toward us, and point out the lovely features and personage of our Emanuel, his love, power, grace, mercy and truth, &c. How they all agree in our deliverance, and justification, and what comfort they administer to our poor benighted soul, while on pilgrimage in this vale of tears, having the scriptures of truth, the will of our heavenly Father, where we can sometimes turn over and read our titles clear and anticipate that glorious legacy laid up for us in heaven above, when done our warfare here below.

But alas, when we reflect back to the distressful scene which we have to pass through, while in the dark, we can truly say with Paul, we have the sentence of death in us; that is, to see us dying, and behold we live; as chastened and not killed, as sorrowful yet always rejoicing; as having nothing, and yet possessing all things. Yes, all things necessary in scripture for direction, and in Christ for comfort and consolation. Therefore it becomes our indispensable duty, as christians, to take the word of God as the man of our council, and pray the Lord to enable us to understand and learn our duty therein. As I humbly conceive, that there is no state nor condition of our lives, as

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Christians, but we have a sufficient rule and direction of faith and practice could we comprehend it.

Therefore, when ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the church. 1 Cor. 14. 12. But when the presence of the Lord is withdrawn, then it is that we go a fishing, or astray, and get nothing, &c. See John, 21. 3. Therefore, we should give the most earnest heed to the things that are spoken, lest we should let them slip, or come short of it, &c. Heb. 2. 1. and 4. 1. And though unable to give advice, and unworthy to give admonition, I feel to drop a few thoughts and show my opinion in addition to my superiors and elders in the gospel, in hopes the Lord will give it its desired effect; that is to keep controversy out of the columns of this little messenger, from annoying the soul in trusting and God-honoring the doctrine of law and grace, in its different branches; such as the everlasting love and fore knowledge of God, the final depravity of man by the fall, salvation by grace, the final perseverance of the saints in grace the resurrection of the dead and of a general judgment; which in part is denied by the antichristian party in its doctrinal order of scriptural truth.

For when election and predestination are proven by the scriptures, it seems to be misunderstood by a great many, and so the hands of some of our writers seem to be weakened and pushed out of our columns and divine revelation disappear, thro' the weakness of uninspired men, and our best gifts, our beloved elders names, almost cast out as evil, and contempt cast on their doctrine. Yes, men that have stood in the gap or front and fought the battles of the Lord in the defence of our rights and liberties of gospel truth, and have been a great means in the hand of God of obtaining our present liberty against the antichristian party. Yes, men that hazarded their religious liberties in behalf of truth, who ought to be esteemed as the valiant of Israel, having his sword upon his thigh because of fear in the night. Songs, 3. 8. J. Lawrence, Bennett, Paxton, Rorer, Osbourn, Daniel Parker, and others, whose names seem dear to me, through which the glorious gospel has run and been glorified to the pulling down of strong holds. 1 Cor. 10. 5.

But alas, when we have to fear that there are some among us yet, that can't endure sound doctrine, have we not reason to cry out, in the language of the prophet Jeremiah, 9. 1: O that my head was water, and my eyes a fountain of tears, that I might weep day and night for the slain of the daughters of my people, &c. Read the chapter.

And now, my dear brethren, I fear its owing to the pride of our hearts, more than the cause, knowing God's ministers and Christians are so apt to feel themselves so important, and think they know so much, and at the same time hardly know any thing as we ought. Would it not be better to search the scriptures and examine ourselves, before we write so abruptly, to see if those things are so; to see if we are not mistaken. And if we should find it not right, should we not rather pray the Lord to direct them aright, considering ourselves. Romans. 15. 1st. And so bear one anothers burthens, and so fulfil the law of Christ. God's ministers by nature are as weak as other men, when their God leaves them. As he told his disciples saying, without me you can do nothing; but can do all things through Christ. Remember the oxen that bore the molten sea, had their hinder parts inward. 2 Chro. 4. 4. Which may signify his atonement covering for our sins or weakness. If we sin so against the brethren and wound their weak conscience, we sin against Christ. 2 Cor. 8. 12. As I believe there is no preaching to profit without the assistance of the spirit, therefore when we write on doctrine or reprove, we should be careful to feel if our locks are not off like Sampson's. Judges, 16. 20.

Now, dear brethren, under this view of things, we should be prepared to prove all things and hold fast that which is good. 1 Thes. 5. 21. Paul says, the church of Christ is builded together for an habitation of God, through the spirit. Eph. 2. 22. Now speaking after the manner of men (suppose a case,) should the Lord come down to review his church, and see one there that is not reconciled to receive the doctrine of truth revealed by the spirit to one of his ministers, just because the Lord had not seen cause to reveal it to him, or think it clashes because he don't understand it. O fie, brethren, let us not charge God with folly, for the God of the whole earth will do right, though he has not seen proper to reveal all the scripture to one of his servants. Neither is the scripture yet all unfolded, as I understand, but what we know not now, we shall know hereafter, as the Lord sees best. If the Lord has promised to fill the mouth of his servants, shall we bid them to hold their peace? I think not, as dependent as I now feel. See 1 Cor. 16 16. Submit yourselves to such, and to every one that helpeth with us and laboreth. 17. I am glad and thankful for these gifts. 18. For they have refreshed my spirit and yours, therefore acknowledge ye them that are such.

Now, dear brethren, through many difficulties and much weakness I have drawn up these lines, which I leave for your best judgment to dispose of as you may think most to the glory of God and edification and instruction of God's dear children, and furtherance and best interest of your little messenger of peace to the dear saints whom my

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soul loves in the truth. As this is my desire, joy, and crown, even the welfare of Zion. Finally, brethren, farewell; be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you. Yours in tribulation. N. B. Come over and help us.

SAMUEL TATUM.

FOR THE PRIMITIVE BAPTIST.

Extract from the Minutes of the eleventh annual session of the Contentnea Baptist Association, held at Tison's meeting house, Pitt county, N. C. 22, 23, 24 October, 1841.

FRIDAY, Oct. 22.

The Introductory Sermon was delivered by Elder Benj. Bynum, from i Cor. xv. 58: Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord.

The delegates assembled, and after prayer, chose Elders Thomas Dupree Moderator, Mark Bennett Clerk, and Benj. Bynum Assistant Clerk; and brethren Turner Bynum and Wright Smith a committee on finance, to report on Saturday.

Corresponding messengers and ministers from corresponding Associations were invited to seats with us. Elders Wm. Hyman, Humphrey Stallings, Richard Rives, and Blount Cooper, from the Kehukee, with Minutes; P. Puckett from White Oak, with Minutes; R. Hensley from Country Line, bearing Minutes from his body, and two files from Abbott's Creek Union for 1840, and 1841; and brother John Jones from Little River, came forward and took seats.

Letters from the churches of our body were called for, received, and read, and their contents, as required, marked as in the following table.

[The table of churches states that during the past year there were baptized 8, received by letter 0, restored 1, dismissed by letter 6, excluded 4, dead 10, number in fellowship 500.]

Petitionary letters were called for.

Called for the Circular Letter. It was presented, and referred to a committee, consisting of Elders P. Puckett, Benj. Bynum, Wm. Hyman, and Thomas Dupree, with request that they report to-morrow.

The next session is appointed to be at Memorial, to commence Friday before the fourth Sabbath in October, 1842. Elder Thomas Dupree is appointed to preach the Introductory Sermon; and Elder Mark Bennett, as an alternate: worship to begin at 11 o'clock, A. M.

Requested Elder I. Moore to write a Circular Letter to accompany the Minutes of the session of 1842.

Adjourned to Saturday, 9½ o'clock, A. M.

SATURDAY, Oct. 23.

Met pursuant to adjournment.

The list was called, and absent delegates noted.

The Constitution and Rules of Decorum were read.

Elders Hyman and P. Puckett, (Elder B. Cooper an alternate,) were appointed to preach on the Sabbath; to begin at 10 o'clock, A. M.

Appointed messengers to attend sister Associations. Elders Dupree and Bennett and brother Jacob Proctor to Kehukee, with 40 copies of our Minutes present session; Elders B. Bynum, I. Moore, and Bennett & brethren Richard Rouse & Loftton Neathercut to White Oak with 15 copies these minutes; Elders I. Moore & Bennett and brother Wright Smith to Little River with 20 copies; Elders B. Bynum, J. Griffin and Bennett to Country Line and Abbott's Creek Union with 20 copies these Minutes to each.

The committee on finance reported:

Balance remaining in Treasury, Oct. 1841,		$19 28
Paid Clerk for last year's services,		6 00
		$13 28
Contributions at this Association,		18 50
		$31 78
Paid for printing this year's Minutes,	$15 00	
Paid Clerk for this year's services,	6 00	
		21 00
Balance remaining in Treasury, Oct. 1841,		$10 78

WRIGHT SMITH, } Com.
TURNER BYNUM, }

The committee on Circular Letter reported, that they recommend the reading thereof, and also its publication with these Minutes. The report was concurred in.

Quere. If the deacon of one church remove his membership to another church, is he qualified to exercise the deacon's office in the latter, provided she should choose him for that purpose, without reordination? Answer: Yes.

Because the church and his own consent appointed him to a particular church; but the Presbytery ordain him to the office at large.

Resolved, that the name of the church Galloway's, be taken from the list of churches in our body.

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Appointed Elder Bennett Treasurer: and also, to prepare these Minutes for the press, to have 400 copies printed and distributed as usual; and to transcribe one copy into the Association book.

Resolved, that we appoint the Saturday before third Sabbath in December to be set apart and observed as a day for fasting and prayer to our Heavenly Father, for a revival of religion, and for a supply of faithful ministers of the gospel.

The Minutes were read and subscribed by the Moderator and Clerk.

Adjourned to the time and place of the next annual session.

THOMAS DUPREE, Moderator.
MARK BENNETT, Clerk.

SUNDAY, Oct. 24.

The Elders appointed to preach attended, and preached to a large assembly the gospel of Christ. Elder Hyman from i Tim. iv. 16: Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee. The weather was favorable, being clear and calm, and people appeared to be attentive.

CIRCULAR LETTER.

(*Written by Elder Mark Bennett.*)

BELOVED BRETHREN;

Our churches have been permitted to meet by representation the eleventh time since our present union was formed, and to enjoy a comfortable and refreshing interview and a pleasant session; and to afford us this one more evidence that the Lord has not yet removed the candle sticks out of their places.

Although the almond tree is flourishing with by far the greater part of our Association, and they soon will go to their long home, it is yet needful to exhort one another, and so much the more as we see that day approaching. And as the present age of God's house must soon be removed to heaven, and be succeeded by our children and acquaintances who may derive great assistance and comfort from us if we leave in good order; for their sakes and the mutual peace both of you and us, we will offer a few words on the subject of

PRACTICAL GODLINESS.

Christians can, and do, err. If we say that we have no sin, we deceive ourselves, and the truth is not in us. i John i. 8. How easily they are drawn into sin, the sacred scriptures and their own experience largely show, but neither the Lord's word nor past experience demonstrate the lengths and depths to which a saint may go, that is, how far he may step aside from gospel track; nor how many thousand causes are constantly in operation to divert his feet from the path of rectitude.

By practical godliness, we mean, carrying out in our lives and deportment, according to their just sense, the ordinances and commandments of the Lord. And although it may seem at first view, difficult to divide properly between faith and practice, yet by attention to the word of God it will be found both possible and necessary. What doth it profit, my brethren, though a man say he hath faith, and hath not works? Can faith save him? James ii. 14. In this text the apostle makes a distinction, calling the one faith, and the other works. The same apostle says, For as the body without the spirit is dead, so faith without works is dead also. James ii. 26. According to this testimony it is worse than vain for us to advocate a living faith without correspondent works. And he is at best a foolish virgin whose conduct does not exhibit in the main a counterpart to the gospel of Jesus. Against the error of holding and defending a living and saving faith without its fruit and sure concomitant, practical piety, James has warned us again: Yea, a man may say, Thou hast faith and I have works; show me thy faith without thy works, and I will show thee my faith by my works. But wilt thou know, O vain man, that faith without works is dead? James ii. 18, 20.

But possibly, some of us may feel contented with barely good works enough to evince a change of heart; and from neglect of duty we may have declined into worldly mindedness, and from that into sinful indulgences, until our warmest zeal goes no farther than just to keep clear of such acts as would, if known, bring us under church censure. If so, we ought to pause, reflect and read. Suppose we have faith: should any thing be added? Hearken! And besides this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. ii. Pet. i. 5, 6, 7. Add virtue: to do unto all men as ye would they should do unto you, dealing justly in commerce, prudently in

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behaviour, cautiously in indulging, and blamelessly in enjoying. Add knowledge; grow in it as well as in grace; learn from the scriptures,—read them till you can remember them, and remember till you can understand them. Do we know but little of that book of books? Can we read, and yet neither tell nor understand but little that is in it. Is it the strangest of all books to us, and to lie in the house merely to say we have a bible? Are we ignorant of its commands and of the duties it enjoins? And if so, is it not because that after we have said in our public profession, I go sir, we went not? Search the scriptures, is one of his commands, and do we say we love him, and yet keep not his commandments? Add temperance: What large room, brethren, to add this grace! Add temperance, in speaking, in thinking, in judging, in acting, in laboring, in sleeping, in eating, and in drinking; and more particularly in the last named. The intemperate use of spiritous liquors has done, and is yet doing, great evil; and it would be criminal to deny the mischievous effects of it among the churches at the present moment, and sinful in us not to speak plainly on the subject. There is no doubt of its benefits as a medicine to the sick, and sometimes to feeble constitutions; but it evidently was introduced into general and constant use as a luxury,—not as a necessary article of subsistence,—but for pleasure altogether; and baptists or the saints of God should be cautious how they tamper with pleasure. It is only when we yield to the force of habit or the cravings of appetite, we insist that it was sent for a blessing; and we know that this argument is used almost without exception by the intemperate. Few need it only from habit; and whenever it becomes a necessary article from habit, we have then got into a bad place, and we may not get out as well as we got in. Remember that he who uses it for pleasure can never tell where his pleasure will end. If when the usual hour of drinking arrives, we feel restless and uneasy till we get it, we have then passed the point of safety: and if once we venture to take it at an irregular hour, for fear we shall not get it at the stated period, or take a little larger drink because we think it the last opportunity we have then lost the only government that can save us, humanly speaking: and if we can scarcely wait with patience at our churches till worship closes, or in conference till adjournment, on account of thirst or craving for our grog, we then, in all probability shall never contribute farther in advancing the interests of the church or the glory of God. And if we would, before we leave the meeting ground, join the swearer and the openly profane, the vicious, the gambler, in taking a drink, either the church will relax the reins of discipline, or else, if that man lives long who thus acts, he will be expelled for excessive drinking. The light that is in the intemperate professor cannot but be darkness. He is unprepared to fill any station well, or to glorify God declaratively in his body or spirit. He will prove himself the cross and unkind husband, the unnatural and unfeeling father, the cruel and oppressive master; he is unable to be a good neighbor or a good citizen; he will be irregular in his attendance at preaching, and drowsy and indifferent when present, wishing often the services were at an end. Should any of you admit the truth of what we here say, while you are sensible of having been excessive, or fearful of becoming so, and yet feel that you cannot forsake the use entirely, (which is the only remedy in all such cases,) you are already prepared to become a victim to this withering vice. We affectionately exhort you, brethren, to escape while you can; and count yourselves conquerors and happy when beyond its reach. Count it or the use of it as the harpy of practical religion, and think not that you can see your danger so long as you use it. Learn from those who have been expelled or died in misery and disgrace. They once thought as you now do, that they could use it without danger. For the sake of religion, and the happiness of many living, and of many yet unborn, who will think what their fathers do is right, do not say to one another, brethren, drink on.

Add patience. This is greatly needed both for happiness to ourselves, and light or example to others. Restlessness and fretfulness, murmuring and repining, discontent, complaining, hastiness, rashness, and disobedience all follow impatience; and are contrary to the spirit of Christ and the gospel; bad fruit for a saint, and bad example to unbelievers. If we submit patiently to no disagreeable providences, but manifest uneasiness and opposition of spirit, we greatly mar the beauty of christianity. If we submit to no wrongs and injuries from the world nor brethren, but seek revenge in all cases, we violate our Lord's

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commands, and conceal one of the most beautiful ornaments of the gospel. If you are smitten on one cheek, lose your coat at law, or are compelled to go a mile with any one, suffer the injury to be repeated rather than seek revenge. But if you are hasty to be angry, inclined to disputation, or contention, give way to quarrel, indulge in abusing one, yield to threatening, ready to adopt the world's sense of honor, and even to fight, you exhibit little or none of the spirit of Christ or the gospel.

Add godliness: Holiness of life in every shape but especially to discharge your obligations to God and to one another. Make it manifest that you love God, by reverencing and obeying him.

Add brotherly kindness. By indifferent, shy, cool and distant or careless conduct to each other, brethren dampen affection, weaken the bonds of union, excite jealousies, suspicions, evil surmisings, and evil speakings, but by uniform kindness all the opposites.

Add charity. The principle of which is strict union in the affection of the heart to God, and a correspondent feeling for men. Its fruit embraces all the train of kind offices which we perform for the comfort, assistance, relief, and, in a word, the happiness of our fellow creatures. It is greater than faith or hope; for the two latter only affect ourselves this side the grave, but charity extends from us to others, and lives beyond time. It edifies ourselves and others, is the end of the commandment, is to be followed after, suffereth long, is kind, envieth not, vaunteth not itself, is not puffed up, does not behave unseemly, covers the multitude of sins, seeks not her own, is not easily provoked, thinks no evil, rejoices not in iniquity, but rejoices in the truth; beareth all things, believeth all things, hopeth all things, endureth all things; never faileth. Look to it, brethren; we profess to be the people. It is a principle or a grace not likely to be possessed without showing itself in all the above forms; and if we do not exhibit the true character drawn by inspiration, we had better never professed it,—perhaps, had better never heard of it. Without this grace we are but doomed to repeat the cry, Our lamps are gone out. Examine your vessels; if your course of life generally is that of charity, your vessels are supplied.

If you have young ministers of the gospel, who may err in knowledge or doctrine, faithfully expound unto them the way of the Lord more perfectly: and when either old or young are faithful to their trust, thimk it not a hardship to esteem them highly for their work's sake; and be careful to discharge your duty as churches to them. And you who are pastors or preachers, think it not a small charge which is committed to your trust. And remember that a dozen tearful exhortations from you, may not be sufficient to repair the mischief done by one bad example. Take no active part in politics; it will hobble your feet, and detract from the sacredness of your holy office, weaken the bands of brotherhood, and risk circumscribing your usefulness.

Be sure to keep up strict and scriptural discipline, in all the churches. Let no personal and individual variances or disputes come into the church, until the parties may have taken the steps prescribed in Matt. xviii. 15—17. And let no public offence or abomination committed by a member, pass unnoticed; and be sure to specify charges, and specify truly and correctly. If the member of one church see this in the member of another, take the earliest opportunity to inform his respective church. If you neglect to do so from fear of creating prejudice against yourself, you then become partaker of his offence, and aid in injuring the cause of religion. The sooner you take hold of disorder to correct it, the better it will be. Be punctual in attending your stated meetings, whether you have a preacher or not; and talk and sing and pray together. Are any of you without a pastor, pray ye the Lord of the harvest that he will send forth laborers into his harvest. Should a member of the church crave a letter of dismission, and the church know the reason thereof to be a want of fellowship with the said church, or with any member thereof, it would not be orderly to grant the petitioner a letter in full fellowship; neither to grant such letter to a member or person for whom the church has not fellowship. And for as much as no member should leave the fellowship of the church to be from among disorder, but stay to the last and try to keep disorder out of the church, therefore any person so getting a letter is guilty of disorder. And bear it constantly in mind that a member holding a letter under such circumstances has not in any wise transferred nor removed his membership, but stands in all respects a member of the church whence he obtained his letter, and is as much bound to attend

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conference and discharge all other duties to the church, as if he had no letter, until he shall have handed it to another church and have been received and acknowledged a member of the latter. Hence, the church who grants a letter of dismission is as much bound to watch over the dismissed member for good, and to call him to account before her for any disorder, as though she had given no dismission. If one member bring a charge against another, give a patient investigation of such charge, before you take up any thing else. If the charge fail to be established, then take up the case of the accuser, if he be thought worthy of censure. In the event that two or more members should be expelled for disagreement between themselves, either one may be restored to fellowship upon such confession as will satisfy all the church, even though the expelled members should not be reconciled with each other. If a member abruptly withdraw himself from the fellowship of any church without a letter of dismission, and through disaffection to the church, the sentence of expulsion should be pronounced against him by said church. If she does not so act, she must stand as worthy of his censure, and guilty of such disorder as he may have charged her with having committed. We would recommend the churches throughout, at every meeting to have the proceedings of each preceding conference read. Treat excommunicated persons with kindness.

One of the highest duties and best tests of true christianity is good orderly conduct at home among one's own family. The kind husband or wife, the tender father or mother, the affectionate brother or sister, the feeling and reasonable master or mistress, the peaceable and friendly neighbor, the quiet and loyal citizen, the constant, faithful, pious, meek and humble worshiper, is the character of a christian at home; and such should we all unceasingly endeavor to fill, or else scarcely claim the name. It is not enough to confess our remissness and short comings, and carelessly continue in our sloth and neglect; this is shamefully wrong: but we should cease to do evil, and learn to do well; to live to him who died for us, and to glorify him in our body and spirit, which are his.

Be punctual in your promises, true to your word, cautious in speaking, humble in your walk, meek in behaviour, and modest and unassuming in all your deportment.—Keep the sabbath very sacred; it is feared that this day is too much unhallowed and violated by professors of religion. The profaning of it has a demoralizing effect on civil as well as religious society.—All by-words and light speeches have a bad effect, and taking the Lord's name in vain does much harm.—Covetousness too will deaden every christian virtue.—Evil speaking will eat like a cancer.—Ridiculing, reproaching, and abusing people, either your neighbors or others, will change all your greenness as trees of righteousness.—Neglect not to pray in your families.—Go to meeting or to preaching on every sabbath if you can. And when you go, if you sit out of doors, eagerly talking about the world's affairs till the minute worship begins, or, after going into the house, introduce such topics there you will pour cold water on your preacher's head, and deadness into your own feelings.—It is not right to let our children ramble and fish or hunt on the sabbath: this is not bringing them up in the nurture and admonition of the Lord.—As much as in you lieth, live in peace with all men.—Pray for the prosperity of Zion. Pray without ceasing, and give thanks in every thing.—Quench not the spirit.—We hope a refreshing time from the Lord's presence is not far off. Be as those who wait for their Lord's coming. Finally, Brethren, farewell. Live in peace; and the God of peace shall be with you. To him be glory now and ever. Amen.

AGENTS,

FOR THE PRIMITIVE BAPTIST.

NORTH CAROLINA.—J. Biggs, Sen. *Williamston*. R. M. G. Moore, *Germanton*. W. w. Mizell, *Plymouth*. Charles Mason, *Roxboro'*. Benj. Bynum, *Speight's Bridge*. H. Avera, *Averasboro'*. J. H. Keneday, *Chalk Level*. Burwell Temple, *Raleigh*. Geo. w. McNeely, *Leaksville*. Wm. H. Vann, *Long Creek Brdge*. Thomas Bagley, *Smithfield*, James H. Sasser, *Waynesboro'*. John Fruit, *Sandy Creek*. L. B. Bennett, *Heathville*. Cor's Canaday, *Cravensville*. William Welch, *Abbott's Creek*. J. Lamb, *Camden* C. H. A. B. Bains, Jr. *Stanhope*. C. T. Sawyer, *Powell's Point*. Isaac Tillery, *Lapland*. Thomas Miller, *Elizabeth City*. Harris Wilkerson, *West Point*. Isaac Alderman, *Moore's Creek*. James Miller, *Milton Park*. David R. Canaday, *French's Mills*. L. P. Beardsley, *Greenville*. Isaac Meekins, *Columbia*. L. J. J. Puckett, *Richland*. Wm. M. Rushing, *White's Store*. Richard Rouse, *Strabane*. Woodson Parish, *Talahoe*.

SOUTH CAROLINA.—James Hembree, Sen. *Anderson C. H.* B. Lawrence, *Effingham*. James Burris, Sen. *Bold Spring*. Wm. S. Shaw, *Rock Mills*. Levi Lee, *Blackville*. Andrew Westmoreland, *Cashville*. J. D. Prichett, *Aiken*. Marshal Mc-

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THE PRIMITIVE BAPTIST.

EDITED BY PRIMITIVE (OR OLD SCHOOL) BAPTIST MINISTERS AND LAITY

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TARBOROUGH, NORTH CAROLINA.

"Come out of Her, my People."

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COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

VICTORIOUS GRACE,

Written by Joshua Lawrence in 1812,

BEING A MERE GLANCE OF HIS EPXERIENCE.

That as sin hath reigned unto death, even so might grace reign thro' righteousness unto eternal life, by Jesus Christ our Lord.

(*continued.*)

On my journey I came to a place called the Poplar Camp mountain, a very noted place by all travellers, because it is so singular a place, it being as I take it at the very foot of the Blue Ridge on the east side. At the foot of the Ridge there comes a small creek, from the north, and runs along at the foot of the mountain and Ridge both; and then the creek turns west and cuts the mountain in two, while on both sides of the road the mountain is two or three hundred feet high. This place I had seen in a dream, and knew it when I came to the place. About one mile from thence is New river, which water was like the water I had seen in my dreams; but the growth and soil not agreeing with my dreams I kept on, determined to find the place if on the continent.

Thus I went on until I came to a village or small town on Holston river, called the Boat Landing. As soon as I laid my eyes on the place, I told the young man that was with me that I knew that place as well in comparison as I did my own yard. The course of the river, the color of the water, the growth, soil, and situation of the place all agreeing even to the very height of the banks of the river. I knew that this was the place, and told the young man I must stop here. We rode about fifty yards to a spring, and at that instant came a young woman after water. I asked her if they ever had any preaching in that place? She said, no; but that they had preaching about a mile from there, at a man's house. I asked her who was their preacher! She said, a Methodist man in the neighborhood. Then these thoughts struck my mind, whether I should stop there and preach now, or go on. And then self began to work. I said I want now to go to Kentucky, and I will preach as I come back. So I rode about a mile, and a man in the neighborhood overtook me, and I made out my appointments for several days, and gave them to him to have published against my return.

On Sunday morning I came to a town called Rogersville, but, before I came to the town I felt such a weight of the word and concern for their souls in that place, that I had no rest in my spirit. I came to the tavern and told the young man stop I must, and preach to these people. He insisted to go on, but down I got and gave the tavern keeper my horse, and went out of town to a mountain and tried to pray, but found no rest. I thought I was a stranger and could not venture to tell the tavern keeper I was a preacher and wanted to preach. I went again to the mountain to pray, and as I rose from my knees this scripture came with mighty power on my mind, (Speak, and hold not thy peace, for I have much people in this city.) That made me worse. I had no rest, I returned to him, and asked him if they ever had any preaching in that place? He told me they had about four years back, that they had preaching by a Presbyterian. I told him that I would preach at two o'clock.

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So he sent out an appointment round about, and I had a large audience. I told them I would preach to them by candle light, and when I was done I thought I could say, I had fully preached to them the gospel as far as in me lay; and the weight of the word was gone for them, and I slept as sound as a cat that night, free from the guilt of their blood.

Next morning before I got on my clothes, strong impresssions took me to go back to the Boat Landing, but I would not, but went on against the light of my mind, for one hundred miles further, and God chastised me for that, and I was obliged to return, and not please myself with the view of the country. By the hands of a young man coming this way, I counteracted the first appointments, and sent more sooner to preach at the Boat Landing, and round about in the neighborhood. So travelling one day by myself on to a tavern, where I was by appointment to preach next day, just before I got to the house I met a man in the road. He asked me if I was travelling? I told him, yes. He asked me then, if I was the man that was to preach there to-morrow? I told him, yes. He then asked me if I was a Baptist? I told him, yes. Then, said he, go home along with me. I asked him if he was a Baptist? But he would not tell me, but I had been so many days without Christian company, nor had I seen but one Baptist in my journey, that my soul was pained for Christian communion; and I thought, in the name of God let you be what you will, if you love God, you will please me well. So I went to his house, and he informed me that he had been pouring forth his prayers for two years, that God would send some Baptist preacher in that neighborhood. And the thoughts that God had answered his prayers, melted him in tears of love. And we had a happy night of it, you may be sure; yea, almost a little heaven, when we came to feel each others insides.

Next day he went with me to preaching, and many others of the scattered lambs of Jesus came, who had moved from different States and were like sheep that had none to feed them. And if ever I loved and prayed for a people, I did them; but I preached to them and fed them with the bread of life, and gave them to drink of the cool waters from the rock, and they said their joy was full, their cups ran over. But God knows how that was. I went and stayed with him that night also, and next day we went to preaching again. And I drew as well as I could, water from the wells of salvation and poured it forth to them, with honeycomb from the hive, sweet and clean; and I believe they ate and drank thereof to the full, by the joyful tear that made its way down their cheeks.

After preaching my beloved John and I must part, for so was his name; as well as some others, whose hearts were knit to me and mine to them. And could you have seen the flowing and loving tears, like showers of rain watering the grass round about our feet, you would have been forced to say, behold how these people love, and hold each others hands long as if they were loth to part; while loving Johnny said, I pray and wish that God would send you to live among us; but I said, I shall see you and feed you no more in this world, but I hope to meet you in our Father's house, where every tear will be dry and we shall part no more. Farewell.

Some brethren came from over Holston, and requested me to go over there and feed many that were scattered abroad on that side. So I swam my horse across, and met a large congregation at the house of an old northward Baptist; and preached to them about Noah's ark, and the spiritual meaning thereof, and all the good food and peace therein, and shewed them also that not one was lost that was in the ark, while they were made to rejoice and be glad. I then left them and came to the Boat Landing, but they had made my appointment at that Methodist man's house. So I went and the congregation came. The man was a preacher himself, so judging I was the man, he took me aside and asked me if I was the man that was to preach there? I told him, yes. What's your profession? I told him I was a Baptist. He asked me, if I had my credentials? I told him no, but I had them in my bosom, and that our law did not condemn no man before it heard him, and knew what he doeth. For the truth was, I went from home and forgot them; nor do I know that I should have carried them, if I had thought of it. However, he told me that their society did not let other societies preach at their places of preaching, without the best and sufficient authority. And his reason was, that there were so many impostors going about. I took the hint and said, I don't know, sir, but you may be

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right; I will stay then, and hear you preach in your own house.

So he went in and took his text, and these were the words: (Now if any man have not the spirit of Christ, he is none of his.) I opened my ears to hear as well as I could, and my heart also. So he began in the seventh chapter of Romans, and said in his preaching, that all the feelings that the apostle therein describes, was while Paul was in his natural state; and that Paul was not a Christian when he had those feelings therein described; and comes down the chapter almost verse by verse, to these words: Oh wretched man that I am, who shall deliver me from the body of this death. Could Paul be a Christian and cry out, oh wretched man that I am? He said, no; he was not a Christian. But he got through after this manner, and worse, and then called on me to conclude. I told him, conclude yourself. So when he was done, I told the congregation I had rode four hundred miles to preach to them, and that I could get no house to preach in, and that if they would attend to morrow in the road, under them spreading oaks, I would try to preach to them. The man replied about impostors, I told him it made no difference with me, I had come to preach in that place, and preach I would at the risk of my life. But the people were in amaze, to hear my integrity, and preaching in the road. However there were some Baptist women among them, who had gone to hear them preach, because they could hear no others. One invited me home with her to stay all night, but I found she had to ask her husband to let me stay. So I went to the tavern and put up.

Next morning I went and preached to them the way to heaven through the blood of a dying Jesus on the cross, and some of the people said they had never heard preaching before. Let that be as it will, I had faith to say while I was preaching to them, that God would I knew, bless it to their souls. The next day I preached in about two miles of that place, and as I closed my subject in the end of the last words, it appeared that a small still voice went through my heart in these words, (you have finished the work I had for you to do, you may return home.) And glad enough was I, and I have had a conscience void of offence towards God and them people to this day, and a relief from the burden of the word. I preached from there on my way home to the joy and consolation of many, as they said, and thus the vision was finished in special but will not in general to the day of my death. What good I may have done, the Lord only knows.

After I had been at home some time, and enjoyed a great degree of peace, and become busily engaged in the affairs of life, and could hardly take time to go and preach; yea, sometimes would be mad when I started, to think I must leave my business and ride so far in the cold to preach; it pleased God to let me fall into another temptation; and that was, the sufficiency of the blood of Christ, to atone for my sins. A doctrine that I thought all the devils in hell could not have made me to have doubted, because I had felt often times the power of his blood taking away all my sins; and have often times, when I have been treating of this point in preaching, called heaven and earth to witness to the truth of it. And I have felt more than sure it was so, yea, more than if an hundred angels had stood at my back and whispered in my ear, that it was the truth, that the blood of Jesus could take away all sin. Yea, I have often said in preaching, that I would willingly be damned with all the punishment that a God could inflict, if it was not able to cleanse me.

And this is the way to be tried indeed, for of all the temptations that ever I endured, this was the worst; for it was upsetting my foundation at once, and overturning all my hopes of the pardon of sin, and salvation. For I did and do believe, sin cannot be forgiven any other way by the God of heaven, but by the blood of his dear Son. It began gradually at first. I began to think of my sins and of their nature, and what they merited from the justice of God; and how just God was, and that he would not forget one of all my crimes, nor look over the least sin without an atonement for it. And that I committed many ten thousand sins before conversion, and ever since had been sinning more or less, and continually backsliding against him ever since I was converted, almost every day failing in the performance of some duty, or falling into some sin.

This question started in my mind, can the blood of Jesus cleanse you from so many sins? Can it be possible, that they can ever be forgiven? I answered in my mind, I am afraid that it is not powerful enough to take away my sins, and that I have sinned myself out of his mercy, grace, and the reach of his blood. And that his

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blood could cleanse sins before conversion, but as for sins after conversion, and especially such as mine were, for nature and quantity. And so I began gradually to doubt its sufficiency, from day to day, and I found that every day my faith grew weaker, and I filled with unbelief, and darkness of mind, and horror of soul, until at last I grew weary of life, and thought I had better kill myself to put an end to my misery, in this life, and so go to hell at once, for I should certainly go there, for there was no other atonement I knew.

At length I gave up the point, that his blood could not take away my sins. Yea, when the question would go through my mind, can the blood of Christ atone for your sins, I would say, I hardly, I don't see, nor can't believe it can. And then the fiery flames of despair would go through my heart like a hot steam of fire, and I do believe I felt a small part of the pains of the damned in hell. First, because hope comforteth and stayeth up the mind, and keeps us out of distress while we think we can be forgiven; but when hope is gone, then despair seizes the soul. So this is one great part of the punishment of hell, for there is no hope there; but despair through every breast like flames of fire devoureth all comfort, peace and joy. For they never expect the favor of God in hell, nor look for forgiveness.

This lasted me near a whole day, and every time I would think his blood could not atone for my sins, then these devouring flames would pour through my heart. And in my very flesh I could feel the hot steams, like scorching flames. About sunset I gave up the point, and cried out, can't the blood of Jesus pardon one sin more? Has it pardoned so many of my sins, and now these few overpower the blood of Jesus. And then the pains of hell got hold of me, and instantly I felt my nature rise within me, to curse God, because he would not forgive my sins; which the damned in hell continually do while in their state of despair. And it does appear, that I should have killed myself in ten minutes, and then have plowed the fiery main of eternal darkness. But I gritted my teeth together, and threw myself on the bed, feeling in part the pains of the damned. But I had not been on the bed three minutes, before there came two scriptures through my mind, that bound despair and unbelief and all my pains, and banished them from my bosom in an instant. And I saw and felt, that all my sins were in weight no more than a feather, to the wondrous blood of Jesus; for it took away all my guilt and distress in an instant, while I praised and thanked God, for so mighty and blessed a deliverance from satan and the pains of hell. Oh, the wondrous power of the blood of Jesus, to take away sin from the guilty; yea, tis like fire. I have heard say, that travellers in the wilderness build fires all around them, to fright away wild beasts; and so it is with the blood of Christ, sprinkled on the guilty conscience, it frights away unbelief, despair, and all devils in an instant. Glory to God in the highest, for such an unspeakable blessing, as the wondrous sin-atoning blood of Jesus Christ.

These temptations are so far from making me believe I am no Christian, that they strengtheu my faith for several reasons; the first is, I judge that the devil hates me and thinks I shall be a blessing as a preacher; and that he don't like me to be stealing his subjects, through the instrumentality of preaching. Secondly, I by temptations gather a greater insight in the scriptures, and the truth of them. Thirdly, I am taught my weakness and the exceeding sinfulness of my flesh. And fourthly, the all-sufficiency of Jesus Christ, and his power to save me. And many times I get honey out of these lions, and am like David when he went against Goliah; the remembrance that he had killed the bear and the lion, strengthened his faith and encouraged him to fight Goliah. Yea, when I look back at past experience, it makes me hope I am a Christian, and shall stand the rest of the troubles of the way.

And I can accord with the scriptures and say, I have come so far through great tribulations, and have washed my robe in the blood of the Lamb; but I still fear that greater trials await me yet, for how can I hope to be in peace in this world, since the devil is the God thereof, and like old Israel going to Canaan, I often complain of the badness of the way. And Paul divides, and makes himself two men; his soul he calls the inner man, and the flesh he calls the old man, or the outer man; or, in other words, the body of sin and death, that would serve sin to his grief. And Solomon in his Songs describes the Shulamite, which is the church or a Christian, as having in her the company of two armies; which is the army of Christ in the

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soul, to wit, the graces of the spirit, and the army of the devil in the flesh, to wit, all the evil influences of his spirit. And these are set in battle array, one against the other, as continually fighting for the prize, which is man's soul. And then how can I expect peace, when there is such a contrariety of passions, and spirits in me, warring one against the other so that the flesh can't do what that wills, nor the soul can't do what that wills, because they oppose and lust one against the other. And in order to give you a discovery of these two armies, to wit, that in the flesh and that in the soul, I will draw you a picture of them by name, out of my own bosom, and set them in battle array the one opposite the other; or, in other words, the principles of the flesh against the principles of the soul, and also how they fight in me less or more, by day and night. For Christ having taken my soul by the power of grace, and the devil is striving to take it back from Christ, and thus I'll give the view, on this leaf, and draw them up before your eyes out of my heart.

against	
Principles of flesh	Principles of soul.
The devil	Christ.
The spirit of the devil influencing the flesh	The spirit of Christ influencing the soul.
Angels of the devil	The angels of Christ.
Love of self	The love of God.
Unbelief	Faith.
Despair	Hope.
Spiritual pride	Humility.
Self conceit	Lowliness of mind.
Self righteousness	A submitting to the righteousness of God.
Vain confidence	A firm dependence on Christ.
A guilty conscience	Peace.
A heart of stone	A heart of flesh.
Lust of the flesh	The desire of the soul.
Pride of life	Christian decency.
The lust of the eyes	The law of the mind.
The will of the flesh	The will of the soul.
Self will	The will of God.
Wishes of the flesh	Wishes of the soul.
Hypocrisy	Sincerity.
Rashness	Meekness.
Sorrow	Joy.
Impatience	Fortitude.
Ignorance	Knowledge.
Folly	Wisdom.
Anger	Good will.
Envy	Quiet mind.
Lying	Truth.
The fear of men	The fear of God.

against	
Shame	Courage.
Diffidence	Confidence.
Weakness of flesh	Strength of soul.
Intemperance	Temperance.
Any thing, a turncoat	Faithfulness.
Forget good	Fervency of spirit.
Dull frame	Pray with the spirit.
Mistrust	Fear not.
Timorousness	Strong faith.
Double mind	Steadfastness.
Security in the flesh	Watchfulness.
High mindedness	Thinking soberly.
Presumption	Resignation to God.
Carnal reason	Revelation.
Cold lifeless frame	Feeling sense of grace
Blindfold	Enlightened mind.
Drunkenness	Soberness.
Covetousness	Justice.
Roughness	Honesty.
Turn aside	Stand fast.
Hasty spirit	Long suffering.
Heresies	Pure doctrine.
Strife	Fellowship.
Light mindedness	Holy awe or reverence.
Heedlessness	Gravity.
The zeal of the flesh	Zeal of the soul.
Vain glory	The glory of God.
Wrath	Mercy.
Worldly mindedness	Contentment.
Variance	Composedness.
Shyness	Gentleness.
Too bold	Circumspection.
Murder	Love of our neighbor
Revelling	Duty
Idolatry	The worship of God.
A readiness to believe lies	A slowness in the soul.
A slowness to believe truth	A readiness in the soul.
Communion with devils	Communion with God.
Adultery	Virtue.
Dissembling	Punctuality.
Sedition	Pure heart.
Uncleanness	Sanctification.
Lasciviousness	Purity.
Fornication	Lawfulness.
Fretfulness	Goodness.
Backwardness	Let your light shine.
Forward mouth	Slow to speak.
Blasphemy	Uprightness.
Backbiting	Speak evil of no man.
Whispering	Speak face to face.
Slothfulness	A readiness to will.
Love of pleasure	The love of worship.
Ease of flesh	The labor of soul.
Self interest	The interest of our neighbor.

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Earthly mindedness	Heavenly mindedness.
Angry with God	Being well pleased with him.
Dead feeling	Life of soul.
Vain thoughts	Meditation.
Strong imaginations	The feeling of the love of Christ.
Ready to halt	Perseverance.
Discontentment	Happiness.
Evil surmising	Sanctity.
Perverseness	Sobriety.
Concupiscence	Holiness.
A desire to sin	A desire of righteousness.

Which army on both sides amount to ninety principles of bad and good. How then can the Christian man hope to be in peace, when there is such a contrariety of principles of flesh and spirit? It cannot be. As Paul said: The flesh lusteth against the spirit, and the spirit against the flesh; so ye cannot do the things ye would. I set to this my seal. This is the truth.

JOSHUA LAWRENCE.

FOR THE PRIMITIVE BAPTIST.

Extract from the Minutes of the Oconee Baptist Association, held at Mars Hill meeting house, Clark county, Georgia, on the 9th, 10th, 11th and 12th days of October, 1841.

17th, Query from Black's Creek Church.

How shall we as a Church, receive a member from a Missionary Church, who has joined them by experience and Baptism, since the declaration of Non Fellowship?

Ans. By experience and Baptism only.

CIRCULAR LETTER.

The Oconee Association to the Churches she represents.

BELOVED BRETHREN:—Through the forbearance of a kind providence we have been preserved another associational year, and have met at this place to receive and make reciprocal communications relating to the state and affairs of our little infant association.

Dear Brethren, as it is customary for us to address you upon some subject annually in the form of a circular, and as we think the piety of the believer is of vital importance to the glory of God, as well as the happiness of the christian, I ask to call your attention to a portion of the word of God in the Epistle of St. James, 2nd chapter, and last part of the 18th verse:—"Shew me thy faith without thy works, and I will shew thee my faith by my works." It is probable from the character of this whole epistle that the inspired penman saw that there might be some that might obtain a seat in the church that might have in view some object of self glory and worldly advancement, and if such should obtain a name in the true church, that they might there consider themselves at ease, and not required to manifest a living faith by works of self denial and obedience to that law of liberty, that requires the believers to love God with the whole heart, and our neighbor as ourselves; and moreover, James tells us that faith without works is dead being alone; and was not Abraham, our father, justified by works when he had offered his son upon the altar? And he continues in a similar strain and says, seest thou how faith wrought with his works, and by works was faith made perfect,—and the scripture was fulfilled, which saith Abraham believed God, and it was imputed unto him for righteousness, and he was called the friend of God.—"Ye see then how that by works a man is justified, and not by faith only." Likewise also was not Rahab, the harlot, justified by works, when she had received the messengers and had sent them out another way; for as the body without the spirit is dead, so faith without works is dead also. This same inspired writer says, whoso looketh into the perfect law of liberty and continueth therein, he being not a forgetful hearer of the word but a doer of the work, this man shall be blessed in his deed. This perfect law of liberty is doubtless the liberty of the gospel, the christian is at full liberty as long as he keeps within the rich privileges granted in the gospel, hence it is called the law of liberty. It is furthermore said in this Epistle that of his own will begat he us with the word of truth, that we should be a kind of first fruits of his creatures, wherefore he continues, let every man be swift to hear, slow to speak, slow to wrath—for the wrath of man worketh not the righteousness of God—and be ye doers of the word, and not hearers only deceiving your own selves, for if any be a hearer of the word and not a doer, he is like a man beholding his natural face in a glass. For he beholdeth himself and goeth his way, and straitway forgetteth what manner of man he was. But says he, pure religion and

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undefiled before God and the father is this, to visit the fatherless and widow in their afflictions and to keep himself unspotted from the world, and there is much watchfulness necessary to guard us against partiality for men, as men and not as brethren; and even as brethren it does prevail to some extent, for we hear it said, we love some better than others because they bear more of the image of Christ; and as one observed, though he was a crooked stick himself, he loved a straight one best—and if we should respect the persons of men, God says, harken my beloved brethren, hath not God chosen the poor of this world rich in faith and heirs of the kingdom, which he hath promised to them that love him?

But farther it is said, ye have despised the poor, (alluding to the church,) do not rich men oppress you, and draw you before the judgment seat. If you fulfil the Royal Law, according to the scriptures thou shalt love thy neighbor as thy self—so speak ye and so do as they that shall be judged by the law of liberty. We need much of the character of the little child in the scriptures,, and if we could always possess that child like simplicity that christians do at times feel, it would be much for the peace and advancement of the Redeemer's kingdom, by telling one another our faults and foibles in brotherly love. If one had besetting sin, admonish him to watch and pray lest he should be led astray, and in kindness tell what were the evils growing out of it, and thereby release him from a burden to himself and a clog to others, and this should be our constant course, for we are to rebuke them sharply that sin —and though we are subjects of infirmity, yet by the above course much improvement might hopefully be made. May we all be admonished to search the scriptures, for in them we think we have eternal life, and they are they that testify of me.

J. M. DANIEL, *Moderator.*
FRENCH HAGGARD, *Clerk.*

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Mount Love, Yellabushy county, Mi.
Sept'r, 20th, 1841.

BELOVED BRETHREN: My communication of January last has received a notice in your paper. Encouraged by the past, I again ask a place in your columns. I should have written before now, but bad health, business, and professional engagements prevented.

In my last, I gave your readers the outlines of the divisions that distracted the Baptists in North Mississippi. In the present, I propose to give what I conceive to be in part the cause of those divisions, viz. the want of correct views among the Baptists, on the subject of the support of the gospel. Passing by the minor notions, and diversified sentiments of the few, I shall only notice two grand divisions; and shall notice these, because of their direct & important bearing on those divisions. The divisions mentioned, are known by their distinguishing appellations, missionary, and anti-missionary. The missionaries believe and practise that the New Testament makes it the duty of those that have received the gospel not only to support it where it is, but to send, and support it, in all the world and to every creature. The anties (I use this term because it is in common use here) also believe and practise, that the gospel should be supported, and that according to the law of Christ as laid down in the New Testament; which law makes it the duty of the church, congregation, or individual, to make to the bearer or preacher of the gospel, a fair equivalent for his time, services and expense, while engaged in his or their service; that then that church, congregation, or individual, has discharged his or their duty, their whole duty in that case. That while they are assured that a "wo" hangs over the preacher if he preach not the gospel, they also believe that a paramount obligation rests on them to support that gospel when received.

But they do not believe, nor can they find any authority in the Bible, either from precept or example, to authorise them to believe, that it is the duty of one people to send or support the gospel with another people. For such a practice would, and does discharge one people from a clearly established duty, and burden others contrary to the express language of holy writ. "For I mean not that other men be eased, and you burdened: But by an equality, that now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want: that there may be equality." 2 Cor. 8 ch. 13, 14 v.

It will be observed, that the apostle was here speaking of the support he received from the churches of Macedonia, when he first labored at Corinth. That now when they were instructed, and stirred up to their duty, "Their abundance should be a supply for the Macedonia churches, that equality abound." But the law of Christ set-

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tles this question. That law is recorded, Matth. 10 ch. 5—11 verses: "These twelve Jesus sent forth and commanded them saying, &c. provide neither gold, nor silver, nor brass, in your purses: nor scrip for your journey; neither two coats, neither shoes nor yet staves, for the workman is worthy of his meat." This law is again recorded in Mark, 6th, 7—9 v. and Luke, 9 ch. 1—14 v. Again, Luke, 10 ch. 1—9. In this quotation the command is given to the seventy disciples, with this slight alteration, "The workman is worthy of his hire."

This is the law, the whole law of the New Testament for the support of the gospel. And that it has no where nor at no time been repealed, added to, nor diminished; and all that is said in the Acts, and the writings of Paul on the subject, is only to enforce the practical observance of this law among the Gentile churches and Christians of all nations and climes. And I will further remark, that the command, prohibiting the carrying "gold, silver," or supplies of whatsoever kind they may be, is of the same force and authority as it is to preach, heal the sick, raise the dead, or baptize them that believe. And in answer to some I will remark that the enlargement of the commission of our Lord did not affect in any degree this law, for the enlargement only respected their field of labor, (the world,) and not their labor and reward; these were the same before and after.

But the missionaris teach, that those who have received the gospel are bound by the law of the gospel to send the glad tidings to every destitute and benighted individual or the face of the globe; and that the present is the time, or rather that much time is already lost, and many souls have already perished, through the negligence of Christians and churches, and that this loss must be regained by the vigilance of all. And what is, to a Primitive, strange, very strange indeed is, that the means, the great means, the lever power, to accomplish the mighty work, is, money, money, money. And what is still more strange to a Primitive is, that to support their system they quote from the Bible, but not from Matthew, Mark, nor Luke, but from Acts 2nd and other passages, that I shall notice.

In Acts 2nd and 4th chs. we have an account of the sale of lands, possessions, houses, and goods. The prices were brought and laid at the apostles' feet. I remark first, that this sale and contribution was not the result so much of the spirit of religion as of necessity; for according to the laws and customs of the Jews, if any man did confess Christ, or profess Christianity, he should be cast out of the synagogue, his goods spoiled, and he punished as a malefactor. It therefore became a matter of necessity, and of course of choice, to thus dispose of their goods before they made a profession. As proof of this position, the apostles neither here nor elsewhere, commanded that such a sale and distribution should be made; nor do we learn that the Gentile churches as Christians ever made such disposition of their possessions.

My second remark is, that these monies were not appropriated for the spread and support of the gospel, but used as a common fund for the daily support of all; that is, "They that gladly received his word were baptised, and continued steadfastly in the apostles' doctrine, and fellowship, and in breaking of bread and in prayers." To these it was "parted to all men, and as every man had need." Acts 2nd chap. 41—45 v. From which it will be seen that the fund was not for missionaries, nor missionary purposes; as proof, not many days from this time and before the stock was exhausted, Peter and John told the lame man at the gate of the temple that "silver and gold they had none." Mark the word "none," no, not so much as the Roman penny, nor the Jewish mite. Peter's and John's condition was in accordance with their master's law, "take neither gold nor silver;" but is an awful comment on the present mission system that says, take from the churches at home, your outfit, expenses for the journey, and supplies while engaged in the work, (teaching school, distributing tracts, printing Sunday school primmers, &c.) And the Baptists behind, all bound by society & convential obligations to forward on further supplies, as want or extravagance may require. Thus it will be seen, from a very slight observation, that the above scripture makes nothing for missionism.

But again, the friends of the moneyed system quote 2 Cor. 11 ch. to show that the missionary is authorized to carry the means with him, and use those meams for the furtherance of the gospel among others. But they have forgotten or omitted to quote the 8th verse of that chap. "I robbed other churches, taking wages of them to do you service" The wages in the above quotation is also mentioned by Paul. Philippians, 4 ch. 16 verse. Philippi, it will

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be recollected, is the chief city of Macedonia. The liberal supplies furnished by this, and the other churches of Macedonia, are the supplies mentioned by the apostle, and used by him while laboring first at Corinth, as mentioned in another part of this communication, and is mentioned in Phil. as quoted above in praise of the liberality of that people. But until inequality shall be made to be equality, these passages make nothing in favor of one people's supporting the gospel with another people. And until robbery and sacrilege shall be made to be justice, righteousness, and the works of God, the New Testament will afford no proof of, nor authority for, taxing one people with the expense of sending and supporting the gospel all over the world. Yea more: until it shall be made to appear from the Bible, that God has so far changed, as to "hate judgment and love robbery," Is. 61 ch. there can no proof be extorted from the Bible that will support, or justify, the moneyed system of missions, as practised in this country.

And yet there are Baptists, a majority of Baptists, and with them the learned Baptists, and the learned Baptist preachers, who are not only engaged in the prosecution of these schemes, but are pushing them forward with a zeal bordering on madness. Yes, a zeal that seems to delight in the rending of churches, dividing of Associations, and destroying the fellowship of very brethren. But I shall be told, that the declarations of unfellowship comes from the anties. This is not always the case here, for there have been formal acts of unfellowship by the missionaries here, and that not for any improper conduct, but merely because they were united, and intended to unite with the anties. But suppose the separating resolves were wholly on the part of the poor anties, have they not sufficient cause? I say they have. Those causes are, that in addition to their unscriptural schemes and institutions they have imbibed, and propagate the doctrines of Arminianism, freewill, the general provision in the atonement, the universal application, strivings, or influence of the Holy Ghost, as the three terms are indiscriminately used. Others again, if not altogether they are almost Campbellites; for the most zealous missionaries hold, or admit, that God calls the minister, but education is the requisite qualification. Now I cannot see but this is as much Campbellism as to say, that God neither calls nor qualifies. Now no experimental, gospel-taught Christian, can receive and approve these doctrines. He is therefore reduced to the necessity of living with them, and upon them, or to separate. And as there are yet a few witnesses to the truth of Jesus, the lambs will gather to the bleating, and find pasture.

In my next I propose to continue the subject, and examine the mission principle that asserts that the commission of our Lord "was not given to the apostles as such, but to the church." And I may not be as distant between my communications as heretofore.

I have lately had the pleasure of reading a little work entitled the "Voice of Truth," written by elder James Osbourn; which is indeed a drop of honey from the rock. I would say therefore to brother Osbourn, write and preach on, the enemy is yet in the field.

There are four Primitive Baptist Associations in North Mississippi, and a convention now pending to form another. I have not learned the progress of Primitive principles in the Southern part of the State, but shall say that the Primitives have no cause for discouragement in Mississippi, but the prospects will well authorise them to thank God and take courage. Yours in the gospel of Christ.

FRANCIS BAKER.

THE PRIMITIVE BAPTIST.

SATURDAY, DECEMBER 11, 1841.

The end of this volume of the Primitive Baptist is near at hand, and we would earnestly invite the attention of our Agents and Subscribers to an early renewal of the subscriptions of those whose time expires, and also of the necessary changes to be made by discontinuances, removals, &c. Having experienced much difficulty in furnishing correct accounts to subscribers, we would also suggest to those who make remittances in behalf of others, to specify particularly for whom they send.

TO EDITORS PRIMITIVE BAPTIST.

Effingham, Darlington Dis S. C.
Oct. 19, 1841.

BRETHREN EDITORS: I remember before the Revolutionary war, though but a boy, the church of which my mother was a member was a large church, & when they met they were glad to see each other, and loth to part; but, brethren, how is it

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now? While I continued with them, (the missionaries,) and about four years before I left them, I never saw such times. There was one college fellow, by the name of Hartwell, got up in the pulpit in order to preach, and instead of preaching Jesus and him crucified, he began to tell the people how God had blest them in their basket and store, and with Bibles, &c. It was not long before he got to the heathen in Birmah, and after a while pulled out a god out of his pocket, which he said was one of their gods. I did not know but what it was his god, for he seemed to take a pride in showing it to the people, and he soon had many in tears.

Brethren, you know without my going any farther how they will go on with their Arminian trash; and I don't like cold hominy especially when it comes husk and all, and not one grain of salt in it. I was not born in this enlightened day we hear so much about, therefore you can't expect to be profited much. I shall leave those husks that are hardly fit for swine to eat; and if God will enable me, say a little to my brethren and sisters. My brethren and sisters, I never should have exposed my ignorance among you, had it not been for that little winged messenger that is flying through our land that tells us that salvation is of the Lord, (none can come unto me, except the Father which hath sent me draw them, says Jesus) My Christian friends, in reading your communications coming from every direction and speaking the same things, it lifts me up to things above, and makes me well assured that the peace which our blessed Saviour gave to his apostles abides in you. I pray the Lord that brotherly love may continue among us, and that we may be always abounding in the work of the Lord, if it is his divine will.

My good old Book tells me, that man's heart deviseth his way, but God directeth his steps. My dear old brethren I. Tillery and J. Lawrence, you know the more tools are used the brighter they get. You need not be afraid of their turning or breaking. My dear brethren V. D. Whatley, R. Rorer, Wm. Moseley, N. Morris J. Ervin, and all the brethren agents for the Primitive, and all Christians to the ends of the world, I love them all for the Redeemer's sake. When I think of the times now among them that are called Baptists, what shall I say? I shall say this much, that Old School is right. My mother taught me that doctrine when a child, and I have never forgotten it. And my blessed Jesus taught me the same, when he brought me to his feet helpless as an infant, when I thought I was gone forever and ever. But glory to his name, he put a new song in my mouth, even praise to his name for redeeming grace and dying love. There is no mistake in this. Therefore, brethren and sisters, go on, the day is our own. (and soon shall be known through every nation.) Christ's will shall be done. My preaching brethren, we would be more then thankful to any of you to visit us. And may that grace that works by love and purifies the heart attend you all, if it is the will of heaven. Pray for me. Farewell.

JNO. TIMMONS.

TO EDITORS PRIMITIVE BAPTIST.

Georgia, Monroe county,
Oct. 25, 1841.

DEAR AND BELOVED BRETHREN: I yet love all the Primitive Baptists, in deed and in truth, this wide world over, that speak the pure unadulterated language of the prophets and apostles (i. e. salvation by grace alone without any human mixture.) And as I have not pestered you lately with any of my scrawls or scraps, I have concluded to fling in my little mite, as did the poor widow; though very small, yet it was all she had, so in like manner I will endeavor to give you all that I have on my mind at present, relating to my master's kingdom. And as a foundation for what few remarks I may make, I cite you to iv. chap. 19 verse first epistle general of John: We, love him, because he first loved us.

Dear brethren, these words were dropped by the beloved disciples, of whom it is said, Jesus loved. And in his epistle throughout, we find his whole theme to be love; and exhorting his b ethren to love and good works, and to warn them against false teachers that had gone out into the world in that day; and not to believe every spirit, but to try the spirits whether they are false, for every spirit that confesseth that Jesus Christ is come in the flesh and that he is love, is of God; and the spirits to the contrary not be of God, &c.

But more immediately to the passage of scripture quoted: We love him, because he first loved us. And in order to elucidate the passage of scripture, I design to take up the terms used in the phrase, and give such an explanation as I am enabled

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to give. By the pronoun we, plural number, and of the first per on, I understand the apostle and addresser, to class those believers who he was addressing with himself, and then as a mouth for the whole declares, we love him, because he first loved us. By the term love, I understand to be a verb, that is, it tells what the pronoun we and governor does; and is a passion or principle of union existing in the heart of every heaven-born soul, I will say by an implantation of the holy spirit, & causing like to beget its like. By the term him, I understand to be a pronoun of the third person, and agreeing with the noun, God, and is the object of that love. The term because, is a conjunction, and connects the two simple terms together; which assigns the reason he first loved us. The term he, is the governer of this sentence, and agrees with the noun God First, is an adverb of order and qualifies loved; which is a regular verb from the verb to love, by the addition of the participle ed.

Dear, brethren, I have been you may think, too particular in my explanation of the terms used by the apostle; but I have done it in order to contrast the two terms; for we find, we love him, to be in the present tense, and he loved us, to be in the imperfect tense; and expresses past time, however distant, and conveys an allusion to the present time. Well, when did he love us? I answer, ere the world began. To the law and testimony. I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee. Jer. 31, 3. And again: Before the mountains were settled, or ever the earth was, he was set up from everlasting; when there was no depths he was brought forth, and was rejoicing in the habitable part of his earth, and his delights were with the sons of men, Prov. 8 chap. And again, Jesus says, addressing his disciples: I in you and you in me, and I in the Father; and inseparable union. And again he says, in addressing his Father: For thou lovedest me before the foundation of the world. With many such passages I could quote, but deem it unnecessary, having quote enough to prove that God's love is everlasting or eternal.

And the apostle says that God is love, and as that love existed before the foundation of the world, or prior to the existence of man, and I set it down as a point that cannot be overturned, that it is impossible to love without an object; and the apostle says, the object of that love was us. And who, dear brethren, do we understand to be meant by the plural term us? I answer, all the elect, the chosen of the Father, and given in covenant contract to his Son Jesus Christ, before the world began, that he should redeem them from all iniquity, and to make unto himself a chosen generation, a royal priesthood, an holy nation, who should be as lively stones set up to show forth his praise 1st Pet. 2 chap.

I know, dear brethren, that the Arminians oppose this doctrine, and say that it is an antinomian stool for do-nothing; and that when we the Primitive Baptists preach, say they, that they commence in eternity and end in eternity, and cannot see into nor believe such a doctrine. But, say they, that they believe in a time Saviour. But, brethren, I am one that believe in an eternal Saviour, a Saviour old enough to make provision for his church prior to the formation of Adam, who he saw ruined and forlorn in their first head and representative, and under the curse of an infinite law; who agreed to step forward in due time and render infinite satisfaction on their part, by being made of a woman and coming under the law, and magnifying it on their part by living up to all its righteous requirements, and then to shed his precious blood for them.

O, brethren, was ever love like this? And then in due time to manifest the same by the washing of regeneration, in convicting or showing them that they are sinners, and that they stand an awful and guilty distance from thee; and to lead them about in paths that they have not known. And finally, when all hope is given up, and an inevitable wo they think to be their certain doom, then it is when he reveals himself in the plan of salvation, the chiefest amongst ten thousand and altogether lovely. Then it is when they are constrained to cry out, in the language of the apostle and say, we love him, because he first loved us.

I can truly say, brethren, it was and yet is the language of the poor unworthy dust addressing you; for when I was sinking down beneath a load of guilt and condemnation, I verily thought I should be spurned from the presence of God. For I knew I was a sinner, and a vile sinner, and that God was a just and holy God, and could not look on sin with the least allowance. And I would often retire to the silent grove to pray, and after reaching the con-

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templated place I had in view, where I thought no human being would see me, on my sinful knees I there would prostrate myself and could not open my mouth to pray, for I thought it would be a sin to try to pray and that it would only augment my wo. And a great many times some evil thought would cross my mind, and perhaps I would retire from the place without saying a word; but still the breathings of my soul was, Lord have mercy upon me, a sinner; Lord save, or I perish.

I was brethren for about two weeks in this condition, when one day I left my plow and went to the house on some business, probably to get a drink of water; after which I seated myself upon the door step, meditating on my wretched case. One of my little sons come and crawled up upon my knees, and, brethren, I think I then got a small peep into the plan of salvation. I thought that Christ in eternity had agreed to come to the world and to be made of a woman, and become a poor helpless babe of Bethlehem as helpless as I viewed my little son was; and to suffer pain and toil, and then to die the ignominious death of the cross, that poor sinners might live. And, brethren, my burden rolled off and I felt serene, and I thought every thing bore a new aspect, and I thought I loved every body. And those persons that I had emity against I freely forgave, and felt not to have an enemy on earth. And I loved God's people above every other thing on earth, and tears began to flow and I was constrained to cry out in the language of the apostle, and say, I love him because he first loved me.

Dear brethren, I cannot tell it as I viewed it; but I have thought that I felt pretty much like old Simeon did, when he was waiting in the temple to see the Lord's Christ. And when the parents brought in the child Jesus, to do for him after the custom of the law, he took him up in his arms and blessed God and said, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation. And, dear brethren, the apostle Paul says to his Ephesian brethren by exhortation, I therefore a prisoner of the Lord beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long suffering, forbearing one another in love, endeavoring to keep the unity of the spirit in the bonds of peace. And now, brethren, let us endeavor to love as brethren, & to act as brethren towards one another; and try to let our lights shine before men, that they may be constrained to say that we have been with Jesus, by an orderly walk and a godly conversation.

And as it is late in the night, my brethren, and my sheet is nearly full, I come to a close. May the God of all grace be with you all. Amen.

EDMUND DUMAS.

TO EDITORS PRIMITIVE BAPTIST.

Marietta, Cobb county, Ga.
October 13th, 1841.

DEAR BRETHREN: I for the first time sit down to write a few lines to you. I profess to be a Baptist in hope of eternal life, for what Christ has done for his people, not for what I can do For I long have learnt, that if it depended on me, my case is a gone one for I find that sin is mixed with my best performance.

Brethren, I want to let you know that there has been a division among the people that call themselves Baptists in this country, and I am one that declared a non-fellowship with the institutions of man, and don't have any thing to do with them, nor any person that has to do with them. I have said, that I did not belive that there was a Baptist in the world that was sound in the faith, that had any use for them, I mean the institutions. There is a great deal said about souls being lost for the want of money—if money could save souls, I think that I would work harder than I do; for I do not work as hard as I think I should, if I tho't money bought souls. But I hear the apostle say, they were not bought with corruptible things, such as silver and gold, but with the precious blood of Christ.

And, brethren, I believe that all God's people's names were written in the Lamb's book of life before the dust of the earth was laid and they will all be saved. Then has God forgot to be gracious to his people, or has he begun to redeem them and failed for the want of money or power? If so, lay to and help with all your might. But if God be able, let us look to him in prayer for to do his work.

There are some that wish to stand on a middle ground, but that is a place that I have never yet found. What harm, my brethren, has the division done any body in the world? Brethren can travel together better when all agree on the plan of salvation. When we have the gospel preached to us, we don't hear the brethren

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saying, "I am sorry to hear brother such a one preach so hard, as has been said when bro. Grissom would preach up the covenant. Brethren, I am fond of hearing the covenant mixed with the gospel plan of saving sinners instead of money. It may be, brethren, that it is because that I am a poor man and don't love to work as well as some of the missionaries, makes me so much op posed to that plan.

Brethren, I must come to a close. I pray God that you may be kept by the power of God through faith.

JOSIAH MASSEY.

TO EDITORS PRIMITIVE BAPTIST.

East Tennessee Blount county, August 8th, 1841.

DEAR BRETHREN: Having to send my remittance, though I have neglected too long to do so, I therefore, like the widow, will put in my two mites, in order to let you know how the old persecuted Baptists are getting along here.

We have had a cold and wintry season for a long time, and it appears because that iniquity doth abound the love of many has waxed cold. Yet there are a few, who are contending for the faith once delivered to the saints, while we are surrounded by a number of fence stradlers, or in other words, a people who call themselves Baptists, but their words and works prove to me they are not what they profess to be. For they have joined with the Methodists, and are trying to make all the fuss they possibly can, both in world and church. They have got agreat revival as they call it. Their leader is one of the learned dandies of the day. He professes to be nothing but an Old United Baptist, yet he fellowships all the institutions of the day, and has rent the churches and bursted them asunder; has been excluded from the fellowship of the Old School Baptists, yet goes on in his pernicious way and is trying to influence weak minds to think, that there is a great union about to take place, and with his bewitching tales he has drawn several after him. But they are generally such as the church can spare very well, yet there are some orderly members that have gone off with them. They have meetings very often here, and make a heap of noise about religion; and this dandy is receiving members wherever he goes, whether the church is present ornot,&almost whether they have any experience or not. All a person has to do to get membership with them is, to go to a few of their meetings and go up to be prayed for; and then when the invitation is given to join, to give their hand. If they have nothing to tell, the preacher always has a few questions to ask, then puts the general question to the church as he calls it, then invites all persons present professing to be Christians to give the right hand of fellowship. Brethren, does not this look like trying to unite world and church together, more then uniting the Christian church? We know there are a people in the world that want to eat their own meat and wear their own apparel, but want a name in the church so as to take away their reproach. But not so with the child of grace for he can truly say, that there is a way that seems right unto man, but the end thereof are the ways of death; and the people I once hated I now love. And not only so, but we find that they are willing to try to take up the cross and follow Jesus in the likeness of Jordan and in all the ordinances of the house of God. Their cry is, O Lord, that I may be found walking in all thine ordinances blameless.

Brethren, I feel to try in a short way to relate to you some of my ups and downs. When I was a boy it pleased God to show me that I must be born again, or I could not enter into the kingdom of heaven. I fell to work in my own strength, tried to pray, went to meeting very often, but all this would not do. At length the devil persuaded me I was too young, and that it would be easier to get religion when I came to be a man. I yielded to this, and at the age of nineteen I was married to a Baptist woman. I then thought of the promises I had made of trying to become a Christian. The devil then persuaded me it was too late, as I had to give an account of my conduct here below, and the word telling me the gospel was to prove a savor of life unto life, or of death unto death, I tho't it best for me to quit going to meeting, and nearly done so. Sometimes I would go just because my wife wanted to go, not that I cared any more than any other beast.

So I grew bold in sin and iniquity, but it pleased God at a time when I was going on in sin to show me the depth of my polluted heart, as I hope; and that at a time when I as little thought of trying to turn to the Lord as I ever did in my life. About the first of August, 1831, I was working in my turnip patch, and there came an old Baptist man, whom I had very little confidence

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in, to me to ask me if they might appoint a prayer meeting at my house. I told him I was willing. At the same time I cared nothing about him nor meeting neither, only for credit sake I would not deny the privilege. The old man sat and talked a good while on religion before he left me. I began to think of my condition. I soon concluded, of all men I was the most wicked; to think the old man should walk across so bad a hill just to ask my leave to have meeting at my house. The old man left me in trouble. He has told me since, that he perceived it very plain, although I thought I would keep it to myself.

Brethren, my sheet would not hold all that I might tell you of my travel, though it was but a few weeks. But to return. It soon became no longer a secret, for sleep in a manner left my eyes. I thought my days were almost ended on earth. In this way I passed through some wearisome days and nights; when I went to rest of a night, I expected to wake in hell, and when I did awake of a morning, I awaked with surprise, and was constrained to thank God that I was out of hell. In this way I was led along until I was brought willing for God's will to be done with me his creature, and at a very unexpected time my burthen was removed and as the poet says: I knew not the reason, but Jesus I loved. But I soon doubted its being religion, I was afraid I was mistaken. I thought that if I only could get my burthen back again, I would be more particular and would know whether it was religion or not. I thought I was the man that the unclean spirit had went out of, and all that was lacking was a desire to return to my own house, from whence I came out. But thanks be to God, I have never wanted to return back again.

While I remained in this situation, I went to hear a man preach. His text was: I am the door, by me if any man enter in, he shall be saved and go in and find pasture. I thank God if I am not deceived he gave another evidence there. I felt that I was one that had entered in by the door, and felt to rejoice and give God all the glory. And on the 1st Saturday of Nov. 1831, I told my experience to the church, and was baptised the next day. And so I have been hobbling along ever since. Sometimes I am almost ready to tell the church to take my name off of the church book, and again I feel sometimes that I get a crumb from my master's table. Then I wish to live and die with Old School Baptists. So I am hobbling along, and if I were ever saved at all, it will be by grace alone.

Brethren, I haste to a close; but not without saying, I am well pleased with your valuable paper and want to take it while I live and it contains the same doctrine it now contains. Brethren, pray for me and the little Church at Four Mile, that we may ever be enabled to continue for the faith once delivered, in that way as will redound to the glory of the great head of the church. Yours in gospel bonds.

J. HAMPTON.

TO EDITORS PRIMITIVE BAPTIST.

Camden, Kershaw District, S. C.
November 16th, 1841.

BRETHREN EDITORS: Dearly and well beloved in the Lord, scattered throughout our highly favored country. May the peace of God our heavenly Father, which surpasses all understanding, be multiplied amongst you. Oh, my dear brethren and sisters, my heart rejoices to hear from you. Many of us will never behold each others faces in this vale of sorrow, but I thank God our heavenly Father, and our Lord Jesus Christ, for that blessed hope that he has begotten within us by the operation of his Holy Spirit, that when his holy will is done and served with us in this world, that we will all meet together in that place of heavenly rest, which was prepared from the foundation of the world for his chosen people, who love the truth and obey the gospel of the Son of God.

I rejoice, my brethren and sisters, unworthy as I am, that my lot is cast amongst you. I am not able to tell you how sweet your counsel has been to me, through our little Primitive paper; it brings good tidings to me, it reaches me often times like a cooling brook to a weary traveller in a thirsty land. My membership is with the Bethsaida Primitive Baptist church, in Kershaw District, nine miles above Camden, and near thirty miles from any church of our faith and order. We are but few in number, surrounded by enemies who are letting fly at us with all their might, and I have no doubt but they think our destruction is sure; but our trust is in the living God, and our prayer is unto him.

Our little church is a member of the South Carolina Primitive Baptist Associa-

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tion, which convened at our church on Saturday before the second Lord's day in October last. We had a full representation of churches, the business was transacted in harmony, the word was preached to a large and attentive congregation. At our Association on Lord's day our much beloved brother and faithful minister of the gospel of our Lord and Saviour, Elder John Good, finished his work and left the walls below. His text was first chapter Ephesians, eleventh verse: In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will. On Wednesday morning following he departed this life. His illness was short. He was a faithful minister of the gospel, a loving and humble Christian. The church has sustained a loss of no ordinary kind. In the midst of our grief, we feel our loss to be his gain.

In conclusion, dear brethren and sisters, I desire you all to pray for me, pray for the little church that I am a member of, that God may visit us by his holy spirit and grace, and thereby enable us to withstand the fiery darts of satan. So farewell, my dear brethren and sisters; be valiant for the truth, and for this the world will hate you, the formal professor also. I pray God my heavenly Father to give you all grace to endure hardness as faithful soldiers and followers of the meek and lowly Lamb of God, and finally save us all in his kingdom, ever to enjoy the peaceful presence of him who suffered for us and expired on Calvary, and rose again for the justification of his people, and ever liveth to make intercession for his people. Yours in Christian love. *WILLIAM NELSON.*

TO EDITORS PRIMITIVE BAPTIST.

Thomaston, Upson County, Ga.
September, 1841.

Dear Brethren in Christ: The time for me to make remittance has again rolled round, therefore it becomes my duty as agent, to write to you. I have had my mind in exercise for some time, to write on some particular subjects; but for fear of being in the way of better or abler pens, I have desisted. But believing the Lord's time to be the accepted time, I would wish to wait and see the salvation of the Lord. But as I know there are able pens engaged in writing for the Primitive, I wish them all to continue, and be guided by that spirit that comes from a higher power than man, or an arm of flesh. I now renew my desire for the Primitive to be sent to all that I have subscribed for, except those that I have or may order to be stopped.

WILLIAM TRICE.

Genuine virtue has a language that speaks to every heart throughout the world. It is a language which is understood by all. In every region, every climate, the homage paid to it is the same. In no one sentiment, were ever mankind more generally agreed.

AGENTS,

FOR THE PRIMITIVE BAPTIST.

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THE PRIMITIVE BAPTIST.

EDITED BY PRIMITIVE (OR OLD SCHOOL) BAPTIST MINISTERS AND LAITY

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"Come out of Her, my People."

VOL. 6. SATURDAY, DECEMBER 25, 1841. No. 24

COMMUNICATIONS.

TO EDITORS PRIMITIVE BAPTIST.

Barnesville, Monroe county, Ga.
Nov. 1841.

DEAR AND BELOVED BRETHREN EDITORS: Having one more opportunity of sending you the name of a new subscriber, I would were it not for one or two reasons offer you a few of my scattering thoughts on the eternal, unchangeable, everlasting, electing love of God. This electing love of God is predicated on justice, and justice on the covenant, and the covenant on the purposed decrees of a covenant-keeping God. But I will not enter upon this subject, least by my continual coming I weary you. For one of my reasons for not writing at this time is, that my name has appeared so often in the forthcoming volume, (to the exclusion of perhaps better matter), that some one may have become irksome. Should this be the fact, I would say, just make a Jonah of me, cast my scribbles overboard.

My second reason for not writing upon this delightful theme, the eternal, unchangable, everlasting, electing love of God is, my knowing my own weakness in grace. My contracted view of divine things, and the dwarfishness of my spiritual mind, all forbid my touching upon a subject that would baffle the tongue of the learned, and nonplus the pen of the ready writer to describe. Or as the poet says,

> Do justice to so vast a theme,
> And praise a love like thine.

May the God of grace be with you all; govern, guide and direct you safe through the flood and storm of time, and finally land you safe in the haven of eternal rest, is my prayer for a Redeemer's sake. When it goes well with you, remember the afflictions of Joseph.

VACHAL D. WHATLEY.

TO EDITORS PRIMITIVE BAPTIST.

Georgia, Columbia county,
November 21, 1841.

DEAR BRETHREN: I wish my paper continued, as it brings me good news of glad tidings from a far country. I love to hear of brethren getting along in love and harmony and peace, although it is not the case in this section of country; for the Primitive brethren are killing themselves as fast as they can by splits and divisions, envy, backbiting, whispers, and hearsays. As you know, dear brethren, it will be the case whenever a brother wants to wear the bell so bad, he will knock down another brother and pull of the bell and put it on himself; and then say he has not got the bell on, nor he won't wear it, but the bell rings so loud they all follow him. This he does and don't know it, being blinded with the idea of being captain, until another brother wants the bell; then down he knocks his brother, and puts the bell on himself, and so every man wears the bell by turns. This state of things has happened to them, for the lack of smart men to keep up good discipline according to God's word. It puts me in mind of a blind horse running about and striking his head against a stump. The horse being blind, he thinks you knock him; but the fact is, you know he knocked himself against a stump.

These few hints I give you, my brethren, because I love you and that your eyes may be kept open, so that none wear the bell, only them the bell was made for. If you think it is not the duty of your preacher to

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be well skilled in discipline, according to God's word, and that he see that a good gospel discipline be kept up, and that he is there and to that as much bound as he is to preach; as proof of that fact, or for your examination, I refer you to the following passages of scripture, amongst many others. Acts, 20 chap. 28 verse. Thessalonians, 5 chap. 12 verse. Hebrews, 13 chap. 7 and 17 and 24 verses. First Timothy, 5 chap 17 verse. First Peter, 5 chap. 1 to 6 verses. First Timothy, 3 chap. 4 and 5 verses 2 Timothy, 2 chap. 15 verse. Hebrews, 5 chap 12, 13 and 14 verses. Galatians, 6 chap 6 verse.

Brethren, examine these scriptures with others, and let me know your views. Nothing more on that score, only a great confusion and fine times for the devil. O that the spirit and love of God would burn up the chaff and gather the wheat Christians into the garner church.

MATTHEW D. HOLSONBAKE.

TO EDITORS PRIMITIVE BAPTIST.

Berger's Store, Pittsylvania co. Va. }
Nov 7, 1841. }

DEAR BRETHREN: I am glad to let you hear from me, and I wish you to know that I believe it is by the goodness of God and according to his will and this eternal purpose, that I am thus blessed So you, my brethren, may see that I do not believe that it is by accident that we do hear from each other; no, I believe it is according to purpose, and that nothing does happen by chance with that God who works all things after the counsel of his own will, for he works and none can hinder. For it is written, what the Lord purpo eth shall come to pass. So we who trust in that almighty and eternal God, may boldly and fearlessly contend for his way; for it is written, this is our God and he will be our guide even until death. So, my brethren, go on, trusting in that God who brought salvation down, and he will be your guide even until death, &c.

I must now say to my dear brother Moseley, that I am glad to see that you think enough of me to advise me; and I think your advice is good in part, and I will attend to it in part. But you know, my brother, that some people can stand and have their toes mashed much better than others; so I hope my brethren will bear with me, if I do kick a missionary when he treads on my toes. For my opinion is, if we will just let them alone, they will never stop treading until they get our toe nails, which I hope my brethren will not agree to, but punch them with some of brother Tillery's chunks. For they cannot stand the truth, and if we will all tell them the truth, they will not stand to hear it long. For I never met one on the subject of religion, but what he soon concluded that argument is not profitable, and cut out. So we have not much to do for them, but to tell them of some of their mean tricks; such as buying and selling memberships as they do, and then ask them where did that missionary learn that Rudolph Rorer was a horse racer and a drunkard, as I have learned one told in the bounds of the Kehukee Association, N. C. Now I only will say to my brethren, he is a liar, for he never perhaps saw me in his life. For I never saw him, and I can say that there is not a man on earth that can say they ever saw me drunk since I have been fourteen years old, or that I ever had a horse race, and tell the truth. And if I knew the name of this sneak, I would give it to you; but I have forgotten his name, but I only say this to let you know that they will lie.

But I now must say to you, my readers, that I have received another letter from Mr. Freeman Sneak, mailed in Upson county, Hootensville, which was like the author of it, hard to find out. For you, my brethren, know, that I said from the first that I saw of his letter, that he was not an honest man and was a sneak. And now you, my brethren, that read the Primitive, can see in the 16 No. page 247, that I was right; for it does appear from brother Mann's letter, that there is no man of that name there. So, my brother, you know that he, Mr. Sneak Freeman, will lie and is worse than nobody; for he has denied in his last letter of saying in his first what I accused him of saying, and said I did not tell the truth. Here I will say to Mr. Freeman Sneak you lied, and you know it, I believe. And if you do not know it, I do; and any body else that will or can read his letters, will see that Mr. Sneak Freeman is a liar. So I will let you off this time, and only ask you, if you do write to me again, to pay the postage; which you or a gentleman always ought to do. When they write to a man for their own pleasure, they ought to do it at their own expense; but you have not acted the gent. in this case, nor in no

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other that I know of. So nothing more, but I wish you well.

Dear brethren, I now wish to let you all know how the missionaries, and the go-betweeners, and the Old Baptists come on here. So I must tell you that I was at the Roanoke Association in Oct. There were three sorts of Baptists, and of all the contention I ever saw, I saw there. And I do think, we should be thankful to God for delivering us from such a people as the missionaries and go-between Baptists; for they are in my judgment a lying people, for I assure you that they are not fit for any use but to keep a fuss. And they are the root of all the contention that is among the Baptists, and their root must be the devil; for they have the assurance of him. For they took the vote of the Association, whether Mr. Ball the General Agent of the General Association should preach, and the majority said he should not; then five members of that body voted for him to preach, still, and so was not willing for the majority to rule. But they appointed four of their own body to preach, two on Sunday and two on Monday.

The two that were to preach on Sunday did preach. After they had dismissed the people, Mr. Ball called the attention of the people and said, that he wished to say something in the way of preaching; and said, one reason was, because nine-tenths of the people wanted to hear him; which I did not believe, and I don't think many did believe him, for some started off and left him. So I, for one, cannot say what he did preach. But on Monday, they met and got to business, or to disputing, until the congregation had to send in for some one to preach; and they that were appointed to preach began to make excuse and said, they had rather stay in the Association, and wished to get a substitute, which was allowed them. And the first one that he invited was Mr. Ball, the very man that the Association said should not preach there by their consent. So you, my readers, can see, that this Association is split and ought to divide. And I will only say to my Father's children, come out of Babylon, and leave them with all their mission trumpery, and serve God according to the scriptures, and not according to the whims of wicked men.

But this same sneak, that called on Mr. Ball to preach, went out and got another sneak quite young; but he was just from the college, but I think he did not preach, for he was too lazy to talk, for he never took off his cloak, and was sometime pretending to preach.

But I must stop for want of room, and for fear of being in the way of some of my brethren. May the Lord bless you, my brethren and sisters, with that wisdom that comes from on high, that none can give nor none take away. As ever your unworthy brother in the Lord.

R. RORER.

TO EDITORS PRIMITIVE BAPTIST.

Forsyth, Monroe county, Ga.
October 30th, 1841.

DEAR BRETHREN EDITORS: I feel like I shall have to expose my ignorance once more before the public, which will be the second time, and no doubt will be the last.

I have been out to our Association, which is the Towaliga, and I see things practised among my preaching brethren that I cannot believe in; and that is, urging people up to be prayed for always after service, and get out of order. I think it belongs to the New School order, neither do I believe it is consistent with the Old Baptist doctrine. I believe when a soul is truly awakened by grace to see his lost condition, he is determined to keep it a profound secret from all flesh living; and if you want to find him on his knees, go to the thicket or closet.

I always shall think of old Elder A. Marshall, who is my spiritual father in the gospel, if I have any. He said, an empty barrel sounds the loudest, and too many leaves hid the fruit. Mr. Whitfield is of the same opinion. He says, this is the cause of so many mushroom converts; the seed falls on stony ground, and the March winds blow all the blooms away. I heard a brother preacher say, he held a protracted meeting five or six days. Brethren, if you want to get more corruption in the churches, pursue on. May God help us to watch as well as pray. Brethren, I believe the dross never will be purged from the gold until we are scourged like old Paul and Bunyan, cast into prison or drawn to the whipping post, and then we would see the show boots and broad cloth fly like the hireling did. May God Almighty keep his people from error. I understand there is a straying off from the missionaries about the Convention hiring preachers, &c.

Now, brethren, we are commanded to watch as well as pray. Keep up a strict

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discipline, open doors only at the regular meeting, be not too anxious, if they should offer, receive them in gospel order. My brethren, as little as I feel, I have lost sleep on account of the afflictions in Zion, and I yet believe that pride will be our eternal overthrow as a nation. More pride more false religion, and more distress among the true followers of Christ. O that God would be with his true church, and make them poor in spirit; for theirs is the kingdom of heaven.

Brethren, I once joined the missionaries, without ever taking any thought; but soon after, I got hold of a little pamphlet wrote by old father Lawrence, and when I read it through, I was very quick changed I assure you. And before I would subscribe to one of their good works, I would be cast into prison like old Bunyan, and my beard grow as long as the moss on the walls of the jail. Brethren, I must come to a close with my ignorance.

All that I am after is, to expose human effort, and leave old Sarah behind with her bond child. Brethren, if I am too hard, pardon me. I am at your feet in dust and ashes. I would wish always to have a lamb-like spirit. May God manifest himself to his church as he doth not to the world. I add no more.

ELISHA McCORD.

—

I must add one more thing. I want to know what old father Lawrence is about. I never can see any of his writings these days. I would wish him to leave a record of all the missionary operations of the day, before he is called off the stage of action, so our rising generation can see what has gone before. I have not told half, but I will stop. *E. McC.*

THE PRIMITIVE BAPTIST.

SATURDAY, DECEMBER 25, 1841.

This number completes the sixth volume of the Primitive Baptist. There are a considerable number of subscribers whose subscription terminates with this volume, and not having been renewed, their papers will be discontinued. There are others, from whom we have not received for sometime any satisfactory information that they get their papers, these will also be discontinued. If the paper should be discontinued against the wish of any subscriber, he can have it again sent to him on our being notified thereof. We invite an early application for the next volume, as we shall print but a small number of extra copies.

TO EDITORS PRIMITIVE BAPTIST.

—

Columbia, Tyrrell county, N. C.
15th October, 1841.

DEAR BRETHREN: I am very much pleased with the communications of my distant brethren, for seeing them all contending for the truth aud speaking one and the same thing, confirms me to believe it to be a work of the Lord and not of man. Brethren, we have not had a gospel preacher among us in three or four years. I should be very glad if some of the writers in the Primitive would visit us, for we are in a cold and lifeless state, yet there a few left among us that contend for the faith once delivered to the saints. We have a few of the moneyed preachers among us, but the scarcity of money has occasioned them to have their subscriptions in circulation among us, and threaten of turning out their members because they don't give them more of the precious stuff; so that many are exclaimiug against them, even their own members.

My brethren, I think the Lord has yet a people in these low lands of sorrow, who need a Philip to guide them, or an Ananias to tell them what to do. I am much pleased with the communications of my strange and distant brethren that write in the Primitive, for many times in reading their kind letters and seeing and hearing their trials and tribulations they have to combat with, it occasions my eyes to flow with tears, and my heart is so full I scarce have utterance whereby I can rejoice with them that rejoice, and mourn with them that mourn. Brethren, please take our case into consideration in your humble petitions before the Lord, and pray ye the Lord of the harvest to send more laborers into his vineyard, that we may have a refreshing from the presence of the Lord, and be blest with a faithful pastor to go in and out before us, for I think all of you to be more faithful than myself; for I have petitioned until it appears I am too unworthy to receive, yet I cannot help pleading.

Brethren, if I be worthy of admonishing you as such, go on in the good cause you have espoused; fail not to blow the alarm, show unto Israel his transgressions, and the house of Jacob his sins. For I want your little epistle the Primitive as long as I live, if it continues to hold forth the same doctrine it now does, to read myself and then to lay it by for my children to examine when I am gone from among them. Brethren, this is the only way I have to converse with you, and I should like to say much more to you, but I am afraid I have said

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too much already. So no more at present, but yours as ever with respect to serve.

ISAAC MEEKINS.

FOR THE PRIMITIVE BAPTIST.

CIRCULAR LETTER,

Written by Joshua Lawrence for the Kehukee Baptist Association, held at Deep Creek meeting house, Halifax county, N. C. Oct. 1819.

DEARLY BELOVED BRETHREN: It having been customary to address you by a Circular for twenty eight years, in which time we trust you have had many profitable and interesting subjects satisfactorily explained, as well as having yearly received the desirable information of the state and standing of most of the churches in our union; and still believing you will with pleasure receive an epistle from us, designed for your spiritual benefit in a time like this, when coldness, unwatchfulness, worldly mindedness, crimes and disorder, apparently threaten the destruction of the church of Christ. Shall we be silent in a time of such dreadful declension, so plainly manifested before our eyes? No, brethren, we ought and must speak to you, in the name of our Lord; and in the language of the great apostle to the church at Corinth, "there is utterly a fault among you," and us also, no doubt, both ministers, deacons and the people of God in general, for the sloth, neglect of duty, crimes and disorder, that more or less abound throughout the churches. Suffer a word of admonition therefore from us dear brethren, in the name of our Lord Jesus, designed for your good; and as there cannot be a more effectual way to admonish, than by pointing directly at the crimes that abound, we shall therefore point out a few of those faults in ministers, deacons and private members, which is generally overlooked by the churches, which we conceive almost as destructive to the cause of our holy religion as the faults more open and profane. First, as respects the ministers of Christ; can they clear themselves of being faulty, when many of them, too many, have given themselves to sloth and worldly-mindedness; and the eager pursuit of the things of this life, and can hardly attend their monthly meetings, much less tours abroad; they have so much concern about the things of this life and the cares of a family on their hands and minds, they cannot attend much to the things of Christ—How contrary to the words of our Lord, "take no tho't for to-morrow"—and Paul to Timothy, "give thyself wholly to these things." But what are their excuses? First they say, we have large families of children, for whom we must feel the ties of nature; & they must be fed, clothed and schooled, and how is it to be done if we are always gone from home. 2dly. Says the minister, I am now in debt and daily expenses occurring, and unless I attend to my business and try to make something to pay with, soon what little I have must be sold, and my wife and children must suffer, and I fall into reproach as a minister, for not being punctual in the payment of my debts. 3dly. Says the minister, when I look at many of the aged and grey headed ministers of Jesus Christ, that are now on the stage of action—and some of them that have gone to receive their reward, who have toiled in the noble cause for many years, and see the straits they are, and were in; in old age, having to work as hard as ever to subsist in life; and the churches and people in whose service they have been wearing themselves out, and suffering the loss of the things of this world for thirty or forty years, for their sakes, yet paying no attention to them in old age to render their lives comfortable and happy—and when they are dead, scarce the foot of a Baptist entereth the house of his widow to enquire after the condition or situation of his wife or children: live or perish; the churches seem unconcerned whether he, she or they, suffer.—Thousands are spent on missions, while those at home must suffer.—Those things are a powerful stimulus to God's ministers to try to get something while they live that their families may be able to subsist when they are gone to eternity; while their more abundant usefulness is destroyed thereby. While they feel the painful effects in the pursuit of the things of this world, their hearts often expand for the salvation of dying sinners, and wishing their situation in life would admit their daily proclaiming the word of life to them: but these and other difficulties coming in contact with their desires, they often lay down on their beds to rest their weary limbs with groans, while their bosoms are the seat of pain, and a contrariety of anxieties fighting, until the necessities of life, and the ties of nature, prevail, and they are kept at home: "oh! Elijah, what dost thou here—watch-

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man to thy post." And where can we more rightly lay the sin, than at the church's door; for is it not one of the reasons why three, four or five churches have to beg the labors of one man, and that the laborers are so few seeing the churches muzzle those that are already sent; for they have to eat their own meat, and wear their own clothes, or go without—The cries of these laborers over their situation in life, are day and night ascending to the Lord God of Sabaoth, while those who profess to be called from darkness to light by their ministry, live in luxury and plenty, and spend their hundreds a year for superfluities for themselves and their families—priding themselves in the fashions and glories of this world; heaping up riches for they know not who, and boasting in their wealth, and the abundance they make; forgetting what the scriptures saith, "that they should be rich in good works; ready to communicate; laying up for themselves a good foundation against the time to come:" While here comes their aged Pastor, perhaps a distance of twenty miles, in his thin clothes, shivering in the cold, to preach to the church; and when he comes, finds five or six members, and they look so cold and careless it chills the feelings of his mind; and after laboring, returns home to his little morsel, hungry, cold, and fatigued; with a heart responding, *I spend my strength for nought, and my labor for that which is not bread*, ready to despair of being further useful to the church of God, or beneficial to sinners. Brethren, is there no fault in these things? Judge ye.

2dly. We come to the deacons to enquire. is there no faults among them. Your duty is to serve tables,—this was the first design of your office—Have you been to the houses of your ministers? Do you know how they live? Have you enquired of them their situations? Have they a comfortable support for themselves and families, and enough beside to use hospitality? For on them it is enjoined. Do you know whether they have not been obliged to buy, and had not money to pay with, and likely to fall into reproach, because they are unable to pay for the necessaries of life? Have you called on the church to help them? Have you endeavored to impress the minds of the members, either jointly or severally, that it is their duty from the word of God? Have you been an example by your forwardness and liberality? Have you made known your pastor's situation secretly, & stood up to plead his cause? Have you searched out the poor of the church, examined into their situation and laid their cases before the church? Have you furnished the aliments for the Lord's supper? And then have you called on them to refund you? If you have not done those things you are faulty, and have not fulfilled the duty of your office. But perhaps you will say, I have frequently called on the church and they seem backward, very backward, and I am distressed about it. But how have you called on the church? by just getting up in conference, and telling the church you have a subscription if any had a mind to subscribe to it; and all this in presence of your pastor, as if he had no more feeling than a stone, or as if you intended he should discover the liberal from the covetous, and lay them under censure in his eyes—These are faults. But A. who is worth $1000, whose income is $60, says put me down $2,50. B. who is worth $5000, says put me down $10, for I know the brother has need of it, and am very willing to give it, and think brethren we all ought to be more liberal than we are, for the brother ought not to serve us for nothing. But D. who is worth $5000, says put me down 50 cents, for I am in debt and can't give more now. And what if you are D. in debt, is not your pastor's services worth more than 50 cents? A poor pastor indeed if he is not. But the truth is, it is covetousness in you, and will tend to your poverty, in withholding more than is meet from the man that reaps your field. What! to ride his own horse, wear his own clothes, and go through cold and heat, wet and dry, hungry and fatigued, and neglecting his own business, and leaving his family, to serve you perhaps twenty days in a year; wearing out his constitution in your service; and value it at only 50 or 100 cents!! Oh, covetous and worldly minded professor, do better for the future: feed your pastor, and he shall feed you: relieve the burthen of your deacon, and he will rejoice in your liberality, and you shall be made fat—for he that soweth bountifully, shall also reap bountifully: Try the experiment, covetous professor.

3dly and lastly. When any member of a church so drinks, that his or her countenance declare their intemperance, and talk too free, and are also idle, and continues in that practice, so that every one sees by their countenance that they are hard drinkers, it is a fault; and they ought to be dealt

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with, though they are not seen down drunk. To neglect conference for a trifling worldly thing, is a fault? It discourages your pastor, chills your own affection, grieves your brethren, and says to the irreligious, *stay at home*. To go to conference and sit and say nothing, and do nothing, and help in nothing, and leave all for your pastor to do; makes such professors, in conference business, worth nothing; and indeed such generally are as near nothing as a man can be nothing; it is a fault —for it grieves your pastor and burthens his very soul, for it is the church that ought to do the business; but if he don't do it, there is nothing done; and for him to call members to an account, deal with them himself, turn them out, or receive them in, and bear all the burthens and censures that the church ought to bear, is a fault in him, and not much matter for him, if he will thus suffer the galling yoke. When a member goes from conference grumbling and muttering about what was done, and yet in conference would say nothing, it is a fault. When you hear that a member has done wrong, and you go telling it about to the world and other professors, not knowing whether it is a lie or the truth, it is a great fault. When young preachers get up to preach, and occupy two or three hours, until a whole congregation is burthened, it is a fault in church, pastor and your preacher—besides the crimes of deeper dye that abound in our churches, that both God and man condemn, of which we cannot now speak particularly: the persons guilty of black crimes should be immediately excommunicated; for when churches hold such persons in fellowship, they exceedingly disgrace themselves in the eyes of other churches, and render themselves truly censurable in the eyes of all good men, and hasten the destruction of their own honor as members of a church, and the glory of the honorable cause of the Redeemer in this world, which should be maintained inviolate. Therefore, dear brethren in the ministry, consider your high station in life, that like so many stars in the firmament of the church of God, you should move in your different spheres, sending forth your refulgent beams of light over the world, and not like the north star stand still nor be idle shining only on a few; knowing you are the light of the world, and the shepherds of the flock of Jesus and the stewards of the manifold grace of God, carrying the gospel treasure in your feeble bodies, to make many rich; therefore lengthen your cords, believing as the Lord hath said, "that by the foolishness of preaching, dead sinners must be saved;" then give up the world to the miser and the covetous; commit thy family and concerns to God—having food and raiment, strive to be content in a state of poverty, knowing within yourselves, you have in heaven a better and more enduring substance; and that when you die you will be as rich as the richest, and your seed shall not beg their bread nor be forsaken of God, for the world is his, and he gives it to whom he pleaseth.

Dear brother deacons, we beseech you by the mercies of God and the importance of your office, that while the ministers of Christ are travelling abroad to disseminate the word of life, that you see their families want no good thing; and to the utmost of your power fulfil your offices well, in serving tables; that when the chief shepherd shall appear, you may have great boldness to expect a crown of glory from his hand that fadeth not away.

And, dear brethren in general, we beseech you as children of God, that you abstain from every appearance of evil, and arise from your lethargy and shake yourselves from your sloth and set out afresh to the mortifying of your members on earth, and strive hard to live a life of self denial of all ungodliness and worldly lust, which war against the soul. Let him that has sinned, sin no more; but return with full purpose of heart to the bishop of his soul, to gain the smiles of his face, and feeling senses of his love—Abandon every work of the flesh and fight and wrestle mightily against every desire thereof, that war against the mind—open your hearts, your stores and your hands, to give to your needy brethren, and the support of the cause of Christ, and he shall give you good measure, shaken together and running over; for the liberal soul shall be made fat. Finally, brethren, stand fast in the faith, abound in every work of the Lord—be not slothful in the duties of religion; live much on your knees; press after communion with God, and fellowship with his son; and be ye followers of them, who through faith and patience inherit the promises; and then and not until then, have we ground to hope that languishing Zion will revive & become the glory of the whole earth.

Hale's Ford, Franklin county, Va.
November 25th, 1841.

Dear Brethren: I find on looking over a piece that I wrote, published in your valuable paper, vol. 6. No. 20, that there is a mistake that I want corrected, which reads thus: But that Association, it seems, undertook to defend what he calls the benevolent institutions of the day. But it should read thus: It seems at that Association he, that is, Eli Ball, undertook to defend what he calls the benevolent institutions of the day.

Dear brethren, while I am writing, there are a few other things I want to say. Since I wrote last I have been brought to a bed of affliction, and began to think that I had but

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a short time to stay on earth. And it seemed to me, that there was one thing I had not done enough of; that was, I had not defended the doctrine of grace as I ought to have done. And now, dear brethren, in trying to defend the truth I will let you know something more of Eli Ball's conduct at the New River Association.

Now that Association is opposed to all the institutions of the day, and Eli Ball attended their last session all the time. And they never asked him to preach, which I believe to be right. But twice in the time of that Association he, that is, Eli Ball, called the attention of the people after they were dismissed, and spoke to them. One of the times he took the institutions of the day one by one and treated on them; and then asked, what harm there was in them.

Now, brethren, my object is to show what harm there is in these things; and that, that is not good, is evil, and if I prove them to be evil, I think Mr. Ball ought to quit. Then first, they are evil because they are not spiritual. Secondly, they are evil because God is not the author of them; for it is said in the word of truth, that he is not the author of confusion. And O, what confusion they have caused. But thirdly, they are evil because they come in contact with that most precious doctrine, grace; or in other words, election.

But perhaps this Mr. Ball would deny. Well, if I do not prove it, I will give up the point. Now the missionaries cry out for money, saying, the heathen are perishing for the lack of knowledge they want money to put them in possession of knowledge, in order that they may be saved. Now without we give them money, the heathen will be lost, if their argument be true. And did not Dr. Judson give it as his opinion, that many of the Burmese had been lost, because the ladies of America would not consent to be called unfashionable and not like other people.

This, brethren, perhaps some of you have seen, in a letter he wrote to the ladies of America! Now I will ask, if this does not come in contact with the doctrine of election? And that the doctrine of election is true, none should deny; for the blessed Jesus said himself, that all the Father gave him should come to him. Now when did the Father give them to the Son? I will come as nigh telling you as I can. I think it was before the foundation of the world. Because Christ was as a lamb slain before the foundation of the world. Now if this be true, will they not all be saved? The Father has given them to the Son, and the Son has died for them, and has said, that all the Father gave him should come to him. And God remains the same, in him there is no change. Well, he never will take them away again. And moreover God loves them, because Christ died for them; and Christ was as a lamb slain from before the foundation of the world. Well then the Father loved them before the foundation of the world. And as he cannot change, he always loves them alike; he never loves them more nor less, but loved them as well when he gave them to the Son, as ever he will love them. Because you cannot add nor diminish any thing to or from him. He is completely perfect.

Perhaps one will say, if this be true, God loves the sinner as well as the Christian. I think, brethren, God always did and always will love his sheep, though part of the time they are dead sheep; but when when they are made alive, I do not think he loves them any better than he did before. His love is then made manifest to them, and they are made to rejoce on the account of it.

Now, dear brethren, if this be true, can any of them perish for the lack of knowledge? No, they are not saved by corruptible seed such as gold and silver; but the Father gave them to the Son, and the Son has died for them, and there will not one hoof be left behind, but they will all at last enter into the kingdom of unlimited glory.

My sheet is nearly full. I must come to a close. Contend for the faith, dear brethren, to the end. I am well pleased with the doctrine of the Primitive.

HIRAM HUNDLEY.

RECEIPTS.

I. Tillery,	$3	John Brown,	$10
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TERMS.

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THE PRIMITIVE BAPTIST.

EDITED BY PRIMITIVE (OR OLD SCHOOL) BAPTISTS.

"Come out of Her, my People."

VOLUME 7.

Printed and Published by George Howard,

TARBOROUGH, NORTH CAROLINA,

1842.

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"Come out of Her, my People."

VOL. 7. SATURDAY, JANUARY 8, 1842. No. 1.

COMMUNICATIONS.

TO EDITORS PRIMITIVE BAPTIST.

Danielsville, Ga.
Dec. 6th, 1841.

BRETHREN EDITORS: I send you for publication, the statement of a case which occurred in the Fork church, Madison county, together with my opinion as to the conduct of that church. I will first give the statement, which is in the following words:

"Some five or six weeks previous to my being brought before the Fork church for trial, I was presented by Mr. Power, with the Minutes of some Association in Alabama, and requested to read the circular letter of said Association. I did so immediately, and found it to contain the reasons why the Association thought it the duty of the anti-missionary brethren to withdraw from, and declare a non-fellowship for what are called the benevolent institutions of the day. One of these reasons was, that the Association considered them all to be in disorder. After I had read it through, I was asked by Mr. Jesse Power, what I thought of it. I told him I thought so too. Some further conversation ensued between us, as to the propriety of the course pursued by both the missionary and anti-missionary brethren. He condemning the course of the latter, and I of the former.

"The matter rested here until some few weeks afterwards, when at a meeting of the Fork, and after preaching was over, the two deacons of the church, with three other members, took me one side, and Mr. Power asked me if I did not say in the conversation before alluded to, that I had lost fellowship for the Fork church. I answered, no. A variety of questions was then propounded to me, all of which I deem it unnecessary to repeat here, sometimes answering affirmatively and sometimes negatively, according to my belief.

"Finally I told them I thought I knew their object. You wish me to say, whether I consider the church in disorder or not—I answer, I have told you in conference before, that I do. I then referred, in support of my opinion, to the proceedings of the church in relation to their manner of dealing with some of its members for disorder, and as to the manner in which one of its members was received into the church; all of which I considered to be contrary to gospel discipline, which cases I then cited. This conversation took place on Thursday; on Saturday following, I happened to be at a district court ground, when some seven or eight of the church members, as well as I recollect, called me one side, and repeated in substance the same routine of questions, to which I gave pretty much the same answers. At the conclusion of this last interview, Mr. Peter David, one of the members, said, for God's sake let us drop it. I said, agreed, I have no objections. We then broke up and walked on towards the house, but before arriving there, Mr. Berry David, one of the deacons overtook me, and said that he was not satisfied, and the matter should not, or could not stop here. To which I replied, I could not help it.

"The matter rested here until Friday before the fourth Sunday in Sept. when without the usual notification, my case was called up in conference to be acted upon. Upon the inquiry being made by Mr. Matthews the moderator, if the church was in peace, brother Jesse Power rose and said, there was the case of brother Norris, who

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had charged the church with being in disorder, and that he had lost fellowship for the church. I then rose and enquired, if it was a proper time and place, for me to speak? And was told to go on. I then gave my reasons why I considered the church in disorder, citing the cases before alluded to, where the church had dealt with some of its members upon mere report, without taking the gospel steps. In proof of what I had said, I requested them to turn to the cases I had referred to in the church book, and read them, which was not done. I then requested the moderator to read the 18th chap. Matth. commencing at the 15th verse, which he did.

"The voice of the church was then taken upon the question, whether the church had taken the gospel steps, or not? Upon which some ten or fifteen members, out of upwards of one hundred, rose in the affirmative. I denied having lost fellowship for the church, to which point I was particularly interrogated by both brother Power and brother David. Brother Power asking me in particular, if I had not lost fellowship for the church. I answered that I had as much fellowship for their Christianity as a church as I ever had. Brother David, one of the deacons, then wished to know if I had no acknowledgment to make to the church; to which I answered no, none.

"The question was then put, whether I should be retained in fellowship or not; and seven male members, and one female rose in favor of my being excluded, and upon these I was cut off from the church for mere opinion's sake, after being a member for upwards of forty years. The question was then reversed, and two of the members rose and said they could fellowship me as well as they ever could; but the others were declared to be the majority, and consequently I was excluded. I requested a copy of the proceeding of the day in my own case. Mr. Jesse Power moved that I be furnished according to my request and it was seconded, but the clerk said he was not authorised to do so. The moderator said no, not give it, that I wished to put it in black and white, that I wished to publish it."

Before I proceed to comment upon the conduct of the church, I will give the cases which brother Norris cited in support of his opinion, in his own words. "The first is the case of Samuel Patton. He was dealt with in church without taking gospel steps. 2nd. In the case of negro Jack for disorder, two of the members were appointed by the church to cite him to the church; and after an interview, they came back and reported that they were satisfied, and the matter stopped here. And thirdly, a negro woman, who was received into the church, upon her own word that she had been a member in Vriginia some twenty-five years ago, without a letter."

Having now given the statement of brother Norris's case in his own words, as well as the cases he cited in support of his opinion, that the church had acted contrary to gospel discipline; I will proceed to comment upon the conduct of that church, and endeavor to show that the church had not only acted contrary to gospel discipline in the cases cited, but also in brother Norris's case. In the 18th chapt. of Matth. Jesus after telling his disciples not to give offence, lays down in the 15th, 16th, and 17th verses the rules by which they are to be governed in dealing with a disorderly member. He says: Moreover, if thy brother trespass against thee, go and tell him his fault between him and thee alone; if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he neglect to hear thee, tell it unto the church; but if he neglect to hear the church, let him be unto thee as a heathen man and a publican.

Now let us take up the case of negro Jack, and see whether the conduct of the church was in accordance with the Saviour's manner of dealing with a disorderly member. From all that appears in this case, there was no individual member offended, or if there was, he had failed to go and tell him his fault; and if he refused to hear him, to take one or two more, that in the mouth of two or three witnesses every word might be established; and if he refused to hear them, to go and tell it unto the church; and if he refused to hear the church, that he might be unto him as a heathen man and a publican. The individual member offended, (if any) having failed to comply with the requisitions of the gospel, had no right to put the other upon his trial.

I think, moreover, that it is fairly deducible from the scriptures I have quoted, that a man before he can demand the trial of another in church, must himself first

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comply with the requisitions of the gospel.

Having laid down the gospel discipline, and the course to be pursued in dealing with a disorderly member, I will next consider the conduct of the members delegated by the church, to notify the negro Jack to attend the meeting of the church. It will be borne in mind, that they were directed to cite him to attend the church, but not try him. It appears, however, that they assumed the authority to investigate the charges against him, and finally determine whether he was in disorder or not. They reported that they were satisfied, and here the case stopped.

I believe it has been a general practice with the Baptist churches, when a member was charged with being in disorder, to appoint a committee to go and request his attendance at their next regular meeting, or at the time appointed by the church, for the investigation of the charges against him. But seldom if ever, has the power been conferred upon a committee of this sort, to investigate the charges against him, and finally determine whether he shall be retained in fellowship or not. When the committee went into the investigation of the charges against him, they were not only transcending the power conferred upon them: but were actually assuming to themselves the right which alone belongs to the church, viz. the right to hear and determine as to the nature and character of the charges against the individual supposed to be in disorder. And this right, strange as it may appear, they deduced from the power conferred to cite him to the church.

It is not common for an agent, in making a report to his principal, simply to say that he is satisfied with his own acts and doings. This is just what his principal and every body else expects. But the principal, if he be a prudent man, will not be satisfied with such a report. He will require a full and fair report of the conduct of his agent in order that he may know whether the agent has discharged his duty or not. Taking it then for granted, that an agent is bound to make a full and fair disclosure of all his acts and doings, was it not the duty of the members appointed, to cite the other to the church, to give at length the reasons which satisfied them that he was not in disorder; in order that the church might be satisfied, and the world see that there was no cause for complaint against the other. Did not the offended member (if any) have a right to demand it? Or, if he had violated the rules (by which I mean if he had committed a public offence,) was it not the duty of the church as a prudent body of men, to require a full and fair report of the conduct of their agents? To these questions I think there can be but one answer given. It was for condemning the negligence of the church, and their mismanagement in other cases, that brother Norris was excluded from the church, after having been a member as he says for upwards of forty years. For believing what was really the fact, that the church had acted contrary to gospel discipline, he must be driven from the pales of the church, and if possible to bring down upon him the scorn and contempt of all those to whom the reasons of his belief were not known. The church may think it hard, that I should impute to them such unworthy and unchristian motives; but I can only express my regret, that their conduct is such as to justify me in doing so.

It may be said, however, that the offence was a public one, or in other words, an offence against the church collectively. Well, be it so. Then I ask, if Christ has given us any but the one way of dealing with a disorderly member? If so, I have been unable to find it laid down any where in the scriptures. There being but one way of dealing with a disorderly member, it was the duty of the member intending to inform against the other, first to go and tell him his fault; and if he refused to hear him, then proceed as our Saviour directed in the 18th chap. Matth. But did the church do this? No. But, like the servant that went out, and found one of his fellow servants, that owed him the pitiful sum of one hundred pence, for which he took him by the throat and said, pay me that thou owest; they, (the church) rashly took up the case of the disorderly members, without first pursuing the course laid down in the scriptures.

I think I have now shown to the satisfaction of every impartial mind, that brother Norris was right in charging the church with having acted contrary to gospel discipline, and therefore, with being in disorder. I deem it unnecessary to say more on this point, for if the church had mismanaged in one case, it has in all of them.

Before I conclude, however, I will say a few words more about the conduct of the church in brother Norris's case. When the question was put, whether he should

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be excluded or not, only eight members out of upwards of one hundred, rose in the affirmative. How then could the Rev. Mr. Matthews, the moderator, declare that he was excluded, when a majority of the members retained their seats. The question was then reversed, and two of the members rose and said they could fellowship me as well as they ever could. Which shows, that he was excluded over the head of at least two of the members.

If my memory serves me right, I have now given you an impartial history of this transaction. The pretended cause for which he was excluded was, to make the most of it, only a mere difference of opinion. It does appear strange to me, that men should exclude another from their society, for a mere difference of opinion, when they complain so loudly against the Primitive Baptists for declaring a non-fellowship for them, as they say, for mere opinion's sake. This looks like they desire to enjoy the right of thinking & doing as they please, while they are disposed to deprive others of the same right; or, what is the same thing, drive them from their society if they dare to express an opinion different from theirs. If I was to say what was the real cause for brother Norris's exclusion, I would say, that it was because he was a Primitive Baptist. Since the above was written, brother Norris has handed me the following statement:

"At the conference of the Fork church, before the Association, the clerk after inserting in the letter to the Association the name of the negro woman (the same one) as a member, inquired if he had done right. Whereupon a motion was made and seconded that her name be sent up as received, without recommendation, only her orderly conduct—not that she was a Baptist or ever had been. After having been sent up in that way, her name was not published in the Minutes as being a member. Since the Association, the church gave her a letter of dismission in full fellowship, and that too over the heads of some of the members—the letter was granted by three only, showing that the Association considered that the church had acted wrong in receiving her. I desire some person to give their opinions at length, in the Signs of the Times and the Primitive Baptist, as to the propriety of my course."

This is brother Norris's statement in his own words. I must close my lengthy and common place remarks, by subscribing myself, yours in the bonds of love.

KINTCHIN STRICKLAND.

FOR THE PRIMITIVE BAPTIST.

Extract from the Minutes of the South Carolina Primitive Baptist Association, at her second meeting, which was held at Bethsaida church, commencing on the 9th of October, 1841, *and continuing to the* 11*th.*

The introductrory sermon was delivered by brother Asa Bell, from the 1st chapter of John, and part of the 39th verse. The words were these: Come and see.

Repaired to the school house to carry on the business of the Association; and, after prayer by brother Hill, prepared to receive the letters. Appointed brethren W. Nelson and D. Wooten to read the letters.

25 Mile Creek, Asa Bell, Isaac Perry. Jackson's Creek, Daniel Wooten, Archibald Campbell. Crooked Run, Marshal McGraw, Vincent Bell. Ararat, John L. Simpson, Joseph Vaughn. Mount Olivet, Amos Hill, John Good. Colonel's Creek, J. B. Higgins, William Higgins. New Salem, Jesse Langston, E. B. Smith. Bethsaida, Isom Jackson, Wm. Nelson.

Elected brother Asa Bell moderator, and brother J. L. Simpson clerk.

Read the Rules of Decorum.

Appointed two committees, one of finance and one on requests and queries. First, a commitee of finance, viz. Amos Hill, Wm. Nelson.

Second, a committee on requests and queries, viz. M. McGraw, J. B. Higgins, D. Wooten and J. Vaughn.

Appointed messengers to the Fork Shoal Association, viz. J. Vaughn and Wm. Higgins, and brother Wm. Nelson to write the letter. Appointed brethren to correspond with the Springfield Association, viz. M. McGraw and V. Bell, and brother D. Wooten to write the letter. The same committee appointed on requests and queries are appointed to examine the Circular letter, and amend it if needed.

Appointed brother D. Wooten to write the next Circular letter.

Appointed the delegates of this church with J. Vaughn, L. Morris, and J. Langston to arrange the preaching for the following day.

After prayer by brother Nelson, adjourned till Monday 10 o'clock.

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The Sabbath was spent in preaching to a very large and attentive congregation; and we hope from the feeling manifested, that the spirit of the Lord was with us; and we hope the seed sown on that day, will take root downward and bring much fruit to the glory of God.

Monday, 10 o'clock, the Association met according to adjournment. And, after prayer by brother J. B. Higgins, proceeded to the business of the Association.

Read the Minutes that were made on Saturday. Called the names of the delegates. Called for the report on requests and queries, and the committee reported that they found nothing worthy of attention; only the request of the New Salem church, for the Association to be held with their Church at her next meeting; which we grant unto them, and will convene on Saturday before the third Sabbath in October, 1842.

Read the letter of correspondence to the Fork Shoal Association, and received the same.

Called for and received the letter to the Springfield Association.

Resolved, that we read our constitution at the commencement of every session of this body.

Called for, read and received the circular letter.

Called for the report of the committee of finance, and they report that they have received eight dollars and 5 cents from the churches for Minutes, which we place in the hands of the clerk.

Received and took up a petition from brethren Lewis Cook and John Young, formerly members of the Bethsaida church, stating their aggrievances against said church; and, after mature deliberation, agreed and appointed a committee to visit the church and labor with both parties to bring about a reconciliation between them. And therefore we appointed brethren J. B. Higgins, Vincent Bell and M. McGraw to visit them on the Saturday before the first Sabbath in November next.

Resolved, that we recommend to the churches composing this body, that they endeavor to procure and keep in hand a church fund in order to defray the expenses of our corresponding messengers to other Associations.

Resolved, that we appoint brother Asa Bell to preach the next introductory sermon, and in case of his failure, brother M. McGraw.

Resolved, that we agree to fill all the fifth Sundays in our Associational year with union meetings, commencing at Colonels's Creek, to begin on Friday before the fifth Sunday in this month.

We, the South Carolina Primitive Baptist Association, would return our sincere thanks to God, and the church and vicinity of Bethsaida church, for their kind and hospitable treatment during our session. We feel thankful to Almighty God, for the peace and harmony that prevailed among us during our meeting.

ASA BELL, Moderator.

John L. Simpson, Clerk.

CIRCULAR LETTER.

The South Carolina Primitive Baptist Association to the churches they represent sendeth Christian salutation.

Dear Brethren: The revolving wheels of time have rolled the period in which it is your right to expect our annual address. The foundation of our address to you, from which we intend to make a few remarks, may be found on record in the 24th ch. 31st v. of our Lord's gospel recorded by St. Matthew. The passage reads thus: And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

We believe, brethren, when our Lord spake these words, though he was yet in the flesh, he had reference to his second coming, viz. to judge this world in righteousness. Then looking forward to the other world, we will see a great gathering by the angels, which will be despatched from heaven, and they shall come clothed with power sufficient to raise the dead and gather together the whole posterity of Adam. We here see these angels are to be sent by the consent and power of God, and that too with a great sound of a trumpet; and at the sound of this trump the nations of the earth shall come forth. And thus we understand from this text, that the redeemed of the Lord shall first be gathered together; for mind the text says, his angels shall gather together his elect from the four winds, from one end of heaven to the other.

In the first place, we shall consider, the great events that shall take place, when these shall be sent forth at the sound of the trump of God. Then it must be, brethren, that we must all appear to give an account

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for our stewardship whilst here; and not only so, but the whole family of Adam will be there. Rev. 20th ch. 12th v. And I saw the dead, small and great, stand before God. And there, we believe, will be a wonderful mixed multitude, such as never was seen before. For there will be a mixture of saints and of sinners, in the generations then alive; besides all the saints and sinners in former generations, will rise up amongst them. Oh, what a wonderful assembly of saints and sinners will there be in these our United States, and what will these our United States be, when compared to the whole family of Adam. But this innumerable concourse of people will quickly be sentenced to their places of final abode. Then the saints shall immediately be caught up to meet their Lord in the air. But the wicked must hear that sentence pronounced against them, Depart, ye cursed, into everlasting fire, prepared for the devil and his angels.

Oh, brethren, when our Lord and Saviour does come again, he will put an end to this world, for the earth and the works thereof are to be burnt by fire. 2 Pet. 3 ch. 10 v. But the day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burned up. Yes, brethren, the first appearance of him will put an end to the business of this world. All trades and employments and worldly diversions will be dropped in a moment and for ever.

Then the wearied shepherd will not give another cry, or a look towards his flock; though some of them strayed from the fold. And the shepherds of Christ's mystical sheep will submit their flocks into the hands of him who is able and willing to save them with an everlasting salvation. Neither will the ploughman make out his begun furrow, nor will the huntsman pursue his game one step further. And ere the Son of God quits this world, he will put an end to it, by the general conflagration, viz. by setting it on fire. Then shall the mountains and vallies be consumed to ashes, rocks and hills shall melt away, the moon shall be turn d into blood, the sun shall not give his light, and the stars of heaven shall fall as a fig tree shaken of a mighty wind casts her untimely figs. So shall the coming of the Son of man be. Again, These angels shall be sent with a great sound of a trumpet, and we believe at the last loud sound the Son of God will appear in his glory, seated on his great white throne. Then, brethren, we believe all the redeemed of the Lord will shout for joy, seeing their Lord seated on a throne of his own glory. He then, like a good shepherd that divideth his sheep from the goats, will put the sheep on the right hand and the goats on the left. Then he shall say to those on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world, Then he will say to those on his left hand, Depart, ye cursed, into everlasting fire, &c.

We discover, brethren, this glory here spoken of was prepared from the foundation of the world. For whom was it prepared? We believe for all the elect, and not another one. For mind, the angels that are spoken of in the text, are to gather together his elect from the four winds, from one end of heaven to the other. We hear Paul saying, Rom. 8 ch 30 v. Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified. Again, we hear Paul saying, Rom. 11 ch. 7 v. What then? Israel hath not obtained that which he seeketh for, but the election hath obtained it, and the rest were blinded. Again, hear the words of our text: And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect.

We don't believe when the elect are gathered together there will be any distinction amongst them. For it is said, Jesus Christ will present his bride before his Father without spot or wrinkle. These are they that have borne his image, these shall not be forgotten, though they have been once neglected and evil spoken of. Though some of them have lain long in their mother dust, and have been forgotten by all living, yet Jesus Christ has not forgotten them. He was himself once in a low condition. But he shall appear in glory, and so shall they also appear with him. All the reproach that was cast on them will then be wiped off for ever. He will then own them as his, before his Father and the holy angels. He, i. e. Christ, is to bring them into his Father's house, there to dwell for ever more; and therefore he owns them before his Father. Why? because they come thither only in his right. Then they are to become the com-

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panions of angels for ever, and this is the recommendation of them to the company of angels, viz. that they are the servants of Christ.

Again. The grounds of his special property in them, shall then be opened and appear. Again. They shall be mine, saith the Lord of hosts, in that day when I come to make up my jewels, and I will spare them as a man spareth his own son that serveth him. Then they are his by his Father's gift to him, his by purchase, his by his own consent, his by the participation of his spirit and spiritual marriage, his spouse and the members of his mystical body. Again, we also discover in the separating the elect from among the wicked, those found alive will be found as the tares amongst the wheat, in the parable; and those in their graves will be found lying among the wicked too. But at the sound of the trumpet, they shall all come forth, they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation. And then those redeemed out of all kindreds, tongues, nations, and people, and who have had to adopt the language of old, and say, Wo is me, that I sojourn in Meshech, that I dwell in the tents of Kedar! My soul hath long dwelt with him that hateth peace. Ps. 120. 5, 6 v.

Yes, brethren, these elect of God are scattered throughout this wide world: and there are but few places can show, but as it were a remnant at a time. But at his second appearance, the eastern and the western saints, the northern and the southern saints, shall all be gathered into one glorious company. The evening of the world is come, and the flock of Christ have all got safe home. Then, brethren, we will all sing redeeming grace and dying love. All trouble and sorrow will be forever gone, sickness and death will be passed away, and all the redeemed of the Lord shall enjoy his peaceful presence for ever and ever. And again, he shall send his angels with a great sound of a trumpet, and they shall gather together his elect, from the four winds, from one end of heaven to the other.

Here, brethren, we discover his i. e. Christ's angels are to gather together his elect. We believe the very ones the Father, Son, and Holy Ghost covenanted together for the salvation of, and grace given to, in Christ Jesus from the foundation of the world. Here is something savours of election. Again, we hear St. Paul saying, Eph. 1 ch. 11 v. In whom also we have obtained an inheritance, being pedestinated according to the purpose of him who worketh all things after the counsel of his own will.

We believe, brethren, all those whom God hath predestinated unto life, and those only, he is pleased in his own appointed and accepted time, effectually to call, by his word and spirit, out of that state of sin and death which they are in by nature. Christ enlightening their minds spiritually and savingly to understand the things of God. Again, Acts, 26 ch. 18 v. to open their eyes, and to turn them from darkness to light, and from the power of satan unto God, that they may receive forgiveness of sins. Acts, xxvi. 18. God has said he will take away the heart of stone, and give unto them an heart of flesh. And we believe he renews their wills by his almighty power, determining them to that which is good, and effectually drawing them to Jesus Christ. Yet they are made willing by that grace given them.

Here we see grace is given in the effectual calling of God, and when God calls one of his elect sheep that he chose in his Son before time began, they are made by grace to hear his voice. This is what we understand to be the effectual and special callings of God's free and special grace alone, &c. We don't believe it was from any thing that was foreseen in man, who is altogether passive therein, until being quickened and renewed by the holy spirit, he is thereby enabled to answer this call, and to embrace this grace offered and conveyed in it. 1 Cor. 2 ch. 14 v. But the natural man receiveth not the things of the spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned.

Again, we hear Paul saying, Rom. 8 ch. 7 v. Because the carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be. So, brethren, we see while a man is in a carnal state, he is at enmity with God. Now the natural man cannot see that it is impossible for him to do any thing that is good in the sight of God, but he thinks he does more good things and knows more about the things that pertain to the spirit, than him that has been taught of the spirit; forgetting that they are comparable to the idols, of which it is said, they have eyes and see not, and ears and hear not, and hearts but don't understand.

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These are some of the reasons why we see so many unrenewed men and women stumbling at the doctrine of election, and even hear men who are accounted spiritual guides, while pretending to preach say, if the doctrine of election be true, we might take away the Bible, for they had no use for it. Now it seems as if such men had forgotten what Christ and his apostles had said about this doctrine. We hear one of them saying, 2 Tim. 1 ch. 9 v. Who hath saved us, and called us with an holy calling; not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus, before the world began.

Here, brethren, is some of that despised doctrine, which carnal professors call a mystery, and for our holding which doctrine cease not to say, we who profess to believe in the doctrine, believe that idiots and infants are forever lost. But we are persuaded if these people, (who profess to be preachers,) were called on for proof of these accusations of theirs, they could give none. Brethren, we would here say to our accusers, we disavow the doctrine they accuse us with; for we believe infants who die in a state of infancy, are regenerated and saved by Christ through the spirit who worketh when and where and how he pleaseth. And thus we believe all other elect persons who are incapable of being outwardly called by the ministry of the word are saved, viz. they are regenerated and saved by the blood of Christ. We believe these are a part of the elect that are spoken of in our text. And these at the sound of the alarming trump, will come forth. Though their little dusts have lain long in their graves, yet at that alarming sound of the angels their little bodies will come forth and be re-united with that soul that has been enjoying felicity in the ocean of God's love, for perhaps hundreds and thousands of years.

Ah, brethren, if we are so blest as to ever reach those blest mansions above, we there shall see our blessed Saviour, Jesus Christ, who bled and died on the cross that he might save us. And not only so, brethren, but we shall meet with all our kindred saints and elect babes that have long gone before us, and then all the redeemed of the Lord will join in a song of allelujas to God and the Lamb for ever. Then, brethren, seeing we look for such things, what manner of persons ought we to be in all holy conversation and godliness. Let us consider him who endured such contradiction of sinners against himself, and that for his chosen and covenanted ones.

Then, brethren, let us endure hardness as good soldiers, looking forward to that day when we shall see all the elect of God set free; free from sickness, sorrow and pain, free from persecution, free from hardness of heart and stupidity of mind. Let us remember, brethren, our blessed Saviour was thus tempted; yea, he was not only tempted, but persecuted by false professors and that even unto death. But, brethren and sisters, you have not yet resisted unto blood striving against sin. If we endure chastisements, then God dealeth with us as with sons. And we would say to you, bear up a little longer, and your warfare shall be ended. Yea, be strong in the Lord and in the power of his might, and be wise as serpents and harmless as doves. Mat. x. 16. ASA BELL, Moderator.

John L. Simpson, Clerk.

THE PRIMITIVE BAPTIST.

SATURDAY, JANUARY 8, 1842.

This number commences the seventh volume of the Primitive Baptist. In conformity with the wishes of some of our correspondents, we have made a slight alteration in the heading of our paper, omitting the objectionable word "laity."

Agreeably to our usual practice, we re-insert the Prospectus of the Primitive Baptist, exhibiting its original and continued design, for the information of new subscribers, and as a guide to correspondents:

THE PRIMITIVE BAPTIST.

This publication is principally intended to defend the Old School United Baptists from the many aspersions cast upon them by deluded persons professing their own faith, because they cannot conscientiously engage in the various money-making schemes of the day, ostensibly intended to promote Christianity, but evidently tending to destroy the great and fundamental principles upon which it is based, by making a gain of godliness. We wish to have it distinctly understood, that we are not inimical to Masonry, Temperance, the distribution of the Bible, or the spread of the Gospel—but we do condemn the mingling of professors and non-professors of religion in societies; and the making a "craft" of religous matters by professors, in every shape and form whatsoever.

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Believing that Theological Schools, Bible, Missionary, Tract, and Sunday School Union Societies, are the same in principle—unscriptural—savor more of "lucre" than of "good-will towards men," we are opposed to them.

Some of the children of God, surrounded with, and interspersed amongst, the advocates of Missionary and other societies, are denied the happiness of conversing with those of the same judgment. Others, while grieved with beholding corruptions of the doctrine and practice of the gospel, are not able to speak for themselves. This is designed, under God, for their relief. We shall aim not so much to please the fancy, as to inform the judgment—more to afford matter for solid and lasting comfort, than to give a momentary glow to the feelings. We consider that the cause of truth and of Christian solace, is our cause. Deeply impressed with the belief that the blessing even of truth itself is of the Head of the Church, we cast ourselves upon Him, and send our little paper abroad, praying the Lord to carry with it some joy to those who are in tribulation, and a little rest io those who are troubled.

TO EDITORS PRIMITIVE BAPTIST.

Camden Court House, North Carolina,
December 8th, 1841.

Dear Brethren Editors: Having to write to our printer, I would freely write a few lines to be published, if I knew it would be to the edifying of the church; however, I will write a few lines and you may think of them as you please. I was baptised in the year 1814, in the 21st year of my age. Then I believe I walked in the way of the Lord, rejoicing. But in a short time, the mission spirit, as it was then called, was brought before the church. I was a young man and a young member, but I had been concerned about eternity, (O, that never ending eternity,) at times more then ten years before I was baptised; in which time my Lord showed me many things, but never showed me this mission spirit and practice as of himself; no, nor has he to this day. He showed me that I was condemned already, for I had sinned and was under his righteous law, and as helpless as an infant or as Lazarus in the grave. And may I not say, the pains of hell got hold upon me. I found trouble and sorrow. I have thought fire and brimstone is a fit shadow of that torment. But blessed be the Lord, he delivered me out of that pit, and put me in a large place, and sat me free by the blood of Christ. These things I do know by experience. But neither the spirit nor word, has taught me these mission schemes; therefore, I have a right to object to them, and who dare to find fault.

Now, mission friends, how is it with you? were you taught it of God or of man? if you are a child of God or not, I think you never found it in his command; and if it be of men, why do you find fault of us for objecting it. Read from the 18th verse to the end of the 2nd chapter of Paul to the Colossians, and see if you have done right in expelling many of us from the churches, because we would obey God rather then you. Now, churches, look and see if you have not sacrificed your sons and your daugters unto devils, causing them to pass thro' the fire; look and see if you have not committed fornication with the world. Have you forgot, whoso ever will be a friend of the world is the enemy of God? Look and see if your proselytes are obedient to the faith of God's elect? Search the scripture, and see if this your whoredom is a small matter? Will not God visit for these things?

But, brethren, notwithstanding all my sufferings, since my expulsion from among them, which was in 1831, I have not yet been sorry for not following the mission inventions; no, nor ever expect to be. For I have been almost hurt with myself for staying with it as long as I did, and have almost doubted my Chrstianity for being so blind as not to see the evil of these things sooner than I did. But since I have been clear of them, I have been led to see the mysteries of the gospel much plainer then I ever saw before. Here, brethren, comes the benefit of suffering for the sake of truth. May I not glory in the cross of Christ? Yes, thanks be to God for his great mercy to me a sinner. And now let me say to all those whom the Lord has converted to know and love the truth, whether you be among the missionaries or among the world, behold, and see the sufferings of the church of Christ at this time; have you never seen a person in sickness, that you would freely have borne a part of their sufferings if you could? Well, what made you willing, was it not love? Well, do you love the Lord? If you do, you cannot help loving his church. Well, if you love his church, then make it manifest by coming and telling what great things the Lord has done for you, and suffer part with her. But if you do not love the Lord, we do not wish you to act the part of a hypocrite, in pretending you do; and if you do love the Lord and his church, why will you act the part of a hypocrite in staying away from the church, as though you loved her not? Think what your Lord has suffered for you, and are you not willing to suffer for him, that at his coming you may not be ashamed but may be a partaker of his glory? Then may the Lord make

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you willing to come and suffer a little for him, who has suffered so much for you. Amen.

There was with us in this section in the autumn, of the year 1838, a man by the name of John Vincent; he was a very great preacher of the Primitive Baptist order, and his preaching was blest to the good and comfort of many. If any of the writers in the Primitive know him, and where he is, and what he is doing, they would confer a favor on the brethren here to let us hear from him through the Primitive.

Brother Paxton your writing has been read with attention in this country, and I think has done good among us. I wish to hear from you again on doctrine as well as all others, for I think the church by the good effect of persecution, is now beginning to be able to be fed with meat, although the truth has seemed to make some sick, but it may be that sickness is not unto death.

What makes mistaken men afraid,
Of sovereign grace to preach;
The reason why, if truth be said,
Because they are so rich.

JOSEPH BROWN.

TO EDITORS PRIMITIVE BAPTIST.

Columbia, North Carolina,
Dec. 7th 1841.

Brethren Editors: Feeling it my duty to write on for the renewal of my paper and others, I have the pleasure of saying to you that I have some new subscribers, whose names you will find underneath written. Brethren, we have been so long without gospel preaching, that the moneyed preachers have had a fair chance to impose their doctrines on the people, and they have so well drenched the people with their gourd soup, that they begin to desire the old Baptist doctrine, which is supported by the Bible, to work the other off. When I hear my strange brethren that I never saw, telling their trials and troubles, that the devil has heaped upon them through his transformed ministers, I can feel with them, weep with them, and say amen to the truth. For I have been troubled with these kind of preachers so much, that when I hear a man preach and don't tell me what shape the enemy is coming in, or on which hand to look, I don't feel satisfied with his preaching.

For, brethren, I believe these men are not good warriors, for their weapons of warfare are carnal; for when they were riding rough-shod over us, our much beloved brother Lawrence failed not to blow the alarm by day, & write it down by night, until his epistles reached our shores. And by the aid of Micajah Ambrose, who was our pastor at that time, and very faithful in the cause, their weapons being spiritual under God, they were able to put their ten thousand to flight, did cast out the buyers and sellers, reinstated the church back on her own basis, an union was obtained, peace & friendship with love filled every heart.

Brethren, I think the Primitive is doing some good here. I think I see a prospect of better times. Go on, brethren, in so good a cause, for your epistles are sweet to me. I rejoice to see the columns thereof so well filled. So I subscribe myself yours in love. *ISAAC MEEKINS.*

TO EDITORS PRIMITIVE BAPTIST.

North Carolina, Northampton county,
December 5, 1841.

Beloved Brethren Editors: I obtain this opportunity of writing you a few lines by permission of God, to inform you what the new fashion people are going on here with us. I was in conference last Saturday at Pleasant Grove, in Hertford county. Knowing that I had firmly declared myself to come out from amongst them, they introduced a resolution that no such stuff should come into the church. They had a great deal to say that I could not believe. I told them that I could not go with them, and they might do with me as they saw proper; for I did not believe that the salvation of man ever was bought with money, neither did I believe that God Almighty ever kept a treasure of silver and gold such as we can give. Brother J. Lawrence, give me your thoughts on Mark, 12th chapter and 41 and 42 verses: And Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much. And there came a certain poor widow, and she threw in two mites, which make a farthing. As they say that binds us to give our money to the New School preachers.

Brethren, I want to know the additions in your Association last year, as they say that there were but two. Brethren, pray for us here, that our faith may grow stronger and stronger in the good Old Primitive faith, which we believe to be of God and his Son Jesus Christ. Now, brethren, I want to let you know how many there be that are anxious that brother Lawrence or some other brother in the gospel, would come over and give them some instruction, as there is no preacher of that faith amongst us. Brethren, bear with my weakness, for we are in a pitiful case here. We do not nor cannot believe their stuff, I as for my part, have shut my ears against them. I heard an old brother say, that he has not enjoyed himself for twenty years. Now, brethren, look at this and pray God in our behalf, that he in his mighty power and love may grow in grace and the knowledge of God.

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Brethren, we do believe that if we are saved at all we are saved from the foundation of the world. As to this anxious seat religion, we are strangers to it. Brethren, I heard an old Baptist say, that he was at Poticasey in November last, and heard from the pulpit that this scripture where it says, fear not, little flock, it is your Father's good pleasure to give you the kingdom—was the doctrine of the devil. Now, brethren, where is the elect Christian that does believe such stuff? I don't wish to judge any man; but God and his Christ will judge this people. So, brethren, you see that we are torn all to pieces here. I can tell you of about fifteen that I know of, that are waiting for one of your preachers to come over and instruct them. It is believed that one half of the members at Poticasey will come right out, Christian-like, and join the old Primitive faith. Brethren, come and help us. So, dear brethren, I must come to a close, by begging your prayers. So farewell for this time, I subscribe myself yours in the bonds of love, being an old lay member.

ABRAHAM JOYNER.

TO EDITORS PRIMITIVE BAPTIST.

Georgia, Troup county,
Dec'r 8th, 1841.

DEAR BRETHREN: Having to write to arrange my subscription list, I have concluded to say a few words to you; thereby letting you know that I am yet in time, but have not any thing of great importance to write. But I will let you know, that I have attended five of the Old School Associations this year, and find them to be Associations indeed; for there appeared to be peace and union amongst the brethren wherever I went, but no great ingathering in the churches the last Associational year, but I think more than was the year before. And a great many of their letters, seem to speak of some pleasing prospects amongst their churches. As I have not any thing more on my mind to write at this time, I will close by requesting the brethren to remember me in their prayers, that I may not dishonor the cause of God in the close of my life, which according to the course of nature is not far distant. Yours in love.

ANTHONY HOLLOWAY.

TO EDITORS PRIMITIVE BAPTIST.

Middle Tennessee, Bedford county,
December 12th, 1841.

DEAR BRETHREN, of the Primitive Baptist order: I now sit down, for the second time, to write you once more, perhaps for the last time I may ever have the opportunity; for if I live to see the 26th of this month, I am 63 years old, and have been a Baptist going on 41 years, and feel like old Paul said he felt, that is, in me dwells no good thing, that is, in my flesh—to will is present, but how to perform that which is good I know not, &c.

Dear brethren, who write in the Primitive for the benefit and comfort of the poor Old Baptists, that are scattered throughout these United States and elsewhere, may the good Lord encourage and bless them; may God bless old brother Lawrence and old bro. Tillery and Rorer, and all the poor old saints. When I first got your paper, it came to me to Davis's Mills, without any knowledge of mine; thinks I, who knows my feelings at such a distance, for they told just my feelings. But after a while, I found out it was one of my sons; and he says, he means to have them all bound in one book to let the rising generation know how the poor Old Baptists have had to do to expose error and hold up truth.

For, my brethren, right here round me, we have had as trying times as have been any where that I have heard of. Meeting after meeting nothing but discord and confusion for several years, but blessed be God, we, the Elk River Association is composed of 23 churches, and when we meet we get through our business Monday by 12 o'clock. No discord amongst us.

There was one brother wrote in the Primitive, I forget his name now, requested for some of us to write how many Associations we the Elk River Association correspond with, I will now give him their names, to wit: Flint River, Caney Fork, Cumberland, Sequatchy, Richland, Mud Creek, and Round Lick, Associations, which is seven. All of them appear to express quietness, but complain of cold times. But, brethren, pray for us, is all our cry, that God would comfort his afflicted people and build up Zion once more.

Brethren, don't you recollect when Gideon went to fight a certain nation of people, they were as thick as grasshoppers. See how many men went with Gideon. Brethren, all that could not lap like a dog went back; there were but a few, and they all had to cry, the sword of the Lord and of Gideon. And O, my dear brethren, my desire is, that I could live more like God's chosen ought to live. I

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know all those that cannot say Shibboleth will be slain at the ford of Jordan.

Brethren, don't you recollect there was a valley of dry bones, and they were very dry; and the Lord asked the prophet this question, Son of man can these dry bones live? He answered, Lord God, thou knowest. He the Lord told him to prophecy, and he did so, and there was a mighty shaking amongst the dry bones. And if God's dear people would cry like the good old prophet did, say, Lord God, thou knowest, and if we were to attend to the good old rule, we would do better than we do; we should not have so many of these isms. Here are the Mormon isms, and the Campbelliteisms, and the two sorts of Methodist isms, and the missionist isms, and the Universalist isms, and amongst the rest of the isms the Separate Baptist isms. And I never read in my old Jerusalem any of these isms, & I for one have nothing to do with them.—And if I am what I profess to be, I hope I am an heir of God and a joint heir with the Lord Jesus Christ. And I hope I am dead, and my life is hid with Christ in God; and if so, ere long I shall go to possess my legacy. I wrote you before some of my faith, but I now tell you how we are doing. It may be I never may write again. And O, that the Lord may bless the poor Old Baptist brethren and sisters, and when we die God may raise up faithful men and women to fill up our rooms and work for God. Finally, brethren, farewell; be at peace, and the God of peace be with you all. Amen.

SAMUEL HAGGARD.

TO EDITORS PRIMITIVE BAPTIST.

Cotton Gin Port, Mississippi,
December 11th, 1841.

DEAR BRETHREN EDITORS: I again for the second time send, after several attempts to write to you, a few more of my wishes, if I am not greatly deceived in my poor heart. Brethren, when I think of writing you some of my thoughts, I almost give it out again; but I believe you will not drive me back, because I want to go with God's dear children. But O, brethren, with all my unworthiness, with all my imperfections, together with my unqualified situation, to be ranking myself among so many abler pensmen, I do fear that I shall only be in your way.

But, my dear brethren, when I turn my eyes back to Alabama, Madison county, and a certain place there on the 4th Sunday evening in Sept. 1834, and there to think (as I hope) what great things my Lord done for me, with my imperfections and those little pleasant feelings, I am in my heart made to claim kin with you. Brethren, I cannot boast of our religious devotions at Salem church, of which I am a member, for we get along so slow, that I almost give over; but sometimes try to ask God Almighty to hasten the set time when thou wouldest be pleased to favor Zion. When I go and look around at sister churches, they seem to have an ingathering, I think, if not deceived. I would request all your prayers that you would remember us, a little young church of Christ at Salem meeting house, and especially my kind neighbors and acquaintances.

O, brethren, if I could see you, bro. J. H. Holloway, D. Jacks, Wm. Crutcher, W. S. Smith, and, brethren, many others that I could mention, sometimes, I could tell you of my ups and downs in this unfriendly world. I meet with opposition almost wherever I go, for there are so many giants here in religious sentiments, I am made to stop and look before I further go. I here find Isaiah saying, in the seventeenth ch. and at the 12th verse: Wo to the multitude of many people, which make a noise like the noise of the seas; and to the rushing of nations, that make a rushing like the rushing of mighty waters! 13th verse: The nation shall rush like the rushing of many waters: but God shall rebuke them, and they shall flee far off, and shall be chased as the chaff of the mountains before the wind, and like a rolling thing before the whirlwind. 14th verse: And behold at evening-tide trouble; & before the morning he is not. This is the portion of them that spoil us, and the lot of them that rob us.

Brethren, in reading my Old Book, I find myself so far behind my duty, I am sometimes made to cry out and say, Lord, teach me and guide me into the way of all truth. Brethren, when I sat down to write, I thought I would write many of my thoughts or wishes; but O, my mind is got scattering so that I can't write as I would wish. But I will right here request one more favor of you, and that is, I wish to take your welcome little messenger the Primitive Baptist paper again, for the next year 1842, for this reason, I have been reading your very much esteemed paper for the last three years, and it generally

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brings me some pleasant feasts, so I wish to continue it. Though I get some side wipes for taking it. Some tell me (it uses too many rough, hard sayings, therefore I or we don't think that I or we would have any thing to do with it, if I was in your place.) Brethren, I could say more on this subject, but I will suffice it to say, all these things don't move me one peg. I sometimes say to them, it cuts their modern societies too nigh off, is their objection. Brethren, if I never am permitted to see you in the flesh, I think I hope to meet you around the throne in Heaven to unite in praying our Lord and Saviour Jesus Christ, there to behold him for ourselves and not another.

Brethren, I have omitted saying any thing about our Association (Buttahachie,) believing that bro. Charles Hodges will write to you. I must come to a close, hoping that you will pray for us as above stated. In conclusion, I earnestly desire all your prayers, that I may never dishonor the cause of our heavenly master, nor be in any of my brethren's ways. Therefore, my precious brethren, I subscribe myself your unworthy brother, if one at all, through much tribulation. Farewell.

ALFRED ATKINS.

TO EDITORS PRIMITIVE BAPTIST.

Warrenton, Georgia,
December 20th, 1841.

DEAR BRETHREN EDITORS: I once more am permitted by the mercies of God, to write to you to inform you how we are doing in this country. We have almost all sorts of people here, but I think those people called fence-stradlers are the most hinderance to us of any other people. They tell us they are opposed to the cursed mission cause, and yet they had rather go with the missionaries than to go with the poor Old Primitive Baptists.

Now, brethren, when a man comes to you and says one thing, and then acts differently from what he says he thinks is right, what can you think of that man. A man that will tell lies, is not fit to live in a settlement of honest people, much less the church of Jesus Christ. Those fence-stradlers are not willing to take on themselves the name of Old School Baptists, because they cannot bear to be slandered and spoken evil of and therefore are unfit to be in an Old School Baptist church, which is the church of our Lord Jesus Christ. For all that will live godly in Christ Jesus, may expect to suffer persecution.

But, my dear Old Baptist brethren, stand at your posts and be encouraged, for the Lord is on our side and will help us fight our battles. He will not forsake his people in the hour of danger; no, but he will be with them in six troubles, and in the seventh he will not forsake them. The race is not to the swift, nor the battle to the strong; but it is with the Lord to carry on his own work, and it will go on, though men and devils may oppose.

So, my brethren, be strong in the faith, and be not tossed to and fro with every wind of doctrines. For there are many doctrines these days, but there is only one true doctrine; hence the Lord Jesus is the way, the truth, and the life; and there is no other way given whereby man can be saved, only in and through the name of our Lord Jesus Christ. By grace are ye saved, and that not of yourselves it is the gift of God; not of works, least any man should boast. Therefore we cry out, not unto us, not unto us, but unto thy name be the honor, the power, the glory and the dominion forever and forever. It is all grace, grace, grace; no merit on our part. We are only poor, fallen, sinful man. This is the true doctrine, and it is the doctrine I have heard from my cradle up until a few years back.

I heard some say, that the new institutions are the way; but I could not believe them. My Bible and my own experience taught me to believe that I could do nothing of myself, for I have tried my own works and find in the best of my own works I am but a sinner, and the best of my performances are mixed with sin. But yet it is my desire to live as clear of it as possible, and this is my desire and hope, that the Lord would give me of his spirit and grace, and thereby enable me to live a godly life. If the Lord does not give me grace, I have no hope in myself; but gone, gone, gone, forever. For I am exceedingly poor and dependant on him every day, hour and moment to keep me in the path of duty.

This grace doctrine, or Primitive, or apostolic, or the doctrine of our Lord Jesus Christ, which is all the same doctrine, I have heard Elder John Blackstone and many others preach when I was a small boy. I heard Elder John Blackstone preach at our Association last year, he preaches the doctrine he did twenty-five years ago, when I first knew him. He

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then lived, I believe, in Columbia county. He moved into Warren county, then to the purchase in Crawford county, and now lives in Chambers county, Alabama; and still remains preaching the Lord's gospel by grace. And I tell all you, my Old Baptist brethren, I don't believe he knows how to preach any other way; for I don't believe he ever went to one of the big schools to learn to preach, such as the Mercer Institute and many others. O no, the Lord learnt him how to preach and told him to preach his gospel.

And now, as my sheet is full, this only would I ask of Elder J. B. and all of like precious faith, that they would pray for us in this vicinity, and visit us and preach for us as often as they can.

EZRA McCRARY.

Pine Wood, Sevier county, Arkansas,
December 5th, 1841.

DEAR BETHREN EDITORS, of the much beloved paper, the Primitive Baptist: It has become my duty to write a few lines to you as agent for the continuance of your paper for the ensuing year. I have received your paper the Primitive with as much regularity as could be expected, and am well pleased with the general communication of doctrine it contains. There are a few of the Primitives in this part of the vineyard, that receive it as a valuable source of comfort.

Brethren, I wish to give you a few of my thoughts on the important principle of charity. A principle on which there is much said, both from the press and pulpit. They much agree in sentiment, that the deacons are urged to attend to the wants of the preacher; we hear no further need of acts of benevolence. The first complaint that I hear amongst the apostles was, the Grecians complaining against the Jews for the lack of the widows' daily administration. The Saviour informs us who the important acts are to be bestowed on. He (Christ) informs his church their duty, that when they make their feast not to call the rich, &c. but to call the poor, the lame, blind, the widow, and orphan; in short, to feed the hungry and clothe the naked, all those that are without strength or means to alleviate their distresses; and not to bestow them on persons whose aim is to make gain and merchandise of the gospel, and their god is their belly, that have crept into the churches unawares.

I hope the letters addressed to the Primitive will be closely examined, when there is a shade on their doctrine; for the enemy in word will take all advantage. If our enemy can get a slip in our paper, it will make them to rejoice in heart.

JOHN HART.

Alabama, Russell county,
November 25th, 1841.

DEAR AND WELL BELOVED BRETHREN, of the Old School Primitive Baptist order: Bear with me one time more of writing a small communication for our paper, which I do love in truth for the truth's sake. And now, my dear brethren, suffer me to give my views on individuals composing the church of Christ.

The individuals composing a church of Jesus Christ, members are all equal; they have all been redeemed at the same expense, and are all destined to the same mansions of glory. In the gospel dispensation, birth, and rank, and wealth, are unknown; it recognizes no distinction between bond and free, Greek and Jew; for all its subjects are one in Christ Jesus. Church membership presupposes regeneration, baptism and an orderly life. Let us consider some of the duties

When the Primitive disciples gave themselves to the Lord and to one another, one of the essential benefits designed to be secured was, watch. They did not unite to resist the authority of the land, which held its sword at their bosoms; nor to enhance their temporal interest. No, there was a higher and a nobler object held in anxious contemplation; it was the arresting each other to lead a life so holy and harmless, both in word and deed, that their infidel persecutors should be constrained to acknowledge they had been with Jesus, and thus extort reluctant praises for his holy religion. Then watch and pray, lest we enter into temptation. Self interest and prejudice blind us, and we therefore need the impartial mentor, who will survey our actions and point out our faults, destitute of that interest which is inseparable from righteous self. Brethren, we should take the directions of the Saviour in the eighteenth of Matthew. It is as right for us now, as it was for the Primitive Christians in their day; and should we discharge it faithfully, the building of which we are component parts would present to the world an appearance not unseemly and repulsive, but beautiful as Tyrza and comely as Jerusalem in all their pristine glory.

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Brotherly rebuke. There was a faithfulness in the performance of this duty among the Primitive disciples of Jesus, which is a stranger in these degenerate days of the church. Their own liableness to fall, is urged as an excuse by many for neglecting to rebuke others. Such persons harp much upon the decision of the Saviour recorded in the 8th chapter of John: He that is without sin among you, let him first cast a stone at her. Brethren, the secret of this affair is, we are too unfaithful, too much afraid of the cross to discharge these duties as it becomes the self-denying Christian. The spirit of this plea for neglecting to rebuke when the good wanderers requires it, would relax if not destroy every nerve of Christian discipline. David remained insensible of his crime, until Nathan rebuked him. And Peter had no compunction of conscience for his profane denial of Jesus, till his penetrating eye called up the transaction of a previous hour.

Real Christians, when rebuked for a fault actually committed, will immediately, or when passion has subsided and reason resumed her throne, make frank acknowledgment and crave restoration to the fellowship of the church; but an unconverted man will view all attempts to deal with him, as resulting from a spirit of resentment and a meddlesome infringing on his liberties. The duties named are common every day duties, but there are others to be performed by the church as a body. Here motions are to be made and seconded, subjects to be discursed candidly and freely, and votes to be given. That manner which some churches have, in letting silence decide questions for consideration, is a contrivance of a modern date.

Dear brethren, I have to stop before I am done. Excuse me stopping in the way I have, for I am compelled away. But I wish my papers continued, as I do love them dearly; for they always bring the sound of the golden bell to my ears, and then I think of my Saviour the great high priest. So, my dear brethren, I bid you all farewell, as I think now I shall never write any more for the Primitive. I am old and infirm, and this earthly cottage is crumbling to its mother dust. There were a great many things that I did wish to write, but so it is, I could not do it now. So I conclude, and pray you to remember me in your prayers.

JOHN BROWN.

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"Come out of Her, my People."

VOL. 7. SATURDAY, JANUARY 22, 1842. No. 2.

COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

THE AMERICAN TELESCOPE,

BY A CLODHOPPER OF N. C.

(*Written by Joshua Lawrence, in* 1825.)

It is now about fifteen years since the missionary cause was introduced into North Carolina, with great show of zeal, and love for the poor Indians on our continent. Their deplorable condition was depicted in the most lively colors, and with all that sympathy and apparent feeling for their poor lost souls, calculated to soften a heart of stone, and awaken in the coldest hearted Christian, the most earnest emotions for their salvation. But there was something then, and ever has been, that I dreaded as a viper full of deadly poison. Although it was glossed over with the love of souls; the worth of souls; starving souls for want of knowledge, &c. &c. with all the embellishments of fine language, and great talents in teaching; added to which, were many tears, much show of feeling, and semblance of Christian sincerity; yet I could not help being filled with jealousy, that there was death in the pot. And I have stood as an opposer and observer ever since, and now offer the public a few tho'ts, and hazard some conjectures, on the future consequences of the missionary and other societies, abounding in our land of freedom.

In the first place, several associated bodies proceeded to appoint delegates; say, four or five from each of their respective bodies, to form a convention or missionary board, to lay a plan for the conversion of the heathen; (for no man could be found among all the seeming feeling ones for poor Indian souls, that would comply with the command of Christ: to take neither gold, nor silver, nor scrip; neither two coats; and go into all the world and preach the gospel to every creature, without money or price.)—These delegated divines, therefore, met together at ——, to hold the mighty council, to form the benevolent plan of converting the Indians, quickly. And what is the result of their deliberations on so important a subject? Why, money! money! Let the people give us of their money, and the mighty work can be done. What? then do the work with money, which none but God can do by his grace & spirit! Folly indeed—but the plan was drawn, and this is as near the spirit and principle of it, as I am able to describe—

First: We must take all possible care to make the case of the Indians as bad as we can. *Secondly:* We must show with great zeal, how much our hearts feel, by affectation only, since we are not willing to go ourselves; and if need should so require to get a little more money, we must shed some tears before our congregations. *Thirdly:* Our missionary texts must be well chosen and pathetically handled, to excite the sympathy of our hearers, and open their hearts to the Indians; and then while they are in that soft state, let a collection be made, and we shall draw plentifully from their pockets. *Fourthly:* Let various societies be formed, to take in members at one or two dollars a year, for membership; and have so much at one time to constitute one a member or a director for life, and this will greatly contribute to our getting money. *Fifthly:* Let us create titles, such as presidents, vice-presidents, corresponding secretaries, and treasurers, in these new societies, with boards

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of directors, and other unheard of titles of honor in the New Testament; and this will be a good bait; since men delight to be honored, and have their names carried abroad, and no doubt cause many to do much in aiding our schemes of getting money. *Sixthly:* Let travelling beggars be appointed, crying wherever they go—*give!* give us of your money to convert the heathen. How unlike the prophets, John the Baptist, Jesus Christ, the apostles, a Luther, a George Whitfield, a Wesley, a Dow, and a thousand others, who are ornaments to the free gospel of Christ; all impressed with the worth of souls; and who go forth taking up their cross, denying themselves, and devoting themselves to the work of God, for the good of men: dependant on God, without begging or being shamefully backed by monied societies.

By hard squeezing, somewhere about seven hundred and fifty dollars was collected, and deposited with Mr. Treasurer, until further orders from this board of wise divines, and set of new schemers in gospel theory. They met, and met again, from year to year, to re organize their plan of money getting. Some years after, out comes a shameful Circular from this wise board, (when they had found out they were but men,) that if any man that had given, wanted his money back, he could have it, by applying; but that they were persuaded better things of them that had given; (a proof of their vanity and folly; for they now plead the hostility of the Indians, and want of proper persons to teach school, &c. &c.) Soon the great and mighty institutions of foreign and domestic missions, with bible societies and theological seminaries, were circulated, with all the high encomiums that the English language could furnish; and into them, they and their perverted funds began to fall. Now, in this mighty field to do wonders, in sending the gospel to the destitute at home and abroad, to work this wise board of directors go, with redoubled ardour, setting the wisdom of all their heads to work, to invent new plans of getting more money—and how they may, by the by, handle a little of the precious stuff themselves, I shall here notice, as the people seem to bleed pretty freely.

And so, *Seventhly:* While in council they make a bargain, *you comb my head, and I will scratch your back*;—you confer on me the honorable title of gospel beggar or missionary hireling, at one dollar and twenty-five cents per day, or forty dollars per month, if you think I have a good talent for begging; or I will beg for you, if you will pay me for my services; or I will play into your hands, if you will play into mine—share the profits. Cheat and fleece the people out of their hard earnings, upon condition you will let me beg in the name of your honorable society; for I am ashamed to beg for myself, lest the people raise the hue and cry—*money hunter*, &c.

What abominable hypocrisy! If the cause espoused be holy, just, virtuous and honorable, why not come openly out to the world, and tell the congregations that you have been hired by the board of domestic or foreign missions, for one dollar and twenty-five cents per day, to beg for them; and that the beggar and the board are to divide the money, and all over wages is to be saved for other hirelings, doctors, and reverends; then congregations would know how to act, and such characters act more worthy the Christian minister & honest man.

Eighthly: The sound destitute, destitute, destitute places of the gospel, must re-echo in all our churches, to work upon our hearers to get more money in our exhausting coffers, and keep our fingers greased; for who can go without a fine coat and plenty of money! And where have domestic missionaries gone? Have they gone to the most destitute parts of North Carolina, and other places? No. Believe me—these hirelings like to be fed on better fare than the poor can give them—they like the houses of colonels, squires, and to have very rich tables and stables, where their horses will be well provided for; and to ride good roads: in short, the main point is to go about towns, and to the richest churches and neighborhoods, where the most money is to be begged:—and their conduct proves it, with all their pretence of the love of souls. I wish, indeed, that money may not make the *preacher* go, as well as the *mare*.

These beggars keep a mighty cry about the destitute. Why not go to them, if their hearts are so affected about their condition, and then we shall have cause to say, souls, and not money, is their object. But they tell us, money is wanting; and when they have begged enough, then they are going to send preachers to the destitute. How much will be enough? They have had their thousands, and I do not yet see that the destitute places in North Carolina are a whit the better supplied; and I doubt

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whether they would be, if the benevolent public were to give thousands more. The beggars, in all probability, would still get the greatest part, for riding where they could sell, what they call *gospel*, to the highest bidder, and find the most money. —The conduct of some, in several instances, has proved the fact, that money was the main object. For as soon as they had got that, they have bid the churches farewell, and gone to see where they could find more.

But who are they going to send, when they get money enough? Why, say they, "men of God." That is a mistake; God's ministers are not hirelings; they do not divine for money, like Balaam, nor run up and down the country, hired, this way and that way, as the current of gain shifts. Nor are they anxious, like Judas, to have the bag, and receive their thirty pieces of silver. In this text, we see the character of a minister of God: "Feed the flock of God, over which the Holy Ghost has made you overseers; taking the oversight thereof willingly, and of a ready mind, and not for filthy lucre's sake." But if they send ministers at all to the destitute, they will send hirelings, Judases or Balaams. For if they will not go for the love of God and the good of souls, but you must give them money to make them move, I contend, that money is the main-spring of action—the great wheel that gives motion to their going. The *sake*, is filthy lucre or money, since no *sake* could move them but *money sake*. Furnish money, and what crowds are moving in every direction, hunting money, fortunes, and places of profit. Stop the money, and you would see a squandering among these Judases at once. But, you would see God's ministers, like regular stars, moving each one in his own sphere, with his work before him, feeding the flock with life, enduring poverty and every thing else, if need be, for the cause of God, and the souls of men.—In a word, like the prophets and apostles, stemming every opposition; and counting every thing but loss, so that they can win souls to Christ.

The true ministers of Christ are always more ready to give, than receive. But the men sent out by missionary boards, in this day, will be only a curse, instead of a blessing, to God's Israel. Their discourses, generally, are without life or substance, and are a burthen to the godly. And they squint an eye to a purse, with as much intenseness as ever Eve did at the forbidden fruit.

Some great writer has said, this is an age of wonders; and I begin to think it is so indeed; for the idea I used to entertain of beggars, was, that they were poor, decripped, ragged, helpless beings, destitute of the means of supporting themselves. But how wonderfully times have changed; for now we see hearty, hale men, and young men in the prime and vigor of life, clothed in the finest black and blue broad cloth, with fur hats, boots, spurs, silk jackets, silver tipped bridles and stirrups, watches, &c. &c. turned beggars—great beggars. They tell us, they beg for the sake of Christ and the heathen; but fortunately for us all, these fellows cannot keep the cat in the wallet; for one of these northern beggars, not long since, passed through North Carolina, and being asked how much he had collected, he said about two thousand dollars. And pray, sir, said the inquirer, what per centum do they give you for begging? He said his fees would come to about four hundred dollars. And pray, sir, are you a preacher too: said the inquirer, looking gravely in his face? O yes! said he, I attempt to preach as I go—hanging down his head, and throwing his fine broad cloth legs over each other, and twisting his watch key. Yes, and I think, said the man, a great many of you had better be at work, than going about in the garb of a preacher, as you pretend, begging the poor laborers for their money; for you look more like a doctor, or a young lawyer, with your frizzled foretop and fine clothing, than a preacher. And, I suppose, the North Carolinians might have went to hell for your preaching, if it had not been for the four hundred dollars you expected to get. No, he replied, I don't know that I should have come, but the society hired me to come, and I must live some how; and you'll give something, will you not? No, that I won't, said the man. If I have got any thing to give, I will give it to our old preacher, who will preach whether we pay him or not; and not to such fellows as you, who are riding about dressed up in your fine broad cloth, hunting a rich wife, and begging money; while I must wear my old tow trowsers, and work in the hot sun to maintain such fellows. No, that I won't, repeated the man. O yes! but you can, I know, and will give me something, continued the beggar. I will not, was the reply.

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These beggars are like hungry mosquetoes—knock them off, and they will at you again, and again, until they suck your money, if possible. Say, and prove, if any man can, that there is one trait of true apostolic character in these fellows, and the controversy will be at an end. Their love of money has betrayed them, as it did Simon Magus. Sent out by missionary boards, and not by Jesus Christ, they look for profit by fleecing the people; lugging the cause of God, and the care of the heathen in, to aid them in getting money.

Another deep-laid scheme to get money, is, to draw up the most affecting and sympathetic addresses, to publish in their circulating reports, in which the very bowels of antiquity are often ransacked, to get something that may touch the feelings of the community; for no other purpose, but to get their money. A combination of the best talents are employed to form one of these Circulars, which, at best, to say no worse of them, are nothing but money speculations, human contrivances, and pompous expressions, to deceive the hearts of the simple, and live on their spoil.

Some thousands have been sent to India, to support the lovers of money there, and turn that land of heathenism into a Paradise of saints. And what has been done there? What mighty works have been wrought by all the hundred of thousands of dollars that have been expended, and all the numerous missionaries that have been sent, from this and other countries! I have heard, as with the trumpet's fame, that about three hundred persons have been, at last, persuaded to renounce *cast* and turn Christian, after fifteen or twenty years labor; when a single Peter, a Paul, a Luther, a Whitfield, a Wesley, and others, being sent of God, have done more in a few days or weeks, without the aid of self-created societies, and monied institutions, and numerous beggars not sanctioned by the word of God, nor found in the pages of the New Testament. As the churches in this country are now going on, they will soon be no better than the church of Rome, and the High Church of England; for money and titles have always been the object of Popes and Popish priests, and also of the clergy of the Church of England, who once had the command of sixteen thousand weight of tobacco, annually, in this country, to turn into money. Titles and money have always corrupted the ministry, and they have already began to disgrace it in North Carolina. The same causes will always produce like effects; and let the true children of God watch and beware.

But to quiet our fears, and make us tamely acquiesce, while the "reverend" clergy cut the strings of our purses, and put the yoke of tyranny snug on our necks, they tell us the mind of God is with his people. If they were to tell me the mind of the devil was with many in this day, who profess to be his servants, I could readily believe it. Can the mind of God be, where the whole soul is engaged in schemes to get money!! Look and see, if you find such a spirit with the prophets, John the Baptist, and the apostles. No, indeed! But be still, say they; this is the way God is about to usher in the glorious millennium. Rather, I say, it is the way that the devil will soon triumph over all true religion, and aggrandize his transformed ministers, and make them pensioners of state. Money and education are power; and in the management of skillful hands, great effects may, in a short time, be produced.

Can one instance be shown, from the first of Genesis to the last of the Revelation, where God has ever made money a means of spreading his religion? Has it not been done by humble and unostentatious persons, specially chosen of God, without any call for money? Look at a Jonah, Peter, Paul, and Barnabas, all sent on special missions. We hear nothing of money or backing societies, before they can go: but now thousands must be had on hand, and good promises for more of the precious stuff, before our missionaries can move a peg. And I leave the reader to judge, what side such missionaries belong to.

But it seems that the mind of God is not always with his people, much less, with those that call themselves his people, but are in reality the devil's people; or if the devil does not personally preside in the chair as president, yet he votes in the voters, and that is as good, and much better; because, he acts in the back ground, unsuspected; and you shall see who turns the wheel.

Was the mind of God with the great Baptist association of Virginia, when they created Samuel Harris apostle of Virginia? Did not the devil turn the wheel there? We laugh at the folly now, of that set of wise ministers; and so will posterity, in

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years to come, at all the unscriptural works of darkness now going on, where the devil turns the wheel. And who can help thinking the devil turns the wheel, where money is but too plainly seen to be the object of each and every movement.

Was the mind of God with his church and people of Israel, at the foot of Mount Horeb, when the people said to that great saint, Aaron: "Come make us gods to go before us into Egypt; for as for this Moses, we wist not what has become of him:"—and gave him their gold, jewels and bracelets, of which he made the idol calf; and kicked up such a mighty dust dancing around the god of their own making.

Was the mind of God with his people, when Jeroboam made the two golden calves, and set one in Dan and the other in Bethel, and said, "these are thy gods, O Israel?" Rather, does it not show the consequences of the Church of God being connected with the great men of this world, for then the devil will be sure to turn the wheel. And while our Missionary, bible, and tract societies, and theological schools, are connected with the men of this world, the devil is sure to turn the wheel, and give the casting vote in his favor.

Was the mind of God with the church at Corinth, when they perverted the right use of the Lord's supper?

Was the mind of God with the church of Rome, when they began to create titles, bishops, cardinals, arch-bishops, universal bishop, sovereign pontiff, Christ's vicar, prince of the apostles, &c. &c.—These measures were as innocent, I conceive, in their first appearance, as presidents, vice-presidents, corresponding secretaries, recording secretaries, board of directors, &c. which are all unscriptural titles, names and offices, unbecoming God's people.

And where did these titles lead to in the end? Why they came up to our lord god the Pope, sovereign Pontiff over the whole world; having the keys of heaven, hell, and purgatory; and whoever would go in, must pay toll to his holiness the Pope, and bow to what he thought right, or enter the hellish inquisition, and suffer death in the most horrid forms. All this was brought about by getting off gospel ground, under the show of religion, out of the warrant of the New Testament. Shall we not then take care of those innocent things you call titles, the corrupters of the Church of God. These are the scorpions that have stings in their tails, and have stricken thousands to ruin. Oh ye sons of Columbia! stand up and look round yourselves; and behold what strides are making by an ever-busy clergy, to forge the chains of tyranny for your bodies and consciences! Be alarmed, before your necks are in the yoke—for these things must come in sideways, or as an entering wedge; and one step off from gospel ground, gives room for another, until death is in the pot, and the devil at the wheel.

Was the mind of God with his people, when the dissenting clergy from popery in England, appointed king Henry head of the Church, & parliament the guardians of its affairs!! See what followed: persecution, religious taxation, fines and imprisonment throughout England—the clergy prompting those in power, to do these things for their own gain. Surely the devil turned the wheel, and voted in the voters. And does it not show us, as a beacon, on our own coast, how we should endeavor to keep the Church apart from any influence of the men of this world; for they know not the things of the spirit, and hence their influence is always bad. But the clergy want to get hold of their fat purses, and this is the way they have taken to do it: to build a sort of National Church, and let them come into it for pay; having a fixed price for members, directors, and presidents for life; and so they make a sort of half-brothers of the governors and rich men of this world.

As for God's putting it in the hearts of his people to go this way to work to convert the world, it is what I cannot yet believe. For God cannot change, nor do I think he will change his plan of carrying on his work;—and what moneyed institutions and societies do we find, supporting the prophets among the Jews;—or what self-created bodies for obtaining money, backed the apostles and first preachers of the gospel? Let some example, or authority, be shown from the word of God, if it can be. The authority of men will not answer for me, in a business of such importance. Give me—thus saith the Lord, or else give up the point.

Did moneyed societies support the Reformers? No; they hazarded all, and suffered the loss of all things for the sake of Christ. Hence we see, that this modern practice of spreading religion by means of money, and moneyed societies, is neither sanctioned by the word of God, nor the example of the prophets, the apostles, or the

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reformers; but well agrees with the Church of Rome, and high Church of England. The cry of money, money, is heard throughout the Church of Rome, from the pope to the friar; and in the Church of England, from the bishop down to the warden constable.

Has God, after four thousand years, changed his plan of carrying on his work? Or has He lately seen that monied institutions are necessary means for converting the world? Certainly not, but the Lord's way of carrying on his work, does not suit men of high minds, who want to be gods themselves, and wrest from his hands the power of making Christians in his own way; and prescribe paths for Jehovah to walk in that may please themselves, and the men of this world. Where, in all the Scriptures, shall we find any self-created societies, and monied institutions, to advance the cause of true religion! And if they cannot be found there, a man must be blind not to see that they are mere human inventions; and that the devil is turning the wheel and will only corrupt the Church, and make mankind more degenerate and wicked.

Moneyed institutions have supported the church of Rome, and high church of England, in their thirst for aggrandizement, and to lord it over the consciences of men. But dissenters, in no age, until of late, or about a century, have needed any such support. As for the Gospel, one of its chief glories is, that it stands on the arm of Omnipotence, and commends itself to the consciences of men—making its way through the kingdoms of this world, in spite of all opposition. Though the heathen rage, and kings, and governors, and rulers of this world, have stood up against the Gospel and God's anointed, and have employed prisons, gibbets, flames, and death, in all their torturing forms, yet have they not prevailed.

And how is it, that the rulers of this world, and the rich, and noble of the earth, who have in all ages opposed the Gospel, and voted against it, have now become its votaries and supporters!! I would as soon believe that the devil is turned a saint at last, as to believe this thing—that human nature should be so changed without a work of grace upon the heart. The truth lies here; the men of this world have always been willing to support that which was called Gospel, or a form of religion, but not the thing itself; for that they hate, and have in all ages of the world. To support the mere form of religion, or a false religon, corrupt men have always been ready enough. Witness their readiness to support idolatry—to support the See of Rome—the Crusades! the Pagan—Mahometan, and all such false and formal religions! Witness how zealous the Pharisees were to support their forms of error, and the traditions of the elders, at the expense of the blood of Christ and his apostles! Witness the Pagan emperors, putting hundreds of thousands to death, to support their absurd Paganism! Witness the high church of England, and church of Rome, destroying and persecuting the most pious in their borders, to support a form of godliness of their own invention, suited to the taste of corrupt lords, dukes, kings, queens, and emperors! Can I, with all these truths before me, and many more, believe that the pompous proceedings, and monied schemes of the present day, are of God!! It is only because the devil is in all these schemes and inventions, that his children support them, and honor them with their presence and approbation. This one circumstance is sufficient to convince me that these great works are not of God, and will only prove an injury to the cause of true religion.

It is certain, that all the pomp and show we now see, for promoting the Lord's work, will at last be brought to nought; because it is not the way of God's choosing. And he will clear all this rubbish away, and afterwards work in his own way, and by instruments of his own choice. For our Lord saith, "marvel not that the world hate you; for you know it hated me before it hated you. It hateth me, because I testify the deeds thereof are evil." What then! do natural men support him and his cause, when they have hated him and his cause in all ages? How inconsistent in itself! It is supporting the thing in appearance only, or that which has a show of the cause of Christ, but which, in reality, is the devil's cause in masquerade. And this has been the manner of the devil, from the days of Cain, down to Constantine the Great; to set up a form of religion, in opposition to the true religion by grace and faith, and maintain it in the world, by men of this world; condemning, killing, and destroying, by a thousand infernal tortures, all the children of God that oppose it. But, in the days of Constantine, he seems to have come to his senses; and, as

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as if he saw, that the massacre of millions could not stop the progress of the religion of Jesus Christ; or, as if gorged with blood, or satisfied with cruelty, he comes to a cessation of arms, all on a sudden; and sits still, as an idle spectator, for a good while. During this time, Constantine repeals all persecuting laws, and then establishes religion by law; honoring the ministers of the Gospel—giving them salaries, and making every thing in religion grand, rich and pompous.

But how soon does the devil improve on this plan, and turn all into show and form again;—and then follows persecution of the saints; which has shown itself more or less in every country throughout Christendom. In England, though they cast off the cruel yoke of Popery, yet they set up the idol of uniformity; manifesting the same persecuting spirit, and contending, by kings, queens, lords of parliament, magistrates, and constables, for the support of a form of godliness, and will-worship; at the same time, opposing the Gospel in its purity and simplicity; and fining and imprisoning those who adhered to it. How dangerous then is a form of religion, armed with the civil power! and how dangerous to trust a body of learned and monied clergy, with any kind of power. Our fathers who composed the convention to form the Constitution of the State of North Carolina, knew the danger of these men; therefore, inserted an article that no minister of the Gospel, having the cure of souls, should have a seat in either house of the Legislature. They had tasted the gall and venom of this tribe of money-getting characters, and therefore, guarded against them in that article. And if it were not for this article, we should see them electioneering, this way and that way, to get into the Legislature. And could they once obtain an ascendency in the government, they would ride *rough-shod* over the consciences and property of the people, like all other tyrants. There would be no danger in letting the good become members, but to keep out the bad and designing, our fathers thought best to keep all out—and they were right.

It has been said, that money and education are power. And does not money and education fill the offices of state? Does not money and education levy war, and carry it on? What would America have done in the revolution, had it not been for her wise counsellors, continental money, and the silver crowns of France! And what would the missionary societies do for runners and beggars, if it were not for money! What would the Pope of Rome have done for priests to carry about his indulgences and pardons to sell, had it not been for money, a part of which went to pay the priests for their trouble, and the balance was for the Pope to carry on his schemes. It is just so with many of our modern priests: money causes them to go about; a part of what they get they have for begging; and the balance is for the Board of Directors to carry on their plans and schemes. And what they will do in the end, time only can reveal. We see them now making mighty strides in every part of the Union, to get hold of money, and what new tricks and schemes are to be played under the mask of religious benevolence to attain something out of view, and not heretofore known in the devil's politics, is left wholly to conjecture.

I have been told of late, the Baptists were like Israel without a king. Now the Israelites desired Samuel to ask the Lord to give them a king that they might be like the nations around them, and have a great man to fight their battles and go in and out before them; but some of our modern Baptists are not so condecending to God as Israel was, to ask of him a great man, or men to go before them; or agreeably to the words of Christ, "pray to the Lord of the harvest to send out more laborers into his vineyard;" but to be like the Church of England, and the Presbyterians around them, they have without any authority from the Lord, set up a priestly polishing machine at head quarters, to polish over young men, and make great ministers of them, to fight their battles and go in and out before them. Are they afraid to trust their cause with God any longer, and so have rejected him after enjoying his protection such a length of time, and will they now depend on an arm of flesh?

The church of Rome, and other churches, tried the experiment of making great learned divines, and soon these great divines, bishops, parsons, curates and friars, must have great salaries, and be maintained in high dignity by the people. And so it will be with these young doctors from head quarters, after going through the polishing machine; for, work they cannot, though they will not be ashamed to beg, since it has become fashionable for divines in broad cloth to follow this trade. I should like to know how many we have among

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us that would rather go to doctor Great man for instruction, than to Jesus Christ, and would prefer to show themselves approved men for talents and learning, than study to show themselves approved of God for a holy, pious, humble life; or diligence in the ministry, knowledge of the holy Scriptures, having their ministry written on the tables of many hearts—by the power of the spirit of God attending their unpolished discourses, to the salvation of men!

If what I hear be true, that there are about twelve thousand in all the various polishing machines in this country, preparing themselves to hunt fortunes, live without work, and to please the world, and these like devouring locusts, are soon to be let loose, flying to the most populous towns and cities, and looking about in every hole and corner of the Union, where the fattest purse is to be had; in order to live on the labors of others, in pomp and style—for one, I pray, they may keep away from North Carolina; for we have fortune hunters and beggars enough already, who produce disputes, jars and discord among brethren of the same church, if we refuse to give, and are unwilling to be stripped of our hard earnings; while our every-day, but faithful and humble ministers, are neglected, and can scarcely procure decent clothing, and provide the necessaries of life for themselves and families.

But we are told by some of our doctors and reverends, that they do not undertake to make ministers out of any sort of men; —that they do not think to change the heart, or call any one to the ministry. This, they let us know, they leave for God to do; while their machine is for giving *the last polish—the finishing touch* to their qualifications; which operation, is considered far superior, to enable them to please men, than any thing God has done to them, or can be expected to do. Now, in the name of the best of causes, and for its sake, I ask them, to give me example or precept from the word of God, or show any of the prophets, John the Baptist, or any of the apostles, who, after being called of God to their respective missions, that ever went to school, or to study under Dr. Greatman, in order to learn how to preach, or what to preach! No example or precept from the word of God, can be produced in support of such a practice; and it is evident, that these theological schools, or machines for polishing ministers, are the inventions of the devil, who is working in the back ground, to undermine the Church of God, and corrupt the ministry and society in general, and fill the world with oppression, wretchedness, and misery.

Look, and see, among the prophets and apostles, whether the Lord had such respect to education and learning! What sort of men did he choose, for the most part, to preach his gospel? and what sort of men has he chosen, in all ages of the Church, to declare his counsel unto men? Peter, John, and all the apostles, Paul excepted, were unlearned and unlettered men; yet, Christ made this no bar, hindrance, or disqualification, to their being his apostles; and generally, in all ages of the Church, God has chosen the poor and unlearned to preach his word; and made them mighty, through grace, to the pulling down of the strong holds of satan's kingdom; in order, that the power might be of God, and not of men. This cannot be denied; yet our doctors of divinity are trying to pervert the order of God, or help him to finish the work of qualifying ministers. Hear Paul's observations on ministers, &c. "God hath chosen the foolish things of the world, to confound the wise; and the weak things of the world, the base, the despised, and things which are not, hath God chosen:" for what? *that no flesh should glory in his presence.* And these observations agree with God's conduct in the choice of ministers in all ages, except in a few cases. But our wise and learned doctors, have found out a more excellent way, they think, than God's way;—they are going to instruct and polish numerous young men for the ministry. They may ruin them, but they cannot better them, unless it be to please men. To better them, to please God or profit his church and people, they cannot. For preaching is a gift—the gift of God; and what doctors of divinity are not able to give.

I do not think myself guilty of a breach of religious charity, in saying, that these polishing machines, lately established for qualifying young men to preach, are of the devil, and from high-minded men, who want to maintain their cause by human strength, and an arm of flesh. These high-minded doctors seem, indeed, to me, like some men, who dislike their Maker's work, in making the handsome and elegant horse. Say some, his ears are too long—they must be cropt;—say others, his tail hangs too much down,—he must be

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nicked before he can please us: and to work they go, to better the Creator's work, or to make a horse to their own liking. Just so with our learned doctors: after God has converted and called a poor young man to the ministry, and furnished him with every needful qualification, and directed him to go and preach his gospel, it will not answer—he does not please the doctors—he does not speak grammar, nor is he eloquent enough to command the respect of the people. He is not even polite in his manners, and does not know how to conduct himself properly in genteel company. He must be altered before he will answer for a preacher, or be able to please the people, and obtain a salary. Thus the proud and high-minded of this world, have, in all ages, set at nought God's ministers, and have heaped up to themselves teachers, having itching ears, who have sounded forth their own praise, and had an eye to the purse.

But God's ministers seek not to go forth in the excellency of speech, and of man's wisdom; for they know that the wisdom of this world is foolishness with God, and they wish to speak as of the ability which God giveth them. But something of the hands of man must be on ministers in this day, before they can preach to please; and to work doctors go, to make them more than God has thought proper to do. Thus they become deformed and disfigured; first, by cropping their long ears of humility in dress and manners, and giving them a proud, dressy carriage, and the polite manners of a young lawyer—which in a minister of the humble Jesus, is more offensive to the pious, than the vilest reptile. Secondly, they learn them to run straight for the purse; and, where the most money and the largest salaries are to be got. Thirdly, they learn them to speak in high flown words, and pompous expressions, so that the poor and unlearned are not able to understand them; and thus they become as barbarians to them that hear. Fourthly, they are made to despise the poor, of which class they once were, before made gentlemen, fortune-hunters, &c. Fifthly, all equality among ministers is destroyed; and, at length, none must be allowed to preach at all, unless they are learned men: and thus the apostles will be put in the back ground, as well as most of God's ministers, and the devil will bear the chief sway in all the churches. Then, all who live godly in Christ Jesus, will suffer persecution, as in former times, for, unregenerate and high minded priests, have been the greatest persecuters of the righteous in every age of the world.

When doctors and reverends saunter, and hanker about state legislators, members of Congress, and fawn on governors, and chief men of state, cringing and begging, it is time for Americans to look out. They are not walking in the footsteps of the Apostles, but are seeking their own ends; and are endeavoring to bring together church and state. Nay, it seems, this unnatural connexion is now begun, if we look at the minutes of the Missionary, Tract, Bible and Theological Education Societies and see whose names are there enrolled as donors, officers, &c. &c.

The Emperor Constantine, and his men of state, with the clergy's juggling together, produced the devil in the end, though all was fair weather at first, as it is now among us. But storms gathered, and at length burst forth in fury and destruction to the people of God. The kings of England, parliament, and the clergy, began to play into each others hands—and what has been the effect? Let us beware of new and unscriptural projects. Look at Peter the Hermit, in rags, running bare-foot from city to city, preaching up the crusades, or holy wars as they were termed—drawing kingdoms into this popular scheme, and causing the destruction of about thirteen thousand lives in this foolish new project. What destruction is witnessed, when church and state meet together! Look at the priests in France, with crucifixes in their hands, encouraging the blood-thirsty Catholics in the murder of sixty thousand Protestants in a night! Look at the Pope of Rome, sending his priests to Baptise at the point of the sword; and, because the Welchmen refused, slaughtered them by thousands! Look at king George, sending his learned priests into this country, and fixing a salary on them of sixteen thousand pounds of tobacco a year, to maintain them in idleness, luxury and pride! Look at the whippings and imprisonings of the Baptists, in Virginia, and other states, by means of these same well fed priests! Money and learning out of their proper place, or improperly used, corrupt the church and ministry of God. And these corrupting societies overturn any government, however strong its foundation may be at first laid. Because, there is a combination of talents, interest and party

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spirit; which if strong enough, will prevail over all impediments, destroy liberty of conscience, establish its own power, and fill the land with oppression, wretchedness and misery. Money is a good thing—education is a good thing—power is a good thing—law is a good thing—and death is a good thing—but, they must all stand in their proper place—be used by a proper hand—regulated by a right spirit, and for a right end; else they become scourges of the worst kind to human beings.

THE PRIMITIVE BAPTIST.

SATURDAY, JANUARY 22, 1842.

FOR THE PRIMITIVE BAPTIST.

—

George, in your last I see you have closed the 6th volume of the Primitive. Go ahead, old Lawrence is not dead yet; he is the same old two-and-sixpence, yet much worn by use, but will still pass for more than he is worth by far, in his own esteem. When we first set out with the Primitive, our prospect was gloomy; but still the sun shines brighter and brighter, after six years trial of the experiment. I have been offered not long since $10,000 for my writings, by a man who was well able to pay me; and not by him alone, but others have dogged me for three days together, for the exclusive privilege of publishing my writings for their benefit and not mine.

Now, George, you have known me from your first coming to Tarborough; if at any time you have found two ways in me, say so in Primitive and Press, it will give no offence to me, I assure you; but the reproof will be received as your respect for me. George, my religion and gifts of the ministry were not bought with money or good works; nor by hirelingship do I write, you know, or preach for money. All is the gift of God to me, to give to others; when I have done this, George, I shall have done but a small part of my duty to the giver of what I possess.

And now, George, while I write by candle light and all the buz of the day is over, I have other things to say to you, and that is, I have been in a long state of coldness in heart with my brethren ministers, of which they will know if ministers of God and say, I wish I could feel more engaged in prayer and preaching than I do; but my heart is as hard as a stone, and as cold as the ice of Greenland. Let me tell you, George, that I have been in this state of coldness for about twenty-five years, and have suffered more from wanting to feel and can't feel, and from wanting to grieve over sinners and could not do so with all I could do, than any or all the things that I have met with in prayer or preaching. And altho', George, there have been baptised in my churches, ten or twelve in the space of a few months, & many more in hopeful progress, yet, George, the day has never broke with my soul in ten years until this morning. When I awoke about two hours to day, my brother the Lord Jesus came into my heart by the distilling dew of his heavenly grace, and I had fellowship with Father and Son. And, George, I could and now can say, while I write these lines, that God is my Father, Jesus Christ, sweet name, is my dear brother, and the Holy Ghost is and has been my teacher, guide and comforter for forty years, and will continue to be so until I arrive safe in the house not made with hands eternal in the heavens. And I assure you, George, I can with as much assurance say this in my heart with an evidence, as you can say you are the printer and publisher of the Primitive Baptist.

George, this may seem to you as idle tales, or as one that mocked; don't think so, it is a peculiar favor from my Father God's love, to sustain me under my trials in my old age, of which you know nothing about. For I now can whip Sampson, but before the cock crow Peter's little girl may whip me; and in the mud and ditch perhaps falls old Lawrence, and lies at the feet of his brother Jesus crying save, or I perish. George, do you know what it is to know in your bosom that you have felt peace with God through faith in the Lord Jesus, and the remission of all your sins by his blood being applied to your conscience, and his righteousness as yours for your justification before God? If you do not experience these things by the grace of God, you are damned, forever damned, George, I tell you, and all the world, beside those that have faith in Christ.

George, hear what I say, and don't be angry at what I say, for the great Book will tell you so; and history, whether English, French, Irish, Scotch, German, or American, will tell you, that an hireling priesthood is the curse and oppression of nations. George, you will now set out with the 7th volume of the Primitive; and if old brother Moseley will stand at the corner post where he says he is to be found, I will stand in the gap; and whenever I am wanting, George, blow the horn. The Georgia brethren have more than come up to what they promised, and I hope all the writers for the Primitive will continue their correspondence, as their writings are well received in this section of country.

And now, George, one good turn deserves another; you have done me many, I ask one more at your hands—that is, if you see missionary Jacks, Thompson, Delk, Pender, &c. passing through Tarborough, or even any of the half breed, you

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will take the liberty to ask them to my house. I live you know down north, about six miles from Tarborough, my barns and stables are full for their horses, and the best the pot boils is at their service gratis; their horses curried and boots cleaned without begging, or disturbing the churches of the Kehukee Association for hire.

Once more, George. Edgecombe is among the richest counties in the State, and perhaps as honorable for benevolence as any county in the Union. This county and Martin, and part of Halifax, and the lower counties that compose the Kehukee Association, the locusts have never fed upon, in bank notes and silver for their hirelingship. The locusts think, here are many green herbs. I want them first to alight in Corn Neck, on old Lawrence; he can feed them as a willow planted by the water side, whose leaves are ever green, but tough as October to the mouth of a locust. Call in, ye hirelings, ye disturbers of churches, ye men of discord, and see the wonder of the world, with a bald head and gray hairs: he can teach you how to catch opossums, coons, and pikes, without dogs, hook, or pole. You ought to know if you do not, that the high church of England before and in the time of the Revolution, had her parsons for every parish, and her chaplains for every majesty's ship. These gentry in gowns loved tobacco, ye love bank notes, ye cursed band of purse plunderers to save the souls of men. Ye children of the devil, what will you say when Christ says, who required this at your hands to sell my gospel to the people for money?—and he was speechless.

JOSHUA LAWRENCE.

FOR THE PRIMITIVE BAPTIST.

Williamston, North Carolina,
December, 1841.

To the brethren and sisters, scattered abroad throughout the United States and elsewhere, &c. Grace, mercy, and peace attend you, is the wish of your aged friend and brother in the bonds of the gospel of Christ.

As this medium (the Primitive Baptist) is now, and has been for upwards of six years established, and through its pages we can correspond with each other; and as we learn it said in the Book of God, "that they that feared the Lord spake often one to another, and a book of remembrance was written before him in heaven, for those that thus wait on him and think on his name;" and his work on the immortal souls of sinners, and such are we by nature. And, as I have heretofore written sundry times in its pages, I think I am again favored from heaven, with the privilege of once more addressing you, in this epistolary way, (and perhaps shall be tedious) And it may have to be continued from time to time, and I shall be bound to abbreviate it much. The subject that I shall dwell on most, in addition to the history of my life, will be what I think the Lord has done for my poor soul, and the hope I have within me; and give the reason of the hope that is in me, with meekness and fear.

By record kept by my father's family, I was born on the 12th day of November, 1766, which makes me now in the 76th year of my age. When I was under my seventh year of age, I was sent to school a little, something less than six months; in which time I learned to read a little, and contracted a desire to read historical books. Hence those parts of scripture that were of that nature, I used to read frequently. About this time, by the death of a younger sister I began to see something of my mortality, that I must die, and that I had an immortal soul, that must either in happiness or misery exist to all eternity. About this time there fell into my hands a book called the Pilgrim's Progress, written by John Bunyan. I read through the first part, and commenced on the second; and in reading the setting out of Christiana and her sons, and her invitation to the young lady Mercy to travel with her, and her reluctance and diffidence, I would get mightily affected, and would be constrained to omit reading by rea-on of tears, and often thought that I would turn to some other place. But that would not give me satisfaction, for I had formed the resolution, that every book I read, to read it right on. Therefore, I tried again to read at the same place, and that it might not be seen by others, I would defer reading until the night season, when all the family were in bed and asleep, and then read, when I would get mightily affected again, and often thought that I was about to become insane. At lenth it appeared to me, that it was something more than travelling a town street, or country road or path; but I made no inquiry of any person about it, for fear I should betray myself, and have the finger of scorn pointed at me by my youthful companions.

About this time preaching became more familiar in the neighborhood (by the Baptists) than formerly. The doctrine I began to hear, I suppose, was salvation by grace; but I did not understand it,

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and wrongly construed it at that time. When about twelve years of age, in company with some of my family and others, we went about six miles down Roanoke river, to Isaac Jordan's, in Cashie Neck, were there were appointments made for several to preach, and several preachers did preach. The discourse that arrested my attention, was delivered by Elder Jeremiah Durgan. His text was, 1 Epistle to the Corinthians, ix. chapter, 24th verse: "Know ye not, that they that run in a race run all, but one receiveth the prize; so run ye that ye may obtain." By which he showed that I was not running the Christian race, and was not entitled to the prize; which struck me with solemn trembling at that time, which I could not prevent, although I strove to do so with all my might. I discovered that instead of running the Christian race, I was standing, or rather back turning. The feelings I then felt, and the exercise of mind I had, I cannot relate, although I remember them. For days after this I attempted to pray, and thought if I prayed mightily and heartily, it would please God and induce him to love and bless me, and do for me some great thing or favor. But I had no view of natural or sinful imperfections, and thought if I could refrain from my youthful sins, which I hoped I could, that as for actual sins, if I should do as many good acts as I did others, that all would be well again. So to work I went, but before long the little religion I thought I had got I had lost, and began to fall into company with my old comrades again, and joined in with them, in what, I thought, but little sins.

Thus I grew up for some time. Before long I got uneasy again, and as some of my family, such as my father, mother, three brothers, and a sister-in-law, and others, joined the Baptist church, and it seemed, as Bunyan said, religion had got on her silver slippers, I thought that the little uneasiness I felt at times would all be obviated, were to join and become a member myself of the militant church. I attended a meeting where some were offering for membership. I concluded I would offer myself. While waiting for an opportunity, this scripture fell on my mind: "I perceive that thou art in the gall of bitterness and bonds of iniquity, for thou hast neither part nor lot in this matter." This for that time checked my thoughts, and I withdrew. A great gloom fell on my mind, and for many days and nights continued to harrass my mind much; but as it measurably wore off, I began again thoughtlessly to travel on, until the exercises of my mind seemed mostly to wear out. And I again joined my youthful company and companions in jollity, jesting, joking, &c. for several years; until after I married Elizabeth Gregory, born and raised in Camden county, N. C. on the 27th of August, 1784, in the 18th year of my age; and then the expectation of family concerns drew off my mind from sacred and divine things.

And feeling a desire to obtain a competency of the things of this world to support my family, I formed a resolution with my father and family, and a brother and family, to move to the State of Georgia, to where a brother-in-law had moved the year before. On the 29th of October, 1785, we sat out on our journey. On the 5th of December we arrived at his habitation, on the Ogechee river. On the 10th of January, 1786, we got our families out on the Oconee river, on the then new purchase from the Indians. On the 24th of April following, the Indians became hostile and broke out, and did some mischief near me. On the 17th of May following, we started to move back to North Carolina. On the 17th June, we got back to our old native place, in Martin county. For some time I labored in several avocations for the support of myself and family. In the following August, I bought a field of standing corn and moved to it. On the 9th of October following, my wife died leaving me with two small children, one 20½ months old, the other 15 days. I then broke up housekeeping, and employed a nurse for the youngest child, and took the other with me to my father's, and placed it under my mother's care; and lived in that situation until the 20th of February, 1787, when I married Ann Phillips, born and raised in Beaufort county, N. C. I then bought a piece of land and settled on it the same month. About this time I began once more to have some serious thoughts about eternity and religion: but I had passed through so many difficulties, and trials and losses that my former thoughts of sacred things seemed like a dream, and calculated to augment a guilty conscience. The thoughts of death, heaven, or hell, had a terrific effect on my mind. Sometimes, I would be tempted to think that I had experienced religion at an early period, but upon reflection, my experience taught me to the contrary. At other times, I would

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think my day of grace was past, but I found myself not past feeling.

In this situation I lay for a long time. At length more serious thoughts about futurity seized on my mind, from which I could not withdraw myself. I found myself under the weight and guilt of my sins, I tried to take a retrospective view of my condition, which was very painful indeed. While meditating thereon, it dropt on my mind, that as I was a sinner and I belonged to that class of creatures that Christ came into the world to save. This scripture, "he came not to call the righteous, but sinners to repentance," arrested my attention. Surely, I thought, I am a great sinner, of which I wish truly to repent, but I am lost. When this scripture applied to my mind, "he came to seek and to save those that are lost." This passage of scripture, gave me some hopes, yet I felt the burden of sin on me; when it seemed to be whispered in my mind, that the Lord had said, "Cast thy burden on the Lord, he will sustain thee." Here I was tempted to think this was spoken to others, and not to me; but I had read, "he had made of one blood all nations that dwell on the face of the earth;" if so, his promises are general, (where they will apply.) Then he saith, "seek and ye shall find, knock and it shall be opened unto you, ask and you shall receive." The relief these intimations of grace gave me great encouragement. I thought I would try to pray. But a question in my mind arose, will it not be presumption to ask God for the forgiveness of my sin; how can God be just, and a holy God, and pardon such a sinner as I am?

While under the influence of these impressions from scriptures, and these questions, I became nearly unfit for the compliance of my daily labor in domestic life, for the support of my body, and the benefit of my family. At length I came to, and formed this resolution in my mind, that if I never enjoyed that happy relief that I had heard others talk of that they had felt, yet I would strive to live in the exercise of my duty, in using such means, that came within my reach, as was directed in the scriptures: that if I was finally lost, and doomed to eternal misery, (as it was no more than I deserved,) I would lie at the footstool of sovereign grace. In this condition I did not long remain, for the promises in the scriptures, and the impressions therefrom, were well calculated to have such an effect on my mind, that the distress I had felt, in view of eternal suffering, was removed. As soon as I had a view of the love of God, in providing a Saviour for sinners, in the person of his dear Son, I found myself soon in another frame of spirit. Prompt to give glory to God for his unspeakable gift, I thought I now saw how God could save such a sinner as myself through Christ; and could praise him that salvation was of grace, through the infinite atonement of Christ.

The things of this world wore a different appearance than before, all things looked lovely, like the God that made them; it seemed that old things were done away, & all things had become new, thro' the happy medium of Christ, the divine Mediator. I thought I felt as if "Christ was formed in me the hope of glory." Yet these views and impressions did not last long, and doubts and fears began to arise I was fearful, perhaps, I might be deceived or mistaken; although just before, I thought, I never should doubt again of my union to Christ, yet now I was under its influence; and although I thought I never should sin again, yet now I found by experience, that old things (or nature) was not done away, nor I perfect; for the things that I would do, (in my desires,) I did not, and those things that I would not do, them I did, and what was the matter I could not tell; but was afterwards informed, by the scriptures, that it was no more I that did it, but sin that dwelt in my sinful nature. And then I could in a great degree, join with the apostle Paul and say, "I thank God through Jesus Christ, that his grace was sufficient for me." And here I will remark, that in this and pretty much the same way I have lived until this time.

(to be continued.)

JOS. BIGGS, Sr.

TO EDITORS PRIMITIVE BAPTIST.

Lexington, Oglethorpe county, Ga.
January 24th, 1842.

DEAR BRETHREN: After long neglecting to write, I sit down this morning to drop you a few lines to inform you, that through the mercy and goodness of an all-wise God, I am yet in the land of the living; and though cold and lifeless in religious matters, I think I sometimes feel animated a little to hear through the Primitive from so many Old School brethren, that are yet disposed to contend earnestly for the faith once delivered to the saints. I

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can only say, go on, my beloved brethren, and be sure and keep a steady eye to the word of God; and patiently bear the cross of our blessed Lord and Saviour Jesus Christ, praying without ceasing and in every thing giving thanks to the God of our mercies.

I think the New School, or institution people in this country, have become a little dull and disheartened. Times are so hard, that money can't be had so plentifully by begging.

The people are in debt, and the most of them can't pay,
And you may be sure they've not much to give away;
And when their preachers the cash can't have,
You may depend their congregations they will leave.

No more, but I remain yours in bonds of love. *DAVID W. PATMAN.*

Chambers C. H. Alabama,
January 15th, 1842.

DEAR BRETHREN EDITORS: I sit down to write by the request of our Association, to inform our sister Associations with whom we correspond, that we have altered the time of our sessions to Saturday before the third Lord's day in September next; and we earnestly request our brethren to visit us, as the alteration of our body brings it on much earlier than heretofore, which makes some derangement in our correspondence.

The next session of the Beulah Association will be holden with the church at Sharon, Chambers county, Alabama, seven miles east of Lafayette, on the road leading to Green's ferry. And now, brethren, I wish to give you some account of our body. We were constituted in November, 1838, with ten churches, with about 350 members. We now number twenty-six churches, with 755 members. I have had the honor, though unworthy, to be in our four annual meetings, and I can say of a truth, that I have seen that scripture verified, where Paul says: How good and pleasant it is to see brethren dwell together in unity. For we have not had a no in any of our meetings. For I see at our meetings brethren living more than two hundred miles apart, and never saw one another before, all speaking the same language; which strengthens and confirms me more in the words of my blessed Saviour, where he says: No man knoweth the Father save the Son, and to whom it pleased the Son to reveal him.

And now, brethren, I wish to let you know, that there are some men professing to be teachers in divine things, that deny revelation. For I heard one say not long since, that the preacher was the agent of God. Now if that be the fact, what need is there of the holy spirit to take of the things of Christ and show it unto the sinner? I think none. But I have not so learned Christ. For I believe that all true knowledge of God is revealed to us by the teachings of the holy spirit. And some preach Universalianism, agreeably to my views of their doctrine. And so we have a mixed multitude of doctrine, and these very men call themselves Baptists. So, brethren, I for one am willing to make Jonah's acknowledgment, that salvation is of the Lord.

I will close my communication by saying to you, my Primitive brethren, as Paul says to some of his brethren: As ye have received Christ Jesus the Lord, so walk in him. Farewell. *JAS. W. RICHARDS.*

Franklin county, Tennessee,
December 23d, 1841.

BELOVED OF THE LORD: Grace, mercy and truth be multiplied. Having to send on my remittance for the next year's paper, I want to let you know that I am yet alive and am contending for the faith of the Primitive Baptists. I will say in answer to the request of Brother Tillery, that I have no use for the missionary system, nor no other system of religion that is not revealed in the Bible. And I have no knowledge of but the one, that is advocated by the Primitive Baptists; and all others I believe are from the mystery, Babylon, the mother of harlots and abominations. And as Hagar hated Sarah, so does all the harlot societies in this day hate the Old Baptists. For here they have been prophecying of their death for the last twenty years, but so long as this world stands, there will be Baptists; for their sakes it stands, and when the last one of them is born of God's spirit, then comes the end. I have company and must stop. My love to all the dear pilgrims. Farewell. *WM. S. SMITH.*

Germantown, Ohio, Dec'r 26, 1841.

DEAR BRETHREN IN THE LORD: As the time has elapsed for the 6th vol. of the Primitive Baptist, I feel desirous to make a small remittance for the 7th vol. I have felt so much delighted with the precious intelli-

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gence of good gospel matter, that it appears they will never wear out with me. It is a precious little visitor to me. They come to me very regular, though I often long for its appearance. They co ne not so regular to brother T. Wilson. He failed getting them for nearly three months. He wondering what could be the matter unless your press had stopped, he often made inquiry at the office and was answered no paper. At length a new P. M. was put in the office and he sent bro. Wilson word, there were a number of papers lying in the P. O. for him. He then applied for them and found every one of his back Nos. had come on regularly and have done so ever since. It put me in mind of old bro. Tillery, some time back. I feel him very near my heart as a brother. We are both getting old, the time will soon come when we will be better acquainted in the New Jerusalem; may the Lord be his friend. I am much pleased with old brother Lawrence's experience. I can bear testimony to a great deal of it in myself. I am anxious to hear more from him. From your friend to truth.

JNO B. MOSES.

Mount Moriah, Alabama,
January 16th, 1842.

DEARLY BELOVED EDITORS, of the Primitive order: I now take my pen in hand to write a few lines concerning the times in our settlement. We all appear to be in peace with each other about religious matters. It is a very cold time of religion amongst us, the Old School Baptists, as well as the missionaries; but there are a few of us that contend earnestly for the faith once delivered to the saints, whilst we are surrounded with the missionaries and some of their unscriptural institutions. But there is but little said about them now, they seem to be dying away very much.

I have been a constant reader of your little despised paper called the Primitive Baptist, for the last four years, and am well pleased with the doctrine that is therein contained. I close by subscribing myself yours in the gospel.

WILLIAM TALLEY.

Caledonia, Mississippi,
January 14th, 1842.

DEAR BRETHREN EDITORS IN THE LORD: May the great head of the church govern & direct all his children in his footsteps, is my heart's desire and cry to God, that his children may be saved. Brother Tillery, please to write, for I long to hear from you, for you write my sentiments exactly. If I could write like you, I would write more than you do.

Now I must come to a close by saying, remember a poor unworthy worm of the dust as I am, and my family and the church to which I belong, Ebeth, at a throne of grace when times go well with you; for we are surrounded with fence-men, and go-betweeners, and missionaries.

WORSHAM MANN

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THE PRIMITIVE BAPTIST.

EDITED BY PRIMITIVE (OR OLD SCHOOL) BAPTISTS.

Printed and Published by George Howard,

TARBOROUGH, NORTH CAROLINA,

"Come out of Her, my People."

VOL. 7. SATURDAY, FEBRUARY 12, 1842. No. 3.

COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

THE CLODHOPPER'S REPLY.

Whereas I have seen nine different pieces written against the Clodhopper, but every man that has wrote against that piece has been ashamed or afraid to put his name to what he wrote; so then in my reply there is what you find, good or bad, with my name to it. I submit it to the perusal of all the Old School churches throughout the United States.

JOSHUA LAWRENCE.

Edgecombe county, N. Carolina, November 2nd, 1827.

Hebrews, viii. chap. verse 5: *For, see (saith he) that thou make all things according to the pattern showed to thee in the mount.*

A frequent reference to first principles is always necessary to keep us right, for a loss of them will more or less be the cause of adopting others which are wrong in their room; and instead of following the principles with which we first set out to their legitimate end, we often adopt fancied principles which we have conceived to be right, and bend the original to ours. And as saying a thing is so, and not giving the reason why it is so, never gives the enquirer satisfaction, we are induced to offer our reasons to the public in general, for our dissent from the popular opinions of the day, from that authority which we conceive the standard of decision in all religious controversy. And we have appealed to history, scripture and argument for proof in this matter, which is submitted to the reader for candid and unprejudiced decision.

For it is well known, that lies uncontradicted in length of time pass for truth, by which means error and superstition are established for religion. And that mankind have a natural bias to love darkness rather than light because their deeds are evil, is evident; and that a thief never likes his wallet to be searched. But we are willing to come to the light of divine truth, and by it stand or fall; and if wrong, we wish to be righted according to the Book of God. For we cannot submit our consciences to be guided by the inventions of men in matters of religion, where there is not example nor command from the word of God, much less when we conceive them contrary to both. Though in matters of religion we think every man ought to be left to his own conscience, because the duty we owe our creator, and the manner of discharging it, can only be directed by reason and conviction of every man's conscience, and not by force or violence of law or importunity. Every man then must be left to his own convictions, to exercise these as they may dictate to him; because the opinions of men depend only on the evidence formed by their own minds, and so cannot follow the dictates of other men's consciences. For if I render to the creator any other homage than that which I think to be acceptable, I am playing the hypocrite, and make myself a conscious transgressor.

And who cannot see by this, that to importune a man for money until he is out of countenance, and compelled in his feelings to give, is not a religious act in beggar nor giver. For a man may give against his will by being begged, as well as the force of law; for whilst we assert for ourselves a

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freedom to profess and practice the religion we believe to be divine, how can we then deny an equal freedom to others, who enjoy the same common rights from their creator, though their minds have not as yet yielded to the evidence that has convinced us. Why then should men be upbraided for not giving, to support the schemes of the day; and made newspaper sport of, because they can't see out of other men's eyes, or play the hypocrite with God, to do that which they do not in their conscience believe to be right. For we believe that the religion of Jesus Christ disavows in every page a dependence on the power of this world, and flourished in spite of every oppression; not only when superintended by miraculous aid, but long after, when left to its own evidence and the ordinary care of providence and its votaries. And if there was no money to be got, we should never have heard of this begging and dividing new system.

And to us it seems surprisingly strange, that men who make such a noise about Christianity, should be afraid to trust the promise of God, unless they can have some missionary society bound to pay them a stipulated price. And any man in England, or America, is invited to the task to prove if he can, that ever ministers of the gospel were supported by law until the days of Constantine, or that begging was ever practised in the church of God for the support of gospel ministers, until the modern missionary invented schemes. And thousands have received the say so of others, in proof of missionary support, without acting like the noble Bereians, to search the scriptures to see if these things were so in example and command; and condemned masons by wholesale, for the worthless conduct of a few, and the institution, without knowing its beauties or deformities. We have therefore set before you in this piece, every scripture that we conceive to be of importance on these interesting subjects, and refer them to your consideration with our arguments and explanations.

As regards our dissent in opinion from others, when you impartially and without prejudice read the sacred text you will, we conceive, be better able to judge whether we are right or wrong, and so excuse our ignorance. But if you should find that the scriptures are on our side, then yield the points in contention. But if you, or any, should be disposed to go your own way, when express scripture is against you, we bid you farewell, and leave you to God, with him you stand or fall. For two cannot walk together except they be agreed, for Christian fellowship consists in oneness of sentiment, and happiness in love, unity, and kind.

We are willing to believe others may be conscience bound as well as we, & we are willing to leave them to the quiet enjoyment of doing what they think right towards God and man. But surely, we have the same right to think for ourselves, and declare publicly our opinion in these matters, though we may be opposed to the opinions of others. For we all have the same rights from the creator, and all have the same rights being members of the same body politic; and it is usurped tyranny that wants or would prevent it. Tho' some have said, that our Declaration as Reformed Baptists is tyranny, to which we answer, which is the most tyranny, for a few ministers to devise a plan and force it on the churches, or submit it to their inspection and approbation; or, for an Association which is composed of two delegates from each church to form schemes without the voice or consent of the churches, and ride rough shod over the feelings of the people of God, and take away their power and independence? For the church of Christ is like the American government, all the power is vested in the people, and not in the ministry, unless the people give it to them. And a minister has no right to lord it over the church, she is her own governor, and Christ has by the scriptures vested the power in his church, like the constitution has vested it in the people.

And the popular Baptist preachers have of late become very fruitful in new projects, and they seem to think that the churches must receive all their devisings, whether they come from God or them. And we think it is high time, when a ministry usurp a power that don't belong to them, for the churches to give them a check and let them know they are not lords but servants. And which is the most tyranny, for a minister to want to rule a church, or be one with his brethren in ruling? Or, which is the most tyranny, to let people think for themselves, or want to force them to think as he does, and calumniate them because they don't? And it is high time for churches to look about themselves, for the ministry have long since been encroaching on her rights, power, and liberty;

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and stand firmly and defend herself against such usurpers, that may drag her from the laws of Christ.

For all the dangerous errors or heresies, that have interrupted the church of Christ in any age, have been through the ministry and popular men and women. Witness the false prophets, and Jezebel's maintaining four hundred of them at her own expense to be priests of the groves, she was so bent on a religion contrary to the religion of God. Witness Hymeneus and Philetus, and the heresy of Simon Magus propagated by Helena, with various modern fantastical schemes by Mrs. Hutchison of New England, and Madames Guion and Bowringnon in France, and by Mrs Buchan in Scotland, Mrs. Ann Lee in Kentucky, and divers others found on the pages of history. This is not intended by any means to reflect dishonor on the female sex, nor prevent them from exercising acts of Christian charity; but to be cautious what doctrines and schemes they support, whether of God or of men, lest they should support schemes contrary to the word of God, and be the means of seducing from the right way, like the Jezebel mentioned in John's Revelation. While to prevent if possible any error in the ministry and their support, we shall lay before you every scripture of importance in the New Testament, for any that may wish to make correct decision in this matter.

First then, the directions of Christ, as laid down by the evangelist Matthew, vi. chapter, verse 1st: Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven. Verse 2: Therefore, when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do, in the synagogues, and in the streets, that they may have glory of men. Verily, I say unto you, they have their reward. Verse 3: But when thou doest alms, let not thy left hand know what thy right hand doeth.

Now what is the difference between sounding a trumpet on giving alms, and publishing it abroad in newspapers, and having the name and the amount of the alms given in some pamphlet enrolled? Is it not contrary to the spirit of the command?

Verse 19: Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: Verse 20: But lay up for yourselves treasures in heaven, &c. And our Lord assigns two reasons—where the treasure is, there the heart will be also; and, that you cannot serve God and mammon.

Verse 25: Therefore I say unto you, take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Verse 26: Behold the fowls of the air, for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Verse 28: And why take ye thought for raiment? Consider the lilies—29: Solomon in all his glory was not arrayed like one of these. 30. Shall he not much more clothe you, O ye of little faith. Verse 31: Therefore, take no thought, saying, what shall we eat? or, what shall we drink? or, wherewithal shall we be clothed?

Now an over anxious and ardent eager desire to obtain the pomp, the riches, the honors of this world and hoard up riches to ourselves, is evidently the spirit of this world, by his saying in verse 32: (For after all these things do the Gentiles seek)—and teaches his disciples moderation, and a humble dependence on God, by adding: Your heavenly Father knoweth you have need of all these things—that is, meat, drink, and clothing, and then adds in verse 33: But seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you. And verse 34: Take no thought for to-morrow, for to-morrow shall take thought for the things of itself. In exact accordance with these doctrines is Paul's saying, having food and raiment let us be therewith content; for the Lord has said, I will never leave thee nor forsake thee. Then an humble trust in God in providing, is recommended by Christ and Paul, instead of anxious care.

Chapter x verse 9: Provide neither gold, nor silver, nor brass in your purses; 10. Nor scrip for your journey, neither two coats, neither shoes, nor yet staves: (for the workman is worthy of his meat.) 11. And into whatsoever city or town ye shall enter, inquire who in it is worthy, and there abide till ye go thence. 12. And when ye come into a house, salute it. Read directions to his disciples on to 42d verse of same chapter.

Chapter xix. verse 27: Then answered Peter, and said unto him, behold we have

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forsaken all, and followed thee; what shall we have therefore? And Christ's answer to Peter shows that no matter what we forsake, or seem to lose, if it is not purely for his sake, we may expect nothing of a spiritual nature in this world nor the world to come.

Chapter xxviii. verse 19: Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; 20. Teaching them to observe all things whatsoever I have commanded you.

Thus we see the solemn charge of Christ to his disciples, to teach and baptize the nations without the exception of any nation. But this is the binding clause on them and us: on them, to teach nothing but what he commanded them; on us, to obey only what Christ commanded them. And this we take to be the duty of both ministers and members, and that a minister is not at liberty to choose one command and refuse to obey another, but that he is bound by one direction of the Saviour as well as the other. For the same that said, Go teach the nations, has also said, provide neither gold nor silver in your purse, for the laborer is worthy of his meat—as his own example shows, as well as that of John the Baptist and Paul.

Mark, vi. chapter, verse 8: And (Jesus) commanded them that they should take nothing for their journey, save a staff only; no scrip, no bread, no money in their purse: 9. But be shod with sandals; and not put on two coats. 10. And he said unto them, in what place soever ye enter into a house, there abide till ye depart from that place. 11. And whosoever shall not receive you—shake off the dust under your feet, &c.

We must admit these were the directions of Christ to his apostles, the first teachers of Christianity; and that the above commands were binding on them, and the same commands are on us, as they were to teach us what he commanded them. And to say what was a rule for the apostles is not a rule for us, is vain; to say he has made any alteration in his laws for his church, can't be proven; to say we are at liberty to make rules for ourselves as the church of Christ, is presumption; to say that Christ has granted a new revelation since the apostles, wherein ministers have a right to change his directions for their conduct, or the ordinances, or the doctrines and discipline of his church, can't be attested with sufficient proof to be received by us. And that Christ, as the head of his church and the wisdom of God, gave the best directions at first, and those that comported with his own will; and we are not at liberty to change or alter them, without the curse promised.

Chapter xvi. verse 15: Go ye into all the world, and preach the gospel to every creature. This agrees with teach all nations, and ought in their goings not to deviate from the directions of Christ, lest they reproach themselves and the gospel which they go to preach. For certainly Christ knew best how ministers should carry his gospel to the nations to be successful, and therefore he gave his apostles such explicit directions.

Luke, viii. chapter, verse 3: And Joanna the wife of Chuza, Herod's steward, and Susanna, and many others, which ministered to him of their substance.

Chapter x. verse 4: Carry neither purse, nor scrip, nor shoes: and salute no man by the way. 5 And into whatsoever house ye enter, first say, peace be to this house. 7. And in the same house remain, eating and drinking such things as they give: for the laborer is worthy of his hire. Go not from house to house. 8. And into whatsoever city ye enter, and they receive you, eat such things as are set before you. And directions, if not received, to shake off the dust of their feet.

Chapter xii. verse 22: And he said unto his disciples, therefore I say unto you, take no thought for your life, what ye shall eat; neither for the body, what ye shall put on. And so on to verse 34, containing nearly the same as you have read in the vi. chapter of Matthew.

Chapter xxii. verse 35: And he said unto them, (his disciples.) when I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, nothing. 36. Then said he unto them, but now he that hath a purse, let him take it, and likewise his scrip.

Here we see a practical experiment of the apostles on Christ's directions in his lifetime, and although they went empty handed, they confess on their return they lacked nothing. And the reason to us is very obvious, because the gospel has that heart-awakening and heart-opening power, when carried according to Christ's directions, and attended by the agency of the Holy Ghost to diffuse in the bosom of its receivers the spirit of benevolence. There-

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fore, all that ministers have got to do, as they have freely received it, is according to Christ's directions to give it freely, and not to sell it to the highest bidder. For this Christ well knew, that his gospel differed from all other systems, having the powerful influence on men's hearts to support itself in its progress over the world, as these several cases will show.

When the gospel came to Zaccheus he said, half my goods I give to feed the poor; and if I have taken any thing by false accusation, I restore four fold. When the gospel came to Lydia she said, if ye have judged me faithful, come into my house and abide there—and she constrained us—so great was her heart opened on its reception. When the gospel was received by the Jews after the ascension of our Lord, so mightily opened it their hearts to love and support the gospel and the poor saints, that such as had houses and lands sold them, and distribution was made as the poor had need, neither called they any thing their own. And when the gospel was carried by Paul and Barnabas to the Gentiles, it had the powerful supporting influence to support Paul; and these heathen often sent to the relief of Paul and the poor saints at Jerusalem, the mother church. But there is not the least hint of the Jews supporting Paul and Barnabas among the heathen, for it would have been the exact reverse of Christ's directions and repeated instructions.

(*to be continued.*)

FOR THE PRIMITIVE BAPTIST.

Williamston, North Carolina,
December, 1841.

(*continued*)

I am sometimes led to think my mountain standeth strong and I upon the top of it; yet soon will find myself in the valley again. Sometimes faith strong, and at other times very weak and feeble. I soon found that the situation I stood in, was much alone; and not being united to any religious society, or church, and the necessity of Christian fellowship, and that one cannot be warm alone; but from a fear that if I was to join the church of God, and be baptized by immersion, like the pattern given in the scriptures, that through my weak and imperfect nature, I might be a means of injuring the cause of Christ; and fearing that I might be mistaken in what I had thought I had experienced of a divine chance, I therefore kept it to myself as much as I could. And as I was much to myself and alone, it was suggested to me, I had better join some religious society, that did not require an experience of grace on reception, nor of being baptised by immersion, as in former days of the church; yet I believed in the doctrine of the Predestinarian Baptists, of salvation by grace, &c. Yet I exerted myself to feel satisfied as much as possible, hence those scriptures that urged the duty of Christians to follow their Lord by being baptized like he was in giving us a pattern, I would quite sparingly read those scriptures and tried to satisfy myself as much as possible of what had been done in that way to me, (as I had been told,) for I could not remember any thing about it; (for it was said to be on the eighth day of my age.) I thought I would join some people that said baptism might be performed any way, either by immersion, sprinkling, or pouring, that before long I might get easy on this subject; but it was a vain attempt, for although I would sometimes join with others, and try to support some other way than that laid down in the scriptures, yet I could not do it with a clear conscience.

But to get along as well as I could, I joined the people called Methodists, in the month of February, 1792, to the astonishment of many; for all my connexions that made any kind of profession of religion, were in the Baptist church, as was also my then present wife; only a man that had married my mother's sister was a Quaker. I was soon made or appointed a class leader, in the room of a friend of mine, who had served in that capacity long before. Shortly after this, I began to think what I had promised the Lord, in the time of my distress, (viz:) that if he would deliver me from the distress I was then in, that I then would teach transgressors his ways, and sinners should be converted to him. And yet I had not complied with my promise, and found I was lying unto God; the thoughts of which, and the situation I saw my fellow creatures in, made me feel very awful indeed. And sometimes I would be ready to say, I will begin; but when I took a view of the responsibility it would lay me under, and my incapacity to fulfil the arduous task, without education for so great a work, and the impossibility now to obtain it, and in the situation in which I was placed, to labor for the support of a very helpless family, the little time I could

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leave home prudently; viewing these and many other difficulties that presented themselves to my views, I could adopt the language of one of old and say, "who is sufficient for these things?" Certainly not me. I would think in my meditations, preaching is needed, but there are some young men very promising, that have tolerable education, in good circumstances, that have no families, and if any, plenty to support them on, Lord send them into thy vineyard; but me, poor me, let me stay at home with my family and labor for them. And although I would think as little as possible on that subject, yet it was seldom off my mind, and often burning like fire in my bosom. And often did this passage of scripture roll in my mind, "quench not the spirit."

For about twelve months I was in this condition, and in order to get along as well as I could, I agreed to read sermons for my neighbors, in the room of an old friend of mine that had done so before. At times I would add a few words to a sentence, in hope no body would find it out. But it was a vain attempt, for it was soon discovered. Although I had began to read in the room of another, yet the meetings soon began to be called mine instead of his. On the 8th of June, 1793, there had been a meeting appointed at one of my neighbors, under the name of a prayer meeting; at which I expected there would be but a very few people, which induced me to leave my sermon book at home. But on my arrival at the place, there were more people gathered than I had ever been in the habit of seeing before on such occasions; upon the sight of which, and the impressions on my mind, that I must say something to them by way of preaching or exhortation, which I labored against with all my might. And to extricate myself from addressing the people, I endeavored to prevail on my old friend, spoken of before, but in vain. So I was under the necessity of addressing them myself. I first thought I would give them a few words of exhortation, but was forced to quote a text; and none I thought I understood so well as that which had been ringing in my years so often, "quench not the spirit." After the meeting was over, I heard some old professors say, that they much approbated what had been said, from which satan attempted to puff me up with pride. A few days after, I attended an evening meeting and attempted to speak to the people again; from which time I went on at times speaking to the people in this way. Soon after, I received a certificate from the superintending preacher of the circuit, to exercise in this way.

About this time my mind began to be much exercised on the subject of church membership, and church discipline. A question had arose in my mind, whether these subjects were strictly attended to, by the society of which I was a member at the time of my admission. And in order satisfactorily to decide for myself, I formed this resolution, to lay by the opinions of men, and the forms drawn by men, and take the word of God for my guide. In doing so I soon found that the mode of acceptance practized by the society of which I was a member, was not scripturally attended to. I saw plainly, that myself, like others, were unscripturally taken in; this enabled me to see my standing in church membership, for when I was received I did not at that time give an account of the work of God's spirit on my soul; neither had I been publicly baptized, on my profession of faith in his name, in the manner practized in the beginning of gospel churches, in following the example given by Jesus Christ himself to his followers in Jordan. This made me discover myself in a very unpleasant situation. I tried to hush my uneasiness, but in vain; for Jesus had said, if you love me, keep my commandments. And I found that to be, to repent and be baptized in his name, and so publicly put on Christ by my profession. And to be satisfied of that which had been done to me in that way in my infancy, I could not. Therefore, I thought, I would unbosom myself to some one, that was authorized to administer it any way; but on reflection I thought when it should be known, that something had been done for me as aforesaid, that they would refuse to do it in the way I thought the scriptures pointed out. And furthermore, if they were to consent to perform it in the way I thought the scriptures said it was to be done, and as they, (on that subject were unbaptized,) it would not satisfy me, to be baptized by an unbaptized person, and would only be rantism; for that which is not right is wrong. Therefore, no longer conferring with flesh and blood, I thought I would be baptised by immersion, and thus publicly put on Christ by profession.

But here another difficulty stept in the way. The wise man Solomon asked the question, "how can two walk together, ex-

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cept they be agreed." And as the Baptist preachers had been represented to me as preaching false or unscriptural doctrine, that I did not, nor could not believe, I thought the best way to get fully satisfied on the subject was, to obtain a church's confession of faith, and try it by the word of God. In doing which, I met with some difficulty, but finally obtained one. Upon examining it, I found that people had told me untruths; for it corresponded (in my opinion) with the scriptures in every article therein set forth. Therefore I got satisfied on that subject. And now the way that the sriptures appeared to me was this, that John was sent of God to baptize with water, those that produced evidence of their belief in Christ, by bringing fruits meet for repentance; that those that refused to submit thereto, rejected the counsel of God against themselves. That it was then as now, that all that were baptized of John, were Baptists; in consequence of which, that as he baptized Christ, he was a Baptist. That the apostles that had been baptized, when they baptized others, they were Baptists, being baptized in rivers, and certain waters. That it was a natural consequence for those that were admitted into church fellowship to be baptized, and so to be Baptists; and that the way they did it then, ought to be practised now. And that they went down into the water, with the candidate, and baptized them by burying them into the liquid element of water, representing Christ's burial; and being raised up from the watery grave, resembled Christ's resurrection. All which now, (custom and prejudice out of the way,) the scriptures the only guide, the subject was extremely clear and obvious, to any discerning eye. Therefore, attending to what Ananias said to Saul, (afterwards called Paul,) "arise and be baptized, and wash away thy sin (of omission) calling on the name of the Lord."

Therefore, I could lie out of my duty no longer; the next opportunity that offered itself, I went forward to the Baptist church, (called Skewarkey,) in my own neighborhood, and offered myself as a candidate for baptism and membership therein, by relating what I thought the Lord had done for my soul. On the 7th of August, 1795, the church expressed that they obtained satisfaction; upon which I was received as a candidate to baptism. The same was performed on the 9th of the same month, by Elder Martin Ross, the pastor of the same church, by immersion. Upon being baptized, I in reality thought I understood the Apostle who said, "that baptism was not the putting away the filth of the flesh, but the answer of a good conscience before God."

I thought I felt like the historian Luke informs us the Eunuch did, when baptized by Philip, "he went on his way rejoicing." But now I had a double host to encounter, the world of unbelievers before this persecuted me, but now in addition to them, professors of religion with whom I had been associated, aided others in the unchristian practice of speaking evil of me, because I had complied with that which I thought, and found to be my duty agreeably to the word of God, and which had given me great satisfaction. But following my convictions, flowing from the scriptures, gave a pretty general alarm among my former associates in a religious way; which induced some of them to examine the subject for themselves. The result of which was, that some of them followed me, (or rather Christ,) into the watery grave, and submitted to the solemn ordinance of baptism.

Some few days after I was baptized, I began to feel some impressions about preaching again, although I had hoped after baptism to be freed from these impressions; and as I had not been called on by the church to speak in public, I took the liberty of appointing a meeting at one of my neighbors, for the purpose of informing my former associates in religion my reasons for doing as I had done. I tried to assign my reasons, and I think those present, that were not under the influence of prejudice, obtained satisfaction. And now I expected that this would be the last time that I ever should attempt to expose my ignorance in public, by way of attempting to preach again.

Shortly after this, I took it in my mind to visit the church at Flat Swamp, Pitt county, N. C. With many of her members I had been formerly acquainted, and especially her pastor Elder John Page. As it was the time of this church's yearly meeting, and I was desirous of hearing preaching, hoping some distant preachers would arrive, I did not have the least idea of attempting to preach myself. On the first day of the meeting, the pastor of the church was absent who was very poorly. On the second day, he appeared and insisted on my trying to preach. I begged off,

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and offered for apology, that the church where my membership was, had not called on me to exercise in that way. He replied, that circumstances altered cases; the reason he at that time offered was, that they had not had a conference since I was received, and therefore I must try to preach. And further, he believed he had not long to live in this world, and that it appeared to him that the Lord had raised me up to fill his place when he should be gone, and that he laid his commands on me, that should the church call on me after his departure not to refuse them. These remarks from that aged minister had such an effect on me, that I consented to try to preach, which I and another tried to do, that day and the next. After this, the next meeting of the church where my membership was, gave an unanimous call to the exercise of my gifts in preaching, and gave a certificate thereof from under the hands of their pastor, Elder Martin Ross.

About one month after this, the aged pastor of the church at Flat Swamp, Pitt county, died. Soon after, that church gave me a call to visit and attend them, and take the pastoral care of them. I deferred giving them an immediate answer; but remembering what their pastor had said to me on that subject, before his death, I agreed to attend them as requested. In February, 1896, I was ordained by a presbytery formed by Elders Noah Tison and Amos Harrel, and entered into the pastoral care thereof, having previously obtained a letter of dismission from the church at Skewarkey. The church that I had now taken the pastoral care of, was about ten miles from me, where I attended monthly for about ten years; and the members said, I was never absent, unless attending the annual Associations. And it was now a very cold time in religious matters, and I received little assistance in domestic matters, and very little aid from the church; and I had agreed to attend the churches, at Tranter's Creek, Beaufort county; Smithwick's Creek, Martin county; two days each monthly; and quarterly at Little Conetoe, Edgecombe county; and also visiting other sister churches, so that I was much from home. And it appeared to me, that I had not been useful in the ministry, for I thought, if I had, I should have received more aid from my hearers generally, and from the church in particular than I had done.—The amount of (nearly) all the assistance that I had experienced was twenty cents from a man at whose request I had attended a funeral of one of his children at a considerable distance, and a coarse homespun handkerchief from an old sister, a member of the Church.

(to be continued.)

JOS. BIGGS, Sr.

THE PRIMITIVE BAPTIST.

SATURDAY, FEBRUARY 12, 1842.

We commence in this number the Clodhopper's reply to the several pieces which have been published against the American Telescope. This reply, although written several years since, has never before been published. We shall devote a portion of each number to Elder Lawrence's writings on religious subjects, until all are published that have not heretofore appeared in this paper.

TO EDITORS PRIMITIVE BAPTIST.

Lapland, Buncombe county, N. C
November 15, 1841.

DEAR BRETHREN, and friends of the Primitive messenger: I now with gladness of heart for one thing, and sorrow of heart for another, sit down to inform you of our present situation in Buncombe county, North Carolina. We the little handful of Primitives have been organized into an Association last August, by the name of the French Broad Primitive Baptist Association. The spiritual Gideon, with his little army of soldiers, came from Tennessee, came to our assistance, bearing their pitcher and lamps, and sounding their Crockett rams horns; and have upset the stately walls of missionism, while fence-stradlers and sneaks were made to stand and tremble.

There was Pleasant Witt, like Gideon of old who went in front of the battle; William Anderson, bringing up the rear, crying, ye men of Israel, help. Then comes Henry Randolph, like Sampson of old, with his jawbone slaying the Philistines on the right and on the left, until we the Primitives had gained a complete victory over our enemies. For which we truly give God thanks, sensibly knowing, that God is king in Zion, and that the victory is his, and he will give it to whoever he pleases.

But alas, now comes the sorrowful part of my mind. The subscribers that I have wrote for, have given out sending for any more papers, on account of the hardness of

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the times; they tell me they cannot get money to pay for their papers any longer. Now, brethren, I hope you will not slight me on their account. I want you if you please to send me on two papers. I will pay for them myself as long as I live and can raise the money. True, I am old and hard put to it to make out in this world myself; but a piece of work of so great importance as the Primitive, ought to be held most sacred with all who wish the cause of God to prosper. And I do most sincerely hope and pray God, that all the agents and subscribers may continue and use their utmost skill to keep up the work. For I do know, that I for one have paid the greater part of all the money that I have sent for the papers out of my own pocket, for the sake of keeping up the work. And had it not have been for the Primitive papers, I should now stand where I stood years gone by, that is, by myself. But thanks be to God, he works all things according to his own will; therefore, I thank God through our Lord Jesus Christ, that I have lived to see the day I h ve long prayed for, that was, to see the time when the church of God our Saviour should once more rise and shake herself off from all the men and devil made societies of the day. And now, as old Simeon said, mine eyes have seen thy salvation, Lord, now let thy servant depart in peace.

Dear brethren, were I in circumstances to do so, I would freely pay fifty dollars a year sooner than do without my little winged messenger, the Primitive; that starts from Tarborough and with hasty wings speeds her way through the land of America, bringing good tidings of great joy to God's children wherever she goes.

I hope times will get better shortly, as there has been one church of the fence-stradlers split lately, and I understand there are two more about splitting, and the sooner the better. For the church of God and the church of the devil, never did nor never will agree in time nor a never ending eternity; for they have been at war ever since Adam was turned out of Eden. There never has been one moment of peace from that day to this, nor never will, until this world is consumed by fire, in my soul's belief. Now you may guess what I think concerning the doctrine of a millenium.

Dear brother Lawrence, I have just been reading your letter in the last number, and my soul bears witness with the greater part of it, and brother Thomas Hill's also. I never have wrote my experience, neither do I think it worth while, as my brethren have wrote it with theirs. So I bid you farewell for the present, only I wish you to remember my love to brother Thornton Rice, and brother Rorer, and brother Matthew Yeates, brother Haggard, and brother Whatley, and all my dear brethren that write in these papers. God bless you all for Christ's sake. I want you all to pray for me, as I am here left in and among a generation of vipers, both without and within. No more at present, but still remain as ever. *ISAAC TILLERY.*

TO EDITORS PRIMITIVE BAPTIST.

North Carolina, Pitt county,
January 25th, 1842.

MY DEAR BELOVED BRETHREN AND SISTERS, of the Primitive order: For the first time in life I write to our worthy Editors, through mercy, to have my paper continued, for it is as a feast of fat things to my soul. For I intend with God's permission to take them as long as I live, and they hold forth the doctrine they do, and I can get a dollar to pay with. And that won't be long, for I am a very poor widow and in the 76th year of my age, ever since the 8th of last November, and nothing but my hands to support me. But the blessed Lord has given me as strong a constitution as the most of women, and a willing mind to work.

And now I wish to write my feelings, but must desist and give way to abler pens. Let me say to you, my brethren, go on writing, if I may be allowed that appellation; go on preaching and writing. I feel thankful to the blessed Lord, that brethren can hear from one another through the Primitive paper. Our church has split, and it is a very cold time with us at Hancock's meeting house. Wm. P. Biddle, a missionary, preaches in the house—and the two Griffins preach once a month in the same house, they are of the Primitive order.

It is our church's greatest wish, that bro. Joshua Lawrence, if he can find himself willing and able to take such a ride, to come once and preach for us at Hancock's meeting house. It is ten miles from Greenville, and I live with my family in sight of it. It would give us much joy if he would stay with us. The first Saturday and Sunday in every month are our meetings in

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course. We will be very thankful for any of your preachers to come and preach for us. I must conclude by begging all the brotherhood to pray for me, to pray for poor me.

I soon shall bid adieu to sorrow, sin and fear,
Enjoying all that happiness I long'd and wish'd for here;
Without a glass between, Jesus I hope to see,
And sing the wonders of free grace through all eternity.

ELIZA HARDEE.

TO EDITORS PRIMITIVE BAPTIST.

Berger's Store, Pittsylvania co. Va.
Dec. 4, 1841.

DEAR BRETHREN, of the old Primitive order: I say, grace, peace and truth be multiplied to you, through our Lord Jesus Christ; for he is the way, the truth, and the life. So we must look to him for salvation, for there is no other name given whereby men can be saved. So I wish at this time to look to him, and to pray him to guide my pen and my mind to the glory of his kingdom.

Dear brethren, if my communications are in the way, throw them by; for I sometimes think that I take more room in our paper, than does belong to such a fumbler as I am. But when I think I have written my last for sometime, something is very apt to occur that does cause me to write when I did not expect to do so. But I am not tired of hearing from my brethren, through the Primitive, and hope what I may say will not offend any brother, but that it may comfort one or more of God's dear children. If so, then I am well paid for all my scribbling; and if not, it is time lost and postage spent for nought. For I have found myself and written what I have written from first to last, and never thought of getting one cent for it; and do not wish pay for that, which I believe is my duty to do. And all I wish on this matter is, that God would enable me to contend for the faith of God's elect in a right and a becoming manner, and then I am satisfied.

But some seem to think, that I get pay for writing; but not so. But now I will show who it is that will write for money, and will not write without it. And I think, when a man is hired to write for any religious subject, we should be jealous of his honesty as a Christian, and have a right to suspect them who hire him to write for them. So I will give you the subject. See the American Tract Magazine, vol. 5. Feb. 1830, page 21. There you can see the following premium offered, that a benevolent individual has placed in the hands of the undersigned the sum of $50 to be awarded by Rev. Gardiner Spring, D. D. and others, to the author of the best tract addressed to the manufacturers of ardent spirits, and to those who furnish materials for the manufactory, which shall be presented on or before April 1. 1830, &c. There is another premium offered in this same tract of $50.

Now, my readers, you may see that there are some men writing for money; and I think they are writing to justify a bad cause, or they could and would do it without money. But it seems they must have $50 for writing such a tract, and I think that is not enough for such a job. And I do not believe that an honest, sober minded man, would write such a tract for four such sums; no, not for what such men have to give. No, my friends, it would be an insult to honesty even to offer such a premium. And I will say to those who have been writing, or are now writing for such wages and in such a cause, you should remember that fifty dollars is all you can expect; for if God does approve of your labor, he can only say to you, you have received pay once, and that is enough. So you cannot expect pay again, if you are honest. But this is not much of a doubt with me, for I cannot believe that a strictly honest man would ever take his pen in hand to even try to expose his fellow creature, or his neighbor, for doing that which God never did forbid man to do.

So I will say to you, premium writers, I fear for your fifty dollars you will get the displeasure of God; for there is no man can from scripture prove that a man should not make spirits, neither can they prove that a man should not use spirits; for God commanded his disciples to remain eating and drinking of such things as are set before you. But some of our wise temperance men say, there was no strong drink in that day. Well, if there was not in that day, there was in Moses's day; for I think Moses says, see Deut. 14 ch. 26: And thou shalt bestow that money for whatsoever thy soul lusteth after, for oxen or for sheep, or for wine, or strong drink, &c. Here you see the people of God had a right to strong drink, and had strong drink and used it. And I guess some person made it, and it is no worse to make it now than it was in that day; and then they used it,

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and so we should now, and should not a buse it by drinking too much.

So, my brethren, let us find fault of drunkenness, and not of the spirits; but of them that drink too much of it. Drunkenness is forbid in scripture, but dram drinking is not forbid. But I must say to you, my brethren, that I have seen some few of my brethren in my travels that I thought did drink too much, in order to make me welcome at their house; and then I had rather not had my dram than to had it, for I felt bad. And I only will say to my brethren, do pray guard against such things; and if you cannot drink a little and quit, I say to you don't begin, don't drink one drop. And if I never get a dram among the Baptists, I will be better satisfied, than I will to drink with them and leave them half drunk. Those things ought not so to be. Though I have said what I have said, I am sorry it is so; but I only named this to tell you to guard against drunkenness; it is a sin that is too often passed by our preachers, I fear. But I hope my preaching brethren will and do preach the preaching the Lord gives them to preach.

I must close my scrawl by saying to you, my brethren, I hope I love you all and that with a Christian love; though many have been the times that it has been said to me, that it was for the want of Christian love was the cause of my not fellowshipping all the Baptists. But this is not so, I hope, for I love every one that I believe loves the commands of God, and will submit to them. I hope we will have better times here soon, for the Baptists are now about to divide in the Roanoke District. Next Wednesday is the day that eight churches have set to meet to organize themselves into an Association of the old order.

RUDOLPH RORER.

TO EDITORS PRIMITIVE BAPTIST.

Cookham, Fairfield District, S. C.
December the 20th, 1841.

To all the Primitive Baptists throughout these United States; Grace, mercy and peace be multiplied unto you.

My brethren, you may be wondering why you have not seen my name in your papers this year; and if you are, I will say to you, that it is not because I am tired of reading your papers, for they are food to my soul. Yea, they are great consolation to me, to find there are so many precious brethren and sisters, earnestly contending for the faith of God's elect. But it is because there are so many abler writers than I am, and I love to read their writing so well, and that is, because they advocate the very doctrine I believe in. And I will say to you, that I expect to take your papers as long as they hold forth the doctrine they do, or as long as I live and am able to get them.

And now, brethren, if God will enable me, I will try to give you some of my feeble thoughts on that portion of his word, that may be found on record in the ix. chapter and latter part of the 25th verse of St. John's gospel. And it reads as follows: One thing I know, that whereas I was blind, now I see.

Brethren, you are aware that these words were spoken by a man that was born blind of his natural eyes after they were opened, and that because of the Pharisees who were a self-righteous people and a people that found fault of the blessed Redeemer for opening the eyes of the blind man on the Sabbath day. And after they had called the parents of him that was born blind and inquired if that was their son, and if he was born blind: and his parents answered them, that he was their son, and that he was born blind, but by what means he now seeth, we know not, or who hath opened his eyes we know not, he is of age ask him, he shall speak for himself. And, brethren, it appears that his parents were like a great many are in this our day and time; they preferred to be on the big side, and would not acknowledge that he was the Christ, for fear the Jews would put them out of the synagogue. And so I believe there are many now, that won't acknowledge the Primitive Baptists are right, because the big side is opposed to them.

But, brethren, let us try to get a little nearer the text. And I will say, no doubt but this man had tried many plans and inventions to get his eyes opened; but it could not be done, until the Redeemer passed that way, and spat on the ground, and made clay of the spittle, and anointed his eyes. And just so as it respects spiritual things; mankind are just as blind by nature to the things of God, as this man; and have no more power to open the eyes of his understanding than he had, although he may try many inventions and many plans; yea, he may fast much and say many prayers, and give tythes of all that he possesses, and use his endeavors to keep the law of God; but it will all avail him nothing, un-

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til the Redeemer of sinners takes a dealing with his soul, and enables him to see the state and standing of his soul. It is then he can say: One thing I know, whereas I was blind, now I see—that I am in a lost and ruined condition, and unless I can obtain an interest in the death and resurrection of the Son of God, I know that I can never see his face in peace. Yea; I see and feel, that I must have religion before I die, or else my poor soul will be lost, eternally lost for ever and ever.

It is then that he begins to work out his own salvation, yea, he begins to try to keep the law by leaving off his out breaking sins and forsaking all his wicked and evil company; and may seem to be getting along very well for a while, but by and by he is enabled to see, that all his own righteousness and good deeds will avail him nothing, and that he has been working the wrong way all the time, and he views himself to be a greater sinner than he was before. Yea, he believes himself one among the chiefest sinner on earth. He then is standing between the law and the gospel, as it were; he has worked himself to death by the law, and knows not how to lay hold on the promises of the gospel. And then this text will apply to his case: Come unto me, all ye that labor and are heavy laden, and I will give you rest. He will then begin to say with the prodigal son, how many hired servants of my father's have bread enough and to spare, and I perish here with hunger. I will arise and go to my father, and say unto him, father, I have sinned against heaven and in thy sight, and am no more worthy to be called thy son, make me as one of thy hired servants.

And now, my brethren, when he starts to his father, where will you see him going? will he go to the protracted or camp-meetings, to have his sins prayed off by the preachers? I think not. But into some lonesome valley, where no eye but the all-seeing eye of Jehovah can behold him, there to pour out his complaint to Almighty God, and to pray to him to forgive his sins for the sake of what Christ had done. And about this time he could not see how God could be just, and justify such an ungodly sinner as he was. But, my friends, the darkest time of the night is just before the break of day, and so it is with the awakened sinner; just before the Lord is going to speak peace to his troubled soul, and when the Lord's time has come, he will speak to him by the sweet whispers of his spirit, saying, thy sins are all forgiven thee, go in peace and sin no more. And then he could say, whereas I was blind, now I see

Brethren, I have not said the one-fourth part of what I wanted to say, but my sheet is almost full and I must come to a close for this time. And, brethren, I crave an interest in your prayers, that God would enable me to stand in my lot and place, and earnestly contend for the faith once delivered to the saints.

JOHN L. SIMPSON.

TO EDITORS PRIMITIVE BAPTIST.

Georgia, Troup county,
February 6, 1842.

BELOVED BRETHREN: Grace, love and peace be multiplied to you. Now, dear brethren, I had thought I never would write another piece, to be in the way of so much better writers then I was myself; but in looking over brother Holsonbake's piece, in the 24th No. of the 6th vol. I thought I would write a few lines to show the brethren how much more brother Holsonbake's part of the vineyard is blest than ours, or curst. And I can't tell which, for brother Holsonbake says, that the Primitive Baptists in his country are killing themselves as fast as possible by certain acts; and one is, when a brother wants to wear the bell, he knocks down his brother and takes off the bell and puts it on himself; and so in turn, when another wants it, he does likewise.

Now, my dear brother, I want in love to show you the advantage you have of us, or disadvantage, which you can judge of yourself. For we, a little weak church, have no bell among us to fight for, and I hope we are better off than to have one, and then have to fight each other to see who should wear it. But, thank God for his goodness, for he sends a brother Gunn over from Alabama once in a while, to sound the gospel trumpet to us, which has kept us together in union till now, and we hope his kindness will continue to do so.

Now, my dear brother, you say when a brother wants to wear the bell, he takes it off of another and puts it on himself; and in case he has power to put it on, he has power to take it off, and he can rattle it or not at pleasure. But we hope we shall have no use for such cattle here to wear the bell, for there is danger in such; for they

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can stop their bell till they get a seat in your church, and then begin to rattle their bell very loud, and some of the flock are most sure to follow it off. And I would rather every bell would give its own sound, and whenever they sound Sibboleth, you may know the clapper is not right. Now we in this part of God's vineyard, if we are not deceived, wish one to wear the bell that the master selects out of his own flock, and then put the bell on him and give the bell its true sound. And as you know Aaron had a bell and a pomegranate, and so on; so I think, when the Lord chooses one of his own to wear the bell, he will put a pomegranate with it, to give it a sweet sound. So, my dear brother, I think if you could have had a few pomegranates in your piece in proportion to the bells, it would have given it a better smell.

But as you live away down there, below where it is said they can manufacture both priest and bell too; but I have thought, though they could make both preacher and message, they could not manmanufacture the pomegranate and give it its true smell; therefore I suppose you had no pomegranates to mix with your bells, I allow you alluded to such as was made by men and not the true shepherds of Jesus Christ, for I think they would not act so. And now, my dear brother, I would as soon every one that will wear the bell would sound it as loud as he can, and then we would the sooner understand him; for there is as much advantage taken sometimes by stopping the bell, as there is by rattling it.

Now I will tell a circumstance, which took place and close. A neighbor had a drove of horses took to his cornfield, and one wore a bell; and the neighbor requested the owner to keep them out, but the owner paid but little attention. So the neighbor took the drove of horses and stopped the bell and put them in the owner's own field, half a mile from his house, and they nearly destroyed it before he knew where they were. So let every man sound his own bell in his own place, and God will sound his by whom he will. And now, dear brethren, live honest, be at peace one with another, and the God of peace shall be with you. And as my health is bad, I never expect to write again. So farewell in love.

JOHN LASSETTER.

TO EDITORS PRIMITIVE BAPTIST.

Franklin, Henry county, Ala.
December, 1841.

EDITORS AND BRETHREN IN GENERAL: A few lines for investigation of this subject has been on my mind for sometime: And in those days when the number of the disciples was multiplied, there arose murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministrations. Then the twelve called the multitude of the disciples unto them and said, it is not reason that we should leave the word of God and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word.

Answer this question: Where is the deacon office? They were called to relieve the apostles from the table, to go and preach the word. In this country, the churches keep the preacher to wait on the deacon, and without an ordained preacher they won't commune. If no ordinance to handle, why ordain the deacon? Some will say, to serve tables. There are the church, widow, and preacher's tables. The preacher and widow tables sometimes money, corn, and meat, particular to church table. From the above scripture I can't decide that the preacher was there. I wish one or more, if you please, give your views on this subject. *JOHN W. PELLUM.*

TO EDITORS PRIMITIVE BAPTIST.

Tennessee, Jefferson county,
January 12th, 1842.

DEAR BRETHREN: I receive your little paper tolerably regular, which gives me comfort and strengthens me.

I want to inform you of a few things that the missionaries have put out in their Minutes of the Baptist State Convention of Tennessee, of the year 1840, page 13 and 14. R H. Taliaferro made a return to the Convention of the Primitive Association Nolachucky, and says, this is organized of some fractions of churches, which were severed from the orthodox Nolachucky. I think they number near say 10 churches, 8 ministers, led by Thomas Hill, Henry Randolph, P. A. Witt and William Anderson.

This is a very wrong statement, for

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there were 8 whole churches, with the churches that were split made 14; and there are 7 ordained ministers, and 4 licensed preachers; from which you may see, that they intend to make the Old Side Baptists look as worthless as they can. But this only makes me the more think they are right, for they the Old Side, are much persecuted in this country, and they are in a cold state of religion at this time. I have a hope that God will revive his work of grace in the churches. Pray for us.

In the same Minutes, page 32, you will find the following resolution was offered by C. C. Conner, and seconded by P. S. Gayle:—Resolved, that we recommend to the A. and F. B. Society to furnish a pure translation of the Bible as soon as practicable—which, after a warm advocacy by brethren Conner, Gayle, and Whittlesey, was carried.

So you may see from the above, that they are not satisfied with the scriptures, but want something to suit their own notions.

Last September I was at the new side of the Nolachucky Association, and on Sunday they put up one of the Convention preachers. And, after he had preached his sermon, he said, that he had obeyed the Association, he had done their orders, and now he wanted to do something for himself. That he was agent for that honorable body of people, the Baptist State Convention, and he felt that it was his duty to take up a collection. And he said, that he had the charter from heaven to make that collection by, and held up the Bible; which he done three or four times, and undertook to prove, that it was right to make the collections by so many getting converted at their meetings. After making the collections, a hundred at one time and forty at another time, a night meeting; which I thought was enlarging on the matter. Since that time, they have been going on so in my own neighborhood, that I have concluded that it was the truth; for they will hold their meeting a weak or two or more at a place, and then to another place, and they keep on, and they have had abundance to join them. They go every length, to play on the animal passions. They will go out in the congregation, and take the people by the hand, and whisper to them, and lay their arms round them and lead them up to the anxious seat, men or women. They have them to get religion in a few hours, so they have a powerful revival amongst them.

This is a small account of what they are doing in my country. I attended four Associations of the Primitive order the last season. There was peace, and union appeared to abound amongst them; so that I can say, I hope that the Lord was there to bless. I don't feel like saying much about the falsehoods, that the missionaries are telling on me and others of the Old Side Baptists. May the God of all grace keep all his people from error. I subscribe myself your friend in gospel bonds.

PLEASANT A. WITT.

Georgia, Thomas county,
December 30th, 1841.

DEAR BRETHREN EDITORS: I will now inform you, that your communications are read with much interest amongst the Primitive brethren here, and as long as the objects of the writers are, to glorify God and to feed the sheep, they will continue to speak the same things. But should we get puffed up with pride and vain glory, we may expect contention and strife about words to no profit. And if our enemies are vanquished, as I think they are, we must take the more earnest heed to ourselves.

For thus my mind has been led, from the circumstance of old Jacob's boys; for had they been at war with the Ishmaelites and Midianites, there would have been no sale for Joseph; but their being without any other employment than the easy life of shepherds, they could take time to ponder over Joseph's dreams. Though I shall hope for better things from our Primitive, for truly the present volume is about to close much to my gratification; but being somewhat acquainted with the depravity of human nature, my mind is often led to ponder over the travel of Israel of old, as well as the failure of Christians at the present time. Thus it is said, that caution is the parent of safety, and should we be permitted to retire to refreshment, I hope we shall all be engaged to cultivate brotherly love, read and expound the scriptures to the comfort and edification of the body. And that it may be the case through the ensuing year, may wisdom guide each pen, is the prayer of your unworthy servant for Christ's sake. Amen.

I will now say to brother Moseley, we have noticed the advertisement of his books, and we hope he will use some meth-

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ed to circulate them through the lower part of Georgia and Florida, as I think his work would meet with a general patronage among the Baptists here.

I will now proceed to give a short history of the Ocklocknee Primitive Baptist Association. She was constituted November 17th, 1837, with six small churches, and the addition of one at the same session, in all making 138 members, five ordained ministers, who have all continued stedfast in the apostles' doctrine. And since her constitution her population has so increased, as to give birth to another Association of considerable strength, who in connection with her mother pursues the Primitive faith and order, unshaken with missionary whims.

Our last annual session, being her fifteenth, sat from the 23rd to the 25th of October last, at which time she minuted the state of 28 churches, 994 members, 12 ordained ministers. And from the state of our minutes from first to last, we have never had an overwhelming revival, but a moderate increase; for which we are made light of by the institutionists, as though Sarah could have had a son whether the Lord came or not. But we have not so learned Christ, for we believe that the elect who arrive to maturity shall all be taught of God, and shall hear the voice of his Son and live, and none other can hear or believe. And the reason our Saviour assigned, when he said, "because ye are not of my sheep." And should the sheep be deluded by the stranger, it will only be for a season, and for the enlargement of the Christian's experience, as was William Huntington's, for the Lord will not let his children go. Victorious grace, indeed. And all the schisms and divisions which have been brought on of late, from listening to the voice of strangers, will eventually result in the glory of God and burning up of much dross among Christians. For had not a division have taken place, after such an ingathering from the voice of strangers, many Christians in church capacity would have been subject to the discipline of the wicked, from whom they should be separate in holy things. Farewell. *PRIOR LEWIS.*

TO EDITORS PRIMITIVE BAPTIST.

Tennessee, Humphreys county, January 4th, 1842.

DEAR BRETHREN: Once more I take my pen in hand to write to you to send us on the 7th volume of the Primitive Baptist, as I have made out to get enough subscribers to send on five dollars. We are a poor set in this part of the land, but we have no money missionaries with us. We would have nothing to do with them, for I have never heard but one that said he was one. We in our Association have nothing to do with them, nor any other sort of professors but the Baptists. We are at peace and have been so all the time, as to our principles. We have been an Association for about nineteen years.

If I were a scribe, I could join old brother Lawrence in his Victorious Grace for forty years, and many more of the writers of the same paper. I quit, for I can't write so as to be understood.

GEORGE TURNER.

TO EDITORS PRIMITIVE BAPTIST.

Gainer's Store, Alabama, Dec'r 24th, 1841.

BRETHREN EDITORS: In a few words I will give my reasons for advocating your paper, it is because it advocates the doctrine of the apostles and prophets, and exposes the mystery of iniquity, which has been so much imposed on the church of Christ. I subscribe myself yours in in the bonds of Christian love. Brethren, remember yours in tribulation, when it goes well with you. *JOHN SPEAR, Sr.*

AGENTS,

FOR THE PRIMITIVE BAPTIST.

NORTH CAROLINA.—J. Biggs, Sen. *Williamston.* R. M. G. Moore, *Germanton.* W. w. Mizell, *Plymouth.* Benj. Bynum, *Nahunta Depot.* H. Avera, *Averasboro'.* Burwell Temple, *Raleigh.* G.W. McNeely, *Leaksville.* Thos. Bagley, *Smithfield,* James H. Sasser, *Waynesboro'.* John Fruit, *Sandy Creek.* L. B. Bennett, *Heathville.* Cor's Canaday, *Cravensville.* William Welch, *Abbott's Creek.* Jos. Brown, *Camden* C. H. A. B. Bains, Jr. *Stanhope.* C. T. Sawyer, *Powell's Point* Isaac Tillery, *Lapland.* Thomas Miller, *Elizabeth City.* Harris Wilkerson, *West Point.* Isaac Alderman, *Moore's Creek.* James Miller, *Milton Park.* David R. Canaday, *Foy's.* L. P. Beardsley, *Greenville.* Isaac Meekins, *Columbia.* L. J. J. Puckett, *Richland.* Wm. M. Rushing, *White's Store.* Richard Rouse, *Strabane.*

SOUTH CAROLINA.—James Burris, Sen. *Bold Spring.* Wm. S. Shaw, *Rock Mills.* Levi Lee, *Blackville.* Andrew Westmoreland, *Cashville.* J. D. Prichett, *Aiken.* Marshal McGraw, *Brown's.* John L. Simpson, *Cockham.* J. G. Bowers, *Duck Branch.* Wm. Nelson, *Camden.* G. Matthews, *Germanville.* Jacob B. Higgins, *Columbia.*

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ALABAMA.—L. B. Moseley, *Cahawba*. A. Keaton, *Belmont*. Benjamin Lloyd, *La Fayette*. H. Dance, *Eutaw*. Enoch Bell and Wm. w. Walker, *Liberty Hill*. Dan'l Gafford, *Greenville*. John G. Walker, *Milton*. H'y Williams, *Havana*. Jas. Daniel, *Claiborne*. Elias Daniel, *Church Hill*. John Bonds, *Clinton*. David Johnston, *Leighton*. Adam McCreary, *Brooklyn*. Josiah Jones, *Jackson*. David Jacks, *New Market*. Sherrod w. Harris, *Vienna*. John McQueen, *Graves' Ferry*. William Talley, *Mount Moriah*. Graddy Herring, *Clayton*. G. w. Jeter, *Pint Lala*. Bartlett Upchurch, *Pleasant Grove*. Wm. Crutcher, *Huntsville*. Wm. H. Cook and H'y Petty, *Pickensville*. Seaborn Hamrick, *Plantersville*. James S. Morgan, *Dayton*. Wm. Hyde, *Gainesville*. Rufus Daniel, *Jameston*. Wm. Powell, *Youngsville*. James F. Watson, *Abbeville*. David Treadwell, *Popal's Valley*. R. w. Carlisle, *Mount Hickory*. J. H. Holloway, *Hazel Green*. Jesse Lee, *Farmersville*. William Grubbs, *Louisville*. Henry Adams, *Mount Willing*. Joel H. Chambless, *Loweville*. Elliot Thomas, *Williamston*. F. Pickett, *China Grove*. James Grumbles, *Benton*. John M. Pearson, *Dadeville*. John Brown, *Salem*. Elijah R. Berry, *Cobb's Store*. Willis Cox, *Soukeehatchie*. Hazael Littlefield, *Ten Islands*. John w. Pellum, *Franklin*. John Harrell, *Missouri*. James K. Jacks, *Eliton*. Josiah M. Lauderdale, *Athens*. William Thomas, *Gainer's Store*. James Gray, *Cuseta*. Thomas L. Roberts, *Monroeville*. James Hildreth, *Pleasant Plains*. E. M. Amos, *Midway*. Joseph Holloway, *Activity*. W. J. Sorrelle, *Jacksonville*. Calvin Davis, *Livingston*.

TENNESSEE.—Michael Burkhalter, *Cheeksville*. Aaron Compton, *Somerville*. James Maulden, *Van Buren*. Solomon Ruth, *Wesley*. William Croom, *Jackson*. Sion Bass, *Three Forks*. William S. Smith, *Winchester*. Thomas Hill, *Sevierville*. William Spencer, *Lynchburg*. C. T. Echols, *Mifflin*. Aaron Tison, *Medon*. George Turner, *Waverly*. Abner Steed, *Mulberry*. Henry Randolph, *Snodysville*. Pleasant A. Witt, *Cheek's ✕ Roads*. Wm. McBee, *Old Town Creek*. Robert Gregory, *Carouth's ✕ Roads*. John Scallorn, *Shady Grove*. A. Burroughs, *Moore's ✕ Roads*. Samuel Haggard, *Davis's Mills*. Evan Davis, *Grape Spring*. Joshua Yeates, *Shelbyville*. Joseph Lane, *Farmington*.

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FLORIDA.—James Alderman, *China Hill*. John F. Hagan, *Monticello*. Henry Davis, *Milton*.

LOUISIANA.—Eli Headen, *Marburyville*. Thos. Paxton, *Greensboro'*.

MISSOURI.—Joel Ferguson, *Jackson*.

ARKANSAS.—John Hat, *Pine Woods*.

ILLINOIS.—Thomas w. Martin, *East Nelson*.

OHIO.—Joseph H. Flint, *Trenton*. John B. Moses, *Germanton*.

KENTUCKY.—Levi B. Hunt, *Manchester*. Washington Watts, *Corneliusville*. Levi Lancaster, *Canton*. Demcey Burgess, *Salem*.

VIRGINIA.—Rudolph Rorer, *Berger's Store*. John Clark, *Fredericksburg*. Wm. w. West, *Dumfries*. William Burns, *Halifax C. H.* Jesse Lankford, *Bowers's*. Elijah Hansbrough, *Somerville*. Wilson Davenport, *White House*. Arthur w. Eanes, *Edgehill*. James B. Collins, *Burnt Chimneys*.

PENNSYLVANIA.—Hezekiah West, *South Hill*. Joseph Hughes, *Gum Tree*.

NEW YORK.—Gilbert Beebe, *New Vernon*.

MASSACHUSETTS.—James Osbourn, *Woburn*.

RECEIPTS.

John Cox,	$2	John Scallorn,	$1
William Burns,	5	N. Gammon,	1
Eli McDonald,	3	B. Bishop,	1
Joseph H. Eanes,	4	Wm. J. Parker,	5
James C. Clayton,	1	Jonathan Neel,	5
Charles Plunket,	1	John Lassetter,	1

TERMS.

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THE PRIMITIVE BAPTIST.

EDITED BY PRIMITIVE (OR OLD SCHOOL) BAPTISTS.

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TARBOROUGH, NORTH CAROLINA.

"Come out of Her, my People."

VOL. 7. SATURDAY, FEBRUARY 26, 1842. No. 4.

COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

THE CLODHOPPER'S REPLY.

Hebrews, viii. chap. verse 5: *For, see (saith he) that thou make all things according to the pattern showed to thee in the mount.*

(continued.)

Acts of the apostles, ii. chapter, verse 45: And sold their possessions and goods, and parted them to all men, as every man had need.

Chapter iv. verse 34: Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, 35. And laid them down at the apostles' feet: and distribution was made unto every man according as he had need.

Chapter x. verse 2: (Cornelius) gave much alms to the people. Verse 4: Thy prayers and thine alms are come up for a memorial before God.

These acts of charity seem to be as free and voluntary as his prayers, without any constraint whatever.

Chapter xi. verse 29: Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea. 30. Which also they did, and sent it to the elders by the hands of Barnabas and Saul.

These disciples lived in the city of Antioch, which was the capital of Syria. And upon receiving the gospel influence by preachers scattered thither by the persecution that arose about Stephen in Jerusalem, they upon hearing from the mouth of the prophet Agabus, that there should be a dearth all over the land, made the above determination to send relief to the brethren in Judea in this time of famine. Here we see the gospel supports itself and helps the mother church. And although when the church at Jerusalem heard the people of this great city had received the gospel, and therefore sent Barnabas to assist the rest of the ministers who had gone thither from the persecution; yet there is not the least vestige of the mother church sending to his support, or contributing to his wants, or to the church, but to the contrary.

Chapter xx. verse 33: I have coveted no man's silver, or gold, or apparel. 34. Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me. 35. I have shewed you all things, how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, it is more blessed to give than to receive.

These three verses are Paul's solemn appeal to the elders of the church at Ephesus, when about to take his last farewell of them. Oh, wonderful man, how plainly thy conduct shows and convicts, that thou hadst greatly their good and everlasting welfare at heart, and that thou sought not theirs for thy own aggrandizement, but them and their happiness. O how far in the rear do those fall that live on the hard earnings of others; those that can't preach without a salary; those that shift from place to place to get the best salary; those that live by the begging of others. Compare them with these three verses, brethren, and write tekel, found wanting, much wanting, from apostolic conduct. And although salaries have been long since bro't

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into the church, and are now in practice, and are much in fashion, and much approved by some ministers, and are winked at by Christians of this day, we think it an antichristian practice, and cannot be proven from the scriptures to be apostolic conduct; nor from history, until the days of Constantine, to have been in the church of Christ. But the apostles and after ministers were supported by their own labor, as the above verses show, and the free and voluntary charity of their flocks, without law or begging.

Chapter xxiv. verse 17: Now after many years, I came to bring alms to my nation, and offerings.

These alms were brought from a heathen nation, the reverse of modern practice.

Romans, xii. chapter, verse 13: Distributing to the necessity of saints; given to hospitality. Verse 17: Provide things honest in the sight of all men.

Can it be honesty to live in style upon the necessities of the poor?

Chapter xv. verse 25: For now I go unto Jerusalem to minister unto the saints. 26. For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem. 27. It hath pleased them verily: and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things.

Can any man be at a loss here to see, that the present proceeding of missions is as opposite to the above lines as north and south? For if it was the duty of the people of Macedonia and Achaia, who were Gentiles, (or then considered heathens,) to minister to the Jewish Christians their money or carnal things, because they as heathen had received the gospel, or spiritual things from the Jews, how can it be our duty to send both the gospel and our money to the heathen? For if it was the duty of the heathen receivers of the gospel to contribute, it could not be the duty of the Jewish giver, and so the reverse.

Verse 31: That my service which I have for Jerusalem, may be accepted of the saints.

Alluding to the contribution from the heathen for the poor saints, of which he seems to have some doubts of their acceptance. The reverse again of modern practice.

1 Corinthians, ix. chapter, verse 7: Who goeth a warfare at any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? 8. Say I these things as a man? or saith not the law the same also? 9. For it is written in the law of Moses, thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? 10. Or saith it he altogether for our sakes? For our sakes, no doubt, this is written: that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope. 11. If we have sown unto you spiritual things, is it a great thing if we (Paul and Barnabas) shall reap your carnal things? 12. If others (visiting ministers) be partakers of this power over you, are not we rather? (Paul and Barnabas, by whom they were converted.) Nevertheless we have not used this power: (that is, to charge you, the church of Corinth, any thing for our services:) but suffer all things, (even want,) lest we should hinder the gospel of Christ. (That is, by charging them with support for their services.) 13. Do we not know that they which minister about holy things live of the things of the temple, and they which wait at the altar are partakers with the altar? 14. Even so hath the Lord ordained, that they which preach the gospel should live of the gospel.

Verse 15. But I (that is, Paul speaking,) have used none of these things: (that is, to claim from you, the Corinthian church, a support:) neither have I written these things, (that are in my letter,) that it should be so done unto me: (that is, by you the church at Corinth:) for it were better for me (Paul) to die, than that any man should make my glorying void. (That is, boasting that he had preached to them for nothing.) 16. For though I preach the gospel, I have nothing to glory of: (that is, to boast of:) for necessity is laid upon me: yea, wo is unto me, if I preach not the gospel. (Christ laid that necessity on him when he met him going to Damascus to kill his disciples.) 17. For if I do this thing willingly, I have a reward: (that is, the answer of a good conscience and self-justification:) but if against my will, a dispensation of the gospel is committed unto me. (Of which he must be accountable to Christ.) 18. What is my reward then? Verily that, when I preach the gospel, (while others charge for preaching it,) I

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may make the gospel of Christ without charge, that I abuse not my power in the gospel. (That is, by charging for preaching the gospel.) 19 For though I be free from all men, yet have I made myself servant unto all, that I might gain the more.

Now the whole of Paul's argumentative reasoning with the church of Corinth, seems to rest on these two things, that the Lord had ordained that they that preach the gospel should live of the gospel. And though it was thus ordained, he had not charged them; though others had partaken of this power over them, he had not. Now it is admitted on all hands, by the law of Moses and the gospel of Christ, by missionaries and by them that oppose missions, that preachers should live of the gospel, or be supported while preaching the gospel; but the great ancient and modern question is, how and by what means, and in what way shall they be supported? To which we answer, in what way was the priests supported under the law of Moses? by the laws of God, or man? Surely, you know by the laws of God. For he so commanded Moses, that the people should bring their offerings to the support of the priest. But suppose the people would not do so, how then shall the civil law come in to enforce the law of God? We answer, no; first, because if men were compelled to bring their offering contrary to their will to support the priests, it would not be an offering as the law required, neither an accepted offering, because not of free will. Therefore, God and not man is to punish, and did, for the breach of God's laws in this point. An instance we have in Eli's sons. And because of force, the people abhorred the offerings of the Lord.

Under the dispensation of the gospel by Christ and his apostles, how were they supported? Why you can see by reading the scriptures, if you will only take the pains and be honest to yourself, that they were neither supported by the laws of the state, nor by begging, but by their own labor and voluntary contribution of whosoever's heart God opened to give to their support. And we think there is no evidence in scripture, nor history, of supporting the gospel minister by the laws of the state, sooner than the days of Constantine the great. And from his time many nations have made experiments on supporting the gospel ministry by taxation, and we all know what has been the result in all nations, without one single exception, where the experiment has been tried; pride, pomp and show, carelessness, vanity and formality, in the priesthood; persecution, oppression, tyranny by magistrates inflicted, confiscation, poverty, banishment and death by the conscientious, have been suffered in all countries.

And now, in modern times, begging has been introduced as a new plan to support the gospel ministry. And who has done this and where did it take its rise? If we look in the Old Testament among the laws of Moses, we shall find it was the law of God to support the priesthood, and if the people did not do it, they were accountable to God and not to the state. And if we look in the New Testament, you will there find, it is the law of Christ by himself and apostles to support the gospel minister. But will you there find them descending to the meanness of begging, in one single instance? No, but you will find them, like faithful men exhorting their brethren to their duty of supporting the poor and the ministry, without that proud delicacy that ministers now use, lest the people should say you want money. For the apostles could commend themselves to the consciences of their hearers, that they were content with food and raiment; but now, ministers must appear in style and grandeur at home and abroad, above the circle of nine-tenths of their hearers, and therefore their mouths are shut. And who can they exhort not to be conformed to the world, or how ask for pay from the poor, when they ought to help out of their abundance to feed them.

And if we leave the New Testament, and travel up the pages of church history, we shall not find it in the church for three centuries. Even some of the popes were above this perversion of gospel charity. They would prefer to sell pardons and indulgences in sin, to get money for the support of the church and ministry, rather than beg it. And even the poor monks were above this kind of gospel speculation, and chose rather to carry about their relics, and sell a kiss or a touch, for to get money, rather than beg for it. And now, which is the most scriptural, to sell pardons for money, or sell a kiss or touch of some relic for money, or make it by begging as a gospel minister. We are forced to say, that there is none of them scriptural, one more than another, and all alike equal, the inventions of men to make money, and the

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intrigue of the devil to corrupt the church of God.

So that it is plain, that the first teachers of the Christian religion, from scripture authority, were supported by their own labor and the voluntary contributions of their flocks, and of such others as chose to give. And in this way has the Baptist sect been supported ever since it had its rise in these United States, and is in perfect accordance with the New Testament conduct of John the Baptist, Christ, and his apostles. And further agrees with what all historians acknowledge of the ministerial characters of reformers in all countries of the purest ages of the church of Christ. And that from the New Testament, the only law of Christ for his church on earth, there is no more authority for supporting the ministry by begging, than there is to support it by the law of the state; both of which is in their kind distraining men's goods, and so not a scriptural practice, because not of free will.

1 Corinthians, xvi. 1: Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. 2. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come. 3. And when I come, whomsoever ye shall approve by your letters, them will I send to bring your liberality unto Jerusalem.

We see again in these verses, Paul's order to the churches of Galatia, and also to the church at Corinth, for collections to be made and the manner how, (as God had prospered them in their business,) to lay by in store on the first day of the week, (that is, our Sunday,) who for? For the saints at Jerusalem again. By which you see he is of the same opinion, that it was the duty of these heathen churches of Galatia and Corinth, to give their carnal things to the Jews as a duty, as it was the duty of the churches of Macedonia and Achaia, as before remarked on.

Verse 15: The house of Stephanus, and that they have addicted themselves to the ministry of the saints. 16. To every one that helpeth with us and laboreth.

2 Corinthians, iv. 5: For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake.

Can any sentence be more plain than the above words, that the minister of Christ should have no stimulus to preach but Jesus's sake, and for his sake be a servant of the people; and that their conduct should carry such conviction to their hearers, for they won't believe words when they see actions so evidently plain to the reverse—the more money the more preaching—but will draw their own inference, for our money you serve us.

(*to be continued.*)

FOR THE PRIMITIVE BAPTIST.

Williamston, North Carolina,
December, 1841.

(*continued*)

At this time my earthly prospects appeared very gloomy, and now I was tempted to relinquish preaching altogether. It was suggested to me, that if I had been useful to the church or churches, or more instrumental in calling sinners, more liberality would have been bestowed on me; and in these times, it was in vain to look for, or expect more aid, and that certainly my family would come to want the common necessaries of life. I thought that if I had been called to preach the gospel I should before this time have seen more of the fruits of my labors, in the conviction of sinners and their conversion to God, and the comforting of the saints; therefore, under these discouragements, I had better quit altogether.

But I had resolved to be guided, both as to principle and practice, by the word of God. (In thinking about declining preaching, I did not think of turning back into the world, and engage in sinful practice.) I thought before I reduced my resolves to practice, that I would consult the divine oracle on the subject of my quitting preaching. And at a time that I had left my work one day, and retired to my house to rest, I took my Bible in hand, and laid myself down on the floor, and thought I would let it fall open of its own accord. And as it did, I placed my eyes on these words: "Wo unto the idle shepherd, his right eye shall be plucked out, and his right arm shall be clean dried up" I felt very awful for a few moments, but soon began to conclude that its opening, and my reading, were merely accidental, and therefore I would try the same over again; (for I wished to decline preaching.) But on my second attempt, the Book opened at another place, (for I held it so it could not open at the same place again;) and I read these words: "Wo be to me, if I preach not the gospel." From which I was so powerful-

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ly wrought on at that time, I did not make a third attempt, thinking it would be presumption.

I begin to think it was my duty to try to preach, and that if the Lord had not caused this or that to prosper, yet it was my duty to preach the gospel, and to be guided by the scriptures, and "cast the bread upon the water and that after many days, I should find it again." And thought that if the Lord should use me, as an Instrument in his hands, that the purse strings would fly open naturally. I therefore resumed my usual manner of preaching, and it was not long after this, that the set time to favor Zion did arrive, which was then near at hand. A copious shower of divine grace did descend, old professors began to show the lively impressions they felt, some old backsliders appeared to be reclaimed. many appeared to be under serious conviction for sin, and many declared their conversion to God. This fired me with fresh zeal in the noble cause, and more so when some in relating their experiences, told of the exercises of their minds which they had felt under my former preaching, which preaching, I had thought, had been as "water spilt on the ground, which could not be gathered up again."

What I had began to anticipate was soon realized, for where "iniquity had abounded, grace did now much more abound." The liberality of the churches, and people, where my lot was now cast, were extended more than formerly to my assistance, in my domestic matters, by which I was enabled to travel and preach more then heretofore.

This revival continued for two or three years, in which time I baptized many persons, in the following manner, sometimes 5, 6, 10, 12, 16, and at one time 22 persons in the day, in the following churches: Flat Swamp, Pitt county; Great Swamp, Pitt county; Little Conetoe, Edgecombe county; Conoho, Martin county; and Skewarkey, Martin county. I travelled in these times about two thousand miles in a year; for I then kept a journal thereof.

But these agreeable and desirable times did not always last, and passed over, and a sad decline began to be experienced; the churches began to find an abundance of chaff amongst the wheat, a winnowing time was now as much needed, as an ingathering time. The churches travelled on in this way, until about the year 1805: when Elder Luke Ward, the pastor of the church at Skewarkey, in Martin county, (in my neighborhood,) petitioned said church for a letter of dismission from them, and moved into the bounds of the church at Flat Swamp, Pitt county, and became a member thereof; upon which that church, Skewarkey, petitioned me to take the occasional pastoral care of them, which I agreed to do. I now attended the church at Flat Swamp, and that at Smithwick's Creek, and that at Tranter's Creek, and that at Skewarkey, monthly.

Soon after this I asked for a letter of dismission from the church at Flat Swamp, and joined that at Skewarkey, and took the pastoral care of it. On the 25th of October, 1807, my wife died, with whom I had lived 20 years, 9 months and 5 days. The separation at first seemed as if insupportable, but God in his infinite goodness, gave me strength to bear up under it, as he had promised to give strength equal to my day. Being now deprived of the privilege of unbosoming myself in distress, or prosperity, in a religious way to any person, it was a severe trial indeed, which caused me to experience many lonesome days and nights. Part of my children being grown up, my eldest son having been married and lost his wife by death, and still living with me; one of my daughters marrying, and still living with me, to have a paternal care and watchful eye over them all, grown and ungrown, and perform my religious excursions abroad, was more then I could reasonably accomplish. Therefore, upon mature reflection, I thought it would be best for me, to look out and obtain another companion in life, to assist me in my complicated concerns in this life. I soon was directed to one, and on the 4th February, 1807, I married Chloe Daniel, born and raised in Martin county, and a member of the church at Smithwick's Creek, (whom I had baptized one or two years before.)

I now found and embraced the opportunity, of entering anew on my religious excursions abroad, and the happiness of religious conversation at home. Shortly after this, losing a son by death, and the other, and my daughter that was married left me, this made a great alteration in my family, and as I was somewhat advanced in years, and none in my family able to help me much in my domestic matters, I thought it best, and sold off my stock, and some other perishable property, and bought some lots in Williamston, and settled thereon in the month of October, 1810, and built me

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a store house, and commenced mercantile business. The next season, in 1812, war was declared between the United States and Great Britain. This was calculated to frustrate my present occupation After peace, which was in 1815, I entered into copartnership with a gentleman of Plymouth, in this State, and continued until 1821.

As I now had moved a greater distance from the church at Tranter's Creek, I declined visiting them monthly as heretofore; and in a few years after, also the church at Smithwick's Creek. Long before this time, the church where my membership was, had experienced a great declension; for by excommunications, dismissions, and deaths, the number of male members were reduced to six, iucluding myself. We had lost our deacons and clerk by death, so than I had for some time to serve the church not only as pastor, but as deacon, and clerk.

In the year 1807, I was called by the Kehukee Association, to serve her as clerk, which I have done ever since, except twice, occasioned by sickness.

As to domestic matters, in 1823 I commenced mercantile business under the title of Joseph Biggs & Son, which was Joseph D. Biggs, & continued until 1830 In 1811, I was appointed post master, and continued until 1826. I have served in sundry situations in public capacities, to assist me in getting along in domestic life; and through the bustle of life, and trying to preach the gospel, have had reason to say as one of old, "my leanness, my leanness, and who hath believed our report."

At intervals I feel as if I may, (perhaps.) have been of some assistance to some of my fellow creatures; but if so, I know it hath been of the Lord. There was one thing I thought I resolved upon, when I first began to try to preach the gospel of Christ, to be well guarded against (viz.) not to court the smiles of man, (in declaring the truths of God.) or fear their frowns: But have found myself often attacked when off my guard, through the weakness of the flesh; so that I yet find myself incapable to perform that great work as when I first began. And as I used to say, Lord, who is sufficient for these things—I can now say as then, none, without thy divine aid. And I find this is to prove, "that the excellency of the wisdom might appear to be of God and not of man."

I often have had hard work to get along in preaching, feeling the want of a good education. But again I would think, if the Lord had known it would have been best for me to have had a good one, he would have devised a way for its accomplishment; if he had, I might have been better prepared, as I have seen many, to preach education, and not "Christ Jesus the Lord." Upon the whole, I often think education is a good handmaid to a minister, but a bad mistress; that would often tyrannize and lead in wrong paths, those especially that have not the fear of God before their eyes, and are travelling about after the loaves and fishes: I am bound to believe, that all these persons, that are now as formerly, passing under the garb of gospel ministers, are not sent of him to preach his gospel; which is obvious from the following reasons, and marks: some travel and attempt to preach, until they can find a rich woman, or heiress, and can contract a marriage with them; then few appointments are attended to by him, having found what he was in pursuit of, and leaves the work to be done by others, or not done at all. Ladies I would advise you, to watch such characters, and beware of them. Parents, watch and protect your daughters, from such wolves in sheep's clothing.

Others, hold up themselves to the highest bidder; where they can find the best fishing ground, they will stay longest; and when some small emoluments begin to fail, they leave their stand and go somewhere else, where they can get higher wages. Others, not being willing to labor with their own hands for the support of human nature, desirous to live in ease, and also to cut somewhat of a figure in the world, puffed with pride and vain glory, start out under the pretence of a gospel minister; but not being able to obtain all the popularity they want, take up some other mode of quackery, and leave the work of preaching unattended to by them. There are so many false objects that false pretenders embrace, that, as I said before, I think it is now as formerly, all are not sent of God.

It is quite common for those that do not start from right principles, to adopt wrong ideas, and to oppose truth, and its promoters; and introduce wrong doctrine in the pulpit, or the press. It will not be astonishing, if such should preach up the law as a covenant of works for man's salvation, because such doctrine pleases human nature better then salvation by free grace; neither will it be strange if such return to the

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world again, like the sow that was outwardly washed, to her wallowing in the mire again; or like the dog to his vomit; for the doctrine of grace is of that humiliating nature, that they cannot submit to it and publicly spew out their errors in opposition to truth; and opposing gospel ordinances and gospel ministers, they will get themselves wrought up so high in prejudice, that they are ready to think they should be doing God service, to banish truth from the earth and its promoters. If you should see them, accidentally, where the gospel truths are delivered, it will be quite easy to know them, from their disdainful looks, and disgust at gospel ordinances. Seeing there are so many improper motives that prompt so many that profess religion, that the world, (unrenewed by divine grace,) are ready to think there is no reality in religion. And nothing pleases the devil better than such men, for it is his desire to deceive.

Hence it may be seen, that Christian ministers, who are sent of God to preach the gospel, need not to hope for better usage and treatment from this quarter. But God's true and faithful ministers, have one thing to rejoice in, and that is that their lots are cast in the United States of America, where the shackles of religious tyranny are broken: and every man can sit under his own vine and fig tree, and none has power to make him afraid. The enemies of the religion of Jesus can do nothing more, than to grin at truth and its promoters, and speak evil of those things which they do not understand; had they power to entirpate truth from the earth, as well as will, we might expect to see as great an inquisition, as ever was in Spain, or Portugal.

(to be continued.)

JOS. BIGGS, Sr.

TO EDITORS PRIMITIVE BAPTIST.

Pine Bluff, Copiah county, Mi.
Dec. 15th, 1841.

Dear Brethren in the Lord: Thro' mercy I am yet in the world of sorrow and temptation and pain. I am old, in my 79th year. I was born in South Carolina, east of Peedee river, in 1763. My father died when I was about four years old, as such I had not the happiness of a father to befriend me. My mother married a man that was cruel to me, and I was bound as a servant. In an early stage of life I had awful fears of death and judgment About this time I made promises to God, that I would do good that I might be happy when I died.

But, brethren, you must know that my fears and promises were of a childish nature. I was raised up in the American Revolution, and got no schooling; I learnt to read after I became a man, and to write after I professed religion. I will now return to my childhood. As I said above of death and judgment, I often prayed to God that he would have mercy on me. When 12 or 13 years old I had a shock. I heard a Baptist preach from these words, Solomon's Songs, 5 ch. 2 verse: I sleep, but my heart waketh: it is the voice of my beloved that knocketh, saying, open to me, my sister, my love, my dove, my undefiled: for my head is filled with dew, and my locks with the drops of the night.

These words I never forgot entirely. The way the preacher explained them was so riveted in my mind, that I remember them, although I often forgot them; yet at times they would come fresh into my mind, when I would think what would become of me. This was my situation, till in the 23d year of my age I married. About this time the Methodists came into the parts where I lived. I went to hear them. They preached free salvation to all upon the principle of good works. I willingly believed it, or wished it could be so; but when I read the scriptures, I found God had an elect people, and that Jesus Christ came into the world to save them. And yet, brethren, I was willing that every body should be saved, and could not see why it could not be so.

Thus I rambled and blundered along for some time. At length something said to me, I must die. I thought that I was not prepared, and what to do I could not tell. I thought I must pray, and accordingly I tried to pray to myself in secret breathing. At length I became a Pharisee, had a bundle of good works; for, thought I, what I lack here in this world, God will own my good desires and save me at last. Thus I blundered along, sometimes a Pharisee, sometimes a Predestinarian, and sometimes I could not tell what I was; till at length I became so dissatisfied, that I knew not what to do. At last I thought I would try to mend my life and do better. I read the scriptures, but instead of getting better, I got worse. The word of truth condemned me, yet I believed Jesus Christ

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came into the world to save sinners, but not such as I; for I had made so many promises to God, and I had broken or violated all my promises so that I feared I had committed the unpardonable sin. I went to hear preaching, it done me no good; I read the scriptures, they condemned me: when I tried to pray, my thoughts of other things stared me in the face, that it proved a curse rather than a blessing; when I tried to pray, something said to me, quit, God will never hear you, hell is your portion.

I then began to believe that God would not hear me, nor save me; this brought sore distress on my soul. At times I thought I could see hell open ready to receive me, this brought distress with awful fears of hell and eternal death; which brought me almost into despair. This brought me in such distress, that at times I lost my common reason, so that I did not know what I did. In this situation I remained for many days.

Dear brethren, my tongue cannot tell nor my pen write, the distress I was in. Thus I grew worse and worse for many days. About this time, in the midst of my distress I felt comfort; the Lord spake comfort to my soul with this resolution, if I did go to hell I would go praying. I lost my fears of hell and eternal death. I was at ease in my soul, a few hours. I then began to call into question my hope. I have many doubts and fears, whether I am a Christian or not. Brethren I cannot tell of great sights, nor hearing voices; but a small still voice seemed to whisper in my soul, which gave me comfort at that time. After this, I told what I had to say to a Baptist church; they received me, and I was baptised in August, in the year 1802.

Dear brethren, if I may call you so, my precious friends, I have been a constant reader of the Primitive Baptist ever since I first received them. I am well pleased with them, and wish to continue to receive them another year. Some of my friends are well pleased with them, while others do not like them. I do not think it strange that some do not like the Primitive, because the Arminian and missionary spirits do not like the gospel of Christ, nor the faith of God's elect.

Dear brethren, we are not much troubled in this country, because the Baptists in this part of the world are so much in favor of the mission plan, that there is not much else talked about. Brethren, I believe in the doctrine of election, and that God did choose his people in Christ Jesus before the world began, and that he will save his elect in spite of men or devils, although I often fear I am not one of them.

And now, my dear and well beloved brethren in the Lord, pray for me, one of the least of all that profess to love Jesus. Dear brethren in the Lord, defenders of the truth and faith of God's elect, stand to your post, wield the sword of the spirit, which is the word of truth. May a triune God preserve you, defend you, guide and instruct you through this life down to the grave, then take you home to himself, is my prayer. I must come to a close by subscribing myself your brother in tribulation. *JOSEPH B. LEWIS.*

N. B. I wish to offer you a few lines of poetry, my own experience.

When I was young and very small,
God's spirit gave a gentle call;
And said to me that I must die,
And hasten to eternity.

Yet notwithstanding this be true,
I walk'd in sin's vain gaudy shew;
I often thought I would repent,
Though many years in folly spent.

But God at length was pleased to show,
That this my course would end in wo;
And without free grace must dwell,
With devils and the crew of hell.

Long time I lived o'erwhelmed with grief,
Twas seldom I could find relief;
I thought my day of grace was gone,
And thus the tempter led me on.

The tempter then began to say,
Don't think of God or mind to pray;
God's spirit you have grieved so,
There is no mercy now for you.

This led me for to seek the Lord,
And often read his holy word;
Where I relief sometimes could find,
To cheer my heart or ease my mind.

Yet wand'ring thoughts would often roll,
And grief break in upon my soul;
The way of life I could not see,
Or how the Lord could pardon me.

But while I was with grief opprest,
Bound down with guilt and sore distrest;
The kind and loving Saviour dear,
To my relief did then appear.

He bid my sorrow all depart,
And cheer'd my fainting drooping heart;
He said, poor sinner, trust in me,
I from your sins will set you free.

Then I thought my soul did feel,
To love his name and do his will;
To love and trust him all my days,
And after death to sing his praise.

J. B. LEWIS.

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THE PRIMITIVE BAPTIST.

SATURDAY, FEBRUARY 26, 1842.

FOR THE PRIMITIVE BAPTIST.

—

Roseby, Hyde county, N. C.
February 8th, 1842.

My dear Brethren Editors: I have recently travelled on Scuppernong river, in Washington and Tyrrel counties, to visit the desolate churches there. And I fell in with a missionary Methodist preacher by the name of William Coalston, who was raised in Hyde county a raw boy and so remains; but thinks he is some great person, and is trying to ride rough-shod over the little few of God's children that are in that quarter. And on the 17th of January, his and my appointments were at the Sound Side. And it is strange to think, how the poor man kept up his old father, the devil's projects; for he was a liar from the beginning, and abode not in the truth. I will give you some of the main particulars of his conduct.

When we all met, and the time for worship was come, he, Billy, gets up and denies its being his appointment. Then I tried to preach, and in my conversation I spake about baptism, and that by immersion being the Primitive mode. After I was done, he gets up and concludes in his Methodist way, by praise and prayer; then made some appointments, and amongst the rest said, he would preach on that of baptism, for he believed baptism by immersion was right, and sprinkling and pouring were equally right, and he could prove it by the scriptures. I told him to do it, and I would believe it. He replied and said, it would take him three hours. I told him I would stay, if it was five hours, so he began.

This, brethren, produced considerable of an excitement amongst the people, not knowing what would be; but the case was soon determined, for like Saul, he fell on his own sword and killed himself in the estimation of that people. So he tried to prove his plans and failed; then he tried to make the people believe, that I preached baptism essential to eternal life. I told him I did no such a thing. Well, says he, I know you did not. Then he said there was no Baptist, for Christ was not a Baptist; he said there was a fellow by the name of John the Baptist, that came amongst the Jews, and Herod cut his head off. And he indicated very plain, that Herod done a good deed.

Now, Billy Coalston, read: In those days came John the Baptist, preaching in the wilderness of Judea, &c. &c. Matthew, 3 chapter. Again: There was a man (not a fellow) sent from God, whose name was John. And this John took the balance of his name from his baptising those that brought forth meets, fruits, worthy of repentance. He baptised our Lord, and the spirit of God in bodily shape like a dove lit upon him, saying, this is my beloved Son, in whom I am well pleased, &c. Again, Philip baptised the Eunuch; the 3d chapter of John and 21 verse But he that doeth truth cometh to the light, that his deeds may be made manifest that they are wrought in God Then if my friend William, who I believe is an infidel in very deed, was a changed soul, he would come to the light, as the word says, and no more fight against truth, as he does.

22 verse: After these things came Jesus and his disciples into the land of Judea, and there he tarried with them and baptised. 23 verse: and John also was baptising in Enon near Salim, because there was much water there, and they came and were baptised. 26 verse: And they came unto John and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou bearest witness, behold the same baptiseth and all men come to him.

Here then are Jesus and John both baptising. Philip's was a certain water, and John's was much water, not a little, or uncertain waters, like the sprinklers or pourers hold to. This rumor went abroad, so the Pharisees heard that Jesus made and baptised more disciples than John, though Jesus himself baptised not, but his disciples. That is, not at all, only such as were his disciples in very deed. Again, it is spoken of under the character of a burial, which is to cover up, you all know. A plenty more of scriptures could be produced, of the apostles baptising, so a plenty of Baptists, and not even the name of a Methodist to be found in the Book of God. So I hope William will quit lying.

So William asked me to hush. I suppose he thought his craft was in danger. I told him I would, if he would quit giving God the lie. So he flew from the scriptures to talking about his Hebrew and Latin, as though he was acquainted with these dead languages. Then I rose up and no-

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ticed the people, by telling of William that I knew him from his cradle, and he knew nothing of these. From this the people all went out and said, they would not hear him any longer. From this he went out also, as mad as he could be, I believe. I do hope, that some of our Baptist preachers will visit them lower churches, for they need assistance if any body does, in my opinion.

So I will by way of conclusion, give Billy some scriptures that will suit his case; and not only him, but all other workmongers. Now the tree is to be known by the fruit, so are preachers. The prophet said, they preach for hire and divine for money. You may always know a false minister, by their wanting their hire before they do their work; and by their going where their boards send them, and not where the spirit of God sends them. So, my friend Billy Coalston, is bearing these marks, which are marks of the beast. Another mark: The hireling fleeth because he is a hireling, and cares not for the sheep —like this little Coalston fox. Another mark is, that of feigned words, which make merchandise of the people. Again, they zealously affect you, but not will. This is another mark of a false minister. And again, whenever you see a minister, brethren, with his eyelids uplifted, you may say, hypocrite. This jacket fits little Billy fox, that is trying to spoil the vine that bears the tender grapes. But I hope the Lord may prevent.

Peter said, as there were false prophets amongst the people, even so there will be false teachers amongst you; who privily will bring in damnable heresies, even denying the Lord that bought them; and bring upon themselves swift destruction; by reason of whom the way of truth is evil spoken of, and many will follow their pernicious ways. What a pity to be sure this is. Now while they are advising their feigned words to make merchandise of you, whose judgment of a long time lingers, and their damnation slumbers not; well might Christ say, how can you escape the damnation of hell? These are spots in our feasts of charity, wandering stars to whom is reserved the mist of darkness, to the judgment of the great day. Wandering where the most gain can be made by godliness. A welchman never smacked at a bait quicker than they will at a good fleece of money; and what else? popularity and applause are things which they are reaching after.

Another mark of the beast, for they will say, lo here is Christ, and lo there is Christ; he is here in the altar, come here and you will get religion. Believe them not, neither go ye after them. As good as to say, it is all a lie, and so says Carrowan.

So I want a place in your Primitive Baptist paper for this little piece, if you think it worthy of notice; and if he wants to, I am willing for him to try and rebut it by way of answer: For I can establish all I have said in regard to his denying of the scriptures, by all the people present at that meeting. And I do hope the Association will interfere some way that they think proper, in sending them aid, also advice; for them churches, with the exception of Concord, have not male members enough to do any business whatever. I have visited them twice in about four months, and intend to go there again before another Association, if I can. Go, you ministering brethren, for Christ's sake; for there are some of God's dear children in that quarter. I think to hear their cries and lamentations is enough to make any body feel for them, that has got the love of God in them. For he that loves God, loves them that are begotten by him; and if we love any object, when we see it in distress, we should try for its deliverance.

So I want Coalston, and all others of his principle, to examine Judas, Simon Magus and Demetrius, the Pharisees and Sadduces, with all other money lovers or hunters, who are engaged in such conduct of going for the fleece and not for the flock. These are the kind that enter into silly women's houses, and lead them captive by the devil at his will. Brethren, we ought to come out plain in these cases, for the poor or weak brethren are so much trampled on. *GEORGE W. CARROWAN.*

TO EDITORS PRIMITIVE BAPTIST.

Edgecombe county, North Carolina,
Nov. 15th, 1841.

BRETHREN EDITORS: I have been a reader of the Primitive more or less from its origin to the present time, and can truly say, that it has often brought comfort to my soul, when under proper exercise of mind; and as it always comes filled with gospel doctrine, Christian experience, Christian feeling, &c. &c. it needs not the pen of one so unworthy as myself to add

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any thing to, or to throw any light on, the subject of religion, or to attempt in any wise to comfort the Christian heart. Therefore, it might perhaps be more profitable for me to peruse its columns with a prayerful spirit, than to write any thing for the inspection of others.

Yet from some cause best known to God, my heavenly Father, my mind has been for some time past, impressed with the subject of giving vent to some of my feelings through its columns, with the hope that should there be any of God's dear children similarly situated, who may chance to read therein, that it may perhaps be some consolation to them.

I am now almost 48 years old, and am sometimes made to hope, that Jesus Christ manifested his love to me for the salvation of my soul in my 18th year; though I could not at that time place sufficient confidence in what I experienced, to attempt to unite with Christians in a church capacity. But have oft times prayed to God, that he would impress me with a feeling sense of the burthen of sin again as in former days, that if it were his good pleasure to remove it, I might know better when and how it went; or, if I was deceived, that he would undeceive me. And I sometimes hope, that my request was partially granted; for, after about twelve years of the dealings of God with my soul, I was enabled to petition for admission into the church, together with my bosom companion. We were both received and baptised the next day, which was a spring time and time of rejoicing with me. I then thought the roughest part of my journey in religion was over, but alas! time, which alone can unfold to poor frail man, the secrets of futurity, has taught me to the contrary. For, after many tragical scenes of mortal life, temptations and difficulties, the most heart-rending remains yet to be told.

From causes not necessary here to enumerate, I took the liberty, believing it to be my duty, to reply in part to a few of several publications, the productions of some gentlemen of my acquaintance who had waged a paper war with each other; one of whom was a member of the church where I belonged. And though it was altogether friendly on my part, yet it caused so much excitement and ill feeling amongst some of them, that after six or eight months, the fellowship between the old brother and myself became broken; which was made known to the church, and as a matter of course, we were both expelled from its privileges. And although I shortly after gave the church satisfaction and was restored, and although I have not now the least angry feeling towards any of the parties, but feel a perfect spirit of forgiveness towards all of them so far as I am concerned; and although I feel no guilt on my mind in consequence of the circular which I had published, yet perhaps as the cause of Christ has received no benefit from its publication, there being nothing in it to edify the Christian; but on the contrary, has had the effect in part to bring about disunion, perhaps it had as well and even better have been let alone. But we are told, that all things shall work together for good to them that love God, &c.

Now, brethren, unless I am greatly deceived, I can say of a truth, that in the present case this passage of scripture has been realised by me; and I trust the same kind hand has or will ere long deal thus bountifully with him; for during the time of my expulsion from fellowship, my proud heart was made more willing than for months and even years past, to bow at the footstool of sovereign mercy. And I can in truth say, that during the time of my expulsion from fellowship, that I experienced more of the love of God, felt more love toward the brethren, more anxiety for the prosperity of Zion, than in time long before. And thanks to the Lord, those feelings have not entirely left me yet; but I feel a constant and fervent desire for the prosperity of Zion, and the salvation of poor, careless, lost, blind, dead sinners, to an inheritance incorruptible and undefiled, reserved in heaven for all of God's dear children. I will therefore come to a close, after inserting the following lines, written from the very feelings of my heart, during the time when I was left as a disconsolate widow, or the lonesome dove, who mourns her absent mate, under the title of

The Exile Christian returning.

Poor and wretched, Lord, I come
To thy Zion, destin'd home;
Brethren, sisters, I'm undone
If thou say'st, remain alone.

Lord, thou would'st not let me go,
From the Christians first I knew;
But thy love was wound around,
'Till a resting place I found.

When thy pardoning love I found,
Weltering, weeping on the ground;
Lord, I fear'd it could not be
That my Jesus died for me.

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Satan said, I was deceived,
That I had not Christ receiv'd;
Thus I wander'd to and fro,
Could not tell which way to go.

Troubled sore, with sin oppress'd,
Could not take no pleasant rest;
Yet thy love around me 'twin'd,
To my native home* inclin'd.

After lapse of many years,
Oft my pathway strew'd with tears;
Trav'ling through this world alone,
The blessed Saviour call'd me home.

T' join with those whom first I knew,
Children of the Saviour too;
T' love and serve thee here below,
Come pleasure, pain, come weal or wo.

But, the fell destroyer's come,
Sever'd union, I'm alone;
Must I perish here and die?
In this land of misery?

Nay, I will not be content,
Though from Christians I am rent;
I'll arise and to thee go,
Tell the agonising throe.

Prostrate at thy feet I lie,
Help, O Lord, do not deny;
May an exile taste thy love,
Send it down, Lord, from above.

Jesus, master, Son of God,
Cease thy heavy chastening rod;
Bless us, cause us to repent,
And redeem the time misspent.

Firm united let us be,
In the bonds of charity;
As a band of brothers join'd,
Peace and safety we shall find.

J. C. KNIGHT.

*My present place of membership.

TO EDITORS PRIMITIVE BAPTIST.

South Carolina, Richland district, Feb. 4th, 1842.

DEAR BRETHREN EDITORS: I wish my paper continued, as it brings the best of news from distant parts, all circling to the truths of God. Your much esteemed paper the Primitive, is gaining ground in this section of ours. I intended writing sooner to you, but some new subscribers coming in, I was waiting to ascertain how many.

I wish to continue taking your paper as long as I live, if it continues to hold forth such doctrine as it now contains; as I believe it is the only true doctrine held forth in the universe. And I wish it great success, and I wish it to cover the earth as the water covers the great sea. And oh, may the God of all grace keep us all from all evil, and save us all in his kingdom for Christ's sake. *JACOB B. HIGGINS.*

TO EDITORS PRIMITIVE BAPTIST.

Lumpkin, Stewart county, Georgia, January 9th, 1842.

DEAR BRETHREN: Through the goodness of an ever gracious providence, I am still on the land of the living and place of repentance. Harken, my beloved brethren. Hath not God chosen the poor of this world, rich in faith and heirs of the kingdom, which he hath promised to them that love him. James, 2nd chapter, 4th verse.

Now, brethren, it does look to me like the missionaries would have all the rich men saved at the expense of the poor. It is no odds with them, if a poor man has a well grounded hope in Christ, and does not belong to any of the brood of institutions, his hope is not regarded. In the days of the apostles, the disciples of Christ were reported of for their obedience unto the faith, the same faith that is now so despised. How is it now? Every man is reported that is an institutionist, whether saint or sinner, for his obedience to the institutions, not to the faith.

I learn that there was a sect among the Jews, that thought that gain was godliness; that they would or could smile in your face and cut your throat, just like the missionaries that can smile in your face and call you brother, to get your confidence, and then swindle you out of all he can. And if he wants you to believe something that he has to say about a Primitive Baptist, by way of persecution or misrepresenting of them, he will in the first place tell you how well he loves him. So much of the like has come under my own observation, that I think I am not mistaken. And by this new method of persecution, they have destroyed the confidence of the people. Professing to love every body in word it appears so, but in deed to the reverse.

It is witnessed almost every where the missionaries have been, that they preach a plurality of doctrines; and if they will prove treacherous in sacred things, how much more in carnal things. I heard a missionary say, that the Primitive Baptists in Tennessee were all turning over to the missionaries; but I did not credit, it, it was so much like the rest of their priestcraft, to ride into the affections of the church, and so overcome the church by telling them what great work brother such a one has done, and bro. such a one has done; until they have almost done what they can,

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by begging on the credit of the poor. And you will find in a periodical titled the Efficiency of the press in Burmah, that God in his providence requires that $30,000 be raised and remitted with the least possible delay. I leave you to judge.

WILLIS S. JARRELL, M. G.

TO EDITORS PRIMITIVE BAPTIST.

E. Nelson, Shelby county, Ill.
Dec. 24th, 1841.

VERY DEAR BRETHREN IN THE LORD: As agent for the Primitive, it becomes our duty to address you once more, (in much weakness.) We receive our papers tolerably regular, and do acknowledge that they do still hand out to us the very kind of food that we can draw sap and nourishment out of, it being the real old corn and that not weevil eaten. For it gives God all the glory, and not men nor money. We do not want to be in the way of abler pens, for dear brethren, I am no preacher neither do I expect to be one, and have but a limited education.

But I am nourished and cherished by hearing of the dealing of God with his children, in making himself manifest to them, or in making them manifest to the world, by taking up their cross and enabling them to follow Jesus. (For, dear brethren, I do not believe that Christ's manifesting himself to the poor soul, is making a child or heir of heaven.) For I believe that there were just as many children or heirs 1800 years ago, as there are now. Else the great head of his people was not right, when he offered himself a ransom and cried on Calvary, that it is finished, and gave up the ghost.

I say, dear brethren, that under these considerations I feel anxious to speak a word of encouragement to my brethren. Go on, brethren, speak often to one another in love; use faithfulness and take pattern by the great head of the church. If thy brother trespass against thee, go—where go? round and tell every body else? No, go right to thy brother, and tell him his fault between thee and him alone; and if he hear thee, well, thou hast gained thy brother. But if he fail to hear thee, what next? Tell it to the church, and have him or them cut off. No, but take one or two with thee, that every word may be established, &c.

Oh, brethren, be faithful in discipline, admonish one another in love. For, dear brethren, we have witnessed the evil of unfaithfulness, in point of discipline; for one church in our Ocaw Association has split right in two, and I believe that the disaster will spread through the whole Association, just for lack of following the examples laid down by our great leader. A convention of delegates from all the churches in the Union, or Association, has been called by the excluded party, (so called, although a majority of said church,) to look into and sustain them or kill them lawfully. I will, when the thing is decided, let the brethren at a distance have the circumstance, together with the result.

Oh, brethren, it is a light thing to fight the enemy wherever he makes his appearance, in what shape or form soever, whether it be Bible, tract, Sunday school, temperance, Campbell, or any other of the men-made or devil hatched societies; for they are not authorised in the word of God; therefore, a few small smooth pebbles taken from the book of God's word, and his eternal sling, (the Holy Spirit,) by the hand of his young Davids will soon bring their Goliah down. But, my brethren, when we come to take up the axe against them that are near and dear to us, them that we do believe have been born again and been made partakers of divine grace; and particularly when we have to take up the sword against our pastors, who have proclaimed the gladsome news of salvation by grace to us—I say, brethren, this is a hard task. This is our situation, we have to fight them that are near and dear to us. I can say, it is indeed a trying time in Zion in this far west.

As it is growing late at night, I must come to a close. Oh, brethren, live in peace, do not bite and devour each other, do not let little differences of doctrine destroy our fellowship. If I view that the doctrine of the two seeds (spiritually) is a Bible doctrine, and you do not, but believe in the doctrine of predestination and election, why let not that differ us. Then let us not destroy one another on that account, but labor with one another in love; use no harsh names, as becomes the enemy.

Brethren, farewell. Pray for us, and may God bless you and enable you and all his children to contend earnestly for the faith which was once delivered to the saints.

THOMAS W. MARTIN,
A lay member.

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Barnsville, Monroe county, Ga
December 13th, 1841.

DEAR AND BELOVED BRETHREN: Peace be to youward. This afternoon I was in my little field picking out cotton, and beheld in the eastern horizon the beautiful rainbow in the cloud, tinged with yellow, red and green; three distinct yet united colors, all harmonizing together, and constituting the one covenant bow. This beautiful and sublime sight portrays to my view, something beautiful and full of mystery. It preaches to me the glorious doctrine of the adorable trinity and unity of the godhead, the Father, Son, and spirit, equal, co-equal, co essential and co-eternal; all harmonizing in one eternal God.

While thus musing upon the beauties of the sublime scene, the witness of God's eternal truth, the stability of his promises. and the duration of his everlasting covenant, my mind was instantaneously caught away from the rubbish and stuff of this vain world, to regions far beyond time and space, to the glorious covenant of redemption, between the Father and the Son, that was entered into in the ancient settlement of eternity. The Father, Son, and Spirit, then and there consulted about the great salvation of his chosen ones. The arrangement was made, the plan laid down, the steps that should be pursued, the means devised and wisely connected with the plan of man's redemption. Infinite wisdom adjusted all things for a certain end, and infinite wisdom will see that every end be accomplished by the very things agreed upon for that purpose. His own declarative glory, and the eternal salvation of all the elect, will be accomplished in that way which is perfectly conformable to his most wise and righteous decrees, counsels and purposes. Hence I think that I had a little peep into the great, stupendous plan of salvation by Jesus Christ. And there is something about me saying, the things that thou seest, write them in a book.

But to return to the rainbow in the cloud. The scene was solemn and delightful. It was the witness of God's eternal truth, an emphatical truth that God is a covenant-keeping God, and faithful concerning all his promises, counsels, purposes, and decrees. God said unto old Noah, I will establish my covenant with you, and this is the token of the covenant which I make between me and you, I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth. And it shall come to pass when I bring a cloud over the earth, that the bow shall be seen in the cloud, and I will remember my covenant which is between me and you, and every living creature of all flesh. And the bow shall be in the cloud, and I will look upon it, that I may remember the everlasting covenant between me and every living creature of all flesh that is upon the earth.

Here, my brethren, are six positive wills and shalls from the mouth of Jehovah, in order to establish his everlasting covenant, with a promise annexed thereto, that he would set his bow in the cloud and look upon it, that he might remember his covenant promise with old Noah. Well might the apostle James say, that God was unchangeably the same, without variation or the shadow of a turn. My soul this evening was constrained to adore and praise him, as an unchangeable, just, faithful, covenant-keeping God; infinite in wisdom, power, and goodness; not slack concerning his promise, as some men count slackness.

Dear brethren, after a little respite, I will give you some more of the fruit of that night's work; for what my eyes saw by day, my pen wrote by night. Mine eyes, i. e. my literal eyes saw the rainbow in the cloud, and with the eyes of my understanding I saw that the covenant bow was figurative of the unity and trinity of the godhead. And I also saw the covenant of redemption. how God can remain just and the justifier of the ungodly &c. &c. But more of this hereafter. Peace be with all saints, is my prayer for Christ's sake.

VACHAL D. WHATLEY.

TO EDITORS PRIMITIVE BAPTIST.

Russelville, Alabama,
Dec. 15th, 1841.

DEAR BRETHREN EDITORS: The time having arrived when it becomes my duty to make a remittance for the Primitive Baptist, I have thought proper to give you a short history of my troubles and joys, that I have passed through in this low ground of sorrow; hoping that it will be a source of satisfaction to some individuals, who have known me in days gone by.

In the year 1801, my mind became suddenly arrested on account of my future state. I discovered clearly, I thought, that if I lived and died in my then situation, an awful hell was my doom. Of course I tried to pray by day and by night, but my prayers did not seem to reach above my

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head. But after some time, I thought I could pray better than I had done, and had quit all my outbreaking practices, and thought myself not in so bad a condition as I had been in. But, my dear brethren, it was not long before I discovered, that my heart was desperately wicked above all things, who can tell it. Then it was that I was made to cry, Lord, have mercy on me a sinner. My troubles from this time increased. I often thought my day of grace was passed. I endeavored to keep my situation unknown to any except myself. I mourned, I grieved, I prayed; which seemed to increase my guilt. At length I went to a meeting, about twenty miles from home, thinking that the Lord might have mercy on me there.

But when I reached the place of preaching, no tongue could tell my condition; an awful hell seemed to be my certain doom. I could not contain myself at preaching. I arose from my seat and while walking to my horse my bodily strength left me, and I fell prostrate on the ground. Some persons happened to see me fall, and came and enquired what was the matter? I told them that my poor soul was lost, and that I could not see any way that God could be just, in the salvation of my poor soul. At length my strength returned, and my notion was still to go home. I got within about a half mile of home, when my great burthen went off and the trees and every thing in nature had a beautiful appearance.

I arrived at home and my father's family appeared more lovely than they ever had done before. At this time a thought struck me. Is it possible, that I have met with a change? I forthwith started for a certain place in the woods, where I had often retired for secret prayer. I went with a view to pray to the Lord, if I had met with a change to make it fully known to me. I commenced kneeling down, but I think before my knees reached the earth, I was rising praising God, and I never was so happy in all my life. I thought, if I had the whole world of mankind there, I could have convinced them in what way God for Christ's sake had pardoned my sins. But, dear brethren, it was not long before I doubted whether this was regeneration.

I was baptised by George Pope, in the month of August, 1802, in Montgomery county, North Carolina. I emigrated to the same county I now live in, the year 1818; which is in the bounds of the Muscle Shoal Association. There has no division taken place as yet in our Association, but I hope the time is not far distant when a separation will take place. I am of opinion, that much the largest portion of the members composing the churches within the bounds of this Association, are of the Primitive faith. The Mount Nebo church, in which my membership is, has the rise of 200 members, and our pastor Theophilus Skinner, is a real Predestinarian, and has fought against the new missionary schemes of the day constantly and faithfully.

I was the first man that took the Primitive Baptist in this part of the country. It was sent to me by a relation of mine, who lived in South Alabama, as a present, for one year; and I think it the best small present I ever had. Since that time a good many have taken it, and are much pleased with it. While at the same time there are people in this country, who call themselves Baptist preachers, that say the Primitive should not be read or regarded by any person whatever. I wish my paper continued until I order it stopped. Yours in gospel bonds. *WM. SUGG.*

Disappointments and distress are often blessings in disguise.

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THE PRIMITIVE BAPTIST.

EDITED BY PRIMITIVE (OR OLD SCHOOL) BAPTISTS.

Printed and Published by George Howard,

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"Come out of Her, my People."

VOL. 7. SATURDAY, MARCH 12, 1842. No. 5.

COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

THE CLODHOPPER'S REPLY.

Hebrews, viii. chap. verse 5: *For, see (saith he) that thou make all things according to the pattern showed to thee in the mount.*

(continued.)

2 Corinthians, chapter vi. verse 4: But in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, 5. In stripes, in imprisonments, in tumults, in labors, in watchings, in fastings.

Chapter viii. verse 2: (Of the churches of Macedonia,) How that in a great trial of affliction, the abundance of their joy, and their deep poverty, abounded unto the riches of their liberality. 3. For to their power, I bear record, yea, and beyond their power, they were willing of themselves; 4. Praying us with much entreaty, that we would receive the gift, and take upon us the fellowship of the ministering to the saints. 5. And this they did, not as we hoped, but first gave their ownselves to the Lord, and unto us by the will of God. 7. See that ye abound in this grace also.

In the above verses Paul is laying before the church at Corinth, the conduct of the churches of Macedonia towards the Jews; therefore in verse 8: I speak not by commandment, (that is, to you the church at Corinth,) but by occasion of the forwardness of others, (that is, other churches) and to prove the sincerity of your love—(the church of Corinth, whether they would act according to the nature of the grace of God and conduct of Christ in these words.)

Verse 9: That though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich. 11. Now therefore perform the doing of it; that as there was a readiness to will, so there may be a performance also, out of that which ye have. 12. For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not. 13. For I mean not that other men be eased, and you burdened: 14. But by an equality, that now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want: that there may be equality. 21. Providing for honest things, not only in the sight of the Lord, but also in the sight of men.

Chapter ix verse 1: For as touching the ministering to the saints, it is superfluous for me to write to you: 2. For I know the forwardness of your mind, for which I boast of you (the church of Corinth) to them of Macedonia, that Achaia was ready a year ago; and your zeal hath provoked very many. 5 That the same might be ready, as a matter of bounty, and not as of covetousness. 7. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver. 12. For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God; 13. While by the experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ, and for your liberal distribution unto them, and unto all men.

Now from the last ten verses we find Paul's faithfulness in exhorting the church

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of Corinth to the duty of supporting the saints, and not like modern ministers ashamed or afraid lest they should say, physician heal thyself. And what is more plain than it was for the support of the saints generally that had need, for neither minister nor any individual is named by Paul, but saints in the plural. But how was it to be done? First, if the man found a readiness of will to give any thing, give according to what he possessed. Secondly, It was not right for one to be eased and another burdened, equality is recommended; and what was given, was to be given as matter of bounty; and no man was to give grudgingly, or be forced of necessity to give. The sum of the whole seems to be, that it is the duty of one saint to supply the wants of another if he can, and that with cheerfulness, that such a supply of the necessitous may produce thanksgiving to God by him in need, on behalf of the giver, and manifest the giver's subjection to the gospel of Christ; and that no man should give more or less than he first fixes in his mind to give, and feels a free good will to give, or it loses the virtue of an offering to God.

Chapter xi. verse 7: Have I committed an offence in abasing myself that ye might be exalted, because I have preached to you the gospel of God freely? 8. I robbed other churches, taking wages of them, to do you service.

Now is it not evidently certain, from the last verse, that it is the duty of every church to contribute to the minister that labors among them; or else why does Paul call it robbery, (a base crime,) to take from a distant church to enable him to preach to the church at Corinth? A base crime, we call it, because it is manifest covetousness in the church, that does refuse to contribute to the minister who is spending his time, constitution, and labor among them. And robbery it may well be called, because it robs God of obedience, the minister of his dde, and the distant church of that she ought to have given her own minister.

Verse 9: And when I was present with you, and wanted, I was chargeable to no man: for that which was lacking to me the brethren which came from Macedonia supplied: and in all things I have kept myself from being burdensome unto you, and so will I keep myself. 10. No man shall stop me of this boasting in the regions of Achaia. 12. That I may cut off occasion from them which desire occasion; that wherein they glory, they may be found even as we. 13. For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ.

It is beyond controversy that in these last verses the apostle shows why he had not and would not charge the church of Corinth any thing for preaching the gospel to them; for the sole reason, that he might cut off occasion, or opportunity from them that desired occasion, to say, Paul charges you, and why not we, for preaching. But in the last verse he does not hesitate to say, that such as charged for preaching were false apostles, deceitful workers, transforming themselves after the apostles of Christ. And may we not say so now, that he that won't preach without pay is a false minister? For Christ says to his apostles, freely you have received, freely give. And hence he that sells the gospel is only a transformed minister, or a minister in appearance, and devil in heart. To receive the free gifts offered, is not selling or charging for preaching; but to say I can't nor won't for no less than for such and such a sum preach for you, is charging for preaching and such a man we should judge a false apostle, a transformed minister.

Chapter xii. verse 13: For what is it wherein ye were inferior to other churches, except it be that I myself was not burdensome to you? forgive me this wrong. 14. And I will not be burdensome to you: for I seek not yours, but you. For the children ought not to lay up for the parents, but the parents for the children. 15. And I will very gladly spend and be spent for you; though the more abundantly I love you, the less I be loved. 16. But be it so, I did not burden you—(that is, by charging them for preaching) 17. Did I make a gain of you by any of them whom I sent unto you? 18. Did Titus make a gain of you? walked we not in the same spirit?

That is, both Titus and Paul were not burdensome, nor sought gain, or charged the church of Corinth for preaching; but both preached without pay from them. Yet Paul, above, asks the church of Corinth to forgive him this wrong Hence we see plainly, it is the duty of every church to support the gospel minister among them, else why does Paul call it a wrong; and for a minister to take from one church to preach to another, he calls robbery. We see then plainly where duty lies, both for

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church and minister. Yet, like Paul, a minister may, if he chooses, preach to people for nothing, like Paul to the church at Corinth; yet it is a wrong, because it prevents the church from doing her duty. But if he takes of distant churches for his support, it is robbery. Then missionary provisions from distant churches, is robbery, and a perversion of the directions of the command of Christ; who said, take no scrip in your purse, no bread, &c.

Galatians, chapter ii. verse 10: Only they would that we should remember the poor, the same which I also was forward to do.

Oh, sad and lamentable; what a fuss is kept about supporting the ministers, while the poor in the churches are shamefully neglected, and their wants disregarded. While the scriptures we have gone through, the greater part show plainly, that the most of the collections were for the poor saints, and not for ministers. But now the ministers are pampered in broad cloth and gigs, and fare sumptuously, while the poor saints are cast off as parishioners, on merciless speculators on their poverty from the county treasury. Where is Christian love? where is the obligation to all God's commands? Begone, partiality to saints, for here is the greatest need.

Chapter vi. verse 6: Let him that is taught in the word, communicate unto him that teacheth in all good things.

This text shows again the same thing, of the duty of every church to its own minister; and that the Christian duty lies here, and not to distant ministers, who don't preach the gospel to you; but to them that teach you, and not others.

Verse 10: (But here comes general and special charity.) As we have therefore opportunity, let us do good unto all men, (that's the general,) especially unto them who are of the household of faith, (that's the special.)

Now in the two last verses we see three things, or three kinds of duty; first, our duty to him that teaches us, to give unto him in all good things. Secondly, our duty to all men, (that means natural men, to do them good on opportunity.) Thirdly, our special duty, in preference to the other, to do good to the household of faith; which means all saints in general, on opportunity.

Ephesians, chapter iv. verse 28: Let him labor, working with his hands the thing which is good, that he may have to give to him that needeth.

Philippians, chapter ii. verse 25: (Epaphroditus,) but your messenger, and he that ministered to my wants.

Epaphroditus was the messenger from the church at Philippi, and bearer of the contribution of that church to Paul, while he was at Rome, to his wants, from whence he writes his epistle; but Paul had planted this church, he had taught them, and they had been rather slack heretofore. Therefore, in verse 30: To supply your lack of service. Which still shows the same thing, the duty of every church to their own minister.

1 Thessalonians, chapter ii. verse 5: For neither at any time used we flattering words, as you know, nor a cloak of covetousness; God is witness.

Oh, how reverse of the present conduct of missionary writings, and beggars for to obtain money in the present day. Flattery and flattering words are but too bare faced in the pages of all their writings, and in their preachings and beggings.

Verse 6: When we might have been burdensome, as the apostles of Christ. (Here you see the same duty again of the church to the minister.) 8. We were willing to have imparted unto you, not the gospel of God only, but also our own soul. (See the feelings of Paul and his companion.) 9. For laboring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God.

2 Thessalonians, chapter iii. verse 8: Neither did we eat any man's bread for nought; but wrought with labor and travail night and day, that we might not be chargeable to any of you. 9. Not because we have not power, but to make ourselves an ensample unto you to follow us. 10. For even when we were with you, this we commanded you, that if any would not work, neither should he eat.

The above verses show plainly, that while Paul, Silvanus and Timotheus were preaching at Thessalonica, that they worked night & day to prevent their being chargeable to them; and the reason for so doing was, to be to them an example to follow them, but keep up the same idea of the duty of a church to her minister in these words: Not because we have not power—that is, to claim of you Thessalonians support, while we are preaching the gospel to you.

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1 Epistle of Timothy, chapter v. verse 18: For the scripture saith, thou shalt not muzzle the ox that treadeth out the corn—and the laborer is worthy of his reward.

But shall I feed the ox while he treadeth corn for another man, or pay a laborer while he works for my neighbor?—Surely not justice. Then let him that's taught in the word, communicate to him that teaceth in all good things; and make the yoke no heavier than Christ has made it, and feed the ox and pay the laborer when in your employ, is the idea here; and so do your duty to all that teach you, and you will act according to scripture, and do better in fulfilling the command, than giving thousands where there is no command, for disobedience is as the sin of witchcraft.

Chapter vi. verse 5: Men of corrupt minds, destitute of the truth, supposing that gain is godliness, from such withdraw thyself.

Here Paul keeps up the same idea, that if a minister seeks gain by godliness, or makes a trade or speculation of the gospel or his religion, he is a false apostle, a pretender at best. It agrees with Christ concerning the Pharisees, who made long prayers to be the better qualified to devour widows houses; that is, to render them less suspected of cheating or defrauding and be more apt of getting orphans estates in their hands, and take advantage of men under the form of godliness. But surely this is certain, that such a man, who becomes religious for any thing else but eternal life, is a hypocrite; and that any man who preaches the gospel of God from any selfish interest save from necessity, the good of souls, the glory of God, is a false minister. And that the apostle doth plainly show in this text, that when it is manifestly plain that a minister seeketh to make gain by his ministry, it is a sure mark of a false one, and destitute of the truth.

Verse 18: That they do good, (the rich men) that they be rich in good works, ready to distribute, willing to communicate.

2 Timothy, chapter i. verse 16—18: Onesiphorious he oft refreshed me—and in how many things he ministered unto me at Ephesus, thou knowest very well—

Chapter ii. verse 4: No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier.

This verse is a figure chosen by the apostle to shew Timothy, a young minister, that he is not too much to engage himself in trade, speculation, or any thing else, to the hurt or neglect of his ministry.

Chapter iii. verse 5: Having a form of godliness, but denying the power thereof: from such turn away: 6. For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts.

The above prophecy of Paul, in these verses and the verses before and after in same chapter, most assuredly belong to some age of the gospel church after his time. Yea, he saith by the spirit, in the last days these things should come to pass, that men having a form of godliness, but denying its power, should creep into houses. He don't say private houses or meeting houses, this we are to determine by the prophecy's fulfilment. And that these formal godly persons should creep, or by subtility, stealth, or privily, not letting their intentions be known, in an low humble manner, having a form of godliness, lead captive silly women, laden with sins, led away (by such men) with divers lusts. Now we do in candor think, that this prophecy cannot be so fitly, so fully, and so amply applied to any age of the gospel church heretofore, as the present proceedings of missionaries. In the form of the humble ministers of Jesus Christ, going from meeting house to meeting house, forming missionary societies, or leading captive silly women to their various projects and schemes, promising them to do one thing with their money and do another. Silly women, because they are dead and laden with sins and cheated out of their money; led away to give, and know not who is to get it, nor from what spirit they give; led with divers lusts, the lust of honorable titles, presidents, secretaries, treasurers; lust of pride, having their names enrolled among the records of famed donors. We leave our readers however to determine if they can any where apply it to any age of the church where it will fit better.

Titus, chapter iii. verse 11: And let ours also learn to maintain good works for necessary uses, that they be not unfruitful.

Hebrews, vi. chapter, verse 10: In that ye have ministered to the saints, and do minister. 11. And we desire that every one of you do show the same diligence to the full assurance of hope unto the end.

Chapter xiii. verse 16: But to do good, and to communicate, forget not: for with such sacrifices God is well pleased.

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1 Peter, chapter iv. verse 9: Use hospitality one to another without grudging.

Chapter v. verse 2: Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind.

This text shows plainly, that money or gain should have no influence on a minister of God for preaching, or in preaching to the church of God; for if lucre, which is gain, give him a will or readiness of mind, it is a corrupt principle and a corrupt ministry. Nor should he be constrained by a church, money, or other power, to feed the flock of God; nothing but disinterested freewill will do in this matter.

1 John, chapter iii. verse 17: But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?

3 John, chapter i. verse 7: Because that for his name's sake they went forth taking nothing of the Gentiles. 8 We therefore ought to receive such, that we might be fellow helpers to the truth.

Here we see, in these last verses, that it is a duty of one Christian that can spare, to give of the goods of this world to him that has need; and we have a right to suspect that man that faileth to do so, wanting in love to God. And also we see here an allusion made to some (who but ministers) that went forth taking nothing of the Gentiles; that is, no doubt, to bear their expences or support them on their journeys, yet were received and entertained by that noted Christian for piety Gaius, to whom John directs his epistle.

(*to be continued.*)

FOR THE PRIMITIVE BAPTIST.

Williamston, North Carolina,
December, 1841.

(*continued*)

Men are the same in each country by nature and nothing but divine grace can tame them. Their natures are wild, it may be seen in the poor as well as the rich, in the almost beggar on the dunghill, as well as the nabob or tyrant on the throne, or in power; in the most insignificant sectarian, as well as the pulpit orator, who disgraces the sacred desk. These reasons, with others not named, force me to think, that not all persons that are called preachers, or Christians, are not of God or sent by him to preach the gospel; and these not sent of him, he says, shall not profit the people. But it may be easily seen they injure the people; first, by obtaining from them wherewith to support on through life in this world, which they were not scripturally entitled to. Secondly, they injure the people by proclaiming error instead of truth, trying to make them believe it would be treasonable to dispute what they declare about the ability of man; that they are not as poor, and frail as they really are: presenting error thus to their minds; and that they have got sufficient qualifications in nature to become religious at any time they please; hence prevent them from asking for the assistance of God's spirit, when they don't think they need it. All this is calculated to cause the creature to settle down on the lees of carnal security, and as long as they will suffer themselves stuffed with such trash they cannot think they are so poor and blind as they really are. And human nature is so proud, that it will not beg when it has enough of its own.

They further injure the people in teaching them, that the scriptures are to be taken literally, and not spiritually; telling them that repentance and baptism, are inseparably joined together, so that a person cannot be a Christian without they are baptized, (and will sometimes add,) by immersion, omitting to observe that no person is scripturally entitled to baptism but a Christian. Hence getting many to think, if they were baptized it would help them mightily on to heaven; not thinking that baptism is not the cleansing of the flesh; but the answering of a good conscience towards God; getting many into the church this way, (into the visible church.) Thus the reason of many soon turning back to the weak and beggarly elements of this world, thus they have no scriptural claim to the privileges of the church, and are not qualified to give a scriptural reason of their hope in Christ with meekness and fear.

Hence the practice of recommending the people to what some authors have said on certain subjects, which in substance would give the scriptures the lie, and do it with such a plausible appearance, that the ignorant and unsuspecting are taught to confide more in what they say, than in the word of God. For when God says he is unchangeable, they say in substance, that he is not so; for that he changes agreeably to the changes of men. And as it respects

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Christian duties pointed out in the Book of God, when God says, that if they love him they will keep his commands, they say in substance, that they do love him and are his children, although they do not comply with what his word commands. When God says and enjoins it on his people, to be baptized in his name, they say that baptism means immersion, sprinkling, or pouring a little water in the face or on the head of the subject. When the apostle says, that Christians are buried with him in baptism, to set forth his death, burial, and resurrection, they say, that other modes may suffice for a burial. When we are taught, that the first administrators of baptism had their baptismal stations at rivers, and other places where there was much, or certain water; they say in substance, that it was ignorance then in them, for they have found out since, that one drop of water is as good as a fountain for baptism. When the Book of God points out repentance, and faith in Christ, as a passport to his church; they say they need no such passport now to his church, for that they were born subjects of his church, and are entitled to all the privileges thereof, although they did not come into the church the way he has pointed out. When they assemble together to commemorate the death and suffering of Christ in partaking of his supper, instead of seating themselves around the table (as at common suppers,) they will get on their knees around the table, (under the pretence of humility.) When Jesus says, that if he their Lord and master have washed their feet, they ought to wash one another's feet; they say they ought not now, for it is not now obligatory on them.

Hence we find such a departure from the scriptures now, that if we look to the prevailing practices, and say soes in inquiring after truth, and take the creeds of men to find apostolic doctrine and apostolic ordinances by, it would be a fruitless attempt; for the departure has been so great, that there is scarcely the least features or resemblance retained. Much has been said for years past about missionaries, and the spread of the gospel; but I often think much more is said, than felt. And if there was not some monied institution behind the curtain, there would not be as many advocates for these new fangled notions as there are, nor should we hear of so many travelling beggars as we have in some years past.

Sometimes I try to take a retrospective view of the Baptist churches. When I first got acquainted with them, upwards of forty years ago, I think I saw them then, more like the apostolic than now. Other religious societies got up some of the new schemes, and institutions of the day. The Baptist churches (many of them) were like the Jews of old, not satisfied with the Lord's prophet Samuel, and applied to him to make them a king, like the rest of the nations around them. And to gratify them he did so, and anointed Saul to be their king; but told them, it would be a curse to them, which soon proved true. So the Baptists, wanting not to be behind others, but to be more like them, have attempted to copy after others. The Baptists in the old countries, and some of their near neighbors, have attempted to make them a king, and in doing it, have got up many demigods in their new inventions. And how easy it is to be seen, that what Samuel told the Jews then would be the result, so we find it now; for before those days, there never was such a feud amongst them. For as Saul was higher from his shoulders and up than any of the people, so now we find that they make their king higher than God's make. And as the Israelites soon began to divide and break asunder by tribes, instead of all pulling gently together, so the Baptists have been splitting, and jarring, clashing, and contending, one of them for the good old way, the other for the new inventions of men. The old *Primitive Baptists* had found it good to form themselves into Associations of churches, but for these aforesaid reasons are rending asunder; not only Associations, but churches, and individuals; and many of them ready to say (like some simpletons of old,) I am of Paul, I am of Apollos—I am a missionary, I am an antimissionary—I am in favor of the order of the day, or I am against it

Some of the old ministers in the Kehukee Association, told these new fanglers, these things would prove a curse, if persisted in, and it has proved so. When I think of these things, I am ready to tremble for the ark of God, for the oxen stumbleth; but I have this consolation, the Lord will keep it safe. While many of the fence straddlers (Uzzah like,) are putting forth their hands to steady it; (what a wonder they don't share his fate.) But some of these actors have died in the estimation of the public, and many others look like mere skeletons; they are walking about, but they are much more to be pitied, than envied in

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their standing in society. It is to be hoped, that the direful contagion will, and has met a northern blast, and that the scriptural atmosphere will be again clear and healthful.

I am so far advanced in years, and often under bodily affliction, that I can travel but little far from home, to what I used to do, in the course of years past; but I have a great desire to visit the churches, and even those I never saw, yet I do not anticipate that my wishes will ever be all realized while here below. Yet I at times anticipate the time I shall meet with the children of God, where parting will be no more, until then I bid you adieu.

JOSEPH BIGGS, Sen'r.

—

Postscript. I wish further to say to my near and distant friends, that I am anxious for the keeping up this way of correspondence, the *Primitive Baptist* periodical, and hope the dear brethren will rouse up themselves to their duty, and privilege of writing therein. For it is as good news from a far country, and I am glad in my old age to enjoy the happiness to set by my fireside, these cold evenings, and in warm weather in the cool shade, and read the correspondence of my brethren that the Lord enables to write in our little Prim. When the Prospectus of this work came out, a copy fell in my hands, and upon examination I was so much delighted therewith, that I immediately wrote to the intended Editor, which was placed in the first number 1 vol. 9th page; again in same vol. 204th page, and again on page 219th, and in page 310th, and in 2nd vol. page 58th; and in 3rd vol. page 37th, and at page 153rd; and 4th vol. page 52nd; and again in 5th vol. page 248th; and again in 6th vol. page 8th, and now this as it stands.

I once had the doctrine of perfection in the flesh much inculcated on my mind by men, which gave me great uneasiness both day and night. I at one time fell asleep, and thought I was where this subject was argued, and waked with the following lines on my mind, and I will now give them to you.

Some teach perfection in the flesh,
I can't attain to such a reach;
Daily experience teaches me,
That flesh perfection cannot be.

Afterwards I was satisfied it was false.

J. BIGGS, Sen'r.

TO EDITORS PRIMITIVE BAPTIST.

—

Aiken, Barnwell district, S. C.
February 1, 1842.

DEAR EDITORS: Feeling gratified at the enjoyment of reading your paper, or the Primitive Baptist, for one year, I believe them to be that which carries a bundle of good news from a far country. And finding that they are few that are contending for the faith once delivered to the saints, I could assign my name to you and sending on my little mite.

And finding that they carry that which I believe to be the truth of the gospel of Jesus Christ, and have been a consolation to my very soul, I can only say to my brethren and sisters, go on in the strength of the Lord. Therefore, brethren, watch and be sober, fervent in prayer, hold up your lights, that those around you may say that there is reality in the religion of Jesus Christ, and not of man-made societies. And as it is through the little Primitive we hear from each other, times here are like many other places; some for Primitive, some for missionary.

Brethren, it appears that the time is come that the prophet Micah spoke of in the 3. 11: The heads thereof judge for reward, and the priests thereof divine for money; yet will they lean upon the Lord and say, is not the Lord among us. This is the first time I ever wrote any thing, therefore I subscribe my name to you in gospel bonds.

CHARLES PLUNKET.

TO EDITORS PRIMITIVE BAPTIST.

—

Montgomery county, Ala.
Jan'y 22nd, 1842.

DEAR BRETHREN: While I am writing on to have my papers continued, I will send you a few lines merely to let you know that I am yet in the land of the living, and blessed with the happy privilege of reading your communications; which is a great satisfaction to me, to hear so many speak the same thing, having the word of God for the man of their counsel. I want you all to continue to write, and my prayer is, that God would enable all his people to speak the same thing, and that there be no divisions among them; but that they may be perfectly joined together in the same mind, and in the same judgment.

Brethren, remember afflicted Zion, and

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then remember me. In tribulation I subscribe myself your unworthy brother.

GEO. W. JETER.

TO EDITORS PRIMITIVE BAPTIST.

Tucker's Cabin, Henry Co, Ga.
Feb. 13th, 1842.

BRETHREN EDITORS, I have on hand a small publication entitled the "*Naked Truth,*" which I shall shortly transcribe and send for your consideration; and if you think proper to do so you can give it a place in the Prim it is the work of *James Morgan*, and will probably be read with interest by all who have never seen it. And perhaps it may pass for a prop r specimen of the works of man in this our day and time.

I am with all due respect, &c.

WILLIAM GARRETT.

THE PRIMITIVE BAPTIST.

SATURDAY, MARCH 12, 1842.

FOR THE PRIMITIVE BAPTIST.

Plymouth, Washington county, N. C.
February 26, 1842.

To the Old School Baptists in Georgia and elsewhere. Having read your communications for six years, and finding they all speak the same thing in gospel doctrine, my mind at times is over run with love to my dear brethren, to think that there are so many contending for the faith once delivered to the saints.

It is said in holy writ, many shall sit down with Abraham, Isaac and Jacob, in the kingdom of heaven. They are not a few who are justified by Christ, though Christ's flock is but a little flock in comparison to the world's goats. Christ's people are but few, in comparison of the vast number of hypocrites and formal professors; for many are called, but few chosen. Many strive to enter in at the strait gate, but few there be that enter in at it. Yet considered in themselves, they are a great number, which no man can number. Jesus Christ gave his life a ransom for many, and was offered up to bear the sins of many; which is the true reason why many are justified by him. Many are brought to believe on him for life and salvation, even as many as were ordained to eternal life. And many sons in consequence of all this will be brought to glory.

I pray you to remember me in your prayers. Yours, in hopes of eternal life,

THOMAS H. TURNER.

TO EDITORS PRIMITIVE BAPTIST.

White's Store, Anson county, N. C.
December 27th, 1841.

DEAR BRETHREN: It appears to be my duty as agent to send you a few lines. We the old hard shell Baptists, as the soft or no shell sort call us, are at peace among ourselves; though it appears to be a cold barren time in our churches at this time, and has been for some years. And we can't start a revival among our churches, because we believe it belongs to the king of Zion to cause and raise revivals. And we are so mean and destitute of power, that we can't do it; and therefore, we have to wait for the Lord, or king, to send the time of refreshing among us. For we his servants, or under shepherds, do not wish to carry false fire about with us, to kindle on the minds and fashions of nature; because we, as servants, can only lay the rod on the dead child, and it takes our master to bring the child to life.

We have but few preachers of the Primitive order in this part of God s vineyard, and if it was the Lord's will to send some of his servants to visit his churches through this part of his vineyard, we should rejoice and be glad to see them. There is some separation in the missionary churches. Brethren, pray for us. May the Lord bless and keep his people secure from every harm. Yours in tribulation.

WM. M. RUSHING.

TO EDITORS PRIMITIVE BAPTIST.

Unionville, Monroe county, Georgia,
February, 1842.

BELOVED BRETHREN: You will recollect that the rainbow is my text, that I told you that the rainbow was triune, and that it portrayed to my view the glorious unity and trinity of the godhead. And that the rainbow is a token of the covenant none will deny. Some men will dodge at the name of a covenant, but I glory in it. Jesus became surely for all the elect children of God by covenant engagement. Jesus came into the world upon covenant agreement. Jesus fulfilled the stipulations of the covenant. The wrath of the divine

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Father was poured out upon the divine Son, upon the principles of the eternal covenant. And, as a surety, Jesus the head and husband was bound by covenant contract to pay the debt that his insolvent bride had contracted.

If you will turn to Heb. vii 22, you see that Jesus was made a surety of a better testament; and by reference to the lxxxix. Psalm, you may see that God laid help upon one that was mighty and able to save all that come to God by him. 5 vs I have sworn unto David my servant, thy seed will I establish for ever, and build up thy throne to all generations. But, says somebody, that covenant was made with king David. Agreed, that it was David, but it was spiritual David, our Lord from heaven; literal David is dead, and his seed is driven to the four winds, and his throne is long since demolished and laid waste. So I again say, that it was spiritual David, the Lord Jesus Christ.

27 v. Also I will make him my first born, higher than the kings of the earth. 28. My mercy will I keep for him for evermore, and my covenant shall stand fast with him. 29. His seed also will I make to endure for ever, and his throne as the days of heaven. (Mark that, if you please,) 30. If his children forsake my law, (note, his children,) and walk not in my judgments; 31. If they break my statutes, and keep not my commandments; 22. Then will I visit their transgressions with the rod, and their iniquity with stripes. 33. Nevertheless, my loving kindness will I not utterly take from him, (him, the same with whom the covenant was made,) nor suffer my faithfulness to fail. 34. My covenant will I not break, nor alter the thing that is gone out of my lips.

Here is a covenant that is to stand fast for ever, and a throne that shall endure as the days of heaven. Kings and emperors may rise and fall, nations and kingdoms may be demolished, towns and cities may be turned into ruinous heaps, domes or castles may crumble to ruins; edifices, towers and monuments, may tumble to dust; generation after generation may pass away, and all the works of nature return to its primitive nothing; the hills may depart, and the mountains be removed, and the earth be rolled together as a scroll, yet the covenant that the divine Father made with the divine Son, shall stand fast, and his throne shall endure as the days of heaven.

Hence the covenant may be compared to a mountain, and I believe that one of the two mountains of brass that Zechariah saw the chariots come out from between, was figurative of God's eternal covenant of redemption. In taking this view of that passage of sacred writ, I may differ from all my brethren; but I hope you will consider it an honest difference, for it is impossible for me to see out of any man's eyes. I view the two mountains of brass as figurative of the sure everlasting covenant of redemption, and the eternal unchangeable everlasting electing love of God. They may well be compared to mountains, for stability and duration. God hath sworn by himself because he could swear by no greater, that his covenant should stand fast, endure as the days of heaven. And his electing love is an everlasting unchangeable love, and God will cease to be God, if I may use the expression, before the covenant can fail, or his love for his chosen change.

But I am not done proving the doctrine of the covenant yet. Hence I will refer you to Zech. ix. ii: As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water. Again, David speaking of the characteristics of those that should rule in Israel said: Although my house be not so with God, yet he hath made with me an everlasting covenant, ordered in all things and sure. ii Sam. xxiii. 5. One more text to the point: Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant. Heb. xiii 20. Thus you see a sure covenant, ordered in all things; an everlasting covenant, and I may justly say, an eternal covenant. For all the children of God the Eternal Father were given to Christ the eternal Son in covenant contract, before the hills were created, or the highest parts of the dust of the earth were laid, in the ancient settlement of eternity. And he (Christ) became their surety, by stepping into their law room and stead, and hence he thereby became responsible to pay their debt of sin which they had contracted. For a surety, in the eye of the law, is subject or liable in the first instance. Well, all the elect chosen ones of God were given to Christ in the covenant of redemption, and he became their surety. All of them were in a state of insolvency, worse than bankrupts; hence their numer-

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ous sins, which in the scriptures are de nominated debts, were charged to his account, or imputed unto him.

Dear brethren, you will please notice where I leave off this letter. In my next I will give you the time by night that I am writing and proceed. Yours in gospel bonds. *VACHAL D. WHATLEY.*

—

Notice To relatives, friends and correspondents. My post office addresses hereafter should be to Unionville. Monroe county, Georgia *V. D. W.*

TO EDITORS PRIMITIVE BAPTIST.

—

Farmersville, Lowndes county, Ala.
February 26th, 1842.

DEAR BRETHREN EDITORS: By the request of my brethren near Snow Hill, I inform you of the death of our much esteemed brother, Samuel Moore, agent of your valuable little paper, the Primitive Baptist

Brother Moore died about the first of June, 1839. Our departed brother was for some years a highly esteemed and active member of the Baptist church of Christ at Cedar Creek. He took a decided stand against the new inventions of the day, and used all his influence to keep the church clear of New Schoolism; and was in the division, and vindicated the Old Baptist cause in that trying moment.

The church do most seriously feel the loss which they sustain in his removal from the militant kingdom. The hand of the Lord has been heavy on this part of his church. Within little less than three years past, the Lord has called home to ultimate glory five of our most distinguished members. We would not however repine, for the Lord has done it, and all his judg ments are right.

Brother Moore has left an amiable companion, who is also an esteemed member of our communion. The church and his very many friends deeply sympathise with her. Some of our brethren being present at the death of our brother in his last moments, they say he died a genuine Old School Baptist, in the triumphs of faith and full prospect of a blessed immortality. Blessed are the dead that die in the Lord, for they rest from their labors, and their works do follow them. Rev. 14. 13. Looking to Jesus in death. - Titus, 2. 13 14.

Why should we sink at Jordan's flood,
Or dread the unknown way;
See, yonder rolls a stream of blood,
That bears the curse away.

Death lost his sting when Jesus bled,
When Jesus left the ground;
Disarm'd, the king of terrors fled,
And felt a mortal wound.

And now his office is to wait,
Between the saint and sin;
A porter at the heavenly gate,
To let the pilgrims in.

And though his pale and ghastly face,
May seem to frown the while;
We soon shall see the king of grace,
And he'll forever smile.

The above is requested to be published in the Primitive as soon as practicable. Written for the brethren near Snow Hill, Wilcox county, Alabama, by

JESSE LEE.

TO EDITORS PRIMITIVE BAPTIST.

—

Blackville, Barnwell district, S. C.
Feb. 10th, 1842.

DEAR BELOVED BRETHREN, of the Primitive order of revealed religion, and not taught religion. I have often contemplated on a passage in the Bible, and have thought to compare it to some acts of late churches. The passage you will find in Gen. the 3rd chapter from the first to the seventh verses: "Now the serpent was more subtile than any beast of the field which the Lord God had made: and he said unto the woman, yea, hath God said, ye shall not eat of every tree of the garden? And the woman said unto the serpent, we may eat of the fruit of the trees of the garden: But the fruit of the tree which is in the midst of the garden, God hath said, ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, ye shall not surely die: For God doth know, that in the day ye eat thereof, then your eyes shall be opened: and ye shall be as gods, knowing good and evil. And when the woman saw the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise; she took of the fruit thereof, and did eat, and gave also unto her husband with her, and he did eat."

Now observe, God said nothing to the woman, only in the nature of man. Therefore the woman made a great mistake about the tree in the midst of the garden: The fruit of that tree was not forbidden, the tree of life stood in the midst. For there is but one middle to a square, or circle. Therefore the other tree stood in another place,

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When the woman eat thereof, there was nothing said or done: but when the man eat thereof, they were both ruined, and naked. They were destitute of innocence, righteousness, wisdom, and image of God, and were dead to godliness, and all good. Gen. 2 17. and ashamed. When the Lord came to them in cool of the day, they hid themselves, among the trees of the garden; but when the Lord called the man, they were forced to come forth. (Remember this, sinner.) The apostle Paul writing to Timothy says, the man was not deceived, but the woman being deceived was in the transgression. 1 Tim 2. 14. Now, I suppose Paul meant the church and Christ. Christ Jesus came to redeem the church, he saw her in a dreadful, ruined, woful, and a depraved situation! Being deceived, was in the transgression. and helpless, without another to help her! Christ was not deceived, he very well knew the situation the church had brought herself into. Jesus Christ came to deliver and restore her to his Father: And knew what he had to do to restore. Again, Psalms, 14. Therefore the man was not deceived. Now, this is the case I aim at, to bring the church and Eve comparatively alike.

The elect being redeemed in the gospel are invited to take shelter under the care of the blessed Redeemer, who hath promised to raise them up at the last day. and restore them to his Father without spot or wrinkle. Ephes 5. 26, 27. and says to them, because I live you shall live also. St. John, 14. 19. These being called, predestinated, and justified, and having the love of God shed abroad in their hearts, are joined together in love to God and one another, that they with one mind and mouth glorify God the Father thro' Jesus Christ. This Jesus Christ for the good of his church, calls & qualifies whom he pleases to be his minister, & sends him to comfort, encourage and edify his church in grace and truth. The church has nothing to do in calling and qualifying this minister; Christ and his spirit do all, and the spirit of truth teaches his ministers all truth, and teaches them to preach the truth. The church being enabled to believe the truth, they rejoice to hear it. This spirit unites them together in love. Where the church and minister are united together in love, it is a great blessing to both. Sometimes a church is destitute of this blessing, then she has to pray to Jesus the great head of the church, for him to send another to them. Jesus condescends to hear their prayer, and says, I will give a pastor after my heart to feed you with knowledge and understanding. Jer 3 15. While this work of grace is going on, when Jesus is calling a young man to this work, this deceitful serpent is at work too. This evil spirit gets into the church if he can, tells the church if this young man was to go to school and be educated, he would be admired and made welcome. The church seeing this fruit, that it is pleasant to the eyes, and a fruit to be desired to make one wise, they move the scheme to the young man; we have a school to teach ministers, we have given a great sum of money for its support, come, go to school and learn the art of preaching. The young man, not knowing the nature thereof, to school he goes. When this is done, they are both ruined!

If this young man was ever taught in the school of grace, he finds the teaching of man far different. he will not stay there; but returns to the school of grace. (The like of this induces the trustees of this worldly school to make the students give them a bond not to leave the school till they are discharged by the teacher. Thus they are compelled to act against conscience.) If this young man was here only by the striving of the spirit, he falls in love with the school and will stay there; the spirit leaveth him. Gen. 6. 3. Then education is of great value. When he is educated, he is lifted up very high above himself and church, saying, give me a great salary, or I cannot for you preach; I must go where I can get a plenty, or not preach at all. Next, he discovers the Holy Bible is against him, he must quit the Bible, or quit what he has undertaken; they, the clerical preachers conclude to alter the Bible, the word of God; and be guided by the word of the devil: saying. this old English Bible speaks too harsh and vulgar. We must have an American Bible, that speaks our own language, modest, mild and encouraging. Next the Baptist confession of faith must be altered, for the world hates it, and so do we; we must have a creed, the world will like it better.

So you see when the man eat of that forbidden fruit he ruined himself, and the woman too. This young man when taught at school soon ruined himself and the church. The Bible which the church believed, being taught by the Holy Ghost on which all hope was fixed, she must fling away, and have a new Bible to speak a

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language the Holy Ghost never taught, wherein there is no comfort. And the confession of Baptists must be altered, the faith of the church is destroyed, and the word on which our hope stood is destroyed. You are all naked and ashamed. You the church and the world are all one, without faith, and hope. This is the awful, and lamentable case you are brought into, by denying revelation, and joined to education. When they get the Bible to please the devil, and their confession of faith to please the world, then self-conceit is your god, free agency your mediator, and money, grace; then they cry aloud, give us all your money, and we will convert the whole world. Thus the grace of God is turned into lasciviousness, the world converted into a great error! Christ the head of the church is forever forsaken, his grace disdained, and denied! Self ability reigns instead thereof! The Holy spirit is laid aside, human efforts act in the room thereof!

The evidence of all this is, we have an Academy that is not slow in teaching, but will soon furnish the world with well taught ministers such as they like! The time is coming, as it was in the days of Ahab; he had four hundred prophets, to the Lord having one; but a lying spirit got into Ahab's prophets, but could not get into the Lord's prophet. The Lord's prophet told the truth. So, in like manner it is now! A further evidence of this is, there is a rising, a Voluntary Association, which is to rule all churches, and soon like the old Pope to have all godly power, who will bring our happy, free and independent land into slavery and bondage worse than ever!

Thus the woman gave unto the man the forbidden fruit; the man eat thereof and ruined both! In like manner the ignorant church gave to the young man the fruit of education, and this made him deny revelation, thus ruined himself and the church! without the will of God in Christ is to take them both out of the horrible pit wherein they both are fallen, and set their feet on the rock of truth, and establish their goings in righteousness. For this to be the happy case I pray God, for Christ's sake.

JNO. YOUMANS.

Georgia, Monroe county,
January 1st, 1842.

DEAR AND BELOVED BRETHREN EDITORS: Through the kind permission of an allwise benefactor, I am once more enabled to resume my pen as agent for the Primitive Baptist, to commit my remittance due the Primitive.

And let us endeavor, brethren, to keep up this medium of correspondence, for it is consoling to the way-worn traveller who is contending with the world, the flesh, and the devil. So I conclude on this head, and will proceed to give you a few thoughts on a passage of scripture in our Lord's gospel recorded by John, v. chap. and 2nd verse, which reads as follows: Now there is at Jerusalem by the sheep market a pool, which is called in the Hebrew tongue, Bethesda, having five porches—in which lay a multitude of impotent folk, waiting for the moving of the waters, &c.

Dear brethren, the apostle John records a notable miracle in this 5th chap. of our Lord's healing of a man of infirmity of thirty and eight years standing, which lay at the pool Bethesda, waiting for the moving of the waters, &c. The apostle, brethren, says, now there is—using the adverb (now) of time present, and the adverb (there) of place, and the preposition (at,) which is near to Jerusalem, (not in it) a pool, &c. Now, brethren, I am one of those kind of creatures that believe just what the scripture testifies; for I believe that there were three Hebrew children, Shadrack, Meshack and Abednego, who were cast into the fiery furnace, and were not hurt; and that there was just such a man as Jonah, who was swallowed up by a fish, but not destroyed; and that there was just such a man as Lazarus, and that he lay in the grave four days, and was raised by our Lord Jesus Christ; and that there was just such a pool as Bethesda, and it was at Jerusalem.

I will now, brethren, proceed to give you such views as I have respecting the pool Bethesda, and of the five porches, or piazzas. The term Bethesda, in the Hebrew dialect, I understand, to mean the house of mercy, or the house of effusion; which I think is applicable to the gospel of our Lord and Saviour Jesus Christ, as it possessed healing virtues. For, saith the apostle, his blood cleanseth us from all sins. And, brethren, I said, there was just such a pool as Bethesda, and that it was near to Jerusalem. I now will prove it by the geography of that country, which testifies the bason or pit is now dry, which contained the water, and that it is nigh to Jerusalem, and that the length of the ba-

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son is 120 yards, and the breadth 40 yards, and eight feet deep; and that the healing virtues of the pool ceased after the Jews rejected the Messiah. For they said, let his blood be upon us and our children. So the sceptre hath departed from Jerusalem, & the wall of fire no longer surrounds her, (temporal Jerusalem.) but have turned to the Gentiles for the furtherance of the gospel; for lo we turn to the Gentiles, saith the apostles.

And the five porches, brethren, I think portray the Pentateuch, or five books of Moses; which I think have reference to the ceremonial law under the covenant of works, which the Israelites were to observe and conform to, which were faintly shadowing forth the coming of the Messiah. For in their new moon feasts, &c. they were to slay a bullock or a ram, and take the blood thereof and sprinkle the the book, &c. which I think brethren was typifying the blood of the Lord Jesus Christ, that was shed on Mt. Calvary's bloody brow. And in these five porches lay a great multitude of impotent folks. By the term impotent, brethren, we understand to mean weak, feeble, &c. i. e. being half dead as was the man that left Jerusalem for Jericho and fell among thieves and robbers. And in these porches they lay, brethren, waiting for the moving of the waters, or the goodly Samaritan, to come along and to pour in the wine and oil, and soothe their troubled conscience and say, take up thy bed and walk; or, son and daughter, thy sins though many are forgiven thee.

And, brethren, we are told by the apostle, that this pool is hard by the sheep market, which is a place where sheep were sold; for this is what I understand by a sheep market. And, brethren, you know Jesus compares his followers to sheep, and says that they have gone astray and sold themselves for nought, and were ruined in the fall, i. e. in Adam their head and representative; the that he had come to seek and to save that which was lost. And which was lost was all his elect, which God the Father gave God the Son in covenant contract before the world began.

Brethren, I could branch out on this part of the subject but have not time nor space, believing that you will gather my ideas though only touched at. So I come to a close, hoping these few lines will find you all well and doing your master's will. Let us all, dear brethren, being spared to a new year, try to live more to the honor and glory of God this 1842 than we have hitherto, and pray for the prosperity of Zion; that it may travail and bring forth many sons and daughters to praise his holy name, is the prayer of your unworthy bro. in the best of bonds.

EDMUND DUMAS.

TO EDITORS PRIMITIVE BAPTIST.

Lexington, Holmes county, Miss.
December 18th, 1841.

DEAR BRETHREN EDITORS: I propose to give my views on that branch of the Christian faith which we term "effectual calling." And, for a foundation or a beginning, I give you Paul's words to the church at Corinth, or the words of the Holy Ghost by Paul. 1st Cor. 1 c. 24 v. But unto them which are called, both Jews and Greeks, Christ the power of God and the wisdom of God. From this and other corroborating testimony, I shall try to establish the doctrine of effectual calling; as this doctrine is much abused, in this country, and not much said about it in the Primitive. I shall introduce scriptural evidence sufficient to establish that branch of doctrine. The 23 v. of the same chap. the apostle says, but we preach Christ crucified, to the Jews a stumbling block, and unto the Greeks foolishness. Then says he at the 24th v. but unto them which are called, both Jews and Greeks, Christ the power of God and the wisdom of God. 18 v. For the preaching of the cross is to them that perish foolishness, but unto us which are saved, it is the power of God. So we see that it is the call that makes the gospel the savor of life unto life, it being mixed with faith in them that hear it; which faith is the gift of God. The Saviour says, that no man can come to me except the Father which sent me draw him, and I will raise him up at the last day.

But to condemn this, some people say that Christ died for all, that the atonement was made as much for one as another, and that all are therefore called. Such have omitted the weightier matters of the law, such as judgment, mercy, and faith; at the same time paying tithe of mint, annis, and cummin. But recollect what the Saviour says, go learn what this meaneth, I will have mercy and not sacrifice. But say they, this doctrine makes God a respecter of persons. God respects the person of no man. Christ was respected and therefore all that

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were found in him were loved for his sake. For instance, view the case of Cain and Abel. And the Lord had respect unto Abel and to his offering, but unto Cain and to his offering he had not respect. Gen. 4 chap. 4 and 5 v. It seems from this, that they were respected in consequence of their offering, &c. For salvation is by grace, and grace is a gift, and a gift is something bestowed.

Now, brethren, are all men called? I ask all candid men, are all men called? If so, I say all will be saved; and if you search the scripture you will come to the same conclusion. To the law and testimony. The gifts and calling of God are without repentance. Again 2nd Cor. 5 chap. and 5 v. Now he that wrought us for the self same thing is God, who also hath given us the earnest of the spirit. Again Phil. 2 chap. 13 v. For it is God which worketh in you both to will and to do of his good pleasure. Again, 1st Thess. 2 chap. 12 v. That ye would walk worthy of God, who hath called you into his kingdom and glory. Again, Jude, 1st chap 1st: Jude, a servant of Jesus Christ and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called. Again, 1st Cor. 1st chap. 9 v. God is faithful, by whom ye were called into the fellowship of his Son Jesus Christ our Lord. Again, Rom. 1st chap. 6 and 7 v. Among whom ye are also the called of Jesus Christ, to all that be in Rome, beloved of God, called to be saints, &c. Again, 8 chap. 29 and 30 v. For whom he did foreknow them he also did predestinate to be conformed to the image of his Son, that he might be the first born among many. Brethren, moreover whom he did predestinate them he also called, (notice, them he called he had foreknown, and all that he foreknew he called, every one,) and whom he called, them he also justified; and whom he justified, them he also glorified. Then if all are called, all are justified and glorified. And if they are justified, by the imputed righteousness of Christ, where is the law to condemn, for they are no longer under the law but under grace? So you see that the scripture is in direct opposition to a great deal of preaching we have in these days.

Another evidence and I shall soon close. St. John, 6 chap. 29 vs. This is the work of God, that ye believe on him whom he hath sent. Notice, it is not the work of the creature, but the work of God, that ye believe. Take this key and you can unlock doors which Arminians have thought were as fast as the decrees of God. It is said in scripture, believe on the Lord and you shall be saved. This key will show you, that this is the work of the Lord, and Philip said unto the Eunuch, if thou believest with thy whole heart thou mayest; and he said, I do believe that Jesus Christ is the Son of God. Now does any man believe that Philip did not know, that the Lord had been at work about that man's heart? The jailer and all his believed, (if there were any babes there they must have been extraordinary little things, for the scripture says they all believed,) and were baptised. Well, the apostle very well knew it was the work of God.

I am aware, brethren, that there is a common as well as a special call, a common as well as a special salvation. Jude speaks of a common salvation, and I do hope some able pen will (for the edification of the body of Christ,) lay this subject fully before the readers of the Primitive.

I will close with the words of Ruth to her mother-in-law: Entreat me not to leave thee, or to return from following after thee; for whither thou goest I will go, and where thou lodgest I will lodge; thy people shall be my people, thy God my God; where thou diest I will die, and there will I be buried. The Lord do so to me, and more also, if aught but death part thee and me.

I remain your unworthy brother in hope of eternal life, which God who cannot lie hath promised before the world began.

SAMUEL CANTERBERRY.

TO EDITORS PRIMITIVE BAPTIST.

West Point, Orange county, N. C.
28th Dec'r, 1841.

BRETHREN EDITORS: I have been reading your valuable paper the Primitive Baptist for nearly two years, and can say that I am well pleased with them, and have found them to be strengthening and comforting to me, and still have a desire for them to be continued.

Dear brethren, religion seems to be cold in this part of the country, although I think we have the gospel preached to us in Enoe church in its purity, and we are at peace among ourselves as far as I know. Pray for us, for here have we no continuing city, but seek one to come.

Now may the God of peace, that brought

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from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, rest and remain with all the dear brethren followers of the meek and lowly Lamb, both now and forever. *HARRIS WILKERSON.*

TO EDITORS PRIMITIVE BAPTIST.

Macon, Bibb county, Ga.
Feb 8th, 1842.

BELOVED BRETHREN, of the Primitive Baptist: I drop you a few lines through the mercy of God, to let you know that I am yet on the land among the living, and I am often comforted in reading your communications. The times are cold here with us as to religious matters, no great revivals yet; so far as I know, generally peace in the churches. Yours as ever.

JONATHAN NEEL.

TO EDITORS PRIMITIVE BAPTIST.

Havana, Green county, Ala.
November 14, 1841.

DEAR BRETHREN: I have received my paper the Primitive tolerably regular, and I am much pleased with its contents. It fetches good news from a far country to poor unworthy me, if one at all, the least of all brethren.

I hope you will continue my paper until I tell you to stop it, as I do think highly of its contents. I think it gives the language of Canaan in plain terms. May the Lord bless you all, give you right views of his word, and guide you in all things, is the prayer of your unworthy brother.

HENRY WILLIAMS.

TO EDITORS PRIMITIVE BAPTIST.

North Carolina, Anson county,
February 21, 1842.

DEAR BRETHREN: It becomes my duty to write to you as agent for your much esteemed paper the Primitive Baptist; which I hope is gaining ground in this section of country, though it is a cold time here. Religion is in its rags at this time just in my settlement, and as far round as I am acquainted; though there is I hope some who know, and love the truth yet.

Brethren, pray for us, and that God may keep and preserve his hidden ones throughout these United States, and add to their number daily such as he would own and save in the day of his coming. May the Lord grant to put it in the mind of some of our brethren, his mimistering servants, to visit us in this part of his vineyard and preach to the people. So no more at present, but I remain your unworthy brother in tribulation. *W. M. RUSHING.*

Vienna, Pickens county, Ala.
November 1st, 1841.

DEAR BRETHREN EDITORS: After my love to you as brethren in the Lord, who I do believe are engaged in Michael's battle, or war, I would say the doctrine of the Primitive Baptist is gaining some I think. In hope of greater reward.

S M. HARRIS.

Elizabeth City, North Carolina.
December 23rd, 1841.

DEAR BRETHREN AND EDITORS: The time for remittance has again rolled round, therefore it becomes my duty as agent to write.

My dear brethren, I have been reading your valuable paper for nearly two years, and I am much pl ased with the doctrine it contains. Dear brethren, we are in a cold situation, and I am in hopes that some of the ministering brethren will take it upon themselves to come down and see us in these lower parts. I therefore come to a close by subscribing myself your unworthy brother. *THOS. MILLER.*

AGENTS,

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PENNSYLVANIA.—Hezekiah West, *South Hill*. Joseph Hughes, *Gum Tree*.

NEW YORK.—Gilbert Beebe, *New Vernon*.

MASSACHUSETTS.—James Osbourn, *Woburn*.

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Y. Q Gresham,	5	Benj Haygood,	1
Jno. Youmans,	2	Gray Haggard,	5
Jonathan Neel,	3	Jos. Biggs, Sr.	2
M. Thompson,	1	P. Beckham,	1
D. Thompson,	1	William Davis,	2
Jno. C. Abbott,	5	John Pearce,	1
Jesse Lee,	11	Rich'd Childress,	1
Charles Hodges,	5	Wm. B. Mullens,	1
Solomon Fudge,	5		

TERMS.

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THE PRIMITIVE BAPTIST.

EDITED BY PRIMITIVE (OR OLD SCHOOL) BAPTISTS.

Printed and Published by George Howard,

TARBOROUGH, NORTH CAROLINA.

"Come out of Her, my People."

VOL. 7. SATURDAY, MARCH 26, 1842. No. 6.

COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

THE CLODHOPPER'S REPLY.

Hebrews, viii. chap. verse 5: *For, see (saith he) that thou make all things according to the pattern showed to thee in the mount.*

(continued.)

We have now gone through the New Testament, and collected every verse that has much bearing on this important subject, the support of the ministry; and we ask, what is the general point to which they all tend to establish? what do they prove was the custom and practice of apostles and churches in their day? what is our duty, derived from the example or command of scripture, in support of the ministry in this day, and how is it to be done from the voice of scripture and not of men?

First, then it is admitted that the priest under the law of Moses was entitled to tithes, or a tenth, for their support; and had a right, by divine command, to eat of the offerings of the people made to the Lord, and that is the meaning of Paul when he says, they that wait at the altar are partakers with the altar; and that they were thus supported by the voluntary offerings of their brethren, according to the laws of God delivered to Moses, is evident from the Old Testament. But there is no evidence, nor the least shadow of any warrant from the New Testament, for demanding tithes or a tenth part of the income or produce of people for support of the Christian clergy. And though the priest and offerings might be shadows of good things to come, yet those shadows are done away; and it is to the example of Christ, the founder of our holy religion, and in the volume of the New Testament that contains his laws for his church on earth, that we are to look for our duty to him and one another, and to the ministry in particular. For we think that no one will pretend to say, that the gospel church is bound by the ceremonies or laws of the Jewish church, in her ministers or members. Then to the New Testament alone we must come, for a right decision in this matter.

And John the Baptist was the beginner of the gospel of Jesus Christ, or New Testament dispensation, and was not a Jewish priest by practice, though a son of the high priest Zacharias, and might in time to come for aught we know have succeeded his father. Yet we find him not in the temple, offering offerings according to the law, and sharing at the altar; but find him in the wilderness, where the word of God came to him. And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins. How contrary the practice and doctrine of baptism and repentance preached by this man for the remission of sins, to that of a Jewish priest offering blood and so forth for remission of sins. And of course he did not live by tenths, nor at the altar, for his meat was locust and wild honey, and his clothing not official Jewish robes but camel's hair and a leathern girdle. This showeth then a change in the dispensers as to support, and dispensations; both acting at the same time.

Immediately cotemporary with John is Jesus Christ, who becomes a minister of his own gospel and continues publishing throughout the cities and villages of Judea

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the glad tidings of salvation for years; who bears a pre-eminence among ministers, as the morning star among the stars, or as the sun among the planets; from whose example and conduct as a minister, we may learn much, as we are so often exhorted to follow him. At about thirty years of age Jesus Christ repaired to John at Bethabara, and craved baptism at his hands; after which the Holy Ghost descended upon him in the likeness of a dove, and by whose powerful influence he was led into the wilderness, was tempted of the devil, whom Jesus baffled with scripture arguments. After which the angels ministered to him comfort, and no doubt gave him provision. Then Jesus left the wilderness and went to the place where John was baptising, and was pointed out as the Lamb of God that taketh away the sins of the world; where, by John's pointing to him, he immediately began to collect followers. Quickly after, he went up to Jerusalem to keep the passover; and finding the outer court polluted with markets of sheep, oxen, and doves, he drove out the animals and overturned the tables of the money changers.

From thence he went perhaps to the country about Jericho, where he began to baptise by the hands of his disciples. From thence to the well of Jacob, where he preached to the Samaritan woman. We find him then in the synagogue reading on the Sabbath, and expounding the scripture; and so on to the mountain, where he delivers his ever memorable sermon of blessings on the truly religious, and delivers moral precepts prohibiting malice, revenge, lust, wanton looks, &c.; and inculcates peaceful behavior, humility, and love to enemies.

And after in a journey to Capernaum he was entertained by Simon, a rich Pharisee. Soon after he went up to Jerusalem, to keep the passover; and Mary Magdalene, Joanna the wife Chusa, Herod's steward, and Susanna and others, ministered to him of their substance. We find him again in the house of Lazarus, Martha, and Mary, e ting. He is seen at the marrirge feast of Cana of Gallilee. We find him eating the passover, and wearing a coat without seam. And from these few sketches we may gather how Christ lived as a minister of the gospel, by eating with such that asked him, whether a pharisee, or a publican Zaccheus, or in the house of friends, as Lazarus and Mary; and receiving voluntary contributions, as from the wife of Herod's steward and Susannna. These are the proofs scripture gives us, and this practice doth exactly correspond with his commands to his apostles, in their goings as ministers of the gospel. Nor is there one instance in the history of the life of Christ by the evangelists, of his living in part or the whole, by begging himself or by the hands of others; but that he was supported in necessaries, and in time of necessity, by the savings of voluntary contributions, as in the cases of the disciples; thinking, he said, of giving something to the poor, or of buying bread. And that begging for the support of the ministry is unexampled in the life of Christ, and not commanded by him; and surely his example and commands are a rule for ministerial conduct in this day.

We next come to the life of Paul the apostle to the Gentiles, who immediately after his miraculous conversion began to preach the gospel at Damascus, regardless of reproach and persecution, by whom many were converted to the faith of Christ; after which he went to Jerusalem, where the Lord warned him to leave Jerusalem and go and preach to the Gentiles.

And after he had preached about Cilicia near four or five years, Barnabas brought him to Antioch in Syria, where the converts were numerous. After about a year, he and Barnabas carried up the collection for the poor saints at Jerusalem. Sometime after we find him constrained by the new convert Lydia, to come into her house.

It would be too tedious to follow this indefatigable laborer in his routes through the heathen world, it is sufficient to every purpose to say, that on being called of God to preach to the Gentiles, he obeyed and went, and the church at Jerusalem sent Barnabas; and at the church at Antioch, they were both set apart to the solemn work of the Lord, and pursued with unwearied industry preaching the gospel, first to the Jews in those heathen countries, and also to the Gentiles. But on their going, there is not one word said how, nor by what means they were to be supported; nor was it necessary there should be, because the directions were already laid down by Christ, the head of the church and founder of Christianity. Nor do we find any hint of the church at Jerusalem, or any other in Judea, giving or sending one mite to the support of Paul or Barnabas among those heathen, but often we find the hea-

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then to whom Paul had been and was preaching, contributing to his support and even sending divers times to the relief of the poor saints at Jerusalem.

How then was Paul supported in his ministry? Let him answer. Ye yourselves know, saith he to one of the churches, these hands have administered to my necessities, and to them that were with me. And he wrought with Priscilla and Aquilla in tent making. And when I was with you and wanted, I was chargeable to no man, for that which was lacking to me, the brethren from Macedonia supplied. We preach not ourselves, but Christ Jesus the Lord, and ourselves your servants for Jesus' sake. Do not these specimens of Paul's writing show he lived by his own labor, and the voluntary contributions of the churches he had planted; and that this voluntary contribution from some churches he had received, from others he would not. And in this he did much boast, for at that time there were many false apostles in the great city of Corinth, who no doubt pretended to the church at Corinth that they were sent out by the church at Jerusalem, and were seeking to make gain out of that church by preaching, is evident from the epistle. Therefore Paul would not take even a voluntary offering from the church, to prevent them from getting any thing. And so it is scripture evident, that Paul lived according to Christ's directions, and was not supported in one instance as we can see by begging. And to be brief, it is beyond contradiction, that Christ and his apostles lived dependent on God and the voluntary charity of the world, any thing said to the contrary notwithstanding.

We shall now leave the scriptures as having decided in this point, in supporting the ministry by the free will of people, and give a few historical sketches as inferior evidences in this matter. Now all historians acknowledge, that the three first centuries after Christ, contained ten general persecutions; and that it was thought no more crime to kill a Christian than an ox, for millions of lives were made sport of by their cruel persecutors. And Paul and Peter are said to be of the number, which exactly agrees with the prediction of our Lord when he said, the time cometh that he that killeth you shall think he doeth God service. Now how could the ministers be supported for these three hundred years after Christ, in this general time of persecution? Not by the laws of the State, for then would the State have defended them; not by their enemies, for then they would have acted very contrary, to have killed the very persons they were supporting. But the truth of the case is, that the blood of the martyrs was the seed of the church; and that without the aid of law, or money, or civil power, but against them all, Jesus Christ, a poor Jewish peasant, without learning, without law, without wealth, planted his standard in Judea in spite of them all. The disciples went forth taking nothing, unaided by law or by money or power, carried his religion to sixty or seventy different towns and cities; and their successors persevering in the same manner and by the same means, flourished in spite of all the power of the world. And though they killed millions, and tried to extirpate the religion of Jesus out of the world, it could not be done; while persecution, and not money, tended to spread the gospel of Christ.

Now after this three hundred years, Constantine the Great, the Roman emperor, arises and repealed all the former persecuting laws—for persecution can't reign where there is no law—and then for the first time established the Christian religion by law. And this was a wrong step, and contrary to the scriptures. And where has it led to? where have not the clergy carried this scheme of Constantine for their support and aggrandisement? into what country has it not gone, and what a source of oppression, cruelty and blood has this little getting out of the scriptures been? Let Spain, Ireland, England, and America witness; let the cries, the doleful cries of mothers and famishing infants; let the dark dungeons, filled with fettered, groaning, weeping prisoners; let the ascending flames, perfumed with the savor of burned saints, bear witness and show to heaven and earth, church and State, the sad consequences of supporting the gospel minister by any other means than the rule laid down by Christ, and be cautious of trying experiments of supporting the ministry.

This was the first time of perverting the simplicity of supporting the gospel minister, and establishing ministerial support by law; and since in America we have got the church back in this point, by virtue of the Revolution, let us one and all try to keep her so. For to support a minister by the laws of the State is not according to scripture, and hence the terrible consequen-

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ees, because of the conscientious in this matter; for a State may make laws, but if not founded on moral equity, men will die rather than obey them.

Let the Christian religion then stand on the foundation Christ set it upon, and leave its care to its votaries; for if you move it this way or that way, you know not where it will stop, for one wrong step gives room for another and so on to ruin. For after this one wrong step, see what follows in the church: cardinals, universal bishop, sovereign pontiff, prince of the apostles, god on earth, lord god the pope, his holiness, king of kings, lord of lords, light of the world, most high, monks, nuns, friars, prebends, councils, transubstantiation, laying of hands, holy water, funeral fees, marriage fees, anointing with oil, holy wars, indulgences in sin, and a number of other fooleries too tedious to mention, beclouds the sun of righteousness, darkens the ministry, overwhelms in unmeaning forms of men's invention, the doctrine, discipline, and ordinances of Christ; and turns the moon, the church of God, into blood. And all this for one wrong step, in supporting the ministry; and the great part of the Christian world has never been able to step that step back again.

But this plan failing, of sufficiently satisfying the priesthood with money, the plan of the sale of indulgences and remission of sins was invented and added by some of the popes, for still further aiding to the supply of the ministry and enriching the church. And what a great likeness there is between the conduct of the sale of indulgences, and selling membership into missionary societies, and life membership in Bible societies, for fixed prices; for the principle is the same, to support the ministry and church in what she calls, or they both call, the cause of Christ. But Christ has shown no such example, nor given no such command; and both are alike unscriptural and a deviation from the apostolic model.

But Martin Luther dissented, and opposed with all his might this traffic in the church of God, and what was the consequence? Persecution. And so it is now. If any man declares against the schemes of the day, he is pronounced ignorant and persecuted as far as men have power under our auspicious government. But about the year 1520, and after Luther, Calvin, and others, began to move out from under the cloud of the smoke of the pit, and the church in some measure assumes her virgin beauty, how were these reformers and those that followed after up to the law religion in England supported? Doth not the whole scope of church history show, that in all the countries of Europe the ministry of those that now are generally esteemed to have been the church of Christ, has been supported by their own labors and the offerings of their flocks in times of prosperity and persecution. And how have Dissenters in England been supported under that legal establishment, but by the same scripture means? And since the settlement of North America, the matter is brought to our doors; and although there was a legal supported ministry in the country before the Revolution, yet there were ministers of other sects in this country. How were they supported, but in the same manner as Christ and his apostles? And not one instance occurs, in all the travel of the church of God in her purest times, of the ministry being supported by begging. Then we may safely conclude, that it is of modern invention in the church of God, and not known in the days of the apostles or reformers. (*to be continued.*)

JOSHUA LAWRENCE.

FOR THE PRIMITIVE BAPTIST.

MINUTES

Of the Galloway Primitive Baptist Association, at its first Session held at Bethlehem meeting house, in Edgefield District, S. C. on Friday the 14th of January, 1842.

WHEREAS, a few of the churches have separated themselves from the missionary institutions of the day, and have agreed to form themselves into another body, known by the name of the Galloway Primitive Baptist Association:—Pursuant to appointment, delegates from said churches met at Bethlehem meeting house, on Friday before the third Sunday in January, 1842. Brother Marshal McGraw delivered an appropriate introductory sermon from Deuteronomy, 32 ch. and verse 9: For the Lord's portion is his people; Jacob is the lot of his inheritance.

When brother John Galloway was called to the chair, and B. E. Clark chosen clerk; and the churches called in the order stated below. The delegates handed in their letters, and their names were enrolled as follows:

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Churches.	*Ministers & Delegates.*
Mount Calvary, Lexington district, 23 members,	J. S. Smith, J. V. Sawyer.
Water Pond, Barnwell district, 23 members,	J. Galloway, C. Plunket.
Bethlehem, Edgefield district, 9 members,	G. Matthews, B. E. Clark.

The churches being assembled, adopted the following

CONSTITUTION.

1 *Article.* This body shall be known as the Galloway Primitive Baptist Association.

2 *Article.* The objects of this Association are, union of the churches, the good of man, and the glory of God.

3 *Article.* This body shall be composed of delegates from the churches in the following rates: each church shall be entitled to two delegates, the appointment of these delegates shall be signified by letter from the churches, these letters shall contain the number baptised, received by letter, restored, dismissed, excommunicated, and dead, throughout the preceding year, with the total number. Other churches of the same faith and order may be admitted into union.

4 *Article.* The Association shall have a Moderator, clerk, and treasurer, who shall be chosen out of the number of delegates by ballot, and continue in office until a new election shall be made.

5 *Article.* This Association disclaims any authority over the churches. It only possesses the privilege of recommending to them any measure that may be thought proper for the advancement of its objects, of inquiring into the state of the constituent members; & if it shall appear upon information, that any of them have departed from the faith of the gospel, as set forth in the declaration of our faith in the gospel in the declaration of faith and practice appended to this constitution, of withdrawing from any of them, if after affectionate and gospel labor to recover them from their errors they remain irreclaimable.

6 *Article.* This Association may hold correspondence or form connection with any other religious bodies of the same faith and order, for the promotion of its objects; yet so as to leave the churches that compose it free to act in the case as they may think proper.

7 *Article.* This Association shall have power to make by-laws for its government.

8 *Article.* Any alteration in this constitution may be made by a vote of two thirds of the members present at a stated meeting; provided such alteration shall have been submitted to the churches for their consideration. Assigned by the delegates.

James S. Smith.
John V. Sawyer.
John Galloway.
Charles Plunket.
Garrot Mathews.
Benjamin E. Clark.

—:\:—

Considering the Association now formed, proceeded to elect officers; and on counting the ballots, it appeared brother John Galloway was elected Moderator, and B. E Clark, clerk. Brother Vincent Bell prayed, when the following declaration of our views of the gospel was proposed and adopted.

1st. We believe that the scriptures of the Old and New Testament contains the revelation of God's will to man, and constitute the obligatory rule for man in all his relations, as a creature and a member of society.

2nd. We believe that the scriptures reveal the existence of one only living and true God, subsisting in three distinct persons, known by the name of the Father, Son, and Holy Spirit; and these three are one in essence, possessing equal attributes.

3rd. We believe that God who made all things created man upright, but man have sought out many inventions; that all have sinned and have come short of the glory of God, and that by the deeds of the law no flesh living shall be justified before God.

4th. We believe that God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish but have eternal life.

5th. We believe that Jesus Christ, the only begotten Son of God, was made flesh, and that he was born of the Virgin Mary, that he suffered, bled, died, was buried, and rose again, and is now at the right hand of his Father making intercession for his people, and will come again a second time without a sin offering unto salvation.

6th. We believe that Jesus Christ in his perfect work magnified and made honorable the divine law, became the end of it for righteousness to every one that believeth, that God can be just and the justifier of the ungodly that believe in Jesus, and that whosoever will may come and take of the waters of life freely.

7th. We believe in the regeneration of the soul by the spirit of God in its sanctifi-

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cation by his word, and in the eternal glorification of soul and body after the judgment day.

8th. We believe that the salvation of the sinner is by grace through faith, and not of works.

9th. We believe that good works are to be maintained for necessary purposes, since God has before ordained that his people should walk in them.

10th. We believe that all that the Father hath given the Son shall come to him, and will be raised up at the last day; and that those that sleep in Jesus, God will bring with him, that they may be ever with the Lord.

11th. We believe that there will be a general resurrection of the dead, and a general judgment, the result of which will be a final reward to all men according to the deeds done in the body; and that the wicked shall go away into everlasting punishment and the righteous into life eternal.

12th. We believe that the preaching of the gospel is an ordinance of God, and should be liberally supported by his people.

13th. We believe that baptism is an ordinance of the gospel, and consists in the immersion of the body of a sinner in water, upon his profession of faith in Christ Jesus.

14th. We believe that it is the duty of all baptized believers to unite together in the church relation.

15th. We believe that Jesus Christ has instituted a church on earth, and that separate bodies of baptized believers in Christ, associated together as local convenience admits, upon the principles of the gospel for the worship of God and mutual edification of its members, are parts of this church and constitute churches of Christ.

16th. We believe that each of these churches is independent in point of government of every other, though they should be united in harmony, and love, and in common effort for mutual benefit, of the promotion of the cause of God.

17th. We believe that the officers of Christ's churches are bishops and deacons; by bishops we understand elders, pastors, having the spiritual charge of a church. By deacons we understand those that have the charge of the temporalities of the church.

18th. We believe, that civil government is an ordinance of God, and that we should give it our support.

BY-LAWS,

Or, Decorum for the Association.

1st. A sermon introductory to the business of the Association, shall be delivered at 12 o'clock on the first day of each session, by a minister appointed at a previous meeting.

2nd. Immediately after the sermon is ended, the delegates shall assemble in some convenient place, when the Moderator, or another at his request, shall open the meeting by prayer.

3rd. The letters from the churches shall be called for and read, when the clerk shall enrol the names of the delegates and minute the state of the churches. The names of the delegates shall then be called, and the absentees marked.

4th. If there are any applications for admittance into union, the delegates bearing such applications shall present them, when they shall receive immediate attention.

5th. The Moderator, Clerk, and Treasurer, shall then be chosen.

6th. The constitution, declaration of faith, and rules for the government of the Association, shall then be read.

7th. Letters and messengers from corresponding Associations shall be read and received.

8th. The standing committees shall then be appointed by the Moderator, of which there shall be the following: 1st. Committee for the arrangement of preaching. 2nd. Committee of revision. 3rd. Committee on the Treasurer's account. 4th. Committee on the state of religion. 5th. Committee on the Minutes of the corresponding Associations.

9th. The Moderator shall preside, keep due order, state all matters that are to be considered by the Association, ascertain & declare all decisions that shall and may be made He shall be the judge of order, though an appeal may be made from his decision to the body; when he desires to be heard, he shall put some one in his place and then he may give his views.

10th. The clerk shall enrol the names of the delegates, minute the state of the churches, keep the proceedings of the body, and prepare a fair copy of the whole of each session for the press.

11th. The Treasurer shall take charge of all the moneys and specialities belonging to the Association, and dispose of them as the Association shall direct; he shall at each session of the body present a written report

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of the state of his office, to be examined by the committee on the Treasurer's accounts.

12th. The business of the Association shall be opened and closed each day of its session by prayer.

13th. The members of the Association shall appear at the hour appointed by the body on each day of its session, and no member shall depart without leave from the body.

14th. The members will be expected to keep their seats, and pay profound attention to the business of the Association when in session; they will not without pressing necessity, leave the house, nor then without leave from the Moderator.

15th. The order of business will be conformed to the arrangements of the previous session, as shall appear on the Minutes. But when any article is disposed of, any new business may be brought up before the body, on a motion that may be seconded; and when the whole business on the Minutes shall be disposed of, then any new business may be brought upon motion seconded.

16th. When any motion is made and seconded, it shall be stated by the Moderator, for full and free discussion; the decision of which shall be made by a majority of votes, as must be in all other decisions; in an event of an equal division, the Moderator shall have the casting vote.

17th. When a member has any thing to offer to the body, he shall rise from his seat and address the Moderator as brother Moderator, and confine his remarks under discussion; if more than one shall rise at the same time to speak, the Moderator shall name the one who has the preference, being regulated by priority in rising, if this can be ascertained.

18th. Each member shall have the liberty of speaking three times on the same subject and no more, without special permission from the body.

19th. Whilst a subject is under discussion, no motion shall be allowed except for postponement, amendment, or adjournment.

20th. Any of these rules may be altered or amended by two thirds of the members present at any meeting of the Association.

JOHN GALLOWAY, Mo.
B. E. CLARK, Clerk.

—:§:—

1. For Minutes the Water Pond church sends $2 50, Mt. Calvary church sends $2 00, Bethlehem church sends $2 00.

2. Resolved, That we request correspondence with the following Associations: The South Carolina, the Fork Shoal, and the Springfield.

3. Appointed the brethren John Galloway, Jos. S. Smith and J. V: Sawyer to bear the corresponding letter to the South Carolina Association; and Jos. S. Smith to bear the corresponding letter to the Fork Shoal Association; and brother Wm. Hardy to bear a letter to the Springfield Association.

4. The next Association to be held at Mt. Calvary church, Lexington district, to commence on Friday before the first Sabbath in October next.

6. Appointed Brother Garrot Mathews to write the next circular letter.

7. Appointed Brother John Galloway to preach the next introductory sermon.

8. Resolved, That the clerk furnish the publisher and printer of the Primitive Baptist with a copy of the foregoing for publication, and printing Minutes.

9. Brother Galloway prayed, and the Association adjourned.

JOHN GALLOWAY, Mo.
B. E. CLARK, Clerk.

—:§:—

Times of our Church meeting: Water Pond, first Sunday and day before; Mt. Calvary, second Sunday and day before; Bethlehem, third Sunday and day before, in each month.

Preaching continued on the Sabbath, by the brethren Bell, McGraw, and Galloway, in the order of their names.

JOHN GALLOWAY, Mo.
B. E. CLARK, Clerk.

TO EDITORS PRIMITIVE BAPTIST.

Claiborne, Monroe county, Alabama, Decr. 20th, 1841.

DEAR AND BELOVED BRETHREN, whom I love in truth: May grace, mercy and peace from God the Father and the Lord Jesus Christ, and the comfortable influences of the Holy Spirit be with you all, to guide you into all truth and to steer you clear of all the extremes and errors of the day.

Brethren, I have been a constant reader of the Primitive from the first volume until the present, and have found it to be a never failing source of consolation to my poor wounded spirit; for which I desire to thank God, for he sent it in a seasonable time to

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me. For it was about the time when the beast rose up with power and great authority, and demanded his mark, or the number of his name in the hand or on the forehead; and I was standing and wondering, who was able to make war with the beast.

Brethren, I never shall be able to recompence you for the great benefit I have derived from your communications; but I hope God will reward you for your labors of love, for I do know I cannot make amends through any communication I can make, for I could take up all my room in making apologies. For I was raised a poor orphan boy, and have none of the advantages of education; but this is unprofitable for you and equally so to me.

Brethren, we have had a great fight of affliction here, partly while we were made a gazing stock, and partly while we became companions of those that were so used. And, my brethren, it fell to my lot to stand in front of the battle. I did not resist unto blood, striving against sin; but I find in my heart to thank God alone, for he suffers him not to kill, only to worry the saints, to wit, Job, as being evidence. Although the Lord has not suffered him to slay me, yet he has made a deeper wound in my soul on this occasion than he has on any others. I have had a family about sixteen years, and have been subject to the misfortunes that are common to families. I have buried three of my beloved children, but all my misfortunes are not to be compared to this. This is something of the nature of Rachael's trouble, she had lain in her tomb for a long season in quietude, yet on the occasion of slaying her children, from three years old and under, to get at the Messiah, or in other words, to defeat the plan of salvation—notwithstanding, I said she had slept quietly in her tomb, on this occasion there was a voice heard in Ramah, Rachael mourning for her children and would not be comforted, because they were not.

And now, my brethren, should the voice of our forefathers be heard in America, mourning and weeping for the golden privileges they fought and bled for, it need not surprise you, because they are not; but think not strange, as though some strange thing had happened so you, for the same things have been accomplished in your brethren the prophets.

Now, my brethren, I told you that I had to stand in front of the battle, with thirty-one of my Father's children; and we obeyed the call of our master, and came out from among them and made ourselves separate. And our situation was in common with all our brethren, that we hear of through your paper; we had to leave all, or else throw away our Bible and receive the mark of the beast. So we had neither pastor, house, nor church book; and of course, lost our constitution. So I still had to stand in front, as bad as the chance was; but we mustered about and gathered up two, who had not been intoxicated by drinking out of the golden cup, that the woman holds who sits on the scarlet colored beast. So we were constituted on the old original orthodox Baptist principles of faith, and called one of these old veterans of the cross to attend us; which he accepted, and we have built us a house and are living at home in peace.

Brethren, I am one of those that believe in a revealed religion, and that it is of the heart and not of the head; and believe in the doctrine of election, and that the calls of God are effectual; and that it is by grace through faith that we are saved, and that not of ourselves, it is the gift of God, not of works lest any man should boast. For if Abraham was justified by works, he hath whereof to glory, but not before God; for to him that worketh the reward is not reckoned of grace, but debt; but to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted to him for righteousness.

I believe a man has to be killed to sin, and that it is by the law that this death is accomplished, and that the law convinces the man of sin, for by the law is the knowledge of sin. And this death consists in destroying the lusts of the flesh, the pride of life, and the love of the world; and brings the man to a true knowledge of his lost condition, and of utter inability of his reinstating himself into the favor of God. And in this condition he acknowledges that he can do nothing, and views the justice of God in banishing of him; but you had as well try to stop the current of the Mississippi, as to keep him from crying for mercy; so he cries and God reveals his Son to him as the end of the law for righteousness, and he is enabled to rejoice with that joy which is unspeakable and full of glory. So he stretches out the withered hand by faith, and lays hold of eternal life. So I crave an interest in all your prayers.

JAS. DANIEL.

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THE PRIMITIVE BAPTIST.

SATURDAY, MARCH 26, 1842.

FOR THE PRIMITIVE BAPTIST.

—

Elizabeth City, North Carolina,
March 6th, 1842.

DEAR AND PRECIOUS BRETHREN AND SISTERS, readers of the Primitive Baptist, scattered abroad through the world. If I know myself, I love all that love our Lord and Saviour Jesus Christ in sincerity and truth. To those I wish to tell some of my feelings in this cold state of religion, though so faint I can hardly pursue. But when Elder Lawrence tells about the day breaking in his soul and church, it makes me weep and rejoice to hear the Lord's work is going on, and creates within me a desire to write the brethren something about the work of the Lord on my soul, as I hope.

My parents both were religious, and followed the examples of our Saviour in faith and practice laid down in the scriptures of truth, (the Baptist church, something like forty years.) I was said to be born in 1788. My mother died a few years after At about twelve years, by the exemplary life of my father, or something, I was made to fear and tremble on account of death and judgment, till I was so swallowed up in trouble and fear, that I sometimes would think I saw the Saviour coming the second time to judgment, till I would fall on my face and cry to God for mercy, thinking I soon should land in hell. But in some six months these fears seemed to wear off gradually, and left me in an undescribable state of mind. I read the Testament a little, sometimes I would think the promises were to comfort me: then I would think it was impossible for such a great sinner as I to be a Christian. This distressed me so, that when I was at meeting under preaching, I was in a flood of tears. This kept me from meeting some, yet when I saw Christians in trouble, my soul seemed drawn out toward them, thinking them in like distress. Of all people I thought I loved Christians best, but was afraid to go to meeting, for fear they should talk to me about my distress, so I left meeting till it measurably wore off.

About my fifteenth year my father died, and left me with no instructor to wander at large. I then took to the sea for a living, and to all manner of sin of every bad practice, except getting beastly drunk; so that I was a ringleader of the company I resorted to, so there was not my equal found in sinning, swearing, and lying to make fun and the like; swearing in my common talk, as an accomplishment. When it thundered I would swear they were dragging the table out for supper, &c. till my comrades would say their hair would rise on their heads. And when I got mad, I would fight any thing that came in my way, and tear my own clothes off and both hands full of hair of my own head, and stamp it on deck. Alas! such a miserable soul was I for some eight or nine years. Yet when danger appeared I tried to pray, and thought the Lord heard my prayers, and delivered me; yea, such an infatuated mortal was I, that I thought I stood as good a chance for heaven as others; that if I was elected I should be saved, and if not, I should be damned, and who cared for that. I loved sin, and why should I not take my fill, since it was my choice. And I was as good as any body, only when I saw danger and that but seldom.

I got married in the time, September 11th, 1810. In my 24th year, in February, I think, the Lord arrested me and stopt my awful career in sin and rebellion. I was trimming apple trees, and being wearied, sat down on the root. There a consideration on the shaking of the earth by an earthquake in Louisiana, not felt by me, but by a great many candid persons, who said they had felt it. So it seemed to say, the Lord was about to work a speedy reformation in the land, and all that had felt it would be brought to the knowledge of the truth. So I felt left out, as I had not felt it. It seemed to say, all hopes of mercy was gone. My past hope on election came forward, but every thing that ever I had done seemed to crowd on my mind as so many witnesses to my eternal condemnation. Here I was brought before the judgment bar of God, (and the undescribable terror my soul was in I cannot tell nor pen can describe, it sinks me often into floods of tears.) Condemned by his righteous law before the face of an angry God, and a gaping hell in view, and nothing but the slender thread of life to keep me out. I fled to the word and scriptures of truth for relief, but found none; but thought I read my condemnation sure. To my distress I had neglected what learning I had, till I had to spell about one half there. I worried to read, and cried to God for mercy. I had

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to pray the Lord to help me to read, to see if there was mercy for me or not.

Something this way was I led for one month or more; in which time I was constrained to leave my family and go to sea, which augmented my trouble. When I would look over the tide, I would tremble with the fears of death. As I was master, and not so much constrained to work, I kept my head in the Bible, and my body in the cabin to drown those fears So I read my Bible through and bought another, to see if there was no mistake, (as drowning men often catch at straws,) and read them through, to see if there was any thing to comfort my troubled soul, in less than 12 months. Sometimes in the first seven months the admonition of my father would often be in my mind, and something would seem to say, if he was alive to pray for me, there would be hope; but now that precious fatherly tongue that plead at a throne of grace for me, would have to say amen to my damnation—till the fear of death would seize on my soul so strong, that I would walk the deck with all my might to keep from dying, till I seemed to feel my heart-strings break in death, and I fell a victim to destruction with an eternity of misery in view. O, eternity, eternity, who can grapple with the thoughts of eternity unprepared? (I must be short and only sketch at things)

After war was proclaimed, I went up the Chesapeake Bay. At length harboring in New Point, glad of the opportunity of keeping anchor watch myself, I sat up, read, rolled, and cried all night for mercy. In the morning I sent the hands ashore, that they should not see my trouble. I tried to fast and pray that day, and that evening something seemed to say, the Lord knew all things, even when I should die, and was able in a moment to show mercy. It seemed to kindle a hope in me, that he would have mercy on me before I died, and that removed my fierce fears of destruction and despair. This ends the first seven months the 1st of August, in which time I had had some trials to sin my troubles away, but in vain.

From my fears being quelled I lived sometime under moderate distress, hoping God would have mercy on me before I died; yet continued in secret prayer. In the winter I got home to my family. In Feb. 1813, I dropt an axe on my foot & cut it so I bled till all hopes of escape was apparently gone with the surrounding friends, but I remained the same. When I would faint, it was my last thoughts and first in coming to. I continued to hope the Lord would have mercy on me. As my life was in his hands it seemed to bear me up, but some six days after, I after bleeding, being weak and propped in the bed, there came a thunder squal. Something seemed to say, though I had escaped bleeding to death, vengeance suffered me not to live; which struck my soul through with the terrors of God's wrath, in such awful peals of thunder, I fell in a fright. I remember my wife's crying round my bed, and but few natural things more I remembered for some five or six weeks.

The next thing I seem to remember was, my wife fetching my hat to me and desiring me to wear it. I either did, or thought to throw it away, to keep her from troubling me with it. I read it was a dishonor to God to pray with the head covered. I went on my crutches with the Bible in my bosom, whether I eat, drank, or slept, I don't remember the last four weeks; but I remember well my troubled mind, roving from hope to despair, while my body was placed in all forms that seemed most to humble me in the dust. While at a certain spot in the woods was my resort, there to pour my soul out to God in prayers and cries. There I read the promises over and over again on my knees, with awful cries and awful apprehensions of death; the Bible open and clasped to my breast against my sinful heart, rolling over and over on the ground, crying to God for a preparation for death, that awful monster. Then roused and frighted from the place, hobbling and looking behind, thinking the devil would get me yet, in a small time have to go to that miserable place again.

Time after time in this case pretty much, did I wander to and from, thinking never to return for some weeks; till a certain evening I returned to the house, I found the door open and all from home. Going in to sit down, but the misery of mind disappointed me. I turned to go back, leant against the door post, when something seemed to say, why give yourself to death, turn to the world, live at ease, for there is no mercy for you? I answered like this: I have tried, but can't. The next was, curse God and die, for there is no worse punishment in eternity than you are in. I refused. The next, are you determined to cry for mercy till you die, or go to hell? Yes, cry for mercy till I die, or felt willing.

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I returned to my chair, and when I sat down I saw a flash of lightning. It reached me with these words: Blessed are they that mourn, for they shall be comforted. These were words of comfort to my troubled soul. These words carried peace and mildness in the habitation of cruelty These relieved my soul from guilt, the fear of death coming in question now, are you willing to die? If the Lord is with me as he is now, I am, thanks to God for granting me that blessing, that I so much needed; for nothing could have satisfied me so long as I was afraid of death.

O to grace how great a debtor,
Daily I'm constrain'd to be;
Let thy goodness like a fetter,
Bind my wandering soul to thee.

It was then I thought my troubles were over, I believed the Saviour died for sinners of whom I am chief. One thing seems remarkable, and endears his love and illustrates his power and love. In my state of wickedness I was undaunted at thunder and lightning, making so many vain and miserable expressions about it; yet in my distress it was the most terrifying scene. It seemed like the Lord must have made it a means of condemnation to me, even a messenger of death then seemed to appear in the same likenessing of death to my soul, to show his power to destroy and wisdom to reconcile it to me, lest I might afterward dread its appearance.

When I saw a Christian, I loved and longed to tell them what great things the Lord had done for me, and what troubles the Lord had delivered me out of. And after telling several, I met with an old brother by the name of Walkup. After telling him what I had passed through, I told him that my family was gone from home. After the brother was gone, my wife told me, (with all the affection she could put on,) if she was in my place she would not tell people she was not at home, for she was certainly there, and would not let the children trouble me, and wept and rejoiced with me. I thought it was not so; but after consideration, I thought I was crazy, and knew nothing as I ought to know. And then she told me she rejoiced to see the happy change, seeing she despaired of my recovery. I was tempted that it was all a cheat, and I was in a worse condition than ever; so fell in despair and prayer to God, that if I was deceived to undeceive me, and to give me to suffer under the weight of my sins, so that I might pass through the same change, that I might get an assurance that I might know whether I was a Christian or not.

The Lord appeared to answer my prayers, not in bringing the guilt of my former sins, but delivered me to satan to buffet or tempt, so that I was overwhelmed in sorrow truly. I shed as many tears, visited the woods as often, some twelve months more of sorrow; but not the same sort. Before I was crying for mercy, afterwards praying the Lord to undeceive me if I am deceived, and to take away that little glimmer of hope I had, and give one that I should not doubt of.

These things wore me down in trouble day and night, like a crane. I seldom went to meeting with my wife and father's family, but alone to condole my misery we generally walked through a nearer woods. As we were returning from the second day of our union meeting, the Lord I think made my poor benighted soul rejoice once more and clasp my little hope to my heart with joy.

I must stop, as I have only hinted at the troubles and joys of my life, up to March the 3d Sunday in 1814.

Lord, grant a blessing on these lines,
Consistent with thy mind;
That we may all through mercy feel
A heart to be resign'd.

Yours in love. Farewell for the present.

SAMUEL TATUM.

TO EDITORS PRIMITIVE BAPTIST.

Georgia, Columbia county,
March 14, 1842.

Dear Brethren, of the Primitive order: The cause of this piece being wrote is, to rectify a mistaken idea that my brother John Lassetter has drawn of my piece in the 24th No. of the 6th volume.

And now, my dear brother Lassetter, the piece you wrote in the 3rd No. of the 7th volume, as you say you wrote it in love, I received it with joy; though I discover that you have not understood the idea that I intended to convey. I know I spoke of the bell, and did not speak of the pomegranate; and the reason was, because there was not, nor ought not to have been, any pomegranates with that bell I alluded to. The bell I alluded to was not the preacher's bell, but it was when a brother or a sister carries their point in church discipline, whether it is according to God's

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word or not, then we down here say he has got the bell on; and the next conference a sister may gain her point, and then we say she wears the bell; and oftentimes both cases have been wrong For the idea in my country is, that the preacher has nothing to do with church discipline, only to act as Moderator; and if the church should act contrary to the word of God, believing they done right, to them it is right, as the sisters often carry their point in this low country.

My dear brother, if I was to speak of the preachers bells—not bell, but bells—I had as soon take Aaron with his bells and three different colors of pomegranates, and his rod that budded and bare fruit, as any other passage or figure in the scripture. But, believing you understand the spiritual meaning of that figure as well as is necessary, I will only say, that if any of Aaron's bells or pomegranates is a figure of church discipline as well as preacher, then you will discover I was right in believing the preacher ought to be well skilled in discipline. This point is established by referring to the passages of scripture referred to in my other piece.

The fact is, dear brethren, when I write I do it on purpose to give and get all the information possible; as I am a man that do believe from the canon of God's word, that a preacher is under as strong obligations to see that a good gospel discipline be kept up in the church as to preach. For instance, if God does not give a man an understanding in disciplining the church, will he God give that man the gift of preaching? Pause, and search the word, and answer that question if you can. For I do believe in a gospel preacher's wearing the bells and pomegranates, and having the rod that bears fruit.

And now, my dear brother, I hope you will understand my idea; and if I am blest with the opportunity of writing again, I had thought I would tell my experience; as the experiences that my dear brethren write, are so entertaining and soothing to my soul, while in this low ground of sorrow.

Brethren, we live in a rugged world that is no friend to God nor his church; in consequence of which, I wish all your prayers for me and my family, and all the flock of God the world over.

And now, my brother Lassetter, and all that write in the Primitive, write on: I love to read your writings, Tillery and Lawrence, and Moseley I hope will circulate his books. Brethren, write and give all the information you can; reprove, rebuke with much long sufferings and doctrine. I must close. Remember me when it goes well with you.

MATTHEW D. HOLSONBAKE.

—

[It has been deemed advisable to omit the "circumstance" related in the above letter, as it also might not be properly understood. It is also presumed, that the foregoing explanations obviate the necessity of publishing the other letter we have received on the same subject.]

TO EDITORS PRIMITIVE BAPTIST.

—

Greensburg, St. Helena Parish, La.
Dec'r 26, 1841.

DEAR EDITORS of the Prim. &c.: As I have been admonished by some brethren that, the reason why, so many of my letters remaining unpublished, was, my owning I was an excluded member. Now this, I thought, (and so did they,) under existing circumstances, to redound to my recommendation. [The principal circumstance was this, that, although there was a charge brought against me, it was found untenable, and a new one substituted: to wit, "*that I had said I would not stay in the church any longer.*" I was there, to confront this, as an error. Notwithstanding, *seven* votes against me, formed *one* preponderating. I had my name in this new, and little church, in order, as I thought, to strengthen it. My antagonist, by this means, cut my head off; took my crown, (the pastorship,) and wore it, until the extirpation of his kingdom. I have only to add further, for the benefit of *such regicides*, to read 5th verse of the last chapt. of Isaiah.]

This obstacle, if it is the true one, thanks be to God, has, sometime since, been removed. Yes, my dear brethren, I am now a member of the first and most orthodox church, in all this section of country, MT. NEBO. She cannot bear the least leaven of Arminianism. My brethren will then ask me, why she has not withdrawn herself from an Association, professedly missionary? This is a hard question, and should be duly weighed, by the proposer. Suppose, in my turn, I were to ask, why Jeremiah went with the remnant into Egypt, while all along he was pro-

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phecying against such an expedition? None can answer me, by saying "that, he was, literally, bound with cords." But, the answer ought to be, "that he had no one else to stay with; or, to go a different course with."

My dear brethren, we feel far, very far, from compromising truth with error; and another thing (which perhaps some forget) is, that we need not expect by any division, that we can make in the militant church, to keep from among us, hypocritical and designing men. My beloved bro. Peter Bankston, hath judiciously suggested to me, the connection of *two* passages of scripture, which, I think, for our patience and comfort, we ought to consider well; I mean Mat. 13th. 47 and 48 verses. The other passage is, "*Nevertheless, the foundation of God standeth sure; having this seal that, the Lord knoweth them that are his,*" &c.

Now, my brethren, are there any of you who can so construe, in the former passage, that the SHORE to which the net was drawn, was the church; and not the eternal shore? You all know that, the church cannot sever the good from the bad. There are none of you, who have understood my writings, that can accuse me, of leaning towards the missionaries of the present day; yet who doth not know, that in trying to avoid one extreme, there is not danger in wrecking upon its opposite? We ought to take heed, therefore, lest we may be found fighting against God. O! moderation, how art thou found, with thy beautiful mother charity, covering *the* multitude of sins!!

My dear brethren, I have heard, and I partly believe it, that if a missionary comes to your *domestic* houses, let the night be ever so inclement, you will refuse him entertainment!! ditto!! &c. Can it be possible, that you have *so* far forgotten what manner of spirit ye are of? Was there ever a greater dissonant? HE that could make an apology for his friends, and fervently pray for his bitterest enemies, cannot be pleased with such conduct. Bro. Lawrence holds, a spread table, and an open crib—(for I cannot believe him ironical.) Where then, did you learn such conduct? You must have gotten it outside of the bleeding Testament of the Son of God. I still hope, it is not so.

My dear brethren, notwithstanding how little you may esteem me, and how much *I know*, I disesteem myself, I shall persist, in trying to *edify*. This being the sole cause of my trying to write at all; whether it be received, or not. I believe I have received through the Primitive, more crimination than any other writer; and in consequence, I had almost fainted, until in our 22 No. vol 6, my dear bro. S. Tatum, who did not know, when he was writing his letter, in that No. what a sweet and vivifying cordial, he was ministering to a distant, forlorn, and almost desponding brother. I thank *you*, brother—or rather, our common shepherd, by whose spirit you was directed to pour in oil, and wine, into the heart, of the least and most sinful brother, that you have upon God's earth. My dear bro. may God Almighty bless, and stand by your own soul, in every such temptation.

And now, all my dear brethren, I refer you to that letter, of bro. Tatum's, as it includes every thing, that now lies upon my mind. You who have read it but *once*, I desire you to read it, at least, *twice* more; consider well, what it says; especially, take heed, to the unerring word of truth, to which it refers you. And may the God of all grace, give us all patience to attend to all which each brother writes; and not to be hurrying over the rest, to find what a favorite author hath written. I say, read bro. Tatum's letter over again and again; you cannot lose, by catching its holy spirit. Brethren P Lewis, and S. Clark, have *touched* upon the same; but it seems, as if the prince of peace, pervaded all that brother Tatum has written.

My dear brethren, what is "*the one faith which was once delivered to the saints?*" I say again and again, what is it? Is it any thing more than that "*Jesus Christ was delivered for* OUR *offences, and was raised again for* OUR *justification?*" Again, "*he was made to be sin for* US," &c. What more do you require of a brother? (Observe the emphasis; for he bore the sins of none other.) Well, seeing the ROOT, of the matter is found in a suffering Job (of our day,) why should we become physicians of no value, to such? For opinion's sake, shall we cause our enemies to blaspheme, by falling out with each other in the way; especially, when it is known to the world, that the writers in the Prim. are not accountable for each other's *opinions?* There is utterly a fault, somehow, when in the Prim. we thus offend.

Be it known to my brethren, that I will

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answer them no more, unless they call upon me, in that prudently, christianly, and gentlemanly manner, in which bro. Benjamin Griffin, of Lexington, Miss. has done. I shall say no more, but request that this, and the subject of *temptation*, (as a supplement of bro Lawrence's experience,) may come before the public. I thank my brethren for keeping back any thing of mine, which might engender strife. Yet I love the truth, and am ready to controvert points in a suitable spirit, and a suitable channel. All who oppose what I have written, I shall thank for a *private* correspondence.

THOMAS PAXTON.

TO EDITORS PRIMITIVE BAPTIST.

Potecasi, Northampton county, N. C }
March 14th, 1842. }

For the Primitive Baptist, and to the public, and to all religious people: Whereas, there appears to be a mistake in a piece that I wrote in the Primitive, which I myself or the other brother made, that I wish to correct, which reads thus: Brethren, I heard an old Baptist say, that he was at Potecasi in November last, and heard from the pulpit that this scripture where it says, fear not, little flock, it is your Father's good pleasure to give you the kingdom—was the doctrine of the devil. I suppose it should read, that charity should begin at home—was the doctrine of the devil. As it is admitted, that this declaration was made. Now if my memory serves me right, I never have seen such a text in the Bible as charity should begin at home, so I can't conceive how the dear old brother should appear to be wounded, when there was no such scripture.

Now, my dear Old School brethren, I want to tell you something of the operations of the divine spirit on my soul. From youth I was sometimes made to believe, that without grace that my case must be awful; so that at times I was almost cut down. At other times I could bare up tolerably well, until I commenced with a family, then all was gone. I then moved in the neighborhood of Smith's old church, where there was preaching twice in a month by the Methodists, and once by the Baptists; but there was a man told me, that he and myself had better not go to preaching, for there we should see or hear something that we criticised on, and cause us to more sin than if we were to take our guns and dogs and fishing gear and spend the Sabbath in hunting and fishing. So it was agreed to both. So I spent three years, and when I had gone as far in sin as God intended, the power of Almighty God arrested me. I was ploughing alone in the field, and it appeared I heard a voice telling me to stop and behold my prospect. It came with such weight, I done so; but it appeared in such a condition, that I could not bear it. I drove off, but before I got to the other end, the same voice commanded me to stop and behold what I was doing. There, my friends, I saw what I was by nature, and that I was a sinner, and that I must stand before the judgment seat of God, and there give an account of all my behavior here. I felt like I was not fit to live, nor fit to die. I tried to pray, but it seemed to me, that God could not hear me; for I had sinned to such a degree, that God could not be just in the forgiveness of my sins. So I remained for six months, thinking that no flesh should know what was my condition. I attended the places of worship, thinking to get my mind eased; but it appeared to be worse, and so continued until it pleased God to manifest himself to me with a voice, was I willing to trust in the Lord Jesus Christ for my salvation.

Now I verily did believe, that I was to work myself into the favor of God until that very moment; then I saw plain, that I could not work myself into the favor of God. I thought my case was gone forever. I saw it was just. But the voice returned again, which compelled me to be willing to trust in the Lord Jesus Christ for my salvation. My fear all left me. I felt as though I could not believe that God could forgive such a sinner as I was, but I had no fear of hell.

I remained in this condition for some time, until I heard Elder Murrel preach from these words: The hand of the Lord was upon me, and carried me out in the spirit of the Lord, and set me down in the midst of the valley which was full of bones, and caused me to pass by them round about. And behold, there were very many in the open valley, and lo, they were very dry. Which made me believe that I was a part of these dry bones. I felt that I was. Well, I joined the church, and was baptized by Elder Murrel; but am a poor sinner yet. Pray for me, my brethren and sisters, all over these United States. Farewell.

ABRAHAM JOYNER.

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TO EDITORS PRIMITIVE BAPTIST.

—

Dayton, Marengo county. Ala.
Feb. 3rd, 1842.

DEAR BRETHREN AND SISTERS, of the Primitive Baptist faith and order: I am yet here, and it is by the kind permission of God, and according to his purpose, yea, according to his eternal purpose, that I am thus blessed. And it is my desire to be more thankful to God, for the many blessings that he has blessed me with than what I am, but as he has blessed me with another opportunity of letting you hear from me, I will address a few lines to you, as I have had much pleasure in hearing from you, my Primitive brethren.

But I have received a letter or preamble from So. Carolina, and I did not find that as pleasing to me as I have found your letters; for you always sign your names to your letter, but this fellow has signed his name Edisto, and I expect his preamble or letter is as filthy according to the size of it, as the river Edisto is. I do not know what the religious part of the world will say of you, Edisto, but if I was to doubt the correctness of the old English version, and be in favor of the new translation, especially when I acknowledged that I never had seen it, they certainly would say that I was a blind guide, which strain at a gnat and swallow a camel.

Now, Edisto, why beholdest thou the mote that is in my eye, but considerest not the beam that is in thine own eye? You have charged me with not proving what I wrote, respecting the curses pronounced on those that add to or diminish from the word of God. If the cap fits you, you must wear it. Did you prove one thing, that you wrote about? I think not. First cast out the beam out of thine own eye, and then shalt thou see clearly to cast out the mote out of my eye. As to the pictures of Washington, that you said I could not decide which was most like him, because I had never seen Washington myself, I will answer that by asking a question—the jury that bring in a verdict that the man is guilty of murder, did either of them see him commit the murder? But by good testimony as they had, I am ready to decide that the old English version is correct.

Dear brethren and sisters, I feel unworthy to claim a seat and a name in the church of Christ;—for I have no works of righteousness to justify me as a citizen in Zion, [illegible] grace alone. My dear brethren, let me admonish you to go on in the strength of the Lord; sow thy seed in the morning, and withhold not thy hand in the evening—cry aloud, and spare not, shew unto Israel her transgressions, and break the bread of life to the dear children of God—bind up the broken hearted, confirm the strong, support the weak, and give to each their portion in due season. May the God of Abraham, the God of Isaac, and the God of Jacob, before whom I have endeavored to walk, bless thee with the most precious things of heaven. Finally, brethren, I commend you to God and to the word of his grace, which is able to build you up—and to give you an inheritance in the kingdom of ultimate glory. *JAMES S. MORGAN.*

FOR THE PRIMITIVE BAPTIST.

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Elder *Parham Puckett* is expected to preach at Tarboro', 29th May; 30th at Lawrence's m. h; 31st, at Kehukee; 2nd June, at Parker's; 4th and 5th, at South Quay, Va; 13th at Buckhorn; 14th, at Mount Tabor; 15th, at Pleasant Grove; 16th, at Conoho; 17th, at Cross Roads; 18th and 19th, at Conetoe.

AGENTS,

FOR THE PRIMITIVE BAPTIST.

NORTH CAROLINA.—J. Biggs, Sen. *Williamston.* R. M. G. Moore, *Germanton.* W. w. Mizell, *Plymouth.* Benj. Bynum, *Nahunta Depot.* H. Avera, *Averasboro'.* Burwell Temple, *Raleigh.* G.W. McNeely, *Leaksville.* Thos. Bagley, *Smithfield*, James H. Sasser, *Waynesboro'.* John Fruit, *Sandy Creek.* L. B. Bennett, *Heathville.* Cor's Canaday, *Cravensville.* William Welch, *Abbott's Creek.* Jos. Brown, *Camden* C. H. A. B. Bains, Jr. *Stanhope.* C. T. Sawyer, *Powell's Point* Isaac Tillery, *Laplandi.* Thomas Miller, *Elizabeth City.* Harris Wilkerson, *West Point.* Isaac Alderman, *Moore's Creek.* James Miller, *Milton Park.* David R. Canaday, *Foy's.* L. P. Beardsley, *Greenville.* Isaac Meekins, *Columbia.* L. J. J. Puckett, *Richland.* Wm. M. Rushing, *White's Store.* Richard Rouse, *Strabane.*

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ner, *Pleasant Hill.* William Trice, *Thomaston.* Ezra McCrary, *Warrenton.* Prior Lewis, *Rodney.* John Lassetter, *Vernon.* L. Peacock, *Henderson's.* V. D. Whatley, *Unionville.* Alex. Garden & T. C. Trice, *Mount Morne.* E. O. Hawthorn, *Bainbridge.* Wm. M. Amos, *Greenville.* J. Stovall, *Aquilla.* Wm. McElvy, *Attapulgus.* Furna Ivey, *Milledgeville.* Wm. Garrett, *Tucker's Cabin.* Jesse Moore & John Hardie, *Irwinton.* A. Hendon, *Shilo.* A. G. Simmons, *Hickory Grove.* Wm. J. Parker, *Chenuba.* Jas. P. Ellis, *Pineville.* F. Haggard, *Athens.* A. M. Thompson, *Fort Valley.* Daniel O'Neel, *Fowlton.* John Applewhite, *Waynesboro'.* John Wayne, *Cain's.* R. S. Hamrick, *Carrollton.* David Smith, *Cool Spring.* A. Spear, *Flat Shoals.* Moses Daniel, *Bowery.* Moses H. Denman, *Marietta.* James Scarborough, Sr. *Scarborough's Store.* Jethro Oates, *Mulberry Grove.* Owen Smith, *Troupville.* James w. Walker, *Marlboro'.* Edmund Dumas, *Johnstonville.* David Rowell, Jr. *Grooversville.* Joel Colley, *Covington.* Thomas Everritt, *Bristol.* Isham Edwards, *Wilna.* Joseph Daniel, *Fish's.* Z. L. Boggs, *Hinesville.*

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*This ought to have been credited in the last No. with the $2.

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THE PRIMITIVE BAPTIST.

EDITED BY PRIMITIVE (OR OLD SCHOOL) BAPTISTS.

Printed and Published by George Howard,

TARBOROUGH, NORTH CAROLINA,

"Come out of Her, my People."

VOL. 7. SATURDAY, APRIL 9, 1842. No. 7.

COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

THE CLODHOPPER'S REPLY.

Hebrews, viii. chap. verse 5: *For, see (saith he) that thou make all things according to the pattern showed to thee in the mount.*

(continued.)

Well, what harm can there be in supporting the ministry by begging, since it is to be supported all acknowledge, if it is a little deviation from the scripture? What harm of supporting it by law, that was but little—might have been said, when the experiment was first tried. But you have seen laid before you the consequences of such little deviations. And so we might say, what harm to change immersion in baptism for sprinkling, or pouring? Yet this is but little, and how much blood has been shed about this little? Let the records of Massachusetts show. And were we, Reformed Baptists, to thus change the ordinance, you would be in arms of contention against us, from Vermont to Pensacola.

What harm could there be in changing, in the Lord's Supper, wine for the juice of pokeberries? This would be but little, only in taste, not in color. Or, the doctrine of conditional election for unconditional election? What harm could there be in the Jews changing swine's flesh for that of sheep in their offerings? Yet this little was an abomination to the Lord. What harm could there have been for Moses to have made one of the tennons of the tabernacle an inch longer than God prescribed? Would it not have been saying, I know better than God? For see, said he, you make all things according to the pattern showed to thee in the mount. And who ought to know best, God or Moses, how he wanted his work done? Thus we are taught, that no deviation from the command is allowed by God. For what harm could there be in Saul's deviating this little from the command of God, in sparing Agag, the king of the Amalekites, and the best of the sheep, to make an offering to the Lord? But for this little he met with the curse of God, and lost his kingdom.

So we see but too plain by the word of God, that this deviation from the command though we may esteem it but little, or a better way than God's; yet it is not allowable by the Almighty, and is a horrible perversion of the command of God. For what harm and how little did Uzzah do, when he put forth his hand to steady the ark? Yet it was a violation of the command of God, for any to touch it but the priest only; and though he no doubt done it with good intention, yet die he must as an example of that little deviation from the command. Behold, therefore, the severity of God on them who felt his severity. Surely what is here laid down ought to satisfy any man, that we might not change or shift the command in the least. Therefore, away with begging for ministerial support, before we feel his wrath and the curse of God, for supporting the gospel minister in this little deviation from the example of Christ and his apostles.

But one will say, we do it with good intentions. That is, as you think. But this can't be so, because you have no regard for the divine command and example. For Uzzah no doubt went to steady the ark to keep it from falling off the cart

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when the beasts shook it, with as good intention as yours. But can there be good intention, where it is a violation of the divine command? No, because that is to be your guide. So remember the case of Moses with trembling, the consequences of this little deviation in not sanctifying the Lord God before Israel, in smiting the rock twice instead of speaking to it; how for that little lack of going according to the command, neither he nor Aaron was permitted to enter the promised land. And so every thing done not according to command, however little erring, shows a heart of disobedience instead of good intention, as in the cases of Saul, and Moses, and Uzzah, and meets with the curse of God.

And although people may give their thousands from what they think good intention, and from the persuasions of self-designing men, and err the example and command, the curse is there. Witness Jonah's plea. Nothing will do but obedience according to command. For then every ordinance and command may be changed for the inventions of men, and men obeyed instead of God. And of this Christ complains of the zealous Pharisees in his day, that they had substituted the traditions of men for the commandments of God. And even so in the begging system, for hundreds feast strangers and rich neighbors, while their servants pine with want. He that hath ears to hear, let him hear.

But another will say, the missionaries have done a great deal of good already, by means of this very begging system which you say is wrong; and so surely it must be right, or else God would not have blessed it. This we say is no proof of the principle nor practice being right, for Moses did much good when he brought water out of the rock for the famished Israelites; yet he did not act right, and met with the curse of God for not going according to the command. And so will missionaries. Jehu did much good in destroying the prophets of Baal, but yet God would avenge the blood of Ahab upon the house of Jehu, because he acted from a wrong zeal. Saul did much good in killing the enemies of Israel, and God gave his sword success to the full, yet he must do something God had not commanded. But Samuel would adhere strictly to it, by hewing Agag to pieces. And where was more good done, than by the Jewish mobs putting the Saviour to death, whose death has been blessed to the salvation of so many thousands; yet will you say they acted right, or on a right principle, or that it was right because a blessing came out of it?

For in obedience according to the command given, lay the great saintship of Abraham. For supposing he had offered one of his servants, instead of his beloved son Isaac, how think you God would have taken it at his hands? Would it not have been disobedience and rebellion against God, and might not God have said, who required this at your hands? Your son I call for, and not your servant. And so may God say, who has required you to support missions? I have said, let him that's taught in the word, communicate to him that teaches in all good things; and, feed the ox that treads your corn, and pay the laborer that works your field. And it was as much harm in Moses' going beyond the command, as there was in Saul's falling short of it. Do all things according to the pattern showed in the scriptures, the mount of God; for these things were written for our instruction, and done for examples of after ages.

But where is this great missionary good done, for it is now abundantly acknowledged by the once most zealous missionaries, and by many great donors for its support, that it has done a great deal more harm in the State of North Carolina, than it ever done good. So much so, that even its once warmest friends are now its violent opposers; and all this, they say, from bad management. But how could the friends of missions expect any thing better, than for them to err, since they had put to sea without a compass, and were exploring a new scheme without any directions to guide them! It was but reasonable to expect, that while they followed the glimmering rays of carnal reason, and spread sail before the gale of every fancy, instead of adhering to the light of example and command from the word of God, that they would split on some rock, or founder in the whirlpool of shame, disgrace, or disappointment. And although we have heard of great things being done in distant countries, published in great style, there are two things which much hinder us from believing the reports; that is, that in every publication there is, we hear the sound of more money; and of course, success must be cried to slacken the purse strings. The other is, from what we know of missions at home, we think it is a good rule to judge them abroad; and we acknowledge, that

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we possess slowness of heart to believe all the intrigues in publications we hear.

And now the whole matter in few words From the general tenor of scripture, if you will do right you must not go beyond the example and command, nor stop short of it, either is disobedience and displeasing to God; but must strictly adhere to every part, however little it may seem to you, it is great with God. And that ministers are from the scriptures entitled to support in all good things from them they teach, no man can deny; and that the whole scripture doth prove that this was done by voluntary contribution to Christ and his apostles, and by their own labor, is equally evident. And that law and begging religion is in their hands constraint upon the will of men to support the ministry, the one by fear of penalty, the other by importunity, and so not voluntary. But even either would be right and acceptable with God, if he had so commanded; but he has not, as we find in his word, to which we refer you to get if you can, example or command from one text, without drawing inferences from improper premises. And therefore, to support the ministry by begging we pronounce unscriptural and disobedience, doing more than God has commanded. And that although a man may give his thousands in support of missions, can he find a text or an example in the New Testament, or a command? let him try, if nothing else will convince him. And that it is the duty of every man that is taught in the word, to give to the preacher that teaches him, you can't deny; and that man that don't do so according to his ability, and what he purposes in his heart, and not grudgingly, is disobedient to God, and violates his sovereign command, and may expect sooner or later to meet with the curse of God in this world, or that which is to come.

And that the preacher is as much bound by the directions of Christ, to look for his support and maintenance by his labor in his cause, as if he tilled a field, or fed a flock, or planted a vineyard. And while he has commanded them to go into all the world and preach the gospel to every creature, he has also commanded them to take no scrip, nor bread, &c. And the preacher is not at liberty to obey the one and refuse the other, without being disobedient to his God, for which he must be accountable.

But, says a third, they can't live upon the wind. Who don't know that? But, don't the directions of Christ and his promises show them where their support is to come from? Are men rather to be trusted than Christ? Did he not know best about ministerial support? Will you set up your wisdom against his? Shall a wife make laws for her husband? Shall a servant for his master, or a subject for his king, or a Christian for Christ, or men for God? And what else is all this, when ministers refuse to obey Christ's directions, and make and go by their own directions? So is this matter. Consider what is here said, for in this little lies the danger of ministers, church and State.

So then, ministers are to preach for Christ's sake, and journey into all the world on the treasures of heaven; like the Israelites in the wilderness, dependent on God as the fowls of the air that have no store, is Christ's direction. And that the first teachers of Christianity did so, none can deny; and where have we derived authority to change his directions? And that the first Christians were liberal, and supported them that taught them, is further evident, by voluntary contribution; and how dare we deviate from the example, and break through the directions of Christ and the commands of his apostles, and substitute the new invented scheme of begging for ministerial support? May we not, for this invention, expect the curse of God as Israel did, for changing the flesh of sheep for that of swine? And although the change is little, death is in the pot. And therefore, let the religion of Jesus and its teachers stand on the foundation Christ set it and them on; and on which they have stood the storms for 1800 years, without this scheme. And how dare you say this is a better foundation for the church than the one Christ set her on? So far you have done wrong, without you can say you know better than Christ. So hath the Lord ordained, that they that preach the gospel should live of the gospel, by their own labor, and voluntary contribution. To this point scripture and history unite their voice and lift it up on high, and aloud proclaim it in the streets and lanes of the city the church of God; and curses that have attended law religion, wofully warn us of dealing in experiments for to support the ministry.

We shall now proceed to make a short historical, scriptural and argumentative reply to the Masonic Baptists, in defence of our objections to the Baptists joining that benevolent institution called Masonry.

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And as we intend to say nothing more on the subject, we shall be as explicit as possible with brevity.

That the institution of Masonry is of ancient origin we admit; that the first intention of instituting such a society for the unfortunate, and defence of the helpless, was good, we also admit; and that the rules, if obeyed, and lectures drawn from figures tend to promote peace, harmony, and morality in the earth, we do not pretend to deny; and that the society alone possess the keys, and ought to keep them sacred and inviolate for ever, we readily grant; and that a great part of as worthy citizens as are in the United States, are members of that society, and have sustained amiable characters in every department of life, and that the conduct of the worthless and unruly is no evidence against the goodness of the principles, rules or by-laws of such an institution, is further granted; and that the benevolent and helping hand of Masons have wiped often the tear of the widow from her furrowed cheeks, and protected the helpless orphan from famine and rags, and soothed the sighs, groans, tears of the unfortunate, in giving him help in time of need, we feel free to confess; and that every man has a right to be a Mason that chooses, and we have no objection to the existence and continuation of such society, and for them to enjoy all the privileges of citizens, and increase as much as possible, and spread the spirit of humanity and benevolence from the rising to the setting sun, and teach men that man ought to be the friend of man in every clime, where suffering man is found, there and then he should be our brother, by the laws of God as well as Masonry; to soothe his sorrows is a duty we owe him, being the same species with ourselves. And, say you, if you admit all this, and much more we are willing to admit, where can your objections be? which we now come to give.

First, historically. From the perusal of Benediot's History of the Baptists, and the history of the Virginia Baptists, and also the history of the Kehukee Association, you will find that the question and propriety of a Baptist joining the Masons has, a great number of times, been the subject of debate in the different Associations in the United States, for a series of years. And on further historical enquiry you will find, that the Baptist Associations have answered this query, from the State of Vermont to Charleston, and they have all almost uniformly given it nearly the same answer. The Chowan, Kehukee, and Neuse Associations all answered in one and the same year, nearly the same. Thousands of votes, after long debates, have been taken on this question in different ages of the church; and it has been the subject of debate and contention, for perhaps near a hundred years. And to give you an idea of the general answer it has always received, we shall subjoin for your perusal the answer of the Saratoga Association, in the State of Vermont, after five or six years' debate:—

"In order to prevent any further difficulty on the subject, we wish now to be fairly understood, that as to the propriety or impropriety of Free Masonry, we do not as an Association undertake to determine; yet we freely say, that inasmuch as our brethren do not pretend they are bound in conscience by any rule in the word of God, to unite with that fraternity, for them to form a connection with them, or frequent their Lodges when they know it is a grief to their Christian brethren, and makes disturbance in the churches, it (in our opinion) gives sufficient reason for others to conclude, they are not such as follow after things that make for peace, & things wherewith one may edify another. Rom. xx. 19. But rather are such as cause divisions and contentions, contrary to the doctrine we have learned. Rom. xvix. 17. And of course, if they continue obstinately in such practices, ought to be rejected from fellowship; and consequently, it is not reasonable for us to invite them to a seat in our Association. We therefore answer the query from the church at Providence in the negative."

Now this is about the answer it has always received, by different Associations in the different States, and in different ages of the church. And there does not appear one voice on the page of history, that says it is right, but thousands to the contrary. And if there was nothing in this, of the Baptists joining the Masons, why all this ado, by so many thousands in different ages and all say no. And so the Baptists have continued in the Masonic society by rather a toleration and from lenity of their brethren, rather than a belief it was right.

But the answers of all the Associations have rather been evasive, and not decisive; and this and this alone, is the cause of the constant strife in the churches, and always will be, without a decided stand. And it

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is right, or it is wrong, for a Baptist to join. If it is right, let us proclaim a jubilee to the feelings of all those of our brethren, who now are Masons, and beat down the wall of contention, and throw open the doors of the church against the voice of antiquity, and let all or as many of the Baptists join as may choose to do so. But if it is wrong, let us take a decided stand, and then contention will cease; or else the church of God will always travel in disputes and bad feelings one with another, and every age of Christians will be jarring on this subject as heretofore.

(*to be continued.*)

JOSHUA LAWRENCE.

TO EDITORS PRIMITIVE BAPTIST.

Plattville, Grant county, Wis. Ter.
March 18, 1842.

DEAR BRETHREN IN THE LORD: Having an occasion to send a few lines to Mr. Howard, and not seeing any communications of late in the Primitive Baptist from any of our Baptist brethren of Wisconsin, I thought I would let you hear something of how we are getting along; but perhaps you would wish to know of me, what I am, or of what kind of Baptist I be, as there are many sorts these times. But I shall have to leave that to yourselves, perhaps you may find out when you have read this scribble. I profess to be an Old School Baptist, but by many I am called a hard-shell and iron-sided Baptist; and that name does me very well, for if I had been left in the soft-shell of Arminianism, where many now are, I do not know where I might have been at this time; but very likely, I should have been carried into Babylon, where the most of them are at this time. But who maketh us to differ? Praised be the name of the Lord, that his grace as a shield hath covered us over, so that antichrist with all his forces cannot break the shell or iron.

There are five Baptist churches within fifty miles of this place. There was one constituted in Plattville last May. Four of them have been constituted within a little more than a year. Four of the churches have went into an Association. The Association will commence, the Lord willing, on the Saturday before the first Sabbath in September, 1842, at Bethel meeting house, near brother Derius Bainbridge's at the place called the Hurricane, Grant county, Wisconsin Territory. Any one wishing to come by way of steam on the Mississippi, can come to the place called the Snake Hollow; they then will be within eight miles of brother Bainbridge's. We would invite some of you to attend, if we knew there was a possibility of your getting here; but I will say to any one of our brethren or sisters who may read this, to come and spend a few days with us at that time, if it should be in their power. I trust the Lord will supply us at that time with many of his able ministers.

The churches composing this Association are small, but of one mind with regard to the new schemes of the day. Some resolutions were past at the time of forming this Association. I name but one, which is this: Any minister holding the present missionary system, shall not be invited to preach at this Association. The church constituted in this place is called Bethlehem, we have no pastor. Brother Bainbridge and brother John Parsons attended us for awhile, but we have not had any preaching for some time. Brother Parsons lives some fifty miles from this, and brother Bainbridge near half that distance, and is a man of a weak constitution, not able to attend but seldom. They are both thorough Old School Baptists, able ministers and sound in the faith. There are some Baptists scattered through this new country, that have no opportunity of uniting together in a church, nor of hearing the true sound of the gospel bell. When I behold this, my heart is made to ache, and mine eyes to swim with tears. May the great head of the church send his ministers to such, and enable them to minister comfort and consolation and to bind up the broken in heart. Sometimes I have almost imagined, that the Lord has bid some of his ministers to come here and preach; but that they have as yet disobeyed. Should this be the case, I shall look out for them yet; and if I knew such a one would see these lines, I would exhort him to obey his master. But I will say this to him, should these lines perchance fall into his hands, to remember what happened to the man that was told to go to Nineveh and preach.

Dear brethren, I must come to a close, lest I weary you; for when I begin to write, my mind runs so fast I hardly know the right stopping place. I have been much refreshed while reading the Primitive Baptist. It has been a source of comfort to me, yet it hath brought sorrow with

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it; my heart hath been filled with sorrow, while hearing of many of the dear lambs of Christ being lead astray by false teachers. But have we not been told these things shall be? The word informs us, that there shall be false teachers, who privily shall bring in damnable heresies, and that many shall follow their pernicious ways; and that some shall depart from the faith, giving heed to seducing spirits and doctrines of devils. Yet, notwithstanding the wicked one has caused many to err, and has taken many captives and carried them into Babylon, or into some of the present schemes of the day, and they have to suffer many hardships in consequence of having departed from the gospel rule; yet they are still his children, objects of his love and care, hath received the mark of circumcision, so that none can hinder them from their claim or their possession which hath been given them in the heavenly Canaan. And believing that the Lord worketh all things after the counsel of his own will, and none can hinder; and that he hath spoken good concerning Israel, and though Zion hath been made to mourn in consequence of the evils and abominations that hath come among her, I am made to believe, that it will tend to her good and to the glory of our great deliverer. This at times gives sweet consolation. Blessed be the name of Israel's God, let all the saints praise him; the Lord shall be glorified, yes the wrath of man shall praise him. We learn that the Lord hath made all things for himself, yea, even the wicked for the day of evil.

My dear brethren, who are called to be ministers of the gospel of Jesus Christ, I feel as though I could not close without giving you a word of exhortation; although I am one of the least of God's children, if one at all. Sometimes I have a hope, so that I can claim the promises; yet at times I am awful. Preach the word the Lord gives you to preach, and fear not; for the Lord hath said, it shall not return unto him void, but it shall accomplish that which he pleases, and it shall prosper in the thing whereto he sent it. Let the watchmen whom the Lord hath set upon the walls of Zion hold not their peace, ye that make mention of the Lord keep not silence. Brethren, the grace of our Lord Jesus Christ be with your spirit. Remember me when at a throne of grace. Yours in hope of eternal glory.

ANNE L. SALTZMAN.

TO EDITORS PRIMITIVE BAPTIST.

—

Huntsville, Madison county, Ala.
Dec'r 10, 1841.

BELOVED BRETHREN: The world has been in an uproar for the last few years, from Dan to Bersheba, about the constitution of the United States. They have had meetings, made barbacues, killed pigs, beef and mutton, with all the variety of nicknacks; drank rum, brandy, and whiskey; became drunk, fought and killed one another. Not only have men been active in these transcending scenes of common good, but sometimes I am told that ladies have felt a little of the holy flame that swelled the bosom of the framers of the glorious constitution of liberty, and I hope that all the widows and fatherless children will pray like they did in old time, Oh, king, live for ever—as the boon of our well being. In this great contention and struggle, much was said and much was done; public speaking became plain, honest, and downright; each party became sincere, and while they expected some feelings to be hurt, (not willingly,) love of constitution and country lifted their minds above every fear; while both parties acknowledged, there might be an honest difference.

Now what have I to say in this great affair? Why, whatever has been imprudent, extravagant, and unjust, ought to be reproved; but I cannot condemn the right of dispute, and an honest contention for the great principles of our constitution, as the foundation of our happiness; and the main spring of energy seems to be this, the blood of fathers. Now then, what is the proof to be gathered from this great transaction, for there was but one constitution? Surely the best we can say is this, one party was honestly wrong, the other honestly right; both may be wrong, both cannot be right.

I only hint at the subject, you have the whole affair before you; but one thing particular I love and admire in our constitution, the RIGHT of conscience. Blessed inheritance, worth more than rubies; its price cannot be told. Therefore, let the Indian sing his corn dance, while Roman Catholics venerate an image, and I worship the sun, as long as we continue good citizens of the commonwealth. Then permit me to say, that our government knows no man as a Christian, yet knows every man as a Christian; while it protects every man in the worship of God, it establishes none.

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Now while I love our government, I ask, what effect and influence it might have on public sentiment religiously? Why, I have sometimes thought that it was a kind of spectacles, through which some people read the scriptures, and therefore conclude that every society stands equal in the Bible; when the Bible acknowledges but one organized and constituted church on earth, as his militant kingdom.

Look at those countries where religion is established by law, what fixed prejudices in favor of public opinion. Train up a child in the way he should go, and when he is old he will not depart from it. Train up a child in the way he should not go, and when he is old he will not depart from it, without a divine change. Now suppose a flea was to bite old bro. Lawrence on the little finger, and the world was to fall into a dispute about it, we should be reproved for our extreme folly; but every body says it is right to contend for the liberties purchased by the blood of forefathers. Now how trifling and inconsiderable are all earthly things, compared with eternal things. Yet if a gospel preacher, under solemn oath to declare the truth, the whole truth, taught in the Bible, should attempt to establish a gospel church, from the scriptures, and say any thing about a false church, i. e. the antichristian kingdom, what an awful condemnation is passed upon him; like it was in old time, it is not fit that he should live. And some people put me in mind of the man that had the hippo so bad, that he concluded he was a tea pot and sat one arm up akimbo for the handle, the other stretched out for the spout, crying out, don't touch, don't touch, I shall break all to pieces.

The Methodists and Presbyterians say, that if it was not for them, the Old Baptists would all die away; for they have no converts of their own, but get some of theirs to keep them up. I acknowledge frankly, that the Old Bapiists can't make converts, and want none but what the Lord makes; but one thing is true, the Lord has made all nations tributary to the Old Baptists, and it must be so. Therefore, whenever all other societies offer to commune with the Old Baptists, it proves that they are the true church; whenever all other societies persecute the Old Baptists, and say all manner of hard things about them falsely, it proves they are the true church; for we can do nothing against the truth, but for the trnth. For you will see from the Old Testament, that all other nations were willing to live with the Jews, but eat their own bread, and wear their own apparel; and when the Jews refused, they persecuted them, but all made manifest the true Israel of God.

I will right here give this solemn and serious question: I will give any man ninety and nine years to prove from the Bible, that any man or woman now living under the sun, is living in holy wedlock with the Lord Jesus in his militant kingdom, but a saint of God, now living in the Baptist church of Christ, constituted before the destruction of Jerusalem. And if the poor Old Baaptists do not now possess the constitution given to the church by Jesus Christ before the destruction of Jerusalem, we are in my judgment nothing but an antichristian society, and no church at all. Read Isaiah, 2 c. 2 v. Micah, 4 c. 1 v. with many other scriptures. For Jerusalem was destroyed by Titus, the Roman general, and from that moment if every man and woman on earth had have been saints, they could not set up the kingdom of God, for there was no Jerusalem to go from. And Daniel says, in the days of kings the God of heaven shall set up a kingdom, which shall never be destroyed; it shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.

Now unless that kingdom is yet in the world, the scriptures are broken, and all the fat in the fire; but my best judgment is, that it is in the world and with the Old Baptists. If it is not so, I don't care how soon I know it; for I will leave the Old Baptists in a moment, if it can be proven from the Bible that any other people have the original constitution. For I know this much, the government of the United States being established, as long as that government exists it is impossible to establish in the government of the United States another government, only in opposition; for that which is already done, is not to do.

The Methodists and Cumberland Presbyterians frequently make this remark and say, the different branches of the church, and I suppose they mean the true church; and if it be the fact, they certainly maintain the doctrine of Nicholas, who taught the community of wives. For these women certainly do not live in the same house, and cannot be the same woman: and I read no where in the scriptures in the plural, the brides, the Lamb's wives; but

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always in the singular. And God says, he hates the community of wives, whether men do or not. I then ask, if the Methodist society be the church of Christ, where was the church until 1729? And if the Cumberland Presbyterian be the church of Christ, where was the church until 1810, which is the time of their constitution, according to Buck's Theological Dictionary? And so on with all other societies in the world, but the poor Old Baptists. This is my best judgment, from my little reading; if it is not so, I wish old bro. Lawrence, or some other bro. would show it.

For I wish every thing said about the original constitution, that can be said in the truth of the Bible; and wherever antichrist dwells, let the people know it. For I will give every error I have in the world for one truth, for it is one of the strangest things to me upon earth, that any body ever thought with the Bible in their hand, that a society set up a few years ago, could possibly be the church of Christ. And as I cheerfully hope, that there are many pious people in these societies, I wish they could know the truth. But the love of money is the root of all evil, and the leaders of this people cause my people to err. Therefore, in conclusion, permit me to say, if my views of the scripture are right, all the societies organized since the destruction of Jerusalem, make up and compose the antichristian kingdom.

A few remarks to the weak and feeble, or a cordial for Timothy's often infirmities. The Bible says, there is an inward and an outward man, soul and body, Ishmael and Isaac, flesh and spirit, under the influence of two spirits, the good and the bad. Paul says, there is a godly sorrow, and a worldly sorrow. Godly sorrow works repentance unto life, a worldly sorrow worketh death. Here is law and gospel, the ministration of death and the ministration of life; one acts on the body, the other acts on the soul. The body made a white sepulchre, full of dead men's bones and rottenness; the soul made the saint of God. The body transformed into an angel of light, the soul transformed to the image of Jesus Christ. Here is a nice counterfeit, made as near like the genuine as possible. And as the wisdom of this world judges outward, no wonder they are much mistaken. Both have sorrow, both have repentance, tears, weeping and mourning; both receive a hope, lose all their sorrows, and believe; both pray, sing, and worship God, and are glad; one in flesh, the other in spirit. One praises himself, the other praises God.

But here seems to be the great difference. The inward man is taught the depravity of human nature, and loses all hope; the outward man is taught to know good and evil, and keeps a little hope. The inward man loses a day of grace, as he feels; the outward man has none to lose. When it pleases God to reveal Jesus Christ to the inward man, and we feel that we are made whole, sins all gone; sorrow all gone, the soul made glad, the poor thing thinks it will never see any more trouble; goodness and mercy will follow all the days of my life. But, poor thing, after some short time it loses its joys, and then poor thing it is worse off than ever, and cries out, I am deceived; and runs in prayer to God, and prayer to the Lord to give him all his troubles back again, that he may go over it all again, and be better satisfied. And thus they beg till God renews the covenant, as he did with Abraham. And thus God's chosen Israel wanted to go back to Egypt, until the Son made them stronger. Not so with the flesh. When the flesh loses all its sorrows, it never wants them again; for it can't be that nature should pray, and sincerely desire trouble. But desires to only live joyfully, in good hope.

I must say, Amen. I wish I had more room to write more plain, and write many other things. I thought when I wrote last, I never would write again in this way. I have to write now to satisfy my own feelings, whether I ever will write again I can't tell. I know my unworthiness to do so. If there is one grain of good, may the Lord sanctify the same. Yours in Christ.

WILLIAM CRUTCHER.

THE PRIMITIVE BAPTIST.

SATURDAY, APRIL 9, 1842.

FOR THE PRIMITIVE BAPTIST.

Lapland, Buncombe county, N. C.
December 19, 1841.

To the brethren and friends of the Primitive Baptist, throughout the United States; I now take my pen in hand to let you know how the times are with us, the little handful of Primitives in Buncombe county, N. C. We have had one Association since the separation in Buncombe county, which you will see in our Minutes, which

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we want now to be printed in our Primitive papers; so that our distant brethren may know our standing, and that we are determined by the grace of God to withstand every invention of men and devils that come among us in sheep's clothing, crying, lo here, and lo there.

I saw a piece in the newspapers the other day, where a fellow has stated that in the year forty-three the day of judgment will commence, and he exhorts us all to be ready. The poor devil had better try to be ready himself, and quit lying, least his judgment should come upon him before he is ready for it. Brethren, do you believe that such people believe in a hereafter? If you do, I for one don't. My opinion is, that the greater part of the preachers in those days neither believe in God nor devil, heaven nor hell, no more then my dog does; for if they did, they certainly could not, nor would not, tell so many barefaced lies as they do.

Some of the brethren that write in the Primitive, seem fearful that some of us write too rough, and by so doing hurt feelings. I say, God forbid that I should hurt the feelings of any of God's dear children. And as for the missionaries, and their friends the fence-stradlers and sneaks, I do not consider them to have any feeling like any other common human being; therefore, their feelings are not in my way at all. For whenever God sends a man strong delusion to believe a lie so that he may be damned, in my judgment it would be as well to pray for the devil as that man; and I do believe it wold be as easy to turn the devil from his way of lying and hating God, as it would be to turn a missionary from pride and the love of money, which is the root of all evil.

Brethren, I don't believe there is a man on earth that knows a missionary better than I do; nor I don't believe there has been one on earth tormented by them more than I have, nor I don't believe there is one on earth despises their ways worse than I do. If I could hate their insignificant ways worse than I do, God knows I freely would; for with David, I hate every false way. And I do believe their way a little the worst way that the devil ever invented.

I must come to a close, as I wish you to let the scattered brethren know the situation of our little Association in Buncombe county. I will send the proceedings of it in this sheet, hoping that it will have a place in the Primitive papers as soon as possible, as we wish our brethren to hear from us, and that we are determined to stand our ground by the help of God, tho' earth and hell opposes us. So no more at present, but ever remain yours, my dear brethren, in gospel bonds.

ISAAC TILLERY.

FOR THE PRIMITIVE BAPTIST.

MINUTES

Of the French Broad Primitive Baptist Association, which held its first anniversary at Fair View meeting house, Buncombe county, N. C. on the first Friday in August, 1841, *and following days.*

Introductory by elder Pleasant A. Witt. 1st Samuel, 17th ch. 29th v. And David said, what have I now done? is there not a cause?

The following churches were present by their delegates: Pine Creek, Thomas Pain, 13 members. Big Laurel, Amos Hensley. Fair View, Isaac Tillery, Archibald Black, Henry Estep, 15 members.

1st. Proceeded to business, and chose elders Pleasant A. Witt, Moderator, and William Anderson, Clerk.

2nd. Agreed to be organized upon the following abstract of principles and rules of decorum.

Abstract of Principles.

1st. We believe in one only true and living God, the Father, Son, and Holy Ghost; and these three are one.

2nd. We believe that the scriptures of the Old and New Testaments are the word of God, and the only rule of all saving knowledge.

3rd. We believe in election according to the foreknowledge of God the Father, through sanctification of the spirit and belief of the truth.

4th. We believe in the doctrine of original sin.

5th. We believe in man's impotency to recover himself from the fallen state he is in, by his own free will or ability.

6th. We believe that sinners are justified in the sight of God, only by the imputed righteousness of Jesus Christ.

7th. We believe that saints will persevere in grace, and never fall finally away.

8th. We believe that baptism and the Lord's supper are ordinances of Jesus Christ, and that true believers are the on-

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ly subjects of these ordinances; and the true mode of baptism is immersion.

9th. We believe in the resurrection of the dead, and a general judgment.

10th. We believe that the punishment of the wicked will be everlasting, and that the joys of the righteous will be eternal.

11th. We believe that no minister has a right to the administration of the ordinances, but such as are regularly called, and come under the imposition of hands by a presbytery.

Rules of Decorum.

1st. The Association shall be opened and closed by prayer.

2nd. The moderator and clerk to be chosen by the suffrages of the members present.

3rd. Only one person shall speak at a time, who shall rise to his feet and address the moderator, when he is about to deliver his speech.

4th. The person thus speaking shall not be interrupted by any, except the moderator; nor yet by him, until he has given his ideas on the subject, or disorderly violates the rules of this decorum.

5th. He shall strictly adhere to the subject, and in no wise reflect on the person who spoke before; but shall freely state the case, so as to convey his light on the subject.

6th. No member shall abruptly break off or absent himself from the Association, unless he first obtain liberty.

7th. Strict adherence shall be paid to the scriptures, in all matters controverted.

8th. It shall be the duty of the moderator to reprove all disorders during the session.

9th. No member of the Association shall address another by any other title than that of brother.

10th. The names of the several members of the Association shall be enrolled by the clerk, and called over as often as the Association may require.

11th. The moderator shall have the same liberty of speaking as another member, provided the chair be filled.

—

1st. Received a correspondence from the Primitive Nolachucky Baptist Association, by their delegates, elders Pleasant A. Witt and William Anderson, who were invited and took seats with us; and elder Isaac Tillery to write to the same, and elder Isaac Tillery, Alexander Griffin and Archibald Black, messengers.

2nd. Agreed to open a correspondence with the Fork Shoal Primitive Baptist Association, to be held in South Carolina, Anderson district, and Pleasant A. Witt to write to the same, and elder Isaac Tillery and Jacob Allman, messengers.

3rd. Appointed Isaac Tillery, Thomas Pain, Jacob Allman, with the moderator and clerk, a committee of arrangement, and correspondents invited to aid.

4th. Adjourned till to-morrow morning, 10 o'clock. Prayer by brother Anderson.

Saturday.

1st. Met according to adjournment. Prayer by brother Randolph.

2nd. The arrangement of the committee read, received, and the commitee discharged.

3rd. Elder Henry Randolph and brother Daniel Witt being present, were invited and took seats with us.

4th. This Association opens her doors to receive churches into her body, when they present their faith according to our order.

5th. This Association advises the churches of her body to receive any member that has belonged to a church that goes with the institutions of the day, when they come and request admittance therein, on a declaration that they declare a non-fellowship with the new institutions, if they be otherwise orderly.

6th. Agreed that we have one hundred and fifty Minutes printed, and elder Isaac Tillery superintend the printing and distribution of the same.

7th. Agreed that our Association be ruled by seniority.

8th. We appointed our next Association at Big Laurel, Yancy county, N. C. 5 miles north east of Allen's old stand, to commence the first Friday in Aug. 1842.

9th. Corresponding letters read, and ordered to be signed by the moderator and clerk.

10th. Reasons for being organized into an Association: The former French Broad Association holds fellowship with the missionary society, and we declare a non-fellowship with the missionary and all its kindred institutions.

Adjourned by order of the Association. Prayer by elder William Anderson.

PLEASANT A. WITT, Mod.
WILLIAM ANDERSON, Clk.

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TO EDITORS PRIMITIVE BAPTIST.

Berger's Store, Pittsylvania co. Va
March 26, 1842.

DEAR BRETHREN EDITORS: The time has come for me as your agent to send on my remittance for the papers, which I should have done before now, if I had not had so much to do otherwise. For I assure you, brethren, that I have been busy, and am now busy, and always do expect to be busy as concerning this life. And I would not write to you now, was it not for sending my mite to you; for I am in one of my dark ways, and cannot see afar off, and can't write, and can't do right. For it seems that the world has got me, and carried me so far off from the right way, and I have so much to do with the world, that I am clear out of the way, and am afraid I am in the way of my brethren. But I say to you, my dear brethren, that I do not wish you to put my writing in the way of my brethren, for I only think of letting my brethren know, that I am here, and feel alone dependent on God for my existence, whether in spiritual or temporal life.

And so I must say to you, that I feel some small desire to wait on the Lord, and hope he will strengthen me, or bring me back from the world; for I know he has all power in heaven and on earth, and will do all his pleasure; and his pleasure is, to save his people. Then if I am his, he will save me; but oh, this question is an important one; and I pray that God may enable us to ask this question in sincerity of soul, and that we may be comfortably answered of God, so as to enable us to rejoice in Israel's God, who is the God of our salvation. Yes, brethren, and was Daniel's God, when in the lion's den, and was his before he was put there. So if he is our God, he will be our guide even until death. Oh, that I could ever rejoice in this God; but oh, my wicked heart, my foolish heart, my carnal nature; when I would do good, evil is present with me. So I must say with the apostle, that when I would do good, evil is present; and that no good thing dwells in me, that is, in my flesh, &c. I will now try to tell you, my brethren, what I thought I would, when I sat down to write; but my mind turned to what I have written, and I hardly know what it is; but it is what I thought then, and I believe now.

I now will let you hear how the Baptists are doing here. They have divided and subdivided in the Roanoke Association, and still trying to live together; but they could not, and I say they cannot. For God will not suffer his people to stay in Babylonish captivity, no, he never did nor never will; for he has delivered and will deliver his people at his own time, and that is the right time. So I do think, that the brethren who have been brought out should not say to each other, you came too soon, or, you stayed too long. No, we should not, for it is the Lord's doings, and his time is the right time. So all I want to know of them is, are you out? if so, all is right, unless you have brought some of their Babylonish trumpery with you, such as men or devil made societies, that we have no thus saith the Lord for; or buying or selling memberships in those societies, or buying titles, such as directors, &c. If so, you must go back until you are willing to leave them there, or throw them away; and say the truth, that is, they are only in the way with God's people. So leave them and COME OUT OF HER, MY PEOPLE; quit yourselves, be strong, contend for one Lord, one faith, and one baptism, and the Lord will receive you, and his children will love you. Then we can see eye to eye and speak the same thing, and there will be no division among us, and brotherly love will abound; strife among the brethren will be buried in the sea of forgetfulness, and peace and joy will abound, &c.

Now, brethren, I will try again to tell you what I set out to tell at first; and that is, that the Baptists in this section have come out of Babylon, or a majority of them, and formed themselves into an Association, which is known by the name of the Stanton River Association; which I believe is the Lord's doings, and is for the good of his people. For I had to go 12 or 14 miles to my church, on account of this Babylonish worship; but I hope now I can live in a church not more than 2 miles from home, if properly settled; which I hope will be done in April at their Association, which will take place on Friday before the fourth Sunday in April next. So I think the Lord is with his people here, and I believe the Old Baptists are his chosen people; and they are getting along here, I think, gaining ground in this section, and are much united in love of the truth. But there are some here that say, your resolutions are hard sayings, and I

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will not submit to them. So they go out from us, and the reason is, because they are not of us, says the apostle, and so say I. And I say, let them stay in Babylon until the Lord brings them out, and then they will stay out, and will not worship with them.

So I must stop, for I have written much more than I intended, or thought I should. But I must say to brethren Lawrence and Tillery, I am glad to see something from you, whenever I see it; but brother Tillery is rather too slow, or makes it too long between drams, as the saying is. But I say to all my brethren writers in the Primitive, go on, as I find no fault of any; for I do think that they do as well as they can, and he that cannot do as well as I, does but little. May the Lord be with us, and guide us by his unerring spirit into all truth, is the prayer of your diminutive brother. Farewell.

RUDOLPH RORER.

TO EDITORS PRIMITIVE BAPTIST.

Columbia, South Carolina,
March, 1842.

DEARLY BELOVED BRETHREN AND SISTERS: The Primitive has been tolerably regularly received, and we are much pleased with its contents. I sincerely hope that it may be continued, and that the blessing of God may rest upon the Editors and Publisher, and attend the little Primitive to the edification and comfort of the Zion of God. For I believe the writings of the brethren, that I have been enabled to read through the blessing of God, are wrote by holy revelation, and that they have a thus saith the Lord for their foundation. I subscribe myself to you in gospel bonds. *JACOB B. HIGGINS.*

TO EDITORS PRIMITIVE BAPTIST.

Hickory Grove, Bibb county, Ga.
December 30th, 1841.

DEARLY BELOVED IN THE LORD: I again take up my pen to let you hear from me; and I can truly say, that it is in and thro' the divine goodness of that God that holds the issues of life and death in his own hand that I, unworthy as I am, have been preserved till the close of this one more year. Now I feel constrained to adopt the language of the Psalmist in saying: Bless the Lord, O my soul, and forget not all his benefits; for the Lord is good, a present help in trouble, and he knoweth them that trust in him. Therefore, my brethren, let us go on to seek to know the Lord, and practice what we know. My mind of late has been somewhat occupied in composing poetry, therefore for the present I shall only send you some of my homespun poetry, and I shall begin with

Noah's Ark, the Ark of Safety. L. M.

The world was vain in days of old,
And sinners grew so blindly bold,
That justice call'd the wrath of God
To drown them with a mighty flood.

God spake to Noah in that day,
And told him to prepare a way;
To build an ark of gopher wood,
And make it stout and strong and good.

Noah was walking with his God,
And so he told him of the flood;
The men he warn'd both night and day,
And told them to forsake their way.

He told them he would build an ark,
And in that soon he would embark;
They would not listen to his theme,
He seem'd like one that told his dream.

But soon they found to their surprise,
The water pouring from the skies:
And so the world was quickly drown'd,
And not a living soul was found.

And now the righteous few did stay
Safe in the ark, from day to day;
This ark did them most safely keep,
And bore them surely on the deep.

In Christ our ark we safely dwell,
Nor need we fear the powers of hell;
On Christ our rock we safely stand,
Upheld by his all powerful hand.

So Christ our captain will provide,
For all who do in him confide;
And they shall dwell in heaven above,
Where all is joy and peace and love.

And when to that bright world we go,
We'll gladly leave all things below;
And join the happy throng above,
And then we'll sing redeeming love.

And there we'll sing and praise our king,
Who did such great salvation bring;
And so we'll tell he lov'd us well,
And saved us from a burning hell.

Yours, truly, *BENJAMIN MAY.*

TO EDITORS PRIMITIVE BAPTIST.

Pleasant Grove, Pickens county, Ala.
Dec'r 4th, 1148.

Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world. Amen. Matth. 28 c. 19, 20 vs.

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I have not taken hold of this subject thinking to do it justice, but because it is so violently handled by those effort people. They seem to take a sort of a license from it, to go and beg and preach missionary sermons, (as they say,) and take up contributions, calling it the work of the Lord to help to convert the heathen. Not so, for he has no need of their assistance in that way, no thus saith the Lord for that course. But go ye therefore, teach—teach what? the inventions of men and the "isms" of day? I answer, no; but, teach whatsoever I (Jesns) have commanded you. We take it for granted, that what we find in the Book of God, or in the last will and testament of Jesus Christ, is the all things that he has commanded us; and when we teach according to the direction given in the text, we have his promise to be with us always, even unto the end of the world. And again, he will never leave nor forsake those that put their trust in him.

Go ye therefore, teach all nations—that is. in your bounds, or wherever the holy spirit leads you. For we learn, that when he the spirit truth is come, he shall guide you into all truth. For it never was the desire of God for one nor two men to preach the gospel to all the world, but every one in his sphere, and according to God's arrangement. Go in God's way, taking God's word as your guide, and teach what you there find encouched, for that is your commission and the message that you are to deliver. This contains all that you are to teach: Teaching them to observe all things whatsoever I have commanded you. Go, leaning upon Jesus; for he is a sure staff, and his promise stands for you.

I do not so much blame those lovers of the bag for getting all the money that they can; but for their course that they take to get it; that is, trying to mix gospel with their "isms." I heard one of them say, that men and money were the means by which God intended to evangelize the world. I would invite the pen of br. Lawrence, Moseley, or some other one of our much esteemed correspondents through the Primitive, to give us some of their thoughts on the time when, or how the world is to be evangelized; for I do not know where they get that from. I understand, that as it was in the days of Noah, even so it shall be at the coming of the son of man. The antideluvians were not evangelized, but were eating and drinking, until they were stopped by the flood. Even so it shall be. There will be the elect and the wicked, or the wheat and the tares, until the harvest; when the tares are to be burned, and the wheat, or the elect, are to be gathered home Consequently the world will not be evangelized until that period, when the last material or member of the body of Christ shall be brought home.

We will now notice some of the faults the missionaries find of us. We will not join them in their money plans, and leave the good old way of teaching the things that are commanded, as they have; but because we act in accordance with the commission given in the text, they say that we are opposed to the spread of the gospel. But so far from being opposed to that, we see that the Old Predestinarian Baptists, though illiterate and unlearned as they may be, they leave their houses, homes, their wives and children, and all that they have, to preach the gospel of the Son of God. What is all this for? because they are opposed to the spread of the gospel? We say no; but because the worth of souls is laid upon them, and the cause of truth is with them; and to hold out to a dying world, Jesus Christ and him crucified, as the Saviour of his body the church, and alone sufficiently able to save all that come to God by him, without the aid of the money said to be collected for that purpose. And having God for our father, and Jesus our elder brother, and the Holy Spirit for our guide and teacher, we fear not the scoffs or frowns of a wicked and gainsaying world, or of the new-fangling clan. So I set it down, that the New School folks are the ones opposed to the spread of the gospel, preaching periodicals, magazines, and tracts, which is throwing shade upon the true gospel.

Again, they say that we are opposed to the spread of religious knowledge; which we deny, for that is my business to preach Christ a full and complete Saviour, without condition or performance, that is meritorious on the sinner's part. View their acts, and see if the accusation will not fall on their own head. I think it will, from the numerous host of tracts that they have got out; which are calculated to throw the Bible into the shades of obscurity, and cause it to be eaten by the crickets. The Old School Baptists do not want but one tract, (for fear they might get lost, like some others have been,) and that is the tract that Christ laid out for us to follow, (the Bible.)

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This piece being unfinished, I come to a close by subscribing myself as ever yours, at the old corner post.

SAMUEL C. JOHNSON.

TO EDITORS PRIMITIVE BAPTIST.

Lexington, Holmes county, Mi. }
January 12, 1842. }

BRETHREN EDITORS: I feel disposed to venture a few lines again to be inserted in the Primitive paper, if you will be so kind as to give it a place in that useful paper. The little Primitive, has truly been to me as good news from a far country, and as springs of water in a thirsty land—and if I am not deceived, it often makes my bosom swell and glow with gratitude to the great head of the church, for the benefits and advantages resulting from the circulation of the same. It puts the tender lambs of Jesus, that are scattered abroad over our wide continent, in possession of the trials and difficulties that their brethren undergo while in their pilgrim state. It gives strength and encouragement to those who apparently are almost ready to halt, and gives consolation by the way; all under the direction of the great head of the church.

Brethren Editors, I believe that king Immanuel has a people here in these low grounds of sorrow, and that he will call and save that people in spite of men or devils. I profess to believe in the power and efficacy of invincible grace, but I think that the poor weatherbeaten pilgrim is often made to fear, and often made to say in his probationary course, I fear that I am not the man or the person that I sometimes have thought I was; and to say with David, I fear that I shall one day fall by the hand of Saul. And often speaks to himself in this language: Could I certainly know from some secret whisper or impulse, that grace had ever reached my heart with its sanctifying and salutary influences, I think I could take courage by the way. And is made to say with the poet: If I am a Christian, why is it thus with me?

Now, brethren, your humble writer is led to believe, that these are some of the perplexities that the poor disconsolate soul meets with in this vale of tears. But when I read, through the medium of the Primitive, of the travel of many of my brethren, from Egypt to Canaan; of their long winters, and nights, and discouragements by the way; fightings without and fears within, and enemies on every side,—I think I understand their language, for it seems to me to be the true Shibboleth, in the language of Canaan. I think that I know the waymarks—they are so plain that the wayfaring man though a fool shall not err therein.

Brethren editors, when we take a view of the unlimited exertions that are abroad in the religious world, (if I may be allowed to use the phrase,) to evangelize the world, to bind the strong man and spoil his goods, &c. Since my remembrance there have been many appeals made to the civil law to curb and restrain vice, or to bind the strong man, the gallon law, the fifteen gallon law; the fining in the morality of the Sabbath by acts of the civil law; the institution of temperance societies to restrain the intemperate; all striving to bind the strong man in his contaminated state—which puts me in mind of the poor Gadarean, whose bosom was ravaged by a set of infernals: which I look upon to be a complete figure of the human family, in its degenerated state. This poor demoniac had been often bound with fetters and chains, and the same were plucked asunder by him; neither could any man tame him, but was deranged, distracted and tormented, because many devils were entered into him.

Now, brethren, I am no preacher, but suffer me to paraphrase on it a little. I understand the Saviour to say, that he did not come to do his own will, but the will of him that sent him. And again, I have finished the work thou gavest me to do, &c. It was his kind errand to gather together in one the children of God, that were scattered abroad. Now this poor Gadarean was one of them, and the benevolent Saviour having his Father's business to do, passes over the sea or lake into the country of the Gadarines, and coming in contact with this poor demoniac, it was not by accident or chance, for it was in pursuance of his grand design. Now, brethren, with one commanding word the legion of devils depart out of the man, and beg permission to enter into a herd of swine. And what do we hear about the man next? why, sitting at the feet of Jesus, and clothed and in his right mind. Now, brethren, this looks like the work of a God. And it seems to me, that the Saviour done and accomplished at that time all that he went there to do. And while the poor legion were sitting at the feet of Jesus, the people of the city and country were so affrighted, that they prayed him to depart out of their coasts. And

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I do not understand, from the sequel of the whole narrative, that any other person partook of any benefit from the Saviour's visit to that country. The poor man out of whom the devils were cast, wanted to be with Jesus; but the Saviour told him to go home to his house and his friends, and tell them what great things God had done for him.

Now, dear brethren, in vain may mortal man undertake to evangelize the world, or to bind the strong man in his native state; all their efforts fail, unless attended by invincible grace. When the Lord undertakes to evangelize the heart of a poor sinner, it is done; when he says to a family, or a city, be ye reformed, it is done; when he finds a Zaccheus up in a sycamore tree, and tells him to come down, his voice is obeyed; and tells him that this day is salvation come to this house, in as much as he also is a son of Abraham. (I want you to mind that word, a son of Abraham.) The woman at the well—a Saul going to Damascus—a Mary with seven devils—the Saviour speaks the word, and the work is done.

Brethren, there has been abundance said in our religious world, about evangelizing and converting the heathen of Burmah, Hindostan, Afghanistan, &c. But let us look at the effect of missionary labors among the poor heathen at home. Brethren, I live at this time nearly in the centre of the Choctaw nation, (but now occupied by the whites,) where the missionaries swelled their neck veins for years among the wild men of the forest, trying to evangelize the hearts of that people, trying to stimulate them to receive the gospel of Christ. And after spending thousands of dollars among the Choctaws, and other red tribes, now what is the result of all their efforts? why hardly a remaining vestige of all their missionary labor.

Now, brethren, I think the time of figs was not yet; for, if the Lord had been in the work, there would have been something done to purpose. I think the poor missionary, after viewing the result of all his toils, all his efforts blasted, he may with propriety crawl off, into some thicket or some retired place, and lift up Peter's lamentation and say, master, we toiled all night and have taken nothing. But, brethren, the omnific voice said, that Ishmael shall be a wild man; and in vain may all the missionaries in the world strive to Christianize them, unless the Lord sends the gospel to them, and then it will be effectual.

Brethren editors, it is no gratification to me to inform you, (although it may seem bordering on the marvellous,) that there are living evidences now in this land, that have been eye witnesses to the application of the whip or cow hide on the backs of numbers of the red men of the forest, in enforcing the doctrines of the gospel upon them. In this very land where I now live, the most unlimited extent of blind infatuation. But, brethren, there are powerful arguments in the whip, when it is applied with judgment, I tell you; but I don't believe that it ever evangelized the heart of a poor sinner; but many of the vital followers of Christ have received the whip from their enemies, because their hearts were evangelized. Brethren, give every thing its due. I think those coercive measures proceeded from the blind infatuation of the chiefs of the nation, thinking that a man could be made to get religion from the point of the whip. You may be left in wonder and astonishment at the above assertion, but those facts are undeniable on the scale of truth. Now, brethren, neither the whip, men's lungs, nor men's tongues, with all their native powers, could do any thing with the red men of the Choctaw nation. They remain the same poor untutored savage yet, and will, until the Lord sends the gospel to them, and then they will receive it.

I think that the Primitive cause is still gaining ground in this section of country, (viz:) North Mississippi. There was an accession of 5 churches to the Primitive Baptist Association, at her last session. It appears to me, that there are many of the Old Regulars, that have lain among the pots, that are taking their back tracks and are striving to find an asylum in and among the Primitives again. Brethren, fare you all well. May indulgent heaven smile upon all your laudable attempts in the furtherance and defence of the gospel. And I remain yours in the bonds of love.

JOSEPH ERWIN.

AGENTS,

FOR THE PRIMITIVE BAPTIST.

NORTH CAROLINA.—J. Biggs, Sen. *Williamston.* R. M. G. Moore, *Germanton.* W. w. Mizell, *Plymouth.* Benj. Bynum, *Nahunta Depot.* H. Avera, *Averasboro'.* Burwell Temple, *Raleigh.* G. W. McNeely, *Leaksville.* Thos. Bagley, *Smithfield,* James H. Sasser, *Waynesboro',* John Fruit, *San-*

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dy Creek. L. B. Bennett, *Heathville*. Cor's Canaday, *Cravensville*. William Welch, *Abbott's Creek*. Jos. Brown, *Camden* C. H. A. B. Bains, Jr. *Stanhope*. C. T. Sawyer, *Powell's Point* Isaac Tillery, *Laplandi*. Thomas Miller, *Eliza beth City*. Harris Wilkerson, *West Point*. Isaac Alderman, *Moore's Creek*. James Miller, *Milton Park*. David R. Canaday, *Foy's*. L. P. Beardsley, *Greenville*. Isaac Meekins, *Columbia*. L. J. J. Puckett, *Richland*. Wm. M. Rushing, *White's Store*. Richard Rouse, *Strabane*.

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THE PRIMITIVE BAPTIST.

EDITED BY PRIMITIVE (OR OLD SCHOOL) BAPTISTS.

Printed and Published by George Howard,

TARBOROUGH, NORTH CAROLINA.

"Come out of Her, my People."

VOL. 7. SATURDAY, APRIL 23, 1842. No. 8.

COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

THE CLODHOPPER'S REPLY.

Hebrews, viii. chap. verse 5: *For, see (saith he) that thou make all things according to the pattern showed to thee in the mount.*

(concluded.)

Now how are we to determine whether it is right or wrong for a Baptist to join the masons? There is no sin where there is no law, and they don't do wrong without it can be proven they break some moral rule; which brings us to the scripture reply, and to fairly examine this matter that has, and is causing so much bad feeling among Christians of the same sentiments. And the first text we shall adduce, is found in Matthew, xviii. 6: But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. 7. For it must needs be that offences come; but wo to that man by whom the offence cometh. 10. Take heed that ye despise not one of these little ones.

Now it is said that none but the weak ignorant part of the Baptists are opposed to any joining the masons. And pray tell us, if they are not the very persons alluded to in the above verses by our Lord? And if they are so ignorant and contracted in their views about masonry, and think it a bugbear in their weakness, shall you offend them? Shall the strong trample on the feelings of the weak? Shall the wise despise the ignorant? As well may men trample on the feelings of their wives and children, and break the ties of nature, for the same reason. For the nature of the offence is not set forth in the text, and therefore we have as much right to apply it here, as to any other case of offence. And we say that it is our opinion, that one Christian has no more right to offend another in joining masons, than in any other thing, according to the above verses; and that he that doeth thus knowingly offend weak Christians, breaks this moral rule and sins.

Romans, xiv. 13: Let us not therefore judge one another any more: but judge this rather, that no man put a stumbling-block, or an occasion to fall in his brother's way. 14. I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself: (and we would say, not even joining the masons,) but to him that esteemeth any thing to be unclean, to him it is unclean. 15 But if thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat for whom Christ died. 16. Let not then your good (that is, your esteemed good,) be evil spoken of.

From the first and second verses, we are shown we ought not to condemn one another for things indifferent; but still one Christian is not from his strength to stumble the consciences of others, or be occasion of his falling into that which he esteemeth unclean, or sin, whether it be distinction of days, or diversities of meats, or any thing else; to give grief to his brother, is not walking according to the principles of love. And it is evident still further, in the last verse, that the apostle does not mean to destroy the soul of his brother for whom Christ died, for this would be contrary to what he every where else teaches;

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but to destroy his peace, happiness, and Christian fellowship. And although some Baptists may join the masons with a good conscience as to themselves, yet if it give grief to weak brethren and they do it, it is we conceive a violation of this moral rule of charity, and so a breach of the divine law of love which saith, thou shalt love thy neighbor as thyself—and are transgressors.

Verse 21. It is good neither to eat flesh, nor drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak.

Can any thing be more plain, than that it is not right for the Baptists to join the masons, according to this text, if it offends or stumbleth a brother? Is not this joining included in the any thing, that it is not good to do, because it grieves or offends our brother?

1 Corinthians, viii. 9: But take heed, lest by any means this liberty of yours become a stumbling block to them that are weak. 12. But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ. 13. Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.

It is evident from reading this chapter, that some of the members of the church of Corinth had been eating of sacrifices offered to idols, which had given offence to others; and from his reasoning on the subject, it appears plain that those that had done so thought it no harm, though others did; and that they thought there was no more harm in eating meat offered to an idol than other meat, and could do it with a good conscience; yet others who were weak could not in conscience do so, without defiling their conscience with guilt. And as eating, or not eating, made a man no better, as all knew that the idol nor sacrifices were nothing, yet as eating of the strong was a stumbling block to the weak, this liberty of the strong was not to be used—and why? Because in so doing and wounding the conscience of the weak, we sin against Christ. Now we conceive this case is perfectly applicable to joining the masons, as there are some Baptists so strong and know that the masonic institution is a good one, and only pretends to promote the welfare of men and makes them no worse Christians; as the eating of idol sacrifices did not, in the days when the apostle penned these lines. Yet there are other Baptists, who are weak, that have not this strength, knowledge, or belief. The strong then cannot join and visit the Lodges, without wounding, grieving, and offending the conscience of the weak; and if they do, the matter is brought to decision in the above verses, they sin against Christ. Why, what harm have they done, or do they, by joining the masons? What harm did they do, by eating idol sacrifices? Why, here is the harm in both cases; not as you may in your conscience have done any, but this you have done, wounded and grieved your weak brethren. And this is enough, for the apostle pronounces it sin against Christ, and you a destroyer of him for whom Christ died. Then here lies the Christian temper and practice, join nor visit no more while the world standeth, lest you make your brother to offend.

1 Corinthians, x. 23: All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not.

It may be lawful for a man to join and visit the Lodges, but it cannot be expedient, since it can't be done without wounding and grief to the brethren, and has no tendency for their edification.

Verse 31: Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God. 32. Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God.

Can any man say his visiting the Lodges is for the glory of God, since it gives offence to the church of God? For do you not see the pure religious spirit is to hurt no man's feelings, neither saint nor sinner.

Chap xii 26: And whether one member suffer, all the members suffer with it.

Is it not here plain, that such that wound the weak are a means of spreading further grief and pain in the church of God, by that sympathy which one Christian has for another.

2 Corinthians, vi. 14: Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? 15. And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? 16. And what agreement hath the temple of God with idols? 17. Wherefore, come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you.

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For what reason hath the apostle placed in the three above verses five opposites, but to show in the strongest light he could, that the church of God and the world were completely opposite in their practices and pursuits, and have, nor could have, no fellowship in godly practices, or duties of religion. And then drops the exhortation, to come out from among them, and be separate, in principle and practice, from the general conduct of the men of this world. And for good reasons, first, when a man joins the church of God, he declares to them by that act, I renounce the world, and prefer you and your company before or above my former companions. Secondly, by his baptism he declares to all around, I am for God and his people, and I bid you worldlings farewell for ever; I make choice of other company, for it is said of the first disciples, they went away to their own company and reported, &c. And this holding fellowship with two kinds of company, and showing two faces, is one of the great objections of the weak; for what fellowship hath he that believeth, with an infidel? Which leads us in a few things to reply argumentatively.

First then, if thou art a masonic Baptist, how in the world can you act against all these clear and explicit scriptures; that you, though strong and conscious you have not, by joining or visiting the Lodges of masons, sinned against your God nor wounded your own conscience; yet you must believe, if there is any truth in a great many of your brethren, that their feelings are hurt and hearts grieved? And can yon persist, and pay no regard to these scriptures, the rule by which you should walk? How you will answer to that Jesus that saith, it is better that a millstone was hanged about your neck, and you drowned in the sea, than you should offend one of these little ones, we leave you to determine.

But you will say, let them prove that I am guilty of any immoral conduct, for they are prejudiced for nothing, and hurt without a cause. So might those have said who eat idol sacrifices; but the doctrines taught by Paul on that occasion, shows though causeless on your part, yet their weakness calls for your forbearance; or else you do not exercise the principle of Christian charity, nor comply with that scripture which saith, Romans, xv. 1: We then that are strong ought to bear the infirmities of the weak, and not please ourselves.

A second may say, it is taking away men's liberty, to prevent them from doing as they please in this matter; and those that are grieved are of the weaker sort and ignorant of what masonry is, and therefore can't judge right in this matter, whether it is good or bad. If you mean unrestricted liberty, it is not granted to man in church or state; nor can any society exist with such liberty, whether civil or religious. And the Christian is restricted by the laws of Jesus Christ, and this among the rest, that you shall not offend nor trespass against your brother. And as for the weak and ignorant judging in the matter of masonry, this they will do, though they are told again and again, that there are secrets in masonry which they do not nor cannot understand without becoming masons. And from the long misrepresentation and misconstruction of the institution of masonry, from those who know nothing about it, from generation to generation, false conclusion hath at length engrafted itself as strong and invincible as superstition in the minds of hundreds; judging thus, the institution is shrouded in infamy, and its votaries covered with shame and iniquity in the eyes of the weak and uninformed, who judge by hearsay and determine by their prejudice. Yet, though this is or may be the case, yet their feelings are hurt, whether real or imaginary; like the hypochondriac, it is to them a real disease or hurt, of which they can't divest themselves; while the ungodly conduct of so many masons bears down upon their minds, to enforce the sentiment that Christians ought not to join themselves to them any nearer than the ordinary business of life. And thus, as the weak judge of masonry, so in proportion does that man blacken himself in the eyes of his brother and hurt his feelings; and those that join, do not act according to this scripture: Endeavoring to keep the unity of the spirit in the bonds of peace.

Again, all societies must exist by a strict adherence to rules, and none can exist without them; and if a member of the masonic fraternity will break the rules of that society, and continue to do so, ought you not and would you not deal with such an offender? How much more shall we, the church of God, not deal with that man that breaks the rules of our society; which rules were not made by men, or the church of God, but by Jesus Christ, the great lawgiver and supreme head of his church, who

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gave those rules to our society by infallible inspiration of the Holy Ghost on his apostles.. And we ask, if it is not the want of a strict adherence and enforcing of the rules of masonry, that is likely to bring the institution into disrepute, how much more shall it us also? And would you blame a member of a Lodge to walk according to rule, and endeavor to make others do so? Then don't blame us. It is that few who in all ages squared their lives according to the rules of masonry, that have kept up the reputation of the institution, under the pressure of the worthless and disobedient; and if we let go the sacred scriptures, our rules, what will become of us as a society? Ruin, certain ruin, awaits us.

It is certainly a right that all societies have, to govern themselves by their own rules; we, as Baptists, have nothing to do with masons nor their institution; but we have to do with members of our own society, and rule them by our rules, as much as masons have to rule theirs. And hence comes the strife, from being members of both, a privilege the weak and ignorant cannot bear; and the scriptures laid down doth show, that the strong should forbear.

But it may be replied, that the Baptist churches and other societies, both to the north and south, admit their members to join the masons, and almost all their ministers are masons. That don't alter the case at all. No doubt a great many Lodges, both to the north and south, have and do hold members in them who violate the rules of masonry; is that any reason why some Lodge in North Carolina should not gird up the loins of discipline, and act as an independent Lodge, and keep the rule of discipline, and so maintain the honor of their institution? Shall they break rule because others do it? No. Then shall we violate the scripture rule, and neglect discipline, because other churches do so, to the north and south? If so, then we may sin because others sin. But the truth of the case is, we and others ought to walk according to rule of society of which we are members, or else we transgress against society; and in our case, the Lord God, who said: Teaching them to observe all things whatsoever I command you. Not a part, but all. And we must leave other churches to compound with Christ, if they can; but we are conscientious in this matter, and take our stand on the truth of these scriptures, and not sophistical arguments, nor sinister reasonings; believing Jesus Christ and his inspired apostles knew better than we, how we should walk towards one another, to maintain the peace and harmony of society.

Why do many of the better sort of masons withdraw from that society, but because such are held in fellowship who disregard rules, and render themselves unworthy of confidence, and rather dishonor the institution and break peace than promote it? Let us have the same liberty to withdraw from that man who shall do the same in our society; for churches all in their embodied capacity are accountable to Jesus Christ their head and king, for their conduct in discipline. Read John's Revelations to the seven churches of Asia, and then you will see we ought to be conscience bound in these matters, as we shall very soon have to give an account, not as a church only, but as individuals to him that is ready to judge the principle and practice of us all.

But another will say, masonry is a benevolent and good institution, for men's advantage in this world, though it is not religious; and why may not a man avail himself of those advantages if he chooses, since he may do it as to himself with good conscience; and ofttimes reap advantage, by being a free and accepted mason, which he otherwise could not? To which we answer, every man entering into society of any kind whatever, is bound by the rules of that society none can doubt, whether benevolent, civil, or religious; hence a man being a member of the state, or civil society, may be a mason if he chooses, because he does not by becoming a mason violate any rule of civil society; but if, after he is a mason, he joins the Baptists, he does not violate any rule of the society of masons by so doing. But that he is now bound by all the rules of these three societies, while a member of them, none will dare deny; and now the scripture is the rule of the Baptist society, and the only question that remains is, whether this brother masonic Baptist does, or does not, walk according to this rule. And to suppose still further, that a man should be a Baptist before he is a mason, and then should join the masons, does he, or does he not, transgress any rule of scripture, or Baptist society? The scriptures brought into view decide in this point so clearly, it needs no comment; for the main great and grand principle upon which every man should act that enters any society is, that the general good is to

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be sought in preference to individual. And this little principle of self interest and individual good, we pass by as unworthy of any man entering society, and contrary to the great principle on which Christ himself acted; for he who was rich became poor, that we through his poverty might be made rich. And the apostles suffered the loss of all things, that they might make others rich in spiritualities lasting as eternity by their losses. And see the great and illustrious Washington, quitting the peaceful shades of Mount Vernon, and the happiness of conjugal life, for the sufferings of a camp, and exposing his life to danger for the general good. And the great and virtuous in all ages have acted on this great and benevolent principle: like the famished general who called for water when carried out of the battle wounded, and when about to put it to his mouth, seeing a fellow soldier wounded and mangled in blood, carried by the same instinct he said to him, here take the water and drink it, for thy necessity is greater than mine.

And to think that a man that says he loves God and his people, should regard some little temporary good, whether the profits or honors of this world, instead of the harmony, peace, friendship, and the general good of society; we are astonished, and cannot fellowship such conduct as members of the church of God, according to the laws of Christ.

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THE CONCLUSION,

Being a brief view of the North Carolina Baptist Society for Foreign and Domestic Missions for the years 1824 *and* 1825.

In item the 3rd on the Minutes of 1824, we see that Christians, and the children of this world, who in the scriptures are called the children of the devil, meet in the same house as a council to support the cause of Jesus Christ. Now taking the scriptures for our guide, the natural man discerneth not the things of the spirit, neither can he know them, being spiritually discerned. If this text be true, how unfit is the natural man to consult or devise plans for the prosperity of the church of Christ. Then the reason is obvious to every man, that it is for the sake of their money they are admitted there; and hence satan is among the sons of God to do harm, for to do good they cannot to the cause, if they cannot know spiritual things. And the very money they give is doing harm, first, in supporting the ministry in an unscriptural way; and secondly, by uniting the world and the church together, when Christ says, my kingdom is not of this world; and thirdly, by opening lucrative motives to the ministry, and introducing into it such as never were called to the ministry. For hang up martin gourds, and you will have martins enough while the warm climate of money holds.

In the 7th item we find president, vice president, corresponding secretary, recording secretary, treasurer, and auditor, and trustees. Can any man find these titles and different offices in the church of Christ, or in the volume of the New Testament? If not, are they not created by men for personal glory, and to set one child of God above another, and lay down a principle of covetousness for distinction and pre-eminence, and so by rivalship produce strife, contention, and every evil work, as did a bishop's cap, or a pope's crown, with their titles of honor and profit. And where did covetousness of honors and profits lead to in the end? Divisions and persecutions. Same cause, same effect.

In the 5th page, the treasurer's account is found:—

In the hands of the treasurer in cash,	$191	34½
Mrs. Jane Battle's note,	279	82¼
Amount in hands of former treasurer,	233	42
Total amount in treasury at this time, 22d May, 1824,	$704	58¾

Then on the 8th page you will find, from the various collections and auxiliary societies, that the total amount paid into the treasury was $2088 72½.

Now we shall refer you to the Minutes of the Society, held at Mount Moriah meeting house, Orange county, N. C. 22d July, 1825. In 5th page of these Minutes, Saturday, July 23rd, the Board of Managers' authority:—

1st, On motion resolved, that the treasurer be and he is hereby authorised and directed, to pay the following brethren the sums attached to their names:—

To the administrator of Rev. Daniel White,	$140
Administrator of Rev. Adam Moffit,	90
Rev. Armstead Lilly,	129
Rev. William Q. Beattie,	255

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Rev. William W. Farthing,	420
Rev. Reuben Coffee,	106
Rev. John Purify,	88
Rev. James Morphis,	84
Rev. Robert T. Daniel, (Agent)	540 21½
	$1852 21½

Being the several sums allowed them for travelling as missionaries the past year —the number of dollars answering to the number of days they served the Board—(take notice, served the Board, not God)—except the agent, who is entitled to $40 per month.

And in 5th page, to enable the Society to withdraw from the General Convention, should they deem it expedient, it is further proposed to amend the Constitution by expunging therefrom all parts which have relation to foreign missions.

And in 7th page, Resolved, that the compensations of no missionary employed by the Board shall exceed the sum by him collected; and should any collect a larger amount than is now allowed, that the overplus be paid into the treasury for contingent purposes.

Also, in same page, Resolved, that the recording secretary have $15 for his services, and treasurer $10. (Notice, that $15 is fixed to this title, or treasurer $10 already, and $540 to the title of agent, and some hundreds to the title of missionary.)

Now we beg all the faithful in America to compare these things with the scriptures, and how foreign—but an exact likeness to the progress of the church of Rome, step by step, titles and then profits. And all that is yet lacking is law to live in grandeur and pride, and over the conscientious rough shod to ride. Bow down and let us go over you, for we ought as preachers to live above board, and if we can't get it by the laws of Christ, we must get it by our schemes; right or wrong, it must be had, of the poor and of the rich, and rather than go without it any scheme will do. So money is at the end, whether agent for $540, or missionary at $420, or secretary at $15, or treasurer at $10, or printer at the best bargain he can make, or doctor at $2500, or foreign missionary at all he can get by sad and good news. So you see from doctor to printer, money, money—and if the devil is not in all this, I am a fool. For see their own statement, as in Minutes of 1824:—

Total amount in treasury,		$2088 72½
Then divided, 1825, among themselves, 9 missionaries,	$1852 21	
Secretary and treasurer,	25	
		1877 21½
		$211 51

And if brother Bagdat had come in with his bill, for only a claim half as much as some others, where would the balance for the heathen and destitute have been? We leave you to judge, if any thing like this is found in the scriptures, or any reformed church since the days of Christ, that you would esteem to be the pure church of Christ in any age of the world, according to the scriptures. For this appears to be an age for money, and not souls, or souls rather to get money. And to take a political view of the subject, it must be the wildest policy that ever was practised, to listen to the schemes of Rice, Judson, and wife. And for the American people to cross the ocean thousands of miles to do what? why to civilize a people for the benefit of England, our former and constant jealous enemy, that would leap at our downfall. And yet we help to means to effect it, by enriching her in men and money: for every cent that goes to support the missionaries must be in gold or silver, of which we are drained yearly, and every dollar from us is two to them, and our money is enriching their neighboring country. Have we not frontier neighbors, whose cases call equally aloud as to their souls, and more for our good as a nation, and to whom our obligation is more abundant. But perhaps we shall hear again from head quarters the cry of home charity. To which we reply, it is perhaps only because you want her to pass that way, that you may share part of her purse, as she passes to the east.

And now to conclude. These missionaries and masonic Baptists, instead of Elijah or Ahab, are the persons, the very persons that trouble God's Israel at this day and time. So say I, from twenty-five years of ministerial observation; and tho' I am but one against thousands, I can tell the truth; and so farewell, until we meet at the bar of God Almighty. I have only done that which was my duty to do, as a mouth for others and God my Saviour, whose laws I think are perverted for the sake of honor and gain, and the feelings of his people trampled on by the high-mind-

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ed. And although I might as well fight with a saw mill, or oppose the whirlwind, as public opinion, yet I shall have the answer of a good conscience, and that will make amends for all time and expense devoted, until error is blown from its sandy foundation into the gulf of public contempt.

JOSHUA LAWRENCE.

TO EDITORS PRIMITIVE BAPTIST.

La Fayette, Chambers co. Ala.
April 7th, 1842.

DEAR BRETHREN: Please to give publication to the following advertisement, and oblige your obedient humble servant, &c.

BENJAMIN LLOYD.

I take this method to inform the brethren and the public in general, that my Hymn Book, which has been so long in expectance, is now published under the title of Lloyd's Primitive Hymns, and a number of copies now ready for use. Any persons wishing to obtain said work, can do so by application to the following brethren who are Agents, (also I will have other Agents as soon as practicable,) viz: J. M. Rockmore, Sand Fort, Russell co. Ala. J. J. Dickson, Salem, Russell co. Ala. W. P. Robertson, Wacoochey, Russell co. Ala. Hiram Barron, Russell co. Ala. J. W. Turner, Pleasant Hill, Talbot co. Ga. James Stallings, Talbot co. Ga. J. P. Ellis, Stewart co. Ga. Stephen Parker, do. do. C. A. Parker, Muscogee co. Ga. W. W. Pool, Columbus, Ga. Moses Gunn, Chambers co. Ala. F. Swint, do. do. J. M. Duke, do. do. J. Blackstone, do. do. J. M. Pearson, Dadeville, Tallapoosa co. Ala. and the author at Lafayette, Chambers co Ala. Also, a supply at the office of the Enquirer, Columbus, Ga. where all persons who visit Columbus can call and supply themselves. The Book contains five hundred and thirty five Hymns, arranged under forty-two heads, or subjects of adaptedness to divine worship. Price for single copy, $1 00, or six copies for $5 00, in plain binding; for morocco binding and gilt, $1 50 per copy. I have bestowed a great deal of labor and incurred considerable expense, and I humbly solicit public patronage. I also give my prefatory remarks, for the satisfaction of all who feel interested.

I remain, brethren, with sentiments of the highest Christian regard and esteem, yours in the bonds of the gospel, &c.

BENJAMIN LLOYD.

DEAR BRETHREN AND SISTERS IN THE LORD: I now present to you and the public in general, this volume of Hymns and Spiritual Songs; and in the doing of which, I choose rather to give you a statement of relative circumstances, than to offer you an apology for the work. Having become impressed with a sense of the importance of a well adapted Hymn Book among the Primitive Baptists at this time, and having been solicited to publish such a one; sensible of my incapacity for a work of so much importance, unaided by the spirit of God, deeply affected with a love for the truth, for the cause of God, and a peculiar regard for his dear children on earth; I endeavored to seek the direction of that God who cannot err, and who is a sun and shield to his people, and who alone is able to bless all our labors, and who will lead us in the paths of duty. Then under the strongest impressions of my duty, of the utility and of the actual demand of the church of Jesus Christ, (which I hope we are,) relying on the faithful hand of God to sustain me, the liberality of the brethren and generosity of the public, I was induced to undertake so formidable a task; hoping that the work might be so rendered and so suited to the various occasions of worship, and its style such as to recommend itself in such manner as to secure circulation, and that degree of patronage which I humbly hope I am justly entitled to.

As such I have been disposed to follow the impressions of my mind, and leave the event with God. At the same time humbly praying his blessing upon my effort to promote his cause, to glorify his name, and to give success to my desire that the hearts of his dear ransomed ones may often be cheered by singing the songs of Zion, and that he

> Will smile on each divine attempt
> To spread the gospel rays.

In this book I have arranged the Hymns and spiritual Songs under different heads, or classes, and have pursued that order which appeared to me to agree with the plan of salvation, and the effect and progress of the gospel, and the teachings of the Holy Spirit, by which the dear children of God are brought to a knowledge of the truth, and led to the ordinances of the gos-

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pel, and enabled to walk in them to the glory of their heavenly Father. "And all thy children shall be taught of the Lord, and great shall be the peace of thy children."

The Hymns of the various subjects and the ordinances of the gospel, as they stand in order are so arranged that the minister or lay member need only to know the subject upon which he wishes to sing, and by a glance at the index of subjects he can be immediately directed to an appropriate Hymn.

With regard to the spirit and sentiment of the various Hymns contained in this work, I have labored to introduce only such as appear to me to correspond with the word of God, the gospel, the voice of inspiration, and the ordinances. Should any thing appear to the contrary, I trust I shall have the lenity of my brethren; for I do assure them if this should be the case, it is not by design, but is either attributable to an oversight, or a want of competency to judge correctly. Also, brethren, let it be remembered, that in so formidable a work, when there are thousands of poetical expressions from the dear followers of the Lamb since his advent into the world, in which are given their feelings from the lowest depths of sorrow and the greatest agonies of distress, to the most elevated strains that ever inspired the tongue of a saint—all of which in the vicissitudes of life have been witnessed—Zion's muse may be allowed sometimes to show, that religious inspiration does not depend on critical elegance. If then there should be any thing wrong, please reject it and take the good. And while I now address you, my feelings are stated, and my heart is inspired with the blessed hope, that I shall see many of you yet in the flesh. And while I am going to and fro to preach salvation through Jesus Christ, though I am consumed by the drought of summer and the frost of winter, as many of my preaching brethren are, I yet hope we shall sing the praises of God together, and tell of redeeming grace and dying love, if not in time, in eternity. And in conclusion, I feel conscious that I now present to my brethren and the community in general, as good and as well adapted Hymn Book as could reasonably have been expected; whether it be the best yet extant, is left to others to determine. I pray the sanctifying influence of the Spirit of God to attend it, and all his dear children.

With sentiments of the highest Christian regard and esteem, I submit myself in the bonds of the gospel, your humble obedient servant, &c.

BENJAMIN LLOYD.

THE PRIMITIVE BAPTIST.

SATURDAY, APRIL 23, 1842.

FOR THE PRIMITIVE BAPTIST.

Rocky Grove, Johnston county N. C.
March 7th, 1842.

DEAR BRETHREN AND SISTERS, scattered abroad throughout the United States of America: I have often been made to rejoice at hearing from you through the columns of the Primitive Baptist, and believing that some of you have shared with me in those favors, for the first time I am about to write a few lines to let you know where I am, and have been part of my past days. According to the record of my age, I was born in Wayne county, near Nauhunta Swamp, in the date of 1792, February 25th. My mother's name before marriage was Patience Watkins, daughter of John Watkins, of Virginia. My mother died in my 15th year of age. My father soon married Patience Peacock, daughter of Uriah Peacock.

About my 16th year, I believe the Lord found me in a wilderness of sin and unbelief, and taught me by his spirit to see I was a sinner against a holy God; and notwithstanding I was much delighted with the follies of youth, I began to make promises to God. But as often as I made them I broke them, and for about nine years to describe the folly of my youth and iniquity of my riper days is more than I can do. The distresses, troubles, trials, difficulties, and awful warnings, broken vows, violated resolutions and even promises, all seemed to unite together and testify against me. And in the winter of 1816, I became so impaired both in body and mind, that I was unable to follow any hard labor. And my old associates, with whom I had taken much pleasure as I thought, were now adding distress to my mind, seeing that sin was leading both them and me down to the chambers of eternal death, and I saw no way for our escape.

And having no peace of mind here, I determined to go to Georgia. And, on the 26th of Jan. 1816, got to John J. Cottles, in Jefferson county, near Louisville.

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That spring myself and cousin Amos Fokes, rented the plantation of Isham McClendal, deceased, and commenced a crop. And all this time I endeavored to keep the exercise of my mind as much concealed as I could, but would go to meeting as often as convenient. And there were three fraternities of men and women, called churches, within about six miles of where I lived; and I can say, that I did not feel partial toward either of them; for in some respects they all preached condemnation to me, though the Methodists would tell me I could get religion when I pleased. But I knew that was not so, for I had been trying at times for about nine years, and instead of getting better, I felt that I was ten fold worse. The Presbyterians said, if I would get a psalm by heart, and go and be sprinkled, that would do; but I heard the Saviour say, you must be born again, or you cannot enter into the kingdom of God. I heard the Baptists say, no man could come to Christ, except the Father which sent Christ drew him. So the hope of peace for me seemed entirely cut off. But all this time I endeavored to keep my feelings concealed as much as possible.

One day I was ploughing, and John McClendal was dropping peas after me; and I became so feeble, that I sometimes would not plough across the field without lying down. At length little John began to cry, and begged me to go to the house, saying it would kill me to lie on the wet ground; and I did not wish to give pain to the tender little John, so I took my horse to the stable and fed him, thinking it might be the last time. It was wash day with the widow, and she and her children were down at the spring; and little John pushed off down there, to tell her I was sick. Now is the time, thought I, to hide myself; so I went down on the branch side into a wheat patch, and laid myself down close in the lock of the fence, believing my body would be a corpse in a short time. And to describe the pain I bore there for about two hours, is more than I can do. At length I concluded I was doing wrong, for I was in a very secret place, and next morning the family would alarm the neighborhood and perhaps hunt for me several days before they would find me, and I did not want to give pain to any of my fellow creatures. So then it was best to go to the house and die there. So I arose in the agonies of death, as I thought, and felt that the pains of hell had got hold on me. I pushed on to the house, just before sunset, and went into the shed, where myself and cousin Amos Fokes slept, and there laid my body on the bed, and shut my eyes, and felt that my body was burning with the fire of God's wrath. And my prayer was, that God would destroy this body and save the soul. And at that time I do believe that my whole heart's desire and prayer to God was, that his will might be done. For, if he sent me to hell, I knew it was just; if he saved me, it was unmerited favor. And in this state of extremity, it seemed that a serenity of body and mind past over me, and all seemed to be peace and tranquility, both of body and mind; and a view presented to my mind, which I can't describe. And I felt that I never should commit another sin in life, nor doubt my glorious state.

About this time I really thought I loved every human being on earth, and all the creation of God seemed to be good in their several conditions; but more especially professing people, thought I, were all Christians, and I wanted to be among them. But how shall I get there? Answer, there are gospel ordinances for believers to comply with, and one of them is baptism, which seems to be first. And what church shall I go to get this administered? I was not able to read the scriptures but very little, but I was determined to learn to read them, for I wanted to comply with my duty. *(to be continued.)*

ELY HOLLAND.

TO EDITORS PRIMITIVE BAPTIST.

Brown's Fairfield dis. S. C.
April 2nd, 1842.

BELOVED BREETHREN EDITORS: Through the multiplied blessings of an allwise God, who is merciful, and works all things after the council of his own will, I am yet on the stage of action, and yet wandering up and down in this vale of sorrow; sometimes on the top of the mount, Deut. 32. 49. viewing the promised land, and at other times among the pots, Psalms, 68. 13. cast down but not destroyed. For we which live are always delivered unto death for Jesus' sake, that the life of Jesus might be made manifest in our mortal flesh. Knowing that he which raised up the Lord Jesus, shall raise up us also by Jesus, for which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day. I wish to give you

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a few scattering thoughts on a portion of God's word, which may be found in Paul's 2nd letter to the Corinthians, 4th, chap. 17th vrs. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory.

The foregoing part of this chapter shows very plain, that Paul applied these words to himself, and his brethren, and that they may be the more strengthening and encouraging, he puts them in the affirmative; and that they may not be wrongly applied he says, we have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth, commending ourselves to every man's conscience in the sight of God. And we view these words applicable to all the children of God, who walk according to the example laid down by Paul. For he says, if our gospel be hid, it is hid to them that are lost: In whom the God of this world hath blinded the minds of them which believe not. And we discover, that the trials laid down are of a spiritual kind, the spirit lusting against the flesh, and the flesh against the spirit; and of course cannot be applicable to those that are living without God, and without hope in the world, who are alienated from God by wicked works. But more immediately to the text.

We find in Eph. 2nd, 3rd, that, we were by nature the children of wrath, even as others. 4th and 5th verses same chap. But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ; (by grace ye are saved.) St. John, 16th, 13th: Howbeit, when he, the spirit of truth is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. Jeremiah, 31st, 3rd: The Lord hath appeared of old unto me, saying, yea, I have loved thee with an everlasting love: therefore with loving kindness have I drawn thee.

When the spirit of God comes to the sinner (in the broad road to ruin) to perform his office work, in the effectual calling of him from nature's darkness to the glorious light and liberty of the ever blessed gospel of the Son of God, and makes known to him the everlasting love of God, he not only shows him things to come, but also things that are past. For he sets his sins in battle array against him, opens the eyes of his understanding to see the curses of God's holy law denounced against him, saying, pay me that thou owest. And now the sinner sees that he has destroyed himself, but hopes that in God is his help. Hosea, 13th, 9th. And although faith, hope and love are planted in his heart, which quicken him and make him alive, for he now believes that God is, and that he is a rewarder of them that diligently seek him, and hopes that times will yet be better with him, and he hates all sin, and loves holiness: he now resolves to do better, in a word, to fulfil the whole law, and thereby gain the favor of God; but, being so full of the carnal mind, which is not subject to the law of God, neither indeed can be, he always falls short of his promises, while he depends on his good works. For, by the deeds of the law shall no flesh be justified in his presence, and this is very afflicting to him. But Paul has said, Phil. 1st, 6th: Being confident of this very thing, that he which hath begun a good work in you, will perform it until the day of Jesus Christ. And so the work of grace goes on in the heart, sometimes drawing with the silken cords of God's love, sometimes chastising, sometimes restraining from sin, and at other times suffering them to be overtaken by sin; until he is compelled to give up all for lost, and throw himself entirely on the mercy of God. For, thy people shall be willing in the day of thy power. Ps. 110th, 3rd.

O the afflictions of a soul when bordering on despair, and saying, Lord, save, or I perish. About this time the spirit of God comes in a small still voice to them, saying something like this: Son, or daughter, thy sins which are many are all forgiven thee. And now, God who commanded the light to shine out of darkness, hath shined into our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. 2nd Corinthians, 4th, 6th. Insomuch that they are ready to say, trouble is clean gone, sin is ended. Yea, they rejoice with that joy which is unspeakable and full of glory. St. John, 16th, 14th. He (the comforter) shall glorify me: for he shall receive of mine, and shall show it unto you. And now faith applies the whole merits of Christ to the soul, and enables him to claim them as his own, and to rejoice in hope of the glory of God. Viewing Jesus Christ as the end of the law for righteousness to every one that believeth. Yea, he is ready to adopt the words

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of our text and say: Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory.

But it is not long till they find a law in their members warring against the law of their mind, and bringing them into subjection to the law of sin and death. His brilliant faith becomes dim, his flaming love almost extinct, and his hopes weak. Christ veils his face, and the soul cries, O wretched man that I am, who shall deliver me from this body of sin and death? And is ready to say, is his mercy clean gone, will he remember mercy no more. Yea, sorrow and affliction lie heavy upon him, and he cries to God for help in his deep distress; and God is entreated of him, and comes on the wings of love to his relief; shows himself a God near at hand, and not afar off, a very present help in time of trouble, manifests himself to that soul as he doth not unto the world, and the soul says: My beloved is mine, and I am his; yea, he hath set me in a large place, and made me triumph over all my troubles and afflictions, which are to me very light now indeed.

Persecution is a part of the Christian inheritance. St. Mark, 10th, 30th And Christ says, because I have chosen you out of the world, therefore the world hateth you. St. John, 15th, 19th. But as then, he that was born after the flesh persecuted him that was born after the spirit, so it is now. Gal. 4th, 19. These are trials to the flesh, and very afflicting indeed, for they would fain raise old nature in arms, and take vengeance in our own hands. But vengeance is mine, and I will repay, saith the Lord. Romans, 12th, 19th. But Christ hath said, be of good cheer, I have overcome the world.

But of all the afflictions the child of God ever experiences, I think it the most trying when they arise from their own brethren, for the purpose of self-aggrandisement, or self justification, not according to the word of God. Paul says, 2nd Cor. 11th, 26th: In perils among false brethren. And Peter says, 2nd Peter, 2nd, 1st: But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction; 2nd, and many shall follow their pernicious ways: by reason of whom the way of truth shall be evil spoken of. Romans, 2nd, 8th: But unto them that are contentious, and do not obey the truth but obey unrighteousness: indignation and wrath. Romans, 16th, 17th, 18th: Now I beseech you, brethren, mark them which cause divisions and offences, contrary to the doctrine which ye have learned, and avoid them; for they that are such, serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple. St. John, 3rd 20th: For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. When such afflictions as these get into the church, (which I think the most of us have experienced.) O the heart-rending scene, to the child of God, who is as Eli sitting by the way side watching, for his heart trembles for the Ark of God. He esteems the word of God as he does its author, and takes it for the man of his council, and the guide of his conduct, and is ready to say with the prophet Jeremiah, 9th, 1st, 2nd: O that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people! O that I had in the wilderness a lodging place of wayfaring men; that I might leave my people, and go from them! for they be all adulterers, an assembly of treacherous men.

O, the lamentable scene the child of God has to pass through, under these circumstances. His desire for natural food leaves him, his sleep departs from him, and his mortal powers decline, and he wanders about destitute, forlorne, and tormented; and says with the Psalmist, in the 55th Ps. 12th, 13th, 14th verses: For it was not an enemy that reproached me; then I could have borne it: neither was it he that hated me that did magnify himself against me; then I would have hid myself from him: But it was thou, a man, mine equal, my guide, and mine acquaintance. We took sweet counsel together, and walked unto the house of God in company. Job, 17th 7th: Mine eye also is dim by reason of sorrow, and all my members are as a shadow.

But we should consider the days of old, the years of many generations, and remember all the way in which the Lord thy God hath bought thee. David says, (and the child of God has witnessed it.) Ps. 30th, 5th: For his anger endureth but a moment; in his favor is life: Weeping may endure for a night, but joy cometh in the

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morning. Yea, in the twinkling of an eye, or in a moment, Jesus comes on the wings of love to our relief, unveils the beauties of his lovely face, chases away every mist of error's darkness, and shines into the soul by the light of his reconciled countenance. And the soul cries out, my afflictions are but for a moment, and they are light indeed. Yea, one hour's enjoyment of the love of God in our hearts, more than repays us for all our afflictions. And if our life should last one hundred years, it is compared to a moment, to an inch or two of time, to a vapor that appeareth, and then vanisheth away. And if all this time was spent in the most heart-rending afflictions, it would be but light and momentary indeed, in comparison with an eternity in the presence of God, and Jesus Christ. And when we find our way strewed with the strongest tokens of the love, care, and tender mercies of God, the troubles of this present evil time is not to be compared with (the peace, joy, and consolation, that is given by the spirit of God bearing witness with our spirit, that we are the sons of God, much less) the glory that shall be revealed in us.

Again, these afflictions though short and momentary, are a strong proof, that we are a child of God. Heb. 12th, 8th: But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. 6th vrs. same chap. for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. 7th, if ye endure chastening, then God dealeth with you as with sons. Gal. 4th, 7th, and if a son, then an heir of God through Jesus Christ. And it is not only a proof, but they work for our good. Rom. 5th 3rd 4th 5th: And not only so, but we glory in tribulations also; knowing that tribulation worketh patience; and patience, experience; and experience, hope: and hope maketh not ashamed, because the love of God is shed abroad in our hearts, by the Holy Ghost which is given unto us. By these afflicting tribulations, the soul proves the mercy, and goodness of God, by which his faith is strengthened and he grows in grace, and in the knowledge of our Lord and Saviour Jesus Christ, until he is made fit for an inheritance among the saints in light.

All these afflictions arise from Christ being formed in you the hope of glory, and his effectual working in the heart to bring the body into subjection to the Lord of glory; and our flesh being so tied to the things of time and sense, and so irreconciled to God, hence, the flesh lusteth against the spirit, & the spirit against the flesh. And this is another striking proof, of the glorious end for which these means were ordained of God; for without some of these testimonies, at least, the soul cannot have a scriptural ground to hope for the glory of God in eternity But with them, says the Apostle John, 1st epistle 3rd, 2nd: Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. We shall then with spiritual eyes view our blessed Lord, with open face, without a vail between.

O the exceeding and eternal weight of glory, the soul and body will bear, when transformed into the glorious image of the Son of God. Well might Paul say, 1st Cor. 2nd, 9th: Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

Brethren and sisters, seeing we look for such things, what manner of persons ought we to be in all holy conversation and godliness? Wage war with every darling sin, and press forward toward the mark of the prize of the high calling of God in Christ Jesus. And to those that feel their lost and ruined condition by sin and transgression, I would say, seek the Lord in full purpose of heart, cast your whole care upon him, and put your whole trust in him; for he careth for you and his love exceeds your brightest hopes, and his mercies your greatest wishes; he pardons like a God, and has said, he that cometh unto me, I will in nowise cast out.

But what shall I say to those, that are yet careless and unconcerned about the welfare of their immortal and never dying souls; who are so taken up with the things of time and sense, that they care for none of these things? I must say if you live and die thus careless, where God and his Christ is you never can come. Wo unto the wicked, for it shall go ill with them, for they shall receive the work of their own hands. Wo unto them that laugh now, for they shall weep and mourn. But blessed be God, Jesus is yet on a meditorial throne, and you on the stage of action; and it is said, he came to seek and to save that which was lost.

Life is the time to serve the Lord,
The time to insure the great reward—

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For there are no acts of pardon past,
In the cold grave to which we haste.

Then come and go along with us, for the Lord hath spoken good concerning Israel.

Brethren, I hope you will excuse my being tedious; when I commenced I thought to be brief, but my mind began to run and my pen could not catch it. Neither am I yet through, but I must stop, praying the Lord to bless you, and to bless the remarks made agreeably to his will, and pardon the reverse for Christ's sake. I subscribe myself yours in tribulation.

MARSHAL McGRAW.

TO EDITORS PRIMITIVE BAPTIST.

Lexington, Oglethorpe County, Ga.
March 27th, 1842.

DEAR BRETHREN IN THE LORD: As agent for the Primitive, it becomes my duty to address you once more in much weakness. For I can say of a truth, that the doctrine contained in them is a source of comfort to me, and I wish them continued until I direct otherwise; though we have some among us that profess to be Old School Baptists that will not read them, and say they caused all the division among the Baptists. I could say a great deal about things that have come under my knowledge, but there are a few of us here that have our names cast out as evil, though I hope we have a friend that never leaves nor forsakes.

I hope God will give us a spirit of forbearance, that we may pray for our enemies and those that despitefully use us and persecute us. May the Lord of infinite mercy preserve and keep us all in that straight and narrow way that leads to life eternal; and especially those that write for the Primitive Baptist. May he direct your hearts and pens to write in a way to be to the glory of his name, and for the advancement of his kingdom on earth. I remain yours in the gospel of Christ.

THOS. AMIS.

FOR THE PRIMITIVE BAPTIST.

Joshua and the Gibeonites. L. M.

The Gibeonites were at a stand,
When Israel came to invade their land;
They council held and went a head,
With their old shoes and mouldy bread.

They took old bottles and did come,
And said they took them new from home;
They told them they did live afar,
And did not like to go to war.

They came to them in great disguise,
And made a peace by telling lies;
But soon they found they liv'd at hand,
And were the nations of the land.

Now Joshua soon did see the cheat,
And found that he was badly beat;
He then pronounced a curse for good,
And said that they should hew the wood.

He said they soould draw water too,
And wait and tend and work and do;
And in the house of God should stay,
And wait and serve from day to day.

And now we see by God's decree,
That servants were ordain'd to be;
And so we then must cry, Amen,
To his allwise and great decree.

BENJAMIN MAY.

Macon, Ga. Dec. 30, 1841.

TO EDITORS PRIMITIVE BAPTIST.

Lawrence county, Ala.
March 26, 1842.

DEAR BRETHREN IN THE LORD: It is a great satisfaction to me to have the opportunity of conversing with you, which are of the like faith; for by one spirit are we begotten unto the Father. When I receive the little winged messenger, and see so many brethren trying to walk the narrow way that leadeth unto life, it stimulates me more and more unto my duty as a soldier of the cross. It seems that we are endeavoring to carry each other's burdens, by which means the body seems to be strengthened. But, oh! how it grieves me to hear of the crosses and trials we have on the way, occasioned by the institutions which are set up of men in this modern day, saying, come unto the help of the Lord, as though his arm is slack concerning his promises. For he has said, that he will never leave thee, nor forsake thee; for it is your Father's good pleasure to give you the kingdom. How strong this bears up the Christian, believing that he has a Saviour who has all power in heaven and upon earth, and that we have the promise that he will be with us unto the end: and if he is for us, who can be against us?

I inform you of some of the difficulties of our Muscle Shoal Association. We still keep together, but it is like iron and clay, will not adhere neither is fitted and compacted together, there being so much Ashdod, that it seems to leaven the lump. The church to which I belong, sent up in her letter in 1840, wishing that the Association would say whether or not she be a missionary body; and received an answer, that she is neither a missionary body, nor anti-

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msisionary; which is not satisfactory to some, for the spirit of man seems to swallow up the affections of a good many; and every now and then, the beast shows his head with young horns.

This same missionary spirit (or in other words antichrist) was again discovered in the organization of a new church, out of excommunicated members of another church; which church sent up her letter for admittance, but was denied the privilege. During the debate on the subject, the priest who was at the organization said, that he considered it a place of refuge for the oppressed. But he seems to have heaped up coals of fire on his head, and it is with difficulty he can get a congregation to hear him. At some places, some of the same kind have borrowed money from different members, not only by $100, but by $1000, and have gone off without paying it. And in one case from a widow woman, whom he has treated in the same way; which circumstances show they are after the fleece and not the flock. And some of these young college made preachers are nothing more than hirelings, have married fortunes, and sold their property from their wives, and from accounts have brought them to suffer. And it pleasing providence to remove her from time, converted every thing into money, quit begging and gone to merchandising.

I can't according to the scriptures, compare them to any thing but antichrist. As an evidence, read the 1st chapter of Romans, that explains their principles. I awfully fear they are those named in scripture, a tree twice dead, plucked up by the roots. I asked one of them not long ago, what the gospel was? He said, it was those who preached. I made him no answer. He then said, the scriptures was the gospel. I was talking to another of the same stripe; he said, he did not believe that all infants that died in that state were saved. I then asked him, if he thought any were? He thought some might be. I asked him, if one was saved, why not all? He said, that he did not believe all were. Then he was asked as many as five times, what rule or plan they were saved on? And he would not tell. I told him, it was as plain to me as to go out of that door. Says he, if it is, I would like to know. I then told him, the news the shepherds heard might be like it.

Brethren, I believe such people were never born but once. When I compare the state of the world as it is at present, with by-gone days, I am almost ready to say, surely old things are again coming to pass for new. For we read in the scriptures, that the people could not bear sound doctrine. To preach up God's unbounded love to his elect, is in effect signing the death warrant to the ministry as to popular preaching; while some say, a man should never preach any doctrine that the people will not be pleased with. Brethren, my Book don't teach me so; but says something like this: He who will be a friend of the world, is an enemy to God. And when the ministry became to be popular under the reign of Constantine, the gospel became a speculation; and when a man wished to ingratiate himself into the favor of the government, would turn professor, study divinity added with philosophy, that the priest might be made the better tool to curb the passions of the people, and thereby bring all down immediately under the control of their sovereign, in whom the church and state seem to center.

The present times appear to me to be similar. Public sentiment is the sovereign of our country, and we see people are making use of every means to make a living without work. A few farming, some mechanics, a great many merchants, speculators, and gentlemen, who are strolling through the country seeking out employment. And the theological man-made preacher, looking for the fattest place. These missionaries, added with the speculators, will ultimately take the country, as in former times, by adding their philosophy and wits with the banks, or the god of this world. For we see the great thirst for souls, is commensurate with the quantity of money afloat in the country, for when we see a heap of money, we see a great many preachers, seeming to be interested for the heathen. *(to be continued.)*

Fear not, little flock, it is your Father's good pleasure to give you the kingdom. Dear brethren, contend for the faith once delivered to the saints, and may the God of grace ever be with you, world without end. *DAVID JOHNSTON.*

TO EDITORS PRIMITIVE BAPTIST.

Cravensville, North Carolina, October, 1841.

DEAR BRETHREN EDITORS: It is by the request of a worthy sister, that I undertake to write a few lines to inform you of her

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distresses of late in these low grounds of sorrow. Her family having been visited by the monster death, her husband, two sons, and two servants all taken in sixteen days, and another servant in a few weeks.

Her husband, brother Philemon Holland, was born in the year of our Lord, 1768, on the 31st day of July; and always sustained a respectable character until the year 1820, when he was baptized by Elder Jabez Weeks, and became a member of the Baptist church at Slocumb's Creek, Craven county, N. C. and continued to be strong in the faith, and a firm supporter of the Predestinarian principles, until his death, which took place on the 28th of September, 1841. He had been a constant reader of the Primitive papers for about three years past, and was well pleased with the doctrine they contained; and as such the sister wished his death put in your paper, and the death of her two sons.

Barney Holland, a very fine young man and much beliked by virtous people, was born July the 10th, 1816, and died September the 12th, 1841. And Richard D. S. Holland was born June 24th, 1828, and died September the 6th 1841. And they both gave a clear manifestation of the forgiveness of their sins. Also three servants, all about the same time.

And the sister, being left so desolate, earnestly solicits the prayers of all the brethren and sisters of the Old School Baptist faith, that she may be able to bear up under her afflictions, and finally be admitted into the kingdom of ultimate glory for Christ's sake. *COR'S CANADAY.*

TO EDITORS PRIMITIVE BAPTIST.

Ockfuskee, Randolph county, Ala.
March 22nd, 1842.

DEAR BRETHREN EDITORS: I have taken my pen in hand to try to send you my remittance, for the purpose of defraying the expense of your valuable little paper, the Primitive Baptist; which I receive tolerably regular, for which I feel thankful, that the Lord has been pleased to put it into the hearts of his dear children thus to have the chance to communicate to each other their love and frendship towards each other, and their troubles and distresses, and hard trials whilst here below.

Dear brethren, I am now about sixty-one years old, and forty-one of that time called a Baptist of the Old School and feel no disposition to change my Christian principles now. And it cheers up my drooping spirit when I see so many standing in the same ranks, amidst all the opposition of the New School; which makes me still desire to read the Primitive, if you will continue it to me, and I will send on the pay when convenient. Dear brethren, I must come to a close, by subscribing myself yours in the bonds of affliction. Farewell.

JOHN A. MILLER.

TO EDITORS PRIMITIVE BAPTIST.

Mississippi, Leake county,
January 16*th*, 1842.

DEAR AND BELOVED BRETHREN: Having to send my remittance, though I have neglected too long already to do so. Brethren I love the truth and this is the reason I wish you to send me the Primitive. I subscribe myself a brother in hope of eternal life, which God that cannot lie promised before the world began.

LUCAS VANARSDEL.

FOR THE PRIMITIVE BAPTIST.

Elder *Parham Puckett* is expected to preach at Tarboro', 29th May; 30th at Lawrence's m. h.; 31st, at Kehukee; 2nd June, at Parker's; 4th and 5th, at South Quay, Va.; 13th at Buckhorn; 14th, at Mount Tabor; 15th, at Pleasant Grove; 16th, at Conoho; 17th, at Cross Roads; 18th and 19th, at Conetoe.

AGENTS,

FOR THE PRIMITIVE BAPTIST.

NORTH CAROLINA.—J. Biggs, Sen. *Williamston.* R. M. G. Moore, *Germanton.* W. w. Mizell, *Plymouth.* Benj. Bynum, *Nahunta Depot.* H. Avera, *Averasboro'.* Burwell Temple, *Raleigh.* G. W. McNeely, *Leaksville.* Thos. Bagley, *Smithfield,* James H. Sasser, *Waynesboro'.* John Fruit, *Sandy Creek.* L. B. Bennett, *Heathville.* Cor's Canaday, *Cravensville.* William Welch, *Abbott's Creek.* Jos. Brown, *Camden* C. H. A. B. Bains, Jr. *Stanhope.* C. T. Sawyer, *Powell's Point* Isaac Tillery, *Lapland.* Thomas Miller, *Elizabeth City.* Harris Wilkerson, *West Point.* Isaac Alderman, *Moore's Creek.* James Miller, *Milton Park.* David R. Canaday, *Foy's.* L. P. Beardsley, *Greenville.* Isaac Meekins, *Columbia.* L. J. J. Puckett, *Richland.* Wm. M. Rushing, *White's Store.* Richard Rouse, *Strabane.*

SOUTH CAROLINA.—James Burris, Sen. *Bold Spring.* Wm. S. Shaw, *Rock Mills.* Levi Lee, *Blackville.* Andrew Westmoreland, *Cashville.* J. D. Prichett, *Aiken.* Marshal McGraw, *Brown's.* John L. Simpson, *Cookham.* J. G. Bowers, *Duck Branch.* Wm. Nelson, *Camden.* G. Matthews, *Germanville.* Jacob B. Higgins, *Columbia.*

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TERMS.

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THE PRIMITIVE BAPTIST.

EDITED BY PRIMITIVE (OR OLD SCHOOL) BAPTISTS.

Printed and Published by George Howard,

TARBOROUGH, NORTH CAROLINA,

"Come out of Her, my People."

VOL. 7. SATURDAY, MAY 14, 1842. No. 9.

COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

DECLARATION

Of the Reformed Baptist Churches in the State of North Carolina.

(WRITTEN BY JOSHUA LAWRENCE IN 1826.)

"*Cast ye up, cast ye up, prepare the way, take up the stumbling block out of the way of my people.*" BIBLE.

Whereas, from twenty years experience of the progress of missionary plans and proceedings among us, we find that no benefit has arisen to the cause of Christ or his church: but on the contrary, that they have been the fruitful source of argument, strife, and contention; destroyed the peace, fellowship, and union of brethren, and even the ministers of different churches, more than any thing else which has taken place in our denomination during the above period: and whereas we plainly see and realize, that they have given rise to reproaches, backbitings, whisperings, and evil speaking, causing discord and disagreement amongst the Baptists on the subject of Missions, whereby that brotherly love and fellowship which have heretofore been enjoyed and ought to abound, are destroyed—We do most sincerely believe, that it is the missionary proceedings and beggars that have come among us that have been the principal cause of our distresses, and which we see to be daily increasing; while we conscientiously feel that we have not departed from the ground upon which the Baptist denomination stood when we first joined the community, nor swerved in doctrine or ordinance from the long established principles of our venerable fathers in the church of God: being well assured that Missionary Societies, Bible Societies, Tract Societies, Theological Schools, &c. and begging money, and hiring agents to beg for the support of such institutions, neither engaged the attention nor received any countenance in the example or practice of our early ministers, who bore the burden and heat of persecution and sufferings, and by their faithfulness and devotedness to the cause of truth brought the Baptist society to that amount of numbers and influence which they have since attained. They would indeed have been ashamed, and blushed at such conduct and proceedings as have lately been resorted to in order to get money and subscriptions, under pretence of promoting religion and spreading the Gospel, while in this day there are too many that seem to glory in these very proceedings, and bring dishonor on the Christian name. We hesitate not to say, that the societies and practices already referred to, have no warrant from the New Testament, nor in the example and practice of Christ or the apostles. We also well know that our unhired and unlearned but laborious and faithful predecessors in the ministry, brought the Baptist community to a greater state of purity, peace, and prosperity, than all these unhallowed schemes and missionary operations have done, or ever will be able to do, with all their parade and begging of money. And indeed, ever since these modern schemes and societies have been invented, and persons of byends and worldly principles have engaged in them for the sake of the honor or profit which they might bring to them, thereby forming a connexion with this world, the cause of vital godliness, peace and union, has been declining among us. From these considerations, we do therefore most sol-

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emnly declare a NON-FELLOWSHIP with all such societies and proceedings, and with all churches who hold members of such societies in them, and that we cannot, as independent churches of Jesus Christ, travel further in communion with those churches or individuals that disregard our feelings, break our peace, and disturb the tranquility of the churches to which we belong.

We do therefore covenant and agree, to, and with one another, as independent and accountable churches of Jesus Christ, by our subscribing, to endeavor to maintain the following Articles, and to strive by divine assistance once more to restore purity of principles, brotherly love, peace and union, among ourselves if possible.

Article 1. Our body of churches shall be known by the name of the "*Reformed Baptist Association of Churches.*"

Art. 2. Knowing from long and painful experience the strife, contention, and evils caused in all the churches with which we are acquainted, by missionary societies and their proceedings; and being fully convinced that begging money under pretence of spreading the gospel and aiding the kingdom of Christ, is without any warrant from the New Testament, or any example in the purest ages of the church; and that these modern schemes and missionary societies are only the inventions of men, and like all other such inventions will only prove a curse to the church of God, we therefore declare that no person who is a member of any missionary society shall have membership in any of our churches while he continues in such society, —or if any who are already members of our churches shall join such societies, they shall no longer be entitled to membership with us. And we furthermore declare, that no missionary preacher or beggar, being known to be such, shall, by any of us, be invited into our pulpits, or have his appointments published by us, to beg and cheat the people, contrary, as we conceive, to the precepts of the gospel, and the long standing and ancient practice of the Baptists in these United States.

Art. 3. Believing that the tract societies often frame fictitious accounts and narratives to mislead the mind and promote the interest of their own sect, and that one great design of these societies is to bring the youth of our country, as they arrive to manhood, to be of some sectarian opinion, and thus pave the way in time for an established religion and priestly dominion, and that such an event ought to be guarded against by every friend to true religion and the rights of conscience, we therefore declare that no person who is a member of any such tract society, shall have membership with us except he first renounce his connexion with the society; and no minister or preacher in membership with these societies shall be invited into our pulpits, if it be known to us that he is a member of such societies.

Art. 4. Convinced that theological seminaries are the inventions of men, and have no warrant or sanction from the New Testament, nor in the example and practice of Christ and the apostles: For none of the apostles, when called to preach the gospel, ever went to such places to be taught rhetoric, oratory, or other human accomplishments to prepare them for the work of their ministry: And knowing, moreover, that the Baptist denomination in these United States have long existed and flourished without any such institutions, and that there is at present a strife among the different sects which shall be the greatest in the esteem and honor of this world, which strife must be injurious to the simplicity and purity of the religion of Jesus Christ. For already, since the commencement of these seminaries, and the numerous societies for their support, there is less vital and practical godliness, less harmony, peace, and Christian feeling, than has ever been within our remembrance. And so far as we are able to see and judge from the word of God, and the past history of the Church, we believe this new invention of training up young men for the ministry, will be the greatest curse to our own as well as other denominations, and in the end be productive of evils too numerous here to be described;—substituting forms for realities, introducing a proud, pompous, and fashionable ministry, instead of a humble, pious, self-denying one. And since in all ages it has been *like priest, like people*, true religion under such a ministry, must be expected soon to be reduced very low. We therefore feel constrained to declare a non-fellowship with all such human institutions and devices, and to discountenance all societies and travelling beggars for their support, believing them to be the emissaries and agents of antichrist, and opposed to the true kingdom of Jesus Christ.

Art. 5. In regard to the spread of the Bible, and Bible Societies, we believe that no one man is competent to the task of

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translating the Scriptures into another language, in the short time which seems to be practised in India. Nor do we think any two or three men of a particular sect, very likely to give the heathen, or others, a correct and impartial version of the Bible, by reason of those particular views and prepossessions which influence, more or less, the members of every religious persuasion. We fear, indeed, that there will be as many incorrect or spurious Bibles as there were in the time of king James, when he was induced to select fifty four persons, eminent for learning and knowledge in the ancient tongues, to give his subjects our present translation of the Bible. The first Bible that was ever printed in America, we are informed, was printed for the Nantick Indians, and in their tongue, more than one hundred and fifty years ago. Since that time, how many missionaries have been sent amongst the American Indians, how many of their youth have been educated for the ministry, and what incredible sums of money have been expended for converting the various tribes, and yet, where are the fruits of all these mighty doings, and what has resulted from the vast expenditure? For want of a true call to this work, bad management, or through a neglect to set a proper example, or all these put together, the Indians in almost every instance have been only made worse, more profligate and dissipated, and been brought to a more speedy and certain destruction. What has been already done, may be done again, not only to the few remaining Indian tribes in this country, but to the inhabitants of India, and elsewhere; particularly when no better instruments are employed, and much worse measures and proceedings are adopted. But with respect to Bible Societies, so called, who can believe these societies will advance the interests of Christ's kingdom, when the great men of this world, the mighty, the rich, the fashionable, and ungodly, are received into half-brothership with the church, and are made life members, managers, and directors in these societies for carrying on the work of the Lord, and the conversion of the world—and all this to get more money and obtain greater renown in the eyes of this world? Will such men, and such measures, promote the humble and self-denying religion of Jesus Christ in the earth? As well may it be expected that darkness will produce light. It would be well for some of the officers and donors to these popular societies to recollect the proverb, that *charity should begin at home*, and first learn their own negroes to read the Bible, who have sweated and toiled for the very money perhaps they are giving to others. Are there not often poor laboring ministers and destitute individuals in their very neighbourhoods who stand in need of, and have a claim on their charity, whom they pass by, and give with a liberal hand to some distant object for the sake of having the praise and honor of great and wicked men? To us it seems surprisingly strange that those who neither read the Bible, nor love its truths, nor practice its precepts, should undertake to send the Bible to others, since they can feel no real interest in the duties enjoined in it, if they do not even disbelieve its divine authority. We therefore declare our discountenance of, and non-fellowship with all such societies, and such connexion between the church and this world, knowing that *Christ's kingdom is not of this world*; and no person who is a member of any such Bible Society shall have membership with us except he first renounce his connexion therewith; for we are fully assured that as a worldly-minded Judas betrayed Christ, so will these worldlings in Bible Societies betray the cause and church of God.

Art. 6 As an essential part of the Masonic constitution is secrecy, to join the society, we conceive, is taking a leap in the dark. The solemn engagements that persons are laid under to secrecy, before they receive the necessary information to enable them to form a just and conscientious judgment on the subject of Masonry, seems to us to be of an embarrassing nature. It appears inconsistent with reason and religious duty, for a Christian, who is commanded to watch, to do a something, and yet not be able to know what he is doing, save that he knows he will hurt the feelings of his brethren, which, in our view, he ought to see to be wrong. The wide field for all useful branches of science is open to the free access of every man; and as we are amply furnished with every necessary direction from the word of God, for faith and practice, aided by the most powerful and sublime motives, and the influences of the Holy Spirit in our hearts, to produce in us the purest principles of benevolence towards God, and towards man; we cannot see why a Christian should wish to join the Masonic Society, or what spiritual good we can expect to derive from such

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a connexion. To associate from free and voluntary choice with immoral persons, when neither duty nor necessity requires it, is to sanction their immoralities. Hence, whenever a member of the Baptist church has joined the Masonic Society, in every instance it has hurt the feelings of his Christian brethren. And the voice of the Association to the churches uniformly has been, that such members walked uncharitably and disorderly. We deem it high time therefore to pay some regard to the voice of the Association, and to act with decision on this subject, since the conduct of some private members and ministers has become notoriously unfeeling and unchristian. Regardless of the advice of the Association and the feelings of their brethren, and at the risk of losing their Christian character, they have persisted in visiting the Lodges, thereby opening afresh and augmenting the already wounded feelings of those whom they pretend to call their brethren in the Lord. We consider such conduct in a professed disciple of Christ, inconsistent with true brotherly love, and directly calculated to destroy that peace, harmony, and Christian affection, which ought to exist among religious brethren. Hence, for the sake of restoring and preserving that unity, concord, and affection, so desirable and important among Christian brethren, (and not from any hard feelings or disrespect towards Masons, or the Masonic institution as not being beneficial to men of this world, or advantageous to individuals or to civil society, but solely regarding our love, peace, and Christian character as disciples of Christ,) we feel ourselves constrained to declare, that hereafter no person that is a member of any Masonic Society shall be received as a member of any of our churches, without first promising to discontinue visiting the Lodges and Masonic parades—and if any member of our churches shall join the Masonic Society, he shall forfeit his membership in the church to which he belongs, in order that our peace may be no more broken, or the feelings of our brethren injured. Knowingly to wound the feelings even of a weak brother, is not walking according to the requirements of the Gospel—and such as disregard those requirements, and the feelings of their brethren, can have no just cause to complain if they are removed from the fellowship of their brethren. And we also further declare, that we will not hereafter publish the appointments, nor invite into our pulpits, any masonic preacher of the Baptist denomination, knowing him to be such.

Art. 7. Any person at present being a member of any of our churches, and feeling himself aggrieved by these our Articles, where there is a majority in any particular church in favor of adopting them, shall have the liberty, by letter of dismission, to remove his membership, and join any church he or she may think proper. It has already been stated, that any who are now members of our churches, may continue their membership by promising to renounce their connexion with such societies as are herein by these Articles declared to be out of fellowship with us, and desisting from such practices as have been stated to wound and hurt the feelings of their brethren. For we claim the right of thinking for ourselves, and of worshipping God in the way we deem right, and also of choosing our own company for associates. These rights we believe to be given us by our Maker; they were established by the blood and sufferings of our fathers, and are secured by the Constitution, & we feel every willingness freely to grant them to others.

In testimony of agreement to the foregoing Articles of this our declaration, We, the undersigned Baptist churches, after due deliberation and decision in our conferences, have appointed our several clerks to sign the names of our churches, and the number of members belonging thereto, this 29th day of August, 1826.

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Note.—So far as it is known, the Clodhopper, published by Elder Lawrence in 1825, was the first publication made by any member of the Baptist denomination against the institutions of the day. The foregoing Declaration was presented by Elder Lawrence to the Kehukee Association in 1826. In 1827, the Association acted upon it as described in the following extract from their Minutes of that year, and in the annexed Circular Letter.

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Extract from the Minutes of the Kehukee Association, held at Kehukee meeting house, in 1827.

A paper purporting to be a Declaration of the Reformed Baptists in North Carolina, dated 26th August, 1826, which was presented at last Association and referred to the churches to express in their letters to this Association their views with regard to it, came up for deliberation. Upon exam-

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ination it was found that most of the churches had given their opinions, and after an interchange of sentiments among the members of this body, it was agreed that we discard all Missionary Societies, Bible Societies, and Theological Seminaries, and the practices heretofore resorted to for their support, in begging money from the public; and if any persons should be among us as agents of any of said societies, we hereafter discountenance them in those practices, and if under the character of a minister of the gospel, we will not invite them into our pulpits, believing these societies and institutions to be the inventions of men and not warranted from the word of God. We further do unanimously agree, that should any of the members of our churches join the fraternity of masons, or being members thereof continue to visit the Lodges and parades, we will not invite them to preach in our pulpits, believing them to be guilty of such practices; & we declare non-fellowship with them & such practices altogether.

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CIRCULAR LETTER.

(*Written by Elder Joshua Lawrence.*)

Dearly beloved Brethren: Having under a kind and auspicious providence, been permitted to convene in our annual meeting, you will no doubt expect as heretofore, an epistle from us on some subject of importance, for your instruction and comfort while passing through this vale of tears here below; and we know of nothing that may give you the alike joy, as to hear from our meeting in terminating as it did; being so overruled by an almighty and merciful God, surpassing any thing we had conceived, or ever expected, from the general excitement and contention that had long raged producing discord and distress in our body of churches: we think it will be joy to you, as well as a duty we owe our God, of infinite goodness and love to record in memory; and shew to future generations, the great care of God over his people, in this hour of division, danger and distress: When ready to sink in the deep waters of disunion and strife, and be overwhelmed with party spirit, and bad feelings; that this almighty, kind, and merciful God, who has promised to be the guide of his people, even unto death, should have manifested, that his everlasting arms were underneath us, and shew to all around that the gates of hell should not prevail against his churches; which is to us as great astonishment, and as joyfully affording deliverance, as Israel experienced at the Red Sea, or as when the Jews brought back the fleeing, mourning king David to his house, and destroyed party spirit; that he should step in, like in the days of Esther, & save his falling, and ready to sink churches, when there was not scarce a hair's breadth, between them and division; it is surprising grace, and it was the Lord's doing, and is marvellous in our eyes. The tho'ts of which divine watch care, manifested in this hour of danger, produced feelings of joy and love, unspeakable and unutterable; every heart having at this time, more joy, union, love and peace, than it could express, for fullness, and wiping of tears; that we indeed from experiencing the quick and unexpected transition, from the feeling of party spirit, to a union of hearts, could exclaim with the Psalmist: "Behold how good, and how pleasant it is, for brethren to dwell together in unity," in accents of joy to overflowing; and feeling unwilling that you should not rejoice with us, and be participants of that happiness, resulting from the gracious kindness of our God, manifested to this Association, when every heart trembled with fear and pain, for the state of the churches.

We shall therefore give you, beloved brethren, a brief sketch of the circumstances attending our meeting. On Saturday the 6th, we met; but O God, who can describe the feelings of God's dear people? both ministers and private members: the coldness of affection, the shyness, the fear of division, the painful party spirit, that raged in every bosom more or less; the grief, the contentions in little groups of brethren, arguing to prove, and disprove, who was right; and the general excitement by saint and sinner, to see and hear, what the end would be; yet we had remaining love, and good will enough, to proceed to preach, and hear the Introductory Sermon, which was ably delivered; and then prepared for business as usual; when it was proposed, that on reading the letters, no notice should be taken of the answer of the churches, to the articles which was referred to them last year, (purporting to be a Declaration of of the Reformed Baptist Churches in North Carolina,) or that it should be referred to the churches another year, which was objected to, and then put to vote; and decided by a large majority to receive the answer of the churches, in their letters as they were read; and the subject to lay over

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for debate, until Monday next. with these remarks: Who can tell what God may do for us? or, if we must part, we would part in peace, and without reproaching one another. It was found in the answers of the letters, that there were twenty churches unanimous, in favor of the Declaration; some other churches, in favor of all but the word reform; and some divided: But all the churches, but one, were opposed to a Baptist joining the Masonic Society, and visiting the lodges, and parades.

From the brethren's being together on Saturday and Sunday, and conversing, and preaching, and hearing preaching, we hope God, so tempered their hearts, as to have a heart of prayer, and a sincere wish for his direction; and to be so disposed, as to bring about peace, union and love, once more among them. For on Monday, when we came together, it seemed to be the prayer of all hearts, to put an end to strife and contention, that had so long destroyed the harmony of Ministers and Christians on these subjects; and after going through the balance of the business of the Association, we then on Monday took up the Declaration. At first view it seemed impossible that ministers, and brethren, so opposite in their opinions, could ever have come together in oneness, of acknowledged sentiment; and we are forced to say from our view of the case, that had we all strove to the utmost of our power, and have had to our assistance all the ministers in the State, it could not have been effected, by human agency. But O, wonderful to relate, and everlasting thanks to God, our Father, and Jesus Christ, the head of his church, and the Holy Spirit, by whose powerful influence, we hope our peace was restored; after some debate, and explanations of our prepossessions, and imbibed opinions, concerning the articles of the aforesaid Declaration, and other things; God broke in upon our souls with light, and oneness of sentiment, which followed with honest and humble confession, with tears, of all our hard censures, and reproachful speeches of one another, each heart was broken to tenderness, and a full and free forgiveness followed, in the broken accents of general weeping; on all hands confession and forgiveness flowed, as free as water down a descent, from bosom to bosom; the holy flame of brotherly love enkindled all around, with more than speakable peace, joy and union, manifesting itself by flowing tears, eager shaking hands, holy kisses, and anxious embracing in each other's arms, with loud praises and thanks to Almighty God, with humble acknowledgments; this is of God, this is of God; and indeed we felt, and enjoyed, that spirit of forgiveness, joy, peace, union, and love, with and toward one another; and in such a high degree, that every doubt was removed, and each had a witness in his own heart, from what he felt that it was of God, to the mutual good of all; then our hearts overflowed, and the demons discord and party spirit, fled from every bosom. We can attest that we have never witnessed the like, in any Christian council heretofore; the Lord has done, brethren great things for us, whereof we are truly glad to our hearts; and wish you to join with us, to be ever thankful to his name; we think no man, saint nor sinner, could have witnessed all this scene, but must have acknowledged that, God was with us of a truth And whatever may be said of these things; the division and strife that they have caused in our churches, and among ministers, is to us an evidence, they were never of God; and the re-union, love, joy, peace, and harmony, that abounded on all hands by ministers, saints, and sinners, at taking a decided stand against them, still shews God's interposition to save his sinking and distracted churches, plainer than ever, that they were not of God; for he is not the author of confusion, but of peace; as in all the churches of the saints; and surely, whatever breaks the union, peace and fellowship, of God's people, should be abstained from, by any, or every Christian; because his and his brother's happiness is at stake, as well as the general good of the society of which he is a member. After coming to mutual fellowship, and brotherly love, every countenance seemed to wear a new aspect; every heart seemed to be tenderness, every voice seemed to be accents of love and acquiescence, to union, friendship, and peace; while silence reigned for a few minutes, to wipe away the flowing tears, interrupted here and there with hearts bursting forth the joys it was no longer able to contain, seemed to say to all around, the Lord is with his people to day, indeed and in truth. Let the heavens rejoice, and the Kehukee Association be glad, that the Lord has to her restored peace once more, and peace be to all the churches. The article reform was agreed to be left out, the five next were put to vote, and carried, by scarce a dissenting voice, in their substance; the sev-

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enth article on Masonry, was carried by the voice of the churches, in their letters; and so praised God, for his kindness towards us; and parted with more brotherly love, than we have since the days of modern missions; and so let brotherly love continue, is our prayer for Christ, and our peace sake.

And now, dear brethren, we beseech you, by the mercies of God, the honor and progression of his cause, and the peace of all our churches, that with all meekness and lowliness of mind, you endeavor to keep the unity of the spirit, hereafter, in the bonds of peace; by walking godly, and righteously in this present world, and forgiving and forgetting all the past; burying, (in the decision of the Association all former animosities,) and take heed not to disturb the hatchet nor the helve; and at all times have a single eye to the glory of God, and your brethren's feelings. For the Saviour has said, take heed how you offend one of these little ones, for their angels do always behold the face of their Father; and Paul saith, when you sin so against the brethren, and wound their weak consciences, you sin against Christ. Then be at all times careful, not to hurt the feelings of the weakest saint, and rather than do it, even deny yourselves things, which otherwise might be lawful; for vengeance is mine saith God, and I will repay it; and let this be your motto, the glory of God, the good of your brother, and the peace of the society, of which you are a member; and dear brethren forgive, that you may be forgiven, cultivate love and friendship, be courteous, kind and hospitable; let your light shine in all good works, that you may glorify your Father, which is in heaven, and bring honor on that religion you profess, and be a bright shining example to your family, and neighbors that sit in darkness, that they may take knowledge that you have been with Jesus; and enjoy peace in your own bosom, by walking uprightly before God.

Now unto Him that is able to keep you from falling, and make you perfect in every good work; be thanks and praise given, through all our churches, and throughout the world, for the great favor bestowed on us. The grace of our Lord Jesus Christ, be with you, Amen.

Blind must that man be, who discerns not the most striking marks of a divine government exercised over the world.

TO EDITORS PRIMITIVE BAPTIST.

—

Alabama, Pike county,
Dec. 21st, 1841.

Dear Brethren of the Primitive order and the faithful in Christ Jesus: Grace, mercy and peace be multiplied

Dear brethren, I am this day thirty-eight years old, this being my birth day; and as I am yet the spared monument of the mercy of God, I once more come forward to address you through the columns of the Primitive Baptist. And as Christians gain fellowship with each other, by relating to each other the work of grace in their hearts, I have thought I would furnish you with a short communication on my experience. And as this is a work that is better felt than told, it is always built upon and confides in the doctrine of grace, & the true principles of the gospel, having Christ for the alpha and omega too, and all to the glory of God. I shall therefore endeavor to commence where I hope the Lord commenced with me.

And first, I being a sinner by nature and contaminated with sin, I was consequently a sinner by practice; and at about twelve years of age I was made sensible that I was in an unprepared state to meet God, and to appear before the judgment seat of Christ, there to be judged according to the deeds done in the body. The case of the rich man and Lazarus distressed my mind, and I felt very solemn on the occasion, but my heart was so in love with sin that I could not forsake my sinful practices and former comrades and be religious. So I promised the Lord that I would turn and do better before I died, and if I could escape hell that was all I wanted. The strong man being armed, kept his palace and all his goods were in peace.

And thus I ventured on in my sinful course, being led captive by the devil at his will; but awful sensations of mind I frequently felt, and was often made to tremble at the thought of passing the gate of death and approaching judgment; and I would promise then to do better, but done not. And thus I grew harder in sin, and at about eighteen years of age I slid into the practice of dancing. This evil soon became my Delilah, and I was so delighted with it, that I would even try to argue that it was very little or no harm. This vice led to other vices, and I grew harder and more vile in practice. But amidst all this I would have conviction of mind, that

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would make me quake and tremble. And so I would promise and break my promises, till I was twenty-five years of age, when I became so uneasy about it, that I set about the work that I had so long promised to do; and being a sinner by nature, as a matter of consequence I was an Arminian in practice; for I verily thought, as all Arminians do, that if I reformed my life the Lord would love me, and so I would soon be a Christian. Accordingly I quit my former practices, and commenced praying, or at least saying of prayer. And I would sometimes think, that I had prayed tolerably well, and was in a fair way to heaven; and I would also think, I loved God and thanked his holy name. The strong man kept his palace.

But about this time I hope a stronger than him, bound him and cast him out. For it came to pass, as I trust God had purposed in his grace, I went to hear old brother William Dossey preach: and in his sermon he showed the sinner in a state of nature was condemned by the law, and he also brought to view the sinner saved by grace as being the workmanship of God, created in Christ Jesus, which constituted a new creature. And while he was thus preaching, I hope the Lord by his spirit and grace showed me that I was a lost sinner and already condemned. I now strove with all my might to make good the breach of a violated law, but all in vain; for the thunders from Sinai rolled louder and longer. And so I was convinced of the exceeding sinfulness of my nature, as well as my actual sins; and although my actual sins hovered around me like mountains, the sin of my nature distressed me more than all my actual sins. For I now saw and felt, that I was under original sin and guilt; in consequence of which, I felt a heavy load of guilt and justly condemned before God.

Here I was convinced of righteousness and of judgment, for I now saw that I was without any righteousness of my own in any shape whatever, and thought of all creatures upon earth I was the most miserable. For I was now convinced of the sin of my nature, of the sin of my duties, and of the sin of unbelief; and I was now afraid that I had sinned away my day of grace, and the door of mercy I thought was closed against me. Here the pangs of torment got hold upon me, while the justice of God was pointing right at me, and hell appeared to be moving to receive me, and if one tear would have saved me I could not have shed it. Oh, the hardness of heart that I mourned over, and could now say in truth—

Helpless am I and self condemned,
Incurable my wounds I see;
I am undone, undone, undone,
Unless the Saviour comes to me.

For I had now strove to believe in Christ for salvation, but unbelief barred me off from all the promises of the gospel. Here I lost all hope of salvation, but in Jesus Christ and him alone, and thus I was brought to believe in the doctrine of election; for I now saw plainly, if ever I was saved, it must be the choice of God to save me. And thus being distressed and burdened with an intolerable load of guilt for many days, while my cry was, Lord, save or I perish. At length on a certain day, as I was crying for mercy all prostrate in the dust, a light burst in upon my mind and my heart was softened and tears began to flow; whereupon God's word addressed my conscience in this language: Arise, go in peace, thy sins are all forgiven thee. This brought peace to my troubled conscience, and all the powers of my soul were melted into grief, and I could weep and rejoice at the same time, while this scripture rolled into my mind: I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee. I now believed Christ was my Saviour, and that all my sins were charged to him on the cross. The joy I felt I cannot express. But one thing I know, I wanted all that dwelt in heaven and on earth to praise the name of Jesus; while all the powers within me burst forth in hallelujahs of praises to his name. Yours in hope of eternal life.

(*to be continued.*)

WILLIAM THOMAS.

THE PRIMITIVE BAPTIST.

SATURDAY, MAY 14, 1842.

FOR THE PRIMITIVE BAPTIST.

Tarboro', April 16th, 1842.

DEAR BRETHREN EDITORS: Not having been a member of the church twelve months, and knowing how minutely the conduct of young professors is observed; and fearing that nothing that I may be able to write, will be calculated to advance the cause which you have united to promote; it is I confess with some reluctance that I appear before you at this time; but my

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excuse for so doing, may be found in the necessity which has imposed the task upon me. The circumstance which has caused my name to appear in the Primitive at present is simply this. Sometime in October last, brother John H. Daniel received a letter from brother Abraham Joyner, near Potecasi post office, Northampton county, respecting the unsettled state of the church of which he was then a member. Brother Daniel handed me the letter and requested me to write a reply to it for him, as he was (then) too busy to do so himself. I accordingly wrote a reply in the month of November, and it not having been received by bro. Joyner, I am under the impression that some POSTMASTER has been guilty of gross neglect in not handing it to the owner; or still grosser misconduct in preventing its arrival, or withheld it against the law made and provided in such cases, and in violation of a most sacred oath or obligation under which he holds his office. And having promised to publish my letter to bro. Joyner in the Primitive, if he should not receive it by mail, I do so accordingly, which is as follows, the receipt of which bro. Joyner will please acknowledge through the Primitive.

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Tarboro', Nov 23rd, 1841.

DEAR BROTHER JOYNER: Yours of the 29th Oct. has come to hand, and I do assure you that I have observed its contents with great satisfaction. You write of a change which has taken place in your church since I saw you, and also of a determination on the part of yourself and others, who profess to be followers of Christ, to declare a non-fellowship with all the unscriptural schemes and inventions of the day to *convert* the world; and from my heart I bid you God speed. You say that the missionaries about you don't preach a doctrine which is in accordance with your old Bible; don't be surprised at that, for they all preach the same doctrine the world over, being unnecessarily zealous in a wrong cause; or under the influence of improper *motives*, their doctrine must of course be in direct opposition to that of the Bible, in every sense of the term. You will never see or hear of an instance in which they fail to produce discord, strife, and contention, wherever they are permitted to obtain the least foothold among the flock of God. God is the author of peace, not confusion.

And let us see for a moment how their preaching and practices comport with the scriptures of divine truth. 1st epistle of Peter, 5 c. 1 v: Feed the flock of God which is among you, taking the oversight thereof not by constraint, but willingly; not for filthy lucre, but of a ready mind. Now I contend that instead of feeding, they go shearing the flock of God, and all others who may be credulous enough to be duped by their devices; and if they could feed the flock of God, it would only be in consideration of the fleece and not the flock. And if you will but observe them you will very readily perceive, that they use all the time which they take in pretending to preach, in speaking of the merits of the various moneyed institutions of the day, which have been brought into existence by human effort, and which were not known in the days of Christ and his apostles, and for which there can be found no *thus saith the Lord*. In the 16 c. 17 v. Paul to the Romans we find this scripture: Mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. 18. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple.

Now my opinion is, that the hirelings of the day are for the most part unconverted persons; and money being their object, of course the more artfully they can beguile their hearers by good words and fair speeches, the more easy of access will be their pockets. Think it not strange that now and then false teachers arise among us, since it ever has been and ever will be the common lot of God's elect the world over. 2 Peter, 2 c. 1 v: But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. 2 And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. 3. And through covetousness shall they with feigned words make merchandise of you, &c. Don't be surprised at the new schemers preaching false doctrines, for if they preach otherwise, many will not follow their pernicious ways; as it is the many they seek to please, and not the few. And you may rest assured, that of the many professors of religion in the world, few, very few believe the truth.

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Your letter informs me, that they tell the people in your section the heathen are dying and going to hell for the want of money. Now just let the people withhold their money from them entirely, and the heathen and all the world beside might go to hell for them. I say this, because I have never known an instance where any missionary hireling has continued long where money was not to be had. The truth is, their object is to live and thrive upon the sweat of the brow of others; and they will toil and strive day and night, brother all professors of religion indiscriminately, use all their *own* exertions to convert the world, call upon their hearers to come up to be prayed for: and so soon as the money harvest is over, they never fail to leave all those whom they may have blinded and deluded, and that too in a worse condition than they found them. And then it is that the veil by which they conceal their unhallowed, unscriptural designs is rent asunder, and all their hypocrisy stands exposed in its naked deformity. O, say they, they that preach the gospel should live of the gospel. So say I, but I deny that they do preach the gospel, or any of the whole clan of Arminians the world over. The hirelings which are called, qualified, hired, and sent out by some board of managers, preach money, benevolence, human effort, &c. &c.—while God's ministers proclaim good tidings unto the meek, bind up the broken hearted, proclaim liberty to the captives, open the prison to them that are bound, proclaim the acceptable year of the Lord, the day of vengeance of our God, and comfort them that mourn. Now what comfort can a poor, convicted, heart broken soul receive from those who preach benevolence, human effort, &c. &c.? Oh, some say, every soul who has been taught by the spirit of Christ.

But to your letter again. You say that you expect to be turned out of the church which you are in at present. The sooner you separate the better. And let me exhort you to come out from among them, and be ye separate--and stand fast in the liberty wherewith Christ has made us free; and be not entangled again with the yoke of bondage. Gal. 5. 1. For the time must come, when there will be a final separation between the children of the bondwoman and those of the free. And I pray God to hasten the time, for how can two walk together except they be agreed? A house divided against itself cannot stand, &c. Unite with such of your brethren as will join you, and shelter yourselves from the storm which soon or late must overtake you. And when you once get the chaff divided from the wheat, so far from fellowshipping the new fangled teachers and believers of the day, don't even fellowship those who do; especially those go-betweeners and fence-straddlers, for they will sneak about among both parties and swallow every thing that is offered whether true or false. Have nothing to do with such, for he who is not for us is against us; a stump in the middle of the road is in the worst place it can be. Pray ye the Lord of the harvest to send you such laborers as he shall see fit, and not some board of managers. Be of one mind, shut your churches and pulpits against all false teachers and those who countenance them, more especially those who profess to be of our own denomination; for we are charged to beware of them who come among us in sheep's clothing, but inwardly they are ravening wolves. John tells us, that we love God because he first loved us; and if any man come unto us and bring not the doctrine of Christ and his apostles, we should not receive him into our houses, neither bid him God speed; for he that biddeth him God speed, is partaker of his evil deeds. Now if you receive them into your churches, suffer them to preach in your pulpits, pay them money, commune with them, or fellowship or countenance them in any manner as Christians, you by thus doing bid them God speed, and become partaker of their evil deeds.

And having swelled this communication beyond what I intended, permit me to add by way of conclusion, that notwithstanding all that may be said and done by those who rely upon an arm of flesh, it is the spirit that quickeneth, and God's purposes will be effected. And though much tribulation, sorrow and sighing may be the lot of the ransomed of the Lord, he will nevertheless send his spirit to the uttermost parts of the earth to bring them to Zion, where they shall come with songs of everlasting joy upon their heads; they shall obtain joy & gladness, and sorrow & sighing shall flee away.

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Thus ends my letter to brother Joyner, the loss of which I have charged to some postmaster in the outset. But if I have done injustice to any individual on earth in so doing, I beg to be pardoned.

As it is the first, and probably the last

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time, that my name will appear in the Primitive, I will take the liberty to drop a few plain hints to all my brethren and sisters to whom these presents shall come respecting their liberality in communicating to those who teach them in all good things, &c. And as a foundation for what ever I may write, I will insert the following from Isaiah, 58 c. 1 v: Cry aloud, spare not; lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins.

While money is the bone and sinew and ground work of all the (pretended) ministerial operations of the missionaries, &c. I fear that the Baptists are as far in the extreme, in withholding from true merit its just reward. Paul to the Corinthians, 9 c. 7 v: Who planteth a vineyard, and eateth not of the fruit thereof? or feedeth a flock and eateth not of the milk of the flock? 9. For thou shalt not muzzle the ox that treadeth out the corn. Now it is more than any one dare do, from the above scriptures, to deny that those who preach the gospel should be fed, clothed, or communicated to, sufficient to compensate them for all the time which they lose and all expenses which may accrue to them while so doing. Yet how often when a travelling preacher takes a tour, may such remarks as these be heard almost at every place where he stops; well now, such preachers ought to have something given them, for I am told that he has a house full of children at home, and no one to work for him, and he is not able to lose his own time at home and that of his horse; and I would give him something, but I have not a cent with me, says one; so would I, says a second, third, and so on, through the whole church. He fills his round of appointments, probably gets a dollar each from a church or two, returns home, himself and horse both unable from fatigue to work, and often as otherwise finds his family in want of the very necessaries of life.

1st Corinthians, 16 c. 2 v: Upon the first day of the week let every one of you lay by him in store as God hath prospered him, that there be no gathering when I come. Now I would exhort the brethren and sisters to take Paul's advice. When you know that you are going to hear a needy brother preach, prepare for him before he comes. Let him that is taught in the word, communicate unto him that teacheth in all good things. Galatians, 6 c. 6 v. We are not told in this text to give to great preachers only, but unto all that teach in all good things. The task of most preachers is truly hard, but that of their wives is doubly so; how think you would you feel, you that are in easy or affluent circumstances, you that are almost too stingy to go to preaching on a work day, for fear of losing something, how, I say, would you feel to go to a brother minister's house and find (in his absence) his wife trudging through heat, cold, dews, &c. feeding hogs, cattle, and performing all the various avocations necessary for the support of the family, which should be done by her husband? I think I can very readily answer for the most of you, you would of course feel very sorry. Love the brother and his preaching very well, but your money better.

1st. John, 3 c. 17 v: But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him. Some will say, I am willing any time to give a needy brother something; but what little I may give him will do him no good. Well, suppose it be the case that all who are taught in the word reason alike, and all keep their purses closed, what becomes of needy preachers? I say, let each one look to his own duty, and every man as he purposeth in his heart so let him give. 2nd Cor 9 c. 7 v. I have often thought that stingy professors (who have seen old Joshua's writing,) have cloked their close-fistedness under what they may have seen from his pen, respecting the system of those who preach alone for filthy lucre sake; and while I know him to be averse to such a system, I likewise know him to be as much in favor of ministers receiving the necessary remuneration for their services, as any individual in North Carolina. And there are not fifty professors of religion within the bounds of the Kehukee Association, who have communicated more liberally to needy brethren than has old Joshua; and yet he does not receive one cent for his services. I make this statement to correct wrong impressions, if any have been made.

A few words respecting church funds. I have been often mortified at hearing of the churches raising or replenishing their funds on some, while I have been an eye witness to it on other occasions. I will take the liberty to insert a few of the many particulars incident thereto. The Treasurer announces the fund to be exhausted, or nearly so, and must be replenished. A,

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worth not more than fifty or an hundred dollars, and has his or her necessary food and clothing to work for, comes up very readily and puts in a dollar. B, worth less and has to work hard every day and part of the night, and lives from hand to mouth at that, puts in fifty cents, which was carefully laid up for that purpose. C, being able to go to preaching where and when he pleases, does not make his appearance till Sunday. D, worth thousands, is present, but did not know the time had come to renew the fund, puts in twenty-five cents and promises more another time, but never thinks of it again. E, F, G, all in affluent circumstances, have not a cent with them (and glad of it,) or they would put in something handsome. H, I, &c. &c. reason thus with their own covetous nature: I have bought so and so, and am a little in debt and that's not all, I don't see the use in throwing into the treasury to pay travelling preachers, since I can hear as much preaching from our local preachers as I want or have time to spend in hearing; and besides that, they are compelled to preach, whether they are paid or no.

Mark, 12 c. 41 v: And Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and they that were rich cast in much. That the rich should cast into the treasury as God hath prospered them, is scriptural as well as reasonable, yet how seldom is it the case. There are some who seem to feel excused, for not communicating any thing to a needy preacher or church fund, because they have no specific membership, but stop a moment: Let him that is taught in the word, communicate to him that teacheth in all good things. So it is your duty to communicate, if you are taught in all good things, whether in the church or out of it. The spirit of the above, (I am sorry to say,) may be seen throughout our churches and brethren, while the children of the wealthier portion of them are indulged in needless waste and extravagance, without once adverting to the evil consequences of such conduct.

A dereliction of duty is most usually the result, where any church has long been blessed with the preaching of the gospel; but let such church become destitute and remain so for a season, and then ask one of its members (who probably never spent two dollars for charitable purposes,) if he would do without hearing preaching twelve months for a dollar or two. Oh no, hardly for twenty. I had no idea how I should feel the need of it. Then, brethren, when you see a minister who has served a church year after year, and suffered loss, hunger, heat, and cold, without receiving one cent in return for compensation, and then leaves it, without giving general satisfaction for doing so, be not surprised; for it is an unwelcome task for a minister to teach a lesson, which he might be interested to enforce.

It is true God's ministers are compelled to preach, but then he will never compel them to go where they will starve; or, like the camels of Arabia, be compelled to feed on shucks and thistles by the way, while they carry spices and jewels. 1st Cor. 9 c. 11 v: If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? I have often thought were I the treasurer of a church, that I would never receive a cent by way of contribution for the church fund only during conference; then there could be no hard thoughts about those who contribute privately, for SOME do not like to be burdened, while others are eased. 2 Corrinthians, 8 c. 13 v.

And now, my brethren and sisters, before I bring to a close or submit for your perusal these scattered fragments, permit me to say a few words relative to our humble selves. Doubtless most of us are aware that we, (the Baptists,) are made the objects of scorn, contempt, and ridicule; not only by that portion of the human family who are in nature's darkness, but likewise by all religionists who do not see eye to eye with us, and speak the same things which we do. And were it not that the fundamental law of our land secures to us the freedom of the press, speech, and conscience, past history teaches us what must have been the fate of the Baptist denomination ere this. And when we look back to the days of our Primitive brethren and sisters, thousands of whom suffered maityrdom under the reign of popery; have not we great reason to rejoice that our lot has been cast in a land of civil and religious freedom, by the overruling Providence of our heavenly parent, where we are permitted to sit down under our own vines and our own fig trees, and worship him in that way which seemeth right unto us; and none dare make us afraid. And since we are apprised that our enemies are predicting our total annihilation, and are looking forward to the time of our downfall with

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intense anxiety, le tus endeavor by divine assistance, to prevent their predictions being verified. Let us endeavor to keep the unity of the spirit in the bond of peace, and pray to our heavenly Father to aid us by his holy spirit, to show admiring thousands how good and how pleasant a thing it is for brethren to dwell together in unity. The religion which we profess is not of this world, but is given to and put upon the little flock by that God who directs the spirit of the Lo d. and against whom the carnal mind is enmity itself. But fear not, little flock, for it is your Father's good pleasure to give you the kingdom. Luke, 12 c. 32 v.

Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you. But rejoice, inasmuch as ye are partakers of Christ's sufferings, that when his glory shall be revealed, ye may be glad also with exceeding joy. 1 Peter, 4. 12, 13. Among the many difficulties with which we have had to struggle, was the cold and beclouded state of Zion. Not only within the borders of our Association, but wherever our knowledge extended, the universal cry seemed responsive to the strain: O, my leanness, my leanness; wo is me. Isaiah, 24. 16. But blessed be God, whatever may be the state of Zion in other sections, I rejoice that every where within my acquaintance (with but little exception,) the gloom with which she has so long been shrouded seems to be dispersed; and the clouds of sorrow and distress, which had gathered thick and fast around her, are blown aside, and she is now permitted, (for a season,) to bask in the smiles of the reconciled countenance of him who works and none can hinder. Yea, it seems that the set time of the Lord has come to favor Zion. Drooping saints seem revived, and wherever they meet for worship or baptism, instead of the careless indifference which has been long witnessed, their very countenances seem almost to point to language of the church in the Songs of Solomon: For lo, the winter is past, the rain is over and gone; the time of the singing of birds is come, and the voice of the turtle is heard in our land.

But this I fear will not long continue, for as night succeeds day, so must our rejoicing be succeeded by mourning; and the Christian's happy moments and joyful seasons in this world, are few and far between. We are pilgrims and strangers in the earth, and have no continuing city here, but seek one to come; and should we be reproached for the cause of Christ, happy are we. Let us endeavor to pay a due regard to the opinions of others, and whenever it becomes the duty of any of us to reprove, rebuke, exhort, &c. let it be done with all long suffering and in the spirit of meekness; as we are told that charity suffereth long and is kind, &c. But let us not (by any means) pursue a course which may be calculated to elicit the smiles of our ENEMIES, at the expense of the feelings of our brethren and sisters.

Finally, my brethren and sisters in the Lord, I pray you take all in good part and pardon whatever I may have written amiss; and think me not your enemy, for telling you the truth. I seek not mine own, but my master's honor and glory. May we all be enabled by divine grace to adorn the profession we have made, by walking in the paths of virtue, piety, peace and true holiness; and by praying with and for each other, till we shall bid adieu to this chequered scene of mortality, and be received into our Father's kingdom above, where in the fresh bloom of never fading youth, we shall sit down with the ransomed of the Lord, and feast on the fruits of a celestial Paradise through eternal ages; while the Lamb in the midst of the throne shall feed us and lead us to living fountains of water, and God shall wipe away all tears from our eyes.

ROBERT D. HART.

TO EDITORS PRIMITIVE BAPTIST.

Lagrange, Troup county, Ga.
April 21st, 1842.

DEAR BRETHREN EDITORS: Having to write on other business, I have concluded to write you a few lines, thereby letting you know that I am yet in time, and blessed with as good health as a man of my age could expect to enjoy. For, agreeably to the account that my parents have given me of my age, I shall be 68 years old the 4th day of next July. Therefore, I do not expect to write many more times for the Primitive, but I want to read it as long as I live, if it continues to support the same doctrine and principles that it has done heretofore.

And now I will tell you why I love to read it. In the first place, through that channel I hear from many of my old acquaintances, whom I knew when I was a boy, and had almost forgotten them; (I

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will name brother Thomas Hill, of Tennessee.) And I not only hear where they are, but they tell me of a change that has taken place with them, and how it appeared to them to be effected; which seems to strengthen my hope. I say hope, but we have some people in Georgia that say that they know that they are Christians; but the apostle Paul says, we are saved by hope. And all that I can say is, that I hope I am a Christian.

But, my brethren, I will tell you one thing that I do know, and that is, I know that I am a changed man. And I am not like Mr. Compeer—when the sister asked him to tell his experience, he said, that it had been so long ago he had forgotten it. But I can recollect when that change took place with me, and it has been about forty years ago, and I think I can tell the circumstance as well as I could six months after. But after all that, I do not know that I am a Christian; but I know that there is a change in me, and I will give you some of the reasons why I know it. In the first place, the company that I used to dislike to be in, now suits me best; and I formerly did not believe the doctrine of election, and now I believe it with all my heart. And I read the brethren's experiences, and they telling me how that change took place with them, it comforts me for them to tell me my thoughts and feelings forty years ago; it strengthens my hope so much, that I say, write on, brethren, tell your experience, for I think it is your best weapon of warfare against the enemy of souls. And I like to hear your views on passages of scripture, but be sure you do it as it reads, for I do not like for our opposers to accuse us of wrong recitations. And I have seen in our paper several recitations that I cannot find in my Bible. I will name one or two, (but I do not now recollect who the writers were.) First: God has promised to be with us in six troubles, and in seven he will not forsake us. And again: All things shall work together for good to them that love God, &c.

Now, my brethren, I name these things not to cast reflections, but that we may do as our Saviour has commanded us, to search the scripture, &c. I will now come to a close, hoping that the brethren and sisters will remember a poor feeble old brother at a throne of grace, if I may be allowed to claim that near relationship to you all. And may the God of peace be with you all, &c. *ANTHONY HOLLOWAY.*

New Market, Madison county, Ala.
March 25th, 1842.

DEAR BRETHREN EDITORS: Having to send you one or two names as subscribers for your paper, I do not feel willing to send them alone, but to say a few things respecting the religion of our divine master.

Now it matters not with satan how much religion we have, if it is like that of the Scribes and Pharisees; for he knows that will do them no good in the end. And I truly fear, that if the pharisaical religion was banished or driven from the world, that there would very few Christians be left I have no doubt but there would be as many disciples, in a divine point of view, as there are now; but I do fear, that there are numbers that have a name to live and are dead.

I am told by that which cannot lie, that the fruits of the spirit are love, joy, peace, long suffering, and so on. And now, my dear brethren, where are those precious fruits? Inquire only for a moment after that glorious principle, to wit, love, do you find it by diligent search? You may now and then meet with that divine principle which emanated from the throne of God, and is the companion only of the saints of God. I know the world is full of what she calls joy, but it appears to me that it springs from the spirit of mastery or proselyting, that now infests the world.

Depraved, fallen, yea, and proud nature, forbids the idea of men submitting to the plain truths, laws, and ordinances of Christ, as delivered unto his church. On the other hand, the thoughts of living out of the church does not agree with their feelings; therefore, in order to give some kind of rest to the mind, they form societies, give them such laws and ordinances as they think proper and then tell the public this society is at least a branch of the church of Christ. And then for proselyting, and the more members the more joy; while the spirit of Christ appears to be known but little amongst them.

And yet, because they increase in numbers, they tell us they are the church of Jesus Christ. And upon this principle, the church of Rome could contend that she was the church of Christ, when she filled the world with her most wretched doctrine. Baal's prophets might on the same ground, argue they were right; and Israel could argue they were right, when they had gone into idolatry. And those few that sigh-

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ed and cried for all the abominations that were committed, in Jerusalem, were wrong. But when he who was clothed with the linen, and carried the ink horn by his side, comes to set the mark, we find these few in number were right, Ezekiel, 9 chap. If numbers are to decide who is right, the matter is settled; for the people of God have always been a small body.

I hear the Lord say, straight is the gate, and narrow is the way, that leads to life, and few there be that find it. But you will, in general hear a system preached, that make the way so broad that all may walk therein. And yet they say, the spirit must illuminate the mind, but the creature must commence the work. And I am at a loss to know, according to the do and live system, how we are to be saved; for I hear the Lord say, by the mouth of Paul, there is none that doeth good, no not one. Rom. 3 c. and 12 v.

Brethren, read the 3d chapter to the Romans over, and you will there find the true character of man given by him that knew what he was talking about; and not only in that chapter, for the scriptures abound with evidence to prove mankind to be a poor, fallen, depraved, helpless, yea, and dead sinners. But I do not wonder at men preaching the Arminian system, for it is all they know while in nature; but it does appear strange to me, for a man who has come up from the washing of regeneration, and been, as Solomon says, even shorn and bearing twins, for that man to preach a natural religion is surpassingly strange to me. For if I know any thing about the operations of divine grace, it is that which is far beyond the conceptions of poor imperfect nature. This I know both from scripture and experience, for I do learn from the good Book, that the natural man receiveth not the things of the spirit, neither can he know them, because they are spiritually discerned. And my own experience has long since taught me, that we know nothing of a divine nature, only as the Lord instructs us. Then here is the school in which Chirstians receive and learn their lessons. Jesus is the teacher, and they the students. Here they learn what sin has done, here they learn the mourner's prayer; here they learn the converts song, and here they learn the Christian warfare. And in vain do men talk of improvement in divine things from human effort.

(*to be continued.*)

DAVID JACKS.

FOR THE PRIMITIVE BAPTIST.

—

Achan's Wedge. L. M.

Now Achan's wedge did surely prove,
A stop to Israel's further move;
They could not stand before their foe,
Nor could they any farther go.

They surely now were at a stand,
For fear they could not take their land;
For they were quickly put to flight,
They were so weak they could not fight.

Now Joshua was in a sad state,
His grief and sorrow were so great;
That on the ground he down did fall,
And on his God did truly call.

God told him to arise and stand,
Upon the borders of his land;
And to cast lots and see and know,
The reason why they could not go.

On Judah's tribe, as we are told,
The lot did fall for stealing gold;
And Achan's wedge did truly show,
The reason why they could not go.

Gold is a good thing in its place,
But not the means of sovereign grace;
For God doth better means provide,
That is a Saviour crucified.

This is the means which God hath given,
By which we may ascend to heaven;
Then let us look to him alone,
And humbly bow before his throne.

We should be wise, as serpents wise,
And harmless too without disguise;
We should be watchful night and day,
And walk the straight and narrow way.

Now, brethren dear, we should not fear,
But cautious should we onward steer;
We should be bold, as we are told,
But not be caught in traps of gold.

Now, brethren all, attend the call,
Lest you should get a dreadful fall;
And of the gold, as you are told,
Be always shy and not too bold.

BENJAMIN MAY.

Macon, Ga. Dec. 30, 1841.

AGENTS,

FOR THE PRIMITIVE BAPTIST.

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"Come out of Her, my People."

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COMMUNICATIONS.

TO EDITORS PRIMITIVE BAPTIST.

Leaksville, North Carolina,
January, 1842.

DEAR BRETHREN EDITORS: I send you this Circular Letter, for you to give it a place in your paper, as it was too lengthy to be attached to our Minutes.

GEORGE McNEELY.

CIRCULAR LETTER.

DEAR BRETHREN: I now address you by way of a Circular Letter. I shall take the subject as it offers to my mind at this time. The operation of the Holy Spirit may be concluded from the design of the three that bare record in heaven: the Son agrees to assume the likeness of sinful flesh, fulfil the law, and die for sinners; the Father agrees that Christ shall see of the travail of his soul and be satisfied. This covenant is sometimes spoken of as existing between two, which is exhibited more at large in the 89th Psalm. Some tell us that, that was the covenant of royalty with David, and had respect only to his national throne, and see let us try it also. I will make him my first-born higher than the kings of the earth, my covenant will I keep for him for evermore, and my covenant shall stand fast with him. Who is my first-born? Let Paul answer. Who is the image of the invisible God? The first-born of every creature, and he is the head of the body the church. Who is the beginning? The first born from the dead; that in all things he might have the preeminence.

But we proceed with the covenant. All that the Father giveth me shall come to me, and him that cometh to me I will in no wise cast out. I came down from heaven not to do mine own will, but the will of him that sent me; and this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but shall raise it up again at the last day. And the ransomed of the Lord shall return and come to Zion, with songs and everlasting joy upon their heads. And other sheep I have which are not of this fold, them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd. As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit, wherein there is no water. As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him; and this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent. And, I lay down my life for the sheep.

Again: the operation of the spirit in the conversion of man, may be argued from a spiritual view of election. For if regeneration be the work of God, then of course known unto God are all his works, from the beginning of the world. To say that God does not elect men in his purpose until they believe, conveys about so much sense as to say that a man chooses his wife after he marries her. God made Abraham a father of many nations, before Isaac the heir of promise was born. He calleth those things which be not, as though they were. He chose Cyrus to a work, before he existed. Christ was as a lamb slain, long before he was slain; he was elected in his lower nature before it existed. We are far from thinking that the most high would introduce an elect head, having no

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elect body. Suffice it to present you the following witness on that point: Thine eyes did see my substance, yet being imperfect, and in thy book all my members were written; when, in continuance, were fashioned, when as yet there was none of them. Ye are the body of Christ, and members in particular; in this rejoice, not that the spirits are subject unto you, but rather rejoice because your names are written in heaven. And at that time the people shall be delivered, every one that shall be found written in the book. And they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world.

It is said that election passes by those equally virtuous, hence it is objected to. We do not know that the regenerate were less faulty in themselves, than others for finding fault with them. Add to this: For I will be merciful to their unrighteousness. The scriptures show men to be reprobates, before Christ is in them. Christ is not in the unregenerate, hence none are regenerated, having never chosen them to salvation. If it be admitted, that he chose the regenerate five minutes before he regenerated them, then we would urge the scriptural date of that choice. Election and regeneration are of one character, both of grace. One is purpose, the other is providence. Although men object to God's election, yet they are very fond of their own, for they scarcely ever act without a purpose; and they would be insulted to be told, that they never chose their wives, until they said yes, on the marriage floor; or, as the sovereign people, never chose their officers until the polls were closed.

If it be said, that the scriptures do not manifest the elect until they are marked, we say agreed, the opposite scheme does not except the obstinate; this does not reject the willing, in order to evade election. Some urge that it respects nations. The Jews were first chosen to religious privileges, then they were rejected and the Gentile nations elected in their room. Let us try it. John informs us, that the saints of his day were of God, and the whole world lieth in wickedness. Who shall lay any thing to the charge of God's elect? Christ tells us, that false Christs and prophets shall arise and deceive many; if it were possible, they shall deceive the very elect. Those who worship the beast, whose names are not written in the book of life of the Lamb slain from the foundation of the world.

Again, in order to the faith of God's elect, if they be the Gentile nations, the most of them have died in unbelief. Once more. And shall not God avenge his own elect, who cry unto him day and night? The filthiness of this argument may be seen at once. However, we are willing to connect some more evidence in opposition to it. And he shall send his angels with a great sound of a trumpet, and shall gather together his elect from the four winds, from one end of heaven to the other; and it shall come to pass in that day, that the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcast in the land of Egypt, and shall worship the Lord in the holy mount at Jerusalem. Ye are come to Mount Zion, the heavenly Jerusalem, to the general assembly and church of the first born. Therefore I endure all things for the elect's sake, that they may also obtain the salvation which is in Christ Jesus with eternal glory; having, brethren beloved, your election of God. For our gospel came not unto you in word only, but also in power and in the Holy Ghost. But we are bound to give thanks always to God, who hath from the beginning chosen you to salvation, through sanctification of the spirit and belief of the truth. Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ. Thou shall call his name Jesus, for he shall save his people from their sins.

The above connection does not teach two things. They do not teach a national election. If personal election be false, then personal salvation by the holy spirit is also false; if so, salvation is null. For, although none have natural ability and space for the use of it, yet they have not moral ability; they lack a disposition to act acceptably. And this aversion, which is the fault of every man, if removed, is done by the operation of the spirit.

Having laid before you the prophets and the apostles, in their opposition to the above point, we will next introduce evidence from the apostles in their acts in counsel. Peter spoke with respect to the Gentiles: But we believe through the grace of our Lord Jesus Christ we shall be saved, even as they. James arose and spoke: Simon hath declared how God at the first did visit the Gentiles, to take out of them a

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people for his name. And to this agrees the words of the prophet: As it is written, after this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up, that the residue of men might seek the Lord. And all the Gentiles upon whom my name is called, saith the Lord, who doeth all things.

Again: The doctrine of election is supposed by many to employ an insuperable obstacle in the way of their salvation; but this doctrine is often entirely misunderstood, and the consequences which it has been supposed to involve have been deduced, not from the doctrine as taught in the scriptures, but from the erroneous and distorted views which have been given of it by its opposers. What is the doctrine of election? It is simply this, that God has determined to make some of the human race willing to embrace the gospel. This, you will at once perceive, supposes no obstacle in the sinner's way to heaven, but his own will.

The doctrine of election rests on the same foundation as the doctrine of regeneration. Regeneration is indeed election carried into effect. What God decreed in election, in regeneration he executes. And if the doctrine of regeneration employs no obstacle in the way of the sinner's salvation, except what lies in his own will, the doctrine of election implies no other obstacle. Many, however, seem to suppose, that if this doctrine be true, a part of the human race are borne on to irrevocable ruin, without any power of helping themselves. Hence the excuse which is so often in the mouth of the profane and stupid sinner, if I am elected I shall be saved, do what I will; if I am not elected I shall not be saved, do what I can. A more gross and palpable perversion of the doctrine could not be invented. And the doctrine is as absurd as if I were to say, if I am to live another year I shall, even if I should die to-morrow.

The doctrine of election binds no man over to perdition, it throws no obstacle in the way of any man's salvation; it hinders no man from coming to Christ who is willing to come, or from taking the water of life freely. To make the matter plain, let us suppose for a moment, that the doctrine is not true; we will suppose that those who deny the doctrine, will be willing to grant that mankind are free agents, that atonement has been provided, and that salvation is freely offered to all. But we will suppose, that God had not determined to make any terms of salvation, but has left this point to be decided by each individual for himself. If this were the real state of the case, it will be easily seen by all, that there would be no obstacle in the way of man's salvation but his own will. Now what alteration in the circumstance of mankind does the doctrine of election make? It renders it certain that some will comply with the terms of salvation; with regard to the rest, it does not affect their situation at all, their condition is the same that it would have been if there had been no decree of election, they are still free agents. An atonement has been made, salvation is freely offered, the spirit and the bride say, come; the door of heaven stands open, and they may all enter if they will; there is nothing to exclude them from the celestial paradise, but their own voluntary obstinacy. The doctrine of election, therefore, alters the condition of no man for the worse, although it alters the condition of many for the better. It is simply an exhibition of mercy, it was mercy that filled the throne when the purpose of election was conceived.

Why, then, is this doctrine viewed with such terror, and why does it awaken such enmity in the sinner's bosom? Something fills him even with horror, it is a dreadful thought that God has looked with an eye of mercy on this apostate world, and that when he saw the whole human race plunged into irrevocable ruin, he determined to secure some and make them trophies of his redeeming grace. Is it a dreadful thought that God has rendered it certain that some of our wretched guilty race shall ascend to the mansions of the blest, and join the society of cherubims and seraphims? Shall his holy name be blasphemed, for this wondrous display of his love and mercy?

Does this doctrine trouble you, my readers? Of what are you afraid? Are you afraid that your names are in the book of life? If not, there is nothing in this doctrine which need awaken your fears, for if you are not elected, your condition is certainly no worse than it would be if the doctrine was not true. If it has altered your circumstance at all, it has altered it for the better; if it has not rendered your salvation certain, you are just where you would have been, and where all would have been,

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had not the doctrine of election ever existed.

Now, my dear brethren, there might be many more evidences adduced to the same point, but I must conclude, after a few more remarks, by saying to you, that God will bring his elect members to that spiritual building, and fulfil every promise made to his people. He has said in his word, that all that are built on this foundation, the gates of hell shall not prevail against them. Again: Because I live ye shall live also—and, I go to prepare a place for you, and if I go and prepare a place for you, I will come again and receive you to myself, that where I am there ye may be also. He is bound by oath, covenant, and promise, to bring them to that bright world above, where the wicked cease from troubling and the weary are at rest.

Now, dear brethren, may God bless what is written in the above piece, in strengthening you while you are probationers from this to that rest which remains for the people of God. It is my prayer for Christ's sake. Amen.

TO EDITORS PRIMITIVE BAPTIST.

Lower Peach Tree, Monroe co. Ala. }
Dec'r 23d, 1841. }

BELOVED BRETHREN AND SISTERS: By the permission of that all wise God who rules the universe, I am again permitted to lift my pen in the defence of the gospel of our Lord and Saviour Jesus Christ. Then as I must have a foundation, I will call your attention to that passage of scripture recorded by the prophet Daniel, 2 chap. and 44 verse: And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed, &c.

My brethren, these words were spoken on a very particular occasion. Nebuchadnezzar dreamed dreams, wherewith his spirit was troubled, &c. for which he immediately had the wisdom of Babylon before him. When the men which studied the planetary world failed, the enchanter came forward and he failed, and next the sorcerers and Chaldeans. My brethren, when a wicked ruler reigneth, and the wisdom of the world faileth, he is filled with wrath; and so was this king. And when the decree went forth, it seemed to encircle the people of God also, and Daniel answered with wisdom to the captain, &c. Then he (Daniel) asked or desired a favor of the king, that he would give him time, &c. And when he obtained it, he went to his house and made the thing known to his brethren, that they might desire favors or mercies of the God of heaven.

And now, my brethren, putting myself in the place of a servant of God, I desire an interest in all your prayers; and when I come to the church, or Primitive Baptist, or house of God, with a cause of this kind, I expect to obtain help. Therefore, fearless of contradiction, I will try to give mine opinion on the church or kingdom set up in the days of the Cæsars; and thereby show, (God being my helper,) that all societies or institutions of men, the foundation of which will not reach back to the days of those kings, are and must be the inventions of men and devils, and will not stand the presence of the Lord.

First: Let me indulge a little on the rise and fall of kingdoms prior to these kings. In perusing the prophecies of Daniel to the 8th chapt. you will find him in a vision by the river Ulai, beholding a ram which had two horns, and with them he pushed northward and southward, showing exactly the kingdom of the Medes and Persians under Darius Codomas, if I mistake not, who reigned in the days of Alexander the Great. And at the 5th verse you will see a goat, represented as not touching the ground, &c. which describes Alexander the Great, showing what he, Alexander, would do in process of time. Now a word to the missionary, whose kingdom is of a very recent date. Missionary, look at the wisdom of God. Daniel made use of these prophecies 553 years before Christ, and 197 years before this he-goat made his appearance; and yet he fulfilled the prophecy predicted and died the death according to prophecy, and his kingdom was divided into four heads or kingdoms. And by following the rise and fall of those broken kingdoms, you will arrive at a period when all the world will be found under one government.

To speak no more of kingdoms prior to the coming of Christ, or the appearance of that stone which was to break in pieces and subdue all other kingdoms, it shows to us plainly the preparation of God, by subduing all kingdoms under one government; that when this kingdom, spoken of by the prophet, should be set up, that the gospel of that kingdom should have a free course throughout the world.

This kingdom, my brethren, is a kingdom not gained by the roar of cannon, or

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of the efforts of men, but a kingdom that is bought with a price, the agreement of which you will find in Psalms, 89. v. 3: I have made a covenant with my chosen, I have sworn unto David my servant, thy seed will I establish for ever, &c. Here showing the subjects of this kingdom also. Verse 27th: I will make him my first born higher than the kings of the earth. 29th: His seed also will I make to endure forever. Verse 37th: It shall be established forever as the moon, and as a faithful witness in heaven.

Here, my brethren, you discover the covenant, and the moon or church as being of the same age. But for fear this is not sufficient, turn to the third of Malachi, 1 chapt. and 5 verse: Behold, I will send my messenger, and he shall prepare the way before me; and the Lord, whom ye seek, shall suddenly come to his temple, &c. Well, my brethren, it appears from the prediction of the prophet, that that kingdom is be an everlasting kingdom, and is to endure to all generations. And the subjects of that kingdom at a particular time returned to the master of that kingdom and said, Lord, the devils are subject to us through thy name. He tells them, not to rejoice on that account, but rather, rejoice because their names were written in heaven. This ought to show to us, my brethren, that no man ought to rejoice, save in the everlasting covenant of grace.

Well, my brethren, let us notice a few of the professions at the present day, and see if they were founded at the time of the above mentioned kingdom. Well, in Kentucky and Tennessee, and part of Alabama, there are a people called the Cumberland Presbyterians, which were founded in 1810, the 10th of February; which makes them about 30 years of age. Here I shall say, this is not the kingdom spoken of in Daniel, for the dates won't agree. Again, we see a society of people spring up in the year 1729, and from thence have spread themselves over a considerable part of the world. But let me ask my readers, if one hundred and one years will reach back to the days of the Cæsars? If not, these cannot be the people or seed spoken of in the covenant, because the prophet said that the God of heaven should set up a kingdom which should not be destroyed; and also says, the kingdom shall not be left to other people.

My brethren, what might I say of this droneish society, (this, I hope, the last subterfuge of the devil,) the missionary? Why, you need not go to history to find out the origin, but the common African negro can tell you, that they did not use to see people beg so hard for money. So you see this great effort system is not the thing it is so cracked up to be, for except it was set up in the days above mentioned, it cannot be right.

Now I will say a few words concerning this kingdom, and try by scripture to prove what their names were. And in the first place, we hear wise men saying, in Matthew, chapt. 2nd and 2nd verse: Where is he that is born king of the Jews, for we have seen his star in the east and are come to worship him. Now to speak of a kingdom we all know it is the dominion of a king, to speak naturally it is the territory or a certain tract of country subject to a monarch; and when we take a view of the natural descendance or inheritance of kingdoms, we discover they are hereditary, and there is a great deal of pains taken to qualify them for their office, &c. But of this king quite a different proceedure, being perfect within himself, that when he looked among men there was none to help; but to fulfil the predictions of the prophets, and the agreement or covenant, he now suddenly makes his appearance in Bethlehem of Judea; but not in disorder, too soon or too late, but just at the appointed time of the Father, to fulfil the stipulation or agreement for the kingdom.

Now, my brethren, to pay this great price or ransom for the subjects of this kingdom, it was necessary to have a place prepared in the wisdom of God to receive it; therefore a messenger was sent before, to prepare a people for the Lord, or in other words, to prepare a spiritual people, a spiritual tabernacle, that the holy child Jesus, this spiritual offering, might forever perfect them that are sanctified. Now, my brethren, Paul tells us, that Christ did not enter into the holy places made with hands; but into heaven itself, there to appear in the presence of God for us. Then I take it for granted, that the way into the holiest of all was not yet made manifest, while the first tabernacle was yet standing; but now the second tabernacle, by the power of God, had made its appearance, which the Lord had pitched, not man. Now Christ through the flesh enters the holiest of all, and makes a spiritual sacrifice in the presence of God for us, fulfils the agreement and said, it was finished—enters the

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tomb and arises triumphant over death, hell and the grave; ascended up where he was before, and takes his seat at the right hand of God, expecting till his enemies be made his footstool.

Now, my brethren, for me a poor sinner to behold this great sacrifice as recorded in scripture, and to see the agreement fulfilled between the Father and Son, and then to hear the Son say, the Holy Ghost should take of his and deliver to his subjects, and to know by experience or the secret of the Lord these things by revelation, or a communication by the Holy Ghost of the pardon of my sins; and then to assume the doing, or the prerogative to do, what might I expect at that awful day of account but to hear: Depart from me, ye worker of iniquity.

Well, my brethren, I said I would try to tell by what names the subjects of this kingdom were named. Matthew, chap 3d, v. 16: And Jesus when he was baptised went up straightway out of the water, &c.—laying an example for his subjects to follow. And as Jesus was a Baptist, his followers must be also; to prove that this is their name, I will speak a few words concerning the mode of baptism. And I will just say, that notwithstanding I am such a bungler, I have read considerable and have noticed the learned on this point; and I have discovered, that the wisdom of the world has not forgotten this point. And the first I will notice is, that great electioneering character Charles Buck; and he has tried his pen as hard to prove that it was not right to baptise by immersion, as any other man. He says, to keep from suspicion, that it has been remarked that *in* is more than a hundred times rendered *at*, &c. The D. D 's in general say, that it no where signifies to dip.

Now, my brethren, the greatest proof, separate from the scripture, (seeing it belongeth to spiritual things,) is to see the wisdom of the world against it; but, notwithstanding the efforts of the world, the foundation of God standeth sure, having this seal, the Lord knoweth them that are his. Brethren, let me speak a few words about this foundation. I discover it has a seal, and in the seal this inscription: The Lord knoweth them that are his. Bless the Lord, O my soul, and let all that is within me bless his holy name—to hear him saying, in Psalm 89th, that the covenant shall be established for ever as the moon, this same foundation; and also tells us, that it is as a faithful witness in heaven. Yes, my brethren, the enclosed of the seven seals which the lion of the tribe of Judah opened, will guide us safe to the place of this faithful witness in heaven, the everlasting covenant of grace, the reserved of the Lord. As though the Lord would keep the sealed covenant, to show to the blood-washed throng; not that they would doubt the least particle of his word, but that their joy might be full. For he has promised them, that they shall see him face to face, and be like him.

My brethren, I know I have gone over my limits, but I know no where to stop. I am as a lamb among wolves. Sometimes I am afraid to bleat, for fear I will be heard; and then again I feel strong in the Lord, and it seems I fear no evil. But when I undertake to write, I many times find the spirit has left me; and when I look at my writing, and see it falls so short of my brethren's writings, and they fill me so full, I take up my pen again. So in conclusion I will say to brother Rorer, according to your writings you have seen difficulties; but, my brethren, if you were placed in a country where there was nothing but missionaries, you would see rougher times than you have seen in Virginia. But fear them not, their threats are nothing but a vain puff of empty air, a bubble upon the deep, which shall vanish away. And, my brethren, if you will look close, you will find the sneak family has originated from the old tories of '76; that is, if your sneaks are like the sneaks in this country. And, my brother, I have found out how to keep them from any particular doctrine; just tell they preached it, and they will quit it; for they are so afraid of doing wrong, as they pretend, they will quit any thing So farewell, my brethren in the Lord, till the next interview.

E. R. WHATLEY.

TO EDITORS PRIMITIVE BAPTIST.

Decatur county, Georgia,
January 2nd, 1842.

DEAR BRETHREN EDITORS: For the first time in my life, I sit down to give you a few lines for the press. And while I am attempting to write, I am gratified in believing I am communicating to wise men, (I mean wise unto salvation) And as I am not able to write with eloquence, or to excel in the mastery, but I hope for the edification of each other, I feel no dread of

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contradiction; because I think if I advance an improper idea, wise men of God, loving the brotherhood, will feel it their duty to correct, purely for the sake of my edification, as well as that of our numerous readers. The few remarks that I set forth, I hope it may be calmly investigated, whether it be of the Primitive or Bible doctrine, or not.

I am a reader of the little Primitive and have been for the last three years, and I am highly pleased with the doctrine it contains in its Nos. with some few exceptions; for I believe, it contains the doctrine of the Primitive Christians, who were elected to glory by the sovereign grace of God, and had given them the faith of Christ; without which no man can be saved. It is also a bundle of good news from a far country to me, it is a source from whence I can hear of the old veterans of the cross, against a frowning world, contending for the faith once delivered to the saints; and setting their faces as flints against the society crew, and opposing error and building up truth. Go on, my brethren, fight a good warfare, keep the faith, for there is a crown of glory laid up in heaven for you.

Here I must say a word or two to my beloved brother Jacob G. Bowers, whose name I see in the Primitive. My dear brother, I rejoice to hear from you, and to hear from the church where my membership formerly was. O what cheering news to hear, that you have followed the command, "COME OUT OF HER, MY PEOPLE;" or rather, you have cast out the children of the bond woman; for my book tells me, they shall not be heir with the son of the free woman. For we are to come out of her, "that we be not partakers of her sins." For we read in Gen. 19th, 12th: And the men said unto Lot, hast thou here any besides? son-in-law and thy sons, and thy daughters, and whatsoever thou hast in the city, bring them out of this place. Again, Isa. 58th, 20th: Go ye forth of Babylon, flee ye from the Chaldeans, with a voice of singing declare ye, tell this, utter it even to the end of the earth; say ye, the Lord hath redeemed his servant Jacob. And 52nd, 11th: Depart ye, go ye out from thence, touch no unclean thing; go ye out of the midst of her; be ye clean that bear the vessels of the Lord. And Jer. 51st, 6th and 45th. And again, 2 Cor. 6th, 17th and 18th: Wherefore, come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

Now, brethren, I think these scriptures are enough to prove to us, that we should separate from those Arminian Baptists; for we cannot walk together, except we be agreed. And my book tells me, that his people shall be of one mind and one spirit, and one faith; and that the faith of Jesus Christ, or we cannot be his followers. But we see the false church blending church and world together, hypocrite and believer, Christ and belial. But what concord hath Christ with belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? For ye are the temple of the living God, as God hath said, I will dwell in them and walk in them, and I will be their God and they shall be my people.

Brethren, the Lord has a people, ever has had, and ever will have; and I believe he is daily gathering his elect from the four winds of heaven, and that without the help of modern missionaries or any other power but his own. For he says, my people shall be a willing people in the day of my power. But these modern missionaries are calling on men for their money to educate preachers to convert the world. Oh, enthusiasts. But poor Old School Baptists are the objects of their spleen. And I tell you, brethren of the Old Primitive Baptists, that the bulwarks of their great learning, and other inventions not known in the Bible, (though called benevolent,) are built against you, the little city, spoken of in Eccl. 9th, 14th, as they boast themselves of their great numbers; and the Old School Baptists we shall by our institutions cause to become extinct. But fear them not, my Father's children; for after they have exhausted their great eloquence, which they acquired by their learning, you will stand; only cleave to the word of God, and you will through God Almighty obtain the victory. I must close by subscribing myself yours unworthily. *H. THOMAS.*

TO EDITORS PRIMITIVE BAPTIST.

New Albany, Pontotoc county, Mi.
11th April, 1842.

BRETHREN EDITORS: Through the kind permission of an all-wise creator, I am blest with an opportunity of addressing you a letter; and can say to you, that

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I am yet proud of the little Primitive, which is welcome news from a far country to me, and many more precious brethren that have hard shells and hard heads and sound hearts, that cannot be lead about by every wind of doctrine.

Dear brethren, I must say something about my progress in life. I was born and raised in Edgecombe county, N. C. and in the fall of 1835, I moved to the State of Alabama, Sumter county. I there joined a Baptist church, and the pastor of that church preached as strong Predestinarian, I think, as I ever heard, and would say but little about the Institutions of the day. But at length he found that some of the church was dissatisfied, by calling in the hired missionaries to preach; then he came out and advocated the new light doctrine most powerfully. And about that time the church had to choose another pastor, and they delegated themselves into a missionary Association. I then, together with two more, requested our letters to withdraw from them. I told them I could not go with them, for a man-made preacher I did not want, and their new institutions I did not believe in. And we three took our letters and put them in Friendship church, Mississippi, Noxubee county. And there we lived together like a land of brethren, all pulling together like the horses in Pharaoh's chariot, speaking the same thing.

Last February, I moved up in the Chickasaw, Mississippi, in Pontotoc county, where I am surrounded with strangers; but I trust that Elijah's God is among us, and if God is for us who can be against us. I have found more of the Old School order than I anticipated, that earnestly contend for the faith once delivered to the saints. I was a subscriber to the Primitive when I lived in Alabama, and was well pleased with the doctrine that it contained. I wish its success, until it spreads its light over the Union, or one similar to it; until all the dear lambs of God see where they have plunged themselves, by intermarrying into all the new-fangled doctrines that gender strife by their offspring; and then take the advice first laid down in the Primitive, that is, COME OUT OF HER, MY PEOPLE.

May satan's kingdom fall,
And Christ be all in all.

Yours in love.

F. F. ROBBINS.

THE PRIMITIVE BAPTIST.

SATURDAY, MAY 28, 1842.

FOR THE PRIMITIVE BAPTIST.

Error.—In R. D. Hart's communication in last number page 138, 17th line from bottom first column, for "some say," read *none* say—also on page 140, 16th line from top of second column, for "shucks" read *shrubs.*

FOR THE PRIMITIVE BAPTIST.

Explanation—Correction.

In "An Essay on the use of spiritous liquors," &c. page 6, we read: "Other excesses leave open the door of faith: this seems to close it. Publicans and harlots may enter into the kingdom of heaven; (Matt xxi. 31.) but not a drunkard. (i Cor. vi. 10.) How many, my reader, have you ever known brought to repentance and faith, after they became confirmed sots? If they were religiously inclined before, their promises of piety are lost in this reigning stupor."

The meaning is: All other excesses, of appetite leave open the door of faith to the person who is guilty of the excess, that is, while drunkenness seems to place him in a situation never to become a believer, other indulgences of the appetites do *not* place him in such condition as never become a believer.

The author of said Essay did not mean to be understood as saying that the drunkard's course could prevent the efficacy of divine grace, or counteract the purposes of him, who alone gives the grace of faith. For he who of stones could have raised up children to Abraham, will give faith to his people. Any thing in the above quotation from the Essay, which may conflict with this explanation, the author of that Essay deems incorrect.

With regard to his sentiments on the use of spiritous liquors, he can say he finds nothing to retract. He would rather add a word, namely; sober people blame drunkards for not quitting altogether: but drunkards cannot quit easily, and sober ones can; hence sober ones are more to be blamed for not quitting, than drunkards are.

MARK BENNETT.

Edgecombe, N. C. 23 May, 1842.

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TO EDITORS PRIMITIVE BAPTIST.

—

Rocky Grove, Johnston county,
April 6th, 1842.

(*continued from page* 121.)

I now began to be distressed on account of baptism, for I believed it to be my duty to comply with it as a gospel ordinance; and I wanted to comply with it according to the word of God. And I found the apostle Paul saying to the Ephesians: One Lord, one faith, one baptism. So the many ways spoken of by men in this age could not be right, so I began to search for the Primitive mode; and my prayer was, when I got the Bible in hand, that it might fall open at some passage that would show me the apostolic mode. And the first time, the Book opened where the Saviour came to John and demanded baptism. I read the passage, and was satisfied that immersion was the mode that John administered and God commanded. I heard about this time, that a Methodist preacher had promised to preach the next Sabbath at a meeting house about six miles from where I lived, on the subject of baptism; and I went to hear him, hoping I should get more confirmed on the subject. But to my surprise, when he commenced, he said there were three modes of water baptism; pouring, sprinkling, and immersion; when the apostle had said, one. He further said, that pouring or sprinkling was intended for church members; but immersion for priests and kings, and that Christ was to be priest and king over the Jews, therefore it was needful that he should be immersed, or washed all over. The preacher further added, that all that were baptised by immersion, were seeking kingly authority. So I returned home, more distressed about it than before; thinking surely, that man in the pulpit to-day knows abundance more about the scripture than I do. And further, he and Paul disagrees about it, and what shall poor ignorant me do? Lord, teach me to obey thy precepts, and direct me to some portion of thy word, where I may find the ordinance of baptism plainly set down, if it is my duty to comply with it.

So I opened the Book and found where Philip and the Eunuch both went down into the water, and came up out of the water; and then said I, Philip baptised by immersion. But by reading the passage, I learned the subject was an Ethiopian, and the Presbyterians said, it was not right to have a negro into the church. So a thought I suggested to me, perhaps this was a rite set apart for negroes, but not white people. And I became so distrest, that before I would lay down of an evening I would get on my knees desiring the Lord to show me in a dream the right mode of baptism. And after many nights, and often dreaming about seeing much water and people in it swimming, but nothing that relieved my mind on the subject of baptism, I went one evening to see uncle John Watkins, two miles west of Louisville, my distresses still growing worse. That night I lay in a room in one end of the piazza, and I felt that I was out of my duty for want of instruction, and I believed the Lord was the best instructor. So I fell on my knees and implored him for relief, then lay down, dropt to sleep, and when I awoke I was on my feet by the bed side, much alarmed; for I had a dream so plain, that for a minute or two I hardly could believe I was in my uncle's house, the particulars of which I will tell.

It appeared I was travelling towards Norfolk, and came in sight of Winn's Ferry, on Chowan river, and saw a small company of people go into a boat and start across the river. I wanted to be with them, but as they were strangers, I would not call to them but walked on down to the river and waited the return of the boat. When I got to the river, I saw an old boat, one end on the sand and the other out in the river; there appeared to be a plank lying across the further end of the boat, I thought I would go and sit down on the plank and rest until the return of the other boat. And about the time I turned round to sit down, the boat sunk and I saw the water shut over my head. I made an effort to swim and I and the boat all rose together, and I sprung out on the sand and found myself as above written, standing by the bed side. And from that time to this, I have never doubted the mode of baptism by immersion. I then could read, one body, and one spirit; even as ye are called in one hope of your calling; one Lord, one faith, one baptism; one God and Father of all, &c. &c.

I knew a people called Baptists embodied in church fellowship at a meeting house I think called Bethel, about 5 miles S. W. from Louisville, Jefferson county, Georgia. I then went to that church and told them a part of my experience on the 15th of June, 1816, and on the 16th was baptised by Norvel Robertson, their pastor. I then

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felt that I had discharged a duty that had long weighted my mind, and I thought my troubles and trials were all gone, and I should live the rest of my days in peace with God and all men. But alas, how soon I found the flesh warring against the spirit, and the things I would, them I did not; and the things I would not, them I often done. And had it not been for the writing of Paul, I have often felt that I should despair of my gracious state. But I hope that I am kept by the power of God through faith unto salvation, ready to be revealed at the last day.

And, brethren, I have never given into modern schemes of filthy lucre, generally called benevolence. And I will tell you some of my reasons why. In the summer of 1816, going from preaching in the company of Elder Norvel Robertson, John J. Cottle, and William Fokes, I heard them talking about one Luther Rice and Doctor Staughton, in the North, having appointed some agents in Georgia to form societies for the purpose of collecting money to send the gospel, they said, amongst the heathen; and that any person might become a member of that society for his money, even the gambler and drunkard, the Baptist, Methodist, Presbyterian, or any body else. And they were fearful that it was a stratagem of satan to blend the world and church together, in order that he might play his game the easier. I said nothing,—but thought within myself, that I would watch and see what those societies would do. And in a short time they proselyted a considerable number in Georgia.

But in October, 1816, I started back to North Carolina. And on the 25th of December following, I was married to Elith Hood, daughter of Thomas Hood, of Wake county, N. C. I then settled in Johnston county, and put my letter in Memorial church, in Wayne county; of which church Reuben Hays was pastor. Little or nothing was said in that church about missions. The year following I moved into Wake county, and put a letter into Hepsibah church, of which John Purify was pastor. I soon began to hear the mission system harped on even in the pulpit, and but few meetings past without begging for money for some purpose or other. And he said, if the church did not give him more, he should leave the church. Some of them said, agreed; I for one. By this time the subject of missions began to be the general topic of conversation among the brethren in that section. At the end of about two years, I moved back to Johnston, and put my letter in Beulah church, where I now belong. At that time Elder William Wall was her pastor, and I believe faithful; for he never suffered one of them peace destroying institutions to come into her at all, neither has one found a seat there yet.

And in the date of 1822 or '23, myself and Elder Wall were sent as messengers to the Raleigh Association, in which we belonged. It convened that year at Neal's Creek, Cumberland county, N. C. On Saturday, just before the Association got through hrr business, there was a call for a minister to the stage. Question was asked, who does the congregation want? Some person answered outside the house and said Ezekiel Trice was requested to go, whereupon Elder Robert T. Daniel rose and objected, saying, he had some business to lay before the Association, when she got through hers, and wanted Elder Trice to be present. The Association told Trice to go to the stage, they would get through their business and go and hear him, then return to the house and hear R. T. Daniel's business. Accordingly we done so, and Daniel was called on to present his business; whereupon he laid two letters on the table, and said, he wanted the Association to hear them read. Question, shall they be read? Answer read. Whereupon Elder Daniel asked leave to read, saying, the letters were in his own hand write. The Association granted leave. After he had read them, he laid them on the table and took his seat. The purport of the letters was, that the mission system doing great things away over yonder where, we were not acquainted, and that many poor widows and orphans, that hardly had wherewith to support, had cast into the bag bountifully. And I thought if the letters were true, these poor people needed help, rather than cast into such men as Robert T. Daniel, who was then allowed forty dollars per month to beg money to divide between himself and others engaged in the same craft, at from one to two dollars per day; and these high salaries paid out of the money thus filched from the hand of the poor laborers at perhaps not more than four or five dollars per month.

But to pass on. Elder Wall moved the Association to adjourn, whereupon Elder Daniel said, he had one request to make to the Association; that was, he wished her to dissolve and form a board auxiliary to the

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board of foreign missions; and instead of meeting as an Association yearly, meet as a board; and that each member of that Association could become members of the board for three dollars sent up the next year by their messengers, or one dollar annually; which if agreed to, would have enthralled every member of that Association in the mission system; when R. F. Daniel and Ezekiel Trice well knew that some of them had taken a decided stand against those money gathering institutions. And until then I had been quite silent upon the subject of missions, but now I began to think it was time for every lover of peace and union among the Baptist churches, to take the advice of the blessed Jesus: Watch, and be sober. And inasmuch as I could find neither precept nor example set by Christ nor his apostles, for the conduct of those hirelings, I was led to believe, and yet do believe, they are of the bond woman, and lead to bondage. And Paul says: After my departure shall grievous wolves enter in amongst you—that is, the church—not sparing the flock. Suppose the Association at that time had adopted the plan laid by Daniel and others, and the messengers, when they returned to their several churches could have prevailed on their brethren to send up their three dollars per head, it would have amounted to upwards of three thousand dollars; enough to hire several others that are too lazy to work with their hands for their support, to engage in the same craft. And so continually be fleecing the poor laboring class, to clothe and feed the lazy proud hirelings.

Dear brethren, those things above hinted at, are a wide departure from the Primitive faith and practice. My wish is, that every person should have the liberty of conscience, and worship God according to the dictates of the same; and give their money to whom they please. But they should be careful to keep themselves from idols, especially those that profess to believe that Christ died for their sins and rose for their justification, should not leave the word of God and go aside following the traditions of men, in bidding God speed to those institutions that are unwarrantable by the word of God, to the wounding of the cause of Christ and a grief to the faithful members of his body.

Dear brethren, I have been trying to read the good old Book called the Bible at times for near thirty years; and for my use, I would not give it for all others that I have yet seen. For when I look in that, I count it all truth; but other books are like their authors fallible. Nevertheless, the word of God standeth sure, having this seal, the Lord knoweth them that are his. Brethren and sisters, search it freely; for it contains a sufficient rule for our faith and practice in this world.

So I must conclude, as this is the first piece I ever wrote for publication; and for all I know, may be the last. But if I never do write another, I want the precious brethren to continue their communications, for I want to hear from them often, as it is all the satisfaction I can have with them. I should be glad to hear from them precious sisters again, Harriet Peacock, Whatley, Higgins, and others. And now, may the great head of the church be with and preside over us all, and enable us to keep the unity of the spirit in the bonds of peace, is my prayer for his name's sake.

ELY HOLLAND.

TO EDITORS PRIMITIVE BAPTIST.

Men of Israel, and ye that fear God, give audience.—Whereas your servant is often with you in spirit, joying and beholding your order, and the steadfastness of your faith in Christ, but cannot visit you as formerly, he has concluded that an epistle from him shall, for the present, supply the place of his person, and he hopes the same will be received in friendship; yea, and more than in friendship,—*in Christian love.*

In the providence of God there is a profundity that to finite minds is altogether inscrutable, and will ever remain so; and all that we can well do in the case, is to adore and say, O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! In this profound providence then, your, correspondent has been for three years this month, and is now, very happily settled over a thorough going *Old School Baptist Church*, in the town of Woburn, in the State of Massachusetts, and ten miles east of the city of Boston; and within about ten or twelve miles of it, are no less than three *Theological Colleges*, and one of them is of the Congregational order, and the second is of the Unitarian order, and the third is of the Baptist order; but not of that order of Baptists as Christ and his apostles were, (excepting the manner of baptizing,) but more

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of the Pelagian, or Arminian, order. However, call themselves by whatever names they please, your correspondent gives it as his decided opinion and belief, that as far as theology is concerned, the three *Institutions* are substantially alike, and the real likeness is that of A SINK OF RELIGIOUS CORRUPTION. We have three parsons in this town, and all three of them are the plants of one or the other of these three *degenerate vines.* And as your servant sprang not from either of these vines, so, of course, for him to yoke with the above three parsons would be as improper now, as it was under the Levitical law to yoke together the ox and the ass. But which in the present instance, is the ass, or whether there are more of these stupid creatures than one, would perhaps be hard to say; but to call all of us oxen of the Lord's raising, would no doubt be a gross libel on the gospel and on God.

In this town then, to the terrible annoyance of goats in sheep's clothing, the Lord God of Israel has placed your servant, and he never before was so happy in the ministry as now he is. The gospel and Christ are in these days vastly sweet and precious to his soul; and he discovers that there are glorious things spoken of the city of God; and that to live near to the Lord and under his smiles, and to have Christ before one's eyes, and the Holy Ghost for a guide, and the great scheme of redemption in view to meditate on,—to think over;—to be thankful for, and to draw consolation from, are things far beyond cunningly devised fables, and infinitely preferable to bare head knowledge, or mere speculative notions of gospel doctrines. Men may know the truth in the letter of it, and preach the same fluently, and write of it with great dexterity, and yet be barren in soul, and far from true gospel peace and quietness, and quite in the dark about close communion with the Lord of hosts, and fellowship with the Father and with his Son Jesus Christ; and yet in these things lie the resplendent glories and beauties of the whole gospel; and when they are enjoyed in the soul, they make a private Christian like a *green olive tree*, and a minister of the word a *lamp that burneth.*

Your correspondent is happy in stating to you all, that in every trouble which befalls him, and in all his temptations and conflicts of mind, Christ is his strong tower; and the immutable oath and promise of the eternal deity form his stay and support. And where, indeed, can a poor polluted worm shelter from vindictive wrath, but in just such an impregnable fortification as is the Son of God? And where else but here can true peace and joy be found? And *in* whom else, or *of* what else, can mortal man, with any sort of propriety, glory and boast, but *in* and *of* him who says, *I am he that liveth, and was dead; and behold, I am alive for evermore, Amen?* All human boasting dies like a torch at noon before the blaze which issues from Calvary's mount; and at the foot of the cross, the returning prodigal cheerfully resigns his free agency, with all its relative perniciousness, and acknowledges himself a sinner by nature,—but a saint by grace. Grace, viewed in a theological point of light, is divine FAVOR; and we are told that the children of Israel got possession of the promised land, not by the strength of their own arm or sword, but by the *Lord's right hand and arm, and the light of his countenance*, and now mark, *because he had a* FAVOR *unto them*, Psa. 44. 3. And this divine FAVOR, or grace, when received by an awakened sinner who has suffered much and long by the scorching heat of Sinai's mount, is vastly refreshing, and it is compared to a cloud of rain, as we read, *In the king's countenance is life; and his* FAVOR *is as a cloud of the latter rain*, Prov. 16. 15.

Now, this favor enjoyed in the soul, sets the believer in full stretch for God, and his pulse to beat strong for heaven, and every nerve to be vigorous in the defence of God and truth; and the same favor enjoyed by a minister of the gospel, will be sure & certain to render his preaching & writings something far above empty sound, —insipid paraphrase,—dry formality,—mere truth in the letter,—a boisterous declamation, or whimsical notions to excite laughter. Yes, this divine favor, felt and enjoyed in the soul, is certain to render preaching, and writings, and private talk, fragrant,—oily, —cheering,—solacing,—strengthing, and confirming to those who are experimentally acquainted with the *divine life.* And O for more of the enjoyment of this special favor in our souls, and then shall we find wisdom's ways to be ways of pleasantness, and all her paths peace; and shine we shall as lights in the world, and with pleasure speak of the glory of Christ's kingdom, and talk of his power, Prov. 3. 17; Phil. 2. 15; Psa. 145. 11.

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It is the undissembled wish of your correspondent, that the Holy Ghost,—the third distinct person in the undivided Essence, (for so we call, and prove, Jehovah the spirit, though Sabellians deny this essential truth of holy writ,) may more and more teach us the art of living by faith on the Son of God; for we, beloved, cannot live long in this way without coming fully up to St. Peter's exhortation, namely, *give diligence to make your calling and election sure*; and what point can we arrive at that yields greater peace and comfort to our souls, than that of knowing in this life that we shall be for ever happy in the life to come. An assurance of this point, at once puts to rest a host of doubts, and fears, and groundless scruples, and makes us as bold as a lion in the battles of the Lord, and in the vindication of the rights of Zion, and in proclaiming abroad the true gospel of the grace of God. And if the grace of God enjoyed in the soul will gradually lead us on to a holy assurance of our interest in the covenant of grace, and in the glorious gospel, and in the eternal designs, counsels, purposes, and decrees of Jehovah; and in the conception, birth, sufferings, death, burial, resurrection, ascension, and glorification, &c. of an incarnate God, and make us as intrepid as a lion:—if, indeed, the enjoyment of this grace in the soul will do this; and as your servant liveth it will, as he well knoweth by long and happy experience; then ought we earnestly to seek and ask the God of grace to cause great grace to rest upon us all. O how divinely wise we should be, and how much more we should know than now we know, did we but rightly know the worth and importance of this grace, together with what it has done, and can now do; for it now, even now, is but just in its prime,—in its oriental strength. In power, it is a giant!—an Herculean!! yes, a plenipotent from the skies!!! It can save, and it has saved, and it will save sinners, and that too ———Enough now unless I knew it would be acceptable. You see one sheet is full, and yet half is not said that the author wants to say on the subject of grace and other things. Adieu.

JAMES OSBOURN.

March, 1842.

P. S. It is in my heart once more to visit N. C. and Va. and perhaps next fall; and Elders, Lawrence, Bennett, Biggs, Daniel, Chandler, Stadler, Henry Tatum, Guilford county, Moses Greer, Joseph Pedigo, and the people to whom Davis and Blair used to preach, are those I want to visit. Wish they would write to me. *J. O.*

—

[The publication of the above letter has been delayed, in consequence of its being misplaced.]

TO EDITORS PRIMITIVE BAPTIST.

—

South Carolina, Anderson district, 7 *May*, 1842.

BRETHREN EDITORS: Observing in our little Primitive, that the "South Carolina Primitive Baptist" and "Galloway Association," have chosen messengers to ours, "The Fork Shoal," this is to inform our brethren generally, and the delegates from our sister Associations in particular, that the time of holding our session has been changed. Instead of convening in Oct. as usual, we commence on Saturday before the third Sunday in August, with Big Creek church, some 12 or 14 miles northeast of Anderson Court House; at which time and place we should be happy to meet any and all of our brethren, who may feel disposed to pay us a visit.

We are a scattered and despised few, and preachers of the right sort very scarce. Cannot—old brother Youmans, Tillery, or some of the preaching brethren of the South Carolina Primitive Baptist Association, (as we are informed they have plenty,) meet us at our Association? We see that the preachers of Virginia and North Carolina are visiting the several churches, and we hope that so good an example will be followed in our own State.

The communications in our much esteemed little paper, are read with much apparent interest by those who take it at our office. And although some of the brethren have discontinued, yet this is no accession to the missionary ranks, for they are taking brother Jewett's Doctrinal Advocate.

I would say to brethren and sisters who write for the Primitive, go on, you are engaged in a glorious cause. Some seem to fear that their readers will think hard from seeing their name too often. I don't know how others feel, but I think I love all the dear brethren and sisters who write for the consolation of poor afflicted Zion. Often has the sympathising tear arose in spite of me, when I see the very scenes described through which we have passed, by those I never saw. If I do feel any preference for any of our writings, it is

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for those who appear oftenest. They all seem to have the very same theme. So go on, bro. Whatley, Tillery, Moseley, Rorer, Biggs, Temple, and all. I have been pleased, consoled and delighted, perusing the communications of the sisters, and do hope that they will not tire in well doing.

As far as I know, the Old School Baptists are at peace among themselves. Brethren and sisters, pray for us. Adieu. Yours as ever. *W. S. SHAW.*

TO EDITORS PRIMITIVE BAPTIST.

Fish's, Washington county, Ga.
May 13th, 1842.

DEAR EDITORS: I am in the land of the living yet, and receive your little paper the Primitive Baptist with joy and gladness of heart. And may God give it a place in the hearts of all, both by land and by sea. And I must say to you, that I think it is now something like it was in the days of old, for some digged down the altars, and then sought the life of the man of God; so some are now trying to dig down the altars of the hearts of the Primitive Baptists, and have sought the Christian life of many; but as they did not take the life of the man of God, neither can they take your life, for ye are dead, and your life hid with Christ in God, where it is secure from men or devils.

Dear and much beloved in the Lord, I think the Lord has had a hand in your coming out from the world; and I say to you, be of good cheer, and fly to the Lord and he will help you and bless you. And may the Lord bless Mr. Howard with good health and long life. Yours in love.

JOSEPH DANIEL.

FOR THE PRIMITIVE BAPTIST.

Prayer for a Revival. C. M.

This is a cold declining day,
And sinners blindly bold;
And saints they cease to watch and pray,
And thus they grow so cold.

O Lord, revive thy work of grace,
And melt the heart of stone;
And smile upon our wretched race,
The work is thine alone.

Tis thine the stubborn will to move,
And so the mind renew;
And change the sinner's heart to love,
The proudest heart subdue.

O Lord, look down upon our youth,
And make them truly feel,
The power of the gospel truth,
And change their stubborn will.

That they may love the Lord supreme,
And bow before his throne;
That they may always trust in him,
And worship him alone.

The work is thine, O Lord, we own,
And thine the power too;
O may thy power and grace be known,
The stubborn will subdue.

BENJAMIN MAY.

Macon, Ga. Dec. 30, 1841.

TO EDITORS PRIMITIVE BAPTIST.

Monticello, Jefferson county, Florida,
April 22nd, 1842.

DEAR BRETHREN AND SISTERS, of the Primitive faith: This is in weakness and ignorance the third time I have ventured to write a few lines; but please to bear with me, as I am desirous for the little messenger the Prim. to be continued, for which I enclose this little mite. As our agent has moved from our neighborhood, I cannot assign the reason he has not wrote; but, rather than be deprived of so great a privilege as reading those precious communications, which are so comforting and consoling to my thirsty soul, I will expose my weakness now and again.

Brethren and sisters, I am often wading through the slough of despond; and many times, with Martha, encumbered with many things. Sometimes I hope I have a part with Mary, at other times I fear I have neither part nor lot in the matter. Sisters, are these the trials that you know? Is this the thorny way you go?

Brethren, please to send the papers, although I feel unworthy of the least degree of attention in so great a matter. Brethren and sisters, remember me and my poor orphan children, in your supplications at a throne of grace.

The time draws nigh when Christ will come,
And gather all the Christians home;
Communications then will cease,
And all be landed home in peace.

CHLOE HURST.

TO EDITORS PRIMITIVE BAPTIST.

Hale's Ford, Franklin county, Va
May 3rd, 1842.

DEAR BRETHREN: I will inform you that I have just returned from the Pig River Association, and perhaps some of you would like to hear from that body. They met in love, it seemed, in deed and in

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truth, and proceeded to business. And I am glad to say, that we had the pleasure of receiving a new church into our body, which was composed of a part of Goose Creek church, which belonged to the Strawberry Association, which is a missionary Association. A part of that church sent a letter and delegates to the Pig River Association, claiming the right of being the real church; which we believed them to be, being constituted under the old faith and order.

And we also had the pleasure of receiving correspondence from a new Association, formed of a part of what is called the Roanoke Association, which the missionaries claimed heretofore. About ten churches, I believe, broke off from that Association and organized a new Association, which is called Staunton River Association.

Dear brethren, I am glad to say that we are gaining ground in this part of the country. I am in hopes that the prophecy that has been made in the west will prove to be a false one. I heard a preacher of the Old School order say, that it had been said in the west that the Old Baptists would not live more than five years. That is, I suppose, in that time they would all turn to missionaries. This reminds me of what I heard one of the missionaries say myself, some years ago, and it has not come to pass yet; that was this—he gave it as his opinion, that when old brethren Davis and Pedigo died, the Pig River Association would soon all be missionaries. Now I would say, brethren, that this man belonged to the Strawberry Association; and soon after these dear old brethren died, that Association sent correspondence to the Pig River Association; which they had not done for some time before. But when they came, they found that these old brethren had sons perhaps that reigned in their stead. And if they start any more, perhaps they had better turn aside into the remaining part of the Roanoke Association. And if they wait for the death of these sons of old brethren Davis and Pedigo, they will be no better off; for I believe the further the generation runs, the worse they get, if being opposed to them be bad. For we had some of these New School folks at the Pig River Association, and I think they got neatly trimmed down.

And it seems to me, brethren, that these New School folks not only prophecy wrong, but some of them it seems have told that, that is not so. For it seems that they reported only three ordained preachers belonging to the Pig River Association, and sent a missionary to preach to the heathen in its bounds; and I know of at least nine ordained preachers in the bounds of the Pig River Association myself.

I will conclude by requesting you, dear brethren, to contend for the faith once delivered to the saints. So farewell for the present. *HIRAM HUNDLEY.*

Belmont, Sumpter county, Ala.
18th April, 1842.

DEAR BRETHREN: I expect to write you shortly. Being poorly and low spirited I have neglected, but expect to renew. I wish to write my evidence of faith, though the devil has endeavored keep me from so doing. As usual, yours sincerely.
A. KEATON.

FOR THE PRIMITIVE BAPTIST.

Elder *George W. Carrowan* is expect- to preach at Tarboro', on the 15th July; 16th, at Old Town Creek: 17th, at Autrey's Creek; 18th, at Meadow; 19th, at Travel; 20th, at Jones's; 21st, at Beaver Dam; 22nd, at Salem, (or Meadow;) 23rd and 24th, at Muddy Creek; 25th, at Richland Chapel; 26th, at South West; 27th, at Stone's Bay; 28th, at Yop m. h.; 29th, at Wardsville; 30th, at North East; 31st, at White Oak; 1st Aug. at Hadnot's; 2nd, at Newport; 3rd, at Slocumb's Creek; 4th, at Travel; 5th, at Swift Creek.

AGENTS,

FOR THE PRIMITIVE BAPTIST.

NORTH CAROLINA.—J. Biggs, Sen. *Williamston* R. M. G. Moore, *Germanton.* W. w. Mizell, *Plymouth.* Benj. Bynum, *Nahunta Depot.* H. Avera, *Averasboro'.* Burwell Temple, *Raleigh.* G. W. McNeely, *Leaksville.* Thos. Bagley, *Smithfield*, James H. Sasser, *Waynesboro'.* John Fruit, *Sandy Creek.* L. B. Bennett, *Heathville.* Cor's Canaday, *Cravensville.* William Welch, *Abbott's Creek.* Jos. Brown, *Camden C. H.* A. B. Bains, Jr. *Stanhope.* C. T. Sawyer, *Powell's Point* Isaac Tillery, *Laplandi* Thomas Miller, *Elizabeth City.* Harris Wilkerson, *West Point.* Isaac Alderman, *Moore's Creek.* James Miller, *Milton Park.* David R. Canaday, *Foy's.* L. P. Beardsley, *Greenville.* Isaac Meekins, *Columbia.* L. J. J. Puckett, *Richland.* Wm. M. Rushing, *White's Store.* Richard Rouse, *Strabane.*

SOUTH CAROLINA.—James Burris, Sen. *Bold Spring.* Wm. S. Shaw, *Rock Mills.* Levi Lee, *Blackville.* Andrew Westmoreland, *Cashville.* J. D. Prichett, *Aiken.* Marshal McGraw, *Brown's.* John L. Simpson, *Cookham.* J. G. Bowers, *Duck Branch.* Wm. Nelson, *Camden.* G. Matthews, *Germanville.* Jacob B. Higgins, *Columbia.*

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GEORGIA.—William Moseley, *Bear Creek*. John McKenney, *Forsyth*. Anthony Holloway, *Lagrange*. P. M. Calhoun, *Knoxville*. Thomas Amis and David W. Patman, *Lexington*. Jonathan Neel and James Hollingsworth, *Macon*. William D. Taylor, *Union Hill*. John W. Turner, *Pleasant Hill*. William Trice, *Thomaston*. Ezra McCrary, *Warrenton*. Prior Lewis, *Rodney*. John Lassetter, *Vernon*. L. Peacock, *Henderson's*. V. D. Whatley, *Unionville*. Alex. Garden & T. C. Trice, *Mount Morne*. E O. Hawthorn, *Bainbridge* Wm. M. Amos, *Greenville*. J. Stovall, *Aquilla*. Wm. McElvy, *Attapulgus*. Furna Ivey, *Milledgeville*. Wm. Garrett, *Tucker's Cabin*. Jesse Moore & John Hardie, *Irwinton*. A. Hendon, *Shilo*. A. G. Simmons, *Hickory Grove*. Wm. J. Parker, *Chenuba*. Jas. P. Ellis, *Pineville*. F. Haggard, *Athens*. A. M. Thompson, *Fort Valley*. Daniel O'Neel, *Fowlton*. John Applewhite, *Waynesboro'*. John Wayne, *Cain's*. R. S Hamrick, *Carrollton*. David Smith, *Cool Spring*. A. Spear, *Flat Shoals*. Moses Daniel, *Bowery*. Moses H. Denman, *Marietta*. James Scarborough, Sr. *Scarborough's Store*. Jethro Oates, *Mulberry Grove*. Owen Smith, *Troupville*. James w. Walker, *Marlboro'*. Edmund Dumas, *Johnstonville*. David Rowell, Jr. *Grooversville*. Joel Colley, *Covington*. Thomas Everritt, *Bristol*. Isham Edwards, *Wilna*. Joseph Daniel, *Fish's*. Z. L. Boggs, *Hinesville*.

ALABAMA.—L. B. Moseley, *Cahawba*. A. Keaton, *Belmont*. Benjamin Lloyd, *La Fayette*. H. Dance, *Eutaw*. Enoch Bell and Wm. w. Walker, *Liberty Hill*. Dan'l Gafford, *Greenville*. John G. Walker, *Milton*. H'y Williams, *Havana*. Jas. Daniel, *Claiborne*. Elias Daniel, *Church Hill*. John Bonds, *Clinton*. David Johnston, *Leighton*. Adam McCreary, *Brooklyn*. Josiah Jones, *Jackson*. David Jacks, *New Market*. Sherrod w. Harris, *Vienna*. John McQueen, *Graves' Ferry*. William Talley, *Mount Moriah*. Graddy Herring, *Clayton*. G. w. Jeter, *Pint Lala*. Bartlett Upchurch, *Pleasant Grove*. Wm. Crutcher, *Huntsville*. Wm. H. Cook and H'y Petty, *Pickensville*. Seaborn Hamrick, *Plantersville*. James S. Morgan, *Dayton*. Wm. Hyde, *Gainesville*. Rufus Daniel, *Jameston*. Wm. Powell, *Youngsville*. James F. Watson, *Abbeville*. David Treadwell, *Popal's Valley*. R. w. Carlisle, *Mount Hickory*. J. H. Holloway, *Hazel Green*. Jesse Lee, *Farmersville*. William Grubbs, *Louisville*. Henry Adams, *Mount Willing*. Joel H. Chambless, *Loweville*. Elliot Thomas, *Williamston*. F. Pickett, *China Grove*. James Grumbles, *Benton*. John M. Pearson, *Dadeville*. John Brown, *Salem*. Elijah R. Berry, *Cobb's Store*. Willis Cox, *Soukeehatchie*. Hazael Littlefield, *Ten Islands*. John w. Pellum, *Franklin*. John Harrell, *Missouri*. James K. Jacks, *Eliton*. Josiah M. Lauderdale, *Athens*. William Thomas, *Gainer's Store*. James Gray, *Cuseta*. Thomas L. Roberts, *Monroeville*. James Hildreth, *Pleasant Plains*. E. M. Amos, *Midway*. Joseph Holloway, *Activity*. Calvin Davis, *Livingston*. Josiah Jones, *Suggsville*. James B. McDonald, *Forkland*. Nathan Amason, *Sumterville*. J. B. Thorne, *Intercourse*. D. K. Thomas, *Irwinton*.

TENNESSEE.—Michael Burkhalter, *Cheeksville*. Aaron Compton, *Somerville*. James Maulden, *Van Buren*. Solomon Ruth, *Wesley*. William Croom, *Jackson*. Sion Bass, *Three Forks*. William S. Smith, *Winchester*. Thomas Hill, *Sevierville*. William Spencer, *Lynchburg*. C. T. Echols, *Mifflin*. Aaron Tison, *Medon*. George Turner, *Waverly*. Abner Steed, *Mulberry*. Henry Randolph, *Snodysville*. Pleasant A. Witt, *Cheek's ⋊ Roads*. Wm. McBee, *Old Town Creek*. Robert Gregory, *Carouth's ⋊ Roads*. John Scallorn, *Shady Grove*. A. Burroughs, *Moore's ⋊ Roads*. Samuel Haggard, *Davis's Mills*. Evan Davis, *Grape Spring*. Joshua Yeates, *Shelbyville*. Joseph Lane, *Farmington*.

MISSISSIPPI.—Worsham Mann, *Columbus*. William Huddleston, *Thomaston*. Nathan Tims, *Kosciusko*. Nathan Morris and Simpson Parks, *Lexington*. Charles Hodges, *Cotton Gin Port*. Mark Prewett, *Aberdeen*. Wm. Ringo, *Hamilton*. James M. Wilcox, *Louisville*. Edm'd Beeman and Thomas H. Dixon, *Macon*. John Erwin, *Linkhorne*. Herbert D. Buckham, *Pontotoc*. William Davis, *Houston*. C. Nichols, *Stump Bridge*. Wooten Hill, *Cooksville*. John Davidson, *Carrollton*. Thomas Mathews, *Black Hawk*. A. Botters, *Fulton*. J. R. Golding, *Bellefontaine*. Gideon Woodruff, *Waverley*. James Lee, *Beatie's Bluff*. James J. Cochran, *Quincy*. James Crawley, *Minghoma*.

FLORIDA.—James Alderman, *China Hill*.

LOUISIANA.—Eli Headen, *Marburyville*. Thos. Paxton, *Greensboro'*.

MISSOURI.—Joel Ferguson, *Jackson*.

ARKANSAS.—John Hart, *Pine Woods*.

ILLINOIS.—Thomas w. Martin, *East Nelson*.

OHIO.—Joseph H. Flint, *Trenton*. John B Moses, *Germanton*.

KENTUCKY.—Levi B. Hunt, *Manchester*. Washington Watts, *Corneliusville*. Levi Lancaster, *Canton*. Demcey Burgess, *Salem*.

VIRGINIA.—Rudolph Rorer, *Berger's Store*. John Clark, *Fredericksburg*. Wm. w. West, *Dumfries*. William Burns, *Halifax C. H.* Jesse Lankford, *Bowers's*. Elijah Hansbrough, *Somerville*. Wilson Davenport, *White House*. Arthur w. Eanes, *Edgehill*. James B. Collins, *Burnt Chimneys*.

PENNSYLVANIA.—Hezekiah West, *South Hill*. Joseph Hughes, *Gum Tree*.

NEW YORK.—Gilbert Beebe, *New Vernon*.

MASSACHUSETTS.—James Osbourn, *Woburn*.

RECEIPTS.

Jos. Biggs, Sr.	$7	S. W. Harris,	$2
Hiram Hundley,	1	Isaac Tillery,	2
John McKenney,	10	Joseph Daniel,	5
James Osbourn,	4	Alvin Myhand,	3
Jesse Harrell,	1	Moses Baker,	1
A. Saunders,	1	Thomas Latta,	1

TERMS.

The Primitive Baptist is published on the second and fourth Saturdays in each month, at *One Dollar* per year, (or 24 numbers) payable in advance. Five Dollars will pay for six copies subscribed for by any one person. Current Bank Notes where subscribers reside will be received in payment. Money sent to us by mail is at our risk. Letters and communications must be *post paid*, and directed to "Editors Primitive Baptist, Tarborough, N. C."

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THE PRIMITIVE BAPTIST.

EDITED BY PRIMITIVE (OR OLD SCHOOL) BAPTISTS.

Printed and Published by George Howard,

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"Come out of Her, my People."

VOL. 7. SATURDAY, JUNE 11, 1842. No. 11.

COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

CIRCULAR LETTER.

Written by Elder Joshua Lawrence for the Kehukee Association, held at Little Conetoe Creek m. h. in 1829.

DEARLY BELOVED BRETHREN: You will no doubt expect to see a Circular attached to our Minutes this year, as it has been so customary heretofore; but as so many important subjects have been touched upon in this way, we hardly know which way to steer our course for your greatest advantage; but not recollecting that we ever have addressed you in our former epistles, on the all-important subject of the divinity of our Lord Jesus Christ, we shall venture to call your attention at this time, to that necessary part of the Christian faith, and chief requisite in the grand scheme of redemption, and main pillar of the Christian hope, in order to his eternal salvation, through our Lord Jesus Christ, as laid down in the volume of inspiration, by the unerring Holy Ghost, upon Prophets, Christ and his Apostles. For, dear brethren, while you are sojourning in this world of tribulation, you must expect, and will be assailed by adversaries of every kind: Therefore, Paul advised the brethren in his day, to take the whole armor of God. And the faith of this may be called the master-piece, the chief corner stone; the main, the sure foundation; the chief qualification of Jesus Christ, to effectuate and accomplish the great work of our redemption, and eternal glorification. And if this foundation of the Christian faith be removed, what shall the righteous do, for an object of faith? For Jesus himself, saith to his disciples: "Ye believe in God; believe also in me." And what does Jesus mean, by believing also in me? But to believe also, that he was God, as well as the Father. For the disciples could not help believing their own eyes and ears, that he was a man. And again, when contending with the Jews, about his sonship, or equality with God, he said: "Except ye believe I am he, you shall die in your sins." I am, is one of the names God gave himself, for Moses to carry to Pharaoh. And this Lord Jesus is the same I am, or God, that appeared to Moses in the bush; and done those mighty wonders, in the land of Egypt; and that was with the church, in the wilderness. And therefore, without believing Jesus Christ is I am, or God, you shall die in your sins, as well as the Jews. This then, dear brethren, is the most essential part of the Christian faith. And he is anti-Christ that denies it: For the Jews did not deny, nor could not help believing, he was man. But to believe he was the Son of God, or God, or equal with God, they would not admit; even after seeing all his miracles. Nor would the High Priest, on his trial, call this claim to sonship with God, any thing else but blasphemy. And the Jews, in argument with the Saviour, on that subject, said: "he blasphemeth, because being a man, he maketh himself God." And yet what fair reasoning Jesus offers them for convincement, saying: "If I do not the works of my Father, believe me not;" that is, if I do not the works of a God, believe me not; or that my claim is rightly founded; but if I do, "believe me, for the very works' sake;" that is, that I am God, because I do the works of a God. But it is agreed by men, and devils, that there is one God, (except

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by atheists, if such men there be,) though we doubt it, whether God has left any reasonable soul, without a consciousness of his divine existence. For the very heathen have it, whatever atheists may say in a bravado, or to let out the wickedness and wishes of their hearts, that there is no God. For the invisible things of God, are clearly seen in the works of creation he has so lavishly scattered around us, as for the reasonable soul of man to read, in intelligible lines, the eternal power, wisdom, goodness, mercy, and providence of this invisible Godhead: which no man hath seen, nor can see, while in this mortal flesh. Yet in his works of creation, his eternal power and goodness is seen every where, within and without us, above and below us, we see the works of his fingers in power and skill abundantly displayed. And where, in all the large volume of creation, will you, or can you brethren, find the image, the footsteps, the works of the fingers of the Son of God, or attain to a knowledge of him, by any or all the works of creation? No, the greatness, the freeness of his love, his bloody suffering, and agonizing death for your salvation, is not to be found, or read, in any work of creation. Hence it is said, the world by wisdom, knew not God. For although creation reveals, in intelligible lines, a God, yet creation does not reveal, three persons in that Godhead. And hence a knowledge of God cannot be found by all the works of creation Hence the need of revelation, by inspiration, to reveal this one God, as he is, in three persons. When it is alone by the Holy Scriptures, or by the inspiration of the Holy Ghost, that we can come to the knowledge of Jesus Christ, or the three persons in this one Godhead. Hence here reason must stand shrouded in darkness, while the Holy Scriptures reveal, as with a sunbeam, the Lord Jesus Christ as the second person in this eternal God-head. And that this one, eternal God, that created the world, has revealed himself in the Holy Scriptures, as subsisting in three persons, if it is not to be found out, by reason in the works of creation, here in the Scriptures, it doth plainly appear. And first, in the works of creation it is shown: "Come let us make man;" us, is a plurality of persons in the Godhead. Again, in the gospel of John: "In the beginning was the word; and the word was with God." And don't let your minds be thinking, Jesus is inferior to the Father, for "the word was God." And on the day of Jesus' baptism, it was proven; the Father speaking from heaven; Christ walking from Jordan; the Holy Ghost descending on him as a dove. And again, the commission to his apostles, prove three persons; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. And why three names, if not three persons? For would it not have been vain and wrong, to have baptised in the name of three persons, if three did not really exist? And not as some vainly suppose, that it is three names, or three offices for the same person, or one God. But are we not taught, by the three distinct names, three persons, and three equals? Surely, as the first epistle of John says, v. chap. 7th verse: "For there are three that bare record in heaven; the Father, the Word, and the Holy Ghost," and these three are one. Nothing is more plain, than that there is, in this one God, three persons; equal in bearing record. Although the mystery is so deep, we can't sound it; yet that is no objection rightly founded, of the certainty of this truth; because we can't solve to our reason, or satisfaction, such a mode of existence; or because it is an existence, we are unacquainted with; and have not seen how unity can dwell in trinity, and trinity in unity. What else could we expect, in God's revealing himself, but inconceivable mysteries? When there are so many thousands, in his works, we can't scan, with our shallow apprehensions. But from scripture it is as plain as a, b, c, that there is one God, and three persons in that Godhead, equal in essence. For we have three distinct names, at the same time; and surely the Holy Ghost intended three names for three persons, or else language means nothing. For we are thus taught to distinguish them, by name of Father, Son, and Holy Ghost; and throughout the Old and New Testaments the Holy Ghost teaches us, by different names to understand different persons, performing different works; and not the same person, doing three kinds of different work; and in a number of places, in holy writ, we are taught, three are one, and this one three; and points out the work of all three; and not three kinds of work for one: Yet concentrate these three, in the work of creation, redemption, and regeneration; as all united in one, doing the same work. Nor can we tell what proportionable part, Jesus Christ, and the Holy Ghost, have in the work of creation, &c. Nor what hand,

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as persons, the Father, and Holy Ghost, had in the great work of redemption; or that Christ, and the Father, have, as persons, in the trinity, in regeneration; for the world is said to be made by Christ; and in the work of redemption, Christ saith, "the Father that dwelleth in me, he doth the work." But we are admonished not to pursue, for it is plain from scripture, that there are three persons in the Godhead; nor can we see any sense in words, nor in the plan of redemption, without three persons in the trinity; and Jesus Christ, one of them persons, equally, or by what other name you please to call him, Son of God, or God Saviour, or what not. We next proceed to prove, this second person in the trinity, called Jesus Christ, is God. In the first epistle of John, he is called the word; in Revelation, he has his name the word of God. Paul said to Timothy, "Preach the word;" which was, to preach Jesus Christ: and in the first chapter of the gospel by John, he is called, "the word with God;" and then says, "the word was God." All put together shews plainly, Jesus Christ is God. And the Father says of the Son by the Holy Ghost, by David, and rehearsed to the Hebrews, by Paul, "Thy throne, Oh God, is forever and ever." And again, says Paul, "though in the form of a servant, he thought it not robbery to be equal with God." And again, "feed the flock of God, which he hath purchased with his own blood." And in Isaiah, he is called, "the mighty God, everlasting Father." We are forbid to cite the great abundance of scriptures, by which it might be proved, that Jesus Christ is God; plainly expressed, and in abundance more plainly implied.

We next proceed to prove, he is both God and man. And the one in Isaiah shews both; for in that text, he is seen by the Prophet, in his proper colors: "To us a child is born, to us a son is given, his name the mighty God, everlasting Father;" and his being the son of God, "Prince of Peace." And again, "the children being partakers of flesh and blood, he likewise took part of the same" And the he, that took, could not be the same that was taken, hence then, he is God; the flesh taken, the man. And again, "He took not on him the nature of angels, but the seed of Abraham." Here is both God and man, in the text. Again, the divinity of Christ, addressing the person of the Father by the mouth of the Prophet, personating the person of Christ: "Burnt offerings thou wouldst not, but a body hast thou prepared me;" which shews the necessity of a body, for the divinity to come in: "Lo, I come, &c." Hence Christ is God and man. And again: "God manifest in the flesh." And again: "the word was made flesh, and dwelt among us." And this is Paul's great mystery, that needs no controversy; because it can be proved, by the whole scope of revelation, that Jesus Christ is both God and man; and is equal with the Father, God's fellow; and that his being man, did not lessen his equality; "and that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them," but unto that body he had prepared, for the divinity of Christ to inhabit, to effectuate the great, the grand, the glorious, and gracious work, of our eternal redemption; by that body called Jesus Christ, with God in it. We dare not pursue, for there is line upon line, in the Bible, to prove Jesus Christ was God and man.

Now, thirdly, we proceed to prove, that there is no other God in heaven or earth, but Jesus Christ; and that he is this one, three, God. Perhaps, brethren, you are ready to stare, if you have not studied this subject from the scriptures; because it is to be feared, your fancies have oftimes painted in your view, three Gods. But no where in the scripture, where the true God is spoken of, is he called Gods in the plural. But when the Father, the Son, or the Holy Ghost is spoken of as God, each is called God, and the whole Trinity is equally called God in the singular; so these three are one God, and that one God is Jesus Christ. So mark well, what follows. The first we offer, is in Isaiah, 45th chap. and 22d verse: "Look unto me, and be ye saved all ye ends of the earth, for I am God, and there is none else." Is not Jesus Christ set forth in the scripture, as the only Saviour of men, and no other name given? Then he is God, and none else, nor is there any God beside him. The second, we offer: "The Father that dwelleth in me, he doeth the work." Then it follows that Christ has no distinct divinity from the Father; but the divinity of both, is the same in the body of Christ, doing the work. And all say the Father is God; then if the Father was in him, he was God, and not Gods; and take this text to help you: Colossians, "the fulness of the Godhead dwelleth in him bodily;" or in his

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body; and here is another God, was in Christ, and another God, manifest in the flesh. And another, "I in the Father, and the Father in me;" and now let's put on the cap-stone: "Shew us the Father," (saith Philip.) "Have I been so long time with you, Philip, and hast thou not known me? He that hath seen me, hath seen the Father; for I and the Father are one." Yes, that one mysterious God, in three persons, is Jesus Christ; and none besides, in heaven or earth, the first and the last, the beginning and the end, by whom all things were created, and made. "And without him, there was nothing made, which was made." This God was the God of Abel, known by faith of his bloody sufferings; this God was the God of Noah, Abraham, Isaac, and Jacob, known by their bloody sacrifices; this God was the God of Moses, known by the like unto him; this God was the God of Israel; and of Shadrach, Meshach and Abed-nego, known by his likeness of the son of man, walking in the fiery furnace. This is the Christian's God, and has been in all ages, and they never knew any other, in any age of the world, but God, in Christ revealed; reconciled, by the blood of the man, "not imputing their trespasses to them," but unto that man, in union with God; through which God reveals himself a God of love and peace to their souls, through this man, Christ Jesus, this God. O dear brethren, we hope he is our God, and we hope you can say, this is your God; and he will be our upmaking portion, and guide, even unto death; and to the quiet enjoyment of that kingdom, he has prepared for you, in the mansions of God on high. And dearly beloved brethren in the Lord, is not this enough to strengthen your faith, in the Saviour, Jesus Christ: to trust and commit your soul to his hands, believing like Paul, "He is able to keep it, against that day;" when he shall come to take his ransomed home, to shew them his glory in heaven, beyond all thought, or expression, to the everlasting joy of your souls; and to be admired, as the only one, three, God, forever and ever, by those that believe.

Now it is well known to you, dear brethren, by your own experience, from your conversation to God, until now, you have been growing in the knowledge of our Lord Jesus Christ; whom to know, as God, is life eternal: And that in this advancement of your knowledge of Jesus Christ, your Christian happiness, and strength of spiritual life, have been renewed from time to time. And if you could now, comprehend this mystery, God, Christ subsisting in three persons fully; tell us when your future happiness would exist: But, oh eternity! will not be sufficient for your growth, and advancement to high degrees of knowledge, in this mystery. Then grow in grace, and in the knowledge of Christ Jesus, our Lord; and the more you thus advance, the more will be your peace; the more it will assimilate you, into his divine likeness: Thus thro' eternity, we shall be advancing to higher degrees of the knowledge of God, in which every Christian knows his happiness consists; and by which beholding of God, in the face of Jesus Christ, he is changed into the same image. But the unfathomable depths of this great mystery, God in Christ, and his eternal excellency, opens an unbounded field for us to explore; a field with new and sweet delights of joy, glory, and bliss, upon which even angels have not yet entered: And instead of unity, and trinity, being against the Christian religion, because it is so incomprehensible, by the most capacious souls; this inconceivable mystery affords a constant, new field of meditation, to saints of all ranks, in heaven, and earth; for even angels, with astonishment, joy, wonder and praise, in attempting to sound, with the line of their highest conceptions, the depths of this mystery of love, break forth in songs of "glory to God, in the highest, peace on earth, good will toward man," and desire to look into this mystery, God in flesh; the best of all mysteries for men: A mystery that must be believed, or die in our sins: A mystery that must be revealed, by the Holy Ghost, or none can say with an evidence, "Jesus Christ is Lord," or the true and living God: A mystery, a great mystery, that none can scan, until the spirit makes it plain, how Jesus Christ is God, and still is man. A mystery revealed from faith to faith, received by faith, and not by reason, or sense. A soul-sweetening mystery, for though Jesus Christ is man, and died upon the tree, yet still he is the God, the unit, and the three; he is the blessed Virgin's son, that whispers peace to me. It is from this mystery, our peace doth flow, for in this world we have none; then we must believe this mystery, or we shall be eternally undone. A mystery, dear brethren, which the devil is making a stumbling stone of, in this day to thousands, as well as in ages past; how Jesus

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Christ can be God. And therefore, dear brethren, stand fast by faith, in the word of God, as revealed in the scriptures; and walk by faith, of this great truth, and not by sight, or reason. For if you give up this, you die in your sins, and make the gospel a mere fable; for suppose Jesus Christ be only a man or a creature endowed with the greatest capacities God ever made, in heaven or earth, what would this faith avail you? for is not every creature God has made, endowed with capacities to serve him, bound to do so, to the highest extent of their capacities; and when they have done so, they have only done their duty to God, for which they were made and endowed. And so, if Jesus Christ, is only man, he has only done his duty, and where is merit for you? You might as well believe in an angel for salvation. Then it follows, that those that deny Jesus Christ being God, destroy the efficacy of the whole gospel system; and each man must go to heaven, (if he gets there at all,) on his own merit: And we ask, where is the merit of children, idiots, the thief on the cross, and such sinners as you, or the chief of sinners? For all such, there is no hope, by their own merits; then cry out, Christ is dead in vain, if he be not God. And can you not see plainly, that he that denieth Jesus Christ is God, is antichrist; for, whoever denied that Christ is man? not even infidels, or Pharisees, his worst enemies. So then, when you hear supported by preaching, or otherwise, that Jesus Christ is not God, say like Peter, "damnable heresy, even denying the Lord that bought them;" or with John, that "he is antichrist, that denieth the Father, and the Son:" for, saith Jesus, "He that hath seen me hath seen the Father; and I and my Father are one." So Unitarianism is the doctrine of antichrist; and all its scriptural reasonings the plumes of satan, to deceive with damnable heresy, and trouble, and distract, the church of God, as in ages past; therefore beware, brethren, lest you should be led away, from plain scriptural truth, by the error of the false reasoning of wicked men; but rather credit, and maintain God's word, and stick to that, as the only lamp, to guide you aright in this truth, here in this dark world. For if you let go this, you will soon be sunk into the whirlpool of reasoning, on this mystery, and be drowned in the depths of speculative falsehoods. Then stand fast by faith, and believe it, because God has so revealed it. For if Jesus Christ is not God, where is the atonement? (for the mere creature could make none.) And he that denies that Jesus Christ is God, gives the prophets, Christ, and the apostles, the lie. For it is a plain express truth from scripture, and all metaphysical reasoning can't make it otherwise. Nor are you to understand, brethren, that God was in Christ, by an impartation of this spiritual influence, as upon the prophets and apostles, to prepare them to work miracles, &c.: or that he was in Christ, in a greater degree, for this would not make Christ God, no more than it made the prophets and apostles gods, by God's spirit dwelling in them; but in a diferent way. Hence it is expressed in a diferent way, "the fulness of the Godhead, dwelt in him bodily;" this is not said, of any prophets, or apostles. Again, "God was in Christ." And again, "All power in heaven and earth, is given into my hands." And again, "The son of man has power on earth, to forgive sins." And who has power to forgive sins, but God? And again, "He hath the keys of hell, and death; shuts and no man opens." Hence he is the living God, not by practical influence, but really so, in essence, fulness of grace, and glory; and none beside, save this God, in Christ. And if Jesus is not God, the angels are mistaken, and guilty of right down idolatry; for they ascribe to him, that glory and praise, that is only due to a God: And if Jesus Christ is not God, God has robbed himself of the homage of his creatures, for "when he bringeth the first begotten into the world, he saith, let all the angels of God worship him."

And again, "He hath given him a name, above every name, that at the name of Jesus Christ, every knee should bow, in heaven and earth." And the clause does not except God himself, for every knee is mentioned; so Christ is worthy of the worship of all creatures, in God's esteem; and so he must be God, for what name is above every name, but the name God. But we are admonised, on this head, and will say, brethren, that this doctrine is set forth in the scriptures, more full, and plain, that Jesus Christ is God, than you have been (perhaps) aware of. In a great many places plainly expressed, and in an abundance, plainly implied. And it had need be so, as it is the very quintessence of the gospel system, upon which the salvation of the world is suspended. But perhaps some are ready to say, if the Father be God, and

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the Son be God, and the Holy Ghost be God, then there are three Gods. No, dear brethren, this is the unfathomable mystery; how Christ is the Father, and the Father, Christ; as he says: "He that hath seen me, hath seen the Father," or that he and the Father were not two Gods; but as he says, "I and my Father are one:" or we should say, he meant one and the same God, though two persons; and so the Father, the Son, and the Holy Ghost, are but one God; as John saith, yet three; then how these three are one, and this one three, is left for faith to believe, and eternity to unravel: When faith shall be turned into sight, and hope into full possession; for we do not pretend to fathom this depth of infinity, but receive it, because we know it by revelation in part, being revealed by the Holy Ghost, that searches the deep things of God; and bears this record, in prophets, Christ, and apostles, in God's most holy word, as matter of faith, and not shallow reason. And none but enlightened angels, and men inspired or enlightened by the Holy Ghost, can join in the sacred song of universal harmony in heaven, and earth, and cry from heartfelt joy, "worthy is the Lamb, that was slain, to receive blessing, honor, riches, praise, power, majesty, and dominion, forever and forever:" because they are enlightened, by the Holy Ghost, to see him, both Lord and Christ, or God and man. And may we not then say to you, brethren, as Jesus said to his disciples, "Blessed are the eyes, that see the things that you see;" or as he said to Peter, "Blessed art thou, Simon Barjona, for flesh and blood hath not revealed this unto you; but my Father which is in heaven:" or as Paul said, "No man can say that Jesus Christ is Lord, but by the Holy Ghost." O then, dearly beloved brethren, what a high calling of God is yours; thus to be shewn a way to the mansion house of your Father in heaven. While he has hid these things from the wise and prudent, of this world, yet has revealed it to you, though babes in Christ, to enable you to trust your souls in his hands, as the way, the truth, and the life, that leads to the Father's right hand; and beget in you, a principle of love, and desire, to maintain good works, to the glory of God, and the honor of the gospel of God; and thus by faith, and good works, fit you for heaven, by the operation of his spirit upon you; and at length take you within doors, of the house not made with hands, eternal in the heavens; to see his unveiled glory, as the mighty God, and everlasting Father of your souls; by creation, redemption, and regeneration; to the quiet enjoyment of your eternal inheritance. Wherefore, dear brethren, seeing you believe such things, and look for such things, strive to make your calling and election sure; by fighting the good fight, running and wrestling against flesh and blood, for the prize; that you may overcome, as did Christ, and set down with him, in his throne, and "grow not weary in well doing, neither faint in your minds, at the troubles of the way;" nor be slothful, in the latter part of the journey of life; but be up and a doing; urge on, your cold, backward, and dull hearts; knowing that he that would have limbs, must use limbs: so he that would have the comforts, and life of religion, must use the duties of religion: so let your lamps, brethren, be burning, and shining in good works, to the glory of God, and your souls comfort.

FOR THE PRIMITIVE BAPTIST.

Alabama, Russel county.
May 4th, 1842.

DEAR AND WELL BELOVED BRETHREN, who are scattered throughout this free and happy land: Grace and mercy and peace be multiplied to you all, through our Lord and Saviour Jesus Christ, who worketh all things according to his own will, and through whose mercy and goodness I am again blest with the opportunity of placing before you some of my scattered thoughts on the duty of Christians towards their pastor.

As I view it by the word of God, it is the will and appointment of the Lord Jesus Christ, the king and head of his church, that they his children should behave towards their pastor as his ministers who come in his name, bearing his commands and transacting his business, and who are to be treated in every respect in a manner that corresponds with their office. They are ambassadors for Christ, and are to be received and esteemed in a way that corresponds with the authority and glory of the sovereign who commissions them. Who ever slights, or insults, or neglects them, in the discharge of their official duties, disobeys and despises their divine master, who will keenly resent all the injuries that are offered them. No earthly sovereign will allow his messengers to be rejected and in-

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sulted with impunity, much less will the Lord and head of his church. Those who entertain low thoughts of the pastoral office, and neglect its ministrations; who speak contemptuously, of their ministers, who excite a spirit of resistance to their counsels, admonitions, and reproofs; who endeavor to lessen that just reverence to which for their work's sake and on their master's behalf, they are entitled, certainly despise them; and not only them, but him that sent them also, and for such conduct will incur the heavy displeasure of Christ. Luke, 10 and 16. 1 Thess. 5 and 13.

But to descend to particulars. The duty of church members towards their pastor includes, first, submission to their just and scriptural authority. It is readily admitted, that the unscriptural and usurped domination of the priesthood is the root whence arose the whole system of papal tyranny; which springing up like a poison tree in the garden of the Lord, withered by its shadow and blighted by its influence, the plant and flower of genuine Christianity. And we should not be surprised, if a ceaseless jealousy should be maintained by those who understand the principles of religious liberty, against the encroachments of pastoral authority. It is the most detestable and the most mischievous of all tyranny, but when it appears in a pastor of a church, at once the elements of power and of majesty are the mere mimicry of authority. It is rather ridiculous than alarming, and is like the little croaking hopping animal of the pond did to the ox of the field, which his pride led him to emulate till he burst.

Still there is authority belonging to the pastor, for office without authority is a solecism. Remember them that have the rule over you, said St. Paul to the Hebrews, 13 and 7. Obey them that have the rule over you, submit yourselves, for they watch for your souls. Ver. 17: They addicted themselves to the ministry, submit yourselves to such. 1 Cor. 16 and 15, 16. There are inspired injunctions, and they enjoin obedience and submission on a Christian church to their pastor. The authority of pastors, however, is not legislative or coercive; but simply declarative. To define with precision its limits, is as difficult as to mark the boundaries of the several colors of the rainbow. The minister is to command, yet he is not to lord it over God's heritage. This is not the only case. There is the conjugal union, laid down in the same general manner. The husband is to rule, and the wife to obey; yet it is difficult to declare where, in this instance, authority and submission end.

It is my decided conviction, that in some of our churches the pastor is depressed far below his just level. He is considered merely in the light of a speaking brother, he has no official distinction or authority, he may beg, may woo, like a lover; but his opinion is received with no deference, his person treated with no respect. And in the presence of some of his lay tyrants, if he say any thing at all, it must be somewhat similar to the ancient soothsayers, for he is only permitted to peep and mutter from the dust.

Those persons who are anxious to strip their pastor of all just elevation, cannot expect to derive much edification from their labors. Church members should treat their pastor with distinguishing honor, esteem and love. Let the elders that rule well, be accounted worthy of double honor; especially they that labor in the word and doctrine. 1 Tim. 5. 17. Know them that have the rule over you, and esteem them very highly in love, for their work's sake, 1 Thess. 5. 11, 12. To prescribe in what way our love should express itself, is almost needless, as love is the most inventive passion of the heart, and will find or make a thousand opportunities for displaying its power. Love is also practical as well as ingenious, and does not confine itself either to the speculations of the judgment, or the feelings of the heart; it breathes in kind words, and lives in kind deeds.

But some members treat their pastor, as if he could feel nothing but blows They are rude, uncourteous, and churlish. But instead of this, let him see the most studious and constant care to promote his happiness and usefulness; when he is in sickness, visit him; when in trouble, sympathize with him; when absent from home, take a kind interest in his family; when he returns, greet him with a smile. And, at the close of the labors of the Sabbath, let the deacons and leading members gather round him in the vestry, and not suffer him to retire from his scene of public labors without the reward of some tokens of their approbation, if it be only one friendly pressure of the hand. Let him see that his prayers and sermons and solicitude, render him dear to the hearts of his flock.

What an influence is sometimes produced upon a pastor's mind and comfort, even

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by the least expression of his flock's regard. Of this we have a beautiful instance in the life of St. Paul, on that important journey to Rome which was to decide the question of his life or death. He appears to have felt a season of temporary depression, when the imperial city presented itself to his view. In silent meditation he revolved not without some degree of dismay, his approaching appeal to a tribunal from which he had nothing in the way of clemency to expect; for a little while the heroism of this exalted man was somewhat affected by his situation. At this juncture, some of the Roman Christians who had been apprized of his approach, come out as far as the Appii-forum and the three taverns, to meet him; whom when Paul saw, he thanked God and took courage. From that moment, fears of Nero, of prison, and of death, all left him. He sprung forward with new ardor, and he prepared to offer himself in sacrifice on the altar of martyrdom. Now if these brethren in meeting of Paul did produce so happy an effect upon his mind, how certainly might the flock calculate upon a similar influence being produced upon the heart of their pastor, by even the smaller expressions of their affection.

Now, my dear Primitive brethren, if you don't like this scribble, lay it by. I have to send my remittance, and I have nothing else to write at this time. So I bid you all farewell. I think I love you all, and I wish to be remembered at a throne of God's rich grace.

JOHN BROWN, Deacon.

—

P. S. For the Editors of our blessed little winged messenger, that is better than all the money hunters in the world, for it carries the truth with it; and the money hunters say, they are carrying the gospel. Did you never take notice, that a sheep would not go to the bleat of a goat; and you may take a goat and wrap a sheep skin all over his back, and he is a goat do all you can; and he can't bleat like a sheep, though they mimic it, but it is not the watchword. My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life, and they shall never perish. Dear brethren, I am glad that I have lived to see the time, when the goats and the sheep have their own places, and each of them have their own shepherds; and if there is a sheep that is among the goats, I pray the Lord to bring it out and join it to the fold. *J. B.*

THE PRIMITIVE BAPTIST.

SATURDAY, JUNE 11, 1842.

FOR THE PRIMITIVE BAPTIST.

—

Richland, Onslow county, N. C.
May 3rd, 1842.

DEAR BRETHREN: Being driven, and that against my will, I send these lines for publication, if you think them worthy, in your valuable paper; from seeing how unmanly I have been treated by Mr. Finch, a man I never saw; and I regret it was so long before I could get his piece. I feel my incapability of writing against a man, whose head perhaps was rubbing against the college walls, while I was raised up in the new ground and at the plough handles; yet I believe the Lord, unworthy as I may be, has called me to the all-important work of preaching the gospel of my blessed Jesus, which I have tried to do in my broken way ever since said call, being in my nineteenth year. And O, brethren, the trouble I have had to encounter with, tongue cannot tell. Often I have been pressed down so low, I thought I should never rise again. But bless the Lord, he has raised me and preserved me until I am in the 38th year of my age. I have, and believe I do now, attend churches enough to demand travelling upwards of 2000 miles yearly; and now for a man to publish me, and that with falsehood, I think it is time to answer.

This noted man begins his harangue with falsehood, saying, "the White Oak Association is composed chiefly of churches belonging to the Neuse Association." Not so, eight of those churches belonged to the Goshen, and one to the Kehukee Association." But when the devil speaks a lie, he speaks of his own; and some of his lackies are much like him, and ever have been. I am telling the truth, don't get mad. O, Mr. Finch, you had better stayed in your hiding place, than come out in falsehood.

Again: he says, he procured a Minute of the White Oak Association, bearing date October, 1840; by searching which he finds I have written a circular, which, after the first sentence or two, is exactly the same, except the punctuation, in which it is somewhat altered and tortured, as a circular written by S. H. Cone, of N. Y. addressed to the Hudson River Associa-

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tion, upon the subject of communion. I can prove by our whole body, that I did not write the circular, nor any circular found in our Minutes. As regards Mr. Cone's, I never saw it. Another of his falsehoods.

O, Mr. Finch, you had better stayed in your hiding place till you had learned to tell the truth. It is surprising that Mr. Finch appreciates his distinguished raising and noble acquired abilities, of which gadding Pharisees are apt to boast, no higher than to condescend through enmity to barefaced falsehood. And while I find it incumbent on me to educate my children, if I could know which branch in your literature aided you in falsehood, or forbid not your lying, I would wish them to escape that proficiency. While anxions to educate my children, I feel no obligation to educate yours. Will you remember that charity begins at home? Will you remember to mind your own business, and if that is lying, that the Lord has not called you to it, and that you are active in the business of the devil, and ought to be ashamed and get back into your hiding place, knowing that publicity is unmerciful to evil doers.

Again: Mr. Finch charges us with availing ourselves of the labors of one of the warmest missionaries, of transcribing tracts and sending them to our members as ours. As regards myself this is false, as will appear to the reader from the above. He holds us up for public scorn for our ignorace, and with concluding remarks cries out: O ye, Mr. Puckett, come out of your hiding place; you shall play no such game as this in this community."

Let the public judge, whether Mr. Finch had not better stayed in his hiding place, than tell or write such falsehoods. Ever so low in ignorance as we may be, may I keep the truth, for it will cut its way through a pile of devils as high as the Blue Ridge. And may education ever occupy its proper place as a blessing from heaven, and we must ever regret that Mr. Finch has not enough to keep him from lying and being so wise in his own conceit. The wise man said, see a man wise in his own conceit, there is more hope of a fool than of him. May the Load convert his soul, and then he will learn to tell the truth, and no more belie the White Oak Association nor me.

Mr. Finch said in his publication, that he would be glad for us to insert some of their tracts or publications in our Minutes every year. But I should be sorry to see such trash in our Minutes, if they are all as full of falsehood as Mr. Finch's is. But it is to be hoped that all are not as ready to write falsehood as he is. Nothing more.

P. PUCKETT.

TO EDITORS PRIMITIVE BAPTIST.

Brown's, Fairfield dis. S. C.
May 18th, 1842.

BELOVED BRETHREN EDITORS: Having to write to our friend George, the Publisher, I thought I would drop you a few lines to let you know that our blessed little messenger the Prim. comes tolerably regular, and never comes empty; but filled with glad tidings of great joy, yea, savory meat, such as my soul loveth; and is, or should be, food for every child of God.

But we are told, 2nd Tim. 2nd chap. 20th, 21st: But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honor, and some to dishonor. If a man therefore purge himself from these, (i. e. from errors and false doctrines.) he shall be a vessel unto honor, sanctified, and meet for the master's use, & prepared unto every good work. And hence arises all the enmity and hatred against our little Prim. from the missionaries. 18th verse same chap.: Who concerning the truth have erred.

1st Tim. 6th, 5th: Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself. And those that are among them that are heirs according to the promise, not having obeyed the injunction of him whom St. John described in the 1st chap. and 16th verse of Revelations: And he had in his right hand seven stars: and out of his mouth went a sharp two-edged sword: and his countenance was as the sun shineth in his strength. Not having COME OUT OF HER, nor withdrawn themselves, neither obeyed the command that says: Touch not, taste not, handle not the unclean thing, (doctrines.) and I will receive you. They must all be lumped together until they make it manifest that they are not of the world, by obeying the commands of God. For Jesus says: If ye love me, keep my commandments; and, why call ye me Lord, Lord, and do not the things which I say? And you are not of the world, even

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as I am not of the world. 2nd Cor. 6th chap. 14th, 15th verses: What fellowship hath righteousness with unrighteousness! and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?

God commanded Moses not to make a garment of linsey woolsey, but that it should all be of the same sort; and they should not plow the ox and the ass together. But it appears to me, that the missionaries of the day, strive to make the robe of righteousness of linsey woolsey cloth, (or of works and grace;) but as the iron and clay would not mix, neither will works and grace. For if it be of grace it is no more of works, otherwise grace is no more grace. But saving grace will always bear good works, and in receiving experiences adds the cotton and silk, if they have any silk at all in it. And in laboring in the vineyard of the Lord, as they call it, they not only plow the ox and the ass together, but add the horse and the mule; and even attempt to prepare some species for labor that have never been accustomed to the yoke. For they will try to mingle church and world together in all their societies, and have their titles of honor, (and no doubt of profit too;) instead of being as the apostles and Primitive Christians were, counted the filth and offscouring of all things.

And that the deed of charity may seem the greater, they will take a poor boy, that they see something special in, (I suppose that is of ready wit and willing mind,) and send him to the parson-making manufactory to study divinity; and when he gets through, he comes out starched all over; but is a poor man, and must be clothed in purple, (or something as fine,) and fare sumptuously every day. It is said, 1st Cor. 12th chap. 4th, 28th verses: Now there are diversities of gifts, but the same spirit. And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, &c. But it appears to me, that they think that all their ticket boys must be wise master builders, whether God intended them for exhorters, or helps, or teachers, or pastors; and I think they have reason to fear the complaint of God against Israel, Jeremiah, 2nd, 13th: For my people have committed two evils; they have forsaken me, the fountain of living waters, and hewed them cisterns, broken cisterns, that can hold no water. And I am persuaded that studying divinity as a science, (it being worldly wisdom,) can never prepare a man to preach the gospel of Christ; but will feed the pride of carnal men, who love not the truth. And God has said to the false prophets, you have run and I have not sent you, therefore you shall not profit my people.

But to those who have had their souls wrung for sin, and have been changed from nature to grace, and are willing to confess that you are fools, that the wisdom and power of God may rest upon you; who have been called of God, as was Aaron, to preach the gospel of Christ, not with wisdom of words lest the cross of Christ should be made of none effect, but in power and demonstration of the spirit of God; who have taken the word of God for the man of your counsel and the guide of your conduct, and would take the soiling of your goods joyfully, sooner than they would shun to declare the whole counsel of God (as far as in them lies) to a perishing world, and have separated themselves from the trash and isms of the day, I would say, stand fast in the liberty wherewith Christ has made us free, and be not entangled again with the yoke of bondage. And to those Christians that are yet with them, I would say, why halt you between two opinions? proclaim your liberty, come out from among them, and aid not in the establishment of the image of the beast, emancipation, &c.

Brethren, the next setting of the S. C. Association will be held with the New Salem church, on Saturday before the third Sabbath in October next, in Darlington dist. S. C., at which time and place we hope to see brethren Yeomans and Bowers, and as many ministering brethren of our faith as can come. We wish information, either by private letter, or our Prim., when and where the Fork Shoal Association holds her next Meeting; as we have a delegation appointed to correspond with them. Brethren, farewell for the present. I subscribe myself yours in tribulation. *MARSHAL McGRAW.*

FOR THE PRIMITIVE BAPTIST.

We must be born again. C. M.

By night did Nichodemas go,
To hear our Lord explain:
And Jesus truly taught him so,
Ye must be born again.

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In trespasses and sins we're dead,
So all our works are vain;
We must be truly taught and led,
We must be born again.

We are deprav'd in every part,
As such we're full of sin;
And so we cannot change our heart,
We must be born again.

Now may the Lord his grace impart,
And breathe on sinners slain;
And so bear witness in each heart,
That we are born again.

Come, sinners, all attend the call,
And so no more disdain;
For you will perish, one and all,
Unless you're born again.

Come, then, and so the truth regard,
And so no more complain;
For Christ the Saviour hath declar'd,
Ye must be born again.

BENJAMIN MAY.

Macon, Ga. Dec. 30, 1841.

TO EDITORS PRIMITIVE BAPTIST.

Blakely, Georgia,
May 9th, 1842.

BRETHREN EDITORS: We have some time been without the Primitive, and having been solicited, I have again consented to become agent for a few members, whose names I will give below; but shall offer a few thoughts on the all-important principle of holiness, which I hope you will publish, if you think it worthy your columns. This subject was brought on my mind from hearing a great man preach a few weeks since. He argues at length of works and grace, and I could not help thinking of a tale I heard once about a jackdaw, who was too proud and ambitious to be contented in his own sphere, but gathered some peafowl's feathers, and placed them about him and went in amongst those proud and pretty birds, who soon discovered him to be a jackdaw, and stript him of the stolen dress, &c. Now, brethren, you may carry out this figure to suit yourselves.

Now the gentleman to whom I allude, labored to set forth the duty of the sinner while in an unregenerate state; and proved that the whole human family would do something, and that it was as easy to do right as wrong, &c. And it would be, if they understood the mystery of godliness, I agree. Nothing more with regard to this gentleman at present.

Now, dear brethren, I am not a preacher, but I shall have to refer to the scriptures to prove my ideas. I now recollect the two first worshippers we have any account of were Cain and his brother Abel. And if it is or was as easy to worship right as wrong, why did not Cain offer an offering acceptable unto God? Now I am aware there are a variety of opinions on this subject. Some say, it was because it was of the earth, &c. but my own opinion is, it was because it was not offered in faith; for without faith it is impossible to please God.

Yes, brethren, Cain was an unregenerate man, had no knowledge of true godliness, and therefore could not offer an acceptable offering. But he would do something, he offered just as good an offering as he had. Now somebody may wish to know why this was so, and I will tell all I know about it. Now that man was made upright and so pleased in the garden, perhaps may not be disputed. But we hear Solomon saying, in Eccles. 7th, 29th, that man had sought out many inventions. Now says somebody, what inventions? I answer, in the language of God by the mouth of his prophet: They have forsaken me, the fountain of living waters, and have hewn out to themselves cisterns, broken cisterns, that can hold no water, &c. Now when Adam and his posterity were driven out of the garden, there were cherubims and a flaming sword set to protect the tree of life, which I believe to be the emaculate lamb of God; and the cherubims the angels of God, and the flaming sword the spirit or power of God. And now, O sinner, though it may seem strange, yet is it true, that though you may dress yourself in the raiment of a saint, though you may leave off your out-breaking sins and practices, and take shelter under the protection of Christ's church, and put on a garment of professions, it no more makes you a Christian, nor fits you for heaven, than the peafowl's feathers made the jackdaw a peafowl. For behold the lamb of God, in the midst of the garden, and cherubims and flaming sword, the angels and power of God, all set to protect him.

O, brethren, how joyful may all who have an interest in this tree of life, sail through this tempestuous world, while he is in the midst of his church, and all the hosts of heaven arrayed to protect him. And O, brother sinner, let me beg you do as little harm as you can, but know of a truth, that though you may do all the good in this world you can, unless you are clothed with the righteousness of Christ, you are an unregenerate sinner, and have made just such an offering as Cain made. For

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Christ having died to save his own, he has a right to have mercy on whom he will, and whom he will he hardeneth.

So, dear brethren, I close in a short way. And may all God's people travel smoothly along through this world of trial & trouble, until they reach the banks of final deliverance, and sing the song of Moses and the Lamb. *JOSHUA S. VANN.*

TO EDITORS PRIMITIVE BAPTIST.

Tennessee, McMinn county,
April 24, 1842.

DEAR AND WELL BELOVED BRETHREN EDITORS: It is with reluctance that I for the first time have undertaken to write a few of my scattering thoughts for the world to gaze on; and as I am but weak in them, I will try to compose my mind, whilst I give a few of them.

It was in the year 1836, if I do not mistake, the great convention wind got in full operation here; and it caused a considerable excitement amongst the Baptists in this section of country. And it got into the church, and we had it Sampson like, hip and thigh, for twelve months. And the Association and church declared non-fellowship with the convention and all of its kindred institutions, in the year 1837; and we have measurably been at peace with each other ever since Coldness abounds with us, but we lay all of these feelings to neglect of duty.

Brethren, permit me to say a few things about the New School, or Arminian Baptists, in the Hiwassee country. They at the outset professed that they were very sorry for the poor heathen, they would beg money and tell you, that the heathen were dying for want of the gospel, and tell what great good had been done in such a place by giving money; they would tell it with such an air, that they would deceive the elect if it was possible. But as soon as they got their god, money a plenty, they would go right off to the wealthiest neighborhood they could find, and there beg more of their god money, as they say, hunting the destitute places, in a populous and wealthy section of country as East Tennessee. They did flourish for some time in this section, it made me think about the beast spoken of in the scripture, that had seven heads and ten horns, and all the world wondered after the beast. But they are getting in the back ground a little, they are getting confusion amongst them, so that they don't attend their meetings as they used to do.

Brethren, at the time of the separation they took from us every thing that belonged to the church, and would brag how charitable they were, and that looked like it. But as I stated, they were getting in the back ground a little; it is because the main spring of their machine has nearly evacuated our land, I mean filthy lucre. Brethren, I could say much more on this subject, but I deem it useless, for I have read in the Primitive for going on three years, and abler pens than mine have tried to describe them and have failed. I will just say, from what you have wrote about yours, they must be brethren, for no man could have described them here better than they have been described, unless you had named them brethren.

I feel desirous to give some hint at some things that are of more importance. I was born in South Carolina, in the year 1808, and in early life my father moved to Georgia. And in the year 1827 I came to this section of country, and in the same year made a profession of the religion of Jesus, and have been a sort of a stumbling Baptist ever since. Brethren, from the time I joined until the year 1836, the church seemed to travel on as usual, having her trials as is common. But the convention came, and until we got rid of it, times were but tolerable. But since that time, it seemed that we got along tolerably well, owing to our situation. We have no ordained minister to attend us, but we have three licensed brethren. We have divers kinds of doctrines advanced to us here—some will say, do you want to get religion? If you do, come, now is the time. And down he falls, and in a short time he will rise shouting, and then they will say, now take care or you will fall from grace. They never thought of the place where it says, you are kept by the power of God through faith unto salvation; and, we are dead and our lives are hid with Christ in God; when Christ who is our life shall appear, then shall we also appear with him in glory. The Lord is compared to a strong tower, and the righteous been put into it and are safe. And he gives us eternal life and we shall never perish. These are the most industrious people we have, for they live by their good performances.

And we have another sect here that tries to vindicate the doctrine of an election. This sect is every where spoken

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against. This sect are few in comparison with the other sects we have around us. I think we are of that number that the Saviour said: Fear not, little flock, it is your Father's good pleasure to give you the kingdom. I would give some of the faith of this sect, but O, the shortness of my sight, and the length of the goodness of God to poor fallen man. I am made to shrink, when meddling with such sacred things. We believe that God saw the children of men, and their eyelids were playing before him, before he fashioned Adam's dust to man; and that wisdom's delight was with the sons of men before the dust of the earth was laid, and that God viewed his church complete in Christ before the seas and land were separated.

I must come to a close, but one thing I do desire, that all the Christians that are scattered over these United States, would be earnestly engaged with God that the wheels of Zion once more might travel; for when Zion travels she brings forth. The prayer of the righteous availeth much. Dear brethren, pray for the Sweet Water Association, and in particular the church at at Eastonaula. So no more. Farewell, brethren.

ROBERT R. CALDWELL.

TO EDITORS PRIMITIVE BAPTIST.

Coosa county, Alabama,
28 April, 1842.

To all the dear brethren scattered abroad: Grace, mercy and peace be multiplied unto you from God our Father, and from the Lord Jesus Christ. Blessed be the God and Father of our Lord Jesus Christ, who hath brought again from the dead our Lord Jesus Christ, that great shepherd of the sheep, who hath called us from darkness to the marvelous light of the gospel, and to glory and virtue. We should take courage, brethren, though we occupy the lowest seat as a professing people in the eye of the world, and remember, that if we are on the Lord's side the world will hate us and cast out our name as evil. For the world knoweth us not, because it knew him not; and the foundation of God standeth sure having this seal, the Lord knoweth them that are his. And he knoweth how to deliver the tempted, and to keep his people from the hour of temptation, which shall come upon all the world, to try them that dwell on the earth. But to you that hold fast his name, (and his name is called faithful and true, and the word of God; for he is the way, the truth, and the life; the Lord our righteousness, to us of God, wisdom, righteousness, sanctification and redemption;) to you he saith, I will make him a pillar in the temple of my God and he shall go no more out, and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem. And I will write upon him my new name, and he that overcometh shall inherit all things, and I will be his God and he shall be my son. Our Lord says, fear not, I have overcome the world, therefore, brethren, he that overcomes the doctrines of the world and the traditions of men, is born of God and is not of the world; therefore the world hateth them, for the world knoweth them not. But greater is he that is in you, than he that is in the world. What is it that overcometh the world? Even our faith, a holy spiritual grace, the gift of God that dwelt in the godhead. For God is faithful that calleth you, and it is the faith of God's elect, once delivered to the saints at Jerusalem on the Pentecost, when the Holy spirit descended upon the apostles, and inspired them with great power and burning words to speak, to preach, and to write all the words of this life. This spiritual, eternal life, which is Christ in you the hope of glory, which is the confession of your faith; therefore, hold fast the profession of your faith. For as there were false prophets of old, even so shall there be false teachers among us, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction: & many shall follow their pernicious ways by reason of whom the way of truth shall be evil spoken of, and through covetousness shall they with feigned words make merchandise of you, whose judgment now of a long time lingereth not, and their damnation slumbereth not. 2 Peter, 2 chap.

This know as so, that in the last days perilous times shall come, for men shall be lovers of their ownselves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, false accusers, incontinent fierce despisers of those that are good, &c. having a form of godliness but denying the power thereof, from such turn away. For the time will come when they will not endure sound doctrine, but after their own lusts shall they heap to

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themselves teachers having itching ears; and they shall turn away their ears from the truth, and be turned unto fables.

But, beloved, we hope better things of you, and things that accompany salvation, though we thus speak; for the sheep know the voice of the shepherd and they follow him, and a stranger will they not follow, for they know not the voice of strangers. And I, says the good shepherd, give unto them eternal life, and they shall never perish; neither shall any pluck them out of my hand, for my Father that gave them me is greater than all, and none is able to pluck them out of my Father's hand. Therefore, brethren, all might is in Christ, the grace, the gift, the wisdom, the word, the righteousness, the power, the truth of God. And to reject the doctrine of grace, sovereign grace, is to deny the word, the Son; and he that denies the Son, denies the Father also.

Brethren, contend earnestly for the faith. So farewell. Yours, in hope of eternal life, which God that cannot lie hath promised before the world began.

BENJAMIN FOSCUE.

TO EDITORS PRIMITIVE BAPTIST.

Mississippi, Copiah county,
January 14, 1842.

DEAR BRETHREN: I am about to write this one time, and perhaps some will say, you ought not to write any more, let men of more wisdom and better judgment write. Yet, brethren, permit me to say, I am well pleased with the Primitive Baptist. When I hear so many brethren telling their experience, how the Lord dealt with them, what temptations they endured, and how the Lord delivered them, I feel comforted in my soul to hear such things. There are but few of the Primitive order in this part of the world. Brethren, I call myself a predestinarian. I believe that salvation is by grace, and not of works. There are a few that believe the doctrine contained in the Primitive, and are saying, they wish to continue taking them.

Dear brethren, there is very little said or done in the churches in this country, concerning missionary or anti-missionary; yet there are some that do not give into the present institutions of the day. When we read the words of Jesus where he says, I am the way, the truth, and the life—and that no man cometh to the Father but by the Son, neither can any come to the Son but whom the Father draws—therefore, it is not of him that willeth, nor of him that runneth, but of God that showeth mercy.

Dear brethren, when I read the words of Jesus where he says, the ancients taught for doctrines the commandments of men, so I think it is in a figure in this our day with the missionary institutions, such as Sunday schools, temperance societies, with theological schools to teach men to preach. When God has taught them and told them to go preach, the convention or board say they must go to school to learn how to address the congregation and speak with man's wisdom. Wherefore, the Lord complains by the prophet: Forasmuch as this people draw near me with their mouth, and with their lips do honor me; but have removed their heart far from me, and their fear towards me is taught by the precept of men. Isaiah, ch. 29, verse 13. Read the 14th, 15th, and 16th verses, and see what the Lord says concerning such teachers. But Jesus says, not every one that sayeth unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

Dear brethren, I cannot see how men that profess to be born of God, and taught by the spirit of life, how they can teach the doctrines of men or devils; for I always thought the spirit of God was like God, and that the spirit taught truth and not error.

Dear brethren, I would not write a word for the Primitive, only because I wish to inform you, that I with those that are reading your papers are pleased with them, and desire to read them another year. Brethren, while I am writing, many things crowd my mind, that I cannot write; but permit me, brethren, to say a few things. It hath been said in this State, in the up country, by some of the great missionary preachers in their doctrine—did I call it doctrine? they call it so—that God wanted thirty thousand dollars to convert the heathen; and that for the lack of money, thousands of souls are now in hell that might now have been in heaven. Brethren, I have never read a word of any such doctrine in my Bible. The apostle calls it a free gift, and that without money or price. Brethren, I do not believe that God's people were ever redeemed with corruptible things as silver and gold, but with the precious blood of Christ.

Now, brethren, if money could save

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souls, Christ need not have died; and I believe that one soul is worth more than all the money in the world. And if money would have answered the plan of redemption, Jesus Christ would not have left his high abode of glory, and come down to this earth to endure temptations of devils, persecutions of men, and to die on the cross and be laid in the grave, if any thing short of this would have redeemed his people from under the curse. But it was the counsel of heaven, that he should come and suffer to redeem them; and the apostle says, the blood of Christ redeemeth us from all iniquity; and again, the blood of Christ cleanseth us from all sin. And now, brethren, if I am not saved by the blood of Christ, I never shall be saved; because I have no holiness to offer, no money to bring; therefore my little hope is placed on the merits of Christ, although I often fear that I never knew the Lord aright.

And now, brethren, permit me to say a few things more, although some may call me iron side, some may call me antinomian; but, brethren, I am willing to suffer for Christ's sake. And I will tell you what I believe. I believe that God the Father gave to his Son his children before the world was made, and that they were saved in the covenant of redemption; but as they were in Adam when he sinned, they fell in him, came under the curse—the children being flesh and blood, he, Christ, took part of the same, that he might be a merciful high priest in things pertaining to God. And now, brethren, I believe that all the elect will be saved, and not one of them will be lost. Jesus says, as I live ye shall live also; and Jesus will live eternally, and his children cannot die; although some say they may fall and go to hell, this is not true.

Brethren, excuse my awkward way of writing; I am a bad scribe, I never went to school to learn to read nor write. So I come to a close by saying, may the Lord direct you in all you do. Brethren in the Lord, farewell.

JOSEPH B. LEWIS.

TO EDITORS PRIMITIVE BAPTIST.

Monticello, Jefferson county, Florida,
May 15, 1842.

DEAR EDITORS: Please to send me one copy of your valuable paper, the Primitive, for I am delighted in reading them. And I wish they would be read more, for they contain what I call sound doctrine, and that will stand when all things else decay.

I do not think it my duty to take up much room in your paper, but I have one request to make of all my reading friends, that is, to pray the Lord to give us a spirit of prayer, that you may all pray for sinners wherever they be, and poor u s in Florida. Nothing more, so farewell.

HARTWILL WATKINS.

TO EDITORS PRIMITIVE BAPTIST.

Alabama, Barbour county,
April 29th, 1842.

DEAR AND BELOVED BRETHREN: I have got subscribers enough to send you five dollars. Thus, brethren, are my neighbors much delighted with the tho'ts of reading the Primitive, though many in this country are disposed not to read them. I am a bad hand to write, and worse to dictate; though I have had a thought of trying at some time to describe our situation in this country as to religious matters, and sending it for publication.

I will close by saying, with a feeling sense as I hope of our brotherhood, brethren, go on, faint not; and the word says, you shall reap. Yours in tribulation truly.

D. K. THOMAS,
A member of Cawikee church.

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NORTH CAROLINA.—J. Biggs, Sen. *Williamston* R. M. G. Moore, *Germanton.* W. w. Mizell, *Plymouth.* Benj. Bynum, *Nahunta Depot.* H. Avera, *Averasboro'.* Burwell Temple, *Raleigh.* G. W. McNeely, *Leaksville.* Thos. Bagley, *Smithfield.* James H. Sasser, *Waynesboro'.* John Fruit, *Sandy Creek.* L. B. Bennett, *Heathville.* Cor's Canaday, *Cravensville.* William Welch, *Abbott's Creek.* Jos. Brown, *Camden* C. H. A. B. Bains, Jr. *Stanhope.* C. T. Sawyer, *Powell's Point* Isaac Tillery, *Lapland.* Thomas Miller, *Elizabeth City.* Harris Wilkerson, *West Point.* Isaac Alderman, *Moore's Creek.* James Miller, *Milton Park.* David R. Canaday, *Foy's.* L. P. Beardsley, *Greenville.* Isaac Meekins, *Columbia.* L. J. J. Puckett, *Richland.* Wm. M. Rushing, *White's Store.* Richard Rouse, *Strabane.*

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THE PRIMITIVE BAPTIST.

EDITED BY PRIMITIVE (OR OLD SCHOOL) BAPTISTS.

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"Come out of Her, my People."

VOL. 7. SATURDAY, JUNE 25, 1842. No. 12.

COMMUNICATIONS.

TO EDITORS PRIMITIVE BAPTIST.

Alabama, Madison county,
January 22nd, 1842.

BRETHREN EDITORS: I have long wished to see something in your paper respecting Close Communion; and I here send you a piece, wrote by one of my neighbors, a very worthy brother, that I think ought to satisfy every candid mind on that subject. And as I have not troubled you with many of my weak productions, I therefore hope you will give this a place in your columns as soon as possible. As it was with much persuasion that I prevailed with the brother to transmit the following piece to you for publication; I should be very sorry if you should neglect it. So sending you a piece made up of truths so sublime and unequivocal in their application, I forbear saying any thing more myself. So I subscribe myself yours in gospel bonds.

DAVID JACKS.

DEAR BRETHREN: Having been for many years associated with the people called Baptists, and having experienced, with them, seasons of reviving and comfort; and also, of affliction and sorrow; and feeling as I hope and believe, identified with them in something more than the mere name; and being desirous, if it is God's holy will, to live and die with them; I therefore, cannot but feel a lively interest in their happiness, and a sincere desire for the advancement, and triumph of those principles, which distinguish them as a peculiar people; and by which, they are separated from the nations of professing Christians. Because those principles, as I believe, are contained in the holy Bible, the charter of our religious rights, and the foundation of our eternal hopes.

But notwithstanding we have, a thus saith the Lord for our principles of faith and practice to rest upon; yet, many unlawful weapons have, from time to time, been levelled against us; even to calumny, and misrepresentation. And this alone, dear brethren, must be my apology for the following lines; in which, it shall be my humble endeavor to answer two particular charges, often reiterated against us, viz: that we make baptism a Saviour, or else act inconsistent in making it a bar to communion. In order to give my views clearly on these points, I have selected the case of leprosy, together with the laws, and rites instituted for its cleansing; which you will find recorded at length, in the 13 and 14 chapters of Lev.; and further illustrated by our blessed Saviour, when he, actuated by that pure spirit of benevolence, which did not strive nor cry, nor lift up its voice in the streets; had stretched forth his commiserating hand, and healed the poor leper. Mat. 8. And I would call the attention of my brethren, especially, to the charge there given, namely; that the subject who was healed, should tell no man, but go show himself to the priest, and offer the gift which Moses commanded, for a testimony unto them.

In relation to the leprous person I would remark, that two special occurrences took place with them, after they were pronounced leprous, and shut out of the camp, viz: 1st, healing, or curing the disease, by which they underwent a change from disease to health; and 2nd, cleansing, by which they were pronounced clean, and admitted to the assembly, or camp of Israel. The

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first of those changes was radical, affecting the vital principles of life; the second was ceremonial, affecting the condition of the subject, with respect to visible, or external privileges, pertaining to the national church. Healing then, gave to the subject, new principles of vitality; cleansing, gave to the same subject, new principles with regard to communion, and fellowship in the church. Healing always went before cleansing, and none were allowed the rites of cleansing, until they were first examined by the constituted authority, and pronounced to have the disease cured; nor, were any, though healed, or cured, admitted to the privileges of the church, or congregation, until cleansed.

As some are not willing to submit, even to an institution of heaven, without some reason being first given for it; such may feel disposed to inquire, why the subject of leprosy after he had been healed, should have been called upon to offer a gift, and submit to the rites of cleansing? To such I would answer, in the words of our Saviour as above; that it was required, for a *testimony* unto them. (The priests, and the congregation through them, as being their public representatives at the altar.) A testimony of what, some may be ready to ask? To which question I reply, that the subject thereby bore public testimony, to his having had the foul disease of leprosy, and as such, was justly, and legally shut out of the camp of Israel. And 2ndly, their having experienced the divine mercy in being healed of that loathsome malady; and thereby, being entitled to the rite of cleansing. And 3rdly, a principle of obedience, and an acknowledgment of the divine authority in constituting the laws concerning leprosy. And lastly, it testified to all Israel, that the priest had lawfully discharged his prerogative, as well as the subject's having discharged a commanded duty.

These points when summed up, constitute the evidence, or fruits of faith; which is obedience to God's holy laws and ordinances.

I come now to point out the resemblance, which this law relative to leprosy and its cleansing, bears to the subject, and mode of baptism: Remarking, that my object is, to show, by this analogy, the difference between being born of the spirit, and made a member of Christ's mystical body; and that of being born of water, and made a member of his kingdom. Or, that of being united to Christ by faith, and that of being united to his church by a practical subjection to the ordinances of his house.

In order to do this, I will 1st, notice briefly, the natural disease called leprosy; 2ndly, the antitype thereof, which is sin; 3rdly, show who has this disease, and as a consequence thereof, are shut out of the church; 4thly, the change which takes place in healing, by virtue of which they are entitled to the rite or ordinance of cleansing; and lastly, I will notice those ordinances, and compare them.

1st, natural leprosy was a loathsome, contaminating, and fatal disease; deep seated in the flesh, and pervading the vitals of life; and ending in death, unless the subject experienced the divine favor in being healed. 2ndly, I remark, that the spiritual leprosy, the antitype of this fatal disease, is sin, and that sin is the transgression of the law. But what is the law, it may be asked? I answer, it is a revelation of the will of God for the government of his creatures; and, like its divine author, it is holy, just and good. Sin then, is that wicked and rebellious principle which opposes the will, or law of God; hence, wherever wilful opposition to the known will of God is, there is sin. And that man, or woman who consents willingly, and voluntarily, to pursue a course known by them to be contrary to the will of God, is under the dominion of sin, and condemnation of the law: For it is written, "cursed is he that taketh pleasure in *unrighteousness.*" And I ask emphatically, is not this the deplorable condition of all Adam's numerous sons and daughters by nature? And I answer without hesitation, it is. This then brings me to the 3rd point, viz: to enquire who has this loathsome disease, and I have already said, that all men by nature are defiled therewith. But to the law and the testimony on this point: For, says Paul, we have before proved, both Jews and Gentiles, that they are all under sin. There is none righteous, no, not one: There is none that seeketh after God. They are all gone out of the way, for all have sinned, and come short of the glory of God. Ro. 3rd. For by one man sin entered into the world, and death by sin; and so death passed (in the past tense) upon all men, for that all have sinned. Ro. 5. And every imagination of the thoughts of their heart, is only evil continually, Gen. 6 and 5, and as such are enmity to God, not subject to the law or will of God, neither can be. Ro. 8.

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Without multiplying scriptures, I take for granted, that I have given sufficient to prove the fact, that all men by nature are sinners, and have its foul leprosy contaminating the whole man, from head to foot having no soundness in them. The whole heart, the seat and fountain head of life, being full of its deadly poison. And herein it agrees with the natural leprosy as above described; not a mere superficial disease, no deeper than the skin, as some would have it; for such did not constitute leprosy. For, it was a deep seated, radical disease, bidding defiance to human skill—this was leprosy; and this is its antitype sin; and this will every truly awakened soul feel, and acknowledge his state to be. Thus diseased they are all shut out from the congregation of the Lord, or gospel church; which is the Israel of God. In this situation no man has any more scriptural right, to the ordinance of heaven's appointment for cleansing, than a leprous Jew, with that deadly virus prevading his system, could have had, to demand admission to the camp, or congregation of Israel, by the rite then appointed for cleansing, before he was healed.

This then is the condition of all men by nature, but God who is rich in mercy, has not passed them by in this hopeless state, without a remedy; without providing an efficacious antidote—a healing balm, for even the loathsome leprosy of sin! Neither has he left them without an ordinance wherein they bear public *testimony*, to the sovereign efficacy of this antidote; which antidote is Jesus Christ, and him crucified, the way, the truth, and the life. The propitiation for sin, in whom Israel are saved with an everlasting salvation, and called with a holy calling: which saving, and calling, constitute the healing of this spiritual leprosy of sin, which brings me to the 4th proposition, viz: to notice the change which takes place in the soul, in being healed, and thereby fitted to bear public testimony in the holy ordinance of baptism, to the way of salvation through a crucified, and risen Saviour.

I have before shown, that the disease to be healed was that wicked and rebellious principle of opposition to the law, or will of God, which is inherent in the nature of fallen *man*; and I will now add, the cure of this disease, consists in a radical change of that nature, whereby the soul instead of saying unto God depart, for I desire not the knowledge of thy ways; is made to acquiesce in his divine will, and to delight in his Law. Ro. 7. This is a death unto sin, and a resurrection unto holiness. (I speak of the inner man) by virtue of which, the inherent law of our fallen nature is subdued —the strong man disarmed, bound, cast out, and his goods despoiled. And that heart which was a habitation of dragons, and a cage of every unclean and hateful bird, is regenerated, and created anew in Christ Jesus; so that instead of being the willing recipient of such companions, and living in harmony with them, they are not only turned out, but abhorred, opposed, hated and despised; and instead of being welcome guests, they are irreconcileable enemies forever. And the highly favored subject of this change, having the law of God written in his heart according to the divine promise, (Heb. 10 11,) both loves and serves him, and longs for him, even as the hunted hart, after the water brook; and has a sincere desire of soul, to love him with the whole heart, and to serve him with all the strength; and an humble dependence, or trust in him, for grace and mercy through Jesus Christ, to help in every time of need. And also a praying to him for the precious gifts of his holy spirit, to enlighten, to comfort, and to guide them unto all truth, and to preserve them from the snares of sin, and work in them both to will and to do of his good pleasure.

The soul that is under these exercises, is pronounced by the constituted authority, (Jesus Christ and his holy apostles, in his word) to be healed, and cured of the leprosy of sin—reconciled to God through Jesus Christ, "by whose stripes they are healed," (1 Pet. 2. 24.) and love him they once hated, and serve him against whom they were rebels; and although the leprous spots may be seen in the skin, (or flesh or outward man,) it has no seat in the heart, or vital principle of life; hence how can they that are dead to sin live any longer therein? Here is a faith of which Jesus is both the author and finisher! Yes, by the name of Jesus Christ, through faith in his name, the soul has perfect soundness, leaps for joy, and praises God!

Having briefly endeavored to point out the change which the soul undergoes in being healed or cured, I come next to ask an important question; that is, whether the soul thus changed, is by virtue thereof, made a member of the visible church, and entitled to full communion in the house of

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God? To this important question, I must answer in the negative: for, notwithstanding the favored subject of this change is born of God and holds sweet communion with the most high, and may have a seat in the affections of Christians, he is nevertheless required, by divine authority, to submit to the ordinance of baptism, before he can claim a right to church privileges. But, as this answer is at variance with the refined reason of modern days, I must crave the indulgence of my brethren, for once more bringing to view the case of leprosy in the ancient Israel, or typical church, in order to show a harmony in the divine government of the church. And should I fail to convince the gainsayer of the propriety of this government, I shall at least, show from the testimony of the word of God, that the Jews of old, had as good ground to find fault with the institutions of heaven relative to leprosy; as the moderns have to find fault with this use, and law of baptism, as above contended for.

In consulting the ancient law of leprosy, we find, that when the leper was supposed to be healed, the priest went forth to him without the camp; and after examination, if the fact was established, the priest commanded an offering to be brought for him, which with other sacrifices when offered restored him to the communion of Israel, and the worship of the holy sanctuary. These rites were indispensable, as may be seen from the advice of our Saviour as above quoted; so that notwithstanding the leper was healed of the loathsome disease, and his life secued against its fatal tendency; he was still shut out from the congregation, until the required offering was brought, and he was legally cleansed by the priest. I note here, that for healing, the leper was dependent on the mercy of God; but for his union or restoration to the camp, he was dependent on his own voluntary choice in bringing the offering required, and submitting to the rite of cleansing. This is beautifully illustrated by Paul, in his address to his brethren at Philippi: work out, says he, your own salvation, &c. for it is God that worketh in you, &c. God wrought a good work in the poor leper, in healing him of an otherwise incurable disease, and then the leper was to do an outward work, in testimony, or acknowledgment of that great work. Here, my brethren, is twofold testimony; God working within, and the subject bearing witness to that work without. But yet methinks an objector may say, why shut out of the camp a brother, an Israelite, acknowledged to be healed, and renovated in the vital principles of life by God's own sovereign act of mercy? why exclude such from intercommunion with his brethren for lack of a mere external rite, which all acknowledge confers no vital principle; and which can effect no radical change in the subject? To this objection I will reply in the words of divine inspiration, who art thou, O man, that replies against God? Has he seen meet in the plenitude of wisdom, to institute laws and ordinances in his militant kingdom, for the observance of his people as obedient subjects? Who then will call in question their propriety, or utility; or sit as a tribunal, to overturn their divine authority? Especially so, when the lawgiver and king in Zion, has set an open door which none can shut; except the subject in disregard of his sacred duty, as the subject of mercy, and in violation of the mandates of heaven, shuts it against himself. But shall one who has experienced the divine favor, stand and parley with regard to the propriety of an ordinance instituted by that same authority by which he enjoys that favor; or refuse to bear public testimony to the way of heaven's appointment, to the divine efficacy of that remedy, which God alone has, or could have devised? surely not! has he friends; yea, fathers or mothers, brothers or sisters, in the camp, with whom he desires communion? shall his natural affections triumph over his duty to God, who has done great things for him which none of these could do? and as such should it not be his first, his highest duty, to show his obligations to him by yielding obedience to his commandments? Through which he has set an open door, by which he can enter, and have sweet communion and fellowship with his brethren in Israel!!

Surely there is nothing unreasonable in all this; unless it is unreasonable, for one who has received the greatest of all favor, to testify his gratitude, and obligation to the giver of that favor, by a public acknowledgment of it, according to the rules, or laws instituted by the author of every good and perfect gift. But whether men will hear, or whether they will forbear, it was nevertheless an ordinance of heaven; and I repeat, that had every man within the camp of Israel, together with the leper without the camp, have united in their pe-

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titions to have the leper, though healed, restored to the congregation and worship of the sanctuary, without his being first cleansed by the lawful rites then established; it could not have been done, without a flagrant abuse of the precepts of heaven, and a wilful trampling under foot the revealed will or law of God, and a public disregard of his divine authority. Not that the rites of cleansing conferred on the subject any new principles of vitality, for this he already had by virtue of his being healed; but it was a public duty ordained of God, wherein he bore testimony to the divine mercy in his healing, and acknowledged his obligations to God, and subjection to his government. In like manner the subject of the spiritual leprosy of sin, which I conceive the true antitype of the natural disease, may be healed and the soul raised in newness of life, and made to rejoice in this happy change; yet, they are not in a state of visible union to the church, nor can they enjoy its privileges, and communion, until they comply with the ordinance which God has appointed, for their cleansing. This ordinance is baptism, or immersion *in* water; by which they publicly declare, their faith in the death, burial, and resurrection of Jesus Christ: "Who is declared to be the Son of God with power according to the *spirit* of holiness, by the resurrection from the dead. (Rom. 1.) 1 Cor. 15.

So then, to be born of God, justified by faith—renewed in the spirit of the mind—delivered from the law, and put under grace, which is implied in being healed of the leprosy of sin; places the Christian, with respect to the gospel church, precisely where the leprous Jew, after being healed, and previous to his cleansing, was placed, in relation to the congregation or church of Israel: That is, qualifies or fits him for the ordinance, as a public testimony of their being healed. And, on this point, rests two important facts: 1st, That baptism in water is not regeneration; but so far from it, that regeneration is indispensable to fit the subject for baptism; so that none can have any right to this ordinance, but those who are born of God; no more so, than the leprous Jew, with the deadly disease raging in all its violence, could have had to demand the rite of cleansing from the priests of Israel; which would have been rebellion against God's holy word. 2ndly; That although baptism is not regeneration, yet, it is essential, nay indispensable to church fellowship, or communion; even as cleansing the leper was, in the ancient church indispensable to their restroration, or union to the camp of Israel. Hence the harmony in the divine government over the church, both under the old, and new dispensation, which I promised to show, while introducing this last article. And permit me in closing this point, to remark, that those who would endeavor to reason away, or break this connexion, between the work of God's holy spirit on the heart, and the obedience of the creature, in bearing public testimony to the power of grace, do thereby endeavor, not only to destroy the natural union between cause and effect; but also do mar that harmony, which heaven has established in the divine government over the church.

I come to the last proposition, (viz:) to show the analogy conceived to exist, between those two cases: 1st, the natural leprosy as above remarked, was a deep seated, constitutional disease; affecting the vital principle of life, and the subject was dependent on the mercy of God for healing. Num. 12. 12. 2 Ks. 5. 7. and 27.

So also, sin is a deep seated disease, in the heart, affecting the vitals of soul and body, and none can heal, or cure it, but God alone. Isa. 1. 6. Jer.

2nd, The leper was utterly shut out of the camp, as being unclean, and disqualified to dwell in the camp.

So are men in nature shut out from the gospel church, as unprepared to dwell in the house of God.

3rd, The leper had to be healed by the power of God, before he could be entitled to the public ordinance appointed for his cleansing: Num. 19, 20. Deut. 24, 8.

So also, the soul must be healed of the malady of sin, and reconciled to God through Jesus Christ, before he can have a right to the ordinance of baptism, the gospel appointed for his cleansing. Acts 10. 47.

4th, The leper though healed, was still shut out of the camp until he was legally cleansed. Lev. 13. 45 and 46. So is a saint, though born of God, still shut out from the church, until cleansed, or baptised. Ju. 3. 5.

5th. The leper when healed, underwent an examination by the constituted authority, that the fact might be ascertained: So also, those who profess to be gospelly healed, undergo an examination by the church, or ministry, in which they are required to

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give, a reason of the hope that is within them.

6th. The leper was pronounced healed, when the signs of leprosy were confined to the skin merely, though he were covered with such signs: So is the soul declared to be healed, when the affections, and desires are after God and holiness; who inwardly hate, and abhor sin, and fly from it; notwithstanding the flesh be unchanged, and carnal; the disease being confined to the flesh, or outward man; while the spirit, or inner man, is free from it. Ro 7.

7th. The leper was commanded to shave off his hair, and wash his clothes, and all his flesh in water: The penitent soul is also required as an evidence of repentance towards God, and hatred to sin, to reform, and do works meet for repentance, and thus manifest the genuineness of its faith, by works, or obedience to God.

8th. The leper when *healed*, and *cleansed*, was then admitted to full fellowship, and communion in the camp; and had free access to the worship of the holy sanctuary: So a saint, when born of God and baptised in the name of the Father, and of the Son, and of the Holy Ghost, in pure water, is admitted to full fellowship, and free communion in the church of Christ.

Thus far the analogy applies chiefly, to the state, or condition of the subject: I come next to notice the analogy existing in the rites, or modes of cleansing. And 1st, The priest after examination and finding the leper healed, commanded to be brought for his cleansing, two birds alive and clean; one of which was to be slain, in an earthen vessel, over running (or living) water; and the other after being dipped *in* the blood thereof, was to be let go into the open air, toward heaven--some of the blood was then put on the ear, the thumb, and great toe of the leper. I shall here take the liberty of offering a few thoughts, on the figurative import of this ceremony. (I speak unto wise men, judge ye what I say.) In the first place, the slain bird was typical of Jesus Christ, who died for our sins, and by whose stripes we are healed and whose blood cleanses from all *sin*. The earthen vessel, shows his humanity in which he suffered, and made reconciliation for transgression, and put away sin by the sacrifice of himself. The running water, represents the Holy Spirit, through which he offered himself without spot to God; and by which he renovates, cleanses, and sanctifies his people, and makes them meet for the service of God in this world, and qualifies them to enjoy his glory above. The living bird, I think, represents the leper who was healed. Its being dipped in the blood of the slain bird, and let go in the open field, shows that the leper was cleansed, and set free in Israel, by virtue of the blood of the slain bird, which was Jesus Christ figuratively—for he hath redeemed us by his *own* blood, which is the life of all flesh. The bird being let go in the air, in the open field, shows a divine elementation of mind, soaring towards heaven, and freedom to live in the fields of promise made to Israel. The blood being put on the right ear, shows the bars of unbelief to be broken open, so that the joyful tidings of God's mercy through Jesus Christ, has penetrated the understanding of the soul—and that on the right thumb, the exercise of faith in laying hold on this mercy in Christ—and that on the great toe of the right foot, shows that by virtue of this divine faith, (which works by love and purifies the heart,) the subject walks according to godliness: For this is the victory which overcomes the world, even our faith.

Having touched this ordinance briefly, (for a word to the wise is sufficient,) I come next to notice baptism, the gospel ordinance of cleansing. This ordinance, consists in being immersed, or buried in pure water, in the name of the trinity. The administrator is one ordained of God, through the church, to administer the ordinances of his house. The subject is one who is healed of the leprosy of sin, and united to Christ by faith. But as I know this last assertion is one greatly controverted, I must bespeak the indulgence of my brethren, for digressing from my subject in order to reason a little on this point. The reflections I design to offer, have occurred to me from a scripture I do not recollect to have heard explained by any, viz: John verily baptised with the baptism *of repentance*, &c.

The preposition *of*, signifies property, or something belonging to: Christian baptism then is the right or property of, & belongs to repentance; & to give it to the impenitent, is both robbery and fraud, as much so in its nature, as it would be to take the property of br. Lawrence, and give it to br. Bennett, or any other person. Can then infants have repentance, which alone can give them property, or right to baptism? certainly not, for agreeably to the opinion

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of some, they have nothing to repent of; and all acknowledge them incapable of repentance, and so it is impossible for them to be baptised with the Christian baptism; or for any others to be, who have not repentance towards God, and faith in our Lord Jesus Christ. This repentance is not reformation, but the cause of it; and is known to the subject of it, by a revelation of the love of God shed abroad in the soul; which is the only sure evidence to him, of the genuineness of his repentance, for the spirit beareth witness with our spirit, that we are born of God, and as such are true penitents. 2nd. It manifests itself to the church, by a declaration of the above facts by the subject; and by reformation from sin, and a desire to walk in obedience to the commands of God. This is the subject who is prepared and has a right to claim the baptism of repentance. But to return. He that is baptised as above, has his sins washed away scripturally; and is thereby cleansed figuratively, and brought into visible union, and free communion in the church.

The figurative import of this ordinance, is, first, to show the death, burial, and resurrection of Christ; and 2ndly, that the subject is dead unto sin, and alive unto God—dead to all hope in himself under the law or covenant of works, and resurrected to a new hope in Christ—dead to the old husband, or ministration of death, and wedded to Christ under a dispensation of mercy, or ministration of righteousness. And the body being in this ordinance subjected to the purifying power of water, figuratively shows that the soul is the subject of the purifying influences of the Holy Spirit: 3rd the subject being buried beneath the cleansing tide, or watery element, from the world, shows his separation from it; he having parted with its lusts and pleasures, and henceforth having his conversation in heaven. And finally, it shows his faith in the resurrection of the body at the last and great day of judgment. I come now to compare them, or notice the analogy between them.

The slain bird in the earthen vessel represents Jesus Christ, the incarnate Son of God, as a lamb slain from the foundation of the world: So also the burial of the body in water shows his death and burial; for a burial is demonstrable evidence of a previous death, therefore the saints are planted together (in a church state) in the likeness of his death. Ro. 6. 5. 1 Cor. 15. 29. The raising the body out of the water, shows, not only the resurrection of Jesus Christ from the grave, who is thereby declared to be the Son of God with power, according to the spirit of holiness by the resurrection from the dead; but also the resurrection of the soul from this grave of sin, and finally that of the body from the tomb. So in like manner the living bird being let go in the open air, shows, not only the resurrection and ascension of Christ, but also that of the leper who is now healed of the deadly malady of leprosy by virtue of his atoning blood, and raised from under the ministration of death, to the ministration of life. Rev. 15. 2 and 3. John, 1. 17.

Again: the subject of baptism on rising from the watery grave, shows his having become dead to the world, and that he is now a new creature, living a new life, having new affections, under a new dispensation of the Holy Spirit, represented by the water in which he is immersed; that he is washed from his sins, and united to the household of faith. The same things were represented by the running water over which the bird was slain, as well as washing the whole body of the leper in water: Not a part of the body, (mark that;) but the whole body—all the flesh, &c. Lev. 14 9. by which his position was changed from under the law of leprosy, which shut him out with the unclean, to that of communion in the camp of Israel.

Lastly, whoever is buried with Christ by baptism, signifies that he died with him, or in him virtually, and also rose with him; (for the dead men shall live; together with my dead body shall they arise,") and that he walks in him by faith, and obeys him. So also the blood, on the right ear, the right thumb, and the great toe of the right foot, signifies the same things as before remarked. What shall we then say to these things? if God has established a holy connexion between faith, and its fruits; may we not say, what God hath joined together, let not man put asunder? If he has ordained ordinances for the observance of his children, by which they bear public testimony to the power of grace, and the efficacy of redeeming love; shall we therefore say, that because grace is saving in its nature, that obedience on our part is non-essential? and thus *divorce* faith and obedience, which God has joined together in holy union; and published and declared the same, not with an angel's

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tongue; but with the voice of him that spoke, as man never spake? Shall we thus sin because grace abounds? God forbid: Nay, let us rather invoke the soul-inspiring words of our ascending Lord, "he that believeth and is baptised shall be saved"—"Go ye therefore, teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost, and lo I am with you alway."

And may I once more ask, who among the saints are prepared to disregard this injunction of the blessed Redeemer, and say to the king of kings, that baptism being but an external rite, is therefore non-essential, because his grace can save without it; and thus seek to evade a positive command, and break as it were a golden link in that divine chain of benevolence and love, revealed through the mediation of Jesus Christ, from the glorious throne above, to this poor world of sin and misery? Surely none should be found thus to fight against God! Let me say then to every one, who has felt the life giving power of the love of God shed abroad in their hearts, and who are still standing without the congregation of the Lord: "Arise and be baptised, and wash away thy sins. Acts. (Figuratively.) The priests, bearing the holy ark, or word of God, have been standing in the midst of Jordan from the days of John the Baptist until now, waiting for Israel to enter the promised land, (the gospel church.) Be not slothful then to go in and possess it. For the obedient shall eat the good of the land; (I mean the visible church) and obedience is better than sacrifice; they only shall be called the brethren of the Lord, who hear his word and keep it. Whatsoever therefore thy hands find to do, do it with thy might; and while you have the light, walk in it; lest for your trifling with the commandments of heaven, darkness happen unto you.

But if you will reject the council of God against yourselves, by refusing to be baptised; then blame not the church because she in obedience to the voice of her king and lawgiver, shuts up the doors of her communion against you; or rather, because you will obstinately shut them against yourselves. Therefore, instead of bringing a charge against the church, because she has obtained mercy of the Lord to be found faithful to the trust committed to her charge; have the magnanimity of one of old, on a different occasion, and say, we only have sinned, but as for these sheep, what have they done? They have but maintained the ordinances, as they have been delivered to them; and who shall charge them for so doing? or who will call them sectarian, bigoted, or uncharitable, merely because they endeavor to obey God in all the worship of his house; rather than to accommodate themselves in their religious worship, to the feelings, and prejudices of men? Or who will dare accuse them of marring the unity of the saints, because they have none other, nor will admit any other rule of faith and practice, than the holy and unchanging word of God? On this immoveable foundation—this sea of glass, they stand; and open wide their arms to welcome all who will come, and unite with them; in showing forth his glory and praise who hath called them from darkness to light, and from the power of satan unto God. And shall they leave this hallowed foundation, for human tradition, human invention, or human prejudice? Surely not! For if this foundation be removed, or destroyed, what shall the righteous do? Therefore, let me say to all who desire the unity of the church, that the word of God constitutes the only foundation of that union; a foundation which all the disorganizing revolutions of time can never shake; for it is the foundation of God, and therefore sure. And if ever this world is destined to witness, the glorious sight of a complete union of all the saints in a church state, it will be when a supreme regard for the word of God shall predominate over all the traditions, prejudices, prepossessions, and pride of men. Where all the carnal inventions of proud nature, to smooth the way to heaven, and avoid the errors by conforming to the popular prejudices of this world, shall vanish before the benign spirit of the gospel, like the shades of night before the splendor of the rising sun! and the cross of the Redeemer shall be sought as an ornament, and worn as a wreath of glory! Then will there be one body, or church; one faith, as a principle of union; one Lord, as the object of that faith; and one baptism, by which the visible rites of this holy union are solemnized. And then may it be said with propriety, behold how good, and how pleasant it is, for brethren to dwell together in unity! And may I ask, who desires this union more than the Baptists? What do they contend for, or desire, but a free communion upon the principles of a scriptural *union*!! and in refusing it, upon any

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other principles, they but conform to the holy precepts of the scripture; "for how can two walk together except they be agreed?" Then why should they be called illiberal and unkind? Is not this foundation broad enough, to contain all Christians who are willing to be governed by, or conformed to, the precepts of the Bible? and must they be stigmatized, because they conscientiously refuse to adopt the interpolations, or conform to the inventions of men, as auxiliaries to the plan of salvation revealed in the Bible? A plan, broad, and deep, and high, as the purposes of redeeming love: a plan conceived in infinite wisdom, wherein the means are infallibly adapted to the ends; and both harmonize in the glory of God, and salvation of his people.

But one may be ready to say, that it is unsocial, and unfriendly in us to separate from those whom we hope are Christians, even though we do differ on some points of religious practice. Let us for a moment consider this objection; and in order to see who is most illiberal, I will illustrate the practice of both parties, by reference to a plain circumstance. Suppose then, for instance, that myself and two other individuals, were invited by the President of the U. S., to repair to Washington city, in order to receive a legacy, and plain directions given, respecting the route we were to take. While in the act of starting, I point out to my two friends, the road in which I am directed to pursue the journey; telling them, it is the only one named in my bill of direction, and refer to it for proof. But they in reply, tell me, that I am mistaken, for although they agree with me, that the road I have pointed out, is indeed a right one; yet say they, there are two others, equally right. But I reply and tell them plainly, that I cannot see any other in my way bill, and as such feel conscientiously bound to pursue the one there named; but at the same time, tell them there need be no controversy, or separation between us, for, as they acknowledge my way to be right, and equally good as theirs; (except it may not be quite so much travelled by the great and the noble) then without any violation of conscience, they can walk with me, though I cannot walk in the paths pointed out by them, without violating mine. But instead of complying with this reasonable request, they refuse to bear me company, though they confess me to be in a right path; and then turn round and accuse me with being unfriendly, because I refuse to violate my conscience, for the sake of their company; when they could have had mine, had they desired it, without any such sacrifice. Query? which of us has given the strongest proof of a willingness to unite in the journey? Or rather, which of us has proved, that such a union was not desired at all?

Another objection is, that although all sects and denominations agree, that baptism, as administered by the Baptists, is certainly right, and valid; yet, say they, we are as conscientiously baptised as you; what right then have any to judge another man's conscience, since he stands or falls to his own master? To this it is replied, that the Baptists judge no man's conscience; but they think according to the common proverb, that, that must be a bad rule in this case at least, which will not work both ways; and if others contend for a conscientious baptism, they certainly will be liberal enough, to allow the Baptists a conscientious communion? and if they say, that sprinkling, or pouring a few drops of water on the subject, constitutes to them, a conscientious baptism; the Baptists say to them, exercise, without molestation, your right of conscience; but at the same time tell them, that from their views of the scriptures, they feel conscientiously bound to admit to their communion, none but those who have been immersed, on a profession of their faith; nor dare such justly complain of the Baptists for exercising the very same privilege, for which they themselves contend, and which the Baptists never have, nor never will deny them.

In closing my remarks on this point may I be permitted to say, that notwithstanding the many, and oft repeated changes against the Baptists, of being a bigoted, intolerant sect, wishing to lord it over the conscience of others; yet, when the impartial records of history are appealed to on this subject, they are found to have occupied in all ages, the enviable position, of being the very first, and foremost to plead for, and defend this sacred and inviolable privilege, the right of conscience. And they may boldly defy the voice of truth, to point out in any age or country, one instance, wherein they have as a denomination, sought by any other means, than those of argument or exhortation, to control the conscience of others. But on the contrary they can show from authentic history, that their ancestors from

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the apostles downward, have nobly vindicated this right, both by argument and suffering, even into blood.—Witness our Waldensian fathers, who for the sake of this heaven born principle, sought refuge in the valleys of Piedmont; and who, while there engaged in their peaceful avocations, were hunted up by the spirit of bigotry, and shamefully put to death; not for interfering with the rights or consciences of others; but, for refusing conformity to antichristian innovations in the worship of God. The same spirit of bigotry in the clergy of New England, drove our old br. Roger Williams, an exile to the forests of Rhode Island, to seek among savages that toleration which the theology of the schools could not teach! And there, in the bosom of the wilderness, he planted the cedar of religious liberty, and invited all men to sit under its shadow, and peaceably worship God according to the dictates of their conscience!! This tree under the benign care, and protection of our heavenly parent, has grew and spread abroad its branches to the distant shores of our happy land; and should ever the spirit of intolerance and bigotry, (those offspring of a man made, and theologically taught ministry,) stretch forth their unhallowed arms to mar those fair branches; then the Baptists, as they were the first to plant, will be the first to defend it. And just as long as there is on earth a Primitive Baptist, so long will there be an advocate for religious toleration. For though it is unhappily the case, that the majority of professed Christians differ from them in their views of the gospel church; and while they feel bound to maintain the ordinances as they were delivered to them, they yet accord to all others the undisturbed privilege of worshiping God according to their own views of propriety; and only ask the favor, to be left in the peaceable enjoyment of the same privilege. And should the time arise, when all Christians shall see eye to eye, and speak the same things, none will hail the auspicious day of a universal communion and fellowship more than they.

I now submit these remarks, which I hope have been made in the spirit of that charity which rejoices in the truth; and if the brethren think them worthy of publication, let them be published; if not, throw them aside. They were written at first for my own amusement, without any intention to publish them, (as I never wrote one line for any public press,) and transcribed at the request of my worthy brother Jacks, whose praise is in the churches of Christ.

Finally, dear brethren, farewell: Live in love and peace, and put on that charity which is the bond of perfectness—contend earnestly (not violently) for the faith delivered to the saints—and may all our actions and conversation in the world be a living epistle, known and read of all men—so that they may be put to shame who would falsely accuse our good conversation in Christ. Let us not render railing for railing, but on the contrary, blessing; knowing that we are thereunto called, that we should inherit a blessing. And may the Lord of his infinite mercy give us that faith that overcomes the world, and that spirit that suffers joyfully for Christ's sake.

HOLLOWAY L POWER.

THE PRIMITIVE BAPTIST.

SATURDAY, JUNE 25, 1842.

TO EDITORS PRIMITIVE BAPTIST.

Columbia, North Carolina,
May 24th, 1842.

BRETHREN EDITORS: The Primitive Baptist is a welcome messenger in our section. I think it loud preaching to drooping Zion. The darkest time of the night is just before day, and the day star has arisen and the light of the morning is about to break forth. Then it is, my brethren, the altars that are broken down by Baal's prophets will be repaired, and spiritual sacrifices will be offered thereon.

I have the pleasure to say to you, that brother G. W. Carrowan has been among us, and was joyfully received by all. He had large and very attentive congregations. He was so well beliked, that some of the members of other denominations would publicly say, they saw it their duty to be baptised.

Brethren, while on your knees pleading with Jesus to have mercy on yourselves, your children, your neighbors, and their children; please to remember those widows near the seaboard whose husbands are dead, and their families are scattered for the want of a husband, a head to lead them, to tell them what to do. Seeing these things are so, pray ye the Lord of the harvest to qualify and send forth more laborers into his vineyard, such as may prove a terror to evil doers, but a praise to them that do

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well. For I think the Lord has much people in this section of country, therefore, brethren, if you can't come over and help us, write on in the Primitive, for your epistles are sweet and pleasant as apples of gold in pictures of silver to this people. I am oftimes made to thank my blessed Jesus for this union of correspondence, that we have existing amongst us; and I pray God, that the writers therein may continue to write with an eye single to the glory of God and the worth of souls near their hearts, so that all controversy may be drowned in the sea of forgetfulness. Then brethren will see eye to eye, all speaking one and the same thing, having all things common to the glory of God. Otherwise, brethren, our correspondence will be broken, which the enemy of souls has been trying to do ever since this medium has been in circulation. Then we may expect to be rode rough shod over, like we have been in days past.

So no more at present, but yours as ever to serve. *ISAAC MEEKINS.*

TO EDITORS PRIMITIVE BAPTIST.

Bullardsville, Virginia,
June 1st, 1842.

DEAR AND WELL BELOVED BRETHREN IN THE LORD: I take my pen in hand to inform you of the times in this part of the world, concerning religion. I have seen one of your papers, called the Primitive Baptist, and I am so well pleased with the doctrine it contains, that I wish to become a subscriber for the paper.

Dear brethren, I must inform you that we are much surrounded with the institutions of the day, and are much beset with temptation and fiery trials; and often made to doubt and fear as David did in days of old, that he should fall one day by the hand of Saul. But still there is a remaining spark of hope, that keeps my soul alive in the midst of the furnace of affliction. This spark is often kindled when I can hear from my distant brethren and sisters, that in like manner are persecuted and surrounded with the schemes of the day.

There are but few of the Old Baptists in this part of the vineyard, but they appear to be stedfast on that rock of ages, where all the gates of hell can't prevail against them. We are at peace among ourselves and appear to lean on the promises of the Lord, who hath said, he will not leave his children nor forsake them. These promises are to my soul as the drippings of the honeycomb taken out of the rock; and doth refresh my soul in my pilgrimage through this howling wilderness of sin, through which I have been travelling these many years.

I have been a Baptist ever since I was 22, and I am now in my 74th year; and I can say with old Jacob, when he was asked by Pharaoh how old he was: Few and evil have been the days of my pilgrimage. And I sometimes think I can see the end of my journey, and I know that I have no continuing city here; but I know that when this earthly tabernacle be dissolved, we have a building of God, eternally in the heavens, that never shall fade away. And this hope keeps my sinking spirit from falling beneath the wave of persecution, for which I feel thankful to my heavenly Father, who hath bestowed it on me through the merits of his dear Son Jesus Christ; to whom every knee shall bow, and every tongue shall confess to God.

Yours in the bonds of Christian love.
SALLY MILLER.

TO EDITORS PRIMITIVE BAPTIST.

Fort Valley, Houston county, Ga.
March 9th, 1842.

DEAR BRETHREN: If I may use that phrase—I am yet pleased with your paper, because I think that the Lord has directed the brethren to communicate to us the promises of God by those way worn pilgrims, that have been clothed with the righteousness of God, or his Christ. Though it seems to be a cold time with us at this time, I thought that I would make some remarks See Matthew, 7 ch. 5—12: Therefore, all things that ye would that men should do to you, do ye even so to them. For this is the law and the prophets. See Romans, ch. 13. 5—10: Love worketh no ill to his neighbor, therefore love is the fulfilling of the law.

From the above quotations, in connection with many others we might mention, we should in all our dealings with each other, in mind place ourselves in the same situation with each other, and then decide for both. We should study the interest of each other in word and in deed, we should visit the afflicted both in body and mind, and minister to their necessities, pray with and for one another, admonish each other for good, watch over each other for good, so that we might grow in grace and more

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in the knowledge of the truth; and to endeavor in all things to act with brotherly love and gentleness, and to avoid vain babbling and backbiting. O what a good thing it is for brethren to dwell together in love. And here let me say, love is the golden chain that binds the happy souls above. And he is an heir of heaven that finds his bosom glow with love. But that I don't feel as much of as I wish to feel, the trials that I have to encounter within this life are many, and I feel that if I am saved it will be free grace. But I desire the prayers of all, that my last days may be my best days; that when I am called away, that I may be received to Abraham's bosom, to praise God for redeeming grace and dying love. And when meditating on those things, those words present themselves to my mind: O that my heart could dwell aloof from all created things, and learn that wisdom from above whence true contentment springs.

Courage, my soul, thy bitter cross,
In every trial here;
Shall bear thee to thy heaven above,
But shall not enter there.
The sighing ones that humbly seek,
In sorrowing paths below;
Shall in eternity rejoice,
Where endless comforts flow.

Then if I be one of those, I shall see those that are gone to rest, and praise God in his bright abode. And as I don't know that I ever may write again in the Primitive paper, farewell.

ANTHONY M. THOMPSON.

FOR THE PRIMITIVE BAPTIST.

The goodness of God through the past year. L. M.

The year again has roll'd around,
And we are still on praying ground;
The Lord is good, his love is strong,
And we've been safely brought along.

Through dangers thick we have been led,
And by his loving kindness fed;
And now we've met to preach and pray,
And try to walk in wisdom's way.

The hearing ear is thine to give,
And now may sinners hear and live;
O give the understanding heart,
Thy graces, Lord, we pray impart.

In vain Apollos sows the seed,
O Lord, we look to thee indeed;
A Paul may also plant in vain,
Unless, O Lord, thou sends the rain.

We also know the power is thine,
We own the work is all divine;
And so 'tis thine the work to do,
This gracious work, O Lord, pursue.

May free and sovereign grace abound,
May this a time of love be found;
May sinners hear that they may live—
Make this a time, O Lord, to give.

BENJAMIN MAY.

Macon, Ga. Dec. 30, 1841.

TO EDITORS PRIMITIVE BAPTIST.

Black Hawk, Carroll county Miss.
May 19, 1842.

DEAR AND VERY DEAR BRETHREN, of the Primitive order, scattered through the world. If I know myself, I love all that love our Lord and Saviour in sincerity and in truth. I can tell my brethren, when I get a Primitive and read my brethren's experience, it revives me; for they speak my feeling, and it makes me weep and rejoice. And when I hear from a distance, and hear that my brethren have hard times and cannot escape the persecutions of the wicked, it makes me believe they are the heirs of his kingdom. For it makes me remember the Saviour's words, for he said, that he was persecuted and his followers would be persecuted also; for they hated him without a cause.

My brethren, I believe these hard times are right; because it makes the sheep bleat as well as the lambs, for they all have to be fed or they must suffer. They must be chastised, for if you are without chastisement, you are bastards and not sons. So bear these hard times like good soldiers.

I have to inform my brethren, that we have the coldest kind of times; but we are in peace as to sentiment, but our good works are scarce. But I believe we have the gospel preached to us in its purity, and without mixture, by our beloved brother Simpson Parks, who attends us this year.

My dear brethren, unworthy as I am I feel like I wish to admonish you to go on in the strength of the Lord; and sow thy seed in the morning, and withhold not thy hand in the evening: Cry aloud, and spare not; show unto Israel her transgressions, and feed the dear children of God with the bread of life. Bind up the broken hearted, confirm the strong, support the weak, and give to each their portion in due season. May the God of all grace bless you all with the most precious things of heaven.

Finally, brethren, reprove, rebuke with much long suffering and doctrine, until he will take you away into his kingdom of eternal glory. And now, my brethren, I crave an interest in your prayers, that

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God would enable me to earnestly contend for the faith once delivered to the saints. Amen. *THOMAS MATTHEWS.*

TO EDITORS PRIMITIVE BAPTIST.

Georgia, Monroe county,
February 14th, 1842.

BRETHREN EDITORS: Being afflicted in body so that I cannot go to meeting, I have concluded to write a few more lines for your consideration; and hope not to be in the way of abler communications, nor to be wearisome, by my oft coming. But believing that the Primitive or O. S. Baptists are the only sect of radical worshippers of God, and are every where evil spoken against by the pharisaical, hypocritical gang, who work for hire and divine for money, and are greedy dogs that are never satisfied, as says Isaiah: who worship God through slavish fear, for fear of being sent to torment, which prove conclusively to me, that if there was no hell there would be no worshipping of God by them; therefore, a form of worship not acceptable, being not based upon a principle of love, as do the Christians. For the Christians worship God from a principle of love, and if hell was blotted out, if I may thus speak, they would worship, reverence and adore him. Now some one of them pharisaical gang may say, how do you know that, Dumas? Answer. By your works you are to be known, says the dear Redeemer. For by their fruits ye shall know them. For you hold to the doctrine of do and live, instead of live and do.

And, my dear Primitive brethren, you know these to be facts; you that are as well acquainted with them as I am, know that when they preach, that it is not gospel, but a sort of law religion, which they pour down from Sinai's Mount like red hot thunderbolts, and tell the people they must get religion, and to do it now, or they will all go down to hell together. And if all this kind of preaching will not scare them into measures, they will then tell them about dead fathers and dead mothers, dying and are gone to hell or heaven as the case may be, and get them in a mighty uproar. And then they will place them upon anxious benches in their altar, and then give them a whispering spelling lesson, by standing and whispering in their ear something, what, God only knows; and they will slap, stamp, and raise a powerful wind, and after a few exertions of this sort, they then receive them into the church, &c. &c.

But, dear brethren, this sect of radical worshippers afore named; this sect that are every where spoken against, Acts, 28 chap. and 22 verse. This sect that worship God because they love him, not because they fear that he will send them to hell if they do not worship him, which would be slavish fear—no, but they wish to conform to his doctrine and ordinances, and their great desire is, to be like him their Redeemer. Though at times they may fear that they are deceived in the matter, and doubt their religion, and backslide far from him, and receive the chastising rod for it; this is what the Christian is afraid of. But their Redeemer reclaims their wanderings, brings them back to the pathway of duty, and they are made to rejoice in their great and kind benefactor for all his benefits. Though at the same time I will remark, they have at different times been led astray through the sympathies of the flesh, or universal charity, as Huntingdon calls it; and have been drawn away by the Arminians to the country of Moab, as did Naomi, because there was a famine in the land, or church. A very good figure, brethren, of the old Baptists; that when there was no travel in the churches and a famine appeared to pervade, they then like old Sarah to hasten on the work of the Lord, put Hagar in the bed and took up the institutions of the day. And away they went to the land of the Moabs, or Arminian gang, and there lost her husband and her children, and were constrained to return to the land of Canaan, or true church of the living God, or church of the first born. And their journey has caused them much distress, and they can say with old Naomi, call me not Naomi, which is of the Hebrew dialect, and means beautiful or agreeable, &c. But call me Mara, which means bitterness. This sect, or true church, like unto Naomi, she went out full, but returned back and came home empty and in great trouble, and saith like Naomi, the Lord hath afflicted me much for it.

But, dear brethren, thanks be to God, they have returned in the time of barley harvest, and shall glean after the reapers or ministers, who are to let drop some handfulls on purpose for them, that they may eat and not die; which I think, brethren, to be a good figure of the food this sect receives, and they like it wonderful well; which food consists in the doctrine of the

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covenant, eternal and particular election, the final perseverance of the saints through grace, &c. &c. Although, dear brethren, they have been led away full by those false teachers, and into their false doctrine and ordinances very far into the Moabitish dominions, and bereaved and distressed and have again returned empty, cast down but not destroyed, so hold up your heads, ye drooping sect, and rejoice, for you have yet a very new kinsman, our spiritual Boaz, who winnoweth barley and will blow away all your chaff; and has also commanded you to keep close by his reapers, or ministers, and to drink of the water that they have drawn from the wells of salvation, as Ruth was commanded to do. And also you are commanded to keep close by his maidens, (the word of his power, which shall guide you in the way of truth.)

And this Ruth, my brethren, I think to be a figure of the Gentile church, under the gospel dispensation; in as much as she was not of the seed of Abraham and wedded to Boaz, out of whose loins came Obed, the father of Jesse, the father of David; out of whose loins came the Messiah. And you know, brethren, the Messiah on one occasion in conversing with the Jews says, other sheep I have, which are not of this fold, (Jewish fold,) them I must also bring, &c. So I reckon you can catch my ideas on the above, in figuring Ruth to be the Gentile church, that should be brought to a knowledge of their inheritance, that could not be intreated to return back, as did Orpah; which I think will apply very well to the false church, or false disciples, that followed the Redeemer for loaves and fishes, who understood not the sayings of our Lord Jesus Christ, and said on one occasion, it is an hard saying, who can hear it—and turned and walked no more with him. And he turned to his twelve disciples and said, will ye also go away? And they said, Lord, unto whom shall we go? thou hast the words of eternal life. Like unto Ruth, could not be intreated to go away, &c.

And now, my dear brethren, as my sheet is nearly full, I must hasten to a close; and in conclusion will say to you, by way of exhortation, let us all endeavor to live as becometh the oracles of God, and to let our prayer ascend up to him, that he would enable his servants to thresh out and give us the genuine barley, clear of chaff; and that he would again bless his Zion with the pouring of his spirit, and the incomes of his grace. And let us all endeavor to softly lay ourselves down at the feet of our spiritual Boaz, as did Ruth, as humble worshippers, and cover ourselves with his skirt, by putting on the breast plate of righteousness, and to take the helmet of salvation, that we may be able to withstand the fiery darts of satan. So I conclude. Grace be with you all. Amen.

EDMUND DUMAS.

TO EDITORS PRIMITIVE BAPTIST.

Chambers county, Alabama,
26 May, 1842.

BRETHREN EDITORS: Some time has elapsed since my name has appeared in the Primitive Baptist, and from inability and continued bad health I have thought that I should cumber your columns no more; but having my little remittance to make, I will give you some of my weak ideas.

I heretofore have informed you, that I was afflicted and lingering under a fatal disease, and contrary to my expectation I am yet, through the mercy of God, alive, though reduced very low. The Lord is good and gracious, what he does is right. David said, it was good for him to be afflicted. I sometimes find the Lord precious to my soul, then in delightful anticipations my soul soars aloft, and with patience I wait my appointed time. I rejoice to see that our paper continues to be ably conducted and supported, and acquires strength and respectability in its progress, notwithstanding its many slanderers and predictors of its speedy extinction. I do believe that our paper has been a means in the hands of God of accelerating the separation from the wild schemes of the day, and bringing us from under the modern church yoke of aristocracy, in herding the flock, and aiding the great unanimity of sentiment and action which has prevailed, and which was so necessary on that important occasion. I rejoice and feel thankful for the peace and brotherly love that seem to abound in our churches. Peace in our individual families is a great blessing, but with what unremitted fervor and intenseness of desire should we unitedly and prayerfully look up to the giver of every good and perfect gift for a continuation of these blessings in the house of God.

We should endeavor to profit from past experience; and I think we will generally agree that in times past our doors have been opened too wide by Arminian and hireling shepherds, that had crept in among us una-

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wares; much danger may be apprehended from this source. Churches therefore should act with great caution in the choice of a pastor. Without this necessary caution, which is the parent of safety, an enemy to our peace may put on the sheep skin and worm himself into the care of a church, and sow the seed of discord and dissention before we are aware of it. Church discipline is an important thing in respect to our peace and prosperity; and as we profess to take the scripture as our only rule of faith and practice, let us not in the smallest degree depart from scriptural discipline, for a small departure may beget large ones, and thus lose our union of action, and bring in general confusion. We should deal with a member who has gone into error in order to reclaim, not to cut off; every possible effort should be made to reclaim, cutting off is the last alternative, agreeably to my understanding of the gospel. Wealth begets power and influence, too often I fear with little regard to merit.

In time past I fear I have seen too much anxiety to draw men of property into the church, and when there, if not prepared of the Lord, they are dangerous actors in his house. Yet I believe there are many poor feeble saints, that have so little confidence in themselves, and are so fearful they are deceived, that they really need counsel and encouragement from the church.

This is a populous section of country, different sects of professors mixed together in point of location; Methodists, New School Presbyterians, missionary Baptists; snd of all the Arminian sects that I have any knowledge of, the missionary Baptists are the most inconsistent people. In the front of last year, William Lacy, a missionary Baptist preacher and writer in the Christian Index against us, applied to one of our churches in this county for membership; giving satisfactory reasons, he was received and called to the care of a church, and published his recantation in the Primitive Baptist. In the first of this year he expressed some dissatisfaction, and has gone back to the missionary Baptists. Where will he be found next year? I do believe that the Primitives are blessed here with an undeviating gospel ministry, a Blackstone, Pearson, Lloyd, Swint, Jackson, and others, whose doctrine and deportment prove by the gospel standard, that they are called, qualified and sent of the Lord, not by man or money. I heard old brother John Blackstone preach in Georgia upwards of thirty years ago, and he is now the Pastor of Lebanon church, where my membersip is; in him there has been no annual summersets, there has been no variation or shadow of change in him. Arminians despised and slandered him then, and so they do now.

I would now exhort the friends of our Primitive Baptist paper to continue to it a liberal support, for it is a source of profit and satisfaction. Great caution should be used to make it profitable and acceptable. I am sorry that the two seed doctrine was ever agitated in our papers, yet I can't see that it can do any body any harm or good. Also, with some regret, I mention the writing against usury, though I approve the sentiments, yet, perhaps, it had better been kept out. I was seriously afraid it would get into the churches, as Mr. Self is a member, and he is hard to govern; but that question seems now to be at rest, and I would by no means wish to interrupt its repose.

Brethren, the fear of an error should not drive us into one. Our preachers in low circumstances are not properly provided for, and I do hope this case will be better attended to, than what I think it is in this part of the country. The scripture and justice enjoin it on us, and let each one, according as God has blessed him with the goods of this world, impart to his needy preacher so far as is necessaery. It is not in my opinion, obligatory or right in a person in needy or indigent circumstances to impart of his little to a preacher in affluent or easy circumstances; but let the person in easy circumstances give to his preacher in like circumstancs, as seeme h him good.

Brethren, in much weakness I have communicated to you something that seemed to lie on my mind, and in all probability it is the last you will hear of me. My present low state of health admonishes me, that I shall soon experience the realities of another world; but God only knows, his will be done. Brethren, I desire your prayers for me and mine.

Accept of my good wishes for your happiness in time and eternity, and may the Lord be with the ministers of his gospel in all they say and do, and guide us as a church in the way we should go, and protect and defend us from our enemies. Amen. *CYNTHIA WHATLEY.*

Whatever purifies, fortifies also the heart.

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THE PRIMITIVE BAPTIST.

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"Come out of Her, my People."

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COMMUNICATIONS.

TO EDITORS PRIMITIVE BAPTIST.

Mount Love, Yalobusha county, Mi.
20th May, 1842.

BELOVED IN THE LORD: In my last, I proposed, in my next, to examine the mission principle that asserts, that the commission of our Lord to preach the gospel in all the world and to every creature, was not given to the apostles as such, but to the church. This principle, constitutes the foundation of missionism; and is publicly avowed from pulpit and press. Mr. Howel, in his letters to Dr. Watson, makes the following assertion:—

"Whom did Jesus Christ command to do the whole work of preaching the gospel to every creature, with the promise, and blessing, upon their labors? Did he command the apostles and their successors to do it? or, did he command the church to do it?" Letter 3d, page 12.

This interrogatory is answered affirmatively in the same letter, page 14, in the following words:—

"To them, therefore, as the church of Christ particularly; and not alone as apostles, or ministers, the commission was given; and the work of enlightening the world became theirs."

Our pulpits resound with this sentiment, and our collection sermons are based upon it; and if this sentiment, or principle, be true, the modern mission system in all its ramified departments, and begging inventions, is correct. For it is an obvious matter of fact, that the church in her constituted and organised capacity cannot "Go into all the world," nor can she in that capacity expound the scriptures, and preach the gospel to every creature. Therefore, what she cannot do by nature, grace, and gifts; she is taught by means, according to the system. Hence it is, that we hear preachers say, "I have no other call to preach than from the church." And again, "It is the duty of the church, to seek out promising young men for the ministry, and prepare them with a suitable theological education." Yes, and a sufficient number of them must be prepared; not only for the supply of the churches and country at home: but a good surplus, for foreign mission stations. And the church is further taught, that she must be the more zealous in the execution of this part of her commission, as the millenium draws nigh. Yes, she is told that by a bold effort, she can hasten that glorious day. (One half is not told) of the great work growing out of the church's commission of enlightening the world. But is the principle true? I unhesitatingly pronounce it false. And to prove it false, I shall lay it down as an axiom, first, that the ministry have in all ages, and under every dispensation preceded the church in the order of time; that the ministry have ever been first raised up, qualified, commissioned, and sent forth of God; and that the church is the product of their labors instrumentally. Consequently, the commission was not to the church as such.

Secondly, all the revelations, communications and instructions, for the benefit of the church, were made to the ministry, (following the commission) and through the ministry to the church. These two facts outweigh all the scholastic sophistry that was ever offered to the reason of man, by all the money lovers, and money beg-

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gars, that now infest the land. But I have yet a cloud of witnesses to offer against the system of fraud practised upon the world. These witnesses shall be taken from that list, made out by Paul, Hebrews 11th—and shall begin with Moses, who was faithful in his house as a servant. This man was chosen of God, (for his parents discovered that he was a "proper child" in his infancy,) called and qualified for the work assigned him before the Israelites had knowledge of him as their deliverer, judge, and minister. Here then is a case where the commission was not given to the church; for as yet the church was not organized, nor assumed her visibility. And so far were that people from lending their aid in the good work, that they thrust Moses out and said, who made thee a ruler and a judge over us. Acts, 7th, 25th, 27th. Yet it was through the instrumentality of this ministry, viz: Moses and Aaron, that God's chosen Israel was delivered from Egyptian bondage, led through the Red Sea, the wilderness, and to Mount Sinai; and it was there they received through the ministry, a covenant, government, laws, ordinances, officers, and a system of worship, by which they became a church, according to the axiom first laid down. And it was through the ministry, instrumentally, that the church in the wilderness drank water from the rock Christ, was fed with bread from heaven. In fine, they were led from Sinai's fiery mount, to their promised Canaan.

And I ask, was this miraculously delivered church zealously and devoutly engaged with the ministry in the good work all the wilderness through? No. They were a stiff necked, murmuring, rebellious church; that Moses could not leave scarcely a stone's cast, but they must have a golden calf to go; not into all the world, but back again to Egypt. At another time they murmured against Moses and said, "Ye take too much upon you!" Num. 16, 3d. "Is it a small thing that thou hast brought us up out of a land that floweth with milk and honey, to kill us in this wilderness. verse 13th. Nor did this national church manifest a better zeal in after times for God, his cause, and kingdom on earth; but were continually falling away into superstition, hypocrisy, idolatry, rebellion, and witchcraft. While it was the arduous work of the ministry to reclaim, and restore them to their deliverer God, and his worship, and had for their wages, tribulation, persecution, and death.

Out of the many cases of this kind I must be allowed to notice Jeremiah. In the first chapter of his prophecy it is said of him, that before he was born God knew him, sanctified him, and ordained him a prophet to the nations. Was this the commissioning the church, or commissioning the prophet through the church? It was neither the one nor the other. As proof, the church actually persecuted the prophet for his faithful delivery of his messages. Once by putting him in the stocks (pillory) in the high gate of Benjamin. Jer. 20th, 2. At another time, the church cast him into a loathsome dungeon, where the mire was to his neck, and where he continued for twenty-four hours. 38th chap. 6th verse. And at last this faithful prophet was pursued into Egypt, whither he had fled at the breaking up of Jerusalem, and the captivity of his nation by the Chaldeans, by a remnant of his people; who stirred up the Egyptians against him for some predictions by him against that people, and he was stoned to death by the Jews and Egyptians jointly, according to Dr. Gill. Missionary, is this the fruit of your commission to the church? or, is this the work of a commissioned church? Will you yet hear the lamentation of your Saviour, "Oh, Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee."

But I rejoice to know, that the case was far different with the church under the gospel; but yet the rule is not without its exceptions, even there. And I shall be able to glean abundant proof from thence, that the commission of our Lord was not given to the church as such; but to such, and such only, as God, and not man, has called, qualified, commissioned, and sent "into all the world." And in presenting this proof, I shall commence at the dawn of the sun of righteousness, and shall first notice the harbinger of Christ. And surely all the Baptists, however they may differ in other matters, will agree in this, that John was a gospel minister, commissioned and sent from God. But if so, where was the commissioned church? There was none, for as yet the church was not in being as such; for the materials were in the crude state of nature, consequently no church constituted, no church organized, no church commissioned. And yet, the gospel was preached, gospel ordinances administered,

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and the kingdom set up without hands. Here again the ministry preceded the church, and the proof is clear and conclusive, that the commission was not to the church, but to the ministry, and the church the product of the ministry instrumentally. But to proceed with the proof.

Christ called, qualified, commissioned twelve apostles, and sent them forth; and commanded them that they should preach, saying, the kingdom of heaven is at hand, heal the sick, cleanse the lepers, raise the dead, cast out devils; freely ye have received, freely give; provide neither gold, nor silver, &c. &c. Matth. 10th. Mark, 6th. Luke, 9th. Luke, 10th, &c. Mark, missionary, Christ called twelve apostles as such, not church; for your guide, Mr. Howel has said the church was not organized, nor visible, until the night of the supper, and yet the gospel was preached, gospel ordinances administered, John 4th, 1st, 2nd, and the king dom advancing, &c. But where is your commissioned church? It is yet not to be seen. But I must call the attention of my forgetful missionary, to another part of Christ's commission to the twelve, and that is, that they were not to carry gold, silver, raiment, &c. for their journey. And I must tell him, that this is not only a part of that commission about which he speaks loud and often, but is of equal force and validity with that which says: "Go into all the world," "preach the gospel to every creature," and "baptize them that believe." Yes, it is the same commission, without addition or diminution, differing in nothing except it be in that it was restricted to the lost sheep of the house of Israel before his passion, afterwards to all the world.

But to the list of witnesses for further proof, and from that list I shall select a case of the greatest importance of any that has occurred since the world began; except the atonement of Christ. The case alluded to, is the opening of the door of faith to the Gentile world. That the Gentile nations should not only have been passed by, but absolutely denied the blessing of, and shut out from the lights of revelation, is not only a melancholy event, but one that is well calculated to draw forth the sympathies of a benevolent Saviour To this event the prophets looked with anxiety, and spake with rapturous song. May we not then reasonably suppose, that if the church was commissioned, it would be on that occasion. And that if ever the church as such was actively engaged in sending the light of truth, the word of life to any people, it would have been to the Gentile nations; and particularly as the church was yet blessed with the company and instructions of the twelve apostles and the Holy Ghost. Yet how stands the case? It stands thus, that, as "Simon Peter, a servant of God, and an apostle of Jesus Christ," passed through all quarters, he came to Lydda, and from thence to Joppa. Acts, 9 ch. 32—39th. It was to this city that Cornelius was directed by a vision of angels to send and call him; and it was in this city, that Simon had that remarkable vision, in which was couched, the great vessel: or, covenant of eternal redemption, that contained all the elect Gentiles of all nations. This view of the complete and certain salvation of all Christ's sheep that were not of this fold, with the special orders of Christ, made not to the church, nor to any convention or board of managers for foreign missions, but directly to Simon Peter, made him ready as much as in him was, to preach the gospel to Cornelius and his household. It was in this way, that God commenced the fulfilment of those glorious prophecies, that went before on the Gentile part of the church.

And what part did the church take in this momentous affair? None at all. She knew nothing of Peter's visits to Lydda, Joppa, and to the house of Cornelius: no, she did not witness the gift of the Holy Ghost as he fell on the Gentiles, nor was she ready to extend the hand of fellowship to the Gentiles, and thereby receive them into the gospel, gospel ordinances, and the gospel church. As proof, when Peter returned to Jerusalem, the church called him to an account and contended with him, "saying, thou wentest into men uncircumcised, and didst eat with them." And their charge was urged with such force, that Peter was compelled to rehearse the whole matter in his defence. Is this the conduct of a commissioned church, to preach the gospel in all the world. I assert no such commissioned church does now, nor never has existed.

Time will fail me to go over all the list of witnesses. We might name that chosen vessel of God, Saul of Tarsus, who was converted at a distance from the church and near Damascus, in which city he commenced his ministry; thence to Arabia, then he returned to Damascus, then three

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years after he went up to Jerusalem, and was unknown by face to the churches in Judea; and that he received not his ministry from man, nor was he taught it, but by the revelation of Jesus Christ; and that he conferred not with flesh and blood, and that he received his orders while in a trance in the temple, in these words. "Get thee far hence to the Gentiles." To all this good work the church was a stranger, and absolutely refused to receive him, until Barnabas took him and declared he had seen the Lord and spoken boldly in his name. Again, at a certain time when he came to Jerusalem, they would have the multitude called together and a tumult raised, because they heard he did not preach the law, and walk according to the traditions of the elders. This is the conduct of the Primitive church, and much more to the Primitive ministry.

The conclusion of the whole matter is, that God and not man has in every instance called, qualified, commissioned, and sent out his own ministry; and in every instance has called his servants by name, as Abraham, Abraham, Gens. 22 ch. 11 verse—Moses, Moses, Exodus, 3. 4th—Samuel, Samuel, 1st Samuel, 3. 10th. Son of man, I send thee to the children of Israel. Eze. 2. 3rd. Saul, Saul, &c. And no where has the Lord said, church, I this day ordain thee a prophetess to the nations; church, this day I set thee a watch upon the wall. And no where has Christ said, church, "go into all the world;" church, "preach the gospel to every creature;" church, baptize them that believe; church, I send thee to ordain elders in every city; church, do the work of an evangelist. No, God has not said so; and the very reason is, that he has said by his servant Paul, that he "suffered not a woman to teach nor usurp authority over the man, but to be in silence." 1 Tim. 2. 12. Again, God found fault with the church at Thyatira, because she suffered that woman Jezebel "to teach and to seduce my servants." Rev. 2. 20th.

Ah, yes, I have hit upon it at last. It is Jezebel and Babylon, that are commissioned to teach and to preach another gospel in all the world; and all the world will wander after her whose names are not written in the Lamb's book of life from the foundation of the world. Yes, it is Babylon, that sits and holds a golden cup in her hand, by which she intoxicates and makes drunk the kings and wise men, and theological men, and all the men-made preachers of the day. Yes, she can seduce them, for gold and silver have a powerful influence over the priesthood.

But some objections must be answered. And first, it is objected that the gospel day in which the scriptures were written, was a day of miracles. It is granted, that all the Bible was written in view of, and confirmed by miracles. But does this glorious fact lessen its divine authenticity? I think not; yea, it confirms it. Again, I ask, is the Bible in consequence of that fact, to be rejected as a rule of faith and practice? Yes, with the missionaries it is; for they have already said, that the apostolic age was a day of miracles, but this is a day of means; and what was done then by the power of God, and the teachings of his spirit, must now be accomplished by *money* and *education*, and this is what the church is commissioned to do. And I shall not dispute that point, but shall deny that God gave her any such commission. Now if God never did commission the church to enlighten the world by preaching the gospel to every creature by the use of means, (and I have proved most conclusively that he has not;) it follows as a matter of fact, that the Christian world has been robbed, plundered, and taxed: and that by the clerical gentry. And the effects, the sad effects of this robbing, plundering, taxing system is, to fill the country with swarms of men-made preachers, disgorging themselves of their Arminian stuff, that they have learned at theological schools, and carrying into completion their proselyting schemes, at the camp meetings and anxious benches; taking care to keep one eye out the while among the fair sex for a fortune. Yes, it is these, and such as these, that the commissioned church and the world have made, that have rent churches, divided Associations, and separated very brethren; and poured distress and confusion through all the Christian world. Yes it is these, missionaries, that you are encouraging by your approbation and your money. Yes, *money*, is the cause of the modern system of missions. Money, the main spring of action in the mission cause. Money, is the missionary's zeal to preach; for no longer pipe, no longer dance. It is from the love of money, that we see pastors, or professed pastors, leave their church and congregations, and accept the call of the church that can pay a better salary; or leave the care of all churches and

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accept a professorship, or presidency, in some literary institution; or, as Luther Rice did, leave his mission station, and accept the presidency or agency of the Columbian College. These are the men you are paying your money to; if not directly, theirs are the second, third, fourth, or fifth, hands into which it lodges; and these are circumstances, which make it doubtful whether it goes further. I close by saying, that they that support such a system, are as guilty as those that execute it. Farewell. *FRANCIS BAKER.*

Transcribed for the Primitive Baptist.

THE NAKED TRUTH.

The credit of *infant sprinkling* is much disputed about in the world at present; some say it is an honorable thing, and some say it is ridiculous. But the best way to know the certainty of its credit, is to find out its pedigree; for some say it is of good parentage, and others call it a *bastard.* But for my part I cannot say it is of good parentage, neither can I say it is a bastard; but this one thing I can say, the *whore of Rome* is its mother and the devil is its father. But I cannot say it is a bastard, because I think that the devil and the whore of Rome were married a long time before it was born into the world. Nor can I tell who was the administrator, when they were joined in wedlock. I will not pretend to say their marriage was lawful, but he got her and she proved a faithful wife to him, and they have nourished their child and tried to keep its credit in the world unto this day, whether it be a bastard or not. So I leave the father and mother of the child there, and least some should try to find out a better parentage for it, I will do this one thing, I will endeavor to show that Christ and his apostles never claimed any kin with such a little imp of hell as it is.

For John, the good old Baptist, was baptising in Jordan such as confessed their sins, and brought forth fruits meet for repentance; and that is what an infant never did. And John baptised Jesus in the river Jordan, and not out of the river Jordan. And John told the people, that he baptised them *unto* repentance; but Christ should baptise them with the Holy Ghost and with fire; which was accomplished in a miraculous manner in the day of miracles, and convinced the world of Christ's great power and authority, and then ceased. For it is certain, we can't see the Holy Ghost fall on any of the people now as it did then; though it is certain that the salvation of the soul depends wholly and alone upon the mighty working of the Holy Ghost, which makes them fit subjects for baptism. Acts, 2. 38: "Repent and be baptised, &c." Acts, 10. 47: "Can any forbid water, that these should not be baptised who have received the Holy Ghost as well as we?" Acts, 8. 12: "When they believed Philip preaching of things concerning the kingdom of God and the blessed Jesus Christ, they were baptised both men and women." Rom. 6. 4: "We are buried with him by baptism." Col. 2. 12: "Buried with him in baptism, wherein also ye are risen with him." 1 Peter, 3. 12: "The like figure whereunto baptism doth now save us; not the putting away the filth of the flesh, but the answer of a good conscience towards God, by the resurrection of Jesus Christ." Mark, 16. 16: "He that believeth and is baptised shall be saved, but he that believeth not shall be damned."

We are likewise informed, that John was baptising in Ænon, near to Salim, because there was much water there. John, 3. 23. But we have no account of infant sprinkling in all the scriptures, therefore the devil must be the *father of it*, and the whore of Rome the *mother of it*; and I think that the old jade has nourished it and kept it alive a great while. But some will say, it is a wonder that infant sprinkling keeps alive so long, if it is of such a bad birth and breeding. But I answer, the reason is this; there is a cursed creature in our land whose name is *self;* and he is a very near kinsman to the old whore, and he dwells in the hearts of the idolatrous—priests trying to maintain the rights of infant sprinkling, with lucrative views; and this was one great evil in the churches. After the revolution from popery, they kept that part of infant sprinkling, and bound their parents to raise them up in that way, thinking that it would be a means of weakening popery, and make the number the stronger to maintain the clergy. But alas! poor things, instead of weakening popery they were only building it up again as fast as possible, and soon exercised the same authority of the great beast, aiming to get a great many people into their way, and the more people the more expectation they had of a great name,

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and a great deal of money to pay the clergy.

And since that, some arose and their aim was chiefly the building churches of the unconverted souls; which is contrary to the word of God. But it appears like a very easy way to make money, to take people in their infancy and sprinkle them; and whatever profession the sprinkling priest is, that the child must needs be And when the child that was sprinkled comes to be eight or nine years old, and hears talk of different professions, the parents tell it that it belongs to this or that profession, saying, that it is your profession, honey; do you stick to your profession, honey; which helps the proud nature of the child to be still more exalted, and it gets almost as proud as the devil wants it to be. And the proudest people love to have the greatest name, and they pay the priests very highly, for they are determined that their profession shall not be behind others.

Thus the abominable idolatry of sprinkling infants is upheld by the deception of priestcraft, for I am persuaded that if the priests would quit preaching it for a little while, that the people would search the scriptures and the dispute would end. For there is no account in scripture of any water baptism but that of dipping believers; and I would as soon undertake to prove by scripture, that it is a man's duty to gnaw every door post wherever he goes, as to prove infant sprinkling by scripture; for I am sure it is as easy to prove one as the other to be a duty. And there would be a wide odds in the transgression, for a man that gnawed every door post he could only hurt his teeth and foolishly slave himself; but those that follow sprinkling of infants are imposing upon others and sinning against God in different ways.

1. They are imposing on the poor infant, and cannot show a just cause why they do it.

2. They who do sprinkle such, do lie in saying they baptise it.

3. They call on the name of the Father, Son, and Holy Ghost in vain; and God will not hold him guiltless, that taketh his name in vain. Exo. 20. 7. But alas! they do not only call it in vain, but they call it to a falsity; for the priest says that he baptises the infant, and it is not baptism, for he only throws or drops a little water in its face.

4. Their sin must be great in that, they undertake to make the infant a member of the church, and it knows nothing about Christ; and according to the word of the Lord, Rom. 14. 1: "Him that is weak in the faith should be received in the church, but not with doubtful disputations." For the poor infant is received into the church against its own will, without any faith at all; and when it grows to be of age, it being informed what has been done, is often fed up with the opinion, that there is something done for the benefit of his soul; which is very dangerous to the soul and dishonoring to God, and a grief to the dear children of God. And in so doing they show themselves to be the people that are spoken of in Ezekiel; for they are building a wall of unhewn stone, and daub it with untempered mortar. And the parents with the priests, use the child very ill, in that they choose a way for it, and that contrary to the freedom of its own will. Deut. 27. 18: "Cursed be he that maketh the blind to wander out of the way." And thus instead of proving a blessing, they prove a curse to the people, and build churches as they call them, and administer ordinances to the unconverted, who rage against the truths of heaven; and instead of following Jesus Christ, they follow antichrist.

Thus it appears that sprinkling of infants is not only a foolish thing, but it is a very heaven-daring sin; for all unrighteousness is sin, and without faith it is impossible to please God. Therefore, to do that which God hath not appointed is sin, and that against God. Isa. 1. 12: "Who hath required this at your hands?"

But there is one particular reason why the people are so easily led by the priests to that idolatry, and that is getting clear of the cross and upholding pride; for it has been called an honorable thing to be called a Christian, ever since the devil and the whore of Rome joined first in wedlock, and the spirit of the Lord spake very plainly in Isaiah, 4. 1: That in the gospel day seven women should take hold of one man, saying, they would eat their own bread and wear their own apparel, only to be called in the name of Christ, to take away their reproach.

Those seven women must be seven daughters of that old whore, who is the mother of *infant sprinkling*. Consider what they say, they will eat their *own bread*, not the bread of life; they will wear *their own apparel*, not Christ's righteousness, only let them be called in the name

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of Christ, that is, called Christians, to take away their reproach. They do not care about having that righteousness, or about eating the bread of life, but they want the name, to uphold their pride. Therefore, while the true ministers of Jesus are preaching repentance and baptism, like good old John the Baptist; there are others preaching *infant sprinkling*, and offering to receive men and women, old and young into society. And there they get the name without repentance, without the cross, without laying their honor at the bottom of the creek or river, as Christ was. Therefore it plainly appears, that it is pride that makes many men and women so easy led by the priests in their order of popish sprinkling; and that there are many of the dear children of God who are in such societies, and shrink at the cross to the wounding of their own souls.

But my soul feels encouraged at the sight of the great increase of religion that has been for two years past, for I hope that the time is at hand which is spoken of in the 20th chap of Rev. when the great and mighty angel shall come down from heaven, and bind the devil the father of infant sprinkling, and fasten him in the bottomless pit. And I likewise have great hope, that the time is at hand when the Mystery of Babylon, the mother of harlots, that old whore of Rome, the mother of infant sprinkling, shall be utterly overthrown. Rev. 18. 8. Therefore shall all her plagues come in one day, death, and mourning, and famine, and she shall be utterly burned with fire; for strong is the Lord God that judgeth her.

Therefore I exhort, that Christians take the consel that God gives, Rev. 18. 4: "COME OUT OF HER, MY PEOPLE, that ye be not partakers of her sins, and that ye receive not of her plagues." And I exhort every minister of the Lord to draw the sword against the devil, the father of infant sprinkling; and against the old whore of Rome, the mother of the same; and against her several daughters, and against the idolatrous priests and manfully fight, till God shall call you home.

And now I come to a close, having written that which lay heavy on my heart to do these three months. If the readers find fault with what I have written, let them contend with me.

JAMES MORGAN.

CONCLUSION.

Delusion is the devil's club,
With saints for to make war;
And when they're at the lowest ebb,
For battle he draws near.

Deluded souls like sheep appear,
And make the cheat still worse;
We ought of such to be aware,
They prove a dreadful curse.

They outwardly do seem quite mild,
The poison reigns within;
The souls of men for to beguile,
That satan there may reign.

They to the creature ascribe praise,
Though it doth none deserve;
For satan doth try many ways,
God's holy truth to swerve.

Let satan's priests wear their own clothes,
And never dress like sheep;
Then saints would better know their foes,
And have less cause to weep

—

N. B. I should have prepared and sent this piece for publication, immediately after my notice in the 5th No. present vol. page 72; but sickness in my family has prevented me until now.

WILLIAM GARRETT.

Tucker's Cabin, Ga. May 30, 1842.

———

Poplar Spring, Fairfield district, S. C.
March 31, 1840.

DEAR BRETHREN: The weakest true believer in Jesus, has more grace than ten thousand of the greatest hypocrites that ever lived. And the tendency of the New School course is to increase hypocrisy—to multiply the cases of this detestable counterfeit of religion. The missionaries go for getting all into the church, both saints and sinners, and having them all contributing their money for missionary purposes, i. e. to make more hypocrites. For if you get the natural man into the church you make a hypocrite of him. You can no more make a saint of him by that means, than you can make a sheep of a wolf by enclosing him in the fold with the flock.

And in fact the missionary course is to bring persecution into the church. While the wolves are out in their lurking places in the swamps, they will not do half the injury to the sheep that they will, enclosed in the midst of the flock: and every false professor is but a wolf in sheep's clothing. And when the number gets greatly multiplied, they will not thrust with side and shoulder, but bite and devour the flock of God. Cain never slew his brother until he, as well as Abel, brought an offering unto the Lord, and he saw that the Lord

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had respect unto Abel and his offering, but not unto him and his offering. Then it was "that he rose up against Abel, his brother, and slew him." Persecutions have always been worst within the church. And it is the most grievous when the persecuted have to say with David: It was not an enemy, that is, an avowed enemy, that reproached me; then I could have borne it; —but it was thou a man mine equal, my guide and mine acquaintance. We took sweet counsel together, and walked unto the house of God in company. Psal. lv. 12, 13, 14.

And this state the domestic missionaries and the Associations that are sending them out to proselyte the country and bring them into the pales of the visible church, are hastening about. Natural men hold that men are moral agents, and can believe as they please, and, of course, they will persecute those that do not believe as they believe, when they all get into the church. The dragon, it is true, persecuted the woman that brought forth the man child, and even cast out of his mouth water as a flood after her, that he might cause her to be carried away of the flood. The ten persecutions under the pagan rulers of Rome were grievous enough—a brief recital of the particulars would be shocking enough to the feelings. But they are all nothing in comparison with what the woman (the antichristian church) sitting upon a scarlet colored beast, full of names of blasphemy, has done. To be sure she appeared very gaudy. And in this, she was something like our modern missionaries and those whom they exert themselves mainly to get into the church:—she was arrayed in purple, and scarlet color, and decked with gold, and precious stones, and pearls. But if we pursue the description of her a very little further, we shall find something not so very winning; for the beloved disciple immediately adds, "having in her hand a golden cup full of abominations and filthiness of her fornication;" and a little after, adds that he saw her drunken with the blood of the saints, and with the blood of the martyrs of Jesus. She, like our New School brethren,* claiming to be the true church, was for putting out of the way all that differed from her in sentiment or practice. If they could not see with her eyes, she considered them not worthy to see the light of God's sun—and so, put them to the most excruciating deaths that human ingenuity or cruelty could invent.

And, brethren, the very New School sentiment that you can see with what eyes you please—that you can believe as you please, and can do as you please, i. e. live the life of a Christian if you please, is calculated to lead to persecution. But I am persuaded that the doctrine of sovereign grace is opposed to persecution—that it is a doctrine of love, of lenity, and of sympathy for the morally impotent and helpless. But that the Arminian, the Pelagian and Semipelagian doctrines are very different in their genius and character, in this respect; and that none but what we call Freewillers are persecutors for conscience sake.

However unwelcome these tidings or sentiments are to our New School brethren, God knows they are true. I appeal to reason and to the history of the Christian church, for the confirmation of what I assert. I appeal to common sense and to the judgment of the weakest real saint upon earth, whether or not I have not reason and common sense on my side. If I believe that the allwise God governs the universe—that he exercises a particular providence, and that whatever he does or permits in his providential dispensations, is decidedly for the best and conducive to his own glory, I shall look to him, only in his appointed ways, to turn men's belief, and to turn their hearts; and not resort to fire and faggot or any undue means. But if I believe in Arminius' or Pelagius's doctrine, that all men can save themselves if they will, that external means and measures alone are sufficient, I may, being guided by that principle, use all the external means I have in my power—not only resort to theological institutions and the making of parsons by human means, but to torture and burning, to the inquisition, to crusades and pious frauds, and whatever else God in his providence may have put within my power or at my command. If human means are to accomplish so much, it is somewhat consistent to employ all the means we have at command. And those who depend on the word and spirit of the living God accomplishing every thing for the church will be found to be the only people that will go for wielding no other weapon than the sword of the spirit. I am,

*I have seen it stated in a new school paper that the Old School principles were of quite recent origin—that they were, in a manner but lately started. Thus the new school imitate holy Mother.

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dear brethren, as ever yours in gospel bonds. *JONATHAN MICKLE.*

THE PRIMITIVE BAPTIST.

SATURDAY, JULY 9, 1842.

FOR THE PRIMITIVE BAPTIST.

Lapland, Buncombe county, N. C.
May 11th, 1842.

MY DEAR AND WELL BELOVED PRIMITIVE BRETHREN, who are scattered abroad: I now address you in the language of God our Saviour, that is, to stand fast in the liberty wherewith Christ has made you free, and be not entangled again with the yoke of bondage.

Dear brethren, are not the people of this delightful America truly worthy of iron fetters, or in other words, a yoke of bondage; who have sold their birthright, buried their talent, gone a whoring with the daughters of the Ishmaelites and Ashdods, and have mixed and mingled with the strange nations that God has forbid? Yes, dear brethren, the people of America have given up the sweet and delightful earthly Canaan, the blessed land that flowed with milk and honey; the land that our forefathers waded as it were through fields of blood, to purchase for their rising generation. My dear brethren, in the name of God never let it be said that we their sons, have dishonored the blood of our forefathers, who spilt and stained the land with their blood, while many of us were in the laps of weeping mothers, and the gray hairs of mourning parents were sinking down to their graves in sorrow; yet their sons, undaunted as lions, stood by their trusty bull dogs their cannons, and out of their mouths came the thundering sound of victory, while the earth seemed to give way and tremble beneath them. But undaunted as so many lions, they stood by their brave generals until God gave them a complete victory over their enemies. Yes, that all-conquering nation Great Britain, with all their cowardly tories, were conquered by a few brave heroes, and now in this day of darkness who will believe me when I tell them, that the captain of our salvation has called on Joshua Lawrence, and a few more of the brave sons of thunder, to turn out and face all hell with her legions of missionaries, and all the false societies on earth?

Yes, ye men of Israel, there is a little army that men cannot conquer, nor hell cannot conquer, nor earth cannot conquer, nor devils cannot conquer. If you want to know why they cannot be conquered, with pleasure I will tell you. The reason is, king Jesus goes in front of the battle, conquering and to conquer. When God Almighty is thundering his almighty voice through the tenements of clay, those sons of thunder, I say men and devils are made to stand and tremble. For when the lion roars, the beasts of the forest stand and tremble; so when God Almighty is preaching his own everlasting gospel by the mouth of his ministers, I say wicked men and devils rage and tremble.

Brethren, I know these are hard sayings, and I know few are able to bear them. Those fence-straddlers that are continually crying out, bear a little longer; brethren, I am well acquainted with those gentlemen, they are as afraid of good sound doctrine as the devil is of the river of Jordan. You know every thing to its own element, and as fire is the element of the devil, of course he cannot bear water; neither can a missionary, nor his friends those sneaking fence-straddlers, bear the truth, the whole truth, because it is not their element. They can bear truth and lie all mixed together very well, like their father the devil preached to Eve; you will find he preached more truth than lie, so it is now. If the devil and his ministers can only mix truth enough with their lies to deceive the people, that is all they want.

I will here remark and say to my brother Rorer, of Virginia, my native State; I say, if a missionary treads on your toes, if a little kick won't do, I say give him a little punch with it. For I do know, that God never designed for his people to make a bridge of their necks for devils to trample on. I am now an old man, I was born the twelfth day of December, in the year of our Lord 1777, so you can count my age; and the greater part of my life has been spent in the war, and I expect to die on the field of battle. For there is nothing but wars without and fightings within, we have not only to war against principalities and powers, but spiritual wickedness in high places. So fight on, dear brethren, we shall ere long win the day. I am ever yours in defence of the gospel till death. *ISAAC TILLERY.*

As the above piece has been written a long time, I concluded I would not send it,

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because I thought I was taking too much room, and might hinder abler pens. Another reason is, I have no doubt but what there are at this time more than one hundred communications lying at the press, for I see and hear of a great many agents and subscribers, and I would be glad there were a hundred to where there is one, or ten thousand. And perhaps this may be the last time that ever I may write for the press again, as there are so many abler writers than I am; but if there is any need or lack at any time, just fetch a whistle and here comes old Tillery with his old club axe again. Whenever there is any need of cutting and scoring, you can call for such men as I am; and when there is no need of any but plasterers and painters, then there is no need of me. Remember, I am finding no fault; I expect every one does as well as he can. God knows I have written the sentiments of my heart every time I have written. I consider this no time for flattery, so I say go ahead, brethren, and whatever the Lord puts in your mind to write, I say write it. Now is the time that Gog and Magog are rallying their forces against us, and I pray God to load us his cannons with balls of truth, so that we may take good aim at our enemies, and not let a single load be shot in vain.

A few words to the agents and subscribers for our valuable paper. I say, dear friends and brethren, try and use every industrious honest means that you possibly can, to keep our communications in circulation; for they are like clusters of choice fruit to the weary pilgrim in a desert land. To me they have been like the sun rising on the head of a benighted traveller in a pathless desert. Dear brethren, the ship, the church, is yet in the tempest; pray use industry, stretch every sail to the breeze and look well to the pilot, and we will land her safe on Canaan's shore yet. If we only work by the orders of the pilot, all the blasts and storms and hurricanes that wicked men and devils can blow against us, never can keep us from the shore; for our enemies cannot stand before our cannon balls of truth, for they will break down and open their ranks, like so many forked streams of lightning darting down from the skies, and scattering the thick clouds of darkness before them.

Brethren, while I am thus writing, my soul seems to be stretched out on wings of love to God, for the blessed privilege I this moment enjoy, to think I am now speaking to brethren and sisters that I never saw in the flesh, as well as many I have seen and had sweet union and communion with. My dear old brother Randolph, I this moment wish I was with you, for you feel near and dear to my soul. Yes, and there are old brother Hill and old brother Smith, that my soul loves. Yes, brother Witt and brother Anderson, you are to me like the oil that ran down Aaron's beard, even down to the skirts of his garment. Brother Lawrence and brother Moseley, I have never seen you, with many others of the precious brethren; I can only say, God Almighty bless you, hoping that God may be a staff for us old grey headed pilgrims to lean upon in our old age.

A word to you, my young preaching brethren. Be sure in all your church discipline to keep your eye close on the word of God, as the seaman does on the compass to steer the ship by; just for want of this has brought all the distress in the Primitive church. Had the pastors of churches and the deacons always worked by this rule, there never would have been a missionary in our churches to this day. Some claim the name missionary, some the name anti-missionary; for my part I disown both, becuase I never saw either of the names in my old book, which is the Bible. There the rule is laid down for me to work by, and God forbid I should work by any other. And any profession or society that has no thus saith the Lord for it, I for one have nothing to do with it, only to weigh it in the scale of truth and there condemn it before the world. Then if the people will receive it after it is condemned, and that from the mouth of God, I then consider nothing but hell will be their portion. Brethren, there never has been one word spoken from the days of Adam to this day, but what is truth or lie; and the truth is, man is to live not by bread alone, but by every word that proceedeth out of the mouth of God, not the mouth of the devil nor his ministers. For he the devil is transformed into an angel of light, and his ministers even as the ministers of righteousness; so the more truth they preach and mix with their lie, the more they deceive.

So my dear brethren preachers, remember the trumpet on Mount Sinai, when it blowed louder and louder; so I pray God to enable you to blow the two silver trumpets that are of a whole piece, which is the

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law of God and the gospel of Jesus Christ, with all the life and power that God has given you. My dear beloved brethren, pray remember this one thing; that is, for the sake of cursed mammon the pretended followers of Christ have sowed the seeds of hatred even in the hearts of savages.

So my dear brethren and sisters, I must come to a close by subscribing myself your poor unworthy old brother in gospel bonds until death. May God Almighty ever be our guide and comforter, while we are here exposed to the dangers of this mortal life; and then to hand us down to our graves in peace, and finally receive our souls into everlasting glory; where our praises will ever be ascribed to the Father, Son, and Holy Ghost, world without end. Amen. Farewell, farewell, ye much beloved saints, farewell. *I. T.*

FOR THE PRIMITIVE BAPTIST.

Heaven and Hell. S. M.

There is a heaven above,
A truly blessed place;
A place of joy and perfect love,
A throne of sovereign grace.

There God the Father dwells,
In realms forever bright;
His greatness all our thoughts excells,
He sheds his rays of light.

There perfect peace abounds,
And love a constant flame;
There God the Son he shows his wounds,
And blessed be his name.

There is a hell, a place,
A place where devils dwell;
Beyond the reach of thought to trace,
The horrors of this hell.

A dark and dismal place,
A place where horror reigns:
Beyond the reach of sovereign grace,
There rebels lie in chains.

Now death it lets us in,
To heaven or endless pain;
Come, sinners, now forsake your sin,
That you may grace obtain.

BENJAMIN MAY.

Macon, Ga. Dec. 30, 1841.

TO EDITORS PRIMITIVE BAPTIST.

Evergreen, Conecuh county, Ala. }
June 6th, 1842. }

DEAR EDITORS: I have looked over a few copies of your papers, and they appear to suit my taste or disposition. They speak a little of imputed righteousness and election, and as there is a goodly number of persons in this neighborhood that are opposed to that doctrine, I think it would be nothing amiss to let them read some of your Primitive papers. And I will say, that there are a good many missionary Baptists in this country, and it looks as though they have robbed the Methodists of their Arminian principle, or doctrine. Some of them have concluded that the Calvinistic doctrine is too hard a doctrine; they have some of them boasted, that they are more successful fishing with Methodist bait than they are with their own bait.

I will give you a few items of my unsettled mind upon missionary support. I think the missionary need not be afraid to go and preach to the destitute part of Alabama or Florida, if God has called him to preach to them; for God will rescue them from danger if there be any danger, and he will also support them and their family; and if he has any neighbor, he will be willing to help such a one's family. While laboring for the benefit of lost souls, I will assure you that the preacher will be fed on the best the poor can afford; for our Alabamians are not so much of brutes, as to let a servant of God starve.

And I would say, that the missionaries progress finely in Alabama and the northwest corner of Florida; they have baptised two hundred souls and upwards, since the year 1837. Come, missionary, why do you lie still, or why do you desert poor churches? As long as you can save souls, you do commit the unpardonable sin if you can save souls and won't do it. If I could in all of my imperfections save a soul or souls, I would not let one soul go to hell that I could get to. I reckon they are ready to say, they can't save souls; but if they can't save souls, why are they making all this ado about money to educate their young men to preach, and why are they making such a parade about those heathen? And there is not one hundredth man man that knows any thing about those heathen, and is not willing to know without a thousand or fifteen hundred dollars a year; and then who knows but what he spends his time in sitting about or lurking about villages or cities, drinking liquor and smoking segars, as it is so common with those fine broad cloth dressed, silver-tipped spurs, bridle and stirrups. I don't know, mission supporters, if you might not find your missionaries in worse business than that, if you were to see them in New Orleans or Mobile; as you know what houses all those fine-dressed upstarts put up at, I

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will leave it for you to guess what houses I allude to, as you know that there are base houses in all cities.

But what is the most astonishing to my weak ideas, they say the heathen are brutish and know nothing about a supreme being. I don't know any thing about those heathen they speak of, that are not on the American continent; but those Indians that we have in the United States are termed heathen, and if you do them an injury whether they know any thing of a supreme being or not, they will seek revenge and will obtain it if it is possible; and if they were brutes, they would know nothing of revenge.

As I have been saying a little about the imperfections of missionaries, I will endeavor to say a little more about it, as I have room yet. We will ask, what makes the poor man a missionary? I can't account for it no way, unless it is because he wants to be countenanced by those rich missionary preachers. For we know they are not able to pay them those fifty and hundred dollars a year, and they think if they only have the name that the preachers will go home with them a night or two. But oh, poor missionary, if you have any brother that is in little better circumstances than you, the preacher will feast with him; you will be destitute of prayer in your family that night, without you pray yourself, so then you are deceived. And moreover, if there is a missionary preaching for a church that is poor, if they like him they will want to make a choice of him about the meeting before the last; and if there is any wealthy church that is likely to be destitute, he will raise an objection and say, oh, brethren, don't be in a hurry, it is time enough to choose your preacher. And he will by the next meeting have been forty or fifty miles to some meeting, and made an engagement to preach for them; but we will not say how much he gets, as you know the customary price of missionary labors.

I will endeavor to come to a close by saying, your unworthy brother in Christ Jesus. *LEROY PURIFOY.*

TO EDITORS PRIMITIVE BAPTIST.

Unionville, Monroe county, Ga. }
April 13*th*, 1842. }

I, Vachal D. Whatley, with my own hand write to the scattered Israel of God. Grace, mercy and peace be multiplied to you ward, from God the Father, and from our Lord Jesus Christ. May you all abound in the riches of his grace, and participate (at last) in the glories of his kingdom is my prayer.

Dear brethren, it is now half past eleven o'clock at night; my little family have all retired to rest, and my cabin is as silent as the house of death, and no doubt most of you are now folded in the sweet sleep of repose. But sleep has departed from mine eyes, and slumber from my eye-lids; and now, in order to give vent to my feelings, milk out and discharge a full breast, I will offer you a few of my scattering thoughts upon the doctrine of the sins of the elect children of God being imputed to Christ, the elect head of the church. And what I write in great haste, you can peruse at your leisure; and may you draw nourishment, strength, comfort and consolation therefrom, even that spiritual refreshment that emanates from God, the inexhaustable fountain of all good. The book of books shall be my governing point—

"This compass true shall guide me right,
"To walk by faith and not by sight;
"Thus will the measuring reed and square,
"Point me towards the polar star."

The first thing that we shall notice is, the meaning of the term impute, or imputation. This word signifies the attributing any matter, quality, or character, whether good or evil, to any person as his own, having direct reference to what was not antecedently his, but became so by virtue of such imputation only. Now if we have got at the proper definition of the term, we will commence work; and in order that we may hoe the row clear out, we will go back to the place of beginning, where man first began to sin against his God.

When God created Adam our federal head, he was in a state of uprightness; God his creator gave him a law, and in that law a positive command, that if he (man) violated the law, that death should be the certain result. I will here remark to you, that the law was an infinite law; it emanated from an infinite God, and of course was an infinite law. But notwithstanding God's positive commands, man disobeyed God's law and became a transgressor and fell under the curse of the law; and the law being an infinite law and man a finite being, he was wholly unable to render satisfaction to infinite justice; and by and thro' his disobedience and falling under the curse of an infinite law, sin was imputed to all his

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posterity. (But prove that, says some body.) David said: Behold I was shapen in iniquity, and in sin did my mother conceive me. Psa. li. 5. The wicked are estranged from the womb; they go astray as soon as they be born, speaking lies. Psa. lviii. 3. One more text to the point, that in the mouth of two or three witnesses every word may be established. I could prove this position by a thousand passages of sacred writ were it required, but two or three witnesses are enough: Wherefore as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned. Rom. v. 12. Hence you see how it stands with poor, frail, sinful man, born under the curse of an infinite law, and goes astray, speaking lies as soon as he is born, adding sin to sin; and thus would rush onward down to the gates of hell, was it not for redeeming grace.

Dear brethren, I again shall refer you to the covenant of man's redemption, which was with the Father and the Son. I am aware that repetition is not commendable in modern writers; but as I have none of the polish and gloss of grammar in my composition, I shall not in any wise be governed by fashion, nor offer any apologies for my own drollery. Suffice it for me to say, that there was a covenant between God the eternal Father and God the eternal Son entered and agreed upon, and that before the highest parts of the dust of the earth was laid, and ratified in heaven by an oath. Read the lxxxix. Psalm, commencing at the 3d verse: I have made a covenant with my chosen. I have sworn unto David my servant. 4 v. Thy seed will I establish for ever, and build up thy throne to all generations. It is unnecessary for me to stop here and prove that, that was spiritual David, the Lord Jesus Christ, with whom the covenant was made and confirmed by an oath. 14 v. Justice and judgment are the habitation of thy throne; mercy and truth shall go before thy face. 27 v. Also I will make him my first born higher than the kings of the earth. 28 v. My mercy will I keep for him for evermore, and my covenant shall stand fast with him. 29 v. His seed will I also make to endure for ever, and his throne as the days of heaven. Thus you see that his seed is to endure forever in unlimited space, and his throne to remain as the days of heaven. 30 v. If his children forsake my law, and walk not in my judgments. If they break my statutes, and keep not my commandments. 32 v. Then will I visit their transgression with the rod, and their iniquity with stripes. 33 v. Nevertheless, my loving kindness will I not utterly take from him, nor suffer my faithfulness to fail. 34 v. My covenant will I not break, nor alter the thing that is gone out of my lips. 35 v. Once have I sworn by my holiness, that his seed shall endure for ever, and his throne as the sun before me. Zech. ix. 11 v. As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water.

Hence I consider I have proved beyond the possibility of a doubt, that there was a covenant of redemption between the Father and the Son. And I will here remark, that all the elect children of God, or in other words, the church of the living God, the virgin company, the bride, the Lamb's wife, was given to Christ, the elect head of the church, in the covenant of redemption. And she (the church) being in bondage by reason of sin, ten thousand talents in debt and nothing to pay, in a state of bankrupt insolvency, abiding under the curse of the law; in this condition Christ saw his bride, and he loved her and gave himself for her, that he might sanctify and cleanse her; that he might present her to himself, a glorious church, not having spot, wrinkle, or any such thing. Eph. v. 26. Thus he became her surety by stepping in her law room and stead, and hence he was bound in a four-fold sense to redeem her from bondage: 1. As her head or husband he was bound to redeem her. 2. He was bound by covenant engagement to pay her debts. 3. He was bound by suretyship to pay all demands against her. And 4. He was bound by honor as the god-man mediator, to redeem his beloved bride from under the curse of an infinite law; and as the head and husband of the church her sins were imputed to him.

Dear brethren, my sheet is full and I have scarcely got at the subject yet. If the Lord will, I shall continue it.

VACHAL D. WHATLEY.

NOTICE. All letters and papers and communications of every description addressed to me, should be directed to Unionville, Monroe county, Georgia. *V. D. W.*

Fairfield, Jefferson county, Iowa,
May 29th, A. D. 1842.

DEAR BRETHREN: This is to inform

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you, that I have removed my residence from Ohio to Iowa Territory, and such are my present embarrassments, that I find myself unable to pay for your valuable Primitive, which to me has been a messenger of comfort and consolation. And not wishing to take a paper at the expence of the conductor or printer, I am therefore reduced to the necessity of requesting you to discontinue my numbers; not because I find any fault to the Editors, or the contents of the paper, but because of my inabilities to compensate the laborers for their labor.

So my brethren farewell. My former acquaintance with you through the medium of the Primitive, has brought you so near my heart, and formed such an union in my soul toward you, that time cannot erase, nor men or devils destroy. May you endure hardness as good soldiers of Christ, fight the good fight, war with Mystery Babylon, until the last badge of antichrist is removed from the fair habitation of Zion, and Zion appear in her primitive glory. And may the God of Israel be your strength, shield and buckler, and give you the victory, is the prayer of your unworthy but affectionate brother in gospel bonds.

JOSEPH H. FLINT.

TO EDITORS PRIMITIVE BAPTIST.

Alabama, Pickens county,
June 19, 1842.

DEAR BELOVED BRETHREN IN THE LORD: I for the first time have taken my pen in hand, to address you a few lines for the Primitive Baptist. I have been taking the Primitive ever since I became acquainted with it, which was the 3d volume and 9th No. I am well pleased. I can inform you, that there has been much difficulty here in this section of the country; but we are told, many are the afflictions of the righteous, but the Lord will deliver him out of them all. I think that the Lord is delivering some out of difficulties, in showing them the right way; whilst many seem to be opposed, and say as they did anciently, these are hard sayings. But we will refer to the prophets, finding in these times of wars and tumults, as it was in the days of the prophets, when they said, Lord, they have killed thy prophets—and that God has reserved to himself some that have not bowed themselves to Baal, or the new inventions of men.

I am no preacher, nor have ever taken my pen in hand to write before to the public; but I am so well pleased with your paper, that I take this method of communicating to you that when your paper first came to me, many were so opposed to it that they did not think it ought to be read. When I received the first number, I was at meeting. The preacher saw it, and went home with me that night, and prevailed with me not to take it. He said it would cause a split in our church, and if I wanted to take a religious paper, take the Christian Index, that was as harmless as a dove. I told him I had sent on for it, and intended to take it if it pleased me. And some seem to be so yet, whilst many rejoice at the reading of them with delight, and crave their spread.

So no more, but may the grace of our Lord Jesus Christ be with you, and all the children of God here and elsewhere, is my prayer for Christ's sake. Amen.

BARTLY UPCHURCH.

FROM THE SIGNS OF THE TIMES.

Cool Spring, N. C., Dec. 16, 1841.

DEAR BROTHER BEEBE:—Not having heard from you through the Signs of the Times for better than twelve months, until a few days ago, I received a package from you, (which was joyfully received,) I scribble you a few lines. I have many trials and temptations, and if I am one of God's children, surely I am one of the least of all; but by the grace of God I am what I am, and none of us have anything but what we have received; therefore, boasting is entirely excluded, and those that are so happy as to gain the haven of eternal rest, will have to exclaim, *Not unto us, not unto us; but to thy name be the everlasting glory.* Boasting being entirely excluded, and works out of the question, they will have to be saved wholly of grace. The Lord God is a Sun and a Shield; he will give grace and glory, &c.: his plan was laid in eternity; it cannot be frustrated; he works like a God, and his purposes shall be accomplished, although the world, the flesh and devil oppose. Who can wrest his almighty power? And by his arm will accomplish his designs; his glory he will not give to another. Vain and presumptuous man, who cannot depend upon the goodness and prudence of God in this life for protection, in the salvation that Christ has wrought out for his chosen, the Bride, the Lamb's wife, the

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elect of God; but must endeavor by his puny and fleshly arm to rob God of his glory, by forming plans and designs of human inventions, not warranted by the word of God, to aid him in his glorious work.

Brother Beebe, I am a poor, sinful creature, and dependent daily on the mercy and grace of God, and sometimes, and often fear that I profess what I do not possess, and I hope against hope: in these dark and gloomy times we have to live by hope, and not by sight. But notwithstanding all my despondency and fears, your package came to me as a bundle of love, and in reading many of the communications therein contained, they were to me as water to a thirsty soul, and thereby I was buoyed up, and by faith my mind was carried beyond this vale of tears, over the Jordan of death, to take some faint view of the heavenly Canaan. Let us trust in the Lord: "Who is among you that feareth the Lord, that obeyeth the voice of his servant; that walketh in darkness and hath no light? Let him trust in the name of the Lord and stay upon his God." I am very much pleased with your bold and fearless manner of defending the truth, and the doctrine of the gospel of Christ (as I consider it;) you seem not to confer with flesh and blood, but with your sling, smooth stones, and shepherd's bag, relying upon the living God for aid, you appear to defy the armies of the aliens. Go on, my brother, in the strength of the Lord, and may Israel's God be your Protector, Defender, and guide and uphold you in this unfriendly world, and may you come off more than conqueror at last. I do not feel worthy in a Christian point of view to sit at your feet, but I would suggest one thing for your consideration; you know the true church of Christ in all ages of the world has been small, compared to antichrist; and she should endeavor, as much as possible, while in the present mode of existence, to harmonize, and be as near a unit as she can, while remaining in this tabernacle of flesh. I should regret very much for either of the Old School periodicals that I am acquainted with to be discontinued, I think they are doing much good towards the edification of the body of Christ; especially the scattered and disconsolate ones; those whose names have been defamed and cast out as the off-scouring of the earth, by antichrist, I say to such, your papers and such, are welcome visiters.

According to human appearance, the present would seem to be an alarming crisis in the Christian community; Mystery Babylon appears from indications exhibited to be endeavoring to unite her forces in one common phalanx; and it is true their forces will be formidable, and if *truth* had to be sustained by human power, and had to depend in any degree on an arm of flesh she might despair; but all things are working right—God works all things after the counsel of his own will, and will do all his pleasure.—But I am getting off from what I intended.

I think our Old School papers should be for a medium of communication amongst ourselves, and to defend us against antichrist. I have often thought of Joseph's advice to his brethren, after he dismissed them, *See that ye fall not out by the way.* The same holds good to the present time, the Old School Baptists I should think if they consulted their own happiness and the good of Zion, would endeavor to cultivate friendship, brotherly love, and tell each other of their trials and difficulties while travelling thro' this vale of tears, & aid each other on their pilgrimage & not let any little matters mar or molest their peace; and if they have difficulties with each other, endeavor to settle them in a private way, and not let any litigation amongst Old School Baptists come into the papers, until every effort had been made to settle them, and as long as they remained on the old platform, I think litigations in the papers should be excluded.

JAMES S. BATTLE.

AGENTS,

FOR THE PRIMITIVE BAPTIST.

NORTH CAROLINA.—J. Biggs, Sen. *Williamston* R. M. G. Moore, *Germanton.* W. w. Mizell, *Plymouth.* Benj. Bynum, *Nahunta Depot.* H. Avera, *Averasboro'.* Burwell Temple, *Raleigh.* G.W. McNeely, *Leaksville.* Thos. Bagley, *Smithfield,* James H. Sasser, *Waynesboro'.* John Fruit, *Sandy Creek.* L. B. Bennett, *Heathville.* Cor's Canaday, *Cravensville.* William Welch, *Abbott's Creek.* Jos. Brown, *Camden* C. H. A. B. Bains, Jr. *Stanhope.* C. T. Sawyer, *Powell's Point* Isaac Tillery, *Lapland.* Thomas Miller, *Elizabeth City.* Harris Wilkerson, *West Point.* Isaac Alderman, *Moore's Creek.* James Miller, *Milton Park.* David R. Canaday, *Foy's.* L. P. Beardsley, *Greenville.* Isaac Meekins, *Columbia.* L. J. J. Puckett, *Richland.* Wm. M. Rushing, *White's Store.* Richard Rouse, *Strabane.*

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THE PRIMITIVE BAPTIST.

EDITED BY PRIMITIVE (OR OLD SCHOOL) BAPTISTS.

Printed and Published by George Howard,

TARBOROUGH, NORTH CAROLINA,

"Come out of Her, my People."

VOL. 7. SATURDAY, JULY 23, 1842. No. 14.

COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

CIRCULAR LETTER.

Written by Elder Joshua Lawrence for the Kehukee Association, held at Morattock m. h. Washington county, N. C. Oct. 1830.

DEARLY BELOVED BRETHREN: We, the representatives of the several churches composing the Kehukee Association, having been permitted through a kind and indulgent providence, to meet in our annual Association, it seemeth good unto us, at this time, to address you by this our epistle, on the all-important subject of the ATONEMENT made by our Lord Jesus Christ, for and in behalf of sinners; and the more so, because we hear that there are divisions among you, dear brethren, about this doctrine, so essential to salvation. And believing as we do, that there is nothing more important to the peace, fellowship, harmony, happiness, and prosperity in the several churches of God, than a union and oneness of sentiment in members of a church, and in ministers of the gospel more particularly, as respects doctrine, ordinances, and discipline, in order to their happiness, and joint exertions to further and promote the Redeemer's kingdom in the world. We design therefore, to lay before you our views from scripture, on the doctrine of the Atonement, for your consideration and comparing with the word of God; in order, if possible, that you may all be of the same mind, and speak the same things; and that there may be no division among you, dear brethren, a thing so destructive to the happiness of God's dear children, and the social union of ministers of the word of life.

Knowing as we do, dear brethren, the dreadful strife and discord, that the doctrine of general atonement and special application has caused in the Baptist churches, in the States of Kentucky and Tennessee, we wish if in our power that you should avoid falling into such a whirlpool and peace-destroying contention and discord, as to set aged saints and ministers of Jesus Christ by the ears, and destroy the peace and harmony of the Kehukee Association. Since a universal atonement, without a universal application, makes the eternal state of sinners no better, however plausible to men, such a doctrine, whether general, or universal atonement: but, as our limits are short, we can only touch on the subject, and for the balance must refer you, dear brethren, to a careful and prayerful examination of the word of God.

We are far from believing with Doctor Priestly, that there is no such thing as the atonement, because it would do away the idea of God's showing mercy to sinners; but on the contrary, that it is by and thro' the atonement, that God shows and manifests saving mercy to the chief of sinners. Without which atonement, holiness, truth, law and justice, would forbid its being shown; or in other words, the mercy of God shines with refulgent splendor, in providing by his foreknowledge the atonement, and then triumphs in manifesting the forgiveness of the sinner's sins to him, through the atonement made by Jesus Christ, when brought by the effectual working of the Holy Ghost to believe on Christ. Then the atonement is only the medium or channel through which saving mercy is shown, manifested and felt, in the hearts of sinners, by faith in him that ato-

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ned for them; which the v. and 11 of Romans shows: "But we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement." Mark that word: "By whom we have received the atonement"—as showing the atonement, and by whom it was made; to wit, Jesus Christ.

Atonement signifies a reconciliation made between two parties, offended; and the price or ransom paid for an offender's deliverance, or a satisfaction made for sin, by Jesus Christ. And this word atonement, occurs in between twenty and thirty places in the scriptures. And the certainty of Christ's atonement in the fulness of time, was surely set forth by the offering of Abel's firstlings of the flock, as by faith it was done, and not by sight. Noah's clean beast, and Abraham's Isaac, of whom it was said he received him in a figure, as a figure of whom but Christ; and all the bloody sacrifices of the Jews under the ceremonial law, their priests, &c. &c. must surely point as intentional figures, ordained of God, to set forth the great and bloody atonement which should be made by Jesus Christ, in the fulness of the time on Calvary's hill, for sinners. The sin offering, the trespass, burnt, peace, with all other offerings of a bloody nature; as well as the beast led to the door of the tabernacle, on whose head the priest laid his hands and confessed the sins of the Jewish nation; all bear evident marks of God's intention, and preached to the Jewish nation the great atonement of Jesus Christ in these shadows; who should in the fulness of time bear the sins of men in his body on the tree, and by his blood purge their consciences from dead works to serve the living God, and obtain eternal redemption further. Of which truths, dear brethren, we believe you have no doubt; and therefore shall come to the matter often in controversy, as the atonement is pretty generally on all hands acknowledged.

And first: Did Jesus Christ make a general, an universal, an equal, and sufficient atonement for all mankind, from Adam to the end of the world? Or, was his atonement limited to a special and particular people, say the elect only? Or, are there any different degrees in this atonement, by which it is effectual for one sinner, and not for another? Or, if sufficient for all, are the exertions of the sinner to make the difference? Or, if equal for all, and only effectual for those sinners to whom the Holy Ghost will apply it? On one of these questions, we think, the whole truth must turn.

And as to universal atonement, it must be absolutely made for all, or conditionally made for all; if absolutely, by decree or covenant engagement, Christ has died for all men's sins; then why and wherefore are not all saved? It must be, because the sinner will not seek it, or the Holy Ghost will not apply it. Which is it? If it rests on the exertions of the sinner, then not all of grace. If on refusal of the Holy Ghost to apply the atonement made by Christ for the sinner, then you must say these three are not one in will and purpose to do the same thing for the sinner beloved. And if an equal atonement for all mankind, then works must make the difference why one sinner is not saved as well as another, or all saved; which will be contrary to the scheme of grace, and contrary to scripture. "By grace are ye saved." "And by his mercy he has saved us." And again: "Not according to our works, but by his purpose and grace given us in Christ before the world began, we are saved and called." And if the atonement is sufficient for all, it will but depend on the same, to wit: the sinner's exertions, or the application of the Holy Ghost; so turn it which way you will, all must rest on these two pivots, grace, or the works of the sinner; to make the difference, or the atonement effectual to the salvation of one sinner, and not another.

Now there are some scriptures, which seem to show an universal atonement; such as, "He gave himself a ransom for all, to be testified in due time." "Who is the Saviour of all men." "Who will have all saved." "He died for the ungodly." "He came into the world to seek and to save that which was lost." "He tasted death for every man"—with a number of others. Now admit these all show that there is an universal atonement, and that the thing is really so, you cannot believe according to the scripture, all will be saved; nor according to some men's conduct neither, for both show some men will not be saved. And why? not because there is not an atonement, but because the sinner will not seek it, or the Holy Ghost will not apply it; one of these grounds you must take, if an universal atonement. And will any dare say, the Holy Ghost will not make the application, as far as the remedy is provided? We should say not. Then if an

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universal atonement, all must rest here; the works of the sinner must make the difference in men's being saved, whether the universal atonement be absolute or conditional. But it so happens, that the tenor of scripture is against this idea; such as, "The Father seeketh such as worship him in spirit and in truth." "They shall be all taught of God." "Every one that hears and learns of the Father, cometh to Christ." "Made willing in the day of his power." "Found of God and led about." "Led in paths they have not known." "Darkness made light." "He gives the blind sight, the dead life;" "writes his law in their hearts, and puts them in their minds;" and, "no man cometh to Christ, but by the drawing of the Father"—with a number of others, which all show, whether the atonement be universal, or not, it is the sovereign work of God on the hearts of sinners that maketh the difference, why one sinner is saved and another not. There is one thing yet, and that is, if this universal atonement be on conditions, what are the conditions on the sinner's part? It will be said, good works, or repentance towards God and faith in the Lord Jesus. With the first he cannot comply, before the tree is made good; the two last are the gift of God, according to scripture. So that whether universal or not, all will end here: "By grace (or the gift of God) are ye saved." So that it matters not, whether the atonement be universal, equal, and sufficient for all mankind; as it cannot be by the sinner applied to himself, but the application is wholly dependent on the sovereignty of the Holy Ghost. And we can see no use nor advantage for an atonement, without an application; or that it betters the states of sinners to whom the Holy Ghost refuses to apply it.

So that we conceive, dear brethren, the truth lies here, according to the general tenor of scriptures; that God, by his foreknowledge of man's fall, and the helplessness of his posterity, chose and determined, before the world began, that Jesus Christ should be the Saviour of the world; and then chose a people in him, before the foundation of the world; and that there can be no choice, where the whole are taken. And to these chosen he gave grace in Christ before the world began, and purposed their salvation; and that he, by his foreknowledge, chose them, predestinated them to a conformity to his Son, appointed them to obtain salvation by Jesus Christ, ordained them to eternal life, and loved them with an everlasting love, and predestinated them to the adoption of sons by Jesus Christ, to the praise of the glory of his grace. And that these special objects of divine foreknowledge, love, choice, and predestination, were given to Christ in covenant, to be raised up at the last day; and for which object of divine love, Christ gave himself in covenant to redeem them from all iniquity, and purify to himself a peculiar people, and chosen generation; a royal priesthood and particular people, on which God will make known the riches of his grace by the forgiveness of their sins through Jesus Christ. Because he has afore prepared them unto glory, by choice, predestination, purpose, ordination and appointment, to obtain salvation by Jesus Christ; and therefore he gave them to Christ, that he might raise them up at the last day. And gave him power over all flesh, but restricted eternal life to as many as he had given him; and therefore Christ says, "all the Father giveth me shall come to me;" and none of this gift will he cast out.

This choice in him, and this gift to him, are the people he represents; of these he is the head, the representative, the mediator. These are the purchased, glorious church, that he might present, without spot, or wrinkle, or any such thing; for these he was born, for these he lived, for these he died, for these he rose for justification, for these he prays, for these he maketh intercession, for these he is a propitiation. Hence he says, "I lay down my life for the sheep, the good shepherd giveth his life for the sheep, and other sheep I have which are not of this fold, (that is, not of the Jewish fold,) them must I also bring." Thus he calls them sheep, before they were brought. And he says, "Speak, Paul, and hold not thy peace, for I have much people in this city." His they were by gift and purchase, before converted. And to some Jesus said, "You believe not, because you are not of my sheep."

And so the ransomed of the Lord shall return, and come to Zion with songs, and everlasting joy shall be upon their heads. If all are ransomed, in the full sense of the word all, by the Lord; or, he gave himself a ransom for all, that is, all mankind, then the promise happens not to be true. Tho' the promise says, the ransomed of the Lord shall come, yet we see all do not come. Then will it not be most correct

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with scripture and observation to say, that these alls, are to be taken in a limited and restricted sense; as we know a great many in scripture must, to harmonize truth or scripture. So we shall say, God's chosen in Christ and God's gift to Christ before the world began, are all he died for, or could represent, and are the all ransomed. And these all shall come to Zion, shall come to Christ, shall obtain everlasting joy; they have their names written in the Lamb's book of life from the foundation of the world, and had a kingdom prepared for them at the same time, and it is the Father's good pleasure to give it to this little flock. And whosoever's name was not found written in the Lamb's book, which we say contains the gift of the Father to the Son, was cast into the lake of fire.

Hence these special and particular people are spoken of as such, throughout the Old and New Testament, and a thousand promises made to them, even while in an unconverted state; such as, "I will bring the blind by a way they have not known; the dead shall hear the voice of the Son of God," &c. &c. These are the wheat among the tares, the seed, the children of the kingdom, the thy children, the treasure hid in the field; and hundreds of other places their speciality and particularity is spoken of. Hence they are said to be redeemed from among men, redeemed from the earth; and again redeemed to God, by thy blood, out of every kindred and tongue, and people and nation. If all were redeemed by his blood, how could it be said, redeemed out of, or from among men, which shows all were not redeemed by the blood of the Son of God? Hence the speciality of the atonement does equally plainly appear. "Redeemed by thy blood out of every kindred;" "I lay down my life for the sheep;" "you believe not, because you are not of my sheep." Then if there were any that were not Christ's sheep, and he laid down his life for the sheep only, there are some then for whom he did not lay down his life.

Again: "The Lord's portion is his people;" that is, his given and purchased people. Again: "All that came before me were thieves and robbers, but the sheep did not hear them." And again: "He shall divide a portion with the strong, and the spoil with the great; because he hath poured out his soul unto death." And again: "They are not all Israel which are of Israel, but in Isaac shall thy seed be called." And again: "Though the children of Israel be as the sand of the sea, a remnant shall be saved." And why? Because, "The Lord will finish the work, and cut it short in righteousness; for a short work will the Lord make on the earth." And again: "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience, and sprinkling of the blood of Jesus Christ." Again: "Who verily was foreordained before the foundation of the world, but was manifest in these last times for you." Again: "Feed the flock of God, which he has purchased with his own blood." Again: "Having predestinated us unto the adoption of his children, by Jesus Christ, in whom we have redemption through his blood, the forgiveness of sins." Again: "In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will." Let this be the cap stone: "But God who is rich in mercy, for his great love, wherewith he loved us, even when we were dead in sins, hath he quickened us together with Christ, by grace are ye saved." With a hundred other scriptures to the same point, showing the speciality of persons, and the atonement; and special provisions for their time, and eternal welfare. "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first born among many brethren; moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified."

What shall we say then to these things, but that the whole scheme of man's redemption, and regeneration of his soul, and eternal glorified state, are of God's grace, from the foundation to the top stone? And is any man so blind as not to see in the above text, that the same special them, runs through this golden chain of God's purpose from his foreknowledge, to the special sinner's glorification; and that predestination is the effect of God's foreknowledge, and the calling or conversion of the sinner, is the effect of God's having predestinated him to a conformity to his Son; and that justification is the effect of God's calling the sinner by his Spirit, and making the application of the atonement of Christ for his justification by his blood; by the application of which, the sinner feels himself

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clear and acquitted of his guilt? And that glorification in heaven is the effect of justification, or being forgiven, we think none will deny.

Now if these things be according to the scriptures, of which we have no doubt, what will an universal, or an equal and sufficient atonement, avail for any, if not foreknown, if not predestinated, if not called, if not justified, nor glorified? We can see no profit such a universal atonement will be to the balance of mankind. For we find a special them foreknown, a special them predestinated, a special them called, a special them justified, and the same special them glorified. Then it is God that justifies these, and Christ that died for these; and who shall lay any thing to the charge of God's elect, (or chosen?) For these the world was made, for these the world stands; and if the Lord God had not have left us this seed, we had been made like Sodom and Gomorrah. On these he maketh known the riches of his grace; these vessels of mercy, these foreknown, these beloved, these chosen, these predestinated, these appointed to salvation, these ordained to eternal life, believe; these foreknown sheep believe; these called, these justified, these shall be saved to the Lord by his atonement, (the whole tenor of scripture shows,) with an everlasting salvation; they shall not be ashamed nor confounded, world without end. Yet all this, does not supercede the necessity of God's means to accomplish his ends, for the means is as much ordained and appointed of God, as the rest. And although there are many scriptures that seem to be so expressed, as to mean an universal and sufficient atonement for all mankind, yet we believe the atonement was special for the elect, or God's chosen people only; for we cannot believe that God made his Son to be sin for a man, and that, that man might be made the righteousness of God in him; and yet that man be lost. Nor can we believe it can be consistent with the justice of God, to punish a man's sins in Christ; and then send that man to hell, and punish him in hell, for the same sins for whom Christ died, when it is expressly said, "he bore our sins in his own body; he was made a curse for us; he died the just for the unjust; and when he had by himself purged our sins, he set down at the right hand of God." That although these scriptures are expressed in the general terms; for all were unjust, all had sins to bear and purge away; yet there are other scriptures which limit the atonement; such as, "this is my blood of the New Testament which is shed for many, for the remission of sins." And again, "so Christ was once offered to bear the sins of many." And again, "so by the obedience of one, shall many be made righteous." And many more of the same import; while this one text may give us an idea of the manner in which the scriptures are written: "Jesus Christ came into the world to save sinners," mark well the text; Paul don't say Jesus came into the world to save all sinners; if he had, he would have contradicted the scripture and observation: nor did Paul say, Jesus came into the world to save some sinners; if he had, we should have now been disputing as much, what sinners, and what sort of sinners, he came to save, as we are now about the universality or sufficiency of the atonement. Even so by this, and a great many scriptures, "he came to seek and save that which was lost;" he don't say all the lost, nor some of the lost: "he came to call not the righteous, but sinners to repentance;" he don't say all sinners, or some sinners to repentance: even so, "he died the just, for the unjust;" he don't say all the unjust, nor some of the unjust: so by a hundred other scriptures. And should not this method of preaching, and writing, by Christ and his apostles, teach us, that we are to preach the gospel to every creature, to all sinners in general? Should it not teach us, that it is a secret with God, for whom Christ died? Should it not teach us, that we are to preach the gospel to sinners in the general, and leave it to God to make the application to the persons he has chosen, or when and where he pleases? Should it not teach us, that we know nothing about the length and breadth of the atonement, but as God applies it, and sets the sinner free? Should it not teach us, not to be wise above what is written? Should it not teach us the vanity of all our arguments, and that we cannot know the truth of it, until it shall be more fully revealed? Should it not teach us, to do each one his duty, and leave the event to God? Should it not teach us, no not fall out as brethren on mere speculation, but bear and forbear, since all are infected with this disease, more or less? Therefore, dear brethren, we think all contention on this secret and mysterious subject only calculated to gender strife and sow discord, and disunion among brethren, and to be fully

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fraught with strife, about words that can end in no profit to saint or sinner; but distress to our churches, of which we all must feel the painful effects, less or more.

For supposing Christ has made an universal and sufficient atonement for all mankind equally; you are still forced to say, "they must be born again, or born of the water, and of the spirit, before they can see the kingdom of heaven; or be converted, and become as little children, or be renewed in the spirit of their minds; or created in Christ Jesus, or repent, and believe in Christ;" before the atonement can avail them any thing, though it be universal. And without which requisitions, the atonement profits no man any thing Why and wherefore then, should brethren fall out about that, that cannot profit no man any thing for believing, or disbelieving; since with an universal or special atonement all must believe in Christ, or be damned; to this all hands must agree: then it is a dissention and strife, among us to little profit, all may see. For suppose a man believes in a sufficient atonement, for all mankind, on condition the sinner seeks it, and he don't seek it; why it profits the sinner nothing: and suppose an universal atonement, and then the spirit won't apply it, why you are forced to say, it profits no man any thing, to whom it is not applied: thus we should be taught moderation, to respect the opinions of others, as well as our own, knowing we are also in the flesh.

Then after all the strife, dear brethren, that may arise in contention about the speciality, or universality, or sufficiency of the atonement, it will all turn on this pivot; that whether we believe in a sufficient or special atonement, there must be faith in Christ, to save the soul; or whether we seek it or not, or whether the spirit apply it or not, all ends here: "he that believeth and is baptised, shall be saved; and he that believeth not, shall be damned" Can any one say then why he should keep up strife in the church of God for that, that cannot profit any man, or make the state of sinners better. But the devil has always made use of these hair-splitting, mysterious doctrines, to destroy the peace and fellowship of the church of God, by means of speculative minds. Witness free will, free agency, consubstantiation, transubstantiation, &c. &c. what havoc they have made in times past, among saints, in destroying their peace; while we would recommend in brotherly love, that such persons have great reason to suspect they have entered the wide and dangerous field of speculation, and without due care, they at last will lament, when too late, as many others have done before them; for the field of the word of God has been explored in part, by other minds perhaps as large as theirs; and thousands have brought up on this ground, and stood unshaken during life, that God for a purpose of his glory, did elect a certain number of angels, and men to eternal life, and that this election is particular, eternal, and unconditional, on the creature's part; and for these, Jesus gave himself to redeem them from all iniquity; and for these he died and atoned, and rose for their justification; and that these shall be called, sanctified, and persevere in holiness, to eternal salvation, and never fall finally away; all of which is fully established by the word of God. We would therefore, dear brethren, that you should stand fast in the faith; & contend earnestly for the faith once delivered to the saints, always abounding in the work of the Lord, for as much as you know your labor is not in vain in the Lord.

And now, dearly beloved brethren, to conclude, if an universal or sufficient atonement made the state of sinners better, without an application, then we should not blame men for contending for such a doctrine; but as all is dependent on the sovereign application of the spirit of God, we see at present no need of the strife we hear of; but that we should preach and enforce as the scriptures say, "repentance towards God, and faith in our Lord Jesus Christ;" and that, "Jesus came into the world to save sinners, and that ye must be born again, or not see the kingdom of heaven:" and leave the issue to God, when we have done our duty severally or jointly; and thus harmonize in important truths, and not fall out on that which we cannot determine, or if determined, would avail nothing, without an application to a sinner's heart, to cleanse him from all sin. Therefore, brethren, farewell; be of one mind, love one another, contend not for trifles to create strife, do every man his duty, live in peace, and the God of love and peace shall be with you.

TO EDITORS PRIMITIVE BAPTIST.

Georgia, Bullock county,
June 16, 1842.

DEAR BRETHREN IN THE LORD: Who are so earnestly engaged in this the holy

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war, where them unholy warriors resort, the missionaries. When I first saw brother Lawrence go down yonder in the garden of nuts, to see the fruits of the valley, see Songs, 6th v. 11, there he has got equipments from the quartermaster general, I mean the spirit of the king Emanuel. He sits yonder in Corn Neck, sends a messenger to Georgia for brother William Moseley to go to the stronghold, see Zecheriah ix. verse 12, like another prisoner of hope. There is a well of living water, there is bread that came and keeps a coming, from heaven, see John, vi. v. 36. This magician is stored in abundance, with every material suitable for this war, and the weapons are not carnal, but mighty through God, to the pulling down every stronghold, that exalteth itself against God, &c.

I must leave off quotations, look for yourselves. I think I see the holy soldiers, every one with a true desire to excel in this war, as far as paper and ink can or will do. I do pray Almighty God to continue his spirit in all my brethren. Oh, may you continue your soldiership. Brother Lawrence, let fly another 24 pounder, at the devil's magicians, that my sweet brother Moseley may see the hole your ball has made in the great king's bulwarks, that he the devil made with men's inventions against the little city, the church. When my sweet brother Moseley sees the ditch or canal you have caused to appear in this city, Mystery, Babylon, he will be for trying to draw your last shot; and if he should not draw your shot, I shall be looking again for my precious brother in old Virginia. I think him the closest with small arms, to shoot them fowls of the air, that lodge in the branches of that great tree. Now, brother Rorer, roar again; do not dirty paper, with sneaks, for it is his delight to see, that you notice him. Oh, Lord, stir up your soldiers in Tennessee. Send them spiritual Gideons, fill their pitchers and their lamps, that they may storm the devil's camps.

Dearly beloved in the Lord, since I wrote to you before, and finding you gave me a place in your mysterious tell truth; that is, to those that love the truth as it is in Christ, I thought to send you a few lines of the Lord's dealings towards us, in this wiregrass, and lightwood knot country. In this Association, there have been more churches constituted since I wrote; one at Deloach's Mill, one on the 15 Mile Creek, one on Scull's Creek, and this coming Sunday, another is to be constituted in Emanuel, on the Ohoopy waters, which will give us 29 churches, in the Canoochie. And although the missionaries call us their black sisters, the Lord makes us fair by his comeliness turn. It is the blood of Jesus that takes out all stains, or hides sins.

We have ten promising young preachers, rising with the signs of Aaron's rod; which shows the work to be of the Almighty God, &c. There are two of those born blind, and one never read the first word; these are gifted men in the mysteries of grace, and have great recollections, and are of great use in conference, and are called divines, and have never been polished with the Grecian files. John Buie and Cornelius his brother, were born blind, they were raised amongst us. And Elisha Coalman, never read a word. And these brethren can memorise nearly all the leading doctrinal scriptures. Then James Miller, William Miller, Nathan Roberts, William Williams. John Williams, and David Williams, Edmund Brannan, Benjamin Aycock, are the most promising gifts that I spake of in my first letter. Now some of these are ordained already, the others are not called to a church. This is our comfort, there is not a missionary in all these young Sampsons; they go head and heart, hand and foot, against them uncircumcised Philistines. And if the time be near when Zion's light shall come, this great Goliah, or beast, that the world so wonders at, and staggers after, will lose his head, by some stripling, David-like, with a most smooth stone, out of the book, or spiritual brook. And then the sword of Goliah will be in the temple near the ark, and the golden pot that holds the spiritual manna. Oh, Lord, hasten that glorious day, when that beast shall be taken, and cast into the bottomless pit, with all the false prophets. Amen and Amen.

I shall give you an item of the progress of the Primitive in our neighbouring counties. To wit, Scriven, Effingham, Chatham, and Bryant; that is to say, two churches of the Hephzibah, and three of Sunbury Association, to get clear of the mark of the beast and the number of his name. And know his number is or was six hundred threescore and six—a bad fix. And this is the number of a man, yes a man of sin, which is come to full age, I hope to be revealed; and is so well bred, that the sons of God and daughters too, may see that he is of his father the devil, for his

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lust they will do. I hear that them instruments of iniquity are hiring men with their own money, to be members of this invention for thirty dollars yearly, and for 100 dollars paid down, he shall be a manager through life. Don't you see the slope, how the devil is dragging up hope; or will you not see till it will be too late? Awake, awake, before the smoke of the pit is so strong that you cannot see how you can get out, and there will be no help. See what is done abroad. Oh, look to God for his protection, and ask of God to grant you grace to guide you in the paths of peace.

My well beloved brethren in the Primitive, stand to your arms; oh, keep the munition watch, be each one on his tower, and Jesus will reveal his love in power. O, pray for poor me, that God may keep me in his garden till I die. Grace and mercy, peace and truth and love, abound with you all. Amen.

ROBERT DONALDSON.

THE PRIMITIVE BAPTIST.

SATURDAY, JULY 23, 1842.

FOR THE PRIMITIVE BAPTIST.

THOUGHTS AND RESOLUTIONS,

For the consideration of the churches composing the Kehukee Association.

Resolution the first:—Whereas, I understand that the Chowan Association at their last session have consented to appoint eight delegates of her body to meet with eight delegates from the Kehukee Association alike appointed, to see if the two Associations cannot settle differences of opinion and come in fellowship, union and correspondence as in former days—the Kehukee Association I have no doubt feels willing to consent to every overture of the Chowan Association, where positive scripture faith and apostolic practice is not perverted, by the great Book.

2nd. Resolved, That the Kehukee Association appoint out of her body eight delgates, such as in her wisdom she may choose, to meet with the eight appointed by the Chowan Association, to see if they can effect a reconciliation and union of the two Associations, by any possible effort short of the violation of plain express scripture. If she choose so to do.

3rd. Resolved, That the said delegates meet at Sandy Run meeting house, the Friday before the second Sunday in November, as the place designated by the Chowan, for their meeting in year 1842.

4th. Resolved, That no personal reflections shall be cast on either side by any delegate composing the meeting.

5th. Resolved, That the delegates from both Associations shall have full liberty to discuss their principles on both sides, to the full extent of their wishes, proving their arguments from express scripture.

6th. Resolved, If a union cannot be effected, that the delegates part in peace and friendship without anger or bitterness of spirit.

7th. Resolved, That as the Kehukee Association was the third Association formed and founded on her present principles in the United States, and that her principles on which she was first founded brought her peace and union among brethren and churches and Associations throughout the then States for 60 years, that she cannot nor will not give up those principles for any man or set of men on earth.

8th. Resolved, As the Kehukee Association was the third established in the then thirteen States, and the mother of the Virginia Portsmouth Association, and the Chowan, and the Neuse, and the Raleigh, and the Cape Fear and Contentnea Associations in the greater part—that she thinks she would disgrace herself to submit to the whims of her daughters, who have gone a whoring after other gods our fathers knew not—and thus violate her original principles of apostolic doctrine, ordinances, and ancient practice. Let her daughters return with penitence and acknowledgment to original chastity, and the mother's bosom feels free to forgive.

9th. Resolved, That every man has a right to do with his own money as he pleases, to give it to any man or set of men or to any society he pleases.

10th. Resolved, That a union between the Chowan and Kehukee Associations is easily effected, by the Chowan Association abandoning all the schemes of the day, and returning to the principles, doctrine, ordinances, and practice on which the Kehukee Association was first founded; and on which principles, doctrine and ordinances, the Chowan was first constituted. Nothing else can bring the two Associations in union, fellowship, and correspondence; for she the Chowan has swerved from original practice and not the Kehukee.

11th. Resolved, That the Kehukee As-

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sociation cannot submit to the practice of amalmagating the church and world together in any religious society form whatever, to beg money for the ministry, sell memberships in various societies, fleece the people, and thereby make money to fill the pockets of ministerial hirelings, since Jesus says: My kingdom is not of this world —be ye separate—come out from among them—touch not the unclean thing.

12th. Resolved, That the Kehukee Association by observation, by information, and by sorrowful feelings, well knows that the societies of the day have divided the once United Baptist churches and Associations in all the States in the Union. And sowed discord, strife, contention, whispering, backbiting, evil speaking, and tumult in the churches and Associations throughout the States, to support the schemes of the day to make money for the ministry in a manner contrary to the Book.

13th. Resolved, therefore, If the Chowan Association wants a union, fellowship, and correspondence with the Kehukee Association, she must abandon all those societies and religious traffic in practice, and acknowledge and practice on the original principles and foundation on which the Kehukee Association and herself were first constituted; for the Kehukee cannot give up her original principles and ancient practice.

14th. Resolved, However, I think it best not to have any thing to do with the Chowan Association, as she voluntarily broke her former correspondence with the Kehukee, because she took a decided stand against the schemes of the day, and maintained her ancient practice and principles. And forasmuch, that the Chowan Association has tried by her hirelings, and is now trying and disturbing the peace of our churches, I think the further the two Associations keep apart the better for both, and more especially the Kehukee; without she wants to wade through the hot waters of strife and contention again, for the last error will be worse than the first.

15th. Resolved, That I am fully assured in my mind, that the Chowan Association has run after fancied follies of the new inventions of men, led on by her hirelings and gospel speculators; and has deviated in her pulpits from the creed, and preaches Arminianism and other unscriptural heresies, not according to her own nor the Kehukee creed, as laid down in the abstract of principles agreed to by the churches, in the founding of the two Associations.

16th. Resolved, That I will further say, the conduct of the greater part of the Chowan ministry towards the Kehukee, in the abuse of her and her ministry, counting us as wanting preaching to as much as the heathens, &c. &c. For many years, ever since the Kehukee took a decided stand against the schemes of the day and gospel speculation, the Chowan ministry has dealt out lavishly in lying infamy on the Kehukeeites and her ministry, that has not fallen short of tongue persecution.

17th. Resolved, That the above resolutions are not to dictate, nor in the least to bias, the Kehukee Association from doing what she may think proper in her wisdom to do in this important matter; but to bring the subject before the churches for their due consideration before the arrival of our next Association, that they may act accordingly on consideration, and not without reflection. *JOSHUA LAWRENCE.*

TO EDITORS PRIMITIVE BAPTIST.

Greensboro,' La.
April 17, 1841.

My dear brethren, I hope, will excuse this further monopoly of their attention, when I inform them that, the present subject has been crowded out of its order, in my mind, for a long time. I now must submit it to your consideration. I have labored hard under its unceasing weight. I must now deposite it with you, br. Editors, lest I should not be *ready* if my master should call me hence. I say *ready*, because I think it in all our power to be so; but let no one think that this readiness, is synonymous with a *preparation.* The vessels of mercy are always "*afore* prepared." But does not the scripture tell us to "prepare to meet God?" Not in the New Testament. The Old Testament, when warning Israel after the flesh, to consider their latter end, also told them, to *prepare* to meet God. But *how* to meet him, and *where*, is the question? Surely it was not with their souls, and in the eternal world; but to meet him in a hostile manner at Jerusalem where, as a nation, he would destroy them, for their neglect of his *carnal* ordinances. This is equal to, "My spirit shall not always strive with man." Striving, is fighting; but God does not serve his peculiar people, by fighting them: neither are they all Israel, that are of

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Israel. But Christ tells *us all*, to be ready.

I have, heretofore, addressed the *strong*; perhaps too much so. I now feel swallowed up, with the case of Christ's weak lambs. The subject is *Temptation*; and O that the prince of shepherds may teach me to feed them. And now, at the very start I am met full in front, with a paradox. One scripture says, pray, "not to lead us into temptation;" while another says, "Count it all joy, when ye fall into divers temptations!" Some, trying to reconcile these, have criticised thus, "Whether we be in the temptation, or the temptation in us?" But this is not correctly alternized, for both passages speak as, of us being in the temptation. The better way is, whether we are LED or FALL into it? If we consult the objects which these passages have in view, respectively, we shall discover an important difference between the *state* of those Christians who suffer themselves to be *led* into temptation, and those who only *fall* into it. But it is intimated that, it is God that leads us. So it is said, that God creates evil, Isaiah, 45. 7. But this is by his hiding himself, see verse 15. Hence we see the import of, "Lead us not into temptation," to be, "Lord, hide not thyself from us" For I view the soul, when God withdraws himself, to be like an inviting vacuum, while the devil necessarily enters. On the other hand, when we fall into temptations, it becomes a tribulation and works in us *patience*; and patience in its turn, worketh experience, hope, &c. which Paul recommends, as well as James. (Rom. 5. 3 &c. James, 1. 2.)

These apostles unite, in putting great stress upon *patience* and its perfection. And have you not found it worthy of their encomiums, dear brethren? If you have not, you cannot be too soon in your enquiries. What practical good should we receive, in running our Christian race; in fighting our invisible, as well as our incarnate enemies; and in, even our own experience, if we had not patience to submit to, and investigate these things? I refer to any Christian, if he cannot understand his own experience better by tribulation. As to *hope*, I have a great mind to say, he has none, until well tribulated. I know he has peace and joy (being justified,) but to say he has hope before, would contradict the apostle, Rom. 5. 1—5. I will support this view of things, by adverting to our experience; beginning at our *first* temptation. *First* temptation! How do you know *our* first temptation, old bro. Tom? I know it very well, my bro. or sister; not only by my own, but by the word of God also, "Christ was tempted in all points like as we are" What was his first temptation? Answer, to doubt his sonship to the great and living God. "IF thou be the Son of God, &c." But as all Christ's temptations were without sin on his part, here the similitude fails. Christ did not doubt, but we doubting, were damned; that is, by the devil's condemnation. But let him condemn, who shall lay any thing to the charge of God's elect?" The devil thus captivates us, lawfully too; because we believed him, instead of God, who had just given us a glorious demonstration to the contrary. But what of this? nothing, my sister, only we are genteelly whipt, according to our strength. For he who shed his heart's blood for us, and from whose flaming eyes nothing can be hid, opens our prison door, and we rejoice again in his testimony. But ere long, we listen again to our enemy, and just as sure of another whipping We do it again, get another whipping, &c. &c.

Now, my master's little lambs, let us enquire into the cause, why we so often get chastised, and so often deserve it; and that too, for the same offence? Why does the adage "a burnt child dreads the fire," lose its influence on the subject before us? The case stands so, we are sure of a scourging whenever we offend, (otherwise God would become untrue, which cannot be,) for God says he will not clear the guilty. If it were not that mercy and truth are met together harmoniously, in our Saviour, we could not be saved, nor forgiven by our scourgings; for it is not *justice*, that mercy rejoiceth against, but *judgment*. Therefore while his love and faithfulness remains forever, we may expect his stripes, Well, this will do for the whipping part, but it remains to give a reason why we should doubt so often, and so long! Will not it astonish you, my dear brethren and sisters that, it is founded upon your honesty and truth, to the very best of your abilities. I will tell you the main truth, that supports you in doubting, and which you are so conscious of, that you feel it would be dishonest for you to give it up. Here it comes: "*That you did not suffer enough in your conviction, for your great sins.*" I know you are honest,

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Now tell another truth, and acknowledge, that this has been the cause of your doubts Yes, yes, yes; I hear you say. Now let us examine this matter, according to the doctrine of Christ. You have honesty; you have sincerity; and you have truth; what lack you yet? *Knowledge*. You are children, therefore think, understand and speak, as children. But let us help one another, and feed one another with knowledge; yet not the knowledge of this world, but the knowledge of God, and of his Christ. According to the gospel of Christ, if ye had suffered for one of your least sins, instead of now having a good hope, through grace, you would have been dispairingly damned; for Christ would have profited you nothing.

The apostle James, who speaks so highly of *falling* into temptations, gives us a very distinct manner of the opposite kind. James 1, 14 and 15: "Every man is tempted when he is drawn away of his own lusts and enticed; then when lust hath conceived it bringeth forth sin, and sin when it is finished, bringeth forth death." Oh, how many times has your poor writer died this ugly death, (but thanks be to God, for the gift of eternal life) I said, I was writing for the *weak*, but let the *strongest* tremble for the next that shall assail; unless he is in communion with his God I thank God that there are many of his children strong in faith, and in the doctrine of Christ, but to be strong in temptations, is, to have none. Christ did not come into the flesh to save us *from* temptations, but to qualify himself to succour us in, and deliver us out of them He always will do these, if we only *fall* into them; but this is not all, but will certainly raise them up, after they have been sensitively dead, by being *led* into them. Thus giving repentance and remission of sins to his Israel, according to scripture. Acts, 5. 31. I suppose there is an "*if need be*," (as Peter has it,) of our heaviness, through manifold temptations. (Pet. 1. 6.) But why is this IF inserted? We are told in the connection, that it is "for the *trial* of our faith." But is it not necessary for the faith of *all* to be tried? I must indeed confess, that I think not; not *so tried*, as I think the meaning of this text imports. We hear nothing of John's being sifted as wheat, but we do of Peter's, and it seems to have taken a particular intervention of our Lord, in his behalf; as I hope it has, in favor of Paxton. Moreover, Paul's delivering some to satan, for the destruction of the flesh, must certainly, have been for their benefit.

I have figured, to myself, a Christian, when *led* into temptation, to be as if the devil had hold of one end of a string, and the other end somehow fastened to himself; while I hear a cry from within him. Murder, murder, O murder, God be merciful, O I am gone. Now it is useless to argue, whether he could break this leading-string or not. The lamentable fact is, if we are led but one foot, our conscience condemns us, and we are driven from our prayers; for the very heavens became a canopy of brass, to prevent their ascension. You know it is truth; for I am writing to them that know it. All other kind of worshippers, *know* not nor *care* not, for what I am speaking about now. These must actually commit, what the *world* call a sin, before their consciences are hurt; and if it can only be wiped out of the remembrance of the world, they know they could soon pray it off themselves. I know, my brethren, that until we become back-slidden in heart, God, according to his promises, covers our sins, when he sees us bowed down under a sense of them, and trembling for fear the wicked should know and blaspheme But this is not all he does for us. Our seducers know not the time of our greatest weakness, and if we suspect their knowledge, the temptation is driven away by our fears. What a peculiar people! But am I not casting pearls before swine? I think not They cannot say Shibboleth; the children must have their bread, though the dogs snatch at it.

But I will stop, until I get a little better acquainted with my reader. Who are you, sir? Are you a scoffer at what Christ's little ones call their *experience*? This we are willing to give, *as our reason*, of a hope, to any that ask us for it; and if you are such, may our God, quickly, have mercy upon you. Know, O man, that these same temptations and tribulations, work for us, an exceeding weight of glory. The poorness of our spirit send forth, at present, unutterable groans; but they are understood and answered, by the Father of our Lord Jesus Christ, whose sufferings, they are in fellowship with; and with whose glory, we are certain to share. But *then*, O scoffer, *where* will you appear? You now see many of God's poor children sin, and set your heart upon their iniquities. God says, you eat our sins. (Hosea, 4. 8. Psal. 14.

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4.) as if you were eating *bread.* True we have sins, or you could not eat them (God chastise us for them,) nor Christ save us from them. Do my friend, hunt out some other kind of food. But *how* do ye eat our sins? I am going to tell you, and warn you of its direful nutrition. You conclude there is no truth in the religion of Jesus. You have found out many hypocites; you blend all together; and finally conclude that you, yourself (in love with your sins,) are as good as any. I must now bid you adieu after pointing you to the hypocrite's true character. They are, like you, in noticing the sins of God's people, and feeding on it too; for they mourn not, but by comparing their own eye-service, take occasion to say, of themselves respectively, "Behold ME, behold ME; but these have already their reward, (so saith Christ.) But how, their reward? To be called Rabbi, Rabbi; or perhaps to make a gain of godliness in some way; begging; trading; getting in debt for capital; perhaps marrying, &c. &c. See Rev. 18. 12 and 15.

But, dear reader, if you are not one of these scoffers, perhaps we are already acquainted, by the same spirit, and the same tribulation. Our temptations arise from *three* sources; the *world*, the *flesh*, and the devil. My dear feeble brethren and sisters, there is nothing can enable us to contend with this formidable conspiracy, but the same spirit that raised the dead body of our Lord. But this can. And I do know, that we shall be MORE than conquerors, through him that loved US. The temptations that assail us from the *world*, are the pride of life; the maxims, modes and customs; the love of its wealth, &c. The lusts of the *flesh* seduces us to the following works, adultery, fornication, uncleanness, lasciviousness, &c. &c. Gal. 5 19. The devil is the instigator to all these, by causing us to doubt, or at least to think lightly of the judgments of God. The world, the flesh and the devil, may be called the satanical trinity; whose influence, is exhibited by invisible and incarnate agents.

We are informed that the whole world lieth in wickedness, so that we are to expect no good thing from it, only as it may accommodate us, as travelling through it. We have our lodging, meat and clothing, and this is all; for every good thing else cometh from above, which we cannot receive with our *senses*, but faith only. We ought to let every thing pertaining to it, have no faster a hold to us, than Joseph's coat did to him. But this we cannot do, with respect to the *flesh*. However it is our privilege to have it dead, "The body dead because of sin, but the spirit life because of righeousness." We are apt, just here, my brethren to make a mistake, by the phrase, "*imputed righteousness of Jesus Christ.*" This is an unscriptural phraseology, The true phrase is, "The righteousness of God, by faith of Jesus Christ." So that Jesus Christ himself is the righteousness of God. If, therefore, you have him in you (the hope of glory,) then have you the righteousness of God; and not till then. This is the way, we have the righteousness of the law *fulfilled in us*; and not by a mere imputation, under the present acceptation of that term. So on the other hand, the imputation of Adam's sin, involves a participation.

Of all the sources of our present temptations, our unsubdued flesh is the most tremendous. It is so close to us, its *lawful* and *pressing* demands must be attended to by us; and how easy while gratifying these to overleap the bounds. "My soul hath long dwelt with him that hateth peace." The flesh, is not only *of us*, but also of *the world*; consequently to be more watched against, than all other things. The most holy of God's children have been overcome by it. Let us fear, because of our unwatchfulness our souls are lean from day to day. The devil for his part, is continually going up and down (in his incarnate agents,) to inject his lying and adulterating doctrines, into us. Remember our *first* temptation, which told us we ought to have suffered more, in our conviction. This is Arminianism, and takes its hold from the pride of our nature. But the greatest and most vulnerable point of attack, is that of a *sexual* nature. From this quarter, has our wisest and strongest brethren been overcome. I shall therefore level my artillery against it. I know that there is a false delicacy, pervading both the pulpit and press, upon this topic. I hope I shall keep clear of both extremes, while I am exposing, to God's children, the source of their mishaps.

I charge my brethren Editors, who stand on our watch-tower, to let my voice be heard; for I do assure them, that, *this temptation*, is the chief cause of my writing upon the present subject. I view its victims (not by *actual* transgression) to be tens of thousands, while other causes have

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only their thousands. In short, I view it as our BESETTING sin. Its commonality, is well predicated upon the strength of God's first commandment to our species; "MULTIPLY." All therefore, must be a live to this sensation; which is common also, to all animal creation. The brutal part ratify this, at noon day. The rational part, are under no less influence, abstractly considered. But "let every man have his own wife, and every woman her own husband," has also, its influence upon every one of God's elect. The first time we have on record, the transgression of the latter commandment, we find Gen. 4. 23; where we find Lamech (the transgressor) pronouncing the heaviest curse upon himself; "If Cain shall be avenged seven-fold; truly Lamech seventy and seven fold." God's *common* grace (for "he is the God of all grace,") influences all rational creation, to form to themselves, compacts, usages, &c. for their mutual and common interests. But notwithstanding all these considerations, the devil uses this propensity, more to the annoyance of God's children, than every thing else together. A look! A glance! One cherished thought!! O Lord how true are thy words, "He that hath looked upon a woman to lust after her, hath committed adultery already." Where? In his *heart* (which should be God's) and *there*, dear lambs, is where *we* feel it. Husbands, a word to you. "*Dwell* with your wives, *according to knowledge.* (1 Peter. 3. 7.) Wives, to you a word also: "Submit yourselves (in this respect) to your husbands *as it is fit* in the Lord, (Paul, Col. 3. 18.) "*Serve* one another in *love*," not to the gratification of the flesh. Consider what I say, brethren. For because of these things the holy spirit of God, is not only grieved but quenched. Dear brethren and sisters, bear with me, for I have an eternal *something* at stake about it. God has laid it heavily upon me, a long time. I think the apostle Paul had the same view of this thing, that I have, I shall therefore, not follow the maxim of the world in covering this matter up.

It is very remarkable, that the first four items, in his catalogue of fleshly works, were all pointing to this very thing, Gal. 5. 19: "Adultery, fornication, uncleanness and lasciviousness. He seems to impress its consideration, with an emphasis to awaken our greatest vigilance, in giving heed to our Lord's warning: "*What I say unto you, I say unto* ALL: *watch.*" The incestuous Corinthian brother, we have an account of, and which will stand as a disgraceful beacon, to all future Christians. Remember David's peep, into Uriah's yard. Remember also, that caution to his beloved son Timothy, when he was to rebuke young women, "with all *purity.*" Remember also God's figure when personifying a great city, as if a woman; "I will not meet thee *like a man.*" To show its ascendancy over all other temptations, I refer to the epistles to the Thessalonian church, 1 epistle, 1 chapt. 4 verse: "He KNEW the brethren were elected of God. v. 5. That they had received the gospel with the power of the Holy Ghost; and 10th, that they were delivered from the wrath to come." Yet did he know the influence over them, of this tenacious temptation. Chapt. 4. ver. 3: "For this is the will of God, even your sanctification, that ye *should abstain* from fornication."

My dear brethren, excuse me for not being yet done with this subject. My concern about this matter is unspeakable. My soul sympathises with those children of God who, before their calling, had gratified this propensity. Surely these are brands plucked from the burning; and ye know how much easier these kindle than other fuel. I expect to he scoffed at, and pushed aside, as an old *debauchee.* I care not; I know that publicans and harlots will enter the kingdom, before such scoffers. God having laid this deeply in my heart, I shall try to acquit myself before him; especially as I now think, this to be the last voluntary epistle of my life. I shall proceed now to notice the fall of one among the greatest of God's saints. I shall attend to this, for the same reason, for which the Holy Ghost did, when he set it in the abiding record of scripture. It cannot be, that David's crime, was left upon record, for imitation: neither can it be, to scandalise that, otherwise holy saint. It was surely to warn all future saints to *watchfulness*; but more especially, in my opinion, to revive the hopes of the distressed victims of this besetting sin; and confirm the God-honoring doctrine of final perseverance. Many, too many, of us lose OUR OWN salvation, which we cannot work out, without great fear and trembling. But we are to STAND STILL with respect to the LORD's salvation. I don't say that David's transgression, was the most *cruel* and *inhuman* of all others; but it is the most complicated enormity, I think, that I ever heard of. I am not go-

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ing to vindicate it; but my sympathy is searching for *some* healing balm, to administer to my already backslidden brethren; "lest they be swallowed up, of over much sorrow." 2 Cor. 2. 7. I shall now notice this crime, as recorded 2 Sam. 11 chap.

There can be no greater exposure to the assaults of our enemies, than *idleness*. It is the ready host, to every vagrant imagination, and has leisure to hold converse with every object of sense. This was the unfortunate and alas! the unchristian condition, of our poor and vulnerated bro. David. The command of God is, "Six days shall thou labor." There is no condition (except debility,) to which we may arrive, can excuse us for our laziness. God had raised up David to defend and preserve Israel. We are told verse 1st, that the *time for kings* to battle, was come. David was a king. But instead of going himself, he sent Joab. We find him next lounging upon his bed; not from sickness; far otherwise. I was a going to wish, he had been even dead; but I will not do so, for then I should not have had such a plain case, to strengthen like victims, by way of comparison. What next? He was at the top of his house. O! how ominously symbolical. No book in his hand, to prevent the wandering of his eyes; no meditation in his heart, to secure his attention. I am not sure, but he was looking for such an object, as he actually found. I can hardly think, that Barsheba was incautious about choosing a private place for her ablutions. Notwithstanding, his eyes perceived her, into her retreat, and there perhaps through a window, his lust conceived which brought forth sin; which finished in death. [I suppose he had not before this, made a covenant with his eyes; that he would not look upon a maid, as Job also had done; and as I now recommend every Christian to do.] David had influence, with Barsheba. Perhaps his character for holiness, made her less resisting. O preachers of the gospel, let us reason. No, we need not. You have anticipated. I pass on to follow up this gratified temptation! David now being the captive, the lawful captive, of the devil; and learning the effects of his sin, from Barsheba; employs his former holy heart, in devising schemes of deceit and hypocrisy to keep his former character pure. But, O foolish thought! God had ordained repentance only to restore him. Therefore on he goes to higher grades of iniquity. He thought that he would palm the child on him who ought to have been its right father. He sends for poor Uriah; and committed another sin, in making him drunk, to smother matters. It would not do. Uriah's patriotism, loyalty, and soldiership, combined to prevent. And now David what have you to do? Surely the hellish practice of procuring abortions was then unthought of. I cannot think, that Uriah had the least suspicion of the matter.

O! David, how your crimes magnify! 'Twas not enough for you to have him killed, but you must make his own unsuspecting fidelity, the means of your ungrateful, unmanly and ungodly murder. You have succeeded. But this is not the worst yet, in my opinion; for he seems to throw the whole upon God. So Job's messenger, he says, verse 25th: "Say unto Joab, let not this thing displease thee, ☞*the sword devoureth one as well as another.*" So David had the whole affair covered over nicely, with the *providence of God*!! Reader, you know, that God granted him repentance unto life, but you also know, that the sword left not his house all his days. And as to the sin of adultery, many of his wives were adulterated by his neighbor. But behold, that neighbor was his beloved son, see 2 Sam. 18. 22. One of his sons deflowed his sister, and was killed by another son, who rose up to dethrone him, and losing his life, gave rise to that notorious lamentation, 2 Sam. 18. 33. Brethren, God is no respecter of persons, that is, among his children, for every one shall receive for the wrong which he does. Knowing therefore, the terror of the Lord; be persuaded. Mortify this lust, with that little member, the tongue, which comes next to this filthiness. But I must come to a close.

May my brethren and sisters so WATCH, that they may glorify their Father in, and with, their mortal bodies as to keep clear of God's chastisements, and of a guilty conscience. I am now done, and hope to be *ready* to meet, the great God and our Lord Jesus, who gave himself for us, that he might redeem us from all iniquity and purify to himself a *peculiar* people, zealous of good works. I know that this people hate sin, but if they commit it, (any of them,) they have an advocate, Jesus Christ the righteous, to whom be glory. Amen. Little children, *shew* your love to one another.

THOMAS PAXTON.

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TO EDITORS PRIMITIVE BAPTIST.

Macon, Georgia,
June 23rd, 1842.

DEAR BRETHREN AND SISTERS, of the Primitive Baptist order: May grace, mercy and peace be multiplied unto you; may great grace rest and remain with you, and enable you to live in the life of faith, trusting in Jesus for all spiritual blessings; that you may with comfort in hope of eternal life, live in the discharge of your duty, as you have found grace and mercy to help in time of need. Psalms 84th, and 10 verse: For the Lord God is a sun and shield, the Lord will give grace and glory; no good thing will he withhold from them that walk uprightly.

Brethren, it is truly a great comfort to me, to read the communications from our numerous correspondents, that write for the Primitive Baptist from the different parts of the United States and Territories, and wish the paper to be continued so long as it holds the doctrine it now does of the Primitive faith. And may the Lord of his mercy bless the little winged messenger the Primitive paper to thousands yet in darkness, and bring them to enjoy the sweet fruit of the gospel of the Son of God. Yours as ever. *JONATHAN NEEL*

TO EDITORS PRIMITIVE BAPTIST.

Georgia, Troup county,
June 13th, 1842.

BELOVED BRETHREN: It is with joy that I take my pen in hand to inform you, that I am yet in the land of the living and enjoy reasonable health, thanks be to God for his mercies towards so unworthy a being as I feel myself to be. I receive my paper tolerably regular, and feast on the good news that the little despised Primitive brings to my poor soul, (i. e.) despised by the religious world of mankind. The old Primitive brethren stand fast in the Lord, and I believe unshaken, while her ministers stand upon her walls & hold not their peace.

So nothing more at present, but remain your loving brother in tribulation in Christ Jesus. So farewell.

ANDREW HENDON.

FOR THE PRIMITIVE BAPTIST.

The Trinity—Father, Son & Spirit. C. M.

In heaven above is joy and love,
There God the Father reigns;
And God the Son, for both are one,
And so the world sustains.

The Spirit too can wonders do,
And so the work is done;
And sinners they begin to pray,
And to the Saviour run.

The cords of love in order move,
And draw the sinner's heart;
We now do find he is inclin'd,
From sin he will depart.

And so he now begins to bow,
And so for mercy call;
He now begins to see his sins,
And at the cross he'll fall.

The Spirit seals, the truth reveals,
He makes a blessed choice;
He now begins to hate his sins,
And so he will rejoice.

And now he'll pray both night and day,
And live on sovereign grace;
He's now begun, and so he'll run,
The blessed heavenly race.

BENJAMIN MAY.

Macon, Ga. Dec. 30, 1841.

TO EDITORS PRIMITIVE BAPTIST.

Alabama, Barbour county,
June 23, 1842.

BRETHREN EDITORS: We receive the Primitive with gladness, and read it with joy; for I find it to be full of fat things, calculated to encourage, enliven, strengthen, confirm, and establish the poor way-faring pilgrim, when just ready to despair. But I did not commence to write much, so I will say to you, brethren, that there are a good many in this settlement that are very partial to the Primitive doctrine; while there are some that have no taste for it. So, brethren, I close. I remain yours affectionately. *D. K. THOMAS.*

AGENTS,

FOR THE PRIMITIVE BAPTIST.

NORTH CAROLINA.—J. Biggs, Sen. *Williamston* R. M. G. Moore, *Germanton.* W. w. Mizell, *Plymouth.* Benj. Bynum, *Nahunta Depot.* H. Avera, *Averasboro'.* Burwell Temple, *Raleigh.* G. W. McNeely, *Leaksville.* Thos. Bagley, *Smithfield*, James H. Sasser, *Waynesboro'.* John Fruit, *Sandy Creek.* L. B. Bennett, *Heathville.* Cor's Canaday, *Cravensville.* William Welch, *Abbott's Creek.* Jos. Brown, *Camden* C. H. A. B. Bains, Jr. *Stanhope.* C. T. Sawyer, *Powell's Point.* Isaac Tillery, *Lapland.* Thomas Miller, *Elizabeth City.* Harris Wilkerson, *West Point.* Isaac Alderman, *Moore's Creek.* James Miller, *Milton Park.* David R. Canaday, *Foy's.* L. P. Beardsley, *Greenville.* Isaac Meekins, *Columbia.* L. J. J. Puckett, *Richland.* Wm. M. Rushing, *White's Store.* Richard Rouse, *Strabane.*

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THE PRIMITIVE BAPTIST.

EDITED BY PRIMITIVE (OR OLD SCHOOL) BAPTISTS.

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"Come out of Her, my People."

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COMMUNICATIONS.

TO EDITORS PRIMITIVE BAPTIST.

Rockford, Alabama,
July 15th, 1842.

DEAR BRETHREN IN THE LORD: As it becomes my duty to address you in and through our little messenger, that brings us so much good news from a far country; I have somewhat concluded through much weakness, to write a few lines to the dear brethren scattered abroad throughout this land of trouble and affliction.

I wish to write something concerning my travels, from the year 1833 to the year 1841; concerning the extended mercies of our allwise and sin pardoning God. Previous to the year 1833, at times I would feel that there was something lacking. It was evident, that I knew that I had to die, and I was very fearful of going to that awful place of torment. At length I began to try to pray. At times I would feel great relief, and thought that I was getting to be a Christian very fast. At length I found that I was failing to comply with my promises to the Lord. And so I went on for several years, trying to pray and making promises, breaking them all the time; expecting to be rewarded for my good works, if I could only but continue to do them. After going on this way some time, I began to find that I was a liar, and the truth was not in me: that I had made so many fair promises, and failed to comply with them. This I think, if I mistake not, was in the year 1833.

My good works all having failed to accomplish my hope of eternal glory, I came to a pause and began to reflect on my awful condition; and began to see, that my heart was full of deceit and desperately wicked above all things. I saw that I could do nothing within myself, and that if I ever was saved, it would be by nothing that I could do. Here I became a publican, and began to try to pray the Lord to have mercy on me a sinner. I went on in this way some time, my troubles growing worse and worse; and came to the conclusion finally, that I was destined to eternal woe and misery, and that there was no mercy for me. I had sinned against a holy and just God, and now it was that he was going to destroy me from off the earth and appoint to me my portion with the hypocrites and unbelievers in the dreary regions of the dead, where all things are forgot, and sink my soul beneath the angry frowns of a sin-avenging God.

Dear brethren, if I have ever underwent a proper conviction for sin, I know that some of you can witness my feelings about that time. I still went on this way for some time. At length one night about ten or eleven o'clock, as well as I recollect, I had been dozing a little, I would wake up in great terror and distress, and would shut my eyes, never expecting to open them again in this world. I thought that I was going to die that night, and I could clearly see that God was just in damning my soul. Here it was that I gave up all for lost, and my prayer was, here, Lord, I give myself to thee, tis all that I can do, thy will be done. At this moment I saw a low heavy built man, with eyes apparently as large as a plate, and red as fire; he was a droll looking picture, he came strutting along by the side of the bed, laying off his hands and making very light of me; and soon as he disappeared, I saw standing at the foot of my bed the most pleasant countenanced

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man I ever saw, with long white hair reaching down to his shoulders, who spoke with a loud voice, saying, He that believeth and is baptised shall be saved; but he that believeth not shall be damned. I did not see all this with my natural eyes, if so, I verily believe that I would have forgotten it before now; a good hope never grows dark. Then it was that my troubles all left me and my soul did leap for joy. I could praise the Lord without any trouble whatever. I verily thought that I should never see any more trouble here on earth; my heart was full of love, I loved every body; every thing appeared new to me.

Well I thought I would go to the church, and relate what I thought the Lord had done for my poor soul; but when the time would come this big-eyed man that I spoke of before, would tell me not to go, that every body would be laughing at me, and more than likely that I was deceived any how, and that I had better put it off for this time. And so I went on time after time, and began to have doubts and fears. Some times I concluded that I had no religion at all, and began to go astray with the things of the world; and sometimes when I would be off to myself, I would reflect on my past travels and take a cry or two about the way I was going on, and think I would reform. And so I went on till the year 1838, in that year I think I was beaten with many stripes. I had a spell of sickness, that lasted me some twelve months, in which time I hope I sincerely repented for my misconduct from the time I was delivered from my guilt in 1833; though I did not join any church until the year 1841. Though I tried to live up to the calling wherein I trust I have been called out of darkness into the marvellous light of our glorious Saviour.

I am now a member of the Primitive order, at our little church at New Hope, six miles above Rockford; and hope through the mercies of God, never to get as far out of the way of Christian duty any more. My heart's desire and prayer to God is, that we may all earnestly contend for the true faith, as it is in Christ Jesus, and keep our garments unspotted from the temptations of blind leaders; for if we follow them, we must expect to fall in the ditch. I hope that God will direct us through this vale of tears, and bring us home to glory. May this be our happy lot, is my prayer for Christ's sake. Yours in the bonds of Christian love.

S. M. SMITH.

FOR THE PRIMITIVE BAPTIST.

Extract from the Minutes of the Delaware Baptist Association, held at London Tract Church, Chester County, Pa., May 21st, 22d and 23d, 1842.

CIRCULAR LETTER.

The Delaware Baptist Association to the Brethren whom they represent, send love in the Lord:

Dear Brethren: We are yet in the wilderness, surrounded with a variety of circumstances, rendering this a Bochim, a land of weeping. But we are not left to grope our way in the dark: but have a sure word of prophecy, to which we do well to take heed, as unto a light that shineth in a dark place, until the day star arise on our hearts.

In view of these afflictive circumstances, to which we are exposed, the Apostle says: If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the first fruits of them that slept. Two ideas are here brought to view, the first is, that no people are more afflicted in this world, than the followers of the Lamb; and second, that the hope of the resurrection affords the strongest consolation under them. Job received it as such when he said: For I know that my redeemer liveth and that he shall stand at the latter day upon the earth, and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself and my eyes shall behold and not another though my veins be consumed within me. Job, chap. xix, 25, 27. We cannot think that by flesh he meant the human nature of Christ, nor by eyes the eyes of faith, but the connexion (we think) will fully warrant the conclusion that he meant his own body which was then the seat of loathsome disease, but he consoled himself in the delightful contemplation of the change through which it should pass, and the perfect state in which it should appear in the morning of the resurrection. David says, As for me I will behold thy face in righteousness. I shall be satisfied when I awake with thy likeness. Psalms, chap.

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xvii. 15v. Nor that we are to suppose the psalmist is now imperfect in happiness, no dissatisfaction in the common acceptation of the term can now molest his glorified spirit; it is perfectly happy. But his faith then looked forward to the resurrection of the body, as the last link in the golden chain of redemption; so the idea as we understand it is; then shall my redemption be complete when I awake in the likeness of my glorious redeemer, and not till then. This idea is fully confirmed by Paul to the Phillippians. "For our conversation is in heaven from whence we look for the Saviour who shall *change our vile body*, that it may be fashioned like unto *his glorious body*."—Phil., chap. iii. 20, 21v. Not give us new bodies which never before existed, but change our vile bodies and make them like unto his glorious or glorified body. Christ, previous to his death had an innocent body, but subject to infirmities; he hungered, thirsted, &c., but after his resurrection he had a glorious or glorified body, and this glorious body constitutes the perfect model after which he will fashion the bodies of his saints. Consoling as is this doctrine it meets with opposition, and that from some Baptists; but we find those objections generally if not uniformly founded in Human Philosophy. Vain man fain would be wise, and because he cannot reconcile this doctrine to his notions of philosophy, he rejects it as inadmissable. But we do not pretend to reach this sublime height by human reason; we admit that it is infinitely beyond its utmost stretch, and that it is purely a doctrine of revelation. To the law and to the testimony, if they speak not according to that it is because there is no light in them; however while we admit that it is above reason we contend that it is not contrary to it. The creation of the world and its contents is above reason (for by faith we understand that the worlds were framed) but it is not contrary to it; the fact exists; and we are bound to believe it. The resurrection is above reason, though not contrary to it, when that we reflect that the same power that created the world, is pledged to raise the dead, and is it incredible with you that God should raise the dead.—Let us select a few of the proofs of this doctrine, and the first, we shall select is in Matthew, chap. xxii. 23-32. The Sadducees in this instance attempted to embarrass Christ by presenting what they supposed an unanswerable objection to it: but after detecting their ignorance of the scripture and the power of God, Christ drew an evidence in its support from the declaration of God to Moses. I am, said he, the God of Abraham, Isaac and Jacob, and asserts that God is not the God of the dead, but of the living: it may be thought strange that he should have made this quotation when there are so many instances in the old Testament where the subject is so plainly asserted; but he was talking with Sadducees who (it is said) admitted the authenticity of the books of Moses only, and hence the beautiful propriety of the quotation. But to the proof: this declaration was made long after the death of those men and if their bodies were annihilated so as never again to rise, then their identity would be forever lost. It is by the existence of the body that identity is preserved; if the bodies of Abraham, Isaac and Jacob were not to rise, then they no longer exist as Abraham, Isaac and Jacob, nor can they ever exist as such, nor did they exist as such when the above declaration was made.

In John, 5th chap. 28, 29, this doctrine is clearly asserted: Marvel not at this, for the hour is coming in the which, all that are in their grave shall hear his voice, &c.

Here is evidently a change of subjects; in verse 25, he was speaking of the quickening of sinners dead in trespasses and sins, a work which has been going on from the foundation and will continue till the last of God's elect shall have been brought in. At this they marvelled, but he said unto them, marvel not at this, for if this (as though he should have said) is so marvellous in your eyes here is something more wonderful still. There is evidently a difference between the two events; the one is progressive which is still going on. The hour is coming and now *is*. The other is altogether future; the hour *is coming*, and to guard against confounding the two subjects, the peculiar condition of the subjects of this wonderful change is stated. They that are in their *graves*, it cannot therefore apply to the quickening of the sinner, for though he is dead in sin, he is not in the grave: again, the universality of the declaration forbids such an application: *all* that are in their graves. But all that are dead in tresspasses and sin will not be made to live in a spiritual sense, neither will it do to apply it to the spirits as some would apply it, for the spirits of men are not confined to their graves: it is evident from the most obvious construction that the bodies

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of men are intended, and that of all men, both righteous and unrighteous. Yet there is nothing in this passage to militate against a two fold resurrection, for the dead in Christ shall rise first, and this pre-eminence is secured to them through the redemption that is in Christ, which redemption secured the glorous resurrection of the body as well as the salvation of the soul. In the 49th Psalm and the 14th v., David says of the wicked: Like sheep they are laid in the grave, death shall feed upon them and the upright shall have dominion over them in the morning: in the morning of the resurrection no doubt when the voice of the Son of God shall be heard and such will be its power as to reach the deep caverns of the grave, yea the sea shall give up its dead, the cave of Macpelah shall surrender its precious deposite, and we shall then see that the identity of Abraham, Isaac and Jacob shall have been preserved inviolate.

Oh glorious hour, Oh blest abode
I shall be near, and like my God.

In the interview between Christ and Martha, occasioned by the death of Lazarus, Martha said, I know that he shall rise again in the resurrection at the last day. John, chap. xi. 24v. Here we see that Martha fully believed in the resurrection of that identical body over which she was then weeping. I know that *he* shall rise, &c., she also believed there was a period in advance when there should be a general resurrection of the dead. I know that he shall rise again at the resurrection at the *last day*. Now if this is an error, Martha was a subject of it, and we cannot think that the master would have let it pass without correction. He would (perhaps) have said, Martha, you are in an error on this subject such an event is impossible. How can the body, after having been decomposed ever rise again, such an idea is at war with all the principles of philosophy; but he replies I am the resurrection and the life. I have the power of the resurrection in my own hands, and need not wait until that day to make it known, but can exert it now as well as then, and directly proceeds to give an exemplification of it by raising Lazarus from the tomb; and no greater power is requisite to raise the whole body of the saints than was displayed in raising Lazarus. But he has done more than this; he has asserted his power over death and the grave more fully by his own resurrection, by which he has left a certain pledge to all his chosen that they shall share in the same glorious victory. In support of this conclusion the Apostle Paul connects the two events as inseparable, 1st Corinthians xv. and 16v. For if the dead rise not then is Christ not raised. There is evidently an agreement between Christ and the dead in this connexion, they are both of the same kind identically, and if the raising of the dead here means only their regeneration, then the resurrection of Christ intended the same; a conclusion which if admitted would go to frustrate the whole plan of redemption, as it would place him in the same fallen and degenerate condition (by nature) as are his people; from which conclusion the mind of the Christian revolts with horror. But the resurrection of the body, is so evidently the subject here treated on that to doubt it would be to reject the most natural and obvious construction of the passage. Here then we are furnished with a conclusive evidence of the resurrection of the dead, to come at which we are not left to tax our logic and metaphysical powers, nor yet to follow the more uncertain guide or vain philosophy. But it is supported by a plain scriptural fact; and one ounce of fact is worth more than a thousand tons of speculative philosophy. There are two circumstances connected with this fact which go to place it beyond the reach of doubt; first the abundance of the testimony. In the Jewish law two witnesses were sufficient to substantiate any one fact. But here we have an host of testimony, an enumeration of testimony, an enumeration of which we have in 1st Corinthians, chap. xv. 6–8v. and that he was seen of Cephas and then of the twelve, and after that he was seen of above five hundred brethren at once, of whom the great part remain unto this present, but some have fallen asleep; after that he was seen of James, then of all the Apostles and last of all he was seen of me also, as of one born out of due time. Second. The character of the witnesses was such as to command our unqualified belief, but the proof of this we will defer till an objection is produced of sufficient importance to deserve a refutation, to produce which would defy the powers of earth and hell. The importance of this subject gives it a peculiar claim on our attention: it is found among the fundamental principles of the system of redemption. That it constituted an important feature in the ministry of the

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Apostles is evident from various passages in the Acts. It was one of the main charges brought against them by their enemies. And as they spake unto the people the priests and the Captain of the Temple and the Sadducees being grieved that they taught the people, and preached through Jesus the *resurrection of the dead*, and they laid hands on them and put them in hold. Acts, chap. iv, 1-3v. Here the weight of the charge rested on them preaching the resurrection of the dead. Again Acts, chap. xxiii, 6v.—When Paul perceived that one part was Sadducees and the other Pharisees, he cried out in the council, men and brethren I am a Pharisee, a son of a Pharisee, *of the hope and resurrection of the dead, I am called in question.* Here again the resurrection constituted a main charge, and after having in the most unequivocal manner denied the charge brought against him by Tertullus and put him to his defiance for proof, he then addressed himself to Felix and observed: But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things written in the law and the Prophets, and have hope toward God, which they themselves also believe, that there shall be a resurrection of the dead both of the just and of the unjust. Acts, chap. xxiv, 14, 15. Here we see that the resurrection was found in the law and the prophets, and that although his enemies acknowledged its truth, yet it was brought as a main charge against him, as will appear from 21st verse of said chapter. Except it be for this one voice that I cried standing among them, touching the resurrection of the dead I am called in question this day. But let us examine the conclusions to which the Apostle arrives on the supposition that the dead arise not. These will be found in 1st Corinthians, chap. xv, 14-17: And first, if the dead rise not then hath Christ not risen, and of course all that delightful association of idea connected with that event falls to the ground, and Peter was mistaken in that animated exclamation found in his first Epistle, 1 chap. 3 and 4v. Blessed be the God and father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again to a lively hope by the resurrection of Jesus Christ from the dead to an inheritance incorruptible and undefiled and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time. Now all this delightful association of idea is built on the resurrection of Christ from the dead. But if the dead rise not, then is the foundation imaginary. The beautiful superstructure must fall and Peter and all associated with him must lie eternally buried in its ruins. But now is Christ risen from the dead and become the first fruits of them that slept. The second is—That the Apostles are found false witnesses of God unto us; they unitedly bore testimony of the resurrection of Christ from the dead. But if the dead rise not then their testimony is false and they stand charged with the odious character of false witnesses and that of the worst kind. The importance of testimony is to be determined by the value of the consideration at issue. He that would deprive a man of his estate by false testimony is highly culpable; but he that would deprive a fellow being of his life is more so. But they that would form a combination to deceive millions in relation to their eternal interests, are more criminal than either of the above. On the supposition that this is true of them they would come fully under the character described by Jude, 13v. Wandering stars to whom is reserved the blackness of darkness forever.—There are certain stars that are of vast importance to the mariner. The north star for instance. But let us suppose that the helmsman should (through a mistake) fix his eye on a moveable planet, instead of the polar star, we may easily conclude that the consequences would be disastrous both to the ship and crew. We have been wont to fix our eyes on the Apostles, as a constellation of fixed stars in the gospel firmament; but let us suppose ourselves deceived in this (which is certainly the case if the dead rise not) and it will require no great effort of mind to come to the conclusion, a conclusion which will paralyse our fondest hopes and leave us the most wretched victims of the most awful delusion.

Again if the dead rise not our faith is vain. Christ and him crucified, has been the object of our faith, and indeed of all that class of men called believers from Abel, the first Martyr, down to the present, and will in all future ages. But if the dead rise not, then the great enemy of souls will prove completely victorious in the contest carried on between him and the above named characters ever since they had an existence on earth.

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It has ever been a favorite object with him to prove the faith of God's elect to be vain and fantastical, and if the dead rise not he will prove completely victorious and his horrid den resound with acclamations of triumph.

Again: if the dead rise not we are yet in our sins, and if so, how sad our delusion, how false and treacherous that peace we have derived of a hope of their forgiveness through the blood of the Lamb. How dreadful they once appeared when set in array before us, when for number they were like the stars in the firmament, and for guilt like mountains pressing us down. —In view of which we stood like condemned criminals awaiting our dreadful sentence, depart ye cursed, &c. But our unspeakable joy (when least expected) Jesus appeared as our days man and whispered peace and pardon to our trembling souls, we were enabled to run into his name as into a strong tower from the enemy, as a refuge from the avenger of blood and as a hiding place from the wind, and a covert from the tempest. In a word we found in him every thing we could wish. Since then we have been buoyed up under the fond hope that our sins have been cast behind his back into the sea of forgetfulness, and though sought for should never be found. We have been wont to take comfort from such promises as these: I have blotted out as a thick cloud thy transgressions, and as a cloud thy sins return unto me for I have redeemed thee, Isaiah xliv. 22. Again, I, even I, am he that blotteth out thy transgressions for mine own sake and will not remember thy sins. These and such like have been to us as apples of gold in pictures of silver, they have been health to our souls and marrow to our bones.—But if the dead rise not this is all fatal deception, we are yet in our sins, and if so yet under the curse, and must lie under its dreadful weight to all eternity.

But brethren are we prepared to admit a hypothesis that must lead to such awful conclusions? we hope not; and these conclusions are not the hideous fancy of a distorted imagination, they are the solid deductions, the sober conclusions of that master reasoner the great Apostle of the Gentiles. Yea, more, of the Holy Ghost to whom the Apostle stood related merely as the pen in the hand of the writer. From the importance given to this doctrine by the Apostle, we cannot consent to class it with those views on which a difference of opinion does not involve the question of fellowship. How can two walk together except they be agreed; and we do sincerely believe that an agreement in the fundamental principles of the gospel is necessary to constitute Christian fellowship, and among these we feel bound to rank the doctrine of the resurrection of the body.

And now dear brethren, we commend you to God and the word of his grace, which is able to make you wise unto salvation, through faith which is in Christ Jesus, to whom be glory for ever. Amen.

THOMAS BARTON, Moderator.
JOSEPH HUGHES, Clerk.

CORRESPONDING LETTER.

The Delaware Baptist Association. to the Old School Baptist Associations and Meetings which correspond with us, send brotherly love:

BELOVED BRETHREN: We have again to record the loving kindness of the God of Jacob, in sparing our unprofitable lives and permitting us once more to meet our brethren in *love without dissimulation.*

You will no doubt be pleased to learn that we thanked God and took courage when we heard your messengers in love and faithfulness proclaim those glorious and blessed truths which earth and hell can never, no never, overthrow, and which fills the heart of every son and daughter of Zion with joy and gladness.

The Apostle of the Gentiles having by solid and incontrovertible arguments established the doctrine of the resurrection of the dead, and our victory over death through our Lord Jesus Christ proceeds to draw this beautiful conclusion. "Therefore brethren be ye steadfast, immoveable, always abounding in the *work of the Lord,* for as much as ye know that your labor is not in vain in the Lord." Steadfastness or being established in the truths of our holy religion is certainly nothing short of a work of the holy spirit in the hearts of God's children and such can (in truth and sincerity) say "that it is a good thing that the heart be established with grace, their feet are made willing to run in the ways of God's commandments when their hearts are filled with peace, joy and righteousness, Brethren our hearts desire and prayer to God for Israel is that they may be saved, and saved too from the idoltary, delusions and pollutions of this present evil world. May you and us be enabled to *abstain*

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from all the *doctrines, commandments and inventions of men*, and now, brethren, we commend you to God and to the word of his grace, which is able to build you up and give you an inheritance among all them who are sanctified. May we all be enabled by grace to speak of that wonderous grace vouchsafed unto us through our Lord Jesus Christ, and be perfectly joined together in the same mind, and in the same judgment. We know and are perfectly persuaded of the Lord Jesus, "That one of you can chase a thousand, but Oh, how much more pleasant is it when two put ten thousand to flight."

Brethren, we earnestly desire a continuance of your friendly correspondence by Messengers.

Our next Association will be held, God willing, with our sister Church, at Bryn Zion, commencing on the Saturday preceding the 4th Lord's day in May, 1843.

THOMAS BARTON, Moderator.
JOSEPH HUGHES, Clerk.

TO EDITORS PRIMITIVE BAPTIST.

Poplar Spring, Fairfield Dist. S. C.
April 7th, 1840.

DEAR BRETHREN; In a late communication for the Primitive, I glanced at the subject of hypocrisy, and ventured to say in it, that this is the kind of religion that the missionaries and the New School revivals are producing: and to say that such a course as theirs, if it is followed up, *must* issue in persecution; and that the very doctrinal sentiments of the New School tend that way, while the Old School doctrine is directly the reverse, in its tendency and spirit. For the worst persecutions that have ever been, have been carried on by those who have claimed to be within the visible church, and to be exclusively in the right way; they having indignant feelings towards those that differed from them, because it was a settled principle with them that they (the hereties, as they called them) could see with their eyes if they would. I now forward on, for insertion in the Primitive, Mr. Pollok's description of the hypocrite in his Course of Time. In speaking of the day of judgment, he says,

Great day of revelation! in the grave
The hypocrite had left his mask, and stood
In naked ugliness. He was a man
Who stole the liv'ry of the court of heav'n
To serve the devil in; in virtue's guise
Devour'd the widow's house and orphan's bread;
In holy phrase transacted villanies
That common sinners durst not meddle with.
At sacred feast, he sat among the saints,
And with his guilty hands touch'd th' holiest things,
And none, of sin, lamented more,* or sigh'd
More deeply, or with the graver countenance,
Or longer prayer. wept o'er the dying man,
Whose infant children, at the moment he,
Plann'd how to rob: in sermon style he bought,
And sold, and lied; and salutations made
In scripture terms: he prayed by quantity,
And with his repetitions long and loud,
All knees were weary; with one hand he put
A penny in the urn of poverty,
And with the other took a shilling out.
On charitable lists (those trumps which told
The public ear, who had in secret done
The poor a benefit, and half the alms
They told of, took themselves to keep them sound'ng)
He blazed his name, more pleased to have it there
Than in the book of life. Seest thou the man!
A serpent with an angel's voice! a grave
With flowers bestrew'd! and yet but few deceiv'd.
His virtues being over-done, his face
Too grave, his prayers too long, his charities
Too pompously attended, and his speech
Larded too frequently, (and out of time)
With serious phraseology—were rents
That in his garments ope'd in spite of him,
Through which the well accustom'd eye could see
The rottenness of his heart. None deeper blush'd,
As in th' all-piercing light he stood exposed,
No longer herding with the holy ones.
Yet still he tried to bring his countenance
To sanctimonious seeming; but, meanwhile,
The shame within, now visible to all,
His purpose baulk'd:—the righteous smil'd & ev'n
Despair itself some signs of laughter gave,
As ineffectually he strove to wipe
His brow that inward guiltiness defil'd,
Detected wretch! of all the reprobate,
None seem'd maturer for the flames of hell;
Where still his face, from ancient custom, wears
A holy air, which says to all that pass
Him by,—I was a hypocrite on earth.
That was the hour which measur'd out to each,
Impartially, his share of reputation!
Correcting all mistakes.

The protracted-meeting preachers perhaps will say, "The visible church has never been without hypocrites within her pale. Judas was a hypocrite, Simon the sorcerer was a hypocrite and the church had her false professors at the time we introduced our protracted meetings and other measures for getting up revivals." I grant it was the case. But this is like saying because there is disorder in the world I will increase the disorder, by acting as wickedly as ever I can. Because it has been an unavoidable evil, that a few tares have been among the wheat, I will try and have the field overrun with tares, or, if you please, try and have the crop all tares.

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*The hypocrite may preach against hypocrisy,

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For they go for taking in all the world into the church, and especially the wealthy and those who are able to answer the calls for money in our day, regardless of our Saviour's words. It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. Mat. xix. 24.

Because there have always been hypocrites in the church we will try and have as many hypocrites in her, as there are persons without religion in the world!! This is indeed the principle on which they proceed. A most fearful state. But in order to keep the wild sinners in some reasonable bounds after they get them into the church, they must have them join a temperance society. Aware, it would seem, that they are not sufficiently governed by Christian principles to avoid drunkenness, and of course the unguarded language and conduct of drunken men, they must have *this* hedge about them—have them to put their names on a temperance list & pledge themselves not to touch ardent spirits. Knowing their frailty as drunkards and as men without the restraining grace of God in their hearts, they must have a double fence about them; one, the pales of the visible church, and the other the enclosure of a temperance society. This is all the evil that joining a temperance society does, that I know of; it is gradually being substituted for religion. I am willing the world should do as much as they please in that way, but let them know that that is a different thing from religion: let them know that true religion is of the heart, that we have a *heart-searching* God to do with; who does not expressly disapprove of civility, to be sure, but says, Son, give me thy heart, and let thine eyes observe my ways. It is antichristian to set up any thing in place of Christ as a ground of hope for salvation. And no less are the New School temperance movements antichristian than auricular confession, sacramental penance, or priestly absolution are. They are leading the people to build on other foundation than that which was laid by the apostles and prophets, Jesus Christ himself being the chief corner stone of the foundation laid by them. Ephes. ii. 20. I am, dear brethren, as ever, yours in gospel bonds. *JONATHAN MICKLE.*

Disputing should always be so managed, as to remember that the only end of it is truth.

THE PRIMITIVE BAPTIST.

SATURDAY, AUGUST 13, 1842.

FOR THE PRIMITIVE BAPTIST.

Williamston, N. C.
August 1st, 1842.

A few thoughts and reflections relative to the disunion between the Kehukee Baptist Association and the Chowan Association, and respecting a reunion between them again upon proper gospel principles.

From a long acquaintance with many members in and belonging to the Chowan Association, and my belief of the genuine religion that many of them possess, and they being deprived for many years of intimate union and fellowship with the Kehukee Association and her individual members, that they formerly enjoyed, and which was broke down and prevented by some leading characters in her Association; and in reflecting on the condition of such, that was in pain thereby, I much pitied them and felt desirous that it should be otherwise, for several years, and at times thought, that I would speak thereof to the Kehukee Association, to see if they (in their wisdom) could not devise some way for a reunion. But on reflection, knowing that the Chowan was as a daughter of the Kehukee, and was dismissed from her for their conveniency to keep house to herself, under the express condition to correspond with their mother yearly at her sessions, and that this was stopped by the Chowan, and not by the Kehukee, and thought that as she had withdrawn of her own accord, it was her duty and not the Kehukee's, to attempt to make overtures for reconciliation. Therefore I did not speak of the same to the Kehukee, and the two Associations continued to be like the Jews and Samaritans of old, to have no dealings together. Until a few weeks past a report reached me, that the Chowan Association at her last session, had entered into a resolution to apply to the Kehukee, and had appointed eight delegates of her body to act as a committee for her, to join eight more to be appointed by the Kehukee, if she thought fit, to meet at Sandy Run m. h. Bertie county, in November next. And as I thought the movement was from the right side, I was pleased to hear news that was so desirable. I therefore immediately made application, by another

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person, to know whether what I had heard was so or not, to one of the Elders of the Chowan Association, who sometimes had acted as her Moderator. Upon which I learned, that he was not at her last session, and had not heard any thing about it; upon which my hepe began to flag, until in the 7th vol. 14th No. 216 page, under date 23d July, 1842, of the Primitive Baptist, I saw that Elder Joshua Lawrence of the Kehukee Association, had heard the same and published it. Therefore my hope revived. and I now hope that the subject is now under way to lead to a reunion again. If the Chowan Association, as a penitent daughter, returns to her mother the Kehukee, with contrition of spirit, and acknowledges her wayward error as a returning prodigal daughter, and promises in future to abstain from following the worldly Arminian inventions of men; then and in that case the Kehukee Association, I think, will open fellowship and correspondence as heretofore, and upon no other terms whatever; for a deviation from this stand the Kehukee would disgrace herself.

As Elder Lawrence advises the churches of the Kehukee Association to a serious consideration of the subject. before the arrival of her session; and, I would add, instrnct her delegates how to act on the premises, and for the churches to have an eye to the glory of God, in this important subject.

Brethren, I do hope, (and there is ground to do so,) that we shall be visited with the Lord's presence, in the churches in the Kehukee Association ere long. And as I have been for many years the oldest minister in her body, that I shall yet see a happy revival in her; which would make me talk like old Simeon, "Now, Lord, let thy servant depart in peace, for my eyes have seen thy salvation."

Brethren, at large, I charge you when at a throne of grace, to remember your poor old brother, (and perhaps father in the gospel of God to some.) I bid you adieu. *JOS. BIGGS, Sen'r.*

TO EDITORS PRIMITIVE BAPTIST.

Skewarkey, Williamston, N. C.
July 25th, 1842.

BRETHREN EDITORS: For the first time in my life I attempt to write a piece for the Primitive, and now I fear I shall be in the way of some abler pen, as I have nothing very interesting to write about. I however can say, that we are at peace one with another, and hope trying to get to heaven the way the Saviour of sinners hath pointed out; that is, to have full faith to believe that he is the Son of the living God, and hath power to forgive sins. For we believe that he has a people on earth, and we also do believe that he will save his people with an everlasting salvation, and that he will not lose one; for he says, the Father who gave them me is greater than all, and no man is able to pluck them out of my Father's hands.

This, my brethren and sisters of the Primitive, ought to be a great consolation to us; for Jesus says, speaking to his disciples: And behold, I send the promise of my Father upon you—for he says, this is the Father's will which hath sent me. that of all which he hath given me I should lose nothing, but should raise it up again at the last day. Verily, verily, I say unto you, he that believeth on me hath everlasting life. He declares himself to be the bread of life, and he that eateth of this bread shall live for ever, for this bread came down from heaven. Let us therefore, strive to eat of this heavenly bread. The fathers did eat manna in the wilderness, and are dead.

My beloved brethren, we can find many scriptures to prove the final perseverance of the saints. For Jesus says: If the Son (speaking of himself) therefore shall make you free. you shall be free indeed. Therefore, if we are free from sin, we live no longer therein, but have become the servants of the most high God. Paul speaking to the Romans, 6 chap. 14 ver. For sin shall not have dominion over you, for ye are not under the law but under grace. Ephes. 2 chap. 8 ver. For by grace ye are saved through faith, and that not of yourselves, it is the gift of God. 9 ver. Not of works, lest any man should boast. Rom. 8 chap. 33 ver. Who shall lay any thing to the charge of God's elect? It is God that justifieth. 9 chap. 15 ver. For he saith to Moses, I will have mercy on whom I will have mercy; and I will have compassion on whom I will have compassion. It is God that sheweth mercy. Does not Paul say, that whosoever call upon the name of the Lord shall be saved? How shall they call on whom they will not believe? By grace are ye saved, and grace is a gift of God; and if it is a gift, how shall we obtain it if God don't please to give it us? For the gifts and calling of

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God are without repentance. Did not God make all the human family? If so, has not he a full right to do with us as it seem eth good unto him? We are the workmanship of his hands, as much so as any thing we form is the workmanship of our hands; and we have a right to do our work in any way we think proper. Then who can say, why hast thou made me thus?

But, my brethren, we have become the servants of God, and it is our duty to do all we can, and then we are unprofitable servants at best. Now we live by faith, and faith produces works. James hath said, 2 chap. 17 ver. Even so faith, if it hath not works, is dead; being alone. He means my brethren, that faith will make a man work; not that the work will give the faith. When the soul is quickened and made alive to see his state and condition, all the things of this world cannot prevent the creature from working; he will work, he is bound to work, if he cannot be seen to work. Paul saith, the spirit maketh intercession for us. The soul is crying for mercy day and night—you may carry him where you will, his soul is still crying to God for mercy; his prayer is, Lord have mercy on me a sinner, for he seeth himself a sinner, and he thinks his case unpardonable. But when he comes to see what way he is to be saved, by the death of Christ, he then seeth the justice of God; before he did not think that God could look over his sins, but now he seeth that long since Christ bore them in his own body on the tree of the cross.

I must here tell how it was with me, at the last hour; when I thought my day of grace was gone, when I was about to give up as I thought to go to torment, for I thought it was my lot; nothing I thought kept me out of hell but the brittle thread of life. It did appear to me plain, that I saw my Jesus standing pleading my cause to the Father, saying, spare him, Father, I have died that he may live. Then, brethren, how do you think I did feel? O, my soul, I cannot express my feelings; no, nor my joy. I found myself trying to praise my Saviour, my prayer had changed, it was all praise. Then I had faith, but my faith gets so dull sometimes, I think I have no faith at all; but blessed be the Lord, I am told in his word, that an end to my troubles I shall find, (using the words of the poet.) We have many trials on earth, but let us count all the things of this world as nothing to us, looking for a day when it will all be at an end. What need we to care for the things of this world? Solomon says, it is vanity and vexation of spirit. We should use every means to promote the cause of Christ and comply with his precepts, we should observe baptism, Lord's supper and washing the saints' feet.

Ministers are commanded to go and teach all things whatsoever is commanded them, and teach to observe all things; and they have the promise of the Lord to be with them, for he says, lo, I am with you alway even unto the end of the world. Amen. And it is our duty to acquire truth, and in order to do that, is to be of a humble and obedient mind, ready to receive the truth; for God resisteth the proud, but giveth grace to the humble. Let us search the scriptures daily, that we may know what truth is, and what we are, for in them you think ye have eternal life, and they are they that testify of me, saith the Lord. You will also bear in mind, that whosoever loveth father or mother, house or land, wife or children, more than Christ, is not worthy of him. You will therefore give heed to this, for if this is the word of God, no man or men can overthrow it, it is pure and unmovable.

As it respects the ordinance of baptism, it has been so changed by men and is now practised by some who call themselves Christians, that it is no part of the institution Jesus Christ first instituted. The ordinance of baptism he no doubt delivered his mind so clearly and fully upon the subject, that his disciples and immediate followers understood and practised as he would have them. Every thing which hath been the precepts and inventions of men since, is aside from the ordinance and makes no part of it. No man or body of men hath any more authority or right to add or diminish from the ordinance, than they have to institute a new one, and call it Christ's. When and where the ordinance of baptism is so changed, as to lose the intent and meaning, then it has become no Christian ordinance, but is the invention of men and I may say devils. Error is very insinuating and deceiving, surely it hath proved thus in the subject of sprinkling in the place of baptism. It was an early error, invented for convenience. Baptism was necessary to salvation, hence it was judged that life was or would be endangered by immersion. The person must either lose his life by baptism, or lose his soul for want of being baptised; or some other

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mode must be invented. Or, if the sick person was nigh dying, he must be baptised without immersion or probably lose his soul before he could be conveyed where the ordinance might be administered. Under these circumstances sprinkling was devised as a substitute for baptism. Here was the origin of sprinkling, as I am informed by ancient history. Ladies and gentlemen wishing to have sprinkling substituted, as they did not like to be immersed all over, afterwards it became a practice, as it was found to be very convenient for dandies, who performed the ordinance, as well as the ladies on whom it was performed. And we hold sprinkling as being no part of baptism, and I will defy every man in the world, that holds sprinkling as an institution of Jesus Christ, to prove the first particle of it by scripture. And I do also defy them to prove infant baptism, as they call it, or to prove that baptism is to be administered to any unconverted person. If it were, why was it that all had to bring fruits of repentance, and believe and be baptized? Not be baptized and then believe, no, in every passage in the New Testament, where it speaks of baptism, we find believe before baptism. Now when the soul is changed, he is willing to go down into the water, and go under the water, and if baptism is to show the burial and resurrection of Jesus Christ, it is plain to us we have to be buried under water before we can represent a burial, and raised to show a resurrection. It also is typical of our death to sin, and being raised to a newness of life. Some say that baptism is not essential, but what saith our Lord? Verily, verily, except a man be born of water and of the spirit, he cannot enter into the kingdom of heaven. If a man cannot enter into this kingdom but in this way, he cannot belong to it in any other. I deem it unnecessary to say any more about baptism, as I am well assured that all my Primitive brethren believe in baptism as I do.

So, I am with you alway, not ways, for Christ is but one way, and that is the right way. Men have many ways, but Jesus Christ is the only way to get to heaven. We learn if any man climb up any other way, the same is a thief and robber; and all the fruitful inventions of men are nothing in the sight of God; for those inventions have been from the beginning, and are now self-conveniences, and three times out of three and a half are lucrative conveniences. I must close my piece for the present.

JOHN R. WHITAKER, a lay member.

TO EDITORS PRIMITIVE BAPTIST.

Lafayette, Chambers Co. Ala.
July 20th, 1842.

DEAR BRETHREN EDITORS: By the kind permission and protecting care of my heavenly Father, I have once more the highly esteemed privilege of making this communication to the dear brethren and sisters, to whom be grace, mercy and peace multiplied. Owing to the formidable duties and numerous engagements of life, I have not been favored with as frequent opportunities of writing in the Primitive Baptist as I desire, but I have not forgotten the dear children of God, and read with much pleasure and heartfelt consolation many of the valuable communications of the brethren through the Primitive, and also the Signs of the Times. I have just returned home after an absence of nearly three weeks, having travelled several hundred miles; and as there was much anxiety manifested for my health and safe arrival at home, I take this method at an early opportunity to let the friends and the dear brethren and sisters where I have been travelling, know that I was so highly favored as to return to the embraces of my family in the enjoyment of tolerable health. Many were the reflections that passed through my mind during my tour, and I often thought if the Lord would favor me so much as to enable me to return to my family once more and let me find them all well, that surely I never would forget his mercy, and that I would try to serve him better than before; which blessing, greatly desired, was measurably realized by me his servant.

I set out on the 29th June, and had several appointments on my way to the city of Wetumpka, Ala. but failed to reach two of them in time. I met with some precious brethren and sisters on the way. But owing to the rain and the fatigue of travelling, added to which was the chagrin of having been denied the privilege of filling the two appointments above referred to and being slightly indisposed, I found myself much depressed in my feelings. On arriving at Wetumpka, where I had an appointment to preach on the first Lord's day, inst. I met with Elder Luke Haynie, who lives near this place; and the open,

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courteous, and friendly recention I met with from Elder Haynie and Elder Searls, who had come to meet me in order to conduct me on my way to my appointments, as far as his residence in Lowndes county, and by the whole church and other brethren who were present; added to which was a delightful Sabbath meeting, while the Lord by his great love and mercy seemed to visit us with the outpouring of his spirit, which caused me to forget my depression. And my joy was greatly heightened in the enjoyment of the love of God, which enabled his dear children to rejoice together; and such were the evidences of divine favor, that there seemed to be no doubt but these were the true followers of the Saviour. And when we took our leave of each other, I can truly say it was a time of weeping; but our hearts were comforted under the blessed reflection of meeting where parting is no more. These circumstances greatly refreshed my mind with the usage of the Primitive Christians, when they went out to meet the disciples, there by giving them expressions of their welcome among them.

We then spent a few hours Sabbath evening with the family of Doct. Fitzgerald of this place, who is a Baptist, and who treated us with a great deal of attention and kindness, and seemed to take much interest for us and the cause of God, though not a member of the church above alluded to. After which we accompanied Elder Haynie to his residence, and enjoyed a pleasant night's repose. And on Monday morning set out for Bethel church, which is situated fourteen miles below the city of Montgomery, in Montgomery county, where I became acquainted with Elders Todd, G. W. Jeter, and Findly; the two first mentioned are members of this church. Here I met with a large collection of people, and became acquainted with many precious brethren and sisters, who together with the Elders received me and my preaching with great cordiality and gladness, and seemed stedfast in the doctrine of sovereign grace. I visited several churches under the pastoral care of Elders Todd and Jeter, and it gives me great pleasure to say, truly they and the churches carry the scriptural evidences of their being the church of Jesus Christ. But before I leave this part of the narative, I must give an account of this church (Bethel.) It is a church of long standing and contains more than two hundred members; and is so remarkable of so large a number of members, not one has ever yet been led off by the delusive system of human inventions, and last year there were forty persons baptised at this church.

From this place I visited Shiloh church, in Lowndes Co. where Elder Searls is a member and where I had an appointment. At this place I met a considerable congregation, and indeed we enjoyed a refreshing shower from the presence of the Lord. At this meeting I had the pleasure of hearing Elder Jeter preach. In the close of this meeting it was a meeting time indeed, a considerable number desired to be remembered before the throne of God. And here I will take the liberty to rehearse the words of Elder Jeter, which were these; (said he, brother Lloyd I never shall forget you.) The next appointment was at Lowndesborough church, which owing to indisposition and the nature of other business before me, I did not attend; two other appointments in Autauga Co. I obtained the favor of Elder Haynie to attend.

And now in the conclusion of my narrative I can say truly, I cherish with great pleasure the fond recollection of the Christian conversation and kindness of the dear brethren and sisters with whom I became acquainted during the whole tour. I pray the Lord that my labor may be as bread cast upon the waters, which may be gathered many days hence and that he will reward them an hundred fold for all their courtesy and attention to me his servant.

I am, dear brethren, with sentiments of high Christian regard and esteem your h'ble ob't serv't, &c.

BENJAMIN LLOYD.

P. S. I take this method to give notice to the brethren and friends, that there will be supplies of my Hymn Books at the following Associations, viz: The Harmony, Upatoi, Echaconna, Ocmulgee, Primitive Towaliga, and Primitive Western, Ga. Beulah, Bethel, and Ebenezer, Ala. All the brethren or churches who are not supplied would do well to send by the delegates or otherwise, and supply themselves. Also I request especially all the brethren Agents in the bounds of the above named Associations, to carry with them or send all the Books they have remaining on hand at that time, in order that the brethren may be supplied.

I tender to the brethren Agents my gratitude for the interest taken for me in selling my Hymn Books, and also to the

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brethren and friends for their liberal patronage. Yours in the bonds of the gospel, &c. *BENJAMIN LLOYD.*

TO EDITORS PRIMITIVE BAPTIST.

Georgia, Wilkinson county,
July, 3rd, 1842.

BELOVED OF THE LORD, and brethren in Christ Jesus: For the second time I have ever wrote for the Primitive, I sit down to write a few lines; not because I think I am smart, for I know I am ignorant, and of myself know nothing as I should. But seeing none of the brethren of Wilkinson have wrote for a considerable time, I thought I would let the brethren at a distance hear something from us, thinking they were like me, loved to her from the brethren in Christ every where. For I do believe they are all of one family, and are all taught by the same spirit, and all have one Father, even the Father of our Lord and Saviour Jesus Christ. He the head, and we the members of his body; and that body will be complete, and not one member be lost; if it were so, the body of Jesus would be maimed. But Jesus says, I in you, and you in me, and I in the Father.

Brethren, there is a great deal said in this part of the world about works. I have never yet got to the place that some say they have. They say they know they are Christians, and they have not sinned since they got religion. Brethren, I have never got any religion that is true religion; if I have any, it was given to me. Now, brethren, in a few words I will tell you what I think about works. Works never have nor never can produce grace; but grace will produce good works. It is impossible for a man in a state of nature to do a good work, to bring God under obligation to carry him to heaven; for the tree is corrupt and the fruit will be so, make the tree good and the fruit will be so, for the Christian is kept by the power of God. Brethren I do not know that I am a Christian, but I have a faith, hope and belief, that I am one that was chosen in Christ Jesus before the world began; though I feel that I am a sinful man and often fear I have never been born again. But Jesus says, my grace is sufficient for thee; and brethren, I do believe, as the great apostle Paul says, Ephesians, 2 c. 10 v. for we are his workmanship, created in Christ Jesus unto good works; which God hath before ordained that we should walk in them. Again, Paul says, Galatians, 2 c. 21 v. I do not frustrate the grace of God, for if righteousness came by the law, then Christ is dead in vain.

Brethren, whether I am a Christian or not, I do believe the doctrine, of election predestination, effectual calling, and final perseverance of the saints in grace. And could quote a great deal of scripture to prove that doctrine, but I deem it unnecessary, for the Bible is full of it. And search the scriptures, says Jesus, for in them ye think ye have eternal life, and they are they which testify of me. John, 5 c. 22 v. though, brethren, I think you to be a different class of people to what them were Jesus were talking to. He told them that they believed him not. But it is necessary that we all should search the scripture for ourselves, and pin our faith to no man's sleeve, and contend for the faith of God's elect; which is the only true and saving faith under heaven, is my soul's belief.

Brethren, the Primitive churches, as far as my acquaintance extends, are generally at peace and love one with another; but are in a cold and wintery state. Brethren, pray the Lord God of Israel to revive the work afresh in our hearts, and that Zion may travel and bring forth many sons and daughters. I could say a great deal about the missionaries and Arminians, but you all know them, they are all of one family, with a few exceptions. There are some Old Baptists in missionary churches that I love yet as Christians, but just as sure as the Bible is true, they are led astray by seducing spirits and doctrines of devils. But I think that some of them are ashamed of their past conduct, and well they may be, for some two or three years ago they were receiving members into their churches by wholesale, as the saying is, without any experience, only as they would tell something to one of their members. Then he or she would tell it for them. Poor deceived souls, God had not made them willing to go to the church, and my people shall be a willing people in the day of my power, saith the Lord. Now they cannot deny this, for they know I have seen it with my eyes, which conduct proves that it was not of God, and they ought to be ashamed of it. And now they and the Methodists have it hip and thigh. The Methodists are catching their members about as fast as they ever got them. Brethren, they are the greatest people to brother you I ever knew; but the fact is, I

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cannot nor will not brother them. So I will quit for the present. Remember me and family when at a throne of grace. Yours, in hope of a better world than this.

JOEL HARDIE.

TO EDITORS PRIMITIVE BAPTIST.

Cheek's Cross Roads, Tennessee,
July 8th, 1842.

DEAR BRETHREN AND SISTERS, of the Primitive Baptist order throughout the United States: I am in tolerable good health through the mercies of God, hoping that these few lines may find you enjoying the like blessing, and that you are still kept by the power of God in the true faith.

I feel to give you a few thoughts on the different numbers of days that are mentioned in the Revelation in the 12th ch. And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars: And she being with child, cried, travailing in birth, and pained to be delivered. And she brought forth a man-child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne.

And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days. And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man-child. And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place where she is nourished for a time, and times, and half a time, from the face of the serpent. A time is one year, which may be proven from Daniel's prophecy; and times are two years, and half a time is half a year, which makes 42 months, multiplied by 30, makes 1260 days. So the times spoken of and the days are the same number, which is 1260 years.

And there appeared another wonder in heaven, and behold, a great red dragon, having seven heads and ten horns and seven crowns upon his heads 13th ch. and I stood upon the sand of the sea and saw a beast rise up out of the sea having seven heads and ten horns, and upon his horns ten crowns and upon his heads the name of blasphemy. Those two beasts must be of one stock, which is the devil's church on earth; for when John was in the wilderness he saw a woman riding this same beast, in my opinion, or the law power of the land, which binds men down to worship under the devil's kingdom which has a beastly disposition. This beast that rose out of the sea, which I believe meant the see of Rome, in the church at Rome, where the Bishop proclaimed himself able on earth to forgive sins. He was allowed to continue forty and two months. Now if you will turn to the eleventh ch. you will see there: And the holy city shall they tread under foot forty and two months. The 42 months is always placed to the antichristian side. The 42, as I before remarked multiplied by 30, which is one month, makes 1260 days. Now the woman and the beast are to continue one length of time in this world. This woman no doubt in my mind is the true church of God, and Mary the mother of our Lord and Saviour Jesus Christ.

For we hear the scripture, say 1st Pet. 2 ch. 6 v. Behold I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded. So we see that Christ has always been in Sion, which I believe is the same as the woman. This woman went into the wilderness at a certain time, which was when the dragon persecuted her; and I think she yet is in the wilderness, for she is here in a world of corruption. But God has his ministers here to feed her and his word, by and through which he will nourish her in this world. And this woman holds sacred all the doctrine of the twelve apostles, with all the ceremonial law under her feet. And it was given unto him (the beast) to make war with the saints, and to overcome them; and power was given him over all kindreds and tongues and nations, and all that dwell upon the earth shall worship him whose names are not written in the book of life of the Lamb slain from the foundation of the world. In the 17th ch. there you will find whose names were not written in the book of life from the foundation of the world.

Now, brethren you may be sure that the antichristian church will continue unto the end of time; for God hath put in their hearts to fulfil his will and to agree and give their kingdom unto the beast until the words of God shall be fulfilled. Then this woman will be delivered from all trouble, bear all persecution with meekness, trust in God till the 1260 days are at an

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end; and look forward to the time when that great wonder will appear in ultimate glory, the bride the Lamb's wife will be completely drest in the robe of immortal glory, when Christ comes and takes her to that great and fair dinner in heaven, when the Father welcomes her in to his own glory. My heart sometimes leaps within me when meditating on that happy time, when we poor sinful worms of the dust leave all our troubles here below; for, brethren, I have many for those I once preached with and lived in the church with. We are now separated and the reason is, because they have left the doctrine they once preached, and the commands of the Bible, in my opinion.

Brethren and sisters, remember me and mine in your prayers, and the churches that I attend; for we have a cold time, yet we feel as we hope the religion of God in our hearts. I hope some of the able pens of the Primitive will give more instruction on the subject I have wrote on, for I have only said a few things of so great a mystery. What I have wrote is not barrowed from any man, but I have a hope that God has showed it to me, and I am willing to give it to others. So farewell at present. May God keep us from all evil. Your unworthy brother in Christ.

PLEASANT A. WITT.

TO EDITORS PRIMITIVE BAPTIST.

Alabama, Henry county,
July 2nd, 1842.

BRETHREN EDITORS: It is thought proper by Mount Zion Primitive Baptist church, to publish the following singular resolutions, which she has adopted for certain reasons, some of which I here mention. In the infancy of this church, sometime about eight years ago, perhaps longer or not quite so long, there was an objection made to a certain individual becoming a member, because she was said to be a witch. Some opposed the idea, others were silent. Eventually the matter seemed to be settled in the rejection of the individual, and long and serious have been the difficulties which this church has passed through, and she is stigmatised abroad as a witch church, while there is a majority who do not believe in such things. I am therefore authorised by the church to send you a copy of our Resolutions for publication, that our brethren abroad may know we have no fellowship for such things. These Resolutions were adopted in February last, if I mistake not, after a discourse being delivered by brother A. McGinty, on the subject of witchcraft, and a few remarks by myself.

JOHN W. PELLUM.

Resolutions adopted by Mount Zion Primitive Baptist church, Henry county, Alabama.

WHEREAS, this church has been much annoyed with talk about witchcraft, and as we are stigmatised abroad as a witch church, we hereby declare a non belief in such doctrine by a supernatural power in human beings; and we believe such doctrine is repugnant to the scriptures, and only exists in the art of deception, and those who believe in it are heterodox in principle.

Resolved, That we declare a non-fellowship to the doctrine of witchcraft, by a supernatural power in human beings; and that we will not hold any member of this church in fellowship, whose conduct prove they believe in such doctrine, or who profess to believe such.

Resolved, That we take the opposition of any member to these resolutions as evidence of their belief in the doctrine of witchcraft, by a supernatural power in human beings, and they be dealt with accordingly and expelled from the church.

P. S. I give a few scripture references as a part of our authority for passing the above resolutions. Deut. 18 chap. 10, 11 and 12 verses. Lev. 20 chap. 6 v. 2 Cor. 6 chap. 14 and 15 vs. Gal. 5 chap. 19 and 20 vs. More authority yet, but the above is enough. *J. W. P.*

AGENTS,

FOR THE PRIMITIVE BAPTIST.

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TERMS.

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THE PRIMITIVE BAPTIST.

EDITED BY PRIMITIVE (OR OLD SCHOOL) BAPTISTS.

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"Come out of Her, my People."

VOL. 7. SATURDAY, AUGUST 27, 1842. No. 16.

COMMUNICATIONS.

TO EDITORS PRIMITIVE BAPTIST.

Irwinton, Alabama,
July 11th, 1842.

VERY DEAR AND BELOVED BRETHREN: If I may be allowed the privilege of calling you by that appellation. Seeing a short piece published (which I did not expect would be,) in the Primitive, containing a promise that I would at some future time write something of our situation; in fulfilling of which, I feel willing to expose my weakness once more.

In the year 1838, in June, our church at Cowikee was constituted by the brethren Peter Eldridge and John G. Gilbert, on the principles of the Old Baptist faith, and received by the Bethel Association as orthodox. There were Articles of Decorum also adopted by the church, with this item in them:—

"The benevolent institutions (so called) of the day, shall be no matter of fellowship in this church, and we leave that matter free for all to act or think as they may deem right."

Had it said, having no fellowship for the institutions, believing them to be the inventions of men, then perhaps I should not have had such pain in writing these lines. Well, believing in what I understand to be Republican principles, (i. e.) for all to think for themselves and act accordingly, on them principles we (as a church) yet remain together; although it appears very evident to me that we are divided, but the spirit is not yet acted out. I sometimes feel to hope, that the Lord in his own good time will bring his purpose to bear for the good of his people; for it seems that there are some precious brethren that it is hard for them to believe, that the Lord will have his people to be a separate people.

Dear brethren, the Primitive is read as good news from a far country by a goodly number amongst us, for it truly brings the sweets of the pomegranate within it, while it is despised and evil spoken of by others. For my own part, I feel so much delighted with its communications, that I long for the arrival of its next No. And how it is that men can cavil at the doctrine therein contained, and yet profess to believe in predestination, is a mystery to me; for if I am not deceived and understand the language, I find Shibboleth on every page.

Dear brethren and sisters, for fear that I should be in the way of something more edifying, I will bring my scattering remarks to a close; hoping that the great head of the church will preserve union and communion among all the Primitive Baptists, and enable them at all times to contend earnestly for the faith once delivered to the saints, oppose error in all its deformities, and ever advance the truth of the gospel. Farewell, dear brethren, when it goes well with you remember us, a poor unworthy few in much tribulation.

D K. THOMAS.

TO EDITORS PRIMITIVE BAPTIST.

Pittsylvania, Va. (at home.)
25th of July, 1842.

BRETHREN EDITORS: I have delayed much longer writing than I expected when I wrote before, but the prime cause of it was to get more subscribers, which I have obtained. In all probability I may get more subscribers, and if I do I will let you

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know. There are but very few persons in this section that ever saw the Primitive, but since my papers came there have several read them with peculiar delight that have not subscribed.

Brethren, it may be possible that as poor and as weak and as sinful as I am, that I may venture after a while to write a little scrip for publication, as I have been severely wounded in the house of my friends, because I can't agree with a large majority of our church in the new schemes of the day. I add no more at present, but desire an interest in your prayers that I may be delivered from all my spiritual enemies, and from all other things that are contrary to our heavenly master's will. Your unworthy bro. for Christ's sake,

THOMAS FLIPPEN.

TO EDITORS PRIMITIVE BAPTIST.

Henderson county, Tennessee,
August, 1841.

BELOVED BRETHREN universally, who are not Old School Baptists in theory, but in truth and sincerity. I am about to write a few things drawn from the revelation of God, and beg the calm investigation of every lover of truth. The subject I shall treat upon, is the doctrine of the two seeds, which you have heard so much of in Tennessee; and one Daniel Parker, who is said to be the setter forth of this doctrine. I shall take up the doctrine and give it to you in its true colors, and if we are to be condemned it is after we are heard, and not from the prejudices of those who have a name to live while they are dead.

I moved to Tennessee twelve years ago, and brought with me a letter of dismission from Shocco church, in Pittsylvania county, Va. and shortly became a member of the church in the county where I have lived ever since. They were called the Regular or Predestinarian Baptists. I was a young member, my mind was open for instruction & information concerning Christ's kingdom, and the consistency of the plan of salvation, so that justice and mercy could meet together, and righteousness and peace might kiss each other. I now was a member of the church again, where my enjoyment was and had been hearing some of the strange brethren preach, and thought that I understood the sound of the trumpet. A certain brother who was tending the church at that time observed to me, that a certain brother (who I had heard several times) was preaching a dreadful doctrine; and the time of our communion was coming on, and he could not invite him to the table if he should be present. I told the brother I had heard him several times, and was well pleased with his preaching. Says the brother to me, he is so crafty in his course you cannot perceive the difference, except you watch him very closely. I asked him what it was. He said it was concerning Eve's conception, and the devil had carnal communication with Eve, and therefore had a natural generation in the world; and he thought it was a disgrace to the female sex. Here was a damp struck on my feelings, one preacher had given me a bad account of another—I was a stranger to both of them. I said little and thought much, on the subject.

I concluded I would go and hear the bad man preach, and watch him. I heard him different times, and though he brought forth out of the treasure things both new and old, I never heard any thing imitating of what I had heard. After a while, I heard others complaining about something they called the seed doctrine. I wish you to recollect, at this time I had no party in view, and but little acquaintance with any of the ministry. I was enquiring after truth entirely, clear of prejudice on that subject. This doctrine was said to have been preached by one Daniel Parker. I began to enquire something of this doctrine, and of the character of D. Parker, who he was. I thought like some of the people do at present, that he was some disorderly man, aiming to bring himself into notice by setting up some new doctrine. I found out on enquiry from different persons, both Baptists and those who were not professors, that D. Parker lived in this State many years, and was a firm standing Predestinarian Baptist preacher; and was both an honor and defence to the Baptist church wherever he had lived. As to the things of this world he was a poor man, and as to the acquirements of literature he was limited, and by no means was calculated to make a false teacher. In the turn of providence he moved to the State of Illinois, and the first thing we hear from him was about the time I moved to Tennessee. We heard nothing of his leaving the Old Baptists, and making up a party contrary to good order; but we hear of him in defending the rights of the church against the missionaries of that day, and

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was the first man who made a public defence against the ravening wolves; and it seems that the weapons of his warfare were mighty through God to the pulling down of strongholds.

And while in Illinois, D Parker published a pamphlet called the Church Advocate All the time before this he was looked upon by friends and foes as a watchman of the Regular Baptists. At length he published a piece, and the caption was as follows: Views upon the two seeds—I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shall bruise his heel. And he gave his views on that subject as a candid and honest man, and what his arguments were I know not, for I never read one of his pamphlets. I never heard any man say they believed he was trying to divide the Baptists, or to make himself a party; but the conclusion was, he had dived too deep into God's purposes. And the half breeds began to cry, and every one that believed or was in favor of any idea that D. Parker had advanced, whether they had ever seen his writings or heard of them, he was called a two seeder.

And here was a good opening for designing men to fool the innocent, and make a party; and this name was given by the Arminian Baptists of this country as a stigma, and published in all the lying colors they could invent, which has proven their own shame and disgrace, as I will show in the prosecution of this work. So D. P. has left this country and moved to Texas, and men can say any thing about him they please; but when he was here to defend himself, no man dared to say any thing more of him than he was a Regular Baptist, who supported a good moral character, and was an honor to the cause of Christ.

And here I would remark, before I proceed, and drop a word of advice. I see in the Primitive some brother from East Tennessee, if I mistake not, in giving some statement of the different doctrines of that part of the country, makes use of the word Parkerism. If he is alluding to the same person above named, it would be well for him or others to understand themselves, lest they might be called on for their authority, and find themselves exposed by talking after those that hate the truth. If we as the Predestinarian Baptists are condemned, I am willing for it to be done on a fair investigation of our doctrine; we do not conceal any thing at home, we fear nothing abroad, we ask nothing but fair play.

John, 4 ch. 24 v.: God is a spirit, and they that worship him, &c. In the first instance we will take notice of God, and see if we can find out something of his character, and then try his purposes and the plan of salvation. For it is obvious, according to the worship of the day, there are different views of God, and so they worship accordingly. Gen. 17th: I am the Almighty God. Jer. 32: The great, the mighty God; the Lord of hosts is his name; great in council, and mighty in work. Job, 31 ch. Ps. Before the mountains were brought forth, or ever thou hast framed the earth, and the world; even from everlasting to everlasting thou art God. Isa. Hast thou not known, hast thou not heard, that the everlasting God, the Lord, the creator of the ends of the earth, that ye may know and believe me, and understand, that I am he; before me there was no God formed, neither shall be after me. Jer. 10 ch. But the Lord is the true God, he is the living God and an everlasting king; at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation. I am God, I change not. God is of one mind and none can turn him.

So I conclude from the abundance of proof that he has given of himself, too tedious to mention, God is an everlasting, allwise, allpowerful, immutable God; executing his will according to his eternal purpose; whose power has never failed to execute his will, whose wisdom is past finding out, whose designs never have been frustrated, whose goodness is inexpressible, whose glory cannot be told.

When I survey the wondrous scheme
Of that immortal glory,
My mind enraptur'd with the theme
I cannot tell the story.

Now if I can get your prejudices laid, till you can read this piece through, as I am going to say something concerning seeds, whether it be 1, 2, or 3; and if I talk in scripture language, I shall feel just like I was telling the truth. Do not get alarmed if I am wrong, or in an error, respecting my views of salvation; I hope I am honestly so, and not designingly so; and can easily be detected, as I have but a small portion of the wisdom of this world. I have been speaking of God and eternity, we will now view his purposes in time.

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God brings time into existence, as a link of eternity, by the word of his power, when we hear him say, in six days he created the heavens and the earth, and all things therein. Thus the heavens and the earth were finished, and all the host of them here are brought to view, creation, and after this formation. We are now about to start at the beginning corner, and if we lose that, we shall never be able to know our complement; and be like the false teachers, commence with God and set their compass, and get into nature's thicket, throw away the compass, deny the beginning corner, and pick up an Arminian chop axe, and commence making the lines by chance, and guess for the beginning, finally get lost in the wild mazes of conjecture, and at last land in a denial of God's great character.

We hear God saying by the prophet, I form not the earth in vain, I formed it to be inhabited. So God purposed to form a man to till the ground, and placed him in the garden of Eden, to dress and to keep it. And out of the ground made the Lord God to grow, every tree that is pleasant to the sight, and good for food; the tree of life also, in the midst of the garden, and the tree of knowledge of good, and evil. And the Lord God commanded, saying, of every tree of the garden, thou mayest freely eat, but of the tree of the knowledge of good and evil, thou shalt not eat of it, for in the day thou eatest thereof, thou shall surely die. He then forms the woman, from the side of the man, and presents her to him for a help meet. Here it seems were the innocent pair, living under certain restrictions. Here it is argued by some, they were made able to stand but liable to fall; that looks like chopping the lines by guess.

I shall still hold God in view, as in the commencement; for if he made the man able to stand, and liable to fall, you will see at once, that God's purposes would have rested, on the act of a man. And if he had withstood the temptation, and had not fell, Christ never could have died; and the plan of salvation was fixed and purposed before the world was, and before man fell or transgressed. Now if we agree, that the sacrifice was prepared before the fall, I hear John say who was as a lamb slain from the foundation of the world; so we must agree that God's purpose was for Christ to suffer, on Calvary, for the sins of his bride. And if she took a notion not to sin, God's purpose would have miscarried.

But let us have it right, so as to let God be God, and do as he pleases. I draw the inference from the scriptures, and not make God the author of sin. He made man, just as good as he purposed him to be; able to stand without temptation, but in the temptation he was certain to fall. As a proof of the matter, he did fall or transgress the law by the temptation; and that we have felt to our condemnation. But if he had not transgressed, we do not know what would have been our situation; for without lust there could have been no conception or generation. When lust was conceived, it brings forth sin; and when sin is finished, it brings forth death. Here we see two trees that seem to be in the midst of the garden; the tree of knowledge of good and evil, and also the tree of life. One was the figure of the law, and the other was a figure of Christ. Paul says, by the law is the knowledge of sin, and by the virtue of the tree of life we are saved from sin.

Now the devil makes his appearance in the garden to intrude on God's rights, and lays the temptation before the woman, and tells her she should not die, but by partaking she would become more wise. And she went into the transgression, and they became sinners; & in reckoning with them God comes to the man and says, cursed is the ground for thy sake, thorns and thistles shall it bring forth. And to the woman he said, because thou hast done this, I will greatly multiply thy sorrow and thy conception. And to the serpent, cursed art thou, above all cattle, &c. I will put enmity between thee and the woman, and between thy seed and her seed, &c. Here is the first time we have any account of the devil, as the opposite to God. There seems to be two great mysteries brought to view in the scriptures, the mystery of godliness and the mystery of iniquity; two opposites, light and darkness, good and evil. Some suppose, that God has created or made this being, somehow or other; and he was an inhabitant of eternal felicity, and somehow or other he got proud and became a devil; and him and God fell out, and he was thrown overboard as it were, and now is doing all he can to spite God. If I was a Baptist and believed this, and could not be taught better, I would join the Methodists at once, and deny every thing but what Wesley said was so.

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John says, all spirits are not of God; and the devil is an evil spirit, and never was of God. If any man will show me where God ever made a spirit, it will be something I have never seen in the scriptures. The devil has never been any thing else but the opposite to God. I don't believe God to be the author of evil, directly nor indirectly. If he made him a good angel and he become a devil, God must be indirectly the author of all the confusion now in the world. But says one man, according to your idea of an eternal devil, what right has God to punish the devil for intrusion? Nine or ten years ago I was conversing with a Baptist on this subject, and he asked me the same question. I immediately thought of a circumstance, that I thought would illustrate the idea. I told him I had been informed by some of the citizens of this county, of a circumstance that had happened the year before I moved to Tennessee. There were two men living in the neighborhood, one was a very neat farmer, had a nice farm for the reception of his seed; and the other was a man careless and lazy, his farm was full of burs. The nice farmer said to the lazy one, why his farm was so full of burs, and finally said it was laziness. And the young man who had the burs took an insult and concluded in his mind that he would sow some burs in the other's field. As soon as night came, he gathers of his seed and goes to the field of his neighbor and sows them in the field. As soon as the good husbandman saw what was done, he knew his enemy that sowed them. He gathered the burs and burned them, and when he met with the lad who had done the mischief, he gave him a good drubbing. Now, says I, do you not think that the man had a right to whip the intruder, and burn the burs? Surely, said he. So, said I, God had the same right to punish the devil and burn up the tares.

God, in speaking to the serpent says, I will put enmity between thee and the woman, and between thy seed and her seed. Thine and hers are two, then why so much foolishness about two seed, as if the scriptures were silent on the subject? I ask the question, what did God mean here? I will give you the different ideas in this country, and then I will offer you my thoughts on the subject. Says one, I believe thy seed is sin, that is in every man; and moreover, I believe that both seeds are in the same man. Says the same man, I feel them in me every day. He was willing to acknowledge he was in possession of the seed, to keep from being called a seed himself. Matth. 13 ch. The kingdom of heaven is likened unto a man that sowed good seed in his field, and while men slept his enemy came and sowed tares among the wheat and went his way. So when the blade was sprung up, and brought forth fruit, then appeared the tares also.

Now, says Paul, speaking of Cain, not as Cain who was of that wicked one and slew his brother; wherefore slew he him? because his own works were evil, and his brother's righteous. Says Jesus, ye are of your father the devil, and the lusts of your father ye will do. We see the enmity plainly manifested in the two first sons, one worshipping God by faith, and the other without it, hates his brother, and puts him to death. I will put enmity between thy seed and her seed. We also see the same thing manifested in Jacob and Esau, Isaac and Ishmael, as two nations and two manner of people. I contend that Cain was a seed of the devil, or thy seed spoken of in Genesis; and Abel the seed of the woman. The Lord says, when Seth was born, she hath appointed me another seed, instead of Abel, whom Cain slew. Why not Cain to have answered for the seed? And Adam called his wife's name Eve, because she was the mother of all living. Here you will observe, she is called a mother before the first man was born; which I believe was the living church, that God intended to manifest in the world by generation.

Now in process of time it came to pass, that Cain brought to the Lord an offering of the fruit of the ground; and Abel, he also brought of the firstlings of his flock, the fat thereof. And the Lord had respect to Abel and to his offering, but to Cain and his offering he had not respect. You will see from scripture that God had no regard, paid no attention to Cain, nor his offering? Why was this difference, if all men have the same chance of saving themselves? He was doing like all the rest of the tares are doing now, where God has no respect to the generation of vipers; he is unchangeable, and they never can obtain his favor.

Now, Old School, or Predestinarian, if you have any tincture of Arminianism in you, your blood will circulate a little more than usual. I am running for my complement, and keep in mind the beginning corner. Now it was not the act of Cain that

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made him a wicked man, but being of the wicked one, he slew his brother, from the enmity that was between the two seeds But to the seed of the woman, God had respect to him, he was of the royal family, a full brother to the Lord Jesus Christ, and was the good seed sown. Says Cain, after the curse was pronounced against him, my punishment is greater than I can bear; or, my iniquity is greater than may be forgiven. Here is the first man that ever committed the unpardonable sin. 37 Ps. The Lord loveth judgment and forsaketh not his saints, they are preserved for ever; but the seed of the wicked shall be cut off. Isa. Wo to the wicked, it shall go ill with him. Again: No peace to the wicked, saith my God—the thoughts of the wicked are an abomination to the Lord. Again: The Lord is far from the wicked—the sacrifice of the wicked is an abomination to the Lord. Prov. The way of the wicked is an abomination to the Lord. Dan. says: The wicked shall do wickedly, and none of the wicked shall understand.

Thy seed, the wicked, the children of the devil, the tares, the workers of iniquity, are all synonymous terms. These, as natural brute beasts, made to be taken and destroyed. Pet. says: Who were of old ordained to this condemnation. Paul to Romans, 9th ch. Hath not the potter power over the clay of the same lump, to make one vessel to honor and another to dishonor? What if God, willing to show his wrath and to make his power known, endured with much long suffering the vessels of wrath fitted to destruction? I think the multiplying of conception is explained here by Paul; as the briers or thorns were suffered or brought in as a scourge upon the man for transgression, so the wicked or vessels of wrath were made as a scourge upon the church. So I conclude, that it is impossible for them to be subjects of God's mercy, never being related to Jesus Christ, nor standing in the first Adam previous to transgression, and therefore could not be saved in the second Adam.

There must be a first cause for every effect. When I moved to this county and the question arose on the first cause of salvation and condemnation, I was concerned; and in examining the scriptures for myself, I came across the 13th chapt. of Matthew, and read on till I came to where Jesus explained the parable to his disciples, and I had no better sense than to believe what the Saviour said on the subject. And in my diligent search I came across the old Psalmist. He says: For all the day long have I been plagued and chastened every moment; if I say I will speak thus, behold I should offend against the generation of thy children; when I thought to know this, it was too painful for me until I went into the sanctuary of God, then understood I their end. Read the 73 Ps.

We see through all generations the enmity between the seeds. John says: In this the children of God are manifest, and the children of the devil. John speaks of thy seed, under the character of children. Jesus says: The tares are the children of the wicked one. Who will gainsay what Christ has affirmed to be truth? Many have done it, for many in this country have explained away what Christ has said. I cannot dare to do it. Some of the smart men in this country undertook to run a smoothing iron over the truth, and say, that all men that are born in the world are the children of the devil, and when they are born the second time, they then become God's. A pitiful shift. And the very same persons in the outset had reported all over the country, that the two seed doctrine was this, that the devil had a natural generation in the world; and in denying what Christ said, they ran into the assertion which they had falsely accused us with. The devil never can see but one way at the same time, and whenever his ministers undertake to fight against the truth, they will be sure to expose themselves. For if all men that are sinners are the children of the devil by nature, they must be his by nature, and generation is natural.

And I shall pack the right horse when I read the words of the Saviour. I read them as well spoken, to learn his children concerning his kingdom. Jesus makes use of this metaphor to illustrate fully to our minds the difference between the seed of the woman, and the seed of the serpent. He knew they had some knowledge of the tares, and by comparing them, was calculated to bring to their minds spiritual things, that had been kept secret from the foundation of the world. How dare any man to be so presumptuous as to gainsay the words of the Saviour? I cannot, if I am hated of all men. Jesus says, his enemy came and sowed the tares amongst the wheat, and that all the tares shall be gathered to be burned. Now if you say that every man that is in sin is a tare, or a goat,

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you have no expectation of ever being saved. Now says Jesus, depart from me ye cursed into everlasting fire, prepared for the devil and his angels.

If any friend or foe can cite me to the place, wherever one of these tares became a wheat, or wherever a goat turned to a sheep—do not forget my beginning corner, which is God's immutable character. When the dispute first arose about the seeds, we asked our brethren, if we might so term them, give us a better light on these scriptures and we will submit the case. They told us, the field here spoken of was the church, and the devil sows hypocrites in the church. Jesus says, the field is the world, and not the church. And here I would remark, this sowing here spoken of was done and over before there was a church militant, or manifested in the world. I will put enmity between thee and the woman, and between thy seed and her seed. We hear God speaking by the prophet, they never were mixed—I never bare rule over them. And again, the wicked flourish like the green bay tree. The wicked is one character, and the sinner is another. Christ died for sinners, and not for the wicked. Jesus says, depart from me ye that work iniquity, for I never knew you. They never had grace given them in Jesus, but they have always resisted the Holy Ghost. As their fathers did so do they, always hated God and his people.

See how the children of the bond woman mocked the free. When Rebecca complained of her situation, God told her that two nations and two manner of people should be separated from her womb. Here were the two seeds brought to view under the characters of two nations, manifested in the plainest terms. Says the prophet, he that separates the precious from the vile shall be as my mouth. I shall aim to show the separations, according to God's word. Ps. The wicked shall be turned into hell, with all the nations that forget God. Upon the wicked he shall rain snares, fire, and brimstone, and a horrible tempest. This shall be the portion of their cup. The wicked are estranged from the womb, they go astray as soon as they be born, speaking lies. Salvation is far from the wicked, for they seek not thy salvation. The Lord preserveth all them that love him, but all the wicked he will destroy. Isa. 57: But the wicked are like the troubled sea which cannot rest, whose waters cast up mire and dirt. Hundreds of other scriptures I could cite you to, concerning God's enemies. From this source of evil has arisen all the missionary doings in the lust of their father. For we see from the scriptures that the devil has his ministers, his doctrines, his tables; and they are nothing more nor less, than thy seed.

Let us notice the case of Judas, and see what you can make of him. The scriptures tell us, that he was a devil. Now the question is, did his act make him a devil, or were his acts from his being a devil? Here I would ask a question, is it the man's bad conduct that prepares man for the wrath of God to abide upon him? And if so, it must be the man's good conduct that prepares the other for the climes of eternal glory. And if so, what use have you for Christ? Let us notice the language of the Saviour. Hear what he says on the subject. I think he ought to be received as testimony, as we who are called two seeders by the enemies of the truth, I wish to produce good and sufficient testimony to the point. Look in the 23 ch. of Matthew: Wo unto you, scribes and pharisees, hypocrites, because ye build the tombs of the prophets, and garnish the sepulchres of the righteous. And say, if we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets? Wherefore, ye be witnesses unto yourselves, that ye are the children of them that killed the prophets; fill ye up then the measure of your fathers, ye serpents, ye generation of vipers, how can ye escape the damnation of hell? Wherefore I send unto you prophets, and wise men, and scribes; and some of them ye shall kill, and crucify, and some of them ye shall scourge, in your synagogues, and persecute them from city to city; that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel, down to the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, all these things shall come upon this generation.

A question: Why were the hypocrites of Christ's day guilty of the blood of Abel, who had been murdered four thousand years? What will you do with this? Can you explain it away? Will you say that Christ spoke carelessly, or unguardedly, and meant little or nothing? We know they never had seen Abel, they never were actually nor personally in the execu-

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tion of the murder. My intention here is to show, that God condemns the man from principle, the act flowing from a first cause I contend they were all cursed before the act; as Peter calls them cursed children, and Paul says, the children not being yet born, neither having done any good or evil, that the purpose of God might stand according to election.

Jacob have I loved, and Esau have I hated. Now tell me what just grounds had God, to hate the man before he had acted? You that hate God cannot get over this. Ishmael was the seed of Abraham, but not the child of Abraham according to the promise. The inference must be drawn that they were of the same family connection, not particular in a natural point but in a spiritual point, and manifested as vessels of wrath fitted, &c. which is nothing more nor less than thy seed. Has thy seed gotten any better, though they have become very religious, and a powerful set to worship, and have camp meetings and a great many nice shows, and the play actors get a quantity of the cash.

The missionaries would make us believe, that there are no such people that live in this day, by trying to bring to pass the great day of millenium, which I believe they have missed the mark about 1841 years. But I believe they, with all the rest of the daughters of Mystery, Babylon, are yet guilty of the blood of Abel. And let them rage and vent their spite, God will only save his heart's delight.

I have only hinted at a few things concerning thy seed. Then shall he say, depart ye cursed into everlasting fire, prepared for the devil and his angels—which will include all the wicked from the beginning to the end of time. There will be no difference then in Judas, that sold his Lord for thirty pieces of silver, and one of the devil's preachers who perverts the scriptures for to get as much silver as they can, from 10 to 40 dollars per month.

I will now leave this part of the subject, hoping you will not dispute my testimony if you do not believe my doctrine. I am now going to enter upon the more pleasing part of the story, which I think no predestinarian will deny; which is her seed, or the seed of the woman. It is thought by some, that Jesus was the seed here spoken of and brought to view; and we will not differ probably in that part of the idea, but you must let me bring in the balance of the children, because the word seed being in the singular tense does not mean only one in number. Because when God speaks of the seed of Jacob, the seed of promise, the seed of the wicked, &c. are all spoken in the singular terms, and we know that the allusion was to thousands of persons; yet in the relationship they are called seed, as though there was but one character. When we speak of our seed wheat we call it our seed, though it may be to the amount or measure of five bushels. So Jesus was spoken of in the term, it shall bruise thy head; and thou shall bruise his heel, brings to view Christ and the church which is his body; and it is called her seed, which I shall notice in time and place.

When Abel offered his offering, who I contend was thy seed, for Seth was called another seed instead of Abel, &c. now says Paul to the Hebrews, by faith Abel offered unto God a more excellent sacrifice than did Cain. Now if any man will deny Abel and Seth to be thy seed, he cannot believe the scriptures, and it is not worth while for him to put on an Old School boy's coat, for it will soon get threadbare. For Jesus is called the first born of many brethren, says Paul to the Romans, nevertheless death reigned from Adam to Moses, even over them who had not sinned, after the similitude of Adam's transgression, who was a figure of him that was to come. How was Adam a figure of Christ, for he was to come? Adam stood as a figure of Christ, before his bride was separated from him or manifested; and as Christ possessed his bride virtually before time, for we had grace given us in him before the world was. Jude, sanctified by God the Father and preserved in Jesus Christ and called.

Now says Paul, for by the disobedience of one man many were made sinners, so by the obedience of one man shall many be made righteous. Which many was the most, the sinners or the righteous? Now if the wicked were not multiplied after the first many had sinned, the universal atonement is the truth, and you cannot get over it. This is what we are contending for, and no party purpose nor separation from the old apostolic order of things. When we come to view the church here brought to view as vessels of mercy afore prepared unto glory, they fell in Adam and will as certainly be raised in Christ as God is the character he says he is. Paul to Romans, therefore as by the offence of one, judgment came upon all men unto condemna-

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tion, even so, by the righteousness of one, the free gift came upon all men unto justification of life, all men made sinners by the disobedience of Adam.

Now if Adam, was a figure of Christ, and in that relationship we fell or became sinners, through the relationship they bore to Christ certainly completes their salvation, in the offering he made to justice in behalf of his bride; and without a relationship previous to their becoming sinners, he never could have made a special atonement for them, that the Father had given him. Adam, in speaking of Eve says, she is bone of my bone, and flesh of my flesh. Now, says the apostle, we are members of his body, of his flesh, and of his bones. Paul to the Hebrews. The children being partakers of flesh and blood, he also (Jesus) took part of the same, that he through death might destroy him who had the power of death, that is the devil; and deliver those who through fear of death. were all their life time subject to bondage. Hebrews. Behold I and the children thou hast given me. Wherefore it behoved him to be made like unto his brethren. &c. We must believe that Jesus had brethren here on the earth, before he was partaker of flesh and blood. They being here was the cause of his manifestation to deliver them from a state of bondage, to a state of liberty.

I hear the apostle saying, for thus it is written, and thus it behoved Christ to suffer, &c. Why did it behove Christ to suffer? why was he under any obligation to suffer? This proves that Christ had a claim to his own. Thine they were, and thou gavest them me, and they have kept thy word, and all mine are thine, and thine are mine, and I am glorified in them. John, 17 ch. 1st Peter, 1 ch. John, 6. 39. this is the Father's will which hath sent me, that of all which he hath given me I should loose nothing, but should raise it up again at the last day. Here seems to be the Father's will in the gift to his Son, and this gift was either all or a part of the people that lives, did live, or ever will live. And if the all, means all without having reference to all the seed of the woman, the Universalist has got you in a tight box, or you must deny the virtue of Christ's atonement, for it must be certain or uncertain. Paul says, the blood of Christ which cleanseth us from all sin. Then if his blood has cleansed us, we are justified by his life from the dead. Now says Paul, who was delivered for our offences, and rose again for our justification.

I contend that it is the relationship of any child, spiritually or literally, that constitutes the Father or the Son. Was not Zacheriah the father of John according to nature before he was born? for he seems to leap for joy at the salutation of Elizabeth. God had promised that Sarah should have a son, was not Abraham the father of Isaac as much before he was born as he was after? No man in his right mind can deny this. We will come to the second birth. When children are born, they are born in the family, and they are always heirs before birth. If the child is born in the family and then adopted, he is an heir in a twofold sense. Paul to Gallatians. Because ye are sons, God hath sent forth the spirit of his Son into your hearts, crying Abba, Father. And thou shalt call his name Jesus, for he shall save his people from their sins I contend they were God's children while they were sinners. Says the prophet, by the blood of thy covenant I sent forth thy prisoner out of the pit, where there is no water. Signifying the state of a sinner before regeneration, but they were his; the devil had them as prisoners and not children, and when they are born, the manifestation of the reality of conception is brought to view. And it is just as new, and as strange to the man or the woman as though God knew nothing of them; conceived in wisdom, brought forth in time. Solomon. I wisdom dwelt with prudence and sought out knowledge, &c, And wisdom shall be justified of all her children. We contend that God loved his people just as well while they were in sin as he did when they were born again. Paul to the church, for God who was rich in mercy for his great love wherewith he loved us, even when we were dead in sins, has quickened us together with Christ, by grace ye are saved. And this grace was given as in Christ Jesus before the world was, and according as he has chosen us in him, &c. Paul—brethren, love your wives as Christ also loved the church and gave himself for it:

> He saw her ruin'd in the fall,
> Yet loved her notwithstanding all.

I will bear her sins in my own body, I will heal her with my stripes, I will present her to myself a glorious church without spot, &c. Jesus being the elder brother, he had the right to redeem, as you may see in Ruth. John saw the book sealed,

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and no man was able to loose the seals but the lion of the tribe of Judah prevailed. He opened the book, read the names of his saints. My beloved is mine, and I am his; he feedeth among the lilies, as the lily is amongst the thorns, so is my beloved amongst the daughters, &c. My beloved is but one, she is the only one of her mother, the choice one of her that bare her. But there were yet other daughters, that wisdom would not claim. Then, says one, this is the name whereby she shall be called, the Lord our righteousness. This is the name whereby he shall be called, the Lord our righteousness. So Jesus and his bride is but one, their name one. His love has been from everlasting, has no end; it began with Jesus and will only end when he ceases to be. Not by works of righteousness which we have done, but according to his mercy he saveth us by the washing of regeneration, and renewing of the Holy Ghost. Says Paul, the Father hath given him power over all flesh, that he should give eternal life to as many as thou hast given him.

When I view the seed of the woman in a state of nature, I view them as sinners; though in the covenant and relationship to God, they are heirs of the kingdom, equal heirs with Christ. Says Christ, the kingdom of heaven is likened unto a treasure hid in a field. And Jesus laid by all his glory, and bought the field of the world for the treasure that was in it. And for the church he kept up the fence, if I might so term it, not for the tares, but the tares are preserved or sustained by the care that Christ has for his church. Sends the rain upon the just and the unjust, and in this manner the tares are not rooted up; but are reserved, till the day of judgment to be punished; and to make known the riches of his glory on the vessels of mercy afore prepared unto glory, which is the seed of the woman, the treasure that Christ gave himself for, his bride.

In the 13th chapt. of Mat. they are called the good seed, children of the kingdom, heirs of God, and joint heirs with the Lord Jesus Christ; of whom, says Paul, the whole family in heaven and in earth is named. Why should we be afraid to believe what God has said, concerning the heirs of his kingdom and the heirs of the kingdom of darkness. Now, says Peter, but ye are a chosen generation, royal priesthood, a holy nation, a peculiar people; that ye should show forth the praise of him, who hath called you out of darkness into his marvellous light. Paul to the Hebrews. So Jesus was once offered to bear the sins of many, unto them that look for him, shall he appear the second time without sin unto salvation. He is coming again to take his jewels home to himself, where they will ever be with the Lord.

I have taken my little compass from the beginning corner, included a holy nation, saved a peculiar people, consistent with God's character; no miscarriage, no loss, but a complete salvation through Christ. I have given my views in a scattering manner, on the consistency of the salvation of God's people, and the condemnation of them that he never owned nor claimed, as I hope, honestly and sentimentally. If I am in an error, I will thank any friend or brother to show me a plan consistent with God's character so as to let justice and mercy harmonize in the salvation of sinners, and in the condemnation of the wicked. So I leave the remarks, believing that this piece is not incompatible with the prospectus. *C. T. ECHOLS.*

THE PRIMITIVE BAPTIST.

SATURDAY, AUGUST 27, 1842.

FOR THE PRIMITIVE BAPTIST.

Coneto, Edgecombe County, N. C.
August 9, 1842.

DEAR BRETHREN EDITORS: I have once more consented to address you in my weak and feeble way, for it is by the grace of God that I am what I am. I can inform you, that in the last five years past by, I have travelled several thousand miles. In those routes through our State, I have found the Old School Baptists united in the strongest bands of harmony, union and peace; all pulling together as horses of Pharaoh's chariot of old. Why, my brethren, it looks like we are all of one family in the old North State. I do bless the Lord that the union does not stop here, but that union is realized and felt in almost every State in our Union; as far as I know it is so, throughout the whole of our States, more or less.

I have had the happiness of sitting in a delegation in North Carolina of eight Associations, all united like a band of brothers; not a jarring note was heard among the whole body. Let us then travel south in our imagination. I recollect only about

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three years ago in South Carolina, missionaries boasted of that State as their stronghold; but now I can read with joy, that several Associations have come out from among the Ishmaelitish crew; and with pleasing anticipation I look forward for the old South State to regain her Primitive ground, and declare with the voice of thunder, that they will be no longer devoured by modern tobacco worms. For, my brethren, the nature of these tobacco worms is, that they will never leave a plant so long as they can obtain delicious food. Oh, my brethren, recollect a Marion, a Jasper, and McDonald, and many there that fought and bled for our precious liberties, and to get from under the powerful pressure of priestcraft. I have no doubt that many of their darling sons are yet alive, and have not forgot the death and sufferings of their sires, and that will rise with great boldness and indignation to suppress the antichristian spirit that prevails to such an extent in that State, under the name of missionary; who to sustain their craft tell you, that Jesus Christ and his apostles were missionaries. But recollect one thing, they did not receive the same kind of pay as your teachers receive at your hands, (i. e.) gold and silver, but forty lashes save one; several times stoned, and beaten with rods. Now if you were to pay off your modern priests with the shrubs of the vegetable kingdom, instead of the mineral one, I will venture to say that South Carolina would be as clear of missionaries as she is now full of them.

I will now advance a step further—Georgia. O, when I think of the many bold soldiers of the cross in that State, it fills my soul with joy to overflowing. Yes, when I think that there are ten Associations come out in that State, that have nothing to do with the Conventions—I call them inventions—of men to deceive the American people to sustain their craft, Demetrius like. O, brethren, I hear from Florida, that the Lord has not left himself there without a witness. Let us launch over to the South Western States. O, how many of the precious sons of liberty are crying aloud and sparing not in those States. Yes, in Alabama, many are lifting up their voices like a trumpet. And O, dear brethren, fight on, the battle is ours, the Lord of hosts is on our side, he will help us to fight our battles. Recollect our spiritual sword has two edges and both sharp at that, while our enemies have but one edge to theirs and it badly battered; and bless the Lord, that it will not cut in many places in our United States at all—that is, so as to sustain the modern inventions of men, they say to carry men to heaven; but I say, for them to live by at the expense of the laboring class of mankind.

O, ye sons of Columbia, how can you submit to such religious traffic? I now address you that have made no profession of religion, and I do say, that the large amounts collected at protracted and begging meetings are from you and a few of God's dear children, that have been led off by their false magicians. For I have now before me a large file of their documents, which show that a large number of their strongest sticklers for converting the world, give but very little indeed; yea, they had much rather share the spoils than add to them. I appeal to you of the world again. How long will you sustain a set of silk glove, black coated dandies, more proud than any set of lawyers I ever saw at our bar? O, may you search the scriptures, and may the Lord enable you to see the error that you have been led into by these quacks of religion, in almost every part of these United States.

I will now turn your attention to Illinois. I had information the other day, that there were ten Associations come out in that State. We will now turn our attention to the Northern and North Eastern States. We that read the Primitive Baptist, Signs of the Times, and other Primitive papers, can then see how many Associations there are that have come out and declared a non-fellowship with the unscriptural plans, schemes, and stratagems of men to live by. For I do say without reserve, that the principal actors of the great object of converting the world by money and money's worth, are influenced from no other motive.

Let us notice the language of our Lord and master to his servant Peter: Feed the flock of God which is among you, taking the oversight thereof not by constraint but willingly, not for filthy lucre, but of a ready mind. Now let us see if the language of Christ and the language of these college-bred Hagarenes correspond. You know not, for they say by words and conduct, that money, popularity, and a rich wife, are their objects. At the end of all this, idleness; for they are as lazy a set of men as ever lived, I do believe, after they get

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their designs fully accomplished. Let us take a view of the eastern countries, their priests with their thousands settled upon them, and their lackies preaching for them at whatever price they are disposed to give them. And the people bound to pay this tax to as grand a set of swindlers as ever lived on earth. O, God, be pleased to deliver us from such priestcraft, I beg for Christ's sake.

I beg leave now to make some exceptions, that is, I do believe that good men have been drawn off by these men, and have supported largely the institutions of the day. I believe also that they will retract and get back on Primitive ground. And O then, what bold soldiers they will be to sustain truth in its glowing colors.

I will now give you a short history of my own experience, on a tour of appointments in Virginia and northern part of North Carolina. First, I will inform you that Elder Hyman and myself travelled in the northern part of North Carolina in March last. The doors at one meeting house were closed against us, thinking on their part to aggravate our feelings very much, but it had an entire different effect. Elder Hyman was in his 70th year of age, and Moderator of our Association; and he appeared to rejoice and was thankful, that he was worthy to suffer persecution for Christ's sake, and was borne up under reflections how much better off he was at the door blocks preaching to dying sinners, than Paul and Silas were when whipped and chained down in prison. We filled our appointments with joy, and returned home rejoicing in our blessed Lord and master.

As to myself alone, I will give you a short relation of events which took place. I travelled on until I arrived at my third day's meeting. The doors were locked, windows nailed, and said to be two sentinels placed at the meeting house, I suppose for putting the law in force if the doors had been opened. But O, my dear brethren, I felt to rejoice, and told my brethren that it was all right, and that they our enemies were only building a fire on their own heads, and that it would have a most delightful effect upon the minds of brethren and neighborhood in general. O, yes, it will have a glorious effect in bringing out God's dear children, who feel the true spirit of Christianity glowing in their bosom.

I preached to the people and went on rejoicing my way north. I met with a Baptist preacher, who said he was a Scotchman. I went to hear him preach twice. The first time he got up he said he was unwell, read a certain portion of God's word directing to search the scriptures, then said he should not preach but would enlarge on some portion of it, and observed that the apostles had protracted meetings wherever they went. I set down one. And again he addressed himself to sinners to search the scriptures, they were easily understood especially all the important parts of them. It brought to my mind the blind leading the blind, all fall in the ditch together. O, Lord, open the eyes of such men, to see the deep and hidden mysteries of the righteous will of God.

The next day he and I had appointments at the same place. I met and endeavored to preach. He came also at 4 o'clock. I went to hear him again, but he waved preaching again, and read a chapter, and enlarged upon the subject of prayer. But before we went in, he came to me and invited me in the house and pulpit. A further conversation took place, that we should never have a revival as long as your preachers and such as John Stadler and others he could name, continued to preach the doctrine we did. O, brother Stadler, you know him well and the conventionists of North Carolina know him too. I took my seat in front of the stand. In his catalogue of remarks he observed, there were a great many preachers in the United States, and about one half of that number were of very little or no use to God's church; and half of that half were going about droning upon the subject of antinomianism, predestination, and election, full of zeal but no knowledge and but very few gifts; and that it was a great pity but they had one gift more, the gift of silence. The other half were going about full of knowledge but no zeal, preaching their dry and formal discourses, which were not calculated to benefit God's children. After he got through his communication, one of his brethren went to prayer, and he in the pulpit, breaking out in loud laughter; then came down, went over the house shaking hands, singing and laughing about one half of his time.

Now, dear brethren, you may judge how I felt, for he looked to me more like a play actor than a servant of the true and living God; and that such worship was nothing but perfect mockery before God.

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He calls himself the great revivalist, but brethren, I can see through Mr. McNabb as clear as a looking glass, to my opinion. That is, if he had a rich wife his revivals would soon cease, and the people be saved any way they could. He further told his hearers, that he should reserve to himself the privilege of putting what construction upon the scripture he pleased. He then gave us his views which I believe were unscriptural, for I have read the Bible through and through. I read it is by grace that sinners are saved through faith, and that not of ourselves, it is the gift of God. And I bless the Lord for grace's plan to save sinners, for it is the theme of my poor soul.

So I pursued my course on through Virginia, to my appointments. I think that several churches in the Portsmouth Association will soon come out. They are much divided, and it is impossible for them to stick together in the situation they are in. For, says the scripture, a house divided against itself cannot stand. I remember my feelings at old Black Creek, where they shut me out of doors two years ago. O, my brethren, the Lord has precious lambs there, and he will not suffer them to be fed on chaff much longer; but will bring them out as jewels of great price, and then they will realize how good, how pleasant it is for his children to dwell together in brotherly love, harmony, union and peace. I then came down to old South Quay, a church belonging to our Association. Here it was that the dear lambs of God were enabled to gather their harps of the willows, and praise God as they should, that is, with the spirit and the understanding also. I bless the Lord for such a refreshing season from his divine presence.

O, my brethren, I can say to you that I baptized three persons who were willing in the day of God's power to come forward and tell as David did of old, what the Lord had done for them, and followed their blessed Lord and master into the watery grave. O, that these refreshing seasons may be the beginning of better times, is my prayer for Christ's sake. So I came on home in the old North State, rejoicing on my way, and found all my dear family well. O, brethren, press forward in the work God has committed into your hands, and endeavor to wield the sword as a soldier that needeth not to be ashamed, rightly dividing the word of truth. I close my remarks by asking your prayers at a throne of grace in behalf of your poor unworthy brother in tribulation.

J. H. DANIEL.

TO EDITORS PRIMITIVE BAPTIST.

Colonel's Creek, Richland Dist. S. C.
August 4th, 1843.

BELOVED BRETHREN AND SISTERS: I am permitted to address you by letter once more, if the Editors will admit it in their columns; if not, throw it away with the scraps, and let the moths eat it up.

Dear brethren, we can't solicit your attention to much that is interesting. The churches of the Primitive order, as far as I know, are at peace; they appear to love as brethren. Our preachers don't set themselves up and try to lord it over God's heritage, like the missionaries do. I told you I had nothing that was very interesting, but I shall recall that and tell you we have become to be a free people. But I see in the Charleston Minutes a committee consisting of Mason, Ross, Hughson, and Graham, was appointed to visit Colonel's Creek and Jackson Creek churches, to examine into their state; but I can assure you the churches will do their own business. But I know what the missionaries will do, for their cloak has worn out. Now the poor despairing creatures are in a state of starvation, and telling the people they are several hundred dollars behind in qualifying their preachers. See Isaiah, 52. 3. For thus saith the Lord, ye have sold yourselves for nought, and ye shall be redeemed without money.

The missionaries must think, that because people have to work they do not read the scriptures. They have forgot that the Lord has chosen the weak things of this world to confound the wise. See Jeremiah, 3. 15: And I will give you pastors according to my heart, which shall feed you with knowledge & understanding. Brethren, you may think I have erred in argument, but it is my candid opinion that laziness and pride is the root of the missionary system. They appear more like lawyers that load men with burdens grievous to be borne, and touch not the burdens with their fingers. But thank the Lord, he has opened the eyes of the people.

Brethren, see Isaiah, 48. 10: Behold I have refined thee, but not with silver; I have chosen thee in the furnace of affliction. I was in conversation with a missionary last winter. I asked him if Peter

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and John were learned men? He said they were I asked him if the scripture did not say, when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled. He said it was not so. I told him it was. He took the book and after a little search he found it in the 49 Acts, 13 verse. I asked him if it did not say, open your mouth and I will fill it? He instantly threw his mouth open, and asked me if the Lord had filled it. My husband was not pleased at his conduct, it being in our own house.

Dear brethren, we anticipate the day when the Lord will revive his work and enable Zion to bring forth sons and daughters to his praise, that will not add nor diminish, but will be willing to follow their Lord and master. He that is ashamed of me before men, him will I be ashamed of before my father and the holy angels.

Dear brethren and sisters, when I read the blessed promises that are left on record, I believe the Lord is as good as his word. Then what more does man want? First John, 2. 27: But the anointing which ye have received of him abideth in you, and ye need not that any man teach you. I think these money-made lords, that have made so much money from people, are as nicely wound up in their own will as a bee in a tar barrel. Yes, Haman-like, are hanging on their own gallows. And if the people were all of my notion, they would let them hang one by one till they all came into market. Then we would have some peace, and not be like we are now, always under the lash, because we won't give them more money. Brethren, how thankful we poor despised Primitives ought to feel, believing the Lord has delivered us out of the hands of our enemies.

Dear brethren, I must tell you a little good news. We were at a union meeting the fifth Sunday in July, at the Mill Pond meeting house. The congregation was tolerably large, there were four preachers there, and they all appeared to be directed by the spirit of God. They were like a company of horses in Pharaoh's chariot, or the magnetic needle, all pointing to the great I AM who rules the universe, that he gave his Son to die on the cross, that by his death and sufferings we might be saved. They never said one word about money, but held forth a Saviour that was able to save all that would believe.

The missionaries say, Jesus wants men and money to carry on his war. This is positively denying the scripture. I wish they would read Jude, 4. 10, 11, 12, 13, 16 verses. I think they will read their character in part. See James the first, 5: If any of you lack wisdom, let him ask of God that giveth to all men liberally and upbraideth not, and it shall be given him. Now away with these beggars, and let them go to work or perish to death; for I do believe Christ is able to save his people, for they are not bought with corruptible things. I must come to a close. Farewell, brethren, for the present. I am yours, with respect.

MARTHA HIGGINS.

FOR THE PRIMITIVE BAPTIST.

Morgan county, Ga.
July 1842.

DEAR BRETHREN: I am about publishing *A new composition of Spiritual Songs, Hymns, and Poems: designed chiefly for the Primitive or Old School Baptists*: Few, if any, of which have been seen in print before. Though most of these were composed many years ago, it was not until very lately that I came to the conclusion to publish them. They embrace a variety of subjects; doctrinal, experimental, practical, &c. all of which, I am persuaded, you will find more or less interesting: particularly those which have reference to *the present low afflicted state of the church*; for many of them, as you will see, are peculiarly adapted to suit the present times. Hoping that the Lord may bless this *little work*, to the comfort and encouragement of some of his *little ones*, I have felt it my duty to offer it to you, imperfect as it is, without many apologies. I have hitherto delayed any public notice of the work, until I could be able to give some satisfactory information respecting it: It is now in the Press, or in the hands of the Binder. I shall have five hundred copies ready for sale by the first of Sept. next, if no unexpected delay prevents. I expect to have Agents in different sections of the State—of which you will have timely notice—who will supply such as wish to purchase, in their respective neighborhoods. The work will contain about three hundred pages, printed on good paper, and neatly bound in sheep. Price 75 cents, single copy. Nothing more at present, but subscribe myself your unworthy brother in Christ.

THOS. DAVIS.

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Salem, Russll County, Ala.
August, 1842.

Dear brethren Editors: Who are scattered abroad throughout these United States and Territories: Grace, mercy and peace be multiplied to thee, through the tender mercies of our God, whereby the day spring from on high hath visited us. Forasmuch as we are all fallible creatures, we should endeavor to pray for each other, that we may be enabled by grace divine to walk in the pathway of duty as becometh the children of God.

Now therefore, as the Primitive paper is published for the edification of the body the church of Christ, let us be careful to have thus saith the Lord for what we write in religious matters. A soft answer turneth away wrath, but grievous words stir up anger. Prov. 15. 1st. A church constituted after the heavenly pattern, is as a city set on a hill, from which the glories of rich and free grace abundantly shine. Psa. 1. 2. The true members of it have the light of the gospel shining in their hearts by the Holy Ghost, and are entitled to all the blessings of the new covenant. Eph. 1. 3. And being thus blessed, their faith is lively, active, not only purifying their hearts, but working by love. Gal. 5. 6. Wherefore they become the light of the world. Mat. 5. 14. Which they make apparent by a faithful discharge of the duties enjoined on them by the Lord Jesus Christ, the great head of the church. James, 2. 18.

The duties of church members are, to pray for its peace and prosperity, and try to promote its welfare. Psa. 1. 22. 6. 9. They ought to attend to their church meetings, whether for public worship or for business. Heb. 10. 25. Psa. 84. 4. 10. And carefully avoiding whispering, backbiting and tumults. Cor. 12. 20. Not to be busy bodies with the concerns of others, but to walk orderly in the church. 1 Thess. 3. 11. Nor take up an evil report against another. Acts, 25. 16. And if thy brother trespass against thee, go to him and tell him his fault between thee and him alone, &c. Mat. 18. 15, 16, 17. We should endeavor to know the cause of shyness, if such should be discovered in a brother, and try to remove the same. Mat. 5. 23, 24. We should forgive one anothor, considering thyself lest thou also be tempted. —And all we do, let it be to the glory of God and to the edifying of one another. Thess. 5. 11. 2 Pet. 3. 18. All must be done from a principle of love. 1 John 4. 7. 11. We should love all men, but especially them of the household of faith, doing nothing thro' strife or vain glory. Phi. 2. 3. As ministers are the representatives of Christ, and are sent by him in a work both useful and honorable, there are certain duties incumbent on the members of the churches towards them, as they owe them distinguishing honor and to hold them in reputation, as the embassadors of Christ. Phi. 27. 2 Cor. 5. 20. And to esteem them very highly for their work sake. 2 Thess. 5. 13. Contribute to their necessities according to our abilities, as the Lord has ordained that they that preach the gospel should live of the gospel. We should follow their examples as far as they follow Christ. The minister should not be self willed, not soon angry, no striker, not given to filthy lucre. Titus, 1. 7.

Deacons being in an honorable office in the church, the members are to respect and esteem them, as being employed by their Lord and Saviour to serve in the household of faith, and as men whom (if found faithful) God will greatly bless. They should be grave, not double tongued, holding the mystery of the faith in a pure concience. 1 Tim. 3. 13. Mat. 25. 21. We should submit to their godly and friendly admonitions. Cor. 16. 16. As they are to serve tables. Acts. 6 c. We should encourage them in their office, by a liberal contribution for the house of God. His ministers, and poor of the church. whenever necessary, according to our abilities. They should also endeavor to keep peace in their churches by keeping confusion and tumults out, and teaching them to live in peace and to forgive one another, as God for Christ's sake hath forgiven them, giving no occasion to the adversary to speak reproachfully of us.

And all we do, let it be to the glory of God and to the good of Zion, by faithfully adhering to the gospel discipline; in love esteeming one another, and praying with and for each other, that we may be enabled by grace to bear with fortitude all the calumny that may be heaped upon us, by those who are thus disposed to treat us in such a manner.

And dear brethren, seeing that we are surrounded by enemies, let us endeavor that our gifts and graces may be so apparent to others in our doctrine and lives, that they may look on us as the true and faithful followers of our Lord and Saviour.

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And may grace, mercy and peace be with us, and all the true Israel of God, both now henceforth and forever. I must come to a close by requesting the prayers of my brethren. And if this scribble proves burdensome, let the shades of oblivion cover it. *JAMES MEIGS.*

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"Come out of Her, my People."

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COMMUNICATIONS.

TO EDITORS PRIMITIVE BAPTIST.

—

Craytonsville, Anderson Dist. S. C.
May 17th, 1842.

DEAR AND WELL BELOVED BRETHREN AND SISTERS IN TRIBULATION: I now take my pen in hand to write for the Primitive, and it is the first time, and I am nothing but a poor old lay member; and if you think my piece too imperfect to have a place in your paper, throw it by and all will be well. But if not, my desire is that I may see it in print before I die, and I am an old man in my 64th year, and have been a Baptist about thirty years. And the piece which I am about to write, has been written about twenty years. About that time I got hold of a Circular Letter from the Convention, in which I found many things stated that could not be proven from the word of God. I took it in head to write to convince them of their error, and wrote the same piece that I now intend to copy from. And when I had wrote it, I presented it to the church, which was pretty unanimously received. They then appointed me and another brother their delegates to the Association, and to carry the piece that I had wrote with me; which I did, though it was not admitted to be read in the Association. I was then requested to read it at a tent by candle light, which I did in the hearing of about I think three hundred people, and apparently to the abundant satisfaction of the greater part of the congregation. But nothing more was done with it, only lent out by times for perusal; otherwise it lay in obscurity till now. I think it was written about 1821 or 1822.

Job, 32 ch. and latter clause of the 10th verse: I also will show mine opinion. And as Elihu was desirous to show Job his opinion, I also will show mine opinion. It is not the greatest men that are always the wisest, and I confess that I am neither great nor wise; but I also will show mine opinion. It is not education that I am going to object to, no, for without it we could not be able to read the word of God; yet it is not men of the greatest learning that are best calculated to do the most good, but them in whom the spirit of the Lord is found. For Paul was a man of learning, and we hear him saying, that in and of himself he could do nothing; but he could do all things through Christ strengthening him. And now to you who are such strong advocates for the Convention, as to propagate it to the world as being the appointment of heaven, and positively enjoined of God of you, I demand an evidence recorded in the word of God to prove it so. And if you fail, as I am sure you will, for such an evidence cannot be found in the word of God; which leads me to view it in the row with many other things, which were set up by priestcraft and kingly power, without a thus saith the Lord to support them.

And in your Circular Letter you have stated many things that cannot be supported from the word of God, though you have gone so far as to say, they are the best interests of man and the glory of God, the the diffusion of the glorious gospel of the Son of God by missionary services, the suitable preparation of faithful men called into the ministry, the right instruction of the rising generation—still going on to say, it is the appointment of heaven, and positively enjoined of God. Which I again say, cannot be supported from God's word;

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which leads me to view it nothing better than priestcraft, from some lucrative view by the slight of men and cunning craftiness, whereby Paul says they lie it wait to deceive. And yet it seems, that some are trying to call the attention of all the people throughout the world to fall in with it.

As such I give it as my opinion, that it may with propriety be likened to that image that was set up by priestcraft in the days of Nebuchadnezzar, the king of Babylon; and its height was threescore cubits, and he attempted to draw the attention of all the people to it. And did so for a while it seems, with the exception of three Hebrew children, that would not give their attention to the image, but would worship the living God in that way that he had made known to them by his word and spirit. And I verily believe, that there are some Hebrew children to this very day, if I may so call them, that would rather go to the fiery furnace than bow to any such men-made images, contrary and so foreign from what God has commanded in his word.

Although it seems that some have been trying to exalt this Convention, with its kindred institutions, as high as Nebuchadnezzar's image was, yes, rather above the God of heaven, by saying it is the best interest of man and the glory of God, the diffusion of the glorious gospel of the Son of God by missionary services, the suitable preparation of faithful men called into the ministry, the right instruction of the rising generation—as though God was not sufficient for his own work, which appears to me to be enough to make God's ministers blush, that God has called and sent out into the world to proclaim the acceptable year of the Lord, and preach the gospel of peace, and bring glad tidings of good things to the children of men, without this suitable preparation that has never been found out till of late to be the suitable one.

What can be the cause of this lying almost six thousand years unnoticed by the patriarchs, prophets, apostles, and Primitive Christians, and even by God himself? Is it owing to God's forgetfulness, or is God getting wiser, so that he has lately seen a necessity for a better preparation n w than anciently? Or, is man getting wiser than God, so that the preparation that God bestows will not answer the purpose? O presumptuous views, for that would argue imperfection in the deity. And that is not all, it would throw all the apostles and ministers that God has called and qualified just as he would have them to be, into an unprepared state; some of whom have given their bodies to the flames, and some to wild beasts, rather than they would hold their peace or cease to obey that strict command of their heavenly Father which was so easily found in his word, or follow the pernicious ways of men that could not be found in his word.

And my opinion is, that all God's faithful ministers will forever refuse to go forth in that great work of the ministry; for as one said of old, it is a great work and I cannot come down. No, brethren, they cannot come down, so as to believe that the Convention can give that suitable preparation that they feel to need and that God requires; and would refuse to go forth in that great work, if they had not a better preparation than the Convention is able to give. Though perhaps some may be ready to say, these are the means; but that would be the same thing, for these means have always been neglected. And the fact is, God never did appoint them; it is not so recorded in his word; for there is no other means that will or can suitably prepare a man for the gospel ministry, but the grace of God by the operation of his holy spirit to work in them to will and do of his own good pleasure.

And I give it as my opinion, that the best preparation that man can give to man to prepare him for that great work, is like the coat of mail that Saul presented to David; and the faithful young stripling refused the armor, seeing it was not proven. He rather chose five smooth stones from the brook, and put them in a shepherd's bag, and took his sling and staff and went forth to victory. And, my brethren, when God's ministers act like young David, take the sword of the spirit, the shield of faith, and the breastplate of righteousness, having on their head the crown of hope, and their feet shod with the preparation of the gospel of peace, then it is that they can go forth to the slaying of great Goliah. Yes, brethren, they can sling a stone to an hair's breadth; while Saul's armor will be left for Ahimaas to run by the way of the plains, and that without the king's message, crying peace, peace; when there is no peace to the wicked, saith my God. But that would be according to what God has said in another place by the mouth of his prophet; you have healed the wound

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of the daughter of my people slightly, by crying peace, peace, when there is no peace. And now is not this enough to make the church and world believe, that this Convention with all its pretended virtue, is nothing better than priestcraft by the slight of men, and cunning craftiness, &c ?

And now, brethren, this puts me in mind of that great image that was set up in the days of King Cyrus. And it seems that they called his name Baal, and the priests by their cunning craftiness made the king and people believe that this Baal was a living monster, and that he could eat and drink every night twelve measures of fine flour, and forty sheep, and six vessels of wine; until God convinced the king and the people, by the instrumentality of Daniel the prophet, that this Baal was nothing but an idol, and could neither eat nor drink; but all those great expences were consumed by the priests and their wives and children. For there were a great number, for there were seventy priests besides their wives and children, which were enough to consume a large variety indeed. And this they done by their craft, and men are not without their craft in this our day; no, nor never have been, since the world began. And such we may be always looking out for some new inventions of men, and men of craft to carry it on to their own advantage or aggrandisement. And these men are almost sure to be popular men, and influential men, and will be sure to use a great deal of cunning craftiness and toll you on by little and little, until they get you completely proselyted to the faith.

But I must return to notice something of the wants of this Convention in its infancy. And when this Circular Letter was first presented, its call then was for only sixteen thousand dollars a year; which they said was a mere nothing to a man, but a few years ago I was at an Association, here is a little addition. But as I was going to say, one of their champions was up preaching what they called the charity sermon, but I call it the begging sermon; and he then and there declared, that they wanted one hundred and fifty millions of dollars. See how the sum has increased in twenty years. And I could go on to tell more he said, but I will return and tell you a little that the word of God says, by the mouth of Paul. He says, shun those uns riptural things, and be not carried about with every wind of doctrine, by the slight of men and cunning craftiness, who, Paul said, lie in wait to deceive. And I am bound to believe Paul's assertion, for he was a chosen vessel of the Lord, to bear the gospel to the Gentiles. For he said, unto me who am less than the least of all saints is this grace given, that I might preach among the Gentiles the unsearchable riches of Christ. It must be given up on all hands, that it was from God.

Then away with the Convention power, for it was not able to give this power: for until God met with Paul by the way, he was only prepared with all his education to persecute the church of Christ. But when God called him, he was obedient to the heavenly call, and straightway preached the gospel, telling the people that they must believe on the Lord Jesus Christ. And this appears to have been the preaching of our Lord himself, and John the Baptist, and all the apostles, repentance towards God and faith in the Lord Jesus Christ; and not one word heard from the mouth of one of one of them about a Convention, or seminary of learning, theological school, board of missions, presidents, vice presidents, secretaries, nor treasurers, nor buying and selling memberships, nor sixteen thousand dollars a year to carry the gospel. But Paul says, necessity is laid upon me, and wo is me if I preach not the gospel; and I will know nothing among you, but Jesus Christ and him crucified. And this same Jesus is that great storehouse, in whom all the riches of God's grace necessary for the sinner is treasured up. And I thank God it is so, for he is made unto us wisdom, righteousness, sanctification, and redemption. Yes, every thing needful, he is prophet, priest, and king; he is our prophet to teach us, our priest to atone for us, and a king to reign in us and rule over us. And now if we will have him for our teacher, let us attend to his instruction, and not to the instruction of slippery men who slip from the word of God and teach that which they ought not to teach. For it is written in the prophets, that they shall all be taught of God. And Ezekiel acknowledges that his teaching was from God, for he said unto me, son of man I send thee to the children of Israel.

Now mind, it is not men that send him, as the practice is in modern times; no, but God that sends him. Nor God don't say, Ezekiel, send some other man to the children of Israel; but go thou, and speak my

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words unto them. It is not the words of men that Ezekiel has to speak, but the words of God; whether they will hear, or whether they will forbear, for they are most rebellious, but be thou not rebellious as that rebellious nation; but thou shalt speak my words unto them. Now it seems that Ezekiel would have been found in rebellion, had he have spoken any other words than the words of God, and he was taught of God.

Well, let us see who speaks the words of the Lord to the rebellious, and who speaks the words of the Convention. The word of God to man is something like this: Come unto me all ye that labor and are heavy laden, and I will give you rest—learn of me, for I am meek and lowly, and ye shall find rest unto your souls—take my yoke upon you and learn of me, for my yoke is easy and my burden is light. And again: Repent and believe the gospel—and, except ye repent ye shall all likewise perish. And again: Look unto me all ye ends of the earth and be ye saved, for I am God and there is none other—and whosoever will come I will in no wise cast out. And we are invited to come freely, and buy milk and wine, without money and without price—and the bride says come, and let him that heareth say come, and let him that is athirst come, and whosoever will let him come and take of the water of life freely. Now this appears to be the word of God to man, without money and without price on our part; and now surely it would be men's highest and best interest to hear the word of the Lord, to harken and come and reap the benefit of those promises made by him who cannot fail.

Well, let us hear the words of the Convention. It says: Come to me and bring money in every hand, for here is the best interest of man, and here is the glory of God; here is the diffusion of the glorious gospel of the Son of God by missionary services, here is the right instruction of the young and rising generation, here is the suitable preparation of faithful men called into the ministry, here is the promotion of love and union. It goes on further to say, it is God's cause, Christian's duty, holy, solid, and spiritual plans, and the service of Jehovah; and then asserting that it is the appointment of heaven, and that God has positively enjoined them; and now to support it contributions must be made, for on money it is based, and not on the word of God. For withhold the contributions ten years, and it would fall as flat as Dagon to the ground; for it has not one single evidence, or thus saith the Lord, in all the book of God to rest upon. And if the love of money be at the bottom, Paul says it is the root of all evil; while some lusted after, they have turned from the faith and pierced themselves through with many sorrows. And have any turned from the faith to embrace this Convention? If so, I marvel.

I will notice a little more about this Convention being the best interest of man and the glory of God. When the best is bro't forward, there is none likened to equal it. Well, my opinion is for a man to be regenerated and born of God, and adopted into the family of heaven, made an heir of God and a joint heir with Christ Jesus; and to be made a partaker of that heavenly inheritance is far the best and highest interest of man. Well, if this be so, then away with both the veracity and virtue of the Convention; for it is not that, that it has represented itself itself to be, for it has not one of these things treasured up in it. And how can it be the glory of God, when it takes all the glory to itself by saying, it is the diffusion of the glorious gospel of the Son of God? For if all the preachers were to preach from sea to shore, and from the rivers to the ends of the earth, it would all be in vain if God did not diffuse it into the hearts of the children of men; for he must give the hearing ear and the understanding heart. For Paul may plant and Apollos may water, but it is God that gives the increase; and it is not by might, nor by power, but by my spirit, saith the Lord of hosts. Then while it robs God of that glory which is his just due, and takes it to itself, it cannot be to God's glory. And how can the Convention say, that it is the promotion of love and union, when it is well known that it has destroyed more love and union than any thing that ever has been embraced by men since the first settling of these happy shores. And how can it be the right instruction of the young and rising generation, when it instructs them to observe that, that God's word no where instructs them to observe? And surely, God's word is the best instruction that ever was given to men, and I would to God that all men every where, would teach what the word of God teaches, and nothing more.

For when our Lord called his apostles and sent them out to preach, he gave them

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this commission: Go ye therefore, teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway, even unto the end of the world. Amen. And now in this commission teaching is twice mentioned, but it is evident, that it is neither seminary nor theological; but they had first to teach the people their fallen state by nature, according to what God's word had taught them, and the necessity of the new birth; and when this was done, so that they could give a satisfactory evidence of their faith in Christ, then they were to baptise them; after that they were to teach them to observe, so as to practise all things that Christ had given in commandment, but nothing more. And it is evident, that there cannot one command of Christ be found in all the Book of God, for the Convention, no nor for any of its train of kindred institutions. Then while ministers are teaching the people, either by word or example, to observe these things, they are teaching that which they ought not, neither is it contained in their commission. Then by what authority do men teach these things? Not from the authority of that high court of heaven. If not from heaven, then it must be from men, and if from men, then all in vain. For in vain ye do worship me, teaching for doctrine the commandments of men. O that men would consider and be wise to their best interest, and search the scriptures; for in them they think they have eternal life, but they are they that testify of me, saith our Lord.

And now I would ask all those who are supporting the Convention, or the above mentioned things which I have been striking at, if they do even believe that they are the appointment of heaven, or that God has positively enjoined them? If you do, tell me from what authority you do believe it? Is it from the authority of God's word, or is it from other men's say so? If you have ever found that positive evidence, for no other will or can be received in this matter, because it is said to be the appointment of heaven, and positively enjoined of God—if you have ever found that positive evidence, you are requested by every thing that is sacred to bring it forward. If you have no such evidence, then it must follow, that you believe it because other men say it is so. If this is the case, I tell you that you stand on slippery ground; because your faith is in men, and not in the word of God, and you have departed from Paul's counsel; for he says, follow no man no farther than he follows Christ. And if any man comes preaching any doctrine than that which I have preached unto you, let him be accursed.

And now to all who profess to believe that the Convention and its train of kindred institutions being the appointment of heaven, and positively enjoined of God, and still profess to be the followers of that meek and lowly Jesus, him who became poor that we through his poverty might be made rich; not rich in gold or silver but rich in faith toward God, let me say to you as Paul said to the brethren at Galatia, I marvel that you are so soon removed from him that called you into the grace of Christ, unto another gospel, which is not another; but there be some that trouble you, and would pervert the gospel of Christ. And now what does Paul mean about their being removed from him, who had called them into the grace of Christ? I think he must mean that they had been rightly called of God, whose power and right it was to call into the belief of the gospel and to the obedience of his commands, and into the discharge of those duties which he had enjoined in his word. And that they were soon removed from that true worship, which the gospel of Christ taught them, and began to take the directions of what Paul slightly and with disdain calls another gospel. For he quickly says, it is not another. But there be some, and I think Paul meant false teachers, and they would fain pervert the gospel of Christ in order to make the people believe that what they taught was gospel. And I verily believe, that there are men in our day, that would and do pervert the gospel of Christ, in order to make all men every where believe, that these new men-made schemes of the day are contained in the gospel of Christ.

But thank God, that we have Christ's word to read, and therein he has foretold us of just such men that should come in sheep's clothing; and if it were possible, would deceive the very elect. And Paul says, they will speak enticing words of man's wisdom, but the wisdom of this world is foolishness with God. And that men would take the word of God for the man of their counsel and rule of faith and practice; for it is the best counsel that could be given to man, and the best rule for

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man's life to be squared by. For I think it is called the measuring reed, and the balance of the sanctuary, in which we all have to be weighed, to see if we will be found wanting.

Well the question will be asked, if God does not work by means? The answer is given, that he does; but they are of his own appointing, and are called the appointed means of God, not the appointed means of men. And what I am contending for is, for just such an evidence to be produced from the sacred word of God as will prove that God did appoint the Convention, or Boards of missions, seminaries, theological schools, presidents, vice presidents, secretaries, treasurers, agents who are hired to preach to get more money, auxiliary societies to sell and buy membership, and many other things too tedious to mention, being the means by which he does or would work. Now until just such an evidence is produced, I shall take the liberty to view them to be the appointment of men, and not of God; although they are by some called the appointment of heaven, and positively enjoined of God, and holy, solid and spiritual plans. And I think it is not without spirit, but I think it is the spirit of speculation; and the spirit of speculation consists in traffic and trade, and that for gain; and what is loss to one is gain to another, and buying and selling of membership is a specie of traffic and trade, and in this there is both a loss and a gain; for he who buys membership has paid his money for that is no advantage to him nor his family, and he that sells it has got something for nothing. And to me it resembles that of a defraud, and so it is a violation of God's law; for that says, defraud no man. And I am very sure, that our Lord left on record a very bright example that he did not countenance that of speculation in his church, when he took a whip of small cords and drove out of the temple and overthrew the tables of the money changers, and the seats of them that sold doves, saying, it is written in the prophets, my house is called a house of prayer, but you have made it a den of thieves.

And another evidence that the apostles followed the example, for when Simon Magus offered them money that they might give him that power that on whomsoever he laid his hand they might receive the Holy Ghost, their answer to him was, thy money perish with thee. This last evidence proves two things to us, one is, that the spirit of speculation was not allowed of in the church of Christ by the apostles; and the other is, that money was not the object of the apostles, as it is the object of a great many ministers in this our day. For it seems that when some get up to preach, that they are so in love with money, that let them take what text they will, it leads them directly into money doctrine. And they will say but very little about the plan of salvation, and how it was laid in the depths of divine wisdom for the recovery of poor fallen man; and in the stead of holding up to the people Jesus Christ as their atoning high priest, and his obedience to God's righteous law being accepted of God in place of our poor imperfect obedience, and his righteousness made over to us by faith in the Son of God, so that we can say in the language of holy writ, he is the Lord our righteousness—I say, in the stead of holding these things out to the people, in order to draw the people from a covenant of works, they run away down to Rome, and Ephesus, and Corinth, and Galatia, and hunt up all the collections and contributions that were there made, and hold them up to the people as being made for the express purpose of sending the gospel to the heathen. When I think, if they would give those scriptures fair play, and give their true right meaning to the people, the people would plainly see that these collections were made to support the ministry among themselves, and to send right back to the mother church for the poor afflicted saints at Jerusalem. But that would not be carrying their point.

I will come now to examine some of the evidences offered in support of the Convention. It has been said, there were schools of the prophets, and that the younger were trained up under the direction of the elder, for that of prophecying. Answer, I could not be made to believe that the elder taught the younger to prophecy, for that at once would destroy the idea that the prophecies were a revelation from heaven, and that would deserve a harder name than priestcraft. And again, the learned Paul has been referred to as a teacher, and that he taught Timothy and others. I would call for evidence to prove that ever Paul taught school after he was called to the ministry, or that had any thing to do in any school save that of Tyrannus; and there we find that in the place of teaching, he was daily disputing for the space of two years. Though I will not

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deny but what he taught Timothy and Titus too; yes. and the brethren at Rome and Corinth, and Galatia, and many more, but it seems it was mostly by epistles, and excellent lessons they were; and you and I ought to learn them, for what was written afore time was written for our learning. So that what he taught them he teaches us also.

But in all the excellent and noble lessons which Paul taught, either for their or our instruction, we have no account of any Convention, seminaries to suitably prepare men for the ministry, boards of missions, or that the church of Jesus Christ then or ever would have any need of those things; or that the word of God had any where enjoined them, nor presidents, or vice presidents, secretaries, or treasurers, auxilary, temperance, tract, or Bible societies, buying and selling of memberships.

None of those things can be found in any of the lessons which Paul taught Timothy for him to observe and practice; but I have noticed in one of the lessons that he taught Timothy, and I should think it was for our learning; in his second epistle to Timothy, third chapter, he seems to introduce the subject to Timothy in this way: Know ye also, that in the last days perilous times shall come, for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, despisers of those that are good, traitors, heady, highminded, lovers of pleasure more then lovers of God, havinga form of godliness, but denying the power thereof; from such, Paul says, turn away; for of this sort are they which creep into houses and lead captive silly women laden with sins, led away with divers lusts. &c. informing Timothy, that as the enemies of the truth withstood Moses, so do these also resist the truth, men of corrupt minds, &c. But he says, they shall proceed no further, for their folly shall be manifest unto all men. Now after Paul had forewarned Timothy of those men and their pernicious ways, he then proceeded to inform Timothy, that he had fully known his doctrine, manner of life, purpose, faith, long-suffering, charity, patience. persecution, affliction, which came unto me at Antioch, at Iconium, at Lystra, what persecution I endured; but out of them all the Lord delivered me, and yea, saith Paul, all that would live godly in Christ Jesus shall suffer persecution; but evil men and seducers shall wax worse and worse, deceiving and being deceived.

Now after Paul had informed Timothy of his own sufferings, and that it should be the lot of all that would wish to live godly in Christ Jesus, and had given a description of those evil men, he then addressed himself to Timothy in this way: Continue thou in the things which thou hast learned, and hast been assured of knowing of whom thou hast learned them, and that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus; for all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works.

And now, in all the instruction that Paul gave Timothy, money, nor Convention, nor none of the above named unscriptural things, which are so highly recommended by men of modern times, were ever recommended by Paul to Timothy the first time; but he would have Timothy to remember the things that he had learned of God, and that from the time he had become a child of God he had known the scriptures, which were able to make him wise to know the truth, that he might be able to teach the truth to others, which Paul was ready to teach. and would have all men to teach the truth as it is in Christ Jesus. So that I perceive, that this evidence which has been brought forward in support of the Convention, has borne no testimony in its favor.

And we are not quite done with Paul's testimony, for he further says, that the time would come, speaking of them who taught contrary to what Timothy had learned of God in the scriptures, which was able to make him wise, that would not endure sound doctrine, but after their own lusts shall they heap to themselves teachers having itching ears. And now I would have my readers to notice distinctly what Paul says right here; first, he informed Timothy that they would not endure sound doctrine; well, what is the reason that they would not endure sound doctrine? I would suppose this to be the reason, that they had some object in view to accomplish, & plain and solemn truths of the gospel of Christ would not support it; and if nothing else was preached but truth, their plans would fall to the ground, as such they could not endure it. Well, what does Paul mean a-

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bout this, of their own lusts, in consequence of which they would heap to themselves teachers having itching ears? Now there must be some object which they are lusting after. Well, can this be money which they are lusting after? I think that Paul, in speaking of the love of money being the root of all evil, says that some did so lust after it, that they turned from the faith and pierced themselves through with many sorrows. And now if this is the case, and the time has come that Paul spake of to Timothy, that they are heaping to themselves, for Paul did not inform Timothy that they heap up teachers to God, but to themselves—teachers having itching ears, to hear the things proclaimed that would promote their plans so as to procure to them that object that they so much lusted after. And now these things I say, least any man should beguile you with enticing words of man's wisdom; for Paul positively affirms, that his speech and preaching were not of man's wisdom, but in demonstration of the spirit and power of God; that your faith should not stand in the wisdom of men, but in the power of God. And as ye have therefore received Christ Jesus the Lord, so walk ye in him.

And now I will ask of any man, if he has received by faith in the power of the Convention? If so, then your faith must stand in the wisdom of men, and not in the power of God. Ah but, says one, we do not profess to believe that the Convention has power to give faith. Then how can it be called the best interest of man, if it has not power to give that which we mostly need, for without faith it is impossible to please God. But I am of the opinion, that every Christian will say, that when they received Christ Jesus the Lord, that they received him by faith at a time unexpected; and that by the power of God, when all power of men and angels had failed, and all human wisdom had become as non sense; when all the Conventions on earth with all its pretended virtue, and all the money that ever has or will be handled, and with all its boasted of, holy, solid, and spiritual plans, could not have made them happy, nor have been depended on; when they looked for nothing but God's righteous law to be executed on them. But then it was to their great surprise, that God revealed himself to them reconciled in the person of his Son, manifested himself to them in love, and enabled them by the power of faith to lay hold of him as their Savour and their redeemer. And not only so, but as their prophet, priest, and king; their prophet to teach them, priest to atone for them, and their king to reign in them and rule over them. And they were made to believe in his active and passive obedience, by virtue of which that load of guilt was removed that appeared just before to be so heavy on their guilty souls and calling down God's just judgment upon their guilty heads.

It may be, that some who are such strong advocates for the Convention, may be hurt with me for giving my opinion so plain and so harsh as what I have done in many places; I think they ought not, for in this same Circular Letter we find it stated, that if you were wrong, that your wrong might be shown to you and that you might be assisted to abandon it. And this seemed to be a request, and now this request proves to me, and ought to you, two things; first, that notwithstanding your strong assertion of its being the appointment of heaven, and positively enjoined of God that, you at that same time had your own doubts. And secondly, that you had no positive evidence to prove it, or you would then have brought it forward. And you have none yet, nor never will have, from the sacred word of God. And I think you ought to abandon it, for I think it is calculated to make divisions in the church of God; as such I cannot think you to be right in these things. And Paul disapproved of schisms, and divisions in the church, for we hear him saying in the 11 chapter of his first epistle to the Corinthians 17 and 18 vs. Now in this that I declare unto you, I praise you not that you come together not for the better, but for the worse; for first of all when you came together in the church, I hear that there be divisions among you, and I partly believe it. And again, 1 and 10: I beseech you, brethren, by the name of our Lord Jesus Christ, that you speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment And now, what is that mind and that judgment that Paul exhorts us to be perfectly joined together in? I think the mind is the mind of Christ, and Paul says, in speaking of the believers in Christ, we have the mind of Christ. And I think they have that judgment too, so as to be able to judge of the things of God. For Paul says, we have received not the spirit of the world, but the spirit which is

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of God, that we might know the things that are given to us of God; which things we speak not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth, comparing spiritual things with spiritual. But the natural man cannot know these things, but he that is spiritual judgeth all things. And now Paul would have all the brethren to be perfectly joined together in the same mind and in the same judgment, and to speak the same things which was spoke by Christ and his apostles. And when men go any further, or speak any more than what the Holy Ghost has given in the word, for this word was given by the Holy Ghost, then it is that they go further and speak more than the word authorises them to do.

I will now come to notice another evidence, which is brought forward in support of the Convention. It is stated that Christ himself gave personal instruction to his twelve apostles, and completed their education on the day of Pentecost. I confess that he gave them instruction while he was personally with them, but not a syllable is to be found that he ever instructed them any thing about a Convention, seminary, theological schools, boards of missions, presidents, vice presidents, secretaries, treasurers, auxiliary societies to buy and sell membership to get money, or hiring of preachers to ride about to get money; or that money itself was then or ever would be, needed to promote his glorious cause; nor one syllable about his apostles teaching any of these things to the people. And surely there never was a more suitable time for him to have appointed and enjoined them, than in the dawn of the gospel dispensation; and when he was personally with them, appointing all things that he would have his church and people to observe and practice in life, and enjoining it on them so to do. And as for his personally completing their education, on the day of Pentecost, it cannot be found in all the Book of God; for this was after his ascension to glory and fulfilment of his promise made to them while he was with them, that if he went away he would send the comforter unto them; which should abide with them, and teach them, and bring all things to their remembrance. And not only so, but it was a fulfilment of a prophecy, made by the mouth of the prophet Joel: And it shall come to pass in those days, saith God, I will pour out of my spirit upon all flesh, and on my servants, and on my handmaidens I will pour out in those days of my spirit; and they shall prophecy, and I will show wonders in heaven above and signs in the earth beneath, And this prophecy was fulfilled at that time, for there were at that time dwelling at Jerusalem, devout men out of every nation under heaven, and heard the word of the Lord in their own tongue, and saw the wonderful work of God. Not the work of the Convention, for there was not such a thing as a Convention then, neither is yet, to suitably prepare men for the ministry. For this great work was done by the spirit and power of God, that suitably prepared all those faithful men that were then and there engaged in the service of their heavenly master. No work of man here, but the word tells us, that it was the wonderful work of God. And God always did do, and always will do, his own work, that man might not boast; for he is God and changes not. And when he does the work, it is just as he would have it to be; for he knows what is best, and he does not need men's paint nor varnish to polish his work. And when God calls his ministers, he qualifies them to be, and we must receive them at his hand. And if we receive them not, they are to shake the very dust of their feet as a testimony against us. And then what will be the consequence?

Well, says one, there is nothing for man to do. Yes, verily, he has commanded them to follow him; and I think they would do well to do so, and not be following men out of the word, and not so much as enquiring what this or that man shall do, or where this or that man shall go, or what this or that man must preach, or what this or that man must contribute. For if Christ will that they tarry till he comes, what is that to you? Follow thou me, saith our Lord. As much as if he had said to Peter, I have already commanded you to feed my sheep and lambs, and you have declared to me that you loved me more than all these; and if you love me, keep my commandments. And as much as if he had said to Peter, watch, Peter, for I have already told you that many would come in my name. And I think our Lord meant the Christian name, and that they would not come so much saying, I am the Messiah; no, but that they would come saying, lo, here is Christ; and lo, there is Christ; Christ is in this, and Christ is in that; this is an institution of, and Christ is in that institution; this and that are of

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God's appointing; God has enjoined this, that, and the other. And if it were possible, would deceive the very elect; but go not after them, but follow thou me and keep my commandments.

And it seems that God had something else for John to do, than that which he had assigned to Peter. But our Lord soon let Peter know that it was his own business, and not Peter's; for he called whomsoever he would, and sent them out to preach. And it seems that God had a use for John, in the isle of Patmos; and it seems that John was sent to the isle of Patmos, not by his friends but by his persecutors; not with his pockets full of money, but empty handed; not to preach the gospel, but to perish in that barren and desert country.

I will come to notice some more evidences, that are brought forward in support of the Convention. It seems that several duties have been summed up, in order to draw our attention to the Convention, as being a duty also. But I would have you to notice, the Convention has no place in the sacred scriptures to make it a duty, while these have. Now as to paying our just debts, we understand that a certain man was brought before his lord who owed ten thousand talents; and his lord commanded that himself, wife, and children, and all he had, should be sold and payment to be made; and the debtor fell before him, saying, have patience and I will pay thee all.

Well, as it regards paying our taxes, is it lawful to pay tribute to Cæsar, or not? Render to Cæsar the things that be Cæsar's, and to God the things that be God's. Well, as it regards our duty toward our minister, many evidences might be brought to prove this to be a duty; but one or two will suffice Has not the herdsman a right to the milk of the flock, and the vine dresser a right to the fruit of the vine? Now these evidences are good and sufficient to prove it to be our duty to pay our just debts, our taxes, and our preacher; but no such evidence can be produced from the sacred volume, that the Convention nor men of the new fangled institutions connected with it, to prove them to be a duty enjoined of God the Father. For the word of God teaches better things, for we are not to take the children's bread and cast it to dogs.

And it is also stated, that it was not the mind and will of God to make known to man specifically every duty to be performed by man. Was ever a divine appointment of the Father, and enjoined in the word of God as a duty binding on his church and people, so put to it for evidence as to have to bring forward such evidence as this to prop it up? I think not, yes, I know not; so that it looks to me that it must be well known, that there cannot one single evidence be produced from the word of God to prove it to be the appointment of heaven. But I suppose they might think, that if they could make the people believe there were a great many duties that men had to discharge that were not summed up in the word, that they could make them believe that this was one among the rest; and so deceive the people, and by that means get their money. But I do assert that this evidence has given false tertimony, for I also do assert, that the whole duty of man towards God and man is summed up in the word of God; for how else could we know, whether it was a duty or not? Good Lord, what is it that some men will not do for money?

And again it is stated, in support of the Convention, that the building of a house for the worship of God is a duty, and is not required in the word of God. But let me cite you to the 25th c. of Exodus, 8th and 9th and 22d vs. 8th v. And let them make a sanctuary, that I may dwell among them. 9th v. According to all that I shew thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it. 22d v. And there I will meet with thee, and I will commune with thee. And now in this same chapter, God gave Moses special command, not only of the size, but the materials of which it should be built. Now was not this a place of worship for literal Israel? It surely was. And was it not enjoined in the word? It surely was. Then why will you say, that the building of a house for worship is a duty, and not enjoined in the word of God? Because, says one, God designed it to be figurative of his church in a gospel day; and it was not a house, but a sanctuary. Well, was not the temple a house? was it not built for the worship of God? did not our Lord own it to be his house, when he took a whip of small cords, drove out all the speculators, and overthrew the tables of the money changers, and the seats of them that sold doves, saying, my house is called a house of prayer, but ye have made it a den of thieves? Now it must be given up, that

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the temple was a house, and it built for the worship of God, and at the express command of God, and was typical as well as the sanctuary. And I won't say a little. You say it was typical of a gospel church, and I am willing it should go so. Well, what did all the materials of which it was built typify? I think it did not only typify all true believers, but the gospel, and the preaching of it in its purity; together with all the gospel, ordinances of the gospel, and the institutions of the gospel, that God himself hath appointed and none other. And now I will assign my reason: first, because God had given Moses such strict direction, the length, the breadth, the height, and the precious materials out of which it should be built. And after he had given him these directions, he gave a special charge and that seemed to be something like this: See thou make it according to all that I shew thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it. And now notice, it was not to Moses that was to select and choose the materials of which the sanctuary was to be made; but God himself pointed out the materials, and they were to be all pure, no counterfeit it seems, but gold, and silver, and brass, and blue, and purple, and scarlet, and fine linen, and goat's hair, and ram's skins dyed red, and badger's skins, and shittim wood: oil for the light, spices for anointing oil and for sweet incense, onyx stones. These pure materials and a great many more you may find in the book of Exodus, all of which were appointed of God for the completion of this sanctuary. And there were to be offerings made by the people, and in order that they might be accepted of the Lord, they were to offer them willingly with the heart.

I shall have to only hint at things, for to dwell on every particular it seems that I might write a volume; and as I only intend merely a hint, I will take some notice of the offerings by and by, and come to notice a little more about this sanctuary. Now take notice, this sanctuary had to be made exactly as God had directed, and according to what God had showed Moses in the mount; and that with all the materials which God himself appointed. Well, suppose that Moses had have made the sanctuary after some other form than that which God directed him, would God have accepted it at the hand of Moses? No, he would not; for it would not have typified that which God intended, and it would have been Moses' sanctuary and not God's, and Moses would have been found a great transgressor of God's commandment. Well, suppose that Moses, notwithstanding he had the directions of God so pointedly given him, had he any right, or would he have been justified in the sight of God, if he had brought on or added a few more things to the sanctuary, that God did not command him to do? By no means he would not, although he might have told the people, that God had so commanded; that would only have made the matter worse, for he would not only have been telling that which was false, but he would hrve deceived the people. Well, if this would have been criminal in the sight of God on the part of Moses, would it not be equally so on the part of man in this our day, for them to teach the people that this or that is the appointment of heaven, and positively enjoined of God, when it is not so? It certainly would.

And now I will drop a few short hints, with regard to the sanctuary being a type of the true church of Jesus Christ in her militant state. I think that the figure comprehends and takes in every true believer in Jesus Christ and the gospel, with all the ordinances and institutions of the gospel, and all the promises and invitations contained in the gospel; together with the fulfilment of them. I will now come to say a few things as it regards the offerings of the people. It seems that the offerings up of people were to be willingly with the heart, for unless this was the case, it seems that Moses was not authorised to receive it; for of every man that giveth willingly with his heart, ye shall take my offering. And it seems that there were found a great willingness on the part of the people to offer; but whether it was with the heart or not, is not for me to say, but I would rather suppose not, for I do not learn that Moses was authorised to refuse any that the people offered up willingly with the heart, as it seems that the people offered up much more than enough.

Well, let us bring it home to the gospel church in a gospel day, and I will give you my opinion in short what the offerings of God's people are, and that is what God requires of them in his word, and that willingly with the heart; and think that the sacrifice of prayer and praise to God ought to be by God's people at all times willingly with the heart. And I think it is the

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duty of a church to offer up to the preacher who supplies them monthly, pay for the services rendered by him to them, and that willingly with the heart; and I think that any more then, that is more than enough. And I also think, that it is the duty of a church to look around within the bounds of her vicinity, and try to administer comfort to the hungry and naked, the poor and distressed, who have been bro't into this condition by adverse providence; they ought to administer to them of the blessings of life according to their wants, and as far as would be according to the ability which God has given them, and that willingly with the heart.

And many more duties of the like kind, that we find in the word of God to be enjoined, ought to be performed willingly with the heart; but whatsoever is observed by man and held as sacred things, that cannot be found in the word of God to be enjoined upon God's people, is that much more than enough, no matter how much like the truth it may look to us to be. It must be brought to the balance of the sanctuary, and there see whether it will be found wanting. And if it is found not to be of God's appointing nor enjoining, then it is not that of heavenly truth, and is found to be that much more than enough. And if the Convention, with all its train of kindred institutions, cannot be proven to be the appointment of heaven, and positively enjoined of God, no matter how many flowery words may be put up in its defence, nor how many fine clothes men may try to put on it, to make men fall in love with it; nor no matter how many millions of dollars are given for its support, nor how many passages of scripture may be perverted and misconstrued to prop it up, if it lacks the appointment of heaven and the positive injunction of God to stand on, it will be ranked at last with the many other things that will be disowned of God, and will be found to be that much more than enough.

And that will be awful, when men are brought to see that they have given their money for that which perisheth, and their bread for that which satisfieth not; and then hear the question asked, who hath required these things at thy hand? How many will be able to give an answer, and who will be found speechless, like the man that was found not having on the wedding garment, and will then be left without excuse, because we have the word of God to read for ourselves. Yes, but some may be ready to say, I can't read, as such I will be excused. This will not excuse any man, because you can force them to bring their evidence forward, or you are not bound to believe them. And if they should attempt to bring any evidence to prove it to be by divine right, if it does not speak the language of heaven do not receive it; for it has been positively affirmed, that it was or is the appointment of heaven, and positively enjoined of God. And if the appointing of it and that by God himself, cannot be found on sacred record, and is not produced, you have a right to suspect every other evidence. There are no inferences, nor references, that will do in this matter; because they are represented as being the appointment of heaven, and positively enjoined of God. And things of this nature do require positive evidence, and that all men do know, that do know and will confess to the solemn truths of the gospel.

I will now solemnly ask every man and every woman every where, if the evidences which have been brought forward in support of the Convention, and presented in the above named Circular Letter, are not as good or the best that ever have been presented in favor of the Convention, or any of its train of kindred institutions? Well, have they not all been pretty faithfully examined, and what have they all testified about the Convention, or of its train of kindred institutions? Why, as far as we have learned from them, they never knew any thing about them. And surely, if they ever were appointed of heaven, and positively enjoined of God, it must have been through Jesus Christ his Son, in whom dwelt all the power of the godhead bodily. And by him were all the appointments made, that were to be observed by his church and people, and by him enjoined, and that in the days of his humiliation. So that we have no need to go any further than the instructions which he gave to his apostles, and that while he was attending on his public ministry, which was only about three years and a half.

And now I want all my readers to strictly examine all the instruction that our Lord gave to his apostles, and see if they can find any place where our Lord gave any instruction to any of his apostles to raise a Convention or seminary, theological schools to suitably prepare his ministers for the ministry; and let every one search well for himself, but I am sure you

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will not find it. And while you are looking and searching, look and see if you can find any place where our Lord appointed a board of missions, and presidents, or vice presidents, to manage the affairs of his house, or the discipline which he himself appointed to be used in his church, or the laws by which his church shall be governed. If there were any presidents, or vice presidents, appointed by him to see that this discipline should be used aright, or to see that his laws should be executed aright, does not a church when it becomes a constituted body have an independent right to use the discipline of the gospel, or execute the laws of Christ's kingdom here on earth, without these kind of officers? And the fact is, there never were no such officers appointed in the church of Jesus Christ by heaven's high command; and they must have been appointed by man, and that without any advantage to the church. For the church has no use for them, nor for any of their institutions of man's appointing; for they are of the earth and are earthy, and will finally perish in the end, though you may think and say these things must be right, for see how they prosper.

This is no evidence that these things are right in the sight of God, because they prosper; for if this evidence could be admitted to prove the Convention to be right and positively enjoined of God, it might also be admitted to prove Mahomet and his religion to be right; for both him and his religion it seems so powerfully prospered, that they at last got law power on their side, so that he began to vent his spite, malice, and rage, against the church of Jesus Christ; so that they persecuted and put to death thousands of the followers of the Lamb of God, and that to the most cruel death. But was Mahomet or his religion right? No, verily, they were not.

Then how can the boasted prosperity of the Convention, with all its connected men-laid plans and schemes be said to be right in the sight of God? I tell you again, that no such evidence can or will be taken in its support. Nothing short of heaven appointing it, and God positively enjoining it, can or will be received as evidence in this matter. But it is no wonder that the Convention prospers, when it or its strongest advocates by their cunning craftiness have some how or other, got almost one-third of the people to believe, that they are either in debt or have become tributary to the Convention. And the Convention or its strongest advocates have found this out, and they will mount their beggars on horseback, like so many tax collectors, and send them from city to city and from village to village, and even to the churches and to the Associations. And there they will start out their foot men with their hats in their hand, and the object of all these now is, money, money, and that from all hands, rich and poor, black and white, bond and free; no matter who from, or how much we get, our object is a large collection now of money.

And this is done every year, year after year; how can it help but prosper and thrive like a pig in a pea patch? But let the people all with one consent begin to say, I will pay no more until that positive evidence is brought forward, that will positively testify that heaven has positively appointed it, and that God has positively enjoined it; and let no more money be contributed until this evidence be produced, and you will soon see that it will begin to fall off, and it will get poorer and poorer, and will come to nothing at all. For on money it is built, and remove the foundation and down comes the building. And I tell you, that so much begging and craving, looks to me like covetousness, which our Lord calls idolatry. For there is a difference between covetousness and stinginess, for stinginess is something like a man shutting up both hands, in order to hold all fast that he has got in them; but covetousness is something like a man opening both hands wide, in order to grasp in all that he can get. And I greatly fear that some of our preachers have caught something of the same spirit, for if one wants fifty dollars from each church, and another don't get more than one hundred dollars a year, he would not preach to the people to save their lives; another would not have a flock of sheep, if it was not for the fleece, nor would not hand the nubben to the cow if it was not for the milk.

Now I think that all such herdsmen as these, have got to love money too well to love the flock as they ought; for a man that would not preach to the people to save their lives, unless he got more than a hundred dollars a year, it seems to me would not preach to save the lives and souls of people no how, but save their money. And I do not want him to preach for me nor my children, for if he would not preach to save their lives, I should be afraid that

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he would not preach to save their souls, and would not so much care what he preached so he got their money. And a man that wants fifty dollars from each church, and attending but once a month, wants more than the laws of the kingdom of Christ allows him, and has got a little too covetous. And a man that would not have a flock of sheep if it was not for the fleece, nor hand the nubben to the cow if it was not for the milk, ought not to have the oversight of a flock; for it seems to me that the little underling sheep and cattle, that would have the most need of attention, I fear would have none paid to them by such a herdsman as this, because there is no fleece nor milk looked for. But I am bound to believe, that we have just such men among us at this very day, that care but little for the flock so they get the fleece, and care so little for the underling part of God's little flock, they can hardly afford to notice one of the poor little drooping lambs of God. But let them meet with judges, and lawyers, and sheriff's, and clerks, and men that can carry a watch in their pocket and can wrap themselves pretty well in broad cloth, and can carry a pretty fine muff of hair on their heads, and appear to be pretty popular, on such characters as these they can look through their green-eyed specs if they have any, and shake hands for half an hour at a time. And I think that all such men ought to often think of this part of God's word: He that exalteth himself shall be abased, but he that humbleth himself shall be exalted.

May God of his infinite mercy and grace help all men every where to examine themselves, to see whether they be in the faith; and help me also, and help all his ministers to preach the word, and nothing but the word in the power and demonstration of the spirit, and may it have the desired effect. And may he give the hearing ear and the understanding heart, so that all that hear may live; and help all his dear children to watch as well as pray, watch against evil, and pray for good.

I now conclude by subscribing myself one that loves the children of God and not societies. *LABAN MASSEY.*

NOTE. The last three columns are a new addition, by reason of three pages of the old piece being gone, and some other things presented themselves to my mind, and so I wrote them down. *L. M.*

THE PRIMITIVE BAPTIST.

SATURDAY, SEPTEMBER 10, 1842.

We are now unable to supply the back numbers of the present volume. New subscribers can either pay in proportion for the balance of the present year, or can receive enough numbers of the ensuing volume to make up their subscription year.

TO EDITORS PRIMITIVE BAPTIST.

Williamston, N. C. 30*th Aug* 1842

BRETHREN EDITORS: I take the liberty of informing those of you, connected with the Kehukee Association, that Elder James Osborn of Baltimore, expects to be present at the next annual sitting of that body, which is to occur on the first, second and third days of October ensuing. He will also perhaps remain in these parts for some weeks, and visit many churches in our bounds. Several brethren have been wanting copies of Elder O.'s Selection of Hymns. Such can now be supplied to a small extent on application to me, as I have lately procured a few of those books.

C. B. HASSELL.

TO EDITORS PRIMITIVE BAPTIST.

BELOVED BRETHREN: In haste I drop a few lines to the intent, that, through the medium of your paper, the churches in Virginia, and North and South Carolina, where your servant is well known, may understand his purpose of being, by the will of God, at the Kehukee Association on the three first days of Oct. next, and after that of visiting the different churches of that Association, and then of moving on far South, even to Cabarrus, Anson, and Mecklenburg counties in your State, and thence into South Carolina, and perhaps into Georgia; and on his way back home in the spring of 1843, of his visiting the churches in Granville, Rockingham, Caswell, Pittsylvania, and Halifax counties.

Your correspondent is quite in high spirits about visiting the South, and the many letters which he receives from those parts concerning this visit, are of a most gratifying character; and the one received this morning from Elder Arthur Eanes, of Pittsylvania county in Virginia, is of the same texture. Also, your servant is blest with that confidence in a covenant God, as

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to believe our meeting together for public worship and private conversation, will be for our mutual edification, and for the declarative glory of that immortal and incomprehensible being, who dwells in three distinct persons, and yet in essence one, and only one; and hence we are not to suppose, as some graceless men do, that three distinct persons in the eternal godhead, constitute *a family of Gods*, any more than we are to suppose that the three distinct parts in a man, constitute him *a family of men*. In a man then, there are three distinct parts, and yet the man is but one; and hence when we say a man is immortal, we mean his soul, for that is his immortal part. And when we say a man is learned, we mean his mind, for that is his rational part. And when we say a man is sick and like to die, we mean his body, for that is his perishable part. And thus every man living is an example of a trinity and unity in his own person.

And thus an infinite God dwells in three distinct persons, and yet in essence—one, and only one;

'And all true Israelites adore,
One God, Immanuel, and no more.'

In this God may we confide, and to him look, and of him boast. In him are boundless treasures of grace and pleasures for evermore, and all the spiritual poor and needy of the sons of men are at full liberty to partake of these rich stores, just as faith and other conveniences may serve them. May we then be strong enough in the Lord, and in the power of his might to do exploits, for true and living faith can do valiantly; and this perhaps is one of the most heroic deeds that ever was, or that ever will be performed by it, to wit, overcoming the world. This is the victory that overcometh the world, even our faith. This faith is all important and all glorious, and it contains more or less of every thing that is heavenly and divine, and hence it is said to be the substance of things hoped for, and by it the ancients obtained a good report, and through the same, we, not only understand that the worlds were framed by the word of God's power, but that we ourselves are interested in all that was suffered and done for sinners by him whom the eternal Father appointed heir of all things, and by whom also he made the worlds. This faith highly honors God, and in return God highly honors faith, and with the honor of the Lord upon it, it can do exploits and work miracles. Yes, and what is strange to tell, it can live without breathing, and see in the dark, and like a salamander live in a furnace of fire, and like a fish live in deep waters, and as an eel it can live in mire and mud, and like the eagle it can live in the air and climb aloft to God's abode and bring blessings down from his right hand, and with the same refresh the saints here below. Paul says that the life he lived, he lived by the faith of the Son of God; and so may we live, and in this faith die, and in death, and after death, sing God's praise on a lofty key.

I long for the time to come when we shall meet together at Skewarkey meeting house; but still we have in view a much better meeting place than old Skewarkey, —a paradise above;—a long home,—a sweet home, an eternal home. Take us there, O God, in thine own good time, and thine shall be the praise and glory for ever and ever. Amen! Praise ye the Lord! And let all the people say, Amen, and Amen! Affectionately yours,

JAMES OSBOURN.

Baltimore City, Aug. 18th, 1842.

Madison county, Tennessee,
July 11th, 1842.

Dear Editors: It is through the kind providence that I am yet in time and blessed with one more privilege of writing to you, as agent for the Primitive Baptist.

And I can assure you that I am pleased with your paper and the matter it contains, and by reading it I read a great many letters from my old acqaintances, whom I have heard preach in No. Carolina; and read so many able letters written by the Editors all over the United States, who seem to write in accordance with the word of God, &c. I am yours with respect, and remain as I am. *AARON TISON.*

AGENTS,

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North Carolina.—J. Biggs, Sen. *Williamston* R. M. G. Moore, *Germanton*. W. w. Mizell, *Plymouth*. Benj. Bynum, *Nahunta Depot*. H. Avera, *Averasboro'*. Burwell Temple, *Raleigh*. G. W. McNeely, *Leaksville*. Thos. Bagley, *Smithfield*, James H. Sasser, *Waynesboro'*. John Fruit, *Sandy Creek*. L. B. Bennett, *Heathville*. Cor's Canaday, *Cravensville*. William Welch, *Abbott's Creek*. Jos. Brown, *Camden* C. H. A. B. Bains, Jr. *Stanhope*. C. T. Sawyer, *Powell's Point*. Isaac Tillery, *Lapland*. Thomas Miller, *Elizabeth City*. Harris Wilkerson, *West Point*. Isaac Alderman, *Moore's Creek*. James Miller, *Milton Park*. David R. Canaday, *Foy's*. L. P. Beardsley, *Greenville*. Isaac Meekins, *Columbia*. L. J.

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THE PRIMITIVE BAPTIST.

EDITED BY PRIMITIVE (OR OLD SCHOOL) BAPTISTS.

Printed and Published by George Howard,

TARBOROUGH, NORTH CAROLINA,

"Come out of Her, my People."

VOL. 7. SATURDAY, SEPTEMBER 24, 1842. No. 18.

COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

A PATRIOTIC DISCOURSE,

Delivered by the Rev. JOSHUA LAWRENCE, *at the Old Church in Tarboro', N. C. (at the request of the Committee of Arrangements appointed by the citizens) on Sunday, the 4th of July,* 1830.

XIX Chapter of Acts, 25th verse: "Whom he called together, with the workmen of like occupation, and said, Sirs, ye know that by this craft we have our wealth."

My audience: this day is the memorable fourth of July—a day long to be remembered by the American people—the day when the citizens of young America had the hardihood and patriotism, in the face of the sun and of British armies, to declare they owed no allegiance to the King of Great Britain—the day when the nerves of the hearts of our ancestors were strong and unyielding to British oppression, though they knew they must stake their all, their fortunes and their lives, in opposition to British cruelty; yet their ardor and courage failed them not, but proclaimed to the world that America should be free and independent of all kings and foreign States whatever, and make her own laws, or their lives should be a sacrifice to the cause of liberty. And that God, who hates robbery, cruelty, and tyranny, in nations as well as individuals, prospered their cause and gave success to their arms, to the joy and glory of America. And we are this day, my audience, sitting under our vines and fig trees and none to make us afraid, as the effect of that patriotic blood that stained roads, fields, and decks of ships, fifty years ago, from the feet and bosoms of our suffering forefathers. I would then this day, my respectable audience, remind you that the price of this inestimable jewel, civil and religious liberty, was the price of blood—the blood of long forgotten fathers, who purchased this jewel for us, their children. Then for heaven's and your children's sake, don't sell it for liquor, nor barter it with money-hunting designing priests. Remember, also, that civil and religious liberty must live and die together; for hand in hand they came to us out of the revolutionary struggle—and I would further remind you that nothing but blood and treasure can perpetuate liberty to your children; therefore, be watchful, be jealous at the first attempt made to attack or take this prize from your children, and rise like one man, and if needs be, transmit it to them at the first cost. And as we all enjoy this blessing in common, every man should act his part and put his shoulder to the wheel to perpetuate this blessing against designing usurping tyrants, whether kings or priests. And as the wise man said, there is a time for all things, so, since the establishing of independence fifty years ago, much blood and treasure have been lost by the sons of liberty to maintain it, during the space it has been enjoyed by us. The American statesmen have not been idle, in thought, word, pen and service to vie with their foreign opponents; our soldiers have come forward to act their part by land and sea, and have mingled their warm crimson fluid with their enemies at the mouths of cannon and the points of bayonets; nor are our officers less, but equally or more praiseworthy, because of the action of both body and mind in opposition to their opponents in the field and on the sea. And what shall I

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say of old ANDREW, who taught the generals of European pride, not to dare snatch at the pole of American liberty, for while in the attempt he plucked their laurels and now wears them in his crown. Thus from the President to the soldier and the sailor, they have acted a noble, a bloody and an honorable part to support the Declaration of Independence proclaimed on this memorable day by our fathers.

But, my audience, where is the poor priest all this fifty years? While these noble patriots have been struggling through blood and carnage, and political services to their country, to defend and perpetuate civil liberty to themselves and children, in comparison of whose services gold is but as sand, they, the priests, are aloof from war and from the halls of legislation by the laws of their country. Why, are they drones in the American hive? No, my audience, I only view them as held in reserve, and I now consider the time come, yea fully come, for them to take the field in defence of religious liberty, at the risk of life and blood; then, oh, ye idle, independent priests, gird on armor, helmet, shield, and sword, and come forth to the battle of religious independence against usurping tyrannical priests, for the rights of conscience, dearer than life itself, are invaded; there are laurels for you, and the liberty of conscience of your children is at stake. I say arise, and fight with tongue and pen the cause of religious liberty, for when once gone, perhaps, as in other nations, gone for ever. For, my hearers, there are many apparent facts, that show to me that designing priests are endeavoring to bind us with the bands of spiritual tyranny, and rivet the broken chains of British priestcraft on us and our children, and become our conscience keepers and purse plunderers as in days of yore, any thing said to the contrary notwithstanding. As one who has enjoyed the sweets of liberty for fifty years, I come forward and stand forth to help my fellow citizens in this common cause of liberty, nor will I yield it for less than cost; and therefore, now call your attention to my text, upon which I shall make some remarks, to show you how to judge rightly in this matter.

On a strict examination of history, it will be found that all religions, whether heathen, pagan, Mahometan, or Christian, are founded on a belief of certain tales, whether true or false; with an injunction of certain ceremonies or practices to be performed by the believers of such tales. Then, to judge of the truth of any religion whatever, we have only to judge of the tale that is told and the veracity of the teller, and the evidences corroborating the whole circumstance; and whether self-interest, for fame, honor, or wealth, is connected to the cause, as the main spring of action to the practices that such religion enjoins on its votaries.

As all sects profess that their religion is from above, like the Ephesians—what man is there that knoweth not (said the Town Clerk) how the city of the Ephesians is a worshipper of the great goddess Diana, and of the image which fell down from Jupiter—mark that—fell down from Jupiter. But where is the evidence on which this priestly tale is founded, by which Demetrius and his crafty gang got their wealth by making shrines for the goddess Diana? Mark this heathen religion, wealth to the craft men; therefore, all could cry out for the space of two hours, great is Diana of the Ephesians—she came down from Jupiter. And no doubt the priests, as well as other craft men, were foremost and loudest in the mighty cry, until the whole city was in confusion, because their several crafts were in danger.

I shall now endeavor merely to sketch out, my hearers, in a few particulars, five different religions that have been established in the world; and in a short way examine some evidences attending them, to shew the difference between a true and a false religion.

The first religion that I shall mention is the religion of public opinion, no matter what may be its creed, form, or ceremonies, nor whether it be heathen, pagan, or Christian, so that public opinion in any nation gives it currency. For it is but too well known that public opinion governs the world, and not individuals, and though oftener wrong than right, yet because of that force which custom and example have upon the human mind, there is an itching disposition in man to conform and be like other people, and travel the road of public opinion in fashions of all kinds, religion not excepted. Hence, in almost every nation we find a different religion, propagated, believed, and practiced, and thought by its votaries to be the best in the word; because the religion of antiquity and of the nation, and the sect of which they are members, from the idolator to the Christian, without examining by some proper standard im-

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partially for themselves, the evidences on which such religion is predicated. Thus we find Abraham's family served other gods, beyond the river Euphrates; and that Rachel loved her father Laban's idol gods enough to steal them. The Egyptians worshipped a pied bull--in imitation of which Aaron made the golden calf, and Jeroboam the two golden calves at Dan and Bethel; with a great variety of gods mentioned in scripture as well as in heathen mythology, such as Baal, Bell, Baalpeor, Baalberith, Bemphim, Nergal, Nibhas, Tamas, Sheshach, Nebo, Nisroch, Meni, Mahuzzim, Ashtoroth, Succothbenoth, and Diana, &c.—and in fine, their modes of worship and ceremonies were various as well as their gods; which you can know by comparing the worship of Moloch, Dagon, and the Babylonish eating god; while they also worshipped deceased kings, animals, plants, stones, sun, moon, stars, and a thousand other imaginary gods, according to their fancy. Now all these may be wrong, but all cannot be right; and although the nations differed in names of gods, modes of worship, rites and ceremonies, yet public opinion predominated every where, and led captive the duped multitude from generation to generation. And although they differed as above observed, yet in two things they differed not; and these were, each sect had its priests, and the priests of all sects made a craft of it. Witness Micah's idol priest, who when the Dannites promised him greater wages than Micah gave him, stole his gods and away with them for a more plump craft from the Dannites—like some of our modern priests, from town to town to find a more fat craft. We may add to this religion of public opinion that of Simon Magus, the priest of Jupiter, conjurers, soothsayers, diviners, astrologers, necromancers, charmers, spellers, fortune tellers, &c. nearly all of which rest on some novel, mysterious, priestly tale, or false shews and say soes, of those that make a craft of their art on duped devotees. And thus every stratagem of hypocrisy and duplicity, is made and has been made use of by priests and others to impose on the strong, the weak, and the credulous, to rivet their crafts to get their wealth like Demetrius by shrine making; so that we see all hands in false religions make a craft of it, from the priest to the lying fortune teller.

Now I ask, by what means have all these different religions and cheating arts been established in the different nations of the earth? I answer, I believe that man was made and is born a religious being, and that he cannot reconcile himself to live and die without a ground of hope, whether true or false, to satisfy his conscience before the judge of futurity—if a true hope, it is attended with fears; if a false hope, if it is the best he knows, it is to him as if true, because he knows no better ground of hope, and therefore, it answers his present purpose in some good degree. Secondly, I think that it is impossible for a nation to exist, and government to be administered in it, without some form of religion as a band to tie society together; and the best religion man knows he takes hold of, for refuge to his trembling soul. Thirdly, because by the fall of the first man he lost his God and the true knowledge of him, and became vain in his imagination, and his foolish heart darkened; and therefore he has been so easily imposed on, and worshipped and served the creature more than the creator. The making of idol gods became a great craft of wealth, the attendant priests on these deaf and dumb deities made a great craft of oracles, &c.—in a word, the whole worship of idols was a craft of gain to the various officers of the craft, from the idol maker to the shrine seller. Jeroboam had his craft for sitting up the two golden calves at Dan and Bethel; and that was, to maintain his crown and get his wealth out of the ten tribes of Israel. Nebuchadnezzar, Balaam, Judas, Simon Magus, Gahariah, Micah's priest, and all witches, conjurers, fortune tellers, &c. have their several forms of ceremony and religious cheats as a craft for gain; and so all of the same craft may be expected to be called together, lest the temple of Diana should be despised and her magnificence destroyed, whom all Asia and the world worshippeth. What a pity that a goddess of such antiquity and high veneration, should, by such pestilent fellows as Paul and his comrades, be set at naught—ye craft men come together—ye men of Israel help—ye Congressmen help, our craft is in danger.

If we examine the Bible for marks of a false prophet, teacher, or preacher, we shall find these as unchangeable marks given thro'out the scriptures—gain by godliness—greedy of filthy lucre—the fleece and not the flock; or, craft by their religion: & every false religion introduced into the world, has these marks of craft engraven on it, from the i-

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dolatrous to the metamorphosed Christian religion; and is made by its priests a craft of gain, honor and applause, except the religion of Jesus Christ, which is not a religion of craft. Witness, Simon Magus trying to buy the Holy Ghost of Peter, to form a new craft, after the preaching of the apostles had broken his former craft on the people. Witness, the damsel by the craft of soothsaying brought her master much gain. Witness, the craft of Jezebel's prophets, and the prophets of Baal, always prophecying good things concerning wicked Ahab, that they might have the favor of the king and fare sumptuously at Queen Jezebel's table. Witness, Balaam, under the craft of sacrifices, divining to find out the mind of God to curse Israel to get Balaak's promised silver and greatness. Time would fail me to tell of the craft of Judas the purse bearer; of Gahariah, who made a craft of the miracle of his master; of those that followed for the loaves and fishes; and all the deceptive crafts, fortune telling not excepted, for gain or wealth.

I shall then say, that all false religions, of whatever sort, that have been introduced into the world, have been founded on some mysterious, novel, deceiving tales, under the garb of virtue; and by certain false shews without evidence, founded on facts of sense or miracles done in the presence of eye and ear witnesses to confirm the truth thereof, have this mark, craft—from Sechem, who would be circumcised to get Dinah and Jacob's cattle, up to the missionary beggar; and have only been religion in masquerade, imposed on the credulous and gained strength in process of time by the cunning, art, and stratagem of priests, and established itself by public opinion on succeeding generations. And there is as much danger in opposing public opinion, however vague and unscriptural, in the country where such public opinion reigns, as there was for Paul to say a word against the goddess Diana; for one reason only, the priests' craft is in danger, therefore such tumultuous uproar is made on the man that dares question public opinion.

It is easy to see, by referring to the scriptures, that this whole train of idolatrous worship and religious cheats, was and is copied from the Old and New Testament—from God's having sent prophets into the world, diviners and fortune tellers have arisen; the oracles of idol temples are in imitation of consulting the Jewish high priest with his urim and thummim; and the craft of priests for gain, from the tithes paid to the Jewish high priest—and from the New Testament, the laborer is worthy of his meat, ministers in this day set up their claim as a right to their craft of gain by their preaching. But it is plain, by referring to the scriptures, that all these religious crafts are of the devil, transformed after the fashion of God's ways, to deceive and ruin the souls of men; for the devil has his temples, his oracles, his priests, his sacrifices, his rites, his ceremonies, his baptism, his altars, his saints, his prophets, his transformed ministers, as well as God. But there is as wide a difference between the two as God and the devil, or heaven and hell, or this world and that which is to come; and this difference lies all in this one mark—craft—or running greedily after the error of Balaam, or supposing gain is godliness—from such turn away, for they are the ministers of the devil. This is a mere sketch of crafts of times of old, in various forms by priests and others under the sanctity of religion imposed, enforced, engrafted and maintained by cheat, fraud, guile, and hypocrisy; and fastened by public opinion, example and teaching, on rising youth from age to age to revere the holy sanctified priest and the religion of their ancestors, though they be of the devil's making and have been blood suckers on earth. And craft men love to have it so, or else they lose their gain and Demetrius his wealth by shrine making. Hence all of the same craft may be expected to unite against gospel truth, which if admitted, overturns to the very foundation all priest craft; then no wonder to hear the craft men roar out from pulpit and press, you ought not to oppose us, our cause is God's cause; you ought to throw your money into the treasury of the Lord, to help the Lord convert the heathen; you are an infidel, yea a devil if you don't—when the cause is men's cause, to say the least of it; and the treasury, the treasury of craft men, to get money out of the pockets of honest men, children, widows, negroes, and Indians, to enable craft men to live in idleness and luxury on the labor of others. But, said Paul to his brethren, these hands have administered to my necessities, and I have shewed you all things how that so laboring you ought to support the weak, &c. Thus I must leave you, my hearers, to compare this mere sketch of crafts of ancient times with the crafts of this day, if any can be found.

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The second religion of crafts that I shall notice, is a religion established by the laws of men—by the laws of kings, states, or nations—so as to compel men under certain penalties, whether agreeably to their conscience or not, to believe and practice certain articles of faith, swear to support them, or be compelled by law to conform to a national form of worship, sacred rites, ceremonies, dues to priests, &c. Whether the majority or the minority have given their sanction to such a law, matters not; for to prove the validity of such a law of pains and penalties to make men conform to modes of worship, or be of one mind in matters of religion, is not to be found in the New Testament, and is the resort of craft men to force their wealth from the pockets of their neighbors. Hence law religion is one of the priests' craft for wealth, by them it has been perpetuated in the nations of the earth with cruelty, and is a bloody craft—yea, the blood of saints has never yet satisfied the greedy stomachs of these sort of blood hounds.

The first established religion that strikes my mind, is that of Nebuchadnezzar the king of Babylon, who commanded all men under the pain and penalty of the fiery furnace, to fall down and worship the idol image he had set up in the plains of Dura. But there were three men in his kingdom, Shadrach, Meshach, and Abednego, whose consciences would not let them do so, and who thought different from the king and the crowd of his subjects; though I am persuaded he had not more loyal subjects in his kingdom, because one conscience subject is worth five purse subjects. Now is there any man in the world that will say this law was right? Will any man say that the king and his counsellors should dictate to the consciences of others? Will any man say the king shall prescribe the duty of the creature to his creator, and be judge of other men's consciences in matters of religion? Will any say that a man is to pay a fine, be imprisoned, have his goods confiscated, or be burned in a fiery furnace because he cannot see out of other peoples' eyes, or believe like others? How foolish, absurd and vain. The case of Daniel is one of the same sort—under penalty of the lions' den. If such men there be that will say yes, the whole narrative proves, by these examples of God's interference for the deliverance of the oppressed consciences of his servants, that such a law established religion is wrong and contrary to the divine mind, unless it can be proved that the magistrate is a competent judge of religious truth—an opinion falsified in these circumstances, and abundantly falsified by the rulers of all nations who have undertaken to establish law religion—by so doing they miss the mark, and establish a craft, and support hypocrisy, robbery, and bloody cruelty on the earth; and shew us very plainly that a man may oppose, and has a right to oppose all law religion in matters of conscience, and that God is on his side. But perhaps you will say they had a right to oppose, because the king required them to be idolators. I answer, that kings or states establishing any set form of worship, or prescribing limitation of conscience, is just the same; and that the conscientious may resist the authority of kings or states with a good conscience, and in so doing fight the battle of God and contend for the inalienable rights of freemen against such usurpers of the dominion of God. For all statesmen who aid and abet in the establishment of any law religion, are enemies of God and to the rights of freemen; and are laying claim to the sovereignty of God, to dictate for God what shall be the homage paid by the creature to his creator; and thus make their own conscience the standard of others, and set up an image of their own making and compel others by law to bow thereto, under pains and penalties always severe. Oh, cursed fraud! since all true religion must be a voluntary offering of the heart to the supreme creator of the universe, to whom man is first bound in duty as his conscience may dictate him. Then law religion only supports a craft of priests and tyrants on earth for gain, and the blood that has been shed under such laws has been innocent blood, and the law makers of religious establishments are willful and premeditated murderers, and are accessaries before the fact to the murders committed. For if the fiery furnace had burnt those three men, and the lions had eaten Daniel, would you not have said, innocent blood shed by usurped power and unlawful right; for which I say, the king, by the law of justice and the rights and equality of man, should have died as a murderer. I might name many more of the same sort, but must pass them by.

We shall next notice the established Christian religion—turned from its simplicity and virgin beauty into a craft. For three hundred years, the religion of Jesus

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Christ stood and flourished without the aid of schools, laws, or help of kings or magistrates—and in spite of them all, and in opposition to all, bore down all before it, commending itself to the consciences of men during this time, as not being a craft of priests. But in the year 323, Constantine undertook to protect and defend the religion of Jesus Christ, and established it by law; enjoining the Christian sabbath, salaries to ministers, &c. And now we might suppose this established law religion was right and could do no harm—for what harm could there be in compelling men to do right by the laws of government. I say this law was wrong—first, because there is not, nor can be, such a thing as true religion by compulsion; but it is voluntary and of free will. Secondly, true religion is the gift of God; and therefore, no man is to suffer in his person or goods, because he does not nor cannot possess this gift; hence law religion is altogether founded in self righteousness and craft Thirdly, because the religion of Jesus Christ disavows in every page of it a dependence on the power, wisdom and wealth of this world for its support, and stood and flourished when all these opposed; and it cannot be the duty of statesmen to support that which disavows all need of support. Fourthly, an established religion opens a door to a craft, to corrupt men and of course a corrupt ministry, and thence a corrupt doctrine, corrupt ordinances, corrupt discipline, corrupt members, and corrupt practices &c. And hence from this one wrong step in establishing even the true religion by law, a door was opened for crafts men of many kinds; while as a judgment from God, in the first instance followed cruelty and blood, and crafts men arose by thousands, such as bishops, arch bishops, patriarchs, exarchs, metropolitans, suffragans, popes, cardinals, monks, nuns, synods, councils, anathemas, dungeons, gibbets, flames and death—all for the glory of God and the good of the church. But take notice, there was a craft at the bottom of all these titles—and thus the true religion became a religion of crafts men, from the Pope to the monk, by weaving it with state policy, and was no longer the religion of Jesus Christ, because removed by crafts men from the pedestal on which he first set it. True religion is the greatest blessing on earth; but, when interwoven with state policy, the greatest curse and mother of cruelties. And how many times has the Pope called his craft men together, like Demetrius of old, and said sirs, you know by these our crafts we have our wealth—hence the Roman Catholic religion was a religion of crafts for gain, honor, power and state influence. Then as soon as even the true religion became established by law, it was no longer the religion of Jesus Christ, but a popish and a Demetrius priest craft. Oh, how crafty are priests to get money—lawyers live by the folly of men, physicians by the diseases of men, but crafty priests live and roll in idle luxury on the vices of ignorant men, who submit to them to be their conscience keepers and pay them for a passport to heaven, when the king's highway is free for all that may choose to walk therein.

We shall next notice the crafts of this law religion. And first the craft of titles has in part been given you above, from the Pope to the monk; of which titles of craft the New Testament has no account in it as all may see that choose to examine. Secondly, the craft of gain, like Demetrius's, was the craft of selling to sinners indulgences in their lust at fixed prices by the laws of the Pope, and not by the laws of Jesus Christ; such as the following prices—for killing a father, 1 ducat 5 carlins; for the lewdness of a clerk, 36 tournois, 3 ducats; for him that wants to keep a concubine, 21 tournois 5 ducats 9 carlins. Oh, devilish priest craft—and further, these indulgences could not be granted to the poor, who had no money to buy their fleshly enjoyments. This was a priest craft contrary to reason, right, modesty, decency, chastity, honor, virtue, God, scripture peace, good breeding, and good sense; yet thousands were duped by it, so that Friar Sampson sold and collected by this selling craft in Switzerland alone to the amount of 120,000 crowns; and if the like was done in all the countries over which the chief craft man presided, I shall say this was a gaining, fat craft—as good a craft as the chieftain in missionary craft of the present day.

A third craft was to sell the pardon of past sins—and this was a gainful craft, for as much as rich sinners would find it more easy to pay their money than repent of their sins—so no doubt this was a gainful craft, like that of Demetrius, that brought much wealth to the craft men; or, like the soothsaying damsel to her master—yet the Pope, like Demetrius, fearing that a poor Luther, like Paul at Ephesus, would endanger his craft, sent his detestable pardon sellers to

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cry aloud in almost every country the Pope's power to forgive sinners, and thus carried on his craft like the missionaries, by runners, and like them paid for services, men of craft dividing the spoil.

A fourth craft of popish priests was to pray souls out of purgatory—they had so much for Tom, and so much for Dick, but the price always depended on the riches of the deceased or their relatives; and this brought much gain to the craft men. But as for the poor, who had nothing to pay, or died insolvent, they might climb the wall of purgatory if they could, for no priests would help them out without money—and it is much so now with the craft of missions; the missionary will not preach to the heathen and many others, or help get these poor creatures out of hell, without money What a likeness of getting souls out of purgatory by money, and the heathen out of hell by money—I say priest craft—my hearers, what say you?

Time would fail me to pursue the various crafts in the Romish church for titles, purse and power—be it sufficient to say, that even the establishment of the true religion by law, metamorphosed gospel ministers to state pensioners, cruel blood suckers, tyrannical craft men, and grandees on the laboring part of the community—lit up fires to roast human flesh, made weeping widows and orphans, builded prisons, confiscated goods, and covered the fields of Europe in blood. Yea, how many millions of lives law religion has sacrificed to the demon of priest craft, can only be known when God the righteous judge shall make inquisition for blood. Then let the American States beware how they meddle with the most distant species of law religion, lest they again unchain these blood hounds, craft men by trade.

We shall next notice the High Church of England, as a law established craft. This craft was founded by the amorous Henry VIII. of England, about the year 1250—a prince who for vices was not surpassed by any prince of his age. And because the Pope would not grant him a divorce from his wife, he renounced the old man of crafts, and was declared by the parliament and people of England supreme head on earth of the church of England; hence you see king craft in the outset, and that was to get a new wife. Secondly, Henry put down more than a thousand popish religious houses, and seized on their property to the amount of one hundred and eighty three thousand pounds yearly—here you see craft again for money. And thus he proceeded to fit up a new fashion of crafts; but as I only intend a mere sketch of crafts, I shall proceed. From the best accounts I can collect from history, there were many years ago 18,000 clergymen in England and Wales, of this law religious craft; and no doubt the craft men have greatly multiplied in number, since David Simpson left that corrupt establishment, and refused like an honest man any longer to practice the craft among them, and has given us a short account of it as follows—there are twenty six bishops whose annual craft is $408,888 90;* when divided makes each craft man's share $15,726 50; such a fat craft as this is enough to make a Jew laugh. Well may these craft men ride in their carriages about the country like kings, and hire others to preach for them; well may they be called lords spiritual, support mylord John Bull in his tyranny, & sing & dance the tunes of Parliment for such plum puddings as these—who would not turn the spit, roast the beef, swear to the liturgy, support the crown, and sell his conscience for such a fat craft as this, and go to hell if needs it must be in the bargain. There is a mighty gang of craft men besides priests

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*From the European Magazine of 1817, Benedict's History of all Religions, and other documents recently come into my possession, it appears that the annual income of the Bishops of England is as follows:

Archbishop of Canterbury,	$88,800
Bishop of Durham,	94.560
Bishop of York,	62.160
Bishop of Winchester,	79.920
Bishop of Ely,	53,280
Bishop of London,	39,960
Bishop of Bath and Wells,	22.200
Bishop of Chichester,	17.700
Bishop of Litchfield and Coventry,	22.200
Bishop of Worcester,	17.760
Bishop of Hereford,	21,756
Bishop of Bangor,	22,200
Bishop of Oxford,	13.320
Bishop of Asaph,	26,640
Bishop of Lincoln,	22,200
Bishop of Salisbury,	26,640
Bishop of Norwich,	17,760
Bishop of Carlisle,	15.540
Bishop of St. David's,	22,200
Bishop of Rochester,	6,660
Bishop of Exeter,	13,320
Bishop of Peterborough,	4.400
Bishop of Bristol,	4.440
Bishop of Landaff,	3,396
Bishop of Gloucester,	5,328
Bishop of Chester,	4,440
Total, per year, for 26 Bishops,	$719,800

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in this establishment—for there are 28 cathedrals, 26 deans, 60 arch deans, 554 prebends, canons, &c.—besides these there are about 3000 in orders, 900 lay officers, singing men, organists, &c.—this band of craft men amounts to 36,000, and at that time the whole income of the craft was $6,666,666 67—so much for law craft, for laboring farmers and mechanics to maintain by the sweat of their brows. All these 36,000 craft men are of like occupation, and if called together what can't they do? they can and will keep the galling yoke of tithes, oppression and poverty upon the people of England: and the farmers and mechanics must maintain these men made tyrants in luxury and pride, hellward. Dont think me harsh, for if you could hear the groans of the poor laborers of England, and the cries of their wives and children for bread and clothes, you would be of another mind. Then take care of your priests, for all of the same craft may be expected to sing and dance the same tune, and pull the same string for wealth by their several crafts, for they are all of the same gang.

If a priest looks for gain from his religion, he is a craft man and may call Demetrius brother. It is as plain as a, b, that self-interest will bind the whole band of craft men together, from generation to generation; and thus the people of England and Wales must expect to wear the yoke of oppression so long as theological schools keep going on. And this is one of the great curses of theological schools—to make craft men to tyrannise, oppress, and suck the purses and the blood of men; for in all countries where these factories have been set going, priestcraft and oppression are reigning predominant, and will continue to do so until they are stopped; for no sect can exist without priests, so the more priests the more force, until they ride rough shod over the liberties of the people, and establish their craft of gain. And in my opinion, theological schools in multiplying ungodly priests, are rapidly hurrying Americans to the yoke of oppressed civil and religous liberty—this is my rule to go by—same cause same effect, is but sound philosophy.

Oh, that I had a voice like thunder, I would speak to every American to stop, pause and think—think what theological schools, priestly influence, and law religion have brought other nations to. And when priestly influence gets the yoke o[illegible] tithes on your necks, their money and influence will hold it there. Farewell, civil and religious liberty—labor, poor farmer—toil, poor mechanic—to riot in luxury blind guides. It appears to me very plainly, that the present movements of the priests are like a man breaking a yoke of oxen—first to coax them gently, then the rope; then coax, rub, feed and stroke; then the yoke, then gently the cart, then a light load, then as much as they can bear, then more; galled necks or not, go they must, or the whip they must have without mercy or compassion. Just so are the priests doing. Oh, ye sons of liberty, ye children of wild oxen independence, to rove where you please and graze on the pastures of happiness according to your own liking, they are coaxing, persuading, begging, and putting on the yoke and cart, by large sums of money, theological and Sunday schools, combined with the press and priestly influence. And I tell you, these worms will cut the root of our independence, and if they get law on their side, they will load the cart with tithes to the galling of your hearts; and you must go, or pop goes the whip.

(to be continued.)

THE PRIMITIVE BAPTIST.

SATURDAY, SEPTEMBER 24, 1842.

New subscribers are informed, that we are unable to supply the back numbers of the present volume, our extra copies having been all distributed—they can either pay in proportion for the balance of the present volume, or can receive enough numbers of the ensuing volume to make up their subscription year.

Anson county, North Carolina,
August 8th, 1842.

DEARLY BELOVED BRETHREN, who are scattered abroad throughout the wide world, and are spurned at by all your enemies, yet preserved of the Lord and blest with all spiritual blessings in heavenly places in Christ, according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love, that we might glorify him in all godly conversation in this present world; being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever. And without this change, or birth, it is impossible for the creature to

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glorify God either in word, thought, or deed. But believing all the family of Zion are of this parentage and of the same royal line, heirs of the same king and were all in days past children of wrath even as others, but are now the called of God according to his purpose, made heirs of eternal glory and joint heirs with the Lord Jesus Christ; and have not received the spirit of bondage again to fear, but ye have received the spirit of adoption where by we cry, Abba, Father.

Brethren, you know this change is not a mere notion, for without a pain there can be no birth. But where there is a false conception there is a false deliverance; there is brought forth nothing but wind, a few snubs and tears shed, and run up and fall down at the feet of him that is called a preacher, and him to repeat a few words of memorized prayer, is not this birth. But, brethren, these pains are brought on by the candle of the grace of God shining in the dark room of the heart, and quickening the dead soul; and the nearer the time of deliverance, the greater the agony and more severe the pain, yet they have it to bear until the time of deliverance comes. And when the babe is born in Zion, then clothe it with the best robe, and shoes put on its feet, and a ring on its hand; and it is not to be led into error, but into all truth.

And now, brethren and sisters, does the child that is not yet born after ordinary generation, know any thing of the affairs and laws and management, neither is acquainted with the light in this world? No more does the soul, until born of the spirit, know any thing of this spiritual kingdom. For that which is born of the flesh is flesh, and that which is born of the spirit is spirit. So, brethren, we need not wonder at carnal professors altering the laws, rules, and customs of this spiritual kingdom, and crying, lo here, and lo there, is Christ; believe them not, because the carnal mind is enmity against God.

Brethren, farewell for the present. May God bless you and all his true followers, and add to their number daily such as he would have to be saved. May God grant to extend his blessings to all the human family, as far as agreeably to his will.

W. M. RUSHING.

FOR THE PRIMITIVE BAPTIST.

Stanton

MINUTES

Of the Stanton River District Baptist Association, held at Johnson's Creek meeting house, Campbell county, Va. September the 2nd, 3rd and 4th, 1842.

1st. The Introductory Sermon was delivered, agreeably to appointment, by Elder Thomas Lovelace, from Luke, the 12th chapter and 32nd verse.

2nd. The Association then convened, and after singing and prayer by Elder Henry Finch, proceeded to business.

3rd. Letters from eleven churches were received and read.

4th. Corresponding brethren from sister Associations were invited to seats with us; whereupon Elders C. A. Weatherford, Stephen Wood, and Sterling Hillsman, from Pig River, took seats with us; and Elders William Burns and Wilson Davenport produced a certificate certifying their appointment from the County Line Association, and took seats with us also.

5th. Elder Joel T. Adams made choice of for Moderator.

6th. Then chose Elders Davenport, Wood, and Burns, to preach on to-morrow; and Elders Burns, Wood, and Lovelace, to preach on Sunday, the 4th.

7th. Chose by ballot Elders Joel T. Adams and Thomas Lovelace, with the Clerk, a committee of arrangements to arrange the business of the Association, and report to-morrow.

8th. The Association to convene at half past 10 o'clock to-morrow, and preaching to commence to morrow and Sunday half after 10 o'clock, A. M.

9th. Then adjourned till half after 10 o'clock to-morrow.

Saturday morning, half after 10 o'clock.—Met agreeably to appointment. The deliberations of the Association were opened by prayer by Elder Henry Finch.

Then called over messengers' names and read the Constitution and Rules of Decorum, and proceeded to the business of the Association, as follows, (viz:)

10th. The committee of arrangements were called on, and reported satisfacforily and were discharged.

11th. Correspondents to sister Associations reported on and were discharged.

12th. The presbytery appointed to attend the call at Whitethorn, reported that they had found brother Jesse Woodson sound in the faith, and ordained him to the ministry; also, the presbytery to attend thr call of destitute members formerly of Buffalow church, found them sound in the

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faith and constituted them into a church and were discharged.

13th. The ministers appointed to attend the section meetings at Seneca and Mount Ararat, reported and were discharged.

14th. Agreeably to a request from Mount Ararat church, for a presbytery to attend said church to inquire into the call and qualifications of brother Hezekiah Smith for the gospel ministry, we proceed to appoint Elders Joel T. Adams, Henry Finch, Jesse Woodson, and Thomas Lovelace, to attend on Monday after the 2nd Sunday in October next, and ordain brother Hezekiah Smith to the ministry, if found qualified.

15th. In compliance with a request from Strawberry church for ministerial aid to restore brother James Beck to the ministry, we appoint Elders Joel T. Adams, Henry Finch, Jesse Woodson, and Thomas Lovelace, to attend at Strawberry, Tuesday after the second Sunday in October next, and restore brother Beck, if necessary.

16th. On motion made and seconded, this Association agrees to contribute at each session, spring and fall.

17th. Query. What course ought a church that belongs to the Stanton River District Association to take, in relation to a member who is desirous to become a member of such a church, when the church to which they belong are not of the same faith and order of the Stanton River District Association and do not submit to the rules and regulations of the Stanton River District Association, and who refuses to give the said member a letter of dismission, or a certificate stating their character as a Christian professor?

20th. Answer. We recommend and advise, that such a church to whom application should be made for membership, would take such a course as it may think best and most proper to become acquainted with the walk and conduct of such applicant; and if, in the opinion of the church, the conduct and manner of life of the person applying for membership has been like that of a Christian professor, the church should receive them without a letter but by adoption, according to the rules laid down by this Association.

21st. Appointed correspondents to sister Associations as follows: To Pig River, Elder Henry Finch, brethren Zachariah Angle and Anderson Williams; to New River, brethren Thomas W. Walton, Jas. Hodnett, Edward Linthicum, and William Riddle; to Mayho, brethren Hezekiah Smith and John P. Moss; to County Line, Elder Jesse Woodson, Hezekiah Smith, Asa Hodnett, and James Hodnett; to Little River, Elder Thomas Lovelace and Hezekiah Smith.

22nd. Section meetings to be held at Clover Bottom, at Stanton church, to commence Friday before the first Sunday in May next, to be attended by Elders Thomas Lovelace, Henry Finch, and James Beck; at Strawberry, Friday before the first Sunday in next, to be attended by Elders Joel T. Adams, C. A. Weatherford, and Henry Finch.

23rd. The Clerk, who is Treasurer, reports that he had one hundred copies of the Minutes of the Spring Association printed, and paid nine dollars for them:

Leaving a balance in his hands at this time of	$2 00
Now received of the churches,	14 00
Whole amount in the Treasurer's hands at this time	$16 00

24th. Elder William Burns preached Saturday, 6th chap. and 44th verse of John. Elder W. Davenport, from 5th chap. 17th verse of 1st Kings. Elder Stephen Wood, from 17th chap. 18th verse of John. On Sunday, Elder S. Wood, 28th chap. 22nd verse of Acts, and bro. James Beck from 21st chap. 4th verse of Revelations.

25th. The next Association to be at the Mill meeting house, in the county of Pittsylvania, commencing Friday before the first Sunday in April next. Elder Joel T. Adams to preach the Introductory Sermon, Elder Thomas Lovelace in case of failure.

Then dismissed in order till our next.

JOEL T. ADAMS, Moderator.
HEZEKIAH SMITH, Clerk.

TO EDITORS PRIMITIVE BAPTIST.

Alabama, Greene county,
Aug. 17, 1842.

Written by a lay member, the rise of sixty three years old.

DEAR BRETHREN: In reading of God's word, I find that many are the devices of man's heart; but the counsel of God, that shall stand. And I read of the determinate counsel and foreknowledge of God, and when I read some of the apostles and prophets writings I find no date of this

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counsel; but they teach us that this counsel was held by the Father, Son, and Holy Ghost. And these three are one, which were in counsel and that before time.

Dear brethren, as my mind has been drawn out on this counsel for several days, I feel willing to give you my views and belief on the same. I believe in this counsel, all the purposes of God were devised and laid up in store; and the means also to carry every purpose into effect, that will ever be to his glory and for the comfort and happiness of his people. In this counsel, God's mind was to create the heavens, the earth, the seas, and all that in them is; for through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear. In this counsel, God's mind was to create man, and put him under a law devised in that counsel for his government. In this counsel, God saw that Adam by transgression would bring all his posterity into bondage. In this counsel, as he works all things after the counsel of his own will, he chose a people to serve him, which in scripture is called his body the church, the Lamb's wife.

Therefore, brethren, in this counsel we find Christ to be the head of the body the church, and they united together; and he became her surety for all debts that were due by Adam's transgression. In that counsel, was the plan of salvation devised, and the covenant of redemption entered into, and grace laid up in store sufficient to save all his church, and to bring all his elect to the knowledge of the truth. In this counsel, I believe that the sins of God's chosen elect were imputed to Christ, and his righteousness imputed them; therefore, they have ever stood virtually justified in the sight of God. And he, God, looking through time, seeing things that were to be as though they were, saw their redemption sure. In this counsel, was Moses chosen to write the four books of the Old Testament, and to lead national Israel out of bondage; teaching us, that God will lead spiritual Israel to the heavenly Canaan. In this counsel, Joseph was seen travelling into Egypt, to lay up provision for his brethren in time of plenty, and that before the famine took place; teaching us, that our salvation was laid up in store, before we fell in this wilderness of sin. In that counsel, God's mind was to send a flood, and Noah was chosen a preacher of righteousness to warn the people and to build the ark; and that by the direction of God, for the saving of himself and his house. Therefore, brethren, if we are in the ark of God's covenant, we need not fear the flood of persecution.

In this counsel, God saw all the false prophets; at the same time God chose his prophets to prophecy as he commanded them, to show forth his power and to bring to naught the false prophets and also the false teachers, whose teaching is of the wisdom of this world. In this counsel, we see Abraham chosen and at the time appointed of God, was called to be the father of the faithful, and to offer his son Isaac; teaching us, that God had provided for himself an offering, which was offered at the time appointed. In that counsel, God saw Isaac and said, in him should all the nations of the earth be blessed; teaching us, brethren, all that were chosen in Christ shall be saved. In that counsel, God saw Daniel cast into the lion's den, and the three Hebrew children into the fiery furnace. In that counsel, provision was made for their safety, and to show God's power; teaching us, if God is on our side, we need not fear what man doeth. In this counsel, God's mind was to set up a kingdom here below, and commanded Daniel to prophecy as follows: And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever. In this counsel, God made choice of John to be his forerunner, and at the appointed time he was called of God, and sent forth to prepare and make ready a people for the building of this kingdom.

Dear brethren, these are some of my beliefs, from reading of God's word. I will close by saying, I believe that God in his foreknowledge chose all his prophets, his apostles, his seventy disciples, and all his ministers, that ever were, or ever will be; and at his own appointed time, were and will be called of God, qualified, and sent forth to the work appointed them; any thing to the contrary, will never be to the glory of God nor for the benefit of his church. Brethren, Peter's admonition stands good yet: Ye therefore, beloved, seeing ye know these things before, beware lest ye also being led away with the error of the wicked, fall from your own steadfastness. But grow in grace, and in the

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knowledge of our Lord and Saviour Jesus Christ, to him be glory both now and for ever. Amen. *JNO. BONDS.*

FOR THE PRIMITIVE BAPTIST.

Poplar Spring, Fairfield Dist S C.
July 8th. 1840

I would think that the New School preachers are making such departures from the scriptures, that they will soon find it necessary to interdict the reading of them by the laity, or common people: and in this, follow the steps of Holy Mother church; who did not allow of versions to be made in the vernacular tongues, where the clergy had sufficient influence to prevent it.

I will here give some account of John Wickliffe, who may perhaps be correctly called the first champion in that cause which afterwards received the name of PROTESTANTISM. In his day, "The holy scriptures had never been translated into English, except by Richard Fitz Ralph, Archbishop of Armagh, and John de Trevise, a Cornish man, who both lived in the reign of Edward III. That task was now undertaken by Wickliffe, and other learned associates; which made it necessary for Wickliffe to apologize for their undertaking, by shewing that Bede translated the Bible, and King Alfred the Psalms, into the Saxon tongue.

It had long given Wickliffe great offence (says Mr. Gilpin,) and indeed, he always considered it as one of the capital errors of popery, that the Bible should be locked up from the people. He resolved, therefore, to free it from bondage. The Bible, he affirmed, contained the whole of God's will, which, he said, was sufficient to guide his church. These, and other arguments, paved the way for the publication of this great work, and satisfied the minds of all sober men.

This work, it may easily be imagined, raised the clamors of the clergy. Kneighton, a canon of Leicester, and cotemporary with Wickliffe, affords a sample of the language of his brethren: 'Christ entrusted 'his gospel (says he) to the clergy and doc-'tors of the church, to minister it to the lai-'ty and weaker sort, according to their exi-'gencies and several occasions. But this 'master John Wickliffe, by translating it, 'has made it vulgar, and laid it more open 'to the laity and even to women who can 'read, than it used to be to the most learned 'of the clergy, and those of the best under-'standing: And thus the gospel jewel, the 'evangelical pearl, is thrown about, and '*trodden under foot of swine.*'

However, some great and learned men were of opinion, there was an older translation, which must have been that above mentioned. Though it has been asserted, 'the first translation that ever was made of 'the whole Bible into the English language, 'was made by Doctor Wickliffe.' He and his assistants were very careful in making their translation, by correcting the Latin text, collecting the glosses, and consulting the ancient divines; after which they set about the translation, not literally, but as clearly as they could to express the sense and meaning of the text, according to the Hebrew as well as the Latin Bible. In this he had much assistance from the commentators, and particularly from the annotations of Nicholas Lyra. They distinguished which books had the authority of holy writ and which were apocryphal. They justified their translations; and affirmed "that he that keepeth meekness and "charity, hath the trewe understandynge "and perfection of holi write."

The zeal of the bishops to suppress Wickliffe's Bible only made it, as is generally the case, the more sought after. They, who were able, among the reformers, purchased copies; and they who were not able, procured at least transcripts of particular gospels, or epistles, as their inclinations led. In after times, when Lollardy increased, and the flames were kindled, it was a common practice, to fasten about the neck of the condemned heretic, such of these scraps of scripture as were found in his possession, which generally shared his fate.

I purpose at some future time to furnish for the columns of the Primitive Baptist an account of another translation into the English language, viz. that made in the reign of Henry VIII, when Tindale's Bible got into disuse and was laid aside by the clergy; and to give an account of the reasons urged for and against its being made. It does appear to me, that the reasons urged against that translation were such as could be made by the New School preachers in entire consistency with their other doings. For they have departed practically from the scriptures and substituted matters of human origination. And now why may we not look for them to say that the scriptures are not the sole rule of faith and practice, nor

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In any wise fit for the common people to read? (*to be continued.*)

JONATHAN MICKLE.

TO EDITORS PRIMITIVE BAPTIST.

Alabama, Pickens county,
August 26th, 1842

DEAR BRETHREN: In my travels, I found a number of the Primitive Baptist, which was, forsooth, a bundle of good news to me. I have since that time been blessed with a privilege of reading several numbers of it. And it has ever proved a balm to my soul for this reason; I find the friends of this paper, are hated by all other denominations: and it does my soul good to know that they are a few that do not lean upon their own understanding. And this my brethren is by grace, for to you it is given to know the mysteries of the kingdom. I have waited through great tribulation since I have professed the religion of Jesus, but now and then I can agree with Paul and say, I glory in tribulttion, knowing this, that tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed.

And I will tell you, my brethren, (in my opinion) what makes the truth, that you so earnestly contend for, opposed as it is; they, the opposers, let Esau do all the talking, and Esau reasons so fast and so ingeniously, that the poor blind creatures can't let question have full weight. Oh, the diligence of satan, in trying to keep the Christian from embracing and adhering to the truth. He hath come very near destroying my wits, before I became established in the doctrine of election; but, when I can get myself in a proper sphere, it is my glory and delight; for I know the great judge of all the earth must know and do right; and I call it right for him to have mercy upon whom he will have mercy, &c.

And he hath made the foundation sure, having this seal, the Lord knoweth them that are his. Therefore, no man can add one cubit to his stature; and let us say, thy will be done, for the scripture is your end and aim to the glory of God. But the self-righteous never can see into these things, because they are strangers to the righteousness of Jesus, and are trying to establish their own. And this is another way, but not another way with God; for he does not recognise but the one, and that is life and salvation through the righteous life and bitter death of Jesus. And all other ways are ways that seem right unto men, but we understand that there is a way that seemeth right unto a man, but the end thereof is death. But here is what Jesus says: All flesh is given into my hand, that I might give (not sell) eternal life to as many as my Father giveth unto me; and this is eternal life, to know thee, the only true God, and Jesus Christ whom he hath sent. And Jesus says: No man can come unto unto me, except the Father who hath sent me draw him. And he says: All that the Father giveth me shall come unto me, and he that cometh unto me I will in no wise cast out. This is enough to prove, that the foundation of the Lord does stand sure, having this seal, the Lord knoweth them that are his.

So, brethren, let us bear our persecutions and tribulations with patience, knowing, or hoping, that we have an inheritance that is incorruptible, undefiled, and that fadeth not away, laid up in reserve for you; and that all the united powers of darkness, flesh and blood, principalities and powers, the rulers of darkness, spiritual wickedness in high places, life nor death, heights nor depths, widths nor bredths, things past, present, nor to come, nor no other creature, shall be able to separate us from the love of God. For he hath loved us with an everlasting love, therefore, with his loving kindness hath he drawn us, to participate a foretaste here.

And when our earthly houses of this tabernacle are dissolved, then we will enter into a full fruition or enjoyment of that inheritance, even that building not made of hands eternal in the heavens. Hence fear not, little flock, for Jesus is for you, and and hath given himself for you; and the Father is for you, for he hath accepted the gift; and the Holy Spirit is for you, he will take of Christ's and give it unto you. Hence he that is for us is greater than them that are against us.

Beloved brethren, I know no person that writes in the Primitive Baptist; but I believe the time will come, when I shall greet those old veterans happy on the shores of deliverance, that have so earnestly contended for the faith. And as I am an ignorant youth, in great tribulation, I invoke the prayers of all the brethren. So farewell, my brethren.

A. J. COLEMAN.

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Elizabeth City, Pasquotank co. N. C.
Sept. 15, 1842.

DEAR BRETHREN EDITORS: Having met with an opportunity at present, I take the liberty to write a few lines for the Primitive Baptist, if they should be thought proper for publication.

Some few months ago a small circumstance took place in my neighborhood, that as one night about midnight I was awaked from sleep by a call at my door, for me to go and help shroud one of my neighbors who was said to be then dying. I was surprised at hearing this, not having before heard of his sickness. So I arose quickly and went, bnt the man was dead and nobody there but a few women and children, who appeared a good deal frightened, being alone and no man there. Howbeit, I carried two men with me; so when done our work and were sitting, they told us that he was brought home that morning in a cart, all helpless, senseless, and speechless, and lay so until his death; when the day before he left home in his common good health, and as his cart driver informed, he got drunk the night before (as his custom was) and had some very bad fits, which was usually the case. But these things hurrying him to his grave so soon, at this particular time, was a little miracle, seeing that he had been spared through so many snares of this kind; but however we gave it up at that period. Now by this time Sunday morning began to appear, and my night's work did bear on my mind a good deal, and when it was day I went home and was sitting meditating on these things, when I drew up the following verses, which may be sung in a tune of 7's.

Death! it is an awful sight,
When beheld by mortal light;
Nature shrinks with fainting breath,
Only at the sight of death.

Death! it is a woful thing,
When it seizes with its sting;
Lays the race of mortal worms,
In their cold and silent forms.

Many unprepared to die,
Ere they are aware must try;
This the great and awful dread,
That belongs to all the dead.

They will have to hear the cry,
Careless mortal you must die;
You must leave this world and have
For your house a silent grave.

Here they go, prepar'd or not,
Unto their appointed lot;
If not sav'd in heaven to dwell,
Lost forever down to hell.

But if any should prepare,
For to meet this dreadful snare;
Happiness and peace is given,
In the way that leads to heav'n.

Jesus Christ, the Son of God,
He has fix'd the heav'nly road;
He is all the only way,
That will lead to endless day.

While I was meditating, the news came that I was wanting out yonder, to help along to the grave. So I went, and while I was there I heard a little whispering that this man had been at fight with some one, and from what I could gather, I considered that he was hurried to his grave thro' some unexpected means, which caused my impressions to increase for writing on it, viewing his situation of dying and his death to be like some such as have been frequently in the world. I read that the judge of all the earth will do right, and that he has promised to meet in judgment and there to call up all the nations great and small, and to judge every man according to his work. I think this work means the thoughts of the heart, the intent of the mind, and all the operations of feelings that work upon the rational soul; not the actions and the outward works of the body, where the soul does not contend for the same. But I think the souls and bodies of the wicked are joined together, and run gliding down the current of wickedness; while on the other hand, the souls and bodies of the righteous are divided, each running a different course, which is the cause of their warfare while travelling through this life. So we must all be brought into judgment in that great and awful day of accounts, to answer to the deeds of our souls, and to hear our final declaration of reward.

In this life we are all judged and rewarded for the deeds of our bodies. View this poor man's situation. If he had stayed at home, or as he went if he had not have taken the bottle; but through this way of acting with his body, see what followed. And as I have been told his fits (as he was a fifty man) were first brought on him by hard drinking. I think the act of drinking spiritous liquor is a great disaster and evil in our world. It is like one of Solomon's evils, which he saw under the sun: it is "vanity and vexation of spirit."

We have natural abilities to use in this life, to preserve ourselves from danger. Let me recall the act of the fox: "these briers, said he, may tear my skin a little, yet they preserve my life from danger." If

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I am real thirsty for a dram, or if I am al most starved out for want of some riotous operation, though I am about to do evil, yet let me consider and look back at this and that other difficulty which I have heretofore past through on this account, and perhaps often with some narrow escapes; and jumping into these considerations and resolutions may tear up our minds a little, yet they will preserve our lives from danger, as the briers did the fox, in comparison.

Consider, my fellow travellers to eternity, who are bent to do evil, that "once it was appointed for man to die, and after this the judgment." Though your souls and bodies are running together down the current of wickedness, yet there is something within you whispering at times, telling you that you must die and go to judgment; and turning a deaf ear to these cautions and warnings, will prove your condemnation in this and the other world. There is no peace to the wicked, for sin must be punished wherever it is found, and I think, the greater sin the greater punishment.

So I think every body will do well to consider on these things, and strive against sin; not to think of doing as much good as harm, and so pass it off that way; but to leave your sinful courses, for fear of the judgment and the punishment that awaits every wicked deed. If you have it in your mind to go to a frolic, and to get drunk and to fight somebody, or any thing of the kind, consider what the end thereof will be; stop and think, before you further go, "for the wages of sin is death." Many people in my knowledge, thro'acting in many of these ways, have hurried themselves out of the world, and where their immortal part has landed is awful to be considered.

To confirm my last few ideas, I will cite my readers to the 3rd chap. Gen. beginning at the 7th verse and down to the 13th, plainly showing that mankind see themselves naked while in nature's darkness, and are capable of hearing their maker's voice; but not being able to stand it, they chose and strive to hide themselves from his presence, acknowledging that they have broken his law, yet offering many excuses for so doing; and in the first place, being willing to hide their shame, strive to cover themselves with their self-righteous garments made of fig leaves. But you can read for yourselves those verses mentioned, as I must come to a close. Yours with respect. *ABEL PALMER.*

FOR THE PRIMITIVE BAPTIST.

The Bend of Nahunta, Wayne co. N.C.
August 27th, 1842.

BRETHREN EDITORS: I would be glad that you would insert these few lines in the Primitive as soon as you can. I was appointed with others, a delegate to attend the Country Line and Abbott's Creek Associations; and as I failed to go, I wish the brethren composing them Associations, to know the reason. I was very desirous, my brethren, to be with you; but was providentially prevented by sickness, which proved to be fatal with our least daughter. I hope, brethren, you will not think hard of us, and as most of you live in a healthy country, that you will come and see us at our Association, and as often as you can at any time; for if we are not deceived we much love you, and desire your presence.

BENJA. BYNUM.

ACROSTIC.

Though earth and hell oppose the path, that Christians love to walk,
How happy yet they all must feel, to bear their Saviour's yoke;
Oh, true, I am oppress'd, with fleshly lusts of sin,
My Lord, my God, my Saviour great, tis (three* in one) I crave.
And oh, the dust I'm wearing now, soon to the tomb must go,
Soon then, I think, my dearest Lord, his tender love will show.
Death and all its pangs will be, a bliss unto my trembling frame,
Up to the fields where angels lie, my living soul will reign.
Poor sinners, think what Christ has done, for wretched sinful me,
Repent, I pray, and be baptised, and Christ will make you free.
Eternal God! tis soon, I know, that I must come to thee,
Encompass'd by the Saviour's grace, your face in peace I'll see.

*The Father, Son, and Holy Spirit.

AGENTS,

FOR THE PRIMITIVE BAPTIST.

NORTH CAROLINA.—J. Biggs, Sen. *Williamston* R. M. G. Moore, *Germanton*. W. w. Mizell, *Plymouth*. Benj. Bynum, *Nahunta Depot*. H. Avera, *Averasboro'*. Burwell Temple, *Raleigh*. G.W. McNeely, *Leaksville*. Thos. Bagley, *Smithfield*, James H. Sasser, *Waynesboro'*. John Fruit, *Sandy Creek*. L. B. Bennett, *Heathville*. Cor's Canaday, *Cravensville*. William Welch, *Abbott's Creek*. Jos. Brown, *Camden* C. H. A. B. Bains, Jr. *Stanhope*. C. T. Sawyer, *Powell's Point*. Isaac Tillery, *Laplandi* Thomas Miller, *Elizabeth City*. Harris Wilkerson, *West Point*. Isaac Alderman, *Moore's Creek*. James Miller, *Milton Park*. David R. Canaday, *Foy's*. L. P. Beards-

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TERMS.

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THE PRIMITIVE BAPTIST.

EDITED BY PRIMITIVE (OR OLD SCHOOL) BAPTISTS.

Printed and Published by George Howard,

TARBOROUGH, NORTH CAROLINA.

"Come out of Her, my People."

VOL. 7. SATURDAY, OCTOBER 8, 1842. No. 19.

COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

A PATRIOTIC DISCOURSE,

Delivered by the Rev. JOSHUA LAWRENCE, *at the Old Church in Tarboro', N. C. (at the request of the Committee of Arrangements appointed by the citizens) on Sunday, the 4th of July,* 1830.

XIX Chapter of Acts, 25th verse: "Whom he called together, with the workmen of like occupation, and said, Sirs, ye know that by this craft we have our wealth."

(*continued.*)

If you will take the spy-glass of church history, you can see the effect of law religious craft—see a Bunyan groaning in prison twelve years, and a Rogers led to the flames with a heart ready to burst with grief, and nine loving children weeping, with a wife following in anguish of soul to behold the funeral pile to burn their only stay and comfort of life—oh, dreadful sight! See the poor quakers banished, whipped, imprisoned and hung, in New England. See the Baptist ministers in Virginia fined, imprisoned, and whipped like slaves—all this and ten thousand times as much more, came by law-stimulating craft men. Oh, heavens! what a monster is a covetous priest when he can have law on his side to support his craft; he is without feeling, he can hear the cries of weeping widows and children for bread, when he has the means of taking out of the world the kind father that might have given it to them, and yet his heart be set on wealth by his craft. Oh, hellish monster law craft! never show your bloody garments in America, since revolutionary patriotism has driven you from our shores. Then, Americans, beware of law religion—beware of craft men in sheep's clothing—beware of their calling all their craft men together, and making a dead set on Congress to establish their craft by law for gain—then for blood. Oh, let the tears of widows and children, the groans of prisoners, and the bloody beacons that stand on the coasts of other nations, warn Congress of any kind of law religion, no matter how foreign; or else step by step to ruin our highly favored country goes. Law religion never was any thing else but a craft of tyrants and priests for gain—Jesus Christ nor his apostles never did, nor never will, claim any kin with this metamorphosed imp of hell. I must desist, only observing that Ireland is paying £72,000 to 26 bishops, besides thousands to other crafts; and from a late statement, the British people are paying their clergy $50,000,000 yearly; France, $7,000,000—and Spain more;* ought not this to make Americans look out, and rise as one man in opposition to the

* Benedick, in his history of all religions, states the income of the Clergy of all denominations in the world, at $78,813,840. France had before the revolution of 1787, about 460,000 Clergy and craft men of different sorts of the law religion of Popery—and putting the population of France at that time at 24 or 25 millions, the Clergy were about or at least 1-60th part of the inhabitants, and the revenue of the Clergy at that time was supposed to be 170,000,000 livres. In Spain, before the revolution, the Clergy and other of this law Catholic craft, amounted to 180,000 in numbers; while their real property in lands, buildings, &c. amounted to 186,000,000 of pounds, besides tithes, taxes, fees, and dues forthcoming otherwise—this property of the Clergy was put to sale after the revolution, and was stated by the Cortes to amount to 140,000,000, to pay off the national debt—since that time the Clergy has been on the decline.

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first attempt of law religion, and look back with thankful hearts to God, and highly venerate the blood of our revolutionary fathers, that bursted such bands from the hands of us their children, and on this memorable day established religious liberty in opposition to priestcraft and British tyranny—and I call on you, my audience, this day, never to part with liberty for less than it cost—the blood of the heart

The third religion that I shall notice as having been established in the world, is that of Mahomet, or Mahomed—who was a very extraordinary man, an Arab of Hejiar by birth, commenced telling his tales in the seventh century and thus began laying the foundation of his craft. Mahomet was beautiful in his person, with forward and keen eyes, clear judgment, decisive in conduct, his wit easy and social, possessed much natural acuteness, and spoke fluently in the purest language of Arabia. In solitary retirement in the cave of Mecca, Mahomet appears to have conceived the idea of his prophetical mission, or founding this new craft. And as I have said all religious crafts are founded on certain fabricated tales, and not on miracles like the religion of God, I must mention some of his tales—he tells the world of his night journeys to heaven, his visions were very frequent he said with God and angels, and some of them wonderful, beatific, &c. Mahomet was the grandson of the most powerful family in Mecca, and got much wealth by marriage—the first twelve years of his mission he had recourse to persuasion to establish his craft; three years were silently employed in the conversion of fourteen proselytes; for ten years his craft advanced with a slow and painful progress within the walls of Mecca—how soon his first adherents were let into the secret of his views of empire, is not easy to determine; but not to dwell—has the religion of Mahomet the marks of craft upon it? Yes, my audience—I have diligently compared the Alcoran with the New Testament and found perhaps not less than twenty places of forgery, where he borrowed the ideas from the New Testament, but changed the phraseology of the words; as well as acknowledged the name of Abraham, Noah, Jesus Christ, and others, to gloss over his craft and make it pass with these sons of Ishmael. And when he fled from Mecca to Medina the people received him, and it was here that this craft man with a naked sword in his hand and uplifted arm, commenced proclaiming to the whole world the great dogmas of his craft—that there was one God and that Mahomet was his prophet, and whoever refused to acknowledge him as such should be instantly be put to death. This is a sword craft—a craft too powerful to be resisted; and he soon compelled the whole country of Arabia to join in with this craft, and then burst forth into the Roman territories, and taught them his Koran craft was not to be despised, and thus established this craft in Arabia, Asia, part of Africa, Spain, Sicily, and many European isles. Now for the marks of this craft—first, by joining the craft they saved their lives: secondly, every soldier in this craft equally divided the spoils of the conquered nations, after the reservation of one-fifth for charitable purposes; thirdly, lustful gratifications was another part of this craft, for the craft men were allowed a plurality of wives; and fourthly, they were assured that the sword of Mahomet was the key of heaven and of hell—a drop of blood shed in the cause of God, a night spent in arms, is of more avail than two months of fasting and prayer—whoever falls in battle his sins are forgiven at the day of judgment, his wounds shall be as resplendent as vermilion and odoriferous as musk, and the loss of his limbs shall be supplied by the wings of angels and cherubims. Another part of his craft was his voluptuous paradise, his robes of silk, his palaces of marble, his groves and shades—but above all, his seventy-two virgins assigned to each of the faithful, of resplendent beauty and eternal youth, were enough to intoxicate the imaginations and seize the passions and make craft men by thousands. Much more might be said, but surely here is enough to convince any man, that this is a religion of crafts, though established by the sword, and of course a religion of blood.

The fourth religion I shall notice as having been established in the world, is the Missionary establishment—and will examine that for the marks of craft. It is abundantly harped upon that Jesus Christ and his apostles were all missionaries—that is agreed to as to words or office, but here lies the great matter in dispute—were they craft men? did they make gain by godliness? did they make a craft of their religion, like modern missionaries? I hope to shew presently from the New Testament they did not. The first moneyed Missionary Society that ever was established in the world, as I can find on the pages

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of history, was established in the year 1622, by Pope Gregory XV. (for the New Testament knows nothing of money established religion) and then called the Congregation for Propagation of the Faith. It had, like our modern missions, an incredible number of donors, rich and emulous to excel in the greatest gifts, as well as being greatly enriched by Urban VIII. And by this Congregation's money a vast number of missionaries were sent to the remotest parts of the world, among the most barbarous nations, and in India, China and Japan. Thousands were won over by the artful and industrious Jesuits and monks to embrace the Catholic faith. But this boasted missionary career was of short duration, for these missionary craft men soon began to meddle with political affairs, like some of modern time, and were by the jealous rulers of those countries expelled from their dominions; and thousands of their converts were put to the sword, and the rest returned to paganism; and thus ended the first moneyed missionary enterprize. Now was there any craft in this mission? Surely—for it is well authenticated from history, that the Pope was often generalissimo of the armies, and often gave battle in person to the enemies of the Catholic faith; and of course the more territory the more soldiers, the more soldiers the more power, as well as the more room for the sale of pardons and indulgences; and the more sale the more wealth to the craft, while the great object was to grasp at the reins of government, which the jealous rulers caught them at in nick of time to save their country from the hands of such tyrants, whose masters often sent these purse plunderers to force the heathen into the belief of Christianity, and baptise nations at the point of the sword to enrich the See of Rome, or bring wealth to the craft men.

The sect of Christians called Moravians founded the second mission about one hundred years ago. The third missionary establishment was formed about twenty or thirty years ago in London, called the Evangelical Society. The fourth, called the Baptist Missionary Society, in England. And lastly, the Baptist Missionary Society in America—with others of like occupation. All of which are founded on beggars and money, like that of Pope Gregory's. These are all important establishments of the craft kind, (for their like cannot be found in the New Testament,) the bases of which are money, honor, and titles—the love of which (money) is the root of all evil, to clergymen as well as others—has been—is—and will be; and when sanctioned by law for priests to obtain it, the curse of nations.

Now all these established societies of the craft kind have, by the money given to agents, running beggars, subscription bearers, &c. been wonderfully prolific throughout the several States, as well as other countries, in begetting daughters whom I shall call auxiliary societies to the craft. Now I ask you candidly, my hearers, to put your hand on your breast and say, whether you do or do not believe that money has been the main spring, the chief stimulus in all this mighty doing, and not God but men by money are doing this. Some no doubt are giving from what they conceive the purest motives, while others are filling their pockets out of their weakness--and the givers to theological schools and other societies I say, according to my best information and judgment at fifty years old, are sowing the hemp that will make the ropes to hang their children—for all hands but the honest givers, it seems to me, shew the same length of foot--craft--from the priest to the printer.

But as I am limited to a mere sketch, I shall begin with the Baptist Missionary Society, founded in England. In the year 1784, at an Association held at Nottingham, England, it was agreed to set apart an hour of prayer the first Monday evening in every month, for a revival of religion and the extension of Christ's kingdom in the world--so far plausible. Now who were at the head, plan, or seem to have had the chief management of this society? Why, John Ryland, Reynold Hogg, William Cary, John Sutcliff and Andrew Fuller. Were they priests? Surely--for do you not know that the priests were, are and must be, at the head of all the schemes of the day. And Mr. Cary was one of the committee and help form the plan that has got him along, according to the best accounts I can set, to $6,000 a year; a good business indeed for a preacher—neither the prophets, John the Baptist, nor Christ nor his apostles, ever sheared such a loaf as this. Mr. Robertson and wife were allowed $840 per year, and Mr. Chater and wife and two children were allowed $960 a year for missionary services. Now, my hearers, say whether you think either of these men would have left the British shore, if it had so turned out there had been no money.

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I think not. Then if they could not go without money, but you must add that before they can go, I should say money turns the point—and on this pivot turns all the societies of the day, in my opinion. You find no money in Jesus' going to Nineveh, nor in Paul's voyages to the heathen, nor in Christ's crossing the sea of Gallilee to preach the gospel—no money is begged, no society is formed, nor salary is allowed them for scouring the seas and preaching the gospel to the heathen—but although these things cannot be found in the New Testament, they are said to be right; but if they are, in my opinion, it is only so to support priestcraft in the earth and live on the labor of other people.

We next, my audience, shall notice the American missionary craft. And for goodness' sake, how came this craft to find its way to the land of steady habits, the land of liberty? I tell you, it was the priests' doings—for you know the American tailors cut their cloth after British fashions, and the whole train follow the higher orders of society—and why should not the priests of America form their plans of money getting, and adopt British fashionable crafts, since they are men of like occupation? Then the truth of the case is just this—the northern priests, many of whom are salary men, hearing of the fashion of missions adopted in England, called together men of like occupation; and when assembled they hatch this missionary egg, which has since filled the States with a peace-disturbing brood of crafts, without thus saith the Lord for their proceeding. But, fellow citizens, lest I should weary you with no doubt what some will call nonsense, or as they have done, political harangues, I shall proceed to examine for the constant, united, scriptural marks of a false religion and false priests—that is, whether the American mission has the mark of craft.

These northern priests soon in their pamphlets, letters, and papers, let the scattered priests know their design, and a great many fell into their views, some no doubt from one cause and some from another; but take it by the lump, the priests are the cause of all this, whether the craft is right or wrong, for that they led others into it must be acknowledged; but from what motive they have been actuated, is the main point in question—and as we cannot search their hearts, we must try them by their actions, for actions speak louder and more truth than words, pamphlets, or missionary newspapers, since by their fruit ye shall know them. And first, as regards theological schools—who but the priests conceived the scheme and devised the plan and set them going, through their influence on society? You must know this is the truth. Is there any craft in them? I should say there is nothing else but craft. The religion of Jesus Christ stood and flourished for three hundred years, not only without their aid, but in opposition to them; and how else should it be, since salvation is by grace, and the gospel the power of God and the wisdom of God, and the world by wisdom know not God—and I defy any man to prove that theological schools were ever made an auxiliary to Christianity, until it became an established priestcraft—and since those days it has been necessary, my audience, to have them, to support priestcraft; but when Christianity shone in her virgin beauty it was not so.* Do you not think the teachers of theology were thinking, when those plans were formed, I am the man that will be chosen, and $2500 will be a handsome craft, besides the honor attached to the office? Do you not think that those young men who go thither, have in view the craft of getting a salary, the more of the gentleman, a rich wife, the honor of being called the learned, the greater preacher, and living without work? But I am sorry to say some of them are not ashamed to beg, and thus disgrace the ministerial office—when all the moneyed affairs of the Christian community, by the New Testament, belongs to the office of deacon.

Secondly, as to missions. We find in black and white that the Board of the North-Carolina Baptist Society for foreign and domestic missions, ordered that their agent should be paid $540 for services, being at the rate of $40 per month, and to others who were not so proficient in the art, $1 per day for their services as missionaries. What were their gain or loss I know not—but one thing I know, they have broke the peace and harmony of the churches of North-Carolina; and I think that mo-

* When the Ark of God was in the hands of the Philistines it was a curse to the nation, because out of the hands of the priests of God's choice and appointment—so even so in all countries, when the gospel and Christ's cause gets in the hands and is managed by the men of this world, and priests not chosen and qualified by God to bear the message of salvation—a curse; a great curse. Why then shall not America feel the curse from the same cause?

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sey, and not the souls of men was the cause—for out of the fund of the society, which was $2088 72½, they divided $1852 21½, if they got what the Board ordered them for services. Now I ask you seriously, my audience, as some of you are Bible readers, whether such forming societies, begging, funding, and dividing the spoil, is a craft or not; and whether the first Christians practiced any craft like this; or whether such conduct is found among Christ and his apostles? It has always appeared to me, that when I see a minister, after preaching a missionary moneyed sermon come down out of the pulpit, singing and shaking hands to whet up the passions and press upon young ladies to form a missionary society and give their money, that the preaching, the singing, and the shaking of hands of the minister, were but the craft of the preacher to have access to the purse; and it would be in my mind, these are they that creep into houses and lead captive silly women laden with divers sins, &c. (Paul)—and also when I have seen the missionary preacher stretch every nerve of eloquence, and bear hard on every pathetic string to affect his audience in favor of misssions, I never could help saying, craft in the preacher, to catch money and not souls. And when I have seen a parcel of priests assembled to devise plans to get money to convert the heathen, (for I have set in missionary board) I have been astonished to see that they by the by would get part as it was passing; and that they should form the plan and so turn the wheel as to bring them out the prize, I was forced to think there is craft somewhere—and the same Board ordered that my humble secretary should be paid $15 for his services—shall I say craft, or not. And I ask what has become of the $1799, left in this fund the last time that the Board met, as I know of? For it has been rumored that $600 of it has gone to buy western country land, and the rest it is supposed has taken French leave.

Now does one instance appear, my hearers, in the New Testament, of a prophet, or Christ, or his apostles, ever being hired to preach, to beg, or to form societies to make money? You know there is not such a precedent in the word of God. Then I must say preaching, begging, and forming of societies, is a craft to get money, set in operation by priests, and carried on by—you comb my head and I will scratch your elbow. But what is the worst of all, the conversion of sinners which is the work of God, must be lugged into this craft to make it current with the public. You beg for me and I will pay you for your services. And what has become of the 25,000 begged out of Congress for the ministerial factory—to give away which Congress had no right, for it was the nation's money and they ought to have applied it to national use, and not sectarian individual benefit. And I would further ask you, my audience, if any of you know to what use the missionaries applied that $16,000 it is said they got from the Indians that was due from the United States for these poor creatures' land, and how Congress paid it? Why what will not a priest do, even beg and then divide, and perhaps the last cent of negro, widow, children, or Indian—for what differs this craft from that of Demetrius, in getting wealth out of negro or Indian, goat or sheep, so wealth is coming? And what differs the selling of membership into missionary societies and bible societies, from $2 to $50 for membership, from the sale of pardons, indulgences, or silver shrines by Demetrius? I see none—or at least, I think, my hearers, they are all crafts, and equally craft men's different trades for wealth—what say you?

But time would fail me to tell of the barefaced conduct of craft men, imposed on the public under the color of the say so of Jesus Christ—be it sufficient to say, when you see a missionary box on the frontispiece, or on board of a steamboat, say to yourself, oh, cunning, crafty priest, you shall not befool me, for here stands an evidence of your craft; when you see a board of missionaries, met to devise plans for the conversion of sinners, tie your purse fast, if you do not, craft men are so crafty that by some hook or crook they will get into it; when you see a subscription runner, say craft man—take care you are not begged out of countenance; when you see a young man hunting about from town to town, in boots and sacred black, for a place to preach for hire, say craft man; when you see and hear a man preach, go ye into all the world and preach money to every creature, say craft man; when you see a publication to call craft men together, be sure of some new devised craft for wealth, or they think their craft is in danger; when you see and hear a man preach the poor heathen, the destitute, and instead of the gospel the wonderful works of missionaries, and oh come, both

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goats and sheep, cast your money into the treasury, blasphemously called the Lord's, be sure that man is paid in some way for his services, and is at his craft; when you see a bag hanging at the meeting-house door, full of old rags, say paper priestcraft; when you hear a missionary promise to send a parcel of ladies a preacher, if they will give their money and away, say craft —and indeed it seems to me, that this system of religion is nothing else but craft, from the priest to the printer, for to get their wealth like Demetrius of old, since they can sell images of northern priests and memberships in various societies, to support their craft. And what shall I say of the titles annexed to missions—are they not intended as a craft to catch men and women for wealth? such as, his highness, president, vice-president, director, directress, corresponding and recording secretary, treasurer, D. D —L L. D ---A. M. &c. are not these good bait to catch flies? of which titles the first Christians speak not a word of their being among them---for all these crafts have arisen since, of which the devil must keep his register, for the New Testament keeps none. Then is it any wonder that some men pour forth in strains of eloquence, like the town clerk, which of you knoweth not that the high-minded Baptists, and rich men, and great and honorable men, and my lord governor, and judges, lawyers, and chief captains have bought membership into missionary and Bible societies, and are worshippers of the great goddess of missions....and keep the churches and people of the United States in an uproar, like the city of the Ephesians by the craft of Demetrius and his gang, because a few like Paul oppose them. Thus the cry to Congress, help to maintain the sanctity of the Sabbath—and hence, oh ye sons of liberty, look abroad and behold these men of like occupation in every State and almost in every county actively engaged and concentrating their force to a point, and at the same time attacking one of the most valuable institutions of our country, that of the transportation of the mail. I call on you, fellow citizens, to arise like Sampsons, in defence of religious liberty, and burst those priestly withes, and carry away webb, beam and all—and not sleep in Delilah's lap until the yoke is on your necks and your locks shorn by vigilant priests and acts of Congress, and your children grind in the prison house of civil and religious tyranny.

We preach not ourselves but Christ Jesus the Lord, and ourselves your servants for Jesus' sake is the language of a Paul—but the language of missionaries seems to me should read thus: ourselves your servants for money's sake.

And what shall I say of tract, Sunday school, temperance, and Bible societies, &c. Are they not of the same sort? were not the priests the inventors? do they not use all their influence, like Demetrius, to keep up a trade in these things, as he did by selling shrines? do they not roar out in their papers, like him, against all that oppose, our craft is in danger? I understand these Bibles were to be given away, as the effect of the money given by donors to the society, but is it so? is not the society selling them at any price they can get? are not the Bible distributors making a craft of it at $40 per month? are not the printers making a craft of it like other printers? are not the venders of these Bibles making a craft of it like other book sellers? And are they not, by reason of this money given to the society, forcing other printers out of employ and amassing the printing of the Bible to themselves as a religious craft? And where is the $25,000 of stock that it is said the society has taken in the institutions of the north? And who does that money belong to? the givers—no indeed, for they have neither bond nor assurance how this money is to be disposed of, but just as the society may choose. And is this society incorporated? I understand not. Well then, suppose they betray trust, how then? Why it can only go as some others have gone—a hint to the wise is enough.

But the distribution of Bibles has been going on sometime, what has been the effect on society in general? Why from all I can see and hear, society is worse in its morals than when I could first remember—more pride, more dress, less confidence between men, more failures, suicides, murders, than there were thirty-five years ago. The Bible is the best of books, but how many thousands have lived and died in sin with one in their house for forty years; and how many thousands have been hopefully converted to God that never owned a Bible, nor read a word in one? Yea, my observation tells me, of this sort are the greatest number of professors of religion. In a word, when I see men trading and trafficking in religious matters, it smells to me rank of priestcraft—and the

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giving money enables the society to sell them for less than others, then look out for this trade to become wholly in the end the traffic of the priests. And are they the most to be entrusted with the Bible? No, my audience, whenever it shall so fall out that any one sect has the trust and disposal of the Bible, look out for corruption of the sacred text—for I have seen some instances already.

(*to be continued.*)

THE PRIMITIVE BAPTIST.

SATURDAY, OCTOBER 8, 1842.

New subscribers are informed, that we are unable to supply the back numbers of the present volume, our extra copies having been all distributed—they can either pay in proportion for the balance of the present volume, or can receive enough numbers of the ensuing volume to make up their subscription year.

TO EDITORS PRIMITIVE BAPTIST.

Williamston, N. C. 4th Oct. 1842.

BRETHREN EDITORS: The three first days of this month have marked another annual session of the old Kehukee Association—that body of people so much detested by the outer court worshippers of the present day. Under the smiles of a covenant-keeping God, an unusual number of delegates were permitted to attend on the occasion, and unite hearts and hands in and about Skewarkey meeting house. The weather was favorable during the whole time, being fair, calm, and moderately warm. A very large concourse of people attended, especially on the two first days; and certainly much attention was bestowed by many on the proceedings of the Association in the house, as well as on the preaching at the stage. Much harmony prevailed in the deliberations of the body, and the binding cords of Christian fellowship were strongly developed. The gospel, perhaps, was at no previous Association ever more powerfully preached, or the beauties and perfections of that system of salvation more brilliantly displayed. I can say for myself at least, that I have fallen more in love with the gospel, since the plain but spiritual and sublime proclamation of it on this occasion.

There were in attendance visiting brethren in the ministry, from Country Line Association, Elders John Stadler and James Wilder; from the White Oak Association, Elder Parham Puckett; and from the Contentnea, Elder Mark Bennett—beside Elder Hosea Laneir, from the State of Tennessee; and Elder James Osbourn, from Baltimore, Maryland.

By special request, and in case of the failure of those appointed by the previous Association to do so, Elder Osbourn preached the Introductory Sermon on Saturday, as he did also occupy the stage in conjunction with Elder Stadler on Sunday. Elder Wilder and brother William Pearce likewise preached on Saturday, and Elders Puckett and Laneir on Monday.

A series of Resolutions, adopted by the Chowan Association at her sitting in May last, indicating a desire for a re-union of fellowship and correspondence with ours; and also suggesting to ours the propriety of appointing delegates, to confer with a delegation from their body, on the practicability of renewed fellowship was on Saturday handed in to the Kehukee Association by her Clerk, and the same were read.

But alas, alas, for the wire-workers and some of the Protestant Jesuits of the 19th century, old birds are not always to be taken with chaff. Old Kehukee, true to herself, and consistent with the decided stand taken by her in 1827, and ratified at subsequent sittings, obeyed these resolutions so far as to cast them neck and heels under the table.

Bible Baptists, or Old School Predestinarians, have no compromises to make of the gospel whatever, either with the world of non-professors or with the professing world. Neither has the Kehukee Association any concessions to make to her wayward daughter the Chowan, who hath turned to fables and the worship of idols. So she had nothing to confer with the Chowan about, or leave to arbitration. As for the doctrine of the day, such as, "you yield a little and I a little, in order that we may all come together," it is an abomination in the sight of Kehukeeites, when proposed in relation to religious matters either in theory or practice.

I hold that the members of churches in the Chowan, are well enough acquainted with the character and positions of the two Associations, and therefore well enough aware of the one only condition by which a re-union can be effected; and that is, by drawing a line of demarcation amongst themselves, severing the Old from the

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New School party. And if the churches in that body prefer a connection with us to the formation of a separate Association up on Old School ground, let the faithful of every church if in the majority exclude from fellowship, and if in the minority withdraw from the Arminians and craftsmen in their connexion, plant themselves upon true gospel ground, demonstrate the same both by theory and practice, and they will cordially be received on application as a member of the Kehukee Association.

No better evidence of this truth need be asked than the presentation of the fact, that churches in this way and on this very principle, are almost annually returning from the Chowan to the Kehukee, where they are readily received. At this very sitting a minority of the church at Potecasi (one of the members of the Chowan,) exhibiting their orthodox standing, and renunciation of Paganism, petitioned and were received as a member of the Kehukee Association.

The leaders in the Chowan Association, having these facts staring them in the face, believing there are some true believers in almost all their churches, and that this falling off from them is likely to increase—have, in my opinion, taken advantage of such a disposition in the minds of some, and carried resolutions through their body for a *universal* re-union; as much as to say to the Kehukee, "take us by the lump then, and not so much by piecemeal."

The Kehukee is now urged to re-open her correspondence, and as a necessary consequence, fellowship and communion with the Chowan Association, in order that these dissatisfied churches may cease to prefer fellowship and connection with the Kehukee to their own. And what else? Only let the Kehukee undo what she has already done—let the bars put up in 1827, be let down in 1842, and a merry hey-day will instantly ensue; such a leaping of the greedy wolves into the sheepfold of Christ has not been seen this many a day, as our eyes would then behold.

The leaders, or revivalists, or greedy dogs, or clouds without water carried about with a tempest, or pharisees, or blind guides, or hypocrites, or whatever else they may be termed, who so zealously but not well affect the communicants in the Chowan Association, love the members composing the churches of the Kehukee Association as the hawk does the partridge, or the wolf the tender lamb—they love but to destroy. O, do they not indeed desire the privilege of a free ingress to our churches. O, would they not then endeavor to carry their threats already made into execution—make so many converts of their own stamp in our churches as to turn out all the old ones, and raise such a devastating fire in our midst, as to drive before it the old Kehukeeites from one end of their borders to the other!

We look back upon the scenes of the American Revolution, and gaze in wonder and admiration at those sages and philanthropists, who under the most heart-rending circumstances, and with the halter as it were already round their necks, declared a separation from their English brethren, and independence of the British crown. And while we, as their descendants, gaze upon this scene, we are often led to doubt whether we, under the circumstances, should have been competent to the mighty deed. But where, I would enquire, is now to be found that recreant son of those patriot sages, who will not sanction and with his life, his fortune, and his sacred honor, defend the deed of his fathers? Such an one we trust is difficult to be found.

In like manner I have to say, that I often look back at the stand taken by our old ministers and delegates in 1827, against the inroads of the antichristian party. I admire the lofty position assumed by them on that occasion, and adore the grace, or rather the God of grace, that under these trying circumstances enabled them to sever the ties of an unholy alliance, and declare their independence of spiritual tyranny and priestcraft; although I often feel, that I should have been incompetent to such a task. But with my whole soul I concur in the deed then performed, and feel determined to abide by it through life. I now think I know the value of it, and can appreciate in some degree the happy results. And I close by enquiring, where is to be found, within the length and breadth of our Association bounds, that young man or old man who bears and loves the unenviable appellation of a Kehukeeite, that will not rally to the standard of the cross, and sustain with the entire weight of his influence, talents, energy and zeal, the determination of those heroes in the conflict? And echo answers—where?

C. B. HASSELL.

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FOR THE PRIMITIVE BAPTIST.

MINUTES

Of the Kehukee Baptist Association, held at Skewarkey meeting house, Martin county, N. C. commencing on Saturday before the first Sunday in October, 1842.

SATURDAY, 1st Oct. 1842.

1. The Introductory Sermon was delivered by Elder James Osbourn, (in the place of those that were appointed,) from Genesis, 43rd chapter, 9th verse: "I will be surety for him; of my hand shalt thou require him; if I bring him not unto thee, and set him before thee, then let me bear the blame forever."

2. The delegates from the several churches then assembled, and the Association was opened with prayer by Elder Blount Cooper, and proceeded to business; when Elder William Hyman was chosen Moderator, and Elder Joseph Biggs, Clerk; who called to his assistance brethren Joseph D. Biggs and R. M. G. Moore, as Assistant Clerks.

3. Brethren in the ministry from sister Associations, (of the same faith and order,) were invited to seats with us; when Elders John Stadler, James Wilder, Parham Puckett, Mark Bennett, and James Osbourn, seated themselves.

4. Letters from thirty-five churches were handed in, and read, and the names of the delegates enrolled, and the representation stated in the table of churches.

[In the table of churches it is stated, that during the preceding year in the several churches there were baptised 96, received by letter 16, dismissed by letter 17, excommunicated 22, deceased 35, restored 12—present number in fellowship 1387—contributions to Association fund $47 05.]

5. Petitionary letters for membership in this Association were called for, when one from a church called Primitive Potecasi, Northampton county, was handed forward by her delegates, Thomas Joyner and Abraham Joyner; on satisfaction being given of their being orthodox, it was received, and manifested by the Moderator giving their delegate the right hand of fellowship.

6. Letters of correspondence from sister Associations were called for, when Elders John Stadler and James Wilder, from Country Line; Parham Puckett, from White Oak; J. Leach, from Little River; and Mark Bennett, from Contentnea; with copies of their Minutes, were severally received and took seats with us.

7. The following committees were appointed, viz: brethren James S. Battle and William Gray, on finance; Elders James Osbourn, John Stadler, and Mark Bennett, to examine the Circular Letter; Elder Blount Cooper, to write to White Oak; brother James S. Battle, to Little River; and Elder John H. Daniel to Contentnea Association.

8. Satisfactory reports were made from the churches at Deep Creek, Frying Pan, Little Alligator, and Scuppernong, as requested last year.

9. A biography of Elder Micajah Ambrose, was handed in by brother Charles Blount; which was read, and ordered to be attached to our Minutes.

10. A biography of brother Richard Davis, was handed in by brother S. Clark; read, and ordered to be attached to our Minutes.

11. Elders James Osbourn, Parham Puckett, and John Stadler, (by private ballot,) were requested to occupy the stage in preaching on to-morrow, and that divine worship commence at 10 o'clock, A. M.

The Association was adjourned with prayer by the Moderator, until Monday next, 9 o'clock, A. M.

SUNDAY, Oct. 2nd, 1842.

The brethren requested to occupy the stage by preaching to day, proceeded in the following manner: Elder Puckett opened the meeting by singing and prayer; Elder Stadler preached from Isaiah, 62nd chapter, 12th verse; "And they shall call them, the holy people, the redeemed of the Lord: and thou shalt be called, sought out, a city not forsaken." Elder Osbourn preached from Zechariah, 6th chapter, 12th and 13th verses: "And speak unto him, saying, thus speaketh the Lord of hosts, saying, behold the man whose name is the BRANCH; and he shall grow up out of his place, and he shall build the temple of the Lord: Even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both." The weather was very favorable, and a large congregation assembled, who appeared to be very attentive.

MONDAY, Oct. 3rd, 1842.

The Association was opened with prayer by Elder John Stadler, and proceeded to business.

12. The names of the delegates were

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called, and those absent noted in the table of churches.

13. On motion, the Rules of Decorum were read.

14. The Minutes from the different Associations with whom we correspond, were distributed to the delegates of this Association.

15. The committees appointed on Saturday were now called on to report; when Elder Blount Cooper, who was appointed to write a letter of correspondence to the White Oak Association, handed in one, which was read, approved, and Elder John H. Daniel and brother Sovereign Purvis appointed our messengers to bear the same, with a file of our last year's Minutes. Elder John H. Daniel, who was appointed to write to the Contentnea Association, handed in one, which being read and approved, brethren C. B. Hassell and Robert D. Hart were appointed messengers to bear the same, with a file of our last year's Minutes. Brother James S. Battle, who was appointed to write to the Little River Association, handed in one, which being read and approved, brethren A. B. Bains, Jr. and Isaac Stricklin, were appointed our messengers to bear the same, with a file of our last year's Minutes. The committee appointed to examine the Circular Letter reported unfavorably to the letter received, and on motion it was resolved, that said letter be returned to the writer. The committee of finance reported, that--

There was in the hands of the Treasurer, at the close of last Association the sum of		$49 11
Received from the churches at this Association the sum of		47 05
		$96 16
Paid for printing last year's Minutes,	$25 00	
For transcribing, recording the Minutes, &c.	15 00	
		40 00
Now in the hands of the Treasurer,		$56 16

The Association concurred with the report.

16. Resolved, that our next Association be held with the church at the Falls of Tar River, to commence on Saturday before the first Sunday in October, 1843, and that Elder Humphrey Stallings be requested to preach an Introductory Sermon; and in case of failure, Elder Blount Cooper—worship to commence at 11 o'clock.

17. Elders William Hyman and John H. Daniel, and brethren Richard Harrison, Robert D. Hart, Lemuel B. Bennett, and James S. Battle, were appointed our delegates to the Country Line Association, and that they carry with them a file of our Minutes, say 20 copies.

18. Resolved, that our Clerk be directed to forward to the Abbott's Creek Union Association, a file of our Minutes, say 20 copies.

19. Resolved, that brother C. B. Hassell be requested to write a Circular Letter for our next Association.

20. Resolved, that the letter and contribution from the church at Fishing Creek, be returned by Elder Cooper the bearer, and with a request that he should inform them the reason why their letter and contribution is not received, that it is in consequence of their calling to labor for them a minister of the missionary order—and request from them an explanation at our next Association.

21. A biographical sketch of the life of Elder Asa Sawyer, was handed in by Elder George W. Carrowan, which was read and ordered to be attached to our Minutes.

22. Resolved, that Elder Joseph Biggs be requested to transcribe these Minutes for the press, &c. and that he have 700 copies printed and distributed as usual, and that he be paid $15 therefor.

The Association then adjourned to the time and place appointed, with an exhortation by the Moderator, and prayer by Elder James Osbourn.

WILLIAM HYMAN, Mod'r.
JOSEPH BIGGS, Clerk.

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A BIOGRAPHY

Of the Life of Elder Micajah Ambrose.

Elder Micajah Ambrose was born in Tyrrell county, that part which joins the lower part of Washington county, N. C in the month of November in the year 1769. His parents were very poor people, consequently he was not in possession of such literary acquirements as would (if combined with his divine qualifications as a minister) have rendered him popular, as a preacher, with the world. In his youth, or whilst growing up to manhood, he was not of that class of young men who spend their time in frolicking and drinking of ardent spirits; but was sober, industrious, and prudent, of a mild disposition; and it was said by those who were acquainted with him that, if he was fond of any amusement, it was that of dancing.

But it pleased God, about his twenty-

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second year, that he should get alarmed about his future state; and like others that I have known, he flew to the law for a justification before God: and in a short time he joined the Methodists, and became a class leader among them. How long he remained with them is not precisely known, but it pleased God when he was about the age of twenty-nine, to discover to him the vileness of his heart, and that there is no justification by works. It was not long before he professed faith in Christ, and joined the church at Scuppernong, of which Elder Amariah Biggs was pastor, by whom he was baptised, it is supposed about the year 1800. It was not long that he remained in this church, before he began to exhort and pray publicly; and believing that he had a call, on the 13th of July, 1805, he was recommended to the churches for the exercise of his gift, by said church, James Ambrose, Moderator, Amariah Biggs, Clerk. Under this recommendation from his church, he continued to preach with acceptance until June, 1806. On the 8th day of said month, being set apart by prayer and fasting, he was ordained by Elders Amariah Biggs and Henry Hooten.

He was not popular as a preacher with the world, but his brethren generally I believe loved him, for he was a sound gospel preacher. His character as a private citizen, both in his neighborhood and as far as he was known, was excellent and without a flaw. For the last three or four years of his life he was greatly afflicted with the rheumatism, which prevented him from travelling from home; but he continued to preach to his church at Concord, up to August, 1840; after which, he never was able to go from home. He died on the 22nd of January, 1841, aged about 71 years. At his death he was only pastor of the church at Concord. He left a wife and eleven children to mourn their loss.

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BIOGRAPHICAL SKETCH

Of brother Richard Davis,

Who has "fought the good fight, he has finished his course, he has kept the faith," and departed this life the 8th day of September, 1842. He was born November 10th, 1778, being in the 64th year of his age at the time of his death.

It pleased God to quicken him and to shew him the exceeding sinfulness of sin, and what a sinner he was; and how it is that a just and holy God could save such a sinner. In or about the year 1808, being delivered by divine grace from the curse and condemnation of God's vengeful and fiery law, he soon after became a member of the New Light Baptist church, at North Creek, Beaufort county, and was baptised by Elder John Bowen, at the head of Pungo river, in his own neighborhood and among his own people, on or about the time aforesaid. He continued a member of North Creek church about fourteen years, that is, until about the year 1824; at or about which time, the church was constituted at the head of Pungo river, by Elders Green Carrowan and Lemuel Ross, in which brother Davis acted a zealous and faithful part, and was a member of that church at the day of his death. During which time God made him a care-taking, nursing father to the church, often in a public as well as in a private way, exercising those spiritual gifts which God alone can give; until their monthly meeting in June, 1839, when the church saw proper to extend his privileges, and gave him liberty to preach in any of the adjoining churches; which he continued occasionally to do, oftentimes much to the comfort and edification of the church, until it pleased God to call him hence to receive that crown of righteousness which the Lord the righteous judge will give him at that day; and not to him only, but to all those who look and long for his appearing, is the candid belief of the writer of this sketch.

On the second Sunday in August, for he was unable to attend on Saturday, he preached his last sermon from this text: A little city and but few men in it was besieged by a great king, and a poor man delivered it, yet no man remembered that same poor man, &c. The sermon was delivered with much zeal and spirit, much to the satisfaction of the brethren; and he returned home under much affection.

Truly it may be said, that a father is fallen in Israel, leaving a beloved companion Peggy Davis, a professor of the same faith and order, with a number of children and other relatives to bemoan their loss—but our loss is his gain, no doubt.

—

BIOGRAPHY

Of Elder Asa Sawyer.

Elder Asa Sawyer was born on Mattamuskeet Lake, in Hyde county, North Carolina, in the year 1791. In the year

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1813, he enlisted as a soldier in the army, in the struggle with Great Britain; and after peace was declared, he returned home greatly esteemed for his soldier-like deportment and disposition, and was a great lover of American liberty and independence. In his youth he was wild and profane, and so continued until the goodness and mercy of God arrested him; and after he had a hope to believe in Jesus, he offered for membership in the church at Mattamuskeet, and was baptised in July, 1828, by Elder Enoch Brickhouse. He continued a pious orderly member of the church until his death, and the following winter after he was baptised, he commenced preaching the gospel; which being accepted by the church, he was on the first Saturday in December, 1831, set apart and ordained to the ministration of gospel ordinances by Elders John Richardson and Lemuel Ross; and was then called to take the pastoral care of North Mattamuskeet church, and continued so until his death.

During his ministry he attended several churches, and was greatly beloved and esteemed by his brethren. He was more of an experimental than doctrinal preacher, and we think his labors were blessed of the Lord, both in the comforting the children of God, and in the alarming and convicting of sinners. He was a man of great piety, and his walk was orderly and exemplary.

Elder Sawyer was married to Judith Sawyer in June, 1815, and left at his death his wife and three children, all of whom were daughters. He departed this life in the triumph of faith, on the 7th May, 1835, with full assurance of obtaining the crown of never-fading glory at God's right hand, in heaven above.

TO EDITORS PRIMITIVE BAPTIST.

Alabama, Sumter county,
11th July, 1842.

Dear and beloved Brethren, who are scattered all over these United States, who have had to struggle in the furnace of affliction for years. This is the first time I ever took my pen in hand to write for a press, excepting a few little advertisements. But I now shall proceed to touch one of the most delicate subjects to my view in the Bible, that is, eternal justification. Now if this is worth printing, you will do me a pleasure in so doing; if not, throw it by with the rubbish, for I know it will be an imperfect thing like the writer. Suffer me to write, and after I am done the world may mock on.

Is justification a work of time? Does God justify us when we believe, or has God justified a certain number through the atoning blood of Jesus Christ, and that from all eternity? I think it is plain to every Bible reader, that all of God's works were completed in six days, and he rested upon the seventh; and I have no account of his working any more in the scriptures of eternal truth, from that day to this. He formed or made the heavens and earth, and every living creature both of the beasts of the field, and fowls of the air, and fish of the sea; he also created the organs of generation in them, and commanded them to multiply and replenish the earth, each with his own likeness. And that decree has not yet failed, nor never will fail, as long as he lives who ordained it. This looks like actual things, but when did those things virtually take place? At the beginning of creation, would you say? I know that they did exist in his mind in the beginning, but did they not exist in his mind from all eternity, virtually and as actually then as now, when they are taking place. Then if those things were virtually done from eternity in the mind of Jehovah, they were as actually done then as when they took place in time with him. Therefore, if his decrees were not from eternity, he is growing in knowledge like feeble man yet; and no man believes that, I am sure. Therefore, that looks like eternal things to me.

Suffer me to write. If God grows in knowledge, and knows things to-morrow and next year which he does not know today, I will agree that justification is a work of time. But if all things were known unto God from the beginning, I believe different. Read Isaiah, 16th chap. 9 and 10 verses: Remember the former things of old, for I am God and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, my council shall stand, and I will do all of my pleasure. Now you see he (God) saw the end from the beginning of every thing, therefore in creating so many things God would have made something which would not have answered his purpose, if we limit his foreknowledge. But admit that God saw the end of every thing from the beginning, that when he made or created any thing he saw the end of it actually taking place

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then; and he knew its creation and end virtually just as long as he has been God, who dare to deny it. Now look at the sentence which was passed upon Adam and Eve for their transgressions in the garden of Eden, it has gone forth and life and death are and have been succeeding each other ever since. See how complete he saw their natural end, and suppose ye, that he did not understand their eternal end? You must acknowledge he did.

Suffer me to write. The justification of mortal man is my object, when did it take place, or could he ever have been justified if he had not sinned? Then God seeing the end from the beginning, or creation of man, created a disposition in him to disobey his laws which he intended to give him. God knew the disposition which he intended to create in man before he made him, and he knew the laws which he intended to give him before he gave them to him; and he knew the devil was ready to tempt man, as soon as he was suffered; and he knew that the devil would overcome Eve, because he knew the inmost recesses of her heart; he knew her power to withstand a temptation, and knew the audacity of the devil, and with what untiring zeal he would assault her when left to herself. For God knew the end of man naturally, and spiritually, and eternally, from the beginning. Then the question arises, why did God suffer the devil to overcome Eve? Why, I answer, that it seemed good in his sight, that sin should be planted in the human species, that he might show his mercy to the children of men. God would not be the author of sin himself, but knowing the advantage it would be to the elect, he suffered it.

Now for a little metaphorical expressions. God slept for a short season, as it were, until the seed was sown by his enemy the devil; those seed must produce tares, and they must be gathered up in the last day and burned with unquenchable fire. These same tares will be the goats which are spoken of in another place, which shall go away in everlasting punishment. Now these things were actually known in the beginning, and God saw them as taking place then; but he virtually knew them from all eternity, and ordained whatsoever cometh to pass. Known unto God were all things from the beginning.

Suffer me to write. As regards sin entering the human species, if God had not suffered it to enter the human species, how could the righteous have known righteousness? But sin entering through the interposition of the devil, enabled the righteous to see the exceeding sinfulness of sin, and the great mercy and love wherewith God has loved them (the righteous.) Again, was the fall of man a work of time? Yes, actually. Was it not virtually from all eternity? Yes, from all eternity virtually. For I should feel like I was limiting of Jehovah to say, that the fall and justification of man was a work of time entire. Therefore, the fall and justification of man are as ancient as God himself is; man could not be justified in the mind of the great I AM, before he fell from his primeval state, you say, and yet it is true that God chose his people in Christ from before the foundation of the world, that was before man was created.

Now read Ephesians, 1st chapt. 4th verse: According as he has chosen us in him before the foundation of the world, that we should be holy and without blame before him in love. 2 Timothy, 1st chapt. 9th verse: Who has saved us and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began. Now you can see that God's people were chosen and called before the foundation of the world, or before they were created that was done virtually; and it takes place in time actually, as God foresaw it from all eternity. For God's people were chosen and called by name, and recorded in the Lamb's book of life from the foundation of the world. Revelation, 13th chapt. 8th verse: And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world. Rev. 20th chapt. 15th verse: And whosoever was not found written in the book of life, was cast in the lake of fire. This Lamb is lord of lords, and king of kings; and they that are with him are chosen, called, and faithful. Known unto God were all things from the beginning.

Suffer me to write. The Lamb is the justification of the righteous, for he recorded their names in his book of life, first mystically before the foundation of the world, when he was slain in the mind of God; but afterwards actually, when the Jews crucified him upon Calvary's brow. Mind the crucifixion of Jesus did not save his foreseen people, for I say they were

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saved before, upon the faith of his being their surety; if not, what will the antideluvians do? Not only them, but all that lived before Christ was crucified. For if it took the crucifixion of Christ to save his people, not one from Adam until Christ was crucified could be saved, but would have to wait until the offering was fully made. But upon the faith of his offering he became our surety, and finally paid the debt with his own life upon the tree of the cross; which brings all of God's people upon an equality in the offering of his Son, those who lived from Adam to the crucifixion of Christ, and those who may live after, who are to complete the church militant on earth, the bride, the Lamb's wife.

Now as it regards Jesus Christ being surety for his foreseen, predestinated, chosen and called people, that were before the dust of the earth was fashioned into man, or before the everlasting hills or the perpetual mountains were raised, his delights were with the sons of men. Proverbs, 8th chapt. and 32nd verse: Now therefore hearken unto me, O ye children; for blessed are they that keep my ways. Again: My people shall be a willing people in the day of my power. That looks like Jesus had a people in pawn for his suretyship, and I say he had, and that Jesus has loved those people ever since the Father began to love Jesus; and the Father has loved us, (his church, his elect, his chosen people,) in his Son, ever since he became surety for us, (his people;) and has loved us, (his people,) says Jesus, as thou hast loved me. Now mind, the love that the Father has loved his Son with, must be as ancient as God himself is, and that love has existed toward the elect, (his people,) which were pawned to him.

Now read 23rd verse 17th chapt. St. John: I (Jesus) in them and thou in me, that they may be made perfect in one, and that the world may know that thou hast sent me, and hast loved them (his people) as thou hast loved me. Therefore, Jesus's people have been justified as long as Jesus has, and I never read of Jesus being condemned before God; but I read of God's acknowledging him to be his righteous servant. Isaiah, 53rd chapt. 11th verse: He shall see of the travail of his soul and shall be satisfied; by his knowledge shall my righteous servant justify many, for he shall bear their iniquities. So now I repeat it, just as long as God has loved his Son, he has loved his chosen people in his Son; and that looks so ancient to me, that I call it eternal and complete justification from all eternity. Justification will not be more complete when it is actually done, than it is now while virtually undone.

Again, read Titus, 2nd chapt. 14th verse: Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. Now you see, Jesus has given himself to redeem his peculiar people which were in pawn; for how could he redeem that which was not pawned. Therefore, in the everlasting covenant they were pawned to Jesus, and at the time appointed he redeemed them; not saved them, for they were saved when Jesus became their surety. Romans, 4th chapt. 6th, 7th and 8th verses: Even as David also describeth the blessedness of the man unto whom God imputeth righteousness without works, saying, blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin. 2 Corinthians, 5th chapt. 19th verse: To wit, that God was in Christ reconciling the world to himself not imputing their trespasses unto them; and hath committed to us the word of reconciliation, (note) not imputing their tresspasses unto them, (his elect, his foreseen, his predestinated, his chosen people.) Well then, to whom were his people's sins imputed? Read the 21st verse of 5th chapt. 2 Corinthians: For he hath made him to be sin for us who knew no sin, that we might be made the righteousness of God in him. Then Jesus is certainly our righteousness, and we (the elect) are his sins. For the prophet says, he is the Lord our righteousness. And it is said again, we (his people) like sheep have gone astray, and the iniquities of us all were laid upon him.

Lastly, he shall see the travail of his soul and be satisfied, for the promises were made sure to all the seed, or to all which were in pawn for whom he become surety. Now as it regards the seed, read Isaiah, 59th chapt. 21st verse: As for me, this is my covenant with them saith the Lord, my spirit that is upon thee, and my words which I have put in thy mouth shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever. Again, Gal. 3rd chapt. 16th verse: Now to Abraham and his seed were the promises made. He saith

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not, and to seeds as of many, but as of one. And to thy seed, which is Christ. Read Romans, 4th chapt. 13th verse: For the promise that he should be the heir of the world was not to Abraham, or to his seed through the law, but through the righteousness of faith. Read Gal. 3rd chapt. 29th verse: And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.

Now the heir next. Now I say that the heir as long as he is a child differeth nothing from a servant, though he be lord of all; but is under tutors and governors, until the time appointed by the Father. Even as we when we were children were in bondage under the elements of the world. But when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God has sent forth the spirit of his Son into your hearts, crying, Abba, Father. These sons, or heirs, just spoken of, were not made sons or heirs by hearing the gospel; but the gospel only sealed them with that holy spirit of promise, which is the earnest of their inheritance. For they were heirs before the gospel was preached, before Christ was actually crucified; yea, before Adam's dust was fashioned into man. For they were virtually named, chosen, called, and redeemed, and recorded in the Lamb's book of life before the world was called from chaos. Known unto God were all things from the beginning.

Ephesians, 1st chapt. 5th verse: Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, and that to the praise of the glory of his grace; wherein he has made us accepted in the beloved. For we are his workmanship, created in Christ Jesus unto good works, which God has before ordained that we should walk in them, according to the eternal purpose which he purposed in Christ Jesus our Lord. Thess. 2nd chapt. 13th verse: But we are bound to give thanks always to God for you, brethren, beloved of the Lord, because God has from the beginning chosen you to salvation, through sanctification of the spirit, and belief of the truth. Jeremiah, 1st chapt. 5th verse: Before I formed thee in the womb I knew thee, and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations. Again, Hebrews, 10th chapt. 14th verse: For by one offering he hath perfected for ever them that are sanctified.

So I conclude, brethren, by saying, that I believe every thing stood as perfectly done from all eternity in the mind of Jehovah, as it will be when actually done. Yours in hope of eternal life, which God has promised us in his Son before the world began. (And now may the world mock on.)

If I am right thy grace impart,
Still in the right to stay;
If I am wrong, oh, teach my heart
To find that better way!

BURREL R. WADE.

FOR THE PRIMITIVE BAPTIST.

☞Elder *Parham Puckett* is expected to preach on Monday, 24th October, at Black Creek; 25th, at Contentnea, 26th, at Tossnot; 27th, at Upper Town Creek; 28th, at Pleasant Hill; 29th, at Sandy Grove; 30th, at Sappony; 31st, at Falls Tar River; Tuesday, 1st November, at Williams's; 2nd, at Tarboro'; 3rd, at Old Town Creek; 4th, at Autrey's Creek; 5th, at White Oak; 6th, at Meadow.

Great should be our care, that we travel steadily in the right road, which leads to perpetual happiness; and that we lay up for ourselves treasures which wax not old, and riches which admit not of fortuitous diminution, or decay. These, or such like solid reflections, we often have occasion to make, on observing many passing events. May they all work together for good to our afflicted friends, and to us who bear a part in their affliction.

AGENTS,

FOR THE PRIMITIVE BAPTIST.

NORTH CAROLINA.—J. Biggs, Sen. *Williamston* R. M. G. Moore, *Germanton*. W. w. Mizell, *Plymouth*. Benj. Bynum, *Nahunta Depot*. H. Avera, *Averasboro'*. Burwell Temple, *Raleigh*. G. W. McNeely, *Leaksville*. Thos. Bagley, *Smithfield*, James H. Sasser, *Waynesboro'*. John Fruit, *Sandy Creek*. L. B. Bennett, *Heathville*. Cor's Canaday, *Cravensville*. William Welch, *Abbott's Creek*. Jos. Brown, *Camden* C. H. A. B. Bains, Jr. *Stanhope*. C. T. Sawyer, *Powell's Point*. Isaac Tillery, *Lapland*. Thomas Miller, *Elizabeth City*. Harris Wilkerson, *West Point*. Isaac Alderman, *Moore's Creek*. James Miller, *Milton Park*. David R. Canaday, *Foy's*. L. P. Beards-

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Charles Blount,	1		

TERMS.

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THE PRIMITIVE BAPTIST.

EDITED BY PRIMITIVE (OR OLD SCHOOL) BAPTISTS.

Printed and Published by George Howard,

TARBOROUGH, NORTH CAROLINA.

"Come out of Her, my People."

VOL. 7. SATURDAY, OCTOBER 22, 1842. No. 20.

COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

A PATRIOTIC DISCOURSE,

Delivered by the Rev. JOSHUA LAWRENCE. *at the Old Church in Tarboro', N. C. (at the request of the Committee of Arrangements appointed by the citizens) on Sunday, the 4th of July*, 1830.

XIX Chapter of Acts, 25th verse: "Whom he called together, with the workmen of like occupation, and said, Sirs, ye know that by this craft we have our wealth."

(continued)

Much is said about the Temperance Society—but if I am rightly informed, those who join are not to drink one drop—if so, it has a wrong name, for it ought to be called the Abstaining society. Does such a society agree with scripture? Drink no longer water, says Paul to Timothy, but use a little wine—and of deacons he saith, not given to much wine—and the Saviour drank wine. And because some men make a storehouse of their belly, I must eat none—and because some men have burnt up their kettles, I must not hang mine on the fire—and because some men have been killed by medicine, I must not use it prudently. What sophistry of priests! And because some men eat so much as to make them sick, I must not eat enough to keep me alive—and because some men eat too much meat and bread, I must not make meat and bread nor trade in these articles—and because some men make a beast of their belly and get drunk, I must not make fruit brandy, still it, or trade in this article. The scripture is not against drinking, but against drinking too much, or drunkenness; for the Mosaic priest was permitted to drink wine, but not when he was going to officiate. And Paul saith, every creature of God is good, and nothing is to be refused, for it is sanctified by the word of God and prayer; and let your moderation be known to all men. And it is the right way to make drunkards, to keep sober all day and be drunk all night—the worst sort of greedy drunkards are these, priests not excepted. Don't mistake—set things right—for this society puts me in mind of Paul's prophecy, who said some should arise that would forbid to marry and abstain from meats, which God had created to be received—and that was priestcraft under the Romish church, none can deny—and this being so nigh a kin to it, I think this is modern priestcraft, that has a form of godliness, to a better craft out of present sight. I shall then take my grog, wine, or what not, when I please, nor will I debar myself the privilege and pleasure of asking my friends or enemies to do so; and let such over-zealous, self-righteous craft men help themselves if they can—for it is like the pharisees of old, great pretence outside, but the craft was to devour some widow's house. Cry aloud, ye priests, and spare not, against drunkenness; but let moderation alone, lest you jump as far in the ditch on the other side.

And as regards Tract Societies and Sunday School Unions, they are about the worst of the whole gang, for they are also the inventions of the priests, and contain craft for printers, and they should cry out as well as the priests, our craft is in danger, for you know by this our printing tracts we have our wealth—and the writers should cry out, since premiums are offered for the best tract on such a subject—and the traders in tracts also may cry out—but

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the worst of all the effects, is the sectarian principles infused in the minds of youth; for it is but reasonable to suppose that the writers will squint an eye to their party, and give that turn to them that will mostly establish and enhance their sect. And will not Sunday School Unions force out of schools all books but those approved by the priests and their party, and bend the twig to incline to their point, and thus pave the way to the desired end—and this party in the end monopolise books, schools, sentiments, men and power, and the end of all crafts, money? Besides, it is a great convenience as well as advantage to get the people formed into various societies, because they are much easier governed; and much more easily brought to bear at any wanted point, and at a given time, because it increases the greater number of actual controlers in lesser bands—hence, see what an easy matter to bring all the priests at a given time and to a focus in the several States in their petitions to Congress for stopping the mail—what an easy matter it is for them to collect money, when they have got men and women thus craftily formed into societies—this was a grand piece of priestcraft. Now having them thus formed, it is but say, and receive without much trouble—well they might pay runners to go about and form societies, because they can now stay at home and money is pouring in to the craft; for some of these societies, if I am informed right, pay annually, after having purchased a shrine of the craft men of membership into Bible and other societies. I tell you, my audience, that it is my candid opinion, that this society craft will enslave our country. In a word, all these chief societies make use of employed runners as sponges to suck up the riches of a tour, and squeeze it and then send them off in another direction to be filled again. I repeat it, these societies of every sort manifest a wonderful love of money, for they embrace every method of procuring it, even to old rags; and thus they sponge and squeeze, and never say enough. It does appear to me, my audience, that the greater part of the religion of these days is a craft, a religion of trade and speculation, from the priest to the printer; and has been established in public opinion without a proper comparison with the religion of Jesus Christ; and that the priests have devised the plans of all these things to handle money; and after devising the plans, then hire others to carry them into execution, and pay them for their services; thus by the influence of the priests and money, great things have been done, it is said. But I am such an unbeliever of these priestly tales, I must say, like Jesus said in his day to such craft men—you compass sea and land to make a proselyte, and when you have made him he is but two-fold more the child of hell than yourselves. For, by plans of priests, by hired beggars, by subscription runners of those priests they thought had the most influence and could work most on the passions of men to get money, was this religion begun, continued, and carried on, and not by God's spirit. And secondly, the publication of donors' names has been a great means to establish this religion of missions, since thousands of men will buy honor with money. Thirdly, the great concern that some priests seem to have for the destitute and the heathen, while the end of the row was money in their own pockets. But most of all those who have gone the furthest and done the most to establish this missionary religion, are the givers to those various societies, to make shrines for the goddess of missions; for no customers, no trade by Demetrius and his crafty gang; equally so, no giving, no runners, no subscription bearers, no craft men of course, and the goddess of missions and her magnificence are soon destroyed. Thus this religion of crafts, with the whole train of missions, bible and tract societies theological and sunday schools, have their men and I think may properly be called craft men, employed every man looking for gain from his quarter. And I think, my audience when all these craft men are called together with money and influence on the people, they can do wonders in the United States—all moving in harmony at the same juncture of time and to the same point. I tell you, my hearers, as a faithful watchman on the walls of Zion, our civil and religious liberty is in danger, in my opinion; and the magnificence of our republic in great danger of being destroyed by these designing * *—up, each one of you, and be doing his part, for there is no time for you to sleep on your oars, or else backwards we go by the adverse winds of priestcraft to the chains of priestly tyranny as in the days of Britain—and don't forget, for heaven's and your children's sake, that the price of liberty is blood. A thousand things more might be said on the schemes of the day, but I must desist at present, only ob-

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serving that there are ways to avert this storm and save your country and liberty to your children, and perhaps children's children, or I think our country is gone—first, don't give one cent to any of these societies; but what you have to give, give to the poor and the needy, the fatherless and widow, and their souls will bless you, and you will be acting according to scripture, and shall be blessed in the deed; for without money craft men of these societies cannot exist. Secondly, discountenance every man travelling under the patronage or to promote any of these societies, being sure he is a craft man, and not even honor him with a hearing as money is his design —which I for many years have determined not to do, as I regard such as laying a foundation that may hereafter overturn our happy republic. Thirdly, I say to save your country, you should not support any man for public office in the States, that is a member of, or that is in favor of the societies of the day, lest any bill supporting priestcraft should come before the State or National Legislature, and there meet with priest-made friends to rivet the yoke on your necks—for as the people are now sovereign of the States, for God's sake hold on and don't let the priests have the sovereignty; if you do, nothing but money will not do, for then blood and slavery must be added to these craft men—for of all the men in the world I dread the tyranny of an unconverted, men-made, money-coveting priest; I had rather be under the government of a deist, an atheist, or a Turk, than such hell and men-made tyrants as these money-hunting craft men, who have stimulated the magistrates of the world to fill the earth with blood and cruelty. And the American unconverted factoried priests are no better; all that is wanting is law on their side, and then for dungeons, gibbets, flames, fine and forfeiture, whips and confiscation of goods and banishment—and for heaven's sake, my countrymen, never come even to a toleration, fight until you die, yea die by the pole of American liberty and under the banner of a waving eagle, rather than ask of the magistrate how you shall worship your God—for such a favor is not to be asked by the citizen, nor granted by the creature of human power, but is the right of all men.

Fithly and lastly, I come to notice the religion of Jesus Christ, as having been established in the world, and examine that in a short way for crafts. Jesus Christ, the founder of this holy, humble, self-denying, world-loosing and God-depending religion, was born, according to the best accounts, on the 25th day of December, in the year of the world 4004, in a stable in a town called Bethlehem, in the land of Judea, but of poor parentage yet of royal extraction, from the family of David king of Israel. And he must have been the same person of whom the prophet Isaiah speaks—that a virgin should be with child and bring forth a son and call his name Emanuel, (God with us,) when compared with the conception and birth of Jesus as given by the Evangelist—for mark, he does not say a woman shall be with child, for thousands had been and were in his day and had brought forth their sons—but, my hearers, the prophet here has a clear view of God's method of providing the world with a Saviour; a virgin shall be with child, (that is, a woman that never knew a man)—a miracle indeed, and such an one as infidels snuff the nose at: yet compared with Paul's saying, (made of a woman,) and with the declaration of the angel, thou shalt conceive and bring forth a son, &c. will be found to exactly agree. And whoever will be at the pains to carefully examine and compare the various prophecies in their most minute and circumstantial details, with the New Testament, as regards the birth, life, death, resurrection and ascension of Jesus Christ, must be struck with the accurate fulfilment of prophecy in the person of Christ Jesus; and it cannot be applied to any other character or any other man of whom history informs us—as well as the spread of his doctrine, increase of followers, &c.

For the novel circumstance of a virgin being with child by the Holy Ghost, a case I never heard of but this, nor read of in the pages of history—his character by the prophet, God with us, which could not have been any other way but as described by Gabriel—Joseph's dream—his star in the east—the coming of the wise men to Jerusalem—their inquiry in the courts of Herod, for him that was born King of the Jews—the consulting of the prophecies to find where, and finding as they said—the star going before and standing over where the young child was—the proclamation of the angels to the shepherds; their directions where to find him, and the signs, swadling bands and laying in a manger—the heavenly hosts singing the exact ditty of the life effects of the gospel on the souls

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of sinners, by the life and death of this man—the prophecies of Simeon and Anna—the death of the Hebrew children by the sword of Herod—his going to Egypt, his return to Nazareth, &c is such a combination of uncommon, evidential circumstances to prove the extraordinary personage of this man Christ Jesus, that cannot by one fifth part be found to prove any other historical fact on earth—for the birth of Julius or Augustus Cæsar, Solomon, David, Washington, or Bonaparte, has not the twentieth part of evidences for their birth, and the manner how and where, and their character that should follow and was fulfilled in the presence of eye witnesses, as well as prophecies going before accomplished.

And as for the character of his life, where and how he lived, the doctrine he taught, the suffering and reproaches he underwent, the miracles he wrought, the cures he effected, the goodness of his conduct and disposition, his readiness to help the distressed without money, the manner of his death, the followers he had and their suf ferings and disinterested character and world-loosing behaviour and labor to support themselves, are as well and better founded than many other historical facts that are universally received—having the testimony of sacred and profane history, of cotemperary historians, of friends and of enemies, of angels and of God, of eye and ear witnesses, of miracles, and of a virtuous and suffering and disinterested life—with the addition of a system of morality whose evidences are such, that show that the system must have emanated from the Deity, because it breathes the very spirit of the general dealing of God in the government of the world; breathing nothing else but peace, love, good will and kindness from God to man, and from man to man; and not blood and cruelty like priestcraft has in most of the nations of the earth for gain to priests.

And I cannot see why I should not as fully believe in all Jesus did and taught, as what Cicero, Pliny, Virgil, Homer, or Josephus did and taught, whose writings have come down to us—and more so, because Christ is not the writer of his own history, but the united history of four men who were eye witnesses of the facts, who suffered hardships, faced dangers, suffered loss and died in defence of what they taught and wrote—which, though they somewhat disagree in their history, yet that disagreement is but the better proof of the authority of their several accounts of his transactions; for the only difference is in mode of expression, and omissions and additions, and shews plainly they did not copy one from another, and that no four men on earth could have compiled a fabulous history to have agreed in so many particulars, but must have been eye witnesses of the facts recorded—for if false, they being cotemporary must have known it; if true, surely it is to be expected there would be some difference in the relation of facts. On the publication of the life of Christ we find no histories, either sacred or profane, daring to dispute the facts, for these things were too notorious among both Jews and Gentiles, in town and country, to be disputed—and if they did dispute, miracles were wrought in confirmation of these truths, to the stopping the mouths of gainsayers—as said the Jewish magistrates, a notable miracle has been done by these men and we cannot deny it—and God bearing the apostles witness with divers signs and wonders and gifts of the Holy Ghost, stopped the mouths of gainsayers; while their clothing, manner of fare, reception in town and country, as well as general and daily conduct, proved they were not craft men in woolen blue.

This poor Jew, Jesus by name, commenced his ministry in the land of Judea without education; which should prove to us his religion is not a religion of education—without wealth, then his religion is not a religion of wealth—without missionary society funds, without the aid of the rich priests, scribes, pharisees, or rulers of the Jews—without the aid of the schools, or the patronage of law, kings, or statesmen—nor with sword, like Mahomet—or law, or fear of prisons, fires, gibbets, banishments, confiscation of goods, or death, like the Pope, or High Church of England—nor as the craft men of heathen gods and goddesses, with persecution of a Paul for fear of the danger of losing the sale of silver shrines.—But, in that low, humble, reasoning, persuasive, gentle and peaceable disposition of the gospel spirit, that breathes peace on earth, good will towards man or even to enemies, like God in his providence sending rain on the just and unjust, giving life, health and blessing to all. And thus commenced establishing christianity, upon conduct and principles as foreign to priestcraft as north is to south; for proof of which, I beg you to read the New Testament—for the religion of Jesus Christ has neither mo-

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ney, learning, honor, titles, nor wealth for its support, and of course there is nothing to make a craft of—so Christ's religion is not a religion of craft, but ungodly priests have often made a craft of it. For the sublimity and morality of the doctrine of Christ carried conviction to the hearts of enemies, of their rightness and fitness to benefit men here and hereafter, as well as the peace and good of society; and not like priestcraft, that spreads uproar and confusion in cities, and cruelty and desolation in nations; for although these things followed wherever the religion of Jesus came, it was not the effects nor the disposition of the religion of Jesus Christ that done it; but was because the religion of Jesus Christ upset to the very foundation all craft in religion, for it admits it not.

Thus when the Romish priests introduced their priestcraft, blood flowed in torrents, because there were some men on earth of the religion of Jesus that protested against the introduction of this new craft of Popes and pries's trading in religon. Equally so when the High Church of England by her priests, king, and parliament introduced their law priestcraft—there were some in that country that did possess this disinterested, world-loosing religion of Jesus Christ; and protesting against it, prisons and flames were their lot—this did not flow from the religion of Jesus Christ, but from the craft men like Demetrius, who was afraid of the loss of his wealth by his craft. Just so now in our times, the introduction of missionary crafts has made a terrible hub bub in towns, country and church, & missionaries say it is the opposers that have done it—I say, with the independence of that liberty of conscience bought with blood, they are false charges of those that fear for their craft—for the case is the same, there are yet some men on earth that possess the religion of the humble Jesus, & preach for Jesus' sake and not for money's sake, and whose daily conduct proves they are not craft men—& those that roar out, infidel, ignorant, weak, fools, or it is for want of sense, such fellows as these are men of craft; and nothing is wanting but law on their side, and then like Demetrius, Popes, priests of England and America, for prisons, flames and hanging, and roaring out, our craft is in danger, kill these heretics and do God and the world service.

Now to convince any man that such cruel, bloody craft men do not possess the spirit of Christ or his doctrine, listen to specimens of his doctrine to his followers: I say unto you, love your enemies, do good to them that hate you and persecute you—and for what? that you may be the children of your father which is in heaven. And again—hear and understand—whatsoever ye would that men should do unto you, do you even so unto them. Did Demetrius do so? Did the pharisees do so? Did the priests of Rome, Spain, France, England, or America, that have robbed the purses of negroes, widows and men, and imprisoned and burnt thousands to death, act up to these sublime and peace-making doctrines? No, my audience; fallen nature possesses no such a spirit we know, from what we feel within; nor does it possess even an inclination to act according to those doctrines, more especially when gain or self-interest is at stake. And I tell you there never was nor never will be, a covetous craft man that ever did or will possess this heaven born disposition; it is alone in the regenerate soul, and not in men of craft. These doctrines of Christ are short, easy to be understood, and no man can question if acted up to, that their advantages both to civil and religious society must be unspeakably great; hence it was said, never man spake like this man; no, neither Moses, Seneca, nor Cato, in all their lessons of morality.

But, my hearers, I have no doubt already wearied you, and therefore shall hasten to a conclusion. I call upon you this day, that are readers of the New Testament, to say, in defence of the honor of Jesus Christ and his doctrine and apostles, as well as the Christian religion in its primitive state, whether he was a craft man or not? whether you remember one instance in his life, or precepts, that will shew any thing like a craft, or gain, or that even smells of a scheme to get money? I call upon you to say, if you do not think he could have made a great craft of his preaching, his miracles, his cures, or even the sight of himself? You know he could; but you know also the history of his life shows he did not. All was free, all was willingly, only living on the voluntary charity of the world; Susannah and others, and Simon the pharisee, administering to his necessities, without hired beggars, society formers, or subscription runners, to create funds to send him or suppport him as a preacher while in the world; and would sooner work a miracle to get money to pay his tax than be a craft man.

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What shall I say of John the Baptist? In those days came John the Baptist, preaching in the wilderness of Judea; the same John had his clothing of camel's hair, (coarse stuff.) and a leathern girdle about his lions; (and not boots and broadcloth, and silver-headed canes and gold watch-chains, often the effects of scheme-craft on the weak and credulous); and his meat was locust and wild honey. Is there, my audience, found in the New Testament, any thing like craft in this first gospel minister? You know there is not.

Next we come to the apostles, Paul, Peter, James and John; and upon examination of their epistles, as to doctrine, practices and exhortations, is there any thing like forming societies for to raise money outside of the church of God? Are there any exhortations to that effect? Are there any beggars, societies, or subscription runners among the Jews, to send the gospel to the heathen? Is there any forming societies, begging, funding, and dividing thereby, among the apostles? Are there any schemes laid by them, to bring them in money? Do they seek to have laws passed to give them salaries? Do they say, if you will give me so much, I will preach for you? Oh no, these are all the marks of craft men, and not the marks of Christ's ministers, as you may easily see; ourselves your servants for Jesus' sake, not for filthly lucre sake; these hands have ministered to my necessities, I will most gladly spend and be spent for you; I am ready to preach the gospel to you that are at Rome also; and for his name's sake they went forth, taking nothing of the Gentiles. And although Paul received a gift from the church at Philippi, yet he laid the foundation and built up that church; Lydia and the jailor the first converts; and this was a church that knew and did her duty. Let him that is taught in the word communicate to him that teaches in all good things; and in this way has the Lord ordained that they that preach the gospel should live of the gospel, by the voluntary charity of the church and world, and not by scheming and begging craft men, lying, and cheating the public, promising to do one thing with their money and do another.

But is there any thing among the apostles, in life, conduct, or doctrine, that has even a shew of scheming priestcraft for gain, as in these days, by every stratagem that the ingenuity of craft men can devise? You know, my hearers, neither their conduct nor doctrine, as given us in the epistles, show such marks as those of a scheming craft man; no, they disclaim it, for hear Paul: supposing gain is godliness, from such turn away; and they shall make merchandize of you, and run greedily after the error of Balaam; these are the marks of craft men, given by the Holy Ghost, and don't they fit priests in conduct in these days, is for you to judge.

Lastly, can you find any thing like money-craft among the prophets, from Enoch to the close of prophecy? Doth not Elisha put the mark of his disdain on moneyed religion, by enstamping the leprosy on Gaharia, who made a craft of the miracle of his master? I now challenge the world to shew any marks of craft on the prophets, John the Baptist, Christ, or his apostles, or the first propagators of christianity. Come forth, if such marks are to be found; I am ready to meet you in the field. And if you cannot, say by what authority do you form societies, beg money; oh, ye priests, ye crafty, scheming priests, to get money by all the shameful schemes of the day; and under what master you serve, God or devil? For if the proceedings of missionary conduct is to be found in the scriptures, either in begging money or scheming to get it, I am a fool in christian politics. I challenge any man, from Canada to Pensacola, to show by the scriptures any marks of craft in the conduct of the prophets, Christ or his apostles; or shew any appearance of scheming and devising plans to get money by selling memberships into societies, begging or trading in religion, for gain to themselves or others. But that they lived on their own labor and the voluntary charity of their brethren and the world, this is a God's truth. And the religion of these days is the reverse of their conduct, and so must be a craft.

The religion of Jesus Christ is peaceable, gentle, kind, humble, world-loosing, God-depending, benevolent; and in its doctrine, conduct and spirit, breathes nothing but peace and good will to all mankind; and has not, nor cannot, nor never did, nor is not, the author of that blood and persecution and suffering, which has filled the world under the color of religion. But those dreadful sufferings have in all countries originated with, and been carried on by priestcraft, whether pagan, heathen or christian; priestcraft has been the sole cause for wealth, and craft men in all countries and in all ages are justly chargeable

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with the sorrows of the nations, and the blood that has been shed about religion; and not the religion of Jesus Christ, in its precepts, spirit, or real followers; but by craft men, who borrow the garments of religion to hide, cover, and under which robe of innocency to perform all their cursed crafts and cruelty on the sons and daughters of men. Proof enough; witness the craft of Demetrius, raising the uproar in Ephesus; for the town clerk clears Paul and his companion of any charge; witness the craft of the soothsaying damsel, that brought her master much gain; it was that priestcraft that threw Paul and Silas into prison; witness the priestcraft of the pharisees, persecuting and killing Jesus Christ, of whom the judge on the trial said, I find no fault in this man; witness Paul with letters in his pocket from the chief priest making havoc, killing men and women; witness the pagan persecutions, coming from the pagan priest; read the letter of Governor Pliny of Bethina, to the Emperor; witness the craft of the priests of the Romish church; witness the priests in Paris, with crucifixes in their hands, stimulating the Roman Catholics to murder sixty thousand in a night; witness these crafty priests in Spain, building and filling the hellish Inquisition, those abodes of darkness and dungeons of human misery, with the victims of their wrath; witness these men of craft, for fear of the danger of their craft in England, imprisoning, burning, hanging, drowning, and banishing the innocent opposers of their craft; sparing neither age nor sex, but wreaking all their cruelty on them; witness craft men before the revolution in America, stimulating and exciting the magistrates of New-England and Virginia to whip, imprison, fine and banish men and women for heresy, or because they would not conform or pay their money to craft men. Time would fail me to cite more evidences, for a thousand others from different ages and countries could be brought to prove that all these evils, and ten thousand times as much more, have originated with money-hunting and money-getting priests; they and they only were the sole cause of all law religion, blood, and cruel tyranny in the nations of the earth, and not the religion and world-loosing followers of Jesus Christ; for proof of which I have the scriptures and histories of nations to establish the facts. Then, my audience, if the schemes of the day is a craft of money-hunting and money-getting priests, I have put the glass to your face to see what all this will end in, unless you resist betimes and save the liberty of your country. For I tell you, as in the presence of my God, that the religion of Jesus Christ needs no law for its support, nor never had any, though craft men have called their religion by that name. And I tell you also, that craft men must and will, if it is to be had, have law on their side to support their craft; for all crafts are in danger where free inquiry is granted. Therefore we hear the cry, our craft is in danger, we shall lose our wealth; therefore have these money-hunting craft men in all countries cried out, ye men of Israel help; help, king; help, emperor; help, governor; help, magistrate; help legislators; help, Congress, our craft is in danger. And that moment any of these help, they put the dagger in hand to stab his brother, and establish priestcraft in the earth, and stand up against the Lord and his cause; and shut the door against the messengers of heaven, that bring the tidings of peace and good will towards men; and maintain on the labors of poor farmers and mechanics a set of blood hounds in the world.

Now my respectful and attentive fellow-citizens, I tell you that it is my candid opinion, that the independence and liberty of our country is in more danger at this time from priestcraft, than it has ever been since the revolution from all the nations of the earth, or any past or present source whatever; and I wish to remind you, that united we stand, divided we fall, a prey to the tyranny of kings or priests. Yea, if you suffer the priest by law to ride on your back, you will soon I assure you, have to carry a king behind him; for do you not know that our forefathers, before the revolution, had to wag along with both king and priest And look at Spain, France, and England, wearing the chains of both these tyrants, for I tell you, that craft men and kings ride the same horse to poverty. And in order to save and perpetuate that most blessed and best inheritance of civil and religious liberty, left us by bleeding fathers, keep Congress to the text book of the Constitution, and the church of God to the letter of the New Testament; and when either is perverted to self-interest, and to mean any thing and every thing, to the interest of statesmen or priests, resist, as the people is the sovereign of the country. For if you lose sight of these polar stars, and do not often refer to first

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principles, we sink into the whirlpool of tyranny like other nations. Be jealous of your rights and liberty, while you have got them; for if lost it will be your own fault, and when gone perhaps gone forever. And if you should carelessly and negligently let scheming priests take them from you, you will deserve to be accursed by your dead fathers, and by future generations unborn. Oh, look abroad and behold all the nations of the earth in tyranny but ourselves; and oh, think how nigh liberty was, after the Declaration of Independence, banished from the earth; see only a little band of patriots, three thousand strong, whose bosoms were fanned with the heavenly flame of liberty or death, under the leading of the god-like Washington crossing the icy Delaware and marching up the hill of snowy Trenton to make now, as it were, the last struggle to plead her cause against oppressing tyrants; for this was the crisis of American independence; this victory gave fresh life to whigs, but to tories and priestcraft a lasting blow at the root. I call upon you, therefore, by the blood of the martyrs of liberty, by the tears of weeping orphans and widows, and by the blood-stained roads, fields, and decks of ships, and the groans of the wounded and dying heroes of our country, never, no never, no never to suffer a law religion of any kind, however foreign.

I leave you now, my audience, to compare, reflect, and improve on what I have said; praying that God, that manages the destinies of nations, to perpetuate the independence of our country, which was bought at so dear a rate.

THE PRIMITIVE BAPTIST.

SATURDAY, OCTOBER 22, 1842.

The year is drawing to a close, and we would respectfully call the attention of our Agents and subscribers to an early renewal of those subscriptions made only for the present volume or year, as all such will be discontinued at the end of the year unless previously renewed. We would also suggest to Agents the propriety of mentioning such names as should be discontinued by removal, death, or otherwise, as well as designating such of the new subscribers as wish to discontinue at the end of the year—unless this is done we generally continue the papers until otherwise directed. A slight attention to these particulars will prove very beneficial, by saving us considerable unnecessary labor and expense.

TO EDITORS PRIMITIVE BAPTIST.

Powel's Point, Currituck co. N. C.
Sept. 29th, 1842.

BRETHREN EDITORS: I have taken it on myself to let you know, that the Agent requested me to write to send our mite and to let you know that we want our papers continued. I have nothing to write, only we are in a cold state at present, and are surrounded with missionaries and Methodists, and they have their protracted meetings with us, while we the Old Baptists are made to mourn; for we have no minister that contends for the faith but one, that contends for the faith that was once delivered to the saints. And, my dear brethren, if I may use the word, I think if you could hear the groans and cries of the brethren, the Lord would put it in the hearts of ministering brethren to visit this quarter of his vineyard, as our beloved brother Tatum is old and very sickly, and cannot attend us more than two or three times a year. But nevertheless, the foundation of God stands sure, having this seal, the Lord knoweth them that are his; and has promised, not utterly to forsake his people.

I add no more at present, but desire an interest in your prayers, that the Lord will send some of his ministers to the cries of this people. Your unworthy brother for Christ's sake.

SIMEON SAWYER.

TO EDITORS PRIMITIVE BAPTIST.

Hinesville, Liberty county, Ga.
Oct 3rd, 1842.

BRETHREN EDITORS: As one of the Agents of the Primitive I at last address you, assuring you I am much pleased with your paper and the matter it contains, though I am of the Sunbury Association, which have many objections to it; but the church to which I belong has petitioned for a letter of dismission.

I enclose a piece for publication, written by bro. Thos. G. B. Law, which if published may be marked to be continued. Your unworthy bro. for Christ's sake.

Z. L. BOGGS.

The principle of Election, founded on God's sovereignty.

BY THOS. G. B. LAW.

The doctrine of Election, in my estimation, containeth the whole sum and scope

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of the gospel; and our minds, if honestly subdued to God's sovereignty, cannot be employed about a more excellent subject. It is called the foundation of God, not only because of the supereminency of it, but as a foundation of his laying, which God himself is the author of, and he alone; and the basis whereof is himself. It is that foundation which standeth sure, and keep all them sure that stand upon it.

Again: Election is the pitching of everlasting love; or the good pleasure of God choosing and decreeing to eternal life; it is the great charter of heaven, God's special and free grace, deed of gift to his chosen ones, made over in trust unto Jesus Christ, for their use and benefit. Now in deeds of gift you know (to make them authentic) there must be inserted the name of the donor or person, that gives the name of the donor or person to whom the quality and extent of the thing that is given; the time when it was done, the consideration that moved thereto; and in case of miscarriage, it is usual and necessary to ordain some friend as feoffee in trust, who is to stand seized or possessed of the gift for the donee's use: all which are evidently found in scripture Election, and may be summed up in this proposition.

Proposition: that there is a peculiar people; who were chosen (and that personally) of God, in Christ, according to his own good pleasure, and ordained to eternal life before the world began.

Peculiar you know, my brethren, denotes the exemption or privileging of a person or thing from the power of another, in whose jurisdiction it was or seemed to be. In which respect the elect are rightly termed a peculiar people; for (1) though satan be prince of the world and rules on every side, yet as touching the elect it is but an usurped and temporary jurisdiction that he hath over them; they do indeed belong to another prince, to whom their chief Lord hath given them; who therefore in the appointed time will rescue them from that usurpation; they are the Lord's treasure, or inheritance, obtained by labor indeed, by sweat and blood, than which nothing is more a man's nor hardlier parted with; the Lord keeps them in his own hands, tenders them as the apple of his eye, and will not betrust in the hands of others no not of their ownselves.

(Chosen or elected,) we understand to mean; to make choice of one or more out of a greater number. (Personally chosen,) that is they were singled forth or pitched upon by name and chosen into Christ as their head and mediator.

(To ordain) is the same as to predestinate, appoint, prepare, decree, or fore determine of things to come: which was in such manner done that the event always has, does, and ever shall, justly succeed according to designment. In this sense men cannot be said to predestinate, because they cannot with degree of certainty determine of things not yet in being, but all things were present with God from eternity, and his decree was the cause of their after existence.

By (eternal life) I understand, not only the saints actual possession of blessedness and glory, which consists in their perfect conformity to God and union to him, (according 17th of John,) but also whatever is requisite thereto, by way of right, preparation, or otherwise, wherein are comprised the mediation of Christ, effectual calling, and final perseverance in faith and holiness; which indeed are but so many parts or subdivisions of Election. You have them all summed up in one verse, both as appropriate to the same persons as being inseparable. Isaiah, lxii. 12, where those for whom the highway is cast up, are termed the holy people; there is their Election. The redeemed of the Lord, that is plainly their redemption: they are also said to be sought out, which imports their effectual calling: and a city not to be forsaken, which implies not less than perseverance. And they are put in succession as they fall in order of time: Election is therefore called a preparing unto glory. Romans, ix. 2, 3. (Now mark the expression of Paul, in that verse already referred to:) And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory. And then the next verse: Even us, whom he hath called, not of the Jews only, but also of the Gentiles.

(Before the world began,) is commonly called eternity, and in scripture phrase from everlasting.

(According to his own good pleasure,) this shews the root of Election; the great bottom ground on which it is founded, exclusive to all things else, as being contributory or motive thereto.

2. For instances of a lower kind of Election: consider here God's choosing or destinating certain persons by name, (and some of them before they were born,) to

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signal and eminent service in the world: wherein they were patterns of the Election we are treating of, and which are evident proofs of it.

Abraham was pitched upon to be the root and father of God's people; whom he would own and honor above the nations of the earth; and that in his seed all the nations or families of the earth should be blessed. Genesis, xii. 1—3. Which contains a promise that the Messias, or Saviour of the world, should come of his posterity —a wonderful high honor: but what was there in Abraham, that might move God thus to prefer him above the rest of his kindred? Was he any more to God than the rest? or, had he served him better than other idolators with whom he lived? No, in no wise; and yet the Lord singled him out, and called him alone Isaiah, 51. 2. And in truth no other reason can be given for it, than is given for his love for Abraham's posterity: he loved them because he loved them. Deuteronomy, vii. 7, 8. Nor was he pitched upon to be the father of many nations, nor Sarah to be the mother of them, for any natural faithfulness in them above others: for Abraham's body was now dead, and Sarah, besides natural barrenness, was past the age of child bearing; which occasioned her to laugh at the promise; for who, indeed, would make choice of dried stock and barren soil to begin a nursery with; in such materials there is nothing to induce to it.

The same course he is pleased to take with Abraham's immediate seed, he takes not all of them; but, in Jesus shall thy seed be called. Genesis, xxi. 12. Thus Isaac was taken and Ishmael left. And though Abraham's prayer was heard for Ishmael, so as to have him blessed with outward things; yet as to the main things, God rejects him and resolves to establish his covenant with Isaac, who was yet unborn.

The like he also doth by Isaac's children. Jacob he loved, but Esau he hated. Mal. i. 2, 3. Romans, ix. Which is both the prophet's and apostle's exposition of those words. The elder shall serve the younger. Genesis, xxv. 23. And this difference was put before they were born; yea, and entailed also upon their posterity: the one are the people of his wrath against whom he hath indignation forever. Mal. i. 4. Their captivity shall return. When the whole earth rejoiceth, they shall be desolate, &c. Ezek. xxxv. 3. 14. But for Jacob, the Lord will bring them back to their own land, and plant them, and build them assuredly; and do them good with his whole heart. Jeremiah, xxxi. 47, 41. But let it be observed, it was not Jacob's more worthy conduct, whether foreseen or acted, that procured him the blessing.

Esau did more for it than he, and more sincerely: he hunted for venison, and for true venison such as his father loved; which he also makes ready and brings with speed, big with expectation of his blessing; which also he seeks importunately, with tears and bitter crying. Genesis, xxvii. 4, 5, 38. Now what good things Jacob does to inherit the blessing? 1. He goes about to invade another's right, for the blessing belongs to the first born; 2. he seeks to pervert the known intention of his father, which was to bless Esau; 3. he abuseth his father with counterfeit venison; 4. he takes the name of God in vain, to make his despatch more probable. Genesis, xxvii. 28. 5. He seeks it by fraud and downright lying: he clothes his neck and hands with kid skin, and roundly affirms himself to be Esau; (very improper means to obtain a blessing!) It need not be asked, which of the two's deportment was the most deserving? One would readily conclude the blessing to be Esau's: but see the event! he that carries himself so unworthily, carries away the blessing; he that behaves himself dutifully to obtain it, is dismissed without: and though his father blessed Jacob unwittingly, and by mistake, yet when he came to know it he was so far from reversing what he had done, that he earnestly affirms it: I have blessed him, yea, and he shall be blessed. Genesis, xxvii. 33. Would we know now the reason of this strange and (according to men) irrational event? It was that the purpose of God according to election might stand; (the elder must serve the younger) not of works, but of him that calleth. Romans, ix. 11. And it is wonderful to observe how God ordered the whole course of this transaction, as intending it a full and pregnant example of eternal election: for it holds forth the sovereignty of God over his creatures in taking whom he will; the freeness of his grace in choosing those that are less deserving; the sure effect of his purposes, with his wise and certain ordering of things relating to the end he had in view; as also of his using of means and instruments therein, quite besides the natu-

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ral scope of them, and contrary to their own intendment.

Then for the Israelites:—This people the Lord chose in Abraham, four hundred years before he publicly decreed them. They are expressly termed an elect nation, "as being separated from the rest of the world; an holy, special, peculiar people unto God." He took them for, "his own portion, the lot of his inheritance:" read his own words, for they are precious words with those to whom they appertain. Ye shall be holy unto me; for I have severed youfrom other people, that ye should be mine. Leviticus, xx. 26. "The Lord thy God hath chosen thee to be a special peculiar people unto himself, above all the people that are on the earth." Deuteronomy, vii 6. "The Lord this day hath avouched thee to be his peculiar people, and to make thee high above all nations." xxvi. 18, 19. "The Lord had a delight in thy fathers to love them, and he chose their seed after them, even you above all people." chapter x. 15. &c. But were they as far above other nations in goodness, in greatness, or excellent demeanor? had they better improved their part in the common stock? and was it that which entitled them to this honor? No such thing: as appears, (1) by the reason there assigned; "ye shall be a peculiar treasure unto me, above all people, (for all the earth is mine.") Exodus, xix. 5. It is as if the Lord had said, there is no difference between you and other nations: all the earth is mine, and I may take where I will, I am not tied to any: I might take of them and discard you; they cannot act more unworthily than you have done and will do. I looked from heaven, and considered their works and yours; I see that your hearts are fashioned alike. And (2) their after demeanor did abundantly verify it: and the Lord foresaw it. "I knew that thou wouldst deal treacherously, and wast called a transgressor from the womb, that thou would be obstinate, thy neck are iron sinew, and thy brow brass, and that thou wouldst do only evil from thy youth up." &c. Isa. 48. 4, 8. Jeremiah, xxxii. 30. What then was the cause or motive of God's choosing them above others? It was his undeserved love and favor to them: "He loved them because he loved them." Deuteronomy, vii. 8. and ix. 4.

Come to David: God hath provided himself a king among Jesse's sons, and Samuel must go to anoint him; but it must be "him whom the Lord should name to him;" not the eldest nor goodliest person; and therefore says he (when they pass before him,) "The Lord hath not chosen this, nor this, nor these; but David." It is true the Lord did not mention David's name to Samuel; but he did what was equivalent; for when David comes in he tells him, "This is he, anoint." 2 Sam. xvi. 1, 12. And observe this (he) was the youngest, the meanest, and most unlikely; scarce reckoned one of the family; for he was not brought in among the rest. Then note his circumstances; his employment was to keep the sheep; his exercise, what was it but such as is reckoned effeminate; effeminate, he addicted himself to music. See his complexion or constitution of body white and ruddy; no promising character of a martial spirit: and yet this man (or rather this lad and stripling) thus qualified, and thus educated, he must be the captain of the Lord's host; who yet had the greatest enemies to deal with, and therefore had need of a man of courage and conduct to be over them.

Well, let David's birth, complexion, employment, education be what it will, never so unlikely in all human respects, yet this David is, and must be the man whom the Lord will choose to rule his people, and fight his battles. In this choice the Lord is pleased to set by whatever is taking with men: "he seeth not as man seeth," that is, he regards not men for their natural accomplishments: if for any thing, it must be (probably) for some excellent endowment of the mind; and that of wisdom is of weighty a consideration in the choice of a prince as any other: but this is no inducement to God; "he respects not any that are wise in heart." Job, xxxvii. 24. And if he did, it was not here to be had David had no prince-like qualities above his brethren, until afterwards; as is plainly intimated in these words, "The spirit of the Lord came upon him from that day forward." 1 Samuel, xvi. 13.

Then for Jeremy, the Lord ordains him to be a prophet, sets him over nations and kingdoms, commissionates him to root out and pull down, to build and to plant, &c. Why? what had Jeremy done that the Lord should call him to so imperial a work? Sure, no great matter; for this he was ordained before he was born; "before I formed thee I sanctified thee, and I knew thee, and ordained thee a prophet." It also appears by his own language how unmeet he

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was for such a work; and how unwilling; "I cannot speak, for I am a child."

Another instance; may be Cyrus. This man was decreed to a great and noble work. It was, in truth, to destroy the golden monarchy; to break in pieces the hammer of the whole earth; to release God's people out of captivity, and to build his temple; and this was prophesied of him more than an hundred years before he was born. The Lord styles him his anointed, his elect, his shepherd and one that should "perform all his pleasure:" and he calls him by name too; which is twice repeated; as a thing to be remarked: and to enforce it the more he adds a note of narrower observance; "I have called thee, even thee by name. Isa. 45. 1, 2, 3, 4. and 44. 28.

Was Cyrus thus chosen because he would be a puissant prince? or, did the Lord make him puissant and victorious, because appointed to such a work? Hear what the Lord himself (who best knows the ground of his own designation) says of him: "Thus saith the Lord to his anointed, to Cyrus whose right hand I have holden;" (that is, I have given him strength and taught him how to use it.) "I will loose the loins of kings, and open to him the two leaved gates, I will go before him: —I will break in pieces the gates of brass and cut in sunder the bars of iron," &c. But what shall Cyrus have done, that the Lord of heaven should do him this honor? He does not so much as know the Lord; which is also twice repeated, twice repeated as a matter worthy our observation, 45. 1—5.

Lastly, Paul. The Lord from heaven commissions him his preacher general among the Gentiles; to bear his name before kings; to maul and ransack the devil's kingdom; and to turn the world upside down. Witness his doings at Ephesus, Athens, and other places; and this he was called to, even while in the heat of his persecuting fiery zeal against that name which he was now sent to preach. And that there was no motive on Paul's part, himself is witness; where speaking of that his call, he ascribes it to the pleasure and power of God, as much as he doth his natural birth. Galatians, i. 15. The original of which is couched in that word, "He is a chosen vessel unto me." Acts, ix. 15.

Now these instances may not be valued as historical relations only; (that would be too narrow a meaning for them;) but according to the scripture way of inferring, and improving to spiritual uses; hence there is sufficient proof of the doctrine of unconditional Election. For if there be an election personal and unconditional, of things of less eminent concernment, and that long before some of the persons were in being; if also there be an absoluteness in God's decrees concerning these, how much more in matters of eternal weight! And if the Lord did not look out of himself for the moving cause on which he selected those persons to their several honors, and achievements, (and if he had, he should have found none,) much less can Election to eternal salvation, and union with himself be founded in the creature.

In the next place let us consider some of those weighty truths that go to prove that there is an unconditional Election of men unto salvation, and also what this election is.

First, that there is an election of man to salvation.

Secondly, that this election is absolute.

Thirdly, that it is personal.

Fourthly, that it is from eternity.

Fifthly, that the elect were chosen in Christ.

Sixthly, that election is founded upon grace.

These being made good by positive scripture, or arguments taken from thence, I do not feel much concerned what is alleged to the contrary.

First, there is an election of men to salvation. That is, there are some, a certain remnant, that shall be saved; and this by virtue of election. This is clearly implied in those noted and compendious sentences, vessels of mercy afore prepared unto glory. Romans, ix. 23. The election hath obtained. Romans, xi. 7. The Lord added to the church such as should be saved. Acts, ii. 47. And as many as were ordained to eternal life believed. Acts, xiii. 48. But more expressly in Romans, xi. 5: There is a remnant according to the election of grace. First Thessalonians, v. 9: God hath not appointed us unto wrath; but to obtain salvation. And 2 Thess ii. 13: God hath from the beginning chosen you to salvation, &c. And these are called the election, or party of elect ones; as those circumcised, the circumcision; and the angels that stood, are distinguished from those that fell, by the title of elect. They are also said to be chosen vessels, vessels of mercy; as those that are left, vessels of wrath and sons of perdition.

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The scripture still sets them forth by distinguishing characters: first, as a party separate from the world; I (says Christ) have chosen you out of the world. John, xv. 19. I pray not for the world, but for them which thou hast given me out of the world. John, xvii. 9. And they are not of the world, even as I am not of the world. John, xvii. 16. Unto you it is given to know the mystery of the kingdom of God; but unto them without all things are done in parables. Mark, iv. 11. Of Jacob and Esau, (who were an evident type of this separation.) It is said to Rebeckah, "two nations are in thy womb, and two manner of people." Genesis, xxv. 23. And of Jacob's posterity, "the people shall dwell alone, and shall not be reckoned among the nations." Numbers, xxiii 9. And this "people (says God) have I formed for myself." Isaiah, xiiii. 21. These are the people of his holiness; the rest are adversaries. chap. 1. ixiii. 18. 2 Peter, ii. 9.

2nd. As men of another race or kindred; and as springing from another root. "We are of God, and the whole world lieth in wickedness." 1 John, v. 19. (or in that wicked one as their root and head:) "he that is of God heareth God's words; ye therefore hear them not, because ye are not of God." John, vii. 47. The one party are said to be children of the light, the other of the night. 1 Thessalonians, v. 5. The one of God, the other of the world. 1 John, iv. 5. 4. 6. The one from above, the other from beneath. John, viii. 23. God is the father of the one; the devil of the other. John, viii. 41, 42, 44.

3rd. As men subject to another head; "We are thine," says the church to God; "thou never bearest rule over them." Isaiah. ixiii. 19. "All that the Father giveth me (says Christ) shall come unto me, John, vi. 37. My sheep hear my voice: I know them, and they follow me, and a stranger they will not follow." John, x. 27. And this, "because one is their master even Christ." Matthew, xxiii. 8. Of others he saith, that, "they will not come unto him." John, v. 40. The one party are followers of the Lamb, the other of the prince of darkness led captive by him at his will.

4th. As belonging to another world. "The good seed are children of the kingdom." Matthew, xiii. 38. And they are distinguished from the children of this world, as a party, "accounted worthy to obtain the world to come." Luke, xx. 35. And accordingly we find that none are admitted into the New Jerusalem, but, "whose names were found written in the book of life." Revelations, xxi. 27. On the same account Judas is said to go to his place. Acts, i. 25. And the elect into the "kingdom prepared for them." Matthew, xxv. 35. I shall bring but one only argument for proof of this, (and it is of that weight, that there needs not another,) namely, that except the seed of Sabbaoth had thus reserved a remnant, no flesh had been saved: the whole world would have been as Sodom. Isaiah, i. 9.

Election is absolute.

In this there are two things of great importance, irrevocableness and independency. The decree is irrevocable on God's part, and independent as to human performances. The Lord will go back from his purpose to save his people; nor shall their unworthiness or averseness make void, or hinder his most gracious intendment. And hence those various expressions of the same thing, namely, predestinate, ordain, prepare, appoint, have nothing subjoined that is like a conditional. There is indeed a kind of conditions (or rather qualifications) that must and always do precede the final completement of election; as "repentance towards God and faith in our Lord Jesus Christ;" which therefore may be called conditional to salvation; but not of election. (*to be continued.*)

TO EDITORS PRIMITIVE BAPTIST.

Alabama, Henry county,
Sept. 1842.

BRETHREN EDITORS: I see many things in your paper as requests. Some want one thing, and some another. I see one, inquiring after truth, and a great many saying, contend earnestly for the faith once delivered to the saints. I wish to answer on my part, and shew my opinion; though I consider myself nothing better than a common plough boy, being raised in South Carolina amongst the duck ponds, and learnt nothing but the difference betwixt gee and hoy. Therefore, you can't expect much from me.

There is a doctrine preached by Old School Baptists, that Adam was compelled to eat the forbidden fruit; which says, that God compelled man to do what he forbid him to do. I would ask, how would the justice of God damn the creature in doing that he compelled him to do? Man must

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have been left to the choice of his own will, and acted without constraint in any case; and that act went against a positive command of heaven, and brought the curse on himself and posterity for endless ages.

But let us think something about the church, how much of it was in Adam. Some say the whole church; not so neither. There was body and soul in him, and from his loins must the whole posterity come; and there carnal, sold under sin. Some say, that they died a spiritual death. Just put your finger on the place where spiritual life was given them (the church) in Adam. For if the spiritual life had been given in him, then it would have been lost with the carnal life. Body and soul are dead under the law, therefore spiritual life is required in another place, and therefore we are required to be born again of the spirit, or we (Adam's race) can't enter the kingdom of heaven. Therefore, all that are not born again are the devil's children; and all that are born, are Christ's; for the devil has won all by his subtilty, and Christ has the power to redeem as many as infinite wisdom gave him in the covenant, and bring to the spiritual birth.

I shall now try to attend to the church in covenant agreement betwixt the Father and Son. First, notice the figure betwixt Adam and Christ. When Adam the first of the earth was created, his bride was created in him, the woman. Now notice, Adam was the figure of Christ. Romans, 5. 19. From this you see that God did not begin at Adam, and create a Saviour for him; but began at the Saviour, and made man to be saved; or, so many as were found in the Saviour as his bride, were created in him. Ye are his (the Father's) workmanship, created in Christ Jesus to them that are sanctified by God the Father, preserved in Christ Jesus. Now it was not these old bodies that were there; that part was in Adam. Then it must have been the spiritual life in Christ Jesus. Isaiah, 54. 5: For thy maker is thine husband, the Lord of hosts is his name; and thy Redeemer, the holy one of Israel, the God of the whole earth shall he be called. Jeremiah, 31. 3: The Lord hath appeared of old unto me, saying, yea I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee. Who did he love? I say, the church; and I have proved from scripture, that he was her husband, and she his bride being in him. He brought forth his bride as did Adam, but one was earthly and the other spiritual. How did Christ bring forth? Proverbs, 8. 25: Before the mountains were settled, before the hills was I brought forth. He brought forth in righteousness all the spiritual Israel, as was the carnal in one.

Now by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water. Then that covenant was ordered in all things and sure. But he maketh it not to say, as some people make, a conditional covenant, by adding to or taking from it once in a while. This would make Christ's bride a cripple, by one member being off. Let us look at the case, whether he was compelled to come, or not. Yes, because there was part of his bride in Adam, and he had lost that part under the law condemned to death; therefore, Father, I must go into that world and die for the lost part of my bride, to redeem her soul from under the law of sin and death; and rise from the grave, that her sleeping dust may rise in the morning of the resurrection.

Now for proof. A prophet cries: A virgin shall conceive—and an angel says, she shall bring forth a son, and thou shall call his name Jesus, for he shall save his people from their sins. Christ says himself, thus it behoveth Christ to come and suffer, and rise the third day. Now without the fear of successful contradiction I now say, the spiritual part of the church never was under the law until Christ appeared in the world. Then it was in him under the law, and all the demand was satisfied in him. Then he could give his life and blood for the lost part of his church, which atonement embraces the soul in redemption. Therefore, the resurrection must be made necessary, that her body may rise in the morning of the resurrection, and when he rose, the spiritual church rose with him and is now at the right hand of the Father, making intercession on the part of his saints.

Now the substance of faith is things hoped for, the evidence of things not seen; that is, the divinity and humanity, death and resurrection of Jesus Christ; and that substance is now ascended where the immortal part cannot operate on that faith, but has to wait God's appointed time. For the children are under the elements of the world, until the time appointed of the Father, at which time he separates the children of the kingdom from the children of

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the devil, by imparting the spiritual life through the office of the Holy Ghost; quickens the dead soul and brings it to the spiritual birth, being born again. So leaving the balance right where they placed themselves, by their own free will in Adam.

Now who shall lay any thing to God's elect, seeing it is God that justifies? Now when Christ shall come the second time, without sin unto salvation, to judge the world of quick and dead, he will bring the spiritual part with him; (for blessed and holy are they that have part in the first resurrection, and Christ is the first resurrection, for on such the second death hath no power.) And when Gabriel, with the trump of God shall wake the sleeping dust, ye shall arise and meet you husband with the spiritual life; to be escorted to your Father's, there to sing redeeming grace, world without end. This is what makes the children willing to bear the persecutions of the world, and wait their time appointed them to go.

Now I have shown some of my scattered ideas on faith, though the half is not told. I wish to say a few things to preachers and churches, and the power the preachers have over the churches, and the power the churches have over the preachers. 1. I shall draw the figure betwixt Christ and his church as husband and wife. Husband, when you leave home do you give the keys of your house to a servani, and make him rule mistress your wife! I think every one will answer, no—to wife; and the servant must go to the mistress, to know what to do till master returns back.

But suppose mistress says, Tom, take the keys and rule till your master comes; and master comes and finds his house doors open and every servant going in and out as he pleases, and his goods destroyed and his children in want, who is to blame, mistress or servant? Judge what I say. Christ is gone to his Father's, and has given the keys to his bride. Mat. 16 and 19. And have not the servants, the preachers, got or have had the keys of the church militant or kingdom on earth. Mistress take the reins into your own hands; place the servant, or preacher, into his proper place. Not so much the case now as has been; the church could not hold conference without the preacher member. Well, our preacher is not here, let us go home, we can't do any thing without a preacher. Is not this giving the preacher the keys of the church? Perhaps the servant appears next time with some other servant with him; pushes him into the stand, never asks mistress if she has any thing for that servant to do, whether he be Methodist, Presbyterian, or Arminian Baptist, and makes shipwreck of the faith. Here is where the doors are left open, and the children lacking the doctrine of salvation to cheer their drooping spirits. I love our preacher, and am afraid to say any thing about it, that will hurt his feelings. If he brings not this doctrine, receive him not. Next he must hold conference to-day, and to night over the way yonder receive members and baptise, and mistress know nothing hardly about it. If there is any thing said about it, it will be, Tom was with me, and I thought it would be no harm; will make a long face and smooth it over. This I have seen under the sun, this is the way church and world become amalgamated together, through a loose rein towards the servant. But, mistress, don't forget to feed the servant and clothe him.

Now to the faithful servant. When you leave a church never recommend a preacher, without you know him to be faithful; for if you do, you impose on the church. For churches will be better off without a preacher, than with a false one, who would dissemble in doctrine and in conference, and tell that he was no missionary, and get them once to believe in him, then he can lead the church where he pleases. Beware, there are false teachers yet in the world, for there are some in this country that say they are Old School Baptists, while inwardly they are ravening wolves. All they seek is for an advantage, and then they show what they are. I speak from experience, and not from theory. So farewell for the present.

JOHN W. PELLUM.

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"Come out of Her, my People."

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COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

LETTER 2.

BELOVED IN THE LORD: The first letter of this series, sent to you last spring, ended with high encomiums on triumphant grace, in these words, *It can save, and it has saved, and it will save sinners.* We now commence this second letter by carrying on the subject of *triumphant grace* thus;—Yes, grace can save sinners, and that too the very worst and chief of sinners: and this it does irrespective of any worth or worthiness of their own. Grace seeks for no prerequisites, nor asks for good qualifications; but by a supernatural power of its own,—not despotic however, but persuasive power, it subjugates the sinner to the divine will,—the will of God; and so we read, *Thy people shall be willing in the day of thy power*, Psa. 110. 3.

Man is too far from God, and too low sunk, for the state and condition of his soul to be bettered by any thing short of divine grace. The doings of man do not touch the case;—*works of righteousness*, as Paul terms them, Titus, 3. 5, make no improvement here; nor can *the will of the flesh, nor the will of man*, effect a radical change, John, 1. 13. Much indeed may be said, and much may be done, and many means may be made use of, and great things may be expected from them; yet, all will not do, the soul still remains in a far-gone condition, and as low sunk as it ever was, and there it will continue until something far paramount to human agency is done for it. On this subject we read after this wise; *Who then can be saved? With men this is impossible. It is not in him that willeth, nor in him that runneth. Not by works of righteousness which we have done.* So stands the matter on the negative side of the above question; but on the positive side it stands in the following manner; *With God all things are possible. But of God that sheweth mercy. But according to his mercy he saved us*, Matth 19. 25, 26; Rom. 9 16; Titus, 3. 5. That which is required, therefore, to bring a soul to God, is, *triumphant grace;* and this grace has often performed such deeds as these, and hence it ought to be admired by us, and of it we ought to sing, and also to call it *triumphant grace.*

And grace, by pursuing the course which it always has pursued in saving men, becomes exceedingly triumphant and high in the estimation of all those who are brought under its pacific reign; for grace is a sovereign, and hence it is said to reign. Sin, also, is a sovereign, and hence it reigns in and over a sinner while he is in his natural state; but so soon as he is quickened by the spirit of God into divine life, *grace reigns* in him and over him; and reign thus it must and will, *through righteousness unto eternal life, by Jesus Christ our Lord*, Rom. 5. 21. And it is here in the heart of the quickened sinner that it works wonders, performs exploits, pulls down strongholds, destroys fortifications, lays low lofty looks, and compels old Apollyon to resign his seat in the heart and to deliver up his charge, though so to do is much against his will; but in this, and in all such instances, grace acts despotically, and to despotic measures Apollyon has to yield; and hence the captive sinner is delivered up in the day of God's power. And all this is the work of *triumphant grace.*

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Old Apollyon being driven from his favorite citadel, and now seeing it in the hands and under the control of a sovereign of his hate; and at the same time, considers that what he has lost to be well worth contending for at the point of the sword, he forthwith wages war with divine grace; and as the seat of the contest is in the believer's breast, so he, of course, suffers much in the contest; and to sense it often appears as if victory stood in doubtful scales, but in truth it is not so, for grace as a Plenipotentiary from the skies, is invested with sufficient power to go through with, and fully to carry out the eternal purposes and decrees of Jehovah in reference to this believer; and hence it must and will triumph, and the believer must and will be saved at last with an everlasting salvation, and old Apollyon must and will be defeated. In this way it is that the Christian's life is a warfare; and in this war, three things in special are to be seen, to wit, *the craft of the adversary,—the weakness of the believer, and the sufficiency of grace.*

This, of course, is an intestine war, as has already been hinted, or as St. Peter says, *a war against the soul,* and nothing short of grace can possibly *turn the battle to the gate;* but as grace can, and will do this much for the believer, and to the honor of the divine majesty; so this intestine conflict is expressly called *a good warfare.* Good because the Lord will be, and is, glorified thereby, and the adversary defeated. St. Paul tells us that he had *fought a good fight;* and one reason why it may be termed a good one, is, because it is as God would have it; for he thus openly declared to the serpent in the garden of Eden, saying, *I will put enmity between thee and the woman, and between thy seed and her seed.* This is the first hint given of any thing like war upon the face of the earth; and from then till now it has been kept up without the least cessation of arms, or proposals made for an amicable adjustment; and a very long and tedious war it has been, and yet from it, much glory has redounded to God. But the other reason why it may be considered a good war, is, because grace is concerned in it; and so far concerned in it, as to bring every spiritual warrior through it, to the honor and praise of the Lord of hosts; and hence we ought to call this Plenipotent from the skies, *triumphant grace,* 1 Peter, 2. 11; Isa. 28. 6; 1 Tim. 1. 18; 2 Tim. 4. 7; Gen. 3. 15.

But again we observe—In war, old Apollyon has long been engaged, and many hazardous campaigns he has gone through, and much he has lost, and much he has gained; but nothing ever happened him that was as disastrous as the battle at Calvary. This to him, and to his infernal allies, was an ill-fated day, for it crippled the foundation of his whole principality, and greatly paralysed his right arm, while at the same time, it opened a channel of mercy for sinners. But still, his having been long engaged in war has afforded him some advantages, and deeply versed he is in military tactics; and yet notwithstanding this, the fire and brimstone in his hell-like bosom is so astonishingly infuriated, that he often out shoots himself in his own bow. However, he knows enough to know the way an onset should be made upon the *upright in heart:* and hence in the season of winter, and in the *black and dark night,* it is usual for him to *come in like a flood;* and as the believer at such times is always suffering more or less from cold chills; and is withal under many fears concerning the safety of his condition; so the appearances of things in regard to military movements on the part of the enemy, alarm him greatly; and the enemy knowing this, they put themselves in a state of readiness so as to make a desperate sally upon him at a fit time, and then slay him with the sword. All this time, however, the poor thing stands trembling under his cold chills, and, also, much distressed from hearing a continual *noise of war in the camp* of the enemy. It is finally concluded on by old Apollyon and his high captains and staff officers, to remain quiet for the present, for they clearly see that the believer's strength and courage is fast on the decline, and his weakness will render their opportunity the better.

And thus the whole matter stands at present; and if while the believer is in his dismayed condition of mind, Apollyon and his combined forces should come down upon him like a *storm against the wall,* or as a *sweeping rain which leaves no food;* he, according to human sense and reason, must immediately be *ground to powder.* But then, it must not be so, nor will it so be, for the man is in good and safe hands; and Apollyon has set his matters in due order, and to suit himself; yet he will by and by find that it is possible for there to be 'a slip between the cup and the lip'; for a decree has already gone forth from the great

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Council Chamber, that at a given time, the believer is to be *delivered from the noise of archers;* and some private communications to this effect have been made to him from the skies of late, and the same has yielded some little relief inwardly: but all this is a profound secret to old Apollyon: and the believer himself has become so timid and fearful, that he shivers and shakes at every little stir that is made in the enemy's camp. Indeed, he, at times, is *filled with pain, and is much dismayed at what he sees* going on among the archers, for things there look gloomy, and Apollyon's army has by this time encompassed him about *before and behind*, and the contest threatens to be so very violent that the man's heart, which is the *seat of war*, is, indeed and in truth, made to *tremble at a fearful rate*, and he is apprehensive that he shall soon be *driven from light into darkness, and chased out of the world*, for he really finds himself *beset behind and before*, and he concludes that his retreat is clean *cut off;* so that if he should by chance *look on his right hand, no man is there to know him; and refuge would fail him, and no one care for his soul:* and thus the poor thing is, as he thinks, *like one mocked of his neighbors*; Psa. 11. 2; Prov. 7. 9; Isa 59. 19; Exo. 32. 17; Isa. 25. 4; Prov. 28. 3; Matth. 21. 44; Isa. 46. 10; Judges, 5. 11; Isa. 21. 3; 2 Chron. 13. 14; Psa. 55. 21; Job, 37. 1; Psa. 55. 5; Job, 18. 18; Psa. 139. 5; Isa. 38. 12; Psa. 142. 4; Job, 12. 4.

But we here observe again—As the adversary with whom this believer has to do is vastly malignant, and completely saturated with fury, and bent on the ruin of the object of his hate; so, all sorts of stratagems, schemes, projects, and artifices, are pitched upon by him in order to carry his point. Likewise, all kinds of fraudulent tricks, base courses, clandestine steps, deceitful plans, and undue advantages, are by him taken in order to win over the believer to his own side, or to destroy him forthwith. Also, ruinous trains are contrived, and strong breast-works cast up, and deep pits made, and dangerous traps set, and large companies placed in ambush, and when opportunity offers, brought into open field *with swords and staves*, and with drums beating, and colors flying, and Apollyon at the head of all; and old Fraud, and one Ill-fame, at the flank and rear. It is here, and at this stage of affairs, that the battle becomes sanguine, and Apollyon keeps himself clad in his war dress, and seems to hold the Plenipotent from the skies at defiance, and to act out his own character in full, and without disguise. But still in all this time, and in the midst of clamor and noise, sovereign grace *slumbers not, neither is weary*, but is alive and courageous; and in company with divine mercy, truth, love, wisdom and power, it stands ready to go *forth conquering and to conquer;* and over all the insults of the common enemy of mankind, it will assuredly prove itself to be what it really is, to wit, *triumphant grace.*

All things at present look warlike, and as if the two contending parties would soon come in contact with each other, and hence there is a great stir on every side, and *one post runs to meet another, and one messenger to meet another;* and so soon as ever the battle joins, old Apollyon will be in such a desperate rage that he will act as if he was frantic, and the shafts from his quiver will be like streams of fire, and out of his extended mouth will come, as it were, burning coals; and old Fraud and Ill-fame will resemble a cloud of wrath, and as they move along they will snort and foam for very madness, and the whole enraged army, from van to rear, will be in full stretch for victory—even for victory over a *worm of the dust.* With these things in view, the believer will be in a heavy case, and most likely he will sigh and say, *Lord, thou knowest the counsel of the enemy against me to slay me, and that he hath digged pits to take me, and laid snares for my life.* Under such a state of things as this, sovereign grace continues placid, and looks dignified; and it watches the confused motions of the enemy with a firmness answerable to its high rank, and also holds its charge fast in the hollow of its hand, and in a manner moves and acts in a way befitting a Plenipotent from the skies. The believer, however, suffers much from the present state of affairs; but not once is he in real danger, for grace keeps him safe, and safe and well he will be kept in this hour of darkness and strife, and safe even to the end will he be kept, whatever he may now think to the contrary. And likewise, before this *triumphant grace*, the malicious Apollyon, together with all his mischievous *armamentum*, must, by and by, fly in wild dismay. But for the present the believer is not without his fears, for he sees a mighty host in array against him, and all his

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foes appear in high glee as if sure of success. And here he finds it to be with him as it once was with Israel of old, namely, *the Assyrian before, and the Philistines behind.* And thus it is with him, if he attempts to go forward to find relief, *the Lord is not there*, but all places, both *before and behind him are as a desolate wilderness*, and his very *soul melteth because of trouble;* Matth. 26. 47; Psa. 121 3; Isa. 40. 28; Rev. 6. 2; Jer. 51. 31; Job, 25. 6; Jer. 18. 22, 23; Isa. 9 12; Job, 23. 8, 9; Joel, 2. 3; Psa. 107. 26.

In this alarmtng predicament the poor thing knows not what to do nor say, for his condition is a perplexed one, and his mind is much agitated from what he daily sees and hears around him. In fact, it is with him *a day of grief, and of desperate sorrow.* And likewise, the perpetual *noise of archers, and the rattling of wheels, and the prancing of horses, and jumping of chariots, so very much affect* his breast and head, that his heart, for the most part of the time, is as *when a standard bearer fainteth.* In this his distress he *cries aloud for help, but no help cometh.* He would indeed fain *fly before his pursuers*, but he cannot, for they have *cast a trench about him, and compassed him round on every side;* so that he must either fight or die, for there is now no way left by which he can escape; and hence perish he must by the hand of Apollyon, unless grace should interfere on his behalf and so open a passage through which he may pass and move on to a place well known in the *Archives of Israel* by the name of the *strong tower.* Now, what the end of all these things will be he cannot tell, but he is fearful that in the day of battle his main stay will be wanting,—that it will not stand at his right hand, for at present he can neither see its shape nor hear its voice. He thinks perhaps it is away somewhere on a furlough, and will not be back in time to take care of him at the hour of the joining of the battle, which he supposes to be near at hand. And thus is the poor thing *in a great strait*,—on one hand, because his *enemies are lively and strong*,—and on the other, because he fears that the Plenipotent will not return soon enough to *undertake for him.* And now is his *soul cast down within* him, and he cries out and says, *The thing which I greatly feared is come upon me. O Lord my strength, haste thee to help me.* While he is thus engaged, he feels a pleasant sensation run through his soul; yet from it he gathers nothing that is particularly favorable to his case, for it is *a cloudy and dark day* with him; and withal, he very distinctly hears the noise of the *enemy and avenger, for they roar against him;* and to him it appears that they *will swallow him up quick:* and by all these things, his *hope seems to be removed like a tree; and he is as a man that hath no strength.* He would fain take courage and expect a change for the better soon; but still he can see no good ground why he should expect such a change, for it is a *day of battle and war*, and he feels himself to be *like a reed shaken with the wind.* But still, his soul once more cries in a secret way to God and says, *Who will stand up for me against the evil doers?* To this cry no answer is returned, but to his great distress the sun goes down and the night threatens to be fearfully dark and dreary, and to him it is a *day of distress;* and yet he holds on and holds out far beyond his own expectation, nor is it to be accounted for but upon the principle of, *My grace is sufficient for thee;* Isa. 17. 11; Judges, 5. 11; Nahum, 3. 2; Isa. 10. 18; Psa. 22 2; Lam. 1. 6; Luke, 19. 43; Dan. 10. 21; Prov. 18. 10; 2 Sam. 24 14; Psa. 38. 19; Isa. 38. 14; Psa. 42. 11; Job, 3. 25; Psa. 22. 19; Ezek. 34. 12; Psa. 8. 2; Judges, 14. 5; Psa. 124 3; Job, 19. 10; Psa. 88. 4; Job, 38. 23; Matth. 11. 7; Psa. 94. 16; Obad. 12; 2 Cor. 12. 9.

In a time so perilous as this, and, also, when an abundance of strange stories are flying all manner of ways, the believer imagines a thousand frightful things: at present, however, it is no vain fancy of his; for in truth, he, at this very moment hears the signal gun go off in the enemy's camp for a new and hasty movement to be made by the whole, or part, of Apollyon's army, and he readily concludes the expedition is intended against him, and hence he ponders the thing over in his mind till there is *no more spirit in him.* Just at this juncture, the poor thing distinctly discovers, by means of a little microscopic glass, that the right flank of Apollyon's main body is on the quick march, and is immediately to be strengthened by the whole van-guard, together with a strong battalion of sharpshooters, and a large train of heavy artillery, and all are to advance towards him without delay. Apollyon, he discovers to be mounted on his war-horse, and in his brawny fist he holds a large thunder-bolt,

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and rides fariously in the front of the whole army which is now marching both in rank and file; and they, as viewed altogether, resemble a large pack of hell-hounds. As they are now drawing near to the object of their infernal hate, so they calculate soon to strike a successful blow. But so it is, they all at once are thrown into a consternation by hearing a strong noise from they know not where, but to them the sound is like the voice of a God; and it proves to be *the sound of a going in the tops of some mulberry-trees* which are near this place. This extraordinary circumstance so paralyses the army that they are without strength, and *the bows of the mighty are broken, and the counsel of the froward carried headlong.* At all this, Apollyon is more than amazed, and out of madness he bellows like the *dragon of the bottomless pit*, and, also, struggles hard to rise up again and to buckle on his armour and arrange his army anew: but to prevent this, heaven itself wars against him and his host, and the very *stars in their courses fight against the power of the air, and of hell, and of darkness.* And beside all this, Apollyon is now separated from the believer, and he is out of sight of all of them, for *the pillar of the cloud is come down between the great army and him.* This whole circumstance is a signal interference on the behalf of the believer, and a great drawback on old Apollyon. At this crisis of time the believer has an opportunity, and, also, just room enough to fall back a few paces, and he does so, and then takes his stand in the noted *valley of Jezreel*, and here his fainting spirits revive again, but he seems to know but very little of what has happened of late; he knows, however, that he is not annoyed by Apollyon now as before he was; but he is rather inclined to think that this improvement in his condition is in a very great measure the result of a mixture of sagacity and prudence of his own, and hence by means of the same he has, in this instance, out generalled old Apollyon, and fairly eluded his sight and now stands concealed from him in the valley of Jezreel, while his enemies are *scattered like stubble that passeth away by the wind of the wilderness.* Why this remarkable interposition of divine providence in preserving the believer, and in discomfitting of his avowed adversaries, is so kept out of his sight, is to us inscrutable; but it is certain that, for some cause or other, he at present is rating his own sagacity higher than there is any need for. But the sequel is to show the result of this thing; 1 Kings, 10. 5; 2 Sam. 5 24; Judges, 5. 20; 1 Sam. 2. 4; Job, 5. 13; Rev. 20 3; Eph. 2 2; Matth. 16. 18; Col. 1. 13; Exo. 14. 19, 20; Judges, 6 33; Jer. 13. 24.

At present then, the believer is in the valley of Jezreel, and as he thinks, out of the knowledge, and out of the sight, and out of the hearing, of old Apollyon; but lest he in a day to come should by some means hear of his being in this valley, and then make an assault upon him, he begins to fortify himself by cutting trenches, and throwing up breast-works, and building redoubts, and erecting a tower in which he may conceal himself and be safe in the day of battle.—not recollecting that *the name of the Lord is a strong tower.* Thus stand all things at present; but the war is not closed. Apollyon being indefatigable in all the enterprises he undertakes, and being now somewhat recovered from the panic he was so suddenly thrown into when advancing towards the believer, and being now filled with fury to overflowing; he, and the best of his troops, once more take up their march, and as they move along their hearts throb with indignation. At last they arrive within sight of the valley of Jezreel, and here they halt for a little season; and here, also, Apollyon and his staff officers hold a council of war concerning the enterprise in view, and what steps should be taken in order to insure success to the infernal banner which is now waving in the air right over where they are halting. In this council it is agreed on that they shall encamp in *Naboth's vineyard, which vineyard is in the valley of Jezreel, and hard by the palace of Ahab, king of Samaria.* And here, forsooth, they encamp, and it is as near to the believer's fortifications as is judged fit to come for the present. Here, also, Apollyon orders all their heavy artillery to be planted in order, and every other needful arrangement to be made for another desperate attact on the object of their hate. At present, however, they are but *laying in wait*; and the believer is pretty much laying still and thinking over to himself how much better he is now prepared for an attact from the enemy than what he was when the first assault was made upon him And thus all matters stand at this time; only old Apollyon is under high, and very high, expectation of achieving signal glory to himself

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ere long in the valley of Jezreel. Also his high captains, and mighty men, and men of war, and men skilled in military life, and valiant men not a few, are at present all on tiptoe for glory and renown. Sovereign grace, likewise, is all on the alert, and is firm and invincible, and no way disconcerted by the base designs of the wicked one; nor does it look with high approbation on the believer's trenches, breastworks, redoubts, and tower, but waits a fair opportunity to display its power and authority as a Plenipotent from the skies; 1 Kings, 21. 1; Eph. 4. 14.

(*to be continued.*)

JAMES OSBOURN.

Woburn, Mass. 1842.

FOR THE PRIMITIVE BAPTIST.

MINUTES

Of the Caney Fork Association of United Baptists, begun and held at Hopewell meeting house, Van Buren county, Ten , the 4th Saturday in September, 1842, *and days following.*

Elder James Walker delivered the introductory sermon agreeably to appointment, from the 111th Psalm, 10th verse, "*The fear of the Lord is the beginning of wisdom; a good understanding have all they that do his commandments; his praise endureth forever.*"

Letters were read from 14 churches, the state and condition of which are as follows:

[From the table of churches it appears that during the past year there were 9 baptised, 25 received by letter, 13 dismissed by letter, 0 restored, 7 excluded, 5 dead—total number 500]

1st. Elder Ozias Denton chosen Moderator, and brother Joseph Herd, Clerk. Called for letters of correspondence and received one from Elk River by their delegates, J. Copeland, S. W. Dodson, and J. W. Holeman; brother Cantrell write to them. Brethren H. S. Ferguson, P. Vaughn and Elder James Walker, visit them at Massadonia meeting house, Franklin County, Tenn., on Friday before the 2nd Lord's day in September, 1843.—

One from Sequatchee Valley, by their messengers, Elders M. Easterly and T. K. Clingan: bro. Moss write to them; Elder A. Moss, brethren Thomas Moore, Crane and Dodson, visit them at Cedar Spring meeting house, Marion County, Ten., on Friday before the 2nd Saturday in August, 1843.—

One from Round Lick, by their messengers, Elders W. Kelly, S. Bass, and W. Vantress, and brother J. Bass; brother Moore write to them: Elder Moss, and brethren A. Goodson, B Pack, H. S. Ferguson, and W. Cantrell visit them at Hickman's Creek meeting house, Smith County, Tenn., on Saturday before the 1st Sabbath in September, 1843.

Received a letter from Livingston Valley, a newly constituted church from Overton County, Ten , which was received and their delegates invited to seats with us.

Appointed brethren Walker, Moss, Pack, Cantrell and Byers with the Moderator and Clerk, a committee of arrangement to prepare the business for Monday next.

Appointed Elders Easterly, Copeland, Tompkins and Bass to fill the stand on Sabbath; worship to commence at 10 o'clock. Adjourned until Monday morning 9 o'clock.

SABBATH MORNING, 10 o'clock.—The brethren appointed to fill the stand, preached the word in its purity to a large and attentive congregation, and we hope with good effect.

MONDAY MORNING, 9 o'clock.—The Association met pursuant to adjournment, and after prayer, proceeded to business.

1st. Called for the Report of the Committee of arrangement, which was read and received, and the Committee discharged.

Corresponding Letters called for, read and received.

Our next Association to be held at Billdad meeting house, in De Kalb County, Tenn., on the 4th Saturday in September, 1843. Elder O. Denton to preach the introductory sermon: in case of failure, Elder A. Moss, to supply the vacancy.

UNION MEETINGS.—One at Livingston Valley, in Overton County, Ten., on Friday before the 3rd Saturday in May, 1843. The other one at Buck Spring meeting house, Warren County, Ten., on Friday before the 4th Saturday in July 1843.

Brethren James Herd and Thomas Moore, appointed a Committee of Finance—Report the contribution for the present year, $8 75

Surplus of last year, 1 00

$9 75

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Ordered, That 500 copies of our Minutes be printed—that the Clerk superintend the printing and distribution of the same—that the Treasurer pay over to him the sum of money on hand, to defray expense of printing, &c.

Ordered, That brethren Whitefield, S. Mathena and Jas. Dodson, visit Hebron church, and know the cause of her not representing herself in this Association.

Ordered, That brethren Pack, Frazier and Phillips, visit New Providence church, and enquire the cause of her not representing herself, in our Association. Adjourned by prayer.

TO EDITORS PRIMITIVE BAPTIST.

Alabama, Dallas county,
September 23d, 1842.

DEAR AND BELOVED BRETHREN IN THE LORD, who are scattered abroad in the land: I now take my pen in hand for the first time in my life, to communicate to you some of my scattered thoughts on the three first words of the 39th verse of the 5th ch. of St. John: *Search the scriptures.*

These words, my brethren, need no explanation; for they are a very positive command of a very plain duty. Who of us have been obedient to this heavenly voice, I am not able to tell. He knows who sitteth at the Father's right hand, beholding all our ways. However, it is my unfeigned wish, that we all may obey for the future, that those who have accustomed themselves to this useful search may persevere and abound more and more; and that those who are strangers to that sacred writing, may contract a happy acquaintance with them, and from this time forward begin to search them, nor never leave off till they have found eternal life.

Let us consider the obligations that we are under to search the scriptures. 1st. The scriptures is the word of God. God speaks to us in the scriptures, as he did to Adam in the garden; and when so great a majesty speaks, what unpardonable rudeness is it, not to give attention. The Bible is a letter sent down from heaven, indited by the Holy Spirit, and delivered to us by the servants of God. Now when such a message comes from so great a being, and in so solemn a manner, to take none or a little notice will be a contempt of the adorable sender. We all hope to be heard when we cry unto the Lord, and pour out our complaints before him; and is it not reasonable that we should give him a careful hearing, when he shows us by his word what is his will? Yes, it is absolutely necessary, for thus saith the inspired writer: *He that turneth away his ear from hearing the law, even his prayers shall be an abomination.* Prov. 28 c. and 9 v. From which we learn, that God will have as little regard for our supplications as we have to his commandments.

2nd We are commanded by God to study the scriptures, and this is another most binding obligation. God who loves us and knows what is good for us, has in this as in all other things, made our interest and our duty one and the same. Thus saith the Lord, Joshua, 1. 8: *This book of the law shall not depart out of thy mouth. But thou shall meditate thereon day and night.*

3rd. Another obligation upon us to search the scriptures is, that they are the rule by which we are to walk here, and to be judged by hereafter. By these we are to order our conversation in this world, and by these we are to stand or fall eternally in the next world.

Would you know who is an upright man and approved of God? It is he that squares his actions and models his temper according to this rule: *When the dead both small and great shall stand before God, they shall be judged* (St. John tells us,) *out of those things which are written in this Book*—i. e. the actions of their lives which are noted down in God's register book in heaven, will be compared with the directions given us in his revelation book on earth. As therefore the scriptures are the word of God, as he himself has charged us to study them, as they are the rule by which our conduct is to be guided now, and by which it is finally to be tried. We are under a threefold obligation, of respect, of duty, and preservation, to search them.

Brethren, the advantages of searching the scriptures are, that it will not only give us knowledge to discern our duty, but strength to perform it. Now when we have learnt the will of the Lord, then to be enabled to perform it, makes us at present only a little lower than the angels, and will ere long make us as the angels of God. Now the scriptures are endowed with this strengthening and animating power. I appeal to any one of the least experience in spiritual things, whether he has not felt the truth of this assertion. When he has

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been reading in or musing upon the divine word, has not the fire of holy zeal kindled in his heart? When he has been halting in his obedience, and ready to go over to the tents of ungodliness, have not these encouraging pages re-established his resolution, and attached him more inseparably to his crucified master? When our hands have hung down and our knees grown feeble in our holy warfare, has not a chapter and sometimes a single verse called up our courage as a trumpet, and inspired the soldiers of Christ with new recruited vigor, &c.?

I must now come to a conclusion, without saying half of what I would wish to say. Brethren, excuse my few unsettled thoughts on this subject, for I am but a youth in person and an infant in the church of Christ and know nothing of myself.

Let me entreat you, therefore, brethren, for the sake and welfare of your immortal souls, by all that is desirable in time or awful in eternity, not to neglect this heavenly and divine commandment, *Search the scriptures, for in them ye think ye have eternal life*, &c. And may we all walk humble and obedient in the ways of holiness, that others may see our good works and glorify our Father which is in heaven; and say of a truth, that we are indeed renewed by grace.

And now may the Lord bless you all in his infinite mercy, and be with you and guide you through this unfriendly world; and when time shall be no more may we enter into that everlasting rest which remaineth for the people of God, &c. &c. is my heart's desire for the Redeemer's sake. Amen. Yours in the bonds of love.

JAS. D BILBRAY.

THE PRIMITIVE BAPTIST.

SATURDAY, NOVEMBER 12, 1842.

The year is drawing to a close, and we would respectfully call the attention of our Agents and subscribers to an early renewal of those subscriptions made only for the present volume or year, as all such will be discontinued at the end of the year unless previously renewed. We would also suggest to Agents the propriety of mentioning such names as should be discontinued by removal, death, or otherwise, as well as designating such of the new subscribers as wish to discontinue at the end of the year—unless this is done we generally continue the papers until otherwise directed. A slight attention to these particulars will prove very beneficial, by saving us considerable unnecessary labor and expense.

FOR THE PRIMITIVE BAPTIST.

MINUTES

OF THE TWELFTH ANNUAL SESSION OF THE CONTENTNEA BAPTIST ASSOCIATION, HELD AT MEMORIAL, WAYNE COUNTY, N. C. 21, 22, 23 OCT. 1842.

FRIDAY, Oct. 21.

Pursuant to adjournment of 1841, the introductory sermon was delivered by Elder Thomas Dupree, from Matthew 1. 21. *Thou shalt call his name* JESUS: for he *shall save his people from their sins.*

The delegates assembled, and after praise and prayer, chose Elder Thomas Dupree Moderator; Mark Bennett Clerk; and Benjamin Bynum clerk assistant.

Chose brethren, Wright Smith and Larry Dew, a committee of finance, and requested them to report in the afternoon, same day.

Corresponding messengers and ministers from sister Associations were invited to sit with us. Elders. Wm. Burns from Country Line; George Nance, Eli Holland, James Sasser, and brother Robert Gully, from Little River; Elder Parham Puckett, from White Oak; and brother Robert D. Hart, from Kehukee took seats.

The list of churches was called, and letters handed in, showing the state of the churches as follows:

[From the table of churches it appears, that during the past year there were 9 baptised, 6 received by letter, 6 restored, 5 dismissed by letter, 7 excluded, 6 deceased —number in fellowship, 519.]

Petitionary letters were inquired for.

The Circular letter was called for, presented, and referred to a committee consisting of brethren, Wright Smith, Benjamin Bynum, Thomas Dupree, Robert D. Hart, and Mark Bennett, with request that they report on Saturday.

The next annual session of our body is appointed to be held at Meadow, Greene County; to commence Friday before the fourth Sabbath in October, 1843; Elder John Smith to preach an introductory discourse, or Elder James Griffin as alternate; worship to begin at 11 o'clock, A. M.

Correspondence from sister Associations was inquired for. Files of minutes and a letter were received from Kehukee; and

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minutes from White Oak, Little River and Abbots Creek Union.

Messengers to attend sister Associations were appointed as follows: Elders, Thomas Dupree, William Bass, James Griffin, M. Bennett to Kehukee, with 40 copies of our minutes: James Griffin, Benjamin Bynum, John Smith and M. Bennett to White Oak, with 15 copies; B. Bynum, John Smith, and M. Bennett to Little River, and the same to Country Line, Abbots Creek Union, with 20 copies minutes to each of the three latter bodies.

The Committee of finance reported as follows:

Balance in treasury, Oct. 1841,	$10	78
Paid Clerk for this year's services,	6	00
	4	78
Contributions at this session,	20	30
In treasury, Oct. 1842,	25	08
Paid for printing these Minutes,	8	00
Balance in Treasury, 22 Oct. 1842,	$17	08

WRIGHT SMITH, } Com. Fin
LARRY DEW, }

Appointed Elder M. Bennett Treasurer; and also, to prepare these minutes for press,—to have 400 copies printed, and distributed as usual, and record one copy on the manuscript book.

Adjourned with prayer to Saturday, 10 o'clock A. M.

SATURDAY, Oct. 22.

Met pursuant to adjournment, and opened with prayer.

A letter from the White Oak Association was read and received.

Elder D. J. Mott from the same body appeared, was invited, and took his seat with us.

The list was called, and absentees marked.

The Committee on the circular reported, that, they thought it best not to publish it.

Elders. Burns and Nance, were appointed to preach on sabbath, Elder Puckett, as an alternate.

The minutes were read, assigned by the Moderator, and countersigned by the clerk.

Adjourned with prayer to the time and place above named.

THOMAS DUPREE, Moderator.
Mark Bennett, Clerk.

SABBATH, Oct. 23.

Met at the stage at 10 o'clock. Elder Nance was confined with palpitation or fluttering at the heart, at the place where he lodged the night preceding. Elder Burns introduced the services by prayer and singing; and preached from Psalm xxxvii 39. *But the salvation of the righteous is of the Lord; he is their strength in the time of trouble.* Elder John Daniel, from Georgia, being present, was invited to preach, but he being fatigued and hoarse, declined the invitation; and Elder Pucket joined the congregation in a hymn, and proceded from Rom. 1. 16. *For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.* Elder Mott joined the congregation in a hymn, and dismissed the assembly. Good order was preserved, and close attention given to the word. The services of that day, with all other true devotion, we earnestly commend to him who alone can crown the planter and the waterer with increase; praying, with great desire, that he may grant us more spiritual mindedness and diligence, and a revival of true religion.

FOR THE PRIMITIVE BAPTIST.

The Baptist church of Christ at Fellowship, Warren county, Georgia, in conference, on Saturday, the 13th August, 1842.

1st. Moved, seconded, and carried, that we withdraw from the Hepzibah Association, by declaring a non-fellowship with all those (so called) benevolent institutions of the day.

Moved and seconded, that the vote of the church be taken; and a majority of the church rose in favor of withdrawing, a d the following resolutions entered on their Minutes as a part of our articles of faith, (viz:)

Resolved, That the institutions of the day, such as the Georgia Baptist Convention. Bible society, missionary society, temperance society, tract society, Sunday school union, together with all their kindred institutions, are unscriptural and unsupported by divine authority, and therefore improper: We do, therefore, declare that we have no fellowship with those human institutions, and we do hereby agree and unite with each other not to encourage any of them; and that we invariably maintain the order, doctrine, and discipline of the Primitive Baptists; and believe it to be the only platform built upon the foundation

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of the apostles and prophets, Jesus Christ himself being the chief corner stone.

And if any member or members wish to join us from other churches, they can do so on confession of faith without a letter.

In conference, on Saturday, 10th September, 1842, moved, seconded, and carried, that a copy of the above resolve be forwarded to the Editors of the Primitive newspaper, with a request that it be inserted in said paper.

HENRY P. POOL, Moderator.
JOHN W. VAUSE, Clk.

FOR THE PRIMITIVE BAPTIST.

CIRCULAR LETTER.

WRITTEN FOR THE KEHUKEE ASSOCIATION, IN 1835,

By Joshua Lawrence.

To the several churches we represent.

DEARLY BELOVED BRETHREN: Our annual custom has been to address you by way of Circular Letter, after holding our annual Association, on some important subject which we conceived might be profitable to your growth in grace and the knowledge of our Lord Jesus Christ, and the furtherance of your Christian progress heavenward. And such has been the variety of subjects upon which we have addressed you heretofore, that we are somewhat at a loss to choose a subject, that we think might be for the furtherance of your knowledge and edification in the truths of the gospel of Christ.

Nevertheless, we shall venture to choose the following, hoping it may be for your establishment in the truth of Christ—namely: first to prove from the New Testament that all the first apostolic churches were Baptist churches, and such as ours precisely that compose the Kehukee Association. And secondly, to show in a short way, that no other church has a right to be called the Christian church, nor their religion the Christian religion, but a Baptist church, organized according to the apostolic plan as laid down in the New Testament and provable therefrom.

And in order to do this let it be first observed, that John the Baptist and Jesus Christ were cotemporary, and are the two first founders of the Christian church, and propagators of the Christian religion; the narration of whose history, acts, progress, and lives, is set down in the four Evangelists. And further let it be observed, that the Acts of the Apostles is the first ecclesiastical history that ever was written of the Christian religion and of the Christian church in all the world, and contains the history of the Christian church in its origin, rise and progress for about 31 years; and is the most ancient and authentic history of the Christian church on the face of the earth. Then by these five books, Mathew, Mark, Luke, John, and the Acts of the Apostles, we shall try to prove that all the apostolic churches were Baptist churches, that the Kehukee Baptist churches are just such as they were, and that no other church but a Baptist church has a right to be called a Christian church.

These things, dear brethren, being premised as a standard of decision to try by, we proceed to comply with the task before us, according to these books as therein contained, as the best guide to the truth of the matter proposed.

John the Baptist and Jesus Christ are properly the subjects of Roman history; because the fact is, that Judea at the time of their births and during their lives and ministry, was a province of Rome. Yet it may be said that their lives belong to Jewish history, because they were natives of Judea. It is evident from Roman history that Jesus Christ was born, according to the common reckoning, in the 31st year of the reign of Augustus Cesar, on the 25th day of December, in the year of the world 4004: and that John the Baptist was born six months before him, about the 24th of June; and that the New Testament has the aid of Roman history to prove the birth of Christ, by the taxing decree of Augustus, when Joseph and Mary went up to be taxed, at which time Christ was born. Augustus Cesar died 14 years after the birth of Jesus Christ; in this interval of 14 years, Archelaus was king of Judea, appointed to that office as the New Testament mentions, after the death of Herod. Augustus, in part of this 14 years, associated with him Tiberius in the management of the empire. Augustus dying 14 years after the birth of Christ, left by will the empire to Tiberius. In the third chapter of Luke's gospel and first verse we have the following: "Now in the 15th year of the reign of Tiberius Cesar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Gallilee, and his brother Philip tetrarch of Iturea and of the region of Trachonitis, and Lysanias the tetrarch of Abi-

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lene—2d verse: Annas and Caiaphas being the high priests, the word of God came unto John the son of Zacharias in the wilderness." Now add the 14 years that Augustus lived after the birth of Jesus Christ and the 15 years of the reign of Tiberius, when the text says the word of God came to John the Baptist, and that will show us how old both John the Baptist and Christ were when they began to preach; for 14 and 15 makes 29, so that Christ and John were 29 years old when they began their ministry, and John began his about six months before Christ. And thus says the iii. of Matthew, 1: "In those days came John the Baptist preaching in the wilderness of Judea—2d verse: And saying, Repent for the kingdom of heaven is at hand —prepare ye the way of the Lord, make his paths straight." Thus John the Baptist commenced his ministry about six months before Christ, to prepare the minds of the people to receive him as the promised Messiah and Saviour of the world. This preaching of John the Baptist, Mark calls the beginning of the gospel of Christ, i. chap, 1 verse. Then here is the commencement of the gospel, and the Christian church and Christian religion—in the 15th year of Tiberius Cesar, Pontius Pilate governor of Judea, and Herod tetrarch of Gallilee. Here let it be observed, that there were three Herods, one at the birth of Christ before the reign of Archelaus, this Herod the second, and the Herod that killed James with the sword, the third, if we are not mistaken.

Then John commenced his ministry in the 29th year of his age in the reign of the second Herod, governor of Gallilee, in the wilderness of Judea—Mark, i. 4: "John did baptise in the wilderness & preach the baptism of repentance for the remission of sins; verse 8: I indeed have baptised you with water, but he shall baptise with the Holy Ghost." Then John was the first baptiser tho' he himself was not baptised, but his commission was sufficient authority for him to baptise others. Who gave him a commission? Read John, i. 33; "But he that sent me to baptise with water," &c. And the Saviour says: Was the baptism of John from heaven, or of men? And again: he calls the baptism of John the counsel of God. Then John's commission to baptise was from God, therefore the Saviour submitted to it as a command of God; and thus it was righteousness in John to administer it, and righteousness in Christ to submit to it as a command of God. Then Jesus Christ was a Baptist and of John's order. Let us have the scripture. Luke, iii. 21: "Now when all the people were baptised, it came to pass that Jesus also being baptised and praying, the heaven was opened." Then Christ and John's disciples received the same kind of baptism—verse 23: "Jesus himself began to be about thirty years of age." Mark, the text don't say he was thirty years of age--but about. Then this proves all we have said, that John and Jesus began their ministry in the 29th year of their age, for Jesus commenced his ministry about forty days after his baptism, on coming out of the wilderness from his temptation. Where did this first Baptist preacher baptise? Mark, i. 4: "In the wilderness—verse 5: And there went out to him all the land of Judea and they of Jerusalem, and were all baptised of him (John) in the river of Jordan confessing their sins"—verse 9: "And it came to pass in those days, that Jesus came from Nazareth of Gallilee, and was baptised of John in Jordan—verse 10: And straightway coming up out of the water," &c. John, iii. 23: "And John also was baptising in Ænon near to Salim, because there was much water there, and they came and were baptised."

Thus by the above three verses we can see what sort of Baptists John's were—that they were river Baptists and not bason Baptists, that they were much water Baptists and not pitcher nor porringer Baptists, and that this first Baptist preacher required much water in order to baptism, and that much water made it a convenient place for baptism—therefore it is said, the people came there and were baptised. And also the river of Jordan was a place of much water, as the history of Joshua shews, when Joshua crossed it with Israel. Thus the scriptures prove that the first Baptist preacher, who had his commission from God, required a place of much water in order to administer baptism. Then this proves immersion must be the mode he practised, and not sprinkling nor pouring, since it does not require much water to sprinkle or pour. Nor does it require a river in order to perform these rites of human and devil invention, to sprinkle or pour; and these words, much water, to prove that John baptised by immersion, outweighs every argument that Pedo-Baptists ever did or ever can offer. Then John's Baptists were precisely such Bap-

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tists as the Kehukee Baptists now are—all baptised where there is much water. Then Christ and John's disciples were river and much water Baptists, and not little water Baptists. This being cleared, we proceed to show what kind of persons John baptised.

Matthew, iii. 2: "And saying, Repent ye for the kingdom of heaven is at hand"—verse 6: "And were baptised in Jordan confessing their sins." Thus we see John taught repentance before baptism, and we also see what kind of persons he baptised—those that confessed their sins. And we also see where he baptised—in Jordan, and not with a bason, or pouring from a pitcher—this is also clear. Verse 7: "But when he saw many of the Pharisees and Sadducees come to his baptism," &c. Verse 8: "Bring forth fruits meet for repentance." The scriptures show us, that the Pharisees do not confess sins; for one said, I thank thee, O God, that I am not as other men. The scriptures also show us that the Sadducees deny the resurrection of the dead, angel or spirit—then of course these men neither repented nor confessed sins, and therefore, were rejected by John as not fit subjects of baptism; and that God was able to give repentance and confession of sins to publicans and harlots, or the most hardened sinners. And this is what he means by God's being able of these stones to raise up children to Abraham. So then repentance and confession of sins were two pre-requisites required by John before he would baptise a person. Then this shows that John's Baptists and the Kehukee Baptists are precisely the same; both require repentance and confession of sins before baptism. John baptised in the water, so do the Kehukee Baptists; and not out of the water, as sprinklers and pourers do.

Luke, iii. 3: "And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins." This proves that John required repentance in order to baptism; for confession of sins is the fruit of repentance, and these were the characters he baptised—such as confessed their sins. And further, he required faith in the promised and coming Messiah, that he then taught by his preaching was just ready to appear. Acts, xix. 4: "Then said Paul, John verily baptised with the baptism of repentance, saying unto the people, that they should believe on him which was to come after him; that is, on Christ Jesus." So then we see that John required repentance, confession of sins, and faith in Christ which was to come, before he would baptise a person—so do the Kehukee Baptists, and all the difference between John's Baptists and the Kehukee Baptists is this: John said they must believe in Christ which was to come, in order to baptism; and the Kehukee Baptists say a man must believe in Christ which has come, in order to baptism. Then John's Baptists and the Kehukee Baptists are precisely the same, requiring repentance, confession of sins, and faith in Christ before baptism. This matter being cleared, dear brethren, we think to your satisfaction, we proceed to show that the baptism of John and the apostles were one and the same baptism, and that the apostles practised no other water baptism but that of John's, and the same way.

Jesus Christ was a Baptist of John's make, and a river Jordan Baptist you will not dispute. And it does not appear from scripture, that John ever congregated his disciples into a church or churches, for his ministry hardly lasted more than three and a half years; but that he left his disciples as so many scattered materials to build into the gospel church after his death. Then who baptised the twelve disciples is a question for consideration? We answer, that it was not the commission of Christ to baptise with water, but John's commission; and the commission of Christ to baptise with the Holy Ghost. And here we offer proof that Christ did not in any instance baptise with water. John, iv. 1: "When therefore, the Lord knew how the Pharisees had heard that Jesus made and baptised more disciples than John"—verse 2: (Though Jesus himself baptised not, but his disciples.)" That is, that Jesus, himself did not baptise with water, but his disciples did baptise with water is clear. Then, say you, his disciples were not Baptists; for if he did not baptise them, who did? We answer, from John i. 35: "Again the next day, after John stood and two of his disciples"—verse 36: "And looking upon Jesus as he walked, he saith, Behold the Lamb of God"—verse 37: "And the two disciples heard him speak, and they followed Jesus." Here then we see two Baptists of John's make following Christ as his disciples. Verse 40: "One of the two which heard John speak and followed him, was Andrew, Simon Peter's brother." Then we clearly see from

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scripture, that here are two of John's Baptists among the twelve apostles; for by examining the list of the names of the twelve, we find Andrew was one of the apostles. And Christ, the scripture shows us, ordained the twelve and sent them out. So then we may justly, fairly, and satisfactorily conclude, that these two Baptist disciples of John baptised the other ten, and all others that came over to Jesus in his life time—for so says the text: though Jesus himself baptised not, but his disciples. So then it is fairly presumable, that these two disciples baptised the ten, and then they all baptised, after being baptised by these two, and ordained by Christ. This being cleared, we proceed to show that the apostles baptised in the same way and the same sort of persons John did, and that they practised the same mode of baptism as John had administered to them, and that the mode of John and the apostles were the same mode.

And that the mode of John's baptism was where there was much water, and in the river Jordan—and when he had come up straitway out of the water—now you know all this has already been proved. Then to prove the apostles practised the same mode as John, take the following scripture, Acts vii. 36: "And as they went on their way they came to a cerfain water, the Eunuch said, see here is water, what doth hinder me to be baptised?" verse 37: "And Philip said, if thou believest with all thine heart thou mayest. And he answered and said, I believe Jesus Christ is the Son of God—38: And he commanded the chariot to stand still, and they went down both into the water, both Philip and the Eunuch, and he baptised him—39: And when they were come up out of the water," &c. Now here the whole manner of baptism is so plainly set down, that he that runs may read; for in these texts we have the administrator, Philip; here we have the subject on profession of faith, the Eunuch; here we have the mode, in the water. So it is said of Christ, when he was baptised by John, that when he had straightway come up out of the water. And it is said of Philip and the Eunuch,—and when they were come up out of the water.

So then it is fairly proven that John and the apostles both baptised in the water, and not out of the water, as sprinklers and pourers do. And further, John baptised on profession of faith, saying unto the people, they should believe on him which was to come; that is, on Christ Jesus. And here we see Philip requiring a profession of faith in Christ Jesus before he would baptise the Eunuch, and on this profession of faith in Christ Jesus he did baptise him. Then John's baptism and apostolic baptism agree in all things; both required faith, both went into the water to baptise, both baptised in the water, both came up out of the water. This matter we deem so plain, we refuse to quote more scriptures because of the shortness of our limits; for although baptism were mentioned ten thousand times in scripture, and neither the subject nor mode mentioned, yet it is in all places to be referred to this plain pattern given, as being in all places and on all occasions by the apostles performed this way. For as some of the disciples had been baptised by John, and they knew Jesus Christ their master had been baptised by John, of course when they baptised they followed John's practice in a river or much water where they themselves were baptised. So then there is no valid baptism but in much water, or in a river, or in a certain water, and that in the water and not out of it; then baptism cannot be performed out of the water, according to John's and apostolic practice, as provable from the New Testament. Now the Kehukee Baptists are just such as these—some of them were like John's, baptised in a river; some of them were baptised in mill ponds, where there was much water; some of them were baptised in creeks, which is a certain water, &c. So that John's Baptists, and the apostolic Baptists, and the Kehukee Baptists, precisely agree – baptised on repentance, confession of sins, and profession of faith in Christ, in much water. And we say again, dear brethren, there is no such thing as performing a scriptural baptism out of the water; but it must be done in the water, to come up to the mode of John and the apostles; and that it cannot be performed with a pitcher, gourd, or bason—this is clear from scripture.

Thus in a short way having cleared our path of the brush and chunks that have been cast there for ages, we proceed to prove that all the apostolic churches were Baptist churches. And first, it is clear that Jesus Christ formed the first church of the twelve; for what is a church? It is a congregation of faithful men and women, baptised after repentance on a profession of their faith in Christ; and in which the ordinance of the

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Lord's Supper is duly administered, and the word of God preached to them; and who maintain a scriptural discipline. So then, the twelve disciples were, we presume, Baptists: we are sure that Christ and two of them were, and there is no proof the rest were not—they met on the eve of the Saviour's death, and he preached to them and administered the Supper to them—this is clear from scripture. About forty days after this, on the evening of his ascension, we find them assembled, and that Peter stood up and said over the number of the names of the disciples, and that they were about 120; these had joined themselves to the twelve, for it is said of them all, Acts, i. 14: "These all continued with one accord in prayer and supplication, with the women and Mary the mother of Jesus, and with his brethren." This church then of baptised apostles in Jerusalem, was the first Christian church, and for a long time remained the head and centre of union of all the rest; and gave laws and rules to all the rest, for so had Christ ordained the apostles to do.

Now about ten days after this came on the great day of pentecost, when Peter the fisherman stood up and preached to the vast multitude of the Jews that had attended at this great feast, from all the tribes of Israel and devout Jews from all nations under heaven; and three thousand were by the preaching of Peter pricked in their hearts. Then Peter said unto them, repent and be baptised every one of you in the name of Jesus Christ, for the remission of sins. Then they that gladly received his word were baptised, and the same day there were added unto them about three thousand souls. Thus we can see what kind of persons were received as members of the first Baptist apostolic church—such heard Peter preach, such as by his preaching had been pricked in their hearts, such as gladly received his word of preaching, such as were baptised after gladly receiving the word. Then this proves that they were all persons capable of hearing preaching, capable of gladly receiving the word; and that additions to this first Christian church was by baptism, and that of such as were pricked in heart and capable to so bear and feel as to cry, men and brethren what shall we do? And this proves, that there were no children admitted to the first Christian church; for it is said they (these 120 and these 3000 continued stedfastly in the apostles' doctrine and fellowship, and in breaking bread and in prayers; which children could not do.

Again: Peter and John went up to the temple and preached, Acts, iii. and iv. chapters, 4th verse: "Howbeit many of them which heard the word believed, and the number of men was about five thousand." These with all others that composed this church were believers, as Acts, ii. 44, showeth: "And all that believed were together, and had all things common." And again, Acts, iv. 32: "And the multitude of them that believed were of one heart and one soul," &c. All which proves that the first Christian church was a church of baptised believers, on repentance and baptism for the remission of sins, sealed by faith in Christ by the Holy Ghost. And again, it is provable by the v. chapter and 14th verse: "And believers were the more added to the Lord, multitudes both of men and women." Thus there is undeniable proof that the first Christian church was a Baptist church and that of baptised believers, and that there was not a child among them, and that they are not subjects of baptism according to the New Testament. And it is surprisingly strange, if there had been children in the first Christian churches, that it is omitted throughout the whole New Testament; and that men and women so often should be mentioned as believers and members, but children not once in the whole history of the New Testament, are mentioned as members of any one of the Christian churches.

Thus we find 8120 members in the first Christian church at Jerusalem, all believing Baptists or baptised after believing—this is clear. Nor were these all, for there are items in this first history of the Christian church, wrote by Luke, the companion of Paul's travels, that show a still further increase—in Acts, vi. 1: "And in those days when the disciples were multiplied," &c. And in the 7th verse: "And the word of God increased, and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith." Acts, xxi. 20: "Thou seest, brother, how many thousands of the Jews there are which believe, and they are all zealous of the law."

Thus you can see, dear brethren, a fair picture of the first Christian church; for this church is called the church at Jerusalem, in Acts, ii. 47. Then by the scriptures quoted you can see the additions to the

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first apostolic church in all cases were believers, and that by baptism. You can also see the vast quantity that composed this first Christian church; for their number is set forth by multitudes of men and women —by a great company—by the disciples being multiplied in Jerusalem greatly—by how many thousands, &c. Thus that the first Christian church at Jerusalem was a Baptist church, is scripturally made out; and that such are the churches of the Kehukee Association, made up of baptised believers, and congregated of believing men and women for aught the ministers know; as was the church at Jerusalem, for aught the apostles knew. For there were Judas, Simon Magus, and Annanias and Sapphira, unbelievers in the first Christian churches; so there may be in ours, yet our plan of building churches is the same as that of the apostles, out of baptised believers to build a Christian church; and all others are rejected by us if we know it, as did John the Baptist when he rejected the Pharisees and Sadducees.

Our limits, dear brethren, forbid us pursuing the regular history of the first apostolic churches in regular succession as they rose into existence under the ministry of the apostles. We, therefore, must select a few apostolic churches to prove that the first churches were Baptist churches, composed of baptised believers. The second church we name was the church at Philippi. Paul in his travels through Phrygia and the region of Galatia, came down to Troas, where he had a vision to come over to Macedonia and help them. He set sail and came to Philippi, where he was in that city several days. On the Sabbath he went to the river side, where prayer was wont to be made. Lydia, a seller of purple, attended to the prayers and things spoken of by Paul, Acts, xvi. 15: "And when she was baptised and her household," &c. After this the Jailer said, Sirs, what must I do to be saved? And they (Paul and Silas) said, believe on the Lord Jesus Christ and thou shalt be saved and thy house—verse 32: "And they spake unto him the word of the Lord—33: And he took them the same hour of the night and washed their stripes and was baptised, he and all his straightway." Thus we see that Lydia and house, and Jailer and house, were Baptists, and formed the first members of the church at Philippi. For Paul's epistle to the Philippians proves there was a church at that place, and the opening of Lydia's heart, the Jailer's enquiry what he should do to be saved, their preaching the word of the Lord and belief on the Lord Jesus for salvation, and being baptised after all this, proves beyond contradiction, that the church at Philippi was a Baptist church, and that of believers both the Acts of the apostles and the epistles prove. Some have made their quibbles, saying, these must have been sprinkled as they were baptised in the night. We answer, was there not a river hard by the city, where Paul went to pray, and where Lydia attended to the things spoken by Paul? And was it not as nigh to baptise there, as to pray and preach there? Such foolish quibbles are not worth answering. Thus there was a Baptist church at Philippi, and such an one too as those that compose the Kehukee Association.

(*remainder next No.*)

TO EDITORS PRIMITIVE BAPTIST.

Quincy, Tennessee,
Oct. 1842.

DEAR BRETHREN: I am such a bad pensman I will forbear writing much, suffice it for me to say, that some of the great grand daughters (the missionaries) of the great whore, are still bringing forth in this far west, and its mother calls its name Non-resurrectionist. And we hear of one more looking out, and therefore are filling up the number of the beast that John speaks of. Excuse my scribble, I add no more. Yours in Christian love.

ENOS COX.

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MISSOURI.—Joel Ferguson, *Jackson*.

ARKANSAS.—John Hart, *Pine Woods*.

ILLINOIS.—Thomas w. Martin, *East Nelson*.

OHIO.—John B. Moses, *Germanton*.

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PENNSYLVANIA.—Hezekiah West, *South Hill*. Joseph Hughes, *Gum Tree*.

NEW YORK.—Gilbert Beebe, *New Vernon*.

MASSACHUSETTS.—James Osbourn, *Woburn*.

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Hosea Laneir,	1	Geo. Crosby,	1
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Jona. Holmes,	1	Wm. Moss,	1

TERMS.

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THE PRIMITIVE BAPTIST.

EDITED BY PRIMITIVE (OR OLD SCHOOL) BAPTISTS.

Printed and Published by George Howard,

TARBOROUGH, NORTH CAROLINA.

"Come out of Her, my People."

VOL. 7. SATURDAY, NOVEMBER 26, 1842. No. 22.

COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

LETTER 2.

(*continued from last No*)

At this time it comes to pass, *that the heaven is black with clouds and wind*, and strange noises are heard in the air, even *a great noise, and the noise of a cry*. Yes, it is indeed as *the noise of a multitude in the mountains, like as of a great people; a tumultuous noise of the kingdoms of nations gathered together*. The believer hears this and wonders what it means, and the more so as it continues and seems to come nearer to him, even to shake his inside; but still he knows not the interpretation thereof. At last he distinctly hears a voice saying to him; *Changes and war are against me*. On hearing this he starts up and to his astonishment he hears *the noise of chariots, and of horses, and of a great host*. Yes, he distinctly hears *the noise of viols, and of horsemen, and of wheels, and of the whip, and of the bright sword, and the glittering spear*: and right in the front of his fortifications he discovers Apollyon with his forces and weapons of war. At seeing these things he trembles exceedingly and is full of fear. He attempts to fly to his tower for safety, but *his feet slippeth*, at which he inwardly says. *Wo is me, for I am undone*. He makes an effort to get upon his feet and to secrete himself in his own tower; but one of Apollyon's sharpshooters, seeing what he is about, fires upon him and wounds him in his right hip, and the poor thing falls to the ground and is sore dismayed; but he cries out and says, *Arise, O Lord, in thine anger, lift up thyself because of the rage of thine enemies; and awake for me to the judgment that thou hast commanded*. This cry enrages old Apollyon to an enormous degree, so that he foams, blusters, and rends at a mad rate, and instantly orders the whole of his heavy artillery to be discharged at once on the believer's fortifications; and it is done as he commands, and in the course of a few minutes all his fair structures are so completely demolished that there is not one stone left upon another, and he himself is exposed to the constant cannonading of the enemy; so that it is next to a miracle that he is not shivered all to atoms in a trice of time. The enemy seeing that as yet he has received no farther personal injury than the wound in the hip, they resolved to rush upon him with sword in hand, and so despatch him before *the morning light*; and just as they come within arm's length of him, he says, *O God the Lord, cover my head in the day of battle*. This serves as a check to the enemy, and hence they pause, though they know not for why; but so it is, they pause with sword in hand; and in the time of the pause, a voice is heard by Apollyon and all his army, saying, *Touch not mine anointed*. The believer at this time is under strange feelings, (for he heard not the voice, but his enemies heard it;) and in looking round about him, he sees that all the labor of his hands is in ruin, and he sees his folly in constructing such buildings, seeing they are to Apollyon *as rotten wood*. But how he is to escape the peril he is now in he cannot devise. His enemies are near at hand,—they are right before his eyes with their drawn swords and glittering spears; and at the sight and thought of these things his *heart maketh a noise in him*, and he

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is greatly troubled, and in his troubles he looks up to God again and says, *Will the Lord cast off forever? and will he be favorable no more?* As no direct answer is returned to these questions, he sighs as if his heart would immediately burst for very grief, and then once more cries out saying, O Lord, thou art my Lord, and thou hast said, *I will never leave thee, nor forsake thee.* This again inflames Apollyon with madness, so that he roars out aloud and would fain put an end to the believer upon the spot; but a restraint is upon him so that he cannot do the things that he would, nor once touch the Lord's anointed one now before him. At this moment the poor thing feels a pleasant movement upon his mind, and some sweet and gentle whispering right over his head, and he looks up, and to his surprise he distinctly sees the *banner of love* suspended in the open air, which sight greatly revives his spirits and he tries to encourage himself and, also, to make his escape by flight, but his lame hip greatly impedes his flight; and as his adversaries see the condition he is in, and that he is striving to elude them by flight, they shoot at him and wound him in the breast, *and the battle goes sore against him* all this day; but still he is *holpen with a little help*, so that he cries out and says, *Although my heart is wounded within me, yet will I trust and not be afraid; for the Lord Jehovah is my strength and my song.* At this, his strength so far returns to him, that he stands up in sight of all his inveterate foes and says, *My God whom I serve will deliver me out of your hands, for he is my sun and shield.* At hearing this, old Apollyon falls into an awful rage and forthwith orders his whole army to come down on him without pity or affection and devour him at once: and while they are making ready for the last onset, who should make his appearance on the occasion in full uniform and in high spirits, but the invincible Plenipotent from the skies! and his presence on the battle ground at this eventful moment spreads dismay through all the infernal ranks, and in a short time a great overturning of things is effected, for sovereign grace shows its high authority by *putting down the mighty from their seats,—scattering the proud in the imagination of their hearts,—frustrating the tokens of liars,—disappointing the devices of the crafty, and raising the poor from the dust, and the beggar from the dunghill.* It is frightful to see the struggle made by Apollyon at this time; he stretches all his nerves, and a torrent of wrath like boiling pitch gushes from his nostrils. Such is his indignation in view of his overthrow by the Plenipotent whom he before insolently defied. The believer all this time, not being fully satisfied or acquainted with all matters being under such advance as they really are; and he too being greatly fatigued, and suffering considerably from his wounds, is under some uneasiness of mind concerning his situation, and being so closely pursued by an obstinate foe; together with its being night with him, and the valley nearly filled with warriors, and Apollyon at the head of them all. He at last cries out and says, *Who will stand up for me against the workers of iniquity?* At this moment *the dawn of day* breaks in upon him and produces so pleasant a feeling in his wounded breast, that he starts right up, and in looking round about, he beholds the *day star*, and it greatly increases *the gladness of his heart;* and almost before he is aware, a flood of light comes down upon him; and at some little distance a head, he sees the *sun of righteousness with healing in his beams;* and this sight so overpowers his feeble mind, that he is obliged to *lean upon the top of his staff;* and while leaning there he sees sovereign grace standing at his *right hand* with a broad pennant waving over it; and just above his head is the cross of Calvary: and at the time he hears *a still small voice* plainly saying to him, *Where are those thine accusers?* and as the poor thing is looking round to see where they all are, lo, the whole of them are fled, and the believer finds himself in the valley of Jezreel, and all his own buildings and fortifications clean removed away, and old Apollyon with his whole army moved off bag and baggage, save that they have left some seed behind them which will prove to be as *thorns in the side of the believer, and to vex him while he dwells in the land.* But for the present, things look well, for grace hath *done valiantly* in the valley of Jezreel, for it hath *broken in pieces the battle-axe and weapons of war, and gloriously triumphed over the horse and its rider.* Yes, sovereign grace hath *done exploits*, for it hath even *turned to flight the armies of the aliens, and amazed all the dukes of Edom, and caused the mighty ones of Moab to tremble;* and, also, fairly *delivered the prey from the terrible ones.* And

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now we must, and we will, call this the work, and the wonders, of *triumphant grace:* and we are told that it is to *reign through righteousness unto eternal life, by Jesus Christ our Lord;* 1 Kings, 18. 45; Mic. 2. 12; Zeph. 1. 10; Isa. 13. 4; Job, 10. 17; 2 Kings, 7. 6; Isa. 14. 11; Ezek. 26. 10; Nahum, 3. 2, 3; Psa. 94. 18; Isa. 7. 5; Psa. 7. 6; 2 Sam. 17. 22; Psa. 140. 7; 1 Chro. 16 22; Job, 41. 27; Jer. 4. 19; Psa. 77. 7; Heb 13. 5; Song, 2. 4; 1 Sam. 31. 3; Dan. 11. 34; Psa. 109. 22; Isa. 12. 2; Dan 3. 17; Psa. 84. 11; Luke, J 51, 52; Isa. 44. 25; Job, 5. 12; 1 Sam. 2 8; Psa. 94. 16; Joshua, 6 15; 2 Peter, 1. 19; Song, 3. 11; Mal. 4. 2; Heb. 11. 21; Psa. 16 8; 1 Kings, 19. 12; John, 8. 10; Num. 33. 55; Psa. 108 13; Jer 51. 20; Exo. 15. 1; Dan. 11. 28; Heb. 11. 34; Exo. 15. 15; Isa. 49. 25; Rom. 5. 21.

In the event of this powerful affray we can but see and admire the omnipotency of sovereign grace; for without the least clamor or noise it has put down the mighty from their seats, and exalted one of low degree; and it is by such acts as these that it raises its fame so high in the streets of Zion, and renders itself so greatly beloved by all good men, and to it they fly for safety in a perilous hour. But in regard to Apollyon himself we observe, that altho' he had met with many such defeats as this in his different campaigns, yet they retard not his energy, for he continues bent on war, and carnage is his choice morsel, and he is forever seeking a quarrel against one or another of the Lord's hidden ones; and there can be no manner of doubt on the mind of any sober thinking person, but what he is now, even at this early hour, fitting out a new expedition against sovereign grace, and intending to make the heart of some poor afflicted believer the dread battle ground. Defeat seems only to sharpen his rage for future slaughter, and being now driven from the position he had taken in the valley of Jezreel, fills him with such increased rancor and madness, that it may be said his inside resembles a caldron of burning coals of juniper, and doubtless he will soon be moving round about seeking whom he may devour.

But with what amazement does the believer cast his eyes over the battle ground! And when he rightly comes to himself, and clearly sees, and fairly understands how the matter, on his side, has been conducted by the Plenipotent; and, also, what he himself has been rescued from; and likewise what a most terrible overthrow Apollyon and his army has met with: together with how little use his own preparations for a defence against the enemy were when the trial came on; and how absurd it was in him to make any calculations on being defended against the gates of hell by the labor of his hands, all which labor he now sees laying in a mass of ruin before his eyes:—I say, when the believer takes correct views of all these things, no mortal tongue can tell how high sovereign grace rises in his estimation. Of grace he sings all day long, and speaks of it in a tone which shows he knows something of its worth and importance. And it is something more than merely amusing to see him making use of all the lawful means which he can think of, by way of engaging this mysterious Plenipotent on his side for good and all; i. e. all the way through this life; for he now a-days is afraid of himself, and hence he wants something more substantial to rest upon, than his own well cut trenches and breast-works. *It is good for me that I have been afflicted; for before I was afflicted I went astray*, Psa. 119. 67, 71.

In my next I will pursue this subject, but for the present I bid adieu to the Editors of the *Primitive Baptist.*

JAMES OSBOURN.

Woburn, Mass. 1842.

FOR THE PRIMITIVE BAPTIST.

MINUTES

Of the Lexington Primitive Baptist Association, second session, convened at Mount Calvary church, Lexington Dist. So. Ca. on the 30th September, and continued to 1st October, 1842.

1. At 12 o'clock, M. the Introductory Sermon was preached by bro. John Galloway, from Jeremiah, 23rd ch. 1st verse: Woe be unto the pastors that destroy and scatter the sheep of my pasture, saith the Lord.

2. The delegates assembled in the meeting house, and after prayer by bro. John Galloway, the delegates of the churches composing this Association were respectfully called, their names enrolled, and the state of each church minuted.

3. Elected bro. John Galloway, Moderator; Nathaniel Jones, Clerk; and Benjamin E. Clark, Treasurer.

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4. Constitution, Rules of Faith, and Decorum being read by the Clerk, proceeded to business.

5. Communications from sister Associations in correspondence with this body were called for.

6. The Moderator announced the following committees, (viz:) B. E. Clark and Charles Plunkett, on revision; John P. Cullum and J. J. Smith on the state of religion.

7. Resolved, that the name of the Galloway Primitive Baptist Association be changed so as to read, The Lexington Primitive Baptist Association of So. Ca.

8 The Circular Letter was offered, read, received, and ordered to be published.

9. Resolved, that this Association have correspondence with the Springfield Association, Fork Shoal, and the South Carolina; and that Nathaniel Jones is appointed to write a letter of correspondence and have it appended to these Minutes, as an invitation of correspondence with the Springfield, Fork Shoal, and the South Carolina Associations.

10. The Corresponding Letter was read, received, and ordered to be published.

11. Resolved, that the next Association be held on Friday before the second Sabbath in October, 1843, in lieu of the 1st of September.

October 1st, 1842.

12. The Association convened at 11 o'clock, A. M. The Moderator called to order, and prayer by the Moderator. Proceeded to business.

13. The committee on the state of religion beg leave respectfully to report:—

That they have had the same under consideration, and find religion in a cold and declining state; and we exhort the body, therefore, to pray the Lord of the harvest to send forth more laborers into his vineyard.

14. Appointed bro. John Galloway and Garret Mathews to bear Minutes and Corresponding Letter to the South Carolina Association. Bro. J. J. Smith was appointed to visit the Fork Shoal Association, with Minutes and Corresponding Letter; and B. E. Clark and John V. Sawyer to bear Minutes and Corresponding Letter to the Springfield Association.

15. Resolved, that the next Association be held at Bethlehem church, Edgefield Dist. South Carolina, on Friday before the second Sabbath in October, 1843.

16. Appointed bro. John Galloway to write the next Circular Letter.

17. Appointed bro. William B. Villard to preach the next Introductory Sermon, and in case of failure, J. Galloway.

18. Resolved, that the present Clerk of this Association be authorised to revise and prepare the Minutes of this body for printing, and deliver them over to bro. B. E. Clark to superintend the same.

19 Resolved, that bro. B. E. Clark, Treasurer, be authorised to make a contract with Mr. Editor Durissoc, at Edgefield Court House, to execute the printing of these Minutes.

20. Resolved, that this Association tender their thanks to the brethren and friends of this church and vicinity generally, for their kind benevolent entertainment of this body during the present session.

21. Prayer by the Moderator, and the Association adjourned.

JOHN GALLOWAY, Mod.
NATHANIEL JONES, Clerk.

STATE OF THE CHURCHES.

Churches.	Delegates.	Baptised.	Rec. by let'r	Restored.	Excomm'd.	Dead.	Blacks.	Whites.	Total.	Money for Minutes.	Times of church meetings.
Water Pond,	J. Galloway, C. Plunkett,		1					24	24	1 00	1st Sunday & Sat'y before.
Mt. Calvary,	J. V. Sawyer, N. Jones,		1	1	1	1	4	23	27	1 00	2d Sunday & Sat'y before.
Bethlehem,	A. McGraw, B. E. Clark,							9	9	1 00	3d Sunday & Sat'y before.
			2	1	1	1	4	66	69	3 00	

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Preaching continued on the Sabbath to a large, respectable, and attentive congregation, with some evident signs of good effect.

LETTER OF CORRESPONDENCE

The Lexington Primitive Baptist Association of South Carolina, sendeth Christian salutation to her corresponding sister Associations.

DEAR BRETHREN IN THE LORD, (of the Old School:) We feel it our duty to form some communications with you in relation to our religious concerns. We have separated ourselves from all the money schemes of the day, in order to try to retrace our steps that we have diverged from the practices of the original Baptists of South Carolina, and have brought ourselves into confusion by too long pursuing the course with the New School Baptists; and in doing so, it seems that we are very destitute of clergymen to preach for us. We therefore, dear brethren, request of you to visit us, to preach and pray with and for us, in this destitute state. We hope that these few hints given you, dear brethren, will take some of your special attentions, that you may visit us; which perhaps may be the means of cheering and strengthening of our drooping spirits. We therefore humbly request your united prayers for the unity and prosperity of Zion.

CIRCULAR LETTER.

DEAR BRETHREN, of the Primitive faith and order: We do not know how to address you in a better way, than in the words of our blessed Saviour: *Fear not, little flock. for it is your Father's good pleasure to give you the kingdom.*

These words should be a great encouragement to the Christian, for Christians are but few, though there are a large number who are professors, but from what can be seen it is to be feared they are not all possessors of the one thing needful; for those who can make themselves Christians, or those that are made Christians by man, are not the little flock spoken of in the 12th chapter of Luke.

Brethren, we should not fear because we cannot number so largely as some do; for we want to number such as the spirit hath quickened and made alive. These are the little flock, they were not made Christians at a camp meeting, a protracted meeting, (or distracted meeting;) but they were given to Christ in the covenant of grace.

Brethren, we fear not because we are a little flock; we fear God, fear him who is able to cast into hell; we are not to fear him who can kill the body and after that cannot do any more. Brethren, we should fear to disobey the commands of God, for the Lord has told us in his word to shun every appearance of evil; and he has likewise told us, to come out and be separate, and taste not, handle not the unclean thing; and then there is a promise to the person who does obey.

Every good farmer knows that a good fence is the best way to keep out swine. But while there are some rotten rails mixed in amongst the sound ones, the hogs will keep getting into the field and interrupt the grain; but take out the sound rails and make a good fence, and when one rail is found to be rotten take it out and keep a tight fence; likewise the church should keep a tight discipline, for if one member is rotten hearted, or crooked, try him by the plumb line, and if he can be made fit to fill up the place, well; if not, cast him out. Brethren, how many rotten rails will it take to make a good fence? More than we can enumerate, for if we keep putting in rotten ones, it is but a rotten fence still. And if there should be a sound rail now and then it is to no purpose, for a few sound rails amongst so many rotten ones cannot keep the fence tight and strong. Therefore, we hope these few hints will be received by all our dear brethren; and if so, we hope they will obey the commands of our heavenly Father where he has said, COME OUT OF HER, MY PEOPLE.

Brethren, we see by reading the scriptures a little few are spoken of in many places; as, fear not, little flock—many are called, but few are chosen, &c. And these are the ones which have the promises, therefore we should rejoice and praise our God for his goodness, as it has been his good pleasure to call us from darkness to light, and from sin to holiness; and of late has put it into some people's minds to obey his commands. Brethren, we hope you will take the meaning of the good farmer, and the good and bad fence; we think a word to the wise is enough; the brethren are those that remain in the other ranks.

To our distant brethren, especially our ministering brethren, we request some of them if it can be convenient, to come and see us; we are but few, and among the few

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not many preachers of the right stamp; for those that go for camp meetings and protracted meetings to make Christians to brig about, when they make their returns to *head quarters*. We do not want them to visit our meeting house to preach, they can come and hear and welcome. We would be glad to see and hear any of the brethren of our faith and order. Brethren, it is a cold time with us; but let us trust in the Lord, and pray to him, and try to humble ourselves before him, and wait his time to favor Zion; for he is God, and he cannot change; but we must, if we are in our sins. We therefore pray the Lord to revive our drooping spirits, and to his name be the praise forever. Amen.

CIRCULAR LETTER.

The Elders and messengers composing the Lexington (N.Y.) Baptist Association, to the several churches whom we represent, send greeting:

Dear Brethren—Through the mercy of God we are spared to meet once more in an associated capacity; and the year that has passed away has buried its thousands in mouldering ruin; and as you will expect a circular from us, we feel to address you on the important subject of the love of God, and also the duty of saints loving one another. Saith the apostle John, "If God so loved us, we ought also to love one another."

It is a truth revealed from heaven, that God hath loved his people with an everlasting love. The effect of this love is manifest in giving Jesus Christ a covenant of the people; herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. God's love again is manifested in choosing sinners in Jesus Christ, and that before the world began, according as he has chosen us in him before the world began, and again, the love of God is displayed in bringing sinners from death to life, from darkness to light, and delivering them from the power of Satan, and bringing them divinely near to himself, in the work of regeneration; which is effected by the spirit. We understand that life, eternal life, is communicated to the soul: then, and not until then, genuine repentance exercises the soul, being a grant of God, the soul then mourns under a sense of the dishonor he hath done to God by transgression; this being the work of God, to grant repentance, he alone grants remission of sins; being confident of this very thing, that he who hath begun a good work in you will carry it on until the day of Jesus Christ, and as there is a time to mourn, there is also a time to rejoice. In God's time the burdened soul is made to rejoice in hope of the glory of God, they receive the spirit of adoption, whereby we cry Abba Father; if a son, then an heir of God through Christ, those have a title to the inheritance upon gospel principles. The ground of their justification is Jesus Christ becoming their surety in the covenant of redemption; being made sin for us by imputation he hath in time bore our sins in his own body on the tree, satisfied divine justice, magnified the divine law, brought in an everlasting righteousness; this righteousness being imputed to the believers, they are justified from all things from which they could not be by the law of Moses. Well might the apostle say to his brethren, we are complete in him. Yea, the eternal Father beholding the bride of Jesus Christ dressed in his righteousness, saith, I have not beheld iniquity in Jacob nor perverseness in Israel. And now brethren, is not all this the effect of God's everlasting love placed upon sinners; now the saint with humiliation of soul, adopts the language of the apostle and says, we love him, because he first loved us. And now brethren, who hath made you to differ from the world of mankind? If God hath bestowed such distinguished love upon us, ought we not to love one another? It is according to the fitness of things they are all united to Christ their head by a living faith, born of one spirit, heirs of one inheritance, children of one Father, subject in a great degree to the same trials, and partakers of the same joys, members of the mystical body of Christ, members one of another; many members but one body, we think it not possible to love God that begetteth, without loving those that are begotten. The apostle saith if a man say that he loves God and hateth his brother, he is a liar. Then let us not love in word only, but in deed and in truth. The effect of this love constrains the believer (Moses like) to choose rather to suffer afflictions with the people of God, than to enjoy the pleasure of sin for a season.—They esteem even the reproaches of Christ greater riches, than all the pleasures of this perishable world. Love to God and their brethren, leads them, like the ancient saints, to speak often

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one to another, to bear each others burdens, to watch over one another for good; they delight in meeting each other in the house of prayer, and say with the Psalmist, I had rather be a door keeper in the house of my God, than to dwell in the tents of wickedness; one day in thy courts is better than a thousand. The love the saints have for each other, does, or ought to lead them to esteem others better than themselves; to admonish each other in the bowels of tenderness. And this is not all love leads them to, in obedience to the commands of their master. It leads them to administer to their temporal wants, as God in his providence has given ability; saith the apostle James, if a brother or sister be naked and destitute of daily food, and one of you say unto them depart in peace, be ye warmed and filled, notwithstanding ye give them not those things which are needful to the body, what doth it profit. So faith, if it have not works is dead, being alone. Again, we are commanded to love our enemies; bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you. In short, all the duties we owe to God, to our brethren and to our fellow mortals, are clearly marked out in the sacred scriptures; to which we would do well to take heed. And, now my brethren, while many of the heralds of the cross have been zealously engaged to vindicate the doctrine of grace, and that ably too, have we not reason to fear that there has been too little said, both from the desk and the press, about practical godlines. We would say, this we ought to have done and not left the other undone.

Is it not to be lamented that there is so little attention paid to the laws of King Immanuel, by which alone the church is or ought to be governed? is not the discipline of the church of God too much neglected by many of us; may we not suppose in the temple-worship, if the snuffers were laid aside the lamps would burn but dim? Now, in the conclusion, for a word of encouragement to those that love God, we will say: notwithstanding all our imperfections and short comings in duty we have a High Priest in heaven, that can be touched with the feelings of our infirmities. Let us therefore look to Him for wisdom to direct, and strength to perform all those duties he has commanded, and God grant that we may all find his grace sufficient to support us under every affliction we have yet to experience, while we sojourn in this vale of tears.

CORRESPONDING LETTER.

The Lexington (N. Y.) Particular Baptist Association to her Sister Associations with whom she corresponds, sendeth greeting: and may the Lord Jehovah grant you abundance of his Divine presence, and lead you in the paths of righteousness for his name's glory.

Dear Brethren—This day of trial and distress with the Zion of God, reminds us of the language of inspiration as expressed by the Apostle Peter in second epistle, the second chapter—where he says, "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of, and through covetousness shall they with feigned words make merchandize of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not;" which scriptures we think, brethren, are now fulfilling in the largest sense of the word, in all the new measure system; the inventions of mortals are substituted for the commands of God; the scriptures are distorted and construed into every possible shape to suit the caprice of men; another gospel is preached to suit Arminians and non-professors, money is the object, self-aggrandizement the motive; and mortal beings led blindfold to destruction, under a mask of religion, the effect produced. While the souls of God's dear children are heavy laden, and their hearts made sad, the seeds of discord are sown and very friends separated. The cause of God languishes and Zion mourns, and her gates are black unto the ground. The times call loudly for the saints to gird on the whole armor of God, to stand fast in the liberty of the gospel. Watch unto prayer, and in all things give thanks; and besides this, giving all diligence, add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. For if these things be in you and abound, they make you, that ye shall nei-

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ther be barren nor unfruitful in the knowledge of our Lord Jesus Christ.

Dear brethren, the coming of your messengers has gladdened our hearts, and while hearing them declare the truths of the everlasting gospel of God our Saviour, has refreshed our spirits. Our preaching has been excellent, and we think in the power and demonstration of the Spirit. Our session has been conducted in peace and the greatest degree of harmony.

DAVID MEAD, Moderator.
THOMAS FAULKNER, Clerk.

THE PRIMITIVE BAPTIST.

SATURDAY, NOVEMBER 26, 1842.

The year is drawing to a close, and we would respectfully call the attention of our Agents and subscribers to an early renewal of those subscriptions made only for the present volume or year, as all such will be discontinued at the end of the year unless previously renewed. We would also suggest to Agents the propriety of mentioning such names as should be discontinued by removal, death, or otherwise, as well as designating such of the new subscribers as wish to discontinue at the end of the year—unless this is done we generally continue the papers until otherwise directed. A slight attention to these particulars will prove very beneficial, by saving us considerable unnecessary labor and expense.

TO EDITORS PRIMITIVE BAPTIST.

Caledonia, Lowndes county, Mi.
Oct. 24th, 1842.

DEAR BRETHREN IN THE LORD: I have once more taken up my pen to address you, though in a very feeble manner. I now wish you to examine vol. 6th, No. 22, November 27th, 1841.

Now, dear brethren, before God and to the inspection of my dear brethren, I wish to say a few things to you that bear upon my mind. Now, brethren, Mr. Micajah Bennett has disputed my word three times in regard of what I stated to you before, concerning the constitution of Border Spring *society*. I then told him I would prove it by brother Alexander Morris, and also did it at bro. Morris's own house. I then also referred him to brother Ezekiel Morris, who was also present at the Constitution. And since that time Mr. Bennet has stated to the congregation at Border Springs, that the writer in the Primitive paper was mistaken, but honestly mistaken. And he has since that publication acknowledged to bro. A Morris and bro. John Gaston, that the Clerk of their Constitution understood it as I stated it; and confessed he also saw it himself on the Minute of that Constitution. He now says he made that publication to relieve brother Morris and me.

Brethren, I wish you to examine this and say, whether he has relieved us or exposed himself a little more. And I took the two brethren above named, and went to the Clerk of that society, and examined their society book; which says, they were constituted upon the faith of the Columbus Association; which is the identical same faith I wrote to you before. And I will now write a few words more of their faith: But that he chose them in such a manner that violence is done to no man's will, in such a manner that salvation is freely and sincerely offered to all, in a manner that while the righteous in eternity ascribe their salvation to the free sovereign grace of God, the finally impenitent shall see and acknowledge their own perdition to be the natural and necessary result of their own voluntary incorrigible wickedness and opposition to God and his truth.

And now, brethren, is this the Primitive faith? I think not.

Very dear brethren, we whose names brother Mann has mentioned above, are members with him in the same church, and are willing to testify what brother Mann has said respecting the Constitution of Border Spring society is the truth. Alexander Morris and Ezekiel Morris—and bro. John Gaston is a member with us, and heard Mr. Bennett make the acknowledgment. In the mouth of two or three witnesses every word may be established. A hint to the wise is sufficient.

Now, brethren, Mr. Bennett still says he is a Primitive Baptist. If he was, would he stand in opposition to us as he does? Now, brethren, his actions speak louder than his words. I come out plain and say, that he is not, &c. Now, Mr. Bennett, did you not promise Ebenezer church in 1838, if they would give you a letter that if the Pilgrim's Rest church did not join the Buttahatchy Association this fall, to wit, 1838, that you would bring your letter back to Ebenezer church? Did you do it? Now, sir, I will answer for you; sir, you did not. Now is this all? I answer, no; for the greater part of the

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members where you are now living were missionaries before you joined them, for you told me so yourself. Sir, did you not tell me, that if the Columbus Association did not rescind that part of their faith which I published in the Primitive, that you would leave them; for, said you, brother Mann, I never have swallowed it, nor I never will. Now, sir, have you complied with your word? I, answer, no; for you are still living with them and vindicating their cause. Is this all? No, sir, you have taken the voice of two churches, as you call them, to exclude two poor old Primitive Baptists, because they would not drink out of your missionary cup and lick your golden calf. Surely now you will not say I am mistaken.

Did you not tell me that bro. Keaton had published a lie on you in the Primitive, and he should take it back; if he did not, you would expose him, &c.? Now have you done it? Did you not say I was the first one that put your name in the papers, and you said you thought of replying to it, but it was too low a stoop for you. I wish you to rember that your name was used by two of the Primitive Baptists before me Now, dear sir, I wish you to make your words and conduct agree. And now let us take Christ's own language: Or how will thou say to thy brother, let me pull out the mote out of thine eye, and behold a beam is in thine own eye, &c. Now, Mr. Bennett, did you not have the care of Elbethel church, four, five, or six years? Now, sir, where is that love that you had for all the brethren and sisters? And did they not love you? Did she not esteem you highly? I say she did. Did she ever treat you amiss, but esteemed you as a gospel minister of the Lord Jesus Christ? For the Lord's sake look where you are, and remember you put yourself there, and then remember you are the very cause of my writing now, &c.

Now where is the love that once did exist between you and me? Did I not love you as one of the members of said church? Those things I want you to look at, and consider. And now, sir, you are living with a missionary set that do blaspheme God's holy name, and are the enemies of the poor Old Baptists; and they tell lies on them, and speak all manner of evil against, &c. Does it not appear very plain, that you are in the path too? I am sorry for you and your craft men, but God knows my heart, their ways I do despise, &c. I feel determined by the grace of God to vindicate his cause while I live. The grace of our Lord Jesus Christ be with you all. Amen.

My dear brethren, I crave an interest in all your prayers. Ah, br. Tillery and br. Rorer, and you, br. Moseley, where are you and all the brethren? Cry aloud, and spare not. Brethren, earnestly contend for the faith once delivered to the saints. So I add no more at present. but remain your unworthy brother. Farewell to all.

WORSHAM MANN.

FOR THE PRIMITIVE BAPTIST.

CIRCULAR LETTER.

WRITTEN FOR THE KEHUKEE ASSOCIATION, IN 1835,

By Joshua Lawrence.

To the several churches we represent.

(*continued.*)

The third church we name is the church at the city of Ephesus. That there was a church in this city, both Paul's epistles and John's Revelations prove; and that it was a Baptist church, is clear also. While Apollos was at Corinth—Acts, ix. 1—Paul having passed through the upper coast, came to Ephesus. There he found twelve of John's disciples, these were Baptists of John's make; he gave them the Holy Ghost by laying his hands on them, and they spake with tongues and prophecied. Verse 18: "And many that believed came, and confessed, and shewed their deeds"—burnt their books, &c. Verse 20. "So mightily grew the word of God, and prevailed." You, dear brethren, cannot help seeing here that John's twelve Baptists were the first materials of this church; and that the character of those that were added to them by Paul's two years preaching at Ephesus, were such men that confessed and shewed their deeds, believed, burnt their books, &c. which was the very character of the twelve Baptists of John's make, such as confessed their sins, &c. baptised in Jordan. And such success Paul had here in preaching, that it drew from the historian Luke these expressions: "So mightily grew the word of God, and prevailed." We cite you as further proof of this fact, Paul's epistle to this church, and several items found in the Acts. So then, this was a Baptist church of men that confessed their sins, shewed their past bad deeds, be-

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lieved, &c. just such are the churches of the Kehukee Association.

The fourth church we shall name is that at the city of Corinth. Paul's two epistles prove that there was a church at this place. Acts, xviii. 4: "And he (Paul) reasoned in the synagogue every Sabbath, and persuaded the Jews and the Greeks" —verse 8: "And Crispus the chief ruler of the synagogue, believed on the Lord with all his house: and many of the Corinthians hearing, believed and were baptised." Now this is so plain that it needs no comment, that the church at Corinth was a church of baptised believers, and that they became so by Paul's preaching in this city, and that they first believed and then were baptised on a profession of their faith in the Lord Jesus—this is as clear as noon day. To prove which, read first epistles of Paul to the Corinthians, i. 13: "Or were ye baptised in the name of Paul"—verse 15: "Lest any should say, I baptised in my own name"—16: "And I baptised also the household of Stephanus." With abundant other satisfactory proofs in both the epistles, that the church at Corinth was a Baptist church of baptised believers. Of these four being Baptist churches there can be no doubt, and that they were just such as now compose the Kehukee Association. Our limits forbid our further particularising individual churches; and as there is satisfactory evidence that these four were all Baptist churches of baptised believers, so it necessarily follows all the rest of the churches must be; as we can hardly think that the apostles baptised more than one way, and that was with John's baptism; which was the same baptism that they had been baptised with as well as their divine master, and in the same way, with much water.

Now, dear brethren, we have told you that the Acts of the Apostles was the first history of the Christian church and of the Christian religion for 31 years; there are self evident proofs in this history, that the gospel was preached and had spread throughout Judea, Samaria, Gallilee, and by far the greater part of Lesser Asia; throughout Greece, and most all the islands of the Ægean sea—Cyprus, Crete, Salamis, &c.—good part of the sea coast of Africa, at Rome in Italy, Antioch in Syria, Ephesus, Joppa, Thessalonica, Berea, Iconium, Derbe, Corinth, at another Antioch which was in Pysidia, at Saran and Lydia, &c &c. Disciples are mentioned at Damascus, Lystria, Troas, Athens, Tyre, and Cesarea, while the church at Jerusalem remained the principal seat of Christianity, where thousands are said to believe. And this first history furnishes us with facts to prove that there was a Baptist church at Jerusalem, and a church at Rome; for Paul says their faith was spoken of throughout the world—a church at Antioch, at Corinth, at Galatia, at Ephesus, at Philippi, at Collosse, at Thessalonica, at Crete—the church in Cencherea, the church in the house of Priscilla and Aquilla, at Sardis, at Philadelphia, at Smyrna, at Pergamus, at Thyatira, and at Laodicea. Here are eighteen churches of which the history of the Acts of the Apostles, and the Revelations of John the divine, prove existed at those places: and there are hundreds of items and coincidences scattered in this first history of the Christian church, to prove that all these were churches of baptised believers—such as now compose the Kehukee Association.

But it may be asked what kind of Baptists these were? We answer, Paul says, "one Lord, one faith, one baptism." And the scripture again mentions the baptism of water, and the baptism of the Holy Ghost. Water baptism was the commission of John —Holy Ghost baptism was the commission of Christ; this last ceased with the apostolic ministry. Then during the ministry of John, water baptism was the one baptism; for the first time Christ administered Holy Ghost baptism was on the apostles after his death—then gave he them power to administer it by laying on their hands. Now the Quakers say, that Holy Ghost baptism is this one baptism. This is not so—Acts, xix: there you can see twelve men baptised by John's baptism, who received the Holy Ghost by the laying on of the hands of Paul, after water baptism. This agrees with John's testimony of Christ. But here is a text that scatters all before it, Acts, x. 47: "Can any man forbid water that these should not be baptised, which have received the Holy Ghost as well as we—verse 48: And he commanded them to be baptised in the name of the Lord Jesus." Then it is as plain as the nose on your face, that Holy Ghost baptism was not necessary nor never intended to make Christians, whether it went before or come after water baptism; but was only intended to give gifts, tongues, prophecies, working of miracles, and as a sign of the mission of Christ and his apos-

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tles, &c. &c. For the apostles were Christians and preachers before they were baptised with the Holy Ghost, all which in all cases you will see clear by consulting and comparing the scriptures. So then the Quakers are mistaken, and water baptism is the one baptism alluded to by Paul, whether going before or following after Holy Ghost baptism. And he calls it one baptism because it is the one baptism given of God to John to administer; he calls it the one baptism because it is the one mode given by God to John, for if God did not give John the mode, how would he have known how to administer it since he had never seen it nor heard of its ever being practised before since the world began? It is called the one baptism because the baptism of John, Christ, and the apostles were all the one and same mode—much water, certain water, and river water baptism; and therefore the apostle calls out one faith and one Lord also, because one faith and one Lord were required both by John and the apostles in order to baptism. Then John's baptism, the apostolic baptism, and the Kehukee baptism are the same—one water, one faith, and one Lord baptism, as the whole tenor of the New Testament will show; and although there may be baptised unbelievers in the Kehukee churches, yet this don't alter the case, for there was an unbelieving Simon Magus baptised by Peter, yet Peter (see the scripture) baptised him on the profession of his faith; but he lied, as some do in the Kehukee churches—yet God did not give it to Peter to know men's hearts but by their fruits, nor to know Simon was an unbeliever; nor has he given it to the Kehukee ministers. It has been said by an enemy, that there are drunkards, fornicaters, and unclean persons in the churches composing the Kehukee Association—we could heartily wish that all other churches and sects were clear of them and we too; but we would say, put all such men from among yourselves and then throw stones at us, but for the present abstain from such calumnies, such self-righteous and self-conceit. Read Paul's epistles to the Corinthians, and see if there were not drunkards, fornicators, unclean and incestuous persons in that church; which is a good proof that the Kehukee churches are just such as this apostolic Baptist church at Corinth, and not sister to the churches of the pharasaical order, who strut in broadcloth begged by hirelings, who love the feathers more than the goose, and cry, I thank God I am not as other men. Such a man John the Baptist, or the apostles, would not let in their churches; and we don't want them in the Kehukee churches, for they are not of the old Baptist breed, but dogs and sorcerers that bark at and lick the sores of God's people, that are to be left out of the city when Christ comes to make up his jewels of penitent, broken hearted, sin confessing, obedient baptised believers.

We now in a short way, beloved brethren, come to the last thing proposed: to show that no church according to the scriptures has a right to be called the Christian church, but a Baptist church of baptised believers—and that none have, according to the scriptures, a right to claim to be of the Christian religion, but a Baptist who has repented and confessed his sins, and been baptised on the profession of his faith in Christ. We have fully shown that the first Christian churches were Baptists, of baptised believers; this you are forced from the scripture proofs to give up. If so, can you say, dear brethren, how you now can form and build a Christian church in this day, like those of old time, but by making use of the same kind of materials, of the same kind of tools and workmen, and the same plan by which the former apostolic workmen worked by? We say it cannot be done, for in this day if any man will build a Christian church he must build on the same materials, same kind of workmen, same plan, and construct in all things according to the first pattern showed in the mount, or else the tabernacle or temple will not be like the former. As proof we offer, 1 Peter, ii. 4, 5: "To whom coming as unto a living stone, disallowed indeed of men but chosen of God and precious." This coming here mentioned means believing in Christ, by which he (Christ the stone) gives a sinner life; and then, 5th verse: "Ye also as lively stones are built up a spiritual house (not a natural house) and holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ —verse 6: Behold I lay in Zion a chief corner stone, elect, precious, and he that believeth on him (on this stone, (Christ) shall not be confounded." Read the whole chapter. Read 1 Corinthians, iii. 11, 12: "For other foundations can no man lay than that which is laid, which is Jesus Christ—12: Now if any man build on this foundation gold, silver, precious stones, wood, hay stubble," &c. Now in the a-

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bove verses we are shown (as in twenty more we could cite) the manner of building Christian churches by the apostles; Jesus Christ the foundation, the sinner coming to him for life by faith, and then after receiving that life from him built up a spiritual house, &c. Then all the materials put in this house are, men made spiritual by the operation of God's spirit on them, then holy priesthood, then spiritual men, then able to offer spiritual sacrifices; so that natural men were not, and now cannot, be fit for the church of God; and a Christian church cannot be built out of natural men, and they have no right there while in that state, for they are not plants of God's planting, and therefore shall be rooted up. Paul is plainer. The Christian church is builded according to his plan, Christ the foundation and the materials gold, silver, precious stones; by this he intends sinners, melted in the fire of repentance and softened into penitence and compliance to God's will in the work of God's grace on their hearts, and stampt with king Jesus' image to make them current and passable in all God's dominions in earth and heaven, as gold or silver, suitable also to be put in any building to beautify, enrich, and adorn it; and precious stones, polished by the hand of God, "for ye are his workmanship, created in Christ Jesus unto good works;" "ye are God's building;" "I will refine them as silver is refined;" "and try them as gold is tried." For further proof read Revelations, that Paul by gold, silver, precious stones, meant believers in Christ as the only fit materials for the church of God, and that by wood, hay stubble, he meant children, women and men in their natural state, as unfit for the Christian church. So then national churches are not Christian churches; nor is a church that is composed of children and believers, for children are not lively stones, have never come to Christ the life-giving stone, but are dead stones and therefore not fit for the Christian church. Nor is a church composed of believers and seekers, and natural men and women and children, a spiritual house; nor can such natural persons offer up spiritual sacrifices, being natural and dead in trespasses and sins, and without faith cannot please God in that state. So then none but believers have spiritual life, none but they are lively stones, none but they have come to Christ the life giving stone, none but they have been refined as silver and tried as gold, and polished as precious stones by the hand of God, and so were the only materials in the apostolic age to build the Christian church; and even so now, the same and the same only, fit materials for a Christian church; all others are no more fit in the apostle's esteem than wood, hay stubble, to build the Christian church out of. Then a Baptist church composed of believers has the only rightful claim to be called the Christian church; because it is now what the former Christian church was, according to the New Testament. And such are the churches composing the Kehukee Association, as we have shown heretofore. The text shows us that the Christian church was a stone building, built of lively stones, and can you make a stone building out of wood, hay stubble? No, you know it cannot be done. Then no more can you make a Christian church out of natural men, women and children. Then if Moses and Solomon had built the tabernacle and temple out of wood, hay stubble, how would God have liked it since he gave the plan of both, for both were built as a dwelling place for God? So is the Christian church, she is built on earth as a house, tabernacle, and temple of the living God; a host of scriptures prove this. Then if God would not have liked it at the hands of Moses and Solomon to have dwelt in a straw tabernacle and temple, how will he now like to dwell in a hay stubble church? Consider of this, ye hay and stubble builders, and learn to go by God's plan, or else he will burn up your work; as he would no doubt have done that of Moses and Solomon, had they not gone by his plan.

Now we know that the first Christian church is called the bride, the Lamb's wife; and we further know, that love is the ground work of man and wife—do children love Christ? Do natural men and women love Christ? Have they given their hearts and their all up to him in love? Have they taken him as their all, the chief object of their affections, and become willing to suffer for his sake, and yield obedience to him, his laws, rule and government, and make his will theirs, and in all things say—husband, thy will be done? No, brethren, we know better than this—that the carnal mind is enmity against God. Then children, and natural men and women, while in that state, are no part of the Christian church; nor are they the bride, the Lamb's wife; but the believers are taught to love him, because they see he

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first loved them, and have been made willing in the day of his powerful love to give up their all to him, and yield obedience to him; and so to love and serve him all the days of their life, and suffer with him and bear his cross through good and evil report as their lot may fall. And thus when Christ wins the sinner's heart by his overpowering love, at the day of conversion the match and promise of marriage is made; yet this sinner has no right to be called a Christian, nor his religion the Christian religion, until the baptismal rite of matrimony is administered to him; then he loses his maiden name sinner, and puts on from that day the name of his husband Christian, and then is entitled to be called Christian and his religion the Christian religion; and such men and women congregated together the Christian church and their religion the Christian religion, according to the New Testament, and is fully provable therefrom by the whole tenor.

But if a wife goes a whoring and prostitutes herself to another man, and takes up with him as her husband, and is governed by his laws and rules, and owns him her head, she forfeits her claim as a wife of the first husband by the law of the gospel, and he may put her away. So any Christian church that owns any head but Christ, and is governed by the laws and rules of such a head, whoever he may be, whether king or Pope, forfeits her claim to Christ her former husband, and becomes a prostitute and a committer of fornication with such kings, Popes, and heads. This is the idea that runs through the whole book of the Revelations of John the divine, concerning the church of anti-Christ, and he gives it as a distinguishing mark of the church of anti-Christ—read that book as proof. Thus the Roman Catholic church, which was once a Christian church, has gone a whoring and married the Pope in 606, and has since owned him as the head of that church, has yielded herself to obey his rules, laws and canons, and the laws and rules of kings for her doctrines, ordinances and discipline, and rejected those of Christ her former husband; and thus she is said to be a whore, and a committer of fornication with the kings of the earth, and to make herself drunk with the blood of the saints. And thus for these and a hundred other scripture reasons we could give, has the Catholic church forfeited her claim to be scripturally called the Christian church; and her scripture name since that date has been *Mystery—Babylon the great—the mother of harlots—and abominations of the earth.* This is truth, for she has committed whoredom with near 200 Popes, and fornication with not much less than 300 kings of different nations. Then Christ has put her away as a whore, and given her in the scripture her name, and disowns her as his wife, and given her up to her paramour—and the saints shall in a short time from this burn her flesh with fire, as she has burned many thousands of them—this we seal as truth of prophecy.

Suppose a Christian church should take a decanter of water, instead of wine, and administer that in the Lord's Supper—would she not forfeit her claim to be a Christian church, by thus perverting the ordinance of her Lord, since water used in the sacrament could not show any semblance of the blood of Christ, shed under the New Testament for the remission of sins; nor show the Saviour's death until he come, nor bring to the remembrance of the communicants his bloody passion and love for them? For in so doing the whole design of that solemn ordinance would be perverted, and the Lord's request of his church violated and her disobedience manifested. This we say, dear brethren, to you to fortify your minds against some publications which we have seen of water communion Baptists, tending to such a state of things. We say such a church would be unworthy of the Christian name, and violate the conjugal tie of bleeding love, and destroy the glass set up for the wife of Christ to view every now and then her beloved, dying, bleeding, absent husband, and thereby to remember him and his bleeding love to her since his ascension. Equally so those who practice sprinkling and pouring for baptism pervert the whole design of that ordinance; for baptism in the scripture is set forth as a burial, or as being buried with Christ by baptism; and is there not as much likeness between water and the blood of Christ, as there is between sprinkling and pouring to make a burial, or to bury a dead man? About the same, and you have as much right to change the one as the other. Thus those who change immersion for sprinkling, change in the same degree wine for water, and thereby pervert the very design of baptism; for baptism was designed to show our death to sin with Christ, and our resurrection with him into newness of life; and when defined by Peter proves the fact,

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for he says baptism is not the putting away of the filth of the flesh, but the answer of a good conscience. And baptism cannot be the answer of a good conscience to children, for they have no conscience about it. So then this proves there was no children in the first apostolic churches. And as to baptism by immersion, there is as much likeness between that and a burial and resurrection, as there is between wine and the blood of Christ. So, dear brethren, maintain both as you now have them inviolate, and commit these sacred ordinances to the next generation as you have received them, and as set down in the scripture. And we say, if you change them you will be unworthy of the name of a Christian church, and your religion destitute of the true signs of the Christian religion, and you found disobedient to God. We are sorry, dear and beloved brethren, that we have had to cramp ourselves all the way through, in keeping back the many proofs which would have made this momentous subject much clearer; and that after doing all we could in cramping ourselves, we feel we have trampled on our limits and the funds of the churches--yet hope the subjects treated on will make you amends for that little balance that it will take between publishing a short and a lond letter. While in the name of our Lord Jesus we persuade you to let the scriptures be your guide in all religious matters, neither add to nor diminish from them, make your hearts the library for them, carry them out in principles and practice in all your lives, dealings, and conversation at home and abroad; live in peace, union and fellowship, contending for the faith once delivered to the saints in the holy scriptures; stand fast and immovable from them, always abounding in the work of the Lord, forasmuch as ye know your labor is not in vain in the Lord. And may God's abundant grace be upon you, and aid and assist you to do all his will and finish your several courses with joy to yourselves and praise to his name, and the good of the saints that shall follow after us. Farewell.

CIRCULAR LETTER.

To the churches composing the Licking (Ky) Association of Particular Baptists.

Dearly beloved brethren in the Lord:—Through the indulgence of a kind and gracious Sovereign, we have again been permitted to meet in our associate relation. Gratitude of heart and thanksgiving are due to God, who has sustained us amidst changing and trying scenes, and life's uncertainties, to enjoy another annual meeting with the brethren and messengers composing this Association.

It being a practice of long standing to address you through the medium of a circular, we propose inviting your attention to a few remarks on the subject and effects of the New Birth, which are much agitated in our day. Some take it to be one thing and some another, but "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."—Christ said to Nicodemus, "Except a man be born again he cannot see the kingdom of God." John iii. 3. It is this new and heavenly birth, which has bound christians in all ages, in such ties of love that distance nor time can separate or break asunder. The reason is obvious; they are of the same household of faith—their hearts are fashioned alike—begotten by the same spirit—and born of the same parents, they therefore know the order of their Father's house, but the world knoweth them not, because it knew him not; this is the reason why the son of the bondwoman has ever persecuted the son of the free woman: or the children of the flesh have persecuted the children of promise. Although the children of promise are few in number, and feeble in themselves, yet they are not willing to submit to the traditions of men; nor can they extend the hand of fellowship to any but those who give satisfactory evidence that they "Are born not of blood, nor of the will of the flesh, nor of the will of man, but of God," they are a people distinct from, and are not numbered among the nations: they are a people zealous of good works; their enemies call them by many opprobious names, but O! those despised little ones are safe—"The gates of hell shall not prevail against them," "The eternal God is their Refuge and underneath are the everlasting arms;" he shall thrust out the enemy from before them—the Lord will be a wall of fire round about this poor little flock, and the glory in the midst of them; then, dear brethren, "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial?

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or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, "I will dwell in them and walk in them; and I will be their God, and they shall be my people." Whence it will be perceived that the fellowship of the saints is the effect of the love of God shed abroad in our hearts, by the Holy Ghost, which is given unto us, and is confirmed by a joyful reception of the truth and obedience to the commands of our Lord Jesus Christ; hence it is said, "Every one that loveth him that begat, loveth him also that is begotten of him," and we are constrained to judge favorably or unfavorably those claiming to be sons and daughters of Zion, in proportion as we see the image of Christ manifested in their walk and conversation; from all of which it is worse than idle to say we MUST fellowship *this* or *that*, seeing that fellowship flows spontaneously from the implantation of grace in the heart. We have great reason to be thankful to God for liberty of speech and of conscience; that it is our privilege to proclaim fellowship for truth, and non-fellowship for every thing at war with truth.

We seem evidently, dear brethren, to have fallen on the times of which the Apostle has warned his brethren, when "Evil men and seducers shall wax worse and worse, deceiving and being deceived, "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and shall turn away their ears from the truth, and shall be turned unto fables."

We may expect a warfare not only with the flesh and its inbred corruptions, but with satan and his legions which shall compass the camp of the saints; but dear brethren, this little flock need not be dismayed, for "The Lord is our Judge, the Lord is our Lawgiver, the Lord is our King, he will save us." Isa. xxxiii. 22: for he hath said, "I will never leave thee nor forsake thee," but he will consume their enemies with the brightness of his coming.

Let us ask of him grace to help in time of need, that we may be enabled "To contend earnestly for the faith once delivered to the saints," and O! dear brethren, let us remember that "The weapons of our warfare are not carnal, but mighty through God to the pulling down of the strong holds."

Finally, brethren, farewell: be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you. Amen.

THOS. P. DUDLEY, *Mod.*
JAS. S. PEAK, *Clerk.*

TO EDITORS PRIMITIVE BAPTIST.

Aspen Grove, So'ampton county, Va.
Nov. 7th, 1842.

DEAR BRETHREN: At this time we are favored with the visits of our much respected brethren Cooper and Bennett, and I assure you it was a very seasonable visit with us, as it happened to be the very time when we could in truth say, "*the harvest is great but the laborers few.*" This destitution of our brethren gave us hearts to appreciate such visits, it is true; but I assure you, it was only a feather in the *scale*, when compared with the faithfulness in which the word of GOD was preached, and the powerful effect it had upon the large and attentive congregation they had the pleasure of addressing at OLD So. QUAY. As an evidence of the correctness of this statement, I can inform you, that the brethren have already continued with us *three* days, and I regret very much that previous arrangements force them to the necessity of leaving day after to-morrow. But I hope they will not forget to *pray for us.* and that the word that has been dispensed may be productive of much good.

Who, brethren, will follow them in an example so worthy of imitation, and come over and speak a word of comfort to the dear mourners about Old So. Quay? Where, I ask, is the watchman that can slumber upon his post in this hour of danger, and suffer an enemy to make inroads into the camp of Israel and not give the alarm? And where is the Christian whose ear can be deaf to the cries of the distressed round about here? Not one, I am sure. Then, brethren, come over and help us, the work of the Lord is still prospering. Brother B. Cooper had the pleasure of administering the ordinance of baptism to eight subjects, who were willing to follow the Saviour INTO the water, as well as on high land. This news is cheering, and if we can judge from the present signs, I say come on and it is more than probable you may have a like duty to perform.

I wish, brethren, I could tell you more of the news in this section; BUT COME AND

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SEE, as I am in a hurry, just from church. Farewell. *E. HARRISON.*

P. S. Brethren, if you have any thing to write—write; if not, say nothing. Don't tell what others are doing, while ye yourselves are idle. *E. H.*

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"Come out of Her, my People."

VOL. 7. SATURDAY, DECEMBER 10, 1842. No. 23.

COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

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LETTER 3.

DEARLY BELOVED: we will now go on with our unfinished subject by observing, that as in every conflict which a believer is brought into with sin and satan, the grace of God stands at his right hand to defend him, and at last brings him honorably through his severe struggles; so at the close of every conflict, he the louder sings of *triumphant grace*, and the more admires its way and manner of working and conducting all matters under such conflicts. Also, it always is from such believers as are the most tried and afflicted in soul, that grace receives the largest revenue of praise; for they learn its worth from being wholly supported by it when in the greatest perils, and in the most critical situations. In nature, the darker the night is, the brighter the gloworm appears to shine: and in the divine life it is no less true; for the greater the believer's embarrassments are, and the more perplexed his situation is, so much the more illustrious is the shining forth of sovereign grace on his path way. This fact is well known to every one who has been long in the school of Chirst, and is acquainted with *the trial of faith*, 1 Peter, 1. 7. Vastly majestic, you know, is the breaking out of the noon-day sun from behind a dark thunder cloud: and how very dignified divine grace looks when it is deeply engaged in defending and supporting of a saint of God when he is under a most powerful encounter with sin and satan. And hence, why the Lord sometimes *plungeth the believer into the ditch till his own clothes abhor him*, is perhaps, that grace may shine the brighter in extricating him from a situation so very disagreeable, Job, 9. 31.

But again.—Grace secures unparalleled honors to itself by taking the course it does in saving rebellious man; and we know that its course is such that it saves the sinner without borrowing or begging help from him. Should grace receive any assistance from an arm of flesh in the business of saving the soul, of course, the honors obtained by the salvation, must, by the rule of congruity, be divided between the two agents which were engaged in saving that soul. But sooner than sovereign grace will submit to a measure so contemptible in itself, and so reproachful to the cause of God and truth, that it will save sinners by its authoritative power and expense, asking no favor of any man. And this is what we call *triumphant grace*. In no other way will grace save men. It came into office at first, and commenced its operations on Abel upon this very principle; and from then till now it has not swerved; no, not so much as an hair's breadth. It is grace yet,—even *triumphant grace*; and it saves sinners,—the very chief of sinners,—sinners who cannot help themselves. So long as a man feels himself to be good, or tolerably good, or almost, if not quite, good enough to do without grace, grace will do without him. Grace will never take a good cause in hand since it can derive no praise nor honor from such an undertaking. In order that it may gather to itself credit and honor, praise and fame, it picks up *the poor, and the maimed, and the halt, and the blind*, Luke, 14. 21. Yes, and it picks them up too out from the mud, and the mire, and the horrible pit of sin, and from the depths of misery, and wretchedness, degradation, and infamy, and then conducts them to the fountain

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opened for sin and uncleanness, and shows them that their dwelling is in God, and that there they are safe, and in Jesus Christ fair and without spot.

Now such men as these will rise up in mass and praise God from whom all blessings flow; and, also, in lofty strains sing to the honor of *triumphant grace*, and acknowledge themselves under infinite obligations to the divine Majesty. And if any one should here ask us why it is that grace passes by good and decent folks, and diligently attends to, and takes a deep interest in, and has so marked a regard for, such poor polluted worms and loathsome mortals; we know of no better answer that can be given than just this, *The Lord of hosts hath purposed it, to stain the pride of all glory, and to bring into contempt all the honorable of the earth*, Isa. 23. 9. The doctrine of grace,—free and distinguishing grace; and the salvation of the soul effected by grace alone, freely abounding to the poor and needy through the blood and righteousness of our prince Immanuel:—I say, this doctrine is that which brings honor to the *divine Throne*, and exalts the Saviour of sinners, and is an inlet to all the gospel peace and rest that ever was, or that ever will be enjoyed by the church of Christ, in this, or in the world to come. With this gospel peace the world has no happy acquaintance; their time, and their minds, and their thoughts, are all taken up in, and engaged about, what St. Paul calls *the pleasures of sin*, Heb. 11. 25. Nay, more than this; for it is not only true, that the giddy world know nothing of this gospel peace; but it is equally as true, that no men on earth, whether they are orthodox or heterodox, Old School or New School, are in heart acquainted with this gospel peace, unless they have been brought to an acquaintance with it by the eternal spirit.

But in reference to *triumphant grace* we will once more observe:—In this grace there is something so forcible, so efficacious, and so masculine, that at times it seems to sweep every thing before it, and as though it was out on a conquering expedition; for it appears on such occasions to be *clad with zeal as a cloke*; and hence before it, *the stout-hearted are spoiled*, and the rebellious, who had long exalted themselves, *come bending unto it*, Isa 59.17; Psa. 76. 5; Isa. 60. 14. It is most admirable to see the way and manner which this grace takes to curb, and bow, and melt down the minds of audacious and stubborn men. It is done so effectually that lions are turned into lambs, and they all lie down together so that a little child can lead them, Isa. 11. 6, 7. In this way it is that men are saved *to the praise of the glory of God's grace*; and to the end, *that no flesh should glory in his presence*, Eph. 1. 6; 1 Cor. 1. 29. Surely we all ought to sing of *triumphant grace*.

Also, there is so much divine goodness and greatness in this grace, that the whole gospel is named after it; THE GOSPEL OF THE GRACE OF GOD; and forgiveness of sin is said to be according to the *riches of grace*. And grace is likewise said *to abound*, and to be *sufficient*. And our election is the *election of grace*, and by grace we are said to *be called*, and by it we are *saved*, and our justification is *freely by grace*; Acts, 20. 24; Eph. 1. 7; Rom. 6 1; 2 Cor. 9. 8; and 12. 9; Eph. 1. 3, 4, 5, 6; Gal. 1. 15; Eph. 2. 5; Rom. 3. 24. Surely then, in view of all this, we may, and we ought, here roundly to declare grace to be sovereign and discriminating, and a Plenipotent from the skies, and that saves sinners the chief, and the vilest, and the worst. Also, in this grace there is something so peculiarly humiliating, that under its influence the soul seems to crumble all to pieces, and on the head of prince Immanuel, the believer makes haste to place the diadem of glory and to sing in lofty strains the coronation song,—LIVE FOR EVER GLORIOUS KING!

Once more we observe —Sovereign grace is closely connected with, and runs clean through, that *everlasting covenant, ordered in all things, and sure*, and which covenant was made on the behalf of *the bride, the Lamb's wife*, 2 Sam. 23. 5; Rev. 21. 9. In this covenant, the whole plan of salvation was settled by the eternal Three; and of this covenant, Christ is the head, and *the head of all things to the church*; and this head is said to be *full of grace and truth*, Eph. 1. 22; John, 1. 14. The stipulations, or conditions, of this covenant, even every one of them, Christ engaged to fulfil on the behalf of all those whom the Father gave to him, or chose in him before time began; and in fulfilling those conditions he opened the kingdom of heaven to all believers, and laid an indisputable foundation on which we are to build our hope of eternal felicity. And here again, grace, even sovereign grace, resplendently shines forth in the person and work of our incarnate God. Grace here

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looks like itself, and nothing else doth it resemble; and as it shines in the face of Jesus Christ our Lord, so it fills the church with its brightness, and also, scatters around crumbs of comfort to the whole household of faith, and administers divine relief to all the maimed and broken hearted. And this is the grace by which God will be known through all the streets of Zion; and every heir of promise is brought to know himself, and the gospel, and the Lord, by this same sovereign grace; and we will acknowledge it to be *triumphant grace*.

And here we will venture to assert in the open face of all our modern Pharisees, Arminians, Freewillers, Meritmongers, Ishmaelites, and Hagarenes; to wit, that the very *nature and constitution* of this Herculean grace, if we may so say, is such, that not all the sins, iniquities, infirmities, miseries, woes, wants, distresses, troubles, sorrows, griefs, and lamentations, among the sons of men, can ever once baffle, nonplus, defeat, impede, abolish, overthrow, undo, change, or invalidate. It has resisted, and turned aside, and crippled, all sorts of base policies, powers, intrigues, plans, devices, fiends, angels, men, and devils; and to this day it stands possessed with all that native and rightful authority and power so requisite in carrying out the purposes of God in the salvation of men *ordained to eternal life*, Acts, 13. 48. And be it known to all men, that this is grace,—sovereign grace, even the grace of God; and we will call it *triumphant grace*. By this grace *alone* are men saved; and nothing is real religion, nor even worth the name of religion, without this almighty grace in the soul. Mere light in the head is not it. A speculative knowledge of gospel doctrines is not it. An outside show of Christianity is not it. Talent for preaching, writing, and prophesying, is not it; for all these things have been possessed by men whose hearts were destitute of divine grace; and this appears evident enough from what is said, and *implied*, in the following passages of scripture; John, 5. 35; 1 Cor. 13. 1, 2; Rom. 10. 2. Also, God opened Balaam's mouth and eyes; and he, also, gave Saul another heart, and chose Judas for an apostle, and permitted some men to receive the word with joy, and to believe for a while; and yet left all of them without divine grace; Num. 22. 31; 1 Sam. 10. 9; John, 6. 70; Luke, 8 31.

We observe once more.—This sovereign grace of which we are now speaking, is that very grace which the proud and carnal religionists of this *awful day of rebuke and blasphemy*, Isa. 37. 3, mock and insult by trying to form a league between it and their free-will, and of which free-will they *talk exceeding proudly*, 1 Sam. 2. 3, and vainly imagine that an alliance between these two is necessary in order to effect the salvation of the soul. But the author and giver of this grace has issued a special mandate from the supreme court of heaven that this divine Plenipotent shall form no base consociation, tie, agreement, connection, or acquaintance, with any men or things below the sky; but just stand alone, and mind its own business, and do its own work, and save all that are ordained to eternal life. But thus, or nearly thus, runs the mandate. *Say thou not, a confederacy, to all them to whom this people shall say, a confederacy*, Isa. 8 12.

We are to understand, and very distinctly to understand too, that this grace is as clean disjoined from what is called man's free-will, as the throne of heaven is from eternal perdition. Indeed, man's free-will is at best a phantom,—a mere fancied vision which only serves to amuse idiots in theology: but the grace of God is a divine reality, and by it men are saved to the total exclusion of the idiot's free-will; and hence we are not afraid nor ashamed to call it *triumphant grace*, for it triumphs in the salvation of sinners; and in their salvation, or in saving of them, it rejects all human aid.

With regard to the covenant, as was before hinted, we would say, that it was made between the Father and the Son, and on the behalf of the chosen seed; and we are told that it is to *stand fast for evermore*, Psa. 89. 28; and it is a covenant of grace; and grace displayed in the salvation of sinners was to be the blessed result of it, and so we see it is: and in order to recover from the ruins of the fall, and to bring in and save all those persons that were given to the Son by the Father, this sovereign grace will have to exert its power over, and shed its saving influence on, every heir of promise, for *there shall not a hoof be left behind*, Exo. 10 26. And all the rich and choice blessings of this everlasting covenant of grace, be they more or few, shall be realized by the Lord's chosen inheritance, sooner or later: and hence this covenant is emphatically said to be *ordered in all things, and sure*, 2 Sam.

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23. 5. And we also read of the *sure mercies of David*, [Christ mystically] and likewise, of the *promise being sure to all the seed*, Isa. 55. 3; Rom. 4. 16.

Also, the goings forth of God towards his covenanted people in peace, and in all spiritual blessings, were from of old, as it is written, *I know the thoughts that I think toward you, saith the Lord, thoughts of peace, and not of evil. Blessed be the God and Father of our Lord Jesus Christ; according as he hath chosen us in him before the foundation of the world. I have loved thee with an everlasting love, therefore with loving-kindness have I drawn thee. But thou Bethlehem, Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to rule in Israel; whose goings forth have been from of old, from everlasting*; Jer. 29. 11; Eph. 1. 3, 4; Jer. 31. 3; Micah, 5. 2.

In this everlasting and well ordered covenant, are treasured up all those boundless stores of grace, mercy, peace, and love, which are so refreshing and dignifying to the church of Christ, and which, also, give us at times such great boldness of access to God through his dear Son. And in this covenant, the whole catholic church is as safe as the throne of heaven; and should satan, sin, or hell, succeed in severing even but one soul from this covenant, and Christ the covenant head, a charm would thereby be made in the divine economy, that sovereign grace itself would never be capable of healing. Also, this covenant is always in the eye and remembrance of our almighty Lord, and will fulfil every promise of it, and on the heirs of promise bestow every blessing of it. There is no possibility of a failure here. As soon might eternal Deity cease to be, and the light of heaven go out, as for the covenant of God's peace to fail in any one point or part of it. We know that the mountains may depart, and the hills be removed; but to the church, the Holy One of Israel saith, *My kindness shall not depart from thee, neither shall the covenant of my peace be removed*, Isa. 54 10.

It appears as if this covenant was upheld by the perfections of Deity, and to contain the elect of God of every nation under heaven; and that in the estimation of Jehovah they are all clean every whit. However once upon a time, the apostle Peter, we are told, fell into a trance; and in that trance he saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth; wherein were all manner of four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air, Acts, 10 Now what was all this for but to enlighten Peter's mind on the subject of the covenant of grace? and to convince him that the benefits and blessings of it extended farther than to the natural descendants of Abraham? And it is evident to any discerning mind, that Peter viewed the vision just in this point of light. The vessel in the form of a sheet knit at four corners was emblematical of the covenant itself, and by its being knit at four corners was shewn to Peter what substantial support it had, to wit, the four principal attributes of God, namely, mercy, truth, righteousness, and peace. Mercy at one corner, and truth at another, and righteousness at another, and peace at another. And thus is the covenant of grace upborne by four highly important ingredients in the economy of man's salvation, for *mercy and truth are met together, and righteousness and peace have kissed each other* in this well ordered covenant, Psa. 85 10. By the living creatures in the sheet was shewn to Peter the whole elect of God of every kindred, and tongue, and people, and nation under heaven, is clear enough from what the apostle himself says of it in the twenty-eight verse of the same chapter; *God hath shewed me that I should not call any* MAN *common or unclean*. And thus, what before went by the name of beasts, and creeping things, and fowls of the air, are at last termed MEN; and not unclean men, but men *cleansed*, as in verse fifteenth. All God's elect children, in their covenant standing, are clean in his sight. It is here that the Lord *seeth no iniquity in Jacob, neither perverseness in Israel*, Num. 23. 21.

But we observe again.—As it is true, that in this glorious covenant of grace, ample provision is made for returning prodigals of every nation, and yet nothing is said about man's free will; not only, take it for granted that it is but a mere figment, contrived and brought to light by a herd of fanatical conjurers at the see of Rome, and now received and admired by all the carnal religionists in christendom; but we, also, may consider it as the mighty Diana of the day, and full credit we are bound to

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give to what Luther the Reformer says of it, namely, 'If we believe it to be true, that God foreknows all things and fore-ordains all things; and that he can be neither deceived nor hindered in his prescience and predestination; and that nothing can take place but according to his will, which reason is compelled to confess, then, even according to the testimony of herself, there can be no free-will in man,—in angel,—or in any creature.'

A man whose heart is destitute of divine grace, and yet he is under a florid profession of religion, and possessed with exalted notions of human rectitude, and of his own free-will powers and charms, is at best a poor supercilious mortal. He can vapour round and make some noise in the pulpit and from the press, and talk largely about the out-works of Zion, and of the fulfilment of some dark prophecies from Daniel and the Revelation of John the divine; but still he is as light as froth, for the vessel has no ballast. So haughty is the human mind while it remains in its own element. And so powerful too is sovereign grace, that when it takes the haughty rebel in hand, it brings his high looks down, and takes the lead of the mind, and acts with all the nobleness of a Plenipotent from the skies. It cuts down, and stifles, and checks, nearly or quite all the first and natural growth in the heart, and by its own power and influence raises a crop to suit itself, and stamps every fruit, slip, plant, seed, and cion, with its own signature. And in this way it is that it comes to be *triumphant grace*. It takes the lead, and it goes a head, and guides the believer on to glory and renown; and through vast eternity it will be held up in songs of admiration by all glorified saints around the throne. Such are the charms, glories, beauties, strength, worth, and clear shining of this sovereign grace, that the wisest of the sons of men can no more give a proper definition of than they can accurately define the word EVER. All mortal thoughts and words are lost,—for ever lost, in the immensity of the grace of God! Little children talk of diamonds with as little pathos as they speak of common pebble stones. And men generally talk about divine grace in the very same tone that they paraphrase on human excellency; and especially is this true in pulpit talking. And sad to tell, this mode of talking, in or out of the pulpit, argues nothing in favor of such talkers being children of grace; but contrarywise, that they are *slaves* and not *children*. Grace *frees the soul from a state of thraldom*, and causes the *tongue of stammerers to speak plainly*; and not only plainly, but correctly also, for it teaches *a pure language* we are told, and likewise well *seasons the speech with salt* as well as *creates the fruit of the lips*. And when this is done, the mouth, instead of speaking *great swelling words of vanity* concerning free-will, or *muttering perverseness*, cheerfully *speaks the truth in love*, by saying *where sin abounded, grace hath much more abounded*, Rom. 6. 22; Isa. 32. 4; Zeph. 3. 9; Col. 4. 6; Isa. 57. 19; 2 Peter, 2. 18; Isa. 59. 3; Eph. 4. 15; Rom. 5. 20.

(*to be continued.*)

JAMES OSBOURN.

Woburn, Mass. 1842.

CIRCULAR LETTER.

Of the Mad River Baptist Association, Ohio.

VERY DEAR BRETHREN:—Through the mercy and protection of an all-wise Creator, we have been permitted to meet once more on this side of the silent tomb, and to address you by this our annual epistle of love. *We feel the responsibilities resting upon us, as your Messengers, acting in the capacity of an Association, are of a momentous nature.* Dear brethren, the signs of these times, and the word of our King, call loudly upon every follower of Jesus to WATCH and pray that all our actions be governed with an eye single to the glory of God, and the welfare of Zion. The church of the living God has ever been surrounded with hosts of mighty foes; yet she stands, a monument of God's wisdom and power. The powers of anti-christ are yet in the field, and every day appear to gather more strength. "They set up *their* ensigns for signs." Many artful mottoes are inscribed upon their banners, to deceive the hearts of the simple, and lead astray the unwary. "*Tract Society*"—"*Sunday School Union*"—"BIBLE SOCIETY"—"MISSIONARY SOCIETY"—"WASHINGTONIAN TEMPERANCE SOCIETY," float on every breeze, stream from every battlement of the citadel of error, and are hoisted by every detachment of the grand army of anti-christ. Universalists, Roman Catholics, Deists, Atheists, and Arminians of every name and grade, appear to have adopted "temperance" as their WATCH-

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WORD. Beware, brethren, lest they, *with good words and fair speeches, deceive you.* You owe allegiance to Him who has purchased you with his own blood. His army has but one banner; on which Jehovah has inscribed, as with an immortal pen, "BY GRACE ARE YE SAVED, THROUGH FAITH; AND THAT NOT OF YOURSELVES: IT IS THE GIFT OF GOD: NOT OF WORKS, LEST ANY MAN SHOULD BOAST." Let us praise the God of grace, for preserving here and there a standard-bearer, to unfurl the banner of victorious grace on the heights of Zion. "How beautiful upon the mountains are the feet of him that bringeth good tidings; that publisheth peace; that bringeth good tidings of good; that publisheth salvation; that saith unto Zion, Thy God reigneth!" And O brethren, remember, that so long as ye walk as obedient children, your enemies can do no harm. Wield the sword of the Spirit; for by so doing one shall chase a thousand, and two shall put ten thousand to flight. Enquire for the old paths, and walk therein: for some, (of whom we hoped better things,) appear to be searching after new paths; and, not content with the volume of God's inspiration, are seeking to become wise above what is therein written. Beware, lest there be in any of us a disposition to introduce sentiments, which, if persisted in, will inevitably cause divisions and offences contrary to the doctrine taught by our blessed Lord. Is it not to be feared that a spirit is now manifesting itself, even among those called Old School Baptists? Are there any among us willing to take on themselves the fearful responsibility of sowing discord among brethren? of severing these bands which have united and kept us together, through scenes of adversity and trial? God forbid that any of us should recklessly pursue a course, whereby the sheep and lambs of Christ would be wounded in the house of their friends; while the enemies of Zion would shout aloud for joy, and tell it in Gath and publish it in the streets of Askelon, saying; "How doth the city sit solitary, that was full of people! how is she become as a widow! She weepeth sore in the night, and her tears are on her cheeks; among all her lovers, she hath none to comfort her: all her friends have dealt treacherously with her; they are become her enemies." Brethren, we hope better things of you, though we thus speak. Let us therefore watch and pray lest we enter into temptation, striving to keep the unity of the spirit in the bond of peace. We have nothing to fear from the combined forces of anti christ, while walking in the footsteps of the Captain of our salvation; who leads all the purchase of his blood to certain and glorious victory. "Wherefore, gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ." Remember, many duties devolve on every soldier of King Jesus; and he has said, "If ye love me, keep my commandments." "Be ye therefore, followers of God as dear children." Brethren, are we not negligent in many things that make for our mutual peace, comfort, and edification here on earth? Do we assemble ourselves together as often as we should? And when we do meet for the worship of God, is our conversation such as becomes the worshippers of Him, who is "glorious in holiness, fearful in praises, doing wonders?" Have we not concluded it is useless to meet for social worship, unless a preacher of the gospel be present? If so, brethren, we have evidently been wrong in that matter; for Jesus has said, "Where two or three are met together in my name, there am I in the midst!" And if we have his presence what can we want beside, since

"To spend one day with him on earth,
Exceeds a thousand years of mirth."

Let us be careful that the devil and our own proud hearts, do not deter us from the performance of those duties which God has enjoined upon us, to show our love to him, and to one another. Let us ever remember that the eye of the world is upon us, and that we should strive so to conduct ourselves as to give them no just ground to reproach the cause of God our Saviour.

We are exhorted to contend earnestly for the faith once delivered to the saints. Let us then form no compromise with the Arminian world, in any matters pertaining to the doctrines of God our Saviour, but "Hold fast the form of sound words," for "Ye shall know the truth, and the truth shall make you free." Fight on then, ye children of the Most High God, for soon ye shall be freed from sorrow, toil and pain: soon ye will be discharged from the warfare with the world, the flesh and the devil; and then you will enter the heavenly Canaan, where

"No chilling winds or pois'nous breath,
Can reach that healthful shore;

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Sickness and sorrow, pain and death,
Are felt and feared no more."

But, before then you must encounter the last enemy, Death; for "It is appointed unto man once to die." But you need not fear him, for Jesus has removed his sting: and though your bodies must return to the dust from whence they came, yet death shall not reign *eternally* over them; "For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body." Phil. iii. 20, 21. These same identical bodies in which we now dwell shall be raised, but they shall be changed and raised *spiritual* bodies—and not bodies of flesh and blood. "Then shall be brought to pass the saying that is written, death is swallowed up in victory. O death where is thy sting? O grave where is thy victory? The sting of death is sin, and the strength of sin is the law. But thanks be to God, who giveth us the victory through our Lord Jesus Christ. Therefore, beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord.' 1 Cor. xv. 35—58.

CORRESPONDING LETTER.

The Mad River Regular Baptist Association to the several Associations with which she corresponds, sends christian salutation.

DEARLY BELOVED BRETHREN:—God in his providence has favored us with the blessing of meeting our brethren once more in an associated capacity. Our hearts leap for joy on beholding the oneness of sentiment and union of heart exhibited in the different epistles from our beloved brethren, who are scattered abroad in the wilderness, and which has prevailed among us during our present session. The dispensation of the gospel has been faithful on the part of your messengers, and our intercourse has been mutually satisfactory. We request the continuation of your correspondence.

Now, dear brethren, though our trials and afflictions be great, let us stand fast in the liberty wherewith Christ has set us free. Although great is the enemy we have to contend with, yet Zion's King has said, *Fear not, little flock, for it is your Father's good pleasure to give you the kingdom.* Let us be mindful that HE who has armed us for the conflict, will assuredly bring us safely through it and crown us victorious over every foe, to the praise of his glory. And now may the grace of our once humble, but now exalted Lord and Saviour, reign over you and rest upon you, until he brings you finally into the everlasting enjoyment of himself!

TO EDITORS PRIMITIVE BAPTIST.

Lexington, Mississippi,
29th Oct. 1842.

DEAR BRETHREN EDITORS: Through the mercies of an all-wise providence I am again, poor and feeble as I am, permitted to address you a few lines for publication; the subject matter of which you will find on record, in our Lord's gospel by one of the evangelists: "No man can come to me except the Father which sent me draw him, and I will raise him up the last day.

These words you know, brethren, were spoken by one who spoke as never man spake, which I hope will stop the mouths of all gainsayers: for some, I find, are willing to pass by all the writings of the apostle Paul, for the reason I suppose that the apostle uses some language which they cannot twist to suit their own purpose. I myself look upon the writings of the apostle Paul as being as much the word of God, as the writings of St Matthew, St. Mark, St. Luke, or St. John, and any argument used against one, rebounds with undiminished force against the other: For all scripture is given by inspiration of God, and is profitable, &c. (Mark them words—and is profitable;) for some say the doctrine of election is not profitable. The query arises then, Is it a Bible doctrine? This none deny; but will say, ah, that doctrine of election is a mysterious something, and we had better let it alone; it won't do to preach it, the people won't believe it. That is true, they won't believe it while in a state of enmity against God; and I do expect that is the very reason why the people persecuted Christ as they did, and would not believe. For you know, brethren, that when a certain people heard the words of our Saviour, they said, this is a hard saying, who can hear it? But to the subject.

No man can come to me—why? I emphasize upon the word, why? Can none come to Christ? Tell me, Arminian, why is it that none can come? Where do you

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put this scripture, as well as a great many others, when you say the Holy Spirit is knocking at your hearts for admittance, and you won't let it come in; when you say God is trying, the preachers are trying, and we all have been trying to get you to repent, and you won't? But I will trouble the Arminian no further, and proceed to give my own views upon our subject. And to commence, I must call your attention back to the creation of man upon which, I will be as brief as the nature of the case and my weakness will admit.

Now you know that God made man not only good, but very good; and gave him a law, that he was able to keep; but God permitted the serpent to tempt Eve, just like he permitted him to tempt Job. He knew when the woman was thus tempted, she would be overcome by his subtilty, for the woman the weaker vessel was deceived, (the figure of the church, the body of Christ;) but the man (the figure of Christ, the head of the church) was not deceived, but went willingly and with full knowledge of the command of God under the law. Now you see that the man and woman are both under the law; you must also bear in mind that both the mind and conscience of the whole human family have become depraved. But, says one, are you going to say, that Christ was a sinner? Certainly I am, by imputation, but not otherwise. He was not deceived, he knew what he was doing, he knew the church had gone under the law, and he knew she would be finally separated from him without he came under the law likewise. Adam loved his wife even as Christ loved the church; this church was chosen in Christ before the world was, so says the apostle. Some say, they were chosen when they believe; but as the doctrine of election does not come before us, we will say no more about it at present.

Now you see the condition man is in by nature, dead, enmity against God, not subject to the law of God, neither indeed can be; children of wrath, having eyes and see not, ears and hear not, hearts and do not understand; cursed by the law, condemned already, without God and without hope in the world, led captive by the devil at his will. How is it, I say again, that man can come to Christ? And before I proceed further I will notice, what is meant by the words, coming to Christ. The word come, here, does not imply that the body must be brought to some certain point; for says the Saviour, The time will come when ye shall not worship the Father at Jerusalem, neither in this mountain; but them that worship the Father must worship him in spirit and in truth, for the Father seeketh such to worship him. Then what is meant by coming to Christ is simply this, laying down our enmity and being made alive; when this is done the creature can approach Christ, and worship God in spirit and in truth.

Now I have told you the reason why they come to me, and what is meant by the word come, &c. And now I will try to shew you how they are drawn. Man has violated the law of God, comes under the curse of the law; Christ makes an atonement for somebody, redeems them from under the curse of the law; the Holy Spirit comes and in due time makes the application of the atonement to all for whom he atoned. Shall we suppose for a moment, that Christ covenanted to atone for somebody, he knew not who? No. He saw the travel of his soul and was satisfied; he prays not for the world, but for all thou hast given me out of the world.

My sheet is full, I must close for the present. In my next I will try to show how men can come to Christ, and how and why it is that all that come shall be raised up at the last day. Farewell for the present. *(to be continued.)*

SAM'L CANTERBERRY.

THE PRIMITIVE BAPTIST.

SATURDAY, DECEMBER 10, 1842.

FOR THE PRIMITIVE BAPTIST.

MINUTES

Of the So Carolina Primitive Baptist Association, at her third meeting, which was held at New Salem church, Darlington Dist. commencing on the 15th of Oct. 1842, and continuing to the 17th.

The Introductory Sermon was delivered by brother Marshal McGraw, from Deuteronomy, 32nd chapt. and 9th verse: For the Lord's portion is his people, Jacob is the lot of his inheritance.

Repaired to the school house to carry on the business of the Association, and after prayer by brother Amos Hill, prepared to receive the letters. Appointed brethren Jno. Timmons and Stephen Jones to read the letters.

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Churches.	Districts.	Post Offices.	Ministers and Delegates	Baptised.	Rec. by let'r	By recan'n.	Dis. by let'r	Restored.	Excomm'd.	Dead.	Total.	Days of Preaching.	Contribut's for Minutes	By whom supplied.
25 Mile Creek,	Fairfield,	Taylorsville	Asa Bell, L. Perry, H. Price.	1				1		1	19	1	50	Asa Bell.
Jackson's Creek,	Richland,	Columbia,	D. Wooten, A. Campbell,								28	2	00	Dan'l Wooten.
Crooked Run,	Fairfield,	Brown's,	M. McGraw, V. Bell,			1					3	1	00	M. McGraw.
Ararat,	Fairfield,	Cookham,	G. Simpson, L. J. Vaughan,					3		2	27	1	00	Bell&McGraw
Mount Olivet,	Darlington,	Effingham,	Amos Hill, S. Jones,	1			4		2	1	16	4	50	A. Hill.
Colonel's Creek,	Richland,	Columbia,	No delegation.									2		
New Salem,	Darlington,	Effingham,	Jno. Timmons, S. Langston,		4				1		16		50	Amos Hill.
Bethsaida,	Kershaw,	Camden,	Letter—no delegates.								17	3	50	
				2	4	1	4	4	3	4	161		5 00	

Appointed brother Stephen Jones, Moderator; and brother George Simpson, Clerk.

Called for corresponding letters of sister Associations, when brother Moses Daniel appeared from Springfield Primitive Baptist Association, Georgia, with letter and packet of Minutes. Read and received the letter, and extended to brother Daniel the right hand of fellowship.

Query, from Crooked Run church. Are the words committee & resolved scriptural or legislative? If not scriptural, should they appear on the face of our Minutes. Moved and seconded, that the word agreed be adopted in the place of committee and resolved.

Collected $5 for printing our Minutes.

After prayer by brother Daniel Wooten, adjourned till Monday morning 10 o'clock.

The Sabbath was spent in preaching to a very large and attentive congregation; and we hope from the feelings manifested, that the spirit of the Lord was with us; and we hope the seed sown on that day, will take root downward and bring much fruit to the glory of God.

Monday, 10 o'clock, the Association met according to adjournment; and, after prayer by brother Marshal McGraw, proceeded to the business of the Association.

Appointed messengers to the Fork Shoal Association, viz: Vincent Bell and L. J. Vaughn, and in case of failure of either, brother Lewis Perry; and brother Daniel Wooten to write the letter. Appointed messengers to the Springfield Association, viz: brethren Marshal McGraw and Daniel Wooten, and in case of failure, brother George Simpson; and brother Marshal McGraw to write the letter.

Agreed to appoint union meetings as follows: 1st, at Crooked Run, to commence Friday before the 5th Lord's day of the present instant; at Colonel's Creek, Friday before the 5th Lord's day in January, 1843; at Mt. Olivet, Friday before the 5th Lord's day in May; at Bethsaida, Friday before the 5th Lord's day in July; and that the brethren unite their efforts to bring about a reconciliation with the last named church.

Called for, read and received the Circular Letter.

Appointed brother Stephen Jones to write our next Circular Letter.

Agreed that our next meeting be held with the Crooked Run church, (Fairfield district,) to commence Saturday before the 2nd Lord's day in November, 1843; and brother Jones to preach the Introductory Sermon, and brother Hill his alternate.

Called for, read and received, Corresponding Letters to sister Associations, and handed them over to the messengers.

On motion agreed, that we request bro-

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ther E. B. Smith to revise our Minutes for the press, and forward them on to the Publisher of the Primitive Baptist for publication.

We, the So. Carolina Primitive Baptist Association, would return our sincere thanks to God, and the church and vicinity of New Salem church, for their kind and hospitable treatment during our session. We feel thankful to Almighty God for the peace and harmony that prevailed among us during our meeting.

Closed by singing and prayer by brother Daniel Wooten.

STEPHEN JONES, Moderator.
GEORGE SIMPSON, Clerk.

CIRCULAR LETTER.

The So. Carolina Primitive Baptist Association to the Churches they represent, sendeth Christian salutation.

BELOVED BRETHREN: Your attention is invited to the consideration of the new birth, presented by our Lord and Saviour to Nicodemus, in the interesting conversation between them, as recorded in the third chapt. of Christ's gospel by St. John. and at the 7th verse; Marvel not that I said unto thee, ye must be born again. In this conversation Jesus said unto this teacher of the Jews, ye must be born again. The mysterious and imperishable operation of the word and spirit of God upon the heart of man, were not a matter of great surprise and astonishment to Nicodemus only; they have been regarded in the same light in all ages of the world, by those who know not God. Those operations have also been deemed by mankind as unworthy of their confidence. These views, however erroneous and guilty, have not been confined in their hateful influence to any particular class, or condition, of our species; the wise, the opulent, and the men of reason, are found in common with the stupid, and the depraved, and the slave, mingling in the ranks and augmenting the number of those who blindly oppose the doctrine of the new birth.

The person to whom our Saviour addressed himself with so much earnestness on the necessity of being born again, was a man of intelligence and distinction amongst the Jews. He probably sat in Moses' seat, he was an expounder of the law and the prophets, a teacher of religion. But alas! when tried by the standard of eternal truth, how lamentably deficient was he found, in the first principle of the religion he pretended to teach. Hence the just inference is, that a man may attain to a great degree in things that pertain to religion, and yet be sadly deficient in those things that are spiritual. and that which pertain to the kingdom of God. To prevent mistakes on a subject of such vast importance, our minds should be directed on the present occasion to the consideration of the new birth, and our efforts employed in attempting to explain what is meant by the Saviour's expressions, ye must be born again.

We shall point out in the first place, some of the plain scriptural evidences necessary to prove the mighty change that was wrought on the sinner's heart. First, what are we to understand by being born again? It surely cannot mean, a mere external reformation from gross immorality; nor a change from one system of religion to another; nor even from heathen idolatry to the Christian faith; nor in submission to the ordinance of Baptism; nor yet in firm persuasion that we are the children of God; zealously doing the work of our heavenly Father. The memorable instance of Simon Magus and Saul of Tarsus illustrates these remarks; the former believed historically, but the latter by the power of the word and spirit of God, working on the dark powers of the soul and diffusing life divine. Then the expression born again, and all other parable phrases found in the word of God, on two strong and distinct to admit of any consistent meaning, less than a radical change in the disposition of the soul.

We say a change or renewal in the disposition of the soul, because no new facilities are imparted to man in the new birth, none were lost by the fall and none are given in regeneration; the carnal mind or disposition of sinful man is enmity against God, in the new birth. A spiritual mind or disposition is given to man under the power and influence of the spirit of God, in which the powers and faculties of the soul receives a new and spiritual direction; the moral image of God was defaced in man by his apostacy, this image is restored in the new birth, by the word and spirit of God. This change or renewal is radical, it reaches to the thoughts and dispositions; the aims and ends of the new born soul is to glorify God, in the gift of his grace and spirit. All this is effected by the same mighty power and energy of God, which

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first gave life and form to man; and which alone can rectify and restore that part of man, which was lost and disordered. Hence those who were the children of wrath, have now become the children of God by the blood of the covenant, and adopted heir of Christ into the grace of life, and are said to be born again, or translated from darkness to light, and from the power of sin and satan into the kingdom of Christ.

For it is the office of the spirit to illuminate the dark faculties of the soul, and to give it that faith which works by love and purifies the heart. And so wonderfully develops itself in the new born soul, that it shows it all the beauty and graces of Jesus, and enables the creature to receive the Saviour as their prophet, priest, and king. This is to be born again. There the regenerated soul is said to be God's workmanship, created in Christ Jesus unto good works, which God hath before ordained, that we should walk in them. As such old things are done away, behold all things become new.

But again, how or what is the effect on the sinner's heart? when brought to a knowledge of sin, the dead soul is quickened and made alive to feel and see its lost and ruined state, and to feel the condemning power of God's holy law and the justice of God in damning or banishing it from his presence for ever. And thus the soul or sinner is brought to mourn on account of his sin, and to dread the terrors of God's wrath, while God by his spirit sends his word into the heart as a sharp two-edged sword, piercing or dividing asunder of soul and spirit; that spirit which defaced the glorious image of God, and put enmity between God and the sinner. And now he is brought to a knowledge of his sin by the power of the law, the sinner is now converted, convinced, and convicted, and sees himself a just monument of God's wrath, while the thunders of Mount Sinai rolls against the guilty soul, and it is the schoolmaster the Law takes the sinner and brings him to Christ. And here, brethren is the last blow the ox or the Law gives the sinner, it fells him and lays him at the foot of the cross, where that glorious fountain runs down. There is the time and place that Jesus comes with pardon, and applies his atoning blood. And now the sinner is enabled to look up to Jesus by faith, and see the streaming blood; this is the time of agonising with soul, there the time of godly sorrow, that worketh repentance, unto salvation, not to be repented of. And then is the time that Jesus applies the water, or the washing of water by the word and the sanctifying graces of his spirit; and there it is that the soul is regenerated and born again.

Jesus is formed in the soul the hope of glory, then it is mercy and truth meet together in the soul; then it is that righteousness and peace kiss each other in the soul; and then the sinner is justified and reconciled to God through the faith of Christ, and the soul filled with that joy that is unspeakable and full of glory; then it is that a new song is put into the mouth, even praise to God. And may God add his blessings on and to his word, and keep us by his mighty power, and rule us by his glorious spirit. Amen.

TO EDITORS PRIMITIVE BAPTIST.

Aiken, So. Carolina, Barnwell Dist. November 16, 1842.

To the Editors of the Primitive or Old School Baptist papers throughout the United States.

Dear Brethren: It is with pleasure, though not unalloyed with pain, that we take up our pen to address you a few lines, which we consider not altogether unimportant as respects the state of those churches comprising the body of our denomination; and we hope through the medium of your columns, that these lines may meet the eyes, as well as create the sympathy of every member of the Primitive Baptist wherever found.

The object which we have in view, is to give some information relative to the state and standing of religion in our little, but flourishing town of Aiken.

We have quite a mixed community: Our inhabitants consist of Catholics, Presbyterians, Independents, Congregationalists, Lutherans, Episcopalians, Methodists, and Baptists of the New School. We lie here deeply overwhelmed in the fashionable religion of the age in which we live. The Baptist church here as far as we know (and we think we know pretty near the truth,) admit in their pulpit all denominations of preachers, except the Primitive Baptists and the Roman Catholics.

In this state of things, the South Carolina Rail Road Company are willing to grant the Primitive Baptists a lot in the town of Aiken, exclusively for their denomination,

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should they be able to raise funds sufficient to build a suitable meeting house in the course of six months after the date of the titles.

Under existing circumstances, the Primitive Baptist churches in our region, feeling themselves too weak to accomplish a work of this kind, without the assistance of their brethren at a distance, have appointed from Mount Calvary church, John V. Sawyer, from the Water Pond church, the Rev. John Galloway, and from Bethlehem church, B. E Clark and myself, Trustees to receive the title of the said lot, and contributions for the building thereon.

We will therefore say to you, my dear brethren, (strangers as we are to each other in the flesh) that after all our endeavors, we find that we are too weak to improve this lot; therefore while making supplications to the Throne of Grace, we would embrace your regards for Zion's low estate, we make our appeal, and request of you brethren, your mite to the effort that we have in view; we think that among you all, and the little that we may do at home, heaven will bless us with success, your contributions can be sent through the medium of your papers to Aiken.

We would further say to you, that after the trial being fully made, and we find ourselves unable to accomplish our object, that we stand prepared to refund the money: but should the Lord open your hearts abroad, and strengthen us at home, we shall accomplish this desirable object.

Now permit us to say, that this situation will be most convenient for our Primitive preachers in passing from Georgia to South Carolina, to send appointments on their way. Yours respectfully in gospel bonds.

WM. B. VILLARD, Sen'r, living at Aiken, in behalf of the whole.

FOR THE PRIMITIVE BAPTIST.

CIRCULAR LETTER.

Written by Elder Joshua Lawrence for the Kehukee Association, held at Lawrence's m. h. Edgecombe county, N. C. Oct. 1837.

The ministers and delegates composing the Kehukee Association for 1837, to the several churches they represent, send greeting: and this epistle, to all the brethren and sisters composing the several churches of that Association. Wishing grace, mercy and peace, with love and union, to abound among you, in the strongest bonds of Christian fellowship, from God our Father and the Lord Jesus Christ his Son, by the influence of his holy and blessed Spirit on your every heart, working in you to will and to do of God's good pleasure while here on earth; that you may thereby be prepared for the enjoyment of his eternal glory in heaven, when this suffering life shall cease and you all enter on eternity's everlasting shore.

DEARLY BELOVED BRETHREN IN THE LORD: You will certainly expect a Circular attached to our Minutes, when you receive them; forasmuch as many of you know that there was an appointment to write one for this Association; but not coming to hand, we are under the necessity of drafting one in a short time, in order to meet your expectations. And we know of nothing at present that more concerns the churches than that of some remarks on A VALID BAPTISM. For the devil in a thousand forms has through the instrumentality of man attacked the word, doctrine, and ordinances of Christ; which it becomes the duty of the churches composing the Kehukee Association to defend, if they think they are churches of Christ. For Christ has committed all his gospel goods to his church and ministers, and we ask you who shall take care of them if his church and ministers do not? Will the world take care of the word, doctrine, and ordinances of Christ? Surely not. Will the devil, or antichrist? Surely not. Will Mahometans? Surely not. Then the responsibility of the churches composing the Kehukee Association is very great, if they be Christians, to transmit to the next generation of Christians and ministers with truth, faithfulness and clearness, the holy word, doctrine, and ordinances of Christ; without the alloy of hypocrisy, tradition, or human inventions of any kind added thereunto; as they have received them from their forefathers, and proved by the word of God, otherwise void and of none effect.

For you know, dear brethren, that the devil through false teachers has attacked even the person of Christ; calling and endeavoring by many sophistical arguments to prove him a mere man, and not God, nor Son of God. And equally so they have attacked the doctrine of his gospel, and shaped it in ten thousand forms, adding and diminishing its various truths to suit their lust of getting money thereby;

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and to shape the gospel doctrine that it might either suit the taste of hypocrites, false professors, or the men of this world. And also you know that devilish false teachers have attacked the Lord's Supper; an ordinance laid down so plain in the New Testament, both by precept and example, that he that runs may read the manner of it, and the end for which it was instituted by Christ, the head and lawgiver of his church.. Yet the priests have twisted and turned this to suit their coveting, money-getting dispositions; as well as the Corinthians did to drunkenness and full bellies at their church meetings, and not at home.

Equally so, dear brethren, you know that the ordinance of baptism has been attacked by false teachers; and warped in various forms from its original to sprinkling, pouring, &c.; which was not the original manner nor New Testament form, as practised by John, or Christ, or the apostles, as laid down in the New Testament; to which we now invite your attention in this our epistle. Not that we intend to go fully into an investigation of this subject, but to make a few remarks on two parts of it, and on the third to dwell somewhat; for you know our limits will not admit it in the short contents of a Circular Letter.

And first, all we have to say on this subject is couched in a few words: *What is a valid scriptural baptism?* To which we answer, baptism may be divided into three parts; first, the mode or manner of doing the act of baptism; second, the subject on whom the act of baptism is performed; and third, the administrator that performs the act and his authority to do so. To the two first heads we design to speak but short, as so much has already been written, to which we refer you; but on the third part or head we design to dwell at some length, as but little has been said or written on this part of baptism, to make a valid baptism according to the New Testament.

And first, as to the mode we will say a few things. We challenge the world to show from any history, book, or record, any administrator, or mode or practice of baptism before the days of John the Baptist, as recorded in the New Testament. Then this administrator and his mode and subjects are the origin of baptism. Altho' some have gone back to Abraham's covenant of circumcision, and to the Jewish tabernacle and temple, for sprinkling, this is all fudge; saying, that baptism was in lieu of circumcision. If this be true, then we, brethren, are right; for Abraham was a believer before he was circumcised, and circumcision only a sign of the faith he then had. For Paul makes circumcision only an outward sign, so is baptism an outward sign of the inward work of grace and faith on believers, as Abraham's circumcision was of his inward grace and faith. And Paul settles all this in these words, saying: He is not a Jew which is one outwardly, neither is that circumcision which is outward in the flesh. But he is a Jew which is one inwardly, and circumcision is that of the heart in the spirit and not in the letter; whose praise is not of men but of God. Romans, 2. 28, 29. And now to gospelize these two verses it would read thus: He is not a Baptist who has outward water baptism, neither because he is baptised by water; but he is a Baptist who has been inwardly renewed by the spirit in the heart, and then baptized after his renewal and faith, as was Abraham circumcised. But it is sufficiently clear from the New Testament, that all Jewish types, shadows and ceremonies, were put to an end by the dispensation of the gospel; and circumcision with the rest, as Paul's epistles to the Gallatians and Hebrews fully show, for which proof read.

Then as John's baptism was the origin of baptism, as to mode, subject, and administrator; to the account of it as recorded in the New Testament as to mode we shall go, for our proof of this fact. John, 3. 23: And John also was baptising in Ænon, (not at, or near about, but in,) near to Salim, (and why?) because there was much water there; and they (the people) came and were baptized. Now this verse shows plainly that the first administrator and mode of baptism required much water in order to perform the act of baptism, by the administrator John, who was the first that ever performed this rite of the church; and that tub fulls, pail, pitcher, or gourd fulls, could not have been here denominated much water, because the place is mentioned, Ænon, and much water there, is the reason given why John baptized in this place. Then baptism performed without much water in the place where the act of baptism is performed, is not valid nor a scriptural baptism, even enough to immerse the whole body is required in the place where the act of baptism is performed. We cite you Corinthians, 10. 2. Romans, 6. 4, as proof.

Next we cite John, 1. 9, 10: And it

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came to pass in those days, that Jesus came from Nazareth of Gallilee and was baptized of John in Jordan. (Mark that word, in Jordan; also, in Ænon—see how these verses agree both as to mode, in, and not at or about) 10th verse: And Jesus straitway coming up out of the water. Mark this verse also proves he had been in the water, while the mode was performed or act of baptism. Then here are two ins, to prove the mode or act of baptism was performed in much water; for Jordan was a river, and of course there was much water there.

Again: we cite you Acts, 8. 38, 39: And he commanded the chariot to stand still, and they went down both into the water, both Philip and the Eunuch, and he baptized him. Then this verse shows again the mode of baptism was in the water, and that the subject and administrator must both be in the water, in order to perform the mode of a New Testament water baptism; and we challenge the world to show by the New Testament that baptism was ever performed out of the water. We have produced three ins. the water, for the mode of baptism; now, if you can, produce three outs, of the water, from scripture, or even one. Now we know, dear brethren, that no man can produce one baptism in the New Testament, where the mode and act of baptism was performed out of the water, not founded on supposition; much less by express scripture, out of the water. Then we say to you, dear brethren, that any thing called baptism, the mode not being performed in the water, is not a valid and scriptural baptism,

Next we come to make a few remarks on the valid and scriptural subjects of baptism. What sort of persons did this John, the first performer of baptism baptize, as the subjects of baptism for God who sent him to baptize? Certainly let him know the proper valid subjects of baptism, as well as the mode; or how else would he have went about performing baptism, a thing he never saw practised nor had been done since the world began. And had he have asked all the wise of the world put together, they could not have told him either the mode or subjects of baptism. Then God made known to John both the mode and subjects of baptism. In the same way he made known to him the Lamb of God that taketh away the sin of the world, and to reject the pharisees and not baptize them. So then the subjects of baptism are a peculiar kind of people, forasmuch as John refused baptism to the pharisees it shows all men are not the proper subjects of baptism, but a particular kind of persons only. And in order to prove which, to the book. Mark, 1. 5: And there went out unto him all the land of Judea and they of Jerusalem, and were all baptized of him in (mark that word in, again, that makes four ins) the river of Jordan, confessing their sins. Thus you can see by this text the persons John baptized, such as confessed their sins; these were his subjects of baptism, and of course John then did not admit children to baptism. Nor were they subjects of his baptism, because they could not confess sins; for those he baptised confessed their sins. Then we say, brethren, children are not valid scriptural subjects of baptism.

Acts, 19 4: Then said Paul, John verily baptized with the baptism of repentance, saying unto the people that they should believe on him which should come after him; that is, on Christ Jesus. So then, from the above text, according to Paul's exposition of John's baptism, John required faith in Christ Jesus which was to come in a subject before he would baptize him; which clearly proves three characteristics in the subjects of John's baptism, to make them subjects of valid baptism—repentance, confession of sins, and faith in him that was to come; that is, Christ Jesus. These were the prerequisites required by John to make a valid subject of baptism, which neither children, nor the pharisees, nor scribes, nor men in a state of nature possess; therefore neither of these are valid and scriptural subjects of baptism.

And further, the whole tenor of the gospels and all the epistles show, that repentance and faith were required by Christ and his apostles to fit any person for baptism; such as, repent and believe the gospel—except ye repent ye shall all likewise perish—repent, for the kingdom of heaven is at hand—he that believeth and is baptized shall be saved—go teach all nations, baptizing them, &c.—and many of the Corinthians believed and were baptized, &c. &c. &c —with a hundred other proofs that it is the man that repents of his past sins, amends his life, and confesses his sins with a broken and contrite heart, and believeth in Jesus Christ with all his heart as did the Eunuch, that are only the valid and scriptural subjects of baptism; any thing and every thing said to the contrary notwithstanding. In this truth of the

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mode and subjects of the ordinance of baptism for validity, dear brethren, stand fast; and let no man spoil your faith through vain philosophy, tradition or deceit, that any other person is a scriptural subject of baptism but the man or woman that repenteth, confesses their sins, amend their lives, and with the heart believeth in our Lord Jesus Christ, and confesses the same with their mouth as did the Eunuch to Philip, saying I believe Jesus Christ to be the Son of God. We have only made these remarks on the mode and subject of baptism, merely to refresh your memories and put you in mind of what we have heretofore written you on the subject of baptism.

We now, dear brethren, come to our third head, and that is, to show who the man is that is a valid and scriptural administrator of baptism, according to scripture; for we conceive there is as much in the administrator to make a valid baptism, as there is in the mode or subject. For the mode of baptism and the subject of baptism can't make a scriptural baptism, without an administrator to perform the mode; for the subject can't perform the mode on himself. For it takes both Christ and John the Baptist—it takes Philip and the Eunuch—it takes Ananias and Paul—to make a valid baptism with the mode beside. Then here in the three above cases you can plainly see the three things proposed, essential to make a valid baptism; nor is the administrator the least of the three in making baptism valid. For without the administrator, and he vested with proper authority to perform the rite of baptism, there can be no such a thing as valid or scriptural baptism.

Then we presume no man will deny but that John was the first administrator of a valid and scriptural baptism. From whence was his authority, from heaven or of men? John, 1. 33: And I knew him not, but he that sent me to baptize with water, the same said unto me, upon whom thou shalt see the spirit descending and remaining on him, the same is he which baptizeth with the Holy Ghost. 34th verse: And I saw and bare record that this is the Son of God. Now the above verses show that John was sent to baptize—who sent him? why God the Father sent him to bear witness to the light. He sent him that Christ might be made manifest to Israel. He sent him to baptize with water—all which the chapter proves. So then John, the first administrator of baptism, had his authority from heaven; and it was this heaven commissioned authority that made him a valid administrator, otherwise his baptism would have been invalid. Of this we offer as proof—suppose Jesus had baptized a person with water, would such a person's baptism have been valid or not? We pause for you to think. We answer, no; because Jesus Christ had no commission from heaven to baptize with water. God had given him no such commission, therefore if he had baptized with water without the commissioned authority, such a baptism would have been invalid; forasmuch as it was John's authority from heaven that made his baptism valid, having a right mode and right subject. Then all baptisms are invalid by any man that is not divinely commissioned from heaven; thus it takes God's prescribed subject and God's authorised minister to make a valid and scriptural baptism. And this further appears from the following reasons: John was sent of God to baptize with water, and not with the Holy Ghost; John could not, nor did not, baptize with the Holy Ghost; nor did he even confer nor could he confer the Holy Ghost, or could he work miracles, nor ever did he work a miracle. Then John was just such a Baptist preacher as those in these days, without the gift of the Holy Ghost; which gift alone qualified men to work miracles. But Jesus Christ was sent of God not to baptize with water, as was John, but to baptize with the Holy Ghost; and had he baptized with water, he had no authority to do so. Then his baptism would have been invalid, for he had no commission to baptize with water; therefore the scriptures show us Jesus baptized not, but that his disciples baptized.

(*to be continued.*)

Elder *William Burns*, of Virginia, is expected to preach at Red Banks m. h. on the 20th Jan. next; 21st, at Great Swamp; 22d, at Grindle Creek; 23d, at Beaver Dam; 24th, at Concord; 25th, at Bethel; 26th, at R. M. G. Moore's; 28th and 29th, at the Court House; 30th, at South Mattamuskeet; 31st, at North Lake; 1st of February, at Rosebay; 4th and 5th, at North Creek; 6th, at White Plains; 7th, at School House; 8th, at Morattock; 10th, at Picot; 11th, at Skewarkey; 12th, at Spring Green; 13th, at Conoho; 14th, at Cross Roads; 15th, at Conetoe; 17th, at Hardaway's; 18th, at Falls Tar River; 19th, at Sappony; 20th, at Sandy Grove.

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AGENTS,

FOR THE PRIMITIVE BAPTIST.

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THE PRIMITIVE BAPTIST.

EDITED BY PRIMITIVE (OR OLD SCHOOL) BAPTISTS.

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TARBOROUGH, NORTH CAROLINA.

"Come out of Her, my People."

VOL. 7. SATURDAY, DECEMBER 24, 1842. No. 24.

COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

LETTER 3.

(*continued from last No.*)

Every human effort, word, or work, brought forward to aid in the business of our justification before God, or by way of rendering our condition better in his sight, is a vile insult offered to sovereign grace, as well as a base outrage on divine justice. Grace possesses every ingredient necessary to effect the salvation of sinners impoverished and undone, without aid from us. What we do that is pleasing in God's sight, is what divine grace first works in our hearts; for as the Lord will *ordain peace for us, so his grace will work all our works in us*, Isa. 26. 12. We have a proverb among us of this kind, 'If we cannot speak well of a man, let us say nothing about him'. And so here, if men in the pulpit, or elsewhere, cannot speak honorably of grace, let them say nothing about it; or as Pilate's wife said to him, we say to all those who know not, and do not, nor never did, speak in a respectful way of sovereign grace, *Have thou nothing to do with that just man*, [Christ.] Matth. 27. 19. And men who can cry up free-will, or human agency, and good deeds, and good resolutions, as things to raise us in the Lord's estimation, are but mockers of God, and deceitful workers, and their whole religion is but Paganism under a Christian cloke: and this is nearly all the religion that can be found in Woburn, in New England, in America, or in the world; and we ought to set our faces against it like a flint, for it is hurtful to men and abhorrent to God, for it reproaches his grace and exalts human nature.

Overspread, however, as the world is at this time with so pestiferous a religion, it is most blessed to think that the foundation of God stands firm and sure; and all that grace hath, or ever will build upon it, will remain safe and sound when all the self-righteous doings of men; together with human agency and divine vengeance, as *straw is trodden down for the dunghill*, Isa. 25. 10 Grace ever has been, and it yet is, and for ever will be, *triumphant*, and we will hail it as *triumphant grace!* The natural sun in his meridian glory never shone on men with half that effulgent brightness, as shines forth the grace of God in the salvation of apostate mortals. In our election in Christ it shone bright, and in our vocation it shone the same, and now in our perseverance it shines, and in our glorification it will shine ineffably clear, and continue to shine and blaze for ever and ever. Illumine it does, and illumine it always will, all the regions of bliss; and compared with this grace, all that is now-a-days called human agency, human goodness, human worthiness, human wisdom, and human light, is perfect filth, consummate folly, and gross darkness; and yet in this filth, folly, and darkness, most of the religionists of this day are priding themselves, while of this sovereign grace they nothing know only to hate it, and to fight against it. And surely, if it is a fearful thing to fall into the hands of the living God, it must be much more fearful to be found fighting against sovereign grace; and yet we hesitate not to say, that in this fight, most preachers and professors are engaged at this time, and the war is carried on under a show of piety: for we maintain, that to cry up human agency in

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relation to the salvation of the soul, is an open war against sovereign grace; and crying up human agency, &c. &c. is the wretched employment of nearly all the pulpits and pews in New England, and elsewhere, as the corrupt religious journals, and other things, do fully demonstrate: nor are we afraid, nor ashamed, publicly to aver the religious darkness and corruptions of the nineteenth century, to be fifty per cent. more deceptive and serious than were those which Dr. Luther, and others, came out against in the sixteenth century. Nor are we any less fearful to affirm, that most of the religious papers of our times to be pernicious and grossly corrupt, and as clean disjoined from the genius of the gospel of Christ as ever was a Catholic crusade.

But still, grace reigns and triumphs, and herein we rejoice, yea, and we will rejoice: yes, and we shall be constrained to rejoice, and to be exceeding glad, on the account of the reign of this grace, so long as we live under its benign influence, and feel its power, and enjoy its sweetness in our souls; for there is this peculiar property in sovereign grace, namely; while it spreads a divine lustre on all celestial objects and subjects, it at the same time throws a withering blast on all terrestrial things, and sinks a sin-disordered world in our estimation quite down to a mere bubble. Also, grace is the same in the day of adversity as in the day of prosperity; and the same in time of war as in time of peace. On all occasions it maintains its ground, and takes a decided stand in favor of all the Lord's poor and needy ones who are flying for refuge to lay hold upon the hope set before them in the gospel of the Son of God. This grace then, ought to be admired by us: and, also, we ought to be ashamed ever once to attempt to mix any thing of our own with it in the business of salvation; nor can we do so without offering a most flagrant insult to the Majesty of heaven. Yea, to do it is tacitly to wage war with God and truth, as we have already declared.

Come then, brethren, let us sing of *triumphant grace* while we are passing along through these low lands where sorrows in great profusion grow. And let us, also, try to live near to God and walk worthy of the vocation wherewith we are called, and not using our liberty for a cloke of maliciousness, but as the servants of God. The service of God is perfect freedom to all such as are under the sweet influence and powerful operations of sovereign grace. Indeed, grace felt and enjoyed in the soul, makes all the ways of wisdom pleasant to us, and in them we take delight, and to grace we are willing to ascribe much, for in our estimation it is *triumphant grace*, and as such we feel disposed to speak of it, since it hath triumphed gloriously and done for us great things; for it found us at first in a desert land, and in a waste howling wilderness, and from there it delivered us, and then placed our feet on gospel ground, and filled our hearts with joy and gladness, and made us kings and priests to God. You know, beloved, that we might have toiled at the law till doomsday, and yet not have effected half what grace hath effected for us. Let us then, be ever mindful of the worth and importance of the grace of God; and even extol it very highly for its work's sake; and also, exemplify it in our lives, that it may be made evidently to appear that sovereign grace hath done that for us, and can do for poor sinners, what nothing else can do. Also, let us try and think much about grace being given us in Christ before the world began. In him it was stored up, and at last it ran out towards us, and by it we were conquered and brought to the feet of a Saviour and there made willing to submit to all the ways, and rules, and regulations, which the gospel pointed out to us: for you know that grace had made, as David says, our feet like hinds' feet, and set us upon high places, Psa. 18. 33; and there did we behold the works of the Lord, and sing we did of *triumphant grace*. Beloved, there is something in grace so remarkably dignified and imposing, that were we properly alive to the subject, we should always look on it with admiration, and be filled with the abundance of its glory. Let us, also, try and think of this one thing, and lay it close to heart, to wit, that this sovereign grace is nothing short of heaven in *miniature*; and when we receive it into our hearts, we receive it as such; and hence we ought not to disgrace, or insult it in any way whatever, but try all we can to spread abroad its fame and tell of its wondrous works, and how it can frustrate the tokens of liars, and make diviners mad and deliver the godly out of temptation, and raise a soul from the horrible pit, and pluck a brand from the fire, and loose the bands of wickedness, and undo the heavy burdens, and let the oppressed go free; Jer. 21. 2; Isa.

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44 25; 2 Peter, 2. 9; Psa. 40. 2; Isa. 58. 6

Under right views, and a feeling sense, of the grace of God, human pride moulders to dust, and self righteousness appears in our eyes more loathsome by far than filthy rags, and what is called man's free-will sinks down in our estimation to its legitimate standard and most intrinsic value, to wit, A THING OF NAUGHT, Amos, 6. 13. If we were to personify pride, and self-righteousness, and free will, we would call them Apollyon's three *mighty men*. Yes, they are justly of that sort of grit as suits his satanic purposes, and they certainly do effect more for his base interest than any other three champions belonging to his infernal principality. Apollyon, by placing these his *mighty men* in the uppermost seats in the synagogues; i. e. in pulpits, finds an easy way to creep into houses [meeting houses] where he can and does lead captive silly congregations, who are ever learning something of the three *mighty men* placed over them by Apollyon, but never able to come to the knowledge of the truth. In this way, Apollyon gains ground to a degree almost incredible. Also, it is with these three *mighty men* that he lies in wait to deceive and beguile unstable souls, and carries on the mystery of iniquity which is now working among us at a great rate, and all under the notion of *glorious times;* 2 Tim. 3. 6, 7; Eph. 4. 14; 2 Peter, 2. 14; 2 Thess. 2. 7.

Now nothing, beloved, is better calculated to remedy these great evils than that of *triumphant grace;* and hence to this remedy we should resort, and not to phantoms. Let the proud justicary triumph in the works of his own hands, and in his inherent powers, and in his free-will excellencies; but God-fearing men must not act thus, since such triumphing is not good, it being carnal and belonging wholly to the flesh; and the flesh was always wont to boast, for it is not subject to the grace of God, neither indeed can be. And here, to every good advantage, and pertinent to the matter in hand, may be introduced an extract from the writings of that eminent servant of God, Wm. Romaine, M. A. of London. 'A temper, directly contrary to the Christian, is spreading among professors. I see the delusion grow, and I am a witness to the baneful effects of it. How many have I heard of, who want to be something in themselves, and rather than not be so, will be beholden to Christ to set them up with a stock of grace! They would gladly receive a talent from him, that, by being faithful to grace given, and trading well with it, they may look, with delight, on their improvements, and thereby hope to get more grace and more glory. This is the Popish plan, the Arminian, the Baxterian, the Westlean—very flattering to nature, exceedingly pleasing to self-righteousness, very exalting, yea, it is crowning FREE-WILL, and debasing King Jesus.'

In full accordance with the above, is what the famous German Reformer says in his Commentary on Galatians. 'Also let us cast under our feet, and utterly abhor, all the power of free-will, all pharisaical wisdom and righteousness, as a most filthy defiled cloth, and as the most dangerous poison of the devil.'

Thus wrote two of the most brilliant lights that ever the Lord raised up in his church since the canon of scripture closed; but the *wandering stars*, Jude, 13, of this awful day of rebuke and blasphemy, preach and write otherwise, which makes good the saying that is written, 'For the time will come, when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables,' 2 Tim. 4. 3, 4. This is just how matters stand among us at this time: and if 'crowning FREE-WILL, and debasing King Jesus,' (either directly or indirectly) is not nearly all the religion that can now be found in these United States of America, your correspondent does not draw the breath of life. And if such religion as we have now among us, and which is so much admired and cried up by carnal preachers and graceless professors, is not as subversive of the gospel of Christ, and as reproachful to a covenant God, and alike pernicious and destructive to the souls of men, as is the doctrine now taught in the church of Rome, your correspondent is not mortal. But while we are mourning over this frightful state of things, we would, also, rejoice that sovereign grace is still the same as it was when it was more admired, and loved, and preached, than now it is. A few yet love it and feel its power, and view it, and call it, they do, *triumphant grace*; or as Paul says, *The grace of our Lord Jesus Christ*, 1 Cor. 16. 23. Yours in love.

JAMES OSBOURN.

Woburn, Mass. 1842.

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THE PRIMITIVE BAPTIST.

SATURDAY, DECEMBER 24, 1842.

This number closes the 7th vol. of the Primitive Baptist. We have enclosed statements of the arrearages of subscribers, which should they not find correct by reason of payments to our Agents, they will please make the proper deduction, and pay the balance to our Agents, or to the Postmasters from whom they receive their papers to be forwarded to us, which they are authorized to do by the Post Office regulations. We trust that prompt attention will be given to this matter, that the Publisher may be enabled to continue without pecuniary loss the publication of the Primitive Baptist. The first number of the 8th volume will be issued at the usual time.

In the 16th No. of the present vol. is inserted a communication signed C. T. Echols. He wishes the readers of the Primitive to know, that it is only a part of the original written by him.

The parts omitted were of a personal nature and must, if published, have unavoidably led to a controversy, which it was deemed would not have been agreeable to the readers of the Primitive, nor satisfactory to the parties concerned.

FOR THE PRIMITIVE BAPTIST.

CIRCULAR LETTER.

Written by Elder Joshua Lawrence for the Kehukee Association, held at Lawrence's m h. Edgecombe county, N. C. Oct. 1837.

(*continued from last No*)

Then from scripture it is clear that John had authority to baptize with water, but not with the Holy Ghost; so from the scripture it is equally clear, that Jesus had a commission to baptize with the Holy Ghost, and not with water; so then each followed his commission, as the whole tenor of the gospel shows, and neither intruded into the commission of the other. Had they have done so, each baptism would have been invalid. And this further appears from God's call to the priest's office. None were called to this office but the tribe of Levi; none commissioned but them; therefore, those who assumed the office and offered incense, were burnt with fire from heaven; as no priestly office was valid but he that was called and commissioned by God to that office. Therefore, says Paul, no man taketh this office to himself, but he that was called of God as was Aaron. Because nothing he done was by divine command, or of divine authority; therefore invalid and offensive to God. And Paul applies this to the ministry. And God might say, who hath required this at your hands; for I have not sent you to do so, and by what authority do you these things? So then it takes the divine call and commission to make a priest and his offering valid; so also it takes the divine call and commission of God to make a minister and his office, and act of baptism valid, and nothing short of this can do it. Then if Christ had baptized, and did not baptize because he had no commission to do so, how dare others who have no commission from God to do so? Such are intruders into office, and shall be dealt with by God as such, saying, you run and I sent you not, &c.

Having thus shown that it takes an administrator divinely commissioned to make baptism valid, we pursue our third head further. Jesus Christ, the head of all principality and power, the head of his church, God's king in Zion and lawgiver of his church, and further, the Father vesting him with all power in heaven and earth, after his death assumed the right and authority of calling, qualifying and commissioning men to preach and baptize nations according to the mode he himself was baptized with. For he himself says, baptism was the council of God, and that it was a commandment of God; as it was righteousness in John to administer it, as being sent; & him to obey it as a command of God, and thus they would fulfil all righteousness as respected the command of God concerning baptism. Nor can we believe that Christ would pervert the command of his Father concerning baptism, either as to mode, subject, or administrator, but enforced the same by commission and his authority on his disciples. And thus he says: Go ye into all the world; he that believeth and is baptized shall be saved. And thus: Go teach all nations, baptizing them, &c. So then he does not tell them the mode, and why? because they well understood this. But he tells them the subject: he that believeth. Then it follows that the apostles were commissioned and delegated with power and commission to baptize believers from Jesus Christ, who is the rightful head, sovereign and lawgiver of his church. And thus all

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they baptized, if believers, by the original mode their baptism was a valid baptism; because they had Christ's commission so to do. and not otherwise.

But we still pursue our third head, as to a legal administrator making a valid baptism. Now let it here be understood, that John was authorised by God the Father to baptize with water; and that Christ was only authorised to baptize with the Holy Ghost, and not with water. And here let it also be fully understood, that the apostles, and not the seventy sent out, were fully comissioned to baptize both with the Holy Ghost and water by Christ, the head of his church; and that the seventy had not the power nor commission to give the Holy Ghost nor work miracles; but that this of giving the Holy Ghost was exclusively given to the apostles for reasons we could easily assign, by the laying on of their hands, but neither John nor the seventy could do so. Then they were just the same as ministers of this day, only that of planning to get money by the new schemes of the day; of this there is not a word said. Then it follows that the apostles had the commission to baptize with water, and the power to give the Holy Ghost by laying on of hands, and by this gift of the Holy Ghost to work miracles; which no other set of ministers have had since that time. Yet although ministers since the days of the apostles have not had the power to give the Holy Ghost by laying on of hands, nor been baptized with the Holy Ghost as they were, nor had the power to work miracles as the apostles had; yet every minister since the apostles' time, that has been called and commissioned of God to preach and baptize, although they were not baptized with the Holy Ghost, nor could work miracles, yet being commissioned of God so to do, their baptisms have been as valid as that of John or the seventy, provided the mode and subject were scriptural, or even that of the apostles. For the baptism of the Holy Ghost was never given to make a Christian, but for other purposes.

Yet still we pursue the third head, as to the lawful administrator to make a valid baptism. John being commissioned of God was a lawful administrator, the twelve apostles being commissioed by Christ, or the seventy, were lawful administrators; and this because sovereign authority commissioned them to baptize, otherwise it would have been invalid; because it is only the right of sovereignty to command and require obedience. Then we proceed to other administrators who baptized, not in the limits of the Jewish nation, as did John and the apostles in the first progress of their commission; to wit, Paul and his colleagues. That Paul was baptized by Ananias none will doubt, and that he baptized, his epistle to the church at Corinth fully shews; 1st chapter, 16th verse: And I baptized also the household of Stephanus, &c. 17. For Christ sent me not to baptize, but to preach the gospel, &c. Now here we ask a question: Was Paul's commission to baptize from Christ? The above verse says not; for he says, Christ sent him not to baptize, but to preach the gospel. How then dare he to baptize? Why, God the Father sent John to baptize, and Christ sent the twelve and the seventy; but now the Holy Ghost sends Paul. As proof, Acts, 13, 2: As they ministered to the Lord and fasted, the Holy Ghost said, separate me Barnabas and Saul for the work whereunto I (I the Holy Ghost) have called them. 3. And when they had fasted and prayed, and laid their hands on them, they (the church) sent them away. 4. So they being sent forth by the Holy Ghost, departed unto Seleucia, and from thence they sailed to Cyprus.

Now, dear brethren, don't forget that God the Father sends the first Baptist preacher, John the Baptist; also don't forget that Jesus Christ, the second person in the trinity, sends forth the twelve and seventy Baptist preachers to the world, and commissioned them to preach and baptize the nations. And we charge you by all that is divine, not to forget that the Holy Ghost sends forth the third sort, Barnabas and Saul. And why? because it has been the office of the Holy Ghost to send preachers and qualify preachers for the world from that day to this. For Jesus said, when he went away he would send him (the Holy Ghost.) So then we have to look to the Holy Ghost for Baptist preachers of the right sort, and not to the schools for men and devil preachers. Then the Holy Ghost sent Paul and Barnabas to the heathen, and not mission and begging societies; for among the heathen was this work that the Holy Ghost had called them to. Then God the Father sent John the Baptist, and Christ Jesus the twelve and seventy, and Paul he called to the apostleship to bear witness of him in Jerusalem, Rome, and elsewhere; yet it is the Holy

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Ghost that requires the church at Antioch to separate Paul to the work for which Christ and the Holy Ghost had called him. So then since that time, it is the right and office of the Holy Ghost to call a minister to his work, and by his call or impression on the church to separate him by office from the rest of the church to the office of a minister or baptizer. For Paul by this separation became a baptizer of the heathen, and by no other means was his baptizing of a person valid, but because the Holy Ghost had called him to the work, and the church had separated him by fasting, prayer, and laying on hands to the work. And thus any person that Paul or Barnabas baptized among the heathen, by a lawful mode, and they being a lawful subject, such a baptism was valid; and only so because of the call of the Holy Ghost, and the separation of the church to that office by fasting, prayer, and laying on of hands; otherwise void and of none effect.

Then we see a divine commission necessary in John, in the apostles, and seventy; and also in Paul and Barnabas, to make them valid administrators. And this instance in the church at Antioch, by the call of the Holy Ghost on the church for Paul and Barnabas to be separated to the work of the ministry, by fasting, prayer, and laying on of hands, is the first instance in the scriptures where the church of Christ shows her delegated power by the Holy Ghost, in the ordination of ministers. Then laying on of hands by an apostle, was to give the Holy Ghost and office; but the laying on of hands of other ministers, was to separate to office. For Paul was called to be an apostle of Jesus Christ before he received the imposition of hands in the church at Antioch; for as soon as converted and baptized: He straitway preached Jesus Christ was the son of God. And he had preached sometime in Judea, but he now is to be sent to the heathen to administer baptism and the Lord's Supper, and build up and establish churches; and to do which lawfully by God and church authority, he must be separated to that office by the church, fasting, prayer, and laying on of hands of the other three teachers in this church, in order to make him a valid and proper administrator for the above work.

So then a divine call to the ministry, and the sanction and separation of the church to that office by the imposition of hands of a presbytery, are the only things that can make a lawful administrator or a valid baptism; the person thus ordained himself first being baptized by immersion by a man thus ordained to office. By reading the chapters it is certain that Paul had the gift of preaching and the Holy Ghost before hands were laid on him. So then the laying on of hands on Paul and Barnabas was to separate to the office of ministers, and thus make their baptism a valid baptism, otherwise of none effect.

This same practice seems to be alluded to in 1st Timothy, 4. 14: Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the presbytery. Thus no man can perform a valid baptism without a divine commission, and passing to that office by the delegated authority of the church and laying on of the hands of two or three ministers as a presbytery; of this there can be no doubt from scripture—besides the many proofs that could be brought from the Old Testament of the laying on of hands to separate to office, as appointed of God in the Old Testament, to which we refer you.

Some have supposed that the laying on of hands were in all cases to give the Holy Ghost; and thus because they could not give the Holy Ghost by laying on of their hands, have refused to help ordain deacons and ministers to these offices. But to convince such, we refer you to Acts, 6. 3: Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may (we, the apostles,) appoint over this business. 5th verse: And they chose Stephen, a man full of the Holy Ghost, &c. 6th verse; Whom they (the church) set before the apostles; and when they had prayed, they laid their hands on them. So from the above verses it is clear, that the apostles used the laying on of hands to office, even those men that were already full of the Holy Ghost. So then laying on hands in these cases could not be to give the Holy Ghost, for that they already had before hands were laid on them. Then it is clear as the sun at noon day, that the apostles laid their hands on the seven men chosen to be deacons by the church; not to give the Holy Ghost, but to separate and set apart to office. And it was so by Paul and Barnabas to set them apart to the office of ministers, and not to give the Holy Ghost. And Christ has appointed and delegated this power and authority to his church and ministers, for the purpose of

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keeping impostors from the office. Yea, it is the churches defending wall to preserve the sacred ordinances as delivered her; which fence against impostors she should ever keep up, to keep the ordinances valid in their administration, by letting none perform them but such as passes her inspection and the laying on of the hands of her ministers. And all this is so wisely ordered by Christ as to be fixed as a check and balance of power. For a church may set apart a deacon or minister, but then a presbytery may check that power by refusing to ordain him to office, by laying on of their hands, if they think him unworthy. And so, equally so, the church may check the power of the ministry, by refusing to set a man before them that she thinks unworthy of the office. Thus a concurrence of both these powers are essential to the qualifying of an administrator to that office. And a concurrence of the church and presbytery is plainly seen in both cases of the ordination of Paul and Barnabas, and the seven deacons; and without this concurrence of church and ministry you cannot make a valid administrator, and otherwise all he does as to performing ordinances in the church are invalid.

Now, dear brethren, we would willingly pursue this third head of a lawful administrator further, but our limits admonish us; therefore, we will hasten to a close by couching our ideas on the balance in as short a way as we can. And first, it takes a divine commission; 2d, it takes a lawful mode of baptism, and that is in the water; 3d, it takes a lawful subject, and that is a believer; 4th, it takes the church to set the administrator before the ministers chosen for a presbytery; and 5th, it takes fasting and prayer by the church, and laying on of hands of this chosen ministry, to make a valid administrator or a valid scriptural baptism.

Suppose then a Methodist, baptized by immersion himself, and then he baptizes a person by immersion that is a believer, and such a person comes to join one of our churches, is his valid baptism or not? We say not; he should be re baptized by you.

Suppose a Free Will Baptist preacher, who himself has been baptized by immersion, and than baptizes a believer by immersion, and such an one comes over to us, is this a valid baptism? We say not, that such an one should be re-baptized by you.

Suppose one of our own Baptist preachers should baptize a person, and that afterwards he should get converted and confess that he was baptized in unbelief, would you not baptize him over again? Surely. And why, but because when you baptized him he was an unbeliever, and therefore an improper subject of baptism, but now by his conversion to God he is a proper subject? Therefore baptize him again, for his first baptism was invalid; and why? because he was not a valid subject So we say that a Methodist and Free Will Baptism, although a lawful mode and a lawful subject, is not a valid baptism for want of a lawful administrator of our faith and order of our churches, and our presbytery to confirm it by their delegated authority from the church of our faith and order.

For we consider a right faith, both in the subject and administrator, essentially necessary to make a valid baptism; for if a man baptizes by immersion who does not believe this to be the divine mode of baptism, it is mockery and hypocrisy; for he as the administrator is doing that for God that he don't believe God requires at his hands, and so plays the hypocrite to please others and not God, nor as his duty to God. So then it is essentially necessary that all administrators should have faith in the right mode, which is immersion; and secondly, if a lawful administrator who believes in the right mode, baptizes a person he don't believe to be a valid subject of baptism, he equally plays the hypocrite and mocks God, by putting a member in the church he don't think at the very time he is doing the act of baptism to be a valid subject for the church of God—For whatsoever is not of faith is sin.

And further, in order to do things in gospel order it is of necessity that the administrator believe in a right mode, & that the valid subject also believe in the same right mode; or else for the want of faith the baptism is invalid; for none are to be baptized but on a profession of their faith in Christ, and that a true faith as near as the church and administrator can judge, both in Christ and the right mode of baptism, in order to make a valid baptism.

And fuather, it is essentially necessary that the administrator believe with all his heart the doctrine of the gospel, for John the Baptist was a believer in Christ and the gospel: Behold the Lamb of God that taketh away the sin of the world—shows it very clearly in his testimony. And it is equally clear from scripture, that the apos-

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tles believed the doctrine of the gospel before they were baptized and while they baptized; and so should all other administrators. Therefore it is requisite that an administrator be of our faith and order, in order to make a valid baptism for us; without which belief in the doctrine of the gospel, we count his act of baptism invalid. For it is said, Acts 2. 42: And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread and in prayers. Again, Acts, 5, 28: Ye have filled Jerusalem with your doctrine, &c. &c. &c. which show that the apostles while they preached and baptized had a doctrine, and that was the doctrine of Christ; which was essential for every administrator and member to believe, in order to fellowship and breaking bread in the Lord's supper, and uniting in prayers; and that in this doctrine they should be stedfast. (*Remainder in our next.*)

TO EDITORS PRIMITIVE BAPTIST.

Shelby county, Tennessee,
November 13th, 1842.

DEAR AND WELL BELOVED BRETHREN OF THE PRIMITIVE BAPTIST, and the brethren scattered throughout these United States. Dear brethren, it has only been about two or three years siuee the Primitive Baptist reached our section of country. I have received the numbers I wrote each time for, and I have the pleasure to inform you that the Primitive Baptist in our section of conntry is as good news from a far country. The brethren that have seen and read the Primitive, highly approbate the truths that are exhibited in the work called the Primitive Baptist.

The members composing the Mississippi River Association are of the faith and practice held forth in your little Primitive. I am highly gratified that there are many in the part of the world where I live that love the naked truth. There are more applications at present than I can supply. And I sentimentally coincide with old brother Tillery, write on, brethren, write on; I feel that the Lord is on our side, and if the Lord is for us who can be against us.

There are a number of missionaries come from North Carolina here, thinking the people here did not know the truth; but they have found that they are mistaken, and we find the Primitive is a deadly blow to them, and I feel that it will be a means of banishing them from our part of the world.

So I conclude by subscribing myself your most affectionate brother in sincerity. Dear brethren, I crave your prayers at a throne of grace, for your unworthy brother in the Lord. Farewell.

JAMES SHELTON.

TO EDITORS PRIMITIVE BAPTIST.

Oxford, Mississippi,
Nov. 7th, 1842.

To the readers of the Primitive Baptist.

I am truly gratified to inform you, that the Lord has visited his people in some portion of North Mississippi.

At our last Association we had a very interesting season indeed. The Lord visited us with the outpouring of his spirit, when Zion's sons and daughters were made to rejoice with joy unspeakable and full of glory.

There was also a refreshing time at the Mississippi River Association. But alas, at the church where my membership is, there is scarcely any thing but sorrow, lamentations, coldness and backwardness. May the Lord revive us.

E. A. MEADERS.

FOR THE PRIMITIVE BAPTIST.

Elder *William Burns*, of Virginia, is expected to preach at Red Banks m. h. on the 20th Jan. next; 21st, at Great Swamp; 22d, at Grindle Creek; 23d, at Beaver Dam; 24th, at Concord; 25th, at Bethel; 26th, at R. M. G. Moore's; 28th and 29th, at the Court House; 30th, at South Mattamuskeet; 31st, at North Lake; 1st of February, at Rosebay; 4th and 5th, at North Creek; 6th, at White Plains; 7th, at School House; 8th, at Morattock; 10th, at Picot; 11th, at Skewarkey; 12th, at Spring Green; 13th, at Conoho; 14th, at Cross Roads; 15th, at Conetoe; 17th, at Hardaway's; 18th, at Falls Tar River; 19th, at Sappony; 20th, at Sandy Grove.

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THE PRIMITIVE BAPTIST.

EDITED BY PRIMITIVE (OR OLD SCHOOL) BAPTISTS.

C B Hassell

"Come out of Her, my People."

VOLUME 8.

Printed and Published by George Howard,

TARBOROUGH, NORTH CAROLINA.

1842.

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EDITED BY PRIMITIVE (OR OLD SCHOOL) BAPTISTS.

Printed and Published by George Howard,

TARBOROUGH, NORTH CAROLINA.

"Come out of her, my People."

VOL. 8. SATURDAY, JANUARY 14, 1843. No. 1.

COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

The North Carolina Whig's Apology for the Kehukee Association.

WRITTEN BY JOSHUA LAWRENCE, 1830.

PART I.

A Watchman, crying with the children of Zion.

"Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgressions, and the house of Jacob their sins." *Isaiah, lviii. 7.*

"And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them?" *Luke, xviii. 7.*

To seek out the failings and imperfections of the people of God, for the purpose of exposing them to ridicule, or the sect to which they may belong, I have considered for years that such a temper of spirit was an indelible mark of an unregenerate heart, and a sure sign of an enemy of righteousness and truth—but, to candidly and openly declare the truths of God, without seeking to please or offend, and to reform abuses of ordinances, expose error, and detect hypocrisy in its various forms of impositions on mankind, and expose it to public view, has always formed one of the grand characteristics of the faithful servants of God, in all ages of the church of God; and shines, as with a sunbeam, in the faithful reproofs of Jesus Christ, in the days of his ministry, to the hypocritical pharisees. Now then can it be a crime, to open and expose to public view the various intrigues of hypocrisy, practiced under the sanction of scripture and benevolence, to make gain by godliness, carried on by the societies of the day, of whom the devil may say, with more reason than he did of Job: Do they serve God for nought?—Do they not divide the spoil of benevolence, from the priest to the printer? And are there not hundreds of men scouring our country, under the character of ministers of the gospel, who by good words, fair speeches, subscriptions, persuasive begging, selling titles into various societies, and thereby collecting vast sums of money from honest laborers, of which the scripture speaks not one word, but to condemn such merchandizing and covetousness, and greediness of filthy lucre in religion, and that such lovers of money err from the faith; and that such hirelings are false apostles, transformed after the ministers of righteousness, and the way to gain, to them is the way of godliness. Do they not run greedily in the path of Balaam—make bargains with chief priests, like Judas—get gain by carrying the bag—and must they not perish in the gainsaying of core? Against which unscriptural practices, a man must not say one word, but he must be branded with infidel, of want of sense; or regarded as if he was some infernal, because he will not pour profusely his honest earnings into this treasury of speculation, created by black coats, which is both unscripturally and blasphemously called the Lord's treasury by them. For if it was the Lord's treasury, it would be for the poor, the fatherless, and the widow and helpless; and not a set of hale, hearty young idlers, strutting in broadcloth, gigs, boots, and gold watches, who are becoming a curse to the moral and civil world. For at this age of the church, who is he, and where is he, that cannot be bought for money—that

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man's price is far above rubies. O publish it not in Georgia—tell it not in the College of Columbia, that some that profess to be ministers of the gospel hire themselves out to beg for money, and many sell their services to the church of God for the best price—practices that cannot be found to have been performed by any of the servants of God, in the volume of inspiration; but agree with Balaam, and Gaharia, and Micah's idol priest, that went away with the Dannites for a better price. Alas, alas, how contrary to the church, in her virgin beauty—when ministers of the gospel suffered the loss of all things, and were counted the filth and offscouring of society. And you know, said Paul, these hands have ministered to my necessities, and them that were with me—but now funds are erected for ministers by artful intrigue, and they our servants for money's sake—and instead of suffering nakedness, shame, and want, have become at length men of style and fashion, pictures of elegance and pride, and pensioners of begging and trading societies. And thus, humility, honesty, and faithfulness to God and man is prostrate in the dust, covered with worse than sheep and goat skins; while pride is covered with what men call politeness, good manners, and intrigue—decked in the robe of honesty and benevolence, hypocrisy is mantled with sincerity in religion for the sake of gain. And thus, all these bad passions are brought into the church of God, and exalted and crowned in the temple of fame, by merchandizing in religion.

And because some men in the world are found, whose consciences though saints and though oppressed, cannot, will not, be duped by man, they are loaded with invectives of contemptible reproach from conversation, pulpit and press, because their consciences cannot be stretched to the plans of coveting priests. And although groans, cries, and remonstrances from the poorer parts of Zion are heard, the popular, the high minded, and prouder parts thereof, seem to be as callous as marble, except you will come into their plans. To think and let think they are willing, they say, because they know they are the aggressors and you, being poor, the burden must bear—and should you be so foolish as to complain against great folks, and ride a little stiff, the cudgel of ignorance is made use of to tame you to their hand. And because some men in the world are found with a conscience they cannot, nor will not, sell for the honors and profits of this world, and have courage enough to groan like Israel of old when by the hands of tyrants oppressed, their pain of affliction is increased by defaming their charaters, and charging them with want of sense. But as God could hear the cries of a clay-bedaubed Israelite, so can he now hear the cries of his poor, weeping, groaning, elect children, though he may bear long with them. And shall I not, as a watchman, cry with the children when they cry, or mourn with them that mourn and be of the same mind one toward another, and help them bear their burdens. Surely I will help those I love, if they be poor and mean and not worth the notice of high minded persons, as they were worth the notice of God and Christ in choice and covenant engagement.

But what are the children of Zion crying about? They say, it is because they do not believe it is right for a Baptist to join the Masons, and visit the lodges and masonic parades—that it hurts their feelings and grieves them to the heart, and therefore they cry, complain, and remonstrate against it, in the church of God. And it surely is my duty, as a watchman and overseer for the church of God, and as a comforter, guide, example, feeder of the children, binder up of the bruised and broken in heart, and as a taker of heed to all the flock of God, over which the Holy Ghost has made me overseer, and as one that watch for souls as he that must shortly give an account, to examine by the scripture this matter whether the children have been and now are, crying for nothing or not.

But other children are crying: Let the church prove that I, by being a Mason and visiting the lodges, am guilty of any unscriptural and immoral conduct—for where there is no law there is no transgression; and if I do not, by visiting the lodges, violate some moral rule of Jesus Christ, no brother, or church, has a right to censure me, or take me under dealing, though the children do cry; nor, surely the innocent should not neither be censured, nor punished. Then you see one child cries one thing, and another, another; so I shall examine their case impartially. Then to the law and the testimony against offenders, and by it you may stand or fall, in the judgment of the church of God.

Now Zion, or the church of God, is Christ's family on earth; and in this family are old men, young men, and little chil-

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dren. Read John's first epistle, ii. chap. 1st verse. And Paul says: My little children—iv. Galatians. 19th verse. And Jesus says: Take heed that you offend not one of these little ones. And Paul again, to the Corinthians, speaks of weak and sickly ones, and sleepy ones, and of the lame. Now of these several sorts is the church of Christ composed, in all ages, as you from scripture can see; as well as considering its progression by new births Then I shall first, appeal to the directions of Jesus Christ for a moral rule for the conduct of a Christian man in the church of God. In his exhortation to his disciples, which is found in Matthew, xviii. 6: "But, whoso shall offend one of these little ones which believe in me. it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." Mark well his words: he don't say whether the offence to one of these little ones shall be by drunkenness, stealing, gambling, or visiting masonic lodges; but, the text is so sweeping, that it takes in all offences without specifying any particular one, visiting the lodges not excepted, of course. If it then grieves and gives offence to weak saints, thou art the man and the offender—look out for the penalty.

The second, is from the 10th verse of the same chapter: "Take heed that ye despise not one of these little ones: for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven." Why did not Jesus say, take heed ye despise not one of these great ones? Because there was no danger—these great folks will have their feelings respected; yea, people will guard against hurting the feelings of great folks. But these little ones, who cares for these poor little ones? If they are hurt, or cry, they must not be noticed; for great folks must, you know, have their way, wrong or right, and the little ones submit and pattern after them, they think. Therefore Jesus put the caution where it was wanting in every age of the church, and at the spot of danger; and then gives direction, what such a brother should do, in case his conduct should so offend one of these little ones—that if it was a right eye, pluck it out; or a right hand or foot, that it was best to cut it off, as a continuing in these beloved right hand lustful practices, to the offending these little ones, would endanger soul and body of hell fire. Take his advice, then, oh professor of religion, whosoever ye be, for he knew best, and cut off all masonic connexion if it offends weak saints, either in your own church or others; as Jesus takes whatsoever you do unto them, as done unto himself; and as he says, it is better to enter into life, having one eye, than to be cast into hell having two eyes. And don't I pray you think lightly of this matter, that you can serve God and mammon; enjoy your right hand pleasures, to the offending of your brethren; violate the directions of Christ, trample on the feelings of your weak brethren, unite Christ and Baal, and pass without imputation at his judgment bar, if the church can't manage you here; for this is an offence of so heinous a nature, that Christ threatens such with a millstone, hell fire, and the angels of these little ones.

The third text, is from Romans, xiv. 15: "But if thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died." This is a verse in point. There were some Christians that could eat meat, either offered to idols, or not regarding Jewish ceremonies with as, to themselves, a good conscience; knowing that a distinction of meats made us neither the better nor the worse. So there may be Christians, from their knowledge of masonry before they became Christians, that can visit lodges with a good conscience, as to themselves; but here is the point, in both cases—he that does so, and thereby destroys the peace and fellowship, and grieves his brother, does not walk charitably; that is, not according to Christian love. For I don't think the apostle meant, destroy the soul of a brother, for that would be contrary to what he every where else teaches; but the happiness of a weak brother, thereby cause his good to be evil spoken of, as he saith in the next verse. Hence many a good masonic Christian becomes evil spoken of; and they deserve it too, because they do not walk according to the rule of love, nor according to the golden rule; for if they would not have their feelings hurt, they should not hurt the feelings of these weak little ones.

The fourth text is from Romans, xv. 1: "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves." But who is he, and where is he, after becoming a Baptist, did not join the masonic society to please himself? And who is he that can say, he does not vi-

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sit the lodges to please himself, and not his weak brethren, at the expense of their feelings? But it is said, it is none but the ignorant, and weak, that are offended; admitted—then you that practice such conduct, are condemned by three express sentences of scripture—because you do not walk charitably; nor seek to please your neighbor, for his good for edification; nor bear the infirmities of the weak.

The fifth, is from Romans, xiv. 19: "Let us, therefore follow after the things which make for peace, and things wherewith one may edify another." Say, does a Baptist joining the masons, or the visiting the lodges by a Baptist, have this effect in the church of God, or not? Has it ever had it, in North Carolina? Read Benedict's, Semple's, and Burkitt's histories of the past age of Baptists; and see, if it has not been the fruitful source of debates in the Associations, from Vermont to Charleston; and instead of its producing edification and peace among brethren, the practice has for upwards of forty years produced the contrary effect; and does at the present, produce discord and division among the Baptists, with sorrow I am forced to say, it is but too obvious to the society's hurt, and the grief of many a godly soul.

The sixth, is from Romans, xvi. 17: "Now I beseech you, brethren, mark them which cause divisions and offences, contrary to the doctrine which ye have learned; and avoid them." What doctrine did the first churches learn but the doctrine of love, peace, union, concord, and oneness of mind, in which both the beauty and happiness of society consist? And let the church of God hear the views of such a man described by an infallible teacher, an inspired Paul, filled with the Holy Ghost. Verse 18: "For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple." For they that are such, as do what? why, cause divisions and offences. And if a Baptist joining the masons, and visiting the lodges, has not this effect in the church of God, there is no truth in history, facts, nor the cries of Zion's children, nor the present divisions of the Associations. And the view of such is to serve their own belly, which I understand their own ends. And so the children are not crying for nothing; for they by so doing are not serving our Lord Jesus Christ, Paul being judge."

The seventh, is from 1 Corinthians, viii. 9: "But take heed lest by any means this liberty of yours become not a stumbling block to them that are weak." Verse 12: "But when ye sin so against the brethren and wound their weak conscience, ye sin against Christ." Good heavens, dear brethren, stop, and pause, and think; here the matter is brought to a final decision. What, when by taking liberty in things I esteem lawful, I become a stumbling block, or wound, to the conscience of the weak, I sin against Christ? Surely not. Yes, it is certain—for says the Saviour himself: Forasmuch as you did it unto one of the least of these, my brethren, you did unto me. Mark his language, how he claims kin with these little ones, that are so much trampled on by high-minded folks, but he is not ashamed to call these little ones brethren. For a very good reason then said Paul, verse 13: "Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." Or, in other words, by so doing I sin against Christ. Oh, that all professors of religion were of this blessed temper of spirit, and would guard against offending their brethren. What a heaven-like church of God on earth: instead of wars and fightings, arising from the lust of the profits and honors of this world, peace, union, and fellowship would abound; and Zion's children, instead of crying, would shout with songs of joy and praise. Therefore, I must write you are blameable, greatly so.

The eighth text I offer, is 1 Corinthians, x. 31: "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God." Verse 32: "Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God. Happy would it be for a masonic Baptist, if visiting lodges brought glory to God, and gave no offence to none in the world, nor in the church of God; but the contrary is the effect. Then why continue to violate, my brethren, the moral rule of scripture truth, trample on the feelings of your dear brethren, destroy their fellowship for you, and keep the family of Christ always in strife. You surely are wrong, as the scripture is true.

The ninth, is from 1 Corinthians, xii. 26: "And whether one member suffer, all the members suffer with it." And we all know from experience, that if one member in a church be wounded with another, the whole church is distressed on the account,

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less or more. And, in the name of God, my brother, why do so, for some little worldly advantage?

The tenth, is 2 Corinthians, vi. 15: "And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?" Verse 16: "And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people." Verse 17: "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you." Oh, hear and come out, for it is the voice of the Holy Ghost from heaven, speaking by Paul.

The eleventh, is Ephesians, iv. 3: "Endeavoring to keep the unity of the spirit in the bond of peace." Surely, members of any society ought to do this; how much more, those that profess to be Christians. John, iii. 21: "But he that doeth truth, cometh to the light, that his deeds may be made manifest, that they are wrought in God." Ephesians, v. 11: "And have no fellowship with the unfruitful works of darkness, but rather reprove them." Oh, the bad fruits of discord, grief, division, debate, whispering, backbiting, and scorn, that have been produced among Christian brethren, by Baptists visiting masonic lodges in the dark. Censure and suspicion will abound against that brother, to his loss, as regards esteem in the minds of his brethren, and to the grief of the weak.

The twelth, is Romans, xiv. 21: "It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak." Surely, my brethren, you have never considered this matter from scripture; for can any point on earth appear plainer, from scripture, than this; that one brother should not offend another brother in any thing he doeth, whether it be by eating, drinking, joining the masons, or visiting the lodges, or any thing else. Such liberty, you can see by the scriptures is not allowable, as plain as the nose on your face. And time would fail me, to bring forward the many texts that would condemn such a practice, and that has a bearing on such conduct; but I trust enough has been said, from scripture truth, to convince any man that will be convinced, and is willing to do right. And as for the balance, I must leave them with their God; to him they stand or fall, for the scriptures brought into view do shew plainly, the unlawfulness of any conduct, no matter what that conduct may be, that has a tendency to offend the weak saints in the church of God.

Now there remains one thing to be proven: and that is, that a Baptist joining the masonic society, or visiting the lodges, gives offence to weak saints, or makes the children of Zion cry.

The first proof I offer is, in Birkett's History of the Kehukee Association, page 86: you will there find that in the year 1786, this query was put to the Association: "Is it orderly for a church to hold communion with a member, who frequents the freemason lodge? Answer. We think it disorderly." And it surely is plain, that at that time, this practice was a distress among the Baptists; and shews that forty-three years ago, the practice offended weak saints, which gave rise to the query; and at that time there were fifty-one churches in this Association, at which we may say there were about one hundred Baptists, and what was their opinion, forty-three years ago? why, that it was disorderly to commune with such a man. Then does it not follow, as plain as a, b, c, that if such an one would not desist from the practice, he ought to be turned out of the church for such disorder; yet all along, until now, has this disorderly practice been borne with in the churches, less or more. And the writer has heard it debated from and with the grief of brethren, five times in the last twenty-seven years; which shews it has always in this Association been a grief to brethren, and is so now.

The next proof I offer, is in Benedict's History of the Association in the State of Vermont; in which also it was debated from the year 1798 until 1803, when a committee, which had been appointed, drafted an answer to this subject, part of which answer I here subjoin. Part of the answer: "When they know it is a grief to their Christian brethren, and makes disturbance in the churches, it (in our opinion) gives sufficient reason for others to conclude, they are not such as follow after the things that make for peace, and things wherewith one may edify another, Rom. xiv. 19; but rather such as cause divisions and contentions, Rom. xvi. 17. And of course, if they continue obstinately in such practices, ought to be rejected from fellowship, and consequently it is not reasonable for us to invite them to a seat in

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our Association." In the year 1800, this Association contained upwards of forty churches, and between five and six thousand members, and their voice is tantamount to the Kehukee Association. But, says Benedict, they manifested by far the most wisdom, when they gave up this point, that a Baptist might visit the lodges. I judge from this that he was a masonic Baptist—and secondly, that he was wrong; for the distress that it has always occasioned, and the scriptures brought into view will shew it so plainly, he ought not to have denied it as a faithful historian.

The third proof, that the practice of a Baptist visiting the lodges is offending to brethren, is from Benedict's History of the Baptists, in page 470, from the Minutes of the Charleston Association for 1798; which shows that there were some in this Association grieved at the practice, or else the query would not have arisen among them. It has also been debated in the Chowan and Neuse Associations, and perhaps many others. And at present, it is one of the principal causes of the division in the Raleigh, Neuse, and Kehukee Associations, as is but too well known. Now with all these evidences of distress to brethren and churches combined, with the voice of condemnation of the Baptists of antiquity to such a practice, united with thousands of voices of weak saints in this and past ages of the church, what say you —Is it right, or is it wrong? One or the other it must be. If it is wrong, it is not right in any church to tolerate it; but to take a decided stand against it. If it is right, throw open the doors of the church, and let as many Baptists become masons as choose; either way the strife may cease. But history and facts shew, and scripture too, that it is wrong; and that as we are, we cannot get along in peace, by the toleration of the practice, forty years experience shews plainly.

And for a minister of the gospel to continue in this practice, to the grief of his brethren whom he is strictly commanded to feed, to bind up, to guide, to comfort, and to be an example to, is to me astonishing—and by such conduct become censurable, in the minds of his weak breathren, and sully the garments of his high calling in their eyes. Oh tell me what should be so precious, to a minister of the gospel, as his ministerial character in the eyes of his brethren, and all the world? Can the honors and profits of masonry make him amends for its loss? Good Lord, no. For, when lost, he is like salt lost its saving strenth, fit for nothing but the dunghill, and to be trodden under foot of church, world, and devil—and the practice has been, and will be censurable, in the minds of weak brethren. Then seek the honor that cometh from God only, all beside will but sully the garments of thy profession, if the peace of the church of God be broken.

It has been said by some, that the Baptists are opposed to the masons, or to the masonic society. Nothing I believe is more false, than that the Baptists are opposed to masons, as masons, or to the masonic society. Others have said they were opposed to the institution. This, to my knowledge, is equally and more false. Well then, if they are not opposed to the society, or the institution, what then can they be opposed to? Let every mason, and and all mankind, to the ends of the earth, hear for once. That it is from the evils of grief, distress, and strife, produced in the church of God on weaker brethren, who are grieved on the account of a Baptist joining and visiting the lodges; and the history brought into view shews the same. The arguments in the Associations, which the writer has heard five times, has always been founded on this, as the main principle; and the scriptures brought into view shew plainly, that such a man should desist and not make the children cry, or offend his brethren.

Again, is is plead that none but the weak part of the Baptists are opposed—this is the very ground taken by Christ and his apostles, why they should not be offended by stronger brethren. Here is the caution laid at the door; Take heed, or whoso, shall offend one of these little ones. Then the matter is now plain, that those that follow the practice violate the law of Jesus Christ for his church; and I am sorry to have it to say, to many churches disgrace, that if they were poor folks, or negroes, that had trampled half as much on the feelings of brethren, that they would have been cast out of the church long since, almost without a hearing; but the devil of partiality hath his finger in the church of God, for great folks, to the grief of the weak. Don't be angry, candor is a virtue, and plain language I am not used to. And it is evident to me, from certain circumstances, that some Baptist ministers join the masons to finger their funds; because the ma-

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sons are a liberal & generally a benevolent set of gentlemen.

But although the practice does grieve weak saints, we are not told from history, why it grieves them; hence I shall offer some of the most popular objections which I have heard them make in my age. The first reason is, they say Christ's kingdom, or church, is not of the world; and therefore, the church should have no connexion with the men of this world in any tie of society, more than civil, with all its relative duties and ordinary business; if she does, they think it wrong and therefore their feelings are hurt.

A second objection is, that masonry is a secret, they say, and if there is any good in it every body ought to know it; and because they will not the weak judge, there is something very bad, as it is kept so very close; and when thus viewed, they are wounded. To do justice on all sides, I will say that secrecy is the very quintessence of the institution; and to let you know this, without obligation to the society, would be upsetting the main pillars, and giving you the keys to unlock their treasures to every impostor.

A third objection I have heard made, is the bad conduct of some masons, the weak point the finger of scorn at, and say behold such a one, you may know there is nothing in masonry that is good, or else they would not do as they do; and all the rest are no better, or else they would not hold him in the lodge; and I think, say they, no Christian ought to keep company with such men—and thus they profess to be wounded, because they think when they all get together in the lodge it is worse. To do justice on all sides again, I will say, that the bad conduct of some of the members of any society, is no just criterion to judge any institution by; for to admit this, would be to condemn the eleven apostles for Judas' sake, and the Christian religion for the sake of apostates. Abuses then of the institution of masonry, or the religion of Jesus Christ, are therefore no evidence of the badness of the one, or the goodness of the other; but the censure properly applied, is a want of discipline according to the institution, and shews too much neglect. Hence the neglect of discipline in the church of God, according to the rules in scripture laid down, has brought us to what we are at; and neglect of discipline has injured the cause of Christianity more than all the opposers in the world.

And many other objections have I heard stated by Baptists, too tedious to mention; but I am conscious, that the grand and principle cause of this grief and complaint in the church of God, is the long and false misrepresentations of masonry, and their conduct in the lodge, conjectured as being very bad, not knowing there may be as good order in a lodge as in a conference, communicated from father to son or from one hand to another, has rivetted itself on the minds of many, as strong and as invincible as long ingrafted superstition; and from this cause that powerful and unyielding prejudice is formed, that shrouds the institution and practices of masons in the lodge, in the view of the weak, as black as sackcloth of hair; and being thus viewed by an uninformed mind, wounds their feelings, as a place to which a Baptist should not go. And therefore, the strong should not go, but bear their infirmities and abstain from such meat, whether their grief be real or imaginary. The scriptures brought into this work, condemn the practice of doing any thing that hurts our brethren's feelings.

Every man entering society is bound by the rules of that society, then let every Baptist be subject to the scriptures, which ought to be the rules of the Baptist church. And the peace, the harmony, the welfare, the honor and union of society, should be sought by every man entering society; and the general good sought for, in preference to individual good. Little individual goods should be given up for the good of the whole; this is the noble principle of benevolent action, and self-interest sacrificed at the shrine of another's good. This is the heaven-born principle of the bosom of Jesus Christ and his apostles, and is the essence of Christianity and true patriotism.

And now, believing there is enough said, my brethren, to convince you by scripture and facts that it is wrong, I will say as to myself, there is nothing on earth like the peace, fellowship, union and love of my brethren and my God, when felt and enjoyed in my heart. Oh, it is a sweet flame, delightfully pleasant to the soul. Oh, could it but always last I should be happy indeed. How joyfully sweet and endearing to my very heart it feels, when I can give a brother my hand, and feel my heart and soul go with it, and by this out going affection thus press them to my bosom with tenderness of feeling, forgiveness, peace, union and love, and min-

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gle my tears of love and joyful sympathy with them in joy or woe.

Can I then hear the children of Zion cry, and not cry with them that cry, and not be grieved for the afflictions of my Josephs? Rather let me not live than not mourn with the children I love, and mingle with them the sympathising tear, and open my bosom and feel the children's woes, and bow my shoulder to the burdens they are fainting under, and help them along the rugged path of tribulation with speech, pen, and purse, through the chequered scenes of life to that rest, that remains for the people of God. O then, dear bretbren. I am at a loss to know how a man can, with these feelings of heart, wilfully and knowingly grieve a child of God for some little temporary advantage. Good Lord, I must speak to you in candor as if I was at the bar God, where I soon shall be—you sin agaist Christ, your brethren, and me. I feel it in my heart, because you distress the children under my care. The scriptures shew it plainly; the voice of history is against you; the cries of thousands of God's dear children, at this time, is against you; Associations torn all to pieces, church against church is against you—heaven have mercy on you, either quit the practice, or go out of the church of God, or get to yourselves, and thus quiet the children of Zion and put an end to the strife in the churches; for my soul is sick of discord among the family of Christ. And may God Almighty give you more grace to add to your knowledge, brotherly kindness; and to kindness, charity; that fountain from which ever flows peace and union among brethren.

Take all in good part. Farewell, I have shewed you your sins and transgressions; turn from them to the peace of the church of God, & the fellowship of your brethren. The good and peace of Zion is my aim.

THE PRIMITIVE BAPTIST.

SATURDAY, JANUARY 14, 1843.

Agreeably to our usual practice, at the commencement of each volume, we insert for the information of new subscribers and as a guide to correspondents, the original Prospectus of

THE PRIMITIVE BAPTIST.

This publication is principally intended to defend the Old School United Baptists from the many aspersions cast upon them by deluded persons professing their own faith, because they cannot conscientiously engage in the various money-making schemes of the day, ostensibly intended to promote Christianity, but evidently tending to destroy the great and fundamental principles upon which it is based, by making a gain of godliness. We wish to have it distinctly understood, that we are not inimical to Masonry, Temperance, the distribution of the Bible, or the spread of the Gospel—but we do condemn the mingling of professors and non-professors of religion in societies; and the making a "craft" of religious matters by professors, in every shape and form whatsoever.

Believing that Theological Schools, Bible, Missionary, Tract, and Sunday School Union Societies, are the same in principle —unscriptural—savor more of "lucre" than of "good will towards men," we are opposed to them.

Some of the children of God, surrounded with and interspersed amongst, the advovates of missionary and other societies, are denied the happiness of conversing with those of the same judgment. Others, while grieved with beholding corruptions of the doctrine and practice of the gospel, are not able to speak for themselves. This is designed, under God, for their relief. We shall aim not so much to please the fancy, as to inform the judgment—more to afford matter for solid and lasting comfort, than to give a momentary glow to the feelings. We consider that the cause of truth and of Christian solace, is our cause. Deeply impressed with the belief that the blessing even of truth itself is of the Head of the Church, we cast ourselves upon Him, and send our little paper abroad, praying the Lord to carry with it some joy to those who are in tribulation, and a little rest to those who are troubled.

TO EDITORS PRIMITIVE BAPTIST.

Elizabeth City, North Carolina,
Dec. 12th, 1842.

Brethren Editors: I deem it advisable to drop you a few lines, viewing the little Primitive as a source of comfort to all those who are really Primitive Baptists. Some of us in this part of the country deem it worthy of patronage, being a means through which a part of the persecuted of the day can hear from each other; further as we believe carrying in it many of the mysteries of godliness calculated, in

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a good degree calculated, to feed & strengthen many. Therefore I am directed to ask the continuance of the paper. So I close with due respect. I subscribe myself yours. *THO'S MILLER.*

TO EDITORS PRIMITIVE BAPTIST.

Berger's Store, Pittsylvania co. Va. }
Dec 25, 1842. }

DEAR EDITORS; It has been some time since I have troubled you with a letter, but knowing that I ought to have let you heard from me before now concerning my subscription; but I must tell you the cause. I have been very sick and like to die, and have not been so that I could write until now. But that God that created all things and supports all things according to his will and purpose, has raised me again as it were from the jaws of death, and I am yet alive. But oh, my unprofitable life. I was brought to examine the doctrine of election by grace, according to God's purpose, when I was very low and like to die; and then and there found comfort to my soul. And now if the doctrine of the Primitive is not true, or the doctrine of the gospel, I believe there is no true gospel. But the Primitive, or the doctrine of election is what I believe to be the doctrine of the apostles; and all other doctrine is of the devil. And I can't love them that love any other, for I believe they are all false and of the devil; for I read, there is one Lord, one faith, one baptism—and only one. Then all the rest are wrong. Again: I am the way—not ways; the truth—not any thing; no, the truth and the life.

Oh, brethren, let it do for us to believe that Jesus is our life, and then we as his children do as he has commanded, or as near as we can; but when I would do good, evil is present with me; and the things I would not, that I do. But oh, brethren, let us pray to God for his grace to subdue every wicked and base desire of our hearts, and that he would make us and keep us just such creatures as he will have us to be; for we cannot make ourselves such creatures as can worship God in spirit and in truth. No, but Jesus can make us such worshippers, and then we are made right; and the reason why it is done right is, because the man that the Lord ordained to do the work, has done it and he can and will do it right. And never has failed when he undertakes, no, for it is written, what the Lord purposes shall come to pass; and he is God, and works and none can hinder. But there are numbers in this day of lies and errors, who say man can hinder God; and call on man to help God, and tell the people that they must make themselves willing, and then God will do the work of regeneration for them.

Now, brethren, this is as false as the devil is false, for a dead man can as easy do the work as he can become willing to have it done; for I read, that thy people shall be a willing people in the day of thy power; and again, it is the Lord that works in you both to will and to do of his good pleasure. So you see that the Lord works the will in the dead sinner, as well as doing the work of regeneration; so it is all the Lord's work from first to last, to bring a soul to regeneration. And all this ado about anxious seats and straw pen workers, never saved one soul; for it is by grace through faith you are saved, and that not of yourselves, it is the gift of God; not of works, lest any man should boast.

But now I must say to Mr. Anthony Freeman, or Freeman Sneak, you wrote me a letter some time ago, and abused me and the Primitive much; and said to me, if I did not quit writing in the Primitive you would whip the skin all off of me. But I say to you, Mr. Sneak, that I care no more for your threats than I do for the bugs I walk over; and it matters not much with me, what you lying Ishmaelites say about me, for you always were opposed to the truth of the gospel and always will be, until God by his spirit gives you to understand the mystery of the kingdom, like he did to his people in days of old. For he is the same God and works the same way, and quickens who he will; and no man has a right to say unto him, in way of challenge, what or why doest thou, Jehovah? No, for he is God, and works and none can hinder him. For he says, he works all, not part, but all things after the counsel of his own will. And I am glad that my God is a God of such power, that I can trust my life and my salvation in his hands, and believe he will do right.

My dear brethren, that have been writing in the Primitive, how is it that I so seldom see your names in our papers? Brethren Temple, Moseley, Tillery, and a host of others, who have been bold contenders for the truth of the gospel, I want you all to write and to expose the craft of all gospel pedlars, or hired beggars, as we

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have some here going to and fro perverting the gospel; and preach that a man cannot be a temperate man if he drinks a dram, which I cannot believe. But I will say, that drunkenness is an abomination in the sight of God. So, brethren, let us not get drunk, nor drink too often; but if you think a dram will do you good, don't take too much. But I have been thinking some time I would ask brother Lawrence to give us his scripture authority for drinking in a plain short way, as we are much troubled here with the cold water club.

Brethren, I hope you all will write more and leave me less to do; for you see I have not done much for some time. And one reason is, I am not capable of writing, and have thought that I had better not write; but I will try to let you hear from me sometimes, for I wish the cause well, and do not wish to do any thing to injure it. As ever your unworthy brother. Farewell. *RUDOLPH RORER.*

TO EDITORS PRIMITIVE BAPTIST.

Winchester, Tennessee,
26th December, 1842.

BELOVED BRETHREN: Having to send on a small remittance for a continuation of the Prim., I will say a few things as they offer to my mind. I wish the writers in the Prim. would all confine their remarks to the state of religion in the bounds of their acquaintance, and their own experimental feelings, as many of them do, and not enter into a discussion of things that come under the preacher's third head of doctrine that I heard of in this country; that was, to preach what his hearers and himself knew nothing about. I believe the gospel in its simplicity is more for the advancement of the Redeemer's kingdom on earth than in any other way. I am an old fashioned man, I love old fashioned preaching, which is repentance toward God and faith in our Lord Jesus Christ; which purifies the hearts of sinners, and makes them fit subjects for the kingdom of our Lord Jesus Christ. And the evidence with the individual is, the warfare within; the spirit lusting against the flesh, and the flesh against the spirit. And these two are contrary one to the other, so that when we would do good, evil is present with us.

I hear so many strange things among the people called Baptists in these last years, that I for one conclude that it is not all that say Lord, Lord, that shall enter into the kingdom; but they that do the will of God. I now will say, that I have no idea that there will any sinner be saved in eternity but those that were loved, or are loved of God, before the world began. And I have no thought, but that every one that loves God and desires a knowledge of his ways, will be saved world without end. In a word, I am sure that God will have his choice, his people will have theirs, and those who are finally lost will have their choice, all upon the principle of the justice of God. Who then can find fault? I join with Doct. Watts and say:

Why was I made to hear thy voice,
And enter while there's room?
While thousands make a wretched choice,
And rather starve than come.

'Twas the same love that spread the feast,
That sweetly forced me in;
Or I had still refused to taste,
And perish'd in my sin.

We have had some pleasant seasons of religion this fall, though short. We are at peace among ourselves. I stand opposed to every thing called religion, or religious duty, that is not in the Bible.

Brethren, farewell. Live in love, which is to keep God's commandments, and the God of love will be with you. Yours in the bonds of affliction.

WM. S. SMITH.

TO EDITORS PRIMITIVE BAPTIST.

Lexington, Mississippi,
Nov. 14*th*, 1842.

(*continued from page* 360, *last vol.*)

No man can come to me except the Father which sent me draw him, and I will raise him up at the last day.

I promised in the continuation of my subject to give you the manner in which the members of Christ's mystical body are drawn, and how they are raised up the last day. We are charged with saying, that Christ will save his elect, whether they are willing or not. The author of such charges must be grossly ignorant, or miserably wicked; for as all the human family are dead, consequently the spirit must operate on the soul of the dead creature for the purpose of making it alive. Now we say the creature is alive, being made so by the operation of the holy spirit in the heart or soul of the creature. As soon as this is done, (for I am now trying to show how the dead creature is drawn to Christ,) he begins to

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look round; the soul is amazed and speaks to itself in language like this: what must I do, I see all is not well with me, I am a sinner, I must repent of my sins and God will have mercy on me. The poor soul now tries to lay aside all the enmity that is existing between him and his God, goes to using a form of words which he terms prayer, with full assurance that his request will be granted, and that God will pardon all his sins and deliver him from them in some miraculous manner.

I would remark here, that the soul is as ignorant of the plan of salvation as the beast of the field. He feels fully assured that God for the sake of his repentance and prayers will have mercy on him. Indeed this seems to be a kind of historical faith, possessed by all the human family while in a state of nature; being ignorant of the righteousness of God, they are going about to establish their own righteousness. God permits him to apply himself to the law for justification, the soul goes there and works as faithful as Jacob did for Rachel, concludes he is doing pretty well, thinks his long prayers will soon be answered.

And now let me subjoin part of my experience. I thought I had got as good as any other person, and indeed a great deal better than even some professors, and that God had pardoned all my sins, for I hardly knew what. I could wash my hands, like Pilate, and say, I am clear of the blood of Christ. When under thoughts like these, this scripture rolled through my mind, go learn what this meaneth: I will have mercy and not sacrifice. It is when the creature comes to about this place, when he is stopped in his wild career of law righteousness by some check of conscience, that he begins to see the words, MENE, TEKEL, wrote on all his past good works. He now begins to be burdened indeed. Lord, what shall I do to be saved? rushes involuntarily from his soul. You will find him visiting the secret grove, pouring out his tears and groans to God. God be merciful to me, a poor lost sinner. He cannot pray with himself as he used to do, for he sees his very words are fraught with sin; yea, his very tears and groans are all sin. Oh, says the soul, how can God remain just and the justifier of so vile a sinner as me? (He is still ignorant of the scripture plan of salvation.) But his cries are, Lord, if thou damn me it is just; but if thou save me, it is all mercy. Oh, if mercy can be vented, let it come to me, a poor lost sinner. The poor soul is willing now to be saved on the terms of the gospel, the sun of righteousness has arisen and is shining in his heart, showing him all its deformity; all his righteousness is gone, while he cries out with inexpressible grief, I am gone, forever gone. I must surely die, (when the commandment came sin revived and I died, says the apostle Paul.) He now falls an humble suppliant at the feet of sovereign mercy. Lord, save, or I perish. He has the will now, and right at Christ, right at the fountain of living waters, says the revelator John, let him take of the water of life freely. The poor soul thinks he is out of the reach of mercy, but says he, if I die, I will die praying the Lord to have mercy on me; while in all the agonies of death, while it seems that the next step will land him into everlasting death.

Now the Holy Ghost takes of Christ's and shows it unto him, a pleasing sensation passes through his mind, when he hears some small still voice saying: Fear not, little flock, for it is your Father's good pleasure to give you the kingdom—or some other sweet clause of scripture. Now his inmost soul is all in a flame, he wants to praise God all his life, his sin is gone and he is free indeed; he thinks he will never see any more trouble, but will live on the smiles of God all his life.

But now comes the tempter and tells him you are deceived, you was once truly convicted, but you have lost that conviction, &c. Now the soul is in trouble again, prays to God to give him his conviction back, wants to see how it goes next time. The Lord does not leave him here, (all that my Father gave to me shall come to me.) He leads him about and instructs him, when he examines himself he finds the things he once loved he now hates; he loves the Lord, loves the church, loves the gospel ordinances, sees Christ on the other side of Jordan, and resolves to follow him through evil as well as good report.

And now, brethren, beloved of the Lord, as my sheet is almost full, I must be brief on my last proposition. Now they are kept by the power of God through faith unto salvation, ready to be revealed at the last day; and are continually groaning, wailing, for their adoption, to wit, the redemption of the body. And as God raised up the body of Christ, (which was the church, for no man ever hated his own flesh, but nourisheth and cherisheth it even

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as the Lord the church; for we are members of his body, of his flesh, and of his bones—this is a great mystery, but I speak concerning Christ and the church, so says the apostle,) not in corruption but in incorruption; so will he raise to the church with a glorious body that will be prepared to dwell with Christ in heaven, world without end.

And now, brethren and sisters, do you think you have ever been drawn to Christ? If so, go on in the strength of the Lord of hosts. Live to the declarative praise of him who hath called you out of darkness, and hath translated you into the kingdom of his dear Son. Love one another, pray for each other. And in conclusion, I would crave all your prayers at a throne of grace for poor unworthy me and family. And when it is the good pleasure of our husband and friend, may we all meet where trials and troubles never come, where communications will be no longer necessary; but we will be with our blessed Jesus, who was rich but became poor that we might become rich; to whom be glory for ever and ever. Amen.

SAMUEL CANTERBERRY.

—:9:—

FOR THE PRIMITIVE BAPTIST.

CIRCULAR LETTER.

Written by Elder Joshua Lawrence for the Kehukee Association, held at Lawrence's m. h. Edgecombe county, N. C. Oct. 1837.

(*continued from page* 376, *last vol*)

Now, dear brethren, a few words must settle the point as to what was this apostolic doctrine; for you must believe they had the doctrine of Christ, which may be comprised in this from the New Testament, and proved thereby: 1st, God's eternal and unchangeable love to sinners; 2d, his foreknowledge of all persons' sins and events whatsoever; 3d, his eternal choice or election in Christ before the world began of his church; 4th, his predestination, appointment, and ordination to life eternal; 5th, his all powerful and effectual call of his elect; 6th, their justification by the righteousness of Christ, and final and eternal salvation, by him to a single individual chosen to salvation. Of this faith should all administrators be to make a valid baptism, and no man should be admitted by the churches to ordination that does not believe this doctrine.

Again; suppose one of our ministers should be excommunicated from one of our churches, and so put out of the fellowship of the church; and he then was after his excommunication to baptize a person, and then that person by him baptized should come over to our churches, must he be baptized or not? We say, yes; and why? because the church put him in office by her fellowship & authority, and now by her excommunication and non-fellowship she puts him out of office and any authority to baptize; therefore the person he baptized, although by a lawful mode and a lawful subject, their baptism is invalid for want of a proper church fellowshipped authorised administrator to do so, and should be rebaptized by you. For no man has a right to administer the ordinances of the church but by her sanction and delegated authority, and she can give and take away this at her pleasure, and thus bind on earth as said her head and king.

Suppose one of our ministers should be excommunicated by the church for holding to missions and the new schemes of the day, and then he goes and joins the missionaries and baptizes a person, is such a baptism valid or not? We say not. It is not valid no more than the above; because it matters not for what such a minister is excommunicated, whether for heresy, immoral conduct, missions, or any thing else, so he is excommunicated and out of the fellowship of the church, no act he performs as a minister is valid, whether baptism, the administration of the Lord's Supper, or preaching the word. For as was said in the other case, the fellowship and authority of the church put him in the office of baptizing, so his non-fellowship and excommunication put him out of office, and therefore not valid. For every church of Christ is vested with independent power, from which there is no appeal an earth, but her decisions are final. Hence you read of the church at Jerusalem, at Corinth, at Smyrna, at Sardis, &c. &c. all which were independent bodies of each other and all the world beside in matters of her own discipline; having this delegated to her by her head and king to try, and determine, all causes and cases as might respect her ministry, doctrine, ordinance, or offences, that might arise in her own community and no where else.

And now, dear brethren, we have only glanced at our subject, without the many scriptures and reasons that we could have

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offered to support this advice. Yet we wish you to ponder upon it and compare it with the scriptures. However we will offer one of our many reasons in support of the ground we have taken. Suppose the people of this State were to nominate a man to be a magistrate, and the General Assembly was to appoint him to that office and he was to enter on his office before he took the oath that is required of magistrates to take by the sovereignty of the State. Question. Would any of his acts be valid? You know not. And why? Because he had not taken the oath. But after the oath is taken, all his acts are valid as a justice of the peace. Then suppose the General Assembly for some misdemeanor was to declare his office null and void, would any act of his be valid after this declaration? You know not; for the sovereign power that gave it took it away. So in like manner every church of Christ is a republic and sovereign community. The church nominates and appoints a man to the ministry, the presbytery ordains him and swears him into office by laying on of hands; then like the magistrate are his acts valid and not before. But suppose he like the magistrate should be guilty of some misdemeanor—Question. Has not the church the same power to put him out of office as the Legislature has a magistrate, and thus render all his acts invalid, however much he may assume the office? Then it follows that it is the sovereign power and the oath that makes the act valid; even so it is the sovereign power, fellowship and ordination of the church of Christ that makes the act of the minister valid; and she may give or take away at her pleasure for a misdemeanor, and the minister is not to be the judge in this matter no more than the magistrate, for sovereign power is the arbitrator in all cases. And for to say any way will do to baptize, either by immersion, pouring, or sprinkling, or as any subject of baptism may choose, is the most foolish and futile argument ever raised about baptism; for this is at once for the subject to make laws for himself, or for sovereign power, or for his king; whereas it is sovereign power that has the right to make laws and enforce them, and not the right of the subject to choose what kind of law he will or will not obey.

We leave you, dear brethren, with these remarks, stating we have had a pleasing Association and all things conducted in peace and good feeling, and that harmony and union and love and fellowship abounded among the brethren to a high degree. May the good Lord prosper all the churches, and quickly if it is his will add to your numbers such as shall be saved; and cause all the churches to arise and shine, because the time of refreshing has come from the presence of the Lord God of Zion, who will not forsake her in her dark and sickly state, but visit her in his own way and in his own time. Farewell.

TO EDITORS PRIMITIVE BAPTIST.

Lexington, Oglethorpe county, Ga.
Dec. 25, 1842.

Dear Brethren: Being confined at home to-day through affliction, I feel disposed to send you a few lines, as I wish to let you know there are still a few of us who wish your valuable paper (the Primitive Baptist) continued, &c.

Times are with us, dear brethren, about as usual; cold and dull, and no appearance of revivals, so far as I know. But I think the Primitive Baptists in this country are still contending for the faith which was once delivered unto the saints; which faith not only convinces us of free and sovereign grace, but also of the fallen and entirely helpless condition of man. As such we can't (like some that have the Baptist name) protract meetings and raise revivals when and where we please. But, poor, fallible, dependent creatures as we are, have to wait on the Lord to revive his own work in his own time. And instead of a time of revivals, I think this a time of trials and affliction to the true church; and the number that now contend for the doctrine of the gospel of Christ are but very few, for many, being faint hearted, have gone back after the commandments and doctrines of men; after the rudiments of the world, and not after Christ. And these are they that look with contempt upon all those who will not support the unscriptural institutions, but still contend that all the religious institution or soeiety authorized by the word of God is the gospel church. And this we we will contend for, notwithstanding all their contemptible frowns, because we know they are but poor frail men; and we are satisfied that the scriptures do not support their plans now in operation, but testifies against them, saying, that in the latter days men should be lovers of their own selves, proud, boasters, &c.

Then let us search the scriptures, and

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try and live consistent therewith, and bear all our afflictions patiently; and as we hope God has made us heirs according to the promise, let us patiently receive our inheritance, which is tribulation in this world, and in the world to come life everlasting. Amen. *D. W. PATMAN.*

TO EDITORS PRIMITIVE BAPTIST.

Alabama, Barbour co. Fullersville, Dec. 9th, 1842

VERY DEAR AND BELOVED BRETHREN: As the revolving wheels of time have again rolled around, when it becomes our duty to send our mite for your very valuable paper, the Primitive Baptist, which comes to us as good news from a far country, in deed and in truth, I have therefore ventured to write a small piece for publication, as unworthy as I am, if you think it worthy a place in the Primitive; and if not, just cast it the moles and to the bats, and no harm done.

I would to God, dear brethren, that ye could bear with me a little in my weakness; and indeed bear with me, for I am jealous over you, and I hope with godly jealousy, for we hear a great deal said in a way of admonition, to contend earnestly for the faith once delivered to the saints. And I would to God that all the dear brethren and sisters would in the spirit of meekness contend earnestly and not rashly. For Paul says: The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds; casting down imaginations and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ. And if we be Christ's, then may we expect persecution; for the Saviour says, if they do these things in the green tree, what will they do in the dry? And again, if ye love me ye will keep my commandments. And he has commanded us to follow him thro' evil as well as good report. And when he was reviled he reviled not again, neither was guile found in his mouth.

And oh, dear brethren, let us endeavor by the assistance of divine grace to bear all things as the humble followers of Christ for his sake, and let us not render railing for railing, but contrarywise let us endeavor to love our enemies and bless them that curse us, do good to them that hate us, and pray for them which despitefully use us and persecute us. For if we are enabled to bear these things falsely for the sake of Christ, then should we rejoice and be exceeding glad, for great is our reward in heaven, for so persecuted they the prophets which were before us; but if we should give occasion to be evil spoken of, we lose the reward.

Beloved, lest I should be in the way of something more edifying, I will bring my scattering remarks to a close; seeing we also are compassed about with so great a cloud of witnesses, let us lay aside (God being our helper, for we can do nothing without his assistance,) every weight and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith. And may the grace of our Lord and Saviour Jesus Christ be with all the dear children of God scattered throughout this vale of tears, is the sincere desire of your unworthy servant if a servant at all; who craves an interest in all your prayers on his part, and the part of his brethren and sisters in this vicinity; a feeble few, (i. e.) eight brethren and six sisters, who have separated ourselves from all the societies called religious, except what we understand to be Primitive Baptist, and constituted a little church on them principles, and have declared an unfellowship with all that hath not a thus saith the Lord for their faith and practice; which has been the cause of our name's being cast out as evil. Oh, may we be as wise as serpents and harmless as doves.

Brethren, excuse me, for I never expect to expose my weakness again, but the half is not told. Farewell.

WILLIAM COOPER.

TO EDITORS PRIMITIVE BAPTIST.

Thomas county, Georgia, December 26th, 1842.

DEAR BRETHREN: I have read the Minutes of several Associations, and will only give you a short sketch of ours (i. e.) the Ocklocknee, not knowing that any other brother will. She convened Saturday before the fourth Lord's day in October, being her usual appointment and her sixteenth session. The Ocklocknee has always been Primitive, but as it was of old, some have crept in unawares to spy out our liberties; but as usual have added nothing to us better than schisms which terminate in division. Thus we drew a line of distinction by a declaration of non-

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fellowship against all the unscriptural institutions, upon which five churches went out from us, manifesting they were not of us; for if they had been of us, they would have remained with us. And we expect one more church to leave us, making in all six, which leaves twenty-seven, all of which appear to be united together in the strongest bonds of Christian affection.

Among the representation of the churches we find eleven ordained ministers. We had several visiting ministers from sister Associations, though not as many as we wanted. The business of our Association closed the third day, and our breaking up appeared as the parting of brothers and sisters indeed. The churches report thirty-eight baptised, quite a small ingathering; which constrains us to say the time of figs is not yet. But at the appointed time the Lord will come, & Sarah shall have a son; which is an allegory of the travel of Zion. And all that come according to appointment of God, are Isaacs, or the children of promise; but those that are hurried in by the effort of men under the threshings of the law, are the children of the bond woman.

Well, brethren, the old Primitive Baptists that have but few converts, are entitled to the confirmation of the prophet Isaiah: "Rejoice thou barren that bearest not; break forth and cry thou that travelest not, for the desolate hath many more children than she which hath an husband." I must now wind up, praying the Lord to make us wise as serpents but harmless as doves, that we may be able to detect the enemy and keep the unity of the spirit in the bonds of peace. Amen.

PRIOR LEWIS.

Alabama, Conecuh county,
14th December, 1842.

DEAR BRETHREN EDITORS: I have received my papers tolerably regular this year. I am well pleased with the doctrine therein contained, and I expect to be a constant subscriber, as long as they contain the doctrine they do; for it is pleasing to me to read the communications of so many able writers. So I subscribe myself yours in tribulation.

ADAM McCREARY.

Georgia, Lowndes county,
November 22, 1842.

DEAR BRETHREN EDITORS: I am well pleased with reading so many precious communications from the brethren all over the United States, which seem to speak the same language; which is, contending for the faith once delivered to the saints. And I believe they contain the true doctrine of the gospel of Jesus Christ.

Dear brethren in the Lord, pray for us that we may hold out faithful to the end. So I must come to a close, by subscribing myself your unworthy brother in the Lord.

WILLIAM ROWELL.

FOR THE PRIMITIVE BAPTIST.

Elder *William Burns*, of Virginia, is expected to preach at Red Banks m. h. on the 20th Jan. next; 21st, at Great Swamp; 22d, at Grindle Creek; 23d, at Beaver Dam; 24th, at Concord; 25th, at Bethel; 26th, at R. M. G. Moore's; 28th and 29th, at the Court House; 30th, at South Mattamuskeet; 31st, at North Lake; 1st of February, at Rosebay; 4th and 5th, at North Creek; 6th, at White Plains; 7th, at School House; 8th, at Morattock; 10th, at Picot; 11th, at Skewarkey; 12th, at Spring Green; 13th, at Conoho; 14th, at Cross Roads; 15th, at Conetoe; 17th, at Hardaway's; 18th, at Falls Tar River; 19th, at Sappony; 20th, at Sandy Grove.

AGENTS,

FOR THE PRIMITIVE BAPTIST.

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THE PRIMITIVE BAPTIST.

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"Come out of Her, my People."

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COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

The North Carolina Whig's Apology for the Kehukee Association.

WRITTEN BY JOSHUA LAWRENCE, 1830.

PART II.

A Reply to Nehemiah, of Georgia.

"Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein." Jeremiah, vi. 16.

Now, NEHEMIAH, calm, and dispassionately, I come to meet you on the subject of Missions: and have endeavored to shut old Adam out of the door of my heart, and it is to be wished you had done so, even for your own honor. But your strictures manifest a dogmatic and scurrilous spirit, which ought not to belong to the servant of God; who ought not to strive from language to throw out his invectives on those that oppose his opinions, but to be gentle and passive. But always when a man has a bad cause, he is put upon a kind of necessity to resort to lying abuse, or as bad an expedient. And being persuaded of the goodness of my cause, I wish nothing to be brought into the field of argument but scriptural truth, and fair and impartial deductions therefrom; and not reproachful language that proves nothing but the baseness of the temper of the writer, who would by his storming and raging drive every opponent, whether friend or foe, into the gulf of contempt, to make his own dogmas stand.

And as some parts of your pamphlet I approve, and some disapprove; some true, and some I think false, I shall select such parcels as I think worth answering. For the greater part, my dear Sir, deserves no attention, being nothing but a sound of words, and defamation of the Kehukee Association, as if she was an enemy of God and man, because she don't jump in judgment with you on the subject of missions; and was not as free to declare what she thought wrong, or right, in religious matters as Nehemiah, or others. And what tyranny is that, that Georgians can't allow North-Carolinians the same rights they claim to themselves, in publishing what they think to be right. But because the Kehukee Association has published and adopted what she thought right, under her present circumstances, of which you were a stranger, and it did not meet with your judgment, she is, I suppose, guilty of infidelity, popery, avarice, lordship, and the dear knows what all you have charged her with. Is this your Christian spirit, thus to censure? But as you, my dear Sir, profess to know Greek and grammar, from the hints in your book, if you have not borrowed it—and the Kehukee Association, you say, has not a theological minister—perhaps you may think, my dear Sir, that your Greek and grammar entitle you to a pre-eminence over her and her ministers; and you ride rough shod over her conscientious feelings, and she bow down to the image for speculation set up. Fy, fy! But young men with their heads stuffed full of Greek and grammar, are very apt to be vain—so I shall pass it by, and leave for the present your abuse of the Kehukee Association to yourself, and come to matter of more importance to inquiring minds.

And the first clause I think worthy of

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notice in your pamphlet. is in number the 1st, in these words: "God never designed that a specific direction should be laid down for every duty; for if so, the volume of inspiration would be so large, that no one could find all these directions, and of course have no time to obey them."

Tell me, then, if God has not laid down specific directions for every duty of man, in his word, where the balance is to be found; or, what are we to be guided by, for the balance he has not laid down—can you? Pause and think. Shall we, for that duty not laid down, be guided by conscience, reason, imagination, or other men's opinions? All these you know are various, and different in men, according to the light they have on any subject; and are not to be trusted in matters of religion, because fallible, and all may be wrong, but all can't be right; or else you could trust the opinion of the Kehukee Association. And why can you not, but because it does not meet with your views of the word of God, as man's duty to support missions. And how have you learnt that it was the duty of men to support missions? By that specific direction laid down, or by that God left out of his word, not laid down? Say. Why I know you must say, by that which is laid down in God's word. And do you know any other? If you do, tell me, For where there is no law there is no transgression; and so where there is no command there can be no duty, is plain. And you have endeavored to prove from the word of God, men are bound to support missions; and that is enough to prove, first, that you believe that the duty of man is revealed in the scriptures, and if your life was at stake, you can't point out one duty of man that is not revealed in the scriptures. For what else have you to prove it by, but your opinion or the fallible opinions of others? and by the same means of opinion, you might prove Mahometism and idolatry. Hence, opinion is no proof at all; no more than one false measure may prove the correctness of another equally false—there must be some test to prove any thing.

Secondly, if the word of God does not reveal the whole duty of man, it proves he must seek somewhere else for a guide; and tell me where, if you can—to his conscience, or other men's opinions? And who among them all is right? It is I, it is I, it is I, cries every opinionist. And can you say who among them is right, without he standard of the scriptures to judge by. O yes, says each one, he is right that agrees with me. But they all may be wrong, and if so, neither is to be trusted as an infallible guide in matters of religion. Now to which of these opinionists are we to go, or where else will you go. to learn that non-specified direction not in the scriptures? Now if it can't be found in the scriptures, I can answer for you, no where else but in men of your opinion, which is just no proof at all.

Then confess, like an honest man, that the holy scriptures is the only sure guide in matters of religion, and is a sufficient rule for faith and practice and every duty of man, nothing left out. As saith the scripture by Solomon: This is the whole duty of man, fear God & keep his commandments. Then there is no duty, where there is no command; and your doctrine is false. Then any thing besides plain, express scripture, or fair deductions therefrom without wresting them, for the duty of man, are the traditions and inventions of men, imposing burdens God never required. Witness the traditions of the elders, the popes' canons, teaching for doctrines the commandments of men. Can that servant be punished for not doing, whose master has not commanded him what to do? For truth's sake, never write nor preach this doctrine any more. And I will show you for why—first, if the holy scriptures don't contain every specific direction for the duty of man, then they are not a just standard of weight, or measure, for doctrine, ordinances, discipline, and punishment to offenders, or comfort for Christians. Secondly, if they are not specific, then it must follow, that the scriptures is an imperfect director in religious matters. Will you say so? I hope you are more of a gentleman, if not more of a Christian. Thirdly, this principle of yours the apostle John was well aware of, when he said: Whosoever shall add to the prophecy of this book, to him shall be added the plagues, &c. Nothing is to be added, nor taken therefrom—then it must follow, it is complete if it needs no addition nor subtraction, Fourthly, it is a dangerous doctrine, because every man may add his inventions, and contend for their being right, and thus make out this non-specified duty. Out of this principle grew the traditions of the elders, the popes' canons, the liturgy of the Church of England, hanging, burning, drowning, confiscation of goods, and all the cruel punishments of the Church of

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England; for had they attended to express scripture, they could not have found such punishments for the church of God to inflict as they did inflict; and I think the inventions of the day will lead to the same sort.

It is further dangerous, because it is in effect blasphemy against the divine goodness, who has undertaken to give us his commands, that we might know our duty, and yet kept back a part, and suppose I say the main part what will you be at then? Lastly, it plainly implies an imperfect revelation from God to men, of his will concerning their duty. John, xx. 31: "But these are written, that ye might believe that Jesus is the Christ, the son of God; and that believing ye might have life through his name." Would you not then take it, that all was written necessary for life—and what more—and to furnish the man of God to every good work? and that there was no more necessity for the balance to have been written, than there was for what the seven thunders uttered. As for no time to obey, if more had been written, you plainly infer God has lightened our duty to him, by keeping back a part of the revelation of our duty by command. What sophistry! With these few ideas I leave you on this part; that if the scripture does not reveal the whole duty of man, I may find the balance where I can, in the pope's bible, Mahomet's alcoran, the liturgy of the Church of England, or in Took's heathen mythology. Fy, fy! such logic, for a Greek scholar!

The next part of your pamphlet worth notice, is in No. II. in these words;—"Ministers now a days go preaching the same gospel, and their brethren assist them in the same manner."

Now, Nehemiah, my dear Sir, remember that I have laid down the principle, that the scriptures alone is a sufficient and infallible rule of faith and practice in matters of religion; and I hope you will not dare to dispute what that good book says, nor add the invention of men to it as commandments of God. Then by it I am willing to stand or fall in our dispute on missions, and you ought to do the same. I say what you have asserted as above is not so—and shall proceed to prove that missionaries, to whom I judge you allude, are not supported in the same manner as the scriptures point out the apostles were; and for the clearing of which point I shall take up the minister first, and advance step by step to the end of what I conceive you have asserted, and prove as I go by the scriptures.

First, then who are ministers that go preaching? They are a chosen set of men by God Almighty, scattered through different ages of the world, to preach the gospel of God to dying men. When were they chosen? Ephesians, i. 4: "According as he hath chosen us in him, before the foundation of the world." Acts, xxii. 14: "The God of our fathers hath chosen thee," (Paul.) Acts, ix. 15: "For he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel." John, xv. 16: "Ye have not chosen me, but I have chosen you, and ordained you," (Jesus to his disciples.) John vi. 70: "Have not I chosen you twelve?" Acts, x. 41: "Not to all the people, but unto witnesses chosen before of God, even to us." God chose his prophets, God chose his priests, God chose Christ; so it is beyond all contradiction, God chooses all his ministers—but the devil and men theirs also.

The second step is, that he calls them by his grace, as an effect of this choice to the ministry. Galatians, i. 15: "But when it pleased God, who called me by his grace," (Paul.) Matthew, x. 1: "And when he had called unto him his twelve disciples," (Jesus.) 1 Corinthians, i. 1: "Paul, called to be an apostle of Jesus Christ through the will of God, and Sosthenes our brother." Acts, xiii. 2: "The Holy Ghost said, separate me Barnabas and Saul, for the work whereunto I have called them." Revelations, xvii. 14: "And they that are with him are called, and chosen, and faithful." God called the prophets, he called Aaron to the priesthood, and no man taketh this honor to himself but he that is called of God as was Aaron. So it is also plain from scripture, that God calleth his chosen ministers to the work he has for them to do, and that no man, let his talents be what they may, has a right to exercise the office of a minister, without that calling of God. There is a calling to the knowledge of the truth that is not a calling to the knowledge of the ministry—that is different.

The third step is to shew he qualifies them, & not theological schools, for the work of the ministry. Matthew, xiii. 11: Because it is given unto you to know the mysteries of the kingdom of heaven." Ephesians, iii. 8: "Unto me, who am less

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than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ." Luke, xxiv. 45: "Then opened he their understanding, that they might understand the scriptures." Verse 49: "But tarry ye in the city of Jerusalem, until ye be endued with power from on high," (Jesus to his disciples.) Galatians, i 11: "But I certify you, brethren, that the gospel which was preached of me was not after man." Verse 12: "For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." Ephesians, iii. 7: "Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power." Verse 3: "How that by revelation he made known unto me the mystery." "Flesh and blood hath not revealed this unto thee, but my Father which is in heaven." A plenty more scriptures to the point offer their friendly assistance, but I trow enough has been produced. God gave his word to the prophets, John the Baptist, to his Son, to the apostles, and does to after ministers, and great has been the number that have published it to the salvation of millions, that never saw the inside of a theological school. For from the scriptures it is as clear a point as any, that God qualifies his ministers with gifts of grace, knowledge, and understanding in the scriptures for the work of preaching, without the aid of theological schools.

The fourth step is to show, after he has chosen, called, and qualified them, where the work is. Mark, xvi. 15: "Go ye into all the world, and preach the gospel to every creature." Luke, xxiv. 47: "And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." Matthew, xxviii. 19: "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." What, are they to teach not traditions and inventions of men? Verse 20: "Teaching them to observe all things whatsoever I have commanded you." And to observe nothing more in matters of religion is man bound to do, but what the apostles taught, any thing said to the contrary notwithstanding. So you see plain where the work is, and what it is, by the above scriptures. Now I know you missionaries will agree, that the work is in all the world and among all nations; this you are fond to teach and support—and why not teach with equal zeal the rest of Jesus' commands that here follow, or do you intend to pick and choose out of his commands, which you will obey and which you will not?

The fifth step gives his ministers directions in starting to the work, and while at the work. Of starting to the work—Matthew, x. 9: "Provide neither gold, nor silver, nor brass in your purses;"—verse 10: "Nor scrip for your journey, neither two coats, neither shoes, nor yet staves: (and why?) for the workman is worthy of his meat." And he is truly so, if Christ has sent him—if not, he is not worthy of the bones. Mark, vi. 8: "And commanded them that they should take nothing for their journey, save a staff only; no scrip, no bread, no money in their purse:"—verse 9: "But be shod with sandals: and not put on two coats." Luke, ix. 3: "And he said unto them, take nothing for your journey, neither staves, nor scrip, neither have two coats apiece." x. 4: "Carry neither purse, nor scrip, nor shoes; and salute no man by the way." 3d epistle of John, i. 7: "Because that for his name's sake they went forth, taking nothing of the Gentiles:" Luke, x. 3: "Go your ways; behold, I send you forth as lambs among wolves."

Now I will give the Saviour's direction while at the work in going into all the world. Matthew, x. 11: "And into whatsoever city or town ye shall enter, inquire who in it is worthy; & there abide till you go thence." Verse 12: "And when ye come into a house salute it." Verse 13: "And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you." Verse 14: "And whosoever shall not receive you, nor hear your words, when ye depart out of that house, or city, shake off the dust of your feet." Verse 16: "Be ye therefore wise as serpents, and harmless as doves." Verse 17: "Beware of men," &c. Verse 23: "But when they persecute you in this city, flee ye into another." Verse 25: "It is enough for the disciple that he be as his master, and the servant as his lord." Verse 27: "What I tell you in darkness, that speak ye in light; and what ye hear in the ear, that preach ye upon the house tops." Verse 31: "Fear ye not, therefore."

Directions for food and clothing—Luke, xii. 22: "And he said unto his disciples, therefore I say unto you, take no thought

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for your life, what ye shall eat; neither for the body what ye shall put on." Verse 24: "Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; (nor missionary funds;) and God feedeth them." Consider the lilies; they don't spin, yet are clothed better than Solomon in all his glory; shall he not clothe you, oh ye of little faith. Doth not your heavenly Father know you have need of all these things? Neither be ye of doubtful mind. Yea, and ye know, said Paul, that these hands have administered to my necessities, and them that were with me. Acts, xx. 34. Now the disciples, in the lifetime of Jesus, made trial of these directions of Christ, and when they returned from their tour, hear Jesus enquiring how it fared with them on this plan of preaching the gospel—Luke, xxii. 35: "And he said unto them, when I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, nothing." Verse 36: "Then said he unto them, but now, he that hath a purse, let him take it, and likewise his scrip." Now would you not take it, that he added this to the former directions; and by these directions Christ and his apostles, and all God's faithful ministers, have gone in all ages of the world, before law and begging religion came in vogue, to counteract the plan and directions of Jesus Christ.

Now, Nehemiah, one of two things you must prove, or give up the point—that the directions of Christ to his apostles were not intended for directions for after ministers, or show Christ has changed his plan and given other directions to after ministers. Neither of which I know you cannot do from scripture. Then missionaries don't go preaching and are assisted in the same manner as the command of Christ directs, without scrip or purse.

Now compare your plan of missions, who have their hundreds on starting, and promises from boards of directors for hundreds more, with the above directions of Jesus Christ to his apostles, without scrip, bread, coats, or shoes, and see how it agrees. Why a man by star-light might see you are wrong, according to Christ's plan. And who, think ye, ought to know best how the gospel should be carried abroad to the nations, Christ or missionaries? For the gospel is God's rich and free gift to men of all nations; it is he who sends it, and directs how it should be carried; and I say he knew best in what way it would be most successful, and for his glory. And the missionary plan is exactly contrary to Christ's plan—you compare it with the scriptures and you will see, it is in opposition to take no scrip, and at best none but a man's own—not to beg, and devise title-selling plans to get money to go with.

But the whole and solid truth lies here—the self-denying, flesh-humbling, cross-bearing, God-depending, and world-loosing plan of directions of Christ to his apostles in going to preach, and while preaching the gospel to the nations, by no means suits the proud and covetous heart of man, and more especially such preachers as seek gain by godliness; and therefore, others are devised to suit its taste better.

But perhaps you will say, I did not allude to Christ's plan, but Paul's plan and the conduct of the churches in his day, more especially the church at Philippi. Philippians, iv. 13 and 17, is if I mistake not, all you have quoted, and was hard run to find that, that would even have a bearing to prove missions—however, I will give you the ground you have chosen for argument's sake; while let a country rustic come in, as it seems you would have the world believe country folks are, and have a finger in the pie, and proceed to sketch as much from the epistles of the apostles, upon ministerial support, as may satisfy any man that wishes to do right.

The sending the gospel to the destitute or heathen, is thought to be the great bone of contention, though it is not; but the unscriptural practices resorted to, by those who send and pretend to carry it. Therefore I shall begin with Peter to Cornelius, for this is the first instance of a gospel preacher's going to one of another nation if I mistake not, except Philip to the Eunuch, and was effected by a special call on Peter from God—and the Jewish brethren made as much fuss about it, as do now the opposers of missions. Now this is a case in point; first, because Christ had ascended and left with Peter, as well as others, Go ye into all the world, and preach, &c. (Cornelius not excepted.) He is now praying and giving alms, though perishing for lack of knowledge, have it by the servants of God he must, for that is God's way. Now this is all fair on your side, is it not? Now see on my side: first, Peter had what may well be termed, a general commission with the rest of the apostles; secondly, he had a special call from God to go, and he went doubting nothing, from the vision of the

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sheet and four-footed beast, &c. which was satisfactory to him of his special call from God, if not to the opposing Jews; this special call, observe, was in addition to the general commission, and made the commission plain, that it was Peter's duty to go, which he had no doubt scrupled.

But suppose Peter had said, brethren I can't go to this heathen man, unless you will form societies, beg for money, or sell membership into societies, and get money enough to bear my expenses while I am going and when I get there, to preach the gospel to Cornelius—is not this the missionary plan? But Christ's plan and directions to Peter, on his leaving the world, in the commission was this: Take no scrip in your purse, neither two coats, bread, shoes, or money, or at best, his own purse. Now by whose plan was Peter to go, by the missionary or Christ's? Surely you are forced to say by Christ's, who had chosen, called, qualified, given the commission, directions, and vision to Peter. And if he had waited for money, or outfits, and promises from boards of directors, I ask you, reader, as a candid man, would he not have been disobedient to the directions of Christ—and been censurable in the eyes of his brethren, that money was his object, or that the cross of Christ was too heavy without money to lighten it? Let every minister then in the world, that thinks he has a special call from God to go to the heathen, some such I have no doubt there are, follow the directions of Christ and the example of Peter, nothing doubting; for the hearts of all flesh are in the hands of the Lord, and the treasures of the world are his, without begging or selling titles in societies, contrary to his express commands to support his gospel. For if God sends a minister by commission and a special call, and both are requisite he will be as kindly received as Peter, and as well provided for; and men, not even opposers, will have ground to say money is the object. For Christ has said, Lo I am with you alway, &c. and for what, but to overrule every circumstance for the furtherance of the gospel, and to provide every needful good. But, say you, this was all a miracle, and you don't expect God now to work miracles—very well, take the ground and welcome.

The next subject in point, is found in Acts, xi. 19: "Now they which were scattered abroad upon the persecution that arose about Stephen, travelled as far as Phenice, and Cyprus, and Antioch, preaching the word unto none but unto the Jews only." Verse 20: And some of them were men of Cyprus and Cyrene, which when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus." Now what carried the gospel to these heathen Grecians and isles of the sea, money or persecution? Why you are forced to say, persecution was the cause why these preachers came to these distant cities, and preached the Lord Jesus; and I shall not thank you to own it, for the text says this was the cause. Then a special call, and persecution, were the two first causes of the gospel's being carried to the heathen, and not money—(is not this right from scripture on my side, and against your plan?) And this one thing the disciples might have plainly inferred, out of the directions of Jesus, (when they persecute you in one city flee ye into another.) See how things go hand and hand in the scriptures—no proof yet of money carrying the gospel abroad—and the pages of church history shine as with a sunbeam, that persecution carried the gospel through the greater part of Asia, Europe, Africa, and brought it to America. Although the plan of money, had sent from England to America college-bred parsons enough, almost to fill the then every parish. (the best they kept at home and them that were not worth having they sent to the colonies.) yet it waited for persecution, one of Christ's plans and directions, to bring the Baptists, the Methodists, and the Quakers, who brought the experimental gospel with them, and in practice and not theory; who did not come for money nor divine for hire, nor being hired to come; but by the directions of Christ, being persecuted in the old country, fled to this; and being under divine directions, inflamed New-England with that religion that is not bought nor sold for money. Yet those hired dumb dogs that could not bark without tobacco, like some other that can't bark without money—proud, avaricious, insatiate, unfeeling, idle tyrants, that could see men and women lie in prison for their ministerial taxes, without that emotion of heart that characterizes the Christian—and could aid, abet, and stimulate the magistrates of Massachusetts and other States, to whip, imprison, banish, and hang those that opposed their opinion, and did not jump in judgment with these college-bred, men-made, tobacco-dealers, over-zealots, whose

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consciences were seared by gain and loyalty to his majesty, parliament, and bishop, who they had their eye upon as standing at their backs—and thousands yet unborn will rise up and call old Patrick Henry blessed, for opposing this tobacco speculation in the ministry. They had their day, like all other dogs, and those that follow after will share their fate in time to come. And your strictures, Nehemiah, smells to me rank of the same spirit; if I am to judge by the words you have used about the Kehukee Association.

But perhaps you will say, I don't doubt but persecution has been a great means of spreading the gospel; but is that any reason why we should not spread it by money? —Very good, leave it there.

The next place in point, in sending the gospel to the heathen, is found in Acts, xiii. 2; "Separate me Barnabas and Saul, for the work whereunto I have called them." Notice a special call again, by the Holy Ghost, for Barnabas and Saul to go to the heathen—(there were in the same church three other teachers.) Learn from this, that God has a special work for all his ministers, and will necessarily show it to them. The use of this is to show that a minister called of God cannot hire himself out, where the best price is to be had, without violating his conscience; for to say God called a man to the ministry, and has nothing for him to do, is vain—and God can't expect the minister to do the work he has called him to do, unless he lets him know in some way where it is, and what it is. Verse 3; "And when they (the church at Antioch which was in Pisidia) had fasted and prayed, and laid their hands on them, they sent them away." Where to—to Seleucia, Cyprus, Salamis, Paphos, and to the Gentile world in general. Verse 48: "And when the Gentiles heard this they were glad," &c. Now you missionaries chose this to prove Paul was a missionary, and the church sent him and Barnabas to the heathen; I say, God sent them by a special call on the church. And you said, ministers go preaching the gospel and their brethren assist them in the same manner; I deny it, and the truth of it. Don't your plan give missionaries money on starting out; don't you pay them when out; don't they go with the expectation from fair promises of boards of directors, getting more? I hope you will not deny the truth. And now say, did the church or people give Peter any on starting, or did they send him any? Did they give or send any to those that carried the gospel to the Grecians? Did the people or church at Antioch, give Paul and Barnabas any on starting to the heathen; did they send them any; did they beg for them to support them in preaching the gospel to the heathen; did they form societies, and sell membership in them at fixed prices, to support them while preaching the gospel to the heathen? You or any other man, that will read the scriptures for himself without your glasses, will see that the ancient Christians done none of this merchandizing to support the gospel ministry. Then here are three examples against your system of begging and system of money. And if you say the church and people did give or send money to those that went to the heathen, I say it is not so, and that there is not a text in the book of God that will prove it. And I offer better reasons why they did not give or send money to them than you can give—first, because the scriptures don't say they did; secondly, because it would have been contrary to Christ's late instructions to his disciples in going to preach the gospel, to have waited for money, coats, or shoes, or to have expected any. And if there is one text in the scriptures, that will show that ever the Jews sent one cent to a preacher in an heathen country, I have overlooked it; or, that Christ commanded it. But, Sir, the heathen sent relief to Paul, who was their preacher; and to the poor saints at Jerusalem—the reverse of missionary conduct.

And as for the verses that you have quoted, of the conduct of the church at Philippi, as you have mentioned, sending relief to Paul at Rome once and again, to prove the correctness of missionary support, or the system of begging, or selling membership in societies to support the gospel ministry, they won't do it, but the reverse. For if you will read the xvi. chap. of Acts, you will there find that Paul had a special call, by a vision in the night, to come over to Macedonia and help them; he immediately went to Philippi, the chief city of that part of Macedonia, (and no mention is made about money, or his going, or when he got there,) and planted that church—Lydia, and the jailor and house the first converts. And his conduct agrees in going, with Christ's directions; and the conduct of the church he had planted at Philippi, in sending to his relief, agrees with these texts: Let him that is taught in the

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word communicate to him that teaches in all good things—Thou shalt not muzzle the ox that treadeth out the corn—And if we have sown unto you spiritual things, is it a great matter that we should be partakers of your carnal things. Paul planted the church at Philippi, and as such it was the duty of that church to send to his relief, at Rome or elsewhere, or to communicate to him while with them in all good things, but not so, if he had not taught them—and you can't prove to the contrary. That it is my duty to support the ox that ploughs for my neighbor, or support the man that don't teach me, or that I have a right to eat the fruit of the vineyard of another man's planting, or to eat the milk of a flock I don't feed, or reap carnal things where I have not sown spiritual, can't be right, nor is it scriptural, for ministerial support; and you are wrong in saying the brethren assist them in the same manner—and that missionary plans, as to begging and other various ways of getting money, has neither example, command, nor precedent, in the word of God, for a minister's support. Then the Kehukee Association has said right, that it is the invention of men; and I think every honest reader will say so too—and is in opposition to Christ's plan of carrying the gospel to the nations, and in opposition to three examples in the first start, and in opposition to the general conduct of reformers in all ages in spreading the gospel—but agrees with Ignatius Loyalla's jesuitical career, and Pope Gregory's, as the first inventors of societies for the propagation of the faith Then take them for your pattern, and not Christ.

The sixth step is to show how the gospel is to be preached, or was preached by the apostles, as to the disposition of the preacher. Matthew, x. 8: "Freely ye have received, freely give." Romans, i. 15: "So, as much as in me is, I am ready to preach the gospel to you that are at Rome also." 2 Corintians, xii. 15: "And I will very gladly spend and be spent for you," &c. And it is certain that Paul would receive nothing from the church at Corinth, that he might cut off occasion from them that wished to charge that church for preaching. You see then by the above texts, that Christ gave his gospel freely, and told his disciples to give it freely. Where then do those men get authority from for selling it, and hundreds and thousands a year? Such conduct is contrary to Christ's express commands, & unexampled in prophets, Christ, or his apostles. Then the practice of stipulated salaries, hath not its warrant from the word of God.

(to be continued.)

THE PRIMITIVE BAPTIST.

SATURDAY, JANUARY 28, 1843.

TO EDITORS PRIMITIVE BAPTIST.

Bedford county, Tennessee,
Dec. 5th, 1842.

DEAR BRETHREN EDITORS: It has become my duty as agent, to send on some money for the subscribers that I am agent for. And now, brethren of the Primitive order, as we are one people all over the world, no matter where we are, we are of one heart and of one soul; and as we are fond of hearing from each other, I will give you a short history of the Baptists in Middle Tennessee.

I moved from Madison county, Kentucky, to where I now live. It was then thinly settled, and but very few Baptists near where I lived. Toward the latter part of the winter, which was about 1811, there began a revival of religion. About that time I began to exercise a gift. The houses would be full at night meeting, without any invitation given numbers came and fell down and requested that we should pray for them. There were nobody then that called themselves Baptists, going out yonder and dragging up somebody to be prayed for; neither do I think a Primitive Baptist will do it yet. They know that God makes his people willing in the day of his power. I think it is graceless preachers that put carnal professors at it, all for the want of grace.

The revival continued thro' the spring and summer. A great many were added to the churches, and a great many churches constituted. We appeared like one people for some years, no Separates, no Campbellites, no missionaries, no craftsmen had yet showed themselves in the churches. We lived in peace ten or twelve years, till at length some of the preachers began to murmur at the doctrine of election and predestination; they tried to do all they could to sour the minds of the churches to which they belonged, this they tried for some time. The next plan they fell on to please the world & graceless professors, was a universal atonement, a special application; yet they told the people they were left to the

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freedom of their own will, choose or refuse. They appeared to get more and more dissatisfied, and said the doctrine preached was too hard, which was the same doctrine that is now preached by the Primitive Baptists, and always has and always will be preached by them.

But at length these Arminians that were amongst us, could not stand the doctrine any longer; they at length got together at an Association four preachers and about twelve members out to themselves, and there to themselves unbeknown to the Association or their churches, they declared unfellowship with the General Union of the Baptists, and especially with Elk River Association. They there appointed the time and place for their Association. As they returned home they began to make it known when their meetings came on. They generally broke the churches, or rather led off a part in disorder. Some places they constituted, some places they stood on the old one where they could get the church book. They took in every excluded member they could get, no matter how long excluded, and made deacons out of these excluded members. They formed themselves into an Association, named themselves the Duck River Separate Baptist Association of Christ, drew up our abstract of faith and principles with very little difference, built camps and rather outstripped the Methodists. But they got tired of their name by the next fall, took it up and agreed to throw away the name Separate, but they can't get rid of it. They wanted all the time to commune with us, but we have been like the true church has always been and always will be, never go outside of the gospel to please any body.

We will now leave the Separates—what next? On comes the Campbell system. We yet had some graceless preachers amongst us, they took up with Campbell, made some confusion in some of the churches, and carried off some more that we had no use for. We then thought, that was almost the last shift the devil could make to make people believe they could get to heaven by water without grace.

What next? A set of religious beggars telling the churches and the world, the heathen are starving for the gospel; but give us money and men, and we can save them all. For, say they, human agency and divine power must be united together to save souls. They caused some distress in the churches, which would be too tedious to mention.

The Elk River corresponds with eight Associations, which brings us into correspondence with about thirty; they have all declared unfellowship with all the craft of the day, and will not invite them into our houses, nor bid them God speed, lest we should be partaker of their evil deeds. The poor lazy beggars are in a bad fix here, they will have to work, starve, or steal; and I am like sister Martha Higgins, I don't care how soon they starve.

And now, brethren and sisters, I must shortly come to a close; and as we live at a distance, let us keep up our paper if we can, as it is the only medium through which we can converse with each other. Brethren preachers, watch over your churches for good, keep out every thing that is not gospel from amongst them. And now, brethren and sisters, farewell. Remember me and family when it goes well with you.

JOSHUA YEATS.

TO EDITORS PRIMITIVE BAPTIST.

Providence, Alabama,
Dec. 25th, 1842.

BELOVED BRETHREN: Through the mercy of God I am permitted to write you a few lines, in order to let you know something of my troubles. Some time last summer I wrote a few lines, in which I propounded to you that I was pleased with the doctrine your paper held forth, and that I wished to take the paper; upon which you sent me a number, and I have received them regular ever since. And I will now relate, in a concise manner, what has taken place since I received your paper.

I have always been a Predestinarian Baptist, (or ever since I have had a hope that my sins were pardoned through Christ.) I joined an old fashioned Baptist church, to wit, Mount Carmel, in Coosa county, Alabama, the 6th day of Oct'r, 1838. I remained a member of that church until Dec. 1840, when I heard the truth preached unmixed by brethren Joshua and Daniel Rowe. I drew a letter and moved to that country, and of course I wanted to be with the people of God. And there was a Baptist church in one mile of me, to wit, Bethlehem. I examined the articles of faith and found them to exactly concur with the abstract of principles at Mount Carmel. Upon this I joined that church,

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and remained in peace until I went to the church sometime in last summer, and propounded to her that I was as I thought under impressions to try to preach; upon which I made the attempt, (after the consent of the church,) and in my little discourses I tried to confine myself to Baptist doctrine, to wit, the doctrine of election, predestination, effectual calling, and final perseverance of the saints in grace, &c. And the man they had to the care of the church jumped on me, and since then his exercises have consisted in very little if any thing but abusing the anti-missionary Baptists; and by so doing, he had in a manner killed me. And as there was no preaching in the country but missionaries, I concluded I would take the Primitive Baptist, to comfort me in my distresses. And as soon as the first number came to hand the battle commenced, and of all the calumnies and aspersions, that you ever heard in your life, they have been vented at me on old Baptist principles.

And here let me name a few remarks that have been made by our preacher. First, in a private argument between myself and him (Gore,) I had hemmed him in on every side with the scripture, and he scaled the wall by saying, that doctrine is of the devil and to hell it will go; and, said he, there are thousands of souls now weltering in the caverns of the infernal deep, on the account of that doctrine. And of course it hurt my feelings, and as he was an old preacher, I did not respond in the way I should have done. So it passed on until I took your paper, and then he broke out again and made the above remark in public. Upon this he excited the feelings of several old fashioned brethren, and it came very near producing a split in the church.

This was in time of our big meeting. I kept silent as much as I possibly could, for I knew he would try to throw the difficulty on me. And on Saturday night he proposed to me for me and him to preach. I told him I felt very much dejected, but I would try. And after he had preached I took these words for a text: So that it went ill with Moses for their sakes. And I held Moses to view as a type of our Saviour, &c. So next day this big man preached again. And, said he, it is held by some that Moses was a type of the Saviour; but, said he, I believe he was a type of the old fiend of darkness. Upon this several of the members became excited, and he found out that he had hurt feelings. And here is the way the devil assisted him to clear his skirts, and become innocent in the sight of man. Said he to bro. Prewett, there is no person here but us, and as sure as we are here, brother Coleman is a fire brand sent from hell to disturb the peace of this church. This cut pretty close, that is, it hurt my feelings for a moment; but, I called to mind the words that our Saviour spoke to his disciples, to wit, is it not enough for the servant to be equal with his master? well, said he, if they call the master of the house Belzebub, how much more will they call those of his household?

These sayings, my dear brethren, sink me very low; in addition to see a large majority of the church adhere to him. After I became convinced that public opinion would impeach me with the difficulty, I proposed to preacher Gore that I would not try to exercise with him any more. Said he, you must leave off taking them papers, for you are friendly to your paper and you want to circulate them, and I consider that they are at enmity with every thing that's good or benevolent; and the preachers of that order are nothing but a parcel of mountain cow drivers, and they are a vulgar set at best. And, said he, I have seen of their writings, when they used as ugly words as any people I ever heard. Now notice, he could say that I was a firebrand sent from hell, and my doctrine was of the devil, and find fault of others. This looked less in his eyes than a gnat, notwithstanding it was a camel. This is what I call straining at a gnat and swallowing a camel.

Here is another camel and gnat case. Some of our members swapped horses on Saturday while going from meeting, and it came to the ears of the preacher. And at the next meeting on Saturday, of all the abuse you ever heard in your life, he vented it at that individual; gets up the next day on Sunday as agent for the missionary Bible society, and offered Testaments at two prices. Here was gagging at the gnat and swallowing the great big camel. Shall I say, thou hypocrite, first cast the mote out of thine own eye. I think the conduct would fully justify it.

I think, my brethren, that preachers especially should first consider their own faults and failings, and leave them off before they take cognizance of the failings or faults of others; and be certain to keep back no part, but let the world see the

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blackest side, and then we will not be as whited sepulchres. These things that I have written, my brethren, are so; if they were not, I should not have written them. And I have written them, with an intention of letting him and his adherents see them, if you feel willing to insert them in your columns.

I understand that at our last meeting our preacher called for a letter of dismission, and has left us. I was gone on a journey, or else he would have had to have shown some grounds for his remarks that he made about me and our principles. I am hurt at the proceeding. The church has called another missionary, and I am at a loss to know what to do; for I don't know how we can live in peace together, and there is no old fashioned preacher in my knowledge in this section of country.

Now, brethren, I want to show you which one of the twain is a thief and a robber. Christ says, he that entereth not by the door but climbeth up some other way, the same is a thief and a robber. And I am pretty well convinced, that myself and this big man have not entered in at the same door. For I heard him tell his experience one day, and he said, that from the time he was a little boy he would be convicted when he would see a cloud rising, and when lightnings would be flashing around him, he would be scared or terrified at impending danger; and, said he, if this was not pungent conviction, I never knew what pungent conviction was yet. Well, if this be pungent conviction the wild beast of the forest is pungently convicted at the sight of a man; and by this rule every animal in the world has pungent conviction; for if suspected to be an enemy, the less has a dread of the greater. But here is what I call pungent conviction, for a person to see themselves irreconciled to their God, and view him as a holy being, (the fear of the Lord is the beginning of wisdom.) This creates in the heart of the sinner a godly sorrow, that worketh repentance unto salvation that needeth not to be repented of. And his eyes are entirely placed upon the law, for he by wisdom sees, that there is where the breach is made; and after the poor creature is bro't to see what he is by nature, and what he deserves justly, (as the thief said,) at the end of the law, Jesus meets him, who is the fulfilment of the law. By this the spirit of the law of life in Christ Jesus, makes the sinner free from the law of sin and death, without any infringements upon the divine perfections of a just and holy God. And this is the reason why the Christian cannot glory in any thing but Jesus. Then with his mind he serves the law of Jesus Christ, the fulfilment of the law.

By this, God, the first person in the trinity, is glorified in the salvation of poor sinners through Jesus Christ. I am the door, by me if any man enter in he shall be saved, &c. Now the angel Gabriel said to Mary, thou shall call his name Jesus, for he shall save his people from their sins. And Jesus said, all flesh is given into my hands, that I might give eternal life to as many as my Father hath given unto me; and all that the Father giveth unto me, shall come unto me. For this was and is yet his Father's will, the will of the divinity, and this is what he came down from heaven to do. And I have loved thee with an everlasting love. Yea, my brethren, we understand that God has loved his children as he has loved Christ. Says he, I have loved them as thou hast loved me. And I would say, this was old enough and strong enough. But a climb up some other way fellow will have the audacity to say, that this kind of doctrine is of the devil; no wonder, for one of these self righteous Pharisees said, that Christ cast out devils by Belzebub, the prince of devils; and this is one and the same thing.

By these hints some of you can guess at my troubles, and I hope you will all remember me in your prayers. So farewell, dear brethren. *A. J. COLEMAN.*

TO EDITORS PRIMITIVE BAPTIST.

Marshall county, Tennessee,
Nov. 25th, 1842.

BELOVED BRETHREN IN THE LORD: Some brethren in this county, being desirous to read your valuable paper, have requested me to write on for them, to commence with the beginning of the next volume. As I am writing (although it is but seldom I have ever done the like,) I will drop a few of my thoughts, which you may publish or not, as you may think best.

In the prophecy of Amos, 3 chap. and 3 v. it is asked, "how can two walk together except they be agreed?" And our Lord has taught us, that if a house, city, or kingdom, be divided against itself, it cometh to desolation; and that even if satan be divided against satan, his kingdom cannot stand. This rule will hold good as relates

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to the church of Christ, as well as to a house, city, or kingdom. The question then arises: Is the church of Christ divided against itself? If so, it must necessarily fall; if not, all the opposition of men and devils cannot destroy it.

It is certain, that divisions upon some subjects may arise, and have arisen among the members of a church of Christ, as it was with the church at Corinth and others, which may be the cause of great distress to them, and should if possible be avoided; but I hesitate not to say, that Christ's church is *one*, and cannot be divided. For there is one body and one spirit, one Lord, one faith, and one baptism; one God and Father of all, who is through all and in all. So it follows, that as God is one, Christ one, the Holy Spirit one, so are his people or body one, born of the same parentage, possessing the one faith, dwelling in the same love, members of the one body, having the one head, the only bride of the one husband; in short, they are all one in Christ Jesus, and if Christ's, Abraham's seed and heirs according to the promise.

From these and many other considerations, dear brethren, I am fully convinced that Christ has but one church upon earth. The question then is: who is that church, among the various denominations now existing? I answer, the people now called the Old Baptists is that church, and think I have the scriptures and church history to prove it; and am sure I have the consent and testimony of all other denominations among us, for they all agree (so far as Christianity itself is concerned,) that our faith is good, and they universally acknowledge our baptism valid, and will receive any of our members among them who wish them to do so, without requiring any other faith of them than what they professed among us, and with the baptism they receive at our hands. And oh! how anxious they are to commune with us! This of itself is sufficient to prove, they consider us to be at least a *branch* of the church of Christ. But I again say, the church of Christ is but *one*, (and has no branches) For though there may be threescore queens, and fourscore concubines, and virgins without number, yet my dove, my undefiled is but one, &c. Sol. Songs, 6 chap. 8 and 9 verses.

Again I ask, is Christ's church divided? I answer, it is not. Whence then comes all the divisions that have taken place among the people called Baptists? I answer, they went out from us, because they were not of us, &c. It may be asked, have Christians gone out, and are there no Christians among other denominations? We say, it may be, but they are where they should not be, and no doubt will reap the bitter fruits of their transgression, like Israel did in Babylon. Wherefore, if any of them should read this piece, I would say to them, COME OUT OF HER, MY PEOPLE; partake not of her sins, that you may not be a partaker of her plagues.

I must close for the want of room, and shall only say, I wish to join my prayers with those of my brethren, for the blessing of God upon your honest endeavors for the promotion of his cause upon earth through the medium of your paper. Yours, truly,

SHADRACH MUSTAIN.

TO EDITORS PRIMITIVE BAPTIST.

Mississippi, Madison county,
Dec. 5th, 1842.

DEAR AND BELOVED BRETHREN: I have long since had a desire to let the world know who I am and what I am in relation to spiritual affairs. But knowing and feeling my inability in writing, and fearing too at the same time that even my own people or brethren would think I merely done it to distinguish myself as great or something of the kind, I have remained silent on the subject until the present; and I hope no one will entertain this idea, for I know and feel that if I am one of God's people at all, I am the least of all, a poor worm of the earth, that is looking to my Lord and master for all blessing both of a temporal and spiritual nature. So as my spiritual life has been but short, I wish by the help of God to give a short detail of it, together with my present views.

From the time of my infancy to the age of fifteen, I was a wild, rude boy, that participated in all manner of wickedness, tho' my conscience was frequently checked on account of it. I was made to shed tears on account thereof frequently, and I formed many resolutions to do better; but when I would get out among my playmates, I would join in their riots and turn to swearing and all such bad practices and forget my resolutions. But about the age of fifteen, or during that year of my life, there was a great revival of religion amongst the Baptists. The Lord worked mightily, as I thought then, but have since thought, the

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devil had a finger in the pie; but enough on that subject at present.

During which time God was, I hope, pleased to show me the deceitfulness of my heart. I could then view God as it were frowning upon me for my transgressions, and I was made to mourn because I tho't God was angry with me. I thought of all sinners I was the worst. So I here tried my own strength. I read the Bible, I prayed and went to preaching, but it all served to condemn me and show me my undone situation more plain. So I was brought to the feet of my blessed Saviour, where I poured out my tears and cries for mercy. And here it was that a still calm voice spoke peace to my troubled mind, and I hope sat my captivated soul at liberty. So I now had a wish to be among the people of God, and went to Dox Creek church and talked with the members, and was received and baptised on the third Sabbath in August, 1838, when the church was in peace.

But in a short time this abominable Arminian doctrine was introduced by some of those the devil had slipped into the church, which was opposed very sternly. And here commenced a war, which was too lengthy to relate here. During which time I was silent, only in voting, and listened to the contending parties with much concern. So at length my father and mother and myself split off from the church, and joined one of the old Primitive faith and order, where we still remain and have the gospel preached to us.

I underwent a great many trials and temptations during this time, but being directed, protected, and preserved, by that being who worketh all things after the council of his own will, I am still trying to live with a due reverence to that person, who I hope bought my pardon on the tree of the cross. So I will now give you a sketch of my faith at present. I believe in one almighty God, invisible, without body, parts, or passions, who worketh all things after the counsel of his own immutable and most righteous will. Read Jer. 32 ch. v. 18, 19: Thou showest loving kindness unto thousands, and recompensest the iniquity of the fathers into the bosom of their children after them: the great, the mighty God, the Lord of hosts, is his name, great in counsel, and mighty in work, &c. I believe that by the decree of God for the manifestation of his glory, some men and angels are predestinated to eternal life through Jesus Christ our Lord; while others, who are of the devil their father, are left to act in their sins to their just condemnation, to the praise of his glorious justice. Read Romans, 9. 22, 23: What if God, willing to show his wrath and to make his power known, endured with much long suffering the vessels of wrath fitted to destruction: and that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory. I believe that in the fall of Adam all God's people became sinners, not wicked; and that Christ made a full atonement for them and no others; and that they are effectually called by God's free grace alone, through the merits of Christ, and not for any thing foreseen in man, from nature's darkness to the marvellous light of the gospel, and adopted into the family of heaven, as heirs of God and joint heirs with Christ. Read 2 Timothy, 1. 9: Who hath saved us and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began. And I believe that they are kept by the power of God through faith unto salvation, and that when Christ shall appear, then they shall appear with him in glory; for he has said so, and I am content to believe him.

So I feel my need of Christ, brethren, if I may be permitted to call you by that name; for I have that same sinful heart that God showed me upwards of four years ago, and I wish you to remember me in your prayers.

THOS. L. COTTEN.

TO EDITORS PRIMITIVE BAPTIST.

Ballardsville, Logan county, Va.
January 8th, 1843.

DEAR AND WELL BELOVED BRETHREN IN THE LORD: I feel it my duty to drop a few lines to you once more, while I am on the land of the living. In the first place, I do inform you, that I am well pleased with your little paper, which brings much comfort to my soul when I can hear from so many able writers in the Primitive. It brings good news from a far country, it is like a cooling stream in a thirsty land.

When I wrote to you last, I thought I should never write to you any more; but as the Lord has spared me to see another year, I feel it my duty to write once more, believing it to be the last time, as I am far

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advanced in years and frail in body, still waiting to hear the call of my master.

I enlisted in the spiritual warfare in my 22nd year, and have fought through many a battle, and have never been discouraged, for the promises of the Lord are firmer than the heavens and the earth. In my first outset in life, my prayer to the Lord was for my rising generation to be brought by grace to the knowledge of the truth, to become the heirs of salvation. I believe the Lord has heard my prayers and answered them in part, and hope yet to see the travel of my soul and be satisfied. The Lord has called some out of time, who gave a great evidence of the hope of salvation in Christ; and some are travelling to the heavenly Canaan with me in this life, and others are yet in the world, so that I can't tell whether they will turn to the Lord or no. They are in the hands of the Lord, he can change them when he pleases, and I still hope my prayers will be heard when I am laid in the silent grave.

I still feel as much anxiety to contend for the faith of the gospel, as I did when I first enlisted in the war; and hope to continue faithful to the end of my journey, which will be ere long according to the course of nature.

Dear brethren and sisters in Christ, I don't expect to see many of you in this world, but hope to see you in that glorious world on high, where parting is no more. I hope, my dear brethren, you will still continue to write for the Primitive, so that I can hear from you while I live in this vale of tears; for it is the only way we can fulfil the prophecy of Malachi, which says, the righteous speak one to the other, and a book of remembrance is written for them.

I feel to say something about the new systems of the day, called the missionary plan. We are surrounded with the missionaries on every side, and much ado is made to obtain their ground, so that it is hard to tell which makes the greatest noise, them or the Methodists. They take in their members nearly the same way, the only difference is in baptism. The members are often made at the mourners' bench, and baptised a short time afterwards. The number much increased, but it is much to be feared many of them know but little of experimental religion. As for my part, I feel like keeping the old path, and I hope all the faithful soldiers of the cross will fight on faithful to the end of the war, and obtain the crown incorruptible that never shall fade away. Nothing more at present, but remain your unworthy sister in Christ.

SALLY MILLER,
The wife of John Miller.

TO EDITORS PRIMITIVE BAPTIST.

Cotton Gin Port, Monroe co Mi
Dec. 11th, 1842

DEAR BRETHREN IN THE LORD, of the Primitive Baptist order: I with all my imperfections have ventured to write you my feelings, or a part of them. I have been trying to keep from troubling you or pestering you with another piece for publication; therefore I do this, to relieve my poor unworthy mind.

Brethren, when I take your precious little paper, I sometimes read it with tears in my eyes, to see and think how good God has been to his dear children. But ah, my dear brethren, I feel myself so little a babe in Christ, if one at all, I sometimes feel to shudder for fear, (for I see so many people professing to be Christians get along so easy, surmounting every difficulty,) I am yet in the gall of bitterness and in the bonds of iniquity. Yet I feel to claim kin with you on this principle, if no other, by these words, for they do stimulate my poor heart: That ye may know that ye have passed from death unto life, because ye love the brethren.

Now, dear brethren, if I know any thing about my own self, I do hope that I am not deceived in this one thing, that I do love the dear children of grace; for when I hear a poor child in a relationship of their travel from nature to gaace, I cannot help giving them my hand and my heart; then thank God Almighty for his goodness to us, poor mortals, while in this troublesome world.

I wish to say a word or two to all the brethren who write for the Primitive. I could name many of you, but deem it unnecessary. The most of you I never saw, and others I have seen and become acquainted with by nature and by grace, as I hope. And I would right here say, go ahead for truth's sake. I have to bear many slurs for taking your (to me) welcome messenger, and expect to take it while I think it advocates the doctrine of the Old and New Testament. Old bro. Tillery, I should like to see you, though I never expect to in this life. I am going to say to you and all others, when you feel like writing do so, for

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it may be a comfort to some poor pilgrim at some time or other.

Ah, brethren, I read your communications and often in my private meditations feel to join with you, for my path if I am in one, seems a great many times to be blockaded, so that your poor unworthy brother cannot travel.

Brethren, we have a cold and a long wintry season round about here where I live; but I try to console myself to be patient and wait the Almighty's own good time. I could write you much more, but hoping that some others of my worthy brethren will write to you who are more qualified in the bounds of our new Association, called New Hope Primitive Baptist Association.

And now, dear brethren, if you think this worthy of publication you can put it before the public; if not, lay it by and by doing so you won't hurt my feelings. So with these few hints I will close my short letter, saying to you to remember us round about Salem, together with all those that have said to us pray for us. So I remain your poor stumbling unworthy brother in Christ. Farewell for the present.

ALFRED ATKINS.

Arkansas, Sevier county,
December 25, 1842.

DEAR BRETHREN: I once more attempt to communicate a few lines to you. They will give you some acknowledgment as respects my long delay in writing to you, has been owing to some arrangements in our local situation. Dear brethren, our case is a lonesome and benighted one; we are surrounded by the friends of the institutions of the day with frowns, because we refuse to unite with them—even some diversity of opinion in our church. We do most earnestly hope that our able ministering writers will fill the columns of your paper with exhortations or comments on such scriptures as they choose, as we have no preacher of the Primitive order near us, and of course a small crumb would be a delicious feast to us. I hope to hear oft from brethren Tillery, Lawrence, with all other veterans of the cross.

JOHN HART.

Wetumpka, Alabama,
December 30*th*, 1842.

DEAR BRETHREN: Please to give the following notice through the Primitive Baptist.

I take this method to inform my brethren and numerous correspondents, that I have removed to Wetumpka, Ala. where I will be happy to receive any communications from my brethren and friends, which they may be disposed to favor me with. Also I avail myself of the present opportunity to give an expression of my gratitude and high obligations to the brethren and generous public for their kindness in giving patronage to my Hymn Book, as well as the many expressions of the high estimate placed on my Hymns, their order and adaptedness, &c. And I would also give notice to the brethren and public, that I am preparing to publish a second edition, which shall be ready so soon as I think circumstances will justify me in doing so. I am, dear brethren, with sentiments of high Christian regard and esteem, yours in the bonds of the gospel, &c

BENJAMIN LLOYD.

Elder *William Burns*, of Virginia, is expected to preach at Red Banks m. h. on the 20th Jan. next; 21st, at Great Swamp; 22d, at Grindle Creek; 23d, at Beaver Dam; 24th, at Concord; 25th, at Bethel; 26th, at R. M. G. Moore's; 28th and 29th, at the Court House; 30th, at South Mattamuskeet; 31st, at North Lake; 1st of February, at Rosebay; 4th and 5th, at North Creek; 6th, at White Plains; 7th, at School House; 8th, at Morattock; 10th, at Picot; 11th, at Skewarkey; 12th, at Spring Green; 13th, at Conoho; 14th, at Cross Roads; 15th, at Conetoe; 17th, at Hardaway's; 18th, at Falls Tar River; 19th, at Sappony; 20th, at Sandy Grove.

AGENTS,

FOR THE PRIMITIVE BAPTIST.

NORTH CAROLINA.—J. Biggs, Sen. *Williamston* R. M. G. Moore, *Germanton*. W. w. Mizell, *Plymouth*. Benj. Bynum, *Nahunta Depot*. H. Avera, *Averasboro'*. Burwell Temple, *Raleigh*. G. W. McNeely, *Leaksville*. Thos. Bagley, *Smithfield*, James H. Sasser, *Waynesboro'*. John Fruit, *Sandy Creek*. L. B. Bennett, *Heathville*. Cor's Canaday, *Cravensville*. William Welch, *Abbott's Creek*. Jos. Brown, *Camden* C. H. A. B. Bains, Jr. *Stanhope*. C. T. Sawyer, *Powell's Point*. Isaac Tillery, *Lapland*. Thomas Miller, *Elizabeth City*. Harris Wilkerson, *West Point*. Isaac Alderman, *Moore's Creek*. James Miller, *Milton Park*. David R. Canaday, *Foy's*. L. P. Beardsley, *Greenville*. Isaac Meekins, *Columbia*. L. J. J. Puckett, *Richland*. Wm. M. Rushing, *White's Store*. Richard Rouse, *Strabane*. Martin Miller, *Nixon's*.

SOUTH CAROLINA.—James Burris, Sen. and Wm. S. Shaw, *Rock Mills*. Levi Lee, *Blackville*.

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J. D. Prichett, *Aiken*. Marshal McGraw, *Brown's*. John L. Simpson, *Winnsboro'*. J. G. Bowers, *Duck Branch*. Wm. Nelson, *Camden*. G. Matthews, *Germanville*. Jacob B. Higgins, *Columbia*.

GEORGIA.—John McKenney, *Forsyth*. A. Holloway, *Lagrange*. P. M. Calhoun, *Knoxville*. T. Amis and David W. Patman, *Lexington*. Jonathan Neel and James Hollingsworth, *Macon*. William D. Taylor, *Union Hill*. John W. Turner, *Pleasant Hill*. William Trice, *Thomaston*. Ezra McCrary, *Warrenton*. Prior Lewis, *Thomasville*. John Lassetter, *Vernon*. L. Peacock, *Henderson's*. V. D. Whatley, *Unionville*. Alex. Garden & T. C. Trice, *Mount Morne*. E. O. Hawthorn, *Bainbridge*. Wm. M. Amos, *Greenville*. J. Stovall, *Aquilla*. Wm. McElvy, *Attapulgus*. Furna Ivey, *Milledgeville*. Wm. Garrett, *Cotton River*. Jesse Moore & John Hardie, *Irwinton*. A. G. Simmons, *Hickory Grove*. Wm. J. Parker, *Chenuba*. Jas. P. Ellis, *Pineville*. F. Haggard, *Athens*. A. M. Thompson, *Fort Valley*. Daniel O'Neel, *Fowlton*. John Applewhite, *Waynesboro'*. J. Wayne, *Cain's*. R. S Hamrick, *Carrollton*. David Smith, *Cool Spring*. Moses H. Denman, *Marietta*. J. Oates, *Mulberry Grove*. Owen Smith, *Troupville*. James w. Walker, *Marlboro'*. Edmund Dumas, *Johnstonville*. William Rowell, *Grooversville*. Joel Colley, *Covington*. Isham Edwards, *Wilna*. Joseph Daniel, *Fish's*. Z. L. Boggs, *Hinesville*. Joshua S. Vann, *Blakely*. Abner Belcher, *Carlisle*.

ALABAMA.—L. B. Moseley, *Cahawba*. A. Keaton, *Belmont*. Benjamin Lloyd, *La Fayette*. H. Dance and Wm. Bizzell, *Eutaw*. Enoch Bell, *Liberty Hill*. Daniel Gafford, *Greenville*. John G. Walker, *Milton*. H'y Williams, *Havana*. Jas. Daniel, *Claiborne*. Elias Daniel, *Church Hill*. John Bonds, *Clinton*. David Johnston, *Leighton*. Adam McCreary, *Brooklyn*. David Jacks, *New Market*. S. w. Harris, *Vienna*. John McQueen, *Graves' Ferry*. Wm. Talley, *Mount Moriah*. G. Herring, *Clayton*. G. w. Jeter, *Pint Lala*. Bartley Upchurch, *Benevola*. William Crutcher, *Huntsville*. Wm. H. Cook and H'y Petty, *Pickensville*. Seaborn Hamrick, *Plantersville*. James S. Morgan, *Dayton*. Wm. Hyde, *Gainesville*. Rufus Daniel, *Jameston*. Wm. Powell, *Youngsville*. David Treadwell, *Poplar Valley*. R. w. Carlisle, *Mount Hickory*. J. H. Holloway, *Hazel Green*. William Grubbs, *Louisville*. Henry Adams, *Mount Willing*. Joel H. Chambless, *Loweville*. Elliot Thomas, *Williamston*. F. Pickett, *China Grove*. John M. Pearson, *Dadeville*. John Brown, *Salem*. Hazael Littlefield, *Ten Islands*. John w. Pellum, *Franklin*. John Harrell, *Missouri*. Josiah M. Lauderdale, *Athens*. Wm. Thomas, *Gainer's Store*. James Gray, *Cuseta*. T. L. Roberts, *Monroeville*. E. M. Amos, *Midway*. Jos. Holloway, *Activity*. Calvin Davis, *Livingston*. Josiah Jones, *Suggsville*. James B. McDonald, *Forkland*. Nathan Amason, *Sumterville*. J. B. Thorne, *Intercourse*. D. K. Thomas, *Fullersville*. Joseph Soles, *Farmersville*. Luke Haynie, *Wetumpka*.

TENNESSEE.—Michael Burkhalter, *Cheeksville*. Aaron Compton, *Somerville*. Solomon Ruth, *Wesley*. William Croom, *Jackson*. William Sr. Smith, *Winchester*. Thomas Hill, *Sevierville*. William Spencer, *Lynchburg*. C. T. Echols, *Mifflin*. Aaron Tison, *Medon*. George Turner, *Waverly*. Abner Steed, *Mulberry*. Henry Randolph, *Snodysville*. Pleasant A. Witt, *Cheek's ✕ Roads*. Wm. McBee, *Old Town Creek*. Robert Gregory, *Carouth's ✕ Roads*. John Scallorn, *Shady Grove*. A. Burroughs, *Moore's ✕ Roads*. Samuel Haggard, *Davis's Mills*. Evan Davis, *Grape Spring*. Joshua Yeats, *Shelbyville*. James Shelton, *Portersville*. Shadrach Mustain, *Lewisburg*.

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KENTUCKY.—Levi B. Hunt, *Manchester*. Washington Watts, *Corneliusville*. Levi Lancaster, *Canton*. Demcey Burgess, *Salem*.

FLORIDA.—James Alderman, *China Hill*. James F. Watson, *Campbellton*.

LOUISIANA.—Eli Headen, *Marburyville*. Thos. Paxton, *Greensboro'*.

MISSOURI.—Joel Ferguson, *Jackson*.

ARKANSAS.—John Hart, *Pine Woods*.

ILLINOIS.—Thomas w. Martin, *East Nelson*.

OHIO.—John B. Moses, *Germanton*.

VIRGINIA.—Rudolph Rorer, *Berger's Store*. John Clark, *Fredericksburg*. Wm. w. West, *Dumfries*. William Burns, *Halifax C. H.* Jesse Lankford, *Bowers's*. Elijah Hansbrough, *Somerville*. Wilson Davenport, *White House*. Arthur w. Eanes, *Edgehill*. James B. Collins, *Burnt Chimneys*. Thomas Flippen, *Laurel Grove*. Thomas W. Walton, *Pleasant Gap*.

PENNSYLVANIA.—Hezekiah West, *South Hill*. Joseph Hughes, *Gum Tree*.

NEW YORK.—Gilbert Beebe, *New Vernon*.

RECEIPTS.

John Sample,	$1	D. Dickson,	$3
Wm. R. Baker,	1	J. L. Simpson,	1
Peter Jones,	1	W. Beckham,	1
E. Hansbrough,	1	Geo Leeves,	7½
Benj. Lloyd,	2	R. R. Keaton,	3
J. M. Gould,	1	David Jackson,	3
Jesse Moore,	2	John Webb,	5
J. B. Armfield,	2	Jas. Osbourn,	1
Jas. T. Crawley,	1	Jas. F. Scurlock,	3
John Hart,	4	P. Gilder,	1
Sally Miller,	1	Jos. Holloway,	2

TERMS.

The Primitive Baptist is published on the second and fourth Saturdays in each month, at *One Dollar* per year, (or 24 numbers) payable in advance. Five Dollars will pay for six copies subscribed for by any one person. Current Bank Notes where subscribers reside will be received in payment. Money sent to us by mail is at our risk. Letters and communications must be *post paid*, and directed to "Editors Primitive Baptist, Tarborough, N. C."

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THE PRIMITIVE BAPTIST.

EDITED BY PRIMITIVE (OR OLD SCHOOL) BAPTISTS.

Printed and Published by George Howard,

TARBOROUGH, NORTH CAROLINA,

"Come out of Her, my People."

VOL. 8. SATURDAY FEBRUARY 11 1843. No. 3.

COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

The North Carolina Whig's Apology for the Kehukee Association.

WRITTEN BY JOSHUA LAWRENCE, 1830.

PART II.

A Reply to Nehemiah, of Georgia.

"Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein." Jeremiah, vi. 16.

(*continued from last No.*)

But the example of moneyed religion is to be found in Sechem, Gaharia. the prophets of Jezebel, Judas, Demas, those that followed for loaves and fishes, Balaam after Balaak's silver, the popes and priests of Rome, parsons and bishops of England, and others that Paul advertises Timothy of, that supposed gain was godliness, from such turn away: and others that should make merchandize of you, by deceiving the hearts of the simple; and the woman with the golden cup, that sat on the scarlet-colored beast, full of abominations. Take these, as belonging brothers to moneyed religion, with death in the pot; for moneyed religion and gain by godliness, is the religion of men and the devil, any thing said to the contrary notwithstanding. For moneyed religion ends in blood, and that covetous priests and the devil have shown themselves blood-suckers I need not prove. by such a religion. For, says Jesus, the poor have the gospel preached to them. But, Sir, suppose these poor had to buy it at $3000 a year, as some towns or churches do—how then? Why these hirelings would look out for warmer climes, and leave the poor as many have done, to find the men that had love enough for God and their souls, and the ease of his own conscience, to preach it to them. And thanks be to God there are yet some of them to be found in the world. But salary men ought to say, the special work God has called me to is where the best price is to be had, and necessity is laid upon me to have it, and woe is me if I do not get it—and if the poor can't give it, I must go where it is to be had, and they must do as they can.

The seventh step in the gospel minister, is to show for what chief cause he is to preach. 2 Corinthians, iv. 5: "For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake." Good lack! sure you had overlooked this verse. What! ourselves your servants for Jesus' sake? Yes, Sir, this is the way for a man to preach—but those that can be hired to preach, or shift from place to place, for the most gain, or where the best price is to be had, should say, ourselves your servants for the best price sake. Hear the apostle Peter on the same subject. 1 Epistle Peter, v. 2: "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind." Verse 3: Neither as being lords over God's heritage, but being examples to the flock." And I ask, what kind of example does such a minister show to the flock, when he takes such nigh cuts and deceptive measures to get money, that the common honesty of a gentleman would blush at? Then from scripture it appears plainly, that the gospel minister is to preach for Jesus' sake, willingly, of a rea-

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dy mind, for a witness, for to save sinners, for to feed the flock of God, of necessity. For, says Paul, woe is me if I preach not the gospel—and as an object either in whole or part, filthy lucre is forbidden. Where is the man whose conduct proves the above? Is it he who bargains with a people or boards of directors, for so much a year, and so much more expected? I think not—what think you, reader?

The eighth step is to show the support of the gospel minister, from apostolic example and command. And as ministerial support has always been a matter of delicacy with ministers to touch upon, lest their congregations should cry he preaches for and wants money—but as I am a country rustic, and do not possess town politeness, with Greek and Latin schoolmen in broadcloth, and hath not yet learned to swagger, walk in style, nor cuffee with graceful hypocrisy to get money or gain a rich wife, or make merchandize of men in the gospel ministry—I hope I shall be excused, and that it will not be thought strange that such an unmannerly fellow should poke about upon ground too delicate for well bred men to put a foot upon.

And as the support of the gospel ministry is of great importance to the preacher, his wife and children, the church of God, and sinners in general, I shall treat this point at some length and impartially from the word of God. How much then is a minister of the gospel entitled to while preaching? All he can get by bargaining with a people; all he can get by finding out vacancies and pressing down on their necessities; all he can get because a man of better talents than others—all he can get, because he has been to school at some cost for grammar, Greek & Latin—all he can get or he won't preach at all? I answer, no, none of these is the disposition of God's ministers. But how much? Those that minister about holy things were partakers with the altar, just as much as God prescribed by the law of Moses, for the support of the priest, was their due and no more. So, just as much as Christ and his apostles have prescribed, for the minister's support under the gospel, is their due and no more. And how much is that? It is first contained in the directions of Christ to his apostles, as already laid down in this piece—the laborer is worthy of his meat; and in the examples of the churches, and directions of the apostles to the churches, for ministerial support. And that this ministerial support is of three sorts, and founded in scripture, I proceed to prove.

First, that the gospel has a heart-opening power to support the bearers of this divine message. Luke, xix. 8: "And Zaccheus stood, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor," &c. Here you see how his heart was opened when the gospel was brought home to his heart, while Jesus was kindly entertained in the bargain. Acts, iv. 34. "Neither was there any among them that lacked; for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold;" verse 35: "And laid them down at the apostles' feet; and distribution was made unto every man according as he had need." So you can see plainly, how the apostles that took no scrip in their purse, nor coats, nor shoes, and went by Christ's directions in the first instance, were supported by the heart-opening power of the gospel. But again, a case full in point. Acts, xvi. 14: "And a certain woman named Lydia," &c. verse 15: "And when she was baptized, and her household, she besought us, saying, if ye have judged me to be faithful to the Lord, come into my house, and abide there." And hear the woman, with a God-opened heart, (in accomplishment of his promise—Lo, I am with you, &c.) to a strange preacher, in a strange city, carrying the gospel to a heathen city on a special call by a vision, who himself says, poor, and suffering nakedness, and the loss of all things, and as possessing nothing, no money I judge, no where to abide—and she constrained us. Did she, indeed! Then she acted like she was in good earnest, and her heart truly opened to receive a strange preacher, though a heathen woman, and entertain him that had no missionary funds Go thou and do likewise. Time would fail me to enumerate cases in point from the scriptures—but once more. Romans, xv. 26: "For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which were at Jerusalem." Mark that, if you please, as the power of the gospel to open the heathens' heart; and their sending to Jerusalem as in perfect opposition to missionary plans. And verse 27 clears the point: "It hath pleased them verily, and their debtors they are; (the heathen.) For if the Gentiles have been made partakers of their spiritual things, their duty

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(the Gentiles duty) is also to minister unto them in carnal things." Now if it was the duty of the Gentiles it could not be the duty of the Jews; for the duty can't lay on both sides of the question. Then if it was not theduty of the Jews, to give both the gospel and their carnal things, it cannot be the duty of the Americans; for there is no duty where there is no obligation. But the plan of Christ and the examples of the apostles, will not suit the hearts of proud priests—to appear in a foreign country in style and aggrandisement, for self and posterity, and live in luxury, ease and pomp, like ministers of state—therefore, one has been sought out to please the flesh better. But it has no command from Christ, nor example from apostles or prophets. So says your uncle Tim, on a thorough examination of the word of God.

The second way of a minister's support, is by his own labor. Acts, xx. 34: "Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me." Oh, this is the man—work and preach, that he might not be chargeable to any of them, but help others also. Verse 35: "I have shewed you all things, how that laboring ye ought to support the weak, and to remember the words of the Lord Jesus, (what?) how he said, it is more blessed to give than to receive." Verse 33: "I have coveted no man's silver, or gold, or apparel." Let the churches of God hear—this is the man, and his conduct proves what he says. And one would think that priests thought all the blessing lay in receiving, since they can never cry, enough; and it puts me in mind of a cat after her tail, round and round, having to dance the same jig of begging over and over again, and their coveting desires appear never to be satisfied. So laboring, says Paul to his brethren, and he shows his own example to enforce industry on his brethren. But many priests in black broadcloth, cracking boots, gold watch chains, and painted silver-headed canes, perhaps think because they have been to school and know some smattering of grammar, Greek, Latin, and theological divinity, that the people must maintain them in idle luxury and superfluity of dress, and that work would hurt their fair hands and take off their studies from bombast and pulpit pomposity. A fig for the whole gang of female dupers, says your uncle Tim— a christian might starve to death under their ministry, pay his money, and they appear in grandeur and style on the honest laboring part of the community, laugh in their sleeves, and go off with their unscriptural booty. For although they profess to be sheep feeders, many of them are sheep wounders and shearers, and go off with the fleece.

Hear again—2 Corinthians, viii. 21: "Providing for honest things, not only in the sight of the Lord, but also in the sight of men." And tell, if you can, how to provide for honest things, in the sight of God and men, but by following some honest, lawful calling, according to the laws of God and man? And if begging money from honest laborers and the poor, is so, according to the laws of God, by a hearty, hale young man—if this is honesty, God keep me from that honesty. If to be employed by a society to beg for money, and tell the people it is to send the gospel to the destitute, and they give the money for that purpose, and the beggar not tell them that he and the society have made a bargain for a dollar a day to beg for them—and when the beggar returns with his booty he gets a great part—reader, is this providing things honest in the sight of God and men? And if a society should hire an agent at $40 per month, to go about and form societies, and he promise them preaching or to send them preachers for their money, and send none—would this be honesty? would it not be lying for gain? Say, if a man should do this, would it be providing things honestly in the sight of God or men? North-Carolinians know whether any or more of such things have been done or not by priests. And if a missionary should be so zealous as to make appointments, form societies in meeting houses where the whole church was opposed to missions, and prevent church conferences without consulting the feelings of the church—might we not say, bow down that I may go over you; or, stand aside, ye little folks, and let these stout fellows come—money makes the mare go.

And now we come to the third and last method of a gospel minister's support. Galatians, vi. 6: "Let him that is taught in the word communicate to him that teacheth in all good things." Here you cannot be deceived—the taught has to give—who to? to him that teaches – give what? in all good things. Now who are the taught? I say, first saints, secondly sinners. Although thousands receive no benefit by teaching, yet the teacher is laboring for

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their good as much as in him lieth, as well as saints. And it exactly agrees with Christ's directions, the laborer is worthy of his meat. How much of all good things? oh, that is left out; for the text don't say one-third, fourth, or tenth; hence it is left by the word of God with the will of the giver to say, how much of his good things he will give the man that teaches him. So you see by this text that saints, sinners and the heathen, are bound to give to the man that teaches them, of their good things, but according to their own will as God has prospered them—and that's the right way. And because proud priests want to handle the good things of their hearers, whether they will or not, law, and begging, and selling membership into societies have been invented by priests, to force and work upon that will, to the priests' gain. Then any thing you see the man that teaches you, needs for food or clothing, for himself or family, these are good things you are bound by the word of God to give, according to his needs, not his superfluities, whether you be saint or sinner, according to ability; and this I take to be the spirit of the text. And for the further clearing of which, in what measure and with what spirit, take the following. 2 Corinthians, ix. 5: "As a matter of bounty, and not as of covetousness." Verse 6: "But this I say, he which soweth sparingly shall reap also sparingly; and he which soweth bountifully, shall reap also bountifully." Verse 15: "And for your liberal distribution unto them, and unto all men."

And now I will give you a text, that when you go to give the man that teaches you any thing, will tell you to the hundreth part of a cent how much you are to give according to gospel law, whether you be poor or rich—and here it comes, same chapter, verse 7: "Every man according as he purposeth in his heart, so let him give; (now with what spirit?) not grudgingly, or of necessity; (and why?) for God loveth a cheerful giver." Now you see how much the gospel plan requireth of you to give—just as much as you purpose in your heart; and don't give no more, nor withhold less, than you can give freely or cheerfully, neither by law nor persuasion; if you do, it will be grudgingly, or of necessity, and so not a gospel offering to God. Then law and begging religion, and title-selling religion too, is a perversion of the order of the gospel in support of the gospel minister. And generally what the heart first edits, is the most correct rule to go by in this duty required of God towards the man that teaches us; and it is the duty of all men, whether willing or not to do it. 1 Corinthians, ix. 14: "Even so hath the Lord ordained that they which preach the gospel should live of the gospel." How? Let verse 13 answer: "Do ye not know that they which minister about holy things live of the things of the temple, and they which wait at the altar are partakers with the altar?" Thus you see how the priest was supported, and that was his right and no more.

Then by the rule of God's word laid down, by command of Christ (instead of Moses) and his apostles, in conduct, example, and command to the churches, has God ordained that his ministers that preach the gospel should live of the gospel; and not by selling titles into societies, and begging money for their support: practices that have no precedent in the word of God, and are the inventions of men. Say, if Christ and John the Baptist lived any other way, than by the voluntary charity of the world? And not one instance of such conduct appears for their support, in the whole history of their lives. Say, if the whole New Testament does not show that the apostles lived on their own labor and the voluntary charity of their brethren and the world? Not one instance of such conduct, or command, or the schemes of the day, for the support of the gospel minister. Say, if the persecuted ministers lived by any other in ancient times, than that laid down from the scripture, as the examples given by Christ and his apostles? Say, if the true ministers of Jesus Christ lived by any other, in the days of the popes, in the days of the persecutions in England, and other countries? Say, if the true ministers of the gospel have not lived, ever since the settling of this country, by this plan of Jesus and his apostles, and not perished, without the modern schemes of the day? This plan, then, has for its support, the directions of Christ, the conduct of the apostles, examples of churches, is sanctioned by age, history, and experience.

Away, then, with your modern, unscriptural, begging, title-selling systems, the inventions of men to aggrandise priests and receive cash, from doctor to printer. And I am sorry to say, that it is my candid opinion that this moneyed religion is the religion of covetous priests and the devil; and that it will in the end be a scourge to

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the church of God, and the nation to which we belong. For it has never yet once failed, where money was poured forth in profusion into the coffers of priests, but distress to the church of God and nation followed; and all that now is wanting is only law to aid, and then for cutting throats and fattening money-hunting tyrants with the hard earnings of laboring farmers and mechanics, in luxury, pride and aggrandizement; while their purse-guts could never be satisfied with gain by godliness. For a law, money-coveting priesthood are the worst of tyrants; the most cruel monsters; the cursedest band of robbers; the greatest destroyers of civil and religious liberty, that have yet been experienced by any nation on earth.

And oh! Americans, ye sons of liberty —liberty purchased at the price of blood— reflect, reflect, on the danger of moneyed religion, and what other nations are groaning under, upon that one account only; and be jealous, yea, hold it prudent jealousy, to take an alarm at the first or least attempt on your liberty. For I can tell you that a money-coveting priest could see you lie in a dark dungeon, loaded with irons, separated from your wife and children, and lastly led to the stake and burnt, for refusing to pay them one dollar, for this has been done. Then I charge you, take care what you do, both with law and begging religion, for both are equally false if not equally dangerous. And it is the interest of speculators by good words, fair speeches, and pathetic publications, to keep the people duped as long as they can, because the more gain, from priest to printer. And it is well if begging religion does not become as distressing to this nation, as ever law religion did; for is it not obvious to all, that religious factions are abounding all over our country, and that men that profess no religion are taking sides.

Therefore, as a humble bard but as from bushes sprung, and has as yet to rustics sung—let me in the ears of members of Congress, and in the ears of members of the State Legislatures, suggest a thought Stand aloof from the quarrel, come not near, touch not with voice, pen, or press, from your legislative councils; or arm with law one side or the other in the least jot or tittle. The religion of Jesus Christ needs no such puny auxiliaries. Let truth and error come into the open field of argument, truth has nothing to fear from the conflict, no matter on which side it may be; and the religion of Jesus Christ disavows all dependence on the power of this world, and it cannot be your duty to support imposture on the earth; and if you touch in the case of religion, you at once set up yourselves as competent judges of religious truth, trample on the rights of conscience and interfere between man and his maker, infringe on the Constitution of the States, and deserve to be cursed by every lover of the liberty of conscience and by thousands unborn, and have your names enrolled among the list of spiritual tyrants to be execrated by the latest posterity. For if man owes his creator a duty, it is his to prescribe that duty, and it is equally his to enforce it, and not yours.

Then law religion is of men and the devil; therefore the scourge of the human race; therefore touch not, I charge you, touch not For although a free toleration in religious concernments is not an effectual cure for religious discord; yet I believe it is the best remedy that has yet been discovered in any nation under heaven; and I fully believe that a free, full, and unrestricted liberty of conscience in all points, would be better still. And at all times let this be your maxim, our bodies you may govern to the peace and good of society, but leave every man's conscience free, and to his God; let him stand or fall in matters of religion before this tribunal alone, and thousands unborn will rise up and call you blessed. For all the plans of moneyed religion of the day forms one great whole in design, if your uncle Tim sees right; therefore, guard as with a jealous eagle's eye over the nest of her young, the liberty of conscience of this nation. And I now say, with a confidence that arises from a knowledge of reading the scriptures, and making them my companion for thirty-two years, that it cannot be proved from the scriptures that one of the prophets, Christ, or his apostles, lived as your missionaries, and of course was not supported in the same manner, by forming societies and selling membership, or begging to support the gospel ministry. Your system then is unscriptural, and is the invention of men, as the Kehukee Association has said; and is a disgrace to the gospel and the ministerial character, because ashamed to beg in their own name, but can with good grace solicit donations in the name of the societies of the day, and then divide the spoil among designing men.

Why was law religion invented and en-

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forced by men to support the gospel ministry, but because men were negligent in this duty? So has begging religion been invented by coveting priests; for with them it began to supply this negligence in support of the gospel ministry—and title selling traffic, too, has its origin in designing black coats. Well, is the support of the gospel ministry a civil or religious duty? Why, on reading the scriptures all men must say it is a religious duty, required of God. Then no law makers had or have a right to interfere between man and his maker, to say what shall be the sum of this duty, since God has in his word left it with the will of the giver to give what he purposeth in his heart. something or nothing, sparingly or bountifully; and the neglect of this duty is not an offence against man, church, or minister, but against God, who requireth it of man as a religious act. And therefore, legislators had nothing to do with it, as it was a matter of conscience be tween man and his maker. If then, men have no right to make laws to compel men to this duty, as an invention to help in this negligence to fatten priests, which I presume you will not deny—how then have men a right to invent begging and title selling into societies to supply this support of the gospel ministry? Perhaps you will say, because it leaves every man free to give or let alone. And this is the best and most you can say of it. But the question arises, has Christ left it to ministers or men, to invent a plan or plans to support the gospel ministry? You know he has not, but has laid down the plan himself—take no scrip, neither two coats, shoes, staff, and at best a man's own purse. And then it follows, no man or set of men have a right to invent another plan, unless it can be proved from the scriptures he has abrogated his own. Then keep the schemes of title selling and begging religion to yourselves, and those that wish to speculate thereby—the Kehukee Association disowns them as the plan of Jesus Christ for the support of the gospel ministry.

The schemes of the day then are the inventions of men, persuading burdens on men's consciences that God has not required no more than he has law religion, which has supported violence and hypocrisy in the earth, for neither is to be found in the New Testament. And after taking pains to go over the New Testament, verse by verse, and noting down every verse in it on the subject of the gospel minister's support, this I find to be the highest character of the gospel minister. 1 Cor. ix 18: "When I preach the gospel, I may make the gospel of Christ without charge, that I abuse not my power in the gospel." Verse 19: "For though I be free from all men, yet have I made myself servant unto all, that I might gain the more." 3d epistle of John, i. 7: "Because that for his name's sake they went forth, taking nothing of the Gentiles" 2 Corinthians, xi. 8: "I robbed other churches, taking wages of them to do you service." Does this not shew that it is the duty of every church to support its own teacher, and that it is robbery, so called by Paul, to take from one church to enable a minister to preach to another? And does it not agree with—Let him that is taught in the word, &c. and the laborer is worthy of his meat? Verse 9: "And when I was present with you, and wanted, I was chargable to no man: for, that which was lacking, the brethren which came from Macedonia supplied: (remember the church in Macedonia was planted by Paul's ministry) and in all things I have kept myself from being burdensome unto you, and so will I keep myself." Verse 11: "Wherefore? because I love you not? God knoweth" Verse 12: "But what I do, that I will do, that I may cut off occasion from them which desire occasion;" (that was to charge the church for preaching) Then, verse 13: "For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ." Paul being judge—for such as do what? why that charge for preaching, such are false ministers—and I think missionaries may be taken in the number. If they cannot, nor will not, go until money is added, I am forced to say, then money is the main spring of action—and the love of it an evil root, and evil must be the result.

Now of what we have said this is the sum total—God chooses, calls, qualifies, and sends his ministers into all the world to preach his gospel, and to teach whatsoever he commanded them; and gave them directions on starting, and while at the work, to take no scrip, &c. or their own purse, and to journey on the treasures of heaven, for the laborer was worthy of his meat—and you can't disprove that.

Secondly, we have three examples of the gospel's going to the heathen, in the first instance, without money, in accordance with the plan of Christ; and that a special call, and persecution, were the means in

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the first spread of the gospel into all the world that God made use of, as means of his choice to spread it without begging societies, is equally plain from scripture, and the pages of church history. And that the spread of the gospel by money-begging, title-selling societies, has no example, command, nor precedent from the New Testament.

Thirdly, that the gospel has a heart-opening power, to support itself, and by a minister's own labor, and the voluntary charity of the church and world. And you will find this plan corresponds with the lives of the prophets, Christ, and his apostles, and the whole scope of the tenor of the lives of God's ministers in church history. And that the method of missionary support, as now practised, cannot be proved from scripture, nor history, but in the church of Rome—that it will in time seek to arm itself with law, as the resources of begging dry up, by the intrigue and influence of coveting priests, who are more to be dreaded than the dragon with seven heads and ten horns.

I will now sketch a ray from church history. The pope may say, as I am Peter's successor, and have the keys of heaven, hell, and purgatory, and Christ's vicar on earth, to remit sins, sell pardons, and grant indulgences to men of lust—tens of thousands you know it will take to support my godhead, holiness, and concubines, in luxury, grandeur and style, as head of the church—and it must be had, if I have to sell pardons and indulgences, and pray the dead from purgatory to get it. Take notice, money and religion blended together; but money and power the object under the color of religion. But the bishop may say, as I am superintendent of the churches and a great man, surely I am entitled to more than any other minister. I say it is not so—there is no scriptures that show any distinction in the dues of God's ministers, nor in their power over the churches. And who hath made you differ from another, in demands of money or power? Not Jesus Christ, but the devil. Says the Virginia parson, I fear I cannot live in grandeur or style for less than 16,000 pounds of tobacco, in hand paid, as soon as one year's services is over; or ten pounds of tobacco, a bushel of corn, the twentieth calf, the twentieth pig, goat, &c. for every tithable in the parish—and all because the bishop of England has given you licence to preach, and not God. Says the North-Carolina parson, my honor and dignity must be supported at the rate of £133 six shillings and eight pence, and marriage and funeral fees in the bargain, although I hire another to do the work, the mighty work of preaching, at an under rate. Besides the train of cardinals, archbishops, deans, prebends, arch deacons, canons, lay officers, singing men, organists, clerks, &c. &c. enough to eat up the hard earnings of the laboring men of any country. All these divide the spoil under the color of religion, according to their several grades; and therefore all may be expected to sing the same song of their party—great is our scheme of religion. But take notice, money is the motion and blended with all this religion: and therefore stained with the blood of the saints, in every country where it has come. Now the above supports of religion and gospel ministry has had its day of public opinion and praise; but has long since sunk into the contempt of the enlightened, though practised in part.

Public opinion governs the world in a certain degree—it has, after running nearly one course for fifteen hundred years in a current of blood, met with the mighty mountain of protestant patriotism, which has changed its course from law religion, the producer of blood, to run along the low and humble valley of begging and title-selling religion for to get money, instead of law, the meanderings of which I will here point out. Say, for I ask you that know, does not Doctor India Missionary have for his services $6000 a year? Say, are not under missionaries allowed from $70 to $80 per month? Say, do not your missionaries have outfits, and promises from boards of directors for thousands more when they arrive, to live in grandeur and style as men of state—though Jesus said take no scrip, coats or shoes? His plan will not suit nor support, thinks the priest, in that style I wish to be supported. Well, says the board of directors, though you profess to have a special call from God, and ought, like Samuel, Elijah, Jonah, Peter, Paul, and Barnabas, to go on your mission trusting in God, we must sell memberships into missionary societies, and other societies, from $2 to 50, for money—it must be had, for our gospel will stop without it—so to work all hands go, contrary to Christ's directions, to support a missionary. Say, don't your missionary beggars have one dollar per day? Say, don't your missionary agents have $40 per

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month? Say, don't your treasurers, like Judas, have $10? Say, don't the secretaries have $15? Say, are not all your party printers well paid? Say, don't your bible distributors have their dollars? And, say, don't Doctor Theologician have $2500? Say, don't all hands get some money, but the duped givers to your unscriptural schemes?

Now compare this missionary religion with the popish, and the high church of England, and what a likeness, as face to face, from the pope to the friar, from the bishop to the organist—all smell of money, money—divide the spoil, religious duped gain, according to grade and service—money the main spring, the pillar and ground of both. What a likeness between the running, begging, title-selling ministers now-a-days, and John Tetsel and other priests running over different countries, selling pardons and indulgences to support the see of Rome—what a likeness with the running tithe-gatherers for the bishops and clergy of England—entering poor laborers houses and getting their hard earnings for priests, for purse-gutted, hard hearted, unfeeling idlers, that government should have made work for their bread, rather than the poor should have been so trampled on. Now only compare the above religions with the disinterested, world-loosing, self-denying, God-depending religion of the bible, and I need not hold a candle for you to see the difference. Money, under the color of religion, is the plain feature of both law and begging religion. And if any State or the United States should at any time arm this begging religion with law, then it will be like the popish and the high church of England, the religion of blood—for the object and the spirit are the same—it only wants, thus says the king, and not thus says the Lord, for cutting throats.

And any man that wants to see how to know a false minister from a true one, and how exactly the false minister agrees with the above religion of money, let him read, 2 Timothy, iii. 8 and 9—2 Corinthians, xi. 13 and 15—1 Thessalonians, ii. 5—1 Timothy, vi. 5 and 10—2 Peter, ii. 2 and 3—and Jude, i. 11—and he will find these to be the marks: to resist the truth, that is, scripture doctrine, examples and practices; to charge for preaching, a mark of a false apostle, a deceitful worker, a transformed minister for gain; flattering words, (from pulpit or press,) as a cloak for their covetousness; perverse disputings in opposition to express scripture, to gain by godliness; a manifest love of money, by the schemes taken to get it. Therefore, wherever it does plainly appear a minister seeks gain by his ministry, it is a mark laid down by the Holy Ghost of a false minister, let him cloak or flatter as he can to deceive. To speak evil of the way of truth, that is, of the scripture way, and by feigned words or flattery to merchandize in religion; and to admire the persons of the rich because of advantage; and run greedily after the error of Balaam, that was Balaak's silver he promised—these are the marks, the infallible marks of the Holy Ghost, inspiring men to write, and shew us plainly that moneyed religion is of men and the devil. And whosoever is under the influence of money in religion is a false minister, and we have a right to judge the tree by its fruit. And now, sir, bring your missionaries to the above touchstone and say, whether one of them has or would have gone without promised silver or expected greatness—judge by conduct and not feigned words. Read 2 Timothy, iii. 6, and see how exactly that prophecy of Paul is fulfilled by the conduct of missionaries—then preying on female weakness is another mark of a false minister. And now, sir, to compare the conduct of missionaries with Christ and his apostles, tekel, found wanting—but when compared with the marks of false apostles, there is no need of a sunbeam for you to see the similarity—money all the way, by both

(to be continued.)

THE PRIMITIVE BAPTIST.

SATURDAY, FEBRUARY 11, 1843.

TO EDITORS PRIMITIVE BAPTIST.

Columbia Tyrrell county, N. C.
19th Jan'y, 1843.

DEAR BRETHREN EDITORS: It has been sometime since you have had the trouble of looking over any of my awkward writings, and I would freely be silent still were it not that I have two new subscribers for the Primitive, whose names you will find underneath written.

Brethren, I have heard tell of a place called the lowlands of sorrow, where troubles grow and every pleasure dies; and I think, brethren, this must be the very place. For where iniquity doth abound,

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the love of many waxes cold. This appears to be the unhappy lot of the little few in this our section of country; and for the same cause it appears the Lord has visited us with sore judgments in our land, so that there is a great mourning among the people. Some are mourning because they can't ride rough shod over the people at their will, and others because they have pulled down judgments on their guilty heads. This is my situation, though when in a right mind I refuse to bow to the image of Baal.

Brethren, pray for me that my faith fail not. Brethren, visit us in this time of trouble and wintry season; for I think there are many precious souls that are hungering and thirsting after righteousness. Some are waiting the coming of a lawful administrator to lead them in to Jordan's stream. The few visits we have had from our much esteemed brother G. W. Carrowan, has been like refreshing showers to a thirsty land. One visit from brother Everett, which was joyfully received.

Brethren, the Primitive is a welcome messenger in this section; they are read with great delight by many who would wish to become subscribers for the same, but the hardness of the times forbid.

ISAAC MEEKINS.

FOR THE PRIMITIVE BAPTIST.

To Elder James Osbourn, of Baltimore city.

My dear and affectionate father, for so I esteem you in the gospel of our Lord and Saviour Jesus Christ;—Mercy and truth be with you.

Very many blessings have been conferred on me by a covenant God, while on my pilgrimage through life thus far, and for them I wish to be thankful;—also many friends I have been, and still am, blessed with, but among them all, you, under God, have contributed more to my spiritual happiness than any one individual beside. Thanks be to the God of Israel for directing your steps to this part of his heritage. The few years you labored among us in this town, were to my soul *the years of the right hand of the Most High:* never will they be forgotten by me, for the words which fell from your lips were to my soul like the dew that descended upon the mountains of Zion, or as the small rain upon the tender grass, and as showers that water the earth. Yes, the spirit of the living God with his enlightening influence and nourishing propensities dwelt so sweetly with me under your ministry, that I could then, and I can now, subscribe with my hand to the Lord and surname myself by the name of Israel, with some good degree of assurance to what I could ever do before I heard you *preach Christ's gospel.* May the Lord in his infinite mercy bless your soul and richly reward you for your labor of love in the gospel among us here in Woburn, for it is not in the power of sinful mortals to make due returns for so full a cup as the Lord handed out to us through you.

I presume you would like to know how I live and get along now-a-days. Dear sir, I live in him who is the way, the truth, and the life, and so I get along pretty well, only I find that old nature at times would very readily take a different track; but it is a blind guide, and cannot conduct the soul safe to happiness and God. But I think that I by faith can at times see something of the wisdom, glory, and dignity there is in the gospel of the Son of God. Yes, my soul in some cases is overwhelmed with a discovery of the wonderful scheme of redemption, and of its adaptation to the wants and woes of poor sinful and depraved mortals. If I am not deceived, it is my delight to meditate on the work of redemption for man: it is as a cordial to my mind; it refreshes my soul, and strengthens me in the Lord, and makes me feel as if I stood in the midst of the paradise of God. And I also find that Zion, the city of the Lord of hosts, exceeds all other cities for wealth, and beauty, and splendor. In the construction of it, I find the wisdom of the world was not consulted, but as some poet says, *It is the workmanship of Deity.*

I must now draw to a close. I should be very much pleased to receive a letter from you I hope to have the pleasure of seeing and hearing you once more; but wherever you are, may God be with you. I received your *Gospel Fragments*, and have perused it with much delight, and by it my soul is fed. My family send their respects to you. With respect I am yours.

SAMUEL FOX.

Woburn, Mass. Sept. 14, 1842.

To Samuel Fox, of Woburn, Mass.

My dear brother in the Lord, Grace and peace be with thee. I am yet alive and well; yes, my health is restored to me, so

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that I am as well as I have been for the last twenty years: Bless the Lord, O my soul! Your affectionate epistle reached me safe in Baltimore; and as it was gladly received by me, so I now cheerfully reply to it, and in my so doing permit me to say, that I have yet a good remembrance of you in the gospel of our glorious Christ, and your rapid growth in grace and in the knowledge of divine truth is a ground of pleasing reflection to your unfeigned friend. O how fearfully dark, and sordid, and grovelling, was your mind; and how great also was the perplexity of your soul, and at what an uncertainty with you were all celestial things, while you remained under such a corrupt ministry as Woburn, and New England at large, has been plagued with for many years. In religious corruption and darkness you were thoroughly immersed six or seven years ago, and your correspondent had the happiness of witness ing the power and grace of almighty God on your oppressed soul, and with pleasure to see you emerge from a labyrinth in which for years you had been kept by such teachers as in the word of God are termed *blind watchmen and dumb dogs*, Isa. 56. 10: and with great delight and astonishment he also saw you advance with speed in the divine life, with a heart filled with such overflowings of joy and peace that you knew not what to say next on the Lord's behalf. And seeing you thus to grow and thrive under my feeble labors, was a source of encouragement to me still to preach that gospel which most of the religionists in Woburn are totally ignorant of, and which in heart they despise, but which my soul rejoices in and feeds on, and which is all my salvation and all my desire. Here I rest, and here is the only ground of my hope and comfort. With infinite delight I venture here, not fearing a shipwreck nor a founder. In that gospel which most professors in our day loathe, I find a *home;—sweet home, a home for my soul!*

I hope, my precious brother,—I hope you will still go on to perfection, and lay hold on eternal life, and rest your little soul on the bosom of our blessed Immanuel, and of him make your boast all the day long, and then let come what will you are safe and well off. Turn away from self and look alone to Christ the Lord, and say, *Live for ever, glorious king!* In him we are perfect, and in him our salvation is complete, and in him all fulness dwells, and by and by we shall be like him and see him as he is, and then our present war will be over, and we shall be as happy as heaven can make us. These things your friend has in view, and they fill him with joy and peace and carry him above the things of time and sense: and as what things are mine, are yours also, we will rejoice together in the hope of the glory of God: and more especially will we rejoice together in him, since it is him who justifieth us; and it is Christ that died; and this being the case, we cannot be condemned; and thus also it comes to pass that we are safe, let the world come to an end whenever it may. But by the by, you may tell Mr. Miller from me, that the world will not come to an end next yea. Nay, tell him that I still insist upon it, that next year, 1843, will prove him a false prophet and a poor deluded mortal. And since I left Massachusetts last spring, I, for the first time, have read a small pamphlet written about ten years ago, by a man as ignorant of divine mysteries and the subject he wrote on as is the deluded Miller, and next year will demonstrate the fact, for the writer of the pamphlet intimates that the great struggle of the fourth beast which we read of in Daniel, 7. 7, will come on about this time, or in the course of the year 1843; for this mighty writer has, in the depth of his wisdom, and as he thinks, found out the exact size of this fourth beast; and also, who he is, and when he was born, and when he first made a more than usual public appearance in the world; and likewise, that his little horn is the Pope of Rome, and that the beast itself is an empire, and this empire is the Roman empire, and that it is divided into ten kingdoms, and the ten horns of this beast are the ten kings of those ten kingdoms, even popish kingdoms. Now all these fine things this writer seems to signify to us ignorant folks that he has found out; but we will say he has not found them out by the word of God, for it says not one syllable about those things, and hence from other men's writings he must have stolen them; or perhaps the Lord revealed them to him in a private manner, when he was on his way to Washington City in search for a public office.

Such then, my brother are the fantastical notions of this lunatic writer. Miller like, *all is enthusiasm*, and so it will end just as sure as your correspondent now draws the breath of life; I mean in regard to the time which these two men talk of for the

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accomplishing of the above things. But should the prediction of these two sons of Solomon take place next year, what conflicting works there will be found on the wheels of time. On one hand, *open persecution,—rapine and death.* On the other, the *second resurrection bursting forth.* God is a God of order, but mad men have no order nor method: but no doubt these men will frame a loop hole to creep out at, as all defeated people do when time proves them false prophets.

Let us, dear sir, turn our eyes from all such whimsical scribblers, and look alone to Christ. In looking and trusting to this glorious person we shall not be disappointed nor will our hope be lost. In Christ are charms, and beauties, and riches, and glories, of a superior kind, and their dazzling lustre before our eyes, produce correspondent effects on our minds and conduct. Blessed be the God of Jacob for his goodness to us, even to us, for we by nature and practice were sinners and altogether unworthy of divine regard. Mercy must be our theme, and Christ the object of our delight and worship. Without Christ we shall be for ever undone; but, with him in our hearts, all will be well with us for time and for eternity. Think on these things, and may the Lord give you good understanding in the same. I hope also that you may be kept in a heavenly frame of mind, for then the world will be beneath your feet. Fellowship with the Father, and with his Son, is the beauty of our holy religion, nor is religion worth much without it. I fear there is but little heart religion in the parts where I now am. I often think of Woburn, and of the little chapel in which we used to enjoy so much of God. I never enjoyed such happy seasons in the ministry since I have been in public life as I felt and enjoyed in Woburn. The study and the pulpit were Bethels to my soul.

My dollar book, *Gospel Fragments*, which I wrote while with you and published last June in the city of New York, is almost sold off already, and people say it is my *master piece.* I have now another large work ready for the press, and I calculate to print it next spring. I also have two smaller works ready for the press, which I wrote in my lovely study in Woburn and in which study, in the course of the three years I occupied it, I put up hundreds and hundreds of petitions to my heavenly Father who seeth in secret.

Give my love to your family and to all the brethren and friends.

Most affectionately yours in the gospel of Christ *JAMES OSBOURN.*

North Carolina, 1842.

TO EDITORS PRIMITIVE BAPTIST.

Forsyth county, Georgia,
Dec. 4th, 1842.

To the Editors and Primitive Baptists: As I am a man of affliction and acquainted with grief, I address myself to them of the same like fashion, to let you know some of the movements of the times in this backwood country. The Primitives are gaining ground, and many are made to rejoice under the the doctrine of the covenant, as that is the only doctrine which is calculated to lead sinners to a discovery of themselves, and the great goodness of God, and their lost and ruined condition by reason of sin and transgression.

We have almost all sorts of people in this country. Some for Paul, and others for Apollos, and some for Cephas, and but few for Christ. But, my brethren, Christ is not divided. Some say, lo here, and lo there, and well might the apostle say, in the latter days that many shall depart from the faith, giving heed to seducing spirits. And some are so full of universal charity, they are in hopes that every body will join the church, and no world; and be like Constantine the great, false doctor. Error is at as high a mark as it was then, and it is as it was then, all world, but the church. But there is the church and the world, and always will be; for straight is the gate and narrow is the way that leads to life, and few there be that find it. But blessed be the Father of our Lord and Saviour Jesus Christ, there is a people that knoweth the king's highway of holiness and will follow after him, for all his paths are peace to the soul that desires to know Jesus as their prophet, priest and king; it is streams of living water to the thirsty soul. I will drop this part of the subject.

JOHN WEBB.

TO EDITORS PRIMITIVE BAPTIST.

Wetumpka, Alabama,
Dec. 18th, 1842.

BELOVED BRETHREN AND SISTERS: I have once and again taken my pen to inform you of the things that have come to pass here in these days. And I will begin by telling you, that when it came into my

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mind to remove from my former residence in Autauga county, that I went out not knowing whither I went; my way seemed hazardous, but it was my hap to fall in or stop near this city, where I found a mixed multitude of professing people. And among the mixed throng were found a few of the old fashioned Baptists, who seemed to be afflicted and ready to die; and hardly knowing what to do, because of the enemies of the cross of Christ, who defied the armies of the living God, and that despised the day of small things, seemed tall and strong, and truly I may say, the ways of Zion do mourn. But the God of all grace, who took me from my father's house, and from my country and my kindred, said unto me by his spirit, (as I believe,) to join myself to this little band, and the Lord enabled me. So that I hope I did not confer with flesh and blood, but went forth, desiring to go where they go, and their God to be my God, &c.

Accordingly we appointed our first meeting in this place the 1st Sunday in March last, in East Wetumpka; and from that time the brethren and sisters became anxious to come together in church capacity, which was agreed upon to take place the Saturday before the first Sunday in May; at which time we were met by Elders Thornton Rice, James G. Eden, Ebenezer Nelson, and Daniel Rowe, who constituted a church upon Primitive principles. And these men who are the servants of the most high God, preached with so much zeal and ability, that it was to the comforting of the saints, and to the binding up of the broken hearted, and to the astonishment of those who looked upon them as ignorant and unlearned men.

Since our constitution we have had pleasant seasons when we have met together. We have been visited by many of our preaching brethren, for which we desire to be thankful. Our church is now a member of the Beulah Association, the bounds of which is large and the distance great for many of her delegates to travel. And in behalf of ourselves and of many of the brethren of other churches with whom I have conversed, both of the Beulah and Ebenezer Associations, I wish now to address, and to ask you, dear brethren, to take into consideration the largeness of the bounds of each Association, and see if you do not find room between the two for another Association. This we ask only for convenience sake, and we hope to find no objection by either of the above named Associations.

Also it is expected, that as many of the churches of the first district of the Beulah Association will send by her delegates to the general meeting to be holden with the Fellowship church, Talapoosa county, on Friday before the fifth Lord's day in July next, their willingness or unwillingness, as the case may be, to forming an Association at some subsequent time, that may be agreed at that meeting. Also, as many of the churches of the fourth district of the Ebenezer Association, as may think will be more convenient for them, to send their wishes to the above named meeting.

And now to the residue of the churches of the Bethel Association, (which is dissolved,) that yet retain Primitive principles, meet us there by your messengers and let us know your feelings as to uniting with us in forming the Association spoken of. We now think we have said enough in this our address to the brethren, and trust that the Lord will guide us for his glory and our good. Brethren, pray for us who try to worship the Lord at Wetumpka, and that according to the Bible. Preaching brethren, we solicit you to continue visiting us; and others, who have not yet been with us, come and see us. Our regular meeting is the 1st Sunday in each month and Saturday before; and should we alter the time, we will give you notice, &c.

I have deferred writing until now, feeling I was unworthy to do so. But, my brethren and sisters, I have written what I have written, and you must take it just for what it is worth. And may God incline our hearts to do his will, for Christ's sake. Amen. *LUKE HAYNIE.*

TO EDITORS PRIMITIVE BAPTIST.

Alabama, St. Clair county,
July 4th, 1842.

DEAR AND WORTHY BRETHREN, of the Primitive order: May grace, mercy and peace abound among all the dear children of God, for we learn that all things shall work together for good to them that love God, to them that are the called according to his purpose.

Dear brethren, I have been desirous for some time that you should be informed of the splits, divisions, troubles, &c. that have taken place among the Baptists in this part of God's vineyard, but have waited for an abler and a worthier pen than

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mine. But seeing none, I have determined through the mercies and blessings of a kind Redeemer to give you this information, though in much weakness. Notwithstanding I feel to say in the outset, heart-rending as these jars and divisions are, I believe to view them in a proper light we should rejoice in Israel's God, that the Ashdods, Hagarenes, Ishmaels, &c. should be cast out from the Isaacs, or true heirs of God's inheritance, which is bringing the church nearer its Primitive state.

The Wills Creek United Baptist Association, of which I am a member, was constituted in Nov. 1836; and there was but little said at that time among the brethren about the modern missionary principles, and the Association was constituted on the Primitive order, (7 churches, 204 members.) The constitution or abstract of principles and rules of decorum, were prepared by Elder John Gilleland, who was elected Moderator and has filled that seat in the Association ever since with great ability. He is blessed with the faculties and powers of a great mind, and he is held in the highest estimation by the Old School brethren; his orderly walk and godly conversation, with great abilities to teach, comfort and console the dear children of God with the sincere milk of the word, render him an ornament to society, a great and useful minister of the gospel. This is the same brother Gilleland spoken of in so slight and contemptible a manner by old Holcombe, in his History of the Baptists; and in my opinion had he have been a missionary advocate, they scarcely could have found language sufficient to have praised him enough. But, dear brethren, we should bear in mind, that them that will live godly in Christ Jesus shall suffer persecution; and we need not expect any thing else from the world, the devil, and the modern missionaries. But we should rejoice in tribulation, that we are worthy to suffer persecution for Christ's sake; for our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory.

But it is time I should return to my subject, and tell what I first sat down to tell. In 204 members, which were increased at the first anniversary to 338, we might reasonably suppose there were some Ishmaels, Ashdods, &c.: and in 1839 they had so troubled the churches with their institution principles, that several churches wrote to the Association on that subject, and received in reply, viz: relative to the institutions of the day: We believe them to be the institutions of men, and advise the churches to have nothing to do with them; furthermore resolved, that we as an Association have nothing to do with any of those institutions called the benevolent institutions. And several of the churches had and did adopt resolutions to about the same amount.

But the institution men disregarded any such resolutions. And in 1840, the Association adopted the following resolution in addition to their constitution, viz: That this Association will not fellowship any church or churches, or hold them in union, who are engaged in supporting missionary, Bible, tract, or Sunday School union societies, or advocate State conventions or theological schools, or any other society that has been or may hereafter be formed under pretence of circulating the gospel of Christ; nor correspond with any other Association engaged in or supporting any of the above named institutions, as there is not thus saith the Lord.

Here the missionaries complained loudly and called this a rending resolution. The churches troubled most with these kind of people were Rocky Mount and Union churches, of De Kalb county, and early in the year 1841, the Old School brethren and sisters of each church being considerably in the minority, came out as I believe they were commanded by the word of God, and declared an unfellowship with the unscriptural institutions. The Old School brethren of each church pursued the same course, which was in accordance with the holy writ and the constitution of our Association. They came to order, sat in church conference, and called on a number of churches in the Association for helps and ministerial aids to meet on a certain day to look into their standing as a church, and to have the matter properly investigated, and notified the missionary parties of the same; but as the missionary party of each church had large majorities, they relied on numbers for justification, and like all others pursuing an unrighteous course, would not come to the light lest their deeds should be reproved, and appeared determined to hold the keys of the churches right or wrong.

The brethren received the helps above alluded to, and were sustained in the course they had pursued, and were pronounced the true churches; but the missionary par-

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ties disregarded these decisions, and sent their letters and delegates up to the Association, relying on their numbers for advantage, but were rejected; and the letters and delegates from the Old School brethren were received. Two churches requested what they termed the resolution to be rescinded, but were answered in the negative; and before the Association got thro' their business, some members abruptly left the house, published the time and place where and when they would hold a convention to form an Association, where all could have the liberty of conscience.

This convention was held in December last, and was composed of fragments which we were truly glad to get clear of; (two churches that belonged to our Association, one church which had previously drawn her letter, supposed for the purpose of joining a missionary Association, the two missionary parties before alluded to, and a church which was made up of a few missionary members who had drawn their letters from a church because they could not rule, and were constituted by a presbytery of one man.) And for my part, I wish soon they may get the balance of the same stripe; for I believe there are a great many yet in our bounds that may be termed go-betweeners, fence straddlers, &c. and are only waiting for their side to get a little more popular and away they go. For a great part of their boasting, joying, &c. is in numbers, learning, money, and so on.

Dear brethren, I have been taking the little winged messenger the Primitive Baptist but a few months, and it is truly gratifying to my very soul to read the writings of so many brethren who are scattered over the United States far distant from each other, all speaking one and the same thing, earnestly contending for the faith once delivered to the saints, and detecting error. I believe the missionary plan is the most distressing to God's dear children that the devil ever has invented since the gospel dispensation; for it appears that the devil is mustering his whole forces against the church of Christ, sending his emissaries to and fro through the world. And when they address a church of Christ, like the devil when he addressed our mother Eve in the garden, they take a little truth to hide and conceal their pernicious designs, and so deceive the people. For we learn, that even the devil himself had the assurance to quote scripture to Christ, when he was seated on a pinnacle of the temple in the holy city. Here I allude to a people who are going about through the world with a coat of deception in the garb of a gospel preacher sent by missionary boards, who are servants for money's sake. These are wells without water, clouds that are carried with a tempest to where the mist of darkness is reserved for ever. And because the poor old Baptists will not fellowship them and form resolutions in order to keep them at a distance, they cry aloud for liberty of conscience; but while they promise their followers liberty, they themselves are the servants of corruption.

This is the first time I ever attempted to write any thing for the public eye, and confess my unworthiness and inability to do so; but say to all the dear brethren who write in the Primitive, go a head, faithfulness and plainness is required; strengthen and build up the Christian, point out their (false teachers) pernicious ways, and let the people know where antichrist dwells. Watch ye, stand fast in the faith, fight the good fight, that you may receive a crown of righteousness; for eye hath not seen, nor ear heard, neither have entered into the heart of man the good things which God hath prepared for them that love him. Yours in tribulation and hope of eternal life. *NOAH H. EAVES.*

TO EDITORS PRIMITIVE BAPTIST.

Greensburg, St. Helena, La.
Dec. 3rd, 1842.

DEAR EDITORS: It is with trembling, that we rejoice while we inform you that, we are the first and only body of Christians, that have separated themselves from the image-worshippers, in this State. Our number is twelve, and much scattered at that. We call ourselves "*The Primitive Baptist church.*" We desire our brethren and sisters, to pray mightily to God, that our little Jacob may arise, for he is very small. That which bears the hardest upon us is, that those of our own house and kindred, and with whom we have taken sweet counsel, have lifted up their heels against us, by concerting with our deadly foes. May the Lord forgive, and heal them. We but fellowship with the apostle (2 Tim. 4. 10.) when he said, "For Demas hath forsaken me, having loved this present world, and is departed to Thessalonica, Crescens to Galatia, Titus to Dalmatia, *only Luke is with me.*" We also have had a little *Luke* left with us, who

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has never fell from his own stedfastness, by following the error of the wicked, we mean our present pastor Elder *Reuben Beavers*. This little brother has run the gauntlet: he has been the object of much scurrility and abuse, and literally esteemed as the off-scouring of the earth; yea, some of ourselves, have set him at nought. Yet hath the Lord made him the rallying point, for his truth's sake. This little brother is a demonstration of "Not by might nor by power, but by my spirit, saith the Lord," for bro. Beavers is quite illiterate—pray therefore, that God may confound the wise and bring to nought the mighty, by him. If we know our own heart, we do not envy him, but pray God to send by whom he will, and work by whom he will. We could delineate the long and proud strides, which antichrist is making in this section, but we find it is a common thing; yet we can but believe we feel it more severe than our brethren elsewhere; because his emissaries are less resisted. The little Primitive and other religious periodicals are hardly known here, our enemies are stronger than we; they are more vigilant, and because *iniquity* (not iniquities) abounds, our love has waxed cold. We, indeed, know that, we shall conquer. But it is very hard to the flesh when it is also known that, the medium through which we conquer are "suffering all things, bearing all things, and enduring all things." This is the will of our heavenly Father; and there can arise no doubt, to us, but what it is perfectly right, and in unison, with his everlasting love? "For unto us is given, IN THE BEHALF OF CHRIST, not only to believe on him, but also to SUFFER for his name sake." Phil. 1. 29.

Now our clerk (Elder Thomas Paxton) has replied to the request of a brother, in the Primitive, who wished some one to give their views on 1 Tim. 3 and 6. Now we receive brother Paxton's views, and desire they may find a place in the Primitive columns. "*Not a novice lest being lifted up with pride, he fall into the condemnation of the devil.*" Now, my dear brethren, what shall we make of *the condemnation of the devil?* Is it the same of Jude 6th? *Reserved in everlasting chains under darkness unto the judgment of the great day!!* This judgment, or condemnation, was not the devil's, but God's upon the devil. Now shall we, in order to prop up the falling doctrine of the devil's creatureship, doctrinally, consign to everlasting destruction a young brother merely because the church, or presbytery, ordained him a little too soon in the ministry!!! Surely my predestinary brethren can, never admit of this construction of the above text. Yet to suppose that, the devil was cast out of the kingdom of glory, because of his *pride*, in refusing to worship Christ, would force one, into this inconsistency. Poor young brother, if it be possible for you to be bound in chains of darkness unto the great day, just for the error of some of your brethren, how pitiable your case; and how horrible the idea to me. But yet I think there is a more excellent way to explain the text, and with the light of the gospel of Christ, I will show unto you, a more excellent way.

Are we not *lawful captives* of the devil, when through *pride*, or any other God-dishonoring sin, we tread in his snare? Perhaps pride, in a preacher, is, as conspicuous a fault as sin can appear in. The world easily notices it, and condemns him; but the world lieth in, and is the agent of the devil; therefore the young (novice) proud bishop, falls into *his* condemnation, not God's condemnation. Yes, we know that he is always accusing the brethren, day and night, before God. But lest the Arminian should contend that, the young brother, Judas-like, can fall into God's condemnation of the devil, I have the authority of almighty God, that, these lawful captives, SHALL be delivered.

This subject, having introduced the subject of the devil, it may not be disinteresting to pursue the idea, and see, if we can, what God did condemn the devil for. I know that God did cast the angels that sinned, down to hell, for Peter says so, 2 epis. 2 and 4th. But from whence did he cast them? [I answer, from the church; this is yet to take place, for in this *kingdom of heaven*, the war is still raging; it is the same kingdom in which the woman brought forth her man-child, and from which the child was caught up to the glorious kingdom of God, where nothing unclean ever has nor can enter. Moreover, the kingdom in which the devil made (makes) war, was, where there were *brethren*, and *days and nights* for the devil to accuse them in; but glory to Immanuel, who will certainly cast him out. Then, shall there be no more of the devil's ministers in his church, nor any of his children, among the daughters of the great whore. But when he, the devil, is cast unto the

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earth (the carnally wicked) the devil will still make war with the remnant of the woman's seed; that is, those under conviction. For the gospel will be so plainly preached, that the children, as soon as they are born, will know their true mother. [See Rev. 12.]

God cast the angels that sinned, not from his glorious kingdom, but from the works of his own creation, where he found them, and where they were depredating Christ says, that the devil's abode was not in the truth. John, 8 and 44th: "He was a murderer from the beginning, and *abode* not in the truth." But Jude settles the matter clearly, as far as our subject is concerned. He says that, the place of his abode was his OWN; and that he was not *cast* from it, but that he LEFT it. How different an account this, from the *Miltonian!* For my own part, as strong as my prejudices were against this truth, I am daily increasing in its certainty. If it were their *own* habitation, their *first* estate, and they *left* it, then from all correctness of speech, it could not be *God's* habitation, nor any other person's. Nor could God, nor any other person, have forced them from it, if it be true what the scripture says, "they LEFT it." Their *sin* therefore, for which God cast them down to hell* is plainly this, that, *they not only quit their own place, but beguiled Eve, one of God's creatures—told a lie, and thus became a murderer from the beginning.*

Our little Primitive church desires much that, all her suffering, but elected sisters, remember her *always*, in their prayers; all of whom, may the Lord Jesus support and bless, by the word of his grace. Amen.

—— *THOMAS PAXTON, Clerk.*

*But has since loosed for a season.

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THE PRIMITIVE BAPTIST.

EDITED BY PRIMITIVE (OR OLD SCHOOL) BAPTISTS.

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TARBOROUGH, NORTH CAROLINA.

"Come out of Her, my People."

VOL. 8. SATURDAY, FEBRUARY 25, 1843. No. 4.

COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

The North Carolina Whig's Apology for the Kehukee Association.

WRITTEN BY JOSHUA LAWRENCE, 1830.

PART II.

A Reply to Nehemiah, of Georgia.

"Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein." Jeremiah, vi. 16.

(*continued from last No.*)

But perhaps you will say, I don't see so clearly where the difference lies; for you say the minister is worthy of his meat, and all good things. I do, Sir, and the scriptures clearly show that it is the duty of men to communicate in all good things, to the man that teaches them. Well, say you, I don't say no more; and if we do deviate a little from the scriptural mode, what of that? Why, Sir, that little has bred the dispute about which we are contending. First then, one of these littles is that no man is bound in duty to support, by the gospel rule, that man that don't teach him, or a teacher he does not wish to hear, by law, or otherwise; and one would think that common pride, would prevent men from taking support from those that never hear them; but this little in law religion has been a curse to the nation, and the same little is now working in begging religion for want of law to support the ministry; and to the grief of the conscientious, because equally false and unscriptural. And for the clearing of these littles, let us have the scriptures. Hebrews, viii. 5: "For see, (saith he,) that thou make all things according to the pattern shewed to thee in the mount." God speaking to Moses to make or build the tabernacle, according to the plan shewed him. But suppose Moses, while building, had said, here in my pattern is a tendon to be 2 inches long, but I think 4 will suit better, or at least as well; how now, by whose opinion is he to go, his own or God's? You must say God's; for to say otherwise, would be to violate the command given to do all things according to the pattern shewed in the mount. And why, think you, did God so solemnly charge Moses, but because men are so prone to be governed by their own opinion, instead of God's? But Moses was faithful in all his house, going according to the pattern, in building and support of the priest. Go thou and do likewise. For can you say, why the New Testament church and the gospel ministry should not be supported according to the pattern given by Jesus Christ; for it is Christ's work that is to be done, and not ministers; therefore it should be done according to his direction, without that little deviation, in the support of the gospel ministry.

First book of Samuel, xv. 20, 21, 22, you will see the case fairly explained. God sent Saul to slay all the Amalekites, men, women, suckling, oxen and sheep. But behold Saul comes so nigh as only to leave one man alive, that was Agag the king; and the people some of the best of the sheep; and what was plead for that? why, to sacrifice to the Lord. And you know how it fared with Saul for this little; he lost his kingdom and God departed from him. Mind these littles then. But

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you will say, we do it with good intention —so plead Saul and the people, to sacrifice to the Lord—but the plea answered not. And the case of Uzzah is full to the point— 2 Samuel, vi. 6: "Uzzah put forth his hand to the ark of God, and took hold of it; for the oxen shook it." And the Lord smote him. And wherefore? because the command of God was, that none but the priest should touch it And he no doubt done it with good intentions, for he thought it would fall—his death followed for this little deviation, though with seeming good intention. Here you see as plain as the nose on your face, that Saul broke the command by not doing quite enough— and Uzzah, by doing a little too much.

Another case in point, to shew there must be no deviation in littles, in complying with divine commands, is the case of Moses, in Numbers, xx. chapter. God commanded Moses to speak to the rock, that it might give Israel water; but being irritated with Israel chiding with him, he smote the rock twice instead of speaking to it; and for this little deviation, he was never permitted to enter the promised land. And Moses's sin lay in doing too much, more than God had commanded, or in a way he had not commanded—look you to it.

Now let me shew you the danger of this doctrine by reasoning. Do not you missionary Baptists in Georgia cry out against sprinkling and pouring for baptism? and why so, but because it is a little deviation from what you esteem a scriptural mode of baptism? And it is but a little deviation, for those that sprinkle, or pour, have water, a subject and preacher. Yet what a strife has this little kept up between the Baptists and other sects, in courts, from pulpit and press, from time immemorial. And if the Kehukee Association was to deviate this little, would not you Georgia Baptists fill, as you have done, your pamphlets and newspapers with her conduct? And has she not as much right to change the command and example of Christ in the mode of baptism, as you have in the support of the gospel ministry?—(see your folly)—for you can't produce one express text nor example from the New Testament, that Christ or his apostles formed societies, and sold membership into them, to support the gospel ministry, or commanded it to be done; or sent out running beggars to collect money to support the gospel. Then tell me, by what authority you do these things in the church of God, and under what master you serve? And suppose Christ was to say, who has required this at your hands? what could you say for yourself, since such an example is not to be found in the scriptures.

And suppose we were to change the wine used in the Lord's Supper, for the juice of pokeberries; this would be but a little deviation, only in taste not in color, what would you say then? And this we have as much right to do, as you or any of you have to change from the directions of Christ in support of the gospel minister. These littles, to the conscientious Christian, are great somethings—and therefore Samuel took his sword and hewed Agag to pieces. This little made Shadrach, Meshack, and Abednego go to the fiery furnace, rather than bend the knee to an idol God, contrary to God's command; and Daniel to the lion's den, rather than give up this little of praying to his God; and Paul to withstand Peter to his face, for he was to blame for this little of dissembling. And this little in the Jewish sacrifices, in changing the flesh of sheep, goat, and beef, for swine's, was an abomination to the Lord; and this little in the change of the gospel minister's support, has and will bring God's curse on his church, if not on our nation, notwithstanding all the high encomiums you have attributed to missionary exertions. For the rock gave Israel water, though Moses broke the command, met the curse, and did not go by God's direction; and the blessing of water's coming was no proof he was right. A word to the Greek wise ought to be enough—think on that before you take the glory to yourselves, or principles, of all the conversions that take place in the land.

From the best accounts, the Kehukee Association was organised in the year 1765, with ten churches; since that time she has dismissed the Portsmouth Association of nineteen churches; the Neuse, of twenty-three; and her grand daughter, the Cape Fear; and the Raleigh, another grand daughter; and the Chowan, of eighteen churches—which make at least about seventy churches, descending from this body in sixty-four years, besides the increase of the several Associations; and yet she has so increased in a few years past, until her number is now forty-one churches, and two thousand members. And all this, under God, has been done by men who I am

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certain have not received upon an average of churches, $30 a year; who for the most part have lived like Paul, on their own labor and the voluntary charity of the church and world; and without theological-bred men too. For I can say, from my own knowledge, that there has not been for thirty years a salary minister in the Kehukee Association, except hired beggars. And be it known to you, sir, that the few ministers in the Kehukee Association live at home, and not by begging and schemes of the day, as some do. No, sir, to come to the truth, by the grace of God we are what we are; and our weapons are not carnal, theological divinity, but spiritual gifts from God—who feed the flock of God willingly and of a ready mind, and not for filthy lucre's sake; and who preach not themselves the church's servants for money, but for Jesus' sake. And no danger, Nehemiah, of your college-bred men taking our places, money is wanting; and those sort that have been brought up gentlemen, can't work in boots and broad cloth, since they have been learnt by Doctors to stand stiff, paint and gesture in town style, and run from town to town for money and a rich wife if to be had—but to beg some are not ashamed.

The next thing I find worthy of notice in your pamphlet, is in No. vi. page 12, in these words: It seems, however, from Philippians, iv. 13 – 17, that the bishops and deacons of that church instead of uttering denunciations against travelling preachers, and accusing them of coming after money, communicated with him; and when he was in prison in Rome, sent once and again to his necessity."

Now, Nehemiah, the quotation of this text shews that you were hard run for scripture, that would even have a bearing on your system of missions; and that you have applied it wrong is evident. For if you will read xvi. chap. of Acts, you will find that Paul had a special call by a vision in the night to go over to Macedonia and help them; he immediately obeyed, and went to Philippi, the chief city of that part of Macedonia. And do you hear one word about money before he could go to preach to this heathen city? No, sir. Nor was one cent sent with him nor to him, as I read, when he first went to Philippi—and Lydia and the jailor and house the first converts by Paul's ministry in this heathen city. And now see how Paul is supported in this heathen city, without begging and trading, title-selling societies—verse 15: "If ye have judged me to be faithful to the Lord, come into my house, and abide there." And, says Paul, she constrained us.

Even this heathen, when she felt the power of the gospel, her heart was open to feed the messenger of salvation; and the jailor also fed them. But it is that grand style and gain that missionaries want, and not food and clothing, that makes the sound of money so often heard. And thus, by the labors of Paul and Silas, was the church planted at Philippi without begging and title-selling for money to carry them. So you can see you are wrong, and Paul's going to Philippi, this heathen city, without the noise of money, is in perfect opposition to your plans. Now this heathen church sending to his support at Thessalonica and at Rome, was in perfect accordance with the scriptures—the laborer is worthy of his meat; let him that is taught in the word communicate to him that teaches, in all good things—they had been partakers of his spiritual things, therefore they gave him their carnal things. So you can easily see the church of Philippi was a church that understood her duty to her preacher, which was Paul, who had planted that church through his labors. But, sir, to prove your plan of missions, you must prove that the church at Philippi sent to the support of some other preacher, that had not taught them; and that, sir, you cannot do from the New Testament; neither to Paul nor others. And, sir, it was the duty of this church to help him at home or abroad, in necessity, wherever that might be, and I say even in old age too.

And I assure you, sir, this is the gospel plan, if I know it; and that your application of this text to missions, or giving to running beggars, or selling memberships to send the gospel abroad, is not to be found in the text, nor in the New Testament neither; and your application is wrong and a mere farce. For Paul went to these heathen without your plan of money, and the heathen supported him according to the directions of Christ and his aposles. Let missionaries do the same, and then they will have example and command for their conduct: and if the conduct of your opinions cannot be proved from scripture, say under what master you serve, and who hath required this at your hands? And I would advise you never more to attempt to support your plan of missions from the

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scriptures, for it cannot be done; and the more you try the worse will be your cause. And it is the invention of a coveting priesthood, and they have kept it in train all this time by good words and fair speeches, and pathetic publications for gain, under the color of gospel requirement. And the Kehukee Association agrees with the church at Philippi, that it is the duty of all Christian churches and the world, the heathen not excepted, to communicate to him that teaches them in all good things. But that begging and title-selling, &c. was resorted to by the church at Philippi, to support Paul at Rome or elsewhere, she denies—and that you cannot prove that one of the prophets, Christ, or his apostles, was ever supported by this title-selling religion; or that he commanded it to be done to support the gospel. Then own, like an honest man, that it is the invention of men; and if so, no duty for men to comply.

But perhaps I am saying too much, without I knew better how you Georgia missionaries do; for you say they are actuated by a praiseworthy and disinterested spirit, and do not beg for their own profit; and you speak of a man that has labored for years with scarce a coat to his back. These, if such missionaries there be, I am not acquainted with in North-Carolina; for in general they are men of style, and some of them as good gallants and dandies as can be found, and divide with or get a good part of missionary money. And I wonder with marvelous astonishment that you, Nehemiah, who are such a great stickler for missions, should suffer such a man to go without a coat to his back, or so shamefully clad; for I, who am opposed to missions, could afford to do better than that, only because he has the name of a preacher.

And as missionaries have no scripture to go by, as respects the general method of their proceedure in money matters; but one society by subscription, another by begging, another by rags, &c. &c. all which shew there is no rule in the scripture, hence some by title-selling, &c. every one in their own way for most gain—I will therefore give you a sketch of the board of North-Carolina missions from under their own hands, that you may compare yours.

The Minutes of the North-Carolina Baptist Society for foreign and domestic missions, holden at Haywood's meeting house, Franklin county, May 22, 1824,—in these Minutes, in page the 6th, it was found by John Purify, Auditor, that there was in the fund when the society met, $704 67½; then when receiving from the agent and otherwise at the meeting, the total amount is found in page the 8th, to be $2088 72½. Now we will turn to the Minutes of the society, for year 1825, holden at Mount Moriah meeting house, Orange county, July 22, and see from under their own hands what became of this $2088 72½.

In page the 5th of these Minutes for 1825, the following is found:

Saturday, July 23, the Board of Managers met. Present, Rev. George Roberts, President. Col. C. M'Alister, Vice President. Wm. Lightfoot, Recording Secretary. Rev. John Purify, Auditor. Rev. John Campbell, T. Crocker, P. W. Dowd. Brethren, Merit, Wells, and House.

1st, on motion, resolved, that the Treasurer be and he is hereby authorised and directed to pay the following brethren the sums attached to their names:

To the administrator of the Rev. Daniel White,	$140	
Administrator of Rev. Adam Moffit,	90	
Rev. Armstead Lilly,	129	
Rev. William Q. Beattie,	255	
Rev. William W. Farthing,	420	
Rev. Reuben Coffee,	106	
Rev. John Purify,	88	
Rev. James Morphis,	84	
Rev. Robert T. Daniel, (Agent)	540	21½
I add it up—making,	$1841	21½

Being the several sums allowed them for travelling as missionaries the past year—the number of dollars answering to the number of days they served the Board, except the Agent who is entitled to $40 per month—so says the Minutes.

In page the 6th, ordered that 300 copies be printed, and to defray the expense, $20—9th section, page 6, ordered that the Recording Secretary have $15—making $1876 21½. Now what was in the treasury last year was you see, $2088 72½—which leaves a balance in the treasury of 212 51. And in page the 6th, 4th section, shews that a letter was received from the Rev. James Badget for his pay, but was in so indigested form, it was not paid. Now if he had come in for half as much as some others, where would the balance have been for foreign missions. So in page the 6th, 5th clause, resolved, that the compensation of no missionary employed by the Board shall exceed the sum by him collected; and should any collect a larger amount

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than is now allowed, that the overplus be paid into the treasury for contingent purposes. And in page 5, section 12, to enable the society to withdraw from the General Convention, should they deem it expedient, it is further proposed to amend the Constitution by expunging therefrom all parts which have relation to foreign missions. Now I beg the reader to compare this religion with the lives of the prophets, with Christ, with his apostles, or with the lives of reformers in church history—and say, can any thing like this be found in the scriptures—may I not say, a new thing under the sun in religion. I leave the reader to judge of such conduct, whether it agrees with Christ's directions, and the lives of the apostles; and whether this is not merchandizing in religion, and seeking gain by godliness, and running after the error of Balaam.

I will now conclude with the saying of Cæsar, give us money and we can get men, and with men we can get money. So I say of the mission plan, give us money and we can hire beggars, and subscription runners we can get money to carry on schemes to effectuate an hierarchy if they choose, and involve the church of God and nation in ruin. Oh ye, oh ye, sons of Columbia, the voice from the watch-tower saith: moneyed religion ends in blood and suffering—be awake, be jealous of your rights of civil and religious liberty—when gone, perhaps gone for ever.

You will perhaps say, I have torn down every thing and set up nothing—therefore, I now come to set up the old way, the good way of ancient times by Christ and his apostles, who I think knew best. And to effect which take the following scriptures; the laborer is worthy of his meat—let him that is taught in the word, communicate to him that teaches in all good things—if we have sown unto you spiritual things, is it a great matter we should be partaker of your carnal things—who goeth a warfare at any time at his own charge—who planteth a vineyard and eateth not of the fruit thereof—who feedeth a flock and eateth not of the milk of the flock—thou shalt not muzzle the ox that treadeth out the corn—you sent once and again to my necessities—and Joanna the wife of Chura, Herod's steward, and Susanna and many others ministered to him of their substance—for he oft refreshed me and was not ashamed of my chain—ourselves your servants for Jesus' sake—willingly and of a ready mind, and not for filthy lucre's sake—that when I preach the gospel of Christ, I may make the gospel without charge; (or not sell the gospel)—freely you have received, freely give—if they (the Gentiles) have been partakers of their (the Jews) spiritual things, it is the duty of the Gentiles to communicate their carnal things—so hath the Lord ordained, that they which preach the gospel should live of the gospel; how? like the above texts point out, or as they that attend at the altar are partakers with the altar—bountifully, cheerfully, not sparingly or grudgingly, nor of necessity; but as every man purposes in his heart, so let him give. Now all these sixteen texts nearly concentrate in this one point: Let him that is taught in the word communicate to him that teaches in all good things; or, that the laborer is worthy of his meat. But for me to eat of the milk of the flock I don't feed, or the fruit of another man's vineyard, or feed the ox that ploughs for my neighbor, or pay the soldier that don't fight for the government of which I am a member, or pay the man that don't labor for me or teach me, can't be right, nor is it according to scripture for ministerial support. Hence all your mission plans of begging and selling titles are I think wrong, and imposing burdens for which you cannot produce even one express text in the scriptures, that the prophets or apostles ever practised such title-selling traffick for ministerial support. And this second-handed giving is the evil committed, the giver gives for one end and the boards do as they please with the money—divide it between Tom, Dick and Harry.

Some churches pay their preacher by subscription, and about one-third pay one-third more by hard dunning, and the others never pay; and my advice to the deacons is, to burn the subscription with what is due, for I presume no minister of God wants the balance. And such brethren ought to be ashamed of their conduct; for can you ask a minister of the gospel to ride ten or twenty miles in a scorching sun, or in face of a cold north wind to comfort you with the words of life, more precious than fine gold or the good things of this life, for a nine pence, a quarter of a dollar or fifty cents, or even one dollar, which some professors think is doing mightily in paying the preacher for a year's services; and serve you with the neglect of his business and family perhaps

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twenty days in a year for a dollar, or perhaps for nothing. Good heavens, brethren, how will you account with God who has made it your duty from his word, to communicate your good things bountifully and cheerfully to the man that teaches you, for your sparing, grudging, and covetous dispositions in this case; when the gospel, reason, the law of nations, shepherds, vine-dressers, farmers, and the law of brotherly love teach you better? but your covetousness can find evasions of conscience and scripture to get over this duty to your God and brother. But perhaps you will say the preacher is as rich as I—that does not lessen your duty to the man that teaches you—and that the preacher had as well work as I. This is false. As he works for your spiritual good, you are bound by the word to give him your carnal things God sent the preacher to preach, and he has as much time to preach as I have to hear—you are a wicked and disobedient professor to the command of God. God sent and pays, says another, the preacher, and I don't thank him for preaching for me—thou art no better than an Arab, who while his camel carries spices will let him feed on thistles at least, that grow spontaneously. I must take care of myself and family, says another, and the preacher must look out for himself—and tell me, if you can, how you get over the word of God, and how you will settle with him for your neglect of this duty, whether you be saint or sinner? For it is not a duty that man requireth, but God; and not a duty that man has a right to enforce by law or otherwise, but to which you are by the New Testament left as entirely free as you are to pray or let it alone; for it makes one of those duties we owe our God and our brother, by the law of farmers, reason, &c. for the neglect of which you must shortly account. What, my brethren, to see your pastor, or the man that teaches you, on a tour of preaching with an old hat full of holes, no great coat to keep him warm, an old saddle torn all to pieces in the seat, hardly shirts, rope stirrups, line bridle, and an old horse that can hardly trot, dragging his feet every step—yet it proves his love and desire for the salvation of souls, under all this shame and self-denial to take up his cross, prostrate his pride, and go forth to preach the gospel of Christ to dying sinners. My God, it would seem that laudable pride would teach you better, much less the commandments of God—while you are in your pleasure carriages, plated harness, broadcloth, and silk and satin dresses in style, appearing at your meetings to hear your brother preach. Where is the love of God? what its fruits? where is the professed love of your preacher? what its fruits? where is the sense of duty to God and man? what its fruits?—publicans and sinners in state do better than this. And yet it is—oh, brother, come preach for us, we want to hear you preach, we love to hear you preach, we want you to attend us; and only mention money to help the preacher and his family comfortably through the world, and such professors are struck dumb, and their mouths shut almost as fast as Daniel's lions, and all good feelings depart, and the hue and cry, money hunter; and it shows that such professors love their style, their pride, their grandeur, their great name & grand appearance at home, at preaching, better than God, their preacher, their duty, the gospel, or the souls of sinners. And such stylish professors read this text: Charge them that are rich that they be rich in good works, ready to communicate, willing to distribute, laying up for themselves a good foundation against the time to come. Some such I have known worth $10,000, that could make out to spare their preacher 50 cents for a year's services.

And now to conclude on this point—it does appear from scripture, that the general tenor is that every man taught in the word should communicate to him that teaches in all good things; for I have almost every text in the scripture on this subject by heart—and that this is a duty required of God under the gospel dispensation, wherever the messengers thereof shall come; and that the manner of this duty is to be bountifully and cheerfully, as he may purpose in his heart to give; and that begging and title-selling religion is not warranted by the New Testament. And I tell you, Nehemiah, that the support of the ministry by the voluntary charity of the church and world, as laid down by precept and example of Christ and his apostles, will exist and be practised by the church of God, when title-selling and begging for its support will be sunk in the vortex of reproach and oblivion, and the practice accursed by the church of God. For it is as plain as a, b, that all the moneyed matters of the church of God belong to the office of deacon, and that they were first chosen to that office for the purpose of strictly at-

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tending to the secular concerns of the Christian community, and that it is not the office of the minister of the gospel in whole nor part, to attend to the moneyed concerns of the church of God; much less to go about to beg for money for church service, invade the office of deacon, neglect the word, disgrace his ministerial character, and by dividing what he gets at his trade manifest himself a hireling and covetous priest, to the weakening of the power of his ministerial services in the minds of his hearers—our money he wants, and not our souls.

There is another thing among the churches of North-Carolina, equally base and detrimental to the feelings of pastors of churches; and that is, that most of the churches keep a fund to pay travelling preachers who visit them, a dollar or two dollars a day on visiting them and preaching a sermon, yet neglect their pastor or stated preacher and not perhaps give him one cent, or some little once in two or three years. Is not this sufficient conduct of any church to say to a pastor or stated preacher, we think more of comers and goers than you; is it not sufficient to say, we don't thank you for preaching for us; but others we thank, yea and will pay them in the bargain. Yea, this conduct of churches puts me in mind of some persons that will make great feasts on Sundays for comers and goers, and starve their own servants all the week; or like some others that will make splendid entertainments for genteel folks, but hardly give poor folks a mouthful. Is not this, dear brethren, muzzling the ox (your own preacher to purpose) that treadeth out the gospel grain for you; or, that you neglect to communicate to him that teaches you, to his and your own hurt; and shows your disobedience of the divine command. Let the churches be ashamed of such conduct, for are not the services of your pastor or stated minister worth as much as others; are not his labors equally deserving of your bounty and liberality? Yes, but you will say, it will be too much to pay them all. Then don't reason and right say, pay your stated preacher first, and then not leave the other undone; if you do, you violate the divine command: Let him that is taught in the word communicate to him that teaches in all good things. Then if you fail in either, you are guilty of the breach of the divine rule, however much you may complain; and you will not complain much if you are not covetous, for the yoke is easy and the burden light to the liberal and obedient soul that loves his God; for he that loveth him keepeth his commandments, and his delight is in the law of his God. And there is another thing, as I am a country rustic, that I must take notice of; and that is, where a pastor or stated preacher of a church is pretty well off, or rich, a great number of people and the churches he attends, think he is entitled to nothing from them because he is able to live without. I defy every man in the United States to show any difference in the dues of God's ministers for preaching, or any difference in their power over the churches. Hence bishops of dioceses, or bishops of certain districts, are oppressors of the churches of God, and are of men and the devil's making; and such presbyteries as thus preside over churches in a district, are usurpers over the church of God and tramplers on the rights of Christians; for in the church of God all men are equal and free, and the gifts bestowed on ministers are only to make them overseers, watchmen, shepherds, examples, nurses' paps, and servants to the church of God for edification, and not lord bishops over God's heritage. For, says Paul, ye are all one in Christ Jesus; and, says Jesus, he that is greatest among you, let him be servant to all. So then here is an entire mistake, that one preacher has from the New Testament more power than another, or has a right to more pay for preaching than another, according to gospel law for churches; but scripture says you should communicate to him that teaches, it does not say if he be a poor man. So then you are bound to communicate to the rich; but I shall rather say, enlarge your bounty to the poor—this thing you should do and not leave the other undone; nor when they have worn out themselves in your service, and neglected their business, to then forget them and aged companion, is I say the height of ingratitude, and must be offensive to God.

The next thing, Nehemiah, worthy of much notice in your strictures, is in No. vii. page 13: "But is there any scripture for studying after one is called? We answer, yes. By comparing Acts, xvi. 1--3, with 1 Timothy, iv. 14, it will be seen that Timothy being called was ordained by the presbytery of Listria to preach the gospel, and went forth with Paul. Some time after this he is left at Ephesus, 1

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Timothy, i. 3, and directed to give attendance to reading, to exhortation, to doctrine, to meditate upon these things, give thyself wholly to them, that thy profitting may appear to all—1 Timothy, iv. 13--15."

Now, Nehemiah, you answer yes; but I answer no—and will show why, without that abuse that you have given. For who, do you think, is so blind as not to see through the gauze you have cast over these verses of scripture? Why did you not put the question fairly—this way: Is there any scripture for a minister's going to school, after he is called of God to preach the gospel? Instead of saying studying, for school. No, Sir, you knew if you put it that way, you could not show a shadow of proof from the New Testament; and therefore, you have endeavored to blind the mind of the reader by putting an indirect question and laying down false premises, in saying studying, for school. Has the Kehukee Association declared against studying? You know better, that she has not. But against theological schools, for young ministers to be trained at, according to the pride of this world, without example in the word of God. And this conduct of yours shows, first: that you wish to make your point stand, scripture or no scripture. And secondly, that you would if you could, blind the minds of your readers to make your dogmas stand. And thirdly, it shows how hardly you were run to show even a coloring from scripture to support theological schools, much less a plain express text. And lastly, it shows you wished to color the conduct of the Kehukee Association, as black as you could to your readers. And thus you have quoted those scriptures and put an indirect question, to prove what? Why, that which the Kehukee Association, nor no man, ever denied as I know of—that young ministers should not study the scriptures or history, or to show themselves approved in conduct, doctrine, good manners, or good sense, &c. But, sir, to prove from these texts that theological schools are right, and that young ministers must go there after being called, to become qualified in whole or in part for the ministry; or that Timothy went to a theological school, after being called or ordained, you know they will not; and so may all the world, if they will read them.

But it is to be pre-supposed, these were the nearest proof you could find in the Bible. You know Paul's epistle to Timothy was a letter in its origin, and no doubt a private letter; and the words you quote, that you would wish the reader to believe proved the rightness of theological schools, are these, if I understand you: Give attendance to reading, to exhortation, to doctrine; meditate on these things, study to show thyself approved, &c. Give thyself wholly to them, that thy profitting may appear to all. Is there one word of school in all these? You know there is not. But you would wish your readers to understand that school is couched in the words studying, reading, and meditating on these things, as mentioned in these scriptures. But, sir, nothing can be more foreign than school, in these scriptures; because Paul tells Timothy to give himself wholly to these things: to what thingsz why, to reading, study, meditation—if he had stopt there, then there might have been some shadow of proof he meant school. But hark how he goes on: to exhortation, to doctrine. Are not these public duties of ministers, and not school practices? But see how he drives the nail to the head, verse 14: Neglect not the gift that is in thee, &c. Can a young man shut up in a theological school for a year or two, or as the case may be of ten or twenty together, say they are not neglecting the gifts in them? I trow not, if God has called them; otherwise they may. Witness Moses, Jonah, Elijah, Elisha, Peter, Paul, and Barnabas, and others called of God to their respective missions. Go as you are. Who made man's mouth, said God to Moses; and his complaint of want of fluency of speech was offensive to God. And what says the Saviour? One said, suffer me first to go and bury my father; another said, suffer me first to go and tell them farewell; but go thou, says Jesus, rather and preach my gospel. And these young men are saying, suffer me first to go and get a theological preparation, and then I will follow thee; or in other words, preach thy gospel. But what says Jesus? He that putteth his hand to the plough (the gospel plough) and looketh back, is not fit for the kingdom of heaven; (or, in right meaning, not fit for a gospel minister.)

But, sir, suppose you were to write to a son of yours in the same language, or that your father had written to you thus when you were not at school—and that Timothy was not at school you may see by the 3d verse of 1 Timothy, in these words: And I besought thee to abide still at Ephesus, that thou mightest charge some that they

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teach no other doctrine—Say, under like circumstances left by Paul at Ephesus, as was Timothy, to superintend the affairs of a distant church in his absence, would you have thought he meant going to school? And again, it would have been very improper in Paul to have wrote to Timothy in language he could not have understood, much less the Holy Ghost on him to say one thing and mean another. Now if Timothy had been at school, the language might have applied in part, but otherwise it cannot mean more than this: Timothy, at every leisure you have, give thyself to reading, study, and meditation; but don't for these neglect the gift in thee of exhortation, nor doctrine, those public duties that are profitable to the church. Is not this a fair and right exposition, and corresponds with the general tenor of the lives of all God's ministers, both in the scriptural and historical age of the church of God; and would you or any other man have understood it otherwise, not at school, else language means nothing. And you seem to hate so bad that men should know that theological schools are the invention of men, that you snatch at texts that won't support your cause, and have tried to make studying, meditating, reading, mean school; as if ministers did not practice these duties that never saw a theological school, or long before they were invented. Why there is nothing so shameful in theological schools, if they are the invention of men as the Kehukee Association has declared; for man has invented many valuable things, even such as the spectacles I now am writing with, without which I could not write; and so is the invention of theological schools, to make preachers of catching ears, to make transformed ministers for the devil, and idle pensioners on the laboring part of the community, in broadcloth and gloves, and to make a stylish gentleman of any bit of a fellow—or, in your language, a country rustic—a genteel preacher. And if you can find example or command, in the New Testament, for theological schools, you can do more than the Kehukee Association can do, without borrowing your glasses.

(*to be continued.*)

THE PRIMITIVE BAPTIST.

SATURDAY, FEBRUARY 25, 1843.

Blessed are the dead which die in the Lord from henceforth: yea saith the spirit, that they may rest from their labors and their works do follow them. Rev. 14 c. 13 v.

Brethren Editors: You may better imagine than I can describe my feelings, while I attempt the painful task of informing you that our greatly lamented and much esteemed brother and father in Israel, Elder *Joshua Lawrence*, is no more on earth. I was born and raised very near him, and contracted a fondness for him in my childhood which increased with my years; and since I became a member of one of the churches of which he had the pastoral charge to the day of his death, we have been upon terms of more than usual intimacy. His health for the last year or two was such, as almost to forbid his leaving home without doing injustice to himself; and often have I seen him in the pulpit and at the water's side, preaching and performing baptism, when his emaciated appearance was sufficient to excite the sympathy of all who saw him. He possessed gifts both natural and spiritual of the highest order; but as his biography will hereafter be published, I shall simply give a short detail of some of his last days.

I visited him very often during his last illness, his disease was bowel consumption, under which he lingered about three months, frequently suffering the most excruciating pain. A short time before his death I visited him late one evening and found him alone; upon my entering his room he burst into tears, and did not speak for some time. At last he remarked, that he was glad to see me; and observed also, that he had such a revelation the night previous, that he had not seen a moment since that he was not ready and willing to die. His mind had been so bewildered and beclouded for a season, that he could not see his way clear before him; and when he reflected that for forty years he had been a professor of religion, and professed to be a preacher of the gospel, what an awful thing it would be should he be at last deceived. But, said he, the Lord revealed himself to me in such a manner as to dispel all difficulties from my mind. I asked him to tell me in what manner it was done. He then observed, that the Lord delivered him of the distress which he labored under, by applying to his mind the following passages of scripture: I will put my laws in their hearts, and in their minds will I write them—I will be to them a God, and they shall be to me a people—According as he hath chosen us in him before the founda-

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tion of the world, that we should be holy and without blame before him in love—Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will—To the praise of the glory of his grace, wherein he hath made us accepted in the beloved—In whom we have redemption through his blood, the forgiveness of sins according to the riches of his grace—In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will—That we should be to the praise of his glory, who first trusted in Christ—and other passages of scripture not now recollected.

After which he continued to talk and preach till he was almost exhausted. He said that he felt more fully established in the belief of the doctrine which he had preached all his life, than ever at any time previous, and regretted that he had not preached more than he had. I retired to bed at his request in an adjoining room, at a late hour of the night. He slept but little night or day, so great was his pain. I awoke a time or two through the night and found him each time in prayer and supplication, and often trying to sing though not able to sing so as to be heard only a very short distance. And long shall I remember the doleful sound of his voice, while all nature around was hushed in midnight silence, when he attempted to sing one of his favorite hymns in the following words:

On Jordan's stormy banks I stand,
And cast a wishful eye,
To Canaan's fair and happy land,
Where my possessions lie.
O, the transporting rapturous scene,
That rises to my sight;
Sweet fields array'd in living green,
And rivers of delight, &c.

A short time previous to his death, being visited by brother William Peace, a younger brother in the ministry, after hours spent in conversation upon the truth of the doctrine which he had preached and which had sustained him in his journey through life, and now was his only hope in the prospect of death, he warned him of the danger he thought he saw of the churches being torn and rent asunder, and earnestly entreated him to stand up for the truth. Thus testifying with his dying breath, that the truth of the gospel, the faith of God's elect was near and dear to him to the last.

I visited him only once more while he retained his mental faculties. There being others present, we had no conversation which I deem necessary to insert here. I perceived but little alteration either in mind or body. After all hope of recovery was lost, he remarked to his son, (who was his principal physician,) that he was ready, waiting, and willing. For several days before his death he seemed to notice nothing that was passing around him, till the Saturday morning immediately preceding his decease on Monday He then opened his eyes and looking out at the door said, how beautiful every thing looks without; and said likewise, he felt a little better. He grew worse on the ensuing evening, and it became very apparent to those around him, that his end was fast hastening. He remained perfectly insensible, except for a short interval, till the Monday following; when at about three o'clock in the evening, all that was immortal of the subject of this short notice, (whom I loved as a neighbor, friend and brother,) left its tenement of clay for that building of God, a house not made with hands, eternal in the heavens; where in the first bloom of undying youth, he may hymn the praise of his Redeemer, in the words which I have so often heard him repeat in animated strains: Worthy is the Lamb that was slain, and hath washed us in his blood, and made us kings and priests unto God, and we shall reign with him forever and ever.

He departed this life on Monday, the 16th day of January, 1843, aged 65 years, 4 months, and 13 days, leaving a wife and seven children. Though many attempts have been made to bespatter his character and sink his reputation, by those whose errors and falsehoods he so successfully exposed and detected; yet I have never seen that man whose appointments could call together as large and respectable congregations as could his, even in his immediate vicinity:—

But all his labors now are o'er,
And we shall hear his voice no more;
His dust lies silent in the tomb,
For God has call'd his servant home.

His funeral sermon was preached (before his interment) by Elder James Osbourn, of Baltimore, in a very appropriate manner to a very large congregation for so short a notice, from Psalms, 103. 15, 16, and 17 verses: As for man, his days are as grass: as a flower of the field so he flourisheth. For the wind passeth over it and it is gone, and the place thereof shall know it no more. But the mercy of the Lord is from ever-

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lasting to everlasting upon them that fear him, and his righteousness unto children's children. After which, our aged brother Hyman concluded with a few remarks respecting their past intimacy; but was so completely unmanned, that he was unable to do justice to his feelings; these souls having been long knit together, as were those of Jonathan and David, making as it were only one soul. His body was then deposited in the place selected for that purpose by himself, where it will rest till Jesus bid it rise.

Oh, happy soul, who safely pass'd,
Thy weary warfare here;
Arrived at Jesus' feet at last,
And ended all thy care.
No more shall sickness break thy rest,
Or pain create thy smart;
No more shall doubts disturb thy breast,
Or sin afflict thine heart.
No more the world on thee shall frown,
No longer satan roar;
Thy man of sin is broken down,
And shall torment no more.
Adieu, vain world, the spirit cries,
My tears are wiped away:
For Jesus fills my cup with joys,
And fills it every day.
A taste of love we get below,
To cheer a pilgrim's face;
But every saint must die to know,
The feast of heavenly grace.
Delightful concord always reigns,
In Jesus' courts above;
There hymns are sung in rapturous strains,
With ceaseless joys of love.

Adieu, my dear brother and father in Israel; while I am left to mourn the loss of a neighbor, friend and brother, I will try and submit to the afflictive hand of providence in the language of Job: The Lord gave and the Lord hath taken away; blessed be the name of the Lord.

ROBERT D. HART.

TO EDITORS PRIMITIVE BAPTIST.

Belmont, Sumter county, Ala.
10 *Jan.* '43.

HONORED BELOVED EDITORS: I am favored once more through mercy to address you. I once thought I had wrote my last, was much afflicted both in mind and body, had some wearisome months together, but can say in verity and in accordance with pleasure too, that it had a happy uniform tendency for my real good. And I can but hope it was for my future lasting benefit, realizing the big-bellied the effective promise, that all "things work together for good, &c."

I should not at this time have troubled you with the present, as I was about something of greater moment than of insignificancy; but was diverted however from my former interesting intention, so that we do not know one moment what we are to do the next. I was constrained and influenced to write the present, from seeing in your informing highly useful communicative paper the 22d No. of the last volume, that timely remark of our worthy bro. Mann; for which I thank him, and feel grateful for his friendly information. Informing that a malicious, ferocious wolf, a wild dog, was in full chase on my track, and certainly would devour, were it not for the timely interposition of an unseen, gracious, benevolent hand. A consolation however is derived from reflection, that he is not worthy of attention, if representation be true; and I think it is too true for his good, and that I do not fear nor value his virulence, and his insignificant aspersion bestowed. No indeed, nor all the extensive host of them united together are no more in my way than an obstructing feather in my path.

I am now 72 years old, and can say from repeated long experience and lie not, and from correct information too, as in the presence of my God and who must shortly appear in his presence, and in and before that grand assizes from whence no appeal can be made, who certainly ought to be conscientious in writing—I can and do say in truth and verity, that the missionary spirit in all its complicated numerous meanderings, turnings, and twistings, is a pridefull, imperious, tyrannical, oppressive, cruel, a lying, malicious, intrusive principle. All that is deficient is adequate law power, then for death in all its cruel, complicated, inventive forms. A liar is not believed though he may occasionally and inadvertently speak the truth, especially when self interest preponderates and influences. The above you may contradict and give it the lie as formerly. Well, be it so; your perverse tongue don't much affect, 'tis indeed no scandal; the reason is plain, requiring no additional comment.

Why don't you make your perverse, lying promise good? Must I tell you the reason why? Your guilt is too apparent, operative, and testifies you were not injured unjustly. Remember, sir, you are called a preacher, an instructor of the people, a full blooded missionary; deceiving the people under a false garb, perverting the holy

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book, a ruinous stumbling block to the coming, inquiring, depressed souls. Now, sir, take the advice of a fool for once, and get out of our ranks and occupy your own, and don't put on two changing coats, wear your own. We don't want you in our files, we have no need for such; they are a reflection, a disgrace to our dignified camp and all-prevailing captain. So get from among us, and fight under your true banner, your rightful sovereign, his black majesty. This is the counsel of your old uncle Toby. The noble and the base into this pasture, &c.

The missionary spirit brings to my recollection my juvenile boyish days in the city of New York. We used to play a game called "Jack, fetch a pound of candles;" or, "Jack of both sides;" which is applicable to the modern missionary perverse spirit. Jack acted the part of a deceiver, a swindler, a notorious perverter, a liar, &c. &c. Sometimes he was so artful that he could not well be detected, but an unfavorable suspicion would rest; they would alternately act the part of Jack. Whenever Jack was detected, he would "pay dearly for the roaster;" he had to undergo copping, or run the guantlet; the boys would be ready with their knotty handkerchiefs, as the delinquent passed through between their legs, they would well pay him till he would often cry out; but no favor was extended.

Again in accordance, the missionary spirit puts me in mind of the refugees in the Revolution. They were the lowest grade of villains and raggamuffins, they were King George the 3d's allies, they were allotted a place of refuge in Nova Scotia, when the British evacuated New York and Gen. Washington took possession. They were a strange set of beings, his majesty could well have dispensed with them, for they would act on both sides, and they were too cowardly and dastardly to fight for either; but would plunder and embezzle for both, acting Jack on both sides, so that money was their primary object, (missionary-like.) But when caught and detected, they often received full remuneration for their perfidy, i. e. an honorable thick warm coat of tar, well decorated with ornamental feathers, and drummed out of ranks under the honorable well-known tune of "rogue's march," and forever disgraced, unfit for either side, neither would have them. They must have been miserable outcasts indeed, not fitting to live nor die!

Is it not the case with many missionaries at the present, who stood high and lofty in their imagination, now rank below par in public estimation? I know of many, who are pointed at with the finger of scorn, and they are still on the decrease and increase; and I must needs think, from a correct rule of observation and information, there are many of the present dandy Jacks will shortly take a tilt and fall with a lamentable smash. For he that exalteth himself shall be (in the positive) abased, its only antidote and preventive however is godly timely repentance.

Mr. Bennett, I must in conclusion pay a little more attention to you, as you hold a conspicuous rank among your fraternity. 'Tis not long, sir, since I was in Lowndes county. I heard particularly of you, and that you carried the "Prim." the No. alluded to in the crown of your hat, showing it to your favorite clan and others. What did it mean? 'Tis easy to interpret the meaning, we'll help you a little. It indicates that you were determined to be first in your own case; your assiduity, however, operates against you. Your object was to appear innocent at the expense of another, to palliate and to extinguish your crime missionary-like though.

There is an acquaintance, who in exploring Lowndes county to hunt him a home, called at a missionary's to stay all the night. The old people returned from meeting, who seemed to be somewhat troubled and said to each other in a low accent, that they were much afraid that their beloved brother B. would be proven to be a liar; the other concurred therein, and that it was both of their opinions, that he would in the result be egregiously and justly too, indelibly disgraced. After expressing their fears and apprehensions, they turned their attention to the stranger, asking very particularly where he lived, &c. He answered them. They seemed surprised, and inquired of him if he knew a certain character, a preacher. He answered in the affirmative. They then wanted to know his standing as a preacher, &c. He gave a very favorable relation indeed, which excited their fears still more, and their dread increased for their beloved bro. I'll quit relating here, if you can but keep from the O. S.

The noble and the base into this pasture leap,
The lion and the stupid ass conspire to vex his sheep.

But little of lasting moment can they ef-

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fect, and why? the reason is obvious indeed, the helm of the ship is under the immediate absolute control of the supreme admiral, governing at his immutable will. You may take the above as a return, a full acknowledgment. So fare ye well.

Brethren Tillery, Whatley, Rorer. &c. &c. what is the matter, my beloved brethren? have you got into a state of stupor and insensibility? are you sick, or are you wounded indeed? I hope your wound is not mortal and incurable, nor that your sickness is not a sickness unto death. Beloved brethren, be admonished and arouse from lethargy and supineness, calling to mind the enemy is ever on the alert.

I am clear for every one to use his own tools and weapons of warfare. Bro. Tillery, remember your useful club axe and take this as a whistle. You, bro. Whatley, don't forget your grubbing hoe; use it well in digging up the lying spirit that is abounding. And, bro. Rorer, remember your heavy chunks, and when you stoop to raise one, take the largest, the most ponderous, consistent with truth, and throw it with all velocity, and slam them down that they may never rise more in opposition.

I have noticed with regret, fearing the consequence, that one or two or more object to harshness, with the enemy. I can't for my part, see why an objection should be rendered. I am clearly and decidedly of opinion, that harshhess among ourselves should and ought to be particularly avoided; its consequences are serious indeed, 'tis the effectual means to injure and to retard and obstruct the wheel; 'tis injurious among ourselves, and highly gratifying to the enemy, who would exultingly rejoice at our downfall. This is what they have been anticipating. Let us, however, unitedly disappoint them, in their fond expectation.

One observes, that we ought to be gentle and placid with the enemy, not given to ridicule, &c. Are we not justifiable, have we not a warranted precedent in certain cases, especially when truth comes in contact, roughness is necessary with the implacable foe; 'tis presumed it indicates our abhorrence, it puts others on examination, and deters others from violation, &c. Did not an alone singular character use an extreme of harshness with the enemy pray? I mean Elijah, that man of God. Certainly, and very justly too. He, Elijah, mocked them, he ridiculed and aspersed them, in a very degrading manner: "Cry aloud, for he is a god; either he is talking, or he is pursuing, or he is on a journey; or peradventure he sleepeth, and must be awaked." Who can excel this, pray? And had it not a desirable happy effect to the surrounding anxious present multitude; exultingly they cried out, now fully convinced, "The Lord he is the God, the Lord he is the God."

Another worthy bro. observes to this effect: How can we expect to enjoy ourselves in that world of ultimate bliss, after experiencing such roughness and defamation in this world of wo; 'tis disputed by the worthy bro. that it is bordering on impossiblity, and that cur peace will (implying) be marred snd sullied, or in other words, will not be perfect in that region of ultimate glory!! O, my bro. for your peace and consolation, banish and abhor such an intrusive, uncomfortable, implacable, unfounded, erroneous, malignant idea from your pious, relenting, anxious mind; calling to aid your support the happy day of your espousals, the courteous, the lovely endearing husband, the blessed Jesus, that you were wedded to in the morning of conversion, when you were renovated and changed as it were from a state of probation, clothed and decorated with his unsullied robe of righteousness. Did you not mutually and reciprocally embrace, and were there not an endearing permanent contract, a solemn vow entered into and ratified and confirmed between you both? Certainly. And did not all creation shine conspicuously and appeared unusually beautiful in the mutual embrace? What could excel the present joyous interview? Nothing. Did you at the time of experience feel disposed to revenge, to retaliate? Did you not at the momentous crisis feel a forgiving spirit, even to your most inveterate implacable enemy? You must, and certainly did—I know you did. We at best are but very imperfect indeed, should we be so fortunate (though at times now underrated) as to enter that anticipated world of joyous bliss, our difficulties here will on our entrance, 'tis presumed all subside, and we be overwhelmed and lost in the boundless immensity of God's unbounded love; and will be like the particle of a drop cast into the boisterous, unfathomable deep, there lost, lost, for ever lost in the ocean of immensity. Let us not be fearless, but believers in the goodness and mercy of a good and gracious God.

Bro. Mann, &c. permit me 'tis presumed with all deference—be not disturbed

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at the barking and baying dogs; tho' their teeth are sharp and devouring, they are often and will be effectually blunted, so that they can't effectually extinguish and extirpate. Let them howl, it is all ultimately for our good; 'tis their food on which they live. I am glad to find that you are determined to contend for the faith; don't fail, but be up and a doing, contending for our master's cause; we are bound so to do. Our reward awaits us, we shall be more than amply remunerated; so let us unitedly fight on, our captain's a head.

Ye beloved "young converts, who're listed for war,
Sore trials await you, but Jesus is near;
Although you must travel the dark wilderness,
Your captain's before you, he'll lead you to peace"
The world and the devil, and hell all unite,
And bold persecution will try you to fright;
But Jesus stands for you, who is stronger than they,
Let this animate you to march on your way.

Fight on, ye old soldiers, you will soon be discharged.
The war will be ended, your treasure enlarged;
With singing and shouting, tho' Jordan may roar,
We'll enter fair Canaan, and stand on the shore;
May the heavens protect you, be Jesus your guide,
'On the walls of our Zion may you ever abide;
Though we live at a distance, and you I ne'er see,
On the banks of sweet Canaan acquainted we'll be.'

Beloved brethren, favor me with your pious good wishes and interceding prayers at the throne of grace. My candle is nearly out, 'tis now in the declining socket and nearly at its expiration; and don't blame and retort on me, having unfavorable thoughts, for my seemingly neglect and long silence. I was at death's gloomy dark door, fit to enter, for some wearisome languishing months together, so that my seeming neglect and long deference was not from any abatement whatever. No, indeed, far from it. My sickness resulted in good, greatly to my advantage; realizing the big-bellied promise, i. e. all things work together for good, &c. A greater confirmation was the happy consequent result, so that it is good indeed to be afflicted.

Beloved brethren, yours in the best of ties. Adieu, for the present.

A. KEATON.

TO EDITORS PRIMITIVE BAPTIST.

Georgia, Columbia county,
28th Jan. 1843.

DEAR BRETHREN, of the Old School Baptist order: The Primitive Baptist is a source of comfort to my soul, to read the communications of so many good brethren from different parts of the world. Dear brethren, suffer me to write what I believe God revealed to me a long time ago, about my only and then little daughter, which is as follows.

On the 27th day of March, 1829, as I sat by my fire side in the morning and had just been reading in my Bible, when my little daughter Catharine, who was 4 years and 27 days old, came and stood before me with a very smiling countenance, looking me right in the face. And it was revealed to my mind and understanding, that she had a soul to be saved or lost, and if I would entreat the Lord for her, she should be saved. And I immediately commenced to entreat the Lord in secret for her, and she immediately run into my arms. And it was then and there it was revealed to me, that she should be with me in heaven; which revelation filled me with love and joy in the Holy Ghost. And the same revelation was renewed three times the same day to me, and I believe the Lord has given me faith to believe that there shall and will be a fulfilment of the same.

My dear brethren, it did and does yet fill me full of joy, and raise my soul to God in praise, and the oil of joy being there also. It sinks me down to the feet of Christ and his cross, and now while I write, tears of joy and the oil of joy fill my heart and soul with joy and praise to God. And now, my dear brethren, I believe God will have his choice and save his own elect, whom he has foreordained to eternal life, in spite of the devil and all the powers of darkness, unless my experience is wrong.

I was born and raised in South Carolina, Edgefield district, until I was eighteen years of age. My father then moved to Georgia, though we only moved thirty miles which was in the neighborhood of Augusta, where I have remained ever since. I was born in the year 1788, January the 16th, in which time I have seen a great deal of trouble and sorrow as well as some joy. When I was a small boy I used to pray as well as I could, and I thought I understood praying very well, as I always could remove any bad feeling that I had. My troubles and fears was, that the world would be burnt up and I should go to the devil. I had many checks of conscience for my bad conduct, which I suppose is the case with all boys as well as men; but by

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long prayers and fair promises, I could pay up and as I thought obtain God's favor with joy in my soul. In this way I went on until after I had a family, in which time I had become to be a very good man, in my opinion, as I always obtained relief under prayer, as I and the devil called it.

All this time I was ignorant of God's righteousness, and had established my own; but as God would have it, one day I heard brother George Delaughter in his preaching say, he had no thought of a person repenting until God had convinced him of sin. This word as I believe was the first time God ever sent his word home to my heart; although I was not convinced of sin, yet I did believe my case was a very bad one. And I was concerned in heart & soul, because I could not understand my case. I went mourning in soul from day to day, neither could I pray it off as I had at other times (*to be continued.*)

MATTHEW D. HOLSONBAKE.

TO EDITORS PRIMITIVE BAPTIST.

Georgia, Monroe county,
January 30th, 1843.

DEAR AND BELOVED BRETHREN: Through the abundant mercy of an allwise God, I am yet in this vale of tears, groaning within myself, waitng for the adoption, to wit, the redemption of my body; and feel constrained at times to say in my cogitation in viewing the way and plan of salvation through a crusified Redeemer, and exclaim with the great apostle of the Gentiles and say, "I am crucified with Christ. nevertheless I live; yet not I, but Christ liveth in me; for the life that I now live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me."

Dear brethren and sisters, scattered over the United States of America, though parted asunder by rivers, mountains, hills and dales and are strangers to each other in the flesh, but I hope we are not so in the spirit; believing that we have been adopted into the family of Christ by a true and living faith. And as I have but a few minutes to address you by way of an epistle, therefore I will just say to you, go on in the strength of the Lord, and fight the good fight of faith; and may the Lord finally receive us all into his everlasting kingdom, is my prayer for Christ's sake. Amen.

E. DUMAS.

P. S. I am directed by brethren to request your views on the 14th verse of the viii. chap. of the book of Daniel: "And he said unto me, unto two thousand and three hundred days; then shall the sanctuary be cleansed." And inform us whether the seventy weeks, of the cutting off of the Messiah mentioned in the ix chap. of the same book, run parallel with each other commencing at the same date. *E. D.*

Georgia, Wilkinson county.
January 1, 1843.

DEAR BRETHREN EDITORS: It is through divine permission that I am spared to see another New Year's day; for which blessing I desire to feel thankful, and I pray the Lord to bless you with a double portion of his spirit, if consistent with his will. For if I never see you in this life, I hope the Lord will give us grace to see each other in that celestial city, where we may sing of dying love and redeeming grace.

Brethren, pray for the editors of our paper, and pray for me. And may the Lord enable you to fight the good fight, and keep the faith, and never give way to seducing spirits and doctrines of devils, for there are many gone out into the world.

I must close, and give you the names of three more subscribers which you will find below. *JESSE MOORE.*

FOR THE PRIMITIVE BAPTIST.

Elder *Parham Pucket* is expected to preach the 8th day of April next at Conetoe; 9th, at Tarborough, 10th at Williams' Meeting House; 11th, Lawrence's; 12th, Deep Creek; 13th, Kehukee; 15 and 16th, Poticasi; 21st, 22nd, and 23rd, South Quay; 27th, Log Chapel; 28th Cross Roads; 29th, Conetoe; 30th, Gum Swamp.

AGENTS,

FOR THE PRIMITIVE BAPTIST.

NORTH CAROLINA.—J. Biggs, Sen. *Williamston* R. M. G. Moore, *Germanton.* W. w. Mizell, *Plymouth.* Benj. Bynum, *Nahunta Depot.* H. Avera, *Averasboro'.* Burwell Temple, *Raleigh.* G. W. McNeely, *Leaksville.* Thos. Bagley, *Smithfield,* James H. Sasser, *Waynesboro'.* John Fruit, *Sandy Creek.* L. B. Bennett, *Heathville.* Cor's Canaday, *Cravensville.* William Welch, *Abbott's Creek.* Jos. Brown, *Camden* C. H. A. B. Bains, Jr. *Stanhope.* C. T. Sawyer, *Powell's Point.* Isaac Tillery, *Lapland.* Thomas Miller, *Elizabeth City.* Harris Wilkerson, *West Point.* Isaac Alderman, *Moore's Creek.* James Miller, *Milton Park.* David R. Canaday, *Foy's.* L. P. Beardsley, *Greenville.* Isaac Meekins, *Columbia.* L. J.

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J. Puckett, *Richland*. Wm. M. Rushing, *White's Store*. Richard Rouse, *Strabane*. Martin Miller, *Nixon's*.

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Ohio.—John B. Moses, *Germanton*.

Kentucky.—Levi B. Hunt, *Manchester*. Washington Watts, *Corneliusville*. Levi Lancaster, *Canton*. Demcey Burgess, *Salem*.

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Pennsylvania.—Hezekiah West, *South Hill*. Joseph Hughes, *Gum Tree*.

New York.—Gilbert Beebe, *New Vernon*.

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TERMS.

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THE PRIMITIVE BAPTIST.

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"Come out of Her, my People."

VOL. 8. SATURDAY, MARCH 11, 1843. No. 5.

COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

The North Carolina Whig's Apology for the Kehukee Association.

WRITTEN BY JOSHUA LAWRENCE, 1830.

PART II.

A Reply to Nehemiah, of Georgia.

"Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein." Jeremiah, vi. 16.

(*continued from last No.*)

Now, ye upstarts, stiff, self-conceited, grammar, Greek scholars, stand aside a moment, and let your old uncle Tim, a vulgur country rustic, shew the old way, the good way, the right way, and God's way in this matter. And the first, if you please, read 1st chapter of 1 Corinthians, verse 17: "But to preach the gospel, not with wisdom of words, lest the cross of Christ should be made of none effect." Are not theological schools the wisdom of this world, the wisdom of words? Do not men get it there? And is not the design of sending young men there to furnish them with words, high flowery words, eloquent words, the words which men's wisdom teaches, the wisdom of schools, the wisdom of words, the wisdom of the world —and to preach in that style that may please the great of this world—and thus, as Paul saith, to make the cross of Christ of none effect; or that they may escape the cross of being called country rustics, while the poor and unlearned can't understand half the words they say, although among this class the most of God's chosen people lie; for God hath chosen the poor of the world, rich in faith, heirs of the kingdom. And Jesus thanks his father that he had hid these things from the wise and prudent, and revealed them to babes: (or the weak of the world.) And Paul saith, you see your calling, brethren, that not many mighty, not many noble, &c. are called. Yet to please great folks, it seems the Baptists are determined; for they may think, for aught I can tell, that the soul of one rich man is worth the souls of half a dozen poor folks. Verse 19: "For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent." Verse 31: "The world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." Yes, even to save thousands by the preaching of John and Peter, who were ignorant and unlearned men, yet they were among the choice of Christ to preach his gospel. Not that the preaching of the gospel is foolishness, but is so esteemed by men of worldly wisdom in all ages; because they, by all the wisdom that this world has hitherto afforded to men, cannot understand the mysteries of the gospel. And because God has for the greater part of his ministers in all ages called to preach his gospel, the poor and unlearned and such men as the wise and learned men of this world esteem fools, in comparison of themselves for knowledge. And these poor and unlearned have preached the gospel with experimental knowledge on their hearts, the best of all preaching; instead of preaching it in theory, or by the wisdom of this world, or the wisdom that man's wisdom teaches in the schools, or by art, or scientific study, which is just

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so preaching at all, as to God's way; but is the preaching of men and a transformed minister for gain, in eloquent expressions, or as the apostle has it, by good words and fair speeches make merchandize. But God's sort of ministers preach in plain words, which experience and the Holy Ghost teach, easy to be understood by the poorest and unlearned Christian, to his soul's comfort and edification; and yet the natural man receiveth it not, nor can he know this spiritual kind of preaching; this experimental, spiritual, heart-feeling thing ot the spirit, until he be regenerate; being not the wisdom of this world, nor the wisdom of the schools, but the teaching of the Holy Ghost.

But now by theological schools we are to have a gospel preached, blended with the wisdom of this world, blended with art and science, polite manners, and great eloquence and style, learnt from the schools. This is the gospel that will be received by the natural man; this is the way the gospel truth shall be turned into fable; this is the way that men have and will turn away their ears from the truth; this is the way that those that pretend to be sheep feeders become sheep wounders; this is the sort of preaching that a Christian may set under and have his ears fed with pleasing sound, but his heart never touched, nor his doubts nor fears removed, but go home as comfortless as he came and rather worse; but this is the preaching for natural men, because the wisdom of this world, and will be by them highly applauded; while a Christian may starve to death under such preaching, because it is not of God, therefore he cannot hear it; for the voice of the Holy Ghost, his comforter given him by Christ, is not in it, nor the wisdom of God, nor the power of God to salvation, nor Christian edification; but he that is of the world heareth them; but he that is of God heareth us, or God's sort of preaching. But it is my opinion, that school preaching will prove the damnation of thousands, instead of the salvation of hundreds; and in the end, metamorphose gospel ambassadors to state pensioners. He that can receive it let him receive it, and pervert gospel preaching into mere moral, scientific lecturing; then for cutting throats. We are beginning to tread the same path other nations have trod in learned clergy, and same cause same effect; therefore, must necessarily bring up on the same ground that other nations have, of blood and tyrannical oppression by these tyrants, these proud hirelings, these men that can't preach without pay, these stiff, glove-handed, school polished gentlemen, that are now strutting through our country seeking a place of profit almost in every town and village, to live in idleness on the honest labors of the farmer and mechanic. I have heard many of them preach, and so far as my knowledge extends about preaching, I would not give an old jack knife for a cowpen full of such grammar, Latin, Greek, gospel spoiling fellows, to preach to me.

But hear—verse 26, is full to the point in God's way: "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called." And compare the above verse with the Old Testament prophets, compare it with Christ's choice of apostles, compare it with the ministers that are esteemed to have been ministers of Christ, compare it with all the ministers that you know that you think are called of God to preach in these days, and see how exactly it agrees with the above text, and corresponds with God's choice of ministers in every age of the church. Not many wise, mighty, or noble, for birth, wealth, learning or parts; but some few are called that possess what the world calls wisdom, of which learning is one; and the understanding different sciences and arts another species of the world's wisdom; how many of this class were among the prophets? Moses and Isaiah—and Paul among the apostles—and so on through church history, we find a few learned men for ministers of God's choice; but by far the greater part otherwise. And so in travelling over the scriptures and history, we find not many doctors, lawyers, judges, or learned statesmen, called to be ministers or saints. And why not? Let verse 27, answer: "But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty." Verse 28: And base things of the world, and things which are despised, hath God chosen." And why doth God do so, the very reverse of men's opinions? Let verse 29, answer: "That no flesh should glory in his presence." And the cause why God will have it so, in verse 31: "He that glorieth, let him glory in the Lord." Thus you can see as plain as the nose on your face, the old way, God's way, and the right and best way; because it is the

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way of God's choosing, and he could not be deceived. Your plan of school polishing is in opposition to God's proceedure in the main, for near five thousand years. And in the name of common sense who ought to know best, what sort of ministers the world stands in need of, God or man? And tell me, what is the design of sending a poor, weak, ignorant, and unlearned young man, or country rustic, to a theological school? Why, you must say to learn him good manners and to preach better; this is the substance, or the best you can say—(how vain!) For Paul says: Unto me, who am less than the least of all saints is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ. Then preaching is a gift of grace, and grace alone is capable of improving it in a right way to the advantage of the church of God; but schools may improve gifts to please men, to the injury of men and the church of God and nation. And says Jesus to his apostles, to you it is given to know the mysteries of the kingdom of heaven And again says Christ, freely you have received, freely give. And Peter and John were among the ignorant and unlearned to whom the gift of preaching was given, without the aid of theological schools. Preaching then is a gift, the gift of grace, the free gift of Christ, and what Doctors have not to give, nor cannot improve in others after a godly sort, or to God pleasing or church edifying; but to self and men pleasing they may. And shew me, if you can, where one of the prophets or apostles went to school after being called to preach; or show a command from Christ or his apostles; or show me an example either from the book of God, and that will do. And if you can shew neither—for that you have quoted from Timothy I know has not even a shadow of proof to theological schools, and let every reader read for himself those chapters you have cited and they will plainly see Timothy was not at school, nor Paul giving any advice to go to school—then if you cannot produce one verse in the New Testament, for example nor command, the Kehukee Association must be right, it is the invention of men. And as for the word school, it is not mentioned but once in the New Testament, if my memory serves me right, and that is in Acts, xix. 9, and has no allusion to theological schools for the teaching young men for the ministry; nor schoolmaster but once, and that, Galatians, iii. 24 and 25, and that no allusion neither. So then you can see from scripture, you have not an inch of ground to stand upon, as to authority for theological schools. But by your plan you want God to have more learned ones than he has had in his choice heretofore; so it seems that you think that a learned ministry would be best altogether; then you and God do not see alike, and who think you ought to know best? And another design is to keep pace with other sects in learned clergy. A third is to enhance the popularity of the sect; but, I suppose, the grand design is to rub off rusticity, and make any bit of a fellow an acceptable town preacher, for to command a good salary; and the whole plan favors a proud, pleasing spirit, and is in opposition to God's proceedure in choice of men to bear his messages to men, for about five thousand years in the general; and has been invented to please the taste, pride, and popular opinion of worldly men. And the devil is at the bottom, in the opinion of your uncle Tim, with a curse to the church of God.

Acts, iv. 13: "Now, when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus." And here God got the glory from Annas the high priest, the rulers and elders of the Jews, by perceiving they were unlearned men; yet from their having been with Jesus, they maintained the truth of the gospel, and the mission of Christ with such boldness and irresistable arguments, that they were made to marvel and to attribute all to their having been with Jesus. And that was the point to give force to their ministry; for if they had been learned men, the rulers of the Jews would have attributed it to that; like Festus did to Paul—much learning doth make thee mad. But remember, Paul had his learning before he was called, and took no time to school it then; for he straightway preached the Lord Jesus, that he was the Son of God; and conferred not with flesh and blood, nor with doctor teacher, nor with Peter nor the rest of the apostles, nor saw none save James the Lord's brother—what he should preach or how he should preach, standing straight, pointing with one finger or the hand, or in what attitude he should grace the pulpit best—for, says Paul, if I pleased men I should not be the servant of Christ. And what

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are theological schools for, and their instructions, but to please men with fine language and good manners, learnt at head quarters; and rub up a clownish vugar fellow to a genteel man, to live on the labors of the community? Let God but fill the heart of the preacher of his choice, with love to God and dying sinners, and let the spirit of God be upon him, because he hath appointed him to preach the gospel to the poor, and heal the broken-hearted, and I warrant you the mouth giveth vent with more native sublimity than all the studied eloquence of the schools; and is clothed with more power to the hearts of the hearers, than all the doctors' teaching.

Now let these texts bring up the rear and settle the point—Galatians, i. 11: "But I certify you, brethren, that the gospel which was preached of me is not of man;" "For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." What can be more plain? Verse 15: "But when it pleased God, who separated me from my mother's womb, and called me by his grace," verse 16: "To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood:" (no, not even with doctor school divine.) The above texts I think, do not leave you from scripture so much ground as to put the sole of your foot upon, as respects scripture and man qualification for men by theological schools for preaching. But take a few more texts—Matthew, xvi. 17: "Blessed art thou, Simon Bar-jona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." Then you see, to know Christ is the blessing of revelation from the Father. A teacher may tell truth, or tell of Christ; but he can't reveal truth nor Christ to a man. John, xvi. 14: "For he shall receive of mine, and shew it unto you." Christ speaking of the office of the Holy Ghost; whose office it is, and not doctors, to teach preachers how to preach and what to preach, and bring all things to their remembrance to help them to preach; and open and expound to the understanding of the preacher the whole fulness of Christ, and give the preacher utterance of words taught by the inditing and revelation of the Holy Ghost—without which qualifications no man can preach, no matter how eloquently or fluently he may talk of divine things, it is not preaching in God's way. And again—then opened he their understanding, that they might understand the scriptures. And again—unto me who am less than all saints is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ. So let the strife end, that God chooses, calls, qualifies, not in part, but wholly, for the work of the ministry—by gifts of grace, knowledge, revelation of his son, to understand the scriptures, gives utterance, brings to their remembrance all things he teaches them in secret. And what else is wanting, can you say, for the work of the ministry, for the edification of the body of Christ, and by the foolishness of preaching to save them that believe—not by wisdom of words which man's wisdom teaches? Then school-polishing preachers is the invention of men, and a corruption of God's plan of preaching to men; and therefore a learned clergy has as yet been a curse and oppression, to every nation where the practice has come. Witness Rome, Spain at present, France, Ireland, England—and these ought to be evidences enough to satisfy every reflecting American of the oppression that arises from a learned clergy, to the poor citizens of any country. And America has commenced to travel in this road that has led other nations to the tyranny, cruelty, oppression, and blood and death in the most horrid forms, flowing from a learned clergy stimulating the ruling power to those cruel acts of horrid punishment at which the heart of man revolts—except a learned priesthood. And while I write, as with a ray of light from history, I behold the beacons on the coasts of other nations stained with blood, warning young America that from this principle and these learned clergy to abstain, lest your glorious country should become the land of tyrants, the land of oppression, the land of blood, settling religious disputes in the field of battle; the land of thousands weeping in prisons, clog'd with irons for conscience sake; and a land of fires lit up, to roast human flesh, with weeping widows and fatherless children pouring forth their heart-rending woes, beholding the funeral flames that deprives them of their only friend. Oh, my God Almighty, in power save my country from the tyranny of such men—the country that gave me birth, the country of refuge, the happy asylum for the outcast and oppressed of all nations—and preserve to our children their civil and religious liberty, bought with the

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blood and sufferings of patriotic fathers How many godly men groaned in the prisons of Virginia and Massachusetts, by the hands of such tyrants, having their backs torn with whips by the stimulation of learned clergy; and often made to find a refuge among savages and met with better fare than in the hands of learned clergy, stimulating the magistrate Oh, ye sons of America, ye children of suffering fathers for your liberty, exposing their treasure for the happiness you now enjoy; think, will you think, meditate and compare what I say with the history of learned clergy and the end that they have brought other nations to—remembering that the same cause must necessarily produce same effect? For on that ground I venture to predict, if you don't put a stop to it, our liberty, our happiness, civil and religious, for hand and hand they will go, are gone; and when gone, like other nations in this point, may be gone for ever. Stop your money, stops the power, and save your country, save the liberty of thousands unborn and they will rise up and call you blessed. For from the best accounts I can collect from historical facts, of the incomes of the clergy of different countries, the following is the most correct statement, and will shew priest oppression. Spain—the total revenue of Spanish arch-bishops and other bishops, by their own account amounts to £520,000 sterling; the income of the canons, £469,845—in a word, the income of the Spanish clergy in tithes, fees, alms, livings, and produce of church lands amounts to the enormous sum of £13,660,000 sterling; while the expenses of the government are only £7,000,000—so much for learned clergy in Spain. England is paying from the best accounts, $50,000,000. Ireland is paying £72,000 sterling to twenty-six bishops, besides tens of thousands to under bishops and other church officers. The French clergy, in the 17th century, we are told, consumed annually 4,500,000 measures of pure wheat, (each measure making 600 lbs.) 900,000 measures of oats, 800,000 of barley, 860,000 of peas, 180,000 fat capons, 560,000 hens, 600,000 partridges, 12,500 fat oxen, 12,000 fat wethers, and 7,000,000 of eggs Oh, American farmers, think on this and sleep on your oars no longer, but be up and doing each man his part, before priest takes the bread out of your children's mouths and live by the sweat of their brows.

Before the revolution in France, one-third of the property of that kingdom was in the hands of the clergy; such is the power of tithes to take property from farmers. Since the revolution, and in the year 1828, France paid about $7,000,000 to their clergy. Doctor Barrington, who died in England, and had been Bishop of Durham for nearly fifty years, it is supposed, for his ministerial services received $4,500,000. This, American farmers, is shearing the fleece in style, is it not? Look out, there are wolves in sheep's clothing; but remember this, that a wolf has a dog's foot, if a sheep's back or appearance; and money by religion, or gain by godliness, is that foot, in all countries. Law religion makes fat bishops, but poor farmers and mechanics.

Poland, Scotland, Wales, Austria, &c. &c. are not much better off in religious oppression. Millions on millions are wrung by law from the poor laboring part of the community, to maintain a set of pretended messengers from God, whose influence for the greater part is and has been a curse to church and state, in all the countries of Christendom more or less; and your uncle Tim says, that money, popularity and power, are three grand marks to distinguish between the false and true ministers of God and the devil. Oh, America! American citizens, will you, by the gift of your money to the societies of the day, destroy liberty bought with the blood of your fathers? Think, think, pause and think, that all this oppression has existed on farmers and mechanics in other countries, and still exists by the influence of learned clergy. Then beware before too late, I charge you, for there are dog's teeth under a sheep skin, that may and will devour.

I am fully persuaded that thousands are actuated in these things without foresight or forethought, and from what they conceive the purest motives; but alas, how much evil doth arise for want of forethought and rightly conceiving of matters before they take place. In other countries school-made preachers have wallowed in luxury and grown rich, grand, and opulent tyrants, on a priest-ridden community, Whenever a marriage takes place between church and state, look for vengeance to wreak all its cruelties but on statesmen, the clergy, and their party; and the clergy to become cruel oppressive tyrants, blood-suckers and agents of hell, scourges to the church of God for deviating from his word.

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And as for Bible and Tract Societies, Nehemiah, you have not even attempted to prove them from scripture. It is then taken for granted, that you admit they are the inventions of men, as the Kehukee Association has said. So we shall leave them where they were; regarding them as species of clergy speculation, and as parts of the one great scheme to destroy the liberty of conscience of this nation.

(*to be continued.*)

FOR THE PRIMITIVE BAPTIST.

To Edward Grice, of Baltimore county, Md.

MY DEAR BROTHER IN CHRIST: How do you do, my brother? And pray how are you getting along in the divine life? Does old nature improve much, and bid fair to be perfect in the course of another year or two? Or is it still like the wild ass colt?—stubborn,—obstinate, wayward and perverse? If this is still its character, and you at times are made uncomfortable by it, perhaps your best way would be to get a bill of divorcement and be separated at once from so ill-grained a companion Surely your conscience cannot be so tender as to raise religious objections to a dissolution of a marriage in this instance. Put off,—put off the old man with his deeds and parley no longer on the subject, for to me it is clear that there is an infamous conspiracy going on between Apollyon and the old man of sin against your soul. Yes, sir, the utter ruin of your immortal part is what these two old conjurers are aiming at and seeking after. They are bent on mischief and much foul play has been carried on in the world by them. But as they are too bad to talk about, we'll drop the subject and so pass on.

I hope you see a thousand charms, and glories, and beauties, in the mystical Rose of Sharon. How poor and inferior are all terrestrial objects when compared with this Rose, this live-long Rose. All the divine and warm affections of saints on earth and saints in heaven, centre in this fair Rose; and on the same, angels gaze with admiration. Yes, this sweet Rose is the glory and beauty of eternal noon, and the life and light of the church here below. Immanuel is the more sublime name of this mystical Rose of Sharon; and do, my brother, pray God to give you sweet and refreshing views of this blessed Immanuel, who took on him the seed of Abraham and so became our brother and Saviour; and the rich anointing oil is on his head in such vast profusion, that he spreads a fragrancy wherever he goeth. But let the church bear her testimony in this case,—*Because of the savour of thy good ointments, thy name is as ointment poured forth*, Song, 1. 2. Go on, Zion, go on! *All thy garments smell of myrrh, and aloes, and cassia, out of the ivory palaces*, Psa. 47. 7, 8. Proceed, thou fairest among women, proceed! *I will trust and not be afraid; for the Lord Jehovah is my strength and my song; he also is become my salvation*, Isa. 12. 2.

My brother, there is no rest nor peace for a poor sin-burdened soul, but in this our most blessed Immanuel; but in him is quietness and assurance for ever. Out of Christ all is a bubble,—lighter than vanity. What the Lord once said to Israel his chosen, he now says to you and I, my brother, to wit, *Yet will I be to them as a little sanctuary in the countries where they shall come*, Ezek. 11. 16. And when we can creep into this sanctuary, the noise, and bustle, and quarrels, and idle disputations among men, whether in church or state, affect us not. The Lord says, *My people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting-places*, Isa. 32. 18. God Almighty grant that we may be found in these places, for here is safety, and peace, and rest. Yes, all must needs be well here; and wo to those who take shelter, or try to shelter elsewhere.

The bosom of everlasting love is one of these sure dwellings, for who or what can hurt or harm us here in this place? The cross of Christ and its glorious doctrines, is another of those *sure dwellings*, for who can pluck us hence? The work of grace in the soul by the Holy Spirit, is also one of those *sure dwellings*, for where this work is begun, divine veracity stands engaged to complete it. Also, the holy Trinity,—three proper and distinct persons dwelling in the incomprehensible Jehovah, or the divine essence, and their love, and complacency, and high delight, and great joy, which they take in the elect, is one more of those *sure dwellings*. Likewise, the covenant which the holy three entered into on the behalf of an elect world, and which is said to be 'ordered in all things and sure,' is another of those *sure dwellings and quiet resting-places*. Now, to be acquainted, experimentally acquainted, with those

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things, and places, and dwellings, and to see something of their glories, and to enjoy the same in our souls, is a religion worth having, and worth suffering for, and worth seeking after, and worth speaking in praise of.

In those momentous matters, then, how are you, my brother, getting along? You know very well, that the enjoyment of those things in the soul have a very withering influence on the vanities of this mortal life; i. e. it withers them in our esteem; and especially does it tend to wither down, and paralyse the power, and dry up the fluids of the *old man*. I do not mean that he improves under it or gets any better. No, no; just as well can the Ethiopian change his skin, or the leopard his spots, as for this *old man* to become any better at heart, since he has been so long accustomed to evil. But still, the enjoyment of the precious things of the kingdom of God in our souls, and walking in the light, and peace, and the comfort of the ever blessed gospel of Christ, makes the *old man* limp sometimes, and to look as if he was inwardly sick and going into an incurable consumption: but if we just at such a time should happen to stick somewhere in the mire, and become a good deal bewildered, and the sky be rather lowery, and things within us not just as we could wish they were; the *old man* revives again, and at his revival we sicken, and as his strength increases ours wither, and if he is merry we are sad, and as he advances we draw back and are very timid; and the *old man* seeing the condition we are in, he dances and hops round us as nimble as a fairy, and then once more we are almost in as bad a pickle as we ever were. But although all this is true, yet 'he that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty', Psa. 91. 1; and this we are told is as 'a shadow of a great rock in a weary land,' and it is the 'rock of our salvation,' and the place where the weary are made to rest and the place of refreshing'; and under this rock and shadow we may sit down as the church of old did, as she says, 'As the apple-tree among the trees of the wood, so is my beloved among the sons: I sat down under his shadow with great delight, and his fruit was sweet to my taste', Isa. 32. 2; Deut. 32. 15; Isa. 28. 12; Song, 2. 3.

Under this shadow all is pacific,—clamor ceases,—confusion subsides,—the noise of war gives way to the proclamation of peace,—the winter passes off and the time of the singing of birds come on, and the voice of the turtle is heard in the land. This again is a *sure dwelling, and a quiet resting place;* and here may we seek to abide and consider it our home while we 'sojourn in Mesech,' Psa. 120. 5. and round the cross of Calvary may our eternal hopes sweetly twine, and flourish there. It is most blessed indeed to rest in the atonement; it is a defence against law and terror, smoke and flame, fire and brimstone, hell and ruin. Peaceful hours are to be enjoyed here; and blessed views too may here be taken of the gospel of Christ and of the great work of redemption for man. Contemplations on these things cannot well fail to raise our spirits and nicely to help us along on our journey to Jerusalem above. But for these things,—these precious points, we might as well at once yield ourselves up to despair and death; for on what could our hopes hang, were these things wrenched from us? Whatever other people may delight in, and be amused with, and take comfort from, and make their boast of; you and I are such sort of creatures, that nothing will suit our craving appetites, nor supply our wants, nor redress our grievances, but *a peaceable habitation, and sure dwellings, and quiet resting places.*

I want you to learn the art of living on Christ,—wholly on him, and in him to rejoice, and to feel surrounded with him, and every pulse to beat quick and strong for a further acquaintance with him and the power of his resurrection. May Christ be your all and every thing,—your rock, refuge, portion, sun, and shield. A life of simple dependence on the Lord of glory, is a life of nobleness,—a dignified life; and just such a life I wish you may live and so 'finish your course with joy', Acts, 20. 24. It is certain that Christ is worth all our attention, and all our thoughts, and all the praises we can heap upon him; for you know that he is made of God unto us, 'wisdom, righteousness, sanctification, and redemption', 1 Cor. 1. 30. Your correspondent is going on comfortably in the Lord,—never more so since he has been in the ministry: no, never so much so. He is living in view of a glorious immortality, and no way under the fear and dread of death. God hath taught him to live a life of faith on himself and his vast fulness of mercy; and thus too he lives, and it is a life of happiness,—a peaceful life, and a

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contented life, and that his soul knoweth right well; and hence he envies no man, but *pities many*. He however, is not without difficulties within and without. Canaanites are yet in the land. I long to preach in your house again; for showing how Christ is exalted in the salvation of sinners is the most delightful work that I ever was engaged in, and the delight increases on me at a strange rate. You see I have nearly filled my little sheet up to the brim. I have some expectation of once more visiting the western country. My kind love to your family and all your neighbors. Adieu.

JAMES OSBOURN.

Woburn, Mass. April, 1842.

P. S. I expect soon to be in Baltimore.

THE PRIMITIVE BAPTIST.

SATURDAY, MARCH 11, 1843.

☞ An error occurred in the date of the obituary notice in our last number—Elder Lawrence died on the 23d January, instead of the 16th, as stated.

TO EDITORS PRIMITIVE BAPTIST.

Wilmington, N. Carolina, Feb. 14th, 1843.

DEAR AND MUCH BELOVED BRETHREN: After my due respects to you and all the beloved brethren in the Lord, I send you these few scribbling lines to inform you that it has pleased that God who worketh all things after the will of his own councils, to direct it so as for me to get hold of the little paper called the Primitive Baptist And I am well pleased with them, for I do believe that they hold forth the gospel of our Lord and Saviour Jesus Christ in its purity and in truth; and I expect to take them as long as they hold forth the doctrine they do.

Dear brethren Editors, since I have taken the Primitive I have been highly solicited to become an agent, and I have consented to do so, as I do believe there are some brethren here that love to hear the truth. And as such, I am directed to write on for three numbers of the present volume, to be sent to the Wilmington post office.

And may the Lord of love and peace prosper you and your little paper, and finally save you all in his kingdom is the prayer of your unworthy servant for Christ's sake. Amen.

JAMES H. SMITH.

TO EDITORS PRIMITIVE BAPTIST.

Macon, Ga. Feb. 13th, 1843.

DEAR BRETHREN: I once more take my pen in hand to let you know, that I am still spared through the goodness of God. And as such I will inform you, that the religion of Christ is at a very low ebb in this section, notwithstanding we have the gospel preached in its purity. And oh, my dear brethren, let us be earnestly engaged to God fervently, that it may be his blessed will to revive his holy cause in the hearts of his children, and thence to sinners that have not been changed from nature to grace, and cause Zion to rise out of the dust, as it were, and put on her beautiful white garments, and send her forth conquering proud rebellious hearted sinners. And oh, that it may be the will of God to dispel the thick darkness that appears to overshadow our land at this time, and cause the true light to shine once more in the hearts of the people in such a way as to cause a great reformation to take place throughout our land every where. And that Christians may come together once more, and be united as a band of brothers in the cause of our heavenly Father. Not one saying, this is the way; and another saying, that is the way. But let them take the word of God as the man of their counsel, following his blessed precepts and commandments; and not take the say soes and inventions of men, knowing that all men are fallible creatures at best and liable to err.

I must now come to a close. And in conclusion, dear brethren, I beg all of your earnest prayers at a throne of grace on the behalf of myself and family; hoping at the same time, that the blessing of God may rest upon each one of you. So farewell for the present.

JAMES HOLLINGSWORTH.

FOR THE PRIMITIVE BAPTIST.

Aiken, Barnwell District, So Ca. Feb 22nd, 1843.

To the Primitive Baptists throughout the United States.

DEAR BRETHREN IN THE LORD: In our church meeting at Bethlehem church, Edgefield district, So. Ca a couple of dele-

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gates, namely, brethren M. McGraw and V. Bell, who in company with brother Musgrove brought to us the true gospel from Fairfield district, So. Ca. We believe they came in the uncorrupted word of his grace who liveth, and abideth forever

The brethren M. McGraw and V. Bell, were the bearers of certain communications to us, which we with pleasure transcribe to you as tokens of our brethren's regards for us about Aiken, in our tried state and condition. The following are their communications.

—

From the Crooked Run church.

Reverend Wm. B. Villard and John Galloway, also the brethren John V. Sawyer and B. E Clark, lay members, &c. trustees as appointed by your little Association.

Dear brethren, we, the Crooked Run Primitive Baptist church, having seen in the 23rd number of the vii. volume of the Primitive Baptist, a communication signed by brother Villard, stating that the South Carolina Rail Road Company were willing to give the Old School Baptists a lot of land in the town of Aiken, on which to erect a meeting house, provided they would build the said meeting house within six months after getting titles to the said lot; and that the above mentioned were trustees to receive the said titles, and to receive contributions from distant brethren in aid of the important object in view; and took the said under our serious consideration at our church meeting the Saturday before the second Lord's day in January last. And the unanimous feeling seemed to be, that the object in view by our brethren of the Old School, and the churches in your Association, is one worthy the consideration and encouragement of our denomination.

Dear brethren, we know not how to express our views and feelings, in regard to the business you are taking into hands. But we consider this call of yours for money, one of no ordinary character. If it were like the calls of our New School brethren, likely to be repeated annually, quarterly, or monthly, and for an object not recognized by the word of God; of course, according to our avowed principles, (now generally known to the world at large,) we would beg to be excused. But when we consider that the little country town of Aiken already embraces such a variety of denominations professedly Christian, that the Roman Catholic, and most of the nominally Protestant denomination, between us and them, already have foothold in this little town; that the town is improving and likely to become populous, we think it highly important that the standard of the gospel in its purity should be lifted up, and that the Old School Baptists should have the stated ministration of the word and ordinances in the place. If our voice could reach our Old School brethren throughout the surrounding country, we would say to them, men of Israel, help.

But, brethren, if we were to encourage you to go on in the business you have in view, merely by giving you compliments, you might with great propriety tell us, that compliments alone won't go far towards defraying the expenses of building the said meeting house; that as actions speak louder than words, and as faith without works is dead, you would like to see a little of our actions in the matter. In reference to the matter we will just inform you, that we forward you the sum of fourteen dollars and ten cents, by the hands of brethren M. McGraw and V. Bell, to assist so far as that small sum will go, in the object you have in view to accomplish. The sum in itself is indeed but small, and we may say it is indeed trifling, and of no account in comparison of the thousands mendaciously begged from the priest-ridden poor, and squandered away by the New School clergy, in objects that are worse than useless. But this little sum is a free will offering, and all the regret we feel parting with it, is that it is so small; and the only apology we have to offer for its being so small, is that we are few in number, have all large families, and times are embarrassing. And though it may seem a degradation to us, in the eyes of the New School Baptists, we have to confess that raising this small pittance, we seemed to ourselves to be going, in our present circumstances, to the utmost of our abilities, otherwise you would have received a larger sum at our hands.

Praying that God would grant you every blessing needful for soul and body, and that he would give you a happy pilgrimage through this world, and everlasting felicity beyond the grave, we are, dear brethren, yours in the ties and fellowship of the gospel. Signed in behalf of the church, the 11th Feb'y, 1843.

JONATHAN MICKLE.

—

From the Ararat church.

We, the Primitive Baptist church of

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Christ at Ararat, Fairfield district, So. Ca. correspond in the above sentiments and actions, and have sent by brethren M. McGraw and V. Bell, the small sum of five dollars, hoping that God will bless you in so good a cause, and that it may be a means of showing forth the mighty power of God in the salvation of many souls.

GEORGE SIMPSON, C. C.

Feb'y 11th, 1843.

And now I wish to inform my Primitive brethren, that I was requested by the Bethlehem church above mentioned, to address these few particulars to you; which I have quite imperfectly performed. But it is the wish of that church to acknowledge in the papers, the amount of the sums found in the communications of both of the churches referred to; and that this is to be known in the papers as our determination, in all sums which may be forwarded on to us in future.

We have discovered that some of our brethren are apprehensive we may be aiming at a building of considerable cost; we therefore think it proper to suggest a building of thirty feet square, or even less if it should be thought proper; but we say thirty in square, because if required at a future period 10, or 15, full may be conveniently added, which would make the building yet more shapeable, and respectable to the eye. It is desirable that all persons having communications with this humble call for money, never fail to let the name and place be known to us, that we may know how to respond. The money will, as you have seen at the first, be lodged in the trustee's hands. I am, dear brethren, yours affectionately in bond of love.

WM. B VILLARD, Sen'r.

TO EDITORS PRIMITIVE BAPTIST.

Georgia, Troup county,
Feb. 22nd, 1843.

DEAR BRETHREN: Having to write for other purposes, I have concluded to communicate a few things to you and let you hear from this country once more. I hear some of you saying, it is a cold time of religion with you, but it is not so in this country, for we have a great deal of religion amongst us. But I read in God's word of three kinds of religion—the Jews' religion, vain religion, and pure religion; but the kind we have here I do not know what to call it, unless I call it man's religion. But it is a cold time amongst the Old School Baptists, but generally we are at peace amongst ourselves, and have to live by faith; and I hope it is that faith that purifies the heart and works by love.

Dear brethren, I love to hear from you often; write on and let me hear from you as often as I can while I live in this unfriendly world. For I cannot expect to stay here long, agreeably to the course of nature, for I am now in my 69th year and have been in the Baptist church the rise of forty years, and am now as full of doubts and fears as I was forty years ago. Therefore, brethren, I do wish the Lord would give you a spirit of prayer to pray for poor me.

Dear brethren, I am old and it tires me very much to write; therefore, my communications must be short. I conclude by saying, when it goes well with you remember me, &c.

ANTHONY HOLLOWAY,

TO EDITORS PRIMITIVE BAPTIST.

Alabama, Barbour county,
Feb. 11th, 1843.

DEAR BRETHREN EDITORS, of the little messenger the Primitive Baptist: Having to make my remittance for your valuable paper for the present year, I want to send you a few lines which if you think them worthy I want published; but if not worthy, lay them by and no harm done. As I think there are several things that might with propriety be laid by, and one particularly, namely, writing on the two seeds. Brethren, such writing and doctrine does not have a tendency at this time to edify the church and strengthen the bonds of union among the dear children of God. Remember the missionary wolves have so lately been among us, and you know what a shyness there is among a flock of sheep when the wolves have just been among them. They no doubt are under continual alarm, and at every strange voice they hear are ready to conclude, wolf, wolf. So I will say, I do not believe such writings are at this time expedient, if they are lawful. So let all things be done to edifying, and let no man cast a stumbling block in his brother's way. But let every one that will write, stand "not run" in the ways, and let him enquire for the good old path, yes, the good old pilgrim path, the path that leads along that highway, the way of holiness; and let him walk therein, and

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contend earnestly for it, as being the only path that leads from this vain world to everlasting glory; that happy place of rest at God's right hand. I leave this matter, having said what I have.

In the Christian Index, vol. 10th, and No. 49, page 1st, there is a cry from Missouri, raised by one Rev'd J. S. Smith. Whether Rev'd Mr. Smith lives in the State of Missouri and raised his cry there, or whether he lives in a little scope of country in Pike county in this State, I am at a loss to determine, as he does not see proper to inform us. The scope of country alluded to being in Pike county, is near me. I also am well acquainted with a missionary preacher living in that scope of country by the name of J. S. Smith, and if he is the Smith that raised the cry, he likely knows me by name at least; and I do assure him I was astonished at seeing his piece in the Christian Index. So also were many others, among whom were several of my neighbors, who also are well acquainted with Rev'd J. S. Smith. But the description he gives of himself as to his poverty, does not well agree with the Rev'd Mr. Smith with whom I am acquainted, especially where he says his poverty prevented him from owning a horse, till of late he had to walk so far to his appointments. This will not answer to the apparent condition of the Rev'd J. S. Smith whom I have alluded to. I have frequently seen him, but never travelling on foot while journeying, but on horseback. Besides, I presume he could at any time have purchased a horse, provided he could have found one for sale, as he has had several slaves and other property about him for some time past.

Surely this cannot be the Rev'd J. S. Smith, of Pike county. His character has ever, so far as I am acquainted, been untarnished; a man of candor, and worthy of confidence. The density of population he speaks of, well answers to the scope of country above alluded to; but the destitution of ministerial accommodation in that populace is so foreign from being answerable, that I should entirely have concluded that the cry was raised in the State of Missouri by a Rev'd J. S. Smith, of that State, had it not been for a horse alluded to, obtained from a precious old sister just before she died. It is reported to me of late, since this cry from Missouri was made, that Rev'd J. S. Smith, of Pike county, obtained a horse by purchase from a woman, and paid for the horse like a gentleman, and like Rev'd J. S. Smith, of Pike county, is, I think, able and no doubt always willing to do. Upon the whole, having the acquaintance that I so long have had with him, and esteeming him so high as I did, when I compared his character, his apparent condition in life, how much he stands above indigence, together with the destitution spoken of already, with every contingent circumstance connected; from the very high regard I have for him, I do not want to believe that Rev'd J. S. Smith, of Missouri, in Pike county, Ala., ever wrote or sent such a piece to the Editor of the Christian Index, to be printed, knowing that the representation in the Index does not answer to J. S. Smith, of Pike county, in the State of Ala. Nothing more, but remain yours as ever.

CARY MOATS.

TO EDITORS PRIMITIVE BAPTIST.

Henry county, Ga.
Dec. 17, 1842.

DEAR BRETHREN: We will try to keep up the Primitive in this section of country, though it meets with a great deal of opposition here, as every profession here appears to be opposed to the O. S. I hope that you will soon hear from us again. Yours in haste.

WILLIAM GARRETT.

FOR THE PRIMITIVE BAPTIST.

CIRCULAR LETTER.

Of the Noxubee (Mi.) Primitive Baptist Association, 1842.

The "Noxubee Primitive Baptist Association" to the churches composing her body, sendeth Christian salutation:

DEAR BRETHREN AND SISTERS IN THE LORD: We have taken the subject of Church Government upon which to address you from this place; and although the limits of a Circular will preclude the possibility of a thorough investigation, or a full exposition of this important subject yet we design to present to your minds some of the most prominent points of it, in order to draw your minds to an investigation of the subject for yourselves. It is generally known that the Primitive Baptists believe in, and practice in their churches, that form of government called republican—though we are aware that oth-

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er denominations differ from us on this point as well as others—we feel it to be our duty to adhere closely to the book of instruction, in our practice as well as faith; and we think the form of government laid down by our Saviour in the New Testament, is purely republican—for proof of which we will call your attention to his word recorded by Matthew, chap. 20th—25th, 26th, 27th verses—"But Jesus called them (his disciples) and said, ye know that the princes of the Gentiles exercise dominion over them, they that are great exercise authority upon them, but it shall not be so among you; but whosoever will be great among you let him be your minister, and whosoever will be chief among you let him be your servant" Look also at Mark, chap, 10th, 42d, 43d, and 44th verses, together with Luke, 22d—25th, 26th, 27th verses, which all touch the same point, and prove the same thing. We will remark that these words were spoken by our Saviour in a reply to the request of certain disciples for a grant of extra honor and power to be conferred upon them, in placing them one upon his right hand and the other upon his left, in his kingdom. In this request may be discovered that thirst for exclusive power, privilege and honor that is interwoven with the nature of man, and has rendered many men conspicuous for oppression, both in Church and State, which principle met a withering rebuke from our Saviour, and to prevent the exercise, or influence of it in his kingdom or church militant, he immediately laid down a form of government at once just and equal—which does honor to the author and confers lasting benefits and advantages on those who practice it—a form in every way suitable to display his wisdom, and love of equality among his followers, by making an equal distribution of power among them all; to be exercised as a terror to evil doers, and for the praise of them that do well; for his glory and the good of the whole church as a body, but not for the advantage of one or more, to the injury or oppression of others. The scriptures above quoted are so plain and pertinent to the point, that it needs but little comment to make it plainer. He tells them "ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them, (i. e. the kings exercise authority upon the princes, and the princes upon the people) but it shall not be so among you. But whosoever will be great among you, let him be your minister, and whosoever will be chief among you, let him be your servant."—Minister and servant signifying the same thing, proves that he did not give the government of his church into the hands of his ministers. For if he had, it would have been a monarchy like the Gentiles lived under. Moreover, it would be entirely inconsistent with wisdom and propriety, for a man to give into the hands of his servants the government of his family; but while he may lawfully require their service or labor for the good of the family, the servant is bound to render obedience to his master's wife—because it is the will of his master that he should do so—and if he refuses disobedience, he immediately incurs the displeasuse of his master, especially if she is carrying out the will of her husband contained in his written word. It is a well known fact, that many difficulties of a distressing nature arise in families, from the conduct of disobedient servants—but perhaps not more than arises in churches, from the conduct of self-willed ministers, who undertake to lord it over God's heritage, instead of being examples to the flock. And in order to prevent such difficulties and confusion, he gave the authority into the hands of his church, or bride, giving her his spirit and word to inform her mind, and guide her judgment in truth and justice, and made the great ones of his family the servants of all—that is, servants of the church—which is abundantly proven by the word of truth 2d Cor. 4th chap. 5th verse. "For we preach not ourselves, but Christ Jesus, the Lord, and ourselves, your servants, for Jesus' sake. For though I be free from all men, yet have I made myself servant to all." With many other scriptures that might be brought forward in proof, but time would fail us.

In order to prove conclusively that the supreme power is vested in the church, we wish to call your attention to Matthew, 18th chap. 15th, 16th, and 17th verses:" Moreover, if thy brother trespass against thee, go and tell him his fault between him and thee alone. If he shall hear thee, thou hast gained thy brother, but if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he neglect to hear them, tell it to the church; but if he neglect to hear the church, let him be unto thee

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as a heathen man and a publican." In this scripture we have directions for treating private offences, which when duly attended to, and the offence yet remains, it must be made public, and treated accordingly. Tell it to the church, not to the preacher or the deacon, but to the church, the proper authority to hear and decide the case according to its merits: the highest ecclesiastical power or tribunal, from whose decision no appeal is allowed in the case; for if he neglect to hear the church, let him be unto thee as a heathen man, and a publican—that is, let him be excluded from the fellowship or communion of the church, and be unto thee as a man that is not a believer. Now if there existed any power above that of the church, is it not reasonable to suppose that our Saviour would have mentioned it, and have pointed out some mode of appealing from a lower to a higher jurisdiction? but no such power or mode is pointed out But on the contrary he says, verse 18th, of the same chapter, "Verily I say unto you, whatsoever ye shall bind on Earth shall be bound in Heaven, and whatsoever ye shall loose on Earth shall be loosed in Heaven." (i. e. when done in accordance with his will.) Having proven conclusively (as we think) from the word of God, that the church is the highest ecclesiastical power established upon earth by our Saviour, we design to show the use of it in a brief manner, when it is exercised in the spirit of the gospel. But before we proceed any further, we wish to be fairly understood, that in our previous remarks, we are treating of church government, not national government, or civil power, and while we most cordially and fully believe all that we have said upon the power of the church, we view it as distinct from, and unconnected with the civil power of our national, or state governments; and while we are accountable to God and the church for our faith and practice, in a religious point of view, we at the same time feel ourselves bound by every principle of our religion, to render obedience to the civil laws of our happy country, and when we fail to render obedience to the powers that be, we plead or claim no exemption from the punishment justice would inflict, in consequence of being church members.

We will now proceed to show the use of church government, and the first thing we will notice is, that the government of the church is to keep the church pure both in faith and practice, and thereby to "shew forth the praises of him who hath called us out of darkness unto his marvelous light." 1st Peter, 2d chapt. 9th verse,—Our Saviour says, ye are the light of the world, a city that is set on a hill cannot be hid, Matt. 5th chap. 14 ver. Therefore, in order that the candle may give light to all around, it is necessary a strict gospel discipline be observed, and practiced by the church, of this the snuffers in the temple was a figure--to snuff the candles and make them shine brighter, and thereby show forth the glory of the great God of the temple—but let us be careful in using the snuffers that we don't extinguish the light—that is in using the authority which God has given us as churches, let us be careful that all our acts tend to his glory and the good of the church or brethren—let us then be diligent in searching the scriptures, to know his will and our duty as church members; filling our seats in the house of the Lord, and watching over one another for good, admonishing, encouraging, and exhorting each other to duty, and thus glorifying God in our bodies and our spirits, which are his. But let us not conclude that because our Saviour has confided so much to our care, and conferred so much power on us as churches—that we are infallible, or that we are not accountable to the great head of the church, who has raised us up, and made us set together in heavenly places in Christ Jesus.—The word informs us that to whom men give much, of them will they require the more. Let us keep in mind that Churches as well as individuals may err, not only in faith but also in practice—Read the Epistles directed to the seven churches of Asia, Rev. 2nd and 3rd chapters, and be instructed and admonished where he censures some things, approves others. Among the things he approves, we notice among others, that they could not bear them that are evil; their works, and charity, and service, and faith and patience, (i. e.) their works of faith and labors of love, which the Lord has promised not to forget; their charity or love, out of which their service to God arises, and is acceptable to him through Jesus Christ, because it springs from a principle of love or charity; their faith, that is, their firm belief in his power and mercy, set forth in his plan of salvation, the knowledge of which they had received by the spirit working faith in them; that faith which works by love, and purifies the

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heart, their patience in suffering persecution from those who say they are Jews, and are not;' their tribulation in the same, suffering for the name Jesus. If ye be reproached for the name of Christ, happy are ye, for the spirit of glory and of God resteth on you. Another work which he approves, and which we had almost forgotten to mention, is that they had tried them which say they are Apostles, and are not, and hast found them liars; while some of the things for which he censures them, are for having among them, those that hold the doctrine of Balaam; who love the wages of unrighteousness, and who taught Balak to cast a stumbling block before the children of Israel, to eat things sacrificed to idols, and to commit fornication—and because thou sufferest that woman Jezebel, which calleth herself a prophetess to teach and seduce my servants to commit fornication, and to eat things sacrificed to idols—It is worthy of remark that this Jezebel was a patroness of the prophets of Baal, feeding them at her table—while she was a violent persecutor of the prophets of the Lord.—And if the Lord censured the church of Thyatira, for permitting her to abide and teach among them, those things that are contrary to sound doctrine, let us not suppose that she can abide and teach among us, and we be guiltless—he that has an ear, let him hear what the spirit saith to the churches. To him that overcometh, will I give to eat of the hidden manna, and I will give him a white stone, and in the stone a new name written, which no man knoweth, saving he that receiveth it—We will further say to you brethren, that it is your duty, not only to observe the things that we have hinted at, but there are important duties devolving upon you as men and citizens, and Christians—as men we would recommend to you, to walk honestly towards them that are without, that you provide things honest in the sight of all men, that you render not evil for evil, nor railing for railing, but contrary wise blessing—knowing that ye are thereunto called, that you should inherit a blessing, for so is the will of God. that with well doing, ye may put to silence the ignorance of foolish men. Be not overcome of evil, but evercome evil with good, in short, as ye would that men should do unto you, do ye even so unto them, for this is the law and the prophets. Furthermore brethren, we would exhort you as citizens of a free and happy country, to endeavor to perpetuate our civil and religious liberties—discountenancing every attempt to unite Church and State—as we view that as one of the greatest evils that could befall our country—famine and pestilence not excepted—for we hold it to be impossible for the free exercise of religious opinion or worship to continue, after a union of those powers are effected—of which the countries of Catholic Europe are faithful witnesses, giving evidence not to be doubted much less disputed, that where the civil power is brought to brace up the religion of Christ, that its purity soon becomes lost, and instead of the pure religion of the Bible, a system of falsehood, extravagance, fraud and tyranny, or despotism are substituted, which has swallowed up the last vestige of civil or religious liberty, as well as the most of the pure religion, of the blind superstitious priest ridden followers of Popery. Let us be instructed by their misfortune and profit by their example. And lastly, as Christians, we would exhort you to love one another. A new commandment I give unto you, that ye love one another, says our Divine Redeemer. Let us as his children provoke one another to love and good works. By this shall all men know that ye are my disciples, if you love one another. We know that we have passed from death unto life, because we love the brethren.—Finally brethren, farewell, be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you. Amen.

TO EDITORS PRIMITIVE BAPTIST.

Macon, Ga Feb. 10th, 1843.

Dear Brethren and Sisters, scattered over these United States and Territories: May grace, mercy and peace be multiplied to you. I am truly glad to hear so great a number contending for the truths of the gospel, and wish the Primitive Baptist paper to be continued. Yours as ever.

JONATHAN NEEL.

TO EDITORS PRIMITIVE BAPTIST.

Alabama, Sumter county, Feb. 18th, 1843.

Dear Editors: We by great scarcity of money had declined taking your papers, but finding that we had lost a friend that revealed to us many secret things, and many things that we know to be true, and things that we have experienced, I can in

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form you that your papers are highly esteemed in my neighborhood, and are deadly weapons to the enemies of them. Although the times are hard, the loss of them appears so great that we have come to the conclusion that we will try to raise money to pay you for them, if you will send us them again.

I have not time to write you any thing at present worth notice, I am writing on my knee; but at some convenient time, perhaps I may give you a sketch of the times. *JESSE B. THORNE.*

TO EDITORS PRIMITIVE BAPTIST.

Hickory Grove, Bibb county, Ga.
Feb. 1st, 1843.

DEAR BRETHREN EDITORS: Having again to write, in order to renew my subscription for the year 1843, and as the 8th volume has now commenced, I again have to send on my remittance, and according to Millerism this is the last time; for I learn there is a prophet, or dreamer of dreams, in one of the States north of us, by the name of Miller, who states that the world will come to a final end in April next.

Now, dear brethren, we all know just as much about the end of the world as Mr. Miller does, and we all know just as much about it as God Almighty intends we shall; for of that day and hour knoweth no man. The angels of heaven do not know, the Son according to his humanity did not know the time of the end; but the Father only knew the time. Therefore we are commanded to watch and pray and be ready, for we know not the time of the end.

I shall give you a few lines of my homespun poetry for publication. Yours in the best of bonds. *BENJAMIN MAY.*

For Christmas day. C. M.

While shepherd's watch'd their flocks by night,
As we do understand;
A glorious light it shone so bright,
It cover'd all the land.

While shepherds watch'd their flocks by night,
A star was seen to rise;
With glorious splendor fair and bright,
Through all the eastern skies.

While shepherds watch'd their flocks by night,
They heard the angels sing:
All glory to the prince of light,
The great high priest and king.

While shepherds watch'd their flocks by night,
As all may understand;
They saw a glorious heavenly light,
A great angelic band.

While shepherds watch'd their flocks by night,
As we are plainly told;
The wise men saw the glorious sight,
And gave their gifts of gold.

Simeon and Anna waited long,
To see this glorious sight;
Redeeming love was then their song,
To see this glorious sight.

They both did wait before the gate,
And would not leave the place:
Their faith was strong, they waited long,
To see the Saviour's face.

Time and Tide for 1843. 7s.

Time and tide together go,
Time is all we mortals know;
Tide will rise and then will fall
Time it slays us one and all.

Tide it ebbs and then it flows,
Time it always onward goes;
Time it will not stop nor stay,
Runs by night as well as day.

Tide will come and then will go,
This is what we mortals know;
Time is ever on the wing,
Time it doth our comforts bring.

Tide will rise and down will go,
Time it never can do so;
Time it runs eternal round,
Tide it always knows its bound.

Tide of time it always goes,
Never waits for friends or foes;
Time it always runs ahead,
Till we're numbered with the dead.

Time will bring the judgment day,
Gabriel's trump we must obey;
Then to rise what thought can tell
Hear our doom, to heaven or hell.

FOR THE PRIMITIVE BAPTIST.

Elder *Burwell Temple* is expected to preach at the Falls Tar River, on the 29th of March next; 30th, at Hardaway's; 1st and 2nd April at Tarborough; 3d, at Old Town Creek; 4th, at Upper Town Creek; 5th, at Tosnot; 6th, at Black Creek; 7th, at Contentnea; 8th and 9th, at Salem.

AGENTS,

FOR THE PRIMITIVE BAPTIST.

NORTH CAROLINA.—J. Biggs, Sen. *Williamston* R. M. G. Moore, *Germanton.* W. w. Mizell, *Plymouth.* Benj. Bynum, *Nahunta Depot.* H. Avera, *Averasboro'.* Burwell Temple, *Raleigh.* G. W. McNeely, *Leaksville.* Thos. Bagley, *Smithfield,* James H. Sasser, *Waynesboro'.* John Fruit, *Sandy Creek.* L. B. Bennett, *Heathville.* Cor's Canaday, *Cravensville.* William Welch, *Abbott's Creek.* Jos. Brown, *Camden* C. H. A. B. Bains, Jr. *Stanhope.* C. T. Sawyer, *Powell's Point*

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Georgia.—John McKenney, *Forsyth*. A. Holloway, *Lagrange*. P. M. Calhoun, *Knoxville*. T. Amis & D. W. Patman, *Lexington*. J. Hollingsworth, *Macon*. W. D. Taylor, *Union Hill*. J. W. Turner, *Pleasant Hill*. William Trice, *Thomaston*. Ezra McCrary, *Warrenton*. Prior Lewis, *Thomasville*. John Lassetter, *Vernon*. L. Peacock, *Henderson's*. V. D. Whatley, *Unionville*. T. C. Trice, *Mount Morne*. W. M. Amos, *Greenville*. J. Stovall, *Aquilla*. Wm. McElvy, *Attapulgus*. Geo. Leeves, *Milledgeville*. Wm. Garrett, *Cotton River*. Jesse Moore & John Hardie, *Irwinton*. A. G. Simmons, *Hickory Grove*. Wm. J. Parker, *Chenuba*. Jas. P. Ellis, *Pineville*. F. Haggard, *Athens*. A. M. Thompson, *Fort Valley*. Daniel O'Neel, *Fowlton*. John Applewhite, *Waynesboro'*. J. Wayne, *Cain's*. R. S Hamrick, *Carrollton*. David Smith, *Cool Spring*. Moses H. Denman, *Marietta*. J. Oates, *Mulberry Grove*. James w. Walker, *Marlboro'*. Edmund Dumas, *Johnstonville*. William Rowell, *Groversville*. Joel Colley, *Covington*. Isham Edwards, *Wilna*. Joseph Daniel, *Fish's*. Z. L. Boggs, *Hinesville*. Joshua S. Vann, *Blakely*. Abner Belcher, *Carlisle*. John Webb, *Lebanon*.

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Arkansas.—John Hart, *Saline*.

Illinois.—Thomas w. Martin, *East Nelson*.

Ohio.—John B. Moses, *Germanton*.

Kentucky.—Levi B. Hunt, *Manchester*. Washington Watts, *Corneliusville*. Levi Lancaster, *Canton*.

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Pennsylvania.—Hezekiah West, *South Hill*. Joseph Hughes, *Gum Tree*.

New York.—Gilbert Beebe, *New Vernon*.

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TERMS.

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THE PRIMITIVE BAPTIST.

EDITED BY PRIMITIVE (OR OLD SCHOOL) BAPTISTS.

Printed and Published by George Howard,

TARBOROUGH, NORTH CAROLINA.

"Come out of Her, my People."

VOL. 8. SATURDAY, MARCH 25, 1843. No. 6.

COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

The North Carolina Whig's Apology for the Kehukee Association.

WRITTEN BY JOSHUA LAWRENCE, 1830.

PART II.

A Reply to Nehemiah, of Georgia.

"Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein." Jeremiah, vi. 16.

(*continued from last No.*)

And as for your charges against the Kehukee Association, of avarice, popery, lordship, and a fear that all the money will be carried out of the country, &c. &c. we have only to say, that the spirit and temper with which your pamphlet was wrote, the charges you have alleged, the scurrilous abuse you have given, bespeak neither the temper nor language of a gentleman, Christian, nor gospel minister. And we consider it too mean and too abusive to answer, for it speaks for itself even with the friends of your cause. And were we to answer it, it should be with a little variation from David: The Lord rebuke thee, thou false and lying pen—or, with the answer of Jesus: Get thee behind us, Satan, for thou favorest the things of men's invention, and not the things that be of God, by his express word.

I have attended to all the scripture you have brought, as the only parts of your pamphlet worth much notice; and if you can answer this from scripture proof, so as to condemn it by as many scriptures, come forth; every attention shall be paid to you on that ground, but no attention will be paid to your abuse in any thing you may write, or your scurrilous jesting. And I hope by this time you have come to a better humor, and have or will repent for your folly of reproaching a body of professed Christians and ministers in a public pamphlet, for declaring what they think right, although it may run afoul of your sentiments; but it shews plainly the temper of a saint is not in your head or heart one. And it hath been industriously circulated, but by men professing godliness, whose conduct is a grief to their brethren; but upon the whole, I don't think you have derived much honor by your pamphlet among the friends of your cause, much less the enemies.

And I say you have no more right to add the practice of begging, or title selling membership into societies, or other various schemes of the day to support the ministry of the gospel, without express warrant from scripture, than the Pope and his clerical brethren had to add, as doctrines or practices, the following in his day: First, the doctrine of infallibility—for who can tell, whether such a doctrine was to be believed as seated in the Pope, or in a council of his satellites and pope-head and his priest to assist, or in the diffusive body of Christians at large; but they said they had it, but none could tell by scripture where it was. Secondly, their doctrine about repentance and confession of sins to a priest, to put a man in a state of salvation, although such a man may have lived the most debauched life, yet the pope's absolution was a sufficient passport at the gate of heaven. Thirdly, the doctrine of purgatory, by which is meant a temporary punishment

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after this life; and then, after being purified by the fire of purgatory, or some imaginary hell, they were released and made fit for heaven by the prayers of the living and mass for the dead. And fourthly, the doctrine of transubstantiation, a hard word to utter, but much harder to believe by me. that the bread and wine in the sacrament was or could be changed into the very body of Christ, so that every communicant absolutely partook of the real flesh and blood of Christ instead of bread and wine. What a hellish infatuation, thus for men that pretended to be ministers of Christ to attempt to impose from scripture, things so contrary to sight, taste, and feeling, the very senses that God has given us to judge things by; yet men in holy orders could perform and impose all these cheats on men, contrary to their senses, under the color of scripture for to aggrandise themselves and make money. Then is it a strange thing that the schemes of the day should be carried on to make money, and under pretence of having scripture proof? But, Sir, like these, you can't produce one express text, but must put a forced construction on different texts to get money; and like the pope and his gang, various plans will do so money is coming. And in the fifth place, the practice of preaching in an unknown tongue; and theological schools are a species of same sort. And in the sixth place, the worship of images—and for to venerate and bow to the schemes of priests to make money, is no better than to worship the images of the pope; or that, that Nebuchadnezzar set up: for it is teaching and obeying the commandments of men for those of God, or instead of God's. In the seventh, the worshipping of the bread and the wine in the eucharist was gross idolatry. In the eighth, the worship and invocation of saints and angels, and especially the Virgin Mary—does our Saviour speak in the scriptures one word of worshipping or invoking one or any of them? You know he did not. Then how came all this trash and imaginary vainness in religion in the Roman church in ancient times, that every sect in Christendom now condemns? Why, for this one reason alone—because the church at that day did not stick at express scripture for her directions in matters of religion; giving up this point, away they went into the wide field of imaginary inventions of men, for doctrines and practices required of God, when not one sentence could be found in his word. And it is so now with the church; she is giving up in the schemes of the day her only safeguard, that is, to demand of the clergy thus saith the Lord, or express scripture, in matters of faith and practice. And when she ever deviates from this rule, by little and by little of designing men, she is gone—I say gone, the Lord knows where she will stop; having then got into the wide sea of speculation without compass, map, or chart, for her guide. Then I say, farewell, I shan't follow.

I request every American that has it in his power, to review church history and compare the progress of learned clergy in our country with those of others, and see what the consequence will be; for I assure you, oh ye sons of liberty of conscience, that the best philosophical reasoning is, that in the same circumstances always happen like events. But perhaps all circumstances are never exactly alike; then regard the main influencing principle, and that is you know money, both in the past and present clergy. Then same cause, same effect. Count the liberty of your children gone, or stop your money from those you think are seeking money.

I have made some short remarks of comparison between the popish religion and missionaries, I now come to give a short sketch of comparison between monachism, or the monkish religion, and missionaries. Under the power of this religion, the religion of Jesus Christ seems nearly extinct, and imposture and fanaticism are applauded by public opinion in its room and with its name; so that a reader of history of this religion will be lost in the wide field of research, without particular attention to the main points of trade, speculation, and gain, that went on in the church under monachism. And first, in the ninth century, this passion in public opinion for relics became the chief talk and sale of the day. For it is said that the bodies of the apostles were dug up, and the fragments of their and other martyrs bodies, such as bones, or pieces of bones, legs, arms, toes, fingers, skulls, jaw bones, teeth, &c. &c. were brought into Italy from Judea by traders in the church, and sold at various prices and for large sums of money; and were often encased in gold, surrounded with precious stones, and worn as amulets about the neck. And no doubt some men, from the knavery of the Greeks and the fanaticism of the church, purchased often and wore the bones of dogs and other

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animals, for the bones of Mark, Bartholomew, or St. James, whom Herod killed: since the older the bone the more sure the purchaser was it was the bones of a saint. And so the traffic was then in the church, bones, teeth, old rotten wood, parts of the cross of Christ, Judas's thirty pieces of silver, &c. &c. all were sold for fixed prices by church characters under the color of religion, and great zeal for the cause of Jesus Christ. Only compare the missionary traffic of the day, selling membership in various societies at fixed prices, and pictures of the great northern doctors—the hire of missionary agents at $40 per month, $1 a day to a beggar, $2500 to a theologician—and can any American be at a loss to see the likeness of public opinion in the church in the ninth century and in the nineteenth? Merchandizing is merchandizing; if not in the same article, those of our time is still as bad as the ninth century, and by good words and fair speeches from black coats, the heart of the simple is deceived; and thus gain by godliness the mark of a covetous priest, a transformed minister of the devil—that is your uncle Tim's mark, drawn by a great unity of texts of scriptures.

The next comparison is in titles—in that age there were popes, cardinals, deans, hermits, friars, monks, nuns, and a hundred other unscriptural officers in the church, not heard of in one text of the New Testament; but gain, popularity and power, you will mark, as the three grand designs of all their proceedings. Now compare these former titles of president—ah, high honor indeed conferred on a man in the church of God, I am almost fit to say God with us; vice president, next to the top of the pot; corresponding secretary, recording secretary, treasurers, directors, and directresses, boards, missionaries, &c. doctors and reverends. Now say, can one of these titles for a Christian man be found in the New Testament? Were they in the apostolic age in existence? You that read the New Testament know they were not. Then mark the three grand designs, money, popularity and power; for who in the New Testament clothed you with these offices—if not found there, say under what master you serve, and who has required these things at your hands as a professor of religion? Your uncle Tim says those that give and those that wear those unscriptural titles in the church of God, wear the amulets of the beast and the devil, and ought to own them lords of those titles, and such should no more call Jesus Lord, and do not the things he says, or the things he don't say and father them all on him for gain and applause; for the devil is the rightful father, though clothed by black coats with the Saviour's cloak without seam.

I shall next make a short comparison between the Jesuits, who were or might be called ancient missionaries, and missionaries of the present day. The order of men called Jesuits, produced great effects on society, (as well as Peter the Hermit,) and was founded about the year 1540, by Ignatius Loyola, a Spanish gentleman of monkish austerity, who for a great shew of piety and zeal suffered his hair and nails to grow to an extraordinary length, fasted six days in the week, whipped himself, lay on the ground, spent seven hours of the day in vocal prayer, and took a pilgrimage to Jerusalem to make him the character of a perfect saint, in which journey he pretended to many visions. First, he, after the establishment of the order by Pope Paul III. who at that time filled the chair of St. Peter, was invested with all the funds belonging to the society. Secondly, he nominated without partner the provincials, rectors, and other functionaries of the order, and could remove them at his pleasure; and to him was the auxiliary or subordinate societies bound to transmit and make regular reports of all incomes in the most circumstantial detail, with an exact information of the sums, talents, characters, dispositions and prevailing tendencies of the different societies—and thus Loyola, placed at the head of the institution, could issue his orders, could appoint to each man his station, and to each man his reward, exclude or retain. By the fundamental principles of their constitution, the Jesuits were connected with the world of mankind; and whatever tended to promote the instruction of the ignorant, or to disseminate what they thought the true religion, either in countries already professing Christianity, or among heathen nations—or whatever might be supposed to contribute to the interest of their cause or church, formed their peculiar care. And their chief art lay in managing and directing it to their own gain, popularity and influence to power; and hence they attached themselves to the great, the influential, powerful and rich; for the time present they wanted money, and for the time to come they as a society might want their alliance

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and aid, which would be serviceable to them both in the present and future. They next cultivated learning, because they perceived its use in governing mankind; and were not only theologicians, but grammarians, critics, mathematicians, philosophers, poets, &c. But within fifty years after the institution of the order, they obtained the chief direction of the education of youth throughout all the Catholic countries of Europe. Nor were they satisfied with biassing the mind in early life, but set themselves up to be spiritual guides of those mere advanced in years. In the reign of weak kings these functionaries were superior in influence and authority to the chief minister of state; and so the politician was oft forced to yield his laurels to this minister of the devil. by his artful intrigues and successful skill in managing public opinion. The whole society were closely united in promoting the interest of the order—to this paramount object all their efforts, money, correspondence, and circulars were directed, with all activity and perseverance, &c. &c. But their ambition, and unwisely grasping after independence, and meddling in state affairs, proved their overthrow; and they were, after various reverses of fortune, suppressed by Clement XIV. in the year 1773.

Now reader, only place the missionary and other societies of the day alongside the missionary Jesuits. and see the analogy—first, put boards of directors alongside of Loyola; are not boards of directors, like Loyola, invested with all the funds of the societies? Don't they, like him, nominate all the officers of the society? Don't they, like him, remove and appoint them at pleasure? don't the boards employ men to form auxiliary and subordinate societies, and transmit their collections to the general king board to dispose of, whether in a wrong or right way? And is not the board at the head of all these societies, to issue orders, appoint each man his station, his wages, or like Loyola, have power to exclude or retain, give more or less, or dispose of other people's money, as they may please to missionaries, much or little? Is not the missionary society connected in selling membership into those societies, with the great, the influential, and rich men of this world, like Loyola's? and does it not appear as plain as a, b, that such selling membership is to get the great, the rich, and influential men of this world on their side, and by the by get their money, and their helping influence? The religion of Jesus Christ disavows all these, or a dependence on the power of this world. And again, the present missionary order has the same pretence, to instruct the ignorant and to disseminate their religion in countries already professing the Christian, and like Loyola, among heathen nations? and whatever has a show of benevolence and charity, is managed with great care to gain the honor and popularity of their order, Jesuits like. And, Americans, look round through the different States, and see a certain sect as teachers and preachers biassing the minds of our youth almost in every town and village, and like the Jesuits, setting themselves up for spiritual guides for the aged; and having got a smattering of Greek, Latin, grammar, astronomy, and philosophy, like the ancient Jesuits, want to govern the country, and for every politician to bow to their intrigues, of which the stoppage of the mail is one evidence with others—which shews us very plainly the close unity of that sect or order of modern Jesuits, engaged in their paramount object of and establishment from their correspondence, their circulars, their united petitions, and perseverance and activity to the same point, in the different States at the same juncture of time and for the same object.

Lastly, when the missionary Jesuits thought they had got money, the influence of the rich and great on their side, it made them ambitious—they wanted to give laws to South America, China, Japan, &c. and thus meddling and grasping after unwritten, unholy, and unscriptural power, for to unite church and state and make more gain by godliness, fell, like Eve in eating the forbidden fruit, by the hands of the jealous potentates of those countries, and like Sampson had their locks shorn.

Now reader, can you not see every trait of comparison between those unfeeling, inhuman, nation-distressing, ancient missionaries, confessors, and erectors of the hellish inquisition, and the progress of our modern missionaries, step by step? Don't you see they have begun to meddle with state affairs, in various instances? Don't you see money, influence and power, the very length of the devil's foot, marked on all their proceedings under the sanctity of religious benevolence. Then as the people is the potentate of America, let your jealousy be aroused, and stop the loss of the civil and religious liberty of your chil-

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dren; or I say, you will and your children and children's children, be yoked with religious tithes as other nations—same cause same effect, is my rule to go by, and hand and hand civil and religious liberty has always gone to honor or infamy.

And now, being tired of working all day and attending to my business to support myself, wife and children, and then writing by candle light until past midnight for what I esteem the good of my country and thousands unborn, as well as the peace and prosperity of the church of God, I am under the necessity at present of submitting to the consideration of my fellow citizens of the United States what I have wrote, and to compare with the scriptures and church history, without grammar, Greek, or Latin to recommend it; as I only profess to be a millpond boy, a farmer, that can only write and read; but hope, that as I have not time to correct, or to have second thoughts as to style though not as to the main ideas, my fellow citizens will excuse an ungrammatical fellow, and cast the bad away and reserve the good, if any.

Since talents and men of sense take sides with public opinion, and are duped and priest-ridden, your old uncle Tim has thought good to do the best he could to save the liberty of his country, and plead the cause of millions unborn; and is determined, as liberty of conscience cost his forefathers suffering, wealth, and blood to purchase it, that it shall be sold for no less price than his suffering, wealth and blood; and whoever wants these they are at his service, as the price of liberty in all ages—not in a way of challenge, but in opposition to a religious establishment of any sect, even his own sect. For hell never had a more unfeeling and inhuman set of agents on earth, than an established ministry. The labor and loss of sleep I sacrifice as nothing, expecting and hoping nothing, nor asking nothing for my labor. My design public good, the preservation of the liberty of my country dearly bought, and the peace and prosperity of the church of God has and is my aim, from the impressions I have felt to write, without individual objects of censure or revenge, as to persons or characters, but only as to principles adopted by them, that I think will be destructive to our commonwealth and civil and religious liberty. For no republic, without a very watchful eye, can stand long, because the people become careless, sleep on their oars, and run away with the idea of safety from statesmen, to whom they have committed all their concerns, as if they could not be corrupted. Witness Rome, Greece, France, &c. their glory has departed from them, as ours shortly will, except the people think and value their liberty and the means of preserving it more than they do; and when gone, gone perhaps in the revolutions of nations, perhaps to be enjoyed no more for ever. Think, fellow citizens, think seriously of the matter; remembering what our liberty cost our fathers—and don't give it to priests, nor sell it for grog, but hold it as the gift of heaven, a jewel as dear as your own heart's blood—yea, dearer than life itself.

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TO EDITORS PRIMITIVE BAPTIST.

South Carolina, Kershaw district,
25th Feb. 1843.

BRETHREN EDITORS: The peace of God our heavenly Father, through our Lord and Saviour Jesus Christ, which surpasseth all understanding, be multiplied amongst you. Stand up for the truth as it is in Jesus.

Dear brethren and sisters, for the last six months past I have been much afflicted, and at one time I was very low; but God had mercy on me, and at this time there is a prospect of returning health, thanks be to his adorable name. Oh, how great the goodness of our God, and when his creature gets a view of this love, it leaves him vastly in debt; for after rendering all their best services, they are ready to acknowledge themselves unprofitable servants.

But drops of grief can ne'er repay,
The debt of love I owe;
Here, Lord, I give myself away,
'Tis all that I can do:

There is much comfort to be enjoyed on a sick bed, in having the company of our brethren and sisters; thank God, this I was blest with, also other friends. But my distant brethren, whose faces I have never seen, through the medium of our little paper made their way to my sick couch once in two weeks, bringing morsels of comfort to me, for at times I could read. Ever anxious to hear how matters are with the brethren and sisters, sometimes I was made to rejoice to hear that my distant brethren were experiencing a time of refreshing; sometimes I was made to feel sorry, to hear of their conflicts and trials. Sometimes I

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would read the views of my brethren on the doctrine of the gospel of the Son of God, and here again in this I was made to rejoice to hear from the north, the south, the east, and west, a people speaking the same language. This must be the work of the Lord, and truly it is marvellous in our eyes.

Brother John W. Pellum, I read your views respecting the duty of ministers and church with great pleasure. The church, as you very correctly have said, carries her own keys, and not the minister. I have witnessed instances before now, where the minister was willing to receive the power of governing the church, and the church remiss enough in her duty to give power No minister, no meeting—no minister, no church conference can be held, no matter what business may be lying unsettled before the church, we must not trouble it till the minister comes. It was nothing more nor less than a willingness on one hand to give power, and willingness on the other to receive power, that placed the pope of Rome in the papal chair.

Brethren, let us adhere strictly to what our Lord said unto his disciples: What I say unto you, I say unto all; watch For various are the plans and devices of the wicked one and his adherents, to mar the peace and Christian fellowship of the church. Why is it the case so frequently, that the peace of the church is marred? Because we have not been watchful, we have not strictly obeyed the instruction which Christ himself hath given for the discipline of his church. In the first place I will name the 18th chapt. of our Lord's gospel by St. Matthew, 15, 16, 17 verses: Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother; but if he will not hear thee, take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as a heathen man and a publican.

The reason why I have made the above quotation is, all troubles in churches in general are occasioned by offences received by one member from another. Well, now I verily believe where a member has received an offence from his brother, he himself, under the influence of the Holy Spirit of God, goes according to the foregoing direction, in love with his brother's soul, saying, my brother in Christ, you have by words or actions (as the case may be) wounded my feelings; I am sorry you could feel at liberty to act in such a way—the love that I have for my Lord and your soul, and the peace and fellowship of the church has moved me to come and reason with you. Was this first rule strictly adhered to, nine times out of ten the church would not know that there ever had been any unpleasant feelings, & many unpleasant things removed without taking the second and third step But when nothing else will do, and it must come before the church, it is then the duty of every member of the church, each for themselves, to give judgment in the case before them in honor to the prince of peace, whose business they are engaged in. Never allow any neutrals I have seen them—take care when they are about, for there is danger in them; there is no seat in the church of Christ for any such characters.

My dear brethren, I have not written because I think myself so fine a scribe, or to display the greatness of my mind; for in each I do feel myself very poor. I know I love my heavenly Father's children wherever they be, whatever circumstance they may be in, in this life; and I do feel myself to be one of the least of all.

I am here obliged to close. My dear ministering brethren throughout these United States, may God Almighty bless you all in your noble calling, giving you a holy boldness to preach the gospel to a world of dying men and women. May God bless his churches every where, making them diligent in every duty, holding up the ministers' hands, relieving them as far as they are able. Your unworthy servant.

WILLIAM NELSON.

TO EDITORS PRIMITIVE BAPTIST.

Georgia, Columbia county.
Feb 5th, 1843.

DEAR BRETHREN, of the Old School order; I told you in my other piece although I was not convinced of sin, yet I was distrest about my case; because I could not pray off my trouble and obtain relief, as I had done before And I still continued to pray, as I called it, but could get no relief; at last one day I concluded I would decide the case, whether I was good or not, by counting up all the good and all the evil I had ever done, and then balance them in

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the scale; and if I had done more good than bad, of course I was a good man, fool like. So one day as I walked the road I commenced counting up my good works, and all at once to my surprise something sounded into my understanding as sensible as if a voice had spoke, and said, you never have done any thing good in all your life. And I understood and felt the very truth of it reach my heart, and I consented thereto in a minute. I cast my eye to the ground on an ant bed, when a second voice came into my understanding and said, you cannot make an ant; and I knew it to be a truth. And the commandment came, and sin revived and I died. This was the first time I ever tried to pray, and accordingly I used all the power I had; but pray I could not. I saw and felt the justice of God in damning my soul, and I went from place to place to pray, but could not. It did appear to me all my words fell on the ground, instead of reaching to heaven.

Brethren, I was distrest in heart and soul, and knew not what to do; but still I tried to pray as good as the publican did, by saying and thinking, God be merciful to me a sinner. In this way I went on some months, in which time instead of getting better, I grew worse, or at least discovered more of my own heart and sin therein. I saw the mercy and grace of God for every body else, as I thought; but for me there was no hope. But still I tried to pray, although I saw no way whereby God could be just and save such a sinner as I was, although I had been and was then a moral man. But I then thought I had all the time kept my sins shut up in my hand, or rather in my heart, and God had brought them all on me at once. I compassed Sinai's mount a long time, and tried to fulfil the law; until the fire and smoke of that mountain drove me away, not being able to pay one cent, having no other refuge only to fall into the hands of a sin-avenging God. In which time I in one sense of the word did love the Lord, inasmuch as I saw he was full of mercy and grace for others. And although I thought my day of grace was past, I did not blame God nor man, but myself. I was fully bent and determined to try to pray, if I went to hell. In fact, I did feel in some degree willing even to go to hell if God said so; for I thought I would love him some there, and pray as well as I could in spite of the devil.

In this miserable situation I went for some time. However, God in mercy remembered me. One morning just at daylight, as I sat in my wagon driving with lines all alone, and while singing a hymn, there appeared to be a voice revealed in my soul thus: Jesus Christ died for sinners—and I answered it with a loud voice and said, glory be to God, did he die for me? And the answer again sounded in my soul and said, yes; and I felt an application of the truth of it in my soul, and I was so filled with joy that I forgot to pay any attention to my horses; they went on of their own accord about a quarter of a mile, and when I came to myself I was just entering Augusta, and my eyes was full of tears and my soul full of joy, in fact it was heaven in my soul. The element, and the people, and every thing appeared new and beautiful, and I thought I loved every thing I saw; and I believe all the world and the devil could not have made me believe I did not love Jesus, for my mind, heart and soul were full of his presence.

I did not tell my feelings to any person. Although my load of sin and guilt was gone, I did not believe I was a Christian; but I did believe the Lord had done something for me, and I felt confident he would finish the work in his own time; because I did love him so well that I wanted to suffer some corporeal punishment for him, and instead of praying it was mostly praising. Though I would often when praying and praising say, O Lord, if thou hast not forgiven my sins, I beseech thee to forgive me for Christ's sake. For although I could not get my burden of sin and guilt back again, yet it was doubtful at times whether God had forgiven me or not. Although I did love God and his people, and enjoyed myself under preaching, yet I continued in this situation more than six months, being confident that God had done something for me; and just when God pleases he will work, and the devil cannot hinder him.

(*to be continued.*)

MATTHEW D. HOLSONBAKE.

FOR THE PRIMITIVE BAPTIST.

The Christian Experience. L. M.

I am a sinner saved by grace,
If I am ever saved at all;
For I was in a wretched case,
Was lost and ruin'd by the fall.

I was by satan captive led.
He held me in his iron yoke;
In trespasses and sins was dead,
And so I fell beneath the stroke.

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I had no righteousness to plead,
My works were nothing more than dross;
I saw that Jesus Christ did plead,
And groan and die upon the cross.

I saw my sins like mountains rise,
And justice show'd a frowning face;
At last, I cried, in sad surprise,
I now am lost without free grace.

Ten thousand talents I did owe,
But nothing could I ever pay;
My little stock became so low,
My Saviour took my debt away.

Such wondrous love and grace divine,
Bestow'd upon the human race;
That rebels should in glory shine,
And so become the heirs of grace.

O for this love let all our tongues.
Their everlasting tribute bring;
And grace inspire our cheerful songs,
This wondrous grace to sing.

BENJAMIN MAY.

Hickory Grove, Bibb county, Ga. Feb. 1, 1843.

THE PRIMITIVE BAPTIST.

SATURDAY, MARCH 25, 1843.

TO EDITORS PRIMITIVE BAPTIST.

Aspen Grove, So'ampton c'ty, Va.

DEAR BRETHREN: Perhaps you will be a little surprised, at least you who are personally acquainted with the man, to learn that he, *John Martin*, who but a short time since could boast of his *iron jacket Baptist principles*, has all of a sudden concluded to change it off and try, at least for a while, how an *Arminian loose gown* will wear. And I really as an individual feel gratified, and hope his distended carcass will find a nice fit and a lasting gown. It is true that the gentleman's privileges were a little cramped, the church (old South Quay) not having confidence enough in the man to have him *ordained*—but now certainly the gentleman will no longer have to mutter for elbow room, having attached himself to a party of co-workers, it is only reasonable to suppose that they will at once loose him and let him go. When that is done I can only see one stump in his way, and that is, how he will ever find Arminianism enough to mix with his Antinomianism to make it palateable. For while he belonged to the *Old School Baptist church*, he was such a hard-mouthed Calvinist, that he could hardly ever please himself or any body else. But enough; he is gone and I am glad of it, and I am sure no member of our church will consider that we have sustained a loss; but on the other hand rejoice, that we have gotten clear of a complete *drone* on such easy terms.

I have written these few lines in haste, that the brethren in the Kehukee Association may know the ground Mr. Martin now occupies; that he is gone from us and attached himself to the party that left our church when we first attached ourselves to the Kehukee Association.

I hope this move in Mr. Martin will do something good for us yet; and the good I ought to expect him to do is this, to throw all his influence in the scale of justice with the party to which he has attached himself, and see, if he cannot cause them to return to us our church book, which they have illegally kept and which he so warmly advocated our demanding by letter last year. Joseph's going down into Egypt proved a blessing to some; Mr. Martin going to the Murfee party may prove a blessing to us; if so, surely we will freely give him up for the book. Very respectfully, your brother,

E. HARRISON.

March 8th, 1843.

FOR THE PRIMITIVE BAPTIST.

Georgia, Tatnal county,
Dec. 20, 1842.

DEAR BRETHREN, and fellow citizens wherever this may be seen; I was born and raised in South Carolina by poor and irreligious parents, and that in the farm, and got a small stock of education at odd times. I moved to Georgia after I married, and about the 25th year of my age I joined the Baptist church. I am yet a poor man, ten in family; but notwithstanding my situation, about six years past I became uneasy about the state of sinners, and I cavilled with flesh and blood near two years, that my life seemed almost a terror to me. And in January 1839, in the forty-second year of my age, I commenced trying to preach the gospel to poor sinners. Since that time I have been ordained at Beard's Creek, Tatnal county, Georgia.

So now I address both saint and sinner from the scripture. Matthew, 16th chap. 19th verse; And I will give unto thee the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven. Now in the first place let us find out how many separate rules the word key will

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apply to: First, is knowledge. Wo unto you, lawyers, for ye have taken away the key of knowledge—ye entered not in yourselves, and them that were entering in ye hindered, Luke, 11 ch. 52 verse. 2nd. Great authority. And the key of the house of David will I lay upon his shoulder, so he shall open and none shall shut; and he shall shut and none shall open. Isaiah, 22 ch. 22 ver. I am he that liveth and was dead; and behold I am alive for evermore, amen; and have the keys of hell and of death. Revelations, 1st ch. 18th ver. 3rd. For the ministry of the gospel and the ordinances thereof, refer to the text, Matthew, 16 ch. 19 ver.; I will give unto thee the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven.

We are all aware that a key is to close a house for safety, and it must fit the lock or there would be no safety in it; and any man can lock or unlock when he has the key, but any man cannot make a key. Therefore it appears erroneous for man to prepare man to preach the gospel. He saith unto them, but who say ye that I am? And Simon Peter answered and said, thou art the Christ, the Son of the living God. Matt. 16 ch. 15 and 16 vs. Now we see Peter had faith in Christ, and through faith he obtained the keys without any new education added to what he had, (if he had any.) Then came the free gift from Christ to Peter, of the keys of the kingdom of heaven.

There is a great deal said about election and about Arminianism, but I believe we are all shut up in prison by a false key that the devil made use of, which is the key of deception. For the serpent said to Eve, God dost know that thou shalt not surely die, but shall be as gods, knowing good and evil. Now we are carnal, sold under sin, and are something like Paul and Silas were, thrust in the inner prison, which is the prison of unbelief. Now let us hunt the path that Job wrote about, that no fowl knoweth. Methinks it lies between Antinomianism and Arminianism. I will give unto thee the keys of the kingdom, &c. Heaven is reconciled to the preacher that is called of God; he knows their honesty, he gives them their ability, which might be termed the keys of the kingdom of heaven, and commands his preachers to go into all the world and preach the gospel to every creature; and he that believes and is baptised shall be saved, and he that believeth not shall be damned. God does not appear in person to men, but calls them by his word (the scriptures) and by his faithful ministers; to whom he has committed the key of knowledge or understanding in the word, that he may first unlock the outward prison door by showing the fall of man; and stand near the inner prison door and there read, the soul that sins shall die, and the thoughts of foolishness is sin, and God cannot behold sin with the least allowance. Then take the gospel key and unlock the inner prison of unbelief, by showing man his inability to satisfy justice and bring him to Christ the Saviour, who has satisfied the law by fulfilling it, made the atonement by his death.

By this time you, reader, are ready to say something of that inner prison of unbelief that the preacher opens. It never will be opened to all; there are some in for lifetime. Now mark well, sinner, the key that unlocks your barn will unlock it by the same hand; but in the heavenly kingdom there have been some well polished false keys, that many may have thought to be the true key; not only satan that handles them, but his embassadors also. Mark the scripture already quoted, the lawyers hindred those that were entering. So God did not start unbelief in the heart of man. So God in his mercy made a free gift of the key of truth to his ministers. Therefore, go and proclaim both law and gospel to poor lost sinners, and it is to be preached to all the world for a witness to all nations, then cometh the end.

Again: God hath said his word shall not return void, but shall effect that for which it is sent; it will prove a savour of life unto life, or of death unto death. Now when this solemn sentence is read or rehearsed by the minister of God to those that are in the inner prison, do you suppose they would all have the same dread? I answer, no; for God made man upright, but they have sought out many inventions, and some have sought out more than others. Therefore the key of justice made manifest by truth, brings repentance on hundreds when the keys are God's, and contributed to man to use as a trusty servant handles his master's keys to unlock his barn; therefore the key is of God, the prison belongs to him, for the earth is the Lord and the fullness thereof. Now the guilty are set free by a reprieve; but a man that is not in

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bondage will never try to get freedom, neither is a well man apt to call for a physician, but they that are sick. Therefore, we think a man must first have a knowledge that he is in prison before he will try for a reprieve; and man being born in the prison house is so used to it, he thinks he is free. Therefore, the keys of the kingdom are to unfold the law, to show man his condemnation in the prison house of this world; and then take the gospel key, and open the mansion house and let the prisoners view at a distance the pearls and glories therein; for, says Christ, in my Father's house are many mansions. Then when they see it they wish to obtain it, and then man is apt to try to take it by his obedience to the law; but the law only serves as a schoolmaster to bring us to Christ.

So it appears that man receives light when the first door is opened, and that shows him that he is yet bound, and thro' his trying to become loose he proves the matter that he is safe and cannot get out. Then he would not give one cent for a false key—why? because he knows they will not turn him out; for subtilty put him there, and it will not let him out. Now the nearer a man is to a prize and yet cannot get it, the worse it mortifies him; and a man convinced and convicted of sin, views holiness the highway to happiness. Now he is killed by the law and shut out of heaven by justice. Now he becomes a starving prodigal, he is willing to call for a reprieve, not to pay for it, for he has no pay; but to beg for it, Lord, what wilt thou have me to do. The Lord is yet merciful, and to the repenting sinner he can extend mercy in justice; therefore, in the delivery of the repenting sinner, mercy and truth hath met together, righteousness and peace hath kissed each other. Psalms.

Now, friendly sinners, let me intreat you, and believe me it is true, you are in prison, and never will know the good of liberty or freedom unless you experience it. The Universalian tells you that this earth is your hell, but that is a false key that will not unlock the prison. The missionary calls for your money, but thy money will perish with thee; for that key will fail to open the prison, although it be silver.

But come to the text. I will give unto thee the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth shall be bound in heaven. God's ministers receive the keys from God, and they unlock the truth of both law and gospel; and to them that disbelieve the truth, it will bind to them condemnation, for the word will not return void. And whatsoever thou shalt loose on earth shall be loosed in heaven. When the keys of law and gospel shall loose a man from his sins, it is of God, who committed the keys to his servant; and to him that is loosed, we know it is by the truth. And when his sins are pardoned, it is the keys of the kingdom loosed him out of prison; therefore he is loosed on earth and loosed in heaven, for he was loosed by Christ's keys. Therefore, sinner, should you not desire to be loosed from the bondage of sin, that you might be free, for the servant of God cannot set one free by any power he has; he only can use the keys committed to his trust, and there try to bring you sinner to see that you are dead and condemned, and nothing short of a reprieve will deliver thy soul. Oh, may these solemn truths fasten on your minds, lest with the keys of the kingdom you be bound in earth, and then you are bound in heaven, and be bound in darkness forever and ever. But rather seek to be loosed from thy condemnation, that thou mayest not only come in sight of the mansion house, but that thou mayest be one of those that dwell in heaven, to sing free grace for ever and ever.

Now if we did not have to die, these admonitions would be useless; but die we must before long, and then try an awful judgment. Therefore I entreat, while the keys are in use thou seekest to be turned out of prison; for if the Son shall make you free, you shall be free indeed. O, may the Lord open the hearts of each reader to understand the mystery of the keys of the kingdom of heaven, and save their souls for Christ's sake.

Wrote for a friend to commit to the press in the Primitive papers, by

TARLTON KNIGHT.

TO EDITORS PRIMITIVE BAPTIST.

Thomaston, Upson county, Ga.
January 4th, 1843.

BRETHREN EDITORS: I some time past directed to the Primitive office a couple of copies of a letter, or pamphlets. I would be glad you would publish it in the Primitive, for I think it would be the means of many who have been halting (as it were) between two opinions on the non fellowship

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principle, of bringing them to see the consistency of non fellowshipping the various benevolent so called institutions of the day. This letter was written by Joel Matthews, a son-in-law of mine. He remained in the church where my membership was at the time of the division. No more at present, but remain in Christian love and friendship.

WILLIAM TRICE.

A LETTER,

On the subject of the schism in the Baptist church between the missionaries and anti-missionaries.

By Joel Mathews.

To all whom it may concern.

As several misconstrued ideas have been entertained, and some misrepresentations made, respecting my having joined the anti-missionary Baptists; I have thought proper, as well in my own, as in the defence of truth, to make a statement of the principal circumstances which led me thereto; and also, (as we are admonished to be ready to give a reason of the hope that is within us,) to show some of the principal reasons why I hope, that through the grace and mercy of God, I have ever been made a suitable subject for any church. And in so doing, I shall begin at the time, when, as I trust, God by his appointed means, through the influence of his Holy Spirit, first began to make serious impressions on my mind.

A short time previous to his death, my father admonished me to the moral duties of accountable beings, of the awful consequences of disobedience to an all-wise and merciful God, &c. told me that he must soon leave me exposed to the snares of an unfriendly world, and go to his "long home," where he hoped, that, through the atoning merits of a crucified Saviour, he should dwell forever in the presence of God; and in an ejaculatory manner invoked God's blessing on me. But little more impression was made on my mind at the time, than a momentary seriousness; seeing my father in health, I thought that the time of his departure was far distant, and that many days hence would be time enough to think on it. But alas! too soon, I thought, I was compelled to witness the reality of what he had told me; and though I was now but ten years old, I resolved to endeavor to live according to the advice he had given me. But the alluring scenes of vicious boyhood would often lead me astray by day, when the reflection of which, in the stillness of night, would cause me to quake with fear of meeting the justice of an offended God; who, though he had taken from me a beloved father, I still thought was the best of beings, in that he had not taken from me a tender mother also. As I advanced towards the years of maturity, and became more exposed to the youthful allurements of worldly pleasure, I would frequently say to those reflections, when they would arrest my mind, (as they often did;) let me alone until I become older and more suitable for the company of religious persons, and then I will repent and pray, and live a righteous life, and thereby appease the wrath of God, obtain forgiveness for all my sins, become a Christian, and at last die and go home to my father: which I verily thought I could do, and which I fully intended to do: but thought it was time enough yet, until I was suddenly and seriously alarmed by affliction; and I thank God, that

"Afflictions, though they seem severe,
Are oft in mercy sent,
To stop the prodigal's career,
And cause him to repent."

I was suddenly attacked by disease which produced such excruciating pain, that neither time nor inclination was allowed me, to think of preparing for death; although I expected that a few more hours would terminate my earthly existence. But by the goodness and mercy of God, I was soon restored to health; when on reflection upon the situation in which I had been, and on the goodness and mercy of God in relieving me, and the dangerous consequences of living and dying in sin; I resolved to set about the work of preparing to meet God in peace. And as I had been, as I thought, quite a moral and upright youth, and had heard it remarked of me, that my conduct was as orderly as most professors of religion; I fancied that I was already *almost* a Christian, and that it only remained for me to confess to God, in the attitude of prayer, the few sins that I had committed, and that this would be so well pleasing in the sight of God, that he would immediately forgive me—take me into his divine favor, and enable me to perform constantly, all the duties of his moral law. I accordingly retired to the most secluded place that I could find, and knelt down—but the confessions that I had intended to make, had all fled from my mind, and not a word

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could I utter, save—"*Lord have mercy on me.*"—I arose, disgusted at myself for having made so poor an attempt. I thought that I had insulted God, and committed a greater sin than I had ever done before in all my life; and fully determined that I would never make the attempt again while I lived. I now concluded that I would search the Scriptures, and try to find out some other way. But I could find nothing there, but my own condemnation.

Time rolled heavily on, and my situation appeared to be daily growing worse, until one night, when all nature seemed solemn and still, and nothing was to be heard but the deep sonorous breathings of those who were sleeping around me; I lay silently meditating on my condition. I thought of the advice my Father had given me, and my having come so far short of living up to it—many of my former acts, which I had before thought quite innocent, now presented themselves to my mind, as heinous offences against a merciful God—my morality in which I had before gloried, now seemed to augment my misery; for I thought that I had been deceiving my fellow-beings by an outward appearance, while my heart within, was nothing but sin and corruption--and though there were many, who, I thought, were guilty of more outbreaking and ostensible sins than I had been; yet I was worse than they, because they had sinned ignorantly, for want of parental advice and instruction, and I had sinned knowingly, against a better informed judgment. I envied their conditions—for I thought if I had have sinned ignorantly my condemnation would have been less. Amidst these swelling floods of wo, one great source of grief was, that I could not repent: which I thought if I could but do, God would yet forgive me. I thought that if I could even have shed tears, it would have excited the compassion of God; but this was denied me. I thought that the time had been, when I might have repented—but that now, I had gone so far into sin, and had offered such an insult to God, in attempting to confess my sins, and having failed; nothing now remained for me but death and eternal misery and wo! and I actually thought that I should not live to see the light of another day. The very language of my soul now was "*Lord be merciful to me a sinner,*"—and repeating these words I fell asleep, and knew nothing more until daylight had made its appearance: when seemingly, I was awaked by a sweet and soft whisper, saying—"your sins are all forgiven; go in peace and sin no more." To describe the emotions of gratitude and love, which I then felt, and the beauteous loveliness, in which nature presented herself to my senses, would be folly in me to attempt. For

> "Tongue can never express,
> The sweet comfort and peace,
> Of a soul in its earliest love."

I now thought that my debt for the past was cancelled through mercy, and mercy alone; (for as yet, I knew no more of the atoning merits of the Saviour, than the nethermost heathen,) and that it now remained for me to live up to all the requisitions of the moral law, and henceforth to keep out of debt. And I really thought that I should never commit another sin while I lived. But I soon found that I was not yet freed from the corruptions of human nature; and was often made to retire in solitude, to the secret grove, there to weep over the depravity of human nature, and pray to God to lead me in the way of life and salvation. Thus lingering between hope and despair, months and years rolled by and found me still further and further from God. Three full years had well nigh passed, when, as I was just ready to yield to utter despair, a voice apparently spoke to my imagination saying, "search the scriptures, for in them ye think ye have eternal life, and they are they which testify of me." Knowing that these were the words of Jesus, as recorded by John, I commenced reading John's account of Jesus, with the hope of finding something I had before overlooked, that might perhaps give me some consolation. Before I had read it all, I went to meeting, and hearing and aged Minister, (whose body now sleeps in the dust.) read the hymn, commencing —"And am I born to die," these lines particularly fastened upon my mind, viz.

> 'Thou art thyself the way,
> Thyself in me reveal;
> So shall I spend my life's short day,
> Obedient to thy will."

Although I knew nothing of the real character here addressed, yet these words incessantly impressed my mind with earnest and solemn solicitude.

But as I read and could draw no consolation, I began to conclude that I was only referred to the Scriptures, that I might have a more perfect view of my wretchedness and wo, which I now feared, were eternally sealed.—Having been once par-

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doned and set free, as I thought, and having found from experience, that I was unable to resist and overcome all the alluring temptations of the world; and having again gone in debt, and being unable to pay, I saw no way for God to save me consistently with his own dignity and justice. I wished that I had died when I first hoped that my sins were forgiven. While I was thus bitterly lamenting my natural depravity, and just ready to yield to utter despair, under a full conviction of my own guilt and impotency, I read the following words, viz: "In the world ye shall have tribulation, but be of good cheer, I HAVE OVERCOME THE WORLD." I instantly saw in my imagination, the beautious plan of redemption. How it was that Jesus had lived up to all the requisitions of the law, in my stead, and that by his righteous life, patient sufferings, bitter death, and glorious resurrection, had made the atonement for sin, which I was utterly unable to make: and I almost thought that I saw with my natural eyes, the hole in his side and the blood trickling therefrom. I now for the first time in my life, saw a way whereby God could save sinners, consistently with justice, as well as mercy: and the first words that arose from my heart were, *Redeeming Grace and Dying Love to all eternity.*

I saw in my imagination, the countenance of my Father and was enabled to recognize his features more clearly and plainly, than I have ever been able to do, at any other time since his death: and though it may be thought to be superstitious, yet this circumstance has sometimes caused me to hope that he is the guardian angel appointed by God to conduct my soul, after its dissolution from the body, into the realms of eternal glory. The fact of which, I at that time thought, I never should doubt. But sin has often caused me to fear that the glorious plan of redemption was only manifested to me, in order to show me the eternal rest which I, through the depravity of human nature, in consequence of original sin, had missed. But amidst every doubt, my earnest desire and prayer to God has been; that should I be finally cast into hell, I might be permitted to love and praise him, for what he hath done for others. For I have never yet doubted the reality of the atonement and plan of redemption, since I was enabled to see it as above related. But to tell of the glorious beauty which I saw in it, and of the emotions of gratitude and love which then pervaded my bosom,

"Archangels even would fail,
Nay, till eternity shall end,
A whole eternity they'll spend,
Nor then have told the tale."

I now felt a desire to tell to the people of God, what I hoped the Saviour had done for my soul; but a sense of my unworthiness, deterred me for a considerable time. I at length, however, told it to the Church, who received me into the arms of her affection. But alas! those who received me, where are they now? They have rent asunder, and have become to each other as heathens and Publicans.

In 1837, I was sent by the church, as one of her delegates to the Echaconna Association; when the following resolution was passed by that body, viz: "Resolved, that the systems of the day, benevolent, so called, such as Bible, Missionary, Temperance and Tract Societies, &c. are unscriptural, unsupported by divine revelation, and therefore anti-christian. This is therefore to declare and make known to our brethren composing this Association, those with whom we correspond, and all others; that we have no Church fellowship with those human institutions; neither do we have fellowship for those Associations and Churches that are connected with them." Thinking at the same time that this was declaring against the professed objects proposed to be accomplished by those Societies, instead of their connection with the Churches; and that it was anti-christianizing all those who were in favor of the accomplishment of those professed objects, instead of considering them as christians in disorder; I with my colleagues left the Association, returned home, and at the next conference reported what we had done. A move was made to sustain the delegates in withdrawing from the Association, and consequently to confirm a final withdrawal of the Church: the vote on which was postponed till the next conference. Seeing that this was likely to cause disunion in the Church, I offered as substitute, to the above move: a resolution which contained the following words, viz; "That a difference of opinion, respecting the benevolent institutions ought not to be made a test of Church fellowship:" which was passed without a dissenting voice. It was now with one common consent agreed, "that an Association at home was better than one abroad." Or in other words, that it was

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better for the Church to be unassociated than divided. In a few months however. it was proposed to the Church, to appoint delegates, to meet in convention with delegates from other Churches, which had withdrawn from the Echaconna Association: For the purpose of consulting on the course most proper for them to pursue Delegates were acccordingly appointed, and before the next conference after the Convention, it was known that the determination was, to form a new Association; which, it was privately said, would unite with the Baptist State Convention. Knowing that this would be opposed by a large portion of the Church, and anticipating the consequences; I drew up and offered to the next conference, several resolutions; some of which were in substance, as follows: "Resolved, that the Church of Christ is not authorized by the word of God, to connect herself, or become connected with any institution, which recognizes as component members of the same, any other than baptized believers in Jesus Christ." "Resolved, that amity and fellowship, among her own members at home, are of more importance to the peace and prosperity of a Christian Church, than associational connection with other Churches." These were unanimously agreed to. I then offered in substance the following: "Resolved, that this Church will not again send delegates to any association, until she can do so by unanimous consent." To this also, the anti-missionary brethren agreed: protesting thereby, their willingness to remain in union with the Church, provided she would preserve her original principles and recent resolution inviolate: by keeping herself unconnected with other institutions. The missionary brethren opposed this resolution, and being the strongest voted it down. It was then proposed that the Church should remain unassociated, one year. This also, was voted down by the same party. And "nature gave signs" that all hope of continued union was lost The dissolution soon followed. It was to me, a solemn scene: and impressively prefigured to my mind, the awfulness of that great and terrible day of the Lord, when

"Brothers and Sisters then shall part,
Shall part to meet no more."

The relation in which I stood to the two parties at this time, may be conceived from the following.

Being frequently asked, if I was going to apply for a letter of dismission, and quit the missionary party; I answered that I thought both parties had erred; and that I had intended to quit both, should they ever separate; but on reflection, I had concluded, that to abandon the Church entirely, and to say to the world by my conduct, that there was no reality in religion, would be a still greater error; and that I had therefore concluded, to remain as I was until I could better understand the principles on which the two parties were acting; which I thought time would develope: and that if I should become convinced, that the course pursued by the anti missionary party, was more in accordance with original Baptist principles; I should, regardless of personal affection or secular interest, unite with them.

Accordingly, having become "fully persuaded in my own mind," and knowing that it is not lawful, according to Baptist church discipline, to "depart" from a Church without showing a cause,* and knowing the irritable excitement which personal controversy, in the Church, on this subject, has heretofore produced; I *wrote* to the Church as follows, viz.

August 26, 1842.

"Dear brethren; a tender regard and decent respect for your feelings and opinions, requires that I should make known to you, my reasons for pursuing the course I do.

It has been, from time immemorial, a prominent principle in Church discipline; that the Church of Christ was, and should be, a separate and distinct institution, from all others. It was a distinguishing principle of the ancient Waldenses, "That the Church ought to be exempt from all those institutions, which human prudence suggests, to oppose the progress of iniquity, or to correct and reform transgressors." (See Benedict's History of the Baptists, vol. 1. p. 129.) The same principle is fully admitted on your record, in a resolu-

*In the letter which the Bethesda church sent to the Convention that constituted the Rehoboth Association; it was expressed, that they held to the confession of faith and principles as published by the oldest Baptist Association in America, met in Philadelphia, Pa. on the 25th of September, 1842. In that confession it is said, "That if any Church becomes erroneous in principle, &c. it is lawful for persons, after they have discharged their conscience and duty, in reproving and bearing witness against such defections to depart."

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tion which declares, that "The Church of Christ is not authorized by the word of God," (the only rule of faith and practice,) "to connect herself, or become connected with any institution, which recognizes as component members, any other than baptized believers in Jesus Christ." (Min. of May conf. 1838.)

Now brethren, with due deference to your feelings, I am compelled to believe, that this principle was violated, when you became connected with the Baptist State Convention: which was at first but a State Society, composed promiscuously of Church members and worldlians, or their representatives; and the Constitution of which at the time you became connected with it, recognized, as component members of the body, others than baptized believers. And it is plain to my mind, that it was the violating of this original principle, and not a mere difference of opinion that caused the late division of the Baptists. For although some of the benevolent institutions, had existed for more than a century before; yet there was no declaration of non-fellowship or any division of Associations and Churches, in consequence of those institutions, until after the Associations had commenced uniting with the State Societies or Conventions.

I believe it is given up on all hands, that the faith and principles of the Baptist denomination, are held and practised differently by the Missionary Baptists, from what they formerly were. And though this may possibly be right; yet, when I joined the Church, I did so under a firm conviction, that the faith and principles, as heretofore held and practised by the Baptists, were correct; and my mind has undergone no change, with respect to either.

Therefore, for me to act honestly in the sight of God, according to the dictates of my own conscience, will be, to unite myself to a church, which, in my opinion, holds inviolably to the true and original faith and principles of the particular or Calvinistic Baptists. Should you wish to know how I can reconcile it to my feelings, to declare non-fellowship for pious Christians, whom I love and highly esteem as such; I would answer, that I do it on the same principle that Baptists have ever excluded from their communion, or fellowship, all Christians, however pious and exemplary, who are not of their faith and order; nor do I consider that in so doing, I shall have treated you with any degree of detraction, contempt, or disrespect whatever. And I beg leave to assure you, that that personal friendship and regard, which has heretofore existed between us, is on my part unimpaired."

The above letter was read to the Church in conference, whereupon, the following preamble and resolutions were passed, viz: "Whereas, Brother Joel Mathews has intimated his intention to unite with some other church more congenial with his feelings; and has also, accused the Missionaries, of departing from original Baptist principles: therefore, be it resolved, That he is hereby excluded from the church."

Whether there is any good foundation in the above letter, for the preamble to the above resolution, and whether the preamble, even were it well founded, contains in itself, sufficient cause to authorize the immediate passage of the resolution; and also, whether the same is consistent with original Baptist principles; I shall leave the impartial reader to judge for himself, and shall endeavor to show some reasons, why I consider myself authorized to have made the statements contained in the above letter.

(to be continued.)

FOR THE PRIMITIVE BAPTIST.

Elder *Burwell Temple* is expected to preach at the Falls Tar River, on the 29th of March next; 30th, at Hardaway's; 1st and 2nd April at Tarborough; 3d, at Old Town Creek; 4th, at Upper Town Creek; 5th, at Tosnot; 6th, at Black Creek; 7th, at Contentnea; 8th and 9th, at Salem.

Elder *Parham Puckel* is expected to preach the 8th day of April next at Conetoe; 9th, at Tarborough, 10th at Williams' Meeting House; 11th, Lawrence's; 12th, Deep Creek; 13th, Kehukee; 15 and 16th, Poticasi; 17th, at Parker's; 18th, at Buckhorn; 21st, 22nd, and 23rd, South Quay; 24th, at Mount Tabor; 25th, at Pleasant Grove; 26th, at Sandy Run; 27th, at Log Chapel; 28th, at Cross Roads; 29th, at Conetoe; 30th, at Gum Swamp.

AGENTS,

FOR THE PRIMITIVE BAPTIST.

NORTH CAROLINA.—J. Biggs, Sen. *Williamston* R. M. G. Moore, *Germanton*. W. w. Mizell, *Plymouth*. Benj. Bynum, *Nahunta Depot*. H. Avera, *Averasboro'*. Burwell Temple, *Raleigh*. G.W. McNeely, *Leaksville*. Thos. Bagley, *Smithfield*, James H. Sasser, *Waynesboro'*. John Fruit, *Sandy Creek*. L. B. Bennett, *Heathville*. Cor's Canaday, *Cravensville*. William Welch, *Abbott's Creek*. Jos. Brown, *Camden* C. H. A. B. Bains, Jr. *Stanhope*. C. T. Sawyer, *Powell's Point*

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TERMS.

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THE PRIMITIVE BAPTIST.

EDITED BY PRIMITIVE (OR OLD SCHOOL) BAPTISTS.

Printed and Published by George Howard,

TARBOROUGH, NORTH CAROLINA,

"Come out of Her, my People."

VOL. 8. SATURDAY, APRIL 8, 1843. No. 7.

COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

A BASKET OF FRAGMENTS,

For the Children.

WRITTEN BY JOSHUA LAWRENCE, 1833.

PART I.

On the Plan of Salvation by Jesus Christ.

And Jesus said unto them, I am the bread of life; he that cometh to me shall never hunger, and he that believeth on me shall never thirst; and if any man thirst, let him come unto me and drink—John's gospel. 1 Timothy, 11—9: Holding faith and a good conscience, &c. 2 Timothy, 1—13: Hold fast the form of sound words, which thou hast heard of me in faith and love, which is in Christ Jesus. 2 chap. 2 verse: And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. This was the advice of aged Paul to his son Timothy, and it is still good for ministers, and equally so for churches and deacons.

Whoever will be at the pains to examine the history of the world, or the individual nations of the earth, whether Christian or heathen, from the most authentic historical records, or the first discoveries of the most barbarous and heathen tribes of the world, will find that man in all countries is a religious creature, and feels a consciousness of a Supreme Being; and that consciousness teaches him homage to that being, on whom he feels a daily dependence for help and protection from surrounding difficulties But their modes of worship or homage, how various are they found in the different nations of the earth, from Cain and Abel to the present time; and all is, it seems, dependent on two things, their different ideas of this God, or the instruction they have received from those they have held and esteemed their superiors in wisdom. Thus when we refer to the Old Testament, see there the different God's sacrifices; even children in the fire to Moloch - modes of worship, rites and ceremonies of the different nations mentioned in the scriptures, all show man is conscious of his guilt and the need he stands in to pacify his offended sovereign, and the various means and ways taken by man to reconcile him, and procure his favor and friendship towards them. If we refer to heathen mythology in any age or nation, all will bear evident marks that man feels himself guilty and the offender of this God, however much to him unknown he may be, and sees and feels there is a great disparity between him and God, and that the breach must be made up some how. Hence the idea of a Mediator seems to be written even on the sacrifices and worship of the very heathen.

But the Christian system, or plan of salvation by Jesus Christ, differs from all other plans to pacify God, ease the conscience of man, procure him the friendship of his God, make him happy here and ease him of his fears of an hereafter; & this great difference lies in many things, a few of which I will mention. If you examine all the plans of the heathen, whether in the scriptures or out of it—the plan of Mahomet, or of the Pharisees, Sadducees, Ebonites, Unitarians, Grecian philosophers, or the plan of the Magician religion of Persia, or what not, of the past ages or the present, you will find the Christian plan of salvation differs from them all.

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First, in providing and presenting the world with a Saviour every way suitable, and accommodated to the spiritual wants of man; to live for him, to die for him, rise, ascend, intercede, and be a propitiation for man's offences at the throne of God.

Secondly, that this plan of salvation should be by the hands of another, and not of works, sacrifices, or righteousness, done by us in whole nor part, but entirely of God's grace or free favor, shown to the undeserved in his state of want and helplessness.

Thirdly, in presenting the righteousness of another, to be obtained by faith in him, and thus given to and upon man as much to be his as though he had worked for it.

Fourthly, that another should die in man's room and stead, and thus pacify his offended God, make up the breach by his life and death, and so make peace and reconcile enemies to God.

Now where, or in which of the schemes of heathen religion, do you find a Saviour mentioned? Do you in Mahomet's? No. Do the Pharisees speak of a Saviour, or the righteousness of another? No—disgusting to them, going about to establish their own. Do the heathen philosophers, in all their lessons of morality and virtue? No. Then it is alone in the Christian scheme of salvation that the world is presented with a Saviour, with righteousness without works, with pardoned guilt by the sufferings of a friend; life, salvation, peace, heaven and eternal glory as a free gift—the gift of grace, the gift of God. All other plans look to a man's own works, own righteousness, for his salvation here and hereafter. Hence you can see that the wisdom of men, in all their heads, in all countries and in all ages, in devising their various schemes have never hit on this plan for salvation, to find out for the world a suitable Saviour. And well they could not—the wisdom was too high for all the heads in the world, angels not excepted; or else they would not have desired to have looked into those things, nor sung with such joy at the Saviour's birth. For had a council of men and angels been called, to have taken into consideration the saving of man, who among them all would have thought of this mysterious plan revealed in the gospel, that the wisest Greeks counted foolishness, and the most learned Jews a stumbling block; and at which plan of salvation by another, so many learned infidels have vented their scoff and spleen? All which shew the high wisdom of the plan, and that it was never devised in the brain of man, nor conceived in the bosom of an angel; but that there is so much wisdom in the plan, that to the wisest men it appears foolishness. So let it be—for God has hid this plan from the wise and prudent, but revealed it to babes; and if this plan, or our gospel, be hid, it is hid from them that perish.

Then the plan of salvation, as revealed in the gospel, is a plan conceived and devised by the infinite foreknowledge of God, before the world began, or man made, or sin acted. Hence the gospel, or plan of salvation, is called the wisdom of God, the hidden wisdom of God, the power of God unto salvation to every one that believeth; and hence Paul was not ashamed of the gospel of Christ, which will be fully shewn in the following parts. Then God foresaw the effects of creation, and beheld man fallen before he was made, and needing a Saviour, with all the blessings in train of the plan by himself devised of his mere grace and mercy. And here we may remark, that God has not left it to man to say by what plan he will be saved, for he himself has devised one, and one only; and surely the best that could have been devised, because the effect of grace and infinite wisdom, that could take in all the ground. No want, no defect, no enemy, no age, no circumstantial case, but was all foreseen by this infinite foreknowledge of God. Then the plan must be perfect, in all its parts suitable to the case of fallen man; which was foreseen by an all-wise God, and by him adapted to the case foreseen. And it is much better for us that there is but one plan, than if there had been two or more; for then we should always have been beating our brains to have known which was the best, the easiest, and safest plan; but now it is this or none, or to hell we go. Hence it is written, there is not another name given under heaven by which we can be saved but by Jesus Christ. And again: I am the way, the truth and life, and no man cometh to the Father but by me. And again: except you believe I am he, you shall die in your sins.

We may further remark, that God foresaw that the world would stand in need of a Saviour, whatever we may think about it, and however little our concern and care may be to obtain this Saviour as ours; yet God has sent him into the world, that the world might be saved by him. If God then has sent the world a Saviour, of which

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there cannot on any just principles of reasoning be a doubt, he saw we could not save ourselves and therefore sent the world a Saviour, that we might be saved by him. If he sent the world a Saviour, as the plan of salvation shews, then this Saviour was God's choice as well as the plan; hence Christ is called God's elect, precious—that is, his chosen Saviour for the world, as revealed in the plan of salvation of God's devising. If then the plan and the Saviour are both chosen of God for the salvation of the world, then in God's view of the state of man he needs a Saviour; and God sends such an one as he thinks best suited to his case—and who think you ought to know best? If then this Saviour be the choice and sent of God to save the world, then it follows that he is both willing and able to save the world; for the choice would have been vain had he not been willing to save, and equally so had he not been able. According as it is written, you will not come unto me that you might have life—as much as if Christ had said, I am willing to save you, but you won't be saved by me. Ah! thought they, we can save ourselves, we don't need a Saviour, as thousands of others do in this day. And again: he is able to save to the uttermost all that come to God by him—and why? because it is God's plan to save sinners, and he has given all power in heaven and earth into the hands of Jesus Christ to effect this grand purpose, to save sinners by the plan and Saviour of his own devising and choice.

We may further remark, on the plan of salvation, that God in devising this plan and not consulting men, how they would, or by what means, or by whom be saved, has acted perfectly like himself; that is, the sovereign according to the counsel of his own will, and not the will of his creatures. For with whom did he consult in creation? not his creatures to be made, but the trinity—and he conceived and drew the plan of creation, the world's form and size, the sun, moon, and stars—the shape, color and size of every beast, fish and fowl, nor asked them leave to be. And did not his own mind conceive man's frame and diversified parts, and his own sovereign hand push him into being, without asking him counsel how high or of what color he should be? Here is the potter's will and power, shining as with a sunbeam. So, equally so, has God acted in the scheme of redemption: he drew his plan and chose his Saviour before the world began, to save sinners; and went on to fulfil his own plan in the course of his providence, without consulting men. And men might as well fight against the earth, sun, moon and stars, or the plan of creation devised and adopted by the God of heaven, as the plan of salvation devised and adopted by the same God to save sinners by Jesus Christ. For men may as easily change the laws and rules of creation, as to change the laws and rules of the system of salvation devised by God to save a lost sinner; for the world was made without an oath, but the salvation plan with an oath.

But lest I weary you, my reader, this plan of salvation is the best plan, because it is a plan of all wisdom's devising, a plan beforehand; a plan made ready, and a plan of God's choosing; a plan, though mysterious, yet made plain by the enlightening of the spirit of God, and though a man be a fool, he shall not err therein; a plan of God's love, grace, mercy and goodness; a plan unchangeable as the mind of God; a plan confirmed by the oath of God; a plan ratified by the blood of Jesus Christ; a plan laid down by the faithful promises of God, Christ, Holy Ghost, prophets and apostles; a plan on which the happiness of all the saints in heaven depend; a plan when once seen and understood by faith, that no man ever did or was willing to change for any other; a plan when once seen and believed, makes every soul bless and thank God for such a plan, by which he hopes to be saved; a plan, Christ in us the hope of glory; a plan of joy, peace, love and holiness of heart; a plan that points out a rest for the people of God. Oh! blessed plan of God's devising to save sinners. And it is a faithful saying and worthy of any sinner's acceptation, that Jesus Christ did come into the world by this plan to save sinners; and unless they are saved by him, they will as certainly be damned as there is a God to punish. For the plan of salvation reveals a way of acceptance with God, different from all others that ever have been devised, or that human wisdom ever could have devised; and comports exactly with that worship that God instituted among the Jews in bloody sacrifices, which obviously pointed to the atonement of Jesus Christ, made for sinners; and there is not another name given under heaven whereby we can be saved. He is the way of life, and no other way but him; and whoever proposes moral virtue as the way of acceptance with God, upsets the whole plan of

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salvation by Jesus Christ: because that is a plan of grace, and grace alone, through him to a sinner to save his soul. Man to heaven cannot go without a plan, and that plan must be devised by God or man; if every man has his plan, then in them all God has no hand. Then lost children all, for to devise a plan they are too small.

Read as proofs that God is the author of the plan of salvetion, the following scriptures—Isaiah, 28. 16: Therefore thus saith the Lord God, behold I lay in Zion for a foundation, a stone, a tried stone, a precious corner stone, a foundation; he that believeth shall not make haste. 1 Corinthians, 3. 11: For other foundation can no man lay than that which is laid, which is Jesus Christ. Here you see God is the author of the plan or foundation on which his church is built; and that there is but this one, and no other can be laid that is worth a groat. Ephesians, 2 20: And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone. Acts, 4. 11: This is the stone which was set at nought of you builders, which is become the head of the corner. Verse 12: Neither is there salvation in any other, for there is none other name given under heaven among men whereby we must be saved. 1 Peter, 2. 6, 7: Wherefore it is contained in the scripture, behold I lay in Zion a chief corner stone, elect and precious, and he that believeth on him (Christ) shall not be confounded. The stone which the builders disallowed, the same is made the head of the corner. Mark, 12. 11: This was the Lord's doings, and it was marvellous in our eyes.

So you can see God is the author chooser, deviser, contriver, and layer of the plan and foundation of the scheme of redemption through Christ; and all objections thereunto have no effect, though the heathen rage and the kings of the earth stand up in opposition, infidels scoff, and thousands disbelieve, and sinners deride and vent their ridicule at the gospel plan, or of salvation by Christ and the free gift of God by faith in his name, instead of moral virtue as the ground of acceptation with God. Yet all this rejection of Christ and salvation by grace and faith in him, has no effect; for although he is disallowed to be a full. a whole, and only Saviour, by the self-righteous builders for heaven, and by infidels, yet God has and will make him the foundation stone, the corner stone to his church, chosen of him and precious to him and to every one that believes in him. This is the Lord's doings in spite of all opposition, and should be marvellous in our eyes, that God builds his church on this stone, Christ, by faith in him; and the gates of hell have not, nor shall not, no never, prevail against it. Although thousands scoff and disbelieve, their unbelief has no effect on God's plan of salvation. The Lord knoweth them that are his, this is the seal of secrecy to the world.

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PART II.

On God's foreknowledge of man's fall.

The plan of salvation, or scheme of redemption by Jesus Christ, I view according to the scriptures as one of the first works of God and older than the world, and the very foundation stone laid in eternity for to build the world upon as well as the church of God. Nor do I believe that the world would have had an existence, had not this plan and this Saviour existed before the world began. Read the following scriptures: It behoved him for whom are all things and by whom are all things, to make the captain of their salvation perfect through suffering. And again: By whom he also made the world. And again: By him were all things made, and without him was nothing made which was made. Then by the will and consent of Jesus Christ in covenant was the world made; for him, as the Saviour and Redeemer, was all things made for the display of his love, grace, power, and mercy; and the end of all his glory, and the glory of his grace in their salvation. So that a fair view of the case from the scripture is this: that God in his foreknowledge first conceived and devised the plan of salvation, and chose and appointed his Saviour for the world, and then drew the plan and created the world in accordance to the gospel plan. So that the gospel or Christian scheme is older than the world—is as old as God's foreknowledge—which I now proceed to prove in this second part.

And first, as regards the plan of salvation being older than the world, and having its origin in the foreknowledge of God, read 1 Corinthians, 2. 7: But we speak the wisdom of God in a mystery, even the hidden wisdom which God ordained before the world unto our glory—(that here the gospel plan is meant, there can be no doubt.) Verse 8: Which none of the

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princes of this world knew; for had they known it, (that is, the gospel plan and the Saviour,) they would not have crucified the Lord of glory; (that is, Christ the Saviour, and the plan God ordained before the world to our glory—or, in other words, our salvation.) Now, as respects the appointment of the Saviour before the world, read 1 Peter, 1. 20: Who verily was foreordained, but was made manifest in these last times for you. Here we can't be mistaken; for the time is set by Peter before the foundation of the world. He was ordained, and of course foreknown, before chosen; and then ordained or appointed to the office of Saviour and Redeemer, in God's foreknowledge; but brought into the world, or made manifest as a Saviour, in the last part or times of the Jewish dispensation, for sinners on the cross. Another, as respects the Saviour. Acts, 2 23: Him being delivered by the determinate counsel and foreknowledge of God, ye have taken and by wicked hands have crucified and slain. This text shews God by his foreknowledge of man's fall did plan, and choose, and appoint, ordain and decree, according to the counsel or consultation of the trinity of persons in the Godhead, or his own will, Jesus Christ to be crucified for the sins of men; and that this counsel or plan was determinate or determined by God's foreknowledge, and was effected by the wicked Jews, which is proven by the following verse: Acts, 4. 28; For to do whatsoever thy hand and thy counsel determined before to be done. That is, in his foreknowledge, or before the world began. And this text will further shew it; Galatians, 3. 8: And the scripture foreseeing that God would justify the heathen, through faith preached before the gospel to Abraham. And what was that gospel that God preached before to Abraham? Here it comes: Saying, in thee shall all the nations be blessed. Here was a Saviour foreseen by God in the loins of Abraham, and preached by God to him and the nations by promised blessings, resting on the basis of God's foreknowledge and determinate counsel before the world began.

But let us go on. Romans, 8. 29: For whom he did foreknow he also did predestinate to be conformed to the image of his Son; (for what?) that he (his Son) might be the first born among many brethren. Here the case is fully brought out, that God foresaw, foreknew man and his fallen state; for, to foreknow is to know before the thing comes to pass; and this is shown in the text, by God's predestinating them to a conformity to the image of his Son. Then God by his foreknowledge beheld man before he was made or fell, as in a state of non conformity to his Son, or unlike his Son; and the act of the divine mind in ordaining, appointing, or predestinating, was not to make men sinners, or to reprobate, or to predestinate to hell; but out of this mass of fallen sinners, or of sinners unlike his Son for holiness or righteousness, thus by foreknowledge beheld, predestinated some of them out of this mass to a conformity with his Son; or, in plainer words, to be made like his Son, through the means mentioned afterwards, called justification and glorification. Well then might John say: Brethren, we know not what we shall be, but we know when he appeareth we shall be like him. And well he might say so, since God has predestinated us to be conformed to the image of his Son; an act of the divine mind, and God is of one mind and changes not. Then this counsel and decree shall stand, as the scripture hath said; the devices of the wicked shall fall, but the counsel of God it shall stand, as the following proves. Romans, 11. 2: God has not cast away his people which he foreknew, but reserved seven thousand to himself of Israel, that had not bowed the knee to the idol god Baal, nor kissed the lips of this idol god, to show their love to it; and these were the remnant of Israel according to the election of grace; and this election obtains for them every thing they seek. Read Romans, 1. 2: Which he (God) had promised afore by his prophets in the holy scriptures.

And if God had promised a gospel, and in that gospel a Saviour for the world, by the prophets before he came, does it not follow that he had determined in himself to send the world a Saviour. And when did he so determine? why, the scriptures tell us before the world began, and we ought to believe it. Romans, 9. 23: That he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory. This verse shews that God has in his own mind, before they were born, afore time prepared or predestinated some men unto glory, and that they were vessels of mercy chosen by mercy, devoted to be partakers of his mercy, and should be filled with mercy and inherit mercy and glory for ever. But have another text for your help. 1 Peter, 1. 2: Elect according

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to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ. Here, in this text, it is as plain as day that God not only devised the plan of salvation by his foreknowledge, and chose Christ and determined him to be slain by his foreknowledge; but, by his foreknowledge, he also elected or chose, as the word means, his people and the whole train of means to their salvation; to wit: the sanctification of the spirit, obedience as the effect of the work of the spirit, and the sprinkling of the blood of Jesus Christ to cleanse from all sin.

Then the whole plan, Saviour, persons and means, and final end of all, originated in God's foreknowledge, any thing said to the contrary notwithstanding; for the scripture fully shews that God's foreknowledge was the fountain head of all these springs of salvation, to an inheritance incorruptible and undefiled, and that fade h not away, reserved in heaven for you; and that according to God's purpose and grace, while the saints are kept by the power of God thro' faith unto this salvation. To confirm which see Titus, 1—2: In hope of eternal life which God that cannot lie promised before the world began. Then here it is again, a set time before the world began, and then it must be by the foreknowledge that he made his promises. But here is a text that seals the point, 2 Timothy, 1—9: Who (to wit, God,) hath saved us and called us with an holy calling, not according to our works, but according to his own purpose and grace which was given us in Christ Jesus before the world began. Here the date of time is fixed by Paul to the plan of salvation again, which cannot be misunderstood by any man that wants to understand; and says, before the world began; and then it follows of course that before the fall of man, or sin committed by man, the scheme of redemption was laid by God, and the time when is pointed out to be eternity, or before the world began. But how many days, months, years, or thousands of years, before the world began, we are not told in the text; but the text shows us that eternity and not time is the date of the plan of salvation, and of course in God's foreknowledge as the scriptures have said, the whole Christian scheme was matured, settled and determined on by God in his foreknowledge. And the us, saved and called with an holy calling, in the text, I understand to mean, Paul, Timothy, and the whole Christian church, saved and called to be saints and ministers. How? not according to works good or bad; these had no part nor influence in the case How then? The text tells us: but according to his own (God's) purpose and grace which was given us in Christ before the world began. Then men are saved according to God's purpose, and according to God's grace given them in Christ before the world began. Then by grace are ye saved, even given grace in Christ before the world began; then salvation is not a work of man, but the effect of God's purpose, the effect of God's grace, predestination, ordination and appointment; as it is written, as many as were ordained to eternal life believed. And again: God has not appointed us unto wrath, but to obtain salvation by Jesus Christ our Lord; predestinated to a conformity with his son; saved by purpose and grace; by grace are ye saved through faith, not of works lest any man should boast. And again: Not according to works of righteousness which we have done, but according to his own mercy he saved us by the washing of regeneration, &c. But one replies, it was on the foresight of who would do good works, or repent and believe, that God saved and called such. The text denies it, not according to works neither done nor foreseen; for if saved and called on the foresight of good works, then certainly according to works foreseen; then not of grace, otherwise grace is no more grace. But saved in Christ by God's purpose; saved in Christ by God's free favor or grace; in a word, saved in Christ by the decree of God before the world began. Hence the conversion of every soul that is truly born of God, is the effect of God's purpose and grace given in Christ before the world began; and they are therefore called by the Holy Spirit, called a holy calling in the text; and that calling produces conversion to God, and is the effect of his purpose, predestination, and grace, before the world began. A great variety of scriptures, too tedious to cite, offer their friendly assistance to my mind to prove the fact; but I must forbear and proceed on. Have another text to prove salvation's date: Ephesians, 1—4: According as he hath chosen us in him (1, Paul, and you heathen Ephesians and the whole Christian church) before the foundation of the world; (for what?) that we (1, Paul, and you sinful heathen Ephesians) should be holy and without blame before him in love. Here

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in this verse you see salvation's cause. and date of the plan, and Saviour set up, before the world began: and here you see God by his foreknowledge active in choosing sinners in Christ, the Saviour of his choice, before the world began. Here you see God foresaw them unholy and blameable, yet chose them in Christ the Saviour, with all the means in his hands to make them holy and without blame in love to him to all eternity.

Believing I have brought proofs enough from scripture to satisfy you or any other man, that is willing to acknowledge the truth of scripture, that Jesus Christ was chosen of God and appointed to be the Saviour of the world; and that the plan of salvation and all things necessary for the salvation of the world, originated with God in his infinite and eternal foreknowledge, and was settled and determined on by the whole Trinity and sworn to in the court of heaven, according to scripture truth, of which the Father, Word, and Spirit bare record; and is thereby rendered as unchangeable and stable as the throne of God or pillars of heaven; and that the heavens and earth may pass away, but this plan shall not pass away. Yet, my reader, I would not have you think that the proofs are exhausted on this important part of a sinner's salvation. Read: Come ye blessed of my Father, inherit a kingdom prepared for you from the foundation of the world: names written in the Lamb's book of life from the foundation of the world: Christ, a Lamb slain from the foundation of the world: known to God is all his work from the beginning. See his promises to Abraham: if thou can count the stars of heaven, or number the sand on the sea shore, so shall thy seed be, and kings shall come out of thy loins—while yet he had no child. Here mark, God foresees Abraham's seed as the stars and as the sand on the sea shore, and foresees king Saul and David and all the kings of Israel standing before him in his foreknowledge; and foresees Israel going down into Egypt and after 400 years coming out and possessing the promised land; and his works finished from the foundation of the world. With a hundred other places and evidences of God's foreknowledge and plan of salvation and Saviour, which would burden me to write and you to read; line upon line, so that I wonder that any but an idiot should deny this doctrine which is so plainly set forth in the scriptures. But hold thou those truths fast, and contend earnestly for this faith once delivered to the saints.

Now if one single express text cannot be brought from the scriptures to show that God of foreknowledge, and that he has not chosen his Saviour for the world, and fixed his plan by choosing sinners in Christ and predestinating them to a conformity to his Son, and saved them in Christ by his purpose before the world began; then give up this point and no longer contest it, for I feel assured that no man can from scripture disprove these truths. But methinks one answers, God foreknew us all. Agreed: but you read of some that Jesus did not know; for he said, depart from me ye workers of iniquity, I know you not. Who were these? these were not Christ's sheep, for he says, I know my sheep. So he knew these were not the gift of God to him; these were not those for whom he laid down his life, for he laid it down for the sheep; and these believe not, because they were not his sheep. So the meaning is, I know you not to be God's foreknown objects of love, choice, and appointed to obtain salvation by his gift to me; you don't belong to me by gift nor purchase; I know you not to be my sheep, and of those for whom my Father has prepared a kingdom from the foundation of the world; nor are your names in my book of life. (*to be continued.*)

Salvation's precious sound. C. M.

Salvation has a precious sound,
It sooths our anxious cares;
And looses those by satan bound,
And drives away their fears.

Salvation is a glorious theme,
To rebels in distress;
It makes the sinner white & clean,
In Jesus' righteousness.

Salvation has a glorious sound,
Most pleasant to the ear;
It sooths the sorrow heals the wound,
And banishes despair.

Salvation through our dying Lord,
To sinners freely given;
It will be left on long record,
A wonder is in heaven.

Salvation is a theme divine,
The angels try to see;
And so it will forever shine,
Through all eternity.

Salvation will through grace abound,
To all the chosen seed;
And pardon, peace, and love be found,
For God has so decreed.

BENJAMIN MAY.

Hickory Grove, Bibb county, Ga. Feb. 1, 1843.

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THE PRIMITIVE BAPTIST.

SATURDAY, APRIL 8, 1843.

In the note at the bottom of page 94, in our last No the date of the Philadelphia Baptist Association should have been 1742, instead of 1842.

TO EDITORS PRIMITIVE BAPTIST.

Winnsboro', Fairfield district, S. C.
March 10th, 1843.

DEAR BRETHREN EDITORS, of the Old School or Primitive order: I have once more concluded to write a few lines to let you know that I am still in the land of the living and on praying terms; for which I desire to be thankful, that the Lord has not dealt with me according to the strictness of his law, or the just demerits of my sins.

Brethren and sisters, I can say to you in candor, that I have been made to lament since I received my last paper, on the account of the death of our much esteemed brother Lawrence. But, brethren, we ought to resign ourselves to the will of the Lord in all things, believing that our loss of brother Lawrence is his gain; for I believe that he is now in heaven, receiving the reward of his labors. And whether I am a Christian or not, I can say in truth, that I have been enabled to rejoice many times while reading his writings. For I verily believe that the doctrine he held forth was the doctrine of the gospel; or, at least, it was the doctrine that my soul delights in. And I believe that all converted men and women ought to believe and practice the same doctrine, i. e. the doctrine of free grace; which will enable them to give all the glory and praise to God, for it belongs to him and none else.

Brethren, I am made to rejoice that our worthy brother has left so much of his valuable writings behind him, which I hope will be a comfort to us, and also to generations that are yet unborn; and if there are any of his writings that are yet unpublished, I for my part want them printed.

And now, brethren, unworthy as I feel myself to be at this and other times; for I can say with the apostle Paul, that I am the least of all saints; yet I want to exhort and admonish you to that which I think to be your duty, which you owe to your creator and your fellow men; that is, that you would write more frequently for the Primitive. For I see from the same, that a great many of the communications are printed very shortly after they are wrote, and I have been afraid that our valuable papers would have to stop, for the want of matter to fill them. And now, brethren, be up and doing while it is called to-day, and let your names be more often seen in the Primitive; and never let it be said, that so valuable a paper has to stop for the lack of communications to fill it up.

Brethren, I have to lamevt that it is a cold and dull time with us; yet I am thankful that I can say, the Primitives are gaining ground a little, although they are lightly esteemed by all those who are opposed to the doctrine of free and unmerited grace. And they say that our doctrine is a hard and a harsh doctrine, and one that ought not to be preached; but let us remember for our encouragement, that if we are guided and governed by the rule laid down in the word of God, that we are to be lightly esteemed and set at nought by all those that know not God and his ways. And, brethren and sisters, let us rejoice that we are worthy to suffer these things for his righteous name's sake; for our light afflictions, which are but for a moment, are working out for us a far more exceeding and eternal weight of glory; and that our afflictions and troubles here are not worthy to be compared with the glory which shall be revealed in us, if we are the children of God. And let us also remember, that if our names are written in the Lamb's book of life, that it makes no difference what they say of us, nor how they treat us; for they, nor the wicked one with all his host, shall never be able to separate us from the love of God; although they may persecute us, and speak evil of us, and cause us to go with our heads bowed down, as it were, and mourning for days, weeks, months and years.

But, brethren, let not all this terrify you, but march forward in that straight and narrow way that leads to joys at God's right hand; and one moment's stay there in that happy place, will more than compensate for a lifetime of trouble here on earth. And in a few more rising and setting suns, yea, a few more beating storms of persecution, and if we are the men and women we profess to be, we shall be enabled to bid a final and an everlasting farewell to all trouble, sickness, sorrow, pain and death; and be received into the kingdom of ultimate glory, where we shall be enabled to sit

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down with Abraham, Isaac, and Jacob, and all the spirits of just men made perfect; and unite with them in singing praises unto God and the Lamb, throughout the ceaseless ages of a never ending eternity.

And now, brethren, I will conclude by saying, that I crave an interest in your prayers for myself and family, for I have many losses, crosses, and trials, to pass through in this unfriendly world. And I desire that I may be able to stand them all, and walk worthy of the high vocation wherewith I hope and trust I have been called. And oh, that all the Primitive Baptists may be able to do the same, is my prayer for Christ's sake. Amen.

JOHN L. SIMPSON.

FOR THE PRIMITIVE BAPTIST.

A LETTER,

On the subject of the schism in the Baptist church between the missionaries and anti-missionaries.

BY JOEL MATHEWS.

(*continued from last No.*)

It is said by Mr. Mosheim,* that "The following maxim, which is the true source of all the peculiarities, that are to be found in the religious doctrine and discipline of the Menonites, was tenaciously adhered to and maintained, by the Waldenses, before the rise of Luther & Calvin, viz: "That the kingdom of Christ, or the visible church which he had established on earth, was an assembly of true and real saints; and ought, therefore, to be inaccessible to the wicked and unrighteous, and also exempt from all those institutions which human prudence suggests, to oppose the progress of iniquity, or to correct and reform transgressors." "This maxim, (says Benedict,) goes to exclude from the church, all the inventions and traditions of men; and is, by every Baptist, most heartily adopted. It is this grand maxim (continues he,) with its appendages, that hath occasioned most of the persecutions, which our brethren have endured, in ancient and modern times."†

Many other quotations might be adduced, to establish the principle, that the church should be kept separate from other institutions; but as I have never heard the truth of it denied, I consider further evidence unnecessary.

But that this principle was violated by the church, in her becoming connected with the Baptist State Convention; will be denied, because "none but regular members of Baptist churches, have ever taken their seats as delegates in the Convention." Although this may be true yet it is equally true, that the constitution of the Convention recognized others, as fit and proper characters to become delegates: and from my earliest recollection, I have heard Baptists preach, that an action does not in itself, so much constitute a crime, as it proves the previous existence of it in the heart. And I think that the Saviour preached the same doctrine on the mount (Mat. 5. 28.) According to which, if the actual admitting of others to seats, would have been a violation of original principle; it was certainly violated in recognizing the right. But it may be said, that the constitution of the Convention, has been so amended as to admit the right of none but "members of regular baptist Churches," to seats in the Convention. That this amendment has been made is true; but that it was not made until after the Rehoboth Association, and consequently Bethesda Church, had become connected with the Convention, is equally true. In 1838, the Rehoboth Association appointed corresponding messengers to the Convention, "*with a view to becoming a component member of that body.*" In 1839, she appointed delegates to the same, and in 1840, the amendment was made, and is recorded in the minutes of the Convention, met at Penfield, Ga on the 4th day of May 1840, viz: *Resolved*, that although *no other than regular members of Baptist Churches*, have ever taken their seats as delegates in this body, yet as persons of a different character are not expressly excluded; we deem it proper, in order the more effectually to guard the body against injurious suspicions, that the latter part of the second article of our Constitution be so amended, as to read as follows; "And also two delegates, *who shall be members of regular Baptist Churches*, from such auxiliary societies as contributed annually, &c." Even had this amendment been made before, the principle is still recognized. For if the auxiliary societies, which are component parts of the Convention, were not composed promiscuously of church members and worldlians, or if the

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*Vol. 4. p. 424.

† Benedict's History of the Baptists, vol. 1. p. 129—30.

right of their being thus composed, was not recognized by the Convention: there would have been no necessity for the amendment, much less for the words in italics, "*members of regular Baptist Churches.*"

But it may be asked, what harm after all, is likely to result herefrom, inasmuch as the great object of the Convention, and of the Churches in becoming connected with it, is, to advance, honor, and enlarge the Church of Christ on earth. Solomon says, "The thing which hath been, is that which shall be. Is there any thing whereof it may be said, see this is new, it hath been already of old time, which was before us."* If, therefore, we may judge of the future from the past we shall find, that when Constantine the great, "either from motives of civil policy, or a genuine conviction of its truth," espoused the christian cause, pretendingly, with the sole object of advancing and enlarging the Church of Christ on earth; "it was hailed by most, as an auspicious and promising event." "This zealous prince, (says Mosheim,) employed all the resources of his genius, all the authority of his laws, and all the engaging charms of his munificence and liberality, to efface by degrees, the superstitions of paganism, and to propagate christianity in every corner of the Roman empire. Many were elated beyond measures at this external prosperity and magnificence. Religion assumed a prosperous appearance: many came swarming into the Church"†—and what harm was likely to result from this great enterprize of enlarging the christian Church? "Now, (says Benedict,) blasting errors, augmented superstitions, and pompous and unmeaning forms of piety, which had long been gaining ground, ripened apace, and soon arrived to a dreadful maturity. In a word every thing in faith and practice that was opposite to the pure religion of Jesus, came pouring in like a flood, and this heavenly system was soon disrobed of its primeval beauty, and sunk beneath an oppressive load, from which it has never yet, fully recovered."§ The foundation for the magnificent Papacy was now laid; "but the old veterans in the christian cause, foresaw the evils which were brooding over them," and it is believed by historians,§ that about this time, the people afterwards called Waldenses, began to separate from the Church of Rome, and retire to the valies of Piedmont, whence they were harrassed and driven by their enemies, to the towering heights of the snow capt Alps; many of them overtaken and cruelly murdered, many others froze to death in the snow, and the property of those who escaped, confiscated, to advance the cause of the Christian church.* I do not refer to those circumstances, for the purpose of comparing any other christian denomination with the Roman Catholics; but merely for the purpose of showing the evil consequences of admitting error into the Church. Which may be further shown, by the history of the Polish and Transylvania Baptists. "Had they, (says Benedict, speaking of the Polish Baptists,) sought instruction of the old Waldenses, many of whom we have reason to suppose, maintained the simplicity of the gospel in their obscure retreats; they might have been set right at once. But they were ambitious of worldly honor, they found themselves associated with great men, and protected by noble patrons, who thwarted their principles and led them astray. For a while the Baptists in Poland appear to have stood right, as it respected the discipline of their Churches; but before long, they plunged into the inconsistent and embarrassing practice of open communion, and admitted into their Churches, Pedobaptists. They had before adopted some fundamental errors in doctrine; and although they enjoyed worldly prosperity for a time, yet at length a terrible gust of persecution, blasted all their prospects, and overwhelmed them with distress and ruin. We are informed that in process of time, they, (the Transylvania Baptists,) like their brethren in Poland, adopted open communion and tolerated infant sprinkling in their churches. They were connected with a court and courtly characters, by whom they were corrupted and ensnared. We may furthermore observe, that the Baptists have always been outwitted, when they have attempted to vie with others in worldly policy. It is an art which they do not understand, and for which, when they keep to their original principles, they have no need. At the times we have been describing, I am much inclined to believe, there were in obscure retreats, many genuine Baptists, the descendants of the old Moravians, who chose to keep away from

*Eccl. 1. 6 10.
†Benedict's Hist. vol. 1. p. 14.
§Ib. p. 15.

*Hist. of martyrs, p. 106.

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the splendor and bustle of the great, and who of course, avoided their speculations and snares. The Baptists of whom we have been speaking, both Polish and Transylvanian, were injured by the very means from which they hoped to derive advantage. Their learned men, by pursuing a course of speculative reasoning, corrupted their faith and led them into error."*

From the above quotations, it is discovered that whenever error has invaded the church, it has entered step by step, and in every instance, unless speedily repelled, has led to corruption of faith and principle.

I shall now proceed to the next position, viz: That it was the violating of original principle that caused the late division of the Baptists. To this it is objected and said, that the division was in consequence of the anti-missionary Baptists having made a new test of church fellowship, by opposing the spread of the gospel, education, temperance, &c. and even forbidding their members to advocate any of these things under pain of excommunication! This is altogether a mistaken idea; for instead of making a new test, they have only revived a very old one: and instead of opposing the advancement of those objects, they have only opposed the connecting of the church with "those institutions which human prudence suggests, to oppose the progress of iniquity, or to correct and reform transgressors." For in every nonfellowship resolution or article, it is this connection that is declared against, and not the societies as separate from the church, neither the professed objects proposed to be accomplished by means of these societies. The nonfellowship resolution passed by the Echaconna Association, as before quoted, plainly shows by the words, "the systems of the day," that it is the present existing system or scheme of combination of the church with the societies thereinafter named, that is declared against; and that it is in this combined or amalgamated form, and in this form only, that those institutions are considered as anti-christian, or as having a tendency, opposite to the original purity and simplicity of the church. I do not believe that the missionary Baptists design any opposition to Christianity, neither do I believe that many of those who were tenaciously in favor of the reformation of Constantine the great, had any other design than the prosperity of the church; yet every Baptist will own that their course had an ultimate tendency, to corrupt the original purity and simplicity of the church, and was therefore anti-christian.

As to its being given up on all hands, (not *by* all as has been erroneously construed,) that the faith and principles of the baptist denomination, are held and practiced differently by the Missionary Baptists, from what they formerly were by Baptists; I think it is plainly inferable from the fact, that men of all classes and denominations, the Missionary Baptists not excepted, say that the Missionary Baptists do not preach and conduct their church business as Baptists formerly did. And as to the truth of the position, I shall endeavor to show the manner in which the faith and principles of the denomination, were formerly held and practiced by Baptists, and leave the impartial observer to judge for himself, which comes nearest the original. It is said of the early American Baptist Preachers, that "Their doctrinal views were such as gave a just weight to their preaching. With few exceptions, they had embraced that scheme of scriptural truth, which humbles the sinner by a display of his total corruption and impotence, and which exalts the Saviour by making salvation to be wholly of grace."* In the application to Sla ten's Sermons on particular election, published in London more than a century ago, and republished by Jesse Mercer in 1834, is the following paragraph, viz:

"If there be such a doctrine as particular election, in scripture then it ought to be preached. Some absolutely deny the doctrine; others think it improper to be taught, because they apprehend that many persons may draw ill consequences from it. But since Christ and his apostiles preached it, and since the adversaries are so unwearied in their endeavors to oppose and condemn it, it must well become us who believe it to assert and vindicate it to the best of our power; for if this doctrine is not to be preached, because some do or may abuse it, for the same reason all the special truths of the gospel must be laid aside as useless or hurtful.—Besides this, that there are no real disadvantages that can arise from the prudent preaching of this doctrine; there are several positive advantages that attend the preaching of it. For instance: the gosgel cannot be preached entire without it;

*Benedict's His. vol. 1. p. 178—183.

*Columbian Star and Christian Index, vol. 1. No. 8. p. 110.

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it is the foundation of all those great promises that are contained in the Bible; the doctrine of the satisfaction of Christ would be little better than a nullity without; it tends to display the divine sovereignty, and to give us a lively representation of the love and grace of God to sinful men: it is a great comfort and support to Christians, in a time of common defection & temptation; it is an effectual antidote against the swelling pride of man; and is, as I have before observed, one of the most powerful arguments to holiness and good works." In the preface to the same sermons the republisher has the following words, viz: "The DOCTRINE OF ELECTION being a scripture doctrine, & well calculated to humble the pride, and exalt the piety and gratitude of real believers in Christ; and to lead them to magnify and extol the riches of the grace of God, for his kindness in the salvation of any of Adam's sinful race; and when rightly understood, highly promotive of humility and practical godliness, *should never be lost sight of, but diligently enquired into and cordially received.* And the general theme of preaching now, being *practical*, and tending rather to lead men to repentance and faith, than to confirm believers in the faith once delivered to the saints, nay, rather to alienate their minds from this particular truth" Another eminent Baptist preacher, speaking of the sinner at ease under the sound of the gospel, says, "It is the custom of some to maintain that there is a redeeming virtue in human nature, a latent and unexplored ability in man, if not to save himself, at least to bring himself to Christ that He may save him. This method of treating the disease, appears to us, rather calculated to augment its malignity than to heal it. It is adding an opiate to stupor, and renders insensibility more alarming. Let him have a perfect conviction of his weakness, and let him see that his whole safety lies at the mercy of another, and this will make him uneasy—this will shake the inmost powers of his soul—and will cause his very heart to cry with dove-like moanings. Nor will he cry in vain: the friend of the helpless is God."*

It appears to have been the practice of Baptists in former times, to receive persons into the church, only at the stated or regular meetings of the church, or at some special meeting appointed by the church for that purpose; and to exclude members from the church, only after they had been cited to attend the conference and make their defence against the charge or charges preferred against them, &c. (See the discipline of the Philadelphia Association.)

The Baptists in former times were called *Anties*, or Antipedo Baptists, because they were opposed to receiving infants into the church; and they were called *Anna* Baptists, because they held that to constitute baptism, it required immersion in water, of an adult believer, performed by a legally authorized administrator, in orderly standing in the church, orthodox in faith and sound in principle.*

"The Baptists, (says Benedict,§ have constantly been accused of despising literature, and of teaching maxims unfriendly to its prevalence. The acquisition of the common rudiments of learning, they have certainly always encouraged; but they have so often seen Greek, & Latin, and Hebrew, placed over the head of the Saviour, that it is not strange if they have carried their prejudices against learned ministers to an undue extreme. Should the period ever arrive in which Baptist Churches shall confine the ministry to College men only, then transmigration will be rapid, and other churches will be formed from them, as they have been built up from all others, who have adopted this practice. That learning is useful for a preacher, none, who know its benefit, or have felt its need, will deny; but the true Church of Christ never has, and in my opinion never will hold, that gospel ministers may not guide their fellow-men in the path of salvation without it."

It is said that the Anti-misssionary Baptists preach nothing but the doctrine of election, and never preach good works. It is a reflection on the perfection of Deity, and a positive contradiction of the Scriptures, to say that the doctrine of election can be preached without preaching good works. For that all who were elected to eternal salvation, were at the same time elected to good works, the Scriptures sufficiently testify. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all GOOD WORKS" 2. Tim. 3. 16, 17. "For

*Col. St. & Ch. In. v. 1. p. 44.

*Benedict's Hist. vol. 1. ch. 2.
§Vol. 2. p. 462—463.

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we are his workmanship, created in Christ Jesus unto GOOD WORKS which God hath BEFORE ORDAINED THAT WE SHOULD WALK IN THEM." Eph. 2. 10 "For the grace of God that bringeth salvation hath appeared to all men. Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and Godly, in this present world; Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; Who gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people, ZEALOUS OF GOOD WORKS."—Tit. 2. 11—14. "In whom also we have obtained an inheritance; being PREDESTINATED according to the purpose of him who worketh all things after the counsel of his own will; THAT WE SHOULD BE TO THE PRAISE OF HIS GLORY, who first trusted in Christ." Eph. 1, 11. 12. With respect to what good works are the Philadelphia confession of Faith, chapter 16, section 1, says, "We believe that good works are only such as God hath commanded in his word, and not such as without the warrant thereof, are devised by men out of blind zeal, or upon any pretence of good intentions." For, "He hath showed thee. O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God? Micah. 6, 8.

It is said that there is to be a growth in grace, and that the Anti-missionary Baptists are *fifty years* behind the improvements of the world. I should sooner believe that they were *eighteen hundred* years behind the improvements of the world. The word says, "Be not confirmed to this world." Rom. 12, 2. "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." Col. 2, 8. "Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your stedfastness. But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." 2 Pet. 3, 17. 18. Would to God we could see more of the effects of a growth in grace. We should then see christians at each other's feet, instead of pulling each other's ears: "Kind to one another, tender hearted, forgiving one another, even as God for Christ's sake hath forgiven them." Eph. 4, 32.

Then, and not till then will Zion shine forth as the morning, beautiful as Tirzah, fair as the moon, clear as the sun, and altogether lovely, and the world be constrained to exclaim, "See how these Christians love one another; and the saints be enabled to say,

"Clamor, and wrath, and war be gone;
Envy and spite forever cease;
Let bitter words no more be known,
Among the saints, the Sons of peace.
For, Let Pharisees, of high esteem,
Their faith and zeal declare;
All there religion as a dream,
If LOVE be wanting there.
And, Should I distribute all my store,
To feed the bowels of the poor,
Or give my body to the flame,
To gain a martyr's glorious name;
If love to God, and love to men,
Be absent, all my hopes are vain;
Nor tongues, nor gifts, nor fiery zeal,
The work of love can e'er fulfil.

In review of the foregoing, I have in the first place endeavored to show the manner in which God, as I humbly trust, convinced me of my own impotency, and of his sovereign, free, and redeeming Grace: which is the reason why I am a predestinarian. For I have not been able to discover any other way, whereby I can be saved from eternal misery and wo, but by free, sovereign, unmerited, unconditional, redeeming grace: and if saved at all, "Chosen in Christ Jesus before the foundation of the world," Eph. 1. 4 by an all-wise, perfect and omniscient Being, "who is God, and there is none like him, Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My council shall stand, and I will do all my pleasure." Isa. 46, 9 10. And I can heartily adopt the language of a dying Mercer, and say, if saved at all, "I am a sinner saved by grace."

In the second place, I have endeavored to show some of the reasons why I am an Anti-Missionary Baptist. And I would here observe that I have used the terms Missionary and Anti-Missionary, in what I conceive to be the commonly received acceptation, or sense of them in the present day. I conceive that the word Missionary in the present day, conveys to the mind an idea of one, who is favorable to the present existing system, or scheme of benevolent operations, by means of Societies in connexion with the Church, for the combination of human effort, &c. And the prefix Anti, signifies opposite to, or against. It is in this sense and in this only, that I have used these words: for in the true and

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original meaning, no Christian can be an Anti-Missionary. The word Missionary, or its primitive, Mitto, in its true and original sense, "when applied to religious matters, signified one sent of God to preach the gospel." In this sense, every minister whom God hath called to preach the gospel, is a missionary. And in this sense, "The Apostles and early preachers, (says Benedict,*) were almost all Missionaries, and their evangelical journeys were performed on missionary ground. They had no regard to parish lines, or eclesiastical districts; they asked not for licenses; they waited not for appointments; they sought no emoluments; but by the call of God they went forth, dependent on the treasury of heaven they journeyed, and aided by the common succors, and miraculous influences of the Holy Spirit; they went every where preaching the word, and performing wonders in the name of the Lord." The word Missionary, like many others, has lost its primitive meaning For instance, the word Pope, from the Greek word *Papa*, in its primitive and original sense, signified nothing more than a Father. But it is now universally understood, in a sense, disgusting to every protestant. The term, Bishop of Rome, before the conversion of Constantine the great, was understood in quite a different sense, from what now is. "The Bishop of Rome, (says Benedict,‡) preached in a private house; and merely superintended the care of his little flock; and doubtless never expected his successors would arise to the highest summit of blasphemous eminence, and hurl their enathemas to distant nations, dethrone kings and emperors, and make them bow at their feet." The church of Rome, (says Robinson,‖) is now a phrase of magnitude and splendor; yet at first it stood for no more than an assembly of converted Jews, dwelling at Rome, who met for worship in the hired house of Paul of Tarsus, who was then a prisoner."

In the foregoing, it has not been my design to say any thing that would offend, or wound the feelings of the least child of God. If I had been disposed to cast stones, I could have found plenty of them; but I am disposed to leave that work for those who are without sin among us; and I think all christians would do well to beware how they cast stones, lest they should wound some of their Father's children. For Jesus says, that "Whoso shall offend one of these little ones that believe in me, it were better for him that a mill-stone were hanged about his neck, and that he were drowned in the depth of the sea." Mat. 18. 6. And "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" Mat. 25. 40.

I cannot come to a close, without noticing one thing more, and that is this. Many of my Missionary friends, (brethren, I would say, but for fear lest they, having cast my name out from among them as evil, should take it as an insult;) seem to justify their course, by saying that they believe in the original predestinarian baptist faith; and that they stand on the original constitution of Baptist Churches and associations. In the first place, that many of them believe the original faith or predestinarian doctrine, and are honest in the belief, that the course pursued by the Missionary Baptists is correct, I have no doubt. But let them examine many of their younger members, (I do not say all,) respecting their belief in the more prominent articles of their written faith, and let them reflect that thirty years hence, many of those who are now young members, will be the old members and standards of the Church; let them observe impartially the course pursued by the denomination generally; and then, if they have good reasons to believe that the next generation will find the main body of the missionary Baptists, sound in original Baptist faith and principles, let them go on their way rejoicing. But if on the other hand, they discover any principle or practice, gaining ground, which they have reason to believe, will ultimately if pursued, have a tendency to lead to a departure from original principle; then duty to their children and to posterity, calls aloud on them to oppose it.

In the second place, I am willing to exercise all the liberality of sentiment, that candor and honesty will permit; but that they stand unalterably, on the original constitution of Baptist churches, and Associations, I cannot admit. For in the minutes of the constitution of Rehoboth Association, page 7, item 5, is the following article, viz. "This Association believe it to be their duty, *as enjoined* by the commission of our Lord Jesus Christ, *upon all his children*, to aid in the spread of the gospel, until it shall have been preached to every creature.

*Vol. 1. p. 43. ‡Vol. 1. p. 14.

‖ Robinson's Ecclesiastical Researches, p. 117.

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And as we are exhorted to do good and to communicate; such sacrifice being acceptable to God; and, as we believe that the distribution of the Bible, the education of ministers, Sabbath schools, temperance, and tract societies, are powerful means in the hands of God, of accomplishing these results; we, therefore, approve of the same, and will co operate with our brethren in advancing these laudable objects." To this it will be replied, that it is not placed as one of the articles of faith on which the Association was constituted. For which there is a very good reason, viz: This Association adopted the constitutional faith of the Georgia Association, which did not contain this article. But that it is an article of faith, at last, is beyond dispute. For *belief* is FAITH, and *faith* is BELIEF. And an article of faith is a point of doctrine; and doctrine is principle, or position, &c.

I would here remark, that I am not falling out with the missionary Baptists for contributing to the benevolent institutions, but rather for not doing so, to the utmost of their ability. For, if after having subscribed to the above belief, (which they certainly do, when they join any church in connection with that Association,) and having thereby in solemn covenant with God and the church, promised to "co-operate with their brethren in advancing these laudable objects;" they do not with all their might whatsoever their hands find to do, they are not in the pathway of duty. But I shall be told that to the above article, there is a provision which says, "Nevertheless, they shall not be considered as a test of fellowship; but every brother shall be left to the exercise of his own sense of duty, as respects these objects." This, in my humble opinion, instead of mending the matter, makes it worse. It is in effect, pointing out the duties of the church members, and then leaving it to their own sense of feeling, whether they perform their duty or not.

Ridley and Hooper could not agree, until they were imprisoned by Queen Mary; then Ridley wrote to Hooper to this purport: "Though you and I could not agree about *black* and *white*, I rejoice to find that we can agree in *red*." So, perhaps it will be with many who now disagree; when we shall come to see the cold prison doors of death open to receive our bodies, we shall perhaps agree that much of our time has been spent in contending about small matters, while weightier things have been neglected. I rejoice in the hope that the day is coming when we shall all be of one mind. None will be known as missionaries or anti missionaries, in heaven; all will be worshippers of the Lamb that was slain, and that lives again. Then we shall all be "eye witnesses of his majesty," and "all speak the same thing."

"O glorious hour; O blessed hope,
My soul leaps forward at the thought,
That Brothers and Sisters there will meet,
Will meet to part no more."

JOEL MATHEWS.

Upson county, Ga. Oct. 1st, 1842.

TO EDITORS PRIMITIVE BAPTIST.

Columbia, Tyrrell county, N. C
16th March, 1843.

DEAR BRETHREN: The 4th No. of the Primitive informs me that our much esteemed brother Lawrence is no more in the land of the living. Our loss is great; but his gain is also great; for he is done with the frowns and evil speakings of the self righteous scribes and pharisees, that have been wanting his head in a charger for many years. But God has always protected him through life, and brought him down to his grave in peace, and he is now receiving the reward of his labors. His prayers can no longer be vented at a throne of grace for God to have mercy on your immortal soul, to prepare it for eternal bliss; but I hope his prayers will be granted, so that you may feel the quickening influence of God's holy spirit on your immortal soul, so that you may be built up in that most holy faith, so that the love of God and his cause may constrain you to pick up the old club axe that our old friend has left, and trim down the thorns, thistles, and briars, that may spring up to choke and stifle the precious plants that were planted by our heavenly Father. I pray God to enable you to carry on the mighty work you are engaged in; the little messenger called the Primitive, is mighty under God in pulling down the strongholds of the devil, and in setting up truth on the ruins thereof. And for this cause satan will take every advantage of you to get you into his sieve, thinking to overturn this mighty work you are carrying on. So I pray God to enable you to resist him at all times, that he may flee from you.

Yours in love.

ISAAC MEEKINS.

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THE PRIMITIVE BAPTIST.

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"Come out of Her, my People."

VOL. 8. SATURDAY, APRIL 22, 1843. No. 8.

COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

A BASKET OF FRAGMENTS,

For the Children.

WRITTEN BY JOSHUA LAWRENCE, 1833.

PART III.

On God's love to the world.

We now enter upon the most delightful feeling that ever was felt in the heart of man—the love of God—or enjoyed in the bosom of an angel, or ever employed the pen of man, or tongues of seraphs. 1 John, 4. 8: For God is love.

Love is then the very essence of God's nature, and as everlasting and eternal and unchangeable as himself; and to cease to love is to cease to be what he is, or cease to be God. His love then set on his people, is predicated on his foreknowledge of them; for to say he could love them without knowledge of them, would be vain; yet there may be a perfect knowledge of a being and yet not love for him, but it can't be possible to love without knowledge of the object beloved; hence the basis of God's love to his people, rests on his foreknowledge of them. Thus his love is everlasting. Jeremiah, 31. 3: Yea, I have loved thee with an everlasting love; therefore with loving kindness have I drawn thee. Here you see the nature of God's love, and its effects to draw a sinner unto him by his loving kindness. Then a sinner's coming to God is not the effect of his work, but of God's love to him. 1 John, 4. 10: Herein is love, (or the nature of God's love,) not that we loved God, but that he loved us and sent his Son to be a propitiation for our sins. Here you can plainly see, that it does not require us to love God in order to be beloved by him; for the text says, he loved us when we did not love him. Here again you may see, that it does not require a man to be a good man or a Christian, in order to be beloved of God. And here you may see again the power and effect of that love of God set on a sinner that don't love him, in sending his Son to be a propitiation for the sins of that sinner he thus loved.

Then the atonement of our sins is the effect of God's love to us, while we were yet sinners and not lovers of God. Then should there be a sinner in the world God don't love, for such an one there is no atonement; and the reason is, the cause (God's love) is wanting to produce the effect, a propitiation for his sins. Then it follows, that the atonement and forgiveness of our sins is not the effect of work, but is owing to the love of God towards us while sinners and unborn, neither having done good or evil; for if Christ died for our sins and bore them in his own body on the tree, it was before we were born or had committed them. Then God's foreknowledge and love were combined at the same time in eternity, to lay on him the iniquities of us all, when he beheld us as straying sheep, and he died the just for the unjust. And the cause that produced this, was the love of God; for thus it is written: God commendeth his love towards us, while we were yet sinners Christ died for us, and in due time Christ died for the ungodly. 1 John, 3. 16: Hereby we perceive the love of God, because he laid down his life for us. The God Jesus is meant. Here his love is perceivable by us, here it is proved to us; and greater love than this hath no

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man, that he lay down his life for his friend; but the love of God goes beyond this, he lays down his life for his enemy's. And we were by this love, in the death of God the Son, reconciled to God while we were enemies; and we have known and believed the love God hath to us.

God is love. Numbers think they must become good and love God, before he can or will love them. The same epistle, 4. 19: We love him because he first loved us. Here see God's love is first to us, and this is given as the cause why we love him Then if there be a sinner in the world that God don't love, that sinner will never love God; and the reason is, the cause is wanting to produce the effect, love in the sinner. John—God so loved the world he gave his only begotten Son. Who are meant here by the world, but sinners lost sinners, dead sinners, helpless sinners, polluted sinners, condemned sinners, sinners of all classes, publicans and harlots, drunkards, thieves, murderers, swearers, and liars? These God so loved with an everlasting love, by his foreknowledge of them though sinners, that he gave his Son to be a propitiation for their sins; these God so loved, as to have drawn thousands to him by his loving kindness; these God so loved, and Jesus too, as to have given himself a ransom for them, to be testified in due time, that by believing on him they might have life through his name.

The whole gospel plan goes to show, as well as the general tenor of the New Testament, that it is sinners God loves; and that he loves sinners as well as he does saints; for is there a saint in earth or in heaven that was not once a sinner, or a sinner before he became a saint? Where is Moses the murderer, and Paul no better? Was not God's love set on them while sinners, and was not that love the cause of their becoming saints and obtaining their pardon? Hear Paul: who loved me and gave himself for me. But here is the grand mistake: God loves sinners, but not their sins. The father loved his prodigal son, but no doubt hated his ways; he loved him before he became a spendthrift, and he loved him after he had spent all, because he was his son, and not because of his goodness; nor could he hate him, his person, or his people; he loved them before they fell, or became spendthrifts; nor has he hated them since, or returning sinners, because of their sins Jacob have I loved—before the children were born, or had done good or evil—and why and wherefore? That the purposes of God according to election might stand, or according to choice might stand.

But you can't make a sinner while in his sins believe this, that God loves him; if you could, then he would love God; and it is nothing short of the spirit of God in its operations on the heart that can. And that moment he is brought to see the love of God towards him, in the death of Christ for his sins, and read the love of God in streams of blood on the cross, he understands the mystery and believes the love of God towards him. He loves God because he sees how much he first loved him, and instantly feels the joy that that love gives his heart, and breaks forth in thanks and joyful praise, while his soul feels set at liberty from sorrow, sin, tears, anguish, fear, wrath, death and hell, to love, serve, and praise God, who thus loved him and gave himself to die in his room.

This subject, or third part, on the love of God, is so plain from scripture, and so abundant and so full in all its parts, I am loth to pursue it not, for it is delightful and the theme of my heart; but least I tire you, waste time, paper, and money, I shall therefore endeavor to throw it together in a pile before you from scripture, on which you may deliberate at pleasure.

And first: Jesus says to his Father, thou lovest me before the foundation of the world. John—this is my beloved Son, in whom I am well pleased Here you see God's love to his Son. Deuteronomy, 7. 7: The Lord did not set his love on you, nor choose you, because you were more in number than any other people; (verse 8:) But because the Lord loved you. This is spoken of temporal Israel, and well applies to God's spiritual Israel, both in love and choice Isaiah, 63. 9: In his love and in his pity he redeemed them. Redemption then is the fruit of Christ's love. Isaiah, 38. 17: But thou hast in love to my soul delivered it from the pit of corruption, for thou hast cast all my sins behind thy back. Here you see again the effects of God's love to deliver from the pit, and pardon and forgive sins. I need not multiply texts to show that the love of God is the fountain from which a sinner's salvation flows, and the cause of all his blessings in a spiritual point of view; for it is abundantly clear from scripture. Then I shall remark, that God's love is everlasting, is eternal as himself, is unchangeable, is sovereign, is free

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and unerring, is a bestowed love; not bought nor won by art, works of righteousness, nor self duties; is a great love, is inexpressible, is inconceivable, is complacential, is boundless and infinite; higher than height, and deeper than depth. And to know the love of Christ, that passes all understanding, it is the cause of the gift of Christ, and the gift of the Holy Ghost, of grace and the kingdom of glory; is stronger than death, for it lived and abided in Christ after death to his disciples and the rest of his people; in Moses and Elias, who came to see Christ after their death, and no doubt for the love they had for him. Nor can the floods of wrath or persecution annihilate it, nor the waters of affliction drown it.

Who shall separate us from the love of God? Shall tribulation, nakedness, famine, peril, sword, Peter's and David's temptations? Nay, in all these things we are more than conquerors, through him that loved us; for I am persuaded, that it is not life with all its evils, snares, wiles, temptations and trials; nor death with all its horrors, and separation of soul and body: nor angels in heaven or hell; nor principalities and powers, whether of the kingdom of men or the prince of darkness, things present nor to come, in life, death, or judgment, that shall be able to separate us from the love of God which is in Christ Jesus our Lord, before time, in time while we were sinners, and in time while saints, nor in eternity; no, not for ever and ever, while God is love and lives to love us and keep the heavenly flame alive in our bosoms. Then we shall always love him because he first loved us, and as long as the cause lives in him the effect will never cease in us. Oh, it is a delightful theme! May God kindle and enflame it afresh in our bosoms, feelingly to God, Christ, and all the children of God, and thereby cause us to love him and one another more abundantly.

This is a part of the gospel that can never be exhausted by writing nor preaching, nor in eternity by enjoying; and I therefore must leave this part scarcely touched upon, nay not even hardly begun, but here I must leave it. God loves us, but not for our goodness nor because we were better than others; then the love of God is involuntary in him, over which he has no control to now begin to love, nor cease to love those he loves if he would; for love is like the circulation of the blood, not under the control of the will; much less when God is unchangeable, and cannot be to-morrow what he is not to-day, yesterday and forever. And I the Lord change not. He is of one mind and none can turn him. Then he is no pretended nor fickle lover, but loves unto the end. Romans, 1. 2: God hath not cast away his people which he foreknew. Verse 5: Even so then at the present time, there is a remnant according to the election of grace. Mark the text: a remnant (a small part of mankind) being the objects of God's love by his foreknowledge, are, as the effects of this gracious and free love, elected or chosen in Christ before the world began; called in the text an election of grace, because it is entirely by God's free and unmerited favor that these foreknown, these objects of God's love, are chosen to salvation by Jesus Christ to eternal glory.

He loved me, he loved me, I cannot tell why; a poor, worthless, helpless, and wretched a sinner as I; for this love for me Jesus gave himself to die, although he in my pollution at hell's dark door and eternal ruin foresaw me lie. How then can all the failings and evils of life which he did foresee, break, turn away, or separate his love from me; when his love is the cause of causes, the cause of my being chosen, the cause why he died for me, the cause why he sheds his love in my heart by his holy spirit, the cause why I love him, the constraining cause of good works, the cause why I have taken up the cross to follow him Unless then you can remove the cause, the effect cannot cease. Then love between Christ and the Christian is an ever abiding principle, and while he lives to love with his everlasting and unchangeable love, the Christian must and will love also.

PART IV.

On God's choosing sinners, or electing them to everlasting life.

I have endeavored to show that God's love was founded in and the result of his foreknowledge. So is the doctrine of God's choosing or electing sinners to salvation and glory, the effect founded in and dependent on his love. So that the doctrine of election is the result of God's love, having first loved then chosen the objects beloved; then follows in the gospel plan the effects of this love, predestination, ordaining to life, appointing to salvation by Jesus Christ, adoption of sons by

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predestination of God, calling, justification, glorification, a kingdom, &c. All these are the effects of God's love, resting on or towards his chosen; some of which I have to speak to, as I go through what I have proposed.

Now this doctrine of election I know has been scoffed at by the self-righteous and infidels in all ages, and hated and treated with scorn and contempt, and its publishers defamed, reproached and set at nough. And the reason is very obvious to me, and proves it to be a doctrine from God, and he that is of God heareth it and believeth it, and receiveth it with comfort and consolation to his soul. But he that is of the world, whose pride and self-righteousness of heart have not been humbled, doth not receive it; or if he does acknowledge it to be a scripture doctrine, he must so whittle it down and shapen it to his carnal views and self-righteous heart, as to entirely destroy the scriptural sense of it before he can receive it; or at least thinks he must first choose God and Christ, and then they will choose him, which perverts the whole order of this doctrine in the scripture, since laid down by prophets, Christ, and his apostles. And it being a doctrine of the gospel much abused and opposed, I shall therefore take the more pains and treat this part at some length; and as I am not writing to please men, nor for self-interest by gain or applause, but to establish and maintain the truth in the world for the church of God, I declare from the feelings of my heart, that neither a man-pleasing nor a man-fearing spirit has or shall have any influence over me in this matter. For it is nothing to me as to my own salvation, whether any man believes it or not; the question is, is it a scripture doctrine, and in what sense does the scripture present it to us, and what are the fair deductions drawn from the words, phrases and figures, made use of in scripture upon this doctrine? I shall therefore attend and adhere strictly to them, for to convey light to the church of God on this subject.

God chose Noah to build the ark, and with him his family to people a new world, and drowned all the rest. What say you to this? God chose Abraham from among the heathen and idolators, for him and his posterity to be a favored nation and peculiar people. a chosen generation and royal priesthood, and granted them blessings and privileges he did not grant to other nations. What say you to this? God chose Isaac to be heir of the promises and promised land, but cast out Ishmael, the son of the bond woman. What say you to this? God chose Jacob, and rejected Esau from having any part of the promised land or privileges granted to Jacob; although both were the descendants of Abraham, to whom the promises and oath were made; and although both were born of the same mother, and what's more, at one birth—yet Jacob was loved and chosen, and Esau hated. What say you to this, when neither had done good or evil; so that the goodness of Jacob was not the ground of his acceptance, nor the badness of Esau the ground of his rejection? What then could be the cause? Let Paul tell you. That the purpose of God according to election might stand. That is, God had a purpose, and according to that purpose he chose Jacob, or in other words, elected Jacob to be heir of the promises he had made to Abraham, with all other privileges thereunto belonging. What say you to this, when this choice of God cut Esau out of any part of the promised land or privileges? God chose Moses to lead Israel out of Egypt, to work miracles by him, to give the law, &c. and Joshua to succeed him. He chose Pharaoh, to show his power and make it known in all the earth. He chose the tribe of Levi to be a tribe of priests, and denied this privilege to all others; but this choice did not take the priest's office from any, for none had it to take away; but this choice gave it to the house of Aaron. So God's choice of sinners takes neither life nor privilege from sinners, though this choice of his gives it to thousands.

God chose Saul to be the first king of Israel, though he was not willing God should choose the next; for he wanted his choice, his son Jonathan, and so settle a hereditary monarchy; but God is the sovereign. And Saul, here we see, wants to act; a sovereign man and a sovereign God are in opposition in their choice; Saul, Jonathan—and God, David. And here you see the effect of this conflicting choice. Saul doing all he can to enthrone Jonathan, contrary to God's choice; and God in his providence fighting against him, to have his own choice or set David on the throne. Here is a valuable lesson to men of all ranks: First, to the kings and rulers of the world; secondly, to the church of God, never to choose ministers—let God choose them and set them on the walls of Zion. But I choose, for my wife, my children,

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my friends, to set on the throne of heaven, whether God has chosen them or not; (that is self will.) Grant, said the woman, that these my two sons, may sit one on thy right hand and the other on thy left. This is the human heart, corrupt and fallen nature. Let the words of Christ be a reproof to us: It is not mine to give, but shall be given for whom it is prepared of my Father. But here you see the conflicting choice, from the king to the beggar; and be assured God in his providence is fighting against all choices and schemes of men, to have and accomplish his own choice.

And little David shall come to the throne, because he is God's choice, and alone for that; and so shall his providence, choice, and grace, bring all his choice little Davids to their thrones in the heavens, prepared from the foundation of the world; in spite of all the Sauls or Goliahs in hell or earth. What say you to this? Don't the whole tenor of God's absolute and positive promises go to prove the fact? God chose David to be king of Israel, though the youngest of Jesse's seven sons; and had good old Samuel been left to choose, he would have missed God's choice. Now did God's choice of David to be king, take any blessing or any favor from the other six of his brothers? Did God do them any wrong? You are forced to say, no. His electing David to be king took nothing from them, if it gave them nothing; it only left them where they were; and if he had not chosen David, he had no cause to complain, for God was under no obligation to make him a king in Israel; nor had he any claim on God so to do from service done, merit, or talents. So, equally so with sinners. God's choosing some sinners, (for there is no choice where the whole are taken,) has taken nothing from other sinners; if he gave them nothing, like David's brethren, he took nothing from them, and he was under no obligation to them; he has chosen, nor have they any claim to the throne of heaven from any goodness, merit, service, or talents, more than other sinners, nor more than David had above his brethren; yea, if any thing, the least unlikely the least deserving. So publicans and harlots, says Jesus to the self-righteous pharisees, enter into the kingdom of heaven before you.

God chose his prophets to bear his message to the world; he selected them out of the mass of mankind, to pronounce his judgments on sinners and his blessings on the righteous; to foretell future events that he intended by his purpose to perform either on nations or individuals; and of the coming of Christ, the progress of the gospel, the rise and progress of his gospel church, &c. He chose his kings, his nations, to fulfil his purposes, to execute his judgments on other nations for their wickedness; and he chose the delusions of some men, that they may believe a lie that they may be damned, because they have pleasure in unrighteousness. He chose Jesus Christ to be the Saviour, redeemer, mediator, propitiation for sin, head of his church and king of Zion, judge of the world, foundation and every thing to her—wisdom, righteousness, sanctification and redemption. Christ chose his apostles, ordained them and sent them out, and that according to his Father's choice, before the world began; and so he continues to choose his ministers, though men and the devil are permitted to choose and send theirs out also.

Now I have just given you this small sketch, out of the hundreds that can be produced out of the scriptures, of God's choosing individuals for his own purpose without asking their consent; and that the choice doth produce, by God's operation, a consent on them to what end soever chosen; and to prove that God acts with his creatures as a sovereign, choosing among them who for this and who shall do that; and in fact, choice carries the very idea of sovereignty, to choose or refuse. And I have cited the circumstances further to prove, that all men are in the hand of God, and under his control and disposal; and that he turneth their will and actions whither he pleaseth, to accomplish his own purposes. I have further cited them, preparatory to the main subject; and have not cited chapter nor verse, because things every Bible reader knows can't be denied, as not being God's choice and dealing, as recorded in scripture.

Now to all the above choice and election of persons, and nation of the Jews, by Almighty God to office or ends, I have never yet found a man that would dare deny; but when you come to speak of God's having, before the foundation of the world, chosen some sinners to everlasting life, they are offended immediately and reproach the doctrine as unjust, unfair, and the dear knows what all, as to aspersions have not been cast on this doctrine and its

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vindicators. Now to me it makes no odds what may be said of me, for vindicating this truth. I am too old to be affected much by praise or censure, and therefore come now to the main thing in question, to show from the scriptures that God has chosen and elected sinners to salvation and glory; or, in other words, to a prepared state for glory.

And the first text I offer, is in the following words. 1 Peter, 1. 2: Elect according to the foreknowledge of God the Father, through sanctification of the spirit, unto obedience and sprinkling of the blood of Jesus Christ. Who are the elect, or chosen? for the word elect, mentioned in the text, means to choose. The verse before shows, to wit: The strangers scattered through Pontus, Galatia, Cappadocia, &c. Who were these strangers? Why, Christians, called strangers, like Abraham, Isaac, and Jacob were, in the land of promise; who had been scattered by the persecution about the time of Stephen's death, in those countries here in the first verse mentioned by Peter, to comfort them in their persecuted and suffering state. Say you, if they were Christians I believe as you do, or Peter, that after men believe or become Christians, then they are elected. Yes, sir. This is not the election in the text; your kind of election is not the act of electing, but the declaring who is elected. Now you know there is a wide difference between electing a man to the General Assembly, and the declaring him elected. To elect is the act of the people; but to declare who is elected is the office of the sheriff. So to elect sinners is the act of God the Father; but to declare, publish, or make manifest that election, is the office of the spirit of God, who is mentioned in the text. And further, to convince you that men are elected before they become Christians, read the text, elect, or chosen, which is the same thing, according to the foreknowledge of God. Then you cannot help seeing, from the text itself, that the act of election has its origin in the foreknowledge of God. Then these strangers, these once sinners, were chosen by God's foreknowledge; and in his foreknowledge before they were made, was the choice made through sanctification, &c. Read the text for yourself.

Then it follows that men are foreknown by God the Father, and beloved by him by that foreknowledge, and also chosen by that foreknowledge, &c. (This is truth.) Then, says one, if this be a truth, then it must certainly be on a foresight of some goodness in them, or that they were more righteous than others, or that God saw who would repent and believe; and them very persons he chose, and refused others. Now this idea is equally false as the other, both from scripture and experience, for the text itself condemns the doctrine; for how does the text say? foreknowledge elected them. Why, read, through sanctification of the spirit, which you must confess means to cleanse the soul by the renewing influence of the spirit, in being born again of the spirit, or renewed in the spirit of the mind, or becoming a new creature in Christ Jesus. How else?—unto obedience, that is, breaking off, or cleansing us from our former course of acting sins, and paying obedience to the divine commands. And what else? and sprinkling of the blood of Jesus Christ, to cleanse us from all sin, or to wash our robes and make them white in the blood of the Lamb. Now can't you see that God the Father in the text, by his foreknowledge chooses the sinner, and chooses equally the means to cleanse him; then when chosen, foreseen polluted in soul; the spirit is chosen to sanctify him, foreseen disobedient, but by the spirit's operation made obedient; foreseen guilty, condemned, wrapt in and covered in sins and transgressions, gone out of the way and not righteous, no not one. And the blood of Jesus Christ, the chosen means to cleanse him, by sprinkling his conscience and thus purging it from dead works to serve in newness of life. So you can see that such ideas of conditional election have no warrant from the text, but are perversions of election itself. Then you can see from the text, that election is the sovereign act of the divine foreknowledge, or a foresight of all the evils attending a sinner's state; and that that divine foreknowledge and election provides all the means for the sinner's preparation for glory, without any foresight of goodness in us, but on the contrary, as the text sheweth. Then I will sing with the poet:

Why was I made to hear his voice,
And enter while there is room;
While thousands make a wretched choice,
And rather starve than come.
Twas the same love that spread the feaat,
That sweetly forced me in,
Or I had perish'd in my sin.

The next text I offer to prove eternal and unconditional election, is found in Ephesians, 1. 4: According as he hath (in

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the past tense) chosen us in him before the foundation of the world, that we should be holy and without blame before him in love. Here the words are so explicit, we cannot be at a loss to know when the choice was made; for it is positively expressed to be before the foundation of the world. If so, Paul agrees with Peter, that it was by God's foreknowledge: for if before the foundation of the world, of course before man had an existence; and you nor no other man can see how such a choice could be made but by foreknowledge. And in this text you see again the same doctrine on a foresight of our goodness, or something done by us being the cause of our being chosen, that is again confuted; for mark how the text reads: That we should be holy and without blame before him in love. Then when chosen before the foundation of the world, were seen unholy, blameable, and without love, that is, to God. And while in this wretched state the choice was made, the end of which choice is, we are told in the text, to pervert this very order of things; to make the unholy, holy; the blameable, blameless; and to bring them in a state of love before him. Now all these qualities or blessings to a sinner, result from God's having chosen him before the foundation of the world.

Now, says one, I agree that God chose the Jews as a nation, and that he elected his apostles, prophets, and people to office; but, show me where he elects or chooses sinners. Here, sir, it is in the text, if you are not blind and will not be so. According as he hath chosen us. Now who are the us, in the text? Why you must say Paul, the speaker, and the Ephesian church to whom he was writing But, say you, Paul was a Christian, and so were the Ephesians to whom he was writing. Agreed—but, sir, was Paul or any one of this heathen church a Christian, when the choice was made before the foundation of the world? What are you at now? Then like an honest man say, God did choose sinners in Christ, and that when he could behold them nothing else but sinners; before they were born or the world was made; and that this choice gives salvation to them in Christ Jesus, or in other words, of scripture grace in him before the world began.

Now again I offer you another, which proves the above doctrine as plain as a, b. 2 Thessalonians, 2. 13: But we are bound to give thanks alway to God for you, brethren, beloved of the Lord; because God hath from the beginning chosen you to salvation, through sanctification of the spirit and belief of the truth. Now what can be plainer, than sinners in the text are beloved of Christ, who here is called Lord? As Paul says in another place of Christ: Who loved me and gave himself for me. Here God is said again to choose them from the beginning to salvation, meaning before the beginning of the world, I say. And mark again the chosen means: sanctification of the spirit and belief of the truth to effect and finish salvation, the end for which they were chosen. Mark again in the text how they were seen by God at the beginning when chosen: Unclean, needing sanctification, and unbelievers; needing to believe the truth, in order to be saved. Then no foresight of good works seen, then of course no condition on their part in order to be chosen; but chosen unclean and unbelievers, and the choice of God and choice of means brings about the end, salvation.

Now let me prove this. Titus. 1. 1, 2: According to the faith of God's elect—in hope of eternal life, which God that cannot lie promised before the world began. I say, to Jesus Christ, God's chosen, elect Saviour, the head and representative of all God's chosen elect people; and to his people through this covenant head. Like he made promises to Abraham's seed, in him their covenant head; like he did make all his promises to Noah's posterity, and the beasts and creeping things of the earth, in him, Noah, their covenant head. And the blood of Christ, like the bow in the cloud, is a token and a sign of this covenant and God's promises to Christ, and his elect people in him. Read the Psalms, and the prophecies of Isaiah. A plenty of scriptures here offer themselves, but I dare not pursue them. But to my point, as above.

Romans, 9. 11: That the purpose of God according to election might stand, not of works but of him that calleth. Here you see it is plainly declared to be not of works; and if not of works, tell me if you can, what other condition there can be in election? For the text says, not of works, but that election, or God's choice, is dependent on himself or his purpose and calling, or him that calleth. And I am glad it is so, for if election to salvation depended on good works, who ever would or could have been chosen; since the sanctification of the spirit and belief of the truth are the two only grand prerequisites that can prepare the sinner for the doing of good works;

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for the tree must be made good before the fruit can be good, and without faith it is impossible to please God; and both these, God in election hath chosen to effect it, as well as having chosen the persons. Hence the election of God is the choice of persons and the choice of means too, so that God is the chooser of all. Then by grace are ye saved, through faith—mark again, in harmony with the other texts—not of works, lest any man should boast. Then salvation and faith are of the grace or gift of God.

But have a third, to the point that works is not a condition in election. 2 Timothy, 1. 9: Who (God) hath saved us and called us with an holy calling; not according to our works, but according to his own purpose and grace which was given us in Christ Jesus before the world began. Verse 10: But is now made manifest by the appearing of our Saviour Jesus Christ. Can any thing be plainer, than that salvation is the effect of God's purpose and grace given in Christ? And we are told in the text the time when—before the world began—and that this salvation is not the effect of works as a condition thereto, but resulting from God's purpose before the world began, when foreknown, beloved and chosen. But mark how it is brought to light, or made manifest, by the appearing of Jesus Christ. Then the calling of a sinner from darkness to light, and from sin, satan, and the love of the world to enjoy salvation, has not the condition of works neither; for we are in the text, I think, included with Paul and Timothy, as well as the whole Christian church. Then the calling or conversion of a sinner, and his salvation, have no condition; for the text says, it is according to God's purpose and grace given in Christ, and not the effect of works nor according to them. And if you can find out any other condition for election, or salvation, you can do better than I; but the truth is, according to the above scriptures, there is no condition, it is the fruit of election, God's purpose and grace.

Have another. Romans, 11. 5: Even so at this present time there is a remnant according to the election of grace. And says Paul here: If of grace, then not of works; if of works, then not of grace. In the above verse you can see all are not chosen, but a remnant. Again: Though the children of Israel be as the sand on the sea shore, a remnant shall be saved; and why? because the Lord will finish the work and cut it short in righteousness, for a short work will the Lord make on the earth. This text shows election, and that all are not chosen; with a number of others I can't now cite—but to my purposed point. Verse 7: What then? Israel hath not obtained that which he seeketh for, but the election hath obtained it and the rest were blinded. Read the next, or 8th verse. Here in the 7th verse, you see that it is not seeking that obtained for Israel; but election, or God's choice, was the cause of obtaining. So that the doctrine of election as recorded in the scriptures is both particular as to personal sinners, and unconditional as to salvation on their part. That election is personal, read James, 2. 5: Hath not God chosen the poor of the world. That it is personal and particular, read 2 Thessalonians, 2. 13: God hath from the beginning chosen you to salvation. Who were these, if not individual or particular sinners? with a great number of other places of equal proof of particular and unconditional election.

Again: Romans, 11. 28: But as touching election, they are beloved for the Father's sake. Here you see the same, for love has a particular object, and this election is eternal; because Christ is said to have obtained eternal redemption for us, and become the author of eternal salvation to all that obey him; and salvation and redemption are both the fruit of election, God's love and foreknowledge. Mark, 13. 20: For the elect's sake, whom he hath chosen. Verse 22: To seduce if it were possible even the elect. 1 Peter, 2. 9: But ye, (speaking to the saints) are a chosen generation, a royal priesthood, &c. 1 Peter, 2. 4: Chosen of God and precious—spoken of Christ. Matthew, 12. 18: Behold my servant whom I have chosen, my beloved—spoken of Christ again. So you may see Christ is God's beloved Son and chosen Saviour, to be his salvation to the ends of the earth, and which he has prepared before the face of all flesh.

God's elect are safe. Romans, 8. 33: For who shall lay any thing to the charge of God's elect? it is God that justifieth, who dare condemn. Colossians, 3. 12: Put on therefore as the elect of God. See here again God is the chooser or elector of his people. 2 Timothy, 2. 10: Therefore I endure all things for the elect's sake, that they may obtain the salvation which is in Christ Jesus with eternal glory. How beautiful this text is expressed by Paul. God has chosen his people, but Paul don't

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know them nor where they are. There was a number of these elect in the city of Corinth, though heathen, that God had chosen to salvation, through sanctification of the spirit and belief of the truth; but Paul knew it not until Jesus says to him: Speak, Paul, and hold not thy peace; I have much people in this city. Here he endured the fatigues of preaching for a year and six months for these elect's sake, and many of them did obtain the salvation of God. and no doubt with eternal glory. Here you can see how preachers and preaching stand connected with the doctrine of election; and not as some say, if men are elected you need not preach; you see better, preaching is for their sake to call them, to feed, guide and comfort them to glory, the very end of election. Then you can see that the doctrine of election carries preachers as God's choice, and preaching too, with all other means of his choosing to accomplish the end of election, which is salvation to the elect with eternal glory; and thus preachers have to suffer for the elect's sake, that they may obtain it.

1 Peter, 5. 13: The church that is at Babylon, elected together with you. 1 Thessalonians, 1. 4: Knowing, beloved brethren, your election of God. 1 Peter, 1. 10: Make your election sure. He shall send his angels and gather his elect. Avenge his elect. With a hundred more, where electing and choosing are said to be of God. Now can any man, with all these scriptures as plain as they are expressed, deny the doctrine of God's choosing or electing sinners to everlasting salvation and glory; and that this election is particular and unconditional on the creature's part? For their salvation I think they ought not, if they do.

(to be continued.)

THE PRIMITIVE BAPTIST.

SATURDAY, APRIL 22, 1843.

The note at the bottom of page 107, in our last No. should read—Columbian Star and Christian Index, vol. 1. No. 2, page 19—instead of No. 8. p. 110.

TO EDITORS PRIMITIVE BAPTIST.

Williamston, N. C.
20th March, 1843.

BRETHREN EDITORS: I enclose you for publication a letter from brother Joseph L. Purinton, as a specimen of Old Schoolism in the State of Maine. The writer is personally unknown to me, but the sentiments contained in his letter are so perfectly orthodox, that I believe they will prove acceptable to the household of faith, and therefore without permission from bro. Purinton, venture to give publicity to them, through the medium of the Primitive Baptist. Yours, unworthily.

C. B. HASSELL.

Richmond, Lincoln Co., Maine,
February 16th, 1843.

DEAR BROTHER IN THE LORD: It is with a sense of my unworthiness that I address you with the appellation of brother, believing that God has done a great work for us, in changing our affections from a love of sin to a love of holiness, in uniting our hearts together in a love of the eternal truth. Though we are strangers in the flesh, yet our fellowship in the truth is enhanced by a lively sense of the infinite condescension of Jehovah, in the gift of his only and well beloved Son for our redemption, and of our election, in him thro' the sovereign choice of God the Father; the effect of which choice was, our having a discovery of our depraved nature as sinners against a holy and righteous God, through the powerful operations of the Holy Spirit; also in revealing to us Jesus Christ as the surety, the one who had paid the dreadful debt which we had contracted, appeased justice, and brought in an everlasting righteousness for the justification of such sinful, degraded, hell-deserving creatures as we are. And being justified by the righteousness of Christ, "who of God is made unto us wisdom, righteousness, sanctification, and redemption," we shall eventually be saved in and through him. Though I write in the first person, in positive terms, yet as to the plan of salvation in and through Jesus Christ, there are no queries in my mind, though I come entirely short and finally perish.

But as a dear brother in the truth once told me, speaking of himself, says he, I could bear any thing but banishment from God's peaceful presence, for ever, his character is so lovely to me. I could never be happy but in his presence, which is life, and his loving kindness which is better than life. So I can say, if I perish, I will perish at the throne of grace pleading for mercy. But my hope in the mercy of God is firm, not doubting in the least my interest in

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Christ, trying in my feeble way to preach Christ as the way, the truth, and the life.

You no doubt have read in the October No. of the Adv. and Monitor, a letter from me to brother Jewett, in which I gave an account of my experience and call to the ministry, &c. The truth is firmly maintained here by a few, while the great majority appear to be walking in the way which Solomon speaks of, "seemeth right unto a man, but the end thereof are the ways of death." I am a tanner by trade and an illiterate man, never having been to college for an education, or to study divinity; but a youth in years and experience, and altogether inadequate for the capacity of a minister; slow of speech, dull of apprehension, and a species of absent-mindendness attached to me in all my movements. I am despised by those who think a college education, is a qualification for a gospel minister; calling me an a, b, c, preacher, because I do not go to the same excess of riot with them. I rejoice to find some who I can sympathise with in my trials and afflictions, who have been taught in the school of Christ, and learnt obedience by the things they have suffered.

The Adv and Monitor is a precious periodical to me. The sentiments there inculcated are mine as I have been taught, and the communications there published are cheering, to hear from brethren living in different States in this wide extended Republic. I shall if God spares my unprofitable life, take a journey sooner or later into the west to see the brethren, to behold their order and the stedfastness of their faith in Christ. The next annual meeting of the Ancient Predestinarian Baptist Association will be held with the O. S. Baptist church in Bowdoinham, on Friday and Saturday, the 15th and 16th of September next; at which time I intend being ordained, if the brethren after examination think me fit for ordination. Last fall I performed a journey of 280 miles, attended two Old School Associations of three days each, preached five times, and arrived home the night preceding the morning which would have made two weeks from the time I left home.

I know of only seven O. S. Baptist churches in this State, while the N. S. churches are, as it were, without number; consisting of seven Associations, the names of which I know, to wit, the York, Cumberland, Oxford, Lincoln, Kennebec, Waldo, and Bowdoinham Associations; who are fast declining from their first principles, the effect of which will be, a more general separation between O. S. and N. S. Baptists, in proportion as error increases and truth is proclaimed in opposition to it; or rather, as truth is proclaimed and error exposed.

The Methodists, Congregationalists, Free will Baptists, and Universalists are numerous here, with whom I have no fellowship, considering them to be the relics of antichristian apostacy, because they reject and set at nought the eternal truth. I have learnt by experience the truth of this scripture, "Let them alone, they be blind leaders of the blind"—also this scripture, "they be all adulterers, an assembly of treacherous men." "Oh, my soul, come not thou into their secret; unto their assembly, mine honor be not thou united, &c. Jeremiah, xlix 6.

In view of the wasted state of Zion, and the melancholy aspect which every thing wears, I am led to adopt the language of Jeremiah, "For these things I weep." But we hope the day is approaching, when Zion's winter will pass away, and the voice of the turtle once more be heard in her borders. Zion's changes and seasons, whether of darkness or light, summer or winter, are under the control of her king; and it is well for her that they are, for, "Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou king of saints.

I should be glad to receive a letter from you, with an account of the prosperity of Zion in North Carolina, if you feel inclined to write. Your letter, published in the September No. of the Adv. and Monitor, I read with delight, as being my views, as to the fraud, deception and hypocrisy carried on under the cloak of religion at the present day; with the necessity of a plain holding forth of the truth in its primitive purity. I hope you will pardon all imperfections that you see in the composition of this letter, as I am young in years, (not yet 23,) and know but little of the ways of the world. I ask your prayers for me, that I may be led aright and kept from the evils in this wicked world. May the God of all grace and mercy keep us with the elect of God, unto his heavenly kingdom; to whom be honor and glory in a world without end. Amen.

I subscribe myself your brother, in the

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afflictions and consolations of the gospel of our Lord and Saviour Jesus Christ.

JOSEPH L. PURINTON.

To C. B Hassell, Williamston, N. C.

From the Christian Doctrinal Advocate.

From Brother James S. Battle, Rocky Mount, N. C.

BROTHER JEWETT: I have no cheering news to communicate. Iniquity abounds and the love of many waxes cold. Few additions to our churches, and we are made to exclaim, 'O! that it were with us as in days of old, when the candle of the Lord shone around about us,' &c. The Lord seems to have forsaken us and left us disconsolate, as he did Israel of old; no doubt for some wise purpose, that we may so feel and know, whence all our strength cometh, that we may flee for refuge and by faith lay hold on One, mighty and able to save all that come to God by Him. The Judge of all the earth will do right; and although our present chastisement and bereavement, to our natural comprehension, seem grievous; nevertheless it will work out for us a far greater and eternal weight of glory. The blessed word assures us, that ALL things (adverse as well as prosperous) work together for good, to those called according to God's purpose, who walk not after the flesh, but after the Spirit. To our short-sightedness the prospects appear gloomy, but the Captain of our salvation has gone before, having warned us of these very times; that when they should come, we should not be alarmed.

Holy writ has declared, that perilous times would come and that men would not endure sound doctrine, but heap to themselves teachers, having itching ears; nevertheless, "The foundation of God standeth sure, having this seal, THE LORD KNOWETH THEM, THAT ARE HIS." He worketh all things 'after the counsel of his own will.' Who can withstand his almighty arm? He shuts, and no man can open; he opens, and no man can shut. Who need be in dismay or trouble, when he can by faith embrace such a refuge? His disconsolate ones are tenderly exhorted to 'come boldly to the throne of Grace to obtain mercy and find grace to help in time of need.' Let us endeavor by the grace of God to walk worthy of the vocation, wherewith we have been called, redeeming our time, because the days are evil!

God in his wise providence, has, in the few years past, taken many heralds of the Cross from these low lands of sorrow to Himself, to enjoy that rest, that remains for all the true Israel of God.—And I think, I can say with propriety, that a mighty one in Israel has fallen within a few days past! Our beloved, highly esteemed Brother, Elder JOSHUA LAWRENCE is no more! He, who so courageously and fearlessly stood, so recently, on the walls of Zion, trusting not in an arm of flesh, but in the promises of his God, proclaiming salvation to sinners, only by and through our Lord Jesus Christ—who conferred not with flesh and blood, but relying on Israel's God alone, was a bold defender of the FAITH once delivered to the saints—is gone! His warning voice will no longer be heard in these low grounds of sorrow. But though dead he speaketh and will be cherished in the memory and affections of his brethren and sisters while here below. His favorite theme in the pulpit, was the Grace of God and his eternal Love for his Church. He was highly gifted, having but few equals.

"The harvest truly is great, but the laborers are few." May the Lord God of heaven and earth send forth more laborers into his harvest, such as he will own and bless, and once more visit His afflicted Zion,—is the prayer of one less than the least (if one) of God's disconsolate ones.

JAMES S. BATTLE.

Jan. 31, '43.

TO EDITORS PRIMITIVE BAPTIST.

Alabama, Macon county,
March 9th, 1843.

BRETHREN, OF THE PRIMITIVE ORDER: Having become my duty to send on my remittance, I here subjoin a piece written by a young brother; if it be thought worthy, give it publication; if not, just lay it aside.

JESSE TAYLOR.

Alabama, Macon county,
March 9th, 1843.

BRETHREN EDITORS: Being in a state of bodily affliction for several days, but not such as to prevent me from reading the scriptures, and reflecting on the divine nature and goodness of God; while contemplating on the manifold mercies of an all-wise God, and the glory and majesty of his works, I am ready to exclaim with the

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Psalmist and say: What is man, that thou art mindful of him, or the son of man that thou visiteth him? Though it would seem that there some in the world that think they are of some importance, and that their good performances are sufficient to move the Lord to regard them in their own self-righteousness, with an eye of mercy and tender compassion. Such no doubt as Christ had allusion to, when he said: "Beware of the scribes and pharisees." Have we not in these modern days, examples of such as are setting up their own opinion as the standard of truth, in preference to that laid down in the scriptures? "Teaching for doctrines the commandments of men." Such indeed as you will find more frequently examining for the views of Dr. Clark, Dr. Henry, or some other of the great learned authors of modern divinity, than they do for the words of Christ and his apostles.

They who pretend to hold to the scriptures of the Old and New Testaments being the word of God and the only rule of faith and practice, and then set up their own ways, or that of Clark, Henry, or any other modern theological divine, have in my view departed from the faith and missed entirely the practice. Beware then of such seducers; false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Mat. 7. 15.

I find in the Primitive many things that are consoling to my feelings; brethren from different parts of the United States, speaking the same language in the spirit; exhorting to constancy, and to contend for the faith. Sound it aloud, my brethren, and let the echo be heard from hill to hill and from one State to another. And I pray God that it may often be heard even in these back wood regions, where a few years since was nothing but the abode of solitude and savage life.

Pray for us then that are here, though few in number and entirely surrounded with those that cleave to the "institutions of the day;" that the Lord may enable us to contend earnestly, faithfully, and honestly, in the fear of the living God, and not in the fear of men. We acknowledge, as was said by some of our Georgia brethren, that we cannot raise up revivals of religion just at any time; but have to wait the Lord's own time for spiritual Zion to travail, that she may bring forth such as have come to their full time, and not such as are ushered in by storm, and remain in a sickly and declining state, ever learning yet never able to come to a knowledge of the truth.

And thank God, my brethren, for his own way and time. Do you not feel willing by his help, to both hope for and patiently wait his coming? You know that in days of old that dearth and famine were of frequent occurrence, as was in time of the prophet Elisha, on the city of Samaria. 2 Kings, 6th chapt So they sought to destroy the life of the prophet, simply because he foretold of this famine. But see how the God of heaven was able to deliver him, even when there seemed to be no hope, naturally speaking. The servant of the man of God, on seeing so great a host that compassed the city, said, Alas, my master, how shall we do? 2 Kings, 6 ch. 15 v. But you know that Elisha prayed for his servant, that his eyes might be opened. The servant then was enabled to see where his help and strength was, even in the Lord of hosts.

Take courage then, my brethren; though it may appear to be a cold and declining time with the true church of Christ, and although surrounded with a host of enemies, cannot the God of Israel give and open the eye of faith, as he did the eyes of the servant of Elisha, that we may be enabled to see that, "they that be with us, are more than they that be with them." 16 v. And cannot the Lord come and revive his own work in our hearts, and bring in such as he would have to be saved, as suddenly and as unexpectedly as he supplied the famished inmate of the city of Samaria with plenty? It is my belief that he can. Take courage then, my brethren; although we be scattered abroad throughout the land, God knows all things and rules over the destinies of men. "Be of one mind, live in peace, and the God of love and peace shall be with you."

I hope, my brethren, that you will pray for me, as a poor ignorant creature, that I may never bring a reproach on the cause of Christ. As this is the first time that I have ever written any thing for the press and public eye, I hope that the disconnected and awkward style in which it is written will receive ample allowance.

WM. M. MITCHELL.

Georgia, Columbia county,
10th March, 1843.

(*continued.*)

DEAR BRETHREN: One day I saw seve-

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ral persons baptised, and when going up from the water considering on what I had seen at the water, all of a sudden as quick as lightning something sounded in my soul or understanding and said, you ought to be baptised. I then burst into tears, being filled with joy and comfort in the Holy Ghost, my soul did magnify the Lord, as I thought; though I did not know what an experience of grace was. But as God would have it, that night brother Stephen Liles picked my experience out of me by asking me questions; and he told me that I was a Christian, which I hardly believed at times, though I agreed to tell it to the church; which I accordingly did, and was received and baptised on the 12th of October, 1817, by brother George Delaughter, at Aberdeen church. And of all the peace, comfort, and joy I ever received, it was then; as it did appear to me that heaven was in my soul and Jesus in my heart, and I thought I saw the plan of salvation so plain, that I could preach in such a plain manner that thousands would believe the gospel and be saved.

But alas! my sun went down and the evening shades came on. Doubts and fears assailed me, and I thought I was deceived and was no Christian, as I felt confined in spirit in the dark dungeon of despair. Nor could I get out of my trouble by prayer, nor any thing I could do, until Jesus of his own accord drove away all my doubts and fears with the brightness of his coming, with joy and comfort in my soul, as I was again enabled to rejoice in my Saviour God for deliverance. In this way I went on for about nine years, sometimes on the mount and sometimes as it were in the dungeon; often filled with doubts and fears and I did try to throw away my experience, and get back my old troubles; but I could not. It, my experience, and my Jesus, would not let me go; and my deliveranceand joy was sometimes great, being revealed by the Holy Ghost and witnessed by other Christians.

All this time my thoughts were troubled about preaching the gospel, although when I would try, I could not succeed as I wished; and in fact, I then had not the gift of preaching, although my mind was imprest with it day and night. And I, like Moses, begged to be excused, and made all the objections that any man could make to the Lord, and told him all my inabilities and how disqualified I was to be a preacher. But it sounded in my heart and soul, Preach my gospel. And I, Jonah like, would not then even try.

About this time God threw me on the bed of affliction, and I thought I should die. And one night as I lay on my bed, racked with pain, it was revealed to me that I was afflicted because I did not preach, and that if I did not agree to preach I would certainly die. And I was so sensible of the truth of it, that I done like Hezekiah did, that is, turned over to the wall and tried to set my house in order, by trying to pray, believing that I should surely die and not live. And I did promise the Lord, that if he would spare my life I would try to preach the first time I had the opportunity. And in less than one hour I was very much on the mend, and on the next night I was well enough to go to prayer meeting at old sister Inglet's, and then and there I took this text: Behold, what manner of love the Father hath bestowed on us, that we should be called the sons of God. John, 3d chap. and 1st verse. And I found great liberty in my discourse and peace of conscience towards God and man; and my gift appeared to grow, and I increased in knowledge of the Lord and his Christ, as the brethren said, very fast.

It must be observed, that when I joined the church there were no missionaries in our section of the country; though we heard of some a good ways off, and they were then looked on as the worst men in the world, as we since that time have experienced the truth of, in their oppression in hindering the preaching of the gospel, unless the preacher will be hired and preach false doctrine. It will be observed, that when I commenced preaching, as I was an Old School Baptist and nearly all the rest of the preachers in this time were of the New School, that I had hard contentions with them. They told me my principles were from ignorance and the want of learning, which they would give me gratis, and would support my family, as they said my gift was from God. But I believed them not, although education would have been desirable, if I had obtained it before I was called to preach; but ignorant and unlearned as I was, I marched into the gospel field and straightway tried to preach Jesus. And I resisted the missionaries in almost every sermon, and withstood them to the face; and they said my doctrine was true, but that I stript the truth too naked. And as my gift run in that way, I still con-

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tinued to preach against the whole missionary plan and all the institutions of the day, as being the inventions of men to get money. At length I began to beat up for volunteers to have an anti missionary church. (*to be continued.*)

MATTHEW D. HOLSONBAKE.

Mississippi, Copiah County,
March 15th, 1843.

BRETHREN EDITORS: These are to let you know, that I am yet in the world of sorrow and pain. I ought to have wrote before now, but my affliction of body hath prevented my writing; and now I am scarcely able to sit and write. I was taken in the month of September with a severe sickness and am not well yet, but I am a little better, but so weak I can scarcely walk, or do any thing. I have been confined to the house or bed more than three months. My dear and well beloved brethren editors, I tell you I am well pleased with your papers.

I wish to send you a few lines concerning my life. I was born September 30th, 1763, I now am in my eightieth year. From a child I had the fear of God before me. I made many promises that I would do good. The more I strove to do better, the worse I got. At length I hope the Lord showed me the right way, to look to Jesus, the way to rest and life eternal. In a short time after this, a secret whisper said to me, you must preach the gospel. I felt willing to obey, but could not go forward, I felt so little, I felt so little, I began to call my hope into question, as such no preaching for me. Thus I remained between hope and despair for some time, till I obtained a fresh token of love. At last I was made to comply, but I am made to cry my leanness, my leanness; and while I was thinking on preaching, I had many thoughts which I afterwards put in poetry. Although they have been a long time written, yet I have it at hand; as such I wish to write them down. If you think them worthy, you can use your pleasure; print them or not, you will not offend me. My fearful thoughts brought many reflections into my mind, some of them I will send to you.

O brethren dear, pray lend an ear,
And hear what I now do say;
I'll try to show the way I go,
In my distressed day.

Sometimes I think I've own'd the Lord,
But this with truth I say;
Immediately this sharp reply:
You're not in the right way.

Sometimes indeed I think I'll try,
To seek some better way;
If that I might be put aright,
Before my dying day.

Sometimes I think I do believe,
God's word is surely true;
In which I place my confidence,
That God will guide me through.

Sometimes I think that I'll go on,
The way I now am in;
Because I hope if I am wrong,
In time to see my sin.

Sometimes I feel a great distress,
And trouble in my mind;
To see the world so unconcerned,
Their time in folly spend.

Sometimes I think I ought to go,
And speak in Jesus' name;
But then the devils, flesh and fear,
Would fill my soul with shame.

Sometimes I think that other men
Are not distrest like me;
They seem to travel smoothly on,
From trouble always free.

Sometimes I think, was I to try,
The Saviour's love to tell;
My words indeed would prove like
Cast into some deep well.

Sometimes I think I cannot stay
Let what will me betide,
Because I know the Lord is good.
And always will provide.

Sometimes I think that I do feel
A zeal for godliness;
Sometimes I'm fill'd with doubts & fears,
And think I've done amiss.

Sometimes I think why should I doubt,
And thus complain and grieve;
For Jesus died upon the cross,
That dying souls might live.

Sometimes I think the path is straight,
That Christians ought to go;
But some do say they're bound that way,
But have no fruits to show.

Sometimes I think religion was
At first design'd for peace;
But some would choose their souls to lose,
And live in carnal ease.

Sometimes I try to pray to God
That he will grant to me,
Some greater proof that I am right,
And Christ did die for me.

Sometimes I think that Christians are
The chosen of the Lord;

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How then ought they to live each day,
Obedient to his word.

Sometimes I think the time's at hand
That great tremendous day;
When stars shall fall and mountains roll,
And earth shall flee away.

When time's no more may I be sure
To have the Lord my friend;
To see his face and sing free grace,
Where Sabbaths never end.

Dear Christians all on you I call,
To read and watch and pray;
That we may rise above the skies
When death calls us away.

So now my friends I've told to you
The path that I have gone;
Now do you know the way I go,
Or am I all alone?

Brethren, if it is convenient, we would be glad if your papers would talk more about experience and doctrine, and not so much about Association letters and their conferences. Brethren, you will use your own pleasure, excuse me for my freedom. May grace, mercy and truth support you. Brethren, write on. Farewell, beloved, for this time. *JOSEPH B. LEWIS.*

From the Signs of the Times.

"HISTORY OF THE BAPTISTS.

DEAR SIR:—I take this method to invite your prompt and cordial co-operation to hasten and mature this laborious undertaking, which I am happy to state meets much favor with the Baptist public.

I want to give some account of each Association, Conference, Yearly Meeting, and of all public bodies of all parties of Baptists, with their complete statistics, on the plan laid down in my *Historical Correspondent and Inquirer*, a paper which I have lately published, and which is devoted exclusively to my historical pursuits. It is for gratuitous distribution, for the sole purpose of soliciting the needful aid.

A second number is soon to be published, and as I want to send them freely to all parts of the country, my main object in this note, is to obtain facilities for so doing.

One of my greatest difficulties in the business of corresponding, is to find the right kind of men, and to ascertain their post office address.

Among the numerous readers of all the Baptist periodicals, in which I wish this notice to circulate, many will see it who may be willing to afford me aid, but who have hitherto been unacquainted with my wishes and wants in this business, and to whom none of my Circulars and papers have been sent, for the reason above stated.

To all such I would say that if they will drop me a line, with the proper post office address, they shall have an immediate supply. Send on your Minutes without delay.

Direct to me as a minister, or postmaster, Pawtucket, R. I.

DAVID BENEDICT.

March 4, 1843."

As Elder Benedict proposes to publish the present history of all the various descriptions of professed Baptists, according to statements furnished by each party respectively, he has published a paper in which he specifies what kind of statistics are necessary for his purpose. The above notice is designed to call the attention of Baptists generally to the subject, that such as are disposed to favor his undertaking may by signifying the same to him by letter, be supplied with his paper, and thereby be enabled to furnish him with such information as he is in want of to make his work perfect. We perceive, by his paper, that John M. Peck, late of Illinois, has volunteered to furnish him with statistics of all the Baptists in the Mississippi valley. We protest against the publication of any history of the Old School Baptists, made out by John M. Peck, as we are too well acquainted with his misrepresentations of the Old School Baptists, and his violent opposition to the order of the gospel of Christ, to warrant the least confidence in any account he is capable of giving concerning them.

Elder Benedict is the author of "Benedict's History of the Baptists," a work with which many of the Primitive order are familiar: he is himself in favor of the popular institutions of the day. We have, agreeably to his request, inserted his Circular, with these remarks, and of course leave our brethren to do as they think proper in the case.

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THE PRIMITIVE BAPTIST.

EDITED BY PRIMITIVE (OR OLD SCHOOL) BAPTISTS.

Printed and Published by George Howard,

TARBOROUGH, NORTH CAROLINA,

"Come out of Her, my People."

VOL. 8. SATURDAY, MAY 13, 1843. No. 9.

COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

A BASKET OF FRAGMENTS,

For the Children.

WRITTEN BY JOSHUA LAWRENCE, 1833.

PART IV.

(*continued from last No.*)

I now come to show, from the figures made use of concerning the church of God, that she is chosen or elected of God. The church of God is compared to a city. Hebrews, 12. 22; and in Revelations, 3. 12. Now say whether you think or not, that there ever was a city built in any part of the world without the place or foundation where it stood being chosen or selected; and all the materials of which the several houses were built equally chosen, elected and selected by the several builders? So, equally so, God has chosen and selected Jesus Christ as the foundation and place, and on whom his church should be built; and God the builder of his church has equally chosen every individual piece of timber or member composing his church, to be built on this foundation. You know a city can't build itself, nor arise of its own accord; nor can the church of God, which is compared to a city. Hence Jesus Christ, the foundation of the apostles and prophets, and chief corner stone laid in Zion by God's choice, counsel and decree, elect and precious, before the world began; and then follow the choice and selected materials to build with. Ye as lively stones are built up a spiritual house, &c. all of which you know comports with scripture, without my citing the places.

The church of God is compared to a vineyard. Now you know the place to plant must be chosen before there can be a plant set out; for a man can plant nothing without first choosing where to plant, nor set one plant in his vineyard or chosen place, without next choosing his plants, and then he proceeds; so with God, the husbandman. And every plant, says Jesus, that his heavenly Father hath not planted, shall be rooted up: and why? because it is not a plant of God the husbandman's choice; but set there in his vineyard by some other hand, and so not of his choosing, but the choice of some other, and therefore rooted up. So every false professor, every unchosen person of God and barren fig tree in the church of God, shall be rooted out and cut down out of the church of God, in time, death, or eternity; and none shall stand there but the chosen plants, and they shall bring forth fruits of righteousness even in old age, and flourish as the willow by the water side. The chosen plants are trees of righteousness, the planting of the Lord, and soon shall be transplanted into the church above, and bear the fruit of praise to God to all eternity.

Have you never read that text: A certain man had a fig tree planted in his vineyard. The certain man is God the Father, the vineyard is the church of God; but mark, the text don't say he planted it there, or that it was replanted there by his direction; but, had one planted there; that is, by some other hand, and of course was a plant or fig tree not of his planting. Now it takes three things to plant an unchosen plant, or one of these plants in the church of God; first, the devil to stir him up and

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deceive the man; secondly, the church to receive him; and thirdly, the minister to baptize him; and then he is planted in the church of God. But if an unchosen, or unelected, or unselected plant of God's, he shall be rooted up; for this man cannot and will not be otherwise than barren, for want of the spirit of God to make him fruitful, and to bring forth the fruits of the Spirit. And no other fruit, or all other fruit, is bad in God's account, therefore cut it down or out of the church of God? I did not choose this plant, nor set it here. So were Judas, Simon Magus, so were those of whom John speaks; they went out from us, because they were not of us—us of God's choosing or electing. If they had, they would no doubt have continued with us; they went out that it might be made manifest they were not of us, not of God's choice and planting; not of us, the choice church of God.

In Songs of Solomon, 4. 12; the church of God is compared to a garden. Now if any man will reflect for a moment, he here must see that no man or woman ever had a garden, without first choosing the ground or place where it should be, or where they would in what spot sow their seed. Indeed, no person could sow without making first this choice; then after choosing the place, then for choosing the seed to be sown, and then for sowing it. So God has chosen specially the spot of ground; that is, every sinner he has chosen in Christ before the world began. Then he has chosen his seed, the gospel dispensation with all its train of blessings; then he has chosen his sowers, Christ and all his ministers his servants, to sow his seed. They all go out to sow promiscuously, and so some fall this way and some that, as you read, on good ground, thorns and stones. Now every body knows that people when they have chosen a spot of ground for a garden, from their choice of this spot and because they have chosen it for their garden, they dig and plough it up, cut down the thorns and gather out the stones and all other things in the way of sowing, and that may hinder the growth of the seed sown; and thus prepare the ground before a seed is sown. And all this preparation is the effect of having chosen the ground, while the ground not chosen is not touched, nor a thorn bush cut, nor a stone removed.

So, equally so, God sends his spirit to prepare the hearts of every one of his chosen people; he cuts down all the thorns by his grace, gathers out all stones, removes every impediment, ploughs up the heart with a sense of the many sins and the curses of the divine law, and softens it by conviction and repentance. Yea, I might say, with a shower of tears as well as his grace; and thus prepares the ground and makes it good ground, ground fitted for the reception of seed by the agency of his spirit. And the gospel seed falling here, brings forth its fold; but the seed falling elsewhere, among thorns and briers, and on unprepared ground, brings nothing—and why? because the hand of the husbandman has not been there. Can you deny it? Nor will the hand of the husbandman be there—and why? the reason is, because he has not chosen this spot as a garden. Don't be offended: I am not writing to offend or please.

Again: In Revelations the church is called and compared to the bride, the Lamb's wife. Now it seems to me from the scriptures, that the bride or wife of a Jew had to be both the choice of the father and his son, before marriage was permitted; and those among the Jews that married otherwise, were reproached for so doing; of which you can find evidence enough in scripture. As proof that father and son among the Jews must or did both choose the same woman to be a bride, or wife, to make a lawful or acceptable match, you have the case of Abraham's choosing Rebecca, and the choice of Isaac his son; and the choice of Sampson of the Philistine girl, and then the choice of his father to get her for him. Others might be produced from scripture as well as history to prove this fact. And it was right too, and so it should be now, for reasons I can't take time to give. So, equally so, the bride, the Lamb's wife, the church of God, is the choice of God the Father, and the choice of his Son Jesus Christ. So, after the choice was made, both by the father and son of a Jew, then for the rites of matrimony to be solemnized between the choosing and the chosen woman and son of the father. So, equally so, the connexion of the chosen sinners of God the Father are wedded to his son, and give up their hand and heart in love to him, to take him for better for worse, to love, serve, honor and obey him, all the days of his life; to be partners, heirs, and joint heirs of sufferings here and glory hereafter.

And it is good consent too, to take Jesus Christ the maker for our husband. All

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this you can't help seeing is the effect of God the Father and Son's having chosen a sinner, and obtained his consent by the agency of his minister's and spirit's work on a poor sinner's heart; which makes him willing in the day of Christ's power of love towards him, to love, to have, and serve Jesus Christ his Lord and husband. And my memory does not serve me at present, of a man's having a wife to be his without his choice, except that of Jacob's Leah; and that was done by Laban, her father, and not by the consent of Jacob. And this cheat Laban put on Jacob, for the purpose of getting Jacob to serve him seven years longer; for Laban had found that the Lord had blessed him on Jacob's account.

So the devil has put the church of antichrist in Christ's bed, (to wit: the duties and ordinances of religion,) to cheat him out of his Rachel, his beloved chosen gospel church, and to make men believe he has loved and chosen her, the church of antichrist, the Leah, as well as his gospel church, his Rachel, his fair and beautiful Zion. But Leah's being found in Jacob's bed, did not make her his love nor choice; and the church of antichrist and all false professors, being found in Christ's bed, does not make them the love nor choice of God the Father, nor his Son Jesus Christ. It is Rachel and not Leah he has loved and chosen. Nor was it all that Leah could do, that could make Jacob love her or her children; nor is it all that the church of antichrist and her children can do, nor all the false professors in the world can do, that will make Christ love them. Remember God is love, and unchangeable in that love; and it is well for the saints that it is so, or else he might cease to love the saints in heaven and turn them all out. But Jacob loved and chose Rachel, and loved her children also; little Benjamin and Joseph were the objects of his heart. So Christ loveth and has chosen his gospel church; she is welcome to his bed, the duties and ordinances of the gospel, and here in these are his beloved gospel children begotten.

And although Leah had children by Jacob, they were unlawful children; she was not his bride nor wife, because he neither had loved nor chosen her to be his wife; unlawful children, because it was an unlawful marriage; for the scripture saith, those whom God has joined together let no man put asunder. By which you may see what constitutes a lawful marriage in the sight of God, a joining together in love & choice on both sides; joined hearts in love, choice, concert and preference to all others. This is marriage in the sight of God, and those joined together otherwise by men, by lust, or from sinister views, are not lawful marriages. And so the scripture does not show us, if my memory serves me, that Jacob loved Leah, though she, like the church of antichrist, claims Jacob as her husband; nor does the scripture show us, as I remember, that Leah loved Jacob, notwithstanding all her pretences and being found in his bed in the bargain. So, even so, Christ does not love the church of antichrist, nor false professors, though in his bed, however much they may pretend to love him and claim him for husband; he is not her husband no more than Jacob was Leah's; nor was Leah Jacob's wife.

So in every Christian, like Jacob and Rachel, there is love, choice, heart consent and a preference; first on the side of Christ, and then on the side of the sinner, who is brought to love, and choose, and consent, and prefer Jesus before all other things. Thus they join hearts, and this is religion; this is spiritual marriage between Christ and his bride; this is the work of God by his spirit; these are joined together by God, and let no man put them asunder; two hearts one, love reciprocal flowing, interest one. This man feels Christ's interest as his own; this man will be obedient to Christ; this person will suffer for Christ, and wait for Christ; nor will she give her heart to another, she will keep it at all times for her spiritual Jacob, and every other emotion of love to another is suppressed and unwelcome to her bosom; but for Christ she keeps open doors, open arms; come, Lord Jesus, come into my heart, and let me taste and feel the sweetness of thy love—oh, my loving Jacob, I remember how you lay in the frost, snow, and dew, and among the wild beasts, and what you suffered for me for the love you bore me. So says the saint, the bride and wife of Christ. Oh, my beloved husband, I remember how you were beset with devils, lay on the cold ground in the garden, and sweated, as cold as it was that distressing night. Oh, I look on the bloody cross and see the great love you bore me and the great suffering you underwent to buy me from my father. Oh, Jacob, I cannot love you my dear half enough; oh, that I could give thee my whole heart; this I will give, and none shall have my bosom but thee,

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my Christ, my beloved, my choice, my God, my all.

I might proceed to speak of the temple, of the tabernacle, and many other figures made use of in the scriptures, to show that God's church, or people, are a chosen people; that they were elected by God's foreknowledge, elected in Christ, elected unconditionally in him before the foundation of the world, elected to be cleansed from their sins, to believe the truth, to be holy, to be blameless, to be before God in love, appointed to obtain salvation by Christ, predestinated by foreknowledge, ordained to life as the effect of this foreknowledge, love and choice of God in Christ before the world began. Now if all these scripture truths will not convince you with what I have said, I doubt more will not; thus I leave you on this part, as evidence and persuasion and not force is my religion.

I shall now proceed to answer some of the objections which are made to the doctrine of election; and the first is, that almost all the persons that have disbelieved the doctrine of election and wrote against it, have, to make it look as black as possible, joined and connected reprobation with it as a consequence; saying, that of course if one part of men were elected to salvation, the rest were elected or reprobated to damnation; or, if God predestinated some to life, he predestinated the rest to be damned; or, if he ordained and decreed some to life, he of course decreed the rest to be damned, &c. Now this is not true, according to the scriptures; as I shall attempt to show, that reprobation has no connexion with election, nor is it a necessary consequence resulting from that doctrine. And first, the word reprobation signifies to adulterate or counterfeit, or to abandon and reject; but let us come to the scripture for its application as well as meaning, that we may see the truth of the case. The word is mentioned in the scriptures six times only, if my memory serves me, and the first time it is in Jeremiah, 6. 30: Reprobate silver shall men call them, because the Lord hath rejected them. Now this text does not prove one point, that God has decreed or appointed sinners to hell; read the chapter and you will plainly see that it was a rejection of God's people as a nation, the Jewish nation, when he should bring a nation from the north upon them, because they were grievous revolters, and were as brass, as iron, all corrupters, &c. for which rejected.

Romans, 1. 28. And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind to do those things which were not convenient. What things? In verse before: Men leaving the natural use of the women, men with men; this was the inconvenient, the adulterate sin; a sin as low as brutes, for which God gave these Gentiles over to a reprobate mind, or a man of reason and conscience left to his adulterated passions of lust, brutish. Not one word of appointing or decreeing a sinner to hell, in the text—read for yourself. They had abandoned themselves to their lust, not willing to entertain the knowledge of God. Thus God abandons them, or gives them up, or lets them alone to go on therein, and redound according to their deserts.

2 Corinthians, 13. 15: Examine yourselves whether you be in the faith; prove your own selves; know ye not your own selves, how Jesus Christ be in you except ye be reprobates. You can see here as plain as day light, that the word reprobate in this text is made use of by the apostle to mean counterfeit or false professors. Verse 7 shows it: Now I pray God that ye do no evil, not that we should appear approved, but that we should do that which is honest though we be as reprobates. In other words, though we be in the world's esteem as counterfeits, or false, base, brass, hay-stubble professors, a mere cheat, not real Christians. And the 6th verse still further proves it. 2 Timothy, 3. 8: Men of corrupt minds, reprobate concerning the faith. Here it is again, that the word means counterfeit, base minds, corrupt minds, hypocrites, false professors, pretenders concerning the faith, the true and living faith, reprobate or counterfeit professors. As a proof of the above—Titus, 1. 16: They profess that they know God, but in works they deny him, being abominable and disobedient, and unto every good work reprobate. That is, unto every good work counterfeit, pretence only. So whoever will may see that God has reprobated no man to hell, by any decree of his in the scriptures; but he has abandoned wilful sinners that prefer their sins and persist in their sins, and like not to retain the knowledge of him; and gives up such to their lust and to be damned, because they prefer their lustful pleasures to God. And is it not just in God to damn such? Think you on it.

But I must quit quoting scripture and

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come to argument a little, and close this part on election, as it is now by far too lengthy. Then I say, God has reprobated no man to damnation; reprobation is not an act of God in no sense of the word but one, that is, to abandon; and then he is not the cause, but the sinner who first abandons God, his knowledge, and good works; then God abandons him, as I have shown. God don't counterfeit, don't adulterate, men, from good to bad, nor from holiness to sin, nor to be sinners; this is an act of man and devil; sin is the act of man, the transgression of a law, and so not the act of God. Men fit themselves to be damned, and then God damns some of them; and he might with equal justice damn them all as one, or as he did the devils by lump; but he is pleased to make some of them vessels of mercy, to make known the riches of his grace upon, and as many of them as he has in his foreknowledge prepared unto glory.

Then say you, why doth he find fault? why make me, when he knew I should be damned; he must be unjust to save one and damn another. No, Sir, the Judge of all the earth will do right; and you won't tell God he is unjust when you come to die, nor when you come to his judgment bar, sinner; your conscience will force your lips to tell another tale, and your tongue to confess your crimes your own, and acknowledge his justice to damn you for the sins you have committed. Repent, therefore, that your sins may be blotted out when the times of refreshing shall come from the presence of the Lord. Yes, but say you, did he not know me before I was made, and that I should sin and be damned? Yes, but his foreknowledge of all this had no influence on thy will, nor did it incline thee nor compel thee to sin; then of course you can't blame God, when you have acted freely and willingly as thy own man. But why did he make me, if he knew I should be damned? I answer, he did make thee in a damnable state, but in his own image; and man has damned himself by the law, the sentence has passed, and it only remains to execute it; flee to Christ quickly, else you are damned forever, and will have, I know, to confess it just at the hand of God.

But I hasten. God elected sinners to salvation, but not to damnation. God chose sinners to be clean, through sanctification of the spirit, but not to pollution. God predestinated sinners to be saved, or be conformed to the image of his Son; but not to be damned. God appointed sinners to obtain salvation by Jesus Christ, but not their damnation. And I defy any man to shew one text in the whole Bible, that will prove God has chosen, predestinated, ordained, appointed, or decreed, before the foundation of the world, the damnation of a sinner. But all this can be proven of election of the saints, or of some sinners while they were considered sinners when chosen. Then reprobation has nothing to do with election, nor has it any connexion of necessity with the doctrine of election. Reprobation is the act of man, but election is the act of God; yea, an act of his foreknowledge, love and grace, before the world began. And I am glad it is so; if no election, no Saviour nor no salvation, is my creed; for then I must save myself; if so, I am gone, forever gone. For the truth of the whole case is just this: God did foresee the fall of man and beheld the whole mass of mankind in ruin lie from eternity; and out of that mass made his choice in Christ before the world began, corrupt as they were beheld; while the rest were suffered to lie as they were, or as the scripture has it, blinded. He took nothing from them, if he gave them nothing; he gave man life and his image at first, he threw it away, and he was not bound to give it to him again. His gifts are his own, and he will give them to whom he pleases, or show mercy to whom he will, of this sinful mass of mankind; and let no man's eye be evil, because God is good to some.

There is a text, Ephesians, 3. 11: According to the eternal purpose which he purposed in Christ Jesus our Lord. The above text shows that God's purpose to save sinners in Christ is eternal; but you cannot find one in the Book of God, that will show a purpose of God, much less an eternal purpose, to damn sinners. God's choosing or electing sinners is a Bible doctrine, and this choice of God prevents the sinner's choice, or is the reason why any sinner ever did or ever will choose God. But a sinner's choosing God, and putting this choice of a sinner before God's choice of him, or making the choice of the sinner the reason why God chooses the sinner, is a false and unscriptural doctrine. Then the truth is this: we love him because he first loved us, we also choose him because he hath first chosen us to salvation through sanctification of the Spirit and belief of the truth. So that had he not have chosen

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me, I should not never, no never, have chosen him.

Some have been of an opinion, that it is the faithful that are elected, and none others. This is nonsense, for faithfulness follows after election, and is not before it: whether it be as a wife, an Assembly man, a governor, a president, a minister, or a Christian. So that a man can't be elected on his faithfulness, but is first elected, then the trial of faithfulness comes afterwards. So that faithfulness is no condition in election, but a fruit. So we elect men to the General Assembly, not knowing whether they will be faithful or not. So all the rest. Some men have been of an opinion, that when men become Christians, then they are elected and not before. This is only a declaration of who is elected, and not the act of election itself; for the date of the act of election is eternity, as the scriptures show. But the declaration of who is elected, is the becoming a Christian in time, as the effect of that sovereign eternal act of God; which he proves to the person elected, by the sanctification of the Spirit and belief of the truth. And sealing him to the day of redemption in time though is the effect of God's eternal choice, and is declared by the Spirit of God to the person elected, by a work of grace on his heart, of which the Spirit gives him a witness in his own bosom. So that becoming a Christian is not a condition in election, but the fruit and proof of our having been elected in eternity.

Election or choice has design. Paul was a chosen vessel—what was the design? to bear Christ's name to the kings and Gentiles of the earth Jacob was loved and elected—what was the design? for his seed to be a peculiar people and royal priesthood to God. So God has loved and elected sinners—what is the design of God in this election? that they should be sanctified by the Spirit, believe the truth, and be holy and without blame before him in love. This is the design of this election of God; so that he who says a man must be a Christian or faithful before he is elected, stumbles at the truth and puts the act of election for God's design in election, and for the publication of who is elected; so that they mistake, and put the cause for the effect of election. Others have said that works done before grace, or before conversion, is the condition or cause of a man's being elected—if so, then election has a condition; and if a condition, then not a sovereign act of grace. I would ask such a man, what is the condition in a candidate who comes forward to be elected to the General Assembly? Will any condition insure his election? Is it not a sovereign act of the people, to choose or refuse? Their will, and not his will nor works, can ensure it. Thus we see some do all they can and are not elected; others do but little or nothing and are elected—and why? because it is not of him that willeth, nor of him that runneth, nor of him that worketh neither; but of God that sheweth mercy, or acts the sovereign in this election. So the people, they act the sovereign, and who is he that grumbles or finds fault? We, sir, have a right to elect and confer this honor on whom we please, no matter what your will and works may be. So has God in election to eternal honor and glory.

Election then is the sovereign act of God's will and grace, and not of the will nor works of his creatures. And their election takes place, yea, took place in eternity, like that of Jacob's, before they have done good or evil. And your fault-finding temper won't alter it, for they, like Jacob, are loved and chosen before they were born. Others have said, that it is works after conversion that must make this election sure, or that will be the cause of our election. This can't be—for if election be the sovereign act of God's will, love and grace, and he be of one mind and none can turn him; or, if he be the Lord and change not, how can he disannul this act of his, unless he changes his mind and will, and his oath to the heirs of promise too, and lies also? Then this may be, and not until then. If they had a second election then their works might have some effect, otherwise they cannot; because they were elected on a foresight of all these by God's foreknowledge. And if elected on a foresight of all these, how can that which was foreseen make a change in the unchangeable mind of God? Even men, when they elect a man, his bad works don't hinder his past election; it may affect a future one, but can't disannul his former election. So then, works after conversion is not a condition in election that is past. So that the end of all election is the sovereign act of God, and is as unchangeable as he is unchangeable; good works is the fruit of election, and not a condition in election neither before nor after conversion, but flow and come forth by making the tree good by grace, thus the fruit will be good also; and

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saints are God's workmanship, created in Christ Jesus unto good works, which God has ordained that they (the saints) should walk in them.

Others have said that God foresaw who would repent, do good works and believe, and them very persons he elected. Let us see for a moment how God did foresee men. Genesis, 6. 12: And God looked upon the earth and behold it was corrupt, for all flesh had corrupted his way upon the earth. Psalms, 14. 2. 3: The Lord looked down from heaven upon the children of men, to see if there were any that did understand and seek God. Verse 3: They are all gone aside, they are altogether become filthy, there is none that doeth good, no not one. All the workers of iniquity, none righteous. And Paul saith of the saints that they were the children of wrath by nature, even as others, and that they also walked according to the curse of this world, fulfilling the desires of flesh and mind. Then to talk about such a conditional election, predicated on a foresight of repentance, faith or good works, and twenty more, contrary to the above scriptures, is mere notional and matter of moonshine. For you can't find one text in the Bible to prove such an election, that God foresaw any of these good qualities in men or any man; for they are the fruit of his given grace, and not of corrupt nature

So then, election took place on a foresight of our badness, and not on a foresight of our goodness—this is truth. And thus the elected were chosen through sanctification of the spirit and belief of the truth, &c. &c. All these kind of elections flow from a proud and unhumbled heart, that wants to share the glory of salvation with God; but I shall put it down as a truth, that election is the sovereign act of God's love and grace, in eternity choosing sinners to everlasting life, without any condition on their part, done or foreseen to be done; and resteth alone like that of the choice of Jacob, that the purpose of God according to election might stand, not of will nor works.

(*to be continued.*)

TO EDITORS PRIMITIVE BAPTIST.

Berger's Store, Pittsylvania co Va.
March 29th, 1843.

DEAR BRETHREN EDITORS: I wish to let you and brother Keaton and all my Primitive brethren know, that I am here; and it is by the goodness and mercy of God that I am thus blessed, and according to his purpose it is, that I am permitted to let you hear from me and the Baptists about here. We the Baptists, have got rid of all the craftsmen, or have declared non-fellowship with them, and are at peace. And I think brotherly love seems to be with us, though religion seems to be at a low ebb here; but I hope the Lord will visit Zion by the power of his spirit, and save her with an everlasting salvation; which I believe he will do, according to his purpose. For he works and none can hinder, for he has all power in heaven and on earth, and he will do all his pleasure. And again: What the Lord purposes shall come to pass. Then if the Lord does purpose the salvation of his church, then his church will be saved without a doubt in my mind. But some seem to doubt it. One word to you doubtful ones. Whose work is it to save the church, or the bride, the Lamb's wife? If you say the truth about the matter, you will say it is the work of God to save his church by the man appointed, or the means; but not of men, no, but of God, and that before the world began. For it is written, known unto God are all his works, from the beginning of the world. See 15th ch. and 18th verse of Acts.

Now if it is the work of God to save his church, then he knew her from the beginning of the world, and knew how to save her; and told us, that she was not to be redeemed with silver and gold, but with the precious blood of Jesus. So I think the redemption of the church is sure, and that by and through Jesus Christ; and not by money, as some vainly or wickedly say, when they say we cannot expect a man to preach without pay, and say twenty or thirty dollars is not much for to give them to preach. Well, I have no objections to the people or the church giving them any amount after they have preached, but I do object to hiring them to preach at any price, as our modern missionaries are hired; for they do not go and preach until the board makes them a salary from eighteen to thirty dollars per month. So they preach for money and not for God, then they are preachers of men; and if they do not preach to please the board that sent them out, they lose their pay and they know that. And this is the cause of their lackies sending their reports so regularly to the General Association, as we see they do in their Minutes. And the money the

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collect is what the General Association or board wants; for we hear them say, they will not send a missionary the second year where he does not get his wages from the people the first year. This I saw in their Minutes, and I think that the money is what they go for, and not the good of Zion. For you find those lackies taking up with the Cold Water Club, or any society that men will encourage, for they want a little from all. And this is the cause of so much universal charity among those lackies, or hired beggars, that are compassing land and sea to make one proselyte; and when they make one, he is two-fold more a child of hell than themselves

But I must come nearer home, and tell you, my readers, some of their ungodly acts. Here all the Regular or Apostolic Baptists have declared this begging system, or hiring preachers to beg for the board, is unscriptural, and so declare non-fellowship with them who persist in this way. And the Roanoke Association, which denies being a missionary Association, has received one male member, which has been excluded from a church, into their Association, by the name of the church and as the church which had excluded him; and so make a church of one male member. And so the Roanoke gets all the members that the Staunton River Association don't want or will not have, and so go on in disorder. For I never knew a Baptist church to be received of one member as a church, and yet they say we ought to fellowship each other; and a number of them will call us brother when they meet us, which is nothing but universal charity, or charity from a deceitful heart. For if they loved us as brothers, they would not receive members that we have excluded into their Association, and then say we lack charity because we will not fellowship them. I say, if it is charity, I lack it; for I deny fellowship to you, Arminians, and will say to the Roanokers, I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, or of Arminius, which you can see from what I have written, and what I may write. See Rev. 2 ch. 14 and 15 verses: So hast thou also them that hold the doctrine of the Nicolaitanes, which thing I hate.

Here, my readers, you can see that John was not so full of universal charity as those school or hired preachers are in this day. He hated false doctrine and spoke against it, and said he hated it; but we see numbers in this day of fashionable things, saying, I love all, for I think any way is right. So they hate no way, but pretend to fellowship every way which is wrong. For the Psalmist says: From thy precepts I get understanding, therefore I hate every false way. Here you see he hated every false way, and I don't know how many he hated; but he hated all, and so will every one that is in possession of the spirit of truth. And they will not love a preacher who exalts himself by saying, he never fixed his mind on any person and prayed for them, but what they were happily converted in a short time. Such preachers as these I hate as ministers, for I believe they know nothing about the spirit of truth, or they could no tell such stuff.

Now I will say to the Roanokers, these are some of the things I have against you. I must stop, for my sheet is nearly full; but I will say, that I have not said one word to hurt any one's feelings. And although I do not fellowship those people as orthodox Baptists, yet I respect them as an honest and respectable body of people; and you should not think me your enemy, because I tell you the truth. It is not you I hate, but your false ways

Dear brethren, I have written this letter for you, which I hope you will put to such a place as you think suits it best. As ever your friend and brother. I hope I love the truth, and those that do love the truth, and do not hate those that do not love the truth; for it is given to you, brethren, to understand the mysteries of the kingdom. So farewell. *RUDOLPH RORER*

THE PRIMITIVE BAPTIST.

SATURDAY, MAY 13, 1843.

TO EDITORS PRIMITIVE BAPTIST.

Lapland, Buncombe county, N. C.
April 18th, 1843.

DEAR BRETHREN: After a long and wearisome time, I have ventured once more to make my appearance among the gazing crowd, who are rushing with drawn swords to the battle of the great day of God Almighty. I once thought I never would write any more for the public eye, but hearing my highly and much esteemed brother A. Keaton whistling so loud for my old club axe, I thought I would pick it up once more, and try its virtue another time among the knotty, crooked timber. As

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for the straight timber, I will leave that for my precious brethren who work with finer edged tools than I do. I told you my lot was to cut and score in, particularly when I get among those crooked, knotty, lying missionaries, who are ever on the business of their father the devil, scheming and lying and blaspheming against the God of Israel. Yes, brethren, even the captain of my salvation, under whose banner I have listed to fight beneath the crimson flag to my dying day.

O, brethren, when I look round and see so many thousands who pretend to be the friends of Jesus Christ, and so tamely yield and give up the church, I am constrained to think and say to myself, you fence-straddlers, are the worst enemies that God has on earth; for they are any thing and every thing but the right thing. Brethren, you know that Moses commanded the children of Israel to eat the fish that had fins and scales, but throw away the smooth fish or give it to the stranger. Now these sneaking fence-straddlers put me in mind of the turtle, who can live on dry ground or in the mud hole or in clear water. Just so with those poor deluded wretches, they can live with the Methodists, or Presbyterians, Baptists, or any class of people whatever. With the apostle Peter I say, cursed children, who have forsaken the right way.

The missionaries have got the people in this country to believe, that Jesus, and his apostles, and all the angels in heaven, are missionaries. Now, brethren, if this be the case, I for one am forever gone, for of all God's creation I hate them the worst; for I would as soon join the nanny house in Charleston, as join the missionary club. Understand me, I speak as concerning my salvation. For if I understand my old book, spiritual whoredom and spiritual drunkenness are damning transgressions, which in my judgment never will be forgiven in this world nor in the world to come. And if I am not mistaken, the missionaries are all drunk and gone a whoring after strange gods; and if I am not mistaken, they certainly will be damned for so doing. For any man or set of men that will call Jesus Christ and his apostles missionaries, I consider them a degree worse than the devil himself; and whoever can or does claim fellowship or even friendship with such people, I independently declare unfellowship with them in all spiritual matters whatever. For I do consider missionism a lying, swindling, hypocritical spirit, and it would deceive the very elect if possible; for the whole legions of devils are now uniting together against the church of God.

Brethren, I think the angel has poured out the sixth vial, that John spoke of in the Revelations, when he says he saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the beast, and out of the false prophet; which he says are the spirits of devils—for they are the spirits of devils working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of the great day of God Almighty. Mind, those are like frogs. Now I want you to notice the frogs, how they will gather together to the ponds and mud holes, and there sing and make a wonderful noise; but just let there come a few sharp claps of thunder, and there is a profound silence. Just so it will be with the devil and all his false societies, that are gathering themselves together around their benches, praying, and singing their hypocritical songs to make proselytes for their father the devil. O, how merry and happy they appear to be, while they are daubing up the people's eyes with their untempered mortar. But just let the voice of God begin to sound from on high, seven-fold thunder-like, O what a squandering with those deluded wretches, crying to the rocks and mountains to fall upon them.

But, my dear brethren, we must fight on until the seventh angel pours out his vial, then it is done; so says John. Brethren, we must not be cowardly. I think our army is as many as Gideon's was, when he stormed down the stately walls of Jericho. I once in a while hear from my old brother Kenton, in the west; which gives me great comfort to hear that he is still in the field, waving the flag of liberty, bidding defiance to those devils incarnate. I also hear from brother John Vandevier, in the South; I am truly glad to hear that he is so expert in the war, as to drive the Philistines and Ashdodites before him. I also hear from that wonderful man called Rudolph Rorer, that is like the Benjamites, can throw a chunk to a hair's breadth, and can kill or wound a sneak at every throw. And you, my much esteemed brother Whatley, of Georgia; often have I viewed you in my imagination, digging up lying missionary spirits with your gospel mattock.

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My dear brethren, I fain would write a few lines to you all, for my soul delights in you all; and as I have no preaching brother in my country, that is, in four counties around me, I must here mention a few of my precious brethren in Tennessee, who are soldiers to a man. First, Thomas Hill, Henry Randolph, Pleasant A. Witt, William Anderson, Nathan Gray, David Louderback, Samuel Patt, and brother Oliver, all soldiers marching abreast together, with their pitchers and lamps, crying, the sword of the Lord and of Gideon. I had like to have forgot old brother Thomas Smith, a small man in stature, but as large as a mountain in the faith of the gospel, and as resolute in the cause as a lion. Brother Rice, my love to you and all the brethren in your bounds and elsewhere, throughout the wide extended world.

And now, brethren, I must give you a small sketch of my troubles since you heard from me last. And now, brethren, my heart begins to throb while my withered hand doth shake and tremble, to undertake to tell you, that the best earthly friend that God ever gave me, is gone, for ever gone, and never more to return. On a most eminent mount in sight of my door do I often look, and weep full sore when I think of the forty-three years we spent with each other in love and sweet union. But one thing gives me comfort, that is, I know she was as good a wife as God ever gave to man. She was a kind affectionate mother, kind and affectionate to her neighbors, and much lamented by all that knew her. She both honored and obeyed the church of God to which she belonged. And often while I am standing in the pulpit I look round where she used to sit, and behold her seat empty, while the briny tear begins to roll down my poor old withered cheeks; then looking upwards by faith beholding her in that church not made with hands, away beyond the starry plains, where my soul longs to be with her and her God and my God. She has three children gone before her, I hope, to that happy place of rest. I have seven left to travel those low grounds of sorrow, one only that has publicly declared herself a candidate for the upper worlds. My children are all kind and dutiful to me, and much respected by all their acquaintance; for which I truly thank God, and hope that he will in his own good time look on them in mercy from on high, and save them with an everlasting salvation, is my prayer for Christ's sake. For I reckon my family has lived in as much love and union as any other family on earth. They have been taught by father and mother so to do, ever since they were capable of being taught. My dear old wife on her dying bed raised her hands to heaven and said, she had discharged her duty in her family, and had nothing to fear on that account; and I do believe she left this world in peace with God and all mankind. She died the 4th day of September, in the year 1842. Her funeral will be preached the first Sunday in August next, by preaching brethren from Tennessee, as we have no Primitive Baptist preachers in Buncombe county but myself; therefore I put it off till our Association. Not that I expect it will be of any service to her, but we do those things to show the world that we have not forgotten our deceased friends.

Brother Ezra McCrary, I will thank you if you will make some inquiry to know if any of the Melone family are yet living near Athens, as they are blood relations to my wife. Old William Melone was my wife's own uncle. About forty years ago I was at his house, he then lived just below Athens, about two or three miles, if I mistake not. He was a very old man at that time. He had a son by the name of John, and I think he belonged to the Baptist church at that time. I want sometime between now and Christmas next, if I possibly can, to travel through that country. I have some idea, if I can suit myself, to move somewhere in Georgia; and I do not wish to settle among those sneaking fence straddlers. I am getting old, and I would be glad to have a little peace before I die; and it is as much impossible for me and them to live in peace together, as for fire and water to dwell in one vessel together.

Brethren, you may think of me just as you please; I have made a solemn vow to God, never to give one inch of way to any missionary that does or ever did draw the breath of life. Some of the brethren say they have nothing against the name of missionary. I say you are better or worse than I am, for I hate the name equal to the principle, and I like neither one cent better than I do the father of both, which is the devil. Brethren, we have given way by little and little to those tyrants both in church and state, till we are a gone nation of people. There is but one blow more to strike, then farewell forever to freedom.

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That blow is to give those devils law power. And I do believe they will get it, and it is our cowardice and our ignorance that will give them the power.

Brother Thornton Rice, what say you to these things? I long to shake hands with you, but the distance is so far and my arm so short, I cannot reach your hand. Fight on, my old brother, a few more campaigns will end the war with you and me. Brother Gregory and brother Evan Davis, where are you all this time? Are you sick, or gone a journey, or are you asleep? If so, rise, brethren, gird on the heavenly armor, and face the enemy of God and man in the open field. One of God's army can chase a hundred, and ten can put a thousand to flight; so fear them not, he that is for us is greater than those that are against us. I regard them no more than I do a gang of grasshoppers, that is, to any thing they can do to me.

Brethren, I must come to a close, and perhaps you may never see my name again in those papers. I don't say positively you never will, for I know not one minute what I shall do the next. So farewell for the present. Yours as ever.

ISAAC TILLERY.

TO EDITORS PRIMITIVE BAPTIST.

Stewart county, Georgia,
March 26th. 1843.

DEARLY BELOVED BRETHREN IN THE LORD: Through the mercy of God I am still on the land and among the living. And although I have been silent for some time, yet I am still in the sentiments of my heart able to say, brethren, if so unworthy a creature as I am may be permitted to use the appellation. And believing that it would be of some interest to some of my brethren to hear what the Primitives are doing in this part of the Lord's vineyard, together with several other things, make it necessary for me to send you this address.

Nothing has taken place in this western part of Georgia, but what is common to most of you. The missionaries raised a great storm here last fall, but as usual a calm has succeeded, which leaves them in rather a worse condition than before the measures taken to create revivals; which, together with the doctrine preached, continue to drive the Lord's people from among them. Several of their most flourishing churches have divided, others are in confusion, and the cry of distress is constantly heard from all parts of their operations. Their means of grace (money) seems likely to fail, and the whole foundation seems likely to dry up, from which they draw so large a portion of their consolation. They say their operations must cease, unless they can get more money. Some of their priests talk of going to the west; others to teaching schools, and some to practicing law, &c. But enough of this

The Harmony Association, of which I am proud to say I am a member, is still moving forward; and although an Ishmaelite one day said to me, when the church to which I belong withdrew from them, (in a mocking manner,) what are you going to do? are you going to constitute a new Association, and call it Slaughter Creek? (the name of the church)—thereby inferring that we would be alone. But at the last session, the Association numbered 21 churches, 11 ordained ministers, and 743 members in fellowship: and several new churches have been constituted since, others are ripening for it, which makes the prospect favorable for a considerable increase at our next session, which is to take place at Beulah church, north-west corner of Lee county, near Lawhorn's Mills, on Saturday before the second Sunday in October next; to which time and place we would specially invite the attention of our brethren generally.

In conclusion I would say, how unlike is the missionaries' god to the God of Israel, who rules absolute throughout heaven and earth, and is their dependence for the salvation of souls, the means of grace, (the blood of the everlasting covenant,) which never runs dry, but remains in the midst of all evolutions of nature sufficient for the accomplishment of the salvation of all the elect of God, though they may be scattered amongst all the nations of the earth. For the prophet, speaking of the kingdom of Christ, says, his dominion shall extend from sun to sun, and from the rivers unto the ends of the earth; while an apostle says, it is therefore of faith that it might be by grace, to the end that the promise might be sure to all the seed. Oh, that such promises as these might stimulate all the dear children of God in every place to walk in those good works, which God has ordained that they should walk in; that we might thereby consider that we are not our own, but we are bought with a price, and

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therefore seek to glorify God with our bodies and spirits which are God's. And may Israel's God be our shield and defence, and the sword of the spirit the only weapon used in the war in which we are engaged, that Christ may be our captain. Then victory will be sure, and we shall ere long be called from the field to the enjoyment of that eternal rest, which remains for the people of God. Yours as ever.

JAMES P. ELLIS.

TO EDITORS PRIMITIVE BAPTIST.

Dayton, Marengo county, Ala. }
April 1st, 1843. }

DEAR BRETHREN AND SISTERS: I once more am permitted, through the goodness of a merciful God, to write you a few lines; which I should not do, as I do not wish to be in the way of those that are more able to write to the edification of God's dear children than what I am. As it is my duty as agent, I hope you will excuse me.

Brethren, permit me to call the minds of the children of Zion to the importance of looking well to their Bibles in this day of trouble and distress, and compare all things with it; especially every article of doctrine, and every practice and example that is laid down in the sacred scriptures, and pattern after them and them alone. And make no compromise with the institutions of the present day, (for no sooner did Sarah give Hagar to Abraham, than an Ishmaelite was born,) and trouble was in the house and always will be in such cases. And I think there are plenty such cases in this our present day, for I hear some who profess to be Primitive Baptists say, that the doctrine that we hold to is the truth, but it ought not to be preached. (Remember to compare.) For see (saith he) that thou make all things according to the pattern shewed to thee in the mount. Then let the preachers do as Paul did, declare unto you all the counsel of God. But when men begin to forsake the word of God, and not have it for the man of their counsel, and begin to receive members into the church of Christ, and to increase her numbers from fear of hurting feelings, when they have not come according to the pattern, then we have reason to fear the desolation spoken of by Daniel the prophet, which is to be set up in the latter days. And our Saviour has said: My kingdom is not of this world. 2 Cor. 6. 14. Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness, and what communion hath light with darkness, &c. &c.

For fear I shall be tedious, I will come to a close by saying, may the Lord enable us to stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. Brethren, pray for me, a poor afflicted sinner, that the Lord will grant me a portion of his grace to bear me up under every trying scene of life. And may the grace of our Lord Jesus Christ be with you and every one of us, is the prayer of your unworthy brother.

JAMES S. MORGAN.

N. B. I take this method to inform our brethren at a distance, that have a desire to visit our Association, that we have changed the time of holding it from September. It will commence hereafter on Friday before the third Sunday in October. Dear brethren, we are known by the name of the Zion's Rest Primitive Baptist Association, and it will be held next October at Mount Nebo church, Sumter county, Alabama, between Livingston and Demopolis. I hope that the brethren from sister Associations will try to visit us.

J. S. MORGAN.

TO EDITORS PRIMITIVE BAPTIST.

Germantown, Montgomery co. Ohio, }
March 27th, 1843. }

After my warmest respects to George Howard as a friend, I send him my thanks for favoring me with the Primitive paper. I continue to receive them very regular, with much satisfaction.

I will now turn myself to endeavor to address the beloved brethren Editors of the Primitive paper, hoping you will bear with my awkward mode of scribbling in a brief way. Through kind providence I am permitted to have the privilege of greeting you one and all, with a Christian and friendly salutation, hoping that peace, joy, and sweet fellowship may abound among us all, both now and forevermore. I have been exceedingly well pleased in reading your communications, generally, and hearing so many precious experiences. I have thought you may not take it amiss, to hear something of the faith and hope which we, as the old Regular Baptists of the Miami Association, are established in. We have nothing new in addition to

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write to you on that line, but feel ourselves in the good old way, to wit, in the doctrine of predestination, election, and final perseverance of the saints; that salvation is unconditional and unmerited by fallen sinful man, and the sinner is altogether dependent on God alone for his spiritual grace freely bestowed upon us, sinful unworthy creatures. We believe in the Old and New Testament. It was given from God by inspiration, for the prime use of all his chosen family and people, and we take them for the man of our counsel. We believe in God the Father, God the Son, and God the Holy Ghost; and these three are one eternal God, and that he has a chosen generation, a peculiar people, a royal priesthood, which is scattered abroad throughout this wide and wicked world. That by nature we lie in a state of wrath, even as others, under God's displeasure; and they shall be gathered into the fold in God's own good time, according to his own wise plan, through the merits of the Lord Jesus Christ.

We believe that sinful man is in a lost and depraved state by nature, and not having power nor wisdom in himself to begin to recover himself, having no will so to do; for the carnal mind is enmity against God. They must be regenerated and born again, and made partakers of the new and second birth, which is begun and carried on by the operation of the spirit of God, who enters into their hearts and sows the seed of grace there, and quickens their souls and makes them alive unto righteousness, and then the enmity is slain. This is what I call the germ of religion in the bud or soul, (and not the Sunday Schools, as some of our New School writers have been pleased to term it in their public prints.)

But sinners having this grace in the heart, it begins to ferment and spring up; and light begins to shine in his dark benighted soul, and discovers to him his desperate state, and the evil practices he has been accustomed to all his former days, and has been living in the world under God's displeasure. And discovering the evil consequences of sinning against him with a high hand and rebellious heart, it causes such uneasiness in his heart and mind until the little world within him is turned upside down, so that he can find no rest in his soul. And it causes a godly sorrow, with unfeigned repentance which needeth not to be repented of; he is brought to discover the evil turpitude of his heart, that it is deceitful and desperately wicked, and no good thing dwelleth therein; and cries often times in himself, lost, lost, lost. He is finally brought to cast himself down at the feet of the Lord Jesus Christ, crying, Lord, be merciful to me a sinner. Pleading for mercy, mercy, on me a lost sinner, and gives himself up into God's hands heartily, as clay in the hands of the potter If he damns me he is just, for I richly deserve it at his hands; yet, Lord, rather show mercy, if it may be agreeable to thy will.

I believe this is the best anxious seat a poor sinner was ever settled down upon, and when the Lord Jesus has brought him down humbly before him confessing his sins, then the Lord's time of visitation draws near. He comes, leaping and skipping over the mountains of their sorrows and distresses, and the hills of grief and guilt; and speaks peace to their souls, saying, thy sins are forgiven thee, I have found a ransom; sets them at liberty and establishes their goings, and joy and thanksgiving dart into their souls in a moment. And he is altogether overwhelmed in the love of God, and feels a strong desire to join himself to the Lord's little family, unworthy as he is, and fees a strong desire to join himself to the Lord's little family, unworthy as he is. And feels that he cannot live contented with any others, sees it his duty to obey the divine commands, and pattern after his Lord and master, and put on Christ in a public way and be baptised as Christians are, with a good conscience before God and man.

He is now brought into the ark of safety and God has shut him in. Sin has no more reigning dominion over him, he lies under no condemnation, he has received eternal life, and he shall never perish. The Son has made him free and he is free indeed, and the God our Saviour has his loving and everlasting arms underneath him; and the loving bridegroom will not suffer his love, his fair one, to be torn from his breast by the enemy; for he has all power in heaven and in earth, and he is wisdom himself. The devil may tempt and worry the Lord's little ones, and does do so while God pleases to leave them here to travel through these low grounds of sorrow: but the devil will have to conquer the whole powers of heaven, before he can tear one of Christ's little ones from his breast, for their life is hid with Christ in God.

My sheet is nearly full and I will close.

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And whether we be Regular Baptists, or irregular Baptists, living in this faith and order, I now leave for you to judge. I send my respects to all those who are favorable to the contents which have been published in our Primitive paper. I have been much pleased with brother B. May's poetry, hoping he may not get weary in well doing. I should be very glad to see brethren Youmans, Temple, Moseley, Tillery, Rorer, Biggs, Crutcher, with many others I could mention; if they would endeavor to forward their communications for publication I love to read them, they have been spiritual food to me; hoping the Lord will reward them for their labors. Let us endeavor to bear with one another in love and pray for each other. I must bid you all adieu for the present. The grace of our Lord Jesus Christ be with us all. Amen. *JOHN B. MOSES.*

TO EDITORS PRIMITIVE BAPTIST.

Monticello, Jefferson county, Florida,
March 26th, 1843.

DEARLY BELOVED IN THE LORD: I now write as agent for the Primitive, for I receive it as good news from a far country.

Go, ye Primitives, far and wide,
Leading sinners into the gospel tide—

Teaching them to observe all things, whatsoever I have commanded you, and lo I am with you alway, even unto the end of the world. There is no falling away, when Jesus is with us all our journey through, for we are kept by the power of God, and that through faith unto salvation, ready to be revealed at his coming. My beloved ones, though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the stedfastness of your faith in Christ. Seeing that you are not carried about with every wind of doctrine, or new found schemes of the world.

Love and praise ye the Lord, for there yet is a rest that remaineth unto the people of God. And they that trust in the Lord shall be as Mount Zion, which cannot be removed but abideth for ever. As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth even forever. I thank God for his goodness toward us, and pray that he may give us his Spirit to lead us in the way of truth. As ye therefore have received Christ Jesus the Lord, so walk ye in him. Let us live soberly and righteously before all men, let our conversation be seasoned with grace, and show to the world that we are of a truth a chosen generation, a royal priesthood, a holy nation, a peculiar people; that we should show forth the praises of him who hath called you out of darkness into his marvellous light. Now may the great head of the church instruct us all, while travelling through these low grounds of sorrow, and at last take us with all thy covenanted children, where sorrow and pain will be no more. Nothing more at present, but remaining yours most respectfully. *HARTWELL WATKINS*

FOR THE PRIMITIVE BAPTIST.

Departed this life, on the 23rd of December, 1842, at his residence near Salem, Ky, DEMCEY BURGESS, in the 75th year of his age. The subject of this notice was a son of Elder William Burgess, and was born in Halifax county, N. C. He had the misfortune to be left an orphan at an early age, but struggled on through many difficulties till he arrived at manhood; when he saw that he was a sinner, and without the grace of God lost to all eternity. He never gave over seeking an interest in the blood of Jesus, till he obtained that hope that has made for his peace in glory. He became a member of the Baptist church at Lawrence's meeting house, in the year of our Lord 1801, and was baptised by Elder Nathan Gilbert; from which time he lived a pious Christian, until his death.

After his removal to the west (in 1817) he was in the constant habit of reading and meditating on the word of God; and devoted a great part of his time to His service, in conversing with and exhorting his friends, neighbors, and children, and admiring the wonderful mercy of God, in giving his only begotten Son as an atonement for a lost world. In this manner my dear father spent the last forty years of his life, during a great part of which time he was afflicted with a distressing cough, which he bore with a meek and Christian-like patience; and never displayed that peevishness and fretfulness, so common with persons afflicted with a lingering complaint. But was always kind and tender to his children and servants, talking to and advising them what to do and how to live; and when they did wrong, gently reproving them.

He was of the Primitive faith and order, and lived and died in that belief. Nor would he in the latter part of his life even

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hear a missionary preach. He was conscious that his time on earth was of short duration, and his constant prayer was, that when he was called to lay down his life, he might be fully resigned to his master's will. He was a good neighbor, an affectionate and devoted husband, a kind father, and a feeling and tender master; and he died regretted alike by all that knew him: and is now I have not a doubt, walking the golden streets of the New Jerusalem, singing praises to God and the Lamb. His children are members of the Baptist church, and live in the hope ere long to join their departed parent in that bright abode where

Sickness and sorrow, pain and death,
Are felt and fear'd no more.

His poor old bereaved consort requests the prayers of all the brethren and sisters, that she may be strengthened and enabled by the grace of God to bear her great affliction with that patience and humility, which becomes an humble follower of the meek and lowly Jesus. And that she may be enabled to finish her lonely pilgrimage here below, so that when she comes to die, she may triumph over death and the grave, and join her sainted companion in endless songs of praise to God.

I will come to a close by requesting your prayers for your unworthy sister in the bonds of Christian affection

MARY ALSOBROOK.

Salem, Ky. March 22nd, 1843.

From the Signs of the Times.

Elder JOSHUA LAWRENCE, of Tarboro', North Carolina, as we learn from the Primitive Baptist, closed his eyes upon the things of this transitory world on Monday the 23d day of January last, aged 65 years, 4 months and 13 days: leaving a widow and seven children, with the church and numerous circle of acquaintances to mourn the bereavement. Elder L. was highly esteemed as a valiant soldier of the cross. He was somewhat eccentric, but a dauntless defender of the faith and order of the gospel from the attacks of the arminians and modern innovators of the order. He was among the first who discovered the rottenness and trickery of the modern missionary operations in our country; and many a well directed arrow from his bow has been severely felt by the agents and abettors of the missionary school. His writings have been widely circulated, and have been very successful in warning his brethren to beware of the enemy. But his body now slumbers in the cold embrace of death, and we trust his ransomed spirit mingles with the blood-bought family above, swelling the notes of that song which was his most delightful theme on earth: "Not unto us, O God, but unto thy name be the glory."

Hunting a Bride. L. M.

When Abram's servant he was sent
To hunt a bride for Isaac went;
He met Rebeccah at the well,
And then he did his message tell.

And so her parents gave consent,
As such they seem'd to be content;
He then seem'd anxious to depart,
But now they said he must not start.

Hinder me not, he then replied,
I can no longer here abide;
Since God has prosper'd all my way,
I now must go without delay.

Still for ten days they urge the man,
He then replies I never can;
Since God has crowned all my way,
My journey I cannot delay.

Hinder me not, he then replied,
I can no longer here abide;
Since God has prosper'd all my way,
I must be off without delay.

Hinder me not, my friends or foes,
And so do not my way oppose;
Since God has blest me in the way,
I must go on without delay.

Hinder me not, my soul replies,
My journey now before me lies;
Twas thus I cried, when Christ the Lord,
His mercy did to me afford.

The world said stay, and taste awhile,
And so enjoy my favour'd smile;
Hinder me not, to you I say,
For here I must no longer stay.

In all my Lord's appointed ways
I'll try to follow all my days;
Hinder me not, my friends, I say,
The gospel call it is to-day.

And when my Saviour calls me home,
The spirit and the bride say, come.
Hinder me not; come death, I say,
I then must go without delay.

BENJAMIN MAY.

Hickory Grove, Bibb county, Ga. Feb. 1, 1843.

AGENTS,

FOR THE PRIMITIVE BAPTIST.

NORTH CAROLINA.—J. Biggs, Sen. *Williamston*

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THE PRIMITIVE BAPTIST.

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Printed and Published by George Howard,

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"Come out of Her, my People."

VOL. 8. SATURDAY, MAY 27, 1843. No. 10.

COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

A BASKET OF FRAGMENTS,

For the Children.

WRITTEN BY JOSHUA LAWRENCE, 1833.

PART V.

On God's calling sinners to be partakers of his salvation.

Now as I have shown that love is the effect of God's foreknowledge, and that his choice is the effect also of his foreknowledge and love; so is the calling or conversion of a sinner to God the effect of his foreknowledge, love and choice. And had it not have been for God's foreknowledge, love and choice, there never would have been such a thing in the world as the conversion of a sinner, or of his being born again, or saved, for then a sinner must have been saved or converted without God's foreknowledge, love or choice, or calling; which could not have been, unless it be in the power of a sinner to convert, to be born again, to prepare himself for heaven; or in other words, save himself. For salvation's cause must either be in God or the sinner, and the scripture shows us that God provided the Saviour and that he is not only so far the cause of the sinner's salvation, but that he is the whole and efficient cause from first to last. By grace are ye saved, the gift of God; and that the work of regeneration is as much the act of an omnipotent God, as devising the plan and loving or choosing the sinner. Hence when chosen, God determines what means shall bring them to salvation, and to what end these chosen shall be brought to; the means, preaching of the gospel or plan of salvation, sanctification, and belief of the truth; the end, holy, blameless, in love and good works, and final glorification, the end of all. Hence, ordaining to life, appointing to salvation by Christ, are acts of divine determination, or decrees of God, as the effect of his having chosen them; which we now come to speak of, under the head of calling sinners to be partakers of that salvation provided by God through the ransom price paid by his Son on the cross on Mount Calvary.

And the first text I offer is, in Romans, 8—29, 30: For whom he did foreknow he also did predestinate to be conformed to the image of his Son, that he might be the first born among many brethren. Moreover, whom he did predestinate them he also called, and whom he called them he also justified, and whom he justified them he also glorified. These two verses appear to me to contain the whole scheme of salvation, from beginning to end. It may be called the golden chain of God's everlasting electing love, let down from heaven to take sinners up to a state of eternal glorification and blessedness; or, in other words, the plan of salvation begins in God's foreknowledge, and progresses step by step to a sinner's consummate happiness. First, his (God's) foreknowledge of him and his wretched state; second, his love to him in that state; third, his choosing he should not stay or be ruined by that state; fourth, his determining in what state he should come to, or be brought to, a conformity of the image of his Son, (or like his Son;) fifth, to be called by his Spirit; sixth, that upon calling he should be justified, or acquitted, or forgiven all his sins;

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and seventh, that his final and last end should be to be glorified in heaven. Now was there ever a more complete system? None short of God could have been its deviser, its carrier on, nor its perfecter to the final salvation or deliverance of a wretched sinner from all his difficulties. For we see very plainly from this text, that God foresaw the wretched state in which man would involve himself after his creation, and therefore makes a provision before hand; for in the text foreknowledge beholds him non-conformed to the image of his Son, (that is, not like his Son,) then follows the determination of that foreknowledge, which is predestination, or predestinating them to a conformity to the image of his Son. Now what harm is there in, or can predestination, or does predestination do any man? When you see by the text, that foreknowledge beholds man ruined, or unlike Jesus Christ, and predestination follows to take him out of that state and put him in a better; that is, like Christ, holy, righteous, glorious and happy. Now what harm in this? Why, say you, he should have done it for all. No, Sir, he might have done it for none, and have passed by the whole mass of mankind as he did the devils, and have been just as he was in saving none; but God, delighting to make his grace and mercy known on the vessels of mercy which he had before prepared unto glory, predestinated some of this fallen mass by his foreknowledge to a conformity with his Son; and left the rest like the devils to suffer the just rewards of their crimes, and did them no wrong; for his gifts and blessings are his own, and he has as much right to give his gifts to whom he pleases, as you have to give your gifts to whom you please, and is under no less obligation than you are to give one to Jack because you gave one to Dick. And although Jack may grumble about it, as sinners do, yet that grumbling does not lay you nor God under an obligation to give your gifts to every man alike. Yours is yours, and you can do as you please with it; and you claim this right to give it to your children in preference to others, or any other person you may choose; and will you dare deny God this right also?

Salvation is God's gift, the gift of God's grace; and what claim, sinner, have you on God from goodness or service done God, that he should give this gift to you, or thus stand indebted to you? Have you obeyed the whole law? If you have, you have only done your duty, and of course no pay nor debt; much less when you have not done your duty, and sinned against him day after day. Surely God owes thee nothing but punishment, and if he should pass by that it would be an act of his clemency; and should he give thee salvation and heavenly glory, in your state of wilful sinning against him, I ask you to say, would it not be an act of mercy and grace, and not thy desert and due? And so, if thou art saved at all, it must be the act of the divine mind, the act of grace, the gift of God unmerited by thee and of God's own free will; for thy due is to be damned, and every man that has been made a Christian will acknowledge this. So, even so, as God has predestinated that some sinners should be conformed to the image of his Son, so the act of the same divine mind has predestinated they should be called, as the next verse says: Moreover, them he did predestinate them he also called.

Here then you see that predestination or purpose, determination, counsel or decree, you may have it in all these words, or in appointing or ordaining; for all these words have near the same scriptural sense, and are the effect of God's foreknowledge and calling of a sinner; or, in other words, his conversion and salvation are the effect of predestination, or of God's having determined such a sinner should be called. For them, the very them, the particular them, the individual them, the predestinated them he also called. So that the salvation of every sinner is the effect of God's foreknowledge, purpose and grace, given in Christ before the world began. Then it is a special and particular call of God on a sinner to repentance, to the end he may be justified and glorified.

So then to me it appears plain, that predestination is the effect of God's foreknowledge, for there could be no determining particular persons to particular ends without knowledge, and in the text it is called foreknowledge; that is, knowledge of the persons and their state and condition before they existed. And calling is the effect of predestination, and justification the effect of calling, and glorification the effect of justification. So that this golden chain reaches from God's foreknowledge down to earth, takes hold on the sinner and carries him through the means of God's choice and devising to heaven, or a state of glorificatioo; and all these blessings to a sinner spring out of God's foreknowledge

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and grace, and is the effect of predestination by foreknowledge.

And this text will prove all I have here said, and also belongs to this part—2 Timothy, 1. 9: Who hath saved us and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began. Here in this text you see they are said to be saved before they are called; and this word called, means the work of God's spirit on the heart of a sinner, as I shall show in this part presently. But according to some men's doctrine it should read: he hath called us, or converted us, and then saved us; but, sir, it don't read so; and it is right in this text that it should not, but to read as it does: Who (God) hath saved us and called us, &c. Then men in the text are saved before called, saved before converted; what think you of this? You will say, I don't believe it. Read the text and see —saved by God's purpose, saved by God's given grace in Christ—when? when called or converted? No. What does the text say? Read it: Before the world began. Then it follows as plain as the nose in your face, that the word saved in the text don't mean the calling or conversion of a sinner, when we call them saved, or hope we are saved; when we have by our experience passed from death to life, or from condemnation to a state of salvation or deliverance from the guilt of our sins, which is a work in time and not a work before the world began.

Then to sum all in as few words as I can: men are saved, or Christ's church are saved, before the world began, as an act of God's purpose and grace given; saved by God's purpose so to do; saved by his appointment, predestination, and ordaining grace. Yes, saved by God's eternal and unchangeable decree and oath before the world began. And equally so are they called or converted, as the effect of God's purpose, predestination, appointment, and given grace in Christ before the world began. Then it is truly, not according to works either meritorious or conditional, but the conversion or salvation of every sinner that will ever be saved, has been purposed by God before the world began; and God gave them grace in Christ before the world began to effect his purpose, which was the sinner's salvation in time. Then God's spirit don't come by chance to call a sinner from darkness to light, or from the power of sin and satan to Christ; every such gift of the spirit is the effect of God's purpose and grace, given such a sinner in Christ before the world began, and is not according to the sinner's works. Hence by grace are ye saved, and not of works—and why? to exclude boasting. Hence Jesus the Lord God is a sun and a shield, he will give grace and he will give glory, because God has given sinners grace in him before the world began, to give to sinners in time to prepare them for glory; and being thus prepared by God's purpose and grace in Christ, by being called and sanctified, will inherit glory. For grace is given to prepare for glory, grace given is glory in the bud, it is heaven begun on earth.

And again, saith an apostle: And we beheld his glory as the only begotten Son of God, full of grace and truth. And well Christ may be said to be full of grace and truth, because God has made him the corner store house, or place of deposit, of his grace for sinners before the world began. And if Christ does not give this grace to those very sinners that God gave it to in him, he will betray trust; therefore he will give grace to sinners, being given them in him; or, in other words, held by him in trust for them, to give them at his and in a proper time, both grace and glory. Therefore, sinners, look to him from the ends of the earth for salvation, for it is no where else to be found.

There is another thing in the text we have not noticed yet, that is, the nature of this calling. What does the text say about it? Called us with an holy calling. Mark that word: holy calling. I, Paul, and Timothy, with an holy calling. You will perhaps say, this meant calling Paul and Timothy to the holy work of the ministry; which we acknowledge was no doubt done according to God's purpose and grace given Paul and Timothy in Christ for the ministry before the world began. Will you dare say that the same is not done for other apostles and ministers of the word? Perhaps you will not. You will say, perhaps, for all ministers. Will you dare say that the same is not the case with all God's foreknown, loved, chosen, predestinated and called people, of every description? Don't say so, for I shall, I think, prove to the contrary, that all God's elect people are called with this particular and special call, called in the text an holy calling; according to God's purpose and

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grace, and not according to works, as well private saints as public apostles and ministers. Was not Paul and Timothy sinners when grace was given them? You are forced to say, yes; because it was given them before they became Christians, before they were born; and the text says, before the world began, and of course while yet sinners. And again: must not every apostle, every minister, have grace to make him a Christian before he is qualified, or made, or called to the ministry? and can you show or see any reason why, other sinners that God does not call for ministers, should not have grace given them too, and called to be saints by that same holy calling the effect of God's purpose and grace? I see none, and I don't think you can; since all apostles must be made saints before ministers, and other people need the same to make them saints.

Now for proofs that all God's people are called with the same special and particular holy calling. Hebrews, 3--1: Wherefore holy brethren, partakers of the heavenly calling, &c. Now you see in this verse, here is holy brethren mentioned by Paul; who were they? were they apostles and ministers? No, Sir, they were Christian Jews to whom Paul writes, brethren, both preachers and saints. How comes he to call them holy brethren, for no man is so by nature or good works? why the reason is obvious: because they had been partakers of the heavenly calling, or the calling mentioned in the other text the holy calling, and in the last text heavenly calling; which is one and the same calling although expressed in different words, holy and heavenly calling, a holy calling, or speaking to a sinner in that manner, because it is the Holy Ghost, or Holy Spirit of God, that calls the sinner from darkness to light, or from death to life. Second, because when the Holy Ghost infuses into his heart holy desires, holy thirstings, holy longings, holy prayings, holy wishes to be holy; and implants the principle of holiness in the heart, from his first touch on the sinner's heart; and from that moment the Holy Ghost gives him this touch or call, the war between sin and grace begins never to cease.

This I know by thirty years experience; sin and grace by turns the heart assail, and altho' sin d es sometimes appear to have complete m stery of the heart, and actions, and desires yet when this Holy Spirit, touches the ul again with its wand, sin is slain dead on the field, and holy desires, wishes and prayings that we could be holy and free from sin again revive and take possession of the heart; and could the soul that has had possession of this holy calling, this heavenly calling, have what it desires, what it wishes, what it wills, what it prays for, it would be holy in and out to the Lord. Therefore, it is called a holy calling, because it is the Spirit of God from heaven by which these brethren mentioned in the text were called to the knowledge of the truth, or Christ; and they are called holy brethren, because this Holy Spirit has called them, and sanctified them, and stamped the image of holiness on every faculty of the soul: and their soul is holiness to the Lord in all its inclinations, and their great grief is, that the flesh will not let them be what they want to be, that is, holy in heart and life.

Now will you say that all God's predestinated to be called are not partakers of this holy calling, according to purpose and grace, as well saints as ministers? I think you will not; yet thinking you may, I proceed to prove further, that if this call is a holy calling then it is a particular calling, because it is one particular Spirit that calls; and that the call is to particular persons. The text shows which are the particular predestinated ones—for them he predestinated he called—so then a particular spirit, a particular call, and a particular predestinated people and no general call in this matter, as I shall further prove.

Ephesians, 1—5: Having predestinated us to the adoption of children by Jesus Christ to himself, according to the good pleasure of his will. Verse 11: In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things according to the counsel of his own will. Now, Sir, predestination to adoption of children, or predestination to an inheritance, must be by the lump, or it must be particular and individual. If you say in the general or by the lump, meaning all mankind, here is a scripture that will condemn you at once, that the lump or all mankind are not called: 1 Corinthians, 1—26: For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called. Here you see many left out, not being called, and who they are. Then it is not a general, but a special and particular call that makes a sinner a Christian; and why are,

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or does not God call all mankind? the reason I will show you from scripture: For hath not God chosen the poor of the world rich in faith heirs of the kingdom? And then it follows that the reason why not many mighty, noble, or wise men after the flesh are called of God with this holy, heavenly, particular, special, and irresistable call is, because he hath not chosen them in Christ; and not being chosen, of course not predestinated to be called; and not being predestinated, so never called.

And here is another text to prove it—says Christ: I thank thee, oh Father of heaven and earth, that thou hast hid these things from the wise and prudent, and revealed them to babes. See how exactly that corresponds with the other text; and if our gospel be hid, it is hid from them that perish. So you can see what is hid from the wise and prudent of this world, but by his Spirit and this holy calling reveals it to his chosen poor, his predestinated to be called, to his saved according to his purpose and grace, &c. Then I set it down as a point that cannot be overturned from scripture, that if God hides his gospel from any, and if God has chosen the poor of the world and not many wise or noble, that it follows as a consequence that this holy calling is special and particular, and to special and chosen and predestinated persons, to particular persons predestinated to the adoption of children, having specially and particularly predestinated them to inheritance to be obtained according to the purpose of God and the pleasure of his own good will.

Another text, that goes far to prove that the calling of a sinner is special and particular, is in Matthew, 9—13: I come not to call the righteous but sinners to repentance. Here is some he came not to call, and some specified characters that he did come to call; that was, sinners to repentance. So all are not called with this particular call. Acts, 2—39: For the promise is unto you and to your children, and to all that are afar off—(Do tell us how many, Peter?)—to as many as the Lord our God shall call. Then of course special promises and a special call, because all are not called. And mark here again, God is the person said to call; does he, or does he not, call all? why the text shows he does not call all, for he calls only those to whom the promise is made, and those only. So see how this agrees with—them he predestinated them he also called.

1 Corinthians, 1. 9: God is faithful, by whom ye are called unto the fellowship of his Son Jesus Christ. Here you see in this text all saints are called of God to the fellowship of his Son; and then, in verse 24: But unto them which are called, both Jews and Greeks, Christ the power of God and wisdom of God. So you can't help seeing from all these verses, the particularity of this call, and that to a particular end. See it in this verse—1 Peter, 2. 9: Who hath called you out of darkness into his marvellous light. And why hath he given these persons this calling? The same verse and the verse before gives you the answer, thus: But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people. Others stumbled and were offended at Christ, but these chosen and therefore called out of darkness to light.

But here is a text that drives these nails to the head—Jude, 1. 1: To them that are sanctified by God the Father, and preserved in Jesus Christ and called. Which I in short shall explain thus: to them which are cleansed, or appointed to obtain salvation by God the Father, in the covenant of grace, and preserved in Jesus Christ by the power of God unto salvation, and by the grace given them in Christ before the world began, and called of God by his holy and heavenly calling out of darkness to his marvellous light, or a state of complete, final and eternal salvation. Here is a verse that will confirm all these points—Titus, 3. 5: Not by works of righteousness which we have done, but according to his mercy he saved us by the washing of regeneration and the renewing of the Holy Ghost; verse 6: which he shed on us abundantly, through Jesus Christ our Saviour. Here we can be at no loss for the whole work of salvation; God's mercy the cause of salvation, and not our righteous works; his holy spirit the grand agent or worker on us, to regenerate the heart or renew the mind; Christ the Saviour the medium through which this Holy Ghost or Spirit is shed forth on the heart of a sinner. And I say this text, I believe, corresponds with the experience of every sinner that ever was or ever will be converted to God, and that there is not a Christian in the world but can subscribe to the above verses; and I doubt that man's religion that cannot.

Now you may yet, perhaps, have your doubts about a special and particular call of God to special and particular persons; if so,

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read the following: God called Moses out of the midst of the bush, he called Aaron to the office of High Priest, he called Samuel in the night, he called Abraham while a heathen out of Chaldea, he called Paul and left his companions. Christ called John and Peter and left their father, he called Zaccheus, he called Matthew, he called his apostles, &c. &c.. All this, say you, we believe, that God called these men to their several offices, &c. but show us a proof of a special and particular call to sinners to make them saints. Read 1 Corinthians, 7th chap. beginning at the 17th verse; and 1 Thessalonians, 2. 12: That ye should walk worthy of God, who hath called you unto his kingdom and glory. Surely here are special persons called, and they were saints and not officers in the church of Ged, nor called to office; for the special end of this call is mentioned in the verse to his kingdom and glory, and not to office.

Again, in the same epistle, 4. 7: For God hath not called us to uncleanness, but unto holiness. These were saints and of course sinners when called of God, and that calling made them saints. 2 Thessalonians, 2. 14: Whereunto he called you by our gospel. Here you see the means to call, our gospel, and that means when sanctioned by the Spirit becomes effectual; as at the day of Pentecost, and at the house of Cornelius; and the gospel is only so, to effectually call a sinner, when by the Spirit made the power of God; then the sinner's salvation follows as the effect of the Spirit's agency in preaching the gospel, and not the preacher nor his preaching. And the verse before this, which is the 13th, shows that these called ones were chosen from the beginning, through sanctification of the Spirit and belief of the truth. Then you surely can see special sinners chosen, special means chosen, sanctification and belief of the truth; and also a special Spirit to call or do the work; and God a special God to call; and a special end unto holiness. So I think you cannot doubt the truth, that all is special from beginning to end, without doing violence to reason and scripture.

But have another—1 Peter, 5. 10: But the God of all grace, who hath called us unto eternal glory by Jesus Christ. Who are these us, here called? Look at the two first verses of this epistle, and they will tell you who these us mean: the scattered staangers (or Christians so called) throughout Pontus, Galatia, &c. Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and the sprinkling of the blood of Jesus Christ. Here in these verses you must shut your eyes or see that all saints are chosen by God's foreknowledge, and as the effect of that are called by God by his Holy Spirit, are sanctified by it and sprinkled by the blood of Jesus. And can you see how all this can be done without being specially foreknown, specially chosen, specially called, specially sanctified, specially sprinkled; and the end for which all this is specially done, called to his eternal glory? So then from the foundation all is special and particular to the top stone. If this won't satisfy you that God calls sinners as the effect of his choice and predestination, I am persuaded more will not, though the proofs are not exhausted; for a plenty of scriptures offer their assistance, yet I refuse them a place because I am now too lengthy, and have more to say on this part, on other points relating to it.

And that is, to show that God not only calls sinners as the effect of his choice, but that the whole work of salvation on the heart of a sinner is the act of God, the work of God's Spirit; and that it is by this agency of the Holy Ghost that any man ever was, now is, or ever will be, made a Christian; and that the work of conversion is the effect of the agency or effectual working of God's Spirit on the heart of a sinner to make him a Christian; and is not the effect of the agency of the sinner, nor the effect of his co-agency, nor works of righteousness done by him—but the sovereign act of God, the sovereign of grace; the sovereign act of God, by his divine Spirit to make a sinner a saint for his eternal glory.

And the first I offer you as proof, is in Ephesians, 2. 1: And you hath he quickened who were dead in trespasses and sins. Verse 5: Even when we were dead in sins hath he quickened us together with Christ—by grace are ye saved. Colossians, 2. 13: And you being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses. John, 6. 63: It is the Spirit that quickeneth. 2 Corinthians, 3. 3: Written not with ink, but with the spirit of the living God; not in tables of stone, but in fleshly tables of the heart. Verse 6: But the letter killeth, (meaning the law.) but the Spirit giveth life. John, 5. 25: When the dead shall hear (meaning

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souls dead in sin and not dead bodies, which are mentioned a few verses afterwards) the voice of the Son of God, and they that hear shall live. Enough more to the point can be had; and what do the above scriptures prove, but that the souls of sinners are spiritually dead, dead in sin, dead as Lazarus was in his grave; and have no more power to give themselves life in this state of death, than the body of Lazarus had, or than tables have to write on themselves. And that it is by the voice of Christ these dead souls are made alive, or by the quickening influence of God's Spirit that the first motion of life, or life is given; and without this agency of the Spirit there is no divine life in a sinner, nor never will be. And this I will try to make as plain as the full moon in a clear night, because I want him that readeth to understand God's dealing with sinners according to his word, and not according to creeds, opinions, and say soes of men.

First, you see that the whole stress of all these scriptures lies in the word quickeneth, or quickening. Now what does it mean? why it means the first act of life. For instance—I will accommodate myself to the weakest capacities—there lie one hundred eggs all good and sound, only laid yesterday; now are these eggs dead or alive? or have these hundred eggs any life in themselves? If you say yes, they are alive; I say no, they are all dead, and not one of them has life in itself, nor has a single one power to give itself life so as to become a chicken; this you know is the truth, and only because it has not power in itself to produce that portion of heat that quickeneth or giveth an egg life. Then the power of giving an egg life is in the hen, or other artificial heat, and that heat progresses to such a length, neither too slow nor too fast it must not be, then a single speck of blood is produced that forms the heart and lungs; and this is quickening of an egg, which would otherwise have remained dead for ever.

Again, have scripture—For, says Paul, in his 15th chapter of Corinthians, thou fool, that which thou soweth is not quickened except it die. Here the idea and the meaning of the word quickeneth, is familiar to all farmers. Here are one hundred grains of corn from an ear good and sound, just from the barn the 10th of April; has this corn any life in itself? No, it has no power of giving itself life; it is dead in itself, yet good and sound; why and wherefore? because the two principle causes of life are wanting in the corn, that is, heat and moisture combined, for neither will do alone, nor will either or both do to excess. But take one of these grains and put it in the ground, and when it has acquired sufficiency of heat and moisture, then it will sprout and produce stalk and ear. So when sprouted this is quickening the grain, because it is life, life begun, new life given by the sun and moisture.

Now, sir, in the eggs the hen was the agent, the sole agent of life; in the corn, the sun, earth, and moisture were the agents, the sole agents of life; it is just the same by all animal creation to give life. So, even so, according to scripture and the above texts, I view the souls of men dead in sins, dead to God; though like the good eggs, or good corn, every faculty is there in full perfection; sin has not destroyed the soul, it is there in the body all sound, but none of the life of God, no love to God, no love to holiness, no communion with God; in a word, no likeness of God; but dead in sin, dead as corn, dead as an egg, and must have another agent like an egg, or corn, to quicken it, or it remains dead and unquickened for ever. Then according to my view of the case and cause of the conversion of a sinner, according to scripture experience, God's Spirit is the main agent in giving life to a dead sinner, and without this sitting and brooding on his heart, without the beams of the sun of righteousness and the moisture of his grace and many tears, we lie dead in sin, and will remain dead forever in sin, and will in the end be cast into the lake of fire and brimstone.

And here under the idea of these hundred eggs & corn you may see, if you will take pains and compare with the scripture, the whole of God's dealings with mankind; he chooses what part to set, and leaves the rest to rot; what part to plant, and what part to stay in the barn; for he is the sovereign agent of all, though this to you may be as gall. Now if the hen should finally leave her nest after the egg is quickened, you know the young chicken must die in embryo; so would it be with the souls of sinners when quickened by the divine Spirit, should the Spirit of God finally depart; but the hen may occasionally come and go, and the egg sometimes be cold, lukewarm, and then hot, all of which you know is dependent on the hen and not the egg; so a sinner under the quickening and life giv-

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ing influence of the Spirit of God, he is sometimes cold, then lukewarm, then hot, in his feelings, repentance, prayers, tears, wishings, thirstings, mournings and desires, as well as his convictions and fears of death and hell. All these changes are owing to the hovering influence of God's Spirit on the soul, like the hen on her eggs; and notwithstanding this cold, this lukewarm, this hot, this setting and this forsaking, yet the work of life is begun, and life and limb are progressing to perfection So, equally so, wherever God's Spirit quickens a dead soul, though the sinner may now feel cold, then lukewarm, then hot, yet the work of grace is progressing on the soul to salvation, like the chicken in the egg concealed from view; and although, sinner, the hen of the divine Spirit seems by your feelings to have left her nest, you feel so cold and dead, yet the hen knows how long to stay; her last heat shall preserve the egg alive, until she returns to warm it afresh. So God by his Spirit on the heart of every sinner he has begun the work in, will carry it on like the hen until the birth; yea, until the day of Jesus Christ.

Then you will readily catch my ideas, the salvation of a sinner is a progressive work of the Spirit of God on the heart of a sinner, and that neither too hot nor too cold, but just as the Spirit pleases; like the hen, until every part is perfected to have life in itself. Then the soul, like the little chicken that has for four weeks been alive, yet all this while in the dark and unconscious of the sun, mother, or mode, or means of life, or how begun, or how progressed or carried on, or by whom it lived; so the soul operated on by the Spirit of God, through the whole progress is in the dark, hardly knowing what was the matter, or what was going on in his heart, or which way he was going, nor could it tell at that time what would be the end of all his feelings, no more than a chicken in his shell. But at length the soul becomes grown in its divine parts to perfection, like the chicken, and then pierces the bill of faith through the shell of ignorance and unbelief, bursts its shell, cries aloud in praise and thanks to God, and beholds the sun of righteousness the Lord Jesus Christ with open eyes, and basks itself in the rays that from this sun proceed, and by its influence gains daily strength.

Yet the brooding hen is still wanting for warmth and protection; so is the influence of the Spirit of God wanting to a Christian after he comes out of his shell of ignorance and unbelief, to warm his heart, to shelter him in the dark, to protect him against enemies, to warn him of dangers, and to lead him about, and to scratch up out of the word of God his promises, and perfections, and dealings, some worms or little bits for its little, weak, feeble stomach. And if it is so feeble it staggers to get hold of it, yet this kind, this motherly, this loving, this tender, this calling, this warning, this watchful, this brooding, hovering, providing and comforting hen, which I shall spiritually call God's Spirit, will take it again and again in her mouth, and break it in little bits so as to feed these little ones, that they may grow and thrive, and become from little children to young men, and thence to old men in the house of the Lord. So you can catch my idea of a work of grace on the heart of a sinner, that God begins it without asking the sinner's leave or consent, and carries it on to perfection working in him by his Spirit to will and to do of his own good pleasure, by which aid of the Spirit the sinner receives the will and the power to do, or else he would never have the will, nor would he do, nor could he do any thing effectually, as Jesus has said, without me ye can do nothing.

(to be continued.)

FOR THE PRIMITIVE BAPTIST.

The Gospel Feast. C. M.

Come all ye chosen saints below,
Come sound your Saviour's praise;
Tis life his sacred name to know,
Through everlasting days.

Come now with joy your tribute bring,
In songs of praises join;
May grace inspire your hearts to sing
Your Saviour's praise divine.

He has prepar'd a gospel feast,
And bids you to draw nigh;
And so this rich provision taste,
That you may never die.

This is a gospel feast indeed,
For sinners to come nigh
That they from bondage may be freed,
And never, never die.

Here every one that feel their need
A hearty welcome find;
For sinners Jesus Christ did bleed,
For sinners dead and blind.

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For sinners truly worst of all,
For sinners dead in sin;
For sinners ruined by the fall,
For sinners to come in.

For sinners to be saved by grace,
And to the Saviour flee:
For sinners of the human race,
May here find pardon free.

BENJAMIN MAY.

Hickory Grove, Bibb county, Ga. Feb. 1, 1843.

THE PRIMITIVE BAPTIST.

SATURDAY, MAY 27, 1843.

New subscribers are informed, that we are unable to furnish them with the back numbers of the present volume—they can either pay in proportion for the balance of this volume, or receive sufficient numbers of the next volume to complete their subscription year.

We shall shortly get through with Elder Lawrence's writings, which we published at the urgent solicitations of many of our subscribers, when we will be again enabled to make the Primitive more extensively what it originally was designed to be, a medium of communication for the Old School Baptists.

We would again call the attention of Agents and subscribers to the propriety of specifying whether they are continual subscribers, or only for one year; unless this is done, we continue their papers until otherwise directed, agreeably to usual practice. Subscribers wishing to stop their papers, will please write "stop," on one of them, and hand it back to their Postmaster, with a request to forward it to us. In consequence of death, removal, &c. of Agents, who have forwarded us moneys without specifying for whom it was, we have been sometimes at a loss who to credit; in all cases we wish subscribers to correct their own accounts, when forwarded, and only pay such amount as they are satisfied is due.

TO EDITORS PRIMITIVE BAPTIST.

North Carolina, Anson county,
March 27th, 1843.

DEAR AND MUCH BELOVED BRETHREN: I receive and read your communications with much pleasure and satisfaction, and the number of subscribers is increasing here, which you will see in the list of names at the close or end of these few lines. I would be willing to send you a longer letter, but that I see so many abler writers than myself; and I hope they will continue to write on for us. I should like to hear from brother Tillery again, and from all my brethren. I regret the loss of old brother Lawrence, but our loss is his gain.

Brethren, pray for us, for religion appears at this time to be in its rags in this part of the world. So no more at present, but praying God to revive his work in the hearts of his people, if consistent with his will. *WILLIAM M. RUSHING.*

TO EDITORS PRIMITIVE BAPTIST.

Brown's, Fairfield district, S. C.
April 11th, 1843.

BELOVED BRETHREN EDITORS: I am requested by a beloved brother to write on a passage of scripture, which contains so much of deep doctrine that I could wish the request had been handed to some person more able to do it justice than myself. I feel it my duty to touch at the matter contained in it, hoping God will enable me to write according to sound words. The passage may be found, Ephesians, 1st, 4th and 5th. 4th. According as he hath chosen us in him, before the foundation of the world, that we should be holy and without blame before him in love: 5th. Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will.

The apostle commences this epistle by showing the divine origin of his apostleship, and shows that he was an apostle of Jesus Christ according to the will of God. As he says: No man taketh this honor to himself, but he that is called of God as was Aaron. Again: I neither learned it of men, neither was I taught it, but by the revelation of Jesus Christ. And he then directs his letter to the saints at Ephesus, and to the faithful in Jesus Christ, as is his general manner throughout his epistles; and blesses the God and Father of our Lord Jesus Christ, who hath blessed us (not only himself and his brethren at Ephesus, but all the faithful in Christ Jesus,) with all spiritual blessings in Christ: According as he hath chosen us in him, before the foundation of the world, that we should be holy and without blame before him in love: Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will.

God saw the end from the beginning, he

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knew he would make man, and that man would sin, and without a better righteousness than his own he must fall under the wrath of a sin-avenging God. And that a covenant existed before the foundation of the world between the Father and Son, is very plain; and that all spiritual blessings were treasured up in Jesus Christ for man, and bestowed on him freely according as he had chosen us in Jesus Christ before the foundation of the world. Jesus Christ is set forth under the title of true wisdom, in the 8th chapter of Proverbs, (Please to read it.) Rev. 1st, 8th; I am Alpha and Omega, the beginning and the end, saith the Lord. 2nd Tim. 1st, 9th; Who (God) hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began. St. Matthew, 25th, 34th; Then shall the king say unto them on his right hand, come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. It would be inconsistent with the nature of an all wise God to prepare a kingdom, and not know his subjects that should inhabit it.

Deuteronomy, 32nd, 9th; For the Lord's portion is his people, Jacob is the lot of his inheritance. An inheritance cannot be added to nor diminished. John, 6th, 37th: All that the Father giveth me, shall come to me; and him that cometh to me, I will in no wise cast out. For thy people shall be a willing people in the day of thy power. St. John, 17th, 2nd: As thou hast given him (the Son) power over all flesh, that he should give eternal life to as many as thou hast given him. Titus, 2nd, 14th: Who gave himself (Jesus Christ) for us, that he might redeem us from all iniquity; and purify unto himself a peculiar people, zealous of good works. 1st Peter, 2nd, 9th: But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people. And I will say, that the children of God were not only chosen as a holy nation, and a peculiar people, in Christ Jesus before the foundation of the world, but that they were chosen individually. Rev. 13th, 8th: And all that dwell upon the earth shall worship him, (the beast,) whose names are not written in the book of life of the Lamb slain from the foundation of the world. St. John, 10th, 3rd: And he calleth his own sheep by name, and leadeth them out. Romans, 8th, 29th: For whom he did foreknow, (whose names were written in the Lamb's book of life, from the foundation of the world,) he also did predestinate to be conformed to the image of his Son. This agrees with his—Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will.

Rom. 8th, 30th: Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified. Galatians, 4th, 4th and 5th: But when the fulness of the time was come, God sent his Son, made of a woman, made under the law to redeem them that were under the law, that we might receive the adoption of sons; and because ye are sons, God hath sent forth the spirit of his Son into your heart, crying, Abba, Father. I think it is very plain that God not only chose his people in Jesus Christ, and predestinated them to the adoption of children individually before the foundation of the world, but that he ordained the means that should bring them to Jesus for life and salvation. St. John, 17th, 4th: I have glorified thee on the earth: I have finished the work thou gavest me to do. Here we learn that the work of redemption was literally finished, which was in the counsel of God finished from the foundation of the world. Hebrews, 4th, 3rd: After the work was finished from the foundation of the world. Jeremiah, 31st, 3rd: I have loved thee (the virgin of Israel) with an everlasting love: therefore with loving kindness have I drawn thee.

But some may say, have not all been drawn? I would say, as Jeremiah in the same chapter, 18th verse: I have surely heard Ephraim bemoaning himself thus; Thou hast chastised me, and I was chastised as a bullock unaccustomed to the yoke: turn thou me, and I shall be turned; for thou art the Lord my God. 19th. Surely after that I was turned, I repented; and after that I was instructed, I smote upon my thigh: I was ashamed, yea, even confounded, because I did bear the reproach of my youth. 20th verse: Is Ephraim my dear son? is he a pleasant child? for since I spake against him, I do earnestly remember him still: therefore my bowels are troubled for him; I will surely have mercy upon him, saith the Lord.

But some may say, is not mercy in reach of every man? Have not all power to come to Jesus, if they will? Are not all

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called, and does God call them to mock them? Mercy is not in the reach of the impenitent, for they are alienated from the commonwealth of Israel, and strangers to the covenant of promise; having eyes they see not, and ears but they hear not, and hearts but they do not understand. St. John, 4th, 24th: God is a spirit, and they that worship him, must worship him in spirit and in truth 1st Cor. 2nd, 14th: But the natural man receiveth not the things of the spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned. You love your sins, and after them you will go; you will not come to me that you might have life.

That all are called by the general invitation of the gospel is evident; but they being blind, deaf, and dead in trespasses and in sins, they see no form nor comeliness in him, that they should desire the knowledge of his ways. St. Luke, 14th, 18th: And they all with one consent began to make excuse. So you see they loved their lands, oxen, and wives, better than the Saviour. Neither does God mock them, for God did not place them in their present deplorable condition, for man was made holy and upright; but man sought out many inventions, and placed himself in this gulf of sin and misery, and they are rational and accountable creatures to God, and God has the same sovereign right to require a perfect and perpetual obedience to his law that he had at the formation of man. And they contend that they have the power to come, and now God calls them to the exercise of that power, without Christ I can do nothing. If any man have not the spirit of Christ, he is none of his. Out of thy own mouth will I judge thee, thou wicked servant. For I have said, not by might nor by power, but by my spirit, saith the Lord. Not of him that willeth, nor of him that runneth; but of God, that sheweth mercy. For if it be of works, then it is no more of grace; otherwise grace is no more grace.

St. Luke, 14th, 23d: And the Lord said unto the servant, go out into the highways and hedges, and compel them to come in, that my house may be filled: 24th. For I say unto you, that none of those men which were bidden, shall taste of my supper. So we discover by the common or general call none will come to purpose, although they may say with the (many)—St. Matthew, 7th, 22nd: Many will say to me in that day, Lord, Lord, have we not prophecied in thy name? and in thy name cast out devils? and in thy name done many wonderful works? 23rd And then will I profess unto them, I never knew you: depart from me, ye that work iniquity. And they may add and say, for what I know, have we not studied divinity? have we not attained the very height of theological instruction, and made new translations of thy word? We have joined the benevolent institutions of the day, and made many proselytes to our moneyed system; and although a command or example could not be found, we could throw false lights on thy word, and blind (at least) the ignorant until we could have a translation that would answer our purpose, and thereby glorify thee (before the world at least) and enrich ourselves.

Rev. 22nd, 18th: If any man shall add unto these things, God shall add unto him the plagues that are written in this book: 19th. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book. Jeremiah, 23rd, 32nd: Behold I am against them that prophecy false dreams, saith the Lord, and do tell them, and cause my people to err by their lies, and by their lightness; yet I sent them not, nor commanded them: therefore they shall not profit this people at all, saith the Lord.

God has also ordained the means that shall collect all the members of Christ into one glorious body. The general means before Christ's incarnation was prophecy, and since prophecy closed, the preaching of the gospel; and in both instances, God calls, qualifies, and sends, by the hand of whom he will send. Read Exodus, 3rd chap. and you may see God's call to Moses, and also whether Moses entertains as high an opinion of himself as some of our theological ticket boys do in this our day of themselves 6th chap. of Judges, and you may see how Gideon was sent against the Midianites. Also, 1st Samuel, 3rd chap. And many more of the prophets could be cited, but time and space admonish me to forbear.

Witness Christ calling his apostles, the ignorant and unlearned men; he is able to teach them by parables and doctrine, the nature of his kingdom, and promises that the Holy Ghost shall bring all things to their remembrance whatsoever I have said

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unto you; and sends them to preach the gospel to every creature, with a promise to be with them alway even unto the end of the world. These all going forth at the command and under the promise of God, they were prepared (without the preparation of theological schools) to preach the preaching that God (and not man) bids them, and they feel accountable to God for their candor, doctrine, and integrity, (and not to men.) Therefore they shun not to declare the whole counsel of God, as far as in them lies; for they are not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth. The gospel being thus preached by an earthen vessel, called and qualified by God himself, the word being accompanied by the spirit of God to the hearts of sinners, according as he hath chosen us in him, before the foundation of the world, that we should be holy and without blame before him in love: Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will. Christ is the head, and every one that God has predestinated to the adoption of children, make up the component members of his body; for we are bone of his bone and flesh of his flesh, and not a bone of him shall be broken.

O, brethren and sisters, what deep obligation are we under to God, seeing that he hath treasured up in Jesus Christ all gifts and graces, to present us holy and without blame before him in love; and that the gifts and graces are bestowed on us according to the good pleasure of his will, by the office work of his holy spirit. Well might the apostle say: Behold what manner of love the Father hath bestowed on us, that we should be called the sons of God. It seems that we should not stagger at trials, temptation, or persecution; seeing our glorious head was despised, persecuted, tempted and rejected by the wise men of the earth; and if these things be done in the green tree, what shall be done in the dry? These light afflictions which we endure, which are but for a moment, are working for us a far more exceeding and eternal weight of glory. And it doth not yet appear what we shall be, but we shall be like him; for we shall see him as he is, when this mortality shall have put on immortality, and faith be turned into vision. Then sin and sorrow, pain and death, shall be forever done away, and one eternal gaze with wonder and admiration on the glorious and smiling face of our beloved Jesus, whose hand shall wipe all tears from our eyes.

O, false professor, think what you are doing; cease to fight against God, O sinner, remember your latter end. But to the penitent, come and welcome. Come unto me all ye that are weary and heavy laden, and I will give you rest.

I must stop for want of room. Farewell for the present.

MARSHAL McGRAW.

FOR THE PRIMITIVE BAPTIST.

By help of a light, with pen, ink & paper,
Disliking false ways, but loving God's plan;
To all the dear saints, the writer sends greeting,
And hails them much blest, of the great I Am.

Predestinated in Jesus preserved,
And call'd to be saints, by grace free and strong;
By his resurrection, justified freely,
To be glorifi'd, with all the bless'd throng.

Good works foreordain'd that you should walk in them,
And be unto him, a royal priesthood;
In spirit and faith, to offer unto him,
Whole sacrifices acceptably good.

Sensual off'rings cannot be accepted.
Spiritual ones, doth give Him delight;
The strangled, the lame, & all that's unlawful,
The Lord 'bominates, and casts from his sight.

Now, works to be good, must be in accordance
With his holy word, dear reader, this know;
Take it for your guide, add not nor diminish,
And pray for his aid, to teach you also.

Dear reader, if love you have for the Saviour,
By searching his word, the same manifest;
The scriptures of truth, be carefully reading,
That false ways of men, thereby you may test.

Each system or rule, one side of the scripture,
Is certainly false, again we repeat;
An enemy is, Christ must be triumphant,
And reign till they're all, put under his feet.

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Dear Jesus, ride forth, on thy car triumphal,
Throughout the expanse, of thy wide domain;
Subduing thy foes, till all are brought under,
Thy feet—& reign thou, without rival reign.

Beloved, look round, & see if among you,
There be no false way, that causeth you shame;
Examine your faith, and practice in Churches,
And bring not an off'ring to God which is lame.

Some hold and thus teach, "*That ev'ry Church member,*
To rule in the Church, an equal right hath,
Without an exception;" Doth this position
Accord with the word, the only true path?

"If all were the head, then where were the body?"
The body is many (dear) members,—agreed;
Esteeming them all, we would not lose any,
Of every one, we have special need.

The foot should not say, it's not of the body,
Because it may see, it is not the hand;
The ear, nor the eye, reply in like manner,
But in their due places, contented should stand.

And let not the foot, to be head aspire,
Nor arms to be eyes, nor ears to be nose;
Nor hand to be mouth, to rise little higher,
Nor fingers descend, to become the toes.

The members, hath God, so plac'd in the body,
That all harmonise, & have the same care,
One for another; so there is no schism,
And each to the rest, is tenderly dear:

"If one member's pain'd, the rest do all feel it,
Or if one be honor'd, the others rejoice;"
They all thus uniting, with the volition,
And so are in union, as matter of choice.

Beloved, ye are, Christ's body and members,
In particular,—the great Head is He;
A temporal head, he too hath appointed,
That each one of his, may edified be.

"God hath set first, the apostles then, prophets,
Thirdly, the teachers, both faithful & true;
Then, gifts of healing, helps, governments, also,
Divers of tongues, yea, interpreters too.

Are all apostles, or prophets, or teachers?"
Or have all the gifts of government?—say,
Can servants rule, in church, o'er their masters,
And serve them as such, & also obey?

"Servants, obey in all things, your masters,"
(Is the commandment enjoin'd in the word.)
Not as men-pleasers, but heartily doing,
Service unto them, as unto the Lord:

Let all the servants, that are under bondage,
Esteem their own masters, worthy of all
Honor, that God's name, also his doctrine,
Be not blasphemed:"—this saveth Saint Paul.

Then, how can our servants, be the components,
Of the ruling part?—this we cannot see;
Nor can we perceive, how women can govern,
And vote in the Church, & yet "*silent be.*"

To vote, is to speak, this speaking is ruling,
Or giving the voice;—these terms mean the same;
Do ye not, sisters, your heads thus uncover,
And wear that which doth, to the man pertain?

"The woman shall not, wear that which pertaineth,
Unto a man, neither shall he put on
A woman's garment; for all are that do so,
Abomination to God."—See what wrong!!

"Let women, (saith Paul,) keep silence in churches,
For they're not allowed to speak in the same;
But are commanded, to be in obedience,
As saveth the law also"—read again:

Moreover (saith Paul) "I suffer not woman
To teach, nor to usurp authority
Over the man, but to be *in silence*,
With all subjection"—O reconciled be.

The texts to these points are full & conclusive,
The temporal head, appears then to be,
All the free white males, in gospel order;
The few submitting to majority.

The head hath its parts of these, there are seeing,
Hearing & smelling, & speaking we see;

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The spirit of Christ must be the volition,
Or will, ruling all his church cap a-pie.

W. D. TAYLOR.

Upson C'ty, Georgia, May 2, 1843.

TO EDITORS PRIMITIVE BAPTIST.

Providence, Alabama,
March 24th. 1843.

BELOVED EDITORS: By reason of the snow I am stopped from ploughing this evening, and have taken the opportunity of sending you some money as a remuneration for your despised little paper; (though precious to me as well as to all who have subscribed for it through me.)

Brethren, it is said that I have sowed and am sowing the seeds of discord wherever I go, and am supporting and promulgating heresy, heterodoxy, and the dear knows what all, and that I stand in opposition to all kind of benevolence. Well, I am not quite so benevolent as Judas was You know he had such a great sympathy for the poor, (not that he cared for the poor,) that he made a great ado because the box of spinkenard was not sold for money and it given to the poor. See here, my brethren, what a similitude. Judas lugged the name of the poor into his benevolence, just as the poor heathen's names are lugged into the money-making schemes of the day.

Now you know, my dear Old School brethren, that it was the case with the apostles, and our blessed Jesus too, that whenever they opposed any error, that there was a great uproar right off Now were they the cause of the uproars, and troubles? Were they the sowers of the seeds of discord? No, sirs, they promulgated the truth, and whenever the scripture or gospel which they preached came in contact with their notions (as well as the notions of men now-a-days) and ways, then there was an uproar, and poor old Paul had to bear the blame. No doubt but what he wore some of those stripes he speaks of, for these things. But it made no odds to Paul, he knew that when his earthly house was dissolved, he would have a house of God not made with hands eternal in the heavens Paul knew what Jesus had suffered for having declared to the world, what his Father had commanded or directed him to do. And for this Paul knew, that all they that walked godly in Christ Jesus should suffer persecution.

And now, my brethren, any preacher that will study to show himself approved to the world, can evade this persecution good old Paul speaks of. Paul told the church that it was by grace they were saved through faith, and that not of themselves, it was the gift of God; not of works, lest any man should boast But great improvements have been made in almost every thing, and we have men among us who pretend to know more than the inspired apostle or apostles did They have among all these new and old things, learnt, a way to stitch, (if you will have the manner of expression.) I call it trimming and stitching. 1st. They will trim and whittle Paul and our Saviour's hard sayings, so as to get them down to a concurrence or agreement with their own notions, and then stitch works and grace together; still it is all of grace. If the whole world, and church, was to receive this kind of doctrine I never would receive it, until I become convinced that we have the wrong Book.

I want the word of God to stand as it is undiminished, and without any addition; nevertheless, it very much opposes my weak judgment, and carnal will. And these additions and subtractions, my brethren, makes the gospel have a strange sound to me; for my Book says, by grace. And I would think an inspired apostle would have known it, if there had been any need of this Arminian filling. But, brethren, he has concluded the text in such a way that it is beyond controversy, with the obedient child that is willing to put up with the revelation God has given us—not of works, lest any man should boast. But here is the idea, they will make them an Arminian chain, (works,) then try to fill it in with the gospel And after all their skill and ingenuity, it won't keep out spiders; it is too thin, the filling too fine for the warp. For I testify unto every man, that heareth the words of the prophecy of this Book, if any man add unto these things, God shall add unto him the plagues that are written in this Book. And if any man shall take away from the words of the Book of this prophecy, God shall take away his part out of the Book of life, and out of the holy city, and from the things which are written in this Book. Revelation, 22nd chapter, 18, 19 vs.

Now, my brethren, I may be blind, in these things; but if I am, I pray God that my eyes may be opened. Brethren, it feels impressed upon my mind to relate to

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you what I experienced not long since. You know that our blessed Jesus told his children to ask whatsoever they would in his name and it should be granted unto them. Well, we ought to give his words credit. There was a night meeting in this settlement, & I was invited to go by bro. Sanders, and accordingly I went. There were two preachers at the meeting, bro. Sanders and bro. Deloach, whom I esteem as Christian brethren. All three of us had a word to the congregation in our weak way. So after meeting I concluded that the two worthy brethren looked rather cool at me for my antimissionary principles, and I felt lost, for company as I may say. Here am I, thought I, an ignorant and weakly youth, and go where I will to meeting, I am looked upon with contempt, by every preacher; no one to nurse me, as I thought, my brethren all forsaking the old tract. (or nearly all,) my neighbors nearly all Methodists—what are not Methodists have been persuaded by the Arminian Baptists, that my doctrine that I hold to is of the devil—and what shall I do? To renounce my principles I could not, unless I did violence to the word of God.

And here, my brethren, I came to where two ways meet, and I came very near taking the wrong track. Oh, what a conflict I had in my soul. Bro. Huckeby invited me with him and I agreed to go, for I wanted to get to some place where I might meditate. As we were going on, I told bro. Huckeby that I felt unusually bad. He asked me what was the matter, and I did not know how to answer him. Oh, brethren, my soul was overwhelmed in sorrow; thought I, no matter where I go, I meet opposition. I am hated by all hands for my religious principles alone. Some say it is of the devil, some say I am a firebrand from hell, because I adhered to the doctrine of antimissionism and predestinarianism. Lord, said I to myself, while riding along in the dark, just ready to die with sorrow and grief, for fear the doctrine was false and I fighting for error. So when we arrived to our place of destiny for the night, I hurried off to bed.

After we had went to bed and every thing became silent, I thought of the above named scripture: Ask of the Father whatsoever you will in my name, and it shall be granted unto you—if I recollect the words verbatim. And if ever one poor soul poured out his whole soul in prayer, I did at this time, and I was in earnest too. I had come to the unshaken resolution, that if I got any kind of a manifestation that the missionaries were right, I was determined to join in with them tooth and toe nail, (as the saying is.) Well, I prayed to my heavenly Father on this wise: Oh, Lord, if the cause that I am contending for is the truth, for the sake of thy dear Son, as I am a poor needy worm and in great distress because of my ignorance in these things, to manifest it to me by shedding abroad thy love in my soul. And, my dear brethren, before my mind had reached the end of my desire, that poor unworthy soul of mine, that but just this minute was overwhelmed on account of my doubts, was in a flame with solid love, joy, peace, comfort and consolation. It appeared to me, that I never could doubt the truth of the doctrine I contended for again. Oh, thought I, I am willing to be a target for error, all my days for this one moment's love that I am blessed with. I saw then that God has loved his people with an everlasting love, and that he would save them with an everlasting salvation.

Oh, yes, I could smile at all my foes, I could pray for them that were persecuting me for the sake of the truth. I saw, and had the spirit to bear witness, that the scheme of redemption was old enough, big enough, and strong enough, to save all God's dear children, let them be many or few, high or low, rich or poor, bond or free. Let them be in China, Burmah, Europe, or America, by the agency of his spirit I saw that he was infinite, omnipotent, omniscient, and omnipresent; and that he was higher than height, and deeper than depth, and that his loving presence was strong as death and better than life. I saw too, that the application of the atonement to his dear children, was not dependent upon filthy lucre—independent of Constantine's princely banner, that it needed not, the favor of kings nor princes.

(*Remainder in our next.*)

A. J. COLEMAN.

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THE PRIMITIVE BAPTIST.

EDITED BY PRIMITIVE (OR OLD SCHOOL) BAPTISTS.

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"Come out of Her, my People."

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COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

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A BASKET OF FRAGMENTS,

For the Children.

WRITTEN BY JOSHUA LAWRENCE, 1833.

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PART V.

On God's calling sinners to be partakers of his salvation.

(continued from last No.)

I would here desist, if it was not for the sake of some who think otherwise. For without this work of the divine Spirit on the heart of a sinner, there is no religion; that all forms and modes without this work wrought in the heart amounts to nothing and is mere morality, which will at last only leave any man in a damnable state; and the old Baptists have from time immemorial, exerted all their force to support this doctrine of the new birth in the world, more than any other sect Indeed it seems that some others would, and now are trying with all their power to set aside this most essential doctrine of divine truth, without which there never was nor never will be, a man prepared for nor see the kingdom of heaven. And so far as I have been able to gather from many preachers of other sects, the difference of opinion on this important point between the Baptists and some other sects lies here: they represent, if I have caught their ideas by often hearing them preach, that the sinner must first move towards God, and then God will move towards him or meet him in his exertions; or that God moves towards all, calls all to repentance, and the sinner that obeys and does his duty, God will move towards him or meet him in his exertions and save him; otherwise he will not, because they continue disobedient and wilful rejecters of mercy, I think I have here set the case in clear light and as it is in opinion, yet may have missed the opinions of hundreds of them on this point, yet we will take this for the general.

Now the Baptists in general think different—that God is the primary, the sole, and the whole cause of the conversion of every sinner, without any regard to his works; that the works of a sinner have no influence on God to cause him to convert the soul; indeed, if their works have, the whole plan of salvation is upset, and hundreds of texts of scripture would be but nonsense. So far from works being done by the sinner, or his first moving to God being the cause of a sinner's conversion and salvation, it is from scripture exactly the reverse; for it tells us—saved according to God's purpose and grace; saved by grace; saved by his mercy, and not of works—in four different places in scripture. By which I understand, not according to works meritorious or conditional, or as the influencing cause in God; but that his love, his everlasting love, moves him to draw the sinner with his loving kindness; his predestination of the sinner to a conformity with his Son the cause why he calls or converts him.

To be as short as I can, not for want of proofs, but lest I swell this work ten times more than I intended, we will place it here in this light: conversion or salvation is a work on the heart of a lost sinner. Now who is the cause of this work's being done for the sinner? The cause must be in the

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sinner, or in God, or in both together Now which of the two will you choose? I say, according to the scripture, that God first moves towards the sinner; and the sinner never, no never, moves towards God, until God moves on the waters of his soul by his spirit; that the sinner's soul lies dead in sin, blind, fettered with the chains of lust, the captive of the devil, at enmity in his mind to God, without a will to move to God, dragged voluntarily hellward by the world, flesh, and devil; and that he neither knows the way, sees the way, nor wills the way to God through Jesus Christ; and that he never can, and that he never will come to Jesus Christ for salvation, unless God first moves towards him and draws him by his spirit, which I proceed to prove.

God's foreknowledge of the sinner's wretched state was the first moving cause, this moved his love which is everlasting, this love moved him to give his Son to die for the sinner, this love moved him to give these objects of his love to Jesus Christ, that they might not perish but be raised up at the last day; this love moved God to a choice before the world began, this love moved him to predestinate his chosen to a conformity to the image of his Son, and this same love moves him to draw and call them. And that moment God gives them this special, this particular, this holy, this heavenly, this effectual, this irresistible, this saving call, according to purpose and grace given them in Christ before the world began, this predestinated call, that moment the sinner's soul awakes from the death of sin like Lazarus and comes forth bound, to be loosed by conversion to God, and let go to walk in the ways of divine life; and never before did ever one dead soul move towards religious duties; he may move towards and into a profession of religion, he may move into the ministry, he may move in the church of God to be purse bearer like Judas, yet his soul has not moved one step from the death of sin towards God.

For this reason Jesus said, John, 6—44: No man cometh to me except the Father which hath sent me draw him. And again, John, 6—65: And he said, therefore I said unto you that no man can come unto me, except it were given unto him of my Father. Both these texts were spoken of Judas, if you will read for yourself, yet Judas had moved a long ways apparently towards salvation and Christ, yet he had not in his dead soul moved one step towards God, and all for want of this divine call; for I think if you will search the scriptures, he never had this call, therefore he had not come to Christ in his soul; or in other words, in his will, in his affections, in his desires, in his necessity, nor to Christ for salvation; being convinced it was there and no where but there. Then Judas moved not, nor came not; and for why? because he was not called, was not drawn; it was not given him in his soul to come to Christ; and Christ charged his disciples not to murmur about this, and let it be a caution to him that reads.

Then the whole lies in this mistake: a moving of a man in religious practice, a profession, preaching, and high office in the church are taken for a moving of the soul, or for religion, or for the work of the Spirit of God on the soul; when all these may be done as you see, and yet the soul be dead in sin and at the gate of hell, and the man the son of perdition. The work of the Spirit of God on the soul always produces good works; yet good works, so called, never did nor never will produce the work of the Spirit of God on the soul. When Paul was called, who moved first, Christ or Paul? who moved first, Christ or Matthew? who moved first, Christ or the sons of Zebedee? When God shed down the Holy Ghost at the day of Pentecost, then the souls of sinners moved; when God moved on the soul of Lydia, then she attended to Paul; when God called, then Samuel moved to old Eli; when God called Isaiah, then he moved and said here am I, send me; when God called Moses out of the bush, then he moved down into Egypt—and the promise is to you and to your children, (to how many?) even as many as the Lord our God shall call.

Now just let me throw a lump of scripture before you, to help show you that God first moves towards the sinner, begins the work without the sinner's consent, but by the work of this Spirit gains his consent; and that the work of conversion is wholly sovereign and of God. Ephesians, 1—18: The eyes of your understandings being enlightened. Psalms, 146—8: The Lord openeth the eyes of the blind. Isaiah—open blind eyes: I will bring the blind by a way they know not: I was found of them that sought me not, and made known to them that asked not after me. Luke, 4—18: Preach recovering sight to the blind. Enough? Deuteronomy, 32—9:

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The Lord's portion is his people; he found him in a waste, howling wilderness; he led him about. Hebrews, 8—10: I will put my laws into their mind and write them in their hearts, and I will be to them a God and they shall be my people. John, 4—23: For the Father seeketh such as worship him. John, 6—45: Every man therefore that hath heard and learned of the Father cometh to me. Psalms, 110—3: Thy people shall be willing in the day of thy power; for it is God that worketh in you to will and to do of his own good pleasure They shall be all taught of God. 1 John, 3—24: And hereby we know that he abideth in us by the Spirit which he hath given us—to you it is given to know the mysteries of the kingdom of heaven. Flesh and blood hath not revealed this unto thee, but my Father which is in heaven. Ye must be born again: born not of the flesh nor of the will of men, but of the word of God that liveth and abideth for ever. Except a man be born of the water and of the Spirit, he cannot see the kingdom of heaven. If any man be in Christ Jesus, a new creature. Created in Christ Jesus unto good works. Renewed in the spirit of your minds.

Enough? more than enough, to prove that God by his Spirit is the sole agent in the call, conversion and salvation of the sinner; and that it is a sovereign omnipotent act of God by his Spirit, independent of the sinner or his sins, or his unwillingness or his inability; and that God by his grace furnishes all the means, and performs the work on the sinner's heart to prepare him for his eternal glory, merely of his love, mercy and grace towards the sinner, without any regard to his works, good or evil. Jacob have I loved—that the purpose of God according to election might stand; not of him that willeth, but of God that sheweth mercy—the election hath obtained it. The conversion or salvation of a sinner is compared to a being born again: ask yourself what hand you had in your first birth? what hand in creation? what hand in giving yourself life?

So in the above texts you see, God is the quickener, the creator in Christ, the enlightener, the finder, the teacher, the learner, the begetter of the soul in newness of life by his Spirit, the new birth, the renewer, the leader; and as many as are led by the Spirit of God are the sons of God, and no more; the awaker from the dead, the caller, the worker to will, worker to do, and I say the doer of all, the cause of all, the giver of Christ, his Spirit, life, faith, repentance, forgiveness of sins, salvation, heaven and all; all the gift of God, the gift of his grace or free favor to the unmeriting, undeserving sinner, and to God all the glory belongs for the conversion of the soul from first to last, from beginning to end. And that he is the alpha and the omega, the beginning and end in devising the plan of salvation; in executing it, through Jesus Christ, in all the means preparatory to a sinner's salvation; and also the beginning and end of the application of it by his Spirit to the heart of the sinner, and its sole and whole perfecter in time and eternity to bring the sinner to his eternal glory; and that God is all in all, to whom be the praise for ever and ever in the whole and not in part, for the salvation of my soul; for it was all of his grace I was forced and brought to obey, or I should have sunk into hell in my sins.

Now here is a text perhaps that will convince you, if well studied, of all I have said: Romans, 8—28: And we know all things shall work together for good to them that love God, to them who are the called according to his purpose. Then men are called or converted according to God's purpose, and not according to their works. And this word called, means that act of God by his Spirit quickening and awaking a sinner's dead soul; a drawing him to Christ to believe and be saved; in fine, it is put for the work of God's Spirit on the soul of a sinner, to make him a saint and prepare him for heaven and eternal glory; and without which work of the Spirit of God, no man is or can be a Christian, nor never will enter into the kindom of God. Therefore ye must, ye must, ye must be born again. Do away this sovereign call of God in the scheme of salvation, and then the basis and platform of salvation is and must rest on the pedestal of free will and works; but I thank God it is not so.

The work of creation is the sovereign act of God, and in that work he made and created all things according to his will and choice The work of salvation is also the sovereign act of God, and in that work all things are done according to his will and choice In creation and also in the plan of salvation men were not co-devisers, nor consulted, nor co-willers, nor co-workers or co agents; but God the Father, and God the Son have acted independently of men and omnipotently according to their own will. I ask if the Holy Ghost is not equal-

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ly sovereign with the Father and Son? if so, how is the sinner to be a co deviser, consulted, or co-willer, or co-worker in the great work of regeneration? Sir, this work is as omnipotent as creation or redemption, and man not a co-agent.

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PART IV.

On the imputed righteousness of Jesus Christ.

The words righteous and righteousness are derived from the word right, and may properly be called law phrases; because there can be no such a thing or act as sin, where there is no law; for sin, saith the scripture, is the transgression of the law; and, says Paul, I should not have known lust except the law had said, thou shalt not covet; then adds, by the law is the knowledge of sin; and again, where there is no law there is no transgression. Then it follows, that law must first exist before sin, and then sin exist by an act of disobedience to that law; so then the proper definition and origin of sin is a disobedience to a law. Then the proper definition of sin is a transgression of a law. Now righteousness is the opposite of sin, and therefore the proper definition of the word righteousness is an obedience to the law, or doing continually what the law commands to be done. As saith the scripture, by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. So then you can see that disobedience to the law by one man (Adam is meant) many were made sinners; so by the obedience of one man (Christ is meant) shall many be made righteous.

Then you will see from these texts, that there is a way of making men sinners without their making themselves so; for one man by his disobedience to a law to make many sinners beside himself by this one act of his. So, even so, you will see a way pointed out to make men righteous with out their own acts of obedience to the law. And can you see any other way than by taking these acts of obedience of one man and imputing them, or accounting them, or giving these acts of obedience to another to be his, or to the many to be theirs, as much as if they had worked obedience to the law to obtain them? So then the act of Adam's disobedience to the law made himself and all his descendants sinners, condemned them to death and hell by the law for this act of sin or disobedience of his; so, by one, judgment came upon all men to condemnation; so, by one Adam's sin, by his one act of disobedience, sin entered the world, and death by sin; and so death hath passed on all men, in that all have sinned; that is, all have sinned or were involved in Adam's first act of disobedience to the law; and why? because all mankind were in his loins, and he defiled the fountain head and so all the streams of generation became sinners and under the curse of death. And so death passes on the infant in the womb, which has not acted for itself, nor acted disobedience to the law to make itself a sinner; yet it is a sinner in its nature, from the act of Adam, and therefore under the penalty of the law, which is death; and for this sin it dies, for this first sin death passes upon it.

Hard, indeed, say you, that one man should die for the sin of another, or that the children should suffer for what their father does, or that I should be damned for what my great grandfather Adam done, and could not help it, nor had no hand in it by consent or otherwise. No, Sir, it is all right and every day's experience, that children should suffer for the conduct of their parents; and to clear which point we will state a case, here is John Farmer worth $5,000, and has five sons; now if Farmer dies in possession of the $5,000, then each son will get $1,000 to his share; but suppose Farmer, the father of these sons, should turn in to play the fool and go to gambling with some subtle knave and lose the whole of these $5,000, don't these five sons suffer for the bad conduct of the Father, and can't help themselves, nor have they any right to complain?

Again: suppose a consumpted father begets five childeen in his consumpted state, will he not entail on them this death, unavoidable by them, and in which they had no hand? What say you to this? So, even so, Adam's children have no right to complain, if Adam went to play the fool with the subtle knave the devil, and gambled away the image of God, his power to keep the law, the garden of Paradise and all his whole estate; it was his right like Farmer's $5,000, and the children had no right but a right of condition in him, that is, if he kept it; it was not theirs while he lived, but it would have been theirs if he had died in possesion of it. So Adam's children, and so Adam in the consumpted state of sin has begotten all his children; and they will die of this consumption in-

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evitably, unless healed by Christ the great physician. Now you cannot help seeing that all this comes on the children from the relationship and connexion they have with their father, unavoidable by them; yet they cannot justly accuse their fathers, nor we Adam: for I do not think that if every man had come into the world as Adam did, and have stood or fell for himself, that the case would have been bettered; but that the devil would have out done the best of them all, and involved on that rule all flesh in a state of condemnation; and that the case of man is much the best as it is set forth in the scriptures, which I now come to show by turning the other side.

Man becoming a sinner, by the fall of his forefather Adam's disobedience, in his nature and practice it is impossible for him to obey the law which was given to a holy man to obey; and it has thereby become impossible for any man to become righteous, by his obedience to the law; and without a perfect and continual obedience to the law, no man can be said to be a righteous man. Therefore says the scripture, there is none righteous no not one; and that by the deeds of the law no flesh living can be justified. For if it was possible for a man to obey the law, then a man could be a righteous man by his own works, according to law; and if this could be the case, then Christ is but dead in vain, and there would be no necessity for such a righteousness as an imputed righteousness, or a righteousness attainable by faith; which righteousness when attained is according to law, and makes a sinner righteous in the eye of the law; because it is an obedience to the law, even the obedience of Jesus Christ to all the precepts of law; which obedience is imputed or given to a sinner that believes, and becomes as much his as though he had paid that obedience to the law in his own person.

If you ask, why a sinner cannot become righteous by his works? this one answer is sufficient: he is a sinner and cannot pay a perfect obebience to the commands of the law, and there is no such thing as being righteous but by obedience to law; for this and this alone is righteousness, as disobedience to a law alone is sin. And could it be possible to transfer all the good works, or to impute all the repentance, tears, prayers, songs, preaching, and prophecying, and giving of alms, and good deeds done by all the saints from Abel to this day to one man, and account them all his as though he had done them all himself, it would not make one man a righteous man in the eye of the law, nor in the eye of God by the law. And this is the grand mistake that is made by thousands, in their hopes for heaven: for prayer, praises, preaching, reading and giving of alms, &c. &c. are not law commands nor law duties. Where in all the law do you find a command to pray, or sing, or preach? these are not law commands, but Gospel duties. And there is as much difference between law and gospel, as there is between life and death; or condemnation and justification; or, in a word, hell and heaven. For a man cannot be righteous by the gospel any otherwise, but having on him by imputation the obedience of the law wrought out by Christ: so that the righteousness of the gospel, is not the righteousness of the law.

So then even the duties of the gospel do not make a man a righteous man, by a man's doing them; so it is clear that there is no such a thing as a man's being a righteous man, but by the obedience of the law, even in his own person or in the person of another. So that every man in the world may give up all hopes of becoming righteous by his works, either by the law or by the gospel duties. Yet there is a way for a sinner, however bad he may be, to become as perfectly righteous as though he had never sinned, yea, even as righteous as God, without any works done by the sinner, according to law or gospel. What think you of this? this is a way of God's devising; the way which I come to explain from scripture unto you.

Well, say you, if Adam has sinned and rendered me unable to keep the law, and it is out of my power to keep the law, and thereby become a righteous man; and if I, by works done by me according to the gospel commands, can't become righteous neither, and it is out of my power; how can God be just to punish me for that I could not help, or for that I cannot do?—All right: remember, remember, the scripture righteousness comes to a sinner by faith, and not by works of the gospel nor law; and that men believe unto righteousness; and that righteousness is given to him that worketh not, but believeth on him (Christ) that justifieth the ungodly. His faith is accounted to him for righteousness, and not his works; even as Abraham believed God, and it was imputed for righteousness,

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These scriptures ought to satisfy you that no man can be, nor is righteous, by doing gospel duties; and as respects doing the commands of law to become righteous is impossible: yet God may oblige every sinner to obey the law, and damn if he does not, and very justly too; though he be unable to keep the law or pay the obedience the law requires.

And to clear this point to you, I will suppose a case; suppose Dick owed John fifty pounds; when the debt was contracted Dick was full able to pay, yet afterwards Dick becomes insolvent; is his insolvency or inability to pay, any excuse in point of law and justice? may not John, the creditor, in justice enforce the payment by law though Dick can't pay? surely and cast him into prison if he does not pay. So may God, Adam, and he may enforce the payment from the children too; for he gave us power in Adam to obey the law but he made himself insolvent and us in the bargain; and Dick nor his children have no just right to blame John, I think, for to force payment; nor shall we on a dying bed dare tell God he is unjust, much less at his bar in the day of judgment. Then every tongue will confess and truth come out that God is just, and we guilty and deserving his wrath for our disobedience: not so much because we can't make ourselves righteous, as for not doing what we believe we can do and yet don't, nor will not do even that; here conscience speaks aloud to sinners as well as Christians, and feels at present self condemned on this account, much less the balance.

Now God foreseeing this helpless state, and inability of man to become righteous by the law, or to ever pay the penalty for his disobedience, he of his own mercy and grace, and out of the greatness of his love for sinners, provided a way for them to become righteous by imputation, or by giving the righteous obedience of Jesus Christ to the law unto and upon every sinner that believeth. This is God's way to make sinners righteous men, and differs from every other way that ever was invented or revealed to the world, or propagated since the world began, in any nation under heaven; which I now, from scripture come to prove and shew without keeping you longer in suspense.

The law requires that a sinner should love the Lord his God with all his heart, mind, soul and strength; no sinner on earth can do it. And that he shall love his neighbor as himself; nor can a sinner do that. Then he is cursed for not having the principles of love in his heart to God and his neighbor, and that he has not this, scripture sheweth; for the carnal mind is enmity against God; it is not subject to the law of God, neither indeed can be. Then a sinner is cursed of the law for not loving God and his neighbor, which is right he should do, and would be righteousness to him if he could do it, with obedience to the practical parts of the law: such as, thou shalt do no murder, &c. Then to comply with the requisitions of law in principle and practice is righteousness, from the word right, because it is right for them to do so; that is, what the law requires; and wrong not to do so, so therefore it is sin.

Now to remedy this evil and inability in the sinner to obtain righteousness by the law, in his fallen sinful state, have a text to show you how God in his love and wisdom has procured for sinners the righteousness of the law which is lost by the fall, never to be obtained by a sinner's obedience to the law: Romans. 8—3: For what the law could not do in that it was weak through the flesh (that is, the sin in men) God sending his own Son in the likeness of sinful flesh and for sin condemned sin in the flesh: (that is, in the flesh of Jesus Christ.) And why this? verse 4: That the righteousness of the law might be fulfilled in us, &c. Here you see the righteousness of the law procured by God's Son in likeness of sinful flesh. Then imputed righteousness is the righteousness of the law obtained by God's Son in flesh.

But have it again: Gallatians 4—4: But when the fulness of the time was come God sent forth his Son, (how?) made of a woman, (by the power of the highest and the overshadowing of the Holy Ghost,) made under the law; for what? verse 5; to redeem them that were under the law, &c.

Now how is Christ made under the same law that Adam disobeyed? You see how in the text, made of a woman. Now you know that Ishmael was under the law of bondage; and why? because his mother was under the law herself; she was a bond servant, and this made her son so. If any woman in the State of North Carolina bears a child, that child is born under the law of the State, because the mother was under the law of the State herself. So the body of Christ being made of the Virgin Mary, by the power of the most high God, was born

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under the law that was given to Adam; because Mary, the mother, was under that law herself And here is the design of God's making that body of Mary, to redeem them that were under the law; first by obeying it for them, and giving them this obedience to be theirs, as much to be theirs as if they had in person obeyed it; and then bearing the curse due to each man's individual sins in his own body on the tree; and so making atonement for them. Understand me here: for them, them he represented, for them that stood related to him; as Adam's children stood related to him.

Now see how plain is the way of a sinner's becoming righteous: Romans, 10—4: For Christ is the end of the law for righteousness to every one that believeth Yea, Christ has obeyed the precepts of the law, suffered the penalty and thereby becomes the end of all law demands against the sinner that believes; and by giving to the sinner this obedience, makes him a righteous man. So by faith, and not by works.

But the 10th verse, same chapter, adds an additional proof: For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation. Her you see how righteousness is obtained by a heart belief; and the effects, salvation to the soul that thus believes. Now do let us read the 30, 31 and 32 verses of the 9th chapter, and see how plain all this is set forth: What shall we say then, that the Gentiles which followed not after righteousnes have attained to righteousness; (mark this) even the righteousness which is of faith. Verse 31: But Israel which followed after the law of righteousness hath not obtained to the law of righteousness. Verse 32, gives the reason: Wherefore? because they (Israel) sought it not by faith, but as it were by the works of the law; for they stumbled at that stumbling stone.

These verses prove that Israel could not get righteousness by law works, or by works of any kind; and the Gentiles, who made no pretensions to righteousness, had attained to it or become righteous men. And how did they do so? The text tells you by faith, or that they had attained to the righteousness which is of faith; which is the righteous obedience of Christ to the law, which faith lays hold on, or was imputed to the Gentiles upon believing in Christ; while the Jews stumbled at Christ and this doctrine of imputed righteousness, and sought one by their works, which they nor no other man can attain to. And there are now thousands of Americans, like Israel, ignorant of God's righteousness, (or this imputed righteousness,) and are going about, or doing all they can, to establish their own righteousness, which is of works of morality; and have not believed nor submitted to this imputed righteousness, called in the 3d verse the righteousness of God, because it is the righteous obedience of God the Son; a righteousness of God's providing for sinners, to give to any sinner that believeth on his Son, to make him a righteous man in the eye of God and law eternally. As the prophet says in a text: Their righteousness is of me, saith the Lord. Meaning Jesus Christ; for the word Lord, and Lord God, was in the Old Testament style the most common name for Jesus Christ.

Psalms, 119—142: Thy righteousness is an everlasting righteousness. And again in 89th Psalm, 16th verse: In thy righteousness shall they be exalted. Again, Isaiah, 1—27; Zion (meaning the church) shall be redeemed with judgment, and her converts with righteousness; (meaning the righteousness of Christ.) Again, Isaiah, 42—21: The Lord is well pleased, for his righteousness sake he will magnify the law and make it honorable. That is, he will exalt or extol highly the law, and honor it as being the law of God and a right one; and one from which there must be no deviation, for it is holy, just and good; and from which a jot or tittle cannot pass without an infringement and dishonor on the divine perfections. But by the obedience of Christ to the law, and the transfer of that obedience of Christ to the sinner that believes, the law is honored and not made void through the faith; but established and all the divine attributes harmonize in the acquittance of the sinner of his sins; and God becomes just in justifying of him that believes in Jesus.

And again, this righteousness of Christ is called in Isaiah, 61—10: He hath covered me with the robe of righteousness, which decketh a sinner as a bridegroom, or as a bride decketh herself with her jewels. Here you see its design, to prepare the sinner for the marriage supper of the Lamb. Again, 62—2: And the Gentiles shall see thy righteousness. Again, Daniel 9—24: To finish transgression and make an end of sin, and to make reconciliation for iniquity and to bring in an everlasting righteous-

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ness. Now to put on the cap stone: Jeremiah, 23—6: In his days (that is, Christ's days) Judah shall be saved and Israel shall dwell safely: and this is the name whereby he shall be called: THE LORD OUR RIGHTEOUSNESS.

Now I need not further add texts to show that there is such a righteousness as the righteousness of Jesus Christ; for this last text answers all disputes, that he is in some way our righteousness; the Lord our, or the sinner's righteousness. And I have told you in a short way how a sinner gets it by faith; and how Christ obtained it by his obedience to the law; it now remains to shew that it is an imputed righteousness, &c. Romans, 4—3: Abraham believed God and it (that is, his faith) was counted to him for righteousness. 5th verse: But to him that worketh not but believeth on him (Christ) that justifieth the ungodly, his (that man's) faith is counted to him for righteousness. 6th verse: Even as David also describeth the blessedness of the man unto whom God imputeth righteousness without works. 11th verse: That righteousness might be imputed to them also. Verse 13: But the promise that Abraham should be the heir of the world, was not through the law, but through the righteousness of faith. Verse 22: And therefore it was imputed to him for righteousness. Verse 23: Now it was not written for his sake alone, that it was imputed to him. Verse 24: But for us also to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead, who was raised for our justification; Galatians, 3—6: Even as Abraham believed God, and it was accounted to him for righteousness. James, 2—23: Abraham believed God, and it was imputed to him for righteousness, and he was called the friend of God.

Now with all these texts before your eyes, you cannot help seeing that there is such a thing as imputed righteousness, or imputing faith for righteousness to a sinner that believes. Now on the other hand, 2 Corinthians, 4—19: God was in Christ reconciling the world unto himself, not imputing their trespasses unto them. Again, Romans, 4—8: Blessed is the man to whom the Lord will not impute sin. Psalms, 32—2: Unto whom the Lord imputeth not iniquity. Again, Romans, 5—13: Sin is not imputed where there is no law. So you have a fair view from scripture, that there are such things as non imputed sin, and imputed righteousness both, recorded in God's word.

(to be continued.)

THE PRIMITIVE BAPTIST.

SATURDAY, JUNE 10, 1843.

TO EDITORS PRIMITIVE BAPTIST.

—

Lapland, Buncombe county. N. C.
May 2, 1843.

Good morning, dear brethren. The winter is broke, sweet spring of the year is come, the blossoms are opening, the birds are singing, all things are dressed in living green, all things appear to be giving praise to the Creator. All things living, both movable and immoveable, seem to be giving praise to God, except that noble piece of workmanship called man. He it is that sought out many inventions, and in his many inventions he has now commenced making himself a rope of sand, or in other words, a rope of self righteousness to climb to heaven by. And I view him standing twisting his rope right over a burning lake, and as soon as ever he gets a certain length, I perceive he will drop into the lake that burns with fire and brimstone. O that sin, that blasphemous sin of denying God in his own appointed way; it has been and will be the damnation of more souls than all other sins that ever were committed, ever will be committed in my soul's opinion.

Then O, ye old soldiers of the cross, why stand ye idle? Lay down your cup of milk and pick up strong meat, and let the boys feed the children with the milk. In such a time as this, when the church of God appears almost swallowed up by the enemy, it is no time to be dabbling in milk. Some people find a great deal of fault of so much strong meat being found in the Primitive. I for one have never found one rasher therein too strong for me yet. I love a cup of milk sometimes, as well as other people; but in these hard times I am right down willing to give my share to the children and old women. True, there are some of the old sisters that love strong meat, and I love to feed them with it; as for little children, their teeth are tender, they can't crack a marrow bone like us old Paddy Maonaclinkers. So give every one their portion in due season. As for the missionaries, they love death in the pot, and so give it to them as it is their choice;

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the wild gourds appear their choice, and they would fain ram them down the throats of Christians, and choke them to death if they could. But thanks be to God, we have a few yet that are able to stir in the meal and kill all the missionary poison, that the devil and his angels can throw into the pot. Therefore the devil has waged war against the true church of God, and is now enlisting all the lackies, and dandies, and tessaboys, sneaks and fence-straddlers, that he can; and you know money will always get soldiers, even to kill fathers and mothers, sisters and brothers, wives and children; and even to betray the God of our salvation. And for the love of money I believe ten thousands of souls will be damned.

So take care, you transformed ministers, you who are strutting about in your broad cloth in almost every town and village, hunting a rich wife, or a large salary for preaching lies, and making merchandize of the scripture and the people also; be ashamed of yourselves, and sneak out of your office and go to work like other honest men, and quit swindling the poor widow and her orphan children, and the poor negroes.

I suppose Mr. Sneak Tood thought that as I would not give such fellows as himself a little money to support their laziness, that he would make me pay a little by lifting his paper out of the office. I will just say to Mr. Tood, sir, I will thank you to keep your papers for some other use, and send no more such neither to a gentleman nor a Christian For certain I am, you are beneath the notice of either. Mr. Tood, I did not begin with you; don't be mad because I tell you the truth. Such men as you have been the ruin of every kingdom and nation from Adam to this day. Understand, I mean their pride and laziness, and creeping into office where they have no business. In the first place they have to attend the college, and there have what little brains they have picked out of their skulls to ram in their Greek and Latin and grammar, and by this time they come out a complete fool, and think they are wiser and know more than God himself. This is plain to be seen by every discerning eye. Just look at gone-by days, before those institution men came among us; we were all in peace in our churches, but since those incarnate devils have come among us, behold the wars and tumults in the churches. And I ask who, in the name of God, has caused it? I answer in the positive, no one but the devil and his transformed ministers; a generation of vipers, who never can escape the damnation of hell.

If this language is too hard for my brethren, I cannot help it, for I know not how to give flattering titles unto men. Brethren, I am an old man, almost worn out with age and fatigue. I never expect to write nor preach much longer in this world, but I feel right down willing for all my writings and preaching to be brought for or against me in judgment, and there presented before God; and if condemned, I say, justice; and if justified, free grace through the rounds of eternity.

Brethren, I have told you and tell you again, this is no time for flattery; you might as well try to turn the devil by your good and friendly conversation, as to turn one of those deluded swindlers from the error of that way that the devil has placed him in; for whenever a man gets firmly established in the belief of a lie, he is as firmly determined to carry his point as the man that believes the truth is to carry that point. Therefore, there is open war declared between God's ministers and the devil's transformed ministers. And who declared it? God himself. For says God, I will put enmity between thee and the woman, between thy seed and her seed. And now if you can stop it, do so by all the good words and fair speeches you can preach or write.

Mind, I am finding no fault, let every man write and preach as he pleases; but give me and others the same liberty. I am a man that judge and believe for myself. I see with my own eyes, and hear with my own ears, and believe with my own heart, and speak with my own mouth; and that with as much independence, I reckon, as any other man on earth, for I am not ashamed of the truth. Neither do I fear men nor devils, in those cases, for I am very confident that I have to give an account for the deeds done in the body, whether they be good or evil. And if God Almighty has sown the seed of grace in my heart, the deeds done in the body will be found good; but if the devil has sown the seed of delusion, it will be found evil with me and all mankind likewise. So let us take care lest our light be darkness. My thinking a thing to be so, will never make it so unless God has appointed it so. So you may throw away your book of I

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think so, and say, thy will be done, O God.

If the people would come to that rule, I should begin to think they were getting their eyes a little open; but designing craftsmen can never give up to this, they don't want God's will, they want their own will to be done: and their will is to live on the hard earnings of poor hard working men and women, while they strut about in their broadcloth with their gold watches, hoping at the same time to hear the people say, yonder goes the greatest preacher that ever I heard in my life Then, like the peacock, he begins to strut with his fine feathers, hoping to be noticed by the rich and noble of the city or village he is in. Then he will rise in the stand with his foretop thrown back, then he commences with his wild gourds, till if there is a Christian in the house you will hear him cry out, O thou man of God, there is death in the pot; while fence-straddlers, and sneaks, and greedy dogs, will eat such a gorge of poison till they have to spew out the screams and yells enough to scare a Christian to death. Then off goes the muffled headed preacher to his next appointment, and tells the people what a great revival of religion he had at such a place, when at the same time he had only made them drunk out of his cup of fornication These are the kind of revivals that men and devils are boasting about.

I hear some cry out and say, cold times of religion. My dear brethren, there is no pure religion neither in heaven above nor earth beneath, but love; and God is love, and there is no pure religion but God himself, and how can there be any less or any more at one time or another? There is neither more nor less now than there eternally was, for God is ever one thing and changes not; and what God eternally loved he loves yet and eternally will love, and what he eternally knew would come to pass, will come to pass as sure as he is God. And now, you sneaking adders and diminishers, what say you to this? Deny it from scripture authority, if you dare.

Those new school folks put me in mind of an anecdote I once heard about a Dutchman. He stood by and heard the people talking about religion. Some said the Methodist religion was best, some said the Presbyterian religion was best, and some one thing and some another. At length the Dutchman says, I will chus tell you wos it is, I will stick to my fathers religion if I should come a top of hell for it. Just so with those New School boys, their course they will pursue in spite of all that can be said or done. So, dear brethren, let them alone; they be blind leaders, and if the blind lead the blind, both will fall into the ditch together. So I will end with a few lines of poetry.

But God in his wisdom he plainly foresaw,
That man left to freewill he surely would fall;
So the plan of redemption was first for the man,
Before he was moulded or came from his hand.

So God in his wisdom has placed every thing,
So that no one can alter nor change his blest will;
He has firmly decreed that all things shall be,
Though into his wisdom there is no man can see.

But of one thing I am certain and feel very sure,
The plan of redemption will stand ever more;
So in the regions of glory we'll all join and sing
The song of redemption for ever. Amen.

So farewell, dear old soldiers of the cross, and ye tender lambs of the fold, for the present farewell.

ISAAC TILLERY.

FOR THE PRIMITIVE BAPTIST.

An old sinner to his brethren that are sinners, at the south, or west, or elsewhere; May this be your consolation, that Jesus came to call not the righteous, but sinners, to repentance. As it is reported, that some of you do not believe it your duty to preach to sinners, if the report be true, I think you must have but small assemblies in this wicked world Unless the perfectionists, or other religious characters, answering to the ancient scribes, and pharisees, such as Jesus did not come to call, constitute a large portion of your hearers. Since all that are born of the spirit have known, do know, feel, or realize themselves to be sinners; and feel their need of a Saviour, and to such the gospel, (which is the power of God unto salvation,) is good news indeed. By it they are greatly refreshed in spirit, while others being full fed with error, their

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stomachs sicken at the doctrine of rich, free, sovereign, electing grace; the only grace that can save. May you enjoy the blessing pronounced on such as hunger, and thirst after righteousness. And while they are engaged to rival each other, loving to be greeted in the markets—the uppermost rooms at feasts—the chief seats in the synagogues, or to be called of men rabbi; let there be no competition among you, unless it be, who shall make the lowest bow to sovereign grace; and most extol the Saviour.

And while they so liberally douse their cash to purchase dignified titles, like Lucifer, saying in their heart, "I will ascend into heaven, I will exalt my throne above the stars of God, I will sit upon the mount of the congregation; I will ascend above the height of the clouds; I will be like the Most High." Be it yours to be found deep in the valley of humiliation, with a lowly mind, rejoicing that you are found worthy to suffer shame for his name. While they are forming great and popular societies, to build a Babel; having bricks for stone, or their own converts, instead of the children of God; or slime instead of mortar, or a union founded in idolatry for their cement, instead of the fellowship of the gospel. May it be yours, to enjoy much of the love of God, and to walk in the fellowship of the spirit, with your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, where with ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, or the sword of the spirit, which is the word of God; praying always, with all prayer and supplication in the spirit. Remembering that your contest is not merely with flesh and blood, but against principalities—powers—the rulers of the darkness of this world, and spiritual wickedness in places of worship.

While they by their zeal, show themselves splendid as glow-worms in the dark; may you ever hold up Christ, as the way, the truth, and the life. Testifying like Peter, that "there is none other name under heaven given among men, whereby we must be saved." While they boast of their great success—puff about their numbers, and glory in their shame; may you have grace to glory only in the cross of Christ; knowing that boasting is excluded by the law of faith. And like Moses, may you choose "rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season. Esteeming the reproach of Christ greater riches than the treasures in Egypt." While they would seem so much more concerned for the salvation of the world, than Jehovah himself; as though they would wish to take the work out of his hand; or appear so very much afraid that the Saviour Jesus, will lose "some, yea many," of those which were redeemed by his blood, unless they lend an helping hand; holding themselves responsible for the loss of such as fail of the grace of salvation through their neglect. May your great concern be how you shall best show forth God's praise, and declare his glory.

And with humble submission to the divine will, rejoice that you are not responsible for your own salvation; and feel an holy joy that Christ is the surety of the New Testament; and as such, will as surely bring to heirship with himself all that were chosen in him to salvation, as he is the true God, or eternal life. And while all the proud, boasting, pharisaic race, reject Christ the only way, or the plan of divine operation; instituting, or substituting one of their own in lieu thereof; with all their camp, and protracted meeting apparatus; even to altars, anxious seats, groaning rooms, and submission chairs. May you ever be engaged to seek for grace to keep you in close adherence to the plan of the infinite mind, declared in his testimony to men; as being all sufficient to accomplish the salvation of the bride of the Lamb.

And while their religious mummery is no better than that of Israel, described Isa. 66—3, where it is said, He that killeth an ox is as if he slew a man; he that sacrificeth a lamb, as if he cut off a dog's neck; he that offereth an oblation, as if he offered swine's blood; he that burneth incense, as if he blessed an idol: yea, they have chosen their own ways, and their soul delighteth in their abominations So we understand it, many oxen were killed, or offered in sacrifice, but it was no better than murder, because they had so far departed from the Lord, or mixed so many heathen ceremonies with the rites that God had given; that notwithstanding they had covered the altar of the Lord with tears, with weeping, and crying out; yet the Lord would not regard their offering, or receive it with good will at their hand. He that sacrificeth a lamb, as if he cut off a dog's neck. As lambs offered in sacrifice represented

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Christ the sin-atoning Lamb of God; yet by reason of this departure from the orders God had given: their offerings the first-lings of the sheep, on Jewish altars, had no more virtue than the offering a dog; unclean as he is called. He that offereth an oblation, as if he offered swine's blood.

In the 2nd chap. of Lev. we have the law respecting oblation, whence we learn that it was to be unleavened; also, "a thing most holy, of the offerings of the Lord made by fire, a sweet savour unto the Lord. In Isa. 1—10-15, we have a sketch of God's disregard of their religious performances, in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah. To them, and their subjects, is the following language addressed: "Hear the word of the Lord, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah. To what purpose is the multitude of your sacrifices unto me? saith the Lord; I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats When ye come to appear before me, who hath required this at your hand, to tread my courts? Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbath, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting. Your new moons and your appointed feasts my soul hateth; they are a trouble unto me; I am weary to hear them. And when ye spread forth your hands, I will hide mine eyes from you; yea, when ye make many prayers, I will not hear; your hands are full of blood."

Jer. also in the 14 chap. 10, 11 and 12 verses, has the following declaration: Thus saith the LORD unto this people, They have loved to wander, they have not refrained their feet, therefore the LORD doth not accept them; He will now remember their iniquity, and visit their sins. Then said the LORD unto me, Pray not for this people for their good. When they fast, I will not hear their cry; and when they offer burnt offering and an oblation, I will not accept them; but I will consume them by the sword, and by the famine, and by the pestilence. No wonder then when they were so corrupt, and would not hear the reproof of the Lord by the prophets, and turn unto him, that he should declare their offerings abominable; so that the oblation should be no more valuable in his sight, than the filthy swine's blood, which he had forbidden to be offered.

And can such as depart from gospel rule, or follow the inventions of men, and preach, and believe the doctrines of men, or of devils, have any just reason to think that they shall be any more acceptable in his sight? For he that burneth incense, is as if he blessed an idol. The burning of incense was the work of the high priest, and it was to be done morning and evening. See Exod. 30—7-8. Aaron shall burn thereon sweet incense every morning; when he dresseth the lamps, he shall burn incense upon it. And when Aaron lighteth the lamps at even, he shall burn incense upon it; a perpetual incense before the Lord throughout your generations. And verse 9, They were forbidden to offer strange incense, &c. Hence the offering strange incense, as well as strange fire, was a God-provoking transgression.

Again, none might offer incense but such at the Lord chose; the priests, &c. Witness Korah, and his company, see Num. 16—6 to 41. And in Heb. 5—4, we learn that no man taketh this honor to himself, but he that is called of God as was Aaron. When Jeroboam set up his golden calves, in Bethel, and Dan, and made a house of high places,—and made priests of the lowest of the people, which were not of the sons of Levi, the people went into idolatry. And notwithstanding they might have preserved some part of the rites that God had given, to keep up a show of will-worship, they were really idolators, and none the more acceptable to God in their worship, than the heathen around them. And we have an instructive lesson thereon, Jer. 3—6—12. The Lord sain unto me, —— —— Hast thou seen that which backsliding Israel hath done? She is gone up upon every high mountain, or under every green tree, and there hath played the harlot. And I said after she had done all these things, Turn thou unto me. But she returned not. And her treacherous sister Judah saw it. And I saw, when for all the causes back-sliding Israel committed adultery, I had put her away, and given her a bill of divorce; yet her treacherous sister Judah feared not, but went and played the harlot also. And it came to pass through the lightness of her whoredoms, that she defiled the land, and committed adultery with stones, and with stocks. And yet for all this, her treacherous sister Judah hath not turned unto me,

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The backsliding Israel hath not justified herself more than treacherous Judah

There can therefore be no doubt as respecting him that burned incense, being as if he blessed an idol, since they are so directly charged therewith. And the language of the Redeemer, would seem to apply, where he says as in Mat. 5—7—9, and Mark, 7—6—9, Well hath Esaias prophesied of you hypocrites, as it is written, This people honoreth me with their lips, but their heart is far from me. Howbeit, in vain do they worship me, teaching for doctrines the commandments of men. For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups; and many other such like things ye do. And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition. Verse 13: Making the word of God of none effect through your tradition.

As all that are born of the same woman are her children, so all those denominations that have descended from the Romish MOTHER OF HARLOTS, may (in a sense,) be called her daughters, specially as they follow the practice of their mother, in various ways; but in particular, as they unite with, and look to the world, for their money to help support their cause. And the Baptists as a denomination have seen it; and have not feared, or have not kept themselves as a chaste bride; but have mingled themselves with the harlots, and their paramours. Therefore, the harlot daughters of the Romish church have justified themselves more than the Baptists have done. For they have departed from the word of the Lord, and have planted their groves, (societies.) set up their images, (mission boards. &c.) and are making their own ministers at their colleges, and divinity schools And as God complained by Ezekiel of his people in old time, of their being contrary from other women in their whoredoms, &c. saying, "They give gifts to all whores, but thou givest thy gifts to all thy lovers" So have the Baptists, hired many of their lovers with (what they call) honorary titles, dignified stations, &c. May it not be said of all our new measure Baptists, that their religious exercises are well described by the prophets, and apostles, as being no more acceptable to God, than that, named by Isa. 66—8. Though they profess to be the same people that they ever were, and some of them say they believe the same doctrine as they did before. Yet it is certain that they have corrupted themselves, departed from the simplicity of the gospel of Christ—preach another, a perverted gospel, and actually profess to believe that Christ will not, or cannot save all the purchased possession without their help May God in infinite mercy be pleased to keep all his sensible, redeemed sinners from such self-righteous feelings, principles, and practices, is the prayer of an old sinner, hoping to be saved entirely by grace.

HEZEKIAH WEST.

South Hill, Bradford Co. Pa. }
May 12—1843. }

TO EDITORS PRIMITIVE BAPTIST.

Providence. Alabama, }
March 24th. 1843. }

(*continued from last No.*)

Now I know that some will attribute this to enthusiasm; but God knows whether it was or not, and I would not take the world and all its favor, for the favor of God; I never will, no never, bow my knees to the image of speculation set up. Well, if this was enthusiasm, my first experience was enthusiasm. And if the doctrine you are contending for, my brethren, is not the doctrine of the gospel, I am assuredly a deceived man in my experience. For the same love, and joy, and gladness, that eased my troubled breast of a mighty load of guilt, and on the 14th day of May, 1838, was poured into my soul at this time to convince me that, the doctrine of election, predestination, effectual calling, and final perseverance of the saints in grace, &c. was the truth.

Then, my dear brethren and sisters in Christ, if you want to see your redemption, look to the cross where Jesus died; for he was made in the likeness of sinful flesh for you, that your sins might be condemned in him. Your bodies are all sinful bodies, but the body of our blessed Saviour was only in the likeness of sinful bodies. And if you want to see your righteousness, look to the right hand of your heavenly Father, and there is your sanctification or holiness, and your redemption. Then never give into the idea, that means salvation on any wise is dependent on money.

And now, my missionary brethren, suffer a word of exhortation or admonition, from an ignorant sinful worm of the dust. COME OUT OF HER. God has commanded you to come out of her. You

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have been led by blind guides, and oh, that you may get your eyes upon the ditch before yourself, with our nation, is precipitated into the vassalage. Look for the good old path, and as ye have received Christ Jesus the Lord, so walk ye in him. I tell you how it is, you make money, (the love of which is the root of all evil, and many have erred from the faith thereby,) the main spring in man's redemption. Thus, I say, you give the office of God's holy spirit to money; you crown free will in place of king Jesus. It won't do, my dear brethren, it won't do. By grace ye are saved, unmixed. Oh, that God may open the eyes of his dear children, that they may see the craft of their leaders, is the prayer of the least of all his children, if one at all.

I have seen much trouble in this world, have met with many losses and crosses, conflicts and tribulations; but it gives my heart as much pain as any thing I ever felt to see my brethren, carried off by the winds of error and tradition, because the truth and its adherents stand in the minority, because a majority of professors and the world oppose the truth. Oh, my beloved brethren and sisters, don't you know that, the world and error have ever run in the same channel and have been trying to drown the truth; and don't you know that the truth and its adherents or advocates, have been set at nought in all ages of the world? How many have there been burnt and drowned, because they would not leave the pathway of rectitude and truth, and travel the broad road of error? Stop and think, before you further blaspheme; Christ and his people are one, and Christ and his Father are one Search the scriptures and see if these things are not so Put no trust in self, for I assure you that, that's a blind guide. See where it would have carried you to once, and flesh and blood is and always will be flesh and blood, and it always will be sinful.

I have been looking for some or all of brethren Petty, Cook, and Reynolds to see us. Brethren, come up and preach to us or for us. There are some here that know the joyful sound. We can't live on the things that the world can live on. We are too far from Egypt in the wilderness, to get the flesh pots of Egypt if we were to long for them. So farewell, my dear brethren. If I never see one of you, I hope to find you all in heaven praising God for redeeming grace and dying love. I have no room on my sheet to make apologies.

A. J. COLEMAN.

FOR THE PRIMITIVE BAPTIST.

Wetumpka, Alabama,
May 8th, 1843

I take this method to inform the brethren and numerous correspondents, that I have removed to the city of Wetumpka, Alabama, where I will be happy to receive any communications which my brethren and friends may be disposed to favor me with. Also, I avail myself of the present opportunity, to express my gratitude and high obligations to the brethren and generous public, for their kindness in giving patronage to my Hymn Book. Also, to the brethren agents, for the interest they have taken for me, as well as the many expressions of the high estimate placed on the hymns, their order and adaptedness, &c. And I would further give notice to the brethren and public, that I am now preparing to publish the second edition of my Hymn Book, which will be ready by the first of September next. The second edition will be enlarged, and will contain between 6 and 700 Hymns. I shall have agents in various places, and will endeavor to send supplies to the Associations generally in Alabama and Georgia. Also, I will keep a constant supply on hand, and should any of the brethren wish to supply themselves or the churches by order, if they will send for as many as 20 copies or more, and let the money accompany the order, I will send them by the stage at my own risk and expense any distance not exceeding 200 miles; to send them by the stage a greater distance would be too expensive. Price, single copy plain binding $1.00, or 6 copies for $5 00. Morocco binding extra, $1.25 per copy.

Dear brethren, I have labored hard and taken a great deal of pains to prepare a suitable and well arranged Hymn Book for your conveniency, and one predicated upon the doctrine of the Bible, and exhibiting the ordinances of the gospel so far as I am able to judge. I therefore submit it to you, humbly asking of you and a generous public, to sustain me in my laborious undertaking; praying God that he will so direct you, and that in such an undertaking he will make us reciprocal blessings to each other. I am, dear brethren, with sentiments of high Christian regard and esteem, yours in the bonds of the gospel, &c.

BENJAMIN LLOYD.

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TO EDITORS PRIMITIVE BAPTIST.

South Carolina, Richland district, }
April 12th, 1843. }

DEAR BRETHREN AND SISTERS: We have received our much esteemed and valuable paper the Primitive tolerably regular, and we are much pleased with its contents, for it fetches good news from a far country; poor unworthy creatures as we are, if we are at all, we feel to be the least.

So no more at present, but I remain your unworthy brother in tribulation.

JACOB B. HIGGINS.

TO EDITORS PRIMITIVE BAPTIST.

Georgia, Oglethorpe county, }
30th March, 1843. }

DEAR BRETHREN EDITORS: Through the mercy of a kind Providence I address you once more, as the time has come for to send some money for myself and those I subscribe for. It is a cold time in religious matters in this part of the world. But I can rejoice in reading so many communications from brethren scattered over these United States.

Dear brethren, go on in the strength of the Lord, and may he bless us all with grace to do his will, while in this low ground where sorrows grow, is my desire for Christ's sake. *THOS. AMIS.*

TO EDITORS PRIMITIVE BAPTIST.

Alabama, Butler county, }
March 9th, 1843. }

DEAR BRETHREN EDITORS: It is thro' divine permission that I am spared to write on the present occasion, for which I feel thankful and pray the Lord to bless you with a double portion of his spirit, if consistent with his will. For if I never see you in this life, I hope the Lord will give us grace to see each other in that celestial city, where we may sing of dying love and redeeming grace. Dear brethren, pray for me.

SHERWOOD SPIVEY.

TO EDITORS PRIMITIVE BAPTIST.

Grenada, Mississippi, }
March 15, 1843 }

DEAR EDITORS: I expect to take your paper as long as I live, or as long as they hold forth the doctrine they do. I would wish to circulate them as much as possible, but I am surrounded with the missionaries that do not wish to read them; they hold their camp meetings and Sunday schools near me. So I conclude by adding, yours, &c. *JOSEPH COLLINS.*

FOR THE PRIMITIVE BAPTIST.

The wise and foolish builders. C. M.

The wise man makes his building strong,
As we do understand;
He also builds it stout and long,
But not upon the sand.

He founds his building on a rock,
As such it stands secure;
The floods may beat, it stands the shock,
And so it will endure.

The wise man he will count the cost,
Before he will begin;
Lest he should have his labor lost,
He will forsake his sin.

The foolish they do wrong begin,
They do not firmly stand;
And so they are in love with sin,
They build upon the sand.

And so their house will surely fall,
And great will be their loss;
And they will perish, one and all,
Who do not count the cost.

The foolish builder's time is lost,
His house it will not stand;
He never counted up the cost,
But built upon the sand.

Now let us try to understand,
And build upon a rock;
And never build upon the sand,
It will not stand the shock.

The Rock of Ages is the place,
Where we must firmly stand;
We must be sav'd by sovereign grace,
Or lost upon the sand.

BENJAMIN MAY.

Hickory Grove, Bibb county, Ga. Feb. 1, 1843.

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THE PRIMITIVE BAPTIST.

EDITED BY PRIMITIVE (OR OLD SCHOOL) BAPTISTS.

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"Come out of Her, my People."

VOL. 8. SATURDAY, JUNE 24, 1843. No. 12.

COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

A BASKET OF FRAGMENTS,

For the Children.

WRITTEN BY JOSHUA LAWRENCE, 1833.

PART VI.

On the imputed righteousness of Jesus Christ.

(continued from last No.)

There are five different words made use of in the scriptures, to shew how this righteousness of Jesus Christ becomes the sinner's: first, the word counted, or accounted; what does this word mean, but to transfer from one to another, or to set to the account of another; the wife contracts a debt, it is counted the husband's, the debtor falls through, the debt is then counted the security's. So in this matter, the church is Christ's wife, she has run in debt, the debt is his by marriage contract in eye of the law; he, the husband of the church, pays it, that relieves the wife, and it is as much paid and the wife discharged as if she had paid it herself. Christ is surety of a better testament, the church is the debtor and Christ the surety; the church has fallen through by Adam's sins, and become unable to pay obedience to the law; the debt then becomes Christ's by his suretyship in covenant engagement. Hence we read in Isaiah: We like sheep went astray, and the Father laid upon him the iniquity of us all. Here is a plain transfer of our sins, or our sins being accounted Christ's; thus by this transfer of sins Christ bare them in his own body on the tree; died the just for the unjust, and the chastisement of our sins was upon him, and by his stripes we are healed. Now if our sins were accounted his, or transferred to his account, why should not his righteousness, or the benefits of his life of obedience to the law, and his suffering, atoning death be accounted ours, or transferred to our account? I see no reason why they should not, and think you can see no just one.

The next word used, is imputed—what does this word mean? It means to attribute, to reckon unto, to set to another's account, to charge unto. All these meanings will be found in different texts of scripture. For one particular instance: God was in Christ reconciling the world to himself, not imputing their trespasses unto them. That is, that the Godhead was in all its fulness in that body or man called Christ, reconciling sinners to himself by not charging their sins to their account, or so charging them with their sins as not to punish them; or though they committed sin he did not impute, or reckon, or account, or attribute it to them, but laid them on Christ. So that the reverse is the meaning of the scriptures with regard to the righteousness of Christ; that God imputes, reckons, attributes, and charges, and accounts the righteousness of Christ as much his people's as though they had obeyed the law themselves. Paul says: We say faith was reckoned to Abraham for righteousness. Here the word reckoned is made use of, as of the same sense with imputed, or counted. And Paul again says: It is unto all and upon all that believe there is no difference. And again, That the Lord the righteous Judge shall give him his crown of righteousness at that day, and to all that love Christ's appearance.

So you can plainly see how the sinner

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gets hold of it, and the right he hath to it; yea, as good a right as though he had labored for it himself; for it is given to him on believing in and upon him; and the right of gift is as good a right as the right of purchase, or the right of labor. So that every believer may call the life and death of Christ his own, and say, I have obeyed the law, I have suffered the curse in the person of Christ my head, husband, security and Saviour, the Lord my righteousness.

Now there remains one thing more on this point worthy of our particular notice; and that is, some think faith is the righteousness of Christ, or that faith is imputed for righteousness; and that faith, or the act of faith, as some say, makes a man righteous, and that there is no such thing as the imputed righteousness of Christ, but faith is imputed righteousness. This is an error, for faith is one thing and the righteousness of Christ another; and although there are several places of scripture where it is said, and faith was imputed to him for righteousness; yet I hope to be able to show you, that the righteousness of Christ is distinct from faith; and where it is said, faith was imputed for righteousness, it means that by faith this righteousness is laid hold on, or that that moment a sinner believes, this righteousness is his. Hence faith in several texts is put for righteousness itself, because that moment a sinner believes, Christ becomes his righteousness; so it is called in several texts the righteousness of God by faith, &c.

Now to prove that faith and the righteousness of Christ are two distinct things, take Paul first: So by the obedience of one shall many be made righteous. Now you know Paul alluded to Christ as the one by whose obedience many shall be made righteous; and you must see that Christ's obedience and faith are two distinct things, one the gift of God and the other the obedience of Christ to the law. Again, the Lord our righteousness shows it, not the Lord our faith; only read Romans, 3—21: But now the righteousness of God without the law is manifested. being witnessed by the law and the prophets. Verse 22: Even the righteousness of God, which is by faith of Jesus Christ, unto all and upon all them that believe there is no difference. Here no man can help seeing that there is a righteousness of, yea, of God the Son, of God's providing, of God's giving, of God's imputing, all witnessed by the law and the prophets. And here you see it is not faith, but the righteousness of God; that is, God the Son. How does the sinner get it? Answer. By faith of Jesus Christ. So you see what I have asserted, that there is a righteousness of God Christ unto all and upon all, by faith of Christ received.

Now see how Paul will drive this nail to the head for me—verse 25, same chapter: Whom (meaning Christ) God hath sent forth for to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins. Mark the word—his righteousness, not his faith, nor our faith for righteousness, or for the remission of sins; but mark how this righteousness comes, through faith; then two distinct things But it is again repeated in the 26th verse: To declare, I say, at this time his righteousness—(and why?)—that he, God, might be just and the justifier of him that believeth in Jesus. Here you see again, his righteousness, and that God might be just—how? has our faith enabled us to keep the law? You know better. Then can God be just to violate his own rights, which the law sets forth: and justify, or in other words, acquit a guilty sinner for his faith; for has faith obeyed the law? No, sir, but Christ has, and fulfilled its demands, and become the end of that law for righteousness to every one that believeth; and so by believing in Jesus the law is obeyed, or has received obedience from Christ; and this obedience being laid to the sinner's account, or imputed to him, God becomes just and the forgiver of him that believeth in Jesus. And so we do not make void the law through faith, but give the law its due, and give Christ's righteousness to the sinner by faith for the remission of his sins; or, in other words, through faith in his blood; and then you will not say the blood of Christ is the same thing with faith. Then the only difference lies here, in sometimes putting the word faith for the word righteousness; but in some texts of scripture both are distinctly expressed.

Once more: Romans, 4—24: But for us also to whom it shall be imputed, (upon what terms?) if we believe on him. So you can see both. This is the righteousness through which grace reigns to eternal life, by Jesus Christ. Romans, 5—17: Much more they which receive abundance of grace and of the gift of righteousness, shall reign in life by one Jesus Christ. Verse 18: Even so by the righteousness

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of one the free gift came upon all men to justification of life. Here you see it is called the gift of righteousness, not the gift of faith; the righteousness of one, not the faith of one. Now, Sir, there are yet a plenty of proofs more, but we will settle this point here. Now faith is the substance of things hoped for, the evidence of things not seen; this is the definition of faith by an apostle, and so not righteousness. So by the obedience of one shall many be made righteous; this is, properly speaking, a definition of righteousness. How different—for faith comes by hearing, but righteousness by obedience and believing.

Now let me give you one text to settle this matter, that there is such a thing as the righteousness of God, the righteousness of Christ by faith: Philippians, 3—9: And be found in him not having my own righteousness, which is of the law, (or in other words, of works,) but that which is through the faith of Christ, the righteousness which is of God by faith. Here you may give up the point, that the righteousness of Christ doth exist before faith lays hold on it, and that this righteousness is the righteousness of faith imputed. So again: 1 Corinthians, 1—30: But of him are ye in Christ Jesus, who of God is made unto us wisdom, righteousness, sanctification and redemption. Here again you see Christ is made to us righteousness, and not faith; for he is the object of faith by whom this righteousness by imputation becomes ours by faith.

Here is a text that brings the whole scheme of redemption into view: 2 Corinthians, 5—25: For he (to wit, God,) hath made him (to wit, Christ,) sin for us; (for what?) that we might be made the righteousness of God in him. Not the righteousnes of angels in him, not the righteousness of Adam in him, not the righteousness of faith in him; but the righteousness of God in him. Then the righteousness of imputation is the righteousness of Christ who is God; and thus by believing in Christ, a sinner becomes in the end, when he shall be clothed with this righeousness, as righteous as God the Son. In a word, you in this text see the whole plan of God to make a poor, guilty, polluted sinner righteous, by making Christ the sinner, and the sinner Christ; or, in other words, by laying and transferring, or imputing, all the sinner's sins to Christ; and then transferring, or imputing, the righteousness of Christ through faith to the sinner. So that the end of all is that the sinner and Christ through faith exchange lives; Christ takes the sinner's whole sinful life, and the sinner, through faith, takes the whole of Christ's holy life; both in obedience to the law and benefits of his suffering.

Hence Paul says: Galatians, 5—5: For we, through the spirit, wait for the hope of righteousness by faith. Not work for righteousness. And also, 2 Timothy, 4—8: Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge shall give me at that day. By which two verses you can not help seeing that there is such a righteousness as imputed righteousness; a righteousness which comes to a sinner by faith of Christ; the righteousness of God given to a sinner; a righteousnesss laid up and hoped for, a righteousness that does not come by working, but by believing; and without the imputation of this righteousness every man, woman and child, that has it not will be damned as sure as I see the paper on which I am writing. And what a blessed thing it is, that Christ has provided such a righteousness to give away; for then our children that can't work for righteousness can have this given them, imputed to them, and shine in glory in this robe wrought by a Saviour's labor; and sing in his presence in sweet songs of sublimest joy, not unto us, but to thy name, dear Jesus, be the glory; for altho' we were conceived in sin and shapen in iniquity, yet we are dressed in robes washed in thy blood and shall reign with thee forever and ever.

Again, how blessed a thing is this righteousness, for how many hundreds of thousands of men since the world began have lived compos mentis for forty years in sin, and then became insane the rest of their lives. I ask you, does their insanity make an atonement for the sins they committed when in their right mind? You know better. Then while in a state of insanity they can't do works of righteousness, nor make amends for their past sins, nor become righteous by works. Then all these are damned without such a thing as imputed righteousness and sanctification of the spirit; since they are forced to acknowledge they have been sinners while they were in their right mind, and now are unable to attain to the righteousness of law by works.

Again, how many thousand lunatics?

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are these sinners? surely, born in sin, born under the law, and need the sanctification of the Spirit and also the righteousness of the law; these can't have it by works, but in God's plan they can by gift, by imputation, by putting upon and accounting it theirs. Thus God has opened a door for their reception to heaven.

And lastly, how many thousand sinners are there in the world who spend forty, fifty, and even sixty years in a sinful course of life, scarce thinking or caring about their souls, God, death, hell, or heaven. Now suppose these in old age should bethink themselves of their past conduct, and turn from their sins, renew their lives; I ask you, whether this will make atonement for their past sins, or can be the grounds of forgiveness; or justify God the Judge according to his law to forgive them, and shew them mercy? If you say yes, I say no: for suppose a man had been for fifty years stealing horses, and then quits it and never steals another, does his quitting it make an atonement to the law for those he has stolen? No. Is he not under the curse of the law now, as well when he has quit stealing for those he has stole, heretofore, as much as when he was going on in his stealing? Surely, and liable by the law to be taken and hanged for past crimes, though he has now quit those crimes. So you see reformation makes no atonement for sins past, no satisfaction to law transgressed. And suppose this thief, which has quit his crimes, is apprehended and brought before the Judge for one of his old crimes, and he then tells the Judge: O may it please your worship, I have long since quit stealing, I have not stole a horse this ten years; will the Judge be just and execute his office and law to grant mercy to the thief on this ground? You know better. Then when a man once transgresses law, it never speaks well of him until he pays the penalty; he is always held bound. Sinner, this is thy case with all thy reformation, without faith in Christ.

And again, suppose I run in debt to merchant Tom ten pounds this year, and then quit his store and never buy more of him, does my quitting dealing with him pay the old debt, the ten pounds? you know it will not. So, even so sinner, all thy promises, thy resolutions, thy tears, and thy repentance, and renovation of life never pays the debt of thy old sins; never makes satisfaction to the law of God for thy violation of it; never will justify God the Judge of quick and dead to forgive thee thy sins; because in all thy doings there is no obedience to law, no suffering of the penalty, therefore no atonement with thy life as the law demands in blood and obedience. Then it is a gone case with all mankind, if it were not for the bloody atonement of Jesus Christ, and his law obedience imputed righteousness unto all and upon all them that believe, whether Jew or Gentile, black or white, young or old, sane or insane, lunatic or aged sinner; this is the remedy for all, Christ the end of the law for righteousness to every one that believeth.

The blood of Jesus Christ his Son cleanses from all sin; this, sinners, is the only antidote for your maladies; if you fail to get this, your souls are gone, forever gone; for these alone can justify God the Judge according to law to forgive you your sins, and save your souls from hell, the hell of his wrath or law penalty—the soul that sins shall die. Cursed is every one that continueth not in all things written in the law to do them. This thou hast not done, then fly to Christ who has done it, and by faith it shall become yours forever; as it is written, 2 Corinthians, 9 – 9: He hath given to the poor: his righteousness remaineth forever.

And now, to conclude on this part, not for want of more proofs, but because I think the matter full clear for any man to see; and lest I swell this part beyond reasonable length. This righteousness in the scripture is compared to a crown of righteousness laid up; raiment of needle-work, in which the king's daughter, the church of Christ shall be brought to the king; a clothing of wrought gold, wrought by Christ's life of obedience; and like gold for its worth, its beauty, its richness, its fineness, durability, and excellency, compared to clean and white linen, in which the saints shall walk with Christ in heaven; yea, and in company with angels and dwell in the presence of God, and in this righteousness be exalted at God's right hand to shine as the sun in the kingdom of their Father forever and ever. It is compared to a wedding garment, in which Christ shall be wedded or married to his bride in the day of judgment, and then take her to his Father's house to show her to God; a glorious church, without spot or wrinkle, or any such thing. Oh, glorious righteousness, beautiful dress, may I be found clothed in it at that day; for all who are

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not, then shall the king say, friend, how camest thou hither, not having on the wedding garment? take him, bind hand and foot and cast him into outer darkness, there shall be weeping and gnashing of teeth.

Now only compare the righteousness of the best men in the world with these metaphors; oh, how far they fall; oh, the spots, the wrinkles, the stains, the rents, the black places that are in the works, the obedience of the best of men, in all their righteousness. Therefore, the scripture has said, our righteousness is as filthy rags, even as a menstrual cloth. So you cannot help seeing, by these metaphors that there is a righteousness for sinners to appear before God in, besides their own, or their works for righteousness. Yes, sinner, and without it you are damned, forever damned as sure as there is a God and that I am writing these lines.

Now I will speak that which I do know, and testify to that which I have seen, whether you will receive my witness or not, for Christ says ye are my witnesses, and I am one to this point. About two years after I had a hope that God had of his mere grace and mercy converted my soul, and had for about twelve months began to preach publickly, I fell into many doubts about my conversion, and also call to preach, and for many days was in much distress about both; for I thought the devil had taken the advantage of me and deceived me, for as to my conversion being in great distress, I had laid hold of comfort and it did not belong to me, whereas I should have waited longer until the power had been so convincing, that I should not have had room to have doubted or disputed it; but that I had taken hold of something and comforted myself and so had lost my burden of sin, was deceived and worse off than ever. Lord, thought I, I wish I had waited longer; I wish I had but my burden again, I would be more particular and watch how it went off. Then I would go and pray, Lord, if I am deceived, undeceive me; I don't want to be deceived; give me my burden again, that I may grieve, pray, and watch more particular how it goes off. Then I would doubt my call to preach; for, said I, if I am no Christian, I am not fit to preach; and what's more than all, my feelings are so cold, my heart so hard, and I get so tangled and confused I am no preacher, and God never called me to preach, and I have a great mind never to try again. Nay, I won't in this frame, for I am deceiving myself and the people, and I'll quit now, &c.

These and such like feelings at different times had assailed me, from two days after I had a hope until this time; though sometimes I had joy, light, liberty, and bright evidences, yet these dark clouds would come over my soul at times and obscure all: then the presence of Christ would disperse all again. And so I kept along from conversion until the time I have mentioned; but at this time these dark clouds of doubts, fears, and cold feelings, and obscured evidences, seem to quite have overpowered me; so that I was almost fit to say, if the Lord spared my life I would go the next meeting and tell the church to scratch my name off the church book; for I was a poor deceived soul, I never had no religion, I was not sent to preach, and that I was now convinced and done with my former hopes; yet I would try and go on, throw away the past and try to get a better evidence, for no Christian ever felt what I feel, and as I feel.

Under these heart and mind tormenting distresses, absorbed in reflection and meditation on these things, I saw with the eyes of my soul, or the understanding of the soul, as plain to my soul as the sun to natural eyes at noon-day, as if an angel had went to the throne of God and taken the righteousness of Christ from thence, and brought it to the eyes of my soul and put it on me in the similitude of a long white garment, and it covered me from head to foot. And I looked at myself while clothed in it; and now I speak that I know, and testify to that which I have seen, that there was not a spot or wrinkle, stain, nor no such thing upon it; and that I was complete in it, and without fault before the throne of God while clothed in this garment; and that God could as soon condemn Jesus Christ as me, for I had him on and was clothed with him from head to foot.

This stayed perhaps upon me to the eye of my soul about 1½ minutes; a train of thought and light followed in a moment. I saw that Jesus Christ as God was righteous; but I had no need of that righteousness, nor could he part with it if I had. I saw he was righteous when both natures, God and man, were united together, which qualified him to be mediator between God and us; but I saw I had no need of this righteousness, nor can he part with

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any of it, for then he would cease to be righteous himself.

But lastly, I saw how God gave him to me in his love, how he was born under the law for me, how he lived a righteous life according to law for me, how he died to satisfy the curse of the law for me, how he rose from the dead for my justification, how he ascended to heaven for me, how he there lives for me; there to be a propitiation for my sins, to advocate my cause, and prepare a place for me. I praised God, my soul was ready to burst the strings that tie soul and body together, and on the wings of love and faith fly away. I cried with flowing tears of joy, for me Jesus died, for me Jesus lives again; he is my love, my Saviour, my friend, brother, and the Lord my righteousness; I shall not be ashamed nor confounded, world without end; I am saved in the Lord, with an everlasting salvation; my fears and sorrows took flight and fled away, and left me joying in God my Saviour and my righteousness.

Now I tell you, reader, it has been twenty-nine years ago since I saw this, and I have never had the least doubt, no not even the shadow of a doubt, but this is the righteousness that every saint wears in heaven; and that no other righteousness will justify, fit, or qualify a sinner for God's presence but this; and in the faith of this I have stood and expect to stand until I die. But I have had ten thousand doubts since then that I was deceived, or was no Christian, or was never called to preach, or after all should not get to heaven; these changes I have had all along my journey.

And now see how this testimony of mine agrees with the scripture: with the heart man believeth unto righteousness; Christ the end of the law for righteousness; a crown of righteousness laid up for me above; unto all and upon all that believe there is no difference. Now I think that it must be of God that this revelation was made to me, since it so exactly agrees with his word and Paul's own views; this was not made to me to make me a Christian, for I had hoped I was a Christian two years before this; and you can be a Christian without having such a revelation. This, I believe, was given to me that I might testify of the righteousness of Christ, in opposition to the righteousness of the world; or, as Paul has it, testify of the gospel of the grace of God.

And I can say now, like Paul said of Israel, they, many men, many professors, many who pretend to preach, are ignorant of this righteousness, and are going about over the country endeavoring to establish quite a different righteousness, and have not, nor do not, submit to this righteousness of God; nor proclaim on the housetops to sinners, the need they stand in of it to prepare them for death and heaven. I will now say to every sinner, with all the candor and truth of a gospel minister, without fearing to offend or wishing to please, or expecting gain or applause, that without this righteousness thou art damned to all eternity. Repent, therefore, and believe in Christ, that this righteousness may be imputed to you, and make no delay for fear death may overtake you, and shut the door of hope and enclose you in the vortex of a never ending hell of torment.

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PART VII.

On the Atonement made by Jesus Christ for sinners

Whoever will look into the word of God, or listen to the voice of his own conscience in his most serious hours of reflection, must be satisfied that man has offended his God by his conduct, or disobedience to the law he has laid down to be the rule of conduct for his creatures. Nay, to look abroad into the world and behold the general conduct of mankind daily, he cannot help seeing that the actions of human beings are contrary to right, one with another, much less towards their Creator, when compared with his law; and that the law has a penalty to inflict on persons guilty of such actions of sin against their sovereign God. Where there is no law there is no sin, so where there is no sin there is no need of an atonement; for an atonement is making satisfaction for sin committed, or to make reconciliation by the offender to the offended; which atonement must be in nature, quantity and quality, according to the penalty of the law that takes cognizance of the crime committed. Then the proper idea of atonement is to suffer the penalty of law, and by such suffering make peace, reconciliation, or satisfaction to law and the offended; whether a sovereign State, king, or the God of heaven.

Now the law of God was given to man, in his own image, made upright; he by his disobedience has incurred on himself and all his posterity the penalty of that law,

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which is death; and I say, according to scripture, death three-fold; a death temporal, a death spiritual, or dead in trespasses and sins; and, lastly, an eternal death, or banishment from God under his wrath and displeasure for offences committed. This I take to be the sum of the penalty of the law, and curse of the law pronounced when given to Adam, and binding on him and his posterity forever. Now to pay either of these penalties, and raise himself again to life is impossible with man; and to reconcile God upon any other terms than suffering the penalty of the law, would be in effect doing away the majesty of the law, and God violating his truth, and also perverting the justice of those rights claimed by the law, upon which bases all law should be established.

But Jesus had power to lay down his life and power to take it again, this power he had he tells us himself; and again, that as the Father had life in himself, so he had given to the Son to have life in himself; and again, for as the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom he will. Gospel by John, 5. 21, 26. Here in these three verses mentioned, we see the power of Jesus Christ to make an atonement, or in other words, suffer the penalty of the law of God given to Adam; and then live, or in other words, rise from the dead, after suffering the penalty of the law, and then of course the law had no further demands on him, having suffered its penalty. It would not, it could not in justice, take hold on him again for the same crimes for which he had once suffered, although he lived again after the law had inflicted its penalty. In this way Christ is the end of the law for righteousness to every one that believeth; or gave himself a ransom for all, having their sins laid on him; he thus died, the just for the unjust, tasted death for every man. And so, when having borne the curse due to their sins, or suffered the penalty of the law, he is said to rise for their justification; and we again are said to be saved by his life, which means his life after suffering the penalty of the law. Thus when he came out of his grave, he showed that law was satisfied, the penalty suffered, death conquered, the grave subdued, justice pacified, and sin atoned for, and still he lived.

And hence this promise: Because I live ye shall live also. Because by his resurrection it was clearly shown sin was atoned for, and of course we acquitted, cleared, or justified. Hence again it is written; and by him all that believe are justified from all things, by the which they could not be justified by the law of Moses. And why can we not be justified or acquitted by the law of Moses? for several reasons: first, because we cannot obey the principle and preceptable part of the law; secondly, because we cannot suffer the penalty of the law, and then arise from the dead; thirdly, our suffering the penalty of the law would not be in kind and quality such as would make satisfaction to law and justice, so as for neither of them to have aught against us in precept or suffering. For the law is holy, just and good, but we carnal, sold under sin; the law was given to a man in the image of God, and it must take a man in the image of God to make satisfaction to the law by suffering its penalty: so was this Jesus the express image of the Father, and thus made by his suffering an atonement or satisfaction for sin.

Now to clear all this to your satisfaction, let us suppose a case: suppose Dick steals a horse, the penalty of the law is death by hanging; Dick is tried by the law, found guilty, and is condemned by the law and judged to be hanged; and according to the law & sentence of the judge is hanged, but on the third day after he is hanged he arises from the dead. Now, I ask you, if Dick is not justified in the eye of the law? has the law, or judge, any thing more to do with Dick though he is alive? can the law hang him again? you know not. And why? because he has atoned with his life for his crime; or, in other words, satisfied the law by suffering the penalty; and now justice says he is clear, I am pacified, reconciled and at peace with this man, having atoned with his blood for the crime he committed.

But, say you, this we believe, that every man must atone for his own crimes, but how can one man atone for the crimes of another, or Jesus Christ for sinners; for would it not be unjust in God to punish the innocent for, and in room of the guilty; or would not it rather be a perversion of justice, when justice says the innocent shall not suffer? It is the guilty by law I will punish, says justice, and who shall make me atonement with their lives. This I acknowledge to be one important question in the gospel system; for unless Christ does stand some way related to us by law and justice, or by nature and union, in some

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way the matter I conceive to be unjust, to punish him that was holy and in whose mouth no guile was found for the sins of sinners; and I defy all the men in the world to answer this question on the principles of law and justice, without establishing first in eternity a covenant of grace between the Father, the first person in the trinity and creator of mankind; and the Son, the second person in the trinity, who is set forth in the scripture as the atoner and redeemer of sinners. For without a covenant, or some bargain and agreement between the creator and the atoner, the thing is perfectly impossible on the principles of equity, right or justice, truth or law; for truth says, the soul that sins shall die.

I ask then, did Jesus sin? you say, no. How then comes he to die, and that too for sins not of his own committing? here you are a loss, without an agreement between him and his Father, so to do in the fulness of the time. If no bargain, covenant, or agreement, for you may have the word covenant in all these expressions, for they mean the same thing; then it very plainly follows that Christ must have died upon an uncertainty, not knowing whether his death, suffering and blood, should atone for one, ten, or ten thousand, or the whole of the human race. O yes, say you, I know better; for it took no more to atone for the whole than for one; this is a mistake of yours, for we read of the greater damnation, and of course there must be a lesser; and we read of a sin unpardonable, so of course sins pardonable; which shows that some men are greater sinners than others, if so they need a greater atonement. It was said of Mary, she had much forgiven, therefore she loved much.

Then all this shows us that every man's sins must be individually imputed to Christ; and that if so, he suffered more for some sinners than for others: because some sinners were worse than others. This will, if duly considered, make the atonement individual, special, and particular, according to the amount of sins committed by the individual. Again, these sins of man could not be laid on, or imputed to Christ, without God's foreknowledge; for I, who live now eighteen hundred years after Christ's death, if no foreknowledge how were my sins imputed to him? or how did he bear them in his own body on the tree, but by God's foreknowing each and every sin I should commit, and then laying or transferring them to Christ, and demanding at his hands an atonement or satisfaction for them? So then you are forced to see that not one sinner's sins is atoned for since Christ died, unless you bring in God's foreknowledge of them sins, so as to transfer them to Christ, even the sins of sinners to the end of the world. And if so, why could not God by his foreknowledge before the world began, then and there lay on Christ the sins of ten men, or of ten thousand, or the whole race of man?

And this is the truth of the case according to the scripture: He was a lamb slain from the foundation of the world; who was delivered by the determinate counsel and foreknowledge of God, you with wicked hands have crucified and slain. So that all the sins that ever were atoned for by Christ, were laid on him by God's foreknowledge; laid on Christ before the sins were committed; and that not by the lump, but every sinner and every individual, some men more and some less; was, as it is written, we like sheep went astray, and the Father laid on him the iniquity of us all; the chastisiment of our peace was upon him, and by his stripes ye are healed; he hath made him to be sin for us, he bare our sins, &c. All which texts show us that the atonement made by Christ originated with God, and is the effect of his foreknowledge and determinate counsel.

(to be continued.)

THE PRIMITIVE BAPTIST.

SATURDAY, JUNE 24, 1843.

TO EDITORS PRIMITIVE BAPTIST.

Madison county, Alabama,
May 17th, 1843.

Beloved Brethren in the Lord, of the Old School Baptists: The last time I wrote you in this way, I rather promised that I never should write again in this way; not only that, but I have felt like I was at the point to promise myself, God, and the people, that I never would try to preach again while I live. And the truth is, I am a strange being. Sometimes I am ready to be angry with the Lord, that I have to preach such things as I do; sometimes I am ready to be angry with the people, because they can't believe the word of God; and many times angry with myself, I suppose because I can't get along through this life without the cross, for I am even angry with myself for being angry; and if there

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is no other mortal under the sun, full of wounds and bruises from the head to the foot, I am one.

Another one of my troubles is this. I have somehow become more burdened with false teachers than I ever was in my life. I conclude that every man that preaches false doctrine is a false teacher, and bears the character that the scriptures give him. I have no way of determining only by the word of God. Suppose then, brethren, that the scriptures do support the doctrine of predestination and election, and we deny them, are we not found false teachers, charging the scriptures with lying? Suppose, brethren, that I say that Washington was not a general, and you say he was, now then what is the issue between us? The truth is plain to every man, one or the other has told a falsehood. This is what makes a man a false teacher, because he don't teach the truth of the Bible.

Now, my brethren, bear with me a little. We have here those that sprinkle, pour, and immerse, and say its all valid baptism; and even rejoice to say, that we cannot define the mode of baptism from the scripture; that wise men, and good men, and great men, have differed on the subject, and this is proof that the subject is not definite, therefore the right to practice as we please. Now, my brethren, what does all this say? Let us look at the word of God. Paul says to Timothy, all scripture is given by inspiration of God, and in profitable for doctrine, for reproof, for correction and instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works. Thoroughly means fully, completely. Baptism must be a good work, for none denies but it is the command of God. Therefore, brethren, from this scripture with many others, it seems to me that every gospel preacher on earth is completely furnished to understand the mode of baptism from the scriptures; and surely no gospel minister instructed in righteousness, will practice sprinkling, pouring, and immersion; if the Bible says the subject is definite, and they say it is not, look at the case. If God says immersion is right, and they say sprinkling, what is the issue?

Now, my brethren, from many considerations of the scriptures, I conclude there never was a type without its antitype. If there were false prophets, there will be false teachers, and consequently a false church. And now, brethren, look here. John says in the Rev. 13 chapter, that the beast that rose up out of the earth, caused all his subjects to receive a mark in their right hand and in their foreheads; and if sprinkling in the forehead and money in the hand is not the mark of the beast, I know of none. But as sure as there is a beast, there is a mark; and as sure as there is a mark, there is a beast. (Here is wisdom.) says John, let him that readeth, understand.

Now, my brethren, if I am wrong, the Lord knows I want to be right, for I suffer many troubles. You may think of every thing you ever thought of in your lives, and if you can think of any thing upon earth; that will fit the scriptures better than love—money and sprinklers, I will more than thank you; for the subject is of some importance, and nothing is trifling that belongs to the subject of religion.

Now, my brethren, my paper is out, and I must stop my communication with many things before me. The Lord knows whether you will ever hear from me again in this way. I love Israel for the truth's sake. May the good Lord preserve you from every thing that will dishonor his holy name.

Tis my desire with God to walk,
And with his children pray and talk;
To be baptis'd like Christ, my Lord,
Who was immers'd in Jordan's flood.

Yours with respect.

WILLIAM CRUTCHER.

FOR THE PRIMITIVE BAPTIST.

DEAR BRETHREN AND SISTERS: I wish to let you know that I am well pleased with the doctrine that your papers contain. It is the faith in which I hope I am interested, that is, free and electing grace, and that salvation is not of ourselves, it is the gift of God. When I survey the mercies of God to poor, lost and ruined sinners; and consider that it is by grace we are saved through faith, and that not of ourselves, it is the gift of God, I am made to stand still and wonder, and say, Great is the work, O Lord.

Brethren and sisters, were it not for the doctrine of free and electing grace, I could not see in what way poor miserable sinners could be saved: for we are dead in trespasses and in sins till made alive by the spirit. How can the dead man work, or make any way of escape? He has no power to deliver himself from his ruined condition, any

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more than a dead man has to quicken himself and arise from the dead. Brethren, contend for this faith once delivered to the saints. Stand fast, and be unshaken.

Brethren, I do not feel worthy or capable of writing for your instruction, feeling my weakness and inability; but I feel desirous for the cause of the Redeemer to be promoted in my weak manner. I say, Go on against all false doctrine: and may the grace of God be with you Brethren and sisters, I desire an interest in your prayers that my faith fail not, likewise for my poor family; begging you to bring their case before a throne of grace, praying God to be merciful to them, and if it is his will, to bring them to a knowledge of the truth as it is in Christ Jesus. And pray for poor me, that I may be enabled to bear the yoke with patience, believing that all things work together for good to them that love God. But alas, my love is cold, and my nature so depraved, that nothing but the constraining love of God can keep me from falling while in this unfriendly world. May God lend his constraining power in the saving of sinners, is my desire.

Dear brethren, permit me to say to you again, that I am well pleased with the doctrine that your Primitive papers contain: For if I know my own thoughts, (though weak in faith,) I can rejoice in hearing that there are some in the same faith in which I hope I am—some who wish to give God all the glory, and to take the shame to themselves It is my heart's desire to hear of the Saviour's cause being promoted. We believe it to be the only true way, to ascribe all possible praise to God, owning ourselves to be poor unworthy sinners. As we said before, so say I now again, "Contend earnestly for the faith once delivered to the saints. Stand fast, and unshaken." If it were not for electing love and free grace, I myself could not have any hope of ever being saved: for if I am ever saved, it will not be by my good deeds But it is through the merits of a Saviour, that we have access to a throne of grace. When I can meditate on the plan of salvation, formed before the foundation of the world was laid, it appears to give all the praise to the Saviour of sinners. And to him be everlasting praise now and forever, is the language of my soul.

Brethren, I do not take my pen in hand to write either for your edification or instruction, (feeling my weakness and inability;) but merely to let you know that I can say, "Well done," to your Primitive papers, and can heartily bid the cause God speed. I must close by subscribing myself a poor unworthy soul and your sister in Christ Jesus.

SARAH CLARINDA BELL,
Wife of Asa Bell.

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P. S I am no poetess, nor do I ever expect to be a poetess; but I give you the following specimen of my lucubrations, i. e. of my meditations and studies on religious subjects:—

Saviour, let me ever trust,
In thy grace and righteousness;
Never on myself depend,
But on my Almighty Friend.

Saviour, let me ever feel,
Reconciled to thy will:
Lest I should from thee depart,
Keep, O keep my sinful heart.

Saviour, make my heart sincere,
Make my works and actions pure;
Graft me, by a work divine,
In the true and living vine.

Saviour, thou alone canst keep
Me among thy chosen sheep:
Thou alone canst keep me clear
Of the ghostly fowler's snare.

Saviour, let me feel the grace,
Suited to my wretched case;
I would own the grace divine,
And the glory to be thine.

Saviour, let me sing the grace
That relieved my wretched case;
If I'm sav'd 'tis by the grace,
Of my glorious hiding place.

Praise is due to thy great name,
But to me is nought but shame;
Let me join with saints to tell,
Jesus has done all things well.

S. C. B.

Brown's, S. C. Feb 1st, 1843.

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FOR THE PRIMITIVE BAPTIST.

—

Alabama, Henry county.
December 3, 1842.

We, the Baptist church of Christ at Mount Zion, to all the Old School Baptists send greeting Whereas, we have professed to be Primitive Baptists, and have found ourselves departing from that order by forming resolutions and adopting decorums for the government of the church, until we found ourselves one side of the

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word of God, and could not get scripture to support us in such a course; therefore, we acknowledge we have erred, and will renounce all but the word of God; and what it don't support we renounce, and take that for our rule of faith and practice. For when we practice other things, we are acting the part of the pope, hiding the Bible from our children; for in another age they will know nothing but resolutions, and forget the Bible and New Testament, the only rule of faith and practice. Therefore, we say to all our brethren at a distance, every publication made by us not agreeable to the word of God, set it at nought; for we won't be governed by it.

Done by order of the church in conference, the day and date above written.

MARTIN ARMSTRONG, Clerk.

TO EDITORS PRIMITIVE BAPTIST.

Winston county, Mississippi
April 24th, 1843.

DEAR BRETHREN EDITORS: This is the first time I ever attempted to address you. The Old School Baptists in this part of the world are gaining ground. I have been favored with the opportunity of reading some of your excellent papers, and I am glad to hear that the brethren are contending for the faith that was once delivered to the saints. But the love of money is very strong in this part of the world. I am going to give you my views on the love of money, and if you think it worthy of a place in your paper, you can insert the same.

The love of money is one of the greatest evils that ever infested our world, or ever will; for it is plain from scripture that "the love of money is the root of all evil, which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows." 1 Tim. 6 c. 10 v. It appears that this evil began 1729 years before Christ. Case the first, when Joseph's brethren sold him for twenty pieces of silver. Gen 37. 23, 24. Case 2nd, Balaam for the love of money made the attempt to curse Israel. But he was compelled to cry out and say, "If Balak would give me his house full of silver and gold, I cannot go beyond the word of the Lord my God to do less or more." It appears that Balaam, although he attempted to curse Israel, was honester than men are in these days; for if he had not been, he would not have rejected this great amount of money, for he knew he had done wrong in making the attempt to curse Israel. Numbers, 22. 4. Case 3rd. It was the love of money that made "Achan covet the Babylonish garment, and two hundred shekels of silver, and a wedge of gold," when they were strictly forbid not to take the spoil. What was the result? why Israel was cursed for his sake. It appears to me, if all the Achans that have coveted until this day could have been stoned, they would not go beyond the command of the Lord Joshua, 7. 21.

Case 4th. It was the love of money that caused Judas to betray his Lord and master; for thirty pieces of silver he did this great evil. It appeared that Judas loved his master, but we see his love displayed. It appears that he followed him because he was appointed to carry the bag of money, and I think we see some of them in these days; they will go any length for money, yes, even those who profess to be the followers of the Lord. They will take the advantage of the bankrupt law to defraud their creditors out of their rights, and still hold property and money; if these are not Achans, I do not know where you can find them. Mark, 14. 11. Matthew, 26. 15. It was the love of money that made "Ananias and Sapphira his wife to covenant together, and to lie and keep back a part of the price of their land;" and it caused them to lie to God. What was the result? why they fell dead. Acts, 5. 1.

When the apostles were sent to preach the gospel of peace, "they were commanded not to provide neither gold, nor silver, nor brass in your purses; nor scrip for your journey; neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat." Matthew, 9. 10 It appears that they were not to go in pomp and splendor, like men wish to go in these days; they must be rigged in fine clothes, before they can go to preach the gospel. Yes, they must have money for their labor, they say that they will not preach without so much a year. Wo to that man that teaches for hire. Hear the word of the Lord: "Thus saith the Lord concerning the prophets that make my people err, that bite with their teeth, and cry peace; and he that putteth not into their mouths, they even prepare war against him." "Wo be to the shepherds of Israel, that do feed themselves! should not the shepherds feed the flocks?" "Thus saith the Lord God: Behold, I am

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against the shepherds; and I will require my flock at their hand, and cause them to cease from feeding the flock; neither shall the shepherds feed themselves any more; for I will deliver my flock from their mouth, that they may not be meat for them." Micah, 3. 5. Ezekiel, 34. 2, 10.

It is very plain to be seen, that some of the shepherds or some of them that call themselves shepherds, wish to teach for hire and divine for money. It is very plain that they are the hireling that is spoken of in scripture: "And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of." "And through covetousness shall they with feigned words make merchandize of you." 2 Peter, 2 2, 3. Yes, they will make merchandise of you, if they can. For I think I can see this evil growing very fast. When men depart from scripture to please the world and to get money for their preaching, their aim is to deceive and to blind the people. Well did Esaias prophecy of you, saying: "This people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me." "But in vain they do worship me, teaching for doctrines the commandments of men." Mat. 15. 7, 8.

Hear the word of the Lord: "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron." 1 Timothy, 4. 12. "For if I yet please men, I should not be the servant of Christ." Gal. 1. 7 10. But this is not the call in these days, for men "divine for money and teach for hire." Yes, they preach to please the worldling, that they may gain popularity and to be well spoken of by the people in general. Hear the word of the Lord: "Wo unto you when all men shall speak well of you, for so did their fathers to the false prophets." Luke, 6. 26. I learn that there shall arise false teachers, and they shall deceive many. Hear the word of the Lord: "For there shall arise false prophets, and shall show great signs and wonders, insomuch that if it were possible, they shall deceive the very elect." Mat. 24. 24. Yes, I think I have seen some of them; they can deceive the most discerning eye.

I think that every person ought to watch the men that call themselves preachers. Hear the word of the Lord: "Let no man deceive you" See how the Roman clergy deceived the Roman church, they stole the Bible from them and imposed upon themselves indulgences for money. See how they blinded the people. Hear the word of the Lord: "For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple" Romans, 16. 18. I learn that some shall come in sheep's clothing, but within they are ravening wolves; their aim is to destroy the sheep and to live on them. Hear the word of the Lord concerning them: "These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling words, having men's persons in admiration, because of advantage." Jude, 1. 16.

I cannot see for my part what such men can think of, or what can they promise themselves. Can they think that the Lord will spread his work only by money, or the means of it? Do not they know that all the gold of Ophir, and all the riches of Peru are his, and we are his, and he can dispose of us in the way that seemeth good in his sight? We know that the Lord does not send his gospel by money alone. I believe that ministers of the Lord will preach without money, for they do not expect their reward in this world. Hear the word of the Lord: "And thou shalt take no gift, for the gift blindeth the wise, and perverteth the words of the righteous." Exodus, 23. 8.

There is one thing that is heart-rending to me, (that is,) to see professors go to meeting and all you hear from them is about their fine crop of cotton or corn, or something that will make them money in the end. They appear to think more of their property than their creator. Hear the word of the Lord: "Where a man's treasure is, there is his heart also." There is one thing certain, they did not bring any thing in this world, and they cannot carry any thing out. Why should we strive so hard to get money, when we cannot stay with our riches much longer, or those who have them. Should we not think of our latter end before it is finally too late, for life is the time to serve the Lord.

So farewell, brethren in the Lord. I must come to a close, for my sheet is nearly full. Dear brethren, pray for me; for my afflictions are very great, and have been for the last six months. So I subscribe myself your unworthy brother in

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the bonds of affliction. (Written by a lay member of the Primitive Baptist order, aged 27 years.)

THOMAS C. YOUNG.

TO EDITORS PRIMITIVE BAPTIST.

Belmont, Sumter county, Ala.
10th May, '43.

VARIETY OF ANECDOTES, &c.

BELOVED EDITORS: Not long since I frequently thought that my unprofitable days were about to close, and hourly expected my final dissolution. The thoughts of my beloved brethren often occurred. I sometimes felt, I thought, if I may be allowed the assumption, like the brave, the heroic, immortal Jasper of old. When he received his decisive death wound, his parole to retire to anticipated worlds unknown, he ardently craved respite, a little more time, though obediently resigned to his fate, to help fight his country's battles a little longer; but was submissive to his determinated will. O, glorious, happy man indeed. I was, I hope, equally anxious to stay longer in this world of contention, aiding with the little diminutive mite that I only possessed, my brave countrymen, the peculiar favored sons of Zion, in their just, arduous, afflictive struggle, with the sons of notorious implacable strife.

The honest-hearted, informed, pious, inquisitive, are humbly requested, for a momentary space only, to stop and take a passing observant look at a few of the modern prevalent proceedings and manœuvres of the gentle, persuasive, concerted schemes of the present gloomy dark day of wonders. The "Latter Day Luminary" as some arrogantly termed and dignified its representation, to obtain unsuspiciously their favorite idol money, &c. &c. as they are destitute of accommodative power, more effectually to gain their concerted, ruinous by-ends; poor things, how lamentably and wofully distressing it must be indeed, that they can't be fully gratified, in their present frequent, concerted, satanical stratagems. Howl ye, and wofully lament and cry aloud, to all created honorable authorities, for desirable enactments of absolute law power. For instance, if a little only were obtained as an entering wedge, where would their hungerings, cravings, and thirstings terminate, pray? The enlargement would be unbounded, 'tis certain; utter, final ruin would be its ultimate consequent result; gone, forever gone. Reflect for a moment on past and present distressed nations, let it be an observant beacon, a lasting monument, for ever reminding. And also reflect that unconverted man, unrestrained, is in all ages and nations the same devil yet; nothing less, nothing more, certain and decisive. He has the same propensity to evil, and internal malignity as ever; power is only necessary and requisite to enforce his corrupt desires into action. May the churches take particular reserved care of the corrupt priesthood, remembering that the tree is to be known by its fruit.

O, ye legislative authorities, preserve and keep the Constitution sacred and inviolate, and may the church be wholly governed by her never-failing Chart, and her inseparable criterion, consulting its heavenly injunction, not relapsing. Power is anxiously sought for, 'tis natural and agreeable to our corrupt perverse nature; 'tis lamentably wanting, 'tis plainly and evidently to be seen. The present frequent unwearied exertions of the day, confirm it beyond a single doubt even. O that the church and State may ever keep separate and distinct, keeping their proper limited distance and not intermarry; the nuptial tie of celebration would be odious and destructive in extreme, and who could predict the awful consequences; 'tis beyond the power of eloquence of words fully to describe.

I did not intend, when I commenced writing, to be as tedious in the introduction; but probably it is the last time I shall ever write on a like subject. Bear with me, my kind indulgent brethren, in this my lengthy communication, as I have not troubled you much latterly, and it may be the last; so bear with me in the relation of a few stubborn, undeniable facts. They no doubt may and will deny and endeavor to palliate and extinguish, but to no effect, all will prove abortive. Their denying is not ocular plain proof of their innocency, and their denial is not a novelty by any means; and it is in accordance with the missionary spirit. I will now hasten to the proposed subject. Listen, beloved brethren.

'Tis about 23 or '4 years, I was in Newbern, No. Ca. since the occurrence happened. I was there about a week or more. Standing in my friend's store, in came a gentleman to trade; a little after, in came another, holding a subscription paper for the repairing of the Baptist meeting house

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in that place. 'Twas offered to the gentleman, and he very cordially apparently put down $10 00; it was then offered to my friend, he after some jocular remark put down $10 00 too. The one that held and offered the paper descanted very profusely, and remarked on a number of preachers in a very ridiculous manner, the most or all I knew. I was all attention in a retired part of the store, and never broke silence until he remarked and said, he "could not but think of that poor little abject creature G——, to think he would presume to preach of us the town people; he might do very well indeed for the country people." By this time the steam was fully up and wanted letting off. I accosted the inconsiderate wretch, with "Sir, pray how was the gospel first propagated and dispensed? was it not by poor, illiterate, obscure fishermen, &c.?" "Ah, Sir," in a very exulting manner, "those were inspired men, Sir." The retort was, "Pray, Sir, what are they now?" I was in hopes of reply, but his mouth was shut, he never spoke more while he stayed, he was effectually gagged.

As they both went out, I asked my friend who that was? Why, said he, that's a brother of yours. What! a Baptist? Yes, said he. Well, if he is, he is a most filthy stinking one. With that my friend took me up and observed, would it not be to the advantage of your children to hear such and such men, persons of mind, men of talents, natural and acquired? By no means, Sir; religious matters are too serious to be sported with, and, Sir, if I can hear my experience, my evidence of faith, my troubles, my conflicts, doubts and fears, represented and delineated, even by an old African, it is affording consolation; there is a drawing, a cementing of love, that the world is a stranger to. And as to those high flying polite dandies, a fig for them all with their frizzled elevated foretops, stiffened with sweet scented pomatum, &c. So that he very willingly quitted, and we parted in peace; I esteemed him as a friend indeed.

I concluded I would stay a day longer to hear the big town preacher. I went to meeting on Sunday, but got there earlier than I expected. No one yet had come. Knowing the custom that they generally come all at once, I took a turn in the grave yard. At length they all came like a shower. I took a humble seat on the low step ascending the gallery; a gentleman kindly invited me in his pew. The preacher ascended and commenced preaching. As soon as he was done, I started for my creature; on my way a gentleman overtook me, and enquired if my name was K——. I told him. He observed that it was disputed at the church. He then commenced quizzing. I said but little He politely invited me home to dine. I have since wished I had, to have satisfied my curiosity.

Late in the afternoon I started for home, 50 miles off. It commenced raining and sleeting About daybreak I reached home, and concluded I had paid dear, very dear for the whistle. I think it was the same fall that the Neuse Association was held at Fort Barnwell, about 25 miles from Newbern. I had told bro. Dupree the circumstance that occurred in Newbern. The preacher and the other gentleman were there at the Association. The preacher at first I did not know. He came in the Association with a strut, high and lofty indeed; not many eyes but what viewed him, and he appeared to me like unto a foreign Legate, just arrived from the Court of St. James, or the Tuilleries, on business of national importance.

It was not long before he introduced something, but I don't recollect what. A worthy bro who I had often served with in the Association, was difficulted; he asked my lord for an explanation. The bro. I allude to was Littleberry Land. Instead of doing it, however, he railed he snorted to think that he would presume to interrogate his lordship; presumptuous indeed, to presume to offer. And it appeared to me, that he was almost in the act of jumping on him. During the day, however, thro' persuasion I expect, he apologized for his rudeness; and I did think at the time, that the apology only mae bad worse, for he could hardly condescend to stoop to do it.

I think if I recollect rightly, that bro. Dupree preached first on Sunday. He well maulled the poor fellow from Newbern, he downed him and belabored him soundly. I think that the next that followed was Elder Hyman. The last was the big Newbern preacher. The people began to move and got in confusion moving off. I could frequently hear them say, "I had rather hear the country preacher, I had rather hear the country preacher, &c. &c. &c." I will now take a sudden leap from North Carolina to Alabama.

When I got here, I vainly concluded ne-

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ver to offer my letter to any church, but live in obscurity. I had come out of a war and was for desirable peace. But O, the folly of man, he knows nothing of his future destiny, and it is a mercy indeed that he does not. In about six months I joined the church that I am now an unworthy member of. Directly in poured the missionaries, and I soon became their target. After struggling for some time, we separated from them, and were newly constituted and go by the name of the Mt. Nebo, and we are now enjoying ourselves as a peaceable church, and a member of the "Primitive Zion's Rest Association."

Again providentially I got to a meeting house quite unexpectedly when I left home. In going I fortunately got in company with the Clerk of the church. We soon got acquainted. When we reached the meeting house he was good enough to introduce me to a number of the members. The preacher commenced. I was all attention. In the result I was disappointed, and felt for the church and congregation, which was numerous. A worthy bro. invited me home with him; the preacher with a number of others went also. I frequently heard the good parson talking about election, but did not then know the meaning, until getting to the place of our destination. On arriving, the bro. went to a store to get wine for the church; as he went off for the purpose, the considerate parson observed to the bro. to do the best he possibly could for him, and electioneer hard for him. Heaaing it, my curiosity was more excited, I made enquiry of a person standing by what it meant. He informed me, that the parson was a candidate for tax gatherer. I then observed, what, for a preacher to be a tax gatherer; it was unbecoming a preacher, especially a Baptist preacher, to be a tax collector, and that the members ought to dissuade him from it, for it was a reflection, a degradation indeed.

At night when all seemed to be composed for a friendly chat, the parson commenced, but no reply. I was unusually attentive, sitting in an obscure place of the large room of a large brick building, acting altogether on the reserve. Being a total stranger, I wished to say nothing, but to listen. The parson still kept a head, going on from one subject to another; no objection yet, though sufficient room. I wondered at it. I however unexpectedly to myself inadvertently made objection to some of the erroneous ideas advanced. I soon found I was the intended object of his malevolence. I still endeavored to avoid a controversy, but to no effect. (*to be continued*)

A. KEATON.

The Death and Resurrection of the Righteous. L. M.

We walk by faith and not by sight,
As such we keep our armour bright;
And so we go from strength to strength,
And travel all the road at length.

Write, blessed are the dead that die,
In peace and love their spirits fly;
To dwell with Christ in heaven above,
Where all is joy and peace and love.

This world and sin are left behind,
And with the blest are truly join'd;
To sing and praise through endless days,
The God of love that rules above.

So from their labors now they cease,
Their bodies lie in perfect peace;
Each in their order will be found,
When Gabriel does the trumpet sound.

They then will rise with joy supreme,
Free grace and dying love their theme;
Through endless ages then to raise,
Their songs of everlasting praise.

Their souls and bodies must unite,
And all be dressed in spotless white;
They then will wear a glorious dress,
A wondrous robe of righteousness.

BENJAMIN MAY.

Hickory Grove, Bibb county, Ga. Feb. 1, 1843.

FOR THE PRIMITIVE BAPTIST.

☞ Elder *L. B Bennett* is expected to preach at Williams's m. h on Friday, 21st of July; 22nd and 23rd at Lawrence's; 24th, at Cross Roads—at night, in Tarborough; 25th; at Little Creek; 26th, at Flat Swamp; 27th, at Spring Green; 28th, at Log Chapel; 29th and 30th, at Deep Creek; Friday, 4th of August, at Primitive Potecasi; 5th and 6th, at South Quay; 8th, at Primitive Potecasi.

AGENTS,

FOR THE PRIMITIVE BAPTIST.

NORTH CAROLINA.—J. Biggs, Sen. *Williamston* R. M. G. Moore, *Germanton.* W. w. Mizell, *Plymouth.* Benj. Bynum, *Nahunta Depot.* H. Avera, *Averasboro'.* Burwell Temple, *Raleigh.* G. W. McNeely, *Leaksville.* Thos. Bagley, *Smithfield,* James H. Sasser, *Waynesboro'.* John Fruit, *Sandy Creek.* L. B. Bennett, *Heathville.* Cor's Canaday, *Cravensville.* William Welch, *Abbott's*

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Creek. Jos. Brown, *Camden* C. H. A. B. Bains, Jr. *Stanhope*. C. T. Sawyer, *Powell's Point*. Isaac Tillery, *Lapland*. Thomas Miller, *Elizabeth City*. Harris Wilkerson, *West Point*. Isaac Alderman, *Moore's Creek*. James Miller, *Milton Park*. David R. Canaday, *Foy's*. Isaac Meekins, *Columbia*. Wm. M. Rushing, *White's Store*. Richard Rouse, *Strabane*. Martin Miller, *Hill's Store*. James H. Smith, *Wilmington*. Samuel Styers, *Mount Lebanon*.

South Carolina.—James Burris, Sen. and Wm. S. Shaw, *Rock Mills*. Levi Lee, *Blackville*. W. B. Villard, Sr. *Aiken*. M. McGraw, *Brown's*. J. L. Simpson, *Winnsboro'*. J. G. Bowers, *Whippy Swamp*. Wm. Nelson, *Camden*. G. Matthews, *Germanville*. Jacob B. Higgins, *Columbia*. Edward Musgrave, *Unionville*.

Georgia.—John McKenney, *Forsyth*. A. Holloway, *Lagrange*. P. M. Calhoun, *Knoxville*. T. Amis & D. W. Patman, *Lexington*. J. Hollingsworth, *Macon*. W. D. Taylor, *Union Hill*. J. W. Turner, *Pleasant Hill*. William Trice, *Thomaston*. Ezra McCrary, *Warrenton*. Prior Lewis, *Thomasville*. John Lassetter, *Vernon*. L. Peacock, *Henderson's*. V. D. Whatley, *Unionville*. T. C. Trice, *Mount Morne*. William M. Amos, *Greenville*. Jos. Stovall, *Aquilla*. George Leeves, *Milledgeville*. Wm. Garrett, *Cotton River*. Jesse Moore & John Hardie, *Irwinton*. A. G. Simmons, *Hickory Grove*. Wm. J. Parker, *Chenuba*. Jas. P. Ellis, *Pineville*. F. Haggard, *Athens*. A. M. Thompson, *Fort Valley*. Daniel O'Neel, *Fowlton*. John Applewhite, *Waynesboro'*. J. Wayne, *Cain's*. R. S Hamrick, *Carrollton*. David Smith, *Cool Spring*. Moses H. Denman, *Marietta*. J. Oates, *Mulberry Grove*. James w. Walker, *Marlboro'*. Edmund Dumas, *Johnstonville*. William Rowell, *Groversville*. Joel Colley, *Covington*. Isham Edwards, *Wilna*. Joseph Daniel, *Fish's*. Z. L. Boggs, *Hinesville*. Joshua S. Vann, *Blakely*. Abner Belcher, *Carlisle*. John Webb, *Lebanon*. Willis S. Farrell, M. G. *Summerfield*. Daniel B. Douglass, *Bainbridge*.

Alabama.—A. Keaton, *Belmont*. H. Dance & W. Bizzell, *Eutaw*. E. Bell, *Liberty Hill*. D. Gafford, *Greenville*. J. G. Walker, *Milton*. H. Williams, *Hasana*, J. Daniel, *Claiborne*. E. Daniel, *Church Hill*. John Bonds, *Clinton*. David Johnston, *Leighton*. Adam McCreary, *Brooklyn*. John McQueen, *Lowndesboro'*. Wm. Talley, *Mount Moriah*. G. Hering, *Clayton*. G. w. Jeter, *Pint Lala*. Bartley Upchurch, *Benevola*. William Crutcher, *Huntsville*. Wm. H. Cook and H'y Petty, *Pickensville*. Seaborn Hamrick, *Plantersville*. James S. Morgan, *Dayton*. Rufus Daniel, *Jameston*. Wm. Powell, *Youngsville*. R. w. Carlisle, *Mount Hickory*. J. H. Holloway, *Hazel Green*. William Grubbs, *Louisville*. Henry Adams, *Mount Willing*. Joel H. Chambless, *Loweville*. Elliot Thomas, *Williamston*. F. Pickett, *China Grove*. John M. Pearson, *Dadeville*. John Brown, *Salem*. Hazael Littlefield, *Ten Islands*. John w. Pellum, *Franklin*. John Harrell, *Missouri*. Josiah M. Lauderdale, *Athens*. Wm. Thomas, *Gainer's Store*. James Gray, *Cuseta*. E. M. Amos, *Midway*. Jos. Holloway, *Activity*. K. B. Stallings, *Livingston*. Jos. Jones, *Suggsville*. Nathan Amason, *Sumterville*. J. B. Thorne, *Intercourse*. D. K. Thomas, *Fullesville*. Joseph Soles, *Farmersville*. Luke Haynie, and Benj. Lloyd, *Wetumpka*. A. J. Coleman, *Providence*. Jesse Taylor, *Auburn*.

Tennessee—Michael Burkhalter, *Cheeksville*. Solomon Ruth, *Wesley*. William Croom, *Jackson*. William S. Smith, *Winchester*. Thomas Hill, *Sevierville*. William Spencer, *Lynchburg*. C. T. Echols, *Mifflin*. Aaron Tison, *Medon*. George Turner, *Waverly*. Abner Steed, *Mulberry*. Henry Randolph, *Snodysville*. Pleasant A. Witt, *Cheek's ✕ Roads*. Wm. McBee, *Old Town Creek*. Robert Gregory, *Carouth's ✕ Roads*. John Scallorn, *Shady Grove*. A. Burroughs, *Moore's ✕ Roads*. Evan Davis, *Grape Spring*. Joshua Yeats, *Shelbyville*. James Shelton, *Portersville*. Shadrach Mustain, *Lewisburg*.

Mississippi.—Worsham Mann, *Columbus*. William Huddleston, *Thomaston*. Nathan Tims, *Kosciusko*. Simpson Parks, *Lexington*. Charles Hodges, *Cotton Gin Port*. Mark Prewett, *Aberdeen*. Wm. Ringo, *Hamilton*. James M. Wilcox, *Louisville*. Edm'd Beeman, *Macon*. John Erwin, *Linkhorne*. Herbert D. Buckham, *Pontotoc*. William Davis, *Houston*. C. Nichols, *Stump Bridge*. Wooten Hill, *Cooksville*. John Davidson, *Carrollton*. Thomas Mathews, *Black Hawk*. James Lee, *Beatie's Bluff*. James T. S. Cockerham, *Grub Springs*. James Crawley, *Minghoma*. Alfred Ellis, *Waverley*. Joseph Edwards, *New Albany*. Amos Granberry, *Carlile's Mills*.

Florida.—Hartwell Watkins, *Monticello*.

Louisiana.—Eli Headen, *Marburyville*. Thos. Paxton, *Greensboro'*.

Missouri.—Joel Ferguson, *Jackson*.

Arkansas.—John Hart, *Saline*.

Illinois.—Thomas w. Martin, *East Nelson*.

Ohio.—John B. Moses, *Germanton*.

Kentucky.—Levi B. Hunt, *Manchester*. Washington Watts, *Corneliusville*. Levi Lancaster, *Canton*.

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THE PRIMITIVE BAPTIST.

EDITED BY PRIMITIVE (OR OLD SCHOOL) BAPTISTS.

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TARBOROUGH, NORTH CAROLINA,

"Come out of Her, my People."

VOL. 8. SATURDAY, JULY 8, 1843. No. 13.

COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

A BASKET OF FRAGMENTS,

For the Children.

WRITTEN BY JOSHUA LAWRENCE, 1833.

PART VII.

On the Atonement made by Jesus Christ for sinners.

(continued from last No.)

Now let us have a text to help us a little: Titus, 2—14: who (Jesus) gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. Now I say Christ gave himself for us, first in covenant engagement before the world began; and the us, in this text, I understand the whole church of God, including those that had gone to heaven before he came, and those that should go to the end of the world; and then he gave himself actually in time according to bargain, on the cross of his sufferings to make an atonement, or to redeem them from all iniquity. And this was done that he might purify unto himself a peculiar people, without which atonement, or ransom price, he had no right to purify a single sinner. Hence the atonement to redeem and the work of God's Spirit to purify go parallel in person and number, no more nor no less; not one that is not redeemed, is not purified; and not one that is redeemed, but what shall be purified; for this was the end and design; for if all are redeemed, where is the peculiarity of this people?

This text, I think, goes far to prove a personal and special atonement; this text further proves Christ's voluntary consent to make an atonement, or to pay the ransom price of our redemption; and if so, where is the injustice to make him suffer for our sins, when he so agrees to do before sin was committed? And I think, had he not consented so to do, the world would not have been created; but that Christ agreeing to give himself for us (foreseeing we should fall) in the covenant, or bargained agreement, God on this foundation stone (the covenant) created the world; and unless you should think I speak at random about a covenant, or bargained agreement, let me give you a text that will make it as plain as the nose on your face. 1 Corinthians 6—20: For ye are bought with a price. 7—23: ye are bought with a price. What is that price, and who is the payer? 1 Peter, 1—18: For as much as you know that you were not redeemed with silver and gold; what then? 19th verse: But with the precious blood of Christ, as a Lamb without blemish and without spot.

Now let us drive the nail to the head—verse 20: who verily was foreordained before the foundation of the world, but was made manifest in these last times for you. You here must shut your eyes if you can't see a bargain, a covenant, or an agreement; for how can a thing be bought without a bargain, and how can a price be paid unless first an agreement on the price, and the property sold and bought specified and particularised, to be exchanged from the seller to the buyer? So then in the text we see God the Father is the seller, whose right sinners were by creation. Christ, the buyer, the price agreed upon and price paid, the precious blood of Christ; the property sold at that price, us sinners, lost

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sinners, hell deserving sinners, polluted sinners, condemned sinners, sinners in bondage to law, lust, satan, and subject every moment we live to the wrath of God. And the last verse carries us to the date of the bargain or agreement, before the foundation of the world; and also when the price agreed upon was to be paid, manifest in these last times for you; and these words last times mean in the latter part of the Jewish dispensation, that Christ paid the price. Therefore it is said, in the fulness of the time, that is at the agreed time, God sent forth his Son to redeem them that were under the law.

Again: Hebrews, 13—20: Now the God of peace, that brought again from the dead our Lord Jesus Christ, that great shepherd of the sheep, through the blood of the everlasting covenant; (or bargain or agreement.) Whoever shed blood to confirm a covenant or bargain, but Jesus Christ? Then the covenant between the Father and the Son is an everlasting bargain; for, says God, my covenant shall stand fast with him—the covenant of peace was between them both, the covenant which was confirmed before of God in Christ, &c. &c. for I need not multiply proofs where a thing is so plain in scripture. Now here in this covenant, by God's foreknowledge, was Christ foreordained to make an atonement for sinners; here Christ consented and gave himself for us to redeem us from iniquity; here grace was given us in him before the world began, on his consent to make an atonement for the sins of man; here it was that the Lord sware and will not repent, that he should be a priest forever after the order of Melchisedec; here it was that we were chosen in Christ before the world began; here it was that we were predestinated to the image of his Son, to be called, justified and glorified; here it was that we were ordained to eternal life, and appointed to obtain salvation by Jesus Christ; here it was that our names were written in the Lamb's book of life; here the kingdom was prepared for us from the foundation of the world; here it was that God gave his Son power over all flesh, to give eternal life to as many as the Father gave him; here God promised the Son that if he would make an atoneme. t he should see the travel of his soul and be satisfied.

In a word, in this covenant, before the world began, the foundation stone was chosen and laid, and the balance also chosen to be lively stones, to be built up a spiritual church, to offer up spiritual sacrifices to God; yea, all things as to creation and redemption's work, here before the foundation of the world, it was finished, settled and sworn to, sealed and established, as unchangeable as the throne of God. And the great wheel of providence is turning in all its movements to put on the cap stone.

Then the justness of Jesus' dying for sinners arises first, from his own voluntary consent as he says: I have power to lay down my life, I have power to take it again, and no man taketh it from me; I lay it down of myself. Secondly, in God's accepting it, or an atonement by the hands of Jesus Christ instead of the sinner; because this was the plan on which the world was created, for it is older than the world, and the law which was given after the world began could not disannul this covenant or destroy this bargain, no more than a law made after a constitution can destroy a constitution. God had a right to hold his Son to the bargain and force him to comply, though force was not necessary for he had love enough for his church, his bride, to do it without; he had in this covenant espoused his church, his bride and therefore was bound. Thirdly, because, if I understond the meaning of the word and nature of espousals according to scripture use, it was a bargain or marriage agreement, by two parties, to betroth, or make an affiance with; or, in other and plainer words, for parents, guardians or friends, to make a bargain for a young man and woman while in youth, that when come to sufficient age should be married or become man and wife.

So Joseph was espoused to Mary, the mother of Jesus. And generally on that day the espoused bridegroom gave to his intended bride some present, that if she should remain virtuous, &c. this should be a token of his faithfulness to comply or marry her, at some future time, but if she did not, he was at his liberty. So Joseph had a mind to put away Mary privily, or not to marry her, though espoused to her because she was found to be with child before they were married; and Joseph it seems would not have married her, had it not have been for the warning of the angel; yet he might if he chose have married her although in the fix he did. Thus Abraham chose and betrothed in his own mind Rebecca for Isaac; thus Rebecca chose and betrothed in her own mind one of the

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daughters of Laban for her Jacob; thus God the Father chose and betrothed, in his own divine mind and foreknowledge, some sinners to be a bride for his Son Jesus Christ in the covenant of grace, in which he gave her as a token of his faithfulness the greatest present ever given to an espoused bride; as it is written: he gave himself for us to redeem us from all iniquity. This was a token of his love and faithfulness when he espoused the church, that he fully intended to marry her in time and eternity. Here God the Father also gave her a dowry, grace in him before the world began.

Now if the betrothed bride played the whore, or involved herself in debt while thus espoused, and the young man was still willing and would take her to wife under all these circumstances, where is the injustice to compel him to pay all his wife's debts, since all was foreknown and well known before the marriage rites were solemnized? I see none. So Jesus Christ espoused his church in covenant contract. In the fall of Adam she played the whore and involved herself deep in debt to law and justice, and became by nature a woman of wrath, a woman that Christ might, like Joseph, have put away; yet he had espoused her, and blessed be his holy name, he had no mind to put her away for her bad conduct, but remained faithful to take her notwithstanding all, and under all her debts and misdemeanors; and the twain says God, shall be one flesh. Thus Christ became bound for the church, to pay her debts and take all her dishonor on himself; and paid down his own soul for her soul, blood for blood, life for life, just for unjust; suffered her law curse, paid the penalty, paid obedience ts the precepts, and opened the crimson fountain from his own heart for her to wash her black soul in and make it white in his blood; and thus to present to himself a glorious church, without spot or wrinkle, or any such thing.

Oh, Christians, love your dear husband and obey him at all times and in all places, because he has done much for you and loved you much; his groans in the garden on the cold ground, his exclamations on the cross, my God, my God, show it; much less, look at his bloody cheeks and face, from the piercing thorns in his mock crown; see the blood trickling off his elbows from the nails in his hands; behold the crimson, life giving drops, gently falling from his heels from the nails in his feet; and above all, only cast up your eyes to his side and see the red current flowing to the last drop, mingled with water running down his side, thighs, legs, and see it fall in a puddle at the foot of the cross. Look on, gaze, wonder, and adore; love, praise, and give thanks to God and the Lamb, for such love, such wondrous love as this, written in blood, groans, agony and death. Here read your pardon, your peace with God, your satisfaction for sin, your reconciliation, your atonement to the full; for the blood of Jesus Christ his Son cleanses from all sin. We have redemption through his blood, the forgiveness of sins; they have washed their robes and made them white in the blood of the Lamb. He made peace through the blood of his cross, and by this blood you that were afar off are made nigh to God. Here in this and by this man Jesus Christ we have received the atonement, all for the love he bore his worthless bride; he paid her debts as, says Paul: who loved me and gave himself for me.

Where, then, is the injustice to punish Christ for the sins of his bride, or to accept at the hand of Christ an atonement for sin instead of sinners; since in the eye of law and justice if the husband pays the debt contracted by the wife, it is just as good, as lawful and as just as if the wife had paid it out of her own pocket, and she just as clear in eye of the law and equally freed from further demand? So, then, if the Son shall make you free you shall be free indeed. The Son of man has by this means power on earth to forgive sins; there is no condemnation to them which are in Christ Jesus; ye are not under the law, but under grace, or liberty of the gospel.

Fourthly—Hebrews, 7—22: By so much was Jesus made surety of a better testament. This word testament has in scripture sense the same meaning as the word covenant; hence the old testament is called the first covenant or first testament, and the new testament the new covenant that God would make in those days with the house of Israel, or a better covenant established upon better promises. The old one or first testament is ready to vanish away, or has vanished away, to give place to the new one, the gospel dispensation, with all its blessings, and not conditional but absolute promises; yea, and amen to the glory of God by us. And this word surety in the text, seems to me in its original meaning to signify, to help the necessities,

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or to draw near to help; and in the text, Christ is said to be surety of a better testament, or covenant, which in scripture use is the same meaning.

Then if Christ became surety, (or security, as we in modern language call it,) when or at what time did this transaction of suretyship take place by Christ? Now a creditor may refuse payment at the hands of the security, so might God at the hands of his Son, and still hold the debtor bound. Then Christ could not pay the debt of Abel, unless he had been surety before that time. So it would seem he was or did become surety before the world began, or how a Lamb slain from the foundation of the world? or how set up from everlasting, or ever the earth was? or how their names written in the Lamb's book of life from the foundation of the world? or how grace given us in him before the world began? or how chosen in him before the world was founded? or how verily foreordained before the foundation of the world, but to be made manifest in the last times.

Then from all these evidences and many more that could be adduced, we are plainly shown the testament (or covenant) was made before the world began; and that in that bargained agreement Christ did then and there agree to become surety in the covenant that is said to be between them both; surety for his people, surety for all the Father was pleased to give him, that they might not be lost but raised up at the last day; to give him that he might give them eternal life; to give them grace and glory. I will give you my views of this suretyship of Jesus Christ to this testament, in plain and familiar words: it being the mind and will of Almighty God to create a world and to people it with beings called men, and make them lords of creation, he foresaw the effect and end of this work of almighty power and the ruinous state of man after the creation by the fall, and the wrath and misery to which he would expose himself by his disobedience; upon which points the scriptures I have quoted on God's foreknowledge plainly prove. God thus foreseeing, and well & minutely beholding every person, with all the various circumstances attending their whole life, that should exist from the beginning of the world to the end thereof, saw all lost, forever lost, helpless, blind, naked, dead, wretched, unrighteous: yea, damned under the penalty of law, unable to redeem themselves or ransom their brother.

Now, shall the mighty, the Almighty God of mercy, power, love, grace, kindness, goodness and compassion, by this one act of his will and mighty power, push a world of sinners into existence to be miserable for ever; when he knew at the same time that this act of his sovereign power against which they could make no provision nor resistance, must make so many millions eternally miserable? How can it be consistent with a being of infinite benevolence thus to do? Does he or can he delight in the misery and wo of his creatures? I answer, no. Here we come to the all important point: God foresees the beginning, middle, and end of creation; now shall he by almighty power make the world or not, when he foresees by infinite knowledge all will be lost? I answer here, on a foresight almighty power would in my opinion have held back, had not Jesus Christ, the second person in the divine trinity, have stept forward and offered his suretyship voluntarily to stand for the creation of man; that if he fell or contracted the debt of death and rendered himself unable to pay, or in other words became insolvent, he would pay the debt himself; thus the covenant between the Father and the Son.

Nor do I think that the Holy Spirit was any less concerned in this grand transaction than the Father and Son; but that he also, that if man should fall that he would sanctify and restore him thereby to perfect holiness and divine favor. Hence there are three that bare record in heaven, the Father, the Word, and Holy Ghost—called a Ghost, because the Spirit of God cannot be seen. In this suretyship it was that Christ gave himself for us, to redeem us from all iniquity, to be a ransom, to be an atonement. Here it was that God swore he should be a priest forever, after the order of Melchisedec; here he promised him he should see the travel of his soul & be satisfied; here he gave him his people, and power to give eternal life to as many as he did give him; here it was that the bargain was made and the price set, the Saviour's blood as the price of redemption.

In a word, here before the world began, or almighty power consented to act or push into being a world of sinners, Jesus became surety to this bargain, covenant, agreement, or testament, to pay the debt of man's bankruptcy, and the Spirit to purify them; then when the whole trinity had agreed on the plan of creation, redemption and regeneration, with all the train of

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concomitants to these three belonging, then immediately the omnipotent arm of the first person in the trinity, called the Father, because he is the author of all things, proceeded to comply with his part of the bargain, that was to make the world, &c. and finished his works and rested the seventh day from all his labor. Then in the fulness of the time the Saviour, or Word, the second person came, to redeem or atone for the sins of the world, and so fulfil his part of the covenant contract, or his suretyship; as he said in his day, my Father worketh hitherto, and I work—or as much as if he had said, my Father has done his work, and now I am doing mine. Jesus when he went away said he would send the Holy Spirit to do his work; and what was his part of the work? to con- the world of sin, of righteousness, and of judgment; or, in other words, to sanctify, purify, and prepare a sinner for heaven. Here you see the whole scheme is of grace; here you see all things of God and of his providing; here you see, in the plan of salvation, God beginning, middle and end. There is a plenty of scripture to prove all this, but I am so far exceeding my limits I must forbear to quote.

Now to return to the argument—it cannot be unjust to compel a man that is security for another to pay the debt, if the debtor falls through, because the act of suretyship is voluntary; and it was on the basis of the security that the debt was contracted, the bargain made, and right of property changed. So, equally so, there there could be no injustice in God the Father's compelling his Son to die for the sins of sinners; nor is there any injustice in a creditor's receiving his money from the hands of the security instead of the debtor, since both are equally bound. So, equally so, there could be no injustice in God the Father's receiving satisfaction, or atonement, for our sins at the hands of Christ, who was surety for us, instead of us sinners the debtors. And as soon as the bargain was made and suretyship ratified, the right of the bargained property changed on condition of payment; but as soon as Jesus paid the bond and took it in, the right of the property was confirmed.

Now see how plain God the Father acknowledges this tranfer of sinners to his Son, hear: If thy children transgress my law—not my children, but thy children. Again: thy people shall be willing in the day of thy power. Again: I will contend with him that contendeth with thee, and will save thy children. Here in these three scriptures and many more, God the Father, whose right man was by creation, acknowledges the right of Christ to the property, or to sinners, or to his church; which right of Christ is the right of suretyship, having paid the debt and taken in the bond. Now then the Son of man has power on earth to forgive sins, and this power arises from his suretyship; for you know when a security pays a debt and takes in the bond from the creditor, he has all in his own power, and may forgive the debtor or give the debtor his bond; then all is settled.

Then sinners look to Jesus the great surety of the world's creation, and for as much as you have got nothing to pay, beg his forgiveness of the whole debt; he has on these terms forgiven thousands and millions, yea, forgiven them the whole debt; and surrendered up to them the bond. Then law, justice, creditor, security, and debtor are satisfied. So, equally so, God the Father the creditor, Christ the surety, the sinner the debtor to law & justice, the Saviour's blood the price, satisfies all. When the Holy Spirit puts the evidence of pardon in the sinner's bosom, all are satisfied through this sufficient and great atonement made by Christ; and no injury arises, injustice done no where, either to God the Father, Christ, law, justice, or the sinner; all are satisfied and harmonise, and a sinner saved in the Lord with an everlasting salvation. And that by this atonement of Jesus Christ, law is honored and justice satisfied as much and as well, as if the sinner had made atonement himself, and no injustice done no where by the gospel plan.

Believing I have cleared this point satisfactorily to any man, that will compare it with the scriptures, I proceed further. Now if there be one sinner for whom Christ did not become surety, it would not be justice to compel him to make an atonement for that man, because he had not voluntarily consented to be that man's surety, or signed the bond; it would be forgery to put his name there without consent, and in the presence of a witness, which witness is the Holy Ghost. Then according to the doctrine of a general or a universal atonement, Christ must be surety for all sinners from the beginning to the end of the world; then if so, he made an atonement for all mankind when he died, for it

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was his suretyship that bound him; then it follows of course, that when he died on the cross, he paid all men's debts and took in the bonds of all sinners, and now holds them in his own hands as good against all sinners, and has it in his power to give up Tom his bond, but to sue Dick for the payment of his and cast him in prison until he makes payment.

Now I don't see that this part of the atonement, or payment of Dick's debt by the security, answers any purpose at all; if the security will not forgive Dick his debt, why pay it? for Dick might as well suffer the law and be cast into prison by the first creditor as the security, since he is as unable to pay the one as the other. I therefore, cannot see why or wherefore Christ should be surety or die for the sins of one man he did not intend to forgive or save finally; for it seems to me to be vain for him to die for a sinner, and that sinner not receive the benefits of his death; since the grand design of his death was to make an atonement for sinners, and was as sufficient for the one as the other.

Then you must in the next place take this ground, that he made an atonement for all mankind, but that that atonement was conditional, or on the proviso they would repent, or apply to him for their pardon, or believe on him and thereby receive their pardon; then this makes the atonement universal and conditional both; for if the atonement is universal then all debts are paid, or all the sins that ever were or will be committed was atoned for at Christ's death; because he bore them in his own body on the tree. Now tell me, if this be the truth, how any man can be condemned by law or in justice for the same sins that Christ has been cursed for in his own person, for and in behalf of the sinner? For surely justice will not kill Christ for the sinner, or in room of the sinner, or make the surety and debtor both pay him. No, you would say, this was unjust for God the creditor to receive payment at the hands of the debtor and surety both; for this would be making Christ and the sinner both suffer for the same sins. This you can't believe, for then no man could be saved.

But, sir, here is the mistake in this doctrine, in putting the work of conversion, or regeneration, in connection, or conditional, or for the work of redemption; the reason is this, redemption or atonement is the work of Christ; regeneration is the work of a separate person, even the spirit of God. The work of atonement is to pay the debts of sinners, and the work of the Spirit is to prepare them for glory; for scripture tells us, Christ was made of a woman, made under the law to redeem them that were under the law. Then if he redeemed all mankind from under the law, by the atonement, how are they condemned? You must say, for the same sins for which Jesus died, or because they would not comply with the condition, repent and believe; one of the two you are forced to choose, now which will you choose? If you say for the sins for which Christ died, I say this is unjust, for the surety and debtor both to pay the creditor, because it is double payment. I say again then, on this scale God at some future time may demand payment of the saints in heaven, and cast them into hell if they don't pay, although he has received the atonement at the hands of Jesus Christ, if he demands of sinners a payment for the same debt: but this cannot be, for the Judge of all the earth will do right.

The price or atonement was fixed and agreed on by him, and paid by the Son according to agreement; and both parties are equally immutable, and therefore the one atonement is complete for all for whom it was made, if made at all; then all are redeemed from under the curse of the law. And where there is no law, or where a man is not under a law, he cannot be condemned by that law, or there is no transgression. If you say, that the atonement is general, or universal, or sufficient for all mankind, but the reason why some are benefitted by it and not others, is, because they comply with the condition, repent and believe, and others do not, nor will not; then I answer, the atonement made by Jesus Christ is almost and altogether an uncertainty; for then it must rest on the basis of a sinner's free will to repent and believe, to make the atonement a certainty, or available for any. And on this scale Christ might have wholly died in vain, and the promise of God to him in his suretyship not have been true, which said, he shall see of the travel of his soul and be satisfied; or, thou shalt be my salvation to the ends of the earth; or, that I will contend with him that contendeth with thee, and will save thy children; or, that the pleasure of the Lord shall prosper in his hands; or, that he shall save his people from their sins.

But suppose his people have not this free

will to repent and believe, to make this conditional atonement effectual, which the whole tenor of scripture shows they have not? then the promise will not be true, that he shall save his people from their sins, without sovereign and absolute power gives them this will, and saves them in the day of this power by this atonement. So then there is no such thing as conditional atonement, for a man must be under the law or not under it; if under it, then condemned without an atonement: if the atonement is paid, then not under it. So then, what is to be understood by redeeming from under the law is, making the atonement or satisfaction for sin; which is the work of Christ, and not the work of the Spirit in converting the soul. Thus men are redeemed from under the law, or their sins atoned for, before they are converted or born again; because Christ's work is finished, but the work of the Spirit is not yet completed on thousands, and Christ dieth no more; when he died, he died unto sin once to make this atonement, and finished his work. So that all atonement is made that will be made for sinners, henceforth and forever; so that all that are redeemed are already redeemed, or atoned for, before converted; and if there are any not redeemed, they will never be redeemed, because the work of conversion is not to redeem but to sanctify, purify and apply the atonement, and thus prepare the sinner for heaven.

Now, then, there remains one more thing on atonement worthy of consideration, and that is, the contention about a general, or universal or sufficient atonement for all mankind, yet special in its application by the Spirit of God; in plainer words, Christ made an atonement for all the sins of mankind, yet the Spirit of God will not apply it to but a part, a few, and the rest are lost, although their sins are atoned for. What a farce is such a doctrine, for reasons I will show you. Does not the scripture tell us that the Father, the Word, which is Christ, and the Holy Ghost, are one? If so, then one in union but three in person, or trinity; one in nature, or essence; if so, one in will, one in love, one in power, one in goodness, truth and holiness, &c. If so, then Jesus Christ, partaking of the same nature or divine essence with the Father, must necessarily love the same, will the same, and choose the same objects to salvation his Father did; because the same causes will produce the same effect. So that Christ wills the salvation of the same people his Father did, then Christ gave himself in covenant as surety to redeem or make an atonement for those his Father chose in him, or appointed to salvation by him, and no more; because he could not go one beyond, nor stop one short, having the same essence with the Father.

Then as the Father willed certain persons should not be lost, but be raised up at the last day, so Christ willed the same and gave himself for the same persons, to redeem them from all iniquity, and present them at the last day without spot, or wrinkle, or any such thing, to himself a glorious church. So, certainly so, if the Spirit of God be one with the Father and Son, and partaker of the same nature and divine essence with the Father and the Son, he must necessarily will the salvation of the same persons, love the same persons, choose the same persons to be saved and called, that the Father and Son doth; for the same cause same effect. So then, if God the Father willed the salvation of the whole world of sinners, the Son willed it too, and of course made an atonement for the whole world; since without that atonement the world could not be saved. How then comes it to pass, that the Holy Spirit does not make the application to the whole world, since he is under the necessity of willing the same the Father and the Son wills? can you tell?

The truth is, that this doctrine of general atonement and special application is, perhaps, as great a piece of imagination as was ever hatched in the head of a Fuller; for you are forced to say, that the works of the sinner must be the reason, since the Father, Son and Spirit will the same thing as God, one and three. No other ground you can take, and if you take this, then the application of the atonement is conditional, dependant on the exertions of the sinner against which the whole tenor of scripture runs; such as: I will put my law in their hearts and in their minds will I write them—By grace ye are saved, not of works—Not by works of righteousness which we have done, but according to his mercy he saved us—He has saved us and called us, not according to our works, but according to his own purpose and grace given us in Christ before the world began, &c. &c. Indeed, on this point I might in great part transcribe the Bible, for the application of the atonement is the gift of God, since faith is the gift of God; and the

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atonement must and is applied to children, which must be the gift of God, and a sovereign act free and unasked for. Think and meditate on the above ideas, and compare with scripture.

Again: If Christ redeemed all mankind from under the law, and made an atonement for all mankind, surely the law has no further power over them, because their debt of sins is paid. And can you tell how they again get under the law, that is, under the curse of the law, since there must be other sins to bring them under the law besides those atoned for by Christ? For, for these he has atoned for they could not be condemned, because the law cursed Christ for those sins in their room and stead, and as surety he paid their debts. Then you are forced to say, because they do not believe in Christ, who made the atonement for them, and that unbelief is the condemning sin of the world. This is false doctrine, as these scriptures with others will show: By one man's disobedience many were made sinners, by the offence of one, judgment came on all men to condemnation: by one man sin entered the world and death by sin, and we are by nature the children of wrath even as others; I was shapen in iniquity and in sin did my mother conceive, &c.

So then the scriptures show us that Adam's sin was the sin that condemned the world, and not unbelief; and that men are condemned already, and will live and die in this condemnation, because they do not believe in Jesus Christ, the only way to be delivered from condemnation; and to believe they cannot, unless faith is given them, and this faith is a gift to God's elect, and therefore called the faith of God's elect, in contradistinction to all other faiths. Then it follows, that if Jesus made an atonement for all mankind and that it is special in its application by the Spirit, and that that special application is not to all the redeemed but to a part of the atoned for, such a speciality I do not believe, and I do believe such a doctrine little short of blasphemy; because it does not make an equality in the trinity, nor make the Spirit the same in will, love, and essence as the Father and Son.

And again: because the Spirit then does not make the application, as far as the remedy was provided, which would produce discord in the trinity; because Jesus might say to the Spirit, I have atoned for the sins of all mankind, and why will you not apply it when the remedy is at hand? and what could the Spirit, or you either, say to this? Then this doctrine of general atonement and special application is false, because it does not make the trinity one; for you must acknowledge, that that part of the atonement not applied avails nothing; why then did Jesus make it, when he knew by foreknowledge the Spirit would not apply it? It was not, working like a God.

This one single question, I think, if duly considered will answer all such ideas: Is the Father, Son, and Spirit, one? then the same person chosen, the same atoned for, the same applied to; because the design in the work of atonement is to save, so is the design in choice, so is the design in the application; so these three one, in all the several parts to save—the Father chooses, the Son redeems the sinner chosen, and the Spirit sanctifies the sinner atoned for. For the scripture tells us they were chosen through the sanctification of the Spirit and belief of the truth. If so, then chosen to be sanctified by the Spirit, the same persons chosen, and the belief of the truth, then chosen to believe the truth; and every body knows that knows what religion is, that it is by the operation of the Spirit through faith, that the atonement is applied to a sinner.

Then it is plain that the choice, the persons, the means, sanctification and belief of the truth, which includes the atonement, must be special; a special person chosen, a special atoner and atonement, a special sanctifier and sanctification, a special believer and a special faith, a belief of the truth. All which, I think, show plainly that the same person chosen is the same atoned for, and the same applied to by faith; then the trinity will be one and harmonize in the salvation of the same sinner, and each person of the trinity receive his share of the glory due for the salvation of the sinner.

Again: Let us suppose for a moment, that the atonement is universal, general, or sufficient for all mankind; then you must say, all men's debt of sin is paid, then of course God can have no demand against any man; and why? because Christ hath paid him all that sinners owed him, in their room and stead. And again: if Christ has done so, the law has no demand against them, and why? because the debt is paid, justice has no claim; and why? because it has received its due at the hands of Christ; then is the sinner free, except to the security who paid the debt, to him

he alone is bound, and under law and justice. So that if God should call on the sinner for payment he can answer, Christ paid you what I owed you; if law or justice should speak, the sinner may say hush your curses and threats, Christ paid you all, I only stand indebted to him as my security, he and he alone can sue me and cast me in prison; this is true.

Now, Sir, do you think that Christ paid the debt of one sinner he did not intend to forgive the debt to as security? I do not. What say you? If you say he did, I wish you to show your reason; and what will that be? why, you must say, he paid it for all but only forgives the debt to those that ask it and believe on him; the others he will not forgive, because they will not comply with these terms. Turn it which way you will, it will end here. Now, Sir, to convince you, let us quote scripture: by grace are ye saved thro' faith—not of works—the gift of God (both grace and faith.) To you it is not only given to believe on his name, &c. who believe according to the working of his mighty power. Faith is the gift of God. So then if faith be the gift of God, a sinner can't believe unless God is pleased to give him that gift, or work this faith in his heart by his power.

Now tell me, if you can, if an atonement be made for all mankind, why God does not give all mankind this gift, since this alone would save them? Why, your next resort must be, because they will not repent. Scripture: who is exalted to be a prince and Saviour, to give repentance and remission of sins. So that repentance is the gift of Christ as well as faith. If all are atoned for, why not give this repentance to all? can you tell? that the application and salvation may be as broad and long as the remedy, since nothing would be to do to save the whole world but for God to give them repentance and faith; for then follows remission of sins, if this atonement be made for all. Yet a special application of the atonement goes to say, God won't do so, although Christ has made the atonement ready. It says again, Christ is willing to save the whole world, and has made provision for it, yet God the Father, and God the Spirit are not willing, because they only apply it to part. What jargon, what discord this in trinity and unity! Only ask yourself, is Christ willing to save more sinners than the Spirit?

Again: Let me ask you a question: if Christ has made an atonement for all mankind, then for what does God send a man to hell? will you say for the very sins for which Christ died? No, you can't say so, that God punished our sins in Christ, and then will again punish them in us; that he cursed Christ and then will curse us; that he killed Christ, the just for us the unjust, and then will kill us; that Christ bore our sins in his own body, and that God will make us bear them too; and that when he (Christ) had by himself purged our sins, and then sat down at the right hand of God, yet God calls on us to purge or cleanse them too; or when he had laid our iniquities on Christ, and he bore the chastisement of our peace, that then he will lay them on us too. Now all this must be so, if there is an universal atonement and only a special application; because this special application sends the greater part to hell, although Christ has atoned for them; yet that atonement does them no good, for want of the application; so damned. Thus Christ was made a curse for them, and then they were cursed too; and damned for the same sins he was damned for. Now I cannot, for my soul, believe this; yet you see it is a fair result of that doctrine. Oh no, say you; we do not believe it neither; then what do you believe about it? why that they are damned for not believing the gospel; for the scripture says, he that believeth not, shall be damned.

And again: that they are condemned because they have not believed on the only begotten Son of God; and that this is condemnation, because light has come into the world, &c. Well if this be the case, them that are so unfortunate as to go to hell are much benefitted by Christ's death, for they will only have to suffer for one sin and that the sin of unbelief; but all the rest Christ suffered for, and made atonement for, which atonement means to make satisfaction for sin. So then it follows, and you can't get round it, that Christ has made satisfaction for all the sins of those in hell, except the sin of unbelief; and now those in hell are suffering the vengeance of eternal fire, to make satisfaction for that; or else you must say, because the sinner did not believe, God has charged his old sins on him and sent him to hell for them, tho' Christ made satisfaction for them when he died; but now the sinner suffers for them too—double payment, unjust, can't be so, I won't believe a word of it.

(to be continued.)

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THE PRIMITIVE BAPTIST.

SATURDAY, JULY 8, 1843.

FOR THE PRIMITIVE BAPTIST.

—

Goldville, Tallapoosa county, Ala.
June 5th, 1843.

Continued from page 205, *No.* 13, *vol.* 7.

The lord hath laid upon him the iniquity of us all. Isa. liii. 6. Thus you see that the iniquities of all his saints was laid upon him. I ask, how could the sins of all the children of God be laid upon him, (Christ,) other than by imputation? for in my conception, there were but two ways that he could become chargeable for the sins of his elect. One was by actual transgression, and the other, by covenant agreement. Well, of the former he was clear, for guile never was found in his mouth; and when he was reviled, he reviled not again. Hence I say, that he received them by covenant agreement.

And here let me remark, that infinite wisdom appointed the time and place, together with the circumstances and miraculous birth of the glorious Son of God: how he became poor, that we through his poverty might be made rich. Humanly speaking he was poorer than any of the sons of men, born in another man's house and buried in another man's grave, well might he say, that the foxes have holes, and the birds have nests, but the Son of Man hath not where to lay his head.

But as above remarked, infinite wisdom appointed the time when the God-man mediator should come in the likeness of sinful flesh and for sin, condemn sin in the flesh, that we might receive the righteousness of God in him. For it is written, when the fulness of the time was come, God sent forth his own Son, made of a woman, made under the law to redeem them that were under the law. Thus you see, that Christ was made of a woman, made under the law, and hence was subject to render perfect obedience to the divine law of his divine Father. This he done in all things I here see the great necessity of his being made under the law, in the likeness of sinful flesh, that he should be very God and very man united, being born of the virgin Mary under the law, he was in all points subject to render perfect obedience to the law, which humanly speaking he could not do; but the divinity being clothed upon by the humanity, he was abundantly able to render ample satisfaction to divine justice, and fulfil every jot and tittle of the law.

Right here, if you will suffer me to turn aside a little, I will tell you what a hobble I once was in, and how I got out of it. I read in the scripture that God was unchangeable, without variableness or shadow of turning. I also read of his sorrowing, mourning, weeping, and repenting. This, my brethren, was a great mystery, and a hard knot to untie. Indeed it was impossible for me to unravel it, and had it been left with me, poor Vach. would have remained in the dark till death. But God be thanked for his sweet and precious promises: If any man want wisdom, let him ask of God, who giveth liberally. In this case I found him as good as his promise, for I asked for light from a throne of grace and he gave me light. The mystery was thus explained to me. Jesus was the very God, clothed upon by the humanity; hence he was very God and very man united. The apostle, speaking of the divinity of Christ, said: All the fulness of the Godhead dwelt bodily in him. But the Godhead was vailed in the manhood, hence the humanity could weep over the grave of Lazarus, but the divinity wept not. The manhood repented that he had ever made man, but the Godhead repented not. The humanity could sorrow, mourn, and shed the sympathetic tear; but the divinity sorrowed not, mourned not, and hence was without variableness or shadow of turning.

But to return. Christ being very God and very man united, he was a proper, fit, and suitable character to make an offering for sin. This he done when he offered himself through the eternal spirit without spot unto God. Peter, speaking of his passive obedience, says: Who bare our sins in his own body on the tree. It is again said of him, that he bare the sins of many, and that he was pressed under them as a cart pressed with sheaves. Hence, my brethren, it is clear to my view, that the sins of his people were imputed to him, and that he bare them by imputation. We have a passage in 2 Cor. v. 18, 19, in point: And all things are of God, who hath reconciled us (the elect children) to himself by Jesus Christ, and hath given to us the ministry of reconciliation. To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them. And David also spoke of the

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blessedness of the man, to whom the Lord imputed not sin. Psa. xxxii. 2. Here then are characters to whom the Lord imputeth not sin; and it is as plain as the nose in your face, that it was their sins that Jesus bare in his body on the tree.

Turn if you please to the liii. c. Isa.: Surely he hath borne our griefs, and carried our sorrows, yet we did esteem him stricken. smitten of God and afflicted. The Lord hath laid upon him the iniquity of us all. Thus was the sword of justice levelled againt him, which demanded the sinner's life; but Christ becoming his surety by covenant agreement, the sword af justice was levelled against him, and under the weight of condemnation (which was due to his elect) he was pressed as a cart pressed with sheaves; and it was a vast ponderous load, under which he sweated as it were great drops of blood. But he was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him, and with his stripes we are healed. And a great and glorious healing was it for us He was brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth; and for the transgression of my people was he stricken, yet it pleased the Lord to bruise him; by his knowledge shall my righteous servant justify many, for he shall bear their iniquities.

Here you see that God the eternal Father speaks of God the eternal Son as his righteous servant, as the justifier of many by bearing their sins and iniquities, because he hath poured out his soul unto death and was numbered with the transgressors; and he bare the sins of many, and made intercession for the transgressors. Hear, if you please, infinite justice calling for the sword: Awake, O sword, against my shepherd and against the man that is my fellow, saith the Lord of hosts; smite the shepherd and the sheep shall be scattered. Thus was the sword of justice called to awake and smite the great shepherd of the sheep, the wrath of the divine Father was poured out upon the divine Son; hence he hath trodden the wine press of his Father's wrath alone, and in so doing put away sin by the sacrifice of sins, and made reconciliation for iniquity, and brought in (to the world) an everlasting righteousness. Thus he hath suffered, groaned, bled, and died for our offences, and rose again for our justification.

And let me here remark, that love, covenant love, was the moving cause. A text in point: Husbands love your wives, even as Christ also loved the church and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word, that he might present to himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish.

Peace be with all the Israel of God.

VACHAL D. WHATLEY.

P. S. All communications addressed to me should be directed to Goldville, Tallapoosa county, Alabama. *V. D. W.*

TO EDITORS PRIMITIVE BAPTIST.

Belmont, Sumter county, Ala.
10th May, '43.

VARIETY OF ANECDOTES, &c.

(*continued from last No.*)

I now became determinate, and resolved to withstand him; so that we continued until late, none interfering. At length there was a stop—the parson very abruptly commenced again on a new subject, and how he came to do it I don't know. Those personages alluded to had never been mentioned before, as I recollect. He introduced Jos. Lawrence and Tho. M—th, extolling the one and deprecating the other in extravagant terms; vilifying one, and extolling the other almost to the skies. After he had nearly run out, I commenced, and observing to him are you, sir, acquainted with those persons? O no, only from character. Well, sir, your informers are very incorrect, and no doubt they are actuated from base motives. Sir, I have the complete advantage, for I am personally acquainted with both. I have heard them preach frequently, particularly one, and have sat in council with them; and, sir, as to a gospel preacher, and strength and force of intellect, the comparison would be odious indeed. And why the disparity is so great, he can't, sir, compete and vie with him, if I may be admitted to enjoy my opinion. Though your favorite is a smart man, and he has great advantages both natural and acquired; this can be readily admitted, sir. I did once think, and do yet think, (unless a change has taken place latterly,) that he had never enjoyed a thorough renovation of spirit, that he is unacquainted with the pangs of the new birth, and the necessary changes con-

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stituting the new birth. Many, I am confident, are in this deplorable situation, preach as a lucrative trade, and have religion as a hobby horse to mount to preferment, popularity, and the accumulation of nasty filthy lucre, their primary sole object; and not for the good of souls indeed, no, far from it. And, sir, to be plain and candid sentimentally, and close the controversy, he your favorite is not worthy to stoop and unloose his shoes, or even to be his shoe black.

Thus ended the controversy, he never more opened his mouth as I recollect, and he still bears it in mind. I did not know but I had insulted the whole house, until we retired to bed up stairs; the parson being put into a little room below. As soon as they entered up stairs, they began to titter and laugh, and expressed themselves that they were glad indeed, that the arrogant, presumptuous, overbearing parson had now got his deserts fully.

Again: Going on to the "Pilgrim's Rest Association," I stayed at a brother's about five miles from the intended Association. Up rides a brother, and we soon became acquainted. He observed and said, "bro. K you don't know as much of the missionaries as I do." Very probably, bro. "I have been a tavern keeper for many years together, the missionaries made it a general practice to call on me, so that I had a fair opportunity of knowing them. He then related a number of anecdotes, all of which uncovered their filth. I will relate two only, as I am getting tedious. He observed and said, a man rode up having all the appearance of a gentleman sitting on a horse, looking about, called to the landlord for a drink of water. "Get down, get down, sir, and take something with it." After some time he dismounts, though very reluctantly apparently; came in, introducing himself as a missionary preacher. He invited him to the sideboard to help himself. He did so, and took a buck load. 'Twas not long before he observed, "your liquor is very good, sir, I must take another drink." Do, do, said the landlord. A little while after, of his own accord, he again replenished. A little while after, they both commenced gambling; 'twas not long before the landlord prudently quit playing, he was too great an adept, and that he would soon get all he possessed, so quitted him. In came a number of others at different times. He, the first one, was ready for them all. My impression has been, that several that came were well acquainted though they appeared to be strangers. This was an artifice, none could do any thing with the first, still successful. The bro. observed to him, "suppose we send out for, and have a collection and a night meeting" "Ah," said he, "I know what you are at; I am not fitting to preach to-night." He went off loaded with the poisonous stuff, and the bro. has never heard hair nor hide of him since.

Again: A missionary preacher was introduced to the bro. as a pious well-informed preacher. After staying a few days, he took his leave. Behold, as he went out of the door, the bro.'s little son observed to the pious gentleman, "Sir, your shirt sleeve is out of your pocket hole." "Hush, you impertinent fellow; what, to treat the gentleman in this sort, you mean fellow you." Sometime after, however, he had a particular call from home and wanted his fine shirt, for he had but one fine one, as he said. They made application to the trunk, where it was usually kept, a general search was made but no shirt to be found. The little boy's remark was now fully explained. No doubt the pious missionary made application to the trunk, hoping to find some of the needful; but being disappointed of money, he must needs compliment the trunk by taking the load of the shirt only.

Again: An old sister, said to be in her anger, spleen and virulence, wished she might never again see an old persecuted preacher. She was gratified, however, in her imprudent malicious wish, and was reluctantly and instantly struck blind, and so continues, 'tis presumed as an awful judgment.

Again: An advocate for the Temperance society presented a paper to a gentleman to sign, purporting to be in favor of "Temperance." The gentleman refused his signature. The one that held the obnoxious paper, observed to the gentleman, that if the people did not submit cheerfully to its adoption, they would reluctantly be compelled to join at the point of the bayonet. Twang! ha, ha, ha! This is coming to it at once, without further altercation, is it not? Your boasted threat, sir, we regard not; your folly will be seen to your utter shame and confusion. Before, sir, you could effect any thing of moment, the best blood of the United States I am confident, would flow as freely as the liquid, limpid stream from its fountain inexhaustible

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source. Your boasted ineffectual threat does not deter nor in the least intimidate; no, indeed, far from it; so persevere in your folly.

Brethren, I herewith send enclosed the Minutes of the "Bethel" Association. Two items of the report of the committee appointed to make a digest from the church letters, under the signature of Messrs. Dossey, Baptist, and Slay, arrest some attention. Bethlehem church—she professes to have the gospel preached in power, for which she expresses her thankfulness; it is by a Predestinarian though, not by a missionary—"but disapproves of all benevolent institutions." Here, beloved brethren, is a general sweep, a circumference including, and every part; no exception whatever. Is this correct, pray? Do you not know to the contrary? can you support the bold assertion? No, indeed, with all your possessed acquired ingenuity, what a palmed imposition and sophistry. What! the Predestinarians opposed to "all benevolent institutions!" No, sir, we highly approve of them when laudably conducted agreeably to the good Book. We are opposed, however, to the present artful schemes of the day to obtain, to embezzle by craft, money for designing priests, to the total neglect of the worthy needy poor, by begging and forming corrupt societies to aggrandize and promote proud, lazy, indolent, priests to live in pomp and splendor, to the neglect of the better part of mankind. Where is the scheme, where is the system, pray, that so inculcates, enforces true benevolence, as the Predestinarian plan? None, sirs, can compete with its benevolent sentiments. Every Christian, more or less, experiences it, by infusion of the holy unerring spirit. 'Tis a gift, and one among the many graces bestowed, and never can be wholly eradicated. And why? 'Tis the unalterable impress of omnipotence.

"We would advise said church with Christian affection, to read prayerfully the word of God, to see if these institutions are not in accordance with the spirit and tenor of the gospel; and likewise to read the third article of the constitution of this Association, and learn whether her avowed opposition to these institutions be not a direct violation of its primary objects, peace, happiness, and the extension of the Redeemer's kingdom."

We thank you for your advice, and presume we have long ere this been fully satisfied that the perverse, ruinous schemes of the day are a total perversion and incompatible with the tenor of the gospel; and are in contradistinction to its benevolent principle diffused, and that it has destroyed the peace and harmony of the churches throughout the United States and elsewhere, it has been destructive to good order. As to the Redeemer's kingdom, it is not to be retarded and frustrated by puny insignificant man; its extension will progress in spite of all united powers combined. And it is not to be hurried and forced into effect neither, this prerogative he has reserved exclusively to himself, and none dare assume the right; 'tis an exclusive prerogative, reserved to himself.

2nd item proposes, i. e. "Mount Pleasant has experienced a very unpleasant, yea, a painful time." Very true, indeed. Hundreds before have experienced the like, 'twas not a novel time by no means. Sirs, from whence did it all proceed? It can in truth be readily answered; it resulted from a *deviation* from the first *principle* she was ordained and constituted on, and contending for others not in accordance, the schemes of the day; so that the excluded ones, as you are pleased to term them, were entitled to the keys of the church. Did she enjoy her rightful privileges? No, indeed, sirs; a general sweep was made, depriving her of all the house, the church book, her constituted name, the spring, &c. and placed her reluctantly in the large uncomfortable house in open exposure, and would finally have extirpated from their origin, but adequate power was lamentably wanting.

Again: "Discord has agitated and rent her body, but excision has resulted in peace and concord amongst her present number." Discord is certain to be effected where union of sentiment is different, and in accordance with it discord will naturally ensue. And 'tis right it should, to draw the contrast by making the difference apparent; especially when rectitude and sound truth is assailed. Mark the impliable word, "excision." Brethren, what does it imply? Why, either distinction, final extinction, or total annihilation. No more, indeed; not even a vestige of her to be seen, dead and sunk in the vortex of infamy and oblivion. Hard fate, indeed. This may be the just inference, agreeably to the word used. Persons living at a distance would naturally infer and suppose, that it was actually as represented to be;

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but its nothing, however, like truth. She exists as a compact body and an orderly peaceable church, since she came out and separated from the missionaries; now tranquilly enjoys herself, and is a respectable member of "Zion's Res'" Association, of the same faith and order.

Again: "As the excluded members proscribed missionary effort and withdrew from the church, we accordingly approve of the final decision of the church in their exclusion." So ends the item, the black book. It was not the members alluded to that *proscribed*; they were only the effectual instrument. 'Twas the good Book that interfered and proscribed, setting the bounds, the prescribed definite boundary. They acted wisely and obediently in obeying the heavenly mandate to *come out* from amongst them, and they have experienced the happy effects since, to their joy and comfort; and we don't dispute your entire approbation to the decision of the church in their exclusion, if it might be termed an excommunication. You are in truth and verity, on the scale of rectitude, justice and equity, the excluded members, from the Primitive Predestinarian Baptists, both in doctrine and principle.

Again: A parson preached from Acts, 27 c. 44 verse, this is significant of the travel of the church, and he asserted that, man is a free agent, and quoted this scripture in support: "Behold, I stand at the door and knock." And certainly the Lord had the power, to burst open or break down the door, but that he would not. It was the creature's duty to open his heart, for the Lord was knocking for entrance. He then had reference to his text.

Again: The "Primitive Mount Pleasant" and Mount Pleasant churches, are about 50 or 60 yards apart only. When the missionaries took entire possession, the spring was an object indeed; the poor destitute Primitives were at a loss for water, though they had the offer of water about a quarter or more off. After progressing in building their house, they made a favorable discovery of unexpected water to their utter surprise, close by sufficiently near where they formerly had no expectation. In the meantime, however, the missionaries had made their boast, and threatened to enclose their spring and put it under a lock and key, depriving the Primitives of having access to their water. Be astonished, O ye inquisitive, Providence saved them of their intended trouble, for he interposed and it became thoroughly dry. I went to get me a drink, and found it to be as dry as a yard. I stood and wondered, at the uncommon display. I then enquired the reason, and was told of their unkind threat. I have been to it since, and found it still of no use; it was formerly peculiar water, and has been known by the oldest settlers to be a flush running spring for 24 or '5 years, and was never known before to be dry, but always affording a plenty!! 'Tis the Lord's doing, and it is marvellous to behold the wonderful display!

Again: When in North Carolina I was at the Cape Fear Association. A dandy from or about Fayetteville, preached on Sunday. After coming down from the stage, a gentleman, a Presbyterian observed to me that, that preacher was a honor to the Baptist denomination. Sir, in reply, you are much mistaken in your opinion; he in fact is a reflection, a disgrace indeed, to the Baptist society. He asked me why? I told him that his discourse was a borrowed, a stolen one; and my impression was, he had taken his discourse entirely from Dr. Scott, as many frequently do, and from the Village Sermons, &c. &c. Those dandy fellows are always "ready like Spivey's old leather apron," which brings to my recollection an incident that occurred at Pleasant Plains meeting house, North Carolina. A noted missionary preacher, now in N. C., who had previously loaned me a volume of the Village Sermons, preached; it was said to be a powerful sermon, indeed. That same day, or a few days after, he asked me privately, if I recollected the sermon, and some remarks he had made? I answered him I did. He wanted to know if I ever had heard the like before? I answered him I had seen it before, and told him where and when. He found that it was in the volume he had loaned me. He appeared to be confounded. 'Tis a missionary effort, however, to gain popularity. O, shame, shame, away with it; this is the way of dandy Jacks. Ha, ha, O, that you could be ashamed, indeed; you would quit your imposition on the unsuspecting, incautious, unwary public. Go to work for the future, and no doubt you will be liked in the laudable effort. And quit your erroneous lying preaching and shame the devil your master for once, and let them preach that can preach indeed, and can and will work too. A Paul, &c.

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were not ashamed to work and to administer to the wants and necessities of others when required. O, cursed brood, hide your impious unblushing fronts, stalking about deceiving the people with fictitious dead men's sermons, &c.

Again: A noted chieftain, a missionary preacher of Marengo county, loudly proclaimed to his extensive congregation, that all that were desirous to join the church, (missionary,) were now invited to come forward and give him their hand in token. A lady came forward, (who had formerly given in her evidence of faith to a church of the Primitive order and was cordially received, the ordinance of baptism for the present, however, was deferred, she never after, however, offered to comply with the requisite initiation,) and offered her hand of approbation to the one now graciously extended!! which caused the elated joyous preacher exultingly to exclaim, (she being exceedingly rich,) "Stop, Gabriel, stop, and don't blow the trumpet yet; no, not until both churches come together." The Primitive church is about 50 or 60 yards from the missionary church, had recently come out from among them, and were separated. One might suppose, if they did not know better, that the present mighty one, could stop Gabriel's rapid flight. If the ordinance of baptism, however, be deferred until the two churches come together, the probability is, the lady alluded to will continue where she now is, i. e. out of the pale of the church. 'Tis a church that knows her duty too well to be seduced by artifice and intrigue. May she continue stedfast in her former laudable resolve, and to be ever opposed to the present missionary operations; for they are corrupt and abominable in the abstract, their origin, the devil being its founder.

(*to be continued.*)

A. KEATON.

FOR THE PRIMITIVE BAPTIST.

The Times and Seasons for 1843. C. M.

Winter and spring, summer and fall,
The seasons roll around;
And call aloud to one and all,
That they be ready found.

Now eighteen forty-two is past,
And we are spared till now;
So time it runs away so fast,
We hardly can tell how.

Seed time and harvest never fail,
The seasons come and go;
The year rolls on and will prevail,
For time has told us so.

The wheels of time they roll along,
And like a torrent they
Sweep all before them, weak and strong;
And soon we're swept away.

Time by moments runs away,
Till soon the year is past;
At first the hour and then the day,
It steals away so fast.

Time is a space that God has given,
To mortals here below;
And in this time prepare for heaven,
And shun eternal wo.

We must repent and be forgiven,
Or must in torment lie;
We must be saved and dwell in heaven,
Or must forever die.

Now time it is a precious gift,
It never can be sold;
O think of time, of time how swift,
Its worth it can't be told.

Come, sinners, now O prize this gift,
The gift of time to you;
And think of time, of time how swift,
And say what will you do.

Now time & tide bring all things round,
As we are plainly taught;
And time it is most precious found,
It never can be bought.

BENJAMIN MAY.

Hickory Grove, Bibb county, Ga. Feb. 1, 1843.

FOR THE PRIMITIVE BAPTIST.

☞ Elder *L. B. Bennett* is expected to preach at Williams's m. h on Friday, 21st of July; 22nd and 23rd at Lawrence's; 24th, at Cross Roads—at night, in Tarborough; 25th; at Little Creek; 26th, at Flat Swamp; 27th, at Spring Green; 28th, at Log Chapel; 29th and 30th, at Deep Creek; Friday, 4th of August, at Primitive Potecasi; 5th and 6th, at South Quay; 8th, at Primitive Potecasi.

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THE PRIMITIVE BAPTIST.

EDITED BY PRIMITIVE (OR OLD SCHOOL) BAPTISTS.

Printed and Published by George Howard,

TARBOROUGH, NORTH CAROLINA,

"Come out of Her, my People."

VOL. 8. SATURDAY, JULY 22, 1843. No. 14.

COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

A BASKET OF FRAGMENTS,

For the Children.

WRITTEN BY JOSHUA LAWRENCE, 1833.

PART VII.

On the Atonement made by Jesus Christ for sinners.

(continued from last No.)

I have already in this piece shown you by scripture, that unbelief don't condemn men, but that they were condemned by Adam's sin. Then why shall he that don't believe be damned? because he is already by nature and practice in a damnable state, and because faith in Jesus Christ is the only way to get out of that damnable state, therefore he that believeth not is condemned already and the wrath of God abideth on him. So with all the rest of the scriptures of the same import, men are not damned for unbelief as one sin; they are damned for their sinful nature and practices. We were by nature the children of wrath; they that do such things, says Paul, as he had enumerated in Gallatians, seventeen different sins in number, yet unbelief is not among them, shall not inherit the kingdom of God. The whole tenor of scripture shows you, that it is sinful practices damns men, and not unbelief as one sin, or as the cause of damnation.

Can you find a man in the world that feels the guilt of unbelief on his conscience? No, it is the guilt of actual sins and not unbelief; and a guilty conscience is but the forerunner or the foreboder of hell; it is hell begun, and unless this fire is extinguished by the blood of Jesus Christ, that cleanses from all sin and guilt, it will burn in the lowest hell, where the worm of conscience will never die, nor the fire of God's wrathful vengeance and indignation against sin never be quenched to all eternity. Remember the guilt of Cain, of Lamech, and of Judas; hell begun here, to ease which Judas risks the future, leaps out of hell begun into hell that never ends; for conscience never dies no more than the soul, but follows the soul off of the dying bed into hell; and there lives with the soul forever, to sting it with the sense of an offended God and committed sin forever and ever. But to return to our former argument.

Now to prove this, take the following scriptures: Romans, 5—18: Therefore, as by the offence of one, (Adam is meant,) judgment came upon all men to condemnation—by one man sin entered into the world—by one man's disobedience many were made sinners. So that you can see clearly, that Adam's sin is by Paul pointed at as the cause of condemnation in men, and not every man's unbelief; for we came into the world under the sentence of condemnation by this one man's sin, conceived in sin, shapen in iniquity, and thus by nature children of wrath; and not so only for unbelief, or only damned for not believing the gospel, for we are in a damnable state, brought so by the fall of the first man having lost the image of God, the sentence of judgment is entered up against all.

Have another: John, 8—24: For if ye believe not that I am he, ye shall die in your sins. Here in this text you see men have sins in the plural, and that they die in those sins because they do not believe in Christ; so that their sins are one thing,

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and their unbelief keeps them in those sins. Then it is a fair conclusion, that if men have sins they are in a damnable state, without having reference to their individual unbelief as the whole cause of damnation. So then if a man goes to hell he will not only suffer for his unbelief, but for all the rest of his sins; for, says the text, ye shall die in your sins, not in your unbelief. Now it has been often said that unbelief is the condemning sin of the world, or the damning sin of the world; but, I think, Paul shows that Adam's sin was the sin that condemned all the world, and that brought death and damnation on the whole family of man, and not every man's individual unbelief.

And here I wish to digress a little from my argument, and suggest a few thoughts for wiser heads than mine; for I have been beating my brains for some days to know whether unbelief is sin or not. Mark, I don't say it is not, nor don't you be too hasty in saying it is; well weigh the matter from scripture, and not from your present or general received opinion. The reason why I have puzzled my head with it is, I cannot believe for my life that God will punish any man for the same sins he punished in Chris ; so if the doctrine of universal atonement be true, no man can be damned for the same sins for which Christ died, but for unbelief only, if my faith is right. And first, the word unbelief is not to be found in the Old Testament, if my memory serves me, and I think it does. The Old Testament is the book of the law, now what is sin? Sin, defined by Paul, is a transgression of the law. Is there any law saying, thou shalt believe the Lord thy God? Is there any law that says, thou shalt not disbelieve the Lord thy God? If no law, no transgression; for, says Paul, where there is no law there is no transgression. Then if unbelief is not found in the Old Testament, which is the book of the law, how can it be sin?

And again: Disobedience to a law is sin; as, says Paul: By one man's disobedience many were made sinners—so that disobedience to law is sin. Now is there any law against unbelief? If so, then it is sin and not until then, according to scripture. Is unbelief a disobedience to law, or not? Is there a sentence of law requiring or commanding faith, and a penalty annexed to such law, damnation if we do not believe? Think on this. Is there a command in the gospel? Oh yes, say you. Let us have it. Believe in the Lord Jesus and be saved. This is not a command, but direction to enquirers what to do to be saved. There is such an one as God commands men to repent; but not one, as I know of, that says God commands men to believe. If no command in law nor gospel, how is it sin? Think on this. Is faith, righteousness? No, for righteousness is an obedience to law, and faith is the substance of things hoped for, an evidence of things not seen—both defined by Paul. Well, sin is the opposite of righteousness, which is disobedience to law; and of course, unbelief is the opposite of faith. And if faith is not righteousness, how is unbelief sin? Think on this. Faith is a principle, and not an act: Who believe according to the working of his mighty power. Then men believe with a saving faith, by the working of the power of the spirit of God in their hearts.

And again: Now abideth faith, hope, charity—three abiding principles in the Christian heart; and every saint knows that to him it was given to believe, and that he could not believe when he pleased; and they know further, that they can't believe with that strength of faith they want when they please; if they could, they would never have any doubts. But whenever God's Spirit works that faith and feeling in their hearts, they find it easy to believe to the joy of their souls. Then unbelief is a principle the opposite of faith, always abiding in the heart of the unbeliever, so not an act; how then sin? Think on this.

Faith is God's gift, unbelief is the devil's gift; faith is wrought in the heart by God's Spirit, unbelief is wrought in the heart by the influence of the spirit of the devil. Faith is the way for a man to become righteous by the gospel and be saved; the gospel can't damn, for it has no death in it; it is, says Paul, the ministration of life; it is the law that damns, and therefore Paul calls it the ministration of death. Now to which of these does unbelief belong? Think on this. For it can't come from the gospel, nor can the gospel damn a man because he is an unbeliever; for it is the office of the gospel to justify and not to condemn, to save and not to damn, to make alive and not kill; then how is unbelief sin, if no gospel nor law against it? Think on this.

But I wish to push my enquiries further

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for my own satisfaction, for I can only by writing tie my mind down to this subject. If no law against unbelief, how sin? and if a principle, how sin, if no law against it, forbidding it? Now there is a text which says, whoso looketh on a woman to lust after her, hath committed adultery with her in his heart. Here the very principle is sin, and accounted the act; is this the case with unbelief? Is it sin, like lust? Think on it. I say no, because there is law which says, thou shalt not covet; and, says Paul, I should not have known lust, except the law had said, thou shalt not covet. But where in the law is there a phrase or sentence against unbelief; since the word is not, I don't think, in the Old Testament? Think on this. Then I must leave the law and the gospel, and hunt somewhere else; and that is, what is unbelief? Is it sin? If so, where, how and when, did it arise and come forth, that it should be so often mentioned in the New Testament?

Then what is sin? a transgression of law, the act of a creature. Where did sin come from? from heaven. Who was the first sinner? the devil. How do you prove that? because he beguiled Adam and Eve, who were second sinners, or first sinners on earth. How came the devil to sin? the devil could not have sinned, if he was under no law; for where there is no law, no transgression. What law was he under? I read it: When he bringeth his first begotten into the world he (God) said, let all the angels worship him. It was from this sentence of the law of heaven, revealed by the Holy Ghost, that Paul said he has given him (Christ) a name above every name, that at the name of Jesus every knee should bow, of things in heaven and things in earth. So here is a law for angels. Was the devil an angel? Read Revelations: The dragon and his angels fought. Read Jude and Peter: The angels which kept not their first estate, and hell is now their second estate; for hell was prepared for the devil and his angels, says Matthew, 25—41.

Now we come to the main point: How came he to sin, or even think of sinning in so holy a place as heaven, and he so holy too? Did he have no enticer to sin, no liar to deal with? No, the devil was the first liar; therefore, says Christ, he is a liar and the father; he is the first, head, and great grandfather of all liars; and when he tells one, it is of his own, original. Well then, how came he to sin? then first angels had law, and the violation of this law made them sinners. Then the first sin that ever was committed was the act of disobedience of an angel to law, this is I feel assured the truth, and that this is the original of sin; and until that act of disobedience was committed, there was no such a thing as sin, in heaven, earth, nor hell. Keep close to the scripture—no law, no sin. Sin is the transgression of law, not sin as a principle; sin is an act of disobedience to law, that turned angels out of heaven to hell, and turned holy angels into devils; and until this act of disobedience to law took place, there was no such being as a devil, altho' he did exist as an angel, yet until he sinned he was not a devil. It was then the act of disobedience to law that turned him to a devil; his own act, and not an act of God's.

Don't be tired, reader, for I mean to climb up to the very pinnacle to hunt out unbelief and its origin, as well as the origin of devils which I have given you. Let us read the law again: And when he bringeth the first begotten into the world, he said, let all the angels of God worship him, to him let every knee bow, &c. Now how comes the devil to think, or even have an inclination to violate this law? Where did so holy a being get the inclination or even the thought to do so, if sin did not exist somewhere? Remember, sin is a transgression of law, if so, it did not exist until the devil's act of disobedience; for it could not exist in principle to be sin, since sin is a transgression of law, so defined by Paul, and that act was to refuse to worship the Son of God. Then we will go to the law, to see what we can find out there.

When he bringeth his first begotten into the world. Now Jesus Christ is God's first begotten Son, the first born from the dead: This day have I begotten thee, &c. Now when did he (God) bring him into the world? Why say you, when he was born of Mary. Stop, sir, he was brought into the world before this; he was brought into the world by the ceremonial law; he was brought into the world by prophecy; he was brought into the world in promise, in the garden of Paradise—the seed of the woman—yea, he walked there; he was brought into the world when it was made, for—let us make man; by him all things were made, grace was given us in him before the foundatien of the world; glorify me, oh, my Father, with the glory

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I had with thee before the world was; in the beginning was the Word, and the Word was with God—the same was with God in the beginning—and that Word is Christ, for his name is called the Word of God.

So then, from all these scriptures you can see that Jesus was present when angels were made, and by him they were made; and that he was there with God at that time, walking among the ranks and new born host of heaven. And as soon as they all in glorious array stood up from their first nothing, before the mighty God of this host of holy beings and ministering spirits, exulting and clapping their golden wings for joy of creation, the mandate was sounded by the mighty God of worlds and beings, whose right it was to give laws to all: Let all the angels of God worship this, my Son; bow the knee, ye host of heaven, kiss the dust and this my Son, lest he be angry and ye perish from the way; fall down, ye shining ranks, worship at his feet, ye tallest seraphs, own and crown him Lord of all your praise, and honor him as my equal and partner of my throne and glory.

Now for the first cause of sin, the first motion that ever was felt in the bosom of any being; this you will say is getting to the pinnacle, sure enough. I am not afraid of my neck, as long as I hold fast to the ladder of the scriptures. What does the law say? the first begotten into the world; then this is Christ, in human form presented before the ranks of angels, and they commanded by God to worship him in that form. Oh, said the first thought of sin, who of us can stoop so low? how can such glorious spirits as we bow to clay, to dust and ashes? can we stoop so low to defile our silver, golden, glorious robes in the dust, to worship a creature in human form, in flesh and blood, the child of a woman? No, no, no, was the cry; a stoop too low, too degrading, for such shining beings as us. No, no, we will and are willing with all our hearts to worship God our maker, but not flesh and blood; this we cannot consent to.

Now remember the scripture, that Christ for the suffering of death was made a little lower than the angels, yet crowned with glory and honor; and this is the crown God has put on his head: Thy throne, oh God, is forever and ever. Then the worship of angels and men he is entitled to, as his crown of glory and honor. So you can see, that the superior as they thought themselves, higher in order, higher in dwelling place, higher in being—being only spirits without bodies, made to dwell and walk and minister about the courts of heaven—thus angels were made higher than men, and felt themselves insulted at the thought of bowing to Jesus in human form, as much as the prime minister of the Court of England would to worship the meanest beggar in England.

Here then, I shall set it down as my opinion, that self pride was the first sin, or principle of sin, that ever was hatched; and was the cause, the first cause of sin; and from this principle angels refused to worship God's first begotten, so transgressed the law and became sinners. Therefore, says the devil, now by experience Paul I know and Jesus I know; we know who thou art, the Christ of God; hast thou come hither to torment us before time? (that is, for our disobedience to thee in heaven) And they, the devils, knew him, and he commanded them to hold their peace. And this same cursed self-pride in the bosom of men to this day, keeps men too as well as the devils from bowing and worshipping the Son of God, and is the first cause of damnation in them. And oh, great God, how many thousands will be damned with this and by the influence of this principle!

I am not done climbing yet. How came some angels to sin, and others not? Can you tell? I will tell you. You read in scripture of elect angels; so then there are elect angels, as well as elect men, and they were elected in Christ as well as men; and they owe their standing and not falling to this election, or else they would have been where the others are; and therefore do they worship and praise Christ day and night in heaven, as you read in Revelations. Then if they worship Christ, as John tells us they do, they do obey the law of heaven, which said, let all the angels worship him; and therefore keep their first estate, and have not sinned, because they obey the law. Now why did not the rest obey? This is the reason. God, who reveals his Son to men, also reveals him to angels; therefore it is said of the gospel, which things they the angels desire to look into. And the same God who elected them, pulled aside the vail of Christ's flesh and let them, the elect angels, see who he, Christ, was, that he was God in flesh; and that moment they bowed the knee and worshipped him, saying, worthy

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is the Lamb to receive power, dominion, honor and glory, and blessing forever and ever. The rest who had no such revelation to see Christ as God, but only as a man, could not see through the mystery of God in flesh, nor believe he was God, or that God was in this man; for if they could have seen that he was God in flesh, the Father in him, they surely would have worshipped him; for then seen their superior, then would they have obeyed the law and not have sinned.

Hence I shall here set it down as my opinion, that unbelief originated with the devil; and that he did here first conceive this second born of hell, while Jesus was standing before him dressed in human form; that he here disbelieved he was God, and on that account refused to worship him, seeing him in human form dressed in flesh and blood he looked on himself as superior, and was so in his creation higher than men, higher than human form. Thus self-pride the first sin, unbelief rebels and confirms rebellion against God and his law, and holds a sinner in that state of rebellion against God and his law so long as he is an unbeliever, whether devils or men; and from this evil heart of unbelief springs enmity of mind against God. Now is unbelief a sin? Think on it. What is unbelief? It is a discrediting of God, and of his word and oath; a discredit of his law, curses, of his prophets, apostles, Son, Holy Ghost, ministers and people, and makes them all liars. Is it sin then, or not? Think on it. It springs from want of sight, and want of sufficient evidence; a want of some miraculous sign, a want of light, a want of revelation; is it then sin, or not? Think on it. It breaks the law without fear, it sets God at defiance, tramples upon, scoffs and mocks Christ, reproaches his people, hardens the heart, blinds the mind, laughs at hell, and makes a jest of judgment—is it sin, or not? think on it.

Now who can help seeing, if what is here said be truth, that every unbeliever must be damned in his rebellion against God, whether it be sin or not? Now I want to prove all this, by elect men. That Election is a Bible doctrine no man that has read it can deny; well, to every elect soul God acts in the same way as he did by the elect angels; he by the operation of his Spirit pulls aside the vail of Christ's flesh, and lets them see Christ and who he is, that he is God; and then they, like the elect angels, bow the knee and worship him, and crown him Lord of all as long as they live, and thus obey the mandate of God. But to the rest of men, like the angels, Jesus Christ is never revealed, but hid from their eyes; and thus men refuse, like the fallen angels, to worship him; and thus will be turned into hell with them—hard doctrine, but truth. Proof: I thank thee, oh Father of heaven and earth, that thou hast hid (mark that word, hid,) these things from the wise and prudent, and revealed them unto babes. So God hides Christ and his gospel from the great and wise men of the world.

Again: You see your calling, brethren, that not many mighty, not many noble after the flesh are called. God never calls many of the great, rich men of this world, by his grace to the knowledge of his Son; but leaves them to damn themselves. Don't be mad at the scripture. And again, the reason why: For God hath chosen the poor of this world, rich in faith. And of course then, if he has chosen the poor he has left most of the rich out. And again: Blessed be thou, Simon Bar-jona, for flesh and blood has not revealed this to thee, but my Father which is in heaven. And, says Paul, when it pleased God to reveal his Son in me. And, says Christ, no man knoweth the Son but the Father—I know my sheep and am known of mine; but the rest don't know him. Let us put on the cap-stone: Though the children of Israel be as the sand of the sea, a remnant shall be saved. And why? Because the Lord will finish the work and cut it short in righteousness, for a short work will the Lord make on the earth—that is, in saving sinners, and the history of generations and nations proves the fact. And who art thou, oh worm of the earth, that finds fault? Canst thou measure arms with Jehovah?

Then none but elect angels and elect men will ever see the glory and beauty of Jesus Christ, and worship him as God manifest in flesh. Although the great, and rich, and wise men of this world, are laughing at poor Christians, and making their sport of revelation and the work of conversion on the hearts of poor saints, and are like the rich rulers of the Jews, saying, have any of the rulers of the Pharisees believed on him? but this people that knoweth not the law are cursed, and why? because they believed not on Jesus Christ and worshipped him as God. As said also Pliny, Governor of Bythinia. Yes, sirs,

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laugh and make your sport, you are every one devils wrapped in skin and of your father the devil. Don't be mad, I have Jesus for my backer, and I never fear while he stands there; for, said he, ye are of your father the devil, and his works ye will do; and what is that, ye rich and proud men? why because you refuse to worship Jesus Christ as God, who is God and no God beside him. This is the mystery you can't see into, God manifest in flesh; and why? because you are like your father the devil, self proud and unbelievers of this truth, God in flesh. And if you die in this state you will as certainly be damned as the devil, for you are violators of the same law, and guilty of the same sins by disobeying the same law of heaven and earth, enjoined on men as well as angels. Let every knee bow.

Listen at Christ's own words: Except ye believe I am he, you shall die in your sins—that is, except you believe I am God; for I Am, is one of the names of God which Christ assumes. Then all Unitarians and deists that die in that state are sure to be damned, for they boldly prove themselves the children of the devil by the disbelief of this truth, God in flesh; and refuse, devil like, to worship Jesus Christ as God in flesh, or bow the knee to him; for he that honors not the Son honors not the Father, for the Father is in the Son. Then hell is as certainly the portion of these men, who refuse to worship the Son, as it was the devil's. Don't be mad, for I don't flatter men in matters of religion, it is too momentous for that; your souls are worth worlds on worlds, and I will tell you your faults and danger, if peradventure God will show it to you

Now you may see these same two sins in Eve—self pride, to be as God. Ah this was the cause of her violating the law of her God, as well as the devil, devil like; and from that day to this, men want to be gods, and this principle would dethrone Christ and God, and set in his seat, as the Pope has done. But won't God kill me if I eat, says Eve to the devil; oh no, don't be afraid of that, no danger; for God doth know you shall not surely die, but be a goddess. Here this second born child of earth and hell, to wit, unbelief, was born on earth; begotten by the subtlety, deceit, guile, and lies of the devil, and conceived by the heart of Eve; and then fear of God was removed, and she took and did eat. And thus unbelief has ever been in the world, producing rebellion and stiffness of neck against God and his law and gospel, and is the second main principle of disobedience to God, whether sin or not.

After all, I am at a loss to know which is the first born, self-pride or unbelief? for sometimes I think one and sometimes the other; though upon the whole I am rather inclined to think, they are so near related that they are twin brothers, like Jacob and Esau; or, in this case, the devil and Eve both, in the conception of these two principles of self-pride and unbelief as the two first principles of sin, were like Tamar, the harlot of Judah, who was with child with twins, whose names were Pharez and Zarah; one stretched out his hand and the scarlet thread was tied on his wrist, then he drew back and the other came out first. So I hardly know which to call the first born of sin, death and hell; as in the case of Pharez and Zarah which you can read in Genesis, 38—28. I therefore shall leave you to judge who was the first born on both sides, whether Phares or Zarah, or self-pride or unbelief, for the scarlet thread may be tied round both their wrists, for both are principles of blood—whether sin, or not, judge ye.

I am too far exceeding the limits I have prescribed for myself, and therefore will offer you a few short arguments. In all the works of God that I have ever been able to examine, I see design in them all; if so, tell me what could be God the Son's design in making that part of the atonement not specially applied? can you tell? think on it. If the sins of that part of mankind, to whom it is not applied, were laid on Jesus Christ, and he was cursed, suffered, and atoned for them, how can God in justice curse them for the same sins for which Christ died, (think on it) when they are thereby redeemed from under the law, and of course the law has no charge because the debt is paid by Christ? If Jesus Christ made an atonement for all mankind, then that part not applied was but made in vain, although Jesus was God and knew it when he was making the atonement, yet he suffered for those sins to no effect—think on this.

The truth of the case is, that a general, or a sufficient, or a universal atonement for all mankind, is false doctrine, and so is a general provision for all mankind; but a special application is a true doctrine, therefore, this doctrine of universal atonement

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and special application is better calculated to deceive; because one half is false and the other true, and the more so, because that part that observation and experience does not prove is the false part—that is, the sufficient atonement. Whereas experience and observation prove the doctrine of special application to be true, because only applied to part of mankind; but sufficient atonement has no such proofs, as observation nor experience.

Then the whole truth is, that there is a special three one God, a special chosen people out of the mass of mankind, to be sanctified by the Spirit and to believe the truth: and to believe that truth is to believe that an atonement is made for them by Christ. And others will not believe this truth, because the Spirit doth not enable them so to do. And I feel assured, that if Christ had made an atonement for them, that the Spirit would help them to believe it, because he would help them then to believe the truth; but to help a sinner to believe in an atonement being made for him, when Christ had made none for him, would be to help him to believe a lie; therefore, all men are not called by the Spirit.

And again: that there is a special atonement for this special chosen people, and that the special application by the Spirit is to this special chosen, this same special atoned for people, so that the salvation of any sinner is special from the foundation to the top stone—a special atonement as well as a special application—this is the truth, says my heart, and views from scripture. You read for yourself, believe for yourself, and pray and go to heaven in your own way for yourself; then all must own, if you miss, you alone must bear the blame. This is my religion, but still I offer you my views; if according to scripture, receive them; if not, reject them; which we will now come to treat upon—leaving argument we turn to scripture.

Now throughout the scripture we find—my people, thy people, his people, a chosen generation, a royal priesthood, a peculiar people, thy children, these, thine and mine—and why all these emphatical words, if these words did not intend to convey an idea of a distinct people from the mass of mankind, with a number of such like phrases or words, where a plain speciality is set forth, such as my sheep, I have much people in this city, &c. &c. &c.? Christ has a people indeed, and that people the Father has given to him that they might not perish, but be raised up at the last day; and to give to them eternal life, even to as many as he has given him. So that Christ has a people by gift, and by purchase, for whom he gave himself to redeem them from all iniquity; nor could he redeem a single sinner he did not represent, or was not bound for, in the covenant contract; or one his Father did not give him to atone for, to believe and be raised up at the last day.

Hence those loved with an everlasting love are drawn, those predestinated are called, those chosen sanctified, those ordained believe, those appointed obtain salvation by Christ, the election obtains. And whosoever's name was not found written in the Lamb's book of life from the foundation of the world was cast into the lake of fire; I lay down my life for the sheep, and you believe not, because you are not of my sheep. Now if all these scirptures do not show a speciality of persons, and that the application is to these special persons, I must be blind or prejudiced in favor of an opinion. Isaiah says, the ransomed of the Lord shall return and come to Zion with songs, and obtain everlasting joy. Then if all are ransomed the promise is not true, for all do not come. So the truth is, that only a part of mankind is ransomed or atoned for, and this all shall come; and so the promise true, that the atoned for shall have everlasting joy on their heads.

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PART VIII.

On free will, and free agency.

Free will is a term by Christians and preachers expressed generally to mean, that the will of men is as free and unhampered to good as it is to evil; or, in plainer words, that it is in a man's own power and just as easy for him to do, to will good, as to will evil; or to will to go to heaven as to hell, or to will holiness as sin; or, in other words, that man possesses in himself a determining volition, or power over his own will to turn it which way he pleases, or that it is like even scales, or suspended on a pivot, and that the power is in man to make either end go down, just which he may please to choose, as free to good as free to evil, under no control but man himself; for if under the control of any, then not free. The above is what is meant by freewill; or, that a man may be a Christian if he will, or let it alone if he will. Now

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I don't believe a word of such a doctrine. and my reasons I will assign.

I have read many authors and heard many men talk, and most of them seem to think that the will of man is the leading, controling, and governing power or faculty of the soul and body; but I must beg leave to differ from this opinion, and say instead of the will it is the affections, or love, and not the will that is the chief ruler of the soul and body of man, and both are turned whither this governor, the affections, listeth. I love such a woman, therefore I will to marry her; I love such a man, I will his company; I love sin, I will its service; I love God, I will his service and presence; I love holiness, I will holiness; I love riches, I will riches; I love honor, I love life, I will life. Then nothing is more plain to me, than that the will of man is not free, but under the control of the affections and in all things under its governing power. If so, the will of the sinner that loves sin, no matter what that sin may be, or of what kind it may be, the will of the sinner is not free but is fettered by this love of sin and hampered, and naturally preponderates to sin, because he loves it.

And I contend that the affections are involuntary, like the circulation of the blood, over which we have no control; but whether we sleep or not, or whether we wish the circulation to go on or not, still it goes on in spite of our power. So vice versa, when the soul is made to love God or holiness, though beset or attracted every day by sin, not loving sin but loving God and holiness, it wills holiness, and God's and Christian company. Then if what here is said be true, you can at once see the fallacy of the doctrine of free will, or of a man's being a Christian if he will, or let it alone if he will; for it is at once saying, a man can love just what he pleases and whom he pleases, and every man of any experience knows better than that, when love is an involuntory act in spite of us; we can't make it, nor can we buy love with gold, neither human nor divine. Much less when the scripture says, Romans, 8—7: The carnal mind is enmity against God. How then can a sinner have a will to love him, or to love him and then have a will to serve him, against whom he has hatred and enmity, the reverse of love? Impossible. 2 Corinthians, 5—14: The love of Christ, says Paul, constraineth us. Then without this love no constraint to service—that is right.

And again: John, 14—23: Jesus answered and said unto him, if a man love me he will keep my words. Here you see in this text, love to Christ is made the cause why we will to keep his words. Then although the will of man is that power of the soul whereby we choose or refuse objects, yet the will of man must have an influencing motive of some sort or other; and when this influence acts on the will, so as to preponderate, then the will gives the casting vote, settles all other disputes, and makes her choice; but this choice is made in consequence of a motive that acts or governs the will. There lies a dollar and a guinea on the table—which will you have, sir? you say the guinea, and why? because the motive of gain, or the guinea's being worth more than the dollar; therefore you will, and then choose the guinea.

So that it is plain the will is not free, but that it is under the control of the affections, the reason, understanding and judgment; and that its office is only to give the casting vote, to put an end to all disputes, and be the final arbiter among the faculties; and not to be a leader to go any way it may choose, without a motive to influence it to give the casting vote. Thus we sometimes parley with ourselves, loth to decide, hardly know which to choose, and finally sometimes make no decision—and why? because the will does not, by all the reasonings of the soul, see its way clear enough to give the casting vote, sa as to make its decided choice. So then the whole amount will be this, we act freely, we act willingly—but why? because there is a motive that has an influence on the will that induces it so to do.

Now to make all I have said plain, we will refer to the case of old mother Eve; for there never were but two persons in the world that were free willers to good, without divine power to aid, and those were Adam and Eve. And although God devised the plan of salvation, appointed his Saviour, and made choice of his persons to be saved by this Saviour, before the world began, yet he left free the will of Adam and Eve suspended on a pivot. You may choose good, or you are naturally created to choose good or obedience to me and my law, for with this will and motive you are naturally endowed by creation. This will can be influenced another way, this is what you have to guard against, and not eat of the tree of know-

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ledge of good and evil. Now here Adam and Eve may be said to be free willers to good, and there has not been a man since that day he fell by nature, possessing this free will to good but Christ, except God's Spirit gave it him.

Now I think this will satisfy you on this point: When Eve saw the tree was good for food, and was desirable to make one wise, now those were the motives that acted on or influenced her will; she took thereof (mark that, as the effect of motive on the will.) and did eat, and gave to her husband and he did eat. Now, Sir, here you can see where the change took place, from a free will to good, to a free will to evil: then from that day to this, man by nature and his free will is only free to evil, and cannot again become free to good but by the power of God; nothing, nothing but almighty power can again give us motive to good, and influence again our wills to be free to good; for from that day to this, through every generation man's will has been free to evil and not to good; and the history of all nations will prove the fact, as well as observation among ourselves and the conduct of mankind daily.

But say you, there are some men whose wills appear to be free to good. True—but Sir, this is owing to the power and Spirit of God, that implants a motive in the human heart that thus influences the will of that man to good, and withholds him from evil; and thus a man is not his own master, nor his own keeper, nor his own guide; for a good man's steps are ordered by the Lord, and others are kept by the power of God through faith unto salvation—and as many as are led by the Spirit of of God are the sons of God. &c. &c.

(to be continued.)

THE PRIMITIVE BAPTIST.

SATURDAY, JULY 22, 1843.

FOR THE PRIMITIVE BAPTIST.

Laurel Grove, Pittsylvania co. Va.
18th June, 1843.

DEAR BRETHREN EDITORS: I have had it on my mind for a considerable time, to give you a short detail of the Baptists in this our section of country, although I feel my great inadequacy to do so; but I wish to inform all who read the Primitive as well as I can, the course that has been pursued by the Roanoke Association for about the last fifteen years; which I have been an eye witness to a great deal of, and have had their documents for the balance.

The first of my perceiving that we had two conflicting parties in the Roanoke Association, was some fifteen or more years ago. I was in the Association, and our messenger that had been appointed to the General Association, reported, that he attended the General Association, and after some little deliberation they gave him a seat; but informed him, that we could not correspond with that body any more, without we sent ten dollars to the fund. Take notice, the Roanoke Association never had been a legal member of the General Association, as the churches had never been consulted on the subject at all. But there were a part of the Association that were for sending ten dollars and a delegate again, as they were anxious that the correspondence should be kept up; but they were out voted, and the matter was referred to the churches, and the churches (or a large majority of them) were opposed to the measure, therefore the correspondence dropped.

Some time after this there were a little party broke off, (or were excommunicated, I don't know which.) from the Country Line Association, and called themselves the Beulah Association. Well, this same party that were so anxious to correspond with the General Association, now wanted to open a correspondence with the Beulah Association; but they were out voted again. They tried various times to work their benevolent plans (so called) into the Association, but there were always a majority against them. Well, finally, they asked the Association for letters, and they formed themselves into an Association, called the Dan River Association. There were twelve churches left the Roanoke to form the Dan River Association.

Well then I concluded that we should have peace and harmony in the Association, but my hopes were soon blighted; for at the next meeting of the Roanoke Association, the Dan River offered a correspondence to the Roanoke; but it was almost unanimously rejected, and I thought perfectly right, as they would not stay with us when they were with us. But this was only the beginning of sorrows. Not long after the correspondence was offered by the Dan River, and rejected by the Roanoke, some church or churches of the Ro-

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anoke District proposed calling a Convention, relative to correspondence and communion with the Dan River and other Associations of like practice. And I believe the most of the churches were represented in that convention, and they entered into various resolutions, the particulars of which I do not now recollect, neither do I believe they were calculated to do any good, but rather the reverse. Those resolutions were presented to the churches, and I believe the most of them received them; (but some churches entire, and other members were the churches were favorable, were opposed to the convention and its proceedings.)

Therefore, at the next Association there was considerable excitement in the Association and warm debating on both sides; and finally they agreed to refer the matter to the churches, whether or not they would make it a test of fellowship; (that is, what is called the benevolent institutions of the day.) This matter was also referred to the churches, and some churches were opposed to fellowshipping them, some in favor, and some that did not decide either way; Kentuck, for one, where my membership was at that time, had no action on the subject at all, and was represented as being favorable.

Now at this Association the Primitive part concluded to come out from amongst them, as there was nothing but contention and discord in the Association. Accordingly they called a convention at White Thorn meeting house, in Pittsylvania county, and they then and there agreed, ten churches of them, to break off from the Roanoke Association, and form themselves into an Association to be called the Staunton River District Association; and formed resolutions, that they would not correspond nor commune with any Association or church, that did correspond and commune with those unwarrantable institutions, falsely called benevolent. And there are now twelve churches in the Staunton River Association, and they all appear to be united; heart in hand they can now meet in their Association and do their business, without any jar of discord.

The old Roanoke Association is now divided into three Associations, viz: Staunton River, old Primitive Baptists; Dan River, new institution folks; Roanoke Association, I do not know what to call them without I call them fence straddlers.—This is as near a fair statement as I am able to give of the splits and divisions in the Association and their causes.

I will now drop the Association subject, and bring the matter to the churches; for you must reasonably expect that there were some members on both sides that were dissatisfied. Amongst that number myself and wife became dissatisfied in Kentuck church, but not with the church at the outset, but with the pastor of the church, who I once thought was an old Primitive Baptist in principle. But alas, it appears the time is come to try the souls of men, and I believe there are many that love the praise of men more than the praise of God.

I will now give you a detail of some of my trials and difficulties, while passing along through these low grounds of sorrow. Myself and wife joined the church nineteen years ago this spring, at head of Birch Creek, commonly called Kentuck meeting house; which was then under the pastoral care of old bro. Wm. Blair, and I reckon that we all lived in as much peace and harmony as any church on earth. But in the fall of 1838, it pleased God to remove our beloved pastor bro. Blair to eternity, but we believe that our loss is his eternal gain, and that he is now singing the praises of that Jesus that he once held out as the only Saviour for dying men. Now we were destitute of any stated preacher for more than a year. At length we made choice of a Mr. Wm. H. Plunket as our pastor for one year, who I then thought as above stated to be of the old stamp; but before the year was out that we had taken him for, I perceived that he was not the man I had taken him to be. Sometime in the summer after he took charge of the church, he raised and excited the passions of the people at a mighty rate, and I never heard nor saw any Methodist camp meeting to excel it for noise and confusion in my life agreeably to number. And he almost abused those members of the church, that would not join in with his mongrel work. He and I had some private conversation about the revival, and we could not agree; and from that time forward, I began to notice him more particularly, and soon got thoroughly convinced in my own mind, that he was too much of a Pharisee for me to live under the pastoral charge of.

And accordingly, at last June meeting I asked the church to give myself and wife letters to go and join some church of the Staunton River Association. The church

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refused to do so, and this man Plunket had a great deal to say against it, I thought more than became him, (not being a member of the church.) Well, the application was made again and again, but without effect. I told the church that I had nothing against it, my objection was the pastor. I asked them for a certificate to show that we were under no censure, but all in vain; they would not give us that, although they said they had nothing against us. And I had to get Mill church to send a committee to inquire into our standing, as I did not wish for us to join without some recommendation. And they received us at Mill church last October, and the church at Kentuck excommunicated us for joining a church of the Staunton River Association.

Now you can see what the Baptists are coming to in our section of country. If they can't tie persons' hands and make them stay with them, they will exclude them, and I suppose, as Paul once said, think they are doing God service. And our Association have had to resort to a rule, (viz:) to receive members into their churches by adoption. There have been several received into Mill church in that way. Our old brother and pastor Blair was violently opposed to the measures of that party that compose the Dan River Association, and to a correspondence with the Beulah Association; and this man Plunket professed to be opposed to them too, and when the Dan River offered to the Roanoke correspondence, he had more to say against it than any other man in the Association; but now he advocates a correspondence with them as strong as he used to go against it, and says that he has not changed. And the Roanoke Association at their last meeting opened a correspondence with them; they now correspond with the Appomattox, Strawberry, and Dan River, all missionary Associations, and they say they are no missionaries—what sophistry!

But, brethren, I believe that it all is for the ultimate good of the Lord's chosen few; for it appears that it was the afflicting hand of Pharaoh that caused the children of Israel to come out of Egypt. Even so in this our modern Egypt, we cannot bear the burthens laid on us by our modern taskmasters, when they get up and preach that dead sinners can get religion if they will, and if they are lost it will be their own fault. And this man Plunket has said publicly from the stand, that he has never fixed his affections on any particular persons and prayed for them, but what they were happily converted in a short time; and many other things as vain and as trashy as that, all going to show that pharisaical, self righteous, Arminian principle that he is in possession of. And the church at the head of Birch creek has excommunicated myself and wife, because we would not live under his pastoral care. This is the way Baptists get along in this country, (or people that call themselves Baptists.) But none of these things move me. I care not for what man can do unto me in that respect, for if God is for us who can be against us.

Brethren, I must come to a close, as my letter is much longer than I expected when I began it. Brethren, pray for me and my family, that we who have made a profession of religion may adorn the same in life by a well ordered walk and godly conversation; and them of our family that have not, may in God's own good time and way, be brought to a knowledge of the truth as it is in Jesus. Excuse my bungling writing, for it is the first time I ever wrote for the press. And may God of his mercy be with you all, my strange brethren, and support and uphold you under all your trials and difficulties, while passing through this vale of tears, is my prayer for Christ's sake.

THOMAS FLIPPEN.

TO EDITORS PRIMITIVE BAPTIST.

Randolph county, Georgia,
June 26th, 1843.

DEAR BRETHREN AND SISTERS, of the Primitive order, who are scattered all over these United States: Grace mercy and peace be multiplied unto you and your children.

I have long felt an impression of mind to write a piece for your much esteemed paper, the Primitive Baptist, and it is with a great deal of reluctance that I take up my pen to write at this time, fearing that I shall be in the way of abler pens; but seeing no other brother from this county writes for the Primitive, and wishing my paper to continue, I now draw the bow at a venture to trouble you with a little of my scribbling, so far as to let you know there are yet some brethren in this county that are contending for the faith once delivered to the saints. But we are very much

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troubled with the institutions of men, so that we seem almost like poor old Elijah, ready to say: We have been very zealous for the Lord God of hosts: for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life to take it away. 1 Kings, 19. 10.

But, brethren, I hope there are a goodly number of us here, that will bear hardness as good soldiers; and my wish is, brethren, for us to bear persecution with an eye single to God and his glory; always bearing it in mind, not to be overcome of evil, but overcome evil with good. Romans, 12. 21. Now, brethren, the institutioners try to fright us by saying, or prophecying, there will not be the track of a Primitive Baptist to be seen in three years from now; but I remember in the ancient persecution, that God did not leave himself without a witness, but said, he had reserved to himself seven thousand that had never bowed the knee to Baal. And I think that the God that I profess to serve, is just such a God as he always was; for I think he has reserved to himself witnesses yet in this country, that will cry against the institutions of the day for speculation, falsely called benevolence, as the ass did to Balaam and say, what have I done unto thee, that thou hast smitten me these three times. Numbers, 22. 28.

But, brethren, let us endeavor to pray for them if they are not right, that the Lord may show them the right way before it is too late. And especially, brethren, your unworthy servant requests your fervent prayers to Almighty God, on the part of two of his children, that have been led off by the schemes of the day. For we learn from holy writ, that the effectual and fervent prayers of the righteous availeth much. Also, I request your supplications before a throne of grace on the part of myself and family, and the little church to which I belong, to wit, the Walnut Grove, that she may once more put on her beautiful garments and shine fair as the moon and terrible as an army with banners.

And as I wish you to know something of the standing of our county, there are seven churches that have protested against the institutions of the day. True, the missionaries out-number us in members; but is there not a cause, for they hold their protracted meetings, or rather distracted meetings, and take in members in the wholesale way. So it is very easy to account for the cause.

But numbers is no mark,
Where Christians may be found;
For few were saved in Noah's ark,
When many millions drown'd.

I do not wish, brethren, to tire you with my scribbling; but as in all probability it will be the last time I shall ever pester you, or expose myself among the public, I wish to drop a word to my brethren deacons, that is, earnestly to contend for the faith once delivered to the saints. And as you have come under the hands of the presbytery and been placed in the house of God, or rather on the walls of Mount Zion, as a kind of second watchman, don't sleep on your oars; but stand to your posts, and bear hardness as good soldiers, and never give up the field. And if you see any thing lurking about and trying to creep into your church, that is not warranted by the word of God, take up your sword and thrust it out; for if I am not mistaken the scripture requires it at your hands.

Think not hard of me, brethren, but I am afraid there have been too many deacons sleeping over their duty, for the good of the Baptist cause. I speak this by experience, for your unworthy brother, if I may be so called, when persecution began to arise, came well nigh taking a letter and running away, Jonah-like, and joining a church that was already divided. But while searching the scriptures to find out what was my duty towards God and my brethren, something like this fell on my mind: Will you desert your brethren in the time of trouble? And oh, my brethren, what a heart-rending thing it was to think of parting with my brethren and sisters in this situation; for it seemed as if I loved them better than I ever did before. Therefore, I admonish you to go on in the strength of the Lord; and as my sheet is about to give out, if you think it not worthy of a place in your columns, do me the favor to lay it by, as I do not wish to have any thing published that will be injurious to the cause.

I sehd on my little remittance, and must come to a close by saying, dear brethren in the Lord, pray for us in this part of God's moral vineyard, that we may hold out faithful to the end, and earnestly contend for the faith once delivered to the saints. And may God help us and you to lay aside every weight and the sin that doth so easily

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beset us, and run with patience the race that is set before us, looking to Jesus the author and finisher of our faith, is the prayer of your unworthy brother in the Lord.

McKEEN COOK.

TO EDITORS PRIMITIVE BAPTIST.

Belmont, Sumter county, Ala. 10*th May*, '43.

VARIETY OF ANECDOTES, &c.

(*continued from last No.*)

Again: A noted missionary preacher on his way from preaching, observed to some of the company, "what a trifling matter it would be indeed, for the church to contribute the tenth bale of cotton only, omitting every other article." The church he had an allusion to is rich, their lands being fertile and productive; their number were then upwards of 100. Supposing on a moderate scale they made 1200 bags, averaging 500 lbs., and that he attended three other churches, say 400 bales each, the aggregate amount of the four churches say 2,400 bales, his fleece would be only 240 bales for about two months' services only. A poor compensation indeed. Can it be disputed for a moment, but that this reasonable, pious, good preacher would not be fond indeed to have church and State interlocked and wedded together in holy matrimony, pray? Would he not contribute his utmost exertion to have the nuptial tie permanently fastened? Certainly he would. Cry aloud then to government, ye greedy, avaricious, hungry dogs. "Come, all ye influential ones, help, as we are at present in a deplorable state of starvation for money, our desirable food; and the mighty wheel will, unless money can be obtained, be finally stopt." The Lord grant it may be effectually stopt, while money is the primary object.

I come now merely to touch upon what indeed I would have gladly avoided, but urgent, imperious, devolving duty, &c. in connection, calls aloud for faithfulness in vindication of truth, for a disclosure and exposition, as an admirable caution to the interested, concerned, pious whole; at the expenditure of a conspicuous influential individual, and that the churches may be on their guard. For there are many no doubt equally culpable and intriguing; and while there is one remaining among the churches, peace will be materially affected. Now, Doctor, my dear sir, you are the particular one that I have an allusion to; you being of the influential grade in high life, &c. can't screen you, no, nor a host of such. You have laid yourself open for exposition, by acting two separate, distinct parts in the odious drama. You artfully and effectually induced the Primitives to believe that you were a full-blooded Baptist of the Old School, at the same time nothing more foreign and contradictory. O shame, indeed. We don't, however, regret; we have no use for turncoats in our service, our military campaign; they are no better than a Simon, that perfidious, erroneous, wicked one. Agreeably to the article of warfare, death is the portion of turncoats, revolters. Remember, sir, the seduction you offered me at your house; that is, that I would sign a certificate of approbation, commending the articles that you had drawn for the church in opposition to the church's, which you had frequently presented for their consideration and adoption, and they as frequently and wisely refused. And the reasons that you rendered for its acceptation were trifling and insignificant indeed; that is, that there were a number of young converts ready to join the church, provided the articles of the church could be softened and meliorated. Remember, sir, my reply, that if they could not come in on the terms of the church, let them stay where they were, or join the missionaries, who were equally contiguous and near. You further stated, that the church could have the ministerial aid of the Rev. Jno. Collins as their pastor, then they would have a large extensive congregation. I immediately replied, that he was a full blooded missionary, and that he wore two separate distinct coats, and that he was occasionally a two-faced man. You instantly objected, and commenced ridiculing that blessed old persevering veteran who then was their pastor, who has recently gone to desirable eternity, to receive his glorious ample reward. His memory will, sir, ever be revered and lastingly honored by the peculiar sons of Zion, as a faithful assiduous watchman on the walls of Zion; a full-blooded Baptist indeed, who had ever stemmed the current of opposition; as such, the opposite, the missionaries, could not endure him; he was too plain and candid, contending earnestly and vehemently for the truth, in opposition to the prevailing schemes of the day. O! glorious man indeed!

Your offered inducements to me to sign

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the certificate of approbation, had no influence with me; the riches of Marengo, indeed, could not have effected a revolt from my present persuasion and determination. I was unalterable and permanently fixed No, indeed, as poor as I may be, it could have no influence whatever. Admitting for a moment I had acceded to your proposition, I should have viewed myself equal if not inferior to that wicked, nefarious, perfidious wretch a Judas, or as a Francis Spira, that wicked infamous unhappy wretch, who measurably experienced in time, the woful pangs of the damned in hell. Your frequent remarks at the time, fully convinced and confirmed to me what you were, and progressive time no doubt will fully develop and make obviously plain, you are well calculated to influence and to deceive, being blessed with natural and acquired abilities; and in addition, blessed with profusion of riches of the world.

I am satisfied, sir, that you are hopefully and passionately fond of popularity, empty vain show and renown; if we may judge from your repeated exertions to favor the opposite, remembering that repeated actions are louder and more forcible than words, and it is the best criterion to judge from. The favor and esteem of the rich you are anxiously courting, and must certainly consider their favor and smiling aspect and approbation a great and honorable acquisition indeed; to be actuated from such erroneous sycophantic principles, merely because they are rich and opulent, is a secret poison lodged in the immortal interior part, the recess of the avenue, and will certainly end in vanity and vexation of spirit; 'tis an unfruitful bane, creating anxiety and unutterable wo. How little and meanly does God esteem the things that men count great, the endowments of wit and eloquence that men admire in some, how poor and insignificant are they to him. He respecteth not any that are wise and determinate in heart, they are nothing in his eyes, even wise discerning men admire. How little it is that men know and acquire, how small and trifling lies ruinously secreted (serpentine-like) under the sound of these popular wonders, i. e. a learned man, a great scholar, a great statesman, vastly rich, opulent, &c. How much more doth the allwise God, the omnipotent one, meanly account of these! He often discovers even to the world their meanness and insignificancy; he befools and takes them in their own craftiness, so that valor, braverv, or birth, or worldly greatness, these he gives, and gives as momentary fleeting things, he makes no great account and reckoning of, to such as shall never see his face in peace; and irresistably calls to the inheritance, the enjoyment of ultimate glory, poor, despised, forlorn creatures, that are viewed and looked on as the offscourings and refuse of the world.

My dear sir, what you are so sedulously and anxiously doing in opposition, 'tis presumed is not conscientiously done. I mean, from pious good intentions and rectitude of conduct, &c. But to gratify a few popular rich ones, so as for predominating self to become great and distinguished, among the great and affluent. Take care, my dear sir, your situation is becoming quite ticklish and unstable. If you should fall, which I fully anticipate, (unless providentially prevented,) great indeed will be the transition and woful explosion; never, no never more to rise in the distinguishable light you formerly sustained. This often have I seen. 'Tis dangerous indeed to become a willing flattering tool for popularity, &c., especially in religious matters, gratifying the rich and popular; many indeed have been led astray by the fallacious, insinuating, flattering, deceptive charm. Remember, sir, God hath chosen the poor of the world, rich in faith, heirs of the kingdom, &c.; and not many mighty, not many noble, &c., are called. And why, pray? The reason is wisely and judiciously assigned, which you may see by consulting the good Book.

(to be continued.)

A. KEATON.

TO EDITORS PRIMITIVE BAPTIST.

Arkansas, Clark county,
May 31st, 1843.

BELOVED BRETHREN IN THE LORD: Having the pleasure a few days ago of reading one of your papers published in February last, I was pleased with its contents. I believe it to be established upon the principles of truth, that it has and will continue to expose error, that it has been the means in the hand of God to fully show and that from the word of truth, the policy of the lucrative institutions of the day.

Brethren, it makes my heart ache when I see men professing godliness, men professing to know God in the pardon of their

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sins, so deviating from the word of truth as to follow the fantastical notions of men. I say notions of men, because they are not to be found in the word of God. But so it is. Jesus Christ said to his disciples: Strive to enter in at the straight gate, for many shall seek to enter in but shall not be able. Beware of false prophets which come to you in sheep's clothing, but inwardly they are ravening wolves. By their fruits ye shall know them.

Now I will ask every thinking and candid Christian, if the missionary institutions are to be found in the word of God? I say they cannot. We must judge it by the word of God. The apostle Paul says: All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction in righteousness: that the man of God may be perfect, thoroughly furnished unto every good work. Jesus says in his word: If ye love me keep my commandments. Now I say that these missionary institutions are not scriptural, but are a direct violation of God's word and his plan of spreading the gospel. The apostle John says, in his first epistle: He that saith I know him, and keepeth not his commandments, is a liar, and the truth is not in him. Let them see to it, and if they will enquire, enquire ye, return, come.

One of the daughters of the mother of all abominations has travelled in Arkansas, and it was cried out at their last Association, (by one of the old bell-wethers,) the child was born. Great joy was expressed because of its birth, but I believe the child is a little sickly, for it received a wound on its head at its birth, which prostrated it low. They have applied some remedies to effect a cure, but finding it a hard case, they have undertaken to feed it on adulterated milk, (for it will not eat of the sincere milk of the word:) such as a general redemption placed upon conditions and freewillism, placing all the power in man. And upon this they have made a considerable ingathering, for like begets its likeness, placing the salvation of man on conditions; or depending on the will of man is giving men all the glory. For instance, here is a man who has an ulcerated wound, a remedy being prepared or made of twenty ingredients, but nineteen out of the twenty cannot operate without the other; which one causes all the rest to operate in healing the wound? Now the twentieth one has all the glory to itself, so it is placing it on the will of men. Though Christ has died he cannot save, his arm is too short, he cannot subdue the will. Well might free will boast of its tens of thousands, while Christ only of its thousands, comparatively speaking, none. Jesus Christ was once delivered to the will of the people, then they crucified him; since then they crucify his cross. This is not the language of the prophet: He shall see (not may see, but shall see) the travail of his soul and be satisfied; and the pleasure of the Lord shall prosper in his hand. For my part, let it be in that redemption that redeems from all iniquity, that saves from sin, that reconciles to God, that makes an end of sin, and brings in everlasting righteousness.

Brethren, I believe that God has a people here, who will stand on the side of truth; though satan may unite all his forces and march against them with malicious hearts and lying tongues, but yet they will stand unshaken And the reason is, they have been taught in the school of Christ, and not of men's teaching.

Brethren, being desirous your paper should have a circulation here, I have got six subscribers. May God be with your spirits. Amen.

GEORGE W. ROGERS.

TO EDITORS PRIMITIVE BAPTIST.

Alabama, Montgomery county,
June 17th, 1843.

DEAR EDITORS: After neglecting my duty that I owe to you, as those that are engaged for the general good of Christians, I as agent for the Primitive paper in this county, enclose six dollars for which you will continue the same papers No more, but remaining your unworthy friend till death. *GEORGE W. JETER.*

AGENTS,

FOR THE PRIMITIVE BAPTIST.

NORTH CAROLINA.—J. Biggs, Sen. *Williamston* R. M. G. Moore, *Germanton.* W. w. Mizell, *Plymouth.* Benj. Bynum, *Nahunta Depot.* H. Avera, *Averasboro'.* Burwell Temple, *Raleigh.* G. W. McNeely, *Leaksville.* Thos. Bagley, *Smithfield,* James H. Sasser, *Waynesboro'.* John Fruit, *Sandy Creek.* L. B. Bennett, *Heathville.* Cor's Canaday, *Cravensville.* William Welch, *Abbott's Creek.* Jos. Brown, *Camden C. H.* A. B. Bains, Jr. *Stanhope.* C. T. Sawyer, *Powell's Point.* Isaac Tillery, *Lapland.* Thomas Miller, *Elizabeth City.* Harris Wilkerson, *West Point.* Isaac Alderman, *Moore's Creek.* James Miller, *Milton*

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THE PRIMITIVE BAPTIST.

EDITED BY PRIMITIVE (OR OLD SCHOOL) BAPTISTS.

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TARBOROUGH, NORTH CAROLINA,

"Come out of Her, my People."

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COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

A BASKET OF FRAGMENTS,

For the Children.

WRITTEN BY JOSHUA LAWRENCE, 1833.

PART VIII.

On free will, and free agency.

(continued from last No.)

But I will not longer beat the bush, but will come to the point in hand from the scriptures. Ephesians, 2—2: According to the prince of the power of the air, the spirit that now worketh in the children of disobedience. Verse 3: Among whom we all had our conversation in times past, in the lust of our flesh, fulfilling the desires of the flesh and of the mind, and were by nature the children of wrath even as others. Here you see the devil still working in the heart of man, or working in the children of disobedience; constantly furnishing motives to influence the will, desires of flesh and mind, and thus hurrying man on by his working in him to fulfil the lust of flesh and mind. And what is worst of all, he is by nature now a sinner, a child of wrath, for this reason; and so of course of sinful nature to influence the will, and the devil in addition to stimulate him thereunto. I cannot see how the will can be free, when hampered with both these chains, or incentives to evil; for the devil was more than a match for Adam at first, when he had no sinful nature, much less now, when he has such a faithful & constant friend in the house of our hearts as our sinful nature, that approves all his plans and is ready to open the doors asleep or awake, bid him in and join his band to oppress the will, prompt motive to influence it and thus lead the sinner captive in chains of lust to hell; no freedom here, were such tyrants as these reign.

2 Timothy, 2—26: And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will. Not their own will, but the devil's will; so that men are under the necessity of oft times willing what the devil wills, by his influence on their will; thus did Eve, thus did Judas, and thousands of others; and thus men sometimes act freely, act willingly, and at the same time are acting the devil's will in them; or, it is the devil willing in them, or so influencing their will as to make it fall in with his will, and both the devil and the man act jointly. So did David, when he numbered Israel; so did Peter, when satan got him, to sift him as wheat; and so doth every wilful murderer, with a thousand other cases. So that now man is a captive to the devil, and if a captive in chains of lust and disarmed of his will to good, and in the prison of death, darkness, blindness and unbelief, can he be free? Then man and his will may be said to be free, and not until then, if no captive.

Luke 11—20, 21, 22: But if I with the finger of God cast out devils—21: When a strong man armed keeps his palace, his goods are in peace; 22: But when a stronger than he shall come upon him and overcome him, he taketh from him all his armor wherein he trusted and divideth the spoil. Here in these verses we have the view of Jesus Christ, of the state of a sinner, in captivity to the devil; the palace the heart of the sinner, his goods all fleshly lusts, or rather the soul of the sinner; his armour wherein he

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trusteth, hardness of heart; death in or love to sin, blindness of mind, deafness of soul to all God's warning; pride, self-will. love of self and world, enmity of mind against God, and lastly, his coat of mail, unbelief. In these the devil trusts, and as his last resort, when all the rest of his armor fails, morality and self-righteousness. And among all his armor, he puts more dependence in these two field pieces than all the rest; for nothing less than the hammer of God's words in the hands of his Spirit, can beat this beast of self righteousness to death, and slay a sinner's vain self-confidence and self-trusting. Christ, by his Spirit, the stronger man that comes on the devil and taketh away his armor wherein he trusteth, and divides the spoil.

Some say the spoil means the soul of the sinner, and leaves the devil the body, but here's a text that will explain it for you: He shall divide the spoil with the great, and a portion with the strong, because he has poured out his soul unto death. Here it is, as plain as the Pilot Mountain, that the spoil and portion means that Christ and the devil shall divide the world; for the Lord's portion is his people. And when the devil has one of these a captive, in which state he has got them all; but every one that Christ, by his Spirit the stronger man taketh away, he divideth the spoil. All these verses give us a fair view of a sinner's case, that he is under a governor, a tyrant, lodged in a sinner's own heart, that there he keeps on hand a constant store of arms, that there he reigns as a king with despotic sway and keeps all in peace; yea, keeps a sinner in peace in his sins, though death is hold of the rope to draw the bridge and let him in hell every moment he lives; yea, hell has already lit upon and is beginning to burn the brand of conscience, yet the devil is keeping all in peace.

And although diseases, deaths, whirlwinds and earthquakes shake the globe from pole to pole, peace, peace, says the devil, all shall be well at last; and in the hour of death, when eternity heaves up to the sinner's view, and ten thousand sins come to his bed side—and each pierce his conscience with the reflection of past crime, and the whole soul thereby thrown into fearfulness of judgment to come and trembling despair—oh, peace, says the strong man, where there is no peace; no peace to look back, no peace to look forward, no peace to look upward, no peace within the soul, no peace to look downwards to hell or the grave. Then this strong man takes wing and away, and leaves the sinner without peace, and to die and never see peace of conscience to all eternity. This is the friendship of the devil, and here, sinner, ends your false peace. If then the devil dwells in the heart of the sinner and has there a good store of arms, can a sinner be free to choose, free to will, free to love, free to become a Christian, or let it alone? why you know what the text says: he keeps all in peace until a stronger than he come upon him, and taketh away his armor.

Then sinner you are a captive to the devil, a bond slave under the devil as your ruler and governor, and bound in the chains of your lust, stimulated and inclined hellward; and there, sir, you will certainly land unless Christ by his Spirit, the stronger man, comes to your assistance, damned you will be—and why? because the devil is lodged in your heart, it is the palace of hell, the habitation of devils. Don't be mad, nor think me your enemy, because I tell you the truth; for your heart is the devil's summer palace, his forge is there, yea, your heart is the very anvil of hell, the very sink of sin, where the very devils live and carry on their schemes to damn you and others; yea, the devils live in you, they will for you, they think for you, they curse and lie for you; in a word, the devil, sinner, works in you to imagine, to think, to purpose, to choose, to will and to do; and you are all devil from head to foot, from top to toe, within and without, in soul and body, principle and practice, all nothing but a child of the devil, except some brute; and no free will in you, but what the devil wills, and thus controls your will to will sin and not good. Don't be mad, for I have a good backer for all I have said.

John, 8—44: Ye are of your father the devil, and the lust of your father ye will do. See that now, for Jesus calls us the devil's children and he our father; but mark, the worst of all: the lust of your father ye will do. So you can see plainly, that men sometimes instead of doing their own work are doing the devil's work; and instead of fulfilling their own lust they fulfil the devil's lust; for, says the text, the lust of your father you will do. So an unconverted sinner is a child of the devil, a worker for the devil, a doer of the lust of the devil, and at this work he

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will drudge all the days of his life, unless a stronger than the devil cometh to his assistance.

Although he may shift his work a half dozen times, from open sinning to morality, which is good very good in its place; but morality is not religion; from morality to a profession, from a profession to preaching, from preaching to be a bishop, a cardinal, or a Pope; all nothing, it is still in all this doing the lust of our father the devil, unless renewed by the Spirit of God, or the will changed; or, in other words, God's Spirit throwing all the devil's trumpery out of the heart & new modelling the will, the affections; in a word, turn the whole powers of the soul upside down, and this turns the devil out of doors with his band and armor, and lets Christ and his train of graces into the heart; and actions naturally good follow, as the effect of this change in the affections and will.

Psalms, 110—3: Thy people shall be willing in the day of thy power, &c. David personating God speaking to his Son—by which text you can plainly see that men have no will to love, nor serve, nor be saved by Jesus Christ, until Christ in the day of his power by the Spirit makes them willing to be saved by Christ by nature; if they had, why and wherefore is their will in this text attributed to the day of Christ's power? So that the will of man is under control, and he has no will to be saved by Christ, until Christ by his power gives it to him; then if a given will by power not a free will, but a will given and only free after given.

Philippians, 2—13: For it is God which worketh in you both to will and to do of his good pleasure. Now you can see by this text, as plain as I see the candle I am writing by, that God works the will in a sinner to do his good pleasure, and that good pleasure is to believe in Jesus Christ; for, says the scripture, this is the will of the Father that every one that seeketh the Son and believeth on him should not perish, but have everlasting life. Then a sinner has no will, no will free to good, no will free to be saved by Christ, no will to go to heaven in God's way, until God by his Spirit works this will in his heart; and so powerful worketh this will in the sinner, that God is properly speaking the worker of the will and also worker of the doing; for had he not have worked the will there would have been no doing, or no doing in a right way, nor from a right principle.

Therefore it is said, John, 6—44: No man can come to me except the Father which sent me draw him, and I will raise him up at the last day; verse 45: It is written in the prophets, and they shall be all taught of God; every man therefore that hath heard and hath learned of the Father cometh unto me. Here you can see in these verses spoken by Christ himself, that a sinner has no will to come to him, the only way to be saved; and therefore needs the drawing of the Father, or the operation of his Spirit, to influence his will to come to Christ or to teach him to hear and learn of God how to come to Christ. So that the sole and efficient cause of any sinner's coming to Christ is of God's operation on his will, and without which operation of God's Spirit to draw, to teach, and to learn the sinner, none can, none will, none ever did come to Christ, nor have a will to be saved by Christ.

Only read John, 6—67: But there are some of you that believe not, for Jesus knew from the beginning (that is, as soon as Judas joined his little band,) who they were that believed not (alluding to Judas and others) and who should betray him—verse 65: And he said, therefore, I said unto you that no man can come to me except it were given him by my Father. Now what say you, can or cannot man of his own free will come to Christ? if he can, wherefore the gift of the Father? if he cannot, then the gift of God's Spirit to produce motive in the soul to influence the will of the sinner, is and must be necessary; and that without this gift the sinner has neither motive nor will to come to Christ; and as Christ says, he cannot come without this gift, or unless it is given him so to do of the Father.

Will you dare then to say, that a sinner has a free will, that he is a free agent, and can be a Christian if he chooses? the truth is, he chooses to let it alone, and he will let it alone and not come to Christ, and he cannot come to Christ, unless God gives him so to do. Then God gives the will and the doing, the free will to good, to come, to be saved; so that man has no free will to good, but bound in chains of lust, and is in bondage to the beggarly elements of the world, until the time this will is given of God to the sinner. Now recollect, that this is said on Judas's account; he seemed to have had a will, yea, to have

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come to Christ in deed and truth, for he professed Christ, he was one of the twelve, he had joined and come into company of the true disciples to whom it had been given to come to Christ, he was purser & preacher and purchaser of all necesaries for this little flock; yet with all this, he had not yet believed nor come to Christ; and why? because it had not been given him of the Father so to do. Then you must shut your eyes or see, that God gives this gift of his Spirit and faith to some, and not to others.

John, 5—40: And ye will not come unto me that ye might have life. Here you see the will of all men by nature. Then to have a will to come to Christ, and be saved by Christ, is the gift of God; and no man has it nor can have it without. Judas had it not, though among the disciples. Luke, 19—14: We will not have this man to reign over us. This is the language of the human heart, with all the mighty boasted free will; yea, free indeed, but to sin and not to come to Christ, nor have him as ruler over them; but depart from us, we desire not the knowledge of thy ways nor to serve him. Nor has a sinner power over this will, this sinful bent will, free to sin and not to good, to change it or cause it to go to Christ; if he has, why said to be the gift of the Father?

The parable of our Lord, of the gospel and its dispensation to a marriage feast, will I think place the matter in a fair light, and on the ground free willers and free agent men wish to take; then on this ground we will take it. Let it be understood in the first place, that the marriage feast is made by God the Father for his Son Jesus Christ and his church; or have it for sinners, or for all mankind, or for as many as feel willing to come, it will make no matter. The servants, the apostles, at supper time went out and bid—who? why the text tells us—tell them that were bidden come; that was the Jews first, who had been bidden by the prophets, the ministry of John the Baptist, and Christ—come, all things are ready. But what says the human will? and they all began with one consent, pray have me excused—and why? I have married a wife, bought oxen, purchased a farm, and therefore pray have me excused.

Now, Sir, had these men a free will to come? you know better. But, say you, they might have come if they would; how so? when the motives of farm, wife, and oxen, influenced their wills another way; having not the motive, they could not have the will. But let's go further—could these men give themselves a will to come? if you say yes, I say no; because this would have been giving themselves a will contrary to their will, a thing not in the power of men, but in God alone. The second servants went out, found the halt, lame, and blind, they came at the first beck—and why? so all these were characters of necessity, which shews us that no sinner will come to Christ, until brought by grace to a state of necessity, and like the prodigal forced to his father's house, because death was every where else. Lastly, go out and compel them to come in, that my house may be filled.

Now, sir, answer me—why did he not compel the first? he could but would not; here then you see the difference that God makes among mankind; some are compelled to repent and believe in Christ and fill a place in his church, while others are suffered to pursue their own carnal will and love of riches until death, and then fall into hell; and although all are or may be invited, yet to some it is given to believe on the name of Christ, given to them to come to Christ, are drawn, quickened, enlightened, taught, led, made willing in the day of God's power; in a word, God, takes them by the hand when dead in sin, without will or desire, life or light, at hell's dark door, and of his own will, mercy and grace, works in them to will and to do of his own pleasure here, and will finish this his work begun hereafter; and leaves others with the invitation only, while these are compelled to come to Christ and be saved.

Now, Sir, if you have got a religion you were not compelled to have, I would not give you a brass pin for it; if you have got a a religion of free will that you can have or let alone, a fig for that also; if you have got a religion that you were not forced to seek under the necessity of having, and one that you could not get rid of nor shake off but was laid on you of necessity, a groat for such a free will religion; such a religion that comes of the will of men, is nothing but the religion of hypocrites, witches, and devils; such was the religion of Judas, Simon Magus, Naaman, Sechem, Balaam, &c.

John, 2—23: But hear God's religion: Born not of blood, nor of the will of the flesh, nor of the will of man but of God—except a man be born of water and of the Spirit, he cannot see the kingdom of God. I ask you, what will had you in

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your first birth? none—the will of God and your father and mother wrought all. So your second birth, if ever you experience it, God by his will of his ministers and church will and does work all. So that the doctrine of free will, or that a man may be religious or let it alone, is a false doctrine. Hear—I will put my laws in their hearts, and in their minds I will write them; I will be to them a God, and they shall be my people; I will bring the blind by a way they know not, &c. and as many as are led by the Spirit of God are the sons of God; if any man have not the Spirit of Christ he is none of his.

So you can see, if you will see, by the scriptures, that salvation is by grace or gift of God; and that doctrine that contradicts this, in whole or part, is false; come it from the Pope, preacher, devil, saint, or an angel's mouth. For a sinner is dead and cannot give himself life, he is blind and cannot enlighten himself, he is deaf and cannot give himself hearing—he is lost and cannot find himself, he is not willing to come to Christ and cannot give himself that will, he is the captive of and therefore not free, he is helpless and cannot help himself, polluted and cannot wash himself, he is poor and naked and no money to buy; a miserable, wretched child of wrath, and the works of the devil he will do, unless God takes him in hand by his Spirit, and renews him in the mind by his Spirit, and thus by his Spirit's influence makes him a new creature; so that you must be born of the Spirit or be damned.

To say a man may or may not be religious, or that he is left to his own free will, as it is called, just to do as he may choose in this matter, is to give the current of scripture the lie; for the scriptures throughout, in all the promises that are absolute, show to the contrary; and the whole scripture will recognize these three as the grounds of all true religion—religion is given, religion is sought and got from necessity, religion is compelled, or persons are compelled to have religion. For it is this gift, this compulsion that makes a man willing in the day of Christ's power, without which a sinner never has a free will to good; although a man may will to pray, to profess, to preach and do all the duties of religion, and yet be no religion in all this, for want of a right motive to influence the will; which right motive the Spirit alone can give by renewing the mind, & it was the want of this motive that made all the religion of the Pharisees nothing worth, but to receive the greater damnation; because there was no Spirit in all their works; they were only the works of the flesh and the will of the flesh, and not fruits of the Spirit.

And here is the grand mistake that men make, in putting the will & works of the flesh for those of the Spirit: for none worship the Father in Spirit and truth, but such as he seeketh; all the rest worship from and in the flesh, and do the will of the flesh although in a religious way, for the tree must be made good before the fruit will be good. Hence that article in the semi-Pelagian system I think must be false, which says, that a man before he receives grace is capable of faith and holy desires.

If the tree must be made good, if men do not gather grapes of thorns, nor figs of thistles, and if the evil man out of the evil treasure of his heart bringeth forth that which is evil, then how can a sinner of himself have holy desires, or a will to good, or faith either, since faith is the gift of God? For such a doctrine is wholly suspending the salvation of sinners on a self-determining power of the free will of the sinner; and if so, then all sinners may refuse and neglect so great salvation and be lost, and so Christ have died in vain; whereas the covenant promise says, I will put my law in their hearts and in their minds will I write them, and I will be to them a God and they shall be my people.

Here in this text, and a hundred others, you see God's absolute promise and determination what to do and what he will do, without consulting the sinner or his free will; that he will be their God and they shall be his people; and so runs all his promises, to give life to the dead, eyes to the blind, hearing to the deaf, to find, seek and save the lost; to lead and guide, comfort and keep by his power to salvation, and make willing in the day of Christ's power; and work in sinners to will and to do of his good pleasure. And when he does all this for them, what hand has the volition of the sinner in it? I see none, or at least I am forced to say, I was made to hear thy voice and enter while there was room. Then not unto me but unto thy name be the glory of all, for it was thy Spirit acting on me that was the first cause and the whole cause of all; or my free will to sin had still remained, and I had, nor never should have had, any free will to good.

Another article of the Pelagians is, that

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man born free is consequently capable of resisting the influence of grace, or complying with its suggession; or, in other words, that external grace is necessary to excite the endeavors of men, but they have no need of the internal operation or succors of God's Spirit. By external grace, I suppose they mean motives, persuasion, preaching, or all those outward calls of God; such as judgments, mercies, diseases, &c. &c which is in effect directly denying the special irresistable operations of the Spirit of God on the soul of sinners to make them saints; and attributes the whole dependence of salvation on the free will, or endeavors, or co-operate exertions of a sinner with external means to produce salvation; and without such obedient free will, or such co-exertions with external means, no salvation.

The church of Rome maintained this, or very nearly the same sentiment, which is plainly shown by the decrees of the Council of Trent. James Arminius, of Holland, maintained nearly the same, saying, that in the conversion of a sinner there is no such thing as irresistable grace; or, in other words, that no sinner, has such an influence exercised on him or upon his heart, but such as he might or may resist and render ineffectual to his salvation. And they further speak of a sinner's possessing a self-determining power in himself either to comply with, or render ineffectual, the influences of the Spirit of God, when he comes to work salvation in the heart of a sinner. In perfect agreement with this doctrine is the doctrine of the Quakers: they believe that there is in every person a degree of saving light, which needs only to be blown on, cultivated, and cherished by contemplation and withdrawment from carnal and worldly allurements and self-mortification, or self denial, to grow to perfection by nursing, and finally issue in eternal life.

The Methodists and free willers on this article, as far as I understand them, do not differ much; believing that the conversion of a sinner ultimately depends on the co-operation of obedient free will, with external means and the influences of the Spirit all combined; not willing to say all of grace, all of the Spirit's power, or all of God—I will and you shall—but that the will of the sinner gives the casting vote, to choose or refuse; and so on the free will of the sinner it all depends, whether the work of conversion or salvation shall be done or not; for he may render all ineffectual if he chooses, by his will, or refusing to co-operate with the Spirit's operation. They also deny that God has, by an eternal, an unchangeable purpose, determined to make the gospel effectual to the salvation of one sinner more than another; they also suppose that God chose believers to salvation upon a foreknowledge of their faith and obedience.

Then you can see that their plan is, that faith and holiness, or obedience, is the cause why God chose them—and not that God chose them to be holy—the very reverse of scripture, and puts the cart before the horse, and is false doctrine according to scripture. Because Paul tells us, in Ephesians, that we were chosen in Christ before the world began, to be holy—then the choice is the cause of our faith and obedience and holiness, and not our faith and obedience the cause why God chose us. Then you will see again, if God chose sinners on a foresight of their faith, obedience, perseverance, or holiness, that all will rest here on the use that a man makes of his free will, or rather the use or self-detemining power that some men make of it and not others; for God foreseeing some men would use their wills, them he chose; others he saw would not use their wills to choose good, and them he would not elect—what a doctrine of men!

Then so far as I can see there is nearly the same free will doctrine in the Pelagians, Roman Catholics, Arminians, Quakers, Methodists, and free will Baptist systems for salvation; because they rest on the same basis (free will) and meet in the same point; for they all allow the same place and degree of efficacy to divine influence in their system, free will or co-operation of the sinner, or the use the sinner makes of his will, or which way he will turn it to good or to evil, or that he may choose or refuse, it is with himself to do either—this is the sum. Now let me ask one question: how far is our conversion or salvation to be ascribed to the grace of God? and the answer of every Christian in the world will, I think, determine in one minute the whole of these doctrines—all of grace; for had he not given me a will I should never have had it.

Then the volition and self-determining power of the will is of God, and not of a man's self. So all is of God, from beginning to end, and by grace or the gift of God are men saved; and hence to will to

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be saved by Jesus Christ is the gift of God, are men saved; and hence to will to be saved by Jesus Christ is the gift of God, and not of a man's self. If not the gift of God, then the reason why a saint differs from a sinner is because he makes a better use of his will; or that by self-determining power in him he has chosen the ways of life, while others do not use this power and so not choose life. Here let me ask you one question; who made thee differ from another? you are forced to say, on the doctrine of free will, myself, my own free will; then where is boasting? see your error—when the plan of salvation excludes boasting—not of works, (nor of free will neither,) lest any man should boast.

Now those who contend that God gives the sinner the will to become a Christian, believe the sinner acts as freely to choose the way of life, as those who contend that a sinner may have this free will of himself, and choose for himself unaided by the Spirit of God. All the difference lies here: one says no man can have this will to come to Jesus Christ and be saved by him, while the others say that a man may or can have this will of himself, that he has a self-determining power in himself over his own will to incline it to good or to evil; which is just saying a man can give himself what will he pleases, or give himself a will against the will he then possesses. How inconsistent! for this would be to will against will, or give a will contrary to the present existing will; so will in contact, or will against will in the same person; so of course no choice at all, because will in contact or will against will could make no choice, for the will must give the casting vote ere the choice is made; for choice is willing, choice is freedom of will, and were we to pursue our inquiries after freedom of will to the utmost stretch, we could make nothing more of it than freedom of choice, or choosing what best relishes with our hearts, wants, minds, ease, taste, &c.

So in spiritual things, when sin and holiness are set before saints and sinners, they are called on to choose; saints choose holiness, and why? because they love it, they will it; it is most agreeable with the moral relish of their hearts. Both are free, because both choose that course of life which is most agreeable to their wills; but while a sinner is under the power of sin, or while sin is his choice, and while he wills sin, which will is opposed to the Spirit of the gospel, would it not be a contradiction to suppose such a sinner could choose holiness, will holiness, or desire holiness, or believe and obey the gospel? it is as clear as noon-day, that it clearly supposes that a sinner can choose that which is, at the very time of making his choice, contrary to his choice or the choice he is then possessed of; yet this is the amount of the free will, that the above sects contend for.

The benefits of the redemption of Jesus Christ, by the gospel is tendered to sinners; to sinners who, at the time the tender is made, are in their hearts and wills opposed to the terms of reconciliation the gospel sets forth; for if any person can be found who is not in his heart and will opposed to the terms of salvation by the gospel, such an one is not a sinner but a saint. But on the plan of free will, if one choose and another refuse, when the gospel is tendered to him, he who chooses must differ from him that refuses; so he who chooses must have had some holiness or will, or co-operative power from the means, himself or some other power, to make him make the choice; while the other, for want of that power, whatever that co-operating power be, refuses the invitations of the gospel.

So I think you must yield the point, that this determining is not in man, to make one refuse and another choose; but that it is by an assisting, co-operating or irresistable power, from some quarter besides man's own free will, that makes one choose who once stood on the same ground of him that refuseth. And the scriptures tell us that it is the day of Christ's power that makes this difference of will and choice, and the Father's drawing, and the gift of the Father to come to Christ. And I believe that the experience of every true born child of God will say, that it was the gift of God, or the work, the irresistable work of God's Spirit on them, that made them make this choice, or will to be saved by Jesus Christ.

And I tell you, with all the candor of a professing Christian and gospel minister, that if you are a professing Christian of two years old and still believe this doctrine of free will, or that man possesses this self-determining power of his will, and that he can by using the means, or co-operating with external means, make himself a Christian I would not give you my old hat for your religion, nor for all the world holds of that sort. Because wrong in principle, wrong in faith, error in heart, and so damnable in its consequences; as well as in per-

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fect opposition to the current of all God's absolute promises to his people, not yet called out of their sins or from darkness to his marvellous light. Such as: I will bring the blind by a way they know not; I was found of them that sought me not; the dead shall hear the voice of the Son of God, and they that hear shall live; the ransomed of the Lord shall return and come to Zion, &c.

I give you one more reason why no sinner can comply with the gospel, by his own free will; first, because a will to comply with the invitation of the gospel, and accept Jesus Christ as a Saviour, is faith; a will to live a holy life is holiness; a will to obey God's commands and serve him, is obedience; and why? because the scrip ture says: For if there be first a willing mind it is accepted according to that a man hath, and not according to that a man hath not. Then if man can have this will of himself, it is at once making himself a Christian before he accepts the gospel; and then the reason why he accepts the gospel and Jesus as a Saviour is, because he has by his own self-determining free will made himself a Christian, by his own free will power through external means, or means which he might have resisted; and if he could or might have resisted, then surely some praise is due to free will, or the sinner, because he did not when he might have resisted.

Then he may boast a little on his obedient free will more than others, or say, not all of grace; but some, or the main part, is owing to my free will; without which God could have done nothing, or would have done nothing, had I not been obedient to the call and used the means. For I could have resisted God if I would, yea, if I had stood out God could have done nothing with me; yea, I began and then God began; I persevered, I did all I could, I was obedient to God, but Tom would not, tho' he might as well as I. And because Tom would not, God would not; but because I would, God would. Then no more of God, or grace, but of man's free will is he saved; and why? because the doctrine of free will makes an universal atonement; and why? because any man can go to heaven if he will, even Judas, or Pharaoh, or those that commit the unpardonable sin. All that is wanting is to make a proper use of their wills, so as to bend it heavenward or co-operate with the means to salvation.

And again, this doctrine of free will teaches that God is willing to save all that are willing to be saved; and that if there should happen to be a sinner who will not give his will this volition to good, God will not save him. And again, it teaches that God is only willing to save those that are, or of their own accord get willing, to be saved; and this makes God's will dependent on our wills, or you must say, God is willing to save all men, but because they are unwilling to be saved by him, he will not save them; and so brings down or changes his will to as many as are willing to be saved. Yet the scripture tells us, he worketh all things after the counsel of his own will; and the tenor of scripture—I will and you shall. What a farce is such a doctrine? to think that the unchangeable will of God should bend and twist any way, as the will of a hell-deserving sinner may will; that if a sinner wills to be saved, then God will will it too; and if the sinner should not so happen to will it, then God will not will it neither.

For the honor of God you that believe such a doctrine, and preach such an unscriptural and irreconcileable doctrine to the immutable attributes of God, throw it over the fence into the bushes, never to be heard of more; since you can see, if you will see, you had no will, no free will in giving yourself being or existence; nor had you any self-determining power in your first birth, nor have you any will or free will, or any self determining power in the scheme of redemption or plan of salvation by Jesus Christ. God has not consulted you, nor asked your will in either, nor left it to your will, but worked according to his own will, in both creation and redemption. But now your will is to be consulted, and you are to have your free will, whether God wills it or no in your conversion or regeneration, or whether you will go to heaven or to hell. Strange indeed, that God should work according to the counsel of his own will in the two first, and not have his own will in the last, but in all things depend on the free will of the sinner.

Oh, such vanity, for such a doctrine stands opposed to God's divine sovereignty; opposed to his choice, his predestination, his ordaining, his appointing to salvation, his calling whom he will, and his working all things according to the counsel of his own will; to his preparing a kingdom from the foundation of the world for his people; indeed, such a doctrine as free will or co-

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operation of external means to make Christions, upsets the whole gospel scheme, and makes salvation dependent on the use that a man makes of his will, instead of the will, council, covenant, oath, promise, and blood of Jesus Christ. Therefore, I shall say, it is the doctrine of men, in my opinion, and not the doctrine of Christ; for he said, no man could come to him except it was given him of his Father, or that the Father draw him, or made willing by the power of Christ; and he that says, that a man may or can come to Christ of his own will, or by all the means that ten thousand worlds afford, without the irresistable work of the Spirit of God, I conceive gives Christ the lie.

(*to be continued.*)

THE PRIMITIVE BAPTIST.

SATURDAY, AUGUST 12, 1843.

We would again state, that we are unable to supply new subscribers with the back numbers of the present volume. They can either pay in proportion for the remainder of the present volume, or receive sufficient numbers of the next volume to make up their subscription year.

We are nearly through with Elder Lawrence's writings, when we will rapidly dispose of the favors of correspondents, which recently have been somewhat delayed in their publication.

FOR THE PRIMITIVE BAPTIST.

Tyrrell county, N. C.
3rd July, 1843.

DEAR BRETHREN: I have the pleasure of informing you, that three of my neighbors have requested me to write, as they are desirous of reading your valuable paper the Primitive Baptist, you will find their names written underneath. I rejoice to find that there are some amongst us enquiring after truth.

Dear brethren, our case is a lonesome one in this section of country. We have no preacher to preach regularly amongst us, and are surrounded with the institutions and idol worshippers, who serve not our Lord Jesus Christ but their own belly; giving heed to seducing spirits and doctrines of devils, supposing that gain is godliness. From such we are commanded to turn away, for by good words and fair speeches they deceive the hearts of the simple; and many it appears do follow their pernicious ways, by reason of whom the truth is evil spoken of. But we have one consolation, that the Lord knoweth them that are his; for the Father has given them unto him, and he has promised that all that the Father has given to him shall come unto him, and he will raise him up at the last day. So if God be for us, who can be against us? For I trust that the Lord has a few names even in Sardis, that have not defiled their garments. O may the spirit of truth guide and direct us in the way of all truth, for Christ's sake.

The Lord has been pleased to send our much esteemed brother G. W. Carrowan to preach for us several times within the last year or two; and brethren Parham Puckett and Miles Everett once each, which were to us like refreshing showers on a thirsty land. Truly I believe there is a harvest here, but the laborers are few.

O brethren, join with us in prayer to the Lord, that he would send forth laborers into his harvest. I did not think of writing more than five or six lines when I commenced; but what I have written, I have written in an awkward and stumbling way. So if you think proper you can read it and then do with it as you think best. If you cast it away you will not offend me. Your unworthy brother, if one at all, in much tribulation; but sometimes in hope of eternal life through Jesus Christ our Lord.

SAMUEL ROGERS.

TO EDITORS PRIMITIVE BAPTIST.

Hale's Ford, Virginia,
June 20th, 1843.

DEAR BRETHREN: I have nothing very particular to write. The Baptists here are in a cold state, but seem to live in brotherly love with each other. We have the same to encounter with, dear brethren, that the rest of you have. The Arminians of almost all kinds surround us, and use all means they can to draw us off after them; but, dear brethren, our old shells seem to be so hard they cannot penetrate them, though they prophecy our ruin. They seem at present to spread themselves like the green bay tree, and flourish like the rose, and boast of their great number; and I think if they just had law on their side, they would take our heads to the block, or our iron sides to the stake.

But, dear brethren, I think we have the Lord on our side, and therefore let us trust

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in him and fear not what man can do unto us; for we have the promise, that the flames shall not hurt us, nor the waves overflow us: but that he will be with us in six troubles, and in the seventh no evil shall touch us. Dear brethren, if we are Christians indeed, our footsteps are ordered by the Lord; and it is said, that none of them shall slide. Yes, dear brethren, we are kept by the power of God through faith, ready to be revealed at the last day.

And, dear brethren, how thankful we ought to be for the great love wherewith he loved us, even when we were dead in trespasses and in sin. Mark that term, loved —not loves, nor will love; but loved, in the past tense. Now, Arminians, will you tell me when it was? It seems that it was when we were dead in trespasses and in sins, and this being the case, it could not be for any of our good works. Well then, I ask again, when and why did he love us? Pause and tell if you can. Or, sir, to be consistent with the perfections of God, you must come out and say, that he loved us long before we were born, and because he was self moved to do so, and that it would be contrary to his perfections ever to cease to love the Christian. Well then, it seems he that is born of God is safe, because not dependent on his own good works to save him, but alone upon the power of God. He is saved by grace alone, no mixture of a little good work and a little grace; but alone by free grace. Then God is entitled to all the glory, and man placed in the dust and ashes as it were, entirely dependent on his maker for every good and perfect gift.

And I do not see, dear brethren, how Christians can preach any other doctrine than this; when they have been brought to see they can do nothing, and to cry from the bottom of their heart as it were, Lord, save or I perish. So I must come to a close for the present.

HIRAM HUNDLEY.

FOR THE PRIMITIVE BAPTIST.

CIRCULAR LETTER.

The Chemung Baptist Association, assembled with a sister church on South Hill, Bradford county, Pa., to the several churches which are united in this body.

Brethren, beloved of the Lord, and by us in him, for the truth's sake. We wish grace, mercy, and peace to abound toward you, and in you, from God the Father, and our Lord Jesus Christ, with abundant enjoyment of the Holy Spirit. That as ye have been born of the Spirit, so ye may be led by the Spirit, walking, and living in the Spirit; and that the Spirit may dwell in you, and you abide in the Spirit, partaking largely of the fruit of the Spirit of holiness. So that by your common deportment among men, ye may bear witness that ye are a spiritual people. That a clear distinction may be seen between you and the carnal Israelites; or such as say they are the children of Abraham, and are not of that faith which was found in exercise in him. They are, or may be known by their following after, or contending for cardinal ordinances, the commandments, doctrines, and institutions of men; while they with bitterness oppose the doctrine of sovereign discriminating grace. And are crying for a union with the harlot daughters of the MISTRESS OF WITCHCRAFT, as tho' such were the *Bride of the Lamb*. Tho' they fain would make you believe that they loved God; and were specially beloved of him. And as a token of his peculiar favor, as a reward for their services, had given them the glittering drapery they wear; (their outside show, or form of godliness;) as over-fond Jacob of old, gave his favorite Joseph, a coat of many colors. But their dress, instead of being all of one piece, like the vesture of Jesus, as they would fain make you believe it is; and decorated with precious stones set in arches of gold, like the breast plate of the Hebrew high priests, with bells and pomegranates on the hem thereof round about; is, to say the best that can be said in truth about it, real patchwork, with a piece picked out of every thing that they could find, that was calculated to glitter in the eye of carnal reason, to attract the attention of the enemies of the cross of Christ.

It is certain that they attempt to mix law with what they call grace; envelop legal sentiments, in gospel language; teach legal duties, for gospel obedience; and apply the promises made to God's chosen, to such as they themselves admit are under the curse. They teach that men are moral or free agents, have the right and power of choice, that the salvation of the soul is to be obtained on conditions to be performed by the creature, and then tell us that they believe, men are saved by grace. And while they acknowledge that men have transgressed the law, and that every one is cursed that continueth not in all things

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which are written therein; they insist upon it, that men are damned for rejecting the gospel. Hence they would seem to make the law a rule of life, and the gospel a ministration of condemnation. And many other such like things they teach, in direct opposition to the plain dictates of divine testimony.

But such as are led by the Spirit into all truth, are led to discover Christ the way, the truth, and the life. Christ is the way from death, to life; from darkness, to light; from under the curse of the law, to the enjoyment of gospel liberty; from condemnation, to justification; from sin, to holiness; from pollution, to cleanliness; from disgrace, to honor; from weakness, to strength; from deep poverty, to inexhaustible riches; and from earth, to heaven, and eternal glory at God's right hand And no other can be found. Christ is in truth all this, and much more to his chosen. He is the true God, and eternal life. The promises are all true in him. He is the foundation of truth; and the true foundation on which the Zion of God is built. He is the true king, the true head, and the true Saviour of his body, the church. The true vine, of which his people are the branches. The true substance, of all the ceremonies, types, or shadows in the law; the truth of all the prophets; and in truth he was made a curse for his chosen; in truth he bare their sins in his own body on the tree—was delivered for their offences. He in truth did die for their sins, and it was Christ, the truth, that in truth, in himself did rise again for their justification. Christ in truth, and the truth in Christ, who is the truth, ever lives to make intercession for his people, and as truth itself is true. He intercedes for them according to the will of God; and his intercession will avail for them. Christ is the true life of his people. As union with God is life, in Christ and by Christ are his people united to God, and in union with him Christ is formed in them, is in them the hope of glory. Their life is hid with him in God, which being thus hid is secure, so that when Christ who is their life shall appear, they shall appear with him in glory.

And now, brethren, since Christ is king in Zion; the prophet, and priest of his people; since he is their light, and their life, their leader, and the captain of their salvation; the shepherd and bishop of their souls; their protection, and defence; their food, their drink, and their righteousness. How important in a day like the one in which we live, that all the children of the kingdom, in all their conduct among their fellow men, correspond with the gospel which they profess. That every man speak the truth with his neighbor. And that they put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and put on the new man, which after God is created in righteousness, and true holiness. Let no corrupt communication proceed out of their mouths, but that which is good, to the use of edifying, that it may minister grace unto the hearers. And we would say, brethren, be ye followers of God as dear children; and walk in love, as Christ also hath loved you, and given himself for you; and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you. But take heed that no man deceive you with vain words; for because of these things cometh the wrath of God upon the children of disobedience. Have no fellowship with the unfruitful works of darkness, but rather reprove them. Praying always with all prayer and supplication in the spirit, and watching thereunto with all perseverance; and supplication for all saints

And may peace be to you, brethren, and love, with faith from God the Father, and the Lord Jesus Christ. Grace be with all them that love our Lord Jesus Christ, in sincerity.

ELI GITCHAEL, Moderator.
JIRAH BRYAN, Clerk.

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CORRESPONDING LETTER.

The Chemung Baptist Association, to the several Associations, churches, and individuals with which she corresponds; Greeting.

Brethren, beloved in the Lord. Having enjoyed another anniversary under the beneficent smiles of the king of kings; and in peace among ourselves; we ought with gratitude to acknowledge the hand that has preserved us amidst the ics, isms, and ites with which we are surrounded which like a rising flood, threatened to inundate our land, and sweep from the face of professed Christendom every vestige of the religion of Jesus. And had not God provided an ark for his chosen, more durable than the one built by Noah, and of more precious materials than that built by the Hebrews in the wilderness; we are persuaded that not a child of his grace could outride the

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storm, or escape from being overwhelmed in the rising billows, for even now the waters are strong and many, and seem to threaten to come up over all its channels, and go over all its banks. And with all the mighty efforts of the enemies of the doctrine of the cross to hurry on a millenium, we are apt to think that should their exertions succeed according to their wish, till their nefarious doctrine filled the world; instead of having such a millenium as they flatter their dupes is now just at the doors; if the Son of Man should come, he would not find faith on the earth. But as the Lord hath sworn by his holiness, that he would not lie unto David, that his seed should endure forever, and his throne as the sun before him—that it should be established forever as the moon, and as a faithful witness in heaven. In humble reliance on the oath of God, we rejoice in believing, that, they shall be ashamed, and also confounded, all of them; they shall go to confusion together that are makers of idols. But Israel shall be saved in the Lord with an everlasting salvation; and shall not be ashamed nor confounded world without end. And we are comforted in our minds, and confirmed in our hope; notwithstanding a multitude of the ics, ites, and isms, dwell among us in our land. For we know that they are in confusion among themselves, notwithstanding their great cry for union! union!! union!!!

Also we are comforted in God, by what he has led us to believe of the perfection and attributes of his immutable nature, and of the depth of that plan of his infinite mind, which displays such wisdom, power, and faithfulness; that though earth, and hell, men, and devils, and sin in its multifarious forms unite in one grand combination of effort; there can be no danger but the eternal purpose of God in saving his chosen, will ultimately be accomplished in every individual for whose salvation the blood of Christ was shed. And being led by the spirit of God to discover the harmony in the writings of the prophets and apostles in support of this doctrine, we find a shelter, in which to rest in the storm, as safe as Noah did, when the fountains of the great deep were broken up, and the windows of heaven were opened, and every thing in which was the breath of life, except what were with him in the ark, died.

Our next meeting is appointed to be held with the church in Sullivan, Tioga county, Pa., on Wednesday and Thursday before the 4th Lord's day in June, 1844; at which time and place we hope to see and hear from our correspondents according to the will of God.

Resolved, to continue our correspondence with corresponding Associations to whom we cannot send messengers, by having our letters published in the Advocate and Monitor, Signs of the Times, and Primitive Baptist.

ELI GITCHAEL, Moderator.
JIRAH BRYAN, Clerk.

TO EDITORS PRIMITIVE BAPTIST.

Belmont, Sumter county, Ala.
10th May, '43.

VARIETY OF ANECDOTES, &c.
(*to be continued.*)

Beloved brethren, you have here enclosed a copy of the contents of an original letter sent by Parson Dossey, (of this region, formerly of No. Ca.) to a church craving his ministerial aid. Many of the adjacent churches retain a copy, as an instructive memorial, exhibiting the missionary spirit in some of its most gentle, delusive, persuasive forms; which is, instead of rigid compulsory means, to enforce their unjust claims in profusion by law enactments. Examine it well, 'tis the effectual key to unlock the dark cell of priestcraft. Beloved brethren, enter in and take a general survey of the different apartments, holding the telescope of information deduced from history, &c. occasionally changing ends. One end represents in a diminutive light all is reasonable, just and right, who can dispute its authority, 'tis so just and equitable indeed. A sudden transition, however, by shifting the end, will give you quite a different view of things, and that in accordance with truth, indelible truth. Its deformity may now be seen. Good heavens, what an ugly, odious, deformed monster. The white dress of plausibility, &c. is too little and contracted to hide the deceptive cloven foot, and satanical odious features, and his glaring extended firey eyeballs of consummation and final ruin. O, my brethren, be encouraged, for the Lord God reigneth, &c.

Every dog has his time. I have seen and heard of many highly elevated nabobs that have become paupers. They were like other drones, they had their time of living luxuriously on the labor and toil of

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the industrious part of the community, now sunk below par in a state of degradation and abject poverty. Pitied and commiserated by none, their fate is certain, unless an interference of Providence prevent.

Here is the letter—I regret the want of the date, but he lately confessed writing it.

—

Dear brethren: Yours of the 9th instant was handed to me at Shiloh, by our brother Dewet. It informed me that I was your choice for your pastoral supply for the present year. For this expression of your love and good will, your Christian fellowship and confidence, please to accept my unfeigned thanks. You did not tell me how often you would want me to attend you, but I presume once a month on Saturday and Sunday. Nor did you inform me what compensation I might expect for my services, but from what I know of the generosity of one of your members,* I can have little doubt of your liberality; yet I deem it proper to have a distinct understanding upon this point at the outset. Nothing is more plainly regarded of those unto whom the gospel is preached, than that they should support those who preach. It is not a debt of charity, but a debt due them; and I regard it a false delicacy in ministers to decline having a distinct understanding with the church which they serve on this point. For myself I regard it a right and of common justice to my family, and cannot give the little influence of my example to a cause so plainly at variance with God's word, as it would be to serve any church that would not remunerate me for my services. I have no doubt you are able, and have as little cause to doubt your willingness; but it is best to have a full understanding at the commencement. What mechanic ever engaged to build a house, or overseer to look over another's business for twelve months, without understandiug what price should be his wages? And should a minister of the gospel not understand what compensation he is to have for his services for a year? But why do I write this? Has not God ordained, that they that preach the gospel shall live of the gospel? Has he ever sent any soldier of gospel a warfare at his own charges? No, verily. Why then should not this subject be distinctly understood and agreed upon between ministers and people at the beginning of his services. From the distance to ride and the services to be rendered, I shall expect from you eight hundred dollars.

And now, brethren, I must earnestly hope that you will not continue your call. I hope it 1st, because as I am informed you have two ministering brethren amongst yourselves; and could it be your pleasure, I had rather that either of these brethren would be called to preside in your church councils and receive your support than me. I desire it 2ndly, because I should thereby have more time devoted to his cause gratuitously, who gave his life a ransom for me. I expect to preach as long as I live, whether I receive any thing for it or not. Wo is unto me if I preach not the gospel. But if I agree regularly to serve any people, they must agree to make me a reasonable compensation. Not that I desire a gift, but I desire fruit that may abound to your account. Phil. 17. Therefore I hope you will not renew your call, because I go for preaching the gospel to all the world. I believe that faith cometh by hearing, and hearing by the word of God. Brethren, my soul longs for a revival of religion, and if you should have my services, I should soon want to get up a meeting for prayer, and to have a PROTRACTED meeting for fellowship. Finally, I hope you will not continue your call, for I have already disposed of my time on the 2nd Lord's day of the month; and I am told that this and the day before is yours for public worship.

And now, brethren, be so good as to write me immediately after your next conference meeting, and be as plain with me as I have been with you, and you will much oblige your brother and friend in the gospel. WM. DOSSEY.

—

Again, respecting the same personage. Another sounding report, which can be

*It was a lady alluded to, (a sister;) when she first heard him preach, before the call, however, she very liberally contributed to him one hundred dollars. But, after the introduction of the above letter, her mind was changed, so said, and she vowed it should be the last that she would ever contribute to him. *One more gained*—very good indeed, she is an immensely rich widow. Four months of the year had elapsed, so it was eight months only, or $100 a month when wrote!! He would not preach the poor man's funeral for $17, but above he'll preach whether he is paid or not. Why do I mention this? 'tis full of contradictions and fallacies.

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well authenticated, is as follows, viz:—There was a poor soldier returning from the Seminole war, who fell sick in the neighborhood of Parson D , although he was destitute of money the benevolent neighbors greatly administered to his necessities as long as he lived; and when dead, gave him a patriotic burial. To complete their devolving duty, as they thought, they then called on Parson D. to deliver a funeral oration; who informed them, that "if they would give him $25, he then would preach his funeral." 'Tis indeed bad to be poor, but being anxious that every respect should be paid to the memory of the brave conflicting soldier, they made every effort to raise the stipulated amount demanded, but fell short; they could only raise $17, which they offered, but he utterly refused, observing that he had already offered it only for one-third of his stated price!! which was $75, therefore would not do it for less!!! They then went to and offered the $17 to the Rev'd T. Tucker, requesting him to preach the funeral; but he likewise refused, stating that if they had called on him at first, he would have done it gratis. Ha, ha! "but now to do it would hurt parson Dossey's feelings." Well, well; therefore he advised them, "that $8 more was not much, make it up and give it to bro. Dossey and let him preach the funeral." But instead thereof, they applied to bro. W., who gave them similar advice to Mr. Tucker's; they then concluded to return the money to the donors and have no funeral!!

This is highly indicative of something loud and as forcible, indeed as repeated claps of appalling thunder, needing no previous additional comment; 'tis sufficiently expressive itself. What would ingenious priestcraft do, if it could but only have adequate power?

Again: The same parson D. was called on to marry a couple. After the celebration, the generous Croom presented a $20 bill to the parson for his services. He looked at it rather contemptuously, (so said,) and observed that the $20 was only a third of his stated price, and that he must consider himself justly owing him $40 more!!!

Again, the very same, no difference yet. An old sister at the point of death requested her husband, (poor afflicted one,) to get parson D. to preach her funeral. He did so. He enquired his price. "Why, as she was a beloved sister, and a pious exemplary mother in Israel, if you pay me 50 or $60, it will do; though my price is invariably $75!!"

Again, the very same, listen; another report of equal magnitude; that is, the wife of Wm. W. Beck requested that parson Dossey should preach her funeral. Accordingly Mr. B. makes known to the parson his deceased wife's request; who no doubt with pleasure received the welcome news and complied. After the sermon, before Dossey left, one of Mr. B.'s friends asked him if he had paid Dossey for the funeral. No, said he; "what pay! he certainly don't have pay for preaching funerals, does he?" "O yes he has," said his friend, "and for your satisfaction ask him." He did so, but to his utter woful surprise was informed, that his price is invariably $75, said Dossey; but as it was your wife's dying request, I will put up with the moderate sum of $50 only. Good heavens!!! Well, said Mr. B., just give me a receipt and I will pay you the money. But the parson informed him in return, that he was not in the habit of giving receipts in such *cases*. Neither, said Mr. B , am I in the habit of paying such prices for preaching; therefore I must have a receipt when I pay the money. The considerate humane parson then reluctantly drew up and wrote a receipt, a full discharge, and Mr. B. paid him the ill gotten filthy gain of fifty dollars. Wo, wo, wo!! to ye, avaricious dogs, your day is not far distant.

Again, but differently. When travelling in Mississippi I was informed that a meeting house was partly erected for a missionary preacher, a full blooded one, and a rigid persecutor of the Old Side. Before it was completed, however, there came a boisterous wind and prostrated it flat to the ground. As I came on my way home, I came unexpectedly close in view of its ruins. I stopt and viewed it for some time, sitting on my creature; viewing the awful display of the visible disapprobating providence, in its final overthrow, and the discomfiture of the intended occupant preacher. I noticed around the intended structure nothing that I discovered was materially effected, if any. It brought to my recollection the providential awful displays of antiquity. One of which was presumptuous enough to endeavor to rebuild, to contradict a prophecy, giving our Saviour the lie; convinced of his blasphemy, he finally with dismaying terrific terror quitted the pursuit.

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A few days ago I was credibly informed by indubitable the best authority, that a noted city of this State, where I have been formerly, has two churches of the very same denomination; one is allotted for the opulently rich, the other for the indigent poor, particularly where they resort, keeping separate and distinct, yet both are of the same persuasion, their various circumstances alone make the distinguishable difference. The churches alluded to are Bethlehem and Mount Pleasant. O! my God, is it possible for Christians thus to act? Is there not just cause for suspicion? Certainly, indeed.

(*to be continued.*)

A. KEATON.

Georgia, Cherokee county,
May 29th, 1843.

DEAR BRETHREN EDITORS: Having seen and read a few numbers of your paper, and the communications therein contained, and they being to me as the coming of Titus was to his brethren; or, as good tidings from a far country; I desire to become a subscriber for two copies of your valuable paper.

Dear brethren, feeling my unworthiness and my inability of writing any thing of a consoling nature to my brethren, or worthy of publication, I will only say to you, that it has been about three years since the Old School Baptists in these parts came out from among the New School folks and their institutions, falsely called benevolent. Since that time, peace, tranquility, brotherly love, and affection seems to abound among us. We were constituted into an Association in August, 1841; since that time we have enjoyed all the privileges of associated churches. We are composed of 15 churches, called by the name of the Little River Primitive Baptist Association. But we are surrounded by the institutioners, who appear to take great delight in backbiting, and calling us by a great many fictitious names, such as hard shells, iron jackets, numskulls, antinomians, &c. And they call the doctrine of the covenant heresy. But when I remember that the Lord has said: Blessed are ye when men shall revile you and persecute you, and shall say all manner of evil against you falsely for my sake—I am made to rejoice in hope of my treasure being laid up in heaven, where moth and rust doth not corrupt, and where thieves do not break through and steal. So I must conclude by subscribing myself yours affectionately in gospel bonds.

WILLIAMS W. WORLEY.

South Carolina, Richland district,
July 4th, 1843.

DEAR AND BELOVED BRETHREN AND SISTERS IN THE LORD: I love the truth, and this is the reason I wish you to send us the Primitive. I send you five dollars for six copies of your much esteemed and valuable papers the Primitive I subscribe myself a brother in hope of eternal life, which God that cannot lie promised before he world began.

JACOB B. HIGGINS.

FOR THE PRIMITIVE BAPTIST.

Sinners called to repentance. C. M.

Come, sinners, to the Saviour flee,
His mercy still endures;
His grace is still divinely free,
His word our hope secures.

His love it runs eternal round,
His goodness still the same;
O seek him while he may be found,
And glorify his name.

Perhaps repentance you may find,
And have your sins forgiven;
And with the righteous few be join'd,
And find a place in heaven.

And then you'll rest with all the blest,
Through endless ages long;
And then you'll sing and praise your king,
And grace will be your song.

And there you'll join, with saints combine,
In that bright world above;
And with the righteous ever shine,
To praise the God of love.

BENJAMIN MAY.

Hickory Grove, Bibb county, Ga. Feb. 1, 1843.

AGENTS,

FOR THE PRIMITIVE BAPTIST.

NORTH CAROLINA.—J. Biggs, Sen. *Williamston* R. M. G. Moore, *Germanton.* W. w. Mizell, *Plymouth.* Benj. Bynum, *Nahunta Depot.* H. Avera, *Averasboro'.* Burwell Temple, *Raleigh.* G. W. McNeely, *Leaksville.* Thos. Bagley, *Smithfield,* James H. Sasser, *Waynesboro'.* John Fruit, *Sandy Creek.* L. B. Bennett, *Heathville.* Cor's Canaday, *Cravensville.* William Welch, *Abbott's Creek.* Jos. Brown, *Camden* C. H. A. B. Bains, Jr. *Stanhope.* C. T. Sawyer, *Powell's Point.* Isaac Tillery, *Lapland.* Thomas Miller, *Elizabeth City.* Harris Wilkerson, *West Point.* Isaac Alderman, *Moore's Creek.* James Miller, *Milton Park.* David R. Canaday, *Foy's.* Isaac Meekins, *Columbia.* Wm. M. Rushing, *White's Store.* Rich-

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THE PRIMITIVE BAPTIST.

EDITED BY PRIMITIVE (OR OLD SCHOOL) BAPTISTS.

Printed and Published by George Howard,

TARBOROUGH, NORTH CAROLINA.

"Come out of Her, my People."

VOL. 8. SATURDAY, AUGUST 26, 1843. No. 16.

COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

A BASKET OF FRAGMENTS,

For the Children.

WRITTEN BY JOSHUA LAWRENCE, 1833.

PART VIII.

On free will, and free agency.

(continued from last No.)

I am so far exceeding my limits I must desist on free will, and come to free agency, to make some remarks. The word agent is not to be found in the Bible, if my memory serves me, and I think I am not deceived—much less, the term free agency. Then it is a homespun use of words applied to man, and such as the Holy Ghost by the mouth of prophets, Christ, or his apostles, never made use of to point out man's condition. So that free agency is a doctrine not of scripture, but of modern heads, devised both in the words and application of the state of man. The word agency implies one acting as an agent; the word agent, one acting as a deputy to do the business for another. So that the term free agency must and does imply one acting wiihout compulsion, without limitation, rule, or restriction; but left free to his own will and choice, to do just as he may will and choose, without instructions from the person for whom he is active agent. This is, I think, a fair definition of the terms free agency.

First, then, we will apply these terms, free agency, to God. Is he a free agent? I answer, no; because an agent is a deputy, one acting for another; and a free agent is one left to his own will, without restrictions or instructions for his rule of action. Then what a terrible mistake Andrew Fuller made, when he said in his letters and essays, page 27: "If God, angels and saints in heaven be not free agents who are?" Now let me ask you, or him, who is God agent or deputy for? why you are forced to say none: then how absurd to apply agency or free agency to God, since his will is his own rule and law, for heaven, earth and hell, and he deputy for none.

If you apply free agency to angels or saints in heaven, then it will be seen they are not free agents; because they the angels are under law, rule or restrictions; for God said, when he brought the first begotten into the world, let all the angels of God worship him. So hemmed in by the restriction of law. So equally so by the saints: for God equally said, at the name of Jesus every knee should bow, of things in heaven and things in earth; and so not free agents but limited agents, if agents at all; for an agent is one that is deputy to do business for another. So if angels and saints in heaven be agents for God, they are God's deputies to do his business or will, and his will is their law or rule; and what is that business or agency? It is to praise and adore and execute his commands to the ends of the earth; but not left free to do it as they may will, but as God wills. And thus God's will must overrule their wills, or they must will what God wills, to be free; or God must work in them to will his will, and then they will what God wills; then not free, if overruled by a superior will. So that the free will that angels have to do God's will, was given them in creation; and the free will that saints have to do God's will, was given them in regeneration; so neither are free agents, because

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God's will overrules their will, and thus wills in them to do of his own good pleasure.

Then free agency does not consist, as Fuller says, in a man's following his own inclinations, because of a superior power acting on us to control our wills, whether that power be of God or the devil; but the question, I think, would be fairly this: has man the power to resist God or the devil? or to serve either, or neither, just as he pleases? If he has, then he may be said to be free, and not until then; because if he can be controled by the influence of another, then not free: or, if another has power to give him a will he does not possess, or influence in him a will, or influence the will he is at present in possession of in quite a different direction, then not free; because the will of which he acts is a given will, and so acts necessarily by the will of another willing in him, or influencing his will to act contrary to his former will.

Now this is the will of all saints—their first will or freedom of inclination was to sin & the service of sin, but God by his Spirit's influence on that sinner's will, influenced it and overruled it; or, in other words, changed the will or controled the will by his influence in a contrary direction; thus not free, because the will by which the sinner has become a saint, and acts the saint, was given him by the influence of another; and so God is said to work in us to will and to do of his good pleasure. So then, if God works the will in us, this will is not of our own free will, but a will that comes from God; yet after given, we act as freely as if we had it of ourselves, though it is the will of God in us; and this will of God in us has destroyed our old will, and this is of God's grace, and not of our free agency.

So to make a Christian force is used, or a superior power influences the will or gives a new will, which the first will cannot resist; as it is written: Thy people shall be willing in the day of thy power. Then not willing until this power is exercised—then force—for power, superior power, is force. Here Fuller and I are opposed again, for he says there is no force opposed to the agent's own will; if not, I say every man in the world will be damned, because we have got sinful inclinations by the fall, and he says it is free agency to follow our inclinations; and this we will do, because nature can't act above herself—Can the leopard change his spots, or the Ethiopian his skin? Answer—then may a sinner change his own depraved inclinations, will and actions.

Let us next apply free agency to Adam and Eve. Adam and Eve when made and put in the garden of Paradise, had a will given them; and that will which they had was the gift of God, and was turned in that direction which the will of God chose, and in which they had no hand to will what that will should be; but God gave them just such a will as he willed, because they could not will in the case of their creation, and of course had no agency in their being or will. And we may safely suppose, God gave them a will free to good, to holiness, to keep the law to love him, to serve him, &c. and that that will with which Adam was created was opposed to sin. Now can they be called free agents, or free willers? they are God's servants, they are free willers to good but not evil; they are restricted by law, so not free to do as they may please without incurring God's displeasure.

So the best and the most we can say of them, they are agents but not free agents, because limited in their will or freedom, not to eat the forbidden fruit; and of their freedom of will I shall say, it was free to good and had not a bias to evil; yet left free to violate the instructions given if they chose. Now one important question arises here: had Adam and Eve power to change their own wills from a freedom to good to a freedom to evil? If they had, unaided by any other acting on that will, then were they free willers in the sense I understand the word as used; for if a sinner has not the power in himself, to change his will from a free will to evil to a free will to good, then he is not a free willer.

Now in Eve's case we have the acting power of the devil's persuasion, his lying and influencing subtlety, to seduce and act on the will of Eve to cause the change in her will from good to evil. In Adam's case we have the influence of the woman to influence his will to evil. In the devil's case we have the mean or human appearance of Jesus Christ brought into the world, to act on his will and influence him to rebellion, sin, or evil. Now each of these may be called limited agents, but not free agents; but they may with propriety be called free willers, because not held bound by a superior power to good or to evil, but left to act as they might choose.

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So then, the result of these enquiries is this, that man is a being whose will is capable of being acted on; and if free, he may yield or let it alone; if his will is good, and evil is proposed to that will, and the will falls in with the proposed sin, then to that man it is sin; if he does not, to him it is not sin. We go further, if good is proposed to a man whose will is free to evil, and his will falls in with the proposed good, then to him it is righteousness: if it does not, he still is a sinner. This is free willing, this is agency—or you may if you want, call it free agency.

Now let us apply free willing and free agency to sinners in their fallen state, with their wills free to evil; and that the will of sinners is so, their conduct proves as well as scripture. Bring the gospel with all its good things—blood to wash the sinner, righteousness to clothe him, life for the dead, heaven and future glory—all this he will say he is willing to have; but bring repentance, prayers, self-denial, mortification of the members, the crucifying the flesh with its affections and lust, the loss of the world, persecution, suffering for Christ and holiness of life, with the loss of all his sinful and worldly enjoyments and fleshly pleasures—propose these to the will of the sinner, will it fall in with the gospel on these terms? No, Sir—like the young man; they will go away sorrowful; we can't buy heaven at that rate—too dear.

Then can't you see, as plain as the nose in your face, that if Adam and Eve had need of the devil's influence to make them choose evil, tkat a sinner now needs God's influence to make him choose good; for the plain idea of free will is to follow our prevailing inclination, which is sin. This is free will according to the idea of some, and that in order to become Christians, we need only to have the gospel and its good things set before us, to influence our wills to choose its good things, or life instead of death. In a word, the idea that I have of free will and free agency, as written and preached, is, that a man has it in his own power to will what he pleases; or, in other words, that the will claims the very turning point of salvation, with the assistance of external helps; and that whether God works by means or by his Spirit, all is nothing except free will gives the casting vote. Then the man that by his will made salvation sure is worthy of more praise than Christ, who only made it possible and proposes it to all.

I wish you to compare the doctrine of free will and free agency with—born again—except a man be born of the water and of the Spirit—born not of the will of the flesh, nor of the will of man; but of the word of God, that liveth and abideth forever—created in Christ Jesus unto good works—if any man be in Christ Jesus a new creature, old passed away and all things new and all things of God—the will as well as the rest. Now only say, what will or agency had you in your first birth, in your creation? You are forced to say, none. So, equally so, in conversion or this new creation—all of God.

And don't be angry if I tell you, the doctrines of free will and free agency are the doctrines of men, for they are so since neither was found in the Bible, in my opinion; and are the doctrines of pride and self-sufficiency, that takes the crown from the head of grace and puts it on the head of free will; and gives to the sinner the greatest part of the glory of his salvation, and thereby comes boasting—because Christ by the plan of free will made salvation possible, but the sinner makes it sure by free will and works: which leaves Christ but a small share of the glory of our salvation. How shall such free willers sing—not unto us, not unto us, but to thy name be the glory.

All the plans of men for salvation since the world began will and may be considered included in these plans: salvation by grace and faith, and works following after, as the fruit of grace and faith—salvation by works to obtain grace, and co-operating together as co-workers to produce salvation—salvation by works alone, or moral virtue as the ground of acceptance with God. I believe with my whole soul the first. and both the others false. The doctrine of falling from grace, the doctrine of free will, the doctrine of works to merit grace, the doctrine of works to insure grace, the doctrine of works as conditional to salvation, the doctrine of morality or moral virtue as the ground of acceptance with God, the doctrine of salvation by the law, the doctrine of honor and honesty and having done no great sin and therefore shall be saved, the doctrine of universalism, the doctrine of inward light to be cultivated for salvation, the doctrine of hell redemption—and above all, the doctrine of deism, and unitarianism—all these doctrines are theories and robberies. Shall I see them stealing the crown off my Saviour and the

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blood-washed robes of Christians and say nothing? God forbid. I will cry aloud—Christians, there come the thieves; these are a band of robbers, these are climbing over the walls of truth to rob Christ and grace of the honor due them for salvation from his sufferings and merits, and don't go in by the door, Christ; these are stealing the praise of God, Christ, Holy Ghost and grace; snatching at Christ's crown to put it on the head of sinful self.

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PART IX.

On good Works.

On the subject of good works I shall divide it, for the better understanding of the reader, into two parts; first, works done before grace, or before regeneration; or, in other words, works done before faith, or without faith in Christ. Secondly, works done after grace and faith are given.

First, then, on works done by a sinner before conversion, or while he is without the Spirit of God and faith. In this state of nature no sinner can do a good work, or a work acceptable and pleasing to God. Romans, 8—8; So then they that are in in the flesh cannot please God. What is it to be in the flesh, but to be in a state of nature, untouched by the Spirit of God? All are in the flesh that have not the Spirit of God, as the 9th verse showeth. So then a man without the Spirit of God cannot please God, nor do a good work; read Jehu's case.

And the 7th verse of the same chapter will give you the best of reasons for it: because the carnal mind is enmity against God, for it is not subject to the law of God neither indeed can be. If a sinner is at enmity in his mind against God and his law, as this verse states, will not all his works, whether in a sinful or religious way, be the work of enmity against God? Surely, because enmity to God is the governing principle of his mind, from which actions flow; and even all the works of self-righteousness of men, done by the law, is enmity against God, because such works done for life and salvation stood opposed to God's way of salvation by Christ. Such works for life set Christ, his blood, and righteousness at nought; such was the works of the Pharisees, and all their long prayers, tithes and alms for life were works of enmity, because flowing from a mind of enmity, therefore to receive the greater damnation; and so not good works, for want of a good principle or a renewed mind.

Hebrews, 11—6: But without faith it is impossible to please him, for he that cometh to God, &c. Here you see again, that faith is to be had and possessed before a man can please God, or his works be acceptable to God. For want of faith, you know, Cain and his offering were rejected, were not acceptable to God, nor pleasing in his sight, though he offered as well as Abel. Then you may plainly see, that every work done without faith in Christ, is not a good work nor pleasing nor acceptable to God; and such offering, without faith in Christ, however splendid in our own eyes or the eyes of the world, or church of God, whether gifts of gold, or silver, prayer, praise, thanks, or preaching, all are like Cain's offering, the fruit of the ground, of an earthly, sensual, and devilish heart, of pride and self-will; in a word, they are all works of the flesh, the lust of the devil in us, flowing from a polluted and corrupt heart—and why? because the scripture says, faith purifies the heart. Then offerings of any kind done without this faith, flow from a polluted heart; therefore, not a good work, nor pleasing to God, for want of faith.

We now will hear Jesus Christ upon this doctrine. Matthew, 7—16: Ye shall know them by their fruits; do men gather grapes of thorns, or figs of thistles? Verse 17: Even so every good tree bringeth forth good fruit, but a corrupt tree bringeth forth evil fruit. Verse 18: A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Verse 20: Wherefore, by their fruits ye shall know them. Luke, 6—44; For every tree is known by its fruit. Verse 45: A good man out of the good treasure of his heart, (meaning his good principles) bringeth forth that which is good; and the evil man out of the evil treasure of his heart, bringeth forth that which is evil—(and why?)—for out of the abundance of the heart the mouth speaketh. Here in these doctrines of reason and every day's experience, you see our Lord teaches the impossibility of a corrupt sinner's bringing forth good fruit or good works; and what is the reason he gives? because the tree, or sinner, is corrupt; or that he has a heart full of evil principles, and out of them principles the actions flow. And you also see he teaches that the sinner must be made good, before the tree or sinner can bring

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good fruit; or, in other words, do good works.

Then one question settles the point here: can a bad tree change itself to a good tree? you know it cannot—no more can a sinner. Can a corrupt tree change its nature so as instead of bringing bad fruit to bring good? you know not—no more can a sinner. Then the same hand that made the tree first, must re-make it; or, as the scripture has it, in Ephesians, 2—10: For we are his workmanship, created in Christ Jesus unto good works. Here you must shut your eyes, if you can't see that it is God that makes a sinner do good works, by a recreating the sinner; and that it is not, nor cannot be, the work of a sinner to make himself a good tree, or to bring good fruit, but the work of God by his Spirit gives the sinner a new nature, new principles; or, in other scripture language, grafts us into Christ contrary to nature. Here you see the matter is equally plain, that it is by God's ingrafting hand into a new stock, Christ, that we bring forth good fruit, or do good works, contrary to nature; that is, to bring fruit after the nature of the stock, and not after the nature of the branch set in the stock. Again: 4—24: and that you put on the new man, which after God is created in righteousness and true holiness. Here again you see, it is the work of God to recreate a sinner to good works.

I will forbear to quote any more scripture on this point, because this doctrine is so fully set forth in the scriptures, that he that runs may read it. Every vegetable in nature proves this doctrine, that if a man be a sinner by nature that unless that nature is changed he cannot bring forth nothing but sin; and that although the actions may be of a religious kind, yet for want of a religious, or right, or a righteous set of principles, all such religious actions are nothing but sin or splendid hypocrisy at best; because the principles of nature must be made good, before the fruit or works can be good. The laws of all Christian nations prove this doctrine, by referring to the principle to make the action good or bad. For instance: if a man kill his neighbor without the principle of malice, or afore-thought, or intention or deliberation, it is not counted murder—and why? because the principle is wanting to make it so. So that it takes the principle, joined to the action, to make the act good or bad. Then how can a sinner who was shapen in iniquity and conceived in sin, with a full set of sinful principles and sinful nature, do good works with a set of bad principles? the actions of all animal nature prove this doctrine, it is a doctrine of reason and right, that they will bring fruit according to nature; and that good works they cannot do, until their nature is changed.

If this doctrine of the scripture be the truth, then all religion without the operation of the Spirit of God, to renew the mind from a carnal mind to a spiritual mind and to work faith in the heart by his mighty power and to create us in Christ Jesus unto good works, and to make us new creatures, and to work in us to will and to do, and to born us again of the Spirit, and quicken our dead souls—is nothing but sin, nothing but religious sin, nothing but filthy rags, nothing but mocking God and deceiving ourselves; and Christ said the truth when he said, without me ye can do nothing; and like he said to the woman, you worship you know not what. And though such justify themselves like the Pharisees, and may think themselves more righteous than their neighbors or the poor infirm saint of God, yet God seeth their principles, and they shall but, Pharisees like, receive the greater damnation for the want of a regenerated nature. Therefore, said Christ, except a man be born again he cannot enter into the kingdom of heaven. Nay, no matter what fine works, however religious he may be, if this birth of the Spirit is wanting he is damned, forever damned.

Now, Sir, before I answer the second part on good works, I will show you in a short way how a sinner is prepared by God to do good works, and then speak of good works after grace and faith are given a sinner. A sinner is dead in sin, and therefore the first act of God by his Spirit is to give him life, life in his soul, spiritual life from the death of sin by the fall of the first man Adam. Ephesians, 11—1: And you hath he quickened who were dead in trespasses and sins. Verse 5: Even when we were dead in sins hath he quickened us together with Christ—(by grace are ye saved.) Then this quickening of the dead soul is an act of God's grace. Colossians, 11—13: And you being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses. John, 6—63: It is the Spirit that quicken-

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eth, &c. Here you see the person that quickeneth—God's Spirit—he is the grand and sole agent in this work of giving a dead sinner life. 2 Corinthians, 3—6: But the Spirit giveth life. 1 Timothy, 6—13: I give thee charge in the sight of God, who quickeneth all things.

The above texts are enough to prove any one point with the addition of Christ's own words: The hour is coming and now is, that the dead shall hear the voice of the Son of God, and they that hear shall live. Meaning the dead souls of sinners; for afterwards he speaks of their dead bodies in the graves. To quicken is to give the first motion of life; yea, to give life spiritual itself, or life natural; a sinner by nature is like an egg, has no life in itself, or life natural; a sinner by nature is like an egg, has no life in itself until the warmth of the mother quickens it, or gives it life; which is first a speck of blood, that forms the heart and lungs—this speck of blood is quickening, and from that moment life begins, and from that speck all the lineaments of the whole frame is drawn and progresses to perfection of life and being.

So, equally so, a sinner is dead in trespasses and sins until God's Spirit quickens the dead soul, and gives the first motion of divine life in the soul; and without this touch of the divine Spirit, no sinner's soul was ever made alive, but remains as dead as an egg, to rot in sin or die in sin and be damned. This quickening is the voice of Jesus Christ, by his Spirit, calling the dead soul to life, like he called Lazarus out of his grave. This is the office of God's Spirit, to quicken the dead soul, and also the office of the Spirit to quicken the dead bodies as well as souls, as it is written, who shall also quicken your mortal bodies by his Spirit that dwelleth in you. And no man will say that a man's dead body can give itself life, and why will men say then a dead soul can give itself life? one is as easy as the other, since both are the work of God's Spirit.

And I say according to scripture, a dead body can give itself life as easy as a dead soul. This quickening of a dead soul is God's calling, the holy calling, the heavenly calling, the calling of God, the calling from darkness to light, the drawing of the Father, the leading the blind, the finding the sinner in the wilderness, the seeking the lost, &c &c. mentioned in scripture as the work of God. That moment the soul is thus quickened and made alive by the Spirit of God, he feels he is alive to feel his sins and his guilt, and so directly his heart begins to bleed with sorrow and feel the burden of sin in a way and with a weight he never felt nor saw himself before.

Thus at the day of Pentecost, when the Holy Ghost came down he cut a great number to the heart, he quickened in them their dead souls; it was this life that made their hearts feel cut with their sins, this life made them feel their guilt and that they were lost and needed salvation; others that were dead in their sins felt nothing of this heart cutting, this heart guilt, this heart bleeding sorrow, but could laugh and make sport of such heart felt sorrow and cry these men are full of new wine. No, Sirs, you are mistaken; these men are made alive by God's Spirit, therefore they feel their sins, and you don't feel them, nor cry, nor sorrow for them, because you are dead in sin; poor, dead, laughing, sporting, mocking souls, you will be damned if you die in this state. Like many now a days, who call sorrow, and tears, and grief, and repentance for sin and over their sins, fanaticism, enthusiasm, imagination, hysterics, hypo, deceit, and the dear knows what all. No, Sir, the reason is death is in your pot, and hell follows if you die as you are; for except you also repent you shall perish, and where Christ is gone you cannot come.

These quickened living souls cry—hear what they cry: what shall we do to be saved? what, what, lost? yes, I feel it, I see it, I know it. Hence one mark and sure sign of a soul's being made alive is an anxious enquiry, what I shall do to be saved? This was the case of all the three thousand, but not of the rest; this was the case with the jailor, and this was the case with Paul—Lord, what wilt thou have me to do? Life is begun, then comes feeling, then comes enquiry, then comes mourning over sin, then comes seeking, then comes begging for mercy, then comes prayer, then comes a will to be saved, a hungering and thirsting for righteousness or salvation; then comes forsaking sins, practical sins; then comes resolutions and promises to God to be better, then comes a breaking off from sinful company, then comes a relish for reading the scriptures, then comes a desire to hear Christians talk, then comes a want to hear preaching, then comes a constant burden of sin, though sometimes heavier than at others; yet go where they will, do

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what they will, they are alive in their souls and so must feel their guilt and burden by day and by night, more or less; though sometimes they may try to throw it off, yet it only makes the matter worse—sin a little and pray a good deal, yet it is there: try to hide it, ashamed to let any one know it, yet it is there; because life is in the soul, God has given it and he will never leave this soul until he perfects life and final salvation; nay not until the day of Jesus Christ. Thus the soul is quickened and made alive, and life will progress in every faculty of the soul to perfection.

The second effect of the Spirit's work is, to enlighten the sinner to see himself in a right light, to see the truth of God's word, law, threats, and promises; as well as to see his sins, and the course he has been travelling leads to hell; a sight of all this and much more, makes him face about or turn from his sins, and seek God's mercy, and lead a new life, or try to walk in God's ways he has directed. Ephesians, 1—18: The eyes of your understanding being enlightened that ye may know what is the hope of his calling, &c. Hebrews, 10—32: But call to remembrance the former days in which after ye were illuminated, &c. This enlightening of the Spirit of God brings the sinner to see sin and himself in quite a different light. Now he sees he is lost, now he sees by this light the odiousness, the damning, the God displeasing and everlasting, ruinous, and soul destroying nature of sin.

This light and sight of himself and sins convicts him, and having life, he feels too the guilt and weight of this conviction, and all the world and ten thousand worlds more can't convince the sinner but what it is so, because light from the Spirit of God shines into his understanding and inmost soul, and he knows the truth of all this by feeling of heart, and pain of soul felt, and plainly sees his lost state also; no matter what others say, he has in his heart an evidence that arises from feeling and seeing that he is in a lost state, and that if he dies in this state he shall be damned. Then he cries, with fearing of the wrath of God and trembling of soul, God be merciful to me a sinner. Father, I have sinned against heaven and in thy sight—oh, Lord, against thee I have sinned, greatly sinned, and deserve nothing from thy hand but to be damned—be merciful to me, oh God, and forgive my sins and help me to do better—oh, Lord, have mercy on me a poor sinner, and forgive me of thy tender mercy.

This life and this light not only produces conviction for sin, but an honest and open confession of all sin without reserve; and although the sinner does try to hide his religion and his feelings from men, yet this soul opens all his crimes in honest, humble, and sincere confession of all his sins to God; for now by this light of the Spirit, he sees and believes God is looking in his heart and on all his actions; yea, he believes God sees all his past sins and he sees them too, and that he must account to God for them. This man is no hypocrite, he don't do what he does to be seen of men; he is not blind neither like the Pharisee, who had no light to see how sinful he was, but thanked God he was better than the publican; but this man, being illuminated by God's Spirit, sees his sins himself, God's holiness, God's law and justice and truth; yea, he sees himself a great sinner, and that it has been and only is God's mercy that kept him out of hell. Thus by life and light being conveyed into his soul, by the Spirit of God, he is convicted for his sins; he being convicted and self condemned confesses his sins, and fearing the wrath of God and hell under a sense of, and a heart feeling anguish of his sins, is led to repentance for his sins, which repentance is a turning from all and every actual sin without reserve, while the Spirit carries on in his heart a turning of the principles, or faculties of his soul from sin, by changing the desires, and inclinations of the soul, so as to turn them against sin, the love of sin, the relish and desire to sin; so that the sinner resolves against sin, promises God against sin, prays to be kept from sin, mourns over sin, his weakness to keep from sin—in a word, his soul is so turned in him by the Spirit's operation, as to hate sin, to loath sin, and to greatly weep whenever he is so unfortunate as to fall into sin, against his best and firmest resolutions and promises, which he has made God to keep from sin; yet his very falls into sin deapen the work of repentance and godly sorrow for sin.

Thus he sorrows, he cries, he prays, and again renews his resolutions and promises to God only to pardon the past, and he will now, he will—oh, promises this sinner, I surely will now watch more than ever against sin; he prays, he grieves, sheds tears, groans, looks sad, dejected and mel-

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ancholy, wishing to be alone, to pray, to grieve, to meditate and give vent to the sorrows of his soul, that no man has any idea of that never felt the guilt and condemnation of his sins. Thus he does go on praying, repenting, sorrowing and distressed in his soul, for days, for months, or years; yea, he may thus be in a state of repentance under the drawing and leading of God's Spirit for ten, twenty, yea, for thirty years, as God may please before he is born again. Under these sorrows of soul by day and night, with groans, prayers and tears, striving against sin and pleading for mercy and pardon, and endeavoring to get ease and peace of soul, the soul sometimes is in this deep distress, can cry, pray, grieve and under this softening of heart feels a little hope, it may be perhaps God will have mercy on me, which encourages it a little while this softness lasts, and tears flow freely and the heart feels tender against sin and in wishes and desires; wishes to be holy, and hopes it may one day be converted to God.

Then again the soul feels hard, careless, can't grieve nor feel distressed, feels no heart to pray, his burden not so great for days or weeks; then he thinks it was all his own works, or God had forsaken or given him over to a hard heart. Now thinks the soul after all I shall be lost; I am worse off now than when I felt so deep distress; then I could cry and pray with tears, but now alas! there is no life, no feeling; I am hard, dead, and cold, and can't pray with fervency and feeling; it is all over now, I reckon I am one that God will never save, my sins are so many, I have resisted his Spirit, I might once have been saved, but alas! it is now too late, my soul is gone, God don't seem to hear me when I pray, and I don't feel that heart in it as I wish to feel. If I only now could cry and grieve and feel as I have done sometimes, I should think it might be there was some hope; but God has left me to be damned, which I must acknowledge I deserve.

Poor, sorrowful, soul-distressed, because you can't feel and be more distressed; then you are distressed because you can't be distressed, the worst kind of distress. Fear not, remember Paul's words: I am persuaded that he that has begun a good work in you, will carry it on until the day of Jesus Christ. And again: if it tarry, wait for it, it will come and not tarry. And again: blessed are they that mourn, for they shall be comforted. And poor soul, you are such a mourner that you mourn because you can't mourn; go on, God will never leave you until he sheweth you Jesus Christ, and that will dry up all your sorrows; pay all your debts and turn your sorrow into songs of joy, and prepare you for good works.

(to be continued.)

THE PRIMITIVE BAPTIST.

SATURDAY, AUGUST 26, 1843.

TO EDITORS PRIMITIVE BAPTIST.

Lapland, Buncombe county, N. C.
June 9th, 1843.

DEAR BRETHREN: As I am a minute man and go by the touch of feeling, you must excuse me for my often visits. And, as David said, is there not a cause? I say there is a cause and a great cause. The reason why it is a great cause is, because it is God's cause; or at all events I think so, otherwise I should not plague you as often as I do.

In the first place, what is the cause of all the strife in our churches between the missionaries and the Old Regular Baptists? I say the cause is this: the missionary cause is money and popularity, while the Old Regular Baptists are contending for eternal life and salvation agreeably to God's own appointed terms, without the assistance of men or devils; the missionaries are pleading and saying, thousands of souls are perishing and going to hell for the want of the gospel being sent to them, and their excuse is, they cannot go for want of money enough. They say, give them money enough and they will Christianize the whole world; and at the same time there is not enough of the precious metals called gold and silver in the bowels of the earth to satisfy their craving, thirsting, coveting, lusting desire for money; when there is not half enough in the earth, nor on the earth, nor under the earth, nor above the earth, to satisfy the missionaries.

Some peoply say, we ought to pray for those we think to be wrong, because Christ said, pray for your enemies and them that despitefully use you. But I ask you, sir, did Christ pray for God's enemies? I own I know nothing about it. Are they not trying to rob God of his own glory, and take it to themselves? When they are seated in the temple they are taking the authority to teach young men how to preach.

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To preach what, Christ's gospel? No, sir. I independently say, the devil's gospel. Teach them how to swindle the hardworking men and women out of thair honest earnings, and the poor widow and her orphan children, and the negro out of his sixpence that he earnt on the Sabbath day by making his basket or broom.

O, ye sons of America, here are your college-bred preachers strutting about through your rich cotton countries, in every town and village seeking whom they may devour, by calling up the people around the benches to pray. Pray, did I say? O no, to blaspheme the worthy name of God Almighty, by calling on him as though he was a bloody butcher, to come down from heaven and shake his bloody garments among the congregation. Brother Matthew Yeats, what do you call such stuff as this, but the worst kind of blasphemy? And when we the old Primitive Baptists say a word against such blasphemy, the New School dandies and Jackies are ready to cut our throats, because we tell them the truth. They would like us very well if we would not oppose them in their craft of swindling, lying, cheating, defrauding, & what I call highway robbery.

But you know priestcraft always goes before State craft, or king craft. It is supported by our statesmen. Look at our money that has been given to the missionaries, what has it been given for but speculation on both sides? Look at our rich men throwing in their money or our own money to send the Bible to the heathen to make Christians of them, when at the same time they care no more for a Christian than the devil does. If they cared so much for Christians as they pretend to do, why in the name of God don't they let their their poor black brethren that are supporting them in their laziness have the privilege of Bibles and schools? But O no, that won't do, they can't do work enough for their master; so keep them at home in darkness, and let them go to hell and welcome. But save them that are a long way off, like they have saved the poor Indians. O how they loved their red brethren, they must carry them the Bible and form them into schools and learn them to preach, till they got all their fur skins, all their money, all their land—what next? Go, red brethren, to hell or somewhere else, for our craft have got all you had, and our State craft and priest craft will divide the spoil.

My dear brethren, who are scattered abroad, I tell you in plain words that if I do love God in all his offices. I love him in his wisdom, I love him in his power, I love him in his justice, I love him in his mercy; in short, I love all his works and ways, and hate every sin within me and every sin out of me. And, brethren, what more can I do? Now I pray God to teach my heart and tongue and hand the art of this war that I am now engaged in, for certain I am that the war never will be over with me in this life. And, brethren, my soul believes I shall ere long quit the field unconquered by all the insinuations of men or devils.

And now, brethren, I do sincerely beg of you all, to beware of that cursed pharisee leaven, and put it all out of your churches. Brethren, we have been sift and sifting a long time, but you may depend it is not all out yet; and I fear it never will be entirely out, but pray keep it out as much as possible, for it has always been a curse to the church of God in every age of the world. I mean this cursed priest craft. The devil begun it with mother Eve in the garden, she being a type of the church and the weaker vessel. He did not go to Adam, who was head over the woman. Now notice those missionaries, they won't come to any of us Old Primitive Baptist preachers, but they will slip to our churches, to the weaker side, like the devil did to Eve. I can assert to you, that there has never one of them tried me to my face yet, nor I don't believe they ever will; they are not such fools as not to know who to begin with. I tell you they are a crafty people, if they can only get statesmen on their side they can carry any earthly point whatever.

Now here are what are called free school houses. I call them devil's meeting houses. For you know there are many settlements that won't go to hear the missionaries preach, nor suffer them to come into their houses nor meeting houses to preach. Now, says the craft preacher to the craft statesman, just pass an act to have all the poor people's children learnt in the free schools for nothing, and have houses built within three or four miles square, and this will please them so well that we the craft preachers will soon have meeting houses a plenty; and we will come upon them on the blind side before they know know what we are after, and lay our yoke of priest craft on them so easy that they will not mistrust us in the smallest degree;

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then do you come on with your State craft, and slap the yoke of bondage on their necks, then we have got them and all they have, and then we will share the spoils of those ignorant wretches between church and State.

And, brethren, these two crafts have been going on hand in hand together for one thousand eight hundred and forty-three years, and I might almost say for six thousand years, if I am understood by the reader. Only read the Old Testament as well as the New, and there see how many thousands have been slain by this cursed priest craft and king craft when united together, or in other words married together. You know it is common for rich men to court rich ladies, now notice our craft preachers and where do you generally find them courting? I say in towns and villages, at our Assemblies courting our Assembly men; from there to the city of Washington, to court our Congressmen—where next? to the house of Parliament, there to court the lords and kings of the earth. And, brethren, I do believe the marriage will take place shortly between Gog and Magog; and about the time that marriage takes place all over the nations, my opinion is, that there will be strange things both seen and heard. My opinion is, that the earth will be fully ripe and that there will be voices, thunderings, and lightnings; and that Jesus and his disembodied saints will then make their appearance in the flaming skies, with swords of vengeance and justice to defend his bride, and to gather her out of every nation and kindred and tongue and people under heaven. Then, brethren, my opinion is, that God will rain an overflowing rain with great hail stones, fire and brimstone, upon the enemies of his Son's bride, and set the world in one solid conflagration of fire, and consume Gog and Magog with all their armies.

My dear sisters, about that time I hope you and I will meet our departed companions in the armies of King Emanuel; there to join them and all the heavenly hosts in shouts and praises to God for rich and redeeming grace and dying love. In that happy world, my dear sisters, we shall hear no more of the dying groans of dear loving companions and sweet babes. No, my dear sisters, sorrow and sighing will be done away, and all tears wiped away from our eyes.

Brother Osbourn, write on, your writings have been food to my soul and I hope to many others. Brother Mosely, whet up your broad axe and come again to our assistance; we have a good deal of timber already cut and scored, now waiting for the broad axe. Brother Rorer, give us another blast with your ram's horn; sound the alarm from Virginia, so that it may be heard in North Carolina, in those lofty mountains in Buncombe county. You know when the lion roars the beasts of the forest stand and tremble, so when God's ministers are sounding the silver trumpets, the law and gospel, and unfolding the mysteries contained therein, that wicked men and devils keep silence and tremble at the sound thereof. Then, brethren, sound the alarm; if we cannot see each other's faces and hear the sound from their mouth, thank God we can hear the sound from their pens.

Brother Rushing, I would be glad to see you, I have no doubt but we should soon get acquainted. I was married to Sally Sawyer in Wadesborough, Anson county, in the year '99; and I reckon a degree the wickedest youth that ever was in Wadesborough. I expect there are a number of people yet living in Anson that recollect me well; for such a man as I was is not easily forgotten. I have often read John Bunyan's books, and I have thought that I came the nearest to him of any man that I ever read of in my life. In my first setting out all through my wicked days, I was often arrested and called upon to think of death and judgment both asleep and awake. I do believe it would take a book as large as the New Testament to contain the whole of my experience. I have sometimes in the close of meeting undertaken to relate a part of my experience to the congregation; but I soon get so full of love to God for the great gift of redeeming grace and dying love, and then so full of sorrow for the many sins I have done, that I am obliged to quit and dismiss.

My sheet is full, I must quit and close in few words, and say with Paul: To the only wise God our Saviour be glory and majesty, dominion and power both now and forever. Amen.

ISAAC TILLERY.

TO EDITORS PRIMITIVE BAPTIST.

Green county, Mississippi,
June 27th, 1843.

DEAR BRETHREN: May grace, mercy and truth abide with you wherever you

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may be. I have been sometime taking your paper, and find it a bundle of good news to me, next to the word of God. It is always new, it is read with delight by a great many here, and some don't like it.

I regret the death of brother Lawrence, but trust that our loss is his gain; therefore, the will of the Lord be done. I feel an interest in your paper, and wish it to continue; and if you see proper, you may notice me as agent. I have done and will do all I can for it.

Now, brethren, what I have wrote and what I will write you can publish or not, all will be well. I live in a thin settled country, where people are scattered and churches are few and preachers fewer; that is, of the right sort, such as are not afraid to say God will have his people in spite of all opposition. The churches here have not been much bothered with the institutions of the day, and as such, there have been no divisions yet. We have some few members moved in among us of the Primitive order, where they have divided and joined us; and I believe that if we were to come to the test, very few would be of the New School.

And now, brethren, I will tell something of myself; and that I shall do, hoping it may be of benefit to some who may have had the same conflicts in life. I was born in 1793, in the Creek nation among the Indians; and in '96, my father moved to Tombigbee and lived there among the Choctaw Indians till 1806, when he moved to Pearl River and there settled in the wilderness again; more Indians than any any body else, who were my associates. And I being naturally rude and wild, my occupation that of cow hunter, which suit me very well for then I could be always in the woods with my gun and cow whip, which was my delight. By which you may know that I knew very little about religion, having never heard but two sermons in my life, till I was about sixteen years of age, when the Methodists came in and my father and mother joined them, which made me begin to think of myself. I got somehow to believe, that the world would be destroyed some way, and it would be a dark day; which made me often tremble when a dark cloud would rise, for fear it was then coming and would find me here. When it would pass off, all fear would go with it, until about 1820, or '21; when God, through an African negro, brought me to reflect on my state. I thought there must be something in religion, as he would often be talking to me on that subject; and I commenced going to meeting, reading and doing all the good I could and praying, and soon got to be as good as any body, and better than a great many that were in the church, and joined the Methodists.

I would be sometimes distrest and uneasy in mind, but then by being a little more zealous, or praying a little more, all would be well. I went on this way about two years, as good as any body; when it pleased God to show me that I was poor, blind, and naked, and condemned; which made me wretched and miserable. I found from his word, that if I done all the law I had only done that which was my duty to do, and could merit nothing. I here lost all my good, and with that all my enjoyment in every thing else, and went mourning for sometime; when one day when I was so distrest that I could not work, I went up to try to pray one time more, and all I could say was, Lord, have mercy; when there appeared the most glorious light I ever saw. And O, brethren, the joy that ran through my poor soul; every thing looked beautiful.

I started to tell my wife, but it seemed to me I must not stop there, but tell every body else; and I did believe that I could tell the love and joy I felt, that any body would feel it too; I saw the goodness and mercy of God so plain in relieving me from my trouble, the worst of sinners. But before I got to the house, I began to think I had better not tell it yet, till I had tried myself awhile; and began to doubt, and it was sometime before I told any person. I tried to get my burden back to see how it went off, which caused great distress and mourning, because I could not; when this scripture came to mind: If the Son shall make you free you shall be free indeed. I did believe that it was him made me free, I had the witness in myself that old things were done away and all things were new; and the things I once delighted in I now abhorred.

I commenced searching for my duty, desirous to know for myself. I had believed that sprinkling would do for baptism, but I soon found out it would not, and went and told the society that I must be baptized, and the preacher done it. I still kept reading and found that the Lord was an example as well as a Redeemer, and if so, he did not go every way as I saw

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was the case with people now in religious matters. I came to the conclusion that he had one sort of religion, established but one church, and I believed that he had but one on earth. And then I began to search which of all that I knew any thing of, was nearest to the apostolic. I soon found the one I belonged to was made on the traditions of men, for I could not trace it back no farther than John Wesley, and I believed the Lord always had a church on earth.

My sheet is full and I must close for the present, and may the Lord bless all his dear children. Brethren, remember me and family at a throne of grace.

THOS. C. HUNT.

FOR THE PRIMITIVE BAPTIST.

Belmont, Sumter county, Ala.
10th May, '43.

VARIETY OF ANECDOTES, &c.

(*continued from last No.*)

Doc', I must say a little more, I can't finally quit; 'tis the first and last time. Now, Sir, supposing for instance the church had gratified you in your unreasonable request, what would have been the consequence, pray? Would not the Association of which she is a component part, have brought her to order for her deviation from the compact; and if she had proven refractory, would she not have been excluded, pray? Where would she have represented herself? why in a missionary Association of course. Only consider for a moment, what you were endeavoring to do, to bring reproach and infamy on the church, a total slur and confusion; and you expected to be much applauded for your ingenuity. 'Tis currently remarked that you boastingly said, that you would burst both churches. Ah, Sir, you were not sufficiently acute for that: you have by this time discovered your error, for I have understood since writing this, that you are now excluded. No doubt you have or will join the missionaries. No doubt resting but you will be joyfully and exultingly received among them, for you were in principle, &c. of the same feather and grade before. 'Tis now best for both, peace will now ensue, 'tis to be hoped. An August racoon skin is not worth much for its fur, so say the hatters.

If the blessed Jesus were now personally present among us, as in the apostles' memorable time, and those combined interested noted avaricious ones above recited, were impressively and powerfully interrogated, as the eminent apostle Peter was, what would be the result, pray? At the unusual singular draught of uncommon sized, &c. fishes they were amazed, yet for all the net was not broken or impaired. Simon, son of Jonas, lovest thou me more than these? Implying the riches, emoluments, &c. of the world. Yea, Lord, thou knowest that I love thee. Feed my lambs. After the repetitions were made and ended, the injunction followed again: Feed my sheep. He was grieved indeed, being now suspicious of himself, being confident too that he knew all things and that nothing possibly could be hid from him. He now makes the memorable, noted, impressive, decisive appeal in reply: Lord, thou knowest all things, thou knowest that I love thee. Feed my sheep. The lambs were first requiring peculiar care and attention. Would not the above alluded to ones, on being interrogated as Peter was, would they not be dismayed and filled with dread horror, and trembling have seized them not to be expressed and portrayed. Remember, he is equally present in his word and providence. Sirs, remember the poor soldier, the ardent request of the people and your several disappointings for the want of MORE filthy lucre—don't forget. Good Lord, are those and such like sent by thee, to preach thine everlasting gospel to the poor, &c. &c. I doubt it very much indeed.

Confidently I can and do say, the assertion being formed on and is evidently supported by the infallible and only sure guide and criterion the best of books, that no preacher whatever, be his distinguishable elevated talents as they may both natural and acquired, who cannot and will not preach without profuse contributions of money, or a stated obligatory salary, is not a preacher called and sent of God. No, indeed, far from it. He is impressed and called, 'tis true, but 'tis by and from the princely devil Fastocious or Avoro, or both in connection, 'tis certain beyond a solitary doubt even.

Again: two arrogantly self-important conceited missionary preachers travelling together to their appointment, met with a gentleman on the road near the place of appointment, and enquired of him to know if his intention was to go to meeting to where they were then going? The answer—I

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can't conveniently go. He was desirous to know, however, and enquired if a certain old private member would be at meeting; my wife said she would be glad indeed to see him. They did not know, observing, tell your wife not to listen to that old man; his ideas are destructive, and that he will certainly lead her astray—be sure to tell her to come and hear us, for we are the very salt of the earth. Good Lord, what a woful egregious mistake indeed! how lamentable! time has already fully evinced. The alluded to lady very wittily and ingenuously remarked that they, the preachers, were like the salt that she was once well acquainted with in the section of the region where she formerly lived; they all lost their meat that year, not owing to the season but to the defectiveness; it was spurious salt, of little or no strength, a real counterfeit indeed. The lady gave the information to me herself, who may be depended and relied on; she is of the genuine cast, impress of the O S. 'Tis evident that salt has and can be adulterated and imposed unperceived until used, something similar to watered spirits and molasses, sanded sugar and mealed lard, &c. &c. The like has been frequently repeated, 'tis a striking true representation of the prevalent erroneous doctrine afloat 'Tis likely I have spelt the devil Fastocious wrong. 'Tis many years since I read the "Listener," giving the dialogue of the devils, wrote by Boothe. He is represented as the devil pride.

Again: an extract of a letter from North Carolina to his brother in Alabama, from a noted missionary preacher of North Carolina. "James, who but a devil would split a church for so little as missions? James, if your conscience will let you support missions and mine won't, I won't persecute you; if mine will let me support them and yours will not, don't persecute me." "James, the missionaries have adopted a plan for the spread of the gospel, can you adopt a better?"

In reply—Henry, you may say that the church sent Paul, but did not the Spirit direct Paul's course? Certainly, and the church only assisted him on his way. Is this the way the missionaries do, pray? No, indeed. Do they not take and assume the prerogative exclusively of appointing their course, the time and place for them to labor in?

Brethren, watch, he is influential, or has been, and has frequently passed for an O. S. one i. e. with some. Men can wear two or three coats at leisure with some. I must here give you a specimen in reference. A very noted preacher observed at my own house, "Bro K., is it not good to have confidence?" After reflection, I answered it was, to a certain limited degree. Well, said he, when I am among the Old Fashioned ones I side with them, and when I am with the others I side with them. You do, said I, calling him by his name; well, Sir, you ought to be shot—continue and fight under your rightful banner. Agreeably to the articles of war, you would suffer an ignominious death and justly too.

Again: here is a faithful assiduous ox, who has withstood manfully and nobly the various perversions of the day, and still continues the warfare when occasion requires. He is poor, but immensely rich; he has the care of three churches, in order to attend to them regularly he hires a young man to aid him in his pending crop and was to give him $50 00 at the expiration of the season; but behold, as a remuneration, at the close of the year he receives four bits only, making in the aggregate the enormous sum of 50 cents!! And what is still more astonishing, the 50 cents came from a worldling, so that the churches contributed nothing This is muzzling the ox to purpose. Tell it not in Gath, publish it no more in the streets of J — and R—. Fear not, beloved old Peet, it will ultimately have a happy tendency; no doubt your reward awaits you. The singular circumstance goes loudly to confirm in many instances your real worthy good character; therefore, hold up your drooping desponding head, things will eventually work together for lasting good. Would a missionary, pray, have acceded and submitted to so flagrant a perversion? No, indeed, far from it; the loaves and fishes and the full contents of the bag, is their primary sole object. They, the churches might have gone to the —— for them.

Again: it was remarked by one or more not long since, "You may see (said they, missionaries,) that we are right. Behold our large congregations, men of superior talents both natural and acquired, and notice the splendid four wheel carriages, denoting intelligence, riches and opulence, so that we must be certainly right and on the good side." I would just say, peruse the good Book, the only criterion, and if you

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can believe its contents, you will be bro't to think differently. Be it known to you, Sirs, it is the poor in spirit, the lame, the halt, the maimed, the blind, the deaf, &c. that are the peculiar favorites of heaven; and that see themselves in this wretched forlorn state, and miserable dilemma. And they are but few indeed comparatively, the others far exceed them in number and are different in their real genuine quality. We again recommend the fervent consultation of the good Book, that will direct you right and show you the fallaciousness of your boasted error.

Again: a hint to the ladies. There was a protracted meeting this fall, held about two or three miles from me. A missionary on Sunday observed, that if the ladies would but dispense with their jewellery, their artificial flowers, and their embellishing plumes, and they converted into money and given to a missionary, it would be the happy effectual means to save many a soul. Poor man! Indeed, ladies, be admonished and take the advice of one that wishes you well; don't, for heaven's and your own sake and those in embryo, give them not a cent; but what you have to give, give to the poor and necessitous and you will be blessed in the deed. Every thing you give to a missionary beggar has a preponderating influence, and you become accessary to innumerable crimes Don't give nor favor them with the least countenance, don't honor them even with a hearing; treat them as the Charleston amiable fair did the British in the time of the Revolution, they would not even receive a fallen handkerchief, a glove, &c. from their polluted hands, stained with the crimson gore of their country's blood. Ye noble fair, 'tis to your lasting praise. And is the missionary spirit any better, pray? No, indeed, equally as corrupt and more so; all that is lacking is adequate commensurate power, that's all that's wanting to show their malignity. Remember, ladies, you have power to aid and to arrest; your influence is great indeed in suppressing the enemy, you were given to man as a helpmeet, exercise your influence and disapproba e.

I read recently an affecting piece from Ireland, 'twas an item of a committee appointed to consider the poor and report. There were many affecting items, one I took particular notice of. There were a number of the females collected to render their complaints, several picked up the colewort (collard) stalks that the big folks had left, and turned their blushing faces to the wall and commenced ravenously to eat them. For my soul I could not refrain from shedding tears, though this is nothing comparatively, all of which is the effect of priestcraft, aided and supported by monarchy and nobility. They go hand in hand to effect their ill gotten grandeur, &c. & to the oppression of the poor O, my God, keep my country from the influence and uncontrollable power of priestcraft, &c &c.

As formerly observed in a separate piece, with deference I am decidedly concurrently clear for every one to use his own tools and weapons of warfare with the implacable restless enemy. The good Book sufficiently and numerously repeated occurrences, both religious, military, &c. offer their friendly united aid to confirm the warrantable assertion. For instance, we'll introduce the exemplary, undaunted, celebrated warrior David; he had a peculiar choice, no other weapon would do for him, but the particular one selected—and why so, pray? It was his favorite, formerly tried, successful weapon. He knew its worth from happy, tried, confirmed experience; and no doubt he felt self justifiable in making the application

The great, the effulgent, the bright expanded luminary, the noted Reformer, he was not to be intimidated, frightened, nor even frustrated. He knew for certainty that the cause he was impelled and influenced to advocate was just and righteous, so that kings, emperors, and even the infallible pope himself, could not affect, intimidate, allure, nor seduce; he was true and faithful to the blessed cause. O wonderful man indeed! He spared them not, he would mock, ridicule, aspersе, and vilify, in the most degrading opprobrious terms; even mocking their infamous effigies of degradation and infamy, representing the devil himself. What could small arms, &c. do with impregnable forts and fortifications? Ordnance of the largest calibre would be required to storm and effectually to demolish the ramparts, &c. 'Tis not possible in the nature of things for a razor or a smoothing plane, &c. to fill and complete the important and the necessary effectual office of the club axe, the grubbing hoe, &c. &c. There are numerous diversities of talents, and they are all for particular assigned purposes; none to be idle, indolent and indifferent, but all to be assidu-

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ously active, doing their laudable parts, not making frivolous excuses. Calling to mind that—

"Honor and shame from no condition rise.
Act well your part, there all the honor lies."

Pop and power guns can't effect much to discomfit either the enemy, or to the satisfaction of the enquiring and inquisitive; 'tis a just equitable maxim and proverbial, that all should receive their just deserts, no exception whatever.

Beloved brethren, now is our favorable allotted time, to effect something for the good of society and future ages to come. A hint to the wise and prudent ought to suffice. (*to be continued*)

A. KEATON.

Black Hawk, Carroll county, Mi.
July 19, 1843.

DEAR BRETHREN EDITORS: It is through the mercies and goodness of a kind preserver, that I once more have an opportunity to speak to you as one of the agents who live in the west, where the institutions of the day are trying their strength amongst the various sects of religious professors. But I think I can inform my dear brethren that we have some young Davids here, and I believe that they preach the truth without fear or favor of man.

Now may the Lord be with us all till death is my desire, for the Redeemer's sake. Amen.

THOMAS MATTHEWS.

FOR THE PRIMITIVE BAPTIST.

Georgia, Warren county,
August 1st, 1843.

To the Primitive Brethren.

BELOVED IN THE LORD: The time is fast approaching when we, if the Lord is willing, expect to meet at our little Association, called the SPRIEGFIELD PRIMITIVE BAPTIST ASSOCIATION. We give a general invitation to our Primitive brethren, and particularly ministering brethren, to come and see us and assist us in any and all things that are agreeable to the word of God. It commences on Saturday before the second Sunday in September next, in Warren county, at Sandy Grove church, nine miles south of Warrenton, and four miles north east of the shoals of Ogechee. We expect some of our ministering brethren from South Carolina and some from the western part of this State. We would be glad our beloved brother Isaac Tillery could be at our Association, and he could then have the opportunity of going to several Associational meetings in the west part of this State, as they come on shortly after ours. We say to our brethren, do try to come and see us as many as can.

EZRA McCRARY.

Mississippi. Jackson county,
July 20th, 1843.

DEAR BRETHREN: We have been receiving your valuable paper since the first of January, which we confess has given us a great deal of satisfaction, and we hope to be able to continue taking them. There are but few numbers in circulation here yet, but from the favorable reception that they have received, we hope that there will be several other subscribers here before long. Religion is at a low ebb. There is much said about missionary institutions, and the spread of the gospel by the Board of missions; but we trust in the good old way pointed out by the prophets and apostles, and Jesus Christ himself the chief corner stone. No more at this time, but remain yours.

MALCOM M. MORISON.
MOSES WARD.

A Thought on the sea shore.

In every object here I see
Something, O Lord, that points to thee:
Firm as the rock thy promise stands;
Thy mercies countless as the sands;
Thy love a sea immensely wide,
Thy grace an ever flowing tide.

In every object here I see
Something, my heart, that points to thee;
Hard as the rock that bounds the strand;
Unfruitful as the barren sand:
Deep and deceitful as the ocean,
And, like the tide, in constant motion.

AGENTS,

FOR THE PRIMITIVE BAPTIST.

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"Come out of Her, my People."

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COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

A BASKET OF FRAGMENTS,

For the Children.

WRITTEN BY JOSHUA LAWRENCE, 1833.

PART IX.

On good Works.

(continued from last No.)

I hasten. The Spirit in the next place leads him to the law or good works for salvation, that the sinner may work himself to death, that he may be prepared thereby to be saved by Jesus Christ. Thus, says Paul: I was alive without the law, but when the commandment came, sin revived and I died. Yes, Paul, I know what this means; died to self dependence, self trusting, self righteousness, and all hopes in self or self doing, for life, righteousness or salvation, or heaven or God's favor. Here at the law or good works the sinner goes to work now, with all his might, resolutions and promises; reads the scriptures, goes to meeting, gives alms, is good to all, watches his words and actions that he sins not, shuns sinful company, shuts up his heart and tries to keep out evil thoughts and evil desires, and tries to keep his mind on heavenly things; prays three times a day, and five if he should happen to miss one or two of his good prayers as he then thinks they are; grieves and sorrows and repents for his sins.

And who, thinks this sinner, ought to go to heaven, if I don't? Surely God can't ask of any man no more than he can do, and if I only can keep at this and not sin, surely God will have mercy on me and I shall at last get to heaven if I can only hold out in this way. Vain soul! what, going to heaven now by thy works? Yes. Then Christ is dead in vain. But this soul knows nothing yet of Christ, although he reads about Christ, he talks of Christ, he hears Christ preached; yet he does not know any thing of Christ in his heart by feeling, experience, nor the witnessing testimony of the Spirit bearing witness with his spirit.

Here, reader, permit me to tell you I worked at the law with all my might for three years; and here God may and does, I believe, let some sinners work for many years before they get convinced or kill themselves at work. But, whenever the time comes for the sinner to be born again, or thrust into newness of life, or the world of grace, and breathe the holy air of the gospel region, the Spirit reflects a greater light into the unde standing of the soul, and that moment the sinner sees himself worse in his own eyes than ever before; sin in his heart, sin in his duties, and above all, his past sins come afresh into his mind and rise like a cloud before him, piercing his conscience with a greater weight of guilt than he had ever felt before. The Holy Spirit brings the law and the holiness of God to his view—undone, undone forever, says the sinner; lost, forever lost, is my poor soul—oh! that I was a beast or a bird, or that I had never been born—I see now my soul is lost, is damned forever, without help—oh! what shall I do to be saved? I see, I feel what a dreadful sinner I have been against God. Oh! I see God is angree with me, he frowns on my soul, yea, I see he may and can be just and damn my soul—I am lost, what shall I do? If I go to sleep I fear I shall wake in hell—Lord,

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spare me, a poor, hell-deserving sinner; I acknowledge thou art just and would be just to damn me; but oh, if any mercy, Lord, forgive me, a sinner; have mercy upon me, a poor sinner. I thought I was going to heaven doing all I could, but Lord there never was such a sinner on earth as I; I am the worst of sinners, it is a wonder God has not killed me and sent me to hell long since.

Here the sinner sees and feels he is on the very brink of hell, and that it is nothing but God's mercy that has kept him out. Here he sees himself worse than ever before, the chief of sinners. Here he dies to himself, and all his works and hopes of heaven by works. Here he sees and feels that God is just, and might damn him forever. Here he prays in good earnest, here he wrestles with God in prayer constantly, with every breath, Lord save, or I perish. Here he looks back to the world and says, I can't go back, if I do I shall be damned. Here he loses all hopes of heaven by his duties; here he like the poor prodigal is starving to death, and the husks of morality and self-righteousness won't fill his belly. Here overwhelmed in tears, guilt, fears of hell, his sins and the wrath of God, he cries like the prodigal: Father, I have sinned against heaven and in thy sight. Here he is made willing to be saved any way God may choose. Here he is ready to say, like Paul, what wilt thou have me to do. Here while at hell's dark door, and its burning flame ready to devour him, ready to give up all hope and out of all hope as to himself, he throws himself at mercy's footstool: Lord save, or I perish; I am gone to hell without help from somewhere I can't see.

In a word, he is ready to give up his soul to be lost, seeing no way he can be saved; until, in this agony of soul while lying at mercy's foot, saying in every power of his soul, if I am damned, oh, Lord, from thy feet it shall be—here I will lie, wait, hope and pray, for go back I cannot—here, Lord, if I am damned, though I know it is just, from thy feet it must be. While under these pangs of soul, for the hour is come for this soul to be born again, born of the word of God, born of the Spirit, then like our first birth, the Spirit of God in its operation, and the agonizing, struggling soul of the sinner presses with all its power to be thrust forth into newness of life, and taste of the sweets of salvation, and breathe the air of life divine, and feed on the sincere milk of the word, and be dandled in the lap of the church of God.

While thus lying at the gate of hell, and like an infant cast in the open field, must perish forever in this state of want and helplessness, without some kind hand of compassion relieves—or, like the prodigal, naked, barefooted, destitute, starving to death, repenting and returning, confessing his bad conduct with grief, shame and flowing tears, crying, Father, I have sinned against heaven and in thy sight, and am unworthy of thy mercy and compassion, or to be called thy son. In a moment like this, the Spirit of God sheds abroad the love of God in his soul, as it is written: Having the love of God shed abroad in our hearts by the Holy Ghost, which is given unto us. The sinner feels the change in his heart, and from what he feels being so different from what he ever felt before in all his life, he is persuaded it is the work of God, for he thinks none but God could make him feel as he does; or, the soul hears it and the feeling follows that sweetens all the soul and turns its sorrows to joy.

Therefore it is said, born of the word of God, that liveth and abideth forever; or, the plan of salvation is opened to the mind of the sinner, and Jesus Christ the Saviour set forth before the eyes of the soul's understanding; a sight never seen by the sinner before, and that moment the sinner sees Jesus Christ, the feeling that passes expression follows—joy, peace, love, praise, gladness and thanksgiving to God. Or, it matters not how the deliverance or new birth comes, by night or by day, asleep or awake, it is the effects that we are after; that moment this change takes place the effect is felt, the sinner passes from death to life, from sorrow to joy, from despair to hope in Christ, from unbelief to faith, from condemnation to justification—in a word, from hell to heaven. He feels love to God, to Christ, to God's people, to his service, word and ways; and his heart yearns for the salvation of sinners, and he sees the way to heaven through Christ so plain, he thinks he can make others see it. (Oh, sad mistake, for nothing short of God's Spirit can do it.) For he feels that he wants all men to see and feel what he feels, and praise God for the mercy shown him.

Just now he expected every minute to be in hell, and now, he feels he is at the

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door of heaven; all love, joy, and peace, instead of sorrow and deep distress; praise instead of prayer, songs of joy that make the woods ring, instead of groans, sighs and tears. Now he feels peace with God, peace and love towards Christians, and peace and forgiveness towards all men; and all this has come into his soul at a moment he did not expect it, and in a way he had never devised nor thought of, nor of which he had any idea until the moment it was revealed and the change felt and ease obtained. Now he loves God, Christ, Christians, and the souls of sinners; but not the ways of sinners.

Now this man feels willing to live for Christ, suffer for Christ, praise Christ, and obey Christ and die for Christ, if need be. Yea, Christ is his song, his hope, his joy, his peace; his talk, his thoughts and meditations are about Christ—in a word, Christ is his all in all, he sees he lived for him, he died for him, he rose and ascended for him—in a word, there is none in heaven, in earth, or hell, like Christ to this man. He loves Christian company, their talk is sweet, they are the choice ones on earth for him; he hates sin, he loves holiness, wills and desires holiness, prays for and strives after holiness. He feels in his soul like the woman that touched Christ's garment, that he is made whole; this man's sins that moment he saw and believed, or touched Christ by faith, he felt the bloody guilt dried up, and his feelings in his heart testified to him he was cured. Yea, when this change took place, it removed the burden, guilt, sorrow, anguish and grief, and pain of heart for sin, so long suffered; it removed the fears of hell, wrath, death, and curse of condemnation; and implanted love, joy, peace, faith, hope, praise, thanks, and blessing of God for what he had done for the soul.

I am trespassing on my limits. Here, Sir, this is the man that is born again, this is the renewed man, this is the new creature, this is he that was created to good works, this is he that is a child and not an eye servant nor a servant for wages; this is the bride, the Lamb's wife, that loves her husband, that will obey her husband, that is willing to suffer with him, bear shame for his sake, and in all things make his lot hers. This is the soul and bride that feels for her husband, that is offended when Christ is lightly spoken of, or his ways and truth reproached; this soul will and must feel the contempt cast on Christ, and will protect and contend for the character, and truth, and honor of Christ. This soul says at all times, come, Lord Jesus, into my bosom, I long to see and feel thy love, thy presence is the joy of my heart, thou art altogether lovely, thy presence makes me happy indeed; Oh, could I but always have it, it would be a heaven below; ah, heaven is begun when thy presence and love is in my bosom. In a word, this is the good tree, made so by God's Spirit and grace, good in will; says his heart, thy will be done, though in the flesh he feels another opposing it; good in his desires and inclinations, good in his conscience, cleansed by the blood of Christ; good in his reason, judgment, understanding, memory, all being renewed and enlightened by God's Spirit; and above all, in his affections, love to God, to Christ, to saints, God's word, ways, service, truth and honor. Here is a man that bears the fruits of the Spirit, because God's Spirit dwells in him.

I want to quit and can't, for I could write a week on this subject of a Christian's feeling experience—it is so delightful to my soul. This man is thus prepared of God to worship him in Spirit and in truth; this man is a tree of righteousness, the planting of the Lord by faith in the rich soil of Jesus and his merits; his heart is like the golden altar of incense, upon which the holy fire of divine love has descended from heaven, by the operation of the Spirit of God to burn all his offerings, whether preaching, prayer, praise, thanks, meditation, self-examination, or giving of alms; the smoke thereof smells of love to God, Christ, saints, and Christians; all holy, all perfumed and, like Solomon's chariot, paved with love. And God from such a heart smells the sweet savor of love, like the savor of Noah's offerings after the flood.

This man has faith in Christ, hope in Christ as his Saviour, his Redeemer, and righteousness; and this faith in Christ, like Abel's, makes his offerings acceptable to God and well pleasing in his sight; and God testifies it by giving this man once in a while to feel his love, and thus inflame his heart anew with fire from heaven in preaching, prayer, meditation, or praise. And, like Abraham, this man is a friend to God, his ways, his truth, his people, his honor, and church on earth; this faith makes this man please God in all his religious works, because he believes God, he

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trusts God, he waits on God, he commits himself to God, he suffers for God, he is resigned to the will of God, all his dependence is on God, in all his straits in life he goes to God, he opens all his secrets to God, he tells God all his wants; yea, in a word, he lives on God, while this faith in Jesus lays hold on him, his blood, his righteousness and mediation, and takes shelter under his blood, which is acceptable to God and perfumes the whole of this man's services.

This man honors God, because he believes the record God has given of his Son, and thus honors him as being a God of truth and to his word; while unbelievers give him and the testimony of his Spirit, prophets, Son, and apostles the lie, or make them all liars, by not having this faith; therefore, without faith it is impossible to please him. This man's will and desires lie straight with the will of God, his word and ways; in a word, the whole soul is made good by regeneration, and this man is good in all the faculties of his soul, and would do good and be good if the devil, world and flesh would let him alone; but alas! they are ever at his elbow, ever round about his heart, ever casting stones in his path for him to stumble over, and fall and nasty his garments in the mud, and bruise himself.

Ah, old Paul well knew from long experience the wiley arts of these enemies; therefore he said, your adversary the devil like a roaring lion goeth about seeking whom he may devour; and of the flesh he said, I know that in my flesh there dwelleth no good thing, the flesh lusteth against the Spirit and the Spirit against the flesh; so that you cannot do the thing you would. What a pity—I will to do good, oh, to will is present with me, but how to perform that that is of God I find not, and why? because when I would do good, evil (or this flesh that lusteth against my spirit or renewed will) won't let me, or is present with me; then there is a law (or sin) yet in my members warring against the law of my mind. But here let me comfort myself, it is no more I that do it, for with my renewed will I serve the law of God; this is the man's will and mind.

Then if he does that he don't will nor has a mind to do, it is no more I, the new man, the inward man the soul; but sin, the body, devil and flesh united, to force or overpower or beguile the soul into sin. And of the world it is said, all that is of the world is but the lust of the flesh, the lust of the eyes, and pride of life. Who then with such formidable enemies can do good or do what he wills, to be holy, to serve God and walk uprightly, and keep straight along the king's highway of holiness of life and conversation; when every step is watched by this man's enemies, snares, traps, gins, nets, holes, stones, and byways? Seducers and thieves are placed almost at every step he takes; and more especially when you recollect that this man, though a good man, has often to travel in the night, without sun, moon, or stars.

It is true, he has a candle in his bosom, or hand of his soul; yet there often arises such fogs, clouds, and dark mists along the road, that sometimes it seems as if it was quite out, or at least another wind or two and it will be gone out forever. And indeed it would, if it was not for his company-keeper, who once in a while pours in a fresh supply of oil and snuffs it with a pair of snuffers, called trials and temptations. These make the promises sweet, these give new life to pray, and wake him up when asleep; these correct his wanderings, these keep his eyes open, watching every step; these fill him with fears, and keep him on his guard and from sudden surprise; these pull off the snuff of sloth and worldly mindedness.

Yet with all this caution, and the assistance of his guide and company-keeper, he is in the holes, stumbling over the stones—down, then up, sometimes singing for joy along the road, almost in sight of the place of his rest and abode; then again crying and praying, and in the dark, think he had lost his way, or that the foot of no man ever trod here along before me. Sometime so entangled in the nets he can't get out with all his strength of crying and jirking, until his friend breaks the snare and net, and let's him escape the hand of the fowler. For all this, this is the good man made so by God's grace, and he is always ready to say, by the grace of God I am what I am, and that is bad enough; I know my soul's desire is, it should be otherwise; and oh, wretched man that I am, I have much to lament before the Lord; others may be good, but oh, Lord, I feel, I see I am far from good or what I wish to be.

This man then, like a good tree, has some naughty fruit, but this bad fruit is not owing to the tree, nor the nature of the tree; for a good tree will bring forth good

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fruit, yet the best of trees have some bad fruit, but this is not owing to the tree, nor the nature of the tree, but to another cause, the worms, the frost, the season, &c. So with this man, Moses, David, Peter, Lot, Jacob, Abraham, Solomon, and a thousand others; the bad fruit found on their branches was not because they were not good trees, the planting of the Lord, but other contingent causes; but a bad tree don't bring some good fruit and some bad, but all bad; the fairest on any branch is bad; the wild crab tree has not good and bad fruit—all bad; the winter grape all bad, and the nature of the tree is all bad, and hence all bad fruit.

So with the Pharisees, whether religious practices or sinful practices, all bad fruit; so with all unrenewed sinners, whose souls are not changed, all the fruit they bear is sin; because the tree is bad, hence their grapes are grapes of Sodom. But not so with the soul born again, and has been made partaker of the divine nature, which all saints are by this birth; all the fruit that springs from this nature must be good, then this man is a good tree and must bring good fruit, because he has God's nature in him. Thus God prepares men by the operation of his Spirit to do good works, and to seal it have this text: Ephesians, 2—10: For we are his workmanship, created in Christ Jesus unto good works, which God hath foreordained that we should walk in them. Thus the good man out of the good treasure of his heart bringeth forth that which is good.

Now we come to speak of the second thing proposed, that is of good works after grace. This man, I have pointed out in a short way, is the man that can do them, because he has the principle and will and nature and faith to do them, and the Spirit to assist him to perform them in a right and acceptable way, as well as light to see how they ought to be performed, and love to God and faith in the Saviour's merits to perfume all. As I have already by far been too lengthy on this part on good works, I shall now be as short as possible, so as to give you my ideas on good works in a kind of general way; yet so as for you I think, to comprehend the subject by your own meditations.

What is to be understood by the term good works? It may be divided in the following manner: first our duty to God as our creator, redeemer, and regenerator. Second, our duty to our neighbor, or all who may stand in need of our aid and assistance. Third, our duty to the church of God, as our brethren; and our minister as our shepherd, guide, watchman, feeder. and overseer. Fourth, our duty to our families, wife, children and servants, if any. Fifth, our duty to magistrates and rulers of our nation, with an obedience to the laws of the government of which we are members. Sixth, the duties of wives to their husbands, and husbands to their wives; chilrdren to their parents, parents to children, servants to masters and masters to servants. And lastly, to ourselves.

First, our duty to God is to love him above and beyond all earthly things, and consider him as the author of our existence, the preserver of our lives, the giver of all our blessings; and that in him we live, move, and exist; and that from him we do and must derive all our happiness in time and eternity. We should, therefore, endeavor to keep all his commandments, obey all his statutes, and love and serve him with all our minds, soul and strength. Nor should we less love the Lord Jesus Christ, our great redeemer and Saviour, when we consider he loved us and died for us while we were yet sinners, sinners that deserved to be damned forever, but by his love and compassionate interposition, he redeemed us by his blood, yea, by the last drop in his heart he bought our souls to be unto himself a peculiar people, a glorious church, complete in him and without fault before the throne of God.

Then surely we should always endeavor to keep the love and praise of Jesus burning on the altar of our hearts; we should speak his praise, his worth, his goodness, his love, his excellency, his suitability, his sufficiency and the value of his blood and righteousness; and defend his honor, his cause and truth in the world, against all mockers and scoffers; and manifest our love and regard for Christ before his enemies, by cheerfully suffering shame for his name; and also, to keep at all times and in all places his every commandment as laid down in the gospel.

And further, our duty to God consists in endeavoring to keep our hearts, like the temple of God, free from pollution; keeping out all evil imaginations, thoughts, purposes, and desires, that may lead to evil actions; to keep clean hearts and hands that we grieve not the Holy Spirit, and for him to leave us in a great measure cold, unimpressed, lukewarm and without his influ-

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ence; which only can prepare us for our duty, and render them effectual and comfortable to ourselves and others. And further, not to quench his emotions in us to praise or prayer, or meditation, or preaching; for the Spirit comes for this purpose to help our infirmities, and all Christians know and feel at times the blessed assistance he can give in all or any duty. Wherefore, when you feel his emotions in you, resist it not nor quench them, but spread open your sails before this heavenly gale, gather in all the wind you can in this breeze, for you will soon feel the want of such another to help you in your duties; for without this Spirit's assistance you will feel that all your duties and services are nothing worth, and that you are like a ship becalmed and can't get along, nor get no comfort in all or any duty you do.

Wherefore, keep a clean heart, for it is the dwelling place of God's Spirit, your comforter and guide; keep open doors for him and fear lest you should grieve him by your bad conduct; obey his dictates and emotions, for your peace and happiness is in it, as well as the glory of God and good of others; and whenever you feel him prompting prayer in your heart, oh, don't quench his motions for he is now come to help you pray; say immediately to the world, tarry you here until I go yonder and pray; and thus you shall feel your heart draw nigh to God, and you will also feel that God is near your heart, and takes off your every burden. So much for our duty to the one three God as respects good works—having only touched the subject.

Second, our duty to our neighbor, to love him as ourself, to be kind and help him in all his needs of our assistance, in sickness or in health; to visit and comfort and supply the wants of the fatherless and widow, and defend them against any oppressor and see they have all their rights and secure them unto them as far as in us lies; to receive strangers, entertain them and treat them kindly—in a word, feed the hungry, clothe the naked, visit the sick, attend to the poor and needy, and minister to their wants as much as our ability will admit; remembering at the same time to take care of covetousness, and hoarding up wealth, and thus not doing good works with our substance, as required by God nor as being put in our power; to lay a good foundation against the time to come, for a man only saves to himself that which he eats and wears and gives away, the rest is thrown away. Wherefore saith the scripture, he that giveth to the poor lendeth to the Lord; and cast thy bread on the waters, thou shalt find it after many days. Then do all things commanded towards your neighbor, for your time and eternal good is in it.

Third, our duty to the church of God and our minister. We are commanded to love our brethren, to walk in love with them; and to strive to keep the unity of the Spirit in the bonds of peace; to bear one another's burdens, to forgive each other, to watch over each other, not to spy out and tattle to the world their failings and faults; but to reprove, rebuke, and pursuade and restore such as may be overtaken in faults, to the spirit of meekness and more watchfulness against sin; and by love serve one another, and by love cast the mantle over their failings, knowing we are also in the flesh and yet may fall one day by the hands of Saul.

Wherefore, if you think you stand firm, take heed lest you fall; should attend our conferences and be not slothful nor backward in the business thereof; should at all times attend your church meetings, and not let little trifling excuses keep you at home; for your own benefit and the glory of God to encourage the hands of your minister, and as an example to your neighbors and family, and thereby prove by your good works that you love your brethren, your minister, your God and worship. Lastly, to supply the needs of your brethren if in want, for the love we bear Christ and them, as our love should not be in words but in deeds of relief and acts of kindness; and thus prove our love by our works to our brethren and the world—as said John: let us not love in tongue and word, but in deed and truth. And Jesus says: by this all men shall know you are my disciples, if you have love one to another.

Again: a new commandment I give you, that you should love one another as I have loved you. And Christ has so loved us as to part with his all and lay down his life for us. So says John: we should lay down our lives for our brethren. Love is the fulfilling of the law, if you have got this and enough of this, you will do good works, I don't fear; but if this love grows cold, take care, bad works will follow, to your sorrow and disgrace. Wherefore, keep yourselves in the love of God and

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your brethren, and as respects your minister or ministers in general, you should be ready at all times to give him or the man that teaches you, whether your own minister or stranger, your good things or the things you see he needs, or contribute to his wants freely and not grudgingly, liberally and bountifully; and not wait to be dragged, dunned and pressed to this work by the church of God, and thus sour the mind of your minister by his seeing your covetousness, and make him loth to receive an offering at your hands, thinking it does not come freely, or that you do not receive benefit enough from his ministry, or do not love and respect him, God, and his word enough to give him any thing without grudging it.

Oh, brethren, Paul tells us this is a good work, a work and offering of a sweet savor acceptable to God, and a fruit that will abound to your account, because it is a work God commands, and lays a minister under additional obligations to serve you to the best of his ability, and produces thankfulness in his soul to God when he sees your actual subjection to God's word, and further excites in him more love to you and earnest prayer that God would reward your labor of love towards him, while he feels this seasonable relief.

Read Paul on this—and also removes the minister's doubts and fears of your love to him and respect for his ministry, because you prove to him by this work, this God commanded work, that you wish and respect his ministry and obtain a benefit thereby, which gives a minister fresh encouragement, for actions speak in this way louder than words. There is another work, as respects ministers, of equal importance. As Paul said: against an Elder receive not an accusation under two or three witnesses —and why? because all that live godly in Christ Jesus shall suffer persecution, and shall be hated of the world, belied and reproached for truth and Christ's sake. For the devil, the constant and unwearied adversary of Christ, truth, Christians and God's ministers, will seek every occasion against them to invalidate and render of no avail their ministerial office, by defaming their characters by the mouth of the ungodly.

But oh! shame, when saints themselves become the means of still spreading a false report of a minister, by telling it as a secret to almost ever one he meets, when he does not know whether true or false; base work —instead of this, the church or a saint, when hearing of a report of their or of any distant minister, should keep all to himself and endeavor to find out by all possible laudable means where the report came from, and who was the author; and if false, protect to the utmost, the character of such minister, knowing they are set forth for the defence of the gospel and on them all depends, and that if they are disgraced they the church or any other member of the same sect must bear his part; and further, that no church shold receive such reports, or regard them unestablished by two or three credible witnesses, knowing what Christ said they shall cast out your name as evil, and that they should be reproached for his sake.

And if the tongue of slander and finger of scorn were vented and pointed at Christ and his apostles, is it any marvel that ministers now-a-days should be slandered by drunkards and the ungodly of every circle, when ministers now-a-days have not their gifts nor abilities. Therefore, let churches and saints be cautious in this matter of handling or spreading far and wide reports about ministers, lest they take sides with the devil and ungodly, and be agents for the devil to spread lies and thus injure the very gospel they ought to support to the utmost of their power. If you cannot say, it is not so, say nothing; or if you can't say any good of a man or minister, say at least no harm; or say you are able to tell the truth then it is right and a gook work, but not until then.

And here let me drop a caution to ministers to take heed to themselves, and so act as not even to give room for suspicion, knowing that when they put themselves in places where they may be suspicioned, they then from that time begin to be censured, and even this will greatly injure their character and ministry. A minister should be more zealous of his character than an unspotted lady, is is more tender and of more value; for his character is the salt that salteth all his works, and makes them acceptable; when this is lost justly, throw him away, he is of no account for the ministry, and no more fit for a minister than a whore is to make a man a wife, of whom he would be forever jealous and in whom he never could place confidence, knowing her character.

Fourth, our duties to our families as good works. Every man or woman that is head of a family, and there should be but one

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head in every family, and that head is God's steward, governor and ruler over this little band, and indeed it would be very difficult to govern the world at all if it was not for family government—thus every head of a family has a right to make laws, rules and regulations, according to the great chartered right of God's word; for his wife, children, servants and stranger within his gates; and to rule all, and to establish such rules as may be for the peace, happiness and good of the whole family; he has a right from God to hold the rod to the disobedient to his rules, and to buffet them for their faults; he is accountable for the conduct of all, since God has given him power over all; he is to see all is provided for, in the best manner, that the nature of his case will admit; he is to see the strong does not oppress the weak; he is not to oppress and overburden his servants to aggrandise his children; he is the family teacher and instructor; he is to rule in justice and mercy, according to the laws of God and his country; he is to set good examples before the family, suppress wickedness, encourage virtue, and govern all and be accountable for all. So teaches the law and gospel commandments.

Fifth, our duty to magistrates and the rulers of the State and nation of which a Christian may be a member, exact obedience to all the laws of his country. For magistrates are God's ministers and of his appointment, to punish evil doers and for the praise of them that do well; and, therefore, are they to be honored as such and obeyed, for the good of church and State. And they themselves are to be cautious how they act, and neither to be bribed nor act by favor, fear or affection; but to administer strict justice, tempered with mercy and right judgment, as they must soon account for their office to him that is ready to judge righteously.

In a word, a Christian is to pay his debts honestly, and rather owe no man any thing; to be content with what he has, rather than involve himself in debt, and then for quibbling, shifting and turning, lying and keeping men out of their just dues, and involving friends and brethren as security; such conduct is bad works and not good; and also when called on, to pay his taxes. Fight if need be in defence of his just rights, and in defence of his life, liberty and property, and in defence of the life and property of his fellow citizens or kindred, as Abraham did for his brother Lot; and to obey all laws of his country founded on just and equitable principles, whether judicatory or military, that by his strict obedience he may set a good example to others, and glorify God and honor the religion he has professed.

Sixth, our duty of good works as wives, husbands, parents, children, masters, servants. As husbands, we should love our wives and not be bitter against them, but make every allowance for the weakness of their sex, and render to them that due benevolence and compassion, sympathy and tenderness that their nature and weakness require at our hand, knowing that we are heirs together of the grace of life. As wives they should submit to the will and wishes of their husbands, never answering until the husband cools, if she wishes to rule or have her wishes gratified; and further, knowing she cannot be happy herself unless she makes her husband so, and that her own peace and happiness is necessarily interwoven with her husband's happiness, therefore she should consult her own by consulting his and endeavoring to make him so in all she does or says, and never act contrary to his will and thereby disturb the peace of the whole family; and also recollecting that her honor, her interest and her happiness are all united to his, and so far as she acts wrong she disgraces herself, her husband and children.

Yet a great many wives will not submit to the will, the rules, the wishes, nor wisdom of their husbands, although God commands them; but they constantly want to usurp authority over their husbands, wear the breeches and have their own way in all things, wrong or right, agreeable to the will or interest of their husbands or not; and if their husbands will not submit to them, however wrong, the house is set on fire, a hail storm from their tongues arises, and a man would think that was passing by that the devil had come in into that family. Solomon had seen such as these in his day, and therefore said it was better to dwell in the wilderness than in a wide house with such a woman; and that there was a great likeness between a scolding woman and a very rainy day. If any woman that is a wife and professor is given to these things, for God's sake put them away; for they are bad works, very bad, bad for a worldly woman, much less a woman that professes religion.

And it is again in the conduct of some to try to cross their husbands all they can—

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why, woman, only think for a moment, you are making a fire to destroy, to burn yourself, digging a pit to fall in, and creating thy own misery by so doing. Quit such hellish works, for God's sake, and cultivate love, tenderness, and due regard for your husband's feelings and this will teach him to the same towards you—but some women are so brutish they will not hear to reason, nor persuasion, nor force; and of this sort I think the devil will have his hands full, should he be favored with their company; they will, like they have done their husbands, give him trouble enough to manage them; for it is to be believed that all unsubmissive, contrary, husband-crossing, and scolding wives will be lost—and why? because God made them a helpmate for man, but such an one is a help curse; and therefore act contrary to the very end for which she was created.

And again: such an one lives in the open violation of God's commands, and then how hope for heaven; and should the devil get all such in hell, I think he will be matched for once. And indeed, some men are not much better towards their wives, for they are sour, bitter, frownish, crossing and hurting their tender and affectionate feelings, lazy, drunken sots, that neither provide for the accommodation of wife nor children, hardly meat and bread; while the tender bosom of the affectionate mother mourns over her suffering and helpless starving offspring; doing all she can by night and day to get a bit to put in their mouths and a little coarse stuff to cover their little bodies; these worthless fellows are idling about, haunting taverns, and catching a meal now and then at their industrious neighbors' houses, and sometimes at home guzzle up what little their wives have begged, spun or wove for; and perhaps beating them in the bargain, which is worst of all, worse than brute. What, after she has left her father and mother, and friends and relatives; and put herself under the shelter of your wings, and forsaken all for you!—oh, sad, thus to be treated. Indeed, such men as these are hardly fit for hell, though I don't know where else they can go; for they have denied the faith and are worse than infidels, so bad enough indeed. (*to be continued.*)

Keep the rank in which Providence hath placed you; and do not make yourself unhappy, because you cannot afford whatever a wild fancy might suggest.

THE PRIMITIVE BAPTIST.

SATURDAY, SEPTEMBER 9, 1843.

TO EDITORS PRIMITIVE BAPTIST.

Pittsylvania county, Va.
June 20th, 1843.

DEAR BRETHREN EDITORS: I have sent you a copy of a letter which some say does support the two seed doctrine, which doctrine I deny; for I believe the doctrine of Parker, which I have, is as false as the devil is false. So, brethren, I wish you to publish this with the letter, for the satisfaction of some of my brethren at a great distance from me, and for information to any two seeder, or Parkerite, that may say I am of the two seed doctrine. As ever yours. Farewell.

RUDOLPH RORER.

Pittsylvania county, Va.
June 10th, 1843.

DEAR BROTHER HART: I have seen a letter you wrote to brother Hodnett, in which you requested me to write to you; which I should have done before now, but I have been sick. But by the goodness and tender mercy of God I am yet alive, and blessed with the right exercise of my mind as regards temporal concerns; and I hope I am not wrong as regards spiritual things. But I feel much at a loss when I think of my weakness and unworthiness to enter on the subject of religion, but it has fallen to my lot to do so sometimes.

And now I must say something to you concerning brother Echols's letter, which you said was in the Primitive, but did not say in which number I could find it. So I searched for brother Echols's letter, and found one written by him in the 16th No. 7th vol.; which letter I found no fault of, more than he did not show his principles as plain as Mr. Parker does, if he is a two seeder. Mr. Parker comes out in plain English and says, that Eve did conceive and bring forth children by Adam and the devil; so he says that the children of Adam are the elect, and that Christ came to save them; and the children of the devil he has nothing to do with.

Now this is a doctrine I can't believe, for Paul says, in the 17th ch. and 26th verse of the Acts: And hath made of one blood all nations of men for to dwell on the face of the earth, and hath determined the

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times before appointed and bounds of their habitations. Here is election, and I believe that God made all men of one blood, and then he has a right to save his church. And so he has choice of all and chooses his church out of all, or has chosen her before the world was out of all; for he knew who he had covenanted for, and who his Father had given him out of the world, and he had his Father's choice.

But if Mr. Parker is right, then God was wrong when be talked of choice; for Mr. P. says that Jesus atoned for all Adams's seed, and had nothing to do with the seed of the devil; so he could not have choice, if he takes all. But not so, for God has a right to choice of Adam's seed, and will save his people whom he covenanted for; and he came into the world and suffered and died for them according to the covenant. So the Father had choice and gave them to his Son, and they were his choice, and all were of Adam's seed; for God made of one blood all nations of people, so they are of but one blood and are from Adam.

And again, if you divide them into two seeds, and have one of Adam and one of the devil, how can you save any son or daughter of a man that goes to hell? I say you can't, for none go there but the children of the devil. So you must not take the children of a wicked man in your church, if you are right; but not so, for Paul says, speaking of himself and the church: We are children of wrath even as others. Now Paul meant that they by nature were no better than others, so all children of wrath; but they were chosen in Christ Jesus before the world was, in covenant between the Father and Son. So they are the Father's by choice of the Father, and they are the Son's by gift from the Father to his Son. And again, they are the Son's by purchase of his blood Now if the church belongs to Christ by gift and purchase, and he has all power in heaven and on earth, will he not save them? I say he will.

Again, to you two seeders, if you are right, how can you fix Jacob and Esau? For you see they were both children of Isaac and both children of Rebecca. So you can see that here were not two seeds, and God loved the one and hated the other, neither being born, neither having done good or evil. Then what did God love one for, and hate the other? Let Paul tell: That the purpose of God according to election might stand. That is what it was for, and shows that God has a right to choice, and is not to take all but has chosen them in the ancient settlements of eternity, some to sanctification of the spirit and belief of the truth, and then they can say and will say, love Jacob, Lord, and hate Esau, for thou art just and true in all your ways, &c. But though they are chosen to sanctification of the spirit and belief of the truth before the world was, yet they live in sin and darkness and are as destitute of the truth of the gospel, as if they were not chosen until the time appointed of the Father. And then they must and will be quickened by the Holy Spirit and brought to life and to understand that they are sinners, and then they will repent; and it is the goodness of God that brought them to it, and this very same goodness will bring them to sanctification of the Spirit and belief of the truth. And then and there they will say, by grace we are saved, not of works; for we are his workmanship, created in Christ Jesus unto good works, which he hath before ordained that we should walk in them.

My dear brethren Hart and Echols, I have written you a letter agreeably to your request, I hope in the best of feelings toward you both; and I hope will receive it as from a friend if not a brother. And if I have differed from you in point of doctrine, let me hear from you again, for I am very weak and liable to make mistakes, as I am no scholar and a poor unworthy Baptist at best. But I hope I love the doctrine of grace, yes, unmerited grace is all my trust, and that given to me in Christ Jesus before the world began.

Religion is at a low ebb here, that is, the religion of Jesus; but the work-mongers and go-betweeners, or Arminian doers, get on in their way right strong. But you know it is not strange for the world to wonder after the beast, for we have church and world joining together in the cold water club, and join in telling lies and make a fuss in neighborhoods and in families; and I do not think that we should send a member of the cold water club to make laws for us. I must stop, and ask you to look over my slips and failures. As ever your friend and brother.

RUDOLPH RORER.

Mississippi. Lowndes county,
August 7, 1843

BRETHREN EDITORS: Please publish the following narrative. This singular break-

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off causes much crimination and recrimination, but it will be probably for the best. The Primitives and missionists will be more distinguished. Lebanon church and Zion church have withdrawn from the Columbus Association, missionists, and will join Buttahatchie Association, Primitive, &c. *J. HALBERT.*

—

A singular break off from Lebanon Baptist church.

BRETHREN EDITORS: What I have seen and heard permit me to relate, unless you say, "Tell it not in Gath, publish it not in the streets of Askelon; lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph." Now shall we say, tell it not, neither in church or State, lest the unrenewed and unbaptised should rejoice and triumph!! But, however, nothing extenuate or set down aught in malice. So to the narrative.

Last February, at Lebanon church conference meeting: The church clerk read the record of the preceding meeting, (which was on a very rainy day, four members in attendance only,) wherein were brought several frivolous and crude charges against two or three of the members; the charges mostly of a personal nature. It was then observed by some of the accused brethren, that these charges came in, in a questionable shape, as they had been voted out some time before at a conference meeting, because gospel steps had not been taken. It was further suggested by the then Moderator, that in his opinion it would be best not to receive that record, as so few of the members were present, (two of them lately joined,) at the time the charges were preferred, and none of the accused present; but for general satisfaction, wipe out and renew again in gospel order.

On motion, by one of the accusers, the previous record was rejected. After this, one of the accusers said that he had charges against these brethren. It was advised for him to have them reduced to writing. So he presented them as they stood on the rejected record, (just the same as if the previous record had not been rejected;) and, after some debating on the nature and ground of these charges, and that they had been rejected a time or two before, and not then considered ripe for the action of the church, they were by a decisive majority of the church refused to be taken up Motion and carried, adjourned. Minutes read But before the assembly were dismissed by prayer, according to order, the church clerk slipped off, said that he was dissatisfied, and that he *withdrew* from the church, and as many as will follow me, give me your names. Several arose, (but few more than were at the rainy day meeting.) About this time this conversation took place. One of the deacons observed to the *clerk*, if you are gone, give us back our book. The clerk turned round and said, not quit the church, but the corruption of the church. The deacon said, you ought to make acknowledgments if you come back. Clerk No, I will (or we will) call for helps from four or five other churches. Deacon said, *we* do not join you in that, *we* can do our own business So dismissed, and the clerk kept the church book until next meeting day in course.

And notwithstanding all this, the clerk, without any authority from the church, persisted in his scheme with his *party*, called his helps from four other churches, who responded and met with the church on March conference meeting day. The church was surprised, as well as disturbed, to see those helps there. And it was remarked by the deacon, that they (*the church*) *did not call for them*, tho' they were glad to see them. One of the helps, a *minister*, called to the chair by the *party;* who arose and asked, how they would take up this business, *ex parte*, or *united?* The party clerk said, (as was distinctly understood by many,) *ex parte*. It was then remarked, that then the church had nothing to do with it The chairman then motioned to blend the church and ex-party together, for those in favor to rise to their feet. The deacon said, the church sit--which she did.

The ex-clerk began then to read his self-made declaration, calling the helps, &c. (but more of this anon.) The deacon again demanded the church book from the ex-clerk, and as he appeared unwilling to give it up, he pulled it out of his hands. So for the time all suspended. Several good suggestions and remarks made, one by the former pastor of said church, who observed, "The brethren ought not to have withdrawn in that way, but to have protested against the proceedings of the church, (if injustice was done,) and the church would have been bound to join with you in calling for helps." The church agreed to that, but that course was not carried out, as the sequel will show.

April conference meeting day. The ex

parte party, with their auxiliaries, were there in array to accomplish their designs, as (no doubt) they had them before hand concerted, the movements they made will demonstrate that. The same minister as did before, took the chair, another of the helps the clerk's place, and opened a new book and rules of their own: and assumed or rather usurped the prerogative of the church, and in their formal manner, arbitrarily excluded three of the members of Lebanon church, without evidence or jury, and call themselves the church!! But they have no legal or gospel ground for their claim, (as I can see,) unless they can claim it, on the benefit of their own wrong. It is a point settled in the courts, that in the division of a church, or society, the side that maintains the original ground upon which they were organized, holds the property, books, &c., irrespective of their numbers.

But here we leave the party, and turn to the other side, THE CHURCH, who met Saturday following, came to order, and claimed themselves (with the three falsely excluded members) to be *Lebanon church*, according to original constitution and rules. Chose their pastor and clerk, changed their meeting day for convenience, and withdrew from the *Columbus* Association: And have since called on four of the adjacent sister churches to examine their church record and proceedings, and REPORT: which is as follows—

"Saturday before the first Lord's day in July, 1843. We, the delegates being sent for from the following churches, to wit: Pilgrim's Rest, Zion, Providence, and Poplar Springs, to examine into the record of Lebanon church, find them in accordance with the discipline of a gospel church, and as such commend her to our sister churches. Given under our hands, &c. *James Randel. Robert Portwood, Wm Brownlee. Wm. Weaver. James Sprewel. Ralph B. Petty.*"

To conclude this sketch, with the reasons for withdrawing from Columbus Association, which will further illustrate the case. First, the party helps came from three or four churches of that Association, on false notice, not having been called for by Lebanon church; and were plainly told that they were not sent for by the church, nor was the church book given up to them. They ought then to have desisted, and not participated in the party's wrong. Here it may be proper to state, that the party clerk had made two records in the church book, one true and the other false, (for both cannot be true,) before it was taken from his hands (He had it in possession a month.) The said clerk had signed the Moderator's name, and his to both, that is, to the true church record and to his own self-made declaration and called that the church record. (See said declaration* in Lebanon church book, crossed by order of church

Notwithstanding all this, these auxiliaries joined in with the party, domineered over the church, infringed on her internal rights, and outraged her feelings,† contrary to all Baptist discipline or usage. And secondly, these helpers were the strength, (the bone and sinew,) of that Association; and should have prevailed on the party in disorder to retract their error, instead of being helpers in their wrong, as it is not an example to be admired or imitated. But instead of this, they hovered them under their wing, and it would seem useless to have the whole matter to contest again, at the bar of the Association. Lebanon church is free and independent, and feels that she has no concessions to make.

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*Here follows the clerk's self-made declaration: "After the church refused to hear charge or grievance, and by a majority made void order and discipline, the following brethren and sisters rose, declared they could not fellowship such disorder, believing that all that is opposed to having any charge or grievance, is in disorder; and we declare that we are contending for nothing but order and discipline and the honor of the church; which we are bound to do by the word of truth, believing that we have kept the faith. We therefore claim ourselves to be the church, and do hereby withdraw ourselves from the disorderly part, and we do call on four of our sister churches, namely, the church at Columbus, the church at Providence, the church at Pilgrim's Rest, and the church at Border Springs, to send us helps to settle our difficulties to meet us at Lebanon meeting house, Saturday before the 2nd Sabbath in March next. Done in conference, Feb. the 11th, 1843.

(Here the clerk's name.) — —
— — (Here the then Mo.'s name.)

This is the false record (declaration) that the church and Moderator protested against as false, as never being under the consideration of the church, and so crossed it.

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What other time and place the declaration was made, (and about 32 names set down,) I know not. I know this, that my name had no business there. Another note and I am through.

†Had this from a Justice of the Peace: "Mr. —, a few days previous to the meeting required me as a civil officer in behalf of his party of Lebanon church, then in confusion, to attend on the day of their contemplated meeting, for the purpose of arresting and binding to the peace the opposite party, or such of them as might endeavor to prevent them from meeting and transacting their business in the church!!!"

Legal process might have been on the other side, if resorted to; but forbearance and moderation is the Christian's motto.

JOHN HALBERT.

FOR THE PRIMITIVE BAPTIST.

Belmont, Sumter county, Ala.
10th May, '43.

VARIETY OF ANECDOTES, &c.

(continued from last No.)

I have recently noticed with anxiety and deep regret, that some of our zealous and conspicuous worthy characters, champions indeed for truth, have withdrawn their interesting influence from the little "Prim." paper that is so highly esteemed by many, and has been often remarked for doing singular real good, in the detection and exposition of error, &c. &c. The long unusual silence and indifference manifested, and their names being dropped too as agents, which indicate very unfavorably indeed; why such sudden transition, alteration and withdrawment should have taken place, after such favorable frequent manifestations of interestedness in the glorious cause, is somewhat surprisingly great indeed, the reason whereof we are at a loss to assign! But one thing indeed we do know, with lamentable regret, i. e. that it has and will open and expand largely the mouth of the exulting enemy. They may now cry out and joyfully exclaim, by way of derision, mockery and blasphemy, ha! ha! ha! "'tis what we have been ardently wishing for, may it be finally effected, a total discomfiture be the result."

When a soldier enters the field of warfare and military action he must unavoidably expect difficulties of various kinds to encounter with; it is indeed necessary and good that we should be often trained, enured and accustomed to hardships and deprivations, to constitute and make good soldiers, true persevering veterans of the cross. 'Tis presumed there is no collective body, no embodied camp whatever, either religious or military, &c. but what there is some, more or less designing ones, acting deceptively to injure, mar, and destroy the peace and harmony of others, who are contending for the equitable righteous cause. Is it just, is it right, and laudable, to give way and forsake the espoused cause, to gratify the humor of disaffected ones. That great, that good, exemplary, singular character Washington, for instance had enemies, even in his immediate camp; he knew them well, he was not unapprized of them, and who they were and what they ardently sought after. Did he even for a moment forsake his beloved country's equitable just cause, because of a few designing crafty ones, endeavoring to supplant, depriving him of being the chief in command in opposition? What an intended degradation indeed, aspiring ingloriously for rivalship and pre-eminence, to their lasting infamy and indelible reproach. No, indeed, he respected and loved his country too well to be diverted and influenced from her true permanent interest. He was endeared to her from every endearing, sacred, interesting tie. Supposing for a moment he had given way to unwarrantable self, ill humor, and rigid spleen, what would have been the result, pray? It can far better be conceived than expressed. But the fact is, he could not, and why? His love and fervency of attachment to his beloved country, were too great, too powerful, too ponderous and impressive to admit the least diminution of a particle even. O glorious, incomparable man indeed! Words can't sufficiently express his worth. True and faithful to the very last, to his favorite, peculiar, happy country.

Greater inducements ought however to actuate and influence the peculiar sons of Zion, in contending for their inherent rights and privileges, both civil and religions in accordance. 'Tis our duty and privilege so to do, from every endearing, laudable, interesting tie. Woe indeed to him, that will not, when he might. In conclusion, O my beloved brethren, if I may be admitted the endearing appellation, don't let trifles interfere to mar and interrupt your peace. Be at all times prepared to stem the current of opposition. Remember we are in a just equitable war of

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contention. The perfidious insinuations, and calumnies, and aspersions of the enemy, disregard and pass them by as of little moment. Remember too it is our unavoidable legacy and rich bequest, rightly considered, however, 'tis a diadem, a crown, conferred indeed.

(*to be continued.*)

A. KEATON.

Mount Lore, Yalobusha county, Mi.
June 22nd, 1843.

BELOVED BRETHREN: Permit me to accompany my remittance with an address through your paper to the Primitive brethren whom I love in the truth.

There are two subjects to which I would invite the serious attention of churches, and minister, viz: proselyting, and setting preachers forward beyond their gifts. These have been sore evils; the fruitful source of much mischief to the church and cause, and should be carefully guarded against; and as the former in most cases is a branch of the latter evil, I shall speak of the last first. Now it is a pleasing duty to pray the Lord of the harvest to send more laborers into his vineyard, and to encourage, license, and ordain, such as we trust he has sent. And in some instances, (I fear many,) our zeal in this good work gets the better of our knowledge, and approve some that God has not called; and advance others beyond their maturity.

Now all churches, and presbyteries know, or should know, that there are diversities of gifts but the same spirit. 1 Cor 12. 4 and 28, 29, 30, 31 verses. And through this whole chapter the apostle has kept the facts in view, viz: that the diversities of gifts, offices, administrations, and operations, were by the same spirit, "and all to profit," "and for the edification of the body of Christ." Consequently care should be exercised that each and every member be kept in its native sphere, for it is then, and only then, that it can perform its functions, and render usefulness. For instance, should the hand, the foot, the ear, or the eye, be removed, it at once dies, ceases to be useful, and in some cases becomes troublesome. In like manner, the members, and gifts in the church are useful, very useful in their proper place; but once removed, or advanced beyond their capacity, and their usefulness is destroyed, and they become nuisances to the church For example, the gift of exhortation is a precious gift, and a great blessing to the church, but advance the exhorter to an ordained minister, and the consequences may be that the cause suffers through him, he is disgraced, not being respectable as a minister.

There are also teachers, and evangelists mentioned as gifts to the church. These may be, and are, called of God to preach the gospel and that profitably; but who, nevertheless, are not qualified for all the diversified work of the ministry, consequently should not be ordained, but kept to the ministry of the word, singly, and alone, that their usefulness be not hindred. "And he gave some apostles, and some prophets, and some evangelists, and some pastors" Eph. 4. 11. From the above passage it is evident that all gospel ministers are not pastors, but yet there have been many of these gifts ordained to all the official work of a pastor, or bishop, and in entering on the work they mistake proselyting, for converting souls; and a great revival is said to be going on under his or their ministry, and this they mistake for conclusive evidence of their call and qualifications for the ministry. Thus in the place of usefulness, unprofitableness; instead of edifying their brethren, they are filling the church with proselyted hypocrites. Instead of rightly administering the government, the discipline, and order of the house, to the peace, union, and happiness of the church; there is either a wrong, or a mal-administration, from party feelings, weakness, or ignorance.

Again, churches are constituted out of detached parcels of members, and in many instances, disorderly or unsound in the faith, and perhaps not a member among them qualified for the office of deacon, or to administer the discipline, and keep up the order of the house. And yet the poor man thinks he is doing a great work, and a great work it is, but consequences show that it is not a profitable work. But once more, these over zealous active men, are further engaged, in another department of their office, viz: the ordination of deacons and ministers, and never having been qualified for either the one or the other, they are wholly incapable of judging of the requisite qualifications for either office. Consequently, many persons are ordained to the office of deacon, that are so ignorant of the duties of the office that they are never known officially, except while bearing the elements at the administration of the Supper, and then conclude they have done all their official duty until Supper time again.

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But the worst of the tale is not yet told. These good brethren, (good and useful in their place, but misplaced they become troublesome and in some cases mischievous,) in conjunction with those weak and sickly churches above, with the hosts of preachers that migrate from the schools annually; the preachers, and laity, of all the Pedobaptist denominations, and every other creature that will join with them, to engage unitedly in one great proselyting effort; and for the better success, they have reduced proselyting to a system, called the mission system. This system has again branched out in an almost endless number of societies and institutions; and in this great mass of saints, and sinners; Christians, and hypocrites; godly, and the ungodly; believers, and infidels; there is embodied every system of faith, and every diversity of faith, and every compounded faith, that was ever known, heard, or conceived of.

It is not difficult to foresee the final destiny of such a state of things. Suffice it to say, the Baptists have rent asunder, and the Old Baptists, the lovers of the truth, that have remained sound in the faith, have separated from the great mass of corruption, and now stand aloof from all these things. And shall we not profit by the past? And shall we not learn wisdom from the things that are? Or, shall we pass through the furnace, and yet retain the dross? Shall we again engage in proselyting, preacher-making, and preacher-spoiling? Brethren, we hope better things, though we thus write.

In view of the above described evils and distresses, that found their way into the Baptist churches in by-gone days, (I thank God those days are gone by,) I would advise my brethren in the ministry, and particularly the younger brethren, to be careful to lay hands suddenly on no man. Be sure the candidate possesses all the qualifications of a pastor. Consider that much more harm may be done both to the church and the candidate, by advancing him in an unripe state, than to hold him back; particularly when we recollect God has said, "Thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak." Jer. 1. 7.

Let us rest, brethren, on the promise of God, and while we pray the Lord of the harvest, be content that he should send, by whom he will send; that he should not only call, but qualify. Yes, wholly qualify, by the teachings of his Spirit, and not by the aid or help of man, or schools, or the study of theology. And let us say, "thy will be done." So that if it is his good pleasure to open the door of faith to the Gentiles, he will not only prepare Simon Peter for the work, but make him willing; but open the way in his eternal purposes and providences, for Peter to go to the house of Cornelius. And he will also prepare Cornelius, and his house, to receive Simon, hear, believe and obey, and submit to the gospel and be saved. And should it be the pleasure of the Lord that an Ethiopian Eunuch should not return to his own country without knowing him, "whom to know is life eternal," he will convey his servant to the deserts where he is, and order him to join himself to the chariot, and prepare the Eunuch to receive him joyfully, and inquire of him with all the intense anxiety of soul that words can express, "of whom spake the prophet this, I pray thee; of himself, or some other man?" Thus it was that, that Ethiopian child of God was made to hear his voice, submit to the ordinances, and go on his way rejoicing.

But again, when the set time had come for another, and others, of the elect of God, to be called from death, to life; from darkness, pagan darkness, to the light of the gospel; from the kingdom of satan, into the kingdom of his dear Son; he would order Paul in a night vision to go over into Macedonia, and by a mysterious providence. Yes, to missionism and missionaries a mysterious providence; not only for he suffered this servant persecuted, his poor body terribly lacerated, his feet made fast in the stocks; but the apostles were committed to the custody of the very man, that according to the determinate counsel of God was to be converted that very night. And what is more mysterious to a missionary, is, that no convention, board of managers, &c. &c. were consulted, did not send the apostle out to that man, (nor I should not have sent a preacher there neither;) but God seeth not as man seeth. Time and space would fail me to enumerate cases: suffice it to say, that the Bible will justify the assertion that God, and not man, in all instances, teaches and impresses his servants when, and where to go and deliver their messages; and the same spirit prepares the way, or opens the hearts of his elect to attend to the things spoken. Then "be still and know that I am God." Psalm, 46. 10.

But again, my dear brethren, I exhort

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you not to fill your churches with hypocrites, and nominal professors; their carnal minds are not subject to the gospel, the faith of the gospel, the discipline of the gospel, the order of God's house, nor the government of his church; consequently contentions, discord, heaesies, and divisions will be the inevitable result. Better leave out ten believers prepared for church membership, than to proselyte one hypocrite. These ten God will take care of, and though they may never enjoy the privileges of his house below, they will nevertheless be received into the general assembly and church of the first born, with the happiness to know they never distressed and distracted his kingdom below; while the others are to be bound hand and foot, and cast into that lake; and it will be their eternal torment, that they have offended some of these little ones.

Brethren, suffer the word of exhortation from one that feels he is the unworthiest of all that ever addressed you. And may that heavenly comforter that guides into all truth and to his heavenly kingdom direct us. Farewell.

Your unworthy brother in Christ.

FRANCIS BAKER.

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THE PRIMITIVE BAPTIST.

EDITED BY PRIMITIVE (OR OLD SCHOOL) BAPTISTS.

Printed and Published by George Howard,

TARBOROUGH, NORTH CAROLINA,

"Come out of her, my People."

VOL. 8. SATURDAY, SEPTEMBER 23, 1843. No. 18.

COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

A BASKET OF FRAGMENTS,

For the Children.

WRITTEN BY JOSHUA LAWRENCE, 1833

PART IX.

On good Works.

(*continued from last No.*)

Servants should obey their masters, be honest, working as well when he is out of sight as when he is there; doing their duty as required of God as well as their master; not endeavoring to vex, cross or fret them, but doing duty as the will of God. And masters should not overburden them, nor require but what is reasonable service; forbearing threatening, knowing God is looking on; should give them that which is just and equal, good, wholesome, palateable provision and enough of it, such as they would be willing to be put off with if a servant. And also good warm comfortable clothes, and enough to shift themselves and keep themselves clean and neat, that they may not feel degraded but feel comfortable by night and day; to make their burden of labor as easy as possible, that they may pride themselves in belonging to such a man; and not failing to teach and instruct them in the religion of Jesus Christ, while at the same time using mercy to command their love and respect, yet exercising that authority, that will make them reverence you and obey your commands with pleasure. Then I dare say, tho' freedom is sweet, that they are the happiest beings in life; for their minds are free from the burden and cares of life, if their bodies are not.

Children should obey their parents, and take their advice and learn at their feet the lessons of experience that flow from love; nor are children to suspect that parents will give them bad advice—this they can't do if it is known by the parent, for his parental feelings are enlisted with tenderness on the side of the child. In old age children should bear with the fractiousness of their parents, comfort them and provide for all their wants, honor them however mean others may think of them—children owe their parents due respect, reverence and love; and above all, children should not forget the services their parents have done for them in infancy, and should therefore repay with gratitude to them in their helpless state of old age: yet how often do we see aged parents, after being worn out themselves to raise a parcel of children, deserted by them and left to live if they can or suffer. Shame! God will frown on such ingratitude, as well as a child's disobedience—honor and repay with gratitude thy parents, children, that thy days may be long on earth and be blessed of God in your basket and store; for these are good works in the eyes of God, and required of you children, whoever you be, male or female.

The duty of parents is to bring up their children in the nurture and admonition of the Lord, to train them up in the way they should walk, to teach and instruct them in all things as far as in their power, for their time and eternal good; remembering that the example of parents have a powerful influence on children, without which all admonition is not likely to avail much. Parents should use their authority over their children while under them, and not

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gratify their vain and wicked desires in frolicking, gambling, keeping bad company, drinking, revelling, &c. but should restrain them from such ways and all bad habits, and cultivate their morals to best advantage; and if nothing else will do, to chasten them betimes and not spare him for crying, while there is a hope of his being reclaimed from a way that may prove his ruin; and also to engraft on him actions and the habits of industry in youth, which it is necessary for him to practice when grown; it will be as a safeguard to his virtue, make him respectable, and perhaps rich, while idleness will prove his ruin. And when we have done all, if it fails, why we shall have a good conscience that we have done our duty, although our children are not the better by it; and, as the last resort, we can pray for them, as Job made offerings for his.

Lastly, our duty to ourselves is first in the midst of all our cares, labor, and business of life—to have a strict regard to our own souls and to keep up the life of religion there; to withdraw frequently from the hurries and business of life for secret prayer, meditation and self examination, lest by neglecting this we grow cold, backslide, and bring reproach on our profession and grieve our dear brethren and dishonor Christ, and give occasion for the adversary of religion to blaspheme the worthy name by which we are called—in a word, we should study to show ourselves approved to God, keeping a good conscience towards God and man; showing ourselves examples to others and patterns of good works, that our brethren, our families and our neighbors, may see them and glorify our Father which is in heaven.

This, Sir, is a sketch of good works in which men should walk, especially Christians; and which a Christian can & ought to do and must do. But, say you, you have all along taught us, that men are saved by grace and faith, and not by their works, why then should I do them? I answer, because God has ordained you should walk in them. But, say you, if works will not help save me, or I am not saved according to my works, why do them? I answer, because you thereby glorify your Father in heaven, and show him to be your Father. Remember the words of Jesus: love your enemies, pray for them that despitefully use you and persecute you—and why? that you may be the children of your Father which is is in heaven—or manifest yourselves such by your works.

But, say you, you have taught us in this piece that men are saved according to God's purpose and grace, given us in Christ before the world began, and that we are appointed to salvation and predestinated to life or a conformity to the image of God's Son. True, and the scriptures so teach. Well, if so, we are safe and why do any good works at all? I answer, because good works are good and profitable to men, to give them a good conscience and lay a good foundation against the time to come, as the scriptures have said. But, say you, can't we get to heaven without them. I answer, faith without works is dead, being alone. But, say you, if I am born again and believe in Jesus Christ surely I shall be saved, because God's promise says so, whether I do good works or not? I answer, if you have no good works you have no proof you are born again, or that you believe in Jesus, because if you were a good tree you would bring good fruit; works would be wrought with your faith, so you can't show you have any faith if you have no good works; for your bad conduct gives your profession and faith the lie, and therefore, by your fruit you are to be known.

So then, these staggering drunken Baptists, whose mouths are full of religion when their stomachs are full of apple jack or whiskey, and call themselves believers—oh yes, and are going to heaven too without good works, answer these two scriptures: no drunkard has eternal life—and without holiness no man shall see the Lord—yet God will lie and eat his words to take such souls into heaven, they think, or they could not entertain such vain hopes.

But, say you, don't you believe a man can go to heaven without good works? I answer you, I do not think he can be born of the Spirit and be a believer in Jesus Christ, and not be found in the performance of good works; for they are his element, his joy and pleasure to do, and sinful ones he hates and abhors, and they are a hell in his bosom and a curse to his soul. I then say, that grace, faith and good works make the perfect Christian; these God has joined together and no man can put them asunder and go to heaven; yet grace and faith can and do save without works, as in the case of children, and the thief on the cross; and men are not saved by their works, as a condition, must and will be

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done by Christians, to the glory of God, their peace and evidence of faith, and the benefit of our fellow creatures; and no man can evidence to himself or his own conscience, or evidence to others his claim to heaven, without good works.

And it seems that God has so intended it, that no man has or shall have a satisfactory evidence of future glory, or his being a Christian, while he walks in sinful ways; for his sin will always stare him in his face, and weaken his faith and hope, and his guilt fill him with fears that he is but deceived. Good works then give boldness in religion, give courage, give evidence to evidence, strengthens faith and lays a more firm foundation for hope; yea, it is an additional evidence to us that we are Christians, besides the Spirit's bearing witness with our spirit. Then let Christians be careful to maintain good works, for they are good and profitable to men; to them that perform them, and others for example sake.

But, say you, suppose a man really is a Christian in deed and truth, and then don't do good works; but after he becomes a Christian and turns into sinning and continues sinning until he dies; what say you then, don't you think that man will be saved? I will answer this question by quoting a scripture: they went out from us because they were not of us—if they had been of us no doubt they would have continued with us. What say you to this, ye sinners in Zion? for you see the case is as plain as daylight, that those that are of God will do good works and stay among the saints; and that those that are not of God, or not saints, will do bad ones and go out from the saints; because they still, like Judas, love the bag or fleshpots of Egypt; and because every plant God has not set out shall be rooted up. Then the church of God is no place for sinners or hypocrites, because they don't love nothing that is there, neither God's people, holiness, nor good works, nor God's worship, nor Christ who walks in the garden of his church.

Then out with you, begone to your own company and the things you love; but come all ye that love our Lord Jesus Christ and his people, his worship, ways and word, and holiness of life and conversation, and good works—come and live among us in our little band of brothers; come and stay with us, you are welcome to all that's here; and should it so happen that you fall into sin, and you manifest your hatred to it by grief, tears, sorrow and brokenness of heart, and weeping bitterly, and joining to all this, a forsaking it as the best proof you hate it and love good works, we will cover all this and forgive you all this, and love you still and do you good; yea, all the good we can, and help you on heavenwards as lame as you may be, even if it is like Mippobosheth, lame on both your feet. With the above signs of hatred to sin and love to good works, you shall eat at the king's table and have free access to us and all the king's house affords.

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PART X.

On the final perseverance of the saints through grace to glory.

Had it not have been for the doctrine of the followers of James Arminius, I rather think this doctrine of the safe arrival of every Christian to glory would not have been disputed; for although he left this doctrine doubtful, yet his adherents soon established it, that a man after he became a Christian by the grace of God, might fall from grace and go to hell. Then this doctrine of final perseverance has only one point to combat, and that is: can a man after he has by the grace of God become a saint, or Christian, lose grace or the favor of God by sin or any other means whatever, and die and go to hell? An answer to this one point settles the doctrine of final perseverance, as a truth or falsehood.

In order, therefore, to clear this point, I shall take notice of both sides of the question. First, the doctrine of falling from grace and the proofs offered to support it—and secondly, the doctrine of final perseverance, and offer proof and reasons why it is true. The first proof that is offered to support the doctrine of falling from grace, is in Galatians, 5—4: Christ is become of no effect to you, whosoever of you (you, Galatians) are justified by the law—ye are fallen from grace. This the only text in the whole book of God, where the words fallen from grace is mentioned. By referring to this epistle it will be seen that certain men had taught the church at Galatia, that except they were circumcised and kept the law of Moses they could not be saved; wherefore the whole strain of this epistle is to convince them of this error. And when he comes to the 5th chapter,

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he commences it by saying: Stand fast in the liberty wherewith Christ has made us free, and be not entangled again with the yoke of bondage—by which yoke of bondage—he means the law—and so on to the 4th verse. So his meaning is, that if they, after believing in Christ and his gospel, now sought justification by the law, they were fallen from or fallen off from the hope of justification by the gospel as a system of grace.

And whoever will read the epistle through will find this to be truth of the case, and that the word grace here is put for the gospel as in many other places of scripture, as well as the word faith is put for the gospel. So that this text will not prove falling from grace, for if it did, then it would prove that men could fall from or out of the love of God which is unchangeable; or fall out of the gospel promises, which are absolute and without condition, and confirmed by the oath of God to the heirs of promise. So that the simple meaning of the text is, you once, Galatians, looked for salvation by the gospel, but by your new teachers you now look for it by the law and circumcision; and of course you no longer hope for salvation by Christ or his gospel, but have fallen from this hope and now are hoping by the law.

The next text that is offered is, 1 Timothy, 1—19: Holding faith and a good conscience which some having put away, concerning faith have made shipwreck. This text will not prove the doctrine of falling from grace, for there are thousands of ships wrecked wherein every soul is saved. But we will allow the full meaning, or the worst of it, that the term here is a ship wrecked and lost, what is then the result? why, faith lost, faith destroyed, faith of no avail, faith given up; have it in all these terms, it makes no matter, since we read of some that are kept by the power of God through faith unto salvation; and of others, whose faith overcometh the world, and he that believeth shall be saved, in a number of places of the scripture. And the last words of Jesus to his disciples was; he that believeth and is baptised shall be saved—and if it is not so, his promise must be false.

But, say you, he means he that continues to believe to the end. How will you prove that? why, say you, by the he that believeth. Then the argument will here rest on this point: can a man that believes in Jesus ever after disbelieve in him? or, can he disbelieve what he does believe? why you know this is a flat contradiction; as much as for a man to say, I believe I see the sun, and yet at the same time to say, I don't believe I see it. If you will recollect that faith is a principle wrought in the heart by the power of God, and that it is said: now abideth faith, hope, charity—these three then are ever abiding graces in the Christian bosom at all times, but a man may, like Simon Magus, believe and be in the gall of bitterness, and thus profess faith; for this is what I take to make shipwreck of faith, lose faith or profess to believe, and yet not be at the same time a believer. So by the Galatians, first profess to believe the gospel by Paul, then fell off from this faith and believed the Judaising teachers, to look for justification by law, and the some which erred concerning the faith.

The faith by which a sinner believes unto salvation, is very different from all other faiths; it is the faith of God's elect, the gift of God, the effect of the powerful operation of his Spirit on the soul, an evidence put in a sinner's heart of the forgiveness of his sins and peace with God by the witnessing testimony of God's Spirit, it is a heart faith, it is a faith that believeth unto and lays hold on the righteousness of Christ, it is a faith supported and maintained and kept alive in the sinner's bosom by the same God that gave it, it is a faith revived from time to time; a faith that is not hoodwinked and blind but sees things as God's word represents them; a faith that is stedfast in divine truths, whether the wind of error blow high or low, and is not founded in self neither in whole nor part, but in Jesus for all; whereas, all other faiths are merely historical, notional, of the head, of the imagination, shifting, &c. because the heart is not established by a revelation made from God; but where saving faith is given, this is not the case; there is no shifting in doctrine, nor from the plan of salvation through Christ. If a man should live 300 years, this faith will live and die with him.

Read 2 Timothy, 11—17, 18: Read 1 Timothy, 6—10 and 21; where you will see that a shipwreck or lost faith means an erring in faith in any important doctrine of the system of salvation or religous duty, such as Simon Magus when he thought the gift of God might be purchased with money; and they who think it can be purchased with good works equally err. Some erred

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about the resurrection, and overthrew the faith of some: some erred through the love of money, &c. All which show us plainly, that men who may pretend to believe, or say they believe, or profess to believe, or have not believed by God's operation, will make shipwreck from opinion to opinion, or from one false faith to another, or from even a pretending to believe the truth, to be established in error and falsehood. But listen, we have this seal: the Lord knoweth them that are his; I will put my fear in their hearts and they shall not depart from me; I will be their God and they shall be my people; he that believeth shall not be ashamed; the just shall live by faith, &c. &c.

There is another text in Hebrews, 6—6: If they shall fall away to renew them again to repentance, &c. He that endureth to the end the same shall be saved—if you continue faithful, if you do not draw back, if you take heed, if you keep my commandments—with a great number of such ifs in scripture, is the doctrine of falling from grace supported by those that believe it. Then it is as plain as the sun at noon day, that if there is an if to salvation, that if is a condition on the sinner's part, or on the Christian's part; and that if this if, or condition, is not complied with on the creature's part, he cannot be saved on the plan of falling from grace. Then the result is fairly this, that Jesus Christ has made salvation possible for all men; but works, or perseverance, or faithfulness to the end, continuing to believe, must make it sure; and that to make salvation sure is then the work of the creature.

You can't get round this—then let me ask you two questions: first, who is worthy of most praise, he who made salvation possible, or he who made it sure? Second, who may boast the most, Christ or the sinner? I say the sinner, because the sinner may say to Christ, had it not have been for my faithfulness, my continuing to believe and holding out to the end, all your work or suffering would not have availed any thing. So that such a Christian may say, not unto thee, but unto me be the greatest glory. How vain! and why? because this doctrine takes the glory that belongs to Christ's sufferings and the work of God's Spirit, and gives it to the sinner; takes the crown from the head of Christ and puts it on the sinner, and takes away the riches of grace and attributes that riches to a sinner; or, in other words, makes salvation in its greatest part or its assurance of works instead of grace. Lastly, it gives the scripture the lie, which says salvation is of grace and faith, and not of works, that boasting might be excluded.

Here on this side of the question I might and could say a thousand things more, but forbear; because I have to prove from scripture and the reason of things the second thing proposed, that is the final perseverance of every saint to glory, which will of course condemn this doctrine as a falsehood, if I can do so. And secondly, because the doctrine of falling from grace or from the favor of God, appears to me to be the most foolish doctrine ever vindicated, hell-redemption not excepted. And thirdly, because if one saint may be lost so may all, unless human works insures to them heaven and glory.

And fourthly, because it is so contrary to my experience—God found me while a poor lost sinner, forcing my way hellward against every sting of conscience; and notwithstanding all my sins, of his own free favor and love brought me to the knowledge of his Son and to taste the sweetness of his love. And fifthly, because he at the time he first called me to make me a saint, he saw all my future life, and then why make me a saint, if he hereafter saw I would not persevere and be saved, but fall from grace and be damned? What trash, what pride, what self-righteousness, what self and vain confidence, does such a doctrine support; what a dishonor to Christ, God, and the Holy Ghost is such a free will, human saving, human assuring doctrine; all resting on a condition, or on the co-operating power of man. A fig for it—God works like a God and not like men.

I now come to the doctrine of the final perseverance of every saint to glory. And first, to bring my proofs, and then my reasons why this doctrine is true: and I hope you will well examine them, reader, without your ifs put in. And the first text I offer you in proof of final perseverance, is in 1 Corinthians, 1—30: But of him (God) are ye in Christ Jesus, who of God is made unto us wisdom, righteousness, and sanctification and redemption. And why has God done this? Let the 31st and next verse answer: That according as it is written, he that glorieth let him glory in the Lord. These two verses, if there was not another in the whole book of God, would confute the doctrine of falling from grace—and why? because the word glori-

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eth means two things, rejoice or boast in. Then, if the co-operating power of the sinner secures his salvation, he may glory, or rejoice, or boast in himself, and not in the Lord Jesus.

But how is the Christian to fall from grace? why say they, by sin. I answer the text says, Christ is made his righteousness. Then the sin he commits after grace you must say, condemns him; he is not under the law and therfore cannot be condemned, for two reasons; first, if a man is not under a law he can't transgress, for where there is no law no transgression; 2d, for Christ is made his redemption, or has redeemed that sinner from under the law for righteousness to every one that believeth. Thirdly, you will say, by a Christian's sinning after grace he pollutes himself and renders himself unfit for heaven I answer, the text says he is made unto us sanctification (or cleansing;) so that turn which way you will, these verses condemn the doctrine of falling from grace. For I ask you, how is a Christian to be condemned, if Christ is his wisdom, righteousness, sanctification and redemption? not for his foolishness, his uncleanness, nor his law and sin bondage. And why? because, if the sinner has all these bad, yet Christ is made wisdom, &c. as much the sinner's as they can be by works of purchase, since Christ is made all these to him of God by the work of his Spirit and the imputation of the righteousness of Christ, which is a righteousness according to the law.

John, 10—27, 28: My sheep (his by gift, by purchase, by right of redemption, by right of espousals and marriage,) hear my voice—I give them eternal life—(not I sell, not they work for and I will reward them with eternal life,) and they shall never perish, &c. Now who are ye that dare say Christ's sheep, or his purchased people, or Christians, may, can, or will perish? will you dare give Christ the lie? will you dare say, if you don't mind you, Christian, you shall perish? You, Christian—you, one of Christ's sheep—yet, if, and you shall perish. Do you find Christ putting in this if? No, Sir, that is the devil and men's doctrine; for he said, without an if, they shall never perish; and he that says to the contrary, though with an if, I think gives Christ the lie. And why? John, 6—57: So he that eateth me shall live by me. 11—25: He that believeth in me, tho' he were dead, yet shall he live. 14—19: Because I live ye shall live also. Galatians, 2—20: I live, yet not I, but Christ liveth in me, &c.

In all these texts you see life in the positive, now existing: and to seal all this, take the following: This is life eternal, that they might know thee the only true God, & Jesus Christ whom thou hast sent. John, 17—3: So that life eternal is the gift of God, while we are in this mode of existence. It is not as fallers from grace imagine, to be given after we are dead, or that we have to persevere for it to get it; it is already begun on the day that God's Spirit quickens the soul that is dead in trespasses and sin, and is perfected on the day that the soul is born again or born of the Spirit; as much so as when our bodies are quickened, and then the progress to perfection of every member, and at the day of birth cast forth to live and breathe for ourselves, then life is perfected. So that he that is born again, or he that believeth in Jesus Christ, is already in possession of eternal life or Christ lives in him, or the life he lives is by the faith of the Son of God; or, when Christ (who is eternal) who is our life shall appear, then shall ye also appear with him in glory; and your life is hid with Christ in God—Colossians, 3—3, 4.

Can any thing be plainer, than that Christ is the life of the Christian, as the vine is the branch, as the mother the child, as the soul is the body, as the sun is the world, as heat is the egg, as moisture and heat is the plant, or as eating is the life of man—in a word, while Christ lives in the Christian by his Spirit, love and faith, he cannot die. Nor if there were as many hells as there are stars, and as many devils as grains of sand in the world, if Christ, as the text says, be our life we cannot die; for death, natural nor eternal, has no more power over him; so while he lives, if our life, the Christian cannot die. Men who live by works may die, but not those who live by Christ, or to whom Christ is life; they shall appear in glory because death hath no more dominion over him, in that he died, he died to sin once, but he now liveth unto God. And so shall and so must we, because he lives; for this is given as the reason: the gift of God is eternal life. What is this gift but Christ in the day of conversion in our hearts the hope of glory; to know God as a God of love & grace to pardon our sins through the merits of Christ; and know Jesus Christ whom he has sent as our Saviour, redeemer, sanctification,

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righteousness, joy, peace, life, love, and all in all.

And further, I would ask every man what is eternal life and in what does it consist? the text quoted tells you, to know God, and Jesus Christ whom he has sent, is life eternal. Does not every Christian attain that here, if not to perfection, yet to that perfection that, that moment he comes to this knowledge of God and Christ, he feels in his soul the springs of the water of life springing up to everlasting life; and this life consists in love to God, in communion with God and saints, and fellowship with Christ both in his sufferings and glory? So that we may end all this on eternal life here, as Moses lifted up the serpent in the wilderness, that whosoever believeth on Christ should not perish put have eternal life, and he that liveth and believeth on me shall never die—believeth thou this, ye fallers from grace?

So from a great many passages of scripture I take it, that every Christian is already in possession of eternal life; if so, final perseverance must be the result, and falling from grace false; because if eternal life is begun in the soul, which I hope none will deny, when the soul believes or is born again. as this must be life or there is no life of God in the soul, if this can die after begun then not eternal but momentary, so a flat contradiction to a general tenor of scripture speaking of eternal life. Then they must say, there is no such thing as eternal life until after we are dead and begin our heavenly state. You read the scriptures to find out this, and you will soon perceive that that moment God quickens a dead soul eternal life is begun.

Have a text or two to help you. John, 6—47: He that believeth on me hath (not shall have) everlasting life. Have another. John, 5—24: Verily, verily, (an oath of Christ) I say unto you, he that heareth my word and believeth on him that sent me hath (in the past tense) everlasting life, and shall not come into condemnation (at any future time) but is passed from death into life. What life, but spiritual and eternal life? You here must shut both your eyes, if you cannot see that every believer shall have life, eternal life, and not fall from grace, or come into condemnation by any future conduct, but that that moment he passes from death to life; yea, and my heart knows that the sinner that ever experienced it, knows the sorrows of death and the joys of life, for he feels this change in his soul. I know, that this passing from death to life gives. And it is something he never felt before, although he feels the emotions of life, the touches of life ever afterwards, if he lives 500 years; and his sorrow is that he cannot feel them more.

Indeed, to quote scripture on this point, would be to transcribe every absolute promise of God in the Bible, of which there are I have no doubt several hundred, such as—I will be to them a God and they shall be my people; I will never leave nor forsake thee, or, these things I will do and not forsake them; the ransomed of the Lord shall come to Zion, everlasting joy shall be on their heads; he that believeth shall be saved, and Israel shall be saved in the Lord with an everlasting salvation; ye shall not be ashamed nor confounded, world without end, &c. All which prove for the saints God's final determination towards them, and that he has determined and will finally bring them to glory. And although there be many conditional promises too, yet all such are couched in the belly of God's absolute promises, because the grace of God furnishes them with the will, inclination, disposition of heart, power and doing, to comply with the conditional promises. So that a man without the absolute promise to first give him grace, cannot comply with any conditional promise in the book of God.

For instance: he that believeth shall be saved—belief, if you will take it as the condition. How then? why they can't believe unless God finds them, or brings the blind by a way they know not, and leads them in paths they have not known, and makes darkness light and crooked things straight, and gives them the gift of faith. Then you can see that God's absolute promises, by which the sinner is furnished with power to comply with the condition; for a gospel on condition is no better than a law on condition for the salvation of lost and helpless sinners, for he can as easy comply with the one as the other. I want you, reader, to well weigh this idea.

Again, as a specimen of a conditional promise: except ye repent ye shall all likewise perish. Now here you see repentance the condition, yet it is said Christ is exalted to give repentance and remission of sins; then of course if so, a sinner can't repent unless Christ gives him this gift; if Christ gives him this gift, then of course he will repent and not without. But, say you, he gives it to all, and that all the

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means necessary to the believing of the gospel is given, so as for men to comply with the condition and be saved or not perish. If these gifts are given to all alike then all will repent, since it is the gift of Christ to, or that make men repent; and if all the means are furnished sinners alike, and the gift of faith given to all alike, why don't all believe, since the gift of faith makes any sinner believe, and to that gift of faith is his believing attributed? I think this question would puzzle the Council of Trent, or Nice, to say: if all have the gift of faith given them alike, how some believe and some do not believe?

Then you see we come again to the old point, works or free will must make the difference on any other plan, but that that faith nor repentance is not given to all men; to some it is given to know the mysteries of the kingdom of heaven, but to them it is not given. Then it is not given to some to know, believe, or repent—this doctrine would make you mad, would it not? if it does, be the surer it is true; because the natural man receiveth not the things of the Spirit. And if religion makes a new creature, how can you now believe right? So you can see, no matter what you now believe, if in an unconverted state, you will have to believe the opposite of what you now believe, or else how all things become new, new faith as well as all the rest. Then I shall here lay it down, that every natural man in the world believes falsely, and that no natural man has or can repent in the gospel sense of the word, unless Christ gives him that gift of repentance.

(to be continued.)

THE PRIMITIVE BAPTIST.

SATURDAY, SEPTEMBER 23, 1843.

TO EDITORS PRIMITIVE BAPTIST.

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Wayne county, North Carolina,
August 21st, 1843.

DEAR BRETHREN EDITORS: If I may use the appellation—it is with a sense of my own weakness that I address you upon the present occasion. Brethren, I have been a reader of the Primitive for more than twelve months, and I can say it has been a source of comfort to my poor soul; therefore I say to the dear brethren and sisters, write on, for I love to read your communications.

Brethren, we have a great stir about religion here. The Arminian Baptists are preaching that Jesus Christ came into the world and atoned for the original sin, and reinstated men and put them on a covenant of works; and now, if they believe that Christ was the Son of God and the Saviour of sinners, they must come forward and be baptised and receive the laying on of hands and they shall receive the Holy Ghost. They tell them that if they wait to feel their sins forgiven, they will never feel it; they deny the quickening power of the spirit, and so put a submission to the gospel ordinances in the place of regeneration, and on this kind of preaching they have got a great many proselytes. They have baptised from 5 to 24 a week for the last three months, within twenty miles of where I live.

I have been to two of their meetings myself, and after arising they told the people they were going to preach a universal atonement and free salvation to every body; then they would abuse the gospel truths and deny the experience of grace. And there are many that hate the Primitive, and some of them are reporting that Elder Joshua Lawrence immediately before his death acknowledged that he had been all his time preaching false doctrine. They know that brother Lawrence's writings are circulated through the country, and that he exposed their false systems and no one could overturn his arguments; therefore, they have circulated that his dying testimony was, that he had been preaching false doctrine, knowing that men's dying testimony is apt to be believed.

Brethren, these things are calculated to have a bad effect on weak minds; yet I do rejoice to believe, that the redeemed of the Lord shall return and come with singing unto Zion, and that everlasting joy shall be upon their heads, and they shall obtain gladness and joy, and sorrow and mourning shall flee away. For they are not redeemed with corruptible things, such as silver and gold, but with the precious blood of Jesus Christ, his Son, which cleanses us from all sin. For if we are redeemed from justice, who shall condemn? for it is Christ that has died, has risen again. For if God be for us, who can be against us? for God the Father is for us so as to have given his Son to come into this world to redeem us from all iniquity, and God the Son is for us so as to give himself for us, and come into this world

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and live a life of obedience to the law, and then die to satisfy justice in our behalf. We learn that the Father, the Word, which was Christ, and the Holy Ghost are one; and if so, the Father loved us so as to give us to the Son, and the Son loved us so as to redeem us; then the Holy Ghost also loves us, and will sanctify us by showing us our lost and ruined condition, and the impossibility of our delivering ourselves from this situation by any work that we can do. Which view leads the soul to a repentance, and when the soul has a proper view of its situation, it then sees that it has a need of this redemption; then the Holy Ghost, the third person in the trinity, takes of Christ's and shows it unto the soul, and enables it to see that Jesus Christ died that it might live; which view enables it to come with singing unto Zion. It then feels that everlasting joy in the soul, and that sorrow and mourning have fled away; it then feels made free by the Son, and it is free indeed. Then being freed from under the law, it is under grace; it is no longer a servant, but a son; and if a son, then an heir of God and a joint-heir with our Lord Jesus Christ.

Brethren, with a view of such things as these, should we not endure hardness as good soldiers, knowing that our light afflictions, which are but for a moment, shall work for us a far more exceeding and eternal weight of glory.

Brethren, this is the first time I ever wrote any thing for the public in my life; therefore, excuse my bungling way of writing; and I should not have written if it had not been for these reports, and to write on as agent for some of your precious papers. Brethren, if you think this worthy of a place in your paper, print it; and if not, throw it aside. I do not wish any thing published that will do harm. I bring my remarks to a close, praying the Lord to bless all our endeavors that are agreeable to his will. So farewell.

JACOB HERRING.

TO EDITORS PRIMITIVE BAPTIST.

Pleasant Gap, Pittsylvania co. Va.
July 27th, 1843.

DEAR BRETHREN EDITORS: It is through divine permission that I am spared to write on the present occasion, for which I feel thankful to the God of Israel for the present opportunity, and pray the Lord to bless you with a double portion of his spirit, if consistent with his will. For if I never see you in the flesh, I hope the Lord will give us grace to meet each other in that celestial city, where we may sing of dying love and redeeming grace. Though the world has cast out our names as evil, the Lord has promised to be with us in six troubles, and will not leave nor forsake us. Though we pass through the dark valley and shadow of death, let us fear no evil, for he will be with us there; his word has said so and I believe it, for his promises are sure and the powers of darkness cannot overturn them. Though I think I see antichrist making great strides in this part of the country, and devising ways contrary to the gospel plan and saying, they are right and we have erred, undertaking to usurp power and authority over the Old Regular Baptists, doing every thing they can to put down the members that were among them; that is to say, the few members that contended earnestly for the faith once delivered to the saints—refusing to give them letters or certificates, when we separated from the Roanoke Association and formed the Staunton River Association.

They not only undertake to put down those members that formerly belonged to their churches, but even meddle and interfere with our churches, undertaking to build up churches in some of our houses; having no members to begin on, only one male and two females that were excommunicated for disorder, and say they are the church—contending for the house in Court, to deprive the proper church of its house. Satan, be ashamed of thyself; you have to pick up members of all kinds, to make a number to keep house at that place.

This seems to be the course that the Episcopalians seemed to pursue before the independence of the United States, to take away the liberties of the true church of Christ. Very desirous for power, they have even solicited a young man to join them; he told them he never made no profession of religion—they insisted, it made no difference, join the church and be baptized, and they would pray for him and make him fit. Poor deluded mortals, willing to take the honor and glory to themselves, in the place of giving it all to God. This makes me think of Hagar and Ishmael, when they stood without, mocking at the promised heir; not being heir of the promise, poor Ishmael stood without, mocking. So I view the missionaries mocking the true church, and it can say

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with Sarah, cast out the bond woman and her son, for they shall not be heir with Isaac. So says the promise, in thy seed shall all the nations of the earth be blessed. Some may say this passage is from the days of the prophets, I will refer to the days of Christ and his own words: Cast out the bond woman and her son, for they shall not be heir with the free.

Dear brethren, I believe in the promises of the Lord, for they are sure and steadfast; and in them my soul is comforted and my heart rejoices, for in them I view the fulness of redemption promised and performed. There all the rich treasures of grace are in store for them that believe, and they that believe shall be saved with an everlasting salvation world without end. So no more at present. Your friend and brother in Christ. *JESSE S. BRYANT.*

FOR THE PRIMITIVE BAPTIST.

Belmont, Sumter county, Ala.
10th May, '43.

VARIETY OF ANECDOTES, &c.

(*continued from last No.*)

'Tis presumed and often expressed by some, that it is wrong and highly "offensive to disturb the ashes of the dead." This is a scrupulous erroneous idea, not correctly founded. 'Tis often necessary for the good of society, that the deeds either good or evil of the dead, should be recounted to encourage the virtuous and deter the vicious, tending to the good of the survivors. Either of the deceased is not injured, nor advantaged, their fate is fixed. The Rev'd J. C. is now experiencing the realities of another world, 'tis a desirable thing indeed to have the concurrent labors of such an one as the Rev'd J. C., who was a conspicuous Jack at all trades, but unfortunately good at none; for when he was first known in this part of Alabama, he was a fine circuit rider for the Old School Methodists; before the year was out, however, he joined in wedlock, which some of that society say deprived him of higher grades of promotion in the ministry, agreeably to their discipline, which they say was the cause of his quitting them. Also, report says, that he next applied to the Presbyterians for admission as a preacher, but could not be received as an elder, as they admitted none to the sacred desk but those of an accomplished education. The next step he was seen with the Reformed Methodists, aiding and doing all he could for promoting them; but for want of money, or something else, he soon left them. The next step, he took a sudden leap to and commenced with the Baptists, after being baptized by Elder Jas Yarborough, as sound a minister in the faith as any whatever.

At the time he made another sudden jump to the missionary Baptists, this country was much infested with notorious gospel pedlars, and speculators, and all the traditional schemes of the present day; which soon proved Jack to be fond of novelties and new things. The consequent result was, another advantageous leap indeed into money matters, into all the unscriptural, perverse, men-made institutions of this day of wonder, assiduously and uniformly promoting them. But behold, what next in rotation; he adventurously takes a successful, pleasing, profitable jump, and springs into the benevolent, honorable, fraternal, Masonic Lodge, and was laboring for and with them; but alas, alas, the final, decisive jump is ultimately taken and matured, and he has fled to unknown regions. May it be a happy unsullied one, never to be regretted.

As the Rev'd W. D. is very fond indeed of recommending in his preaching and talking much about holy benevolence, pray let us first let its truth and justice be fully attested. Words frequently are but a mere sound, as a tinkling cymbal: repeated actions are often to the reverse and are much louder and more forcible than premeditated, designing, mercenary, flattering words. Especially as the Lord has unreservedly said in his word, be careful to entertain strangers and to be charitable to the poor; well what is to follow, to be in accordance pray with the heavenly mandate. ☞The report has come so straight, and facts that can be readily and uniformly established. 'Tis the case of a poor distressed widow woman, who stayed all night at bro. Richard Whitehead's, was travelling entirely on foot, with I think four little children; who stated to his family, that she was difficulted to get a place to stay at, the night she stayed in D.'s neighborhood. She said, knowing that she was destitute of money to pay her way, she enquired for a suitable house to stay at; and finding that D. lived immediately on the road, and knowing too, that he was a Baptist preacher, and she being of the same denomination herself, and thinking no doubt that Baptists

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ought to love one another and could entertain no fear, only that of her not reaching his home in good time. She had passed several houses late in the evening to get there, without trying to get in, and between sunset and dark reached the desirable designated place, his gate; but to her painful mortification, when asking admittance was told by Mr. D. himself, "indeed I don't know, madam, I will ask the landlady;" which he did in her presence, and his wife's reply without hesitation was, NO, really I have as much company as I can entertain. She the poor distressed widow then asked, how far to the next house on the road; the reply was, about nine miles, but he thought if she would turn some two and a half or three miles off the road to one Jacob Linsey, Esq'r. she could get in. Accordingly she sat out with her poor little distressed orphan infants, late and dark as it was, and in the night awhile reached Squire Linsey's, a man in moderate circumstances and much of the gentleman; he cordially received her, and treated her with every mark of respect and kind inducing hospitality. The Lord bless and reward him abundantly. She timely apologized for her late intrusion and coming so late at night, her bro. D. having so much company; but the Squire replied, ah, madam, had you rode up in a splendid noted four wheel carriage and equipage in accordance, and they were full of company, you no doubt would have been received. Your situation was indicative of poverty, too much so to be noticed by the high and lofty-minded, inhuman, inconsiderate, proud dandy quality. Here is modern missionary benevolence with a vengeance, and the devil in front riding post haste to — --, in connection.

The above occurring circumstance has suddenly brought to recollection, the exemplary woful affecting catastrophe of Saphira and his equally culpable wife, both sharing the same tragical fate; who came with a premeditated, concerted lie, both in conjunction, with a deceptive lie to deceive, and to evade a full contribution to relieve the necessitous. Death in all its horrid features, was its consequent result. Again, another equally intrusive and exemplary catastrophe has presented itself; the case of the rich man and Lazarus, for instance. The poor destitute man, a fellow creature, equally as good and much better in scriptural sense, providentially placed at the rich man's gate, who was daily faring sumptuously, being his provident transitory heaven, and no doubt was wisely intended for trial and exhibition, showing the awful ruinous effects of having the abundance of this transitory world's trash, in connexion with a callous, hard, unfeeling, depraved heart. None to commisserate, none to alleviate and to afford a particle of consolation, as it were; but the feeling, benevolent dogs, they indeed contributed their instinct of effort. What a pleasing, delightful, sudden transition did the one experience, from abject poverty & wretchedness, of unparalleled affliction, to a world of unsullied bliss, to a vast unbounded eternity, in the cordial lasting embrace of his compassionate beneficent God. O, ye Lazaruses, ye deprecating, contrite, humble, afflicted poor ones, hold up your drooping desponding heads; heaven awaits you with all its joyous attractions, though the world despise, asperse, and calumniate with all their lying, artful stratagems, to get you under and below par, and effectually to destroy. This, however, is their province, their meat and drink indeed; and it is our legacy and rich bequest too, tho' they don't intend it as such; no, indeed, far from it, and 'tis our prelude and introduction to an unfading crown of ultimate glory. Cheer up, then, my beloved brethren, your redemption draweth near:

Why doth the man of riches grow,
  To insolence and pride;
To see his wea th and honors flow,
  With every rising tide?
Why doth he treat the poor with scorn,
  Made of the self-same clay;
And boast as tho' his flesh was born,
  Of better dust than they?

Ye sons of pride that hate the just,
  And trample on the poor;
When death has bro't you down to dust,
  Your pomp shall rise no more.
The last great day shall change the scene,
  When will that hour appe r?
When shall the poor revive, and reign
  O'er all that scorn'd them here?

Now, my respected beloved brethren, 'tis currently reported, that the Rev'd Mr. D. is the exclusive possessor of two extensive farms, and from between eighty and an hundred slaves; so that his singular brutal treatment to the poor widowed sister could not have proceeded from inability, something else of greater moment must have been in the way evidently.

Why did he impose the poor destitute

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one on his neighbor, the worthy benevolent? And why in connection did he direct her out of the way of her immediate course, four or five miles at least to regain? 'Twas a serious matter indeed, for a female on foot with three or four little infants. What did it all proceed from, pray? Let the current circumstance impartially answer.

Where is the barbarian, the untutored Indian that would have acted thus? Is there an Indian in the Choctaw, pray, but would have opened and given entrance into his wigwam, and afforded them his best, that his little hut afforded, spreading cheerfully his hard-earned skins to accommodate and rest their wearied fatigued bodies. I don't and can't think that I am actuated from a spirit of malignity, in making these relations of matters of fact. Remember, beloved brethren, the missionaries are termed Baptists, that dignified endearing name, though aspersed and maligned by the world. Is not their doctrine, their general belief, their frequent practical unjustifiable proceedings a reflecting disgrace? Are they entitled to the worthy name they have arrogantly and presumptuously assumed? Is their conduct comportable? Are they not evidently in the way, a stumbling block to the seeking, the coming, hungry, thirsting enquiring soul? Are they not a reproach? Is not the Baptist name a familiar taunting word, frequently in the mouth of gainsayers and inconsiderately blasphemed. "Ah! they are all alike, no difference if they were but only found out." This is the taunting remark of the world. I am, however, happy to know it is a lie in the abstract, &c. There being false professors, indicates loudly there is a reality; for if there was no sterling money, there would be no counterfeit 'tis certain, no resemblance. No, indeed; why should there be a representation, a mimicking? It proceeds from corrupt, mercenary, diabolical views, to gain their concerted by-ends, confirming that there is an undoubted reality in the benign, the undefiled religion of the blessed founder.

(*to be continued.*)

A. KEATON.

TO EDITORS PRIMITIVE BAPTIST.

Providence, Alabama,
June 30th, 1845

DEAR BRETHREN: May the spirit of truth guide us all, in all that we think or say; and may our eyes be single to the glory of God, that our bodies may be full of light; and may we all learn the profitable lesson, of living on Christ, and not on the vanities, and failings, and fading toys, of this world; that we may grow in grace, and in a knowledge of the truth as it is in Jesus Christ. And one great incentive to these attainments is this, to lay aside every weight and the sin that doth so easily beset us, always looking unto Jesus, the author and finisher of our faith; for by painful experience I for one have been brought to know, that Christ is all and in all, God blest forever more. And let us all subscribe our Amens and say, thy will be done.

This the Christian could always say, if it was not for the world, the flesh, and devil; but when we would do good, evil presents itself before us, and greatly impedes our progress, and mars the Christian's peace. But grace shall reign through righteousness unto eternal life, through Jesus Christ our Lord. So, brethren, whether life or death, Paul or Apollos, things past or things to come, all things are yours, and ye are Christ's, and Christ is God's. So let us severally learn to use the things of this world as not abusing them. This we will do by rendering unto Cæsar the things that are Cæsar's, and unto God the things that are God's.

But oh, brethren, let us never do as I have done in gone by times; that is, try to feed and cheer my soul on the things of this poor world. How often does the spirit of truth set our wandering feet in ways of pleasantness and paths of peace; and then we lie down to rest instead of working while it is day, while we have the sunshine of God's blessed countenance. Thus we do not render to God his due. May the good Lord enable all his dear children to watch lest they enter into temptation, is the prayer of a poor sinner not in his own, but in the name of Christ who is our wisdom, righteousness, sanctification and redemption.

Dear brethren Editors, if you think my scribbling to be a trespass, lay them aside, and don't be afraid of hurting my feelings; my object in writing now, is to let you know that I have three more new subscribers for your paper, and hope in a short time to get more. We have separated from the missionaries, and constituted on Baptist principles and declare a non-fellowship against the institutions of man, called benevolent, as we think them to be

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derogatory to the word of God. We are few in number and much despised by all those, that have a form of godliness but deny the power of God; who teach for doctrines the commandments of men, who lead about silly women laden with many sins, and many are going after them, by reason of whom the way of truth is evil spoken of; spoiling them with vain philosophy, speaking great swelling words of men's wisdom, holding the truth in unrighteousness; and the worst of all, denying the only Lord Jesus Christ, who bought them with his blood.

But ah, says one, that's going too far; I have never heard a professor of Christ's religion deny Christ yet. I think I will prove to the satisfaction of every candid man, that it is done by those who are called free agents. Does not the word of God say, by grace ye are saved? Does it not say, that it is of faith, that it might be through grace, that the promise might be sure to all the seed? Does not the humanity of the trinity confess, that he did not make his advent into this world to do his will, but the will of the divinity? And does it not say, that this was his will, that of all that he hath given me, I should lose nothing? Does he not say, that no man can come unto me except the Father who hath sent me draw him? And does it not say, all that he giveth to me shall come unto me, and him that cometh unto me I will in no wise cast out. Now to deny this, is what I would call denying the Lord Jesus Christ, in denying his blessed words. And where is the Christian on earth, that will deny these facts? None but such as have been led into error by blind guides, who are serving for filthy lucre's sake. None but such as have heard some big man, say this doctrine is of the devil, who do err, not knowing the power of God; none but such as lean upon their own understanding, and not the words of God; those who are blinded by the God of this world, and are running after the error of Balaam, the son of Basan, because my friend, or brother such an one, says so, and I can't dispute such a good man's word.

Don't you know, Christian brethren, that a man may be possessed of every human virtue, and then be a fallible worm subject to err. Yes, satan can transform into angels or ministers of light; yea, he may have faith so that he might remove mountains. (But those mountains thus removed will return again in life or death; unless he has a better faith than this, which is that faith that works by love and purifies the heart, which is the gift of God, and the production of charity, which is the everlasting love of God, those mountains will return again, and crush him into an awful gulf of eternal wo of misery world without end.)

This faith then that a man can move mountains by its exercise, and then be nothing but a sounding brass and tinkling cymbal, is the faith of the Pharisee, which is a high self-conceited opinion that he has in himself; and he has it in his power to put it in exercise at all times while resting in his delusions. It lies at his own control, and he can go up on the mount and thank God that he is not like other men, even this publican. This faith is a self-righteous faith, the possessors have exalted notions of themselves; thus in their own minds by looking at their goodness and virtues, these mountains of sin are obliterated, while at the same time he may be soothing but a whited sepulchre, a cage of unclean birds, a whited wall. These zealous Christians can enjoy their religion at any time, because it is of their own make from first to last. But if I know any thing about religion, true religion, the possessor of this, has it by gift and it is by the giver that it is enjoyed at all times. The sheep you know can't live on that rubbish the hog roots out of the earth, nor does he have the power of rooting, nor the taste that the same has for that which he gets by rooting. Nor does the true born child of God have the power of life in himself, for he views himself as a mass of sin and corruption; nor has he the taste for those human joys as the self-made professor, because he is dead to sin and made alive to God through the Lord Jesus Christ, and views his body as a body of sin and death He is a wise virgin, and by his wisdom he is calculated to view himself as he really is, a helpless sinner, an unworthy sinner, a hell-deserving sinner. His heart is made honest and he gives judgment against himself, and if he (the Christian is compared to a sheep.) was to undertake to root for his living like the swine, he could not live for three reasons; first, his nose is not adapted to the art of rooting; 2nd, he lacks the taste for the things of the ground; and 3rd, if he was to cast his head so low and stay so long as the swine, the rest of the fold would probably leave him. The shepherd would call them off, (my sheep hear my voice and they fol-

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low me, and I go before them, &c.) And the sheep would be left subject to the ferocious sheep-destroying wolf. I say if, though I don't think he will thus act; for I have never seen one thus acting, for it is not his interest. Alas, if he was to undertake to root for swine's food, it might make him sickly all his life; for he chews the cud, and these earthy roots could not afford him that nutriment necessary for the support of his life. He feeds on herbs and pastures, (they shall go in and out and find pasture,) but the swine can live any where or any how, or on any thing; just so his belly is full he don't care much where he is nor what it is on; and I will insure him never to vomit, unless he swallows something like a snake's head, which is likely to give him his death blow.

So, my brethren, the true born child of grace can live on nothing but the sincere milk of the word, the promises of the gospel; and now and then the good shepherd of a flock will give his sheep a little salt, to give them a good appetite for the green pastures: so Christ, our great shepherd, now and then feeds our souls upon his love. Then what a keen, longing appetite we have for the promises; how delightful they are, how sweet, and nourishing, and strengthening to his soul. Thus he grows in grace and a knowledge of the truth, and finally arrives to the fulness of the stature of man. Some by treading on enchanted ground receive so many wounds from the enemy, that it takes a long time for them to get so they can keep up with the flock; and they may be made to hobble through many lonesome valleys, and many sloughs and lofty mountains, that others of the flock have evaded, by listening to the voice of the shepherd.

Then oh, Christian brethren, hearken to the voice of your shepherd; let you be of what name you may, never undertake to feed with the swine; for if you undertake to follow him, he prefers being in the mud to any other place, and you will get your pretty white garments bedaubed, so that it would be hard to distinguish you from a goat. The swine is also fond of snakes, and if you undertake to eat his food, you will perhaps be poisoned in such sort as will carry you to your grave a cripple. Then as I before remarked, obey your shepherd's voice, and he will lead you forth by the right way to a city of habitation. Then leave the company of the swine, of the storke, and the pelican, the heron, &c. and never be afraid of refusing to obey the mandate of Nebuchadnezzar, in bowing at the sound of the flute, sackbut and psalter; though the decree may be after the rule of the Medes and Persians, so that you shall be thrown into the furnace of Shadrach, Meshack and Abednego. Jesus will meet you there, and he has proven himself to be proof against all the fiery darts of the devil. He has not commanded you to go through any thing but what he himself has passed through; and when you go after the ways of man you are on enchanted ground, and you have no insurance for your life; for if any man walk disorderly, says the apostle, deliver him up to the buffetings of satan, that his flesh may be destroyed.

There are many sounds in the world—some appear to be for one thing and some another—some say, lo, this is the way; and some, lo, there is the way to Christ. But follow not after them no farther than they follow the Lord Jesus Christ. Now is the time that every true born child of grace should search the scriptures, and make a ruler of your leaders nor of yourselves; but square yourselves by the word of God, and if trimming has to be done, lay yourselves under this rule and submit to it like bold soldiers of the cross. Tho' by doing this you may expect many nicknames from your enemies, yea, you may have to take the name of fatalist, antinomian, or what not. Your heavenly Father has not given you these names, and the devil must be the author of them; for I don't find them in my Book, and it may be that he has taught them to his children in some of those theological schools. For Mr. Walker did not know the word antinomian, when he made his dictionary; Jesus Christ, the apostles, nor prophets never knew such a word; and it must be right from the shop where satan makes all his fiery darts to pierce the Christian's soul. But blessed be my God, the Christian is so well equipped, that he fails to effect destruction of one; for the Christian is in Christ, and Christ in him, and Christ also in the Father. And Christ at the battle at Calvary gained the victory over him for you; yea, led captivity captive.

I reckon I have written enough to weary the compositor, the printer, the Editors, and readers; when I commenced I thought I would just give you the names of those new subscribers, but when my mind got started, I could not find a stopping place to

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my notion. So my limits compel me to close by soliciting the prayers of all my brethren in behalf of the chief of sinners in great tribulation, surrounded with troubles and enemies not a few. So I will close by adding a few lines of poetry. Farewell, dear brethren.

A. J. COLEMAN.

—

S. M.

When the seed of flesh shall die,
The seed of grace shall rise;
The soul shall mount above the sky,
Altho' this body dies.

Dead was the soul in sin,
As is the body now:
But Christ our friend is form'd within,
And grace shall overpower.

Tho' in that awful day,
When Gabriel shall descend:
The body shall rise from its clay,
Receive the soul again.

Corruption then shall cease,
The body no more dies:
The body from the grave released,
And with the soul it vies.

The warfare then will cease,
Nor will it be till then;
Nor will we have a lasting peace,
Until this war shall end.

Then, brethren, why complain,
At trials here below?
Since 'tis the way that God designs,
To bring his warriors through.

The law's fulfilled in Christ,
And he is form'd in you;
The Father won't exact it twice,
Then keep the law in view.

Don't hunt the Mosaic law,
That cast on you a vail;
But look to Christ who died for you,
And has the law fulfill'd.

Thus work like Abraham,
Look to the Lord by faith;
Don't try to fill the law's demands,
For that's the way of death.

To many this seems right,
But 'tis a way that's wrong;
It will not God and man unite,
Because the law's too strong.

Man is a sinful worm,
Already he's condemn'd;
And in possession of the strong,
Till Christ the Spirit sends.

Who takes the stranger's blood,
Which cleanses from all guilt;
This is the way that leads to God,
For this his blood was spilt.

All other ways are wrong,
However right they seem;
This is the way he quells the strong,
And saves the soul from sin.

A. J. COLEMAN.

FOR THE PRIMITIVE BAPTIST.

—

Elder *Blount Cooper* will preach at Tarboro', on Friday, the 29th inst. on his way to the Kehukee Association, which will commence its annual session at the Falls Tar River, on Saturday, the 30th inst. being the Saturday before the first Sunday in October.

Elders *John Stadler* and *James Wilder* will preach at Sandy Grove, on Thursday, 28th Sept.; Friday, at Sappony; then at the Kehukee Association, at the Falls Tar River—Tuesday, 3rd Oct. at Hardaway's, and at night in Tarboro'; Wednesday, at Conetoe; Thursday, at Cross Roads; Friday, at Log Chapel; Saturday, at Spring Green; Sunday, at Skewarkey; Monday, at Picot; Tuesday, 10th, at Morattock: Wednesday, at White Plains; Thursday, at North Creek; Friday, at Concord; Saturday and Sunday, at Bethel; Monday, at night, in Washington; Tuesday, 17th, at Grindle Creek; Wednesday, at Great Swamp; Thursday, at Tison's m. h.; Friday, Saturday, and Sunday at Meadow, at the Contentnea Association.

Elder *James Osbourn* will be by appointment at the Kehukee Association—Wednesday, 4th Oct. at Pleasant Hill; Thursday, at Upper Town Creek; Saturday and Sunday, at Lower Town Creek; Tuesday, 10th, at Hardaway's; Wednesday, at Williams's; Thursday, at night, in Tarborough; Saturday and Sunday, 14th and 15th, at Conetoe; Tuesday, at Tarborough; Wednesday, 18th, at Lawrence's; Friday, at the Contentnea Association.

AGENTS,

FOR THE PRIMITIVE BAPTIST.

NORTH CAROLINA.—J. Biggs, Sen. *Williamston* R. M. G. Moore, *Germanton*. W. w. Mizell, *Plymouth*. Benj. Bynum, *Nahunta Depot*. H. Avera, *Averasboro'*. Burwell Temple, *Raleigh*. G. W. McNeely, *Leaksville*. Thos. Bagley, *Smithfield*. James H. Sasser, *Waynesboro'*. John Fruit, *Sandy Creek*. L. B. Bennett, *Heathville*. Cor's

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South Carolina.—James Burris, Sen. and Wm. S. Shaw, *Rock Mills*. Levi Lee, *Blackville*. W. B. Villard, Sr. *Aiken*. M. McGraw, *Brown's*. J. L. Simpson, *Winnsboro'*. J. G. Bowers, *Whippy Swamp*. Wm. Nelson, *Camden*. G. Matthews, *Germanville*. Jacob B. Higgins, *Columbia*. Edward Musgrave, *Unionville*.

Georgia.—John McKenney, *Forsyth*. A. Holloway, *Lagrange*. T. Amis and D. W. Patman, *Lexington*. J. Hollingsworth, *Macon*. J. W. Turner, *Pleasant Hill*. Wm. Trice & W. D. Taylor, *Thomaston*. Ezra McCrary, *Warrenton*. Prior Lewis, *Thomasville*. J. Lassetter, *Vernon*. L. Peacock, *Henderson's*. Wm. M. Amos, *Greenville*. Jos. Stovall, *Aquilla*. George Leeves, *Milledgeville*. Wm. Garrett, *Cotton River*. Jesse Moore & John Hardie, *Irwinton*. A. G. Simmons, *Hickory Grove*. Wm. J. Parker, *Chenuba*. Jas. P. Ellis, *Pineville*. F. Haggard, *Athens*. A. M. Thompson, *Fort Valley*. Daniel O'Neel, *Foulton*. John Applewhite, *Waynesboro'*. J. Wayne, *Cain's*. R. S. Hamrick, *Carrollton*. David Smith, *Cool Spring*. Moses H. Denman, *Marietta*. J. Oates, *Mulberry Grove*. James w. Walker, *Marlboro'*. Edmund Dumas, *Johnstonville*. William Rowell, *Groovers-ville*. Joel Colley, *Covington*. Isham Edwards, *Marion*. Joseph Daniel, *Fish's*. Z. L. Boggs, *Hinesville*. Joshua S. Vann, *Blakely*. Abner Belcher, *Carlisle*. John Webb, *Lebanon*. Willis S. Jarrell, M. G. *Summerfield*. Daniel B. Douglass, *Bainbridge*.

Alabama.—A. Keaton, *Belmont*. H. Dance & W. Bizzell, *Eutaw*. E. Bell, *Liberty Hill*. D. Gafford, *Greenville*. J. G. Walker, *Milton*. H. Williams, *Havana*, J. Daniel, *Claiborne*. E. Daniel, *Church Hill*. John Bonds, *Clinton*. David Johnston, *Leighton*. Adam McCreary, *Brooklyn*. John McQueen, *Lowndesboro'*. Wm. Talley, *Mount Moriah*. G. Herring, *Clayton*. G. w. Jeter, *Pint Lala*. Bartley Upchurch, *Benevola*. William Crutcher, *Huntsville*. Wm. H. Cook and H'y Petty, *Pickensville*. Seaborn Hamrick, *Plantersville*. James S. Morgan, *Dayton*. Rufus Daniel, *Jameston*. Wm. Powell, *Youngsville*. R. w. Carlisle, *Mount Hickory*. J. H. Holloway, *Hazel Green*. William Grubbs, *Louisville*. Henry Adams, *Mount Willing*. Joel H. Chambless, *Loweville*. Elliot Thomas, *Williamston*. F. Pickett, *China Grove*. John M. Pearson, *Dadeville*. John Brown, *Salem*. Hazael Littlefield, *Ten Islands*. John w. Pellum, *Franklin*. John Harrell, *Missouri*. Josiah M. Lauderdale, *Athens*. Wm. Thomas, *Gainer's Store*. James Gray, *Cuseta*. E. M. Amos, *Midway*. Jos. Holloway, *Activity*. K. B. Stallings, *Livingston*. Jos. Jones, *Suggsville*. Nathan Amason, *Sumterville*. J. B. Thorne, *Intercourse*. D. K. Thomas, *Fullesville*. Joseph Soles, *Farmersville*. Luke Haynie, and Benj. Lloyd, *Wetumpka*. A. J. Coleman, *Providence*. Jesse Taylor, *Auburn*. V. D. Whatley, *Goldville*.

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Pennsylvania.—Hezekiah West, *South Hill*. Joseph Hughes, *Gum Tree*.

New York.—Gilbert Beebe, *New Vernon*.

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TERMS.

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THE PRIMITIVE BAPTIST.

EDITED BY PRIMITIVE (OR OLD SCHOOL) BAPTISTS.

Printed and Published by George Howard,

TARBOROUGH, NORTH CAROLINA.

"Come out of Her, my People."

VOL. 8. SATURDAY, OCTOBER 14, 1843. No. 19.

COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

A BASKET OF FRAGMENTS,

For the Children.

WRITTEN BY JOSHUA LAWRENCE, 1833.

PART X.

On the final perseverance of the saints through gacre to glory.

(continued from last No.)

I will not trouble you further with proofs from scripture on God's absolute promises, for he that runs can read them throughout the scriptures; but will now proceed to draw forth my reasons why the doctrine of the final perseverance of the saints and of every saint through grace to glory is true, and that in as short remarks as I can make to be plain or understood. First, the scriptures show there was a covenant of grace between the Father and the Son before the world began, as I have proved in this piece, and could prove from divers other scriptures not quoted; if then a covenant, God gave Christ in that covenant a certain, a special people, as it is written: As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And again: This is the will of the Father, that of all which he has given me I should lose none, but raise them up at the last day. Now suppose one of these is lost, what is the result? why you know it must be the Father has not his will. Yet it is said, he worketh all things after the counsel of his own will—and Christ would betray trust, to whom they were given for a certain purpose.

But, say you, one Judas was lost. Yes, Sir, he was: but for what? that the scriptures might be fulfilled. So then in the covenant of grace Judas was given for this end, to betray Christ and bring about the salvation of God's people. Hence the Holy Ghost, or David, could say: He that eateth bread with me has lifted up his heel, or kicked against me, and his bishoprick let another take. All was understood in the covenant, when and where the Holy Ghost was witness, and therefore could portray him in prophecy before hand. So then no proof on this point but God will have his will, and Christ will accomplish his trust and see the whole gift forthcoming at the last day and say: Here am I, Father, and the children thou hast given me; see if one is lost. No, no, no—all power in heaven and earth is too strong for that. The three-fold cord of love in the bosom of Father, Son, and Spirit, will not be broken from the objects of love by all the power of hell, earth, or heaven, for it is everlasting.

Second, God has sworn to his Son and to the heirs of promise, that the heirs of promise might have strong consolation to lay hold of Jesus, the hope that the prophets, the Holy Ghost, and apostles have set before them; that by the immutable word and oath of God, and his impossibility of lying, the saints might stand fast in the faith, be stedfast and immovable, always abounding in the work of the Lord, forasmuch as ye know your labor is not in vain in the Lord. Hence his oath is like his oath to Noah; as he has sworn to Noah, and man and beast in him, so has he sworn to Christ and all his children in him, that he will not be wroth with him nor rebuke him; and I say, neither his children in him by covenant and gift. But if they trans-

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gress his laws and walk not in his statutes, instead of falling from grace or into damnation, they shall have their iniquities visited with stripes, and their transgressions with a rod; but God's loving kindness will not fail him nor them. This is the privilege of sons instead of servants—and here is the mistake in this matter, that men make God deal with his children as if they were servants, or with Christians as if they were sinners; while damnation is the portion of sinners, but chastisement the portion of Christians. And the reason is, sinners are under the law to condemnation, but Christians are not under the law but under grace and the liberty of the gospel; for if the Son shall make you free you shall be free indeed, and sin have no dominion over thee. Then if God's oath can fail to his Son, to the heirs of promise, and he can lie and swear falsely to them, or become mutable; or if you can condemn a man by a law he is not under, or make a child a servant, then this thing of falling from grace may be true and some saints may fail getting to glory, otherwise they cannot.

Third, Christ is the head of the church, and she is in many places called his body; now if one member of a body is amputated, the body is disfigured. So with Christ's church, which given number is complete; if one single saint, though a little finger, fails getting to glory, this body the church will not be complete.

Fourth, the church is Christ's bride, his wife, he has bought her at a dear price; will you dare say he will lose her, in whole or part, or even a foot or hand, if he can help it? So, Sir, she would not then be a glorious church, without spot or wrinkle, if he should lose one member, one saint; but, Sir, all power in heaven and earth is given into his hands for this express purpose, that he might as Saviour save his whole church

Fifth, when Christ died for his church all her sins were laid on him, and he bore them in his own body, or was cursed in her room and stead, tell me then, whether you think God will curse her too, or one person for whom Christ died? If he does, double satisfaction to justice, because the penalty of law will be inflicted twice instead of once, on Christ and then on the sinner.

Sixth, God has chosen his people through sanctification of the Spirit and belief of the truth, chosen in Christ before the world began to be holy and without blame before him in love. If one fails, then God does not get his choice; but some of God's chosen ones are now in hell, if the doctrine of falling from grace be true—will you say so?

Seventh. God is love, and God changes not, then his love is unchangeable; if so, then if one of the objects of everlasting love don't persevere, but falls from the favor of God and thus goes to hell, what is the result, but that there are many of the objects of God's everlasting and unchangeable love in hell? Will you say so, when God so loved them as to give his Son to die for them, to write their names in the Lamb's book of life, to prepare a kingdom for them from the foundation of the world; & it is his good pleasure to give this little, this chosen, and beloved, and redeemed, and sanctified flock the kingdom, and Christ bids them not to fear; yet the doctrine of falling from grace bids them fear, lest they lose this kingdom, that is, the gift of God to them. So that every soul of these objects of divine love will persevere to glory, for if one of these should go to hell he would fright its black inhabitants from their dark abodes; because the like I am sure was never seen there before, to see a sinner walking in hell clothed with the righteousness of Christ, and washed from every sin by the blood of Christ that cleanses from all sin, and sanctified by God's Spirit. I feel assured that if such a thing could be, that Christ for the love he bears this soul would walk along side of this soul in hell and quench its fiery flames, like he did the fiery furnace for Shadrach, Meshack, &c. And his love and presence to this soul, and the love that this soul has to Christ, would make hell heaven, and every devil there to hide themselves and cry out, what have we devils to do with Jesus of Nazareth, or hast thou come hither to torment us before the time? oh, give us but leave to leave hell if thou art here, and go into the herd of swine, sea, or some other place where thy presence and glory is not seen. In a word, if it was possible for one of these foreknown, chosen, beloved and predestinated, called and sanctified persons, to fall from grace, or by any other means get to hell, I think the angels who are ministering spirits to the heirs of salvation would ransack every corner of hell, turn it upside down, and search it as with a candle in every part to find such a soul; for they have charge of the souls and bodies of saints, for the beggar died and was, that is

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his soul was, carried by angels to Abraham's bosom; and Christ shall send his angels to gather the bodies of his chosen or elect from the four winds of heaven What! to see a child of God walking or burning in hell! Alas! God the Father of all these, and Jesus the lover and redeemer of all these, and the Spirit the sanctifier, guide, and leader of all these, would fly quickly there to his relief; yea, as quick and with as much love and power to deliver, as Jesus did from heaven to earth to die in our room, encountered sin, law, wrath, world, death, grave, hell and devil, to deliver them in the first instance from sin and future misery. Yea, I believe that God's love to this lost child would induce him to call into operation his Almighty power, and that he would dash world against world and scatter their fragments throughout space, and sift hell as with a sieve to find this golden grain, this little helpless child of his, for whom he has prepared an inheritance, a crown and kingdom. For he spared not his beloved Son for his sake, how then spare any thing else; or shall he not with him freely give us all things, all things to help us on to the kingdom and inheritance reserved in heaven for us; as it is written, who shall separate us from the love of Christ, &c.

Eighth, justice is on the side of the redeemed soul, for justice must declare them innocent and say, that such a sinner owes me nothing, for I have received payment at the hands of Christ; therefore, I will be merciful to his unrighteousness, and his sins and iniquities will I remember no more, for I am satisfied with the blood of the Son of God. How then will one soul be lost, for whom Christ died?

Ninth, law is on the side of the redeemed soul, for if Jesus magnified the law and made it honorable, or paid that obedience to the law which the sinner owed, and then gave the sinner this obedience at the day the sinner believed in him for the obedience of the sinner to the law, and thus became the end of the law for the sinner's righteousness—how can the law demand again, or how take cognizance of the acts of that man, that is not under the law, who has by Christ been redeemed from under the law, curse and penalty? A mere farce is the doctrine of falling from grace, for those thus redeemed and believe in Jesus are justified from all things; who then shall condemn, for it is God that justifieth? So then every saint shall finally persevere.

Tenth, the power of God, the truth of God, the holiness of God, the kindness of God, and the faithfulness of God; the Spirit of God, and the word of God, and the promise of God; the angels of God, and all the children of God, and God himself with all he has or is in heaven or earth is theirs, by the gift and promise of God; for he has given himself to his people, and what could he do more? then swore to it. All these are on the side of every saint, his friend and protector. And who is the devil, the world and the flesh, to contend with and measure arms with Jehovah, in his will, love, and choice, to hinder the salvation of one of these little ones, whose angels in heaven behold the face of their Father, and are ready to fly at his command to their relief, as to Peter's and others, and protect them safe to the place Christ is preparing for them in heaven? For the very hairs of their heads are numbered, and their lives hid with Christ in God, like the manna in the golden pot—or the child in the womb of the mother; that when Christ shall appear, then in glory shall all and every one appear; Christ, the first fruit, afterwards them that are his by right of gift and redemption.

Eleventh, there is a kingdom prepared from the foundation of the world for God's people—if one fails getting there, who will heir this?

Twelfth, there is a crown of righteousness laid up above, for all that love his appearing—if one of these for whom it is laid up fails, who is to wear it?

Thirteenth, there is an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you—if the person for whom it is reserved should not get there, but fall from grace, who will possess it?

Fourteenth, it is written in Revelations, that whosoever's name was not written in the Lamb's book of life from the foundation of the world, was cast into the lake of fire. Suppose some of those whose names are in the book of life should be cast there, how then? You see the contradiction at once, for none whose name was there from the foundation was cast into the lake of fire.

Fifteenth, let is inquire if God is willing one of these should fail and not get to heaven? John: This is the will of the Father, that of all which he has given me I should lose none, but raise him up at the last day. Then if he falls and is lost, God don't have his will.

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Sixteenth, let us inquire if it is the will of Jesus that any Christian should fall and be lost? John—hear Jesus from his own mouth, by a witness that heard him say the words: Father, I will that those that thou hast given me be where I am to behold my glory. So you see that the will and prayer of Jesus is, that not one of these little ones should perish, but be in heaven to see his glory. Ah! such sparkling, dazzling glory was never seen by saints before, as when the sun of righteousness shall arise at the last day to set no more, to enlighten the temple of God and be the light thereof forever and ever; or as when Jesus shall walk in his glittering primeval robes of glory through the ranks of heaven, and stand in the midst of the general assembly of saints, shedding forth beams of light and love through every heart. Then shall the universal plaudit be heard resound through all the ranks of saints: Worthy is the Lamb that was slain, and that has washed us in his blood and made us, poor, lost, and hell-deserving sinners, kings and priests to God. Hosanna to the Son of David in the highest, hallelujah, praise and power to our glorious Lord and Saviour Jesus Christ, forever and ever.

Seventeenth, we will now enquire of the saint whether he wants to fall, or go away from Christ, good works and heaven? Jesus said to some of his disciples, will you also go away? Lord, to whom shall we go, for thou hast the words of eternal life? Some had gone away and left following him, and who were they? why those that followed for the loaves and fishes. Then that man that takes up religion for the bag will, like Judas, go away for the bag; that man that takes up religion from any sinister view whatever, will go away when those views fail, or when he can better it another way; these, whether preachers or professors, will be sure to go away; for they will be scorched and wither when the sun of temptation is up, because no hold on Christ by faith, no succor from God's Spirit and grace. These are the sort of Christians that fall from grace, they fall for want of it; these are not Christians, these all by the lump are hypocrites and may fall; for if a man can put on religion, or get it when he pleases, of course he can put it away when he pleases; for the power that can do the one, can do the other.

But, Sir, not so with the child of God, or real Christian; religion was forced on him, and he can't force it off. He was by the power of God's Spirit working in his heart, made willing and forced to accept it, and was glad from his necessity to get it too and not put it off, neither does he want to put it off. No, he is unwilling to let it go, nor has the world, flesh, or devil, any thing he would sell it for; it is his great jewel he never thinks of parting with, for the world has nothing he would barter it for, nay there is not enough in ten thousand worlds that the Christian would give it for, when in his right mind and under the exercise of faith; all the rest take, but this I cannot even think of parting with, my hope of heaven through Christ. So that the Christian is unwilling to go from Christ, or part with him; but would exclaim, Lord, to whom shall we go? Or, as Elisha said to Elijah: As the Lord liveth I will not leave thee. Or, as Ruth said to Naomi: Thy people shall be my people, and thy God my God.

But let us get into the Christian's heart, and see his will and desire; this we will do by following him into the bushes, or some silent secret place, where he thinks there is no eye to see him but God's. Look yonder, he is down on his knees; listen, don't you hear him pray? Yes. You don't think he will dare lie before God on his knees, do you? Oh, he now let's out the truth, for he thinks God sees him and is in hopes he will hear him, or surely he would not pray. Listen, I think I hear him letting out all the secrets of his heart in prayer; he is unwilling to tell any body else except God, nay, not even his bosom brethren. What does he say? Oh, Lord God Almighty, I am ashamed to come before thee I am such a sinner, or bow my knees or open my sin-defiled lips to call on thy most holy name, for I have been a sinner all the days of my life; but thou hast put a hope in my heart which I know I had no hand in getting, thou hast made me willing to serve thee and suffer for thy name; but, Lord, my sins since I had a hope thou converted my soul are so great, and I am so prone to fall into sin against all and my best resolutions, that I know not what to say; but, oh Lord, forgive thy servant and pardon my sins and help me, oh Lord, to resist sin—Lord God, give me grace to do better, help me to watch night and day; Lord God, give me grace to mortify this corruption, to bring my body under subjection; Lord, keep me, guide me, uphold and deliver me from every sin; lead me not into, but hold me back from temp-

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tation, for I know from what I feel within I shall sin against thee again unless thou keep me.

Here the tears flow, under a sense of the Christian's own weakness, (which hypocrites and the self-righteous are strangers to;) while the Christian goes on, begging God to keep him from sin and to not suffer him to leave him, wound his cause, grieve his brethren, or bring reproach on that cause that feels so dear to his heart; and of which he says, Lord, I had rather die than wound thy blessed cause; oh, give me grace to do better and live more holy and righteous to thy honor. Step up and ask him while thus praying and weeping bitterly over his weakness and sins, and begging heaven for a fresh supply of help and grace to keep him from sin, and going away from God and his people which he loves. Put the same question to him as Jesus put to Peter: Simon, son of Jona, lovest thou me? What says his mouth, for out of the abundance of the heart the mouth speaketh? Yea, Lord Jesus thou seest my heart, thou knowest I love thee; and that notwithstanding all this, I had rather die than leave thee or leave thy dear people, who are the objects of my heart and whose company is my delight—here the heart grieves and is broken again.

Follow this man in the woods, the field, by day or by night, at work or play, whenever temptation attacks his heart his soul speaketh a few works of prayer—Lord deliver me from sin, Lord deliver me from such temptation, Lord keep me from such thoughts, Lord kill such unholy thoughts and desires in my heart, Lord give me power to overcome such horrid suggestions, Lord help and keep my heart my tongue from sinning against thee. Now step up and ask this man while at his business of any kind, as Jesus did, will you also go away? what will he say? No, no, no, I had rather die; to whom or where else shall I go, but to Jesus my Lord and Saviour? Oh, it is there that all my hopes center, it is there that my heart has tasted the sweetness of God's love, I shall not forget all my days.

So then if one single saint is lost, or falls from grace, it will be against God's will, against Christ's will, and against the saint's will. Now I think if all these three wills are in faver of final perseverance, the devil's will will not hinder it—what say you? while in addition, the saint has the will of the Holy Ghost on his side too, who is his leader, his guide, his comforter, his witness and company keeper all his journey through; with also the help of the angels to fight against the dragon and his angels. With all this host on the side of the saint to guard him safe to heaven, I think if the devil should get one there would be a feast, joy, and dancing in hell—like Indians in ancient times, when they have taken a white man captive, the devils would dance round him for joy, while he was roasting in the fire.

But, sir, even could it be the case that the devil could get one of God's sons or daughters in hell, when God the Father of these who pitieth his children, should look down into hell and see there the child of his love, his bowels of love would move again towards that child, like they did when he gave up his bosom Son to redeem him; he would in this moving of his love, reach down his almighty arm from heaven his lofty throne to hell, and take hold on this child and snatch him out of the fire to his bosom in a moment. For can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yes, but God says he will not forget his.

Did you ever think on the prodigal and his father? Did you ever think when men or God had a son, that that child never could be a servant, or any thing else but a son? This one single idea is enough to disprove the doctrine of falling from grace. And why? because a son is an heir. I know that, say you, but an heir can be disinherited by the father, and that, say you, is the way God will do with the saints that fall from grace. Now let me show you where you are wrong, and how a man being a Christian, or child of God, or heir of God, disproves the doctrine of falling from grace. Suppose a man makes a will when alive, and at that time has five living children, and his wife is with child at the same time and he knows it, and wills to this unborn child and then dies, is it not an heir by will as much as if it had been born before his death? Oh yes, say you. But here sir is the rub: can a father change his will and disinherit a child after he is dead and the will ratified? You know he cannot.

Then how can Jesus Christ, who has made his will while on earth, (the New Testament?) It is now in force and can't

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be altered, because of the death of the testator. We have been born children of God since, now I ask you, how can he disinherit us? Why, say you, for our bad conduct. Did you ever know a case of a dead man altering his will? For Christ sees his church with child when he made his will, if I am not mistaken—neither pray I for these alone, but for those that shall believe through their word. Speak, Paul: I have much people in this city—other sheep I have, not of this fold. All show Christ saw his church with child, or saw children unborn, and to them legacies are left in his last will or testament; he is dead, and can't disinherit. Just the same as if a man dies intestate, a child born after his death an equal heir and cannot be disinherited.

The father did not love the prodigal son for his goodness nor hate him for his badness; he loved him because he was his child, he loved him while he was doing bad, but he did not love his bad conduct. So parents, so God loves his children when doing bad, but not their bad conduct; and, like a parent indeed, to all his children, with open arms and embraces is at all times ready to kiss them, to remove all fears from their hearts on account of their bad conduct, when they return from their bad ways with repentance and confession. And so should God's church wish open arms and hearts of love receive them, as it is written: Return, ye backsliding children, for I am married to you and will heal your backslidings; and if, on all these reproofs and persuasions to do better, the child will not, he may from God look for the chastening rod on his bare back, or naked heart; for he scourgeth every son he receiveth, and if you be without chastisement then take it for granted you are a bastard hypocrite and not a son; if you can do bad, sin against God, and not feel a hell in your own soul on its account. So then, God's children are not to be disinherited for their bad conduct, but chastised by their Father that they may be partakers of his holiness. Then nothing can work them out of grace or into hell, and don't for God's sake put your ifs to it, if you do you destroy the whole gospel system of grace.

Eighteenth, let a few scriptures bring up the rear. Psalms, 37—23, 24: The steps of a good man are ordered by the Lord: though he fall he shall not be utterly cast down, for the Lord upholdeth him with his hand. Then how fall from grace, when the everlasting arm is underneath them? God will bring the blind by a way they know not, and has promised not to forsake them, but keep his saints as the apple of his eye. Mich. 7—8: Rejoice not against me, O mine enemy; when I fall I shall arise—(and why?) when I set in darkness the Lord shall be a light unto me. If men would only consult the scriptures—Jesus has said: And he thrt cometh to me I will in no wise cast out. And this word signifies to believe, and agrees with so many that says: He that believeth shall be saved—it seems to me that a man must be mightily in the dark, to dare say contrary to all or so many of God's positive promises, that a saint or Christian can be lost. I wish such a man that believes this doctrine would consult the scriptures and find out only one man, and first prove from scripture that that man was a saint, and then prove that that man fell from grace; if you will, I will give you my old hat for your trouble, and thanks in the bargain; for if a man can fall from grace I want to know it, for I can't find that man in the scriptures.

Nineteenth—Romans, 8—38, 89: For I am persuaded (says Paul, under the influence of the Holy Ghost) that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come—39: Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord. Now I am like Paul in this case and I will tell you why I am persuaded so, if he did not; that no saint can be lost, or separated from the love of God, who has loved them in or through the redemption of Christ with an everlasting love.

I am so persuaded from God's foreknowledge of events, from his unchangeable love, from his immutable choice among sinners, from his predestination of sinners to be conformed to the image of his Son, from his ordaining to life, from his appointing sinners to obtain salvation by Christ, from his great, and exceeding, and precious, absolute, positive, and unconditional promises—from his oath to his Son and heirs of promise, from his covenant with his Son, from the sufficiency of the satisfaction of the blood of Christ as an atonement, not for the whole world but for his church; from the leadings, guidance, and comfort, and sanctification of God's Holy Spirit; from all the attributes

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of God, his power, will, faithfulness; from all the offices of Jesus Christ, from God's design in creation, redemption and regeneration; from the will and desire, love prayer and wish of every saint.

And, lastly, from thirty years experience, that when I thought God had forsaken me, or I him, I have found all along my journey until now the truth of Jesus's words, that his Spirit should be in them a well of water springing up to everlasting life; and that I will never leave nor forsake you; or, as Paul said, Christ liveth in me, yea I feel him in me, at different times working in my heart to will, desire, love, pray, praise and preach; and if I was to live ten thousand years while Christ lived he would live in me, yea, and I at times feel him there to my joy, breathing love, joy, peace and holiness in my heart and hatred against sin. These are some of the reasons why I am persuaded no child of God can be separated from the love of Christ, which you can ponder over at pleasure and draw your inferences from those doctrines laid down. That argument that a saint can separate himself tho' all the world besides can't do it nor no other power, I think too poor a shift to notice, except it could be proved the saint was not a creature, a thing present, or in the bounds of life or death, height or depth, which I know cannot be done.

Twentieth—let me only quote you three more verses, from Isaiah, 54—8: In a little wrath I hid my face from thee, (the poor saint, or church,) for a moment, but with everlasting kindness will I have mercy on thee, saith the Lord thy redeemer. Mark that—thy redeemer. Verse 9: For this is as the waters of Noah unto me, for as I have sworn that I would not be wroth with thee, (the church, or saint,) nor rebuke thee. Verse 10: (only listen)—For the mountains shall not depart from thee, neither shall the covenant of my peace be removed, (that is, with the saint in Christ,) saith the Lord, that hath mercy on thee.

What say you to all these scriptures? will you fly in the face of them all and hundreds of others equally to the point, for the general tenor of scripture go to the same point in my view, and contend with your Maker and his people and deny his truths? I tell you what, man, you had better quit it, in my opinion, lest you fight against God to your sorrow. For I tell you, I would as soon believe that the devil would become a Christian and go to heaven, as believe that a saint, Christian, or child of God should turn devil, or fall from the love, favor and grace of God and go to hell; for hell is no place for saints, no more than heaven is for devils; every man to his own company or gathered to his own people—for saints have a prepared kingdom, but devils a prepared hell—and the gulf so great betwixt, there is no passing on either side

Twenty-first—we now come to objections to this doctrine of the final perseverance of the saints to glory. Some have said, well if this doctrine be true, that saints shall finally persevere through grace, no matter what they do, they will be saved. To such a man I answer, you know not the scriptures, the power of God, the grace nor love God; for does not the scripture say: As many as are led by the Spirit of God are the sons of God. And are you so foolish as to think the Spirit of God by which the Christian is led, that Spirit will lead him to sin, whose work from first to last on the heart of a sinner is to lead him from the practice, love, pollution, desire and curse of sin, to holiness of life and service of God in newness of life.

Again it has been said by some, if Christians shall finally persevere and there is no danger of falling from grace, then, say they, I would take my fill of sin. To such I answer, if it be the fear of hell keeps thee from sinning, instead of the fear of God—& the fear of offending him because you love him, and instead of fearing to wound his cause and hurting the feelings of his people—thou, whoever thou be, art a child of the bond woman, a child of the devil, a servant of God for wages, and not a child of God nor one that serves God from a right motive. Listen to this text: the love of Christ constraineth us. Listen: we love him because he first loved us. Listen: he that loveth me keepeth my commandments. Love to Christ, God and our brethren is then, the restraining and constraining principle of the Christian, and not fear of hell nor hope of heaven. When you feel this love you will say then, I prefer to serve God if there was neither hell nor heaven, for his service is the delight & joy of my soul. And when I feel his aid in his service, oh it is sweet delight indeed, perfect freedom, joy, peace and pleasure: yea, like David, I had rather be a door keeper in God's house than dwell in the tents of sin for years.

It is said again, that this doctrine of final

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perseverance is a doctrine of licentiousness, and gives Christians liberty and room to sin. I had like to have said, twang—but I will say, it is a falsehood—dont't be offended, for I am not intending to make mad or please, but write the truth. Romans, 3—8: And not rather (as we be slander reported, and as some affirm that we say,) let us do evil that good may come, whose damnation is just. Here, Sir, in this text you see the same charge lodged against the apostles, as near as may be—saying, let us do evil that good may come: or, in other words, do as evil as you will, good will come, because you are now a Christian; you can't fall, no danger, you are safe, sin as much as you please you will be sure to go to heaven, say some—but what says Paul of men who say so, or teach this doctrine to sin or do evil that good may come, or to do evil because they can't fall? that such men's damnation is just—and why? because their eye is evil, because God's is good.

But to keep up the same charge from scripture, and show Paul's vindication of this truth and the falsehood of the charge of the freedom of the Christian being any inducement to sin—Romans, 6—14: For sin shall not have dominion over you, (and why?) for ye are not under the law but under grace. Here you see the Christian's freedom, and the impossibility of his being condemned, because not under law; for where there is no law, no transgression; and no man can sin not under law, for sin is a transgression of law. Now hear how Paul will confute your idea of licentiousness, because Christians are free, or can't fall, or shall finally persevere. Verse 15: What then, shall we sin because we (we, Christians,) are not under the law but under grace? (which means the gospel system of liberty,) God forbid.

Yes, I say like Paul on this doctrine, that the soul of every Christian says in his will, his desires, his prayers, God forbid I should sin; God forbid, though I am not under law and although God has promised and sworn and he will bring me safe to glory, and Jesus promised it too; and though he has prepared a place for me and I can't fall according to his word, but shall weather all my difficulties, outride the storm, and at last gain the port of everlasting rest; yet God forbid, Lord above all, keep me from sin; I dread it, I have it, I abhor myself upon sin's account, I find so much of it in me I am miserable from day to day on that account—oh, were I but clear of sin how happy should I be, but oh, the tears, the sorrow I feel on sin's account, none knows but myself and my God—I fight against it, I pray against it, I grieve on its account; yea, I have shed more tears because I cannot cease from sin and do as I want to do, than all other things in the world—oh sin, oh sinful passions, you are the cause of my sighs, my tears, prayers and sorrows, ever since my soul had a hope, yea, and before—oh, were I but free from sin and let to serve my God as I would, without being interrupted with sin, how happy should I be. Thus you can see you need not tie a Christian with the fears of hell to keep him from sinning; his love to his God, his Saviour, his brethren, to holiness, and his inward hatred to sin has tied his soul so fast to the horns of the gospel altar, that all hell, life, nor death will never be able to break his heart loose; although some of his practice may show he is terribly shaken, yet I warrant you he dies in or about the camp of Israel.

I am not done with you yet, to show you that the truth had such enemies as you before now a days. Romans, 6—1: What shall we say then, shall we continue in sin that grace may abound? Here you are forced to say, after conversion. Verse 2: God forbid. How shall we (I, Paul, and ye, Romans,) that are dead to sin live any longer therein? We read in scripture of a dead in sin, and in this text a dead to sin; one is a sinner dead in sin, the other is a Christian dead to sin—perfectly opposite. Now, Sir, I have got you on ground that you must yield the point: why does a sinner prefer and choose to go in sin? because he loves sin; or, in other words, in love with, desires, has a taste and relish for sin from the principles. So vice versa, the Christian is dead to sin, love, holiness, desires, has a taste and relish for holiness; turn them both loose, without restraint, or fear of hell or hope of heaven, and whither go they? why, each man after his inclinations.

Then give up the point, that it is just as natural for a saint to serve God and go to heaven, as a sinner to serve the devil and go to hell. Then you can certainly see, that the change that God's Spirit makes in a sinner's heart to make him a Christian, inclines him heavenward, and that he goes that way from his inclinations with the same freedom as a sinner goes to sin and

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hell; and more so, because the saint often grieves and sorrows that sin will not let him alone on the road to heaven; but the sinner seldom or never complains that holiness will not let him alone on the road to hell. Thus, I say, the doctrine of licentiousness attached to final preseverance is false—take this text: Romans, 6—11: Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

Here you see the same doctrine, dead to sin—that is, having no love, desire, taste for, or delight in sin, nor in them that do sin; but alive to God, that is, having a love, desire and delight in God, the service, worship, ways, service, and people of God. Yet in the flesh of this man that is dead to sin and alive to God, which is just the opposite of the sinner's state, who is dead to God, dead in sin and so alive to sin and dead to God—there are much remains of sin in his flesh, that wars as a body of death in sin against this being alive to God, or this life in his soul. So from hence, Christian, comes your warfare. life and holiness in your soul to God at war with death and sin in your flesh; the soul wants with all its power to serve sin because it is dead in sin or in love with sin. So that Paul said right when he said, these, the flesh and spirit, are contrary the one to the other; so ye cannot do the things ye would; now this is not so with a sinner, flesh and spirit both go one way, then no warfare in his bosom, all peace, no life there to God, the strong man is there and he keepeth all in peace; so then,sinners dead in sin are not troubled like saints about sin, within or without.

Then how fitly comes in the exhortation of Paul in the next verse. 12: Let not sin, therefore, reign in your mortal body, that you should obey it in the lust thereof —Verse 13: Neither yield ye your members as instruments of unrighteousnes unto sin; but yield yourselves unto God, as those that are alive from the dead. Here the matter is so plain, that sin is admitted yet to be in the Christian's flesh, and life in his soul to God, that it needs no comment; and shows why the Christian should keep from sin, or mortify his lust or members on earth, because he was alive to God, and therefore every member of the body should be devoted to his service, or yielded as an instrument of righteousness in God's service.

Then you can see by the apostle's reasoning, as plain as a, b, that Christians serve God from life and not for life, from love and not to gain the love of God; but to keep themselves in that love and that life in their souls to God, stand opposed to the sin in their flesh and members. And this warfare often hinders them from doing as they would, but if they do that which they would not, it is no more they, (their souls.) but sin or flesh that is the cause of their doing the things their souls would not. Yet with all this they may triumph, and thank God and say, with Paul: So then with my mind I serve the law of God, but with my flesh the law of sin—or, thank God for the victory through our Lord Jesus Christ—for the elder (the flesh) at last shall serve the younger, (the soul,) or the old man the new man of grace; for he shall at last come off more than a conqueror, through our Lord Jesus Christ; for Christ is made to this man wisdom, righteousness, sanctification and redemption.

And what more is wanting, grace and the love of God shall supply you with either in time, death, or eternity; and when you arrive at heaven you may say, this day not one thing has failed of all the Lord thy God promised thee. And that all things, however dark or mysterious, now has worked for your good, so as to work you into heaven, and into that kingdom your Father had prepared for you, and into that house eternal and on high; and to the quiet possession of that inheritance that is undefiled and fadeth not away reserved in heaven for you. While you have all the journey through been kept by the power of God through faith unto your eternal salvation, for Jesus is the author of eternal salvation, and has obtained eternal redemption for us; and because he lives you shall live also eternally. For he wants you in heaven to behold his glory, his primeval glory, the glory he had with the Father before the world was, the glory as of the only begotten Son of God, full of grace and truth.

Then reflect for a moment, dear Christian, how many tears, prayers, sorrows, and distressing hours you passed through, in passing from a state of nature to a state of grace. Little did you think then, this was God's work to carry you to heaven; that this was the way to be saved, through tears, temptations and sorrows. Nay, you thought you were going to hell, or hardly knew what was the matter; yet when delivered of your sins, you saw all was the mysterious work of God, and was made to

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bless God for all your tears, who so mysteriously turned your sorrows to joy. Even so, now the road from a state of grace to heaven is through much tribulation, temptation, sorrow and tears, prayer, trial, and grief; so that you are often at a loss to know whether you are going to hell or heaven, or where so mysterious conflicts as yours are to end. Don't fear, bear up and bear along, they that sow in tears shall reap in joy; God, at the day of death, will unravel all these sorrows, sins and trials, when he sets you free and changes your state of grace to a state of glory. Then, as before, you will bless God for every tear, every trial, and every temptation; and see that he knew you better than you knew yourself, and that he knew how to make all these things you think so hard of, work for your good.

So then, run the race that is set before you, looking to Jesus the author & finisher of your faith; if you can't run, walk, and if you can't walk lean that way and fall heavenwward: let your light of good example and good works shine before men, and wait with patience with your lamps trimmed for the voice of your bridegroom. Contend earnestly for the faith delivered to the saints and be stedfast, always abounding in the work of the Lord, forasmuch as ye know your labor is not in vain in the Lord.

THE PRIMITIVE BAPTIST.

SATURDAY, OCTOBER 14, 1843.

TO EDITORS PRIMITIVE BAPTIST.

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Pittsylvania county, Va
August 14th, 1843.

Dear Brethren, beloved of the Lord: It is by the goodness and mercy of God, that I am yet alive, and am blessed with the privilege of letting you hear from me and mine. We are all in common health, as concerns common or natural life. True and evangelical religion is at a low ebb here among the people generally, but I hope and believe that there are some that love the religion of Jesus, and do contend for the same. And it does gladden my heart sometimes, when I see the boldness and firmness of my brethren in contending for the faith of God's elect, which is so much spoken against by the carnal professors and workmongers, straw pen doers and anxious seatworkers, which we have a host of. And I heard one of these false men pretend to preach near me at the house of one of my neighbors, who invited me to come and hear, and leave prejudice at home; which was good advice, and I believe I went with as little prejudice as any one that was there, that had much thought on the subject: but be this as it may, God is judge of this matter.

But to my astonishment, when I hope I was engaged in prayer to God to prepare me to hear him with an honest heart, I heard this false teacher say, I wish the people would leave their puppies at home; and then began and preached what I will call a dog sermon first, and then threw his riding whip to some gentleman near me and said, he would be glad if some one would go and whip the dogs, and if they would not, he would. So the gentleman took his whip, and went out and cracked it among the dogs, but they still were dogs. And presently there came some other person, when the dogs began to bark and this priest turned to the window and said in a strong tone of voice, "friend, take up a rock and kill that dog, and I will stand between you and all damage." Here is the end of the dog part. And I will say to you, my friends, that I think the dog that barked when the man came, acted more like a dog ought to act, than the preacher did like a gospel minister when he asked the man to kill the dog; but this is a matter, my friends, you have a right to judge of as well as I.

This is one of the false teachers that Paul said should arise, and said we, the church, should not believe them nor follow after them. I will say of this false teacher, what Paul said of such a fellow who tried to turn the deputy from the faith. See Acts, 13 chap 8 and 10 verses: "O thou full of all subtlety and mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord As Paul named the false teacher, I will also name this false teacher, for he is riding to and fro seeking whom he may deceive, like his master. His name is Clawton, and you know, Mr. C., what I have stated you said, is so; but now, sir, I will if God please, show that you was wrong when you said a man could act faith, which you did say.

And now I will prove that faith is the gift of God, and never was acted by any person only as God gave it. And I deny that God ever tried by the Holy Ghost to

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give faith to any person and could not. This is my position, and I intend to prove it to be a gospel position. And while I am proving this, I want you to know that it is written, let God be true but every man a liar. Now, Mr. C, if I prove faith to be the gift of God, and so make you out a liar, do not get mad, for I am not mad; but remember that God is true, and his word is equally true, and that portion which was written by St. Paul is as true as any other, and any other as true as that. So you may see I am not a Paulite, as you said the Predestinarians were. No, sir, I believe that all scripture is given by inspiration of God, so all is good and true; but so far from being a Paulite, I will be like Peter and John, and say in truth, that I am ignorant and unlearned, like them. See Acts, 1 ch. 13 verse.

But Mr. C. has not deterred me from telling the truth, by telling us that he understood the English language so well, and boasted that he had been a teacher and such like stuff. But I read that God hath chosen the foolish things of the world to confound the wise. See Paul's first letter to the Corinthian church, 1 ch. 27 verse So I am not afraid of your learning, nor of you; for the promise of God is to the unlearned, and if God be with me I fear not what man can do to me, for God has not promised in vain. For what the Lord purposeth shall come to pass; not if you straw-pen workers have good luck, no, it is so, for God will have mercy on whom he will have mercy, and he will have compassion on whom he will have compassion So it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.

But I have gone somewhat out of the way of the subject, as the subject is faith; but no odds, I will travel to it at my own expense. And now, Mr. C., your text was in the 3 ch. of Galatians, 21 and 22 verses The 22 verse reads as follows: "But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe." Here you see that the promises and faith are given to the creature from God by the Holy Ghost, and you cannot find one text in the Book of God, that ever one creature was commanded to act faith, and he did act it; no, sir, you cannot find it, for it is not there. I mean that faith that works by love and purifies the heart, or the faith of God's elect; this is the faith I am trying to describe.

And again, see the 23rd verse: "But before faith comes, (not before we act faith, no, Mr C., but before faith comes,) we were kept under the law, shut up unto the faith which should afterwards be revealed." Here, Mr. C., you can see we were shut up unto that faith which should be acted; no, Mr. C., which should be revealed, or given of God to his people. So, Mr. C., I will say to you farewell for a while; but if God will, I will say something more to you concerning faith, in a plain and friendly way. And the Lord give you of his grace to enable you to understand the truth and to love the same, is my prayer for the Redeemer's sake.

Dear brethren and sisters, I bid you God speed through the Primitive, and hope to hear from you while I live. Nothing more, but as ever your unworthy brother. Farewell.

RUDOLPH RORER.

FOR THE PRIMITIVE BAPTIST.

Belmont, Sumter county, Ala.
10th May, '43.

VARIETY OF ANECDOTES, &c.

(*continued from last No.*)

An O. S. Baptist making his way to the steamboat to return home, called in his way about twilight to a book store to furnish himself with a large family Bible. One was produced of an excellent inducting appearance outwardly; he made the purchase in a hurry to get to the boat, and had not the opportunity to examine the interior, only its outward appearance, which was very alluring. But lo! when he reached home, to his surprize he found out his egregious lamentable imposition, his mistake—one that he was not accustomed to, and found it to be a modern, late, inventive, frivolous, erroneous one, and would have been glad to make an exchange. 'Tis however, an admonitory caution, to look before we suddenly leap; it reminds of the whited sepulchre, beautiful outwardly, but inwardly full of dead men's bones, nauseousness not to be endured.

O ye presumptuous, arrogantly wise, and blasphemous, the woful, unutterable, indelible curse is wofully pronounced, and will be certainly verified and eventually confirmed on the obnoxious detestable; in and for adding and diminishing to and from the sacred oracle, the blessed Book, which

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has stood and stemmed the torrent of the incorrigible, wicked, perverse enemy, time immemorial. How active is the devil and his combined host, 'tis however agreeable and in unison with the prevalent missionary, contaminated, odious spirit.

Again: A great man abruptly observed to me, who had been frequently endeavoring previously to inculcate his poisonous bane, among many, but to no effect, I hope, in these express words: "You would be surprized, Sir, if I was to tell you, that I do not believe the *Bible* to be the word of God; it is nothing more and better than priestcraft, &c. &c." I was amazed and sensibly stunned for some time, coming from where it did, especially so abruptly and unexpectedly too. After recovering, however, from the stupor and insensibility, I commenced with the opprobrious, unfeeling oppressor. I went on as well as I could, for the limited unprepared opportunity, &c. observing to him, you say, Sir, that the Bible is not the word of God; I don't ask you for your proof, for, Sir, I do know that you have none. It don't require the peculiar advantages of a Christian, to prove the good Book to be the word of God; reason and the nature of things of itself, will evidently prove and confirm it to be the word of God, being divested of partiality and malignity, &c. Then commencing with the prudent government of a family, a neighborhood, county, State, &c. even the untutored Indians are not insensible to its peculiar advantages. No, indeed. Thus continuing as well as I could for the present. I stopped, waiting for a reply, but had forgotten my remark in the commencement, i. e. that he had no proof to substantiate. He took it for granted, 'tis presumed, if I recollect rightly, and I think I do, for I was anxiously inclined for a reply. He never said even a word in opposition, apparently he was willing to drop it and come to a final close

It gave rise to a Circular, on the validity and authenticity of the scriptures; proving the Bible to be the infallible word of God, introducing the *external* and *internal* operation as indubitable PROOFS and testimony. He found that some parts of the letter alluded to, touched him in a tender vital part. I understood afterwards, and by the best authority, that he endeavored to palliate and to extinguish the advanced, erroneous, destructive idea, by saying to my precious brother in Christ and deacon of a church, "that he did not say positively and directly, that it was not the *word of God*, but that he put it on contingency. These are the evasive words verbatim, as represented, by your having a reference to the quotation above. His own expressive words, where then is the contingent, pray? None, no, not one, indeed. Admitting for a moment that he did, but nothing more foreign, put it on contingency, is it much the bettered, pray? Why avoid the truth, the whole truth? The reason is plain, indeed, requiring no additional previous comment.

What did the denial of the good Book imply and signify, pray? Why, certainly, that I have MORE wisdom, greater and more comprehensive understanding, views, &c. more in fact of every thing as to strength of intellect, by far more than all the religious, innumerable, combined host together arrayed. Shocking, daring, presumptuous indeed; the least particle of delicacy of feeling, of sensibility, would, however, have induced him to act differently; humility was lamentably deficient. He was deplorably lacking the amiable, attracting, desirable quality. And that the religious world are a combined host of noted fools, knaves and hypocrites, and no good attendant. A well bestowed compliment, indeed; especially for a gentleman of high standing in life, &c.

Tom Paine, the modern infidel, has many advocates, but they are lamentably deficient as to power of reasoning, though satanically corrupt in all its various innumerable distinctive parts, vilified, aspersed, and calumniated the holy Book, the best of books, in the most opprobrious, unfeeling, blasphemous, audacious manner, devil like. Beginning at the book of Genesis, taking book by book in rotation; ridiculing and blaspheming the whole, as a book of priestcraft, denouncing it all fabulous, no exception, a compound of notorious lies, &c. He commented largely and liberally on the peculiar book Isaiah, for style of elegance, &c. bombastical rant and extravagant metaphor, &c. When he introduced the gospel he verily shocked me, being very young and inexperienced in religious matters; though for the time it worried me to an extreme, I was happily relieved, however, and consoled. All the Tom Paines in America I thought could never more effect me, so that good resulted from intended evil. I was comfortably and more established in its sublimity, its inestimable worth, &c. and that too before I had seen

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its antidote, wrote by several in opposition. I was anxious indeed to see and peruse the cursed book, from what I had previously seen of his writing; for I was pleased with his political compositions, his "Common Sense," and "Dissertations on the first principles of Government," &c. But O how different, when I got hold of his "Age of Reason." I was satisfied after a while he knew nothing savingly of religious matters, no more than a brute comparatively. I paid well for my curiosity. O how good, though grievous and solitary, to get the rod when sanctified; but O, when death the grim monster assailed him, that definite, that momentous, trying, decisive time, he was compelled and brought to see differently, and probably too when entirely too late, as many previously had wofully experienced. He died in New York with and after a lingering complaint of six months. The clergy, 'tis said, frequently visited him, to hear the last sayings of the modern champion for infidelity. Knowing the evil he had done, and had been instrumental to effect when any thing of the kind relative was suggested, it was like a piercing dagger of excruciating torture. He could not endure it, it was too terrific and appalling. His physician went to see him as usual, heard the infidel in the act of prayer; he was arrested, his prayer was to this effect: O Lord, have mercy on me; O Lord Jesus Christ, have mercy, &c. &c. The doctor stepped in and accosted him with, "what confidence, Sir, have you in that name?" What must he have felt on the occasion, and what must have been the reply?

Again, for the intended last. A few days ago I was credibly informed by indubitable the best of testimony, that a noted city of this State where I have formerly been, has two churches of the very same denomination; one is allotted particularly for the rich and opulent, the other for the indigent poor, where they resort keeping separate and distinct; yet both of the same doctrinal persuasion. These various circumstances alone make the distinguishable difference, such aspiring cases and partiality are daily to be seen in miniature, &c. The plebian and patrician, riches and opulence is the criterion of distinguishable merit; hence fallacious indeed is the prevalent erroneous opinion. "From high life," however, "high characters are drawn, &c. &c." Is it possible that the above alluded to churches are all Christians, divinely taught, or even a majority of them? I would say with all submission and humility of soul, that they are not. The odious principle, the actuating, &c. we are looking at ultimately, however, progressive; time will unfold the awful ruinous deception.

Beloved brethren, be up and a doing. Don't give back, no not a particle even—our Captain's a head, conducting the van.

"Though great is the warfare yet just is the war,
We fight for that land whereof Adam was heir;
Though great was his offspring and numerous as stars,
For each there's a blessing, a portion, and shares.

What though we are few and the enemy strong,
Our Captain is great and the wars are not long;
He faints not, like Moses, but holds up his hand,
'Till safely his seed are brought home to their land.

Let all our minds be as the mind of one man,
United in love and determin'd to gain;
When hearts and when hands are all joined in one,
Then tremble, ye wicked; and, brethren, "press on."

Fear not, I am with thee; O be not dismay'd,
I, I am thy God, and will still give thee aid;
I'll strengthen thee, help thee, and cause thee to stand,
Upheld by thy righteous omnipotent hand."

As formerly, beloved brethren, yours, &c. *A. KEATON.*

TO EDITORS PRIMITIVE BAPTIST.

Shelby county, Tennessee,
August 21, 1843.

DEAR BRETHREN EDITORS of the Primitive Baptist, and the brethren and sisters scattered throughout these United States: Seeing you have not had any particular communication of the situation of the Baptists in this section of country, notwithstanding my unworthiness I feel like I desire to let my Primitive brethren know what we are and who we are. In so doing I will call your attention to a portion of

scripture, which may be found in 2nd Thessalonians, 2 c. 1 verse: Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, shewing himself that he is God.

And now, brethren, I believe with the apostle Paul, when he addressed this letter to the Thessalonian church, that, that was the temple of God, that this man of sin was to make his appearance as God to his work. And I believe that the missionary institution is the same man that Paul had an allusion to when he wrote this letter, for if I understand their manner of faith and practice, that they have formed these institutions for the purpose of bringing about the conversion of sinful men. For they say, without the preaching of the gospel that no flesh will be saved. And they are trying to put their institutions in operation among the churches in this part of the country, but the Baptists of the Primitive order are opposed to them generally; yet we have some fence-straddlers in our country, but I believe with the apostle John, in the first epistle general of John, 2 c 19 verse: They went out from us but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest they were not all of us.

And now, brethren, you can begin to see my views of the falling away that the apostle spake of in that portion of scripture that I called your mind to at first. I believe they fell not from grace, but from the number of our churches. Therefore, brethren, I stand opposed to all their institutions, and believe they are unscriptural and cannot do the work they have undertaken to do. For I believe that all sinners that ever have been or ever will be saved, will be by the righteousness of Jesus Christ being imputed to them without works. And when I see people profess Christ and his righteousness by imputation, and follow these institutions, I believe that they are in the same condition that Simon was when he offered the apostles money, that on whomsoever he should lay his hands they should receive the Holy Ghost.

Brethren, as there are a few of the Old School Baptists in this section of country, that have these kind of people to contend against, I am in hopes as there has been a division among the churches throughout the United States, as I hear when I read the Primitive paper, that those that do stand upon the old apostolical doctrine will be united in their prayers for the prosperity of Zion here and elsewhere. I will inform you, that we are in peace among ourselves, and feel to hope that the Lord will visit us in this country with the outpouring of his spirit, that many sons and daughters may be united to us. I have to own our leanness in the ministry, there being only two besides myself in this county of our sort, whilst the other side are numerous.

Brethren, I receive your papers tolerably regular, and wish you to continue them to me till otherwise directed, for they bring to me good news from a far country; and brethren that read them are well pleased with the doctrine that they contain, and I believe that they will be strength to the true and obedient children of Zion. And now, brethren, I want to say to you that write in the little Primitive to write on; and I want this to stand as a whistle to old bro. Tillery for his club axe, for I think it is needed among those crooked timbers.

Brethren, I submit these few hints to your consideration; if you in your judgment think them worth publishing, do so. I conclude by subscribing myself your affectionate brother in love.

JAMES SHELTON.

TO EDITORS PRIMITIVE BAPTIST.

Thomaston, Ga.
12th Sept. 1843.

DEAR BRETHREN: Through your columns I wish to inform bro. A. Keaton, of Alabama, that the missionists in this section seem to doubt his statements, which he published in your valuable paper relative to the conduct of various ministers of the missionary order. And believing for one that bro. Keaon will give the names as well as the places and inherent conduct of theirs to deceive the community—come out, bro. Keaton, and expose their names; and if guilty, let them plead guilty.

As for those deceivers, it really seems

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that they will prosper and eventually possess the land, in spite of all that can be said or done in Western Georgia. They are holding their protracted meetings in every village and neighborhood, and thereby wield a tremendous influence; and unless we are more vigilant and more zealous in exposing error, they will certainly triumph. In short, they are a thorough-going cold water club; they have their temperance societies, Sunday Schools, and Bible classes, well organized, training up the youth in the way they would have them to go. They rise in one mighty phalanx to advance their cause, and so must the brethren of the Primitive order in opposition to the schemes of the day. Come out, brethren, and level and bring to bear the whole of our artillery at once, and give them such a broadside as will carry the banner around which they have rallied, (benevolence falsely called.) We have an Association coming on soon, at which time and place we hope to apply the match and carry the day. Respect'y, *SAM'L JONES.*

TO EDITORS PRIMITIVE BAPTIST.

Davis's Creek, Kanawha county, Va. Sept. 2nd. 1843.

VERY DEAR BRETHREN EDITORS: Having by accident seen one or two of your Primitive papers, and considering them valuable for instruction and famous in contending for the faith once delivered to the saints, I have therefore, brethren, for the last twelve months been anxious to become a subscriber. For it seems to carry with it a good many of the heavenly weapons for the Christian warfare, such weapons, brethren, as the old soldiers of the cross are wielding here in Kanawha, in the midst of enemies. Yes, we see bro. Tillery's clubs, that have been waved around the heads of the enemies of our Lord and master for upwards of eighteen hundred years, and they are as good now as ever they were. May we not say that God's word is a shining instrument in the hand of his little ones, and the dazzling thereof is like the lightning of the heavens; it penetrates the heart and enlightens the soul, for the king of kings to dwell therein.

Brethren, please to excuse me for these my feeble words and thoughts; and may the God of Israel be the conductor of your little sheet every where. Farewell.

EZEKIEL W. MAYS

Wilna, Georgia, July 13th, 1843.

DEAR BRETHREN EDITORS: I now for the first time write you a few lines. Brethren, do as Paul did; declare all the counsel of God. But when men begin to forsake the word of God, and not have it for the man of their counsel; and begin to receive members into the church of Christ and to increase her numbers from fear of hurting feelings, when they have not come according to the pattern; then we have reason to fear the desolation spoken of by Daniel the prophet, which is to be set up in the latter days. And our Saviour said, my kingdom is not of this world, 2 Cor. 14: Be ye not unequally yoked together with unbelievers, for what fellowship hath righteousness with unrighteousness, and what communion hath light with darkness, &c.

For fear I shall be tedious, I will come to a close by saying, may the Lord enable us to stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. And may the grace of God be with us all for Christ's sake.

THO'S KIMSEY.

Elders *John Stadler* and *James Wilder* will preach at Sandy Grove, on Thursday, 28th Sept; Friday, at Sappony; then at the Kehukee Association, at the Falls Tar River—Tuesday, 3rd Oct. at Hardaway's, and at night in Tarboro'; Wednesday, at Conetoe; Thursday, at Cross Roads; Friday, at Log Chapel; Saturday, at Spring Green; Sunday, at Skewarkey; Monday, at Picot; Tuesday, 10th, at Morattock; Wednesday, at White Plains; Thursday, at North Creek; Friday, at Concord; Saturday and Sunday, at Bethel; Monday, at night, in Washington; Tuesday, 17th, at Grindle Creek; Wednesday, at Great Swamp; Thursday, at Tison's m. h.; Friday, Saturday, and Sunday at Meadow, at the Contentnea Association.

AGENTS,

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NORTH CAROLINA.—J. Biggs, Sen. *Williamston* R. M. G. Moore, *Germanton.* W. w. Mizell, *Plymouth.* Benj. Bynum, *Nahunta Depot.* H. Avera, *Averasboro'.* Burwell Temple, *Raleigh.* G. W. McNeely, *Leaksville.* Thos. Bagley, *Smithfield.* James H. Sasser, *Waynesboro'.* John Fruit, *Sandy Creek.* L. B. Bennett, *Heathville.* Cor's Canaday, *Cravensville.* William Welch, *Abbott's Creek.* Jos. Brown, *Camden C. H.* A. B. Bains, Jr. *Stanhope.* C. T. Sawyer, *Powell's Point.* Isaac Tillery, *Lapland.* Thomas Miller, *Eliza-*

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THE PRIMITIVE BAPTIST.

EDITED BY PRIMITIVE (OR OLD SCHOOL) BAPTISTS.

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TARBOROUGH, NORTH CAROLINA,

"Come out of Her, my People."

VOL. 8. SATURDAY, OCTOBER 28, 1843. No. 20.

COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

MINUTES

Of the Kehukee Baptist Association, held at the Falls of Tar River, Nash county, N. C commencing Saturday before the 1st Sunday in October, 1843.

SATURDAY, Sept. 30th, 1843.

1. The Introductory Sermon was delivered by Elder Blount Cooper, from Matthew, 28th chap. 19th and 20th verses: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; 20. Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world. Amen."

2. The delegates from the several churches then assembled, and the Association was opened with prayer by Elder William Hyman, and proceeded to business; when Elder William Hyman was chosen Moderator, and brother Joseph D. Biggs, Clerk, who called to his assistance brother C. B. Hassell.

3. Brethren in the ministry from sister Associations, (of the same faith and order,) were invited to seats with us; when Elders, John Stadler, Jesse Adams, James Wilder, Parham Puckett, D. J. Mott, Jas. Osbourn, Josiah Smith, and William Bass, seated themselves.

4. Letters from thirty churches were handed in and read, and the names of the delegates enrolled, and the representation stated in the table of churches.

5. Petitionary letters for membership in this Association were called for.

6. Letters of correspondence from sister Associations were called for, when Elder Jesse Adams handed in a file of Minutes from Little River; Elders John Stadler and James Wilder, Minutes from Country Line and Abbott's Creek Union; Elder William Bass, Minutes from Contentnea; and Elders Josiah Smith, P. Puckett, and D. J. Mott, Minutes from White Oak, Associations.

7. The following committees were appointed, (viz:) brethren James S. Battle and Joseph S. Battle, on finance. Elders, James Osbourn, John Stadler, and Jesse Adams, and the writer, to examine the Circular Letter.

8. On motion, agreed that we correspond by letter and delegates with the following Associations, viz: White Oak, Contentnea, and Little River. Brother J. D. Biggs was appointed to write to White Oak, Elder B. Cooper to Contentnea, and Elder J. H. Daniel to Little River, Associations.

9. On motion, agreed that brother A. B. Bains, Jr. be requested to prepare a Biography of Elder Jordan Sherrod, dec'd, by the next Association.

10. A Biography of Elder Joshua Lawrence was handed forward, and a committee consisting of Elder Blount Cooper, and brethren, James S. Battle, Richard Harrison, and Joseph D. Biggs, were appointed to examine the same and report on Monday.

11. Elders, Osbourn, Stadler, and Wilder, were requested by private ballot to occupy the stage on to-morrow in preaching, and that divine worship commence at 10 o'clock, A. M.

The Association was then adjourned until Monday next 9 o'clock, A. M. by Elder James Wilder.

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Names of churches and counties wherein situated.	PASTORS & DELEGATES.	Baptised.	Rec. by let'r.	Dis. by let'r.	Excomm'd.	Deceas'd.	Restored.	Number in Fellowship.	Funds. $	Funds. Cts	Yearly meetings, Sunday & Saturday before.
1 Beargrass, *Martin county*,	WM. WHITAKER, Abram Peal,							22		75	3d in Aug.
2 Blount'sCr'k, *Beaufort*, -†											3d in Mar.
3 Conoho, *Martin*, —	BLOUNT COOPER, N. F. Hooker,			1	1			46	1	00	1st in Sep.
4 Concord, *Washington*, —	Max'm Tatum, Jesse Sawyer,*	5	1					33	1	00	4th in Sep.
5 Conetoe, *Edgecombe*,	JOHN H. DANIEL, Wm. Thigpen,*			1	1	1		34	1	50	3d in Sep.
6 Cowenjoek, *Currituck*,	SAMUEL TATUM.*	1			12	1		17	1	00	3d in Mar.
7 Cross Roads, *Edgecombe*,	WM. HYMAN, Sovereign Purvis,	1						32	1	00	2d in Sep.
8 Cedar Island, *Carteret*, —	Thos. Robinson, Thos. Goodwin,	2						24	1	50	
9 Deep Creek, *Halifax*, — †											
10 Falls Tar River, *Nash*, —	Joseph S. Battle, James S. Battle,		1	2	1		3	60	2	00	2d in Sep.
11 Flat Swamp, *Pitt*, —	*W. W. K. Philpot*,* Irvin Page,				1	3		41	1	00	1st in Sep.
12 Flatty Creek, *Pasquot'k*, -	D. B. Pendleton,* H. A. Overman*	3			1			19	2	00	2d in Nov.
13 Frying Pan, *Tyrrell*, — †											
14 Fishing Creek, *Halifax*,	Willie Powell, Jethro Parker,*	1						35	1	00	4th in Sep
15 Great Swamp, *Pitt*, —	Absalom Carney,* H. Whichard,					3		58	1	00	3d in Sep.
16 Goose Creek, *Beaufort*, -†											3d in Aug.
17 Joyner's, *Northampton*, -	Tho's Joyner, Abraham Joyner,	1			3	1		20	1	00	
18 Kehukee, *Halifax*, —	General Young, Tur'r Brewer,*	5			3			122		75	4th in Aug
19 Lawrence's, *Edgecombe*, -	Rich'd Harrison, Arthur Parker,	2	1	1	1	2		56	1	50	
20 Little Alligator, *Tyrrell* - †											
21 Moratlock, *Washington*, -	Wm. Gray,* W. W. Mizell,	14						82	1	50	
22 North Creek, *Beaufort*, —	Noah Gaskill,* Joseph H. Clark,	1			3	1		39	1	50	4th in Aug
23 Picot, *Martin*, — †											3d in Aug.
24 Powell's Point, *Cur'k*, - †											2d in Jan.
25 Pungo, *Beaufort*, —	Samuel Clark, John R. Davis,*							12	1	25	2d in Aug.
26 Rocky Swamp, *Halifax*,	L. B. BENNETT, Step'n Nickels,	8		2				56	1	00	3d in Aug.
27 Sappony, *Nash*, —	A. B. Bains, Jr. Elzy Taylor,				1			42	1	00	1st in Sep.
28 Scuppernong, *Tyrrell*, — †											
29 So. Mattamuskeet, *Hyde*,	G W. CARROWAN,* A. B. Swindell,	7		4		2		78	2	30	1st in Sep.
30 Sandy Grove, *Nash*, — †	[sell,										2d in Oct.
31 Skewarkey, *Martin*,	Jos. BIGGS, J. D. Biggs, C. B. Has-	5	1	5		2		52	1	50	2d in Aug.
32 Sawyer's Cr'k, *Camden*, -	John Lamb, Joseph Brown,*	2		1		1		14	1	00	
33 So. Quay, *Sa'ampton, Va.*	E. HARRISON, Elisha Darden,	8			3	2		83	2	00	1st in June
34 Smithwick'sCr'k, *Mar'n* -	David Singleton, John Hodges,*			1				19		75	4th in Aug
35 Sound Side, *Tyrrell*, —	Samuel Rogers,	11		4			2	24		50	
36 Spring Green, *Martin*, —	Jno. Griffin, Ste'n Outterbridge,	1						35	1	00	4th in Sep.
37 Tarboro', *Edgecombe*, —	Coffield King, James Ellinor,	10	1	2		3		61	1	50	1st in Aug.
38 Washington, *Beaufort*, —	Levin Wallace,* Dan'l Wilkinson				3	1		26	1	00	1st in Aug.
39 White Plains, *Beaufort*,	JONATHAN WALLACE, L. Ozburn,	2			1			28	1	25	
40 Williams's, *Edgecombe*, -	David Bradley, Wm. Billups,*	2	1			1		34	1	00	3d in Aug.
		92	6	24	33	24	5	1304	38	05	

NOTE. Pastors of churches and other ordained Ministers are in SMALL CAPITALS; unordained Ministers in *italic;* those marked thus * were not present; from churches marked thus † we received no intelligence, in that case their number stands as last represented; dashes — denote no pastors; the column before the last, shows the contributions from the churches to the Association fund this year; the last column shows the yearly meetings of each church.

SUNDAY, Oct. 1.

The brethren requested to occupy the stage this day, opened divine worship by Elder James Osbourn preaching from St. John, 15th chap. and 26th verse: "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me. Elder James Wilder preached from 5th chap. of 2nd Corinthians and 20th verse: "Now then we are ambassadors for Christ, as tho' God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God." Elder John Stadler closed and preached from Jeremiah, 6th chap. and part of the 16th verse: "Thus saith the Lord, Stand ye in the ways, and see and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." A large congregation were in attendance, and we hope many heard with the interior eye of their understanding, and glorified God for another exhibition of divine truth.

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MONDAY, Oct. 2.

The Association assembled, and was opened with prayer by Elder Blount Cooper.

12. The names of the delegates to this Association were called over, and those absent marked as such in the table of churches.

13. Elder Burwell Temple, from the Little River Association, appeared and took a seat with us.

14. The Minutes received from the different Associations with whom we correspond, were distributed to the delegates.

15 Elders, Parham Puckett and Burwell Temple were requested to occupy the stage this day by preaching.

16. The committees appointed on Saturday were now called on to report; when Elder Blount Cooper, who was appointed to write to the Contentnea Association, handed forward a letter, which was read, approved, and Elders, William Hyman and John H. Daniel, and bro. James Ellinor, were appointed our messengers to bear the same, with a file of our last year's Minutes.

17. Elder John H. Daniel handed in a letter to the Little River Association; which was read, approved, and brethren, A. B. Bains, Jr. and James Ellinor, were appointed our messengers to bear the same with a file of our Minutes.

18. Brother J. D. Biggs, who was appointed to write to the White Oak Association, handed in a letter; which was read and approved, and Elders, Edwin Harrison and Blount Cooper, and brethren, Sovereign Purvis and N. F. Hooker, were appointed our messengers to bear the same with a file of our Minutes.

19. Resolved, That our next Association be held with the church at Kehukee, Halifax county, to commence on Saturday before the first Sunday in October, 1844; and that Elder Edwin Harrison be requested to preach an Introductory Sermon, and in case of failure, Elder John H. Daniel; worship to commence at 11 o'clock, A. M.

20. Resolved, That Elders, Blount Cooper and William Hyman, and brethren, James Ellinor and Joseph D. Biggs, be appointed our messengers to the Country Line Association, and that they carry 25 copies of our Minutes.

21 Resolved, That the Clerk be directed to forward to the Abbott's Creek Union Association 25 copies of our Minutes.

22. The committee appointed to examine the Circular Letter, reported, that they had done so, and recommend its reading; which was done and approved, and ordered to be attached to these Minutes.

23. The committee appointed to examine the Biography of Elder Joshua Lawrence, reported, that they had done so, and recommend the reading of it in the Association; which was accordingly done, and ordered to be attached to these Minutes.

24 The committee of Finance reported, that—

There was in the hands of the Treasurer, at the close of last Association, the sum of		$56 15
Paid for printing the Minutes of last year, -	$30 00	
For superintending the printing, and distributing the Minutes of last year,	15 00	
		45 00
Now in the hands of the Treasurer,		$11 15
Received in contributions from the churches at this Association, -		38 05
Making		$49 20

The Association concurred in the report.

25. Elder Blount Cooper was appointed to write a Circular Letter for the next Association, and to select his subject, and call to his assistance any one whom he may think proper.

26. Resolved, that bro. Joseph D. Biggs be requested to prepare these Minutes for the press, superintend the printing thereof, and have 800 copies struck; and that he be allowed $10 for his services.

27. On motion, agreed, that we set apart a day of fasting and prayer, to be observed by the churches throughout our bounds—that God Almighty would visit us in our destitute situation, and cause a revival of pure and undefiled religion in the hearts of his people; and that the last Saturday in November be designated as the day.

28. On motion, agreed that bro. C. B. Hassell be requested to write a letter to the committee appointed by the Chowan Association, who communicated with us last year, on the subject of appointing delegates to confer with delegates appointed by that body on the subject of reviving a correspondence between the two Associations, rendering to them the reason of our refusal to do so; and that the same be examined by a committee consisting of Elder William Hyman and bro James S. Battle, and if approved, to be signed by the Moderator and Clerk.

29. Inasmuch as we are in the habit of corresponding with other Associations by letter and delegates, and believing it to be

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unauthorized by the word of God that we should send such messengers at their own charges: Resolved, that in future we recommend it as a matter of consideration to the churches composing this Association, and request them in future to increase their contributions, and specify in their returns the amount sent to defray the expenses of the Association; and also the amount sent to aid in defraying the expenses of our delegates to corresponding Associations.

30. On motion, the following preamble and resolution were adopted:—

WHEREAS, in our opinion singing is part of the worship of God, and there appears to be in use among our churches and brethren no one collection of Hymns, and Spiritual Songs, sufficiently adapted to both public and private worship, and at the same time congenial throughout with the sentiments of God's peculiar people, therefore

Resolved, that in the opinion of this Association such a deficiency ought to be supplied, and to that end we do recommend Elder James Osbourn, of Baltimore, who is in the habit of getting works through the press, and in whose evangelical sentiments we have the utmost reliance, to prepare a Selection of Hymns, on his own responsibility, however, from the various collections now in use amongst Old School Baptists, such as he may deem sufficiently comprehensive, to form an acceptable *Hymn Book*, for the use of the churches of this Association, as well as all others of like faith and order throughout our State and country. And provided, Elder Osbourne will prepare such a collection, embracing about 5 or 600 hymns, and can afford them at about 62½ cents a piece, then we would cordially recommend the same to the patronage of our churches.

The Association then adjourned to the time and place appointed, with an exhortation by the Moderator, and prayer by Elder Edwin Harrison.

WILLIAM HYMAN, Mod'r.
JOS. D. BIGGS, Clerk.

CIRCULAR LETTER.

"Put on the whole armor of God." Eph. vi. 11.

The members of the Kehukee Association to the churches they represent, sendeth Greeting.

DEARLY BELOVED BRETHREN: In view of the fiery trial, through which we believe you will presently have to pass; we have thought proper to address you on the present occasion, by way of exhortation and encouragement: and that you may be the better prepared to stand against the wiles of the devil and pass unscathed the trying scene; we say in the language of the great apostle to the Gentiles, while addressing the brethren at Ephesus, "Put on the whole armor of God."

It is quite apparent, brethren, that, that which has been once done must be done again,—that a repeated and continual perseverance must be adhered to, by the faithful in Christ Jesus, in order to beat off the never ceasing waves of error and confusion, that dash their boisterous sides against the citadel of eternal truth.

The poor of the flock who have made up the scattered churches of the Kehukee Association, within the last forty years have undergone trials of a thrilling character, and passed through scenes well calculated to try men's souls.

Within the recollection of nearly all the younger brethren even, the voice of discord and the storms of angry debate hath been heard within our borders; and the enemies of an evangelical faith have endeavored to transform the glory and beauty of our order, into the similitude of an earthly policy; whereby human pride might be aggrandized and a tyrannical priesthood established. These efforts were persevered in, with a zeal worthy of a better cause, until some bold defenders of the faith were called into action—stemmed the tide of popular fury, lifted up their voices like trumpets, and blew the alarm blasts from Zion's holy hill, and encouraged the Association to declare a separation from all such religious traffic; which she did.

The hand of God was visible in the righteous decision; peace and tranquility hath followed in its wake, and the God of peace hath dwelt among his people

But such must not always be the case. The sword of the Almighty must again be bathed in heaven. Trials and temptations await God's dear children, and through much tribulation it is that they must enter into the kingdom. The clouds now are once more visible in the horizon—the chariot wheels of Ahab rattle on the plains;—the voice of Jezebel is heard above the storm-wind, and the prophets of the Lord God cast about for safety. But were all the faithful supposed to be destroyed by

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false worshippers, except one, whose life was hunted like a partridge on the mountains; when there were even then 7000 who had not bowed the knee to the image of Baal?—even so now at *this present time* also, there is a remnant according to the election of grace: and if by grace then it is no more works, otherwise grace is no more grace. And there is at least, we think, one or more who stand like sentinels upon the watch towers of Zion. But alas, how many are there, and where are they to be found? One after another we have seen them passing off the stage of action. Some venerable soldiers of the cross have already fallen asleep—others, nearly inactive by old age are ripening for the tomb, and a few are leaving us to preach the gospel in distant quarters of the Lord's vineyard.

Where are the prophets of the Lord? Only here and there is a regularly ordained minister of the gospel to be found, within the bounds of the Kehukee Association. Few and far between are the visits of these angels of the churches to the flocks, over the which the Holy Ghost hath made them overseers: and but few people are quitting their hold on the carnal pleasures and spiritual wickedness of this world's ways, and uniting themselves with the churches. This is the picture, brethren; and this as the naked truth, we are neither ashamed nor afraid to acknowledge.

In the meantime the forces of Jezebel are advancing, and the generation of Ishmaelites are multiplying against us. Already has the standard of the enemy been raised within our borders, and the threat of the conquerer gone forth—saying, we must either bow down in conformity to their mandates, or be "driven from one end of our bounds to the other." The time, and that not far off, is already designated, when such an oddity as an Old School Baptist is not to be found in the land: and according to the wisdom of theological schools and the prophecies of a hireling priesthood, our days are already numbered.

Men-made ministers, encouraged by the number of their converts, and the money of the fascinated multitude, no longer intend to hover around the borders of our camp, and simply hurl their Parthian arrows at us as they fly; but they are now determined to bear down upon us in good earnest and that speedily, sword and bayonet in hand, and with their big guns well mounted, to sweep all before them as with the besom of destruction.

We are fully persuaded, brethren, that a battle is immediately to be fought between Old School and New, on the ground claimed by churches of the Kehukee Association, such as shall make the ears tingle of all those who hear of it. The New School Baptists suppose that our diminished numbers and resources of an earthly nature, to be an indication that God has forsaken us, and will grant unto them the victory, on account of their superior numbers, literature and wealth. Neither be ye surprised, brethren, if amidst the heat of the engagement, some among your ownselves should also arise, here and there, to strengthen the hands of the enemy. But remember, the race is not to the swift, nor the battle to the strong, for victories and vengeance belongeth unto God: and the truth or success of no cause depends upon the entire integrity of all those who at first step forward in defence of it. Did the treason of Arnold, either defeat the success of the American Revolution—prove the unrighteousness of the cause of our forefathers, or induce a Washington to sheath his sword in despair? Nay verily, but it served to nerve anew their arms to the conflict, and redouble their diligence.

Or did the Ephesian church conclude, that the eternal base of Christianity was nothing but a phantom—that God was unable to defend his own cause or protect his people:—did the Old School Predestinarian Baptists at Ephesus, we ask, turn pale thro' fear, throw down their shields and run away, because Paul said to them, "Also of your ownselves shall men arise, speaking perverse things to draw away disciples after them"? Nay, verily, but they as a body adhered to the injunction of the apostle, "Put on the whole armor of God," remembering that the beloved apostle, had not ceased to warn them of approaching danger, night and day with tears for the space of three years.

The apostle Paul had labored long and hard with the few poor ones at Ephesus, and had been to them like a father and a brother. He had there boldly invaded the empire of darkness, and attacked the strongholds of satan in that great metropolis of Asia. His doctrine had penetrated the chambers of the temple, and the priests and craftsmen rallied as with the voice of many waters, to the rescue of the glory and honor of the great goddess Diana; whom they declared all Asia and the world wor-

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shipped; but yet whose temple was likely to be despised, and whose magnificence to be destroyed, by the preaching of this Paul;—and also by the same means *their craft was in danger to be set at nought.*

Paul, then, in view of their future trials, yet remembering the steadfastness of their faith: after having been so long with the brethren in Ephesian Babylon, had a right to say and did say, "I know this, that after my departure shall grievous wolves enter in among you, not sparing the flock" But said he afterwards to them in a letter, "my brethren, be strong in the Lord and in the power of his might"—"For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore, *take unto you the whole armor of God*, that ye may be able to stand in the evil day, and having done all to STAND. STAND, therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all taking the shield of FAITH, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation and the sword of the spirit, which is the word of God." And beloved brethren of the Kehukee faith, thus standing, thus girt about, breastplated, shod, shielded, helmetted, and sworded, do we now most earnestly exhort you to be—and pray God Almighty that you may be; in order that his truth may be maintained, by at least a few, surrounded by the corruptions that are covering the earth like a deluge; and that his Zion may shine brighter and his great name be glorified.

Do you say we are not able to meet the Amalekites and the tall Anakims—that we are a few and a feeble flock, incompetent to battle?—then we answer, *ye are able*, while standing in the strength of the Almighty. Remember the Holy Ghost hath said, "I will never leave thee nor forsake thee." And further; "God hath chosen the *foolish* things of the world to confound the *wise;* and God hath chosen the *weak* things of the world to confound the things that are *mighty*, &c." And why?—"that no flesh should glory in his presence." And moreover, Christ hath said, "Fear not, *little* flock, for it is your Father's good pleasure to give you the kingdom."

And we would, when panoplied for war by the spirit of the Almighty, how many does it require to chase a thousand, or put ten thousand to flight? Let the word of God answer—*one* to chase a thousand, and *two* to put ten thousand to flight. And when the multitude of the Midianites were to be destroyed, how many did God call forth for that purpose from amongst the ranks of the Hebrews;—an innumerable host, or a little band of 300 men only? who without an earthly weapon, but with the watch-word in their mouth, "The sword of the Lord and of Gideon"—saw their enemies fall before them and flee as from destruction, being confounded and overthrown by the determinate counsel and strong hand of the most high God.

When the Syrians pitched their tents before the walls of Jerusalem, while Hezekiah and his people clothed themselves in sackcloth, who went forth to battle for their deliverance,—the allied nations of Judea's king—his brethren beyond the Euphrates—or the "broken reed of Egypt"? No. But an angel was commissioned from heaven to destroy 185,000 of that prodigious host, and drive back the remainder with fear and trembling into their own dominions.

What was the honor and where was the victory of Nebuchadnezzar, with the glory of his 120 provinces, over three Hebrew children, whom he had cast into the furnace heated seven times hotter than usual, because they would not fall down and worship the image, he had set up in the plains of Dura? (About a fair match for the great image now erected by Nebuchadnezzar's successor, called *Benevolence*, alias *human effort*, alias *free will*, alias the *world's conversion*, before which the children of faithful Abraham are called upon to fall down and worship) Answer. One "like the Son of God" walked with them there—the fire touched not even the borders of their garments—the smell of fire was not on them; but altogether unscathed they passed through the furnace and came forth, to the confusion of their tyrannical monarch and the overthrow of their enemies, for the fire leaped forth and overwhelmed *those* who had *caused its kindling*.

Who killed Goliah; the tantalizer, the scoffer, the railer, and defier of the armies of Israel? Answer. The stripling son of Jesse, marching forth in the name of the Lord God of hosts, with a smooth stone from the brook—just as it came from the hands of its creator—was enabled by the unerring spirit of the Almighty, to strike

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dead the haughty giant—*cut off his head with his own sword;* and thereby bring deliverance to the people of God.

And when 400 prophets of Baal were destroyed at the brook Kedron; we ask, how many prophets of the true God were there to accomplish it? Answer. *One;* and he the feeble old man who had recently fled from the fury of these same dogs and their master, and whose life had been hunted by them from country to country. But the set time to favor Zion had at length arrived; the Almighty made bare his arm in a powerful and miraculous manner;—Elijah now stood forth at the command of God, as bold as a lion and as powerful as a prince:—the miracle darted conviction to the hearts of the admiring multitude—conversion followed, and an apostatizing people were restored to the religion of their fathers, saying, "The Lord he is the God, the Lord he is the God"—and at the same time willing to aid in meting out the reward justly due to a lying priesthood; which was death.

In view of these and like examples, brethren, what have you to fear? Do you ever expect to find the furnace hotter—the odds greater, or circumstances more unfavorable to the natural eye, than has been exhibited in the few instances above alluded to? All human or satanic opposition to the purposes of God, the doctrine of his gospel, and the teachings of his spirit—all their noise and array, all their bombast, threats, parade and show, will vanish before the breath of the Almighty, like tow before the devouring flame: and as sure as God exists, oblivious destruction awaits the measures of the puffed up workmongers, Ashdods, Ishmaelites, and Hagarenes of the present day; similar to the casting of a millstone into the waters of the mighty ocean.

But you have first to ensure the bitter conflict. Fresh courage take from the promises of your leader, who has declared he will be with you alway even to the end. He never made a compromise with satan or the Pharisees He uniformly denounced their wickedness and hypocrisy. And although they took him and nailed him to the Roman cross, wagging their heads and rejoicing over their fancied victory; yet he rolled back confusion on their heads, burst the bars of death, rose a mighty conqueror over death, hell and the grave, and entered the everlasting gates of felicity as the conquering king of glory. Even so shall all those who are in Christ Jesus, come off more than conquerors at last, through him who died for their offences and rose again for their justification. Ye feeble and scattered soldiers of the cross, then nerve your arms to the contest: endure hardness as good soldiers and as seeing him who is invisible, "Put on the whole armor of God," and fear not the wrath or the weapons of man.

Remember you are fighting in a righteous cause; and while denouncing the errors of doctrines and practices that now so generally prevail in the land, you are side by side with the founder of Christianity and his immediate disciples. You are with the church in the wilderness, who would have no fellowship with the beast, or receive his mark in her forehead, during the long night of papal darkness. You are also with some of the Reformers, who protested against the corruptions of the Romish church, and entered into covenants for the more pure worship of the Almighty. Turn to the articles of faith belonging to the Regular Baptists of England and America, of two or 300 years standing, and you will find them breathing the same sentiments as those adopted by the Kehukee Association, and for which we are now contending. Their creed was drawn up when the worship of God was more pure, the minds of men more enlightened by his Spirit, and their hearts more warm and burning with indignation against the kingdom of antichrist, than many of the present day. *And it is only the repudiators of their own articles, the mere eaters up of their own words, the wise above that which is written, the workmongers and money beggars, those who desire to make merchandize of the gospel and traffic in the souls of men—in a word, it is only the* NEW SCHOOL PARTY, *who now cut such a flourish among those called Baptists, that are endeavoring to render powerless or abolish their own creed;* and whirl, wheedle, coax or drive the minority—those who remain steadfast in the faith and adhere to their principles)—into their new measures of extravagance and folly. These are the New School gentry, who are too proud to work but to beg they seem not ashamed, with whom we have to contend.

These are the fine, gentlemen too, who imagine to themselves that they monopolize the learning and philosophy of the age, and that wisdom surely will die with them. They look down from their imaginary high

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places of abode with scorn and contempt upon the plain unsophisticated follower of Jesus, who is enquiring for the old paths and the good way that he may walk therein; and call him a "heathen," an "ignoramus," a poor *illiterate wretch*, a *superstitious*, *bigoted*, and *hide-bound semi-barbarian*, who is altogether unfit to live. And gnashing their teeth against him as did the murderers of Stephen, they of course try to kill off his usefulness and reputation in the land.

Brethren, we say onward and still onward let your march be, have no fellowship whatever with the unfruitful works of darkness, "Put on the whole armor of God," and contend earnestly for the faith once delivered to the saints, even though your lives should pay the forfeit. Yes, we repeat,

"Soldiers of the cross, arise!
Lo! your Captain, from the skies,
Holding forth the glittering prize,
Calls to victory:
Fear not, though the battle lower,
Firmly stand the trying hour;
Stand the tempter's utmost power,
Spurn his slavery.

Who the cause of Christ would yield?
Who would leave the battle field?
Who would cast away his shield?
Let him basely go:
Who for Zion's King will stand?
Who will join the faithful band?
Let him come with heart and hand,
Let him face the foe.

By the mercies of our God!
By Emanuel's streaming blood,
When alone for us he stood,
Ne'er give up the strife:
Ever to the latest breath,
Hark to what your Captain saith;
'*Be thou faithful unto death,*
Take the crown of life.' "

And now, brethren, we commend you to God and the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified. Amen.

BIOGRAPHY OF

ELDER JOSHUA LAWRENCE.

The language of obituary is too often that of empty panegyric, or unmerited eulogy; but all who knew the subject of the following sketch, will accord in the sentiment, that he was no common man: and we regret, that our limits and ability forbid our doing justice to the memory of one who occupied so prominent a place among mankind; but as he was known (by character, if not personally,) by all to whom these presents shall come, a biography of unusual length might seem superfluous and uncalled for.

According to information which may be relied on, Joshua Lawrence was born the 10th day of September, 1778, on Deep Creek, in Edgecombe county, N. C. of respectable parents. His father's name was John, who married Absilla Bell, by whom he had several children, none of whom were ever distinguished for any thing remarkable, save the individual whose life and death are herein recorded. Joshua whilst a lad was discovered to be shrewd, witty, and gave early presages of great powers of intellect and diversified talents. As soon as he was able to handle tools, he commenced making various kinds of wood ware, &c. for sale, and in process of time became a very ingenious mechanic without instruction. His father sent him to school only a very short time, so that he learned to read and write but imperfectly; his father dying soon after he commenced going to school, left no one who could control him, and instead of profitting by his advantages, he gave a loose rein to all the evil propensities of his nature.

At about 17 years of age, he (with an old negro woman) settled on a plantation which his father gave him, on which he lived till the day of his death. He lived in the woods a year or two, with little or no pathway to his house; in which time (to use his own language) he became almost a complete wild man. Drinking, gambling, and debauchery composed a portion of the catalogue of many of his wicked practices; suffice it however to say, that he was the ringleader in all the vice and immorality in the vicinity in which his lot was cast; but amid all his profligacy, he possessed a spirit of industry which kept him out of the very depths of poverty and degradation.

At an early age he married Mary Knight, by whom he had thirteen children, seven of whom and his wife he left behind him. Soon after he married he commenced clearing and cultivating his land, and selling pork and corn; and at his death left a competency for his widow and children, which industry and frugality had placed in his possession.

His conviction for sin (as stated by himself) took place while he was in his tenth year; and under the reign of sovereign and all-conquering grace, he suffered the most

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pungent conviction, indulging at the same time in all the sinful practices which are characteristic alone of the most abandoned sinner. Endeavoring for some time by all the means which he possessed to rid himself of the distress of mind which he was under, produced by the weight and burden of sin and a guilty conscience, and finding no relief from what his own efforts could accomplish, he gave up all dependence in an arm of flesh, and went to the Lord Jesus Christ poor and naked as he found himself to be, and begged him to clothe him with that righteousness which alone can shield the soul from the wrath of a sin-avenging God, and which is alone given to and put upon all them that believe.

Here the Lord who worketh all things after the counsel of his own will, delivered him from the fear of hell and wrath to come, by applying to his conscience the following words: "Freely ye have received, freely give." Here his prayer was turned into praise and thanksgiving, his weeping into rejoicing, his hell into heaven; and feeling himself called to the work of the ministry, he conferred not with flesh and blood, but forthwith preached Jesus as the way, the truth, and the life of the sinner's salvation. He joined the Baptist church at Fishing Creek, (now Lawrence's meeting house,) and was baptized by Elder Nathan Gilbert. He was ordained at this place by Elders Burkitt and Read, and became the successor of Elder Gilbert, who was at the time of his ordination the pastor of the church at the Falls of Tar River. In the course of a year or two a glorious revival commenced at the Falls of Tar River, under Elder Lawrence's ministry, and he baptized at one time 22 persons, mostly young men and ladies; and within two years upwards of 100 were added to the church by baptism.

He commenced preaching when about 23 years old, and was unusually awkward, and having very little education could scarcely read without spelling his words as he went; but possessing gifts both natural and spiritual of the highest order, he soon reached a distinction in the ministry seldom surpassed. And so great at times was the exercise of his mind, that he has been often known while asleep to give out a hymn, sing and pray, and then preach a lengthy sermon, without having any knowledge of it himself. He possessed a very retentive memory, and by close application obtained a profound knowledge of the holy scriptures and church history. The doctrine of unconditional election and eternal predestination, was his theme and his song; and was exhibited by him in a manner which seldom failed to chain the attention of his audience. He was never more at home than when in the pulpit, and whatever he attempted to prove from the word of God he seldom failed to do, and that too in a most satisfactory manner, having (seemingly) always at command all the scripture for which he had any use. He was a great natural orator, and possessed a very pleasant voice and a great flow of words; and so commanding was his general appearance, that he seldom failed to attract the attention of all who saw or heard him. And we have never seen the man whose appointments for preaching could call together as large and respectable assemblages as could those of Joshua Lawrence, even in his immediate vicinity.

He had the pastoral charge of divers churches, during a long life of usefulness as a preacher of the gospel; by all of which his ministry was highly approved. In private conversation he was remarkably entertaining and instructive to young and old, religious and irreligious. He never travelled much while officiating in his ministerial capacity, but was very useful among the churches of which he had the pastoral charge, as also throughout the Kehukee Association, as he had the courage at first sight to expose error wherever and whenever he detected it.

In 1803, the church of which he was a member sent him as a delegate to the Association, which was held with the church at Log Chapel, in Martin county, where the first missionary step was taken within the bounds of the Kehukee Association; which was soon succeeded by a spirit of reserve, distrust, and jealousy, and ultimately by disunion. And instead of that harmony, union, and brotherly love, which is so well calculated to adorn the church of Christ, angry debate, strife and contention became the distinguishing characteristics of churches, neighborhoods, and family circles, within the bounds of our Association.

After long viewing in silence the distress which the churches were suffering under, and feeling confident that division must ultimately ensue, he raised the standard of opposition to the society called Missionary Baptists and all its concomitants; and to the day of his death the unconquera-

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ble purpose of his soul was to oppose and condemn every principle, which might in any wise be calculated to reduce the gospel, or represent the work of regeneration to be no more than what may be effected by human effort.

Of the many pieces which Elder Lawrence wrote, we shall only notice here, a piece purporting to be a Declaration of the Reformed Baptists in North Carolina, dated 26th of August, 1826: which was laid before the churches composing the Kehukee Association for their deliberation. After calmly investigating the subject for 12 months, a large majority of the churches discarded the Missionary Societies, Bible and Tract Societies, Theological Seminaries, &c. &c. and the practice by them resorted to, of begging the public for their support. And while men of learning and talents were in various directions using all their influence to promote the cause of the above named institutions, and many eminent servants of God seemed (for a season) to stand in mute astonishment at the apparently fearful odds against them, Joshua Lawrence commenced a successful opposition to the aforementioned schemes and devices, solitary and alone, with the exception of Elder William Hyman, the only minister of the gospel who expressed a willingness to stand or fall by him. Backed by this yoke fellow in the gospel, and armed with the word of God, unseduced by the thirst for gain or popular applause, unterrified by the threats and menaces of a numerous host of enemies, this man of God remained steady to his purpose. Soon a general separation took place between the discordant parties, and a spirit of harmony was soon discovered among those churches which continued steadfastly in the apostles' doctrine; and the white flag of gospel peace once more waved in solemn grandeur over Kehukee soil. He continued to oppose the moneyed (religious) institutions of his day, both from the pulpit and the press, by which means he became the object of vituperation, abuse, and calumny, for all who favored the schemes and devices of those whose object it was to live and prosper upon the sweat of the brow of others.

We want no better evidence of the reckless and exterminating fury with which his enemies attempted to trample him down, than the many defamatory reports and printed publications, which were industriously circulated against him through many portions of the United States, together with the many anonymous communications sent him through the mail, in some of which his life was even threatened. But this we do not believe was done with any view whatever of being carried into effect, but (if possible) to deter him from a course so detrimental to their fondest hopes. However much his mind may have been harrassed and embittered by the frequent attempts of his persecutors to annoy him, still he entertained for the rights of man, the freedom of conscience, and the doctrine of the Bible, an enthusiastic devotion, which age could not cool nor persecution appal; and he brought to their support an amount of talents by no means common, and an high, unbending, adamantine courage, still less common.

But all his pains and his labors are over, and he is now beyond the reach of malice or friendship; he can no longer be harrassed by the one or consoled by the other. The spirit has passed to its long sought rest, to that bourne from which no traveller hath ever yet returned; and the great secrets of immortality, however dark to us are solved to him. He spent a long life of usefulness amidst tribulation, toil and distress, and suffered during a great portion of his life greater bodily affliction than most of the human family ever fall heir to. His health for several years immediately preceding his death, was such as to forbid his leaving home for many days and nights together, without doing himself great injustice; and he was often seen, while exercising in his ministerial capacity both in the pulpit, and at the water's side (whilst he was performing the ceremony of baptism,) when his emaciated appearance was sufficient to excite the sympathy and compassion of all who saw him. He continued to attend the church at Tarborough regularly till he was confined to his death bed; having a son living within a few yards of the meeting house, he could rest with him before and after preaching, which afforded him great relief.

He closed his days amidst a revival of religion at this place, during which time 27 persons were added to the church by baptism, which greatly revived his drooping spirits, and those also of the saints around him, whose harps had been long hung upon the willows. In the commencement of his last sermons he was compelled to rest his feeble frame on the pulpit for support, but towards the conclusion

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became animated and stronger. He was heard several times to say, that he had not witnessed such a revival (as the one just named) in thirty years, and which he had long prayed to see before he should go hence.

The disease which closed his days, and with which he had long been afflicted, was bowel consumption; by which he was confined to his bed three or four months, and frequently suffered the most excruciating pain. For a week or two after his last confinement, he seemed restless and uneasy; but being visited by a great number of his brethren, (both ministers and lay members.) his last days were cheered by the presence of those whose company he had long delighted in.

Being visited a short time previous to his death by the writer of this memoir, (who loved him as a neighbor, friend, and brother,) on entering the deceased burst into tears and did not speak in some time; at length he remarked, I am glad to see you, and said likewise, the Lord revealed himself to me in such a special manner the night past, that I have not seen a moment since when I was unwilling to die; for, said he, I have nothing to do but to die, to get out of the storm. He was then asked, to tell in what manner his mind was relieved of the distress which for a few days he had laboured under. He said, that his mind had been so beclouded for a season, that he could not see his way clear before him and when he reflected that for forty years he had been a professor of religion, and for the same length of time had likewise professed to be a preacher of the gospel, he shuddered at the mere thought of being at last deceived. But, said he, the Lord applied to my mind in such a manner as to dispel all doubts and difficulties, the following passages of scripture: I will put my laws into their minds, and write them in their hearts; and I will be to them a God, and they shall be to me a people—According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love—Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will—To the praise of the glory of his grace, wherein he hath made us accepted in the beloved—In whom we have redemption through his blood, the forgiveness of sins according to the riches of his grace—In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will, that we should be to the praise of his glory who first trusted in Christ. After which he continued to talk and preach till he was completely exhausted. He said that he felt more fully established in the belief of the doctrine which he had preached during the whole course of his ministry, than ever at any time before; and his only regret now was, that he had not travelled and preached more than he had.

Being now ready to be offered up, and seeing that the time of his departure was at hand, he evinced great concern for the peace and harmony of the churches which he was about to leave behind him, and when visited by his brethren in the ministry, most of his time would be consumed in conversing upon the truths of the doctrine which he had preached, and which had sustained him through life, and was now his only hope in the prospect of death; and warned them of the danger he thought he saw of the churches being torn and rent asunder after his decease; and earnestly entreated them to continue to contend for the faith which was once delivered to the saints. And continued to testify, even with his latest breath, that the truth of the gospel, the faith of God's elect, was near and dear to him to the last.

The gospel was his joy and song,
Even to his latest breath;
The truth he had proclaimed so long,
Was his support in death.

Now he resides where Jesus is,
Above this dusky sphere;
His soul was ripened for that bliss,
While yet he sojourned here.

The church's loss we all deplore,
And shed the falling tear;
Since we shall see his face no more,
Till Jesus shall appear.

After all hope of his recovery was lost, he told his son (who was his principal physician,) that he was ready—waiting and willing to go. He seemed for a day or two after this, to pay no attention to any thing said to him, or what was passing around him, till the Saturday morning which preceded his death on Monday; he then (unexpectedly) opened his eyes, and remarked how beautiful every thing looked without; and said also, that he thought he was a little better. He grew worse however, on the evening of that day; when it became very apparent to his friends

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and family, that the vital spark must soon forever quit his mortal frame. He remained perfectly insensible and speechless, (except for a very short interval.) till the Monday following; when at just 45 minutes after 2 o'clock in the evening, all that was immortal of that great man left its tenement of clay and winged its flight to that building of God, a house not made with hands eternal in the heavens; where with the congregated millions of happy spirits, he may hymn the praise of his Redeemer in a strain responsive to the words which he has so often repeated with animation—Worthy is the Lamb that was slain, and hath washed us in his blood, and made us kings and priests unto God, and we shall reign with him forever and ever. He departed this life the 23rd day of January, 1843, aged 65 years 4 months and 13 days.

Laborious in his master's cause,
His view, nor lucre nor applause;
Willing to spend and to be spent,
He ne'er for filthy lucre went.

But all his labors now are o'er,
And we shall hear his voice no more;
His dust lies silent in the tomb,
For God has call'd his servant home.

His funeral sermon was preached (previous to interment) by Elder James Osbourn. of Baltimore, in a very feeling and appropriate manner, to a large assembly for so short a notice, from the 103rd Psalm, and 15th, 16th, and 17th verses: As for man, his days are as grass; as a flower of the field, so he flourisheth; for the wind passeth over it and it is gone, and the place thereof shall know it no more. But the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children. Elder Hyman then attempted in conclusion to make a few remarks respecting his past intimacy with the deceased, but was so completely unmanned, that he could not proceed. Having long been yokefellows in the gospel, and having spent many days of hunger, heat and cold together, their hearts had become knit together as were those of Jonathan and David of old, making as it were, only one soul. His body was then followed by neighbors, friends, and family and connexions, whose weeping and lamentation bore testimony to the high esteem in which they held him,) to its last resting place; which had been selected by himself, to fulfil those solemn words in holy writ: Dust thou art, and unto dust thou shalt return.

O, happy soul! who safely pass'd
Thy weary warfare here;
Arrived at Jesus feet at last,
And ended all thy care.

No more shall sickness break thy rest,
Nor pain create thy smart;
No more shall doubts disturb thy breast,
Nor sin afflict thine heart.

No more the world on thee shall frown,
No longer satan roar;
Thy man of sin is broken down,
And shall torment no more.

Adieu, vain world! the spirit cries,
My tears are wiped away;
For Jesus fills my cup with joys,
And fills it every day.

A taste of love we get below,
To cheer a pilgrim's face;
But every saint must die, to know
The feast of heavenly grace,

Delightful concord always reigns,
In Jesus' courts above;
There hymns are sung in rapturous strains,
With ceaseless joys of love.

THE PRIMITIVE BAPTIST.

SATURDAY, OCTOBER 28, 1843.

In the Minutes of the Kehukee Association, in the preceding columns, the reader will find an interesting Circular Letter, written by bro. C. B. Hassell; and a faithful Biography of Elder Joshua Lawrence, written by bro. R. D. Hart. In our next number we shall insert the History of the church at the Falls of Tar River, attached to Elder Lawrence's Basket of Fragments, when we shall have inserted in the Primitive all his religious writings, that have been made public. We shall then be enabled rapidly to publish the communications on hand, and to make the Primitive much more extensively what it originally was designed to be, a medium of correspondence for the Old School Baptists.

TO EDITORS PRIMITIVE BAPTIST.

Pittsylvania county, Va.
Sept. 30th, 1843.

Dear Brethren: I am yet here and have a mind to let you hear from me on the subject of religion, for which privilege I wish to be thankful. And I will say to you, may the grace of our Lord Jesus be with you all, and direct you into all truth; for it is by grace we are saved, through faith, and that not of ourselves, it is the gift of God; not of works, lest any man should

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boast. So you may see that faith is the gift of God, and not the act of the creature, as Mr. Clawton said it was. No, it is the gift of God, Mr. C.; see the 2nd chap. of Ephesians, 8th, 9th, and 10th verses. In the 10th verse Paul tells us why faith was given us--he says: For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. Now because we are the workmanship of God in Christ Jesus, (and that before the foundation of the world,) unto good works, which God hath before ordained that we should walk in them; now, Mr. C., I say that faith is the gift of God to all he has created unto good works.

And again, Mr. C., see the 3rd chap. of Ephesians, 12th ver. Here it is called the faith of him—and not the act of the creature. Now, sir, see the 12th ch. 7th, 8th, and 9th verses of 1st Corinthians 7th verse: But the manifestation of the spirit is given to every man, to profit withal. There the spirit is given. See the 9th verse: To another faith, by the same spirit. Here Paul says, that faith is given; and does not say like you, Mr C,, that faith is the act of the creature. No, he says, it is given by the spirit; and it is so, for it is written: Let God be true, and every man a liar. And again, see Galatians, 5th ch. 22nd verse: "But the fruit of the spirit is love, joy, &c. And faith is the fruit of the spirit, which is the same as the gift of God.

Again, Mr. C., notice Colossians, 2 ch. 12 verse: Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God. And not the act of the creature, as you said it was. No, sir, you lied, and the children of God know it; for they know faith is the gift, or operation of God's spirit upon their hearts. So faith is the gift of God, or operation of his spirit on our hearts; for we are dead to faith in nature, and would go to hell so, if it was not for the operation of God's spirit on our dead hearts, which brings us to life and enables us to see that we are sinners, and are hell deserving sinners.

Thus we are brought to see our situation, and then it is not worth while for men to tell our souls to pray; no, for God hath showed them that if they die in their situation, they must be forever damned. O, they cry for mercy; mercy is all their plea, and undeserved mercy. And when God brings a soul to this, you will see it repent without being pulled into a straw pen, and patted and encouraged to repent. No, sir, when God quickens a dead soul, and gives him repentance that need not to be repented of, (for it is the goodness of God that leadeth men to that repentance that need not to be repenteth of,) then he hath his own time, and according to his own mercy he saves us by the washing of regeneration, and the renewing of the Holy Ghost.

Now it is by the washing of regeneration, and not the act of the creature; and when the creature does receive the washing of regeneration, then and there it is that faith comes, and Jesus Christ is revealed to this soul the hope of glory, and the fairest of ten thousand, and altogether lovely. Why now? Because the time is come for the faith to be revealed, or given of God to the creature; and then this creature will not say like Mr. C., that faith is the act of the creature. No, he will say the truth, and that is, that faith is the gift of God; for it is by the operation of his spirit that faith is received, and not the act of the creature.

And again, Mr. C., you said that all men had faith, and could exercise it; which is as false as the devil is false. For a man that is dead to spiritual things, has no faith in Jesus as his Saviour; neither can he have faith until it is given him. But you said, all men have faith, which is not so. See the 2nd epistle of Paul to the Thessalonians, 3 ch. 2 verse. Here Paul says: For all men have not faith. But you, Mr. C., said, all men had faith, and it was theirs to exercise, or to let it alone.

So I will pass on, Mr. C., and let you and Paul settle the matter, for it is between you and him. For you said, all men had faith; and Paul said, all men have not faith. So I only, as an honest man and as one who wishes you and all his enemies well, will say to you, that I never will believe any thing, (if I tell it myself,) and find Paul says I have not told the truth; but I will take it back. For we, (that is, the people,) that heard you say that all men had faith are Paulites, or enough so, I hope, to let God be true but every man a liar. So you had better ask forgiveness and remission of your sins, and try to tell the truth when you pretend to preach.

See again, James, 2 ch. 1 vrs. Here James says, My brethren, have not the faith of our Lord Jesus Christ. Here James says, the faith of our Lord Jesus Christ; not their faith, nor his faith, but the faith of Jesus. Now, Mr. C., I think I

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have proven from scripture that faith is the gift of God, or the operation of God's spirit on the creature, to enable it to believe. And you, sir, may do what you please with what I have said on this subject; for I have not said one word to offend you, nor have I left out one word to please you; but I have only given my opinion on this matter, and that from the scripture of truth, so nothing more at present on the subject.

But I would say to you, and Mr. Archer, when you want to talk about me do not tell the people that I am gone distracted, without you go farther off to tell it than to the Court House True it is, sir, I should not have very far to go to get there; but, sir, I have not started neither do I intend to start for any cause, let alone the cause you said I had gone for; which was because other societies were getting all the converts and the Old School Baptists could not get any. And this I understand you say distracted me, but it is not so, sir; for I have long known that it was not worth while to have a devil if there was nothing for him to do, so I think he is doing his work by his lackies or circuit preachers, or Arminian workers; such as say menc an act faith. This is all of the devil, for it is contrary to the word of God and so is of the devil; and if there was nothing for him to do, there would be no use for him, and then there would be no use for all his Arminian or working preachers. So you see, sir, your trade would be broken up without the devil does carry on his business. So I will let him carry on, but I will not trouble much about it; for I know that God is above the devil, and when God says, get behind me, satan, it is so; and when God says, satan be still, I think there will be no pulling in the straw pens, and then there will not be so many Ishmaelites made as are now among you anxious bench people. So nothing more at present, Mr. C., but may the Lord turn you and you shall be turned. Farewell, sir.

I would say to you, my brethren, I bid you God's speed, and hope to hear from you while I live, through the Primitive; and hope the Lord of Lords and king of kings will be with you alway. So fare well, brethren in the Lord.

RUDOLPH RORER.

Georgia, Warren county,
Sept. 22nd, 1843

DEAR EDITORS: I send you a true copy of my resignation from under the Episcopal administration, with a few additional remarks, which you can publish if you think it won't dishonor the Primitive.

To you, the heads of a Babylonian church at Johnson's meeting house, these lines will fully authorize you to erase my name from your hateful books, as I have this day declared non-fellowship with all missionary and Arminian principles. I see in my governess, which is my Bible, that Christ came to seek and to save that which was lost, and to do the will of his Father that sent him. But you, missionaries, have come to seek and to save that which is in our pockets, and to do the will of the devil your father.

Now listen to the blessed voice of Jesus, saying: My house shall be called the house of prayer, but ye have made it a den of thieves. Ye hypocrites, well did Esaias prophecy of you, saying: This people draweth nigh unto me with their mouth, and honoreth me with their lips, but their heart is far from me: but in vain do they worship me, teaching for doctrines the commandments of men. And again, we hear him saying: Wo unto you, Scribes and Pharisees, hypocrites; for ye devour widows' houses, and for a pretence make long prayers; therefore ye shall receive the greater damnation. Wo unto you, Scribes and Pharisees, hypocrites; for you compass sea and land to make one proselyte, and when he is made, ye make him two fold more the child of hell than yourselves. You missionaries are the whited sepulchres, which indeed appear beautiful outwardly, but are within full of dead men's bones and all uncleanness. They profess that they know God, but in works they deny him, being abominable and disobedient, and unto every good work a reprobate; teaching things they ought not, for filthy lucre sake. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?

And again, on the other hand, we hear him saying: I seek not yours, but you; and I will very gladly spend and be spent for you. For the love of money is the root of all evil, but thou, O man of God, flee these things. Wherefore come out from among them and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you. And I heard another voice from heaven, saying, COME OUT OF HER, MY PEOPLE: that ye be not partakers of her sins, and that ye receive not of her plagues.

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Lest I should weary you I will come to a close with giving you these few crumbs of his word to feed upon until he comes. Then he will reward you according to your works: Behold I lay in Sion a chief corner stone, elect, precious; and whosoever believeth on him shall not be confounded. Therefore, I must and will come out. Now a word to you, my much esteemed friends of the Primitive order; I want you to pray for me and my dear husband, and four dear little children which are the fruit of our peaceful and happy union. The word tells us, that the fervent prayers of the righteous availeth much; and I hope through the aid of your prayers, that we may in the Lord's appointed time mingle our joys and sorrows with the poor persecuted little flock of Primitives in Georgia. For the word says: Fear not, little flock, for it is your Father's good pleasure to give you the kingdom. And again, the word says: If God be for us, who can be against us? But we that will not agree to all the modern institutions of the day, find ourselves surrounded on every side with the proud, boasting missionary, who changed the truth of God into a lie, and are running greedily after the error of Balaam for reward—who certainly must perish in the gainsaying of Core. Raging waves of the sea they are, foaming out their own shame at their protracted and camp meetings, with screams and yells enough to intimidate the devil himself.

So go on, father Tillery, in the strength of God's elect; for there is none can confound you. I fain would shake hands with you, and tell how my soul feeds upon the doctrine you preach; for it makes my heart burn with joy when I hear your Primitive communications to the free born sons of liberty, in our peaceful and happy country. For I confidently believe you are an ark and a covenant bow of heaven, by your shooting so many well pointed arrows against the Jericho-like walls of missionism. And I hope that the blowing of the ram's horn through the Primitive by Rorer, Whatley, Moseley, and others equally good, too tedious to mention, will yet lay the walls of the modern Babel of works flat, as it did in days of old.

Now I hope all the people in the United States, that love freedom and their children, will take care of these free agent workers, and money hunters, and abstinence fellows; for all the devil they fear is brandy, and the God they serve is money. Now I will drop my pen, if you will suffer me to subscribe myself yours in hope of eternal peace beyond this vale of tears.

MARY LANDRUM.

From the western Predestinarian Baptist.

TRANSPOSED PROSE TO VERSE.

To me, there is but one God, The Father of our Lord Jesus Christ, To whom divine honors are due the same as to the Father, The Holy Ghost is also God Almighty to whom divine honors are equally due, as to the Father and the Son. Thus are these but one in essence, will, and mind, neither divided, or compounded in their nature, or personal relations, all of which are divine. The Father is of none, nor yet begotten, the Son is eternally begotten. The Holy Ghost proceeds from the Father, a pure spirit, Through the Son; Yet all but one God.

These are my views of this incomprehensible subject, both in verse and prose. These you will publish, if you see proper.

VERSE.

One God I own divinely true,
One Jesus Christ to him is due,
Who now's enthron'd the God in heaven.
One Holy Ghost, a God of power.
That with God and Christ adore,
Yet all but one in essence joined,
One in will, and one in mind,
The Father God, he is of none,
Eternal is his only Son,
The Holy Ghost from God proceeds
Through Christ the Son who intercedes
For all the gift, the Father gave,
All which the Holy Ghost will save.

Yours in Christ.

WM. DOWNS.

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THE PRIMITIVE BAPTIST.

EDITED BY PRIMITIVE (OR OLD SCHOOL) BAPTISTS.

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TARBOROUGH, NORTH CAROLINA.

"Come out of Her, my People."

VOL. 8. SATURDAY, NOVEMBER 11, 1843. No. 21.

COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

A BASKET OF FRAGMENTS,

For the Children.

WRITTEN BY JOSHUA LAWRENCE, 1833.

PART XI.

A short History of the church at the Falls of Tar River, Nash county, N. C.

According to Burkitt's History of the Kehukee Association, this church is ancient & has always been a very respectable church, being constituted by his account in the year 1757, so that she has existed seventy-six years since her constitution, and is still a respectable church for number, worth, piety and discipline. According to Elder Burktit's account, Elder John Moore was the first pastor of the church, and he was succeeded by Emanuel Skinner, a worthy member, who was raised up in this church and called to the ministry; and he was succeeded by Elder Nathan Gilbert, in the pastoral care, in which office he continued beloved and respected until his death—under whose ministry the church was comforted, prosperous and happy, for in the course of two years of his ministry there were added to the church 154 members, but soon 80 of those members were constituted in a church at Town Creek, under the care of Elder Winsted, which left in the church 134 members, and some of them of as much respectability as any in the State, or perhaps as in the world.

After the death of Elder Gilbert, the church called on Elder Joshua Lawrence, a young minister who had been called to the ministry and raised up and ordained by Elders Burkitt and Read, in the church at Fishing Creek, now Lawrence's meeting house, to take the care of the church; which believing he was called on to do by God Almighty, by a very singular vision of Elder Gilbert's death three days before it took place, he consented to do so, and thus became the successor of Elder Gilbert. In the course of a year or two a glorious revival succeeded, under Elder Lawrence's ministry, so that he baptised as many as 22 at one time, mostly young men and women; and in the course of two years there were upwards of 100 added to the church under Elder Lawrence's ministry, and we hope the day of God's visitation is again at hand and the time of refreshment from his presence not far off, when this church that has continued in respectability shall be watered from on high and increase to the joy, strength and gladness of those precious sons and daughters of Zion, that have stood the storm of a wintry season and leave behind them a young and worthy set of successors to adorn the doctrine of God our Saviour.

There have been since the Constitution of this church 635 persons members of it; there have been raised in it by baptism, 8 ministers, viz: Emanuel Skinner, Jordan Sherrod, Lewis Wells, John Atkinson, Elisha Battle, Jesse Andrews, Dr. John Gilbert, son of Elder Nathan Gilbert, former pastor, and Josiah Crudup, a minister of very repectable talents, character and good education, who is now we are told acting a very successful part in winning souls to Christ in Wake county, and is a member and pastor of a church at Hepsibah, in the above county; the last four ministers were baptized by Elder Lawrence in the revival at the Falls, and thus we see

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every new revival produces a new succession of ministers.

The present number of members in this church is 87, notwithstanding the deaths, removals and excommunications that have taken place since the revival, and the limited state of her bounds from what they used to be under former ministers; for there are now four constituted churches, beside the church at the Falls, in what used to be her limits, all of whom may be said to receive some additions from her in their constitution.

The church at the Falls of Tar River hath built them a commodious new meeting house at which they assemble, which stands on an eminence about one quarter of a mile from the Falls where the Cotton Factory is built by Col. Joel Battle—surrounded is the meeting house with a lofty grove and on the north side of Tar River; their stated meeting is the second Sunday in every month with the Saturday before it, yearly meeting in September. Here we may say of a truth a gospel church has stood in credit, maintained doctrine, discipline, ordinances and piety for seventy-six years, and the gates of hell have not yet prevailed; so that on this hill we may raise our Ebenezer, hitherto the Lord hath helped us; and we may say, like a dying Joseph, the Lord shall again surely visit you, our brethren; be strong and of good courage, therefore, and wait upon the Lord for the renewal of your strength and numbers.

There has always been some very pious members in this church, among them one of the most first members was Elisha Battle, the grandfather of the present generation; it may be said was a man of wealth and piety, and may in some sort be called an Abraham to the present race of Battles, for that profuse and extensive blessing that has been poured out on the Battle family—for in the revival under Elder Lawrence's ministry the blessing of heaven seemed to pursue the very blood of the family, and not even stopt there but those of other families connected by marriage with them were also blessed with a hope of religion—so almost almost all of the blood before, then, and afterwards, became Baptists, so that it may be said, behold a family blessed of the Lord.

Jacob Battle, the sixth son of this old Elisha Battle, was another wealthy, industrious farmer, and pious member of this church; he was born the 22d of April, 1754, and married Penelope Edwards, by whom he had six children, all of whom are dead except the oldest one James S. Battle. He, Jacob Battle, embraced the profession of the Baptists early in life, and continued to lead an exemplary, correct and moral life, beyond the commonalty of professors to his dying day; which took place in the 61st year of his age, in peace, from home—being heard to say, when he took up at night, then taken with the epidemic and laid down, in a little while I shall be with Jesus. He was a member of this church for about forty years without spot of moral character, and deacon nineteen years, in which office he died.

He was county treasuaer for a number of years until death, and in all his dealings with men we hear of no impeachment from church, or State, or citizen—kind and humane to his servants to a fault, if such a thing could be—great method, prudence and precaution and industry in the transaction of all his business; and as to his liberality to ministers of the gospel he perhaps had not his equal, nor perhaps did any ever better fill the office of deacon both from church fund and his own private pocket, as a judgment day will reveal—when the Saviour shall say, I was hungry, naked, and in want in such a minister and you supplied me in him. He was plain in his dress, manners and table, though owner of above 100 slaves, and strictly attentive to conference and preaching in general.

He was a man of few words, seldom or never expressing himself in positive terms, nor chatting on foolishness, rather blunt and altogether unassuming in his manners and hard to become acquainted with by them that did not know him by reason of his plainness of manners and fewness of words. If all deacons and professors of the Baptists were such men as he for piety and attention to their office, it might be much for the prosperity and honor of the Baptist cause—as well, as we might add, behold the upright man in his dealings, words and actions, both in public and private life, for the end of this man was peace, as we hear him say in a dying hour.

Demcy Battle, brother to Jacob and youngest son of old Elisha, was born the 4th day of December, 1758, and married Jane Andrews in 1784; by whom he had eight children; his wife died in 1799, trusting in Christ, in her 32d year, and he died the 10th of March, 1815, in his 57th year, rejoicing in hope of glory through the Lord

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Jesus Christ. He joined the church in or about his 18th year, and thus was a member of this church for about forty years. He left behind him at his death three sons and a daughter, viz: Doctor Cullen Battle, who is now a member of the Baptist church at Powelton, in Georgia, and his wife also —and Doctor Andrews Battle, who also is a deacon and member of a church in Georgia, but was baptized at the Falls—and John Battle, the youngest son, who unfortunately killed himself by leaping out of a tree—and Amelia Battle, the daughter, married to Doctor John Gilbert, and became a Baptist at the Falls, and died in 1817, in full fellowship, in the 26th year of her age. Demcy Battle was among and foremost on the list for moral character, of all the professors of religion that we have been acquainted with in this church or any other; he was a kind and affectionate husband, without a cross word or sour look or manifesting the least displeasure towards his wife through their stay on earth together; humane and forbearing to his servants, feeding and clothing them well and never driving them through cold and heat, wet and dry, to hoard up a little property, yet was rich and abounded in plenty.

As a father he was fond and truly affectionate, yet he possessed that rigid morality, as some professors would call it, that he restrained himself and children from the use of by words of any kind, nor would he suffer them any amusement like gambling, such as fives, &c. or that had the appearance of evil at any time. As a citizen, honest, humane, punctual, obedient to the laws of his country—as a neighbor, kind restraining from injury—but when we come to take him into view as a church member and for moral character, says Elder Lawrence, and he well knew him for many years at home and in conference, it is here that he shines with that lustre that is enough to make other professors blush with shame; in his dress neat, modest and clean, bearing a good index to his heart; at his table simple, yet plenty and good, without luxury, show or parade, his countenance and unassuming manners and affable invitations always bespoke you are welcome, without those hypocritical apologies too often an attendant on many fine spread tables, when the heart wishes you gone.

In the morning and evening we find him on his knees looking up to his God for his help to keep him through the day and night from temptation and evil, for forty years setting an example to his children and slaves, and showing them he carried on a trade with heaven as well as earth. In conference his worth cannot be told, never speaking but seldom, but that was like a nail in a secure place, or a word in season and to the purpose, and always showed he had well weighed the matter before he spoke. And again his worth was great, being of unimpeachable character himself he feared not to charge others with their crimes, and hold the rod to those that walked ungodly in the church; yet sufficiently lenient in discipline, but never suffering a crime to go unnoticed by the church and dealt with according to the scriptures Oh, the value of such members in a church, says Elder Lawrence, since the loss of him is great, very great to any church.

He was frequently delegated to the Association, where his conduct was equally good; but above all, he shone most in his guardedness in conversation, for he never allowed himself in idle conversation, nor foolish laughing nor jesting, nor vain conversation nor idle words or backbiting, nor tale bearing, nor talking of the failings of his brethren or other men behind their backs—of which conduct thousands of professors ought to be ashamed, and more especially in these days when it has become the table, fireside, court yard and meeting house talk, to hear and tell of something bad that worldling or professor has done. Let this man's conduct put such to the blush of shame, and resolve to do better for the future, as it is in the limits of the power of all professors: and remember the tongue is a deadly weapon to the character of men, and though you may not at times think no harm of it, or tell truth; yet, oh yet, what harm is often made of it by a bird of the air carrying news—therefore, if you would not that others speak evil of you, do you even so to them. This man, therefore, it may be said came up to this text: Let your conversation be as becometh the gospel of Christ—in the court yard and every public company he was the same man, all of a piece at home and abroad, and in all the private walk of life all of a piece; so thot it may suffice for all, that if any professor of religion ever came up to these scriptures: Be holy, be ye perfect as your heavenly Father is perfect—this same Demcy Battle is the man, says Elder Lawrence, who well knew him as a

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member of his church, and at home and in public company, as well as private life.

Elder Nathan Gilbert, the former Pastor of this Church, was born in Anson County, North Carolina, the 30th day of January, 1768, and joined the Baptist church at a very early age, and commenced almost immediately to preach the gospel to lost sinners; he was the son of Jesse Gilbert, who was a Baptist and among the first in North Carolina. Nathan was his only child—after preaching sometime in Anson county, he came to Edgecombe county sometime in the year 1793; and July the 10th, 1794, was married to a Miss Charity Ricks, a fine, lovely, moral young woman, who was baptized by Elder Lawrence with her oldest son John, after his death; she was the daughter of James Ricks, who was the proprietor of the land at the Falls of Tar River, where the factory now stands.

Elder Nathan Gilbert, from the year 1794, preached for this church occasionally, yet though solicited, he would not become the pastor, although in 1798 the church called upon him by a unanimous vote, yet he would not accept the call until 1802. Whether Elder Gilbert was ordained in Anson county, or in the church at Scuppernong, from which church he took his letter of dismission to join the Falls, we do not know, nor by whom he was ordained, yet he was an ordained minister when he came to the Falls. He died the 1st day of August, in the year 1809. He was pastor of this church to their great satisfaction and even to the church's doting on him, and to her pride, that she was so blessed and fortunate to get such a godly blessed minister for her pastor for a number of years.

Elder Nathan Gilbert left five children, all of whom with his wife moved to Georgia sometime after his death, under the care of his oldest son, Doctor John Gilbert, who is now a minister of the gospel in that State. Elder Nathan Gilbert, says Elder Lawrence, who drew a sketch of his Biography, was a man second to none in the pulpit, and he well knew him for he baptized Elder Lawrence and was for some years occasional pastor of the church of which he was a member; and frequently preached with him there and elsewhere, as well as having been in his company some years. In his stature he was about the common size, yet rather bulky built, strong nervous powers; his countenance was modest, diffident, harmless, and very much of the down look, seldom looking up in conversation or in the pulpit, except when touched in his preaching with feeling of truth and worth of souls, then his countenance became piercing, pitiful, and his eyes seemed to beam forth love and earnest anxiety on all the assembly; his voice sweet, very harmonious, soft and pathetic; and seldom or never of the self-confident or dogmatical kind was heard in his preaching.

Well acquainted with men and things by study and reading, his method of preaching was of the strong reasoning and persuasive kind in the general for more than half his sermon, then he generally rose in a tone of voice and eloquence that seldom failed to flood his audience in tears and here he always left off, done his subject or not; he was a sure preacher on this account, leaving his audience always on the top of the mount, and never continuing so long as to chill and cool his audience again. On this account, he gave Elder Lawrence the following good advice: never fear old preachers, it will eclipse your ideas, for they know how to bear with the infirmity of young preachers, having been young themselves: nor never preach too long, but leave your audience with a desire to hear and in the best frame of feeling, this will make them willing to hear you again. He seldom or never failed in his preaching to have something always new, and would so manage the subject as to make it entertaining to all ranks of his assembly; so that each one seemed to go with his mess of meat and pleased with the man, more especially the children of God, for he was truly a sheep feeder which is the best gift in the ministry; nor did the goats go unfed, nor even the kids beside this shepherd's tent.

Elder Lawrence compares him to a lad gathering stones to throw at a bird or squirrel—for in the first part of his sermon he was slow and decisive, and his arguments and metaphors well chosen to open his subject to the mind of his audience; and when he had got his subject thus arranged, he seemed to rise in animation, life and tone of voice, and throw the stones of truth in every direction so that they used to hit. Elder Lawrence, when a profligate youth, though he used to creep in the meeting house and get behind the door where this same Nathan could not see him, yet his words would find him, his heart, his sin out, so as to flood him in tears and make resolutions to do better; but as soon as out, away to his sins again, as he has been fre-

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quently heard to say. And it was seldom he failed to hit with his words all conditions of his audience, so much so, that Elder Lawrence has been heard to say, after thirty years experience in the ministry himself, and hearing a great many preachers in that time, that if he was to choose a preacher for himself, for something new, for being entertained, and for fresh supply of spiritual strength, that he would make choice of Elder Gilbert in preference to all or any preachers he has ever heard, and that he possessed the best entertaining pulpit talents.

In his dress modest, plain and decent; in his manners courteous, gentle, meek and unassuming: in conversation free and entertaining, by the fireside and elsewhere; his very looks showed that humility and harmlessness was the abounding graces of his heart—a man of peace in church, State and neighborhood—was once elected to the General Assembly, was a magistrate for many years, made considerable progress in the study and practice of medicine in the latter part of his life--pious in a high degree, so much so as to be without censure from church or world; always avoiding giving offence even in his preaching in the vindication of the truths of the gospel doctrines, yet sufficiently plain for the children of God to understand him, but not the world of mankind. It was for this reason that a high handed gentlemen said once to old Elder Joshua Barnes, who was a hero for truth and has not in this particular left perhaps his equal behind him—you and your brother Gilbert don't preach the same doctrine; yes we do, said the old man, but Gilbert cuts it up in such little pieces and so butters it over you can swallow it, but I cut it in such big chunks it chokes you as bad as fish hooks. This was his only fault as a gospel minister, if it way be called a fault. He wrote a Circular Letter on good works, which shows the genius of the man as well as his ideas of the Christian life; in a word, he was among the best of men and ministers; lived beloved and respected in a high degree, and died lamented by family, friends, church and world. Such an one was this servant of Jesus Christ on earth—go thou and do likewise, and no doubt it shall be well with thee at last.

Time would fail me to write even a short biography of the many deceased worthy members that have been in this church, for there was Col. Joel Battle, owner of the Factory at the Falls, a man of great wealth and undoubted piety, liberality and benevolence—a magistrate for many years, abundantly useful in church discipline, in his neighborhood and to his native State—of stern moral character, maintaining it to his dying day, to his honor and the honor of the cause of religion. And Redmond Bunn, a man of wealth, who was a member of this church for upwards of forty years, and deacon for perhaps between twenty and thirty years—was a magistrate for many years, and was often elected to the General Assembly—died in fellowship in a good old age, beloved and regretted. And Jethro Battle, an uncommon moral man before, and much more so after his profession of religion—died in peace and good hope. With a hundred others, whose memories are dear to all the brethren that knew them—as well as many that are now alive that adorn the doctrine of God our Saviour, whose names we may forbear to mention, as we shall not have much to say of the living but wait until they finish their race and see how they come off the field.

Perhaps there has not been a church in the State that has had as many members as ornaments to the Baptist religion, as in this—although she like all other churches, has had all along some few that have defiled their garments to their shame. It may with truth be said of the Battle family, that they have been abundantly blessed of the Lord, abounding in general with wealth and the hope of religion—for, for us to say how many of this family are Baptists in the United States, it would be out of our power—but the number is great, very great, including all its branches and marriage connections, with few exceptions.

TO EDITORS PRIMITIVE BAPTIST.

Wetumpka, Alabama,
August 19th, 1843.

DEAR BRETHREN EDITORS: Owing to the numerous duties and engagements of life, I have for a considerable time been denied the privilege of writing for any religious periodical; but nevertheless I have not forgotten the dear children of God, and have long wanted to let them hear from me again. And now having my feelings excited in their behalf, by the influences I trust of that Spirit which makes us to cry Abba, Father, Rom. viii 15, I have determined no longer to forego the great pleasure of

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making a written communication to those who love our Lord Jesus Christ in sincerity and truth. And why should I esteem it so great a privilege, and why is it so important to write to such as keep the sayings of the Saviour? Because they that feared the Lord spake often one to another, and the Lord hearkened and heard it, &c. Mal. iii. 16.

And as we are all taught by the same Spirit, we are enabled by the teachings of that Spirit to build up and confirm each other, and excite to love and good works. And these are the effects of revelation, though in this day so notorious for extraordinary occurrences in the religious world, it is by some advocated that the days of revelation are past, thereby removing some of the ancient landmarks of the Bible; which being done, opens the way for a thousand heresies; for it is upon the principles of revelation that sinners from time immemorial have been saved, which is a manifestation of God's pardoning mercy, given through Christ by the Holy Ghost: For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation. And God has not changed the method of his grace, for he saves sinners now as he always has done, by grace: By grace ye are saved, &c. Eph. ii. 5 And notwithstanding the plan of salvation has been assailed by thousands, and numberless attempts made to fritter it down to a mere human theory, or at least to attribute some merit to human agency, yet all have failed and this inflexible truth remains:—

"No Fullerite can change its state,
Nor proud Arminian mutilate."

But human nature recoils at the notion of total depravity, hence it claims merit from which all the heresies have arisen that are now extant. And this sentiment of human merit survived the dreadful earthquake that swallowed up Korah and his wicked associates, and like a dreadful gangrene has still continued to corrode the vitals of the church And to this cause I conceive may be attributed the origin of the numerous denominations of professing Christians now known in the world, and yet notwithstanding there are so many denominations now in the world, yet the whole human family are embraced in these two general sentiments, to wit, predestination and Arminianism, though in government and matters of less importance there may be slight differences. The former of these sentiments, predicates the salvation of the soul upon the sovereign will of God, and the latter upon the will of the individual saved. Let us then examine the two propositions which we have set down, and in order to do this, we will take up the latter first.

And the first scripture we will introduce is the following: And ye will not come to me that ye might have life John, v. 40. No man can come to me except the Father which hath sent me draw him, and I will raise him up at the last day. vi. 44. The whole head is sick and the whole heart faint. Isaiah, i. 5 But we will leave off scripture quotations for a moment and appeal to reason. For instance, in view of these premises upon what principle will salvation be extended to the idiot or the infant? for it is certain that neither of these can have any will upon the subject of salvation, because they know nothing about it, neither are they susceptible of being taught it, only by a supernatural power. And yet we presume no one could for a moment suppose, that these are not sanctified by the Spirit of God, and make up a part of that number which John saw in Revelation, who sung the song of redeeming grace and dying love for ever.

On the other hand, to take up the former proposition which predicates the salvation of the soul upon the sovereign will of God. Wherefore when he cometh into the world he saith, sacrifice and offering thou wouldst not, but a body hast thou prepared me. Then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God. Heb. x 5, 7 vs. For God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life. John, iii. 16. The Lord hath appeared of old unto me saying, Yea, I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee, Jer. xxxi. 3. All of which go fully to establish and confirm the former. From which it appears that the coming of Christ into the world was according to that will, not that his coming produced the love of God to sinners; but God's love to sinners being the cause, and his purposes of love being immutable, the advent of the Saviour, his life, sufferings, death and resurrection were the effect of that love which was the cause; and through this medium life and immortality were brought to light. And this was an evidence of the immutability

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of that love which existed from everlasting. And all thy children shall be taught of the Lord, and great shall be the peace of thy children. Then—

Why should the saints be fill'd with dread,
Or yield their joys to slavish fear;
Heaven can't be full which holds the head,
Till every member's present there.

But many of the religionists of the present time will say, these sentiments tolerate licentiousness and supercede good works; than which there could be no grosser error, and it is the fruit of an unsanctified heart, and presupposes that good works precede faith and repentance, and looks to human righteousness for justification; when in reality faith and repentance precede good works, and good works are the legitimate fruits of the former. Hence: But now being made free from sin and become the servants of God, we have our fruit unto holiness and the end everlasting life. Ye are created in Christ Jesus unto good works, &c. Then it is clear that the sinner cannot be justified before God upon any other principle than the imputed righteousness of Christ. For it is the duty of every intelligent being on earth, as well as the highest created order of beings around the throne of God, having received their intellectual powers from God, to exert those powers in rendering praises and homage to the author of their existences; if so, to discharge our duties will not entitle us to pardoning mercy, which is the effect of the atonement of Christ.

Then if Christ died for sinners, according to the will of God, and if their sins were punished in the person of Christ, or if he bore them in his own body on the tree, and that according to the will of God, does it look reasonable, or is it consistent with the justice of God the Father, to punish to all eternity the same sins he has already punished in his Son? Surely not. Then whomsoever the Saviour represented on the cross are sanctified, as it is written: He hath at one offering forever perfected them that are sanctified. This proposition shows the principles of all true and vital Christianity, it confirms the belief of a supernatural influence, and points out to a careless world the plain traces of his watchful providence; it displays the counsels of infinite wisdom, incessantly directing the course of events without violating the order of reason or human action. Such knowledge is too wonderful for us, such power is above our comprehension; but the facts are placed before our eyes, we may see a regular train of events tending to this important end, accurately proclaiming amidst all the confusion and opposition of this tumultuous world, that God has reserved to himself the right to impart salvation to whom he will, and that this knowledge is the result of revelation.

These are all-important truths, and it well becomes us to pay attention to them; for they are designed to protect believers in the word of God from the dangers arising from the prevalent corruptions, errors, and vices of the age in which they live. The due consideration of them will administer consolation amidst present distress, and enliven faith and elevate hope whilst passing through those dark distressing scenes, to which the Christian is subject in this life. Let us then, brethren, relying on the ever faithful hand of God, go forward; and if it is his will for us to suffer for his cause, let us adopt the language of the distinguished Moses: By faith he refused to be called the son of Pharaoh's daughter, choosing to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season, &c. Let us as faithful watchmen placed upon the tower of Zion, raise a beacon at every point of danger, and point the wayfaring man to the Saviour of sinners for life and salvation, remembering that ere long we shall be called to render in an account of our stewardship. And when we have filled up the time of our sojourning here, may we then be enabled to adopt the language of the great apostle of the Gentiles: I have fought the good fight, I have kept the faith; henceforth there is a crown laid up for me, &c.

With increasing affection to all who love our Lord Jesus Christ, I subscribe myself their brother and servant, &c.

BENJAMIN LLOYD.

FOR THE PRIMITIVE BAPTIST.

Charity is a Christian grace and virtue. We need its exercise, and should be careful how we treat those who may not agree with us in all things. There is much of evil in the disposition to slander and traduce the character of others. We ought not to heed to tales that villify and abuse a neighbor. It is easy to be mistaken. It may be that no such thing as is alleged against him has ever been done, and innocence may be where guilt is imputed.

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THE PRIMITIVE BAPTIST.

SATURDAY, NOVEMBER 11, 1843.

This volume of the Primitive Baptist is drawing to a close, and we would remind those Subscribers who directed their papers to be discontinued at the end of the volume, or who subscribed for one year only, that their papers will then be discontinued unless the subscription is previously renewed. The papers of those who have not given the above directions, will be continued as usual. We also would suggest to those who are in arrears, that we wish them to correct their own accounts, should there be any error in them, and only pay such sum as they are satisfied is due.

TO EDITORS PRIMITIVE BAPTIST.

Pleasant Gap, Pittsylvania Co. Va.
Sept. 17th, 1843.

DEAR BRETHREN EDITORS: As I have to send to you to have my paper (the Primitive) continued, I feel like writing you a few lines to let you and all who read the Primitive know how things are with us in this section of country.

I am a member of Upper Banister church, one of the churches that compose the Stanton River District Association, which has declared non fellowship with the Roanoke Association, because we could not go with them into the new fangled institutions of the day. We hope we have obeyed the voice of the Lord, (COME OUT OF HER, MY PEOPLE,) and have formed ourselves into an Association called the Stanton River District Association; and on account of the division their were some members in our church dissatisfied, but concluded they would stay with us and done so for a while, and said they were willing to submit to the rules of the church.

But we got along together in a mighty hobbling and contentious manner, and finally three of them asked for letters of dismission. They said they could not go with us into the Stanton River Association; and the church, all that was present, was unanimous in giving them letters, with the exception of myself. I was opposed to giving them letters, but submitted to the church and they were granted letters of dismission. I thought that we should have excommunicated them, for they declared that they could not go with us into our Association; and they claimed to be members of the Roanoke, which we had declared non fellowship with, and I thought that was no more nor less than declaring non-fellowship with us. And to be consistent, it did seem that excommunication was indispensably neccessary, but we granted them letters.

One of them was a male, and the other two females. The member was the clerk of the church, and he was granted the privilege of writing their letters and bringing them to our next church meeting for the inspection of the church; but at our next meeting they appeared and refused to have any letters after he (the male member who was former clerk) had made a record on the church's book himself, that the church had granted them letters. They contended that they were the church, and that the Roanoke Association recognized them as such; and they contended that the rights and privileges of the church lay in them three, when there were sixty members differing from them, and they were legally dismissed from us at their own request.

And the clerk refused to give up the church's book to us at first, but finally has given it up, because he said he unthoughtedly promised to do so when he asked for a letter of dismission; but not that he considered it our right, but because he had promised to do so. Well, we had to excommunicate them at last, but they are trying to annoy us all they can ever since that time; for they have their meetings in our house, and get the money-monger crafts men to come and kindle up a fox-fire, and get all they can to join them and call it a revival of religion.

After our church meetings we closed our doors and locked them as usual, and they are too stout to ask any privileges of us, even to ask us for the key or to open our doors for them; but our doors were broke open, and they have their meetings in our house whenever they please. And when the Roanoke had an Association, the male member, (and at that time the only one, I think,) went as a delegate from Upper Banister church, and was received by them as a messenger from that church; when the Moderator of that Association was present when he was excommunicated, and heard and knew all the circumstances under which he was excommunicated, and yet he was received as a delegate from Upper Banister church, when the Roanoke

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knew that Upper Banister had refused to fellowship or correspond with them. And with shame to that body be it said, they appointed and had their next Association at our church, without even asking us the privilege. They usurped the authority by an arbitrary power, and cut our timber and made an arbor and stand to preach from, just like it belonged to them.

I went to hear them on Sunday, and after preaching they went round with hats, begging all the money they could get; they even condescended so low as to appeal to the poor negroes to contribute; if it was just one copper it would be thankfully received. Money seems to be the mainspring of action with them. But they were not satisfied with all this, they have appointed trustees, (or asked the Court to do so,) and asked the Judge of the Superior Court to confer the right of the land and church to them, as the trustees that the right was first made to were dead. They done this without our knowledge of any such intention, their object (I think) was to get the Judge to confer the right to their trustees without his knowing that there was any opposition; for when we heard of it and went prepared to explain the matter to the Judge and defend our rights, it was all dropped. But I have been told, that they intend to bring it up again this fall; I cannot tell upon what form they intend to ground their action the next time.

They still go on with their meetings in our house, receiving and baptising more members than we are, and some of them boast of it and say that is sufficient proof that they are right, because they increase faster than we do; but if they will read the scripture and believe it, they can't believe what they say; for if they will pay any attention to the scriptures they can see if they will only look, that the flock of Christ always was and always will be small and few in number compared to the multitude, who are led captive by the devil at his will, or bow the knee to Baal.

Brethren, ask them for their scripture authority for their new schemes and they will tell you, that they do not hold with them; and say they are no missionaries, and have no fellowship for the institutions of the day under the false pretence of benevolence. Then is it not strange that they will live in a church that corresponds with them? I think Paul exhorts us to turn away from such as have a form of godliness, but deny the power thereof; ever learning, and never able to come to the knowledge of the truth, notwithstanding they keep up a form of religion. They honor God with their lips, but their hearts are far from him; teaching for doctrine the commandments of men, laying aside the commandments of God, and holding to the traditions of men, making the word of God of none effect through their traditions.

Brethren, would you call it benevolence to take from a poor man the last copper you could tease him to give, and leave his little children who are entirely dependent on him for sustenance, barely clothed and crying for bread? They will tell you (to induce you to give) that it is only lending to the Lord, to help them forward to give the bread of life to the heathen, who are perishing daily for the lack of their labor. That looks to me like they are seeking too much after worldly gain, and not after things that make for peace, making money of more value than the grace of God. But blessed be God forever, he works after the counsel of his own will in all things, and none can hinder; and it never was nor never will be his will that money should enable missionaries or craftsmen to frustrate him in none of his designs.

My sheet is full of my scattered unconnected scribbling. I must close by saying, that I do believe that the institutionists are co-workers with the Abolitionists of the North. Your unworthy subscriber, who has lived to as little purpose (known to himself) as the least; but God knows best.

THOMAS W. WALTON.

TO EDITORS PRIMITIVE BAPTIST.

Georgia, Talbot county,
August 13th, 1843.

DEAR BRETHREN: For the first time I take my pen in hand to write for publication, in doing which I shall write only that which I know, and testify to that which I have seen. I was born in Wilkinson county, Ga. May 28th, 1822. When between four and five years old, my father moved to Pike county, Ga. where he still resides. As soon as I was large enough, I started to school and went until I was about ten. I then worked six years, afterwards I went part of two years to school.

In the latter part of the last mentioned year I concluded I would have religion. Accordingly as I was on my way home the last day of the school, I concluded to pray. No sooner thought of than I began,

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but did not say many words before I tho't how foolish it was for me to pray. I could not see that I had ever done any thing worth praying for, and what was the use So I stopped at that time, and thought I was as good almost as any body; people say that I am very steady, and that is enough; and if I get religion just before I die, that will be sufficient.

So I went on very well contented for two or three months. I commenced teaching school in 1841. Shortly after having commenced, I began to be troubled about my situation, for I now viewed myself in a worse situation than I did only two or three months ago, and was made to mourn from the impression of these words: Ye must be born again. I remember the time very well, (but not the day of the month,) that one evening after having returned from school I walked off alone, and having got out of sight of the house the thought struck me to pray. I began standing up, but the thought then struck me to get on my knees; and if ever my knees seemed stiff to me, it was then. I would get them bent a little, then up they would come After a great deal of striving I got down and began to pray. I now viewed myself a sinner, and after praying till dark I made for the house, promising to retire to the woods every evening, and praying and doing better; and by so doing the Lord would soon have mercy upon me, Mr. Arminian like. But ah, to my utter astonishment my promises were soon broken; instead of praying openly every evening, I soon forgot it, and instead of getting better it seemed as though I got worse. But I do not believe I did actually, but because I could see more and yet more of my sinful heart. Notwithstanding I did not pray every evening openly, the very language of my heart was, Lord, be merciful to me a sinner and save me, &c.

So I passed 1841, sometimes off in the woods begging the Lord to have mercy, then perhaps going for months without retiring to the woods in order to pray, but yet praying. And I believe if I had not had a tongue and had life, I would have prayed; or you may term it praying, if you please. And what still pestered me, (or perhaps one thing,) the company with whom I used to associate and participate, I could not now enjoy; for if when with them they would start some foolishness and I participate, it would pester me long afterwards; so what must I do? O, I do not know what else, but to pray on. If I could get better I would not mind it, but it does seem that every time I pray, so much more sin is committed; and I must not die in this fix if I can help it, but I will pray on and keep doing the best I can, and would not mind that so much, if I did not get worse as it seems every time I pray. But some consolation I would get from reading and hearing how a person is born again, when touching something that I had experienced.

The next year (1842) I went to Talbot county to teach school, boarding with brother Thomas Harris. My troubles grew daily now, for it seemed sometimes that I was one poor creature alone, being separated from my parents and friends, (and I awfully feared from God Almighty.) Being in a strange county, I would do all that I could possibly to keep every thing to myself, but could not do that. Surely, I would think to myself, that nobody never did suffer what I do, and seem well and hearty. Sometimes I would conclude, surely I look very badly; but when looking at myself, I seemed to bear my natural color. My repose was very much interrupted, not sleeping half the time that is allotted to us; and losing so much sleep, I thought surely would impair my health, but I enjoyed better health than I ever did. I was not only troubled, but it seemed to me that I had a burden which was increasing daily, and I could not get clear of it; but I continued praying, and it did seem to me that my prayers were sinful, and sometimes I would say, I will not pray any more, &c. and this shall be the last time But when I would get through and return, my load would seem so heavy I cannot stand it: and back I will go as usual and pray, but if any thing a little worse. I paid great attention to preaching, and went to hear all. The Methodist and missionary would say, work, and exhort the same; the Universalist, all will be saved, I thought and feared, perhaps I would be excepted; at any rate, I did not feel to want to go to heaven in that fix. The anties would tell me the truth about it, that I was dead and in a fallen state, as the scripture saith, and could not recover myself; but still I worked, and expected by so doing God would help me.

Notwithstanding I viewed myself so great a sinner, it seemed that every sin I had ever committed was bearing heavily upon my frame; and I can tell you a little

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of my feelings, and if any have ever had the same feelings, they will know when they read the following. I felt like I was the greatest fool, the least person, and the heaviest person of my size that ever inhabited any part of God's earth; but still I would try to pray and something would whisper to me, you will be saved any how, and what is the use to be so foolish. And when I would try to do good, some of the meanest thoughts would strike me in spite of all I could do. I hardly ever tried to pray, but that some mean thing struck me, and it seemed to me like every other wicked thing I had ever done. And when at meeting the invitation being given to people to be prayed for, others could go but I could not. They had soft hearts, but mine was hard. But I continued doing every thing for relief, but could find none; sometimes I would go off and try to give myself up for lost, by prostrating myself and pretending that I was nearly dead; sometimes I would get up at late hours of the night, and look for signs such as lights in a great many ways, but all would not do. I tho't I must give God a chance by getting in secret. I thought I must be somewhere when the sign came, where nobody could hear me, provided it would cause me to rejoice.

One night I went out and tried to die, or give up; when as I was just about to die, a very large dog jumped at me, and seemed as though he would tear me in pieces, but disappearing in a moment. I sprang up, made for the house with all my might, and did barely escape fainting. I had become very scary, so much so that I would not get out of the yard of a night by myself. I was afraid the old devil or something else would catch me. I heard something like a bell for two or three days, which also alarmed me. I asked some of the family if they could not hear it also. They said not. Sometimes I would get in a mad state, and curse with all my might for having prayed, or done any thing of the sort. Sometimes tempted to kill myself in various ways, and did once draw my knife and bore it upon my throat. No sooner than it began to hurt, I took it away. And I remember once of going a chesnut hunting, and as I was returning to the house I was walking along slowly, praying that the Lord would take me out of my present misery by destroying my life; when all at once I heard a noise. So soon as I heard it, I broke and ran with all my might. It was an old tree. I had got about three or four yards from it when it fell the way I had just been walking; so I tried to thank God for sparing my life that time. I was very fearful of death, because that little life that was in me prevented me from going to torment, as I viewed it.

I shall now pass on to the time of my deliverance, by passing over great many of my days. I remained in the above mentioned fix, only a great deal worse, until the night of the 4th of Nov. My burden now had become so great, that I staggered as I walked. I had read the scriptures, experiences, prayed, &c. I must give it all up, there is no chance for me, I thought, and to hell I must go, and it is nothing but just. On that night a Mr. Oxford preached at brother Floyd's. Brother Harris and I went. Oxford preached finely, but all seemed to condemn me, or increase my trouble. I staggered on back after brother Harris. As we were going on, I ventured to ask him how long he thought a person could live in despair, or words to that amount. He replied, not long. O, brother, have you forgotten that time I went to bed, but not to sleep; it seemed to me that I felt I was just sinking, could hardly move and was heard to groan, Lord save, or I perish. O Lord, I am gone; but thy will, O God, be done. I lay so until next day, when I thought I would go and pray; but on attempting it, could not. Then falling back with these words, Gone, gone, forever. Lord save, or I perish.

After laying I hardly knew how long, something broke loose upon me and removed the load from me. I did not know what was the matter, but shortly afterwards I thought I was in the finest house I ever saw, having three stories in it; I entered, ascending up to the upper story. I thought it was full of people dressed in white, and I had on one of the most ragged and wet old stinking cloaks I ever saw; it was so rotten that it fell off. Some person picked it up and laid it on me, but off it came again. I then laid hold of it, and it would not bear its own weight; it finally disappeared. Then some person laid one of the most beautiful white cloaks on me I ever saw. O what a pretty cloak it was, whiter than I can possibly describe; and it fit me as well as it looked. I could but notice it. I looked about the middle of the house and beheld a square well of water boiling. Up I went and looked at it, and felt of it. It was truly warm and clearer

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than I can describe; and I thought it boiled very strong and I could not discover where it went to. I saw many other things which I cannot think of, nor never could; but that which I have written I do know, and never shall I forget it whilst I remain in my senses.

In the morning when I arose, I felt so light I could hardly know how to contain myself. Sister Harris has told me since, that she discovered a change in me that morning, but still I was in trouble. On that day was meeting at Antioch. I went. After preaching by brother B. Williams, intermission. Father took me off and observed, how do you come on? Badly, says I. Are you still in trouble? said he. I am. He observed, that it is a little strange that my troubles cannot leave me. I told him I saw no chance for me, and also telling him my sufferings the preceding night. Says he, you must have in view something more to do. No, sir, I have done my last, I know I cannot do any thing to benefit. What are you troubled about? says he. I do not know, sir. Are you troubled because you cannot be troubled? says he. Well, says I, I reckon that is it. Says he, you are changed. O no, father. Yes you are, says he. We then returned.

After staying a little while, I started to see mother; and after having got about two miles and going in great deal of trouble, it was made plain to me, that my burden left me last night; that the old cloak was my load of guilt, that I had carried so long; the pretty white cloak was a cloak of righteousness, and the water was that which if a man drink he shall never thirst. And if there had been ten thousand people present, I should have shouted; but I was by myself, and I cannot half describe how I felt. I could now say, my Saviour, my blessed Saviour, &c. Every thing looked new around me.

I was married Christmas last, and my wife and I were baptized May 28th, 1843, by J. W. Turner, (Ephesus, Talbot.) So the people may talk about this, that, and the other way, but if I am a Christian, they are all taught the way you have just read.

O, brethren, we are a little few and persecuted set; but let us take encouragement from this. I hope I love you if I have never seen you. Pray for me, and may we all meet in heaven to sing praises forever unto Jehovah, where parting will be no more, is the prayer of your unworthy servant. *JEREMIAH HEATH.*

"Missionary Effort."

The late foreign papers furnish the following awful and heart-rending details of the result of missionary effort in one sad case in distant lands.

Horrible Massacre—Destruction of the Nestorian Christians by the Turks.—The pure and upright Nestorian Christians, dwelling in primitive simplicity and happiness in their mountain fastnesses, have been sought by the bloodhounds of Mohammed, & doomed to annihilation. The circumstances connected with this sad event are melancholy in the extreme, and are detailed by a correspondent of the London Morning Chronicle (writing from Constantinople under date 17th August,) as follows:

"You have been informed of the combination between the Pacha of Mosul and several powerful Kurdish chiefs for the extermination of the Nestorian Christians, or Chaldeans. Letters received the day before yesterday contain a deplorable account of the results of the attacks of the united troops. They had penetrated into the centre of the Tiyaree districts, burnt the villages and churches, destroyed the crops, and put the inhabitants of both sexes to the sword.—Three, or according to other accounts, five brothers of the Patriarch have been slain, his mother was cut in half, and his sister horribly mutilated. The patriarch himself had fled to Mosul and taken refuge in the British vice consulate. Thus a sect which had preserved its independence during centuries, and had resisted the persecuting sword of Islam, when wielded by the most powerful and most intolerant of the followers of Mohammed—which, in its simplicity and isolation, had maintained the doctrines and forms of a primitve church for above fourteen centuries, and which had escaped the corruption of religion, of morals, and of character, so conspicuous in all other Christian sects of the East—has now, in the weakness of Mohammedanism and the strength of European Christianity, been delivered over to destruction.

Although the Turkish authorities merit the strongest condemnation for the part they have taken in this massacre, yet there are others concerned who are almost equally responsible for the results. The history of the fall of the Nestorians is a new example of the consequences of a system pursued by foreigners in the East, which we cannot contemplate without the utmost indigna-

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tion. All those who have been the direct and indirect instruments of their destruction, although they may not have anticipated a result of so serious a nature to their intrigues, and although they may now shelter themselves under the cloak of religion, they have been guilty of a great crime against humanity. In their mountain fastnesses the Nestorians had retained their independence for centuries. The first western traveller who succeeded in penetrating into them was Dr. Grant, an American missionary. His object in visiting them was the establishment of schools and other means of instruction. No sooner had Dr. Grant met with some success in the mountains, than the Roman Catholic missionaries at Mosul, supported by French political agents, endeavored to counteract it. The English High Church was also jealous of American encroachments in the midst of a sect still venerating Episcopacy; and an additional firebrand was thrown into the country last autumn, in the person of the Rev. Mr. Badger. During last winter the three parties—the American, the Puseyite and the Roman Catholic—have waged an open warfare among themselves. The Americans, who had been first in the field, only acted on the defensive; the influence they had already acquired among the Nestorians, enabled them, without much difficulty, to retain their position. The object of the two remaining parties was to eject the Americans, and to establish their own influence. They did not act in concert, for their mutual enmity equalled their hostility to the Americans. No means were left untried to effect their object. The agents of the Church of Rome received the earnest co-operation—in fact, became the tools—of the French political agents. Mr. Badger enjoyed the support of the British local authority.

A report began to prevail that the Americans were assisting the Nestorians to build forts in their mountains. The ignorant inhabitants of the surrounding country, and their Governor, the Pacha of Mosul, readily believed the assertion. For some time access to the mountains, from the west, was denied to the American missionaries. Mr. Badger and the Romanists renewed their separate attacks. Both had interviews with the patriarch, and both believed that they had established their influence. The suspicions of the Pacha of Mosul were excited; from both parties he received accusations against their respective adversaries, tending to increase his alarm. Mr. Badger pointed out the danger of Roman Catholicism and French influence in the mountains; the French, in return, the danger of English influence. At length, the combination we have described was formed, and those alone who were innocent have fallen victims to them as their only saviours—the minister of Christ, and the teachers of civilization.

Strict justice compels us to state that the Americans are in this instance without blame. They established themselves first in the mountains, and their efforts were successfully directed to the improvement of the inhabitants, without any ulterior political design. We believe that had the Church of England zealously co-operated with them as Protestant Christians, instead of opposing them as heretical enemies, the disasters we have described would not have occurred; as it is, one of the most ancient and most interesting sects in the world—interesting from its origin, from its language, and from the purity of its Christianity—has been sacrificed to the religious quarrels of American Independents, English Puseyites, and French Roman Catholics.

The number of persons who have perished has not been ascertained. The population was about one hundred thousand. Neither age, sex, nor condition met with mercy. All were sacrificed by the savage Turks.—*N. Y. Sun.*

CORRESPONDING LETTER.

The Corresponding Association of Old School Baptists, held with the Hartwood church, Stafford county, Virginia, on the 11th, 12th, and 13th of August, 1843, *To the several churches and Associations uniting in the correspondence, sendeth Christian salutation:—*

Beloved Brethren:—Having been again privileged by our Heavenly Father, to meet according to appointment, and hear your letters of love and consolation; —we in return, would address you by our Annual epistle, hoping thereby to stir up your pure minds, by way of remembrance —And as a rallying point, we would invite your attention to that portion of Divine writ, recorded in 1st Cor. 15, 47. "The first man is of the earth, earthy; the second man is the Lord from Heaven." It is also said—"The first man, Adam, was

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made a liviug soul," "and as is the earthy, such are they also, that are earthy." And in how many diversified ways his impress is sketched and recorded, in the volume of inspiration, has been the burden and theme of Holy men of old; some of these characteristics, we will endeavor to glance at, as light and liberty may be afforded. Man has been considered a religious being; in this sense we will try to trace his character, as delineated in the oracles of Divine truth.

If we advert to the first offspring of Adam, Cain, we find him engaged as a Religionist—"And in process of time it came to pass that Cain brought of the fruit of the ground, an offering unto the Lord"—Of the *ground*, mark that, brethren; but "Abel offered a more excellent sacrifice than Cain; and God had respect unto it," which brought to view the spirit of wrath in Cain; and the curse of God is speedily denounced against him, that this earthy man may feel the guilt of sin; so as to cry out, my "punishment is greater than I can bear"—"Yea, my iniquity is greater than it may be forgiven,' (margin,) while the native enmity is still in the heart; & as the exaltation of self is the peculiar trait in the earthy man's character, is it to be wondered at that he has "sought out many inventions?" Of the numberless number, we will try to glance at some; and will try to view him further as aiming to be the Righteous earthy man. The first specimen we introduce for your consideration is Esau, earnetsly seeking the blessing, even with tears. Yet he found no place of repentance. No, nor will the eternal purpose be changed, which ordained the Lot, to fall into the lap of Jacob, the seed of the second man, the Lord from Heaven. And now the same disposition is seen, in Esau, that was acted out in Cain: says he—"The days of mourning for my father are at hand, then will I slay my brother Jacob." But what cannot be obtained by violence, is sought to be effected by art; as when good old Jacob's daughter went to see the daughters of the land, note their characters, brethren; *the daughters of the land.* The Prince of the country became so enamored with her, that he in a petitionary way says, "let me find grace in your eyes, and what ye shall say unto me, I will give, ask me never so much dowry and gift, and I will give according as ye shall say unto me; only give me the damsel to act *deceitfully* with the Shechemites, by proposing terms such as the Shechemites agreed to, (in council) for "shall not their cattle and substance, and every beast and thing be ours; only let us consent unto them, (that is, be circumcised) "and they will dwell with us." But in the end, it caused good old Jacob to say to his sons, "ye have troubled me, to make me stink among the inhabitants of the land, and I being few in number, they shall gather themselves together against me, and slay me, and I shall be destroyed; I and my house." Thus were the hands of this good man made weak, by letting down the friendship of the uncircumcised, "he inhabitants of the land." But if the sons of Jacob acted deceitfully with the Hivites, they under the name of Gibionites acted wilily with them; for this earthy progeny (in council) devised the plan by which they became amalgamated with the seed royal, the seed of "the second man, the Lord from Heaven," by covenant agreement; and soon did they discover the fraud practiced upon them. But though they had sworn to their hurt, they were not disposed to change; but made them servants, "hewers of wood, and drawers of water." Well they had a promise, "the elder shall serve the younger."

But again—"There were giants in the earth in those days; and also, after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men, which were of old men of renown;" so also, of this heterodox amalgamation, sprung up mighty men. What think you of this great being eulogised after this manner, (but sure it was by one of the same earthy fraternity) "come therefore and curse me this people;" (same spirit of Cain and Esau,) "for they are too mighty for me—peradventure I shall prevail that we may smite them, and that I may drive them out of the land, for I wot that he whom *thou blessest* is *blessed*, and *he whom thou cursest* is *cursed.*" This grateful message, and especially being accompanied with the rewards of divination; he becomes like a lion, greedy of his prey; and though obstructions, even supernatural difficulties, were in his way—"for the dumb Ass speaking with many voices, forbade the madness of the Prophet." "Yet, as "the wrath of man is to praise Him," so also, in the end is he compelled to say, "surely there is no enchantment against Jacob; neither is there

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any divination against Israel." But no discouragements will impede this earthy man in his progress, till he gets himself enthroned a King. But why does he aspire to this dignity? It is that he may be like other nations. "He that is of the earth, is earthy, and speaketh of the earth.

But does the second man in his mystic image share any better fate with his royal highness? No, "He is hunted through all the thousands of Israel," ("for all are not Israel, which are of Israel") "as when a man doth hunt a partridge in the mountains." King and Counsellors, even an Ahithophel, both with David, (the seed of the second man, the Lord from Heaven,) and Absalom, and all for the utter extirpation and destruction of the seed of the second man and his mystic image. But hark; it is but for a David to say, "O Lord, I pray thee turn the counsel of Ahithophel into foolishness," and "straightway, their own craftiness, and the counsel of the froward is carried headlong." There is another prominent trait to be seen in this earthy man. If he be solemnly rebuked, he will say, "are we blind also?" "Master, thus saying thou reproachest us also."

How different the language of the seed of the second man—"Simon, son of Jonas, lovest thou me"—"Lord thou knowest all things, thou knowest that I love thee." "In this lies the secret "which no man knoweth saving he that receiveth it." And in this mystery lies the difference between the first man, who is of the earth, earthy, and the second man, the Lord from Heaven; between the servant and the son; "For the servant abideth not in the house forever, but the son abideth ever."

"Now, (we) beseech you brethren mark them which cause divisions and offenses, contrary to the doctrine which ye have received; and avoid them"—And "beware of dogs; beware of evil workers; beware of concisions."

A word to the Associations with which we are privileged to correspond. Your Minutes, brethren, were received, and your letters of correspondence were read with delight, as speaking the language, which our souls rejoice to hear. But when we looked for the faces of your Messengers, "who should tell us the same things by mouth," we looked in vain, with the exception of our esteemed brother McKay, from the Ketocton, and two of the brethren of the Rappahannock. Brethren, has such been our course with you? Solomon saith—"A man that hath friends, must show himself friendly." A word to the wise may suffice.

May the Grace of our Lord Jesus Christ be with you—Amen.

—oooo—

In accordance with the invitation of the Bethlehem Church, Prince William County, Va. we have appointed to hold a meeting for correspondence with them, to commence on Friday before the 2d Lord's day in August, 1844; and we unite with said Church, in a cordial invitation to Churches, Associations and Annual Meetings, to meet with us by their Messengers and letters.

JOHN CLARK, *Moderator.*
R. C. LEACHMAN, *Clerk.*

From the Christian Doctrinal Advocate.

Aspirations after the best gifts--said to be by an Indian.

Daniel's wisdom let me know,
Stephen's faith and patience show,
John's divine communion feel,
Moses' meekness, Joshua's zeal;
Run, like the unwearied Paul,
Win the prize and conquer all.
Mary's love may I possess,
Lydia's tender-heartedness;
Peter's ardent spirit feel,
The faith of James by works reveal.
Like young Timothy may I
Every sinful passion fly!
Job's submission let me know,
David's true devotion show—
Samuel's call Oh may I hear,
Lazarus' happy portion share.
Let Isaiah's hallowed fire
All my new-born soul inspire;
Mine be Jacob's wrestling prayer,
Gideon's steadfast ardent care.
Joseph's purity impart—
Isaac's meditative heart.
Abraham's friendship let me prove,
Faithful to the God I love,
Most of all may I pursue
Th' bright example Jesus drew:
By my life and conduct show,
How he lived and walked below.

AGENTS,

FOR THE PRIMITIVE BAPTIST.

NORTH CAROLINA.—J. Biggs, Sen. *Williamston* R. M. G. Moore, *Germanton.* W. w. Mizell, *Plymouth.* Benj. Bynum, *Nahunta Depot.* H. Avera, *Averasboro'.* Burwell Temple, *Raleigh.* G. W. McNeely, *Leaksville.* Thos. Bagley, *Smithfield.*

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PENNSYLVANIA.—Hezekiah West, *South Hill* Joseph Hughes, *Gum Tree*.

NEW YORK.—Gilbert Beebe, *New Vernon*.

RECEIPTS.

Henry Randolph, $1 | George Crosby, $1

TERMS.

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THE PRIMITIVE BAPTIST.

EDITED BY PRIMITIVE (OR OLD SCHOOL) BAPTISTS.

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TARBOROUGH, NORTH CAROLINA.

"Come out of Her, my People."

VOL. 8. SATURDAY, NOVEMBER 25, 1843. No. 22.

COMMUNICATIONS.

TO EDITORS PRIMITIVE BAPTIST.

Craytonsville, Anderson district, S C. }
June 16th, 1843. }

DEAR AND WELL BELOVED BRETHREN IN THE LORD: As the second year of my subscribing for your blessed little messenger has nearly expired, I cannot think of giving them up, for they bring me good news from a far country; and I think they hold the doctrine of the gospel of Jesus Christ, and I want them to be continued.

And I have had it in my mind to write a communication to you for publication, but the subject on which I purposed writing, seems to have stepped aside and another come in its place but a few hours before I sat down to write, and this seems now to stand most in front: *Without Faith it is impossible to please God.* And as this is the subject on which I now design to write, it behoves me to say something about it, and that in accordance with the word of God. Though it is, as I conceive it to be, a very important subject to write upon, or speak about, inasmuch as a great deal seems to depend on Faith; for without it, it is impossible to please God. Then seeing that so much depends on Faith, we who profess Christianity, ought to know something about it; and closely examine ourselves and see, whether or not we have this faith in possession, without which it is impossible to please God.

And it is said by the apostle to be the gift of God; then if it be the gift of God, it does not come from any other source, but from God alone; and that for the express purpose, to enable him to whom it is given to please God, by whom it is given. And now this faith must be something else, than that of a mere notion in the head or the assenting to an opinion imbibed or received from others, who have not received this faith from God. For man may possess false notions of God, and they may imbibe false opinions of God and of the religion of Jesus Christ, and teach them to other men and by these means lead many astray from this true gospel faith. For proof of this, see Saul of Tarsus; for while he was in the act of persecuting the church of Christ and the true gospel faith, and that with a firm belief and fiery zeal for his own religion, that he was doing God's service; and yet he was as destitute of that true gospel faith as a horse is of a soul. For all this feigned faith and false zeal may be possessed by a man, and be by these means be led on as Saul was, to believe that he is doing God's service, and all be in vain and not well pleasing in the sight of God: "For without faith it is impossible to please God." Because it is not gospel faith, nor the fruits of gospel faith, and whatsoever is not of faith is sin. For Saul's religion was a pharisaical religion, the religion of men, and so was his faith; and we see in the word, that neither his faith nor religion pleased God, for God disowned it and condemned it. For until God met with him on his persecuting route from Jerusalem to Damascus, and made it a day of his great power with him, and said, Saul, Saul, why persecutest thou me? Paul gave up his false faith and false religion and that willingly too, and said, Lord, what wilt thou have me to do? Here we find that Paul was made a willing subject of this true gospel faith which God has to give, and bestowed it upon St. Paul at that very time. And Paul was made a true minister of Jesus Christ by God himself; for he says, I will show him what

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great things he shall suffer for my name's sake. And he became a publisher of this gospel faith, which he knew nothing of before; and we have no account in scripture that he ever pleased God before, or until then, for without faith it is impossible to please him.

And are we to suppose that all the men-laid schemes, and plans of the present day, and men-made societies which are not to be found written in the Book of God as a duty enjoined, viz: theological institutions, begging societies, title selling, buying and selling membership in these different men-made societies, gotten up for the purpose of making money, as I conceive when God has no where commanded it; and cannot be called the fruits of this gospel faith, or any more pleasing in the sight of God, than was Saul's feigned faith and false religion, or the idols set up in the days of the idolatrous worship of men, and held as sacred. And why? because God had never commanded them to be observed by his true worshippers, for they were not the fruits of this true gospel faith, and was not, nor is not yet, well pleasing to God; for without faith it is impossible to please him.

And now, my brethren, there has been and is yet a false faith in the world, and the devil is the author of it; and this false faith always fixes its eye on that of a false religion, or false conceptions of the religion of God; and leads many astray from the right way, to fall in with their own ways, or the ways of others. For God made man upright, but they have sought out many inventions. And are there not many inventions of men now prevalent in our world? Now notice if the devil can get men to invent that which is lamb or dove-like, and hold them as sacred, and make them believe by the power of this false or feigned faith, that they are engaged in God's service, the battle is half won on the devil's part with them. Then if he can get those inventions of men within the pales of the visible church of Christ, and yet those who profess to be the ministers of God, to propagate and publish it to the world, that heaven has appointed it, and that God has enjoined it and required it of his church and people; and yet the professors and leading characters to believe that they are engaged in the service of Jehovah, in the observing of these things, then if it were possible, the very elect would be deceived; but thank God, that they cannot be deceived, for they are kept by the power of God through faith unto salvation, ready to be revealed at the last time. All that the Father giveth me, shall come to me. And he tells us again, that he will raise them up at the last day. Thine they were and thou gavest them me, and none shall be able to pluck them out of my Father's hand. I and my Father are one, I in you and you in me, and I in the Father. And again: My sheep know my voice, and they follow me, and I give unto them eternal life, and they shall never perish. And again: I pray for them, I pray not for the world, but for them which thou hast given me; for they are thine, and all mine are thine, and thine are mine, and I am glorified in them I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me, and they have kept thy word. Now they have known that all things whatsoever thou hast given me are of thee: Whatsoever is of God, is not of man. And again: I have given them thy word. And that word must be the word of faith which we preach unto you. Again it is said, that the world hath hated them, because they are not of the world, even as I am not of the world; I pray not that thou should take them out of the world, but that thou should keep them from the evil of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world, and for their sakes I sanctify myself, that they also might be sanctified through the truth And again: I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee.

And again, a strict command to God's people to touch not, nor taste not, nor handle not of all which is to perish, and I will receive you, saith the Lord. And now, my readers, you all do know or ought to know, that our Lord did mean the inventions of men and the devil, that were then and would be after that time invented, and reared up and held as sacred as of God's appointing and enjoining, as were not so found in the word of God, were the very things that he spake of that should perish; and that his people were to neither touch, taste, nor handle. Then why is it so, for I believe that the gospel faith which is the gift of God, and with and by which alone we can please God, will never reach them nor touch them. It is that feigned faith

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that takes hold of them, and not the faith of the gospel; for it is that gospel faith. and that alone, by which we can please God, and that is the faith which we are to so earnestly contend for. And that is the faith that was once delivered, and that faith is the faith that was delivered by God himself to our first parents in the garden, at the time that he promised them that the seed of the woman should bruise the serpent's head. And they received this gospel faith from God himself, and they looked forward by the eye of faith to the fulness of time for the fulfilment of that promise made to them; and that God would send that seed into the world, to destroy the works of darkness. And this same gospel faith has been from that time until now, proclaimed and propagated in every place where the gospel has been preached in its purity. And it is by this same faith, that the gospel has been and will be carried from sea to shore, from the rivers to the ends of the earth, wheresoever God has been and will be pleased to send it. And I as much believe that God in his divine wisdom and foreknowledge, has men as much chosen for that express purpose, as I believe he had Paul chosen to carry the gospel to the Gentiles. For the scripture saith, that he works all things after the counsel of his own will; and I believe that he will furnish them with gospel faith, which will purify their hearts from the love of money and from men-made societies, and from bigotry, and from pride, and from popularity. That humiliating faith which will make them willing to esteem each other better than themselves, and stoop to wash each other's feet.

I will come now to tell you in a few words, what I think this gospel faith is I think it to be the essence of God, or a principle received from God, or begotten in the soul by the spirit of God. And it is called an abiding principle within, and is the gift of God; and is by the apostle summed up with the other two greatest graces, viz: hope and charity. Faith, hope, and charity, these three; but the greatest of these is charity. And these three are so closely connected, that they never will be separated in time, for faith is that which purifies the heart and works by love. So that we see it is a working grace, but not for reward; but in obedience to God in keeping his commandments as he has delivered them to us, without adding to, or diminishing from them. And leads the soul to discharge the duties from a principle of love which they owe to God, who is the author of it; for it never fails to produce good works, on the part of those who possess it. But works never did, no, nor never will produce faith, for that is the gift of God. So that we can plainly see, that it is God who begins the work, and not man; and it is God who carries it on to perfection, for we are told in the word, that he is the author and finisher of our faith, which means the true gospel faith.

And again: Ye have not chosen me, but I have chosen you. And we are told in the world, that we are chosen in the furnace of affliction. But again, when man begins a work, or to choose, without this gospel faith. he is sure to work wrong and to choose wrong. There is no telling where it will end in time, nor what evils may result therefrom; because he has not in possession this gospel faith to work with, nor the love of God for this faith to work by; and without it, it is impossible to please God. So that the creature may work, as I fear thousands do from their childhood down to old age, in the inventions of men and the devil, without this gospel faith to work with, and the love of God for this faith to work by, and never please God in all he does; for without faith it is impossible to please him. So you may begin, carry on, and complete the work by and through his own appointed means, and these means are they of his own mercy and grace, given in Christ Jesus before the world began unto our glory. So that this faith once delivered is worth receiving at the hand of God, and worth earnestly contending for; for I conceive this to be the faith of the gospel, called in scripture the faith of God's elect. So that I conceive it to be given to God's elect and chosen people for a certain purpose; and this purpose was known to God from the beginning.

And now what was God's purpose in the gift of this faith to his elect? I think in the gift of this faith (meaning the same gospel faith) to his elect he purposed many things, some of which I will mention. First, he purposed this faith to the eye of the soul, that the soul by the eye of faith might look even into eternity before and after time, and through time; and see that God was and is, and will remain to be, that unchangeable being that he has revealed himself in his word to be, possessing or consisting of seven divine attributes, they

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which John in the Revelation called the seven spirits of God. These spirits or divine attributes, I think, the soul by the eye of faith views to be the seven lamps which John saw burning before the throne of God. And now to name them I shall call them wisdom, power, justice, mercy, truth, love and holiness. This faith God purposed to be eyes to the soul to see Jesus as mediator between it and God; that it can through the gospel glass see Jesus made a little lower than the angels, full of grace and truth. It can by the eye of faith see Jesus assuming our nature, not our fallen and depraved nature, but that innocent nature that Adam had before he fell. This is the reason why he is called the second Adam, the Lord from heaven. And in this innocent nature keeping the law, magnifying it and making it honorable before God the Father, in the law room and stead of his people; and by his innocent and righteous obedience to that law, has worked out an everlasting righteousness for his people. And his people can by the eye of this same faith, behold and see that by Jesus Christ, in and through Jesus Christ as their surety, the broken law honored, justice satisfied, God reconciled, and mercy and pardon freely bestowed without any merit on the part of creature man And the soul can now see by the eye of faith, itself justified and saved in Christ before the world before the world began; that is, in the wisdom and foreknowledge of God.

And this gospel faith, which is the gift of God, and with which the soul can only please God, not only becomes eyes to the soul, but it also becomes mouth, hands, and feet to the soul. For this faith being active, lively, and strong, working by that principle of love to God; that soul while destitute of this faith is an enemy to God, nor has any substantial food to subsist upon, (in view;) but when God gives them this gospel faith, they can by the hand of this same faith lay hold on Christ as that bread which came down from heaven; that whosoever eateth thereof shall never perish, but can feed and feast on Christ, digesting in the soul and receiving spiritual strength therefrom. And that soul can by the hand of faith, drink water from the wells of salvation, and quench that thirst for sin that it formerly had; and that soul shall never thirst again after sin, and why? because that thirst is quenched and the love of it killed in the heart. And that water shall be in that soul a well of water springing up into everlasting life; for the apostle, speaking of God's people, says: We have handled and tasted the good word of life. And the soul that has this gospel faith does not follow Christ for the sake of the loaves and fishes, as I greatly fear thousands are now doing; the eating of his flesh and the drinking of his blood, is no hard saying to those who live as good old Paul lived. by the faith of the Son of God; who loved us and gave himself for us, that he might redeem us from the enmity of this present world; for they have fellowship in that of his sufferings, and also in that of his death.

Yes, my brethren, by the eye of this gospel faith the soul does view the religion of Jesus Christ not to be a popular religion, nor a money-loving, nor a money-hunting, nor a religion that goes in its ruffles and silver slippers, going with wind and tide following the fashions and customs of the world, walking in the commandments and institutions of men. But this gospel faith views the religion of Jesus Christ to be a persecuted, self-denying, world-loosing, and cross-bearing, and a humiliating religion, going against wind and tide, and through much tribulation they have to enter into the kingdom.

This gospel faith, which is the gift of God, is purposed and given to be felt also to the soul. For Paul, in speaking of them to whom this faith is given, says: We walk by faith and not by sight. And it is by this same faith that Zechariah and Elizabeth walked, in all the commandments and ordinances blameless. And not one single passage of scripture is to be found, where any person or persons walked blameless before the Lord without this faith. We are told by Paul to the Hebrews, that the elders by faith obtained a good report. And through faith we are brought to understand, that the worlds were framed by the word of God; and that by faith Abel offered unto God a more excellent sacrifice than Cain. By faith we also understand, that Enoch was translated that he should not see death; for he had this testimony that he pleased God. But without faith it is impossible to please him. By faith Noah prepared an ark to the saving his house. By faith Abraham when he was called to go out, obeyed and went out, not knowing whither he went. By faith he sojourned in the land of promise, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise; for he by the eye of faith looked for a

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city, which hath foundation, whose builder and maker is God. Through faith Sarah herself received strength to conceive seed, and was delivered of a child when she was past age. And why? She judged him faithful who had promised. These it seems all died in faith, not having received the promises, but having seen them afar off By faith Abraham when he was tried offered up Isaac. By faith Isaac blessed Jacob and Esau, and by faith Jacob when he was dying blessed both the sons of Joseph. By faith Joseph made mention of the departing of the children of Israel. By faith Moses when he was born was hid three months of his parents. By faith Moses when he came to years refused to be called the son of Pharaoh's daughter, choosing rather to suffer afflictions with the people of God, than to enjoy the pleasures of sin for a season.

And oh! that pride, and popularity, and the love of money, and the practice of title-selling and men-made societies, and buying and selling membership was put down under foot of the church, and the true saints of God like Moses, would rather choose to suffer affliction with the people people of God than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt For it was by faith he forsook Egypt, not fearing the wrath of the king, for it was by the eye of faith that he viewed him that was invisible. Through faith he kept the passover, and the sprinkling the blood. By faith the children of Israel passed through the Red Sea as by dry land, which the Egyptians essaying to do were drowned. And why? because they had not this faith, without which it is impossible to please God. And by faith the harlot Rahab, perished not, with them that believed not.

And what shall I more say? Says Paul For the time would fail me to tell of Gideon, of Barak, of Sampson, of Jephtha, of David, of Samuel, of the prophets, who through faith, says Paul, subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong; I should suppose through the same faith waxed valiant in fight, turned to flight the armies of the aliens, women received their dead raised to life again; and others were tortured it seems, that rather chose death than to accept deliverance. And why that they might obtain a better resurrection. And others had trials of cruel mockings, and scourgings, yea of bonds and imprisonment. It seems that some were so strong in the faith, that they suffered themselves to be stoned to death, were sawn asunder in pieces; while others were tempted, others slain with the sword; while others wandered about in sheep skins and goat skins, while it seems they were destitute of the comforts of life, they were afflicted & greatly tormented, of whom the world was not worthy; while others wandered in deserts and in mountains, and in dens, and in caves of the earth.

And all these seems to have obtained a good report through faith. Wherefore, says St. Paul: Seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight and the sin which doth so easily beset us, and let us run with patience the race that is set before us, (in the holy scriptures,) looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is now sat down at the right hand of the throne of God.

And O! my readers, let us seriously consider him that endured such contradiction of sinners against himself, lest we be weary and faint in our minds; for if these things were done in him as the green tree, what may we expect to be done in us the dry? For we have not yet resisted unto blood, striving against sin. But I fear too many have forgotten the exhortation which speaketh unto us as unto children, saying, unto us, my son despise not thou the chastening of the Lord, nor faint when thou art rebuked of him; for when the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. For it seems if we endure chastising, then God dealeth with us as with sons. For what son is he who the father chasteneth not? So that it seems that if we are without chastisement, wherof all are partakers, then we must be bastards and not sons.

And now, dear brethren, I must come to a close, leaving this important subject not more than touched upon. May God of his infinite mercy and great goodness toward us, help each and every one of his dear children to closely examine themselves whether they be in the faith, and earnestly to contend for the same, and give us that faith by which we may be enabled to please him, is my sincere prayer

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for his name's sake. I again subscribe myself one who loves the people of God and not societies.

LABAN MASSEY.

TO EDITORS PRIMITIVE BAPTIST.

Calhoun, Anderson district, So Ca.
July 4th, 1843

BELOVED BRETHREN IN THE LORD: I feel a disposition to drop a few lines to you for the Primitive, should they meet your approbation. The divisions in the Christian church is the subject which I feel a desire to call the attention of my Christian friends to Paul to his brethren at Galatia, 1 c. 62 I (Paul) marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel, v. 7. which is not another: but there be some that trouble you and would pervert the gospel of Christ.

It must have been a matter of great surprise to saint Paul to see the brethren of Galatia depart from the true doctrine which had been preached to them by the apostles of Jesus Christ, and which they had believed and had united themselves to the apostles by joining the Galatian church, which Jesus by his apostles had planted among them; by telling to the apostles what the Lord had done for them and submitting to be baptized, &c. Paul reasons with them to show them the inconsistency of the tenets they held; 3 chap and 32. of Paul's letter to the Galatians: Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh? These errors came among the Christian churches at a very early period after Jesus Christ was crucified, and had left this world to go to his father; at any event it was as early almost as the churches of Galatia were planted, for Paul says in his admonition to them: I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel.

These Galatian brethren held some ideas or doctrine which did not correspond with the gospel of our Lord, for he Paul says: But though we (meaning the apostles of Jesus Christ) or an angel from heaven preach another gospel unto you than that which we have preached unto you, let him be accursed. Now they who preach the gospel would do well, in my opinion,, to preach the same Gospel that our Lord Jesus Christ taught or commanded his apostles to preach; and I think those of his servants who are taught by the spirit of God, and called to preach his gospel, and whose labors God will bless, are those who confine themselves strictly to the Scriptures of the Old and New Testament. And it is their delight, yea, it is their meat and their drink, to do the will of their heavenly Father, as it is set before them in the gospel, by comforting his saints who are in trouble, by applying the promises and consolations of the gospel to them, by preaching his word, thereby exhorting sinners to be converted and warning the wicked of their dreadful end, showing to his brethren to whom he preaches and to the world wheresoever his lot may be cast, that those who preach a contrary doctrine to what is contained in the scriptures are in danger of the most awful punishment. 22 c. Rev. part of 18 v.: If any man add unto these things, God shall add unto him the plagues that are written in this book; v. 19. and if any man shall take away from the words of this prophecy, God shall take away his part out of the book of life. It is here to be seen the end of those who add to God's word or take away from it; and is it not to be feared that the causes of division in the Christian world have originated out of something like what has been said by St. John in the last chapter of Revelations.

They who preach Christ for the sake of filthy lucre, thereby giving offence to the children of God, they who preach and were never called to the work, nor never were taught of God the plan of salvation through Jesus Christ; but have begun to dabble in sacred things wherein they were ignorant; and such men-made ministers as these are sure to give offence to those who are taught in the school of Christ. For it is said in scripture: They shall all be taught of God. Meaning, in my opinion, his people; for we find that different gifts were given to men, all by the same spirit. Now we see how God qualifies his ministers, and what are the effects. Hear Paul to the Gal. 5 c. 22 v: But the fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, 23 v. meekness, temperance; against such there is no law, 19 v. of same chap: Now the works of the flesh are manifest, which are these: adultery, fornication, uncleanness, lasciviousness. 20 v. idolatry, witchcraft, hatred, variance, emulations, wrath, strife, sedition, heresies, 21 v. envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also

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told you in time past that they which do things shall not inherit the kingdom of God. So it must be seen, what will be the end of the ministers of satan, who have endeavored to make a clock, by putting on the Christian name, and then attempting to walk in the ordinances of the Lord: but not blameless, for such men as these have some things to perform by their profession in my opinion, more than they have manifested to the world. For by their works they are to be known and the course you see of those who have not the spirit, are every evil work, causing division in the church of Christ, because those who are taught of God by his spirit, know that God will not hold them guiltless if they walk in the ways that their fleshly brethren do, or more properly speaking as do the ministry of satan. For the servant of God knows who is his enemy, it is given to him to try the spirits and to know by their works whether they are of God, or whether they be of the devil.

And now, my dear brethren, I pray that you and myself, together with all the people of God, may be kept by his spirit to discern the truth from error; and to try the spirits that are in the world, so that we may not be led into error thereby: but that we may be enabled by his spirit to put our trust in Jesus Christ our Saviour, who is able to cleanse us from all sin. And that we may in all things give thanks, to him that hath redeemed us and washed us, (if indeed we are his,) and saved us by his grace.

And now to our Father and to his Son Jesus Christ, and to his Holy Spirit, be everlasting praise, world without end. Amen. I subscribe myself your brother in tribulation and in the bonds of the gospel; a friend and earnest advocate for the faith of the gospel, but not a friend of men-made societies, to be held as sacred and of God.

ISAAC CLEMENTS.

TO EDITORS PRIMITIVE BAPTIST.

Cotton Gin Port, Monroe Co., Mi.
Oct. 15th, 1843.

Beloved Brethren, of the Old School or Primitive Baptist order: I once more step forward among you to inform you that I am yet on the land among the living, and yet desiring to see the welfare of Zion in our land, especially in the country where I belong. Brethren, I am aware of my imperfection, as it respects my qualifications of ranking myself among so many worthy writers for the Primitive Baptist; for I sometimes look at myself in this way, I have often started out in my little farm and the first thing I would know there would come my little child behind. Stop, Father, I want to go too. I have sometimes scolded them, and even drove them back, which would cause a mighty cry or disappointment; while at other times I have stopped and taken up the poor child, the darling of my bosom, not wanting the trouble of my little babes, but for the respect and love I have for my little ones, would often weary my body to gratify them.

And now, dear brethren, if any of you should be burdened with your poor unworthy writer, if I could know it any way God knows my heart I do not want to be a burden to any of my precious brethren. No, let me stay at home in writing, and let others write who are qualified. No, brethren, if I am not borne in the arms of Jesus, for the Lord's sake forbid that I should ever be a burden to any of my precious brethren in the Lord. Brethren, I don't write to you because I can write; but I hope and trust, I do it from a principle of love to God and my brethren. I hope I am not deceived in this scripture which reads thus: That ye may know that ye have passed from death unto life, because ye love the brethren. Notwithstanding I am often in troubles and doubts made to enquire within my bosom whether this is the fact or no; for this reason, when I look around me and see many people professing to be Baptists and see them surmounting every difficully, and what I call trouble or disturbances among the dear children of grace, I am (weak as I am) made to stop and look before I further go. For if such professing people are the children of grace, I sometimes think surely I am deceived; but in all my reading in the scriptures, (and that is not much,) I find all the ancient worthies travelled in crooked wandering ways filled with doubts and fears, dependent on the Lord for his goodness all the time, through their pilgrimage in these low grounds of sorrow. Brethren, I think of these two kind of people, professing to be Baptists: for I can't read of but two sorts, the righteous and the wicked, but there are so many professing to be righteous, good Lord, where there actions say something else, and sometimes actions speak louder than words.

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Dear brethren, these things often cause your unworthy writer to lose many hours of sleep, and I can't help it; for the more I read the more these things trouble me. Again, when I see many people crying, lo here, and lo there, it makes me almost cry. Then think how the poor old despised Baptists are so much troden under foot, or set at nought by the wisdom of this world. Brethren, don't neglect to notice and watch these things; for these are facts in this country. Let us be up and doing, for the Lord's portion is his people, Jacob is the lot of his inheritance, &c.

Brethren, I recollect one time particularly. I don't think I am wrong in that. Away back in North Alabama, a long time since I became uneasy and tried with all the strength that I was master of, to try to recommend myself into the favor of my God, by breaking off from my sins and living in what you might call a good style. My brethren, in the year 1834, in September, I hope and trust, for it is my only hope, that the Lord separated my sins from me as far as the east is from the west; put a new song in my mouth, even praises to my God, that he would look upon such a poor creature, as unworthy a creature as ever lived. Some time afterwards I joined the old despised Baptists and have not repented it yet. I have many times tried to tell how I was brought from nature to grace; but, brethren, I can only hint at it, there is this much I do know, I want to go with my dear brethren, whether you want me or not. I often find mysalf wanting (when I am not) to be with my brethren, the old Baptists, of which I profess to be a member of. I have been permitted to enjoy myself at our Association, (New Hope) and also with my brethren, at Buttahatchie Association.

But, brethren, I am fearful my scribbling will be a block in some of your ways; the Lord knows my heart, I don't want to be a burden to any of you. I am fearful that I can't see myself as I ought, and afraid that I am only gathering the shadow, and missing the substance; but the Lord forbid that I ever should be boasting, especially in religious principles. And now, brethren, I have filled my sheet, and the Lord knows I only have touched the subject of my feelings; in conclusion, if you think this worthy you can publish it, if not lay it by.

So farewell, my brethren in the Lord.

ALFRED ATKINS.

THE PRIMITIVE BAPTIST.

SATURDAY, NOVEMBER 25, 1843.

This volume of the Primitive Baptist is drawing to a close, and we would remind those Subscribers who directed their papers to be discontinued at the end of the volume, or who subscribed for one year only, that their papers will then be discontinued unless the subscription is previously renewed. The papers of those who have not given the above directions, will be continued as usual. We also would suggest to those who are in arrears, that we wish them to correct their own accounts, should there be any error in them, and only pay such sum as they are satisfied is due.

FOR THE PRIMITIVE BAPTIST.

MINUTES

Of the Lexington Primitive Baptist Association, third session, held with the Bethlehem church, Edgefield district, S. C. on the 6th, 7th, & 8th Oct. 1843.

1st. The Introductory Sermon was delivered by Elder Wm. B. Villard, from St John, 15th, chapter, 1st and 2nd verses: 1. I am the true vine, and my Father is the husbandman. 2. Every branch in me that bringeth not fruit he taketh away, and every branch that beareth fruit he purgeth it that it may bring forth more fruit.

2nd. Elected brother John Galloway, Moderator; B. E. Clark, Clerk.

3rd. Called for letters. Read the letters and minuted the state of the churches.

4th. The rules or by-laws were then read.

5th. Called for correspondence. Received from the Springfield Association letter and minutes by their messenger.

6th. Appointed the following committee on revision, C. Plunkett and B. E. Clark; on religion, Wm. B. Villard and G. Matthews.

7th. Appointed messengers to the following Associations; G. Matthews, to the Springfield; Wm. B. Villard, to write to and visit the Ebenezer and Fork Shoal.

Brother Villard prayed and the Association adjourned till 10 o'clock to morrow morning.

8th. Saturday morning, 10 o'clock. The Association met according to adjournment. Prayer by the Moderator.

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9th. The Committee on religion state, that they see nothing to complain of but coldness; and would advise the plan of correspondence to warm up our zeal.

10th. The committee on revision state, they have read the letters and have had the same under consideration, and see no need of any alteration.

11th. The Circular Letter was then called for, read and received, and ordered to be published in the minutes.

12th. Appointed Wm. B. Villard to write the next Circular Letter.

13th. The corresponding letters were read and received.

14th. Brother J. Galloway to preach the next Introductory Sermon.

15th. Resolved, that the present Clerk of this Association prepare a copy of the proceedings of this body for the press.

16th. The next Association will be held with the Water Pond church, Barnwell Dist. S. C. 8 miles N. E. of Aiken, to commence on Friday before the second Sabbath in Oct. 1844.

17th It is the pleasure of this body to tender this church and its vicinity their thanks for the kind reception in which they have been received and entertained during the present session. The Moderator then closed by a short address.

The Moderator prayed and the Association adjourned.

Preaching continued on the Sabbath by the brethren, Villard, Johnson, and Galloway, in the order of their names, to a very attentive congregation, and we hope to some good effect.

STATE OF THE CHURCHES.

Churches.	Districts.	Delegates.	Baptised.	Rec bylet'r.	Dis bylet'r.	Excomm'd.	Restored.	Dead.	Total No.	Minutes.	Money for	Times of church meetings.
Water Pond,	Barnwell,	J Galloway, C. Plunkett.		1	1	5		1	18	1 50	1 50	1st Sunday & Sat'y before.
Mt. Calvary,	Lexington,	Thos. Jones, J. P. Cullum,					1		28	1 22	2	2d Sunday & Sat'y before.
Bethlehem,	Edgefield,	W. B. Villard, B. E. Clark,	1	3					13	1 50	3	3d Sunday & Sat'y before.
			1	4	1	5	1	1	59	4 22		

CIRCULAR LETTER.

Dear Brethren and Sisters, of the Primitive order: We address you on this occasion from 17 and 18 verses of the 14 chapter of Christ's gospel by Matthew: And they say unto him, we have here but five loaves, and two fishes. He said, bring them hither to me. Notice how many were fed from this small morsel in its natural appearance. We do not consider his power by any means. We acknowledge that he cannot yet feed his people with the gospel of his grace, without all this outcry for money to help him to carry on the work of his grace in the salvation of sinners: and in sending his gospel when and where he may please.

As he is king in his own kingdom, he has an undoubted right to govern his subjects, in giving them laws, precepts, and commands, accordingly to his own pleasure, as he is the head and representative of his church, her law giver and representative power. Yet we hear a very great out cry to the people for their money, to assist him in this all important work, as though he had become weak, or his arm shortened, or needed our money to accomplish his work in the salvation of sinners. Nay, brethren, he needeth not any thing of our earthly treasure; for he telleth us, that the world with the fullness thereof are his. This is proof enough that he needeth not any thing of us to do his work; but we are poor, helpless creatures, depending upon him for every thing we need. Therefore, let us look unto him by prayers and suplications, that he would revive our drooping spirits, and cheer our languid

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hearts. And to his name be the praise forever. Amen.

JOHN GALLOWAY. Mo

B. E. CLARK, Clerk.

TO EDITORS PRIMITIVE BAPTIST.

—

Belmont, Ala. 22d Oct. '43.

BELOVED EDITORS: I here send you enclosed some animating poetic lines, that I providentially came across. Its encouraging spirit afforded exquisite, ineffable pleasure on my first perusal, hoping that it may have the same happy effective tendency with others, that it had on and with your poor misereant, your unworthy one naturally, &c.; believing assuredly that it will, I am encouraged to transmit a copy from its original, (or nearly so,) hoping that you will receive and give it admittance in some humble obscure place in your valuable instructive paper, as it now is truly applicable ('tis presumed) both spiritually and politically, ruinously affecting individually and nationally.

Banks, 'tis confidently presumed, and is frequently asserted by many, have been and ever will be, while conducted as they generally have been, a fruitful source of national evil. They were not intended for real, but transitory good; chiefly to promote and to aggrandize the designingly rich and affluent, at the woful expenditure of the better part and the most useful and worthy, the bulwark of a nation; they having property at their fluctuating command, to raise exorbitantly and to depress and depreciate its real worth at their pleasure and nod as a tyrant. Their tendency is oppressive, ruinous, and a destructive engine, making the poor poorer, of course the rich richer, in its varlous operations at the expense of the community. In fact, the system is truly an odious destructive MONSTER OF INIQUITY, tending to MONOPOLY, ANARCHY, and dire confusion, and ruinously affecting every thing morally and religiously good, &c.—opening wide an expanded door for the speculative, crafty, designing, peculiar, favored few. This and its neighboring State, Mississippi, have wofully experienced its direful and still continual effects. May they finally emerge from taking future timely warning of their present unhappy distressed situation, and for the future be cautiously wary. Hoping, my beloved brethren, the introduction, in connection with the poetic lines, is not a violation of (your) respected reputed prospectus.

—

"Supposed to have been written by the Rev. Roland Hill, at a time when public credit in Great Britain was shaken by the failure of several noted banks."

"THE FIRM BANK.

I have a never-failing bank,
A more than golden store;
No earthly bank is half so rich,
How can I then be poor?

'Tis when my stock is spent and gone,
And I without a groat;
I'm glad to hasten to my bank,
And beg a little note.

Sometimes my banker smiling says,
Why don't you oft'ner come;
And when you draw a little note,
Why not a larger sum?

Why live so niggardly and poor,
Your bank contains plenty;
Why come and take a one pound note,
When you might have twenty?

Yea twenty thousand ten times told,
Is but a trifling sum;
To what your Father has laid up,
Secure in God his Son.

Since then my banker is so rich,
I have no cause to borrow;
I'll live upon my cash to-day
And draw again to-morrow.

I've been a thousand times before,
And never was rejected;
Sometimes my banker gives me more,
Than ask'd for or expected.

Sometimes I've felt a little proud,
I've manag'd things so clever;
But ah! before the day was gone,
I've felt as poor as ever.

Sometimes with blushes in my face,
Just at the door I stand.
I know if Moses keeps me back,
I surely must be damn'd.

I know my bank can never break,
No it can never fail;
The firm, three persons in one God,
Jehovah—Lord of all.

Should all the banks of Britain break,
The Bank of England smash;
Bring in your notes to Zion's bank,
You'll surely have your cash.

And if you have but one small note,
Fear not to bring it in;
Come boldly to the bank of grace,
The banker is within.

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All forg'd notes will be refus'd,
Man merits are rejected;
There's not a single note will pass,
That God has not accepted.

'Tis only those belov'd by God,
Redeemed by precious blood;
That ever had a note to bring,
These are the gifts of God.

Tho' thousand ramsom'd souls may say,
They have no notes at all;
Because they feel the plague of sin,
So ruined by the fall.

This bank is full of precious notes,
All sign'd and seal'd and free:
Tho' many doubting souls may say,
There is not one for me.

Base unbelief will lead the child,
To say what is not true;
I tell the soul who feels self lost,
These notes belong to you.

The leper had a little note,
"Lord if thou wilt thou can;"
The banker cash'd his little note,
And heal'd the sickly man.

We read of one young man indeed,
Whose riches did abound;
But in the banker's book of grace,
This man was never found.

But see the wretched dying thief,
Hung by the banker's side,
He cried, "dear Lord remember me:"
He got his cash and died.

—

This is the borrowed poetry, it may be but few have seen it, to them it is submitted: may it have the desired effect. As usual, beloved brethren, yours, &c.

A. KEATON.

P. S. Inadvertently you or I have made some mistakes in my last communication. I don't keep a copy of my writings. There are a few of but little moment, but what the reader can rectify as he reads. The black book. &c. ought to read black brush. There is a mistake of my informant, i. e. No. 18, present vol. baptized by Elder Yarborough, ought to read, Rev'd. Hooker, a full blooded missionary. In No. 16, it reads, several picked the collard stalks that the big folks had left—it should read, several picked up the refuse of the collard stalks, that the *pigs*, &c. Please to note them. *A. K.*

———

From the Signs of the Times.

—

Old School Baptists in America.—In the summary of Baptist associations, churches. ministers. and members, in the United States and British provinces, published in the "Almanac and Baptist Register," the Bap. Pub. society state 181 Anti-mission associations, 1674 churches, 838 ministers, 2322 baptisms, (during the last year,) and 61,239 members. Besides these they say, "Probably some other associations would prefer to be placed with this class."

Although this number is much greater than what we had supposed, we know there are a very considerable number of churches of our order in the United States that are unassociated, and consequently not included in this summary. Hereafter we intend to give a catalogue of the names and location of these associations, in the hope of opening the way for a more general correspondence among the Old School Baptists.

———

From the Christian Doctrinal Advocate.

—

From Brother Francis Baker, Mount Lore, Miss.

Brother Jewett,—Permit me to express, thro' your paper, my love, regard and christian fellowship for my dear brethren and Sisters in the Lord, whose faces I have never seen, nor shall see in time; but whose faith and gospel order I have come to know through the Advocate and Prim. Baptist.

Christian Fellowship is a kindred property or passion of soul with that of love. These two properties are so subtle in their nature, as to act, or refuse to act, independently of the design of their possessor; and are wholly governed in their embrace by the fitness or unfitness of the subjects, or persons presented. Hence it is, that love cannot embrace a loveless person, nor can it be withheld from a lovely object. The same may be said of Christian fellowship; so that when the faith, character and gospel order of one *professed* christian, is known by another, he has or has not fellowship, according to fitness or unfitness &c. Thus the disciples refused to fellowship Saul of Tarsus, until Barnabas declared, how he had seen the Lord in the way; and that he had preached boldly, at Damascus, in the name of Jesus. Upon this evidence of his faith, they received him to fellowship. In like manner,—while David stood before Saul with the giant's sword in one hand and his head in the other, & declared whose son he was, and that it was the Lord God of Israel, (not

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I, nor man, nor money, nor sword,) that had delivered him from the ravenous paw of the bear, the jaws of the lion and the sword of the Philistine,—the soul of Jonathan was knit to the soul of David, and he loved him, as he loved his own soul, a love strong and enduring. In like manner, the writer of this, who lives in the *far west*, obtained & enjoys fellowship, sweet fellowship and brotherly love with and for his brethren, who are 'scattered abroad;' but whose faith and order are according to the rule of the Gospel.

Brethren, I am persuaded, that we mistake ourselves, if we say that we have christian fellowship for individuals, who give us no evidence, that they are in the Faith. FAITH constitutes the foundation and main spring of Christian fellowship. Where no faith or no evidence of faith is found, there cannot be Christian fellowship. It is asserted, that all Christians have faith, and yet all do not live in fellowship. I shall not deny, that all christians have faith; but I must be allowed to deny, that all [professedly such] give the evidences of gospel faith. But, as faith is a fruit of the Spirit; Gal. v. 22, and as all men have not faith, 2 Thes. iii. 2,—it follows as a matter of course, that christian fellowship does not abound to and with all men. Again, it is said, faith is wrought in us by the power of God, Eph. i. 19. Christ taught Nicodemus, that 'except a man be born again, he cannot see the kingdom of God,' and that 'the wind (the Holy Ghost) bloweth where it listeth, and thou hearest the sound thereof.'

The elect of God by nature is 'dead in trepasses & in sins,' his blind eyes see not, his ears hear not, and his heart hard as adamant understandeth not. But 'the hour is come,' and he shall hear the voice of the Son of God, and live. And he shall come forth from sin and condemnation; for "thou shalt call his name JESUS, for he shall save his people from their sins." And when as the child of God he is made alive, his eyes see, his ears hear, his hard heart is taken away, and he has a heart of flesh. It is now given him to understand the things of the kingdom of God. And what things has he been taught? First, he is taught by the light of God's Spirit, that he is a sinner exceedingly before God. He is made to feel the plague of his own heart, & when he would do good, evil is present with him. So that when he would be fervent in prayer to God, his heart wanders, preventing his supplications. And when he reads, he finds it written, that 'he that cometh to God must believe that he is, and that he is the rewarder of them that diligently seek him.' He believes these things and so far his faith is right, and wrought by the power of God. And every Christian who has knowledge of the work, has fellowship with it. But this child of God, this heir of the kingdom of grace, is not left to wander alone: for the same Holy Spirit that first called him, will lead him about and instruct him. And the Spirit leads him to the Law for Judgment. Then he hears the curses from Mount Ebal. His soul acknowledges the justice of the sentences, he views himself on the brink of an awful Eternity, while his steps take hold on death and Hell! And when he would send up one more prayer for mercy, Justice bars him, and he cannot see how God can be *just* and save such a sinner, as is. At this view he falls, and as he falls, his heart cries, '*mercy, mercy*! —nevertheless, not my will, but thine be done.' But the Spirit directs the fall, & he finds himself at the foot of the Cross. And he sees Jesus who, tho' he knew no sin, 'was made sin *for him*, that he might be made the Righteousness of God in Him.' The Spirit applies, and he believes and rejoices in God his Saviour; for he now believes, that He has finished *his* transgressions and made an end of sins. And he now thinks, that he shall live a life, of holiness all the days of his life, according to the desire of his soul. This is Regeneration: the work of God's Spirit. Thus far all Christians agree. And tho' there may be some difference in the degree of power, the length of the work, or in the manner of relating it; yet is substantially the same, and will in all cases amount to an evidence of faith in Christ and fellowship with the Brethren.

I have based the above bold assertion on the fact, that God the Holy Ghost, cannot teach different & contradictory faiths, principles, doctrines, & ordinances. There would be as much truth & gospel propriety for the Holy Spirit to teach a plurality of Lords, as to teach a plurality of faiths and baptisms. Accordingly the first evidence of the renewing of the Holy Ghost & of faith in Christ, begets Christian fellowship in such measure; but as there is only one Lord, one Faith, and one Baptism: so while Christians are in the faith, walking in all the commands of the Lord blameless, they

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have both christian and *Church* fellowship one with another.

I have sometimes been astonished at the conduct of ministers and churches who cannot admit their Pædobaptist brethren to the sacramental table, because these have not been baptized according to the Scriptural mode; (tho' I herein agree with them but on the following account I also disagree with them;) while at that very table, from which the poor Pædobaptist has been turned off there are almost as great a variety of faiths, if faiths they may be called, as there are faces. Now strange as it may seem, this is called, the communion of saints! But it is a principle of the old Baptist faith, that *union* is one of the principal elements of Communion There must be a ONENESS of faith manifested by obedience to the laws and ordinances of Christ; then and not till then, our brethren have evidence of our faith, so that we can have Christian and church fellowship with each other.

But again, there are some, many in Missisippi, who subscribe to the old forms of predestinarian Faith, and say they believe it, but say also that it is not profitable to preach it; and who actually preach Arminianism. And in fine they preach almost every doctrine, well mixed together, that is to be found in all the professed christian sects. Now such give no evidence, that they are *sound* in the faith, or that they are *in* the Faith; consequently, we cannot have church fellowship with them.

Once more, there are many Baptists in profession, who have established a great mission system, to which is appended an almost endless number of societies, schools, institutions & schemes, (connected with much begging,) all said to be for the support of Christ's kingdom and the glory of God. But as all these things are unknown in the Scriptures and opposed to the pattern shown in the mount, and contradictory to the order of the Gospel, and as these things afford no evidence of faith, (and as "whatsoever is not of faith is sin;") we, the Old Baptists, cannot fellowship those things nor such as are engaged in them.

The Baptists in past times, either winked at, or through charity or zeal, or in some other way tolerated, or passed over with silence many slight departures from the faith and order of the Gospel; until they embodied so many heresies and corruptions, hypocrites and nominal professors, blind guides and false teachers as prepared the body to fall in pieces. And now that so many of the old order of Baptists, are separated from the general mass shall they not profit by the past? And when or where there is a departure from the faith and order of the Gospel, will they not apply the corrective rod of discipline, and so preserve the purity of the faith and order of that Gospel, keep the house clean and thus strengthen the bands of fellowship?

Brethren, UNION, Christian union, and Christian Fellowship, all according to the rule of the Gospel, are things of paramount consideration. I hear some of my good zealous brethren complain of coldness in religion, and because we have no more Revivals. Well, it is surely very pleasant and very desirable, to see the Lord converting our chidren, our friends, and our neighbors; but while we pray and watch for these blessed events, let us keep a clean house and clean hands. And let us strive together for the 'unity of the faith' and the fellowship of the Brethren; knowing that the Lord will, in his own good time and in his own way, revive and carry on his work, regenerating & converting his own elect. . Brethren, accept this word of exhortation, and let us unitedly strive together for the unity of the Spirit in the bonds of peace; that our faith, love and gospel fellowship may abound, and that the Holy Spirit may be 'a pillar of cloud by day' to protect us, whether it be a day of prosperity or adversity; and 'a pillar of fire by night' to light our steps, until we pass this desert and arrive at and in our blessed Canaan. Amen and Amen.

Your brother and fellow laborer in the bonds of the gospel.

FRANCIS BAKER.

CIRCULAR LETTER.

The Rappahannock (Va.) Association, to the brethren, churches, and Associations of like precious faith, sendeth Christian salutation

VERY DEAR BRETHREN:—He who is infinite in wisdom, and the Creator of all things, surely hath conceived some wise and glorious purpose, and wrought from design in all that he hath done; and to suppose that the heavens and the earth, and all things that in them are, are not continually under the notice of that eye which is ever beholding the evil and the

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good, and under his control and providence, is virtually to deny the being of the God of the Bible. To suppose that circumstances exist or things transpire without the *eternal* purpose of God, or as the results of contingencies, is equivalent to a denial of God's eternity and immutability; for, if God be eternal, his purposes must also be, and if we suppose otherwise, we must imagine there was a time when he was undetermined and mutable; and the scriptures clearly show that nothing new, no after thought can arise with God: "But he is in one mind, & who can turn him? & what his soul desireth, even that he doeth, for he performeth the thing that is appointed for me: and many such things are with him." Job xxiii. 13, 14. His own glory is the great end of creation and providence. The fate of empires, kingdoms and nations is fixed, both with respect to the salvation of his people, and the reign of Jesus Christ his Son; and from the darkness of our understandings we may not be able to see the connexion between the tumults, wars, revolutions, decline and fall of the empires, kingdoms and movements of the earth, and the glory and eternal interests of Zion. Yet, now and forever, will God's people realize that "all their steps are directed of him, and that he keepeth them as the apple of his eye," whilst the history of the Bible evinces that from time immemorial God has appointed the order and wonderful harmony of the whole universe in all of its several parts, as particularly with respect to the establishment of his church as the development of his eternal purpose pose of salvation by the Lord Redeemer, which is his great work, the end and design of all his other works, and ever present to his sight. Known unto the Lord are all his works from the beginning; and that, among the thousands who people the earth, there is "a people" who are *peculiarly* the Lord's, formed and sustained for a special purpose, will appear if we attend to his declaration by the mouth of the prophet Isaiah, (Isa. xliii. 21.) "This people have I formed for myself: they shall shew forth my praise." Moses asserts that "the Lord's portion is his people; Jacob is the lot of his inheritance." "Thine they were and thou gavest them me," says Jesus. "This people" were chosen in Christ before the foundation of the world. Eph. i. 4. They are saved and called with an holy calling, not according to their works, but according to his purpose and grace, which was given them in Christ Jesus before the world began.—Yea, saith the Lord, I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee. "Ye have not chosen me but I have chosen you." From these and a variety of other scriptures which we might introduce, the eternal regard of God for his people is most clearly manifested; but God esteems them his peculiar property, he has formed them *for himself*. *The Lord's portion is his people.* The universe belongs to him who formed it; but his people are "his portion," and his "peculiar treasure:" he has set them apart for that purpose. "For I the Lord am holy, and have severed you from other people, that ye should be mine:" and so the Lord considers them, for he saith, "Ye shall be a peculiar treasure unto me above all people: for all the earth is mine." He hath given them life in Christ; for he is their Life, and from him they derive their spiritual being and existence, as from Adam they all derived their natural life. And notwithstanding "by nature they are the children of wrath even as others," because they are sons by virtue of eternal union with Christ, their Head and Elder Brother, by the eternal, unchanging purpose of God, by his gift to, and everlasting covenant with Christ, when the fulness of the time is come, God sends forth the Spirit of his Son into their hearts, crying, Abba Father: for "if any man have not the Spirit of Christ, he is none of his:" and consequently this people, formed by the Lord, born of his Spirit, and adopted into the family of his grace, experience the efficacy of the Saviour's atoning blood in cleansing them from all sin, and the power of his grace & Spirit in weaning and severing them from all inordinate affection for things which are earthly, sensual and devilish, and in disposing them to righteousness, in its most comprehensive sense; for "he gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." This people have "*I formed*," saith the Lord. Who that hath felt the quickening power of his Spirit,—who that has tasted the bitterness of sin and the sweets of pardoning grace,—who that has been reduced to self-despair, self-condemnation, and utter impotency unto every good word and work, has not been constrained to say, "This is the Lord's doing; it is marvellous in our eyes:" "'Tis he

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that hath brought me to this banquetting house; his banner over me is love. The Lord hath done great things for me, whereof I am glad, unto his name be all the glory," &c. Yes, dear brethren, we know that Jesus is the Author and Finisher of faith—the First and the Last in redemption's work; and therefore cannot consent to give his glory to another. No graven image nor modern invention—no priest, no prelate, nor monied scheme—no work nor device of man shall share in our praise. The unsearchable riches of Christ—the precious blood of Jesus hath redeemed us; and the work of man, in reference to the spiritual birth of christians, is powerless and inefficient, "for the flesh profiteth nothing,—the Spirit quickeneth." But the end for which God hath formed his people, the language is imperative: "They shall show forth my praise." They bear the image of Jesus, and reflect his glory: the fruits of the Spirit are impressed upon their hearts, and manifested in their lives; their love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, give evidence of their heavenly birth and destiny, whilst they "show forth the praise of Him who hath called them out of darkness into his marvellous light." They live in the Spirit, and also walk in the Spirit. "God worketh in them to will and to do of his good pleasure," and they do all things through Christ which strengtheneth them. They receive the truth in the love of it, and contend earnestly for the faith once delivered to the saints; and such is their love for Jesus and his word, with the supports of his grace, they are prepared to suffer sacrifices, persecutions, and the sorest trials, rather than deny their Lord, or renounce the truths of the gospel which have been taught them by his Spirit, and which afford them the richest consolations in the depths of tribulation. This is indeed "their food and medicine, shield and sword;" and though the world oppose the doctrines of the cross, and persecute the followers of Jesus,—though they continue "an afflicted and poor people," "hated of all men for his name's sake," though they are assailed with opprobrious epithets, contumely and reproach by an honored, popular, powerful, and numerous religious body of professed christians from whom they differ in doctrine, experience and practice, they are often enabled to say, "But none of these things move me; neither count I my life dear unto myself, so that I may finish my course with joy," &c. and in all this they show forth the praise of him who hath chosen them to be soldiers.

But amidst great and distressing apostacy from the faith, in different ages and at different periods in the history of the church, a people formed of the Lord have lived, and, blessed be God, such a people now live, as monuments and living witnesses of the truth, that the gates of hell shall not prevail against the church. Amidst all the cruelties the devil could invent, and the relentless church of Rome could inflict, this people were sustained and provided for; and indeed almost every age tells of some new theory of religion, and consequently of some untried cruelty, oppression or opposition exercised against the people of God. But the Lord is their Refuge, and underneath are the everlasting trms. And in this age,—outnumbering any other, perhaps, in the multitude of its institutions and converts to the various systems of men, should we be surprised to meet with the frowns, contempt, and scorn of the high dignitaries of the church? (so called.) Should we account it strange if we are tried with fiery trials? if we are persecuted for righteousness' sake? O, no! But strange, and no less true, that God such poor, weak, and worthless worms hath formed to show forth his praise; making manifest his strength in our weakness, and supplying grace according to our day and according to our trial.—The opposers of the truth and advocates of the anti-christian interest can go no further than God permits—no further than is consistent with God's purpose, which associates the true interests of his people with his glory. Not only, then, SHALL all these things work for the good of them that love him, of the called according to his purpose, but they *do so work*, even now. May your unyielding adherence to the truth, your calm and patient submission to the will of your sovereign Lord, your orderly walk and godly conversation praise the Lord.

Our Association has been truly pleasant; the preaching according to the oracles of God, and the congregation large, attentive, and we hope benefitted. We have been greatly comforted by the coming of corresponding ministers and brethren, and sincerely solicit a continuance of correspondence with all who love the Lord Jesus.

The grace of God be with you all, AMEN. THOMAS BUCK, *Mod.*

WM. C. LAUCK, *Clerk.*

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THE PRIMITIVE BAPTIST.

EDITED BY PRIMITIVE (OR OLD SCHOOL) BAPTISTS.

Printed and Published by George Howard,

TARBOROUGH, NORTH CAROLINA.

"Come out of Her, my People."

VOL. 8. SATURDAY, DECEMBER 9, 1843. No. 23.

COMMUNICATIONS.

TO EDITORS PRIMITIVE BAPTIST.

—

Lowndes county, Mississippi,
Nov 15th, 1843.

BRETHREN EDITORS: Something more about Lebanon church, and the broke-off party. I write in justice to myself, and also with a desire to correct false reports and mistakes; and not with a design of laying more stumbling blocks in the way of reconciliation.

The reader in the first place is referred to what has been already written in regard to the Lebanon church affair. See in Primitive Baptist, (No. 17, page 267 and 268.) To have a clearer view of the matter, let us again copy *the false record*, or fabrication, and see its absurdities. We will place the *thing* in quotations, and our remarks that may be interspersed in parenthesis, that they may be easy known Thus it begins:

'After the church refused to hear charge or grievance,' (improperly brought before taking gospel steps,) 'and by a majority made void order and discipline,' (a constitutional majority is to govern,) 'the following brethren and sisters rose and declared they could not fellowship such disorder.' (No such a thing said, to the best of my recollection. Mr. Nash stepped off after church conference was over, the Minutes read and signed, to the best of my knowledge, and said that he was dissatisfied and he *withdrew* from the church, and as many as will follow me give me your names Four or five male members arose. He [N.] was told by the deacon to give back the church book if he was gone, or if he came back he must make acknowledgments;) 'believing that all that is opposed to hearing any charge or grievance is in disorder.' (His believing it to be so, does not make it so; but the evidence he gave that he was in disorder himself, was proof enough to others.) 'And we declare that we are contending for nothing but order and discipline, and the honor of the church.' (Man that was made in honor abode not, therefore the government is not on his shoulders;) 'which we are bound to do by the word of truth,' (which you ought to have stuck to,) 'believing we have kept the faith,' (but not fought a good fight: cast out of the church.) 'We therefore claim ourselves to be the church, and do hereby withdraw ourselves from the disorderly part' (Here he aimed at his enemy, but missed—hit himself—the best may err—a swinging blow upon the ear, or in other words, boxed his own ears) 'And we do call on four of our sister churches, namely, the church at Columbus, the church at Providence, the church at Pilgrim's Rest, and the church at Border Springs, to send us helps to settle our difficulties, to meet us at Lebanon meeting house, Saturday before the 2nd Sabbath in March next. Done in conference, Feb. 11th, 1843.'

Mr. Nash did say he, or they, would call for helps from these above named churches after I had quit the seat, and was replied to by the bro. deacon that the church did not join him, or them, in calling for helps; and if Mr. N. had given up the church book then, he need not have been accused of malpractice, if nothing more than the proper record had been written. But however, be it contrived beforehand, or after, I solemnly protest against my name being to it, and so does Lebanon church. But as the false declaration concludes, 'done in conference,' but not in

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church conference, therefore the church denied knowing of it, only by verbal expressions. But the disorderly party want to palm it on the community as the church's act; and to hold out the idea, that it was Lebanon church authority, in sending out for these helps from the churches, which is false. But however, the *party helps* met at the time and place appointed. In what way they were called on, in the name or authority of Lebanon church, or by Mr. N., I am unable to say. It seemed too, at the time, that there was not much attention to *order*, as a first rule; for the crowd was promiscuous, so we may say. The Chairman of the concourse asked how this business should be taken up, *ex parte*, or *united?* It was answered by *party* clerk, *ex parte*—(as was by me and others distinctly understood.) The church then as such said, that they had nothing to do with the business, and claimed their right of holding their own keys. And, as the ex-clerk persisted in reading the false declaration which was placed in the church book, the deacon of the church very pertinently took it out of his hands; so the party, with their auxiliaries, were defeated for that time. But the conclusion was (I suppose) to, not give over but meet and try again. So accordingly they met again, and the effort as before had been for mastery, and not so much for peace, succeeded in severing the church and party much further asunder than ever before.

Thus Lebanon church being so ill treated by the churches of the Columbus Association, withdrew from their body and have joined the Buttahatchie Association, which is of the Primitive faith and order. And the broke-off party (miscalled church) have gone to the Columbus Association. And how they did receive them as a church is a little strange, as it was in violation of their own resolution, which let us see:—

Resolved, that we — — regard it as the imperative, though very unpleasant duty, of all our churches to exclude all such members, as separate themselves from their fellowship, and form a new constitution, without having first obtained letters of dismission in regular order.

So now to conclude with a few remarks, hoping that we all may duly consider of the matter. First. How can two walk together unless they agree? So then, they might agree to disagree. 'For (says Solomon) better is a neighbor that is near, than a brother far off.' And again: 'A brother offended is harder to be won than a strong city; and their contentions are like the bars of a castle.' What reconcilement can come soon, where the wounds of *discord* have pierced so deep? those who cause their own evils must bear them or cure them. We all must live and learn, and so profit by experience. No use in quarrelling or calling ill names, the more peaceable we get along the better. I like the let alone policy in some things, not to disturb what is well. So if a man deceives me, quit dealing with him; and if he abuses me, quit his company. So if he rails, do not rail again, so as much as in us lies live quietly and peaceably with all men. But I know sometimes it is hard fighting to maintain the cause of truth against numbers, and for the testimony of truth bear reproach, which sometimes is worse than violence; but this has been my case, to keep a good conscience void of offence, and stand approved in the sight of God. And as a love, of fair play and fair dealings, both in church and state, my judgment and feelings naturally enlisted in favor of the persecuted and the oppressed. And being an eye and an ear witness (with many others) of the things that transpired at Lebanon church, and some have different notions of the affair and think I am mistaken in some things, if so I am very willing to be corrected; but let every one judge for himself. My motive at first was to induce the brethren to take a step in the right direction. Some might think I sided with the *Primitives* and was partial, but I never designed to be so, at the expense of gospel order and discipline, and the dealings with the accused. Brethren were arbitrary and inquisitorial and prepossessed me more in their favor, and confirmed me more in the opinion that it was the violent partisans that caused the most disturbance. Yours, with Christian respect.

JOHN HALBERT.

TO EDITORS PRIMITIVE BAPTIST.

Arkansas Union C. H.
Oct. 28th, 1843.

DEAR BRETHREN: We have received from the 10th to the 17th No of your valuable paper, which to us in our isolated condition is truly a source of comfort. And I hope we feel unfeigned thankfulness,

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that God, in his goodness, is yet sparing us the privilege of correspondence, through the medium of your columns; thereby enabling us to cultivate harmony and union of sentiment, to receive edification & strength, more effectually to contend for the faith once delivered to the saints, and oppose the introduction of strange gods into Israel For in my humble opinion, it is with many modern Christians as it was with ancient Israel; they have mixed with other nations, made their doors of easy access, and have introduced a multitude of carnal professors, who have brought into the church their gods, or corrupt notions of God, and have polluted or profaned his worship. While they cry Onward! Onward!! The redemption wrought out by Christ, or in other words, the atonement made by Christ, is as broad as the world and deep as the vilest case, and you are all intelligent beings, capable of discerning and appreciating spiritual good: Yea, may reach forth your hands and partake of the tree of life and live forever. The millenium too is upon the threshhold of entrance, therefore the Lord has need of much money! Go, ye missionary, throughout all Christendom, procure it by some of the many means in your hands which shall prepare and send out a ministry capable of evangelizing the world Thus shall Burmah, India, and barbarous Africa, though lately a barren waste, blossom as the rose, and become a fit place for the dwelling of Zion's king And thou, America! miserable America!! though the seat of liberty and benevolence, thy savages have long withstood our efforts, turned a deaf ear to our kind instruction, and scorned their white (oppressors) brethren, yet shall they feel the effects of our mighty discipline, turn from idolatry and serve (the traditions of men) the living God.

Splendid dream! Awful delusion! which while it lifts the eyes of the proud aspirant, is spreading a snare to entrap his unguarded feet. But if satan transform himself into an angel of light, no marvel if his ministers be transformed to ministers of righteousness. Nor need we wonder that such should preach another gospel (which is not another) For being ignorant of the true gospel, or the righteousness of God, they go about to establish their own. And if it were possible, would doubtless deceive the very elect While thinking of these extremes, or the difference between the Old and New School, I have been caused to recollect part of a picture of life written by Dr. Johnson, in which he represented the traveller as a captive of some of the passions or habits of mature age; who, becoming alarmed, made a sudden and powerful effort to extricate himself, and being successful, made all possible speed to regain the road of rectitude; but in his hurry, overran it, and got ere he was aware, into the dominion of similar evils on the other side.

Christians should watch on every side, for we may expect an attack at the weakest post first We should also recollect that he who trusts in his own ability, or who maketh flesh his arm, will certainly fall. Then, brethren, stand fast in the liberty wherewith Christ has made us free, and be not entangled again with the yoke of bondage, knowing, to obey is better than sacrifice, and to hearken, than the fat of rams. Use not your liberty for an occasion to the flesh, nor be conformed to this world, but be transformed by the renewing of your mind; having your loins girt about with truth; taking the inspired volume for the man of your counsel. For the weapons of your warfare are not carnal, but mighty through God to the pulling down of strong holds. Let us be careful not to contradict by our acts what we profess; for to profess is popular and of course easy, and formerly a mark of Christianity, but more recently the cloak under which designing men make inroads, not only upon the property but also upon the liberties of those whom they denominate brethren.

I also fear that many after opposing some of the leading errors of the day in word, have not been careful to maintain good works; and in exhibiting their liberty, indulged to their own shame and to the wounding of the cause of Christ. To such I would say, by their works they are to be known "Awake to righteousness and sin not," that you may say as David did: "I will walk at liberty, for I seek thy precepts"

But, brethren, lest I should weary your patience, I will close; only saying, that we are a few (eight churches) that have declared against the institutions of the day; are much persecuted, our views strangely misrepresented, and are making a slow but we hope a sure or safe advance. Brethren pray for us, and may the God of all grace be with your spirits Yours in tribulation.

C. B. LANDERS.

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FOR THE PRIMITIVE BAPTIST.

—

MINUTES

Of the thirteenth Annual Session of the Contentnea Baptist Association, held at Meadow, Greene county, N. C. on the 20, 21, 22 Oct. 1843.

FRIDAY, October 20.

The Introductory Sermon was delivered by Elder James Osbourn, from Baltimore, from Isaiah, 27 c. 13 v.: And it shall come to pass in that day, that the great trumpet shall be blown; and they shall come which were ready to perish in the land of Assyria, and the outcast in the land of Egypt, and shall worship the Lord in the holy mount at Jerusalem.

After which the delegates assembled and the Association was opened by prayer. Chose Elder Thomas Dupree, Moderator; and Ichabod Moore, Clerk; and Jesse C. Knight, Assistant Clerk.

Chose Wright Smith and Turner Bynum, a committee of finance.

Corresponding messengers and ministers from sister Associations, were invited to take seats with us, viz: Elders, James Osbourn, from Baltimore; Josiah Smith, Parham Puckett, and John K. Bender, from White Oak; Ely Holland, James K Barbee, and Justus Parish, from Little River.

The list of churches was called, and letters handed in, showing the state of the churches as follows:

Names of churches, and counties wherein situated.	NAMES OF THE DELEGATES.	Baptised.	Rec. by let'rs	Restored.	Dis. by let'r.	Excom'd.	Deceased.	Number in Fellowship.	Contributions.
									$ Cts
Autrey's Creek, *Edgecombe*,	S. Wooten, J. R. Moore,* Wm. M. Crisp,							37	1 00
Beaver Dam, *Lenoir*,	A. Jones, E. Williams,* E. Neathercut,*	10			1			43	1 00
Black Creek, *Wayne*,	Wm. Bass, Linsy Bell, Abraham Lamb,						2	42	1 50
Hancock's, *Pitt*,	Henry Smith,* John Smith,* Jas. Wilson,							21	1 05
Meadow, *Greene*,	Benj. Bynum, Jos. Rasberry, W. Turnage,	2			1			21	1 50
Memorial, *Wayne*,	Wright Bass,* Washington Hooks,*				1			17	1 00
Nauhunty, *Wayne*,	Shad'h Pate, John Smith, Wright Taylor,	15					3	64	1 00
Pleasant Hill, *Edgecombe*,	Jacob Proctor, Fred. Proctor, S. Braswell,	1						15	1 00
Pleasant Plains, *Wayne*,	Wright Smith,						1	9	50
Red Banks, *Pitt*,	Jas. Griffin, Laneir Griffin, G. Magounds,	3					2	55	1 00
Sandy Bottom, *Lenoir*,	Richard Rouse, Jesse Croom, Alex. Rouse,	3						17	75
Tison's, *Pitt*,	Samuel Moore, Benj. Briley, W. Jones,							16	1 00
Toisnot, *Edgecombe*,	Moses Farmer,* Wm. Woodard,* L. Dew,*						1	38	1 50
Town Creek, *Edgecombe*,	Thos. Dupree, T. Bynum, J. C. Knight,	3	1		1		3	64	2 00
Union, *Edgecombe*,	M. Whitehead, J. Bailey, N. Taylor,							50	1 50
White Oak, *Edgecombe*,	S. Barnes, W. M. Stanton, Ichabod Moore,		1			1		27	1 50
New Chapel, *Wayne*,	Hamilton Howel,							17	
	*Absent.	37	2	0	4	1	12	555	18 80

Petitionary letters were called for. Brother Hamilton Howel handed in one from Newport, Wayne. After examination, they were found orthodox, and the Moderator gave them the right hand of fellowship, in token of reception into our Association.

Appointed our next annual meeting to be held with the church at Beaver Dam, Lenoir county, to commence Friday before the 4th Lord's day in October, 1844, at 11 o'clock. Elder James Griffin to preach the Introductory Sermon, and if he fail, Elder John Smith.

Appointed brother Ichabod Moore to write a Circular Letter, to be printed with our next Minutes.

Then adjourned till to morrow 10 o'clock.

SATURDAY, Oct. 21st.

Met pursuant to adjournment from yesterday, and the Association was opened with prayer and praise by Elder Griffin; after which, Mark Bennett the former Clerk came forward and handed in the Association books; and brethren Turner Bynum and Wright Smith, were appointed to settle with him.

Called for Corresponding Letters from sister Associations. Brother J. K. Bender handed in one from white Oak, with a file of their Minutes; bro. Ely Holland, from Little River, also handed in a letter with a file of their Minutes. Received a file of Minutes from the Country Line Association, also received a file of Minutes with a letter from the Kehukee Association.

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The list was called & absentees marked.

Appointed messengers to sister Associations. Brethren, Jesse C. Knight, Jacob Proctor, and Elder Ichabod Moore, to Kehukee; brethren, Elder John Smith Arelas Jones and Richard Rouse, to White Oak; brethren, Elder Benjamin Bynum Elder William Bass, and Shadrach Pate, to Little River; brethren, Elder Benjamin Bynum and Wright Smith, to the Country Line and Abbott's Creek Union, Associations.

Appointed Elder Ichabod Moore, Treasurer; also, to prepare the Minutes for the press, to have 400 copies printed and distributed as usual, and record one copy on the manuscript book.

Treasury Report—

Rec'd from our former Treasurer,	$17 08
Contributions this year,	18 80
	$35 88
Paid Mark Bennett for a book for the use of this Association,	38
Balance in Treasury, Oct. 21. 1843,	$35 50
Paid for printing these Minutes,	10 00
Now in the Treasury,	$25 50

Appointed ministers to preach to-morrow: brethren, Parham Puckett and James Osbourn; and if either fail, Josiah Smith.

Agreed to print with these Minutes, the Constitution, or Form of Government; and Rules of Decorum.

The Minutes were then read and assigned by order of the Moderator, and countersigned by the Clerk.

Adjourned with prayer to the time and place above named.

THOMAS DUPREE, Moderator.
ICHABOD MOORE, Clerk.

—

SUNDAY, Oct. 22nd.

Met at the stage at 10 o'clock. Elder Puckett introduced the worship of the day from Ephesians the 3rd and 8 v.: Unto me who am less than the least of all saints is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ. Brother James Osbourn followed from Solomon's Songs, 4 c. 12 v.: A garden enclosed is my sister, my spouse; a spring shut up, a fountain sealed. The meeting was then dismissed in good order, and (we hope) the brethren preached as of the ability that God giveth; and we also hope he will crown the meeting with a divine blessing.

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THE CONSTITUTION,

Or, Form of Government of the Contentnea Baptist Association.

From a long series of experience, We, the churches of Jesus Christ, being regularly baptized upon the profession of our faith in Christ, are convinced of the necessity of a combination of churches, in order to perpetuate a union and communion amongst us, and preserve and maintain a correspondence with each other in our union: We therefore propose to maintain and keep the order and rules of an Association, according to the following Plan, or Form of Government, viz:

Article 1. The Association shall be composed of members chosen by the different churches in our union, and duly sent to represent them in the Association, who shall be members, whom they judge best qualified for that purpose, and producing letters from their respective churches, certifying their appointment, shall be entitled to a seat: Provided, they shall not violate the rules further laid down in this Constitution.

Art 2. In the letters from the different churches, shall be expressed, their number in full fellowship, those baptized, received by letter, dismissed by letter, excommunicated, and dead, since our last Association.

Art. 3. The members thus chosen and convened, shall have no power to lord it over God's heritage—nor shall they have any ecclesiastical power over the churches; nor shall they infringe any of the internal rights of any church in the union.

Art. 4. The Association when convened, shall be governed and ruled by a regular and proper decorum.

Art. 5. The Association shall have a Moderator and Clerk, who shall be chosen by the suffrage of the members present.

Art. 6. New churches may be admitted into this union, who shall petition by letter and delegates—and upon examination, (if found orthodox and orderly,) shall be received by the Association, and manifested by the Moderator, giving the delegates the right hand of fellowship.

Art 7. Every church in the union shall be entitled to representation in this Association, but shall have only three members from each church.

Art. 8. Every query presented by any member in the Association shall be twice read; and before it be debated, the Mode-

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rator shall put it to vote; and if there be a majority for its being debated, it shall be taken into consideration, and be deliberated; but if there be a majority against it, it shall be withdrawn.

Art 9. Every motion made and seconded, shall come under the consideration of the Association, except it be withdrawn by the member who made it

Art. 10 The Association shall endeavor to furnish the churches with the Minutes of the Association. The best method for effecting that purpose shall be at the discretion of the Association.

Art. 11. We think it absolutely necessary that we should have an Association fund, for defraying the expenses of the same; for the raising and supporting of which, we think it the duty of each church in the union, to contribute voluntarily such sums as they shall think proper, and send by the hands of their delegates to the Association; and those monies thus contributed by the churches and received by the Association, shall be deposited in the hands of a Treasurer, by the Association, who shall be accountable to the Association for all monies by him received, and paid out according to the direction of the Association.

Art. 12 The Minutes of the Association, when printed, shall be regularly filed by the Clerk, and the book by him shall be kept for the use of the Association, and he shall endeavor to have said book present at each Association.

Art 13. The Minutes of the Association shall be read, (and corrected, if need be,) and signed by the Moderator and Clerk before the Association rises.

Art. 14. Amendments to this Plan, or Form of Government, may be made at any time by the majority of the union, when they may deem it necessary.

Art. 15 The Association shall have power—

1. To provide for the general union of the churches.
2. To preserve inviolably a chain of communion amongst the churches.
3. To give the churches all necessary advice in matters of difficulty.
4. To inquire into the cause why the churches fail to represent themselves at any time in the Association.
5. To appropriate those monies by the churches contributed for an Association fund, to any purpose strictly connected with the business of this Association.
6. To appoint any member or members, by and with his or their consent, to transact any business which they may see necessary.
7. The Association shall have power to withdraw from any church in this union, which violate the rules of this Association, or deviate from the orthodox principles of religion.
8. To admit any of the distant brethren in the ministry as assistants, who may be present at the time of their sitting, whom they shall judge necessary.
9. The Association shall have power to adjourn themselves to any future time or place they may think most convenient to the churches in the union.

Art. 16. We will not hold in our churches any member who is in the practice of visiting the Masonic Lodges; or who, on any occasion, conforms to their custom of parades; nor will we countenance any such individual, who may reside or come among us, in the character of a preacher.

Art. 17. We will not countenance any preacher who shall travel within the bounds of our Association, establishing societies for the collection of money, or who may himself be collecting money to support any institution whatever. We will not fellowship any member or members of Missionary, Bible, Tract, or Sunday School Union, Societies, nor advocates of Theological Schools, nor any person who does fellowship them, nor will we hold any such in our churches.

RULES OF DECORUM.

Art 1. The Association shall be opened and closed by prayer.

Art 2. The Moderator and Clerk shall be chosen by the suffrages of the members present.

Art 3. Only one person shall speak at a time, who shall rise from his seat and address the Moderator, when he is about to make his speech.

Art 4. The person thus speaking shall not be interrupted in his speech by any except the Moderator, till he is done speaking.

Art. 5 He shall strictly adhere to the subject, and in no wise reflect on the person who spoke before, so as to make remarks on his slips, failings, or imperfections, but shall fairly state the case and matter as near as he can, so as to convey his light or ideas.

Art. 6. No person shall abruptly break

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off or absent himself from the Association without liberty obtained from it.

Art. 7. No person shall rise and speak more than three times to one subject, without liberty from the Association.

Art. 8. No member of the Association shall have liberty of laughing during the sitting of the same, nor of whispering in the time of a public speech.

Art. 9. No member of the Association shall address another in any other terms or appellations than that of brother.

Art 10. The Moderator shall not interrupt any member in, or prohibit him from, speaking, till he gives his light on the subject, except he break the Rules of this Decorum.

Art. 11. The names of the several members of the Association shall be enrolled by the Clerk, and called over as often as the Association requires.

Art. 12. The Moderator shall be the last person who shall speak to the subject, who may give his opinion if he please before he puts the matter to a vote; but shall have no vote himself, unless the Association be equally divided.

Art. 13. Any member who shall willingly and knowingly break any of these rules, shall be reproved by the Association as they may think proper.

From the Signs of the Times.

Morgan co., Ga., Sept. 18, 1843

Brother Beebe:—Having just returned home from the Oakmulga Association, I thought it might be somewhat interest- to you to hear something of our proceedings. Our last session was held with the Murder Creek church, Jasper co., from the 9th to the 13th, inclusive. Delegates were present, and letters read from all the churches (24 in number) except one: from which it appears that peace and unity abound among them; several have enjoyed refreshing seasons, and considerable additions during the last associational year. Corresponding delegates also attended from distant associations with whom we correspond, and were cordially invited to seats with us. The business of the Association was conducted with the utmost harmony, order, and despatch: no query was presented,—no matter of difficulty heard of; so that we had repeated opportunities of adjourning to attend to preaching at the stand. The congregations were usually large, orderly, and attentive: the preaching was in the power and demonstration of the Spirit: never have I heard the truths of the gospel more clearly exhibited, or more ably defended; truly it was a pleasant time, a refreshing season to us poor pilgrims. But on Monday, the third day of our session, we were a little interrupted in the progress of our business,—our attention was attracted by the *voice of a stranger*, who rose up in a remote part of the house, and asked permission to read a short letter, being, as he informed us, a friendly message to that body from the Central Association! Leave being granted by the moderator, he proceeded to read the letter, which, as near as I can recollect, contained, in the first place, a certificate that certain individuals therein named, among whom the reader of the letter was one, had been appointed by the Central Association a committee with discretionary powers, to present certain propositions to that body, either verbal or written, the object of which was a reconciliation between the two bodies, followed by two or three resolutions, going to say, that it was an object greatly to be desired that a reconciliation should be effected, if possible, between the Central and Oakmulga Associations, & in the close they say they do not expect or desire any action of that body on the matter at present, only that we reflect upon it until our next session, and then give it a full investigation. I regret that I cannot furnish you a precise copy of the letter; they did not think proper to offer us either the original manuscript, or a copy of it; fearing, no doubt, that it might lead to some movement on our part, unfavorable to their wishes. But we took no notice of it, and resumed our business.

Now, brother Beebe, it appears to me that our enemies must be driven to great extremes, or they could not resort to such pitiful expedients, to come to us, with all deceivablenes of unrighteousness, pretending great love and Christian regard to us, who they are in the daily habit of reproaching and stigmatizing both from the pulpit and the press, with no other view but to impose upon the simple and unsuspecting, and induce them to believe that after all, we are but one people; all, orthodox Baptists, all good brethren. Is it possible they can flatter themselves that such a base counterfeit will pass among Christians who have the least particle of light or spiritual discernment? or that such religious juggling can be carried on any length of time, in a well informed community like

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ours, without detection and exposure? The truth is, they are in a great strait; they stand convicted before the public bar of profession our faith and preaching and practising another, and that upon the testimony of their own written creed. What then is to be done? They have no alternative but to change their original articles of faith, and relinquish the name of Baptist, or by some means bring us to a compromise, and get us to recognize them as *brethren*! Hence it is they come to us and say, "Only let us be called by thy name to take away our reproach."

I remember, brother Beebe, it has not been long since these same would be brethren predicted our downfall, and seemed to exult in the prospect of our utter extermination, and some were vain enough to talk about preaching the funeral of the last Old School Baptist! Now, if we may judge from their conduct, they are beginning to have a little more of Balaam's faith, and conclude, "There is no enchantment against Jacob, no divination against Israel;" at least the master spirit finds he is likely to make nothing by cursing Israel; hence he is about to change his position, and rally his forces for a new plan of attack.

There is no doubt, brother Beebe, but another attempt is about to be made to break our ranks, and decoy us out from our strongholds: already are they mustering their hosts for the battle,—not a few are now standing at the threshold, waiting to be invited into our churches, and it will be *a united effort business*, a simultaneous movement: if we will only open our doors and receive them without *re baptizing*, we shall soon have a formidable troop of them in our midst. But why do they wish to return to us? are they convinced of their error and desirous of retracing their steps? If so, why contend for the validity of their baptism? If they are honest in this matter, and really desire fellowship and union with us, why not be willing to have it on scriptural terms? But not so: they have even the effrontery to tell us they have no concessions to make—no errors to abandon, nothing of this kind, but they think we have, and hope, upon due reflection and consideration, we shall come to a better spirit, and so a reconciliation be effected! Now, under such circumstances as these, how can we have any confidence in such men? Can we either wish or hope for a union with them? We have seen too much of their sophistry and intrigue to give them credit for their fair professions,—we have already suffered too much, from their intrusions and inroads among us to open our doors and invite them into our churches again, unless they themselves manifest a better spirit, and come to us seeking union and fellowship upon gospel terms. As to ourselves, we consider our present position a safe one; we believe we occupy scriptural ground; and, as such, have no inclination to abandon it. In a word, we have only to stand still and see the salvation of God.

Brother Beebe, I send you this hasty sketch, not knowing whether any of the brethren will furnish you with a more full and detailed account of our affairs. Make what use you choose of it, only accept of it as a token of christian regard.

THOMAS DAVIS.

THE PRIMITIVE BAPTIST.

SATURDAY, DECEMBER 9, 1843.

This volume of the Primitive Baptist is drawing to a close, and we would remind those Subscribers who directed their papers to be discontinued at the end of the volume, or who subscribed for one year only, that their papers will then be discontinued unless the subscription is previously renewed. The papers of those who have not given the above directions, will be continued as usual. We also would suggest to those who are in arrears, that we wish them to correct their own accounts, should there be any error in them, and only pay such sum as they are satisfied is due.

FOR THE PRIMITIVE BAPTIST.

Raleigh, Wake county, N. C.
Nov. 19th, 1843

BELOVED BRETHREN EDITORS, and all that read the Primitive: I again appear before you with renewed acknowledgments, of the great usefulness of the circulation of the Primitive, of which I have not room to enumerate. I do not write often, being well pleased in the general; so that I have felt willing to sit in the shade, or shadow of a great rock in a weary land, while his fruit was sweet to my taste through the columns of the Primitive. But some of the brethren, I suppose, think I am not old enough to withdraw entirely from the field of battle, in calling the roll for me to come

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forward into the field of action; which tells me the foe is still fighting within and without. And I herewith cheerfully step forward, and shall level my artillery against the enemies of King Emanuel, who oppose the doctrine of the final perseverance of the saints.

And as Jannes and Jambres withstood Moses, so we have Jannes and Jambreses in abundance, that resist the truth, and are Moses's disciples or disciples of the law instead of the gospel or Jesus Christ; who are relying more upon the law conditional promises, than they are the positive gospel promises And consequently leadeth to a reliance on their own performance, which aims a deadly blow at King Emanuel's character and free government, flies in the face of grace, mercy, truth, righteousness, peace, and joy in the Holy Ghost; and predicates their joy in a thing of nought, or sparks of their own kindling under the law and consequently under the curse.

The first motive I have in view, is to take from the enemies the armor wherein they trust; and if under God I do this, the spoil is divided What I mean by their armor is, those passages of scripture which they take as evidence that Christians may fall from grace and be lost; and may fall from grace and recover. The first part of the armor in which they trust that I shall notice, is the circumstance of three and twenty thousand that fell in one day of the children of Israel, and that they all eat the same spiritual meat, and did all drink of the same spiritual drink; for they drank of that spiritual rock that followed them, and that rock was Christ. You will observe in 5 verse same chapter, that with many of them God was not well pleased. You will further notice, that the 7 v. some of them were idolators; 8. some of them were fornicators; 9 v. some of them tempted Christ; 10 v. some of them were murmurers So you will observe, that it was some of them (not all.) Another idea says, they are not all Israel that are of Israel. I hope none will have the hardihood to say, that idolatry, fornication, to tempt Christ, and to murmur, are good marks of a Christian. But, say some, did not they all eat of that spiritual meat, and drink of that spiritual drink, and that spiritual rock that followed them was Christ, and what better evidence is required in proving that they were all Christians? Question. Did Moses and Aaron's partaking of that meat and drink in the wilderness make them Christians? You are bound to say, no; for Moses and Aaron were God's children before they went to Egypt, and were sent of God. Well, say you, how is it that they partook of the spiritual meat and drink, and yet they be no Christians? Answer. Those that eat of that spiritual meat and drink, partook of it with their natural mouths, gathered with their natural hands in the morning of each day, except the Sabbath. Question. Does eating and drinking with our natural mouths, afford sufficient evidence of being a Christian? If you say yes; I say no Well, say you, why was it called spiritual meat and drink? Answer. Because it was not the natural production of the earth, but the quails and manna were the production of heaven, therefore called spiritual. And it was to preserve natural life, as there were no cultivated fields of production in the wilderness, nor springs to quench their thirst. And the water that gushed from the rock was a miracle, performed by the mighty power of God, yet not the renovating grace of God in the salvation of the soul, but the body from perishing in the wilderness.

About the time of the fall of these twenty-three thousand, Moses returned from receiving the law on the mount, found that the children of Israel had made a golden calf and were making a great fuss, a monstrous outcry, insomuch it was to Moses and Joshua confusion; which is seen in our modern seminaries of every denomination almost. Raving, foaming out their own shame in pulpit, straw pens, anxious seats, pulling and hauling up to be prayed for, some shouting, some laughing, some praying, as it is called, some singing, and some preaching, &c. And how much this is like those around the calf, and it is often found amongst them to question or deny the doctrine of the final perseverance.

But Moses stood in the gate and cried, saying, who is on the Lord's side, let him come unto me. And all the sons of Levi came unto him, and the rest were destroyed. And so it will be. Many have and will fall for the want of grace. I cannot dwell.

The next evidence I shall notice, they offer as proof of falling from grace, is that of Judas. The enemies of truth hold that Judas was a Christian, fell from grace when he betrayed Christ, and not until then. And I heard one of those advocates of falling from grace affirm, that Judas stood a better chance for heaven than Solomon.

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Acts, 1 ch. 17 verse: For he was numbered with us, and had obtained part of this ministry. This I say does not prove to my understanding, that Judas was a Christian; for the 16th verse same chapter says, in making a citation, spoken by the Holy Ghost to David before Christ, in the date 1027, say, men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was a guide to them that took Jesus—obtained part of this ministry. (What part?) Is a very important question. And as Judas had the bag, and cared for what was in the bag more than he did for the poor; and as it is connected in the gospel to contribute to the necessities of the saints, that my thoughts are, that this is the part (not the whole) that Judas obtained. And that a devil could carry the bag, and Judas was a hypocrite while carrying the bag is evident from his saying, that the box of ointment might have been sold for two hundred pence and given to the poor; not that he cared for the poor, but what was in the bag. And it is too notorious that in the present day, that men may obtain part of this ministry in the letter at colleges and elsewhere, and be void of the spirit. The Judases are almost invariably to be found carrying the bag, or advocating the monied schemes of the day under the cloak of religion, and betraying and selling Christ at the greatest price they can get from boards and churches by the year, &c.

I hasten to another consideration, that Judas was not a Christian before he betrayed Christ in the date of 33. And in the date of 32 Jesus said to his disciples, in the 5 ch. of John, 70 and 71 verses: Jesus answered them, have not I chosen you twelve and one of you is a devil? He spake of Judas Iscariot, the son of Simon, for he it was that should betray him, being one of the twelve. Thus it appears from Bible dates, that the Saviour told the year before Judas betrayed him that he was a devil. As soon might a fountain send forth sweet water and bitter at the same time as for the soul to be a devil and a Christian at the same time. And we have no account of Judas's conversion between the years 32 and 33, so I had rather risk Solomon's lot.

I will here notice another very striking evidence, (as is thought by some,) to prove falling from grace; which is found in the 4 ch. of Hebrews, 4, 5, 6 verses, which reads as follows: For it is impossible for those who were once enlightened and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come; if they shall fall away to renew them again unto repentance, seeing they crucify to themselves the Son of God afresh, and put him to an open shame.

Now, brethren, I understand these three verses to prove conclusively, that it is impossible to fall from grace and recover; as is readily seen by its being impossible to renew them to repentance. Again, seeing they crucify to themselves the Son of God afresh, and put him to an open shame; which would require the Saviour to be crucified the second time; which cannot be according to Heb. 10 ch. 26 v.: For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins. 27 verse: But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.

I wonder if the Arminian ever considered this, inasmuch as they that despised Moses' law died without mercy, under two or three witnesses Of how much sorer punishment suppose ye shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he was sanctified an unholy thing, and hath done despite unto the spirit of grace. May the Lord give them eyes to see, ears to hear, and hearts to understand. The (if) in the text used does not prove any matter of fact that the heaven-born soul may, will, or shall, fall from grace; but uses the word if, in order to show the fallacy and consequence of such a doctrine, and establishes the doctrine of the final perseverance, according to Heb. 10 ch. from 10 v. to 18. Read for yourselves.

A resort is had to the 2 ch. 2 Peter, 20 and 21 verses, to prove falling from grace; which I consider is carried out by the Holy Ghost in substance, the same doctrine as that I have just treated on. I admit that a Christian may fall, but not fall from grace; but fall from their own stedfastness, according to 2 Peter, 3 ch. 17 v.: Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own stedfastness. The same stedfastness is held in view in the exhorta-

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tion: He that thinketh he standeth, take ye heed lest ye fall, &c.

Brethren, the body of Christ must be complete, and how shall it be complete if one member is missing? I have thought, that if I could be as the last joint of the little toe, O how honored, O how happy, in the enjoyment of a perfect body, and rest that remains for the people of God, with Jesus Christ our righteousness.

The next thing to be noticed, as proof offered of falling from grace, is the circumstance of Peter denying the Saviour, in that he denied him thrice with cursing, &c. This is taken as pointed evidence of falling from grace. But I say it is no evidence at all, for Peter did not, as I understand, deliberately, premeditatedly deny him; but, overcome by fear, suffered to be so, in order to convince him of his self-sufficiency in standing without divine aid, and all others of the children of God. Hence it was said to him, Peter, when thou art converted strengthen thy brethren. That is to say, when you are convinced of your own inability to stand without me, then strengthen thy brethren, or teach them the same lesson, which is strength to rely on or trust in God; for he that puts his trust in the Lord shall never be confounded. This lesson is taught in another instance. James, 4 ch. 13, 14, 15 verses: Go to now, ye that say to-day or to-morrow we will go into such a city, and continue there a year, and try and sell and get again; whereas ye know not what shall be on the morrow, for what is your life? it is even a vapor that appeareth for a little time and then vanisheth away; for that ye ought to say, if the Lord will, we shall live and do this or that. As Peter appeared to be the most forward amongst the disciples, he was the most fit to be given up to himself to be made an example of, in order to teach others a valuable lesson You may ask, brethren, why so valuable? I answer, to prevent so much lying as is to be feared, is kept up at the present time by the imperfection of our sinful bodies, in saying we will do thus and thus, and do it not, very often occurs in a passion. Our children at times are told, Thomas or Mary, if you do not do thus and so, I will whip you, (and do it not,) and many more instances. Let us guard against such and forsake it, and not have so many positive expressions without any conditions.

Furthermore, 1 Cor 6 ch 18 verse: Flee fornication; every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body. I will here give you my views on the above text. Every sin that a man doeth is without the body, that is, I understand, that there is a spiritual body and a natural body. The spiritual is composed of converted spiritual souls, see 1 Cor. 10 ch 17 verse: For we being many are one bread and one body, for we are all partakers of that one bread. And as this spiritual body is no more under the law but under grace, it is not the soul that sins but the natural body; consequently, every sin that man doeth is without the consent of the Christian soul, and is attributed to the natural body. Eph. 3 ch. 6 v. and 4th ch, 12 v. The last quoted scriptures go to show the spiritual body. And Paul saith, I with my mind serve the law of God, but with my flesh the law of sin—which was Peter's case, and my case, and all Christian's cases. But we are exhorted to mortify the deeds of the body, (natural) &c.

But again: Peter did not fall from grace, and I will here put on the capstone. Luke, 22 ch. 32 verse. The 31 verse is: And the Lord said, Simon, Simon, behold satan hath desired to have you, that he may sift yon as wheat. 32. But I have prayed for thee, that thy faith fail not; and when thou art converted, strengthen thy brethren. Much more to the point, but I pass on.

I believe, brethren, that Jesus prayed for you and me, as well as Peter, if we be Christians, that our faith fail not. I pray not for these only, but for all that shall believe on me through their word. And Jesus said at the grave of Lazarus, that his Father always heard him. The saints of God will never fall away and be lost, because Jesus hath said, that because I live ye shall live also—meaning the soul. We shall not fall and be lost, because Jesus said, he that believeth in me though he were dead yet shall he live; and whosoever liveth and believeth in me, shall never die. Believeth thou this? We shall not be lost, because Jesus said, I give unto them eternal life and they shall never perish, neither shall any pluck them out of my hand. We shall not be condemned, because we have passed from death unto life, and shall not come into condemnation. We shall assuredly appear with Jesus in glory, because he hath said, ye are dead and your life is hid with Christ in God, and when Christ who is our life shall appear, then shall ye also appear with him in glory.

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Yes, brethren, I believe it; we shall not fall from grace and be lost, because we are kept by the power of God through faith unto salvation. We shall not be lost, because Christ is made unto us wisdom, righteousness, sanctification and redemption. We shall not be lost, he is our shield and hiding place, and greater is he that is for us than he that is against us. If we have passed from death unto life, we must go to heaven; because our house is there, not made with hands; our inheritance is there. reserved in heaven for us. And that we are heirs of God and joint heirs with our Lord Jesus Christ, and we must go there because the Lord's portion is his people, and Jacob is the lot of his inheritance. And he will not be disappointed, nor disappoint his children. we must be there to answer to our names, written in the Lamb's book of life from the foundation of the world. And our love is there and must not be separated, for I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord. The Lord Jesus Christ be with thy spirit.

BURWELL TEMPLE.

FOR THE PRIMITIVE BAPTIST.

Extract from the Minutes of the White Oak Baptist Association, held with the church at White Oak meeting house, Jones county, N. C. on the 8th, 9th, and 10th days of Oct. 1842.

Art. XVI.—We, as an Association, declare a non-fellowship with Masonry, Missionary, Bible and Tract Societies; Campbleism, State Conventions, Theological Seminaries, and all other new Institutions, that have the appearance of a speculation on the gospel.

It may be asked, why do you make the declaration contained in the 16th article? We answer, because there can but two societies exist without confusion, but of Peace. Should it be asked, what Societies these two be, we would say, that one is Civil Society, in which every person ought to be trying to do unto others as they would be done by: the other is a Religious Society, to which the Scriptures give authority, name and practice. Now if we are wrong in these things, we wish to be righted: wishing to be meek and lowly, as humility is better than sacrifice, and to harken, than the fat of rams.

TO EDITORS PRIMITIVE BAPTIST.

Arkansas, Clark county,
Oct. 28th, 1843.

DEAR BRETHREN IN THE LORD: Inasmuch as I see your paper is of general communications, permit me to communicate a few thoughts to the many readers of your paper on that important saying of the apostle Paul; This is a great mystery, but I speak concerning Christ and the church. Eph. 5th chapt. and 32nd verse.

The apostle here shows the important duty of man and wife, their obligations to each other by reason of the great love or tie that so unites them together as to make but one flesh; he then brings it in as a figure of Christ and his church, or bride, the Lamb's wife. I now shall speak of the subject literally, and then spiritually. The first thing I then shall notice is, in the creation or formation of man. When God created Adam, he saw it was not meet that he should abide alone; he said, I will make him a help meet for him. We then, in pursuing the subject find the woman being deceived was first in the transgression. Now here was a separation in their condition, for Adam was not deceived, but the woman; but he saw she was under the sentence of death. Adam saw her dreadful condition, he also knew it was not good for man to be alone, he then chose to eat of the forbidden tree that he might come under the same condemnation with her, in order that they might live together (for they could not without.)

Now let us see what this will represent. It is said in scripture, that Christ is the head of the church. Again, the church is said to be the bride, the Lamb's wife. So then the spiritual Eve, or God's elect church, God saw by his infinite wisdom and foreknowledge, and from eternity they would fall under the sentence of death and would become guilty sinners before him. Then Jesus Christ, the second Adam, saw what condition they would be in, he also knew what it would cost him to redeem them, but he knew it was not meet for him to abide alone. He then agreed by covenant contract to die in their room and stead, that he might redeem them from the sentence of death, that he might save them alive; For the second Adam was made a quickening spirit. Here

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is love, that while she was in the open field of ruin, cast off, forsaken, read the 16th chapt. of Ezekial, in that condition he looked on her and so loved her as to wash, cleanse, purify and clothe her; and by the blood of his covenant to deliver her from the pit wherein is no water, and make her meet for such a match.

It is said in scripture, it is not lawful for a man to have more than one wife. I mention this, because there are many who are saying, lo here, & lo there, while others are saying, they are all Christians, and are the means in the hand of God to convert the world, and are for an open communion. It is again said in scripture, there is but one faith, which faith we are to contend earnestly for. Let us see what that faith is. The apostle Peter believed and taught the doctrine of election and predestination, placing it on the foreknowledge of God. Romans, 8 and 29. 2 Tim 1 and 19. John also believed the doctrine of election, read his second Epistle. The apostle Jude believed in the doctrine of foreordination, read his letter. But I need not cite you to single passages of scripture, for the limits of my letter would not allow it; but to a careful study of the whole Book of God.

Jesus Christ came in the fulness of the time to establish his own everlasting gospel, and to set up his church here on earth; and it was built upon the foundation of the apostle, and prophets. Jesus Christ himself being the chief corner stone. And his church met with great persecution, which caused it to remain in the true faith until Constantine the Great, raised her from her low degraded state (that is in the eyes of the world,) to a state of eminency and pride. She then began to walk in her silver slippers. The clergy he salaried with rich and fat fees. Then began to creep in designing men and hypocrites, who would not bear sound doctrine, but after their own lust shall they heap to themselves teachers having itching ears. The church then became corrupted, but she separated from them.

Here then was a true and a false church. This false church, or mother of all abominations, claimed herself to be the true wife, but she was willing to eat her own bread and wear her own apparel, only she wants to be called by his name. And I have thought, my brethren, her kindred or number is near the number of the beast, six hundred threescore and six. Now you know that in scripture the true and false church is brought to view under the figure of women. Now as I said before, it is not lawful for a man to have more than one wife, so Christ our spiritual Adam, cannot have but the one wife For we read of his being married to no more but the one, then of course he will not claim any kindred with these false women, or churches. If so, he would be an adulterer, which would not do at all.

Now then you can see the impropriety of an open communion, but the true and lawful wife will be separate to herself, because she cannot walk with harlots; for how can two walk together, except they are agreed. Again, if any brother seem to walk disorderly, with such no, not to eat. What says old Sarah, in regard to this? Cast out the bond woman and her son, for he shall not be heir with my son Isaac. These false women, or harlots, remind me of Potiphar's wife, who laid hold of Joseph's garment in order to report a falsehood. In like manner do they lay hold of Christ's garment in order that they might report a falsehood and say, he has been with us. Of these are some people who call themselves Baptists, who hold out one thing and preach another; for they have in public print the faith of the Old Primitive Baptists, and preach a different doctrine altogether; but they do this for their reproach to be taken away.

Nevertheless, the church may get like old Sarah did, become weary and think that God delays his promises; and are willing to give their Abraham to the bond woman and say, surely God is there. And what do they get by it? Why, nothing but mocking and squalling Ishmaels. But let her think not that God is slack concerning his promises, for Isaac shall be born in due time; and sell not your spiritual Jacob for a few mandrakes, to satisfy your vain desires. Wives love your husbands, submitting unto them as unto the Lord; recollecting the husband is the head of the wife, even as Christ is the head of the church, and he is the Saviour of the body. Therefore, as the church is subject unto Christ, so let the wives be to their own husbands in every thing. Husbands love your wives, even as Christ loved the church and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot or wrinkle or any

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such thing. But that it should be holy and without blemish.

Oh ye bride, the Lamb's wife, pause for a moment and reflect on the love of Christ towards you, while you was in this lost, ruined and undone condition, by reason of the fall; forsaken, cast forth in the open field of destruction, no eye pitied or had compassion on thee; but thou wast polluted and in thine own blood. He passed by thee and said unto thee, live, yea, I said unto thee when thou wast in thy blood, live. Oh what a time of love it was, when he passed by thee and spread his skirt over thee and made a covenant with thee, saith the Lord God, and thou becamest mine. O yes, think on the goodness of God toward you, that loves you so as to number the heirs of your head. Husbands love your wives as your flesh; and no man ever yet hated his own flesh, but nourisheth it even as the Lord the church. For the Lord loves his bride as he loves himself, for we, says the apostle, are of his body, and of his bones, and of his flesh. Then let the wife see that she reverence her husband, by living in the discharge of her duty, and by separating herself from these idols; for ye are the temple of God, and what agreement hath the temple of God with idols? Therefore, separate yourselves from these harlots, and touch not the unclean thing, and I will receive you, saith the Lord; and you shall be my sons and daughters, saith the Lord Almighty.

Then having these promises., dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. Again, we are commanded to touch not, taste not, nor handle not, which all is to perish with the using; and hear and obey that sweet and heavenly voice, COME OUT OF HER, MY PEOPLE, and stir not up, and awake your beloved, until he please. Now arise, as Queen Esther did, and put on your royal apparel; yes, the robe of righteousness that Jesus Christ has wrought for you, and come before the king, and he will hold out the sceptre. Care not for the frowns of the world, and think it not strange concerning the fiery trial which is to try you as though some strange thing happened unto you, but rejoice inasmuch as ye are partakers of Christ's sufferings for this is a great mystery, but I speak concerning Christ and the church.

Now hold your Saviour in your arms,
And do not let him go;
Be so delighted with his charms,
To know no other good.

Now, brethren, let us put on the whole armour of God, that we may be able to stand against the wiles of the devil; for we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. I will now close my letter, praying that God would enable us all who name the name of Christ to depart from evil.

GEO. W. ROGERS.

TO EDITORS PRIMITIVE BAPTIST.

Mississippi, Lowndes county.
Nov 15th, 1843.

VERY DEAR BRETHREN: Through a well ordered chain of God's providence, I address you a few lines, by which you see I am yet in the land of the living, and I trust under the protection and government of the wise disposer of events. Since I left my old residence in North Carolina, I have had to encounter many difficulties, though none as yet have proved insurmountable. On leaving my native place and the old Pleasant Plains church, I was afraid I should not find a church that I should be so well satisfied with; for though she (the Pleasant Plains) seemed a mere remnant of a church that had been scattered by the devices of the devil and his agents, under the garb of preachers; yet the firmness and stability of its few members in the good old cause, made them highly esteemed by me; and I hope that God will reward them with the visitations of his spirit, and make them that they shall neither be barren nor unfruitful.

But on my arrival here it was my lot to stop in the neighborhood of a church composed in part of members who came from North Carolina, and with whom I was formerly acquainted. Said church held the principles and doctrine of the Old School Baptists, and was under the pastoral care of Elder Gideon Woodruff, a thorough-going antimissionary preacher, and one that I judge sound in the faith. In said church I therefore took membership, and have felt myself at home in that respect ever since. But brother Woodruff having removed to too remote a distance to visit said church regularly, we have called to the care of said church Elder Robert Gunn, whom we also esteem a faithful minister. So I discover that there is the same God

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here there is elsewhere; and he cares for his people and has his peculiar servants or chosen ministers to feed and comfort them under the adverse winds of fortune, as well as in prosperous circumstances, while passing through this unfriendly world.

Brethren, if we could stop here we would conclude our situation a happy one indeed; but I have said there is the same God, well I also conclude there is the same devil, from what I see and hear. And he has as many emissaries here as elsewhere, and they are as ready to contend against the truths of the gospel; for we hear them saying that Christ has come in the flesh, has suffered and died, and in consequence of his death and suffering that original sin is done away, or that salvation is accessible to all, and that all might be saved if they would. This being the case, we conceive the scripture or God's plan would be frustrated, or his promises not fulfilled; for the promise to this suffering Jesus was, that he should see the travel of his soul and be satisfied. And if the purchased possession of his blood is not forthcoming, will he be satisfied? We think not.

But these law workers seem to rest their eternal felicity on their good works, or a compliance with the demands of the law; but we think it would be well for them to understand what is written, for it is written, cursed is every one that continueth not in all things written in the book of the law to do them. The thoughts of foolishness is sin; the soul that sins shall die.

Brethren, seeing this is the case, though we are few in number and are laughed to scorn by all, let us not be dismayed; for we had rather trust the gospel though in a doubtful case, for we cannot reach the kingdom except through God's free grace. So I close by subscribing myself yours in Christian love. *ALFRED ELLIS.*

Camden C. H. North Carolina,
Nov. 22, 1843.

DEAR EDITORS: John Lamb died on the 14th inst and I think he was seventy-six years old, after an illness of five weeks, which he bore with great fortitude, and prayed for the hour to come for him to leave this troublesome world. He had his senses to the last, and was perfectly satisfied he was going home to Jesus. It seemed that all he craved was death, that would end his troubles. You will please to publish his death, as he was acquainted with a great many of your readers. *S. D. LAMB.*

Youngsville, Tallapoosa county. Ala.
Nov. 16th, 1843.

DEAR BRETHREN EDITORS: If I may use the term. It is with a feeling sense of my weakness that I address you on any subject whatever, but as I have to send our remittance, I will venture to say to all my brethren write on, for your communications are a source of joy and gladness to me, to hear from the Primitive brethren through these United States, for every number that I get is new to me.

It is a cold time with us at Fellowship in matters of religion, for which, brethren, I crave an interest in the prayers of all the brethren.

Brethren, I was at Wetumpka, a few days ago In said place was a Primitive Association constituted, and the gospel preached in truth. There was a pleasant time amongst the brethren. I say to brethren Tillery, and Rorer, and Baker, and Whatley, and brother John Lassetter, and all the brethren, write on; for it is a source of comfort to me to hear from you all.

Brethren, I must close by saying, that I want my paper continued so long as it contains the same that it does and has, for the last seven years. So nothing more, but remain your unworthy brother and least of all until death.

WILLIAM POWELL.

Georgia, Lowndes county,
Nov. 5th, 1843.

DEAR AND BELOVED BRETHREN AND SISTERS IN THE LORD: We love the truth so well we wish to continue our numbers of the Primitive. It is read here by some with delight, but some abhor it. So I must conclude by subscribing myself yours affectionately, brethren, until death.

WILLIAM ROWELL.

AGENTS,

FOR THE PRIMITIVE BAPTIST.

NORTH CAROLINA.—J. Biggs, Sen. *Williamston* R. M. G. Moore, *Germanton.* W. w. Mizell, *Plymouth.* Benj. Bynum, *Nahunta Depot.* H. Avera, *Averasboro'.* Burwell Temple, *Raleigh.* G. W. McNeely, *Leaksville.* Thos. Bagley, *Smithfield.* James H. Sasser, *Waynesboro'.* John Fruit, *Sandy Creek.* L. B. Bennett, *Heathville.* Cor's Canaday, *Cravensville.* William Welch, *Abbott's Creek.* Jos. Brown, *Camden* C. H. A. B. Bains, Jr. *Stanhope.* C. T. Sawyer, *Powell's Point.* Isaac Tillery, *Lapland.* Thomas Miller, *Elizabeth City.* Harris Wilkerson, *West Point.* Isaac Alderman, *Moore's Creek.* James Miller, *Milton Park.* David R. Canaday, *Foy's.* Isaac Meekins, *Columbia.* Wm. M. Rushing, *White's Store.* Rich-

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ard Rouse, *Strabane*. Martin Miller, *Hill's Store*. James H. Smith, *Wilmington*. Samuel Styers, *Mount Lebanon*. Jacob Herring, *Goldsboro'*

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C. B. Landers,	10	Isaac Meekins,	5
James Stallings,	1		

TERMS.

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THE PRIMITIVE BAPTIST.

EDITED BY PRIMITIVE (OR OLD SCHOOL) BAPTISTS.

Printed and Published by George Howard,

TARBOROUGH, NORTH CAROLINA,

"Come out of Her, my People."

VOL. 8. SATURDAY, DECEMBER 23, 1843. No. 24.

COMMUNICATIONS.

TO EDITORS PRIMITIVE BAPTIST.

Tennessee, Sevier county,
November 30th, 1843

MY DEAR BRETHREN AND SISTERS, of the Old School Primitive Baptist church of Christ: After a long silence I have come to the conclusion once more to put a few lines in the little messenger, where I find so much to comfort in hearing from my brethren, that I find the words of God true that he will not be left without a witness. And when I read and hear from all my Old School brethren all over the United States, it is good to my soul, brethren, to know, that although we are called narrow, contracted hard heads, that there is nothing new nor old with us. For we have it in the Book of God, that if we are children of God we must suffer for his name's sake; but his care for us, as we have gathered ourselves together under him, not to be soon shaken in mind, for the Lord hath gathered us unto him by the faith of his Son Christ Jesus. For if God had not made our first parents in his image, the devil never would have taken so much pains to destroy our peace. So if the Primitive Baptists were not taught of God, the man of sin would never strike so at them with all signs and lying wonders of deceivableness. But his deceiving will only be to them that perish, as the elect cannot be deceived.

And as the devil began with the woman, by asking if God had not said they should not eat of a certain tree; the woman answered in the affirmative, that he had said, if they eat thereof they should surely *die*. Here the devil contradicted God and said, they should not die but be as gods, knowing good and evil. So they brought the scriptures as the devil did the word of God. So the missionaries began with the scriptures to give them to every body, without note or comment, to be handed to every family; thus to make them believe that they thought abundance of the scriptures and this they did to deceive both the church and the world. And as they call themselves effort men, this is their effort to make money. And such began with the church under the name of United Baptists. That they might evangelize the world they must have the United Baptists poor preachers educated, and at the same time that they were holding out that they were United Baptists, they were receiving every thing into the church or temple of God. Till by their numbers gathered into the church they got the power of overruling the church by their numbers, till they despise the government of the church and its discipline, and as Peter said, show that there is false teachers amongst us that bring in damnable heresies, by reason of which the truth shall be evil spoken of.

Now the next sign is Sunday School Unions, and then the agencies to have ten dollars a school to bring all societies into union. Then temperance, to temperize all societies of people, and by this aimed to sit in the temple of God, and be worshipped above all that is called God; becaus they forbid men to eat or to drink the things that God provided, and eat and drank himself when here. As such wine cannot be taken in the sacrament, when he instituted it and gave it to his disciples. But they want them to take pokeberry juice, and having got so many to be what they call temperate, while they themselves are drunk with the fornication of the old

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whore that sits on the scarlet colored beast who was Babylon the Great, Mystery, mother of harlots, and the abomination of the earth. Now having sure enough united the different societies together, as this is what they mean by united them, which are to perish because they took no pleasure in the truth but in unrighteousness; therefore God has given them up to believe a lie, that they all may be damned.

Now to preach that every man can get religion as easy as turn their hand, and deny the Holy Ghost, and get anxious seats and order the people to come and sit down on them, and they will give them religion in a few minutes; and if they don't they never shall, for the Spirit will take its eternal flight from them, for it is now striving with them, though they have just now denied the Holy Ghost and said, you had to do it yourselves and tell you that you can get religion and not know it—that two can be sitting together and both get religion, the one know that he has got religion, the other have religion and not know it—all to proselyte and get more members and more money.

Now what have they done with the word of God? deceived the people like the devil did Eve, and tell them that the Bible is not translated right, that it is a vulgar indecent piece of work, not fit to be read in public where there are ladies. Also that it cannot be translated into the Birmah language without an alteration, and yet there are thousands of souls going to hell that might have been in heaven, if they had only had the Bible. Now, sirs, the cry is aloud for learned preachers, for the gospel cannot go without money and learning, and who must be their teacher, Jesus Christ? No, he is laid aside and a little college education preferred.

But, my brethren, we have not so learned Christ; and money and learning is now in the place of the Holy Ghost. But the Holy Ghost sent Paul to preach the gospel to the heathen, and Jonah to preach the gospel to Nineveh, and made the winds and the seas in his hand instruments to make him willing to go And persecution has made more men willing to go and preach the gospel to different nations, than all the money that has ever been collected by the false zeal of these modern hypocrites; and made them better able to testify the truth and worship God in spirit and truth, which no man can do till God converts his soul and qualifies his spirit to preach. No wonder they call for a new translation of the Bible, and turn every thing contrary to God to suit their purpose, which shows that they are antichrist, which shows that they are deceived and deceiving, and are waxing worse and worse, which I will try to make appear in my next, as this will be continued.

THOMAS HILL?

TO EDITORS PRIMITIVE BAPTIST.

Berger's Store, Pittsylvania co Va
December 6th, 1843.

DEAR BRETHREN: I wish to let you hear from this part of the country again. And in the first place I will say to you, that God has a few people here that will not go into the schemes of the day invented by men, such as have not thus saith the Lord for them. Such as the Cold Water Club, and a host of others, as buying and selling memberships in men-made societies No, my brethren, we the Baptists should not have any thing to do with such things as have not a thus saith the Lord for them. But let us attend to the word of God and see what we find there, and there we will find the doctrine of Election. See the 8 ch. and 27 verse of Romans: "And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints, according to the will of God." Here we hear God say, that Jesus makes intercession for the saints, and that according to the will of God. So it is not according to the will of man, no, but according to the will of God. 28 verse. "And we know that all things work together for good to them that love God, to them who are the called according to his purpose." Here we see that God calls according to his purpose. Then it is not according to the purpose of man, nor the will of man, but of God; for he will have merey on whom he will have merey, and whom he will he hardens. See the case of Pharaoh.

Again, 29 verse. "For whom he did foreknow he also did predestinate to be conformed to the image of his Son, that he might be the first born among many brethren." Moreover, "Whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified." Here, my brethren, you see, them that God predestinated, he called; and them he called, he justified; and them he justified, he glo-

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rified. So you my readers may see, that God only calls them that he predestinated, and so justifies and glorifies them he calls. Then if you are not predestinated, then you will not be called; and if you are not called, then you cannot be justified; and if you are not justified, then you cannot be glorified. So if you are not predestinated, then you will not be called, nor justified, nor glorified. So you, my Arminian friends, may fight the doctrine of predestination as much as you please; I say if you are not predestinated or elected, and that according to God's will and purpose before the world was, you will be lost, lost, forever lost. See Ephesians, 1 ch 4, 5 verses: "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love, having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will." Here you my readers can see, that we the church were chosen in Christ before the world was. And again, he predestinated us unto the adoption of children, by Jesus Christ unto himself. Here you see we are predestinated, and that by Jesus Christ; not by man nor the will of man, but of God.

And again, see 2 Timothy, 1 ch. 8, 9 verses. See 8v. says: "Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner." Here we are told not to be ashamed of the testimony of our Lord. And the testimony is in the 9 verse: "Who hath saved us and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began." Here, my brethren, we have the testimony of our Lord, which is the Lord of the church; for us, spoken of in the 9 verse, does mean the church of Christ: and when he Paul says our Lord, he means the Lord of the church, or of the saints, or the children of God. So it is the church of God that the 9 verse gives testimony about, and what is the testimony of our Lord? See the 9 verse says, "Who hath saved us." Here you will see, that we the church were saved before we were called. So we, or the church, or Christians, were or are saved in the covenant between the Father, Son, and Holy Ghost, before the world began. So we may say that we were saved before the world began in the covenant, and then are called according to the purpose and will of God. For he quickens and calls by the Holy Spirit such as he would eternally have to be saved to repentance; for it is the goodness of God that leads men to repentance. And he makes them willing to forsake sin, and gives them an inward desire for holiness; but yet they have the world, the flesh, and the devil, all to encounter with. So we can only say with Paul, That which we would do, we do not: and that which we would not, that we do; but it is not I that do it, but sin that dwells in me. So if we do good, it is given us of God; for every good gift is of God, so it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. So, brethren, if God is for us, we need not fear what man can do unto us.

But now I will say to you, my dear brethren, that I do think we will have better times here; for you know the old proverb is, when rogues fall out, honest men get justice. So I think when error falls out, truth will get justice. And I hope it will be so, for the Methodists and Missionary Baptists have fallen out about the subject of baptism, so I hope they will not join in again telling lies on the Old Baptists. So I have a prospect of better times, and think a house divided against itself cannot stand; so I think the kingdom of satan is in a bad fix, when his subjects fall out. It looks like Belzebub was after satan, and so it is, for they are all rotten Arminians; for they will all work in a straw pen, or on anxious seats, for the salvation of their souls, so they are all of the same stripe. So we the Baptists cannot join in worship with them, for we believe they are some of Aaron's calf worshippers. So we will say with Moses, "all that are on the Lord's side, come hither." So we say to all the children of God, who have been drawn off after the traditions of men; for it is written, in vain may you worship me, teaching for doctrine the commandments of men.

So, brethren, let us go on in the strength of Israel's God, and attend to the scripture and worship accordingly, and do all the good we can for our fellow creatures and the support of the church; and stand up for the gospel doctrine, offend or please who it may; for if you seek to please men, then you are none of the servants of God. So farewell for awhile. As ever, your unworthy brother in the Lord.

RUDOLPH RORER.

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THE PRIMITIVE BAPTIST.

SATURDAY, DECEMBER 23, 1843.

This volume of the Primitive Baptist has drawn to a close, and we would remind those Subscribers who directed their papers to be discontinued at the end of the volume, or who subscribed for one year only, that their papers will now be discontinued unless the subscription is speedily renewed. The papers of those who have not given the above directions, will be continued as usual. We also would suggest to those who are in arrears, that we wish them to correct their own accounts, should there be any error in them, and only pay such sum as they are satisfied is due.

TO EDITORS PRIMITIVE BAPTIST.

Columbia, Tyrrell county, N. C.
28 Nov'r. 1843.

BRETHREN EDITORS: Through the kind hand of an allwise God, I am blest with good health at this time; though some months back I thought I was done conversing with you by my pen. Brethren, while visiting about amongst my brethren, I frequently see them retire for sleep without prayer, or rather without public prayer. I believe prayer to be the desire of the heart, but brethren editors, I think it to be my duty to manifest the desire of my heart publicly in my family. For, brethren, we may tell our children to do thus or so, and do it not ourselves, and they will not receive it; for they soon learn that actions speak louder than words.

Therefore, dear brethren, if you have any desire that God would visit the hearts of your little ones, call them together and pray for them and with them. Pray for your enemies, that are teaming the downward road. Pray God to turn him from the evil of his way, that he may become your friend. Pray for your minister that labors among you that God may speak through him the word of life to them that hear him. Pray for your congregations, that God would prepare their hearts to receive the word of life; so that their souls might live. Pray without ceasing and in every thing give thanks; for methinks I hear some children say, I never heard my parents pray. O, my precious Baptist brethren, never let this be said by any of you; for prayer is a beautiful weapon for the Christian to use. And the poet says:

Prayer was appointed to convey,
The blessings God designs to give;
Long as they live should Christians pray,
For only while they pray they live.

Brethren, we have very little gospel preaching among us. Once in a while the blessed Lord sends an Elisha among us, whose counsels are as sweet as bread to the hungry child. We have several hirelings sent among us every year, but an hireling fleeth, because he is an hireling and careth not for the sheep. Though they say they are doing the great work of God; they say they are converting souls to God, and we had not any men in the days of Christ that were able to do such mighty works. But, brethren, they had not learnt how to hold a distracted meeting, nor how to make an anxious bench, for these are the improvements whereby they get their great revivals. There are some of the Missionary breed that say, they believe in the old predestinarian doctrine; if so, I say unto you, COME OUT OF HER, MY PEOPLE, that ye be not partaker of her sins.

These things, brethren, may be so; but let us take the good book for the man of our counsel; and that tells me, that he that says he loves God and keeps not his commandments is a liar; and how can I keep his commandments, when I am a brothering every body and bidding them God speed in any thing and every thing? No brethren, in this case I should be partaker in their evil deeds, and should be building up spiritual wickedness as well as they.

So, brethren, I must come to a close. No more at present, but remain yours as ever. *ISAAC MEEKINS.*

TO EDITORS PRIMITIVE BAPTIST.

Lapland, Buncombe county, N. C.
July, 1843.

DEAR BRETHREN EDITORS, who are scattered abroad: I have just returned home from the smith shop where my post office is kept, and getting hold of a paper called the Western Predestinarian Baptist, which was sent to me by somebody, for which I thank them for so doing. And in reading that paper with other things, my mind has taken such a flight into deep and mysterious things, that I know not how to call in the wanderings of my mind. But I will just say at once, was every sprig of grass and every leaf of the trees a pen; and every spring and branch, creek and river,

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sea and fountain of water, ink; and every particle of dust a man; and paper according—and all those men employed in writing for ten thousand years, and every man write and fill up a sheet of paper that would cover ten acres of ground every minute of his life, they would then be at as great a loss to find out the heights and depths, and length and breadth of God's unbounded wisdom and works, as when they first be gun. So it is not worth while for us to try to pry into things that God never intended for men nor angels to know. The main thing we ought to know is this, whether do we love God and our brethren, or not?

Dear brethren, unworthy as I am I do think I can with a safe conscience say, that I do love the Lord and love my brethren. Now the question with some would be, who are my brethren? Brethren, in those cases I feel at no loss at all, that is, if I am a Christian I will know my brethren. Not to be tedious in naming them one by one, the prophets inspired of God are my brethren; the apostles called and qualified by the Lord Jesus Christ, they are my brethren also. How do you know, Tillery, that they are your brethren? Sir, I answer, because I love the very word they have left on record, and will not follow seducing spirits and doctrines of devils as missionaries do. I love God—why so? Because he sent his Son to be made sin for us who knew no sin, that we—what we? Sir, the elect—might be made the righteousness of God in him.

This is the reason we old Primitive Baptists fight so hard under the banner of King Jesus. We don't only fight against flesh and blood, but spiritual wickedness in high places, the abomination that Daniel spoke of, standing in the holy place where it ought not; that is, the missionaries standing in the pulpits, a place wholly intended for the worship of God, and not for blasphemers. Brethren, I for one would be glad that you preach and write much against every false way, so that the world may see and know how much we abhor the institutions of the day, set up by men and devils.

Brethren, we are in a pitiful case, and I do believe it is our backwardness; not being bold enough and resolute in the Redeemer's cause. We are too afraid of men to do justice to ourselves and the word of eternal truth, which liveth and abideth forevermore. Brethren, don't be backward; you have the best weapon that ever was given to man. You have the sword that has two edges, it turns and cuts every way. How can you be afraid with such a weapon as this in your hand and heart?

I think brother Hezekiah West, that old sinner, was in possession of the knowledge of the truth when he wrote his communication in No. 11, present volume. I love for my brethren to crack the hard nuts and give the children the kernel; you know it would be useless for daddy to fetch home a parcel of hard nuts and throw them down to the children without cracking; but let the old man crack them and get out the kernel, O how the little fellows love to eat it. Just so with us, weak members of the churches, how we do love to be fed with the truth; for the truth is a hard nut to the most of people, in those days of darkness. I never intended to abstain from meats that God has created to be received with thanksgiving, to please men nor devils. I intend to eat and drink and enjoy the fruits of my labor while in this world, as long as I can get it; and I hope to do it in a temparate manner. Not as the sneaks do, slip behind the door and get drunk, and then go to bed and get up next morning and preach up temperance, and turn round and take a poor man's cow for one dollar; and if the poor widow can't pay a dollar a bushel for his corn, she may go home to her poor perishing fatherless children, and mother and children all perish together, and go to the devil for what he cares. Now, you poor trifling sneaks, what think you of such temperance as this? But you must remember, the whore has many children, and as sure as there is a God, this is one of the many. I mean your temperance society. Not God's, understand me. God has one society, and the devil and you have many. Whenever the devil starts up a new society, he always gives it as pretty a name as he can. Now just notice the craft, temperance society—O what a pretty name. Bible society—O how lovely a daughter is this, who won't marry this beautiful damsel? shortly she will make a fortune for the craftsmen. The tract society—O what another pretty little nymph of hell, who would not marry her, when she is making money so fast all over the United States. Sunday school society—O thou beautiful damsel, what, will you learn our poor little children to read all your little tracts, that are filled with so many pretty little lying tales, to scare mammy and us little fellows into some of the devil's

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societies. O, thou devil incarnate, how long wilt thou cease to pervert the right way of the Lord? Gentlemen preachers riding in carriages with their wives by their side, with their slaves to wait on them, buying and selling human flesh and blood, all this is done by picking the pockets of the poor. O Lucifer, thou brimstone king, thy black majesty will fall in a day that thou and thy followers look not for. When that mighty angel comes down with that great chain in his hand, you and your followers will have to house up in your fiery den, and distress the church of God no more.

A few things have just entered my mind concerning State craft. I don't believe we have at this time one single man in Congress, nor in the Legislature, that feels for the poor and needy any more than I do for a rattlesnake; for it is evident they are killing the poor and needy by degrees. The reason is, we have none but lawyers and doctors, and other persons who know nothing but speculation; and while we send such men, we never shall have any better times. For there is no man that knows any thing but what he knows by experience, all the balance is, I believe so and I think so; but experience says, I know so. Our statesmen know nothing about the pains and sufferings of the poor hard working people, neither do they care, so that they can answer their own ends, and live on the hard earnings of the poor. Just so in the church, if I may say church; and it is the church of satan I speak of. There you will find they will have their presidents, vice presidents, secretaries, managers, dandies, tessaboys, and many other officers too tedious to mention.

Now, brethren, here is Gog and Magog. The State craft I view to be Gog, the priest craft I view to be Magog; and they aee to come from the north and cover the land like a cloud, to take our cattle and goods, gold and silver. Now when Gog, which I view law power, comes with his high taxes, he that has gold and silver pays it; he that has neither gold nor silver, away go his cattle and goods. Now Magog comes with flattery, saying, dear brethren, if you will help us to a little gold and silver, we will thank you; if you have neither gold nor silver, we will take any thing you have, cotton, wool, flax, spun thread, socks, any thing but strong drink You may give us a little of that, if you will slip it to us behind the door; for we love it as well as a fish loves water, but we must not let the people know it.

Now, brethren, here is impudent Gog, and sly deceitful Magog. This Gog and Magog have been courting for many years, and it is my soul's opinion that they will marry before many more years roll round. Then, brethren, if I understand my old Book, I think God will begin to rain that overflowing rain that he told Ezekiel of. it is to be an overflowing rain, hail stones, fire and brimstone. Then these devils incarnate will be consumed in the eyes of all nations; then no more speculation, no more persecution, no more dividing churches, no more rents in the Associations, no more of the church and State uniting together to pick and plunder the poor. The blessed of the Lord will be received into everlasting joy, and those accursed of the Lord will depart into everlasting fire prepared for the devils and their angels.

Brethren, you can do as I do, that is, to see and believe for yourselves; for there is undoubtedly an awful judgment to come upon the nations of the earth; for the world is filled up with spiritual whoredom, and spiritual drunkenness, idolatry, witchcraft, lying, backbiting, surmising, whispering, and every evil that can be committed under the sun, and that right among the devil's societies, and they are too numerous to mention. I just ask this question, is there a man under heaven that has a gospel experience, that does or can believe that God has or ever had but one society of people on earth? For my soul and soul's salvation I can't. We read of one God only, and we read of legions of devils; and all the societies under heaven except one, are of those legions of devils. I as firmly believe what I now write, as I believe there is a God; for God is one thing and never changes, and it is impossible for all these societies to be of God, for the devils and their societies are continually changing from one thing to another. Therefore I insist upon it, that an unchangeable God is not the author of those societies; and they are nothing more nor less than abomination to God and a stink in his nostrils.

Now you poor deluded swindling missionaries, what say you to all this? My soul does believe that you will be charged before the awful bar of God with what I now write; for I tell you again, it is impossible for an unchangeable God to teach one man to be a Presbyterian, and another

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man to be a Methodist, and another man to be an Universalian, and another man a missionary, and so forth; when at the same time they are as far apart in faith and principle and doctrine, as the east is from the west; and at the same time say, they are all serving and worshipping an unchangeable God. O, fy, fy! Cursed monsters, filled with pride and all kind of mischief; you that are a curse to the inhabitants of the earth, you that have made brags that in a few more years there would not be found an old Primitive Baptist on the earth; I tell you, you lying wretches, that there will be old Primitive Baptists while time and eternity roll round; for Jesus Christ was baptised by a Baptist, and he will remain the same through time and eternity.

Oh, monster death, the king we dread,
In every land and nation;
Your army is great with many complaints,
You visit God's whole creation.

In days of old we're plainly told,
Of David and many great soldiers;
Yet they could not stand when God gave command,
To death that grim looking monster.

A few more remarks and I will quit for the present. I will just say to Mr. North Carolinian, as he styled himself in his dirty sheet to me, I dare you, sir, to lay off your black mantle and step out from behind the curtain and show yourself in open sunshine; if you will, sir, I here testify to the world, that I will give you a good fifty dollar nag. Then if you have no property to pay for your slandering of me, I have a plenty of good young timber, such as tough hickories, that grow on my own land; therefore, I shall be at no trouble to borrow of my neighbors to pay my debts, like you poor proud sneaks, that are going through the country begging the poor widow and her orphan children, and the poor old negro for his sixpence that he made on the Sabbath day. You nasty man, you say if you ever see any more of my writings in the Primitive Baptist, that you will expose me to the public. I dare you, sir, to show your dirty face. Any man that will write to another and afraid to sign his name, is nothing but a liar and a coward. You say you are well acquainted with me. Now, sir, just show your face from behind the curtain, and we will soon be better acquainted than we ever have been before.

One more word or two, to my dear sister Mary Landrum, who has sent us a few crumbs to feed upon. Now, brethren, you who are yet working at the brick kilns in Egypt under Pharaoh, be ashamed of yourselves to see a woman who is called to step out from a host of devils and fly into the heat of the battle waving the crimson flag of king Jesus in the air, crying, the sword of the Lord and of Gideon. O ye free born sons of America, why can't you do as this daughter of Jerusalem; yea, a mother in Israel, who has declared unfellowship with all the workers of iniquity, such as this cursed missionism, which will certainly bring a curse on our land and nation. Not only will do it, but has already done it.

But, my dear brethren, my determination is to fight till I die and never give up the church, for she is yet in the midst of the storm. And, my brethren and sisters my soul believes I shall ere long quit the field unconquered. So fare ye well, ye old soldiers of the cross; and ye tender lambs of the fold, farewell. So I end for the present, and my dear brethren, I feel a good deal like this will be my last; nevertheless, I am truly willing if needed, to draw the sword and come up to the battle at any time. *ISAAC TILLERY.*

FOR THE PRIMITIVE BAPTIST.

Elders *I. Puckett* and *D. J. Mott* are expected to preach at Noble Stancell's, on the 3d Jan. next; 4th, at Flat Swamp; 5th, at Spring Green; 6th, at Beargrass; 7th, at Skewarkey; 9th, at Picot; 10th, at Morattock; 11th, at Concord; 12th, at Liverman's; 13th, at Gum Neck; 14th, at School House, Rider's Creek; 16th, at Sound Side; 17th, at Little Alligator; 18th, at Sound Side; 19th, at Angely's; 20th, at Concord; 21st, at Morattock; 23d, at White Plains; 24th, at North Creek; 25th, at Concord; 26th, at Bethel; 28th, at New Currituck; 30th, at Swanquarter; 31st, at Wade Swindell's; Feb. 1st, at Rosebay; 3rd and 4th, at Bethel; 6th, at Concord; 7th, at Beaverdam; 8th, at Washington; 10th, at Blount's Creek; 11th, at Old Swift Creek.

AGENTS,

FOR THE PRIMITIVE BAPTIST.

NORTH CAROLINA.—J. Biggs, Sen. *Williamston* R. M. G. Moore, *Germanton.* W. w. Mizell, *Plymouth.* Benj. Bynum, *Nahunta Depot.* H. Avera, *Averasboro'.* Burwell Temple, *Raleigh.* G. W. McNeely, *Leaksville.* Thos. Bagley, *Smithfield.*

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TERMS.

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THE PRIMITIVE BAPTIST.

EDITED BY PRIMITIVE (OR OLD SCHOOL) BAPTISTS.

"Come out of Her, my People."

VOLUME 9.

Printed and Published by George Howard,

TARBOROUGH, NORTH CAROLINA,

1844.

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THE PRIMITIVE BAPTIST.

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TARBOROUGH, NORTH CAROLINA.

"Come out of Her, my People."

VOL. 9. SATURDAY, JANUARY 13, 1844. No. 1.

COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

MY DEAR BROTHER,

Grace and peace be with thee.

I am yet in the land of the living, and I want to see you all once more, and hope I shall next April at the Stanton River Association, and I wish our coming together as an Association may be for our mutual good, and the glory of God; and this, my brother, will be the case if the Angel of the covenant is with us; and he has been with sinful men before now, and why may he not be in our midst when we are assembled at Upper Banister next April? Let us hope he will. I hope you are still living on Jesus and growing up in him. He is the fountain of life, and all divine life is in him, and the christian's life is hid with him in God. Live in him therefore, and walk in him, and of him speak in high terms, and recommend him to others as the only refuge from the deluge of divine wrath; and when I come I will try to aid you in this matter, and thus we will strive together for the faith of the gospel among the mountains in Virginia. An office under Christ is of great importance and of vast dignity, and in this office you and I stand, and I hope we shall remain faithful to our trust, and at last receive a crown of life.

All the Ministering brethren and christian friends in your parts I have a good remembrance of, and I wish all of them well in the Lord and hope to see them next year and then to unite together in speaking of the glory of Christ's kingdom and talking of his power. Better employment we cannot be found in, than that of extolling the Saviour of sinners and opening up the great mysteries of the cross. In this engagement I want to live and die, and I want Elder O. Minter to live and die with me. In this engagement there is nothing cloying nor disgraceful, but every thing that is honorable and praiseworthy; and who that knows God and the gospel would not like to be employed in a cause so dignified and honorable? The very reproach of it is honorable, for it is to be reproached for Christ and his gospel. Moses, we are informed, *esteemed the reproach of Christ greater riches than the treasures of Egypt*, and it would not be amiss were we to do so, for such sort of reproach is worth as much now as it was in the days of Moses, and hence we may venture to hold it in the same estimation as he did. Indeed, reproach is an excellent set off to the gospel of Christ, for the darker one looks, the brighter the other shines.

If reproach was of no benefit at all, it would not be reasonable for us to suppose that the eternal God would suffer his son and his gospel to lie under such reproach as now is the case, & as has been the case in all ages of the world: & hence, let us hail reproach as a badge belonging to our holy profession, and which demonstrates us to be soldiers of the cross. And also let us behave ourselves as soldiers of the cross ought to behave themselves; that is to say, let us be patient and submissive to him who hath chosen us to be good soldiers of Jesus Christ. This war will be over soon and we shall be dismissed both from a military and a militant life to a state and place where the wicked cease from troubling and the weary are at rest; and there, my brother, we shall enjoy a long repose and sing of mercy on a lofty key; for certain it is, that divine mercy will be the copious mat-

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ter of our song in the bright world above; —the world where God and angels dwell. And mercy also will shine much more resplendent there than here it shines; for there it is at home, heaven being its native place, whereas it is only a visitant here in this sin disordered world. It was however along time ago that it first found a passage from its native home to these low lands, and mighty wonders it has done since here it has been. The course it took in getting here was through the side of One who in agony expired upon the cross of Calvary. Amazing mercy! It is so amazing in all respects in my view of it, that as I, two or three days ago, was ruminating on the stupendiousness of it, I on the subject of divine mercy composed the following verses, and which verses you may expect to find in the volume of hymns which I am about to compile by the recommendation of the Kehukee Association and others.

My soul, in haste, in haste arise,
And gaze with wonder and surprise
On what our Father God hath done
For sinful men through Christ his son.

It was for them he *first* set up
His son that there might yet be hope;
Though by the law condemn'd they were,
And all around was dark despair.

At *length*, by tender pity moved,
The Father sent the son he loved,
And on him laid that mighty load
Which none could manage but a God.

The son his Father's will obeyed,
And for us he a curse was made,
And while he our sad cause maintain'd,
He his own honor well sustain'd.

Thus mercy's stream, both deep and wide,
A passage found through his dear side
Who here receiv'd reproach and scorn,
And on a gibbet hung forlorn.

My soul, was ever love like this,
That mercy from the fields of bliss
Should visit this poor little globe,
And deck thee fine with its own robe?

In praise, my soul, lift up thy voice,
And in thy maker-God rejoice,
For mercy in one constant flow
Can dwell with men now here below.

And where this mercy spreads its balm,
The mind becomes serene and calm,
And soars aloft on wings sublime,
And warbles sonnets all divine.

And much these sonnets are admired
By all whom mercy hath inspired,
And brought them to obey its nod,
And made them kings and priests to God.

And who indeed can well conceal
The pleasing raptures which they feel,
When through their panting thirsty souls,
The tide of mercy sweetly rolls?

They will and must of mercy sing,
And then in haste their laurels bring,
And place them at the Saviour's feet,
And then once more their songs repeat.

Thus men, when under mercy's sway,
Can sing all through the live-long day,
And spread abroad what God hath done,
By means of mercy through his son.

O happy men, ye men of grace,
Who can the streams of mercy trace
Up to the fount from whence they flow
To dying mortals here below.

And may these streams of comfort glide
Round Zion's borders far and wide;
And also may their boundless worth
Be known to men through all the earth.

And then will songs of joy abound,
And spread thro'out Immanu'l's ground;
And praises sound from ev'ry coast
To Father, Son, and Holy Ghost.

So I then sang, and so I now sing, and of mercy your correspondent for ever wishes to sing, for divine mercy has with it a most melodious sound as well as a delicious taste, and it never becomes stale nor any way unpalatable; and from the acquaintance I have with it, I can venture to recommend it as the very best antidote against the poison of sin that can any where be found. But you try it sir, and if it be not as your correspondent says, you can easily, as Job says, *make me a liar, and make my speech nothing worth*, Job, 24, 25. Divine mercy, if by me the matter is rightly understood, is one of the great component parts of the everlasting gospel, and it always takes a remarkable active part in the salvation of such depraved mortals as we are. And how this mercy can be so resisted by puny mortals as not for it to accomplish all and every thing it takes in hand with a view of accomplishing, your correspondent knows not. Can you, or your brother Silas, inform me? I should be sorry to take incorrect views of the mercy of God, especially as it has done so much for my soul, and much it has done for your

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soul too, and therefore let us both speak well of divine mercy, and speak of it also as if we were well acquainted with its worth and beauty. There is an intrinsic worth, and likewise a radiant beauty in the mercy of God which far excels the transitory toys, and all the vain gaities of this unhallowed world, and happy are they who are acquainted with the same. They must needs be rich in soul who possess this divine commodity, if I may call the mercy of God by such a name; and not only rich but greatly indulged also; and the light it affords illumines the whole soul, and transforms it into a different shape from what it was anterior to the indwelling of divine mercy; for in the strictest sense of the word, mercy is a luminary, and in heaven it shines much more conspicuous than does a blazing comet in the planetary region; and hence the soul of man without mercy and its own concomitants, is at best but a dark cell, a frightful chaos where doleful creatures lurk. Thrice happy therefore is that man whose soul has been illuminated by mercy's bright beams, and whose ears have heard its joyful sound from the hill of frankincense.

God Almighty bless you and yours. Amen. *JAMES OSBOURN.*

Elder Othniel Minter.

Nov. 28th, 1843.

TO EDITORS PRIMITIVE BAPTIST.

South Carolina, Richland Dis.
December 15, 1843.

DEAR BRETHREN: By the kind permission of my heavenly master I embarce this opportunity of correspondence with my brethren and sisters. Although I have but little that is worth your notice, it is a pleasure to converse with you; for it is my wish to love them that love the Lord, yet I often fear I do not love as I ought. We have yet a small number, comparatively speaking, that contend for the faith once delivered to the saints; which is the answer of every Christian on earth.

Dear brethren, the missionaries have all left us; the money is in the banks and times are hard, so we can all go to old Nick now for what they care. They left us last summer was a year. The Methodists are somewhat on the decline. They appear to differ a little about baptism. Some of them say they will go into the water before they will be sprinkled. We have had several union meetings in the bounds of our Association. There was one at our church last January. We were visited by brethren McGraw, Bell, Wooten, and Musgrave.

Dear brethren, I think there are a great many mistaken ideas in the world about the two seeds. I think some men would do better if they would read the scriptures and take it for the man of their counsel; then they would not expose themselves as they do. I think preachers ought to be teachers, and as a guide to the world. Some men are running head and heels in the two seed doctrine, telling us of Adam's seed and the seed of the serpent; but have never mentioned the seed of the woman. See Genesis, 3 15: And I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel. You read the 23rd chapter of Matthew, and at the 33rd verse you will find this: Ye serpents, ye generation of vipers, how can ye escape the damnation of hell. This is the seed of the serpent. Now read the 4th ch. Galatians, 4th verse: But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law. Now tell us how he became the seed of the woman, if you please? And if you will read the 4th ch. of Genesis, you will find Adam was the father of Cain.

Did Christ ever command his apostles to preach the two seed doctrine? or did he say, Go preach my gospel? He was once speaking to the Jews and said, I know you are Abraham's seed, but not all Abraham's children. He also spoke of Jacob and Esau: Jacob have I loved and Esau have I hated. We are commanded to contend earnestly for the faith once delivered to the saints, but we are not commanded to dive into hidden mysteries; for the scripture tells me, secret things belong to God.

Dear brethren, if all the Primitive Baptists would raise the weapons of war against drinking spirituous liquors, they would not wear so many spotted garments; but we are too much like Jacob's cattle, ring-streaked and speckled. The misfortune is, we too often deserve the spots, notwithstanding we are commanded to keep our garments unspotted from the world. We are also commanded to touch not, handle not, taste not, the unclean thing; therefore I think professors ought to be ashamed to be numbered with the dram drinkers in supporting an evil, when the world is trying to suppress it. If I am not mistaken it

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is said, the pride of Ephraim shall be trodden under foot.

Dear brethren, our next Association is appointed to be at the Colonel's Creek meeting house, if the Lord will. It will commence the Saturday before the first Sunday in October next, at which time we hope the Lord will send us preachers, and give them tongue and utterance to declare his counsel. We hope the Lord will be with us to direct, that all things may be done in decency and in order. Our number has increased a little within eighteen months, and we appear to be at peace one with another; except in one or two cases we have a little sourness and hard feelings, but not very painful yet.

I must come to a close and beg pardon wherever I have erred I expect you will think I ought to have stopped before now, but you must impute it to my ignorance, and excuse the scissors and shears of an old woman. I am yours with respect.

MARTHA HIGGINS.

TO EDITORS PRIMITIVE BAPTIST.

DEAR BRETHREN: I have this morning for the first time enjoyed the pleasure of the perusal of a No. of the Primitive Baptist, with which I am much pleased; and my heart overflows with gratitude to God, the giver of every good and precious gift, to find holy men of Israel on the walls of Zion with their two-edged swords drawn and wielding it fearlessly, and boldly in her cause, without the fear of man. For it really seems to me, that there is in this our day something preached and called the gospel of our Lord and Saviour Jesus Christ and his apostles, which is too much disposed to court the favor of men; or to speak more plainly, that is more fearful of offending man than God.

My brethren, I am truly grieved to see it so with any who wear the Baptist name. Our Association in this quarter is just over, and I am sorry to say that there seemed to be two spirits visibly displayed, which admonishes us that we cannot long walk together. It is the first time that the missionary spirit has been publicly opposed in this Association, and it caused considerable excitement among those who are disposed thro' covetousness and with feigned words to make merchandize of us"—and are also in the habit of wearing gloves at the expense of the hard earnings of the laboring class. A preaching bro who has heretofore been well fed with filthy lucre was heard to say, that he would see the churches in Guinea before he would preach for them without pay; it was also said by some, that no Christian would oppose missionary effort.

I am but a young servant in my master's cause, therefore I may have taken a wrong view of his gospel; but with my present light I am disposed to believe, that it is not calculated in its nature to please those who are in a state of nature's darkness and carnal security. But to the believer in Christ it is good news from a far country, and such too as he would not let go had he the power, for all the contradictory systems of doctrines that ever has or will be preached. For I am persuaded that we, called hard shell Baptists, will coincide with Cowper when he says:

"Of all the arts sagacious dupes invent,
To cheat themselves and gain the world's assent;
The worst is—scripture warp'd from its intent."

To believe a lie I am persuaded will avail us nothing when we come in the presence of Jehovah, therefore we should search the scriptures; dig deep and build upon a solid foundation, Jesus Christ being the chief corner stone; for if we build on any other foundation, there is no safety.

Should the Minutes of our Association ever fall into your hands, you will be ready to conclude us all missionaries; but not so. They were able to carry their points only by very small majorities; and I fain hope the call "COME OUT OF HER, MY PEOPLE," will be heard by many ere our next meeting in an associated capacity.

Now may the love of the Father, and the peace of our Lord Jesus Christ, and the communion of the Holy Ghost, rest and abide with you and all the true Israel of God, is the prayer of your unworthy bro. in tribulation.

LEROY G. McGAUGHEY.

Parish of Caleasieu, La. Oct. 30th, 1843.

P. S Our Association is called the Louisiana Baptist Association. My main intention in writing this communication is to let the world know, as far as it may go and our Minutes, that we are not all on the missionary order here; therefore if you think it worth a place you will please correct any error you may find, and leave out what you think superfluous. *L. G. McG.*

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TO EDITORS PRIMITIVE BAPTIST.

Jackson, Cape Girardeau county, Mo
Nov 12th, 1843.

DEAR BRETHREN: I am in my sixty-fourth year. I was born in North Carolina, Wilkes county, and if ever I was made a partaker of the heavenly calling it was then. I lived nineteen years with my little hope before I joined the Regular Baptists. They were my people all that time and are yet. I still live with them. I hope to die in that faith, believing it was once delivered to the saints, and I hope God gave it to me. To you it is given to believe, says our blessed Lord. Again he says, my sheep hear my voice.

Brethren, all his unconverted children sooner or later must hear his voice; and hearing they shall live. Jesus came to seek out his people that were captivated by the power of darkness and under the sentence of condemnation; for by the offence of one man sentence was past upon all men, (all God's people,) to condemnation; even so the free gift by the righteousness of God in Christ shall be given to the same all.

Brethren, the prey is to be taken from the mighty, (not a part of it,) and the lawful captives delivered, (not a part.) He shall see his seed. Then it follows that Jesus had a seed that partook of flesh and blood. He took part of the same, &c. Jesus claims his people and calls them his seed, the travel of his soul; not after they believe only, but before they believe. Then, brethren, it is true Jesus has a seed that will serve him; and because they will follow their leader in all his divine commands out of pure love to him they are hated, and called every thing that is ugly and degrading, by the seed of the serpent.

Brethren, don't get mad at the old gray headed sinner, because he speaks of two seeds; they must belong to God or the devil, for God said, he would put enmity between them, and it is bursting forth in this State in a horrid manner. Some are threatened and others bemeaned, &c. &c. Now, brethren, why is this the case? Is it not because the Regular Baptists preach the truth? I think it is. Upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life—says God. And who dare deny what God says? Will it not be found at the end of all things, that, that part of mankind who rejected the counsel of God against themselves, had all their life time been living on false notions and doctrines of men, invented by the wisdom of men, comparable to dust—and dust shall be the serpent's meat.

Brethren, I have read your communications in the Primitive with much satisfaction. Some of the soft shell Baptists say, brother Rorer is too hard, and old brother Tillery. I myself do not think so. Plain truth is what should always be told. Then, brethren, go on, and may the Lord be with you all.

Brethren, there is one thing that prevails amongst the old Regular Predestinarian Baptists, and that is this; where there is an honest difference, and that difference does not affect the plan of life and salvation by grace, confidence should not be lost in each other. I have read my dear brother Rorer's letter intended for brother Echols, and against old Elder Parker's views on the two seeds. Now, my dear brother Rorer when you called the good old man Mr. Parker, how it hurt me. I am personally acquainted with Elder Parker, you I know not personally, but have through the Primitive got some acquainted, and I esteem you a servant of God, and so I do Parker. Brethren, don't let small matters divide you who are Baptists indeed. Brother Rorer, some think the devil was an angel of light, and some cannot think so; some think he was eternal, others cannot; some think there will be a thousand years of peace on earth, and that Christ will be personally with them at that time, others do not see so; some think washing of feet should be practized in the church, others cannot see it so—and many more things there are that the old Regular Predestinarians do differ about, but all preach unconditional salvation—salvation by grace alone. Then, brethren, let me again say to you all, let brotherly love continue.

Brethren, old Cape Girardeau Association of Regular Predestinarian Baptists, Missouri, have got clear of all the missionary effort workers, and peace abounds with us, but we are few. Now may love and union remain with us all.

JOEL FERGUSON.

FOR THE PRIMITIVE BAPTIST.

MIAMI ASSOCIATION.

The forty-fourth anniversary of the Miami (Ohio) Association of Regular Baptists, was held with the Fairfield church,

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Sept 8, 9, and 10, 1843. Twenty-five churches were represented, and their aggregate report for the past year was as follows; Received by baptism, 43, received by letter 21, dismissed 25, restored 3, excluded 2, dead 15—total number 734 The Corresponding Associations were: Whitewater, Greenville, Scioto, Conscreek, Mad River, Clover, New Market, and Muskingum. The next Association is to be held with the church at Tappscott meeting house, in Warren county, near Franklin, to commence at 10 o'clock. A. M., on Friday before the second Lord's day in September, 1844.

CIRCULAR LETTER.

The Elders and Messengers of the Miami Association of Regular Baptists now in session with the Fairfield church, to those brethren whom we represent, sends Christian love.

Dear Brethren—Through the tender mercies of our Lord another year has passed away, and we are again permitted to meet and hear from you, and send you this our epistle of love. The subject to which we would invite your attention at this time is the doctrine of the scriptures. One of the inspired writers, viz John in his second epistle, says: "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed; for he that biddeth him God speed is partaker of his evil deeds." From the reading of this passage, it is obvious that there are some that bring this doctrine and some that bring another. We shall first notice the latter class, as being by far the most prominent in the text, and in so doing we will call on the apostle Paul for aid. In his first letter to Timothy, chap iv. 1, he says: "Now the spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils." Perhaps there never was a time since the creation of the world, in which these doctrines were more fully inculcated than the present. But where shall we go to find them in their greatest perfection? Some would say among sinners, or in the unprofessing world. But this is all a mistake; neither need we go into the dark abyss of Popery in quest of these doctrines, but we may find them fully taught in what are called orthodox christian churches or, meeting houses.

But dont be alarmed, brethren, when we bring the heresy nearer home, and tell you plainly that these doctrines are largely propagated by persons professing to be Regular Baptist Ministers, who have assumed our name to take away their reproach, and are deceived. We might give you numerous instances of their departure from the faith, but the length of a circular letter will not permit, therefore few must suffice; one is honest enough to tell us that he does not preach the same doctrine as formerly, because the doctrine of election is not profitable, but says science has set dead nature to work and brought forth a multitude of things as various and diversified as the wants of man: another says, that Sunday Schools are the germ of immortality and eternal life; and a third professes to be a firm believer in the doctrine of election, and preaches it might and main, but has it so blended with Missionism and Millerism as to completely change its every feature from the doctrine.

Such are the doctrines of some who profess to be Regular Baptists. We say doctrines, because they are too various and diversified to be called in the singular, and too vague and unscriptural to be called the doctrine of Christ; you are therefore warned not to receive such, neither to bid them God speed, lest you be partakers of their evil deeds. But it is plainly intimated in the text that there are some who do bring this doctrine, and such you may safely receive into your houses and bid them God speed: of such the prophet Isaiah speaks in the following strain—"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good, tidings of good, that publisheth salvation, and saith unto Zion thy God reigneth. Such is the Gospel minister. He is called of God to this great and important work, and generally shrinks from the great responsibility, and frequently tries to escape by elopement, as did Jonah when God bade him go to Nineveh, and his attempts to get away from the work always prove as fruitless as those of Jonah.

When God calls a servant, as he did Paul, to declare his name to the Gentiles, or to proclaim his doctrine to the world, he has to go; but when Satan calls one he must have a salary, or go to some theological seminary to learn to preach, at the expense of those who expect to have their ears tickled by his eloquence at some future day. When the Lord of the harvest sends

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forth laborers, they, without purse or scrip or any great preparations for their journey, go forth in obedience to their Lord's command to feed the flock of Christ, not for filthy lucre, but of a ready mind; but when the collegiate makes his appearance, and not understanding the mode of feeding sheep and lambs, and being in no way acquainted with the duties of an under shepherd, instead of feeding the flock he straightway goes in for the fleece. So great is the difference between the Gospel minister and the hireling, that we should suppose that none need be deceived on that point, yet the fact is apparent that the ministers of Satan have so far transformed themselves after the ministers of light as to deceive many, and, if it were possible would deceive the very elect; and even claiming to be Regular Baptists, having the form of godliness but denying the power thereof. Remember the exhortation and "from such turn away." The true minister of Christ, when called to the work, confers not with flesh and blood, but obedient to the heavenly vision moves forward in the work, knowing that God hath ordained that they that preach the Gospel shall live of the Gospel. Not so with the hireling; he claims that his salary must be stipulated and secured to be paid before he begins, not willing to trust the ordinance of God, knowing that it has special reference to those that preach the gospel of Christ, and not those that preach another gospel. Such is the difference between those who bring the true doctrine and those that bring the numerous doctrines set forth in the scriptures as the inventions of men and doctrines of devils.

Now, brethren, a word in regard to the duties of ministers and of churches. It is clearly pointed out in the scriptures that it is the duty of a minister to go and preach, to be instant in season out of season, reprove, rebuke, exhort, with all long suffering and doctrine that they speak the things that become sound doctrine; holding faith and a good conscience which some have put away, concerning faith have made shipwreck. For a bishop must be blameless as the steward of God; not self-willed, not soon angry, not given to filthy lucre; but a lover of hospitality, a lover of good men, sober, just, holy, temperate, holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers; for there are many unruly and vain talkers and deceivers, specially they of the circumcision, whose mouths must be stopped, who subvert whole houses, teaching things which they ought not for filthy lucre's sake. The foregoing scripture points out a small but very important part of the duties as well as the qualifications of the christian minister, particularly in this modern time of New Schoolism; they are likewise instructed to give attendance to reading, exhortation, and doctrine.

Now in regard to the duties of churches. It has been said that the Old School Baptists starve their preachers; or in other words they have to work hard all the week and preach on Sunday, without receiving any thing from the churches for their temporal support. If this be true it shows that the ministers have discharged their duties, but the churches have been sadly remiss in theirs; we hope, however, that this state of things does not exist among us. The apostle Paul is very plain and explicit on this subject in 1 Col. ix. beginning at the 9th verse: he says—"Who goeth a warfare at his own charge? who planteth a vineyard & eateth not of the fruit thereof? or who feedeth a flock & eateth not of the milk of the flock? say I these as a man, or saith not the law the same also? For it is written in the law of Moses "thou shalt not muzzle the mouth of the ox that treadeth out the corn." Doth God care for oxen, or saith he it altogether for our sakes? For our sake no doubt this is written, that he that ploweth should plow in hope, and he that thresheth in hope should be a partaker of his hope; if we have sown to you spiritual things, is it a great thing if we should reap your carnal things.

We might bring much more scripture to prove our position, but deem this sufficient to show that it is the duty of every person whom God has called to preach his gospel to go immediately into the work, without fee or reward, trusting in Him for support both spiritual and temporal, and boldly to proclaim the everlasting gospel in opposition to all the cunningly devised fables and inventions of men and doctrines of devils, and to wage a war with the old mother of harlots and her whole brood of religious institutions, for they are waxing worse and worse. And that it is the duty of the Churches to sustain their ministers, as far as in their power lies, by encouraging them in their warfare, and by supplying their temporal wants with their carnal things, ac-

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cording to the scriptural rule, and not after the rudiments of the world.

And now, brethren, in conclusion we would say, always keep in view the doctrine of Christ. And in the course of your earthly pilgrimage if there come any unto you and bring not this doctrine, receive him not into your house, neither bid him God speed, for he that bidde'h him God speed is partaker of his evil deeds.

THOMAS CHILDERS, Moderator.
R. A. Morten, Clerk.

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GENERAL

CORRESPONDING LETTER.

The Miami Association of Regular Baptists convened with the Fairfield church, Butler county, Ohio, unto the several sister Associations with whom she corresponds, sends greeting:

DEARLY BELOVED—We send this short epistle of love as a pledge of our continued friendship and fellowship for you, and an expression of our earnest desire to continue our Associational correspondence with you, for we were made glad of the coming of your ministering brethren and others; your messengers, bearers of your friendly letters, who were cordially invited to a seat with us in council, and they appeared as cordially to accept; so that we think we realised "how good and how pleasant it is for brethren to dwell together in unity." By our minutes accompanying this letter you will see the alteration in numbers since our last association; by the letters from the churches comprising this body we learn that they have enjoyed another year of peace and harmony.

Dearly beloved, we are told that in the latter day grievous wolves shall creep into the church not sparing the flock, and of ourselves should men rise up, speaking perverse things to draw away disciples after them; which things we think are fulfilled in our day, for men have done, and are doing all that human invention and ingenuity can do to get up and support a popular religion, and compass sea and land to gain proselytes, so that intrigue and deception appear on every hand, and the way of *truth* is evil spoken of, and true religion and the faithful servants of our Lord, are a taunt and a by-word among all the nominal professors of our day. Nevertheless the foundation of God standeth sure, having this seal—the Lord *knoweth* them that are his: Therefore be not discouraged, for the sun of righteousness will arise unto them that look for him, and scatter the mists and clouds that are hanging over and around Zion, and she shall be the praise and excellence of the whole earth; therefore let us watch and be sober, putting on the whole armor of God, and enquire diligently for the old paths and walk therein, and strive together for the faith of the gospel of God's dear Son

Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace and the love of God, and peace shall be with you. The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all. Amen.

T. CHILDERS, *Moderator.*
R. A. Morten, Clerk.

THE PRIMITIVE BAPTIST.

SATURDAY, JANUARY 13, 1844.

For the information of new subscribers and as a guide to corespondents we insert, agreeably to our usual practice at the commencement of each volume, the original Prospectus of this paper.

THE PRIMITIVE BAPTIST.

This publication is principally intended to defend the Old School United Baptists from the many aspersions cast upon them by deluded persons professing their own faith, because they cannot conscientiously engage in the various money making schemes of the day, ostensibly intended to promote Christianity, but evidently tending to destroy the great and fundamental principles upon which it is based, by making a gain of godliness We wish to have it distinctly understood, that we are not inimical to Masonry, Temperance, the distribution of the Bible, or the spread of the Gospel—but we do condemn the mingling of professors and non-professors of religion in societies; and the making a "craft" of religious matters by professors, in every shape and form whatsoever.

Believing that Theological Schools, Bible, Missionary, Tract, and Sunday School Union Societies, are the same in principle—unscriptural—savor more of "lucre" than of "good will towards men," we are opposed to them.

Some of the children of God, surrounded with and interspersed amongst the advocates of missionary and other societies, are

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denied the happiness of conversing with those of the same judgment. Others, while grieved with beholding corruptions of the doctrine and practice of the gospel, are not able to speak for themselves. This is designed, under God, for their relief We shall aim not so much to please the fancy, as to inform the judgment—more to afford matter for solid and lasting comfort, than to give a momentary glow to the feelings. We consider that the cause of truth and of Christian solace, is our cause. Deeply impressed with the belief that the blessing even of truth i self is of the Head of the Church, we cast ourselves upon Him, and send our little paper abroad praying the Lord to carry with it son e joy to those who are in tribulation, and a little rest to those who are troubled.

TO EDITORS PRIMITIVE BAPTIST.

White's Store, Union county, N. C
December 11th, 1843.

DEAR BRETHREN AND SISTERS: I once more take my pen in hand to write you a few lines, which will inform you that I am yet spared in this present world of tribulation, and am surrounded with missionaries and Methodists, and camp and protracted meetings, and great revivals so called. Those meetings hold from one to two and three weeks, and in that term of time they make from five to one hundred and fifty proselytes; sometimes they join forges together, and make them; and when the term ends they divide the proselytes they have made, that is, the Methodists and missionary Baptists so called. If they had not the name of Baptis s I should not care so much about them, for there is very little differs them in my belief; but according to the old proverb, birds of a feather will flock together. But I feel glad to say, there are a few of the old hard shells, iron jackets, steel cap Baptists, in this section of country, that all these things don't move them, and now and then the Lord adds one or two to their number. I add no more at present, but remain yours in tribulation.

W. M RUSHING.

TO EDITORS PRIMITIVE BAPTIST.

Wilmington, New Hanover co. N. C.
December 12th, 1843

DEARLY BELOVED BRETHREN IN THE LORD: We being desirous for the welfare and prosperity of Zion, and the praise and glory of Israel's God, and as the time is fast drawing to a close of your little winged messenger, which as it were brings us good news and glad tidings from a far country, we cannot think of giving them up

Dear brethren, I have had it in contemplation to let you hear from us, the poor despised little few of the old Primitive Baptists that are in Wilmington and neighborhood round about there; though I have been restrained, knowing my incapability of writing on any subject whatever of importance; but I believe through the mercy of an all-wise God, you will be able to hear from us before long.

Dear brethren, please to pray for poor unworthy me and family, at the same time praying Almighty God to enable you all to expose the schemes of the craftsmen with an holy boldness. And I will say to the dear brethren that can write and sisters, to go on in the strength of the Lord; and may he bless you and prosper you through life, and save you in his kingdom, is the prayer of your poor unworthy servant in the bonds of the gospel. So farewell, dear brethren in the Lord, for the present.

JAS. H. SMITH.

TO EDITORS PRIMITIVE BAPTIST.

Cumberland Ford, Kentucky.
Nov 17th, 1843.

DEAR BRETHREN: I find in the mountains of Kentucky a few of the sect that is every where spoken against. It is to this sect I write in an interrogatory manner as follow, viz: First. Is God eternal, immutable, omnipotent, omniscient, omnipresent, infinite, independent, holy, faithful, just, and true? Is Jesus Christ very and eternally God? How can a Baptist, who believes in these divine perfections of Jehovah, deny the doctrine of unconditional election, predestination, special atonement, and effectual calling? For first, if God is eternal, does he not inhabit eternity, and also fill it, so that there is not a period of eternity but God was there, is there, and will be there; so that all things and all events in time and eternity are present with him? Not of one thing, nor of one event, can it be said, behold this is new. If he is immutable, can he be so, except he determined eternally how he would act, and then to act without variableness or shadow of turning in perfect accordance with that determination; thereby in his provi-

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dence and according to his predestination and immutability disposing of all things and all events, working all things according to the counsel of his own will, causing all things, all events, and all circumstances and powers, to co-operate together in order to promote his unchanging and eternal purpose?

Can he be omnipotent, if any power can prevent him from effecting his design? Or, can he be immutable if any being, power, event, or circumstance, can cause him to turn from, or change his first great, alone, and eternal purpose? Can he be omniscient, excepting all things in heaven, earth, and hell, and in infinite space with every transaction, every event, and every circumstance in each, and in all times, and in every period of eternity is present to his knowledge? If he is omnipotent to effect, can he be omniscient to devise a plan or begin a work that he does not, nor will not finish? Can we believe in his omniscience when we hold that a man may sink to hell whom he foresaw would rise to heaven, or that one might rise to heaven whom he foresaw would sink to hell? Can he be omnipresent except he fills all places at one and the same time, and also every period of eternity? If he fills all places at one and the same time, and is immutable, omnipotent and omniscient, what can take place without his knowledge, or what can be effected without his power, or how can he vary or change? If he is infinite, is he not so in all his divine perfections, in all his works, and in all his ways, and are not all his works, his ways, his counsel, and his purpose in eternity, to eternity, from eternity and for eternity; or, is he a creature of time, in time, to time, from time and for time? If he is independent and sovereign, can he be dependent on creature aid, or human effort, to fulfil or complete his vast design; or does he not reign and rule as sovereign, causing all creatures, all events, all circumstances, all powers, and even sin and satan to subserve his great design, chaining or curbing the power of sin and satan at his will, and saying to each and to all, hitherto shalt thou come but no further?

Is he not so holy, that he cannot behold sin without the least allowance? Is sin created, or uncreated? Could a holy being create sin? Did God create it? Did he, or does he, coerce man into sin; or does he not cause the wrath of mao to praise him, and restrain the remainder of wrath and also punish sin wherever he finds it? Is not sin in opposition to God? Would he create an opposing power or principle? Is not holiness or godliness a perfection or principle of God? Is not this principle a mystery and is it not opposed to sin, the mystery of iniquity? Was not the principle of opposition to God recognized by him in the covenant of redemption? If sin was annihilated would not the devil be dead, or would not his power cease and would not opposition to God cease? Will sin or the devil ever be annihilated, or will it be cast out of God's children, and the devil and his angels be cast out of heaven, reserved to everlasting chains of darkness and death, and hell be cast into the lake where sin by the justice of God and all beings in whom it reigns will be punished duration without end? Will sin at the great day reign in any one of God's chosen children? Were they not united to Christ in the covenant of redemption? Were they not chosen in Christ before the foundation of the world, that they should be holy, and without blame before him in love? Were they not foreknown and predestinated to be conformed to the image of his Son, and will they not receive the holiness, be without blame before him in love, be called, justified, and glorified? Were not these children loved with an everlasting love? Can love exist without an object? Were they not the object of God's love? Did he ever love any thing out of Christ? Were not these children given to him, and as they were partakers of flesh and blood, did he not take part of the same, that through death he might destroy him that had the power of death, &c.? Did not he (Christ) suffer for their sins? Did he not bear them, in his own body? Is not the church his body? Was not his body crucified and quickened together with him? Did he not shed his blood for them? Did he give himself for the church and purchase it with his own blood? Did he not lay down his life for the sheep? Was he not delivered for their offences and rose again for their justification, and does he not intercede for them?

Can a God who is just ever punish any of Christ's purchase in hell? Was the blood of Christ shed to save his children, or Adam's children, or the children of the wicked one? If it was shed so save all of every family, would it not argue a change or want of power in God, or a want of efficacy in the atonement if all were not saved; and that consequently for all who are

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lost, his blood was shed in vain, his sufferings, his bearing their sins, his sorrowing and travailing in soul were in vain.

If he purchased all, bore the sins of all, suffered for all, surrowed and travailed in soul for all, reconciled all to God by his death, rose for the justification of all, intercedes for all and calls all; if his blood is efficacious, if his sufferings are meritorious if his travail of soul be satisfied, if his intercession be prevalent or his calling effectual, then will not all be saved? Is it merciful or just, or does it display wisdom, goodness, or love in God, to wound Christ for the transgressions and bruise him for the iniquities of the whole race of Adam, and afterwards to punish a part of that race eternally in hell? Would this be mercy, or vindictive vengeance? Will not the ransomed of the Lord return and come to Zion, with songs and everlasting joy upon their heads? Or will any of the purchased, the redeemed or ransomed of the Lord sink down to hell to suffer interminable pain? Will justice, power, mercy, faithfulness, goodness, love, or truth, deliver them over or permit them to sink down to hell, to suffer eternal pain? Would it not at once be more consistent to subscribe to the creed of Universalians or Arius, and deny the proper divinity of Christ? Or of Socinius, or Pelagius, and deny the necessity or efficacy of the atonement? Or like the Romans offer the host and invoke the saints, instead of depending on the blood, work, merit, righteousness and intercession of the Lamb of God?

Because his children are by nature children of wrath, will he leave them to suffer with the children of disobedience? Or will he not call them, justify and glorify them? Will their sins, transgressions, and infirmities, cause him to banish them from him. Or did not the love of God give Christ to suffer for them, and will not this love cause him to cast out their enemy and his by removing their sins, making them free from sin, free indeed, and thereby qualify them while they are here below for a residence with him and keep them by his power; and finally, at the great day of accounts, change or resurrect their vile bodies, and fashion them into the image of his glorious body, and take them home and welcome them by the heavenly words, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world;" enter into the joys of your Lord, in the heavenly mansions prepared for you?

Then the august scene will appear, then will the great and eternal purpose of God in creation and redemption, be completed; not one of the loved, not one of the chosen, not one of the redeemed, but will be there. A bone will not be broken, a member will not be forgotten. It cannot, it is a part of the body of Christ. Not one poor, weak, tempted, fearful child of God will be turned off to the left hand; not one sheep that will have been turned or changed to a dog, a hog, or a goat, but all, all, will meet in Jesus in whom they were chosen, by whom they were redeemed, in whom they were saved, by whom they were freed from sin and prepared for heaven. Often, often do I think with wonder, will I be there. If so, it will be by grace that was given me in Christ Jesus before the foundation of the world. Grace that reigned over me and saved me from sin. Grace that keeps, and grace that will land me home where I hope to sing a song of grace, grace, to the headstone of the corner; and be found in him not having my own righteousness, but having the righteousness of my Lord, which is himself. It is much easier to ask questions than answer, the aforenamed with many others have been on my mind for many years. I leave them for my brethren to answer in their own minds, in the way God has taught them. All that agree on the perfections of God and the depravity of man, will agree in every point of doctrine. There are but two mysteries spoken of in scripture, the one of godliness, the other of iniquity.

NATHAN S. McDOWELL.

TO EDITORS PRIMITIVE BAPTIST.

Pondtown, Beaufort district, S. C.
December 15, 1843.

BELOVED BRETHREN, of the Primitive faith in all the earth, for I love the name because they are a persecuted people. And I am despised where I live by the money beggars, and closet drinkers, and self-righteous, who say that they can save their own souls; because I say that mine must be saved by grace through faith, and that not of ourselves but by the gift of God. Therefore, dear brethren, pray for me, for I am one alone in this place with a little herd of the fold of God around me, who are looking up to me for living food. And if you ministers can't come up to the help of the Lord against the mighty in this place in person, please when it goes well with you

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pray for poor me, that I may be able to stand against the wiles of the devil, and lead the sheep right. For I know if God is for me, that none dare make me ashamed; therefore I live under the promises of my heavenly Father, who is able to keep me and guide me in the way everlasting.

And I regret the death of bro Lawrence, though I hope it was his gain. Brother Rorer I sympathise with you and brother Tillery, for like myself you are despised by the money beggars and closet drinkers, and the creepers into widows houses for gain. Roar on, brother Rorer, and hold out, brother Tillery, for the slaughter of your great gun reaches my ear in the South. Brother Hezekiah Thomas, are you dead? If not, write and let us hear from you again. And, brother Moseley, are you asleep? wake up to the help of the Lord against the mighty, stand to your arms all ye Primitives in all the earth.

Dear brethren and sisters of the Primitive faith, this is a correspondence with you all, for I love you all for Christ's sake. Amen. *JACOB G. BOWERS.*

TO EDITORS PRIMITIVE BAPTIST.

Wetumpka, Alabama,
December 3rd, 1843.

DEAR BRETHREN EDITORS: This will inform you of the departure of our dearly beloved, Elder Thornton Rice, of Autauga county, Ala. He died the 21st of October last, aged 61 years and 21 days He was in feeble health for the last three years, yet most of the time he was able to attend the churches over the which the Holy Ghost had made him overseer; until the last six months of his life he could not even go to meeting, which grieved him much, that he could not see or meet with his brethren and sisters as he had formerly done. I visited him, in company with Elder Benjamin Lloyd, some few weeks before his death; he then told me that he looked on the grave as a favored spot, and that he was waiting till his change should come. Still he seemed to desire that the Lord would raise him up again, so that he could once more visit all the churches, where he had so often preached; but, continued he, when I am gone, I want you to inform the Primitive brethren and sisters through this medium of my departure; which I have attempted in a brief way, and in much weakness.

But I do not attempt to more than just sketch at his biography, for I am not in possession of the incidents of his early life; but I feel a desire to say, that I have been acquainted with brother Rice for the last twenty-two years, and most of the time we have been members of the same church. He was one among the many, who gave me the right hand of fellowship in Union church, Autauga co. Ala. twenty-two years ago. Several years after this he was ordained to the office of deacon, which office he filled with much zeal and ability, and to the honor of the cause of God. But for the last ten or twelve years, he has been a bold defender of the faith of God's elect, contending against every false way. He was the first in the Alabama Association to declare publicly against the schemes of the day, and he continued to declare against them to the day of his death. And I think I can say in truth, that as a lay member, as a deacon, and as a minister, that he was an example of piety; and long will he be remembered, and long will he be missed as a member, and as a Minister of Union church. His gray hairs will no more be seen, nor his voice heard in heat at all. He has left an affectionate wife, (who is a member of the same church,) and seven children to mourn their loss.

His death we mourn, who lately stood
A herald of the mighty God;
Proclaim'd the Saviour of our race
And bore the message of his grace.

Laborious in his Master's cause,
His view, nor lucre, nor applause;
To spend and to be spent resign'd,
If souls through Christ salvation find.

With pointed language, flaming zeal,
He to the conscience did appeal;
With terror sought the soul to move,
Or draw it with the cords of love.

But all his labors now are o'er,
And we shall hear his voice no more;
His dust lies silent in the tomb,
He's gone to heaven his final home.

Jesus, though earthly shepherds die,
Do thou thy churches still supply;
With gifts instruction to impart,
Pastors according to thy heart.

[*From Lloyd's Primitive Hymns.*

And now, dear reader, while I write these lines I am reminded, that it won't be long till you and I will follow our brother through the valley and shadow of death. And oh Lord, may we there fear no evil; thy rod and thy staff may they comfort us

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all the way. Finally, O Lord, when it is thy pleasure, receive our immortal spirits to thyself above. And to thy name be all praise forever and ever. Amen.

LUKE HAYNIE.

FOR THE PRIMITIVE BAPTIST.

OBITUARY.

Died, in Forsyth county, Georgia, on the 17th of November, 1843, brother John Webb, in the 35th year of his age, of a kidney and liver affection. Brother Webb has been on exemplary member of the Primitive Baptist church for sixteen years, and for the last seven years a faithful minister of the gospel. He was highly esteemed by all of his order, every person acquainted with him knew his many virtues as a husband, a father, a friend, and a Christian. He was sincere and affectionate, his Christian character, we think, will ever live in the settlement and church of which he was a member. It is a sad truth he is dead, but it is a cheering truth that his influence still lives, and lives only to promote the cause of Christ in the settlement in which he resided. He bore his afflictions for many years with Christian fortitude and resignation. During his last illness he manifested a great concern for his friends and neighbors, and while they were weeping round he told them not to weep for sorrow, but weep for joy; for I am most done with pain and affliction. I have finished the work given me to do on earth, and now I go to reap the reward of my past labors. He left the most strongest evidence of his future salvation and happiness we have ever known any man to leave on earth, and the principles and doctrine that he had been contending for to be that which would stand when all others fail. The last word that dropt from his feeble lips, after all around thought that he never again would utter a word, it pleased God to give him strength to condemn false principles; he feebly uttered false principles three times, will fall in that day as blazing mountains. After pausing about one minute he said, Primitive, Primitive, Primitive principles will stand. One of his brothers sitting by his bedside asked him if Primitive principles and the doctrine that you have been contending for will stand; yes, said he, it is that which will stand; the doctrine of Rudolph Rorer will stand when all others fail. I leave it as my dying testimony, and solemnly warn all to contend for Primitive principles, was the last words that dropt from his feeble lips. He has left an affectionate wife and five children to mourn their irreparable loss; and may the afflicted wife and children copy his Christian example, and prepare to meet him around the throne of God where parting will be no more.

Far from affliction, toil, and care,
The happy soul is fled;
The breathless soul shall slumber here,
Among the silent dead.

The gospel was his joy and song,
And to his latest breath,
The truth that he has loved so long,
Was his support in death.

The church's loss we all deplore,
And shed the falling tear;
Since we shall see his face no more,
Till Jesus shall appear.

ROBERT WEBB.

Lebanon, Cobb county, Ga.
Dec. 14, 1843.

BRETHREN EDITORS: Our agent, brother John Webb is no more, of which you have an account in the preceding. Religion seems to be at a low ebb in this country, that is, the religion which was taught by Christ and the apostles. There are a great many religionists amongst us, but of those who accomplish the work themselves, therefore claim a part of the honor themselves. Nothing more, but remain a dependent being on Christ.

RICH'D L HAYNES.

From the Signs of the Times.

Charleston, Ill., Oct. 11, 1843.

DEAR BROTHER BEEBE:—I have just got through the hurry and bustle of the four Associations that I have visited this fall; and nowithstanding I have seen some things to deplore, yet on the whole the meetings have been harmonious. Sugar Creek was the first; a large concourse of people attended,—no jar nor discord made its appearance.—The next was Vermillion. This association is small, but very sound in faith. The Wabash District was the third. Here at first there seemed some appearance of difficulty, but the promptness of the members soon dispelled our fears. The fourth and last was the Okaw, of which I am a member. This association closed last

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Saturday. There was a disorderly church in this body which was dropped from the union. There was much to admire in all these associations; yet it seems there is now prevailing a strong propensity (among the Baptists) for religious speculation: it really appears there is. Calling upon some during my extensive travels this year, I heard things that are at least *hard to be understood.* Some are denying the resurrection of the body; others are saying the non-elect have no souls; while some appear to have become wiser still and say, that when God made this world he wrapt up *something* in a mantle of clay, which clay has been corrupted, and now the elect of God have only a mantle of corrupted clay around their good souls, which God intends shall be raised with the body, and this is that which is ultimately to be raised from the dead. Others there are who preach that there is and was two eternal, literal and corporal generations literally existing, as the sheep of God and *goats* of satan. This is going to a ridiculous extreme; it is an attempt to improve on Elder Parker's views of the *Two Seeds.*

Such vain speculations should admonish all that love the old paths of Zion to be on their watchtower. My heart aches while I meditate on the breaches that are making among the *Old School Baptists.* Is Zion to be ploughed as a field, or threshed with a threshing instrument? Should we not, I repeat, be engaged in watching the movements of the enemy, and guarding the vulnerable parts, if any? At least we ought to pay close attention to the scriptures; not for speculation, but in order to ascertain what our duty is, and then if possible to undeceive our speculative brethren who may have gone astray.

The powers of darkness are gathering thick and fast around us, and if we have new and strange things among ourselves to contend with, and antichrist without, we ought certainly to be doubly diligent in the daily examination of our Bibles. How many new and strange things have made their appearance within the last twenty years, claiming the Bible as a standard to be governed by, I am unable to say; but at all events we know that no religion would pass current in Christendom unless the name of Christ were some how or other connected with it; yet Jesus is by many made only a secondary Saviour; that is, if the means of grace are not used, & the terms of the gospel accepted, Jesus as a Saviour will be of no avail. This is heathenism in a new form; for none of the worshippers of the heathen idols place the virtue in the idol, but in the subject using the means and accepting of the terms. Now if we wage war against this sort of idolatry, ought we not to be equally engaged in keeping out from among us vain speculations, and to know no man after the flesh?

Yours, in hope of eternal life.

B. B. PIPER.

TO EDITORS PRIMITIVE BAPTIST.

Fish's Store, Washington county, Ga.
November 29th, 1843.

DEAR FRIENDS OF THE PRIMITIVE ORDER: It has become my duty to send on my remittance for your valuable paper. We are well pleased with them. It seems that the missionaries have dug down the altars of the Lord and killed his prophets, yet we hope there is a remnant left that have not bowed the knee to Baal. I close by subscribing myself your friend.

JOSEPH DANIEL.

Daviston, Talbot county, Ga.
Nov'r 29th, 1843.

DEAR EDITORS: I am highly pleased with your paper, for they are always like a bundle of good news to me. It is always refreshing and comforting to my feelings to see so many writing in your paper on something that is good and healing to a poor and lingering soul. I will add nothing more at present. Yours most respectfully, &c. *JAS. STALLINGS.*

From the Christian Doctrinal Advocate.

For the information of brethren I would mention, that the Associational meeting in Bowdoinham, was very agreeable and more fully attended, than had been expected. On Sunday Sept. 17th, in the presence of a large and attentive audience, our young brother, Joseph L. Purinton, was set apart, by ordination, to the work of the Ministry. Sermon by Eld. Philander Hartwell on the occasion, from 2 Tim. iv. 2, "Preach the word;" prayer at the laying on of hands, by Eld. Joseph Bailey; charge by Eld. Daniel Whitehouse; right hand of fellowship by Eld. J. A. Badger. ☞ Editors of the "Signs" and "Prim. Baptist" will copy this notice, if they please.

HEZEKIAH PURINTON.

Richmond, Me. Oct. 1, 1843.

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Creation, &c. L M.

1 Adam the first was made of clay,
And was complete in every way:
And so in Eden was to stay,
And keep God's law from day to day.

2 He had this law, a Rule of life,
But still the man he had no wife;
The Lord gave man this Law to keep,
And then He laid him down to sleep.

3 And from his side a rib He took,
We find recorded in the Book;
And from this rib a woman made;
And so they both in Eden staid.

4 This law was such, that they could eat
And stray and live and be complete;
One tree alone they must pass by—
They must not touch it, lest they die.

5 The serpent now more subtle, wise,
He came to Eve all in disguise,
And told her, she could eat and try
And so be wise and yet not die.

6 She ate the fruit, it tasted well;
And now the case we have to tell:
When Adam ate, the Law was broke;
All nature then did feel the stroke!

7 But God decreed, the woman's Seed
At length should bruise the Serpent's head.
And we, through Grace, do find a place,
By faith and hope are truly led.

Macon, Ga. *BENJAMIN MAY.*

"CHRIST'S ENTRY INTO JERUSALEM."

"From Olivet's sequester'd seats,
What sounds of transport spread?
What concourse moves through Salem's streets,
To Zion's holy head?
Behold him there in lowliest guise!
The Saviour of mankind!
Triumphal shouts before him rise,
And shouts reply behind!
And 'strike,' they cry, 'your loudest string
He comes! hosanna to our King!'

He came to earth: from eldest years,
A long and bright array,
Of prophet-bards and patriarch-seers,
Proclaimed the glorious day:
The light of heaven in every breast,
Its fire on every lip,
In tuneful chorus on they press'd,
A goodly fellowship:
And on the pealing anthem ran,
'Hosanna to the Son of Man!'

He came to earth: through life he pass'd
A man of griefs: and, lo,
A noble army following fast
His track of pain and wo:
All deck'd with palms, & strangely bright,
That suff ring host appears;
And stainless are their robes of white,
Though steep'd in blood and tears;
And sweet their martyr anthem flows,
'Hosanna to the Man of Woes!'

From ages past descends the lay,
To ages yet to be.—
Till far its echoes roll away,
Into eternity.
But O! while saints and angels high,
Thy final triumph share,
Amidst thy followers, Lord, would I,
Though last and meanest there,
Receive a place, and joyful raise
A loud hosanna to thy praise!"

Cunningham.

FOR THE PRIMITIVE BAPTIST.

Elders *I. Puckett* and *D. J. Mott* are expected to preach at Noble Stancell's, on the 3d Jan next; 4th, at Flat Swamp; 5th, at Spring Green; 6th, at Beargrass; 7th, at Skewarkey; 9th, at Picot; 10th, at Morattock; 11th, at Concord; 12th, at Liverman's; 13th, at Gum Neck; 14th, at School House, Rider's Creek; 16th, at Sound Side; 17th, at Little Alligator; 18th, at Sound Side; 19th, at Angely's; 20th, at Concord; 21st, at Morattock; 23d, at White Plains; 24th, at North Creek; 25th, at Concord; 26th, at Bethel; 28th, at New Currituck; 30th, at Swanquarter; 31st, at Wade Swindell's; Feb. 1st, at Rosebay; 3rd and 4th, at Bethel; 6th, at Concord; 7th, at Beaverdam; 8th, at Washington; 10th, at Blount's Creek; 11th, at Old Swift Creek.

AGENTS,

FOR THE PRIMITIVE BAPTIST.

NORTH CAROLINA.—J. Biggs, Sen. *Williamston* R. M. G. Moore, *Germanton.* W. w. Mizell, *Plymouth.* Benj. Bynum, *Nahunta Depot.* H. Avera, *Averasboro'.* Burwell Temple, *Raleigh.* G. W. McNeely, *Leaksville.* Thos. Bagley, *Smithfield.* James H. Sasser, *Waynesboro'.* John Fruit, *Sandy Creek.* L. B. Bennett, *Heathville.* Cor's Canaday, *Cravensville.* William Welch, *Abbott's Creek.* Jos. Brown, *Camden* C. H. A. B. Bains, Jr. *Stanhope.* C. T. Sawyer, *Powell's Point.* Isaac Tillery, *Lapland.* Thomas Miller, *Elizabeth City.* Harris Wilkerson, *West Point.* James Miller, *Milton Park.* David R. Canaday, *Foy's.* Samuel Rogers, *Columbia.* Wm. M. Rushing,

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White's Store. Richard Rouse, *Strabane.* James H. Smith, *Wilmington.* Samuel Styers, *Mount Lebanon.* Jacob Herring, *Goldsboro'*

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THE PRIMITIVE BAPTIST.

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"Come out of Her, my People."

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COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

Belmont, Alabama.
26 Nov'r. '43

BELOVED EDITORS: I am desirous and have been for some time, as my exit out of time is now nearly at hand, expecting daily my final dissolution, I am now old and far advanced, being born on 26th inst. 1770, to give a brief relation of my poor little experience, my evidence of faith and the hope that I trust I have, through the unremitted goodness conferred on a poor worm a miscreant of the dust, as death is rapidly mowing down in this section. The young and old without discrimination, are fast falling; giving way to the relentless monster, though ultimately a kind messenger of peace and consolation. We ought to rejoice indeed, that we were born to die, we can't properly live, flourish, and expand, until dissolution arrests us, though its natural for nature to shudder at the idea.

I can though reluctantly say with one of old, that the days of my years have been few and evil. In my raising I had not the advantage of a father, it is said he was killed in defence of the rights of his country at the commencement of the Revolution, so that I don't remember him. I was blest, however, with a good pious mother, and a peculiar master a merchant, who was to me equal to a tender prudent father, who taught me all the adequate mysteries of his extensive business both domestic and foreign; and he endeavored to inculcate and enforce morality by precept and example, being a Presbyterian; and I had to go to meeting every Sunday, both to morning and evening service. I had serious religious impressions at an early period. My mother was an Episcopalian of the High Church of England. I was christened, so said. I had sponsors, a godfather and mother. I have seen my godfather. They had promised great things for me, more indeed than they could perform for themselves, i. e. to renounce the pomps and vanities of this wicked world, &c. &c. I don't recollect that my godfather ever even admonished me, my mother used to when I was quite a little thing; before I went to bed she would make me kneel down with my head in her lap and learn me my prayers, the Lord's prayer and several others that I don't now recollect. I remember it was very irksome to me, but I had to do it or get a boxing; but oh, when I got out of her sight, none so rude and mischievous. At the age of 14, she bound me out for five years to the mercantile business, and my brother to a sailmaker. I was the oldest a year and ten months. The injunction of my mother to my master was "keep him close employed, keep him out of the streets and bad company"—and may I not add, out of rich men's kitchens. He was indeed fully up to it. I have reason, great reason indeed, to be thankful to that best of beings for his peculiar unremitted kindness towards me in giving me so favorable a lot. He led we about and instructed me, but little then was I aware of his provident blessings conferred, so inconsiderate was I.

While serving my time I was under powerful apprehensions. I was miserable indeed, and could not then account for it. I knew not the assignable reason, my life appeared intolerable, I had no idea of a Christian experience. I was frequently asked, what was the matter with me; guilt was visible in my countenance. My reply

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was, "nothing;" trying to hide my doleful situation from every beholder. At that tender age I was frequently tempted to put an end to my wretched existence; I had no one to counsel with, and was afraid to let my situation be known. I was forced to pray for a removal and a restoration of former peace; had no idea of the way and plan of salvation, no more than a brute comparatively.

I thought then that my present tranquility was owing to my frequent prayers. I shone bright indeed in my own eyes, and could say in thought, verily, stand aside, I am more holy than thou art. At the same time nothing more nor less than a painted hypocrite, working for life in justification of myself for my good performances. 'Twas my lot to live in the store of nights, I would pray fervently to myself before I would lay down; all this, however, I kept to myself very secretly. Here was now my firm belief, if I hold out to the end I would be savod, for the Almighty was good and merciful, and that man was the master piece of creation, and that he made him to be happy; if he would only endeavor to do the best, he could be moral, be just and upright, doing unto others as he would be done to. What more, pray, was requisite? why nothing more, he would certainly be entitled to heaven, and that the Almighty would be unjust indeed to damn a creature of this description, who was doing all the good he possibly could. It would be an inconsistency indeed with his mercy; paying no regard all this time to his inflexible justice.

Here I rested in security and ignorance for some time, depending on my good doings, having no reflection to the arrears, the former debt contracted, my former numerous sins. O how fast and secure satan had me. I was ignorant of his device, his deception, and my own evil, perverse, corrupt heart; a compound of sin and iniquity, defiled in every part and particle. All this was hid from me, ignorant of his righteous law.

I was urged by a merchant in Charleston to come to him, he knew the time of the expiration of my indentures. Offering me a great inducing salary he seduced me, and having a desire to see that great city, being fond of novelties. I started and got to North Carolina, I there stopped, thinking that I would still go on a little while hence, but providence wisely directed otherwise. I still kept writing to the intended merchant, that I would be certain to come, but have never reached there yet.

About this time of my trouble I dreamt a short dream, it must be nearly sixty years since; it continues as fresh in my memory as ever, and it has frequently and indeed at all times, whenever despairing gloomy thoughts assail, which formerly were frequently more so than latterly; it would always afford a gleam of hope as it were, when all my evidences would seemingly fail me, it would occur to buoy and keep me from sinking in total despair. The dream is this: I evidently saw in my vision or dream innumerable angels with golden expanded glittering wings in the heavens, flying in every direction, holding and dropping prizes to particular ones. I thought one fell to me as mine, I still plainly remember its particular size, its width and length, and its beautiful attracting whiteness. It is now as plain to my present view as though it was now before me. Understand me, I don't rest my all on this; no, indeed, far from it; none but and only on the merits of Jesus the blessed one.

I was now in North Carolina, far from all my friends and my acquaintance, being born in Portsmouth, Virginia, raised in the city of New York from the age of about six until I was about fourteen, bound in Norfolk, Va. served part of my time there and part in Petersburg, Va., the residue of my time in the city of Baltimore, Maryland, was now in North Carolina on my way to Charleston, as before observed; destitute of father and mother, both were dead. In serving my apprenticeship I was transferable from one house to another, being a large extensive firm throughout the United States, the West Indies, and in several parts of Europe.

I was friendless and moneyless, but the Lord was with me; but I then little thought of his providential protecting care over me. Naturally wild and lively and jocular, I would frequently join in and participate with dissipated company; none to counsel, none to restrain and admonish a poor destitute boy as it were, frequently temptations were offered to allure and seduce to my timely ruin had I acceded; but the Lord was with me evidently, and would not suffer and give me up to my corrupt self. O the goodness of God to me an unworthy hell-deserving wretch, a monster of iniquity as I have since verily thought, my equal was not to be found.

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"What have I gain'd," he said,
"But hunger, shame, and fear."

In my wild career I would often be arrested that I was going on hellward, and would think of my early pious tuition, and would feel miserable and unhappy in the midst of my revelry. O how my base conduct would sting and torture, sometimes on the rack as it were, but all to no effect apparently, so hard and obdurate; at times I could wish that I could be good again as I formerly was as I then thought verily, though nothing but a deceived pharisaical wretch. Sometimes I would conclude there was no God, but was soon beaten from that odious blasphemous thought; and sometimes could almost wish there was no God to punish, then I could take my fill of sin. O how sweet, but remorse and bitterness were its attendant.

"Thou didst once a wretch behold,
In rebellion blindly bold;
Scorn thy grace, thy power defy,
That poor rebel, Lord, was I."

I frequently promised myself that I would do better for the future, I would then make amends for the past, my backslidden state and apostacy, as I then erroneously thought. I had fallen from grace, from that indeed I never had, so ignorant was I of my blinded bewildered state; blinded by the devil in connection with my evil, polluted, depraved, wicked heart, which after was evidently made manifest to my astonishing view. A horrible dread seized me, hell was open to my view as my just demerit; a little more time was only requisite to fill up the measure, and make me a complete vessel for eternal deserved wrath; and thought all the time that I was somewhat acquainted with the pangs of the damned in hell.

Before I experienced what I have just related, however, one particular night I well remember. In going to see my intended, first intended, I was meditating on my gloomy prospect; just before I came to a conclusion and ardently wished, that if there was a reality in religion that I might be truly sensible of its truth and verity. I married a little while after, and soon lost my companion in about a year. I then went to Tennessee and explored awhile, returned and took the second wife. A little after my troubles commenced, my former request was now about to be answered sure enough, though I had forgot it measurably; but it revived and I was made to cry out, Lord, what shall I do to be saved? Every crime seemingly that I had done appeared in full view and magnified to an enormous size mountainously large, and many things I had forgotten, crimes that I had committed when but an infant were blown up and presented to me in every aggravated appearance filling me with gloom and dread, horror not to be expressed. My little thefts from my mother, her sugar fruit, &c. especially a pistareen that I had found on the floor before she was up in the morning, and bore it off to the "Sign of the golden key," a store, and laid it out for marbles. She missed the money and attacked me, and my guilt was plain and the newness of the marbles confirmed and condemned me. She took me by the hand and carried me to the store, and made me give up the marbles and regained the money. She conducted me back and confined me to the bed post and whipped and whipped me severely; and I can never see a pistareen to this day, but I think of the stolen money and my whipping. It was good indeed, she took me in time, it was done from the best motive of love; though she is gone to worlds unknown, I often think of her and feel grateful for her paternal care and attention towards me, for I knew she loved me to an excess, and I can't but pay a tribute and peculiar respect to all those that had the care of me. I was singularly blest with real good tutors, kind and affectionate towards me, inculcating a lasting gratitude never to be forgotten, tho' my sun is in the west, where the devil once more assailed in his uniform terrific black dress, putting on the devil rampant, roaring lion-like, contending with poor, weak, imperfect dust, fit to devour at every move. But as the divine taught Bunyan said in some of his writings, of fiery trials, the blessed Jesus was in secret behind as it were unperceived by both, aiding in the unequal contest, pouring in the oil of consolation, his prevailing grace; and the devil busily endeavoring to extinguish the raging rising flame, but to no effect; the aspiring flame would still ascend higher, in spite of hell. Though little indeed did the poor desponding almost heart-broken creature see that God was visibly in it, working for his future lasting good. A worm of the dust was now almost fit to give up in utter despair, horror had seized him, the enemy had done his best agreeably to his limited restrained power. Still urging on, not yet wearied, he endeavored to make believe

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that he had committed the unpardonable sin, and introduced scripture forcibly to prove it beyond a doubt even; for, said he. did you not at such a time and such a particular noted time, eat and drink unworthily, not discerning the Lord's body, thou blasphemous wretch; and what is the result, pray? why your damnation of course is certain, so you may as well give up, for you are mine by legal right; and come and fight under my banner, and all the riches of this world shall be yours, for it is mine to give!!

My dear brethren, permit me here a momentary digression, and drop a cautionary remark to parents, i. e. to spare not the rod for your child's crying, and enforce your precepts and correction by frequent, uniform, impressive good examples. Remember 'tis good seed and no doubt will be productive of good, remembering the wise, the adept of wisdom, bring up your child as he should and ought to be, and when he is matured and old he will not depart wholly if any; 'twill be an honor and comfort to you in your declining state, and ultimately your honored gray hairs will go down to the silent tomb, exulting that you have discharged your duty, the fruit of which is visibly seen. There is a prevalent false delicacy and tenderness of parents too often seen, to the manifest injury of their offspring which is indeed to be deplored.

I endeavored by all means I thought to get clear of my trouble, for it appeared to me to be intolerable; but could not effect it, my situation apparently grew worse and worse, and I concluded every day would be my last, and that hell would be my deserved portion. Acquitting the Almighty and that he was perfectly just in my approaching damnation, and that I was born for the very purpose for the sport of devils. It would frequently occur to me, that I had brought all this trouble on myself, of myself, by intense study, &c.; but evidently found that I could not remove it, though I often endeavored, but all to no purpose. I had no idea at the time that it would result in good and for conversion, could I have thought so at the time, it would have afforded consolation. I thought I was alone, altogether singular; I knew of no experience but my own, I was completely in darkness, putting the worst construction on every thing; no good could result, all evil. I was so blinded that I could not see how it was possible that the Almighty could be just indeed in saving so wretched, so hell-deserving a monster as I evidently was; none my equal, blacker if possible than the devil himself, I verily thought. I often thought that I should run raving distracted and that was perfect folly, and that I was given over to a hard heart and reprobate mind, a vagabond on the earth. O the power of guilt. I had the visible mark indelibly fixed, none to commiserate, God was my implacable foe; all nature seemed to frown and was odious in my own view. A little more time was only requisite, and then to hell I should and must go. The pangs of the damned I thought I felt sensibly. I thought I wanted to know my final doom at once, for hell was certainly my just inevitable portion, no mitigation whatever. I saw no way how to escape from wrath to come, there was a chance for any but me. O that I had not an existing soul! O that I could be but a brute, and be annihilated; there was once a time I might, but my day of grace is past and forever gone, never more to return. I have certainly committed the unpardonable sin, am a hypocrite of the deepest dye, and there can be no hope for a hypocrite such as me.

I was desirous indeed to get away from my wicked self, the blessed Book I could not endure; its outward appearance even would fill me with horror. I got to be afraid of it, for it read to my utter condemnation not to be endured. I would flee from it, even the promises aggravated my unhappy case; even to see a good man it was a terror, he was terrible in my sight and why? he was good and I was base and wicked, a reprobate indeed. When I would be in the woods seeing to my stock, I could fain have wished that a tree would fall on me, or that a venomous poisonous snake would bite me and put an end to my present unhappy existence; for I could not endure the horrid idea of putting an end to my existence. Once upon a time I thought when I got to such a noted tree, I would try to pray once more, though often suggested that it was not worth while, 'twas needless. I got to the designated place, however, and prostrated myself; but no sooner in the position than hell opened to my appalling view, and it came finally to my tortured mind, "that the prayers of the wicked are an abomination." I arose with trembling and moved off and could only say, Lord have mercy on me, a poor unhappy miserable wretch divested of all hope, seemingly every breath breathing prayer.

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Dark dismal thoughts and boding fears,
Lie in my troubled breast;
And sharp reproaches wound my ears,
Nor give my spirit rest. *Watts.*

Thus I continued for months, having but little or no hope; eventually I was encouraged to read again the blessed Book, and was surprised indeed to find it read differently I thought from what it formerly did. There was a cheering hope arising, I thought I saw the way the plan of salvation wherein the blessed one could be truly just in remitting crimes to his honor and glory; it begat a hungering and thirsting after righteousness, &c. O what a craving, what a hungering and thirsting after him did I feel and experience. O that he was on earth as formerly. O how I thought I would run after him, and cling to him, and never let him go till he had blessed me with the removal of my intolerable load of guilt I was then under. The promises would frequently occur, but I was so faithless and unbelieving I would push them from me, thinking that I had stolen them and that they would present themselves because I wanted them; and that they did not come with that force and energy as I wished for.

O satan, I did not know you then, nor it was not then for me to know; but your artifices I have been made to know many times since, to my wounding and frequent horror. In my extremity I was happily relieved from all fear and dread. The holy Book appeared like a new book, I wondered at its singular, beautiful, encouraging, animating, enlivening aspect. I tho't I could then claim all the promises. I thought the doctrine it inculcated was plain to my astonished view, all nature appeared to me to be new modelled and exquisitely refined to a degree of extacy not to be expressed. What a sudden change from hell to heaven, as it were. I wanted all to feel as I then did. I thought then I could make every person see as I then saw the scheme of salvation, and did try and made the attempt; but O my folly, how fruitless and vain.

I now had a desire to join the church, but the assumed the white dress of reason and plausibility, "'tis a very serious matter indeed to join a church,"—very true indeed, thought I. You must, said he, be confident, be certain, that you are evidently right; hold back till you are thoroughly convinced of your adopted right, for be you well assured there are many false pretenders, and 'tis an unpardonable sin to be in the church without the wedding garment, &c. All very true indeed, beyond doubt.

At length I joined the people of God at Pleasant Plains, Wayne county, No. Ca. and was baptized by that man of God, Francis Oliver. I thought then the church were not as particular with me as I could have wished. I thought they received me too freely, for I was distrustful of myself, fearful that I might be wrong, as I did not wish to impose, as I held the church a sacred place, no place for hypocrites. But O, the worst is to come, what a reversed scene. Sometime after I had felt joy inexpressible and concluded I should never sin more, darkness ensued, doubts and fears assailed me, on every hand the fiery darts of satan all in commotion. I concluded I never had experienced a work of grace, that I certainly was deceived, and that I was a hypocrite indeed. It appeared as though I was possessed with a legion of devils, blasphemous interjections would be from morn till night, but little or no suspension; those dreadful thoughts (not lawful to mention) can't comport with a Christian by no means. All my former good feelings and my witnesses had departed from me, wretched indeed, worse than ever, hope had forsaken me as I then tho't. The church were deceived, and I was wo fully deceived beyond a doubt; and my best way now was to inform them to erase me from their book, for I was not worthy to be one among them, for if I stayed among them I should be a reproach, and I don't wish to wound the blessed cause, let me suffer and not the church. The warrings of the enemy were great indeed, fear and trembling had seized me. I would often compare myself to miserable wretched characters, Cain for instance—I had his noted mark. Esau again, the man in the iron cage that Bunyan describes in his Pilgrim; Altamont, that wicked nobleman Francis Spira, &c. especially that of vi. Heb. 42 v.: For it is impossible for those who were once enlightened, and have tasted of the heavenly gift and were made partakers of the Holy Ghost, &c. &c. And x. of same book, 26 v.: For if we sin wilfully, &c. &c. And when the unclean spirit is gone out of a man, he goeth thro' dry places seeking rest and findeth none, &c. &c.

Those scriptures stood up against me not for any particular sin that I could re

collect; they worried me to an extreme, thinking that I was the unhappy person therein represented. My body and tormented mind were so great, that I often wished for my dissolution; and my body was so emaciated that I could scarcely walk, and my flesh would work like unto fresh beef just killed. The guilt was so powerful and oppressive, that words can't sufficiently express, and none can form an idea even, but those that have undergone something similar. The terrors of hell had now gotten hold of me. O my wretched case was unalterably fixed, no possible reprieve could be granted as I then thought, gone, gone, forever gone. O eternity, eternity, how shall I grapple with eternity, that never ending term.

One day when plowing 'twas with difficulty that I could plow, and could not were it not for the support of the handles of the plow. I endeavored to sum my evidences of faith, they all seemed to fail me, no comfort. I tried for my former weight of trouble, but that I could not get; it was for the present numerous blasphemies. After making the effort of recalling my evidences as proof, they seemingly failed me. I put this as a question, it being extorted as it were: Does the devil want to love? The reply was immediately as it were, no, the devil don't want to love, he has not a particle of desire to love; no, indeed, if he had a particle of desire to love in sincerity, he would be undeviled, his having the pious desire would set hell in an uproar, and were it possible they would expel him.

Thus it was made out to me, though singular it may be said, that I was at the jumping off place; at any rate it revived a gleam of hope afresh, and why? I verily and truly thought I wanted to love, was desirous to love, and why again? Because first, of necessity; secondly, because I saw a desirable beauty and excellency in holiness, and attracting charms in the lovely Jesus. My misfortune was, I thought I wanted to love in truth and verity, but could not, as I then thought; but my knowing and believing that I had fervency of desire, it was measurably a relief until further strength would be afforded, &c. But I did not see it then, and how the devil was permitted to worry me and that for good too; and am now glad, verifying the promise that "all things work together for good, &c." I have indeed found it to be for my real good, no doubt resting.

I still continued unhappy, my blasphemies would often occur to my wounding and dismay, filling with horror and dreadful apprehension, thinking my case altogether quite singular. I had not opened my mind to none, shame and confusion kept me in reserve. When I went to meeting for comfort while in this state of apprehension, O how miserable to meet the people of God. I was alone though in company, and would think if they did but know me and as I then felt, they would spurn me from their presence. I was so unworthy I durst not claim my relationship; no, indeed. O how brilliant did they shine and terrific too, to my utter dismay; they appeared to me indeed majestic and terrible as represented. I dreaded them and loved them too to an excess. Eventually however I ventured through necessity to hear that man of God, Elder Jno. Koonce, who attended quarterly Sandy Bottom church, Lenoir county, No. Ca. which was about ten miles from me. No one knew my intention, nor my present unhappy forlorn situation but my wretched singular self, all a profound secret. O how miserable. I envied the felon under the ignominious gallows. There was hope, some chance for him, but none for me. O that I had never been born. O that I had been brought up in ignorance, and that I had never known a letter in the book, that I might have had some plea and excuse to palliate; but this would fail me, your advantages have been great and you have abused them to your everlasting shame, you monster of iniquity.

I must here drop the pen and give way to the ventive tear. Pardon my weakness, my beloved brethren; tears spontaneously flow, watering the paper, the record that I am now giving, tears of sweetness, and can but hope 'tis the incense of filial unspeakable gratitude to the kindest and best of parents. O my soul, praise the Lord for his unmerited kindness bestowed. As I went on to meeting, I remember well the particular place on the road, that I prayed that the man of God might take a consoling text applicable to my case and preach to me. As I entered the front door he look'd I thought sternly and particularly at me and announced his text, "O thou of little faith, &c." I felt immediately elated, joy revived in my desponding guilty bosom, pregnant with exulting pleasing hope that I should now receive something encouraging. He did not reach my anticipated case. After meeting a bro. who asked the preacher

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home with him, seeing it I then wished that he would invite me too. He did so very cordially. On our way I said nothing to him relative to what I wanted, for I was afraid for any to hear. Away in the night the bro preacher had a call out; luckily none followed, so that we were alone. I commenced nearly in these words: "bro. what did the apostle mean by the fiery darts of the wicked one?" He gave me but a slight answer. I then asked, "would not your text to-day have included it?" "It would," said he. I still continued, though fearful that he knew nothing of my present situation. "Did you ever have such and such thoughts?" naming the best of them, and the best was burden enough though. He answered, "he had frequently." "And did you ever have such horrid interjections?" naming some of them, but the worst still kept back, for they were not lawful to mention, though I had to bear them. He now cheerfully answered, making a general sweep, "All those things have I felt, and that for three years, and had to preach." He then recounted many to my satisfaction.

O brethren, I can't tell what I then experienced; my strength of mind and emaciated weak body returned to their former vigor of desirable wonted strength, on finding that this man of God could so minutely describe my present doleful situation. Bless the Lord, O my soul, for such men, such peculiar angels; and that he is never destitute of encouraging witnesses. He asked me how old I was. I informed him. He remarked, "you may look out, bro." I never knew what he meant. I went home rejoicing, however, much encouraged. But the devil was not done with me yet, he was loth indeed to part; he renewed his attacks more severely seemingly. While in this situation, a friend, a preacher, sent me a book of Bunyan's, i.e. his Minor work. It afforded me great consolation. He there described my situation in a different manner from what I had before seen. It is about twenty-five years since I have seen it, either in print or manuscript; it was so applicable to my case, that I retain it verbatim still. As it may afford relief to some tempted desponding one, I will relate it. I have got all his works, so said; but that is not so, for I know of several that are not in the present selection, peculiar valuable books. My impression is, that those left out were too much against Arminianism, &c. i.e. his Minor Work, Advocate, Law and Grace, and his Visionary Book, &c. They are too tough for many. I would say with all respect, that some of his writings that I have, consisting of 1800 pages, are not all genuine; some of them are adulterated, they don't sound like a Bunyan, they (some of them) are certainly spurious, a counterfeit.

To return—says Bunyan in his Minor: "One's sense and reason, one would suppose, would not fall in with the enemy against ourselves; yet nothing more common, nothing more natural, than for one's sense and reason to turn the unnatural and war both against our God and us. Better can a man hear and deal with any objections against himself, than with those that himself doth make out against himself; they lie close, they stick fast, speak aloud, and will be heard." Now. says Bunyan, "Guilt is the consequence and fruit of all this, and what so intolerable a burden as guilt; satan has the art of making the utmost of every sin, he can blow it up, make it swell, make every hair as big as a cedar; he can tell how to make it a heinous offence, an offence of that continuance and committed against so much light, that says he 'tis impossible that it should ever be forgiven."

Here where I was for some time on the rack in despair, but it pleased the Almighty in his own time joyfully to relieve me, if I may be admitted. I was more than amply paid and was glad indeed that I had been where I was. It may be asked why? The promise was fulfilled, that all things (no exception) work together for good, &c. Eventually I was more established and confirmed in the absolute decrees, &c. But I did not want to be there no more, 'twas not long however before I experienced similar difficulties. Now they appeared to me worse than ever, I shall never be enabled to surmount this, too great indeed; but would be again happily relieved. Many such changes have I felt since, to my wounding and comfort. The reason of these frequent conflicts I have thought was owing to my dependence on self, and not looking to and resting on the everlasting rock, as we are naturally inclined to legality, resting on the law. In my affliction I was compelled of nesessity to resort to and consult the blessed Book. I was enabled to see more into its efficacy, the promises were frequently consolingly applied; every interesting relative passage in Job, the

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Psalms, Lamentations, &c. were treasured up, almost gotten by heart.

My dear brethren, I have now related a little of my little experience, and 'tis but little indeed comparatively, though enough I hope for you to determine whether or not I have undergone the necessary changes constituting the new birth. I often have my doubts and fears that I may yet be deceived, but I think I can say in truth that whereas I was once blind but now I can see, and that Jesus Christ is my only hope and stay, and that I am nothing, yea, worse than nothing, a compound of sin and iniquity; and that he must work both the will and to do of himself, that naturally am dead, no will to good. I can't say as many here say, that they can live months and years without sin; this is more by far than I can do. If I was to say so I should lie, for I sin hourly; they that are so righteous they are well off, they have no need of an advocate, they can plead their own cause, they are under no fears; self confident and presumptuous, tis a true mark of a hypocrite indeed, so says the good Book. He that never doubted never yet believed, 'tis certain. As usual, dear brethren, y'rs, &c.

A. KEATON.

THE PRIMITIVE BAPTIST.

SATURDAY, JANUARY 27, 1844.

FOR THE PRIMITIVE BAPTIST.

General Notice to all the Old School Baptists in North Carolina and the western counties of Virginia.

DEAR BRETHREN IN THE LORD AND IN THE PATH OF TRIBULATION: When the Kehukee Association was in session last fall, it was mutually agreed and voted by that body, that a volume of Hymns and Songs for the use of their churches should, if practicable, be forthwith compiled; and that such hymns and songs should be selected for that purpose as are in accordance with the gospel of Christ, and adapted to the religious views and sentiments of the Old School Baptists in general; and that the volume should contain between five and six hundred hymns and songs, and the price of the work to be 62½ cents. At least if such a volume could be compiled by Elder O. of Baltimore, the above Association would cheerfully patronize the same. Two other Associations (the Pig River and the Mayo) have very generously concurred with the Kehukee in this matter.

And now, the compiler of this work would here observe; that as he is persuaded that just such hymns as will suit the views and sentiments of the Kehukee Association, will likewise suit all the Old School Baptist churches and Associations in North Carolina and the western counties of Virginia, so he hopes that the Old School Baptists in the above named places, and his ministering brethren in special, will feel interest enough in this matter to make the thing known as extensively as they well can between now and next spring. By the will of God, the Compiler will be out with the work early in April; and as it would be a very laborious undertaking for him to take the books round to all the churches and Associations where they will be wanted, he hopes to receive considerable assistance from his ministering brethren in distributing them about. He also hopes, that when the Old School Baptists are in possession of this new volume of hymns which is now in the press, they will no longer be under the disagreeable necessity of consulting New School hymn books, in which are so many hymns of a spurious character, and which ought not to be countenanced by evangelical men.

Besides, as the Old School Baptists are now become a distinct body to themselves, and have also declared non-fellowship with all New School men and measures, they ought not to hold themselves indebted to them for the use of their hymn books, but to have hymn books of their own compiling and patronizing; and that they have not had a *Standard Hymn Book* of this complexion long before now, demonstrates a sad delinquency on their part; but we now rejoice that there is before us at present, a fair prospect of this delinquency being remedied. It is the intention of the Compiler to bring forth a handsome hymn book for the Old School Baptists at the South. It will contain upwards of six hundred hymns and songs, and the paper and binding will be of the respectable kind. Some copies (perhaps three or four hundred) will be printed on superior paper and have extra binding, and of course the price will be extra.

Finally; I hope that my visit among the churches and associations next spring, summer, and fall, will be attended with some beneficial results; and among the rest may

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our mutual edification and the declarative glory of God be included. May we, beloved, ever hold divine truth and the honor of the Lord sacred, and never once compromise the least particle of either to the frothy plans and schemes of carnal religionists who are seeking honor one of another. We are obliged to believe that the New School men, by deserting Israel's tents, and going over to the Ishmaelitish camp, have left gospel ground and are now become *like the heath in the desert, and know not when good cometh*, Jer. 17. 6. And also as they are gone out from us, we conclude they never were of us; which being the case, we must needs say as our Saviour once said, namely, *Let these go their way*, John, 18. 8.

I am yours respectfully,

JAMES OSBOURN.

Baltimore, Jan. 24, 1844.

FOR THE PRIMITIVE BAPTIST.

Vindication of the Old School Baptists from the charge of Bigotry, in opposing modern Missionary Institutions. Price, 25 cents per single copy, or $1 75 per doz.; being a sufficient allowance for postage to those who may order the work sent by mail.

A few weeks since, the editor of the "Christian Index" noticed the above work, by quoting a portion of it, in which, he professed, heartily to concur; and promising to point out in a future number, some errors into which he *hoped* the writer had inadvertently fallen.

And the mountain being in labor, the people, far and near, waited in anxious expectation to see what birth would be produced; when, after two weeks hard labor, out crept a spider.

Mr. Baker, in the first place, endeavors to dissuade his readors from reading the pamphlet, by telling them that much of it is irrelavent, &c. Mr. B. promised to point out some errors, &c. but he has not attempted to point out the *first one;* but only makes the unsustained assertion that "the author errs very seriously," &c. Mr. B. also said that his remarks should be in reference to the pamphlet; while some of them refer, personally, and slanderously too, to the *writer*. Do you call this relavency, Mr. Baker?

In the second place, Mr. B. seems rather desirous to excuse himself in not answering the pamphlet, (for he has, no doubt, been requested to answer it;) by telling his readers that it has already been answered; and seems to insinuate that most of its contents are assertions that *primitive* Baptists opposed Missions, Education, &c. while no such assertion is contained in the work: but it does assert that primitive Baptists were falsely accused, as they now are, of opposing the spread of the gospel, education, &c. Mr. P. goes on to say that Popes opposed the circulation of religious books that had not the impress of his miscalled "Holiness" on them, &c. Mr. B. will, no doubt, do all that *he* can, to prevent the circulation of the pamphlet, because it has not the impress of "The American Tract Depository" on it.

In the third place, Mr. B. says that "The author errs very seriously," but does not even attempt to produce any argument or authority to show wherein he errs.

In the fourth place, Mr. B. complains that "the writer impugns the motives of those who have engaged in the benevolent operations of the day," &c. and says that Mr. Rice "spent his life in endeavors to build up what Mr. Mathews is vainly endeavoring to overthrow." Have you, Mr. Baker, never opposed, and thereby endeavored to overthrow, what the devoted John Wesley spent his life in endeavors to build up? Mr. B. goes on to tell us that Mr. Rice had no home, sought no office of honor or emolument, and left no property behind him but "his sulky, his clothes, a few books, &c." Will you tell us Mr. B., what the &c. means? I wonder if the old sulky is in the Missionary Rooms at Boston?

Mr. B. asks, "Has not Mr. Mathews been laboring to acquire honors and laurels?" I answer yes, Mr. Baker; I have labored to acquire the honor of earning my bread by the sweat of my brow; and I have labored to acquire lands, whereon, by the labor of my own hands, to make an honest support for my family. I am not a preacher, and if I *was*, I should not expect to get $500 a year for preaching in Columbus, or any where else.

Mr. B. again asks, "Has he not been an aspirant for the honors and emoluments of *civil* office?" and answers emphatically, "*He has*, if we have been correctly informed." So far as this question is concerned, Mr. B., you *have* been correctly informed: and what will you make of it? Was not one of your brethren, not long since, an applicant for the honor and emoluments

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of the highest office in the gift of the free people of Georgia? and do you charge him with any great sin for that? "And, indeed (continues Mr. B.) rumor ascribes the change in his sentiments to the fact that he wished to secure, through the influence of his Old School brethren, a lucrative office." RUMOR!!! Why did you not let out the truth, Mr. B., and say *malice* ascribes, &c. "This rumor (continued he) may be false"—yes, Mr. B., if you do not know it is false, your informant has done you great injustice in keeping the fact concealed from you; for *he* knows it is false: and if *you* wish to know the *certainty* of its falsity, if you will come to Upson county and ask those of your missionary brethren who are best acquainted with me and my sentiments, *they* can tell you it is false; and they could tell you too, that it is a poor "Index" to a Christian, to propagate and promulgate a slanderous rumor, and acknowledge at the same time that it "*may be false*". Mr. B. says, "This rumor "may be false, but it verifies the declara-"tion of the Saviour, 'With what judgment "ye judge, ye shall be judged: and with "what measures ye mete, it shall be meas "ured to you again.' Mat. 7. 2. Mr. Mat-"thews has impugned the motives of others, "and now others are impugning his. We "trust he will learn from this to observe the "injunction with which the Saviour prefa-"ced the above declaration, and '*Judge not* "*that ye be not judged*." Here Mr. B. assumes a higher power, than even God the Father has reserved to himself. "For the Father judgeth no man, but hath committed all judgment to the Son." John, 5, 22. "But with me it is a very small thing that I should be judged of you, or of man's judgment." 1 Cor. 4, 3.

The pamphlet, Mr. Baker, imperfect as it is, you are welcome to assail at your pleasure; but let me tell you, sir, that my character is beyond the reach of your slanderous vituperation.

JOEL MATHEWS.

Thomaston, Ga. Dec'r 30th, 1843.

FOR THE PRIMITIVE BAPTIST.

LICKING ASSOCIATION.

The Licking Association of Particular Baptists was held with the church at Long Ridge, Owen county, Kentucky, on the 2d Saturday and two succeeding days in September, 1843. Twenty seven churches were represented, and letters were received by messengers from Tate's Creek Predestinarian Baptist Association, Salem Predestinarian Baptist Association, and Mt. Pleasant Regular Baptist Association. The next Association is to be held with the church at Mount Carmel, Clark county, Ky. on the 2d Saturday in Sept. 1844.

CORRESPONDING LETTER.

The Licking Association of Particular Baptists, now in session at Long Ridge meeting house, second Saturday in September, 1843, *to the Associations with which she corresponds.*

DEAR BRETHREN IN THE LORD: Since in the providence of God our Heavenly Father, we have been permitted to meet as an associated body, and, as such, to hear from the different churches, and the associations with which we are in correspondence, our hearts, we trust, have been drawn out in gratitude to God, for preserving us in the absence of which, society is but an empty name. But when we take into consideration, dear brethren, the heavenly and divine principle that unites the church, the body of Christ, to him, her living head, by that bond of union which is stronger than death, and that this body, together with every member in particular, hath eternal life abiding in each of them, and that they have Christ in them the hope of glory, we are led to the conclusion, that there is nothing that can separate from the love of God, which is in Christ Jesus; and that they are destined to live and reign with Jesus, their elder Brother, and God their Father, in Heaven, forever and ever. Let these heavenly considerations, dear brethren, embolden us in the cause of God—knowing that ye are not your own, but are bought with a price; and that your life is hid with Christ in God—shielded and protected by him. Let us, then, by divine assistance, live for him who has died and now lives and intercedes for us—as faithful soldiers of the cross of Jesus—not counting our lives dear unto death, if, in the providence of God, it should be required of us. And if it is the will of God that we fall in the conflict, we shall rise again, and join the company of the blood-washed throng in heaven. Until which time, dear brethren, we are desirous to hold correspondence with you by letter and messengers, where it is practicable to do so, and where it is impracticable, in consequence of the great distance that separates us, we still wish to continue it by an interchange of minutes. And now, dear breth-

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ren, may the God of peace dwell continually in you and us, and keep us, and preserve us in the way he would have us to go, is the prayer of your brethren in gospel bonds.

Our next Association will (by divine permission) be held with our sister church, at Mount Carmel, Clarke County, Ky., on the second Saturday in September 1844, commencing at 10 o'clock, A. M. Done by order of the Association.

THOS. P. DUDLEY, Mod't'r.
Attest. *James S. Peak*, Clerk.

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CIRCULAR LETTER.

To the churches composing the Licking Association of Particular Baptists.

VERY DEAR BRETHREN AND SISTERS: The uniform practice of our Association has taught you to anticipate a Circular to be appended to our Minutes. As we are not aware that this long established custom has at all prejudiced the interest of Zion; and believing that our religious enjoyments in this world, are proportioned (in a great degree) to the discharge of those duties enjoined on us by the great head of the church; and withal, desiring to be useful as practicable, in promoting the great interests of truth and godliness: We propose in the following address, to invite your serious attention and prayerful consideration to some of the relations and corresponding obligations subsisting between the ministry and the church of the Lord Jesus Christ.

It is to be deeply regretted that this subject, which is found to occupy so large a space in the writings of the "Holy men of God (who) spake as they were moved by the Holy Ghost," should have elicited so little attention from those who minister in holy things. That this delinquency has not resulted from the want of precept or example in the sacred writings is abundantly manifest. That it proceeds from a want of firmness on the part of the ministry, to meet the prejudices of those *of our order*, who, having imbibed a just horror at the constituted authorities of the land, interfering with the spiritual interests of the Zion of God & her watchmen, seemed to forget that the "laborer is worthy of his hire," is quite certain. We should regard such interference, whether political or ecclesiastical, an insult offered the master of assemblies, in the person of his chosen bride. The laws of the King of Zion are all sufficient, and we should esteem it both our pride and pleasure to carry into execution those laws, which are at once so just and reasonable. "And *I will give you Pastors according to mine own heart, who shall feed you with knowledge and understanding.*" Jer. iii. 15. "Thou shall not muzzle the mouth of the ox that treadeth out the corn,"—1st Cor., ix. 9. Shall we ask those gifts of the master and make their condition infinitely more deplorable than it otherwise would be?

We apprehend there can be no essential difference of opinion amongst us, with regard to the source whence the church derives her ministry. A few examples, however, may not be thought inappropriate. "These twelve Jesus sent forth and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: But go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, the kingdom of heaven is at hand."—Mat. x. 5: 6: 7. "And he said unto them (the eleven), Go ye into all the world and preach *the gospel* to every creature."—Mark xvi. 15. "Jesus said unto him, let the dead bury their dead: but go thou and preach the Kingdom of God."—Luke ix. 69. "After these things the Lord appointed other seventy also, and sent two and two before his face into every city and place, whither he himself would come. Therefore, said he unto them, the harvest truly is great, but the laborers are few; pray ye therefore *the Lord of the harvest that* HE would send forth laborers into his harvest"—Luke x. 1: 2. "But I certify you brethren, that the gospel which was preached of me is not after man, for I neither recived it of man, *neither was I taught it, but by the revelation of Jesus Christ.*"—Gal. i. 12. Nor does the master commission and send them forth without defining their work, and pointing them to the only sources whence they may expect success to attend their labors. "And lo, I am with you always, even unto the end of the world. Amen." Mat. xxviii. 20. "I have planted, Apollos watered: *but God gave the increase.* So then, neither is he that planteth any thing, neither he that watereth: but *God that giveth the increase.*"—1st Cor. iii. 6: 7. We have an example in the case of Lydia, "*Whose heart the Lord opened*, that she attended unto the things which were spoken of Paul."—Acts xiv. 14.

If we looked to the ministry alone, for the success of our cause, (as other denominations would seem to do,) then indeed

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should we act consistently in endeavoring to procure the most learned of men, and those of the most brilliant powers of declamation; but when we remember that "The hands of Zerubbabel have laid the foundation of this house; his hands also shall finish it." "Not by might, nor by power, but by my spirit, saith the Lord of Hosts." —Zech. iv. 6: 9; and especially, as an Apostle has said, "Because the foolishness of God is wiser than men; and the weakness of God is stronger than men. For ye see your calling, brethren, how that not many wise men after the flesh, not many noble are called: But God hath chosen the foolish things of the world to confound the things which are mighty; and base things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: that no flesh should glory in his presence."—1st Cor. i. 25 to 29 inclusive. We should look steadily to the pattern given in the Holy Scriptures.

But what is the Master's object in having the gospel preached? Not to regenerate sinners. Not to instruct the "dead in trespasses and sins." *Not to condemn the unbeliever.* Not to justify the saints. But to "comfort ye, comfort ye *my people*, saith your God. Speak ye comfortably to *Jerusalem*, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins."—Isa. xl. 1: 2. "And *this* GOSPEL OF THE KINGDOM shall be preached in all the world *for a witness unto* (*not against*) all nations, and then shall the end come."—Mat. xxiv. 14. It will be perceived that the Gospel, which is a spiritual system, could not be a witness to the dead in trespasses and sins, but alone to the living: to those who are conscious of the necessity of the provision it declares to have been made in Christ, for the salvation of sinners. "And he shall send his Angels (ministers) with a great sound of a trumpet (the Gospel) and they shall gather together *his Elect* from the four winds, from one end of heaven to the other."—Mat. xxiv. 31. Again, "He saith unto him (Peter), Feed my lambs—feed my sheep."—John xxi. 15: 16: 17. "Take heed therefore unto yourselves, and to all the *flock* over the which the Holy Ghost hath made you overseers, to *feed the Church of God, which he hath purchased with his own blood.*" —Aacts xx. 28. The figure used in the foregoing quotation is quite familiar to all. The overseer receives instructions from his Lord; it is his imperative duty to execute those instructions without inquiring of the servants placed under his charge, Whence am I to receive my wages? It would be an anomaly in domestic economy were he to contract with the servants of his Lord for his hire. Again, "And he (God) gave some Apostles, and some Prophets, and some Evangelists, and some Pastors and Teacheas, for the perfecting of the Saints, for the work of the Ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the son of God unto a perfect man, unto the measure of the stature of the fulness of Christ."—Eph. iv. 11: 12. The idea that the Teacher should be required to give life or capacity to those who are to be taught; or that the pupil should assume the office of instructor to his Teacher, which is too frequently attempted, is too absurd to be countenanced by intelligent Christians.

The Ministers of the sanctuary are not left without a guide as to that they are required to preach. "The prophet that hath a dream let him tell a dream; and he that hath my word, let him speak my word faithfully. What is the chaff of the wheat? Saith the Lord."—Jer. xxiii. 28. "Arise, go into Nineveh that great city, and preach unto it the preaching that I bid thee."—Jonah iii. 2. "And preach the Gospel to every creature."—Mark xvi. 15. Not Fuller's, nor yet Campbell's gospel. But the "gospel of the grace of God."—Acts xx. 24. "That I should preach among the Gentiles the unsearchable riches of Christ." —Eph. iii. 8. There are many "filthy dreamers," in our day, dear Brethren, whose chaff has a tendency to awaken the sympathies, arouse the passions and alarm the fears of the unsuspecting, and ultimately lead them into society without preparation for the gospel building; hence it behooves us to acquaint ourselves with the sacred striptures, that we may be prepared to detect these "wolves in sheep's clothing," and expose them.

But how do the ministers of the Lord Jesus aim to preach the Gospel? Let an Apostle answer, "And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God: For I determined not to know any thing among you save Jesus Christ and him crucified. And I was with you in weakness and in much trembling. And my speech and my preaching was not with enticing words of man's wis-

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dom, but in demonstration of the spirit and of power. That your faith should not stand in the wisdom of men, but in the power of God. Which things also we speak, not the words which man's wisdom teacheth, but which the Holy Ghost teacheth, comparing spiritual things with spiritual."—1st Cor. ii. 1: 2:4: 5: 13. "For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you ward."—2d Cor. i. 12. How different the manner and matter of the College bred hirelings of the day, "For when they speak swelling words of vanity, they allure through the lusts of the flesh, through much wantonness, those that were clean escaped from them who live in error, while they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage." 2d Peter, ii. 18. 19. Desirable as it is that the ministry be men of learning, yet without the teaching of the Holy Spirit, their learning would prove a curse (in many instances) to the Church. "The husbandman that laboreth must be first partaker of the fruits."—2d Tim. ii. 6 "For after that, in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe, (not unbelievers.) For the Jews require a sign and the Greeks seek after wisdom. But we preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God and the wisdom of God."—1st Cor. i. 21 to 24, inclusive.

We submit it to you, dear Brethren, whether there does not exist to an alarming extent a spirit of dictation in the Church? Whilst we are encouraged to ask the Lord "to send forth laborers," does not our pride influence us too often, to ask for learned men to be sent, that we may be like the other denominations? If such a ministry were destined to profit the Church, can we doubt that the master would send them? Israel anciently, desired a King that she might be like the other nations. God granted her request, and with a King she procured a curse. Let us take warning, dear Brethren, lest we encourage such measures to secure a learned ministry, as may prove a curse to us. When they shall make it manifest that their aim is the fleece regardless of the interest of the flock. With one more quotation we shall leave this branch of our subject. "Feed the flock of God which is among you, taking the oversight thereof, not by constraint; but willingly; not for filthy lucre, but of a ready mind; neither as being Lords over God's heritage, but being examples to the flock."—1st Peter, v. 2: 3.

If then it is made the imperative duty of the ministry, to leave their wordly avocations (by which they have hitherto procured subsistence for themselves and those dependent upon them.) and preach the Gospel, and that too, for the exclusive benefit of the Church, we ask you, dear Brethren, is it reasonable that she should have their time, labor and toil devoted to her interests, without rendering adequate compensation?—"They watch for your souls, as they that must give account." Heb. xiii. 17. And while they are too deeply sensible of their own unworthiness, and dependence on God for light and liberty to preach with spirit and power "the unsearchable riches of Christ," to ask a fixed salary for their services, and dare not insult their master by asking a Missionary Board to endorse his promise, or guaranty their meat, or resort to any other device unknown to the Bible, and consequently unauthorized by its illustrious author, to secure pecuniary aid to minister to their necessities; O! Brethren, shall we so far dishonor our divine master, as to withhold from "the workman his meat"?—Mat. x. 10. What said an Apostle on this subject? Hear him: "Who goeth a warfare at any time at his own charges? Who planteth a vineyard and eateth not the fruit thereof? Or who feedeth a flock and eateth not of the milk of the flock? Say I these things as a man? or saith not the law the same also? For it is written in the law of Moses, thou shall not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? or saith he it altogether for our sakes? For our sakes no doubt this is written: that he that ploughetb should plough in hope; and that he that thresheth in hope should be partaker of his hope. If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? If others be partaker of this power over you, are not we rather? Nevertheless we have not used this power; but suffer all things, lest we should hinder the gospel of

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Christ. Do ye not know that they which minister about holy things, live of the things of the temple? And they which wait at the altar are partakers with the altar? Even so hath the Lord ordained, that they which preach the gospel should live of the gospel." 1st Cor. ix 7 to 14, inclusive.

Is it not probable, dear brethren, that the neglect of the ministry is one cause why the Lord has removed many from among us? Brethren, the Lord is just, and if we withhold from his servants that which is justly their due, need we wonder that the precious truths of the gospel ministered by them, gain a cold assent from us, without our feeling the heavenly, heart cheering and soul reviving influences of those truths in our souls? We should take heed to the golden rule, "Therefore, all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets." Mat. vii: 12. Make the case our own, and ask, would we be willing to quit our home, the quiet we there enjoy, and the comforts the Lord has bestowed upon us, and labour and toil "in season and out of season," for the comfort, edification and instruction of others, whilst they manifest a total indifference to our comfort?

The ministry are like other men, they have their sympathies warmly enlisted in behalf of those committed to their charge; they and their families want the necessaries, not to say the luxuries of this life —they must be fed, clothed, and their children schooled, all of which could be done by their personal exertions under the divine blessing; but we ask emphatically, how is this to be done, and then "give themselves wholly to the work? Where we have their services without compensation, are we not robbing their families at least of the time devoted to our service?

Whilst every power of our souls abhor the idea of the ministry auctioneering themselves off to the highest bidder, thereby making it manifest that such esteem "gain godliness," we, nevertheless, most solemnly believe that the course pursued by some churches towards their ministry, cannot reasonably fail to discourage and so depress their spirits, they become to such as 'dry breasts,' whilst the fault lies at the door of the church.

Dear brethren, where we have faithful ministers, we should "esteem them very highly in love for their works' sake," remembering they are the bestowment of our gracious King, for our instruction and comfort in the gospel. Let us, therefore, hold up their hands, and success shall be found on our side; but if we become wearied and suffer their hands to fall, we need not be surprised should the powers of darkness get an advantage of us.

When we look around us at the multitude claiming to be ministers of the gospel of Christ, and test their claims by the standard, "To the law and to the testimony, if they speak not according to this word, it is because there is no light in them." Isa. viii: 20. And "Ye shall know them by their fruits." Alas, how few are there who "make full proof of their ministry." Dear brethren, do not the signs of the times seem to indicate the near approach of the period alluded to in prophecy? "Behold the days come, saith the Lord God, that I will send a famine in the land; not a famine of bread, nor a thirst for water, bnt of hearing the words of the Lord." Amos viii: 11. —Let us, dear brethren, so act, that should we be called to experience that privation, we may not have to reproach our abusing the gifts which God has bestowed on us. The Apostle Paul commended a church for her care of the ministry, in the following manner: "For even in Thessalonica ye sent once and again to my necessity. Not because I desire a gift, but I desire fruit that may abound to your account." Phil. iv: 16, 17.

One suggestion more, and we have done with this branch of our subject. Let us not forget the ministry are "your servants for Jesus' sake"—that they have claims on us as such: and whilst we are sitting under "the droppings of the sanctuary," and our souls are sumptuously fed on the heavenly "manna," ministered by them, as under shepherds, O let us not forget, they have those dependent upon them, who have strong claims on us through them, and who, perhaps, are destitute of the necessaries of life.

We know of no better rule to govern us in communicating to the ministry, than the following:—Let us administer of our "carnal things, in the proportion we have received of their "spiritual things." When we neglect them either at a throne of Grace, or with our earthly substance, we are "weakening their hands," and if not directly, we are, certainly indirectly strengthening the hands of their enemies. "As the body without the spirit is dead, even so faith without works is dead also."

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Many other reflections on this important subject suggest themselves, but we forbear.

In conclusion, permit us, dear brethren, to exhort you to a steady adherence to the "pattern," given in the holy scriptures Let us afford proper encouragement to those who exhibit the characteristics of spiritual "watchmen," and withhold such encouragement from the host of blind guides who infest our land. Suffer a moment's digression. Dear brethren, the Lord Jesus has poor saints on earth; in ministering to such, we minister to him. "But this I say, he which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall also reap bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly or of necessity: for God loveth a cheerful giver." —2d Cor. ix: 6, 7.

The grace of the Lord Jesus Christ, the love of God, and the communion of the Holy Ghost, be with you now and ever. Amen.

We refer you to the minutes for such business as claimed our attention, with its ultimate disposition By order of the Association. THOS. P. DUDLEY, Mod'tr.

Attest *Jas. S. Peak*, Clerk.

Milton, Santarosa Co. W. Florida,
December 25th, 1843.

Beloved Editors: I now write to you to let you know I wish my paper continued, as I have been a constant reader of them ever since the first paper, with the exception of the fourth volume; the first and second I had the reading of, and was so well pleased with them, I became a subscriber for the third, and got them tolerably regular. The ensuing year I moved to West Florida, where was no preacher; and it was some time before I understood how to get the paper. At last I made a venture, believing the Lord was with them and hoping he was with me, though in a very wicked place. And he blessed me with success in obtaining them and I have been a constant subscriber ever since, tho' in different names; for I am a poor female, though one I hope who has obtained mercy. And I love the doctrine that they contain, and believe it is the only way that leads to heaven.

We have preaching now, sometimes by the New School folks and sometimes by the Methodists; but it is all stuff to me. I had rather stay at home reading the Bible and my sweet little winged messenger, than go to hear them. There are but very few of the Primitive Baptists here, and therefore there is no organized church among us; but it does me good when I can read the experiences of my dear brethren and sisters, and see so many old soldiers of the cross contending for the faith once delivered to the saints, that I am constrained to give God the glory for dying love and redeeming grace through Jesus Christ our Lord.

My dear brethren, if I may be permitted to call you so, remember me and my dear family at a throne of grace. I remain with respect your unworthy sister in the Lord. *JANE A. STOKES.*

FAITH.

When faith presents the Saviour's death,
And whispers "this is mine:"
Sweetly my rising hours advance,
And peacefully decline.

Let outward things go how they will
On thee I cast my care;
But let me reign with thee in heaven,
Though most unworthy here.

Faith in thy love shall sweeten death,
And smooth the rugged way;
Smile on me, dearest Lord, and then
I shall not wish to stay.

FOR THE PRIMITIVE BAPTIST.

Elders *I. Puckett* and *D. J. Mott* are expected to preach at Meadow meeting house on the 3d day of March next; 4th, at Autrey's Creek; 5th, at Old Town Creek; 6th, at Tarborough; 7th, at Hardaway's; 8th, at Williams's; 9th, at Lawrence's; 10th, at Deep Creek; 11th, at Skewarkey; 13th, at Joyner's; 15th, 16th, and 17th, at South Quay; 19th, at Joyner's; 21st, at Log Chapel; 22nd, at Cross Roads; 23rd, at Conetoe; 24th, at Gum Swamp.

AGENTS,

FOR THE PRIMITIVE BAPTIST.

North Carolina.—J. Biggs, Sen. *Williamston* R. M. G. Moore, *Germanton*. W. w. Mizell, *Plymouth*. Benj. Bynum, *Nahunta Depot*. H. Avera, *Averasboro'*. Burwell Temple, *Raleigh*. G. W. McNeely, *Leaksville*. Thos. Bagley, *Smithfield*. James H. Sasser, *Waynesboro'*. John Fruit, *Sandy Creek*. L. B. Bennett, *Heathville*. Cor's Canaday, *Cravensville*. William Welch, *Abbott's Creek*. Jos. Brown, *Camden* C. H. A. B. Bains, Jr. *Stanhope*. C. T. Sawyer, *Powell's Point*.

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Isaac Tillery, *Lapland*. Thomas Miller, *Elizabeth City*. Harris Wilkerson, *West Point*. James Miller, *Milton Park*. David R. Canaday, *Foy's*. Samuel Rogers, *Columbia*. Wm. M. Rushing, *White's Store*. Richard Rouse, *Strabane*. James H. Smith, *Wilmington*. Samuel Styers, *Mount Lebanon*. Jacob Herring, *Goldsboro'*

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Missouri.—Joel Ferguson, *Jackson*.

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Virginia.—Rudolph Rorer, *Berger's Store*. Wm. w. West, *Dumfries*. William Burns, *Davis's Mills*, Jesse Lankford. *Bowers's*. Elijah Hansbrough, *Somerville*. Arthur w. Eanes, *Edgehill*. James B. Collins, *Burnt Chimneys*. Thomas Flippen, *Laurel Grove*. Thomas w. Walton, *Pleasant Gap*.

Pennsylvania.—Hezekiah West, *South Hill*. Joseph Hughes, *Gum Tree*.

New York.—Gilbert Beebe, *New Vernon*.

RECEIPTS.

John McKenney,	$5	Jane A. Stokes,	$1
E. Hansbrough,	1	Geo. Leeves,	5
Matthew Yates,	2	George Gray,	2
Joel Colley,	4	Martin T. Bull,	2
Levi B. Hunt,	6	Robert Gregory,	5
Richard Berry,	1	George Webb,	3
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TERMS.

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THE PRIMITIVE BAPTIST.

EDITED BY PRIMITIVE (OR OLD SCHOOL) BAPTISTS.

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TARBOROUGH, NORTH CAROLINA,

"Come out of Her, my People."

VOL. 9. SATURDAY, FEBRUARY 10, 1844. No. 3.

COMMUNICATIONS.

TO EDITORS PRIMITIVE BAPTIST.

Cumberland Ford. Ky.
Nov. 24th, 1843.

DEAR BRETHREN: As it has been generally held by Protestants, that the Roman Catholics were in error both in faith and practice, and that their opponents the Reformers, were generally in their faith correct, I will make some quotations from D'Aubigne's History of the Reformation, with the names of the Reformers whom D'Aubigne has quoted.

In vol. 1, pages 291 and 292, Luther, "Why do we use 'our bread,' he continues, expounding these words, *Give us this day our daily bread?*' Because we do not pray for the common bread that heathens partake, and which God gives to all men; but for '*our* bread,' the bread of those who are the children of the heavenly Father." "And what then is this bread of God? It is Jesus Christ our Lord. 'I am the bread of life which came down from heaven and giveth life to the world.' Therefore let no one be deluded: whatever sermons and instructions do not exhibit and make known Jesus Christ, cannot be the daily bread and nourishment of souls." "Of what use is it, that such bread has been provided, if it is not served up, and so we are unable to partake of it? It is as if a noble feast were prepared, and none were ready to distribute the bread, to place the meat on the table, or fill the cups, and so the guests should be reduced to feed on the mere sight and smell. Therefore we must preach Christ alone." "But say you, what is it to know Christ? and what good will come of it? I answer; to learn and know Christ, is to understand what the Apostle declares, namely, that Christ is made unto us of God wisdom, righteousness, sanctification, and redemption. Now do you understand *that*, if you acknowledge all *your* wisdom mere blameworthy foolishness, *your* righteousness a criminal iniquity, *your* holiness a guilty pollution, *your* redemption a miserable sentence of condemnation: if you feel that you are truly before God, and before all creatures a fool, a sinner, an impure and condemned man; if you manifest not by word alone, but from the bottom of your heart and by your works,—that there is neither salvation, nor comfort for you, save only in Christ. To believe is nothing else than *feeding on this bread from heaven.*"

Page 293, he continues. "They wish to do good before their sins are forgiven them—whilst it is indispensable that our sins be pardoned before good works can be done. It is not works which banish sin; but drive out sin and you will have works. For good works must be done with a joyful heart and a good conscience toward God, that is with *remission of sins.*"

Vol. 2, page 39. The subject in dispute between Eck & Carlstadt was an important one, "Man's will previous to his conversion," said Carlstadt, "can do no good work. Every good work proceeds entirely and exclusively from God, who gives to man first the will, and afterwards the power to perform it." Eck. "I grant that our will has not power to do a good act, and that it receives power from God." Page 40. "Do you acknowledge," asked Carlstadt, enjoyed at having won such a concession, "that a good work comes entirely of God?" "The whole good work comes truly from God," replied the subtle Eck,

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"but not entirely. An entire apple," pursued Eck, "is produced by the sun, but not by one effect, and without the co operation of the plant. I acknowledge," said Eck, "that the first thought leading to the conversion of a man comes from God, something is requisite on the part of man which St Paul calls *will*,* which the Fathers term *consent*. This consent on the part of man," said Eck, "comes partly from our natural will, partly from God's grace to us." "No," said Carlstadt, "it is requisite that God should entirely create this will in man." "Your doctrine;" says Eck, "regards man as a stone, a log, incapable of reciprocal action. You take a position that contradicts experience when you refuse to acknowledge any natural ability in man." "We do not deny," replied the others, viz: Carlstadt, Melancthon, and Luther, "that man possesses certain powers and ability to reflect, meditate, and choose; only we count such powers as mere instruments which can do no good thing until the hand of God has moved them; they are like to a saw that a man holds in his hands."

Here in the dawn of the Reformation we see the total depravity of man and the work of God, are contended for by Carlstadt and others, and a natural or moral ability, a mixed work, or a yielding or co-operating work on the part of man by the Roman Eck and others, whom we hear accusing the Reformers of regarding man as a log, or a stone. That our opponents hold this reciprocal action on the part of man, and accuse us of regarding man as a log or a stone, with the Roman Eck, is undeniable. I leave it with the world to judge, whether the image to the beast is about to be set up, or whether it is worse for Catholics to hold this doctrine than it is for Baptists so to do. "The scholastic divines," said D'Aubigne, vol 2, pages 39 and 40, "taught that the will of man in a state of nature can do nothing truly acceptable to God, but it can do much to render him more capable of receiving the grace of God, and more meet to obtain it. And as to the conversion which must be wrought in man, doubtless it was the grace of God which must effect it, but without excluding natural powers. These powers, said they, have not been destroyed by sin—sin but interposes an obstacle to their development, but when this impediment is removed, and that said they it is the office of the Spirit of God to accomplish, the action of these powers is restored." Do not our opponents hold this doctrine? Vol 2, pages 66 and 67. Luther says, "Christ has given *himself* for our sins. It is not silver or gold that he has given for us; it is not a man, it is not the host of angels; it is himself, without whom nothing is great that he has given. And this incomparable treasure he has given for our sins! Where now are those who proudly boast the power of our will, where are the precepts of moral philosophy? Where the power and obligation of the law? since our sins are so great that nothing less than a ransom so stupendous could remove them, shall we still seek to attain unto righteousness, by the strength of our will, by the force of law, by the doctrines of men? What use can we have of all these subleties and delusions? Alas! they could but cover our iniquities with a coat of lies, and make us hypocrites beyond the reach of salvation." Page 79. "Hold my peace," said Luther, "I am willing to do so if they will permit me, that is to say if they will silence others. If any one envies me my appointments, let him take them. If any one desires the destruction of my writings, let him burn them. I am ready to keep silence, provided it be not required that evangelical truth should stand still. I ask for no cardinal's hat, nor gold, nor any thing else that Rome values. I will make any sacrifices, so that the way of salvation is left open to Christians. All their threats do not terrify me, all their promises cannot seduce me." "My resolution is taken, I despise alike the rage and the favor of Rome. Away with reconciliation, I desire never more to have any communion with her. Let her condemn—let her burn my writings. In my turn I will condemn and publicly burn the canon laws, that nest of all heresies. My moderation hitherto has been useless, and I renounce it."

From these quotations we discover the doctrines which the Romish church held, by the opposition of the Reformers, as also by their own words. The Romans held to the co operating or mutual work of man, and that to flow principally from the active powers of the will when wrought of

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*I probably might take some exceptions to something requisite on the part of man, which Paul calls the will. I would say requisite in man, but wrought solely by the spirit of God.

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God. They also appeared to value the cardinal's hat, gold and silver, which were cited by Luther. Though he appeared at that time to be willing to be silent if Catholics would permit him, yet next morning he discards the idea of reconciliation, rejects communion with them, disdains their condemnation, and defies their power. If the doctrine advocated by Rome is not in part held by our opponents, I cannot understand either of them. If the same principles in another shape are not reproducing in the world, I have no judgment. They burned some of Luther's writings lest people should read them. They were cried down by the Catholics as the Primitive Baptist and Signs of the Times are by our opponents. Are they afraid their worldly institutions under the name of moral, benevolent, &c. will be stripped of their false glare and be exhibited to the world, as worldly policy to make merchandize of the gospel, and to bring about the old tobacco worm that so operated upon our forefathers, and fed a begging priesthood. Look around ye, friends of Zion; take a walk about her; mark well her bulwarks.

I do not know that my opponents can like me less; therefore I intend, if I live, to extract from ancient records and otherwise, to endeavor to exhibit to the non-professors, (if you will publish it and they will read it,) the machinations of the priesthood to obtain a living, by making merchandize of them; and deceiving them by preaching a natural religion, or a moral one at best, instead of the religion of Christ freely given to the helpless and guilty. I ask my brethren who know me and who do not know me, to inform me if I shall act wrongly, by showing the doctrines of Rome and the doctrines of the day side by side. Farewell.

NATHAN S. McDOWELL.

AN APOLOGY

For those brethren, who are opposed to Baptist Conventions; Also an Exposition of certain duties of the church to its Ministers, as enjoined by the word of God: in two parts. By Elder JOHN M. WATSON, *of Murfreesborough, Tennessee.*

Preface.—I am fully aware, that there ar too many ephemeral productions before the public already of every kind and cast, many of which will not repay us for our time and patience in reading them; but this is not the case with all, for we have good reason to believe, that some in the form of tracts, essays, apologies, &c have under the blessing of the Lord, been productive of great good. Like the *pebble and broken pitchers*, they have achieved what could not have been done apart from the hand of the Lord.—Here then is encouragement, both to the writer and reader of essays, &c., and also to the exercise of prayer, and a proper spirit in writing and reading them.

If I were to confine myself only to one feature of such writings, in order to judge of their usefulness, it would be the spirit which they bespeak. The pen which leaves behind it the confused traces of controversy only, or the noxious venom of sectarianism, is closely allied to a bigoted spirit, and cannot shed the clear light of truth on any subject.

While I offer an apology for my brethren *not doing what is improper*, I wish to be very cautious, *not to excuse or confirm them in the neglect of gospel duties.* For in my opposition to the Convention, I do not wish, by any means, to abridge the list of scriptural duties, or give a false gloss to any of them, but would rather point them out, and enjoin their practice in the church, under the blessing of the Lord.

In part first, I shall endeavor to defend the church from the *encroachments* of Baptist Conventions. And in part second, point out some plain duties of the church, which have been too much neglected among us; all of which will be prayerfully submitted to the Great Disposer of all things.

PART I.—The Baptists have in consequence of contending earnestly "for the faith once delivered to the saints," had more divisions among themselves, than other denominations. Whenever heresy has obtained among them, it generally has had the effect, which the Apostle Paul said it would have among Christians. I Cor. xi. 19, For there must be also heresies among you, that they which are approved may be made manifest among you." The Baptist Church has been tried from time to time by the searching ordeal of heresy, and many at such times have gone out from us, and left but *few* approved ones; but those few, tho' forsaken, despised, and often misrepresented, have contended notwithstanding, with great zeal & sincerity, for a purity of faith, doctrine and ordinance, and I wish I could add of practice also. Their doctrine has been so powerfully attacked from

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all quarters, that the whole energies of the church, both ministerial and otherwise, have been directed to their defence, while plain, practical duties have not been taught, as they should have been.

It seems, as a chastisement for this neglect, we are in imminent danger of being drawn into measures, for which we have neither scriptural precept or example, wherein heresy presents herself in her best attire, in the captivating form of certain duties and institutions, which although not directly sanctioned by the word of God, yet in *human judgment* seem to be the very things which the church requires. This has at all times been a fruitful source of error, from the earliest account we have of the church to the present day, but was greatly restrained until the second century, when it began to produce those *institutions*, which as they multiplied, could only be sustained by corruption, superstition and stupidity. Now, in the present day, if we detect any thing emanating from the same source, bearing the plain marks of a human institution set up in the church, should we not reject it? Such we deem Baptist Conventions.

As before stated in this part of the country, Middle Tennessee, the United Baptists are generally sound in faith and practice; but they have neglected their ministers too much, and we have good reason to believe other duties also, in consequence of which, some reformation was very properly thought necessary; and in order to effect it, instead of preaching the plain duties as enjoined in the gospel on all believers, as we are commanded to do, several ministers of the church acting on the pernicious principles just alluded to, got up an institution, and denominated it the "Baptist Convention," which may be defined in a few words: A society formed on *the authority of certain individuals*, composed of ministers and members of the church, and governed by its own laws and regulations. The ostensible design of which, *at present*, seems to be, to beg money, to employ ministers, to send them to particular places to preach the Gospel, & to pay them for such services. All this may seem very well at first view, but when examined in connection with those principles and sacred truths which should alone govern in things of this kind, they will be found to be anti-scriptural.

I shall in the first place, endeavor to show that this institution is predicated on human authority alone: and that its acts in effecting what it has in view, are not agreeable to the word of God.

Secondly. Show the impropriety of connecting such institutions with the church of Christ.

Lastly. Make some general remarks.

If I should succeed in establishing the first proposition, it will be seen that Baptist Conventions are wrong, both *in principle and practice*, which should be a sufficient apology for those opposed to them.

1st Proposition. It follows as a matter of course, a plain and easy inference, which all are capable of making, if there be no authority for this institution in the word of God, it must rest exclusively *on human device, contrivance and invention*. The historical account of the church in the New Testament does not present any thing of this kind to our view, or any thing similar to it. As have we neither precept or example for the like, it should be admitted, even by its *framers and advocates*, that it has been brought into being alone on man's authority and judgment.

It is true, in our moral and civil intercourse with the world, and even in some church affairs of *no importance*, we do things, for which we have neither special precept or example: but this is no reason why we should do so in *important church matters*, when the light of Revelation should alone direct. We are not authorized to establish an institution to govern in important things, which belong to the church, and should not be brought under the control of *human enactments*. Although Conventions claim in some degree the sanction of divine authority, yet they have never shown us from whence they derive such authority; and notwithstanding a great deal has been written in support of Baptist Conventions, it is only necessary for a refutation of the whole, to notice a few of the false premises assumed by such writers:

1st. That the commission to preach the Gospel in all the world, was given to the church.

2d. The missionary character of the church of Christ, as given by them.

3d. Their reference to the missionary proceedings of orthodox Baptists.

4th. That they have as much authority for Conventions, as we have for Associations.

1. That the commission to preach the Gospel in all the world was given to the church. "To the law and to the testimo-

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ny." *Go ye*, therefore, *and teach all nations*, &c. Mat. xxviii. 19: Does this personal pronoun, ye, relate to the five hundred brethren mentioned by Paul, to those generally who witnessed our Lord's ascension, or to the eleven? And does it not in Mark xiv. 15, relate to the very same persons? If not, there is no meaning in words, nor government in language. If given to the church, why were not all the believers then addressed? We might just as well say, that the commands to prophecy, to heal the sick, &c. was given to the church.—We readily admit these things were given for the benefit of the church, but to particular individuals. Some were made apostles, prophets, teachers, &c. not by the church, but by the Lord.

When the blessed Lord commanded his apostles to "go into all the world and preach the Gospel to every creature," He did not tell each of them where to go: if not, it must have been determined afterwards; and was it determined by the Lord, or the church? We answer in the light of Scripture, by the Lord. Mat. x. 5; Luke x. 11; Acts xii. 2. 15. Now, if the commission had been given to the apostles as a church, then the church should have appointed them their respective fields of labors afterwards, as the Convention-folks do now; but this was not done by the church then, neither should it be now. The church is only called upon to fellowship and acknowledge what the Lord, as the Great Head of the church, does in the above respects; for instance, when the church is directed to separate Paul and Barnabas for a work, is it *a special work* that the church has pointed out, or the Lord? This evidently brings two systems plainly to view, one presents the true missionary character of the church of Christ, and the other gives it a false character in that respect, which we will now proceed to consider more fully, which brings us to the second item proposed.

2. The missionary character of the church of Christ as given by them.

That a false missionary character has been given to the church we can easily prove. Modern missionary operations are very different from those mentioned in the New Testament. We are confident in affirming that no portion of the primitive church ever went out into a distinct society, and *assumed to themselves* the right of hiring and sending out ministers on pay, per sermon, per month, or per year. This cannot be shown. No such missionary operations as these were carried on by the primitive church, either as a church, or by a society formed for that purpose. Let the advocates of the Convention prove to the contrary, and we will submit; but if not, we will contend against the heretical innovation. In no instance where the primitive church was concerned in advancing ministers, do we read of salaries and specific sums offered for a particular work, in view. The church did not point out the field of labor, & offer $10 or $20 per month to any competent minister who would engage in it. The church of Christ never attempted to buy up ministers in this way, either as a church, or by a *monied institution* got up for that purpose. Do we ever read of a minister in the New Testament, writing for education and money, after they had been called to a work in the ministry? But it is now a very common thing, and exactly in unison with the spirit of the Convention.

Again, did we ever read of a primitive minister who was called of the Lord to a particular work, who failed to comply for the want of education or a monied institution to sustain him? Moreover, Did the primitive church ever, in a single instance, acknowledge and give fellowship to a call to any place when the largest salary was offered? We answer, the church of Christ did not in its primitive simplicity do these things, but modern missionary Baptists have done all of them!!

(*to be continued.*)

TO EDITORS PRIMITIVE BAPTIST.

Fullersville, Barbour county, Ala.
Dec. 25th, 1843.

DEAR BRETHREN EDITORS: I have been a regular reader of the Primitive for the last two years, and have been made to rejoice in my own soul in reading many of the communications, from the dear brethren in different parts of the Union. I am now in my 64th year, and it has been about 27 years since I hope the Lord revealed himself to me altogether lovely. And I hope I love my Saviour and his people and his cause on earth, which is the prime cause of my writing the present for publication.

For I believe from the lo here's and lo there's, that these are the latter days; for it appears that there are many false teachers, as well as false professors, now in the

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world. And there is a certain person by the name of Peter Eldridge, a stout well made man of common height, an elderly man and well stricken in years, who has removed to the western countries. And when he first came into this country, or my first acquaintance with him was in A. D. 1838. He then was highly esteemed amongst the churches, and at the constitution of the Cowaggee church, which was in 1838, (of which I was a member.) he preached for us what I believed to be the Primitive Baptist doctrine. And when I first began to hear that he preached a different theory in practice elsewhere, I turned a deaf ear to it, not believing that it could be possible; though I was forced at length to acknowledge by hearing it myself. And about this time (about 12 or 18 months ago,) he settled down in the missionary cause so much so, that he was engaged for the last associational year as a domestic missionary preacher for the Salem Association, (Ala.) But meeting with some disappointments both from his churches and the Association, he wrote a letter to a member of one of his churches, stating something like this: "If this is the way they treat their missionary preachers, I am no longer a missionary." And shortly after this, which was sometime during the last fall, he left this country; and common report says, that he run away.

And the last I heard of him he was in the State of Mississippi, with the expectation of going farther, perhaps to Arkansas, Louisiana, or Texas. The individual who saw him in Mississippi is my neighbor, and one that I can rely on. He told my neighbor, that he felt perfectly justifiable in doing what he did; and that if life lasted he intended to come back and settle up every just demand that is against him; which if he can and does make satisfactory acknowledgments to the church or churches, for his conduct before his elopement, it will make a great alteration in my feelings. I have understood, that the missionaries have published him in their papers, and I thought it necessary to say something about him in our little Primitive, not knowing that any one else would, that the brethren at a distance might be on their guard, &c.

And I could have said a geat deal more, but my dear brethren I am not very fond of railing: still I believe that he had left us long before he left this country, (i. e.) in regard to our religious principles. For the time has been when I fully confided in Peter Eldridge as a man of God, and a worthy citizen. But Solomon says that, "the love of money is the root of all evil;" and Paul rehearses it again to Timothy, 6 chap. and 19th verse: "For the love of money is the root of all evil, which while some coveted after they have erred from the faith and pierced themselves through with many sorrows" But, brethren, although we are a dissatisfied few, let us endeavor as much as in us is, to "flee these things and follow after righteousness, godliness, faith, love, meekness."

And now, dear brethren, as my sheet is nearly full, I must come to a close; and probably I shall never attempt to write to yon again, for I feel that I must ere long bid farewell to this world and all things here below. For as I am fast going down the steep of life, may I not reasonably suppose that the time of my departure is at hand. And if I am enabled by grace divine to say with Paul that, "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness." Brethren, sometimes when I come to reflect on these things I am made to rejoice that my race is so nearly ended Brethren, go in the work of the Lord. Let the watchmen stand on the walls of Zion. Cry aloud and spare not. And that you may come off more than conquerors through him that loveth us, is my prayer for Christ's sake. Amen.

JOHN BRYAN, Sen'r.

FOR THE PRIMITIVE BAPTIST.

Cotton Gin Port, Monroe county, Mi
December 22nd, 1843.

DEAR BRETHREN, of the Old Primitive Baptist order: I again take my pen in hand to inform you, that I am yet in the land of the living this side of eternity, for which I trust I am thankful to the author of my existence.

My brethren, I have been thinking mightily right lately what sort of a creature I am; and I can't make it out any other way than this, that is, that I am a poor, imperfect, stumbling, unworthy brother in Christ, (if one at all,) entirely dependent on God Almighty for all spiritual blessings that he is pleased to bestow, equally as much so as my little babes are on me for natural sustenance. With these views of things I just look around in the little circle of my acquaintance, and see from the ac-

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tions of some people, and they professing to be Baptists too, and let them tell their views of God's plan of saving poor sinners, or the heathen. I must assuredly be wrong, or they; for I understand my old Book to say, that it is by grace that ye are saved, &c. I might say more here, but if I am a child of grace you that are of the same I hope can understand my meaning.

I will here turn your attention to the writings of the prophet Micah, the 3rd chapter; speaking of the cruelty of the princes, the falsehood of the prophets, their ill-grounded security. In reading this chapter with my little understanding I believe it with all the rest of the scriptures; for which I have no better sense than to believe that the prophet Micah had in view these princes, these false prophets; and how their cruel dispositions would lead them, when he said, 2nd verse: Who hate the good and love the evil: who pluck off their skins from off them, and their flesh from off their bones.

Now, brethren, it looks to me like this description of people cannot be denied; for I believe God Almighty has ever had a people in this world and ever will, and there has ever been a people that have been opposed to them, and also will be to the end of time.

5th verse: Thus saith the Lord concerning the prophets that make my people err; they bite with their teeth and cry peace, and he that putteth not into their mouths, they even prepare war against him. O, brethren, in my acquaintance there is a people among us that say if you would be favorable (I must come right out,) to our missionary institutions, which is God's way of doing business, you (as you call yourselves) the Old Baptists, would get along; but you are so full of prejudice that you are so afraid of doing wrong you won't do right. Now as I have come on this subject, I believe these people that are known to be what are called missionaries in this our day possess the same spirit that them people that the old prophet Micah has so beautifully described. For fear I might do harm to this subject, I will let it stand for itself, believing it to be sufficient.

I will call on the prophet Ezekiel, in the 22nd chap. and 27th verse: Her princes in the midst thereof are like wolves ravening the prey, to shed blood and to destroy souls to get dishonest gain. This is in my judgment another witness to the same point. I also hear the Lord saying by the mouth of the prophet Zephaniah, 3rd chap. and 3rd verse which reads thus: Her princes within her are roaring lions, her judges are ravening wolves, they gnaw not the bones till the morrow. And now I feel to call on another witness. I will call up St. Paul to the Hebrews, 3rd chapter and 10th and 11th verses which read as follows: Wherefore I was grieved with that generation and said, they do alway err in their hearts, and they have not known my ways. 11th v. So I sware in my wrath, they shall not enter into my rest.

And now, my dear brethren, I tell you as I have said to many, if I am one of the sort of people which is herein described, I am willing as an honest passenger from time to eternity to acknowledge before my God and brethren, that I am honestly wrong. Now there is one thing certain, all of us that profess to be Baptists cannot be right; for I cannot find but two sorts of people in the scriptures, that is, the righteous and the wicked.

O, my dear brethren, without any shuffling in ranks I hope I feel a spirit of honesty about this matter. Now before I forget it, I wish to say to you if I have not said any thing to the purpose, I know I have not designed any harm in doing or writing what I have written. Again, brethren, if you think this letter will be injurious, or in violation to the scriptures, for the Lord's sake lay it aside; but if not, give it to the public. And if it hurts any of you, my old Primitive Baptist brethren, you can see where I live and my name at the bottom; for when I write I have no better sense than to subscribe my name to what I write. Brethren, pray for us round about Salem church. I don't feel worthy of what I have attempted to write, take it for what it is worth and lay the balance aside is the prayer of your unworthy brother. Farewell. *ALFRED ATKINS.*

TO EDITORS PRIMITIVE BAPTIST.

Georgia, Fayette county,
December 31st, 1843.

DEAR BRETHREN EDITORS: Blessed of the Lord and highly favored of him. There are not many in this county that take the Primitive Baptist paper, brethren, of that order. I for one say I like the doctrine it contains, but when I find it is contrary to the word of God I will lay it down, for I know the word of God is truth; but if this paper is productive of as much evil

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as some think it is. I have not been able to see it yet. I hear from Baptists I never saw, nor never shall in this life; and their experience agrees so well with mine there is a kind of affinity or a kindred spark that makes me love them; and when I don't find their names for a long time and then see it, I am anxious to read what they have wrote.

Now if brethren in every State will write, and all write that good old doctrine the Baptists used to preach, why should any body object to it? Though I wrote a few lines once and they were seen in the Primitive, and I was requested never to let my name be seen in that paper again And if it should again appear, be assured I mean no harm. And if I love some of the brethren that have wrote, I do right; or if wrong, it is for lack of better information. And if old brother Tillery was influenced by the devil to write, I did not know it, and therefore hope to be excused; for I thought he was an old minister of the gospel of Christ, and was set for the defence of the gospel. And if so, is it not right for him to defend the gospel, as well as to give the children milk? Was there not a time when the people did eat of the old corn of the land, Josh. 5. 11; and is not old corn good yet to some? I think it is It makes the young men cheerful. Zech 9. 17; and old as I am, I had rather have two bates of old corn than one of roasting ears. And if the old brethren will defend the gospel and stand for truth, and shell down the old corn and let the naked truth come without so much dress, Arminian dress; if it does cut close let it come, the sheep of Christ will not complain much when they are fed, but it would be hard to please every body.

Now if some of the old brethren did talk a little too rough, remember what Christ the meek and lowly Lamb said to some. Did he ever call any a liar, or a fool, or a devil, or a hypocrite? Read and see what did the apostles? Read, I say. Now I love to see men good, but don't get too good to hear the truth and blame it, if it comes in a good manner and at a right time. But I hope no one will take any offence at what I have said, though some people have been pleased to speak lightly of me and the Old School folks And if I and they don't see alike, I won't complain much; for I may be wrong and they right. But all men must allow me one privilege, that is, to read my Bible; and I pray to God to enlighten my mind so that when I read I may understand what I read. And I want all my brethren to read the word of God more attentively, and O for the spirit of prayer, that we may all be more engaged.

Brethren and sisters all, I now ask one favor of you; it is this, O that you would remember me and my family in your prayers. I have five children, three are grown, two are not, my oldest is a daughter, she is married. None of them has professed to have a hope in Christ, though they are moral; yet I view them as in the open field of ruin, and death abroad in the land, and know not the hour of their death, and know they have souls to be saved or lost. And comparing the length of time with eternity, how can I be still or at ease. Brethren, I do love them, and I must try to pray for them I hope you will pray for them. May the God of all peace be with us all. I remain as ever yours.

MATTHEW YATES.

THE PRIMITIVE BAPTIST.

SATURDAY, FEBRUARY 10, 1844.

We occasionally receive directions from our Agents, in consequence of removal, or otherwise, to discontinue all the subscribers they sent us. We mention this, that subscribers in such cases may know why their papers are discontinued. Should they fail getting their papers, or any person may wish to get them, if no Agent is convenient, the Postmasters in their vicinity are generally sufficiently obliging to write on for them on application.

TO EDITORS PRIMITIVE BAPTIST.

Carroll county, W. Ten.
Dec. 25. 1843.

BELOVED BRETHREN IN THE LORD: It is through the mercies of God that I am permitted once more to write for the Primitive. It has been a long time since I have troubled you with my scribbling, knowing my inability to edify the body of Christ; but feeling a disposition at all times, (when I see the enemy of God and man in the field with their pop-guns,) to girt myself about with truth and draw the bow at a venture. I confess I feel great diffidence in attempting to open my feeble batteries of defence against such gigantic monsters; but, brethren, I remember that

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"David, the son of Jesse," when but a shepherd boy armed with a sling and few pebbles from the brook, but in a righteous cause, met and slew Goliah of Gath, the mighty giant of the Philistines; and, brethren, relying like David did on the strength of Israel's God, and the justice of that noble cause I attempt to defend, I proceed. We are troubled on every side, yet not distressed; we are perplexed but not in despair. Persecuted, but not forsaken; cast down, but not destroyed; and by all carnal professors despised, &c. By this ye shall know that ye are the true church of the living God, for he said it would be so.

The missionaries, Methodists, Presbyterians, and Campbellites, all claim to be the Primitive church. If we had space we would try the matter. Who was the founder of missionism? Luther Rice, if my memory serves me right. At all events, the first missionaries that I remember to have seen on record, were sent to China by the Pope. They were of the order of the Jesuits, who met with some apparent success for fifty years, until they began to meddle with the government, then the emperor expelled them.* And the missionaries of our day are making the same strides, twin-sister to the first—same cause same effect.

O, says one, that was not the first missionary. Who then? Judas? Well, be it so. So then, brethren, you see they are not the gospel church. The Methodists can trace no farther back than Wesley, of course they cannot claim to be the church. To be short, all confess that if the old Baptists are not the Primitive church, they cannot tell from whence she came. So it is plain she is the gospel church, in Christ, to him, and from him; and if she is, he has but one—one Lord, one faith, and one baptism; and one church, and he the head of it. Not Wesley, Campbell, or any one else. But the missionaries wish to be like other sects, proselyte and get to themselves a great crowd; popularity and money in the end, is all they want.

Brethren, my mind is crowded; when I get home in Mississippi, I will give vent to it, or in other words, give a small analysis of the many things that crowd my mind, &c. Bro. Crutcher, I would like to see you and bro. Atkins of Mississippi, and all the dear brethren of Madison county, Alabama, as that is my native county; and all the Primitive Baptists of these United States. Bro. Tillery, are you at the old corner post? Bro. Whatley, remember the grubbing mattock; a Rorer, a Parks, a Thomas, a Hawthorn, and many others too numerous to mention, stand up like Gideon to the tug pin. Brethren of New Hope, to my mind you are dear; this being the first church I ever had any liberties, being baptised into her. I must bid you farewell, you have that to fare well on, the gospel I think in its purity; and last but not least, the grace of God in your souls.

May the grace of God be with us and direct us, and make such disposition of us as seems good in his sight, is my prayer for Christ's sake. Amen. Yours as ever.

JOHN SCALLORN.

*Buller's History, p. 361.

TO EDITORS PRIMITIVE BAPTIST.

Plattville, Grant county, Wis. Ter } *Nov.* 1843. }

BELOVED BRETHREN AND SISTERS IN CHRIST, who read and write in the Primitive Baptist: Grace be to you, and peace from God the Father and from our Lord Jesus Christ, who gave himself for our sins, that he might deliver us from this present evil world according to the will of God and our Father, to whom be glory forever and ever. Amen.

Dear brethren and sisters, I know not that ever I have seen one who now read and write in the Primitive; but though we be strangers in the flesh, I trust we have been so taught by the spirit's teaching, as to know each other when we read each other's communications through the Primitive. I am a poor imperfect simple creature, and often feel unworthy of a name among those who write for the Primitive Baptist. I have been much opposed to myself writing for publication, and it is with a degree of reluctance I now write; but I trust the Lord is in it, if so, it will profit; otherwise it will not. I often feel a hope that God for Christ's sake hath pardoned my sins, and if not deceived I love him. Not that I ever done any thing good that would bring me into his favor or cause him to love me; no, I love God because he first loved me.

I will tell you a little about the Primitive Baptists here in the north west. Our Association was held at Bethlehem church, in the above county and Territory, com-

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mencing on Saturday before the first Sabbath in September. Though my health was bad, through the kindness of my benefactor I was permitted to meet with the dear brethren and sisters at their Association; and the interview was truly pleasing, though some of the churches composing her body spoke of coldness in matters of religion, yet we rejoiced to hear that the work of the Lord in some of the churches was progressing, and peace, harmony, and brotherly love seem to prevail throughout. One church requested to be dropped off—her request was granted. Two other churches were received into the Association. There are five churches in the Association, and five or six ministers, one of whom the Lord hath raised up among us, for which let us thank the giver of all good and perfect gifts.

Elder Peter Saltzman, of Indiana, was with us at our Association. His coming seemed to revive the brethren very much. He visited all the churches and preached often. I trust we will yet see some of the fruit of his labor, and know that it was not in vain in the Lord. Some of the churches are without a pastor. Bethlehem church to which I belong have no pastor, though we have preaching about half the time. The ministers live at too great a distance to visit us often in cold weather. We would rejoice in having some of them live near to us, so that we could have preaching oftener. The dear sheep and lambs get very hungry when it is so long between feeding times. I often cast my eye around and take a view of things, and I see many fields for laborers, and some look almost white unto harvest, but I can see but few laborers; this often fills my heart with sorrow.

Dear brethren and sisters, remember the command of our blessed Saviour, and pray ye therefore the Lord of the harvest that he will send forth laborers into his harvest; and pray for the little church of Bethlehem here, that the Lord would revive his work among us, and give us a time of refreshing from his holy presence; and that he would give us a pastor of his own choosing, one that can dwell near at hand, and take the oversight of the flock. I hear of some of the under shepherds, that have been for years guarding the flock, have been called home. May the Lord raise up others to fill their place. Is there any one, that the Lord hath bid go and feed the sheep and lambs, that are yet waiting to be told again, and again? Of late I have been thinking there were some, and I do not know but what some one of them may be a reader of the Primitive Baptist; and if there should be one such, I feel like telling them to give heed to what their master bid them do; for he that knoweth his master's will and doeth it not, shall be beaten with many stripes. May the love of Christ and his cause constrain such to obedience.

The Baptists here are few in number in comparison with other denominations who profess religion. There are many lo here's, and lo there's, in these times; but we are commanded to follow them not. Then let us keep the command of our blessed Saviour, and follow him; for we are the circumcision which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh. It is true this causes us to be reproached, and many hard names they call us; but that do not offend us, we glory in being counted worthy to suffer reproach for Christ's sake.

Yes, my dear brethren and sisters, I trust we know in whom we have believed; and if God be for us who can be against us. I do not think strange of hearing hard names for the Baptists, for they have always been every where evil spoken of. The first Baptist that we have any account of, which was John, the forerunner of Jesus, he was evil spoken of; and so have all other Baptists, that have advocated the true doctrine of grace from his day until the present, the doctrine of grace is so contrary to the carnal mind and self righteous man, that it has always been opposed by such, and even by some who have been made by that same grace to feel the Saviour precious to their souls. It is so self-abasing and does not exalt proud man enough, that they cannot endure it. I have been told by some who professed to be teachers in Israel, that the doctrine of depravity, predestination, election, and the final perseverance of the saints, was not to be found in that good old Book of truth; and should it be seen there, that it would give man license to sin, and that such was not fit to be preached. And I heard one not very long since from the pulpit say, that such doctrine was not worth his notice, and that he would class it with the infidel doctrine, and send them them both into the air. These tell us, that all mankind came into the would with a little spark of grace in their hearts; this they call a talent, sufficient to save them from everlasting punishment if they will but im-

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prove it, and by so doing they can obtain heaven and happiness. They likewise say, that after the soul has been changed by grace that it can fall from grace and go to hell. They also tell us, that we can get religion at any time if we will but try. Now I once believed all these kind of things, I was then what some would call a complete Methodist, and advocated their cause very much and as well as I knew how, and opposed the other that was contrary to what I believed; and often said that I never would believe it, neither did I intend to believe it.

I continued in this belief for many years after I was converted, which if not deceived, I have a hope, and feel the witness in my heart while I now write; but all this time I was like many of the dear lambs of Christ now are, almost as ignorant of the doctrine of grace as the ox that ploughs the field. Now I believed all this kind of doctrines as many now do, partly because it suited my carnal nature, and partly because pa and ma, and some other of my kinsmen, and this and that man, or that woman, and this and that preacher believed it; and they are all Christians, and are much better than I am, and they know more than I do; and pa and ma would not believe them if it were not the truth, therefore I know it is the truth, and I need not search the word of God to find out any more about it. For if I was to, I would not know any better, for I am not a preacher, and I always heard say that none but preachers could understand the word of God, and I can get to heaven just as soon this way as any other, and it looks most the best, for most every body believes this way and I would rather believe so too. While I continued in this belief I was the greater part of my time in fear and dread. Sometimes I would feel the Lord precious, and be made to rejoice for a little season; but when this would be over, I would think that I would never try to get religion lest I would fall from grace. This was a great fear with me, for I had been taught to believe that if I would fall from grace, that I would be seven-fold worse than I would have been if I never had have had it, or knew any thing about religion. And being taught that I could get religion at any time, I thought it would be the surest way for me to wait until I would get old and then my days would be but few, and I could hold out the better; for I expected to be saved by the works of the law. I was not allowed to expect to be saved by the imputation of Christ's righteousness, this they called imputed nonsense; and so says that Rev'd Mr. Fletcher in his Checks.

And while continuing in this belief I became a miserable backslider, but I did not know what I was or where I was for some time; but this I know, it took the power of God to open my eyes and give me to see where I had been. Yes, blessed be God, he pardoned my sins which had become as scarlet, and brought me out of the doctrine of Arminianism into the glorious doctrine of grace. And it shone with such fulgent ray, that it made my Arminian stuff look as black as though it had come from the hand of Lucifer; and I felt to abhor it, it looked so bad I was ashamed of it, and often thought that I would never let any one know which of the two I believed. The doctrine of grace looked so beautiful, I wanted to tell it; but I had said so much against it, that I feared to speak of it, lest I should be laughed at; but I have received so much comfort and consolation in believing of it, that at times I feel as though I wanted the whole world to know that I believed in it. I felt but little of the sweets of religion while an Arminian, to what I have felt since being a predestinarian or election believer; for the latter makes my faith strong in the Lord Jesus Christ. And blessed be God, even the Father of our Lord Jesus Christ, that he ever had thoughts of peace toward me, and gave me to see and feel what it is to be brought into the glorious light and liberty of the children of God. Yes, blessed for ever be the name of Israel's God, that ever my eyes were opened to see what I now see, and my heart to feel what I now feel of the glorious truths contained in the gospel. It is food to my soul, it makes me strong in the Lord and in the power of his might; of myself I am all weakness, my strength is in the Lord. When I am weak, then am I strong; of myself I am nothing but a poor, depraved, imperfect, sinful creature. There is no good in me, I have nothing of myself to glory in; I have nothing but what I have received of the Lord, therefore if I glory I will glory in the Lord, though I might glory in mine infirmities.

Dear brethren and sisters, the doctrine of grace is a heart cheering, soul-refreshing doctrine. It is a theme I love to dwell upon, and O that the dear children of God could more fully see the beauties and ex-

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cellencies contained therein, sure they would love it. Now, my dear brethren, I do love the truth, and there is nothing but the truth can do us good; and though it be contrary to our carnal nature, let us not shun to tell the truth so far as we have been taught it. The truth is, God has a people, they are called the bride, the Lamb's wife, they are the elect of God, they were chosen in Christ Jesus before the foundation of the world, they are his church, his bride, his body, and they shall be saved with an everlasting salvation. Not one of them shall be lost, they will be saved by the imputation of that righteousness which some call imputed nonsense. (Lord forgive them, they know not what they say.)

As my sheet is nearly filled I must be brief. Now as to all mankind coming into the world with a little spark of grace in their hearts, sufficient to save them from everlating punishment, if they will but do thus and so, and by their good works they can obtain heaven and happiness; this we know is not the truth, according to the word of God. Neither is it the truth, that one who has been changed by divine grace, born of the spirit of God, can fall from grace and be lost. Neither can a man in a state of nature get religion, as they call it, when they want to at any time; they might perhaps get the religion of the world when they want to, but the religion of Jesus Christ they cannot get of themselves, it is a gift from God. All mankind came into the world sinners, without the least spark of grace in them; neither do they know any thing about grace, spirit, nor Holy Ghost. They are of the earth, earthy; they were conceived in sin, and brought forth in iniquity, and are by nature children of wrath, and under the curse of God's righteous law; neither can they do any good works that would bring them into the favor of God, for they are of the earth, earthy; therefore their offerings would be of the earth, and would not be acceptable.

We learn from the word of truth, that no man can say that Jesus is the Lord, but by the Holy Ghost; how then can they, who are destitute of the spirit of God, know any thing about spiritual things? They cannot, without the spirit of God is in them. Their prayers, their alms, their good works, would not be accepted. The word informs us, that man while in a state of nature are dead in trespasses and sins; there is none righteous, no not one; there is none that understandeth, there is none that seeketh after God, there is none that doeth good, no not one. Their throat is an open sepulchre, with their tongues they have used deceit, the poison of asps is under their lips, whose mouth is full of cursing and bitterness; there is no fear of God before their eyes, they are led captive by the devil at his will, and are opposed to God and his grace, and have not the love of God in them; and except he is born again he cannot see the kingdom of God. He cannot satisfy the law by his good works, for as many as are of the works of the law, are under the curse. No man is justified by the law in the sight of God it is evident; for God being infinite, his law is infinite, and none but an infinite being could satisfy an infinite law. How could poor finite man, dead in sins, uncircumcised in heart, pay the demand of divine justice? It cannot be. Christ Jesus came into the world to save sinners, to save his church his bride from their sins; he bore their sins in his own body on the tree, he redeemed them from under the curse of the law, and became the end of the law for righteousness to every one that believeth. The believer in the Lord Jesus Christ is not under the law, but under grace; they have become dead to the law by the body of Christ, and are so closely united to him, that the union betwixt Christ and his church his bride, cannot be broken.

Dear brethren and sisters, let us try to adorn the doctrine of God our Saviour, and live to the praise of him who hath saved us, and called us with a holy calling; not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began. Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ, according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love. Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will; to the praise of the glory of his grace, wherein he hath made us accepted in the beloved, in whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace. Our hope is in the Lord Jesus, who of God is made unto us wisdom, and righteousness, and sanctification and redemp-

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tion; ye are the Lord's freemen, and have been called unto liberty.

Therefore, my dear brethren and sisters, let us stand fast in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. Be followers of God as dear children, tho' many of you meet with fiery trials and have to pass through many conflicts, be not dismayed; but trust in the Lord, remember Jesus is king in Zion, and in him is your strength. They that put their trust in him, shall be as Mount Zion which cannot be removed. Walk worthy of the vocation wherewith you are called, and let the peace of God rule in your hearts; to the which also ye are called in one body, and be ye thankful. Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you; if any man defile the temple of God, him shall God destroy, for the temple of God is holy, which temple ye are; your body is the temple of the Holy Ghost, which is in you, which ye have of God, and ye are not your own, for ye are bought with a price. Ye are the body of Christ, and members in particular; and ye are complete in him, which is the head of all principality and power, even Christ from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love. For as the body is one, and hath many members, and all the members of that one body being many are one body, so also is Christ; for by one spirit are we all baptised into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one spirit, for the body is not one member, but many.

Now ye are the body of Christ and members in particular, and Christ is the head of the church, and he is the Saviour of the body. Yes, blessed be the Lord, who is head of the church; for while he lives his body shall live also, and he will present it to himself a glorious church, not having spot or wrinkle or any such thing. And when the Lord Jesus comes to make up his jewels, and present his bride his church before his Father, all the members of his body must be brought, there shall not be one missing; for if there were one member lost, there could not be a whole body, for we are members of his body, of his flesh, and of his bones. The love that constrained Christ to leave the world of glory, and come down and suffer the death of the cross for his bride, his church, will hold them forever fast. Who shall separate them from the love of Christ? I hear one say, I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord. Know ye not that the Lord he is God, it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture. My sheep hear my voice, says the Saviour, and I know them, and they follow me, and I give unto them eternal life, and they shall never perish, neither shall any pluck them out of my hand. My Father, which gave them me, is greater than all, and none is able to pluck them out of my Father's hand.

For the want of room I must soon close, but the nearer I come to a close, the more I feel like talking. Dear brethren and sisters, be diligent in reading the holy scriptures, be often at a throne of grace, and may your hearts be filled with the knowledge of God. I cannot close without saying a word to the ministers of Jesus Christ, who are set as watchmen upon the walls of Zion; yet I feel timid in so doing, for I am not fit to speak, and know nothing as I ought to know.

Dear brethren, you who profess to be called of God to preach the unsearchable riches of Christ, bear with me a little, while I speak a word to you. For Zion's sake hold not your peace, preach the word, be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine; study to show yourselves approved unto God, workmen that needeth not to be ashamed, rightly dividing the word of truth. I do not tell you these things because ye do not know them, but because ye do know them; therefore I wish you to think on these things, and improve the time; remember, the Lord hath promised to be with you. The grace of our Lord Jesus Christ be with you all.

Dear brethren, I cannot tell you the estimate I put upon the Primitive Baptist; but I can tell you this, I have never received one number yet but what I would read it before I would close my eyes in sleep, unless I was not able to read; and when not able to read, I would often have some one to read a little for me. May the

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Lord strengthen your hearts and hands, so that the Primitive may live and do much good. In prayer remember me and my orphan children. Your sister in the afflictions and consolations of the gospel.

ANNE L. SALTZMAN.

FOR THE PRIMITIVE BAPTIST.

Lewisburg, Marshall county, Ten
Dec. 27th, 1843.

DEARLY BELOVED: I have often thought I would write something for the Primitive, but have as often concluded I could write nothing that would be worth its postage; consequently have been silent, until the time has come when it is necessary I should write concerning my subscription. I therefore write a few of my thoughts for publication, weak and imperfect as they are; and should you think them unworthy of a place in your paper and not publish them, it will not hurt my feelings

I was born and raised in Pittsylvania county, State of Virginia, joined the Baptists in the month of April, 1812. At that time so far as I knew the Baptists were a united people, and bore the name of the United Baptists. Union, harmony, and love seemed wonderfully to abound, and if I met a stranger and ascertained he was a Baptist, I looked on him as a brother, felt towards him as a brother, and in all respects was disposed to treat him as a brother beloved. But alas! alas! may we not now say, "How is the gold become dim, how is the most fine gold changed!" What is the present state of things? I need not say, for the brethren in general know more or less about it. I ask, what is the cause? I have searched and tried to find it out, and unless I am much mistaken I can trace it back to the introduction of missions, and the various societies of the present day.

Missionism abstractedly considered, did not at first appear to be such a monster; but it has proved itself to be like Pandora's box, beautiful to look upon, but within all manner of mischief. See what has followed in its train, Sunday-schoolism, lying-tract ism, temperanceism, teetotalism, money-hunting, money-begging, preacher-making, protracted or camp meetings to manufacture professors and call them Christians with the aid of mourning benches and anxious seats; and in a word, Arminianism with all its lies and hypocrisy, stands at the head, and the love of money lies at the bottom. Hence the great exertions that are made, First preach to please the people—then affect their human sympathies and passions—then persuade them they are converted—then prevail on them to join the church (as they call it)—then pick their pockets by begging them for their hard earnings under pretence of supporting the gospel, or sending the gospel to the poor heathen; when they themselves pocket the greater portion. And these same men preach up condemnation in the gospel, and tell their readers that the hottest hell will be the portion of a gospel-slighting sinner. Then it follows, that instead of sending life and immortality to the poor heathen, they are sending condemnation and a hotter hell than they otherwise would have to endure, according to their own sayings. Oh! what stuff. Oh! what inconsistency. I have often wondered why the people could not see it, and turn from such sayings and such doings; but as our Lord said of certain, so we may say of them, "They be blind leaders of the blind, and if the blind lead the blind both shall fall into the ditch together." The apostle says, "Many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of." Poor things! I pity them. For instead of following Christ as they suppose, they are following antichrist; and sad and lamentable will be the disappointment in the great day of accounts, when they claim admittance for having done so much for, and in the name of the Lord. For then, says Jesus, "I will profess unto them I never knew you, depart from me ye workers of iniquity."

I will now say, I write to offend no man, I write to please no man. I feel confident in my mind, that all the splits among the Baptists have originated in the causes before stated; and as a further evidence, I take the situation present and past, of the Roanoke Association. When I joined the church it was a member of that Association, they were then one people. Shortly after I became a member, missionism was introduced. It took like fire in stubble, a society was formed, money collected, and no one dared raise his voice against it. About the third year the society failed; but the spirit continued, like the canker worm, gnawing at the root of the union of that people, and I now learn through the Primitive, that they are divided into three separate Associations, that have no correipondence or union with each other. Hence I

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feel satisfied it is not of the Lord, for he is not the author of confusion but of peace.

I must close for the present for want of room, and will merely say to all the dear brethren and sisters of the old order, stand fast in the faith, quit you like men, be strong. Yours in gospel bonds.

SHADRACH MUSTAIN.

TO EDITORS PRIMITIVE BAPTIST.

Elizabeth City, Pasquotank co. N. C.
Jan'y 10th, 1844.

DEARLY BELOVED BRETHREN EDITORS: I hope you will remember us in this low ground of sorrow, and pray for us that we may hold out faithful, for it is a very cold time with us So I must conclude by remaining your afflicted brother until death, if worthy to be called a brother.

THOS. MILLER.

FOR THE PRIMITIVE BAPTIST.

Pike county, Alabama.
January 3rd, 1844.

To the Editors of the Primitive Baptist, and to the faithful in Christ Jesus: I am yet in the land and amongst the living. My chief desire is to hear from my brethren of the Old School in these Unitod States, for their communications to me are as good news from a far country. As ever, yours truly. *JOHN SPIER, Sr.*

REFUGE.

Blest refuge! for poor sinners dear,
Who thro' rich grace have been bro't near
A wounded Saviour's side;
To find in him a sweet retreat
From sin, from death, from hell's defeat,
And all our fears subside,

Blest refuge! circled in thy arms,
I'm safe from all those dire alarms,
Which press upon my mind;
Thy blood, thy righteousness and death,
A hiding place from law's fierce wrath,
An antidote I find.

Blest refuge! O, how bless'd to prove,
Thy name a tow'r ordained by love,
And boldy enter there:
Thy wisdom, love, thy mercy, pow'r,
All suited to the trying hour,
And keeps us from despair.

Blest refuge! as we journey on
Through life's dark path, thy light anon
By faith to realize;
Thy justice, truth, assurance give
That we shall ever with thee live,
In mansions in the skies.

Blest refuge! let me oft repair
To thee, my glorious Saviour dear,
And sweetly solace here;
Engraven on thy nail-pierced 5and,
Thy people's name forever stand,
Best refuge this to cheer.

Blest refuge! when with tempest tost,
And clouds grow dark, and waymarks lost,
To anchor safely here;
To that sure word and promise sweet,
Thoul't ever guide thy children's feet,
And bid them, Never fear.

Blest refuge! when in death's dark vale,
Thy rod and staff shall e'er prevail,
To comfort thy dear sheep,
To land them safe on heaven's shore,
And death's dark gloom to triumph o'er,
Blest refuge! thou wilt keep

Gospel Magazine.

Frequently ask yourself *what* you have done, *why* you have done it, and *how* you have done it? This will teach you to inspect—first, your actions; second, your motives; and third, the manner in which you discharge your duty. Despise nothing because it is weak; the locust has done more injury than the lion.

FOR THE PRIMITIVE BAPTIST.

Elders *P. Puckett* and *D. J. Mott* are expected to preach at Meadow meeting house on the 3d day of March next; 4th, at Autrey's Creek; 5th, at Old Town Creek; 6th, at Tarborough; 7th, at Hardaway's; 8th, at Williams's; 9th, at Lawrence's; 10th, at Deep Creek; 11th, at Skewarkey; 13th, at Joyner's; 15th, 16th and 17th, at South Quay; 19th, at Joyner's; 21st, at Log Chapel; 22nd, at Cross Roads; 23rd, at Conetoe; 24th, at Gum-Swamp.

AGENTS,

FOR THE PRIMITIVE BAPTIST.

NORTH CAROLINA.—J. Biggs, Sen. *Williamston* R. M. G. Moore, *Germanton*. W. w. Mizell, *Plymouth*. Benj. Bynum, *Nahunta Depot*. H. Avera, *Averasboro'*. Burwell Temple, *Raleigh*. G. W. McNeely, *Leaksville*. Thos. Bagley, *Smithfield*. James H. Sasser, *Waynesboro'*. John Fruit, *Sandy Creek*. L. B. Bennett, *Heathville*. Cor's Canaday, *Cravensville*. William Welch, *Abbott's Creek*. Jos. Brown, *Camden* C. H. A. B. Bains,

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Jr. *Stanhope*. C.T.Sawyer, *Powell's Point*. Isaac Tillery, *Lapland*. H. Wilkerson, *West Point*. Jas. Miller, *Milton Park*. David R. Canaday, *Foy's*. Samuel Rogers, *Columbia*. Wm. M. Rushing, *White's Store*. Richard Rouse, *Strabane*. James H. Smith, *Wilmington*. Jacob Herring, *Goldsboro'*

South Carolina.—James Burris, Sen. and Wm. S. Shaw, *Rock Mills*. Levi Lee, *Blackville*. W. B. Villard, Sr. *Aiken*. M. McGraw, *Brown's*. J. L. Simpson, *Winnsboro'*. J. G. Bowers, *Whippy Swamp*. Wm. Nelson, *Camden*. G. Matthews, *Germanville*. Jacob B. Higgins, *Columbia*. Edward Musgrave, *Unionville*.

Georgia.—John McKenney, *Forsyth*. Thomas Amis and D. W. Patman, *Lexington*. James Hollingsworth, *Macon*. J. W. Turner, *Pleasant Hill*. William Trice and Willima D. Taylor, *Thomaston*. Ezra McCrary, *Warrenton*. Prior Lewis, *Thomasville*. J. Lassetter, *Vernon*. L. Peacock, *Henderson's*. Abner Durham, *Greenville*. Jos. Stovall, *Aquilla*. George Leeves, *Milledgeville*. Wm. Garrett, *Cotton River*. Jesse Moore, *Irwinton*. Wm. J. Parker, *Chenuba*. Jas. P. Ellis, *Pineville*. F. Haggard, *Athens*. A. M. Thompson, *Fort Valley*. Daniel O'Neel, *Fowlton*. John Applewhite, *Waynesboro'*. J. Wayne, *Cain's*. R. S. Hamrick, *Carrollton*. David Smith, *Cool Spring* Moses H. Denman, *Marietta*. J. Oates, *Mulberry Grove*. James w. Walker, *Marlboro'*. Edmund Dumas, *Johnstonville*. William Rowell, *Groovers-ville*. Joel Colley, *Covington*. Isham Edwards, *Marion*. Joseph Daniel, *Fish's*. Z. L. Boggs, *Hinesville*. Joshua S. Vann, *Blakely*. Willis S. Jarrell, M. G. *Summerfield*. Daniel B. Douglass, *Bainbridge*.

Alabama.—A. Keaton, *Belmont*. H. Dance & W. Bizzell, *Eutaw*. E. Bell, *Liberty Hill*. D. Gafford, *Greenville*. I. G. Walker, *Milton*. H. Williams, *Havana*. J. Daniel, *Claiborne*. E. Daniel, *Church Hill*. John Bonds, *Clinton*. Adam McCreary, *Brooklyn*. John McQueen, *Lowndesboro'*. Wm. Talley, *Mount Moriah*. G. Herring, *Clayton*. Bartley Upchurch, *Benevola*. William Crutcher, *Huntsville*. Wm. H. Cook and H'y Petty, *Pickensville*. Seaborn Hamrick, *Plantersville*. James S. Morgan, *Dayton*. Rufus Daniel, *Jameston*. Wm. Powell, *Youngsville*. R. w. Carlisle, *Mount Hickory*. J. H. Holloway, *Hazel Green*. William Grubbs, *Louisville*. Henry Adams, *Mount Willing*. Joel H. Chambless, *Loweville*. Elliot Thomas, *Williamston*. F. Pickett, *China Grove*. John M Pearson, *Dadeville*. John Brown, *Salem*. Hazael Littlefield, *Ten Islands*. John w. Pellum *Franklin*. John Harrell, *Missouri*. Josiah M. Lauderdale, *Athens*. Wm. Thomas, *Gainer's Store*. James Gray, *Cuseta*. E. M. Amos, *Midway*. Jos. Holloway, *Activity*. K. B. Stallings, *Livingston*. Jos. Jones, *Suggsville*. Nathan Amason, *Sumterville*. J. B. Thorne, *Intercourse*. John Bryan, Sr. *Fullersville*. Joseph Soles, *Farmersville*. Luke Haynie, and Benj. Lloyd, *Wetumpka*. A. J. Coleman, *Providence*. Jesse Taylor, *Auburn*. V. D. Whatley, *Goldville*.

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Florida.—Hartwell Watkins, *Monticello*.

Louisiana.—Eli Headen, *Marburyville*. Thos. Paxton, *Greensboro'*.

Arkansas.—John Hart, *Saline*. George W. Rogers, *Arkadelphia*.

Missouri.—Joel Ferguson, *Jackson*. John McDowell, *Sparta*.

Illinois.—Thomas w. Martin, *East Nelson*.

Ohio.—John B. Moses, *Germanton*.

Kentucky.—Levi B. Hunt, *Manchester*. Washington Watts, *Corneliusville*. Levi Lancaster, *Canton*. Nathan McDowell, *Cumberland Ford*.

Virginia.—Rudolph Rorer, *Berger's Store*. Wm. w. West, *Dumfries*. William Burns, *Davis'*, *Mills*, Jesse Lankford. *Bowers's*. Elijah Hansbrough, *Somerville*. Arthur w. Eanes, *Edgehills* James B. Collins, *Burnt Chimneys*. Thomas Flippen, *Laurel Grove*. Thomas w. Walton, *Pleasant Gap*.

Pennsylvania.—Hezekiah West, *South Hill*. Joseph Hughes, *Gum Tree*.

New York.—Gilbert Beebe, *New Vernon*.

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J. Yarberry,	4	Jesse P. Tatum,	1
Wm. Trice,	10	Nathan Tims,	5
Thos. Everett,	1	T. C. Hunt,	5

TERMS.

The Primitive Baptist is published on the second and fourth Saturdays in each month, at *One Dollar* per year, (or 24 numbers) payable in advance. Five Dollars will pay for six copies subscribed for by any one person. Current Bank Notes where subscribers reside will be received in payment. Money sent to us by mail is at our risk. Letters and communications must be *post paid*, and directed to "Editors Primitive Baptist, Tarborough, N.C."

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THE PRIMITIVE BAPTIST.

EDITED BY PRIMITIVE (OR OLD SCHOOL) BAPTISTS.

Printed and Published by George Howard,

TARBOROUGH, NORTH CAROLINA.

"Come out of Her, my People."

VOL. 9. SATURDAY, FEBRUARY 24, 1844. No. 4.

COMMUNICATIONS.

TO EDITORS PRIMITIVE BAPTIST.

Shelbyville, Bedford county, Ten.
Jan. 3, 1844.

DEAR BRETHREN EDITORS: Having again to write in order to renew my subscription for the year 1844, I will inform you that times are very hard with us; but there are still some of us that think our money well laid out, when we read your paper, it always brings good news, just such as suits the Old Baptists, but it is death in the pot to the antichristian.

Dear brethren and sisters, I expect you have heard of the many splits and divisions that have taken place amongst the so called Old Baptists; but I think we have never been divided yet, and I am not the least afraid that there will be a division, for our Lord says, if a house or a kingdom be divided against itself, it is brought to nought or desolation. They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us; but they went out that they might be made manifest that they were not all of us. I think the time is come that Paul speaks of: They will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers having itching ears, and they shall turn away their ears from the truth and shall be turned unto fables. These are the traitors, heady-minded fellows, spoken of by Paul; lovers of pleasure more than lovers of God, having a form of godliness but denying the power thereof; from such turn away. For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts; ever learning, and never able to come to the knowledge of the truth. They have not only led away silly women, but they have led away silly men. After all their efforts made by begging and leading into the straw pen and to the anxious seats, they never have been able to bring the first one to the knowledge of the truth.

Dear brethren and sisters, wherever you see a man or woman profess religion, and fall out with the doctrine of election, you may set it down for granted they are an antichristian; for if any man can show me how a man can be saved without election, I can show him how a man can be saved without grace. No election, no grace; no grace, no election. And we need not think strange when graceless professors and carnal preachers fall out with the doctrine of election and predestination, for all the religion they have is only in the head, while their heart is a stranger to grace. Our Lord says, there shall arise false Christs and false prophets, and they shall show signs and wonders, and shall deceive many, and if it were possible the very elect.

Dear brethren and sisters, don't be uneasy about the false doctrines that are preached by the false teachers, for they never have deceived one of God's elect, so as to cause one of them to be lost; and they never will, for we hear that grace was given us in Christ Jesus before the world began. And again: All that the Father has given me shall come to me, and all that come to me I will in no wise cast out. Murmur not amongst yourselves, no man can come to me except the Father which sent me draw him, and I will raise him up at the last day.

So you see, brethren and sisters, that if these false teachers can deceive any of

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God's elect, then the Lord is disappointed. Brethren, God's elect is just as sure to be saved with an everlasting salvation as God is in heaven. John says: We love him because he first loved us. This is love, not that we loved him, but that he loved us and gave his Son to die for us.

Dear brethren and sisters, we live at a distance and shall never see each other in time, but I still want to hear from you through the Primitive. Then they that feared the Lord spake often to one another, and the Lord hearkened and heard it, and a book of remembrance was written before him, for them that feared the Lord and thought on his name. Brethren, I want you to write, and as I am but a poor scribe, I will read and think. I will now come to a close with my letter by saying finally, brethren, farewell. Be perfect, be of good comfort, be of one mind; live in peace and the God of love and peace shall be with you. Brethren and sisters, remember me and family when it goes well with you. *JOSHUA YEATS.*

TO EDITORS PRIMITIVE BAPTIST.

Alabama, Macon county,
Oct. 7th, 1843.

BRETHREN EDITORS: Suffer me once more to offer a few thoughts, in the name of my Lord and Saviour Jesus Christ, as it is through his mercy, and by his own righteous merit's sake that I am spared to see this time; and I hope at this time, if I know my own heart's desire, it is, that if I should be enabled to write any thing, that it might be profitable, in the comforting of some of the dear children of God, who are scattered throughout the United States or elsewhere.

In the last chapter of Matthew and 18 v. we find this saying: "All power is given unto me, in heaven and in earth." This is the language of Jesus Christ after his resurrection, when he appeared with his disciples in Gallilee, the place where he had appointed that they should see him. Verse 7: "And when they saw him they worshipped him, but some doubted." (ver. 17.) In this power that is given, he farther tells his disciples, to teach whatsoever he had commanded them, and that he would be with them to the end of the world. Here, observe, they were to teach nothing but what he had commanded them. Indeed, I think it would be a very fruitless errand, without the power of Christ going with the individual, when it is evident, he has all power. For the very elect, in themselves considered, are no better disposed to the work, than those that never shall be wrought upon; but are darkness in their minds, enemies, dead in sin, and by nature children of wrath even as others; their state therefore could never be changed, or bettered, were not this divine power engaged in it. Although Ephraim is a dear son, and a pleasant child; therefore my bowels are troubled for him, I will surely have mercy on him, saith the Lord. (Jer. 31. 20.)

By comparing this with Hosea, 5. 13, you will be able to discover, that moral endeavors, however powerful, will never bring a sinner to a knowledge of the truth without the Spirit's aid. Though Ephraim saw his sickness, he did not apply unto the Lord; but sent to king Jareb, "yet could he not heal you, nor cure you of your wound."

Why would God have mercy on snch a hardened individual as this? Surely not in consequence of his being more likely to seek for mercy or yield than any other; no, but because he is a dear son, the Lord intended to heal him. and the first effect of this healing was Ephraim's applying himself to God; "Turn thou me and I shall be turned. (Jer. 31. 28.)

He could then say he was chastised, as a bullock unaccustomed to the yoke, and acknowledge the Lord as his God. All this is nothing but the effect of the love of God being shed abroad in the heart. (Rom. 5. 5.) Written not with ink, but by the spirit and power of God. This power which is given to Christ, will not admit of the least dependence upon creature power to make it successful. "A new heart also will I give you, and I will put my spirit within you, and cause you to walk in my statutes, ye shall be my people, and I will be your God. (Eze. 36. 26.) These terms are positive and show the almightiness of power, as in (Jer. 24. 7.) "They shall return unto me with their whole hearts."

All which goes fully to establish his power, and show, that his word will not return unto him void; but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it. (Isa. 55. 11.) Many proofs tb the same fact might be adduced, but certainly no man will have the presumption to say, the word of God will not accomplish that which he doth please. Witness the mighty efficacy of

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this word in John, 11 ch. 44 v.: And he that was dead came forth, bound hand and foot with grave clothes. It did not return void in this case. The Centurion appears to be well apprised of this, when he says: "Speak the word and my servant shall be healed." (Mat. 8. 8.) We find that this power is further manifested, by giving his followers an understanding, that they can know him that is true. (1 John, 5. 20.) When Christ came to Capernaum, a city of Galilee, and taught on the Sabbath days, they were astonished at his doctrine, for his word was with power. (Luke, 4. 32.) This appears to be the only reason why they were so astonished at his doctrine, was in consequence of the power of his word. And it astonishes men until this day, though the power is not in man, "But we have this treasure in earthen vessels," (what for?) "that the excellency of the power may be of God and not of us." (2 Cor. 4. 7.) As power is here again brought to view, it still goes to prove that it is all of God, and that his word will accomplish the thing whereto he sends it.

This word alone can cleanse a soul from sin, and bring to the marvellous light of gospel truth. "Now ye are clean, through the word I have spoken unto you." (John, 15. 3.) You see how it was that they were clean, through the word, and that spoken unto them, by the same power and authority, that spake to the unclean devil, and he came out of the man and hurt him not. Although they that stood by were amazed at the word. (Luke, 4. 35.) Who are to be the happy participants of this word and power? Let Paul answer: (Acts, 13. 26.) "Men and brethren, children of the stock of Abraham, and whosoever among you that feareth God, to you is the word of this salvation sent." Here are the very characters pointed out, and without this word abiding in an individual, no matter what he is called, he is nothing more than sounding brass or a tinkling cymbal, and shall become wind. (Jer. 5. 13.) "And the prophets shall become wind, and the word is not in them." Yes, they shall become wind; were it not so, what would become of the poor feeble child of God, when dwelling among false teachers, and false prophets that prophecy out of their own hearts, and follow their own spirit, and have seen nothing. (Ezek. 13.) But this is not the way the first epistle of John begins, "That which we have seen and heard declare we unto you." Now notice Ezekiel again, you will find the characters called prophets, that see vanity and divine lies, even seducing the people of God. One built a wall, and lo, others daubed it with untempered mortar. But blessed be God, he suffers not his people to be overcome. Christ has died for them, and has said in his word which shall not return unto him void, that "I give unto them eternal life, and they shall never perish." (John, 10.) Who is he that can say one of them will perish, to whom eternal life is given? If you do, you give Christ the lie.

Here I feel like writing many things, but I have had to cramp myself as much as possible all the way through, lest I should be in the way of abler pens; and I am young, both as a man and a church member, (not yet 25, and baptised in Aug. 1842.) I am daily laboring under severe bodily affliction, and may never be blessed with the privilege of writing any more. And I hope you will bear with me, in my weakness, for I wish to say a little more about the 13th of Ezek. Wo to the women that sew pillows to all arm holes, and make kerchiefs upon the head of every stature to hunt souls. Yes, to hunt souls, though they had no power to save nor authority to hunt them from him in whom is all power.

Listen the question propounded unto them, "Will ye hunt the souls of my people, and will you save the souls alive that come unto you?" (18 v.) To save the souls alive, no doubt, was their pretension; but for handfuls of barley, and pieces of bread, they would even slay the souls that should not die, and save the souls alive that should not live. (v. 19.) And how was all this done? The Lord tells us by the mouth of the prophet, that it is done by lying to the people of God—from which I infer, that this lying was that which slays the people of God, or souls that should not die; they cannot receive it, for it is false and they know it. Here is a plain evidence, that the people of God who have been brought to a knowledge of the truth as it is in Christ Jesus cannot relish, feed and live on a false doctrine; no, they will cry out, there is death in the pot, so soon as ever they come across the wild gourds. (2 Kings, 4. 40.) But there is a class that can eat it. I take to be, those that wish to make a great show in the flesh, who have never been regenerated and taught by the spirit. Although it is all lies, it appears to

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be the life of the souls that should not live. But God will recompense them for their lies to his people, and "they shall know that it is the Lord." "Because with lies ye have made the heart of the righteous sad, whom I have not made sad," (and what else?) and strengthened the hands of the wicked, that he should not return from his wicked way, by promising him life?"

What shall we say to these things? whether mankind have much improved since that day or not, is left for the people of God to judge. I think the same spirit is visible in the world yet. False doctrine is spreading abroad; the time has come when men will not endure sound doctrine. (2 Tim. 4. 3.) But I pray God that utterance may be given to his ministers, that they may open their mouth boldly, to make known the mystery of the gospel. (Eph. 6. 19.) Brethren, if we be Christ's, then are we God's; heirs of God, and joint-heirs with Christ. (Rom. 8. 17.) And nothing shall prevail against the church of God, no, not even the gates of hell. You may be shaken and tossed, with a tempest, but not overturned, because you have an eternal root. All ordinances, providences, temptations, afflictions, and whatever can be named; tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword. Though counted as sheep for the slaughter, "Nay, in all these things we are more than conquerors, through him that loved us." There is an inseparable connection between Christ and his church, "For both he that sanctifieth, and they who are sanctified, are all of one; for which cause he is not ashamed to call them brethren." (Heb. 2. 11.) And he has also said, he would not leave them comfortless, but because I live, ye shall live also. John, 14 c. Herein is the power of Christ manifest, and his eye is over the righteous, his ear also is open to their cry. Yes, he has power over all flesh, that he should give eternal life to as many as the Father had given him. 17 c.

Inseparable indeed is the connection, the promises also are sure and stedfast, that he will protect and sustain in time of trial, trouble, and temptation. "For in that he himself suffered, being tempted, he is able to succor them that are tempted." Therefore we have a merciful high priest in things pertaining to God. He will cause the flock to hear his voice, and they will follow him—they know not the voice of strangers. "I will feed them in a good pasture, there shall they lie in a good fold. I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick; but I will destroy the fat and the strong, I will feed them with judgment." (Ezek. 34 14—16.) Yes, the fat and strong are to be destroyed. Those who clothe themselves, eat and are fat, but feed not the flock. (v. 3.)

Lest I should be in the way, I will come to a close in the language of Peter, (2 Pet. 3. 17:) Ye, therefore beloved, seeing ye knew these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness.

WM. M. MITCHELL.

TO EDITORS PRIMITIVE BAPTIST.

Thomaston, Upson county, Georgia, January 15th, 1844.

DEAR BRETHREN: I once more take up my pen to give you some of my scattering thoughts. And I will begin by giving my views of a Baptist State Convention holden in this county a few years past. I was sitting one day soon after the Convention meditating on their proceedings in Convention, and I commenced scribbling on this wise:—

I went to the Convention, of course with some intention;
But what I learned there, remains for me to declare.
Though I was somewhat deceived, I cannot say I was grieved;
But what will come hence, for them will not be good defence.

For I know from what I have seen, they have laid for them a spleen;
But to tell all I have heard, would appear very absurd.
But by the churches it was said, theologicianists must be made;
For money to divine, they all the people try to blind.

It is to me very surprising, that so many should go to catechising;
But of old it was said with lamentation, that nation would rise against nation.
But to my sad surprise, they have come to us in disguise;
But since unto us it was given, to maintain the scripture from heaven;
Since the truth is mighty unveiled, it should never be assailed.

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I must give more relation, of the Convention that's been in session;
And tell the whole nation, of their enormous amalgamation;
As they appear the world at large, should watch their barge.
Also, my dear brethren too, I must a lesson give to you;
Altho' perhaps it may gorge ye, as it comes from the western Georgia.

But to hear the conformation, of their Georgia delegation;
It would have you surprised, to see them veiled in disguise.
They settled the northern vexation, without making any declaration;
I would have you understand, on the northern Abolition plan.

As their delegation told, for they contended very bold;
For fear of less'ning their strength, they agreed to go their length.
And continue their amalgamation, through the world and nation;
As I to you will show, if you will notice on below.

Their delegation tried, I thought with a long stride;
To appease the question of the north, by Abolitionists going off.
That is, from the Convention, as you heard before mentioned;
But to keep from non-fellowship, they round and round would slip.

Which to me goes to show, they have gotten into a narrow row;
As they knew the anti-society folks, don't wear their burdens and yokes.
They to keep from being confounded, forsooth the declaration unfounded;
As we anties came out before, and left them at sea or from shore.

They feared the non-fellowship plan, and from that shifted and scanned;
But their plans are all grounded, and therefore we know they are confounded.
Like the Babel builders of old, os we are in the scripture told;
They are following the inventions of men, and that would not do then—

Neither will it in times so late, as I to you boldly state;
As the Almighty has the power, and exercises it every hour.
My dear brethren continue to contend, for the gospel truth to the end;
And prove to the world by land & by seas, you will not give way to Pharisees.

In Convention I heard Stilwell say, the people were kept in ignorance in Georgia;
That information was all they lack'd, to carry them in the Convention's track.
But information from them won't do, for truth is mighty and will go thro',
From sea to sea, from land to land, by God's almighty power at his command.

In Convention some did say, they lost their money on the northern way;
Yet they with some contention, held up for the triennial Convention.
Old Jesse has been known to indite, to hold their money would not be right;
Says he, agreeable to their constitution, they must send on their contribution.

Or perhaps their delegation, would not be received with the amalgamation;
Amalgamation in the triennial Convention, as I commit to your attention.
As old Jesse has been their head, they must by his rules be led;
So they continue yet on the march, sending agents for money to search.

On some points they were divided, but others again would keep them chided;
There was something said of domestic mission, but others again wanted some omission.
But to save some money from northern sexes, agreed to provide for South or Texas;
So to conclude on the whole of the latter, they have got into a tangled matter.

WILLIAM TRICE.

AN APOLOGY

For those brethren, who are opposed to Baptist Conventions; Also an Exposition of certain duties of the church to its Ministers, as enjoined by the word of God: in two parts. By Elder JOHN M. WATSON, *of Murfreesborough, Tennessee.*

(*continued from last No.*)

It is contended that the church at Jerusalem assigned Barnabas his particular field of labor. Acts xi. 22—26; that he was to go as far as Antioch; but we hear of him directly afterwards at Tarsus, 100 miles from Antioch, and there communicating to Paul the very intelligence, which had no doubt caused him (Barnabas) to go to Antioch;

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and Paul on hearing the same tidings, was *brought* by Barnabas to Antioch, hence we see, that it was the information, which they received concerning these things, which caused them both to go to that place. Barnabas did not go because the church had a right to assign him his particular field of labor, and consequently a right to send him there, any more than he had a right or authority *to bring* Paul there. And I expect Barnabas had as much influence *in bringing* Paul there, as the church had in *sending him*. The Lord had in *His Providence*, connected some of his servants with a great work at that place, and when tidings of these things came unto the ears of the church which was at Jerusalem," I am not at all surprised that they should have "sent forth Barnabas, that he should go as far as Antioch;" neither am I surprised that Barnabas brought Paul there after his hearing of the moving "tidings;" for instance, if the Lord was in *his providence* to connect any of his servants in the present day, with a great work like that which was then going on at Antioch, and it suited any of our ministers to go and help them, the church should certainly insist on their doing so, but this is very far from proving that the church, *or what is worse*, a monied institution, have a right to hire and send out ministers to a particular place or work.

We have good reason to believe, that if a minister had required the things of a primitive church, which are now asked by Convention preachers, they would have been rejected. The church gave its fellowship, its prayers, advice, assistance, & occassionally sent out funds to such as had previously preached to them. Such a course would not suit the most of our modern missionaries: hence they apply not to a church, as a church, when it is orthodox on this subject, but go to monied institutions where they can get money *in advance*, and the promise of more according to time & work. We will suppose a plain case: A preacher comes forward, and says he is greatly burthened with a desire to preach in some distant place or country and the church separates him for this work, as it did Paul and Barnabas; but he says he cannot go, unless he is paid a certain amount *in advance*, and has the promise of more in regular remittances; and in order to get them he applies to the Convention, and if he does not succeed, he declines going! He is not willing to go as the Saviour directed, if he has "a purse" to take it along with him, and if not, to without it. Such a course as this requires more faith and confidence in the Lord than such persons have, and consequently we find them trusting more to money and human prudence, then to the power of the Lord and his promises.

The Church of Christ, in the days of the apostles, never held out pecuniary inducements to ministers, in order to get them to go to particular places, as the Conventions do; and we contend, if the Convention has a right to hire, engage, and send out ministers to particular places, that it has a right also *to ordain them, and to prescribe doctrine & practice for them*. If one be *admitted*, we have to admitted, we have to admit all to be consistent. That it does and will continue indirectly to interfere in these things, we have no doubt.

When an individual experiences only a *fleshly* desire to preach the gospel, that person will NATURALLY look for help also, from *carnal means*; such as money & education, & no just hopes of success will be entertained without them, and all effort will be declined sooner or later, if they are withheld, but a spiritual desire and exercise of heart on this subject, are very different; the person then prayerfully looks to the power of God, his wisdom, promises, and providence, (1 Cor. ii.) A false missionary system will alone suit the former, such a one as the Conventions, while the latter requires no more than the apostolic system. We see a great difference in the two characters brought to view, just as different as the two missionary systems just treated on. Hence we see that a false missionary character has been given to the Church of Christ, and that in all its missionary operations, (if they will term them so) we see nothing like the getting up of a distinct society to regulate ministerial affairs, such as hiring, sending out preacherss, &c. &c ; & shall we say, because the apostolic church did not have a theological school to educate ministers to preach per sermon, or per month, that it was *selfish, anti-missionary, antinomian, and had no concern for the heathen?* No, it will not do to say this of the Primitive church: but certain missionary Baptists can say these things, and more besides, concerning that part of the Baptists who are now opposed to such things.

We are opposed to the church being called a missionary body in the strict sense of the term, [this disputes not, that churches

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should fellowship those truly sent;] for we are informed, that it is the Lord that sends forth laborers, and not the church. The church should pray for such and think highly of them when thus sent, ond separate them for whatever work they may be called to. Matt. xi. 38. But if the church really be a missionary body, in the full sense of the word, she has a right to call, qualify, send forth, and appoint the field of labor. But all this we deny, and have the best of all authority for doing so.

We must, as opposers of the Convention, bear with patience and meekness, persecution's epithets, *anti-effort*, *careless about the heathen*, *selfish*, *anti-missionary*, *ignorant*, *&c. &c. &c.*, seeing that the same terms might be applied to the primitive Christians, because they did not do the things which we are unwilling to do. Had some of our modern missionaries been present when the Lord commanded his disciples to take neither gold, silver, nor two coats, they might have cried out "ANTI-EFFORT,"—what! no fitting out ministers with money, character & clothes!!! And had they heard the last direction to take their own *purse* if they had one, then they would have continued the cry,—what! spend our own purse in preaching the gospel, and not wait for an additional purse from *begging societies*!!! who then will go, if an additional purse is not made up for us?—ANTI-EFFORT in the extreme, on the part of our brethen, to let us remain at home for the want of an additional purse; and hard to require us to sow spiritual things before we are permitted to reap carnal things. And, to complete their personification, had they only seen Paul at work, and heard him say, "I have coveted no man's silver, gold or apparel, yea, ye youselves know that these hands have ministered to my necessities, and to those that were with me," they would have said, he could not have preached much, he cannot know much about the scriptures, for he has had no time either to read or preach.

Whenever we may see preachers starting out under a spiritual exercise of soul, concerning the heathen, and going in the way the Saviour commanded, without gold or silver, or with their own purse only, in the wisdom and power of the Lord, and in his providence, connected with their work, we will hear of a *spirtual* work, abroad. We believe that when the Lord calls a minister, he is prepared at heart to work on the Lord's plan, and this is the effect of divine grace. Just in this way the Christian's heart is subdued and prepared to live, or walk in the Lord's way; both of which are in opposition to the flesh. But when there is only a fleshly exercise of mind on the subject, the world's plan suits best, and such prefer the fellowship & assistance of the world, to that of those who contend for the Lord's way in such things. As the world's way of walking and living is always more agreeable to the carnal, lay member; so the world's way of preaching, and missionary plans, are more agreeable to the fleshly minded preacher. This is the plain reason why we, who are opposed to the world's missionary plan, seem to have nothing to do in sending out ministers to the heathen, for the most of those now going, do not like the Lord's plan, and consequently seek the world's.

3. Their reference to the missionary proceedings of orthodox Baptists.

If the Baptists have not acted in this respect according to the direction given in the New Testament, their proceedings should not be held up as examples. We are gravely told that the Baptists have always had something like Conventions, and this is just in character with others.—The Arminian tells us that the true Baptists were always Arminians; and no doubt but the Campbellites will contend that the *Christian* Baptist Church was composed of just such *believers* as they are. It does really seem, if a part of the old Baptists were to go out into Mormonism itself, they would contend that they had not changed. Those who have once borne the title of "Old Baptist," seem loth indeed, to give it up; but we would say for the benefit of such, that when it is associated with *the popular* Arminianism of the day, or modern innovations, it loses all its charms, and the title of "Old Baptist" then becomes a reproach, and the sooner dropped the better.

The writers and advocates of the Convention have never succeeded in showing us, who were members of the Convention in the apostolic Church, who of them composed a society of that kind, where it held its meetings, and who were the preachers sent out by it, and what length of time they were paid for, and what they gave per year. But they say, all these things have been done by the orthodox Baptist church!!

Finding no historical account of such things in the New Testament, an appeal is

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made to the history of the "Orthodox Baptist Church," and we are informed it has always been in favor of Conventions Strange notions of orthodoxy! We do not pretend to know how far the church has occasionally gone out into such institutions; but we know just as far as it has, that it has so far gone into errors, and errors of this kind should be placed on the general list of errors, and not be held up as examples for imitation. But they may think like *one* of old, that the church has a right to change things, and institute *new ways!* We do not believe that a true history of the orthodox Baptists has ever been, or ever will be written; they are only manifested by the opposition made to them by anti-christ, persecutions, popular heresies, literate parsons, &c. 1 Cor. xi. 19. And when thus manifested, they are despised and misrepresented by most writers. John xv. 18; 1 John iii. 13. That some account of the orthodox Baptists has been occasionally given, we admit, but not like their true and general history. And even if some of them have been in favor of this human institution, it does not follow as a matter of course, that it is right, "for there must be also heresies among you," says Paul, and consequently we assign such things to the head of heresy, and not to that of orthodoxy.

(*to be continued.*)

THE PRIMITIVE BAPTIST.

SATURDAY, FEBRUARY 24, 1844.

In the Circular Letter of the Lexington (S. C.) Association, p. 345, vol. 8, it should read: We do not consider his power by any means *weakened.* We acknowledge that he *can* yet feed his people, &c.

FOR THE PRIMITIVE BAPTIST.

Baltimore Jan. 1844.

My much esteemed brother,

Grace be with thee.

In accordance with your wish and my promise, I now address you,—as a disciple of Christ I address you, believing that you have been taught by the Holy Spirit in that school where all are taught that go to heaven; and the lesson taught here is a secret which lies between God and the soul, and we are told that no fowl knoweth it, nor hath the vulture's eye seen it, Job, 28. 7; and hence what David says about the matter is true, to wit, The secret of the Lord is with them that fear him; and he will show them his covenant. Psa. 25. 14.

As in this school, therefore, you have been tutored, or disciplined, so you must be a disciple of the right kind, and this being the case I shall make free in this my address to you.

Christ is now your father, brother, friend, refuge, and God, and in him your life is hid, and in him you stand firm, and by him you are dignified, and enriched, and made wise, and beautified, and perfected, for he says, Behold thou art fair, my love, Song. 1. 15. Well now, as Christ is all this to you, and you are all this in him, I hope he stands high in your estimation; and that his love, and his truth, and his mercy, and his compassion, and his beauties and glories, are what you sweetly meditate on, and that they are the delight of your heart, and the very joy and rejoicing of your soul. It is certain that *divine love* is the fountain or source of all the true happiness that the saints of God enjoy, either on earth or in heaven. Indeed, my brother, all that the great Jehovah has done, and all that he has promised, and all that he has revealed of himself in his word to his dear children, is only manifesting his love and grace, and mercy and truth to his chosen heritage. We all know that God is eternal and incomprehensible; and such also is his love to his church. The Lord says, I have loved thee with an everlasting love, Jer. 31. 3. The love of God in election, which love pitched itself upon all the persons of the elect, is so immensely great that the very scriptures themselves do not half express it, but describe it partially they do by its wonderful effects.

From everlasting God has chose his people in the person of his co-equal and co-eternal Son, and set his love upon them in him; and the love he bore towards the persons of his elect from everlasting, was as great as all transient acts can express to all eternity. The eternal Father having thus chosen his people, he presented them in the glass of his decrees and purposes, to his co-equal Son, and the Son beholding them in all that beauty and majesty which they were to be adorned with, fell in love with their persons, and asked them at the hands of his Father, that they might be his social companion, or his bride; and the Father gave them to him, and gave them for him, and he owns them as his in these words; My vineyard, which is mine, is before me.

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And again; All mine are thine, and thine are mine. Song. 8. 12; John, 17. 10 But above all. the following texts are pertinent to the point in hand. He asked life of thee, and thou gavest it him. Again; In thy book all my members were written, which in continuance were fashioned, when as yet there was none of them. Psa. 21. 4; and 139. 16. And now, the Father having chosen his people in the person of Christ, and secured them all in his hands; he, as their Father, blessed them in Christ with all spiritual blessings, as Paul says in Ephesians, 1. 3; and the fall of man being foreseen by the eternal Deity, out of the riches of love and mercy a scheme of salvation was formed, and a covenant of grace entered into by the Father with the Son on the behalf of his chosen ones; and the Son engaged to become the surety of all those that the Father chose in him, and also to assume their nature into union with his divine person, and to bring in for them an everlasting righteousness, and to bear their sins in his own body on the tree, and to suffer all the malediction of a broken law, and at last to die for them on the cross of Calvary. These then were some of the astonishing engagements of our glorious Christ on the behalf of his bride; and everlasting honors be upon the head of the eternal Father and Son, for such indubitable marks of love and mercy to poor mortals as are we.

Also, glory and honor be rendered to the eternal spirit, who covenanted to make the great transactions of eternity known to those for whom they were first intended, and also to quicken them from a death of trespasses and sins, and to reveal the Lord Jesus to them, and to shed abroad the Father's love in their hearts, and to prepare them for glory, and to lead and guide them all the way to it; and while on the way also he has engaged to strengthen, and encourage, and comfort them. And in their afflictions and sorrows he has engaged to be with them to bless and to do them good, and to testify the Saviour of sinners to their souls, and to bring to their remembrance what Christ hath done for them and what he hath said on their behalf. Without the teaching and work of this adorable spirit on the heart, the highest colored religion in the world, and the most honorable profession of Christianity that was ever made, is but an empty show, and we shall be quite safe in saying, that the eternal salvation of the church of God is as much suspended on the teaching and work of the Holy Spirit, as it is on the vicarious work of Christ our Lord. Again we may with safety observe, that it is not the most glorious truths in the whole range of the gospel system, delivered ever so clearly from the pulpit, that can quiet an afflicted conscience, nor comfort the soul of a Christian, without the divine blessing of the holy spirit. No, nor can we make any advance in the divine life but under the influence and teaching of the spirit. And all the convictions or awakenings, and illuminations, and distresses of mind, and trouble of conscience, and fears of death, and dread of damnation; or comfort and joy, and peace and happiness of soul, that was ever borne or passed through, known or experienced, talked about or boasted of. told in part or recorded at full length:—all these mighty things, I say, are but the workings of depraved nature, or the effects of satanic delusion, if they are not the production of Jehovah the spirit.

Again we observe on this important subject. No Christian ever had, or can have, fellowship with the Father, and with his Son Jesus Christ, or access to God at a throne of grace, or freedom and liberty with the Lord of life and glory, or true insight to the gospel scheme, or correct knowledge of the plan of salvation, but in and by this same holy spirit. And we should also remember, that as the Son was and is the sovereign gift of the Father to men, so likewise the spirit is the sovereign gift of the same divine donor, and given too to some men and not to all, and why given to any of the human family is attributable to God's will, for we are told that he worketh all things after the counsel of his own will, Eph. 1. 11. And it is through Christ, and by the spirit, that we have access to the Father, as Paul declares in Eph. 2. 18. But, my brother, how very alarming it is to think, that although the office-work of the Holy Ghost is so vastly important in the matter of our salvation, yet we should hear so little of it talked about or preached about, or written on. Men's heads may be full of doctrines, and sound words, and orthodoxy,—and so far so good; but what know they of the inward breathing, and teaching, and the sweet influences of the holy spirit? for this is the turning point in relation to our interest in divine things. Head knowledge is good in its place and as far as it goes, but it falls far short of the indwelling of the Holy Ghost,—one constitutes a nominal pro-

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fessor, and the other proves a person to be a living saint; & as the spirit dwells in him, so he will conduct him safe home to glory above.

Happy then are those men who are under the ministration of the spirit, and are by him taught, and guided, and comforted, and supported, while in this sin disordered world. Under the ministration of this spirit, things in the main must necessarily go on pretty well. He opens the scriptures to them, and sweetens and applies the promises to their hearts and consciences, and also leads them into the truth, and acquaints them more and more with the path of life and of the mind and will of God towards them. And in the hour of sore temptation, and when their souls are much cast down within them, he interferes on their behalf and administers relief and comfort just as their circumstances require. Most attentive indeed is this blessed spirit to the woes and wants of the Lord's poor and needy children. And may you and I, my brother, seek for a more intimate acquaintance with the spirit and his office-work, and also closely observe his motions and influences on our minds: for the want of closely watching these things, the Christian soon gets on the losing hand, and then cold indifference creeps upon him and he begins to fold his hands together and to crave a little more sleep and a little more slumber; and this is succeeded by hardness of heart and a benumbed conscience, and then prayer is neglected and a large and very convenient loop-hole made for the world and all its murderous train to come in at; and then old Apollyon with many new recruits from hell makes an assault upon him almost in every part, and the man staggers under it and is ready to fall flat down and give up all, but instead of thus falling, he settles down on, *Once in grace always in grace.* May you and I then, I say, seek for a more intimate acquaintance with the spirit and his office-work; and live, may we, under his soul-refreshing administration and thereby revive as the corn, and grow as the vine, and flourish as the lily, and spread forth our roots as Lebanon. My brother Sorey, there is no gospel prosperity of soul but under the pacific reign of Jehovah the Spirit. May he dwell with us therefore, and rule in us, and abide with us for evermore. So sure, dear sir, as you and I draw the breath of life, so sure it is that the religion of Jesus Christ is something more, and much more too, than what the generality of people are any way aware of. David says, and it is a sweet truth, Blessed is the people that know the joyful sound: they shall walk, O Lord, in the light of thy countenance. In thy name shall they rejoice all the day; and in thy righteousness shall they be exalted, Psa. 89. 15, 16.

By this time I hope you have read through my life and several other volumes of my writings. I should have written to you before now but for my being so remarkably busy with my new Hymn Book. I have bestowed great pains on it, and the printer, who is one of the first rate printers in America, and he has been my printer for more than twenty years, he is bent on making it a handsome volume... Paper good and white, and the type fair, and the binding neat and strong, and it will contain upwards of seven hundred hymns and songs, and the retail price of it, will be 62½ cents. Five hundred copies of the work will have extra paper and extra binding, and its character will be quite suberb. The work will be ready for the public in the course of a few weeks from now. I shall, God willing, be out in the South with them at the middle or last of March next, and shall spend abont nine months there. I want to see you and family. My love to them, and to all the brethren and friends. Adieu. *JAMES OSBOURN.*

Robert Sorey.

CIRCULAR LETTER.

Dear Brethren of the Staunton River Association.

Agreeably to your wish or appointment I now attempt to offer you some thoughts in the way of a Circular Letter for you from the 119 Psalm and 104 verse: "Through thy precepts I get understanding, therefore I hate every false way."

Here, brethren, this man of God, to wit, David, who was a man after God's own heart, has left the words on record which we have under consideration at present; with a thousand others like unto them in holy writ. And yet thousands and tens of thousands, who make a profession of religion in this day of fashionable religion say, that David did not say the truth, or that he lived in ignorance; for they say any or every way is right. So if they are right or true, David is wrong, for both cannot be true; for David says, he hates every false way. So he did not say the ways of the society men were right, like our modern

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missionaries do; no, he says he hates every false way; not the people, but their ways. So I say to you, Arminians, it is not you I hate; but it is your false way, which I will say with David I hate.

As I must say something about ways, in the first place I will say there is but one right way to heaven, or true way; in short there is but one way to heaven, & that is the way David learned thro' the precepts of the Lord: & he, like the children of God, or the children of God like him, hate every false way.

Now, my dear brethren, while I am offering you some of my thoughts concerning the true or only way to heaven which I shall only hint at, for you know I have not room to say much if I will only hint at it and then if I have room to say any thing about the ways David did hate, I will do so if God please. And while you read this, I want you not to forget that it is written, let God be true but every man a liar. So what David said is true, and there are false ways; for all scripture is given by inspiration of God, and is as true as God is true. So those persons who say every way is right are liars, for we must let God be true, for he is true.

But the subject is, through they precepts; that is, the precepts of the Lord. David got understanding; and therefore he hates every false way. Now the understanding that David got, he says he got through the precepts of God; so he was not a man-taught preacher or a college-bred preacher. No, he got his understanding from God, therefore hated ne every false way; but if he had got his understanding from men, he would not have hated the ways of men, such as making schools to make preachers, and then these preachers after they are made at school, come out and tell me that David and I are too uncharitable, for every way is right. And so give God the lie, for he by or thro' David says, there are false ways; and thro' the teaching of the spirit of God, David hated such ways.

And so it is with the children of God to this day, they hate the ways of men, that they have no precepts for in holy writ; such as buying and selling memberships in men and devil made societies; such as Bible societies, in which a man may be a member by paying $3 annually, & may be a member for life if he will pay thirty dollars at one time, and a person may be a life director for one hundred and fifty dollars.

Now, brethren, these are some of the false ways that David did hate, and I think the children of God will hate, such ways in all ages of the word, for they cannot find such a precept in the word of eternal truth; no, it is all of men & devils, and the children of God hate such ways. This you can see in the Constitution of the American & Foreign Bible Society, 1843. And again, you can get a seat in the General Association for one session for ten dollars, and you may be a member for life if you will pay them thirty dollars. So I think these societies are not for God's children, for God promised his children the gospel privileges without money or price; and God says, he has chosen the poor of this world to be rich in faith and heirs of the kingdom. So if God is true and has chosen the poor of this world to serve him, then we need not expect to find them buying memberships in these false ways; for they know that God has promised them that they should be heirs and joint heirs with the Lord Jesus Christ, without money and without price. So this way of buying and selling memberships is false, and I hate it; the way, not the people.

But, brethren, I do not love them like I do you, who I believe to be sound in the faith; no, there is a difference which is better felt than described, but it is so. But some of our Ashdod, or Arminian Baptists say, religion is love and that they love me and will brother me when I believe they hate me worse than I do them; yet they will find fault of us, because we will not have fellowship for them when we have not. And if we do brother them when speaking of them or to them, we are like them, or are using that deceit which the devil used when he came to our mother Eve. But I think we should treat them kindly and friendly, and feel so too; this is my way of treating them, but not brother them; for it is too inconsistent to brother a man and hate his religious ways. David did not brother them that held false ways, and we should not brother them who call themselves Baptists and will brother the sprinklers and say all are right; no, we should hate such false ways, if we want to be like David.

Now I wish to come near home and say to the Roanoke Baptists, or the Baptists of the Roanoke Association, that I have a few things against you, because you have there them that hold the doctrine of Balaam, who taught Balak to cast a stumbling block before the children of Israel, to eat things sacrificed unto idols and to commit fornication. So hast thou also them that hold the doctrine of the Nicolaitans, which thing I hate. Rev. 2ch. 14. 15 verses. Here you

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Roanokers may ask, what doctrine is this you say we have among as? I will answer, that of buying and selling memberships, and hiring men to preach who have been made preachers at the college, or who have been made preachers by men. This is a false way, and such as David hated, and such doctrine as John says I hate. For you cannot find one precept for such doctrine in the book. But some of you will and have said to me, I do not like that way any more than you do; & some of you say, our Association has nothing to so with buying or selling memberships. I only would ask you; which is the worst, he that steals, or he that conceals? O, say you, there is no difference, and so it is with you; for you will neither buy nor sell, but will fellowship them that do buy and sell, so you are as bad as they who do buy and sell; for it is written, he that seeth a man do an evil deed and bids him God speed, is a partaker of his evil deed. So I must put you all in one pen until you come out of Babylon, and leave all your missionary trumpery behind, and then we will receive you as Moses did the children of Israel when they left the golden calf.

Again, how can we fellowship a set of Baptists that will do what you have done in taking into your churches all the members that you could get that our churches had excommunicated: and tried to get others that are excommunicated which you could not get. All such ungodly doings as these, John says, I hate. I now will quit this part of the subject, for I have taken much more room for it than I intended. And now I will try to do what I wanted to do at first, but I have not room.

Through thy precepts I get understanding, therefore I hate every false way. Here we hear David say, he hates every false way; which proves there are more false ways than one. But there is only one true or gospel way, (and David hated all the rest,) and that is in and through the Lord Jesus Christ; and there is no other way that will do. And this way will save a sinner, without the inventions of men; but I do not know that it ever saved a soul with them, so it is all-sufficient of itself, and wants no assistance from the workmongers; for Jesus is the way, the truth, and the life. Now if Jesus is the way, and you carnal professors tack something else to him to make this way better than God made it, you have learned God something and made the way much easier for men to get to heaven than it was when God first made it; but not so, for the same is God's way now and forever. And he says, if one come any other way, the same is a thief, and a robber. So let God be true, but every man a liar. Let him that glories, glory in the Lord. I must close. Nothing more, but as ever your friend and unworthy brother in the Redeemer of sinners.

RUDOLPH RORER.

Pittsylvania county, Virginia,
January 9, 1844.

DEAR BRETHREN EDITORS: I here send you a Circular Letter written for the Staunton River Association; which the Association did receive, and it has not all come out in the Minutes of said Association. And as I wish my brethren to see the whole letter, I send you a copy of it for public ation if you think it worth a place in your paper. As ever a friend to you all. Farewell.

R. R.

TO EDITORS PRIMITIVE BAPTIST.

Hickory Grove, Bibb county, Ga.
January 19th, 1844.

BELOVED BRETHREN: Feeling some impressions of mind to write a few lines on the Atonement, and as a foundation for what I may say on the subject I have chosen the 21st verse of the 8th chapter of Numbers, which reads as follows: (And the Levites were purified, and they washed their clothes. And Aaron offered them as an offering before the Lord. And Aaron made an atonement for them to cleanse them.) Now that the sons of Levi were typical of the true believers in Christ, I shall have reference to the case of Moses' coming down from the mount, and finding the people dancing round the calf, that he cast down the tables and brake them; and took the calf and burnt it in the fire, and ground it to powder, and strewed it on the water, and made them drink it; and then stood in the gate of the camp and called for all on the Lord's side to come to him. And we do not find that any went to him but the sons of Levi, &c. (Read for yourselves.)

But again, Romans, the 5th and 11th: (And not only so, but we joy in God, through our Lord Jesus Christ, by whom we have received the Atonement.) Now the principal meaning of the word Atonement, we all must agree, is the satisfying divine justice by Jesus Christ giving him-

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self a ransom for us, undergoing the penalty due to our sins, and thereby releasing us from that punishment which God might justly inflict upon us. Now the Hebrew word Atonement, signifies covering, and intimates that our offences are by a proper atonement covered from the avenging justice of God. So now in order to understand the manner in which Christ's becoming the Atonement for us, we should consider the following particulars: 1st, that God by his allwise economy having made man, thought proper to govern him by a wise and righteous law, wherein glory and honor, life and immortality were the designed rewards for perfect obedience; but tribulation and wrath, pain and death, were the appointed recompense to those who violate this law. 2nd. All mankind have violated this law and come short of the glory of God, and are dead in trespasses and in sins. 3rd. God in his infinite wisdom and justice did not think proper to pardon sinful man, without a complete satisfaction for the honor of his violated law. 4th. And God having a mind to make an illustrious display, both of his justice and his grace among mankind, therefore he would not pardon sin without a complete satisfaction. 5th. Man, sinful man, is not able to make any satisfaction to God for his own sins, neither by his labors nor by his sufferings; (for by grace are ye saved thro' faith, and that not of yourselves, it is the gift of God, not of works lest any man should boast.) 6th. Though man being unable to satisfy for his own violation of the law, yet God would not suffer all mankind to perish. 7th. Because God intended to make a full display of the terrors of his justice and his divine resentment for the violation of his law; therefore he in due time appointed his own Son to satisfy for the breach of it, by becoming a proper sacrifice of expiation or atonement, (Christ hath redeemed us from the curse of the law, being made a curse for us,) &c. 8th. The son of God, being immortal, could not sustain all the penalties of the law, which man had violated without taking the mortal nature of man upon him, without assuming flesh and blood, (for as much then as the children are partakers of flesh and blood, he also himself likewise took part of the same, &c.) 9th. The divine being, having received such ample satisfaction for sin, by the sufferings of his Son, can honorably forgive his creature man, who was the transgressor, (whom God hath set forth to be a propitiation through faith in his blood to declare his righteousness for the remission of sins, that are past, &c.)

Now the truth of this doctrine will more fully appear, 1st. From Adam and Eve in the garden, that the seed of the woman should bruise the serpent's head. (Unto Adam also and to his wife did the Lord God make coats of skins and clothed them.) These were the first discoveries of grace, which were made to man after his fall, and implied in them something of an atonement for sin, as the shedding the blood of those beasts, whereof they were clad, presignified, as pointing to the propitiation Christ has made for sin. 2nd. The train of ceremonies, which were appointed by God in the Jewish church, are plain significations of such an atonement. 3rd. Some of the prophesies confirm and explain the first promise, and show that Christ was to die as an atoning sacrifice for the sins of his people, Daniel the 9 and 26, and after threescore and two weeks shall Messiah be cut off, but not for himself &c. 4th. Our Saviour himself, taught us the doctrine of the atonement for sin by his death, even as the Son of man came not to be ministered unto, but to minister and to give his life a ransom for many, Mat. 20 and 28. 5th. The terrors of his soul, and the consternation; also the inward agonies, which our blessed Lord sustained a little before his death in the garden of Gethsemane, were a sufficient proof that he endured punishment in his soul for sin. 6th. This doctrine is declared and confirmed and explained at large by the apostles in their writings, in whom we have redemption through his blood, the forgiveness of sins according to the riches of his grace, Ephesians 1 and 7. 7th. This was the doctrine that was witnessed to the world, by the amazing gifts of the Holy Ghost, which attended the preaching of the gospel. 8th. We find no other name given under heaven among men whereby we can be saved, but in and through the righteous life and bitter death of our blessed Saviour; here and here alone, is the only solid foundation on which we can build our hope of salvation. 9th. This doctrine of the atonement we should use as a powerful motive to excite repentance, him hath God exalted with his right hand, to be a prince and Saviour, for to give repentance to Israel and forgiveness of sins. 10th. We should use this atonement of Christ, as our constant way of access to God in all our prayers.

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Having, therefore brethren, boldness to enter into the holiest by the blood of Jesus, Hebrews, the 10 and 19—11th. We should consider the atonement as an invitation to the Lord's supper, where Christ is set forth to us in the memorials of his propitiation, as an effectual defence against the terrors of dying, and as our joyful hope of a blessed resurrection. So I now dismiss the subject, yours in the best of bonds.

BENJAMIN MAY.

Atonement, C. M.

Jesus our priest atoned for sin,
By suffering on the cross;
And we anew our life begin,
The old we count for loss.

Upon himself our nature took,
And suffered in our stead;
So we must all for pardon look,
To him who once was dead.

But rose triumphant from the grave,
Ascended far above;
And now we see his power to save,
He is now the God of love.

For us he lived, for us he died,
Was numbered with the dead;
So by his life we're justified,
By faith and hope are led.

We view the prize, the sacrifice,
In Jesus Christ our head;
And now we see his grace is free,
Who lives, but once was dead.

He reigns above, the God of love,
Our advocate is made:
And pleads our cause with great applause,
He is our royal head. B. M.

TO EDITORS PRIMITIVE BAPTIST.

Jefferson county, Tennessee,
Jan. 11th, 1844.

DEAR BRETHREN, of the Primitive Baptist order throughout the world: I take this opportunity to address you about the religion of Jesus Christ. There is a great deal of disputing about what is truth. There are a great many professors that deny what I call truth. I look back when I first could recollect, at that time the Baptists were one people, the ministers preached one doctrine or nearly so in this part of the world; but after a while there were some began to preach another doctrine, till at length there became a split. There were the Freewill party rent off, and after a while the missionary matter came up among us. And the missionary started out of the freewill doctrine, of course they belong to the same master so they thought, and have made a marriage and united. It seems that they have no regard to order, for they unite with men that were ordained by one man; and now they say that is according to scripture, by their conduct. For the missionary Baptists have received the Freewill preachers, that were ordained by one man. It seems that they have no regard to the order that God has laid down for his church to be governed by. The Arminian doctrine in its nature robs God of his glory, for it denies his eternal purposes and appoiutments.

God cannot be God without being eternally one and the same, so, brethren, I am one that believes in the doctrine of predestination, which so many deny. The doctrine of predestination is the only doctrine that gives God honor, and all doctrines besides dishonor God; for if God is allwise, which none dare deny, or at least they cannot successfully deny God has made all of his appointments upon his foreknowlege; knowing all things, he therefore has previously determined all things; and all his determination is for his glory and the good of his people. Predestination is to appoint beforehand, by irresistible decree. Now reason on the matter. Say God never made an appointment, or determined; how then could we consider that God made any any thing, but all would be by chance. But not so. God has determined beforehand, and accordingly has brought all things into existence out of nothing. What was all made for? For God's glory. Will God be disappointed! I say no. It was because God had appointed, that man was kept out of hell at the time he first sinned; for God had determined to save the wheat and to take it to himself. He says, I will gather the wheat into my garner. Abel offered a sacrifice acceptable to God, because it was offered by faith, looking to the time that Christ would bleed and die; which he could not have viewed, if God had not appointed. So all the believers in Christ before the coming of Christ believed in him, because God had appointed; and they all knew that Christ would die, as well as they knew that stood by and saw him expire on the cross. So all of his people have the same faith now to believe that God will accomplish and fulfil all of his

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promises; his people hope that they will get rid of trouble by and by, for they are not rid of them yet.

If you could make a Christian believe that God had not made appointments, that moment they would lose all hopes of happiness, for we can only believe that there will be a day of judgment, when all shall shall stand before God in judgment, only because God has determined it. Deny predestination and you deny any hereafter and all happiness, for all our hopes depend on God's determination. Every promise that God has made is upon his foreknowledge and determinate counsel, and he will work all things after the counsel of his own will. So, brethren and sisters, I exhort you to be encouraged; when men speak all manner of evil of you, be of good comfort, for greater is he that is in you, than he that is in the world. If God is for us who can be against us? It is evident that God is for his people, and has determined to save them with an everlasting salvation; and my thought is, that it will not be long till this doctrine will be proven to be truth.

I must come to a close. May God keep his people from error and from delusion of religion. I am yours in gospel bonds.

PLEASANT A. WITT.

TO EDITORS PRIMITIVE BAPTIST.

Alabama, Monroe county,
January 19th, 1844.

DEAR BRETHREN EDITORS: I have once more attempted to write you a few lines to let you know that through the goodness of God I am yet alive and am well pleased with my paper; for I am an Old School Baptist, and the world can't make me any thing else. We have many denominations of religion in our country, and among the rest a Mormonite; which I think is the worst of the whole gang. I will conclude by subscribing myself your unworthy brother in Christ.

JOS. HOLLOWAY.

TO EDITORS PRIMITIVE BAPTIST.

Cave Spring, Kentucky,
18 *January,* 1844.

DEAR BRETHREN: Having got hold by chance of a No. of the Primitive Baptist paper, I want to have the reading of the same. We have some in Kentucky that talk like your folks that write in the Primitive Baptist. We have all sorts of Hagarenes with us by name, but we conclude they are all of the same family; as there are none but Sarah and Hagar that represent the whole human family, we conclude the Regular Baptists are the children of the free woman, and have been virtually justified from before the world began; and since the atonement of the Lord Jesus it is actual, for while we were yet sinners we were reconciled to God by the death of his Son. I will conclude by subscribing myself a poor sinner that in his soul desires boldness of heart and conduct.

JAMES WILSON.

FOR THE PRIMITIVE BAPTIST.

Elders *P. Puckett* and *D. J. Mott* are expected to preach at Meadow meeting house on the 3d day of March next; 4th, at Autrey's Creek; 5th, at Old Town Creek; 6th, at Tarborough; 7th, at Hardaway's; 8th, at Williams's; 9th, at Lawrence's; 10th, at Deep Creek; 11th, at Kehukee; 13th, at Joyner's; 15th, 16th, and 17th, at South Quay; 19th, at Joyner's; 21st, at Log Chapel; 22nd, at Cross Roads; 23rd, at Conetoe; 24th, at Gum-Swamp.

AGENTS,

FOR THE PRIMITIVE BAPTIST.

NORTH CAROLINA.—J. Biggs, Sen. *Williamston* R. M. G. Moore, *Germanton.* W. w. Mizell, *Plymouth.* Benj. Bynum, *Nahunta Depot.* H. Avera, *Averasboro'.* Burwell Temple, *Raleigh.* G. W. McNeely, *Leaksville.* Thos. Bagley, *Smithfield.* James H. Sasser, *Waynesboro'.* John Fruit, *Sandy Creek.* L. B. Bennett, *Heathville.* Cor's Canaday, *Cravensville.* William Welch, *Abbott's Creek.* Jos. Brown, *Camden* C. H. A. B. Bains, Jr. *Stanhope.* C. T. Sawyer, *Powell's Point.* Isaac Tillery, *Lapland.* H. Wilkerson, *West Point.* Jas. Miller, *Milton Park.* David R. Canaday, *Foy's.* Isaac Meekins and Samuel Rogers, *Columbia.* Wm. M. Rushing, *White's Store.* Richard Rouse, *Strabane.* James H. Smith, *Wilmington.* Jacob Herring, *Goldsboro'.*

SOUTH CAROLINA.—James Burris, Sen. and Wm. S. Shaw, *Rock Mills.* Levi Lee, *Blackville.* W. B. Villard, Sr. *Aiken.* M. McGraw, *Brown's.* J. L. Simpson, *Winnsboro'.* J. G. Bowers, *Whippy Swamp.* Wm. Nelson, *Camden.* G. Matthews, *Germanville.* Jacob B. Higgins, *Columbia.* Edward Musgrave, *Unionville.*

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PENNSYLVANIA.—Hezekiah West, *South Hill*. Joseph Hughes, *Gum Tree*.

NEW YORK.—Gilbert Beebe, *New Vernon*.

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THE PRIMITIVE BAPTIST.

EDITED BY PRIMITIVE (OR OLD SCHOOL) BAPTISTS.

Printed and Published by George Howard,

TARBOROUGH, NORTH CAROLINA,

"Come out of Her, my People."

VOL. 9. SATURDAY, MARCH 9, 1844. No. 5.

COMMUNICATIONS.

TO EDITORS PRIMITIVE BAPTIST.

State of Mississippi, Tishamingo co }
January 24th, 1844. }

SCATTER GUN—I speak as unto wise men, judge ye what I say. The reader may see from the word Scatter Gun, that I do not intend to confine myself to one particular subject, but wish to hint at a few things that are going on in this wooden world, in this great millenium day, as the people have got it. The first thing that I wish to call the attention of my readers to, as I suppose they will generally be Baptists, is a matter that we ought to particularly notice, and that is, the situation the people of God have got their gifts placed in; which gives the devil a great advantage over them, for tho devil's object is to set Zion at war in herself, and produce confusion and divisions amongst her gifts.

Let us for a moment examine the duty of the churches, and in the first place for a start on the subject, Paul to the Corinthians, 12th ch. and 4th verse: Now there are diversities of gifts, but the same spirit. And all of them are given to the church of God for her benefit, and would be beneficial to her, if they were placed in their proper places. And I consider that it is the church's duty where the gifts belong, to see that they occupy the right place. And if churches every where would do their duty, in keeping their gifts in a proper channel, and in receiving of members in every way, we would not have half as much fuss amongst us as we do. But the Baptists have got like the boy was by the black cow, and for number the diversities of gifts that are given by the same spirit for the edification of the body and benefit of the church, are not to be considered as being contradictory gifts, but gifts filling different places and different uses and purposes, acting in conjunction together for the perfection and edification of the church, the body of Jesus. This being the case, much of the usefulness and benefit of those gifts in and to the church, depends on the conduct of the church in rightly arranging the gifts; whilst great care should be used on the part of the members, through whom these gifts are given. It is to be lamented that there cannot be at this time amongst the Old Regular Baptists hardly an exhorter be found; and it is not to be wondered at, when the Baptists have got them all ordained, and they are but little use to us. Exhortation is all they can do at last, and such people put me in mind of little boys trying to work with a big axe ;he will chop about, snap, flash, and cut his toe, and quit. And by the by, such people will fall out with the doctrinal ministers of God, and commence shooting pop guns at them; and they perhaps will forget themselves, pronounce him an Arminian, and he them fatalists or antinomians; and in this way so much confusion is brought about, in my opinion. So I conclude these exhorting preachers should do their exhorting, and consider that God designs his truth, by which sinners are made free to be maintained as well as sinners to be converted to love it; and that they should be careful to attend to their own business, and not to step in the way of others. At the same time those doctrinal preachers should recollect, that the church is to blame more than the chap; they should look at the imperfection of human nature, and admonish him to his duty.

The reason that I make use of these re-

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marks is, I think that I see the impropriety of such conduct as I have been hinting at, and much of it is done in this country. But we have one kind of Baptists in this country, that call themselves the Old United Baptists, that will ordain any thing, receive any thing any way, preach any thing for money, eat with any thing, preach with any thing, beg money from any thing; yes, even from an old widow who is not able, hardly able to feed herself Such folks would hook a sick negro's fritter, if they could sell it for one bit, to save the poor heathen, as they say. As for those about home they ask them no odds, they take them by the wholesale. They will begin and tell the people, my soul for your soul if you will pray three times a day for so long; you will get religion; which reads this way to me—I will bet you my soul against your soul, if you will try you can get religion. The same kind of people parted my garment, and upon my vesture they did cast lots; which we understand had not a seam, which I understand to be a figure of the religion of Jesus Christ. And they are yet gambling for it and have no trumps, they will say more about hellfire and damnation in one sermon, than is named in the whole scripture; they will describe hell to be like the Mississippi river, and it all spirits turpentine and all on fire, and the people in it rolling about snapping and parting like a canebrake on fire. And they will talk about God like he was a good humored old childish creature, and his spirit is beseeching and wooing and begging of them, and can't get them to come. They will talk about little children getting religion, father and mother, son and daughter, uncle Jim and aunt Sal, and all the good folks meeting together. Such another fuss, perhaps all is done to frighten the people and whet up their natural passions, so that they would not know religion if they were to meet it in the road, from a bundle of missionary newspapers. But I suppose we must give them this much praise, them and the Pedobaptists, they have furnished the people with little red back gods that they can carry in their hat, which saves them from the trouble of saying. O Baal, hear us.

I have departed from the subject a little, but the reader must allow for dodging for a Scatter Gun. There is no doubt with me but a great many Baptists, or people who call themselves so, will fall out with me for shooting my Scatter Gun at them. They will grumble and growl, yet they will call themselves the Old Regular Baptists; but the Old Regular Baptists have no more use for them than a dog would have for two tails. This kind of pretended Baptists will deny believing in any body else but the Old Baptists, but when they can get out with one of the sound up, come, singers, they are all good Bobby Shiloes together. And of all folks that God ever made, if he ever made them, I think the least of them; perfect packhorses for the devil, wandering stars they are, clouds and wells without water. I deem it unnecessary to say any thing more about these green lizard Baptists at this time, but perhaps I may give them a blizzard or two, when I get a little better up to shooting a Scatter Gun; against I have another piece summed up I will try to have a hind sight in, and I think then I will give them goss.

There is one more little matter that I wish to say a little about, and leave my Christian reader to judge whether I have a right to exclaim against the Ishmaelites and Hagarenes or not. I was born in Linkhorn county, Tennessee, on the 3rd of September, 1817; raised in the Western District of same State, lived a gambler until the summer of 1836 very much against the will of my old mother who was a Baptist before I was born. In the course of that summer I hope it pleased God to open a leaf of my heart to let me see it was as a cage of unclean birds, and that I was posting the downward road to ruin, which was done by a simple circumstance, or it seemed so to me. I heard tell of a young man professing religion some six or eight miles from my father's, an old associate of mine; which I could hardly believe to be so. There was a two days' meeting near his house, in a short time after I heard it. I went, to see if there was any thing of it. I was standing about in the yard, and saw him coming; and when he walked up to me it seemed to me that he had the very image of Jesus in his face; and when he gave me his hand, it went like lightning to my heart. I saw in the twinkling of an eye that I was a sinner of the deepest dye, for always before that I thought that I was about as good a Christian as any body except my mother. I thought perhaps she was a little better than myself, but I now changed my notion, and concluded that any body was better than I. As soon as meeting was over I went home. Monday morning I went to the school house, my father then was teaching school;

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but could not stay there. I went out in the mountains in a very remote place, to try to ask God to have mercy on me; but after looking over my past life my heart failed me. I went home and stayed a little while, and went out behind the field in a thicket determined to get down upon my knees. I could not, and turned to go back to the house and I became so blind that I could not see my way; but now believe it was imagination of me I was told by the preachers about, to pray three times a day and all would come right, and I done as much after their direction as I could; and in place of getting better I thought I got worse, but still thought they knew something about it. But I have since found, I think, the difference between a Christian's experience and a false professors. The Christian will say, I saw more and more of my awful situation, but the other gets better as he prays.

I remained in this situation some time. I generally staid in the woods in the day time, and was continually pouring out my complaints to God; for I considered my case perhaps the worst of any body else. I had been out one day in the mountains, where I often went and shed many a tear. as I was coming back with awful feelings these words rolled thwart my mind, and it seemed to me that they were spoken by the Lord: You have sinned away your day of grace, and your damnation is sealed—which was about two weeks before I got rid of my burthen if ever. In this time I ate and slept but little, for my only expectation during that time was every day, to die a temporal and eternal death. About 4 or 5 day of Oct. 1836, I told my brother I was going home; he wanted me to stay, for I had seven or eight miles to go. But I started with the intention to go home, if I only could live to get there, to ask my old mother to pray for me; but as I was going on home about an hour by sun, away in the pine hills in a little trail that led through them, expecting every moment to sink down to everlasting wo, these words rolled thwart my mind, and I sung them as I walked along:—

There is a fountain fill'd with blood,
Drawn from Emanuel's veins;
And sinners plung'd into that flood,
Lose all their guilty stains.

Just as these words left my mouth, the burthen seemed to leave me; and I never have been able to tell what I done, nor never expect to. For the first thing that I recollected, I was about fifty yards from the place saying these words I well remember: Salvation to God and the Lamb forever and ever. Sometimes I hope I have them feelings, and sometimes I almost am ready to give over, and so I get along.

Having said a great deal more than I expected, and shot a scattering shoot any how, just treat this piece in any way you think proper; if you think proper to publish any or all of it do so, and if not, make wadding for a shot gun of the paper, and send the Primitive Baptist to me, your humble servant.

OBADIAH W. WHITE.

TO EDITORS PRIMITIVE BAPTIST.

Sevier county, Ark.
January 7th, 1844.

DEAR BRETHREN of the Primitive order: For the first time I have taken my pen in hand to write for publication, and for the satisfaction of my Primitive Brethren in Arkansas, and elsewhere. I moved from Mississippi to Arkansas in the fall of 1840, and in the spring of 1841 myself and wife joined the church by letter; and in the ensuing fall the Saline Regular Baptist Association came on, the only one in the State at that time, except one in the Northern part of the State. As missionary operations and the effort system appeared in their infancy, the church that our membership was in, to wit, Shilo, concluded to send a letter and delegates to the Association; and in doing so, informed that body that we as a church were opposed to missionary, Bible, Tract societies, and all others tributary thereto, as they now exist in the United States, & asked them to consider on these things in their advisory councils, in handing in our letter.

The Association, on reading the same and debating thereon, ordered it to be laid on the table, which was done. The delegates then felt that they no more belonged to that body, I being one of them. Finally, we returned home; the church then had a call meeting, and called brother J. T. Fairchild to attend the church; and he, living some 40 or 50 miles distance, from some cause, did not attend the church, there being no other primitive preacher in our councils. Being destitute of any pastor, the church thought it best or at least a majority of them, to call J. C. Perkins to

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attend them, which he did tolerable regular until the summer of 1843.

There being no primitive preacher near, though there were some young gifts of the primitive order, 60 miles or upwards, who hearing of our situation, concluded to visit us, it being the time of our meeting days, friend Perkins would not preach with them, nor invite them to preach; though they did preach by permission of the church. The church appointed a call meeting and went into conference, and have protested against the above named institutions, to wit: Missionary, Bible, tract societies, camp-meetings and all others tributary thereto, by order of the church. I subscribe myself your affectionate brother in the gospel. *NOEL O'NEAL.*

Cl'k pro tem.

TO EDITORS PRIMITIVE BAPTIST.

Franklin county, Tenn.
Feb. 5th, 1844.

DEAR BRETHREN in tribulation: I have again made the attempt to cast my little mite into the Lord's treasury, and if like little David, it should prove the slaying of Goliah of Gath, and thereby remove some of the fears of God's Israel in this day, who are Baptists. It being the new name that Isaiah said, 62 chap. The mouth of the Lord should name, who are born of God, as was their elder brother Jesus, having but the one Lord, one faith, one baptism; and are upon the foundation of the apostles and prophets, Jesus Christ being the chief corner stone, in whom all the building fitly framed together, groweth up in the Lord to a holy temple, a building of God, a house not made with hands, eternal in the heavens.

And now ye, dear children, all things shall work together for your good, for you are not your own but are bought with a price. Glorify the Lord in your bodies and spirits, which are his I know for one. It is a trying time, there are so many false ways propagated, and called the right way; but the Lord will strike them with blindness, as he did Elymas that was trying to turn the deputy, from the faith. And Paul says, or God by him, that they shall not go further, till their folly shall be made manifest unto all. The children of the devil are declaring of themselves, by their course: for he is said to be the prince of the air, that works in the children of disobedience, which are his own children not the Lord's; for look at their belief, they say give us money and we will convert the world. That is the power of the air, the love of which is the root of all evil, a religion that has to be supported in that way is not, cannot be from heaven.

A gospel, that has to be spread in that way, is not, cannot be the gospel of the kingdom of God. Why? because that, itself, supports all things that are of God and is itself the power of God unto salvation, to every one that believes. Mark that, the believer then must be a living witness in the individual; therefore, it is God's spirit that has made the sinner alive, and he fears God and to him is the word of this salvation sent, in as much as he is a child of Abraham as Zaccheus was. Read in Luke. This is the way men and women are fitted for God's house, made spiritual, bound together in love, who are God's living children prepared by grace to eat and receive strength thereby; the things of the spirit that are freely given to them of God. But those who are converted by the money gospel, as they call it, are like those pagans who were converted by Mahomet to his ism, in scripture called proselyting. May the Lord save the people if his will from such conversions. But we are told to let them alone, they be blind leaders of the blind. Brethren, they cannot deceive God's elect, so as to cause even one to miss filling his seat in heaven, prepared for them before the foundation of the world. Blesed be God for such love and mercy. Let all things praise his holy name.

We Primitives stand in this country, and I will say all over the world, like Mordecai did to Haaman, in the way of carnal preachers and professors; and though we do them no harm, they want us hung or dead. Why? we don't do them reverence, we stand at the gate watching for the safety of the king's household. I have no doubt but for us the people would be taxed here to pay the clergy, for we are all that freely receive a dispensation of the gospel and freely give. Blessed be God, through us the poor have the bread of life. As to what is called Missionaries being the worst of all, I don't know so well; 'tis hard to divide between the children of Belial. Some seem to act more deceptive at times than others. I view them all in a corrupt mass, as tares; but it is for our good, makes us search the scripture. For one when I hear

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error held forth for truth, it stimulates me to preach more.

Brethren, I love you all, wield the sword, contend for the faith, write in the Primitive. We are in the war, we are sure to conquer, the book of the Chronicles will be caused to be read ere long, when we poor unworthy creatures, shall be exalted, when the adversary with all his children shall be cast into the lake. When we shall meet in Jesus and be complete, we shall be like him. Pray for me, live in love and peace, and the God of love will be with you. Farewell.

WM. S. SMITH.

TO EDITORS PRIMITIVE BAPTIST.

Jackson, Tennessee,
Jan. 1844.

BRETHREN EDITORS: Please notice or publish the following in the Primitive Baptist. *WM. CROOM.*

THE COOL SPRING CHURCH

To the several Churches composing the Big Sandy Regular Baptist Association—the Obion and Barren River Associations, with whom she corresponds, and to all churches and Christians throughout the whole world—Sendeth greeting—

DEAR BRETHREN AND SISTERS: We would beg leave most respectfully through this medium, to inform you of the ill treatment that we received from your last Big Sandy Regular Baptist Association, which sat at this place on Saturday before the 3rd Lord's Day in September, 1843, to wit:

At the call for the letter and delegates from the Cool Spring Church, our delegates handed in our letter, and at the same time a letter was handed into the Association by a set of gentlemen who had been legally excluded from this Church, according to the authority given us in the 18th chapter of St. Matthew, "If they will not hear the Church, let them be unto thee as an heathen man and a publican". Whereupon it was moved, by George Hern and seconded by Leonard Taylor, that both of said letters be laid upon the table until the Association was organised; which motion prevailed.

The Association then proceeded to appoint one member from each Church as a committee of investigation, (as they called it,) to report on Monday which of said letters was from the Cool Spring Church.

Monday morning said Committee met, and organized by appointing George Hern Moderator, & John Hilliard Clerk. They took their seats to themselves on a log in the woods, about one hundred and fifty yards from the Meeting House, and proceeded as follows, to wit: Read our Church record from our November meeting, 1842, to our September Meeting, 1843; took the testimony of Thomas Jackson, (one of the excommunicants above alluded to,) and the testimony of John Scallourn, a member of New Hope Church, and Dudley L. Flake a member of Mount Ararat Church, who knew nothing of the acts of the Cool Spring Church except what they had learned from said excluded members.

After taking the testimony above named, they made their report to the Association, and in said report they comdemned said Church, as being in disorder, for having, (as they say,) dealt harshly with the excommunicants above alluded to; yet they did not tell us wherein we had dealt harshly with the excluded party. Thus we were dropt out of the Association without a hearing, and ten members, (eight of whom had been excluded from this Church, and the other two under the censure of the Church,) were taken into fellowship by the Association and allowed a seat in said Association to the exclusion of the delegates of said Cool Spring church, contrary to the 1st and 3rd articles of the Constitution of said Association.

The 1st article of said Constitution says: "The Association to be composed of members chosen by the different Churches and sent to represent them in the Association, who on producing letters, certifying their appointment shall be entitled to a seat."

Art. 3d. "The members thus chosen and convened shall be denominated the Big Sandy United (in 1840 changed to Regular instead of United) Baptist Association, but shall not have power to Lord it over God's heritage, so as to infringe on any of the internal rights of the Churches. Nevertheless we agree that the churches composing this Association, shall be in the same relation to each other in the Association, as the individual members in churches do, to wit; if one church trespass against a sister church, it shall be dealt with according to the directions given in the Gospel of Jesus Christ, recorded in the 18th chapter of St.

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Matthew, and other Scriptures which respect discipline, and if it cannot be gained, shall be dropped out of the Union, and the Association will not take recognizance of any case of the above kind unless the above proceedings have been positively had there on."

Thus you see said Association disregarded, sat at nought, and trampled under foot their own Constitution, and condemned this Church without a hearing, upon hearsay testimony.

This, dear Brethren and Sisters, is our complaint (in short) against the said B. S. R. B. Association, And our prayer is that you would "consider of it, take advice, and speak your mind." "Judges xix. chapter, latter clause of the 30th verse.

Said Association may plead that she could not tell which was the Cool Spring Church letter without an investigation of both, but that won't do, as many of her members knew that the one they received was borne, and handed in by certain members that had been excluded from the Cool Spring church. This they did know, because their exclusion was no secret, and besides, they had the full benefit of our Church Book, wherein their exclusion stood recorded; which record the Committee say they believe to be authentic.

We therefore, charge you before God, and the Lord Jesus Christ, and the elect angels, that you observe these things without preferring one before another, doing nothing by partiality: 1 Timothy, v. ch. 21 verse. Behold you are all brethren and sisters of the same Parent. Give here your advice and counsel. Jud. xx ch. 7th verse.

After our seats were vacated by the Association as above named, and suffered to be filled by the eight excluded members, our delegates asked for their letter to be returned to them, which was also refused them, but agreed, upon request, that they might have a copy. A certified copy of which is hereunto annexed for your perusal and satisfaction, which is in the following words and figures, to wit:

State of Tennessee, Madison county, }
Septe. 9th, 1843. }

The Church of Christ at Cool Spring now in session, oc Saturday before the second Sabbath in Sept. 1843, sendeth Christian salutation to the brethren and messengers, that shall compose the Big Sandy Regular Baptist Association, to be holden with the Church at this place, to commence on Saturday before the third Sabbath in Sept. and two following days. Dear brethren, we there expect to meet you once more in an Association capacity by our delegates. We have to complain of barrenness. We, since our last report, have received by experience one, by letter none, restored none, dismissed by letter none, excluded eight, deceased none. Total number of communicants twenty-six. This, our letter and report, we send by the hands of our beloved brethren William Croom, Shem Cook, & Lemuel Day, and with them send two dollars for the use of the Association fund. We, your brethern and sisters, that compose this Church, desire your united prayers. So farewell, beloved brethern, until the time appointed for us to meet. Read and received by the church at our September conference, and signed by order of the same.

LEMUEL DAY, *Clerk.*

Nov. 23rd, 1843.

I do hereby certify that the above letter is a true copy of your letter handed into the Association at Cool Spring Church when in session, it being our last Association.

THOS. BANKS,
Clerk of the Association.

To Mr Lemuel Day.

As we are in hopes that this little circular and writ of complaint, will find its way to the hands and the hearts of many honest and impartial Christians, who will not have an opportunity of seeing the Minutes of the Big Sandy Regular Baptist Association —we will hereto annex the whole of the minutes of said Association in relation to her course and conduct towards the Cool Spring Church, which are as follows, to wit: "Item 4th, (on Saturday)—Appointed a committee to examine the two letters from Cool Spring Church, and report on Monday which is the Cool Spring Church letter, as there appears to be two; and appointed one member out of each Church in this Association as the Committee, to wit: elder George Hern, elder John Hilliard, Isaac Williams, Jacob Martin, Wm. B. Flake, L. R. Wiggs, and elder Leonard Taylor."

Monday Morning. "3rd, The Committee of investigation called on to report, & they did so, & report as follows, to wit: Monday morning the Committee met according to the order of the Association, and organized by appointing elder George Hern Moderator, and elder John Hilliard Clerk: and, after examination of the two letters purpor-

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ting to be the Cool Spring Church and records of the Church Book, and testimony in reference to the parties, the Committee are of opinion that the part that claim themselves to be the Church on account of being a majority, according to their own record, which is viewed by us as authentic, and from verbal testimony before us, who were disconnected with either of the parties, we are of opinion that they are in a state of disorder, and have dealt harshly with the minority; and as the minority, owing to their situation, could not have done otherwise than they have done, therefore we consider them the Cool Spring Church. Geo. Hern, Moderator, John Hilliard, Clerk, Jacob Martin, Isaac Williams, W. B. Flake, Leonard Taylor, and L. R. Wiggs."

We will also inform all those who may honor this epistle of ours with a reading, that the Constitution of said Association requires each Church belonging to the Association, to note in each of their annual letters to the Association the number received by experience, or letter; the number restored, and dismissed by letter; excluded and deceased since last Association.

Now, by having reference to the table of churches contained in the Minutes of the Association for the year 1842, you will find our number to be 33; yet, strange to tell, that by having reference to the Minutes of the same Association for the year 1843, you will see but 10, total number. Yet more strange to tell, that, by having reference to the table of Churches for the year 1843, you will find none received by experience, none by letter, none restored, none dismissed by letter, none excluded, none deceased, since last Association.

Then the question naturally arises, what has become of the 23 lost members since 1842? Besides, if you will ask Parson Wm. Senter, he will tell you that he, (himself.) as the then Pastor of Cool Spring church, received and baptised upon an experience of grace one member after the Association of 1842 and previous to the Association of 1843, which made our number 34. Then the question is, where are the 24 lost members? Oh! The Big Sandy Regular Baptist Association will tell you, (perhaps if asked, not without,) that they had excluded the 24 lost members from the fellowship of the Cool Spring Church upon *hear-say testimony*, and that too without suffering the said 24 members to *plead, answer, or demur*, or even so much as to hear what the said *hear say witnesses* testified to against them.

Well, if this be the Answer of said Association, (and we know of no other that she could make) then a still more grave and solemn question arises: where did your Association get the power to deal with, and exclude, members from the Cool Spring, or any other Church of said Association; and that too without a *hearing*, or even suffered to be present in their trial before as (we say) this assumed or usurped tribunal? O, shame, where is thy blush!

We have read of many mock trials for pretended offences by King George the III. and his humble vassals previous to the American Revolution; but few since, by any civil or ecclesiastical tribunal, until this one by said Association, headed by George the I. of the Big Sandy Regular Baptist Association. This you no doubt will say, is "*Libertas quidlibet faciendi*," or the liberty of doing every thing which a man's passions urge him to attempt, or his strength enables him to effect. which is savage ferocity;—it is the liberty of a tiger, and not the liberty of a man. Factions, however, are temporary, but principles are everlasting But are factions, usurpations and tyranny becoming of the "*Hotel Dieu*, the House of God?" But alas! "*Humanum est errare*—it is the lot of humanity to err." Thus we console ourselves when we reflect that they acted the part of an "*Ignis fatuus*, or a foolish fire" --(the meteor, or ignited vapor commonly known by the name of Will-O-the-Wisp.)

But a few more remarks in relation to this report of the committee. "They say from verbal testimony before them, who were disconnected with either of the parties, that we are in a state of disorder, and that we have dealt harshly with the minority, and, owing to the situation of the minority they could not have done otherwise than they have done, therefore we (the committee) consider them (the excluded members) the Cool Spring Church."

1st. In regard to this verbal testimony, who were disconnected with either of the parties, (as this committee says) What! strangely asks one; hold there! Are you Cool Spring folks a going to dispute the word of George the I. of the B. S. R. B. A. and his humble followers? We answer yes, in the positive; and will not take it back; since our fathers in convention assembled, declared that they owed no alle-

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giance to George the III. so we declare before God and the whole world, this day, that we owe no allegiance to George the I. of the B. S. R. B. A. Then, there is a mistake, somewhere and the honest reader, is, no doubt, anxious to know who has made it, we, the Cool Spring Church, or this Committee. And that the patient reader may know who has made the mistake, we will give an incontrovertible history of the case, that you may judge and decide for yourselves. Here it is:--After the Committee met and organized as above stated, they sent one of their body, to invite Thomas Jackson to appear before them, which summons was instantly obeyed by him,—he gave his testimony and withdrew.—They then sent for John Scallourn, a member of New Hope Church, and Dudley L. Flake, a member of Mount Ararat Church, who also testified to what they heard the excluded members say, and then they withdrew, and left the Committee to make out their report as above. And these were the only witnesses before said Committee from first to last. This is no hearsay—we saw them with our eyes, but did not hear them with our ears, and can prove it by many credible witnesses if necessary. We think no one will be so bold as to dispute Thomas Jackson's being connected with one of the parties since he was originally a member of the Cool Spring Church and by said Church excluded,—and then restored by said Association, together with seven others, as you will see by having reference to the Minutes of the same. Then all must acknowledge that he is connected with the excluded party, and not with the Cool Spring Church. Therefore *partie criminis* to the transaction with them. This we think will do for the first witness. We now come to speak a few things of the two *hearsay witnesses*, John Scallourn and Dudley L. Flake; whom we say are also *partie criminis*, or connected with the eight excluded members.

And for the purpose of elucidation, we will give the kind reader a short history of the proceedings of the eight excluded members from their May meeting, 1843, held on Saturday before the 4th Sunday of said month, at Parson Wm. Senter's own dwelling house, to their July meeting, 1843, to wit:

At our meeting held on Saturday before the second Sunday in May, 1843, these eight excluded members became rebellious and would not submit to the Church, because they forgave a member that had transgressed, and turned saying I repent: Now whether it was right for us to obey God, who has said if thy brother trespass against thee, and turn saying I repent, thou shalt forgive him; or two little tyrants with six humble followers, who can strain at a gnat, and swallow a camel, Judge ye. But to proceed, they rebelled and gave us up the minute of that day's proceedings. (which was kept by one of the eight excluded,) and the meeting house, and ackowledged us to be the true Cool Spring Church, and asked our permission to hold their meetings in the said meeting house, but were denied by us. They then appointed their first meeting to be held at Wm. Senter's dwelling house, on Saturday before the fourth Sunday in May, 1843. At that meeting they agreed to license Moses E. Lenter to preach the Gospel, and appointed their second or June meeting to be held at the Cumberland Presbyterian Meeting House, near Spring Creek:—There they agreed to call for helps from the following churches, to advise them what to do in their difficulties, to wit: New Hope, Friendship, Shady Grove, Mount Ararat, and Holly Rock,—and appointed their third or July meeting to be held at the school house near the Cool Spring Meeting House. But by some means or other, without our knowledge or consent, they got the key of the meeting house from a school master, and slipt in, and held said July meeting in said meeting house. O, sneaks blush a little for conscience' sake. And from then until now they have been in the habit of forcing their way in the meeting house without leave or license from the Cool Spring Church. But to proceed. At this July meeting, these *two hearsay witnesses* attended, together with several other membert from the same churches, and sat in council with the said excluded members, heard their mockings, scoffings, and unjustifiable abuses poured forth against us in torrents, and would not suffer us to speak for, or defend ourselves. (Association like.) And, upon these same unjustifiable statements against us, these same *hearsay witnesses* condemned us, without a hearing,—justified the course of said eight excluded, & bid them God speed. Therefore, partakers with them in their evil deeds.

Who now will be so bold as to say that this hear-say, verbal testimony, was disconnected with either of the parties? We

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think none. But all must agree that they were connected with the excluded party because they had sat in council with them, and advised them how, and what to do. They even advised William Senter to continue preaching, after he had told them publicly that he had been excluded from the Church. Therefore they are in truth and indeed, *partie criminis*, and connected with them, (the excluded party,) as any well read lawyer will tell you. We think, therefore, that we have shown to the satisfaction of every unprejudiced mind, that we have not made the mistake; but we will leave you to judge for yourselves. This we think will do for the *two hear-say witnesses.*

(*Remainder in our next.*)

THE PRIMITIVE BAPTIST.

SATURDAY, MARCH 9, 1844.

FOR THE PRIMITIVE BAPTIST.

BIOGRAPHICAL SKETCH

Of brother James Melson,

Who has fought the good fight, he has finished his course, he has kept the faith, and departed this life the 4 July, 1843. He was born July 16, 1779, being in the 64 year of his age at the time of his death. It pleased God to quicken him and to show him the exceeding sinfulness of sin, and what a sinner he was, and how it is that a just and holy God could save such a sinner, in or about the year 1821 or '22; being delivered by divine grace from the curse and condemnation of God's vengeful and fiery law. He soon after became a member of the Old School Baptist church at Powell's Point, in Currituck county, N. C. and was baptised by Elder Malachi Carble, who went off in the split with the missionaries or schemes of the day soon after.

Brother Melson was very strong in the faith, and contended against the schemes of the day from the beginning. The church soon split, and the scheemers got all they could by cheating, and took votes of persons that were in the western country, and Moderator; and all they got was one the majority, or thereabouts. The scheemers kept all the books, bnt agreed to divide the time of the meeting house. Brother Melson was readily appointed deacon for the Old School side, and attended to it well; and has been known to attend, sing, and pray, when there was but one beside him very often. He would always meet every Sabbath when he was able to go there; and at monthly meetings to be there and try to have a door open if enough members were there. He always would try to admonish the church to attend to her duty, and about the year 1838 the church thought it expedient to give him a letter to preach in the adjoining churches; which he continued to do ofttimes to the comfort and edification of the church, until it pleased God to call him home to receive that crown of righteousness, which the Lord the righteous judge will give him at that day; and not to him only, but to all those who look and long for his appearance, is the candid belief of the writer of this sketch.

The old brother has been known to stand against the missionaries in the meeting house at Powell's Point, when there was no male member there but himself, and two or three sisters, and when his life has been threatened; and he fought them with the truth until they were fast to give the ground and leave the old brother at the post, contending and fighting with the sword of the gospel, as he did to the last moment of his strength to speak, which was a few moments before the breath left him.

Approved by the church at Powell's Point. ELIJAH WICKER, Mod.
C. T. SAWYER, C. C.

N. B. I send you this Sketch—if you think it worth putting in the Primitive for publication you can do so; if not, lay it aside. *C. T SAWYER.*

Powell's Point, N. C. Feb. 9, 1844.

FOR THE PRIMITIVE BAPTIST.

To the Old School Baptists in North Carolina and the western counties of Virginia, their servant in the gospel sendeth Christian salutation.

BELOVED, it is now fully expected that in the course of this year I shall mingle a good deal with you all, so we would hope our coming and associating together from time to time, and from place to place, will tend somewhat to the promotion of God's honor and our spiritual prosperity; and this it will do should the Lord, in the plenitude of his mercy, vouchsafe to us his own powerful and soul refreshing presence. The presence of the Lord has in it a charm which cannot well be resisted, but every

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thing of a carnal nature is obliged more or less to give way to it; and by it too our souls are set on fire, and raised aloft, and filled with wonder and delight. It also has a surprising tendency to sink this world with the whole of its dying interest in our esteem, and to cause us to look shy on all the gay phantoms of time. Nor does it fail to raise in our estimation the glorious gospel of the grace of God, and to give us just apprehensions of our relation to the incarnate WORD, and of how God can be just and yet save apostate mortals.

Well might good David say to the Lord, *Cast me not away from thy presence*, Psa. 51. 11. The loss of God's presence is a great loss to the man who knows well what it is, for his presence is as refreshing to the soul as the dew of the morning is to vegetation, and a beautiful emblem dew is of the divine presence; and hence the Lord himself says, *I will be as the dew unto Israel, and he shall grow as the lily, and cast forth his root as Lebanon*. Hosea, 14. 5. May our souls pant for the presence of God as the *hart panteth after the water brooks*, Psa. 42. 1.

We read of the *Lord's being present to heal people*, Luke, 5. 17; and his power is still the same, and it can effect now what it effected then. In the power and love of God there is no more abatement of divine efficacy, than there is of virtue in the blood of the Lamb; in both cases the efficacy and virtue remain the same as they were at the beginning of time, and in this we rejoice, and in it we well may rejoice, for it is a most blesssed consideration, and involved in it is the honor of eternal Deity as well as the salvation of our souls. Mortal things we know must and will fluctuate; but immortal things, and especially divine power and love, are the same yesterday, and to-day, and for ever; and in this sweet truth lies a great part of the glory of our holy religion, and those who understand not this very wholesome doctrine, cannot enjoy true, solid, and settled comfort in their souls; but those who understand it properly must necessarily find it to be fraught with marrow and fatness, and that it greatly gladdens their hearts and keeps them from fainting in the midst of misery and weakness.

From the fact, that the *power of God was present to heal*, we learn this precious truth, namely, Divine power possesses a *healing property*, and it can heal broken hearts, contrite spirits, and afflicted consciences; and also cause the lame to leap as an hart, and the tongue of the dumb to sing for very joy. If we when together are brought under the influence of this divine power, we shall certainly be benefitted by it, and have good reason to speak of the glory of God's kingdom, and to talk of his power. And thus as divine power possesses a *healing property;* so likewise divine love possesses a *comforting property*, and it can comfort sorrowful souls, and such as are cast down, and in the dark, and under temptations and great distress.

And hence, beloved, I hope when we are together, we shall be more or less under the influence of divine power and love, so that we may be strengthened, and comforted, and built up in the truth as it is in Jesus, and be alive to God and his cause. It is a very blessed thing to be established in the different truths, points, branches, doctrines, or parts of the great and glorious gospel system and also to be enabled to draw from each and every one of them an abundance of sweet comfort and peace. This is to *revive as the corn, and to grow as the vine*, Hosea, 14. 7. and religion without something of this reviving and growing, is but a poor flat thing in my esteem. God Almighty grant therefore, that we may possess much religion, and also know the Lord in such a way and manner as will ensure everlasting life to our immortal souls: and also as we move along through this inhospitable world, I wish we may feel a strong inclination to look closely into the matter of our present state and standing before the Lord. David says, *Search me, O God, and know my heart; try me and know my thoughts*, Psa. 139. 23. And we also read, that at one time among the Lord's ancient people, *there were great searchings of heart*, Judges, 5. 16. And it is quite certain, beloved, that we shall lose nothing by so doing; that is, by looking closely into the religious condition of our own souls. And may he likewise be very desirous of knowing yet *more of Christ, and the power of his resurrection, and the fellowship of his sufferings*, Phil. 3. 10. And very sweet indeed are words of the church when she so pathetically addressed her Lord in this language, *With my soul have I desired thee in the night; yea, with my spirit within me will I seek thee early*, Isa. 26. 9.

Brethren, were we to act thus we should be sure to find our account in it, for our

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Lord has said, and he assuredly will never turn from it;—he has said then, *And ye shall seek me, and find me, when ye shall search for me with all your heart*, Jer. 29. 13 Assiduity in Christians is a characteristic of sterling worth and exquisite beauty, and I wish it may be bound on us all as an ornament, for without it we cannot well expect our souls to be very lively and happy; we may indeed drag along as if we had got the palsy in every part of us, but David talks of *running through a troop and leaping over a wall*, Psa. 18. 29; and the apostle Paul says, *I press toward the mark for the prize of the high calling of God in Christ Jesus*, Phil. 3. 14. May we so run, and so press.

I cannot help flattering myself with the idea of our enjoying a comfortable spring, summer, and fall together. The Lord grant that it may be so with us, and I know that he, and he only can make it so His presence would at once brighten all the scene before us, and cause all within us to rejoice, and make our gathering very profitable to our souls. And as to those who may and do dislike our doctrine and stand opposed to us and are redy to speak ill of the truth as it is in Jesus, and are satisfying themselves with another gospel, and are seeking honor one of another:—I say, as to those people, we will just pass them by as objects of our pity and not of our envy, nor of our hate But still we will not seek to please them for the sake of a few cents, nor yet at the expense of divine truth and the honor of God, for we are Old School Baptists, and may the blessing of Jehovah Jesus rest upon us all and upon the whole Israel of God. Amen! Praise ye the Lord!

JAMES OSBOURN.

Baltimore Feb. 16, 1844.

TO EDITORS PRIMITIVE BAPTIST.

Pittsylvania county, Virginia,
February 4, 1844.

Dear Brethren and Sisters of the Old School or Apostolic Baptist order: May the Lord bless us with a right understanding of his gospel, and enable us to rightly contend for the same through the Primitive, and not once name politics; for if we do, we will come in contact with our brethren or their political principles, which I think is not right. For if all of us were to give our opinion on this subject, we would have a political paper instead of a religious one; so we had best not touch the subject when we are writing for the Primitive, for this is a matter that every man has a gospel right to think as he pleases about. Then we should not think hard of our brother who differs with us on this subject, and I am glad that I can say that I think as much of brethren that differ with me on this subject, as I do of them that agree with me; for I believe we have a gospel right to do so. And I think every Republican is willing to this, for none of us know that our way is the best way. So we had better pray God to rule in the hearts of our rulers, and enable them to enact such laws as will be for the people's good and his glory. Nothing more on this subject.

But now as it concerns the gospel of Jesus Christ, the Son of God, we his children are commanded to see eye to eye and speak the same thing and to be of one mind and of one judgment; and let there be no divisions among you the children, as concerns the gospel; neither politics, nor cropping, but the gospel. Hence it is, that I must contend for a oneness among the saints as concerning the gospel. So I will say to my dear sister Higgins, that seems to wish all the Primitive Baptists would raise the weapons of war against drinking spiritous liquors,—now, my sister, I say to you that I believe this would be an unlawful war, for the gospel never did forbid drinking, but it does forbid getting drunk; so you can see that we have a right to drink, or God would not have said we should not get drunk. If he had intended that we should not drink, he would have said, you my children must not drink spirits, or he that drinks strong drink shall be damned; but he has only said that a drunkard shall not enter the kingdom of heaven. So you may see, my sister, that it is not drinking that prevents one from getting to heaven; no, but it is drinking too much. So it is not a crime to eat, but it is a crime to eat too much. Hence when God said no glutton should enter the kingdom, he did not intend for us to declare war against eating; no, he intended for us to eat. And so he intended for us to drink, for he commanded his disciples to eat and drink such things as they give; no odds, whether whiskey, brandy, wine, or gin; but they were not to get drunk. Hence I will say to the drunken Baptists, you are in danger of the damnation of hell. And again: Wo unto you, drunkards, for you shall not see God in

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peace; without God gives you that repentance that need not to be repented of.

But now, as I have hurt my strange but much beloved brother Ferguson's feelings, I wish to say something to him again on the subject of the two seeders, or Parkerites. Now, my dear brother, I cannot fellowship the doctrine of the two seeds, and the first reason why I cannot is, because I do not believe it to be true; because the scripture does not justify such a belief. For you know that Jacob and Esau were Isaac's children, and the devil had no hand in them; but God had a choice, and he had a right to choice. And hence it is with the whole world, and God has a right to choice, and we read that God chose them out of the world. Hence it is that they are all God's, and God has a right to choice, and has made his choice long since; for he says, I have chosen you before the foundation of the world. So we see that God chose the church before the world was. Now if the church is the seed of Adam, and the seed of Adam is the church, and the rest are the children of the devil, and God had no right to them, he could not get choice if he took all; for there would be no choice if he took all. But God says, ye are a chosen generation.

And again, if I understand Mr. Parker, he seems to think that all Adam's seed must or will be saved by grace, and that not according to the will and purpose of God, but on the will of the creature; which is contrary to holy writ. For you know that it is written, it is not of him that willeth, nor of him that runneth; but of God that sheweth mercy. Hence the doctrine is not true.

And again, I object to the two seed doctrine, because it is not the Old Baptist doctrine; hence it is a new doctrine, made by men that are worldly wise. For you know that our old fathers in Israel did not write pamphles or letters on the two seed doctrine; for instance, did Bunyan ever hint at such a doctrine, or any other saint of God in old times? I say they did not, nor did men preach it in old times. So it is a new doctrine, and is nothing more nor less than another gospel, and the command is, from such turn away.

And again, if the devil is eternal and as old or older than God, he must have made himself, and then he would have been an independent being, which he is not; for he can only go so far and no farther. And when God says, get behind me, satan, it is so; for God has him completely in his power. Now if satan is eternal, he is as old as God, and then he created himself; if so, how did God get the ascendency over him? I should like for some of these eternalists to tell my brother Ferguson.

I have said much more on this subject than I intended, but I hope I have said no harm; for I have only given you some of my thoughts on this subject in a plain and I hope a brotherly way. And I will say to you, my brother, that we had better be cautious how we give into or take up with the new schemes or doctrines of men, for I think there were as wise men in the gospel before this doctrine was, as has been since, and as good men and better; for I believe these men are wise above what is written, and have gone off from the gospel. And I fear the cause of all this is, that they may be head and shoulders higher than the rest. Why so? because they have found out something new, and are smarter than any body before them. This is why there are so many new things called gospel.

So farewell for a while, and I hope I will not have to write such a letter again; but as ever your friend and brother in the Redeemer of sinners.

RUDOLPH RORER.

TO EDITORS PRIMITIVE BAPTIST.

Lynchburg, Tennessee,
January 26th, 1844.

DEAR BRETHREN, strangers and pilgrims scattered throughout the whole land, of the circulation of primitive principles held by God the Father, and Jesus Christ the Son of God, and once delivered to the saints. Dear friends of heaven, and heirs of God and joint heirs with Jesus, I have once more come to the conclusion, (as I have agreed to become your agent at this place again, and also obtained some new subscribers who wish to read your communications,) to let you hear from me once more, while life's feeble strings allow me the use of mind and pen, to think and write some of my feelings, thoughts, and observations, in relation to the religion that comes from above, that's born of the spirit; and also I may notice something that's called by men religion, that's born of or after the flesh.

When I read the Book of God I read these words and sentiments, that's been with God as long as God has been a God,

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who changes not; and when you and I think for a moment who is God, do we find him what the world unrestrained by grace says he is? I say from the authority of the revealed word of God, we do not. Well, brethren, will you bear with me to give my best views this evening of who I understand to be a God, and who I think I understand the Old Baptists (in this part of the dominion of God) worship as God the Father in creation, God in the office of his Son in redemption, God in the office of his Holy Spirit in administration of the gifts and callings of God.

And, brethren and sisters, remember the goodness of the Lord in preparing such a soul-reviving feast, such god like power to give the dead the power of hearing the voice of the Son of God, and they that hear may live if they will, (let me say again,) they that hear shall live. That's the God who we, as poor old hard-headed, black-headed, and some such thing is or has been wrote on our meetiug-house door; but, brethren, that don't dismay us; its one reason why we are claiming a hope that enters within the vail to Jesus the friend of poor sinners. Brethren, he is a poor sinner only, who has had his armor taken from him, his covenant of works taken from him, and then the false god is taken from him, and then his mind is enabled to see who he is and who he has been all his life, a great sinner that now is unworthy even of the grace of God. But he can't see for his life why it is, that the Lord has spared him as long as he has; for the Lord has now revealed sin to him in its fair colors. And, brethren, suffer me to say that every soul that has ever saw sin in its true character, has the view of God's true righteousness.

And now, brethren, here's the soul in great extremity; and, sir, in its proper time the same is born of the spirit. Here he comes out of death, darkness, and sorrow, to live in the marvellous light and liberty of the children of God. Is that in the Lord Jesus Christ? I will say, yes; for all is bondage, all is death, unless the truth should make you free. Why is this done for the poor sinner? It is done for the sake of the Lord Jesus, for the sake of the Lord's goodness and unchangeableness, and for his great mercy's sake, and his faithfulness not failing, and his everlasting love. Hear if you please the language of God, by the mouth of his chosen prophet Jeremiah, saying--oh, brethren, this sentence above all sometimes preaches a God, the true God, that is eternal life to know, and Jesus Christ whom thou hast sent. Hear God speak, brethren, about his saints, and its like God is himself, saying, I have loved thee with an everlasting love, therefore with loving kindness I have drawn thee.

Brethren, when we think of that eternal love, how long we have been loved, even while we were sinners—did that everlasting love exist with God, seeing and speaking of thiugs when they were not, as tho' they were? that's the God who has given us the feelings your poor unworthy writer has even now, when writing of himself; he has no merit to plead, no good works unsanctified or unwashed in the blood of Christ, that can save such a poor hard-hearted short comer before the Lord. Oh, brethren, I often in this country see my heart's delight, tho' they often fill my soul with shame; (that is,) my precious brethren in the Lord, and ask their prayers. And, brethren, I feel now that I can ask you in earnest, will you own my name before the Lord, as one who would wish his great power to keep me in the way Christ has gone, and never more dishonor his name? How poor and how destitute of righteousness it seems to him he is, so is our unbelief, without the ray of divine life beaming forth into our benighted or dead souls.

Now, brethren, while I write suffer me to say, that I don't expect to cause any dead soul to hear, unless the Lord has quickened him into an element of feeling, when and where he can hear and understand. Now, my friends, here is my reason for saying that the house of Cornelius, Rebecca, Isaac's bride, with Samuel and a host of witnesses; we might call in the sayings of the Lord by the mouth of Solomon, where he says, the preparation of the heart in man and the answer of the tongue is from the Lord. And again, every good and perfect gift cometh down from the Father of light. And again, God hath exalted him with his own right hand, to be a prince and a Saviour to give repentance and remission of sins unto Israel. Now as I promised something about those who were born after the flesh, here is what they say a child by Hagar will do for the seed; and they will tell you that they are all Israel that are of Israel, and furthermore they will argue that repentance is not a gift from the Father of light, they will say that re-

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pentance is on the part of man, and remission of sins is on the part of God There's part of the price kept back, so you can see that this doctrine takes the crown from the Lord, or at least divide the crown, like the king of old wanted to do with the disputed child. But what do we hear from the true mother? Don't divide, let it all go, rather than to see her dear child parted asunder and its life taken from the earth. So it is with the dear child of grace—he says, give all the glory to God—not unto me, not unto me, but unto thy name be the glory for ever and ever; for thou hast redeemed us out of every kindred, tongue and people Special redemption, I say, who will say or dare say any thing else. Something more about repentance—repentance is a good gift from God, and it is given through Christ, and it is one of the graces or favors treasured in Christ, or given in Christ before the world was. And it is only given to the heart by the divine spirit of God; and if you please, yea or nay, God is in the office of his spirit, and taking things of his showing unto his chosen.

My sheet being full I come to a close by saying, farewell in tribulation and in hopes of a better country.

I. E. DOUTHIT.

P. S. I may if the Lord will, write you again on this subject; as it seems I only have given a mere touch. *I. E. D.*

TO EDITORS PRIMITIVE BAPTIST.

—

Georgia, Monroe county,
Feb. 18, 1844.

DEAR BRETHREN IN THE LORD: It is through the mercies of an all wise and BENEFICENT God, "*who doeth according to his will in the army of heaven, and among the inhabitants of the earth, and none can stay his hand or say unto him,* WHAT DOEST THOU? and it is by his goodness and his alone, that I am again permitted to address you in the name of the God of Israel. For it is written, "*They that feared the Lord spake often one to another, and the Lord hearkened and heard it, and a book of remembrance was written before him for them that feared the Lord and that thought upon his name.*"

Therefore, dear brethren and sisters of the Primitive Baptist order, whom I love in truth and verity. Let us endeavor to communicate to one another oft, upon the glorious scheme of redemption, which was laid in infinite wisdom ERE the foundation of the earth was laid. Let us sing and talk of his goodness, let it be our meditation day and night: who hath as we hope and trust taken our feet out of the mire and clay, and hath placed them upon the rock of ages, and hath put a new song in our mouths, even praises to our God. Let us all endeavor to follow our Redeemer in his footsteps, for says he which "*spake as never man spake,*" if you love me keep my commandments; and seek him diligently, "*for he is a rewarder of those that diligently seek him*" And the way to seek him is to seek him in his word, not *out of it*, as many do in teaching for doctrine the commandments of men. And those kind of teachers or seekers, we are commanded not to receive into our houses, (meeting houses,) neither bid them God speed; for if we do, we are a partaker of their evil deeds, &c.

Dear brethren, we are taught in the scriptures of divine truth, *which is the Christian's companion*, not to let any evil communication proceed out of our mouths; and that our communications should be, "yea, yea; nay, nay." For whatsoever cometh of more than this, cometh of evil. We should not use harsh expressions, and call our religious opponents by hard names; for say they, it is the result of a bad spirit. And, dear brethren, as we believe them (our opponents) to be in an error, we should persuade them; for saith the apostle, "*knowing the terror of the Lord we persuade men*" Therefore we should persuade them from the error of their way, to treat them as a friend and not as an enemy; to rebuke them in tenderness and affection, and in doing this you will give no occasion whereof your good to be evil spoken of. Know this also, that "a soft answer turneth away wrath;" and that "words fitly spoken are like diamonds of gold in pictures of silver." Also, we are to do good to our enemies, and pray for them that despitefully use us, &c &c.

Dear brethren and sisters, having recently seen a communication in the Primitive Baptist from bro. Joel Matthews, a beloved disciple of our Lord and master, with whom I am acquainted, &c. His communication was in vindication of a pamphlet vindicating the right and stand that the Old School Baptists have taken in opposing modern missionary institutions, in reply to some editorial remarks found in the Christian Index. And, dear brethren, I take this method of recommending it to you,

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and to the religious world; and I will say to you it is an *epitome*, or the history of the church *abridged* and beautifully illustrated, commencing at the apostolic age and tracing the true church, and showing her in every century of the Christian era, together with her reformation. The said pamphlet contains some eighty pages.

As I am in haste, I close my communication by subscribing myself yours in the bonds of Christian affection.

EDMUND DUMAS.

FOR THE PRIMITIVE BAPTIST.

Final perseverance of the saints, L. M.

The saints through grace shall persevere,
Because their hearts are all sincere;
They truly count up all the cost,
And so they never shall be lost.

They walk in darkness, have no light,
The world and satan have to fight;
Upon their God they truly call,
He helps them, and they never fall.

Moments of joy and months of wo,
They find along the path they go;
But if by chance they find the sweet,
The bitter next they then do meet.

This world they find a wretched place,
Always opposed to sovereign grace;
But they shall walk by faith indeed,
Because they are from bondage freed.

They right begin and so contend,
And truly hold out to the end;
They have no righteousness their own,
But trust in Jesus Christ alone.

They live in faith and die in love,
They then arise and mount above;
To join the happy, happy throng,
Free grace to be their only song.

BENJAMIN MAY.

PREDESTINATING GRACE.

The sheep of Christ, the sons of God,
By nature flock the downward road;
All caught, all held, in satan's snare.—
Children of wrath as othere are

But when our God's set time is come,
To bring his chosen vessels home,
The promised Spirit then imparts
Himself, and gives to them new hearts.

What though the gospel's preach'd to all,
To old and young, to great and small,
None will in love the truth receive,
But those the Spirit makes believe.

The sheep of Christ receive the word;
Their hearts are opened by the Lord;
Then they behold with open face,
Their interest in redeeming grace.

ON ISAIAH, XL. 29.

Cheer up, poor soul, and be not faint,
For tho' you have no might at all,
God is the strength of every saint,
And he will hear you when you call.

His promise he will ne'er forget,
But power and strength increase to all,
Who on the Lord sincerely wait,
And at his footstool humbly fall.

When inward troubles they shall feel,
And outward foes shall them affright,
God will regard his promise still,
And strengthen those who have no might.

Faith, hope, and love, he will increase,
And make their prospect very bright;
They will enjoy substantial peace,
And strong shall be in Jesus' might.

Christ is the Strength and Righteousness
Of each and every helpless saint;
Jehovah will their strength increase,
And give his power to those who faint.

FOR THE PRIMITIVE BAPTIST.

Elder James Osbourn is expected to preach in Tarboro' on the 6th and 7th of April, and at the Falls Tar River on the 13th and 14th.

Elder *Parham Puckett* is expected to preach at Mount Zion m. h. on the 15th of July; 16th, at Eno; 17th, at Mount Lebanon; 18th, at Flat River; 19th, at Story's Creek; 20th, at Ebenezer; 21st, at Upper South Hico; 22d, at Lynch's Creek; 23d, at Harmony; 24th, at Deep Creek; 25th, at Arbor; 27th, at Gilliam's; 28th, at Pleasant Grove; 29th, at Leak Fork; 30th, at Wolf Island; 31st, at Haw River Cross Roads; August 1st, at Good Will; 2nd, at Graham's; 3d, at Middle Fork; 4th, 5th and 6th, at Abbott's Creek; 7th, at Jamestown; 8th, at Timber Ridge; 9th, at Sandy Creek; 11th, at Brush Creek.

AGENTS,

FOR THE PRIMITIVE BAPTIST.

NORTH CAROLINA.—J. Biggs, Sen. *Williamston* R. M. G. Moore, *Germanton*. W. w. Mizell, *Plymouth*. Benj. Bynum, *Nahunta Depot*. H. Avera, *Averasboro'*. Burwell Temple, *Raleigh*. G. W. McNeely, *Leaksville*. Thos. Bagley, *Smithfield*. James H. Sasser, *Waynesboro'*. John Fruit, *Sandy Creek*. L. B. Bennett, *Heathville*. Cor's Canaday, *Cravensville*. William Welch, *Abbott's*

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Creek. Jos. Brown, *Camden* C. H. A. B. Bains, Jr. *Stanhope*. C. T. Sawyer, *Powell's Point*. Isaac Tillery, *Lapland*. H. Wilkerson, *West Point*. Jas. Miller, *Milton Park*. David R. Canaday, *Foy's*. Isaac Meekins and Samuel Rogers, *Columbia*. Wm. M. Rushing, *White's Store*. Richard Rouse, *Strabane*. James H. Smith, *Wilmington*. Jacob Herring, *Goldsboro'*.

South Carolina.—James Burris, Sen. and Wm. S. Shaw, *Rock Mills*. Levi Lee, *Blackville*. W. B. Villard, Sr. *Aiken*. M. McGraw, *Brown's*. J. L. Simpson, *Winnsboro'*. J. G. Bowers, *Whippy Swamp*. Wm. Nelson, *Camden*. G. Matthews, *Germanville*. Jacob B. Higgins, *Columbia*. Edward Musgrave, *Unionville*.

Georgia.—John McKenney, *Forsyth*. Thomas Amis and D. W. Patman, *Lexington*. James Hollingsworth, *Macon*. J. W. Turner, *Pleasant Hill*. William Trice and William D. Taylor, *Thomaston*. Ezra McCrary, *Warrenton*. Prior Lewis, *Thomasville*. J. Lassetter, *Vernon*. L. Peacock, *Henderson's*. Abner Durham, *Greenville*. Jos. Stovall, *Aquilla*. George Leeves, *Milledgeville*. Wm. Garrett, *Cotton River*. Jesse Moore, *Irwinton*. Wm. J. Parker, *Chenuba*. Jas. P. Ellis, *Pineville*. F. Haggard, *Athens*. A. M. Thompson, *Fort Valley*. Daniel O'Neel, *Fowlton*. John Applewhite, *Waynesboro'*. J. Wayne, *Cain's*. R. S. Hamrick, *Carrollton*. David Smith, *Cool Spring* Moses H. Denman, *Marietta*. J. Oates, *Mulberry Grove*. James w. Walker, *Marlboro'*. Edmund Dumas, *Johnstonville*. William Rowell, *Groovers-ville*. Joel Colley, *Covington*. Isham Edwards, *Marion*. Joseph Daniel, *Fish's*. Z. L. Boggs, *Hinesville*. Joshua S. Vann, *Blakely*. Willis S. Jarrell, M. G. *Summerfield*. Daniel B. Douglass, *Bainbridge*.

Alabama.—A. Keaton, *Belmont*. H. Dance & W. Bizzell, *Eutaw*. E. Bell, *Liberty Hill*. D. Gafford, *Greenville*. I. G. Walker, *Milton*. H. Williams, *Havana*, J. Daniel, *Claiborne*. E. Daniel, *Church Hill*. John Bonds, *Clinton*. J. McQueen, *Lowndesboro'*. Wm. Talley, *Mount Moriah*. G. Herring, *Clayton*. B Upchurch, *Benevola*. Wm. Crutcher, *Huntsville*. Wm. H. Cook and H'y Petty, *Pickensville*. Seaborn Hamrick, *Plantersville*. James S. Morgan, *Dayton*. Rufus Daniel, *Jameston*. Wm. Powell, *Youngsville*. R. w. Carlisle, *Mount Hickery*. J. H. Holloway, *Hazel Green*. William Grubbs, *Louisville*. Henry Adams, *Mount Willing*. Joel H. Chambless, *Loweville*. Elliot Thomas, *Williamston*. F. Pickett, *China Grove*. John M Pearson, *Dadeville*. John Brown, *Salem*. Hazael Littlefield, *Ten Islands*. John w. Pellum. *Franklin*. John Harrell, *Missouri*. Josiah M. Lauderdale, *Athens*. Wm. Thomas, *Gainer's Store*. James Gray, *Cuseta*. E. M. Amos, *Midway*. Jos. Holloway, *Activity*. K. B. Stallings, *Livingston*. Jos. Jones, *Suggsville*. Nathan Amason, *Sumterville*. J. B. Thorne, *Intercourse*. John Bryan, Sr. *Fullersville*. Joseph Soles, *Farmersville*. Luke Haynie, and Benj. Lloyd, *Wetumpka*. A. J. Coleman, *Providence*. Jesse Taylor, *Auburn*. V. D. Whatley, *Goldville*.

Tennessee—Michael Burkhalter, *Cheeksville*. Solomon Ruth, *Wesley*. William Croom, *Jackson*. Wm. S. Smith, *Winchester*. T. Hill, *Sevierville*. Ira E. Douthit, *Lynchburg*. A. Tison, *Medon*. G. Turner, *Waverly*. Abner Steed, *Mulberry*. Henry Randolph, *Snodysville*. Pleasant A. Witt, *Cheek's ⋈ Roads*. Wm. McBee, *Old Town Creek*. Robert Gregory, *Carouth's ⋈ Roads*. John Scallorn, *Shady Grove*. A. Burroughs, *Moore's ⋈ Roads*. Evan Davis, *Grape Spring*. Joshua Yeats, *Shelbyville*. James Shelton, *Portersville*. Shadrach Mustain, *Lewisburg*.

Mississippi.—Worsham Mann, *Columbus*. William Huddleston, *Thomaston*. Nathan Tims, *Kosciusko*. Simpson Parks, *Lexington*. John S. Daniel, *Cotton Gin Port*. Mark Prewett, *Aberdeen*. James M. Wilcox, *Louisville*. Edmund Beeman, *Macon*. John Erwin, *Linkhorne*. William Davis, *Houston*. C. Nichols, *Stump Bridge*. Wooten Hill, *Cooksville*. John Davidson, *Carrollton*. Thomas Mathews, *Black Hawk*. James Lee, *Reatie's Bluff*. James T. S. Cockerham, *Grub Springs*. James Crawley, *Minghoma*. Alfred Ellis, *Waverley*. Joseph Edwards, *New Albany*. Amos Granberry, *Carlile's Mills*. Evan Roberts, *Dekalb*. Thomas C. Hunt, *McLeod's*. John Halbert, *Nashville*.

Florida.—Hartwell Watkins, *Monticello*.

Louisiana.—Eli Headen, *Marburyville*. Thos. Paxton, *Greensboro'*.

Arkansas.—John Hart, *Saline*. George W. Rogers, *Arkadelphia*.

Missouri.—Joel Ferguson, *Jackson*. John McDowell, *Sparta*.

Illinois.—Thomas w. Martin, *East Nelson*.

Ohio.—John B. Moses, *Germanton*.

Kentucky.—Levi B. Hunt, *Manchester*. Washington Watts, *Corneliusville*. Levi Lancaster, *Canton*. Nathan McDowell, *Cumberland Ford*.

Virginia.—Rudolph Rorer, *Berger's Store*. Wm. w. West, *Dumfries*. William Burns, *Davis'*, *Mills*, Jesse Lankford. *Bowers's*. Elijah Hansbrough, *Somerville*. Arthur w. Eanes, *Edgehills* James B. Collins, *Burnt Chimneys*. Thomas Flippen, *Laurel Grove*. Thomas w. Walton, *Pleasant Gap*.

Pennsylvania.—Hezekiah West, *South Hill*. Joseph Hughes, *Gum Tree*.

New York.—Gilbert Beebe, *New Ver non*.

RECEIPTS.

James Shelton,	$5	H. Williams,	$3
John Miller,	1	Russel Jones,	1
D. Tarver,	1	Wm. Burns,	1
Jesse Moore,	6	Abner Steed,	5
Benj. Batts,	1	Sally Miller,	1
Samuel Forest,	2	Jabez Beard,	1
John Neves,	3	Edmund Dumas,	3
H. C. Harvey,	1	David W. Patman,	5
R W. Crutcher,	1	Wm. Steadham,	2
Charles Word,	1		

TERMS.

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THE PRIMITIVE BAPTIST.

EDITED BY PRIMITIVE (OR OLD SCHOOL) BAPTISTS.

Printed and Published by George Howard,

TARBOROUGH, NORTH CAROLINA,

"Come out of Her, my People."

VOL. 9. SATURDAY, MARCH 23, 1844. No. 6.

COMMUNICATIONS.

TO EDITORS PRIMITIVE BAPTIST.

—

Bedford county, Virginia
Feb. 20th, 1844.

"*What thou seest, write in a book*"
Rev. 1 11.

DEAR BRETHREN, of the Old Fashion Baptist order: I have been thinking for some time past of writing a few things, as respects religious matters in this section of country amongst the Regular Baptists. They appear to be in a cold state, but the promise is, as soon as Zion travailed, she brought forth her children Isa. lxvi 8. And in Heb. 2 13: Behold I and the children which God hath given me. These quotations of scripture were spoken in reference to the church of Christ, the seed he saw, and for whom his soul travailed. Isa. liii. Then if they were spoken of the church of Christ, it is not in the power of men on earth, with all their plans and inventions, to add to or diminish from the mystical body of Christ. Neither is it in the power of men, with all their efforts and schemes, to increase the love of God to his people, for he loved them with an everlasting love, and with his loving kindness he draws them.

This Christ exalting, and self-abasing, and soul-comforting doctrine, in connection with the sweet promises of the gospel, is food for the children of God. But nominal professors, and the free will and self-righteous say, the doctrine of discrimination, and God's everlasting love to his people, and his eternal purpose to save them, is dangerous doctrine, and ought not to be preached. The people of Bedford county seem to be famous for the free will doctrine, and free agency of man, in matters of religion. But there are a few names, even in Bedford, that maintain the doctrine of God's eternal purpose to save his people from their sins; though they are few in number and spoken light of by the many, yet they seem to know the joyful sound of the gospel of Christ; it is to them as good news from a far country. Altho' their enemies may speak lightly of them, and cast off their name as evil, yet the promise stands good. The foundation of God stands sure, having this seal, the Lord knoweth them that are his. Rejoice, and be exceeding glad, for great is your reward in heaven.

"What thou seest, write in a book." I have seen in the Religious Herald what a great number the missionaries have added to their churches, and what a number of young men they have at the seminary, now panting to preach Christ to the world; but it appears they are waiting to have their wheels greased with a rich salary, before they can move. How different they are from the apostle Paul, and I think all of God's ministers. Read Paul to Gal. 1 ch. 11 ver.: But I certify you, brethren, that the gospel which was preached of me is not after man. 12 v. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ. Again, 15 ver.: But when it pleased God, who separated me from my mother's womb, and called me by his grace. 16 v. To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood.

God's preachers are chosen vessels to bear the glad tidings of salvation to feed the flock of God, which he hath purchased with his own blood; and to expose error in every shape and form, and preach Christ.

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the only way, the truth, and the life; the rock on which his church stands, and the gates of hell can never prevail; for he hath said, Lo I am with you alway, even unto the end of the world.

With these sweet promises, brethren, go on in the strength of Israel's God, and declare all the counsel of God, preach the preaching that God bid you.

A few words to the members of the churches. Brethren and sisters, be regular in attending your meetings; don't let little things keep you from the house of God. A regular attendance of the members of the church, encourages the minister; keep a regular gospel discipline, and in so doing dissemblers will be detected, and error exposed, and every false way reproved. For there are many unruly and vain talkers and deceivers, especially they of the circumcision, whose mouths must be stopped; who subvert whole houses, teaching things which they ought not, for filthy lucre's sake. Tit. 1 ch. 10, 11. Also of your ownselves shall men arise, speaking perverse things to draw away disciples after them. Acts, xx. 30. But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them; and bring upon themselves swift destruction: and many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of, and through covetousness shall they with feigned words make merchandize of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not. 2 Pet. 2 ch. 1, 2, 3. The prophet Isaiah spoke of such under the idea of greedy dogs, which can never have enough, and shepherds that cannot understand; they all look to their own way, every one for his gain from his quarter. Isa. lvi. 11.

I close by subscribing myself yours, in the truth of the gospel.

WILLIAM BURNS.

THE COOL SPRING CHURCH

To the several Churches composing the Big Sandy Regular Baptist Association—the Obion and Barren River Associations, with whom she corresponds, and to all churches and Christians throughout the whole world—Sendeth greeting—

(continued from last No.)

We will proceed to notice a few more things contained in the report of this hear-say Committee.—They say, "that we are in a state of disorder, and have dealt harshly with what they are pleased to call the minority, (we say excluded) party." "They say also that our church record is viewed by them authentic" And if so, pray tell us, where you got your information from, that we were in a state of disorder, and that we had dealt harshly with the minority? Did our Church Book tell you so? And if it did, were not the eight excluded members whom said Association received, equally guilty with us, being then members of the same Church? And if they were, why make a difference, showing partiality among members of the same church? We ask again, who told you that we were in a state of disorder? Did any member of this church tell you so? Or were either of you ever present at any of our church meetings from Nov. 1842, to Sept. 1843? No; you know you were not. Well, then who made you so wise in our church matters? *O hear-say, hear say!* Well then pardon us for being so inquisitive, since it was a grant of power by the B. S. R. B. Association to this *hear-say committee*, to take *hear-say testimony*. Then we think it fair to presume that these same hear-say witnesses, or some others of the same *stripe*, told you at your private sittings in the woods, or at some other more secret and private place, "that we were in a state of disorder, and that we had dealt harshly" with the eight excluded. Or, if we are wrong in thus presuming, come out like men & Christians, and tell us wherein we are in a state of disorder, and wherein we have dealt harshly with said excluded members; which, if you will do, we stand ready to retract at any time when our disorder is shown to us according to the Scriptures. But not *hear say*. Come over then, and labor with us, in a spirit of brotherly love, and Christian affection, and reclaim us if in your power; if, indeed, upon a fair and impartial investigation, we are found to be in disorder;—until that is done we plead *Non est factum* to the charge of living in disorder, and demand the proof from our hear-say accusers before a proper tribunal, where we can be permitted to meet our enemies face to face. Which if they fail to do they must stand convicted before God, the Church, and the world, and all the holy angels, of a base and cowardly slander against this

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church. Thus act, and not strive to devour us by making bold, and round assertions without specification or meaning, of what our disorder consists in. We exhort you to think for a moment, how unlike is such conduct to the directions of our Saviour Jesus Christ, where he says, "if thy brother trespass against thee, go to him, and tell him his fault between him and thee alone." He dont say, "go to thy brother and tell him that he has done wrong, and not at the same time tell him what that wrong is." Much more might be said in relation to the report of this Committee, but suffice it to say that, every charge therein set forth against the Cool Spring Church, is a falsehood founded upon *hear say* testimony.

The sum total, then, of our complaint against said Association is, that she rejected our letter and delegates, and restored to fellowship with the other churches eight excluded members. For appointing a committee, two of whom, to wit: George Hern and Leonard Taylor, were counsellors, advisors, *aiders* and *abettors* of said excluded members long before the sitting of said Association. Therefore, parties connected with said excluded members as well, as was said, three *witnesses*—for meddling with the internal rights of the Cool Spring Church; and after meddling, as they did, arbitrarily, and unconstitutionally; for giving us only a mock trial for a *pretended offence*—condemning us upon *hear-say testimony*, without suffering us to be present, to hear what our enemies testified to against us; and after said Committee made their report on Monday to the Association, for refusing to investigate our case by a committee of the whole upon motion by Brother Yancey Bledsoe, (a member of the Association.) This he done to his everlasting credit; but to the shame and disgrace of Hern and Taylor. They argued him down and insisted upon it, that their report, well founded as it is, upon *hear say testimony*, should be taken as final and conclusive against us by the Association. (Medes and Persians like.) But O, their deeds were evil; therefore they could not bear the light.

May the Lord forgive them of their sins of prejudice, partiality, slander, tyranny, and usurpation, is our prayer for a Saviour's sake.

For the satisfaction of our readers, (not that we are bound to do so,—for we, as an independent Baptist Church of the Old School order, claim the right to deal with our own members as we think proper, according to our understanding of the Scriptures, and our own church laws,) we will give the case in detail that gave rise to such great disorder in said Association. It is as follows, to wit: At our Nov. meeting, 1842, we sat in conference; (Wm. Senter Moderator, Wm. Croom Clerk *pro tem*;) Moderator opened a door for the reception of members. Shem Cook came forward, related an experience of grace, was received by the Church, & was baptised by said Wm. Senter in a short time after said meeting. Brother Lemuel Day then arose and made a voluntary statement of an occurrence that happened between himself and Mr. Patrick Senter, (son of said Wm. Senter, and brother-in-law to said Lemuel Day,) at a corn shucking sometime previous to this meetting. He stated in substance the following: that he was at said shucking; the corn-pile was divided; in the said divide there was a small strip of corn left between the two piles, said Patrick Senter came around from his end of the pile to where said Day was, at the divide, and commenced pushing said strip of corn over on Day's side with his foot; said Day had a weeding hoe in his hand, and with said hoe he shoved the corn back to said Senter's side. Thus the parties continued shoving the corn against each other without saying a word to each other. Said Senter became enraged, jumped at said Day, and with a violent shove, shoved Day several feet back, and would have fell but for the hoe which he held in his hand, he catching on the same. As Day recovered from the violence of this shove, he remarked that he would not take such as that from his father.—Said Senter shook his fist at him and said, by George, you have a brother-in-law that you'll have to take it from. Day then raised his hoe to strike him with, but was prevented by Thomas Jackson, (another brother in-law, and at that time a member of this Church.) Said Jackson was then called on by the Church to tell what he knew of the case. He told substantially the same that Day did, and said that Day had told the truth.

The Church then interrogated Day, to know if he regretted that such a thing should have happened. He answered, yes, brethren, I am truly sorry that such a thing should have happened; and he said if he had been previously warned that such a thing would have happened, he would not

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have been in it (or there.) Some of the members of the Church then commenced debating on the case: at which time the Moderator (Wm. Senter) became irritated, and withdrew from his seat, remarking at the same time. that he would not act in the case, but he would submit to any decision the Church might make. The Church then being without a Moderator, called upon brother Philips to take the chair and act as Moderator, which call he unhesitatingly obeyed. We then proceeded in our deliberations, as is usually done in such cases, until we were all satisfied. The Moderator then put the question to the Church, and Day was forgiven by the Church, upon his acknowledgments without a dissenting voice. From this time to our next February meeting, (December and January we had no conference on account of bad weather,) said Wm. Senter was in the habit of saying many hard things against the Church, that she had acted over his head, &c &c because she could not conscientiously exclude Day after hearing his acknowledgments, and that too after he had agreed to have nothing to do with the case. O, what a pity.

Man's inhumanity to man,
Makes countless millions mourn."

At our February meeting, to gratify said Wm. Senter, and by permission of said Day, (he stating at the same time that he wished every member of the Church to be fully satisfied.) Day was again put upon his trial, and the case put off until our March meeting for further consideration.

At our March meeting said Wm Senter laid down the pastoral care of the Church. Whereupon James B. Wood acted as Moderator and Shem Cook Clerk *pro tem.* The case of said Day was taken up, discussed, and laid over until our April meeting, & agreed to call for helps of our order

At our April meeting brother John Parker was chosen Moderator, and Wm. Croom Clerk *pro tem.* Agreed to take up the case of said Day.--Moved by Wm. Croom, and seconded by Shem Cook, that we try the case of said Day upon its merits, and that we proceed in the case as though nothing had been said or done in the case heretofore; which motion prevailed without a dissenting voice.

Whereupon said Day arose and made a statement of the case between himself and Mr. Patrick Senter, as at the November meeting aforesaid.

Thos. Jackson was then called on to give in his testimony, but he refused, saying, that it was unnecessary, as Day had told the truth. The statement of Day was therefore taken as true by the Church. Day then made his acknowledgments to the Church, (as near as we can recollect.) in addition to the acknowledgments that he made at the November meeting, as follows: He said that he had been mad, and that was wrong; he thought he would not get as mad any more about it; said it was wrong to draw the hoe, but he had done it without time to reflect; said he had wished he had got to hit said Senter; he wanted satisfaction when he was mad, but now he was glad that he did not do it. He said he tho't Senter ought to have acknowledged that he had done wrong in shoving him in the manner he did. But for the future he would guard against these things as much as he could.

Wm. Senter, then, (after debating on the case, and all things ready for a vote,) moved to lay over the case until our May meeting, stating at the same time that Day had come so near paying the debt, he tho't would quite do it by the next meeting; he which motion prevailed, (with some objection.) with the understanding that the case was not to be discussed at the next meeting—then adjourned.

At our May meeting brother Hansbrough was chosen Moderator, and J. B. Wood Clerk *pro tem* The case of said Day was then taken up and he called on to say whether he had any further acknowledgments to make or not; and after stating over pretty much as heretofore named, the Church proceeded to take the vote on the case, and he was again forgiven by the Church, as she tho't his acknowledgments were all sufficient. And for so doing the eight members aforesaid became refractory, & rebelled against the church government.

At our June meeting, Wm. Senter, Thos Jackson, and his wife Morring, were present, but refused to take their seats and act with the Church; whereupon the Church called upon them to know whether or not they intended to submit to, or be governed by the Church, and their answer was that they did not intend to submit at the present. The Church then excluded them.

And appointed two members to cite the other five to attend at our next meeting to show cause, if any they had, why they should not be dealt with as transgressors. But they

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appeared not. We appointed two members again to cite them, but they still proved obstinate, and refused to attend our meetings. We then excluded the other five members, to wit: Moses E. Senter and his wife Jane; J. B. Wood and his wife Eliza beth, and Jinsey Ann Senter, (wife of said Wm. Senter.) The other two members above alluded to, have not as yet been disposed of, to wit: Rebecca Senter, (the mother of said Wm) and Sintha, (a negro woman belonging to said Wm) Yet, notwithstanding all this forbearance, we are charged with harshness by this *hear-say committee.*

Thus you have the whole case fairly before you, any thing said to the contrary notwithstanding.

We now ask you in the name of all that is good, what we should have done, more than we have done? Should we have retained those eight members in fellowship when they had strayed off contrary to the sixth article of our Church Covenant, which says, "No member of this Church is to move his abode out of the bounds of this Church, without an orderly application for a letter of dismission? Or, to have gratified them, should we have disobeyed our Lord and Saviour Jesus Christ, "who hath said, if he turn saying, I repent, thou shalt forgive him?" And if we had done so, would it not have happened unto us, as it is said in the 35th verse of the xviii chapter of St. Matthew: "So likewise shall my Heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses."

May the Lord of his infinite mercy, lay not this sin to their charge, is our prayer for a Saviour's sake. May he forgive them their sin of prejudice, partiality, slander, tyranny, and usurpation against the Cool Spring Church, we humbly pray for Jesus's sake. May the great Author of your existence keep you all under his divine care and protection. May he incline your hearts to cultivate a spirit of cheerful subordination to his government; to entertain a brotherly affection and love for one another. And finally, dispose you all to love mercy, deal justly, walk humbly before thy God, demean yourselves with that charity, humility, and pacific temper of mind, which were the characteristics of the Divine Author of our blessed religion, without an humble imitation of whose example in these things, we can never hope to be a great and happy people.

"Seize upon truth, wherever found,
On Christian, or on Heathen ground,
Among your friends, among your foes,
The plant's divine where'er it grows."

B M. R.

"Truth crush'd to earth will rise again,
The eternal years of God are hers:
But error wounded writhes in pain,
And dies amidst her worshippers"

Bryant.

"Then let the world say what it will,
Tho' sorrow may a while intrude,
Fair wisdom's voice is faithful still,
Still to be blest, is to be GOOD."

Encouragement to Christians.

Consider of it, take advice, and speak your minds. Farewell.

Published by Order of the Church, Dec. 9th, A. D. 1843.

WM. CROOM, *Moderator.*
L. DAY, *Clerk.*

TO EDITORS PRIMITIVE BAPTIST.

Morgan county, Ga.
Jan'y 30th, 1844.

DEAR BRETHREN EDITORS: I send you enclosed a short Biography of my brother Wiley Davis, which I wish you to publish in the Primitive. Your unworthy brother in Christ. *THOS. DAVIS.*

BIOGRAPHY OF WILEY DAVIS.

Wiley Davis was the oldest son of Richard and Isabel Davis, formerly Isabel Grant. He was born July 30th 1778, in Granville county, North Carolina. While in infancy his parents removed to Wilkes county, in this State, then a wilderness, frontier country, where he was brought up, and instructed in the business of planting and cultivating the soil. At an early age he discovered an uncommon aptness to learn, a love of books, and a thirst for information, which he retained through life. And although he only went to school at leisure intervals, and devoted most of his time to labor at home, he made such rapid progress in reading, writing, arithmetic, and English grammar, that before he quit school he had acquired a tolerable good education; better than most young men who had spent all their time at academies and colleges; and he still continued to improve afterwards by reading, study and observation. When about sixteen or seventeen he went to live with his uncle Thomas Grant, in the capacity of merchant's clerk; with

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whom he continued several years, doing business for him, first at his residence in Wilkes county, and then at an establishment he had in Green county. By which he acquired a practical knowledge of book keeping, &c.; and at the same time formed an extensive acquaintance with men and things. After leaving his uncle's employ, about 1799, he engaged in the business of buying and selling slaves on speculation. He made several trips to North Carolina, Virginia, and Maryland, on this business. About 1805 he formed a mercantile copartnership with a young man in the neighborhood, purchased a stock of goods of his uncle J. Grant, and commenced business in Wrightsboro', in Columbia county. He continued only a short time at this place, and removed to a new stand, in Wilkes county, and resumed business again with flattering prospects of success.

But alas! how vain and delusive are all our schemes and calculations; in one moment his fond hopes were cut off, and his earthly prospects forever blasted; for in 1806 he lost his sight, by the explosion of a keg of gunpowder. On returning home in the evening, about twilight he went into the store with a lighted candle to get some article, and while closing a window sat down the candle on the counter; a spark (we suppose) dropt into the keg of powder, which was sitting immediately underneath, and during the day had been carelessly left open by his copartner. It contained about fifteen or twenty pounds of powder, and he was exposed to the full force of the shock It is astonishing that he survived. Had not his brother G. D., and his copartner, (who providentially were in the adjoining room) ran immediately to his relief and extinguished the flames, he must have expired in a short time. Indeed so dreadfully was he burnt, that for sometime he appeared to be in the agonies of death. For weeks and months there was but little hope of his recovery, but his wounds gradually healed and his strength returned; but as his bodily pains subsided, his mental sufferings increased, if possible; as he began to be undeceived as to recovering his sight, and realized the dreadful certainty that his sight was gone to return no more. Surely none but an omnipotent arm could have sustained him in this situation, and this did sustain him; for he lived to see the day when, adverting to this circumstance, he could say, 'it was good for him that he was thus afflicted, for then it was that he learned righteousness.' But little did he think at that time that this awful visitation was designed to accomplish the gracious purposes of God in his salvation; and indeed who could have thought that the angel of mercy had been sent on such an errand as this. Yet such seems to be the case, for nothing short of divine interposition could have arrested him in his downward course. Hitherto he had lived without God, and without hope in the world; but now, like the prodigal son, he came to himself, and began to realize his true situation as a lost and ruined sinner, standing, as he thought, upon the brink of everlasting love and misery; and this view reconciled him to his present sufferings and afflictions. His distress and anguish of mind for the loss of his sight was swallowed up in the dreadful apprehension of the loss of his soul. And thus one trouble, as he expressed it, was removed to make way for another But such was his sense of the justice of God, and his own condemnation, that it was long before he could view himself in any other light than that of an abandoned outcast, to whom God had reserved 'the blackness of darkness forever.' But the Lord, in his tender mercy, was leading him in a way he knew not, and instructing him in the school of adversity; until eventually he opened the interior eyes of his understanding to discern spiritual things, and especially the great scheme of redemption: and exercise a little faith, and a trembling hope, in a crucified Saviour. So that like the blind man of old he could say, 'whereas I was once blind, now I see;' and, like him too, he was not ashamed to confess him before men.

In 1809, he joined the Baptist church Ebenezer, in Wilkes county, and was baptised by Elder Thomas Rhodes. And it is worthy of remark that, although it proved to be a cold and unpleasant day, so much so that the ice had to be broken for the purpose of baptising, such was his sense of duty, on complying with this ordinance, that he manifested no misgivings or timidity on the occasion. An example worty of imitation. He continued a member of this church about seven years, during which time he attended meeting regularly, and, as he lived convenient to the meeting house, not exceeding a mile or two, he frequently enjoyed the company and conversation of the preachers, and other brethren; which afforded him some satisfaction in his solitary situation He took great interest in hearing the Bible read, and searching into

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the great mysteries of the gospel; and such was his astonishing memory, he retained all he heard, so that he had a very extensive knowledge of the scriptures His doctrinal sentiments were altogether of the Old School; or in other words he was in principle what is called a strict Calvinist; or more properly a Predestinarian. He was well pleased with Dr. Gill's commentary, and decidedly opposed to Mr. Fuller's views of the Atonement, as 'general in its nature, but special in its application;' being, in his opinion, unscriptural, inconsistent, and irreconcileable to original Baptist principles He also devoted many of his solitary hours to poetry, in which he had formerly discovered some talent; and composed a number of songs, hymns, and poems, on various subjects; mostly, however, of a religious nature. In this way he employed his time, and not only amused himself, and in some measure forgot his afflictions and sorrows, but greatly improved his stock of useful knowledge.

In 1817, his father dying, he removed with his aged mother and family to Morgan county, and became a member of Fellowship church, where he remained until his death; but owing to his complicated and increasing infirmities, he did not attend public worship, as heretofore; yet he took a deep interest in religious affairs, and when the controversy between the Old and New School Baptists just began to be agitated among us, he took a decided stand against the missionary institutions of the day. His parents being Baptists, he had early imbibed strong prejudices against all ecclesiastical establishments, or law religion. He could not bear any thing like legal persecution for conscience sake. Hence he opposed the missionary cause, as tending, as he conceived, to a union of church and State. He considered the whole train of religious institutions, so called, the inventions of antichrist, for the overthrow of the true church. Few men had a more thorough knowledge of church history—the rise and progress of popery—the origin of missions—and the true grounds of the late schism and division in the Baptist denomination. These were subjects he took great pains to examine and investigate, and he had one peculiar advantage of most men, that if he could not convince you of error by fair argument, he could at least, furnish you with historical facts, and other useful information, from which you could draw your own inferences; so that his company and conversation was generally interesting. To many, who were acquainted with him and his confined situation, it has been a matter of surprise and astonishment how he could have accumulated such a stock of useful information; and to many it is a source of regret, that so much light and intelligence should have been lost to society, as it seems to be.

After his mother's death, which took place in 1824, he moved once more, and went to live at his brother G D.'s; where he continued to the end of his earthly pilgrimage. For though his brother died in 1834, he was so well satisfied with his local situation he chose to remain, as he did not expect to survive him long His health and spirits were generally good, better indeed than could have been expected; and when visited by his friends and brethren he appeared to enjoy himself very well; being naturally of a lively and communicative disposition, fond of company and free conversation, his company was agreeable to old and young, but his confined situation, the want of proper exercise, together with increasing years, began to make a visible impression upon him. He was fully sensible of it himself, and often spake of it with apparent calmness and resignation. He had an excellent constitution, but it was now giving way very fast, under the double weight of mental and bodily afflictions.

In the fall of 1840, he had a sudden attack of the paralytic kind, in his left side, which deprived him, in a great measure, of the use of his limbs, and affected the organs of speech for a while; but from this he gradually recovered, in a good degree, so far as to enjoy his usual health; only he never regained his former strength, yet his mind and memory remained unimpaired, until his last illness On Wednesday morning, Dec 27th, 1843, about 4 o'clock, he was again attacked with the palsy, in his right side, and immediately became speechless and insensible, and continued so, except at short intervals, when he could articulate a few words but appeared unconscious of his situation. He lingered in this way, gradually growing worse, until Tuesday morning, January 2, 1844, about six o'clock, he gently and quietly breathed his last, being in the 66th year of his age.

His only surviving brother, T. D, has thought it his duty to furnish this hasty and imperfect sketch of his life and death, for the information of distant relatives and ac-

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quaintances, and as a last tribute of respect to his memory.

P. S. Brother G. Beebe is requested to copy the above into the Signs of the Times, if convenient. *T. D.*

THE PRIMITIVE BAPTIST.

SATURDAY, MARCH 23, 1844.

We occasionally have our papers returned to us without any endorsement, which leaves us at a loss to know whether the wrappers have been worn off, or they are returned as no longer wanted. Postmasters will please do us the favor, when our papers are not taken out of their office by subscribers, to notify us by letter, or return one of them endorsed, "refused," or "not called for," &c., and put the name of the post office on it, which will enable us to act understandingly in such cases.

TO EDITORS PRIMITIVE BAPTIST.

Pleasant Gap. Pittsylvania co Va December 25th, 1843.

DEAR BRETHREN: I now take my pen in hand to let you know that I am yet here and enjoying myself with my brethren in this section of country. Though I hear some brethren complain of the sad appearance of religion, and say it is the worst time they ever saw, I am of a different opinion. I think it to be the best time the Baptists have ever experienced since law religion lost its power, though we have persecution (I had like to have said) enough; but God knows best. For Christ has said, "We shall be hated of all men for his sake." He has forewarned us of these times, for he said, perilous times would come, when we should be persecuted from city to city, and they that kill us will think they do God service. If we be the children of God and heirs of the kingdom, all these things are for our good; so let us rejoice and be exceeding glad, for great is our reward in heaven.

Brethren, let us live soberly and righteously in Christ Jesus, that others may behold our good works and glorify our Father which is in heaven; not for any worth or merit that is in us, but for the glorious merit he completed on the Roman cross for the objects of his love. Though some preach up human efforts and free agency, claiming a part of the honor to themselves, and say they do not like the doctrine of the Old Baptists, because they preach once in grace always in grace. A Baptist objected to us on these principles in conversation with me a few weeks ago, to my great surprise to think any person should take the name of a Baptist on themselves, and talk so inconsistent. This poor missionary never knew what grace is by experience, (the bitter teacher;) if he had been taught by the spirit of Christ, he would not have contradicted the word of the blessed Saviour. See John. 10 chapter, 27, 28 and 29 verses: My sheep hear my voice and I know them, and they follow me; and I give unto them eternal life and they shall never perish, neither shall any pluck them out of my hand. My Father which gave them me, is greater than all; and none is able to pluck them out of my Frther's hand. This would convince all lovers of truth, that have made themselves acquainted with the Bible, that the children are safe. But we will read the 38th and 39th verses of the 8th of Romans: For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord. These scriptures confirm me in the final perseverance of the saints, and I believe that all Christians will admit that it is the will of God that all his people shall be saved, and they will be saved with an everlasting salvation; if not, his will is lost, and purposes of glory defeated, and he cease to be God any more.

But we will come to our relationship to Christ, and see how we are connected together in him; for he says, I am the vine, and ye are the branches. Yes, beloved, we are heirs of God and joint heirs with his Son; if we are made co equal with the eternal Son of God, heaven is ours and all the glory thereof—no falling away. He has said, that we are bone of his bone and flesh of his flesh; so we are complete in Christ. Our surety is still manifested in the mission to his apostles: Go ye out in all the world and preach my gospel to every creature, teaching them to observe all things whatsoever I have commanded you; and lo I am with you alway, even unto the end of the world. There is no falling away, when Jesus is with us all our journey through; for we are kept by the power of God, and that not of ourselves, but through faith unto salvation.

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Dear brethren, since my little imperfect communication has come to public notice, some have objected to its principles; so that I feel the more substantiated in the same principles and doctrine that are published in the Primitive; beholding your order and the steadfastness of your faith in Christ, seeing that you are not carried about with every wind of doctrine, or new found scheme of the world. Love and praise ye the Lord, for there is yet a rest that remaineth unto the people of God, and they that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth forever. As the mountains round about Jerusalem, so the Lord is round about his people from henceforth even forevermore; for we are chosen in Christ before the foundation of the world. I thank God for his goodness towards us, and pray that he may give us his spirit to lead us in the way of truth. As ye therefore have received Christ Jesus the Lord, so walk ye in him. Let us live soberly and righteously before all men, let our conversation be seasoned with grace and show to the world that we are of a truth a chosen generation, a royal priesthood, a holy nation, a peculiar people, that we should show forth the praises of him who hath called us out of darkness into his marvellous light.

Now may the great head of the church instruct us all while journeying through these low grounds of sortow, and at last take us with all thy covenanted children on the sweet shores of deliverance. Though some may be vain enough to ask who they are, I say they are the peculiar objects of God's eternal love, the materials of the building of mercy that God the Father and Son in the covenant of redemption agreed on: and not a hoof shall be left behind.

My sheet is nearly full, so I shall not add any more only sincerely request your prayers for me and my family. May the Lord prosper you in your good undertaking, and bless us all with an outpouring of his spirit, if consistent with his will. So farewell.

JESSE T. BRYANT.

TO EDITORS PRIMITIVE BAPTIST.

Shoal Ford, Limestone co Ala.
Feb 23, 1844.

Dear Brethren and Sisters in the Lord: I have been a constant reader of the Primitive for four or five years, and have often felt disposed to express my satisfaction with its contents, or your communications; but for fear I should be in the way of some more able writer, I have not done so. But some wishing to continue taking the little messenger, I have concluded to drop you a few lines.

As the Psalmist says, the Lord hath done great things for us, whereof we are glad; I hope the Lord hath done something for poor me, and if so, it is a great something whereof I am glad. I say I hope so. I am one of those hoping sort. I confess I know no better than to hope I am a child of God. The apostle says, Christ in you the hope of glory; and that hope is as an anchor of the soul both sure and steadfast, and which entereth into that within the veil, whither the forerunner is for us entered, even Jesus. Now if he is the hope of his people, that is all they have; it is all I have, and on that principle I hope for the climes of glory.

I well recollect the time when I had no hope, nor I could not believe; just as soon have a world as believe, for I saw myself condemned and justly too. And one step farther I thought I should land in an awful pit of destruction, for I was weighted down with my guilt and sins, and could not see how he could be just and save such a creature as I was, (though I was young, in my 16th year.) But I do hope just at that time, though I thought farthest off, the Lord done something for me, whereof I ought to be glad for one. To my mind it did appear, and at once all my burden that appeared to be pressing me down left me, and I felt calm and light, and a love burst in my soul. I cannot describe my feelings at that moment, but it was so unexpected and in such an unexpected way, I did not think it was a change from nature to grace. Yet I knew there was a change, but I could not tell what. But it was so ordered, that soon afterwards my old father came in and began to talk to me about a futnre state, (for I was as it was thought on my death bed;) and somehow, I cannot tell how, I told him I had a hope beyond the grave. But ah me, in a moment I would have given any thing if I just had that back; for I thought he would tell it and I had it not, and then it would be said, one of the Old Baptists sons has fallen from grace. Oh, what distress of mind it created. I thought I would tell him I was mistaken, and to say nothing about it; but somehow I never could do it.

Thus I went on for a long time under

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great distress of mind about my situation. One day walking along thinking on my situation, these words came into my mind: To shew forth the wonderful works of God, that bring with them joy and peace. Thus I hobbied along for about eight years, full of doubts and fears, having a desire to be with the people of God, if I was just fitting: but at length I made the attempt, and was received and baptised. But ah me, I have often thought I would go to the church and tell them they had certainly done wrong in receiving such a poor creature as I was; yet it is the greatest pleasure to me in the world, if I could know I was prepared to be with the people called Baptists, as despised as they are; for I do think they come nearer the pattern of the good old Book, than any others. Indeed if I did not think they had the constitution of Christ and his apostles, I would quit them and go where I could find it.

My sheet is full so I will quit my scrawl It is the first I ever wrote for the press, and it may be the last. I have just hinted at things, dispose of it as you may think best and I will be satisfied. Yours affectionately, both dead and alive, I hope.

R. W. CRUTCHER.

TO EDITORS PRIMITIVE BAPTIST.

Lexington, Mississippi,
25 Dec. 1843.

DEAR BRETHREN EDITORS: I have for some time thought of writing a few lines for the Primitive, but feeling my own weakness and fearing I should write nothing that would instruct or edify, I have not taken an opportunity until at this time. In my last communication I made some mistakes, which I may do in this also; but as I hope my brethren have righted those mistakes, and sought for the meaning of my lame language, I shall offer no further apology.

The subject to which I wish to call your attention is, the calling and sending out of the Christian ministry. The directions given by Christ by which the church is to be governed, is recorded by Matthew as follows: Then saith he unto his disciples, the harvest truly is great, but the laborers are few; pray ye therefore the Lord of the harvest, that he will send forth more laborers into his harvest. 9 ch. 37 and 38 v. Luke reads as follows: Then he said unto them, the harvest truly is great, but the laborers are few; pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest. 10 c. 2 v. The harvest in those days was great, in consequence of which Christ gave the foregoing directions, rules, or laws, by which the church should be governed in future days; and what was wrote, was wrote for our instruction, &c. Let us therefore profit by the instruction of our Lord and master.

The first thing we will notice is, who is the Lord of the harvest? From the following evidence, I (Christ) am the true vine, my Father is the husbandman. John, 15 c. 1 v. The husbandman, is then the Lord of the vineyard; from the 2 v. we see that the Father is also the vinedresser. Again: Ye are God's husbandry, ye are God's building. Hence I conclude that it is the Lord God of heaven to whom we should pray that he would send us laborers into his harvest. God gives his children praying spirits, teaches them by his spirit to ask him for just such blessings as he had before determined to give. Hence I agree with the poet, that—

"Prayer was appointed to convey,
The blessing God design'd to give."

I refer you to the case of Solomon, who asked for no other things than God had intended to give: "A wise and understanding heart." Hence I conclude, that God has reserved the right to himself to qualify and send out just such ministers as suit his plan; and not only has reserved to himself the right, but exercises it. And I venture to say, that there never was a minister in the world, but what was sent by God's own authority, (I mean a minister of righteousness,) independent of any thing that man can do. Our GREAT LORD and master has informed his church in what way he will supply them, that is his will; and all prayers that prevail, must be made according to the will of God. God never taught a man to pray, contrary to his revealed will, nor never will; consequently their prayer is, 'O, send more laborers into thy vineyard'—their conduct agreeing with the same.

Although Christ has given such plain direction to his church, yet I find that bastards, or some of his disobedient children, wish to evade those laws, and contrary to all revealed instructions, are heaping to themselves teachers having itching ears. A certain and plain proof that they are without faith, or that, that precious property which is the gift of God, and also as

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abiding grace lies dormant in the ashes, or that they never received that invaluable gift from God. For says he: Ask and ye shall receive, &c. It is peculiar though, to the human family to seek every opportunity to evade the law, by which they are governed; for the sake of illustration I will instance a few cases, and if bro. Keaton of Alabama pleases, it may go as a kind of Supplement to his Variety of Anecdotes, &c.

In a certain town of the United States the dogs became very troublesome, in consequence of their being mad dogs in the vicinity; the selectmen of the town were called together, to provide some means of safety for the inhabitants, which resulted in passing of a law that all the dogs in the corporation should be muzzled. The witty, who are always ready to take advantage of the law, very readily made such a muzzle as was specified by said law, and as the law failed to specify on what part of the dog's body the muzzle should be confined, very securely affixed it to the dog's tail; thus completely evading the spirit and intention of the law.

Another case: A few years ago the Legislature of Missis-ippi passed an act, generally known as the "gallon law;" which law provided that no spirits should be sold in less quantity than one gallon, (with a little exception.) The witty sought to evade the law in the following manner. A close dark room of ordinary size was erected, with only one entrance and a small avenue in one side with a wheel so constructed on the inside that at every revolution of the wheel one edge would turn out thro' the avenue, and within stood the operator or retail dealer, completely hid from all that were without, or on the outside. The tiplers could approach and by rapping the wheel and laying on the amount of cash required to pay for as much vinous or spirituous liquor as they wished, in rolled the wheel and in return the operator would roll out such spirits as they called for. You might hear them calling for wine, whiskey, or brandy, or whatever suited their taste; but they might rap the wheel and call as long as they could stand, and unless the cash accompany their call, it would all be in vain.

The analogy between this and another case is so striking, that I cannot deny myself a wish to notice both a little. The other, or third case, is about this: About fifty years ago in the city of London, England, a machine was put in operation with the sum of £13. 14s. 2d. (for my authority I refer you to the Alabama Baptist, vol 1. No 36. 1st page; by reading 2nd column you will find my authority)—which has spread its baneful effects over our free and happy land. Although I live remote from the seat of the beast, yet it has branches established in our land, with all the bad features of the mother, &c. A minute description of it is almost unnecessary, as it so much resembles the second case. It has a very dark room, (the Annual, National, and State Conventions,) with only one entrance, in which a man may enter for life. The door is locked in such a way that nothing but money will unlock it; it has a wheel that turns every way, (for money,) constructed of different kinds of materials, but none of them fire-proof—(missionary, Bible, tract, Sunday school union, temperance, and some other societies, useless to mention,) which work through an avenue, (of hypocrisy.) The wheel is continually in motion. There are several departments in the before mentioned room. In one room the shapeless ore, (pious young men,) for refining; after clearing all the dross, it is placed in the next department, to be moulded, (to study divinity.) When it is considered to be perfect, it is placed in a department near where the wheel works, so that when a call (money) comes, to take it is sent out in the world. (And I am sorry for the community that gets hold of this kind of coin, it is better they had none; for it costs more to carry it about than it is worth when you get it.)

The establishment is now considered complete. The mansion with its different departments, its wheels of conveyance, Presidents, Directors, &c. (retail dealers:) its departments well stored with the ore and moulded metal, it is now ready to go into operation. They approach this great fabric, (which exalts itself, &c.) which trades entirely in money and preachers, and call for whatever kind of coin they wish; but the greatest demand is for revival pieces, (preachers,) send us revival, &c. Hence we see that money is carried or rolled in by this great wheel; and in return out comes their own spurious coin, (men made preachers, who divine for money, &c.) This machinery is put in motion for the purpose of evading one of heaven's high laws, which says: Pray ye the Lord of the harvest that he may send more laborers into his harvest. But bastards, or

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disobedient children, say by their works, the arm of the Lord is short, or he is slack concerning his promises; but we have erected a great machine, send us your money and you shall have preachers. Hear them—thousands of heathen are going to hell yearly, for the want of preachers; double your exertions to get money, and the world will soon be evangelized.

Brethren and friends, whether engaged in the above traffic or not, if it is not the wars of God what is it? There are but two sources, one good the other evil. No fountain can send forth bitter and sweet water. No man can serve God and mammon at the same time. But, dear brethren and sisters, let us revere the law of God and pray him to send us shepherds of his own liking. It is he that sends them, he that qualifies them, he that preserves them and us while here, he that created us and them in Christ before the world began; it is he by his holy spirit to come into the palace of the strong man armed, he that binds and casts him out, takes away all his armor, divides the spoil of this great, glorious, and wonderful transaction; giving us all the benefit, and taking all the glory and honor of the soul's salvation to himself. Let us praise him, for his mercy endureth forever.

Then shall our sun in smiles decline,
And bring a pleasant night.

Brethren, pray for me and mine, and may the Lord ever bless and comfort you and lead you into all truth, is the prayer of your unworthy brother in the Lord, I hope.

SAMUEL CANTERBERRY.

TO EDITORS PRIMITIVE BAPTIST.

Greensburgh, St. Helena Par La.
Feb'y 24. 1844.

DEAR EDITORS: As I have to transmit my mite for the reception of that "other voice from heaven, saying COME OUT OF HER, MY PEOPLE, &c." I would accompany it with a few remarks, as emanating from my *peculiar* gift. I call it peculiar, not because I am alone in my views concerning some things, but because the major part of my dear brethren cannot see, as I see. (I refer my dear brethren to our common dear bro. Joel Ferguson's remarks, in No. 2, of 9th vol. where they may see the spirit by which I am actuated.) If we believe in *gifts* at all, we must believe them *various*. The unpopularity of a gift, in my view, militates nothing against it; the object, in proving it, should be, does it accord with the word of God? That there are venerable errors, as old as Rome's whore, yet among us, few inquisitive Christians will deny.

My dear brethren can but perceive that, their unworthy and forward headed bro. (Peter like,) has for some time, discontinued his communications in the Primitive, but I ask, is there not a cause? I would sooner lose the hand that now guides this pen, than offend Christ's little ones:—it appears I cannot write, without, in some measure, doing so. But I would, humbly, ask my dear brethren if, they being separated, are not seeking and intermedling with all knowledge, (Prov. 18 and 1:) and having the same object in view that our apostle had, (Phil. 3 chap.) I know it is not the spirit of novelty, or opposition, by which I am actuated; but rather, "*proclaim on the house top, that which is revealed to you in secret.*" No Christian ought to be afraid of the truth.

I shall come to a close by following the dictates of the spirit within me, in proposing a few simple questions on a matter of increasing importance to ME. ☞ If God made the *devil*, did he *love* him *then?* If so, does he *still* love him? If not, has there not a *change* been effected, in the mind of God by one of his creatures? Before the Lord Jesus Christ, I charge my *editing* brethren to lay these things before all their readers; to which I would append the following words of Almighty God: "The Lord is good to all; and his TENDER mercies are over all his works." Psalms, 145 and 9.

God having made all nations from the flesh of Adam, his care and kindness extends equally to the *bodies* of all, which, however, has no existence in a future state:—no flesh and blood either in the kingdom of God, or of the lake of fire and brimstone. *THOMAS PAXTON.*

N. B As I shall have published (a pamphlet in reply to br. Elder Gilbert Beebe) next May, at Charleston, Illinois; all those desiring copies of the same, would do well to forward their requests, with the money, to Eld. R. M. Newport, or Eld. B. B. Piper. There are 60 pages closely written in MS. It will be afforded at twenty-five cents per copy. *T. P.*

AN APOLOGY

For those brethren, who are opposed to Baptist Conventions; Also an Expo-

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sition of certain duties of the church to its Ministers, as enjoined by the word of God: in two parts. By Elder JOHN M WATSON, *of Murfreesborough, Tennessee.*

(*continued from page* 56)

The fourth subject, which I proposed to notice, viz. — *That there is as much authority for Baptist Conventions, as Associations.*

It has been stated, that there is as much authority for Baptist Conventions, as Associations; but a little consideration, I think, will convince any unprejudiced mind to the contrary. In the 10th chap. of the Acts of the Apostles, we have an example of *primitive* Christians meeting together in a Council (be not alarmed at the word *Council*, there is no danger according to the following views) to settle a difficulty; and as the Baptist church has greater or less difficulties, almost every year, it is necessary the churches should determine that certain brethren meet together, annually to settle as far as possible all difficulties, which may have been disturbing the general union.

I know it will be said according to this view of the subject, all the "decrees" or decisions of an Association should be binding on the churches, in as much as they were, in the precedent just given. The decisions of an Association are binding on the churches when the word of God alone decides, or when made in palpable accordance therewith; and no church, in the fullest exercise of its liberty and power can safely reject such counsel. This would amount to a rejection of the counsel of Divine Truth itself. I will admit, if such counsel be contrary to Revealed Truth, or consists of a doubtful exposition thereof, the church can then in the exercise of its liberty and independence judge for itself, by referring it to the only tribunal, which it is amenable to (i. e.) the Holy Scriptures.

We had just as well assert, that no individual, in the present day, has a right to preach the gospel, because the things which he may teach, may not be binding on the churches, as to say, that we will not hold Councils, or Associations, as all their acts, or decisions, may not be obligatory on the churches. It must be readily admitted, that when the minister teaches the palpable truths of revelation they are binding on all believers although he be neither inspired, nor infallible; so with regard to Councils, or what we term Associations, although not under the guidance of inspired men, yet when their decisions accord plainly with Divine Truth, they are obligatory on all the churches; and derive their authority from the word of Revelation, and not from the Council, or Association, *abstractedly considered.*

We have good reason to believe, that in the Council held at Jerusalem, there were members of it, *not inspired;* and if it be said, that the decrees of that Council derived all their authority from the inspired individuals who were members of it, why were *uninspired ones* admitted into it? Or why was such a special reference made to the word of God by the Apostle St. James, whereby he both confirms what the Apostle St. Peter had just said, and lays the foundation of his own opinion, and immediately after quoting the scripture in point, says: "Wherefore my sentence is," &c. If it be true that the decrees of this Council even abstractedly considered, profess *divine authority*, in consequence of having been given by inspired persons, we see at the same time they are predicated on the word of God *previously revealed.* In the present day when an Association or Council takes up any difficult matter, its decision should be plainly predicated on the word of Revelation, for such decisions can now only derive authority from that source; for as before admitted, abstractedly considered they possess none. It may be asked, why hold such Councils if the churches have a right to reject any of their decisions? Because "in the multitude of counsellors there is safety," and we have scriptural precedent for doing so.

If we had no scriptural authority for Councils or Associations, would the Convention be less reprehensible on that account? Might not the advocates of any other *human institution*, by the same parity of reasoning, connect any thing whatever with the church? They have as much right to connect a theological school with the church as the Convention; and again just as much right to unite the church to any other institution, however pernicious it might be. Thus we discover the utter fallacy of such reasoning. To such some of the advocates of the Convention have resorted.

SECOND POSITION. — *To show the impropriety of connecting the church with Baptist Conventions.*

If there be no authority in the Bible for

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the forming of such institutions, which I think has been fully proved by what has been written under the first head proposed, I would ask their candid framers and advocates, what right they had to connect them with the church? *I will answer they had none unless it be an assumed one.* When we look into the history of the church and behold the ruinous consequences of *allowing assumed rights and privileges in it*, does not the warning voice of many centuries admonish us to profit by a knowledge of the kind in the present day.

Well might the Waldenses, in their confessions of faith, say "*We have ever regarded all the inventions of men (in the affairs of religion) as an unspeakable abomination before God;*" and again, "*We hold in abhorrence all human inventions as proceeding from antichrist.*" It may be said, they had reference to Romish absurdities, and admitting it to be the case it must be allowed notwithstanding they also had regard to the all important principle, that we have no right to adopt the inventions of men of any kind whatever in religious affairs. The violation of this principle, however slight, strikes at the very foundation of all revelation, and impiously intimates, there was no necessity for a revelation, or what has been revealed is deficient. In tracing error's path to the Papal throne itself, we see it begins by leaving the light of revelation, and in its devious windings amidst human institutions, turns aside even from the dim light of reason itself, and terminates in the gross darkness of superstition and idolatry!

If all human institutions had been resisted, and denied a connection with the church; and all assumed rights and privileges, put down, would not antichrist have been denied his strongest holds and most available means of propagating and establishing error? A candid answer can only be given in the affirmative. Then if we have discovered his most available means, should we not resist him in any attempt he may make to use them in our day. Let us be aware of every thing of the kind; for it is only by the greatest firmness we can repel the obtrusive encroachments of such things, which are ever ready to obtrude on the church, under the broad sanction of the world's wisdom and influence. Things which all Christians are admonished to be ware of. Not that I believe irreligious men are alone concerned in them, but truly pious persons sometimes; and the world is ever ready to co-operate with them. An influence which the church has often felt while combating with such heresies.

I now appeal to the friends of the Convention to know, if they can produce a solitary instance, when successful reformation was even promoted, by connecting a human institution of any kind with the church? Or when the cause of religion, in any age or country was advanced by it? On the contrary I can, in many instances show that reformation has been effected by disengaging the church from such things. He who attempts to reform the church by adding an institution of any kind to it, on man's authority, however pure his intentions may be, proceeds against the testimony of all past experience.

There are many who say, why oppose the Convention? Does it not propose to do what ought to be done? And why condemn it? Its opponents are often ridiculed, and regarded as ignorant bigots. Thus we discover that the world's opinion prevails in the church, so as to exert its most pernicious influence. It may be said the Convention is composed of members of the church, yet it sustains about the same relation to it, that a tumor does to the human body, which at first is small, and consists apparently of natural parts, but in its developments, a morbid growth and action manifest themselves, and although composed of several natural constituents, yet if suffered to proceed will destroy the system itself. The application is easy. The Convention is a morbid growth of the church, a dangerous excrescence which should be attended to *in time*.

There are many who do not seem to make any distinction between the propriety of supporting ministers, and *the manner* in which it should be done; and let it be done in whatever way it may, it is, with them, wrong to oppose it. In some countries the civil law makes provisions for the preaching of the gospel, and the paying of ministers! But who in this country would be willing for such an arrangement? But many are willing to go out into a monied institution, which although not under the control of *civil law*, yet is under the control and direction of that body, just as they may enact laws and regulations to govern in such things. Where is the difference *in principle*, between *moral and civil rule*, when considered in relation to vital church affairs, when both rest exclusively on hu-

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man authority and judgment? Thus we plainly see *the manner* of obtaining ministerial support may be highly objectionable and injurious to the church.

Some may be ready to ask what are the real or probable evils, which may be, or have been occasioned by uniting Baptist Conventions with the church?

1st. That great and important principle, that we have no right to connect any human institution with the church, is violated by such a union, which in the absence of all other arguments should be sufficient to condemn all such expedients

2nd. This alliance is predicated on an assumed right, which should never be allowed in the church, as already proved.

3rd. Whenever any rights, or privileges, not warranted by divine authority, are allowed in the church, any others may be assumed in the same manner.

4th. The Convention is controlled by human enactments, consequently liable to undergo great changes for the worse, as is always the case; and by its connection with the church it can claim church authority for all its acts.

5th. It is calculated to have an imprper influence on ministers and the whole church at no very distant period; for its connection with the church enables it, in a peculiar manner, to disseminate its own views in all religioos matters; ministers will be selected for this purpose and such alone employed.

Lastly: We have no scriptural authority for such expedients.

(*to be continued.*)

FOR THE PRIMITIVE BAPTIST.

ACROSTIC.

Compliment to br. J. B. Moses. L. M.

J ohn the Baptist he was sent,
To tell the Jews they must repent;
And so believe and be baptised,
The cross take up, the shame despise.

O send thy spirit, Lord, we pray,
To guide us in this narrow way;
That we may in it live and die,
And then arise to joys on high.

H ere we can read and understand,
That John was sent by God's command
To teach the Jews and to baptize,
To be immersed and then arise.

N ow we see a great contention,
Sprinkling, pouring, man's invention;
But in the water we must go,
This holy ordinance to show.

B ut wisdom shows a narrow path,
And we must walk and live by faith;
Immersion then we think the way,
Take up your crosses day by day.

M oses led Israel through the sea,
To show God's wise and great decree;
This wonder spake to them aloud,
Show'd baptism in the sea and cloud.

O for this wonder-working grace,
That shows in Christ a hiding place;
Come, sinners, strive to enter in,
And so be freed from all your sin.

S alvation now through grace divine,
With faith and love will ever shine;
And rebels now made heirs of heaven,
Find pardon seal'd and sins forgiven.

E ternity can ne'er unfold,
The love of Christ cannot be told;
This glorious plan was fully laid,
Before the world was ever made.

S hould seven-fold thunders burst & roll,
And shake this globe from pole to pole;
The saints are safe, most certain case,
In Jesus Christ their hiding place.

BENJAMIN MAY.

FOR THE PRIMITIVE BAPTIST.

Elder *Parham Puckett* is expected to preach at Mount Zion m. h. on the 15th of July; 16th, at Eno; 17th, at Mount Lebanon; 18th, at Flat River; 19th, at Story's Creek; 20th, at Ebenezer; 21st, at Upper South Hico; 22d, at Lynch's Creek; 23d, at Harmony; 24th, at Deep Creek; 25th, at Arbor; 27th, at Gilliam's; 28th, at Pleasant Grove; 29th, at Leak Fork; 30th, at Wolf Island; 31st, at Haw River Cross Roads; August 1st, at Good Will; 2nd, at Graham's; 3d, at Middle Fork; 4th, 5th and 6th, at Abbott's Creek; 7th, at Jamestown; 8th, at Timber Ridge; 9th, at Sandy Creek; 11th, at Brush Creek.

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THE PRIMITIVE BAPTIST.

EDITED BY PRIMITIVE (OR OLD SCHOOL) BAPTISTS.

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TARBOROUGH, NORTH CAROLINA,

"Come out of her, my People."

VOL. 9. SATURDAY, APRIL 13, 1844. No. 7.

COMMUNICATIONS.

TO EDITORS PRIMITIVE BAPTIST.

Mill Port, Alabama,
Jan. 14th, 1844.

DEAR BRETHREN IN CHRIST: Through the unbounded goodness of God and the intercession of his dear Son, my useless and unprofitable life is spared to another new year, for which I desire to thank, adore, praise and magnify his adorable name, poor unworthy disobedient sinner that I am. Therefore it becomes my duty as agent for brethren Editors, to send the money to them which I have collected for the valuable and worthy little paper, upon which I could put many encomiums, and do them nothing but justice; but I deem it unnecessary, inasmuch as my brethren who read them are convinced of their worth, already, and the sons of Hagar would only mock on as usual. For the devil and all his emissaries, are now, and always have been offended, when they see or hear that justice is done to the truth; for violation to the rule of right and truth has always been their chief delight. Suffice it then to say, dear brethren, that the Primitive, is much esteemed by a few and greatly abhorred by many; this is the best I can say for it, and one of the best evidences too, that it contains the truth and opposes error; and that it shall be as a willow by the river's side, and shall not be carried away with the wind, as will be every thing but truth.

My mind, dear brethren, is often impressed to write for the Primitive, and a view of my corruption, my unworthiness, &c. very often proves a hindrance to my yielding to the impression; and in addition to my unworthiness, &c. my ignorance, is a very forcible and effectual, impediment to me. But notwithstanding all these things which I have named and many more which I could name, (one of which is my age;) yet I know it to be the duty of the little boys at the order of the father to contribute what they can to the furtherance of his business, by picking up the little chunks and brush, &c., and with their little hatchets to cut down some little saplings if need be; and if their father should happen to leave a root not cut loose in some of his large grubs which he has prised and dug up with his heavy mattock, in passing over the field if the little fellow should see such a thing, he could perhaps chop it in two with one lick; when if the old man should come along without his mattock, it might give him several hard tugs to get it loose. So if I come along, my dear old fathers and brothers, and cut some splinters for you I hope you won't think me assuming overmuch; nor infer that I, conclude I am following you with the smoothing plane and jointer.

Brother Rorer and others, who have written on the momentous subject of faith, I wish you to indulge me until I show mine opinion, and pardon me if I advance any idea derogatory to God's holy word or correct inferences therefrom. My mind, dear brethren, has been exercised a good deal upon this important question, and I hope my Lord and master has assisted me in a decision upon the same and I will now I hope in his strength come forth, fully with my views praying him to assist my pen in every word. And I choose my brethren to endeavor to show, 1st, what faith is; 2ndly, what is effected by faith; 3rdly, how faith is effected; 4thly, the cause of faith; 5thly, the end of faith; and lastly, I design trying to show in like man-

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ner something of this dead faith, which James speaks of.

1st. Then what is faith? Very little comment on this part of the question is necessary, inasmuch as inspiration by Paul, we hope has given a correct definition of the word faith, wherein he says faith is the substance of things hoped for, the evidence of things not seen. I therefore deem it entirely useless and unnecessary, for us to enquire, what faith is, after we see the above explanation of the word, to which I can add nothing by way of explanation; more than to enquire of my brethren, what is the substance of things hoped for? or, what do you hope for, beyond this vail of tears? To which interrogation I can only answer on my part, and say, I hope, for the presence of God, I hope to feast upon his love, and be restored into the paradise of his favor; I hope to be freed from sinning, I hope to bathe my weary soul in seas of heavenly rest, I hope to be delivered from my doubts and fears, I hope to be delivered from my troubles of mind, &c. &c. &c. I make these remarks in order to reflect light upon the subsequent part of the subject, to wit, how faith is effected?

Now I ask you, my brethren, what is the evidence of things not seen? In like manner, I can answer for myself and say, the evidence of things not seen is the witnessing testimony of God's holy spirit when in its office beams the utility or efficacy of the blood of the Lord Jesus Christ to the feelings of your souls. This is the evidence of things not seen for him to take of the things of Christ, or for the divinity to take of the things of humanity of the trinity and show it unto you; or more plainly speaking, for God, to manifest himself to you in the pardon of your sins thro' Christ, and show you that you have peace with God through our Lord Jesus Christ. This I deem sufficient, my dear brethren, for the first proposition and this is what I conceive to be the substance of things hoped for, the evidence of things not seen; and I hope when, you read my views, on the third proposition, that you will remember that I am trying to reflect light from the first to the third.

What is effected by faith? Faith hath caused the lame to walk, yea to leap; for we understand that, there was a man forty years old who had been lame from his birth, who at the command of God, through Peter was renovated, and enabled to walk and run. And if you will read the 3rd chapter of the Acts of the Apostles, it will prove to you, that this miracle of healing was not performed, by any prerequisites of the lame man, for the 5th verse proves to a demonstration, that the gift of healing was, not expected by the lame man. And he gave heed unto them expecting to receive something of them, that is, silver and gold, and Peter told him, that he had none of those things, but said he 6 v. in the name of Jesus Christ of Nazareth rise up and walk.

And Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the High Priest, were gathered together at Jerusalem. Acts, 4—6. And when they had set the apostles in the midst, they (the High Priests) asked them by what power they had done this. Here we see the High Priests and their kindred, and all law-workers were exasperated, because the miracle was effected through the blood of Christ, and the apostles arrested, and bro't to their tribunal for judgment because they (the apostles told them) in the 3 c. 16 v. that it was through faith in his name that had made him strong; yea the faith which is by him, hath given him this perfect soundness before you all.

So my brethren, just take into consideration the expectation of this man in receiving this blessing, and you will be at no loss, to prove what Paul says, in regard to faith wherein he says in one place, Faith is the gift of God. So I will pass on and try to show something else which has been effected by faith. It is by faith that we are brought from under the law. Read Gal. 3 chapter 23 verse: But before faith came we were under the law, shut up unto the faith which should afterwards be revealed —which is reconciled and explained by another passage of scripture written by Paul. Ephesians, 2—8: For by grace are ye saved through faith and that not of yourselves, it is the gift of God; not of works, lest any man should boast. So it was not of the lame man's self that he leaped and walked, but through faith in his name; neither was it by, any power, merit, talent, or goodness, that was in you, that you leaped from under the curse and condemnation of God's holy law into newness of life; but because the Lord your God loved you. Genesis.

Oh, my brethren, when we view faith, fully and give it its full scope and latitude, it is forsooth something of more magnitude and moment than our modern Pharisees

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say it is. For we are justified by faith Galatians, 3 c. 24 v.: Therefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. Well might the apostle in another place say, no man can be justified by the decrees of the law, for they that are under the works of the law are under the curse; for it is written. cursed is every one that continueth not in all things that is written in the book of the law to do them; but my beloved, Christ was made a curse for us, to restore that which he took not away even obedience, to God's holy law. He was made to be sin for us who knew no sin, (for what?) that we might be made the righteousness of the Father in him. So here is the way I view that his elect are justified by faith. God the first person in the trinity is satisfied with what his Son hath done, he hath effected peace by his blood and God has sworn by himself because he could swear by no greater, that his covenant should stand fast with his Son, and according to his oath he is compelled, to justify the ungodly through him, and and manifest himself to them, as being reconciled to them. And this feeling to the soul of the sinner produces faith in them, or belief that God is theirs and they are his &c. &c. And this justifies the sinner in his own eyes, for I believe that they were eternally justified in the sight of God; and for proof read Romans, 8 c. 28, 29, 30 and 31 verses. Also our peace with God is wrought by faith. Romans, 5 c. 1 v. Therefore being justified by faith we have peace with God through our Lord Jesus Christ.

You know at a time when the disciples of the blessed Jesus were doubting and fearing, because the blessed Saviour had been taken from them, crucified and slain; after the resurrection of the Saviour he went to where they were and saluted them with these consoling, heart cheering and soul reviving words: Peace be unto you. What effect did this have do you suppose upon the minds of the disciples? Why it absolved them from all their doubts and fears, it opened the understanding of their mind, removed all their despondency and gloom, and they had faith or their faith was renovated immediately.

So my brethren, don't you remember a time yea and times I may say, when you was fearful that your blessed Jesus would never visit you again, or that the pleasant, delightful, renovating feelings you had, had in gone by times was not the true spirit, that you feared you was deceived; well there was no faith then with you, for there was no works then, that is, there was no operation of God's spirit with you, working in you to will and to do of his own good pleasure; for, that which is not of faith is sin. Wherefore? why, my brethren, every thing that you do, all your good works as you may call them, proceed from a fountain of iniquity; but when God works in you, the effect produced upon your hard heart is faith. Well when the Lord reveals his kindness to you, and blesses your soul with the lucid beams of his love, you have peace with God, tranquility of mind, and joy unspeakable and full of glory, and so by faith we have peace with God. And this and every other grace is communicated to you through the humanity of the adorable trinity. And for proof read, 1 Cor. 2 c. 10 and 11 v. But God hath revealed to us by his spirit—revealed what by his spirit? Why the things which he hath laid up for them that love him, which he says eye hath not seen, ear hath not heard, neither hath it entered into the heart of man to conceive, even the substance of things hoped for. And he says they are revealed to us by his spirit, which accords with the promise of the Saviour, He shall take of the things of mine and shew it unto you. And in the 11 v. he says: For what man knoweth the things of man save the spirit of man which is in him, even so the things of God knoweth no man, save the spirit of God. Same as to say, we know nothing of heaven and divine things only as they are communicated to us by him, according as he dealeth out to every man the measure of faith, &c. &c. And to make what I have said more plain, read 6 v. 5 c. Gal. wherein Paul says faith works by love, and God is love and love is God, and so faith works by, God's working in your souls, &c. But I will leave a full explanation of this, until I get to the third proposition, and proceed in a concise manner to show something more that has been wrought by faith, or effected by faith.

We also walk by faith. 2 Cor. 5 c. 7 v. For we walk by faith, not by sight—that not by natural sight, as the ancient Pharisees supposed they were doing, when at the same time they had eyes and saw not, ears and heard not, &c. &c. But we walk, we travel and progress in the divine life, when we are blessed with the sunshine of his

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countenance; yea grow in grace and a knowledge of the truth when, he penetrated our hearts with the lucid beams of his love; for the effect thereof is faith or spiritual sight, for no man knoweth the things o: God but by the spirit of God.

Then let the Campbellite deny,
That God his work performs;
But we my brethren must reply,
That they are lying drones.

The Methodist half way will own,
That God performs a part;
But Christians can no work perform
Until, he touches the heart.

A feeling sense of this will give
The Christian joy and peace;
He in the Son of God believes,
And thus he walks by faith.

The missionary would deny
His word, I do believe;
But they on money do rely,
And therefore must deceive.

We also my brethren life by faith. Gal. 3 c. 11 v. But that no man is justified in the sight of God by the law is evident, but the just shall live by faith; that is, if I understand right, in the divine life or a spiritual point of view. For the Pharisee and hypocrite, may live on his good works as he calls them; but the Christian cannot live without faith, if Paul was not mistaken; and I believe the experience of every Christian on earth will prove that he was not. So you see if we have the right Book, as the Indian said, we are saved by grace through faith, we walk by faith, we live by faith, we are justified by faith, we are bro't from under the law by faith, we see by faith, and we receive the promise by faith. And as I am about to transcend the limits which I presented to myself I will, cite you to sundry passages of scripture, which you can read at leisure, in order to prove my ideas more fully than I have here set them down. Romans 3 c. 21, 22 vs. 5 c. 1 v. 1 Cor. 2 c. 10 v. 2nd Cor. 4 c. 5 v. 6 c. 7, 8 vs. Rom. 1 c. 5 v. 1 c. 8 v. 1 c. 12, 17 vs. 3 c. 3 v. 3 c. 22, 23, 27, 28, 29, 30, 31 vs. 4 c. 5, 9, 11, 12, 13, 16, 19 vs. 5 c. 1 v. 10 c. 6 v. 11 c. 20 v. 12 c. 4 v. 1st Corinthians, 2 c. 5 v. 2nd Corinthians, 1 c. 24 v. 4 c. 13 v. 5 c. 7, 8 vs. Gal. 2 c. 10, 20 vs 3 c. 2, 6, 7, 8, 9, 11, 12, 14, 22, 23, 24 v.

Many more scriptures could be adduced, which would be profitable to the ideas I have advanced in regard to what has been effected; but I deem it unnecessary, as my brethren I hope are convinced already. So now I will proceed to show in as few words as possible, so as to make my brethren understand me, how I think faith is effected, which I have hinted at in the second proposition; which I shall do by using a comparison in the first place. I believe that it is agreed on by almost every Christian, that faith is the eye of the soul, or the spiritual eye, or the avenue by which we discern spiritual and divine things. Now we shall use the natural eye and its power of discernment in the comparison. There is no light in man in point of natural discernment, yet he has an eye, yet the natural eye is dependent upon something else for its power of seeing; for instance, shut a man up in a dungeon where he would be deprived of the golden rays of the sun, and what use would his eyes be to him? None of course, so then the eye is dependent upon the sun, nor has it any power of itself in discernment; but just so soon as the light of the sun reflects its golden beams upon the organ of sight, (the eye,) the power of discernment is afforded, nor is it afforded until then, so the eye is entirely dependent upon the sun. And I will correct, what I just said a little by saying the power of discernment is afforded, when the sun reflects her rays upon the eye and the objects around; for instance, let a man be in a dark room after night, and the room be illuminated he can see every object in the room, but he cannot see any thing out of the room —wherefore? because the objects that are without, are in the dark and they can't be seen. I will have a use for this in the application of the comparison.

So now my brethren, I hope by the use of this parable I shall be fully enabled to show you how faith is produced in the heart of man. Here is the soul of man in full shape as is the eye in the head, but as the natural eye has no power of discernment until the sun or light of some kind is reflected upon it, so in like manner, we have no spiritual sight until the sun the fountain of light, the fountain of life, the fountain of righteousness, the fountain of redemption, the fountain of sanctification, &c., rises upon our dead souls with healing in his beams. Then when this is done, the effect produced by the divine operation of his holy spirit is faith, and this same spirit of love reflects its reconciled excellency and beauty upon the promises of the gospel. And then the poor creature sees that

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God is reconciled to him in the death of his only begotten Son. How sees it? why by faith. He sees by faith that God and Christ are his, that whether life or death all things are his, and he is Christ's, and Christ is God's. Yea, he rejoices with that joy that is unspeakable and full of glory, because God is working in him to will and to do of his own good pleasure, enabling him through his Son to do the works of God, by believing on Christ, and this is what I understand Paul to mean when he says faith works by love. Just as the eye works in its power of discerning natural objects, just so faith the eye of the soul works by love; for John says, God is love For Christ is a sun and a shield and light is come into the world, and the light shineth in darkness and the darkness comprehendeth it not. This is the sun of God, this is the light that gives sight to the soul; and as I before remarked, the effect of this light upon the soul is faith.

And I never can be made to believe that faith is effected any other way, for Paul says in one place that Christ is all in all, and it is by his being all in all to us that God the Father gives us those refreshing views of his goodness And if the comparison holds good, wherein I say the eye cannot move in its office in discernment, until the objects and eye both are illumined by the reflection of light, we see to a demonstration, that faith is the gift of God.

Now in regard to the cause of faith, my brethren, or the cause of God's manifesting his love to you which produces faith, I view to be about this: first, he loved them with an everlasting love, and his divine perfections would not admit them into the paradise of his favor, without an infringement upon his divine perfections unless he assumed their likeness and obeyed the law; therefore, a covenant was necessary, and he covenanted with his Son to pay their debts. Hence we are saved according to his own purpose and grace given us in Christ Jesus before the world began. And the Lord in speaking to the children of Israel through Moses, tells them that it is not because they are more righteous or more in number, &c. that they were saved from the delusion which other nations went into; but he explains the whole matter by saying, because the Lord your God loved you—so here is the great cause of faith, &c.

Therefore Paul says, now abideth faith, hope, charity; these three. Now he don't say as I very often hear people quote, these three are one; but he says the greatest of these is charity. Wherefore? why charity is love, and God is love. And the reason why charity is the greatest is this, because faith and hope are both effected by charity, by love or by God's working in us, or reflecting the golden rays of his reconciled countenance in our soul. And it is the greatest, for it is the cause of faith and hope, and the cause is of course greater than the effect.

And now comes the end of faith. Paul says in one place, I have fought the good fight, I have kept the faith, &c.; therefore, or henceforth, there is a crown of righteousness prepared or laid up for me. So I show you in one place where Paul said the just shall live by faith, that is in our militancy; but, when we are taken from our militant to our triumphant state, we will then enter into a full fruition of enjoyment of that crown of righteousness. Yes my brethren, then there will be no dealing out to us the measure of faith, for our enjoyments with God can no more be interrupted, for we shall see him who is our life.

Now mind you we are to live by faith, but when we arrive to him who is our life, there will be no more use for those views of his inexpressible excellency and goodness, which is here revealed to us by faith. For there will be no more intermission or cessation of our enjoying the smiles of our God, for our joys will be consummate in him. Then, oh ye old soldiers of the cross, who have fought through many battles with the enemy and his emissaries, you shall be forever free from, buckett letters, from slandering and lying tongues. Then, brother Tillery, I hope we shall meet on the shores of eternal deliverance; when we shall praise God for sustaining us while here in this world by faith. Contend my old father in Israel as heretofore, for the faith once delivered to the saints, for your writing is food to my soul; yet my blind neighbors, who are depending upon their dead faith, which I shall presently try to say something about, remarked, that your brandy was out and that you was not quite so drunk when you wrote your last piece as you have been in writing heretofore. They themselves are drunk, in a spiritual point of view; and the reason why they judge you so is, because they are so, and the actions and words of a sober man has an unusual appearance to them. For man by sin is dead, yea dead in trespassas and sins;

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for by one man sin entered into the world and death by sin, &c. So as the body without the soul is dead, even so is faith dead without works. Same as to say, if any man profess faith and have not works, which is a natural consequence or result or production of faith, his faith is a dead faith. How is it that his faith is dead? Because he is dead in sin and condemnation, and his heart is a sink of sin, and his nature a fountain of iniquity; and his reliance upon God is produced from a high conceited opinion of himself, and the effect that this fox fire has upon poor deluded dead sinners is a dead faith, for they are dead works—wherefore? because charity or God does not work in them to will and do, &c. Therefore they are dead, their works are dead, and their faith is a dead faith, for it only gives a momentary glow to the feelings.

Then faith and hope are predicated upon the same, therefore Christ said, he that heareth these sayings of mine and doeth them not, I will show you to whom he is like, &c.; he is like a man that built his house upon the sand, but alas, alas, when the winds blew and the floods came and the rain descended it fell. So will all your pharisaical faith, you blind guides, who are leading the blind, you will both fall into the ditch together. Then repent and believe the gospel, and rely upon the rock Christ Jesus, and cease to pervert the right ways of God.

So I will now leave the subject with you my bretbren, for your Christian deliberation; and I hope if you find any thing amiss in my hurried remarks, you will pardon my weakness. And, brethren Editors, if you do not think this worthy of a place in your columns, just please yourselves and lay it by, no offence to me; for my genius, and fluency, and eloquence, and talents, and literary attainments are too narrow and limited for me to think of writing for applause. So farewell my brethren and sisters, and when it goes well with you in the divine life remember your unworthy brother.

A. J. COLEMAN.

TO EDITORS PRIMITIVE BAPTIST.

Ballardsville, Virginia,
Jan. 20, 1844.

DEAR AND WELL BELOVED BRETHREN EDITORS: I take this opportunity to let you hear once more from me in the evening of life, to inform you that I feel as stedfast in the faith as ever, and hope to continue in the faith as long as I live. When I see so many able pens engaged in writing for the Primitive, I feel much encouraged to let you know how we get along here in this part of the world. We once enjoyed peace and harmony in the churches, and the winter was past and gone, and the flowers of Canaan appeared, and the time of the singing of birds had come, and the voice of the turtle was heard in our land.

But now it is not so. There is a great division in the churches, many have gone after the new institutions of the day, while but few remain on the old platform and are mocked at as old Elisha was by the children in the streets, saying, go up, thou bald head, go up, thou bald head. But amidst all their hue and cry, the few old pilgrims appear to be faithful inquirers after truth, and the gospel peace seems to prevail amongst them, and there are still now and then a pleasant cluster of grapes found in the good old way. Though the children of Anak and many other giants in the land try to frighten the lambs of God, and would do so were it not for the promises of the gospel; the word tells us, he will gather the lambs with his arms and carry them in his bosom; and upon these promises they trust, in the hour of temptation and affliction.

Dear brethren, this is the last time that I ever expect to write to you, as the time of my departure is at hand. I hope to fight as long as I live under the banner of king Jesus, and hope to receive the prize at the end of the race. I hope you will pray for the welfare of the church of Christ, that she may come out of the wilderness fair as the moon, clear as the sun, and terrible as an army with banners, leaning upon her beloved. For the time of delivery will soon come, when she will put on her beautiful garment and stand in the presence of the Father of light, and be justified through the merits of Jesus; who was made a little lower than the angels for the suffering of death, to redeem his people from under the law, and place them under grace, and lead them into fountains of living water, and clothe them in white robes, and give them palms of victory in their hands. I wish my brethren to continue writing against all error. I am pleased with their writing. I wish you to insert in your paper the Minutes of our Association. Please publish my son's communication, if you think it

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worthy of an insertion in your valuable paper. *SALLY MILLER.*

—

Ye strange faced congregation,
Ye blood bought ransom'd souls;
Pray listen to the servant,
The truth she will unfold.

Commissioned and sent to you,
On Zion I kindly call;
The object is not for your money,
But for your precious soul.

Sweet Jesus he hath told me,
To go and preach his word;
And he hath commanded me,
To trust in the Lord.

But I have many a trial,
I am bound through wet and cold;
The object is not for money,
But for your precious soul.

We shepherds now are many,
Who stand upon the wall;
Alas! a solemn difference,
Discovered in our call.

Some crying out for Zion,
And faithfully try to live;
Some like the horse leech's daughters,
Crying for nothing else but give.

Since this is in circulation,
We see a sad decline;
Zion she doth languish,
Her leaders they are blind.

Her sanctuaries are silent,
Her walls they do decay;
Poor Zion she doth languish,
Her stays are gone away.

But brethren take fresh courage,
This proves the gospel true;
Ezekiel he speaks of them,
And Paul and Peter too.

Jude he also speaks of them,
And Joel harps upon;
Be sure whilst you are reading,
To read the tenth of John.

Jesus was a missionary,
We often hear them say;
But if Paul used good language,
This thing he doth deny.

But Paul calls him an apostle,
In Hebrews you will find:
But as for begging money,
He never was inclin'd.

Our Saviour also tells us,
I hope you will believe in him;
There are some who wear sheep's clothing,
But are ravenous wolves within.

These are the very people,
I boldly testify;
If you will weigh them by the gospel,
You will think the same as I. S. M.

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TO EDITORS PRIMITIVE BAPTIST.

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Ballardsville, Logan county, Va. Jan. 1844.

DEAR BRETHREN EDITORS: I take my pen in hand to inform you, that about the year 1820 I began to see the awful state of living in sin; which caused my soul to pour out its complaints at a throne of grace. After long crying, I saw that God was just in damning my soul; which made me cry aloud, it is just if thou sink my soul to hell; it is just, I cried. Lord, thy will be done. And at that moment I felt the fountain of eternal salvation flow from Jesus's breast into my breast, which made my soul feel as a watered garden, or being baptised; for which I was baptised into the Primitive faith, in about the year 1824, as then we lived in harmony.

I was generally a member in our Associations for six or seven years. At length I was in the Association where the institutions of the day were introduced, which caused me to mourn and think of old Jacob in Egypt with his family. In meditating on them the night following I fell asleep in a visionary scene of travel from Egypt to the promised land; when I got into the wilderness where the tabernacle and the ark of the testimony, and the mercy seat were set up, I saw myself in the ark of the testimony and in the mercy seat; and there the ravishing streams of the seven spirits of God were ushered into my soul. I then saw the sleeping saints, and whilst they were sleeping I beheld a scene amongst the nations. I saw the robbers by night, running to and fro with their bundles of goods, hiding them in every hole and corner. I then beheld the patriarch Jacob coming meeting me. We embraced in each other's arms till we became one man. Jacob is my name and Israel is my spirit; so let Jacob rise and Zion sing, and all the nations praise their king.

I soon found that the whole of the vision had a prelude to my Christian travel; for counsel soon began to darken. It reminds me of the tribulation spoken of by Daniel the prophet: For after the tribulation of

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those days the sun shall be darkened, and the moon turned to blood, and the stars fall from heaven, and the powers of the heavens shall be shaken. Are not the stars fallen? Are there not many ministers fallen into temptation and snares of the devil? It is needful that they should pray always that they may be accounted worthy to escape the snares wherein they are taken. I perceive it is the time of night. Then the kingdom of heaven is likened unto ten virgins, which took their lamps and went forth to the bridegroom, and five of them were wise and five were foolish. At midnight there was a cry made, behold the bridegroom cometh, go ye out to meet him. Is it not Jacob's voice, although it may have the appearance of Esau's hands. Are there not many virgins that have never been married or baptised in his holy name? When the fullness of the Gentiles be come in, then Jacob shall come in, so all Israel shall be saved. They shall come from the east and from the west, and from the south; and sit down with Abraham, Isaac and Jacob in the kingdom of heaven, and the children of the kingdom shall be thrust out. Mark the prophecy of Obadiah, read it through; likewise read about the 9th v. of the 6 h c. of the second book of the prophet Esdras in the Apocrypha. Despise not prophecying, for the testimony of Jesus is the spirit of prophecy.

I believe this little Primitive to be some of the clouds of heaven, which give light to spiritual Israel. Nothing more, but remain your affectionate brother in the Lord.

JACOB MILLER.

THE PRIMITIVE BAPTIST.

SATURDAY, APRIL 13, 1844.

FOR THE PRIMITIVE BAPTIST.

THE HYMN BOOK.

The Kehukee Association at her last session adopted the following preamble and resolution:

"WHEREAS, in our opinion singing is part of the worship of God, and there appears to be in use among our churches and brethren no one collection of Hymns, and Spiritual Songs, sufficiently adapted to both public and private worship, and at the same time congenial throughout with the sentiments of God's peculiar people, therefore

Resolved, that in the opinion of this Association such a deficiency ought to be supplied, and to that end we do recommend Elder James Osbourn, of Baltimore, who is in the habit of getting works through the press, and in whose evangelical sentiments we have the utmost reliance, to prepare a Selection of Hymns, on his own responsibility, however, from the various collections now in use amongst Old School Baptists, such as he may deem sufficiently comprehensive, to form an acceptable *Hymn Book*, for the use of the churches of this Association, as well as all others of like faith and order throughout our State and country. And provided, Elder Osbourn will prepare such a collection, embracing about 5 or 600 hymns, and can afford them at about 62½ cents a piece, then we would cordially recommend the same to the patronage of our churches."

In accordance with the above recommendation, Elder Osbourn has just issued from the press a Hymn Book entitled "NORTH CAROLINA SONNETS," &c. containing 676 Hymns, on fine paper and in good calf binding, priced 62½ cents. And notwithstanding there is such a great variety of hymns, the book is a *smaller* one than that published by him in 1836, containing only 356 hymns. This great difference is principally owing to the fact, that the new Hymn Book, has finer paper, shorter hymns, and its pages are better filled up. It would have been as well perhaps for the Association to have appointed a committee, whose duty it should have been to examine and report on the subject of this Hymn Book, inasmuch as it was expected to come out this spring; but as this was omitted and the book is now ready for distribution, I as the humble mover of the preamble and resolution above set forth, have felt it my duty to examine said work and give my opinion of it to the public, (as well of its defects as of its merits,) however unimportant and little worth that opinion may be.

I now then take pleasure in stating to my brethren throughout the bounds of the Kehukee Association, State and country, that I have carefully examined the Hymn Book in question, word by word from beginning to end, and unhesitatingly pronounce it the best Hymn Book I ever saw or ever expect to see; and I have no doubt of its acceptability to all Bible Baptists upon their inspection of it. I should be high-

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ly pleased if every member in every church, belonging to the Kehukee Assoctation and all others of like faith throughout the State, at least was in the possession of a copy of it. I humbly trust that the brethren will come up to the patronage of this work to the best of thei ability: it is in my opinion just the thing needed, and with this along side of the Bible in their hands, the despised, but faithful followers of Jesus have nothing to fear on the score of a "form of sound words," which they are so strongly enjoined by the apostle to "hold fast" to as a part of their armor.

The arrangement of the hymns is excellent—enabling the individual to readily turn to a hymn suitable for any occasion. The book has good type, a beautiful title page and index, and at the conclusion of the hymns is inserted a concise form for marriage service, as a matter of convenience to brethren in the ministry.

Now for the defects. There are 5 hymns among the 676 that are metred wrong, viz: The 15th hymn is marked C. M. that should have been marked L. M; the 98th, L. M. that should have been C. M; the 127th, S. M. that should have been C. M.; the 161st, P. M. that should have been C M.; the 442d, 7s that should have been 8s. and 7s. But these defects may be obviated in a few minutes by each one who has a book, if he will at once turn to these 5 hymns, and mark them with pen or pencil correct.

There are 10 other defects, if they can be called such, which are so purely typographical as would be apparent to every reader, such as free for face—thy for they—new for knew, &c., that I conceive it to be utterly useless to point them out.

That 5 hymns only amongst so many should be marked with a wrong metre, shows that much care has been bestowed on the execution of the work both by publisher and printer; but that 5 are wrongly marked, shows that no man is perfect and is therefore not remarkable. Neither do I conceive it to be of any consequence as the matter may now be so easily remedied.

I expect Elder Osbourn will pass through this place, Tarborough, &c., in a few weeks on his journey to the upper counties of this State and into Virginia; from whom the "North Carolina Sonnets" may be had by those wishing to procure them. There will also be some of them perhaps deposited at Williamston and Tarborough for distribution in this part of the State. Elder O. has had some of his Hymn Books elegantly bound in gilt edging and cover for such as want something very handsome—price $1.

C B. HASSELL.

Williamston, 20 March, 1844.

TO EDITORS PRIMITIVE BAPTIST.

Mississippi, Lowndes county, }
Feb 22nd. 1844. }

Free Will, Free Agency, and Free Grace.

DEAR BRETHREN: I hope you will not find any thing in these my views on the above *propositions*, deviating from Primitive sentiments; different men have different opinions, and thus there is so much controversy in the world. If my opinions are not sustained by reason as well as revelation, certainly they ought to be rejected.

First, *Free Will.* Free, not bound. *Will* then is that faculty of the soul, whereby we freely choose, or refuse things. Man in his creation was made upright, and endowed with several other faculties as well as *Will*, and when they are all bunched together they make what is commonly called the immortal soul; how then can we speak of one power of the mind, without some touch upon the others?

Man was not chissled out of a rock, to be without life or motion. Although he is animated *clay*, he has a soul, actuated by the intellect or understanding, as well as a body that is, in a degree, impelled by the senses. Adam was addressed as having reason as well as free will. 'Of all the trees of the garden thou mayest freely eat, (without restraint,) but of the tree of the knowledge of good and evil thou shalt not eat of it, for in the day that thou eatest thereof thou shalt surely die.' Some argue that Adam was not free because he was under that prohibition, not to eat of that tree of knowledge of good and evil. The same argument would hold against the *Creator* himself, that he was not free, for he is bound by his divine attributes not to change or lie. Heb. 6. 18.

It appears that Adam had liberty of choice, but could the *Almighty* have liberty to change or be false? Yet the spirit of God is free. 'The wind blowe h where it listeth;' so of the *Spirit*. 'Uphold me by thy free spirit.' Ps. 57. 12. Now Adam being endowed with free will, it was essential for him to have a rule to govern his conduct by and thus be master of himself; but his liability to abuse his liberty rendered it both just and right that his freedom

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should be guarded by a law having a penalty annexed to it. It has been justly observed by some writer, that it is hard to conceive of will without a motive. But where do motives come from? they may come from external sense, or be induced by the ideas of the mind, always expecting, or directing to some supposed good, or the fearing or shunning some supposed evil. St. Paul, Rom. 7. 7. says: 'Where there is no law there is no transgression.' No law to transgress. But suppose, that where there is no law there is no liberty. Now no reasonable man would wish to be without law, and have the uncontrollable power of doing whatever he willed without restraint; the consequence of which is, every body else would have the same power, and there would be no security for liberty itself. If man had not been made free, how could he have been a subject of moral law, to obey or disobey? So it seems that free will under a law with a penalty, is rather to be chosen than no law and no liberty. Adam having in his creation all that it was possible for him to have, did not reply—'Why hast thou made me thus?' He raised no objection to his capability to keep the law.

Freedom of will is essential to moral action, yet it is not easy to reconcile it with the influence of external things on the mind, and the foreknowledge of God. Supposing all events pre-established by the creator, what influence would that have on free will! For instance, suppose you knew that you would be drowned in the river to-day, if you attempted to cross it, and through the influence of that foreknowledge you did not make the attempt to cross nor was not drowned, that event proved itself unknown. St. Peter does not allow that foreknowledge has any influence on the will, while saying to the men of Israel, Jesus Christ 'himself being delivered by the determinate counsel and foreknowledge of God, ye have taken and by wicked hands have crucified and slain.' Acts, 2. 23. The Roman soldiers knew nothing of the fulfilment of the scripture, yet by a secret impulse they were turned away from breaking the legs of *Jesus, that the scripture should be fulfilled, a bone of him should not be broken.* John, 19. 36.

It seems that there are two spirits at work in the world, a good and an evil one; we are to try the spirits, and thus we have our spiritual warfare. Our forefather Adam must have had two things presented to his mind, good and evil; keep the law and live, otherwise transgress the law and die. (In a case where two evils are presented to the mind and of necessity one or the other must be taken, the lesser evil is the chosen good.) What induced him to choose the evil? because the most supposed good was there, and influenced the mind. *Adam was not deceived.* 1 Tim. 2. 14. Thus Adam obtained the knowledge of good and evil by the *total* loss of good, and full possession of evil—he incurred the penalty *death, so death passed upon all men.* Rom. 5. 12. *Free will* now in its fallen degenerate state, having departed from its native uprightness it never can of itself return. The human will did not lose its freedom to do evil, only its original piety and goodness; water that is bitter runs as freely as sweet. So it is clear that the loss of the *will* to do good pervades all mankind in every place and all time—averse to all good and prone to all evil. This is *total depravity.*

But in the natural concerns of life the human will is free. You can stay at home, or go abroad. *Have we not power to eat and to drink?* 1 Cor. 9. 4. So also in the outward acts of religion the will is its own master, kneel or stand in prayer, appear to draw nigh yet be afar off. *The will* being as said before lost to all good, so that as to the *soul's salvation* the case is quite different. The unregenerate have no will to do good, so that we cannot repent of our sins as we please, or believe in the *Lord Jesus* as we please, or run in the way of his holy commandments as we please. The whole powers of the will, understanding, and affection all dead. So in Adam's death we all *died.*

Free Agency. Agency is transacting business for another. Free agency then is acting according to our wills, (free actors.) When we are compelled to act by force contrary to our wills, we are not free. If reason is lost, the will in a degree is lost. If will and reason are lost, (but not by our choice,) we are not accountable for our conduct. Drunkenness excuses no crime, for the loss of *reason* and deprivation of will was the man's own fault. Man then being a rational *being*, must be a free agent; but limited to things of time and sense. *The natural man receives not the things of the spirit of God. Behold, he* (God) *put no trust in his servants; and his angels he charged with folly.* Job. 4. 18. Man then is too depraved and blind to be a

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free agent for *God*. But as regards men's salvation, (if we admit Christ to be men's substitute,) Christ must be a free agent for him, or he is lost forever without hope of redemption!

Lastly, *Free Grace*. How shall we explain the term? The gratuitous favor of the powerful toward the weak and helpless, or the *free* and eternal love of *God* to fallen men. Rom. xi. 6. As said before, all men dead in trespasses and sins, St. Paul speaking to *them who are under the law; that every mouth may be stopped, and all the world may become guilty before God.* Rom. 3. 19. Now what offering can man give in exchange for his soul's salvation. If we had the cattle upon a thousand hills, or ten thousand rivers of oil, or to give the fruit of our body for the sin of our souls, all would be utterly contemned. Nothing of any availability but free grece, and may be resolved in this one declaration, *I will have mercy on whom I will have mercy* Rom. 9. 15. Divine grace comes freely to all to whom it does come. Happy for men that it dees so come, or it would not come at all, as men have no will of themselves to seek it. Thus grace is found of them that sought it not. Grace being given us (all true believers) in Christ Jesus before the world began. See 2 Tim. 1. 9. So free grace is manifested to sinners in due time. Jesus undertook for sinners, and died for sinners; magnified the law and made it honorable by obeying the precepts and enduring the penalty, wrought out a righteousness adequate to the law and imputes it to sinners

Now a word or two about the agency of the Spirit. When God calls, he calls effectually; the sinner hears, and fears. Come now let us reason together, sayeth the Lord. Thus the sinner is *made willing in the day of God's power*, to seek his face. *When thou saidest seek ye my face, my heart said unto thee, thy face Lord will I seek.* Ps. 27. 8. 'Our seeking his face was all of his grace.

My sheet is nearly out, but the story of free grace not half told; but I must come hastily to a close, with a few more scripture quotations. The Jews in the parable said, *We will not have this man* (Jesus) *to reign over us.* Luke, 19. 14. *How often would I have gathered*, &c. *and ye would not*—not willing Paul was made willing by the powerful influence of grace, and said, Lord, *what wilt thou have me to do?* Acts, 9. 6. No delay or hesitation, and of a willing necessity he preached the gospel, freely receive, freely give, coveting no man's silver or gold.

Now we see how *Free Will, Free Agency*, and *Free Grace* comports and harmonises with the docirine of *predestination* and *election*. God having loved us with an everlasting love, and drawn us with loving kindness, and made us *willing* in the day of his power—made us free—gave us liberty. *If the Son therefore shall make you free, ye shall be free indeed.* John, 8. 3, 6. *Where the spirit of the Lord is, there is liberty.* 2 Cor. 6. 17. *For it is God which works in you both to will and to do of his good pleasure.* Phil. 2. 13. Knowing that all men by nature (and I with the rest) were *unwilling* and procrastinating, this is one of the greatest promises in the Bible: *Thy people shall be willing in the day of thy powor.* Ps. cx. 3. *Now whosoever will, let him take the water of life freely.*

O! to grace how great a debtor,
Every child of God must be.

JOHN HALBERT.

TO EDITORS PRIMITIVE BAPTIST.

Mississippi, Lowndes co.
February, 1844.

Brethren Editors: Please publish this song ballad.

Come watchmen and shepherds, whom Jesus has called,
To feed the young lambs and the sheep of his fold;
To prove we love Jesus and keep his commands,
Let's love one another and feed his dear lambs.

The sheep on the mountains are scattered all round,
While the wolves in sheep's clothing, in plenty abound;
To scatter the sheep, and the young tender lambs,
A host of false teachers are travelling our land.

Let's gird on our armour of faith, hope, and love,
And preach the salvation of Jesus above;
And say with the prophets, all you who do thirst,
Come unto the Saviour, in him only trust.

Come all under shepherds, that love my dear Lord,

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And all his dear children, that trust in his word;
Come pray unto God, as the heart of one man,
For a mighty revival of grace in our land.

O Jesus dear master, my Lord and my God,
Look on thy dear children, in mercy and love;
Be with them in trials, and troubles we own,
'Till it's thy good pleasure to call them all home.

We read in the gospel of God's only Son,
Of the present distress that is now going on;
Don't grieve my dear brethren, God's word it must stand,
For they would have continued had they been our band.

For this the apostles of Jesus, our king,
They would have continued, if of us they had been;
They go away from us to show what they were,
For Christ and his gospel they never could bear.

Oh strangers, and pilgrims, and travellers to God,
Who are praying and singing, along that best road;
Take courage dear brethren and hold up your heads,
For we'll soon be done travelling and go home to God.

Not many of the mighty and noble are called,
To obtain Christ's salvation in heaven's bright world;
But rich in the faith of God's only Son,
The poor and the needy the sheep of his fold.

They go away from us, because we are poor,
In the gospel Christ tells us these things would be so;
So let them go brethren as many as will,
Yet Christ and his gospel is our theme still.

In heaven, in heaven, the place of the blest,
In the mansions of glory we shortly shall rest;
Then adieu to our sufferings of anguish and pain,
With Christ in his kingdom forever to reign.

With the glorified spirits we'll mingle our song,
While loud hallelujah, re-echoes the sound,
Of holy, thrice holy is Jesus our king,
We are all joined forever his praises to sing.

WORSHAM MANN.

TO EDITORS PRIMITIVE BAPTIST.

Pittsylvania county, Va.
March 11th, 1844

DEAR BRETHREN AND SISTERS of the Primitive order: Grace, peace and mercy be multiplied unto you, through our Lord Jesus Christ, to enable you to contend for the gospel of our Lord Jesus in a right and acceptable manner; and then you will be called contentious and contrary, or uncharitable by the carnal professors, who have so much universal charity. But let them say what they please about your contention, I say if you will be like the apostles, you must contend with false teachers, such as say every way is right—for they are false. And sometimes I meet them when I have to hear the subject of religion named, as I know we shall not agree and I do not wish to contend with my friend or neighbor; but when it does come about, we should contend for the truth of the gospel. Though we are not so fond of contention as they suppose we are, but we must contend for the gospel, though it does go against our fleshly feelings; which I have done and expect to do again when I meet with some of my old friends and neighbors as concerns this world. This tries our hearts, and we should be faithful in this matter at all times and with all persons; but this is hard for me to do, with some of my old friends. I sometimes say "yes," when I should inquire "what do you mean?" But think if I do, it will end in contention and so let it pass off.

This is wrong, my brethren, and only goes to please the flesh, which is wrong. But when I am under the influence of the blessed spirit of truth, that directs us into all truth, then I can and will contend for the gospel with father or friend; if it is only by telling them that all is not gospel that is called gospel, for there is nothing gospel but Jesus Christ and him crucified for the salvation of his people. And if you make it out more it is not gospel, and if you make it less than his people it is not gospel; for it is written, he shall save his people from their sins. See Matthew, 1 ch. 21

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vrs. So if you say he will save more or less than his people, it is not gospel.

So we, brethren, must contend for the truth, and that is, that Jesus shall save his people from their sins; and will save them by sanctification of the spirit and belief of the truth. This is the work of God by his spirit on us the children of God, or the church of Christ. And we are brought to believe in Jesus by the operation of his spirit on our hearts—without this operation of the spirit on our hearts we will be damned with all our head or strawpen religion. So we should contend for the gospel and for the doctrine of the gospel, whether men like it or not, whether they say we are contentious or not, no odds, for Paul says, "we were bold in our God, to speak unto you the gospel of God with much contention." See Thessalonians, 2 ch. and 2 vrs Here you see Paul contended for the gospel with much contention. Now if Paul had been one of our universal charity men, he would not have had contention about this matter; but he would have said like our free will Baptists do, "all are right, do not contend for one way and one only, we must not have contention." This is the way a number of professors talk in this day, and say they are opposed to contention. So am I, and if you false teachers would quit trying to pervert the gospel, then there would be no need of contention; but as there were false teachers in Paul's day, so there are now, and so there will be to the end of time.

So we, brethen, must contend with them in a friendly way; but when we are speaking of this, do not speak to please men; for Paul says, in 4 vrs. "not as pleasing men." Here Paul did not speak to please men, hence it is he did not get their money; but if he had been after their money, he would have been for pleasing them and would have said like our modern missionists do, that men could act faith—which is all a fudge. Such there are and will be to the end of time; for it is written, that false teachers shall arise "and even among yourselves shall false teachers arise." And so there is among the Baptists.

And I expect another prophet before long to arise, as the great prophet Miller has proved himself a lying prophet. I think the devil cannot do so much work at camp meetings, as he has done under Miller's prophecy; as there are a number who were afraid the world would be to an end before they could make a profession of religion. So the devil and old Miller have made more professors, I am afraid, than God has possessors. So I think old Apollyon will raise up another prophet to prophecy lies for him.

But this is all right and is by the permission of God, so we should not murmur, but contend for the truth of the gospel; for if there had been none to contend with, then we would not have been commanded to contend for the faith. Hence it is, so long as we have the command to contend for the faith, so long will we have false teachers to contend with. Hence we must be content with such things, for it is the will of God or it would not be so; for he works all things after the counsel of his own will. So we must be content in this matter, and obey the command, "Contend for the faith once delivered to the saints." Hence we should contend for the ordinances as God has delivered them to us, and pray to God to give us the right understanding of the same.

Brethren, I heard one of these false men not long since taking members into his church; and to my astonishment I heard him ask them how they would be baptised! Such a question as this, never was asked by any gospel minister. He is a very worthy man, as a man I am personally acquainted with him, and will say I know no harm of him as a man concerning natural things; but he is nothing more nor less than a gospel perverter—his name is Hank. Now, Mr. H, you know that you did ask your disciples how they would be baptised, and one out of several said in the water; and I think any person that could see your face then, could see that you did not like it. But I ask you, where you got your authority from to ask such a question? You cannot find where one ever asked such a question in gospel baptism. No, sir, gospel baptism with water was but one way, and only one way to perform it, and that was in the water. Hence the apostles never asked them how they would be baptised. And gospel ministers do not ask such questions now, for it is not in the gospel. So you and your baptism are separate from the gospel. May the Lord turn you and you shall be turned, is my prayer. Farewell.

Brethren, let us contend honestly and meekly for the truth as it is in Jesus; for we are saved by sanctification of the spirit and belief of the truth. Nothing more at present, but as ever your brother in the Redeemer of sinners.

RUDOLPH RORER.

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TO EDITORS PRIMITIVE BAPTIST.

Montgomery county, Ala.
Feb'y 27th, 1844.

DEAR BRETHREN: I have been a subscriber for your paper the last three or four years through the agency of brother Geo. W. Jeter, but in consequence of bro. Jeter's expectation of moving away, our little band of subscribers have failed to organize themselves as such, for the present year. But I, as one well pleased with the most of your communications, wish to continue my subscription the present year. I have not received one of your communications since the close of the eighth volume, and I sometimes feel like a child that has lost its nurse; for the truths, and doctrine advanced in them, by the brethren, and sisters, often tend in some degree, to strengthen, and confirm my hope that I have past from death unto life, for I sometimes think I do love the brethren.

Now, dear brethren, as my object in sending these few lines is only to renew my subscription, and not with a view to edification, (being incapable and too unworthy,) I will say, after being a member of the Baptist church nine years, I am yet a poor, frail, unworthy sinner, depending alone on the mercies of God for life and salvation: and if I am saved at all, it is not for any thing I have done, or ever expect to do, but by the free grace of God, according to his own purpose and grace given us in Christ before the world begun.

I feel an interest in the prosperity of the Primitive Baptist, and desire the circulation of their communications. Should I have an opportunity to procure subscribers I will send on their names, and communications. So no more at present, only craving an interest in your prayers, in behalf of myself and family. And may the blessings of God attend us all through life, comfort us in death, and save us in his kingdom for the Redeemer's sake. Your unworthy brother in Christ.

ANDERSON HATLEY.

Alabama, Wilcox county,
March 10th, 1844.

DEAR BRETHREN AND SISTERS: If I dare use that appellation. It has been impressed on my mind for sometime, to let you know something about my difficulties in this life. But as I find that my sheet will not contain one half of what I want to write, a few words must suffice.

I am one that has not long since professed to believe that the Lord had been gracious to me in pardoning my sins, some years past while in my youthful days. But it seems that the devil held out many inducements, to make me believe that there was no reality in what I had experienced; and I finally concluded that my conviction had not been in the right way, as it appeared to be more from a kind of love than fear. And then I prayed to the Lord that I could see myself a great sinner, and to give me a great deal to repent of, so I could have a big experience as I termed them. And O wicked man that I have been since that time; for it seems that I have ofttimes went willingly into sin, hoping that something good would follow. But these sins would cause me a great deal of trouble, and those past sins and the sins that I yet daily commit, make me to exclaim, O wretched man that I am, for who shall deliver me from this body of sin.

Now, my dear Christian friends, I have given you only a small sketch of my life, and my motive for doing so, is to inform you that my many doubts make me fear that all is not well with me yet; and I hope that you will all remember me in your prayers, and entreat the Lord to show me clearly what my situation is, that is, to enable me to know whether I dare to claim the blest hope or not. Pray for my family. I subscribe myself yours in tribulation.

WILLIAM DAVIS.

From the Signs of the Times.

CIRCULAR LETTER.

OF THE LOST RIVER ASSOCIATION, FOR 1843.

The Regular Baptist Association to the churches of which she is composed, and all other brethren connected with us:

In presenting you an ordinary circular, our limits forbid the investigation in such a way as to do it justice. But we shall confine ourselves to a few remarks on the subject of

WISDOM,

which is one of the divine attributes of God; by which he orders all things according to his own mind. Doth not wisdom cry and understand, put forth her voice? "She standeth in the top of high places, by the way, in the places of the paths she crieth at the gate." Prov. viii. 1—3.—"Wisdom hath builded her house, she

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hath hewn out her seven pillars." Prov. ix. 1. So, dear brethren, we had no hand in the great work of redemption: no more than we had in creation.—But as he is Wisdom itself, he put forth all things according to his own will, and prepared all things for the support of our natural bodies, both food and raiment, and is and will be glorified in all the work of his hands, from first to last. So dear brethren, we had no hand in the great plan of our redemption, but this grand design was ever there. God in his wisdom was just as well acquainted with it before he made a world, as he is now or ever will be. When we speak of the wisdom of God, we must not limit him to any certain thing or things; but we have to say that there is nothing old nor new. We find in God's word, that the wisdom of this world is foolishness with God.—We do not charge God with folly, but believe that he works all things after the counsel of his own will, concerning the great plan of redemption.—And we do understand from God's word, that he has laid the foundation, in Zion, which is a tried stone. It has been tried by men and the devil with his host, who have become so wise, that they can prescribe ways to get religion, and how to keep it. But remember, dear brethren, this is the religion of the world; and if it is so easily got, so it is as easily lost, for it cost nothing but their own works.

This kind of religion first begun in the garden of Eden, with Adam and Eve, and has been brought through all ages of the world, and it is of the world, and the world will love its own. But, dear brethren and sisters, that which will make us happy in time and in eternity, is that which cost the blood of the Son of God, for without the shedding of blood there is no remission; but his blood cleanseth from all sin. He has completely fulfilled every precept of that law, under the curse of which he had fallen, and has been made a curse for us. And now, dear brethren, we have to say with the apostle, that it is by grace ye are saved, through faith; and not of yourselves, it is the gift of God; not of works, lest any man should boast; for we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained we should walk in them; so that we can say with the apostle, Who of God is made unto us Wisdom, Righteousness, Sanctification, and Redemption. Thus being redeemed by his death, we shall be saved by his life. And now we say with the apostle, "O, the depth of the riches, both of the wisdom and knowledge of God, how unsearchable are his judgments, and his ways past finding out! As the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." And now, dear brethren, we profess to be directed by that wisdom which comes from above, which is first pure, then peaceable, gentle, and easy, to be entreated full of love and good works.

Wisdom has directed the churches all along through all ages, down to the present time. And, dear brethren and sisters, God, who is Wisdom, will direct his people, and will now and then give us a crumb, as he has his people in all ages of the world. The church of God ever has been separate from the world, in all ages, which shows the wisdom of God, procuring to himself a peculiar people, who were chosen in Christ before the foundation of the world, and is now manifesting his grace and love to us at his own good pleasure, and will accomplish his own purpose in the end, and will separate his church from all the enemies that she has in the world; and will take her home in the end, that where he is, she may be also, and behold his glory, while the wicked shall be driven away in their wickedness. And now may the grace of our Lord Jesus Christ be with you all. AMEN.

FOR THE PRIMITIVE BAPTIST.

Elder *Parham Puckett* is expected to preach at Mount Zion m. h. on the 15th of July; 16th, at Eno; 17th, at Mount Lebanon; 18th, at Flat River; 19th, at Story's Creek; 20th, at Ebenezer; 21st, at Upper South Hico; 22d, at Lynch's Creek; 23d, at Harmony; 24th, at Deep Creek; 25th, at Arbor; 27th, at Gilliam's; 28th, at Pleasant Grove; 29th, at Leak Fork; 30th, at Wolf Island; 31st, at Haw River Cross Roads; August 1st, at Good Will; 2nd, at Graham's; 3d, at Middle Fork; 4th, 5th and 6th, at Abbott's Creek; 7th, at Jamestown; 8th, at Timber Ridge; 9th, at Sandy Creek; 11th, at Brush Creek.

AGENTS,

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NORTH CAROLINA.—J. Biggs, Sen. *Williamston* R. M. G. Moore, *Germanton*. W. w. Mizell, *Plymouth*. Benj. Bynum, *Nahunta Depot*. H. Avera, *Averasboro'*. Burwell Temple, *Raleigh*. G. W. McNeely, *Leaksville*. Thos. Bagley, *Smithfield*.

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James H. Sasser, *Waynesboro'*. John Fruit, *Sandy Creek*. L. B. Bennett, *Heathville*. Cor's Canaday, *Cravensville*. William Welch, *Abbott's Creek*. Jos. Brown, *Camden C. H.* A. B. Bains, Jr. *Stanhope*. C. T. Sawyer, *Powell's Point*. Isaac Tillery, *Lapland*. H. Wilkerson, *West Point*. Jas. Miller, *Milton Park*. David R. Canaday, *Foy's*. Isaac Meekins and Samuel Rogers, *Columbia*. Wm. M. Rushing, *White's Store*. Richard Rouse, *Strabane*. James H. Smith, *Wilmington*. Jacob Herring, *Goldsboro'*.

SOUTH CAROLINA.—James Burris, Sen. and Wm. S. Shaw, *Rock Mills*. Levi Lee, *Blackville*. W. B. Villard, Sr. *Aiken*. M. McGraw, *Brown's*. J. L. Simpson, *Winnsboro'*. J. G. Bowers, *Whippy Swamp*. Wm. Nelson, *Camden*. G. Matthews, *Germanville*. Jacob B. Higgins, *Columbia*. Edward Musgrave, *Unionville*.

GEORGIA.—John McKenney, *Forsyth*. Thomas Amis and D. W. Patman, *Lexington*. James Hollingsworth, *Macon*. J. W. Turner, *Pleasant Hill*. William Trice and William D. Taylor, *Thomaston*. Ezra McCrary, *Warrenton*. Prior Lewis, *Thomasville*. J. Lassetter, *Vernon*. L. Peacock, *Henderson's*. Abner Durham, *Greenville*. Jos. Stovall, *Aquilla*. George Leeves, *Milledgeville*. Wm. Garrett, *Cotton River*. Jesse Moore, *Irwinton*. Wm. J. Parker, *Chenuba*. Jas. P. Ellis, *Pineville*. F. Haggard, *Athens*. A. M. Thompson, *Fort Valley*. Daniel O'Neel, *Fowlton*. John Wayne, *Cain's*. R. S. Hamrick, *Carrollton*. D. Smith, *Cool Spring* Moses H. Denman, *Marietta*. J. Oates, *Mulberry Grove*. James w. Walker, *Marlboro'*. Edmund Dumas, *Johnstonville*. William Rowell, *Grooversville*. Joel Colley, *Covington*. Isham Edwards, *Marion*. Joseph Daniel, *Fish's*. Z. L. Boggs, *Hinesville*. Joshua S. Vann, *Blakely*. Willis S. Jarrell, M. G. *Summerfield*. Daniel B. Douglass, *Bainbridge*. R. L. Hayne, *Lebanon*.

ALABAMA.—A. Keaton, *Belmont*. H. Dance & W. Bizzell, *Eutaw*. E. Bell, *Liberty Hill*. D. Gafford, *Greenville*. J. G. Walker, *Milton*. H. Williams, *Havana*. J. Daniel, *Claiborne*. E. Daniel, *Church Hill*. John Bonds, *Clinton*. J. McQueen, *Lowndesboro'*. Wm. Talley, *Mount Moriah*. G. Herring, *Clayton*. B. Upchurch, *Benevola*. Wm. Crutcher, *Huntsville*. Wm. H. Cook and H'y Petty, *Pickensville*. Seaborn Hamrick. *Plantersville*. James S. Morgan, *Dayton*. Rufus Daniel, *Jameston*. Wm. Powell, *Youngsville*. R. w. Carlisle, *Mount Hickory*. J. H. Holloway, *Hazel Green*. William Grubbs, *Louisville*. Henry Adams, *Mount Willing*. Joel H. Chambless, *Loweville*. Elliot Thomas, *Williamston*. F. Pickett, *China Grove*. John M Pearson, *Dadeville*. John Brown, *Salem*. Hazael Littlefield, *Ten Islands*. John w. Pellum. *Franklin*. John Harrell, *Missouri*. Josiah M. Lauderdale, *Athens*. Wm. Thomas, *Gainer's Store*. James Gray, *Cuseta*. E. M. Amos, *Midway*. Jos. Holloway, *Activity*. K. B. Stallings, *Livingston*. Jos. Jones, *Suggsville*. Nathan Amason, *Sumterville*. J. B. Thorne, *Intercourse*. John Bryan, Sr. *Fullersville*. Joseph Soles, *Farmersville*. Luke Haynie. and Benj. Lloyd, *Wetumpka*. A. J. Coleman, *Providence*. Jesse Taylor, *Auburn*. V. D. Whatley, *Goldville*. A. Hatley, *Pintlala*.

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ARKANSAS.—John Hart, *Saline*. George W. Rogers, *Arkadelphia*.

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ILLINOIS.—Thomas w. Martin, *East Nelson*.

OHIO.—John B. Moses, *Germanton*.

KENTUCKY.—Levi B. Hunt, *Manchester*. Washington Watts, *Corneliusville*. Levi Lancaster, *Canton*. Nathan McDowell, *Cumberland Ford*.

VIRGINIA.—Rudolph Rorer, *Berger's Store*. Wm w. West, *Dumfries*. William Burns, *Davis Mills*, Jesse Lankford. *Bowers's*. Elijah Hansbrough, *Somerville*. Arthur w. Eanes, *Edgehill*. James B. Collins, *Burnt Chimneys*. Thomas Flippen, *Laurel Grove*. Thomas w. Walton, *Pleasant Gap*.

PENNSYLVANIA.—Hezekiah West, *South Hill*. Joseph Hughes, *Gum Tree*.

NEW YORK.—Gilbert Beebe *New Vernon*.

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C. B. Hassell,	$7	Elijah Breden,	$2
A. Hatley,	1	S. Mustain.	7
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TERMS.

The Primitive Baptist is published on the second and fourth Saturdays in each month, at *One Dollar* per year, (or 24 numbers) payable in advance. Five Dollars will pay for six copies subscribed for by any one person. Current Bank Notes where subscribers reside will be received in payment. Money sent to us by mail is at our risk. Letters and communications must be *post paid*, and directed to "Editors Primitive Baptist, Tarborough, N. C."

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THE PRIMITIVE BAPTIST.

EDITED BY PRIMITIVE (OR OLD SCHOOL) BAPTISTS.

Printed and Published by George Howard,

TARBOROUGH, NORTH CAROLINA,

"Come out of her, my people."

VOL. 9. SATURDAY, APRIL 27, 1844. No. 8.

COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

—

A copy of a letter from Elder James Osbourn, of Baltimore city, in answer to one he received last Feb. from his own brother in the flesh of the city of Colchester in England, whom he had neither seen nor heard from for the long space of forty years.

Baltimore, Feb. 1844.

BROTHER WILLIAM,

You may believe me when I say, that the coming to hand of your letter dated Dec. 8th, 1843, filled me with such deep amazement, and with gladness too, that in the multitude of my thoughts within me I could but exclaim with the royal Psalmist and say, *Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!*

In two months from now it will be forty years since I last saw or heard any thing from you; and it is much longer ago yet that we played in father's garden, and out in the lane there, and down yonder in the green, and round about Park-hatch gate and the lime kiln. And 'tis ever so long ago now that we went a bird's nesting in Mitchell's fields and down there in the old copse. William, where have those juvenile days fled to? Are they all lost in the waste of time? and will that time return no more forever? and is this the way you and I slip along through life? Good God what shadows we are! and what shadows we often pursue! But is it so in truth and verity, or is it but a waking dream of mine that James is now writing to his brother William? I thought to be sure that you must have been dead long ago. And have you, do tell me, William,—and have you all this live-long time resided in the city of Colchester? I have rambled about far and near like the wandering Jew since I entered into the ministry, and have seen many strange things and places, and received a heap of scandal and scorn from men who know not God aright.

Also, since I entered the ministry I have been among different sorts of people; and I have met with carnal preachers, and empty professors, and religious enthusiasts, and heretics, not a few. I have likewise been in perils of robbers, in perils in cities, in perils in the wilderness, and in perils among false brethren; but out of them all the Lord hath delivered me; and having therefore obtained help of *God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come; that Christ should suffer, and that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles.* Acts, 26. 22, 23.

This Christ then, of whom it was predicted should come, and should suffer for the offences of his people, and also for their justification rise again; and all this too, and much more, was done by the determinate counsel and foreknowledge of God:—this Christ, brother William, this Christ I say, is that Just One whose dignity and fame, honor and credit, name and character, worth and glory, whom your youngest brother, by travelling and preaching, writing and talking, tries to promote; for he sees beauties and charms in and about him which so far excel the glory of the sun, and the glory of the moon, and the glory of the stars, and all terrestrial glories, that he is constrained to acknowledge him to be

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fairer than the children of men,—the chief among ten thousand, and the altogether lovely. He is the Amen, the faithful and true witness, the beginning of the creation of God: and by him grace and truth came, and hence he is full of grace and truth; and in him all the fulness of eternal Deity dwells. Indeed, he is the great ocean of love,—the fountain of life,—the wall of salvation,—the gate of heaven,—the foundation of the church,—the sun of righteousness,—the slaughtered lamb,—the atoning priest,—the glory of the upper world,—the admiration of angels,—the praise of saints,—the scorn of deists,—the reproach of fools,—and the dread of devils.

In this glorious person, the eternal Father, from everlasting, chose the people of his delight, and in him they now stand as safe as the throne of heaven; for we are told that their life is hid with him in God.—Also, the Father, with this same glorious person, made the covenant of grace with all its blessings, and faithfully secured the same to all the legal heirs of promise: and now, as these heirs of promise have their standing in Christ, the eternal Son of God, who, though a proper and a distinct person in the adorable Trinity, is co-equal and co-eternal with the Father and with the Holy Spirit, and yet, all these distinct persons are in the divine essence, one and but one. *I am God and there is none else*, Isa. 45. 22.—I say, as these heirs of promise have their standing in Christ and are one with him, so all the ineffable benefits of the covenant of grace, and all the rich stores of immense blessings in Christ, are theirs by an hereditary right; or what in jurisprudence is considered *entailed property*, and hence the heirs cannot be disinherited of it. However, this hereditary right here hinted at ought not, as by most people it is, to be viewed as some fearful bugbear; for of a truth it is the very core of the gospel of our salvation; for by hereditary right is meant, that all the blessings possessed by the saints while here below, and their patrimony above, were by the wonderful contracting parties in the great council of the sky, secured to them all in such a way and manner as that it would be highly disparaging to the dignity of their character not to give, grant, and bestow to the heirs of promise, all and every thing bequeathed, specified, promised, expressed, or implied in the last will and testament of the eternal testator; and hence it is said, *He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?* Rom. 8. 32.

How shall he not with him also freely give us all things—That is to say, *how can* the eternal Father, for this is the whole force of the passage,—how shall he not, or *how can* the eternal Father, who, in giving us his Son, did tacitly inform us that all spiritual blessings in heavenly places in Christ, according as he had chosen us in him before the foundation of the world, were secured to us by an immutable statute; and that the giving of his Son was an earnest of the forthcoming of every whit of what is expressed or implied in the emphatic words of, *future inheritance:*—how then shall he not, or *how can* the eternal Father withhold from us all these inestimable blessings after giving us sech indubitable assurances of our possessing them all in proper time and place.—I say, *how can* he withhold from us all these blessings and yet remain *a just God and a Saviour?*

But what I particularly intended to lay before my brother William was this,—as in Christ all spiritual blessings are treasured up for the heirs of promise; and as all these heirs of promise were from everlasting chosen by the eternal Father in this same glorious person, and in him they still have their standing, and *in him* too in such a way and manner as for Christ and those who stand in him to form a UNIT:—I say, as these things are so, it follows as a matter of course, and by a gospel maxim, that all poor, needy, and self-condemned, and self-despairing sinners; and all poor, afflicted, tried, and tempted saints, are privileged to come to Christ for life and salvation, for rest and peace, for wisdom and strength, for light and liberty, and for joy and comfort. Indeed, they are welcome to make so free with this glorious person as to creep into his bosom, for he has some bosom friends, as we read, *he shall carry the lambs in his bosom*, Isa. 40 11. Men in all ages of the world, and under circumstances the most perplexing, and trials uncommonly pungent, and afflictions vastly oppressive indeed, have found respite here. And many who have been sunk low down in despair, and just ready to faint and to yield to desperation, have come hither and met with sweet relief and rejoiced in hope of the glory of God. Yes, men have come here with the sentence of death upon their spirits, and with old Apollyon at their

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heels, and a cloud heavily charged with vengeance close at hand, and they, even they too have been acquitted and bade go in peace. Men too under various soul distress and wasting pains have found a balm at this very place. And poor insolvents also have here received great pecuniary assistance. The blind likewise have been brought to see, and the lame to walk, and the tongue of the dumb to sing by this same glorious person, the honor and character of whom your brother tries and desires to promote.

Does this look like enthusiasm to you, brother William, or nay? for your letter does not inform me what your taste is in these matters. But I pass on to observe, and William I hope will listen to what may farther be said in reference to the greatest personage that ever appeared on earth.

Be it known therefore to all those who fear the Lord and yet are laboring under what the pious Psalmist calls *great and sore troubles*, Psa. 71. 20, that this same glorious person to whom sin burdened and heavy laden sinners come and find rest to their souls, and through whom the gospel shines transcendently bright and warm, is God, and very God, the everlasting God, and yet the Son of God, and the son of man,—Immanuel, God with us; and he is able to save to the uttermost, and his blood cleanseth us from all sin, and he will cast out none that come to him for life, pardon, peace, and rest. Also, he is one of great and tender compassion; and divine sympathy dwells in his heart, and he knows what sore temptations mean, and hence he can succor them that are tempted. And we are very creditably informed that he *pitieth them that fear him*, Psa. 103. 13; and by some people it is thought that pity first brought him into this sin-disordered world; and hence they say and sing,

Our misery reached his heavenly mind,
And pity brought him down.

However, it is quite certain, that *in his love and in his pity he redeemed his people*, Isa. 63 9, and in his bosom there yet is pity,—divine pity. Mercy also like a mighty stream freely flows through his whole soul; and the adaptation of it to the miseries and wants of poor afflicted consciences, must needs baffle the tongue of the learned to describe.—And what next? Why, the church says, *this is my beloved, and this is my friend, O daughters of Jerusalem!* Song, 5. 16. The ancient church knew and understood much of the worth of our incarnate God, and from him received some sparkles of glory, and by means of the same she *saw the king in his beauty, and the land which was very far off*, Isa. 33 17. But gospel Zion however, has, according to divine prediction, received a vast flood of light from the same source, i. e. from Christ, for it is from him that this stream issues, *for thus saith the Lord, Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream*, Isa 66. 12. In this stream there is an abundance of divine efficacy, even immortal life and light, and hence wherever it comes it brings these heavenly properties with it; and that man in whose bosom this mysterious stream sweetly rolls, is a living and an enlightened person in the very best sense of the word, and in Christ the Lord of life and light he at times greatly rejoiceth.

William, this great source of life and light, is that *just one*, even that glorious person in whom your brother fancies (not mere idle fancy) he can see so many rare beauties and charms; and on whom he buildeth his hope of a blessed immortality; and from whom he has received so many favors; and with whom he has frequently made free; and before whom he has made many and long confessions; and of whom he has often implored divine forgiveness; and whose character and honor he has, and yet does, try to promote. Is James wrong in so doing, or is he not? If however he is wrong, he must adopt the language of a good woman and say, *My wrong be upon me*, Gen 16 5.

But by the by, it must be admitted that this is a mode of living altogether peculiar to some few people amidst a great many; nor is it at any time or in any place, commenced or prosecuted to any great advantage by mere human agency;—a supernatural power is requisite in the case; and he that is under the influence of this supernatural power, whether he be 73 years of age, as in your case, or nearly 64 years, as in my own instance, his mode of living will not be very dissimilar to the one above glanced at. It is a mysterious life, and hence it lies beyond the reach and sight of finite sagacity, but is within the comprehension of faith,—divine faith I mean, and a writer of fame and of great antiquity, in speaking on this same subject says, *The life which I now live in the flesh, I live by the faith of the Son of God, who loved*

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me, and gave himself for me, Gal. 2. 20. Mysterious however as is this way of living, it is a safe, and a very honorable way; *a way which no fowl knoweth, and which the vulture's eye hath not seen*, Job 28. 7.

Men may know much of the letter of truth, and make a florid profession of Christianity, and be very zealous, and apparently devout, and yet be all in the dark about the secret which lies between God and a heaven-born soul. We shall not transgress in saying, that that man is thrice happy who knows the way of life by the sweet and safe teaching of Jehovah the spirit, and who by him has been brought to know, and to see, and to feel himself interested in what Christ hath done and suffered here below for sinners impoverished and undone, and in what he is now doing at his Father's right hand. If you have been taught the way of life by this spirit it is well, and it must necessarily end well with you; and God grant it may so end with my brother William. Also, if I by the same spirit have been made acquainted with the way to happiness and God, with me it will end well for it will end in a heavenly home. O blessed home!—sweet home!—Prepare me, dear Saviour, for glory my home!

Surely no point in the whole range of theology can be of more vital importance to us than that of being in possession of divine life, for on this very point the eternal salvation of the soul is suspended, and not on a public profession of Christianity,—not on a name to live among men,—not on great light in the head,—not on fiery zeal and exalted talent, but on *divine life in the soul*. This, yes, this is the great culminating point of all; and in the language of scripture it is *Christ in you the hope of glory*, Col. 1. 27: and with Christ in us, all must be well with our souls in the end, for the end of it will be, as was said before, a heavenly home; and at that sweet and long home may we meet and there sing, and there shout aloud for joy of heart; and of us may it be said somewhat like this.—*some on boards, and some on broken pieces of the ship. And so it came to pass, that they both escaped safe to glory*. Acts, 27. 44.

I should like much to spend one summer more in my native land, and from city to city preach Christ and him crucified; and I would try and do so was it not for the expense. By your letter I find you read the *Gospel Standard*, which I know to be an Old School paper published by Mr. Gadsby of the city of Manchester; and that you at different times last fall saw my name and my writings in the same. I am somewhat acquainted with that paper; and if you think this epistle would be of any use to that praiseworthy paper, send it to the Editor and let it be at his service. Write to me again soon and direct just thus.—ELDER JAMES OSBOURN, BALTIMORE CITY, NORTH AMERICA. My love to your family and to sister Susan and family, and accept the same yourself,

JAMES OSBOURN.

PS.—Perhaps a few little items by way of postscript will be sufficiently interesting to you and family to justify me in giving them a place here:—therefore,

Item first.

I am then so remarkably partial to the United States of America, that I have but very little more desire of changing the place of my present abode for England and there to spend the residue of my days, than I have to end my life in the empire of Abyssinia; and of this western world I have seen much, having at a moderate calculation travelled not less than forty thousand miles since my first arrival here from Europe; and many dreary places have I passed through, and among people rough and uncouth have I often been. At one time in the winter season and hundreds of miles from home and in a strange country and among total strangers and in the high road, I broke my leg under which I suffered much. Also, since I have been in the ministry I have been in the ministry I have preached much and written and published twenty-three different works on theology, and many of them contain from three to four and nearly five hundred pages of a duodecimo size. I also have reprinted several works written by other authors. I think sometimes what a zig-zag course some people do steer in passing through this inhospitable world, and what strange places and things and people it is the lot of a few men to meet with in this mortal life. I have seen such huge rocks and massy mountains and frightful cavities and extensive lakes that you have no proper conception of. I also have been where the inhabitants raise cotton, tobacco, rice, indigo, figs, and sugar in abundance; and also in places where there are wolves, bears, wild cats, rackoons, and opossums. But the worst, and

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the most odious place that I have yet seen in all my travels is my own heart; and the worst living creature I have met with, either by day or night in the northern region or in the southern clime or at the extreme east or far west, in the summer season or in dead of winter, is your brother James. He is complexed in his make; one part of him is morose, and haughty, and selfish, and corrupt, and ill disposed, and very refractory. On the other hand, he is mild, and humble, and as clean every whit as a new pin, and opposed to all that is wrong. Such then is James,—quite complexed, and as the poet says,

To good and evil equal bent,
He's both a devil and a saint.

Item second.

This item relates to the *Great Valley of Mississippi.* This valley in point of size, and some other things, has not its parallel on earth. Its length is not less than 2500 miles, and its main breadth is 1500, and it is said that there are many facts to prove that it was once covered with a vast ocean, and that the great change was brought about by repeated and long continued volcanic convulsions. This valley in a general way, is delightful, and fertile, and tastefully variegated, and the air is salubrious, and is capable of sustaining a population of a *hundred million.* I have travelled about this prodigious valley very extensively and for more than a year at a time, and hence I am well acquainted with the *Great Valley of Mississippi.* I once went eight hundred miles down one river, and while in some parts of the valley I saw Indians in abundance.

Item third.

I suppose you thought me dead and gone years back, but 'tis not so; I'm yet alive and have entered into the 64th year of my age, and am quite well and hearty, and the weight of my carcass is two hundred and six pounds; but the full weight of my sins is a good deal more than that. I left the famous city of London for America 39 years ago next June, about a year after I was with you last, and I arrived in New York the August following, and left there for Baltimore in the fall of 1815, and this city has been my home from then till now, and here it is likely I shall end my mortal days. The next year after I and my family arrived here, I made a public profession of my faith and hope in that Saviour whom I was brought to know,—to love,—to fear, and to rejoice in, five years before I left old England. I was baptized after the manner of our Lord and his followers; and hence *of course* I was not sprinkled with water as is the absurd custom among the deluded Papists: and on the same day that I was baptized I joined a Baptist church in this city.

Item fourth.

After being in the church about two months I entered into the ministry; and in those days, and for two years before this time, (as is related in my life) my inward joy ran high, and the great leading truths of the everlasting gospel of Christ appeared in my view, and so they appear now, *like apples of gold in pictures of silver*, Prov. 25. 11, and greatly did I rejoice in the Lord of hosts. Also, in those days and at that time, the gentle touches of divine grace, and the sweet whispers of the Holy Spirit, were to my soul more refreshing than are the dew-drops to the grass of a May morning; and flourish I did, yes, I was *like a green fir tree*, and Christ and Calvary was all my theme, and all my boast; and even until now Calvary is embalmed in my memory, and round the cross my little soul twines. In a spring tide of gospel glory I went forth preaching the word, and some believed and some believed not. The Lord however, smiled upon me and greatly blessed my soul with divine support and that carried me buoyant over many things which otherwise I must have couched under.

Item fifth.

In the city of New York, and in August 1810 I married, and we have had eight children, the two first were boys and all the rest girls, one died at 13 months old,—seven children now living, the youngest, Ann Eliza, was born Dec. 1830, she now is at school. We are all well. Amen! Praise ye the Lord! *J. O.*

TO EDITORS PRIMITIVE BAPTIST.

Belmont, Alabama,
18th Mar. 1844

BELOVED EDITORS: I am encouraged once more to address you, having a number of new subscribers to send on and to make remittance for myself and others, esteeming the little winged messenger a consoling and fruitful source of much good to all the lovers of truth. But O how it is despised and calumniated by the enemy, that of itself is sufficient indeed, a full proof

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that it is under the guidance and direction of 'Omnipotence' itself, for wo is me (the little "Prim.") if all men speak well of me. They may well despise and hate it, and why? it uncovers and displays their abominable filth. O how odious and despicable

I feel desirous to remind bro. Jones of Georgia, that I have not forgotten him. I still bear him in mind and shall shortly pay respect to his request. I would in the mean time observe, however, I'm not surprized at all, not in the least indeed, that the missionists in your quarter don't believe my writings respecting the missionary craft in this region; the fact is, if they did believe in truth and verity, they would not agreeably to their possessed spirit, acknowledge and admit it to be the truth. And why and wherefore? It would at once be an entrance into their fortification, their arsenal and magazine of infamy! notorious concerted lies. As such they can't and won't believe, though one rose from the dead as it were; malignity is too prominent to admit even. We need not expect of the cat more than her filthy skin. Little indeed do I care for their unbelief, and frequent scurrility, &c. 'Tis said by some, that I am criminally wrong for exposing the enemy. This is not correct, for to be silent knowing and believing what I do, should I not become accessory, pray? would I not be conniving? Who is it pray, that objects so vehemently? tis those indeed that are equally culpable and would evidently appear so, if they were but only found out, uncovered and dressed in their proper garb.

My dear bro. you appear to be apprehensive and fearful; don't, my bro. God reigns supremely. Who is it even that can frustrate, confound, make null and void? Confident I am, the cause we are contending for is just and equitable. If I did not think so, I should be the veriest coward and would shrink and give way under the pressure; eventually however we will succeed, no doubt resting. And why? truth is omnipotent and courts investigation, and fears no evil minded; though we must fight, tis enjoined to contend earnestly. There is a little ordnance in view, if I should live and am permitted, that will explode to the discomfiture and dismay of many. The distraction will be great, and I must needs think the explosion and report will be equally destructive and more so indeed, than Queen Ann's noted pocket piece, whose motto was, "keep me clean and charge me well, and I'll carry a ball to Calais hill"—28 miles only.

My bro. the missionists in your quarter tis presumed have not yet committed the full measure of their sin and iniquity; and when they do, they'll scamper, giving leg bail, as some in this region have already, and will continue to do, tis fully anticipated However, several have already taken the road in full lope; hurry, boys, hurry, don't stop, the ***** is in full pursuit, urging on.

Bro. N. S. McDowell, your suggested view and intention of "showing the doctrines of Rome and the doctrines of the day side by side," for one permit me to say I approve of your anticipated view. Persevere, my bro in your laudable praiseworthy attempt; tis a good weapon indeed, to open eyes that they may see, letting them go side by side. There is no difference, tis presumed, only in time and name, &c. They are the same altogether, of the same destructive magnitude, though in a different dress to suit the present day. You certainly will not act "wrong" in so doing, and no doubt will meet the entire approbation of all the real friends to Zion.

I promised in my little experience of grace, already exhibited, to quote that eminent man of God, Bunyan, in his own words verbatim from his "Minor." I failed, however, which I immediately discovered on my first perusal. As the omission is of moment, though it may be thought trifling by some, and in compliance too to former promise, I will *now* endeavor to have the quotation correct, knowing from frequent happy experience how good it is indeed for those in trouble and anguish under heart-rending temptations, on finding that others who they have confidence reposing, can relate and express their direful feelings and awful apprehensions, and that they have been joyfully and happily relieved. O how animating and consoling it must be indeed, not fully to be expressed, to find that they are not singular and alone, and that others have experienced the like, and joyfully relieved and more and more confirmed. Says Bunyan in his "Minor:"

"One's sense and reason one would suppose would not fall in with the enemy against ourselves, yet nothing more common, nothing more rational, than for one's sense and reason to turn the unnatural and war both against God and us; better can a man hear and deal with any objection

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against himself than with those that himself doth make out against himself; they lie close, they stick fast; speak aloud and will be heard, yea will haunt and haunt him as the devil doth some in every hole and corner." Now, says Bunyan, "Guilt is the consequence and fruit of all this, and what so intolerable a burden as guilt? satan has the art of making the utmost of every sin, he can blow it up, make it swell, make every hair as big as a cedar; he can tell how to make it a heinous offence, an offence of that continuance and committed against so much light, that says he 'tis impossible that it should ever be forgiven."

A big headed missionary observed lately in an exulting manner to an old genuine, an O. S. Baptist, "that the missionaries had got old K. in a tight place, that he could not substantiate, what he had lately wrote respecting the missionaries." "O no," said the old bro. "tis not so, K. has got them in a close place and so tight too, that they can't get out, no indeed with all their ingenuity; he (K) has made the advance, now let them prove to the contrary if they can; if they succeed and prove him a libelist, we then will take him in hand and deal with him accordingly; but I am satisfied on my own part, that he has wrote the truth and that he has not deviated from truth knowingly and wilfully."

Again: A preacher of the old stamp observed to me, "bro. K. the missionaries up a head (which is extensive) would be glad and are anxious that you would commit some horrid crime that they might get hold of you." I am confident of it, bro. that it would be delightsome indeed, twould be their savory meat. O how they would exult and rejoice. There is *no* doubt in my mind resting, but that if I am left to my own wicked perverse self, I shall be certain to gratify them fully; for my own part I do know that (I think) I do wish them every possible good, but not for them to succeed in their present perverse evil designs; may I not say wickedness in the extreme, endeavoring to assume, depriving the great I Am, the blessed one, of his dignity and placing the crown royal on poor puny insignificant dust—devil like though. This I am and I think I wish to be opposed to, for I do know that they are wrong, agreeably to the good book and my frequent experience, &c. &c.

How would the tempter boast aloud,
Should I become his prey;
Behold the sons of hell "despair
"To see thy long delay."

I have understood that 'tis said by a few here, how many I know not, not many 'tis thought however, that they would encourage the "Prim." if it was published by a professor of our order. Has it not been faithfully executed agreeably to the terms of the Prospectus? has not our printer been well recommended by indubitable religious, worthy, tried characters of our own denomination? Can it be supposed for a moment, whenever he is difficulted in the least, that he has not faithful tried ones to counsel with? If corrupt injurious doctrine were introduced, would it not be immediately detected? Is it not equally as well carried on and conducted as formerly, pray? where is the difference? why then an objection on the ground alleged? Let them that have had the opportunity ever since its commencement to test it, complain; for my own part I am well satisfied and expect to continue so, while it is conducted as heretofore, making the necessary allowance, for imperfection that's incident to our depravity.

Go on, my dear brethren, write frequently and don't be backward; I am fond indeed of your communications, they do me good, they warm and animate in my declining state, an old, wicked, perverse sinner.

"O come, my dear brethren, count all things but loss,
Your treasure's in heaven, don't shrink from the cross;
You're favorites of heaven, dear lambs of the fold,
By devils surrounded be faithful, and bold.
Go on, my dear brethren, and stronger you'll be,
'Till you come to Zion your Saviour to see.
And then all the ransom'd will join you to sing,
Sweet anthems of praises to Jesus your king.
Farewell, my dear brethren, belov'd of the Lord,
The footsteps of Jesus you find in his word;
Then follow your leader, wherever he goes,
Stand fast and unshaken, whatever oppose."

Adieu. *A. KEATON.*

P. S. In conclusion bro. Joshua Yeats's remark in his last communication No. 4, presented itself by way of evasive apology, complaining "that he was a poor scribe and would read and think." Yes, bro. be sure to do both; and in addition, don't neglect to write; if you do, we shall enter our protest and complain. *A. K.*

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THE PRIMITIVE BAPTIST.

SATURDAY, APRIL 27, 1844.

Our readers are presented in this number with a letter from Elder James Osbourn of Baltimore, to his brother in England; and we intend to commence in our next number the publication of A SERIES OF LETTERS from Elder O. to John Harm, D. D. of Horsham, in England. There are fifteen of these Letters, and one of them in each successive number will appear till they are all published.

FOR THE PRIMITIVE BAPTIST.

Edgecombe county, N. C.
April, 1844.

A few lines addressed to the United Baptists of the old order.

When I say the old order, I mean those with whom I united forty years ago, which I thought all one family and which were then in union and peace. But where are we now? in discord and disunion. And what has brought us in this state of disunion? why the introduction of new things not known in our better days, when all was peace and union. And now this upstart men-invented plan is trying to wave its dirty colors over our land, and claims to be the gospel of our Lord and Saviour. But I would ask any child of God, whether they can think the gospel has a property in it to divide its subjects? for one I do not. I think those who are under the influence of a gospel spirit, wish to live in peace with all God's people; but this missionary fox is & has been spoiling the vine ever since it was introduced among the Baptists. I was present and saw it get its birth in our Association, and from that time to this it has been a source of confusion. And some of these gospel speculators are going thro' our churches making all the division they can, and instead of feeding the flock they try to scatter the flock. And they are unfeeling fellows, they do not care who they hurt so they get the money, and are gathering in graceless professors to hear graceless preachers preach, and so they go on. And Mark Bennett has slipped his bridle and gone over to them, and I say let him go, for I do not want him in our ranks any more; and where he will go next, I know not nor care.

But you old sort of Baptists stand to your posts, and never give one inch to these new schemers; for the whole host in my opinion are Arminians, but still they want to cling to the Old Baptists and say they are of the old order; but bring them to the touchstone, and they will not stand to the rack. I would recommend to my old United Baptist brethren to attend to their church conferences and keep in close order, and not let these new schemers get a foothold among you; for if you do, you will find they are a troublesome order of people.

Some of the New School folks say they are standing on Old Baptist ground, and have not departed from the United Baptist faith; but when you hear them, they hold to a conditional salvation founded on—you may and can if you will. That old system, the Pelagian doctrine, which pleases the world and that pleases them.

But are not we, my brethren, too neglectful in our duty to God, in our duty to one another, and have got our minds too much fixed on the world, and thereby neglect our conferences and let little things prevent our coming to the house of God; and one neglect leads to another, and we become negligent and careless and become a stumbling block to our neighbors and children; and let us try to be more watchful and prayerful, and to cultivate more love one to another and keep in close order. And may the God of love and peace be with us. *WM. HYMAN.*

TO EDITORS PRIMITIVE BAPTIST.

Aiken, Barnwell district, So Ca.
March 18, 1844.

DEAR BRETHREN AND SISTERS: I have to inform you, that nothing goes more unkindly here, than your papers and cause do; which support Primitive religion in this our day. I have desired at times to communicate some of my thoughts in your corresponding paper, but the new fashion Baptists give us old ones to experience billows on billows. We are like the rocks on the sea shore, we have scarce time to blow, and none to write. Our troubles great as they are can be traced alone through Associations, and I am afraid that some of us, if not on our guard, ere we are aware, will make them the platform of new troubles. May the Lord give us all a good understanding, that we may enquire for the good old ways.

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Yours in the bonds of the gospel of Christ, begging an interest in your prayers.
WM. B. VILLARD, Sen'r.

Cumberland Ford, Kentucky,
Dec'r 1st, 1843.

DEAR BRETHREN: Several years ago Powell's Valley Association of Baptists, discontinued correspondence with all Associations; and at the same session agreed, to revive it again on certain principles, which were not immediately acceded to by any Association, with whom she discontinued. South Union and Powell's Valley Associations, since the aforenamed discontinuance, have had no direct correspondence as Associations; but I believe there has been and yet is, fellowship with some of the members of each. There is some difference in the articles of Faith of the two Associations, but a greater difference in the doctrine preached, proving that they should not correspond with each other, for "Can two walk together except they be agreed." In the last Circular Address of S. U. Association, I find the following words, viz: "We believe that it is through the church, with the scriptures of divine truth as her sword and shield that the strongholds of sin and satan are to be destroyed." But I notice one thing, but little use is made of the scripture as a sword or shield in the Circular. I know not the reason, except it be that the scriptures do not authorize the doctrine contained in the above quotation. If this quotation does not contain in substance an essential part of the doctrine of the Catholics, viz: the power of the church or its infallibility, I understand neither the principles of the Catholics, nor those contained in the quotation aforenamed. For it certainly must be a great power, "through which the strongholds of sin &c. are destroyed," and that power is certainly infallible. The power claimed by the Romish church is in part that against which the Reformers of the 16th century raised the standard of opposition. And shall Protestants, shall the Baptist name lend its sanction to raise again the hideous head of the power of the church? I will make a few quotations from D'Aubigne's History of the Reformation, in order to show the likeness of the principles of the church of Rome and those above quoted.

Vol. 1, page 34. "As soon as salvation was taken out of the hands of God, it fell into the hands of the priests, the latter put themselves in the place of the Lord and the souls of men thirsting for pardon, were no longer taught to look to heaven, but to the church and especially to its pretended head." Is not the church in the Circular put in the place of the Lord? Are not people taught to look for the destruction of the strongholds, &c. through the church, instead of through the death of the Son of God? Is not the destruction of sin taken out of the hands of God and placed in the hands of the church? Page 39 "Popery interposes the church, between God and man." Does not the Circular the same thing? I know not where S. U. Association places the strongholds of sin and satan whether in heaven or in hell, on the earth or some remote corner thereof, whether among heathens, Mahometans, Jews or Christians, in angels or wicked spirits; neither can I ascertain whether the destruction of the strongholds is to be the deliverance of the captives, the salvation of the people of God, or whether any good thing is to result from it.

If salvation is meant by the destruction above named, we are taught in that book which the writer says, is "the chart to direct the word to God," that salvation is of the Lord, is by him, in him and through him: if it means redemption, we have redemption through his blood. Eph. 1st and 7. Salvation is by grace through faith, not through the church. The pardon of sins is the prerogative of Jehovah. The destruction of sin is by the power of God, for the church and in her. And is not through the church of Rome, the Baptist church, nor any other church. The forgiveness of sins is as much in the power of the priesthood of Rome and through the church of Rome, as the destruction of sin is through the Baptist church or any other church. Page 29 "To set up a single caste as mediators between God and man, and to barter in exchange for works, penances and gold, the salvation freely given by God, such was Papacy." "To open wide to all, through Jesus Christ and without any earthly mediator and without that power that called itself the church, free access to the gift of God eternal life such was Christianity and such was the Reformation." The distinction is here plainly laid down between Papacy and Protestantism, and in the Circular, between Baptist and Baptist Papacy having earthly mediators holding to the power of the church and bartering &c. for the salvation freely given by God. The Circular, holding that the

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destruction of the strong holds &c., is through the church with her sword; whilst Christianity, whilst Protestantism, whilst the Old despised Baptists look for the destruction of sin, and the salvation of the people of God through our Lord Jesus Christ, without any earthly mediators and "without that power that calls itself the church;" but in the Circular the destruction is through the church, and in Popery it is through the church. But in Protestantism, in Christianity, with the Old Baptists, and in the word of God it is through Jesus the Saviour.

Error gradually creeps into the body politic, or religious freemen should watch the first innovations of aristocracy, anarchy, or despotism. Christians should look with a jealous eye on every doctrine preached or published that does not agree with scripture as also on every innovation as an institution or practice set up in the church of God. For in the 2nd century as good a man as Tertullian, encouraged the people "to fall down before the priest and implore the intercession of the brethren." Here in this early age of the gospel church, the people are taught to fall down before the priest instead of a throne of mercy, and to implore the intercession of the brethren instead of the intercession of the Lamb of God.

Here the power of the priest and brethren is tacitly acknowledged or indirectly held forth. Which increased till the power of the self-styled church of Rome was felt by almost all the nations of the earth, and even kings felt her spiritual pride and power, and bowed to her mandates. From like causes like effects will flow, and from like principles I fear like practices will follow. The destruction or forgiveness of sins may as well be and as truly is in the church of Rome as in any other church, but it is not the work of a church but of Jehovah God, as the whole of divine revelation & the whole of Christian experience testify.

I will now proceed to quote some passages of scripture to endeavor to show through whom or what the destruction of sin or the deliverance therefrom is. I will first ask, is the word of God the sword of the church, or the sword of the spirit? Are the weapons of our warfare mighty through the church or through God, to the pulling down of strongholds? 2 Cor. 10 & 4. Does Christ through the church or through death, destroy him that hath the power of death? &c. Heb. 2 and 14. Was it through the church with her sword, or the Lord with the spirit of his mouth and the brightness of his coming, that should destroy that wicked, spoken of by Paul? 2nd, Thess. 2 and 8. Is it the Lord or the church that will destroy in this mountain, the face of the covering cast over all people and the veil that is spread over all nations? Isa. 25 and 7. Is it the church or the Lord that will put all things under the feet of Christ? Does and will grace reign, through the church or through righteousness unto eternal life by Jesus Christ our Lord?

Was it the church with her sword, or the Lord with his anointed, that went forth for the salvation of his people and woundest the head out of the house of the wicked? Hab. 3 and 13. Was Paul to open the blind eyes &c, or was it to be performed by faith which is in Christ as a gift of God that works by love, that their faith should not stand in the wisdom of men but in the power of God? Peter and John (though members of the church) disagree with the principles of the Circular in the case of healing the lame man. They do not ascribe his healing to any power in them, or say it is through the church that it is effected, but wished to convince the people of their want of power and say, "why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk? Acts, 13 and 12. "And his name through faith in his name (not through the church with her sword) hath made this man strong whom ye see and know; yea, the faith which is by him, hath given him this perfect soundness in the presence of you all?" Verse 16. Were our consciences purged from dead works to serve the living God through the church with her sword, or was it effected by the blood of Christ who through the eternal Spirit offered himself without spot to God? Heb. 9 and 14. Do we have redemption through the church or through the blood of Christ? Col. 1st and 14. Are we risen with him, through the church with her sword, or through the faith of the operation of God? Col. 2 and 12. Was it through the church with her sword, or the Father by his power that delivered us from the power of darkness and translated us into the kingdom of his Son? Col. 1st and 13. Was it through the church with her sword, or through faith that Gideon and others subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of

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fire. &c ? Heb. 11th, 32 to 39.

There were wonders performed as recorded in the scripture, but not through the church with her sword, but through Christ, through faith, through the spirit, &c. and by the power of God for the church and in the church, in order to destroy her enemy for her and in her; thereby delivering her from the reigning power or dominion of sin. Eph. 5 and 25. Heb. 2 and 14. Rom. 6 and 23. She is so helpless, ignorant, and defenceless, that without him (Christ) she can do nothing: she cannot understand the word of God. By herself she knows nothing, she would therefore be poorly prepared for battle, even with HER sword against the strongholds of sin and satan, against legions of wicked spirits, one of which was sufficient to ruin a world and to lead mankind captive at his will. Poor helpless being, what would she do if her captain did not wield the sword of the spirit for her, and fight her battles and destroy her enemy and his, with his OWN sword or power.

I fear she would be like the children of Israel, when they went against the Amalekites and Canaanites and were discomfitted. Numbers, 14th, 42 to the last verse. Or like Peter, at first ready to draw a natural sword (which I suppose is her own sword) and hew off an ear; and afterwards when danger appeared, deny her master as he did before the maids who accused him of being with Jesus. Probably it would be better for her to let Christ perform his own work and use his own sword, and sheathe her sword as Peter was commanded, and take the sword of the spirit and ask Christ to wield it for her, and cry as one of old did, "Lord save, or I perish." Let her lean on her beloved, and ask him to fight for her. For she, though clothed with the sun, a crown of twelve stars on her head, and the moon under her feet, will always have to flee from the old dragon, except her husband Christ interposes and uses his sword in her defence and says, "hitherto shalt thou come, but no further."

The church is represented as the bride, the Lamb's wife. The wife is not expected to fight battles and conquer enemies, but to love, honor, and obey her husband, and to attend to the affairs of the house; looking to her husband and trusting in him to fight her battles and destroy her enemies. But as the bride the Lamb's wife is in an enemy's land she does fight, but not uncertainly as one that beateth the air, but with full assurance through faith that God fights for her and has given her the victory through her heavenly husband; and that he will keep her, by his own power through faith unto salvation. Oh, that we could trust in him alone, relying on his victory over our enemy and us, by which he brought us in sweet subjection to the peaceful reign of the Son of David. Looking to him as the author and finisher of our faith, by whose power we were brought from the love of sin, as also kept from its dominion. Who will never sheathe his sword till the last enemy of his and ours is put under his feet, till the least and the last one of the redeemed is purified from all iniquity, all the chosen made holy and without blame before him in love, and all the members of his body taken home to inherit the kingdom prepared for them from the foundation of the world.

In the Circular we are advised to put on the whole armor of God and asked something like this. How shall we put it on except by studying the scriptures? Is not this what is termed Campbellism? Where is the passage of scripture in the book of God that speaks of the scripture as the shield of the church, or that we by studying can put on the armor of God? "to the law and the testimony. The Lord God is a sun and shield, Ps. 84 and 11, and has given to his children the shield of his salvation, 2nd Sam'l. 22 and 36; as he is a shield and gives faith, and gives himself as a shield, is he not the shield of faith, for with himself will he not freely give us all things, thereby not only giving to his children the shield of faith and helmet of salvation, but also the whole armor of God.

When we take into view the principles of the Circular, and compare them with the doctrine of the world as generally now held and preached, and compare them with the doctrine of the Catholics of the 16th century, viz: the assumption of the power of the church, have we not just reason to fear the 2nd beast is rising out of the earth, and that gradually and finally he will exercise all the power of the first beast? For is it not an undeniable fact, that numbers are taught in this day, to have more hope of salvation on the instruction and intercession of the church or ministry, than on the intercession of the Lord Jesus Christ. Are there not numbers of poor deluded beings, (not Catholics alone,) depending more on the preaching, exhortation and prayers of the ministry, than on the mediation of

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the Lamb of God; whilst others are relying more on their own obedience, their works, their sorrow and travail of soul, than on the obedience, work, sorrow and travail of soul of the king of kings.

Brethren, friends and enemies, I believe God has a people in South Union Association. I want them and all others to search the scriptures Try every doctrine you hold or hear by them. Touch not, taste not, handle not, believe not, that which the scriptures do not authorize. False teachers are in the world trying to make merchandize of you, Romish doctrines and principles are reviving. The power of the church and ministry is boldly proclaimed from the pulpit and press, directly or indirectly; unscriptural institutions are set up or being set up, and a power indirectly given to them that belongs to God alone. For in the proceedings of the 9th Triennial Convention of Baptists, convened at New York, April 25th, 1838, and published in the Baptist at Nashville, Ten. July, 1838, a report, considered and adopted and signed Elon Galusha, Chairman, I find the following words, viz: "To our benevolent efforts, together with those of similar societies of other denominations of Christians, are we to look for the temporal and eternal salvation of these remnants of once mighty nations." Speaking of the Indian tribes of America. Here institutions of man are put in the place of God, for he says, "Look unto me and be ye saved, ye ends of the earth." They instead of looking to God, look to societies formed of church members. Popery looks to the church and especially to its pretended head.

The Circular says, "We believe it is thro' the church," &c. Where then is the difference? Do not Catholics, missionary or Convention Baptists, and South Union Associ'n, all look either to the church or societies for salvation, or for the destruction of sin thro' the church? The Romish church in the height of her power held to the free will of man, (which I will more particularly show in my next,) to creature ability, to the power of the church, and to human inventions. Are not these things prevailing, not under the Roman name alone, but among Protestants, & have the sanction of the Baptist name, a name that opposed them till about 52 years ago? The Catholics opposed the doctrine of grace. The multitude, the power and wisdom of this world, were with them; but God was with the few in the vallies of Piedmont, who were proclaiming the doctrine of grace and of the cross, and opposing the works of men, the power of the church, the corruptions of the clergy, and the inventions of man The fire, the rack, nor the gibbet, could not stop their proclamation and defence of the truth, nor their exposure of, nor opposition to error. If one was martyred another would arise. In the flames, in the face of death, they contended for the faith; so have the true ministers of God in every age and nation, when they were oppressed by human laws, and by a false religion; so will they continue to act till the last trump shall be blown.

Has the time arrived that seven women shall take hold of one man, willing to eat their own bread and wear their own apparel, only to be called by his name? Shall the Baptist name be polluted and lend its sanction to aid in the inventions of man, and almost worse than Popish doctrine? Shall the true Baptist church any longer hold in fellowship those who are preaching for doctrine a mixture of Arminianism, Pelagianism, Socinianism, Fullerism and Campbellism, and at the same time opposing the sovereignty of God, the efficacy of the atonement, distinguishing and reigning grace, and effectual calling? Shall the Baptist church, because other denominations are leaning towards Popery both in doctrine and practice, follow after them? Shall the true ministers of God, through fear of losing popularity or of offending man, cease to oppose the prevailing corruptions in faith and practice now rapidly spreading in Christendom?

Dear brethren, as in the days of the power of the beast, so it is now; we are few in number, the great, the wise, and the powerful, are generally against us, but omnipotence is on our side. We are weak, but he is strong; we are imperfect, but he is infinite in divine perfection; we are poor, but he is rich, and we (if his children) are joint heirs with him, who is heir of all things.

Beloved brethren of the ministry, remember a little flock at Cumberland Ford, standing as it were alone. May God send some of you among us with the gospel of peace. The battle we are fighting is not against men, but against sin and satan, against antichrist. Our whole dependence should be in God, he is our only support and defence in the great struggle, he only can and will conquer; salvation nor the

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destruction of the strongholds, will be effected neither by nor through the church. All our expectations may be blasted, all our schemes or motives may fail, all our appointments may be disappointed; we may all be scattered as sheep without a shepherd, poverty and want may attend us wherever we are, the finger of scorn may continue to be pointed at us, we may all die before we preach or hear another sermon preached, our works may and will cease; but God's eternal and unchanging plan will roll on undisturbed and unfrustrated. Truth will finally prevail and triumph over error, the eternal purpose of God in creation and redemption will be completed, by bringing all the chosen of his love home to enjoy his presence and inherit the everlasting mansions of glory, in eternal ages to reign as kings as priests with God; shouting grace, grace, to the head stone of the corner.

I have endeavored to bring truth to view. My publications are like my public discourses, for any person to write or speak against that pleases. I am nearly alone as to the sentiments I hold, but I ask not for quarters. If I am in error I wish to be corrected, if I am right God will support me; and I am sure that God never would have made me without design, and I have no doubt but he will complete the design he had in bringing me into this world; and when I shall have fulfilled my course, he will then dispose of me as he eternally determined, and he will be just, be my final state what it may. The Lord is my hope, my trust, my portion, and everlasting all. Farewell. *N. S. McDOWELL.*

AN APOLOGY

For those brethren, who are opposed to Baptist Conventions; Also an Exposition of certain duties of the church to its Ministers, as enjoined by the word of God: in two parts. By Elder JOHN M WATSON, *of Murfreesborough, Tennessee.*

(*continued from page* 95)

According to arrangement I shall proceed to make some general remarks.—The reader may suppose, from my opposition to Baptist Conventions, that I am opposed also to all benevolent societies, but this is not the case. When they are not connected with the church, and do not interfere with any of its internal operations, I have no objection to them. It may be asked where is the proper place for them? I would reply they should be as distinct from the church, as CIVIL INSTITUTIONS ARE IN THIS COUNTRY. It may be further asked, what harm can there be in connecting moral, or literary institutions with the church? This question can be best *answered* by asking another—what harm can there be in connecting the church with *civil institutions?* Civil, moral, and literary institutions are all good in their proper places; but their excellency depends on human wisdom and power; but not so with regard to the church, which is founded in the power and wisdom of God, and must receive rules and regulations from Him alone, and not at all from civil, moral, or literary institutions.

To illustrate this matter more fully, as some have affected not to discern any difference of unions between those institutions said to be connected with the church, and those which are not. In a temperance society for instance, when professors unite and form a society, which in all its operations does not interfere with church affairs, any more than when they unite in any civil institution to effect a moral purpose; or when Bible Societies, Sunday School and many other charitable and literary institutions, are conducted on the above principle, we should not exclude, or deal with Brethren for joining with them. This would be an assumption of power by the church, which does not belong to it. But should a Temperance Society, begin in any way to interfere with church affairs, then it should be rejected, and Brethren should withdraw from it, or be dealt with for attempting to give direction to things in the church in that way. Or should the Bible Society attempt to give us a particular translation of the Bible, and to impose it on us in that way, it would be proper to reject it, and deal with Brethren for encouraging the like, by joining that society. And so with regard to all the human institutions of the day.

The *convention* cannot go on without directly interfering with the internal business of the church; for it at once invades the church, and takes important ministerial matters under its direction and jurisdiction. It may be said many entire churches belong to the convention; and this admitted makes the matter worse, as it shows there is a greater portion of the general church under the control of human enactments. I believe there is a dangerous dis-

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position on the part of all these human institutions to interfere with the church of Christ, as well as the government of the land. The Temperance Society has so far invaded some of our Baptist churches, as to assume to itself the right of presenting terms of fellowship—withholding fellowship from Brethren who may make only a temperate use of ardent spirits, &c. And it is very probable the Bible society will in a few years attempt to change the English version of the Holy Scriptures, according to the wishes and suggestions of some already.

The abolition society has of late manifested a determination to interfere with civil as well as religious affairs. That society is now attempting as almost every body knows, to direct our government on the subject of slavery, by *very exceptionable and dangerous means.*—And a religious society, in the State of —— has lately made fellowship and co operations with it, at least of membership and of mimisterial acceptance!! Should not the church of Christ and our government, both repel, by all laudable means, encroachments of this kind. [*To Cesar and to God things of each.*]

Thus we see, we should only patronize benevolent, moral or literary institutions, as long as they maintain there proper sphere of action, and whenever they transcend this, they should not receive any encouragement from us. There is a tendency in all of them to interfere with Church and State, to the embarrassment of both, as has already been experienced. This tendency manifests itself more plainly, almost every day, and we hope it will be more fully seen by many, who at present seem not to be aware of it. The blind zeal exerted in behalf of these things seems somewhat similar to that, which the Blessed Saviour so often reproved while here on earth. "A hint to the wise is sufficient." And these Brethren seem to regard all opposition to them, as unchristian and arbitrary, and ask us for liberty of conscience, which is but masked sophistry; they had just as well ask liberty to proceed with their measures, right or wrong. It is true they have liberty of conscience secured to them in all religious affairs, as citizens of the United States, and can as Shaking Quakers, or Mormonites claim this right of conscience, but can they as members of the Baptist church? Or does this liberty of conscience secure to them the right to introduce innovations on their own authority into the Baptist church? If so, when the church is orthodox a very small heresy has to make great exertion for existence, but when corrupt, is overlooked, however important the principle involved. I have no doubt, but the Convention is greatly restrained, in several respects by that disposition *so peculiar to the Baptists to subject every thing of the kind to the test of Divine Truth.* The church is connected with a convention, and becomes more pliable, it will soon be seen, in that institution in the assumption of greater power, rights, and privileges. As long as a Convention is any where connected with the Church, it will answer as a good test to point out its general corruption; and will point it out as accurately as a barometer does the state of the atmosphere.

(*to be continued.*)

TO EDITORS PRIMITIVE BAPTIST.

Cave Spring, Kentucky,
14th of March, 1844.

Dear Brethren, of the Primitive Baptist: I am at present a reader of your valuable paper. I also am a reader of the Signs of the Times, and the Predestinarian Baptist. I am well pleased with all of them. I find no difference in the matter contained in all of them, it appears like the brethren that write in all of them have been taught in the same school, and it is very strengthening to hear the children from all parts of the world talk the same language.

I acknowledge that I am a poor doubter, whether I am one of grace. I feel like writing some of my experience. I never have been backward in telling what I bottom my hope on, for above all things I want to be right in that thing. In November, 1819, or the last of October, I received life from the dead. I was at meeting and old Jacob Locke was preaching, and he stated that people might slight the calls of the Almighty, until it would be finally too late; and if I ever received life from the dead, it was about that time. But I do not want to be understood that I believe it was the truth, for I discard the means-using plan. God has never been dependent on poor worms for means to do his work, life is the first act to the dead sinner then there is action. If I am a converted man, at that time it was communicated. Previous to that time I was a great Arminian, and concluded I would get reli-

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gion after a while. I concluded I could get it as the cant is, whenever I would set about the work, just like my poor Arminian neighbors; but now the time has come when I want to go about the work, and I can't do one thing; and worse than all, I can see no way how God can save me and remain holy. I saw a great beauty in religion, and preachers saying you must pray well. I would bow down in the dust to myself, or in some lonesome secret place; I would have stayed there for hours, if I could have known what to say. There was one place in the green river bottom, a narrow drain that led into the river, where there was a small bunchy beach that I went under for some time, and I got at last that I did not desire the company of any body, unless I could be so fixed that they would not notice me, and I could hear them talk.

I must cut the matter short, as I have other things to write. While I was in this agony of mind, I went to a night meeting to hear an Arminian preach, though I did not know the difference then. When we got to meeting the people had not collected. I felt so awful and so condemned that I could not talk with any body. I went away out in the cornfield and got on my knees. I have got to this place and I have almost to writing; but, my dear brethren, I left that place and went on to the house. The man soon got up and took this for his text: Blessed are they that mourn, for they shall be comforted. I had fixed myself in as dark a corner of the house as I could, and if I ever have prayed I then prayed for the Lord to make me a mourner; if I was a mourner, according to the text I should be blest. Meeting was over and we started home, and I now cannot express my feelings; to go back home in my awful fix, what shall I do?

I must skip over some things. I went home about midnight. When I got there, there was an old Baptist man and his wife both excellent singers; notwithstanding the late hour of the night, they sung a song. The song begins, Farewell, loving Christians, the time is at hand, &c. The last line is, to gaze on his beauty and sing of his love. At the close of the song I was gazing on Jesus. They started home. My wife left the house. I rose from my seat. It appeared like every thing was new and I was full of joy, notwithstanding I did not receive it for religion. I had made it a rule to go out and bow in my chimney corner every night before I went to bed. I went out to the place, but I had nothing to pray for. I returned and went into the house. My wife had not returned. I went into the room where I slept. After a little, she came in. I told her I wanted to talk with her, but I did not want her to tell any body. I commenced telling her my feelings. She got as full as she could be, and that gave me some strength; and I can truly say, that was one of the most happy nights that I ever experienced.

Dear brethren, I have given you a small sketch of my experience. If I was not converted at that time, I have no religion, and I can't help myself. Brethren, I could tell a great deal more about my trials before I got my hope and afterwards; but I must stop. May the Lord bless you and all of his dear children and keep us from sin, is the desire of a poor corrupt sinner in himself. *JAMES WILSON.*

From the Signs of the Times.

If in thy love, my God,
There is a place for me,
If I am washed in Jesus' blood,
And from my sins made free;
Then let my ransomed soul
My God and King adore;
And let my soul, when nature fails,
On brighter pinions soar.

He that would die well, must all the days of his life lay up against the day of his death.

FOR THE PRIMITIVE BAPTIST.

Elder *Parham Puckett* is expected to preach at Mount Zion m. h. on the 15th of July; 16th, at Eno; 17th, at Mount Lebanon; 18th, at Flat River; 19th, at Story's Creek; 20th, at Ebenezer; 21st, at Upper South Hico; 22d, at Lynch's Creek; 23d, at Harmony; 24th, at Deep Creek; 25th, at Arbor; 27th, at Gilliam's; 28th, at Pleasant Grove; 29th, at Leak Fork; 30th, at Wolf Island; 31st, at Haw River Cross Roads; August 1st, at Good Will; 2nd, at Graham's; 3d, at Middle Fork; 4th, 5th and 6th, at Abbott's Creek; 7th, at Jamestown; 8th, at Timber Ridge; 9th, at Sandy Creek; 11th, at Brush Creek.

AGENTS,

FOR THE PRIMITIVE BAPTIST.

NORTH CAROLINA.—C. B. Hassell, *Williamston* R. M. G. Moore, *Germanton.* W. w. Mizell, *Ply-*

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mouth. Benj. Bynum, *Nahunta Depot.* H. Avera, *Averasboro'.* Burwell Temple, *Raleigh.* G. W. McNeely, *Leaksville.* Thos. Bagley, *Smithfield.* James H. Sasser, *Waynesboro'.* John Fruit, *Sandy Creek.* L. B. Bennett, *Heathville.* Cor's Canaday, *Cravensville.* William Welch, *Abbott's Creek.* Jos. Brown, *Camden* C. H. A. B. Bains, Jr. *Stanhope.* C. T. Sawyer, *Powell's Point.* Isaac Tillery, *Lapland.* H. Wilkerson, *West Point.* Jas. Miller, *Milton Park.* David R. Canaday, *Foy's.* Isaac Meekins and Samuel Rogers, *Columbia.* Wm. M. Rushing, *White's Store.* Richard Rouse, *Strabane.* James H. Smith, *Wilmington.* Jacob Herring, *Goldsboro'.* S. Tatum, *Elizabeth City.*

SOUTH CAROLINA.—James Burris, Sen. and Wm. S. Shaw, *Rock Mills.* Levi Lee, *Blackville.* W. B. Villard, Sr. *Aiken.* M. McGraw, *Brown's.* J. L. Simpson, *Winnsboro'.* J. G. Bowers, *Whippy Swamp.* Wm. Nelson, *Camden.* G. Matthews, *Germanville.* Jacob B. Higgins, *Columbia.* Edward Musgrave, *Unionville.*

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PENNSYLVANIA.—Hezekiah West, *South Hill.* Joseph Hughes, *Gum Tree.*

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THE PRIMITIVE BAPTIST.

EDITED BY PRIMITIVE (OR OLD SCHOOL) BAPTISTS.

Printed and Published by George Howard,

TARBOROUGH, NORTH CAROLINA.

"Come out of Her, my People."

VOL. 9. SATURDAY, MAY 11, 1844. No. 9.

COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

[We now commence Elder Osbourn's Series of Letters to John Harm, D. D. of Horsham in England, the forthcoming of which was announced in our last number.]

LETTER 1.

DEAR SIR: Thro' the tender mercy of our covenant God, the life, health, and strength of your servant have been prolonged to the present moment, and great cause he has to be humble and thankful to the Lord for the many blessings in a way of providence conferred on him and his family from time to time. And also when he looks into the great store-house of the gospel, and there sees how many and rich have been the favors he has received therefrom, he is constrained to say that divine goodness and mercy have followed him in quick succession. And these things being so, he cannot with propriety say that *his life has been spent with grief, and his years with sighing*, Psa 31. 10 But, sir, many sore trials, and heart rending sorrows, and deep-dyed afflictions, and painful scenes, your servant has passed through since our last interview with each other in the town of Horsham in the spring of 1805; and from these trials and afflictions some lessons of a useful nature have been derived, and some few tributes of praise and thanksgiving have also been offered up to the Lord of hosts. But in the matter of offering praise and thanks to him to whom they are due, and justly due, your correspondent is a delinquent and over it he often mourns, and it really is a mournful subject, and it clearly shows what is the true character of human nature. But when the Lord enlarges the heart, and creates the fruit of the lips, praises ascend pleasantly and in great abundance. *O magnify the Lord with me, and let us exalt his name together*, Psa. 34 3.

It is but right that the chosen and called children of God should try, as far as in them lies, to exalt the name of the Lord Jesus in all their divine anthems and devotional exercises, for his name is great and glorious, and as ointment poured forth. And this same Jesus, the eternal Father has highly exalted, and given him a name above every name; and at this great name, hell trembles, and all the heavens adore. This name brings from time to time, a thousand endearments to the church, and in this name all her springs are found, and her hope centres here, and in the same she confides and rejoices all the day, and in his righteousness shall she be exalted. Under this view of the subject, how can your correspondent but say, *Bless the Lord, O my soul; and all that is within me, bless his holy name.*

And then again;—If you and I, dear sir, are in heart what we outwardly profess to be, we indeed are then well off,—then are we rich,—then are we highly honored,—then we need not fear what man can do unto us, and then is our condition before God most blessed of all conditions among the sons of men here on earth; for in Christ the Lord we stand and are safe, and in view we have a glorious immortality. Christ is our life, and our resurrection, and our all in all. He also is that ark in which Jehovah has shut all his chosen ones; and if we are here shut in, and also made to know it by the inward teaching of the Holy Spirit, all is well with us now, and at the end of this our mortal race all will be well with

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ss: and with these prospects before our eyes, we rejoice, and we will rejoice; and not only will we rejoice, but we must, and we do, admire the grace of God in our election, and in our vocation, and in our preservation, and in its burying all our faults, and in raising Christ and the gospel so high in our estimation. Nothing can place us under greater obligations to God than divine grace, for it is wholly free, and it effects much, even the salvation of the soul

This grace, you know, was given us in Christ before the world began, and thro' him it has shone forth upon our hearts and thereby brought us in debtors to the eternal God, and to acknowledge the same is what we have a right to do, and often we have done it, nor are we ashamed to do so again. This grace was abundant to usward, and it found us in a sad state,—a state of spiritual death,—an exposed state,—an helpless state; and from this very sad and perilous state we should have sunk down into that pit where there is no hope of pardon, nor yet of commutation of punishment, but for this grace which is free, and sovereign, and able to save to the uttermost. Of this grace, dear sir, you and I must sing for it demands a song of us, and better employed we cannot well be than singing the song of grace. But this however is what your correspondent was about to say when he commenced this letter, to wit,—

Although you are on one side of the great and long-standing Atlantic and I on the other, yet my warm attachment to you as a Christian and a minister of the sanctuary, has not in the least diminished in the long lapse of almost forty years; for even until the present time my heart is with you; and methinks I now see you, as once I did in reality, standing in the pulpit with this text on your fluent and well salted tongue, *I will search Jerusalem with candles*, Zeph. 1. 12. With authority did you then speak and I felt its power, and of a truth the Lord was with us on that day; and when he is present to heal, and to comfort the heavy laden, and to raise up those who are bowed down, how good it is. All is well when the Lord smiles and accompanies the word preached with a divine blessing; and so were we mostly favored in those days, and it made the earth and the sky look gay, and all things round about us looked well pleased. As you spake as you were moved by the Holy Ghost, so the word spoken was as the dew upon the grass, and the sons and daughters of men were refreshed and edified; and my soul came in for a good share of the heavenly manna, and there and then it was that your correspondent first saw and felt himself a debtor to grace, and he is that yet; and he often thinks that the Lord could have disposed of his grace to much better advantage than bestowing it on me; but still, God is the best judge in all these matters, and hence he will dispense of grace in a way which seemeth good in his sight. He withholdeth it from fallen angels; yes, from all of them: but on fallen men he bestoweth it,—on some of them,—not on all. *I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes*, Matth. 11. 25. Discriminating grace!

O to grace how great a debtor,
Daily I'm constrain'd to be!

In your chapel it was (as is stated at large in my life, as you know) that my soul was made to rejoice greatly in the God of our salvation, and at his dear feet I was enabled to resign my heavy load, and all my great and many fears, and woes, and doubts. For more than a year prior to this happy morning, my mind had been bound in chains and pressed sore with the burden of sin and guilt, and my life hanging in doubt from day to day. Yes, *I was set in dark places as they that be dead of old; and my chain was made heavy.* Lam. 3. 6, 7; and well did I then know what is meant by the *abounding of sin*,—by being *guilty before God*,—by being *already condemned*,—by being *under the law*,—by being *shut up*,—by being *made fast in the stocks*,—by being *hedged about*,—by being *under the curse*, and by the *coming of the commandment*, Rom. 5. 20; and 3. 19; John, 3. 18; Gal. 3. 23; Psa. 88. 8; Job, 3. 11; Lam. 3. 7; Gal. 3. 10; Rom. 7 9.

At this trying time your correspondent knew not that there were any blessings in store for him; but there were, and early on that memorable morning, June 15, 1800, of his first entering into your place of worship, his long and severe captivity was turned into mirth by him who died on Calvary's top; and when he entered into my heart, immortal glory shone around, and light and liberty, grace and mercy, truth and love, joy and peace, comfort and rest, were the blessed attendants of the Messiah to my soul that morning; and on the arrival of this heavenly train to the bosom of

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your correspondent, he did exceedingly rejoice in the Lord our God. And I now charge thee, O my soul, to keep in long remembrance that illustrious morn,—a morn on which the Lord thy God brought thee up out of the land of Egypt into a country flowing with milk and honey, and where thou didst triumph in the captain of thy salvation.

Absorbed was my mind in things of high concern, nor could I well forbear ascribing *glory and honor to him that sitteth upon the throne, and to the Lamb*, for he was then my all in all, and I crowned him king of my heart, and within me all was mercy,—all was mild,—nothing was superfluous,—nothing seemed to be wanting It is true, that in order to hear the gospel from your mouth, I had fourteen miles out and fourteen home to walk, but still I was well paid for it, and my time was well spent; for as through grace I had overcome my foes by the blood of the Lamb, so there was hidden manna given me to feed on; and withal there was given me a white stone, and in the stone a new name written, and it was to me a new name indeed, and I admired it,—not merely on the account of its being new, but because it was so glorious: *so didst thou lead thy people to make thyself a glorious name.* Thus was bestowed upon a poor worm of the dust, a name both new and glorious. *I will write upon him my new name;* and the name proved to be IMMANUEL; and in this name did I rejoice all the day long.

Then, dear sir, was the soul of thy servant *like a watered garden, or like a spring of water, whose waters fail not*, Isa. 58. 11. And what in those days was by me received from the Lord of hosts, was of immense worth in my estimation, and most surprising were the effects which the rich incomes from the Lord produced on my mind; for indeed, sir, in those days and at that time, the soul of your servant was soft and tender, and all his affections were in heaven, and the world was under his feet, and well did he love the place where God's honor dwells, and at that time all creation seemed to be interested in the felicity of his mind, and to join with him in anthems of praise and doxologies to God and to the Lamb. And sure and certain it is, that the well strung harpsichord with its highest and most admired euphony, never once produced such pleasurable feelings in the breast of a poor burdened sinner, as were produced in mine by means of the everlasting gospel in the course of the few years that I attended your instructive ministry. Permit your correspondent to say, that the preaching which he at that time heard at Horsham, was to his soul as is a salve to a sore, or as cold water to a thirsty soul, and by it his faith was greatly strengthened, and his hope revived, and his heart cheered, and a flood of light was let into his mind, and in this light he leaped for joy. He envied no one his happiness for his own soul was happy enough and the whole earth seemed to him to be full of the praises of God. By day and by night his affections were above where his treasure was, and his views of heavenly objects and subjects were of an animating nature and well calculated to keep his mind estranged from the vain and trifling things of this world. And O how pleasant and how fair to his mind did the path of life appear,—strewed with celestial beauties, and under their magnetic charms his soul became as a weaned child, and go where he would, there was Christ the Lord,—even the Lord of the whole earth, and he gave him reverence, and said to him, *Thou art God alone.*

Sir, those days were the *days of the gladness of my heart*, Song, 3. 11,—days long to be remembered by me, for they were days of love,—immortal love,—love undissembled, and fast did my soul progress in the divine life. My growth was as the lily, and the spreading of my roots as Lebanon, Hosea, 14. 5. & the high praises of God were in my mouth all the day long, and I tho't *my summer would last all the year.* This, as Paul says, was *joy and peace in believing.* Living marks, and strong testimonials, and most confirming signs did your correspondent receive from the Lord of hosts of this being the year of release and the day of pacification. *I will extol thee, my God, O king; and I will bless thy name for ever and ever*, Psa. 145. 1.

Yours in the best of bonds,

JAMES OSBOURN.

Woburn, May 1841.

TO EDITORS PRIMITIVE BAPTIST.

Germantown, Montgomery co. Ohio, March 24, 1844.

DEAR BRETHREN EDITORS: I still remain a friend to the cause. I find by reading your peper that some of our brethren complain, that some of the writers make

use of too harsh language and calling hard names; but I have seen nothing in them to ruffle my mind. I don't like to see those who write for your paper to have the fear of man before their eyes, and slip round the truth for fear of hurting feelings. I count on brethren Rorer and Tillery as champions for the truth. No more at present. *JOHN B. MOSES.*

AN APOLOGY

For those brethren, who are opposed to Baptist Conventions; Also an Exposition of certain duties of the church to its Ministers, as enjoined by the word of God: in two parts. By Elder JOHN M WATSON, *of Murfreesborough, Tennessee.*

(*continued from page* 126.)

PART 2d.—The duty of the Church to its Ministers, in administering to their temporal necessities.

1st. To Pastors; 2nd. To those who may be travelling; 3rd. To thoee who may be preaching at remote places.—I shall now attempt to give an exposition of these important matters, which have lately involved a great deal of feelings, strife and discussion among us; & concerning which a great difference of opinion continues to exist.

1st. To pastors.—In order to ensure a candid perusal of this essay, it may not be amiss for me to adopt the language of Paul on this occasion, which I can *conscientiously*. 1 Cor. ix. 15: "But I have used none of these things: neither have I written any of these things, that it should so be done unto me." If the subject now under consideration can deserve additional attention from a disinterestedness on my part, it is certainly entitled to it; yet I know many worthy ministers, who cannot "make the gospel of Christ without charge," unless they neglect their families, while they exclaim, 'Woe is unto me, if I preach not the gospel,' and going forward to relieve their feelings in that respect, they often become pained at heart in view of another difficulty. "But if any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel." Does not this critical condition of the preacher cry aloud for help from the church? None can deny it; but strange to tell, there is such a disagreement among us about things of this kind, that many seem to think themselves excusable for their neglect of ministers, and their families, merely because of the great contrariety of opinion which prevails on that subject. The light of divine truth has been too much neglected, in the consideration of this subject: we have not sought after it with that zeal and research, which its importance requires; and it is now high time, that we make a candid appeal to it.

In as much as there is a great difference of opinion about *the manner* of affording ministerial support, and the *manner* of propagating the gospel, we should pursue alone that course which the New Testament points out, for a course of that kind can alone produce harmony of action and feeling on these controverted subjects.—This would bring back those who have gone into action in a mode prescribed on *human authority* alone, and at the same time *stir up* those who have heretofore been so very remiss, and thereby unite the two extremes in a proper medium. I shall therefore endeavor to point out some of those duties which are obligatory on the churches to their pastors, on authority which cannot be gainsayed, and expressed in terms too plain to be successfully contradicted.

"See that ye refuse not him that speaketh." Heb. xii. 25. We should speak with more than man's authority on this subject.—We may reject or controvert each others views, opinions, &c. but let our notions, our prejudices be what they may, we should be willing to submit to the authority and light of divine truth. Therefore let us give heed to Paul, speaking in the light of inspiration: 1 Cor. ix. 7—14. Gal. vi. 6 "Who planteth a vineyard, and eateth not of the fruit thereof? Or who feedeth a flock, and eateth not of the milk of the flock? Say I these things as a man? Or saith not the law the same also? For it is written in the law of Moses, thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? Or saith he it altogether for our sakes? for our sakes no doubt it is written: that he that plougheth should plough in hope: and he that thresheth in hope, should be partaker of his hope. If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? Do you not know, that they which minister about holy things, live of the things of the temple? And they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the gospel, should live of the gospel. Let him that is taught in the word

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communicate unto him that teacheth in all good things."

I know it may be asked, why does St. Paul teach these things so plainly and yet not practice them? He tells us, 'a necessity is laid on me, and woe is me if I preach not the gospel:' under these circumstances, it might be expected he would preach the gospel, but to make it "without charge" at Corinth *would* enable him to boast before his enemies, the false teachers, particularly after having proved his right to have demanded a support, or reward from them. He further informed them, that he had "robbed other churches taking wages of them to do you service, and when I was present with you, and wanted, I was chargeable to no man; for that which was lacking to me, the brethren which came from Macedonia supplied." 2 Cor. xi. 8 and 9. Here we have an example every way worthy of the minister's imitation in the present day; for he should even be ready to forego his just rights, rather than cause the gospel to be evil spoken of: As St. Paul has expressed it, "to cut off occasion from them which desire occasion."—Oh! such times as these he worked for a maintenance sooner than demand it from the church, which under the then existing circumstances would have been an abuse of his power. With that view of the subject we can easily reconcile what otherwise might appear contradictory; and which also resolves the whole matter into this, that he had a right to support himself by his own hands, or to demand it from the church, according to circumstances. St. Paul had no family dependent on him, and could not have provided for a large family, such as many of our ministers have. Moreover, whenever any preacher shall discharge his duty, as faithfully as St. Paul did, we can allow him to work occasionally for his support, whenever he may think the cause of the gospel requires it, or he may not be able otherwise to obtain it.

The disinterestedness of those ministers who first preached the gospel in this and other States, under its discouraging attendants, particularly that of having to provide for themselves and families, by their own occasional labor, along with their great success in the ministry, clearly show that the Lord yet calls such as Paul, in principle to preach his gospel. These have planted vineyards, have fed the flock, and have sown spiritual things.—How just their claims and yet how much neglected!! Strange, strange indeed that the churches should be so unmindful of their temporal affairs in the present day!!—Although thus neglected, a consciousness of having discharged their duty 'not by constraint, but willingly; not for filthy lucre, but of a ready mind,' must afford them greater consolation, even under a painful sense of the neglect of their brethren, than possibly could have been derived from the greatest ecclesiastical fees, or temporal preferments. They have won souls to Christ, and will have a greater reward than if they had gained the kingdoms of this world. A ministry of this kind, called of the Lord, trusting in his power and wisdom, self-denying and often self-supporting, is a far greater blessing, and more in agreement with the gospel scheme than many seem to be aware of. Solomon says, "he that winneth souls is wise," yet such ministers often get but little credit for wisdom by the greater part of mankind. They possess the spirit of truth, whom "the world cannot receive, neither knoweth;" and consequently is opposed to them. "Howbeit" they "speak wisdom among them that are perfect: yet not the wisdom of the world." Neither would the world, nor some professors have selected such; for all those who come through human administration are generally of a very different character: "they are of the world: therefore speak they of the world, [human wisdom] and the world heareth them." Let us learn to appreciate the former more than we have done, and be more cautious of the latter; for, by the foregoing we discover, that the Lord's ministers will preach the gospel under very painful and discouraging circumstances, even in patient view of the great neglect of the churches, in supplying their temporal wants; while false ones will not do so, but will devise ways and plans for getting money, even if such ways and plans split churches, divide associations, destroy the general union, or what not. Money must be had, let the consequences be what they may; and whether the means for getting it be authorized, or not, is not the point in view, it is money; and so that is obtained, it seems to make but little difference, about other things however distressing they may be. But not so with the Lord's ministers, sooner than get money, at such dear rates, they would, I am persuaded, forever forego every consideration of the kind. They seek the good and peace of Zion, and will not have these dis-

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turbed for any PECUNIARY considerations; neither do they believe, that the success of the gospel is dependent on what amount of money may be raised for its propagation, &c. But after all, it is right that our churches should assist their pastors, and we hope none are so blinded by covetousness, or prejudice as to deny it. But if it be right, why not let Conventions and other monied institutions administer to their necessities?—Because these things should be done in the *MANNER*, which the New Testament directs.—*The manner itself, as there recorded, seems designed as a barrier against the introduction of those pernicious evils into the church, which invariably attend all other modes devised on man's authority and judgment.* The *manner* of attending to these things as brought to view in the New Testament will not, for instance, admit of a nation's being taxed for the support of a *Pope;* a minister cannot in that way obtain a princely fortune; nor will it admit of members of the church being cast into prison for the non-payment of their tithes. Moreover it does not authorize any special contracts for preaching, for pecuniary considerations, either in part or altogether; no paying per month, per year, or per sermon.—Lastly it does not require the aid of civil law, or monied institutions to put it in operation, it only requires an 'acknowledgment of the truth,' as recorded in the New Testament, in 'communicating unto him that teacheth in all good things.' By this plan we see the pastor cannot suffer; or, if he does, it is not owing to any defect in the New Testament manner of doing these things; but to some defect in the hearts of professors As soon as we depart from this *primitive mode*, we are liable to be imposed on, and violate the great principles, by which we profess to be governed in all ministerial affairs, and get out into those schemes, which seem so dependent on *money*, that we infer if its power and influence were withdrawn, they would soon be abandoned. If all monied concerns in connexion with the church, were henceforth to be carried on *in the manner alone prescribed in the New Testament*, how many false systems would fall to the ground, which have not been hitherto suspected by many? and how embarrassing it would prove to all advocates of error, even to some who seem to be sincerely concerned in these things. *The world* will always have to get up *a plan* of its own for false teachers, for they will not work *in the way* the Lord has directed. Or, to be plainer, whenever the devil tempts a false teacher to preach, he always holds out a false plan, of the above kind connected with *worldly* considerations.

Those ministers who are not willing to go out into the world's way of managing these things, should by all means be sustained by the churches in the way and manner directed in the word of truth. But alas! there are many who admit that pastors should be assisted, and that it is the *plain* duty of the churches to do so, but do not seem to give themselves any further concern about it, and their acknowledgment generally ends in a selfish and *sinful* omission of duty! which amounts almost to actual contempt for the plain instructions given in the word of God, as previously quoted! And many act as though no such directions were given in the New Testament. These plain truths have been quoted for their consideration; for we fear such are not in the habit of reading their Bibles, and have great need of teaching, the only way we know of prompting them, under the Lord's blessing, to perform this neglected duty.

SECOND SUBJECT:—*The helping forward of those* Ministers, who may be going from one country to another, "on their way." There are many who do not seem to feel themselves under any obligation to assist those ministers who may come among us from a distance, or who may feel disposed to go to other countries to preach the gospel there. We have *plain* scriptural authority for helping ministers "on their way;" and when we consider the divine mission under which they may go, we should not decline assisting them merely because they may be going to distant countries. We may find an excuse for doing so, in our covetousness, prejudices, and selfishness, but not in the New Testament. No person can read Gen. xviii. 16: Mat. x. 10: Acts. xv. 3; xx. 38: xxi. 5: Rom. xv. 24: 1 Cor. xvi. 11, and then assert to the contrary. The word of God is clear and plain on this subject, and by its light we behold with wonder and regret, the great remissness of our churches in this respect. There are many, who say they will not assist travelling ministers, because they are so very liable to be imposed on by them. We are not infallible judges—and if they come on well recommended by churches (not conventions) and give a good account of themselves, we should not reject

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them, because others may have imposed on us We had just as well say we will not assist a pastor, because we may have been previously imposed on by one. On this principle we might decline all duties of this kind. Then if a preacher comes preaching among us, sowing spiritual things, from any quarter of the globe, well recommended by churches of sound faith and order, and he possessing the characteristics of one of the Lord's ministers, we should help him on as readily, as if he was from au adjoining county and going to another. We may decline doing so from prejudice or covetousness, but not without narrowing down the commission, Mark, xvi. 15, to our own selfish notions. The minister of Christ, as an ambassador, is commissioned to treat with saints and sinners, on gospel principles, *wherever the providence of God, or an internal bias of heart may direct him;* and we should ever be ready to help such on their way. Not that these things should be insisted on from the mere letter of the commission, Mark, xvi. 15, but that the Lord may in his providence and direction, assign his ministers a work in any part of the world, in accordance with it. For this commission, about which so much has been said and written, abstractedly considered, (viz) apart from a special providence, or internal spiritual exercise of heart, with regard to going to particular places, does not authorize a minister to go any where!! Here lies the great mistake. Our opponents have forgotten, or overlooked the fact, that after this general commission was given to the apostles, that each, had (in the providence of the Lord) their respective places of labor assigned them; or they would have, to have done like the convention preachers do now, assigned each to their different fields of labor, according to *human judgment.* The letter of the commission would then alone have directed in such things, in a general way, and human judgment in all special matters!! In this way individuals preach Arminianism, Campbellism, and Conventionism from that text, Mark xvi. 13.

But to return to the subject:—When ministers from a distance come among us, there are many of our brethren who profess to be comforted, fed and edified by their preaching; and seem to be much pleased and gratified; but alas! if a little assistance be called for, or proposed, they grow cold at heart, selfish in purpose, and hostile in feeling. The plain commandment of the Lord is disobeyed, his divine authority disregarded, and his ministers neglected! This is not the case of all our Baptist brethren, but too much so with many, of whom we might have hoped better things. There is a cause for this state of things, yea I believe several: 1st. In consequence of ministerial support having been carried too far in certain countries—to tne great oppression of the poor, and corruption of the clergy, our ministers have preached against it in such a manner, as often to make the impression, that it would be wrong to give a preacher any thing. They have declined donations themselves, and insinuated it would be wrong for any to receive them. This is very different from the course of St. Paul; for while he determines to make the gospel "without charge" at certain places, on his own part, he teaches the church its duty towards its ministers as zealously as though that was not the case.

2nd. Another cause is that of ministers not insisting on the nature of their calling, being of such a kind as to prevent them from following any regular secular employment for the support of their families. Ministers are themselves in fault! for many have for years past been teaching the things, (or rather encouraging them,) of which they now complain. If some have not taught them, they have by their long silence on the subject given countenance to the course of the churches, in this respect. When ministers from party feelings, or sectarian prejudices *suppress* certain Christian duties, they thereby introduce *human* authority into the church, and although of the negative kind, yet what is the difference between it and that which connects things with the church, for which there is no divine authority. Then while we oppose the Convention folks, let us examine our own conduct, to see if we are not in some way or other introducing into the church the very things, which we oppose in another shape, viz: *human authority, assumed rights and privileges.*

3rd. It is certainly the duty of Christ's ministers to declare all the counsel of God; but shall ministers "leave the word of God and serve tables?" No, this would be antiscriptural. Deacons should take up the matter just here, and should see that these things are attended to. Deacons have been long in fault. Alas! the deaconcy in the most of our churches is almost nominal! Reader, art thou a deacon? if so, consider

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thyself well, both in relation to the character and office of one; and if you find yourself in fault, in either respect, endeavor to reform under the guidance of divine direction. We are fully persuaded, that when the minister teaches the church its duty to preachers, and the deacons give these things that oversight and attention which they demand at their hands, it will not for the most part be much in fault.

4th. And lastly, a greater cause of hindrance may be found in one word than in all the foregoing, viz. COVETOUSNESS Nothing but love to God and love to his ministers, can remove this out of the way. Then as there are many in the church (carnal professors) who have neither, we expect they will live and die in it, without ever giving Christ's ministers any thing.

We do not expect our brethren (neither do we want them) to patronize convention-preachers that may come among us; but we really want to see them do a better part by those who come "in the fulness of the gospel of Christ," in communicating to their necessities.

3RD SUBJECT PROPOSED:—The duty of the church to those ministers who may be preaching at remote places.

It is remarkable and worthy of our particular consideration, that the *manner* of helping forward travelling ministers "on their way," and of sustaining them while preaching in remote countries, as recorded in the New Testament, would not be apt to embrace any but true ones, such as the Lord had called, and in his providence connected with a *spiritual work*. For they who sow spiritual things have a right to reap carnal things, and those whose hearts are opened by the power of God, are not unmindful of their preacher, Acts xvi, 15 Neither are those, who have previously enjoyed this blessing, but should remember their minister, who may have fed, comforted and edified them, let him go wherever he may; they should, if opportunity offer, communicate to his necessities again and again." Phil. iv. 14—15 Primitive custom is plainly brought to view here; and how very different from modern ways. It is worthy of consideration that no *spiritual* work in primitive times, ever fell thro' for the want of funds; but if those, who are preaching abroad, at many places, are not regularly supplied by monied institutions and otherwise with funds, we fear they would have to abandon their works, so much boasted of and misrepresented. But after all, it is certainly our duty to communicate to ministers who may be preaching in remote countries, provided we are their debtors, in consequence of their having planted vineyards, fed the flock, or sown spiritual things among us. And the best evidence of the seed sown, having fallen on good ground, (honest hearts,) is its bringing forth all scriptural fruit; and if any part or portion thereof be wanting, it should excite alarm. All negligence of pastors, or travelling ministers, and of those who may (as Christ's ministers) be preaching in distant countries should have that effect, yea we should be alarmed at not bearing this fruit, which is so highly commended in the New Testament and with which primitive Christians abounded.

CONCLUSION:—There is yet a "Balm in Gilead." Let us teach "all the counsel of God." The word of Divine Truth, accompanied by the sanctifying influence of the Holy Spirit, can heal our *barren boughs*, and cause them yet to bud and bring forth fruit. I would then hold out the word of Divine Truth as our only guide in such matters; for I have no *new plan* to offer.

It has not been long since the United Baptists, in this country had sore trials about doctrinal subjects, and they searched the Scriptures for proof of their doctrinal views; and many of our lay members became well informed, and were well prepared to distinguish between *human notions*, and the truth recorded in the New Testament. This event no sooner ended, than experimental truths were assailed; we had then to examine for scriptural defence of our experiences; and we then learned many comfortable truths, which we had hitherto too much overlooked. And now we are constrained in self defence, to search for revealed truths concerning practical duties. The truths connected therewith are too plain to admit of the great contrariety of opinion, which now obtains concerning them. The fault is somewhere else. Brethren, let us divest ourselves, as far as possible of all *prejudice*, *preconceived opinions*, *party feelings* and the like; and endeavor peacefully to search out our duties and *practice them*. How inconsistent to admit certain duties and yet fail to perform them! I would also appeal to those, who have devised plans of their own, on human authority: and urge on their consideration a better one, *the one recorded in the New Testament*. You

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have, contrary to the wish and advice of many Baptists, introduced a human device among us, and we now in love call upon you to abandon it, and unite with us in carrying into effect the course pursued by primitive Christians. Is the demand unreasonable? The word of Truth is plain, on subjects of this kind, or there is no meaning in language, and consequently no distinct and "safe channel of communication between man and man."

It is true some have narrowed down the meaning of Holy Scripture to their own selfish and sectarian views; and have tried to exclude plain precepts from the church: while others on the other hand, have attempted to extend its signification to make it embrace their inventions, innovations, &c. But notwithstanding all this, the candid enquirer after a knowledge of his duty, may succeed in his researches when guided by an "honest heart."

The United Baptists once delighted in making the word of God their only standard of Faith, authority for ordinances, and rule of action; and held in abhorrence every thing which did not receive the palpable acknowledgment thereof. But since the New Testament has been made the creed book of a certain sect, we but seldom hear these things insisted on as before, as though we were afraid of being thought the advocates of the *late mockery Campbellism*, which has been so erroneously predicated thereof.

Let us again look to the word of God for guidance and direction in all our difficulties; and although it has been so often misconstrued and perverted, by those who "have erred," yet it will afford the same precious counsel to the Christian that it ever did. We have the best authority for believing that when the truth is taught, it must prevail in the Christian's heart, ripen and bring forth fruit, either with regard to doctrinal or practical matters; for a sanctification of spirit is necessarily connected with a belief of the truth. 2 Thes. ii. 13 Here we have encouragement to teach those palpable truths, which are calculated to settle all difficulties among Christians; and shall we, when the attempt is made to force us from scriptural ground by the insidious invasion of human device, fail to defend ourselves with the "Sword of the Spirit;" the Christian's best weapon of defence? No, let us *not shun* to declare "all the counsel of God," and the errors suggested by satan, countenanced by the world, and approved by those Christians who have been erroneously taught, shall in all this combination of power, yield to its triumphant light, A BEACON LIGHT, to light up 'the narrow way' which leads thro' the dark gloom of Time, along the "valley of the shadow of death" to the church triumphant. J. M. W.

THE PRIMITIVE BAPTIST.

SATURDAY, MAY 11, 1844.

We are unable now to supply new subscribers with the entire back numbers of the present volume—to those who may desire them, we will send such of the back numbers as we may have on hand. The first numbers of the next volume will be sent to supply deficiencies.

From the Christian Doctrinal Advocate.

From Brother C. B. Hassell, Williamston, N. C.

Dear Brother Jewett,—All is well. You I find are yet upon the watch tower, battling for the cause of truth and righteousness, and likely to be sustained there; while we of the South find the same Omnipotent hand stretched out to lead, to uphold and carry us onward to victory and triumph over the hosts of the enemy, through 'the grace that was given us in Christ Jesus before the world began.'

Cheer up, my Brother, and encourage the 'remnant according to the election of grace' to stand with their battle bow and firmly gird their armor on. For their Prince will come, to scatter the marshalled hosts of Apollyon's empire, and take vengeance on them that know not God.

'Truth is mighty and will prevail.' Proclaim it from the house top, preach it in the pulpit and scatter it from the press. Penetrate it must by the sanction of the Almighty the darkest corner of the earth and the still darker chambers of man's soul, until it shall bring forth judgment unto victory.

The signs of these times may indicate indeed, that the Protestant Episcopal daughter will again seek shelter in the house of her Popish mother, and that most of her Protestant sisters will unite with her in putting in their claims to the same inheritance. Yet what of all that, the foundation of God 'standeth sure, having this seal, the Lord knoweth them that are

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his.' He will sift them, as wheat, and gather the precious from the vile. He will gather the wheat into his garner, but the chaff he will burn with fire unquenchable.—Truth and error cannot be pounded together in a mortar, like as an apothecary does his drugs. They are intrinsically opposite and distinct, in nature, and can never be incorporated so as to make but one. Truth and error may be brought near each other—and a man in the same discourse may give out a portion of one and a portion of the other, and yet the truth will stand by itself and not mix with its opposite. It not unfrequently appears to better advantage by the contrast, as a ruby in a rubbish heap.

I have no more doubt of God's governing the Universe, morally and spiritually —His salvation of the righteous and the destruction of proud spirited Antichrist, than I have of the stability of His throne; and this too to be done by His own power and according to his own purpose.

We may fall on the battle field and our children after us to many generations, as an obscure and scattered people as we now are, and without much outward manifestation in our favor to strengthen us, while we walk by faith and not by sight. And moreover the time will come in my opinion, when the outward manifestation shall be different from what it now is—a time when God will so interpose as to make bare His arm in behalf of his people—convince of sin and convert the souls of men to a knowledge of the truth; as it is in Jesus—burn up the groves of Belial, throw down the altars of Pagans and destroy the temples of Antichrist; and so strike dismay and terror into the hearts of the remnant, that they shall go backward and fall before the advancing progress of the Church, who arrayed in the beautiful garments of Salvation, shall march onward and still onward, 'looking forth as the morning, clear as the sun, fair as the moon and terrible as an army with banners.' And Christ shall come to reign with her on earth a thousand years. C. B. HASSELL.

TO EDITORS PRIMITIVE BAPTIST.

Coweta county, Georgia,
April 20th, 1844.

DEAR BRETHREN, of the Old Fashion order: I sit down to write a few lines, and it will be but few, as I am no scholar and an old man in the sixty-fifth year. As to religious matters, these are the coldest times that I ever experienced. There is a good deal of confusion amongst the old side Baptists, and I have not heard a sermon preached since Christmas, as I am past travelling many miles, my weight being about three hundred or upwards.

I have been taking the Primitive papers several years, and have often been comforted in reading them; they have caused me to laugh and to cry, so you may expect that I like to read them, as they hold forth the doctrine of particular and eternal election, and that before the world was, as that is a doctrine that I think I have believed upwards of forty years. And there is a great deal of that, that is called by some preaching; but I can't believe it is the gospel. So, brethren, it seems to me that the time is come that is spoken of somewhere in the scripture; a time that there shall be a famine in the land, neither of bread nor of water, but of the hearing of the word of the Lord, &c. The time seems like it is come in this section of country at least.

So I come to a close by saying, may the Lord bless his church in all sections of the world, is my sincere desire for the sake of Jesus. Amen. *SAM'L WEAVER.*

Search after Rest.

When first the dove afar and wide,
Skimm'd the dark waters o'er;
To seek beyond the heavenly tide,
A green and peaceful shore—
No leafy bough, nor life-like thing,
Rose 'mid the swelling main;
The lone bird sought with faltering wing,
The hallowed ark again.

And ever thus man's heart hath traced,
A lone and weary round;
But never yet mid earth's dark waste,
A resting place has found—
The peace for which his spirit yearns,
Is ever sought in vain;
Till like the dove it homeward turns,
And finds its God again. S. W.

TO EDITORS PRIMITIVE BAPTIST.

Cumberland Ford, Kentucky,
Dec'r 2nd, 1843.

DEAR BRETHREN: We often speak of Arminianism, but if I understand the prevailing doctrine at this time, it is a compound of Arminianism, Pelagianism, Socinianism, and Romanism. I will again quote from D'Aubigne's History of the

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Reformation some of Luther's theses, or paradoxes, which were opposed by five Roman divines, proving that they held an adverse doctrine. Vol. 1st, pp. 298 and 299. This is 1st—

"The law of God is a salutary rule of life, and yet it cannot help man in the obtaining of righteousness, but, on the contrary, impedes him."

3rd. "Works of men, let them be as fair and as good as they may, are yet evidently nothing but mortal sins."

Do not the Old Baptists proclaim that the works of the law, or the works of man, cannot help in the obtaining of righteousness? For it is "not of works," "not by works of righteousness," and "verily if righteousness had been by the law then Christ had died in vain."

9th. "To say that works done out of Christ are truly dead works but not mortal sins, is a dangerous forgetfulness of the fear of God" And why so? Because "without faith it is impossible to please God, and whatsoever is not of faith is sin."

13th. "Free will since the fall of man is but an empty word, and if man does all he can he sins mortally." And why is free will an empty word? Because James says, "Ye ought to say, if the Lord will we shall do this or that. Jas. 4 and 14, 15. David says, 110th Ps. 3 verse, "Thy people shall be willing in the day of thy power." This passage is often quoted to prove the freedom of the will, but if the will be free, why the necessity of the power of God? For it is in the day of God's power that they shall be willing. It is not in their own nature, not by their own powers; but when the power of God overcomes the love of sin in them, and consequently destroys their will to sin, giving them a love to holiness, which love governs the renewed will and captivates it to the service of God, but sets it free from the love and power of sin. "Being made free from sin," &c.

Page 201. "It is true, man who is become a bad tree can but will and do what is evil." "It is false, that the will left to itself can do good as well as evil, for it is not free but led captive." "It is not in the power of man's will to purpose or not to purpose all that is suggested to him." "In a word, nature possesses neither a pure reason nor a good will. The law of God and the will of man are two opposites, which without the grace of God cannot be made to meet." "What the law prescribes the will never seeks, unless from fear or interest it affects to seek it.".

Page 204. "The schoolmen had exalted human reason as well as man's will." Was it worse for Roman Catholics of the 6th century to exalt human reason and man's will, than for professed Baptists to do the same? was it more glaringly false, dangerour, or corrupt, in Catholics then, than in Baptists now? Instead of the will being free, it is universally governed by the affections and desires, and its acts determined in conjunction with them by motives. How any man who has examined the operations of his own mind, and taken even a slight view of his own powers, can believe in the freedom, liberty, or power of the will to choose or refuse, I know not. Erasmus, who faintly entered the lists with Luther and others, but who eventually opposed them, uses the following words, viz: "Man then must needs have a power to will and to choose, for it would be folly to say to any one choose! were it not in his power to do so." Page 298. This, or similar language is boldly proclaimed in this age by Protestants, by people calling themselves Baptists. I will give Luther's answer, which will clearly show the opinion of the Papists his opposers.

Page 300. "To call our will a free will," said he, "is to imitate those princes who accumulate long titles, styling themselves sovereign of this or that kingdom, principality and district, island of Rhodes, Cyprus, and Jerusalem, over which they do not exercise the least authority. Man's will," said he, "may indeed be said to be free, not indeed in relation to what is above him—that is to God, but in relation to what is beneath him—that is to things of this world. In any matter affecting my property, my lands, or my farm, I find myself able to act, do, and manage freely. But in every thing that has reference to his salvation, man is a captive, he is subject to the will of God, or rather to that of the devil. Show me," cries he, "only one among all those who teach the doctrine of free will, who has been able in himself to find strength to endure a slight insult, a passionate assault, nay even the hostile look of his enemy, and that joyfully—and without so much as asking whether he is willing to give up his body, his life, his goods, his honor, and all that he has, I will acknowledge that you have gained your cause If the passage you quote," said he, "establish the principle that it is easy for us

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to do good, wherefore is it that we are disputing, and what need can we have of Christ or the Holy Spirit? Christ would then have shed his blood without necessity, to obtain for us a power which we already had in our own nature."

Page 302. "In short, since the scripture every where contrasts Christ, with that which has not the spirit of Christ; since it declares that every thing which is not Christ and in Christ is under the power of delusion, darkness, the devil, death, sin, and the wrath of God, it follows that every passage in the Bible which speaks of Christ is against your doctrine of free will. Now such passages are innumerable, the holy scriptures are full of them" "We perceive," says D'Aubigne, same page, "that the discussion which arose between Luther and Erasmus is the same as that which occurred a century later between the Jansenists and Jesuits—between Pascal and Molina."

It is manifest from these quotations, that Luther was opposing the very doctrine that the Baptists are now opposing, viz creature ability, the freedom of the will, or the power of choice in man. D'Aubigne informs us that the doctrine of free will was held by the Jesuits, the most corrupt order of the church of Rome. So corrupt were they, that after being suppressed by or expelled from different kingdoms of Europe, they were eventually put down by Pope Clement 14th, in 1773.

"The Jesuits," says Buck in his Theological Dictionary under the word missionary, "claimed (as missionaries) the first rank as due to their zeal, learning, and devotedness to the Holy See. The Jesuits outdid" all others "in their attempts in the conversion of African, Asian, and American infidels. They numbered millions among their converts." Were their great zeal, unwearied industry, their facing danger and death, their numbering millions among their converts, evidence of their being apostles, missionaries, or preachers of God in God's work? No doubt they were for a time held to be such by the church of Rome and her adherents in that day, but how do we view them now, and how will their successors be viewed, when the veil shall have been taken from the eyes of the world, who are now looking with reverence on the same kind of people, who are boasting of such numbers among their converts, and who are endeavoring to make the world believe they are right, because they as the Jesuits number so many among their followers? But notice the doctrine the Jesuits opposed, and you will discover that our opponents, the free will and convention Baptists, oppose the same doctrine.

Buck's Theo. Dict. Jansenists. 1st. "Some of God's commandments are impossible to be observed by the righteous, even though they endeavor by all their power to accomplish them." 2nd. "In a state of corrupted nature we are incapable of resisting inward grace." 3rd. "Merit and demerit in a state of corrupted nature, do not depend on a liberty which excludes necessity, but on a liberty which excludes constraint. 4th. Semi-Pelagians admitted the necessity of an inward preventing grace for the performance of each particular action, even for the beginning of faith; but they were heretics in maintaining, that the will of man was able either to resist or obey it. 5th. It is Semi-Pelagianism to say, that Jesus Christ died or shed his blood for all mankind in general."

These articles were condemned by the Pope in 1705. "It," says Buck, "was not only on account of their embracing the doctrine of Augustine that the Jesuits were so embittered against them, &c, but also because of their strict piety and severe moral discipline, and crying out against the church of Rome. Are not the Baptists now opposed, because they confess they are so destitute of power that without Christ they can do nothing; that they cannot obey the commands of God, that their obedience and every thing good in them is solely the work of God, "Who works all things after the counsel of his own will," and "works in them both to will and to do of his good pleasure;" that man cannot resist or overcome inward grace, that man's will in his corrupted state is not capable either to resist or obey it, that Jesus Christ did not shed his blood for all men in general?

And are they not opposed for the same by the same principle that opposed the Jansenists? and are not those who are now opposing this doctrine and holding to the doctrine of freewill and to co-working with God, and setting up or uniting with unscriptural institutions, holding the fundamental belief of the Jesuits, with whom they are leagued in opinion, so far as concerns the nature of man, or his capacity or choice to serve God or the devil as he may choose? Does not the prevailing

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religious sentiment now in the world accord with Semi Pelagianism that though grace was necessary as a preventative and even for the beginning of faith, "that the will of man was able either to resist or obey this grace?" If it does not, I am willing to acknowledge that I have not judgment sufficient to distinguish the one from the other.

How often have the Baptists been accused of holding Catholic or popish principles. But I intend to try to show to the readers of the Primitive Baptist, who they are that are holding to the fundamental doctrines of Popery, and denying the doctrine of the Reformation. The character of God, the nature of man, and the relation in which he stands to God, with the manner in which he is saved or brought near to God, is certainly important. Error in this produces all the errors that have risen in the world. Agreeing on the nature of God and of man, but little difference in belief in other points of doctrine will be heard, for here all doctrine centres. If human effort partly assists in salvation, or is a means thereof, then would it not be wisdom to use effort in every way that may seem to be right, and to agree that the Catholic system of using effort to bring souls from purgatory, is the last, the best, the final, and only sure effort to save souls?

A single human invention in the affairs of religion is one link of the great chain of Popery, however much he who has but few of them may cry out against antichrist or Popery for having so many. That denomination that has any, should recollect that the church of Rome once was free from any human invention; secondly, began probably with only one invention, which continued to increase as the demand arose to fill the coffers of the priesthood, for the pretended conversion of the world, till the Pope arose to the zenith of his power. Invention after invention was tried, name after name was given, power ou power was claimed and assumed, till ecclesiastical and temporal power were blended together, and the Pope, as Vicar of God, sitting in the chair of St. Peter, caused kings to tremble, nations to obey his mandates, and exalted himself above all that is called God. This was not the work of a day, or a year, or a century; but took its early rise when Constantine undertook to banish paganism from Rome, and to favor and establish the Christian religion by human laws, worldly policy, and imperial munificence; at which time errors multiplied and eventually came to maturity.

From the time of Constantine and even before that time, there was a rise and growth of the power of the church and priesthood, as shown in my last, dated Dec'r 1st, 1843; also of the doctrine of creature ability and human effort, and a departure from, and finally a denial of the doctrine of total depravity, of predestination, of election, of reigning grace, of the efficacy of the atonement, imputed righteousness, and effectual calling; and instead thereof, human powers, human reason, human effort, and human inventions were substituted, till except with a few the institutions of heaven were lost sight of, and the doctrine of grace obscured by human rites, works, &c. But eventually the beast received his deadly wound at the time of the Reformation, when the doctrine of grace again revived and shone with lustre, though opposed by human sovereigns, by the Roman pontiff, and the powers of darkness. Now again the arts and sciences flourished, commerce increased, human liberty once more appeared to be reviving and gaining ground, till at length in our favored land the people are sovereign. Though political parties are at variance, though factions have arisen and are rising, some of which are calling for a dissolution of the Union; yet till in the Baptist church human invention rose to such a height that discord, divisions, and finally separation ensued, we as a nation were united, were prosperous, were happy.

Recollect, dear reader, our excellent constitution and laws of liberty give to each one of us liberty to worship God according to the dictates of his own conscience. Ecclesiastical and temporal power are separated, and no preference given to one denomination above another, nor any religious test required. But look around you, notice the efforts of fanaticism, petitions sent to our legislative halls, calling for legislative aid to incorporate moral societies, or religious institutions, in order to assist them in the promotion of their nefarious schemes, or anti-union principles. May we not and ought we not to fear the final issue? The true church never has in any age or nation, called for legislative aid to carry out their religious principles, or to assist in any degree to carry on the work of God; but have only petitioned for protection, for liberty of conscience and human rights—this is all they have asked for or

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now ask of the powers that be. They do not petition for corporate privileges, they do not beg for money or sell memberships to obtain it, in order to fill their purses, aggrandize their families, or carry on the great work as some term it, of converting or evangelizing the world. The Romans called for money, for human aid, and on the powers that were, for the purpose of carrying out their principles, So do their successors, (though under another name.) The Triennial Convention named in my last, in the Minutes of their proceeding says, "The committee on the by-laws reported a substitute for the 1st article in the following words:" "Art 1st. A Triennial Convention shall consist of delegates from missionary societies, State conventions, associations, and other religious bodies, and of individuals of the Baptist denomination, that shall contribute to the funds under the direction of this body; which delegates or individuals shall be entitled to seats in convention, in the following ratio or order of contribution, viz. the payment of one hundred dollars to the treasurer shall entitle a delegate or individual to a seat and vote in convention on his first becoming connected with the body; and at each succeeding triennial meeting thereafter, the payment of three hundred dollars at any time previous to such meeting, shall entitle a delegate or individual to a seat and vote in convention; and in the same ratio or order additional delegates or individuals shall be entitled to seats and votes, but no member of the convention shall be entitled to more than one vote. The report was unanimously adopted."

If this convention was a religious body, met for religious worship, why demand the payment of any sum whatever to entitle to a seat and vote? Peter would have been excluded, or could not have taken a seat at the time of healing the lame man, for he said, "Silver and gold have I none, but such as I have give I thee." Acts, 3. 6. Jesus Christ during his sojourn on earth could not have taken a seat, except he had sent Peter a fishing to obtain tribute money to pay this unscriptural and antichristian demand. No doubt with me he was excluded, and instead of him, money, human reason, human means, and effort were substituted. For they called "For a renewal and increase of the funds needed to sustain and carry forward the operations of the board;" not the operation of the spirit, for that is free, yea, without money and without price. "Never, perhaps," say they, "was that call more imperious than at this moment." I will say for them, that it probably has not, since the sale of indulgences has ceased. "An exhausted treasury," say they, "heavy liabilities incurred." Poor deluded beings, why not trust in the treasury of grace, that inexhausted fountain of God's eternal love, and in the power of God to effect his own work instead of trusting to money, or human effort? The treasury of heaven, the riches of mercy, the greatness of the love of God, or the fulness and power of reigning grace, has never been exhausted nor never will be. No liability never has been in God's eternal plan, but Christ eternally stood ready, as the surety of his people to meet it, and did meet it, and will continue to meet it, till the last one of the redeemed is called home.

"Missionaries," say they, "are waiting the signal to depart." I suppose waiting for money or authority from their master the convention. "Prayer," say they, "must sanctify the offering of property, and property must endorse the sincerity of prayer" I would rather have the endorsement of that spirit that "helpeth our infirmities," and "maketh intercession for us with groanings that can't be uttered." "The millions of India," say they, "imploringly cry, give us the gospel." Does any man believe this? Did the convention believe it? If so, who has heard the cry? who has made the report?

Olney, in his Geography informs us, that the city of Ummerapoora was founded in 1789, and in 1800 the population was 175,000 This city is in India, and does it exhibit such poverty among the "millions of India," that they should "imploringly cry, give us the gospel" Instead of giving the signal money to "missionaries waiting the signal to depart," the board of managers say they ask of their constituents a replenished treasury, stating that their movements must be embarrassed and their operations curtailed unless funds be immediately placed at their disposal.

But will the movements of him who saves souls and sends his ministers whithersoever he himself will come be embarrassed, or the operation of his spirit be curtailed for the want of funds? No, for he unlike the convention has counted up the cost and paid the price, and has ascertained to a certainty that he is able or rather thus, eternally knew he was able to meet the

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enemy and to overcome him, and to loose the prisoners from the prison house, and set the lawful captives at liberty. He knew the end from the beginning. The beginning of the operations by name of the Baptist Convention, was not a half a century ago, and they have made report after report but have never yet told us how much money, how many preachers, or how many efforts will be needed to convert or evangelize the world; neither have they ever declared or showed or known the end from the beginning. And we clearly ascertain that their counsel has not stood, for it continues to change, and that there is no probability that they will do all their pleasure. Though putting themselves in the place of the Lord, yet they are not God. For he declares, "the end from the beginning, saying, my counsel shall stand and I will do all my pleasure." Isaiah.

But to cap their fanaticism and infatuation hear them: "The spirits of departed missionaries now gazing with intense interest on our movements, beseech us that that cause for which they labored, and in which they sacrificed their lives, and whose magnitude and importance they never perfectly knew, till surrounded by the scenes of the eternal world, may not be forgotten in our prayers, nor languish in our hands. A wail of despair comes up from the prison house of the lost." "Oh send a missionary to my father's house where I have five brethren, that he may testify unto them that they come not into this place of torment," "Can we with truth reply to them," "They have Moses and the prophets, let them hear them. Daniel Sharp, Chairman"—"The report was adopted."

These are extracts verbatim from the report. But the Tennessee missionary Baptists may say, these proceedings were in New York, and with them we have no connection. But have you no connection or fellowship with R. B. C. Howell, who was a member of this body, and was elected one of the managers of this board? and with Wm. Colgate, another, to whom as Treasurer of the A. F. B. Society, Tennessee Association a few years since sent a sum of money? I would prefer at once the invocation of saints, to stating that "the spirits of departed missionaries beseech us," &c.

I will state in conclusion, that if we have one unscriptural institution or society for the suppression of vice, or the promotion of morality, benevolence, philanthropy, or the dissemination of the gospel, we certainly ought to have a society for the suppression of each and every vice in the world; and also one for each moral duty, or benevolent and philanthropic object in the world, and accordingly unite with every seeming right way to effect these desirable objects, instead of cleaving to the word of God, to the institutions of heaven, and to God himself, who certainly was and is the best moral teacher that ever appeared among men, and left on record in his word the only pure system of morality ever given to man. The only true system of benevolence ever taught, the only just and even system of philanthropy ever devised. There is not a duty man owes to God or to man but is recorded in his word. There is not an institution that should be followed, but is there already set up. There is not a good work to be performed, but is therein commanded. And if the authority and command of God is trifled with, if the awful denunciations against vice of every kind by Jehovah in his word, is not noticed by man so as to influence him to flee from it, surely the authority of man nor the obligation of a pledge will have but little influence. I will join any society that professes to do good, if any man will convince me that entering into an obligation gives to man either the disposition or ability to perform it. Farewell.

N. S. McDOWELL.

FOR THE PRIMITIVE BAPTIST.

Elder *Parham Puckett* is expected to preach at Mount Zion m. h. on the 15th of July; 16th, at Eno; 17th, at Mount Lebanon; 18th, at Flat River; 19th, at Story's Creek; 20th, at Ebenezer; 21st, at Upper South Hico; 22d, at Lynch's Creek; 23d, at Harmony; 24th, at Deep Creek; 25th, at Arbor; 27th, at Gilliam's.

AGENTS,

FOR THE PRIMITIVE BAPTIST.

NORTH CAROLINA.—C.B.Hassell, *Williamston* R. M. G. Moore, *Germanton*. W. w. Mizell, *Plymouth*. Benj. Bynum, *Nahunta Depot*. H. Averra, *Averasboro'*. Burwell Temple, *Raleigh*. G. W. McNeely, *Leaksville*. Thos. Bagley, *Smithfield*. James H. Sasser, *Waynesboro'*. John Fruit, *Sandy Creek*. L. B. Bennett, *Heathville*. Cor's Canaday, *Cravensville*. William Welch, *Abbott's Creek*. Jos. Brown, *Camden* C. H. A. B. Bains, Jr. *Stanhope*. C.T.Sawyer, *Powell's Point*. Isaac Tillery, *Laplanda*. H. Wilkerson, *West Point*. Jas.

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Miller, *Milton Park.* David R. Canaday, *Foy's.* Isaac Meekins and Samuel Rogers, *Columbia.* Wm. M. Rushing, *White's Store.* Richard Rouse, *Strabane.* James H. Smith, *Wilmington.* Jacob Herring, *Goldsboro'.* S. Tatum. *Elizabeth City.*

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PENNSYLVANIA.—Hezekiah West, *South Hill.* Joseph Hughes, *Gum Tree.*

NEW YORK.—Gilbert Beebe *New Vernon.*

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TERMS.

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THE PRIMITIVE BAPTIST.

EDITED BY PRIMITIVE (OR OLD SCHOOL) BAPTISTS.

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"Come out of Her, my People."

VOL. 9. SATURDAY, MAY 25, 1844. No. 10.

COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

LETTER 2.

To John Harm, D D. of Horsham, in England.

GREATLY BELOVED: In those happy days, religion stood in my estimation far above a fiction, and in my view it consisted in something more and better than a mere outward profession of the same; it was Christ in me the hope of glory, and to me he appeared the altogether lovely; and your servant embraced him as his rock, foundation, and hiding place; and also as his prophet, priest, and king; and in him did meet and shine, all the riches, beauties, glories, charms, and honors of eternal deity, and at his feet my soul was found, and filled with wonder, love, and praise,—praise to him who saved me, and called me with an holy calling, not according to my works, but according to his own purpose and grace, which was given me in Christ Jesus before the world began. Yes, to me it was shown, that in Christ, the anointed of the Father, centred all the boundless treasures of life, light, wisdom, and strength; and also, that under his feet the everlasting God had put all things, and given him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all. And in him too it was shewn me, that all the promises were, and that mercy and truth had met together in him, and righteousness and peace had kissed each other in his bosom; and also, that the whole church stood in him, and in him was complete.

Well might the Evangelist say, as once he did say, *Behold the Lamb of God!* This is that lamb which faithful Abraham in his day saw,—by faith he saw it and in the same rejoiced. Through Isaac the child of promise, and the ram caught in a thicket by his horns, were shadowed forth to the venerable patriarch the eternal Father's beloved Son,—the promised Messiah,—the great head of the church,—the sin-bearing Saviour,—the surety of the whole chosen race,—the prince of peace, and the one in whom were to meet and shine all the glorious attributes of Deity. Through Isaac, the Messiah was shadowed forth as an innocent person, a willing victim, and an acceptable sacrifice. And through the ram, Abraham saw him as king in Zion with the reins of government in his hands. Also was shadowed forth to the good old man, the glorious gospel day, called Christ's day, together with the signal immunities and rare appendages thereof; and the lovely sight gladdened his heart, encouraged his hope, strengthened his faith, and confirmed him in the faithfulness of God. *Your father Abraham rejoiced to see my day; and he saw it, and was glad.* John, 8. 56.

Rejoiced to see my day;—on one hand, a day of suffering,—a day of labor and toil,—a day of sorrow and pain,—a day of ignominy and shame,—and a day of trouble and war,—an eventful day. On the other hand,—a day of gospel light and liberty,—a day of truth and grace,—a day of mercy and compassion,—a day of jubilee,—a day of rest,—a glorious day. At the sight of all this, the heart of Abraham rejoiced, and many others since that time have rejoiced at the same sight. And even to this present day, men are made to rejoice when by the Holy Ghost they are led to see the day of Christ the Lord, and that on him our iniquities were laid by the everlasting Fa-

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ther, and that the chastisement of our peace was upon him, and as a lamb to the slaughter he was brought, and that there he poured out his soul unto death, and in so doing he calmed offended majesty,—made an end of sin,—finished transgression,—brought in everlasting righteousness,—appeased divine vengeance, and opened a channel of mercy for sinners. Is this all? It is not, for by the dying and sayings of this holy lamb of God, all the rising hopes of hell were blasted, and old Apollyon, with his strong forces, placed far in the rear, and his great power paralysed. *For this purpose the Son of God was manifested, that he might destroy the works of the devil*, 1 John, 3. 8.

Sir, when this mercy, through the channel opened by Christ, flowed into my soul, noise and clamor, burden and grief, fear and dread, and law and terror, all fled away, and your servant found himself in a new world, and new objects and subjects presented themselves before him as he stood gazing in the paradise of God; for the new world looked like a paradise, and glory shone around, and with pleasure unspeakable he gazed on the slaughtered Lamb of Calvary who was sitting upon a throne, high and lifted up, and his train filled the temple; and in beholding this blessed Lamb of God, even to this day, we may see love and grace displayed in the salvation of sinners lost and undone. And it is a pleasing consideration that this our glorious Christ is able to save to the uttermost; and save he will, for as the Rev. R. Erskine says, 'saving sinners is his trade'. And we can but hope and believe, that this same Jesus did once bear our sins in his own body on the tree. Here the glorious sufferer stood, and stood too in the place of others,—in the place of rebels! This was compassion like a God! who hath heard such a thing? who hath seen such things? shall an incarnate deity submit to ignominy and to cruel torture for enemies?

What an illustration of immortal love was the advent, and sufferings, and death, of the Son of God! and what subject can be more affecting to the mind of a true believer in Christ on which to meditate than this? your servant has found signal advantage from ruminating on the vicarious work of the Messiah, and especially so when the Holy Spirit has been pleased to bring the whole scenery to his view; and frequent views of this kind have been brought before him since he has been in America; and he is persuaded by happy experience, that, soul-refreshing views of the great scheme of redemption for man, and fellowship with the Father, and with the Son, and a knowledge of salvation, by the remission of sins, are not *cunningly devised fables*, 2 Peter, 1. 16.

And although on the one hand he has suffered great anguish of soul, and also done an abundance of business in deep waters since he has been on this vast continent; yet on the other hand, he has enjoyed much of the love and peaceful presence of the Lord, and under the glory of the same he has been made to wonder much that he should be so greatly indulged. The powerful effects of the grace of God upon the soul on some special occasions, cannot be guessed at half way by men void of grace. Indeed, who among the sons of men;—nay, which of the heavenly peers can give a full and proper definition of that grace by which sinners are saved from endless woe? Its very nature is wonderful, and its works are marvellous, and its strength is immense, and its virtue is sovereign, and its service gratuitous We must admire grace, and of it sing in lofty strains!

When in the comfortable enjoyment of this grace, these low lands become a tiresome place and by far too clamorous. We want to be quiet, and attentively to listen to the divine melody which grace makes in our hearts: and oft, you know, it lights our passions to a flame and we feel as if heaven was begun below. Sir, is not this the essence, or the very elixir of the gospel of the grace of God? and without more or less of this divine essence will religion better the condition of our souls before the Lord our maker? and yet, will not this grace wherever bestowed, secure the eternal patrimony, and also very much involve us in debt to the giver of it? and as it is thought to be honorable to live and die in debt to the God of grace, cannot we quietly submit to this way of passing through the present world into a much better one to come? It cannot possibly be that we should feel backward in acknowledging the grace of God in our souls still remaining unpaid for by us. O that grace,—divine grace, may for ever and ever stand high in our estimation, for there certainly is a very signal lustre in the grace of our Lord Jesus Christ This grace, you know sir, is one of the component parts of the everlasting gospel; and in the gospel there

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is a large cluster of delightful things. And in fact one would be ready to suppose, that in the gospel there were sufficient beauties and charms to attract the warm attention, and to draw forth all the energies of the saints of God at all times and under all occasions; and it assuredly is a pity that these people should lose sight of, or ever become cold and indifferent to those inestimable beauties and charms; nor would they, were there no vestiges of human depravity left about them; but there are, and these often, and very often too, cause us to mourn and to go with our heads hanging down like a bullrush; and the more light God is pleased to shed upon our minds, the clearer shall we discover, and the more sensible shall we be of this sad depravity of our nature; and this again will lead us on more and more to wish and desire to be free from these vile bodies of ours which so often, and so basely, keep our souls from the Lord.

In that new principle of grace in a believer, there is nothing base or sordid, but every thing that is pure, and holy, and just, and good; and hence it is approved of God every whit, for it is the work of his spirit, which work he will not despise nor forsake But then, this believer consists not wholly of this new principle of grace, for in and about him there is an opposite principle to that of grace, and it is called the *old man*, which old man is said to be corrupt; and this corrupt old man is said to lust against the spirit, and hence the warfare between the old man and the new; and the seat of this warfare is in the believer's breast, and he at times suffers much in the contest: and owing to this intestine broil, he cannot do the things that he would, nor yet, at times, feel so deeply interested in those beauties and charms which the gospel of Christ contains, as is his wish and desire to feel.

These two opposite principles in the believer are what constitute him a complex character; and one of these principles, as you very well know, is all for God and truth, while the other is opposed to both; and this strife, at times, runs very high, and creates such a strange bustle in the believer's breast, that he knows not when, or where, or how the war will end: and while under this suspense, his mind undergoes many changes,--some of a gloomy, and others of a pleasing nature. St. Paul calls this *a war in the members warring against the law of the mind, which brings a man into captivity.* This war then, is of long standing and it has been prosecuted with great vehemency, both in Old England, and here in New England, even until now; and not a little have the saints of God suffered therefrom: and we may also say, that no small advantage have they derived from the same; for this intestine war serves for a crucible in which the Lord of hosts tries his saints before he will take them home to himself in endless glory. All the saints here in this new world, as well as in your old one, are engaged in this contest, and all of them suffer more or less from the same; and all of them are likewise benefitted by it to a greater or less degree; and at last they will have to acknowledge that their Lord and master led them by a right way.

The apostle Paul says, *For we know that all things work together for good to them who love God*, &c. On this divine maxim the children of the Lord must necessarily be, in some way or other, profited by this intestine war. Yes, and that the God of Israel intends it for their good is evident enough by his exercising them so much in this way; for which of the saints of the Most High is not acquainted with this war? and also which of them can in his heart say that he has received no sort of instruction or advantage from the difficulties which the Lord has exercised him with and brought him through? Surely there cannot be such a person found in the whole household of faith. Grace makes men honest, and hence men of grace will tell the truth concerning the benefits which they receive from the Lord through the medium of this war; and the greater the difficulties are through which they are brought, the higher will the benefits received therefrom be rated by them. If every where and in all things, the saints are to be instructed, instruction they are sure to reap from this inward conflict. Let every one of these spiritual soldiers therefore, hold fast a confidence in the captain of his salvation worthy of the station he occupies, and also bear in mind the fact, that *faith is the victory which overcomes the world, the flesh, and the devil.*

In this war you and I have been engaged for a length of time, and many ups and downs, and fears and rejoicings, we have experienced in our minds, and yet have been upheld till now; and upheld too by the grace of God; and by grace so strengthened, emboldened, encouraged, and defen-

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ded, that the accuser of the brethren has gained upon us but very little; and true enough it is that we have again and again experienced the verification of this famous scripture, *When the enemy cometh in like a flood, the spirit of the Lord shall lift up a standard against him*, Isa. 59. 19. Thine without disguise.

JAMES OSBOURN.

Woburn, June 1841.

TO EDITORS PRIMITIVE BAPTIST.

Cumberland Ford, Kentucky,
Feb. 14, 1844.

DEAR BRETHREN: In the Circular Letter to the Long Run Association in Ky. by Elder A. G. Curry, he says, "Paul declares that it is possible for a man, to give all his goods to feed the poor and yet be destitute of charity." True enough, a man might give all and be destitute of that charity of which Paul is speaking. But hear Elder Curry, "Remember the benevolent objects of the day, such as missions and particularly the Indian mission in this its time of need. By contributing to these benevolent interests you will exhibit this most powerful grace—charity." According to his opinion, a person may be destitute of charity though he give all he has to feed the poor; but he will exhibit it by contributing to these benevolent interests, alias missionary preachers.

From some Resolutions of the Association, it appears they intended the people or churches should exhibit this grace—charity, or that the destitution spoken of in the resolutions might continue. Some of the resolutions read as follows, viz:

"Resolved, That in view of the destitution within the bounds of Long Run Association, a Board be appointed to obtain a preacher to labor as a missionary in supplying the destitution in the bounds of the Association: Provided, *that the money to pay the missionary be first obtained*, so that no debt be incurred."

"Resolved, That the churches be requested to take up a collection during the month of October, or report to the committee the sum which they will pledge for the *compensation* of the brother who shall be selected as the missionary of the Association."

"Resolved, That a collection be taken up to-morrow immediately after the second sermon, for the *benefit* of R. Melvin, who has acted as our missionary during portions of the last two years, and if a deficiency mains, that the *balance due him be pa by the churches.*"

Here is a power over the independen of the churches, exercised in word b whether enforced I know not. Why tak up a collection "immediately after the second sermon?" Was it because Rev. R. Dillard, one of their most talented ministers, was to deliver that sermon; and that people expecting to hear the Rev. A. D. Sears of Louisville preach the closing sermon, would be now collected in such a manner that some would be ashamed to withhold their money or leave their seats while others were giving. The proviso, that the money be *first obtained*, or the pledge of the churches given, before the preacher be sent, is well enough in man's work to carry out man's invention by man's appointment, to preach man's doctrine or a doctrine to please man. But "cursed be the man that trusteth in man and maketh flesh his arm. For he shall be like the heath in the desert and shall not see when good cometh, but shall inhabit parched places." Did they literally construe these words of the prophet, and conclude as they were not trusting in God, they would not trust man except at least the pledge of the churches were given, lest their missionary should inhabit a parched place, i. e. be without food and raiment? But poor souls, the same God that protects the heath in the desert, in the parched and dry places, preserves, protects, defends, feeds and clothes, all the ministers of his own choosing. "Behold the fowls of the air, for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?" "And why take ye thought for raiment? consider the lilies of the field how they grow; they toil not, neither do they spin, and yet I say unto you that Solomon in all his glory was not like unto one of these. Wherefore, if God so clothe the grass of the field which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of *little faith*. Therefore, take no thought saying, what shall we eat, or what shall we drink, or wherewithal shall we be clothed, (for after all these things do the Gentiles seek,) for your heavenly Father knoweth that ye have need of all these things. Having food and raiment therewith be content."

If the missionary of Long Run Associa-

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tion has not food and raiment, ask the churches for them. But if the missionary aforenamed had been chosen, called, qualified, and sent by God, he need to take no thought for these things. The God that fed Elijah would feed and clothe him But your missionary has food and raiment, but you are not content; you are seeking after the things for which the Gentiles seek, you will send him, *provided the money be first obtained*, or the *pledge* of the churches be given. Is this God's plan? No, no, no; but in direct opposition to it. For as Micah says, 3rd chap. 11 verse: "The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money; yet will they lean upon the Lord and say, is not the Lord among us?"

If the money to pay the missionary must be obtained before he is sent or teaches, if it is not teaching for hire, I know nothing of hiring. Look at the various ways and means they use to catch the people in order to obtain their money; as of old do the same or like people now: "For they take up all of them with the angle, they catch them in their net, and gather them in their drag, therefore they rejoice and are glad. Therefore they sacrifice unto their net, and burn incense unto their drag; because by them their portion is fat, and their meat plenteous." Hab. 1 chap. 15 and 16 verses.

In Habakkuk's day they tried the angle, the net, and the drag, for the same purpose, ("that their portions might be fat, and their meat plenteous,") that their successors now try the many ways and devise the many means published by them; yet I believe their successors have improved on their plan, for they now have more than three ways to make their portion fat, and their meat plenteous. Not trusting in God, not being willing to trust man, to trust their own brethren, the money or the pledge must first come, and the sum they will pledge be first reported, so that they may decide as I suppose whether the sum be sufficient to pay the *hireling* they may send, or who may be selected by this power which till recently was unknown among the Baptists, and has never yet been found to be authorized by the word of God.

Whenever any board, church, or body of men, so distrust the people, their own brethren, or the God of heaven, that before they send a preacher the money must be first obtained or a pledge given, I do not want them to send him to me, for he will be like them. Poor souls, has not the great ruler of the universe *pledged* his word? "Will he not much more clothe you, O ye of little faith?" Are ye not much better than the fowls of the air, and yet he feedeth them? Lo, I am with you alway—I will never leave nor forsake you—I will send you whithersoever I myself will come. And he said unto them, when I sent you without pnrse, and scrip, and shoes, lacked ye any thing? And they said, nothing. He said then unto them, but now he that hath a purse let him take it and likewise his scrip. They, unlike the disciples, go and return lacking; and if they take a purse and a scrip, it is to get them filled.

But say the missionaries, "God will not come down from heaven and with his own hand make Bibles and clothing, and prepare food for his children." Poor souls, this is not the way he works. But as he did in the rebuilding of his house and the walls of Jerusalem, so he does yet. There was the same kind of people in the world then as now, saying, "we seek your God as you do, and we do sacrifice unto him." Ezra, 4 chap. 2, &c. But when they would not let them build with them, they "weakened the hands of the people of Judah, and troubled them in building." They tried every means to stop them, but they could not succeed; and instead thereof they had to give "that which they had need of, both young bullocks and rams, and lambs, for the burnt offerings of the God of heaven; wheat, salt, wine and oil, according to the appointments of the priests which are at Jerusalem, let it be given them day by day without fail. Then Tatnai, governor on this side the river, Shetharbonnai, and their companions according to that which Darius the king had sent, so they did speedily. And this house was finished. Ezra, 6th chap.

Here the wrath of man praised him, and the remainder of wrath was restrained. This is the way and manner in which God works, whose counsel shall stand and he will do all his pleasure. But say the missionaries, you deny the use of *means*. We do not make a god of means, but I firmly think the Old Baptists are all the people on earth that believe or rely on means. They believe that if it was necessary for the sustenance of a minister, or for the promotion of his glory or his work in any way,

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that God not only could but would bring all nature into requisition in order to effect his purpose or complete his design. In this they believe, in this they trust, on this they rely, and therefore try to lean upon God and to follow the directions given in his word without adding any thing as a means, or without worshipping the means; but endeavoring to worship God in spirit, trusting in him to use his own means, in his own way, by his own appointment, according to his own purpose and grace which was given us in Christ Jesus before the world began.

Again, they say: Resolved, that in the opinion of this Association the present state of the Baptists in the west, calls for a western organization on objects of benevolent effort." This no doubt was the opinion of this Association, but I would prefer *a heavenly organization* to a western one. Had they been organized as the true church of God, by the spirit and power of God, they would not have been calling for *a western organization;* but would have believed that he who organized them, could and would effect his purpose by a heavenly organization, according to his eternal purpose as revealed in his word. They would have had the true principle and spirit of benevolence, Christ in the soul the hope of glory, working all things after the counsel of his own will, working in them both to will and to do of his good pleasure.

Again, "Resolved, That we recommend to the churches in this Association, the plan of raising one dollar per member for Georgetown college." Again, Page 12th, "The observance of the last Thursday in February as a day of fasting and prayer for *colleges*, that God would raise up more to preach the gospel, *proved* the commencement of a precious revival."

When we take into view the dollar per member and the prayer for colleges, we can easily ascertain the means by which, and the manner in which, more are to be raised to preach the gospel. They might have omitted the prayer, and only called on the churches for the money, except the observance of prayer and the great zeal manifested on this occasion, would be the means of obtaining more money. It is evident their preachers are to be taught by man, for at Georgetown College, "All pious young men of every denomination, (I suppose Shakers, Catholics, Mormons, Millerites, &c.) preparing to preach the gospel, regularly licensed and approved by the church to which they belong, can receive their tuition gratuitously." They had better be taught in another school, where they freely receive and therefore freely give. At Georgetown College, though they can receive tuition gratuitously, yet the money must be first obtained, or a pledge given, before some of them are sent to preach.

The corresponding Letter from Long Run Association says: "We profess to be friendly to every work, and also to reject every species of anti ism." Then reject selling membership to obtain money, reject begging for money to pamper a proud ministry, reject your unscriptural resolutions before quoted, reject all the unscriptural societies you have formed, and all the unscriptural means you have used to spread the gospel, and reject the unscriptural doctrine of means and effort which you preach; for that which is unscriptural is anti scriptural, and that which is anti scriptural must be anti-Christian. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction and instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works."

To fear God and keep his commandments is the whole duty of man. "What thing soever I have commanded you, observe to do it; thou shalt not add thereto nor diminish from it." "If ye love me ye will keep my commandments." When he commands you, neither to add nor diminish, and says, if ye love me ye will keep my commandments, how can you with Bibles in your hands and the love of God in your hearts, enter into resolutions to raise money in a way the scriptures do not authorize? How can you set up institutions for religious purposes, which the word of God does not command? How can you set up ways and means to moralize or evangelize the world, or to produce or effect philanthropy, benevolence, &c. when in the scriptures, the only pure system of morality ever taught, the only true system of benevolence or philanthropy ever devised, is clearly laid down?

The only commission to preach the gospel in the scripture is given by whom and to whom it shall be preached; and to whom it shall be the power of God, and to whom it shall be a stumbling block and foolishness; with the promise of God that it shall be preached in all the world for a witness to all nations. In this tho-

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rough furnishing, is there a single duty we owe to God or to man, in all our multiform duties or varied circumstances, as Christians, as preachers, or accountable beings, but here shines in lines of living light to the Christian, when under the immediate operation and influence of the Spirit of God. If there is any deficiency in the scripture, then it is not the word of God, neither does it, nor can it, thoroughly furnish the man of God unto all good works.

May we not as well sprinkle infants as to join a temperance, or any other society, lately set up? For the scripture speaks of children, and commands baptism to be performed; but not on infants nor by sprinkling. So the scripture speaks of temperance, and all other virtues. Paul reasoned on temperance. He spoke of it as the fruit of the spirit, but he no where formed a temperance, or other society of like kind. If good is to result from forming societies to promote morality, benevolence, &c. and to stop or check the progress of vice, it is passing strange that a God of order, a God of infinite wisdom, did not in this *thorough furnishing* direct us to set them up and to exhibit them to the world, as they are now exhibiting, as restorers of order, &c.? Why not set up a society for the promotion of every desirable object, and also one to check or to stop the progress of each and every vice in the world, and consequently have as many societies as there are virtues or vices, in the world?

If men will not hear Moses and the prophets, and him who rose from the dead as he speaks in his word,—If men will trample on the commands of God,—If they violate his laws, will they hear you, obey your words, or keep inviolate your institutions? If the reward promised to the righteous, and the denunciations of Jehovah in his word against every species of vice, and the consequent punishment be trifled with, slighted and neglected, do you expect to effect any real good by your systems? Can you expect any thing better, than that it will cause the unrenewed part of the world to think more lightly than they do of God's word and really to believe with you that there is a deficiency in it, and at length to renounce it as a sacred book altogether.

I have now before me the Minutes of the General Association of Baptists in Kentucky,—Ky. and For. B. S.—and Ministers' meeting; in which there is, as usual in such unscriptural proceedings, an account of selling membership, trying many ways and means to obtain money. Some reporting the number of sermons preached, protracted meetings, &c. attended, and the amount received, and calling for more.

In the Ministers' meeting, 1842: "Appointed a committee of Elders Buck, Sedwick, and Baber, to suggest themes to be discussed during this meeting." The question discussed was, "What is the best method of conducting protracted meetings, so as to secure the efficiency of the ministry, and the permanent peace of the church?" If they had believed and loved the following passages of scripture, with the whole book of God, and the God of the Book, they would have been satisfied, without *suggesting themes* and discussing them, what was and is the permanent and only peace of the church. "For he is our peace." "Being justified by faith, we have peace with God through our Lord Jesus Christ." Not through this *efficient ministry*. "Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you." "Let not your heart be troubled neither let it be afraid." "These things have I spoken unto you, that in me ye might have peace."

It is an easy matter to call a body of people the church, and to discuss the best method of securing their peace; and I suppose when a body of people, who are not satisfied with God nor his word, and who have met together by man's appointment to attend to man's work, it is well enough to discuss the best method of conducting their (man's) meetings, to work on the passions of man through or by an *efficient* or *effect-producing* ministry taught by man.

But had they met for religious worship, depending on God, they as dependent beings, not as *efficient ministers*, would have implored a throne of mercy, instead of establishing something like a polemic school, or debating society, in which to exhibit their talents; and then and there they would have felt an awful responsibility, and in reverential awe would have poured out their souls to God that he would keep, preserve, protect and defend them, directing them where to go and what to preach; going with them and before them, to open the hearts of the people as he did the heart of Lydia. Performing his own work by his spirit's power instead of performing it by this *efficient ministry*, who are endea-

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voring to do that work which God alone can perform. In the name of my Lord, what effect can any minister produce? Can he quicken the dead? Can he give light to the blind? Can he unstop the deaf ears? Can he give to the heart an understanding of the way of salvation? He can produce distress, as the missionaries have already done; yet notwithstanding this distress, "the peaceable fruits of righteousness will follow. All things work together for good, to them that love God."

The Lord is, and has been, purging his church of Fullerism. I am as willing to admit the power and authority of the pope of Rome to forgive sins, as I am to admit the *efficiency* of the Baptist ministry to procure or, effect salvation, and I know of nothing else that a Baptist minister by or in his ministerial office should want effected.

East Baptist church, Louisville:—"The church has adopted a system of contributions which if carried out by all the churches in the State would yield a vast amount annually for the spread of the gospel." I ask every missionary Baptist to tell the world whether God will effect his purpose, should their system of contributions fail. And as it takes the blood of Christ and power of God to carry on God's plan, I want them also to tell the world how many preachers and how much money it will take to carry out *their plan*.

At the Ministers meeting, Ky. 1843: "On motion, it was resolved, That in future brethren who fail to write the essays assigned to them, shall make a donation of books to the Georgetown college—such donation to be worth not less than five dollars." A new mode of discipline truly. A new mode of punishment. A new method of obtaining books for a college, that would almost have made Pope Leo blush. If writing these essays is the work of God, authorized by his word and to his glory, what part of God's word authorizes your mode of discipline, or manner of punishment by fining the delinquent? If it is not the work of God, &c. why are ministers at a ministers' meeting concerned with it?

The present plan of missionary operations among the Baptists reminds me of Popery. Buck's Theo. Dict. "In 1622, we find the Pope established a congregation of *Cardinals de propaganda fide*, and endowed it with ample revenues, & every thing which could forward the missions was liberally supplied." "In 1627, Urban added the college *for the propagation of the faith*, in which missionaries were taught the languages of the countries to which they were sent. France copied the example of Rome, and formed an establishment for the same purpose." Do we not see the likeness of this among missionary Baptists now? The Pope established a congregation of *cardinals de propaganda fide*. The missionary Baptists established a *Board*, an Executive Board to act in the recess of Associations, or Conventions, to do all the business of such General Association or Convention.

Constitution of the General Association of Baptists in Kentucky:

"Art. 3. Every church and Association contributing annually to the funds of *this Association*, shall be entitled to a representation.

"Art. 8. All Associations contributing to this and co-operating in its designs shall be considered auxiliary to it."

"Art. 9th. A General Agent may be appointed by the Association or Board of Managers, whose duty it shall be to survey all the destitution, the means of supply, &c. and report regularly to the Board so as to enable them to meet the wants of the destitute. He shall also raise funds and in every practical way promote the designs of the Association, for which he shall receive a reasonable support."

The Pope wished to carry out his principles, calling them correct principles, for which purpose he established the congregation of cardinals, &c. The Baptist Convention and General Association establish a *Board of Managers* who may appoint a General Agent, who shall "raise funds and in every practical way promote the designs of this Association." Or otherwise to carry out their principles. Have not the missionaries established or been endeavoring to establish Colleges for the same purpose. "The Pope amply endows and supplies liberally, because being long in the chair of St. Peter he is wealthy, and if the Missionary Baptists do not perform the same we can attach no blame to them for it. They are yet young, and not very rich; but if they can carry out their principles, they will soon be so. For in some places they adopt *a cent a week* system of contribution. In others, a dollar per member system, public collection system, private donation system, selling membership system, and many others; and yet they cry, Give, give, "An exhausted Treasury," "An empty Treasury," "Heavy liabilities

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incurred," "Missionaries waiting the signal to depart."

And if they are not so rich as the Holy See, it must be either because the people are unable to make them so, or unwilling to try to satisfy their demands, lest they establish Popery under another name and in a somewhat different manner upon the ruins of Protestantism. For it is evident that their lack of riches is not for the lack of begging, nor for the lack of devising plans to raise more money.

Have they ever said, we have enough? Is there a man in the United States that expects it will ever be said by them? Are the freemen of America willing even to endeavor to satisfy their insatiable thirst for money & for power? Calling for money to sustain colleges in order to teach young men the language of the nations to which they are to be sent, as Pope Urban did. Boasting, as the Jesuits did, of the number of their followers; calling for legislative aid to forward either directly or indirectly their designs. I speak of the whole society fraternity. Petitioning for charters or corporate privileges, some of them calling for a dissolution of the Union, if they cannot effect their fanatical design.

It is a true maxim, that any body of people united or combined together to effect something which they have near at heart, and in which they feel a great interest, may eventually be diverted from their original designs by demagogues if they cannot succeed according to their original intentions, and thereby in free governments undesignedly aid strong factions to the subversion of free institutions. There are I know not how many factions in our government, but there are only two great political parties either of which can succeed in several of our States, having the fanatical abolitionists with them. Numbers of them have voted with each party, and each of the great political parties has been accused of conniving at their diabolical principles in order to obtain their votes. And as they (the abolitionists) are entirely in the minority, have they not voted with that party which they believed would show them most favor? Though few in number are they not great in power? May not either of our great political parties, in its struggle for the ascendancy so far forget the great principles of our government as to truckle to or connive at the views of these fanatics, thereby giving them power?

May not other societies work the same effect? That thousands are and have been engaged in the institutions of man lately set up, with no other than good intentions I have no doubt, and that numbers are giving their money to carry out missionary operations through good motives, I have as little doubt; but when I review the rise of Popery, I fear that like causes will produce like effects, or that like effects flow from like causes. I fear all unscriptural institutions. I fear the growing power of the money system under the garb of religion. "France copied the example of Rome." The missionary Baptists of the United States copied the example of England. State has copied after State till a system hitherto unknown in the United States is to be found in every State of the Union.

Why may not the Pope of Rome as well collect money by unscriptural means, establish colleges, send out bishops or missionaries, appoint their bounds or dioceses, give their salary, and call upon Catholics to assist in carrying out his principles, as for the missionary Baptists in their General Association, conventions, &c. to use all their means to establish colleges, to set up unscriptural societies, send out their missionaries, appoint their bounds and salary, and to resolve if their salary be deficient "that the balance due him be paid by the churches?" Or, as in another case, if fearful it will not be obtained to resolve, "that the money to pay him be first obtained or the pledge of the churches be given, before they send him?

What is the difference between those two obtaining, selecting, or sending powers? The one has been so long established in his seat that he has the money, or has his people so completely under his control that he can obtain the money and therefore sends; the other is not so wealthy or powerful, being placed in power *recently*, *he*, *therefore* withholds as the Pope has often done till the money is obtained, or a pledge of obedience to his bull, call, order, mandate, or resolution is given.

But this recently established power is rapidly increasing. Each consecutive year more preachers are educated, more societies formed, more schemes planned, and more money called for; and where and in what will the scene end? A greater variety of opinion is now prevailing than heretofore, but greater art and ingenuity are used to keep together the discordant materials of which this recent system is formed. Friendship is substituted for fellowship,

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"giving to benevolent interests," is substituted for charity. Acts are substituted for principle. Effect is substituted for cause. Means are substituted for salvation, which is taken out of the hands of God and placed in the hands of the ministry. And the teaching of man by or through an efficient ministry, is substituted for the teaching of the Holy Spirit, and instead of the efficacy of the blood of Christ they have substituted means almost without number.

Human reason and a natural religion are substituted, for the wisdom of God and the heavenly religion of our Saviour, revealed alone by the Father which is in heaven, as taught by his Spirit. This natural religion or human reasoning is pleasing to the world, and as in the days of Jeremiah the prophet so it is now: "The prophets prophecy falsely, and the priests bear rule by their means, and my people love to have it so, and what will ye do in the end thereof?"

Dear brethren, listen to the voice of a friend. Do you not see the encroachments of power by the priesthood? Do you not see or hear system after system arising, society after society established? Do you believe that money can or will forward the work of God, by educating men in the schools of men to preach the gospel. Is this the way the Baptist ministry, who suffered persecution and privation were taught; who during the reign of the kings of England over the colonial governments, were suffering almost every indignity for contending for those institutions and those alone, which are authorized by the word of God? Do you want the priesthood to rule again? Do you desire that the Sunday School Union shall extend its baleful influence over the youth of the land, to raise them up to a certain tenet or belief in doctrine, without the invigorating power of the Holy Spirit, thereby like Paul to make them persecutors? And do you suppose that Almighty God is under obligations to you or to others, because you or they may attend Sunday schools to recite passages of scripture?

Notice in the growth of all these societies the changes made. At first, books published by the Sunday School Union, containing only scripture questions, and from year to year the publications under its patronage have been changed and added to, till they embrace books treating on various branches of literature. Do you not see the missionary Baptists inventing scheme after scheme to obtain your money or the money of others? Do you not know that these societies, and the money-begging and money-hunting business, are things of recent date among the Baptists? Has a free government ever remained free where the priesthood ruled? You may have no fears, but I have. Who but the ministry started and yet encourages, and carries on the society system? Has not one of them, viz: the abolition, almost convulsed the government? Does not the question of temperance society or no society, run high in elections in many parts of the U. States; and have not these societies exerted a baleful influence on society? And instead of bringing a state of union, peace and happiness, do not debates, envyings, and strife follow in their train? Before their existence among us, union, peace, and harmony prevailed. Factions in government were scarcely known, and when known quickly vanished away. But as things now are, the different societies will either unite together against all those who do not think proper to join them, or will prove to be (as the abolition and anti-masonic societies) factions in the government; and these factions will continue to increase till the most powerful prevail, or till anarchy with all its train of evils follow.

Br. preachers, (if I may call myself one,) we are generally poor, and if God willed that we should be otherwise, he could easily bring the means about to make us so. Are we worse situated than our master when on earth, who had not where to lay his head? "Having food and raiment, therewith be content." That God who has called you will support you, he will complete his purpose in the salvation of his chosen; and whether in wealth or poverty, sickness or health, life or death, all are yours, and ye are Christ's, and Christ is God's; who has appointed every joy and sorrow you feel, or ever will feel, which will work for your good and his glory. I have again, in a very imperfect manner, tried to show the likeness of the missionary system and popery. Farewell.

N. S. McDOWELL.

TO EDITORS PRIMITIVE BAPTIST.

Pineville, Georgia,
April 13th, 1844.

DEARLY BELOVED IN THE LORD: Though sometime silent in the Primitive, I am still on the land and among the living; and I expect you will hear from me oftener

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this year than heretofore. But let it suffice at this time for me to send you the enclosed obituary notice, which by Elder C. A. Parker, the brother of the bereaved, is requested to be copied in the Signs of the Times. *JAS. P. ELLIS.*

OBITUARY.

Died, in Stewart county, Georgia, on the 11th day of March, 1844, sister *Mary W. Parker*, late consort of Elder Stephen Parker, aged 27 years 5 months and 11 days; leaving behind her five children, her husband, and a numerous circle of relations and friends, to mourn their irreparable loss. Sister Parker was born October 31st, 1816, in Jones county, Ga. from whence her father, our aged brother Jesse Ross, removed to Stewart county in January, 1834. She was married to Elder Parker on the 8th of May, 1834, who was then a licensed preacher. Joined the church, and was baptised on the first Sabbath in July following, and died on the day above, after a severe illness of nine days, during which she manifested great patience and resignation to the divine will; leaving the most undoubted evidences behind, that she was only leaving this world of trouble to enter into that rest that remains to the people of God.

Thus in the midst of life is the husband bereaved of the affectionate wife, the children of the fond and indulgent mother, and the militant church of Christ of a pious and orderly member, whose daily deportment ever went to tell to the glory of God our Saviour. O death thou canst commit thy ravages upon society here, but when Christ shall come to take his saints home to their eternal rest, then he will be thy destroyer; when our beloved sister shall arise above thy power, to join that heavenly throng where saints shall meet to part no more.

Where void of all distracting pains,
Their spirits ne'er shall tire;
But in seraphic endless strains,
Redeeming love admire.

And thus to all eternity,
Upon the heavenly shore;
They'll join to praise the eternal three,
Where parting is no more.

TO EDITORS PRIMITIVE BAPTIST.

Lexington, Georgia, May 7th, 1844.

DEAR BRETHREN EDITORS: It becomes my duty once more to send money for those whom I am agent for. Religion is at a low ebb in this part of the world, though I can only hope for better times. May the Lord direct our hearts into the love of God, and for a patient waiting for Christ. May those who write for the Primitive be directed by the spirit of God, is my sincere desire for Christ's sake.

THOS. AMIS.

THE PRIMITIVE BAPTIST.

SATURDAY, MAY 25, 1844.

TO EDITORS PRIMITIVE BAPTIST.

Anderson district, So Carolina, April 7th, 1844.

DEAR BRETHREN: As there is much said in this country about temperance societies, and many speeches and debates on the subject, I have concluded to write a few thoughts against them. Not that I am calculated to write any thing great, no, brethren, I am a poor, sinful, ignorant creature. As those things cannot be found in the word of God, we should speak much against them.

I do not wish to go against temperance, but the formation of those unwarranted societies, as though a man cannot be temperate without sticking his name to a pledge. The Lord commanded his disciples to eat and drink such things as were set before them, asking no questions. Christ turned water into wine, and who has the authority to say, I shall not drink? We may eat and drink, but not get drunk. Some men in this country seem to be too good to do what our Lord did, and when men get so far as that, I do not want to be there. There is more than one way to get drunk. We read of the great whore of Babylon, and the people being made drunk by her fornication; and I believe the people are now drunk on temperance societies and the new schemes of the day. So if they must have societies for all drunkenness, our country will be filled with societies. The leading characters do not care for the poor drunkard, no more than I would for a dog; and not so much, if he was a good one. But this is not the object. We hear of their taking little boys and girls by the hand, placing the pen in the fingers, scribbling down their names, send it on to head quarters; and report says they get twenty-

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five cents per name, all under the name of the good of the drunkard. I do not feel disposed to let them speculate with my name in no such traffic, and I would admonish the children of God to shun those things.

A word to the ladies of our country. I hear of some signing those pledges, what does this speak? According to the pledge you have been a drunkard, and perhaps never known to be drunk. Now as the female character should be held in high estimation, we would also say to you to abstain from those things; touch not, handle not, the unclean thing. The Christian religion is all-sufficient to temper Christ's people, without those pledges; well then, away with the inventions of men and the devil, as we do not read of but one society of God, and Christ the great head.

We would do well to closely examine these things, and take heed how we build. Christ tells us about the foolish builder that built his house on the sand, and the rain and floods beat on that house and it fell. So I think those societies built on the same ground. They look to me just like a rope of sand. Notice those who signed the pledge breaking the sand rope. And says one, what is the pledge? I understand they are not to drink one drop, nor hand it to others unless in medicine. What next? Some put a little bark in the tumbler, some pepper or ginger, &c. all using hypocrisy for medicine. Where is the good resulting from those pledges? We read of Christ, the way, the truth, and the life; no man can come unto me except the Father draw him. How does he draw? By those societies? I say no, by the working of the Holy Spirit on and in our hearts, and not by societies. If men can keep from drinking too much by signing those pledges, they can without; so I cannot see any good they have done, but on the other hand a great deal of evil.

Some in this country say the moderate dram drinker is the worst, he is setting bad examples before his children. Now I will ask my reader which is the worst, to take a dram myself and give my children one also, or to slip behind the door and not let them see or know it. I believe there is more spirits drunk in this country since those pledges started than before; the distillers say they sell more, and that to those pledge men more almost than any other class.

I must stop. Excuse my bad scribbling and dispose of this as you think proper. Yours as ever in tribulation.

T. OWENS.

TO EDITORS PRIMITIVE BAPTIST.

Lagrange, Georgia,
May 6th, 1844.

DEAR BRETHREN EDITORS: Having to write for other purposes, I have concluded to say a few things to you as I feel conscious it will be the last time that I shall address you through your paper; for I am old and feeble, and make a bad hand of writing. But brethren, I wish you well and I wish you to take the word of God for the man of your connsel, and that says, fear God and keep his commandments—for this is the whole duty of man.

Now, my brethren, to do any thing that God has not commanded is disobedience, therefore, keep your eye to the word of God and what he has commanded that do, and nothing else; and not conclude, that you may do any thing because it seems right to you, if God has not commanded it. This should be your guide in your family, your neighborhood, and particularly in your church; for God has given you a rule how to act toward your brethren of every class.

And now, brethren, let an old man (who has been a Baptist nearly 42 years,) exhort you to your duty towards your preacher, for I fear that the Old School Baptists are somewhat neglectful in that duty; therefore, brethren, search the word of God for your duty on that point, and every thing else. As it tires me to write, I will come to a close; and will ask all my brethren to pray for me, that I may not disgrace the cause of God in my old age. Farewell, brethren.

ANTHONY HOLLOWAY.

TO EDITORS PRIMITIVE BAPTIST.

Pleasant M't. Panola County, Mi.
March 25th, 1844.

BELOVED BRETHREN: It is through the mercies of God that I am permitted to write one more. I could make many apologies for my seeming neglect of duty as agent for our valuable paper, apologies never supplied the place of duty, though I might make them it would be like darting straws against the wind.

Beloved brethren, I have had it in contemplation to trace back or give the geneal-

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ogy of the different sects that claim to be the gospel church, and to show the rise and progress of each separately and thereby prove to every child of grace that the scriptures of divine truth are fulfilled where it says: "False teachers shall arise, speaking perverse things to draw away disciples after them." They have a craft or a design to accomplish as did Demetrius, and thereby lead many an unguarded child astray from the fold, where they are fed on the mere husks of the swine herd, until they begin to seek or look for their savory dish, and find their leaders are not in possession of the right kind of aliment to sustain the inner man;* but that which is natural can sustain nature, but nature and grace are as wide apart as the poles.

Some Pedobaptists say, that the old Regular Baptists sprang from Peter Waldo. They cannot prove it by an impartial history. But by reference to history of olden times, we see that the Baptists of the old order maintain the same faith and practice of the ancient Waldenses, whom all Christendom acknowledge the apostles to be their progenitors.

If so, all since that date of a contrary faith and practice, are men made to feed their carnal and selfish notions.

My object at present is, to enlist the attention of some abler pensman, as I am not prepared with the proper history at this time, and feeling my inability to do the subject justice, I desist.

——— *JOHN SCALLORN.*

* No man ever saw a ray of gospel light, of the bright and morning star, the sun of righteousness, the light that lightens the Gentiles, and is the glory of Israel, but what from that moment desired more and more of that light, until, the eye of his faith was lost and swallowed up in the full vision of immortal glory; and the wing of his faith folded in everlasting rest at the throne of God and of the Lamb. Again, there never was a human being constituted a child of grace in Christ Jesus as there never will be one who has not or shall not feel to the center of his soul and acknowledge with impassioned emotion, that as respects himself he was dead in trespasses and in sins,—led captive by the devil at his will,—enmity in mind against God,—received not the things of the spirit,—they were utter foolishness unto him. I refer the reader to 1 Cor. 1. 18, 23, 24. So I end for the want of space. Yours as ever.

J. S.

TO EDITORS PRIMITIVE BAPTIST.

—

Franklin, Henry county, Ala.
March 10, 1844.

Dear Brethren, of the Old School order: I am setting about a piece of work which requires that I have not got, a knowledge of arithmetic; I cannot count figures, or enumerate—and church history I have no knowledge of at all. What knowledge I have is of the Bible.

There is a man of the north sprung up and alarmed some people about the consuming of the earth this year, and the millenium following immediately. First, to Daniel's prophecy, and what Gabriel said to him: Seventy weeks are determined upon thy people, and upon thy holy city, to finish the transgression and make an end of sins, and to make reconciliation and to seal up the vision and prophecy, and to anoint the most holy. Here the angel was showing Daniel how long till the coming of the Messiah, and when prophecy should cease, and when the little horn should spring up in the midst of the horns and should outgrow all the rest. The law and the prophets should continue until the coming of John; and after this there should another arise that should take away the sacrifice and the oblation, which was the pope, stopping the true worship of God and setting up idols to be worshipped instead of God. See Daniel again, the lamentation of desolation standing where it ought not; which is the idol standing in the temple of God, where it ought not And in the 67 weeks the Messiah should be cut off, but not for himself but for his people; but after three score and two weeks, leaves five weeks for us to determine the space of time, or how long a time from the offering up of Christ to the utter destruction of Jerusalem. So I see nothing in Daniel's prophecy of the end of the world, or utter destruction; so the desolation, or end, is the end of law dispensation.

Now I shall treat particularly on the millenium. I shall commence with the 13th ch. of Revelation of John: And I saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns—and the dragon gave him his power, and his seat, and great authority. And I saw one of his heads as it were wounded to death; and his deadly wound was healed: (notice this) and all the world wondered after the beast. This beast was to continue forty and two months, which I

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think will be 334 years; and I consider it to be the pope, when he made (most) the whole world to wonder after him.

Now to the 20th ch. of Revelation: And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the devil. I hope my brethren won't fall out with me for thinking that was old pope, when he was dethroned and should rise no more till the thousand years should expire. Here is a time that is past, and we are looking for it to come; in which Christ reigned with his saints spiritually. I have no thought that Christ ever will reign on earth in the body any more, for that body is without sin, and the earth is corrupted by reason of sin.

And I beheld another beast coming up out of the earth, and he exercised all the power of the first beast. If you will notice, the last beast that arose remained 666 years; now the 334 years will make one thousand, and I think I shall be able to prove the other thousand years of the gospel dispensation is betwixt them two numbers, and of the last beast his time is not full by 156 years and the remainder of this year.

Daniel was troubled about captivity and the length of time was shown him; and John was cast into the island for preaching the gospel, and he was shown how long antichrist should reign, or till he was dethroned or chained down in his pit, and should deceive the nations no more, till the thousand years expired; and after that, he must be loosed for a little season. Now the peaceable reign of the church for a thousand years, with joy did John behold, that as a woman clothed in the sun; and when the thousand years were expired, John appears to see him in the four quarters of the earth, Gog and Magog, to gather them together to battle, the number of whom is as the sand of the sea. Here comes the second beast, or the pope, rising again with his deadly wound healed, and two lamb-like horns; and they went up on the breadth of the earth, and compassed the camp of the saints about and the beloved city, (or church.)

I ask the men of sense if the church is not more hedged about, than it ever has been since the dethroning of the pope? Here is the end of the world: And fire came from God out of heaven, and them and the devil that deceived them were cast into the lake of fire and brimstone; where the beast and the false prophet (take care, Mr. Miller,) are, and shall be tormented day and night for ever and ever.

Now the thousand years that are spoken of, is betwixt the rise and fall of antichrist; and the two beasts show us the first and second reign of antichrist, and the last 666 is not out by 156 years. Now under the first beast, the priests were empowered to go out into the world and sell letters of absolution for so much money; which is to say, their sins are forgiven; which they were to show the pope, as much as to say, I have paid my money to enter into heaven. And now see what they are doing under the last beast. See their priests riding under authority of the board, selling membership into their societies, and sending agents out into the world begging money to carry on their popish plans of making more priests to priest-ride the people to death.

The above piece was wrote in 1843. I had thought I would not send it for publication; but if you think it worth a place in the Primitive, send it out; if not, throw it by. Yours as ever in Christ.

J. W. PELLUM.

I wish to say a few things to my acquaintances through the Primitive, with whom I have been familiar where I have travelled heretofore. My health has become such that I cannot travel to see you any more. I do not expect to change my voice with many more of you, while in this clog of mortality; yet my love for you all is the same it ever was. And I love the doctrine of salvation as good as I ever did, and I think I shall live and die in the faith once delivered to the saints. A word to old brother Fodam, in Wilkerson county, Ga. I received your message by your son, and I hope you will be able to withstand all the temptations of the wicked one, and live and die in the faith of God's elect.

J. W. P.

—

Alabama, Henry county.

We, the Baptist church of Christ at Mount Zion, in conference, March 3, 1844, as a duty we owe to our brethren at a distance, and the honor of the cause being at stake through disorderly members—and as our communications have heretofore been sent out through the Primitive, we send this in token of our love to all the churches of the Primitive order throughout the Union.

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Some years ago there was a man by the name of Solomon Baxley drew a letter from the church and moved to Barbour county, Alabama, and became in disorder by intoxication The church sent after him to come and make satisfaction, he neglected to do so. While the church was waiting on him, he left that county for South Carolina. To those where this man may come, together with his letter, both are in disorder.

And sometime in the winter, Michael Givens and wife Sarah Givens, dissembled before the church by saying they wished a letter to go into a new constitution; and in a few nights after, they left betwixt supper and breakfast, leaving their just debts unsettled. It is said they are gone to West Florida. Therefore we consider them in disorder, until they make satisfaction for past offences.

I was ordered by conference to make this communication to Editors Primitive Baptist. I subscribe my name thereunto.

JOHN W. PELLUM.

South Carolina, Newberry district,
April 20, 1844

DEAR BRETHREN EDITORS: I have had the pleasure of reading one of your delightful Primitive papers, it gives me great pleasure to read them. I have a piece of poetry I should like to see in print yet before I die.

Come tell us your troubles, ye friends of the Lord,
And tell us what comforts you have found in his word;
Although you're unworthy, in Jesus be bold,
And tell what a Saviour has done for your soul.

Tell how you discover'd the state you was in,
How weary you felt of your burthen of sin;
Come tell us your troubles, your doubts, and your fears,
Your brethren are waiting and long for to hear.

It may be you thought, when you came to this place,
You'd tell us the happy effects of free grace;
But now you are doubting, you have not believed,
And fear that the tempter your hearts has deceived.

Perhaps you discovered corruption within,
And think that the Christian feels nothing of sin;
And therefore you fear that your hopes are all vain,
And wish for your burthen of sorrow again.

Perhaps you are fearful if you should relate,
Your former experience and your happy state;
Through weakness you could not your feelings explain,
And as a deceiver you would be disdained.

If these be your feelings, don't fear for to tell,
The lovers of Jesus remember them well;
For as with the heart man believes, it is said,
So unto salvation confession is made.

We look not for knowledge, or any thing great,
Experience alone we leave you to relate;
Then simple and humble are, those that we love,
For those are the spirits the Lord doth approve.

Come now we will attend to the glorious news,
Plead not your unworthiness as an excuse;
But speak while we try to assist you by prayer,
And the angels above will rejoice for to hear.

JOHN H. WHITMIRE.

FOR THE PRIMITIVE BAPTIST.

Elder *Parham Puckett* is expected to preach at Mount Zion m. h. on the 15th of July; 16th, at Eno; 17th, at Mount Lebanon; 18th, at Flat River; 19th, at Story's Creek; 20th, at Ebenezer; 21st, at Upper South Hico; 22d, at Lynch's Creek; 23d, at Harmony; 24th, at Deep Creek; 25th, at Arbor; 27th, at Gilliam's. 28th, at Pleasant Grove; 29th, at Leak Fork; 30th, at Wolf Island; 31st, at Haw River Cross Roads; August 1st, at Good Will; 2nd, at Graham's; 3d, at Middle Fork; 4th, 5th and 6th, at Abbott's Creek; 7th, at Jamestown; 8th, at Timber Ridge; 9th, at Sandy Creek; 11th, at Brush Creek.

AGENTS,

FOR THE PRIMITIVE BAPTIST.

NORTH CAROLINA.—C. B. Hassell, *Williamston* R. M. G. Moore, *Germanton*. W. w. Mizell, *Ply-*

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mouth. Benj. Bynum, *Nahunta Depot.* H. Avera, *Averasboro'.* Burwell Temple, *Raleigh.* G. W. McNeely, *Leaksville.* Thos. Bagley, *Smithfield.* James H. Sasser, *Waynesboro'.* John Fruit, *Sandy Creek.* L. B. Bennett, *Heathville.* Cor's Canaday, *Cravensville.* William Welch, *Abbott's Creek.* Jos. Brown, *Camden C. H.* A. B. Bains, Jr. *Stanhope.* C. T. Sawyer, *Powell's Point.* Isaac Tillery, *Lapland.* H. Wilkerson, *West Point.* Jas. Miller, *Milton Park.* David R. Canaday, *Foy's.* Isaac Meekins and Samuel Rogers, *Columbia.* Wm. M. Rushing, *White's Store.* Richard Rouse, *Strabane.* James H. Smith, *Wilmington.* Jacob Herring, *Goldsboro'.* S. Tatum. *Elizabeth City.*

South Carolina.—James Burris, Sen. and Wm. S. Shaw, *Rock Mills.* Levi Lee, *Blackville.* W. B. Villard, Sr. *Aiken.* M. McGraw, *Brown's.* J. L. Simpson, *Winnsboro'.* J. G. Bowers, *Whippy Swamp.* Wm. Nelson, *Camden.* G. Matthews, *Germanville.* Jacob B. Higgins, *Columbia.* Edward Musgrave, *Unionville.*

Georgia.—John McKenney, *Forsyth.* Thomas Amis and D. W. Patman, *Lexington.* James Hollingsworth, *Macon.* J. W. Turner, *Pleasant Hill.* William Trice and William D. Taylor, *Thomaston.* Ezra McCrary, *Warrenton.* Prior Lewis, *Thomasville.* J. Lassetter, *Vernon.* L. Peacock, *Henderson's.* Abner Durham, *Greenville.* Jos. Stovall, *Aquilla.* George Leeves, *Milledgeville.* Wm. Garrett, *Cotton River.* Jesse Moore, *Irwinton.* Wm. J. Parker, *Chenuba.* Jas. P. Ellis, *Pineville.* F. Haggard, *Athens.* A. M. Thompson, *Fort Valley.* Daniel O'Neel, *Fowlton.* John Wayne, *Cain's.* R. S. Hamrick, *Carrollton.* D. Smith, *Cool Spring* Moses H. Denman, *Marietta.* J. Oates, *Mulberry Grove.* James w. Walker, *Marlboro'.* Edmund Dumas, *Johnstonville.* William Rowell, *Grooversville.* Joel Colley, *Covington.* Isham Edwards, *Marion.* Joseph Daniel, *Fish's.* Z. L. Boggs, *Hinesville.* Joshua S. Vann, *Blakely.* Willis S. Jarrell, M. G. *Summerfield.* Daniel B. Douglass, *Bainbridge.* R. L. Hayne, *Lebanon.*

Alabama.—A. Keaton, *Belmont.* H. Dance & W. Bizzell, *Eutaw.* E. Bell, *Liberty Hill.* D. Gafford, *Greenville.* I. G. Walker, *Milton.* H. Williams, *Havana.* J. Daniel, *Claiborne.* E. Daniel, *Church Hill.* John Bonds, *Clinton.* J. McQueen, *Lowndesboro'.* Wm. Talley, *Mount Moriah.* G. Herring, *Clayton.* B. Upchurch, *Benevola.* Wm. Crutcher, *Huntsville.* Wm. H. Cook and H'y Petty, *Pickensville.* Seaborn Hamrick, *Plantersville.* James S. Morgan, *Dayton.* Rufus Daniel, *Jameston.* Wm. Powell, *Youngsville.* R. w. Carlisle, *Mount Hickory.* J. H. Holloway, *Hazel Green.* William Grubbs, *Louisville.* Henry Adams, *Mount Willing.* Joel H. Chambless, *Loweville.* Elliot Thomas, *Williamston.* F. Pickett, *China Grove.* John M. Pearson, *Dadeville.* John Brown, *Salem.* Hazael Littlefield, *Ten Islands.* John w. Pellum. *Franklin.* John Harrell, *Missouri.* Josiah M. Lauderdale, *Athens.* Wm. Thomas, *Gainer's Store.* James Gray, *Cuseta.* E. M. Amos, *Midway.* Jos. Holloway, *Activity.* K. B. Stallings, *Livingston.* Jos. Jones, *Suggsville.* Nathan Amason, *Sumterville.* J. B. Thorne, *Intercourse.* John Bryan, Sr. *Fullersville.* Joseph Soles, *Farmersville.* Luke Haynie, and Benj. Lloyd, *Wetumpka.* A. J. Coleman, *Providence.* Jesse Taylor, *Auburn.* A. Hatley, *Pintlala.*

Tennessee—Michael Burkhalter, *Cheeksville.* Solomon Ruth, *Wesley.* William Croom, *Jackson.* Wm. S. Smith, *Winchester.* T. Hill, *Sevierville.* Ira E. Douthit, *Lynchburg.* A. Tison, *Medon.* G. Turner, *Waverly.* Abner Steed, *Mulberry.* Henry Randolph, *Snodysville.* Pleasant A. Witt, *Cheek's ⋈ Roads.* Wm. McBee, *Old Town Creek.* Robert Gregory, *Carouth's ⋈ Roads.* John Scallorn, *Shady Grove.* A. Burroughs, *Moore's ⋈ Roads.* Evan Davis, *Grape Spring.* Joshua Yeats, *Shelbyville.* James Shelton, *Portersville.* Shadrach Mustain, *Lewisburg.* Henry Landers, *Cane Creek.*

Mississippi.—Worsham Mann, *Columbus.* William Huddleston, *Thomaston.* Nathan Tims, *Kosciusko.* Simpson Parks, *Lexington.* John S. Daniel, *Cotton Gin Port.* Mark Prewett, *Aberdeen.* James M. Wilcox, *Louisville.* Edmund Beeman, *Thmaston.* John Erwin, *Linkhorne.* William Davis, *Houston.* C. Nichols, *Stump Bridge.* Wooten Hill, *Cooksville.* John Davidson, *Carrollton.* Thomas Mathews, *Black Hawk.* James Lee, *Beatie's Bluff.* James T. S. Cockerham, *Grub Springs.* James Crawley, *Minghoma.* Alfred Ellis, *Waverley.* Joseph Edwards, *New Albany.* Amos Granberry, *Carlile's Mills.* Evan Roberts, *Dekalb.* Thomas C. Hunt, *McLeod's.* John Halbert, *Nashville.* Jesse Hewy, *Decatur.* Wilson Hunt, *Stewart's.*

Florida.—Hartwell Watkins, *Monticello.*

Louisiana.—Eli Headen, *Marburyville.* Thos. Paxton, *Greensboro'.*

Arkansas.—John Hart, *Saline.* George W. Rogers, *Arkadelphia.*

Missouri.—Joel Ferguson, *Jackson.* John McDowell, *Sparta.*

Illinois.—Thomas w. Martin, *East Nelson.*

Ohio.—John B. Moses, *Germanton.*

Kentucky.—Levi B. Hunt, *Manchester.* Washington Watts, *Corneliusville.* Levi Lancaster, *Canton.* Nathan McDowell, *Cumberland Ford.*

Virginia.—Rudolph Rorer, *Berger's Store.* Wm. w. West, *Dumfries.* William Burns, *Davis' Mills,* Jesse Lankford. *Bowers's.* Elijah Hansbrough, *Somerville.* Arthur w. Eanes, *Edgehill.* James B. Collins, *Burnt Chimneys.* Thomas Flippen, *Laurel Grove.* Thomas w. Walton, *Pleasant Gap.*

Pennsylvania.—Hezekiah West, *South Hill.* Joseph Hughes, *Gum Tree.*

New York.—Gilbert Beebe *New Vernon.*

RECEIPTS.

R. R. Thompson,	$4	Wilson Hunt,	$5
W. Shuttelsworth,	1	A. Holloway,	10
Thos. Amis,	5	G. Evans,	1
S. Tillman,	5	Jas. Wells,	1
Leodicy Harris,	1	Wm. Burns,	3
P. G. Oldham,	1	Joseph Brown,	1

TERMS.

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THE PRIMITIVE BAPTIST.

EDITED BY PRIMITIVE (OR OLD SCHOOL) BAPTISTS.

Printed and Published by George Howard,

TARBOROUGH, NORTH CAROLINA,

"Come out of her, my People."

VOL. 9. SATURDAY, JUNE 8, 1844. No. 11.

COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

LETTER 2.

To John Harm, D. D. of Horsham, in England.

My very worthy Friend: A time of war, you know, is always considered to be a time of trial, and so you and I have found it to be; for it has tried and proved our own strength to be altogether unequal to the force which is against us, and hence we are often put to shame and completely foiled by our inward foes.

But then, this war also tries, and very clearly proves, the combined force of divine love, mercy, grace, truth, wisdom, and strength, to be every way adequate to all the powers of darkness, which have made war upon us and long strove to destroy us root and branch: and hence, as was said before, the accuser of the brethren has gained upon us but little. And indeed it is here, sir, that we have cause to cry, *Grace, grace unto it!* And who and what can hurt us, so long as our *place of defence is the munition of rocks?* Isa. 33. 16; and this we trust and believe is our place of safety. Many of our fellow mortals huddle together among rocks, and yet they are not safe for their rocks are not as our rocks; for theirs are rocks of errors, and hence they afford no defence against the wrath of God, nor yet against the invasion of a cruel foe, for divine vengeance will by and by overflow and sweep away the refuge of lies; and then will those men see their exposure, and see it too when it will be too late.

We, sir, have many rocks of error in the world, and not a few people are huddling among them. Not only is this the case among gross idolators; but the same is true even at our door,—the land of Bibles. In your country idolators swarm, and in this country it is the same, and happy it is for those who *worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh*, Phil. 3. 3. None do this but just those whom the Lord has taught by his word and spirit; all the rest of mankind are in the flesh, where you and I once were; and when we were there we worshipped, and pleased self in our worship, as all graceless professors and worldly men do. You know, doctor, that refuges of lies are much more congenial to proud nature than are the glorious doctrines of the gospel; & it is in this way that we are to account for their being so many people found among rocks of errors, and so few who receive divine truth in the love of it. Those few who take refuge in the truth as it is in Jesus, are said to be *called, chosen, and faithful;* and hence Jehovah the spirit conducts them farther and farther into the truth so that they might *lay down in safety*, Rev. 17. 14; Isa. 14. 30.

You also know very well, that divine truth is of great utility to all those who are engaged in the war carried on between the flesh and the spirit, for it is said to be our *shield and buckler;* and we also read of being *girt about with truth:* and in war we really need to be encircled with truth, since there it is that we are so much exposed to the fiery darts of the wicked, and truth is well calculated to quench those piercing and fiery darts, for they indeed are piercing, and very piercing as well as very fiery. And here we observe, that as those darts of satan are piercing, divine truth is much more so yet, for it is *sharper than any two-edged sword, piercing even*

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to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart, Heb. 4. 12.

Also, while rocks of error are so dangerous, the munition of rocks must be perfectly safe, and happy are all those who fly here for protection; their hope shall not be disappointed, nor their expectation cut off; for, *blessed is the man that trusteth in the Lord, and whose hope the Lord is*, Jer. 17. 7.

Also, if the fiery law speaks all despair to those who are under its power snd seeking life and salvation from it, the holy gospel exhibits pardon and peace to all who ask for the same from a sense of their need of it.

Also, if errors tend to contract the soul, and to darken the understanding, divine truth tends to enlighten the mind and to make men free and happy. And as your correspondent travels from State to State, he finds a few poor and needy ones who know these things to be true by experience of their own, and they feel disposed to dwell among the rocks, even the *munition of rocks*. These people shall be taken special care of by the Lord of hosts; despised as they may be by the world, yet are they honored of God, and they are his children and he will own them as such, both in this world and in the one to come. These are they that shall *serve the Lord, and be accounted unto him for a generation*, Psa. 22. 30. Of all that the Lord God of Israel has promised to bestow on these his poor and needy ones, both in this and in the world to come, nothing shall be withheld, but all and every whit shall be realized by them, and for the same, they will be thankful and humble, and *bless him for his goodness and for his wonderful works to the children of men*, Psa. 107. 8.

It is from just such persons as these, and from none else, that the Lord receives right gospel praise, and thank-offerings, and sweet-smelling sacrifices. Also, these people, and only these, are the salt of the earth. Yes, these are the Lord's lilies, and among them he feeds, Song, 2. 16, and they are his heart's delight; and although at present they dwell in the midst of thorns, they yet are safe and well provided for, and so they ever were, as we read; *The Lord hath chosen Jacob unto himself; and Israel for his peculiar treasure*, Psa. 135. 4. And the Lord himself says, *My delights were with the sons of men*, Prov. 8. 31. But of the antichristian party he saith, *I never knew you*. Serious truths are these, and to deny them, is, in effect, to deny the only Lord God, and to expose our souls to eternal perdition. But we deny them not, but believe them, and receive them, and acknowledge them in the open face of friends and foes, saints and sinners.

As it is a very blessed thing to be reconciled to the truth as it is in Jesus, and to the method which God takes in saving sinners; so on the other hand, it is a most fearful thing to be left wholly in the dark about the glorious gospel and the truths it contains; and more especially it is a fearful thing to be left to fight against these precious truths, and to be opposed to the way and manner of God's saving the souls of men; which way of saving them is by grace, and by grace alone, irrespective of worth or worthiness on the part of those who are saved. In this way of saving the sons and daughters of men from endless wo, the Lord our God gets a large revenue of praise to his most holy name; whereas, as you know, should our salvation be effected by means of the grace of God and the works of men conjoined, the praise and honor of our salvation would have to be equally distributed between the two laborers,—*grace and works*. But who, in such a case as this, would divide the reward, or justly distribute the praise and honor, since it is publicly declared that divine glory shall not be given to a human being, nor sacred praise to graven images? In this public declaration, you and I ought loudly to rejoice, for no where does the gospel diadem look so well as on the head of our most glorious Christ, who once suffered and died that we might live,—for ever live!

I hope that the salvation of sinners, effected alone by the distinguishing grace of Almighty God, will be the copious matter of our song through time and eternity. And it is certain that the adaptation of the gospel of Christ to our woful condition, is what we may exult in and be thankful for, without running any hazard in so doing. At all events, it has been, and you know it, the admiration and the pleasing theme of the church of God from generation to generation, and the same is true to this day; and the pleasing reflections on this delightful subject, and the comfort and strength which faith has from time to time drawn

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from the same, is what greatly emboldens and sapports her while this intestine war is going on. And, dear Doctor, is not this true also in our own individual instance? Have we not derived sweet solace from discovering the gospel of Christ to be so admirably adapted to our sad condition? And even now, have we any where else to look to for rest, peace, comfort, and relief, but to the Saviour of sinners and the gospel by him? And is there any just cause or reason why we should fear what man can do unto us, or be disquieted because changes and war are against us, seeing the gospel storehouse stands open day and night for us, and the Lord of hosts is our life, light, strength, and salvation? Job, 10. 17; Psa. 27. 1.

This unerring and almighty friend of ours, is said to be *a man of war;* and we know that he is able to save to the uttermost, and that he is mindful of his own dear and chosen people of every nation and tribe, and also jealous for his own honor, and hence all wars must give place and become subservient to him; and on this account it is that we shall come off so well at last,—more than conquerors. The shepherd who laid down his life for his sheep is our glorious conqueror; he espoused our cause, and fought our battles, and finally won the day, —glorious day!—day of wonders! Hell in sackcloth mourned on that day, and all heaven in triumph stood! This triumphant Saviour, Christ the anointed, shall bear the glory, and shall sit and rule upon his throne: and he shall be a priest upon his throne: and the counsel of peace shall be between them both,—Father and Son. In all this we are deeply interested, and of the benefits we have already partaken, and in future we shall much more largely partake of them. Praise ye the Lord! Praise the Lord, O my soul!

In this our blessed conqueror we have large stores of rich and choice provisions, and immense treasures of grace and mercy, and perfumes of an exhilirating kind,—all divine and vastly sweet. So we have found them to be, and so they really are to all living souls,—the Lord's poor and needy ones. These sort of people are great admirers of distinguishing grace, for by it they have been made free, and also distinguished from many other people in this world; but why such a manifest distinction should be made, and made too between persons whose natural condition was alike wretched and lost, we at present shall make no inquiry into, especially as we know that the *Judge of all the earth will do right,* Gen. 18. 25. Yours in love,

JAMES OSBOURN.

Woburn, June 1841.

Pittsylvania county, Va.
April 25, 1844.

Dear Brethren and Sisters of the Primitive order, and to all friends of truth of all denominations, and to any and every person that may see it, whether they believe it or not: As I intend to write the truth I do not care who reads it, as I know that it is not for me to give the understanding nor the belief of the truth; but when the spirit of truth comes, it will guide you into all truth. See John, 16 ch. 13 vrs.

Here I will say to Mr. Bryant, that I do not care who reads my opinion, for I know if God gives me the argument and enables me to write the truth, you nor no other person will believe it unless you are guided by the spirit of truth. So I shall by the help of God write the truth, and am willing for all to read it; but you in your sermon advise them that do not intend to believe it, to stop at the first page and give it to some one who will deal more courteously by you. But I have more charity than that, for I am willing for all to read, and leave the event with God or the spirit of truth; as I know I cannot give the understanding. So I will pray God to enable me to write the truth; and for him to give the understanding of the same, if it is his will, for the good of Zion and the glory of his kingdom. So let me write and you all may read.

But I must tell what I am going to write, and why I do write on this subject, which is baptism. And the reason I write on this subject is, not because I think I can make it plainer than it has been set before you by some others; no, this is not the reason, for I know that the greater part of the Baptists that I am acquainted with, in point of scholarship are before me; so I am very ignorant as to what this world calls wisdom. Hence it is, not because I am so worldly wise, but because there was a sermon written by Mr. S. S. Bryant on the subject of baptism, and put in my hands by a Methodist neighbor of mine, who seemed to think it unanswerable, and said he should like to see what I would do with it. And I promised him, if I could get the sermon given to me, I would try to tell the truth about this matter. In a short time afterwards I saw the

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person who owned the sermon, and he said I might have it if I would answer it. So if I do not get any thing more, if this comes out I certainly have the sermon, and that is not worth much, but it is more than I ever got before for writing. And besides this, I believe I shall have the pleasure of setting before my fellow travellers to eternity the truth, which will more than pay me for the trouble of exposing some of Mr. Bryant's errors; and in doing this, I wish to hurt no soul's feelings, and will not say any thing with that intention. But as the Lord liveth, I will say what I believe and nothing more.

But in the first place, I will attend to the use of water in the church or by the church, and in so doing I will ask Mr. Bryant some questions, and then take up the subject as it comes in the New Testament, without the Greek, Hebrew, or Latin meaning. So you, my readers, will have it from me as we have it from holy writ. So I will come to the subject of baptism, and show that none were ever baptised with water but believers, and that from scripture. But I had better say to my readers, that Mr. Bryant is a Presiding Elder of the Methodist church, and is a great man in his way, or in the way of the church; and is quite a gentleman in his appearance, though I have no personal acquaintance with him. He may be quite a gentleman as to natural things, but he is nothing more than a fox in religion. Though he is a learned and great man, yet I fear him not; for we see in 1 Cor. 1 ch. 27 vrs.: But God hath chosen the foolish things of the world to confound the wise, &c. Hence I will come to the subject, and take it up in the strength of Israel's God. So I will give Mr. B. credit for telling the truth, which I wish to do every time he tellsit.

"The object of this discourse," he says, "is to explain the nature and mode of the sacrament of baptism, as it is understood and preached by the Methodist Episcopal church. Here Mr. B. has told the truth, for his whole sermon is nothing but the opinion of man, so not a gospel baptism, but the baptism of the Methodists; but he changes it and says it is gospel baptism, which is not true. At first he had it right when he said it was the baptism of the Methodists.

Again, see sermon 4th page: Mr. B. says, baptism is not only a sign of profession and mark of difference, whereby Christians are distinguished from others that are not baptised. Here Mr. B. tells the truth again when he says, that baptism is not only a sign of profession, so he does admit it is a sign of profession; so I say, here we agree. And now, Mr. B., if baptism is a sign of profession, why will you baptise them that do not profess? Now, sir, if you believe it is a sign of profession, and a mark of difference whereby Christians are distinguished from others that are not baptised, how can you baptise or sprinkle children when they cannot profess? Yet you tell us, it is a sign of profession. Hence you, my readers, can see that Mr. B. says it is a sign of profession, and then uses it for something else, or without the sign of profession, so you are wrong here.

And again, 5th page, Mr. B. says: It is also a sign of regeneration or the new birth. Here Mr. B. is right again, for baptism is a sign of regeneration or new birth, for they are both one; it is a sign of either or both, so we agree again. But, Mr. B., if you do believe what you say you do, how can you baptise children as you call it, for they cannot profess, neither can they give any sign of the new birth or regeneration. So, agreeably to your own argument, you are wrong. Consider what I say, and may the Lord give you understanding.

Again, Mr. B. says, "the baptism of young children is to be retained in the church." Here, Mr. B. says, the baptism of young children is to be retained in the church, and proves it by their discipline. See sermon, 5 page. Here, Mr. B., I think the devil is ashamed of you, for you have acted so honest in saying, see discipline; for we know you have no proof elsewhere. Now, Mr. B., as you have been honest enough to say, see discipline, I will just ask you in the name of God to desert the camps of satan, and pray God to accept of you and guide you into all truth, for the truth will make you free.

Again, Mr. B., you say you will give the opinion of Mr. Wesley in his own words: he says, "it (baptism) which enters us into covenant with God." Here, Mr. B., you make out that baptism enters us into covenant with God; then if baptism enters us into covenant with God, without baptism we cannot get into covenant with God. So you make a Saviour of baptism, which is not so; for the thief was not baptised, as I read, but he was put into covenant with God without baptism; and he was put there by Jesus, not by baptism. But carry out your position, and it will on-

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ly make a Saviour of baptism.

See the same page, you say it is the means of grace. Now if baptism is the means of grace, Mr. B., as you vainly say it is, then you cannot save a person without baptism, which idea is false.

Again, see 6th page. Here you Mr. B. say, "baptism serves as a visible sign to show that as Christians we believe that our hearts have been sprinkled by the blood of Christ from an evil conscience, that we have been cleansed by the washing of regeneration, and that we have been brought into the family of God by the agency of the Holy Ghost." But I had rather have it by the Holy Ghost, Mr. B. Here you, my readers, can see, that Mr. B. says baptism serves to show that as Christians we believe, &c.; which will prove that Mr. B. does believe that baptism is a sign of regeneration, and that the candidate should believe, is clear from his own argument. And again Mr. B says, "this is not only a beautiful and expressive symbol of the Christien state, but a public pledge that the person will walk in newness of life." Here Mr. B. says, baptism is a public pledge that the person will walk in newness of life. Now if he does believe that, I ask him what can a child have to do with this pledge? how can they, or how do they walk in newness of life? Here is another error, Mr. B, for you know a child cannot walk in newness of life until it is renewed by grace, unless you say sprinkling will or does renew; and if you say it does not, then you cannot say it will walk in newness of life, for it is a child of wrath even as others, and is as prone to evil as sparks are to go upward. So you may sprinkle, or pour, or immerse them, all is vain and is wrong, without it is done for the answer of a good conscience toward God. And this good conscience is effected alone by the spirit of God on dead sinners, and then they can walk in newness of life. So you see it is not for children three or six months old, no, but for them that can give a pledge of their walking in newness of life; so it does not have any thing to do with such as cannot give a pledge to the church. Hence we will not receive such in the church, for the church must be believers, or lively stones, to offer up spiritual sacrifices unto God, which children cannot do, so they should not be members.

But I will leave Mr. Bryant's sermon if I can, and show what is a gospel baptism with water, and show who is a fit subject for baptism. First, water baptism is an ordinance that God has left for his church, and commanded them to be baptised; hence it is an ordinance that God has enjoined on his children as a door or inlet into the church militant here on earth. But I believe God has taken and does take some to heaven without water baptism, and will say, I believe there is a better chance for a man without this baptism, than there is for one who has embraced a wrong baptism.

But Mr. B. says all are right, but he is wrong; for you know, my readers, that it is a command of God. Well, did he command children three or six months old to be baptised? No. Did he command dead sinners to be baptised? No, for they could not hear him; for they have ears and hear not, hearts and understand not, so he did not command them. Well, who did he command? He commanded them that he had quickened by the power of his Holy Spirit, and given the hearing ear and the understanding heart; then they can bring forth fruits mete for repentance, then they are fit subjects for baptism and not before, and then they must be baptised in water, not at or round about water; no, in water. This is what I will prove from scripture to be a gospel baptism, if God will; and in doing this I may have some use for Mr. B.'s errors, for you know, my brethren, that truth looks very well when it is set by the side of error. So I will proceed.

See Ephesians, 4 ch. 5 vrs.: "One Lord, one faith, one baptism." So you see, my readers, there are as many faiths as there are Lords, and as many baptisms as there are Lords; so if there is one Lord of heaven and earth and only one, then there is but one faith and one water baptism; that is, valid or gospel baptism. But it is written, there are lords many and gods many; so there are of this world, and there are just as many faiths and baptisms of this world, as there are lords or gods. Hence it is that all the faiths but one are of this world, and so all the water baptisms but one are of these earthly lords or gods.

Now I will proceed to examine the good old book of truth on the subject of baptism, and will not leave out one passage that says any thing about water baptism, if I find it or see it. So if I should not see all, or say something about all in the New Testament, it will be a mistake in me, and not done wilfully, like Mr. B. did in his sermon. And as to the Old Testament, or the law of Moses, I deny that they had water baptism

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at all; so we have all of it in the New Testament.

See Matthew, 3 ch. 2 vrs. Here we hear John saying, repent, before he did baptise; so repentance is before baptism. See the 3 vrs. Here we have it from Esaias, that John did prepare the way; (notice, it is the way of the Lord; not ways, but way, so John had but one way, so he was not a Methodist.) And the way he did prepare was the Lord's way, tho' Mr. B. says his is not a gospel baptism; but he did prepare the way of the Lord, so his way was the way of the Lord; hence his baptism is the way of the Lord, so a gospel baptism. See 5 vrs. says: "Then went out to him Jerusalem and all Judea, and the region round about Jordan." 6 vrs. says: "And were baptised of him in Jordan, confessing their sins." Here you see the way of the Lord for baptism was in Jordan, and they who were baptised had to confess their sins Then the Lord's baptism is in Jordan, and those who were baptised confessed their sins before John would baptise them, so they were not children. But you, my readers, will do well to recollect that John did prepare the way of the Lord; then John's baptism is the Lord's water baptism, and it was in the water then and so it is yet.

See the 7 vrs. and read it, and here I will prove that John did not baptise all that came to his baptism, as the sprinklers say he did. No, he did not, for you hear him say to some of them, "O generation of vipers, who hath warned you to flee from the wrath to come." See 8 vrs. he says: "Bring forth therefore fruits mete for repentance." Here you see that John did not baptise before repentance, and the reason he did not, it was not the Lord's way; so he did not baptise all that came, as some vainly suppose and falsely say; but he did baptise all that did bring fruits mete for repentance, and no others. Why? Because it was not the Lord's way to baptise without repentance. So no children were baptised here but the children of God, and that by profession. This was the Lord's way then, and is his way yet; and he never did have but one way, nor ever will, for he is God and changes not. So it is one Lord, one faith, and one water baptism yet. So these three way fellows, or any way fellows, are wrong; for if we all have the same faith we will all believe alike, then we will all be baptised in water, for there are as many faiths as there are baptisms.

So you, my reader, may see there are three faiths in the Methodist church; and that is not all, but they will deny it, which makes it no better nor not much worse, for you know it is hard to spoil rotten eggs. I speak of the church, not their members; but that church or any other church that will practise three modes of baptism and call them all one baptism, I say they are hard to spoil. But I must get on, if I can.

See the 11 vrs. John here says he baptised you with water unto repentance. Here John says with water, showing the difference between his baptism and Christ's; the one being a water baptism and the other a spiritual baptism, is what John was showing here; and never intended for any person to think, that he meant by sprinkling or pouring water on a person. No, he only intends us to know that he could not baptise without water; for he shows or tells us the way he did baptise was in Jordan, and then the reason he went there was because there was water, and he could not baptise without water. So he was right to say with water, and then go in it as he did; for he never did carry water to the person, but all went to the water. Then going to the water was the Lord's way, for John did prepare the way of the Lord. The way John did baptise is the Lord's way, then John did baptise in water and with water, for when he was in it he could not baptise with it; so he says with water, only to show the difference between his baptism and that of the spirit.

See 13 vrs. Jesus came to Jordan unto John, to be baptised of him. Here you see the way was for them that were to be baptised to go to the water, and it is the Lord's way yet. And then let us see how Jesus was baptised. See 16 vrs. And Jesus when he was baptised went up straightway out of the water. Here we see that Jesus did not stand on the bank, or sit there like some sprinklers do now; no, he went in the water, for he went up, so he must have been down before he could go up out of the water. So John did baptise in water, which no honest man will deny; so the Lord's way for water baptism is in the water, and only one is his way.

But we will see the 14 ch. 25 vrs. of Mat. Here we see that Jesus walked on the sea, and was not in the sea, like he was in Jordan, or could not have come up out of the water. See 21 ch. 25 vrs. of Mat. Here a question is asked by Jesus; the baptism of John, whence was it? from heaven

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or of men? Here you will see they thought it from heaven, and so it was, and so it is; and so it is a gospel baptism, Mr. B., for it is from heaven, tho' you say it is not a gospel baptism; but here you are wrong again.

See 32 vrs. says: For John came unto you in the way (not ways, but in the way,) of righteousness and ye believed not. Just so it is with you, Mr. B. You say John was not a gospel man, or his baptism was not a gospel baptism; but you see the word of truth says, he came in the way of righteousness. So his way is right, and your three ways are wrong; for you know that Jesus had to be baptised to fulfil all righteousness. Why? because it was a righteous command, and is yet. So every child of God that loves God, which all do, will, if they can, submit to baptism. But you say, how? There is but one water baptism in scripture, and that was performed in the water every time it is told how it was done, hence in the water is the way to comply with the righteous command of baptism and no other. For if you do take some other way, then you have ways, which is not right; for John came in the way of righteousness, not ways; hence there is but one way.

Again, see 28 ch. 19 vrs. of Mat. Here you sprinklers pervert the scriptures when you say the apostles were commanded to baptise all of all nations, men and women and children, which is not true; for they never were commanded to baptise any but what received their instructions, and they taught them after baptism to observe whatsoever they commanded them, &c. Here you see were no children baptised, for they had to be taught before they were baptised, so not children, as you sprinklers falsely say.

Again: see 1 ch. 1 vrs. Mark. Here Mr. B. I will prove you have lied, for you know it is written, let God be true but every man a liar, and it is so; for you go on with your sermon and say that John was not a gospel man or preacher, and say his was not the Christian baptism, which is false. See Mark: "The beginning of the gospel of Jesus Christ, the Son of God." Here we see that John did preach the gospel of the Son of God. So you see my readers there is a lie out, and I say Mr. B. told it; for you see in the 3 vrs. that John did preach "The voice of one crying in the wilderness, prepare ye the way." Notice the way, not ways, but the way of the Lord, &c. John did baptise in the wilderness. Where? In the wilderness? Yes, and in Jordan. Yes, it was in the wilderness, but he could not baptise out of Jordan, or some other water, so he could baptise in the wilderness when he was in Jordan, so in water was the way.

See 5 vrs. "And there went out unto him all the land of Judea, and they of Jerusalem and were baptised of him in the river Jordan, confessing their sins." Here, my readers, you see baptism was performed in the river, not a branch, as some of the sprinklers say it was, but a river; and they came and were baptised, not brought, like you baby sprinklers do, when you bring your children; no, they went, and were not carried. And again, they confessed their sins, which children cannot do, so no children should be baptised.

See the 9 vrs. "Jesus came and was baptised of John in Jordan." Here we see the blessed Jesus coming to Jordan to be baptised, and yet some of our great religionists will stay at home, and send for some sprinkling priest to come to their house and sprinkle them or their children. Is this following Jesus, or the traditions of men?

See 10 vrs. "And straightway coming up out of the water." Here Jesus came up out of the water so he was in the water, and in the water is a gospel baptism, but out of the water yo cannot perform a gospel baptism.

Again, see Mark, 11 ch. 30 vrs. Here is a question asked that is to the point: "The baptism of John was it from heaven or of men?" Answer me this question, said Jesus. And the 31 vrs. proves it was from heaven, so a gospel or Christian baptism. So you sprinklers may see that in the water baptism came from heaven, but you cannot prove that your out of the water baptism came from heaven. No, you cannot, without you do it by some sprinkling priest; so in the water is the only gospel one.

Now we will see Luke, 3 ch. and 3 vrs. "And he came into all the country about Jordan, preaching the baptism of repentance." Here John is called a preacher, and I say did preach the gospel and was a gospel preacher; and you who say he was not, I should like for you to tell me what is gospel, if John did not preach it; for he preached the baptism of repentance, not like you sprinklers preach it before repentance, no, John preached the baptism of repentance, so he did not baptise any with-

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out they did bring repentance for sin And he told them that they should believe on Christ Jesus, hence he was a gospel preacher; for if repentance towards God and faith in Jesus Christ is not gospel, then I do not know what gospel is, and this is what John did preach.

See 7 vrs. Here you see John would not, or did not, baptise them that did not bring repentance; for he said to them: "O generation of vipers, bring forth therefore fruits worthy of repentance." The 8 vrs. So we see that he demanded repentance of them before he would baptise them, and so do all gospel preachers.

Now see Luke, 7 ch. 29 vrs. And all the people that heard him—that is, all that believed; for we know that they all heard the vocal sound of John's voice that he called vipers; so it must mean them that believed him, and brought repentance. But he says: "And the publicans justified God, being baptised with the baptism of John." Here it does seem that John's baptism is approved of by God, if not by sprinklers.

But take care you who say John's baptism is not the Christian's baptism, for I have a witness to prove that it is wrong not to be baptised with John's baptism. See 30 vrs. But the pharisees and lawyers rejected the counsel of God against themselves, being not baptised of him." Here you see it is a dangerous thing to say, that John's baptism is not a Christian's baptism; it is nothing more nor less than to reject the counsel of God against themselves, for John's baptism is a part of God's counsel to his children. So let us all submit to it, & throw away all others, for they are nothing but the traditions of men.

See 16 ch. of Luke, 15 vrs. "For that which is highly esteemed among men, is abomination in the sight of God." So, Mr. B., it is with your three ways baptism. See 16 vrs. says: "The law and the prophets were until John, since that time the kingdom of heaven is preached." Here we learn that the law and the prophets were until John, so they were not afterwards, but before; and then the kingdom of God was preached, and John preached it, so he was a gospel preacher.

See Luke, 20 ch. 4 vrs. "The baptism of John, was it from heaven or of men?" Here we have this same important question asked again, and the answer proves it to be from heaven. Then it must be so, for in the mouth of two or three witnesses every word shall be established, so John's baptism is from heaven, hence a gospel baptism.

See the 1 ch. 6 vrs of John: "There was a man sent from God, whose name was John." Here we find, brethren, that John and his baptism both came from heaven; for if God is in heaven John came from there, for he came from God. Hence it is, John brought his baptism with him from God, and yet the sprinklers will say it is not a Christion baptism. "O generation of vipers," for so John called you.

See 25 vrs. "And they asked him and said unto him, why baptiseth thou, if thou be not the Christ, nor Elias, neither that prophet?" Here you see the questions that were asked John. See 26 vrs. "John answered saying, I baptise with water." Here he says with water, but you all see his mode of performing it was in the water, hence John only said with, to show the difference between his office and Christ's, and to let them know that he could not baptise without water. But if he had been like some of our sprinkling priests, or any way men, he would have made out he could do almost any thing; but John was one that loved the truth, and would tell it, so he said with water. But some of our any way men would have us believe, they could baptise with the spirit, for we hear them talking of raising revivals, &c. But I will step back, or leave my subject.

See 3 ch. 5 vrs. of John: Jesus says, except a man be born of water, and of the spirit, he cannot enter into the kingdom of God. You know, my readers, that to be born is to come out of something, or to come forth out of something; so I think it was with Jesus when he came up out of the water.

See 22 vrs. says: Came Jesus and his disciples into the land of Judea and baptised. And does not say where nor how, but I think it is plain that they were baptising in water, if it was water baptism they were administering. You say, why? I say, because Jesus himself was baptised in water, and all the water baptism I have past yet was in water, so I think all will be unless I find where some were baptised out of water; hence I conclude they were baptising in water.

Again, see 23 vrs. "And John also was baptising in Enon, near to Salem, because there was much water there; and they came and were baptised." Here you see

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that John also was baptising like Jesus's disciples, and they like him; for the word also, was not put there for nothing, but it was put there to show that John was doing like them, and they like him. Hence John was baptising in Enon, and so was Jesus's disciples baptising in some water. But notice the phrase "much water," and that seems to be the cause of John's being there; notice, it was because there was much water there, hence much water is necessary to administer gospel baptism, without some of my opponents can show where they did baptise because there was little water there, then I will say little too; but this they cannot do from scripture I am sure, so I will say much is necessary. Here they that were baptised came, therefore were not children; hence we will not find infant baptism in scripture, so it is nothing but the tradition of men, and it is written, "In vain you may worship me, teaching for doctrine the commandments of men." Here all your out of the water baptism is vain.

But again, see 2 ch. 37, 38, 39 verses of Acts. 37 vrs. "Now when they heard this, they were pricked in their hearts and said unto Peter and to the rest of the apostles, men and brethren what shall we do?" Now we will see if this verse speaks of children. I say no, for it says, "when they heard this;" so they were no infants, as Mr. B. said were there; but they heard and were pricked in their heart. So you see their understanding was touched by the spirit of God, and the enquiry raised in their hearts, "what shall we do?" Hence not infants, but such as could or did repent; for in 28 vrs. Peter tells them to repent and be baptised, just like John the Baptist did; not like you baby sprinklers baptise them, and then tell them to repent—no, but says they should repent first and then be baptised—so they could not mean children, three or six months old, no, but such as could bring repentance for sin.

Now, Mr. B., in your sermon 7 page you say, baptism came in lieu of circumcision, which is as false as the devil is false. But you say, "for proof, see the sermon on infant baptism." Here Mr. B. you should be ashamed of yourself, for if you had any scripture proof why not give it, and if none, throw it away with such proof as the sermon on infant baptism. So, my readers, you see infant baptism is all of men, and can only be proven by man, and so it is vain and sinful.

But again, Mr. B., you say baptism is the means by which we can publicly dedicate our children to God; warranted by St. Peter's declaration on the day of Pentecost, that the promise is to you and your children." And here you stop, which is not honest in you, Mr. B.; for if you had given the whole sentence as it is in the 29 verse, it would do you no good to prove infant baptism.

Now, Mr. B., we will see if 29 vrs. authorises or warrants the bringing of children in the church, and let it say whether it does or not. 29 vrs. says: "For the promise is unto you and to your children, and to all that are afar off. even as many as the Lord our God shall call." Here is the whole verse, and what does it prove? It proves the promise is to all that are afar off, so it is not to you who live so nigh to God or the church, that you can just step over any time and have your children put in God or the church; no, I say the promise does not touch you, for it only is to all that are afar off. So you that live so near, have no part of this promise. And it proves that the promise is, to as many as the Lord our God shall call. Here you see, Mr. B. that the promise is to as many as the apostle's or Christian's God shall call; not to as many as you baby sprinklers may carry to the church, no, but as many as the Lord our God shall call. So the Lord must call the children like he did the parents, and all the promise reaches, God will call.

So none can be brought, for Jesus says, "No man can come unto me except my Father which sent me draw him." So they must be called, and that by the Lord our God. So the children have the same chance that the parents had, and the parents that the children have; for without they are called by the spirit of God, carrying them will do no good. So with all your initiating your children in the church by sprinkling, or pouring water on them, or immersing them, will do no good, without they are called by the Lord our God.

But see 41 vrs. same ch. says: "Then they that gladly received his word were baptised, and the same day there were added unto them about three thousand souls." Here we see all that gladly received his word were baptised, so they all were believers and not children, for they could receive the word. Hence the apostles did only baptise such as could bring forth fruits mete for repentance; so they were all alike yet in their baptism.

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But Mr. B. seems to think, I say he seems to think. because he cannot prove that they were sprinkled, neither can he prove that they were all baptised with water in one day; but I have proven that there were no children. For you know, Mr. B., they that gladly received the word were baptised; so they must have heard and believed before they could receive his word. So you see all that were baptised were believers, and not children as you say they were. But how many were baptised? Mr. B. says three thousand, but he has not established it; for the word says, they that gladly received his word were baptised. It does not say in one day, but says they were baptised, and the same day were added, not baptised; no, but added unto them, not the church, but them the apostles or Christians by regeneration. So all were believers, and might have been baptised a month afterwards or more than that, for what any person knows; but they were all added to the church triumphant that day, and then as they were baptised they joined the church here below. This is the way they were added, and the apostle does not say that they all were at one place added, nor how they were added is not positive. But if Mr. B. wishes to contend that they must have been baptised where they were added all the same day, I will only ask him how it is then that your church can add one to her body, and admit it all the privileges of their church for ten or twenty years before they are baptised? This is the way your church does and has done, so I think you or the church should be the last people to say they must be baptised the same day they are added to the church.

I will step back a little and meet Mr. B. at Mat. 19 ch. 14 vrs.: "But Jesus said, suffer little children and forbid them not to come unto me, for of such is the kingdom of heaven." This verse Mr. B. quotes to prove that children should be baptised; and I say it does not. Here we hear Jesus say, suffer little children and forbid them not to come unto me. So I shall let them come, as Christ says they may come; but do not earry them like you sprinklers do, let them come and that without baptism. For Christ never told you to have your children baptised, no, but said, suffer little children to come unto me and forbid them not; but the sprinklers say they must be baptised, which Christ never commanded. But Christ says, for of such is the kingdom of heaven. Notice the phrase used by Jesus, he says, "For of such is the kingdom of heaven;" for you know, that of such a piece of timber is made an axletree, but it is not an axletree until operated upon by the workman. So the children must be operated on by Jesus Christ, the great workman, and the only one that can work life into a dead sinner; so he must apply his blood to the child before it is fit for heaven, which I believe he does to every one he takes hence in infancy. For they are children of wrath even as others, and shapen in sin and brought forth in iniquity, and go forth from their mother's womb speaking lies; so without the merits of Christ applied to them, they would be just as fit for heaven as a piece of rough timber would be for an axletree. So you see they must be operated upon by Jesus before they get there, for he says, "for of such," which does mean something to do to it; that same thing Jesus can do, and he alone must do it, and he does do it, and will do it, for every one he takes to himself.

Now, Mr. B., in your sermon 7 page you say, "how can they (little children) come unto him, except by being baptised? and then go on and say, "Christian parents look well to this matter." And so I will say too, and say to them, that if they believe the truth they do not believe you, when you say children must come to Christ by baptism; no, there is not one good one that will believe such a perversion of truth as that is, for it only does to make a Saviour of baptism. which you cannot believe, I hope. But I think you only wanted to fool your brethren, and if they believe you, that is what you will do. But I charge them to look well to this matter, as it is a matter on which much depends; for after you have baptised your children, it does them no good and robs them of a privilege they have that are not sprinkled. So it does harm, for if you have your child sprinkled, when that child grows up and wishes to be baptised, then he must come to the Baptists to have it done, for no sprinkler will baptise him again. So you see, my son or daughter has a privilege yours has not; besides you have done that for yours in the name of the trinity, that God never commanded. Farewell Mr. B., for a while. (*to be continued.*)

RUDOLPH RORER.

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Dear Brethren, I have written a long communication to you for publication, not

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because you do not know, but because I think you do know it; and because it was urged on me as you will see in my communication, if you can understand it; for I fear it is very scattering, as I had but little time to write. But I wish you, my dear brethren, to examine it closely, and correct errors or throw all away; but if you can help me any do so, for I need help; but I trust all to God, what is, and what is to come. I expect to continue this subject, if God will. So nothing more, but as ever your friend and well wisher

R. RORER.

THE PRIMITIVE BAPTIST.

SATURDAY, JUNE 8, 1844.

TO EDITORS PRIMITIVE BAPTIST.

Tulahala, Perry county, Mississippi,
May 13th, 1844.

DEAR BRETHREN: I expect some of your readers would like to hear from this part of the world, and what kind of religion we have among us. We have a small Baptist church in my settlement, which is attended by a minister of the Old School order. He attends us once a month, and has a large congregation for our thin settled country. We believe he preaches the gospel in its purity. We also have some that hold to the doctrine of free will, and they can't abide our Predestinarian preacher, for he tells them the truth; for the doctrine of election is a scriptural doctrine and they cannot deny it. They say if the doctrine be true, if they are not elected there is no chance for them, and what is the use of preaching. It appears that they cannot believe that the gospel was ordained to bring to the knowledge of that inheritance, which the Lord hath laid up for them that were given him before the world was.

Now, brethren, you can tell what I am very quick, for I believe in the doctrine of election; for there is so much of it in the word of God I cannot help believing it. We find it from Genesis to Revelation, more or less, and what those free willers think of it I cannot tell, for the will of man is to do evil and that continually; and will continue in that state until the Lord quickens the dead faculties of their soul and puts a new will within them. For he said, my people shall be a willing people. I like to see Baptists serving the Lord willingly, and not for the sake of filthy lucre. We have some missionaries in our country, and some who believe in the Convention; as for my part, I do not understand what the Convention is aiming at. I receive the Minutes of them every year by the hands of my friends which belong to that body. I have many dear friends and relations members of that body, I do not wish to hurt their feelings in the least. I was at one of their meetings of the board last fall, and I could hear but little else but the Convention and money. I think there was as much said about money at that meeting as you ever read in the New Testament. I made some enquiry of the nature of the Convention, and if I could understand, it was to educate young ministers to preach and send the gospel to the destitute. I was made to inquire if the Lord did not call, qualify and send out his own ministers to preach his everlasting gospel, and not the Convention.

Some think we object to the spread of the gospel, that do not support the Convention. As for my part, I am a strong gospel missionary, for the Lord's command is, Go ye into all the world and preach the gospel to every creature—and he said, Lo I am with you alway, even unto the end of the world. And what more ought a preacher want? Does he want money? If that is his object, I have none for him; but if it is for the sake of souls, and the advancement of the Lord's kingdom, I have some to give.

I must quit writing, as my sheet is nearly full. Yours affectionately, both dead and alive, I hope.

A. GRANBERRY.

TO EDITORS PRIMITIVE BAPTIST.

Arkansas, Washata county,
April 25, 1844.

DEAR BRETHREN of the Primitive faith: For the first time I offer to cast in my mite among the various communications which compose your paper; and state to you a few of the trials that we have in this country.

Sometime in the year 1841 there was a noise made in this region about missionary operations, and some of the Primitives took exceptions to them; and at the meeting of the Salem Association there was a split in that body, and in November of the same year there was a Convention held by a few Primitives who met at a church in Hernsted county, called Mt. Olive, for the

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purpose of forming a New Association This was done on the old plan of constituting such bodies, with this additional article, viz: We will not hold in our union any church that holds any member who is a member of any of the following institutions, viz: Theological Seminaries, Bible Societies, Tract Societies, Sunday School union, missionary Societies, nor any other institution that is tributary to the present missionary plan as it is now carried on in the United States.

This was adopted by the few, I believe five churches, who call their name the South Arkansas Primitive Baptist Association. This all took place before I became a citizen of the State. Soon after though I emigrated from Tennessee to this county, and as I had there been in a war with the missionaries for six years, I was well prepared to receive the proceedings of the new Association, and as such all I done was in accordance with their faith; though I was eight months in the county where I now live before I had the pleasure of seeing one Baptist preacher. But I still tried to preach wherever I could find a congregation. And in the course of the year 1842, I got some help to constitute a church, by going 60 miles for it. We had 16 members in the constitution, which was all the Primitives in a large county; but the county is filling up fast and a great many more Primitives, but about two missionaries to one Primitive.

In 1843 I assisted in the constitution of one more church. These churches are the fruits of my labor in the gospel. I attend them and two congregations each month, and on a fifth Sabbath the third. These churches with three others have been added to the new Association which makes her to have ten churches and five ordained preachers and but three licenced preachers, and we are scattered over a large territory, say Union, Washata, Hernsted, Clark, and Sevier counties. Our situation is like to that of Nehemiah, and we have the same God to fight for us that he had.

Dear brethren, you now have the outlines of our situation; there are many more in this State that will come out of the company of the missionaries, I think; but this is the only stand that has been taken in this State as far as I can find out. Sometime ago I happened to get hold of some of your papers, and I am well pleased with them and have succeeded in getting all the brethren of my acquaintance to agree to take it, and as soon as we can get suitable funds, we will have about twenty subscribers; but it is so far that it will be difficult for us to get them regular. I now send you five dollars which agreeably to your terms will get us six copies. After I receive some of your clusters of grapes, I will give you some thoughts on the good cause we advocate.

Dear brethren, pray for us that the God of the harvest would send us more laborers into his vineyard. Although we are few, we love the truth. I will act as your agent for this region if you desire it. I will close my ill-composed remarks by subscribing myself yours in the bonds of the gospel. *J. M. C. ROBERTSON.*

TO EDITORS PRIMITIVE BAPTIST.

Alabama, Macon Co.
Jan. 1st, 1844.

BRETHREN EDITORS: Having had my mind for several days past, as one of old was, troubled about many things, I feel now to have a longing desire to have it engaged in solemn reflection on the manifold mercies and goodness of God, as set forth in the Holy Scriptures; which is able to make wise unto salvation, through faith which is in Christ Jesus. 2 Tim. 3, 15. I know that God alone can give that understanding of his word, which will make the reflection delightful to his true followers, who followed him in the regeneration, both in giving unto them the food which new born babes in Christ require, and proper and sufficient strength derived from that food, to enable them to "press forward toward the mark, for the prize of the high calling of God in Christ Jesus."

I am the door of the sheep, says Christ, "by me if any man enter he shall go in and out and find pasture." Hence we may understand that there is a certain and fixed way whereby we must be saved, and that way is declared to be through Christ, "the door of the sheep; and he that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber." Notwithstanding climbing is such very hard work, yet all who are thus engaged are spending their strength for nought, and will be sure to miss the prize after all their climbing and striving to rob God of his glory; which he will have, neither will he give his praise to graven images.

Again, says the Saviour, "I am the way

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the truth, and the life." So it follows as a matter of course, that any other plan or way of saving poor, helpless and lost sinners, but through Christ the door and Christ the way; I care not from whence it may originate, it is alike derogatory to truth, and contrary to the word of God.

Again "I am the life." How emphatic is such language? The apostle appears to be well instructed in this mystery, when he made use of the following language: "For ye are dead, and your life is hid with Christ in God." Here the apostle represents his brethren as being dead, yet having life—but not in themselves—their life was in Christ and in truth and verity Christ is the only life of the Christian, as will be seen by the next verse: "And when he who is our life shall appear, then shall ye also (his body the church) appear with him in glory." Col. 3. 5.

What a glorious thought it is, to think of that life that is treasured up in Christ for his dear children—not all the powers of darkness and rage of persecutions will ever be able to snatch one away--it is not merely a temporal or a natural life that they are in possession of, but eternal life, without beginning or end. Yes, these dear lambs have been preserved in Christ, and will all eventually be called with a holy calling; there are many of them yet, no doubt in the quarry of nature, but they cannot be admitted into the spiritual building until they go through the washing of regeneration. Like the materials for the building of Solomon's temple, all must be made ready before they are brought hither; and then there is no need for the sound of the hammer in carrying up the spiritual house; every one will be sure to fit the place it was intended for by the builder, and thus it "groweth up an holy temple in the Lord."

Again Christ is represented as the head of the church, collectively as his body, or individually, as members of his body. (Eph. 5. 25. 1 Cor. 12, 12; 14, 27.) Now, we know, if we separate the head from a natural body, we immediately destroy the life of the body, and every individual member pertaining thereto; and this is not all we do, we destroy the head also; even so with Christ our spiritual head, and his church. Separate the chief corner stone from the building, and you immediately destroy the whole fabric. In whom all the building fitly framed together, (mark that, framed together,) groweth up a holy temple in the Lord. Eph. 2, 21. If framed together and builded together for a habitation of God through the spirit, who was it that framed it or builded it, or who caused it to be done? Who gathered up the raw materials and trimmed and made them suitable for this temple and habitation of God? Who caused it to grow up a holy temple, and that in the Lord too? Was it man or was it God?

These questions can only be answered in a scriptural sense, when we say it is all of God,—yea, it is the work of his own hand, when there was no eye to pity, nor arm to save, his own arm brought salvation, and that too with strong hand; his arm shall rule for him, and he shall feed his flock like a shepherd, and carry the lambs in his bosom. O, what amazing love! surpassingly great, that our heavenly Father should be so mindful of his poor flock, that they are to be carried in the bosom, where they may be nourished and brought up, and there draw that sustenance which new born babes in Christ so much desire, even the milk of the word.

Remember these things, ye feeble ones in Zion, and so strive to act, that you may not dishonor that station which you occupy; let your garment be always white, remember what it cost the great shepherd of the sheep to procure such a robe of righteousness for you, and now when it is wrought out by his sufferings, by his blood, and is freely put upon you without the least merit on your part, it now remains for you to keep it white by obeying his command.

I would say many things on this important point, but it would be a digression from the subject which I intended to bring to view. I will again give you another scripture relative to the spiritual building. Eph. 4, 16: "The whole body is fitly joined together and compacted by that which every joint supplieth," &c. Suppose one of these joints be lacking, it would not be a complete body; neither could it be said that it is fitly joined and compacted together, but there would be a deficiency and consequently could not be working effectually in the measure of every part. But this body or church is so secured, that not even the gates of hell shall prevail against it. Why not? I say, because the alpha and omega, the beginning and the end, has the keys of death and hell, and he shuts and none can open, and opens and none can shut.

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Now, I believe that all this framing, building and compacting together, was done in the mind of infinite wisdom before the world began; "according to the eternal purpose which he purposed in Christ Jesus our Lord, in whom we have boldness and access with confidence." Eph. 3. 12. You see it is called an eternal purpose, which certainly is without beginning or end; and if eternal, we know that poor sinful man had not the least voice in the matter, for man is of few days and full of trouble. Also, Christ is here brought to view, and the eternal purpose was purposed in him, that his flock or body might have access to God in him, and through his merits be saved with an everlasting salvation.

Now I ask the question, which was the oldest, the eternal purpose, purposed in Christ, or Christ? I answer not. But let that be as it may, I do not think it can be proved that Christ and his people for whom he shed his blood, were ever separate; but just as long as Christ has been known as the head, even for the same length of time has his body been known and virtually, (or in the eye of wisdom,) complete in him.

"The Lord appeared of old unto me, saying, yea, I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee," Jer. 31. 3. Where did the Lord appear of old to his people, but in the person of Christ as one brought up with the Father? There is where he loved them, and that is why he draws them. Well might the apostle say, in whom we have access with confidence, apart from Christ there is no blessing of a spiritual nature; hence the necessity of being chosen in him, that we may have that holy boldness, and access with confidence, which is unshaken though man may rage, and the troubles and persecution of a wicked world may be in array against the plan of salvation; yet we are confident of this very thing, that he who hath begun a good work will perform it.

These things may be objected to by many, I know they will be; nevertheless they are no less true, by all the objection and opposition they meet with. It is God's eternal purpose and will prevail. His people had grace given them in Christ before the foundation of the world, their inheritance is also treasured up in him; and it hath pleased the Father that in him should all fulness dwell. Perhaps some are ready to fall out with the plan, and say, it matters not how well we may do, if not thus chosen we can never be saved. Why will you, O vain man, yet find fault seeing, as was said to Cain, if thou doest well shalt thou not be accepted?

But remember when you are putting forth this pitiful argument that the word of truth says: "There is not a just man on earth, there is none that doeth good, no not one, for all have sinned and come short of the glory of God. So you may see from this, that man must first be put into a prepared state to do good, or in other words the tree must be made good before the fruit will be good—and this is not done by works of righteousness, which we have done, but according to his mercy he saved us, by the washing of regeneration and renewing of the Holy Ghost, which he shed abundantly on us through Jesus Christ our Saviour. Titus 3. 5. 6. You may observe from this text, there is nothing said about man's doing a good work, and then the washing of regeneration following as the consequent of that work, but it is set forth in plain terms, and declared to be according to his own mercy that he ever saved any body. We know or it appears to me, that every rational man or woman ought to know, that without being washed by the washing of regeneration, it is impossible for any sinful soul to be saved. And we further know this is not in the power of man, but it is the office of the spirit; neither can man cause it to be done, if the passage quoted be true, for it is not by works of righteousness which we have done. As regards man's seeking after those things that make for his peace and happiness beyond the grave, he never will arrive at that point of seeking aright with a pure heart and honest motives, and that too, from a true sense of his necessity, unless the Lord will speak with the power that brought dead Lazarus from the grave, and cause them to hear his voice, "and they that hear shall live."

Even the Christian cannot feed upon the promises, nor do those things required, unless the Lord will make known to them, as he did to the indixidual whose eyes he had opened, by telling him you both see him and it is he that talks with thee," The Psalmist appears to know very well the necessity of the scepter's being held out, and that he could not seek his face until the word was spoken. When thou saidst, seek ye my face; my heart said unto thee,

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thy face, Lord, will I seek. Psa. 27. 8. Even so it is with the poor helpless sinner, he is not sensible of his true condition; but so soon as that word reaches his heart, there is no delay nor putting off the matter then; no need for any persuasions of man to induce him to seek now. There is life begotten in the soul, by the influence of the spirit of God and where there is life there is action.

He is now enabled to see that he is a poor helpless sinner, methinks you will hear but little said from such a character about doing any thing good. The time has been (so he thinks) when he might have done something good to have moved God to have had mercy upon him. I do not think myself that the individual is any greater sinner at such time as this than he has always been,—but he only now is able to see his condition plainly and view himself a sinner as he is, when perhaps previous to this he was no doubt like a great many are now, thinking the doctrine of election very unjust; for it cuts off all his good works as he thinks. But now he finds he cannot do a good work, no, not even think a good thought; he has always been in this situation, but had no knowledge of it.

Here in my view is the difference. In this distressed condition, the very language of the heart is, Lord have mercy on a poor sinner, thy face, Lord, I will seek. These are the characters that seek,—and these are they that are brought to know the truth; these are they that have the secret of the Lord with them, which the world of mankind in an unrenewed state knows not.

"For the secret of the Lord is with them that fear him; and he will shew them his covenant." Psa. 25. 14. And yet, there are many in the world who deny the existence of a covenant. We have good reason to suppose that the secret of the Lord is not with them; if it was, they would not deny this sacred truth. But no doubt they are honest in their objection, and cannot see. I know they cannot, unless the Lord shows it unto them, as he has said he would do to those who have his secret with them. So by this you may suppose that I believe in the teachings of the spirit. I certainly do. The scripture will also favor the same ideas, for it is written in the prophets, they shall all be taught of God. And that is not all, for every man therefore that hath heard and learned of the Father cometh unto me, says Christ. John, 6. 45. Not one left out that hath heard and learned of the Father, but all will come to Christ, and he will raise him up at the last day: because they have learned and been taught by him, says the apostle.

And now, my beloved brethren, I dismiss the subject for the present. And may the God of all grace in his abundant mercy give you all a desire to search the scriptures prayerfully, and give you understanding in the same. I hope that you will remember me at a throne of God's grace, together with my little family; that if it is his holy will my bodily afflictions may be removed. But not my will—thine be done, O Lord!

Your unworthy brother in tribulation.

WM. M. MITCHELL.

FOR THE PRIMITIVE BAPTIST.

Elder *Josiah Smith* is by appointment to preach at the Meadow meeting house, on Tuesday after the 5th Lord's day in June; Wednesday, at Autrey's Creek; Thursday, at Old Town Creek; Friday, at the Falls of Tar River; 1st Saturday and Sunday in July in Tarboro'; Monday, at Cross Roads; Tuesday, at Great Swamp; Wednesday, in Greenville; Thursday, at Red Banks; Friday, at Hancock's.

N. B. It is likely that Elder John Smith, or myself, will accompany him as far as Tarboro'. *BENJAMIN BYNUM.*

May 22nd, 1844.

FOR THE PRIMITIVE BAPTIST.

Elder *Parham Puckett* is expected to preach at Mount Zion m. h. on the 15th of July; 16th, at Eno; 17th, at Mount Lebanon; 18th, at Flat River; 19th, at Story's Creek; 20th, at Ebenezer; 21st, at Upper South Hico; 22d, at Lynch's Creek; 23d, at Harmony; 24th, at Deep Creek; 25th, at Arbor; 27th, at Gilliam's. 28th, at Pleasant Grove; 29th, at Leak Fork; 30th, at Wolf Island; 31st, at Haw River Cross Roads; August 1st, at Good Will; 2nd, at Graham's; 3d, at Middle Fork; 4th, 5th and 6th, at Abbott's Creek; 7th, at Jamestown; 8th, at Timber Ridge; 9th, at Sandy Creek; 11th, at Brush Creek.

AGENTS,

FOR THE PRIMITIVE BAPTIST.

NORTH CAROLINA.—C. B. Hassell, *Williamston* R. M. G. Moore, *Germanton*. W. w. Mizell, *Plymouth*. Benj. Bynum, *Nahunta Depot*. H. Avera, *Averasboro'*. Burwell Temple, *Raleigh*. G. W-

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McNeely, *Leaksville*. Thos. Bagley, *Smithfield*. James H. Sasser, *Waynesboro'*. John Fruit, *Sandy Creek*. L. B. Bennett, *Heathville*. Cor's Canaday, *Cravensville*. William Welch, *Abbott's Creek*. Jos. Brown, *Camden C. H.* A. B. Bains, Jr. *Stanhope*. C. T. Sawyer, *Powell's Point*. Isaac Tillery, *Laplandi*. H. Wilkerson, *West Point*. Jas. Miller, *Milton Park*. David R. Canaday, *Foy's*. Isaac Meekins and Samuel Rogers, *Columbia*. Wm. M. Rushing, *White's Store*. Richard Rouse, *Strabane*. James H. Smith, *Wilmington*. Jacob Herring, *Goldsboro'*. S. Tatum. *Elizabeth City*.

South Carolina.—James Burris, Sen. and Wm. S. Shaw, *Rock Mills*. Levi Lee, *Blackville*. W. B. Villard, Sr. *Aiken*. M. McGraw, *Brown's*. J. L. Simpson, *Winnsboro'*. J. G. Bowers, *Whippy Swamp*. Wm. Nelson, *Camden*. G. Matthews, *Germanville*. Jacob B. Higgins, *Columbia*. Edward Musgrave, *Unionville*.

Georgia.—John McKenney, *Forsyth*. Thomas Amis and D. W. Patman, *Lexington*. James Hollingsworth, *Macon*. J. W. Turner, *Pleasant Hill*. William Trice and William D. Taylor, *Thomaston*. Ezra McCrary, *Warrenton*. Prior Lewis, *Thomasville*. J. Lassetter, *Vernon*. L. Peacock, *Henderson's*. Abner Durham, *Greenville*. Jos. Stovall, *Aquilla*. George Leeves, *Milledgeville*. Wm. Garrett, *Cotton River*. Jesse Moore, *Irwinton*. Wm. J. Parker, *Chenuba*. Jas. P. Ellis, *Pineville*. F. Haggard, *Athens*. A. M. Thompson, *Fort Valley*. Daniel O'Neel, *Fowlton*. John Wayne, *Cain's*. R. S. Hamrick, *Carrollton*. D. Smith, *Cool Spring* Moses H. Denman, *Marietta*. J. Oates, *Mulberry Grove*. James w. Walker, *Marlboro'*. Edmund Dumas, *Johnstonville*. William Rowell, *Grooversville*. Joel Colley, *Covington*. Isham Edwards, *Marion*. Joseph Daniel, *Fish's*. Z. L. Boggs, *Hinesville*. Joshua S. Vann, *Blakely*. Willis S. Jarrell, M. G. *Summerfield*. Daniel B. Douglass, *Bainbridge*. R. L. Hayne, *Lebanon*.

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Ohio.—John B. Moses, *Germanton*.

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Pennsylvania.—Hezekiah West, *South Hill*. Joseph Hughes, *Gum Tree*.

New York.—Gilbert Beebe *New Vernon*.

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TERMS.

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THE PRIMITIVE BAPTIST.

EDITED BY PRIMITIVE (OR OLD SCHOOL) BAPTISTS.

Printed and Published by George Howard,

TARBOROUGH, NORTH CAROLINA.

"Come out of Her, my People."

VOL. 9. SATURDAY, JUNE 22, 1844. No. 12.

COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

LETTER 2.

To John Harm, D. D. of Horsham, in England.

MY DEAR COMPANION IN THE GOSPEL: In him who is judge over all may we confide, and of him make our boast, and with him make free, and go boldly to his throne and there ask for, and expect, great things. All this, you know, we have a right to do; for sinners poor and needy, helpless and undone, the Lord makes his associates, and dwells with them, and takes special care of them; nor is he ashamed to call them brethren, saying, *I will declare thy name among my brethren*, Heb 2. 11. In this glorious person we stand, and here we have for ever stood, and here we are safe, and complete every whit; and from this exalted standing we draw divine comfort and consolation; and our health and wealth are found here, and here secured to us, for this Jesus is made of the Father to us, wisdom, righteousness, sanctification, and redemption. And as we are his brethren, so of course he is our brother—our elder brother, and he is heir of all things, and we are joint heirs with him and hence because he ever liveth, we also shall for ever live in glory with him; and under a prospect so cheering as this, there surely can be no very cogent reason assigned why we should not rejoice and be exceeding glad.

That we have our difficulties to contend with by the way, and a heap of things within us that are far from being right, or as we could wish they were, are facts; but then, we should remember that Christ ever liveth to make intercession for us, and we certainly ought to set a due estimate on this intercession of our Great High Priest, and also well to consider that there is far more real worth in it than there is of demerit in our inbred corruptions; if we however fail to do this, we very shamefully underrate Christ as an intercessor. Leaning not at all on an arm of flesh, but resting altogether on Christ the Lord, is perhaps the most proper way to honor him. Your correspondent has often betrayed great weakness, and a want of confidence in the Lord, by an unwillingness to go to him on account of his own unworthiness and the enormity of his guilt. In this beguiling snare many of the saints of God are caught for a time, but finally it is broken and to Jesus they are constrained to go without feeling themselves any better, or any more worthy of the tender mercy of God.

A deep sense of one's own badness, is as good a recommendation as a poor sinner can possibly present to the great Physician of souls, for his errand here was to save the bad folks and not the good ones; and hence sinners, poor and needy, are to this day welcome to the Saviour's door and to his heart; and he hath plainly said, *Him that cometh to me I will in no wise cast out.* This is a broad assertion and it comprehends all that would be necessary for the Saviour to say on the subject of our coming to him to be saved, but that we have so much unbelief about us, and are thereby apt to fall into doubts and fears about how the matter, in reference to our acceptance with Christ, and our eternal salvation, will terminate. But even mistrustful as we are in these important concerns, Christ is condescending and kind to us by signifying to us again and again, that such is his love and tender regard for poor and needy mortals who would fain be saved

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by grace, that he will not leave nor forsake them nor show himself unfriendly or indifferent to those who feel their own misery and wo, and are desirous to lay hold on eternal life; but satan hinders them from so doing by suggesting to their minds a thousand frightful, and mere fabulous things.

The Lord's mercy to us in these matters is great, for he has given us line upon line, line upon line; and if oppressed souls could but throw away, and altogether divest themselves of the foolish notion of looking within for good frames and feelings, or for something to recommend them to Jesus Christ, and just go to him as they are, wretched and lost, helpless and undone, it would be much more for the honor of God, and for their own spiritual advantage, and for the defeat of old Apollyon, than now it is. Please to bear with my weakness, sir, in writing to you as if you were a mere child in the school of Christ, or as if your servant set himself up as your preceptor in theology; for he but simply states those things which were from the beginning, and which he has heard, and seen, and looked upon, and handled, in his day and generation; and also that you may know somewhat of the manner of life, and general exercises of the household of faith here in New England. *And hence bear with me.*

That the children of the Lord, the world throughout, are a tried people is an incontrovertible fact; and that an allwise God has ordained it so to be for an end best known to himself, is no less true; and that some of those children are much more severely tried than others are, cannot with any shew of propriety be denied; and that in some periods of time the church passes through a much heavier sea of affliction than in others, is apparent enough to us all: but still, your correspondent has often thought, and is still of the opinion, from what he has seen and known of men and things, and especially of spiritual men and things, that the Lord's children in America are not tried, and afflicted, and pressed down with heavy weights, and galling yokes, to half the extent as are most of the children of the Lord in your European countries; and as, the more the ancient Israelites were afflicted the more they grew, so with the children of God now in the old countries St. Paul says, *As the sufferings of Christ abound in us, so our consolation also aboundeth by Christ*, 2 Cor. 1. 5. But still we are not to judge of the reality, and extent, and strength, of divine love to the saints by the severity and great abundance of affliction, for God metes out trials to his family just as his own infinite wisdom dictates; and we all know that his love to every one of this his family is the same, the same in strength, and from the same date, and at all times the same: but as he afflicts some more than others; so, in order that those who are the most severely afflicted should be well upborne and kept from sinking under their burden, he mostly makes known to them much more of his love than he does to those who are less tried; and hence it comes to pass that the Lord's greatly tried and afflicted sons and daughters are the most deeply taught in the school of Christ.

We read of a *fire in Zion, and a furnace in Jerusalem*, Isa. 31. 9, and these are consecrated places, and they are always occupied by the children of God. Job was here, and tried too he was more than many, and yet in the day of his trial he believed the Lord would deliver him in his own good time; and hence he said, *He knoweth the way that I take: when he hath tried me, I shall come forth as gold*, Job 23. 10. The great prominency given to this furnace in holy writ, is attributable to its being so useful a place; for it is here where men acquire an extensive knowledge of themselves and God: and while on one hand, this place consumes, yet on the other hand, it establishes and builds up men. But indeed, all the advantages derived from this furnace, whether from the consuming properties of it, or from its power of establishing and building people up, are not owing to the furnace alone, but to him whose right it is, for the Lord has the sole management of this whole concern from one year's end to another, and all is regulated with infinite precision, and never fails to declare the glory of God, and clearly to shew forth his handy-work, and to advantage all those who may be considered its true occupants.

In this high school, for we may call it a school, and a high one too, as the Most High established it at the first;—In this high school then, I say, are taught some of the very highest branches of mystical lore, or spiritual literature; and the more of high points the pupils learn here, the humbler they live. Some curious arts too are taught here, such as walking with God,—laying hold on eternal life,—creeping into the bosom of Christ,—living by faith on the Lord of hosts,—looking within the veil,—feed-

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ing on invisible, things,—rejoicing in tribulation,—hoping against hope, &c.

Here also terrible things in righteousness may be seen,—and the thunder of God's power heard and felt,—and wine of astonishment drank,—and the dregs of a full cup wrung out to people,—and men's feet made fast in the stocks,—and perverse children thwarted,—and fretful souls chastised,—and murmuring spirits chided,—and bold dictators silenced, &c.

We are more or less acquainted with this school, and hence we know it to be a place of great utility; for here we learn something of what grace can do, for grace shines here in supporting the poor and needy of Christ's flock, and we will call it supporting grace,—grace which we cannot do without, and it is that grace which we are so deeply indebted to God for, and which we must and will speak in praise of through life and through vast eternity. Sovereign grace!—the grace of God, and wholly free,—without money, and without price. So to us it came, and so we will acknowledge it to be.

But, O dear sir, while you and I and some others, both in old England, and here in New England, feel ourselves greatly indebted to the Lord for grace received; it yet is a serious fact, that there are an abundance of professors of religion who seem to know nothing about this precious grace of which we speak and boast; nor yet to know any thing of what it is to pass under the rod, or from death to life; nor yet to know any thing about the fire in Zion, and the furnace in Jerusalem; and yet, you know, that without a change from death to life by the grace of God, religion will not be available in the end. How very sad then must it needs be for a man to be encompassed about with a flaming profession of Christianity, while at the same time he is all in the dark about a thorough change of heart by the grace and spirit of God. And also how very serious it is, when what goes by the name of the *gospel ministry*, is calculated to settle people down on something short of Christ and divine truth.

To your correspondent, it, of course, is not known to exactness what condition the ministry is in with you; but if it is worse, or even so bad as it is here in America, and especially in New England, you, with the ancient prophet, may say, *This is a lamentation, and it shall be for a lamentation*, Ezek. 19. 14. Yours by an indissolvable tie. *JAMES OSBOURN.*

Woburn, July 1841.

TO EDITORS PRIMITIVE BAPTIST.

Cumberland Ford, Kentucky,
March 12th, 1844.

DEAR BRETHREN: I made some quotations in my last from the Minutes there named, &c. and gave some opinions on their proceedings. I will in this, make quotations from more ancient works, in order to show the principles held by the church of God in different ages and nations.

Jones's Church History, Page 122, when speaking of the complacency with which Christianity in its establishment among pagans in the commencement of the Christian era, says: "But when it was found to carry its pretensions higher," (than a worldly religion,) "and like the Jewish to claim the title of *the only true one*, then it was that it began to incur the same hatred as the Jewish." C. Pliny in writing to the Roman emperor Trajan, speaks of the "inflexible obstinacy" of the Christians, which Jones says, "Could not be in professing a new religion, that was common enough. *It was the refusing all communion with paganism—refusing to throw a grain of incense upon their altars.* For we must not think as is commonly imagined, that this was at first enforced, by the magistrate to make them renounce their religion; but only to give a test of its hospitality and sociableness of temper." 123 page.

Universal prejudice had made men regard a refusal of this intercommunity of worship as the most brutal of all dissociability. "The Emperor Julian says, Jews and Christians brought the execration of the world upon them by their aversion to the gods of paganism, and their refusal of all communication with them." Waldenses. "Being cast out of the Catholic church," says Dr. Allix in his remarks upon the churches in Piedmont, page 188, "they affirm that they alone are the church of Christ and his disciples. They hold the church of Rome to be the whore of Babylon. They hold that none of the ordinances of the church, which have been introduced since Christ's ascension, ought to be observed, as being of no value. They hold that a man is then first baptised when he is received into their community."

"The first error of the Waldenses," says an inquisitor, "is that they affirm the church of Rome is not the church of Jesu-

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Christ." "That they are the true church of Christ." "That tithes ought not to be given to the priests, because there was no use of them in the Primitive church." "They condemn the clergy for their idleness, saying they ought to work with their hands as the apostles did." "Whatsoever is preached without scripture proof is no better than fables." "They contemn all approved ecclesiastical customs, which they do not read of in the gospel." Jones's Church History, pages 315, 316, 317.

Again, page 321. "They receive only what is written in the Old and New Testaments." "That they alone observe the evangelic and apostolic doctrine, on which account by an intolerable impudence, they usurp the name of the Catholic church." So said the Archbishop of Turin.

Mosheim's Eccl. His. vol. 1, page 299, speaking of the Novatians says, "This sect cannot be charged with having corrupted the doctrine of Christianity by their opinions. Their crime was, that by the unreasonable severity of their discipline, they gave occasion to the most deplorable divisions, and made an unhappy rent in the church." "And what shewed still a more extravagant degree of vanity and arrogance, they obliged such as came over to them from the general body of Christians, to be baptized a second time, as a necessary preparation for entering into their society." These people are spoken of by Benedict, vol. 1. page 103, as bearing "A noble testimony against the prevailing corruption of the times;" and further says, "They were of course Baptists." Bernard, a Catholic, as quoted by Benedict page 115 when speaking of the Waldenses says, "The whole body indeed are rustic and illiterate, and all whom I have known of this sect are very ignorant." Page 157, Benedict's History.

Huss and Jerome of Prague say, "Christians ought not to believe in the church." "All human traditions savor of folly." "A multitude of human doctrines and statutes is useless, and on many accounts pernicious." "No other law besides the scriptures ought to be prescribed to good men." "The devil was the author of multiplying traditions in the church." Page 166—Bohemians in 1515. "Such as come over to their sect must be baptised anew in pure water." "They own no other authority than the Old and New Testament. They slight all the doctors both ancient and modern, and give no regard to their doctrine."

Here follows the doctrine which the Waldenses, Wickliffites and Hussites had maintained, and to which many persons had tenaciously adhered in different ages and nations, and whose true origin, says Mosheim, is hid in the remote depths of antiquity, viz: That the kingdom of Christ or the visible church he had established upon earth was an assembly of true and real saints, and ought therefore to be inaccessible to the wicked and unrighteous, and also exempt from all those institutions, which human prudence suggests to oppose the progress of iniquity, or to correct and reform transgressors." Page 429. This grand maxim, says Benedict, vol. 1st, page 130, is by every Baptist most heartily adopted. This maxim goes to exclude all the inventions and traditions of men, and infant baptism among the rest. With this maxim in his heart, and his Bible in his hand, a Baptist marches forward in his religious course, and leaves the world and worldly Christians, to dispute among themselves about the traditions of the fathers, and rites which God has never commanded." But strange to tell, this maxim the great Mosheim calls a fanatical principle, productive of errors, chimeras, tumults, seditions, &c. "It is this grand maxim," continues Benedict, "with its appendages and not re-baptizing, that hath occasioned most of the persecutions, which our brethren have endured in ancient or modern times."

It is this maxim for which the Old Baptists are now persecuted. The Baptists have been for some years past grievously persecuted for tests of fellowship, and because since the separation they would not receive into their communion, those immersed by missionary Baptists. But if the foregoing quotations from Eccle. History will not prove that they are not new things, I will now bring some proofs, that are undeniable, especially as regards a declaration of non fellowship, in the confession of faith of the Waldenses, the date of which is fixed by Sir Saml. Moreland in the year 1120. The articles are 14 in number, the 10th of which is as follows, viz: "Moreover we have ever regarded all the inventions of men (in the affairs of religion) as an unspeakable abomination before God; such as the festival days, vigils of saints, and what is called holy water, the abstaining from flesh on certain days, and such like things; but above all, the masses. 11th. We hold in abhorrence all human in-

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ventions as proceeding from antichrist, which produce distress and are prejudicial to the liberty of the mind." Second confession in the 12th century, speaking of many practices of the Romish church, calls them idolatry or the inventions of men, and concludes, by saying "and the observations of various other ceremonies, manifestly obstructing the teaching and learning of the word, are diabolical inventions."

In 1544, the Waldenses transmitted to the king (of France, I suppose,) a third confession containing 12 articles, the 11th of which is as follows, viz. "On the other hand we confess that we consider it to be our duty, to beware of false teachers, whose object it is to divert the minds of men from the true worship of God, and to lead them to place their confidence in the creature, as well as to depart from the good works of the gospel, and to regard the inventions of men."

The other articles generally contain Baptist principles, they may be found in Jones's Church History, pages 323, 324, 325, and 326 A treatise, written about 1120, page 327, &c. describing antichrist, is worth a perusal by any person. I will make a few extracts from the treatise: "Antichrist is a falsehood, or deceit varnished over with the semblance of truth, and of the righteousness of Christ and his spouse; yet in opposition to the way of truth, righteousness, faith, hope, charity, as well as to moral life. It is not any particular person ordained to any degree, or office, or ministry; but it is a system of falsehood opposing itself to the truth, covering and adorning itself with a show of beauty and piety, yet very unsuitable to the church of Christ, as by the names and offices the scriptures and the sacraments and various other things may appear." "He opposes the truth by the wisdom of this world by false religion, by counterfeit holiness, by ecclesiastical power, by secular tyranny, and by the riches, dignities, with the pleasures and delicacies of this world." "There must be the wise of this world, the religious orders, the Pharisees, ministers and doctors; the secular power, with the people of the world all mingled together." "All his works are done to be seen of men, that he may glut himself with insatiable avarice, and hence every thing is set to sale." "He pleads the multitude of his followers." We have therefore thought it good to make this declaration of our reasons for departing from antichrist, as well as to make known what kind of fellowship we have; to the end that if the Lord be pleased to impart the knowledge of the same truth to others, those that receive it may love it together with us."

Then follows their doctrinal opinions, "Christ alone," say they, "hath the prerogative of interceding for his guilty people, and he obtains whatsoever he requests in behalf of those whom he hath reconciled by his death. He is the only and sole mediater, between God and man, the advocate and intercessor with the Father for sinners; and so sufficient is he, that God the Father denies nothing to any one which he asks in his name. For being near unto God, and living of himself, he prays to God continually for us, and" "such an High Priest became us who was holy, harmless, separate from sinners, and exalted above the heavens." "Hence they argue that there is nothing attainable at the hand of God, but through Jesus the mediator—how great is the folly of seeking any other intercessor. He having made intercession for the sins of his people and having approached unto God for them where he ever lives to intercede. No man cometh unto the Father but by Him." Page 327—331.

Page 389: Greatherd in A. D. 1253, who was Bishop of Lincoln, England, and who strenuously opposed the Catholics, held the following sentiments. "Grace," says he "is that good pleasure of God whereby he is pleased to bestow upon us what we have not deserved, and the gift is for our advantage and not his." "For God to will any thing is to do it, therefore there can be no good of which he is not the author." "He turns the human will from evil, and converts it to good, causing it to persevere in the same."

In treating on this passage, "Blessed are ye poor, for yours is the kingdom of heaven," Greatherd says, "This poorness is poverty of spirit: this poverty he tells us is wrought in the heart of the elect by the Holy Spirit—its foundation is laid in real humility; which disposes a man to feel that he has nothing but what he had received from above." "The humble man not only sees that he has nothing in himself, but he is stripped of all desire to possess in himself the springs of self exaltation; self-condemned and corrupt before God, he despairs of help from his own powers, and finds all he wants in HIM who is the true life, wisdom, & health; and indeed his all in

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all, even the incarnate Son of God, who condescended to come into our vale of sin and misery, that he might raise us from their depths. By leaning on Him alone every real Christian rises into true life, and peace, and joy. He lives in his life—sees light in his light—is invigorated with his warmth—grows in his strength—and leaning upon the beloved his soul ascends upwards. The lower he sinks in humility, the higher he rises towards God. He is sensible that he not only is nothing in himself, but that he also has lost what he gratuitously received; has precipitated himself into misery, and so subjected himself to the slavery of the devil, and lastly, that he has no internal resources of recovery. Thus he is induced to place his whole dependence on the Lord Jesus Christ, to abhor himself, and always to prefer others as better than himself. This leads him to take the lowest seat, as his own proper place." "He [Christ] alone dwelling in them, by His Spirit, produces all that is good, and to Him alone belongs the praise."

Thus spoke Greatherd in A. D. 1253, in opposition to popish doctrine, and in which he opposes the doctrine of the Fulerites, or missionary Baptists, in this age. He set aside human powers and human deservings. He preaches grace and a special and efficacious atonement, as also a prevalent advocacy and intercession, and that for God to will and to do is the same. He owns an elect before they are wrought upon by the spirit, as Paul did and as the whole tenor of God's word teaches.

Jones's History page 410. Bohemian Compacta, A. D 1433. 1st. That the word of God shall be freely preached according to the holy scriptures, without any human invention. 2nd. That the Lord's Supper shall be administered unto all in both kinds, and divine worship performed in the mother tongue. 3rd. That open sins shall be openly punished according to the law of God, without respect of persons. 4th. That the clergy shall exercise no worldly dominion, but confine themselves to preaching the gospel.

In March, 1656, the Waldenses drew up a paper entitled the "Grievances of the treaty made at Pignerol." They plead that there grievances may be removed and among others, "That no more missionaries might be sent into the vallies, because partly by their rapes and partly by seditions and false reports, these missionaries had always been fomentors of all the disorders that came to pass—that in short, they might not be subject to the council, *de propaganda fide.* nor to any of its members, nor to the inquisition." The true church of God has never been in favor of councils, Associations, Conventions, Boards of Managers, nor executive boards, for the propagation of the faith. or for the spread of the gospel, (as the successors of the Roman pontiff under another name call it.) The true church has always believed that God called, qualified, and sent his ministers, and that there was no need of councils, Associations, conventions, or Boards, to send missionaries to make false reports, or to foment disorder or distress.

In a review of the rise of the first beast, (the pope of Rome,) vows were made in many ways; changes in their system, or a continued restlessness as to the best way of procedure was constantly exhibited; and as Jones in his History says, page 196, "Now if it be lawful for men to depart from this simplicity, (meaning the simplicity of the gospel) and to accommodate the forms of Christian worship to the ignorance, infirmities, or prejudices of men, according as these may happen to prevail in different ages, then indeed a power to decree rites and ceremonies in matters of religion is quite necessary, to adapt the Christian profession to the incessant fluctuations of the state of this world; though it would not be very easy when this right is once admitted, on what principle the church of Rome can be condemned for going to an extreme in this matter; since in that case it is no divine rule that is to regulate our conduct, but the different fancies of men as these respect human infirmities." The rule of duty for Christians, says he, "Is not to admit into the worship of God any thing not expressly commanded, or plainly exemplified in the New Testament."

This is the language and practice of the church of God, or at least what they now do and ever have endeavored to practice since the gospel day; and they have always suffered persecution in a greater or less degree, for cleaving inviolably to scripture institutions. "Dr. Wall observes that all national churches practice infant baptism." "Very true, (says Mr. Robinson,) infant baptism as it was intended, created national churches, and gives them continuance as it gave them being." Dr. Gill called infant baptism "the main ground and pillar of Popery." Is there not as much danger

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of the Sunday School Union creating and continuing a national church as infant baptism? and does not the present society system show as plainly the rise of the second beast, and the corruption of the church, as images did at their first introduction? and are not benevolent efforts now worshipped as much, as images were worshipped in the 8th century?

The Catholics had their decretals or spurious books, as well as their pious frauds; and are not different societies now publishing spurious books or tracts, in which they assume names and circumstances that never existed; or if they had existed, they were not within the society's knowledge? Volumes might be written to prove and also thereby proving, the likeness of the doctrine and inventions now in the world and that of popery. As also the sameness of the doctrine, &c of the true church of God, in every age and nation of which we have an account.

It matters but little with antichristian worshippers, that the church of God worship differently to them; but they are immediately enraged if they will not worship with them. I think I have quoted sufficiently to prove, that the great occasion of persecution against the church has not been so much on account of the sentiments they held, as their denial of an intercommunity of worship. The people in Ezra's day who said, "Let us build with you," &c. would not have endeavored to stop the progress of the Jews in rebuilding the house of God, had they been willing to admit them as coworkers. So it is now, and has been with the invention of institutions, of doctrine, of practice, or of worship. They care but little for the doctrine or way of worship in or by the church of God, did they not hold themselves as the only church, holding the only correct doctrine, &c. This raises the standard of persecution, but would the church act as though they thought others might also be right, and gratify their pride by treating them with as much politeness in the house of God during worship, by inviting them to partake, or partaking with them, as they would were they collected at a tea party, then opposition would cease, then the standard of persecution would be lowered, then the engines of persecution would be levelled with the dust.

Now, Tennessee missionaries and free-willers, who have said so much about new tests of fellowship, I think I have, without recurring to scripture, proven that a written declaration of non fellowship to similar institutions with which you are united, is 722 years old; and have brought to view two others of more recent date, by a people owned by Protestants as the true church of God. During the almost universal reign of popery, when the poor Waldenses were not protected by human laws as the Old Baptists now are, yet in discharge of their duty in defiance of the power of Rome, when all worldly prospects were at stake, they declared a *non fellowship*, but it was not even then a new thing. It had been in existence in the world from the time of Abel, and will continue to exist while the church is here below; and when God calls his children home, he will then declare the great and eternal non-fellowship to antichristian principles, to the antichristian family, the children of the wicked one; who will then try to boast as they do here saying, "we have taught in thy streets, and in thy name we have cast out devils, and done many wonderful works;" but the awful declaration of non-fellowship from a throne of justice, from a judge from whom there is no appeal, will wring through the souls of the children of disobedience, the boasting workers, the proud pharisees, the inventors of ways to worship and to effect morality, benevolence, &c. *Depart, ye workers of iniquity, I never knew you.*

Should you our opposers declare a non-fellowship to us for our principles, do you suppose it would make us angry? Do you think it would insult one individual Baptist in the United States? Far, very far from it. They do not desire your fellowship while pursuing the course you do, they want to live peaceably with all men, they want your friendship as citizens of the same common country; but if the Old Baptists have any principles, they are not continually fluctuating, as yours. Do not be angry because I have made quotations and brought facts to view, to prove that you are in some great degree pursuing the same course the church of Rome did, when leaving the principles of the doctrine of Christ; and that you are changing your systems and adding new ways, schemes, and plans, as often probably as the church of Rome ever did. How often have some of you told me and other Baptists, that the pope of Rome would give us the right hand of fellowship, because of our opposition to temperance societies? But where are you now? with whom are you leagued? The pope a teetotaller, father Matthew, a Catholic

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priest, doing and has done more for the temperance society than any man living. Read our publications, we have as much right to publish our sentiments as you have to publish yours. I read all of yours I can obtain, and encourage my brethren to read them; now encourage your brethren to read ours, and when you have read them if you find any thing contained in them which is contrary to scripture, try to convince us, write against our writings. I am willing to admit that you have wealth and talents on your side, you have the multitude with you, which you say ought to be a convincing proof that you are right and we are wrong.

Wonderful logic! wise logicians! Upon your manner of proving who is right, upon your mode of reasoning, then the Lord was mistaken when he drowned the world and saved Noah and his family, and also when he chose the Jewish nation, for they were "the fewest of all people." He was on your principle again mistaken, when he reserved the seven thousand men who had not bowed the knee to the image of Baal; and when he said, "Even so at this present time there is a remnant according to the election of grace;" and when he said, "Fear not, little flock." And so have the Protestants been mistaken in searching for the church among the Donatists, the Novatians, the Waldenses, the Albigenses, the Picards, the Hussites, Wickliffites, the Huguenots, with those who led or followed in the Reformation, and even among the Protestants themselves; for the church of Rome, the Mahometans, or the pagans, outnumber the Protestants; and you are wrong, for the Methodists outnumber you.

I will in the next place give Benedict's opinion of missionaries and missionary ground, as he calls it. Benedict's History, vol 1st, page 43: "The apostles and early preachers," says he, "were almost all missionaries, and their evangelical journeys were performed on missionary ground. They had no regard to parish lines, they asked not for licenses, they waited not for appointments, they sought no emoluments; but by the call of God they went forth, dependent on the treasury of heaven. They journeyed, and aided by the common succors and miraculous influences of the holy spirit, they went every where preaching the word and performing wonders in the name of the Lord Jesus." These were Benedict's views of a missionary, and of missionary ground some 34 years ago. But what his present views are will probably soon appear in his continuation of church history.

He here plainly lays down the principle, that a missionary is a preacher who generally travels and preaches where others have not been, excepting those in the same employ. But he is now united with those who have parish lines, or bounds for ecclesiastical districts, appointed by Associations, or conventions, as shewn in my last; waiting for appointments by them, seeking for emoluments from the people or churches through them, and in some cases the money must be first obtained or the pledge of the churches be given. Called out by the church and taught at colleges, depending on the treasury of men which is often said to be "empty," to be "exhausted;" not willing to trust to the common succors, the money must first come or the pledge of the churches be given. Not willing to rely on the miraculous influences of the holy spirit, man must teach, send, and sustain them, and consequently they go "forth performing wonders." But—who would have thought it—it is in the name and by the appointment of Associations or conventions, or a board appointed by them, and to whom they report at their return; but when asked, "lacked ye any thing?" they do not answer as the disciples, "we lacked nothing." And therefore, as said in my last, a resolution is entered into, "that a collection be taken up;" and if that fails, "the balance due him to be paid by the churches." The wonders performed by one missionary in Bethel Association, is reported as follows, viz: "Elder Wm. Nixon preached 268 sermons, attended 20 protracted meetings, assisted in ordaining 3 elders and 7 deacons, constituted 3 churches, and travelled 3023 miles. There were 579 conversions at the meetings attended. The amount paid in for his support was $401,00."

But did satan as lightning fall from heaven, or were the power and principles of antichrist thereby strengthened? Mosheim informs us, that those whom you are compelled to acknowledge to be the church of God, held that she "should be exempt from all those institutions which human prudence suggests to oppose the progress of iniquity, or to correct or reform transgressors." Are we not to understand by this, such institutions as the missionary Baptists now have, viz: Bible society, temperance

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society, &c.? "They are not commanded, nor clearly exemplified in the New Testament," and therefore is a suggestion of human prudence. And if they are not intended "to stop the progress of iniquity, or to correct and reform transgressors," they must be for a worse purpose. This exemption from these institutions is the grand maxim of the Baptists, says Benedict, and says truly; but has this maxim left his heart, has the Bible left his hand, and is he now disputing "with the world and worldly Christians about rites that God never commanded," thereby leaving the Baptists, leaving this maxim of the Baptists, which he says "is by every Baptist heartily adopted?"

Ecolampadius says, when writing to the Waldenses, Jones's His. page 431, "That if we participate of that impure table, we thereby declare ourselves to be of one and the same body with the wicked, however contrary we may pretend it to be to our wills and inclinations. And when we say AMEN to their prayers, do we not deny Christ?" The Elector Palatine, when writing to the Duke of Savoy, says, page 470, "God has revealed his will in his word, and it is his pleasure that we should follow the same, without turning to the right hand or to the left." "It will avail you nothing to say, I thought so, or I esteemed it to be so."

D'Aubigne's His. Ref. vol 2, page 344: "Works done out of Christ," says Zwingle, "are worthless, since every good work is done by him--in him, and through him. What is there that we can lay claim to for ourselves? Wheresoever there is faith in God, there God himself abides—and wheresoever God is, there is awakened a zeal which urges and constrains men to good works. See to it that Christ be in thee, and thou in Christ; and fear not but he will work in thee. Of a truth, the life of a Christian man, is but one continual good work begun and carried forward and brought to completion—by God alone." "How is it," said he, "that you fear to draw nigh to that tender Father who has chosen us? why has he chosen us, of his free mercy? why has he called us? why has he drawn us to himself? to this end only think you, that we should shrink from approaching him?"

It is clear to every one that has noticed the doctrine of the Reformation in the 16th century, the doctrine and principles of the Waldenses and others, acknowledged by Protestants to be the true church, and who have also noticed tne doctrine and practices of Rome, to which the Waldenses and others were opposed, that the great majority of the Christian world now (I mean Protestants) are fast returning to the principles of papacy, though fighting against the pope and Romish inventions; yet they are setting up their own inventions in order as they sometimes say, to stop the progress of popery. For my part, I would as willingly worship the first beast, as his image about to be set up in Christendom at this time.

Dear brethren, I leave these quotations and opinions if published with you. I do not know that I shall ever write again. If I am wrong in any thing I have written, do not spare me at the expense of truth. Truth only can make free. Farewell.

N. S. McDOWELL.

TO EDITORS PRIMITIVE BAPTIST.

Greene County, Alabama,
May 6th, 1844.

DEAR BRETHREN EDITORS: It is through the mercies and goodness of a kind preserver, that I once more have an opportunity of speaking to you as one that wishes you well. I live here in the South, where the institutions of the day are trying their strength amongst the various sects of religious professors: but I can say that I think we somtimes have preaching that I believe is from the word of God, and a few of us believe it to be wholesome food to the children of God.

Yours, truly, in the bonds of love.

LEODICY HARRIS.

THE PRIMITIVE BAPTIST.

SATURDAY, JUNE 22, 1844.

FOR THE PRIMITIVE BAPTIST.

Elder Joseph Biggs is no more. That long tried servant of the Lord departed this life on Friday the 31st of May, 1844. He has been released from his earthly stewardship and taken up to his heavenly rest. On the 11th November last, he was stricken with paralysis, by which he was in a great degree, deprived of the use of his limbs and the exercise of his reason, until he died. He went so gradually down the

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road to death, from his first attack, during an illness of nearly seven months—steadily but almost imperceptibly, diminishing in flesh and strength, that but little change was apparent in his case until within a few days of his decease; after which he sunk more rapidly; yet seemed to linger for one of his extreme debility, until he finally yielded his life into the hands of Him who gave it and fell asleep in Christ almost entirely without a struggle.

Jesus did make a dying bed,
Feel soft as downy pillows are:
While on his breast he leaned his head,
And breathed his life out sweetly there.

Elder Biggs was born the 12th Nov'r. 1766, and was consequently in his 78th year when he died—an attainment in years experienced by but few in this age of the world. His membership was with the church at Skewarkey. He was a Baptist minister for about 49 years, and an active and useful one for the greatest portion of that time. He was probably the oldest minister and had been a Baptist for a longer time than any other man now living within the bounds of the Kehukee Association.

Long had he been looked up to for advice in matters of doctrine and discipline, by the churches and his acquaintance and the Association of which he was a member, and the loss of his services to these bodies of Christians will be sorely felt. The churches will grieve on the account of their loss, and his family and friends may well mourn their bereavement, for a true hearted soldier of the cross—an affectionate husband, a tender parent and kind friend has left them, to struggle on in this world of sin and sorrow, without the longer aid of his voice to instruct or his hand to guide them. But notwithstanding all this, we are exhorted by the good word of God to mourn not for him as we might for those for whom we have no hope in Christ; because we feel well assured that he has fought the good fight, that he has kept the faith, that he has finished his course with joy, and has now gone to receive that crown, which his blessed Lord and master held out for his reception at the right hand of the majesty in Heaven—saying, "come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." *C. B. HASSELL.*

Williamston, N. C. June, 1844.

FOR THE PRIMITIVE BAPTIST.

Lexington, Oglethorpe county, Ga.
June 4th, 1844.

DEAR BRETHREN, OF THE PRIMITIVE BAPTIST FAITH AND ORDER: After a long delay I have concluded to send you a few lines, on the subject particularly of the causes bringing about a separation in the Baptist denomination in this highly favored land, called America.

I joined the Baptists in the year of our Lord 1828, in August, at Bethlehem m. h. in this county, where my membership still remains, with a few others who were not willing to go after the popular institutions of men. The first man that ever I heard preach the necessity of giving money for the accomplishment of what he called the salvation or the evangelization of the world, was one Adiel Sherwood, who had joined the same church by letter from the first Baptist church of Boston. He continued with us but a short time, his education was first-rate, his manners and appearance as a showy gentleman could not be surpassed well. While he remained he was continually introducing some new plan, until a number of the church fell in love with his new proposals, and practised some of them, while those who opposed them were accused of not having love to God and the prosperity of his cause; and from that time the rent in that church continued to widen until a final separation took place. But Sherwood was gone, and where did he go? why down to Elder Jesse Mercer, (who was once as firm a gospel preacher as ever was in this State,) and to many other influential ministers; and as they grew more intimate with him, they become more intimate with Arminianism, and more alienated from the gospel in its purity, as I believe it had existed here previous to that time.

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These new plans or schemes spread far and wide in the churches, and from them to the Associations; and they were called upon to become constituent members of the Baptist State Convention. Some of them by majorities over the head of minorities did so, and the Sarepta Association was one of them. Upon which the minority withdrew, and was constituted under the name of the Oconee Association. So, or in like manner, the division has been brought about throughout the United States.

How can any man say that the introduction of these modern plans was not directly the cause of the distress, alienation, and separation that has taken place with the Baptist denomination; when every body that is thirty years old knows, that before their existence among the Baptists they were generally a happy united people? If I had caught a man putting fire to my premises and pursued him to justice, could not he with the same propriety say to me, I am not the cause of the difficulty between us; but if you would have held your peace then all would have been well; but as it is, you have continued to pursue the case and brought us in distress. If the Primitive Baptists could have held their peace, and never raised a voice in opposition to these workmongers, with their money-begging schemes and doctrines equally corrupt, then they would have taken the Primitive Baptists captivated, like Israel was when down in Babylon, with no food that they could eat, and heavy burdens to bear in the bargain; and they would have cried still, peace, peace, when there could have been no peace. So I believe it was best for a division to take place, and let each party go where they can enjoy themselves, and get such food (I mean doctrine) as they can eat; and as many of the true Israel of God as still remain in Babylon, or with the institution people, I would advise to come out from among them, not fearing their frowns more than the frowns of your heavenly Father. But if you can enjoy yourself with them, and feed upon their preaching, believing it to be the gospel in its purity, stay and welcome.

A few more words relative to Baptist Conventions. It is evident and clear, that the course they have pursued is not authorized by the word of God; that is, to devise plans for the furtherance of the gospel, as they say. Let any man put his finger on any portion of the word of God that directs such a course, and I have done on that subject. And one of the plans devised and carried out, is the establishment of theological schools to educate preachers, and then send them forth at so much per day, month or year. And these preachers on making their returns are as particular to tell the number of miles travelled, the days they were about it, the sermons preached, &c. as ever a blacksmith was to book the hard labor performed for his customers, or the merchant to book the articles he sells on a credit.

Well did the apostle Peter, 2nd epistle, 2nd ch. say: "But there were false prophets among the people, even as there shall be false teachers among you; who privily shall bring in damnable heresies, even denying the Lord that bought them: and bring upon themselves swift destruction. 2nd v. And many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of. 3rd v. And through covetousness shall they with feigned words make merchandize of you, whose judgment now of a long time lingereth not, & their damnation slumbereth not.

And though the scripture points out principles that their conduct proves that they are possessed of, yet they will notwithstanding pursue their course; and I believe they know their institutions are without authority from the word of God, and some of them will acknowledge it, and still contend that it is right, as they in their wisdom see that the necessity of the present generation requires it. Poor wretches, forgetting that in so saying, they directly charge the God of heaven and earth with leaving a rule for the government of his people, which was not sufficiently full; and that they now in their wisdom know

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better what ought to be done, than God knew when through his inspiration his word was completed and left with his people, for the only rule of faith and practice for them.

O, friends, whoever you be, that are advocating or supporting these vain institutions, either by your money or presence, take care what you do; for if they are not fully authorized by the word of God, you are not merely contending against the old hard-shells, as you may please to call them, but you are contending with the God of Jacob, who will bring you to account for it. The word of God, I am sure does not authorize any religious institution or society in this world, except it is the gospel church; and that is sufficient for any and all Christians, and no body else is fit to be in that religious society but them.

My sheet is full. I leave the subject for the present, by saying to my brethren who write in the Primitive, do write more, for I love to read the truths you write; our warfare will soon end, and I hope we will meet in heaven. Farewell.

DAVID W. PATMAN.

TO EDITORS PRIMITIVE BAPTIST.

Lexington, Holmes county, Mi.
April 13, 1844.

DEAR BRETHREN EDITORS: I once more have taken my pen in hand, and I reckon for the last time I ever will again. I have for a long time wanted to write some of my mind, but afflictions have kept me back. I have been afflicted better than two years, and am not able at this time to do any thing more than go about; and for that reason I am going to give you a sketch of my travel through part of my life.

I was born in Georgia in 1793, and was raised there. My father and mother were of the Baptist order, and raised me in the same way. When I was but a mere child, I had awful feelings about death and judgment; but I grew up, and was a very stout and a rude young man. In the year 1812, this month 32 years ago, if I don't mistake, I was struck under conviction, if ever I was at all. The way now is too tedious to enter into at this time, but through that whole summer season I was worked upon. At first I thought I would not have such a man as Christ Jesus to reign over me; but I soon got to love to go to meeting and to try to pray, and directly got very good. I thought there was a duty enjoined on me to pray three times a day, and directly I became very good indeed; and I thought I could see a way for all men to come and be saved. But all this time there was an aching void within, that yet I might be wrong, and I had become very desirous for religion. I tried to pray to God to give me true and vital religion, and after some time trying, I think it pleased God to show me the worst of my case, and to show me my wicked heart, and then I could not pray one word to save my life.

I saw my wicked heart and my sins so plain, I thought of all wretches living I was the worst. I thought I was too bad to pray, but only threw myself prostrate on the ground and cried out, the Lord have mercy on me a poor sinner. In this way I worked on till the fall season came on. I thought at last I never could be saved, I thought the day of grace was past and I should be finally lost. In this situation I ate and slept but little, I thought my situation was surely worse than any other in the world. I thought if I could hear any preacher preach my feelings, I would feel better.

After a long time Jesse Mercer and Thomas Rhodes came through our country preaching. I went to hear them. The first day my feelings were not changed at all. I went to hear them the next day. I crept in and sat down. I don't expect they knew there was such a one as I in the house. When Rhodes got up it appeared to me that he placed his discourse right at me, and preached me clear through; and closed his sermon, came down out of the pulpit, and raised a song which you can find in Mercer's Cluster, No. 437:

The Saviour comes to set you free,
All you for whom he groan'd & died;

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The travail of a soul to see,
And to be fully satisfied.
God has engaged they all shall come,
And Christ to bring them safely home.

My burden seemed to roll off, and my heart did rejoice to think I had found a man that told me all things. Now my trouble was gone, and my heart was filled with love. I thought I never should doubt any more, but alas, alas, it was but a little while before doubts and fears did arise again, but not in the same way as before. I have lost my conviction and have got no religion, O Lord, what shall I do? I roved night and day. One day I was somewhere in my farm, when these words came to me, which you may find in the 5 c. 14 v. of Ephesians: Wherefore awake, thou that sleepest, and Christ shall give thee light. My heart rejoiced, I saw that my Saviour died for me; and though it has been about 32 years, I have not lost the sight yet; and the reason why, the way is not marked with paper and ink, but with the blood of Jesus Christ which was shed for his people.

Brethren, this is what makes me an Old Baptist, and nothing else; and I expect to be one as long as I live. Brethren, write on, for I love to hear from you; but I now bid you farewell, as I never expect to see your faces in life.

N. CANTERBERRY.

TO EDITORS PRIMITIVE BAPTIST.

Sleepy Creek, Wayne county, N. C.
June 4th, 1844.

DEAR BRETHREN, the Baptists, who hold for a strict construction of the doctrine of the scriptures, and for a discipline ordered agreeably to the same: I come forward to write a few lines for the Primitive Baptist, for several reasons. I wish to let my brethren, and acquaintances, and relatives, that are scattered and living at a distance, know that I am living and where I be, and to give a small sketch about Old Baptist affairs here. And it will be but small, as I don't feel at liberty to tell all I know. And also to ask a few of my old Baptist brethren to answer a question if they please, that I shall here inscribe.

Bro. A. Keaton, (of Ala.) I can't half tell you in this, what a few have had to bear since you moved away. I suppose you have heard that other meetings are held at Pleasant Plains meeting house. You I think know how that house was ceded; for, agreeably to the best of my understanding about it, 'twas given to what were then and yet are called Old Baptists. You know what a stand our church had taken, when you were with us; and the stand we are in now, I think you know, is nothing more nor less in the spirit of it, only carrying out the measures of our principles, which we had professed. A question: Is it right, is it according to the spirit of republicanism, for any one denomination of religion to trample on the rights and feelings of another? I believe you hold and practice that it is not right, and I suppose other folks would say that it was not right, when their practices cross their words. When words and actions don't go together, I give actions the preference.

Bro. Alfred Ellis, (of Mi.) I can't say to you that the Old Baptists here are treated any better now, than they were when you were with us. You know, I think, that they were viciously opposed then, and I think they are yet. Question: When Arminion religion revivals are the greatest, it makes no odds what name it is in; for you know, I think, the greatest half of religion in our world is based on the pivot of Arminianism. Do not the Old Baptists have the greater persecutions to encounter with? but let none of these things move us. O may the Lord give us grace and Christian fortitude to go on rather rejoicing, that we are worthy to receive persecutions for truth sake. I would say to our religious opponents to pause and think, before ye further go; and try and find out if you can, whether the Old Baptists be heretics, or Christians. If Christians, then they come under the appellation of little ones; and the Saviour said, in as much as you do it unto these, you do it unto me. (To return.)

Elder B. Bynum attends us about quar-

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terly, and serves as our assistant, and occasionly we have others to preach for us; but the people don't love to hear Old Baptist preaching much, but you know the most of mankind will be pleased with erroneous doctrine, but sound they can't endure. But I believe the Old Baptists about us preach consistently with the doctrine of the scriptures, which makes me hope the Lord has not entirely forsaken old Pleasant Plains.

Bro. Graddy Herring, (of Ala.) I am yet living, but my father is not; which perhaps you have heard of before, and my brother Elijah died this last spring. The church which you were a neighbor to, Friendship, seceded from the Contentnea Association for her anti-missionary principles; but I heard that the most of them talk of returning back.

Sister Avy Bunn, and cousin Wm. Croom, (of Tenn.) my respects to you and to all to whom it concerns. As you professed to be Old Baptists, I hope you will continue to act like Old Baptists both in doctrine aud discipline; and not suffer the craftmen to pervert your feet out of the straight old beaten path.

Cousin Edmund B. Smith, (of S. C.) how do you do? Does your love continue true to the Old Baptist cause? I hope it does, and don't let the priestcraftism of our country, which is perverting the right way of the Lord, cause you to err; but go straight forward. Give my respects to all of our relatives and the Baptists. Come and see me, I should like to come and see you all.

Bro. Wm. Hyman, (of N. C.) Bro. Isaac Tillery (of N. C.) and bro. Rudolph Rorer, (of Virginia,) I was last summer to two Associations in the upper part of this State, when a question tantamont to the following was submitted to them. Query: Is it, or is it not, right and consistent with scripture and the apostolic Primitive Baptist order, holding the doctrine and discipline which they do, to brother and sister those of other denominations? And if done and practised by us, is or is it not fraught with deception, and may properly be called hypocrisy? They both received, and unanimously agreed, that it was not right, but deception, to use the appellation. I was after that to another Association in the lower part of this State, where the above query verbatim was submitted, and the Association would not receive it. Now you, the three named brethren, I want you if you please to answer the above query, agreeably to scripture and sound reason. Answer it, if you please, in the Primitive.

I will give something of my view, but I don't want that to stop you by any means of giving yours; I want to hear from you all upon it. I believe it is not right nor consistent, to use the appellation brother and sister to them that we believe to be in disorder; but some of the Old Baptists say, I believe such an one among the New Baptists are Christians, and I will brother them. Very good. And you believe them to be in disorder too? And won't such usages license them more to continue in error, than to reclaim them? for it will make them think, that you believe they are nearly right, and little things should not be noticed in religious matters. But if you will look at the scriptures, and they should be the man of our counsel, the Lord took notice of that, that people in our day would call little things. But the order of true Christianity won't let your old outer man with his delicacies, have a place within you to pervert your feet out of the straight way. It won't confer with flesh and blood, it won't know men, it won't salute men by the way, and it won't bid disorder God speed.

Brethren, those Christians that you see in disorder, admonish them in love to come out; and if they will come out, then you will be authorized by scripture to give them your heart and hand, and to brother and fellowship them too. And I think not without. See the New Baptists coming and holding meetings in and on the Old Baptists, and saying they do it to suppress error, for they the Old Baptists ought to be put down, and then Brother you. Is not that hypocrisy? Are you

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willing, Old Baptists, to act deceitful too? No, I don't believe a true hearted Old Baptist is willing to act deceitful.

I ask a question: What differs the sayings and doings of some of our New Baptists, to that of the popes of Rome, when they were going down on the Waldenses in the valley of Piedmont, in Italy, to make havoc of them; when no doubt the Waldenses were holding and contending for the true Christian faith, and all the Waldenses asked was, to give them their Bible and let them alone? And so in like manner, all the Old Baptists ask here in the United States is, to let their civil and religious rights alone, and not pervert them by priestcraftism.

Brethren, I am a good deal alone in my religious sentiments; it a good long distance to the south and west, before I hear of any embracing my religious principles; but it is not so far to the east and north. Brethren, when I look around and see the people in my view so ignorant of the fundamental doctrine and the truths of the scriptures, and so easy imposed upon, I am made to sorrow. O ye sons and daughters of America who are honest, why stand ye idle, not seeking for true information and suffering yourselves so imposed on by demagogues and scamps that are scouring our country both State and church, with false and spurious systems? Rise as one man, and put them to flight. O that the God of all grace, the God that can manage nations, would please to continue his love and kindness toward us, and not suffer our republic to go down, for the good of his church and the honor and glory of his name, and for the good of the people. Brethren, farewell. *WRIGHT SMITH.*

TO EDITORS PRIMITIVE BAPTIST.

Balliew's Ferry, La.
May 23d, 1844.

DEAR BRETHREN: In compliance with the request of Antioch church I write you. We have declared non-fellowship with all the institutions of the day, and have succeeded in procuring the pastoral labors of bro. Levi A. Durham, formerly of the State of Tennessee, who is a mighty man of war, and is able through divine aid to set up the gospel way marks, to the pulling down of the strongholds of the enemy.

Dear brethren of the Primitive order every where, there is a subject which has and is yet, exercising the minds of the brethren here somewhat, that I with many others would like to see investigated through the columns of the Primitive. I think it to be one which very nearly concerns the liberty of the church. Therefore, as a candid enquirer after truth, let me request older and more experienced brethren to give me their light, as I am quite a babe in the Baptist cause, if I may dare call myself a Baptist at all. The interrogation is this: Where does the right or power of constituting churches lie? in the ministry, in churches already constituted, or in the scattered brethren holding letters of dismission?

Brethren, I am a poor, weak, imperfect creature at best; and if I have asked a question which has already been settled down on by the Baptists, please refer me to the scriptures governing in such cases; and do not think hard of me for my ignorance, for if I know what I do crave, (which I am sometime disposed to think that I do not,) it is to know and believe the truth; for well assured am I, that the time will come when nothing else will stand the test.

Yours in tribulation.

LEROY G. McGAUGHEY.

FOR THE PRIMITIVE BAPTIST.

Elder *Josiah Smith* is by appointment to preach at the Meadow meeting house, on Tuesday after the 5th Lord's day in June; Wednesday, at Autrey's Creek; Thursday, at Old Town Creek; Friday, at the Falls of Tar River; 1st Saturday and Sunday in July in Tarboro'; Monday, at Cross Roads; Tuesday, at Great Swamp; Wednesday, in Greenville; Thursday, at Red Banks; Friday, at Hancock's.

N. B. It is likely that Elder John Smith, or myself, will accompany him as far as Tarboro'. *BENJAMIN BYNUM.*

May 22nd, 1844.

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FOR THE PRIMITIVE BAPTIST.

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NEW YORK.—Gilbert Beebe *New Vernon*.

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T. W. Walton,	$2	John Edwards,	$3
John Saunders,	1	Wm. H. Cook,	1

TERMS.

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THE PRIMITIVE BAPTIST.

EDITED BY PRIMITIVE (OR OLD SCHOOL) BAPTISTS.

Printed and Published by George Howard,

TARBOROUGH, NORTH CAROLINA.

"Come out of Her, my People."

VOL. 9. SATURDAY, JULY 13, 1844. No. 13.

COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

LETTER 5.

To John Harm, D. D. of Horsham, in England.

DEAR DOCTOR: Your correspondent may well say, in reference to the gospel in these United States, *How is the gold become dim! how is the most fine gold changed!* Lam. 4. 1.

Here, sir, we have many wells without water; and wandering stars not a few; and trees without fruit in great abundance; and vines without clusters all around us; and how near we have approximated to the time when men will not endure sound doctrine, but will heap to themselves teachers having itching ears, and a disposition to pervert the right way of the Lord, and to corrupt the word of God, you may easily judge when you are told that *judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter. Yea, truth faileth; and he that departeth from evil maketh himself a prey*, Isa. 59. 14.

That by far the greatest number of preachers among us in this land, are strangers to a knowledge of salvation by the remission of their sins, and to the indwelling of the Holy Ghost, and to the path of life, and to the liberty of the gospel, and to fellowship with the Father, and with his Son Jesus Christ, is as apparent to discerning Christians as that six and four make ten; for they neither savour of these things, nor do these things form any part or portion of their ministry: but delusions,—errors,—another gospel,—the commandments of men,—tithing of mint, anise, and cummin,—free-will,—human agency,—carnal schemes, plans, and devices:—these things form the true character of their ministry, and from it, the Lord's poor and needy children can derive no spiritual life, light, comfort, strength, support, encouragement, nor consolation. To them it is a dry breast and an empty sound; but to mere carnal gospellers it is suitable enough, for a carnal ministry must necessarily befit carnal hearers.

Also, that this is a day of religious delusion,—that the shadows of the evening are stretched out, and most ministers are walking in guile, and acting corruptly in the gospel, and handling the word of God deceitfully,—that the perilous times spoken of by St. Paul are at hand; and grievous wolves who spare not the flock, but seduce them by their perverse things, and false doctrines, and craftiness whereby they lie in wait to deceive, are among us in great abundance,—that the generality of professors love and admire *another gospel*, and not the pure gospel of Christ,—that the ministry of the day, & which most men are so well affected towards, is not the ministry which the God of heaven hath set up for the purpose of gathering in his chosen ones,—and that things will be yet worse before they are better; are *things and points* that your correspondent is just

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as well persuaded of, as he is that man is mortal. This subject, sir, is too serious to be trifled with, and concluded on prematurely: and you Doctor, may believe me when I say, that it is in the *integrity and uprightness of my heart* I now declare my firm belief of the above *things and points.*

In regard to the Baptist denomination be it observed; they have, within these few years past, divided into two parts, called Old School and New School; and and to the first of these two classes your correspondent belongs; i. e. he is, and from the beginning of his profession he has been, a predestinarian, as all his preaching and writings fully demonstrate, and for the same he receives the ill will of most men. Those of the New School are become grossly corrupt in their doctrines and notions about religion and religious affairs: and abundance of it is not one whit better than popery. It differs somewhat in outward form, but the core is the same. And indeed it is to be feared that all is not quite right on the side of the Old School. Highly doctrinal in sentiments men may be, and yet of spiritual life, and heavenly dew, and sweet savour, be very deficient. Deeply immersed also many are in the old Sabellian heresy, and other corrupt and ungodly sentiments adapted to depraved minds and graceless hearts. And thus, sir, are things among us, and it could be wished that some things were not as now they are; but still, the Lord knoweth them that are his, and he will take care of them while others shall wax worse and worse, deceiving and being deceived.

In your letter to me you say,—*In England of late much has been said of American revivals of religion.* You then very pertinently observe,—*If they consist in the quickening operations of the Holy Ghost, all is well; but sometimes warm passions, and heated imagination, delude the soul.*

Yes, sir, what you say is true and a very fearful truth too, for a deception in matters pertaining to God and the soul is tremendous frightful, and much could here be said on this subject if so be necessity called for it; for of this thing your friend has seen more than a little, in journeying through nineteen different States of this great Republic; and now, even now, in this town the same heart-rending scenery is before his eyes; and what is it? A spurious gospel effecting a revival, which revival consists in men and women, or rather wanton boys and girls, *rejoicing in a thing of nought*; and likewise in *walking in the light of their own fire, and in sparks of their own kindling*, Amos, 6. 13; Isa. 50. 11. But as to what the law of God is in its spiritual power and force; or of its being applied to their hearts and consciences by the Holy Ghost, and of the effects produced by such an application, they, very evidently are utter strangers. And so likewise in reference to the gospel of Christ,—what it is, and its worth, and beauty, and glory, and utility; and also how, and when it is brought before the poor awakened sinner by the spirit, it relieves his mind and conscience of the fears, and distress, and burden, he was under when in bondage to the holy law and by it condemned and slain, they are all in the dark about; yes, their religion, and the whole of their revival, is made up of and consists in, a rotten foundation,—another gospel,—an outward parade,—a vain hope,—a fallacious peace,—a dead faith,—a presumptuous confidence,—a blind zeal,—carnal exercises,—natural passions,—fleshly feelings, and false devotion.

Your correspondent has all-sufficient reason to believe that the clergy of this place, and their hearers, are in palpable darkness respecting the true spirit and glory of the gospel of the grace of God. Some of the outlines of it, however, they may have been taught by men and drilled into at school; but this in the end will amount to nothing being alone, but will leave them in a deceived state at last in regard to their safe and good standing before the Lord; for it is not what men may teach us of the gospel and of the way to God, but what the Holy Spirit teaches us, and works in us, and brings before us, and

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opens to our view, and brings us to feel, and taste, and enjoy, in our souls:—these are the things which affect the heart, and set us right in the sight of God, and make us meet to be partakers of the inheritance of the saints in light; but what men may instruct us in, and what we may learn from men's writings, will by and by doff their flattering charms and leave us exposed to divine vengeance.

Besides, the clergy here, if they ever were taught the outlines of the gospel system by men, and drilled into them at school, they now in their preaching subvert the same to the dishonor of God and the deceiving of their poor ignorant hearers; and all this is done by leaving Christ and the doctrine of the gospel out of their ministry, and in the room of them preaching up the commandments, and traditions, and schemes, and plans, and inventions, and conventions, and societies, and institutions of men; and of men too just as carnal and blind as they themselves are; and on these carnal things which form the sum and substance of their preaching, they tacitly lay the whole stress of man's salvation: and thus do they in their preaching mock the eternal God, and deceive the sons of men, and reproach the gospel of Jesus Christ our Lord. And if this is not a fair sample of most of the preaching in this town, and in New England at large, there is nothing true in nature. And to see the present religious quackery, shuffling, deception, fraud, and hypocrisy, practised by the preachers; and to hear the many notorious falsehoods which are told, and the misrepresentations that are made, and the corrupt doctrines that are advanced, by them in order to make proselytes, and to raise their own fame, and keep up their popularity among graceless professors, is truly awful, and perhaps I may say it is blasphemous. Such, dear Doctor, is the religious quackery in this part of the globe, just as sure as time is passing away.

The glorious doctrine of the cross, is by all these flimsy religionists, treated with nothing better than derision, and viewed as dangerous, and as having a baneful influence on society at large; and hence, of course, it is laid aside from the pulpit and press, and in its room are brought forward sentiments congenial with the views and feelings of carnal religionists, and of unconverted men generally. And thus by a spurious gospel preached and a counterfeit holiness put on in the pulpit, and human nature extolled, and free-agency admired and its worth contended for, those wonderful revivals which you have heard so much of are brought about, or as the cant is, *got up:* and in those revivals, crowds of proselytes are made and the whole of it puffed off in newspapers under the idea of *glorious times!! And so they wrap it up*, Mic. 7. 3.

Those things, sir, those fearful things declare to us, and to the church of Christ generally, the darkness of the day in which we live and the sad delusion into which most people are ingulfed; and that *another gospel* than what Christ and his apostles preached, has got such a fast hold of empty professors, that they are perfectly intoxicated with it, and are as blind as to what the genius of the gospel is, and of what it brings to the view of faith, and the effects it produces in the mind of a vessel of mercy when it enters his heart, as if there was no such thing as gospel in the world, Well might St. Paul say, "*The natural man receiveth not the things of the spirit of God; for they are foolishness unto him: neither can he know them, because they are spiritually discerned*, 1 Cor. 2. 14.

If one should ask your correspondent what religion is, or in other words, what goes by the name of religion in New England, and he should answer the question according to the common notion of most people here concerning what it is, and in what it consists; he certainly would be obliged to say, that *almost every thing is religion excepting the pure gospel of the Son of God.* This to many may be considered a hard saying; but, sir, if your correspondent knows any thing of what the pure gospel of the Son of God is, he will be safe in saying, and repeating that *al-*

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most every thing is viewed, and called, and received, and rejoiced in, as the true religion sent down from heaven, excepting the pure gospel of the Son of God.

I wish the above bold assertion was not true, but it is true, and nearly every thing said and done under the notion of religion confirms the awful fact, and shows to a demonstration the utter dislike there is in the minds of the people, both clergy and laity, to the evangelical and distinguishing doctrines of the Bible, and the great love and esteem they have for all such sentiments and principles as are degrading to the gospel of Christ, but adapted to the appetites of graceless men. *Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils; speaking lies in hypocrisy*, 1 Tim. 4. 1. 2. Fare thee well.

JAMES OSBOURN.

Woburn, July 1841.

TO EDITORS PRIMITIVE BAPTIST.

Sevier county, Tennessee,
February 28th, 1844.

DEARLY BELOVED BRETHREN: It does my soul good to hear your communications. When I wrote last for the Primitive, I wrote that I would continue concerning the signs and lying wonders of deceivableness. As they begun with the Bible to deceive by sending it without note or comment all over the country, leaving one at every house, as it was a book that could make men wise unto salvation; it now must be sent to the heathen, as there are thousands going to hell for the want of the Bible, that might have been in heaven if they had had the Bible.

But what now? They say that it is not translated right, and that it is too vulgar as it stands now to be read in modest congregations; and they now deny all the doctrine of the Bible by saying, when they call out Bible doctrine, that men can get religion, and that salvation is possible to all mankind, and that God calls every man; which proves that they are deceived, and are not the church of God. For when writing by Paul to the church of God named Corinth, in the first chapter: You see your calling, brethren, how not many mighty, not many noble, not many wise after the flesh are called; for when in the wisdom of God the world by wisdom knew not God, it pleased God through the foolishness of preaching to save them that believed. And now they are not the people, for they do not believe.

Now we have it in plain scripture of the church of Christ, and antichrist. The Church of Christ is led by the spirit of Christ, but the antichrist is led by a spirit that is contrary to Christ. This is plainly to be seen in the whole word of God, that the true Church, or the men of God, taught or spake as they were led by the Holy Ghost; which means God. Then known to God were all his works before the foundation of the world. Antichrist denies this foreknowledge, while God foreknew his people before there were any of them, and promised them eternal life before the world began; as you may read in the first chapter of Paul to Titus.

Again, they believe that they have it in themselves to begin this work of salvation, and then build a church, and it is the church they say that has to send the gospel; but Christ sent Paul to preach the gospel and that the gospel should be preached to all nations to bring his people out from amongst them, to make his church. Again, Paul says in the 5th of 2nd Corinthians, 1st verse: For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands eternal in the heavens. In the same chapter: Now he that hath wrought us for the self same thing is God, who also hath given unto us the earnest of the spirit. The church of Christ believe, as you may learn from the 1st chapter of Peter: For as much as ye know that we are not redeemed with corruptible things, as silver and gold—which antichrist believes to be the main spring—from your vain conversation received by tradition from your fathers; no, but with the precious blood of Christ, as of a lamb

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without blemish and without spot; who verily was ordained before the foundation of the world, but was manifested in these last times for you, who by him do believe in God, that raised him up from the dead, and gave him glory that your faith and hope might be in God. As you may see in the last verse of the 5th chapter of Corinthians: For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.

Then the church of God thus judges, that if one died for all, they were all dead; that they that live should not live to themselves, but to him that died for them, and rose again. Then says: Though we have known Christ after the flesh, we don't know him any more—as in Hebrews 10th chapter 12th v. But this man, after he had offered one sacrifice for sins, forever sat down on the right hand of God; from henceforth expecting till his enemies be made his foot stool. For by one offering he hath perfected forever them that are sanctified. Whereof the Holy Ghost is a witness to us—and so on for four or five verses afterwards to the same point. Then back to the 5th chapter of Corinthians: If any man is in Christ Jesus, he is a new creature; old things are done away, and behold all things are become new. And all things are of God, who hath reconciled us unto himself by Christ Jesus. Now then we are embassadors for Christ, as though God did beseech you by us—and so on the rest of the chapter, that you may see that these are the ministers of God, and not of antichrist.

Paul will tell you in the first chapter of 2nd Timothy, while speaking there to the ministers, that Christ saved us and called us with a holy calling, not according to our works, but according to his own purpose and grace in Christ Jesus, before the world began. And has made this manifest, by the appearing of our Lord and Saviour Jesus Christ; by whom he has bro't light and immortality to light, through the gospel. Now then the truth is in Christ Jesus, as Paul tells the Ephesian church; and not in Dagon, nor Simon, nor Moloch, nor in Diana of Ephesus, nor Balaam, nor mission, nor tract, nor temperance, nor Sunday School unions; all which have a great show for religion, and great zeal. Nor Calvin, nor Luther, nor Wesley; which are all anti to Christ, all contrary to God's eternal purposes in Christ; and not according to the eternal word that was in the beginning with God, and was God, and by whom were all things made that were made; and without him was not any thing made that was made; that in him was light, and that light was the life of men.

The world was made by him, but did not know him; he come to his own, and they did not receive him; but unto as many as did receive him, he gave power to become the sons of God; even as many as believed on his name, not that were born of the will of the flesh, nor of man, nor of blood; but of God. For the word was made flesh and dwelt among us, and of his fullness have all we received grace for grace. All which you may find in the 1st chapter of Jesus Christ, recorded by John.

Next turn to the first epistle general of John, 1st ch. After antichrist had made its appearance, of which John talked so much about in them three epistles, which have made me many times think of John's situation and compare it to the church now beset with antichrist; how he had seen Jesus, and handled Jesus, and calls him the word of life, seen his passions and his sufferings, all that came upon him according to the predetermined will and foreknowledge of God the Father; and how that Peter was an eye witness as well as John, when in prosperity Peter said: Though all men should deny him, he would not; but would go with him even unto death. Yet the Saviour knew what he would do, and told him before the cock crew twice he shall deny me thrice- But no falling from grace there, for God knew what Peter would do, and what he intended him to do, as well as John. That in the last conversation he had with Peter after his resurrection, when he interrogated him whether Peter loved Jesus or not, his answer he did repeat three times; which

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brought Peter to give him this answer, Lord, thou knowest all things, thou knowest I love thee. Which proves him to be Lord of all, and no antichrist doctrine there, but knew all things.

And turning, seeing the disciple whom Jesus loved—Lord, and what shall this man do? Jesus saith unto him, if I will that he tarry till I come, what is that to thee? Follow thou me. He was not obliged to make known to Peter, nor no other man, what he intended for his disciples to do.

And now my mind was inquiring what God intended John to do, that he did not tell Peter, which is now amply made known that God intended John to bear persecution for his name, and be cast into the isle of Patmos. Jesus now gone, and all his disciples dead but John; there to reflect whether Jesus could be the God, or whether he was wrong, while all the Jewish nation might be right. Reflections that the church of God may have now, while antichrist is flourishing.

But now for the church of Christ. God calls to John on the Lord's day, and you can see it in the Revelation, how God directed him to go to his churches called the seven churches of Asia; and what is to be written to the angels of them churches, and tells them what to write to them churches; that he knew them, knew their troubles, knew the false doctrines that they hated and he hated also. Naming every church and its situation distinctly. And when he comes to the church of Leadocia, write these things, saith the Amen, the faithful and true witness, the beginning of the creation, God. I know thy works that thou art neither cold nor hot, so then because thou art lukewarm and neither cold nor hot, I will spew thee out of my mouth; because thou sayest I am rich, and increased with goods, and have need of nothing, and knowest not that thou art wretched and miserable, and poor and blind, and naked.

Now, brethren, when we look at the churches and their situation, where are these fence straddlers and these lukewarm hirelings, that say that if they could get money enough that they could get all else that they want? which shows their lukewarmness to God, and their love of money, which is the root of all evil. Then, brethren, search what God shewed John concerning the seals opened in Christ. And why need I cite you to all the things that God showed John in the Revelation, concerning the true church, the bride, the Lamb's wife; how she is arrayed and adorned for her husband, coming down from God out of heaven; and then cite you to the false church, how she rose in Europe, through learning, and pride, and money; wherever she rises in the world through her missionary plans of tyranny, how many she has slain in every nation.

Her thousands of thousands are slain, and called by all the antichristian churches antichrist, though they are daughters themselves of the old mother of harlots, and the abomination of the earth; that have made themselves drunk with the blood of the saints, and has her name dragon, beast, false teacher. And though she has been wounded, she is to rise again out of the earth and to exercise all the powers of the beast; and is to encircle the camp of the saints round about, and fire is to come down from God out of heaven, and consume them; which we plainly see by the very steps of these missionaries, by taking the steps of the Roman Catholics; when it established the antichristian church through the missionary schemes and plans and doctrines, that by their having so many doctrines they are trying to gather Gog and Magog together to battle.

You have brother Tillery's idea of this Gog and Magog, and would it be wrong to say, this Gog and Magog is this gathering together of free willers, missionaries, and Methodists? as they have done in this State, Cocke county—North Carolina, Buncombe county—when they united together upon all their articles. The 6th one resolved, that none of the above articles shall be so construed in their meaning, as to hold with the doctrine of particular, eternal, and unconditional election and reprobation. And that we have as well as

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you, brethren, their preachers amongst us, that preach that men can get religion and not know it; that two can be sitting on the same anxious seat and both get religion, and one know it and the other not know it; and that they have all the means in their own hands. But here you will set, looking over Mount Calvary, till you will stumble down to hell; and over Mount Zion, till the spirit of God takes its eternal flight from them.

These are they that went out from amongst us, because they were not of us; for the church of Christ believes that our lives are hid with Christ in God, and when Christ who is our life shall appear, we shall also appear with him in glory. This man is a strong missionary, under pay by the name of Limans Jones, and showed the other day as strong marks of antichrist as any man; that when he and one of his brethren of the same church differed about the doctrines of the Convention, and doctrine of the election of the gospel, he called on a lawyer who once had himself wrote against the decrees of God, and tried to get the church on his side, to rise against him—him who defended the doctrine of election, and take him out and scourge him, as you know that it was a rule to scourge the followers of Christ. If they had nothing against them, they would scourge them a little and let them go; bid them not to preach Christ any more.

Oh now was not this a wonderful thing in this fellow, to attempt to preach Christ in a missionary church? But he is as cunning as a little prairie wolf, in trying to scatter the sheep, if he cannot kill them by burying himself in the church amongst them; but he did not get his ends accomplished, for the majority of the church were against this little prairie wolf, and the neighborhood knowing what was going on, he did not succeed in getting the poor fellow scourged.

Now, brethren, as to this doctrine of election, we will have to think on our old brother Peter again, and an apostle of our Lord and Saviour Jesus Christ, according to the will of God the Father. Now to whom does he write? not to a church, but a general epistle to the strangers scattered throughout Pontus, Galatia, Capadocia, Asia, Bethany. Now what is their character? Elect according to the foreknowledge of God the Father, through sanctification of the spirit and the sprinkling of the blood of Jesus Christ. Grace unto you and peace be multiplied. If no such characters, then this epistle is of no account, then nor now; but it was of benefit then and is now, as the Christians now know, scattered abroad through these United States of America. How are they brought? through sanctification of the spirit, and not by works unto obedience; not by the sprinkling of water, but by the sprinkling of the blood of Jesus Christ.

How does Jude and Peter agree here? Jude, a servant of Jesus Christ, and brother to James, to them that are sanctified by God the Father, and preserved in Jesus Christ and called, not in works: Mercy unto you, and peace and love be multiplied. Now, my brethren, does not this agree with John: Unto the elect lady and her children, whom I love in the truth; and not I only, but also all they that have known the truth for the truth sake, which dwells in us and shall be with us forever. Here in the 3rd verse: Grace be with you, mercy and peace from God the Father, and our Lord Jesus Christ the Son of the Father, in truth and love. Now back to Peter, the 3rd verse and 1st chapter: Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead.

Well might brother Paul say, which hope we have as an anchor of the soul, both firm and stedfast; that reaches to that within the vail. To what? to an inheritance incorruptible, undefiled, and fades not away, reserved in heaven for you. For who do you say, brother Peter? who are kept by the power of God, says Peter, through faith unto salvation, ready to be revealed in the last time; wherein we

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greatly rejoice, though now for a season if need be ye are in heaviness through manifold temptation—and so on, the following verses through that chapter.

A few more remarks to the church of Jesus Christ, and it shall be from Paul's epistle to the Hebrews. When they were cast off by the nation that had received the prophecies and were no doubt under manifold temptations, does he tell them that they were wrong? no, but establishes them in their situation by telling them, that God who at sundry times and in divers manners spoke in time past unto the fathers by the prophets, have in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the majesty on high. This is the first chapter of Paul to the Hebrews, to the end of the third verse. Pray, dear brethren, read that chapter and the 2nd to the beginning of the 3 verse which reads this way: How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him. God also bearing them witness, both by signs and wonders, and with divers miracles and gifts of the Holy Ghost, according to his own will.

Now, dear brethren, wherever you live, that are of the church of Jesus Christ; God has told you, whether you be preachers or members, that in the latter times you are to see perilous times, by the mouth of his apostle Paul, in the third chapter of his second epistle to Timothy, where he says: In the latter days perilous times shall come, for men shall be lovers of their own selves covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affections, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good; traitors, heady, high-minded; lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof; from such turn away.

Now, Old School preachers, have you not seen enough of this come to pass to believe that this is the latter day, taking every sentence from the 2nd verse to the 5th? Have you not with sorrow as a parent in the gospel church, seen preachers truce-breakers and incontinent? When you reflect back how many preachers you have seen on their knees, with the hand of the presbytery on their head, and the Bible in their hand, before the church, and the world, and the God of heaven, engage to preach nothing but the holy truth of the Bible, nor practice none but his ordinances set forth, as testified how he acted in the world; and whether they are not now guilty of all the things that it is said they would be, in them 5 verses said they would do? I can truly say with sorrow in my soul, that in the short time I have lived in the church of Jesus Christ as a minister, being but about 45 years, that I have seen and could name a hundred that have gone that road; some living and some dead.

And now, dear brethren, farewell, as I am now about to leave time. I am in great pain at this time, and have been while writing these few lines with the chronic rheumatism; and being in my seventy-eighth year, pray the God of heaven that he may support his ministers. And as I began with the second epistle of Paul to the Thesalonian church and second chapter, I will end with the second chapter of the 2nd epistle general of Peter, where he says: As there were false prophets amongst the people, there shall be false teachers amongst you; who shall privily bring in damnable heresies, even denying the Lord God that taught them; and bring upon themselves swift destruction; and many shall follow their pernicious ways, by reason of whom the ways of truth shall be evil spoken off; and through covetousness shall they with feigned words make merchandise of you, whose judgment now of a long time lingers not, and their damnation slumbers not—and so on to the end of the chapter. And so we see where the two

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seeds came from—from the devil came the body of antichrist, sowed by his preaching in Eve, which brought the human family to be called serpents, generation of vipers; that the warfare between the two churches, between the two people, is a spiritual wickedness. And that the spirit of truth, planted there by the word of God, has caused the enmity, that the carnal mind is at enmity to God, is not subject to the law of God, neither indeed can be; but is enmity thereto. Yet if any man have not the spirit of Christ, he is none of his; but if Christ is in you, the body is dead, because of sin; but the spirit alive because of righteousness.

My dear brethren and sisters, farewell; and with help from the Lord, farewell, until we meet in God.

THOMAS HILL.

THE PRIMITIVE BAPTIST.

SATURDAY, JULY 13, 1844.

TO EDITORS PRIMITIVE BAPTIST.

Cumberland Ford, Kentucky,
March 28th, 1844.

DEAR BRETHREN: As Bunyan's Pilgrim's Progress is and has been generally held by Baptists as containing orthodox doctrines. I will make some quotations therefrom, in order to show the opinions he opposed, as also to show what class of Baptists are now holding his sentiments, and what classes are opposed to his principles.

"What's matter," said Formality and his companions, "which way we get in? if we are in, we are in; thou art but in the way, who as we perceive came in at the gate." "You came in by yourselves," said Christian, "without his direction, and you shall go out by yourselves without his mercy." "You are counted as thieves already by the Lord of the way." For "He that cometh not in by the door, is a thief and a robber." The people of their country thought "To go by the gate was too far about."

As the case was then, so it is now. They would rather go with the multitude with public opinion in "a way that seemeth right unto a man, in the broad way, than to go with the few in the narrow, self-denying cross-bearing way; which is in opposition to the world and to worldly policy. And when Christian told them how he had obtained his coat—of the rags which he before had—the mark in his forehead—the sealed roll—and how the burden fell off his shoulders, "All which things," said he, "I doubt you want." "They then looked on each other and laughed," as many of their kindred do in this day; while some of them are genteel enough to laugh only, others are filled with wrath, at hearing of a righteousness which is neither inherent nor obtained by human industry or deservings, and therefore reject the counsel of God against themselves, and try the easy ways. And some turn to the right, and others to the left, and are lost as were Formality and Hypocrisy. But colleagues and opponents, "stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." Jer. 6 and 16.

Let every one candidly answer and tell us what classes of Baptists have many ways, or any way to get to heaven, and also what class are contending for but one way? Christian found another whose name was Talkative, who appeared to be ready to talk about the new birth, Christ's righteousness, the need of faith and necessity of grace; and also to condemn the works of the law." And when told that the knowledge of these is the gift of God, readily answered "All this I know very well." "All is of grace, not of works." This is like the language of many now in the world by which they may for a short time deceive Christians, as Talkative did Faithful. But when to these characters you talk about the power of religion as he did, in subduing and keeping in subjection a rebellious, deceitful and wicked heart, you will discover that they neither believe in the distinguishing nature of grace,

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nor its reigning power; and that they can devise no other plan to fit a soul for heaven, than another of Christian's opponents did who said, "Christ makes my duties that are religious, acceptable to the Father by virtue of his merits & so I shall be justified."

People in this day are generally taught to depend upon sincerity, or the merit of Christ's works or righteousness giving merit to theirs; or as I shall endeavor to show before I am done, the Fullerites hold that creature obedience, &c. give efficacy to the blood, obedience, &c. of Christ. How few in this day will say to a faithful servant of God, as Christian did to Faithful, "You did well to talk so plainly to him as you did. There is but little of this faithful talking to men now a days, and that makes religion so stink in the nostrils of many as it doth."

Bunyan says, that such as Talkative, "Being so much admitted into the fellowship of the godly, do puzzle the world, blemish Christianity, and grieve the sincere. I wish all men would do with such as you have done." If I know any thing of my heart, I know that I can say, as Christian did to Faithful, "I wish all men would deal plainly, and throw aside flattery and man pleasing, and deal with all men as Christians should do, by telling them plainly the way and the only way to heaven; and if they profess religion, and we are satisfied that they know nothing of its power, we ought faithfully (not insultingly) to tell them that they are in the broad road to ruin.

I have thought that some of us in conversation or on enquiring for the faith of an individual upon his reception, the faith of a deacon or elder before his ordination, or the faith and principles of a church at her constitution, would not press questions, for fear of hearing something we could not fellowship; and consequently act blindly & unfaithfully. But how can a Christian, a ministering servant of God, flatter any that are "deceiving and being deceived?" How can they refrain from telling them that they are in nature's darkness? How can the church receive a member who they fear, if asked concerning his faith, will give such an answer that they cannot fellowship him? How can a presbytery ordain an elder, or constitute a church, without a knowledge of the faith of each, or how can they proceed in either having a fear that either of them do not hold a like precious faith?

Remember, my brethren, that "whatsoever is not of faith is sin." Though we cannot save a soul, open the eyes of the blind, give an understanding heart, nor give an understanding to the heart; yet we have duties to perform, and flattery is none of those duties. They are fellow creatures, and their souls, their everlasting all, should not be trifled with by flattery or man pleasing. O pride and ambition, monsters of the human heart, too many of us bow at your shrine; too many shrink from a faithful discharge of duty, for fear of offending man, for fear of losing popularity, for fear of losing the friendship of the great and powerful in this wicked world; and thereby prevent the union of families by the ties of affinity, which might otherwise as we think be effected. But O, blessed Lord, "thy kingdom is not of this world." Too many of us are now like Bunyan's By-ends, willing to go with "religion in his silver slippers," and with that kind which is greeted in the streets; but cannot as Christian did, go with her against "wind & tide," "in her rags," "bound in irons," and "in contempt;" but are willing with Money-love to "have a greater benefice," more customers and a good wife by becoming religious, that we may shine in this world, may be greeted in the markets, may be called Rabbi. But what is the union of families in or of this world, when compared with the union of God and his heavenly family? What are the honors, pomp, splendor and grandeur of this world, when compared with a never fading crown and robe of righteousness, and the superlative grandeur of a throne of glory.

I will again quote the language of one of Christian's opponents. "What," said Ignorance, "you would have us trust to what

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Christ in his own person has done without us. This conceit would loosen the reins of our lusts, and tolerate us to live as we list; for what matter how we live, if we may be justified by Christ's personal righteousness from all, when we believe it." "Ask him, said Hopeful, if ever he had Christ revealed to him from heaven." "What," said Ignorance, "you are a man for revelations? I believe that what both you, and all the rest of you say about this matter, is but the fruit of distracted brains." "Why, man," said Hopeful, "Christ is so hid in God from the natural apprehensions of all flesh, that he cannot by any man be savingly known, unless God the Father reveals him to them."

By this we discover, that the denial of divine revelation is not so recent as some suppose. "There is no new thing under the sun." Revelation is at least as old as the promise of the woman's seed, and the denial thereof as old as the offering of the fruits of the earth by Cain, who was of that wicked one. Immediate divine revelation has been believed, and has continued from Adam's day till now; and it will continue till Christ is revealed to the last one of the chosen, and till the heavenly welcome is revealed, "Come, ye blessed, &c."

If we notice the number and quality of the questions Christian asked Hopeful when he related his experience, we can ascertain something of the practice then used; and that Hopeful then gave the same relation of the opposition of his nature to the work of grace, of his ignorance that it was the work of God, his ignorance of himself and of God, and his love of a holy life, &c. that Christians now give; and that he (Hopeful) sets aside the accusation of Ignorance, that trusting in God's work alone "would loosen the reins of our lusts, &c." But that instead thereof, the very nature of this work is to destroy the love of sin, consequently its power; for no man ever of choice followed that which he did not love. But the opinion of Ignorance was the opinion in Paul's day, for he said, "we be slanderously reported, and some affirm that we say, let us do evil that good may come." It is yet the opinion of the world on the doctrine of grace. But, my friend, if this doctrine gives you (as you think) the privilege to sin, it is evidence to me that you love sin, that you know nothing of grace nor of the love of God. For the effects of grace and of the love of God, is to make you love a holy life, to love holiness itself for the sake of holiness, to discover the vileness of yourself and of sin, and to discover your own ignorance, and that your sole dependence is on God and in him.

The religion described by Bunyan is very different from the religion of the world. It is very different to Fullerism, if I understand it; for according to Fuller's scheme of general atonement and particular or special application, the creature's obedience gives efficacy to the atonement. For to all that obey, God applies the benefits thereof; but from all that are disobedient he withholds the application, thus making salvation to depend on creature obedience. The Fullerite may try to evade this construction of his belief, but he will never accomplish it. For if the merit, blood, righteousness, obedience, and intercession of Christ is for all men and all are not saved, it necessarily follows that the merit, blood, &c. of Christ, are not efficacious, till the creature by his intercession or obedience makes them so, or suffers or allows them to be so. Take either horn of the dilemma, and the atonement is not efficacious till creature obedience makes it so. Was it not that moral darkness so blinds the understanding, I would be astonished at wise men placing the effect for the cause.

I do not wonder at the Fullerites inventing so many ways and plans to save a soul, when they believe that the merits, blood, &c. of Christ are insufficient. For if he shed his blood, yielded obedience, &c., for all of Adam's race, and they are not all saved, it is evident his blood, &c. are insufficient, and therefore human obedience and human effort must be added, in order to

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complete their plan. And according to their doctrine, they must be added to complete God's complete and finished plan. For if the application is not made for what Christ has done, then and in that case the yielding and obedience has more efficacy at a throne of grace, than all the work and merit of the Son of God.

The mystery of godliness and mystery of iniquity, comprise all the principles of opposition that have been, now are, or will continue. Those under the influence of the first, have but one way, one principle, one aim and end, and are one and indivisible; holding since the gospel day to "one Lord, one faith, and one baptism;" and "have regarded all the inventions of men (in the affairs of religion) as an unspeakable abomination before God;" and "hold in abhorrence all human inventions, as proceeding from antichrist." And also to the principle, "not to admit into the worship of God, any thing which is not either expressly commanded or plainly exemplified in the New Testament;" and "that the kingdom of Christ, or the visible church he had established upon earth was an assembly of true and real saints, and ought therefore to be inaccessible to the wicked and unrighteous; and also exempt from all those institutions which human prudence suggests to oppose the progress of iniquity, or to correct and reform transgressors."

These are the principles by which they have been distinguished in the gospel day, and which they have strictly followed when in adversity in spite of every opposition. This is the one way they have followed, and the one principle by which they have been distinguished from all others in every age of the gospel church. While the opposite principle, or those following it, have assumed as many ways, names, and practices, in opposition to the great mystery of godliness, or salvation by grace alone, as were pleasing and adapted to the "ignorance, prejudices, and infirmities," of a fluctuating world. Do not deceive yourselves by supposing, that those who have left you have embraced new principles. They have embraced new practices only, to which their old principles led them, and to which the society or mission system gave an opening. "They went out from us because they were not of us, for if they had been of us they doubtless would have continued with us."

The church of God has always been cautious when in adversity, as respects those with whom she united, as is demonstrable by the united testimony both of scripture and ecclesiastical history; but whenever the sun of worldly prosperity shines upon her, she becomes elated and careless, suffers multitudes to come into her communion, numbers of whom bring with them erroneous principles, till error prevails to such a fearful extent, that she is either compelled to unite with principles to which she has no fellowship, or obey the voice of God, "COME OUT OF HER, MY PEOPLE;" as the Novations, Waldenses, and others did, from the church of Rome, as the Baptists did from the leaders of the Reformation, and as they now have done and are doing from their own denomination.

When we trace the History of the American Baptists, we find authority for the above. Vol. 2, page 456, Benedict says: "The old churches pretty uniformly held, that the atonement was particular; that is, that Christ died for the elect only, and that in his stupendous sufferings no respect was had nor any provision made for any other of Adam's ruined race. Yet there have been some all along, who found this meat too strong for their appetites and digestion. These brethren although they disclaimed all merit in the creature, and held that salvation was by grace alone, were generally denominated Arminians. The latitudinarian principles of such brethren had however gained ground considerably previous to the importation of Dr. Fuller's piece entitled, the gospel worthy of all acceptation; which represents the atonement as general in its nature, but particular in its applica-

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tion. "This new explanation was by many considered as affording peculiar relief to the embarrassments of the Gillite plan. Multitudes every where became the disciples of our famous English divine, so that now [1812] it is probable the greater part of the American churches have fell in with his views."

But how are they now? They are holding almost every doctrine that has ever been preached in Christendom. "The old churches pretty uniformly held, &c." but we discover that as they increased, as the iron hand of despotism and persecution gradually gave way to nobler feelings and sentiments, we see the Baptists also gradually departing from the doctrine and practice of the old churches, till at length by the achievement of our forefathers, liberty of conscience was obtained. Then a departure from doctrine rapidly gained ground, and as the doctrine held by the old churches changed, so did the practices, till we have the present multivious, multiform missionary system carried out under the sanction of the Baptist name.

In this manner error has heretofore prevailed, till those holding the sentiments of the old churches, have in many places "COME OUT" from this beast, that has risen out of the earth with his two horns like a lamb, and has recently set up an image to the first beast, the power of which is extensively spreading in our land, assuming the highest titles known in our government, viz. President, Vice President, &c. and according to his age assuming as many names and devising as many ways and means to obtain money and power, as the first beast or Church of Rome, as shewn in my last.

I believe thousands of patriots are undesignedly giving power to the ministry, and that numbers of churches are unintentionally and insensibly giving away their power and independence to the ministry, to Associations and Conventions. Their petitioning for chartered privileges or power, or any connected with them calling for legislative aid to carry out their principles either directly or indirectly, remotely or immediately, should cause every friend to our free institutions as he values his liberty and independence to watch their movements and progress. The ministry in some countries are supported by tax or tithing. It is not so in our happy country, and God grant that it never may be so. Yet it is plain that every scheme is devised, that the constitution and law well countenance to obtain a support for the ministry. There is some kind of government power or influence obtained by some means over the minds of the people, or numbers of them, that notwithstanding there is not nor can be a coercive power used to obtain money, yet at the call of the ministry, at the recommendation or order of Associations or Conventions, by resolutions (as shewn in my last) we see numbers of people come up with their money, we see, the churches endeavoring to carry out the Rosolutions of this assumed power.

The people of these United States are jealous of liberty, and watch every assumption of power by the President and others; but it appears they are slumbering instead of watching the encroachments of power by the ministry, by Associations, and Conventions. That there was the assumption of power by Long Run Association, and by the minister's meeting, I think was clearly shown in my last. What part of the business of the Association was it, to order or resolve that, "a collection be taken up" on the succeeding day after the second sermon; or, that the balance due any preacher be paid him by the churches; or, to appoint a board to select a preacher to act as a missionary for the people, provided the money be first obtained, or the pledge of the churches be given; or, to resolve, "that all our [their] ministers be requested to open, and keep open through the year, a subscription for the Banner, and report next year how many subscribers they have obtained;" or, to recommend by resolution, "the plan of raising one dollar per member before the next Association, for Georgetown College?" Or, what right had those who composed the minister's meeting to resolve, "that in future

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brethren who fail to write the essays assigned them, shall make a donation of books for Georgetown college," worth five dollars? Suppose they had said 10,000 dollars, the sum would have been greater, but the assumption of power would have been the same; but this would have startled people. This then would have caused a cry against it as an assumption truly.

But it may be said, that no coercive measures are used. Our constitution will not authorize enforcement by law, yet there are many ways by which measures may be effected, means used, and acts carried out. The fine of five dollars, by resolving "that in future brethren who fail to write the essays assigned to them, shall make a donation, &c. Such donation to be worth not less than five dollars," is intended to coerce the writer into measures, or to make him smart for a failure.—Was it not intended to coerce the churches or people into measures, or withhold the preacher, when Long Run Association appointed a Board to select and send one to act as a missionary, Provided, that the money to pay the missionary be first obtained, or the pledge of the churches be given? You who are raising your voices against assumption of power by the President and others, and justly raising them, if he or they do assume power—raise your voices against this recently assumed power.

But it may be said, that the assumption of power by the officers of government is unconstitutional. So say I. But it is not more unconstitutional, than this recent assumption is unscriptural. The one does not militate more against the spirit of the constitution, than the other does against the true spirit of benevolence, and the true meaning of the word of God. For all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, correction, and instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works. Can any thing that is deficient be a thorough furnisher? Can any thing be called a thorough furnisher to any or to all good works, that does not give a full and complete account of the way and manner in which, and the means by which, it or they are to be effected or carried out?

"Fear God and keep his commandments, for this is the whole duty of man." God's commandments are found in his word only, and the true meaning thereof is taught alone by his spirit. Can we conceive or think of a duty, or have we any right or authority for following or endeavoring to perform any thing as a duty, that God has never commanded? Would infinite wisdom command us to perform a duty without telling us, or revealing to us in his word, the way by which and the manner in which we should perform it? Is it not clearly our duty to obey Gods commands, as given in his word without adding or diminishing? For he says, what thing soever I have commanded you observe to do it; thou shalt not add thereto nor diminish from it. If we add but one thing, as a rule, a law, an ordinance, an institution, a way, a means, or the manner in or by which a good work is to be effected, we may on the same principle add any number whatever.

Rome having so many inventions, shows the mark of the beast, let her turn as she may; while this recently assumed power has not so many, and therefore can partially hide the work by showing the fairest side, and exhibiting only the image of the beast. When straying from scripture commands, the only proper way of returning is to retrace our wanderings step by step, till we comeback to the straight, narrow, & scripturalway; hating every step we have taken from it, & not hating the steps alone, but the principle that caused us first to depart, and that kept us moving onward from God & his word. And not only hating the darkness that caused us to err, but loving and rejoicing in the light that discovered to us our error, that showed us the right and the good way, and also the power that brought us into it and kept us therein. Farewell.

N. S. McDOWELL.

An extract of the Minutes of the Stanton River Dictrict Association, held

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at Upper Banister, Pittsylvania county, Virginia, on the 26th, 27th, and 28th of May, 1844.

The Introductory Sermon was preached by Elder James Beck, from 32nd chapter 17 verse of Isaiah.

Elder Joel T. Adams chosen Moderator.

Upon a call for correspondents, Elder George W. McNeely and brethren Pryor Reynolds, John Green, and Burwell Law, from the Mayo Association, presented 15 copies of their Minutes, certifying their appointment and took seats with us.

Elder Charles A. Weatherford and brethren Sterling Hillsman and William Crump, from Pig River, gave satisfactory evidence of their appointment and took seats with us. We received a file of Minutes from the New River Association, but no messengers. Received 11 copies of the Minutes of the Country Line Association, by the hands of Elder James Wilder, and he was invited and took a seat with us.

Visiting brethren were invited to seats with us; whereupon Elders Arthur W. Eanes and Joseph H. Eanes from the Pig River; Elder James Osbourn, from Baltimore; and brother James Ellinor, from the Kehukee Association, all took seats with us.

Then made choice of Elders James Osbourn, James Wilder, and George W. McNeely, to preach on Saturday, commencing at half past 10 o'clock, A. M.

Then chose Elders Thomas Lovelace and Henry Finch, and brother Asa Hodnett, with the Clerk and Moderator, for a Committee of arrangements. Then adjourned till half past 10 o'clock to-morrow.

Saturday morning half past 10 o'clock, we met pursuant to adjournment; and after singing and prayer by the Moderator, proceeded to call the names of the messengers, and read the covenant and rules of this Association.

The Committee reported satisfactory and was discharged.

By a request from Upper Banister Church, we appointed Elders Joel T. Adams, Thos. Lovelace, Henry Finch, James Beck, Jesse Woodson, and Hezekiah Smith, to attend the said church and enquire into the call and qualification of brother Asa Hodnett to the ministry; and if found orthodox, ordain him thereto, and report their proceedings to our next Association.

A query, by the committee of arrangements, was presented to the Association.

Query. What course should a church of this Association pursue, in case of an individual who has been excluded from a church not of the Stanton River Association, but formerly stood in the name of the Primitive Baptists, and the church from which the individual was excluded refuse to hear him, and the individual applies to a church of this Association for membership?

Answer. We recommend to the church to which application is made, to enquire into the Christian walk and character of the applicant; and if in their judgment satisfactory evidence is given, receive him in fellowship.

2nd Query, by the committee, what course shall a church of the Stanton River Association pursue, when an individual who has been received and baptised by one not of the Old School Baptists, applies for fellowship?

Answer. If on enquiry they are found orderly in their Christian walk and character, and have been baptised before the division by a regular ordained Baptists minister, may receive them by adoption; but if baptised since the division, we recommend the church to require experience and baptism of them.

Then chose Elders James Osbourn, Arthur W. Eanes, and James Wilder, to preach on Sunday.

Our next Association to be held with the church at Strawberry meeting-house, in Pittsylvania county, Virginia, 10 miles south-west from the Court House, and 16 miles north-west from Danville, to commence Friday before the last Sunday in April. Elder Joel T. Adams to preach the Introductory Sermon, and in case of failure, Elder Henry Finch. Our Associations by a set rule are to commence for the future on Friday before the last Sunday in April and September.

JOEL T. ADAMS, Mod'r.
HEZEKIAH SMITH, Clerk.

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AGENTS,

FOR THE PRIMITIVE BAPTIST.

NORTH CAROLINA.—C. B. Hassell, *Williamston* R. M. G. Moore, *Germanton*. W. w. Mizell, *Plymouth*. Benj. Bynum, *Nahunta Depot*. H. Avera, *Averasboro'*. Burwell Temple, *Raleigh*. G. W. McNeely, *Leaksville*. Thos. Bagley, *Smithfield*. James H. Sasser, *Waynesboro'*. John Fruit, *Sandy Creek*. L. B. Bennett, *Heathville*. Cor's Canaday, *Cravensville*. William Welch, *Abbott's Creek*. Jos. Brown, *Camden C. H.* A. B. Bains, Jr, *Stanhope*. C. T. Sawyer, *Powell's Point*. Isaac Tillery, *Lapland*. H. Wilkerson, *West Point*. Jas. Miller, *Milton Park*. David R. Canaday, *Foy's*. Isaac Meekins and Samuel Rogers, *Columbia*. Wm. M. Rushing, *White's Store*. James H. Smith, *Wilmington*. Jacob Herring, *Goldsboro'*. S. Tatum. *Elizabeth City*.

SOUTH CAROLINA.—Wm. S. Shaw, *Rock Mills*. Levi Lee, *Blackville*. W. B. Villard, Sr. *Aiken*. M. McGraw, *Brown's*. J. L. Simpson, *Winnsboro'*. J. G. Bowers, *Whippy Swamp*. Wm. Nelson, *Camden*. G. Matthews, *Germanville*. Jacob B. Higgins, *Columbia*. Edw. Musgrave, *Unionville*.

GEORGIA.—John McKenney, *Forsyth*. Thomas Amis and D. W. Patman, *Lexington*. James Hollingsworth, *Macon*. J. W. Turner, *Pleasant Hill*. William Trice and William D. Taylor, *Thomaston*. Ezra McCrary, *Warrenton*. Prior Lewis, *Thomasville*. J. Lassetter, *Vernon*. L. Peacock, *Henderson's*. Abner Durham, *Greenville*. Jos. Stovall, *Aquilla*. George Leeves, *Milledgeville*. Wm. Garrett, *Cotton River*. Jesse Moore, *Irwinton*. Wm. J. Parker, *Chenuba*. Jas. P. Ellis, *Pineville*. F. Haggard, *Athens*. A. M. Thompson, *Fort Valley*. Daniel O'Neel, *Fowlton*. John Wayne, *Cain's*. R. S. Hamrick, *Carrollton*. D. Smith, *Cool Spring* Moses H. Denman, *Marietta*. J. Oates, *Mulberry Grove*. James w. Walker, *Marlboro'*. Edmund Dumas, *Johnstonville*. William Rowell, *Grooversville*. Joel Colley, *Covington*. Isham Edwards, *Marion*. Joseph Daniel, *Fish's*. Z. L. Boggs, *Hinesville*. Joshua S. Vann, *Blakely*. Willis S. Jarrell, M. G. *Summerfield*. Daniel B. Douglass, *Bainbridge*. R. L. Hayne, *Lebanon*.

ALABAMA.—A. K. Eaton, *Belmont*. H. Dance & W. Bizzell, *Eutaw*. E. Bell, *Liberty Hill*. D. Gafford, *Greenville*. J. G. Walker, *Milton*. H. Williams, *Havana*, J. Daniel, *Claiborne*. E. Daniel, *Church Hill*. John Bonds, *Clinton*. J. McQueen, *Lowndesboro'*. Wm. Talley, *Mount Moriah*. G. Herring, *Clayton*. B. Upchurch, *Benevola*. Wm. Crutcher, *Huntsville*. Wm. H. Cook and H'y Petty, *Pickensville*. Seaborn Hamrick, *Plantersville*. James S. Morgan, *Dayton*. Rufus Daniel, *Jameston*. Wm. Powell, *Youngsville*. R. w. Carlisle, *Mount Hickory*. J. H. Holloway, *Hazel Green*. William Grubbs, *Louisville*. Henry Adams, *Mount Willing*. Joel H. Chambless, *Loweville*. Elliot Thomas, *Williamston*. F. Pickett, *China Grove*. John M. Pearson, *Dadeville*. John Brown, *Salem*. Hazael Littlefield, *Ten Islands*. John w. Pellum. *Franklin*. John Harrell, *Missouri*. Josiah M. Lauderdale, *Athens*. Wm. Thomas, *Gainer's Store*. James Gray, *Cuseta*. E. M. Amos, *Midway*. Jos. Holloway, *Activity*. K. B. Stallings, *Livingston*. Jos. Jones, *Suggsville*. Nathan Amason, *Sumterville*. J. B. Thorne, *Intercourse*. John Bryan, Sr. *Fullersville*. Joseph Soles, *Farmersville*. Luke Haynie, and Benj. Lloyd, *Wetumpka*. A. J. Coleman, *Providence*. Jesse Taylor, *Auburn*. A. Hatley, *Pintlala*.

TENNESSEE—Michael Burkhalter, *Checksville*. Solomon Ruth, *Wesley*. William Croom, *Jackson*. Wm. S. Smith, *Winchester*. T. Hill, *Sevierville*. Ira E. Douthit, *Lynchburg*. A. Tison, *Medon*. G. Turner, *Waverly*. Abner Steed, *Mulberry*. Henry Randolph, *Snodysville*. Pleasant A. Witt, *Cheek's ✕ Roads*. Wm. McBee, *Old Town Creek*. Robert Gregory, *Carouth's ✕ Roads*. A. Burroughs, *Moore's ✕ Roads*. Evan Davis, *Grape Spring*. Joshua Yeats, *Shelbyville*. James Shelton, *Portersville*. Shadrach Mustain, *Lewisburg*. Henry Landers, *Cane Creek*.

MISSISSIPPI.—Worsham Mann, *Columbus*. William Huddleston, *Thomaston*. Nathan Tims, *Kosciusko*. Simpson Parks, *Lexington*. John S. Daniel, *Cotton Gin Port*. Mark Prewett, *Aberdeen*. James M. Wilcox, *Louisville*. Edmund Beeman, *Thmaston*. John Erwin, *Linkhorne*. William Davis, *Houston*. C. Nichols, *Stump Bridge*. Wooten Hill, *Cooksville*. John Davidson, *Carrollton*. Thomas Mathews, *Black Hawk*. James Lee, *Beatie's Bluff*. James T. S. Cockerham, *Grub Springs*. James Crawley, *Minghoma*. Alfred Ellis, *Waverley*. Joseph Edwards, *New Albany*. Thomas C. Hunt, *McLeod's*. John Halbert, *Nashville*. Jesse Hewy, *Decatur*. Wilson Hunt, *Stewart's*. John Scallorn, *Pleasant Mount*.

FLORIDA.—Hartwell Watkins, *Monticello*.

LOUISIANA.—Eli Headen, *Marburyville*. Thos. Paxton, *Greensboro'*. H. Coward, *Big Woods*. James Perdins, *Ballieu's Ferry*.

ARKANSAS.—John Hart, *Saline*. George W. Rogers, *Arkadelphia*. C. B. Landers, *Union C. H.* J. M. C. Robertson, *Foster's*,

ILLINOIS.—Thomas w. Martin, *East Nelson*.

OHIO.—John B. Moses, *Germanton*.

KENTUCKY.—Levi B. Hunt, *Manchester*. Washington Watts, *Corneliusville*. Levi Lancaster, *Canton*. Nathan S. McDowell, *Cumberland Ford*.

VIRGINIA.—Rudolph Rorer, *Berger's Store*. Wm. w. West, *Dumfries*. William Burns, *Davis' Mills*, Jesse Lankford, *Bowers's*. Elija Hansbrough *Somerville*. Arthur w. Eanes, *Edgehill*. James B. Collins, *Burnt Chimneys*. Thomas Flippen, *Laurel Grove*. Thomas w. Walton, *Pleasant Gap*.

PENNSYLVANIA.—Hezekiah West, *South Hill*. Joseph Hughes, *Gum Tree*.

RECEIPTS.

T. W. Walton,	$1	Thos. W. Turner,	$1
M. Burkhalter,	1	O. W. White,	1
Hezekiah West,	1	Joseph Soles.	5

TERMS.

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"Come out of her, my People."

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COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

LETTER 6.

To John Harm, D. D. of Horsham, in England.

BELOVED IN THE LORD. You say in your letter,—*In England there is at present a great deal of religious buffoonery going on.*

Sir, if the same thing is not true in America, it may safely be said that no one thing in the whole current of events among men can be proven to any good degree of certainty. Indeed, *religious buffoonery* is pretty much the order of the day here, and people do actually hunt up and pick out preachers of a certain cast, and whom they deem to be deeply skilled, and vastly expert in all the various branches of your sort of *buffoonery*, and they are called *revival men;* and these revivalists go about from place to place (compassing sea and land it used to be called) for the purpose of raising excitements in the minds of men by means of what you very justly term *religious buffoonery;* and out of these *enthusiastical, or irreligious,* movements, revivals grow: and my travelling for the space of twenty years through most of the States of this Union, and being naturally observant, has given me a good opportunity of observing many of those kind of movements and their wretched effects. And yet, carnal and enthusiastical as these movements and their effects are, most men admire them and esteem them very highly; but the high esteem of the generality of men, is so far from being a good recommendation to any religious movements, that our Saviour himself says, *That which is highly esteemed among men, is abomination in the sight of God,* Luke, 16. 15.

We with great propriety may view those revivalists, or *revival men,* as modern sorcerers; for you know there were sorcerers in ancient times, and they bewitched the people by their sorceries, and enchantments, and magical arts, as do these men now; and I doubt not but it is of equal abomination in the sight of God as was that in ancient times. You also know, sir, that against the gospel movements and doctrines of Christ, and his apostles, and primitive ministers, and private Christians, the generality of men came out in fury and hot indignation, for they clearly saw and felt, that those *movements and doctrines* very seriously militated against their pleasures, and against their preconceived notions concerning the way and manner of how men go to heaven; and hence the gospel, though propagated by the best and wisest of beings, progressed through a mighty torrent of indignation and a whole flood of persecution; but *another gospel,* and the *plans and movements* whereby to establish it and to spread it abroad, meet with the decided sanction and support of the generality of graceless men; nor is this to be accounted for on the principle of the generality of carnal men

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in these modern times being much more favorably disposed towards the righteous cause of God than what natural men were in the days of our Saviour and his apostles, &c.; for the fact is by far too notorious to be connived at by the household of faith, that carnal men and graceless professors in this our day and every where around us, do mortally dislike, and strenuously oppose, and decidedly set their faces and influence against the pure and uncorrupted doctrines of the gospel of Christ.

The way then how this strange thing is to be accounted for correctly, is simply as follows, to wit, The *plans and movements* now in vogue among us are in perfect conformity with a pharisaical spirit, and this pernicious spirit is predominate in every heart destitute of divine grace; and all those erroneous notions indulged in by men untaught of God, concerning the principles which sinners are to go to heaven upon, spring from this self-same pernicious spirit, which spirit, is formed and fashioned of the very spawn of old Apollyon; and hence all things under the specious shew of religion, and which tend to pamper this same corrupt leaven in the hearts of unregenerate men are sure to be greatly admired by all people of a self-righteous, or a pharisaical spirit; and most if not all of the *plans and movements* now in use among carnal religionists, are admirably adapted to nourish and cherish,—feed and build up,—strengthen and encourage, pharisees in all their corrupt and pharisaical notions and opinions concerning how they are to get home to glory: but we maintain, and we will maintain, so long as we have St. Paul to consult with upon the subject, that there is no chance whatever of those men getting to heaven on their own plan, for they roundly affirm that the salvation of the soul is not suspended on grace *alone*, nor yet on works *alone*, but on grace and works conjoined; or to use a mercantile mode of speech, they will call the basis on which salvation rests a *firm*, which is the old covenant of works and the new covenant of grace consociated; and so by means of both these, sinners can get to heaven very conveniently. But St. Paul knocks all this corrupt system on the head with one blow,—thus, *If by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work*, Rom. 11. 6.

So argues this holy man of God, but to the reverse of this most religionists argue and act in this our day; and hence we say again, Their *plans and movements* at this present time are in full accordance with the erroneous views and opinions of men in reference to the salvation of the soul, and the great scheme of redemption through the blood and righteousness of our most glorious Christ the Lord from heaven.

But, besides that of the *plans and movements* above named being agreeable to the corrupt views and opinions which false professors indulge in at this time; another point in the affair deserves to be noticed in this place, and it is this; The *gospel* which those carnal religionists are endeavoring to establish and to spread through the world by means of mere fleshly *plans and movements*, is not that gospel which Christ, and his apostles, and primitive ministers, preached, but is what Paul calls *another gospel*, and this *gospel* is so congenial with that self-righteous or pharisaical spirit which rules in the hearts of all graceless people, that it is no wonder at all that the generality of men and mere empty professors should sanction and help support a fleshly interest, together with all the *plans and movements* which are made use of to build it up and to spread it abroad. *Like will love its like* all the world over.

But this dreadful opposition which is made against the pure gospel of Christ by men under a blazing profession of christianity and yet destitute of the grace of God, is nothing new to you I am persuaded, since the same war is carried on in your country as is going on here, and the same sort of people carry it on, and they are called *rebellious children*, and we know them to be such, and they *rebel against the light* while they themselves *are in darkness*, Isa. 30. 1; Job, 24. 13; 1 John,

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2. 11.

Indeed none are so rebellious against God as those who know the least of him and of his glorious cause. Men under the influence of blind zeal, false devotion, and *another gospel*, have always been the worst of rebels against God, and the greatest robbers of his honor, and the chiefest haters of evangelical truth, and the most audacious despisers of effecting love and discriminating grace. And so, dear sir, your correspondent has found them to be from the opportunities he has had in being in their company and in conversing with them. *Another gospel* they love, and doctrines that are pleasing to the flesh and blood they can feed on and be delighted with; and with these sort of religionists this country, and especially New England, mostly abounds. Yes, we have swarms of them here and they *know not the scriptures, nor the power of God*, Matth. 22. 29.

Permit me in this place to observe,—that as all true and undefiled religion, and the pure doctrines of the gospel of Christ, are calculated not only to convert sinners to God, but calculated they also are, where they are preached and by people acknowledged, to improve the condition of men generally by moralising them and making them honest, upright, sincere, and conscientious in their different occupations and commerce one with another: and so on the other hand, where the true and undefiled religion of Christ is not known and felt, but in its room is substituted a mere empty profession; and also where the pure doctrines of the gospel are laid aside from the pulpit and in their place the commandments of men and mere carnal plans, and schemes, and contrivances are substituted,—there, and among such sort of religionists, we see a want of common honesty, integrity, uprightness, and fair dealing. And hence as the religion of the day in which we live is of this frothy and corrupt kind, and the ministry fraught with errors, lies, deception, and altogether *another gospel*; we evidently see that by the same, men in a very general way are demoralised, and that deception, roguery, fraud, lying, and debauchery, are common things among the religionists of our times. I shall put nothing in jeopardy by saying that the difficulty is great at present to find a person whose mind is engrossed with the religion of the day, in whom you can place confidence with any degree of safety. Nay, I believe in my soul as much as I believe I am now writing to Doctor Harm, that a deceitful, a fraudulent, and a lying spirit is one of the component parts of the religion which is now so much in vogue in the world; and that God is also giving up most, if not all, carnal preachers and empty professors who have taken so decided a stand in favor of the present *religious buffooner*, to blindness of mind and hardness of heart, so that they are preaching against the very doctrines which they once theoretically received.

It is apparent enough to any unprejudiced mind, that the plans, schemes, movements, and the mighty doings of the day, are made to supply the place of Christ and divine truth in almost every pulpit in the land: and all engaged, and all excited are the people about almost every thing excepting the pure gospel of Christ; and of what that is, and of its glory, and beauty, and worth, and sweetness, they are most fearfully in the dark about; and this darkness evidently increases upon them, so that the people wax worse and worse, deceiving and being deceived. They have left, even the very plain letter of truth, and are turned to what the apostle Paul calls *fables*, and what you call *buffoonery*, but the prophet Amos terms it *a thing of nought:* and because they have forsaken the truth, and the cause of truth, and have established an interest of their own, and which absurdly call a gospel interest, the Lord has evidently suffered them to sink down into much greater darkness, and ignorance, and delusion, and presumption, and pride, and vanity, than they were ever in before.

And errors and delusions are now rapidly spreading throughout these United

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States, and among carnal religionists; but among the children of God, who however are but few in number and much afflicted, grace, and righteousness, and the true doctrines of the gospel abound; and the Lord knows his own, and he will watch over them, and feed them, and instruct them, and keep them as the apple of his eye, and at last take them all to himself in the kingdom above, for of these jewels not one particle shall be lost,—*not a hoof left behind.* As the priests under the Levitical law, took their tithe; so under the gospel, Christ our Great High Priest will be sure to take his due,—his own,—the gift of the Father to him in covenant,—the purchase of his own blood,—his tithe; and in this we rejoice, and we will rejoice, for it is a truth worth rejoicing in and contending for. But a different gospel from that which the Lord reveals to his chosen and beloved inheritance, called by St. Paul *another gospel*, is a deep ditch and into it blind men, and perverters of the right way of the Lord, and who cannot endure sound doctrine, but have turned away their ears from the truth,—these men fall into this ditch; or as the prophet says, *they shall stumble, and fall, and be broken, and be snared, and be taken*, Isa. 8. 15.

And of this one thing, sir, we may rest assured, to wit, so long as men esteem *another gospel* as highly as now they do, they will disrelish divine truth as it is in Jesus and his gospel. Nay, we may expect that most people will continue to treat the precious doctrines of the gospel with the same contempt and derision as they all along have done and yet do, and also speak of them as dangerous and pernicious doctrines,—doctrines which are demoralizing, and discouraging, and ruinous to the souls of men. In this way are divine truths treated in America, and signally so in these eastern States called New England. Dark and frightful however, as these things are, yet the general opinion among men who call darkness light and light darkness, is, that we have *fine times* and all is *prosperity* round about us. But, sir, we believe and are sure that there is not a human being now living on earth that is able clearly to prove and fully to demonstrate from the word of God, that the *true legitimate church of Christ* is at this present time in a state of *gospel prosperity.* Indeed, so far is the church from being in a prosperous state, that what the prophet once said is now true in her case, namely, *How hath the Lord covered the daughter of Zion with a cloud*, Lam. 2. 1. Adieu.

JAMES OSBOURN.

Woburn, Aug. 1841.

TO EDITORS PRIMITIVE BAPTIST.

Pittsylvania county, Va.
May 31st, 1844.

DEAR BRETHREN, OF THE PRIMITIVE FAITH AND ORDER: I am yet permitted to live on earth among my fellow men, and am sure it is only owing to the goodness of God that I am alive; and I do not know why he should spare such an unprofitable and disobedient wretch as I am, but according to his mercy he has saved me here, and according to his mercy he will save all his people in heaven; for he will have mercy on whom he will have mercy, and so it is of mercy we are saved here and hereafter I believe.

But I wish or intend to say something more to you on baptism, and in doing that I must notice a few more of Mr. Bryant's errors, but not all. See Mr. B's. sermon, 8th page. Here Mr. B. says: "No one doubts that this sacrament (meaning baptism,) is an outward and visible sign of inward spiritual grace." Here we agree again, but if you, Mr. B. believe baptism is a sign of inward spiritual grace, how can you pretend to baptise children, or say you have baptised them, when they have not given any sign of this grace, which you say water baptism is a sign of? So you are wrong here, and only put up with one hand and pull down with the other. Hence if you believe what you say, do not baptise nor sprinkle any more children, or the old proverb will be verified, "the devil has daggered himself;" which you have done every time you have pretended to baptise

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any one, without profession of that grace of which you say baptism is a sign, and which natural children have not, for you know they are "children of wrath even as others." So all are children of wrath, and have not that grace of which you say baptism is a sign; no, they have not, for they are "shapen in sin, and brought forth in iniquity," &c. Hence you are wrong, sir.

Let us see the 8 ch. of the Acts, 12 vrs. "But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptised, both men and women." Here are believers, and they were men and women, and no children; but it does not say how they were baptised, hence we must suppose how it was done, and I suppose it was done in water,—why? because all the baptism before this that we have an account how it was done, was done in water. And the 38 vrs. of the same chapter says in the water. Hence all these were men and women and were believers, and were baptised in the water like the rest; hence believer's baptism in water is the only gospel baptism, and no children here again.

See 35 vrs. Here we see Philip preached Jesus to the Eunuch, and in preaching Jesus to him, he became desirous to be baptised; and he inquired of Philip if he might be baptised, and the answer was, "if thou believest." Hence Philip was not one of our baby sprinklers, for he would not baptise any without they did believe, or say they did; hence he only believed in one water baptism, and that was in a believer's baptism in water. But if he had been like our sprinkling priests, he would have asked, how will you be baptised? but not so, for Philip only knew one water baptism, and like a Baptist as he was, he took him or went in the water with him and baptised him, which 38 vrs. same ch. proves, and does not prove sprinkling. For I cannot believe that Philip did preach sprinkling to him, or why should they have went into the water as they did, if Philip did not preach in-the-water baptism to him? Hence we see nothing but in-the-water baptism yet, and I do not believe that a Christian will go into the water and have a little sprinkled or poured on him; no, I cannot believe it, for if Jesus had wanted a little sprinkled on him, he had sense enough to stand on the bank and have it done, without going in the water; though some of our sprinkling priests would have us to think, that Jesus was so poor that he had no servant to bring a little water to sprinkle him.

Again, see Acts, 10 ch. 44 vrs. We see that the Holy Ghost fell on all them which heard the word. Here they heard the word and understood the same; so no children yet, as Mr. B. says there were. See 46 vrs. says. "For they (Peter and others) heard them (the converted Gentiles) speak with tongues and magnify God." Hence they were believers, and not children to be baptised, but believers. See 48 vrs. says: "And he commanded them to be baptised—not like Mr. B. command them to have their children baptised, no, but themselves, because they were believers. Hence they that were baptised were believers, and not children. How were they baptised? it does not say out of the water, hence I say they were baptised in water,—why? because we have five or six plain cases where gospel or Christian baptism was administered in water, and I never saw where they administered it out of the water. So I conclude in the water is the way for Christians to be baptised.

Again, see Mr. B's. sermon, 11 page, cites us to Mark, 7 ch. 3 and 4 verses. Here my reader I want you to see if you can what these verses have to do with baptism, as that is what he is on here. I think none will think of baptism when reading these verses. See 3 vrs. "For the pharisees, and all the Jews, except they wash their hands oft, eat not, holding the tradition of the elders." Here you see the washing was not the command of God, but only the traditions of the elders; which was wrong, and has nothing to do with gospel baptism. For these very pharisees, or some like them, rejected the

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counsel of God against themselves, being not baptised with John's baptism. See Luke, 7 ch. 29 and 30 verses. Just so it is with you, Mr. B. and all the rest that hold the tradition of their elders, such as sprinkling, or pouring water for baptism; and believe in divers washings or baptisms. I say just so it is with you, for you reject the counsel of God against yourselves, by rejecting the baptism of John and saying, it is not a Christian baptism. I say, Mr. B,. it is a fearful thing to reject John's baptism, for thereby you reject the counsel of God which all sprinklers do, or you any-way baptisers.

Now see 4 vrs. that Mr. B. speaks of here—the Pharisees washed cups and pots, and such like things, which has nothing to do with gospel baptism; for they did not receive it of God, but of the elders, where all the sprinklers get their tradition; from which the 7 ch. of Mark, will prove of which Mr. B. has selected the 3 and 4 vrs. to prove his baptism. But it is all tradition of men, which the chapter proves. See 7 vrs. Howbeit, in vain do they worship me, teaching for doctrine the commandments of men. So Mr. B. your tradition is vain. See 9th vrs. "And he said unto them, full, well ye reject the commandments of God, that ye may keep your own tradition." Here Mr. B. you may see if the Lord pleases to open your eyes, that you reject the command of God when you reject John's baptism; and go on to prove your traditions by first vol. of Clarke's comments. See sermon, 13th page, just like the Pharisees; you hold the tradition of your elders, and can prove it by them, but cannot prove it by the word of God. Hence you had better stop, and think, and pause, and ask God to reveal the truth of this matter to you. If you can ask him from an honest heart, he will direct you right.

But we come to the 16th ch. of the Acts. This chapter informs us that Paul and Silas were put in prison, yes, in the inner prison. Then they were in the inner prison, and as the sprinklers generally think here were children baptised, and that all were baptised in the house, I will prove that they were out before they were baptised. See 29th vrs. says, "He sprang in (that is the jailor sprang in) the jail;" but none of his family were in the jail with him, no, but the jailor was in with Paul and Silas. And 30th vrs. says, "and brought them out." Here we see they were out of the prison; not in the outward prison, no, but out of prison in the yard, for he brought them out; so not in, but out, and he said, "Sirs, what must I do to be saved?" 31st vrs. "And they (Paul and Silas) said, believe on the Lord Jesus Christ and thou shalt be saved and thy house." Here we see that the jailor was saved by faith in or on the Lord Jesus Christ, and so was his house, or family, for that is what is meant by his house. So they must have been believers before he was, or they (Paul and Silas) could not have said, thy house shall be saved, without his house or family did believe; for we know that it is by sanctification of the spirit and belief of the truth that we are saved, and that the jailer could not be saved while in unbelief, hence they said to him, believe and thou shalt be saved and thy house. So his house were all believers, which I will prove by this chapter; if not how could Paul say, they should be saved, when nothing but faith in Christ can save a soul? for all things besides faith in Christ, only will damn a soul; hence they must have been believers.

See 32 vrs. says: "And they spake unto him the word of the Lord, and to all that were in his house." Hence there were no children, but such as could believe; for they spake to all that were in his house. So we must believe that Paul and Silas did speak to all, then there were no children. See 33 vrs. "And he took them the same hour of the night, and washed their stripes and was baptised, he and all his straight way." Now we will notice the word took. He took them, or the jailer took Paul and Silas, and washed their stripes. He, the jailer, did not take water to Paul and Silas and wash their stripes; no, but he took them, and I

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say to the water, where he and all his were baptised. Hence it is, Mr. B. that they were not baptised in the house, and were not children.

But you may ask, why did the jailer take Paul and Silas to the water, if they were to baptise him? Because they were not so well acquainted with the water as the jailer, and did not know where the best place was to baptise; and it is common to this day, for the person that is to be baptised to take the preacher to the place of his or their choice. This is the way that the Baptists do that I am acquainted with, and so it was with Paul and Silas; for the jailer took them, and washed their stripes. Hence he took them to water, as he did not take water to them; for he took them and washed their stripes, and was baptised, he and all his straight way.

Now, Mr. B., if the word took, here does not mean to the water, where did he carry them? or where did he get water to wash their stripes? and where did Paul and Silas get water from to baptise the jailer and all his? Now if it had said he took water and washed their stripes, and he and his were baptised straight way, I should have believed that the jailer did take water in something and washed their stripes, and that Paul or Silas did take the water and baptise them; but it says, he took them, Paul and Silas. So the jailer did not take water to them, but took them to water, and so do the Christians yet, and they were baptised in the water; for we have not seen nor heard of water being sprinkled or poured, therefore it was in the water baptism, like all gospel baptism is; where it is fully told how it was done, it is believer's baptism in water, so was this.

But I must according to promise prove that the jailer's family were believers, which I think I have done already, so that Christians can understand and believe; for they, (the jailer's house) had no right to the promise of salvation, without they were believers, for none but believers are entitled to it. So you see they did believe before the jailer, for Paul only told him to believe and he should be saved, so you see his house were believers before. But I will bring in 34th vrs: "And when the jailer had brought them into his house." Here you see, Mr. B., is the first time the jailer, or Paul, or Silas, or any of them, were in the jailer's house since the jailer sprang into the prison. But 34th vrs. says: "He brought them into his house." Now, Mr. B., I should be glad for some sprinkler to tell me where they were, if not gone to the water to baptise? for you know the jailer brought them out of the prison, and then took them and was baptised, he and all his. Here he took them, and after he and his were baptised, he (the jailer,) brought them into his house; not before being baptised, but after being baptised. Hence they were not baptised in the prison, nor in the jailer's house, as you sprinklers vainly suppose, but were out.

Again, see 34th vrs. same chapter: "And when he had brought them into his house, he sat meat before them and rejoiced, believing in God with all his house." So, Mr. B., all were believers; hence there were no children, for all believed; and the jailer did not believe for his children, like you baby sprinklers say he did, and like you pretend you do; no, he believed with them, so all were believers. And I say the jailer's house or family believed before he did, or he could not have believed with them; for if he had believed before them, they would have believed with him; but he believed, with all his house.

Again, see Acts, the 18th ch. 8th vrs. says: "And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house." Not for all his house, no, but with all his house; so he and all his were believers, and not children, for all believed. And many of the Corinthians heard, believed, and were baptised; hence they all heard and did believe before they were baptised, so no children eight or six months old; no, and were not sprinkled, for you see they were baptised. And we also see that every example of baptism that we have in holy writ, that does say how baptism was administered, says it was in the water and

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that is expressed some six or seven times plain. So they all were believers, and all were baptised, just like the rest, in Enon, in Jordan, or some other water like the Eunuch, hence in the water is the way to baptise Christians. But out of the water will do for nominal professors, such as will bring a little in a pitcher, or in a bottle in their pocket, and pull it out and sprinkle some several children, as I have seen done; which is not gospel baptism, and is nothing but bottle baptism; and I have seen this administered by a sprinkling priest, not a gospel minister.

Now we will notice the 15th page of Mr. B's. sermon. Here Mr. B., you say "John's baptism was definitely the baptism of repentance, and say that the Christian baptism is that of faith professed or sought." In the first place you are wrong, and as false as the devil is false when you say, that John's baptism was definitely of repentance and so make out it was without faith, and Christian baptism was of faith and so try to destroy the baptism of John by telling a lie about it. For the candidates, or subjects that John did baptise, did bring fruits meet for repentance, which was to believe on the Lord Jesus; or how could John have baptised them in the name of the Lord Jesus, if they did not believe on him; or do you suppose, Mr. B., that John did baptise them in a name they did not believe on? If you do it is vague and nothing but foolery, sir: for you know that John did baptise in the name of the Lord Jesus, and they that were or wanted to be baptised had to believe or say they did believe before John would baptise them. See the 3rd ch. of Matt. and in the 7th verse we see some came to John's baptism that he would not baptise; and the 8th vrs. gives the reason why he would not baptise them, because they did not bring fruits meet for repentance, which was to believe on Jesus. So John did not baptise without faith, or belief on Jesus by the subject for baptism; hence his baptism and the Christian's baptism is the same, for there is one Lord, one faith, and one baptism.

But again. See Acts, 19th ch. 4th vrs. "Then said Paul, John verily baptised with the baptism of repentance, saying unto the people that they should believe on him which should come after him, that is on Christ Jesus." Here, Mr. B., Paul says that John did say to the people that they should believe on Christ Jesus, so you see John commanded them to believe before he did baptise them; and did not baptise any that did not bring forth fruits meet for repentance, which was a belief on Christ Jesus. Now there is a lie out, Mr. B., for you say that John's baptism was only of repentance and without a belief on Christ Jesus; and Paul says, John verily did baptise with the baptism of repentance, saying to the people they should believe on Christ Jesus. So you see that Paul says, John commanded the people to repent and also said to them, that they should believe on Christ Jesus. Hence it is, Mr. B., that you have lied again; for Paul contradicts what you say concerning John's baptism. But you know that it is written, let God be true but every man a liar; so it is, and so it will be, and so it should be, for it is right.

But again you say, Christian baptism is that of faith professed or sought. Now the Christian, or gospel baptism, is for faith possessed by the creature from God; and that faith is the gift of God, without money or without price. But this baptism never was administered to any for faith sought, no, this is a base perversion of truth, Mr. B., and is as false as the devil is false; for you cannot show one such example in holy writ; no, it is not there, and you Mr. B., got it out of that wicked book, I think so, where the devil's lackies get all their authority from to pervert the scriptures, and is fit for nothing but to damn the soul who believes in it, or gets evidence there against God's word like you do.

Again, Mr. B., in sermon 15th page you say, "if this was Christian baptism, (speaking of John's baptism,) all Judea and all the region round about Jordan, were brought into church fellowship; and so

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make out John did baptise all the people that were in those regions, which is right down lying, and I believe you know it, sir. And if you do not know it is false, I will ask you to read Matt. 3 ch. 7th vrs. which I have noticed in the beginning of this subject, and I shall show you by the 7th and 8th vrs. that John did not baptise all the people; but only such as did bring forth fruits meet for repentance, for so it is. See 7th vrs: "But when he (John) saw many of the pharisees and sadducees come to his baptism, he said unto them, O! generation of vipers, who hath warned you to flee from the wrath to come?" Here, Mr. B., you see there were many, not a few, but many of the pharisees and many of the sadducees—notice the phrase "many of the pharisees and sadducees," so there were many of them that John did not baptise. But he did baptise all that did bring fruits meet for repentance, or such as believed in Christ Jesus. Hence it is, Mr. B., that you missed the truth as far when you said John baptised all of Jerusalem, and all Judea, and the region about Jordan, as Esau missed his father's blessing. But if it had been given you to tell the truth about this matter, you could have done it as easily as Jacob received the blessing.

Again, my readers, I wish you and Mr. B., to notice the 15th page 4th item, where Mr. B. says, the prescribed form of Christian baptism is in the name of the Trinity, and says, this John never used; which is just as Mr. B. has said, and he has told the truth here. But it is said a liar is not to be believed, though he tells the truth; but I wish to believe him here, for it is so, that the Christion baptism was to be performed in the name of the trinity, or in the name of the Father, Son and Holy Ghost. Here, Mr. B., we agree, that the Christian baptism is in the name of the trinity.

Now, Mr. B., you say Christian baptism is in the name of the trinity, and so say I, and was performed in that name by the Apostles after the Holy Ghost came; hence the Apostles did baptise in the name of the trinity, and in no other name. Now, my readers, I do not want you to forget that Mr. B., says, Christian baptism is in the name of the trinity, and tries to make John's baptism not a Christian baptism. But, Mr. B., it will not do, for you have lied so barefaced in the 5th item, 15 page of your sermon, that the devil should be ashamed of it when you said, twelve of John's disciples were again baptised. Here, Mr. B., you are guilty of a wilful perversion of the truth. On the same page you say, that Christian baptism is in the name of the trinity, and then tell us that them, or some of them that John did baptise, were baptised again; and so make out John's baptism not a gospel or Christian baptism, which is false, for they never were baptised again.

You say, Mr. B., that John baptised in the name of the Lord Jesus, and so he did; and he did baptise them in the name of the Lord Jesus, for the Holy Ghost was not come yet, for Jesus had not gone to his Father. So there was no other name to baptise in then, but it was a Christian baptism, because it was in the name of Christ, hence a Christian baptism; and there never was one of them that John baptised, baptised again; no, sir, there was not, for they were only baptised in the name of the Lord Jesus. The twelve that you say were baptised again, is contrary to what you have already said, Mr. B., for you say the Christian baptism was in the name of the trinity, and not like John's, and then go on and say that John's disciples were baptised again—I suppose by Paul, as he was there and gives us the account of this matter, where you say they were baptised again. Now, sir, agreeably to your own position if Paul had baptised them again, would he not have baptised them in the name of the Father, Son and Holy Ghost? you say he would, for you say this was the prescribed form of Christian baptism; and so it is, since the Holy Ghost is come. And I hope, Mr. B., if you will not let John's baptism be a Christian baptism, you will let Paul's baptism be a Christian baptism; in as much as

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you say Paul baptised them again, or that they were baptised again; if so, Paul must have done it, as we have no account of any other person being there to do it. Then if they were baptised again by Paul, or any other Christian, as you say they were, it will only prove what you denied, that is, that the Christian baptism and John's baptism were administered in the same manner. So if you contend that they were baptised over by the apostles, then I will contend that they did baptise in the same name that John did, and I will prove it. Those that you say were baptised again, were only baptised in the name of the Lord Jesus. See Acts, 19 ch. 5th vrs. says, they were baptised in the name of the Lord Jesus. Hence if you contend that they were baptised again, it will only prove that John and Paul did baptise alike, which you have denied. So I do not think it will do you much good either way, but it will prove that you have not told the truth when you say, they were baptised over, or again, for they were baptised in the same name both times, if they were baptised over at all.

But if there is or was a difference between John's baptism and the apostle's, Mr. B., they were not baptised by the apostles the second time, for you see they were only baptised in the name of the Lord Jesus, and that was when John did baptise them, and they have not been baptised with a water baptism since; as I will prove, Mr. B., and that from the scriptures. Now, Mr. B., I must prove that Paul did not baptise John's disciples, or them that John had baptised; and show from scripture, that none of them that John baptised were baptised again. For if it was right to baptise the twelve again, Mr. B., it would be wrong to take or keep any of them in the church without baptising them again; for if some were baptised again, and some not, the church would not have been like Paul said it should be;—see 1 Cor. 1 ch. 10 vrs: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment.

Here you see Mr. B., that Paul was not a Methodist, or he would have said any way will do; but he beseeches them by the sacred name of the Lord Jesus Christ, that they all speak the same thing, and that there be no divisions among them. Here Paul beseeches the church all to speak the same thing, so he does not tell them to believe sprinkling, or pouring, or immersion; no, he tells them all to speak the same thing, and so gospel ministers will do, and have done in all ages of the world.

For it is a command, and that in the name of the Lord Jesus. And again he tells them, "to be perfectly joined together in the same mind." Now if one is immersed, and another is sprinkled, and a third poured, are they all perfectly joined together in the same mind? I say no, and hence not a gospel church. And just so it would have been if the apostles had baptised some over, and some not, I mean those that John had baptised. Hence all were baptised over again, or none were baptised again; and so we will try to find out first, if these twelve were baptised again, as you say they were, and if they were, all were; and if they were not, then none of them that John did baptise were baptised again.

Then we will see the 18th ch. of Acts, 25th vrs. This verse gives us an account of a preacher named Apollos. Well, what does it say? "This man was instructed in the way, (not ways, but the way) of the Lord, and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John." Now I will ask Mr. B., if this man was baptised again? no, sir, he was not; "but when he (Apollos) was disposed to pass into Achia, the brethren wrote, exhorting the disciples to receive him." Here you see the brethren received him, and exhorted others to receive him, &c. and he only knowing the baptism of John—the 27th vrs. See 28th vrs. "For he mightily convinced the Jews and that publicly, shewing by the scriptures that

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Jesus was Christ." Here I have shown, that Apollos did "mightily convince the Jews that Jesus was Christ;" and the 27th vrs. says, "He helped them much, which had believed through grace." So you see, Mr. B., this man was received by the brethren and helped them much which believed through grace, only knowing John's baptism; and never was baptised after John baptised him, and was a gospel man and a gospel minister; and never was baptised again, Mr. B., as you said they that John baptised were,—no, he was not, so you are wrong again.

(*to be continued.*)

RUDOLPH RORER.

THE PRIMITIVE BAPTIST.

SATURDAY, JULY 27, 1844.

TO EDITORS PRIMITIVE BAPTIST.

Williamston, No Carolina,
9th July, 1844.

DEAR BRETHREN: I enclose you a copy of the letter from the Kehukee Association to the Chowan Association, which I think had as well be published in the Primitive Baptist.

I understand that several members of that body are representing it in a very unenviable light, with a continual promise that it shall be published, which promise I think they intend shall never be fulfilled. Let the letter then be published by us, that the public may judge of it from the printed copy, and not be compelled to learn its character from a hireling and defamatory priesthood. Yours in great haste.

C. B. HASSELL.

The Kehukee Association at her sitting in 1842, received certain Resolutions from the Chowan Association, proposing to confer with her through delegates to be appointed by each body about terms of compromise and reconciliation.

The Kehukee Association at that time thought proper to pass those resolutions by unnoticed, but at her session in October, 1843, the subject was again introduced, and on motion of one of her members, a resolution was adopted authorising her Moderator and Clerk to assign to the Chowan Association the reasons why the Kehukee refused to appoint delegates for the purpose specified in the aforesaid resolutions of the Chowan Association.

Under this authority then we respectfully submit to the consideration of the Chowan Association, the reasons (if we know them) which we suppose governed the Kehukee in declining to accede to the proposition of the Chowan.

First, there was supposed to be no quarrel existing between the two bodies, that should justify the adoption of measures in order to bring about compromise and reconciliation; no communication or official intercourse, we believe, either friendly or unfriendly, had been made or existed between the two bodies for the space of fourteen years. The resolutions adopted by the Kehukee in 1827, bro't forth a denunciatory & threatening letter of correspondence from the Chowan in 1828—sent to the Kehukee first through the medium of a newspaper published in Richmond, Virginia. It is true that delegates from the Chowan found their way to the Kehukee, at her sitting with the church at Conetoe in 1828; but the letter they brought, as acknowledged by themselves, was either copied from the newspaper aforesaid, or from a printed copy of their Minutes, we disremember which. This letter so far from inducing the Kehukee to rescind the resolutions adopted in 1827, was perhaps an additional reason for her to explain and confirm them. The Chowan had determined to discontinue correspondence with the Kehukee, unless the resolutions were abolished; the resolutions were not abolished, but ratified; consequently, the correspondence ceased and there the matter ended. No relationship thereafter existed between the two, and neither had a right to interfere with the government of the other. The Kehukee was supposed by the Chowan to have fallen

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back into the regions of infidelity and heathenism; while the Chowan was by the Kehukee ranked amongst the number of those Associations, who have within the present century, removed their ancient landmarks and rushed onward amid the wild fires of the great Arminian heresy—striving to substitute human effort for the grace of God, and the plans of mortal men for the purposes of Jehovah.

Under this view of the case, that is, the entire distinctness of the two bodies, their great contrast, the total absence of all bickerings, intercourse, or correspondence, for the space of fourteen years between them, which was no less striking perhaps than the absence of correspondence with the Bishop of London, or intercourse with the Baptists of India—the Kehukee were of course surprised to receive resolutions of compromise and reconciliation from the Chowan, with whom she had no quarrel; she accordingly declined adopting measures to settle difficulties where no difficulties existed, or bring about compromises where none seemed necessary.

Secondly, admitting there did exist a great difference of opinion, faith, and practice between the Kehukee and the Chowan Associations, yet the Kehukee could by no means imagine that such contingencies would ever be settled by committees, by arbitrations, or mere conventional rules; she believed that reconciliations belong unto the Lord,—and that unless God by his spirit moulds, and forms, and fashions the hearts of men alike, it is *impossible* for them to be agreed—and if not agreed, it is disorder to walk together—and if they cannot conscientiously walk together, it is hypocrisy for them to attempt it—and what is true in the case of individuals, may also be applied to collective bodies. The Kehukee Association then considered that it would have been just as preposterous in her to have adopted measures for compromise and reconciliation with the Chowan Association, as she would have so considered measures adopted for a compromise with the non-professing world at large, whom we suppose can never be reconciled to God, his truth, or his people; unless washed in the lava of regeneration, subdued by the Holy Ghost, and made to drink the dregs of the same bitter cup of experience with all the savingly converted. She therefore declined attempting to do that which God alone can do, viz: produce reconciliation and fellowship, by making the heart right and making *hearts alike* in the first place, so that uniformity of feeling and sentiment might thoroughly prevail.

The Kehukee Associations are willing and anxious to tender their fellowship to any and all other Associations, of like faith and order, and sincerely rejoice when the same is offered them by such; for a conformation of which, we refer you to the relations already existing between her and other Associations of like standing, within this State. But it is impossible without change of sentiment or conduct on the part of either the one or the other, for the Kehukee to look upon the Chowan Association as one of this class. We readily allow, that the articles of faith *as standing on the records* of each are the same; but the exposition of those articles by the ministry of the Chowan, on which exposition is based the faith and practice of a great many of her people, are widely different from that of the Kehukee ministry. The articles are evangelical, but the faith is mosaic. For whilst the former is found at the foot of Calvary, the latter is ranging beside the fiery Mount. The articles are gospel, but the faith is law. The one is predestinarian, the other is Arminian. It will readily appear therefore, why the doctrine of the articles is lost sight of, and the faith of their expositors is published abroad. The result of which is proselyting to a faith differing from the doctrine of the articles; and a rapid increase of numbers who are either ignorant of, or totally reject, the tenor and plain construction of their own printed articles of faith.

Under this system of things, as from a

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hot bed, spring up the many coloured plants producing the strange fruits seen within your borders. Such as combinations with professed *unbelievers* in Christianity, for the professed object of converting foreign and domestic infidels to Christianity. Such as establishing schools of human learning by which to qualify men for the ministry, which are considered superior to the school of Christ; and without which the call of God by his grace and the qualifications and teachings of his spirit, are considered worthless and altogether deficient for that important office. Such as compassing sea and land to make proselytes to a legal faith, and gathering multitudes together indiscriminately, without predicating their admission into religious society on their orthodoxy and an experience of grace; such as would be judged by men of grace to be begun carried on and finished by God Almighty alone, without any copartner of a finite order—such as protracted meetings, previously appointed by men, who intend at such and such other particular time and place by the means of fiery zeal, pathetic appeals, loud noise, excited passions, anxious benches, mourners seats and straw pens, to convert men to their faith; such as sending out running mendicants over the country, who are too lazy to work for their living, to extort the last shilling from the pockets of the suffering and the needy, the widow and the orphan, the poor man, white and black, as well as the more opulent of our citizens, for the ostensible purpose of Christianizing the nations by sending the gospel to the heathen, &c. when at the end of their begging circuit it often requires about what they have thus amassed to pay their own salaries; or if there should be a surplus sufficient to start a hungry applicant abroad, he preaches no gospel to the heathen, because he has none to preach. But a spurious gospel or another gospel, differing from the gospel of Christ is delivered unto them. Also such fruits are seen as the formation of societies, independent of and held to be superior to the Christian church, for the professed object of reforming and Christianizing the world in a more speedy and efficient manner, than the church could exercise. Whereas, we believe that the church alone as established by Christ the great founder of the Christian religion, is the society and the only society intended by him as the moral lever to move the world and teach the nations wisdom, to establish any other society to supervene the duties and efficiency of the church, thus ordained of God, is casting a reflection on his wisdom and charging him with folly.

In short such fruits are seen within your borders in our candid opinion, as ever drop from the plant of the do-and-live system,—a plant that sprouted in Eden immediately after the fall of man, attained a flourishing condition in the days of the chief priests, scribes and pharisees, and appears to be reaching its utmost perfection in this nineteenth century, as is almost every where apparent on this side as well as the other of the Atlantic ocean, in the existence and character of those societies founded by John Wesley, now spreading over the land like the locusts of Egypt for multitude; and all the other many thousand societies, which although of different names, yet whose members hold to the same carnal faith, and practice the *same carnal expedients for proselyting* the children of men with themselves. These and many other traits unnecessary to mention here, we conceive to be characteristic of the religious age in which we live. This we conceive to be a faint delineation of the workings of that delusive and fanatical spirit, that is so rapidly spreading throughout Christendom; and which in its giant progress has overshadowed the Chowan Association, and changed her character altogether from what it was when she first became an independent and separate body from the Kehukee.

The consideration of these things formed, we suppose, additional reasons, why

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the latter body declined acceding to the proposition of the former in 1842. Having, as we believe, the fear of God before our eyes, the honor of his name and the prosperity of his cause in view, we declare in the most sacred and solemn manner, that we believe such delusive and false fire will have an end; and however much it may be courted and flattered by men now, that it will yet drag out a loathsome existence and die a disgraceful death, in the sight of God and man of grace. And however unlikely it may seem to your minds now, who are so much extolled, courted, flattered, entrenched, and protected by this same spirit, and who are perhaps laughing to scorn our prophecies and admonitions; yet we have the utmost confidence, as we have in the existence of God, that the time will come when by a miraculous interposition of divine providence, and a rich and copious display of his all-powerful grace, this same haughty and delusive spirit shall be searched out—brought to the test—found wanting—overpowered—subdued, and made to sit down—diminutively quiet and tame, beneath the footsool of Jesus Christ; while his saints shall reign with him on earth a thousand years. But yet the coming of which glorious reign can neither be hastened or retarded, by all the combinations of men upon the face of the whole earth.

Will you then consider these things with all the solemnity in which they are suggested? will you pause one moment in your career, and ask yourselves the question; whether you have parted from the simplicity of the gospel and the religion of your forefathers? will you examine yourselves, whether you are in the faith of God's elect? will you resolve to return to the simplicity of the gospel, if found bewitched for a season, as were the Galatians? will you stand still and see the salvation of God, as wrought in behalf of his people? Or, will you continue to rush forward, and be drowned in the waters of confusion that overwhelmed Pharoah and his host? will you stand firm and unshaken, with eyes steadfastly beholding Calvary's bleeding lamb? Or, will you lie down and grovel feet foremost up Sinai's rugged hill? will you agree to be carried over the deluge of this world's errors in the ark prepared by God, or will you prefer to carry yourselves in a skiff of fig leaves, that is certain to shatter and fall into the whirlpool of everlasting destruction?

Will you renounce the hidden things of dishonesty, the innovations and carnal institutions of the day, that so mar the beauty and excellency of a Baptist profession, and return to your primeval worship and the *fellowship* of the *Old School Predestinarian Baptist Associations of the State of North Carolina*? or, will you continue to frown contemptuously upon those Associations, and simply pass resolutions of "compromise and reconciliation," towards some of them, for the sake of appearing universally charitable, when at the same time you are determined that your conduct shall forever prove a barrier to fellowship with all those who believe the Bible to be a sufficient guide for their faith and practice?

We do not expect an answer to these enquiries, but trust they will be answered among yourselves and unto God. To him who renovates, changes, melts and moulds the stoutest and most stubborn hearts of man in conformity to his own will and purposes, we leave and cheerfully submit the result, as well of this communication, as of the salvation of his people and the physical and moral government of the universe. Knowing that the righteous judge of all the earth will do right, that his counsel shall stand, and that he will do all his pleasure, to whom be glory and honor forever, and ever. Amen.

Done by order of the Kehukee Association, on the first Monday in October, 1843; while in session with the church at the Falls of Tar River, N. C.

WILLIAM HYMAN, Moderator.

Joseph D. Biggs Cl'k.

Thou shouldst do justice to all men, even unto enemies.

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Farmersville, Lowndes Co. Ala.
June 16th, 1844.

DEAR BRETHREN AND SISTERS: For the first time in life on this subject, I take my pen in hand to write a few lines; but fearing I may be in the way of abler pens, or not do the cause justice, as it deserves, I am almost ready to not attempt to say a word, only to send on our subscription, but knowing I should not fear to own the cause, or blush to speak the name of a crucified Redeemer, I will make a few remarks, if the Lord will enable me so to do.

Now, my dear brethren, who are spurned at by our enemies, yet blessed of the Lord and blessed with all spiritual blessings in heavenly places in Christ, according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love, that we might glorify him in all godly conversation in this present world, being born again, not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth for ever. And without this change or birth it is impossible for the creature to glorify God, either in word, thought, or deed; but believing all the family of Zion are of this parentage, and of the same royal line, heirs of the same king and were all in days past children of wrath even as others; but are now the called of God according to his purpose, made heirs of eternal glory, and joint heirs with the Lord Jesus Christ; and have not received the spirit of bondage again to fear but ye have received the spirit of adoption; whereby we cry Abba, Father.

Brethren, you know this change is not a mere notion, for without a pain there cannot be a birth; but where there is a false conception, there is a false deliverance. In my weak opinion the true birth will never take place until the light of the grace of God shines in the dark room of the heart, and quickens the dead soul. Now, brethren, does the child that is not yet born after ordinary generation, know any thing of the affairs, and laws, and managements, neither is he acquainted with the light of this world? No more does the soul, until born of the spirit, know any thing of spiritual kingdom; for what is born of the flesh is flesh, and that which is born of the spirit is spirit.

A few scattering remarks on what I deem election. Ephesians, 1st, 4th & 5th: According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love. 5th, Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will. The apostle commences this epistle, by showing the divine origin of his apostleship; and shows that he was an apostle of Jesus Christ according to the will of God. As he says, no man taketh this honor to himself, but he that is called of God as was Aaron. Again, I neither learned it of men, neither was I taught it but by the revelation of Jesus Christ. And he then directs his letter to the saints at Ephesus, and to the faithful in Jesus Christ, as is his general manner throughout his epistles; and blesses the God and Father of our Lord Jesus Christ, who hath blessed us, not only his brethren at Ephesus, but all the faithful in Christ Jesus, with all spiritual blessings in Christ; according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love; having predestinated us unto the adoption of children of Jesus Christ to himself, according to the good pleasure of his will.

(*to be continued.*)

JOSEPH SOLES.

FOR THE PRIMITIVE BAPTIST.

Elder *John H. Daniel* expects to preach in Washington, Beaufort county, on Thursday night, 1st of August; Friday, 4 o'clock, at Pantego; Saturday and Sunday at Bethel; Monday evening, at R. M. G. Moore's; Tuesday, at Swanquarter; Wednesday, at Wade Swindell's; Thursday, at North Lake; Friday, at Bethel; Saturday, at North Creek; Sunday, at White Plains; Monday, at Beaver Dam; Monday night, in Washington.

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AGENTS,

FOR THE PRIMITIVE BAPTIST.

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"Come out of Her, my People."

VOL. 9. SATURDAY, AUGLST 10, 1844. No. 15.

COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

LETTER 7.

To John Harm, D. D. of Horsham, in England.

KIND FRIEND: In secular affairs, satan seldom or ever uses deception with a view of beguiling the sons and daughters of men; but in religion, or what is called religion, and in religious matters, he is ready enough to make use of every kind of artifice and chicanery in order to give a wrong colouring to things, and to make wrong impressions on the mind, and to stir up feelings which in themselves are deceptive and were produced at first by delusive causes. On this ground satan effects much by means of counterfeit holiness, blind zeal, false devotion, presumptuous confidence, fallacious hope, feigned faith, hypocritical humility, and by calling things that are not as if they were; and also by getting people to call light darkness and darkness light, and putting bitter for sweet and sweet for bitter.

Now these things being so, and as most people are under the most fatal mistakes in regard to what real Christianity is, and also in reference to the true state of religious affairs in the world at this present time, what by the generality of religionists is now called religious prosperity, we deem be a fire of their own kindling; for it is evident enough that carnal men, men who have no other hope of salvation than what is built upon a mere bubble,—those men are so highly pleased with the light of this false fire that they compass themselves about with the sparks thereof, and say, *Aha, we are warm, we have seen the fire*, Isa. 44. 16. Would carnal men, whose understanding is said to be dark, and their minds perverse, and their foolish hearts hardened by the deceitfulness of sin, and their thoughts estranged from God, and all their imaginations evil, and that too, continually,—would such men be pleased with this fire light, if it was of a right gospel kind and from heaven? A negative answer must here be given, even without pausing. And yet, sir, these very sort of men, together with crowds and swarms of empty professors, are in love with, and do greatly admire the above fire light, or what is falsely called *gospel prosperity*.

Now, in or about this prosperity, we see little or nothing of God and truth, but carnal plans and schemes encompass it about on every side; and it is the belief of most, that a church can have a revival whenever they please; and hence when a revival takes place among them, they are so exceedingly well pleased that they cannot refrain from rejoicing in the work of their own hands, and in the great and wonderful fire they have kindled. But as all this savours of men and not of God, we call it *fleshly*, or the works of the flesh.

And although in a church, or what is called a church, of this character we can see no gospel charms to admire, and love,

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and to speak well of, yet we verily believe that a *gospel church* state, when the same is in *good and due order*, is by far the most preferable condition of any other state in human life. But when may a *gospel church* be said to be in *good and due order?*

Answer.—When the members of it dwell together in unity, and are striving for the faith of the gospel, and are walking in the truth, even the truth as it is in Jesus, and the love and power of God is felt and enjoyed in their souls, and they serve the Lord with mind and heart, and keep his commandments. But if these things are wanted the church cannot be said to be in *good and due order.* Or wherever the truths of God,—the great and leading doctrines of the gospel are neglected and passed by as things out of date, or concealed and kept back for fear people should be offended by an exhibition of them, &c.; there true gospel peace, and love and harmony, are not to be found. And hence, preaching and receiving the truth in love, and vigorously contending for the same, and seeking the honor of God, and not the honor which comes from man only, are strong demonstrations of a *gospel church* being in *good and due order.*

It is utterly absurd to talk about *spiritual prosperity* and of *fine times*, &c., when those very people who talk thus are contented, and even well pleased, with *another gospel.* and with doctrines that are fit only to feed a self-righteous pharisee and a boasting hypocrite. Such people may know much about the religion of the day, and about wonderful revivals, but as for *spiritual prosperity*, and the real essence of the *gospel of Christ*, they must be greatly, if not wholly, in the dark about.

In places called churches in this western world, but little or nothing is ever *said, known, or understood*, of the great and glorious scheme of redemption for man; nor yet of the counsels, decrees, and purposes of God;—nor yet of the great leading doctrines of the gospel of Christ;—nor yet of the certain and happy results of the vicarious work of our prince Immanuel;—nor yet of the office work of the Holy Spirit, or his divine teaching and powerful operations on the hearts and conscience of men in their conversion;—nor yet of a saving work of grace on the soul, or of the travail of a Christian's mind when under a sense of his guilt and lost condition; nor yet of his communion and fellowship with the Father, and with his Son Jesus Christ;—nor yet of the trials, difficulties, temptations, and afflictions, which the heirs of promise are exercised with as they pass along through this mortal life;—nor yet of the saints of God being established, and rooted, and grounded, and built up, in faith and love, and in truth and righteousness:—but, the most that is *said, known, or understood* in those places called churches, or places of worship, are things which savour of nothing else but *flesh and blood*, and well adapted they are to gratify and cherish a pharisaical spirit, and to fill churches with graceless members, or lifeless branches of *a strange vine*, Jer. 2. 21; for they are things which strictly belong to *another gospel*, or in other words, to a *covenant of works.*

And so miserably are those religionists infected with the spirit and principles of this old covenant of *works*, that every thing they say or do in matters of religion is deeply tainted with pharisaism. Nay, if they do some things and use some phrases which strictly belong to the pure gospel and to the covenant of grace, yet are these things and phrases by passing through the hands of self-righteous religionists, so strongly impregnated with old covenantism, that when thy come fairly to the light of the gospel of the Son of God, the saints discover them not to be fit food for spiritual Israelites, for they have *bred worms and stink*, Exo. 16. 20; and this is not dissimilar to the water which is pure and good in the fountain, but contracts an ill flavor from the channel through which it is conveyed to us. And you know, sir, that sentiments which in and of themselves are strictly true and evangelical, yet are they not true and evangelical in the sense intended by old covenant religionists

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when they hold them out to us. Doctrinal points are true only as they stand connected with the whole gospel system, which system God hath formed and not man. And hence, the doctrine of election is not true when nothing else is intended by it than that people are elected when they are called by grace and not from eternity, as is taught by most men. Whereas the doctrine of election is true in and of itself, and as taught by Christ and his apostles, and it is an *election before time*; for the Saviour says to his Father, *Thou* hast loved them as thou hast loved me, for thou lovedst me before the foundation of the world, John, 17. 23,—24. And Paul says, that we were chosen in Christ before the foundation of the world, Eph. 1. 4. This in scripture is call ELECTION, and the persons so elected are called the ELECT, Rom. 11. 5; Col. 3. 12.

False teachers are destroying this great truth of God by filtering it down to suit their corrupt views of theology; and just so they act with all the evangelical points which agree not with their pharisaical spirit: and hence we find that what Paul the gospel champion says of such men to be true, for he says, *They resist the truth, and corrupt the word of God and walk in craftiness*, 2 Tim. 3. 8; 2 Cor. 2. 17; and 4. 2.

Also be it here observed.—The great fundamental doctrine of three persons in the Godhead is not true as it is presented to us by those men who deny the *proper* and the *distinct* personality of the godhead; and many of the more deceitful ones who are in the sabellian heresy, do deny this much; and hence when they cry up the doctrine of three persons in the Godhead, they in so doing, and with their absurd views of the subject, do but cry up a mere figment of their own forging, for there cannot be *three* if in no sense of the word they are distinct one from another.

In this sabellian heresy, in one form or another of it, not a few people in America are ingulfed. And hundreds too of those who, by way of distinguishing them from the Arminian party, are called *Old School Baptists*, are bewitched and carried away with this abominable heresy, as you may see by my treatise published last year, and in which, anti-trinitarian tenets, and the sabellian heresy, are exposed.

We then once more aver, that the glorious doctrine of three persons in the Godhead is not true as stated by such of the sabellians who deny the *proper and distinct* personality of the trinity, since this denial is, in effect, sabellianism in one of its forms; for this subtile heresy assumes different shapes and forms, and under either of its deceitful forms, the acknowledged doctrine of three persons in the Godhead is not true; and yet we here in this country find some sly graceless mortals trying hard to destroy the doctrine of the trinity by craftily saying, that they believe there are three persons in the Godhead, and yet they deny that there are three *distinct* persons, for that, say they, would make *a family of Gods*. Now this phraseology, *a family of Gods*, is not only a form of speech rather peculiar to the sabellian heretics, but is of an irreverent and deistical character; but it answers their base purpose, and hence they use it; but still we affirm, that these graceless mortals try very hard to destroy the glorious doctrine of the trinity by changing it into an error of their own fabricating: *but we are sure that the judgment of God is according to truth against them which commit such things*, Rom. 2. 2. Peace be with thee,

JAMES OSBOURN.

Woburn, Aug. 1841.

TO EDITORS PRIMITIVE BAPTIST.

Pittsylvania county, Va.
May 31st, 1844.

(*continued from page* 219.)

But now I will proceed to prove, that the Apostles did baptise in the same name and same way John did, until the Holy Ghost came, and then they did baptise in the name of the Trinity; but before, they did baptise in the name of the Lord Jesus. For proof, see 8th ch. of the Acts 12 vrs. "When

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they believed, &c. they were baptised, both men and women." Here they were baptised by Philip. 16th vrs. says, they were only baptised in the the name of the Lord Jesus. Here Philip did baptise in the same name that John did, that is, in the name of the Lord Jesus. So John's baptism and that of the Apostles was in the same name before the Holy Ghost came; but afterwards they did baptise in the name of the trinity. Hence we see that John and Philip did baptise alike, for they both did baptise in the same name, and both baptised in water; for you know that John did baptise Jesus in Jordan, and Philip baptised the Eunuch in the water, so both alike.

Again, Mr B., who but a fool would suppose that those that Philip baptised were baptised again? no one else would. Just so in the case of the twelve, that you say were baptised again. See 17th vrs. "Then laid they their hands on them, and they received the Holy Ghost." Who laid their hands on them? Peter and John. Upon whom did they lay their hands? Upon them that Philip did baptise in the name of the Lord Jesus, and they did receive the Holy Ghost. And none will suppose, or dare to say, that Peter or John did baptise them over; no, nor none should say that Paul baptised them over that John had baptised, when Paul only laid his hands on them, like Peter and John did, and the Holy Ghost came on them. Hence they that Peter laid his hands on were as much baptised again, as they that Paul laid his on; for all received the Holy Ghost, and none were baptised the second time, as Mr. B. said they were; no, but only received the Holy Ghost after being baptised as all did.

But I now will try again to come to the twelve, that Mr. B. says were baptised again, and see how it is. See Acts 19th ch. 1 vrs. Paul calls them disciples. In the 2nd vrs. he asks them if they had received the Holy Ghost since they believed? and they said, we have not so much as heard whether there be any Holy Ghost. Here we find they had not heard of the Holy Ghost, so they were only baptised in the name of the Lord Jesus. Here we see Paul was well acquainted with the Holy Ghost, and seemed to inquire of them as if he was acquainted with it, and he was. And if he had baptised them over, he would have done it in the name of the trinity; but he did not baptise them, but only laid his hands on them, and they received the Holy Ghost. See the 3rd vrs. and Paul said unto them, unto what then were ye baptised? Here you may see, Mr. B., that Paul did baptise in the name of the trinity; for when he heard them say they had not so much as heard whether there be any Holy Ghost, he seems to be surprised and asks, unto what then were ye baptised? which proves that Paul baptised in the name of the trinity. And when they said, unto John's baptism, Paul then appears to understand them; and did not wonder at their not being baptised in the name of the trinity, for he knew the way that John baptised, and he knew there was no Holy Ghost to baptise to them. 4th vrs. "Then said Paul, John verily baptised with the baptism of repentance, saying unto the people that they should believe on him which should come after him, that is, on Christ Jesus."

Now notice the 4th vrs. Mr. B. Here Paul lets them know that he was acquainted with John's baptism, by telling them what John said when he baptised, and only rehearsed the words of John by telling them what John said. For Paul said, that John said unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. Now 4th vrs. is what John said to them when he, (John) baptised them; for Paul said, that John said unto the people, "that they should believe on him which should come after him, that is, on Christ Jesus." Here, Mr. B., Paul has rehearsed or told the twelve that which John told them; so they heard it when John told it, and were baptised when they heard this, that is, when John said to the people, "believe on him which should come after him, that is, on Christ Jesus. This is what Paul said,

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that John said to the people. Hence the twelve disciples that you say were baptised again, heard it when John said it; for Paul says, John did tell it them and then baptised them that did believe on Christ Jesus. Hence they heard it when John baptised the, for this is what John did say to the people when or before he baptised; so they heard it when John told it, and when they heard this, they were baptised in the name of the Lord Jesus.

Now, Mr. B., you see that they, the twelve that you say were baptised over, I suppose by Paul, as we have no account of any other administrator being there, so you must say it was done by Paul; but Paul was a Christian and you said the Christian baptism was done in the name of the trinity. Then Paul did not baptise them over, as you say they were, for they were baptised in the name of the Lord Jesus. But you see, Mr. B. you have not told the truth both times; hence you should be ashamed, for once you say there is a great difference between John's baptism and that of the Christian's baptism; for you say John did baptise in the name of the Lord Jesus, and so he did, and then you say the Christian baptism is in the name of the trinity, and so try to under rate or do away John's baptism in one place; and in another you say the apostles of Christ did baptise in the same name, which you have said was not a Christian baptism.

But to the subject. Now, Mr. B., the subject is whether these twelve disciples that Paul met with, and laid his hands on and the Holy Ghost came on them, were baptised again or not? You say they were baptised the second time, and I say they were not; and think I have proved my position, if it could be understood. But I do not expect every body to understand me, for I know it takes a sensible man to understand a fool; for I have been much pestered to understand you, Mr. B., and so I think some will be to understand me. But no odds, Mr. B. But if they were baptised the second time, who done it? We know that John had baptised them before Paul met with them, and on reading the 19th ch. of Acts, where we have an account of this, we read of no other than Paul talking to the brethren, or twelve, that did receive the Holy Ghost. No, there was not any gody but Paul that was named in this matter; and there was no one that asked them a question, or said a word to them but Paul.

So I conclude all will say that Paul baptised them, if they were baptised when you say they were. And indeed if they were baptised a second time, Mr. B., Paul done it; for he said all that was said to them, and done all that was done to them at that time; and all he done was to lay his hands on them, not baptise them, as you say he did, Mr. B. No, he only laid his hands on them, this is all he done; and the Holy Ghost came on them. And they were not baptised here with water again, as Mr. B. said they were; no, they were not, and I will prove that Paul did not baptise them. For if Paul had done it, he would have done it in the name of the trinity; for Mr. B. says, that is the way Christians were baptised, and so say I, since the Holy Ghost came. But before, they did baptise in the name of the Lord Jesus; hence these twelve were baptised before the Holy Ghost came, and were only baptised in the name of the Lord Jesus. Hence Mr. B., if you were right when you said John's baptism was not the Christian baptism, you were wrong when you said these twelve were baptised over by the apostles; for you say the apostles did baptise in the name of the trinity, and these twelve were only baptised in the name of the Lord Jesus. And that is the name that John used when he did baptise them, hence they were not baptised again, or a second time, for they were only baptised in the name of the Lord Jesus. Hence you see Mr. B., that they were not baptised again; for it all was in the name of the Lord Jesus, and not in the name of the trinity; hence not done a second time, as Mr. B. said it was.

But you did not tell the truth, Mr. B., when you said they were baptised again; but you should think of the old proverb,

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which says, "a liar should have a good memory." But if they were baptised again by one of the apostles, it was by Paul; for he was all that was there, or that we have any account of being there. And Paul asked them all the questions that were asked them, and when Paul rehearsed what John said to them when he (John) baptised them, then Paul says, when they (these twelve) heard this, they were baptised in the name of the Lord Jesus. Now if they heard this, when Paul says John said it to them, then they were baptised by John; for when they heard this, they were baptised in the name of the Lord Jesus; which name Paul did not baptise in. So they were not baptised again Mr. B. as you said they were; but if they were, Paul certainly did baptise them, as he is all the one that we hear of there that could baptise them. And his command to baptise, was in the name of the trinity; hence not baptised the second time in the same name.

Now I will prove by Paul, that he did not baptise them. See 1st Cor. 1st ch. 14th vrs. "I thank God that I baptised none of you, but Crispus and Gaius." Here I think Paul tells us in plain words, that he did not baptise any of the Corinthians but Crispus and Gaius. Here I think Paul was particularly speaking of the Corinthians, but we will see the 16th vrs. "And I baptised also the household of Stephanas; besides, I know not whether I baptised any other." Here Paul says he also baptised the household of Stephanas, and if he had baptised any other, he had forgotten. Now, Mr. B., you must say some one else did baptise these twelve, as Paul denies it; for here he tells us of all, and says if he had baptised any other he did not know it. Hence Mr. B., Paul did not baptise them again, for it is not reasonable to suppose that he would have forgotten them, so they were not baptised as you said they were; no, for you cannot prove that any other person was there at that time, hence they were not baptised as you said they were, Mr. B. See 17th vrs. "I was not sent to baptise," &c.

Now I wish to pass on, for I believe I have argued one point two or three times over already; but it was not because there was not enough argument in favor of my position, but because I did not know how to argue like some who have a larger stock of book knowledge than I. But I have tried to tell the truth, if I have done it in a droll or awkward way, it is just like me; but if it is true, no odds.

But I will proceed to notice a few more scriptures on baptism as they come. See the 22nd ch. of Acts, 16th vrs. Here we have the baptism of Paul. And when Ananias came to Paul he found a believer; and then he like a minister of Christ, or the gospel, asked him why he tarried. So it is in this day with gospel ministers when they find a man that has faith in Christ as their Saviour, they want to know why they do not be baptised. Hence you see, Mr. B., there are some preachers yet like Ananias, that like to baptise believers. And here was believer's baptism, but how was it done? Mr. B. says, by sprinkling, but he only guesses at this, and does not tell why he does thus guess. And if I might guess, I should say it was in the water. You say, why? because wherever we have the example to show how it was done, it was in the water; hence all baptism was in the water, unless some one can show in scripture how they were baptised out of the water.

But he was commanded to arise and be baptised. This command shows that Ananias did not baptise like you sprinklers do, Mr. B., for you know you sprinkle them sitting or kneeling, just as the person wishes; but not so in the case of Paul's baptism. Why? because Ananias, like a Baptist, only knew one way to baptise; and that is, for the person that is to be baptised to arise and stand up, and then be baptised; not before he got up; but after he arose. So Ananias was not a sprinkler, or he could have baptised Paul without telling him to arise. But, Mr. B., we have no account whether it was in the house or out of the house; but as Paul did baptise the jailer out of the house, so I suppose Ananias baptised Paul out of the house

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and in the water, as that is the scripture way, and I defy any man to show where one was baptised out of water.

We will now notice the 6th ch. of Romans, 3rd vrs. "Know ye not that so many of us as were baptised into Jesus Christ, were baptised into his death? Here you see that Christians are baptised into Christ, or sinners when baptised in Jesus Christ are made Christians, and have an interest in his death by faith; which is given them when they are baptised into Christ; not in water, but in Jesus Christ. Here we are made new creatures by the workmanship of God, by the work of his spirit in our hearts and on our minds, which makes us new creatures in Christ. And all this is by God's own almighty power and according to his eternal purpose, and after this is done we are new creatures, not made ourselves new creatures, or helped to do it, no, but ye are made new creatures by being baptised into Jesus Christ, and into his death. Here we are made fit subjects for water baptism, and then we can be baptised for the answer of a good conscience towards God.

And this water baptism must be in water, just like we were baptised into Christ; so we must be baptised in water or buried with him, (Jesus) by baptism, into death. Here you see Jesus was buried by baptism, or how could we be buried with him by baptism if he was not buried? But he was buried, and 4th vrs. says so; hence we must be buried by baptism into Christ and then be buried with or like him in water baptism, that like as Christ was raised up from the dead so we also should walk in newness of life. Here we see as Christ was raised from the dead, so we must be raised from baptism, and show forth his resurrection; hence no sprinkling here, for sprinkling will not show the burial of Christ, nor the resurrection of Christ, so not baptism.

See 5th vrs. same chapter: "For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." Here if we the persons that are baptised, are planted or buried with Christ, we shall be also in the likeness of his resurrection. Here Paul says, we that are planted or buried with Christ, shall be in the likeness of his resurrection. Why shall we be like the resurrection? because we were buried with him by baptism, so as Christ was raised from the dead, so we are raised from the dead—so we are raised from the watery tomb where we were laid by baptism, hence we show forth his resurrection by baptism, and then walk in newness of life if indeed we have been made new creatures. Not if we have made ourselves new creatures, no, but if we have been made new creatures. But it is not all that are planted or buried with Christ that are new creatures, no, this planting or burying in water will not make new creatures; but a new creature made so by Christ is the subject for this burial by baptism, and none else; for these can only be baptised for the answer of a good conscience towards God, that is, these that are renewed by grace.

I will pass on. See the 10th ch. 1 Cor. 2nd vrs. "And were all baptised unto Moses in the cloud and in the sea." Here I will say was no water baptism performed, but was before water baptism was known by mortal man, and before there ever was a command to baptise with water; so no water baptism here, for they at that time did circumcise under the law, and you know that the law and the prophets were until John, hence no water baptism under the law, for they circumcised their children then. And some Ishmaelites say, that baptism came in lieu or place of circumcision; and say, as children were circumcised under the law, so they should be baptised under the gospel; but this is a perversion of truth, for we have not one example in holy writ of children being baptised, and have no such command in the Bible.

But now Mr. B., if baptism did come in lieu of circumcision, and you contend that children should be baptised because they were circumcised, you should contend for such only to be baptised as were circumcised, to be consistent. But you contend for

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all to be baptised, when there were none but the male children circumcised; so you should baptise none but the males, as they only were circumcised. Hence if you are right, Mr. B., in turning circumcision into baptism, you are wrong when you stretch or extend your baptism to those that had no part in circumcision. Hence if you are half right, you are half wrong; and I read, a little leaven leavens the whole lump. So I conclude your position is wrong, hence it is all wrong; for the law was until John, hence John was the beginning of the gospel. And all that we have a precept or an example of, that do and no more; but there is not one word said or a hint dropt in all the gospel about infant baptism, hence it is that all you baby sprinklers are wrong.

But to the 2nd vrs. same chapter. This baptism here was not a water baptism, but does show how water baptism was to be administered; if it shows any thing about baptism, it does show that it was to be in water, and is like that of Jesus, for one was in Jordan and the other in the sea and in the cloud. But one was in the water and the other dry, so not a Christian baptism. But I will pass on, as I have said twice as much here as I thought I should; and you, my brethren, may think it is three times as much as should be said. But if you do not like it, throw it away, for I am afraid I shall be in the way; hence I will be brief in noticing a few more scriptures:

See 1st Cor. 12th ch. 13th vrs. "For by one spirit are we all baptised into one body." Here we see that all the Christians are baptised by one spirit and into one body, hence all alike; and as they are baptised into one body, so they should and will be baptised in water, as that is the only scripture way. "And have been all made to drink into one body." Here you see, Mr. B., that all Christians have been made, not of themselves as you wish to have it, no, but have been made to drink into one spirit; hence all alike again. And not round about the spirit, but into one spirit; not at the spirit, but into the spirit; hence not at or round about the water, but in the water is Christian baptism, Mr. B. Hence you see God does baptise all he makes Christians into one body, and then his ministers do baptise them in water; hence the baptism of the spirit and that of water is done in the same way. For the spirit baptises them into the body of Christ and into his death, so they are then baptised in water, and then become members of the church on earth and not before. For there is one Lord, one faith, which is given by the same spirit; and all that are in possession of this one faith will want one baptism and only one, and that is in water.

See Eph. 4th ch. 4th vrs. "There is one body and one spirit, even as ye are called in one hope of your calling." Here we see there is one body and one spirit, and only one hope of your calling; hence if we are called by this one spirit, we will have but one hope of our calling. Then we will not say sprinkle, pour, or immerse; no, there is only one hope. See the 5th vrs. "One Lord, one faith, one baptism. See 6th vrs. says: "One God, and father of all, who is above all, and through all, and in you all." Now in who? why in all he calls, or in all that are baptised into one body; and they are the people that believe in one Lord, one faith, and one baptism. These are the all he is in, not all of you any way people; no, but in you all that have been made to believe in one Lord, one faith, and one baptism; this is the all that he is in.

See Col. 2nd ch. 12th vrs. "Buried with him in baptism." Here we are to be buried with Christ in baptism, and I have shown how we were to be buried with him by baptism; hence we see that baptism is a burial, and not a sprinkling. See 1st Peter 3rd ch. Here we see that baptism is not for putting away the filth of the flesh, but the answer of a good conscience towards God. There it is the answer of a good conscience. Then children have no right to baptism, for they cannot receive it; for the answer of a good conscience towards God. Hence children should not be baptised, Mr. B., as you command parents

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to have their children baptised; no, sir, you were wrong here, hence both ends of your sermon are wrong, and all the rest is like the ends. So may the Lord turn you before it is too late, and you shall be turned, is the prayer of your friend. Farewell, Mr. B., for the present.

Dear brethren, I have got through the New Testament baptism, which I think is all the gospel or Christian water baptism; and I have given my opinion before God as a candid and honest man, and what I have said I believe before God, without there is something said through mistake. But believing that God knows I did not wish to pervert or have not perverted one text on this subject, all is well with me as concerns this matter. And I hope my sprinkling friends will not blame me for my opinion, as I will assure them I believe it. Then they must not condemn me for believing that they are without scripture authority and are wrong. I say they must not condemn me, for what I believe; as they say whatever a man does believe to be right is right to him; if so, I am right in condemning their false ways, for I believe they are false.

Dear brethren, I have written much more than I expected or intended; but what I have written, I have written. So nothing more at present, but as ever your friend and brother in the Redeemer of sinners. Farewell. *RUDOLPH RORER.*

THE PRIMITIVE BAPTIST.

SATURDAY, AUGUST 10, 1844.

TO EDITORS PRIMITIVE BAPTIST.

Kinderhook, Edgecombe county, N. C. July 20th, 1844.

To the churches composing the Kekukee Association.

DEAR BRETHREN IN CHRIST: The time is not far distant when we shall again assemble (if the Lord will) in a delegated capacity, as is our custom to do; and the delegates which composed our last annual session having (in their wisdom) passed a resolution recommending to the churches to increase their contributions so as to provide the necessary means (in part or whole) to defray the expenses of the delegates which we may send to the different Associations with which we correspond; and fearing that the matter may be entirely forgotten or totally disregarded, I have thought it would not be amiss to call your attention to the subject, and also to publish the resolution verbatim as it passed the Association, hoping thereby to stir up your minds to what I conceive and what I hope you will see and feel to be your unquestionable duty. The resolution is as follows:

"Inasmuch as we are in the habit of corresponding with other Associations by letter and delegates, and believing it to be unauthorised by the word of God that we should send such messengers at their own charges: Resolved, that in future we recommend it as a matter of consideration to the churches composing this Association, and request them in future to increase their contributions, and specify in their returns the amount sent to defray the expenses of the Association; and also the amount sent to aid in defraying the expenses of our delegates to corresponding Associations."

And now, brethren, I would simply ask the question, for whose benefit do we send our messengers to visit other Associations? The answer may be found in the fact, that when our messengers visit sister Associations, in return our Association and churches are visited by ministering brethren, who break unto us the bread of eternal life by which we are enabled to grow and flourish as the corn and as the vine, and spread forth our roots as Lebanon.

All the benefit being derived to the churches, which seems most in accordance with justice and practical piety, for an individual member to be taxed five or ten dollars to defray his expenses to and from a corresponding Association; or, for 800 or 1000 to be taxed five or ten cents each, to aid him in doing so, when it is plainly shown to be not his, but their own business which he attends to? Who goeth a warfare any time at his own charges? &c. 1 Cor. 9. 7. While I hear it predicted (oc-

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casionally) that the above resolution will be utterly disregarded by the churches, for whose consideration it was adopted, may I not hope that such predictions will not be verified? Yours in hope of a happy immortality. *ROBERT D. HART.*

TO EDITORS PRIMITIVE BAPTIST.

Tyrrell county, No Ca.
18th July, 1843.

DEAR BRETHREN IN THE LORD, AS I TRUST: In complying with a duty which I acknowledge I have for some time neglected, by the permission of a kind Redeemer I now take my pen in hand to write a few lines, and to send some money for some of those for whom I am agent.

Dear brethren, pray for us that our faith fail not, and that the Lord of the harvest would send forth laborers into his harvest. For truly I believe the Lord has a people here, but they are gathered into the visible church slowly, because the laborers are few. Nevertheless, the foundation of God standeth sure, having this seal, the Lord knoweth them that are his; who worketh all things after the counsel of his own will, and will do all things right. Therefore, let thy will and not ours be done, O God. But as a duty, agreeably to his righteous commands, let us be often found at a throne of grace, praying the Lord in the name of our Lord Jesus Christ, that he would make us more humble, more watchful, and more prayerful; and keep us from the snares and temptations of the world, the flesh, and the devil; and from all the errors and delusions now sweeping over our land like a mighty flood, under the false pretension of true religion, and by their conduct threaten to destroy the true followers of the meek and lowly Jesus.

But, brethren, let us endure hardness as good soldiers; for if we of the old primitive order of Baptists are what we profess to be, greater is he that is for us than he that is against us. So let us put on the whole armor of God, that we may be able to withstand all the fiery darts of the wicked; and having done all, to stand. May we live in peace, that the God of peace may be with us, that our lights may so shine before men that they may see our good works and glorify our Father which is in heaven. We are very destitute here, having no gospel preacher amongst us, nor near enough to visit us, except at long intervals, which brother G. W. Carrowan has consented as occasional pastor to do, for which we desire to thank God. The times between being three months, which is so long the sheep want feeding and get very hungry between times; which sometimes makes them weak and sickly. We should be very glad and thankful, if it is the Lord's will, he would put it into the minds and make a way for some of the ministering brethren to come down and preach for us sometimes. Several of them promised they would try to come, when I saw them at the Association last fall; but the Lord's will be done.

Now may the God of peace that brought again from the dead our Lord Jesus Christ, that great shepherd of the sheep, through the blood of the everlasting covenant make us perfect in every good work to do his will, working in us that which is well pleasing in his sight through Jesus Christ, to whom be glory forever and ever. Amen.

SAMUEL ROGERS.

Dayton, Marengo county, Ala.
July 1st, 1844.

DEAR BRETHREN AND SISTERS: Thro' a well ordered chain of God's providence, I address a few lines to you, by which you can see that I am still on the land of the living, and I hope under the protection and government of God. And as I have to write on for you to continue my paper and others, I thought I would give you a few of my thoughts on the subject of Baptism.

Mat. 28 chap. 19 v.: "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

This commission, beyond all doubt, contains the authority vested in all the true

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gospel ministers to administer this ordinance; and we believe it is acknowledged by all professed Christian denominations, that the doctrine of baptism is right; but here rises the question, who are the fit subjects for this baptism, and which is the true mode? 1st. We will notice who are the fit subjects, and as we are all fallible creatures let us take the word of God for the man of our counsel.

Acts, 8 chap. 36, 37: "And the Eunuch said, see, here is water; what doth hinder me to be baptised? And Philip said, if thou believest with all thy heart, thou mayest." Therefore we see that they must be believers in the Lord Jesus Christ, before they become fit subjects for baptism. And we believe that it is sinning against light and knowledge for a true gospel minister to administer baptism to any other than those that obey the command of God, in coming forward and declaring what wonderful works the Lord has done for their poor souls; and giving a manifestation that God, for Christ's sake. had pardoned their sins; and that they give this manifestation themselves, and not another give it for them; and that they become a believer before baptism, and not after. Then we think if they come forward and confess their sins, that they have brought forth fruit meet for repentance. Again we are commanded, to make all things according to the pattern; and the pattern never has taught a servant of Christ to baptize any, only a believer in the Lord Jesus.

Brethren, permit me to digress a little from the subject, and make a few remarks on infant sprinkling, or pouring, as it is called, baptism. Well, says one, the primitive church affords evidence in favor of infant baptism. But where was the proof of this fact found? It is certain it was not found in the word of God. Well, where was it found? Why, Martyr said so. Is this all? No, for we have another able writer that says, infant baptism was a usage of the church, and that the church received an order from the apostles to baptize infants. And we have proof from another great man, that the whole church did practise infant baptism. Let us hear what is said in Prov. 25 chap. 11 v.: A word fitly spoken is like apples of gold in pictures of silver.

Now, my dear friends that believe in infant baptism, let me exhort you to search the scriptures, for in them ye think ye have eternal life, and they are they which testify of me, (says our Saviour.) And not pin your faith to these great writers, these great preachers, or even infant baptism, without they have a thus saith the Lord for it.

Now let us turn to the subject 2nd, the true mode of baptism. And without fear of contradiction, and from the authority of God's word, we assert that immersion is the true scriptural mode of baptism. But, says one, John speaks as much in favor of other modes as of immersion. This we deny, because you have not proven it by the word of God, but by men. Well, let us try to follow the pattern. Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbad him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, suffer it to be so now: for thus it becometh us to fulfill all righteousness. Then he suffered him. Again we are told by the word of God, that there is one Lord, one faith, one baptism; and Paul clearly shows whether it was immersion or not. Therefore we are buried with him by baptism into death. Notice that word, buried; and it is well known buried means to be completely covered. Well, says one, immersion is very indecent; but stop, sir, for what was man made? Why he was made for the honor and glory of God. And Jesus has commanded us to walk in his footsteps, and must we say it is indecent, to follow Jesus down into the liquid grave?

My dear friends, these things ought not so to be; for if our Lord and master went down into the liquid grave and was buried

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by baptism, we ought not to think it indecent to follow him in like manner. For, says the word, I have given you an example, that ye should do as I have done—and again, the servant is not greater than his Lord. And Jesus when he was baptised, went up straightway out of the water; and lo, a voice from heaven, saying, this is my beloved Son, in whom I am well pleased. Notice he went up out of the water, therefore he must have been in the water. Here we heve a testimony from heaven, that the way that Jesus was baptised was the true mode; and, if ye know these things, happy are ye if ye do them.

And in conclusion I say, O that Jesus would inspire his servants to go forward in the strength of Israel's God, and know nothing among the people but Jesus Christ and him crucified, is the prayer of your unworthy servant in Christ, in hope of eternal glory. *JAMES S. MORGAN.*

FOR THE PRIMITIVE BAPTIST.

Negreet, Sabine Parish, La.
June 9th, 1844.

VERY DEAR AND MUCH RESPECTED EDITORS, AND PRIMITIVE BRETHREN IN GENERAL.

Dear brethren Editors: Having undertaken to act as agent for your valuable paper, which always brings something soothing and encouraging to my longing and panting bosom; therefore I send enclosed herein a five dollar bill, to pay for certain subscribers which you will here see.

Dear brethren of the Old School order, I am sorry to see that all are not Israel that are called Israel; I mean, that all are not Primitive that call themselves Primitive.

Now my dear, afflicted, tempted, persecuted, lost and tried, God has loved you with an everlasting love, and with loving kindness he has chosen you. And while heaven remains and God exists, you are and will be in his love; for he has manifested his love in giving you life, I mean spiritual life, which you did not receive by your natural birth. For you were once of the earth, earthy, that is, you acted according to the ways of the earth. But thanks be to God for his abundant mercy, for giving us the victory over all the evil pleasures and gratifications of this world.

And, brethren, if we be risen with Christ, let us seek those things that are above; for we are dead to the law as a covenant of redemption, and dead to the rudiments of this world, and have been made alive to god alone by his love and power. And Christ who is seated at the right hand of God, being our life, as long as God exists you are safe. Heaven and earth shall pass away, but God who is the creator and upholder of all things, has loved you from everlasting, and will love you to everlasting: for as long as God loves his own Son, he will love all the saint heirs with him. Oh, what a pleasing thought, that God should have us on his mind, before the world was. And in order to let us know that he loved us with an everlasting love, he has given us the earnest of the spirit in our hearts, whereby we cry Abba, Father. Therefore, every one that loves the Lord Jesus Christ with a pure heart fervently, though you are now in tribulation, you will be more than conquerors through him that everlastingly loved you; for you are heaven-bought, heaven-born, and heaven-bound. Pray for us in this dark and sinful part of creation, for we are surrounded with many and mighty enemies, who travel much and labor hard against the gospel of Christ. Farewell. Yours affectionately in gospel bonds.

BENJAMIN GARLINGTON.

TO EDITORS PRIMITIVE BAPTIST.

Farmersville, Lowndes Co. Ala.
June 16th, 1844.

(*continued from page* 223.)

God saw the end from the beginning. He knew he would make man and that man would sin, and without a better righteousness than his own, he must fall under the wrath of a sin-avenging God. And that a covenant existed, before the founda-

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tion of the world, between the Father and Son is very plain; and that all spiritual blessings were treasured up in Jesus Christ for man, and bestowed on him freely, according as he had chosen us in Jesus Christ before the foundation of the world. Jesus Christ is set forth under the tithe of true wisdom, in the 8th chapter of Proverbs. Please read it. Rev. 1st, 8th: I am alpha and omega, the beginning and the end, saith the Lord. 2nd Tim. 1st, 9th: Who (God) hath saved us and call us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began. St. Matth. 25th ch. 34th: Then shall the king say unto them on his right hand, come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. It would be inconsistent with the nature of an all-wise God, to prepare a kingdom and not know his subjects that should inherit it.

Deuteronomy, 32nd 9th: For the Lord's portion is his people, Jacob is the lot of his inheritance. An inheritance cannot be added to, or diminished. John 6th, 37th: All that the Father giveth me shall come to me, and him that cometh to me I will in no wise cast out. For thy people shall be a willing people in the day of thy power. St. John, 17th 2nd: As thou hast given him (the Son) power over all flesh, that he should give eternal life to as many as thou hast given him. Titus, 2nd, 14th: Who gave himself (Jesus Christ,) for us, that he might redeem us from all iniquity and purify unto himself a peculiar people, zealous of good works. 1st Peter, 2nd, 9th: But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people. And I will say, that the children of God were not only chosen as a holy nation and peculiar people in Christ Jesus, before the foundation of the world, but that they were chosen individually.

St. John, 10th, 3rd: And he calleth his own sheep by name, and leadeth them out. Romans, 8th, 29th: For whom he did foreknow (whose name were written in the Lamb's book of life from the foundation of the world,) he also did predestinate to be confirmed to the image of his Son. This agrees with his having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will. Rom. 8th, 30th: Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

I must now come to a close, for want of space. And in conclusion, dear brethren, I beg all of your prayers at a throne of grace on the behalf of myself and family; hoping at the same time, that the blessing of God may rest upon each one of you. So farewell. *JOSEPH SOLES.*

TO EDITORS PRIMITIVE BAPTIST.

Brown's Fairfield dist. S. C.
June 25th, 1844.

BELOVED IN THE LORD: Under a deep sense of duty, and the multiplied blessings of a good and gracious God, who is the giver of every good and perfect gift, and the bountiful bestower of every blessing, I once more send you a few lines, to let you know that I am yet on the stage of action. And although I have fightings without, and fears within, my constant prayer is, that God may enable me to stand in my lot and place at all times; knowing that if he does not, I must come far short. For in me, that is, in my flesh dwells no good thing. Brethren, pray for me.

Our little paper, the Prim. Bap. is much beloved, and read with great care and anxiety by a few in this section. But despised by many. For my own part, it is a source of great comfort and consolation to me. But I am very sorry to see, that so many able writers are so seldom casting in their communications for our perusal. I believe it is a good cause, or so many of God's dear children would not profess to be fed, strengthened, and encouraged by it. Brethren, be not weary in well doing; for it is a command of Christ to feed my lambs, and also the sheep. I feel my

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weakness, ignorance, & illiterate condition so sensibly, that I have waited some time hoping some of my worthy brethren of this section would write to you; but finding they have not, I took courage to drop you a few lines.

Brethren I beseech you in the bowels of love, to send your communications oftener; for while the neglect of so doing is a grief to the lovers of the Prim. Bap. it is savory meet for our enemies. And let us carefully avoid controversy, which will, if not avoided, destroy our paper. For how can two walk together, except they be agreed. If we find any thing in any communication that hurts our feelings, or that we think will wound the cause of God, we should direct a friendly letter to the author, and endeavor to bring about a reconciliation without hurting so many feelings.

I am very sorrow that the Minutes of the South Carolina Primitive Baptist Association in 1843, were not sent to Tarborough for publication, seeing it has not come out in our paper. I therefore send a Minute wishing our distant brethren to see it. Our next Association will be held (by divine permission) with the Colonel's Creek church, Richland Dist. 17 miles from Columbia, S. C. on the road leading to Anchrums Ferry, on the Western River, to commence on Saturday before the first Sunday in October, next; at which time and place we hope to meet the messengers of sister Associations with whom we correspond, and as many of our distant ministering brethren as can come. We have looked with anxiety for brethren J. G. Bowers and and J. Yeomans to attend our Associations, but have failed as yet.

Brethren I would say to you, come to our next annual meeting; yea come up to the help of the Lord against the mighty, and fetch delegates from all the churches you have of our faith and order, and unite with us, for it is the desire of my soul to see the cause of Christ flourish. We are placed here in the immediate neighborhood of the Furman Institution, (or manufactory for preachers to pass through before they can get a patent right to preach,) and we are of course surrounded with Ishmaelites, Ashdodites, merit-mongers, lackies, ticket-boys, half-breeds, and no-breeds; who are always ready to circulate all manner of slanders and calumny against those that stand up for the truth. And when they can get no slanderous report, they will try to hatch some grounds for a law suit, and then give a verdict in pointed opposition to the charge of the Judge and positive testimony. I know three Primitive Baptists in this State, that have suffered nearly if not exactly in this way. Thus we see the law power so long sought for arbitrarily exercised, regardless of truth.

It is expressly said, Isaiah, 54th, 13th: And all thy children shall be taught of the Lord; and great shall be the peace of thy children. And there are many gifts, but the same spirit; and all those gifts for the perfecting of the body (or church) of Christ. Hence any thing that spreads confusion and distress among the children of God, cannot be the teaching of the Spirit of God. Isaiah, 59th, 19th: When the enemy shall come in like a flood, the spirit of the Lord shall lift up a standard against him. Therefore, brethren, let us take courage. For although false teachers should arise, like the locusts spoken of in Exodus, 10th, 12th, and poison the people, remember that the locusts which John saw in the 9th, 4th of Revelation, had a command not to hurt any which had the seal of God. And Job says: For he shall be with you in six troubles, yea and in the seventh no evil shall hurt you. Therefore, if God be for us, who can be against us? Stand fast, quit yourselves like men, cry aloud and spare not; declare the whole counsel of God, cry against sin, and error, wherever it is found, and support truth as far as in you lieth. For this warfare will soon be over, and we shall be called home to glory, and the troubles of the present time are not to be compared with the glory that shall be revealed in us. Yours in tribulation.

MARSHAL McGRAW.

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CIRCULAR LETTER.

The South Carolina Primitive Baptist Association to the Churches they represent, send Christian Salutation:

DEARLY BELOVED BRETHREN: The true Christian may say with the prophet Jeremiah, "wo is me, my mother, that thou hast borne me a man of strife; and a man of contention to the whole earth." Christians are in a state of warfare in every age, but in a time of apostacy or departure from the faith, as the present age exhibits, they have not only a spiritual warfare, (which is common to every age,) but they have fightings without; they have to contend against false brethren, and to bear the scoffs of the wicked world. Forasmuch as it is known that there are serious divisions and contentions among the people called Baptists, and the denomination is assuming different names, as missionary and anti-missionary &c., it behooves us, perhaps, to say something on the grounds of the division and controversies that are among us. We, the Baptists, are now a divided people, both with regard to the missionary and other speculating schemes of the day, and with regard to doctrine—therefore, we will drop a word to you with regard to both these items or points of dissension. The Missionary Societies and Associations require that their Missionaries be of a compromising, and what they call, liberal spirit with regard to doctrine, and that they avoid controversy. Among the rules agreed on by the Charleston Baptist Association in 1818, for establishing a scheme of itenerant preaching, was the following: "Of the Ministers appointed to this service, it will be expected that they carefully avoid entering into contentions with Christians of other denominations and give offence &c." So that rather than be unpopular and not be able to gather up money in their Missionary Tours, they are to let evangelical truth fall to the ground; they are, through good words and fair speeches, to "deceive the hearts of the simple make merchandize of the people." [*Romans XVI* 18.] This is with us an insuperable objection to the Missionary operations—the quiet spirit which they require in their Missionaries is but little short of treachery in the cause of Christ. They may give up evangelical truth for the sake of being able to make collections in their Missianary routes rather than be unpopular; they must not only forbear to contend for the faith at first delivered to the saints, but they must forbear to preach doctrine, and rather than not please the people merely deliver lectures on morality or the discharging of the relative and social duties. Therefore, none can conscientiously engage in their service but such as are indifferent of the truth, such as are neutrals in the cause of Christ, and will give up their master, (or give up the doctrine of Christ's atonement and complete satisfaction for sin) for thirty pieces of silver. The man who has Christ's cause and interest at heart, and would lift up his voice like a trumpet and shew professed Christians how far they have departed from the primitive faith, connot come in for any part of the loaves and fishes that are going, or the stipends that are being given to the missionaries; they do not possess any part of the qualification that is considered indispensably necessary to the claiming any part of the fleece of the flock or the milk of the goats, that the Missionary Societies and Associations are gathering up for their renegades. Therefore, evangelical preachers may live as they can; if they employ themselves in feeding a flock or serving a particular Church, they may live on the wind if they can, but such whose object is to be fed of the flocks can get goat's milk enough for their food, for the food of their household and for the maintenance of their maidens, for they can easily get into service of these Societies and Associations, and get to eat the milk of the flocks and herds. [1*st Cor. IX*, 7.] Not such as necessity is laid on to preach the Gospel whatever may come of it, but such as cannot (i. e. are unwilling to) dig and ashamed to beg, can get into the employment of these Societies and Associations.

(*to be continued.*)

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AGENTS,

FOR THE PRIMITIVE BAPTIST.

NORTH CAROLINA.—C. B. Hassell, *Williamston* R. M. G. Moore, *Germanton*. W. w. Mizell, *Plymouth*. Benj. Bynum, *Nahunta Depot*. H. Avera, *Averasboro'*. Burwell Temple, *Raleigh*. G. W. McNeely, *Leaksville*. Thos. Bagley, *Smithfield*. James H. Sasser, *Waynesboro'*. John Fruit, *Sandy Creek*. L. B. Bennett, *Heathville*. Cor's Canaday, *Cravensville*. William Welch, *Abbott's Creek*. Jos. Brown, *Camden C. H.* A. B. Bains, Jr. *Stanhope*. C. T. Sawyer, *Powell's Point*. Isaac Tillery, *Lapland*. H. Wilkerson, *West Point*. Jas. Miller, *Milton Park*. David R. Canaday, *Fog's*. Isaac Meekins and Samuel Rogers, *Columbia*. Wm. M. Rushing, *White's Store*. James H. Smith, *Wilmington*. Jacob Herring, *Goldsboro'*. S. Tatum. *Elizabeth City*.

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PENNSYLVANIA.—Hezekiah West, *South Hill*. Joseph Hughes, *Gum Tree*.

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G. W. Pugh,	$5	James S. Morgan,	$5
James Old,	1	Samuel Rogers,	5
T. W. Walton,	1	Chas. Holland,	1½
Simon Readmon,	1	S. B. Garrett,	1½
T. C. Hunt,	1		

TERMS.

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THE PRIMITIVE BAPTIST.

EDITED BY PRIMITIVE (OR OLD SCHOOL) BAPTISTS.

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"Come out of Her, my People."

VOL. 9. SATURDAY, AUGUST 24, 1844. No. 16.

COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

LETTER 8.

To John Harm, D. D. of Horsham, in England.

My Highly Esteemed Friend. We would here farther remark on this subject. The three divine persons in the Godhead, though they are three in a *proper* sense, and *distinctly* three; yet are they not three in that sense or respect in which they are one; nor are they one in the same respect in which they are three; for they are three in respect of their personality, and one in respect of their divine essence, or Godhead. But still, although the Father, Son, and Holy Ghost, are three persons in a *proper sense,* and also are distinct one from another; yet are they not persons strictly in that sense of the word as it is applied to men, for in that sense of the word it would be inconsistent with the unity of the divine essence. And besides, three divine persons in the *very* same sense wherein the word is applied to man, would make three distinct *beings*; for we can but know that three distinct persons among men make three distinct human *beings:* but in the holy trinity it is not so; but the word *person* is applied to each of the *sacred three* in such a sense as is consistent with the absolute unity of their essence.

And hence although the doctrines above hinted at, to wit, election and the personality of the Godhead, are untrue with the signification of unrighteous men upon them; yet in and of themselves, and as stated in the scriptures of truth, they are strictly true and very valuable, nor can we do otherwise than love and admire them.

Slighted, and set at naught, and wrenched from their proper places, as the precious doctrines of the gospel may be by men who know not the grace of God in truth, and as is the case almost universally at the present time; yet aside from these doctrines, there is no true religion,—no walking with God,—no intercourse with heaven,—no fellowship with the Father, and with his Son Jesus Christ,—no divine consolations,—no comfort of love,—no solid peace and rest for the soul, for they are those *wells of salvation* of which we read, and from which the saints of the Lord have drawn large draughts of pure gospel refreshments. And those wells by the apostle Paul are called *the deep things of God*; and they are what carnal men cannot understand,—see through,—approve of, nor love; and hence they are said to turn away their ears from them and listen to fables; and the same is just as true now, and much more frequent, as it was in the apostolic age.

And yet we again affirm, that aside from these doctrines, all the religion, and profession, and light, and knowledge, and zeal, in the whole habitable world, is a perfect hoax; and doubtless by the same, thousands and tens of thousands of the human family are deceived. It is presuma-

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ble that the better any of us become acquainted with divine truths or the doctrines of the gospel, the greater will be our joy, and peace, and stability of soul. Also, to increase in the knowledge of the doctrines of the gospel of Christ by the inward teaching of the Holy Ghost, is to increase in a closer acquaintance with our almighty Maker, since evangelical doctrines are the sweet component parts of God; and to disavow them,—change them,—sully them,—under rate them,—trifle with them, or to set them at naught, is a base outrage on eternal Deity, and as much perhaps as our souls are worth; and yet in this identical snare are most religionists at this present time, is the firm and steady belief of your New England correspondent:—and who can prove that he believes a lie in this matter? Or as Job says, *who can make my speech nothing worth?* Job, 24. 25.

We do not say however, that a mere theoretical knowledge of the doctrines of the gospel will constitute men saints, or make their souls divinely happy; for the letter of truth may be known, and much talked about and warmly contended for, while the heart remains destitute of grace: while on the other hand, a child of grace may know but very little of gospel doctrines in the theory, or the simple letter of them, and yet the kingdom of God being established in his soul, he has received the substance of every truth in the gospel; and he too is much wiser, and can see farther, and understand spiritual things better, than the man who is destitute of the grace of God, though he may understand all mysteries, and all knowledge, and have all faith, so as to remove mountains, and to define to a nicety how *three* persons can be *three* in the eternal Godhead, or elsewhere, and yet in *no sense of the word* be distinct one from the other.

The grand difference then, between men of grace and mere speculators in religion, consists in *divine life in the soul*; i. e. the *essence* of the gospel is in the *heart* of the saint, and the mere *letter* of it only dwells in the *head* of an idle speculator in religion. And indeed, in most instances it is evident enough that professors have neither the letter of truth in their heads, nor yet divine grace in their hearts, but are ignorant of both; and thus in their instance it is strictly true what our Saviour once said, namely, *ye do err, not knowing the scriptures, nor the power of God,* Matth. 22. 29. Those people appear to be quite satisfied with bare outside things in religion, or as Job says, *they take the timbrel and harp, and rejoice at the sound of the organ,* Job, 21. 12; or what is substantially the same thing, they are altogether taken up and greatly amused with the commandments of men, and with those carnal plans, rules, forms, and ceremonies, which are now so much in use among our modern Hagarites; and which things too are so pleasing to flesh and blood, and also so well calculated to feed the vanity of an empty mind, and to pamper a supercilous professor, and to increase carnal popularity, and to trample in the mire the whole office work of the Holy Ghost, and to bury the everlasting gospel in perpetual oblivion.

And those sort of professors, New England swarms with, and all they have got to assure their minds, and to satisfy their consciences, that they are interested in the covenant of grace, and of their names being written in heaven, is their warm attachment to these commandments of men, and the other things named above; together however with their great readiness to cry down all the evangelical doctrines of the gospel of Christ as pernicious, and dangerous, and discouraging; and at the same time to stigmatize all those who in heart love and rejoice in those precious doctrines which they turn from with disgust and in wrath cry down as worthless, and worse than worthless:—I say, to stigmatize all those persons who love the truth with the opprobrious names of antinomians, bigots, knaves, disturbers of churches, troublesome people, pestilent fellows, movers of sedition, enemies to good works, gluttonous men, wine-bibbers, and friends of publicans and sinners. Yes sir, I verily believe in my soul that the above frightful picture

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forms as good a credential for heaven as most professors of religion here in New England are in possession of. And this I say too without the least ill will against any person.

And as from nearly all the churches in these Eastern States, the life and power, and the very letter of truth, has departed, so now, blind zeal, false devotion, carnal popularity, vain parade, and pompous ornaments of a glittering outside, fill up the blank to overflowing. Yes, such are the carnal and gewgaw plans adopted and measures resorted to by most churches, or religionists, at present, in order to make it appear to the world that they are in possession of an extraordinary degree of piety and under great gospel prosperity, that we may very justly view all such religionists as a new race of *Jesuits:* and as once in *old England, the doctrine* of *passive obedience and nonresistance* was a distinguishing badge of religious orthodoxy; so now in *New England*, a rigid adherence to all the carnal plans, and contemptible measures, and ostentatious contrivances, are, in effect, viewed as the infallible criterions of true piety. Or to make the best of a bad matter, and bad it truly is, the religion of New England at this time consists in placing vital Christianity in outward signs instead of a radical change of heart effected by the Holy Spirit: and the many wonderful means, all of the gewgaw kind, now employed by carnal religionists to decorate an external show of godliness while the core of religion is passed by unheeded, is a most fearful sight to all those who are acquainted by heart-felt experience with what is meant by *fellowship with the Father, and with his Son Jesus Christ.* While with those people the religion of the Bible is admired and enjoyed in their souls, and earnestly sought after and contended for, a spurious religion, —the popular religion of the day, which consists in mere outside show,—human varnish, and a decent appearance, is in their estimation of no manner account to the soul before God. They are for substantials, and not for toys; for the kernel, and not for the mere shell; for the life, and not an empty form; for the power and glory, and not noise and clamor. *The Lord was not in the fire: and after the fire a still small voice*, 1 Kings, 19. 12. Affectionately yours.

JAMES OSBOURN.

Woburn, Aug. 1841.

CIRCULAR LETTER.

The South Carolina Primitive Baptist Association to the Churches they represent, send Christian Salutation:

(*continued from page* 239.)

The principle of having it an agreed point that the preachers are carefully to avoid entering into a controversy with Christians of other denominations or give offence is (or would be in the orthodox,) one of the pernicious consequences and is calculated to lead to the giving up evangelical truth altogether; it opens the floodgates for all errors and heresies to inundate the Christian Church; there are professed Christians that deny every essential branch of the Christian doctrine, and the only means of reconciliation and peace with God, to deny (as many of our new school brethren do,) that mankind are in a totally depraved and helpless condition by nature, leads to the denial of the means of our reconciliation with God; for the man who denies the depraved and helpless condition of the human family since the fall, may, very consistently with his views on this subject, deny the necessity of the Spirit's agency in conversion; deny the doctrine of the atonement by Christ, and the doctrine that any other than a mere external or historical faith is necessary to our being reconciled to God, and received into the visible Church, &c. &c. And this kind of faith is as much as our new school brethren require of candidates, in order to their partaking of the ordinances and privileges of the visible Church. As regards their faith, all that they require of them, in order to their being baptised, (and of course enjoying Church privileges) is, that they say, "I believe Jesus Christ was the prom-

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ised Messiah of the Old Testament, and that he has come into the world and suffered according to the scripture account of him;" which, perhaps, the Mahommedans would say. Brethren, what are the usual motives for avoiding controversies in religion? They are such as are utterly unworthy of the Christian. One of these motives we have already hinted at, viz: the fear of being unpopular (i. e. a fear of not being loved by the world or by the enemies of evangelical truth;) and what has our Saviour said on this subject? "If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you; wo unto you when all men speak well of you for so did their fathers to the false prophets." Another reason of aversion to controversy is that many hold opinions that they are utterly unable to maintain—they believe certain things, not because the scripture says so, but because they think they are so (i. e. it seems reasonable to them that they should or ought to be so.) Such are my notions about the matter, say they—and this is all the reason they offer for their principles. Such are not willing to enter into any critical examination of their principles because they wish them to be true and do not wish to be beat out of them, or because they have no other dependence for salvation than what is grounded on those principles; but this is not a motive with the real Christian. The real Christian has a holy jealousy over himself, and wishes not to build his hope of eternal salvation on a false foundation, and if nobody else will examine him he will examine himself, and is much more anxious to avoid error than to avoid controversy. Another motive with some for avoiding controversy, is a notion that whatever a man believes to be right will answer his purpose, provided he is sincere in his belief and practices according to it; but there cannot be a principle more subversive of the Christian religion, nor more calculated to make men relax in all their efforts to spread revealed truth. If this principle were correct there would be no use for Missionary Societies, no use for either Foreign or Domestic Missions, how orthodox soever the Missionaries might be; for every man perhaps that is not an Atheist, has some notions about certain means of being reconciled with an offended deity, and if it makes no difference what he believes, provided he is sincere in his belief, and practices accordingly, there is no occasion of evangelizing him or acquainting him with the principles and doctrine of the Christian religion. The Mahommedans and Jews are as safe as the Christians according to this principle; the theoretical or speculative atheist is not excluded from salvation according to this principle; Turks, Christians, Jews and Hindoos are all on a footing, according to this principle, of course the Missionary operations are unnecessary, even on the supposition that the Missionaries are spreading evangelical truth, so that the rule of the Missionary Societies and Associations that their Missionaries are to avoid controversy, is calculated to sap the foundation of their own doings; there can be no use for them if what a man believes to be right is right on the ground that he believes it so, whether he is orthodox in his faith or not. But the motive for avoiding controversy under consideration will not bear to be tested by the unerring standard of truth; divine revelation informs us "that there is a way that seemeth right unto a man, but the end thereof are the ways of death." [*Prov. XIV*, 12; *XVI*, 25.] And that "he that trusts in his own heart is a fool." [*Prov. XXVIII*, 26.] And that he that brought life and immortality more clearly to light and spake as never man spake, forwarned his disciples that the time would come, that whosoever would kill them would think that he was doing God service. See also, St Paul's words, [*Acts XVI*, 19.] But that controversy is not utterly to be avoided, may be inferred from the circumstance that a great part of our Saviour's and of the primitive disciples' preaching was of a controversial nature. They did not avoid con-

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troversy, nor steer a temporizing course in their ministry, they did not seek popularity nor the praise and applause of men, much less did they seek their money, by a flattering or compromising course in the ministry, which is pretty much the course that is pursued by our Domestic Missionaries. But that controversy is not wholly to be avoided must be evident to every one who considers that there is such a thing as for persons to be mistaken in the great concerns of the soul—wrong foundations must be razed (or sapped, if you prefer the term,) before people will be induced to build on right ones. While the strong man, armed, keeps his palace, his goods are in peace; but when a stronger than he binds or expels him, he can spoil his goods—wrong principles must be subverted before you can introduce right ones—men must be told what is wrong in their principles (at least they must be convinced of the wrong,) before they will receive right ones, and whose business is it to tell them if it is not the preachers? Therefore, the principle in question that the Missionaries are to avoid controversy, will not bear to be tested with scripture or reason. It is of a ruinous nature in one who is set for the defence of the Gospel, and whose business it ought to be earnestly to contend for the faith once delivered to the saints, [*Jude* 3.] in one 'who is set as a watchman, and is to sound the alarm on the approach of danger. [*Ezek. iii.* & *xxxiii.*] But another insuperable objection that we have to the present Missionary operations of the new school Baptists is, that the fountain from which the Missionary streams do issue, has become corrupt—that whatever may be said concerning the soundness in the faith of the American Baptists in the year 1813, when they first put their hands to the Foreign Missionary operations, there is now a lamentable departure from the primitive faith in those called new school, or Missionary Baptists.—If we were to designate their doctrine by a name formerly used to denote a heresy in the Christian Church, we should fall short of signifying how far they have departed from the principles of the gospel, by calling it Arminianism.—We would rather designate it by the term Pelagianism, Semi-pelagianism, or Campbellism, and therefore we cannot bid them God speed in their Missionary operations, either Foreign or Domestic. They hold, as has in some measure been noticed, that men are not utterly depraved and helpless in consequence of the fall of Adam, but that they can help themselves without the special aid and influence of the paraclete or divine spirit; that there are none but the common operations of the spirit under the influence of which all could get religion if they would seek after it, and apply themselves to the means of grace; that men, as they are naturally born into the world, are capable of exercising faith or believing the gospel account of our Saviour, and that they are moral agents, capable of themselves, of receiving and embracing the gospel, or of resisting the influence of the Holy Ghost, (when he is operating on their hearts) so as never to get religion. And the fountain of the Missionary operations being corrupted from the simplicity that is in Christ, it is to be apprehended as a matter of course, that the Missionary streams that issue from this fountain have become corrupt, if it ever was otherwise, what can be expected but that the Missionary and Itinerant preachers will deem it no part of their commission to preach the doctrine of irresistible and efficacious grace, but that they will preach up the doctrine of men's free will abilities—the doctrine that men's volitions are under their own control and government, and that they can, of themselves, will aright if they will, i. e. if they have a wish to do so, (but they don't say where this wish is to come from) the doctrine that they can be religious if they will, i. e. that they can reform their external lives if they will and that they should, in their preaching discard the atonement of Christ. And what sort of doctrines are these to be preached to a heathen people or to the inhabitants of our land? They would by propagating such a gospel, but

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be preparing the way for the universal prevalence of the Roman Catholic doctrine, with regard to man's free will abilities.

And not only are the things we have noticed objectionable, but we would ask of what are the Missionary Societies made up? Why, professors and non-professors—JOSIAH B. FURMAN was a member of the general committee of the Charleston Association in 1818, though no more a member of the visible Church than we are members of the British Parliament. Any thing that will give them money; membership in them is a simonical thing to be bought, as Simon the sorcerer wished to buy the gift that he on whomsoever he should lay his hand, might receive the Holy Ghost. [*Acts VIII*, 19.] Unrenewed men who for a certain price may not only procure a membership, but a directorship in these Societies are no judges of orthodoxy in the faith; they are utterly incapable of judging correctly; what is sound doctrine and what is erroneous, even if the new light Baptists could do this and beside their incompetency to judge coorrectly of the soundness of their Missionaries in the faith of the gospel, they never did the first act in their lives, with an eye single to the glory of God, yet they are praised and complimented for their fidelity and zeal in discharging their duties in their several stations in these Societies. Those whom God abhors, men praise for their fidelity and zeal in his service as they call it; and besides all this, we would enquire lastly, what are Baptist Associations? Do they meet as higher judicatures than the Churches? Do they not meet that the Churches within certain limits, may thus have friendly and Christian intercourse one with another, and disclaim all dominion and authority over the Churches, and say they are merely a council of advice, that all beyond in such bodies would be usurpation better comporting with the arbitrary spirit of popish councils, than with a Baptist Assocition composed of delegates from independent Churches; yet these very bodies do now resolve themselves into Missionary Societies, and send out their Missionaries authorizing them to call on the congregations for their stipends without any funds of their own to begin with. They appoint such and such men to travel within their bounds and borders, and preach and baptize, prescribe their salaries and say who is to pay them, that is, the Churches. Saying the itinerant preachers or Missionaries sent out by the board, shall be authorized to institute plans for obtaining contributions among the congregations or people among whom they minister, by public collections &c. Now, brethren, would you not think it strange, if the government of Great Britain were to send over persons to this country to perform certain services for the United States, prescribing what was to be their remuneration for their services, and authorizing them to call on the citizens of this country for contributions to that amount; and we desire to know why a Baptist Association who says we arrogate no higher title than of a council of advice, consistently with which epithet we ought ever to act when we act at all, without intruding upon the primitive rights of the Churches, has any more authority over the purses of the community of this country or over those of Church members, than any of the subjects of the King of England has? What right has such a body to send out Missionaries and prescribe what remuneration those Missionaries shall have, when they have no funds of their own on hand? no means of compensating them for their services—they authorize them to call on the Churches—who gave them authority, to give such authority? Now brethren, what does all this bespeak; are not such Associations when they assume such undelegated authority, analagous to popish councils? the usurpation of those Associations do not end at the point to which we have brought the consideration of their doings to your notice; when these Missionaries go out on these Missionary excursions, they hold protracted meetings, and sing up and baptize all that they can get willing to submit

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to the ordinance, and having constituted them into a Church, take an account of their numbers and have them connected with the Association; then whose property are those Churches? Why, the Association's; they owe their existence to her doing: that is to her sending out those Missionaries and prescribing what salaries the Churches shall give them, and authorizing them to call on the Churches for that amount, the whole of these doings in bringing these Churches into existence, may be said to be the Association's, except the little matter of making up the little remuneration of forty dollars per month for the Missionaries; that she prescribes for the Churches to do. Well, they are her Churches; she thenceforth claims them as her property, and takes upon her the superintendence and regulation of their discipline; brethren that you may be clearly and entirely satisfied that we are making a fair representation of the new school Association, permit us to make a quotation from the minutes of two different sessions of a Missionary Association in South Carolina. The first shall be from the minutes of 1832, of the Bethel Baptist Association, convened at Lower Fair Forest Church. The Committee appointed to enquire into, and if possible to adjust the difficulties existing in the new Bethel Church, reported that they met, but did not succeed in restoring fellowship: in consequence of the absence of some of the parties nothing was done, hence another Committee was appointed with power (without a reconciliation) to cut off the offending party and report at our next meeting, viz: Elders Ray, Sen. Ray Jr. Mitchel, Greer, Hubanks, McCissick and brother Brewton.

And the other quotation from the minutes of 1838, at the same Association, when convened at Pacolet Church called for the report of the Committee appointed to visit Ararat Church. The Committee reports the Church to be in disorder—the report received, and resolved, that we withdraw our connexion from them, and the same Committee be appointed to revisit them, clothed with power to give letters to those entitled, or to constitute a new Church, a majority constituting a qnorum. Now, brethren, how do these items agree with the following sentiments expressed by that Association and printed with her minutes in 1833? Such a body (as a Baptist Association) should by no means consider itself a superior judicature, vested with coercive power or authority over the Churches. It should never presume to impose its sentiments on its constituents under pain of excommunication, nor anathematize those who do not implicitly submit to its determinations, which would in fact, be nothing less than ecclesiastical tyrany, and would better comport with the arbitrary spirit of popish councils than with that meekness, humility and love which distinguished the true disciples and primitive followers of the lowly, yet adorable Jesus. The Baptist Association therefore, arrogates no higher title than that of a council of advice, consistently with which epithet, it ought ever to act, when it acts at all, without intruding upon the primitive rights of the Churches as independent and congregational. [See *Matthew XXIII*, 10, 12; *John XXIII*, 36; 2 *Cor. X*, 48.]

Thus these sentiments, which were taken verbatim from our summary of discipline go to show the independence of our Churches. But of what avail are all such barriers against ecclesiastical or Associational tyranny and usurpation, when the Missionary principles and doings are being introduced? The Missionary Baptists seem to think the Churches utterly incapable of self governmeut, and like tyrants, when about to rivet the chains of despotism on the necks of their subjects, they disregard all those rules and compacts that have been settled on, that would set bounds and limitations to their authority.

Then, brethren, are you afraid of hurting the feelings of the Missionary Baptists under these circumstances? Are you for prophecying smooth things to them? Are you for saying peace, peace, when God requires you to declare war against all such doings? Then you are not Christ's sol-

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diers; you are not those who bear the cross for Christ's sake and the gospel's; and can you expect to wear the crown? We are pleased with an observation of brother James W. Walker's in the second number of the VI. volume of the Primitive Baptist. His words are—"If you see persons coming about, who are very good, (*that is, seem to be very good,*) and much distressed for the split in Churches, saying they see no cause for it, they had better cease the strife, and all live together in peace, such men are more to be dreaded than a corn field hog—they are only hunting for a broken rail, and if they succeed in finding one, they will let in all the hogs in the settlement; and if they are ever seen lurking around the fence, they should be dogged." We are sorry, indeed sorry, not that there is a split and division among the Baptists, but that our new school brethren or the Missionary Baptists, should give us occasion, nay make it our duty to declare our non-fellowship with them and their doings, and nothing but a departure from the primitive principles and practices of professed Christians would have induced us to do so. If we have been culpable at all in our conduct towards them, it has been on the side of forbearance, i. e. in seeming to wink at their departure from the primitive faith too long; we are certain we have gained nothing in forbearing to make an earlier protest against them in their doings.

We conclude, dear brethren, praying the Great Head of the Church to pour his blessings on you in rich effusion. We remain, dear brethren, your's, in the bonds and fellowship of the gospel.

MARSHAL McGRAW, Moderator.
WILLIAM NELSON, Clerk.

THE PRIMITIVE BAPTIST.

SATURDAY, AUGUST 24, 1844.

TO EDITORS PRIMITIVE BAPTIST.

Pleasant Grove, Gibson county, Ten.
June 3rd, 1844.

DEAR BRETHREN: I wish to inform you that I have received the Primitive with the back numbers, and am well pleased with it. And I wish to write a few lines for a place in the Primitive, and if any one feels disposed to sift the remarks that I may make, they shall be perfectly welcome to all of the husks they can get, for I have no use for them myself.

The subject which I propose to write upon, is the foundation of our hope, (Leviticus, 17th chapt. and 11 verse;) which is Christ and his atonement. I shall offer no apology, more than I am young; and if any thing contrary to holy writ is offered for consideration, it is through mistake or weakness, for I have nothing in view but the revealed word of God. Then in treating on the subject I shall strike at things in the shortest way possible, so as to communicate my mind on the atonement.

Then first I will remark, that Jesus Christ was the foundation upon which all things were created, as you will find in Revelation, 3rd chapt. and 14 verse, and Col. 1st ch. and 18 verse. It behoved him to rectify every disorder which necessarily must take place through the existence of evil, &c. Luke, 24th chapt. and 46 verse. And since this existing evil has given birth to sin, it appears to be the cause that a Saviour made his appearance into our world, which may be seen in 1st John, 3rd chapt. and 8th verse. He that committeth sin is of the devil, for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. And if it should be said that fate fixed the necessity, I would say in reply that love fixed it, as in John the evangelist, 3rd chapt. and 16th verse; for God so loved, &c. Then as a consequence, there can be no peace where love is not gratified; moreover the very nature of the divine being must have been thrown into disorder, since he is love. 1st John, 4th chapt. and 8th verse: He that loveth not, knoweth not God; for God is love, &c.

Then the course to pursue is, the design, nature, and effect of this atonement, (or

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satisfaction,) since sin is an infinite evil, has ran with its bitter current not only in the bottomless pit, but its mighty current ran through Edom, and spread its wide expanded billows over all the world; into which bitter stream Adam drank, and all his posterity, Rom. 5th chapt. and 12 verse. Then first it is conclusive, that the design in the divine mind was fixed on the sure salvation of the objects of his love. Should it be asked, did he not love every body? I would only say in reply, that we have no such account in his word, since his people have their names written in the book of life from the foundation of the world. Rev. 17th chapt. 8th verse. And again, Rev. 20th chap. and 12 verse, and the dead are to be judged according to such writing. And again, he has loved his people with an everlasting love, and for this cause he has drawn them with his loving kindness. Jeremiah; 31st chapt. 3rd verse: The Lord hath appeared of old unto me, saying, yea, I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee; that is, with never-failing love like an everlasting God.

But did he see something in them? Deuteronomy, 7th chapt. 6, 7, 8 verses. Here it is said they were a holy people unto the Lord, and that he chose them because he loved them; and that they were sinners at the time of this choice is evident from Rom. 5th chapt and 8th verse, where it is said, that while we were yet enemies, we were reconciled to God by the death of his Son. Again it is stated in 2nd Tim. 1st chapt. and 9th verse, that he hath saved us and called us with a holy calling, not according to our works, but according to his own purpose and gaace which was given us in Christ Jesus before the world began. And in Ephesians, 3rd chapt. 11th verse, it is stated that this was eternal, which puts the matter out of dispute, if we will credit what the Almighty saith. From whence the conclusion is, that the eternal I Am always purposed the salvation of his people. In consequence of which the design of the atonement was to fulfil that purpose, as may be seen in that golden chain laid down in Rom. 8th chapt. and 29, 30 verses: Whom God foreknew he also predestinated to be conformed to the image of his Son, that he might be the first-born among many brethren; moreover, whom he did predestinate them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified—which is conclusive evidence.

Then secondly, in order to investigate the nature of the atonement, we will notice the parable of the Saviour, in Matthew, in order to get into the field; 13th chapt. 44th verse, where it is said that the kingdom of heaven is like unto treasure hid in a field, &c. This compared with the parable of wheat and tares in the same chapt. 38, 39, and 40 verses, will show that the field is the world; and inasmuch as the field was purchased for the sake of the treasure, it follows that all the world was in a manner suitable in the divine arrangement reconciled to God, as God was in Christ reconciling the world to himself, not imputing their trespasses unto them. Which brings me to consider one thing here, that is, whether the acts justify, or the principle that produces them? In order to which we will notice Paul to the Romans, 8th chapt. and 6th verse; where it is said, to be carnally minded is death, but to be spiritually minded is life, &c. Now then as the carnal mind is enmity against the law of God, that spirit never can nor never will pursue any action but what is sinful; hence it is, that they have eyes full of adultery, and that cannot cease from sin. And again, the Saviour says, out of the abundance of the heart the mouth speaketh; and Paul saith, that our warfare is not with flesh and blood, but with spiritual wickedness in high places, the carnal mind, which is taken captive by the devil at his will. In consequence of which, it is the principle that gives birth to the actions, and the acts only manifest it to observation.

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Then in agreement with the scripture I would say, that God in eternity will not call to account for their actions, since he does not impute their trespasses unto them; but in the death of his Son Christ Jesus our Lord, reconciled the world to himself. Then it is by the grace of God, Jesus Christ tasted death for every man, as appears clear in the wheat and tares; for they could not be gathered, least the wheat be rooted up. Then in growing among the wheat, the good man gave the tares the same care in keeping up the hedge about them, as he did the wheat, until the day of harvest, which is the judgment of the world. From which arrangement the vile have the free gift of justification of life. Rom. 5th chapt. 18th verse.

Then I will say, that in no particular was the atonement finite, though infinity was clad with finity; for I learn that it was through the eternal spirit it was offered without spot to God. And it is said in divers places in scripture that the atoner was God, and thus the blood was the blood of God, though coming from the body. So I discover nothing in all the obedience, but what was in union with the divine being, since the Godhead was bodily there. Then there was nothing lacking to render the satisfaction as broad as the whole extent of heaven, since it must be admitted that the divine Saviour was the only true and living God. For saith the Saviour, that I and the Father are one.

Then the conclusion is, that the whole offering from first to last was a spiritual one. 1 Corinthians, 15 chapt. 45 and 46 verses. Now in order to come at the root of the matter, notice that the law is founded upon that principle of justice which always existed in the divine being; and the letter of the law only communicates it, and for this reason Paul while a pharisee did not discern the nature of it, while only looking at the letter; but when seeing by the spirit of the Lord, and made able to compare spiritual things with spiritual, he then discerned it spiritual, holy, just, and good, like its divine origin. Hence it follows, that none but a spiritual being could render satisfaction to its demands. Then was the Saviour made under the law for two reasons, to fulfil and to adore; in order to which he magnifies it by a spiritual and actual obedience to all its demands; then seals his blood for the remission of sins, and was brought again from the dead, inasmuch as it was impossible for him to be holden by the chains of death.

Now then if the nature of God is boundless, so is the atonement in its nature, so far as to restore to God a perfect righteousness in doing his pleasure and fulfilling all his purposes; since then in time, life and immortality has been perfected; so in time life and immortality is brought to light through the gospel.

So thinks and writes a lay member of the Pleasant Grove church of Jesus Christ of the Old School order, in Gibson county, Ten. Farewell, brethren, and may the great head of his church save us all and crown us his in his kingdom above for a Redeemer's sake. Amen.

ROBT. ATCHISON.

TO EDITORS PRIMITIVE BAPTIST.

Elizabeth city, Pasquotank Co., N. C.
June 30th, 1844.

AN INTRODUCTION. L. M.

Beloved brethren in the Lord,
I now sit down to write a word;
And if it be a worthy thing
You'll let it thro' your trumpet ring.

And if it should not worthy prove,
You'll lay it by, mere out of love;
And so you'll do away reproach,
And bring no hurt upon the church.

But as I feel I want you know,
For as I feel I think you do;
And if you feel just as I feel,
We can each other's feelings tell.

But if we feel alike in heart,
Yet differ in a little part;
We must lay open to receive
Instruction, and instruction give.

But can a poor and helpless worm,
Take up his pen to make a form;

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To give instruction to the wise,
To take it as a nobler prize?

What is it makes me deviate,
And feel sometimes that I'm so great;
And then again I take a fall,
And feel direct that I'm so small?

Are not two armies in my breast,
One army fighting all the rest;
The flesh and spirit each at war,
Is what must be my case be sure?

ABEL PALMER.

TO EDITORS PRIMITIVE BAPTIST.

Pleasant Gap, Pittsylvania Co., Va.
July the 13th, 1844.

DEAR BRETHREN OF THE PRIMITIVE, and all who read it, and every body else: I want to let you know how things are with us, Old Side Baptists, here in the Stanton River District Association. I wish the whole world to know how we have been treated by the Ishmaelitish clan, or worshippers of men or men-made institutions. I don't know what to call them, to say thieves and robbers looks a little rough, and to say the self-righteous boasting Pharisee will not do; for the Pharisees tried to put on an outward appearance of righteousness, and to keep the law outwardly; but those of our enemies are worse than them, for they go against light and knowledge, in direct opposition to the law or constitution of the Association which they are members of, and contrary to all rule and government of the Baptist church. Yet they wish to have the name of Baptist tacked to them, when they are as destitute of the principles of religion that constitute a scriptural Christian Baptist, as the devil. Ye shall know them by their fruits. They only take to themselves the name of Baptist for a cloak, for instead of promoting the true and genuine religion and peace and harmony of the churches, as set forth in the scriptures, their main drift seems to run to some new invention or society, unauthorised by scripture, under the false pretence of benevolence; which has grown to such increasing lengths, and are so continually coming into the churches and Associations under the cloak of religion, as to cause divisions and splits in the churches and Associations.

The leading propagators of those new institutions appear to be very zealous for the cause of God and religion in the world, to try to impose the new schemes on the people and even on the unsuspecting Christian, and bring about disorder and confusion and implant error in every church; and if it were possible, to deceive the very elect; coming in sheep's clothing with something that outwardly appears plausible, but try them by the scripture and no matter how nice the sheepskin appears to fit them, you can tell by their feet whether they are wolves or sheep; for the wolf though wrapped in sheepskin, can no more hide his foot and conceal his claws, than the devil could his cloven foot, and if they have more than two toes they are not sheep. And instead of preaching Christ Jesus and him crucified, their great burthen and zeal is for money to carry on their missionary operations and their other benevolent institutions of the day, so called, unknown in the scriptures. And they are trying to draw off and proselyte all they can, by sowing the seeds of discord and division, creating splits in the churches by misrepresenting things and lying to effect their purposes.

They have crept into the churches of the Roanoke Association, under plausible titles and names by degrees, till they have become more numerous in the Association than the Old School party; and as soon as they thought they had the majority on their side, they were more bold in propagating their measures. And at every Association, instead of meeting in brotherly love and trying to act as an Advisory Council, there were debatings, contentions, and strifes about the introduction of new unscriptural schemes and plans in various forms and under different pretences, all centering to one point and having the same object in view; and that object was, to advise means to accumulate money under the false pretence of benevolence; or in other words, to make merchandise of the word of God. Ye shall know them by their fruits.

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Now if they had been actuated from a true Christian spirit, it would have taught them to love each other; for the operations of the divine spirit have a tendency to unite the children or true followers of God, and instead of strife and confusion, lead them to peace. And they wish to promote the cause of true and vital religion from a principle of love and holiness implanted in them by the spirit of God, for he that loveth God loveth them that are born of God. And I do rejoice that God has yet a people on earth who are in possession of that faith which is the gift of God, and they are willing to own it is of grace; who have the Christian courage to separate from and show to the world that they disapprobate all the new and unscriptural institutions of the day both in church and Association, as the eight churches of the Roanoke Association did. We concluded that we could not follow them any further into the new things, as they were unauthorised by the word of God and lead to confusion instead of peace; and therefore for the sake of peace we separated and came out from the eleven and were constituted into an Association called the Stanton River District Association. And we wished to let them alone and have nothing to do with them.

There were nineteen churches that composed the Roanoke Association, and this church, Upper Banister, is one of the eight that came out and constituted the Stanton River District Association. And when the question was put to the church, which side they would take, it was almost unanimous in favor of the separation. We gave any of our members the privilege of withdrawing and joining the other Association if they were not satisfied with us; but they all professed to be satisfied except three, one male and two females; and they appeared to have no very serious objection at first and said they could submit to the majority and live with us and did stay a short time till the missionary craftsmen, or new fangled money hunters, or smooth-tongue, buttermouth preachers came prowling around and pursuaded them not to stay with us; and by their good words and fair speeches got them dissatisfied, and they asked for letters of dismission from us which were granted, and at our next church meeting they came forward and refused to have their letters after they had been granted at their own request, and they were then excommunicated. They then claimed to be the church and claimed the house as theirs, and the Roanoke holds them out in it, by recognising them as such, after they had been excommunicated by a large majority of the church; in fact, the church was unanimous in turning of them out. And then to vent their spite they would break open our doors, and have their meetings in our house, and tried to get the right to the church conferred to them by going to Court and applying to the judge of the Superior Court to appoint them trustees (as the former trustees were dead) and vest the right in them, claiming to be the legal authorities to ask for trustees.

All this they done in a very singular and undermining manner, without ever letting of us know that they had any such intention. But we heard of it, and went to explain the matter before the appointment of trustees was made, and the right conferred to them; and rather than have an explanation exposing their undermining designs, they dropped their proceedings. But when another Judge came round, that was unacquainted with the circumstances, they made another similar attempt, claiming again to be the legal authorities, to ask the appointment to be made; but as that Judge was only Judge *pro tem.* he refused to act upon it, and they were again frustrated in their designs. Brethren, the devil is mighty artful, but reason will detect him.

And when the new Judge came round this spring, that was appointed by the Legislature, we employed two lawyers to contend for our rights and lay the case fairly before the Judge, and bring the thing to an issue if possible; for we had rather have it decided, even if we lost the house than to be harrassed by them as we were. We produced our church book,

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showing that we had been the church for many years, and that the other party claiming to be the church had no authority; for they had very recently built upon members that had been legally excommunicated, and all the plea they then had was that this church (Upper Banister) was formerly a member of the Roanoke Association, and a majority of the churches that composed that Association were opposed to a separation. And verily that was a poor place, it was like a drowning man catching at a straw; for the constitution of that Association (which we had to furnish) expressly says, that "the Association shall have no power to Lord it over God's heritage, nor shall they have power to infringe on any of the internal rights of any church in the union." And the rules of our church says, "In all matters of rule, government, and discipline, the vote of the majority of the members shall decide." And when the question was taken in our church, whether or not we would continue as a member of the Roanoke Association, and follow her into her train of unscriptural institutions and correspondents, we were almost unanimous in favor of withdrawing from them, as before stated. All the members, male and female, were requested to vote.

After the Judge had seen our church record and constitution, and rules of decorum, and the constitution of their (the Roanoke) Association, he unhesitatingly gave the verdict in our favor, and appointed and conferred the right to our trustees. Our lawyers charged us fifty dollars, and their lawyers we have been told never charged them any thing; there were several lawyers volunteered for them and against us, but none for us. Their schemes, and plans, and doctrines, and preachings, are so well suited to carnal propensities and natural inclinations and things, that they are much more popular with the world than we are. They are as deceitful as the devil, trying by their good words and fair speeches to deceive the hearts of the simple, and shear the church and world. All they want is law power, to drive the church into measures to form unscriptural societies to establish salaries.

Brethren, from the course they have pursued towards us, we have to say of them in conclusion as our Saviour said of the Jews, they are of their father the devil, and the works of their father they will do; for the devil being a liar and the father of lies, we need not be surprised if his children being influenced by his spirit should act in accordance with him. For since they have found that they could take no advantage of us at law, they are trying to prejudice the minds of the people against us by saying any thing against us that their old daddy (the devil) would suggest, to them. But all to no purpose, for truth is mighty and will prevail.

I was requested by Upper Banister church to make this communication to the Editors of the Primitive Baptist. I have read it to the church, and they have received it and adopted it as theirs. If you think it worth a place in your little paper (the Primitive) send it out; if not, throw it by, or return it as soon as convenience will admit.

So I close by subscribing myself yours in the bonds of love.

THOMAS W. WALTON.

TO EDITORS PRIMITIVE BAPTIST.

Shoal Ford, Limestone county, Ala.
June 30th, '44.

DEAR BRETHREN AND SISTERS, whom I love in the Lord: When I wrote last I thought it should be the last time you should be pestered with my scrawl; but being requested by others to send some money to the Publisher, I will give you a few of my scattering thoughts.

We are not in this section of country much pestered with missionaries. Now if I was to guess, I should think the reason was, they did not meet with as good success as they would wish, (they were once plenty)

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as to money, for that is what makes the pot boil with them. Though we have plenty of the same kind of folks, for they are all Arminians; about the only difference is baptism, but when the pinch comes they can make a small sacrifice (as they would think) like the woman that was willing to divide the child to get only half of a dead one; but the other could not bear to see the child divided, but says, not so. Thus King Solomon determined which was the true mother of the child. Now there was no witness examined, for there was none present, it was in the night; so the king had to determine from principle, or make a witness; and I think, a very wise decision.

It does seem to me we here have a figure of something, for I learn that these were all types and shadows pointing to the great antitype. Now it does appear to me, that the true mother brought to view here, is the church of Jesus Christ. I say church, for I find but one, the bride, the Lamb's wife. Upon this rock will I build my church (not churches.) and the gates of hell shall not prevail against it. The pretended or false mother I conceive to be the antichristian powers, or church. Now as the true mother, so the church, a half child rather than none; no, sir, a whole child, a full Saviour, not a piece; all of grace, for by grace are ye saved through faith and that not of yourselves, it is the gift of God; not of works, lest any man should boast. One faith, one Lord, one baptism. And the salvation of the church is predicated on the everlasting love of God, according to the prophet, I have loved thee with an everlasting love, and therefore with loving kindness have I drawn thee.

Now I know some can't stand that, for say they, every body may if they will do so and so; God has done his part, and now it is for us to do ours. (Now I know there is a plenty for us to do, and, brethren, my great complaint is, that I don't do enough, and I try to pray God to help me.) Agreed, yet I think, yes, I know, and that from the scriptures, that live folks only can work. Here is the difference between them and us; they say to man in nature, look and live, hear and be saved; but the apostle says, you are dead in trespasses and sins, consequently how can they hear, see, or believe, until it has pleased the Lord to give them life; to draw them by the sweet and electing cords of love. Now, says one, how many will he draw, or will election save; for that's the only way I know from the word of God they are saved? Although it is such an odious doctrine with the Arminian world, I answer, and if it has not a thus saith the Lord, don't have it. All, every one, for whom he shed his blood; for he says, Acts, 20 ch. 28 v. Feed the church of God, which he hath purchased with his own blood—and that embraces all, every one, that he gave him in the covenant, as I understand it, according to St. John, 6 chapt. 37, 39, 40 vs. with many others. And it is a safe and sure foundation, for he says, he will raise them up at the last day, and none is able to pluck them out of my Father's hands; for you are dead and your life is hid with Christ in God. Then,

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Christian, you have not the control of your life; but this is not a lesson to do nothing, no, far from it.

Brethren, I have just hinted at some things in my scattering way, and fear it is so scattered you cannot make much sense of it; but you may make the best of it you can, or throw it by, as you think will be best for the cause. One object I had in writing was, to request bro. J. Osbourn if he could do so, we would be much gratified with a visit to our section of the country from him; also we would like to have some of his Hymn Books circulated among us; it is probable he could dispose of a goodly number. Our Association commences Saturday before the first Sunday in October next, not far from Huntsville, Madison county, Alabama. We would be much pleased to see you and as many others as can come.

My sheet is nearly full, so I will close by subscribing, yours in the Lord. *R. W. CRUTCHER.*

TO EDITORS PRIMITIVE BAPTIST.

Border Springs, Lowndes Co., Mi.
July 7th, 1844.

BELOVED BRETHREN, OF THE OLD SCHOOL ORDER: As I have been reading some of your papers and am highly pleased with the doctrine they contain, and having received a few lines of poetry from mother composed by herself, and being anxious to see them in print I now send you a copy of the same.

LINES composed by Cynthia M. Biggers, on her and her husband's exclusion from the Baptist church of Christ at Elbethel, and sent on by her son to Editors Primitive Baptist for publication.

L. M.

Why is my soul so much distrest,
I hope in Christ I shall find rest;
Though friends arise to cast us out,
Yet Christ's the same without a doubt.

When from the church I had to part,
Twas like a dagger to my heart;
But in Christ Jesus I'll rejoice,
And praise him with a faltering voice.

My nearest friends before are gone,
And left me here in grief to mourn;
And well it is that they don't know,
The troubles I do undergo

Though Joseph he was sold and tried,
Yet still the Lord was on his side;
His brethren felt the scourge and smart,
Caused by their wicked sinful heart.

Why should I at my lot complain?
For Jesus's love is still the same;
And on Jehovah's grace I'll trust,
Until I'm laid beneath the dust.

And when this tenement of clay,
In silence will be laid away;
Oh, then the happy soul will tell,
That Jesus has done all things well.

Tho' from the church they did us cast,
Yet, on the Saviour's word we'll trust;
He's promis'd that his own he'll keep,
And watch his wandering scatter'd sheep.

We have a nobler friend above,
He loves with an unchanging love;
He sits on no precarious throne,
And his redeem'd he will take home.

Ye false accusers now go on,
You've done your do, your length you've gone;
But if our name's inscribed above,
No mortal man can it remove.

The powers of hell cannot prevail,
Though friends forsake and foes assail;
For on Christ Jesus I'll depend,
To keep us safe unto the end.

To time things soon I'll bid adieu,
Then friends and foes farewell to you;
But oh, how can we meet above,
Where nothing is but perfect love.

There's neither name nor kindred there,
But in Christ's image all appear;
Not a false charge can there be brought,
Against the soul that Christ has bought.

H. B.

AGENTS,

FOR THE PRIMITIVE BAPTIST.

NORTH CAROLINA.—C.B.Hassell, *Williamston* R. M. G. Moore, *Germanton*. W. w. Mizell, *Plymouth*. Benj. Bynum, *Nahunta Depot*. H. Ave-

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ra, *Averasboro'*. Burwell Temple, *Raleigh*. G. W. McNeely, *Leaksville*. Thos. Bagley, *Smithfield*. James H. Sasser, *Waynesboro'*. John Fruit, *Sandy Creek*. L. B. Bennett, *Heathville*. Cor's Canaday, *Cravensville*. William Welch, *Abbott's Creek*. Jos. Brown, *Camden* C. H. A. B. Bains, Jr. *Stanhope*. C. T. Sawyer, *Powell's Point*. Isaac Tillery, *Lapland*. H. Wilkerson, *West Point*. Jas. Miller, *Milton Park*. David R. Canaday, *Foy's*. Isaac Meekins and Samuel Rogers, *Columbia*. Wm. M. Rushing, *White's Store*. James H. Smith, *Wilmington*. Jacob Herring, *Goldsboro'*. S. Tatum. *Elizabeth City*.

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Missouri.—Joel Ferguson, *Jackson*. John McDowell, *Sparta*.

Ohio.—John B. Moses, *Germanton*.

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Virginia.—Rudolph Rorer, *Berger's Store*. Wm. w. West, *Dumfries*. William Burns, *Davis' Mills*, Jesse Lankford. *Bowers's*. Elija Hansbrough *Somerville*. Arthur w. Eanes, *Edgehill*. James B. Collins, *Burnt Chimneys*. Thomas Flippen, *Laurel Grove*. Thomas w. Walton, *Pleasant Gap*.

Pennsylvania.—Hezekiah West, *South Hill*. Joseph Hughes, *Gum Tree*.

New York.—Gilbert Beebe *New Vernon*.

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Wm. Thigpen,	$1	A. J. Coleman,	$3
Jeremiah Ivey,	1	Hartwell Watkins,	5
Henry Dance,	10	A. B. Bains, Jr.	1
Lem'l Lancaster,	1	Alfred Haley,	1
Thos. Matthews,	10	Wilson Cooper,	1
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Clayton Moore,	1	J. G. Thigpin,	1
W. W. Worley,	1	Amos Greene,	1

TERMS.

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THE PRIMITIVE BAPTIST.

EDITED BY PRIMITIVE (OR OLD SCHOOL) BAPTISTS.

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"Come out of Her, my People."

VOL. 9. SATURDAY, SEPTEMBER 14, 1844. No. 17.

COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

LETTER 9.

To John Harm, D. D. of Horsham, in England.

DEARLY BELOVED: In no one thing is a man so easily duped as he is in religious matters: he can here be the most inconstant mortal on earth, and even deny his Maker that right and privilege which he himself assumes; yea, arraign the eternal Majesty of heaven at his own petty tribunal, and there insultingly demand of him why and wherefore, and upon what principle of honor, justice, equity, reason, and impartiality, he does thus and so—thus, I say, inconsistently can this ignorant and presumptuous mortal talk and act, and yet *wipe his mouth and say he has done no wickedness*, Prov. 30. 20; and yet this is the very man that *rebels against the words of God, and contemns the counsel of the Most High*, Psa. 107. 11.

In this destructive war are all those engaged who are fighting against the doctrine of eternal election and the immutable decrees of God; and those ministers (falsely called gospel ministers) who in their preaching conceal these things under the ungodly pretext of bad consequences resulting therefrom, are chargeable with the same crime, and alike obnoxious to divine displeasure, with those rebels who are openly fighting against them, and against God on the account of them; for the concealment of God's truths, and decrees, and counsels, is tantamount to a flat denial of them. *That servant which knew his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes*, Luke, 12. 47.

Thus we say, in matters of religion man is easily duped, and so far duped too as to receive straws for pearls, alloy for fine gold, froth for substantial food, rank poison for savoury meat, and mere quacks in the ministry for able ministers of the New Testament. And with straws, and alloy, and froth and rank poison, and mere quacks in the ministry, most pulpits are filled; instead of being ornamented with the gospel of the grace of God, and pastors after the Lord's own heart. And men taught of the spirit and well instructed in the things of the kingdom above, find it painful indeed to see what an abundance of things are brought into the pulpits and made to pass for the gospel of the Son of God, when in truth and righteousness they have little or no more to do with the true gospel, nor with the eternal counsels of the Lord, than the shaking of a leaf has to do with the justification of a sinner before God.

And by such quacks and quackery in the pulpits the souls of men are imposed on, and God dishonored, and the holy scriptures trifled with, and thousands of proselytes made. And in the uprightness of my heart I can say, that as far as my knowledge of this matter extends, most

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pulpits are occupied by just such miserable tools; and by the great bulk of people they are called *servants of the Lord*; but the Lord himself who is the best judge of this business, calls them *blind leaders of the blind.*

Now these leaders, sir, can do wonders in their way, for they can amuse carnal men, and create a mighty stir in the congregation of the dead, and work wonderfully on their fleshly feelings. But preaching the gospel of Christ from an unctuous heart, and a lively sense of its vast worth and transcendent beauty, and thereby feed the sheep and lambs of the true sheepfold, is altogether another matter; for these preachers have the frowns of graceless professors upon them and the smiles of God; and the other have the high approbation of carnal men to encourage them on in leading the blind, and the displeasure of the Lord of hosts, for he says, *I have not sent these prophets, yet they ran*, Jer. 23. 21.

As much however as those blind leaders, and the people who are led by them, are in the dark, and far as they are from an acquaintance with evangelical truth by the inward teaching of Jehovah the spirit; it does not necessarily follow that they are never *joyful*; or that they have no seasons of *triumph*; or that they are destitute of *hope*; or that they are without *prosperity*; for we know that the stony ground hearers received the word with joy; and we read of the *triumph* of the wicked; and also of the *hope* of the hypocrite; and likewise of the *prosperity* of fools; Matth. 13. 20; Psa. 94. 3; Job, 8. 13; Prov. 1. 32.

But all this among Hagarites is only *as the crackling of thorns under a pot*, Eccl. 7. 6, and has nothing to do with the strong consolation of the gospel felt and enjoyed in the soul by God-fearing men,—men who love the truth as it is in Jesus, and who have passed through the sea with affliction and come forth into a broad place where there is no straightness, Heb. 6. 18; Eph . 4. 21; Zech. 10. 11; Job, 36. 16.

And we also know that men who are ignorant of the true gospel, and of its beauties and worth, and yet are under a profession of the religion of the day, are sure and certain to love and admire that system of things which constitute what St. Paul terms *another gospel*;—a linsey-woolsey gospel, and it suits a pharisaical spirit to a hair's breadth; and on it the Hagarites of our time *fare sumptuously every day, and grow fat as the heifer at grass*, Luke, 16. 19; Jer. 50. 11. And yet this system on which they feed so delicately no more resembles the pure gospel of the Son of God than Seneca's Morals resemble Paul's epistle to the Ephesians; nor can those people to whom the Lord of hosts has given a divine relish for that *clean provender which has been winnowed with the shovel and fan*, Isa. 30. 24, receive soul comfort, or spiritual light, or divine unction, from such a corrupt source,—*another gospel.*

We are of opinion that spiritual consolation comes to men through that very gospel which God has ordained, and not through the one contrived by a herd of blind pharisees, and which contrived gospel is calculated to entangle the minds of men and to endanger their souls. Nor can we once think that *another gospel*, such an one as is so much rejoiced in and admired at this time, deserves any better appellation than that of a *fowler's snare*: and in this snare we believe that thousands and millions of the human family are now caught and are contented in their situation, not once suspecting this ground to be boggy, and yet it positively *leads down to the chambers of death*, Prov. 7. 27. It is the path of life, and this path alone, that leads on to the regions of everlasting day; and in this path but few are found, nor would there be one in it but for the grace of God, for it is that path which no fowl knoweth, and which the vulture's eye hath not seen. It is the way of holiness, and the unclean shall not pass over it; it is for the ransomed of the Lord, and for them exclusively, Job, 28. 7; Isa. 35. 8, 9, 10. Here they are found, and here they feed, and here they rejoice and sing to the praise of the glory of divine grace. And here the Lord meets with them and satiates

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their hungry souls, so that they *revive as the corn, and grow as the vine, and cast forth their roots as Lebanon*, Jer. 31. 14; Hosea, 14. 7.

And here too they meet with trials, and difficulties, and sore afflictions, and violent temptations, and severe conflicts; but out of them all the Lord delivers them and fills their hearts with thanksgiving and praise so that they say, 'The ways of the Lord are right, and the just shall walk in them, Hosea, 14. 9. Now this path leads on to happiness and God, and in it all the holy Patriarchs, kings, and Prophets trod, and in it are now all the Lord's adopted children.

But we observe again.—It is our hap to live in perilous times, and in a day of special delusion, and a *day of trouble, and of rebuke, and of blasphemy*, Isa. 37. 3. Strange things do put forth themselves in this our day, and especially here in America; for people in essaying to become righteous of their own accord, have actually overdone the thing; we may say they now stand charged by the word of God with being *righteous over much*, Eccl. 7. 16: and these are they who *compass sea and land to make proselytes*, Matth. 23. 15; and according to St. Paul we should try all we can to shun such *over righteous* folks, for he says, *Beware of dogs, beware of evil-workers*, Phil. 3. 2. By the conduct of those people we may see the effects of a spurious gospel and where it will lead all men to who are caught in its snare and are under its baneful influence. Solomon says, *wine is a mocker, and strong drink is raging*, Prov. 20. 1; and fully is this text verified in the movements of the generality of religionists of our day, for as they have drank down large draughts of wine and strong drink, or the essence contained in a spurious gospel which is the religion of the present day, how well they seem to be prepared to mock and to make contemptuous sport of the doctrines of grace and of the counsels and purposes of Jehovah. Yes, they do in a most outragious manner run out against and cry down many, if not all, the distinguishing truths of the Bible. All this grows out of, and is occasioned by, drinking so freely of the *wine and strong drink* of that corrupt system of religion which, within these fifty years, have so remarkably flooded the land and deceived so many of the sons of men. *And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of a flood*, Rev. 12. 15. Yours in Christ, *JAMES OSBOURN.*

Woburn Aug. 1841.

TO EDITORS PRIMITIVE BAPTIST.

Cumberland Ford, Kentucky,
April 9th, 1844.

DEAR BRETHREN: Bunyan's character Money-love, speaking of the ministry said, "Besides his desire after a greater (meaning a greater benefice) makes him more studious, a more zealous preacher, &c. and so makes him a better man, yea makes him improve his parts, which is according to the mind of God. Now as for the complying with the temper of his people by deserting to serve them some of his principles, this argueth that he is of a self-denying temper, of a sweet and winning deportment, and so more fit for the ministerial function. I conclude then that a minister that changes a small for a great should not for so doing be judged as covetous."

Here is the character of a preacher to suit the world and worldly professors. One that is of so self-denying a temper that he can desert some of his principles to serve the people's views to whom he preaches. But such do not desert any part of their principles to serve the people, only for the purpose of pleasing them, in order to obtain their money. As in Bunyan's days so it is now; there are too many withholding sentiments in order to please. They ought to remember the words of Paul, "If I seek to please men, then am I not the servant of Christ."—That a preacher is a servant of the church and that he should not lord it over the heritage of God is undeniable; but at the

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same time, he is also a teacher and overseer of the church, and a servant of that God who is the head of the church, the master and judge of the ministry.

A preacher should not hold, preach, nor contend for any principles which are not clearly supported by the word of God. He should not enter into speculations, nor deliver opinions on faith nor practice not clearly revealed in the scriptures. He ought to "take heed to himself;" that he brings nothing into the church either in faith or practice which "is not expressly commanded or plainly exemplified in the scriptures," and to use all lawful means to prevent others from bringing it in. In short, he ought to endeavor to conform to the scripture in his conversation, his practice, and his doctrine; taking it as the revealed will of God, containing every thing necessary as a rule of life, as "profitable for doctrine," containing all the doctrine he should preach; and containing none that should be withheld by him if impressed on his mind.

It is profitable "for reproof," instructing him when, how, and for what, he should reprove or be reproved. It is profitable "for correction," as a glass under the guidance and light of the spirit to correct him in his doctrine, in his walk, in his conversation, in his reproof, in his discipline, and in his practice, as respects any duty from which he may swerve; and as a corrective in every sense of the word. It is profitable for instruction in righteousness, instructing him what the righteousness of man, the righteousness of the law, and the righteousness of Christ is; with the difference between them. So that the man of God may be perfect, having a perfect law, a perfect rule of life, a perfect revelation of a God of infinite perfection; giving him to understand by its revelation that he cannot comprehend the infinite perfections of Jehovah God, and also to understand except he be wiser than the Apostles, that he cannot understand the spiritual meaning thereof, except by the light of the spirit, or immediate and divine revelation from heaven.

It thoroughly furnishes unto all good works. Does the minister, the man of God wish to perform a good work or all good works of every kind whatever? does he wish his church, or the churches, to perform good works of any kind and of all kinds? then here is a thorough furnisher. Does he wish to know how these good works are to be performed by himself, or by those whom he is teaching? Then let him search this thorough furnisher, and call the attention of the church to it as the only criterion of truth, whose precepts ought to be followed invariably and inviolably without addition or diminution, and which contains not only every duty we owe to God or to man, but also the manner in which we shall practice them.

Every preacher thus teaching, and every member of the church thus acting, and all believing that it is a thorough furnisher, and all loving and revering it as such, (I mean all that profess religion,) then would jars and divisions cease, for all professors would be Christians, and then in this thorough furnisher all would search, its divine precepts all would endeavor to follow, its commands all would endeavor to obey; because all of it is given by inspiration of God, containing the revealed will of God by the authority of Him who is "Lord of lords and King of kings." Following its divine precepts, every moral institution of man lately set up would fall to the ground.

Is there a man on earth who believes that the scripture is a thorough furnisher unto all good works, and desires to perform good works, who will devise, set up, or unite with ways or means to carry on or carry out good works, except in strict accordance with its precepts, or in strict accordance with plain exemplifications therein contained? How can he so act, especially if he also believes it is the best and only pure system of good works, ever given, or that ever can be given? How can we rely upon it as the word of God and truth, if we do not believe it instructs us, as to the way, manner, and means, by which any or all good works are performed? Shall a teacher, shall an overseer of the

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church, tell the church at one time that the scripture is the only rule, and at another time andeavor to induce them to unite with, to carry on, or endeavor to effect a good work or the work of God, in a way or manner, or by means which the scripture does not authorize? Or shall he so far forget his station and function as to give up or withhold principles clearly revealed in the scripture, in order to obtain popularity or any thing else which is sublunary? Shall he in order to shine in this wicked world, deviate in the least degree from any principle which he believes is in accordance with scripture, and lasting as eternity?

A preacher, if he is in any degree like me, needs teaching; but shall he be taught by the world, or shrink from a faithful discharge of duty, because the world neither loves nor believes truth from heaven? People in this refined age honestly believe, that a preacher should be as condescending in his religious principles as any man should be in his political ones in social circles. That a preacher need not all times to be casting pearls none will doubt, but when he does speak, he should not withhold his principles nor fear to declare them. That preachers nor others should give no offence to Jew nor Greek, nor to the church of God, is truth from heaven; but the carnal mind being enmity against God, cannot love plain truth. The world now hates the doctrine of God's sovereignty, with as much hatred as the Jews did when Christ was on earth; and when any ministering servant of God proclaims it, the unregenerate part of his audience are filled with wrath, as the Jews were at his master, for asserting his divine sovereignty in feeding the Sidonian widow and in healing the Syrian leper. The true servants of God speak plainly, they tell people their situation without disguise, and when thus speaking and exposing false systems of religion, and refusing intercommunity of worship, they are accused of *brutal dissociability*, as were the Primitive Christians by the Pagans.

Let us hear from the word of God, that which pleases the world. Isa. 30. 9 and 10 verses: "This is a rebellious people, lying children, children that will not hear the law of the Lord, which say to the seers see not, and to the prophets prophesy not unto us right things, speak unto us smooth things, prophesy deceits." Smooth words and smooth doctrine, is that which now does and always has pleased the nominal professor and the world. Hard doctrine or hard sayings, they could not bear even from Christ himself, for they (some of the same) said, "This is an hard saying, who can hear it?" And "many of his disciples went back and walked no more with him." From the prevailing opinion of speaking smooth things, and from the growing power of the ministry. I fear that matters are like they were in Isaiah's day. "The prophets," said he, "prophesy falsely, and the priests bear rule by their means, and my people love to have it so, and what will ye do in the end thereof?"

You who want smooth things spoken, you who are giving power to smooth preachers, you who love to have it so, study well, reflect solemnly, and meditate sincerely, what will you do in the end thereof. The despised, plain spoken servants of God, (notwithstanding your hatred of them,) are the best friends you have on earth; they have too much love for the cause of God and your immortal souls to flatter you. Let reason if possible resume its umpirage, and keep in mind that *Flattery never yet proceeded from the heart or lips of any being on earth without self design, which design was never yet intended to benefit the person flattered.* I have often spoken of the growing power of the ministry. I will let the reader decide, after asking him a few questions. Do you believe that the Baptist ministry in Kentucky and Tennessee twenty years ago, could have obtained the sums of money or have succeeded in establishing the principles and systems now established? Would not the Baptist denomination in Tennessee and Kentucky have arisen *en masse* in opposition? But how has the matter been managed? Have not the

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ministry carried it on by gradually bringing on the system which has not yet been developed, but a sufficiency is known to cause some to think what will be done or what will we do in the end thereof.

Again. Suppose that all preachers of every denomination were to unite in opposition to the present society system, would it not fall and Abolitionism fall with it? If so, of which I have no doubt, their power must be stupendous. But happily for the independence of America, one denomination counteracts the effects produced by another, so that if any denomination, or the ministry belonging to them, was to have designs on our free institutions till the balance of power shall have fallen into the hands of one, we are safe as a free people; but we are safe no longer than this continues.

We know that the influence of the ministry, not altogether in a religious point of view, is felt in social circles, in the suffrages of the people, and in the legislative halls of the nation. Having so great influence, it should be used in a proper manner; but alas, when in the sunshine of prosperity or clothed with power we find the reverse. Vol. 1st, page 14, Benedict in speaking of the church in the reign of Constantine says, "Now the bishops and pastors, especially those in populous cities and towns, were exalted to a pitch of worldly grandeur, in consequence of the princely endowments their churches had received. Now multitudes came swarming into the church in pursuit of the emoluments which it offered them. Now blasting errors, &c." "So long as Christians," says Jones, p. 165, were persecuted by the heathen on account of their faith and practices, they were driven to the gospel as their only source of consolation and support; and they found it every way sufficient for their utmost need. The animating principles which it imparted raised their minds superior to the enjoyments of this world."

This was the case with the American Baptists, during their rise and their persecution under the colonial government. "Such however," says Jones, "is the depravity of human nature, that as they enjoyed any intervals from persecution, they became more profligate in their manners and litigious in their tempers. But now that the restraint was wholly taken off by Constantine, the churches endowed and riches and honors liberally conferred on the clergy, he confirmed them in the spirit of this world—the spirit of pride, avarice domination, and ambition." "Nothing," says Milner, Vol. 1, p. 318, "Can be more splendid than the appearance of Christianity at this time." "He [Constantine] indemnifies those who had suffered, honors the pastors exceedingly, erects churches exceedingly sumptuous and ornamental." Churches exceedingly sumptuous are now erected and being erected among the Baptists. The plain and simple manners of the Baptists, their plain unadorned edifices for worship, with the simplicity of gospel worship and gospel institutions only, have given place to affectation and flattery, to sumptuous edifices, one congregation vieing with another as to which of them should have the most spendid house for worship, and unmeaning forms of piety, and the institutions of man have followed simple gospel institutions."

We have an account of what followed those things which took place during the reign of Constantine, and as the same or like things are now taking place, may we not and ought we not to fear that like consequences will follow? Keep in mind that another beast is to rise out of the earth, to set up an image to the first beast, and to exercise all his power. No reasonable man supposes that this beast is the Old Baptists. They are too few in number, they are too remote from power. Neither can it be their principles, for they have never prevailed universally, but only partially and but for a short space of time in the same place. Their doctrine and practice are too unpopular ever to prevail to the attainment of power, yet the Baptist name is becoming very popular since such numbers have swerved from Baptist doctrine and principles.

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"Many," says Benedict, "were elated beyond measure; at this external prosperity and magnificence; but the old veterans in the Christian cause foresaw the evils that were brooding over them. They judged rightly when they suspected these splendid benefits were purchased at too dear a rate, for the emperor who had taken the church into his princely favor, claimed the privilege of regulating its affairs." Are not the missionary Baptists elated? are they not boasting of their success, and "the multitude of their converts?" Have not the old veterans been warning the churches of the "evils brooding over them?" We have no king nor emperor to take the church into his princely favor, and to regulate its affairs; but Associations and conventions, (notwithstanding their denial of exercising ecclesiastical jurisdiction,) have undertaken in some degree to regulate the affairs of the churches, by resolutions as heretofore shewn.

"The Bishop of Rome," says Benedict "rose to pre-eminence among his brethren." So has the Triennial Convention among the missionary Baptists. The bishops of Antioch, Alexandria, and Constantinople were soon exalted to superior dignity." So have State Conventions, executive Boards, and Associations, been exalted, by using a power and following practices hereretofore unknown, and by usurping in some degree the authority of the churches. "Next came," continues Benedict, "archbishops, patriarchs, exarchs, metropolitans, suffragans, popes, cardinals, monks, nuns, synods, councils, anathemas, dungeons, gibbets, flames, and death, all for the glory of a God of mercy and the honor of his holy name."

D'Aubigne says, "They acted towards the Roman pastor as equal towards an equal, but usurped power swells like an avalanche. Exhortations at first simply paternal became commands in the mouth of the Roman Pontiff, a chief place among his equals appeared to him a throne. The bishops of the West favored this encroachment of the Roman pastors." "Men," continues he, "suffered the precious perfume of faith to escape, while they bowed themselves before the empty vase that had held it. Faith in the heart no longer knit together in one the members of the church. Then it was that other ties were sought, and Christians were united by means of bishops, archbishops, popes, mitres, ceremonies, and canons. The living church retiring by degrees to the lonely sanctuary of a few solitary souls—an exterior church was substituted in place of it, and installed in all its forms as of divine institution. Salvation no longer flowing forth from that word which was now hidden—it began to be affirmed that it was conveyed by means of certain invented forms, and that none could obtain it without resorting to such means. No one it was said can by faith attain to everlasting life." "Ignorance and superstition," continues he, "took possession of the church, and delivered it up to Rome, blindfold and manacled."

Yet this bringing into captivity was not without a struggle. The voice of particular churches asserted their independence. This courageous remonstrance was especially heard in proconsular Africa, and in the East." "The holy and primitive equality of souls," says he, "before God is lost sight of. On the one side a separate class of priests daring to usurp the name of the church, and claiming to be possessed of peculiar privileges in the sight of the Lord. On the other, timid flocks, reduced to a blind and passive submission."

From these quotations we discover, that error ripened apace from the days of Constantine, till the Pope attained to the summit of his power. So we see various names and titles now given. The ministry as a rather distinct class from the church, and rulers thereof, looked up to by numbers as a kind of semi-saviours or those through or by means of whom salvation flows; and the churches instead of exercising their power and asserting and maintaining their independence, delivering themselves up "blindfold and manacled," to the ministry, executive boards, Associations, or Conventions, to select and

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send preachers among the destitute, and usurping the name of the church when in Convention. For some of them say something like this, "That the Convention is composed of church members, and therefore when setting can be nothing but the church." As said by D'Aubigne, "On the one side a separate class of priests, daring to usurp the name of the church, claiming to be possessed of peculiar privileges."

I leave with the reader to say, whether these things now exist in our land. I firmly believe that the second beast, which John saw rising out of the earth, having two horns like a lamb, is making his appearance. There are many fears expressed as respects the power of the church of Rome, but I fear it not, only through the second beast which is to exercise all the power of the first. The first beast came up out of the sea, but the second is coming up out of the earth. Recollect the earth helped the woman, which in my humble opinion is earthly power, or earthly freedom from persecution, or earthly privilege as citizens, and the right to worship God according to the dictates of conscience.

This beast is now coming up out of the earth, out of the liberty and privileges we enjoy. And he doeth great wonders so that he maketh fire to come down from heaven in the sight of man, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, that had the wound by a sword and did live. And he had power to give life unto the image of the beast, that the image of the beast should both speak and cause that as many as would not worship the image of the beast should be killed. And he caused all, both small and great, rich and poor, free and bond, to receive a mark in their right hands, or in their foreheads. And that no man might buy or sell, save he that had the mark, the name of the beast, or the number of his name. Here is wisdom, let him that hath understanding count the number of the beast, for it is the number of a man and his number is six hundred three score and six." Rev. 13th.

God's children receive marks in their forehead only; they believe in one Lord, one faith, and one baptism. They are (as the three flocks of sheep that drank out of one well,) the same in each dispensation, and in every age and nation, one and indivisible; the only one, the spouse of Christ. They have never enjoyed as many earthly privileges as others, for even in our free land people are not willing that they should have their own rules of fellowship and government.

I have quoted some of the scripture that speaks of the second beast, that my brethren may read and think for themselves. I have not nor shall not at present, more than hint at some of the signs of this second beast. He causes fire to come down, &c. Working on the natural passions, producing an appearance of religion, deceiving men but not deceiving the elect—the church setting up an image. An image is only a likeness. The first beast forgave sins directly, the second indirectly, by singing, preaching, praying, &c. The first had archbishops, exarchs, &c. The second presidents, vice presidents, &c. The first received a deadly wound, but he is the beast "that was, and is not, and yet is. He was in the church and Pope of Rome, but he is not there now by his power and he yet is, in another way coming up out of the earth, with only two horns and these two horns like a lamb. The number of the beast is hard to count. It is the number of a man, the man of sin. It is a mysterious number, for he is the mystery of iniquity. God only knows the number of names he has taken, and will take, the number of ways, means and inventions he will use, in order to exalt himself. But this is I think certain, viz: that he may be known by holding a form of godliness, but denying the power thereof; by having many ways, plans, and means to save a soul professedly; but really to exalt himself and to oppose God and his children. Read the scriptures, read church history, you will

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find my quotations correct, whether my opinions are or not. Examine for yourselves, I may be one of the followers of the beast. If I am, you need not fear me. I have no power, I am with the few, and shall remain with them till I die, except they exclude me, and that would not change my principle. Farewell.

N. S. McDOWELL.

THE PRIMITIVE BAPTIST.

SATURDAY, SEPTEMBER 14, 1844.

TO EDITORS PRIMITIVE BAPTIST.

Pleasant Gap, Pittsylvania co Va Aug 16th, 1844.

DEAR BRETHREN EDITORS: In sending you an extract from the Minutes of the Stanton River Association, I see that I made a mistake in stating the time of our next Association. I stated it was to commence at Strawberry meeting house, Friday before the last Sunday in April, and it should have been Friday before the last Sunday in September. I would be glad if you would correct this in the shortest way you can, so that distant brethren may not be disappointed in the time. I dislike to be troubling you so often with my blunders, but I hope to be excused.

Very respectfully yours,

THOMAS W. WALTON.

TO EDITORS PRIMITIVE BAPTIST.

Elizabeth city, Pasquotank Co., N. C. June 30th, 1844.

O wretched man that I am! who shall deliver me? C. M.

My thoughts are often gone astray,
Alas! how vile I am;
I am so prone to wonder wrong,
What pleasure can I claim?

For when I would do good I can't,
For evil makes a bar;
This sinful flesh it works afresh,
And makes continual war.

This world opposes heavenly good,
With its enticing charms;
It tries withal to draw my soul,
Into its splendid arms.

Old satan works with all his might,
And strives to make me so
Neglectful and forgetful stand,
While heaven bids me go.

Good Lord! have mercy on my soul,
And let me be thy care;
O take me out of such a drought,
For I must perish here.

For there can come to my relief,
No other help but thee;
Unless thy aid on me is laid,
Who shall deliver me?

ABEL PALMER.

TO EDITORS PRIMITIVE BAPTIST.

Randolph county, No. Carolina, August 3rd, 1844.

DEAR EDITORS: I have nothing at present worth your notice, but will just say that the Baptists here of the Old School are still pressing forward in the cause of God, preaching the gospel of Christ amidst the almost overwhelming opposition of those who follow the beast and have his mark in their forehead. We have some symptoms of an ingathering in this county. You will please to excuse me at present.

M MILLER

TO EDITORS PRIMITIVE BAPTIST

Hickory Grove, Bibb county, Ga. July the 24th 1844.

DEAR BRETHREN: Having had my mind somewhat exercised of late on Millerism, I have just now taken my pen in hand to give you some of my scattering thoughts on the subject. Now I think Miller has entirely overshot the mark, and so will all that calculate as he has done. For from all that I have been able to arrive at, is that he has made his calculations principally from the prophecies of Daniel, which prophecies principally go to show the uprising and downfalling of kings and kingdoms among the nations of the world, till the coming of the Messiah and his being cut off, and of the destruction of Jerusalem, and the scattering of the Jews among all nations. Now I think we have as correct calculations made in the good old Book

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from the creation of the world down to the present time, as can well be made; therefore I think, that Miller has overshot the time at least 156 years.

Now I think that the creation of the world will teach us something, for we learn that in six days God made all things, and rested the seventh, and hallowed it, and blest it, and called it a Sabbath day of rest, a sacred day. Again we find, that he called Abram from his own relations into the land of Canaan, and promised to give him a son and in him, to wit, Isaac, should all the nations of the world be blessed; for from him according to the flesh should Christ be born and out of this people, to wit, the Jews, to build up a national church, a lively figure of the gospel church.

And now we see that God suffered them to go into bondage to another nation, (read at your leisure,) and then in a miraculous manner prepared and preserved, a Moses as his instrument to bring them out again, opening the Red Sea giving them a passage thro' and drowning their pursuers. Conducting them by a pillar of a cloud by day and a pillar of fire by night to Mount Sinai; there giving them his laws, statutes, and commandments, written with his own hand and engraven on tables of stone. (Read for yourselves.) And among the rest we find the jubilee, that after they got to the promised land they should cultivate it six years, and the seventh should be a year of rest to the Land, that all that grew of itself should be for the poor, (read the 25th chapter of Leviticus.) And you will find that the fiftieth year was to be to them a jubilee of jubilees indeed, that the trumpet should be blown throughout all the land, proclaiming a year of great release.

Now all this has its meaning, if we could understand it. We also learn from the good old Book, that a thousand years with God is as one day, and one day as a thousand years. Second Peter, 3 ch. and 8 v. But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. Now I believe we will all agree, that the world from its creation, was two thousand years without the law, which term lasted till the delivery of Israel from under the Egyptian yoke of bondage. And then two thousand under what is commonly called the Mosaical dispensation till the coming of Christ; which make four thousand years, from the creation of the world to the birth of Christ. Now those calculations are the best and all that we have to go upon, former calculations appear to cease, and a new one to take place; as also the Jewish seventh day Sabbath, and the first day Sabbath to be instituted. Now as God made all things in six days and rested the seventh, it is reasonable to suppose that the world will retain its former position until the six thousand years be accomplished, and then the great jubilee, the seventh thousand, will usher in.

I now come to the 20 chapter of the Revelation of St. John the Divine. (Read for yourselves.) Now after the destruction of the beast and of the false prophet, there still remains the dragon who had delegated his power to them, that old serpent which is the devil and satan. But the angel binds him and casts him into the bottomless pit, and sets a seal upon him, which in strong language shows the strict and severe restraint which he should be laid under, that he might deceive the nations no more during this great and glorious jubilee. Wickedness will then be restrained and the peaceable and glorious reign of righteousness commence; the first resurrection, take place, and the administration of justice and judgment will be given to the saints of the most high. And the martyrs and confessors of Jesus, not only those who were beheaded or suffered any kind of death under the heathen emperors, but also those who refused to comply with the idolatrous worship of the beast and of his image will be raised from the dead, and have a glorious share in the felicities of this blessed kingdom. But the rest of the dead lived not again until the thousand years were finished. So this will be a peculiar prerogative of the martyrs and confessors above the rest of mankind. This is the first resurrection, a peculiar resur-

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rection, preceding the general one at least a thousand years.

Blest and holy is he who hath part in the first resurrection. Holy in every sense of the word. Holy as separated from the lot of mankind. Holy as endowed with all virtuous qualifications. And none but such are admitted to partake of this blessed state. On such the second death hath no power. The second death is a Jewish phrase for the punishment of the wicked after death. (Let Reuben live and not die.) Or let him not die the second death, that is, let him not die the second death by which the wicked die in the world to come. It is to this first resurrection that St. Paul alludes, when he affirms (1 Thes. 4 and 16.) that the dead in Christ shall rise first. And (1 Cor. 15 and 23.) that every man shall be made alive in his own order, Christ the first fruits, afterwards they that are Christ's at his coming. And then cometh the end, (after the general resurrection.)

Now, dear brethren, it does look reasonable to me, that there shall be such a happy period as this great and glorious jubilee, this seventh day's rest, this seventh year's jubilee, this great sabbatic fiftieth year's jubilee; when Gabriel will sound the great silver trumpet, to call the saints of the Most High to come forth from dust and ashes, and live and reign with Christ a thousand years in this great and glorious New Jerusalem, which John saw coming down from God out of heaven. This kingdom and dominion, and the greatness of this kingdom under the whole heaven, shall be given to the people of the saints of the Most High, (Dan. 7. 27) that Christ shall have the heathen for his inheritance and the uttermost parts of the earth for his possession. (Psal. 2 and 8) that the earth shall be full of the knowledge of the Lord, as the waters cover the Sea. (Is. 11 and 9) that the fulness of the Gentiles shall come in, and all Israel shall be saved. (Rom. the 11. 25, 26.) In a word, that the kingdom of heaven shall be established upon earth, is the plain and express doctrine of Daniel and all the prophets, as well as St. John. And we daily pray for the accomplishment of it, in praying thy kingdom come.

But of all the apostles and prophets, St. John is the only one who has declared particularly and in express terms, that the martyrs shall rise to partake of the felicities of this kingdom; and that it shall continue upon earth a thousand years. And the Jewish church before him, and the gospel or Christian church after him, have also believed and taught that these thousand years will be the seventh and great jubilee of the world. Once more, (the Lord alone shall be exalted in that day.) Now the belief of the old apostolic fathers, if we may put any dependence in them, was that as God made the world in six days, that he intended it should stand as it was for six thousand years. For St. Barnabas says it is written concerning the Sabbath in the ten commandments which God spake in the Mount Sinai, to Moses, face to face, sanctify the Sabbath of the Lord with pure hands, and with a clean heart. And elsewhere he saith, if thy children shall keep my Sabbaths then will I keep my mercy upon them. And even in the beginning of the creation he makes mention of the Sabbath. And God made in six days the works of his hands, and he finished them on the seventh day, and he rested the seventh day, and sanctified it.

Consider what this means, he finished them in six days. The meaning of it is this, that in six thousand years the Lord will bring all things to an end; for with him one day is as a thousand years, as himself testifieth, saying behold this day shall be as a thousand years. Therefore, in six days, that is in six thousand years, shall all things be accomplished. And what is that he saith, and he rested the seventh day. He meaneth this, when his Son shall come, and abolish the season of the wicked one, and judge the ungodly, and shall change the sun and the moon and the stars, then he shall gloriously rest in that seventh day.

Apostolic fathers, page 254: Now St. Barnabas was the companion of St.

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Paul, and lived in the first century; and this doctrine was believed and taught in his day, when it is reasonable to suppose that the church was more pure than at any time since. Justin Martyr also, who lived in the second century, declares this to be the doctrine of his time, which was taught and believed. I, he says, and as many as as are orthodox Christians in all respects, do acknowledge that there shall be a resurrection of the flesh, (meaning the first resurrection,) and a thousand years in Jerusalem rebuilt, and adorned and enlarged (that is in the New Jerusalem,) as the prophets, Ezekiel and Isaiah, and others unanimously attest. And then he says, a certain man among us whose name is John, one of the apostles of Christ, in a revelation made to him did prophecy that the faithful believers in Christ should live a thousand years in the New Jerusalem, and after this should be the general resurrection, and judgment.

Now this is an early attestation to the genuineness and authenticity of the Book of the Revelation. Tertullian, at the beginning of the third century, professeth his belief of the kingdom promised to the saints upon earth, of their resurrection for a thousand years, of their living in the New Jerusalem and therein enjoying all spiritual delights, and of the destruction of the world and the general judgment after the thousand years. Now all this goes to prove to us, that this doctrine of the first resurrection and the personal reign of Christ on earth a thousand years, was taught and believed in the three first, and purest ages of the gospel era. Lactantious also, in the fourth century, is very copious on this subject. He says, because all the works of God were finished in six days, it is necessary that the world should remain in this state six thousand years. And again, because having finished the works, he rested on the seventh day, and blessed it. It is necessary that at the end of the six thousand years, all wickedness should be abolished out of the earth, and justice should reign for a thousand years. So it was taught and believed in the fourth century also.

So now taking all this into consideration, it is reasonable to suppose that as all God's works were finished in six days, and that he rested the seventh and blest it and called it a Sabbath day of rest; and also after Israel came in possession of the land of Canaan, that the seventh year should be a jubilee of rest to the land, and also that the fiftieth year should be the great jubilee of all; when the trumpet should be sounded throughout all the land, proclaiming liberty to the captive, and the opening of the prison doors to them that were bound. So in like manner it seems reasonable to suppose, that when the six thousand years shall be completed, that this will suffice to finish transgression, and to make an end of sins, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy, (Danl. 9 and 24;) then I think the devil will be bound or laid under a most severe restraint, the first resurrection take place, at the sound of the great jubilee trumpet. And the seventh and great jubilee commence, for John tells us, (Rev. 21 and 1st) (Read all the chapter) that he saw a new Heaven and a new earth for the first Heaven and first earth were passed away and there was no more sea, (2nd vrs.) and that he saw the Holy City, New Jerusalem, coming down from God out of Heaven, prepared as a bride adorned for her husband.

He farther tells us in verse the 3rd, that he heard a great voice out of heaven saying, behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people. He further tells us, in verse the 9th, that an angel talked with him and told him to come hither and he would show him the bride, the Lamb's wife. Verse the 10th, and he carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God. He describes the building to us. He says, the wall was great and high and had twelve foundations and

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twelve gates, and that it was twelve thousand furlongs square and the height the same.

If princes build that's made of clay,
Do build to suit their state;
Of heaven alas! what shall we say,
This building must be great.

John tells us that he saw a new heaven and a new earth, for the first heaven and the first earth were passed away, and there was no more sea. Now Moses tells us, Genesis. 3. 6, that God curst the earth for Adam's transgression, and that it should bring forth thorns and thistles, and that he should eat his bread by the sweat of his face. Now I believe when this great jubilee, seventh thousand, commences, that God will remove the curse from off the earth, and the earth then will resume its paradisical state. And that the sea will be dried up, and become a beautiful plain.

So now I dismiss the subject, and remain yours in the bonds of love. Some poetry now to close the subject.

BENJAMIN MAY.

N. B. Now this is my sincere and firm belief, that as God finished all his works of Creation in six days, that he will also complete all his work in six thousand years, and cut it short in righteousness; for a short work will the Lord our God, make upon the earth.

The Jubilee. C. M.

The time's at hand, we understand,
When we shall know and see;
The time of rest, for all the blest,
The year of Jubilee.

The saints will rise, above the skies,
And then in glory be;
A glorious sight, all dress'd in white,
In the great Jubilee.

And then the blest, from east to west,
Their blessed Saviour see;
And join to sing, and praise their King,
In the great Jubilee.

Come Christians all, to you we call,
For soon you will be free;
To watch and pray, hold on your way,
Till the great Jubilee.

Come sinners too, a word to you,
Come to the Saviour flee;
And so be found, on holy ground,
In the great Jubilee.

Young people all, to you we call,
O think and turn and see;
Lest you be found, without the bound,
In the great Jubilee.

Watch ye therefore, for in an hour that ye think not of, the Son of Man cometh. What I say unto you I say unto all, watch.

(*to be continued.*) *B. MAY.*

FOR THE PRIMITIVE BAPTIST.

Hill Port, Alabama,
June 2nd, 1841.

Hear all ye redeemed of the Lord, whom the Son hath made free, and I will declare unto you what the Son hath done for my poor soul. And be it known to all the brethren and sisters far and near, that I feel the sweet current of salvation in my poor soul at this very time, yea I feel as free as one that never committed a sin, though I am the chief of sinners. My soul is praising, the Father, Son and Holy Spirit; and am I mistaken, is it possible I am deceived, when by the eye of faith I see Jesus standing between my poor soul and the vengeance of God, in his garment tinged in blood? And I see the Father reconciled unto my poor soul for Christ's sake, I see that he hath made him to be sin for me, though he himself knew no sin, that I might be made the righteousness of God in him. I view him as being my wisdom, my righteousness, my sanctification, and my redemption. I view him as my prophet, priest, and king I view him, as my counsellor, as my God, as my Father, as my brother, as my husband. In fine, I view him as my peace, yea and as being all and in all.

Then away with my filthy rags, away with self righteousness, and self confidence. Then get thee behind me, satan, who art ever accusing the children of God. Get thee behind me, for my Christ, my king, hath conquered thee, and his conquest is mine by imputation; and he it is that can make thee take thy flight. All is

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well, all is peace; for as Mary said, the Lord hath regarded the low estate of his handmaiden; and as the angel said to Mary, even so speaks the angel of his presence, blessed art thou among women. We are his bride. my beloved it is the same thing, for as the holy one begot the holy child Jesus, in the virgin Mary, even so has he begotten the same Jesus in your souls. And as her soul replied, so doth yours; and as it was with Mary, so must it be with the church. The spirit of the love of life in Christ Jesus, hath made her free from the love of sin and death.

Beloved, I have just been boasting a little in the Lord, and not in myself; for he hath done good things for me, whereof I am glad. And notwithstanding I am so delighted at a view of his goodness in the commencement of this epistle, I may in the sequel be shivering with doubts and fears. That which I design displaying to you is my experience, which I shall endeavor to do in as few words as possible. I have been impressed at various times to let my brethren and sisters know the grounds of my hope, and some of my travels, and satan hath as often hindered me by telling or suggesting to my mind, that I was a hypocrite, and would only deceive my precious brethren and sisters. And I disliked the thoughts of appearing something somewhat, when I was nothing. And in addition to his suggestions, I am surrounded by all kinds of isms and ites, who spare no pains in speaking all manner of evil of me, and even making barefaced lies on me, in order to sting my influence to death. And to such I would say, I shall stand before you at the judgment bar, when I hope to find you forgiven and justified through the merits of Christ, whose blood cleanseth from all sin. Shall I get angry at you? Shall I chide? God forbid. For time and time things are of such short duration and of such little worth, that I desire (as said before) to meet you in raptures of joy at the right hand of God in heaven. And in the language of David I will say in soliloquy, fret not thyself, oh my soul, because of evil doers. And in obedience to the words of Christ, I pray or try to pray for my enemies, and those who persecute me. But to the thing proposed.

I was brought forth into the world as were and will be the balance of Adam's posterity. I was conceived in sin and shapen in iniquity, and in my childish and boyish days I was as I am yet, the chief of sinners, and so I expect to remain. And in my traits I have only one thing to boast of, and that is, I was always a merciful child; that is, I never would treat any thing cruelly that I had in my power. But in every thing else, save swearing, stealing, and lying, I could and did excel all the children I ever saw. So bad was I at mischief, projects, and fighting, that very often my associates were afraid to keep my company, for fear of getting into a fight with me; and the neighbors always declared that the hemp was growing for my gallows. Yet by my honesty I nearly always exposed myself to the penalty, for I always showed what I was, while other boys as bad as I would escape. But notwithstanding my wickedness, I would very often turn the best pharisee you ever saw, and thus stay for a week or two, and settle up with the Lord like a gentleman, prayed three times a day. This I done from my first recollection, and then I would be worse than ever, and go it again on the credit system, not knowing but what my shinplaster currency would answer to the demands the Lord had against me—and effect a full and complete liquidation. And this is the way that seems right unto a man. Now hear a foolish dreamer.

Thus I continued until I arrived to the age of 13, and in the fall of 1829, my father was hauling corn, and I was mending the gap as is usual for chaps to do. And during the time I went to sleep one night and I dreamed that a certain pine tree that stood near the gap fell on me and killed me, and after I was dead some one came to me and carried me to the regions of dark-

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ness, where I thought I should have to take up my abode; but thank God for his mercy, my conductor I thought after he showed me the torments of the damned, led me on, near a large white building which stood east and west. And some distance from the southwest end there was an innumerable company of people, all having on the filthiest garments I ever saw. They looked stupid and useless to me. Well, thinks I, here is my place sure for I have been so wicked this is plenty good for me, yet I desired better.

But hold, my conductor carried me to the west end of the fine building, where I saw the beautifulest sight yea and more beautiful than I ever shall see, or express; and the most melodious music I ever heard, though all vocal. And all the singers had on white robes and all were alike, no difference; and their object was the same, their eyes all being directed to a throne which was erected in the centre of the building, and he who sat upon the throne was as the rest, I saw no difference any more than he appeared to be the object of their adoration, and at the melody of the music, then order, &c. I essayed to step in and my conductor pulled me back, and with these conclusive words he left me; said he, you must go yonder and stay so many years, (which I have forgotten,) pointing as he spoke to these miserable, filthy ragged people, and then you shall have a seat in this beautiful mansion. Thus he spoke, and then he left me; and I awoke, and behold it was a dream.

And although it was a dream, it terrified me dreadfully, for I feared I should be killed the next day. And sure enough next evening it began to thunder in the west, and I left my gap and run home, for there stood the very pine I thought killed me. And when I came back the pine was blown down in the very spot I dreamed I was killed by it. Thus the Lord overruled the order of my father, and preserved my life by giving me warning in a dream, and tokens of things yet to come. But in a few weeks I shook the dream out of my mind, and grew worse and worse; though I would pray sometimes, and pay the Lord up I thought to his full satisfaction. Thus man while blind doth wander, for he knoweth not the way to the city of God.

(to be continued.)

A. J. COLEMAN.

FOR THE PRIMITIVE BAPTIST.

Elder *S. I. Chandler* will preach on Tuesday, 1st October, at the Falls Tar River; on Wednesday, at Hardaway's; Thursday, at Tarboro'; Friday, at Lawrence's—on his way to the Kehukee Association, to be held at Kehukee meeting house, Halifax county, commencing on Saturday before the first Sunday in Oct.

Notice.—"A valuable and rare book entitled William Huntington upon Universal Charity, pursued and taken by Mr. Zeal-for-God. Examined before Mr Gospel Experience, the magistrate—found guilty and delivered up to Mr Election, the Jailor, then brought before Mr. Discerning-of-Spirits, the deputy judge, there tried and condemned: Together with letters on ministerial abilities, detecting errors, and some comments on dark passages of scripture: Also, the Naked Bow of God; or, a visible display of the judgments of God on the enemies of truth. The Last Will and Testament of William Huntington, a servant of Christ, and of the church for his sake. Also, a Preface to his Will. Republished by WILLIAM MOSELEY, M. G. O. S. B."—and for sale at the printing office of the Primitive Baptist, in Tarboro', N. C.

ALSO—"A concise History of the Kehukee Baptist Association, from its original rise to the present time. Wherein are shown its first constitution, increase, numbers, principles, form of Government, decorum, revolutions that Association has passed through, revivals, ministers, churches, confession of faith, times and places when and where Associations have been holden, queries and their answers; and all other useful articles relative to church history. In two parts. By Elder JOSEPH BIGGS, Pastor of the Baptist church at Skewarkey."—For sale as above.

There is not in the heart of man a good impulse that God does not produce.

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THE PRIMITIVE BAPTIST.

EDITED BY PRIMITIVE (OR OLD SCHOOL) BAPTISTS.

Printed and Published by George Howard,

TARBOROUGH, NORTH CAROLINA.

"Come out of her, my people."

VOL. 9. SATURDAY, SEPTEMBER 28, 1844. No. 18.

COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

LETTER 10.

To John Harm, D. D. of Horsham, in England.

DEAR FELLOW LABORER: It is well known to you that nothing in nature is more intoxicating than is false doctrine, or what Paul calls *another gospel*, and such as we now have among us, and under the influence of which false professors act so enthusiastical as now they do. Also, by means of this bewitching influence the greater part of preachers and private professors have lost all due sense of what the true gospel of Christ is, and hence whenever they enter into conversation about what they call religion, their discourse no more sounds like the apostolic gospel than the crackling of thorns under a pot resembles the cheering melody of the harpsichord. Their talk is outlandish, and their notes are wild, and the sound thereof is a mere jargon, or as Paul says, *as sounding brass or a tinkling cymbal*, 1 Cor. 13. 1: and this uncouth sound of theirs is gone out into all the world, and men dance after it like children in the market places. *They send forth their little ones like a flock, and their children dance. They take the timbrel and harp, and rejoice at the sound of the organ*, Job, 21. 11, 12.

This organ and its sound may serve well to point out *another gospel*, and its baneful influence on the minds of those who are bewitched by it; and those who play on this wonderful organ are carnal preachers, and the sound which issues from the same, acts like a satanic charm on their hearers, and by it they are filled with glee and in the midst of it they become converted, as they term it. And all this is what you call *religious buffoonery*, and by means of it American revivals are produced. Sir, I want you to understand that I am quite serious in this matter, and that I here state nothing but what I verily believe in my soul to be true. Yes, your servant is confident in his mind that there are but a few people among us who have right apprehensions of the dark and corrupt state of things in the religious world at this time. A spurious religion has mingled itself with almost every thing that men are concerned about or engaged in, and by the same most of them are besotted, and so much besotted too, that they have lost sight of what the true gospel is, and certain it is that the Lord of hosts has set the strong mark of delusion on those very people, i. e. the religionists of the day.

When the pernicious mist of *another gospel* has darkened the mind, and also alienated it from evangelical truth, and from the simplicity that there is in Christ Jesus, it is sure to go a gadding; nor can it find any rest until it alights on some point, or object, that is more or less congenial with its own nature; and when such an object is found, it settles down on it and feels

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composed, verily believing, that, like Solomon's money, it will *answer all things*, and hence he works it every way, and makes it answer every purpose, and keeps it continually in operation: but as the mind is somewhat capacious, so it often happens that one object is not enough, or sufficient, to amuse it, and hence more are sought for, and having found a number of very interesting points, or objects, it goes to work with all its might. This thing, sir, is clearly to be seen in New England at this time; for the minds of carnal religionists have for many years been gadding hither and thither, and on the following points they have alighted; namely, Tract societies,—Sunday schools,—Benevolent institutions,—the Missionary system, and the Moral reform scheme.

These points are discussed oft, loud, and long, and spoken of as being vastly momentous in the business of salvation, while the great leading doctrines of the gospel are hooted at and held in derision; and hence as in old times the people would that Barabbas the robber should be released and the innocent Saviour put to death, so here in New England, divine truth must be martyred and the carnal schemes and plans of graceless religionists extolled, and disseminated far and near; and all this is called *gospel prosperity* by men who know not what the gospel of Christ is. These points above named are by most preachers spoken of, and so brought to view, and urged upon their hearers, as if they were little or no chance for people to go to heaven without a marked regard to, and a high esteem for, and a deep interest taken in, these human projects and new fangled schemes. Can men then, who thus speak of, and so hold forth these points to weak and simple hearted people, be ministers of the true tabernacle which the Lord pitched and not man? And can the saints of Christ,—the tried and afflicted sons and daughters of gospel Zion, feed on these points, and subjects, held out to them, and on the preaching which by these sort of preachers is generally held out to them? and if they cannot who can, for surely all the fine things of the day are not lost on every body?

Answer. Men destitute of divine grace, and yet under a florid profession of religion, and inflamed with a false zeal, and ambitious to cut a figure in the religious world, and are as confident that they please the Lord as was the pharisee when he went up into the temple to pray,—such men are sure to be well pleased with the religious noise, and clamor, and schemes, and plans, and wild notions of this age; and also with all the dry, formal, insipid, lifeless, and frothy harangues, and corrupt lectures delivered from pulpits under the name of gospel preaching. But you know, sir, as well as I, that heaven-born souls who are acquainted with themselves and God, and with divine truth, and with the teaching of the Holy Ghost, and with the path of tribulation, and with the buffetings of satan, and with sore conflicts of mind, and with the furnace of affliction;—such people as these want something far above, and far beyond what the generality of pulpits at this time can furnish them with; for they want Christ crucified, and the gospel in its native coloring, and the despised doctrines of the cross; and also to hear the footsteps of the flock pointed out, and the trials and difficulties of the church of Christ delineated and brought to view, and the glorious gospel developed, and the deep things of God laid before them, and the mystery of faith set forth, and the counsels of heaven fairly stated. But as the pulpits in New England deal not in these things, but in mere chaff, husks, wood, hay, stubble, wind, confusion, and *another gospel;* it is nothing strange that *graceless men* should be so well fed, and *men of grace* quite starved.

Yes, sir, your correspondent is justifiable in alleging, that the points, or objects, as enumerated above, are what claim the attention, and admiration, and absorb the minds of nearly all the religionists of these parts; and so much so too, that, as was hinted before, Christ, and divine truth, and the pathway to heaven, and the office-work of the Holy Spirit, are buried, by them:

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and by them also, the souls of men are cheated and cruelly imposed on, for they have set before them for the true gospel, mere carnal schemes, and plans, and institutions, and societies, and systems, and rules, and measures; and their *Moral reform* device crowns all; for that, when well attended to, leaves a mere nothing for the Holy Ghost to do in reference to the salvation of the soul; whereas we know that the spirit quickens the dead sinner, and enlightens his mind, and works in him to will and to do, and testifies of Christ to him as the centre of rest, and the centre of the everlasting gospel, and the centre of all real & substantial happiness, & of all divine truth, and of the glorious covenant of grace. And to be thus wrought on and taught by Jehovah the spirit; and also to have our faith exercised on these things, and our souls going out after a more extensive knowledge of Christ and the power of his resurrection and the fellowship of his sufferings constitute a very prominent part of the religion of Christ and to which, the popular religion of New England, and America at large, is just as dissimilar as an oyster is to an eagle.

Indeed, spirituality of mind, and fellowship with the Father, and with his Son Jesus Christ, and triumphing in the Holy One of Israel, and resting implicitly on the veracity of Jehovah, are some of the fragrant fruits produced in the soul by the sweet breathings and energetic operations of the Spirit. Nor shall we here transgress in saying, that the principal thing in our holy religion, is to know, by the inward teaching of the Holy Ghost, and also to enjoy in our souls, Christ the Lord of life and glory. Nor is there any one thing that warms the heart more, or that more draws the affections heaven-ward; or that more weans us from the world, or that more embitters sin to the mind, or that more comforts and cheers the soul, or that makes one more spiritually minded, than a believing view of Christ the Saviour of sinners. In this most glorious Christ the Lord, are hid immense treasures of wisdom and knowledge, glory and strength, beauties and riches, truth and love, grace and mercy, righteousness and peace. And when we view him as God manifested in the flesh, or Immanuel, God with us, we are constrained to admire and adore him as that very One who saith, *I am the Lord; and there is none else*, Isa. 45. 18. Yours in the Lord of life.

JAMES OSBOURN.

Woburn, Sep. 1841.

FOR THE PRIMITIVE BAPTIST.

Georgia, Warren county,
August 16th, 1844.

Dear Brethren, of the Primitive order: There are yet some of us by the grace of God contending for the Old Baptist faith, and the Lord has blest us in adding some to our churches, and we are made to rejoice to see that our cause seems to be prospering. And I hope the time will come shortly when the people will see the Redeemer and his kingdom as it is. And when they see Jesus Christ as he is, they will see that he was and is an Old Fashioned, Old School, aud Primitive Baptist in word and in deed.

See St. Mark 1st chap. 9th 10th and 11th verses: And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptised of John in Jordan. And straightway coming up out of the water, he saw the heavens opened, and the spirit like a dove descending upon him. And there came a voice from heaven saying, thou art, my beloved Son, in whom I am well pleased.

So we find in the preceding verses, that he was baptised of John the Baptist, not missionary Baptist. But read St. Matthew, 3 chpt. 1 verse, and you will find the word says, John the Baptist; and says, was baptised of John in Jordan—not by Jordan, but in Jordan—not poured or sprinkled upon, but baptised in Jordan—not by a missionary, or any other name, but him who is a Baptist. Then who can deny Jesus Christ's being a Primitive, and being eighteen hundred years ago, then it is Old School, or Old Fashion.

Do, gentlemen missionaries, you who

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boast of your talents and education, show us which chapter or verse we can find in the word of God, where Jesus Christ or any of his apostles preached the missionary sermon, or education sermon; or preached for so much per year, month, day, or sermon. And if you can show to us they done so, then will we turn in with you; but if you cannot find these things in the word of God, will you turn in with us?

I now feel sorrow in my very heart, fearing I have bestowed this labor in vain; for I fear you love the wages of unrighteousness better than you love Jesus Christ and his kingdom. And if you will pursue your course, without any authority from the word of God, we cannot say farewell; for when your gold and your silver, &c. for your services are gone, your farewell is gone. *EZRA McCRARY.*

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The Springfield Primitive Baptist Association was altered at her last session to the Saturday before the third Sunday in September, 1844, to convene with Euphrates church, Jefferson county, Ga., near the line of Warren county, near Ogechee river, twelve miles below the Shoals. Brethren, come and let us go up to the house of God and worship together. Brethren, come and see us, and brethren in the ministry do come and preach to us.

EZRA McCRARY.

—

CIRCULAR LETTER.

Written by Ezra McCrary, for the Springfield Primitive Baptist Association, Ga., and inserted in the Minutes of 1842.

Dear Brethren: We would call your attention to our Lord's Gospel, according to St. Matthew, 28th chapter, 18th, 19th and 20th verses, "And Jesus came and spake unto them, saying, all power is given unto me, in heaven and on earth. Go therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you, and lo, I am with you always even unto the end of the world."

These are the words of our Lord Jesus Christ, who always spake truth, and never erred. He tells us positively, that all power is given unto him in heaven and in earth. These words were spoken to the eleven disciples, after his resurrection; and as he had all power in heaven and in earth, he says, go ye therefore and teach all nations. And what were they to teach? Why, they were to teach them to observe all things whatsoever the Lord Jesus had commanded them. Now mark ye, brethren, we are to take the word of God for the man of our counsel and the only rule of our faith and practice. But, say those new institution men, we know there is no example of those institutions in the word of God, but we think them to be an advantage to religion, and the means of spreading the gospel! Oh, wretched man, wilt thou attempt to instruct the Lord, or wilt thou be his counsellor? It is his to command, and ours to obey. He has all power in heaven and in earth, and certainly he knows what is best; and he has never said in his word, form yourselves into a mission society, neither has he said, build ye up a temperance society. So we conclude these societies are of man, and have no divine authority from the written word of God. Just so with all their kindred institutions—they are of the earth, earthy. The word says, go therefore and teach all nations: it is evident they did go into all the world and preach the gospel. Colossians, 1st chap. 23d verse, "If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister." Again, Romans, 1st chap. 8th v. "First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world." Romans, 10th chap. 18th v., "But I say, have they not heard? Yes, verily their sounds went into all the earth, and their words unto the end of the world."

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Though the apostle boasted of the faith which the Romans were possessed of, where have their institutions and the love of money carried them? We are told in the sacred word of God, that the love of money is the root of all evil, and how often have we seen those who profess to be the ministers of Christ, that while they profess to be teachers, they have need to be taught the chief commandment of our Lord, "Thou shalt love the Lord thy God with all thy heart, and with all thy mind, and with all thy strength, and thy neighbor as thyself." Yes, brethren, those new school professors are pointed out by Micah, 3d chap. 10th, 11th, 5 verses, "They build up Zion with blood and Jerusalem with iniquity. The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money; yet will they lean upon the Lord and say; is not the Lord among us? none evil can come upon us." "And he that putteth not into their mouths, they even prepare war against him."

Therefore, we have cause to believe those who preach for salaries, so much per year, so much per month, so much per day, or so much per sermon, have never been baptized by the Holy Ghost; but that their minds are after the things of the world and the corruptible and perishable things thereof. They are brought up to the ministry as to a trade to live by; and they will go where they have the best run of business and greatest pecuniary advantages. How soon they will move from a less to a greater salary—a call from one to two will move them much quicker, than from two to one—where they can get the most money is generally their Lord's call, in their estimation: therefore, by their fruits ye shall know them.

How completely these principles are carried out in those days, in the Christian benevolent system. By these, young men are hurried into the churches, where they remain a short time, then hurried off to some great school where ministers are manufactured by the score; from whence, after a few years superficial study, they are let go like so many hungry wolves among the churches, where they seek to devour, instead of to feed, the flock, and against all that will not put into their mouths or pockets, they wage war. How dangerous to oppose these! Why they are so many, so great, so wise, so good, so benevolent, &c. &c. Why, one must calculate on war, persecution, and almost fire-brands and death! It requires fortitude, and indeed love to God, the truth and the church, for one to refuse to put into their mouth, and to come out from among them and be separate from them. But thanks be to God, that there are some who are not afraid and are valiant for the truth—some who have been born of the spirit and baptized with the Holy Ghost—whose meat and drink is to do their Master's will—who feel little—who feel poor and wretched—who depend on God alone for life and salvation—who live upon the faith of the Son of God and have no confidence in the flesh—depend on him who has said, "come and buy, without money and without price." Jesus told Peter to feed his lambs: and all his true ministers are to do likewise; feed the flock, the church of Christ, and be certain you feed with wholesome food, and nothing else but wholesome food, which is the word of God. This is what the Christian is to live on; for it is written, "thou shalt not live by bread alone, but by every word that proceedeth out of the mouth of God, teaching them to observe all things whatsoever I have commanded you." When this command is violated, when he who professes to be a minister of the gospel, teaches for doctrine the commandments of men, it is sure to prove disastrous, it is sure to prove destructive, because it comes from that old serpent the father of lies, and is generally through a speculative motive. Judas betrayed the Saviour for thirty pieces of silver; the soldiers received large money to say his disciples came and stole him away, while they slept. Simon Magus offered Peter money, that whosoever he laid his hands on they might receive the Holy Ghost; but Peter told him, "thy

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money perish with thee—I perceive thou art in the gall of bitterness and in the bonds of iniquity, because thou hast thought the gift of God might be purchased with money." These men were lovers of money more than of God. With many others, we believe that these were never baptized with the Holy Ghost.

To be baptised into the name of any one, implies in the person so baptised, a professed dependence on him and devoted subjection to him. To be baptised therefore into the name of the Father, and of the Son, and of the Holy Ghost, implies a professed dependence on these three divine persons, jointly and equally, and a devoting ourselves to them as worshippers and servants. This is proper; and these three are co-equal and co-eternal, and constitute one great eternal God, the Creator of heaven and earth, and all things therein. Baptism implies immersion: the word says, "were baptised of him in Jordan." And again, we are "buried with him in baptism;" and buried means covered up, or hid underneath. Baptism is an outward sign of that inward washing or sanctification of the spirit, which seals and evidences the believer's justification. When a person is baptised, he avows his acceptance of this salvation and makes this surrender of himself to the service of God his Saviour. Christianity is the religion of Jesus implanted in the heart of a sinner, who relies for salvation from wrath and sin, and all evil, on the mercy of the Father, through the person, righteousness, atonement and mediation of the incarnate Son, and by the sanctification of the Holy Spirit, and who in consequence gives up himself to be the worshipper and servant of the triune God, in all his ordinances and commandments, that according to the ancient excellent doxology, glory may be to the Father, & to the Son, & to the Holy Ghost.

"And lo, I am with you always, even to the end of the world." God is with every true minister, wherever he goes; if he goes to the boundary of the inhabitable parts of the earth, God is there. Then every minister of the gospel should depend on the Lord; because he has promised to be with you, to protect and guide you always, even to the end of the world. Luke, 12 chap. 11 and 12 verses, "And when they bring you unto the synagogues and unto magistrates and powers, take ye no thought how or what thing ye shall answer, or what ye shall say, for the Holy Ghost shall teach you in the same hour what ye ought to say." Matthew, 10th chap. 9 and 10 verses, "Provide neither gold, nor silver, nor brass, in your purses, nor scrip for your journey; neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat."

Now, brethren, the plain meaning of this passage of scripture is, that wherever the minister of the gospel goes, you should give him such things as he hath need of; for the workman is worthy of his meat. Is is his duty to preach the gospel, and not to go begging the people for money, instead of preaching. But brethren, examine yourselves and the word of God, and you will find this begging system is contrary to the word of God. But when you find a poor minister of the gospel, travelling through your country, preaching the word of God in its purity, then know that it is your duty to contribute to his necessities, that when he returns, he may be, like the disciples of Christ, when asked, "lacked ye any thing? and they said, lacked we nothing."

Dear brethren, pray ye the Lord of the harvest, that he would send more laborers, such as might build up Zion and gladden the hearts of his dear people; for we are tired of hearing silver and gold preached, as the main-spring to carry on the work of God. Pray ye, that the Lord would send laborers, that would preach the word of God to us, and tell us the way and plan of salvation, in and through a crucified and risen Saviour, Jesus Christ. And now, brethren, we pray the blessing of God on the churches composing this Association, and all with whom she corresponds, and all the true Israel of God, henceforth and forever. WM. ABBOTT, Mod'r.

EZRA McCRARY, Clerk.

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Extract from the Constitution of the Springfield Primitive Baptist Association, Ga., published in the Minutes for 1843.

Resolved, That the benevolent (so called) institutions of the day, such as the Georgia Baptist Convention, Bible Society, Missionary Society, Temperance Society, Tract Society, Sunday School Union, together with all their kindred institutions, are unscriptural and unsupported by divine revelation and therefore improper. We do therefore declare, that we have no fellowship with those human institutions, neither do we have fellowship with Associations and churches that are in connection with them, nor will we hold in union any Association or church who will patronize any of the above alluded to schemes of the day, and we do hereby agree and unite with each other not to encourage any of them, and that we invariably maintain the order, doctrine and discipline of the Primitive Baptist, and believe it to be the only platform built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone.

TO EDITORS PRIMITIVE BAPTIST.

8 miles from Iowa City, in Iowa Ter.
July 19, 1844.

Dear Brethren Editors: Perhaps many of your dear readers may exclaim, what, a letter from Iowa! Why, it seems so, for the Lord has a people away out in the western wilds. It cannot be more surprising to you, to receive a letter from me at this great distance, than it is to me that I live here. For when I was a young man it was accounted a great distance to Kentucky, but you would only be just started well, if you were to start to my house now, when you reached that State. Well, I did not know that such a paper as yours was printed in old Carolina. They told me that there were more grown people in North Carolina that could not read and write, than in any other State in the Union; and behold, here is a paper printed by our dear Primitives, and how many other papers I cannot tell.

Well, I did not intend to say so much about myself nor my residence, but sat down to tell you about the goodness of the Lord to us, out in this wild country. When I first came out here 5 years ago, coming September, there were not many of God's people about here, but now I hope there are a good many. And there are some of the strangest sort of people, who profess the name of Christ. The Roman Catholics are a comical people, and I begin to think are dangerous, they are very strong in number. If you were to go to one of their meetings, you would not know whether you were with civilized folks or not, they do have so many curious ways. There is one thing I think smartly of, and it is the great respect they pay to the worship and house of God. I never saw a Catholic go out of meeting after it is begun, unless he was very sick, or something of that sort; and from the time they go in the house till they come out, they seem to be praying. Oh, what a pity that they should pray to the Virgin Mary and their saints, instead of the Lord Jesus Christ. Besides the Catholics, we have Shaking Quakers, Mormonites, Universalists, and a great many others.

There are some Baptists, Primitives and other sorts, a good sprinkling of Methodists and Presbyterians; all these are kind to each other, for the Roman Catholics seem to threaten to overcome us all. From what I heard not long ago, it seems that the Emperor of Austria, and the Pope, and some other powerful Catholics, are sending over people to become citizens in the west to control our country by thousands, and they are sending money to build schools and colleges all over the States. I was very sorry to hear of the daughter of a Baptist preacher, not a great while ago, who turned to be a nun in a Roman Catholic nunnery. She had been sent to a Catholic school four years, and when she came home she would not kneel down at family prayers with her father and mother. Oh, what a pity that people will send their

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children to places, where they know that the teacher's main object is to make Catholics of them. Why will not Christians have schools of their own, where their children can be free from such soul-destroying errors, while they are getting an education?

We have a few of the Primitive order here, and in a feeble way I try to hold forth the word. So soon as we can select a spot, we intend to build a meeting house. One objection they had against us was, that the Lord did not bless us with revivals, as at the day of Pentecost, and among Christians in this day. But oh, brethren, help me to praise the Lord, such is no longer the case. At our meeting, 3d Lord's day in October, 1843, the brethren and sisters seemed to be so deeply engaged, especially our dear old sister Soxey, who is truly a mother in Isaael, that at their request I continued the next day, Monday. On Tuesday, some brethren from St. Joseph, in Michigan, were passing near by, and came and tarried with us part of two days, and it pleased our God to come down into our midst. Such times I have not seen among us, for many a long year. Among the number who have passed from death unto life, is my oldest son John and my only daughter. Brethren, help to rejoice.

Dear brethren, farewell. May grace, peace and mercy abound, that the work of the Lord may be seen, in reviving his cause, so that converts may crowd the gates of Zion. Let us pray for this, brethren, and let us fast before God. Let all the churches humble themselves in prayer and fasting before God, as his people did of old, and we shall receive such a blessing as shall fill our souls to running over, and remove our coldness and dulness. Finally, brethren, pray for me.

ZACCHEUS PARKER.

TO EDITORS PRIMITIVE BAPTIST.

Carroll county, Mississippi,
June 15th, 1844.

DEAR BRETHREN OF THE OLD PRIMITIVE ORDER: If I may call you so, for I feel so unworthy; but still they are the people I love and desire to continue to love.

Dear brethren, it seems that brethren that write in the Primitive, request the writers to write their experience. I can say with one of old, Come hither all ye that love the Lord, and I will tell you what he has done for my soul. I found myself in a wilderness of sin, and wandering right from God, and felt like that it was nothing but the goodness of God that kept me out of everlasting punishment; but still I desired that my sins might be forgiven. Being thus in distress, I went to the law for justification, and found no relief there. And so I went on seeking for rest but found none, until at length one day at noon as I was endeavoring to entreat the Lord to have mercy on my poor soul, all at once my burden of sins and guilt was gone, and I was rejoicing and praising God right there in the lonesome woods.

And now, my dear brethren and sisters, although it has been nine years since that time, yet when I think of that moment my heart is made to rejoice and my eyes to overflow with tears, in praise to God for his wonderful mercies and grace bestowed on such a vile creature as I am. For I can say with Paul, if I am a Christian I surely am the least of all. So I can now see that it was not for any merit or righteousness of my own, but by the merit of Christ bestowed on me. And I am persuaded that all God's people are taught by the same spirit, for thy people shall all be taught of the Lord, and great shall be the peace of thy people.

So, brethren, God's people are called a peculiar people: why, because they are the objects of his love and mercy. Now we see in the building of the temple, the stones as long as they remained in the quarry were all alike; but the master workman chose some, and because they were the objects of his choice, performed certain peculiar labors upon those of his choice. Now, brethren, I ask, did that choice injure those stones that were left? No. So, brethren and sisters, you may

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see that I am one of those people that believe in election. Why? because if I had been left to my own choice, I should never have chosen any thing but sin.

So, brethren, as I expect to continue my writings in the Primitive, I shall close at this time, desiring an interest in your prayers; and also requesting you, that if you find any thing in my writings that don't become sound doctrine, to lay it aside. A word before I close to my preaching brethren. Brethren, declare the whole counsel of God, and contend for the faith. So farewell.

(*to be continued.*)

SAMUEL J. McKAY.

THE PRIMITIVE BAPTIST.

SATURDAY, SEPTEMBER 28, 1844.

TO EDITORS PRIMITIVE BAPTIST.

Randolph County, N. Carolina,
September 1, 1844.

DEAR EDITORS: I will proceed to inform you that I attended the Abbott's Creek Union Association, held with the church at Piney Woods meeting house, Rowan county, which began on Saturday before the 4th Lord's day of August, 1844.

The Introductory Sermon was delivered by Elder James Osbourn, from Baltimore. The stand was occupied on the Lord's day ably by Elder P. Puckett, from the 1st verse and 40th chapter of the prophecies of Isaiah. He was followed by Elder Osbourn, and the concluding sermon was delivered by Elder George Little, from Bear Creek. On Monday, preaching was continued by Elders Osbourn, Bynum, and Presbey. The Association was attended by Elders, Osbourn, A. Swaim, George Little, Bynum, A. Peacock, Presbey, Parham Puckett, and Lewis Snider.

The divine truth of the everlasting gospel of the Most High, was on that occasion exhibited in its most pure and genuine color. The congregation was exceedingly large and attentive. We have cause to hope that sinners were constrained to call upon God to know what they might do to be saved, whilst mourners and Christians were confirmed in truth and made to exclaim, glory to the name of God Almighty for redeeming grace and dying love.

The next Annual meeting of the Abbott's Creek Union Baptist Association will be hold with the church at Timber Ridge, 7 miles north of Salem, Randolph county.

I must conclude by saying to you, dear brethren, pray for me. And may the grace of God be with you now and forever. Amen. *M. MILLER.*

TO EDITORS PRIMITIVE BAPTIST.

Hill Port, Alabama,
June 2nd. 1844.

(*continued from page* 271.)

The Lord spared me and preserved me through many wonderful dangers, which I shall omit for want of room, until I arrived to the age of 16. And as I slept one night I dreamed I was in a certain creek I knew of at a certain place. (I thought I and my brother had went there for the purpose of playing in the creek.) And as I waded in until I got about chin deep, I heard something coming up the creek; and I turned to see and I thought it was Jesus. I thought he came gently flying by me, and as he got opposite me, he rung a little gold bell at me three times. And at the last ringing of the bell my soul was filled with gladness, joy unspeakable and full of glory. He spoke not a word. I gazed at him until he got out of sight. I thought his very appearance was winning, his countenance lovely and mild, and his wings more beautiful than any thing I had ever seen. So after he flew, I turned me and walked out of the creek, put on my clothes, and went home rejoicing and praising the Lord. And the very joy which I then had in my sleep, though I had not been pungently convicted I had, about six years subsequent to that time.

I awoke when I got about half way home, and brethren, if there is any candor in me, though I was in the heat of youth-

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full bloom, and married to the world in affection, and love; yet I say tho' this was my situation, when I awoke out of the dream I was sorry I had not have died in that extacy of joy, for it was something I had never felt before. But in a few days, my nature being strong, I sought my old delights again and grew worse and worse, until I arrived to the age of 19, when I married and set out with a determination to make a fortune; for I never could reconcile it to myself to remain poor as I had been raised, and I appeared to prosper in all I undertook that would profit me any thing; but alas, alas, soon after I was married, my hopes were all blasted and every thing like worldly hopes were cut down. And on this wise was it effected. I was taken sick with a chronic disease of the liver, which confined me to the bed for six months, and every thing I had appeared to go to destruction as fast as I at first seemed to prosper. Thus one day as I was lying on my bed considering my adversity, this thought bolted into my mind, that my prospects and hopes of ever being any thing in this world were all blasted; but as this thought got fully fastened on my mind, it was driven out by the thoughts of having lost my soul, and heaven or the world to come.

Oh, Lord, thought I, is it possible that my soul is lost too. Consternation seized me, and the struggle was so great in my mind, that I lost my breath for some time. I raised me off the bed, I could not speak; my wife was spinning close by the bed, she run to me thinking that I was dying, and I thought so too, for I believe I felt the pains of hell. Lost, lost, forever lost, thought I; my soul is sinking to hell and what shall I do to be saved? No reply, no way pointed out, every body stands some chance but me. I am so vile, and have sinned too long; and my sins are of that sort that I cannot be forgiven. But finally I thought of the way I used to pay the Lord up, and like the sow, I returned to my wallowing again; yea, wallowing in my own filthy righteousness, thinking it would cool me and shield me from the thunderings of Sinai. So I presented my shinplasters to the Lord again, upon which I demanded a settlement, knowing or thinking I had settled off with him so many times with the same currency, surely he will receive it again. So I began to be what I thought was a tolerably righteous man, yet, it did not abate my troubles as it formerly had done. And finally I found that all the payments I had ever made was nothing worth, and therefore my shinplasters (self-righteousness) was returned upon me as dead money, and a lawful currency demanded. So I began to plead, and justice began to plead, for I knew all the money I had was on the same banks, and it all fell back on me. I should not only become insolvent, but also I should be sold for debt. So I challenged justice for having received this currency at first, why not said I take the same currency in our liquidation which you have so often done hitherto? Justice said, it had never been received; for, said he, the bank has been broken many hundred years ago, and therefore ten thousand dollars of it would not satisfy the least part of the demands against you. And besides, added Justice, the sentence of death has long since been passed upon the cashier and president, to wit, in the day that thou eatest thereof thou shalt surely die; and said he, since the sentence of death has been passed upon them, their old checks, drafts, and notes, &c. &c. have been handled by forgers, swindlers, and gamblers; and their captain or king had very often prompted them to hand them in, or offer them to me as a full satisfaction to the demands I held against them, and they being so ignorant, have oftimes thought that I received them.

Well, said I, who did receive them? for I have been under the impression all this time that, I had settled up my account to a few years back. Said he, satan is a liar and a forger, and the father of lies; and he can transform himself into an angel of light, and thus become receiver of that which he has no authority to receive. And, said justice, if you have given in

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these dead notes to any one, or if any one has received them it is an enemy of ours, who is always going about deceiving. Well, said I, what kind of a currency will do? Said Justice, that which is perfect. So I began to search my desk (my heart) to see if I had any of this kind of money, which would be satisfactory to Justice. Now Justice had learnt me something I never had thought of before, therefore my understanding was somewhat enlightened; and when I looked into my heart I found it to be like my nature, a cage of unclean birds, a harbor indeed for rogues, swindlers, liars, traitors, forgers, and every abominable thing; and not one cent of good money such as Justice would receive could I command. And all the money I had in tha world, was such as satan had put upon me. And I had been thinking in very deed it was answering me a good purpose; but alas, alas, he has only transformed himself into an angel of light, and thereby deceived me. I am lost, I am ruined, a bankrupt indeed.

Now, said Justice, I will show you on the records (the scriptures) things there written to establish you in the belief of what I have said. Search the scriptures, said he, for Justice is my name and I only intend to deal justly with thee. So I began to search, and no sooner had I commenced until here comes my old lying companion, pretending great friendship to me; and so desirous was he that I should fare well, (as he pretended,) that he began to advise me. And first he told me that I need not put any confidence in that record, for they never were true at first; and added he, so many designing men have had hold of them, that they are more false now than formerly they were. And for proof, said he, I can show you many things there which condemn you and I both; and said he, it is perfect nonsense for you to be scrutinizing a book, where every line bends itself against you, and your friendly counsellor too. And said he, inasmuch as my name has been handled deceitfully to you, I feel it my duty to stand in self defence, and maintain my honest character; this I do, said he, for the good of my children, for said he, you have always been a good dutiful and obedient servant to me, and if you get from under my dominion, you will find a much harder time of it than you have ever had before. (Then he arose and bid defiance to every thing in defence of me.) Said he, to think how my dignity has been insulted and me slightly spoken of to one of my faithful servants just to cause him to turn traitor, and leave my palace. For said he, all the kingdoms of the earth are mine, and I am always faithful to bestow the very best I have upon my children; and added he, I never terrify them to death by making unreasonable demands of them, such as I know they are not able to comply with. And said he, I maintain it yet, that your currency is perfectly good, it never has been refused in any of my courts. Ah yes, said he, kings and rulers have always used it, and have been greatly benefitted by it; and in fines or what not, I and my tribunals will always count it negotiable, and equal to any currency. And as to my being a forger and transforming myself into an angel of light, I am prince of the earth, said he, and my acts in any wise have to be recognised; and with my friendly subjects I do as I please. I have power to cast into the furnace, and I have power to cast into the lion's den; I have power, said he, to torment and destroy all my subjects who insult my dignity so as to resist me and refuse to obey me and do me homage.

And I being led captive by him at his will, I was disposed to give him attention in all things which he said to me. And at this time I was not a little surprised at one thing in those days, and that was this; from the time I first got a view of my lost condition, I lost all relish for the world. Yet I would seek those pleasures in which I used to delight withal, but to my surprise when I obtained it I had no more relish for it than a prince has for the plough handles. And the only reason I can assign for it is this; Christ you know is our wisdom, and he had commenced operating on my mental powers first. I will put my laws in

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their minds, &c. And by his first giving me a view of the just claims of the law against me, this so wonderfully amazed and terrified me, that I desired something of great importance now, something of more worth, that is, to know how I might be saved. Here I desire to say many things, but I must hasten to the thing proposed, for fear I might weary some with what they might call nonsense.

So here I stood exposed to the vengeance of God, starving to death in a foreign land, destitute of any friend whom I considered sufficient to give me rest or ease. Satan tempting me to refuse to obey my Lord and king, which was congenial to the flesh, and my depraved spirit in every way, offering me as a remuneration the world and all its beauties. Justice on the other hand demanding satisfaction for the breaches I had made against the God of heaven in violating his law; my mind directed to the law, doing all I could to make amends, and my nature under the control of satan, directing me another course, and what shall I do, was the enquiry of my heart. Take your portion in this world, said satan, for that is all you can get; and a pretty good chance at that, said he.

And finally, I concluded, to go right into all kind of wickedness, and take my full of sin; for I concluded, a little pleasure was better than none; but, never was able to find the satisfaction in sin, which satan had promised me. But where I would do this wicked thing and the other, &c. he would point just a head and say hold on to-morrow I will pay you well for what you have done to-day, serve me well, and don't doubt but what you shall be paid well by and by. First I commenced playing the fiddle, no peace then; then if I would turn into gambling, then I would find ease. Obey him I did, but no pay yet.

Thus I continued after I was convicted for two years, serving under satan on the credit system, until I found by experience, that he was as uncertain on the credit system as was myself. He was unable and unwilling to do for me, that which he had promised me, and I was unable to satisfy justice for the crimes I had committed. So, sinner, if you should ever chance to read these lines remember one thing, and that is this, satan and yourselves are both bad paymasters; therefore, never credit him as I have done, nor go in debt to justice, for yourself and satan both are unable and unwilling to liquidate such debts as these. Therefore, satan is a liar and the father of lies, and you while in nature are no better than him.

So after I had been baffled with satan two years, justice overtook me again, and thus was I awakened. I was riding along the road two miles from a little town by the name of Tallasee, in the piney woods on the 8th day of March, 1838. The day I never can forget. And as I was riding I was reflecting in my mind, and wondering if there was any thing for me; that is, if I should ever arrive to that happy condition in the world which had been promised me. And while I had my head hung downward, I heard as I thought a roaring behind me like there was a hurricane; it was clear, the sky serene, and perfectly calm. Surely thought I it can't be a hurricane and it so very fair and calm; then thought I, it must be an earthquake or the end of time, and finally as quick as thought I concluded it was the latter, I turned me on my horse, made a little halt and looked back, and I was just as certain that I saw the trees and hills tumbling off into eternity as ever I was of any thing in my my life. I don't think I was asleep. Good Lord, thought I, what shall I do, the end of all things is at hand, and what shall I do? I put spurs to my horse, and put him to his speed for about a quarter, thinking I would get to town before the crumbling in of the earth would overtake me, and I thought I would look again to see how far I was ahead of it. I looked and listened, every thing was calm. Good Lord, thought I, is there nothing of it. Finally, I concluded it must be a mistake, upon which I became composed.

And now, brethren, I will tell you what use this imaginary vision was to me;

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it learnt me the worth of time to a poor guilty sinner, the little worth of the world could I have had it all; it effected this for me, it drove me from the world, and caused me to seek a more sure foundation, than was this little perishing terraqueous globe. I prosecuted my journey, and returned back home, a poor desparing sinner, lost and ruined to all intents, and my mind became so disturbed that I quit all kind of business.

I now became willing to search the scripture, and I had a little cloth covered Testament, or a part of it, which I had given a boy a set of marbles for when I was a boy; for my father never had such a thing as a Testament, Bible, nor Hymn Book in his house in his life, and I was entirely ignorant in regard to such things; neither had I ever heard any preaching, for I was afraid part of the time to go to meeting and the other part I was too wicked to have any desire to go. So I took my little Testament and retired to the woods, and there I spent about two months of my life, in seeking him of whom Moses in the law and the prophets did write, Jesus of Nazareth the King of the Jews. Suffering during the time no small temptations from satan, and my troubles had got so great that my breast bone was as if it would split open, and the sight of a good man was tormenting to me. But deteemined I was if toere was pardon for me, to seek for it until I found it or died.

(*to be continued.*)

A. J. COLEMAN.

FOR THE PRIMITIVE BAPTIST.

Shelby county, Tennessee,
July 31*st*, 1844.

DEAR BRETHREN EDITORS, and the brethren and sisters of the Primitive order scattered throughout the United States: I now take in mind to write unto you the condition of the Mississippi River Association, from its constitution till the present day, as I have been a member of that body ever since. And now having the Minutes before my eyes from its second meeting up to the year 1843, I will commence with the churches represented at that time.

Second meeting of the Mississippi River Association, at Gogins Creek meeting house, Tipton county, Tennessee, in the year 1833, there were 18 churches in its constitution and 602 members, 15 of which were represented by letter and delegates. There were at that time preaching brethren 10, ordained ministers. And in the year 1834, there were 20 churches represented, and 615 members; and in the year 1835, there were 17 churches, 14 of which were represented, and 560 members; and in the year 1836, there were 20 churches, 16 of which were represented, and 603 members; and in the year 1837, there were 22 churches, 19 represented, and 458 members; and in the year 1838, there were 22 churches, 20 of which were represented, and 465 members; and in the year 1839, there were 20 churches, 18 of which were represented, and 414 members; and in the year 1840, there were 17 churches, 15 of which were represented, and 409 members; and in the year 1841, there were 17 churches, and 380 members; having previous to this time difficulties arising in some of the churches of this body upon discipline. And at the time of this Association, held at Mt. Pleasant meeting house, Hardiman county, held on Saturday before the third Lord's day in September, 1841, in consequence of the Association meddling with the internal business of the churches, there was a division took place which continues to be so, each claiming the right of the constitution.

And now, dear brethren, as you see there is a division in this Association in consequence of discipline and not doctrine. There have not been any ministers but two that have ever departed from the Primitive Baptist faith; one of which is Jeremiah Burns, who joined the missionaries; and the second is Henry Moran, who took the benefit of the bankrupt law. Some have died and some moved away, and there remains at this time by moving in and raising

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up amongst us, 10 ordained ministers in both parts of the Association; and so there remain 16 churches in both sides, and 421 members.

And now, dear brethren, for me to pick up every church and give you a full detail, would be too tedious. I will just say that there are five churches that have joined the missionaries, with the exception of some few members in them; whilst there have been others, in consequence of moving away and death, are dissolved, and new ones have been constituted in their stead.

And now, dear brethren, I will put down the Articles of Faith of all those churches and ministers that I have named in this Association. First, we believe in only one true and living God, the Father, the Word, and the Holy Ghost, equal in eternity, essence, power and glory. Second, we believe that the scriptures of the Old and New Testament are the word of God, and the only rule of faith and practice. Third, we believe in the doctrine of election, and that God chose his people in Christ before the foundation of the world. Fourth, we believe in the doctrine of original sin. Fifth, we believe in man's impotency to recover himself from the fallen state he is in by nature by his own free will ability. Sixth, we believe that sinners are justified in the sight of God, only by the imputed righteousness of Christ. Seventh, we believe that God's elect shall be called, converted, regenerated, and sanctified by the Holy Spirit. Eighth, we believe that the saints shall persevere in grace, and never shall fall finally away. Ninth, we believe that baptism and the Lord's supper are ordinances of Jesus Christ, and that true believers are the subjects, and we believe that the true mode of baptism is by immersion. Tenth, we believe in the resurrection of the dead and general judgment. Eleventh, we believe in the punishment of the wicked, and the joys of the righteous will be eternal. Twelfth, we believe that no minister has a right to the administration of the ordinances, only such as are regularly baptised, called, and come under the imposition of hands by the presbytery. Thirteenth, we believe that none but regularly baptised members have a right to commune at the Lord's table.

And now, dear brethren, having set down the Articles of faith of this Association, and being one of those that stand on this doctrine and on the walls of Sion, and as a watchman to watch over the flock, and have to give an account of my stewardship, I am unwilling to believe that the Primitive Baptists should believe that this falling away was in consequence of doctrine, which I consider was not.

A word or two to my much esteemed brother and fellow laborer in the gospel, J. M. C. Robertson, in Washata county, Arkansas. I rejoiced when I saw his name in our paper, and how he was doing and his churches. So I must come to a close, as my sheet is nearly full. As ever your brother in the gospel bonds,

JAMES SHELTON.

TO EDITORS PRIMITIVE BAPTIST.

Thomaston, Upson Co., Ga.
August 4th. 1844.

My Dear Brethren, of the Primitive faith and order: I have been still a long time, but now I come forward with my pen in hand to let you hear from me again. And now, my brethren, if not deceived my praise to God is, that he may direct our minds that what we write may be in accordance with his word and will; and that which is contrary thereto, is of no use to you nor me.

Now, my dear brethren, as this is the first time that I ever have attempted to say any thing from the word of eternal truth, I am somewhat at a loss to know how to begin. 1st Peter, 2 ch. and part of the 6th verse: Behold, I lay in Sion a chief corner stone, elect, precious, and he that believeth on him shall not be confounded. Now it is not worth while for me to say much about the word, behold, for it means to view, to see, look on, &c. Behold I—now this I, means God, the everlasting Father, the ruler of the universe, &c. I lay in Sion a chief corner stone.

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Now this is Jesus Christ, for he is the chiefest among ten thousand and altogether lovely.

And he is held forth in the same chapter to be a stone of stumbling, a rock of offence; and Paul speaking of this stone and rock of offence says, they that believeth on him shall not be ashamed; for he, Christ, is the end of the law for righteousness to every one that believeth. Isaiah spoke of Jesus as a tried stone, a sure foundation, &c., elect, precious. Now there comes the bugbear—Elect. That startles the people. Now if you will leave the words covenant, and elect, all is well.

Now I will give you one more verse, which you may find in John, 11th chap. The master is come and calleth for thee. Now my friend here is election or choice, which means the same, &c. Now the first thing we should take under consideration is, what gave rise to these words? 2nd, see who spoke these words? 3rd, and who were they spoken to? and try to apply the same, &c.

Now, my brethren, I am getting into deep water, and if I shall sink, you must save the ship, &c. Now to the first proposition. Well, we learn that there were a small family whom Jesus loved; but while he Jesus, was absent from them, Lazarus was taken sick and died, and the sisters sent for Jesus. Now Jesus stayed there a few days, or till after Lazarus was dead and buried, &c., then he told his disciples that he was going to awake Lazarus from his sleep. Now the disciples thought that he was speaking of taking rest in sleep and that he doeth well, &c. Jesus then came out plainly that he was dead and he was glad for their sakes, &c. Now recollect that Martha met him before he got into the town and told him all that had befallen them about their brother; and Jesus told her that he should rise again, &c., which you can read at your pleasure without my giving you all of the circumstances, &c.

Now, my brethren, I take Martha here in this case to be a figure of the spirit of God; and Mary, the sinner. If you will examine the chapter, you will find that Martha told her secretly that the master had called for her. Now the Jews were there, and when Mary rose up hastily and went out, they supposed that she was going to the grave to weep, which shows that they did not hear the call; and mary met Jesus in the advance in the same place where Martha met him, and where you and me and all that ever did in my opinion, for they both spoke the same words to him when they met him. And what was their answer to him when he said unto them, where have you laid him? Lord, come and see. They did not point and say, out yonder, &c., but the reply was, Lord, come and see.

And when the spirit of the Lord gets hold of the sinner's heart, and shews him what a desperate and wicked heart he has got, and that he can't save himself and all hope is gone, it is then they are willing for the Lord to come and see if there is any chance for them. But before this their cry was, time enough yet; I will wait till I am old, and then I will do good and get religion. Not thinking that it is the Lord's work to save sinners from their sins; not in their sins, but from their sins.

As my sheet is nearly full, I will come to a close by begging an interest in your prayers, that I may never bring a reproach on the religion of Jesus, and that I may ever stand in my lot and place, never be ashamed to own him Lord of all. And I have one more request to make, which is this, if I have made an error, throw it by, for I won't have it myself if I know it. So nothing more at this time. Farewell, and O that the Lord would give us something to farewell on, is my desire if not deceived.

R. B. MANN.

P. S. A word to my dear brother A. Keaton, of Alabama. I received your letter, and was sorry to hear of you afflictions. I was sick when I got your letter with the scarlet fever, and am not able to do but little yet, and by your request and my own feelings, I have wrote a few lines. You must excuse me for not writing sooner, and when it goes well with thee remember me, &c. We have no such a man as Sam'l Jones in this county, but we have some men here that will not sign there right name, and this Jones is one of that class, &c. As ever your brother in tribulation. Farewell. R. B. M.

Elder *S. I. Chandler* will preach on Tuesday, 1st October, at the Falls Tar River; on Wednesday, at Hardaway's; Thursday, at Tarboro'; Friday, at Lawrence's—on his way to the Kehukee Association, to be held at Kehukee meeting house, Halifax county, commencing on Saturday before the first Sunday in Oct.

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THE PRIMITIVE BAPTIST.

EDITED BY PRIMITIVE (OR OLD SCHOOL) BAPTISTS.

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TARBOROUGH, NORTH CAROLINA.

"Come out of Her, my People."

VOL. 9. SATURDAY, OCTOBER 12, 1844. No. 19.

COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

LETTER 11.

To John Harm, D. D. of Horsham, in England.

VENERABLE SIR: I will just drop a few things concerning the New England *Moral reform* scheme. This then is a point of vast moment with the religionists here. And indeed it carries with it a great and a good sound, and if kept in its respective place it would do well; but by placing it where it ought not to be, it looks odious and evidently assumes the likeness of a *human contrivance. Moral reform* then, in and of itself is good; but very odious whenever it is placed in the room of Christ, or when it is taken up, and viewed, and rested on, and sought after, and considered as possessing properties sufficient to recommend a sinner to God's mercy, and and to induce Christ to save his soul. Placing *Moral reform* here, where it is in effect placed by most preachers and professors in this country, and being placed here it becomes a most deadly foe to God, —to grace,—to the gospel, and to the soul. And thus by *Moral reform* misplaced, together with other points, which have been named in this letter, our glorious Redeemer, and his cross and crown, are pushed out of the sanctuary; and what ought to be a house of prayer is turned into a den of thieves,—robbers of God,—perverters of truth,—seducers of souls, and deceitful workers. And what is all this but spiritual wickedness in high places? and yet this very course is pursued here in New England, and it is a course that is much admired by most people, and it goes by the name of religion among people here, but I suppose you would call it *buffoonery.*

Permit me again to observe. As far as your servant can find out and understand the matter in relation to what now goes by the name of *Moral reform*, the real quintessence of it, consists in preparing a polluted sinner for Christ; or so vamping the man up, and so polishing his mind, and so decorating his little soul, that the Saviour shall be induced to receive such a pretty little thing and so good natured a creature as men have made him to be. What a surprising difference there is between the religionists in these parts and the grave Doctor Owen of the seventeeth century: the former place *Moral reform* in such a position as if we must necessarily view it as the *very core* of all heart religion, and the glorious gospel's *summum bonum.* But the above Doctor says, 'Regeneration does not consist in a *Moral reformation of life.* Let us suppose such a reformation to be extensive to all known instances. Suppose a man to be changed from sensuality to temperance, from rapine to righteousness, from pride and passion to humility and moderation. Suppose this change to be accurate according to the rules of the strictest moralists. Suppose it also to be brought about by the preaching of the

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gospel; yet all this, and all this added to baptism, and accompanied with a profession of faith and repentance, is not regeneration, nor do they comprise it in them.'

Again the some sober Doctor says, 'There is a work of God in us, preceding all our good works towards him; for before we can perform them, we must be created unto them, or spiritually enabled to perform them.' Again he says, 'Regeneration consists in a spiritual renovation of our nature. Our modern Socinianized Arminians say, it consists in a *Moral reformation of life.*'

It surely must be evident enough to all who are spiritually enlightened, that none but mere frothy professors can see any beauty, or draw any encouragement, or comfort, from the New England *Moral reform* scheme. This scheme of theirs, together with the rest of their fleshly plans, and devices, and systems, may serve as fine food for whole-hearted religionists; but to a poor, needy, and self-despairing, and self-condemned sinner, the above things are mere trash, for he has no one to look to, or to draw comfort from, or to confide in, or to rest on, but our most glorious Christ; and hence the blood and righteousness of an incarnate God is the only ground on which he dares to base his hope of eternal happiness. With utter detestation and abhorrence he renounces all confidence in the flesh, and looks alone to Jesus for life and salvation. In and of himself he is a poor polluted worm,—from head to foot depraved, and unworthiness is stamped ou his very forehead; and yet in Christ Jesus he is *clean every whit.* At times he is greatly blessed in his soul with a sense of forgiving love, and then he is cheerful, but if the Lord hides his face then he is troubled. With the world he is not careful to have much intercourse, but rather wishes to be as much disjoined from it as is convenient, for he knows it is full of clamor, sin, and misery; and if he looks closely and impartially into the religious world, but little presents itself to his view save darkness, delusion, errors, lies, vain-show, pomp and parade, and even downright arrogance.

It also is with no little grief that he views corruption in doctrine and practice fast increasing every where around him, and carnal men in the ministry complimenting and compromising religious things to the views and good liking of worldly men and mere graceless professors, and all done under the pretext of holy fervor and pious zeal for God, and an ardent desire to extend and build up the Messiah's kingdom here on earth; when at the same time, nothing can be more apparent than that gross delusion, or else carnal popularity, and seeking honor one of another is at the bottom of all their extravagant zeal and mighty efforts. And as these men in the ministry have ascertained to a certainty, that nothing is better calculated to aid them in their mad enterprize, than that of undue excitements, so every low and contemptible course is adopted and pursued with unequalled assiduity in order to create, and to keep alive when created, excitements in the minds of people at large, and then to tack religion to all those exciting things, that thereby proselytes may be made to what they call religion; but we are ready and willing to announce the same to you, to be nothing more nor less that what St. Paul terms *another gospel,* and it is a pernicious system of ancient and modern theology, and of course not from heaven, but of men, and carnal men are pleased with it for it well suits a depraved mind and a graceless heart; and hence it is that at this time of great delusion there is such a mighty outcry in favor of this pernicious system of theology,—this *goddess Diana.*

When one of their exciting subjects is exhausted and become so flat and stale as that nothing more can be effected by it; that is to say, the populace will no longer bow down to it, nor hearken to its inviting voice;—immediately another subject is resorted to and laid fast hold on, and a firm faith in it tells them that a large amount of good and many proselytes are to grow out of this new fangled something,

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and *their* god is to gain large honors from a quarter quite unexpected to him. And thus on this now exciting subject, those carnal men in the ministry will labor, toil, and tug, till the thing becomes dull and heavy and the people are weary of it and hence will worship it no longer, and then the *goddess Diana* is dropt and no more is heard of it. And thus as one exciting subject or another is perpetually brought to the view of the people, they are thoroughly bewitched by the same. Yes, they are drunk with the wine of mystical fornication.

These things your correspondent has seen, and do yet see an abundance of, and they here are come to a strange pass, and through them much of the craft of old Apollyon clearly appears; and we shall be safe in saying that these things which are not from heaven, but of men, form as complete a snare in which to catch immortal souls as perhaps was ever devised since the fall of Adam. Thousands and tens of thousands of people in America are at this moment ingulfed in this deceitful vortex, —*a false religion;* and connected with this frightful concern are all those *revival men* and their hypocritical movements, doings, and sayings, which were named in a former letter.

By these carnal things it is thought by most of the religionists of the day, that the Millennium will be brought about and the whole world converted. Such is the infatuation of men; and we may call it *mental intoxication.* Over this frightful state of things in the religious world, a real and discerning child of God must necessarily mourn from day to day. Yes, as the prophet says, *his heart will make a noise within him;* and persuaded he must be that this is a day of spiritual darkness, and of trouble, and of rebuke, and of blasphemy, Isa. 37, 3. If on the Lord's day he goes to what is called a church in quest of spiritual refreshment for his soul, it, in nineteen cases out of twenty happens him as it did with those who 'came to the pits and found no water; they returned with their vessels empty; they were ashamed and confounded, and covered their heads,' Jer. 14. 3. Instead of his hearing the gospel of the grace of God, and having the way of life and salvation laid before him, and the true doctrines of Christ opened up and pointed out, and the footsteps of the flock described:—I say, instead of his hearing these things brought forward for the encouragement and comfort of the Lord's poor and needy ones, the preacher is as blind as a bat and as dead as a stone, and fitly answers to a well without water and a cloud without rain, and the whole preaching savors of nothing else but just flesh and blood, for it is but a mass of confusion, the component parts of which are the deeds of the law, *free-will*, human merit, good resolutions, powerful efforts, carnal plans, schemes, societies, and the commandments of men; all of which is admirably calculated to starve the saints of God, and to make hypocrites, and to hold together a graceless congregation, and to gratify the devil, and to mangle the gospel, and to insult the Majesty of heaven.

Just thus, Doctor, stand religious matters in most places in New England and elsewhere in this country where I am acquainted; and is it not a frightful picture, and quite equal to your *religious buffoonery?* I can truly say from the very bottom of my heart, and as being now in the august presence of an immutable God, that I wish I could conscientiously give you a more auspicious detail of the religious affairs in New England than what I now lay before you. You may believe me, Doctor, when I say, that I have given this sad state of religious things in America but a very gentle touch. I could have laid my hand much heavier on this subject than what here I have done and yet have stated nothing but truth. Also your correspondent could have made some frightful exposures both of men and of things, and by which you would be better able to see through, and to form a judgment of the nature, make, texture, and constitution, of the *greatly admired* religion of this country.

In farther communicating to you, it is my design to bring to your view a few

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items in reference to my present place of abode, which is in the town of Woburn in the State of Massachusetts, and within ten miles of the city of Boston, and two hundred and fifty of the city of New York, and three hundred and fifty of the city of Philadelphia, and four hundred and fifty of the city of Baltimore, where my family yet is, and the above cities are on my route home, and they are places which I am well acquainted with and where I have often preached; and they are cities noted for a spurious gospel, and but little else, if any at all, can be found in them to this day; but with *religious buffoonery* they abound, and greatly abound. But thanks be to the Lord, *the foundation of God standeth sure*, and in this your correspondent greatly rejoiceth. Rejoice with me, my brother; yes, in the Lord of hosts, and in his precious gospel, may we rejoice and be exceeding glad; and under the influence of divine truth may we live, and walk, and sing, and always feel disposed to speak of the glory of the Messiah's kingdom, and talk of his power. It now is but a short time that you and I have to be here in this waste howling wilderness, and may this time be spent in the fear and service of the God of Israel, who by a strong hand brought our souls from death to life and hath sustained us to this day. *Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!* Psa. 107. 8. Yours in the covenant of grace.

JAMES OSBOURN.

Woburn, Sep. 1841.

TO EDITORS PRIMITIVE BAPTIST.

Hill Port, Alabama,
June 2nd, 1844.

(*continued from page* 285.)

A certain place I had, to which I resorted to read or pray. Many things took place with me during these two months, which I would like to mention but must hasten. So on the 14th day of May 1838, I had business at Wetumpka, and started not knowing whether I should ever get back or not; and as I was riding on Hachachubbey hill, just ready to give up all hopes, something seemed to point me to the objects around me; the trees, the hills, and vallies seemed to be presented to me as a mighty work indeed; the rocks, and all the variegated beauties of nature such as flowers, blossoms, &c. Then an interrogation of this kind passed through my mind, who made all these things? (for they are great indeed, and I never had in all my days been able to see, any thing great in no part of creation, but now every thing looked wonderful. The answer to the interrogation, was, that God had made them. The interrogation, run further in my mind, thus, then that God who is the author of all the objects before your eyes, of all the vegetable kingdom, the high hills, the valleys, the trees, (and even the rocks, bespoke to my mind that there was a God,) that God who is the author and creator of all these things, is able to save sinners, the vilest of sinners, and all that you have to do is to give yourself unto him; but Lord, thought I, I can't, I can't do nothing, and the world seemed to hang to my mind as a clog, to hinder me from obtaining that which my soul desired.

Then this passage of scripture ran through my mind, for we brought nothing into the world, and it is certain we can carry nothing out. Paul to Timothy. This passage of scripture had such an influence on my mind in its argument, that I was perfectly willing then to be made any thing the Lord would please to make me; and as its influence was about to give way, every power and faculty of my soul replied to the interrogations, here, Lord, I give myself to thee, thou art God and beside thee there is none other. And it appeared to me that I had gotten into a new world, it appeared like a mighty, mild, rushing breeze of love passed through my soul, and brethren, it really did appear to me that I saw, this breeze of love penetrate and pass through the rocks and trees. Every thing appeared to be participents with me in the enjoyment of the Lord.

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And at that time I could view but one God, the Father, Son, and Holy Spirit, God manifest in the flesh. And in the enjoyment of him my soul possessed its delight, I had all I desired. Then oh how trifling did all created things appear to me, yet by them the power of God was presented to my mind, yet not his mercy and goodness. My soul hath found him of whom Moses in the law and the prophets did write, Jesus the sinner's friend, the wonderful counsellor, the mighty God, the everlasting Father, the prince of peace; my prophet, my husband, my brother, my priest, my physician, my king, my wisdom, my righteousness, my sanctification, my redemption, my sin, my life, my inheritance, my all of whom to whom and through whom are all things, God blessed forever. And my soul said, Amen, thy will be done, oh my loving husband, my spiritual Joseph, thy will be done. Oh, what can I render to thee for thy mercy and goodness shown to such an unworthy sinner as I am.

And, brethren, you may think I am mistaken; but if there is any candor in me, I was made so completely willing in the day of God's power, that I was willing to be deceived if it would add any thing to his glory—live forever, glorious king. Then I shouted aloud and praised the God of all grace, my soul magnified the Lord, my wounds were all healed by the oil of his grace. I felt rich, if I had have been called to judgment that very moment I was perfectly willing. Oh how joyful and loving did I feel. I thought then that the last storm had blown over, and I should have a flowery plain the balance of the journey. But alas, alas, my brethren, were I to relate to you all my conflicts since then, a thousand sheets like this on which I am writing would not be sufficient to give you an understanding of my many troubles. I thought I should never cease to declare to every person I saw the goodness of God.

But hold, shame soon overcame me in such a way that I almost rather have died, than to have done it. Here I desire to dwell, and say many things, but must pass on briefly. I soon became impressed with a sense of duty in joining some church, and which to join I knew not. Some would tell me one way, and some another. Some said the Methodists were right, some said the Campbellites, some said one thing and some another, and they all said the Old Baptists were wrong; and I did not have sense or information enough then to know whether they were falsehoods or truth. And I was under the impression, that all the isms are now under with the world and that was, that a majority was an infallible sign that a sect was right; for I thought the judgment of many was more likely to carry them right, than was the judgment of a few.

I could not be convinced though by all their arguments, that baptism could be rightly administered only in water. The Methodists being so charitable, told me they thought any way would do. This made me think, according then to the same rule no way will do. I went once to a big meeting of the Methodists and had some thoughts of joining, but after the preacher had preached as they called it awhile, he began to tell all kinds of scary tales enough almost to scare one to death; thereupon they all got happy but me, and as they seemed to get happy I seemed to get unhappy, and as they rejoiced I seemed to mourn. Because my heart was so much harder than any of theirs, surely thought I, I am a deceived being, I am not converted. So after they cut a good many rusties they called for members, some would come and push me and some would pull me; but as luck and fortune would have it, or as I hope, (rather as God would have it,) I was kept back.

Thus I continued on a pivot as it were, until the 6th of Oct. 1838, when the little old despised Baptist church was going to be visited by a new preacher by the name of James G. Eden; and I concluded I would go, that one sermon could not kill me. I went, and brother Eden came; and he took the case of the prodigal son as a foundation. And he so exactly related

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my feelings and experience, that my soul was made to rejoice in my Saviour. And this was the first time I ever heard the trumpet give the certain sound, and in obedience to my master I was made willing to march thither; for as soon as he opened the door for the reception of members, I arose to the surprise of the whole congregation and gave him my hand, and was baptised the next day.

Brother Eden, I have not forgotten the happy day that you first told me of the goodness of a God, and the compassion of a blessed Jesus in dying for the sins of poor prodigals; nor have I forgotten the happy day when like Philip and the Eunuch we went down into the water, and came up out of the water, not to the putting away of the filth of the flesh, but to the answer of a good conscience before God. And it was indeed the answer of a good conscience, for I felt as light as a bird during that day.

Now, dear brethren and sisters, I have related to you in a bungling and scattering way, how the good Lord was pleased of his own mercy and goodness to bring my poor soul as I hope from nature to grace; and how he delivered me from the lap of the daughters of Mystery, Babylon, the mother of harlots and abominations of the earth. And if I am a Christian, I am one according to God's own purpose and grace given me in Christ Jesus before the world began; not according to my works, or works of righteousness which I have done, for was it so I would have whereof to glory, but not before God. But God has chosen the weak, ignorant, base, and despised things of the world, in order that they may glory in the Lord.

Brethren Editors, if you do not think this a Christian experience, do not impose it on the brethren to save my feelings. My route in my travels has been somewhat unusual, and if I am a Christian I can only attribute it to my unusual travel, to my ignorance, and the way in which I was brought up. If I write again, I design in my next piece to say something relative to my impressions to preach, and my convictions for conferring with flesh and blood, and how I fought the lion and the bear, and how I conquered; and also how I fell into despair at several times, and how I was delivered, and how I was benefitted, by all these fiery trials which usually befal young converts, and more especially young preachers.

So may these lines find all my dear brethren and sisters under the banner of the captain of our salvation, disregarding the sound of the cornett, flute, butsack, and saulter, that you may be accounted worthy to hear the welcome plaudit, Come, ye blessed, inherit the kingdom prepared for you from the foundation of the world. When I began to write I was rejoicing, but now I am mourning. Yours in tribulation. *A. J. COLEMAN.*

TO EDITORS PRIMITIVE BAPTIST.

Morgan county, Ga.
4th Sept. 1844.

DEAR BRETHREN: I do not wish to monopolize too much room in your columns, yet I must again beg the privilege of saying a few things to my brethren, through the medium of the Primitive.

In the first place, I would take this opportunity to express, as well as I can, the obligations I feel under to those brethren and friends who have so promptly aided me in the circulation and sale of my books. I hope ever to retain a grateful remembrance of this token of their confidence and kindness. May the Lord richly reward them for this labor of love. I would further say, in answer to the enquiry, 'whether I intend publishing a second edition of this work or not?' as it respects myself I am satisfied, finding the work has been well received by my brethren every where. I hear no complaint of the composition, doctrine, or any thing else. So far then the object I had in view is fully accomplished: I have recorded my humble testimony to the truth, as I understand it, and, imperfect as it is, I hope it will not be altogether unprofitable to those who love the truth; yet I must confess on some account I should like very much to have a

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second edition of the work: not that I desire or expect to make it a profitable speculation. If I publish it at all, I am disposed to do it upon as liberal terms as possible, not to make it a losing business.

Since my former publication I have come in possession of my brother Wiley Davis's manuscript songs, which he lately left, at his decease, at my disposal, many of which, though composed by a blind man, I think worthy of being preserved. Having disposed of all the first edition, and having still new applications for more, from different sections, I have been at some loss what course to pursue. I have, at length, concluded to say to my brethren and friends, if those who feel an interest in the publication will open subscriptions in their respective neighborhoods and vicinities, and procure me about five hundred subscribers, and send on their names to my address to Madison post office, Morgan county, Georgia, I will forthwith proceed to publish a second edition, enlarged and arranged: to contain one hundred songs or hymns of my brother's composition, (distinguished by the initials of his name,) one hundred new ones—mostly short hymns—of my own, in addition to those of the former edition—in all about four hundred and sixty—making not less than five hundred pages—the whole arranged under general heads—with an index of subjects. Also, a short biography of my brother Wiley Davis—to be printed on good paper, and neatly bound in sheep—price 75 cts. or not exceeding $1 00 per copy. The books to be delivered to subscribers any where in this State, or in any adjoining State, or deposited at some convenient place where they can be had.

I make this proposal under the impression that it is the best method I can adopt to ascertain the wishes of my brethren and friends in regard to this subject; hoping and trusting that the Lord will direct both them and me in this and all other attempts to serve him. In the mean time I subscribe myself, dear brethren, your unworthy brother and companion in tribulation.

THOMAS DAVIS.

TO EDITORS PRIMITIVE BAPTIST.

—

Gibson county, Tennessee,
August 24th, 1844.

Dear Brethren: I once more take my pen to write you a few lines, imperfect as they may be; for it is a source of comfort and consolation to me when I read the Primitive and see how many able pens are engaged in contending for the truth that was once delivered to the saints. And when the truth is preached in this section of country, there are some people that call it fighting; and I have thought it was because they did not love it.

The subject that I propose to write upon is, the foundation of our hope, (Leviticus, 17th chap. and 11th verse;) which is, Christ and his atonement. And if any thing contrary to holy writ is offered to consideration, it is through mistake or weakness, for I have nothing in view but the revealed word of God. Then in treating on the subject I will endeavor to come to the sum and substance in the shortest way possible, so as to communicate my mind on the atonement.

I will remark that Jesus Christ was the foundation upon which all things were created, as you will find Revelation, 3rd chapt. and 14th verse; and Col. 1st chapt. and 18th verse: It behooved him to rectify every disorder which necessarily must take place through the existence of evil, &c. Luke, 24th chapt. and 46th verse. And since this existing evil has given birth to sin, it appears to be the cause that a Saviour made his appearance into our world, which may be seen in 1 John, 3rd chapt. and 8th verse. He that committeth sin is of the devil, for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. And if it should be said that fate fixed the necessity, I would say in reply, that love fixed it, as in John the Evangelist, 3rd chapt. and 16th verse: For God so loved, &c. Then as a consequence there can be no peace where love is not gratified. Moreover, the very nature of the divine being must have been

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thrown into disorder, since he is love, 1 John, 4th chapt. and 8th verse: He that loveth not, knoweth not God, for God is love, &c.

Then the course to pursue is the design, nature, and effect of this atonement (or satisfaction,) since sin is an infinite evil, has ran with its bitter current not only in the bottomless pit, but its mighty current ran through Edom and spread its wide expanded billows over all the world, into which bitter stream Adam drank and all his posterity. Rom. 5th chapt. and 12th verse. Then first it is conclusive that the design in the divine mind was fixed on the sure salvation of the objects of his love. Should it be asked, did he not love every body? I would only say in reply, that we have no such account in his word, since his people have their names written in the book of life from the foundation of the world. Revelation, 17th chapt. and 8th verse. And again, Revelation, 20th chapt. and 12th verse: And the dead are to be judged according to such writing. Again, he has loved his people with an everlasting love, and for this cause he has drawn them with his loving kindness. Jeremiah, 31st chapt. and 3rd verse: The Lord hath appeared of old unto me, saying, yea I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee. That is, with never failing love, like an everlasting God.

But did he see something in them? Deuteronomy, 7th chapt. and 6th, 7th, and 8th verses. There it is said they were a holy people unto the Lord, and that he chose them because he loved them. And that they were sinners at the time of this choice, is evident from Rom. 5th chapt. and 8th verse, where it is said that while we were yet enemies we were reconciled to God by the death of his Son. Again, it is stated, 2 Tim. 1st chapt. and 9th verse, that this was according to his own purpose and grace which was given us in Christ Jesus before the world began. And in Ephesians, 3rd chapt. and 11th verse, it is stated that this was eternal; which puts the matter out of dispute, if we will credit what the Almighty saith. From whence the conclusion is, that the eternal I Am alway purposed the salvation of his people; in consequence of which, the design of the atonement was to fulfil that purpose, as may be seen in that golden chain laid down in Rom. 8th chapt. and 29th and 30th verses: Whom God foreknew he also predestinated to be conformed to the image of his Son, that he might be the first born among many brethren. Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified—which is conclusive evidence.

(*to be continued.*)

ROBT. ATCHISON.

THE PRIMITIVE BAPTIST.

SATURDAY, OCTOBER 12, 1844.

FOR THE PRIMITIVE BAPTIST.

Elizabeth city, Pasquotank Co., N. C
June 30th, 1844.

Lamenting over a Lonesome State.

L. M.

I've often tho't I should be glad.
And lifted with some joyful breath;
Some honest friend if I but had,
Who I cou'd trust my secrets with.

O that I had some bosom friend,
Who I could tell my secrets to;
On whose advice I might depend,
In ev'ry thing I say or do.

While others live in mirth and ease,
And seem to feel no want or woe;
Thro' this waste howling wilderness,
I, full of grief and sorrows, go.

How do I wander up and down,
Distress'd with painful misery;
I seem a stranger quite alone,
Oh is there one to pity me.

None seems to notice my complaint,
As if 'twas rather false than true;
None comes to cheer me tho' I faint,
And can they bear my weakness too?

But since the Lord is all my trust,
May I but look to him and plead;
He is my last and was my first,
My ev'ry help in time of need.

ABEL PALMER.

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TO EDITORS PRIMITIVE BAPTIST.

Hickory Grove, Bibb county, Ga.
July the 24th, 1844.

(*continued from page* 269.)

A continuation of my communication, as you can plainly see, on the great jubilee. Now at the expiration of this great sabatic jubilee, the devil will be loosed for a little season, out of his prison, and shall go forth once more to deceive the nations, with seven fold malice as he did our mother Eve in the garden. For John tells us, ch. the 12th and v. the 7th, that there was war in heaven, Michael and his angels fought against the dragon, and the dragon fought and his angels, and prevailed not, neither was their place found any more in heaven—vs. 8th and 9th, And the great dragon was cast out, that old serpent called the devil, and satan, which deceiveth the whole world. He was cast out into the earth, and his angels were cast out with him, &c. Read the balance of the chapter, for I think it enough to confute the idea of some of our Old School brethren in the ministry, who say they believe the devil is a self-existent and not a created being.

20 c. and 7 v. And when the thousand years are expired, satan shall be loosed out of his prison. 8 v. And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle, the number of whose name is as the sand of the sea. 9 v. And they went up on the breadth of the earth, and compassed the camp of the saints about and the beloved city. And fire came down from God out of heaven and devoured them. 10 v. And the devil that deceived them, was cast into the lake of fire and brimstone, where the beast and the false prophet are; and shall be tormented day and night forever and ever.

Now at the end of the thousand years, v. the 7 to the 10, the devil will be let loose for a little season, as it was said before in v. the 3, and will no doubt go forth with seven fold malice, as he went to our mother Eve in the garden. And as he had abundant success with her in persuading her to eat the forbidden fruit and be wise as gods, knowing good and evil; so in like manner he will think to deceive the world once more, and make one more general effort to regain and establish his kingdom. The nations whom he will deceive are described as Gog and Magog.

Now during this great sabatic thousand years I believe the fulness of the Gentiles will take place, and the Jews be gathered in and inhabit once more the land of Palestine, and bow to the mild sceptre of king Emanuel, and instead of looking for a Saviour to come, will believe that he has already come, and made the one great atonement for the sins of his people, and paid the great debt to law and justice in their room and stead; and rose a mighty conqueror over death, hell and the grave, and has ascended to the right hand of the majesty in the heavens, to grant repentance and remission of sins to Israel.

Now it seems reasonable to suppose, that when the six thousand years shall be accomplished, that the holy city will descend; for John saw it, coming down from God out of heaven, prepared as a bride adorned for her husband. And now it looks also reasonable to suppose, that it will occupy Jerusalem for a residence, for this is the place, I think, where Abraham offered up Isaac, where Uzza put forth his hand to steady the ark, the place of Ornan's threshing floor, over which the angel stood in the air with his sword drawn to smite Jerusalem, and the place where king Solomon was instructed to build the temple, the greatest building that ever was or ever will be built in the world—the place near to which our blessed Saviour was born of the virgin Mary, the place where he was raised up by Joseph the carpenter, the place where he turned the water to wine, and healed the sick, cleansed the lepers, restored the blind to sight, loosed the tongue of the dumb, and made them to praise God for his wonderful works to the children of men—and cast out devils, the legion out of the Gadarean—and raised the widow's son of Naien

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to life, together with a dead Lazarus who had been dead four days, and reproved the blind pharisees for their traditions and commandments of men.

Now St. John says, that Gog and Magog came from the four quarters of the earth; so we find the earth is divided into four parts, to wit, Asia, Africa, Europe, and America. So Gog and Magog will be gathered together from all parts of the world. 9th v. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city. Now I believe at the close of this great sabatic jubilee, that the devil will be released and go forth with seven fold malice as a roaring lion, thinking to make one more general effort to establish his tottering kingdom; and that he will have abundant influence and success with the non-believing and refractory part of the whole world, so as to gather them together in battle array in order to storm the camp of the saints and the beloved city. Now a word as to the camp of the saints. We learn that Israel while journeying from Egypt to the promised land, dwelt in tents and encampments for forty years. Levit. 23 and 42: Ye shall dwell in booths seven days, all that are Israelites born shall dwell in booths. Nehemiah, the 8th and 14th: And they found written in the law which the Lord had commanded by Moses, that the children of Israel should dwell in booths in the feast of the seventh month. (Read the 15th verse.) Now all this is pointing to this great jubilee of jubilees, when the saints will encamp around the holy city.

Again we learn that by faith Abraham sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise, for he looked for a city which had foundations, whose builder and maker is God. Heb. 11, and 9, 10 vs. Now as the Jews encamped around the tabernacle in the wilderness, so in like manner will the saints encamp around the beloved city, the New Jerusalem; and they went up on the breadth of the earth and compassed the camp of the saints about, and the beloved city, &c. Now the devil at the head of his numerous army will gather together and encamp around the camp of the saints and the holy city, thinking to storm and take it; but John tells us that fire came down from God out of heaven and devoured them, and the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night forever and ever. Now I think that this will be the final close of all things and the second and general resurrection take place, and every man come forth in his own order, they that have done good to the resurrection of life, and they that have done evil to the resurrection of damnation.

Right here I drop the subject, hoping that some abler pen will take hold on it, and tell us something about what he thinks of it. I now shall give yon some of my thoughts on the book of Revelation. Now we find that John was called the beloved disciple and leant on our Saviour's breast at supper, &c. and outlived all the rest of the disciples, and endured many and severe persecutions. So it was pleasing to God to show him by this great Revelation, in the isle of Patmos, all things that should transpire from that time down till time should end and be no more; as such we have a clear view throughout the gospel dispensation to the great judgment day.

The Jubilee Year. C. M.

The wheels of time are rolling round,
  The resurrection nigh;
And may we all be ready found,
  To watch with steadfast eye.

The blessed time will surely come,
  Come saints dismiss your fears;
And the old serpent knows his doom,
  Be bound a thousand years.

The righteous then will surely rise,
  Be dressed in spotless white,
And meet their Saviour in the skies,
  A glorious army, bright.

The holy city will descend,
  The New Jesusalem;
A thousand years then time will end,
  And Jesus dwell with men.

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This Jubilee is near at hand,
As we can plainly see;
Six thousand years we understand,
Then come the Jubilee.

Come sinners think we humbly pray,
Remember grace is free;
What will you do in that great day,
The year of Jubilee.

—

The Time's at hand, we understand.
C. M.

The time's at hand, we understand,
When Jesus will descend,
To call his bride, both far and wide,
This call they must attend.

They then will rise, above the skies,
And meet their heavenly friend;
In songs of praise, through endless days,
This song will never end.

They'll then be blest, with him to rest,
And then before him stand;
A glorious sight, all dress'd in white,
A noble shining band.

This noble band, we understand,
Have washed their garments white;
They lost their breath, but conquered death,
And then arose to light.

They mount the skies, and win the prize,
In this delightful race;
They now can see, the jubilee,
The fruits of sov'reign grace.

They all will join with notes divine,
And so the theme prolong;
Through endless days to sing God's praise,
Free grace will be the song.

And sit and tell, he loved them well
And gave himself to die.
That they might live, all praise to give,
And dwell above the sky.

I still remain yours in the bonds of love.

BENJAMIN MAY.

TO EDITORS PRIMITIVE BAPTIST.

—

Cumberland Ford, Kentucky,
April 18th, 1844.

Dear Brethren: A difference in belief is and has been the cause of the world having so many different modes of worship. Some say it is a difference in faith, but as all men have not faith, I think strictly speaking, that differences of opinion arise from the want of faith. We have an instance of this in the offerings of Cain and Abel. Cain offered the fruits of the earth through belief alone; but Abel offered by faith, believing in God. Cain was of that wicked one. Here the two families are distinguished, here they separated. Here persecution commenced, by the first one who believed in works, who offered the fruits of the earth, the work of his own hands—a persecution which was the occasion of the death of him who had faith, by him who only believed, for we may suppose that none would offer without some kind of belief. Faith being the substance of things hoped for, the evidence of things not seen, working by love, being the faith of God's elect—the faith of the Son of God, the gift of God,—the *one faith* without which it is impossible to please him. This *one faith* being the gift of God, causes the soul to see him who is invisible, to see the promises, to be persuaded of their truth and certainty, to embrace them as all centring in him, in whom all the promises of God are, yea and in him amen to the glory of God by us.

By this faith the just live, by it they stand, by it they are justified, by it they walk, by it they believe, by it they overcome the world; they are kept by the power of God through faith unto salvation. It is an unfeigned faith, not received of man neither taught by man, but by revelation of Jesus Christ as the gift of God; the express operation of power divine, that their faith should stand not in the wisdom of men but in the power of God; the end of which faith is the salvation of their souls. This faith has *one* object, *one* aim, and *one* end; consequently centres in and on one and the same object, leads in the same way, gives the same belief, teaches the same principles, unites together in one, and as one and indivisible the whole church of God will all come into the measure of the stature of the fulness of Christ. For it is a mutual faith—like precious faith purifying the heart of one and all of God's children, it will work the same effect, and produce the same thing or end in one and

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in all. If faith produced so many different beliefs and effects, there could be no such thing or principle as fellowship; and without fellowship, membership could not be continued, separation would sooner or later ensue.

There may be belief without faith, for Simon the sorcerer believed; but if he had had faith, he would have believed to the saving of the soul. The devils believe and tremble, but have no faith; for faith works by love, and that belief which faith produces is the express work of God. "For this is the work of God, that ye believe on him whom he hath sent." Believing "we speak," and "speak not as pleasing men, but God which trieth our hearts." Neither, says Paul, at any time used we flattering words; believing we act, and act as the Eunuch did in conformity to God's commands. But a belief without faith will cause one to offer money, as did Simon; or to receive money, as Judas did; or to believe a lie, that they might be damned.

No lie is of the truth. Faith never yet caused a soul to believe a lie. Faith is of the truth, believes truth, came from the truth, is taught by the truth, is the work of truth, the gift of truth, persuades of the truth, embraces truth, loves truth, and follows it. But belief without faith can deify a stone, a block of wood, a calf, a terrapin, the sun, the moon, the stars, a cat, a bull, or crocodile, Juggernaut, the Grand Lama, Mahomet, Barchoceba, or any other false Christ. It will follow and worship Mahomet, the pope, Joe Smith, or Miller. It will deny the divinity of Christ, hold him as the greatest and first of all God's works, as the Arian; or hold him a man, as the Socinian, yet pretend to worship him as the Son of God. It will hold a form of godliness, but deny the power thereof. It will hold in word that salvation is by grace, but mix therewith the works of man. It will hold to the doctrine of the atonement as for all, but only applied to them that obey and believe, and yet deny that there is any merit in obeying or believing, when it is evident to any soul enlightened by faith that according to that system there is more merit in their obeying or believing, than there is in the work and blood of the Son of God. It holds to effort and means, and therefore devises as many ways and means to secure its objects, as there are different opinions of the majority of its followers that can be brought together. It relies on and trusts in means and effort, and therefore the greater the quantity of means, and the stronger the effort, the more good will be done, the more souls will be saved.

But belief that flows from faith, believes in, relies on, and trusts in God alone, and believes and follows him through evil as well as good report. Belief without faith has a general plan, a general atonement, a general knowledge, a general choosing and love, a general work, a general government, and a general calling of God, and denies every thing of a special or particular nature. But faith produces the belief in a plan or covenant, well ordered *in all things* and sure—sure to save every one for whom Christ gave himself, for whom he shed his blood, and whom he redeemed. It holds to a special work of God in creation, preservation, and redemption; that he chose all he loved, and redeemed all he chose. It holds to a universal and sovereign government of God over heaven, earth, and hell; that he does as he will in the army of heaven, and among the inhabitants of the earth, and that he governs all creatures and each individual creature, all events and each particular event. It holds that those whom he foreknew he also did predestinate to be conformed to the image of his Son; that whom he predestinated, them he also called; and whom he called, he also justified and glorified; consequently holds to an effectual calling, which calling is according to his eternal purpose which he purposed in Christ Jesus, and according to the grace given every one that has been or will be called in Christ Jesus before the world began; and that God had a purpose in creation, and as he had a purpose, he had an end in view; and as he had an end in view, he also ap-

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pointed all the events, circumstances and means to effect that end, and that he will complete his design.

While belief without faith believes this will do, tries it and finds it not to answer the expectation; tries another, and another, and so on, not holding to a covenant ordered in all things and sure; not believing in a God that had a certain and definite purpose, which he would certainly effect. Therefore it has assumed all the multiform shapes, and devised all the multivious and multifarious schemes which have existed in the world, from the days of its causing Cain to offer the fruits of the earth till the present time; and it will continue to devise schemes, ways and plans, till the last trump shall stop its progress. But the belief flowing from faith has steady settled notions or ideas, believes in every age in the same God, and in the gospel day holds to one Lord, one faith, and one baptism. And if it invents, or follows after the inventions of others, it is but a short distance and short space of time. For faith shows the creature him who is invisible, and seeing him by faith they flee from their inventions, and embrace his promises in him and in his word, seeing there a sufficiency, a thorough furnishing. But belief without faith has ever been and yet is inventing ways, schemes, and plans to do good. But faith shows the way, the soul believes it is right, and follows it as God commands in his word and directs by his spirit.

Did belief from faith produce the errors of Rome, or work any of her inventions, or cause her to believe therein? All Protestants will answer, no. If so, has faith produced the belief that has produced the present society system, or does faith believe they are scriptural, or from heaven? No, for faith has in every age thereof held to the same principles, pursued the same course, and had the same aim and end in view, from which the followers thereof could not be driven by all the powers of opposition, because their faith centred in and on an object, it trusted in his promises, relied on his word, leaned on the beloved, looked to him for all in time and eternity, looked forward to the goal of mortality, to the end of their troubles, where a bright vista will open to their view the grandeur and glory of a heavenly inheritance, an eternal home, where they will sing a never ending song of praise, shouting grace, grace, to the head stone of the corner. While those who have been following the phantom belief *without faith*, will then find their belief a vain one, their works, works of iniquity. Then with devils they will believe and tremble.

Brethren, if I have given wrong ideas don't spare me—faithful are the wounds of a friend. *N. S. McDOWELL.*

FOR THE PRIMITIVE BAPTIST.

Jacinto, Mississippi,
June 16th, 1844.

[WAKE, SNAKES, AND COME TO TAW.]

To all that are sanctified by God the Father, and preserved in Jesus Christ, and called: May grace, mercy, and peace, from God our Father, rest upon all that love and fear him.

Dear brethren, of the Old Stripe: It has been my intention to have written a piece for your consideration upon several subjects before now, but the sickness of my family has prohibited me from doing so until the present time; and to satisfy my mind I shall be compelled to say something about some two or three things that have taken place in this country lately, which I will notice in due time in this piece, asking the advice of my brethren through the Primitive Baptist upon the subject or subjects. Also asking and praying all of God's children, that He who has committed a dispensation of his gospel to them, to gather their snake poles and go to snaking, killing vipers; for the devil has laid a nest egg in this country that has hatched three or four different kinds of snakes out of the same egg. I mean the mother of harlots and abomination of the earth, and she is the original egg. There is the straw eater, the money beggar, and the eel tail; this egg was laid in a heap of

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straw shinplasters and a little water, the egg was laid about the middle of the shinplasters, its mother sat on it and soon hatched it. First, out came the straw eater, his object was to bite all people he could, and to make them believe that nothing but money would cure them; next, out came the money beggar, he slipped off in the pan of smuggleism, when he bites a man or woman he is apt to graft some of the straw eater's poison with his; then it is sure to act like hydrophobia; well, last out came the eel tail, the meanest snake of all; they look sort of like a snake and sort of like a fish. As soon as it was hatched, being tolerably slick, it slipped in God's earthly kingdom and commenced laying the eggs of disorder, and the egg of distress and confusion. Although they profess to be a fish, they can live in water or out of it; they must be amphibious fish, they don't want to get their feet wet perhaps. So we will see if we can't show where their mother came from.

I don't wish the people to understand that these three are all the kinds that have been hatched by Mystery, Babylon; but instead of that some six or seven hundred different kinds. So let us see if we can't tell how they came here.

I know when they get a peep at the snake killer, they will be very forked; but that don't matter with me, for there are some few in this country that call themselves Old Regular Baptists, that made a mighty fuss about that little piece that I wrote before. They are like the dog in the manger, they can't tell the truth themselves nor don't want any body else to do it. Such people often put me in mind of what I heard a negro woman say once. She observed somebody working a bull in a cart, said she it is a mighty pity to see as noble a thing as a bull working in shafts. So I am not in favor of forcing cream on a kitten. Of all people in God's world I reckon that I think the least of a fence-straddling Baptist. They are the abomination of desolation spoken of by Daniel the prophet, standing in the holy place amongst God's people, the only sacred place in this world; and if it was not for them, all the little snakes would soon go back to their mama. For my understanding always has been, that the faith of the Old Baptists was that they believed that the church of God was universally saved before the foundation of the world; and if any body will come that, I ask them no odds.

God loved his children just as long ago as he did his Son. A great many brethren that stand high in my estimation as Christians, will let their sympathies overrule their judgment. Church discipline must be kept up and good order, if we have any peace. I am as much in favor of tenderness being used as any body else; but we have so many missionary schismatic Methodist Baptists, that it is a hard matter for us to get along without difficulties.

And now right here I will tell you one of the greatest reasons why the church of God has been pestered with such brutes through all ages of the world, they are afraid they will have to pay their God too much money, and they are trying to get to heaven upon the credit of the Old Baptists; for every body that believes that one more soul can be saved than has been saved, ought to be a missionary; they not being missionaries proves their hypocrisy, that they think more of their money than they do of their fellow mortal's soul—yes, even their own children. As for the missionaries themselves, I think so little of them, so far beneath my notice, that I will just let them pass, except they cut up some shines—then they had better look out.

I now come to make my request of all and every one that writes in the Primitive, or may write in it in a short time. I want you, brethren, to give me your advice and your opinion upon the ordinance of feet washing; that is, whether it is an ordinance to be observed by the saints of God in this day and practiced, or not? It has been denied by some able ministers in this country, and is about to produce a considerable hurt amongst the Old Baptists.

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The scripture tells us to give each one his portion of meat in due season, and in one place it tells us something about milk; so if the old sisters make too much fuss and ugly faces trying to get this bacon down, they shall have a little boiled milk. And we will milk the 7 ch. of Revelation and 14 verse: And he said unto me, these are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb. Then, old sisters, you must keep your garments as the scripture tells us, unspotted from the world until Jesus comes the second time to carry his saints home to reign with him. But there is one part of the ministry that the old sisters ought to help fill, in order to keep their garments white; that is, to kill all the little foxes. 2nd ch. 15 v. Songs of Solomon. For their business is to cut off the little curls of the vine to keep it from climbing Joseph's wall, and to destroy the tender grapes.

And I am told now, if they can't get grapes, they will take poke berries; even take the juice of them at their sacrament tables, as they call them; or buttermilk in the place of wine. 1 Corinthians, 21 v. and 10 ch.—I mean the abstaining set. The old sisters must recollect, that these little foxes will stain their robes if they can, and I want all the children to know that Jesus bought their robes for them on Calvary's rugged brow, that it took all the blood of Jesus to wash one of them white, and so it takes it all to wash them all, so none of it is lost sure enough. So, brethren, as the blood of Jesus has bought them for us, it is our duty to try to keep them clean; and the way for us to do so is, to walk in duty's path, and not mix error, nor mingle with nominal professors and the wicked nations of the earth. For in a little while we will have to lay our weary heads amongst the peaceful and pale nations of the dead, where the wicked cease from troubling and the weary are at rest; until God shall raise them from that dormant situation and clothe them with their robes which is the everlasting unchangeable love of God Almighty; then carry home his little blood washed band, to praise him in that world of eternal rest where parting is no more.

And we are told in the 7 ch. Rev. 17 v. that the Lamb shall feed them and shall lead them unto living fountains of water; and God shall wipe away all tears from their eyes. Then, brethren, those briny tears that we have so often shed on the account of sin, when we would weep because we could not weep, and mourn because we could not mourn, and grieve over our imperfection and wonder why we could not live more like a Christian; then all these things will be wiped from our remembrance, and we shall sing praises, thanksgiving, adoration, might, majesty, and dominion through eternity unto our capstone, for the riches of redeeming grace and dying love. Amen and Amen.

If the people won't make too much fuss about this piece, the next that I write it shall be a straight forward, smooth, sheep mess, written from the or out of the 9 ch. of Proverbs and 1 v. as it is continually on my mind; so much so that I could not keep my mind reined in the track in writing this piece. So I will close by saying, go it, McDowell, and rake the snakes—and all the jack screw Baptists.

OBADIAH W. WHITE.

Elder *Wm. Pearce* expects to preach at Autrey's Creek m. h. on Monday, 21st October; Tuesday, at Meadow; Wednesday, at Nauhunta; Thursday, at Pleasant Plains—on his way to the Contentnea Association, to be held at Beaver Dam m. h. Lenoir county, commencing on Friday before the 4th Sunday in October.

Notice.—"A valuable and rare book entitled William Huntington upon Universal Charity, pursued and taken by Mr. Zeal-for-God. Examined before Mr. Gospel-Experience, the magistrate—found guilty and delivered up to Mr. Election, the Jailor, then brought before Mr. Discerning-of-Spirits, the deputy judge, there tried and condemned: Together with letters on ministerial abilities, detecting errors, and some comments on dark passages of scripture: Also, the Naked Bow of God; or, a visible display of the judgments of God on the enemies of truth. The Last Will and Testament of William Huntington, a servant of Christ, and of the church for his sake. Also, a Preface to his Will. Republished by WILLIAM MOSELEY, M. G. O. S. B."—and for sale at the printing office of the Primitive Baptist, in Tarboro', N. C.

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AGENTS,

FOR THE PRIMITIVE BAPTIST.

NORTH CAROLINA.—C.B.Hassell, *Williamston.* R. M. G. Moore, *Germanton.* W. w. Mizell, *Plymouth.* Benj. Bynum, *Nahunta Depot.* H. Avera, *Averasboro'.* Burwell Temple, *Raleigh.* G. W. McNeely, *Leaksville.* Thos. Bagley, *Smithfield.* James H. Sasser, *Waynesboro'.* John Fruit, *Sandy Creek.* L. B. Bennett, *Heathville.* Cor's Canaday, *Cravensville.* William Welch, *Abbott's Creek.* Jos. Brown, *Camden C. H.* A. B. Bains, Jr. *Stanhope.* C.T.Sawyer, *Powell's Point.* Isaac Tillery, *Lapland.* H. Wilkerson, *West Point.* Jas. Miller, *Milton Park.* David R. Canaday, *Foy's.* Isaac Meekins and Samuel Rogers, *Columbia.* Wm. M. Rushing, *White's Store.* James H. Smith, *Wilmington.* Jacob Herring, *Goldsboro'.* S. Tatum. *Elizabeth City.* Adam Hooker, *Salem Church.*

SOUTH CAROLINA.—Wm. S. Shaw, *Rock Mills.* Levi Lee, *Blackville.* W. B. Villard, Sr. *Aiken.* M. McGraw, *Brown's.* J. L. Simpson, *Winnsboro'.* J. G. Bowers, *Whippy Swamp.* Wm. Nelson, *Camden.* G. Matthews, *Germanville.* Jacob B. Higgins, *Columbia.* Edw. Musgrave, *Unionville.*

GEORGIA.—John McKenney, *Forsyth.* Thomas Amis and D. W. Patman, *Lexington.* James Hollingsworth, *Macon.* J. W. Turner, *Pleasant Hill.* William Trice and William D. Taylor, *Thomaston.* Ezra McCrary, *Warrenton.* Prior Lewis, *Thomasville.* J. Lassetter, *Vernon.* L. Peacock, *Henderson's.* Abner Durham, *Greenville.* Jos. Stovall, *Aquilla.* George Leeves, *Milledgeville.* Wm. Garrett, *Cotton River.* Jesse Moore, *Irwinton.* Wm. J. Parker, *Chenuba.* Jas. P. Ellis, *Pineville.* F. Haggard, *Athens.* A. M. Thompson, *Fort Valley.* Daniel O'Neel, *Fowlton.* John Wayne, *Cain's.* R. S. Hamrick, *Carrollton.* D. Smith, *Cool Spring* Moses H. Denman, *Marietta.* J. Oates, *Mulberry Grove.* James w. Walker, *Marlboro'.* Edmund Dumas, *Johnstonville.* William Rowell, *Grooversville.* Joel Colley, *Covington.* Isham Edwards, *Marion.* Joseph Daniel, *Fish's.* Z. L. Boggs, *Hinesville.* Joshua S. Vann, *Blakely.* Willis S. Jarrell, M. G. *Summerfield.* Daniel B. Douglass, *Bainbridge.* R. L. Hayne, *Lebanon.*

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IOWA TERRITORY.—Zaccheus Parker, *Iowa City.*

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Mrs. N. T. Davis,	1	Benj. Foscue,	1
Asa Scarborough,	10		

TERMS.

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THE PRIMITIVE BAPTIST.

EDITED BY PRIMITIVE (OR OLD SCHOOL) BAPTISTS.

Printed and Published by George Howard,

TARBOROUGH, NORTH CAROLINA.

"Come out of her, my People."

VOL. 9. SATURDAY, OCTOBER 26, 1844. No. 20.

COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

LETTER II.

To John Harm, D. D. of Horsham, in England.

REV. SIR: Soon after I received your very lengthy and affectionate letter, I concluded in my mind to visit my native land in the year 1839, and there to pass six or nine months among the different churches in cities and countries. Particularly did I intend to visit Horsham; but at the commencement of that year, 1839, a providence somewhat of a special nature, and over which your servant had no control, seemed peremptorily to say that he must visit this town, a town he had never been at, nor heard of as he recollects, till the letter reached him by which he was called upon to visit it: and from the month of March in that same year your correspondent has been here preaching the word; but he occasionally has visited Baltimore. And as my visit to England has been prevented, these letters are intended by the author as a substitute.

I am very seriously mistaken if the hand of the Lord has not shown itself in this sudden movement of mine, or rather the movement of Divine Providence. However, it will be safe to affirm that at the time providence first placed me here, the people now of my charge, were enwrapped in almost as much darkness, confusion, and perplexity, in reference to the real genius of the everlasting gospel and its freedom and harmony, glory and beauty, as if there had been no such book in all the land as the Bible. They had been looking for light and instruction from their preachers, but none came, for they themselves were in the dark and grossly ignorant of the spirit of the gospel of Christ, and hence, of course, no spiritual benefit could possibly be obtained from that wretched source,—*a carnal ministry.*

It is true that these poor things were, I hope, quickened souls, but had all their days been hoodwinked and kept in darkness and bondage by men who walk in craftiness, and handle the word of God deceitfully, and pervert the right way of the Lord, and teach for doctrines the commandments of men, and thereby put a yoke upon the neck of these few disciples, and made their hearts sad when God would not have had them made sad, Matth. 23. 16; 2 Cor. 4. 2; Acts, 13. 10; Mark, 7. 7; Acts, 15. 10; Ezek. 13. 22.

You know, sir, that continually bringing before a congregation 'the law from Sinai given,' together with the covenant of works with all its appurtenances, is calculated to perplex the mind and to hold people in bondage, darkness, and death; for it is a *ministration of condemnation and death;* and the law Paul says *worketh wrath,* 2 Cor. 3. 7—9; Rom. 4. 15: and wherever, or by whomsoever, these things are perpetually looked at, and relied on, and sought after, the mind must necessari-

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ly be enwrapped in smoke and confusion. And in this condition I say, I found the people over whom I am now placed as pastor: and concerning those men who pretended to be their guides and overseers, these poor things with great propriety might have said with Job, *Ye are all physicians of no value*, Job, 13. 4; for sure and certain it is that their leaders neither understood the deep and distressing malady which they were then laboring under and suffering much from; nor yet the sovereign remedy they needed; this is apparent enough by the treatment they received at their hands; for when the tongues of these poor things failed for thirst, their cruel and blind leaders gave them gall and vinegar to drink instead of water from the wells of salvation; and for food they gave them dry and mouldy bread instead of marrow and fatness from the gospel storehouse, Isa. 41. 17; Mark, 15. 36; Isa. 12. 3; Joshua, 9. 5; Isa. 25. 6.

It is surprising to see with what precision the prophet Isaiah sketched the character of the carnal preachers of this day, and of such too as come immediately under our notice, and under whose ministry were we obliged to sit, our souls would be starved. He calls them *blind watchmen, and ignorant, and dumb dogs, who cannot bark; sleeping, lying down, loving to slumber. Greedy dogs which can never have enough; and shepherds are they that cannot understand;*—cannot understand the gospel of Christ, nor yet the footsteps of the flock; nor the nature, beauty, and glories of the new and everlasting covenant of grace; nor the trials, difficulties, temptations, distresses, afflictions, wants, woes, desires, struggles, and yearnings of the children of God. And as those *blind watchmen* know not and understand not these matters and things, the saints of the Lord may say of them as Job once said, to wit, *Miserable comforters are ye all;* and of them St. Paul says that they are *ever learning and never able to come to the knowledge of the truth;* nor do they love the truth nor preach the truth, and hence they may be called *light and treacherous men,* or vile persons who will and do *speak villany, and their hearts will work iniquity, to practise hypocrisy, and to utter against the Lord, to make empty the soul of the hungry, and to cause the drink of the thirsty to fail. And their instruments also are evil; and they devise wicked devices to destroy the poor with lying words, even when the needy speaketh right*, Isa. 56. 10, 11; Job, 16. 2; 2 Tim. 3. 7; Zeph. 3. 4; Isa. 32. 6, 7.

These people then over whom your correspondent is now placed, having for many years been oppressed and kept in bondage, and darkness, and in a state of starvation, ventured, a year or two before they wrote for me, to declare nonfellowship with the church where they had stood members, and to form themselves into a new church; and the Lord in the plenitude of his mercy has very signally made the present ministry useful to them, so that with them the bitterness of death is past, and the winter and rain over and gone, and they begin to look out of obscurity, and their lips greatly rejoice, and the tongue of stammerers are speaking plainly, and declaring the work of God, and telling what they suffered in their souls from the preaching of treacherous dealers who talk deceitfully for God,—shame the counsel of the poor;—teach for doctrines the commandments of men,—hide the Lord's money in the earth,—darken counsel by words without knowledge, and preach *another gospel*, 1 Sam. 15. 32; Song, 2. 11; Isa. 29. 18; Psa. 7. 23; Isa. 32. 4; Psa. 64. 9; Isa. 21. 2; Job, 13. 7; Psa. 14. 6; Matth. 15. 9; and 25. 18; Job, 38. 2; Gal. 1. 6.

And these people are exceedingly thankful to the Lord for their merciful escape out of the house of bondage and from a people enveloped in fume and smoke,—dust and smother,—clouds and mist,—fogs and vapors, confusion and disorder. They have also just now erected a new chapel in which to worship the God of our fathers, and in it we do rejoice in hope of the glory of Christ our king. Yes, sir, the

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Lord God whom we serve makes our souls glad with his precious truth, and grace, and love, which he in great measnre makes known to us from time to time through his holy ordinances. Indeed we find the ways of wisdom to be very pleasant, and her paths peace, and in them we wish to live and die, for of a truth God is with us here, and he *makes the place of his feet glorious*, Isa. 60. 13.

In the separation of these people from the old church, some right eyes had to be plucked out and right hands cut off;—fathers and mothers, brothers and sisters, disjoined from each other. The cause of God and truth in this town, sir, called aloud for this rending and tearing work, for God will not be always mocked nor suffer his children always to remain with hypocritical mockers; but he will bring them out from bondage, darkness, corruption, and errors, that they may witness for him and his slighted and injured truth. *Ye are my witnesses, saith the Lord, that I am God.* Isa. 43, 12. And on these witnesses for God and truth a *large heap of abuse*, reproach, scandal, and scorn, has been maliciously thrown by the party left behind; and which *heap of abuse*, may perhaps stand as a *perpetual monument of disgrace* to the first BAPTIST CHURCH IN WOBURN; or at least to most of the members of that church. It often happens among men of furious minds, that the overloaded engine when malignantly discharged at an object of hate, recoils with great force on the engineer; and who can safely say that this will not be the case in this town? This however we know, that it is a presumptuous thing to wage war against God's witnesses, and against the eternal truth which his witnesses love, and contend for, and are willing to be vilified, and defamed, and insulted, and laughed to scorn, for the sake of; and yet this war exists in this place, and the unalterable truths and doctrines of the gospel of Christ are treated with contempt by most men in this town;—men too who pretend to strong claims on real Christianity. Indeed here is but just here and there a person that loves divine truth, or that knows what it is, or that has ever felt its power, sweetness, and glory on or in their souls. And hence while they in heart are fighting against it, as they daily are, they are fighting against that which they know no more about than I know of the exact dimensions of the throne of God. You know very well that all men are either opposed to divine truth or in favor of it, as there are no neutrals in this case; and that none can or do really love and favor it, but just those who have been taught by the spirit of the Lord; and also that an outward profession of Christianity, and the inward teaching of the Holy Ghost are two distinct things, one being only the shell, and the other the kernel. And in the mere shell of religion most people seem to stick and to be satisfied. *Ye rejoice in a thing of nought.* Amos, 6. 13. Ever thine,

JAMES OSBOURN.

Woburn, Oct. 1841.

THE PRIMITIVE BAPTIST.

SATURDAY, OCTOBER 26, 1844.

Our correspondents must bear with us—we will soon be enabled to insert their communications more rapidly.

As the year is drawing to a close, we would suggest to those who subscribed for one year, or directed us to discontinue their papers at the expiration of the year, the necessity of renewing their subscription or their papers will be discontinued at the time specified. To those who have not thus limited their subscriptions, the Primitive Baptist will be sent as usual.

TO EDITORS PRIMITIVE BAPTIST.

Williamston, N. C.
8th October, 1844.

DEAR BRETHREN: Yesterday closed the 78th anniversary of the Kehukee Baptist Association. This body convened at the Kehukae meeting house, Halifax county, N. C. on Saturday last, and closed her session on Monday following, in harmony and love. Seventy-nine years ago, a few

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churches convened together at this same place, and formed the Association which is called by its name. The meeting house derived its name from a small creek, running near it, called Kehukee Creek; and it is a little singular, that this creek is somewhat emblematical of the Association, that is indebted to it for a name. This creek is very small and insignificant in appearance; but being supported by springs that never fail, its waters run on, with a gentle, but irresistible progress, until they fall into the Roanoke, and finally passing through the Sounds below, mingle with the waters of the Atlantic Ocean. The past summer, has been one of unusual draught in the eastern section of North Carolina; many water courses have dried up, and the mill-stone has not been heard to turn, except at very short intervals, throughout an immense tract of country; and while the husbandman, had sufficiency of corn in his barn, his children were asking for bread. But from the springy nature of this creek, the little mills on it, I believe never altogether ceased to grind, and people carried their grain thither with success, from 20, 30 and 40 miles distant.

In like manner, the Kehukee Association is small and insignificant, in the estimation of superficial observers: but being supported by springs that never fail, to wit, the graces of God's spirit, she moves on with a silent but irresistible progress, till falling into the Jordan of death, her members pass through the valley and shadow thereof, and finally mingle with blood-bought millions, beyond, in the boundless ocean of God's everlasting love. And while other streams, impelled by the excited passions of men, have dashed along furiously for a while, rattling over the rocks and roaring along the rapids; but in the day of drought have dried up and are now among the things that were; this stream has maintained its quiet, but uniform course, and the souls therein are kept alive in this time of famine. And all this is according to an ancient promise, which runs as follows: "And thou shalt be like a watered garden, and like a spring of water whose waters fail not," Isaiah 48, 11.

The Kehukee Association, is the third in America, and gives place to none, in point of uniform adherence to original principles and the doctrine on which she was established. She came into existence, during the time of colonial bondage under Great Britain, and has remained firm and unshaken, during the period of two bloody wars with that overgrown Monarchy, beside all other commotions, whether of foreign or domestic origin, that have agitated the American confederacy, since the stars and the stripes were first thrown to the breeze. And she still stands, the same firm, consistent, plain and unostentatious old Kehukee Association; and by the springs of God's grace, will continue to stand in my humble opinion, for ages to come, as invulnerabe to the assaults of her enemies, as is the rock of Gibraltar to the waves of the sea,—the threats and reproaches, the prophecies and prayers, of mocking Ishmaelites to the contrary, notwithstanding.

Well, as was said before the Association convened at Kehukee meeting-house on the 5th instant, and after the introductory sermon, which was delivered by Elder Edwin Harrison, of Virginia, was organized, by appointing Elder William Hyman, Moderator, and brother Joseph D. Biggs, Clerk. Letters from 31 churches were received and the delegation was as full as usual.

Elder James Osbourn of Baltimore, Elder Stephen I. Chandler and brother E. Morrow from the Country Line Association, Elder Josiah Smith from the White Oak, and brother Jesse Adams from the Little River Association, were present and by request seated themselves with the delegates.

A Circular Letter, written by Elder Blount Cooper, a biography of Elder Jordan Sherwood, written by brother Robert D. Hart, and a biography of Elder Joseph Biggs, written by Elder C. B. Hassell, were all read in the Association and ordered to be attached to their Minutes.

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Elders Josiah Smith and George W. Carrowan occupied the stage on Saturday, Elders S. I. Chandler and James Osbourn, on Sunday, and Elders S. I. Chandler and C. B. Hassell on Monday. The congregations at the stage were large and less confused than usual, owing to the ground immediately around it, beeing separated by a deep ravine from the horses and vehicles; and as a consequence divested of that disturbance, usually caused by some who spend their time pretty much on such occasions, in passing from one carriage to another.

The weather was quite inclement on Sunday, being cool, windy, and so cloudy, as to threaten rain every moment, during the forenoon; yet notwithstanding, a large concourse of people assembled and stood their ground manfully, throughout the two discourses on that day. The ladies deserve much credit for their fortitude displayed on the occasion; and their conduct so nearly approached heroism, that I humbly trust, it was a better spirit still, that induced them to sit so attentively, to hear the preaching of the glorious gospel, in the able manner in which it was then and there done. May the Lord add his blessing, to the sowing of that seed, which he never allows to fall on the prepared ground in vain, and bring in the ransomed of the Ransomer, to a full knowledge of their inheritance in heaven.

The Association adjourned to meet next year with the church at Cross Roads, Edgecombe county, N. C.

C. B. HASSELL.

FOR THE PRIMITIVE BAPTIST.

MINUTES

Of the Kehukee Baptist Association, held at Kehukee m. h. Halifax county, N. C. commencing Saturday before the 1st Sunday in October, A. D 1844.

SATURDAY, Oct. 5th, 1844.

1. The Introductory Sermon was delivered by Elder Edwin Harrison, from 2nd Timothy, 2nd chapter and 15th verse: "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

2. The delegates from the several churches then assembled, and the Association was opened with prayer by Elder William Hyman and proceeded to business: when Elder William Hyman was chosen Moderator, and brother Jos. D. Biggs Clerk, who called to his assistance Elder C. B. Hassell.

3. Brethren in the ministry from sister Associations (of the same faith and order,) were invited to seats with us; when Elders, Josiah Smith, James Osbourn, S. I. Chandler, and Jesse Adams, seated themselves.

4. Letters from 31 churches were handed in and read, the names of the delegates enrolled, and the representation stated in the table of churches.

5. Petitionary letters for membership in this Association were called for, but none were presented.

6. Letters of correspondence and corresponding delegates were called for; when a file of Minutes from the Little River Association was handed in by their messengers Jesse Adams and J. J. G. Woodall; Jesse C. Knight handed in a file of Minutes from the Contentnea; S. I. Chandler and E. Morrow a file of Minutes from Country Line; Josiah Smith a file of Minuses from the White Oak; also, a file of Minutes received from Abbott's Creek Union Association.

7. The following committees were appointed: Brethren Joseph S. Battle and James S. Battle on finance; Stephen I. Chandler, Joseph D. Biggs, and Blount Cooper, to examine the Circular Letter; B. Cooper and Robert D. Hart to examine the biographies of Elders, Joseph Biggs and Jordan Sherwood; and report on Monday next.

8. Resolved, that we correspond by letter and delegates with the following Associations, (viz:) White Oak, Contentnea, and Little River; Bro. C. B. Hassell was appointed to write to White Oak, Stephen

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Outterbridge to Contentnea, and James S. Battle to Little River, Associations.

9. Elders Osbourn, Chandler, and Adams, were requested by private ballot to occupy the stage to-morrow by preaching, and that divine worship commence at 10 o'clock, A. M.

The Association adjourned till Monday next, 10 o'clock, A. M.

SUNDAY, Oct. 6th, 1844.

Divine worship was opened by Elder Josiah Smith. Elder S. I. Chandler preached from 45th chap. Isaiah and 22nd verse: "Look unto me and be ye saved, all the ends of the earth, for I am God and there is none else." Elder James Osbourn followed and preached from 40th chap. of Isaiah and 11th verse: "He shall feed his flock like a shepherd, he shall gather the

Names of churches and counties wherein situated.	PASTORS AND DELEGATES.	Baptised.	Rec.by let'r.	Dis.by let'r.	Excomm'd.	Deceased.	Restored.	Number in Fellowship.	Del'ate Fund. $	Cts	Assoc'n Fund. $	Cts	Yearly meetings, Sunday & Saturday before.
1 Beargrass, *Martin county*,	WM. WHITAKER, Ab'm Peal,	4		1		1	1	24			1	00	3d in Aug.
2 Blount's Cr'k, *Beaufort*, -†													3d in Mar.
3 Conono, *Martin*, —	BLOUNT COOPER, John Bryan,	6		1		3		41	1	00	1	00	1st in Sep.
4 Concord, *Washington*, —	Max. Tatum, Darius Phelps,*	6	1			3		35		25	1	50	4th in Sep.
5 Conetoe, *Edgecombe*,	JOHN H. DANIEL, W Thigpen	2			1	2		32		75	1	25	3d in Sept.
6 Cowenjock, *Currituck*,	SAMUEL TATUM,												3d in Mar.
7 Cross Roads, *Edgecombe*,	WM. HYMAN, Sov'n Purvis,					1		30			1	00	2d in Sept.
8 Cedar Island, *Carteret*, —	Geo. Styron, Th. Goodwin,*							24			1	50	
9 Deep Creek, *Halifax*, —†													
10 Falls Tar River, *Nash*, —	Jos. S. Battle, James S Battle,	3	3	1	1	1		64			2	50	2d in Sept.
11 Flat Swamp, *Pitt*, —	*W. W. K. Philpot* Irvin Page,		1	1				43		50	1	00	1st in Sep.
12 Flatty Creek, *Pasquo'k*, -†	[Jonas Nelson,												2d in Nov.
13 Frying Pan, *Tyrrell*, —	I. Meekins, H. Simmons,*	7		1		2		19			1	50	
14 Fishing Creek, *Halifax*,	W. Powell,* Jethro Parker,	2						37			1	00	4th in Sep.
15 Great Swamp, *Pitt*, —	H. Whichard, J. S. Brown,					3		54			1	00	3d in Sep.
16 Goose Creek, *Beaufort*, -	James Potter, R. Campaign*	5	4	2				21			1	00	3d in Sept.
17 Joyner's, *Northampton*, —	Thos. Joyner, Abram Joyner,	1				1	1	20		50	1	00	
18 Kehukee, *Halifax*, —	Turner Brewer, John Stamper					1	2	119				75	4th in Aug
19 Lawrence's, *Edgecombe*, -	R'd Harrison,* Hardy Parker	1				2		48			1	50	
20 Little Alligator, *Tyrrell*, -†													
21 Morattock, Washington, -	W W Mizell, Daniel Leggett,	5	1		2	1		80			1	50	
22 North Creek, *Beaufort*, —	Noah Gaskill, Martin D. Ross					1		36			1	50	4th in Aug
23 Picot, *Martin*, —	J. Robertson* Clayton Moore	5		2		2		23			1	00	3d in Aug.
24 Powell's Point, *Cur'k*, —	S. Sawyer,* H. Gallop,*	5			2	3	6	43			2	00	2d in Jan.
25 Pungo, *Beaufort*, — †													2d in Aug.
26 Rocky Swamp, *Halifax*,	L. B. BENNETT, S. Nickels,	3			1	1	1	62	1	00	1	00	3d in Aug.
27 Sappony, *Nash*, —	Craw'd Baker, M. Joyner,*	1		2	1	2		40			1	00	1st in Sep.
28 Scuppernong, *Tyrrell*, —†													
29 So. Mattamuskeet, *Hyde*,	G. W. CARROWAN, P. M. G.	5	3	1		3	2	85			2	60	1st in Sep.
30 Sandy Grove, *Nash*, —†	[Moore,*												2d in Oct.
31 Skewarkey, *Martin*,	C. B. HASSELL, Jos D. Biggs,	1				3		49	1	50	1	50	2d in Aug.
32 Sawyer's Cr'k, *Camden*-†													
33 So. Quay, *Southampton, Va.*	E. HARRISON, A. L. Gardner,				1			83	1	00	2	00	1st in Jun.
34 Smithwick's Cr'k, *Mar'n*-	D. Singleton, B. Leggett,*					2		17				75	4th in Aug
35 Sound Side, *Tyrrell*, —	Samuel Rogers,	2	1			2	1	26			1	00	
36 Spring Green, *Martin*, —	S. Outterbridge, J. Griffin,	1			1	1		32	1	00	1	00	4th in Sep
37 Tarboro', *Edgecombe*, —	Coffield King, Rob't D. Hart	2		1	1	1	1	55	2	00	1	50	1st in Aug
38 Washington, *Beaufort*, --	L. Wallace, Jacob Swindle,*				1			25				85	1st in Aug
39 White Plains, *Beaufort*,	J WALLACE A Waters J Bowen	2			1	2		30			1	00	
40 Williams's, *Edgecombe*, -	D. Bradley,* Ed. Power,*			2				32	1	00	1	00	3d in Aug.
		69	14	15	13	44	15	1329	10	50	39	70	

NOTE. Pastors of churches and other ordained ministers are in SMALL CAPITALS; unordained ministers in *italic;* those marked thus * were not present; from churches marked thus † we received no intelligence, in that case their number stands as last represented; dashes — denote no pastors; the column before the last, shows the contributions from the churches to the Association fund this year; the preceding column, the contributions to the delegate fund; the last column shows the yearly meetings of each church.

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lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young." The weather was cloudy and unpleasant, but a large concourse of people assembled and gave particular attention to the preaching of the word, which we hope may be profitable to them.

MONDAY, Oct. 7th, 1844.

The Association assembled and was opened with prayer by Elder John Daniel.

10. On motion, the Decorum of the Association was read.

11. The names of the delegates to this Association were called over, and those absent marked as such in the table of churches.

12. The Minutes received from the different Associations with whom we correspond were distributed to the delegates.

13. Elders S. I. Chandler and C. B. Hassell were requested to occupy the stage this day by preaching.

14. The committees appointed on Saturday were now called on to report. The committee of finance reported that—

There was in the hands of the Treasurer at the close of last Association the sum of		$49 20
Paid for printing the Minutes of last year,	$30 00	
For superintending the printing and distributing the Minutes of last year as usual,	10 00	
		40 00
Now in the hands of the Treasurer,		$9 20
Received in contributions from the churches at this Association for the use of the Association,		39 70
And to the delegate fund the sum of		10 50
Making		$59 40

The Association concurred with the report.

15. Elder C. B. Hassell who was appointed to write to the White Oak Association, handed forward a letter which was read and approved, and Elder John H. Daniel and bro. Sovereign Purvis were appointed our messengers to bear the same with a file of our last year's Minutes.

16. Bro. James S. Battle handed in a letter to the Little River Association, which was read and approved, and brethren Robert D. Hart and James S. Battle were appointed our messengers to bear the same with a file of our Minutes.

17. Bro. Stephen Outterbridge handed in a letter to the Contentnea Association, which was read and approved, and brother William Thigpen and Elder William Hyman were appointed our messengers to bear the same with a file of our Minutes.

18. Resolved, that Elders, William Whitaker, L. B. Bennett, and C. B. Hassell, and brethren, Richard Harrison, James Ellinor, and Jos. D. Biggs, be appointed our messengers to the Country Line Association, and that they carry 25 copies of our Minutes.

19. Resolved, that the Clerk be directed to forward to Abbott's Creek Union Association, 25 copies of our Minutes.

20. The committee appointed to examine the Circular Letter reported, that they approved of it and recommended its reading; which was done, and ordered to be attached to these Minutes.

21. The committee appointed to examine the biographies of Elders, Joseph Biggs and Jordan Sherwood, approved and recommended the reading of the same; which was done, and ordered to be attached to these Minutes.

22. Resolved, that our next Association be held with the church at Cross Roads m. h. Edgecombe county, N. C., to commence on Saturday before the first Sunday in October, A. D. 1845, and that Elder C. B. Hassell be requested to preach the Introductory Sermon, and in case of failure, Elder Blount Cooper; worship to commence at 11 o'clock, A. M.

23. Bro. R. D. Hart was appointed to write a Circular Letter for the next Association.

24. Resolved, that bro. Jos. D. Biggs be requested to prepare these Minutes for the press, superintend the printing thereof, and have 700 copies struck, and that he be allowed $10 for his services.

WHEREAS, Elder James Osbourn has published a Hymn Book in conformity to the recommendation of the Association,

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and which work having been examined by many of us meets our decided approbation: therefore Resolved, that we commend it to the attention and patronage of our brethren throughout the bounds of this Association, and hope they will give such encouragement as the case requires.

The Association then adjourned, with an exhortation and prayer.

WILLIAM HYMAN, Moderator.
JOSEPH D. BIGGS, Clerk.

—

CIRCULAR LETTER.

The ministers and messengers composing the Kehukee Association now in session, with the church at Kehukee meeting house, Halifax county, to the members of the several churches which they represent:

DEARLY BELOVED IN CHRIST JESUS: Through the tender mercies of Israel's God, we have been permitted once more to meet each other in another annual session of our Association; and we rejoice to hear through your letters and delegates, that you are still contending for the faith which was once delivered to the saints, and may the Lord grant you a sufficiency of his grace and spirit to enable you to continue steadfastly in the apostles' doctrine, in fellowship, in breaking bread, and in prayers.

It has long been our custom, beloved, to address you as we now attempt to do; and we fear, brethren, that you expect it more as a matter of course (or curiosity) than interest; and while we address you on this occasion by way of exhortation, we beseech you, brethren, to read again and again, and ponder well the contents of this our epistle of love. And may the Lord grant you grace to carry into practice whatever we herein enjoin upon you, that is consistent with his word and will, on the all important subject of *Practical Piety*.

And we do assure you, dear brethren, that we do not address you at this time simply to keep up a long standing custom; but because there is evidently an evil amongst you, which we most earnestly desire to remedy. Practical godliness, the apostle Paul tells us, is profitable unto all things, having the promise of the life that now is, and of that which is to come. 1st Tim. 4 c. and 8 v. If godliness is thus profitable, is it not good to practice it? Most assuredly it is. Again: Our blessed Saviour said to his disciples, why call ye me Lord, Lord, and do not the things which I say? Luke, 6 c. 46 v. But says carnal nature, there are a great many things that our Lord said we ought to do, that are at war with our own inclinations. Be sure then that it is right, for the Christian religion is contrary to human reason in every sense. To the testimony: Because the carnal mind is enmity against God: for it is not subject to the law of God; neither indeed can be. Rom. 8 c 7 v.

So then, beloved, if we would live a godly life we must deny ourselves of ungodliness and worldly lusts, and live soberly, righteously, and *godly* in this present world. Titus, 2 c. 12 v. Remembering that it is written: Yea, and all that will live godly in Christ Jesus shall suffer persecution. 2 Tim. 3 c. 12 v. Are we suffering persecution at this time for righteousness sake, when our enemies charge us (as they do) with intemperance? Nay, brethren, we dare not complain of persecution while we are only charged with a crime of which we are (to say the least of it) guilty. And O, brethren in Christ, let this evil cease (we pray you) to exist among us. Again: We are charged with being "narrow-hearted—close fisted—covetous and uncharitable"—is this persecution, or does not the conduct of a great many of us give room for such charges?

If we are guilty of the above charges, (as is unfortunately too true,) then it cannot in any wise be persecution. And, dear brethren, let the time past of our lives suffice us to have wrought the will of the flesh, and pray fervently to the Lord to give us grace, whereby we may be enabled to serve him acceptably, with reverence and godly fear. Let us hereafter have no fellowship with the unfruitful works of darkness, but rather reprove them. Eph. 5 c. 11 v. Remembering that we are the children of light, and let the light of the knowledge of the glory of God, which is given us in the face of Jesus Christ; shine with brightness and lustre, and let us endeavor to remove every thing which has a tendency to obstruct the rays of that light.

But some of you may be ready to say, we cannot remove those obstacles. To such we would say, stop, and think for a moment; and while pausing, ask yourself this question: Has not my conduct frequently been such as to obstruct the light that shone so conspicuously, when the day star from on high first visited my benighted soul on

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the morning of my conversion; then I made haste and delayed not to keep the commandments of the Lord, and while thus engaged in this delightful employment, much spiritual health and strength I then felt and enjoyed; so that I could mount up with wings as eagles, I could run and not be weary, and walk and not faint. Isaiah, 40 c. 31 v. Here by looking back upon my past life, (since I was justified by faith) I discover that I have wandered very far from the way which leads to happiness and God. Alas, alas: How is the gold become dim; how is the most fine gold changed! Lam. 4 c. 1 v.

It is a sad reality, brethren, that there are EVILS among us: and we exhort you to let us (henceforth) keep our lamps trimmed and burning, and remember that if the light that is in us be darkness, how great is that darkness. Matt. 6 c. 23 v. Then, beloved, let us remove the bushel from off our candle, that it may give light to all the house. Matt. 5 c. 15 v. And let each be up and doing while it is called to day, for the night cometh when no man can work. Let us therefore cast off the works of darkness and put on the armor of light, and abstain from fleshly lusts which war against the soul; remembering that the works of the flesh are these—adultery—witchcraft—hatred—variances—emulation—wrath—strife—seditions—heresies—envyings—murders—*drunkenness*—revilings—and such like. Gal. 4 c. 19, 20, 21. And Paul tells us, that they which do such things shall not inherit the kingdom of God; and we tell you, that they which do such things should not continue members of our churches. For if any man have not the spirit of Christ, he is none of his. Rom 8 c. 9 v. And the fruit of the spirit is love—joy—peace—long suffering—gentleness—goodness—faith—meekness—and temperance—against such there is no law; and they that are Christ's, have crucified the flesh with the affections and lusts. Gal. 4 c. 22, 23, 24 v.

Therefore, beloved brethren, we want you to put away all such characters as may be guilty of any of the above charges, (to wit:) ADULTERY, DRUNKENNESS, &c. &c. And sweep your houses of all such rubbish as may in any wise be calculated to impair your spiritual health, so that you may flourish as the corn and as the vine, and spread forth your roots as Lebanon. Hos. 14 c. 5 v. For rest assured, brethren, that you cannot prosper so long as you countenance the practices above alluded to, by retaining in fellowship those who are guilty of them. Therefore, awake, awake, put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, and henceforth receive not among you the uncircumcised and the unclean. Isaiah 52 c. 1 v. But place faithful sentinels at thy doors, and charge them to permit no one to enter who cannot articulate plainly and emphatically our long standing watchword, SHIBBOLETH. Judges, 12 c. 6 v. Again we repeat: Purge yourselves thoroughly, and forsake not the assembling yourselves together as the manner of some is. Heb. 10 c. 25 v. Cast out from among you whatsoever of bad leaven there may be, calculated to hinder you from showing forth the Saviour's death till he come, by partaking of the elements around the communion table.

This, brethren, you can and should do, or break up housekeeping; and not when your Moderator asks the question: Is all well? sit mute, hang your heads, while you feel bad. Your Moderator feels worse, and if there is any visiting brother present, he wishes himself away. This evil you can and you should remedy. By strictly adhering to the above rules, our numbers (already small) would doubtless be diminished; yet we believe it to be the only method by which Zion can be restored to that state which will enable HER to look forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners Songs, 6 c. 10 v. Again: Let us be steadfast in faith and practice, and in love and good works; and let us beware of indulging our wonted remissness and indifference, with respect to attending our stated meetings of the church, (especially on Saturdays) for the celebration of God's ordinances; and let us admonish, excite, and encourage one another to do so.

And, dear brethren, we again pray you to observe all the duties enjoined upon you by the word of God, for it is but your reasonable service. Then shall thy light break forth as the morning, and thy health spring forth speedily, and thy righteousness shall go before thee; and the glory of the Lord shall be thy reward. Isaiah, 58 c. 8 v. Then shalt thou call and the Lord shall answer thee. Remember that the above blessings are only to be enjoyed by living a godly life. And again: By drawing out thy soul to the hungry, and by satisfying the afflicted soul, and reaching

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forth the helping hand to the needy, thy light shall rise in obscurity and thy darkness be as the noonday, and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones, and thou shalt be like a watered garden, and like a spring of water whose waters fail not.

And THEY that shall be of thee shall build the old waste places, and thou shalt be called the repairer of the breach, the restorer of paths to dwell in. Therefore, brethren, godliness is profitable unto all things, having the promise of the life that now is, and of that which is to come. And as ye have therefore received Christ Jesus the Lord, so walk ye in him, rooted and built up in him, and established in the faith, as ye have been taught. Col. 2 c. 6 v. Put on therefore as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long suffering; forbearing one another and forgiving one another. And above all, put on CHARITY, which is the bond of perfectness. Col. 3 c. 14 v.

And now, dear brethren, if charity is the bond of perfectness, (and the apostle says it is,) why not be charitable and do good unto all men, especially to them who are of the household of faith. Endeavor then to undo the heavy burden and let the oppressed go free; untie the hands of your ministers, so that they may give themselves wholly to the work which the Lord has assigned them, and cease longer to treat this important matter with so much indifference. We feel confident, brethren, that a minister is (or should be) bound to attend, wholly and altogether upon his calling in the ministry, and should not be forced (as some of ours are) to entangle himself in the affairs of this life; his whole time and strength is little enough to be undividedly employed in the work and service he is called to, and he should by all means give himself to the ministry of the word, to prayer, reading, meditation, &c. &c. that his profitting may appear to all. 1 Tim. 4 c. 15 v. This the light of nature is sufficient to teach you, is but justice. But to the scripture testimony. 1 Cor. 9 c. 7 v., &c. &c. Who goeth a warfare any time at his own charges? who planteth a vineyard and eateth not of the fruit thereof? or feedeth a flock and eateth not of the milk of the flock? The ministry is a warfare forced upon your ministers and undertaken alone (by faithful servants) at the command of Christ for your spiritual welfare and defence, and is it not reasonable, is it not justice, is it not scriptural, and in fine is it not PRACTICAL GODLINESS, that your minister should receive a supply of your carnal "THINGS?" as much so as that a faithful soldier should receive his full pay from the government in whose service he is employed. Shall a man feed a flock, (as a pastor does,) and be denied the milk of the flock? or is it consistent with common sense and justice, to deprive a man of the fruit of that vineyard which is planted, pruned, and cultivated by his own labor? Thus is it in respect of maintenance between churches and ministers.

Brethren, it is not charity alone; but justice and debt that we plead for, since the laborer is worthy of his hire, and not the less worthy because he labors in the gospel field. By attending to our duty as required by the scriptures, the wilderness and the solitary place would be made glad for them, while the desert would rejoice and blossom as the rose; then would your ministers be relieved of a double burden, for ofttimes while the ministers of Christ are confined to their daily avocations at home, their breasts are so heavily charged with the milk of the word, that they strew the ground with their tears, while they think of the many destitute places of Zion, and while they hear (in their imagination) the bleating of the flock which they are commanded to feed; and though weary *with holding in*, yet the cares of a family (often destitute) compel them to labor and toil day and night (nearly) for a MERE support. These are some of the many evils that are amongst us, and which can and should be remedied. Remember that your pastors are the ministers and ambassadors for Christ, and that they dispense the word of God in his name; and therefore, as you treat Christ's ministers, so you treat him. Hence we read, he that receiveth you receiveth me; and he that despiseth you despiseth me, &c. Mat. 10 c. 40 v.; Luke, 10 c. 16 v.

And now, brethren deacons, a word to you. You have been appointed by your church to attend to the secular affairs thereof, to serve tables, &c.; have you ever examined into your pastor's condition, and reported it to the church? and after having done so, and after having attempted to raise a small amount to relieve his wants, have you been mortified at seeing your ablest members contribute 50 cents and

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sometimes a dollar, and your poorest ones the same, and some none, not a cent? have you sat down in confusion and scratched your head, or bit your lip, and let it pass off so? or have you in a private and brotherly manner entreated them to do better? and then in case of non-compliance, have you brought them before the church to be dealt with for covetousness? or otherwise, being birds of a feather, have you permitted the mote to remain in your brother's eye, because the beam was in your own? O, brethren, arouse yourselves from your sloth and lethargy in which you have long slumbered, and see that (hereafter) all things shall be done "decently and in order;" and be no longer a reproach to that GODLINESS, which is profitable unto all things.

Brethren preachers, we know not in what language to address you, seeing that you are in the condition of the colt that was tied where two ways meet; but don't entangle yourselves with the things of this world, more than necessity compels you. Neither give yourselves up to sloth and idleness, so that the language which was applied to one of old may be applied to you: What doest thou here, Elijah? but endeavor to do the work of an evangelist, and make full proof of thy ministry. And as iniquity greatly abounds throughout our camps, enforce such precepts and examples as Israel should observe. And though the forces of Ahab and Jezebel are mustering *thick* and fast amongst us, yet remember that by wrestling with the Lord in prayer, and going forth to battle in his name, "one can chase a thousand, and two put ten thousand to flight." And let us not sleep as do others, but let us watch and be sober.

And now, dear brethren and sisters, who compose the Kehukee Association, while we take leave of you for the present, we exhort you to observe and do whatsoever you find herein enjoined upon you, that (upon comparison) may be found in accordance with the word of God, inasmuch as you profess to be born of God, renewed in the spirit of your minds, and a joint heir with Christ to that heavenly patrimony reserved in heaven for you and all those who love his appearing. And don't let us continue to treat the true servants of God as were (in times past) the camels of Arabia; when they were compelled to feed on shrubs and thistles by the way, while heavily laden with spices and jewels. We have omitted to treat on divers other subjects, such as family worship, Sabbath breaking, training up children, &c. &c. while we have merely glanced at the subjects which occupy this (we fear to some of you) unwelcome epistle; but our limits forbid our doing the justice due to the important subject of *practical* godliness.

Adieu: A few more revolvings of the wheel of time and we are done meeting in our yearly Associations, done writing circulars to warn each other of the devices of satan; but with the congregated millions of happy spirits, we shall meet in our Father's kingdom above, where no evil can enter, but where our corruption, contempt, poverty, oppression, and misery, will be turned into holiness, comfort, honor, wealth, and happiness. And where faith will be turned into sight, and practical godliness into the uninterrupted worship and glory of God: while the Lamb in the midst of the throne shall feed us, and lead us to living fountains of waters, and God shall wipe away all tears from our eyes.

—

BIOGRAPHY OF

ELDER JOSEPH BIGGS.

Elder Biggs was born 12th November 1766 in the then county of Tyrrell, (since Martin,) N. C. within about three miles of the place, where Williamston now stands. He was the youngest son of Joseph and Margaret Biggs, natives of Virginia; who removed to North Carolina some years after their marriage and settled on Smithwick's creek, where the subject of this memoir was born.

Elder B. resided with his parents, until his marriage with Elizabeth Gregory, of Camden county, which took place on the 27th August 1784, in the eighteenth year of his age.

He lost his first wife on the 9th October 1786, having lived with her but little over two years.

On the 20th February 1787, he intermarried with Ann Phillips of Beaufort county, with whom he happily lived for more than twenty years; but she dying on the 25th October, 1807, he felt the loss to be very great; for in addition to her absence, he had the care of a large family resting alone on him: and his domestic duties, in and out doors, together with his ministerial ones, he found to be rather insupportable: and to relieve his situation, in some degree, he again sought a partner for life, and accordingly on the 4th February 1808,

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was married to Chloe Daniel of Martin county, with whom he lived in the bonds of connubial happiness during a period of 36 years.

Elder Biggs had by his first wife two children, by his second eight, and by his last who yet survives him six, making in all sixteen. At the time of his death he had living children, grand children and great grand children about 124.

In 1785, he with his first wife and one child, his father and family, his brother Kedar and family, set out for the State of Georgia, where they arrived and settled near the Oconee River in January, following. There, they remained however but little while; for the Indians breaking out during that same year, (1786.) they had to leave their new settlement, and being once again on the road homeward, they concluded to return to their old residences; intending to move back again when things were quiet; but this determination was finally abandoned, and Elder Biggs therefore remained a resident of Martin county the remainder of his days.

He became a citizen of Williamston in October 1810, and continued a useful member of society there for upwards of thirty years. In conjunction with a few others, he was very instrumental in having an academy erected in that place and supplying the same with teachers, by which means the present and rising generation in that vicinity have been much benefitted by the blessing of education. His own education was very limited, having received in early life something less than six months schooling; yet he appreciated literature, and much improved his own mind in the course of a long experience, and gave to his children about as good an education as the schools within his reach could impart.

Elder Biggs after settling in Williamston, commenced merchandizing and continued that business either alone, or in partnership with others, till within a few years of his death. His last partner, which constituted the firm of Joseph Biggs & Son, was Joseph D. Biggs, the oldest son by his last wife.

Independent of his religious duties, he was useful in other departments, such as administrator and executor of estates, guardian to orphans, entry taker, constable, magistrate, collector of public, county and parish taxes, postmaster, principal assessor under act of Congress in 1798, deputy collector of internal duties, deputy marshal in taking the census for Martin county in 1800, member and clerk of the board of commissioners at Williamston, member and clerk of the board of trustees of Williamston Academy, deputy register of the county, deputy clerk of the county court, clerk and master in equity, &c. &c ; all of which trusts, appeared to be well confided in him and his conduct therein gave the public satisfaction.

Religious exercise of mind began with Elder Biggs in early life. At the age of 12 years his mind was seriously impressed by the reading of Bunyan's Pilgrim's Progress and other causes, and so continued to be at times, for a number of years; but he was never brought to an experimental knowledge of the Saviour, till after his second marriage, which was about the 25th year of his age.

From the time of his conversion, he thought his mind tolerably well established in the doctrine of grace and in the nature of church ordinances; yet it so turned out, that he was tempted to shrink from baptism and endeavored to reason himself out of the notion of it. And the more effectually to still his conscience on that subject, he joined the Methodist society, who endeavored to persuade him that sprinkling in infancy was sufficient baptism. He soon became a class leader and preacher in that society, and struggled on against the stings of conscience for three years. The Baptists, had of course been represented to him as being a very odious people, and he had some hesitation in asking baptism at their hands; until he obtained a copy of their articles of faith, which to his surprise so perfectly harmonized with his own sentiments, that he readily offered and was received a member of the Baptist church at Skewarkey, on the 7th August 1795; and two days thereafter was baptised by her pastor, Elder Martin Ross.

In February following, he was ordained to the administration of gospel ordinances, by Elders Noah Tison and Amos Harrell, and in a very short time took membership in, and the pastoral care of the church at Flat Swamp, Pitt county. This office he held for about ten years, during a part of which time that church with many others in the Kehukee Association, was visited with a wonderful outpouring of God's spirit; and in comparison with former years, many were added to the Lord. During the years 1802 and '3, Elder Biggs baptised for that church over 100 persons.

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In 1806 he returned to the church at Skewarkey, took the pastoral care there of and continued in that capacity till his death; making a period of about 38 years uninterrupted overseership of that church.

During his ministry, he was pastor and occasional pastor for six churches, if no more, viz: Flat Swamp, Skewarkey, Tranter's Creek, Smithwick's Creek, Beargrass and Picot. He aided in constituting the church at Smithwick's Creek, Tranter's Creek, Cross Roads, Little Conetoe, Picot, Old Ford and Beargrass. He has assisted in ordaining 7 persons to the administration of gospel ordinances, and 10 to the office of deacon: has baptised as many as 22 persons at one time; about 400 during the course of his ministry and travelled a portion of the time in discharging his ministerial labors, some 2000 miles a year.

He was chosen clerk of the Kehukee Association in 1807, and rechosen to that office annually to the time of his decease, with the exception of about 3 years, when from indisposition he was unable to attend the sittings of that body. He was well fitted for that appointment and obtained much credit for the regularity and precision, with which he discharged its duties. His habits and disposition, were much of a business order, and in church, union and Association meetings, he was noticed for the due order and regularity, with which he must have things conducted: and we should not risk much in saying that as a disciplinarian, the Kehukee Association has not had his equal. He more excelled in this character, than in that of preaching; for notwithstanding, he was an excellent minister—well versed in the scriptures, and clothed his ideas in good language and some of which were big with importance: yet there were some others, who appeared to show in a general way richer gifts in the ministry.

Elder Biggs was one of the principal originators and supporters of the union meetings, that at one time prevailed amongst many churches in the Kehukee Association. They were considered very useful, and opened a wide field for Christian intercourse and the preaching of the gospel. They were attended for some years after their formation, not only by hundreds, but frequently by thousands of persons and many ministering brethren. They have been abandoned of late years, in consequence of the backwardness of brethren to meet and *unite* as once they did.

Altogether we must consider Elder Biggs as one among the very useful men of his age, and as having been as serviceable to Zion as any one of his cotemporaries. He bore the heat and burden of the day and labored long and hard in the gospel field, looking for his reward in heaven for in this world he neither received nor expected it.

He was a regular Baptist minister for 48 years, had been a member of religious society 52 years and a preacher for nearly the same length of time.

He continued his pastoral duties with the church at Skewarkey, until the day of his last illness. Very early on Saturday morning of their meeting day in November last, after rising and dressing himself as usual, he was attacked with paralysis in the left side, while sitting in his chair; he was taken thence to bed from which he never arose in health. For awhile he was speechless, but at length his speech returned to him. His mind however, was much affected by the stroke and never regained its wonted vigor and perspicuity, though at times he appeared rational for a few moments together. He went down the tide of time so gradual, that the motion was almost imperceptible. For days and weeks and almost months together, no apparent alteration in his condition was discoverable, by any one not an immediate attendant. Yet he must have been slowly diminishing in strength and the exercise of the animal functions. He went down gradually, calmly and almost imperceptibly, as the sun towards the western horizon, until he finally sunk in death and rested in the world beyond. He lingered for nearly seven months, being calm, resigned and good humored throughout this long illness; and finally fell asleep in Christ on the 31st day of May, 1844, at about 6 o'clock P. M. and in the 78th year of his age. "Mark the perfect man, and behold the upright: for the end of that man is peace."

Elder Joseph Biggs was a firm supporter of the doctrine of the gospel; and those points of that doctrine, touching predestination, election and the final perseverance of the saints in grace, were warmly advocated and stedfastly adhered to by him, to the latest period of his rationality; living as he had desired to live, a monument of God's mercy, and trusting alone in the imputed righteousness of the Lord Jesus Christ for life and eternal salvation.

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BIOGRAPHY OF

ELDER JORDAN SHERWOOD.

Mark the perfect man, and behold the upright: for the end of that man is peace. 37th Psalm and 37 v.

In submitting to the public the following narration, we do so with a consciousness that few men have lived and died among us of as pure and spotless a character as the subject of its contents; having in all the relations of life so sustained himself as to command the respect and secure the esteem of a wide circle of friends and acquaintances; and when we add to this, his upright walk and practical piety as a man of God, we have no hesitancy in saying that his name deserves and should be awarded a high place among our departed divines.

According to record, Elder Sherwood was born in Nash county, N. C., the 18th day of May 1759, near Cockrell's Bridge, (on Tar River,) where he remained till the day of his death. His parents were Edmond and Elizabeth Sherwood, who were very poor but respectable people. They had four children, the *deceased* was the only son; he was not considered unusually wild, never having been guilty of those outbreaking practices so common in the world of cursing and swearing. He had formed many resolutions to amend his life, and had fixed his time to get religion after getting married; previously however he was drafted as a soldier in the revolutionary war and was stationed in New York, where he served nine months under General Washington, and has been heard to remark that he aided in raising the first building ever erected at the place called West Point, so noted at present for a Military Academy under the direction of the Government of the United States. He was never however in but one battle, having to attend to his sick father who was for a long time confined to the hospital. He returned home from the war, and was married when about twenty-one or two years of age to Jane Poland, by whom he had three sons and seven daughters.

After being married, the Holy Spirit impressed upon his mind the promise he had made in his youth, and he became greatly concerned for his future welfare; which ended in his conviction for sin and conversion to God. He joined the Methodist society, where he remained only a short season; becoming dissatisfied, he joined the Baptist church at the Falls of Tar River, and was baptised by Elder Emanuel Skinner. He continued his membership with the church at the Falls for some years, but was at length (with several others) constituted into a church at Sappony, and Elder Sherwood took the pastoral charge of the same, and was ordained by Elders Lancaster and Gilbert. When he first commenced preaching, he would hold small meetings in private houses, sometimes only sing and pray, at other times he would read printed sermons, such as he thought would be interesting to his hearers.

For sometime after he commenced preaching, he possessed a very pleasant and commanding voice; and when he entered the stand for preaching, he generally commenced in a low tone of voice, but became more and more animated as he progressed on his subject. But for several years before his death he became so remarkably feeble, that very few of his congregation could hear him distinctly; yet so great was the interest he seemed to feel in his master's cause, that he attended four churches regularly, often exhorting the members of his several churches in the language of John, "Little children, love one another." The utmost harmony and peace prevailed among the churches of which he was pastor till the year 1841, when the spirit of modern missionism, (which has ever produced discord, strife and contention wherever its baneful influence has been felt,) entered the church at Sandy Grove; whereupon Elder Sherwood gave up the pastoral charge of said church until a final separation took place. After harmony was restored among those who contended for the true faith and practice, they called on Elder Sherwood to become their pastor and he consented to do so.

He continued to the last to have the confidence of all who knew him, and although Arminians were hostile to his doctrine, they could not say aught of the man. He possessed little or no education, never having enjoyed the advantages which many have abused. But being blessed with strong reasoning faculties, he seldom failed while preaching to give comfort to the Christian, encouragement to the mourner, and warning to the sinner; holding steadfastly to the doctrine of unconditional election and eternal predestination, and gifted in informing the judgment rather than working on the passions of his hearers.

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It may not be amiss probably to say in this place, that in the winter of 1833 he was confined for several months to his bed, and it was supposed by his friends and neighbors that the time of his departure was close at hand, and the writer of this sketch visited him frequently during his confinement, and often heard him remark that he was ready and willing to obey the summons of death; but should he again recover, he would endeavor to spend more of his time in his master's vineyard, and seemed to regret that he had not in his younger days dwelt more on the doctrine of election and predestination. He however recovered, and continued to attend four churches regularly till the 3rd Sunday and Saturday before in November 1842; he rode on horseback to Sandy Grove meeting house eleven miles, where he preached his last sermon on Sunday from the following words: O earth, earth, earth, hear the word of the Lord. Jeremiah, 22 c. 29 v. He returned home on Sunday evening, complaining of no pain but a slight fever. He gradually grew worse, but took no medicine only a small dose occasionally to regulate his bowels. He was visited during his last illness by many of his friends and brethren, and when spoken to respecting his views of the plan of redemption, expressed full confidence in the doctrine which he had advanced and defended during his ministry, and exhorted his brethren to contend earnestly for the faith which was once delivered to the saints.

He continued perfectly sensible to his latest moments and seemed rather to exult in the prospect of a rich reward after death for all his toils and labors here below.

His mind all tranquil, all serene,
No terrors in his looks were seen:
His Saviour's smiles dispell'd all gloom,
And smooth'd his passage to the tomb.

Thus ended on the 9th day of December 1842, the subject of this short but faithful narrative, aged 83 years, 6 months, and 9 days, calmly resigned to the will of that Almighty being, who gave the existence which he took away. He left a wife and six children to mourn the close of a life endeared to them by its Christianlike piety and parental fondness, and which like the mild and beautiful evening in spring, gave the cheering and confident hope of a pure and unclouded morrow.

Farewell my hopes, my doubts, my fears,
Soon with my Saviour I shall dwell;
How bright the heavenly morn appears:
Farewell, unfriendly world, farewell.
Life's duty done, now sinks the clay
And from its load the spirit flies;
While heaven and earth unite and say,
How blest the righteous when he dies.

Blessed are the dead that die in the Lord from henceforth; yea, saith the spirit, for they rest from their labors and their works follow them. And although the members of the several churches of which Elder Sherwood had the pastoral charge are left to mourn the loss of one so greatly beloved, yet we can but adopt the language of one of old and say, the Lord gave and the Lord hath taken away, and blessed be the name of the Lord.

FOR THE PRIMITIVE BAPTIST.

Notice.—"A valuable and rare book entitled William Huntington upon Universal Charity, pursued and taken by Mr. Zeal-for-God. Examined before Mr. Gospel-Experience, the magistrate—found guilty and delivered up to Mr. Election, the Jailor, then brought before Mr. Discerning-of-Spirits, the deputy judge, there tried and condemned: Together with letters on ministerial abilities, detecting errors, and some comments on dark passages of scripture: Also, the Naked Bow of God; or, a visible display of the judgments of God on the enemies of truth. The Last Will and Testament of William Huntington, a servant of Christ, and of the church for his sake. Also, a Preface to his Will. Republished by WILLIAM MOSELEY, M. G. O. S. B"—and for sale at the printing office of the Primitive Baptist, in Tarboro', N. C.

ALSO—"A concise History of the Kehukee Baptist Association, from its original rise to the present time. Wherein are shown its first constitution, increase, numbers, principles, form of Government, decorum, revolutions that Association has passed through, revivals, ministers, churches, confession of faith, times and places when and where Associations have been holden, queries and their answers; and all other useful articles relative to church history. In two parts. By Elder JOSEPH BIGGS, Pastor of the Baptist church at Skewarkey."—For sale as above.

AGENTS,

FOR THE PRIMITIVE BAPTIST.

NORTH CAROLINA.—C. B. Hassell, *Williamson* R. M. G. Moore, *Germanton*. W. w. Mizell, *Ply-*

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mouth. Benj. Bynum, *Nahunta Depot*. H. Avera, *Averasboro'*. Burwell Temple, *Raleigh*. G. W. McNeely, *Leaksville*. Thos. Bagley, *Smithfield*. James H. Sasser, *Waynesboro'*. John Fruit, *Sandy Creek*. L. B. Bennett, *Heathville*. Cor's Canaday, *Cravensville*. William Welch, *Abbott's Creek*. Jos. Brown, *Camden C. H.* A. B. Bains, Jr. *Stanhope*. C. T. Sawyer, *Powell's Point*. Isaac Tillery, *Laplanl*. H. Wilkerson, *West Point*. Jas. Miller, *Milton Park*. Isaac Meekins and Samuel Rogers, *Columbia*. Wm. M. Rushing, *White's Store*. James H. Smith, *Wilmington*. Jacob Herring, *Goldsboro'*. S. Tatum, *Elizabeth City*. Adam Hooker, *Salem Church*.

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Missouri. John McDowell, *Sparta*.

Ohio. John B. Moses, *Germanton*.

Kentucky. Levi B. Hunt, *Manchester*. Washington Watts, *Corneliusville*. Levi Lancaster, *Canton*. Nathan S. McDowell, *Cumberland Ford*.

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Pennsylvania. Hezekiah West, *South Hill*. Joseph Hughes, *Gum Tree*.

Iowa Territory. Zaccheus Parker, *Iowa City*.

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James Stripling,	2	Abraham Joyner,	1
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John Walden,	1	William Moss,	1

TERMS.

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"Come out of Her, my People."

VOL. 9. SATURDAY, NOVEMBER 9, 1844. No. 21.

COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

LETTER 13.

To John Harm, D. D. of Horsham, in England.

DEAR FRIEND: We stand aloof from nearly all those places and people who are called *churches*, seeing as we do, that in those places, and among those people, instead of Christ crucified being preached, he is crucified in preaching; and this being the case, of course the souls of men are grossly imposed on, and the gospel mangled, and divine truth perverted, and the word of God corrupted, and the great Jehovah mocked and derided. And all this is done under the pretence of worshipping the eternal I Am. But if God is a spirit, and we are told he is; and if to worship him in a proper manner, and in the one only right way, is to worship him in spirit and in truth; i. e. in accordance with truth, and with truth in the heart, and in the light of, and under the influence and by the Holy Spirit's inward teaching; then, most sure and certain it is that the eternal God has but a small number of worshippers; for divine truth in the soul, and the Holy Ghost in his office work, are things but little more known and understood experimentally here, than in Japan.

The most that seems to be known and talked about by people in these parts, in reference to religion I mean, is man's *free-will:* not that there is much pro and con concerning this all absorbing subject; for as far as your correspondent can learn, and see, and hear, and know, and understand, by searching, and inquiring, and reading, and corresponding, and travelling in all the States of New England again, and again, and again; I say, so far as your correspondent can possibly find out by most assiduous prying, all is PRO;—all are of one mind pretty much about this thing,—this wonderful thing called *free-will.* All love it,—all embrace it,—all cry it up as important,—all are pleased with it,—all speak well of it, and all say they possess it.

It appears that many things contrived by men do very virtuously now-a-days, but *free-will* excelleth them all; and hence it must be viewed and considered as *all in all,—the one thing needful,—the chief among ten thousand,—the Zoar to flee unto,* and the *summum bonum* in all the churches. And what, sir, if I tell you that this *free-will* of man is to the religionists in these parts like Solomon's money? and you know he says, *Money answereth all things,* Eccl. 10. 19. And to the swarms of religionists round about here, man's *free-will* answers all things at all times, and all purposes in all places: and as deluded men of old said, *Except ye be circumcised, and keep the law, ye cannot be saved,* Acts, 15: so our modern fanatics tacitly say, *But for the free-will of man we should all have likewise perished.* And thus, sir, as the *free-will* of man serves their turn every way, and on all occasions, we hear

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from them little or nothing else in the pulpit or out of it but man's *free-will* and its kindred doctrines and sentiments. *And so they wrap it up*, Micah, 7. 3.

And now concerning this *free-will*, Luther in his celebrated work entitled, *De servo Arbitrio*, in answer to Erasmus, says many things that are very relevant to the point in hand, and out of those many a few here shall be cited. And,

1. In addressing himself directly to the author of the Diatribe, Erasmus, he says, 'For although you think and write wrong concerning *free-will*, yet no small thanks are due to you from me, in that you have rendered my sentiments far more strongly confirmed, from my seeing the cause of *free-will* handled by all the powers of such, and so great talents, and so far from being bettered, left worse than it was before; which leaves an evident proof that *free-will* is a mere lie; and that, like the woman in the gospel, the more it is taken in hand by physicians, the worse it is made'.

2. He says, 'It now then follows, that *free-will* is plainly a DIVINE TERM, and can be applicable to none but the divine Majesty only'.

3. He says, 'It is hence certain, that *free-will*, (when applied to men he, of course, means,) is nothing else but the greatest enemy to righteousness and the salvation of man'.

4. He says, 'And thus, while you establish *free-will*, you make Christ void, and bring the whole scriptures to destruction'.

5. He says, 'If, therefore, our subject of discussion is to be decided by the judgment of the scriptures, the victory in every respect is mine; for there is not *one jot or tittle* of the scripture remaining, which does not *condemn* the doctrine of *free-will* altogether'!

6. He says, 'I would that the advocates for *free-will* be admonished in this place, that when they assert *free-will*, they are deniers of Christ'.

Thus much for that extraordinary servant of God the German Reformer; and if what he affirms of man's *free-will* be correct and in accordance with the spirit of the everlasting gospel, and we are bound to believe it is, then have we but few men among us but what are perverters of the right way of the Lord, and deceivers of souls, and robbers of God. It is impossible that the doctrine of man's *free-will* can be received and contended for by any one without treading the gospel of the Son of God under foot, and doing more or less despite to the whole system of redemption by Jesus Christ our Lord. Nay, no man can even so much as get hold of a single limb, joint, member, nerve, or fibre, of this detestable *thing* called the *free-will* of man, without, either directly or indirectly, invalidating or wholly setting at nought the most component parts of eternal deity; for as Luther very judiciously says in the work before quoted from, 'The prescience and omnipotence of God, are diametrically opposite to man's *free-will*.

Now this is strictly one of the true sayings of the venerable Luther, and in addition to the same we say that he who in the frivolity of his mind, and the blindness of his understanding, sets up man's *free-will* and contends for it as an item in divinity, and as being inseparably connected with the salvation of the soul, sets up an idol,—a Diana, and thereby grossly impeaches, nay, tramples to dust and consigns to perpetual oblivion the free and immutable will of Jehovah; and hence he cannot in a proper sense, be considered a worshipper of the eternal God, for he is an idolater, he worships his own *free-will* which is an idol, and the worst of idols.

On the other hand, he who honestly, and in faith and love, contends for the prescience and omnipotence of God, does at once set at nought, and clearly proves the doctrine of man's *free-will* to be an idol indeed: yea, worse than an idol, a mere chimera of idiots in theology, since man's *free-will* and God's *free-will* cannot stand together; one or the other must fill and grace the eternal throne; for it is with these, as Paul says it is of grace and works: If salvation be of grace, it cannot in any sense, part or whole, be of works; but if so

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be it is of works, then it is not in any sense, part or whole, of grace; for these two cannot stand together in the business of man's salvation, one or the other must go forward and do the whole, and that, and that alone, must have all the praise and glory that is ascribable to it for doing so mighty a work. Nothing is better calculated to pamper human pride, nor is there any one thing more conducive to the increase and prosperity of it, than the *free-will* scheme; and while it puffs up a vain mind, it degrades the Saviour of sinners, and spreads an ill savour through the whole gospel. And hence we ought to take a decided stand against the monster *free-will* and all its abettors; for sure and certain it is that this very monster is the great Diana of our day, and not a few among us bow down to it; and not so much to be wondered at, when we duly consider how very flattering and deceptive it is in all its movements. *All the people fell down and worshipped the golden image that Nebuchadnezzar the king had set up.* Dan. 3. 7.

Thine in the gospel of Christ,

JAMES OSBOURN.

Woburn, Oct. 1841.

THE PRIMITIVE BAPTIST.

SATURDAY, NOVEMBER 9, 1844.

Our correspondents must bear with us—we will soon be enabled to insert their communications more rapidly.

As the year is drawing to a close, we would suggest to those who subscribed for one year, or directed us to discontinue their papers at the expiration of the year, the necessity of renewing their subscription or their papers will be discontinued at the time specified. To those who have not thus limited their subscriptions, the Primitive Baptist will be sent as usual.

TO EDITORS PRIMITIVE BAPTIST.

Lapland, Buncombe county, N. C.
Sept. 12th, 1844.

DEAR BRETHREN: I have once more ventured to show my name in public, as I am threatened by the sneak party in their burket letters to me, that if I don't quit writing in the Primitive they say they will compel me to quit. I want to know of them in what way they intend to undertake to stop me. Poor deluded sneaks, you have two eyes but cannot see, you have two ears but cannot hear, you have a heart but cannot understand; therefore I do candidly feel sorry for you, to see a set of men pushing and rushing right into hell with the scripture in their hand. It is enough to make the listening oak tremble as it stands in the open forest. Poor wretches, will you be pleased to look back for a moment at the awful judgments that God has been showing for many years—the shaking of the earth, the stars as it were falling from heaven in the sight of men, the sun as it were veiled in sackcloth in the heavens for days and weeks together, the elements as it were filled with clouds and streams of blood—these and many other things might be said. What do you think all this is for, but to show you and me that God is about to take judgment on the earth. Has he not told us, when we see all these things to take notice of the parable of the fig tree. But instead of turning to God you are turning to the devil, and the lust of your father you will do.

I want you to remember the word to us, there is but one, the only living and true God; also remember there are legions of devils, and I believe every devil has and will have a society of his own before the last of time. You sneaks say it is no matter what name we go by, for God will never ask us what professiou we were of. I say so too. But the old Book says, whosoever receive the mark of the beast in the forehead, or in the hand, or even the number of his name, shall drink of the wine of the wrath of God. Here I believe John meant the name or names that the devil would give, or devils would give their societies, such as cannot be found in the Book of God.

Brethren, it is no wonder these devils incarnate want the scriptures altered to suit

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their own hellish designs. The Ishmaelites and Hagarites in my country say that old Tillery is a great hurt to religion. I tell them yes, and I thank God for it that he has enabled me to be a hurt to all such religion as men and devils can start and bring among us. I tell them that two-edged sword that old Tillery fights with, will always cut the devil's religion to pieces, and the same sword will always uphold and support God's religion. And if you put any other religion on a Primitive Baptist beside that of God, he will shake it off, like David did Saul's coat of mail, and put on his shepherd's bag, which is the righteousness of God imputed to him through Jesus Christ. Now he takes his sling, which is the sword of the spirit; now to the brook for stones he goes, the brook being the holy scriptures, the stones the words of eternal truth; and out of five stones it only took one to kill the giant. So one word from God Almighty can kill every giant on earth, and sink them and all their armies into hell in a moment.

Brethren, it does my soul good when I think of the great Revelation that God has given to his peculiar people; not only gave them a Revelation, but wisdom from above to understand the same. So behold ye despisers and wonder, for behold I work a work in your day that ye shall in no wise believe, though a man declare it unto you. Now we the Old Primitive Baptists may declare it to the missionaries and their friends, the sneaks and fence-straddlers, from morning to night, and tell them over and over that all their religion and worship is nothing but strong delusion sent upon them, they won't believe it. We may also tell them that the devil is their father, and they won't believe it; we may also tell them that they are a generation of vipers, and they won't believe it; we may tell them that they are cursed children, they won't believe it; we may tell them that harlots and publicans shall enter the kingdom of heaven before them, they won't believe it; we may tell them that God has sent them strong delusion to believe a lie so that they may all be damned, they won't believe it; we may tell them that they are speaking great swelling words of vanity, having men's persons in admiration all for advantage, this they know to be the truth, but they will deny it. We may tell them that God never had nor never will have but one society on earth that ever will get to heaven, they won't believe it; we may tell them that the devil or devils have legions of societies and that they will all go to hell, and they won't believe it, but will drink down strong delusion like the ox drinks water, till they get that drunk that they will be falling over the benches with screams and yells enough to frighten the devil himself; then they will get up and stagger about and have the impudence to say, they thank God for such a great revival of religion. You poor drunken sots, you had better take care how you call God's blessed name in vain.

Brethren, the greater part of our statesmen and church men are at this time drunk, but not on wine nor strong drink; but drunk on that damning drunkenness which is strong delusion, the lust of the flesh, the lust of the eye, and the pride of life. Those are worse spirits to get drunk on than rum, brandy, or wine. Those men that are drunk on those kinds of spirits, are running about all through the country, setting up what they call a temperance society, and at the same time beg the poor widow for money, beg the poor fatherless child, worse than all beg the poor old negro slave for his money also; then turn round and tell the people they don't preach for money for themselves, it is the Lord's money they want for the purpose of spreading his gospel, so that they may carry the gospel to the heathen and keep them from going to hell. And the people, numbers of them who care no more for the true gospel of Christ than the devil does, are throwing in their money by handfuls to save the distant heathen. I wish to God they would look behind them at their poor black brethren in their corn fields that are hard at work for them and not even allowed to learn to read the Bi-

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ble; yet those same men will throw in their money to send the Bible to the heathen that live at some great distance, so that the distant brethren may be saved, but let those black heathen at home go to hell and welcome. If such work as this is religion, I pray God to give the devil my share of it, and give me his grace for Christ's sake, and let men and devils divide such religion among themselves, for old Tillery wants none of it.

Those kind of people above alluded to, have appointed their Association this year within four miles of my house. Some of my neighbors wanted to know of me if I would not help support the Association. I told them if I had a gang of bull dogs sufficient to chase them beyond the Rocky Mountains, I would fainly support in doing that. No, brethren, a man that I won't suffer to ask a blessing at my table, I can't invite home with me. They are a people that have only taken or stolen the name of Baptist, to take away their filthy reproach; but they are just as nigh being a Baptist as a hog is being a sheep, and not one grain nigher.

Brother McDowell, you have begun a noble piece of work. Go ahead, show to the world the old whore and all her daughters and granddaughters; show them, brother, and that in their scarlet color. And if any of them appear to be very small to the Hagarites, so that the Hagarites can't see any difference, let them put on their spectacles; then they will see mother and daughter and granddaughters, all of them of one size, one make, one shape, every one of them riding on the scarlet colored beast, and in their forehead the name of blasphemy.

And now, brethren, you may believe me or not, but I tell you plainly, there is none but the elect that can see and read those names that are written in their foreheads. And John says, out of their mouth he saw three unclean spirits come, which he says is the spirits of devils working miracles in all the earth. Now my opinion is, that one of those spirits opposes God in his foreknowledge, the second opposes God in election, the third opposes God's holy spirit to do and to work all things according to his eternal purpose that he purposed in himself, and that before the world began. Now those spirits are running to and fro through all the earth, preaching their damnable doctrines and gathering the nations together to the battle of the great day of God Almighty. And I believe there is a sword now bathing in blood to hew down the nations, and that for this very reason, because the people will follow after those seducing spirits and doctrines of devils, who are speaking lies in hypocrisy.

Brethren, I sometimes think that the heathen nations will stand a better chance for heaven than the American people will; for this reason, he that knows his master's will and does it not, shall be beaten with many stripes; but he that knows it not, nor does it not, shall be beaten with few stripes. At all events, I had rather stand their chance, the heathen than the missionary's; for of all the bold, brazen, impudent, heaven-daring set of men that ever lived on earth, I do believe they exceed all. But when their trembling ghosts have to stand before God and the holy angels, they will not look as bold and impudent as they do before their earthly congregations; no, poor creatures, with shame and confusion they will have to depart from the presence of God forever.

Brethren, I have sometimes thought those poor mortals the missionaries did not believe there was any God at all; for if they did, they certainly could not act in the way and manner they do. For they not only abuse his church and people, but they abuse the very character of God, and try to take the power and glory to themselves in the salvation of souls. Dear Lord and master, how can we look for any thing better than death and destruction over our land and nation, while the great reign of antichrist continues among the people. They the craftsmen will go into the pulpit and lay a foundation to talk from, they next thing they will come singing and shaking hands, stamping, storm-

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ing, slapping, foaming, and slobbering like a mad dog. I have actually seen them so excited till they looked almost as black in the face as a negro. It is candidly enough to frighten Christians to stand and look at their deluded ways. I have wondered sometimes that the Almighty did not give the devil permission to take them and fly off with the distracted wretches; then again a feel sorry that I have such thoughts, for I know God's time is the right time for all his purposes.

I know some that read those papers will say, it is time for old Tillery to quit fighting, he has been at it long enough. I will just say, I did not begin with them, they began with me and mine; they were the first to begin, and let them be the first to come on terms of peace, and that by acknowledging the truth. Then we can soon come on terms of peace.

Brethren, my motive for writing this piece is, merely to let you know that I am alive yet and continue to preach and write the same thing that I first begun with, that is, to warn people against false and rotten doctrine, which I do believe to be the greatest sin that ever was committed by the human family. I have not slipt my bridle yet, it is throat-latched so tight under my jaws, that I cannot shake it off not slip it neither; and God forbid I should even try, if every man, woman and child under heaven should leave me and go with the new side. Then may the Lord God be pleased to enable me to stand fast on the old platform, unmoved and unshaken; for I do know that the new side is wrong, and I do know that the old side is right. If an angel from heaven was to preach another doctrine I should not believe it, for the scripturees tell me not. Therefore, I can't believe it, nor I won't try to believe it.

And as I am about to come to a close, I want to know what has become of brother Whatley? I hope he has not slipt his bridle. Our first writers in the Primitive seem to be getting rather slack, and I am sorry for it. I myself am an old man and a very bad scribe, and I do not expect ever to write much more; and you that can write ought to write the more. There is brother Randolph and brother Witt, I seldom see their names in our paper; brother Anderson and brother Gray, brother Louderback, and brother White, and brother Pate, they write none. I say, brethren, you are not invalids; come out and show your names on our list, and appear in our ranks. Them that never saw me who have read my writings know me, for I do not write one thing and think another; and I am glad from my soul that as many people do know me as do.

I will just say to brother Wright Smith, in answer to his request concerning fellowshipping and brothering the different societies and new schemers of the day, my dear brother I can with pleasure tell you and all the world besides, that I would as soon fellowship and brother the devil himself, as I would one of those new schemers; for I firmly believe that they are the people that will bring the sword, famine, pestilence, death, and destruction on our land and nation before they are done. For now is the time that God has given the lying spirit permission to go out and prosper, and we read of legions of devils, and I believe every devil will have his own society before the last of time. And we read of one eternal and unchangeable God, and I believe he has but one church, and I believe that church eternal and unchangeable in God's foreknowledge and his eternal decrees. And I believe there never was one thing took place neither on earth nor in heaven, but that has been eternally foreseen and foreknown eternally to him. And I believe that God has eternally decreed that there should be war between the antichristian church and the church of Jesus Christ.

And now as I am about to come to a close I will say to my brethren, I have just returned home from Kentucky and am going to move to that State, as I have found the elect lady and some of her children in that State as well as in all the other States. Poor children, you are greatly scattered through those low grounds of sorrow, while many wolves are howling

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around you. But, my dear brethren shepherds, guard well your flocks lest they be scattered through your neglect. Remember, my brethren preachers, the dispensation of the gospel committed unto you, and be faithful and stand to your posts and watch with an eagle's eye, as the enemy is always nigh. My old brethren, where are you that I so seldom see your names in those papers now a days? You surely are not all dead. Have you slipt your bridles, like my old friend Bennett, or are you asleep, or gone a journey, or what has become of you? Come out, my old brethren, and show yourselves in the field, and put on the whole armor of God, and face the enemy of God and man; level your cannons, take good aim, give them a thundering blast, sound the alarm so that it may be heard from the rising of the sun to the going down of the same. Never fear hurting those soft shells, as for the hard shells I know you won't hurt them. So I close by subscribing myself as ever yours in hope of eternal life.

ISAAC TILLERY.

FOR THE PRIMITIVE BAPTIST.

MINUTES

Of the Lexington Primitive Baptist Association, convened with the Water Pond church, Barnwell district, South Carolina, October 11th, 1844, and days following—fourth session.

The Introductory Sermon was delivered according to appointment by Elder John Galloway, from the cx. Psalms of David, and first clause of the third verse: "Thy people shall be willing in the day of thy power." After which, the delegates assembled in the house, and after prayer by Elder Wm. B. Villard, Sen. proceeded to business.

1st. Read letters from the churches in union, enrolled the names of the delegates, and minuted the state of the churches.

2nd. Elected Elder John Galloway, Moderator; and B. E. Clark, Clerk and Treasurer.

3rd. The Constitution, Articles of Faith, and Decorum, were then read.

4th. Called for corresponding letters, when brother James Hembree, Sen., came forward and presented the body with a packet of Minutes with their letter included; which was joyfully received, and the messenger given the right hand of fellowship, and made welcome to a seat with us.

5th. On application received into union the following churches, to wit: Sardis church, Beaufort district, St. Luke's parish, S. C.; also the Black Creek church, Beaufort district, St. Peter's parish, S. C.; which were gladly received, and the delegates given the right hand of fellowship, and made welcome to seats with us.

6th. Appointed the following committees, viz: on revision, J. V. Sawyer and B. E. Clark; on preaching, Wm. B. Villard, Sen., Willis Piper, and J. Galloway.

7th. Appointed messengers to the following Associations, viz: To the Springfield, Ga., John V. Sawyer, and James Creed; to the Ebenezer, Ga., Elders, Wm. B. Villard, Sen. and John Galloway; to the Fork Shoal, S. C., B. E. Clark and C. Plunket; and Wm. B. Villard, Sen. to write the Corresponding Letter.

8th. Called for the Circular Letter, which was prepared by Elder Wm. B. Villard, Sen.; which was read & approved.

9th. Appointed John Galloway to prepare the next Circular Letter, and Wm. B. Villard, Sen. to preach the Introductory Sermon. After prayer by brother Youmans, the Association adjourned until tomorrow morning, 10 o'clock.

10th. Saturday morning the Association met according to adjournment. Prayer by the Moderator.

11th. Called the names of the delegates.

12th. Corresponding Letter prepared by Elder Wm. B. Villard, Sen. was called for, read, and adopted, and ordered to be printed in the Minutes.

13th. Called for, and received, the report of the committee on revision.

14th. Called for the report of the committee on religion, which was also received.

15th. Our next Association will be held

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with the Black Creek church, Beaufort district, St. Peter's parish, to commence on Friday before the first Sabbath in October, 1845.

16th. Called for contributions for Minutes.

17th. Resolved, that we have our Constitution, Articles of Faith, and Decorum, printed again in our Minutes.

18th. The body return this settlement their thanks for their kindness towards the body during the present session.

Preaching continued on the Sabbath by the brethren Wm. B. Villard, Sen. and John Galloway, in the order of their names.

The Association adjourned. Prayer by the Moderator.

JOHN GALLOWAY, Mod'r.

B. E. Clark, Clerk.

STATE OF THE CHURCHES.

Churches.	Districts.	DELEGATES' NAMES.	Baptised.	Rec'd by let'r.	Restored.	Dis. by let'r.	Expelled.	Dead.	Total.	Contribut's for Minut's.
Mt. Calvary,	Lexington,	J. V. Sawyer, J. Creed,							27	1 50
Water Pond,	Barnwell,	J. Galloway, Willis Piper,							18	1 50
Bethlehem,	Edgefield,	W. B. Villard, Sen., B. E. Clark		1			1		13	1 50
Black Creek,	Beaufort,	Chas. Anderson, W. Y. Smith,							51	50
Sardis,	Beaufort,	Ste. Youmans, John Johnston,							24	50
									133	$5 50

CIRCULAR LETTER.

Dear Brethren: The time of our little Association's meeting together draws near, and we know of no other, or better subject to call your attention to, than that of standing fast in the liberties wherein Christ has made us free from the rudiments of this present evil world. As Old School Baptists, we all hope that we have in a good degree attended to the voice of Christ, when he says, what I say unto one, I say unto all, watch, lest ye enter into temptation.

Now, brethren, we must neads think we are in a day of temptation, and trial, when there are so many inducements thrown out to draw off our attention from the original principles of the gospel; some saying, lo here, and lo there he is, each one pressing for his favorite scheme. We just claim to plead the Redeemer's cause as laid down in the scriptures, without adding, or diminishing, or in any wise removing the ancient landmarks.

They boast much of light, and vision, and we mourn the corruption of the age; may our God humble us all, in shewing us what man can do, when he exalteth himself instead of being as in dust and ashes, for the sins of our fallen natures. Brethren, we can say nothing better to you, than that you believe not every spirit, but rather try the spirits, for there are many; and there are also many ways to perdition, but only one to heaven, and happiness, which is Jesus Christ, and him crucified for our sins, and raised again for our justification. Press forward, brethren, to our high and heavenly calling, and may the Great Shepherd of the flock defend you. Amen.

CORRESPONDING LETTER.

Dear Brethren in the Lord: It is incumbent upon us in an associate capacity to address you in this our correspondence. But we are somewhat cramped, from the order of our little body, which calls for our correspondence before the close of our meeting. We can therefore say nothing with propriety, farther

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than things now lay before us. We have through the tender mercies of our God been so far abundantly blessed with peoce, and harmony. We also sincerely hope that God is about to move upon us by the waters of life being poured upon us. We feel ourselves much strengthened, and trust that God is about to make bare his omnipotent hand towards us. Two churches joined us out of Beaufort district, namely, the Sardis Primitive church, out of St. Luke's parish, old school order; and the Black Creek, of the old school and Primitive order, out of St. Peter's parish; and both in the above named district. It is to be hoped they will prove a blessing to us. We are also happy to inform you, dear brethren, that we hear that the third church from down below us, is in a state of readiness to join our little Association. These, and the like occurrences, dear brethren and sisters, will under God be followed we trust with something like the copious showers of his abundant grace, mercy and goodness amongst us.

Brethren, let us take upon us the whole armor of God our Saviour, the weapon of all prayer of faith, hope, and charity. Our next Association as to time and place, will appear on our Minutes. And now may the grace of God preside over all with whom we correspond, and may God be a blessing to us all, in our further deliberations. Your affectionate brethren in the gospel of his dear Son.

JNO. GALLOWAY, Mod'r.
B. E. CLARK, Clerk.

—

CONSTITUTION.

1 *Article.* This body shall be known as the Lexington Primitive Baptist Association.

2 *Article.* The objects of this Association are, union of the churches, the good of man, and the glory of God.

3 *Article.* This body shall be composed of delegates from the churches in the following rates: each church shall be entitled to two delegates, the appointment of these delegates shall be signified by letter from the churches; these letters shall contain the number baptised, received by letter, restored, dismissed, excommunicated, and dead, throughout the preceding year, with the total number. Other churches of the same faith and order may be admitted into the union.

4 *Article.* The Association shall have a Moderator, Clerk, and Treasurer, who shall be chosen out of the number of delegates by ballot, and continue in office until a new election shall be made.

5 *Article.* This Association disclaims any authority over the churches. It only possesses the privilege of recommending to them any measure that may be thought proper for the advancement of its objects, of inquiring into the state of the constituent members; and if it shall appear upon information, that any of them have departed from the faith of the gospel, as set forth in the declaration of our faith in the gospel in the declaration of faith and practice appended to this Constitution, of withdrawing from any of them, if after affectionate and gospel labor to recover them from their errors they remain irreclaimable.

6 *Article.* This Associstion may hold correspondence or form connection with any other religious bodies of the same faith and order, for the promotion of its objects; yet so as to leave the churches that compose it free to act in the case as they may think proper.

7 *Article.* This Association shall have power to make by-laws for its government.

8 *Article.* Any alteration in this Constitution may be made by a vote of two-thirds of the members present at a stated meeting, provided such alteration shall have been submitted to the churches for their consideration.

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ARTICLES OF FAITH.

1st. We believe that the scriptures of the Old and New Testament contain the revelation of God's will to man, and constitute the obligatory rule for man in all his relations, as a creature and a member of society.

2nd. We believe that the scriptures reveal the existence of one only living and

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true God, subsisting in three distinct persons, known by the name of the Father, Son, and Holy Spirit; and these three are one in essence, possessing equal attributes.

3rd. We believe that God who made all things created man upright, but man have sought out many inventions; that all have sinned and have come short of the glory of God, and that by the deeds of the law no flesh living shall be justified before God.

4th. We believe that God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish but have eternal life.

5th. We believe that Jesus Christ, the only begotten Son of God, was made flesh and that he was born of the Virgin Mary, that he suffered, bled, died, was buried, and rose again, and is now at the right hand of his Father making intercession for his people, and will come again a second time without a sin offering unto salvation.

6th. We believe that Jesus Christ in his perfect work magnified and made honorable the divine law, became the end of it for righteousness to every one that believeth, that God can be just and the justifier of the ungodly that believe in Jesus, and that whosoever will may come and take of the waters of life freely.

7th. We believe in the regeneration of the soul by the spirit of God in its sanctification by his word, and in the eternal glorification of soul and body after the judgment day.

8th. We believe that the salvation of the sinner is by grace through faith, and not of works.

9th. We believe that good works are to be maintained for necessary purposes, since God has before ordained that his people should walk in them.

10th. We believe that all that the Father hath given the Son shall come to him, and will be raised up at the last day; and that those that sleep in Jesus, God will bring with him, that they may be ever with the Lord.

11th. We believe that there will be a general resurrection of the dead, and a general judgment, the result of which will be a final reward to all men according to the deeds done in the body; and that the wicked shall go away into everlasting punishment and the righteous into life eternal.

12th. We believe that the preaching of the gospel is an ordinance of God, and should be liberally supported by his people.

13th. We believe that baptism is an ordinance of the gospel, and consists in the immersion of the body of a sinner in water, upon profession of his faith in Christ Jesus.

14th. We believe that it is the duty of all baptized believers to unite together in the church relation.

15th. We believe that Jesus Christ has instituted a church on earth, and that separate bodies of baptized believers in Christ, associated together as local convenience admits, upon the principles of the gospel for the worship of God and mutual edification of its members, are parts of this church and constitute churches of Christ.

16th. We believe that each of these churches is independent in point of government of every other, though they should be united in harmony, and love, and in common effort for mutual benefit, of the promotion of the cause of God.

17th. We believe that the officers of Christ's churches are bishops and deacons; by bishops we understand elders, pastors, having the spiritual charge of a church. By deacons we understand those that have the charge of the temporalities of the church.

18th. We believe that civil government is an ordinance of God, and that we should give it our support.

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BY-LAWS,

Or, Decorum for the Association.

1st. A sermon introductory to the business of the Association, shall be delivered at 12 o'clock on the first day of each session, by a minister appointed at a previous meeting.

2nd. Immediately after the sermon is ended, the delegates shall assemble in some convenient place, when the Moderator, or another at his request, shall open the meeting by prayer.

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3rd. The letters from the churches shall be called for and read, when the Clerk shall enrol the names of the delegates and minute the state of the churches. The names of the delegates shall then be called, and the absentees marked.

4th. If there are any applications for admittance into union, the delegates bearing such applications shall present them, when they shall receive immediate attention.

5th. The Moderator, Clerk, and Treasurer, shall then be chosen.

6th. The Constitution, Declaration of Faith, and Rules for the government of the Association, shall then be read.

7th. Letters and messengers from corresponding Associations shall be read and received.

8th. The standing committees shall then be appointed by the Moderater, of which there shall be the following: 1st. Committee for the arrangement of preaching. 2nd. Committee of revision. 3rd. Committee on the Treasurer's account. 4th. Committee on the state of religion. 5th. Committee on the Minutes of the corresponding Associations.

9th. The Moderator shall preside, keep due order, state all matters that are to be considered by the Association, ascertain and declare all decisions that shall and may be made. He shall be the judge of order, though an appeal may be made from his decision to the body; when he desires to be heard, he shall put some one in his place and then he may give his views.

10th. The Clerk shall enrol the names of the delegates, minute the state of the churches, keep the proceedings of the body, and prepare a fair copy of the whole of each session for the press.

11th. The Treasurer shall take charge of all the monies and specialities belonging to the Association, and dispose of them as the Association shall direct; he shall at each session of the body present a written report of the state of his office, to be examined by the committee on the Treasurer's accounts.

12th. The business of the Association shall be opened and closed each day of its session by prayer.

13th. The members of the Association shall appear at the hour appointed by the body on each day of its session, and no member shall depart without leave from the body.

14th. The members will be expected to keep their seats, and pay profound attention to the business of the Association when in session; they will not without pressing necessity, leave the house, nor then without leave from the Moderator.

15th. The order of business will be conformed to the arrangements of the previous session, as shall appear on the Minutes. But when any article is disposed of, any new business may be brought up before the body, on a motion that may be seconded; and when the whole business on the Minutes shall be disposed of, then any new business may be brought up on motion seconded.

16th. When any motion is made and seconded, it shall be stated by the Moderator, for full and free discussion; the decision of which shall be made by a majority of votes, as must be in all other decisions; in an event of an equal division, the Moderator shall have the casting vote.

17th. When a member has any thing to offer to the body, he shall rise from his seat and address the Moderator as brother Moderator, and confine his remarks under discussion; if more than one shall rise at the same time to speak, the Moderator shall name the one who has the preference, being regulated by priority in rising, if this can be ascertained.

18th. Each member shall have the liberty of speaking three times on the same subject and no more, without special permission from the body.

19th. Whilst a subject is under discussion, no motion shall be allowed except for postponement, amendment, or adjournment.

20th. Any of these rules may be altered or amended by two-thirds of the members present at any meeting of the Association.

JOHN GALLOWAY, Mod'r.
B. E. CLARK, Clerk.

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TO EDITORS PRIMITIVE BAPTIST.

—

Pittsylvania county, Va.
June 22nd, 1844.

Dear Brethren and Sisters in Jesus Christ our Saviour: If so we love the truth, for you know we are saved by sanctification of the spirit and belief of the truth. And again, when the spirit of truth comes it will guide you in all truth. Hence there is but one way that God saves sinners, and that way is by a belief of the truth; not a lie, no, it is to believe the truth. And how can or do we get in possession of the truth, is a great question in this country, but we will see how Luke says we get it. See Luke, 16th ch. 13th vrs.: When the spirit of truth is come, he will guide you into all truth, &c. Here we see that the spirit of truth comes to the creature, and not the creature sent after the spirit; no, but the spirit of truth comes to the creature—why? because the creature is blind in nature, and can neither see, hear, or understand. So if the spirit of truth does not come to them and open their blind eyes, and unstop their deaf ears and give them an understanding heart, they never will have the spirit of truth, and will be lost without it. Hence the spirit of truth must come to all that get it, for they cannot go to it; for they are dead in trespasses and sins, hence the spirit must find or come to them. Just like the Lord did to old Jacob in the wilderness, and you know the Lord found Jacob in the waste howling wilderness, and lead him about and instructed him, &c. &c. So the spirit of truth must and will find every one that is guided into all truth.

And you know, my brethren, that Jacob did not go to hunt the Lord, as our Arminians wish to have it, or say it is, by sending or telling dead sinners to go to Christ; no, this is not true, for Christ must come to them by the spirit of truth, and quicken them into life, and then he commands them to seek him and to call on him, and tells them to strive to enter in at the strait gate. Why? Because many shall seek to enter in and shall not be able. Why? Because they are blind and do not know it, and will not believe it. Why? Because they cannot understand it. Why? Because the spirit of truth has not come to them. So they are seekers in their own strength, and according to their own wicked heart, like all Arminians do. But none shall be able to enter in, because they are blind and are not willing to let God come to them, like he did to old Jacob; no, they say that was before people were so much refined, and were not as smart as they are now. Why? Because Jacob did not go to God, nor even so much as start to him; and we can go to God, and do not thank God to come to us as he did to Jacob? Why? Because we are free agents, and have no use for God to lead us and instruct us like he did Jacob; because all men can see and are free agents, and have as much power to do good as they have to do evil. So they have no need of waiting for the Lord to lead them about, nor for him to instruct them; for they say they are free agents, if so, they have no use for Christ nor his blessed spirit to guide them.

Here I have described those who the Lord said should seek to enter in and shall not be able, and the reason is, because they wish to be free agents, and say they are. And they are not willing to come under the control of God's holy spirit, and to be lead by it, and trust in God's grace for salvation; no, they had rather be free agents, so they shall not enter in with all their seeking, for it is nothing more nor less than the doctrines of devils.

Now to prove there are some men among us do hold the doctrine above named, I will give you some ideas advanced a few days since by one of those free will boys, or free agent fellows, who rides about here and pretends to preach, and wishes the society to pay him for carrying his wife to see her relations, &c. He was held up to me as quite a smart preacher, and I was invited by my neighbor, at whose house Mr. Archer was to preach; yes, Archer is his name. And I was there when he came, and I know if I know my own heart, I wished to hear him fairly and honestly.

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And I did hear him as well as I could, and understood him as well as I could; and so I will if God please, give you some of Mr. Archer's views from Isa. 55 ch. 6th verse, which was his text. And when he took it and laid down the Book, and began to preach or pretend to preach, he did not come in sixty yards of his text or meaning of it. For you, Mr. Archer said, the command seek was to all, and the plain English of the text, seek ye the Lord while he may be found, was to seek him now, for tomorrow may be too late. For you said they might be dead, and if they had have believed you, and turned into seeking the Lord as you commanded them, without the Lord had opened their eyes they would have died blind and have been lost. For they were blind, and only would have been such seekers as the Lord said should not enter in; and such as you Arminians, or free willers, or workmongers, generally or always make, without God does open their eyes. For the Lord raises them up that are bowed down, and the Lord opens the eyes of the blind; and when he opens their eyes, then he commands them to seek, and then they will seek, and strive with all their might, and will not wait for some one to pull them to a bench, or in the straw pen. No, Mr. A., their eyes are open now, the Lord has done it, and what the Lord doeth, shall be forever. So those shall enter in, for the Lord has them in hand, and for the salvation of their soul. And you know the Lord works and none can hinder. So all the Lord undertakes for will be saved, for he works like a God, and that is to purpose; and not without a purpose, but to purpose. And it is written, what the Lord purposeth shall come to pass, and all his work is to be accomplish his purpose. See 1 Tim. 1 ch. 9 verse: Who hath saved us and called us with a holy calling. Not according to our works, Mr. A., not according to our works as you have it; no, but according to his own purpose—that is, according to God's own purpose, not according to the purpose of you free willers; no, but according to God's own purpose and grace, which was given us in Christ Jesus before the world began. Here, Mr. A., you can see that God had a purpose in saving us, or the church; and he had that purpose before the world began, and works all things after the counsel of his own will forever, according to that same purpose. For he is God and changes not, so according to his own purpose he saves us; for we are kept by the power of God, not our own power; no, but by the power of God through faith unto salvation, so no falling from grace.

Again, Mr. A., you said that every man had as much power to do good as they had to do evil; and you said they had the power to go away from God into sin, and by the same power they could come back to God; which is as false as the devil is false. For you should know, and would know, if the spirit of truth did guide you, that every natural man had a corrupt heart, and the heart and the will are as prone to do evil, as sparks are to fly upward. And again, this man is carnally minded, and Paul says, the carnal mind is enmity against God—why? for it is not subject to the law of God, neither indeed can be. Rom. 8 ch. 7 verse. Here, Mr. A., you see that the carnal mind cannot be subject to the law or will of God. Hence you see, Mr. A., that you was wrong when you said, every man had as much power to do good as evil; for you know all men by nature are carnal, for all are children of wrath, all are shapen in sin and brought forth in iniquity; hence all in nature are carnally minded, and this carnal mind is enmity to God. Here you see the carnal mind is enmity, not at, but is enmity, and cannot be subject to the law of God. Hence you did not tell the truth, Mr. A., when you said every man had as much power to do good as he had to do evil; for you see the carnal mind itself is enmity, and cannot be subject to God. And this carnal mind is in every man by nature, hence they cannot please God, because they are carnally minded. So they can do evil, and not good, until God does draw them to Christ. See the 6th ch. 44 verse of John: No man can come to me except the Father which hath sent me draw

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him, and I will raise him up at the last day. Here you see, Mr. A., that Christ says, no man can come to me except the Father draw him. So I think you lied when you said, all had as much power to come to God as they had to go from him; for all by nature are able to go from God, and are as prone to do evil as sparks are to fly upward; but no man can come to Christ except the Father draw him. So that doctrine of wait the Lord's time is the doctrine of Jesus, though you, Mr. A., said it was the steamboat to hell; for which I pray God to give you repentance, and enable you to love the truth.

But again, you may say God draws all; but if you do, you say false, without you say he saves all. For you cannot put your finger on the text where God ever tried to save any and could not, nor can you show where God ever tried to heal the sick and could not, or ever tried to open the blind eyes and could not; no, you cannot, for what the Lord purposeth shall come to pass, Mr. A., not if you have good luck at anxious seats, or in a straw pen; but it shall come to pass.

Again, Mr. A., if you say the Father draws all, I say he will save all; for he draws all to his Son that he gave to his Son Jesus Christ. So if you say that the Father gave all to his Son, then you may say he draws all, and then you will only be an Universalist, and that is not much better than your free agency, for both are false and the devil does not care which you believe. But see the 6th ch. 37 vrs. of John: Jesus says, all that the Father giveth me shall come to me. Here you see, Mr. A., Jesus says, all the Father giveth me shall come to me; not if you please, or will, no, but shall come. Why? Because God gave them to him and the will of *God* was and is, that they should come to his Son, and he works every thing after the counsel of his own will. Hence he works in them he gave his Son both to will and to do. And again, he says, my people shall be a willing people in the day of my power. Now those that *God* the Father gave to his Son, are those that he loved with an everlasting love, therefore I have drawn you. Here we see that the Father loved them that he gave his Son, and that is the cause of his giving them to his Son. So we see all he gave him shall come to him, & no man can come to him except his Father draw him.

So you see, Mr. A., them the Father gave his Son he loved, and them that he gave him he draws and makes them willing to come. And they want to come, but they must learn first that no man can come except the Father draws him. So, Mr. A., if you are not drawn to the Son by the Father, you are yet in your sins; and if you have been drawn by the spirit of the living *God*, I cannot see how you could say, this doctrine is the steamboat to hell, as you did. But this is a matter between you and your *God*, and as far as I am concerned is, that I wish the Father of heaven and earth would draw you to repentance for this thy wickedness, if it is his will. For it is the goodness of *God* that leads men to repentance, and Jesus is exalted a prince and a Saviour to give repentance to Israel. Hence it is the gift of *God*, and not free will or free agency; no, Mr. A., there is no such a thing as a free agent, for the word free does mean not under the control of any power. Hence if we are free, we are not under the control of *God*; but we as his creatures are under him, and are dependant on him for every breath we draw and every moment we live; for in him we live, move, and have our being, so not free.

And again, you know, Mr. A., that the word agent does mean under some constraint from the one that made the agent; and the agent is to act according to orders as a substitute, so not free, as you said. And you never see the word free agent used by an honest man, if indeed he did understand the meaning of it; for you cannot make a man a free agent, for if he is free he is not an agent, and if he is an agent then he is not free; hence no free agents, as you falsely said. If you give me all you have, and I am free to do what I please with it, I ask if it is not mine? I say it is, and I am not your agent, because you have

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given such a portion of your property to me to do what I pleased with. So I act for myself and not for you; so I am free and not an agent; but if you give me all or part of your property, and tell me I must do thus or so with it, now, Mr. A., I ask you if as an honest agent I can do any thing with your property but that you told me to do? I say again, I cannot, then not free. So you see, Mr. A., there is no such a thing as a free agent; so I hope you free willers will get ashamed of your false position, and quit it.

But again, I want to attack you, Mr. A. in behalf of this neighborhood. Now you know, Mr. A., you said you had travelled through all the States, in North Carolina and Virginia: but I think with some of my neighbors, this is only a mistake, and I want all my friends to receive it as such; but you said you did not go with your eyes shut; as you was making this long travel; no, you had your eyes open. What did you see? you said you never saw or never travelled through as mean a neighborhood as this was; and said you could only account for it in this way, and the reason you gave for its being so disorderly was, because they had the doctrine of wait preached to them so much. This is the reason, you said, of this neighborhood being worse than any other you had seen. Just here I should be glad for you to tell the people who preached it, for you know, Mr. A., and all the neighbors know, that you Methodists have preached more in this neighborhood than any other denomination; for you have four preaching places, and the farthest is not four miles from me. And I will say, you and the missionaries do preach, or pretend to preach, five times to this mean people or this mean neighborhood, to the Baptists one. So I say you Arminians, or free agent fellows, pretend to preach five sermons to one from us; hence if it is from hearing much of any preaching that makes it worse than others, it must be from hearing you all. For it was Archer, Hank, Clanton, and Dowdy, last summer, and so you go. And so you go until we scarcely ever can get a Sunday in a month, without some of you preach within a few miles of us. I say this, knowing that the neighbors know it is so; yet you, Mr. A., have the assurance to say, it is the preaching they have heard makes them worse than others. If so, I think the old proverb has come to pass, the devil has daggered himself. For you all have done the most preaching, or have had many more meetings than the Baptists, hence if any harm is done by much preaching, it is you Ishmaelites have done it, Mr. A. But I should not taken any notice of you, if you had let our neighborhood alone, but I will not say this is the best neighborhood I have ever seen; no, but I will say it is as good as any that Mr. A. could pass current in, and is better than the man that talks about it. I only say this for people out of the neighborhood to see, and if you should hear from Mr. A. of us, you had better come and see if we are worse than others. I will stop, as I think I have said enough for an introduction to you, Mr. A. As ever your friend and well wisher. So farewell for the present.

My dear brethren, may the grace of God be with you all. Amen.

RUDOLPH RORER.

Elizabeth city, Pasquotank Co., N. C.
June 30th, 1844.

Submission to Christ. 11 s.

O Jesus my Saviour, may I but submit,
In love and thanksgiving fall down at thy feet,
And by thee to bear me up under the cross,
And shine in me brightness and purge out my dross.

Give faith and give patience, give peace and give joy,
Be watching and praying my constant employ,
And thy lovely presence to be my noon-day,
And then I shan't fear what the monster shall say.

Tho' he in his triumph may boast of his might,
His strength & dominion and ev'ry exploit,
Yet tho' he may mount up I know he must fall,
And Jesus my Saviour stands all and in all.

ABEL PALMER.

AGENTS,

FOR THE PRIMITIVE BAPTIST.

NORTH CAROLINA.—C. B. Hassell, *Williamtson* R. M. G. Moore, *Germanton*. W. w. Mizell, *Ply-*

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TERMS.

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THE PRIMITIVE BAPTIST.

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"Come out of Her, my People."

VOL. 9. SATURDAY, NOVEMBER 23, 1844. No. 22.

COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

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LETTER 14.

To John Harm, D. D. of Horsham, in England.

My Friend and Brother: The *free-will* system which most men are so greatly enamoured with, is much more beguiling that what the generality of people have any idea of; it is subversive of the whole gospel plan, and as ruinous to the soul as is paganism; and we may say it is the *spawn* of every religious error and delusion on the face of God's earth, and it has slain its thousands and millions, and it is now the pestilence that walketh in darkness, and the destruction that wasteth at noon-day. It spreads mischief in all its paths, and leaves its bane on the minds of all, both old and young; and hence men fancy that they have got with them a social companion,—a clever helpmate to assist them in the business of salvation. In contending, however, for this *free-will* in its disjointed form, i. e. without assigning to it all the virtue and efficacy, power and ability, which it necessarily does and must possess, if so be it is *free-will:*—I say, the advocates of this system, in contending for it in its disjointed form, do but expose their own inconsistency, and at once destroy the idol they have set up; for, certainly the *free-will* plan in its disjointed condition, is but a mere bubble for foolish children to amuse themselves withal: but if they will carry their greatly admired scheme fully out, and bring all its powers, and faculties, and principles, into action, and prove by plain scripture that these things are really so; it then will be seen by all of us, that *free-will* is above all that is called God, or that is worshipped; so that it may be said to set in the temple of God, showing itself to be God.

This being done, the next thing in order should be to issue a proclamation from the august battlement of *human agency*, to the intent that all the princes, and governors, and captains, and judges, and treasurers, and counsellors, and sheriffs, and rulers, and all the common people of the land, should gather themselves together at Mount Haughty, in the province of Dura, to witness the dedication of this fair goddess *free-will.* All this would be no more than doing justice to so fair a goddess, for it is all this, and it deserves all our adoration, if it is what its devotees pretend to say it is; nor is what we have said in its praise any thing more than carrying out its principles: and hence, in viewing this system in its native hue, and various branches, we scruple not to say, that it is the very soul of the religion of this day; and the religion of this day is the very core of Arminianism; and Arminianism is the very quintessence of popery; and popery is but refined paganism; and paganism is the very elixir of atheism.

Dr. Gill is right enough in saying that 'the pernicious influence of Sabellian and

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Arminian errors, has indeed drawn a veil over the glory of the Reformation and the doctrines of it. The doctrines of pure revelation are almost exploded; and some are endeavoring to bring us, as fast as they can, into a state of paganism, only somewhat refined.'

So wrote the learned doctor in the eighteenth century; and if it was true at that time, we are quite sure of its being true now, seeing darkness, delusions, errors, heresies, and heretics, have greatly increased upon us since then. Yes, the mystical sun, if not gone down at noon, he has withdrawn his bright shining from us, and the earth has become dark in a clear day, as says the prophet of the Lord, Amos, 8. 9; and we may expect it will be darker yet before the gospel sun breaks through the present smoke and again shines forth effulgently on Mount Zion. The great darkness now upon the church of God, is, by men who are in the dark, called light; which is just making good the saying which is written, namely, *They will call darkness light, and light darkness.* And what does this miscalling of things arise from, but a decided dislike to true gospel light, and sound doctrine, on one hand, and on the other, a warm attachment to delusions, and heretical principles? And all this clearly shows what strong Arminian influence most men are under. And what is the essence of Arminianism and popery and paganism but atheism?

The intrepid Toplady, in a lengthy paragraph in which he argues in favor of the eternal decrees of God, and against Arminianism, i. e. against the religion of this our day, says, at the close of the paragraph,—'He who made all things, either *directs* all things he has made, or has consigned them over to *chance.* But what is chance? a name for nothing. Arminianism, therefore, is atheism'.

So wrote the London divine; and we also again aver, that free-willism, Arminianism, paganism, and Catholicism, are in heart all of a piece, though in some non-essentials they widely differ from each other. And is *free-will* the seed whence all those degenerate plants spring, and grow, and become so great and mighty, that all the wild fowls of the air, and the unclean birds of the forest can lodge in the branches thereof? Yes, doctor, it is even so, and through the deceptive loop-hole of man's *free-will,* all the God-dishonoring and soul-destroying doctrines have forced their passage to us; and under the influence of one or another of these ruinous doctrines, most churches at this time are found; and what our Saviour once said in reference to the Samaritans, is no less true in regard to the churches in this land, namely, Ye worship ye know not what, John, 4. 22. And thus, sir, it is that we have no dealings with these churches and people; neither envy we them their renown,—their honor,—their popularity,—their gew-gaw show,—their blind zeal, nor yet what they call their prosperity. In these things they can glory, for they well befit men of their stamp; but from them it is our wisdom to stand aloof and not go in among men uncircumcised, but to take a compass behind them and come over against the mulberry-trees and there wait to hear the sound of a going in the tops of them; for of a truth, with men of another nation we have no inheritance; neither have we any part among them for we are of those who dwell alone, and are not reckoned among the nations, 2 Cor. 6. 17; Acts, 10. 28; 2 Sam. 5. 23, 24; Num. 18. 20; and 23. 9.

You know, doctor, that there is no sweet concord or gospel union among men, only where the Holy Ghost dwells and where his work is going on within; all other ties and connections are at best but carnal, as well among professors of religion as professed worldlings. Yes, the essence and glory of the religion of Christ lie beyond an outward profession of Christianity; and because this is the case, so there is but just here and there one amongst the vast crowds of professors in this our day that sees and knows any thing about it. They take the shell for the kernel, and hence think all is well between God and their souls, when in truth there is nothing right in that quarter; and the preaching almost

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every where is exactly calculated to settle people down and to make them contented in this religious deception; and hence it becomes *like priest like people;*—all in palpable darkness together. *Blind leaders of the blind.* And what seems to render the matter still worse is, this very darkness of theirs they call light; and they do really think that they are light in the Lord, and that they walk as children of light, and are not of the night, nor of darkness. But were they the children of true gospel light; and also if they loved this precious light and walked in it, and saw its glory and worth, they would not abide where they now are, nor yet advocate so spurious a cause as now they do, nor be so hostile in their minds against the evangelical doctrines of the gospel as is now the case with them; for they who in heart are in love with the true light of the gospel, and are feeling more or less of its rich efficacy, must necessarily love the evangelical doctrines of this gospel: and then, there is no possibility of loving these doctrines, and at the same time be in love with the popular religion of this day; one or the other of these two must be disgusting to men, and so we see they are, for they love the one and despise the other. This subject, sir, is as plain before the eyes of him who is now writing to you as ever was the meridian sun. *This is a lamentation, and shall be for a lamentation,* Eze. 19. 14.

In Christian love I remain yours,

JAMES OSBOURN.

Woburn, Nov. 1841.

TO EDITORS PRIMITIVE BAPTIST.

Cumberland Ford, Ky.
April 26th, 1844.

DEAR BRETHREN: I received on yesterday a number of the Primitive dated April 13th, with which I was so well pleased that I have concluded to give some thoughts on some or all the pieces published therein. The first piece, written by br. A. J. Coleman on faith, supersedes the necessity of writing out a piece I had almost completed on the same subject, as it embodies the same views. I have seen many things written, and have heard many sermons preached on the all-important subject—faith, but never before saw or heard so nearly my own views and sentiments on that subject. If any of the readers of the Primitive have slightly passed over his views, I want them to re-examine it, and try it by the standard of eternal truth; and if Christians, I wish them to try it also by the work which God has done and still works in their souls. As bare belief is taught as being faith, I think it is proper for every *Christian* to examine and ascertain the difference between belief *without faith* and that *belief which flows from faith,* as also the difference between *belief* and *faith.* As I gave some opinions in my last on the difference of belief without faith, and that belief which is to the saving of the soul, I will make no further remarks on that point.

I will ask my brethren as he did, "What is the substance of things hoped for" by you? "What do you hope for beyond this vale of tears?" or, what do you hope for in this vale of tears? He also asks you, "What is the evidence of things not seen?" and says, "It is the witnessing testimony of God's holy spirit," &c. "The spirit itself," says Paul, "beareth witness with our spirit that we are the children of God." Therefore, "He that believeth on the Son of God hath the witness in himself, which is the spirit of God"—Christ in the soul, "the hope of glory," causing the soul to believe. Evidence is the perception of truth arising from testimony. The testimony in faith is the "witnessing testimony of God." As we cannot believe in God without evidence, faith is given as the evidence of things not seen, and it rests or is founded on the testimony of God by his spirit witnessing, &c. "that our faith should not stand in the wisdom of men but in the power of God." Faith is a supernatural sensation of, or operation in the soul wrought by power divine, by which we see him who is invisible, and seeing him we love him, for "faith works by love"—loving him we embrace, him and his pro-

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mises and him *in* the promises and as the promises—embracing him we feel him, and seeing, loving, embracing, and feeling him, we view him as a Saviour and Redeemer, and that this Saviour is the mighty God, the everlasting Father, the prince of peace, who is incomprehensible, immense, eternal, infinite, independent, immutable, omnipotent, omniscient, omnipresent, just, true, &c. as altogether lovely, surrounded with ineffable glory, full of divine love, imparting this love by giving himself who is love, to the soul as the hope of glory. By whose light they shine, by whose life they live, by whose righteousness they are accounted righteous, for whose sake they are saved, by whose strength they move, and by whose power they are kept through faith unto salvation. This by faith they discover, with much more and discovering, they ever after when viewing aright abhor themselves, and are filled with wonder at the amazing condescension, the everlasting and unchanging love, the wondrous and inscrutable ways and infinite purity, holiness, and perfection of that God who is their Saviour, whose love hides the multitude of their sins, laying them on his Son, casting them behind his back in the sea of his forgetfulness, and remembering them no more forever.

I have often thought there was too little said and preached about the nature of man, the character of God, the power and consequences of sin, and the nature, reigning power, effects, and consequences of grace, and instead thereof speculative opinions are written on, preached and argued, to the distress of the lambs of God. I fear too many of us are endeavoring more particularly to search out that which is not revealed than we are to obtain a correct understanding of that which is revealed. We are endeavoring sometimes to find out the origin of sin, we may as well endeavor to find out the origin of God. For great is the mystery of godliness—God was manifest in the flesh, &c. "The mystery of iniquity doth already work." Here are two mysteries that the mind of man has never yet been able to find out to perfection. There are many speculations in writing and in the stand concerning the devil. I will ask my brethren in what part of God's book are we commanded to *preach the devil?* "We preach not ourselves, but Christ Jesus the Lord and ourselves, &c." I fear that some spend more time in ransacking the scripture and their own brains to find out the first existence of satan, than they do in the examination of their own hearts in search of its deceitfulness, or in the examination of the scriptures as respects their duty to God and to man. The scriptures inform us that, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction and instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." This thorough furnisher informs us how sin came into the world, and also what its effects and consequences are; but in no one place does it inform us that the devil is eternal, yet it clearly reveals the eternity of God. To have a knowledge of God in all his adorable perfections is necessary for us and therefore these perfections are brought to view in almost every book of scripture, and are often repeated because necessary to be understood. So is satan often spoken of, as also the power, effects, and consequences of sin. It is necessary for us to know that there is a spirit of opposition to God, that there is a principle adverse to holiness, that there is an enemy to God and to man, and the nature, effects, and consequences of sin. These things are necessary to be known, and therefore they are revealed.

It would be of more benefit to the church of God to teach them what is revealed, than to undertake to teach them the secrets of God. If the devil is self-existent and eternal, it is a secret with God that he has not revealed in his word; which is plain proof that it is not necessary to be known, and that to know it would not be a good work, that it would not be profitable for doctrine, reproof, correction, or instruction in righteousness, for to all these the man

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of God is thoroughly furnished. The scriptures are not lacking in any part as regards doctrine or duty. It is therefore our business to cleave inviolably to them, as sufficient under the light, influence, and guidance of the spirit to thoroughly furnish unto all good works. "For whatsoever things were written aforetime, were written for our learning, that we through patience and comfort of the scriptures, might have hope." We do not exercise much patience, or cannot have much hope or confidence in that word which we view to be insufficient, if we are not willing to take God at his word as it is in his word. No scripture is of any private interpretation, but is interpreted solely by the spirit that dictated it; which interpretation or revelation is always and universally in perfect accordance with the word. In short, it gives an understanding of the word, and in no way nor manner teaches contrary to the word, nor does it teach any thing which is not revealed in the word. Whenever we begin to speculate and infer that the scripture may mean something more or contrary to what it reveals, we immediately start in the mazes of uncertainty, and except we return to its express commands or plain exemplifications, we will most assuredly wander in the labyrinths of doubt, of darkness, and disobedience, from the precepts of this word, till the soothing, enlightening and warning voice of God is heard behind us saying, "*This is the way, walk ye in it.*"

May not missionaries as well pervert the scripture in order to sustain their system, as for Baptists to speculate on doctrine not clearly revealed therein? Error in faith or in doctrine produces error in practice. Therefore let us "stand in the ways and see, and ask for the old paths, *where is the good way*, and find rest for our souls." I believe with br. Paxton that there are errors among the Baptists "as old as Rome's whore;" but let us not introduce new ones. Let every friend to scripture institutions, doctrines, and practices, only "stand in the ways" now about to be opened among the Baptists, "and see and ask for the old paths where is the good way." And as we have forsaken mission doctrines and practices, so let us refrain from and forsake every way, doctrine, or practice, not authorized by the word of God.

"To fear God and keep his commandments is the whole duty of man." These commandments are contained alone in his word, and only understood by the teachings of his spirit. We ought neither to add, nor diminish, to or from God's word. There is neither deficiency nor redundancy in this complete and thorough furnisher, as respect doctrine or practice; but it is full and complete in all its parts, being the revealed mind and will of the great Jehovah. The most simple passages contained in this unerring guide I find to be too great for my comprehension. Being but a small and frail vessel I have to keep near the shore, larger and stronger vessels can venture into the ocean; but remember that Ezekiel's river could not be passed over. Take care in sailing so far that you don't come to unknown waters without a pilot, compass, or star to guide you, where you may for a time wreck the peace of Zion.

I have many thoughts and opinions, which I do not deliver in preaching nor set forth in writing. In the mouth of two or of three witnesses every word shall be established. The doctrine of predestination is proven by at least three passages of scripture, and is uncontradicted by any other. Rom. 8 and 29; Eph. 1—5 and 11. Innumerable passages of scripture, which do not contain the word predestinate, prove the doctrine as strongly as those referred to. A great number of passages, prove, the doctrine of election, of atonement, of total depravity, of grace, the final perseverance, &c.; but not one directly, proves the eternity of the devil, and it is only proven by reasoning, by analogy, and inference. There is a sufficiency revealed, let us attend to that without being wise above what is written; and while attending to unrevealed things we would be better employed by asking God to give us an understanding of what is already written for our

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learning. Aaron's calf did not probably make greater confusion in the camps of Israel, than this doctrine of an eternal devil, and its concomitant doctrines of devil's children, &c. &c. if continued, will make in the Baptist church. I do not say that I am a disbeliever of the doctrine, but that doctrine which I cannot clearly prove by scripture and that I know will produce distress, I will only meditate and converse on in a way to keep from wounding Christ in the house of his friends.

There is a semblance of the mission system in some of its doctrines and parts in the scripture, but it is not warranted by the word of God. There is also a semblance of an eternal devil, &c. but it no more than the mission system is in any part of God's word clearly set forth. If we condemn the mission system because it is unsupported by scripture, with what propriety can we contend for the doctrine of an eternal devil? But one says, I believe it. I could answer, so do I. But I will further say, "Hast thou faith, have it to thyself before God. Happy is he that condemneth not himself in that which he alloweth."

Opposition to God and his children, was recognized by him in the covenant of redemption. There was darkness in creation, and God divided the light from the darkness. God had respect to Abel, but he had not respect to Cain. There were and are sons of men and sons of God, &c. &c. I have often thought of these things. We had better think than wound, yet we ought not to hold back any thing through fear of wounding, when we can back it by "Thus saith the Lord." If we have not this, we then ought to use, "Thus saith a poor imperfect man," and then add, I do not believe God's word contains enough, or is not plain enough, I intend therefore to make it plain enough for all of God's children to see that God intended to exhibit an eternal devil; but in this late age of revelations, about the time Joe Smith received his new light, Miller discovered the last days, the missionaries the society system, &c. &c. he also revealed to a chosen few among the Baptists a number of new ideas not proveable by his word.

Brethren, let us back a little. Let us attend to the voice behind us saying, This is the way, &c. Let us examine the scripture on doctrine and discipline. Let us attend more strictly to that which is revealed. Trying to make the scripture plainer by our inferences, is many times like trying to make the sun shine brighter by gathering together fox-fire. Let the light of Zion shine upon us by the light of grace and influence of the spirit, and then the scriptures will appear to us as it were lines of living light, in which we will through faith view an eternal God; and will not at any one time, when under the immediate influence and light of the spirit, think of an eternal devil, but of a God of love. But when this light leaves us, we still wish to know the length, breadth, &c. of the great scheme; we commence reading and forming opinions, instead of praying to God and trusting in him alone to reveal to us a true knowledge of his word. Let each one of us examine himself and the work of the spirit of God, and answer to our hearts whether our speculations as respects an eternal devil are so much as thought of by us, when feeling his immediate presence. If they are not, let us hereafter tell the church and the world, of that eternal God that saved us from sin, and say less about an eternal devil.

I have given some thoughts, which if my brethren disapprove let them write their opinions in the Primitive, they will not wound my feelings. My object is truth, and I ask my brethren if they see any thing in my writings which they do not understand, or which they view contrary to scripture, to lay on upon my writings for they, like I am, are imperfect. Query. What is the scripture rule for using intoxicating drinks? I ask my brethren to answer this immediately after the reception of the number containing this, if it be published. I have a thought of writing on that subject at some future day. I have seen some of br. Daniel Parker's writings, and could not see any thing unscriptural.

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Free-willers nor missionaries don't love, but I trust that God does. Farewell.

N. S. McDOWELL.

TO EDITORS PRIMITIVE BAPTIST.

Rockford, Coosa county, Alabama,
Sept'r 3rd, 1844.

DEAR BRETHREN EDITORS: I thought I would give a sketch of part of my life, and if you see proper to publish it, do so. I was born 1789, in North Carolina, Jones county. In childhood the first thing I can recollect is a dream, in which I thought my mother was sitting near the fire place in one corner spinning on a linen wheel, my little brother next to me sitting on the floor, and I was playing with him between the doors; and I looked out of the south door and saw two angels, as I thought beautiful to look upon, coming towards me. They came and stood side by side in the door, and looked at me. One of them had in his right hand a pen, and in his left a roll of paper written on, and I thought had come to take me away. I looked at myself and thought, if I was fit I would be willing to go with them; but found I had on nothing but a dirty little shirt. I was ashamed and unwilling to go as I was, and ran out at the other door to get out of their presence. I ran round to the corner opposite my mother, and applied my eye to a crack and saw them go to my mother where she sat, and tell her the Lord had sent them to take my name in that book and take me away, for the Lord had a work for me to do. Mother said I was too little to do any thing, (for I was not exceeding five years old,) and she could not give me up. The angel said it was the will of the Almighty, and she must give me up. Then mother said, when I got big enough to do work, she would give me up to the Lord. And it scared me to think my mother was yielding, and I awaked with a new train of thoughts that I never had before.

It was now forced upon my mind that there was a God, a heaven, and a hell for the wicked. I was not sensible of any particular sins, but it was deeply impressed on my mind that I was a sinner and not fit for that heaven. I have no recollection of ever having heard any thing about God, prayer, or any thing of the kind before this; but it was impressed on my mind to pray and be good, and I would get to heaven when I died. And in those days of childhood I became sober, thoughtful, made promises to the Lord how good I would live; would go off to myself and kneel down and say something in a way of prayer, which would comfort me at the present.

At about seven or eight years old my mother learned me to read, and I found the Lord's prayer in the New Testament. I rejoiced over it, because I now knew how to pray and serve the Lord aright. But this happiness did not last long, for I found that Jesus said, after this manner pray ye; therefore I was not to depend on that form. And I also found the Jews were a chosen people of the Lord, and found I was not of their descent. It seemed to me the Lord loved and would save his chosen, and of the Gentiles but few of the best. And it seemed that my chance was bad, and I felt that God was partial.

Now about ten years old I was assailed with doubts, such as these; how do you know the scriptures are the word of God, or that there is a God? if there is, who made him? or, if there is a God at all, he is the same God that wrought the many miracles recorded in the scriptures, and can do the same things yet. Why should he not work miracles now to convince the people as well as then? I was sorely tempted to ask a miracle of God, but was afraid for a long time for fear the Lord should not grant my request; and I should suppose there was no God and be deceived, when there was. But it so turned out on a certain time, that in great extremity it seemed as if it was said to me, now where is your God? Without time to reflect I lifted my mind toward heaven and said, if there is a God let a certain thing be done, (naming what;) and I by this will know there is a God, and I will serve him. And

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to my astonishmeot it was done in a moment before my astonished eyes. I looked at the miracle for a few minutes, wondering and thinking how could it be; and it came to my mind it is no miracle, it just happened so of itself, and in a moment it was undone again, and was as it was before. I fled from the place, forgot all the distress I was in before on account of the great condemnation and distress I now felt, because I had asked a miracle, the Lord had wrought it, and I had disputed it and attributed it to chance. I was deeply sensible it was the hand of the Lord, and felt it to be a great sin in me to dispute it, which caused great fears.

But now I believed there was a God, I resolved to serve him faithfully, and if there be but few that find the narrow way and get to heaven, I was determined to give up the world and be one. From this time, (though we were poor people and I had to work very close and hard, and no professor in our family, hardly ever heard any thing like preaching or prayer,) I resolved to live for heaven. I made it a set task to pray three times a day, I read a great deal in the scriptures and other religious books, and learned hymns by heart. And my meditations all day long at my work would be on the good things I had read. I gained a control of my passions so that I hardly ever got out of temper. My father was passionate, and as I was the oldest son too, sickly and weakly, laid on me heavy burdens that he could not move with one of his fingers, and sometimes whipped me severely for small things, and sometimes unjustly through misundersanding no doubt. Still in these things I would rejoice, thinking it would turn to my account and I should be rewarded for it in a world to come.

I had some wonderful dreams that I can't relate here, for the want of room. I took to fasting every Sabbath. After doing the duties and business incumbent on me of a morning, I would take a book and retire to the woods for the day, and spend the day fasting, reading, and praying; and believe yet I got some signal answers of prayer, so that I got to believe the Lord loved me and that I should surely go to heaven, because I did so good. I would get so happy that I would shout a good long time, and praise the Lord. And many times in six or seven years have I done this, and verily believed I was sure of heaven as any body in this world. I dreamed at about eighteen, that as I walked by myself one day, I heard a noise in the air. I looked up and saw an angel all glorious. He came to me and put on me a white robe and took me by the hand and flew up to heaven, a glorious building in the skies that stood upon nothing. An angel opened the gate and walked on nothing. The angel told me he was carrying me to God's throne, but my heart must be right or I could not stay there. I soon found my heart was not right, and after we got on a little way the foundation and all the bottom opened and dropped me out, and I fell headlong full of horror to the earth; and found I had on my own dirty clothes, instead of the white robe the angel gave me. I awoke, and not long before I felt a great change of mind.

The love of the world, its pleasures and amusements appeared desirable, and I strove against it but saw I was praying against my will. I strove and struggled feebly for a year or so, and was overcome, bereft of all my religion, let loose on the world, exceedingly hungry for the pleasures of sin, the company of the young, dancing, cards, races, was a heaven to me now, (only for conscience.) At length to drinking and fighting, and to great lengths of dissipation for ten years. About this time I married. Two years after I married, my wife as fond of pleasure as me, we spent a Sabbath in this way with a neighbor, and on our return home in the evening I was suddenly arrested, how or where I don't know; but when I came to myself to know I was a living being I felt deeply, and saw I was a great sinner. And my distress was such that the world could not amuse me nor please me no more. My family was no pleasure to me, I saw now I never had religion, that I had deceived my own self, I had trampled the mercies

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of God under foot, and counted the blood of the covenant an unholy thing, that my day of grace was past and I thought I had committed the unpardonable sin, and that if the Almighty would save me he could not and be just.

Now for four years and a half my dwelling was in tombs and among doleful creatures. No tongue can tell what I suffered. I fled from all I knew. I left my little family to die and sink to hell, a just doom that God could not save me from, as I thought. I fled from the sight of my fellow beings as of an enemy. I lingered about in the woods, sometimes not going to a house for three weeks. And on the 20th Sept'r 1822, the Lord met me in the woods, and showed me he had power to forgive such a sinner as me, and made me to believe it too. Then I rejoiced with exceeding great joy, shouted and sang glory to God in the highest, on earth peace and good will towards men. So farewell, dear brethren in the Lord.

BENJAMIN FOSCUE.

THE PRIMITIVE BAPTIST.

SATURDAY, NOVEMBER 23, 1844.

Our correspondents must bear with us—we will soon be enabled to insert their communications more rapidly.

As the year is drawing to a close, we would suggest to those who subscribed for one year, or directed us to discontinue their papers at the expiration of the year, the necessity of renewing their subscription or their papers will be discontinued at the time specified. To those who have not thus limited their subscriptions, the Primitive Baptist will be sent as usual.

Tennessee, Jefferson county,
September, 11th 1844.

VERY DEAR BRETHREN IN THE LORD: Grace, mercy and peace be multiplied to you all, through our Lord Jesus Christ; who is the great shepherd of the few scattered sheep through these United States. These are to inform you, that I approbate the doctrine that is in general held forth in the Primitive Baptist; for it brings out of the word of God the doctrine that my soul believes, and is well calculated to feed, strengthen and encourage the few scattered sheep that God has, in East Tennessee; that is, God's eternal purpose in the salvation of his people, which is entirely effected by the working of the Holy Ghost upon the heart of a sinner, grace enlightening, the power of God drawing, the love of God courting, and the law of God teaching the sinner, until he is brought to the end of the law for righteousness in Jesus Christ; and while lying at the foot of the cross overwhelmed in self-despair, the Holy Ghost passes by and speaks peace to his aching heart, removes the load of guilt from his soul and applies the blood of Christ and heals all the wounds that sin ever made, or ever will make.

Now, brethren, here is a temple fitted out by the Holy Ghost, for the Lord Jesus Christ to enter into, with all the train of his graces, to set up and establish a kingdom that the gates of hell cannot overthrow. This soul was made willing in the day of God's power, having been the gift of the Father to the Son in the everlasting covenant of redemption. Therefore Jesus has a right both by gift and purchase, so that there can be no lawful objections that Jesus shan't take up his abode in this sinner's soul, and enable it to rejoice with joy unspeakable and full of glory. This poor soul is right willing to take Jesus for his prophet, to teach him; his priest, to atone for him; and his king, to protect him and take care of him through life. And Jesus is just as willing to take care of that child, as the Father was to give it to him; or, that he was to suffer for it; or, that the Holy Ghost was to convince it of sin, of righteousness, and of judgment.

Then, brethren, where is the power to frustrate the purpose of God, either in adding to or diminishing from the number? And let the devil with all his satanic ingenuity ever be able to diminish one from the number; nor can the effort system men, with the assistance of all the money in the world, and all their dunce benches, and all

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their hypocritical tears, and all their pharisaical prayers, together with all their raving and snorting, holloing and bawling, carried on at their distracted meetings; which put me in mind of the distracted meeting that Aaron and the children of Israel held at Mount Sinai. There it took gold to make a calf god for devil worshippers to sing and dance, and cut all the capers of a run mad set of fools around a golden calf; and Aaron at the head of the campmeeting, for that was the first campmeeting, or distracted meeting, I ever heard of in my life. But now-a-days the world is alive with just such meetings, with their consecrated dandies standing in the midst to pardon the sins of all those that will come and bow down around their holy feet on the holy benches. And they send their penny dogs through the congregation with their hats, to beg money from all classes, rich and poor, bond and free, widow and orphan; so money is coming in to enable them to dress fine, and indulge their laziness, and live at head quarters. For my soul believes they hate God's faithful ministers and humble followers, as they hate hard work; and I for one would very near let them starve to death for food and raiment, if they would not go to work like good honest men ought to do.

Brethren, I think that the antichristian church and all the wicked together, hated Noah when he was building the ark and preaching the righteousness of God to them; but when God shut Noah and the chosen few in the ark, they were safe when the flood came upon the earth. Then, my brethren, the wicked race of mankind was convinced who was safe, the many or the few. So it will be again, for I have been thinking that God will send some awful judgment upon the worshippers of the god of missions, to let the world know that God is not to be mocked. Another very plain circumstance is, the case of Elijah in competition with the prophets of Baal and the groves; which circumstance was a plain manifestation to the gazing multitudes who was right, the few or the many: and that to the confusion of the false prophets and to their overthrow. The case of the three Hebrew children is another plain proof that God is above the devil; for God don't work in favor of the many, but in favor of the few; for all the subjects of the king, and the king at the head, could not burn up them three servants of the God of heaven, when God was with them in the fire. For the mystery of iniquity did work then, and it was plainly manifested to the king and all their enemies, when the Lord sent the flames outside of the furnace, and consumed the enemies of God and his chosen few. And the mystery of iniquity is at work now as well as then, and he that did then let, does now let, till their cup of wrath is full; and then the Lord will consume them with the spirit of his mouth, and shall destroy the brightness of his coming.

Now, brethren, my mind is frequently drawn out in prayer for Israel, that she may be saved. Jesus my master said, that he did not pray for the world, but for those his Father had given him out of the world; for they were the Father's, and he gave them to his Son in the covenant of redemption before the world began; and as they were the gift of the Father, they were the purchase of the Son, and the Son had a right to pray for them and no more. And Jesus has gone to his Father, and these things he has spoken in the world, that we might have his joy fulfilled in ourselves. Jesus has given us his Father's word, and the world doth hate us, because we are not of the world, even as Jesus was not of the world. Jesus said, as thou hast sent me into the world, even so have I also sent them into the world. Jesus had no money collected for him before he entered his ministry, nor even the promise of from ten to twenty dollars a month when he had travelled and preached for six or twelve months; neither do I hear him in the commission say one word about ten or twelve dollars per month; but to the reverse—freely ye have received, freely give. But there are a set of gentlemen drones that have been raised up in this generation that are not fit for heaven, and I don't think

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they will want to go to hell unless they expected there was more money there than there is here. And it really seems to me, brethren, that they will risk the damnation of their souls so they can shun hard work, dress fine, and fill their pockets with the shining metal and live the gentleman.

Brethren, I cannot in conscience pray for such a brood of dogs that will bark for nothing but money, to the distress of all classes of people; for they will give out an appointment that they will hold a protracted meeting some month or two hence at such a place, and when the time comes on from one to two weeks day and night preaching hell and damnation, till the people are scared almost into fits. And then they will tell them that they have got religion, and if they can't make them believe that they have got religion, they the preachers will venture to stake their soul against the mourner's soul if you will only stick close to this meeting, and us, and these benches, you shall have religion before the meeting breaks up. Brethren, aint this strong delusion? if it aint, I for one, am deceived, and don't understand the scriptures. But, of the times and the seasons, brethren, ye have no need that I write unto you, for you know that this kind of will-worship is carried on with almost all the societymen and beggars now-a-days, in these United States.

Brethren, from my neglect of not writing oftener than I do, some of you may begin to conclude of me, as brother Hyman said of Mark Bennett, that I had slipped my bridle and gone; no, there is as little danger of me, as any other man living while the Lord and his word are on my side, but there is several reasons, why I have not written oftener than I have. I am an old man, born in the year '78, the 4th of July, I have to labor hard, and my hand trembles—but there are greater reasons than these; my brethren have filled up the precious numbers, with such Bible doctrine ably defending the faith of God's elect, that my soul has been made to rejoice, and mine eyes to shed tears, I was so glad that God had yet some witnesses for the truth, such as brother C. B. Hassell in his Circular for the Kehukee Association, which I was very much strengthened in reading. Write on, brother Hassell, don't tire. Brother Isaac Tillery, go on, cutting down and blocking off the rough knots with your club axe; don't give out. Brother Nathan S. McDowell, don't get tired of bringing the truth before the world. Brother Obadiah W. White, I would be glad you would load your scatter gun, and give every green lizard Baptist a dose or two, that would make them sick at the gizzard, so that they would learn to tell the truth. Sister Mary Landrum, tell us some more about them sort of people whose god is money, and whose devil is brandy.

Dear brethren, one and all, I bid you God's speed, and may the blessing of Israel's God rest upon you and abide with you and I through the war, and then crown us in his heavenly kingdom. Dear brethren, I am a big sinner, but Jesus is a big Saviour; he is my portion and everlasting all. Farewell.

HENRY RANDOLPH.

TO EDITORS PRIMITIVE BAPTIST.

Alobama, Wilcox county,
August 27th, 1844.

DEAR BRETHREN AND SISTERS and to all who will condescend to read what they may find here written, by a poor unworthy dust of the earth. Think not within yourselves that I have exposed my ignorance for the purpose of trying to raise myself in the estimation of man as being a man of note; for it is with much fear and trembling that I undertake to give an evidence of my faith in the Lord Jesus Christ. But if I am not deceived, it is from a feeling sense of his love shed abroad in my heart, which has caused me to try to show what poor sinful man is, and how kind and indulgent God has been to one, who deserves not the least of his blessings; one who has disobeyed the righteous commands of his holy law, and trampled his mercies under foot. O the goodness of God, for his mercy endureth forever; he worketh all things

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after the counsel of his own righteous will, and none can hinder.

Your unworthy writer is now thirty-five years of age, and in the early part of my life while in my boyhood I frequently had serious reflections, about the eternal welfare of my soul; insomuch that I would often wish that I was as the fowls of the air, or as the dumb beasts, so I would have no soul to be lost. And at length as time rolled on, there appeared to be a great revival of religion at Claiborne church, Monroe county, near where I lived, as well as I can recollect about fifteen years ago; at which time I tried as I thought to get religion, by going often in secret, trying to pray to the Lord, though in a very feeble manner, hoping that by so doing I would work myself into his favor. But after all my working I could not get to feel, as I thought sinners had to feel before they were changed from darkness to light. For I could hear some telling what great sinners they had been, and that they saw themselves condemned before God, and just standing on the brink of hell, so that they saw no chance for them to be saved; whilst I could hear others say but very little and were received in the church. So I was ready to conclude, that all these were not right; and I believed the matter of getting religion was a very serious thing, and I would be honest with my own self, and would not believe until I could hear as it were a voice from heaven, or see a light shining round me, so I would know that it was from God.

But it seems that it was not God's will that I should experience any thing of the kind in the way that I proposed it to be. But eventually when all my works seemed to fail, and very often too when I would go out in secret for the purpose of trying to pray, when I would kneel down, there would appear to be something behind me to affright me. But at length one evening I took a walk, and as usual I searched for a convenient and private place to try to pray. And after finding as I thought a suitable place in an old road, under some bushes, I knelt down, and whilst I was trying to utter a few words of prayer, in way of trying to ask the Lord to be merciful to me a sinner; my heart was filled with joy inexpressible, insomuch that I burst into tears, and was made to rise from my knees, on my feet and say, my Lord and my God. And after the many doubts and fears that arrest my mind, I can't help but think the love of God was shed abroad in my poor sinful heart at that time; for I had a peculiar love for the whole of God's creation, and every thing appeared to have a new aspect.

But directly I left the place, I began to doubt; and having been brought up by *impious parents*, I was ashamed to tell any person what had been the matter with me all this time. So I promised myself that I would petition to the Lord the next day to grant me the same feelings, and said to myself if I could experience the same feelings, I would then surely believe. And the next day as I went from my work to dinner, I recollected my promise, and going aside I tried to pray to the Lord to grant me the same feelings—and I had the same feelings, and rejoiced, and thought I did then believe. So I got along pretty well for a while, until I began to think about joining the church, and then I suppose the devil commenced working again, and persuaded me that all of those that gave in little or no experience, and were received at those great revivals, were drawn up through excitement, and received into the church, while they were strangers to any thing like a work of grace in their hearts. And I am sometimes afraid it was the case yet, for I suppose the missionary spirit was raging at that time; but no danger apprehended at that time as I know of, but I don't pretend to judge the hearts of any.

Now to my own case, under these considerations I tried to throw away my little experience, and prayed to God to enable me to see myself a great sinner, so that I could have a great deal to repent of, and have a big experience so that others would say of a truth he is a Christian, and poor sinful boy. It seems that my prayer was answered, in part. It is true I was suffered

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to go very far into sin, so as to have a great deal to repent of; but never as yet got that big experience. But one thing I think I know, wherein I was once blind I now see, and having been brought by a way I knew not, I am able to give God all the glory; and feel to thank him for sparing, and enabling me to write these lines, hoping they may come to the hands or ears of some poor afflicted soul, and cause them to comply with their duty, and not turn again to the wallowing in the mire as I did; as you will see before I get through that I experienced times when I wished, that I had have told my little experience to the church, and followed Jesus in the way.

Now the reader I suppose is waiting to hear where I have been. It would be too tedious for me to undertake to tell you all. You that are acquainted with Bunyan's writings, can see where I have been. I think I have oft times been afraid that I was given over to a hard heart and reprobate of mind; at other times I have been induced to believe that I had fallen from grace, and at other times I viewed myself as being the man that Bunyan spoke of being shut up in the iron cage. It has been along in this way that I have struggled and lived for the space of about eleven years, and about six of the last years, I was engaged in the business of overseeing, which is known by all those that follow it, to be a disagreeable business, especially if they are faithful in their duty. So in process of time I grew so hard till I quit trying to pray; and eventually being able to view my situation, I concluded that I would quit my occupation and live a more retired life, and try to seek the Lord again.

And I done so and whenever I would try to pray, my mind would be directed back to the place in the old road under the bunch of bushes, and to the secreted place I found on my way from work to dinner. But these many sins that I had committed, since that time, how was I to get rid of them, I could not tell; and I could not find a heart to repent, and poor sinful man I was during the year 1840. The time had now arrived when there was nothing in the way, no excuse, as regards the business of this life. Sometimes I would find myself off of my guard, partaking with the vanities of the world; whilst at other times I would be lamenting a hard and disobedient heart; and at other times it seems that I would go into sin wilfully, hoping that good would follow. Now at the approach of the ensuing year, the time drew near when I was to take a voyage by the way of Mobile and New Orleans on to Arkansas; and as the scene was going to be a new one with me, I prayed that God would order it so as for me to see great danger, so that my stony heart might be turned to a heart of flesh, and I would then repent duly for all that I had ever done. So the time rolled round and none of the anticipated dangers appeared. The time passed off quite light, insomuch that I finally forgot when the Sabbath came, until in the afternoon on the Sabbath, I found myself sporting with my pistol, shooting at the fowls of the air as they followed the boat picking up the crumbs as they were thrown out of the boat. There was a lesson taught me, showing me the inability of man to take care of himself, and this with other similar circumstances has taught me to believe, that God has devised the means, and laid his own plans and will carry them out in spite of an arm of flesh, or any thing that poor sinful man can do. So I returned home to my family safe.

And in the fall of 1841, I happened at a meeting where old br. E. Brown and my uncle Jos. Daniel preached, with no expectation of joining the church. But so it was I had to go and tell God's people what happened with me about twelve years previous to that time in the old road and by the way from my work to dinner. The next day I was received *and baptised by br. Brown.* And the next day I hope I felt the effects of that same love, which I felt twelve years previous to that time. I thought I felt the answer of a good conscience towards God, but I grieved daily on account of many sins that I had been guilty of; and it grieved my very soul to think that I had been going on in sin and

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lived out of my duty so long. So it was I soon engaged in overseeing again, and as I had always tried to be faithful, and honest in my dealings with men, I could not bear the idea of my reputation having to fall; so in many instances I am very sure, that in acting to please man, my acts were displeasing in the sight of God. And as I was always a poor passionate creature, and my passions being mostly passions of anger, finding myself not able to bear the crosses that I daily met with, I tried to pray to God if it was not right or pleasing in his sight for me to live such a life, for him to direct me some other course where I could be enabled to procure a support for my family, and to make me content with a sufficiency of this world's goods to support on, without going into error in trying to make to lay up. So I engaged again the third year, though not at all reconciled to the business; and to keep from chastising the negroes I was in the habit of talking and scolding a great deal, and hardly ever would whip unless I got mad, which was wrong to get mad, and especially to whip when in a passion.

I wish to say something here about what has come under my knowledge, with regard to the manner in which poor slaves are treated in many instances, without calling any names. *Muzzle not the ox that treadeth out the corn*, for the laborer is worthy of his hire, and I say the poor negroes ought to have enough of good *wholesome food.* If we are able to own slaves, we should receive them as a blessing, for though we pay our money for them, they are given to us, for it is God that blesses us with the means. And let us treat them as a part of his creation; *for man's inhumanity to man makes countless millions mourn.*

To my own case. In the month of March last, whilst I was planting potatoes I spoke to a servant about cutting potato plantings; and after speaking the second time, my word being disobeyed, I went to smite her with my foot, and as I made towards her, it appeared very plain to my mind that she was a *saint;* but my passion suffered me not to withhold. And any of you that has seen a few lines written by me, inserted in the Primitive Baptist, may give a guess how I was punished for it. But it offers to my mind now, that God had devised a plan, by which I would be enabled to see myself as I ought, and find a heart to repent duly for those sins which had been so grievous to me; but I could not view it to be for my good at that time, for I could not see how God could be just in saving such a wretch as I was, and if I ever prayed it was then. And finding myself condemned before God, and seeing no way by which I could work myself into his favor, I recollected some passage of the scripture where it said, the prayers of the righteous availeth much; so I thought I would lay my case before all God's people, hoping that some would entreat the Lord for me.

And I believe they did, for it was not long after, when my burden of guilt left me; though I was often doubting and trying to ask the Lord to make it clearly manifest to me in some way, *that I was free.* And whilst I was trying to pray one morning, my heart was filled with love, which caused me to shed tears for joy; and something spoke to my understanding, (*saying, 'tis enough*) And since that time I have tried, though in much weakness, to believe that God has shown me the way in which I should walk; and I think I have been able to view the way as being very narrow and straight, and if I could be enabled to walk therein, it would be a greater blessing than the world is able to afford. But believing, that it is God which worketh in man both to will and to do, and that of his own good pleasure, I can only pray God to enable me to put my trust in him.

I wish now to say something about my travels of late, whilst viewing the goodness of God. in supporting me through dangers both seen and unseen. I have very often felt like I wanted to talk and speak of these

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things in public, and try to tell the people something about the plan of salvation, and the way in which poor sinners are brought to the knowledge of the truth. And my knowing that I was such a poor, weak and ignorant creature, I was made to wander; and as I was riding along one day, I tried to enquire of myself from what source these thoughts came, fearing that it was the spirit of antichrist working in me. But it offered to my mind, that I wanted to try to show sinners where I had been, and beg them not to pursue the same course. And it seemed that if I could take courage in performing this duty it would relieve my mind; and under these considerations I was made to shed a sympathising tear. And after these reflections I began to think it was very poor Christian that could not take courage in praying with and for his family, and if I had not as yet complied with small duties, how could I expect to be able to perform larger ones. I could say a great deal about what has happened to me, but let this suffice.

As I have taken this method of trying to satisfy my mind, by giving a short detail of my poor imperfect life, or acts in life, I have seen the time when I would not be willing to acknowledge to these things, but God worketh by love, and the love of God maketh not ashamed. And I have promised myself, by the help of God, to try and live a life more devoted to him, for I have learnt from long experience that within myself I cannot do any thing that would be acceptable in his sight; for if I had have been left to act for myself, I would still have been travelling the broad road to destruction. And if God has seen fit in his goodness to pardon my sins, and bring me to the knowledge of the truth, I desire to return him my unfeigned thanks for his kindness towards a poor hell deserving sinner. For I know that if I am ever saved, it will be by his free grace, and nothing that I can or ever have been able to do; and if my heart deceive me not, I desire the prayers of all God's people for myself and family. Yours, in hope of eternal life. *WILLIAM DAVIS.*

Elizabeth city, Pasquotank Co., N. C.
June 30th, 1844.

Desiring to be faithful in the Lord. 6. 3.

In happiness I hope
I shall live after death,
As Jesus is my prop
And my path;
For thus I do perceive
That Christ the Lord did grieve;
And died that I might live;
Did redeem me to him,
And may I give him praise
All my days.

This my desire is now,
Him to praise while I live;
For every bliss and joy
I receive;
'Tis my desired intent,
Until my time is spent,
I would I could repent
When I see sin in me;
For it is my delight
To do right.

O that I had the power
To do right day by day,
To practice every hour
In this way;
But there is a thorn,
Which makes me often mourn,
And with many a groan
I would cry, O that I
Could do my duty right
With delight.

But Jesus is my all,
Of myself I am vile.
Without him I shall fall
All the while;
Though I would if I could,
I can't do nothing good,
Until it pleases God,
Who has wrought fully brought
Redemption through his Son—
Him alone.

This Jesus is my love,
All my hope and my friend,
Through him I'll live and move
To the end.
Through him I'll worship God,
And walk the narrow road,
I'll do all things as good
Through his name as I can,
If I have one accord
With my Lord.

ABEL PALMER.

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THE PRIMITIVE BAPTIST.

EDITED BY PRIMITIVE (OR OLD SCHOOL) BAPTISTS.

Printed and Published by George Howard,

TARBOROUGH, NORTH CAROLINA,

"Come out of her, my People."

VOL. 9. SATURDAY, DECEMBER 14, 1844. No. 23.

COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

LETTER 15.

To John Harm, D. D. of Horsham, in England.

BROTHER BELOVED: Were you here among the churches beholding their order, and their manners, and their doings, and should clearly see through, and distinctly understand what they mean, and what doctrines and sentiments they are aiming to establish and to inculcate on the minds of this rising generation for the gospel of Christ, you would be perfectly astonished and shocked to see the popish darkness which is now resting on the New England churches. The power of God, if there ever was any among them, has clean gone from them; and as for the letter of truth, they have laid that aside for the sake of *another gospel and the commandments of men;* and what remains with them at present of a prominent character, is a huge mass of gew-gaw show, garnished sepulchres, splendid edifices, carnal theologians in their pulpits, empty professors in the pews, and delusion covering them as a garment.

You are not insensible that a corrupt ministry is a curse to any people, and this curse, sir, is now resting on the inhabitants of this land; for by the carnal theologians here, the minds of most of the people are soured and prejudiced against the evangelical doctrines of the gospel, and some one exciting subject or another is brought forward and discussed in their stead; and thus by these blind theologians, the people are duped, yes, doubly duped: first, by having their minds poisoned against an evangelical gospel; and secondly by having their foolish hearts drawn out towards the carnal plans, schemes, whims, and devices, of false teachers,—men who know not the scriptures, nor the power of God.

Now these things being so, and so they are, those places called churches, or temples for God, may be viewed as dens for thieves, or as *nurseries* for mockers of the Lord, and despisers of precious truth. In those *nurseries*, and on certain days, and when the worshippers of the great goddess Diana [free-will] are assembled and seated, empty harangues are delivered concerning the rectitude of man, and of the freedom of his will, and of the large amount of good he is capable of doing, and of salvation, even the salvation of the soul, being quite within his grasp, and that he can in his own strength as easily obtain it as he can perform any natural act. Such, sir, is the delusion,—such the fraud, such the quackery, the religious quackery, of New England, and of America in general.

Highly favored of the Lord are all those who are preserved from such popish darkness and gross corruptions as these, and are brought to know the truth, and to receive it in the love thereof, and with divine evidence from heaven, and to live and walk uuder the sweet influence of the

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same. It is the pure gospel of Christ that does the soul good and betters its condition before God, and not those whims and fancies which are now so very generally received and admired by men. No epidemical disease that ever befel the human family, carried terror with it, or that was so destructive to men, or that needed to be so much shunned by them, as that tremendous plague which you call religious buffoonery.

But blessed be God, all men are not ingulfed in this fearful vortex: the Lord will have *a seed to serve him, and it shall be accounted to him for a generation*, Psa. 22. 30. These people were always few in number and much despised by carnal religionists, and the same is true here, even to this day. A few of this little number, your servant is persuaded, are now in this town, and we are tied together by the cords of immortal love, and together we rejoice in God our Saviour. Yes, we praise the Lord for his mighty acts, and for his excellent greatness. But, sir, we are laughed to scorn here by flaming religionists who are as full of vital godliness as the fig tree which our Saviour cursed was of fruit. By these religionists, the doctrines of the gospel which we rejoice in, and contend for, are treated with a sneer; yes, turned from with utter disgust. But they cleave close, and very close, to their idols, to wit, to *free will, and human agency, and carnal schemes, and whims, and plans, and buffoonery.*

But it is a most frightful picture to look at, namely, swarms of florid professors of Christianity at war with those very doctrines which so strikingly characterize and beautify the glorious gospel of the Son of God; and yet, frightful as this picture is, the same is true in the town of Woburn. We have different denominations of religionists here; and in some points of theology they differ one from another; and thus the Orthodox party, as they are called, have their favorite notions about some points; and so likewise the Universalists, they have and hold their own peculiar points of doctrines; and the Unitarians also, they forsooth must have their darling dogmas; and the New School Baptists too, they have their own views of things: but still, though they thus differ one from another in some little points, they are at the core, and in reality, a UNIT, and they all agree together to oppose and to fight against those glorious and soul-humbling doctrines which are the very life and foundation of the everlasting gospel of the grace of God. And as for any of those denominations saying that they do believe in all the great leading doctrines of the gospel, only they deem it to be quite inexpedient, and unsafe, and very hurtful, and discouraging to sinners, to avow them. This is a wicked and an ungodly subterfuge, and a foul insult offered to the majesty of heaven, and proves unequivocally that they are children of the night and of darkness, and that they are totally ignorant of God and his gospel, and are vaporing under an empty profession of religion; for if they knew the grace of God in truth, and had received the truth in the love thereof, they would be afraid to speak of it thus reproachfully, or to treat it with such contempt. *And that servant, which knew his lord's will, and prepared not himself, and did not according to his will, shall be beaten with many stripes*, Luke, 12. 47.

Your correspondent watches all these wicked and deceitful movements among the clergy and laity, very closely indeed, and from such movements he forms his opinion of the state and condition such religionists are in before God; and he envies them not, neither wishes to change his conviction for theirs. They have a name to live among men, and they seek honor one of another, and in this sweet morsel, human applause, the comfort of their religion consists; but not so the religion of Jesus Christ, for this is from above, and hence it is altogether carnal, and by carnal policy, under a show of piety, it is sustained, and well it befits carnal religionists, but is no way appropriate to the condition of the heirs of promise; for on chaff and husks, delusion and falsehood, wind and confusion, noise and clamor, they cannot

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feed. And as for charging the doctrine of the gospel with being dangerous, and hurtful, and discouraging, is what the fear of God will not suffer them to do. Graceless men can trifle with sacred things, and charge their creator with folly,—with injustice, and with tyranny; but men of grace dare not venture thus far.

Thus, sir, have I given you a brief account of religious affairs in this part of the world, and which account would no doubt have been verbally stated to you had providence permitted your correspondent to have visited his native land as he had thought of doing.

You will see by the contents of these few letters, that the highly famed theology of New England is of the very same texture, and in perfect accordance with the *religious buffoonery* of Old England. If I could have given you a true and a sweet detail of a very considerable increase of experimental religion,—heart work,—sound conviction for sin,—peace with God, and faith in our Lord Jesus Christ; and also of a real revival of the apostolic doctrines of the gospel, and of their energy being felt, their sweetness tasted,—their consolations enjoyed,—their beauty admired, and their worth prized:—I say, if I could have given you a detail of this sort of Christianity instead of laying before you an account of *another gospel*,—a spurious system of theology,—the inventions of men, or *religious buffoonery*, it would have been my high joy. But I have not been able so to do, neither am I yet able, and hence I must say, *what I have written I have written.*

You, dear sir, are very far advanced in life, and your servant is a long way from being young; a few years more at most will lodge this tenement of clay beneath the dusty clod, where I shall rest in hope of a glorious immortality. Since I saw you, and since I have been in the ministry, many blessed objects and subjects have been presented to my view, and they have filled me with joy and peace. In Christ our Lord my soul has rejoiced and felt more happy than I can tell. Clouds of darkness too, and a heap of bad things, and frightful things, I have suffered under, and mourned on the account of. False professors likewise I have seen many of, and their end,—a wretched end. Preachers too not a few have sprung up and for a while made a noise like the crackling of thorns under a pot, but in the course of time their lamp of profession has gone out, and they themselves have sunk down and died in foul disgrace, while your servant has been spared to bless and praise the Lord, even to this day.

How very distinguishing is the grace of God; by it you and I have been upheld till now, and by it we shall be supported and carried through all the checkered scenes of this sin-disordered world, and landed safe at last in endless noon, while most other people it passes by and leaves them in their sins and lies. *What shall we then say to these things? If God be for us, who can be against us?* Well, sir, the Lord of lords is for us, and he has done much for us; *he hath remembered us in our low estate; and his mercy endureth for ever;* and of this mercy let us sing, and with David say, *Praise ye the Lord. Praise the Lord, O my soul. While I live will I praise the Lord: I will sing praises unto my God while I have any being*, Psa. 146. 1, 2.

Amen and Amen.

JAMES OSBOURN.

Woburn, Nov. 1841.

TO EDITORS PRIMITIVE BAPTIST.

Alabama, Russell county,
June 10th, 1844.

Dear Brethren in the Lord: Once more I am permitted to seat myself with pen in hand, and a view to write such things as may be presented to my mind.

From past observation and early experience, and daily observation, I find that many are disposed to place too much reliance upon their own ability to work themselves into the favor of God by their voluntary effort, or to neglect it at pleasure; supposing that they are by nature as much inclined to good as to do evil, and often

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contend, as they think, from scripture authority. If the reader be of the opinion here hinted at, I beg leave to say to such, that we should always take the scripture in connection, and observe who are the characters addressed before we endeavor to make an application; otherwise we will often find ourselves involved in perplexities, and new difficulties will continually arise which we cannot solve. It would be improper to enforce the duties of the ancient Israelites in a law dispensation, upon the gospel day. Again, it would be a gross misapplication of scripture to urge the necessity for all Christians to cast out devils, raise the dead, heal the sick, &c.; yet Christ tells his apostles and the seventy disciples whom he sent out to do these things, and required no impossibility of them at that; for it is expressly declared, "he gave them power."

I will admit, there are conditional promises in many places; but if we examine the word closely we will find that there are also firm promises from God to his people, to perform these conditions by his own power working in them. God only has to command, and it stands. In the beginning he said, "let there be light, and there was light." So in every other instance, his word cannot return unto him void, but must accomplish the things which he intends, or else his plans and arrangements would be frustrated.

I will now notice a few passages, that no doubt many have formed improper conclusions therefrom, and try also to show who are the characters specified, and how it is they are enabled to do those things which are so emphatically required of them; and in doing this, I shall predicate the whole upon the purpose, will, and power of God, who has all power in heaven and earth; and if you admit this, you must of course say, or deny his word, "that the powers that be are ordained of God." "Wash you, make you clean; put away the evil of your doing from mine eyes; cease to do evil; learn to do well; seek judgment; relieve the oppressed; judge the fatherless; plead for the widow." Isa. 1. 16, 17. As I have previously stated, we should observe who are the characters addressed, before making an application of scripture. It will be readily perceived, that the passage here quoted was spoken to the children of God whom he had nourished and brought up, but they had rebelled against him. 3 v. So without farther argument on that point, it is sufficiently clear that the washing, making clean, &c., was not to make them children of God; but to admonish them to be obedient to his commands and ordinances, and not to rebel against their God any more.

Some may be of opinion that the cleansing here alluded to, is the regeneration of the soul, and if they could not perform it by their own ability, why is it required? To such I would say, God has said to these characters whom we have under consideration, I will never leave thee, nor forsake thee; "I the God of Israel will not forsake them." Isa. 41. 17. This is positive language, and where will you find any such promise made to any other people under heaven, but God's chosen people? Notwithstanding they are required to wash, cleanse, and turn from their evil, there is no impossibility required of them, any more than was of those who were commanded to cast out devils and raise the dead; in either case the work is performed by the spirit and power of Almighty God, which can be more fully shown by a few passages of scripture, as I do not design to use much argument to prove that which can be so easily supported by the word in express terms. It matters not how many good works the creature may do, he merits nothing, because, it is impossible that man can do a good work, without the spirit of God working within him. In proof of this assertion I offer you the following, "Lord thou wilt ordain peace for us; for thou also hast wrought all our works in us." Isa. 26, 12. Then where is boasting? It is excluded; by what law? of works? Nay: but by the law of faith, Rom. 3. 27.

This is the way the Holy Spirit taught prophets and apostles to speak and write, and it matters not what man's opinions

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are in the present day, neither does it matter what commentators of modern days may write or speak; God has not changed, if he wrought the work of his people in them in that day, he is the same God yet, and works in the very same manner in this day.

I will now call your attention to Ezek. 36. 25, 26, which will fully show how they were cleansed. "Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness and from all your idols will I cleanse you." I view these expressions of the Lord by his prophets Isaiah and Ezekiel, to be in harmony with each other; both having reference to God's chosen people, and also to their being cleansed from their idolatrous worship. The first shows, or brings to the view of his people the necessity of it, and the other shows how it was to be done, even by the power of God. They had profaned the name of God among the heathen, no doubt done even worse than the heathen; but they are the children of promise still, God has said he would not forsake them, and he cannot change nor alter the thing that is gone out of his mouth, and give them up to their enemy; though they be rebellious, they are children still, therefore he declares, "I will take you from among the heathen, and gather you out of all countries." Why not gather the heathen as well as those who had profaned his name? Where is the difference in the conduct of those whom he will sprinkle and cleanse, and those to whom he makes no such promise? In appearance we see none.

I will say still farther, if man merits any thing by his works, (I do not say good works, for he cannot do them at all, unless he is first made good by the Holy Spirit,) the heathen would be as much entitled to cleansing as the house of Israel; for the house of Israel had been repeatedly warned of their sinful practices, and also been made partakers of many special favors which the heathenish nations had not enjoyed; and according to a human process of reasoning, the magnitude of their guilt would be in proportion to the favors received. Perhaps some are ready to conclude if the Israelites had not turned of their own accord, they never would have been thus cleansed, and their turning from these things brought God under obligations to them. If you think so, read Ezek. 36. 21, 22. "But I had pity for my holy name." The good or evil conduct of his people had no influence in this matter. He remembers his covenant with the spiritual David. "It shall stand fast with him," his seed also will I make to endure forever, and his throne as the days of heaven. If his children forsake my law, and walk not in my judgments; if they break my statutes, and keep not my commandments; then will I visit their transgression with the rod, and their iniquities with stripes. Nevertheless my loving kindness will I not take from him, nor suffer my faithfulness to fail. Psa. 89. 28—33.

Here we discover he has respect to the covenant which is confirmed by an oath—and not to gather the children couched in that everlasting covenant, would be taking his loving kindness from him whom he covenanted with, which cannot be done. Therefore their transgressions must be visited with stripes, but they must not be cast off, or he cortainly would lie unto David, which he says he will not do. 35 v. Though they be rebellious, though they be poor, and helpless as the son of Saul in Lodebar, enquiry must be made after them, and kindness shewed to them—they must be brought to their own land, and eat bread at the king's table; for "wisdom hath killed her beasts; she hath mingled her wine; she hath also *furnished her table;* she hath sent forth her maidens." Prov. 9. 2. Consequently none for whom the table is furnished, is to be debarred from partaking of the precious food there in store." Is there yet any that is left of the house of Saul, that I may shew him kindness for Jonathan's sake? 2 Sam. 9. 1. Yes, one poor helpless man in Lodebar, lame in both feet, no chance for him to travel to the king's house, but the king has him brought—he remembers the covenant with Jonathan, and for his sake and the

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oath's sake he must come, as will all the heirs of promise," in hope of eternal life, which God, that cannot lie, promised before the world began; but hath in due time manifested his word through preaching, &c. Titus, 1. 2, 3. Where is any creature merit in all this? I see none.

The prophet was commanded to let the house of Israel know it was not for their righteousness nor for their wickedness, that the Lord would gather them. "Thus saith the Lord God, I do not this for your sakes, O house of Israel, but for my name's sake, which ye have profaned among the heathen." Ezek. 36. 22. But when the law of God is put in their inward parts, and written in their hearts, not with ink, (for that is of human composition;) but by the spirit and power of God,—then shall they all know the Lord from the least to the greatest. What God says to one of his children, he says to all of them, in one particular, which is this: I do not gather you and bring you to the fold to be fed in fat and good pastures for your sake, but for my holy name's sake. Those who profess to be the true followers of the meek and lowly Lamb, and speak not according to this word, it is a plain evidence there is no light in them, for this is the law and the testimony. Isa. 8. 20.

Another very plausible argument in favor of man's meriting something from the hand of God, as a reward for his good works, is supposed to be contained in Ezek. 18, 30, 31: "Repent and turn yourselves from all your transgressions, so iniquity shall not be your ruin; cast away from you all your transgressions, whereby you have transgressed; and make you a new heart and a new spirit; for why will you die, O house of Israel?" In the first place, the reader will take notice, that this requisition is not made of the whole human race in mass, but to a *special* people; and, secondly, if the expression is taken in the literal signification of words, there is a total impossibility required. For, to take their heart out of their mortal bodies and make it entirely new would be impossible; but to turn from their wickedness, and let their conduct be different to what it had previously been, by the aid of the Divine Spirit, they could do.

Some, perhaps, will be ready to say, that these things are required, without any promise of their having the aid of the Divine Spirit. If you say so, I deny the assertion; for Jesus Christ is exalted to give repentance to Israel, and these are the people who are here called on to repent. They must repent, they must have a new heart and a new spirit; yea, their heart and spirit must be made new, and they have not the ability to do it—it is not within the compass of their power to perform this mighty work; yet it is required by him, who has full right to make the requisition, what must be done in this terrible extremity? Is there no surety? Yes, here comes the surety, to wit, Jesus Christ, as a lamb without spot and without blemish, in whom all fulness dwells, says: This is my bride—I have taken on me all her liabilities, that she may be without spot or wrinkle or any such thing —I have purchased her with my blood— I have been exalted by thee, my Father, to be a prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. Acts 5. 31.

In this general tenor and connection of scripture, we see the matter more plainly set forth, than we possibly could to take only the one passage and have it entirely disconnected with other scripture. As a farther confirmation that the Lord often speaks to his people in commanding them to do things, which he is the doer of himself, read Ezek. 11 ch. 19 v. and remember what you have already read in the 18th ch. 30th & 31st verses. "And I will give them one heart, and I will put a new spirit within you; and, *I will take the strong heart* OUT of their flesh and will give them a heart of flesh." In the 18th chapter, they were required to make their heart and spirit new. In this the Lord tells them, that he will take the strong heart out of their flesh and put a new spirit within them.

The law is ever conditional, and its

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conditions must be complied with; it is easier for heaven and earth to pass away than for one tittle of the law to fail until all be fulfilled. Man cannot comply with its demands, for it is continually crying, "Pay that thou owest," and he has nothing to pay with. Wherefore serveth the law, then? it was added, because of transgression, and by it is the knowledge of sin. Therefore, it serves as a schoolmaster to bring us to Christ, the head and surety for the church, who has satisfied the demands of the law, and brought life and immortality to light through the gospel, which is not conditional but positive, I will and you shall. For this reason, the Lord will give his people a new heart and a new spirit, and will plant them with his whole heart and with his whole soul. Jer. 32. 41.

Perhaps the reader, by this time, is ready to admit that God's word is true in these particulars; but the application of those promises is not confined to any particular choice of God, and will be ready to bring forward scripture testimony in favor of such argument; if so, I am ready to hear your testimony, which, no doubt, would be about this; "And he is the propitiation for our sins, (by which I understand the church,) and not for ours only, but, also, for the sins of the whole world." To this, I would merely say, that it is by his merits that the world is sustained and permitted to enjoy all the common blessings of life, in this respect there is no difference.

But he gave himself for the church *expressly* and for an *express* purpose, which can be fully shown by the following scriptures: "Even as Christ loved the CHURCH, and gave himself for IT." This proves that there is a church and that Christ did give himself for it, for an express purpose, which is this: "That he might sanctify and cleanse it with the the washing of water by the word, that he might present it a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." Eph. 5. 25, 27. This looks sufficiently plain to forever settle all dispute on that point. If any man will show me in the word of God, where Christ gave himself for the world, to sanctify, cleanse and cause the whole world of mankind to be without spot, or wrinkle—holy and without blemish; then I will give up the contest, and tacitly submit to all the Arminian system.

So, I would again say, we should take care how, and to whom we apply scripture; if we apply it to the proper characters, it will be in perfect harmony throughout. I will give you another quotation, Phil. 2. 12. "Work out your own salvation with fear and trembling." Take this without any connection with other scripture, and apply it to a sinner that is dead in trespasses and in sins—whose very mind is enmity against God—whose throat is an open sepulchre—whose mouth is full of cursing and bitterness, no fear of God before his eyes, what kind of an application would it be? Would the poor sinner do it, or could he do it? I answer, no. For the following reasons: In the first place he has no love for God; for if his mind is enmity it cannot be love; if his mouth is *full* of cursing and bitterness, there is no room in such a mouth as that, for prayer and praise; these opposites cannot dwell together, you cannot serve God and mammon.

Again: To say the salvation here alluded to, is the complete salvation of the soul, would do away the necessity of the atoning blood of Jesus Christ; the creature could not, therefore, sing the song of the redeemed of the Lord, which John saw, singing glory and honor to him who hath redeemed us by his blood; but it would have to be, glory to my own effort, honor to me, I have obtained complete salvation of my soul by my good works. If the reader will be at the trouble to notice the beginning of the Epistle, he will find the apostle addressing himself to the SAINTS IN CHRIST JESUS, which are at Philippi, with the bishops and deacons. The man, who cannot see that it applies to the saints only, must be blind or badly

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prejudiced. I will now give the whole quotation, and then it may be easily observed how the saints are prepared to work. "Work out your own salvation with fear and trembling; for it is God which worketh in you, both to will and to do of his own good pleasure.

Dear Brethren: I now drop the subject, though it is not exhausted; but, I am sensible of my own weakness in writing; but, if I know my heart's desire, it has been, that the precious sons of Zion may be comforted and built up in the most pure and holy faith; that the good Lord would say, arise, shine! for thy light is come, and the glory of the Lord is risen upon thee. I crave an interest in your prayers at a throne of God's grace, for myself and little family. I am yet afflicted and disabled from work, though I have one means left of making a support, for which I desire to feel thankful to God. I commenced writing this piece in last June, it is now October. I have tried to save the scattered fragments of time, and write at different intervals. Often when my mind becomes properly in exercise I have had to drop my pen; and then for a considerable space of time, I would think of abandoning the idea of sending this to the Primitive; but I now purpose sending it. May God grant to be with you all, my brethren, is the prayer of your unworthy brother. *WM. M. MITCHELL.*

THE PRIMITIVE BAPTIST.

SATURDAY, DECEMBER 14, 1844.

Our correspondents must bear with us—we will soon be enabled to insert their communications more rapidly.

As the year is drawing to a close, we would suggest to those who subscribed for one year, or directed us to discontinue their papers at the expiration of the year, the necessity of renewing their subscription or their papers will be discontinued at the time specified. To those who have not thus limited their subscriptions, the Primitive Baptist will be sent as usual.

TO EDITORS PRIMITIVE BAPTIST.

—

Davis's Creek, Kanawha Co., Va.
Nov. 2nd, 1844.

DEAR AND WELL BELOVED BRETHREN: Through the columns of the Primitive Baptist I have been made often to feel glad when I see so many able writings in it; and not only this, but by seeing the experiences of those whom I hope I may call brethren, my soul seems to burn and cement to theirs. For these causes and many more that I might mention, I desire the continuance of your little sheet.

Now, brethren, as some have been writing of their experience, may I not also speak of my little hope for eternity? Although it be weak and feeble, I shall now proceed to give some of my former views, having been shown something at the seat of my life. I cannot give the day or date precisely, when the Lord commenced as I hope a work of grace in me. But I suppose that I was 15 or 16 years of age. The first shock that I received was from dreams, which take too much room for this sheet; but I will mention one of them, for I shall not forget it soon. So one night as I slept I dreamed and apparently heard a noise toward the east like a man calling horses. I looked up in my dream, and it always bears in my mind that it was Jesus passing by, calling mourning souls to him, or even to awaken me. And I took warning from those dreams and from the time before mentioned I tried to pray from time time, for I got in debt every day. And sometimes I would pay my debts, and feel much rejoiced. Oh, wretched pharisee that I was, to remain in this condition about five years, and yet expecting the frowns of an angry God from day to day. I should be glad to mention many things, if I had room, but I must hasten.

After my load of sin got great indeed, as it appeared to me, I would go from place to place in search of a place to pray; tho' I don't recollect that I ever found a place that really suited me, for I felt as one alone, left to the ravages of an unfriendly world. I looked on the Old Baptists as a

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blessed people, and longed to be with them. I often went to hear them preach, and as I would return home often did I promise solemnly to God that I would do better than I had done; but would as often fail in keeping my promise.

Oh, brethren, methinks I could a little volume write, if I had the power of dictating and expressing to your understanding; but this is not the point in view. I was brought up under strict parentage, though they dwell in the tents of wickedness; and at about the age of fifteen, I believe the Lord begun a powerful work with me. Then after dragging out about six years of conviction, for many days and months at a time, I married on the 18th day of May, 1834. And a few months afterwards my soul seemed to grow more distressed than ever, though yet I worried along until the spring of 1835; when sometime, I think in April, the Lord surely blest me with a shower of his grace, for which I hope to be forever thankful. I was sitting before the fire after supper, with my head resting on the palms of my hands and my elbows on my knees; and what my mind was running on I never could tell. But during this time my wife not knowing my solemn feelings, was laughing and talking as is common with young folks. But I had no relish for any thing of that kind, for I suppose that I was in solemn prayer to God.

So I continued for a short time in this way, then I began to be as light or felt as light as nothing; and being interrogated by my wife on some occasion and troubled, I arose from my seat and made towards the door, where she caught hold of me saying, what is the matter, repeatedly. Though I gave her but little satisfaction, for my heart's desire was to be in some lonesome place, where I might have cried aloud and thanked heaven's eternal king for the extension of his almighty kindness to me. Oh, my grateful brethren, do you think that I can look back on this day of blessing and my soul not be filled with sanctity.

Brethren, believe me, this same power causes my heart to burn with love and my hand to tremble, while I write those few imperfect lines. So, brethren and sisters in the Lord, wherever this little sheet may chance to go, you may see something of my experience of faith in Christ. Believing as I do, that the Lord our God has brought this work about, causes me yet to try and persevere, contending with those oppositions that hinder the Christian progress. I was baptized May 24th, 1835—also my wife Belinda Mays was since baptised, August 6th, 1837; which all of the brethren and sisters must suppose added new pleasures to their unworthy brother, while travelling on toward his ere long hoped for city.

Now, beloved brethren Editors, as I am a young hand at writing and possessed with many imperfections, I hope you will notice this piece carefully; and if you think it would be a reproach to the church, lay it aside or any portion of it as you may think best. I conclude by subscribing myself your unworthy brother in the Lord. *EZEKIEL W. MAYS.*

FOR THE PRIMITIVE BAPTIST.

MINUTES

Of the 14*th Annual Session of the Contentnea Baptist Association, held with the church at Beaver Dam, Lenoir county, N. C., on the* 25, 26, *and* 27 *days of October*, 1844.

Pursuant to adjournment from last year, Elder James Griffin preached the Introductory Sermon from Solomon's Songs, 4 c. 12 v.: "A garden enclosed is my sister, my spouse: A spring shut up, a fountain sealed."

The delegates met together and the Association was opened by prayer; after which, they chose Elder Benjamin Bynum, Moderator, and Ichabod Moore, Clerk, and Jesse C. Knight, Assistant Clerk. Chose brethren John Smith and Wright Smith a committee on finance.

Corresponding ministers and messengers from sister Associations were invited

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to take seats with us. Brother William Thigpen from Kehnkee, with a file of their Minutes; also, brethren from White Oak, Josiah Smith, Edward Cox, and William Harper, with a file of their Minutes; also, brother Kimmons Barber, from the Little River, with a file of their Minutes; and brother James Osbourn, from Baltimore, took seats with us.

The letters from the churches were called for and their contents inserted in the following table.

Names of Churches, and counties wherein situated.	NAMES OF THE DELEGATES.	Baptised	Rec. by let'r.	Restored.	Dis. by let'r.	Excluded.	Deceased.	Number in Fellowship.	Contributions. $ Cts
Autrey's Creek, *Edgecombe*,	John R Moore, S Woofen,* M M Crisp,*					2		35	0 75
Beaver Dam, *Lenoir*,	Parham Pucket, John Heath, S M Turner,	3	2		1		1	48	1 00
Black Creek, *Wayne*,	Wm Bass, Linsy Bell, Abraham Lamb,*			1	1		1	41	1 00
Hancock's, *Pitt*,	John Smith, Joel McGerman, D Wilson,*		1					21	1 00
Meadow, *Greene*,	Benj Bynnm, Jas Beeman, Wm Williams,*	5	1			1		26	1 00
Memorial, *Wayne*,	Wash'n Hooks, Wright Bass, M Radford,*	1	2					21	1 00
Nauhunta, *Wayne*,	John Smith, Shadrach Pate,* Leonard Pate*	2		2	3	1	1	65	1 00
Newport Chapel, *Wayne*,	Thomas Price,* Saunders P. Cox,*								
Pleasant Hill, *Edgecombe*,	Wm Pearce,* Elzy Taylor, Sol'n Braswell,*		2					17	1 00
Pleasant Plains, *Wayne*,	Wright Smith,							9	0 25
Red Banks, *Pitt*,	James Griffin, Geo McGownds,* C Nelson,	1			1		2	53	1 00
Sandy Bottom, *Lenoir*,	Jos R Croom, Evans Whaley, A S Rouse,	5					1	21	0 50
Tison's, *Pitt*,	Samuel Moore,* Benjamin Corey,*						1	15	0 50
Toisnot, *Edgecombe*,	Moses Farmer, Wm Woodard,* Larry Dew*						1	37	1 00
Town Creek, *Edgecombe*,	Jesse C Knight, Tho Dupree,* W Fleming*	1	1		1			65	1 00
Union, *Edgecombe*,	Newton Taylor, K Edwards, Ely Robbins,						1	49	1 50
White Oak, *Edgecombe*,	Ichabod Moore, W M Stanton, D Daniel,	3		1			2	28	1 00
	*Absent.	21	9	4	7	4	11	551	15 50

Petitionary letters called for. None present.

Appointed our next Association to be held with the church at Nauhunta, Wayne county, N. C., to commence Friday before the fourth Lord's day in October, 1845, at 11 o'clock. Brother Parham Puckett to preach the Introductory Sermon, and if he fail, bro. Ichabod Moore.

Called for Corresponding Letters from sister Associations, when the delegates from White Oak, handed in their letter, which was read and received.

The Committee on finance reported as follows:

Balance in hand last year,		$25 50
Contributions this year,		15 50
		$41 00
Paid brother Ichabod Moore, for transcribing, superintending, and distributing the last year's Minutes,	$6 00	
Paid for printing these Minutes,	10 00	
		16 00
Balance in our treasury,		$25 00

Appointed brother Ichabod Moore our Treasurer.

Called for the Circular Letter, and appointed brethren Wm. Thigpen, Jesse C. Knight, Benjamin Bynum, James Griffin, and Josiah Smith, a committee to examine the same and report to-morrow.

A question arose in the Association relative to exchanging times of holding meetings with White Oak Association, and after some debate it was dropped.

Then adjourned till to-morrow 10 o'clock.

SATURDAY morning, met pursuant to adjournment from yesterday.

The Association was opened by prayer and praise.

Called the list and noted the absentees.

The committee appointed yesterday to examine the Circular Letter, reported that they had done so, and spoke favorable to its reception; after which it was read in the Association, and it was ordered to be printed with these Minutes.

Took up the correspondence with sister

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Associations, and appointed the following brethren: To White Oak, James Griffin, John Smith, and Wright Smith; to Kehukee, James Griffin, Parham Puckett, and Jesse C. Knight; to Little River, Ichabod Moore, Benjamin Bynum, and Parham Puckett; to Country Line, and Abbott's Creek Union, Parham Puckett and Benjamin Bynum.

Appointed brother James Griffin to write a Circular Letter to be printed with our next Minutes.

Appointed ministers to preach to-morrow—Elders, Josiah Smith and James Osbourn—to commence at 10 o'clock, A. M.

Appointed brother Ichabod Moore to transcribe and superintend the printing of these Minutes, and to have 400 copies printed and distribute them as usual.

The Minutes were read, and assigned by the Moderator and Clerk. Then adjourned to time and place above named.

BENJAMIN BYNUM, Mo.
ICHABOD MOORE, Clerk.

—

SABBATH morning, October 27th.—Met at the stage at 10 o'clock. Elder Josiah Smith introduced the worship of the day from Isaiah, 27 c. and 13 v.: "And it shall come to pass in that day, that the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the Lord in the holy mount at Jerusalem." Elder James Osbourn followed from Revelation, 22 c. and 1 v.: "And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God, and of the Lamb." Good behaviour was the order of the day, and the brethren (we hope) parted in union. And may God grant a divine blessing for Christ's sake. Amen.

—

CIRCULAR LETTER.

The Ministers and Delegates that compose the 14th Annual Session of the Contentnea Baptist Association, to the churches which they represent.

BELOVED BRETHREN: We have been thinking of many subjects since our last meeting; but, there is none on our minds, at present, that may be of more use to God's people, than to call their pure minds to the high obligations we owe to our heavenly Father, and some of the many duties we owe to Him; and in doing this, we feel bound to make a few passing remarks relative to His divine character, and infinite goodness.

1st. God is a spirit and does not have flesh and bones as you see men have, and no worshipper of Him should draw any picture of any likeness of things on this globe, or in any other region whatever as a resemblance of the living God, as also sayeth the law.

2nd. He eternally existed of himself, & does not borrow leave to be, nor claims aid from any source whatever, for he is omnipotent in power, his love is eternal, he is allwise, and was perfectly acquainted with all things, before he pushed them into existence, as he is now or will be in any time whatever. His goodness fills the heavens and extends to all generations on earth. His mercy is forever and ever. He is also omnipotent, everywhere at the same time, and where he is not is nowhere, and at one single glance, he sees every thing in heaven and on earth. He is a God of truth, and never varies one single shade for great nor small. He also is a God of justice, and never will deviate one hair's breadth from it for friend or foe; for justice and judgment are the habitations of his throne, he is perfection of holiness and never can deviate from it one shade, for he is of oneness of mind and none can turn him. He is also a God of life and does not confer the power to bestow life to any other, and always makes Christians himself, for he is God and there is none else. His purpose is eternal, and has not met with any change since the creation of the world, nor never will until it will end; and all his works are carried on according to his eternal purpose. And in creation he displayed his goodness and power, and pronounced all the workmanship of his hands to be good. Also, God the Son possesses all the divine

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qualities of his Father, for he was there antecedent to the world in his Father's bosom or as one brought up with him; and his delight was with the sons of men, and even at the creation of the world was with the father, for it is said: All things were made by him, and without him was not any thing made that was made. But those that subscribe to the Unitarian principle and deny his divinity, need not upon their plan ever anticipate entering the kingdom of heaven. But we state to you that God the Father was creator, lawgiver and Judge. He, therefore, issued the law to our fore-parents in righteousness, and after they transgressed that law, he passed the sentence of condemnation upon them and their posterity in a just or righteous manner; under which law they must have remained eternally, but for his great love, wherewith he loved us in Christ, and according to his eternal purpose chose us in him before the world began; for God so loved the world, &c. And Christ is the effect of God's love to the world. Behold, behold what manner of love the Father hath bestowed upon us, &c. Moreover, sinners were objects of his eternal complacency, and when we come to view his great love wherewith he loved us even when we were dead in sins, we call on every power of our souls to praise his holy name.

And again, when we see that our ingratitude did not change his mind to us, but when we were enemies sent his Son in our stead to die the just for the unjust, and purchase eternal redemption for us, it brings to our view some of the many obligations we are under to him. But for his goodness he might have passed us by, and have executed his wrath upon us; and our fate might have been with devils and damned spirits forever and ever.

Once more, when we come to view God perfectly happy in and of himself, and all the heavenly bodies fall down before his exalted throne, and the elders cast their glittering crowns in humble reverence at his feet, and at the same time see him hold up heaven, earth, and all their contents at his pleasure, and yet have respect to poor, helpless, lost sinners in their low diversified state, and sends his spirit to bring them from death unto life, it brings to view the many, yea, the very many obligations we are under to praise and adore him.

Having remarked thus far, we proceed to take up another part of our subject, that is, love to God. We love him because he first loved us. Again, love God and keep his commandments, for this is the whole duty of man. But we ask, can the impenitent sinner love him? The answer is obvious to every Christian; they cannot, for they are enemies to him and are not subject to his laws, neither indeed can be. Consequently, their natures are averse to his, and will be until grace interposes and changes their nature. 1st. We got our carnal nature by birthright from our earthly parents, and never can by this change the current of our minds to love God. But no doubt there are thousands anticipating happiness from human agency, and we would do well to examine ourselves whether we be in the faith. 2nd. If we love God we got that nature from our heavenly parent in the second birth, for in that birth the life of God is set up in the soul, which is a holy life averse to sin in every shape or form, let it appear as it may. And that man that calls himself a Christian and don't hate sin, don't love God; and if he does not love him, it proves at once he has not passed the new birth.

So, brethren, we know the first Christian duty we owe to God is to love him; and if so, we will keep his commandments, for it is congenial with that nature. And, brethren, when we see his great love and goodness toward us, in ransoming our souls from the pit, O how charming and how lovely is his name. 3rd. If any man love not our Lord Jesus Christ, let him be accurst. And it is in vain for any to tell us they love him, without they have seen something of the great debt they owe to him. For when we were helpless and without strength in the original mass, or before our visible appearance in time, he

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left his Father's courts above and came under the law to redeem them that were under the law. And although we were dormant, he gave his life a ransom for us and paid the debt we owed to his Father's law; which debt must have sunk us down to the chambers of eternal death. And seeing this was our case, we never can tell how many obligations we are under to him, nor how great a debt we owe. And moreover, when we see he has conferred on us all temporal blessings, as well as all the treasures of grace, it must still increase our love to him; and not only this, but sent the Holy Spirit into the world to convince us of sin, and of righteousness, and of judgment; and gave us an experimental knowledge of our own weak and helpless state, and showed us, that we could not save ourselves in part nor in whole, and set our sins before our faces in such a clear manner, as to make us pass judgment against ourselves, for some men's sins are open before going to judgment, and some follow after and again convince us of the insufficiency of our own righteousness, and pointed us to that blessed robe that the son of God wrought out, for he shall take of mine and shall shew it unto you, saith the good Book.

Brethren, when we take a view of what is written above, and the riches of divine grace, and the many other things not written in this letter which present themselves to our view, it is certainly enough to bring to our remembrance, that Christ is a lawgiver and a judge, and we are bound to obey him in all his sayings, for the law of Christ is the law the church should keep to the end of the world. And we say, the man that does not love God is not willing to keep his commandments, and if so, it proves clear that he does not experimentally know him.

4th. And if we experimentally know him, the next obligation we are under is, to love one another; for by it, it is to be known that we have passed from death unto life. So, brethren examine yourselves and see whether or not, you love your brethren in this cold dark time of religion, and see whether your conduct proves it. Do you meet often together as Christians did in days past? do you love to go up to the house of God and converse about the lovely Jesus, and speak of the glory of his kingdom, and talk of his power? and do we love to be in each other's company as often as convenient and hear tell of the prosperity of the church of God? and are we often found praying for our brethren, that God would keep them from evil and preserve them to his heavenly kingdom? in a word, do we crave their welfare in this world and in the world to come? and if so, it is a true manifest token that we are taught of God to love one another, and this is the commandment of God that we should love one another, and a true evidence of our eternal happiness after we leave this world.

Now, brethren, if we have the above evidences of Christianity, it is our unbounded duty to follow the footsteps of Christ, our leader, and his people of all ages. 1st. The pillar of cloud, that went before the children of Israel to the promised land, was a figure of Christ, and you notice they followed it all their journey through, and when the cloud stood still, they stood still; and when the cloud went on, they went on. Therefore, the first Christian duty, afer the above evidences, is to be baptised, we say by immersion; that, like as Christ died and was raised from the dead by the glory of the Father, even so, also we should walk in newness of life; and if we have followed him, and obeyed him, thus far, the next thing is to prove our religion by keeping the commandments of Christ; we are not to forsake the assembling of ourselves together as the manner of some (now) is.

Brethren, is not this commandment deviated from too much? Yes. And at the time of our own meetings. These things ought not so to be, but, let every Christian possess his vessel in the house of God, in sanctification and in honor; you are not to turn about after every wind of doctrine; but to be steadfast, unmoveable, always abounding in the work of the Lord.

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But, brethren, we see some dissenting from us and preaching, we can't tell how many professions to please, and wear a coat to fit them all.

Brethren, judge ye, whether this is according to the pattern of Christ or not; the Book says, it is not. Take not with you two coats; but some think it is to their advantage to wear a coat to fit every one. They meet and say, at the same time to a missionary Baptist, howd'ye brother; and if they meet a freewill Baptist, how d'ye, brother; and if a Methodist, how d'ye, brother; and to the non-professor, how d'ye, brother; and who they can't brother we know not. Now, brethren, is this according to apostolic practice? No: for they went to their own company; again, be not carried about by every wind of doctrine. Watch and pray that you enter not into temptation.

Brethren, this duty is too much neglected among us, for there are some that don't watch and perhaps stumble and get out of the way, and almost forget to pray, and pierce themselves through with many sorrows, and look as if they were gone back to the world. Again, watch and be sober, and abstain from every appearance of evil. But, brethren, there are some, that have forgot what they should abstain from. They should abstain from pollutions of idols, from fornication, from things strangled and from blood. Lastly, brethren, it is said, by some of our opponents, that there will not be one of the Old Side Baptist, in some ten or twenty years to be found. Who believes that? very few; but those, that are enemies of the cross of Christ.

But, brethren, we are persuaded better things of you, and things that accompany salvation, tho' we thus speak, for God will surely visit you, for the promise runs thus: at the time appointed I will come and Sarah shall have a son; and if we are not deceived, we see some symptoms of his near approach; and our combined prayer to God is, that he may, before our next annual meeting, mount the white horse of the gospel and ride through every one of our churches and save our families, our neighbors, or, at least, such as are ordained unto eternal life.

Brethren, keep the commandments of God blameless; be of one mind; live in peace and the God of love and peace shall be with you.

TO EDITORS PRIMITIVE BAPTIST.

Macon, Georgia.
September 15th, 1844.

Dear Brethren: I once more take my pen in hand to inform you, that I am still the spared monument of God's mercy. And notwithstanding I am a poor sinful worm of the dust, I am often consoled and made to rejoice, in reading my dear brethren's communications in the blessed little messenger, the bearer of goodness from different parts of these United States, the Primitive paper.

Dear brethren, I will inform you, that there is somewhat of an appearance of the dawn of day, once more, in some sections of our country; that is, it appears that the ruler of the universe, who holds the destiny of all things in his hands, is about to visit Zion with the out-pouring of his Holy Spirit, on, at least, some of his churches in this section; there has been a gradual, but small ingathering by experience and baptism in several of the churches within the bounds of the Echaconna Association this year.

Now, my dear and well beloved brethren, this makes me believe, that there are still false prophets in our land; for, it is often said, that the Old Primitive Baptists will soon be extinct. But I, for one, am strongly inclined to think, notwithstanding the contempt that is heaped upon them and all manner of evil spoken against them, that it is the true church, that was established by Jesus Christ whilst here on earth; and, believing this, I further believe that when all the Primitive Christians are extinct on this earth, that the inhabitants, then left, may begin to look for the consummation of all things. For, when the last jewel is brought in,

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the Lord will make a short work upon earth.

Now, my dear brethren in the Echaconna Association, I bid you all, farewell, with the rest of my brethren so far as my acquaintance extends, as I am about to leave you all, to exchange my residence for one in the far west, where it may be God's will to cast my lot and family.

Now, my brethren, let us be found at the feet of Jesus, imploring our heavenly master for Christ's sake, to pour out the influence of his holy spirit, copiously and abundantly, in each and every believer's heart; in so much so, that we may enjoy great refreshings in our souls, by the grace of God. And, O my dear brethren, if we could be earnestly engaged at a throne of grace, to Almighty God, to eradicate the disorder that is abroad in our land, both politically and religiously, that our people might be more united in the true principles of the gospel, as laid down in the blessed word of God. And last, that they might be more united in the welfare of our glorious Union, in sustaining the blessed Constitution, guaranteed to us by our forefathers, under the direction of Almighty God.

So, my dear brethren, I will close by begging your earnest prayers at a throne of grace, for me and my afflicted family. Farewell.

JAMES HOLLINGSWORTH.

TO EDITORS PRIMITIVE BAPTIST.

Ozark, Franklin Co., Arkansas,
September 2nd, 1844.

DEAR BRETHREN: I have very recently become acquainted with some former numbers of your paper. Thro' the kind providence of God, and by the hand of a subscriber from Alabama, some of your numbers of 1839, came to my notice. After reading and duly reflecting on the many precious things, contained in the pages of the Primitive Baptist, and being desirous to see the spread of the truth in the western world, I wish to become a subscriber to the Primitive Baptist for one year. Please forward me seven copies to Ozark, Arkansas. Unworthy as I am, and having only for a short time been a member of the Baptist church, I tender you my services as agent for the Primitive Baptist.

Brethren, the Association to which I belong, is in peace and union and has declared unfellowship with the mission system in all its various branches. Brethren, pray for me, and may the Lord be with you, and prosper you in all your undertakings, is the prayer of your unworthy brother.

JOHN HONEA.

Elizabeth city, Pasquotank Co., N. C.
June 30th, 1844.

The Lord merciful & gracious & that will by no means clear the guilty. L. M.

The Lord bestows his blessings great,
Sometimes I feel his love; but he
Now lets me know that I must wait,
So his own time is best for me.

Cou'd I but trust to him for all,
And to his will be well resign'd;
Sure then I shou'd keep clear from thrall,
And always have a peace of mind.

But far from this I seem to steer,
Or standing idle round the house,
And partly thinking I am clear,
With making this and that excuse.

But when I come to once reflect,
And see myself with open view;
I can but mourn for my neglect,
And blame myself and satan too.

ABEL PALMER.

Elder *Parham Puckett* is expected to preach at Rose of Sharon m. h. on the 2nd day of January, 1845; 3rd, at Red Banks; 4th, at Great Swamp; 5th, at Flat Swamp; 6th, at Spring Green; 7th, at Beargrass; 9th, at Skewarkey; 11th, at Morattock; 13th, at Concord; 14th, at Liverman's; 15th, at Gum Neck; 16th, at Rider's Creek; 17th, at Sound Side; 18th, at Angeley's; 20th, at Concord; 22nd, at Morattock; 23rd, at White Plains; 24th, at Pantego; 25th, at Bethel; 26th, at Germanton; 28th, at Swanquarter; 29th, at Wade Swindell's; 30th, at Fur Creek; 31st, at North Lake; 1st February, at Rosebay; 3rd, at Bethel; 4th, at Pantego; 6th, at Beaver Dam; 8th, in Washington; 10th, at Blount's Creek; 11th, at Whitford's; 12th, at Old Swift Creek.

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THE PRIMITIVE BAPTIST.

EDITED BY PRIMITIVE (OR OLD SCHOOL) BAPTISTS.

Printed and Published by George Howard,

TARBOROUGH, NORTH CAROLINA.

"Come out of her, my People."

VOL. 9. SATURDAY, DECEMBER 28, 1844. No. 24.

COMMUNICATIONS.

TO EDITORS PRIMITIVE BAPTIST.

Tennessee, Claiborn county,
October 4th, 1844.

DEAR BRETHREN AND SISTERS IN THE LORD: Being blessed with his presence in my soul, I have stood for some years in defence of the gospel in my weak manner; during which time I have ever felt a lack of utterance to bring my views to light, not only as regards the plan of salvation through Christ in saving his people; but I have felt a lack of utterance and some timidity of feelings, in bringing to view the gospel ground the church should occupy according to scripture.

I now proceed to offer some of my views, as it is well known, of the division that has taken place among the people called united Baptists, because of the societies of the day. And as I cannot fellowship the missionary and temperance societies, I shall endeavor to prove their course of conduct not to be according to the gospel, but a mark of covetousness. Brethren, when the line is drawn between truth and error, and they placed side by side, as a light shines best in darkness so will truth shine by error to discover its naked deformity.

My brethren, when the division took place between us and the missionaries, it was somewhat distressing; but the Lord has said, all things shall work together for good to them that love him, who are the called according to his purpose. I am made to believe that it was with us before the division, like it was with Israel. Tho' they were blessed with the blessing of the Lord, and the enjoyments of the promised land, with a strict charge not to worship other gods; yet they disobeyed, and worshipped idols, though all the Israelites did not worship idols, even as it is under the gospel. It is evident they that worship idols cannot be the worshippers of God, for ye cannot serve God and mammon. Again, if a worshipper of idols a covetous character; the Lord has said, beware of covetousness which is idolatry. As I have stated that the course of the missionaries was a mark of covetousness, now let us examine the word of God. Paul to Timothy—and the qualifications there prescribed, if a covetous man, not possible that he is a true minister of Jesus Christ. But some have crept in unawares to spy out our liberties. It certainly must have been from a covetous principle that Gahazi followed after Naaman, and received two talents of silver and two changes of garment; when Elisha had refused to receive any thing from Naaman for cleansing him of the leprosy. But Elisha said to Gahazi, the leprosy of Naaman shall cleave unto thee and thy seed forever. Again, was it not a mark of covetousness when Ahab had taken the Babylonish garments and the wedge of gold and the silver and hid it in his tent, contrary to the command of the Lord.

My brethren, how are we to know a covetous man only by his acts? Mark

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what the Saviour said to his disciples, many should come in my name, crying, lo here, and lo there, and should deceive the very elect, if it were possible; but ye shall know them by their fruit. When I see the professed ministers of Christ going so far contrary to the will and word of God, it brings to my remembrance what Jesus said: He that climbeth up some other way the same is a thief and a robber. Again: The hireling fleeth, because he is a hireling. And as Jesus has said, I am the way, the truth, and the life, whenever I see a professed minister of the gospel going with a hat to beg money, or some other person to do it for him, when not a word is said about the widow or the orphan, it puts me in mind of Judas the bag bearer, when he said, this ointment might have been sold for three hundred pence and given to the poor; not that he cared for the poor, but because he was a thief and carried the bag. Again, a proof of covetousness by his selling the Lord for money.

While we are passing along we will notice Simon the sorcerer; though he professed to believe and was baptised, yet he offered Peter money in order to purchase the Holy Ghost; this being done in order to carry on a craft of covetousness. But Peter said, thy money perish with thee. Again, we will notice Paul in the 20th chapter of Acts: For I know this, that after my departure shall grievous wolves enter in among you, not sparing the flock; also of your ownselves shall men arise, speaking perverse things to draw away disciples after them. Have we not seen this? Have they not set up a post by the Lord's post? When any way is set up contrary to the scripture, it is idolatrous, it brings my master's words to mind: Well did Esaias speak of you, hypocrites, for ye make void the commandments of God by your tradition.

My brethren, seeing that satan's ministers will come with all deceivableness so near in resemblance to Christ's ministers, it causes me to think that may be that some Christians are gone after them. Then for Zion's sake I will not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth.

Brethren, this is the reason why I write, for Zion's sake. Christ and his church cannot be divided, that which makes for the glory of God is to the happiness of his people. My desire is, that Zion's light might shine, that the world might see her good works and glorify our Father who art in heaven. My brethren, that which we have seen and heard declare we unto you. Then we should not turn to the right nor to the left, for fear of being like other people. Let us go straight forward, taking the word of God as the man of our counsel. When the church of Christ stands on gospel ground, not only in the ordinances of the gospel, but in all the duties authorised by scripture, she meets with the blessings of God, she is like a company of horses in Pharaoh's chariot, she is terrible as an army with banners. The Lord has said: Draw nigh unto me and I will draw nigh unto you. This was certainly spoken unto the church. Brethren, Christ has established his church here on earth, and in her renewed state has equipped her for the warfare; and I cannot believe there is one idle member in his house.

Christ has represented himself as a man taking his journey in a far country, and left each one his work to do. He also commands the porter to watch, and even all should watch. The question now is, to bring to view where the church and ministry should stand to occupy gospel ground. For Zion's sake I will not hold my peace. The minister of the gospel is one member of the body, being a chosen vessel in Christ for the preaching of the gospel, for the feeding of the flock, for the edifying the body. Then the Lord sends his ministers, the church or the members sanction it, according to scripture. The Lord says, go; the church says, go. The church has proved his gift, it is the voice of my master, the doctrine feeds my soul.

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Now, brethren he is bound to go; and if he is a hireling, he has souls for his hire. But he now stands as a watchman on the walls of Zion, and cannot hold his peace day nor night. You don't hear him begging money of his brethren, lest he should abuse his power in the gospel; but now as a teacher teaching them to observe all things, &c.

Now as I have said something as regards the minister and his lot, I will now say a few things as regards the duties of the church. We will notice Paul's writings in his first letter to the Corinthians, 9th chapter. Have we not power to lead about a sister, a wife, as well as other apostles, and as the brethren of the Lord and Cephas? or I only, and Barnabas? Have we not power to forbear working? Read the chapter. The apostle here has brought the church to view by the appellation of a sister, a wife; not only to show the unitation of the church and ministry being of the same body, but also while the man is standing in his lot providing for the woman, even so should the woman provide in her lot for the man. We say there are no idle members in the Lord's house.

The apostle in the same chapter, though he speaks of his power in the gospel of forbearing to work, yet nevertheless we have not used this power, but suffer all things lest we should hinder the gospel of Christ. Again, the apostle well knew the opposition that the gospel met with in that day, that when he was with the Jews he became as a Jew, &c. He was willing to suffer, just like every true minister of Christ, rather than to act in a way to abuse his power in the gospel; but in order to set an example, he worked with his own hands to his necessity, and to them that were with him. The apostle coveted no man's silver, nor gold, nor apparel, and did not wish to be burdensome to his brethren, as you may see in his second letter to the Corinthians, 11th chapter; but exhorts them to their duty, reminding them that he had robbed other churches, taking wages of them to do you service. But the apostle does not want to abuse his power in the gospel, but says there were some that would profess to be ministers of the gospel, who were after the filthy lucre and gain of this world. And says in the same chapter, but what I do that I will do, that I may cut off occasion from them which desire occasion, that wherein they glory they may be found even as we; for such are false apostles, deceitful workers, &c.

My brethren, there may be nearly as much danger of private members erring for lack of discharging their duty, as is in the minister in not exhorting you to your duty. It certainly is the duty of the church to bestow to the needy circumstances of the minister, but also to the widow pointed out in scripture. The apostle in his remarks did not covet a gift, but spoke when his brethren contributed to his necessities of its being more blessed to give than to receive. It appears that he desired to see their fruit, that it might turn to their happiness. Now the scripture informs us that faith without works is dead, being alone; now if we see a brother or sister destitute of daily food or raiment, and we say, go in peace, and give them not that which is needful for the body; and again, my brethren, he that seeth his brother in need and shuts up the bowels of compassion against him, how dwelleth the love of God in him? There are many other scriptures that might be used, but a hint to the wise is sufficient.

I do not tell my brethren of these things because they do not know them, but because they do know them. I do not speak these things to be heard of men, but when there is a suffering member in Zion and it is neglected, it is a halt to the travel of Zion. When one member suffers of the same body, all suffer. Brethren, we should not seek our own, but every man another's wealth.

Once more, my brethren, let me quote this passage of scripture; for Zion's sake I cannot hold my peace when I see brethren that have been blessed plentifully with the support of this life and to spare, and yet appear to be as nice with a poor brother or sister in selling them articles for sup-

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port as though they had thousands. Brethren, these things ought not to be.

My dear brethren and sisters, in conclusion I feel to say in a word of admonition to you, that if the day has arrived that the old apostle spoke of, that dogs, wolves, and false prophets should arise, be not discouraged; but discharge your duty you owe to our brethren according to God's word, as I fear there is a great lack in this day of trial and persecution.

I am desirous to see some of brother Davis's Hymn Books in this part of the country. I believe they would be well received among the brethren here. So farewell for the present. *WM. McBEE.*

THE PRIMITIVE BAPTIST.

SATURDAY, DECEMBER 28, 1844.

This Number completes the 9th volume of the Primitive Baptist. Agreeably to the directions given by several of our Agents and subscribers, we will discontinue sending it to those who only subscribed for one year, or directed it to be discontinued at the end of this volume. In doing so, there will be doubtless many persons names erased, that would now prefer having the paper continued; if so, they can write to us, or revuest one of our Agents, or their Postmaster, to write for them, and the Primitive will be again sent to them. Should it be continued to any who may wish it stopped, they will please adopt a similar course.

We would also suggest to those in arrears, that in case their bills are incorrect they can correct them, and send or pay to any of our Agents, or their Postmaster, the balance due, to be sent to us. Monies paid to our Agents, or to any Postmaster, to be sent to us, is at our risk, as well as that sent by individual subscribers.

We purpose to revise and correct our list of Agents. Those friendly to the Primitive Baptist, will please assist us in making the necessary alterations from deaths, removals, &c. and also in making additions to our list.

We have on hand several lengthy communications of an interesting character, that we have not been able to insert in this volume, in consequence of inserting the Minutes of several Associations which we have printed. We will in our next Number insert that of the South Carolina Primitive Baptist Association, and then we will insert the communications as speedily as practicable. Should extra copies of the Primitive containing any communication be wanted, we will furnish them at the subscription price, that is, 24 copies for $1.

TO EDITORS PRIMITIVE BAPTIST.

Decatur county, Georgia,
Nov. 20th, 1844.

DEAR BRETHREN: The eighteenth annual session of the Ocklocknee Primitive Baptist Association has just closed. The business was conducted in the greatest harmony and brotherly love. The congregation was large and very orderly during the whole meeting of four days, and well supplied with preaching by our own and visiting preachers from sister Associations. By the letters from the churches we discover peace and union abound throughout our Association. May the Lord bless the labors of his servants, and cause much good to result from our meeting.

Agreeably to the directions of the Association, I send you for publication our Circular Letter, written by Elder Prior Lewis.

DANIEL B. DOUGLASS.

CIRCULAR LETTER.

The Ocklocknee Primitive Baptist Association, to the churches composing her Union:—

DEAR BRETHREN AND SISTERS:—From a custom of long standing, we have been permittedto assemble together as your advisory council, & we hope, are willing (tho' very insufficient) to imitate the worthy example of the Apostles, in making to you an epistolary communication; and hoping that you in a measure understand the truths of the Gospel, it will only be necessary for us to stir up your pure minds, by way of re-

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membrance—for those truths inform us that "*The wrath of God is revealed from Heaven against all ungodliness and unrighteousness of men who hold the truths of God in unrighteousness.*" But, dearly beloved, we hope better things of you. And though we intend this epistle chiefly for the edification of the body, yet we take the liberty of digressing a little from our subject, for the purpose of making some reply to remarks found in a Circular Letter of the Florida Association, reproachfully cast against the Ocklocknee Association, merely because the Ocklocknee had annexed an article to her decorum, for the purpose of keeping herself unconnected with a religious merchandize and to secure peace and harmony among the Churches —for which our former brethen speak contemptibly of us as though we were enemies to the American Constitution, and just ready to unite with a Roman Pontiff—though we cannot think they had any such conception of us, unless they were willing to unite with the Roman Clergy themselves, as they offered correspondence to us which we could not consistently receive. But when great swelling words are spoken, it is not uncommon that men's persons are had in admiration for advantage; and if their intention was to prejudice the world against us, it was quite a visionary scheme, for we are not zealous for an unconverted increase: yet we should rejoice to see sinners coming to the knowledge of the truth and to the fold of God, though we have no personal interest in the matter. And, as to our attempting to rivet upon any people trammels of despotism, it is certainly groundless; but we have rather manifested a disposition to keep off the papal yoke, though if we had been troubling the Legislature for the increase of law power, either for the incorporation of Churches or religious institutions of any kind; or if we had been asking for public lands or monies, (neither of which could be effected without legislation,) it might have afforded strong reasons to suspect that we desired a connection of Church and State. But of our innocency in this matter, we appeal to a generous public, hoping the institution people will do the same. But because we, as an Association, were unwilling to be accountable for the enormities carried on by modern priestcraft, we have become the subject of Missionary scurrilities. Tho' it is not uncommon for the guilty to impeach the innocent, but on our part it would be charitable to suppose that those unguarded remarks by our opponents, were not from personal prejudice, but rather from a misguided zeal, for which we hope they may yet be brought more deeply to reflect—as the religion of Jesus does not so much consist in an outward show, as in an inward work upon the hearts and consciences of men. And, as to the government of the nation, it extends every privilege to us as a religious people that we want, and we ask no more. And we look upon the right of private judgment in every concern repecting God and ourselves, superior to the control of human authority; but think it best for us to be separate from other denominations on a subject of religion; and without hesitancy, we further add, that we believe that the cause of the Primitive Baptists and our republican government will stand or fall together. And with these remarks we turn to our intended subject.

Beloved Brethren and Sisters: It seems that nothing could be more appropriate to the condition of the churches than Christian duty, if we should be successful in illustrating the subject consistent with the precepts and examples of the Gospel, which we wish to do in love. And as the under shepherds occupy a principal station in the Church, we commence with them, believing that the Lord has not resorted to any new method, neither in the conversion of sinners, nor supplying the pulpit—for our Saviour laid the foundation of the Christian religion in his life and finished it at his death, and rose triumphant over the grave, and gave gifts unto men, and left the promise of sending his Holy Spirit for the purpose of guiding his children into all truth, which we believe has been done. For notwithstanding the rage

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of persecution in the days of the Apostles, and under the reign of the Pope for several hundred years, Christ's glorious gospel has been preached, and his militant kingdom established. And as he did sustain his holy religion through all those perilous times, independent of theological institutions, we think we may venture to trust him to the end of time. Though the Gospel preachers in the present age are (literally speaking) more highly favored, as they are not compelled to flee from city to city, to escape the oppressive hand of tyrants, but are privileged with the enjoyment of domestic life, and the comfort of their families, which most of them have, with their field of ministerial labor allotted them by the great Shepherd of the sheep, and not by men—and thus they preach the Gospel from Sabbath to Sabbath, as did the apostles—and when opportunity is afforded, they think it no dishonor to labor with their own hands for the relief of their several charges, still following the apostolic example. Indeed, such as are unwilling to partake of the hardships of domestic life, might be induced to take the oversight of the flock for filthy lucre. Moreover, idleness connected with covetousness, will lead to wickedness—yes, spiritual wickedness in high places. But these terrifying evils are not so dangerous in the persons of the ignorant and illiterate. Though we have but little to say of literature, of course it could do no injury unless improperly used. Yet it is not uncommon for professional men of learning to expect a living from the sweat of the laboring men, and it would be less exceptionable in any other class than that of the clergy. But if this is oppressive in the United States, it is as yet in such a mild form that it is scarcely perceptible, though in England, our mother country, quite a fair sample of this oppression might be had, where the learned clergy, (as it seems,) with a seared conscience, is lawfully allowed the tenth part of the scanty remains of the poor laboring tenant. So much for theological schools.

But our business, at present, is chiefly with the God-called ministers, whose duty it is, as much as possible, to make the Gospel without charge, and in every respect, to prove as ensamples to the flock, by endeavoring to imitate the beautiful description given of such by St. Paul to Timothy, as follows: "A Bishop, then, must be blameless; the husband of one wife; vigilant, sober, of good behavior; given to hospitality; apt to teach; not given to wine; no striker; not greedy of filthy lucre, but patient; not a brawler; not covetous; one that ruleth well his own house, having his children in subjection, with all gravity; not a novice, and of good report of them that are without." This is not only descriptive of the ministers of Christ, but a solemn charge; and should not be lightly esteemed by those that serve to the laying on of the hands, least they should do it suddenly. For, if we understand the apostle, the above qualification must, in a greater or less degree, be attached to the subject for ordination. This being the case the servant of the Lord is prepared for his ministerial race, which he runs, but not uncertainly; i. e. not first in one track and then in another; and in using the weapons of his warfare, is cautious least he should be one of those that beat the air; and above all, his delight is to feed the flock of God which Christ purchased with his own blood. This he does willingly—not of constraint, nor yet for filthy lucre, but of a ready mind. And for a more full description of a Gospel minister and his duty, search the Scriptures; with which we turn to our brethren in general.

Beloved in the Lord! Christian duties are pleasant to the believer when attended to; but if neglected, is productive of a train of evils which our small space forbids us to enumerate. But the wise man foreseeth the evil, and hideth himself. And among the many duties which the Christian affectionately discharges, those to their ministers should share an equal portion of esteem; for notwithstanding the industry and good economy, which ought to be attached to every Gospel minister—from the loss of time, there is an

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increase of burthen experienced by himself and family. But those personal disadvantages will not tend in the least, to diminish from the building of God; but to disregard his precepts and Gospel examples, would deprive the Christian of an essential exidence of his inheritance above. And, as touching our duty to the ministers of Christ, we find chiefly in the Epistles of St. Paul; and he treated on this subject very cautiously, knowing, as he said, "that after my departure, grievous wolves will enter in, not sparing the flock." And in like manner, we cautiously lay hold of this subject; and should there be an omission of any duty among Christians, the mere deficiency arising from it is not a matter of so much concern, as the principle which has produced such negligence among the followers of Christ: but whether or not there is any deficiency among the Primitive Baptists on the subject of duty to their ministers, is known to each individual; provided they have searched the word of the Lord, with the necessary inquiry, "What wilt thou have me do?" With such, the word of our Saviour is familiar; which says, "the workman is worthy of his meat."

And could he have meant that his preachers should be fed upon the good things of this life, and their families left as widows and orphans, & perhaps in a melancholy condition, anxious for the return of him to whom they daily look for relief? And can it be possible that any reflecting Christian, in easy circumstances, could receive the repeated services of their preacher without compensating his destitute family? and whether destitute or not, it is a compensation of reward, as the ministers of the Gospel cannot be considered as subjects of charity, but should be esteemed for their work's sake. And if we esteem them, how shall we manifest it—by words or by deeds? This can be answered by those that have been spiritually taught to understand and observe the golden rule. But if self is not denied, it may discover many obstacles in the way, expecting to attend to those Christian duties at some distant period of life, until our aged ministers are worn down in the service of the Churches and their families may be happily removed to the enjoyments of a better inheritance, leaving those that could have alleviated their necessities, to regret their own inattention. And how to account for Christian living in the resistance of known duties, we know not; for faith without works is dead, being alone: and it it is by works that faith is made perfect. And as the Scriptures are our acknowledged rule of faith and practice: in justification of our preceding remarks, we quote the following from St. Paul: "Who goeth a warfare at any time at his own charges? Who planteth a vineyard and eateth not of the fruit thereof? Or who feedeth a flock and eateth not of the milk of the flock?" &c.—with which we might conclude this imperfect epistle: but supposing there might be some inquiry how this duty to our minister should be discharged—whether in private or in public? to which we reply, that no one should be ashamed of the precepts and examples of the Gospel. —In giving it is said we should not let the left hand know what the right doeth. But this, we hardly think, would apply to the preacher. We have already said that ministers could not be considered as subjects of charity—and in this case, we might act in public, that our good example might be extended to our younger brethren But never to sound our good works as with a trumpet. And those that feel disposed to contribute to the support of the ministry can do it without subscriptions or other excessive measures. And after we have done all that we can, without charity, it profiteth nothing—for Christian duties do not make a Christian—they are only the effects of being one—but it is grace that stays the hand from oppression, the tongue from falsehood and slander, the affections from fraud and dishonest gain, and affords a will to do unto others as we would they should do unto us; and a Church made up with materials thus qualified, may well be said to be as a city set on a hill, which cannot be hid.

And, dear brethren, that you may be able to stand and combat with the vanities

of a deluding world, put on the whole armor of God, and endeavor to know what is His will concerning you here, and "see that you refuse not him that speaketh." We have quoted Scripture without citing the places, for the saving of space, as our letter is lengthy. Now may the grace of God abound in you, to the keeping of the unity of the spirit in the bond of peace. Finally, Brethren, farewell.

PRIOR LEWIS, Moderator.
DANIEL B. DOUGLASS, Clerk.

FOR THE PRIMITIVE BAPTIST.

Elder *Parham Puckett* is expected to preach at Rose of Sharon m. h. on the 2nd day of January, 1845; 3rd, at Red Banks; 4th, at Great Swamp; 5th, at Flat Swamp; 6th, at Spring Green; 7th, at Beargrass; 9th, at Skewarkey; 11th, at Morattock; 13th, at Concord; 14th, at Liverman's; 15th, at Gum Neck; 16th, at Rider's Creek; 17th, at Sound Side; 18th, at Angeley's; 20th, at Concord; 22nd, at Morattock; 23rd, at White Plains; 24th, at Pantego; 25th, at Bethel; 26th, at Germanton; 28th, at Swanquarter; 29th, at Wade Swindell's; 30th, at Fur Creek; 31st, at North Lake; 1st February, at Rosebay; 3rd, at Bethel; 4th, at Pantego; 6th, at Beaver Dam; 8th, in Washington; 10th, at Blount's Creek; 11th, at Whitford's, 12th, at Old Swift Creek.

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"Come out of Her, my People."

VOLUME 10.

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THE PRIMITIVE BAPTIST.

EDITED BY PRIMITIVE (OR OLD SCHOOL) BAPTISTS.

Printed and Published by George Howard,

TARBOROUGH, NORTH CAROLINA.

"Come out of her, my People."

VOL. 10. SATURDAY, JANUARY 11, 1845. No. 1.

COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

MINUTES

Of the South Carolina Primitive Baptist Association, at her fifth anniversary, which was held with the Colonel's Creek church, Richland district, South Carolina, commencing on Saturday before the 1st Lord's day in October, 1844, and continued till Monday evening following.

1st. The Introductory Sermon was delivered by Elder M. McGraw, from Isaiah, 35th c. and part of the 8th verse, which reads as follows: There shall be an highway there, and a way, and it shall be called, the way of holiness. After a few minutes intermission, the Association came together. Called for and read the letters from the churches, and enrolled the names of the delegates.

2nd. Elected brother M. McGraw, Moderator, and brother J. L. Simpson, Clerk.

3rd. Opened a door for the reception of new churches, and received a petitionary letter from Crane Creek church, Richland district, by her delegates; also, from Beaver Dam church, Kershaw district; also, from Big Creek church, Anderson district, by the hands of their delegates; which were unanimously received.

4th. Called for corresponding messengers, but received none.

5th. Read the Constitution and Rules of Decorum.

6th. Appointed corresponding messengers to the Springfield Association, viz. brethren M. McGraw and V. Bell. Brother M. McGraw to write the letter.

9th. Appointed brethren J. B. Higgins, Wm. Higgins, and in case of failure brother Wm. Nelson, to the Lexington Association; and brother V. Bell to write the letter.

8th. Appointed brethren V. Bell. D. Wooten, W. Nelson, and J. B. Higgins, with the writer of the Circular Letter, to examine the same and report on Monday.

9th. Appointed brethren M. McGraw, B. Smith, and L. Perry, to examine requests and queries, and report on Monday.

10th. Appointed J. Mickle, J. B. Higgins, and W. T. Summerel to arrange the preaching for the following day.

11th. After prayer by brother D. Wooten, adjourned till Monday, 10 o'clock.

12th. The Sabbath was spent in preaching, to a very large and attentive congregation; and from the feeling manifested, we trust the good seed sown on that day, will produce a copious harvest to the glory of God.

13th. Monday, 10 o'clock, the Association met according to adjournment; and after prayer by brother J. L. Simpson, called the names of the delegates and proceeded to business.

14th. Called for the report on the Circular Letter, which was recommended to the Association for their deliberation, and was unanimously adopted.

15th. Called for the report on requests and queries, which was given as follows:

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We your servants, appointed to examine requests and queries, beg leave to report, that we find two queries from the Crooked Run church, as follows:

1st Query. Suppose a member of a New School church, who has been baptized by a New School preacher since the fellowship has been broken between us and them and the division has occurred, were to propose to connect himself in his immediate fellowship with an Old School church, would it be consistent with church order and the principles of Old School Baptists, to receive him without his being baptized again?

2nd Query. If so, would it be consistent with church order, and the principles of Old School Baptists, to receive a member of the Methodist church, who has been baptized by immersion by a Methodist preacher, without his being baptized again by a regular Old School preacher?

Answer. We would recommend not to receive such members without baptizing again on a profession of their faith. Unanimously adopted.

16th. Appointed the next meeting of this body to be held by divine permission with the Bethsaida church, Kershaw district, nine miles above Camden, commencing on Saturday before the 1st Lord's day in October, 1845.

17th. Proceeded to appoint union meetings as follows; first, at Ararat; second, at New Salem; third, at Big Creek; fourth, at Colonel's Creek.

18th. Appointed brother M. McGraw to prepare our next Circular Letter.

19th. Called for, read, & received, letters of correspondence to sister Associations; and handed them over to the messengers.

20th. Received nine dollars to defray the expense of printing the Minutes of our present session, & handed it over to the Clerk.

21st. Requested brother J. L. Simpson to revise the Minutes of our present session, and send them to George Howard, Tarboroug, N. C., for publication.

22nd. Appointed brother D. Wooten to preach the next Introductory Sermon, and brother M. McGraw to be his alternate.

23rd. We, the South Carolina Primitive Baptist Association, do return our sincere thanks to God, the Colonel's Creek church, and vicinity, for their kind and hospitable treatment during our session. We feel thankful to Almighty God, for the unanimity of spirit that has prevailed among us during our meeting.

Adjourned to the time and place above mentioned. Prayer by brother Musgrave.

STATE OF THE CHURCHES.

Churches.	Districts.	Post Offices	Ministers and Delegates.	Baptised	Received	Restored	Dismiss'd	Dead	Excluded	Total	Contr. for Mi.	Dismiss'd
											$ Cts	
25 Mile Creek,	Fairfield,	Taylorsville,	W. T. Sumerel, L. Perry,	1	1		5	0	0	19	0 50	1
Jackson's Cr'k	Richland,	Columbia,	S. Hammonds, A. Campbell,	1	0	1	13	0	0	28	0 75	2
Crooked Run,	Fairfield,	Brown's,	M. McGraw, J. Mickle,	2	0	0	2	0	0	35	1 00	2
Ararat,	Fairfield,	Cookham,	J. L. Simpson, G. Simpson,	20	1	2	0	2	1	48	1 00	4
Mount Olivet,	Darlington,	Pleasant View,	No representation.							16		2
Colonel's Cr'k	Richland,	Columbia,	B. B. Higgins, W. Higgins,	2	1	0	0	1	1	42	0 50	1
New Salem,	Darlington,	Effingham,	S. Langston, B. Smith,	0	0	0	0	0	1	14	0 50	3
Bethsaida,	Kershaw,	Camden,	W. Nelson, J. Jackson,	0	0	1	0	0	0	12	1 00	2
Crane Creek,	Richland,	Columbia,	V. Bell, H. Price,	1	0	0	0	0	0	8	0 75	3
Beaver Dam,	Richland,	Camden,	D. Wooten, J. Mickle,*	0	0	0	0	0	0	13	0 50	1
Big Creek,	Anderson,	Stantonville,	E. W. Musgrave, D. Dunkin	0	0	0	0	0	0	75	0 70	3
				27	3	4	20	3	3	353	9 00	

Ordained ministers in SMALL CAPITALS.
Delegates marked * did not attend.
Contributions by individuals, $3.

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CIRCULAR LETTER.

The South Carolina Primitive Baptist Association held at Colonel's Creek Primitive Baptist Church from the 5th till the 7th October 1844, To the churches whom they represent, wish grace, mercy and peace.

DEAR BRETHREN: If God's wisdom had been only as man's wisdom, never had natural and unrenewed men been so opposed to his dispensations of providence and grace; never would the saints of God have had to endure trials of cruel mockings and scourgings, yea, moreover of bonds and imprisonment; never had they, of whom the world was not worthy, to wander in deserts and mountains, and in dens and caves of the earth to elude the fury of the enemies of the truth; never had the Son of God been put to death. But men have been opposed to God's plans and purposes in every age.

Because the Old School Baptists hold that there is an elect people according to the foreknowledge of God (i Pet. i. 2.) whom God hath, from the beginning, chosen to salvation through sanctification of the spirit and belief of the truth (ii. Thes. ii. 13.) and who will all be effectually called; that is, who will be convinced of their sin and misery, enlightened in the knowledge of Christ and persuaded and enabled by the divine spirit to embrace Jesus Christ, revealed as the free gift of God to them, in the gospel; we say, because we hold this doctrine, natural and unrenewed men will say, Then we may all sit down and give ourselves no uneasiness or concern about our future state, nor attend to any of the means or duties of religion, as the end will come out just the same whether we do or not. Nay, they will accuse us of holding, and pretend themselves for a time to hold, this very principle, viz: that wicked men may just as well give themselves no concern about religion.

But brethren, they are not the advocates, but the opposers of the truth that draw such practical inferences from the Old School doctrine. They advance the principle here attributed to them in a way of cavil and objection against our doctrine, and not because they believe our doctrine. You never hear a Calvinist draw such practical inference from the Old School doctrine. They are the enemies of the truth that say we hold in substance that the natural man may just as well be unconcerned as concerned about his salvation; just as the enemies of the truth attributed to the apostles the sentiment, Let us do evil that good may come, or Let us continue in sin that grace may abound in our salvation. Thus because we hold that good works have no efficient hand in procuring our justification before God, we are accused of holding a principle which none hold but those whose damnation, the apostle affirmed, was just.

And we are accused by the enemies of the truth, of holding not only that sinners may just as well be unconcerned as concerned about their salvation, (as the issue will be just the same;) but that after a sinner has obtained peace and pardon from God, he has nothing more to do. This they suppose to be inferred from the circumstance that we hold the doctrine of the final perseverance of the saints. For they being ignorant of the constraining influence of the love of God, vainly suppose that if the Christian is not bound to be continually working for life, the consequence is he will just sit down on the *stool of do-nothing* as they call it; and that unless he ignorantly goes about to establish his own righteousness, he will not seek after holiness nor care for any thing but the imputed rjghteousness of Christ. But brethren, we believe in Christ, not only as a Prophet to instruct us by the influence of his spirit, and a Priest to atone for us; but also as a King to rule over us. We believe in the Christian's subjection and obedience to him. We believe in good works, not as a means of securing our acceptance with God, but as a duty which love and gratitude bind us to perform. We are persuaded it is the bounden duty of every Christian, and which he feels obligatory on him, to promote the glory of God by every means in his pow-

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er; and that it is thus that we shall best proclaim abroad the honors of our Saviour God,

When the salvation reigns within
And grace subdues the power of sin.

Yes, brethren, this is a faithful saying, and these things we do, and no doubt, you do affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto *men*. Tit. iii. 8. A godly example is most conducive to the glory of God and secures to the Christian influence among men. It will make him appear before a gainsaying world, beautiful as Tirzah, comely as Jerusalem, and terrible as an army with banners. The people of the world, in ordinary times, when they cannot but tolerate religion, are not very apt to trample on the feelings of those, who, from their upright life and godly conversation, they believe to be sincere in the matter of religion; nor can they, with a quiet conscience, openly spurn at that cause, to which by the Christian's conduct they see he is devoted. Hence Saint Paul addressed Timothy in the following words, "In all things shewing thyself a pattern of good works; in doctrine shewing gravity, sincerity, sound speech that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you. Tit. ii. 7, 8. The restraining influence of a godly example is a surprising thing to those who have not taken particular notice of it.

The native dignity of virtue, and the commanding authority of true piety, will ever procure the veneration, esteem and affection of the wise and good; and as invariably repress the insolence of folly, and repel the disgusting ebullitions of vulgarity and vice. Superior virtue and goodness are always overawing, and serve to check the vicious and profane. Thus when Christians are seen by their conduct and conversation to have respect to all God's commandments, to be eschewing evil and cleaving to that which is good, their presence and example have a restraining influence on the conduct of the most abandoned that behold them. Hence the importance that the distinction be kept up between the church and the world, between the kingdom of Christ and the kingdom of satan; and that every one that nameth the name of Christ should depart from iniquity, (2 Tim. ii. 19.) and be careful to maintain good works.

Dear brethren, we are aware there is a great defect or defalcation among the people called Baptists in this respect,—that religion is becoming too much a formal thing,—and that the distinction between the professors of religion and the non-professing world is to be recognized and discovered principally and in many instances exclusively, at church-meetings or at the communion table. And brethren, seeing these things must necessarily be discerned and deplored by all who have the interests of vital religion at heart, we do you to wit or desire that you might know the cause of this apostacy or departure from Christian conduct in the professors of religion, and in particular among the people called Baptists.

When those who assume the name and office of Christ's ministers are so desirous of worldly gain, that they are willing to receive the world at large into the visible church in order that they may have a seeming claim on them for remuneration for their ministerial services, this must necessarily have a very injurious consequence with regard to the Christian conduct of the professors of religion. The world at large have not religion. And as a corrupt tree can bring forth only evil fruit; when the world at large are got within the pale of the visible church, (at least as many as can be induced to join by means of the new measures,) what are we to look for but that the conduct of church members should be unchristian, and that the Redeemer should be wounded in the house of his professed friends.

And, dear brethren, it is an obvious thing that such has been the course pursued by preachers who called themselves Baptists: they have gone for getting the world at large into the church; and for this

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purpose they have taken advantage of all the artificial excitement that they could produce by a ten, twenty, thirty, or even forty days meeting:—they have endeavored to charm them with music:—they have compassed sea and land as nearly as they could. And the consequence is that the visible church is no longer *a garden enclosed, a spring shut up, a fountain sealed.* Cant. iv. 12.

While our New School brethren were going on in their career of proselyting the country at large, (or as many of them as they could, by their new inventions charm into the church,) they inhibited doctrinal preaching. The people were in no wise to be instructed in the mysteries of the gospel: they were not to know what the doctrinal sentiments of the Baptist denomination were. They were not to know that it is *God* that worketh in us both to will and to do of his own good pleasure. They were not to be informed that we are redeemed not with corruptible things, as silver and gold, from our vain conversation—but with the precious blood of Christ as of a lamb without blemish and without spot: who verily was foreordained before the foundation of the world. i Pet. i. 18, 19. The doctrine of unmerited, sovereign, and efficacious grace was left out of the artificial-revival preaching. Consequently the subjects of those revivals had no sense of their being under any special obligation to God, (which all real Christians have.)

As Christian obedience is built on the doctrine of the gospel received, embraced and rested upon for salvation, and as the man-made-artificial-revival Christians have no particular doctrinal sentiments more than what is in human nature in its fallen estate, they have no sense of their obligation to devote themselves to God, and to do whatsoever they do with an eye to his glory; nor do they seem to feel as strangers and pilgrims upon earth. Formal religion is all that they seem to know any thing about or to care for. They are willing to go through a certain routine of externals—to go to meetings, as other people go, to sit down as the people sit down at the communion table, and pay up their proportion of their preacher's stipends; but as for there being any thing more obligatory on them, they wot not what it is. They do not know of any obligation they are under to God more than the rest of the world are under. That God's love is distinguishing and sovereign they cannot believe. And as they know nothing of the infinite merit of the Lord Jesus—of the utter ruin and helplessness of their situation by nature, and of their being rescued by the arm of omnipotence when they were unable to help themselves, they estimate the obedience that they render God, at too high a rate. Such duties and services as they perform, merely as church members, they think quite meritorious. To be of an humble and contrite spirit as some seem to be, they think quite beneath either the obedience and service they are rendering to God, or their own dignity. So that religion is getting to a very low ebb, owing to the course that has been pursued by the missionary and revival preachers.

They have never been known to sit as a church (we believe) for any other purpose than to receive members: but wholly lay aside church discipline except that they enforce it (and that pretty rigorously) against such as disapprove of the new principles and doings. They do indeed wish the new converts to come under some obligation to refrain from intoxication by signing the total abstinence pledge or joining a temperance society: thus expecting a moral worldly temperance society to do more for those converts, than the Christian religion has done or is likely to do. For their religion is not such as to make them men of temperance without the additional obligation of signing a pledge to drink no wine, malt or spiritous liquors.

Now, brethren, is this the religion of the Lord Jesus? Is this the religion that the scriptures recognize? Is this the religion that will save the soul? Is this that devotedness to God and to his service which the apostle manifested when he said at

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Miletus, "I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus:" or when he said to the Corinthians, "If meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." i. Cor. viii. 13.

And now brethren, under all these circumstances, what is the course for the churches, and for you all as individuals to pursue? In order that you may know the more readily to what remedies the Old School churches should resort, we have endeavored to show by what door the declensions we have mentioned, have entered into churches nominally Baptist. We have endeavored to shew that the doors of the churches have been opened too wide for the reception of members; nay, that the missionary preachers endeavored to get in all that they could, even if it was by drilling them during a ten, twenty, thirty or forty days meeting—that they took them in irrespective of their doctrinal sentiments; nay without their having any doctrinal sentiments at all more than they had when acknowledgedly in a state of nature; and that they, in their preaching, even studiously avoided doctrinal preaching. Then truly the guard that you are to set against ecclesiastical declension is to make no deviations from the old rules of the Baptist denomination with regard to the reception of members. Rules have been compiled from the sacred scriptures to which our New School brethren give but formal attention. The oldest rule and mode of examining candidates for church membership, of merely human compilation, with which we are acquainted, are that compiled under the sanction of the Philadelphia Association in 1743, that is somewhat over one hundred years ago. And as we know of none more scriptural or better calculated to preserve the churches from declension, we desire here to give them at full length:

"When the church is come together, (says the compilation to which we refer,) and the person proposing being present, after prayer to God for direction, the minister or pastor of the church, is to put several questions to the person proposing, (1) concerning the ground and reason of his hope:* wherein is to be inquired, what experience he hath of the manifold graces of the Holy Spirit working in him repentance from dead works,† and faith toward our Lord Jesus Christ, in whom alone is salvation hoped for.‡ "For," continues the little compilation to which we refer, "without there be some good grounds in the judgment of charity (to believe) that such an one is a new creature, the door of admission is not to be opened, for that would be abusing the privileges of the house of God. Therefore all due and regular care is to be taken.§"

It is to be enquired "*Secondly*, What competency of knowledge, in the principal doctrines of faith and order such hath acquired, 1 Tim. ii. 4—6, whether such person be well instructed in the knowledge of God,—in his glorious attributes; in the doctrine of the trinity, or one God in three persons, the person, nature and offices of Christ, the nature of the law, of

---

*Be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear. 1 Pet. iii. 17.

†Then Peter said unto them, Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. Acts, ii. 38. See also Heb. vi. 1.

‡Testifying both to the Jews and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ. Acts, xx. 21. Hearing of the love and faith, which thou hast toward the Lord Jesus. Philem. 5.

§Come and hear, all ye that fear God, and I will declare what he hath done for my soul. Psal. lxvi. 16. But Barnabas took him (Saul) to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken unto him, and how he had preached boldly at Damascus in the name of Jesus. Acts, ix. 27.

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original sin, of the pollution of man by reason of sin, and (his) lost and undone estate thereby, and of his being a child of wrath by nature, of the nature of the redemption wrought by Christ, his sufficiency to satisfy divine justice, of the reconciliation of sinners to God by the death of his Son; of our sins being imputed to Christ, and his righteousness imputed to us for justification, being received by faith alone; of the resurrection of Christ's body, and his ascension into heaven and of his coming thence the second time to judge the quick and the dead, of the resurrection of the dead bodies of men, and of the eternal judgment; and of such proposing person's resolution to persevere in the profession of these truths unto the end.

"Such things are needful to be enquired into, by reason that too many, in our day, do build their conversion upon their convictions, and some general notions of the Christian religion, when indeed they are utter strangers unto, and very ignorant of the great mysteries of the gospel.

"*Thirdly*, Enquiry must be made whether such person's life and conversation is answerable to such a profession, that he be likely to adorn the gospel with a holy conversation. Tit. ii. 11—15. Also chap. iii. 8.

"This regular carefulness is an indispensable duty of all regular churches, to use in the admission of members. And tho' all due care be used, yet some unsound and rotten professors will creep in unawares, and have crept into the purest churches. Jude, ver. 4. i John, ii. 19. Acts, v. 1—10. Acts, xx. 29, 30. Galat. ii. 4. And the fallibility of churches in this matter is not to be urged as an argument or ground to neglect the duty incumbent on the churches, according to the rule of the word."

The greatest source of the distress of churches has ever been in consequence of false brethren creeping into them. But if Baptist churches are thrown into distress and confusion by turbulent, self-willed and graceless members that they huve among them, they have themselves only or principally to blame for it. They have the keys in their own hands. They should require fruits meet for repentance of all who join them. If this matter had been attended to more scrupulously and exactly, it would have prevented much of the distress that the churches have just passed through in being rent and divided, and seeing large parties running off after the New School preachers. We recommend to you all to be a little more circumspect and vigilant in this respect for the future, than you could find it in your hearts perhaps to be when the effort people, as they are sometimes called, were first introducing so many false professors into the churches.

There have been a considerable noise and stir in the world and among a people who called themselves Baptists, about temperance and total-abstinence-pledge societies. If you find any schemes set on foot, calculated to promote the honor of God or to better the condition of the human family, if the scriptures recognize or warrant such schemes, we recommend it to you to put your shoulders to them. Whatsoever your hands find to do, in this respect, do it with all your might. A desire to promote the declarative glory of God, and to benefit our species is a motive that is worthy of the Christian to be actuated by. But then we recommend to you that whatsoever you do with this view, you do heartily, and for the Lord's sake, and not merely to please men. To pledge yourselves insincerely to do or not to do a thing merely for the sake of appearances, having at the same time mental reservations, and intending to act contrary to your pledge, is to sin against God. It is like the scribes and pharisees who our Saviour said paid tithe of mint, and anise and cummin and omitted the weightier matters of the law. And if ever you should do such a thing, we recommend it to you call to mind what Saint Peter said to Ananias, Acts, v. 3, 4: Thou hast not lied unto men but unto God. Instead of your example in signing the pledge insincerely being calculated to have

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a good effect on others, if your whole motive and intention were understood by others as God sees through them, it would be calculated as far as the influence of your example would go, to have the contrary effect. It would be setting before others a wicked example. Whatsoever does not tend to promote truth and sincerity among men, we think it advisable to have nothing to do with. If the ixth commandment of the decalogue, in its spirit and true meaning forbids whatsoever is prejudicial to truth, (which we all admit that it does,) then it forbids you to pledge yourselves to do or not do a thing, with deliberate intention to do otherwise than you pledge yourselves to do.

As to the matter of temperance itself, the foundation of Christian temperance is *true religion*. If the members of our churches be men of genuine religion, they will, we think, be temperate persons; and will have no occasion to join a worldly society that pledge themselves to make no use of any liquors that by abuse are liable to produce intoxication. They will be temperate for conscience sake. They will add to their faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience. They will not be among wine-bibbers; or among riotous eaters of flesh. For the fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.

Brethren, there is always a medium between total abstinence and the abuse of God's mercies: and it is sufficient to pursue the golden mean; neither to be righteous overmuch, by running some things into an extreme, nor yet to be overmuch wicked or even indulge habitually in known sin. The rule of God's word, is the best guide in all things. Some go beyond it. But to be more strenuous than God has been, and to go beyond all that he has revealed or commanded for our guide, is too much like works of supererogation.

Saint Paul, speaking in the first epistle to Timothy concerning the rise of antichristian principles, says, The Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils, speaking lies in hypocrisy, having their conscience seared with a hot iron; forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth. But in opposition to their principles the apostle immediately adds, Every creature of God is good, and nothing to be refused, if it be received with thanksgiving: for it is sanctified by the word of God and prayer. i Tim iv. 1—5.

It is true that the apostle Paul, in writing to Timothy, said, in another place, Drink no longer water but use a little wine for thy stomach's sake and thine often infirmities. But the same apostle, in treating of the qualifications of a bishop, in his epistle to Titus, says, A bishop must be blameless, as the steward of God; not self-willed, not soon angry, *not given to wine;* no striker, not given to filthy lucre; but a lover of hospitality (and therefore one who practices it,) a lover of good men, sober, just, holy, *temperate.* And he elsewhere says to Titus, Speak thou the things that become sound doctrine: That the aged men be sober, grave, *temperate,* sound in faith, in charity, in patience.

And, in fine, to shew that it can in no wise comport with the character of the christian to be intemperate or drunken, saint Paul, in writing to the Corinthians, says, "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived, neither fornicators, nor idolators, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, *nor drunkards,* nor revilers, nor extortioners shall inherit the kingdom of God." And to shew that he was not writing to persons of any of these descriptions, when he was writing to the church at Corinth, he immediately adds, And such were some of you; but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the spirit of our God, i Cor. vi. 9, 10, 11.

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As a reason for joining a temperance or total-abstinence-pledge society, it is sometimes alleged that some people cannot taste spirits at all without being put off their guard and running into excess. Dear brethren, if any of you be conscious that a frailty of this sort attends you, we entreat you in the name of the Lord, to refrain from their use altogether. You are in duty bound as Christians and as professors of religion, to be sober and to be vigilant. If you cannot avoid intoxication, unless by abstaining altogether, we entreat you to adopt the plan of total-abstinence. Let it be seen that the religion of Jesus makes you temperate men.

But there is no grace obtained by joining a temperance society; nor has God promised any blessing to such as join. If men of the world can do any better in refraining by it, let them do it. The more men refrain from this sin, the better for them in time and eternity. But if they lean on a temperance society, do you lean on God, and lean on the Lord Jesus; and pray habitually and constantly for the influence of his grace and spirit. For if *God* don't make Christians temperate persons, we think their chance to become so is slender indeed. Means of God's ordaining are all you (as Christians) have to depend on. God, who subdued the reigning power of sin in you at first, can enable you to abound in the fruits of the spirit.

And we would entreat you to be diligent in the use of means of God's appointment, among which means, two are of primary importance; and these are reading the word of God and secret prayer.

We have no "*commandment*" from the Lord on the subject of total-abstinence-pledge societies, (they seem not to be so much as hinted at in scripture) but herein we "give our advice;" and that is not to mix up and unite with the ungodly world in any kind of organized societies. And for this we think we have something like the authority of scripture: Be ye not unequally yoked together (said the apostle Paul) with unbelievers: for what fellowship hath rightcousness with unrightcousness? and what communion hath light with darkness? And what concord hath Christ with belial? or what part hath he that believe th with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them and walk in them, and I will be their God and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean (thing) and I will receive you; and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

But though you stand aloof from all such organized worldly societies, yet it is exceedingly important that Old School Christians would demean themselves worthy of the gospel; that they would refrain from evil, and that they would let their moderation be known unto all men. Thus we shall best put to silence the ignorance of foolish men. i Pet. ii. 15. Let them not have occasion to say that we stand aloof from total-abstinence-pledge societies because we like to be taking a *horn* as the saying is, or drinking ardent spirits merely as a beverage, and to gratify a depraved appetite ourselves: although it is a matter not to be concealed or palliated that many of the total-abstinence-pledge signers often do in secret this very thing themselves: so that it may in truth be said, That their good works (such as they are) they do to be seen of men. And if they were under our jurisdiction, or subject to our admonition, we would say to them, in reference to this conduct of theirs, in the words of our gracious Redeemer, "Beware of hypocrisy. For there is nothing covered that shall not be revealed; neither hid that shall not be known. Therefore, whatsoever ye have spoken in darkness, shall be heard in the light: and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops." And however, in reference to such matters they may believe in the beneficial effects of pious frauds, on human society, yet they should know that God will not own or approbate

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such means of doing good when he shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil.

We would recommend to the churches to be faithful in the exercise of discipline. As Paul said to the Corinthians in his first epistle to them, vth chapter and 11th verse, so we would say to you. His words are, But now I have written unto you not to keep company if any man that is called a brother be a fornicator, or covetous, or an idolator, or a railer, or *a drunkard*, or an extortioner: with such an one no not to eat.

Our New School brethren endeavor to render the discipline of the Old School churches null and void, by holding an open door for the reception of our excommunicated members, or members under censure. This is a thing we cannot control. But we feel very confident that very few or no thorough-going Old School Baptists will be driven into their ranks by church censures righteously administered.

If you, at any time, by being faithful in discipline, thus lose some that you accounted on the old orthodox or hard-shell side, it is your duty to commit the whole affair into the hands of God. In general you may adopt the language of the beloved disciple, with regard to such apostates from the Old School side, They went out from us; but they were not of us; for if they had been of us, they would no doubt have continued with us; but they went out, that they might be made manifest that they were not all of us. i John, ii. 19.

It is to be regretted, that so few heads of families among the Baptists keep up the worship of God in their families. While means that God requires of his people are neglected, we may expect that religion will be languishing, and church-members will be in a cold and lifeless state. But dearly beloved, if you wish your souls to prosper and your temporal affairs to go on smoothly and prosperously, put them all under the protection and care of God in your family as well as private supplication both morning and evening. Remember that a divinely inspired prophet has used this petition to God, Pour out thy fury upon the heathen that know thee not, and upon the families that call not on thy name. Jer. x. 25.

If heads of families, upon their first taking upon them the public profession of religion, omit the duty of family worship, on the supposition that after a time, the cross of taking up this duty will lighten and become easier, they will find themselves, in the issue, most sadly disappointed. The longer you put it off after you make a public profession of religion, the more difficult and the greater cross you will find it to commence, or introduce this duty into your families. Many could testify, from sad experience that this is literally and strictly correct, viz. that the burden and cross of this duty increases by the omission or postponing of it.

It does not become us to pretend to prescribe rules; but as those who have obtained mercy of the Lord, we recommend that on the reception or admission of heads of families to church-ordinances and church-privileges, the churches of our order would call their attention to this much neglected duty, by referring to it as recognized and laid down to be a duty, in their church covenant, or in such other way as they may find convenient—or think most likely to answer the purpose intended.

Having thrown together the foregoing observations in a somewhat loose and desultory manner, we now say to you all, Finally brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you.

MARSHAL McGRAW, Mod'r.
JOHN L. SIMPSON, Clerk.

THE PRIMITIVE BAPTIST.

SATURDAY, JANUARY 11, 1845.

This Number commences the 10th vol. of the Primitive Baptist. Agreeably to the directions given by several of our Agents and subscribers, we will discontinue sending it to those who only subscribed

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for one year, or directed it to be discontinued at the end of this volume. In doing so, there will be doubtless many persons names erased, that would now prefer having the paper continued; if so, they can write to us, or request one of our Agents, or their Postmaster, to write for them, and the Primitive will be again sent to them. Should it be continued to any who may wish it stopped, they will please adopt a similar course.

We would also suggest to those in arrears, that in case their bills are incorrect they can correct them, and send or pay to any of our Agents, or their Postmaster, the balance due, to be sent to us. Monies paid to our Agents, or to any Postmaster, to be sent to us, is at our risk, as well as that sent by individual subscribers.

We purpose to revise and correct our list of Agents. Those friendly to the Primitive Baptist, will please assist us in making the necessary alterations from deaths, removals, &c. and also in making additions to our list.

We have been repeatedly urged to authorise our Agents to enforce by law collections of arrearages from delinquent subscribers. We would state, that we do not wish to withhold the Primitive from worthy persons who are unable to pay for it; but those who are able and not willing to do so, we can but regard as unfriendly to it, and desire their names stricken from our list of subscribers. Thus far do we wish our Agents to go, and no farther.

Agreeably to our uniform practice we insert in our first Number, the original Prospectus of this paper, for the information of new subscribers and as a guide to correspondents.

THE PRIMITIVE BAPTIST.

This publication is principally intended to defend the Old School United Baptists from the many aspersions cast upon them by deluded persons professing their own faith, because they cannot conscientiously engage in the various money making schemes of the day, ostensibly intended to promote Christianity, but evidently tending to destroy the great and fundamental principles upon which it is based, by making a gain of godliness. We wish to have it distinctly understood, that we are not inimical to Masonry, temperance, the distribution of the Bible, or the spead of the Gospel—but we do condemn the mingling of professors and non-professors of religion in societies; and the making a "craft" of religious matters by professors, in every shape and form whatsoever.

Believing that Theological Schools, Bible, Missionary, Tract, and Sunday School Union Societies, are the same in principle —unscriptural—savor more of "lucre" than of "good will towards men," we are opposed to them.

Some of the children of God, surrounded with and interspersed amongst the advocates of missionary and other societies, are denied the happiness of conversing with those of the same judgment. Others, while grieved with beholding corruptions of the doctrine and practice of the gospel, are not able to speak for themselves. This is designed, under God, for their relief. We shall aim not so much to please the fancy, as to inform the judgment—more to afford matter for solid and lasting comfort, than to give a momentary glow to the feelings. We consider that the cause of truth and of Christian solace, is our cause. Deeply impressed with the belief that the blessing even of truth itself is of the Head of the Church, we cast ourselves upon Him, and send our little paper abroad praying the Lord to carry with it some joy to those who are in tribulation, and a little rest to those who are troubled.

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TO EDITORS PRIMITIVE BAPTIST.

Pittsylvania C'ty, Va.
December 18*th*, 1844.

Dear Brethren and Sisters of the Primitive faith, who are scattered over this world as God in his providence has seen fit. Grace, peace and mercy be multiplied unto you, so as to establish you in the truth of the gospel of Jesus Christ, and enable you and each of you to contend for the same, and keep us from going after evil designing men. For you know the word of truth said, we should not believe them nor follow after them; so we must stick to the good old Book, brethren, and mark them that cause divisions in the church, or among the children of God, or us.

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I say mark them by not fellowshipping them, for they have brought another gospel, or another doctrine, quite different from that of the apostles, which they call free will or free agency, which is contrary to the gospel. For it is written, I will be a God unto you and you shall be my people. And again: Thy people shall be willing in the day of thy power. Now in the day the Lord's power comes on a sinner, in that day he is willing—why? because the power of God has come on him, and he shall be willing. Not may if he will, no, but shall be willing. But why does God's power come on some and make them willing, and not all? Just notice the prophet, he says: In the day of thy power thy people shall be willing. Now you will notice that none but the Lord's people are to be willing, and they shall be willing in the day of his power on them. Then it is the power of God makes them willing, and not free will nor free agency, but the power of God.

So it is not of him that wills, nor runs, but of God that shows mercy. Hence salvation is of the Lord, and not of men; for he will have mercy on whom he will have mercy, and whom he will he hardens. Hence this eternal, everlasting, all-mighty, all-powerful, and all-wise God, who works all things after the counsel of his own will, not ours, but his own will; this God, I say with David, is our God and will be our guide even unto death. This is the God I wish to believe on and trust in for the salvation of my soul, and I want him to work all things after the counsel of his own will; which I am sure he will do, and am sure it will be right. But if it was after the counsel of man's will, I am sure it would be wrong, for the will of man in nature is enmity to God; not subject to his law, neither indeed can be. Hence if of man, then wrong; but if of God it is right, and shall be for the good of the church. For God says, all things shall work together for good to them who love God, and are the called according to his purpose.

Now, brethren, let us trust in this God, who works all things after his own will, and has promised that all things shall—not may if I can—no, but shall work together for good to them who are the called according to his purpose, (not ours,) no, but his purpose. So let him be God, and we his poor needy creatures looking to him and depending on him to work in us to will and do that which is right and acceptable before him. For he says, ye the saints, or the church, are my workmanship created in Christ Jesus unto good works, which he hath before ordained that ye should walk in them.

Hence we, brethren, should pray to this God to enable us to walk according to his ordination, and work in us a desire to pray to him and trust in him for life and salvation. And then we can say this God is our God, and will be our guide even unto death—not may or try to be our guide, O no, but will be our guide even unto death. Then no falling from grace, brethren, for if God guides us until death as he has promised to do, then and there we are safe; for as death leaves us so judgment finds us. Hence if God is as good as his promise and guides us until then, we need not fear judgment. And I think God is as good as his promise, and good for his promise; and also believe it is but blasphemy to dispute the promise of God, as all do, who say some have fallen from grace and are lost; and so make out that God had forgot his promise to guide them, or could not guide as he had promised, and so disgrace God and honor the devil.

But, brethren, we should not think so, nor say so; but say, this God is our God and will be our guide even until death; and that this God will do what he will do, in spite of men or devils, and works and none can hinder. So he will guide us until death, and then take our immortal souls to himself in glory; where we will not even see an Ishmaelite to contend with, but all will be of one mind and one judgment. Then all Arminianism will be done away, and then and there will be the place that all that glory will glory in the Lord; and then and there we who are so happy as to get there will say with Paul, I

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ch. 4 vrs. of Ephesians: According as he hath chosen us in him before the foundation of the world. Here we see he (God) chose us (the church or saints) in him (Christ) before the foundation of the world. And the reason why he did choose us (the church) is that we (the church or saints) should be holy and without blame before him (God) in love.

Now, brethren, all of us, or we that were chosen of God in Christ before the foundation of the world, we are them that own this God to be our God; and he will guide us even unto death. And then we will glory in the Lord, because he chose us (the church). For God says, you (the church) have not chosen me, but I (the Lord) have chosen you, the church. Again, the apostle said: Who hath saved us and called us, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world was.

Here, brethren, we were saved before we were called, we were saved in the covenant and preserved here until it pleased God to call us, by the operation of his holy spirit; hence, the church of Christ was saved before the world was, and not according to our works, but according to God's own purpose and grace which was given us in Christ Jesus before the world was. I must stop. My sheet is full, and it is late in the night, and I do not expect to trouble you again shortly with my communications, for I have not time to write; but, if I should live I wish to let you hear from me sometimes, and I wish my brethren to write for the Primitive and encourage it all they can, as I am unwilling to do without it.

Nothing more, but as ever, your unworthy brother in the Redeemer of sinners. So, farewell.

RUDOLPH RORER.

TO EDITORS PRIMITIVE BAPTIST.

Ballieu's Ferry, La.
Dec. 15th, 1844.

DEAR BRETHREN: By the following Resolutions of an Association recently organized in this vicinity, you will perceive by what authority I write.

Resolved, That the Clerk transmit a copy of the Articles of Faith and Constitution of the Association, to Editors Primitive Baptist, for insertion in its columns.

Articles of Faith of the Louisiana and Texas Regular Predestinarian Baptist Association.

Article 1st. We believe, in the being of one only true and living God, the Father, Word, and Holy Ghost, and these three are one.

2nd. We believe, the scriptures of the Old and New Testament were given by inspiration of God, are of divine authority, and the rule of faith, and practice.

3rd. We believe, that man was created in the image, and after the likeness of God. But sinned and came short of his glory. And, in the total depravity of human nature, and man's inability to reinstate himself.

4th. We believe that Jesus Christ was set up from everlasting as the Head of the church; which is his body.

5th. We believe in the everlasting love of God to his people; in the eternal and unconditional election of a definite number of the human family to grace and glory.

6th. We believe that sinners are only justified in the sight of God, by the imputed righteousness of Jesus Christ, which is unto all, and upon all them that believe.

7th. We believe all those who were chosen in Christ before the foundation of the world, are in time effectually called, regenerated, converted, and sanctified, and are kept by the power of God through faith unto salvation.

8th. We believe that there is one Mediator between God and man, the man Christ Jesus; who by the satisfaction which he made to law and justice, in becoming an offering for sin, hath by his most precious blood, redeemed the elect from under the curse of the law, that they might be holy, and without blame before him in love.

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9th. We believe good works are the effects of faith and follow after justification; are evidences of a gracious state, and that it is the duty of all, believers to perform them from a principle of love.

10th. We believe in the resurrection of the dead, and a general judgment, and that the happiness of the righteous and punishment of the wicked will be eternal.

PREAMBLE AND CONSTITUTION.

We the Regular Predestinarian Baptist churches of Jesus Christ, having been regularly baptised upon a profession of our faith, are convinced of the necessity of a combination of churches; and of maintaining a correspondence, for the preserving a federal union among all the churches of the same faith and order. We therefore do agree to unite and form ourselves into an Association, upon the following principles: namely

Article 1st. We do covenant and agree on equal rights, and privileges, to live together in an associated capacity, as a medium of correspondence by which we may extend our union and fellowship to distant churches.

2nd. Those messengers chosen by the churches, shall compose the Association, and the messengers, so chosen shall produce letters from their respective churches, certifying their appointment, together with their number in fellowship, those baptised, received by letter, restored, dismissed, excommunicated, and dead, since the last Association. And the messengers thus chosen and convened, shall be denominated the Louisiana and Texas Regular Predestinarian Baptist Association.

3rd. No church in the Association shall be entitled to more than three messengers, whose names shall be enrolled.

4th. We do agree to meet together once a year, at such time and place as may be deemed expedient, for the purpose of keeping up and perpetuating said union.

5th. This Association when convened shall choose a Moderator to keep order, and a Clerk to record the proceedings of the same, who shall be chosen from among themselves.

6th. This Association shall have the right to form rules of decorum for the order of the house while in session.

7th. This Association shall have the right to receive sister churches into her union, upon examination of their Articles of Faith and Constitution; and if found orthodox in faith, and orderly in practice, the Moderator shall manifest the same by giving the messengers the right hand of fellowship.

8th. We think it necessary to have an Association fund for defraying the expenses of the same, we therefore, deem it the duty of the churches in this union, to contribute such sums as they may think proper, and send by their messengers to the Association; and the moneys thus donated, shall be deposited in the hands of a Treasurer, who shall be responsible for the same, and shall pay it out according to the direction of the Association.

9th. The Minutes of the Association shall be read and corrected if necessary before the Association rises: and signed by the Moderator and Clerk.

10th. We having long viewed the corruption of the Baptist ministry, or those who wear the Baptist name, with the deepest interest and regret, who are going to and fro, through the country receiving and baptizing on their own responsibility, without church authority, to the great distress of the churches: which practice we utterly abhor and detest, and do hereby declare non-fellowship with all such. And against all ministers who are going about the country constituting churches on their own responsibility.

11th. Having for years past viewed the distress that the following institutions, or societies, have brought upon the churches, that is to say, missionary effort, societies, Bible, Baptist State convention, temperance, Sunday school union, tract, ministerial education, and in a word, all the combinations and societies of the day, set up in order to advance the Redeemer's kingdom; as inimical to the peace of Zion, and calculated in their nature to cause schism. We therefore declare non-fellow-

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ship with all such.

12*th*. This Constitution and Article of Faith may be altered or amended, by the unanimous concurrence of the Association.

LEVI A. DURHAM, Moderator.
LEROY G. McGAUGHEY, Clerk.

Antioch church, Lousiana, Leroy G. McGaughey, Levi A. Durham,* Alfred Lyons, messengers. Salem, Wolf Creek, Texas, E. T. Fulgham, Edmond Parsons. Antioch, Texas, Jas. Richardson, Jer. Day, Benj. Richardson. Harmony, Texas, R. E. Powell, Thos. Baty. Mt. Olive, Texas, R. T. Gipson,* J. Whitmire. The stars represent ministers of the gospel.

Brethren, every where, I will just here make a few remarks in my weak way. The above declaration of non-fellowship has caused a mighty stir with the opposite party, who say they are Baptists and are not. The Articles of Faith of their Association, with some few exceptions, are the same as those here given; and yet if one dare contend for the faith therein contained, he is immediately charged with preaching a dangerous doctrine, and of being opposed to temperance, morality, the spread of knowledge, and all the civil institutions of the day. This we know is not so, and I think they do too; for we contend that all these things are implied in the church, and that it is unnecessary, after in the most solemn manner pledging ourselves to *God*, to, then in order to make that promise more binding, pledge ourselves to man, the inferior and equal with ourselves. *God* hates such religion and so do I. Ask them if they believe their Articles of Faith, and they will tell you, no.

Now, brethren, I conceive that the signing of an Article of of faith implies a belief in the same, and if I were to do the like in unbelief, I know in what position I would stond before *God* and man. I could speak of many strange things that have taken place here since the above declaration; such as, forming churches out of excluded members, wilful misrepresentations, &c., by those who compass sea and land to make a proselyte. But I will desist as I am only laying myself liable to the criticism of these worldly-wise people, and conclude by subscribing myself you unworthy brother in tribulation. Pray for me. *LEROY G. McGAUGHEY.*

Georgia, Lowndes county,
November 25th, 1844.

DEAR BRETHREN EDITORS: I have once more, attempted to write a few lines, to let you know that through the goodness of God, I am yet alive and am well pleased with my papers; for I am an Old School Baptist and the world cannot make me any thing else, for I love to hear the truth. But there are some here that cannot bear the truth.

But, I wish the truth to spread far and wide, for the truth will stand when every thing else will give way. So I am your unworthy brother until death.

WILLIAM ROWE.

Sinclair's Bottom, Smyth Co., Va.
January 2nd, 1845.

DEAR BRETHREN IN THE LORD: I have received two numbers of the Primitive, and am well pleased to hear that there are some in these United States, that still contend for the faith that was once delivered to the saints. We are not without our troubles, with those who are seeking for money, popularity and power. No more at present. Perhaps I may write to you again.

There are a great many Primitive Baptist in this country; seven churches in the compass of fifteen miles. The Sinclair's Bottom church or meeting house stands 54 yards from my house.

I conclude these few lines by subscribing myself your unworthy brother in the Lord. *LEVI BISHOP.*

The publication of our next number will be delayed a few days beyond the regular time, that we may revise and correct our list of Agents, subscription list, &c.

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POETRY.

FOR THE PRIMITIVE BAPTIST.

Elizabeth city, Pasquotank Co., N. C. June 30th, 1844.

Desiring for the true light to shine in Zion. L. M.

O may the darkness of the night,
Be wasted by some rising light;
Such light too, which outshines the moon,
Which has a brightness like the sun.

May true religion but revive,
And make these drooping spirits thrive;
And turn such coldness into heat,
And melt this frozen icy sleete.

May such a shining hasten on,
As Christ the Lord the righteous son;
And raise our lives as from the graves,
And make us grow like fatted calves.

Lord turn our thou'ts from willways,
And cause our hearts to sing thy praise;
O make our cold affections flame,
With holy zeal to praise thy name.

But may we all with patience still,
Wait thy good time and blessed will;
And pray and watch, and watch and pray,
All night until the break of day.

By night on my bed I sought him whom my soul loveth: I sought him, but I found him not. I will rise now, and go about the city in the streets, and in the broad ways I will seek him whom my soul loveth: I sought him, but I found him not. I charge you, O ye daughters of Jerusalem, by the roes, and by the hinds of the field, that ye stir not up, nor awake *my* love, till he please. Songs, iii. 1, 2, 5. I will sing, yea, I will sing praises unto the Lord. Psa. xxvii. 6. Sing unto the Lord, O ye saints of his, and give thanks at the remembrance of his holiness. Psa. xxx. 4.

No more at present, but yours in love.

ABEL PALMER.

FOR THE PRIMITIVE BAPTIST.

Elders *William Burns* and *A. N. Hall* expect to preach on Thursday, the 16th of January, at the Falls Tar River; 17th, at Union; 18th, at Old Town Creek; 19th, at Hardaway's; 20th, at Tarboro'; 21st, at Conetoe; 22nd, at Cross Roads; 23rd, at Concho; 24th, at Spring Green; 25th, at Skewarkey; 26th, at Smithwick's Creek; 27th, at Beargrass; 28th, at Flat Swamp; 29th, at Great Swamp; 30th, at Tison's m. h., 31st, at Meadow m. h.; Feb. 1st, at White Oak; 2nd, at Black Creek; 3rd, at Memorial; 4th, at Beulah m. h. &c.

Elder *Parham Puckett* is expected to preach at Rose of Sharon m. h. on the 2nd day of January, 1845; 3rd, at Red Banks; 4th, at Great Swamp; 5th, at Flat Swamp; 6th, at Spring Green; 7th, at Beargrass; 9th, at Skewarkey; 11th, at Morattock; 13th, at Concord; 14th, at Liverman's; 15th, at Gum Neck; 16th, at Rider's Creek; 17th, at Sound Side; 18th, at Angeley's; 20th, at Concord; 22nd, at Morattock; 23rd, at White Plains; 24th, at Pantego; 25th, at Bethel; 26th, at Germanton; 28th, at Swanquarter; 29th, at Wade Swindell's; 30th, at Fur Creek; 31st, at North Lake; 1st February, at Rosebay; 3rd, at Bethel; 4th, at Pantego; 6th, at Beaver Dam; 8th, in Washington; 10th, at Blount's Creek; 11th, at Whitford's, 12th, at Old Swift Creek.

RECEIPTS.

John L. Simpson,	$11	James Shelton,	$5
Charles Garrett,	1	Peter Jones,	1
David Herring,	1	S. B. Reed,	1
O. W. White,	1	M. Q. Ashby,	1
Abner Lamb,	1	Geo. Leeves,	4
Hezekiah West,	1	Benj. Garlington,	5
Vincent Williams,	5	Mrs. R. Sugg,	3½
James Daniel,	5	I. E. Douthit,	5
Uriah Langston,	2	H. Wilkerson,	1
James K. Green,	1	E. Hansbrough,	1
L. G. McGaughey,	6	James Barron,	2
Frances Bryan,	1	Q. A. Ward,	1
Levi Bishop,	1	Geo. Turner,	5
Z. L. Boggs,	10	P. A. Witt,	5
H. W. Kivett,	2	Wm. Trice,	10
Joshua Yeats,	2	T. W. Walton,	6

TERMS.

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THE PRIMITIVE BAPTIST.

EDITED BY PRIMITIVE (OR OLD SCHOOL) BAPTISTS.

Printed and Published by George Howard,

TARBOROUGH, NORTH CAROLINA,

"Come out of Her, my People."

VOL. 10. SATURDAY, JANUARY 25, 1845. No. 2.

COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

Craytonsville, Anderson district, S.C.
April 29th, 1844.

BRETHREN EDITORS: Permit me again, to write to you a communication for publication, if you think it to be fit to have a place in your paper. The subject on which I now design to write has just occurred to my mind, and is perhaps one of as great importance as I could have called the public eye to. It is this: (The ground on which Christians ought to come together and be agreed.) And now my design is, to try to show that ground, in order that Christians may see and come together and be agreed. And may God aid me by his holy spirit so to do, for to the grief of Christians and the dishonor of religion, we see a very great difference among them at this time, as it regards their opinions both in doctrinal sentiment and practice. And all cannot be right, there is a wrong somewhere. Let us all try to see to it.

Well first I will say, that there is but one way right, and that is the way of the Lord, the way prescribed by him and him alone. And that way it seems good old David learned, and in that way he said he would walk with a perfect heart. And now if all Christians could and would learn that way, and would walk therein, for that is the good old way, and the perfect way, then I think that on this ground Christians could come together and be agreed. Well how are Christians to learn that way? It is only by the teaching of the holy spirit of God, for it is said by the mouth of the prophet Ezekiel, that they shall all be taught of God. And God has given us good and wholesome instruction in his written word, if we will but take that for the man of our counsel and rule of faith and practice, and be governed by that law and observe perfectly the rules there laid down, and not be governed so much by man's say so. But to hearken perfectly to what our Lord himself hath said in his written word, and have the mind that was in Christ, and that mind was to do the will of his heavenly Father, and that precisely according to his Father's will. And he knew his Father's will so well, being God himself veiled in human flesh, that according to his humanity he said it was his meat and his drink to do the will of him that sent him. And it ought to be our meat and our drink to do the will of our heavenly Father, precisely according to the directions he has given to us in his written word. It was not the will of man that he came to do, but the will of God his heavenly Father. And Christians ought not to be trying to do according to the will of man, for Paul says, If I seek to please man, then am I no more the servant of Christ. But Christians ought to follow Christ and the examples he set before them, and by so doing they would learn of Christ as he has given them direction; and be so placed under him as their tutor, that their judgment may be so well informed, that

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they may be able thereby to judge between truth and error, that they may know that they are built upon the prophets and apostles, Jesus Christ himself being the chief corner stone, in whom the whole building is fitly framed.

Now I would have my readers to notice distinctly right here, fitly framed, as in the past tense. God had fitly framed it in his wisdom and foreknowledge before time began, but in time it groweth for a habitation for God. For there it is that God dwells, in his church, by his holy spirit, and governs her by that perfect law. I will put my law in their heart, and in their minds will I write it. And Jesus Christbeing that perfect lawgiver, on whose shoulders alone the government shall rest, he becomes commander in chief; and he as a sovereign, has a sovereign right to do all things after the counsel of his own will. Then a complete resignation ought to be found on the part of all his subjects to his will, and a perfect compliance to his law; and a perfect obedience to his commands would be the ground on which all Christians could come, or ought to come together and be agreed.

But man has so many ways, and they are so foreign from God's way, that man's ways cannot be right; for God says, As high as heaven is above the earth, so high is my way above your ways, and my thought above your thoughts. And now, my readers, take notice God's way is spoken of in the singular, as being but one; for Christ says, I am the true and living way. But man's ways in the plural, as being many. And David was so in love with God's way, and so opposed to man's ways, that he was made to cry out in language like this: I hate every false way, Then if all Christians would learn God's way, which is the right way, and the good old way, and learn to walk therein, and like David, hate and forsake every false way, I think this would be the ground on which Christians could come together and be agreed.

Again, amongst the many different opinions prevailing amongst men, I find many saying that they have as much right to their belief as any other man has to his. Well, I will say this, that one ground you have as much right to your belief as another has to his; but on another ground you have not, and this I will try to make appear. Now notice the ground on which you have as great a right to your belief as another man has to his, and this republican government. For this republican government has given this privilege to all men who live under the protection of its laws, but after all this we do know this law is an imperfect law, made by imperfect men, and liable to change as men change; but the law of God is a perfect law, made and given by a perfect God, and is as immutable as God himself. And God does require a perfect submission to that law, and a perfect compliance with all the several rules laid down in that law. Man is not authorised to make any alteration, to add or diminish to or from that law to make it suit his belief; but your belief must be tantamount to the requisitions of that law, and if it is not, you have no lawful right to your belief in the sight of that rightful lawgiver. As such your belief will not nor cannot justify you in the sight of that perfect lawgiver; it cannot be accepted of him as genuine, it will be condemned and you with it, because that perfect law and lawgiver does require of you a belief that will lay hold of the truth, and centre in the truth, and live in and on and abide in the truth; yea, you must know the truth, insomuch that the truth will make you free from all the penalties annexed to that law, and also make you free from every false belief; that your belief must be of such a kind that it will be accounted to you for righteousness, as Abraham's was to him. Yea, you must come to a knowledge of the truth as it is in Jesus, not as it is in men's view or men's esteem. For it is in Jesus it centres, it is in him it dwells, it is in him it was spoken, in him it was given from before the foundation of the world. Yea, he is truth itself, and what he has said and done must be believed; yea, it must be received, and that in the love of it. It

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must be confided in as truth, it must not be rejected, nor treated with contempt; yea, it must be understood, it must be possessed in our hearts. It is not enough for us to think we have it, we must know it of a truth, and that God is the author and finisher of it. And except you have this kind of a belief, you have no lawful right to any other, for that is the belief which Christ gave to his subjects, when he sat up his gospel kingdom here on earth, and gave them that law of gospel ordinances, gospel precepts, and gospel examples, and gospel institutions, and gospel rules; and laid them down in that law, for his people to observe and practise. And neither you nor any other man, power nor principality, has any right to add to or to diminish from that law, and that is the law of which I have been speaking.

And as I have above stated that this kind of a belief will willingly and of choice cheerfully obey his command, it will humbly submit to all his ordinances and institutions, it will follow his examples, it will walk in his footsteps, it will always keep its eye on him as its object, and it will follow him wheresoever he goes. It will never lose sight of him, it will go to him as a throne of grace in whom all fulness dwells; for it pleased the Father that the fulness of the godhead should dwell bodily in him. And this kind of a belief will take with it the soul's complaint, and present it before God the Father, and that in the name of Christ its object, and not in the name of the sinner, nor in the name of the sinner's good deeds—oh, no! it pleads no merit on the part of the sinner, but pleads its poverty and shame and want. It does not even plead a willingness on the part of the sinner—oh, no! but a backwardness and stubbornness and blindness and nakedness and deadness, and on this ground Christians can come together and be agreed.

Well, says one, how are we to come in possession of that of which you have been speaking? I know of no other way but the way prescribed in the written word of God. You must receive it by the hearing of the word of truth, when spoken unto you in the demonstration of the spirit and power of God, who is the author of it. For we are told that faith comes by hearing, and hearing by the word of God; and how can we hear without a preacher, and how can they preach except they be sent? And I would suppose that they must be sent of God, and that with the message of truth. I would also think that we must hear the word of truth with an understanding heart, so as to understand the truth, so as to receive it in the love of it; for that appears to be the office and work of the spirit of God upon the heart, to so enlighten the understanding as to prepare the soul for the reception of this faith, and truth, and love. For it is the work of a God, and not the work of men, nor angels; for God works and none can hinder, and he works all things after the counsel of his own will, and this counsel of his own will seems to have been held by the trinity, established and confirmed by the trinity in that deep scheme of redemption and plan of salvation, which was laid in the wisdom and foreknowledge of God before the foundation of the world. Which glorious scheme of redemption gives to God all the honor, power, and glory; unto whom alone all is justly due, for of his own will begat he us again unto a lively hope, by the resurrection of Jesus Christ from the dead to an inheritance incorruptible, undefiled, and that fadeth not away, reserved in heaven for you.

Now if this is a legacy which is here called an inheritance, and it is reserved in heaven for you—for who? (this same you) his people, then these his chosen people are sure of their legacy, and why? because it is already laid up by almighty power, and wisdom, and securely reserved in heaven for them. Yes, for those very people for whom it was laid up and reserved. For proof of this we hear our Lord saying to a certain woman, to sit upon my right hand, and on my left, is not mine to give; but it shall be given to them of my Father, for whom it was prepared. And this proves at once, that the heavenly mansions are prepared by God himself; for, says Jesus,

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in my Father's house are many mansions, if it was not so I would have told you; but I go away to prepare a place for you, that where I am there ye may be also, in the morning of the resurrection when Jesus Christ will come the second time without sin unto salvation, to gather together his elect from the four winds of heaven, from out of every nation, tongue and people, to inherit or fill the place he has prepared for them, according to his promise to his beloved disciples, just before he left this world to go to his Father.

And further, he has promised to present her as a chaste virgin before his Father, without spot or wrinkle; and I think that was Paul's view when speaking of the ancient saints, said, that they without us could not be made perfect; for if it is to be a perfect body it will not lack a member, nor will there be a member over, for if it is so it will not be a complete body, for every member must fill ite own place according to the will of the Father. And now, I think, on this ground Christians can come together and be agreed.

But I know this doctrine of Election, is denied by many and very few in this vicinity receive it. But if the words spoken by our Lord himself, and by the apostles, and St. John the divine, be true, they must hold this doctrine to be true. Well what do they say it is? viz. this, that God did choose (mind) his people in Christ Jesus before the foundation of the world. And now where were his people when he chose them? It must be given up that they were in his wisdom and foreknowledge, for it was before the world began; unless it can be made appear that man was made before the world was, and that no man will presume to say. Then if this people was God's people in that of chocie, he gave them to his Son in trust, and that this was the case is evident; for Christ says with his own mouth, thine they were and thou gavest them me, and all that the Father giveth me shall come to me, (not one left out.) For he says, all that comes to me I will in no wise cast out; and he says again, that no man can come unto me except the Father which hath sent me draw him: Here we see the power of man entirely excluded, but they are drawn by the Father; and they are the very characters he has said he will in no wise cast out. And these are the very people which he has loved with an everlasting love, therefore (says he) with loving kindness have I drawn thee. And these are the very people which he calls his people, and these are the very people which he foreknew to be his chosen people. For the apostles say, that whom he did foreknow he also did predestinate to be conformed to the image of his Son, that he might be the first born among many brethren. Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified. What shall we then say to these things? If God be for us, who can be against us? Who shall lay any thing to the charge of God's elect? It is God that justifieth, who is he that condemneth?

Now these are the very people that God has loved with an everlasting love, and with loving kindness he draws them. And these are the very people he calls his people, the very people he called with that holy calling, and that not according to their works, no, but according to his own purpose and grace, which was given us in Christ Jesus before the world began. Now mind, it must be willed and bequeathed unto us, the chosen us, the predestinated us, the called us, the justified us, the glorified us, as in the past tense, before the world began. These are the very people Jesus calls his sheep, and says, they know my voice and they follow me, and I give unto them eternal life, and they shall never perish.

Oh, brethren! what consoling words are these! Never perish! never perish! And they do know his voice, for it is the voice of truth, and they follow truth; for he says, I am the way, the truth, and the life. And this is the way, the right way, the good old way; it is the truth, and it is the life of the Chrirtian soul; and on this ground Christians can come together and

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be agreed. And we are further established in this doctrine of election by the testimony of Saint John, the divine; for he declares unto us that, their names, meaning the same people, were written in the Lamb's Book of life; and they never can be erased out, and why? because they are written with the pen of God's everlasting purpose.

Here, again, we see the deep scheme of redemption and plan of salvation laid and completed in the depths of divine wisdom before the foundation of the world, and manifested to the world, at the birth and death and resurrection of our blessed Lord and Saviour, Jesus Christ. But, more particular to the poor soul, when God makes himself known to them in a free pardon of sin, manifests himself to them in love, reveals himself to them as a reconciled God in Christ, and they are then made to acknowledge that God has done all things well and that they themselves had no hand in the work at all, the work was done, completely done, even without their solicitation; for it was done before the world was made, so that they now see that, he trod the winepress of his Father alone, and of the people there was none. And now, on this ground I think Christians can and ought to come together and be agreed, and be of one mind, and of one heart, and one soul.

And now, I will come to answer some objections to this doctrine of Election, for say some: Did not Christ die for the sins of the whole world, and taste death for every man? Yes, the scripture says so, and I believe it just as much as I believe any part of holy-writ; for if he had not died for the sins of the whole world, they would not have been in any better situation than the fallen angels; for he did not die for the fallen, nor taste death for them in no sense of the word. If this had have been the case with fallen man, they never could have come into the world by ordinary generation; but by his death for them he so procured God's favor and love toward them, that in consequence of his death, God so loved the world and I would think for the Elect's sake, that he sent his only begotten Son into the world, not to save every body, the scriptures do not say so, no, but whosoever believeth on him, should not perish but have everlasting life. Here the Christian is often brought to make this enquiry:

Why was I made to hear his voice,
And enter while there is room;
While thousands make a wretched choice,
And rather starve than come?

But here the answer is given to the Christian:

It was the pow'r of sovereign grace,
That sweetly forced me in;
Or I had still refused to taste,
And perished in my sin.

For it has been spoken by the prophet Jeremiah that, thy people shall be a willing people in the day of thy power. And on this ground I think, Christians can and ought to come together and be agreed.

I will answer another objection. Well, says another, is not the promise to you and to your children and to all that is afar off, and even to as many as the Lord our God shall call? Yes, verily; but, what is meant by you and your children and those afar off and also the word? even now, notice the promise is to you, this generation and your children, the next generation and to all generations afar off, and that God has a people in every generation. Well now, who are they and how many? the word itself brings it to a complete decision. Now, notice the word even, means just as many as the Lord our God shall call, and no more; for it is even that very number. For we have this seal that the Lord knoweth them that are his, and knew them from all eternity; for known unto God were all his works from the beginning. And inasmuch as he foreknew these his chosen ones, whomsoever he foreknew he also predestinated to be conformed to the image of his Son, and calls them with an holy calling. And I would have you to take notice, that it is not according to their works, but that it is according to his own purpose and grace, given

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to them in Christ Jesus before the world began; given to them very people, not at some future period, no, but before the world began.

And now I think by this time you can begin to see who the real Christians are, and on what ground they can come together and be agreed. Well, says one, and I understood he was or professed to be a Baptist preacher, if I did believe the above named doctrine, I would never preach again; it would not be worth my while to preach, if God has a people as above described, and intends to save them and no more. He can save them without preaching, as well as with it. But I will say, stop, O man, before you go too far; for I would suppose that Paul might have said the same that you say, when the Lord said to him, speak, Paul, for I have much people in this city. But Paul was so well taught of God, as to know that the preaching of the gospel was the means in God's own hand by which he intended to save many; and these many here spoken of, must have been God's chosen people, and that God was able to make and would make that gospel which he had committed a dispensation to him, the great power of God to the salvation of them very people. And Paul very well knew that it was of necessity that he should preach the gospel to them, for necessity is laid upon me, and wo is me if I preach not the gospel.

But I suppose, O man, that if the doctrine of Election be true, that you feel no necessity laid upon you to preach, nor no wo pronounced against you if you do not preach. Well, if this is the case with you, I very much doubt whether you ever was commissioned from heaven to preach, and I would advise you to quit and preach no more; for on this ground Christians could and ought to come together and be agreed.

Well, says another, if I did believe the doctrine of Election to be true, and he a professor too, I would never again go to hear preaching, nor I would not care what I done; for if I am to be saved I shall be saved; and if I am not to be saved, I shall not be saved let me do all that I can; and I would just go on in sin and I need not care what I done. But I would again say, stop, O man! and let me say to you as Paul said to just such characters in his day: Shall we go on to sin that grace may abound? God forbid. Let God be true, but every man a liar. For by your own expression you prove at once that you have not the love of God at heart, and that you do not love God for what he is in and of himself, and that you do not intend nor have any desire to honor and glorify him in your day and generation, in your body and in your spirit, all which are the Lord's. And if you cannot go to heaven for what you do, you will not try to do any thing at all toward discharging that duty which you owe to God. You have also proved by your expression, little or nothing to be in your view but your own personal interest. You do not consider as you ought, that you are one of God's creatures, living on his bounty from day to day; and that you are ten thousand talents in debt and nothing have to pay in point of atonement. You have also proven by your expression, that you do not intend to try to pay one farthing of that duty to God; but that you intend to go deeper and yet deeper into debt, and heap up wrath against the day of wrath, and revelation of the righteous judgment of God. You have also proved by this expression, that you are not reconciled to God, nor to the will of God; you desire not a true knowledge of his way, and that your will is not conformed to the will of God. For this is the work of sovereign grace to conquer the stubborn will, and to bring it into sweet subjection to the will of God. And if this was the case with you, you would form a felt sense of the truth of the same; you would rather have said, thou art a sovereign and I am one of the creatures of thy power; and inasmuch as this is the case, thou hast a sovereign right to dispose of me as seemeth good unto thee. Here I am, Lord, take me and dispose of me as seemeth right in thine own eyes; not my will, but thine be done. If thou sendeth me to hell, thy righteous law approves it

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well; and if thou savest me, 'tis of thy own mercy; not according to my works, but of thy own mercy & grace given me in Christ Jesus before the world began. And you would have been prepared by grace divine to have acknowledged with good old Paul, that the potter hath power over the same lump, to make one vessel to honor and another to dishonor; for the thing formed has no right to say to him that formed it, why hast thou made me thus? nor no right to say, why, or what doest thou? for the judge of all the earth will do right, not as it seemeth right unto man, but as it seemeth right unto himself. For there is a way that seemeth right to a man, but the end thereof is death. And on this ground I think Christians can come together and be agreed.

Well, says another, did not Christ weep over Jerusalem and say, Oh, Jerusalem, oh, Jerusalem, how oft would I have gathered thee together as a hen gathereth her chickens under her wings, and ye would not. Yes, verily, and this passage is a declaration of truth; for he as a man could weep for this, as he did at the grave of Lazarus. But as it regards his divinity, he could not weep nor mourn, nor repent; but as it regards his humanity, he was a man acquainted with grief, and a mourner all his day. For he in this respect was made like his brethren, and could sympathize over the hardness of their hearts and blindness of their minds, knowing that all the day long, (that is to say, all the day which he was preaching his own everlasting gospel, and teaching the people the way of life and salvation; and working many miracles to testify to the people, that he was the sent of the Father according to the predictions of the prophets. And they yet disbelieved and would not have this man Christ Jesus to reign over them as king in Zion, as is too much the case now. And he in this respect knew that he had all the day been stretching out his hand to a gainsaying and a disobedient people; for this he called them. And it is the case now, for it will apply well to this generation; and he as a man could with propriety say unto them, how oft would I have gathered thee together, &c. He could not have meant, how oft would I as Almighty God have gathered thee together; for this would argue weakness in the divinity, and would say at once, my attribute of power is an imperfect attribute; for if it is not able to accomplish that which it is my will to accomplish, in consequence of your will being an overmatch of power to my will; and for that reason I cannot do as it is my will to do.

And oh! what a presumptuous idea, is this for a man to embrace, or propagate to the world. For Lord, if thou wilt thou canst make me clean. For God can, and he does as Almighty God, accomplish all things after and according to the counsel of his own will; not after and according to the counsel of the will of man, for the will of man is vain, stubborn, and rebellious against the will of God; for it is not subject to the law of God, neither indeed can be, until it is conquered by sovereign grace, and brought in sweet subjection to the will of God, as God. So that it seems to me that he must have spoken these words over whom he was weeping as a man, after and according to his sympathizing feelings as a man. For we must hold the godhead as a perfect godhead, as a perfect triune God, perfect in all his attributes; perfect in wisdom, perfect in power, perfect in justice, perfect in mercy, perfect in truth, perfect in holiness, perfect in love. And that all his divine attributes will sweetly harmonize together in the salvation of his elect, and in the condemnation of the non-elect.

And now if God is love, and his love a perfect love, and an everlasting and unchangeable love, and his loving kindness he will never take away from them on whom it is fixed, and that from the foundation of the world—and this is the case is evident—if he is a God of perfect truth, as he has revealed himself to us in his word to be, then how is it possible that one of these objects of that perfect, everlasting, eternal, and unchangeable love, can be lost? If God is love and cannot change, neither can his love change; it never can

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be any cooler or warmer towards his people throughout time nor eternity, at one time than it is at another. And if it was fixed upon these objects of his love from all eternity before man was made, and that for nothing good foreseen in them, but according to his own purpose and grace given to them in Christ Jesus before the world began; then if it be given them according to his own purpose and grace, it is their lawful inheritance according to his own purpose and grace, and not according to man's good deeds, as is so called by some. For man is a finite creature, and all he does is like himself, finite; and this everlasting, eternal, and unchangeable love of God never can be won over by the creature man by any thing which he can perform. For the only objects of his love are already chosen, and this everlasting and unchangeable love is already fixed on these chosen objects of his love. If this be so, now these people over whom he as a man was weeping, were the objects of his Father's everlasting and unchangeable love, how could he say to them in truth, Behold your house is left unto you desolate. This would at once make an inconsistency in his sayings elsewhere, where he declared unto them, Ye are of your father the devil, and the lusts of your father ye will do; he was a murderer from the beginning, and abode not in the truth, because there is no truth in him. And our Lord gave them this same character, and now to hold them this will make all of his sayings agree and accord with truth. And on this ground Christians can come together and be agreed.

One may say, what will you do with the non-elect? Answer. I will give them up to God their Creator, for him to dispose of as seemeth good unto him. If I am one of them, the will of the Lord be done; and if I am one of the elect, the will of the Lord be done.

I will now come to a close by saying, if men will not believe what I have already written, neither would they believe if I were to write a volume, or if one was to arise from the dead and declare these things. For, says Paul, the time will come that men will not endure sound doctrine. And I think it has already come, or is now even at the door. Brethren, you that can write, write on; draw the bow at a venture, and let God direct the arrow; for I see so much imperfection in my writing, when compared with that of my brethren, that I sometimes think I will never write again. And the subject on which I purposed writing for two years past, I want some of my able brethren to write upon without fail. It is this: O foolish Galatians, who hath bewitched you, that you should not obey the truth? For I think the people are as much bewitched now as they were in Paul's day, and that with the same spirit of witchcraft, and I want them to know it. For I fear there are a great many who are as yet ignorant of the bewitching craft.

I will now wind up with a small sketch of a declaration of my faith and experience, if I have any worth relating. The five last verses of these lines below are a composition of my own, with the help of God; in addition to three other verses which I learned when I was a young man. Yours as ever. Farewell, until I hear from you again.

LABAN MASSEY.

SONG.

Come hither, ye that love the Lord,
And listen to a brother;
Let us join and sing and praise my king,
For ever and for ever.
Who died for me to set me free,
From death and condemnation;
Thus by his blood he appeased God,
And bought for me salvation.

When I was small the Lord did call,
And by his spirit moved me;
To leave my sin and go to him,
So freely he had loved me.
But satan said, be not afraid,
'Twill do when you are older,
Thus I became a slave to sin,
And I in sin grew bolder.

Conscience did cry, you are born to die,
Make speedy preparation;
Or else in hell with devils dwell,
From God his separation.
Then to get ease and God to please,
I fell about amendment;

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In duty's round I set me down,
By doing I sought contentment.

I built high to reach the sky,
In hopes of acceptation;
But as I built fresh sight of guilt,
Destroyed my expectation.
I was condemned by God's whole law,
It's awful curse declaring;
Ready to die for relief I
Was then almost despairing.

I tried to pray both night and day,
To God for free salvation;
I much did weep and scarce could sleep,
I felt such condemnation.
At length I heard a voice to say,
It was for you I died;
'Twas for your guilt my blood was spilt,
Justice is satisfied.

I had to own in Christ alone,
With God I could find favor;
The law was mild, God reconciled,
In Jesus Christ my Saviour.
Not unto me, not unto me,
To God be glory given;
In Christ I find God reconciled,
And I made heir of heaven.

Ere man was made this plan was laid,
By God in his foreknowledge;
His people chose, the scriptures show,
This we have to acknowledge.
Their names then written continue yet,
In the book of life recorded;
The Son of God for his own blood,
With a bride shall be rewarded.

She there shall stand at God's right hand,
The scriptures hath declared;
All dressed in white, all robed in light,
Which Jesus hath prepared.
She'll be complete, with angels meet,
The heavenly arches ringing;
A song of grace in Christ's embrace,
She always will be singing. *L. M.*

THE PRIMITIVE BAPTIST.

SATURDAY, JANUARY 25, 1845.

We are somewhat behind the regular time in issuing the Primitive Baptist, but we shall soon have our subscription book, &c. newly arranged, when we will bring up arrears and issue it regularly ss heretofore. Should any of them be incorrectly directed, or fail reaching their proper destination, those interested will please advise us thereof as soon as practicable.

FOR THE PRIMITIVE BAPTIST.

A NEW YEAR'S GIFT.

My dear brother John Daniel,
Grace and peace be with thee and thine.

In compliance with your request to me I now address you; and as we are just about taking leave of the present, entering into a new year, I denominate this epistle *a new year's gift*, and I hope you will receive it in love.

Good God! another year, with all its cares and woes, has run its round. Like a passing meteor it has fled away and left me here in the midst of noise and clamor; but in its tide it has carried off an innumerable number of human beings, so that the places which once knew them will know them no more for ever; and this world, with all its vast concerns, and in which concerns, they at so late a date were so intensely engaged, yet this world is now no more to them than if they had lived in it anterior to the general deluge. What a change! What a radical change has been effected in the standing and condition of millions of the human family in the short space of one year; and how very august is the thought, that the places of those departed ones should be now all filled up with a new infantile race of dying mortals; mortals who are surrounded with fierce diseases, and with dangers standing thick on all the ground they occupy. Well might the man of God say, *All flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away.*

And others also there are on earth of riper years, and in number, millions, and millions to that: and these too, the greater part of them at least, are living in vice and folly, and making rapid strides down to the chambers of death, and yet as thoughtless of futurity as if they were not rational beings. And besides these, millions of others there are who are completely ingulfed in religious delusions, fancying to themselves that all

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will be well with them in the end, when in truth there is nothing right between God & their souls. Thousands likewise and tens of thousands of others there are, who consider themselves to be sent of the Lord to teach the ignorant and the baser sort the way to happiness and God, when at the same they themselves know not, by the teaching of the Holy Ghost, their right hand from their left in the gospel of Christ.

And are these things so? yes, they are even so, and much worse than this. Alas then, what a world is this! All is bustle and confusion, sin and misery, dying and death. But what, and where am I all this time? I trust I am in Christ the rock, and here is safety and a good home for the soul; and from Christ my rock and refuge, I received many favors and blessings in the course of the year now going out, and they have laid me under so high an obligation to the donor of them, that I shall never be able to discharge the same. But although the favors and blessings granted to me through this year, yet in point of thankfulness, your correspondent has been a most shameful delinquent; and should the Lord deal with me according to my just desert, I shall have to go all next year on short allowance, even to make the best of my condition, through the year 1845: but if I am treated by the Lord after the manner of St. Paul's saying, it will be far otherwise with me than that of being put upon short allowance, for he says, 'My God shall supply all your need, *according to his riches in glory by Christ Jesus*,' and not according to my delinquency.

What immense stores of divine mercy and compassion there must be in the bosom of Israel's God. What shall we say of the mercy of God to man? Why, we will say that it passeth knowledge, and transcendeth the brightest understanding, and puzzles the very angels of heaven to find out its length, and breadth, and depth and height. May we then bless ourselves in the God of truth, for he is rich in mercy, and we are also told that he delighteth in mercy, and that he will have mercy on whom he will have mercy. And as it is of the Lord's mercy that we are yet on praying ground, and on pleading terms with him, let us for mercy cry, and after it run, and be resolved to find out more about divine mercy, and where it comes from, than what we have ever yet known even if we die in the attempt. We have an abundance of inducements in the gospel of the Son of God to incite us to such diligence if we would but observe them and attend to the same in a proper manner. In regard to this matter, the Lord has been very gracious to us, for he has strewed a great variety of sweet and choice flowers in the pathway leading on to Jerusalem above; and let us see how many of these flowers we can gather up and use to our advantage in the course of the year now ensuing. We shall assuredly find this employment to be honorable to God and also beneficial to our own souls, for we are told that the soul of the diligent shall be made fat. And on the other hand, if we neglect this diligent course, we shall certainly come under the character of sluggards, and sluggishness in nature is disgraceful, and sluggishness in the gospel is not a whit better. May we then cry to the Lord and say, O Lord crown the ensuing year with loving kindness and tender mercy, so that our souls may spring up as among grass, and as willows by the water courses: and under such a state of things we shall do nicely and look like a green olive tree. I once heard a man in the pulpit say, that barren hearts made barren Sabbaths; and we may add to it by saying, that barren hearts make barren sermons, and barren congregations. We have not a little of this barrenness among us at this time.

O that the year 1845 may be more fruitful than what the present one has been; and that you and I may grow and thrive like May flowers, and our souls be dressed in all the verdure of spring. Religion in the name and profession of it, without divine unction, is but of little account; and we may well wish that this serious matter was taken into much closer consideration by the children of God generally, than

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what it is at present. We, my brother, are in a very alarming condition, let some among us say what they may to the contrary. If barrenness of heart is not the most prominent characteristic of our churches at this time, I know not my right hand from my left, and to try to disguise it only makes the rent worse. Your correspondent has visited ten Associations of our own order this year, and he wishes he could tell pleasing stories of them. But under all the sadness which is round about us, it is consoling to think that our eternal God can very easily remove the present dark clouds from our sky and shine forth upon us, and thereby fill us with joy and peace, and cause the churches which are now in a state of wretchedness to shine like blazing noon; but whether he will do so or not in the course of the year following is more than we can say. What the Lord *can* do, and what he *will* do, are two things. But at all events, I wish he may revive his good work in your heart and mine, so that we with cheerfulness of soul may loudly proclaim the Lord to be merciful and gracious, slow to anger, and of great pity. It is sad work to be moving along in the divine life as if we were stiffened with cold and half dead. In fact, I wish you a happy new year; and to be truly happy in soul is to enjoy God, and to walk in the light of his countenance, and to trade with heaven, for a trade of this kind is the life of the soul; and also in trading thus, we daily become better acquainted with the Lord of life and glory, and with his secret thoughts and purposes, and with these we ought to try to make ourselves acquainted; and in order that we may accomplish this thing, we must often visit, and come boldly to the throne of grace.

It is vain for any one to talk about his strong faith, and great confidence, and firm reliance on God, if so be that the throne of grace is neglected by him, for it is at this throne, and by closely attending to it in faith, that communion and fellowship with the eternal God is kept up: and it is strongly to be suspected that all that is said on the subject of confidence in Lord, while the throne of grace is generally neglected, is a serious delusion; and not a few, it is to be feared, are in this delusion. Our God is a God that will be sought unto by his children; & may you & I seek unto him often & earnestly all thro' the year now coming. Men may in one sense of the word, talk well & preach well as far as the letter of truth goes; but if this talk & preaching is not mixed with holy unction, these men who thus talk and preach, give but poor proof of there being divine life in their souls. Do dear sir, bear this point in mind for it is of vast importance. I have heard men make some curious and ingenious displays from certain passages of scripture in the pulpit, and yet the whole of these mighty displays were as light as froth and as dry as sand; and to me, all such harangues are but of little or no worth, for they neither feed my soul, nor cheer my mind. A spiritual soul requires something more than mere truth in the letter, or an empty sound from the pulpit, to feed and thrive on; and I wish we, in our ministry, may give proofs of our souls having been anointed with holy oil.

All religious exercises are dry and insipid, if in the same there is no divine moisture. May we then beg of God to fill our souls with heavenly moisture so that the things which we hand out to others may be wet with the dew of the Lord; for only then can we in our ministry be approved unto God, and be made manifest in the hearts and consciences of the sons and daughters of Zion. Paul saying, *Study to shew thyself approved unto God, a workman that needeth not to be ashamed*, is something more perhaps that what many people are aware of. It is however to be feared that some among us are not thus approved unto the Lord. Good language, and good sound doctrine may be displayed; but if the good spirit is not there, all is but a chaffy concern, & so we often find it to be; but from chaffy harangues no great good can result. It is true, we may admire the man's voice, and his gestures, and his great talent, and his extraordinary fluency, and his subtle wit & sound speech: and yet after all, if there is

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no divine unction, the man is but *as sounding brass, and as a tinkling cymbal.* And how many such men these are round about us, none but God can tell; but I would hope that you and I are not of this character, but of those whom the Lord hath placed on the walls of Zion, and whose souls are richly perfumed with heavenly spices and anointing oil; for then shall we be *unto God a sweet savour of Christ, in them that are saved, and in them that perish.*

It will be happy for us if we are led more and more in the mysteries of the gospel by the spirit of the Lord; and there to see our interest clear in all the blessings thereof; for by being so indulged, we shall rejoice in life, and triumph in death, and join with the innumerable number of redeemed souls before the throne, singing salvation to God and the Lamb. Let us, my brother, look wholly, and live only, and rejoice simply in Christ Jesus our Lord. This dear Saviour lives in the presence of God for us; and he there wears our names on the breast plate of his heart; and he also rejoices in us and over us to do us good; and we shall shortly see him face to face. And all next year let us rejoice in him. My love to your dear family; and accept the same yourself, *JAMES OSBOURN.*

Onslow county, Dec. 1844.

TO EDITORS PRIMITIVE BAPTIST.

Alabama, Monroe county,
December 16th, 1844.

DEAR BRETHREN: I am a reader of the Primitive Baptist, a paper that is much esteemed by me, but hated by a great many in our section of country. And my present object in writing is, that I wish the paper continued so long as it contains the doctrine it does, or otherwise directed.

I feel much gratified, and strengthened in faith, when I read the different communications from brethren living at so great a distance from each other; all speaking the same language, all understanding the same watchword, all taught of the same parent—heirs and joint heirs with their elder brother.

Dear brethren, I have had a desire to inform you something of our trials in Alabama; but my opportunity at this time won't justify it. We are surrounded by the sons of Anak, which caused us to fear and pause for a while. And many mutinied, as did Israel of old, and it is to be feared that their bodies will be wasted in the wilderness of this world, and never enjoy the benefit of the true church of Christ, unfettered from the schemes and inventions of hirelings or money-made priests. But we should not think strange of these things, for Paul in writing to Timothy, 4th chapter, says: Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron. This is positive language. And what does our Saviour say? He says: Heaven and earth shall pass away, but my words shall not not pass away. Mark, 13 chap. 31 v.

The Primitive Baptists form quite a small minority of the professing part of the community in our country; but they stand firm and unshaken, strongly united to each other, with prospects quite favorable at this time, though we experienced a shock last July. Our much esteemed brother, Elder James Miller, left his field of labor and is gone to enjoy eternal rest; but God is raising another to fill his place, who we hope will be useful amongst us. Notwithstanding the world may look on us with contempt, as was the case no doubt when Gideon's army was reduced to three hundred men; yet the host of Midian were put to flight with unlikely implements of warfare, such as blowing of their trumpets and breaking of the pitchers; and the sudden approach of light that emanated from the lamps caused disorder, as is always the case when light approaches error. It appears that the Lord has set every man's sword against his fellow in the camps of our enemies in our section of the world, for they are at war amongst themselves.

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I will conclude for the present by subscribing myself your unworthy brother in Christian bonds. *T. J. FOSTER.*

TO EDITORS PRIMITIVE BAPTIST.

Jefferson county, Tennessee,
Dec. 29th, 1844.

DEAR BRETHREN of the Primitive Baptist order throughout the United States: I take this opportunity to write to you about religion. And in the first place I want to send you the articles of faith that the free will and missionary Baptists united on, which is as follows:—

1st. We believe the Holy Bible containing the Old and New Testaments, is the word of God, that it reveals the principles by which God will judge us, and is therefore the true centre of Christian union, and the supreme standard by which all human conduct, creeds and opinions should be tried.

2nd. That there is only oue true and living God revealed under the distinction of Father, Son, and Holy Ghost; which three are equal in every divine perfection, aud execute their distinct offices in harmony with each other in the work of redemption.

3rd. That man was created in a state of holiness, but by voluntary transgression fell from that state; in consequence of which, all mankind are now sinners, and therefore under just condemnation to eternal ruin.

4th. That since the fall, man being naturally void of that holiness required by God's law, is not able of himself to extricate himself from the fallen state he is in.

5th. That the salvation of sinners is wholly of grace through the mediation of the Son of God, who made atonement for our sins by his death, being every way qualified to be a suitable and all-sufficient Saviour.

6th. That the gospel blessing of justification consists in the pardon of sin and the promise of eternal life, and is bestowed on such only as believe on the Lord Jesus Christ; not for auy works of righteousness which they have done, but in consideration of the redemption and righteousness of the Saviour, who in human nature rendered perfect personal obedience to the law of God the Father, the benefits of which obedience are transferred to us through the medium of faith, bringing us into a state of peace and favor with God.

7th. That the blessings of salvation are made free to all by the gospel, and that nothing prevents the salvation of the greatist sinner on earth, but his own voluntary refusal to submit to the Lord Jesus Christ which refusal will subject him to an aggravated punishment.

8th. That in order to be saved we must be regenerated or born again; that regeneration comsists in giving a holy disposition to the mind, and is wrought in us by the power of the holy spirit operating by the instrumentality of the word, and that its proper evidence is found in the holy fruit which we bring forth to the glory of God.

9th. That election is the gracious purpose of God, according to which he regenerates, sanctifies and saves all those who obey the gospel, and is therefore consistent with the agency of man, who is required and encouraged to make use of the means ordained unto life.

10th. That such only are saints or true believers, as persevere or endure unto the end; that, being born of God and made one with Christ and with him heirs of eternal life, will be kept by the power of God through faith unto salvation.

11th. That Christian baptism is the immersion of a believer in water, in the name of the Father and of the Son and of the Holy Ghost, in which is shown forth in a solemn and beautiful figure or representation of our faith, in a buried and risen Saviour; that it is prerequisite to the privileges of a church relation and in its order precedes the Lord's supper, in which latter ordinance by the use of bread and wine, the members of the church, in remembrance of the dying love of Christ, are together to show forth his death till he comes.

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12th. That the end of this world is approaching—that at the last day the dead will all be raised to a final retribution, when the wicked will be adjudged to everlasting punishment, and the righteous to endless joy.

13th. That the visible church of Christ is a congregation of baptized believers, associated by covenant in the faith and fellowship of the gospel, observing the ordinances of Christ, governed by his laws, and exercising the gifts, rights and privileges invested in them by his word: that, its only proper officers are bishops or pastors and deacons, whose qualifications, claims and duties are defined in the epistles to Timothy and Titus.

14th. That it is the duty of all church members to contribute to the support of the gospel and defraying all reasonable expenses of the church, never neglecting the poor according to their several abilities.

15th. Resolved; That none of the above articles shall be so construed in their meaning as to hold with the doctrine of particular eternal and unconditional election and reprobation.

16th. Whereas, some difference of practice has obtained amongst us in the ordination of ministers and deacons, and in order to prevent, as far as possible, any difficulty about the matter, we think proper to say that, in our opinion, an ordination is made legal by the appointment of the church.

REECE BAYLESS, *Mod.*

WM. C. NEWELL, *Cl'k.*

This last article is to give the privilege of one man to make a presbytery; but they have made the church above God, for the act of the church makes it legal. They have taken my Lord away and I know not where they have laid him.

I would say more about these articles, but time nor room will not admit. I think all can see the contradiction in them.

PLEASANT A. WITT.

TO EDITORS PRIMITIVE BAPTIST.

Eufaula, Barbour county, Ala.
January 12th, 1845.

DEAR BRETHREN EDITORS: I have had the pleasure of reading your delightful Primitive papers for the last year, from which I have received much precious food for my hungry soul to feed upon, from the precious brethren's writings. I want those precious brethren to continue writing for the much beloved messenger the Primitive, for I believe they write the words of eternal truth. I therefore believe the truth will stand when every thing else shall fail, and the truth is, that God's elect shall be saved with an everlasting salvation. Whereas, the doctrine of Election is true in and of itself, and as taught by Christ and his apostles; and it is an election before time, for the Saviour says to his Father, thou hast loved them as thou hast loved me; for thou lovedst me before the foundation of the world, John, 17 c. 23, 24 verses. And Paul says, that we were chosen in Christ before the foundation of the world, called the elect, Rom. 11 c. 5 verse; Col. 3 c. 12 verse.

False teachers are destroying this great truth of God, by filtering it down to suit their corrupt views of theology; and just so they act with all the evangelical points which agree not with their pharisaical spirit. And hence we find what Paul, that gospel champion, says of such men to be true; for he says, They resist the truth, and corrupt the word of God, and walk in craftiness.

Dear brethren, a difference in belief is and has been the cause of the world having so many different modes of worship. Some say it is a difference in faith, but as all men have not faith, I think truly speaking, that differences of opinion arise for the want of faith. We have an instance of this in the offering of Cain and Abel. Cain offered the fruits of the earth through belief alone; but Abel offered by faith, believing on God. Cain was of that wicked one. Here the two families are distinguished, here they separated; here persecution commenced, by the first one who believed in works, who offered the fruits of the earth the work of his own hands. A persecution which was the occasion of the death of him who had faith, by him who only believed; for

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we may suppose that none would offer without some kind of belief. Faith being the substance of things hoped for, the evidence of things not seen, working by love, being the faith of God's elect. The faith of the Son of God, the gift of God.

But we will come to our relationship to Christ, and see how we are connected together in him; for he says, I am the vine and ye are the branches. Yes, beloved, we are heirs of God and joint heirs with his Son. If we are made co-equal with the eternal Son of God, heaven is ours and all the glory thereof—no falling away. He has said, that we are bone of his bone and flesh of his flesh, so we are complete in Christ. Our surety is still manifested in the mission to his apostles: Go ye out in all the world and preach my gospel to every creature, teaching them to observe all things whatsoever I have commanded you, and lo I am with you alway, even unto the end of the world. There is no falling away when Jesus is with us all our journey through; for we are kept by the power of God, and that not of ourselves, but through faith unto salvation.

But, brethren, we have some people in this section of the country, who profess to be called to preach Christ's everlasting gospel, still they will not rely on our blessed Saviour's words. But they must first have their wheels greased, or they can't preach to the people. It appears they have neither faith in our blessed Redeemer, nor the brethren. I can say for myself, I don't want no such men to preach to me.

Brethren, I must bring my scattering remarks to a close. And in conclusion, brethren, if you think this little piece worth sending out in your much esteemed paper, send it; if not, keep it back. For, brethern, it is the first time I ever attempted to write on such an occasion, and feeling my weakness and inability, I should not have attempted to have wrote this; only I want you to continue sending me your paper.

I wish for the brethren Rorer, McDowell, Tillery, and all the brethren who write in the Primitive, to continue their communications, for their writings are precious food to my hungry soul. Brethren, pray for me and mine; and may the Lord ever bless and comfort you and lead you into all truth, is the prayer of your unworthy brother in the Lord, I hope.

YOUNG SMITH.

Monticello, Jefferson county, Florida,
July 18th, 1844.

DEAR EDITORS: As it becomes my duty to send on our remittance for that little paper, that brings so much news from our friends at a distance; and brings with it the name of Jesus, and tells us how so many souls have been brought from nature's darkness into the light of his glorious gospel; and how he has led them on, and instructed them, and brought them through so many troubles and joys too, and is still supporting them.

Who can faint while such a river,
Ever flows their thirst to assuage;
Which like the Lord the giver,
Never fails from age to age.

No, my friend Villard, of S. C. don't be discouraged at the troubles you have to pass through; for the seas have beat against the rocks a long time, and they are not all washed away yet No, if storms of persecution arise and beat against the Primitive faith, it will yet hold its color, the doctrine of Election will be preached a little longer.

Tho' they rage and vent their spite,
Christ will save his heart's delight.

We have a cold time as it respects religion. It seems almost like winter all the year, and our harps seem to be dry, or hung upon the willows; yet I have a desire that the Lord would bless his people once more, whether I am one or not. May the Lord lead us about and instruct us on our way, or the way he would have us to go; and finally at last receive us all home to glory, where we can more fully tell the blissful story.

HARTWILL WATKINS.

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Iowa Territory. Zaccheus Parker, *Iowa City*.

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TERMS.

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THE PRIMITIVE BAPTIST.

EDITED BY PRIMITIVE (OR OLD SCHOOL) BAPTISTS.

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"Come out of her, my People."

VOL. 10. SATURDAY, FEBRUARY 8, 1845. No. 3.

COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

Belmont, Sumpter Co. Ala.
1 *Sept.* '44.

☞Lying devil, the impostor, the counterfeiter, &c. detected and exposed. Is not the old brimstone fellow often reluctantly ashamed of the conduct of some of his too forward votaries & zealous adherents, pray? Certainly, it can't be doubted for a moment.

Beloved, respected, honored brethren: I am still on the land of the living, on this side of eternity, though I have been much afflicted indeed since I last wrote you; but am enabled, I hope, to kiss the afflicting rod, believing it to be for my timely and eternal good. In one of the recent Nos. of the last vol. I promised Sam Jones that would gratify him in his request of the exposition of the noted character alluded to in my communication under the head of "Variety of Anecdotes, &c." The enclosed letter, received from our worthy bro. R. B. Mann, of Ga., will fully, 'tis presumed, explain the whole matter to the entire satisfaction of all that feel interested; and will assuredly exhibit the odious missionary spirit in some of its intriguing, hellish forms to answer their nefarious purposes. I trust, I can but hope indeed, that I was enabled to kiss the afflicting rod without a repining murmur even.

Thomaston, Upson Co., Ga.
May 4th, 1844.

MY DEAR BROTHER A. KEATON: You are a stranger to me in the flesh, but I hope not in the spirit. Having this day read your letter and finding in that you intend to let brother Jones hear from you again, I do hope, my dear brother, that you will give him, S. Jones, his own; for I do certify to you that we have no such a man among us by that name; but we have a plenty such sneaks as Jones is. I have been in Upson Co. ten years, I am acquainted with this Jones, I think, but not by that name. He spoke of an ssAociation near Thomaston. I was at the same, he alludes to, every day and if I am correct in my views about who this Jones is, he was not there himself. And if he had been there he would have heard the truth which he won't stick to, for he lied when he said dear brethren in his address to Editors Primitive Baptist, for in my opinion he would put the last Old Primitivo Baptist under his foot, and reign as prophet, priest and king over all, if he had the power to do so.

My dear brother, I hope you will not think hard of me, for writing to you a private letter. I am a poor scribe and have but little learning, or you should have heard from me, before now, in the Primitive; but when Jones's letter came out, I heard several speak of writing to let you know, that Sam Jones belongs to the sneak family, &c. I wrote a small piece, but laid it by, thinking some one would tell him his own, &c. I would send this to the Primitive, but I am afraid that you won't get it in time. You must excuse my bad writing. May the Lord bless you and all of his dear children is the prayer of one that wishes all well, and when it goes well with you remember me in your prayers, &c. So farewell.

R. B. MANN.

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I have wrote again, requesting a more particular description of the person herein alluded to, that I might have good hold of him, i. e. Jones.

For any man, not to say a Christian, to be guilty of forgery, borrowing a fictitious name and keeping his true name secreted, what is it pray that he would not do, especially if seeming self interest presented itself to his corrupt, base, nefarious mind. It would preponderate, and have the entire tendency to commit crimes of the blackest die. Is this Jones any better than a highwayman, a sea pirate, who has hoisted the black flag in opposition to the world? Not a whit; no, indeed, far from it.

Pardon me, my dear brethren, for the slight suggestion; and why? the church is concerned. 'Tis a momentous crisis, and more appalling than the memorable era of '76, which gave a decisive blow among us to the odious, nefarious spirit of priestcraft, with all its numerous concomitants, &c. Brethren, stand firm and unshaken to your several assigned posts. God evidently is on our side, if so, who then can successfully be against us? None, 'tis to be confidently hoped; and the encouragingly idea is founded on God's immutability, &c.

Cheer up, then, my beloved brethren, the anticipated day is confidently ours; remembering we are laudably struggling for the present and countless millions in embryo. And why, pray? 'tis agreeable to the modern missionary spirit. He is in a dangerous situation if he did but know it; a ponderous millstone might be attached to him and he cast into the depths of the sea. His object evidently was to cast reproach and infamy on the church, &c. Remember, the church is Christ's spouse, and he holds her as the apple of his eye; and in his own time, his appointed time, will assuredly avenge. Take care, Jones, you are not alone, by many. Your fate is determined, unless timely repentance prevent. No doubt, sir, you and your fraternal, odious, depraved party have frequently sported yourselves at the reflecting idea to think how completely you had contrived your concerted plot. I would admonish you to be ashamed, but it would be like casting pearls before swine, for you certainly are devoid of all feeling of sensibility, and must be a monster of iniquity, a reprobate indeed. You carry the indelible mark in your front, that all may see distinctly. Adieu.

Let all our minds be as the mind of one man,
United in love and determin'd to gain,
When hearts and when hands are all joined in one,
Then tremble, ye wicked, and brethren press on.

Permit me to drop a few words to our worthy distinguished bro. Saml. Canterberry, for his additional "Supplement" to the "Variety of Anecdotes, &c." Do, bro.; remember some MORE, for them so timely introduced are gall and vinegar to the enemy; they sting prodigiously, yea to the very life, they were so applicable, so congenial to the times, &c.

Bro. White, permit me to remind you of your promise respecting your "Scatter Gun." I was thinking you had the "hind sight" by this time well fixed and ready to give us a blast. Draw your sight close and give us goss once more. Bro. Wright Smith I am glad indeed of having the present favorable opportunity of paying respect to your peculiar interesting request, respecting Pleasant Plains m. h. Now, my dear bro., I am confident that there is none now alive that knows as well about that meeting house as myself, excepting one more, and I can hardly suppose that he is now living; which is Elder Lewis Whitfield, the donor's youngest son. The house has been built, I think upwards of 50 years; three acres were allotted and given to the church, including two adjoining never failing springs. The missionaries may well want it, they being of the disposition they are of; 'tis compatible to the missionary coveting spirit. The house is a thorough finished one, but few such in that region; and the best calculated to accommodate the assemblage of an Association that I ever saw or expect to see. I know when the timber was preparing and the

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house built, and by whom, and the donor, the giver, the bestower. It is all now fresh in my memory nearly, as though the occurrence was last week. It was given and bequeathed by old grandsire William Whitfield, as he was then called by way of distinction by the young; and was the grandfather of the present Whitfields in this region. He the said Sen'r Whitfield was induced and fully impressed by a dream, a vision, to build the said house of himself, and to give and bequeath said building to the church, by a written deed of gift, wrote by his son Needham, and it witnessed and proven by him in open court, and was recorded. I since have seen the instrument among his son Needham's papers, who was then deacon and clerk of said church, Pleasant Plains. He gave it expressly and exclusively to the old, ancient, primitive, predestinarian Baptists, who occupied the house; and the donor was a member of said church himself, and the same was baptized by that eminent servant of God, F. Oliver, of Duplin county, No. Ca., adjoining said county.

The above are truths, as I verily believe beyond equitable contradiction, and cannot in justice be denied, extinguished, or even palliated on equitable ground. For any man, or set of men, differing in practice and doctrine from the old Primitive order, claiming said house or any part thereof, is an assumption they have no right, no, not even a particle thereof. For at that and some time after, there was not a distant sound of modern missionism to be heard in North Carolina as I can recollect. As before suggested, any set of men of a different persuasion, and in direct opposition to the present O. S., have no more right to the house how in contention, than I have, my bro. to your property; just the very same, no difference, no not in the least. And is by no means compatible to republicanism, but is a direct violation of justice and equity, and the inalienable rights of man, founded on God's word, &c. The house is a choice peculiar one, I would suppose is as good apparently as ever.

I don't know who they are that are now contending, but one thing I think I know, they are unprincipled men, devoid of rectitude and uprightness; and they ought to be ashamed, and if they had the least grain of delicacy of feeling, or sensibility, they would quit the abominable pursuit and hide their blushing faces and never, no, never more contend; but submit and give up to the ancient, lawful, and rightful owners, and renounce the unjust assumptive claim to that that is yours by no just views whatever. This you must know beyond a doubt even. Remember the golden sacred rule, to do unto others as you would to and by; 'tis an easy precept to be understood by all, &c.

In conclusion, permit me on the present occasion and from your known, frequent, native clemency I am encouraged to make the venture; 'tis two little opposing circumstances, (if I may be admitted so to term them,) of recent occurrence of a few days past; 'tis so good and confirming 'tis to be fondly hoped will be a sufficient apology. It will evidently contrast and show the two contending armies, though but in miniature, as it were. 'Tis verbatim as follows: One under concern about his immortality and final doom, was interrogated by a missionary preacher, "Did you ever embrace religion?" (A simpleton indeed in religious matters.) "I mean pure and undefiled religion?" "Sir, I have not," was the reply. "Do you want religion?" "I do." "Come, then, and go with me to the anxious bench; come, come, go"—taking him by the hand, still repeating the anxious request, "come, come along." "No, I cannot go." The reason was asked. "If I wanted to be prayed for, I am as well to be here as elsewhere, am I not? am I not equally here in his power, and don't you think, sir, that the Almighty would and could hear my prayer just as well here as for me to approach the altar just erected, pray?" "I do not, indeed, which is my candid opinion." Good Lord! the perverse ignorance and obscure blindness of some, how lamentable indeed.

Again for a moment, though I am tired

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for the present of writing. A poor old precious African sister—look, ye missionaries, ye learned upstarts, theologicians from the polishing machines the devil's seminary of learning, and see what the immaculate the blessed Jesus can and does teach, as never man did or can teach. And why? do you know? No, Sir, 'tis a mystery, and none but those that are included in the glorious covenant in eternity before time was ushered in, the church being previously complete in him. I am getting off the anticipated, delightful theme. The circumstance now on hand is this, the happy the instructive incident transpired at Bethlehem church, Greene county, Ala., Elder H. Petty pastor. The old sister alluded to came forward to the church with all the appearance of humility and meekness, carrying in her countenance one that was evidently taught in the school of Christ, emanating from his seminary of wisdom. She had all the appearance of a Christian, the work internally wrought by the impressive finger of Omnipotence, and it shone conspicuously in her external outward visible appearance. She in her relation instantly drew the attention of the church and the numerous affecting congregation. The relation had an unusual weight, filling the consecrated place with the silent tear of united approbation, to the inexpressible joy of all. O! how sweet and consoling. I could here dwell. The old veteran the pastor, could not refrain the ventive rising tear; it was arrested for its long prepared deposite, and made its way down his pure manly cheek. She was cordially received, by all giving their welcome hand of entire approbation; not a dissenting voice, all harmonious, viewing her as an acquisition indeed.

Missionaries, &c. permit me in the sincerity of my approving views, to arrest your serious attention once more. After she had given in her evidence, through and by the request of an old sister, she the candidate was particularly questioned by the intended administrator, why she gave this church the decided preference to the *one* so near her. Her reply was concise and comprehensive, to the entire satisfaction and confirmation of all the near convenient church. She had not the same love for that as she had for this, she loved all the present members dearly and she could not the others; confirming the blessed promise, you may for certainty know that you have passed from death, for the reason emphatically assigned, &c. She went on in her remarks, the alluded to church did not talk and do as the present, and that she could not for her soul love them as the present. No doubt meaning that they could not give the true signal; the distinguishing noted watchword.

Beyond a solitary doubt bastards, &c. &c. know nothing about the designating the renovating change, the true signal of Canaan; they may, as they often do, borrow a little and get it by heart, in order to deceive the unwary. O! ye hypocrites, monsters of INIQUITY; your case is deplorable, rest assured. Don't be mad. I think I know from experience and from the good Book, that you are wrong, and are at present in the broad way to the city of destruction and eternal wo, &c.

Are we the mariners of the cross,
The followers of the Lamb;
And shall we fear to own his cause,
Or blush to speak his name?

Must we be carried to the skies,
On flowery beds of ease;
While others fought to win the prize,
And sailed through bloody seas?

No, no, indeed; the Lord has forbidden it. He has of himself made the wise appointment, &c. The war here is raging furiously, and will continue no doubt until we shall eventually succeed. Fight and urge on, beloved brethren.

In sacred ties permit your unworthy one to remain as usual, dear brethren, yours, sincerely. *A. KEATON.*

TO EDITORS PRIMITIVE BAPTIST.

Cumberland Ford, Ky.
May 8th, 1844.

DEAR BRETHREN: I could not in words convey an adequate idea of the satisfaction

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I have received in reading the Primitive Baptist, since I subscribed for the paper. Their circulation I believe will increase in this mountain region. I forbear to say much about the opposition to the doctrine of grace in this country, as it is probably not more than in many other places, and originates from the same principle in every place. I have often thought I would say no more about our opponents, but something seems to whisper to me that the 2nd beast is rising out of the earth, and that he is setting up an image to the first beast, &c. I will therefore once more lay side by side some of the doctrines or opinions of the Catholics, as also of the Reformers.

D'Aubigne's His. Ref. vol. 2nd, p. 366: "Hoffman impeached the Reformer (Zwingle) in a written discourse of great length which, he addressed to the chapter." "Even though the curate said he could bring forward witnesses to prove that certain offences or disorders had been committed by ecclesiastics in such and such a convent, or street or tavern, it would be a breach of duty to name the delinquents." Who are they that are crying out that we ought not to personate, nor to name delinquents or those who are in error; but that we ought, only to expose the error, as though error was in no being but the devil. Truth does not fear the light. According to this mode of reasoning, the Lord ought to have said, sinner where art thou? instead of saying, "Adam where art thou?" Neither ought his prophets or apostles to have named certain people or nations for fear they might give offence. John ought not to have written to the angel of the seven churches, telling them precisely what they were and who or what they held among them. But according to the new fashioned mode of man pleasing, he ought to have written to the angels of each church, that some church had left its "first love," that some church "should have tribulation ten days," that the Lord had a few things against some church, because she had "them that hold the doctrine of Balaam," and "also them that hold the doctrine of the Nicolaitans," that some church suffered "the woman Jezebel to teach and seduce my people, &c. &c." This according to Catholic and modern man-pleasing divinity, should have been John's course, for fear of wounding feelings, leaving it with the angels of each church to ascertain what church it was that had so far departed from God as to leave her first love, &c. Paul ought not to have told Peter when he dissembled, "If thou being a Jew livest after the manner of the Gentiles, &c.;" but he ought to have said, Jews who live after the manner, &c. Peter ought not to have said to Simon, "Thou hast neither part nor lot in this matter, for thy heart is not right in the sight of God, &c.;" but he ought to have said, a man that thinks the gift of God may be purchased with money has no part, &c., leaving it with him and with others to ascertain who it was. Hundreds and thousands of examples from scripture might be quoted to prove that the prophets and apostles were wrong, or that the man-pleasing way of the Romans as above quoted, and also the modern opinions are wrong. If we believe in the word of God, let us endeavor to follow it in every sense of the word; and if we find its precepts and injunctions are too straight for us, let us not try to warp it to fit our crooks, but endeavor to follow it, though in cutting off our crook to straighten us to fit it, we are cut to the heart."

"Why," continues Hoffman, "does he insinuate—(it is true I have scarcely ever heard him myself)—that he alone derives his doctrine from the fountain head, while others draw theirs from puddles and kennels." This was what enraged the Catholics, that the Waldenses, the Reformer Zwingle, and others, should declare that they alone were the church, that they alone derived their doctrine from the fountain head, and that those who held a different doctrine drew theirs from the puddles of a disordered mind or from the kennels of Babylon. "Is it not impossible," continues he, "seeing the difference of men's

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minds,—that all preachers should preach alike." And is not modern divinity using the same language now, that the Roman Hoffman used in the 16th century? But let us try it by the standard. Paul wrote some things hard to be understood, which "they that are unlearned (in grace) and unstable (in opinion) wrest as they do also the other scriptures unto their own destruction." As many now do by trying to bend the scriptures to suit their views, by preaching "another gospel which is not another, but there be some that would trouble you and would pervert the gospel of Christ. But though we or an angel from heaven preach another gospel unto you than that which we have preached unto you, let him be accursed."

Paul's doctrine came from the fountain head. For he neither received it of man, neither was he taught it but by revelation of Jesus Christ. "Thy children shall be all taught of God." Paul was one of these, one member of the body. For "there is one body and one spirit, even as ye are called of one hope of your calling." "One Lord, one faith, and one baptism. One God and Father of all, who is above all, and through all, and in you all. And he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers. For the perfecting of the saints, for the work of the ministry, for the edifying the body of Christ." He being the head from whom the whole body fitly framed together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part maketh increase of the body unto the edifying of itself in love. The visible church could not be fitly joined together, if one preached one doctrine and another preached another doctrine. It would not be edified in love, but would be disjointed and torn by different doctrines into as many different parts as there would be popular leaders in the different doctrines. But the Lord's "watchmen shall lift up the voice, with the voice together shall they sing; for they shall see eye to eye, when the Lord shall bring again Zion." Isa. 52 and 8. And why? because they are all taught of God. The same spirit quickened them, convinced them of sin, righteousness, and judgment, guided them into all truth, showed the things of Christ to them, helpeth their infirmities, maketh intercession for them with groanings that can't be uttered, cries Abba, Father, within them—leads them onward, witnesses with their spirit that they are the children of God, by whose light they see and shine, in whose strength they are strong, in whose life they live, by whose grace they are saved, through whose righteousness they are accepted, by whose wisdom they are made wise unto salvation, by whose power they are kept through faith unto salvation, through time to eternity and safely landed in the heavenly world. He leads the blind by a way that they know not, he is himself the way and the truth, therefore they "can do nothing against the truth, but for the truth." For if children of God they know the truth, and if they know the truth, the truth shall make them free. As the truth makes them free, as they can do nothing against the truth, as no lie is of the truth, as the spirit shall guide into all truth, as the curse falls on those who preach any other gospel, as the watchmen shall see eye to eye, and lift up the voice together, how is it possible that one shall preach one doctrine and another a different one? All the different gifts spoken of in scripture are as men united together in action for one and the same end in their proper sphere, as the members of the body are. All are necessary, "all see eye to eye," all cooperate together because they have like precious faith; they therefore hold to one Lord, one faith, and one baptism; preach the same Jesus, contend for the same faith, lean upon the same heavenly arm, and trust in the same God. "They are one and indivisible," a little band, a firm phalanx, one of whom can chase a thousand, and two can put ten thousand to flight, certain of victory whether in life or in death. For Christ their captain has fought and conquered and chained the roaring

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tion. But those who look to human aid or human wisdom for instruction, may and will differ, because differently taught.

Dear brethren, I am sometimes almost ready to give over contending any longer, persecution is so heavy and sore; but about this time when overwhelmed with doubts and fears, the soothing voice of Jesus thrills with divine accents through my soul: "Be not dismayed, for I am thy God." Then I could face the world, then I am again willing to bear reproach, then I am willing to contend for the faith. Oh how sweet to fight the battles of the Lord. When the Lord is fighting in us, by his spirit, subduing our doubts and fears, and reigning over that monster *self*, which is continually endeavoring to obtain the ascendancy. "Zwingle," continues D'Aubigne, "defended himself in a full assembly of the chapter, scattering his adversary's charges as a bull with his horns scatters a wisp of straw to the wind." And so will God's servants "scatter to the wind" modern man pleasing divinity, if they will try it by the word of God. Zwingle before had said "to explain the gospel and to obey it—such is the sum of our duty as the ministers of Christ. Let those who live upon ceremonies, make it their business to explain them." The Bishop's coadjutor, after making a charge against Zwingle, was unwilling to discuss the matter and said, "I know too well the man. I have to deal with Ulric, Zwingle is too violent for any discussion to be held with him." And in this day some of those who contend for the same doctrine that Zwingle did, and against the same principle, are denied a hearing, because they are too violent; but the truth was then and yet is, they fear the mask will be taken off of their antichristian doctrine.

I will quote some of Zwingle's words, in order to show the doctrine which was opposed to him. D'Au. vol. 2, page 304 and 305: "Christ is the one offering, Christ is the only sacrifice, Christ is the only way." "It is God who begets charity in the believer and gives at once the first thought, the resolve, and the work itself: it is God who does it by his own power." Page 340: "All men," said Zwingle, "being dead in Adam must ever remain so until the spirit which is God himself raises them out of death." 341: "It was a frequent remark of his, that the expiatory death of Jesus Christ had taken place for the benefit of the faithful, or the people of God." 342: "Since eternal salvation," said he, "proceeds solely from the merits and death of Christ, the notion of merit in our works is no better than vanity and folly, not to call it senseless impiety. If we could have been saved by our own works, Christ's death would have been unnecessary. All who have ever come to God, have come to him by the death of Jesus." 343: "Surely it is thy purpose by this unspeakable love to constrain us to *love thee* in return." "The Christian," said he, "being delivered from the law depends entirely on Christ. Christ is his reason, his counsel, his righteousness, his sanctification, his whole salvation. Christ lives and moves in him. Christ alone leads him on his way, and he needs no other guide." This is the doctrine yet despised and as much detested as it was in the days of Zwingle. 346: "Why," said others, "does he repeat the same things so often in his religious instructions," meaning his warning voice. "The life of man here below is a warfare," said he, "and he who would inherit glory must face the world as an enemy, and like David force the haughty Goliah exulting in his strength to bite the dust." The world here spoken of by Zwingle was the church of Rome, with the opposers of the doctrine of grace. But, brethren, it is very hard to oppose the world, or a worldly religion, when our friends are in some great degree going with it and flinching from persecution.

The Catholics asked Lefevre as follows: "What will you then say? will you say that any one man was ever justified without works?" "One do you ask," returned Lefevre, "they are innumerable." "If then we are not justified by works, it

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is in vain that we should do them," replied some. "Some of those," says D'Aubigne, vol. 3, p. 360, "whose lives were least able to bear the light were yet heard taking the part of works. They maintained that St. James in his epistle was at variance with the writings of St. Paul." Do we not hear people contending for works now, whose lives are not filled with good works. Do we not now hear people speaking of the difference between James and Peter, and who are they? In neither case they are not Baptists. But Lefevre said, "Does not St. James say that every good and perfect gift cometh down from above—and who will contest that justification is the perfect gift, the excellent grace. —If we see a man moving, the breathing we see in him is to us the sign of life." "Oh," he exclaimed, "the unspeakable greatness of that exchange. The sinless one is condemned, and he who is guilty goes free.—The blessed bears the curse, and the cursed is brought into blessing—the life dies, and the dead lives." "They who are saved," said he, "are saved by the electing grace and will of God, not by their own will. *Our election, our will, our working*, is all in vain; the alone election of God is all powerful. When we are converted, it is not our conversion which makes us the elect of God; but it is the grace, will, and election of God which works our conversion." "If thou art a member of Christ's church," said he, "thou art a member of his body." "What a reproach," said he, "to hear a bishop asking persons to drink with him, gambling, &c." "Our religion," said he, "has only one foundation, one object, one head, Jesus Christ, blessed forever; he hath trodden the wine press alone. Let us not then take the name of Paul, Apollos, or of Peter. The cross of Christ opens heaven and shuts the gates of hell." This is the doctrine of the Reformers. This is the doctrine opposed by the Romans, and this is the doctrine now opposed by the same principle by which it was then opposed. A departure from this doctrine introduced the use of means into the church of Rome, and a departure from this doctrine has introduced the use of means into the Baptist church. And if the Romans believed any more in their use of means, than numbers of the Baptists now do, they were truly to be pitied. This remark is intended only for those it may fit, neither, are any others that I have written or may hereafter write.

I can say from my heart that if I am in error I wish to be convinced, but till I am convinced I shall believe that the 2nd beast is rising, and that the doctrine of the Reformation of Protestantism of the Baptists of the Bible is set at nought, and decried by the world and worldly professors. Could you know my situation you would pity me. You may think that because I write as I do, that Kentucky is almost filled with the old order; if you think so, you are greatly mistaken. I am almost alone, but I hope God is with me. There are a few of the old order of Baptists here, and but few. I have a host to contend against. My membership is in Tennessee, in hated Powell's Valley Association. I really often feel like I will write no more. I do not wish to hurt feelings, it is no part of my motive in writing. If I know my motive it is to bring people to reflection and examination, that they may see the rising power of the ministry, of Associations, and Conventions; and the return to the principles that placed the Bishop of Rome in the papal chair, or chair of St. Peter; where for centuries he ruled nations, and caused mighty kings to tremble; interdicted worship, and by his power committed to the flames the lambs of God, for proclaiming the doctrine of grace and declaring non-fellowship to human inventions in the affairs of religion. But above all, they suffered because they held themselves to be the church, or the only true worshippers of God; and consequently, numbers suffered death rather than agree to intercommunity of worship. If the Baptists held to intercommunity of worship, persecution would nearly cease. But this they will never do. If the Baptists do, the church of God will not; for they are com-

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manded to have no fellowship with the unfruitful works of darkness.

N. S. McDOWELL.

THE PRIMITIVE BAPTIST.

SATURDAY, FEBRUARY 8, 1845.

TO EDITORS PRIMITIVE BAPTIST.

Bedford county, Tennessee,
December 15, 1844.

BELOVED BRETHREN AND SISTERS OF the old Order: I have taken my pen in hand to write a few lines for our paper, more than likely for the last time; and as we live at a distance from each other, I will give you in a few lines something of our situation.

As churches we are in peace, the devil has put up so many societies, and they all suit the flesh and please carnal professors so, that we have got rid of most all the graceless preachers and carnal professors. They say that the doctrine of election and predestinaiion is enough to drive the devil, and I think they told the truth one time, big liars as they are; for it has drove most of the devils out of the churches, and they are so afraid of it that I think it will keep them away. Brethren preachers, if you want to drive the devil out of your churches and keep him out, be sure to treat strongly on the doctrine of election and predestination, and the devils will run from it like a gang of wild hogs. These workmongers are pleading for peace, and saying, don't fight. And I can't think strange of that, for they can only bruise the heel while the Old Baptists bruise the head.

Brethren and Sisters, of all the people in the world I set the least by these people that call themselves Baptists and can't bear the truth; but amongst all, I think the missionaries are the biggest liars; they never can deceive me, unless they tell the truth. Brethren and sisters, you may think I am too rough, but if you had seen as much of them as I have, you would think as I do. No more about these anti-christians at present.

I will now for better acquaintance say a few things on experience. I was like all the rest of Adam's children, a sinner by nature and practice; wild from a youth, I thought if a young man or woman became religious, all pleasure was gone. I thought it was well for old folks to have it to die on, and when I got old I would get it, but had no desire for it then. But it pleased God to arrest me one night on my bed by his spirit and grace, and bring me to a sense of my lost situation. I was then twenty-five years old. I was made to cry, Lord, what shall I do to be saved? Sleep was gone, my pillow was wet with tears. I tried to thank God that I was alive, for that was all that kept me out of hell. About break of day I left my bed and went out to pray for the first time, but when I got out I found I did not know how to pray; but I got on my knees and put my hand on my breast and cried, God be merciful to me a sinner.

From that time, brethren, I hated sin and wanted to be holy. I still tried to pray, but all that I could do I still felt worse and worse. I could not see how God could be just and save a sinner, till at length when I was almost in my view ready though not willing to be banished from the peaceful presence of God, all at once that burthen rolled off, and I then could see the plan of salvation through Christ. I could say with David, come all you that fear the Lord, and I will tell you what he has done for my soul. And all the hope that I have had from then till now for salvation, is in Christ. I think that the Old Baptists will understand what I have wrote, though Ishmaelites may mock.

Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind; live in peace, and the God of love and peace shall be with you.

JOSHUA YEATS.

TO EDITORS PRIMITIVE BAPTIST.

Dayton, Marengo county, Ala.
Dec'r 18th, 1844.

DEAR BRETHREN AND SISTERS OF THE

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Primitive faith and order: I am yet permitted to live on earth among my fellow men, and I am sure it is only owing to the goodness of God, that I am permitted to live: and, I do not know why he should permit such an unprofitable and disobedient wretch as I am to live, but according to his mercy he has saved me here, and according to his great mercy he will save all his chosen people in heaven; for he will have mercy on whom he will have mercy, and so it is of his great mercy that we are saved here and hereafter, I believe.

Dear brethren, in this religious world there are men who profess to take the word of God for the man of their counsel, and at the same time they say publicly, that washing of feet is not a command of God; but we hear the word of God saying: Ye call me master, and Lord: and ye say well; for so I am. If I then, your Lord and master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. Here we are taught to wash one another's feet, and our Saviour has given it as an example, that we should do as he has done to us. And if we cannot credit the words of our Saviour that are written by John, because they are not written by the other apostles, we must discredit the other apostles also, for they say that John was the beloved disciple of our Saviour; and if the beloved disciple, in all probability he manifested the washing of feet plainer to him than he did to the other disciples. But, all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfected, thoroughly furnished unto all good works. And the washing of feet is a part of that scripture that was given by inspiration, and no doubt is profitable to us if we obey the command; for if ye know these things, happy are ye if ye do them. And Paul tells us to hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus. And these sound words teach us to obey the command of God, where he has said, Ye also ought to wash one another's feet.

Now Mr. H. states that the gospel of Christ was written 64 years after the transaction of our Saviour's washing his disciples' feet, and he Christ promised that the comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. As Mr. H. states that the gospel was written 64 years after the transaction, the question is, did John write this by the inspiration of God, or not? If he did, it certainly is the true word of God; if not, he John has written falsely, and all of his writings are false. But the Holy Ghost was promised by Christ, and there is no doubt, but John wrote this gospel as he was moved upon by the Holy Ghost, which did come according to promise, and teach John this, 64 years after the transaction; Ye also ought to wash one another's feet.

Mr. H. states that we have the history of the church till all the apostles were dead, except John, yet we hear not a word about the washing of feet practiced in any of the churches. Now Mr. H. is opposed to washing feet because it was not mentioned by Matthew, Mark, nor Luke; but if we were to do nothing but what was commanded but once in the gospel of our Lord and Saviour Jesus Christ, we never would have any thing to do with the Bible society, temperance society, &c. nor any of these men-made societies, for we have not a single command for any of them; neither would we have a theological school, for we have no command of Christ, nor even the Holy Ghost, which was to teach us all things whatsoever I have said unto unto you. And if it was right, Christ would have sent his apostles to a theological school to study divinity; neither did the Holy Ghost teach or inspire the apostles to write any such command in our Lord's gospel. But Christ did wash his disciples' feet; and told them, Ye al-

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so ought to wash one another's feet. And he Christ does not stand in need of man to assist him in any thing, for if he had, he would not have sent to look in the mouth of the fish for money when he wanted it; but he would have sent to the church or men for it. This proves that he works according to the counsel of his own will, without the aid of man.

Now, hear brethren and friends, let us take the word of God for the man of our counsel, and if the command is to wash one another's feet, let us follow the command. Remember Moses for disobeying the command was prohibited from entering into the promised land. And now, dear brethren and sisters, if you have a hope that you have been drawn to Christ, go on in the strength of the Lord of hosts; live to the declarative praise and glory of him who called you out of nature's darkness, and hath translated you into the glorious kingdom of his dear Son. Love one another, pray for each other, and wash each other's feet.

And, in conclusion, I would crave all your prayers at a throne of grace for poor unworthy me and family; and when it is the good pleasure of our Lord and master, our husband and friend, may we all meet where trials and troubles never can come, where we will be with our blessed Lord and Saviour Jesus Christ, who was rich, yet for our sakes he became poor, that we through his poverty might be rich; to whom be glory for ever and ever. Amen. *JAMES S. MORGAN.*

FOR THE PRIMITIVE BAPTIST.

A farther continuation of my Jubilee communication.

Revelation, 22nd and 1st: And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. (2.) In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations. (3.) And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him. (4.) And they shall see his face; and his name shall be in their foreheads. (5.) And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.

Now those five verses of this chapter are a continuation of the description of the New Jerusalem, which John saw coming down from God out of heaven. It is further described with the river of life, and the tree of life; as if Paradise was fully restored, enlarged and improved, with a most beautiful river flowing through the midst of the streets, and beautiful trees growing on either side of this beautiful river, are most wonderfully pleasing and agreeable objects to the sight; especially in hot and southern climates.

Now John tells us these trees bare twelve manner of fruits, and yielded them fruits every month, and the leaves were for the healing of the nations. Now this description of the bountifulness of this wonderful river, and the fruit of these wonderful trees, show to us the unbounded blessings of this great and glorious sabbatic jubilee. Then too there shall be no more curse, as there has been in this world ever since the fall of man. But the blessed inhabitants thereof shall enjoy the blessedness of this glorious New Jerusalem, and shall live in the light of God's countenance, and shall serve him and reign with him forever and ever. Now the Lord has said that he will again set his hand the second time to recover the remnant of his people, and will set up an ensign for the nations, and will assemble the outcasts of Israel, and gather the despised of Judah, from the four corners of the earth, for I will bring thy seed from the east (saith the Lord,) and gather thee from the west. I will say to the north give up, and to the south keep not back; bring my sons from afar, and my daughters from the ends of the earth. Behold, I

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will lift up my hand to the Gentiles, and set up my standard to the people; and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders. For a small moment have I forsaken thee, but with great mercy will I gather thee. In a little wrath I hid my face from thee for a moment, but with everlasting kindness will I have mercy on thee. (Read Isaiah, ii. c.)

Now these prophecies are expressly referred to the latter days, not only by Moses, but by Hosea who lived long after; for the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice. Afterwards they shall return, and seek the Lord their God, and David their king, and shall fear the Lord and his goodness in the latter days. And Ezekiel says: After many days the Israelites should be visited, in the latter years thou shalt come into the land, upon the people that are gathered out of the nations. In that day, when my people of Israel dwelleth safely, thou shalt come up against them. It shall be in the latter days.

Now all those predictions therefore necessarily belong to that age, when the times of the Gentiles shall be fulfilled, and their fulness be come in. And that, through all the changes which have happened in the kingdoms of the earth, from the days of Moses to the present time, which is more than 3000 years. Nothing should have happened, to prevent the possibility of the accomplishment of these prophecies; but on the contrary, the state of the Jewish and Christian nations at this day, should be such as renders them easily capable, not only of a figuration, but even of a literal completion in every particular. If the will of God be so, this (I say) is a miracle, which hath nothing parallel to it in the phenomena of nature.

Now it, upon the whole, looks reasonable to suppose that when the six thousand years shall roll round, and this great sabbatic jubilee commence, that the fulness of the Gentiles will be complete, and the Jews be gathered in again to their former possession; and will believe that Christ whom they rejected, has already come in the flesh and has broken down the middle wall of partition between Jew and Gentile, and has made the way clear into the holy of holies for both Jew and Gentile, by the sacrifice of himself through the blood of the everlasting covenant, ordered in all things and sure.

Again, to return to our former subject. Now John tells us, that he saw a great white throne and him that set on it, from whose face the earth and heavens fled away, and there was found no place for them, and that he saw the dead, small and great, stand before God, &c. Now, after this last conflict and the final defeat of satan and his numberless army, Gog and Magog, then follows the general resurrection and judgment, represented in a vision of this great white throne. This throne was great, to show the largeness and extent of it; white, to show the justice and equity of the judgment; the one setting on it, can be no other than the Son of God, for the Father hath committed all judgment unto the Son; from whose face the earth and the heavens fled away, and there was found no place for them, so that, this is properly the final end of the world. For John saw the dead, both small and great, of all ranks and decrees, as well, those who perished at sea and were buried in the waters, as those who died on land and were buried in graves, are all raised and stand before the judgment seat of Christ. And they are all judged, every man according to their own works, just as exactly as if all their actions had been recorded in books; they who are not found worthy to be enrolled in the records of heaven, are cast into the lake of fire, whither also were cast death and hell.

It may seem strange that death and hell should be cast into the lake of fire, which is the second death; but the meaning is, that temporal death, which hitherto had exercised dominion over the race of men, shall be totally abolished and as respects the wicked be converted into eternal death, (and as Paul says) shall be

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brought to pass the saying that is written, 'death is swallowed up in victory, for the last enemy that shall be destroyed is death. Now John saw the New Jerusalem in its full splendor and glory, and describes it as coming down from God out of heaven. It is a city whose maker and builder is God and is adorned as the bride for the Lamb—the true church of Christ. And so the New Jerusalem—the true church of Christ subsists as well, during this great sabbatic thousand years kingdom, as after it. At the commencement, the marriage of the Lamb wlll take place, and the New Jerusalem shall be the habitation of the saints of the first resurrection; and it shall, also, be the habitation of the saints of the second and general resurrection.

The church of Christ shall endure thro' all times and changes in this world, and also in the world to come. It shall be glorious upon earth throughout this great and glorious jubilee, and shall be more glorious still through the endless rounds of a never ending eternity. Earth shall then become its heaven, or rather it shall be a heaven upon earth; and there shall be no more death, which cannot come to pass till death shall be totally abolished.

Yours in the bonds of love, this 4th of Feb'y, 1845. *BENJAMIN MAY.*

Some poetry now to close the subject.

Six thousand years will surely come,
And the old serpent know his doom,
The angel sent with a great chain,
To bind him fast and him restrain.

The saints will then most surely rise,
To meet their Saviour in the skies—
And dwell with him a thousand years,
Be freed from sorrow, pain and cares.

The Jews will then be gathered in,
Be freed from unbelief and sin,
Believe in Christ the only way,
Take up their crosses day by day,

Both Gentile and Jew will all agree,
The love of Christ divinely free,
And so will both agree in one,
To praise the Father and the Son.

For his rich grace to sinful man
Bestowed, before the world began,
To raise him from his lost estate,
This loving kindness, O! how great.

Let every tongue their tribute bring,
And tune their harps anew to sing
Their great Redeemer's worthy praise,
Through eudless and eternal days.

I am yet in the land of the living, and for Zion's sake I cannot rest, and for Jerusalem's sake I will not hold my peace.

BENJAMIN MAY.

TO EDITORS PRIMITIVE BAPTIST.

Negreet, Saline parish, La.
December 8th, 1844.

DEAR BRETHREN of the Predestinarian faith and practice: I still live to witness the progress of the antichristian influence, but it is needless to grieve at the fulfilment of the promise of God. For God has said that antichrist should come with all deceivableness of unrighteousness and lying wonders. And that he (God) should send on his followers strong delusions that they (his followers) should believe a lie, that they might all, (that is, all the worshippers of the beast that received the deadly wound and was healed,) be damned. These are they whose names are not written in the Lamb's book of life, slain from before the foundation of the world. So these things are in swift fulfilment.

The Zion Hill church in this parish has now opened her doors to the missionaries, and is trying to raise money for their support. She is gone, she is gone, the Lord have mercy on her. In the early part of last summer she began to exercise in majority, a kind of power that the minority was not used to; and the said minority called for letters, which they received by a vote of the church. And having obtained letters, they publicly and unmolestedly met and formed a new church called Providence, and all was thought to be well. But there being a thirst for unqualified government, some weeks after the new constitution had taken place, the old church met in a called conference, and having procured a gambler, I mean a card player, by the name of William Burton,

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who called himself a Baptist preacher, to set at the head of the council, they commenced excluding (as they term it) the new church out of the old one. But she now speaks for herself, for she has converted herself into a begging society for the goatites of Louisiana.

On the last meeting of the Louisiana Baptist Association, the Antioch church revolted and has left them with all their abominations. One of the abominations in the Louisiana Association is, that of pedobaptism, for she received pedobaptism as valid baptism. And such corruption, together with all the ordinary missionary trash, can only belong to the followers of the beast and the false prophet; for the sheep know not their voice, nor neither will they long follow them. Oh, ye Baptists of Louisiana, come out from among them and be ye separate, and be ye no longer partakers of her sins and her iniquities. Flee ye to the mount of God's sovereign power and abounding grace.

Mr. Peter Eldridge, who was published in the Primitive some time back, is now in Texas; and it is said that he outjumps, out-kicks, and out-hollows the Methodists so far, that he with ease can take the Wesleyites under one arm and the Freewill Baptists under the other arm, and the world on his back, and he can outrun the cause of God so far that it is no race at all. He is called a Freewill Baptist in Texas, and should you think proper to publish this, I may have to write again, for I am surrounded with religious tories and some of them may fight; but I don't think that there is much danger, for a tory is generally a coward. But I wish you to do just what you please with all of my writings that I may send to you, but fail not to send me the Primitive, though poor I will try to make satisfaction some way. *BENJAMIN GARLINGTON.*

TO EDITORS PRIMITIVE BAPTIST.

Bean Station, Grainger county, Ten.
January 16th, 1845.

DEAR BRETHREN, EDITORS of the Primitive Baptist: Grace, mercy, peace to you all through Jesus Christ our Lord. For the first time I am about to let you hear from us, the poor, little, Old Baptists in Grainger county and the vicinity of Bean Station.

Brethren, the little old Baptists have Ishmaelites among us and their men-made religion with us; as we hear that our brethren and sisters have throughout these United States. I have been reading your communications in the Primitive for the last four years, and it contains the doctrine that my soul believes, if I am not mistaken in myself; for I do believe that God has chosen his people in Christ from all eternity, and they were given to Christ in the covenant of redemption before this world was made. See Paul to his Ephesian brethren, 1 chap. 4 v.: According as he has chosen us in him, before the foundation of the world, that we might be holy and without blame before him in love—i. e. all things completed in Christ. 5 v. Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, 6 v. To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.

Hence we see Paul address his Roman brethren, 8 chap. 29 v.: For whom he did foreknow he also did predestinate—for the purpose he, God, intended, i. e. to be conformed to the image of his Son, that he might be the first born among many brethren. 30 v. Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified. Hence, brethren, I believe this with all my soul, whether a child of God or not.

Brethren, I feel like I want to talk a little more about what God has revealed to me, as I hope, through his Son. I do sincerely believe that the wife of Jesus was always with him, was eternally loved by him, and the Father eternally gave her to him in the covenant of redemption. Hence we will examine Isaiah, 6 chap. 1 v. In the year that king Uzziah died I saw

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also the Lord sitting upon a throne, high and lifted up, and his train filled the temple—which I believe to be the glory of God in the salvation of his people through the gift to his Son. 1 Kings, 22 chap. 19 v.: And he said, hear thou therefore the word of the Lord: I saw the Lord sitting on his throne, and all the host of heaven standing by him on his right hand and on his left. God I say eternally glorified and his children eternally happified, this is my faith in my humble opinion; and I just believe that God has revealed it to me and enabled me to believe this truth. For I do believe this is the faith old Jude charged the ministers of Christ to earnestly contend for, which faith I do believe is Christ, the way and truth, not my way—and God will love me for what I have done.

Brethren, I do believe that this is the faith that Peter confessed when he said, thou art the Christ, the Son of the living God; when the Saviour let him know that it was not flesh and blood that had enabled him to believe this, but my Father which is in heaven. Hence the Saviour informed him that his church should be built upon this rock, and as much as to say, don't fear, for the gates of hell shall not prevail against it, thou nothing but Peter—i. e. to say, nothing but poor mortal flesh. But for the strength and comfort of Peter and his succeeders, this faith shall not be overthrown, not even by the gates of hell, for they shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven, that whatsoever you bind on earth shall be bound in heaven, and whatsoever you loose on earth shall be loosed in heaven; which I humbly believe to be the faith and practice of the church in Peter's day, but world without—and the faith of every believer in Christ, that is and shall be while time shall last.

Brethren, I do believe there is no other will stand justified before God in time and eternity; for the church of Christ is the workman of God in Christ Jesus unto good works. And I believe that God has created them, that his people should walk in them. Now, brethren, if we love him we will keep his commandments; and this command is, that we should love one another as Christ hath loved us. And by this we are to know that we have passed from death unto life, because we love one another.

Hence, brethren, the church of Christ is the wife of Jesus; hence he loves her, and he has a good rule of life to govern her by, and sure guide to conduct her, which is his holy word. Hence, brethren, Paul says, the children have the witness within themselves, bearing witness with the word of God that they are the children of God. Hence, brethren, Paul informs us that Christ has a legacy for those that love and serve him, beyond this vale of tears; and this legacy is, that we shall be heirs of God and joint heirs with Christ. Hence, my brethren, this is my faith that I hope God for Christ's sake has enabled me to believe; and on this foundation my hope is fixed for heaven and immortal glory, where I hope I shall meet all my dear brethren in the Lord; the place where all his dear children shall see him and be like him.

So farewell for awhile, brethren Magee, McDowell, Tillery—I want you all to give me and my wife, and what few little old stumps of Baptists that are round about me, some more of your precious food. Write on, brethren.

WILSON OLIVER.

AGENTS,

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THE PRIMITIVE BAPTIST.

EDITED BY PRIMITIVE (OR OLD SCHOOL) BAPTISTS.

Printed and Published by George Howard,

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"Come out of her, my People."

VOL. 10. SATURDAY, FEBRUARY 22, 1845. No. 4.

COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

Wetumpka, Alabama;
Feb. 11th, 1845.

DEAR BRETHREN: Please give the following a place in the next No. of the Primitive. Very respectfully, &c.

BENJAMIN LLOYD.

I take this method to acknowledge my gratitude to God and obligations to the brethren agents, for their courtesy and brotherly kindness manifested to me in the sale of my Hymn Books, and also to the brethren and friends generally for their liberal patronage. I trust the Lord may sanctify our mutual labors for the promotion of his cause, and that he may reward those who have been so liberal and kind to me an hundred fold for their goodness, and that he may enable me to consecrate the service and the reward upon the altar of praise to the God of all grace, the Father, the Son, and the Holy Ghost.

I would also give notice of the 3d edition, which is about ready for distribution. It contains an additional Index, showing the subject of each hymn; and an additional number of hymns, which will make the whole number to be nearly 700. The price per copy well executed in plain binding will be 75 cents, and those in extra binding at corresponding rates. Those who have already ordered them, shall soon be supplied. I am having the 3d edition published in New York, it will therefore be quite convenient for me to send to any point in the United States. Should any of the brethren or friends wish to obtain supplies at any time, if they will write to me at this place (Wetumpka) and let me know the number wanted and the place to direct them to, I will cause the books to be sent to them at my own expense, and they need not send any money to me till the books are received. From the extensive circulation and increased demand for my Hymn Books, and the very liberal patronage received, I feel deeply sensible of my responsibility. I have therefore exerted all my ability to render it as valuable and as convenient as it is possible to do, and I hope it may find a welcome among many of the dear saints who have not yet had an opportunity of obtaining it, as well as those who have so kindly received it heretofore.

With considerations of high Christian regard and esteem, I remain their brother and servant, &c.

BENJAMIN LLOYD.

Wetumpka, Ala., Feb. 11th, 1845.

TO EDITORS PRIMITIVE BAPTIST.

Chihowee, Blount county, E. Ten.
Feb. 2nd, 1845.

VERY DEAR BRETHREN of the Old School or Primitive order: I send you these few lines to let you know that there are yet a few in this part of the world that have not bowed the knee to the modern

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Baal, although we are surrounded by a host of Arminians, who at this time remind me of a day that Isaac was worried in; they appear to be mocking and persecuting the true heirs of the inheritance. We have divided and subdivided until the church where my membership belongs have begun to be a very small body; but as the race is not to the swift, nor the battle to the strong, we therefore take courage to contend more earnestly for the faith once delivered to the saints; believing all those who can witness with the apostle Paul: I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness. Paul to Timothy, 4 ch. 7 and 8 verses.

Brethren, there are many things that I would like to write, but for fear of being in the way of abler pens. I will close by adopting the language of the apostle: Now we exhort you, brethren, warn them that are unruly, comfort the feeble-minded, support the weak, be patient toward all men; see that none render evil for evil unto any man, but ever follow that which is good, both among yourselves and to all men. Rejoice evermore, pray without ceasing, in every thing give thanks.

Brethren, farewell for this time. I subscribe myself your unworthy brother in hope of eternal life.

JOSEPH HAMPTON.

TO EDITORS PRIMITIVE BAPTIST.

Pineville, Georgia,
August 13th, 1844.

DEARLY BELOVED IN THE LORD: I am still by the grace of God permitted to remain on the stage of action, and desirous of contributing something to the Primitive cause, in order to which I think I cannot at this time do better than furnish you the annexed expression of principles, or Confession of Faith, which you will find to be as old as any thing of the kind ever published in the United States. And also shows that while the Lord was stirring up the acute spirit of discernment given to Elder Joshua Lawrence in North Carolina, that the same spirit was at work with a cotemporary and brother minister in the new State of Alabama, in the person of the author of these articles, who was an uncle of mine, who has been called from the field of his labors several years ago; and having been evil spoken of by almost all men till his latest moments on earth, I think it is but due to his memory that these Articles of Faith which were adopted by his church should be published, in which he being dead yet speaketh.

JAMES P. ELLIS.

ARTICLES, &c.

Article 1st. We believe in one eternal God, omnipotent, omniscient, and omnipresent; and that the Almighty God exists in three persons, Father, Son, and Holy Ghost—co-equal, co-essential. and co-eternal, and yet but one eternal God.

Art. 2nd. We believe that this eternal God did, for a purpose of his own glory, elect, or choose in Christ the Son, before the world was created, a number of the children of men, to eternal life, Eph. c. 1st, v. 4th.

Art. 3rd. We believe that God created man, in his own image created he him, male and female created he them, Gen. 1 and 4; and that by rebellion against God, man violated the law of God, incurred the penalty and consequently the curse; and lost all doing power to resuscitate himself, into the favor of God by any thing he could do.

Art. 4th. We believe that the Son of God died frr the sins of the people, rose again for their justification, and has sat down at the right hand of God, where he lives to carry on the cause of his people, as an intercessor, agreeably to the will of his Father. Romans, 8th c. 33 and 34 vs.

Art. 5th. We believe it is the work of the Holy Spirit or third person in the trinity, effectually to call, to quicken and make alive dead sinners, dead to trespasses and sins, to form in them Christ the hope of eternal glory, and to seal them as heirs

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of eternal glory, to the day of redemption, 1st Sam. 9 and 8; Gal. 4 and 19.

Art. 6th. We believe in the final preservation of all souls who are thus called and created in Christ Jesus; and that God will, agreeably to his word, keep them by his almighty power, through faith unto salvation. 1st Peter, 1 and 5.

Art. 7th. We believe in a general resurrection of the dead, Rev. 20 and 12; and that those who have done good, or have followed Jesus through the regeneration, shall come forth unto eternal life, and that the wicked shall go away into everlasting punishment.

Art. 8th. We believe that baptism is a gospel ordinance, and that believers in Christ are the only subjects, and immersion the only mode. We believe that the Lord's Supper is a gospel ordinance, and that none but believers in Christ have a right to partake.

Art. 9th. We believe that washing the saints' feet is a duty which was enjoined on all believers, practised by the primitive Christians, and ought to be observed by us.

Art. 10th. We believe that the Old and New Testaments contain the revealed mind and will of God, and are the only rule of the Christian's faith and practice, and that the wrath of God abideth on all who intentionally addeth thereto or diminisheth therefrom.

Art. 11th. We believe that the fraternity sprung up of late called missionaries (whether among the Baptists, Presbyterians, Methodists, Lutherans, or Quakers,) are not known as Christians in the Bible by their faith or practice.

Art. 12th. We protest against, and declare an uncommunion fellowship, with all denominations professing Christianity, who change the truth of God's word into a lie, or teach for doctrine the commandments of men.

Art. 13th. And whereas, clerical extortion, founded on the pretension of spreading the gospel, is contrary to the word of God, the examples of the apostles and their legal successors, and is a reproach to any church who suffers it practised on them. And whereas, one set after another of missionaries or money beggars, like the locusts of Egypt, are swarming over our once happy land, and with awful grimaces thirsting to destroy our last mite of religious comfort, extorting (by false constructions of scripture,) from men, women, and children, their hard earnings, from thousands down to the pitiful cent of the cheated school boy, under the pretext of spreading the gospel: such are numbers of those called Baptists.

Art. 14th. Being conscious that theological schools to qualify men to preach the gospel, are men's inventions, and that God needs no such aid, to help him to make a minister of Christ, we cannot be mistaken; Christ chose illiterate men altogether, Paul excepted. Take a retrospective view of the venerable fathers of the Baptist church, the most of whom your eyes have beheld. We will only cite you a little back, and should we go back to the Reformation from Popery, our evidence would still be strengthened—the immortal Silas Mercer sat out with his wallet on his shoulder, his apparel coarse, his fare scanty. Remember the immortal Heffin, Vining, Rooker, Framewood Furman, Holcombe, T. Mercer, Maginty, Baker, Marshall, Moseley, Franklin, and hundreds of others too tedious to mention, who have left the testimony of their call to the ministry of Christ, engraven on the hearts of thousands of precious souls; all these and thousands more, from the rude mass of uncultivated nature, taught alone in the school of Christ, and their own indefatigable exertions raised the Baptist church of Christ, to that state of excellence and glory that surpassed all others in the minds of Christians.

And what has your learned minister-making machines done? We read of a few fine gentlemen in the north, their seats in the temple of God numbered, and as you approach nearer their stand, to hear their fine finished sentences, you will see written on the seat the signal of more money. And after spending some hundreds of thousands of dollars, out have come

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among us two reverend schoolmasters. These gentlemen of fine talents, must have fine salaries, or they cannot preach to the people; and if this be the only cause, that salvation is to be published to a perishing world, I do not know what will become of poor people and American negroes; but glory be to God, we are not to be swindled out of our money and religious privileges too, in this way; since God has said, the poor have the gospel preached to them. We do, therefore, protest against such inventions, as the works of darkness and not of God.

Art. 15th. We do also protest against the Bible society, as being unwarranted in the Bible, and inadmissible in the union and fellowship of the gospel—for two reasons, first, at this age of the world our most learned Grecians in America know but little of the pronunciation and less about the meaning of Greek words; at least to declare against the forty-four who translated our Bible would be to declare themselves madmen or fools; these modern fine-coated gentlemen, skilled in begging, lay much stress on the situation of the poor, as a plea to get money to print Bibles; assuring them that those who are not able to buy, shall have them gratis; but the poor dupe who gives in his money, hears no more of it; till looking round he finds every little grog shop with a box of missionary Bibles, for sale and at about 50 per cent. above the current price; this looks to us like speculation, founded on falsehood and fraud. Secondly, we don't think any two or three, but $10 or 15, and Sibboleth, is all that's now necessary with them to make a member of Christ's church.

And whereas, on our part, we feel conscious we have not departed from the faith once delivered to the saints, by Christ and his apostles, held sacred by our venerable fathers, of the church of God, until changed by missionaries, or money changers. Being confident that county societies, State conventions, Bible societies, theological schools, begging money, preaching money-begging sermons in lieu of preaching the gospel, and hiring agents to beg money, by putting on the preacher's black coat or gown, and turning up his foretop for the support of such men and measures —believing that every pious heart, influenced by grace, is grieved, to see the doors of the temples of God, so awfully profaned on the Lord's day; to see a Judas, who is rather timid to take the bag, with his hat at one door, and a Judess with her bag at the other; and in lieu of singing with the spirit and with the understanding, admonishing one another, in psalms and hymns singing with grace to the Lord, the appropriate rhyme begins—"He who nothing gives, nobody loves; creation's blot, creation's blank, &c."

We believe Christ's ministers never were, nor never will be, Judases, or hirelings; but like Peter, "Silver and gold have I none, but such as I have I give unto thee in the name of Christ." And that they were called and qualified of God as was Aaron, and not sent of men, as they are now. And that are yet willing to count all things dross, that they may glorify God, and win souls to Christ. And whereas, since the introduction of this fortune-hunting religion among us, the Baptist church seems to have initiated itself into the good graces of the world, and taken the world into half membership with it—piety has declined, peace and union have departed, and except a Christian, Judas-like, will take and carry the bag, he is coolly treated, and bound down by the church, and is looked upon as this poor pitiful wretch they sing of, blot and a blank in creation, that nobody loves. These sarcasms, and false reproaches, added to flames and tortures in every age of the Christian era, have helped the Christians to believe they were not of this world, and in hope of eternal glory, which God hath promised, to such—they have been willing to suffer the loss of all things, and to count all things they have lost here, for Christ as so many preludes to their eternal state of glory hereafter.

We the apostolic Baptist church, most solemnly declare an unfellowship with all

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such societies, and proceedings, and with all churches who hold members of such societies in them. We do therefore covenant and agree as a church of Jesus Christ through divine assistance, once more to maintain and restore purity of principles, brotherly love, peace and fellowship, among ourselves, if possible.

Art. 19th. Believing that tract societies often frame fictitious accounts, and narratives, to mislead the mind, to promote their own interest, and to diffuse sectarian feelings in the minds of youth; and thus are paving the way for an established religion, which evil every Christian should guard against, and to which every friend of Christ, should set his veto. We therefore declare an unfellowship with all. And whereas, in lieu of applying the money agreeably to the design of the donor, they meet annually and divide the money among themselves, with very little exception. And whereas they unite themselves in social compact with the world, (contrary to the word of God,) by forming county societies, tract societies, Bible societies, and theological schools to polish young men to beg more money, under the name of Christ's ministers, when, according to the scriptures, they are the ministers of antichrist. They tell us that the Indians are to be converted at home—the Mahometans, the Hindoos, and Africans abroad, and the Jews every where—when they get money enough. Our blessed Lord sent out his preachers, without purse or scrip; when they returned, he asked them if they lacked; they said they lacked nothing. Matth. 10 and 9. But those apostles of modern age, first polished by men's inventions, with their fine silk gowns, and frizzled foretops, having exhausted their thousands; but they still lack $50,000 this year in the minister-making machine, to prepare a thousand or so more money beggars, and then they presume, they will get enough to pay off arrears. The great and mighty Alabama Baptist State Convention only lacks $250, this year; and inasmuch as another mighty champion has joined, it is to be hoped next year, they will pay off their arrears. And whereas, those fine polished gentlemen, under the cloak as we conceive of ministers of Christ, easily work on the charitable feelings of our women and children; and prey upon their superstitious prejudices, and fears, while poor widows and orphans have not essaped their merciless outrage. And whereas to us it appears, that the ordinances of the gospel are profaned, or neglected; changed, or perverted; the world brought into life membership, in a mystical way of half brotherhood with the church—and new pompous titles, created for, and brought along with them—such as president, vice president, board of directors, secretaries, treasurers, and solicitors. To us these new-fangled notions, taught for the doctrine of the gospel, by high-minded literary money beggars, are only so many evidences agreeing with the false prophets that should come, to deceive, if it were possible the very elect. We the apostolic Baptist church, declare to the world that we have no fellowship with any of those sorts, who pervert the truth, and wrest the scriptures to their own damnation, or teach for doctrine the commandments of men. And whereas, five years' experience of the missionary plans and proceedings among us, has taught us to believe they have been a fruitful source of argument, strife and contention among us, that they have destroyed the peace, union and fellowship among brethren, and the fellowship among ministers of different churches—they have given rise to reproaches, backbiting, whispering and evil speaking, discord and unhappiness: all of which proves to us, they are an abomination in the sight of God. Prov. 2 and 16, 17, 18, 19.

We do solemnly believe that it is the missionary money-beggars, and their unhallowed money-making machines, introduced into the Baptist church, which has been the cause of our present miserable condition in Zion. And to add to our afflictions, it is no longer necessary in order to become a member of the church that they should say Shibboleth. Men of any

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particular sect, likely to give a correct translation of the Bible, into any language, are with us there remains no doubt; but those parts which they did not understand, would be translated best to suit their own notions, and most strongly to support their own principles and desires. But admit the principle, that one may, on the same sort of reason all may; admit the principle then, and there will soon be a Bible suited to every religious caprice and whim, afloat in the world: and our old Bible, naturally opposed to the corruptions of human nature, would soon be eradicated from the earth. King James selected fifty-four of the most learned men of his day, and those supposed to be full of the Holy Ghost; all scripture is given by inspiration, and is profitable for learning, for doctrine, for reproof, &c. The old Book is full of God, it is full of glory, it is all we want. We take it for our guide, therefore we must condemn your new-fangled notions.

Art. 17th. Baptist State Conventions and county societies; are only money traps, under a religious cover; it was acknowledged by the first Rev. General of the order, in conference, that money was the object of county societies, and State Conventions—if the Rev. General stated in truth the design, of which we have no doubt—had he said the design was to educate the Indians, the Hindoos, or Africans, we should still have been in the dark; but the naked truth is, the design is to create societies to get money, to hire beggars, under the mask of preachers to get money to divide among themselves. In this degenerate age of the world, we think money makes most of the preachers go, as well as the mare; help, Lord, for the godly man ceaseth, for the faithful fail from among the children of men.

We submit to the world in general and to Christians in particular these the articles of our faith, and these our declarations—as some of the reasons why, we have declared an unfellowship with the present customs, and religious rites held sacred by the Baptist church; and we the apostolic Baptist church of Christ do solemnly protest against all who do not love our Lord Jesus Christ, and refuse submission to the kingly authority of Christ in his church. Amen.

(Assigned) WILLIAM JONES.

(Dated) August 8th, 1827.

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N. B. The author of the above, resided in Conecuh county, Alabama. at the time the above was published in pamphlet form; and as a portion of the old manuscript, from whence the above articles were drawn, was destroyed, I am unable to furnish the name of the church, or number of churches, that united in adopting them; or their present condition. But should this come to the observation, of any of his numerous family of children, it would afford me much pleasure, to receive a private letter from them, informing me of the present condition, and location, of the family.

JAMES P. ELLIS.

TO EDITORS PRIMITIVE BAPTIST.

—

Plattville, Grant county, Wis. Ter.
Jan. 13, 1845.

DEAR BRETHREN AND SISTERS, elect according to the foreknowledge of God the Father, through sanctification of the spirit unto obedience and sprinkling of the blood of Jesus Christ. Grace unto you and peace be multiplied. Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inherritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you who are kept by the power of God through faith unto salvation.

Dear brethren and sisters, when I wrote you last I did not expect that I should ever write again in the Primitive; but it appears that for some cause best known to the Lord, I have been induced to write again. There are many things that present themselves to my view as inducements to write, yet there are many things present themselves to the contrary. These

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work in opposition to each other, until I have become weary and my mind hath no rest. And although I feel led to write, yet I am often doubtful of its being my duty; but I will venture, and leave the event with the Lord who knoweth all things, hoping that he will direct my pen and dictate to me what he in his wisdom sees fit for me to write.

We are informed that those that feared the Lord spake often one to another. Do we fear the Lord? If so, then we have the privilege to speak often one to another. But I am such a poor, imperfect, simple creature, that I am often made to fear that I am not of that character. I hear one in the word of divine truth saying, We know that we have passed from death unto life, because we love the brethren. These words often cheer my doubting mind, for if not deceived I do love the brethren. It revives my drooping spirits to hear them speak through the Primitive Baptist, telling of the wondrous love of God to poor lost sinners, and how they were by the Lord brought from nature's night and darkness into the glorious light and liberty of the children of God; translated into the kingdom of his dear Son, made heirs—heirs of God and joint heirs with the Lord Jesus Christ.

Dear brethren, when we feel the spirit of God bearing witness with our spirit that we are born of God, we are made to rejoice with joy unspeakable; and can say, he is my Lord and my God. We then can put confidence in what our blessed Lord says to us in his word, and feel willing to be any thing for Christ's sake; but so soon as a cloud passes between us and our blessed Lord, we begin to doubt and fear and say within ourselves, we have been deceived, we surely have not passed from death unto life, or we would always enjoy the presence of the Lord. But let us not despair, though we have often to mourn the absence of our blessed Lord, he is still God and changes not. Let us take courage, and not always be looking at our poverty; for we do know that of ourselves we have nothing, but if we have received the earnest money, let us live upon that awhile, for our general is very rich, and will give us our rations at his own appointed time.

Yes, brethren and sisters, we are children of a king, our father is very rich; may we not boast of his riches? Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his spirit, now we have received the spirit which is of God, and that thereby we might know the things that are freely given to us of God. But the natural man receiveth not the things of the spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned. Happy is that people whose God is the Lord, great is the Lord and greatly to be praised, and his greatness is unsearchable, and his kingdom is an everlasting kingdom, and his children shall be heirs with him in his kingdom. Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God. Christ died for us while we were yet sinners, when we were under the curse of God's righteous law, and not able to pay the demand of divine justice. For we see there was none able to satisfy the law's demand but Christ, the Son of God; man was not able, for by his disobedience and transgression he brought himself and posterity into a state of sin and death; by one man sin entered into the world, and death by sin: and so death passed upon all men, for that all have sinned. Man could not put forth his hand and partake of the tree of life, for the sword that was placed at the east of the garden turned every way to guard the tree; and had not the life of God's people been treasured up in the Lord Jesus Christ, I think it likely they could not have got eternal life by any thing that they could do. But we have teachers at this time among us, that tell us that man is born into the world with a small spark of grace in him, and thereby can bring himself into the favor of God. This appears

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to be contrary to the word of truth, for it informs us that, the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul, not a spiritual man; and for his disobedience he was drove out of the garden of Eden, and commanded to till the ground from whence he was taken. The first Adam was of the earth, earthy; and we of his posterity are by nature the same, and we can do nothing while in this state more than our father Adam could do, we can till the ground and work in the dust and get our clothes very dirty, and eat our bread as father Adam had to eat his; but no higher than the ground can we get, our work is all in the dust and ground, we cannot raise ourselves above this.

The word of divine truth informs us, that the elect of God were chosen in Christ Jesus before the world began, and in him the life of his people were hid. He is the second Adam, the Lord from heaven, a quickening spirit; he can give life to the dead sinner, he makes the dead to hear his voice, and they that hear shall live. Can we not say with the apostle, Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God. Let us view the sufferings of our blessed Saviour for a moment. See him in the garden sweating, as it were, great drops of blood. See him nailed to the cross and expiring in death, his sufferings were beyond what we can describe; and all this was done, that we poor guilty sinners might live. God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life. This is love indeed, our life is hid with God in Christ, and when Christ who is our life shall appear, then shall we also appear with him in glory.

Beloved brethren and sisters, let us keep ourselves unspotted from the world, believing we have a kingdom which is not of this world, where there are crowns laid up for us. Let us walk worthy of God, who hath called us unto his kingdom and glory. Now our Lord Jesus Christ himself, and God even our Father, which hath loved us and hath given us everlasting consolation and good hope through grace, comfort your heart and establish you in every good word and work.

Before I close I will tell you some little about the times here among the Baptists. There has been no church added to the Association the past year. The Association met in peace and parted in the same. Our preaching was generally good, some was worth boasting of. I believe the Lord preached through some of his ministers. Do not understand me to think that we have some in our Association that God has not called to preach, for I dare not say that. I believe God hath called those that are among us, but I do not know but what some of them are somewhat like one Apollos, that spent a short time with one Aquilla and Priscilla his wife. There are but five churches in the Association, seventy-two members, and eight preachers; about four or five of them are ordained, and the others licensed. There is another preacher come among us lately, who is ordained; but he has not yet joined with any church, but I believe that he intends to the first opportunity. He appears to be an able minister and sound in the faith. Some few have been added to some of the churches by baptism the past year, but the church where my membership belongs has not received any by baptism since it has been a church; we are in a cold situation at this time, but we trust that summer is nigh. We are yet without a pastor, but we are at times visited by the preachers, and have comfortable times. It is the wish of the church to have a pastor, and we try to pray God to give us one. I trust he will yet send us one of his own choosing.

Dear brethren and sisters, pray for our little church, Bethlehem, that the Lord will keep us from doing any thing that will bring a reproach upon the cause of Christ and his church; but that we may walk worthy of the vocation wherewith we are called; and that as we professed to have received the Lord Jesus, so may we

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walk in him. Pray for me, that the Lord may enable me to set a goodly example before the world and my children, and that I may be enabled to bring up my children in the nurture and admonition of the Lord. I am a poor widow, my children have no father now to instruct them; but blessed be the Lord, they are in his hands, and I trust he will do with them what seemeth him good.

Dear brethren, bear with me, for I feel as though I could not close without making one more request of you. I live in the town of Plattville, and have lived in it near to eight years; it has now become a city, and I often feel as though God has a people in it, some of whom are living in a spiritual Babylon. Pray God for them, that they may be delivered from such, and that he would send us some of his ministers to proclaim the truth in its purity to this people. We have had but a few sermons from our Old School Baptists during the last three years. One excuse is, the ministers live a good way off from here; and another is, they say that they have no town calls. Their call is to preach in the country. O may God call some of his ministers to preach in this town, and not in this only, but others; ought not God's children to hear the truth because they live in towns, villages, and cities? I have been informed of one of old, that preached in towns, villages, and cities, and the Lord blessed his labors abundantly; and will he not bless the labors of those his ministers, who now preach in towns, villages, and cities? I trust he will.

Bethlehem church was constituted in this town something over three years and a half since, but it was thought best to hold the church meetings about seven miles from this place; so we have not had any church meeting here within three years. Could it be the will of our heavenly Father that we should, I would feel to rejoice. May the Lord resign us to his will in all things. The grace of our Lord Jesus Christ be with you all. Your unworthy sister.

A. L. SALTZMAN.

THE PRIMITIVE BAPTIST.

SATURDAY, FEBRUARY 22, 1845.

In reply to repeated inquiries respect-Elder Moseley's book entitled Huntingdon on Universal Charity, &c. we would observe that we have disposed of what copies we had, and those wanting them had better apply directly to Elder Wm. Moseley, Bear Creek, Ga.

We have still some copies on hand of the History of the Kehukee Baptist Association, embracing an early history of the Baptists in this country—it is a bound book, duodecimo size, containing 300 pages, price One Dollar.

FOR THE PRIMITIVE BAPTIST.

MY DEAR BROTHER IN THE FLESH AND IN THE GOSPEL,

Grace be with thee, and peace from God.

Your very affectionate epistle written last July, came safe to hand, and by me it was perused with the best of feeling; and cause I have to bless God on your behalf. Your letter, my brother William, differs widely from some that I receive from England and elsewhere, for it breathes the spirit of a primitive saint, and exhibits strong marks of gospel simplicity and Christian meekness: and I must say, that the fragrancy of your soul produced, through God, a sweet perfume in my breast, and for the same I feel thankful to that Divine Being who says he will have mercy on whom he will have mercy. *Discriminating mercy!*

I hope it is still well with you, I mean in regard to the enjoyment of Christ in your own soul; for the more we know of him, and the more we look to him, and rest on him, and confide in him; the more my brother, shall we enjoy of him in our souls. Yes, a view of our Lord by faith is sufficient to make a believer happy and to cause all within him to rejoice. Indeed, with Christ in view the soul must necessarily be tranquil and in a nice condition; but when we take our eyes off him

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and after idols rove, or look within ourselves for something good and clever, all is wrong, and all is out of order, and we are thrown on the back ground, and there we prepare a scourge for ourselves, and the same will be laid upon us in God's own time. Were we to act wisely, we should be always looking to Jesus for supplies of every sort and kind, for we are informed it hath pleased the Father that in Christ all fulness should dwell; and from this Christ believers are to receive a suitable supply of every grace and mercy which they at any or at all times may stand in need of. And in him they are complete, and in him beloved, and in him accepted and justified. And in him also they have life, and light, and wisdom, and strength, and eternal salvation. And he likewise is their beauty and glory, and in him and of him they ought to glory and boast, for to him all glory and honor belong. In the covenant of grace, this same Christ engaged with his holy Father on their behalf, and in the fulness of time he fulfilled his covenant engagements, and finished the trangressions of his people, and made an end of sin, and brought in an everlasting righteousness, and is now entered into heaven itself as the head and representative of his much beloved bride, or chosen ones; and hence they are not only complete in him, but safe also.

And now, to know this our glorious Christ aright, and so to know him is to know him as he is revealed to his chosen ones by the Holy Spirit:—I say, to know this our glorious Christ aright is eternal life; and I hope that you, my precious brother, are daily increasing in this divine knowledge, for you see it stands connected with eternal life. This knowledge then, we may be sure surpasseth all other knowledge in the world or in the church, and it is the special grant of heaven; and granted to none but to the dearly beloved and chosen ones of God. How very serious is this matter, and yet, *true and refreshing* it is to those who have tasted that the Lord is gracious, and are living a life of faith on Christ the Saviour of sinners. May we then live on him day by day, and in him rejoice, and hold him in high esteem. Indeed, if we are in him, and by faith living on him, we shall and must praise and extol his great name. It was Jesus, you know, that stood in our room and stead in a very trying hour and when hell against us rose, and for us he endured all the dreadful maledictions of that holy law which we violated, and under which we were born. And it was he also that was made sin for us, and delivered us from the wrath to come, and he is now our all in all. Ought we not, therefore, to prize this dear Saviour of sinners, and to rate his merits high, and to go to him with all our troubles and sorrows, and of him ask for all we want, and try and fetch all divine consolations from his vast fulness?

As in the Son of God there are rich supplies of every thing we need, it would be rank folly in us to seek for supplies elsewhere. It is what there is in our blessed Jesus, and not what there is in us, that bears us up in a trying day, and keeps our souls alive in famine; and hence to him we should look for grace to help us in every time of need; and to our look, and to our cry he will be sure to attend, as he says; *To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word*, Isa. 66. 2. In our troubles and temptations we are too apt to overlook Christ, and to seek for something in ourselves that will mend the matter, or better our condition. This, William, is our sin and our folly, and may we in future learn to do better and act more wisely. May we look to Jesus, the author and finisher of our faith, for he is very lovely in person, and amiable in manners, and of pleasant address, and smiling in countenance, and soft in speech, and kind hearted, and sympathetic in his look, and liberal minded, and full of grace and truth, and his bowels melt with love, and hence he will cast out those that come to him: and he is the same yesterday,—today, and for ever. The more we are acquainted with this Jesus, the better shall

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we like him, for he is very indulgent, and affable, and easy of access to by all the poor, the maimed, the halt, and the blind.

This blessed Jesus is the sum and substance of the whole gospel of the grace of God, which gospel is well adapted to all our miseries and woes; nor can our wants and weakness, our troubles and distresses, our pains and griefs, our temptations and conflicts, be too great, or too many for this gospel of Christ to cure. Solomon says, *money answers all things;* and we are sure the gospel of Christ does, for it covers the whole breadth, and length, and depth, and height of our wretchedness, beggary, shamê, and sin, and places us before God as pure as an angel of innocence. Most marvellous indeed is the plan which the eternal God, in a trinity of distinct persons, devised whereby he might be just in the justification and salvation of all poor returning prodigals. The scheme is so God-like,—so lofty, and so ineffably sublime, that even in the contemplation of it we feel confounded: at least, I feel so, and constrained I am to say, *O magnify the Lord with me, and let us exalt his name together*, Psa. 34. 3. I know very well that our sins are immensely great, and deeply dyed, and vastly aggravating in their nature and character; but alas! and what of all that, when contrasted with the immense efficacy of the blood and righteousness of an incarnate God. To this God may we repair, and round his cross may our little souls twine, and feel safe in the crush of worlds, & the wreck of matter.

My dear brother William, all must needs be well with that man, who from a sense of his own misery and his need of mercy, is enabled to throw himself at the feet of the Saviour of sinners; for this dear Saviour is a sufficient bulwark against all the assaults of hell and sin; and in such a soul grace must and will reign through righteousness unto eternal life by Christ Jesus our Lord. And it will be no way jeopardous for us to affirm, that the very best recommendation a poor sinner can possibly go to Christ with, is his own miseries, and woes, and wants. But how astonishing it is, that a merciful Saviour and a miserable sinner should be a unit; and yet so it is, and so it must be, for a believer is one spirit with the Lord of glory, and his life we are told is hid with Christ in God. We must then, and we will, extol him who hath opened a channel of mercy for sinners impoverished and undone. Precious remedy! Precious Christ! and precious to my soul is the whole gospel scheme. May the Holy Spirit lead your soul and mine into the various departments of the gospel, and confirm us more and more in the truths of God.

I knew it would be unprofitable to your soul for me to say how I am despised and reproached by most of the religionists of the day, and hence in this matter I will here be silent; but this much I will observe to you, to wit, let come what may, in God I put my trust, and in his word do I hope, and on Christ I depend for life and salvation; he is my all in all, and of him I boast and sing in the house of my pilgrimage. Should I ever visit Old England and be in your company again, we shall have much to talk about. I am sorry to hear of the affliction of our dear sister Susan. I thank my nephew for his polite letter to me. Write me again when convenient, and direct as before. My love to all. Adieu. *JAMES OSBOURN.*

Nov. 1844.

FOR THE PRIMITIVE BAPTIST.

Tennessee, Marion county,
February 2, 1845.

Dear Brethren and Sisters in Christ: Grace be multiplied. It has been some time since you have heard from me, and from the few Predestinarian Baptists in the Sweetwater Association; and it may be thought by you, that we have all slipped our bridles and run off. But thank the Lord there are some still left, though since I wrote to you we have had another division in the Association, and as there is so much said abont the cause of the division, I wish to show mine opinion, that the brethren and sisters that live at a dis-

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tance may judge who are right. We for some years past were called United Baptists; there was not much doctrine preached by the men who were in the highest esteem with those who wanted to be popular in the world; and when those who believed in the doctrine of grace were spoken of, it rather seemed they were not much esteemed by those who believed a possible salvation, or chance work.

When we separated from the mission system those who were left, that believed in possibles and chances, we thought, would out-grow it; but, we have learned better. They grew big in their own esteem and in the year 1842, the Tennessee Primitive Baptist Association sent a letter & delegate to us for correspondence; it was rejected by some on the mere name, but we see it is the doctrine held by that Association. And some of those Arminians call the Primitive a harlot, and say they would rather fellowship missionaries than the doctrine held by us and the Primitive, and yet say we are the Old United Baptists. Such folks don't know what union is, all the union they know, is to free again, free will, possible salvation, and chance work; this is all their theme. Though, some of them once wrote for the Primitive and said it contained the doctrine they believed, they now make the name United a test of fellowship; this I know by experience. There was one church I attended some two or three years, because the church where I belonged dropped the name United, dismissed me from attending them; and when asked the reason, this was all they would assign. This with many other reasons have caused us to to separate ourselves from all the Arminian system, as we do believe, it is on account of the doctrine we believe and try to preach, that is the grand cause of the present division; and one of those Arminian preachers with his party have excluded one of the best gifts that belonged to the Association, and that for no transgression, but for a thing too trifling to be noticed, just to get him out of their way. This brother had the care of the church for some years, but finding he would follow the Primitive, they took this plan to get rid of him.

I now ask my brethren, how can two walk together unless they agree? when one preaches up works, a chance with the great performance of the creature, and that we have as much power to do good as we have to do evil, and he could have got religion five years sooner than he did, all he lacked was trying, and then tell sinners come right now, the Lord is as willing as he ever will be, just now is a good time, Christians are praying and the spirit is beseeching you, be careful sinner lest it takes its everlasting flight and strives no more with you, (stamping and raging as though he would make some Christians whether the Lord was willing or not) rouse up the animal passion, get some to crying by telling of the death of somebody that is in torment, then for whispering religion in their ear, then for a shout and then an Ishmaelite, and you may know them, they pray powerful, and shout, and point the finger of scorn at those, who they term Antinomians: these are marks of an Ishmaelite, in my opnion.

Having said this much of the Arminians, I will say something of those who I believe are the true ministers of Christ. When he goes he feels so little, the cause so great, his master all-wise, all-powerful, all-lovely, and has given him a charge not to take any of the Canaanites to be a bride for Isaac, he knows not who the Lord will make willing; and he knows he has not the power of himself, and like Moses he says, Lord, I am not eloquent, heretofore nor since thou hast spoken. This does not satisfy his mind, then under the rod he goes with the word of the Lord in his hand as his rule of life; he finds therein written, go, and my presence shall go with you. Again, Lo, I am with you alway. And from the Bible and experience he knows the Lord must make the people willing, and in the 110th Psalm he finds written: And thy people shall be willing in the day of thy power. He tries to tell of the riches of his master, and that he has one only Son, and all that he has is given

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to that Son; shows how poor we are in nature by reason of transgression, shows how the Lord takes the poor, blind, deaf sinner, opens his eyes, unstops his ears, gives him a heart to understand, takes off his old clothes which are filthy, clothes him with the best robe aud equips him for the warfare; then shows the immutability of his promise to be with him thro' the journey of life. And all this is the free gift of God to poor mortals that never deserved the least favor of the Lord. And it is for his great love wherewith he loved us and gave himself for us, the church; and he chose us in him before the foundation of the world, not on the account of any good in us. And after he has done the best he can, he often feels so bad because he has done no better than he has. The sheep of his master not fed, the cause not honored, the passage he read as a text not explained, fears he has hurt the feelings of the Christian; he mourns as he says, Lord send by whom thou wilt send. And, brethren and sisters, I bid you farewell for the present, feeling by my writing like I often do by trying to preach, that I have done no better.

ROBERT GREGORY.

TO EDITORS PRIMITIVE BAPTIST.

Lexington, Holmes county, Mi.
January 6, 1845.

Dear Editors: The subscriber feels an anxiety resting on his mind to crave another insertion in your little periodical, for reasons that will be subsequently given; although I consider myself considerably behind the time in my remarks, and my reasons are as follows in requesting your patronage.

The Primitive Baptist Association did at her session in 1843, appoint a committee to meet the views of Elder D. Benedict, in giving a statistical account of the rise of the Old Regular Predestinarian Baptists in this southern clime. Said committee failing to attend to the business assigned them, for reasons obvious and plain to them, the same was dispensed with. Said committee or some of them immediately after their appointment to said work, had recourse to the undersigned as one whose long standing and personal knowledge with said denomination, would be of singular service to them in their researches correspondent with their appointment. Now my present business is, not with Elder D. Benedict nor to fill up the deficiency of the committee—but as one located in this southern clime before there was a Baptist church in this section of country—my object is to inform the Old Regular Baptists throughout the Union of their rise and progress, as some future historian may arise subsequently and gather up the scraps—and without any further preliminary remarks we shall proceed, &c.

Now be it remembered, that several families by the name of Curtis, Courtney, Stamply, Humphreys, and Jones, &c. did in and under the pressure of the revolutionary war, emigrate from South Carolina to the Natchez, a Spanish province—(now Adams county)—and became citizens of the same, bringing with them Baptist principles, discipline and doctrine. Several of whom, prior to their emigration, stood connected with the old regular Baptist Church, as members of the same—and now, right here, we wish it to be remembered, that at a subsequent time and place, the above mentioned emigrants gave rise to the first Baptist church in this southern clime, which will be noticed in its place. The population of the province being very limited, not more than the extent of a small county, all under the papal jurisdiction, where the same reigned predominant—but at the close of the revolutionary war there was a small tide of emigration into the province, which increased its population. But we being like the Zidonians of old, living remote from and not having correspondence with any, neither having law or gospel, things appeared to move on smoothly, while the sovereign pontiff pardoned the sins of the people, and gave absolution to the dying, &c.

This train of events will bring us up to the year 1785, when a Mr. Richard Cur-

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tis, one of the above mentioned emigrants, while seeing the prevailing ignorance and idolatry, with the dark cloud of error that hung over and pervaded the minds of the citizens, said Curtis was actuated as we hope from pure and immortal principles, to fling his weight against and oppose the prevailing heterodoxy of the times. Said Curtis mounted the rostrum and declared publicly to the surrounding country, the plan of salvation by grace; and preached the pure and gentle doctrines of the gospel, according to the light and talent given.

Things moved on in an easy regular train throughout the subsequent years up to about the year '90. The Reverend High Priest thinking that his craft was not in danger by one poor enthusiastic fool, did not apparently give himself much trouble about the growing heresy, while only supported by one sap-headed fanatic. But about the year '93, the Sovereign Pontiff, like Demetrius of old, began to take the alarm, thinking that his craft was in danger by the propagation and growth of such heretical principles, which incurred displeasure and called forth that imperious tone from the Rev. Ecclesiastic, silence and implicit obedience.

Now we wish to remark right here, that it is our sentimental opinion that said R. Curtis was nothing more at that time than a common licentiate, which subsequent events will prove. But said R. Curtis not being so easily intimidated, believing that he was engaged in the best of causes, did not feel willing to desist; but still pursued his labors in the gospel vineyard, when the ecclesiastical dignitary finding himself thus disregarded, had recourse to the civil authority to suppress such heresy. The Executive being invoked, issues his mandate, saying that such practices and habits must and shall be dispensed with under pain of imprisonment. The mandate being issued, there was not that attention paid to it as the Executive expected; when Richard Curtis was denounced as an incorrigible heretic with all his adherents; and that in consequence if there were five more subsequently found collected together in a religious capacity, they should be put in confinement.

Things standing thus, R. Curtis at and with the advice and counsel of his best friends, leaves said province and goes back into South Carolina, his native State. This will bring us up to the year '94. In the lapse of this year there were several that were actually seized on and committed to prison, in consequence of their fanatical principles, as it was termed, and disobedience to government.

We will now follow R. Curtis into South Carolina, his native State, and find him meeting and associating with all his old friends and brethren in the gospel. And when they became acquainted with his gift and talent in the ministry, and being satisfied in the same, said R. Curtis was ordained to the ministry under the wings and in connexion with the Old Regular Baptists. Elder Curtis now returns to his brethren and friends in the South, and into the field of his labors, fully authorised to fill the different functions of the gospel as a minister of Christ.

This will bring us up to the year '95, when the United States negotiated with Spain for this section of country. The negotiation being satisfactorily announced, popish fetters being broken, the government changed, there was nothing now to fear from that quarter. Elder R. Curtis, acting the part of an under shepherd, gathers the few scattered sheep to the fold, when and where they were constituted into a church on the old regular predestinarian plan, by the name of Salem cherch, on Cole's creek, (year 1795.)

Times and circumstances assumed a new appearance, and things progressed more pleasantly. The late negotiation between the two powers gave rise to a great influx of emigrants from Georgia, South Carolina, Tennessee, &c., which caused the population to have a very rapid growth; and a great many of the emigrants were Baptists of the old regular order, and formed a con-

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nexion with those that were already in the then territory. The church on Second creek became a constituted body in the year '96, or '97; said church was subsequently known by the name New Hope. About this time in came two prominent characters as preachers of the Baptist order, by the names of Joseph Willis and James McMullin. The coming of Willis was like the coming of a Titus of old, it diffused joy and gladness throughout the fraternity; while McMullin was considered heterodox, and excited suspicion, and he was never allowed the liberty of forming a connexion with the Baptists. However he was artful enough to draw away disciples after him; himself falling into the quagmire of degradation and those that followed him, lost their visibility as Baptists.

Things moved on in easy regular train up to the year '98, with but few laborers in the vineyard; when Elder David Cooper, Elder David Snodgrass, Elder Moses Hadley, Elder Thomas Mercer, Elder Ezra Courtney, Elder Lawrence Scarbrough, all coming into the territory, all joining as laborers in the gospel vineyard, Zion appeared to break forth on the right hand and on the left—the hopes and prospects of the fraternity revived - joy and gladness were diffused abroad at the coming of so many laborers in the vineyard.

The next remarkable occurrence that is worthy of notice, is the great revival in religion that took place under the preaching of Elder Thomas Mercer and others. This was in the year 1803 and '4. Things moved on gradually from last date up to the year 1807, there being several churches constituted in this lapse of time; when it was harmoniously agreed on by the preaching brethren and the churches individually, that there be delegates sent from the different churches to meet in Convention at Salem church, to deliberate on the propriety of forming themselves into an Association. This was July, 1807. The churches acceded to the plan in operation, sent on their delegates accordingly, and after meeting in Convention, it was carried in the affirmative, that the different churches be and appear at Bethel church, Bayou Sarah, Wilkinson county, with letter and delegate in September next; which was accordingly done, and they became a constituted body by the name of the Mississippi Baptist Association.

And now having travelled through the various gradations of time, from the first rise of the Regular Baptists in this southern clime, up to the formation of the first Association of their order, their Minutes since their rise will show for themselves. We have done with our remarks on what was intended in our little historical sketch as contemplated, &c. The subject has lain with some weight on my mind, believing that it was a debt or a tribute that I owed the Old Regular Baptists; as one that has been long associated with them, at least 45 years, participating in their joys and sorrows, being here in this southern clime before their rise as a religious body, in the times, and with the times, and rising up among them, and forming a long and steady acquaintance with said fraternity. The above is from the strength of memory and ocular demonstration. And, brethren Editors if you think the above remarks worthy an insertion in your useful periodical, do so; if otherwise, lay it aside. And as such I shall subscribe myself yours in gospel bonds. So farewell until next time.

JOSEPH ERWIN.

Appointments for Elder P. Puckett.

May 10th, at Pleasant Plains; 11, at Nauhunta; 12, at Memorial; 13, at Old Black Creek; 14, at Tosnot; 15, at Upper Town Creek; 16, at Hardaway's; 17, at Lawrence's; 18, at Deep Creek; 20, at Kehukee; 22, at Joyner's Chapel; 24 and 25, at South Quay; 27, at Joyner's Chapel; 29, at Log Chapel; 30, at Cross Roads; 31, at Little Conetoe; June 1st, at Tarboro'; 2, at Old Town Creek; 3, at Autrey's Creek; 4, at White Oak; 5, at Meadow; 6, at poor house in Greene county; 7 and 8, at Rose of Sharon.

Agents for the Primitive Baptist.

NORTH CAROLINA. C.B.Hassell, *Williamston* R. M. G. Moore, *Germanton.* W.w.Mizell, *Ply-*

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mouth. Benj. Bynum, *Nahunta Depot.* H. Avera, *Averasboro'.* Burwell Temple, *Raleigh.* Thos. Bagley, *Smithfield.* James H. Sasser, *Waynesboro'.* John Fruit, *Sandy Creek.* L. B. Bennett, *Heathville.* Cor's Canaday, *Cravensville.* William Welch, *Abbott's Creek.* A. B. Bains, Jr. *Stanhope.* C. T. Sawyer, *Powell's Point.* Isaac Tillery, *Laplaud.* H. Wilkerson, *West Point.* Jas. Miller, *Milton Park.* Isaac Meekins and Samuel Rogers, *Columbia.* Wm. M. Rushing, *White's Store.* James H. Smith, *Wilmington.* Jacob Herring, *Goldsboro'.* S. Tatum, *Elizabeth City.* Adam Hooker, *Salem Church.*

South Carolina. Wm. S. Shaw, *Rock Mills.* Levi Lee, *Blackville.* W. B. Villard, Sr. *Aiken.* M. McGraw, *Brown's.* J. L. Simpson, *Winnsboro'.* J. G. Bowers, *Whippy Swamp.* Wm. Nelson, *Camden.* G. Matthews, *Germanville.* Jacob B. Higgins, *Columbia.*

Georgia. John McKenney, *Forsyth.* Thomas Amis, *Lexington.* John M. Field, *Macon.* John W. Turner, *Pleasant Hill.* William Trice and William D. Taylor, *Thomaston.* Ezra McCrary, *Warrenton.* Prior Lewis, *Thomasville.* J. Lassetter, *Vernon.* Abner Durham, *Greenville.* Jos. Stovall, *Aquilla.* George Leeves, *Milledgeville.* Wm. Garrett, *Cotton River.* Jesse Moore, *Irwinton.* Wm. J. Parker, *Chenuba.* Jas. P. Ellis, *Pineville.* F. Haggard, *Athens.* A. M. Thompson, *Fort Valley.* Daniel O'Neel, *Olive Grove.* John Wayne, *Cain's.* R. S. Hamrick, *Carrollton.* D. Smith, *Cool Spring.* Moses H. Denman, *Marietta.* Jethro Oates, *Mulberry Grove.* Edmund Dumas, *Johnstonville.* Joel Colley, *Covington.* Isham Edwards, *Marion.* Joseph Daniel, *Fish's.* Z. L. Boggs, *Hinesville.* Willis S. Jarrell, M. G. *Summerfield.* Daniel B. Douglass, *Bainbridge.* R. L. Hayne, *Lebanon.*

Alabama. A. Keaton, *Belmont.* H. Dance & W. Bizzell, *Eutaw.* E. Bell, *Liberty Hill.* D. Gafford, *Greenville.* J. G. Walker, *Milton.* H. Williams, *Havana.* J. Daniel, *Claiborne.* E. Daniel, *Church Hill.* J. Carpenter, Sr. *Clinton.* J. McQueen, *Lowndesboro'.* Wm. Talley, *Mount Moriah.* G. Herring, *Clayton.* B. Upchurch, *Benevola.* S. Hamrick, *Plantersville.* James S. Morgan, *Dayton.* Rufus Daniel, *Jameston.* Wm. Powell, *Youngsville.* R. w. Carlisle, *Mount Hickory.* Joel H. Chambless, *Loweville.* F. Pickett, *China Grove.* John w. Pellum, *Franklin.* John Harrell, *Missouri.* Wm. Thomas, *Gainer's Store.* E. M. Amos, *Midway.* Jos. Holloway, *Activity.* K. B. Stallings, *Livingston.* Jos. Jones, *Suggsville.* Nathan Amason, *Sumterville.* Allen Moore, *Intercourse.* John Bryan, Sr. *Fullersville.* Joseph Soles, *Farmersville.* Luke Haynie, and Benj. Lloyd, *Wetumpka.* N. N. Barmore, *Mill Port.* Jesse Taylor, *Auburn.* A. Hatley, *Pintlala.* Vincent Williams, *Mobile.* Young Smith, *Eufaula.* T. J. Foster, *Bell's Landing.* Henry Cason, *White water.*

Tennessee. Michael Burkhalter, *Cheeksville.* Solomon Ruth, *Wesley.* William Croom, *Jackson.* Wm. S. Smith, *Winchester.* T. Hill, *Sevierville.* Ira E. Douthit, *Lynchburg.* A. Tison, *Medon.* G. Turner, *Waverly.* Abner Steed, *Mulberry.* Henry Randolph, *Snodysville.* Pleasant A. Witt, *Russelville.* William McBee, *Old Town Creek.* Robert Gregory, *Carouth's ✕ Roads.* A. Burroughs *Moore's ✕ Roads.* Evan Davis, *Grape Spring.* Joshua Yeats, *Shelbyville.* James Shelton, *Portersville.* Shadrach Mustain, *Lewisburg.* Henry Landers, *Cane Creek.*

Mississippi. William Ager, *Caledonia.* William Huddleston, *Thomaston.* Nathan Tims, *Kosciusko.* Simpson Parks, *Lexington.* John S. Daniel, *Cotton Gin Port.* Mark Prewett, *Aberdeen.* James M. Wilcox, *Louisville.* Edmund Beeman, *Thomaston.* John Erwin, *Lincoln.* William Davis, *Houston.* C. Nichols, *Stump Bridge.* Wooten Hill, *Cooksville.* John Davidson, *Carrollton.* Thomas Mathews, *Black Hawk.* James Lee, *Beatie's Bluff.* James T. S. Cockerham, *Grub Springs.* James Crawley, *Minghoma.* Alfred Ellis, *Waverley.* Joseph Edwards, *New Albany.* Thomas C. Hunt, *McLeod's.* John Halbert, *Nashville.* Jesse Huey, *Decatur.* Wilson Hunt, *Stewart's.* John Scallorn, *Pleasant Mount.* O. W. White, *Jacinto.*

Florida. Hartwell Watkins, *Monticello.*

Louisiana. Thos. Paxton, *Greensboro'.* Jas. Perkins, *Big Woods.* L. G. McGaughey, *Ballieu's Ferry.* Benjamin Garlington, *Negreet.*

Arkansas. John Hart, *Sulinc.* George W. Rogers, *Arkadelphia.* C. B. Landers, *Union C. H.* J. M. C. Robertson, *Foster's.* John Honea, *Ozark.*

Missouri. John McDowell, *Sparta.*

Ohio. John B. Moses, *Germanton.*

Kentucky. Levi B. Hunt, *Manchester.* Washington Watts, *Corneliusville.* Levi Lancaster, *Canton.* Nathan S. McDowell, *Cumberland Ford.* Sandy James, *Somerset.*

Virginia. Rudolph Rorer, *Berger's Store.* Wm. w. West, *Wheatley.* William Burns, *Davis' Mills.* Jesse Lankford. *Bowers's.* Elijah Hansbrough *Somerville.* A. Rorer, *Edgehill.* James B. Collins, *Burnt Chimneys.* Thomas Flippen, *Laurel Grove.* Thomas w. Walton, *Pleasant Gap.* Levi Bishop, *Sinclair's Bottom.*

Pennsylvania. Hezekiah West, *South Hill.* Joseph Hughes, *Gum Tree.*

New York. Gilbert Beebe, *New Vernon.*

Iowa Territory. Zaccheus Parker, *Iowa City.*

RECEIPTS.

Jno. McDonald,	$1	Robert Tripp,	$3
Allen Moore,	1	David Bryan,	5
K. B. Stallings,	2	E. Beaman,	1
John Spier, Sen.	1	L. Vanarsdel,	1
R. D. Wimberley,	1	Benj. Woffard,	3
Eph. Newson.	1	Wash. Watts,	1
A. B. Bains, Jr.	2	Lawrence Pope,	1
James Pittman,	2	John Broadstreet,	1
Mrs. M. Ware,	3	John Hardie,	2
John Delusk,	1	Henry Cason,	5

TERMS.

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THE PRIMITIVE BAPTIST.

EDITED BY PRIMITIVE (OR OLD SCHOOL) BAPTISTS;

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"Come out of her, my People."

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COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

Georgia, Pulaski county;
Nov. 28th, 1844.

Once more, my beloved Editors, in consequence of great heaviness and continual sorrow in my heart, I have taken up my pen to submit a few things for your excellent paper, if they should be worth a place in it. And for a foundation of the things that I submit, I here state the 16th and 17th verses of the 8th chapter of the gospel of Christ by Luke, (to wit:) No man when he hath lighted a candle, covereth it with a vessel, or putteth it under a bed; but setteth it on a candlestick, that they which enter in may see the light. For nothing is secret that shall not be made manifest, neither any thing hid that shall not be known and come abroad.

And now, my beloved brethren in the Lord God Almighty, my only object for writing is, the glory of the incorruptible God, by his people being better established on the Rock of eternal ages. Therefore I proceed, (to wit.) The two verses above written are an assertion of Jesus Christ the Son of God, by which he divulges what he had done relative to the matters stated in the preceding part of the same chapter and elsewhere in the scripture. Now, my brethren, he (Jesus) had been preaching and shewing the glad tidings of the kingdom of God, (see Matthew, 13th chapter,) and in the 8th of Luke he spoke a parable concerning a sower, and expounded it to his disciples; and then it was that he lit a candle and did not cover it with a vessel, nor put it under a bed. In expounding the parable, he says that the seed is the word of God, (verse 11th.) He (Jesus) is the seed of the woman that God said should bruise the head of the serpent. (Luke, 1st chapter and 31st verse.) "And behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus." This is he that was born "not of blood, nor of the will of the flesh, nor of the will of man, but of God." (John, 1st chapter and 13th verse:) This is he that is "on earth peace, good will toward men." (Luke, 2nd chapter and 14th verse.) This is he, that is the God of peace, that was to bruise satan under the feet of the "called of Jesus Christ, beloved of God, called to be saints." (Romans, 16th chapter and 20th verse.) This is he that took upon him a body of flesh. This is he for whom a body was prepared: "Now ye are the body of Christ, and members in particular," (1st Corinthians, 12th chapter and 27th verse,) who are the called of Jesus Christ. The beloved of God, called to be saints, as above stated.

This will do, as it regards the seed of the woman that should bruise the serpent's head; and as it regards the seed that fell in good ground, or a good and an honest heart: also as it regards the good seed, that were the children of the kingdom. Genesis, 3rd chapter and 15th verse; Luke,

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8th chapter and 8th verse; and 15th verse; also, Matthew, 13th chapter & 38th verse.

Now as it regards the seed of the serpent, that was to bruise the heel of the seed of the woman, you know that the seed which the sower went forth to sow was the word of God. Now the word of the serpent was this, (to wit:) "Ye shall not surely die." "For God doth know that in the day ye eat thereof, then your eyes shall be opened; and ye shall be as gods, knowing good and evil." (Genesis, 3rd chapter, 4th and 5th verses.) Now the words, ye shall not surely die, are false—and they sought false witness against him to put him to death. Matthew, 26th chapter and 59th verse. "And there arose certain, and bare false witness against him, saying, we heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands." Mark, 14th chapter, 57th and 58th verses.

Now we may clearly see that they who were false witnesses were children of the devil, for it is written, "ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it." (John, 8th chapter and 44th verse.) Now you may see that the devil was a murderer from the beginning, and killed Adam and Eve by sowing the word of falsehood by the serpent: And condemned the Lord Jesus Christ by the lie testified by the false witnesses; which lie was the seed that was to bruise the heel of the seed of the woman. Then it appears that the word of God is the seed of the woman: and the word of the devil is the seed of the serpent.

Now as it regards the sons and daughters of men being saved, none will be saved but those that God has loved with an everlasting love; and those that he has thus loved he will draw through what instrumentality he pleases unto Christ Jesus the Saviour: And those that God the Father draws to Jesus, he will in no wise cast out; and those that he will in no wise cast out, he will save. For—and thou shalt call his name Jesus, for he shall save his people from their sins. All insane and infants I believe will be drawn thro' the instrumentality of death, and all those other than insane and infants of his people, chosen in Christ before the foundation of the world, he will draw to Christ through the instrumentality of preaching the gospel of God, or sowing the seed which is the word of God in good ground, or an honest and good heart; and then they are the wheat, or the children of the kingdom.

And all men and women that God has never loved will be left to do like Cain, who was of that wicked one:—And the rich man, Jezebel, also the builders that set at nought the Lord Jesus, as Cain who was a builder, through fair speeches no doubt, and killed his brother:—And all the rest composing mystery Babylon, governed by lies, spoken through subtilty by the man of sin or the devil. No more at this time; but if permitted, will be continued hereafter. I am yours, &c. &c.

JOHN POWELL.

TO EDITORS PRIMITIVE BAPTIST.

Cumberland Ford, Ky.
May 14th, 1844.

DEAR BRETHREN: I will make some quotations from Ecclesiastical History, to show the rise of popery with some of the causes which contributed to its advancement; in order that you may reflect on past and present scenes among the Baptists, and judge for yourselves whether like scenes have not been, and are yet taking place among them; and if so, whether or not we may expect like effects or consequences to follow. I write this, with others which I have sent for publication, that all the friends of Zion, that all friends to our free institutions, and that all whether friends or enemies to whom this may come, may pause and reflect whether they are willing in the slightest degree to contribute to like principles or practices as those were which formerly conduced to,

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and laid the foundation of popery. Tho' the first beast will never rise again in the name of the pope of Rome, yet his "deadly wound" which he received by the power of God in the Reformation, is or will be healed; and though he "was and is not, yet he is," and will appear if he has not appeared, coming out of the earth having two horns like a lamb, and will exercise all the power of the first beast, and will set up an image to him, and will thereby deceive those "whose names are not written in the book of life of the Lamb slain from the foundation of the world." Keep in mind that like causes produce like effects, and that like effects flow or proceed from like causes.

There are many fears among Protestants in the United States, that the papal power will eventually prevail. If you as Protestants are afraid they (the Catholics) will prevail, then get farther from them; that is, oppose them by that which checked their power and stopped their progress, in the 16th and 17th centuries, and I might say the 18th, viz: the word of God, the doctrine of the gospel, and scripture institutions only, though this has never been the case as to the whole body of Protestants. But they were once pretty generally united in the hated doctrine of distinguishing grace, which the creeds of the different denominations abundantly certify; but departing in doctrine they have also departed in practice, and are now setting up one institution after another to destroy the reign of infidelity and to check the progress of popery, assimilating themselves by "progressive approximation" to popery.

We are prosperous as a nation, we live in the best government on earth. Each and all of us have the liberty to worship God according to the dictates of our own conscience. May the blessings we enjoy be perpetuated and extended to every nation under heaven. Let us not in the slightest degree endeavor to exercise dominion over the conscience of any, nor permit them to exercise it over us. Let every one be fully persuaded in his own mind, and if any do not believe in our principles, if they are with us let them act faithfully and as free people, by leaving us and uniting with those for whom they have a fellowship; and let us not unite with, nor retain those in membership, who hold and contend for principles adverse to ours, and who also oppose ours. Let every one exercise that liberty which the constitution of his country grants him, and the God of heaven permits him to enjoy.

I will now proceed to make some quotations. Jones's History of the Christian church, p. 150: "Indeed," says Jones, "with the exception of the short reign of Maximin, they suffered but little persecution for nearly half a century, and the effects were too manifest in the melancholy state of the churches at this time, in the laxity of their discipline, and the general lukewarmness which had come upon them in their profession. The simplicity and purity of the Christian religion was greatly corrupted, and the usual concomitants of a season of worldly ease and prosperity, viz: ambition, pride and luxury, too generally prevailed among both pastors and people." Worldly ease and prosperity in a half century produced that which all the persecutions of heathen emperors could never have effected. So a departure from the doctrine and discipline of the old churches in the United States was brought about immediately after the church enjoyed worldly ease, and which could not be effected by persecution.

Cyprian, who lived in that age, speaking of the state of the church and the flock being devoured, with other things says: "Our principal study is to get money and estates, we follow after pride, we are at leisure for nothing but emulation and quarrelling, and have neglected the simplicity of the faith. We have renounced this world in words only and not in deed." Eusebius says, "Through reproaching one another, waging as it were civil war among themselves, bishops quarrelling with bishops, and the people divided into parties. They (the bishops) were full

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of ambition, and tyrannically used their power." "In the sequel" (first three centuries) says Jones, "it will appear that when the bishops were once exalted to wealth, power, and authority, this exaltation was of itself the prolific source of every corrupt fruit. Learning, eloquence, and influence were chiefly exerted to maintain their own personal dominion and popularity. Contests for pre-eminence over each other, became the *succedaneum* of the ancient contention for the faith, and its influence over the world." A like contest was recently held in Lexington, with many others of like kind within the last thirty years.

If Cyprian and Eusebius had lived till this day, retaining in memory the events above related, they would certainly have thought that the same or a like "laxity of discipline," the same or a like "corruption of the Christian religion," the same departure from "the way of the Lord," the same "disobedience to his heavenly commands;" the same "study to get money and estates," the same "following after pride," the same "ambition, emulation, luxury, hypocrisy, deceit, and neglect of the simplicity of the faith," the same "quarrelling, envy, and hatred of the bishops," the same "division into parties," and the same "contests for pre-eminence" were again in the world, or about to arise in it, which were in the days in which they wrote.

"The history of this church," says Jones, "from the accession of Constantine to the period when the bishop of Rome was elevated to supreme authority, discovers a progressive approximation to that state of things denoted in scripture, by the revelation of the man of sin sitting in the temple of God." Do we not in the changes which have taken place among professed Christians within the last half century, discover a like progressive approximation to that state of things denoted in scripture by the rise of the 2nd beast, which is to set up an image to the first beast; to which the 2nd beast will give life, which will then speak and cause those that will not worship the image of the beast to be killed. I have thought that the image of the beast is made, but that it is now only speaking as nearly like a lamb as it can.

Mosheim says, vol. I, page 105, &c. that "a bishop during the first and second centuries, was a person who had the care of one Christian assembly, which at that time was generally speaking small enough to be contained in a private house. In this assembly he acted not so much with the authority of a master, as with the zeal and diligence of a faithful servant. The churches also in the early times were entirely independent, none of them subject to any foreign jurisdiction, but each one governed by its own rulers and own laws. Nothing is more evident than the perfect equality that reigned among the Primitive churches, nor does there ever appear in the first century the smallest trace of that association of provincial churches, from whence councils and metropolitans derive their origin." "To which you may add," says Jones, "that the first churches acknowledged no earthly potentate as their head."

How different the case now is, every person who has noticed the religious community very well knows. Recollect the image of the beast. There was in the first century no association of provincial churches, but now we have General Associations, embracing some States, State Conventions embracing others, and a Triennial Convention, where delegates from the others may have a seat, provided they comply with the rules by advancing the money.

When Constantine took the church into his hand, error which had been gradually gaining ground "now ripened apace." The Council of Nice was called, which was the first general council, and met A. D. 325, consisting of 318 bishops, &c. amounting in the whole to 2048 persons, "who laid the foundation for the magnificent papacy," by establishing the Nicene creed. This creed was sent to Rome and confirmed by their 13th council, at which were present 275 bishops." "Four bishops

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finally dissented from the general sense of the Council." "At this Council they condemned the opinions of Arius, and established the time for the celebration of Easter, and said they had cut off all manner of heresy." "Constantine splendidly treated the bishops, filled their pockets, and sent them honorably home, exhorting them at parting to maintain peace among themselves."

"It required not," says Jones, "the spirit of prophecy to anticipate the effects which must flow from the disgraceful proceedings of this General Council." "Constantine wrote enjoining universal conformity to the decisions of this Council, and urged as a reason for it that" "what they had decreed was the will of God, and that the agreement of so many bishops was by inspiration of the Holy Ghost." "It laid the foundation of a new system of persecution of a complexion altogether new, professed Christians tyrannising over the consciences of each other, &c. &c." Athanasius exhorts those to whom he wrote to "hold fast the confession of the fathers, and to reject all who should speak more or less than was contained in it."

"The scriptures," says Jones, (and so say I,) "were now no longer the standard of the Christian faith; what was orthodox, and what was heterodox, was henceforward to be determined by the decisions of fathers and councils. It cannot surprise us if after this we find a continual fluctuation of the public faith." Or, that we should meet with little else in Ecclesiastical History than violence and cruelty, committed by men who had wholly departed from the simplicity of the Christian doctrine and profession—men enslaved to avarice and ambition, and carried away with views of temporal grandeur, high preferments and large rewards." The great splendor of the bishops' appearance, "their costly coaches," "sumptuous feasts," and "expensive tables," "led Proctentalus, a heathen who was prefect of the city to say, "*Make me bishop of Rome and I'll be a Christian too.*" I have no doubt that numbers now in the world have been made and are now preparing to make bishops, having in view costly coaches, &c. instead of the worth of immortal souls.

Jones says that "this state of things continued to increase in progressive enormity, until it ultimately brought forth that monstrous system of iniquity, denominated MYSTERY BABYLON, &c." Some had withdrawn from the communion of the Catholic church before the days of Constantine, numbers after withdrew and secluded in the valleys of Piedmont they worshipped God in a great degree according to the ancient manner or simplicity of faith, suffering at various times every indignity, numbers suffering banishment, confiscation of property, and even death itself; but the gates of hell could not prevail against them, for they were founded on a rock. The world, excepting a few lights here and there, was covered with heathenish darkness, Mahometan delusion or Romish superstition, till the light of the gospel dawned in the Reformation, and by its divine rays dispelled the clouds of darkness, from thousands, with which they had been enveloped by the delusions and superstitions of popery. Shall we now in the slightest degree, lean towards or revere any of the principles or practices that led to the distressing state of the church of God and the nations of Christendom, during the rise and reign of antichrist.

I will ask every candid reader to answer to his conscience and his God, whether or not almost every thing or its likeness, which I have herein quoted, has not in a great degree in these happy United States been enacted within the last thirty years. And as these things are progressing, as they evidently are, may be not, and ought we not to fear that their growth will ultimately produce like effects and practices, as the principles and practices produced which contributed to the rise, progress and consummation of the power of the pope, or church of Rome. I have thought people were more afraid of the name of the church of Rome, than they were of some of its principles or doctrines;

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but, my friend, recollect that the church of Rome was once the church of Christ, though for ages it has been the seat of antichrist, and that the Jewish nation were once the people of God, though now rejected by him and dispersed over the world. A name or an act does not give principles, nor alter those already possessed. The number of the name of the beast is 666. "He was and is not, and yet is." He assumes various shapes and names. His deceitful workers, transforming themselves into the apostles of Christ, transformed as the ministers of righteousness. I steadfastly believe that God knows and that satan knows, that the true Baptist church is the church of Christ, and that consequently satan is endeavoring to effect his designs under the sanction of the Baptist name; for as soon as he starts a new society or system under the false garb of morality or benevolence, he presents one to a Baptist church to obtain its sanction. And if once obtained, then the world and the different denominations sound the tocsin and rsise the standard of persecution, as the Catholics did against the Donatists, Novatians, Waldenses, &c. &c. And as the opposers of the rebuilders of the house of God did after their rejection, notwithstanding they had said, "Let us build with you, we seek your God as you do, &c." the Baptists have departed further from their original doctrine and practice than any other Protestant denomination. There are more different kinds among them, and they hold a greater variety of doctrine, or more different doctrines, than any other denomination; for they have almost every shade and hue of opinion amongst them, which is among all other Christian denominations together. And the most of them, instead of being bound together by fellowship, are bound by a human rule, viz: "that differences of opinion shall be no test."

The Baptists are becoming very numerous and powerful, and they are using every ingenuity they can devise to increase their numbers and their power; and from them, or through them, corruption and departure from original principles are rolling like a mighty flood through our land, deluding the deluded sons of Adam, by a *seeming right way*, "but the end thereof are the ways of death." Shall those Baptists who are contending for original principles, for scripture doctrine, and scripture institutions only, throw an eternal devil with his children into the camp? Shsll they any longer hold councils, to devise ways and means by which to oppose the tide of corruption? Shall they any longer look to Associations for advice for their manner of procedure? Shall it any more be said, "Let us wait to see what the Association will do?" Shall it any longer be said, that Baptists who contend for scripture doctrine, institutions, rules and practices only, do continue to set up or hold to that which scriptures do not authorise? Shall the old Baptists oppose and try to check the progress of the mission system, by assimilation to them, by human laws, rules, efforts, or bars of fellowship? Shall the Baptists decide, "what is orthodox or what is heterodox," by the decisions of Associations? Do you wish to get farther from missionary principles? Then return to the word of God alone, make the scriptures the standard of doctrine, discipline, and practice. Cleave to it inviolably, convince the world by your acts that you love and revere the scriptures as the infallible word of your heavenly friend, as an all-sufficient rule for discipline, and as a thorough furnisher unto all good works; containing every doctrine you should preach, every institution with which you should unite, every duty you owe to God, to man, or to the church of God; every kind of offence or transgression that can possibly come before the church, with the manner of dealing with the trnnsgressor.

In short, convince them by your adherence to it, that you believe it to be sufficient under the influence and guidance of the spirit for every emergency. Let every one know that you believe it commands every thing on us as Christians, as ministers, as churches, should follow; or that it plainly exemplifies it. And that it forbids,

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by express prohibition or plain exemplification, each and every thing you should not follow. Let them know that to "Fear God and keep his commandments is the whole duty of man;" and that these commandments are only to be found in his word, and can be taught or made known correctly only by the spirit of God, and that the word and teachings of the spirit precisely agree. Let each one of us prove his doctrine by the scriptures, try to conform his practices to it, and use it alone in dealing with transgressors. Cleave to God in his word, as revealed to you by his spirit. Then we will be far from the mission system, then we will be far from all other denominations; and shall I say it, then we will be far from where we as a denomination now are. But in giving up our ways, our opinions, our rules, and all others, we will be near to God, and his word, and to our duty. Then if any come to us, they will find us near to God and his word, and if we find any there, let us hail them welcome home. Let Associations attend to their business, which is very limited. Let the churches assert and maintain their independence, as respects both ministerial and associational power. Shall the Baptist church, pervert the ministry to usurp the keys of government, and interdict the worship of God either directly or indirectly? Shall the churches tamely submit to be dictated to by the ministry, Associations or Conventions, or by Boards appointed by them; or shall they look listlessly, on their encroachments? Shall they regard the advice or decision of Associations, as laws or rules by which they shall be governed, either in part or in the whole? While churches in any degree submit to or depend upon the decisions of Associations, to preserve union, they are fostering a spirit of discord and disunion, establishing an unsafe precedent, laying the foundation for general councils, and in fact submitting to the usual dictation of an Association, which is (when transcending her limits) only a smaller Council, exercising in her sphere partly or wholly all the powers of a General Council. While a church waits for, or looks up to the advice or decision of an Association, in order to know in any degree how to proceed with her business, she has then given up her independence and the keys of her government to an Association. She is looking to man, relying upon the wisdom of man, and dependent on man's decisions; thereby denying the sufficiency of the scriptures as a rule, and by her acts censuring the wisdom or veracity of God. For he says, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect; thoroughly furnished unto all good works." But it may be said, that church members sometimes differ in their opinions on a point of doctrine or discipline; they therefore want the opinion of an Association. Are not Associations composed of members of the churches? are they not creatures of the churches, and dependent on the churches for their existence?

My dear brethren, neither God nor his word gave you different opinions on doctrine or discipline; but your imperfection, or the different ways in which you have been taught. If your different opinions have arisen from different teachings by man, will you go to man to bring you to a oneness of sentiment? If they arise from the imperfection of human nature, will you go to man to heal that imperfection? "If any of you lack wisdom, let him ask of God, that giveth to all men liberally and upbraideth not, and it shall be given him. But let him ask in faith, nothing wavering." Here is the source to which we should go, because faith is the gift of God and not the act of the creature. Shall we go to man to obtain that which comes alone from God? Can we at any time ask of man in faith? Does our faith centre in him? If we cannot ask of man in faith, if our faith does not centre in him, let us endeavor to go to the object of faith. Let us go to him and to his word, which alone can give the wisdom we need.

If a preacher or other member of the

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church proposes any thing in the church which appears new or unscriptural to any member, let that member challenge him for his authority for what he proposes in the word of God. If he finds his authority for it, then unite with his proposal, but if he nor any other member cannot find authority for it in the word of God, then and in that case, let the church refuse to touch it. If a preacher preach a doctrine, or if any other member contends for a doctrine, which appears to be unscriptural to any member, then let that member counsel with him, trying his doctrine by the scripture. If the scripture will not support the doctrine, exhort him in a proper manner neither to preach nor contend for that doctrine any more. And if he continues to preach, or any other member to contend for an unscriptural doctrine, practice, or institution, then deal with either or each of them according to the rule laid down in the word of God. Follow no preacher further than he follows Christ. Preachers are not the head of the church, but members and servants thereof. To them is committed the ministry and the word of reconciliation, but not the power. God is not in the ministry reconciling the world to himself by preaching, but he is in Christ, performing that work by his holy spirit. I would as willingly believe that God was in the pope of Rome, reconciling the world to himself, as to believe that he is in the wisest or the best Baptist preacher upon earth performing that work.

Don't be alarmed at this assertion, for this is the very point from which the various sentiments of the ancient church diverged, viz: that God was in the bishop or the church reconciling the world, for even Tertullian exhorted the people "to fall down before the priest and implore the intercession of the brethren." Numerous quotations have heretofore been made by me to endeavor to show how salvation was taken out of the hands of God, and was placed or fell into the hands of the priests. I say this is the diverging point, for the Catholics have never yet been able to decide whether the power was in the pope or a council, or in both conjointly; some holding to each opinion.

God is in Christ by his spirit performing the work of salvation. Any other way is a divergence from the point or centre, Christ. If we seek for salvation or reconciliation in any other place or way, we may as well go to the pope or Mahomet, as to any others. Believing in one living and true God, I would say God the Father devised the eternal scheme to save his people, God the Son wrought it out, and God the Spirit applies it; and that the business of the preacher is, to describe as nearly as he can, this eternal plan, and to tell man his true situation, as also to endeavor to convince him of the necessity of God being in Christ to reconcile the world. For the ministry, if they are like I am, need the spirit of Christ to reconcile them to God's inscrutable ways, and to keep them so.

I have only hinted at that upon which the salvation of the soul depends. Volumes have been written to turn the attention of the churches and people to the ministry. I am and have been writing to try to turn their attention from the preacher to the preacher's Saviour, in whom there is neither "Jew nor Greek, bond nor free, male nor female." (And I suppose no big preacher and little Christian to be ruled or reconciled by him.) "For ye are all one in Christ Jesus, all members of the same body, all filling their several offices, or using their several gifts."

Brethren, as we cannot understand the scriptures except God reveals to us the spiritual meaning, let us try to ask him to teach us and to give us wisdom to know his ways and a love and desire to follow them; and that he may draw us onward, and keep us in our journey, and land us safely home, let us cleave to the scripture, try to conform our doctrine and lives to it. And if we have not thus conformed, nor cannot conform, let us not plead justification; let us plead justification for no course we have taken or may take, except the word of God justifies us. Where the scripture does not speak in a parable or

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metaphor, &c., let us give to it that meaning which the language conveys; let us tell the world that we believe in unconditional election, because the church was "chosen in Christ before the world began;" and that we believe in free grace and a free salvation, because "he hath saved us and called us with an holy calling, not according to our works, but according to his own purpose and grace given us in Christ Jesus before the world began." That as it was given before we were fashioned, sinned, fell, or worked, it must be free. Tell them that you believe he loved Jacob and hated Esau, because the scripture says so; and that he had no respect to Cain, but had to Abel, because God says so.

I conclude by saying, "Cleave to scripture doctrine and practice, and those alone; have no fellowship for any other, neither in yourselves nor others. Brethren, if you don't like what I have written, lay on upon me, I am used to being beat, but while you beat, pray.

N. S. McDOWELL.

THE PRIMITIVE BAPTIST.

SATURDAY, MARCHY 8, 1845.

FOR THE PRIMITIVE BAPTIST.

Kinderhook, Edgecombe county, N. C.
March 3, 1845.

BELOVED BRETHREN EDITORS, &c.—For divers reasons which I shall not now make known, I had long since concluded not to suffer my name to appear as a writer, or an Editor (as some might say) of the Primitive Baptist; and it is with some reluctance (at least) that I place my name before the public now, as I have but little reason to hope that I shall benefit myself or any one else.

The reasons which have induced me to appear in the columns of the Primitive at present are simply these. At the last session of the Kehukee Association, her body received and adopted a Circular Letter on the subject of Practical Piety, and as that part of said Circular which relates to the duty of deacons seems not to be generally approved within our *bounds*, and some abroad professing to be Apostolic Baptists have pronounced it unscriptural and pharisaical, I proceed to notice briefly and likewise to defend that part of the Circular out of which all the dissatisfaction seems to have grown. That is, the part which makes it the duty of deacons to arraign members before the church (in certain cases) to be dealt with for covetousness; which, in the general acceptation of the *term*, is the immoderate desire or pursuit after the things of this world; either in excessive or unjust eagerness to obtain them; or in grudging proper expenses for the reasonable support of ourselves and families; or in unwillingness to communicate to the necessities of others. And while this evil is looked upon as a *virtue* by a great portion of the world of mankind, it is indeed and in truth an abomination in the sight of God. To the testimony—Psalms, 10 c. 3 v.: For the wicked boasteth of his heart's desire, and blesseth the COVETOUS whom the Lord abhorreth.

In the History of the Kehukee Association, page 74, I find the following:—

On the Saturday before the second Sunday in October, 1787, the Carolina Association met at Daniel's meeting house, on Fishing Creek. Elder Meglamre, Moderator, Elder Burkitt Clerk.

The following query was brought forward:—

What measures shall a Deacon take, who sees the necessity of the Minister's support, and his conscience binds him to his duty, in consequence of which he frequently excites the brethren to their duty; yet after all, to his daily grief, he finds they neglect their duty?

Ans. It is our opinion that it is the members duty voluntarily to contribute to the minister's support, and if the Deacon discovers any member remiss in his duty he shall cite him to the church, and if the church finds him negligent in his duty, we give it as our advice, that the church should deal with him for covetousness.

The decision of the Association in 1787 should not be binding (nor can it be according to our Constitution) on our churches or Associations in 1844; but, I do

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contend that her principles and practices, while in infancy, should be respected and adhered to, in old age, when not incompatable with divine truth and the precepts of the Gospel, and we should be careful to guard against any thing like a departure from the ancient customs and admonitions of our forefathers.

The Association in 1787 gave it as her opinion that members of churches, in certain cases, should be dealt with for covetousness. She was of the same opinion in 1844, and I humbly hope will continue so to be, while she has a name on earth; and if there was not another particle of holy writ to establish her orthodoxy on the subject, the following is sufficient. 1 Cor. 5 chap. 11 v. But now I have written unto you not to keep company, if any man that is called brother be a fornicator, or *covetous*, or an idolator, or a railer, or a drunkard, or an extortioner: with such a one know not to eat. Again, Colossians, 3 chap. 5 v. Mortify therefore your members which are upon earth; fornication, uncleanness, inordinate affection, evil concupiscence and *covetousness*, which is idolatry.

The apostle tell us that covetousness is idolatry, and idolatry, we understand, to be the ascribing to persons and things, properties, which are peculiar to deity alone. And now the question naturally arises: Should we, as Apostolic Baptists, retain in fellowship any individual who would worship a stock, a stone, or gold, or silver, &c., &c.? unquestionably, we should not. Then, brethren, let us no longer be spliting and quartering hairs, about a subject so clear of demonstration.

We are told that, in the mouth of two or three witnesses, every word shall be established, Mat. 18 c. 16 v. But there are divers other passages of scripture, relating to the subject which I shall proceed to insert at full length, to disabuse the minds of those who may suppose for a moment that our last Circular Letter (at least the part first above alluded to) is either unscriptural or pharisaical.

Romans, 1 c. 28 v.: And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient. 23. Being filled with all unrighteousness—wickedness—*covetousness*—maliciousness: full of envy, murder, &c. &c. Luke, 16 c. 14 v.: And the Pharisees also, who were *covetous*, heard all these things, and they derided him. 1 Cor. 6 c. 10 v.: Nor thieves, nor *covetous*, nor drunkards, nor railers, nor extortioners, shall inherit the kingdom of God. Eph. 5 c. 5 v.: For this ye know, that no unclean person, nor *covetous* man, who is an idolater, hath any inheritance in the kingdom of Christ and of God. 2 Peter, 2 c. 14 v.: A heart they have exercised with *covetous* practices; cursed children, &c. Mark, 7 c. 22 v.: Thefts, *covetousness*, wickedness, deceit, &c. Luke, 12 c. 15 v.: And he said unto them, take heed and beware of *covetousness*, &c. Eph. 5 c. 3 v.: But fornication and all uncleanness or *covetousness*, let it not be named among you as becometh saints. Heb. 13 c. 5 v.: Let your conversation be without *covetousness*. Exodus, 18 c. 21 v.: Moreover thou shalt provide out of all the people, able men, such as fear God—men of truth, hating *covetousness:* and place such over them to be rulers, &c.

It is established I conceive beyond cavil by the above passages, that *covetousness* is an evil, a vice, a sin, an abomination in the sight of a holy and allwise God; in whose word we find it associated with murder, drunkenness, theft, lying, and all the most horrible crimes, which are taken cognizance of by both the laws of God and of man. And we have no instance on record, where the Lord has ever punished any crime with more severity than the crime of covetousness.

See the slaughter of thirty-six Hebrews, &c. at the taking of Jericho, when Achan saw among the spoils a Babylonish garment, two hundred shekels of silver, and a wedge of gold, and coveted and took them. Joshua, 7 c. 21 v. Likewise the case of Ananias and Sapphira, who were struck dead for withholding a portion of

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the money for which they sold their possessions; instead of placing it in the *common* fund of the church, &c. And if the God of the whole earth, who will do right, sees fit in his wisdom to punish the covetous with death, should we not feel bound as the professed house, or church, or children of God, to punish them (at least) with excommunication from fellowship; since we were expressly commanded, with such an one know not to eat, &c. Now a knowledge of the scriptures is all that is wanting, to prevent even the shadow of a doubt as to the correctness of the Kehukee Association on this subject.

And now, brethren, let us hear the conclusion of the whole matter. Eccl. 12 c. 13 v. We who pay any attention whatever to the reading of the scriptures, must assuredly discover (upon comparison) that the portion of our last Circular relative to the support of the ministry, covetousness, &c. &c. is in strict conformity with the word of God; but as the New School or effort Baptists (so called) are almost if not entirely influenced by money to "teach and divine," as they pretend to do, the Old School Apostolic Baptists have gone as far in the opposite extreme, and have long since, with very few exceptions, become a reproach to that godliness which is profitable unto all things. 1 Tim. 4 c. 8 v. by withholding from true merit its just reward; or, (in plainer words,) by permitting their faithful ministers, and families, to suffer for the very necessaries of life, without once lending a helping hand.

And now, dear brethren, permit me to say by way of concluding this subject, that it is my decided opinion that the ministers of Christ might keep the church disabused of these and divers other errors in which she seems to be completely enveloped, were it not that they have too much the fear of men before their eyes to "cry aloud and spare not," &c. And hence they have become as great a reproach to the cause of Christ, as have those whose feelings they seem so much to respect.

And now, brethren, writers, Editors, &c. &c. permit me in the most brotherly manner to give (some of you) a plain hint or two. It is mortifying in the extreme to many of the readers of the Primitive, (as also myself,) to witness the far-fetched and unheard of expressions, that characterize some of the pieces which appear in its columns, more to appear WITTY than to inform the judgment. Such a course, if persisted in, must necessarily sink our paper into contempt and ridicule. Consider what I say, and the Lord give thee understanding in all things. 2nd Tim. 2 c. 7 v.

ROBERT D. HART.

TO EDITORS PRIMITIVE BAPTIST.

Hillsboro', Scott county, Mississippi, 18*th January*, 1845.

BRETHREN EDITORS: I was requested at the close of the Bethany Association, to send you a copy of their Minutes for publication in your very interesting paper (Primitive Baptist,) so that the children of God may know that there are a poor little *band* in the South, that are willing to take the word of God for the man of their counsel, and not the inventions of men. It has been neglected much longer than I had intended. Please give it an insertion, and much oblige yours in the love of the truth.

JESSE G. CURCELIUS.

Extract from the Minutes of the Convention, and Association, formed by said Convention, began and held with the New Bethel church, Leake county, Mississippi, on the 24th, 25th and 26th days of August, A. D. 1844.

CONSTITUTION.

Article 1. This Union shall be known by the name of *Bethany Baptist Association.*

Article 7. This Association forever disclaims all connection with every modern Missionary Society by whatever name called.

Article 8. No church shall hereafter be admitted into this Union, until she shall have first produced satisfactory evidence of her being opposed to all modern missiona-

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ry schemes; neither shall there be any newly constituted churches admitted into this Union, until they shall have first produced copies of their Faith, and by whom constituted.

REASONS AND APPEAL.

When, in view of passing events, conscience points out the necessity of breaking asunder the bonds of Union that have hitherto bound together those who profess to be of the same sentiments, and to be governed by the same laws and rules: it becomes those who dissent or separate themselves from others, to set forth their reasons for such separation.

Therefore, we, who have hitherto been members of the Mount Pisgah Baptist Association hereby make known our reasons for separating ourselves from those brethren who still choose to remain in that body.

First—Because they hold and publish to the world that there is now more gospel ministers than there is money to send out. —*See Minutes of the Baptist State Convention of May* 4, 1838, *page* 7.

Second—Because they hold and publish to the world, that embarrassments in pecuniary matters, have obstructed some of the holiest enterprizes, for the advancement of Messiah's Kingdom.—[*See Third Annual Report of American and Foreign Bible Society.*

Third—Because they are in the practice of buying and selling life membership in Societies, under the pretension of spreading the Gospel, thereby placing the Gospel, side by side with common merchandise, and placing the *poor* brother on an unequal footing with the rich hypocrite.—[*See Constitution of the American Baptist Home Mission Society, article 3d.*

Fourth—Because they employ men at high stipulated wages to go out, preach, and act as agents in collecting money and laying the claims of education before the churches.—[*See Minutes of Baptist State Convention*, 1843—*Appendix A. page* 8.

Fifth—Because they hold and publish to the world, that large sums of money can be spent with prudence, economy and profit, in advancing Christ's Kingdom, if such sums can be obtained; and if such sums cannot be obtained, such profitable efforts cannot be effected—thereby laying such stress upon money, as to make the advancement of the Redeemer's Kingdom entirely dependent on the amount of money that can be raised, thereby placing the salvation of God's church on human effort and contingency, which is in direct violation of God's system of salvation, as revealed in his written and infallible word, which he has given for the rule of our faith and practice.—[*See Tenth Annual Report of Baptist Home Missionary Society, page* 18, *April 26th*, 1812.

These are some of the reasons that impel us to the course that we are now pursuing. We do not wish to be understood as saying, that all the Brethren from whom we have separated are in the direct and immediate practice of all the unscriptural and newly invented schemes against which we here complain, or that all them directly favor or sustain all the mammon-like schemes of the present day societies, which were never participated in by the Baptists until within our recollection. But we hold such brethren to be in disorder for countenancing and continuing in fellowship with those who are practising and endeavoring to carry out such worldly and unscriptural measures as we have herein set forth, for we are unwilling to give up the long cherished doctrine and sentiments upon which the Baptists have relied, ever since the Lord Jesus Christ established his church on earth. Finally, Brethren, addressing ourselves to you who profess to be particular Baptists of the old school, but who are suffering such things to be preached & practised amongst you, as are learned from man and not from the word of God, it is for *you* to say—not us—whether we can longer walk in union with you. We regret, and so must you, to see Brethren, professing the same faith, severing them-

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selves from each other—but brethren, if you compel us either to sanction the traditions and inventions of men as religious obligations, or to separate ourselves from you, the sin lieth at your own door. Thus Brethren our appeal is to you—you may treat it with contempt, if you can despise the cause for which we contend, in conformity with the word of God.

E. WILBANKS, *Moderator.*

Jeese G. Curcelins, Clerk.

TO EDITORS PRIMITIVE BAPTIST.

Waynesboro', N. C.
Febr'y 18th, 1845.

DEAR BRETHREN: I have thought for some time, I would write something for the Primitive; but, seeing so many abler writers than I am, I have held back; but as I have to write to you, for two volumes of the Primitive for two new subscribers for the present year, I have concluded to write a piece for publication, and give you some of my scattering views, from Revelations, 22 chap. 21 v. It is very remarkable that the Old Testament ends with the word curse, whereby we are taught that the Lord made nothing perfect; but, blessed be God, the New Testament ends otherwise, even a precious blessing, that glorious grace put into the heart and dropt by the pen of the beloved disciple, whom Jesus loved.

My dear brethren, as I am blessed with this opportunity of dropping a few words to you, can I use any better language than that of the disciples? The grace of our Lord Jesus Christ be with you. Amen. (Not knowing but it is the last time that you may ever hear from me, for I have been very bad off for several days.) Could I wish you better or you me, than the fulfilment of the text may be fully experienced in our hearts in time and in eternity? It will be proper for me to give you my views, what we are to understand by the word grace; and what, by the grace of our Lord Jesus Christ, and its being with us all; and a few remarks on the word Amen.

Perhaps there is not a word in the Book of God, that has a greater variety of interpretations put upon it, than this little, this great word grace. I do not intend to be lengthy or be in the way of abler writers; it will be enough, in general, to observe, that the word grace signifies favor, or may imply the general kindness that God bears to the world; but it signifies that here which, I pray God, we all may experience, I mean the grace, the spiritual grace of the blessed God communicated to his people; not only his favor displayed to us outwardly, but the work of the blessed spirit imparted and conveyed to our souls. We are to offer Jesus Christ to all; for, though Jesus Christ in one respect is the Saviour of all, yet he is a special Saviour to them that believe.

So the word grace is a very complex word and takes in all that the blessed spirit of God does for a poor sinner, from the moment he first draws his breath and brings him to Jesus Christ, till he is pleased to call him by death; and as it is begun in grace it will be swallowed up in an endless eternity of glory, hereafter. This is called the grace of our Lord Jesus Christ; one may ask, why so? because it is purchased for us by him (Christ.) The law was given by Moses; but, grace and truth, in the most emphatical manner, came by Jesus Christ—the Son of God. If it was not for the purchase of a mediator's blood, if it was not that Jesus Christ bought us with a price, even with the price of his own blood, you and I should never have had nor could ever have had the grace of God manifested at all to our souls.

The covenant of works being broken, our first parents stood convicted before God; they were criminals, though they did not care to own it; condemned before God and in themselves, so that like their children they made excuses for their sins. Man by nature had but one neck, and if God had pleased he might have cut it off at one blow; but no sooner had man incurred the curse of the law, but behold a mediator is provided under the character of the seed of the woman, which should bruise

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the serpent's head, implying what the Redeemer was first to do without, and afterwards to do in the hearts of all his people.

Moreover, brethren, this grace may be called the grace of our Lord Jesus Christ, because it is not only purchased by him, but it is conveyed into our hearts through Christ, the federal head of his glorious body; it is a head of influence to those for whom he shed his blood. This grace has a variety of epithets put to it, and I doubt whether there is any kind of grace but what the Lord Jesus Christ exercises towards his people some way or other every hour, yea every moment of their lives. His constraining grace, what think you of this, brethren? why, if it was not for this, God's people would be as weak and wicked as other folks are. Remember what David said, when God sent Abigal to him. (Read the circumstance.) Blessed be God that has sent thee to meet and keep me. We are like little children in the arms of the nurse, if we happen to fall and get our brow hurt, we will hold the faster to our nurse, who has all the care of us, &c.

There is convicting grace, which from the Lord Jesus acts every day and hour. O it is a blessed thing to be under the Redeemer's convicting grace. A man may speak to the ear, but it is the spirit of God alone that speaks to the heart. I am speaking of that convicting grace that follows the believer from day to day. There is the converting grace of our Lord Jesus Christ. Oh, what unhappy creatures are they, who think they can turn to God when they please. Oh, abominable principle.

There is establishing grace. David speaks of it as well as the apostles. What think you, brethren, of the Lord's comforting grace? Oh, what can we do without it. The psalmist says, thy comforts have refreshed my soul. God grant we all may be like the old psalmist, refreshed day by day by the grace of our Lord Jesus Christ. Amen.

I must come to a close. May the God of all grace comfort and keep his people while in these low grounds of sorrow, and at last save them with an everlasting salvation through Christ.

JAS. H. SASSER.

TO EDITORS PRIMITIVE BAPTIST.

Alabama, Pike county,
Feb. 24, 1845.

DEAR BRETHREN: I have been reading your paper for three years, and I know I have been gratified in reading the writings of brethren V. D. Whatley, Osbourn, McDowell, and others. We as brethren send on five dollars.

Brethren, we take your paper because we believe in the doctrine advanced in them. I do believe it is the very doctrine that Christ and his apostles held out. But, brethren, we have a people here that call themselves Baptists, that hate the doctrine just like some did our Saviour's; and I know they have new ways to that of twenty years ago. Brethren, I am a poor stumbling creature at best, but I do believe it is my heart's desire to believe aright if I can; and I know we are kept by the power of God, if I am kept at all of that good spirit of truth.

Brethren, I desire the prayers of God's people, if I know any thing about it. Nothing more, but wishing to remain your brother and friend until death, if worthy to brother. *HENRY CASON.*

TO EDITORS PRIMITIVE BAPTIST.

Big Woods, Louisiana,
Feb. 3, 1845.

DEAR BRETHREN EDITORS of the Primitive Baptist: I will in weakness attempt to write you a few lines, informing you of the Christian warfare here in these parts. The few that contend for the doctrine of the Primitive are set at nought, and thought not worthy to have a name among the great religionists of the day; but finding that the Lord cannot deny himself, let us rejoice in our great High Priest, that is set up from everlasting, as our great head; and his church is his body, which we be-

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lieve to be as old as our head. I see no more contending for the faith of the Bible, only outward circumcision, viz: sprinkling, and baptism by immersion.

Brethren, we find that Saul was from his shoulders upwards higher than all Israel, so I find the religion in these parts. I will close by saying to you, may the Lord for the Redeemer's sake keep us from the delusion of the day, and may his people hear and obey his call, COME OUT OF HER, MY PEOPLE. Brethren, pray for me and family. Your brother in tribulation, for the sake of Jesus Christ.

JAMES PERKINS.

TO EDITORS PRIMITIVE BAPTIST.

Logan county, Virginia,
Jan. 28, 1845.

DEAR AND WELL BELOVED BRETHREN: As I have been spared to see the beginning of another year, I feel like continuing to take your paper, as I am still well pleased with the doctrine therein contained. It is a great comfort for me to hear from all my worthy friends in Christ, who are scattered abroad in our happy land. I feel as though I should not stay long here below; as I am in my 77th year, and very frail; but through the mercy of God I am still here in time, but feel as this was the last time I would right to my worthy brethren in this world. Therefore, I wish the old soldiers of the cross to write on and publish to the world that they have been with Jesus; and to show the foundation of the church that is built on that rock that the gates of hell cannot prevail against it.

So farewell, my dear brethren and sisters in Christ, till we meet at the feet of Jesus, where parting is no more, where the wicked cease from troubling and the weary soul is at rest.

SALLY MILLER.

FOR THE PRIMITIVE BAPTIST.

Hickory Flat, Louisiana,
Jan. 3, 1845.

DEAR BRETHREN EDITORS: I have been a subscriber to your able and instructive paper for some time, and have not until the present attempted to address you for publication, knowing my unpreparedness both in mind and ability; & if you find too many slips in this, throw it by and let my worthies come in your paper, for by them my soul has been fed.

We as Baptists had peace in this part of the country, until the missionary men came amongst us; and now we have division, false doctrine, and many institutions of men which I do not believe, for my Bible knows them not. Though this is not the topic of my present letter, for I wish to make an enquiry through your Primitive paper after my relations, if any there yet be still living.

I was born in the State of South Carolina, in the year 1807, and left there when young for the west; and have never seen my father, nor heard of him nor any of his people since. My grandfather was by the name of Samuel Bonds, and a Baptist preacher; and my father by the name of Solomon Bonds, and my oldest uncle by the name of Seth Bonds. So if any of them or their families should be living, I wish them to write me a private letter directed to Solomon Bonds, State of Louisiana, parish of Calcasieu, Big Woods post office.

SOLOMON BONDS.

A man that flattereth his neighbor spreadeth a net for his feet.

FOR THE PRIMITIVE BAPTIST.

Appointments for Elder P. Puckett.

May 10th, at Pleasant Plains; 11, at Nauhunta; 12, at Memorial; 13, at Old Black Creek; 14, at Tosnot; 15, at Upper Town Creek; 16, at Hardaway's; 17, at Lawrence's; 18, at Deep Creek; 20, at Kehukee; 22, at Joyner's Chapel; 24 and 25, at South Quay; 27, at Joyner's Chapel; 29, at Log Chapel; 30, at Cross Roads; 31, at Little Conetoe; June 1st, at Tarboro'; 2, at Old Town Creek; 3, at Autrey's Creek; 4, at White Oak; 5, at Meadow; 6, at poor house in Greene county; 7 and 8, at Rose of Sharon.

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AGENTS,

FOR THE PRIMITIVE BAPTIST.

NORTH CAROLINA. C. B. Hassell, *Williamston* R. M. G. Moore, *Germanton*. W. w. Mizell, *Plymouth*. Benj. Bynum, *Nahunta Depot*. H. Avera, *Averasboro'*. Burwell Temple, *Raleigh*. Thos. Bagley, *Smithfield*. James H. Sasser, *Waynesboro'*. John Fruit, *Sandy Creek*. L. B. Bennett, *Heathville*. Cor's Canaday, *Cravensville*. William Welch, *Abbott's Creek*. A. B. Bains, Jr. *Stanhope*. C. T. Sawyer, *Powell's Point*. Isaac Tillery, *Lapland*. H. Wilkerson, *West Point*. Jas. Miller, *Milton Park*. Isaac Meekins and Samuel Rogers, *Columbia*. Wm. M. Rushing, *White's Store*. James H. Smith, *Wilmington*. Jacob Herring, *Goldsboro'*. S. Tatum, *Elizabeth City*. Adam Hooker, *Salem Church*.

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THE PRIMITIVE BAPTIST.

EDITED BY PRIMITIVE (OR OLD SCHOOL) BAPTISTS.

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TARBOROUGH, NORTH CAROLINA.

"Come out of Her, my People."

VOL. 10. SATURDAY, MARCH 8, 1845. No. 5.

COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

A REVIEW

Of the Chowan "Report on the Kehukee Association." Embracing—

1st. Charges made in said Report against the Kehukee Association.
2nd. Charges exhibited against the Chowan in a Letter of the Kehukee.
3rd. Additional specifications, by the Author, and
4th. An Address to the Old School Baptists of the Chowan.

By C. B. Hassell.

There has recently fallen into my hands, the Minutes of the Chowan Association, for May 1844; attached to which I find what is styled a "Report on the Kehukee Association," and which appears to be intended as a sort of reply to a Letter under date of October, 1843, sent by the last named Association to the Chowan. More properly speaking, the Report appears to be an Address to the public, and not a Letter to the Kehukee or any other body in particular. Therefore the Kehukee of course, will not concern herself about the matter of this Report, or travel out of her way to reply to an anonymous communication, neither addressed or intended to be sent to her.

Inasmuch, however, as the authors of that Report have travelled out of their way to attack the character of and hold up to public censure, an individual, belonging to the Kehukee Association; they shall have the pleasure of hearing from that individual, provided they have ears to hear, eyes to see and hearts to understand the nature of a defence, made in behalf of that which I hold to be above all wealth, above all honor, prized—a fair reputation. Shakespeare says—

"Who steals my purse, steals trash,—
But he that filches from me my good name
Robs me of that which not enriches him
And makes me poor indeed."

And while I sit down to vindicate my own character, from the aspersions attempted to be cast on it, by the redoubtable authors of this famous report aforesaid; who appear to shrink from the responsibility of attaching either one of their names to it; yet willing to place it upon the broad shoulders of their Association, by attaching it to their Minutes and publishing it to the world:—I shall feel myself at perfect liberty, as I am also addressing the public and no one body of men or individual in particular, to pass beyond the mere vindication of my own reputation, and investigate matters and things in general, as I may think proper, as well in relation to the Kehukee Association, as that of the Chowan. And I here remark, that if there should be any thing discovered in the following pages, particularly pleasing to the leaders in the Chowan Association, they must take to themselves the credit of it as they do of their other efforts, because they themselves have brought forth this Exposition, by disin-

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genuously dragging my name into their Report, and placing it in an unenviable light before the public. Had they not have done this I should certainly paid no attention to their Report, neither do I believe any one else would. I propose

1st. To examine the charges made in the Report, by seeming authority of the Chowan, against the Kehukee Association.

2nd. The charges made in the Letter of the Kehukee Association against the Chowan Association.

3d. Add such other charges against the Chowan as may immediately occur to my mind, and

4th. Conclude with an address to my Old School Baptist brethren in the Chowan Connection.

1st. I will notice the charges of the Report, and for the better understanding of the subject, will class them under ten general divisions, and add my reply under each head respectively.

The Chowan Report charges

First, That either the Kehukee Association or myself are guilty of falsehood. For say they, we give different versions of the disposition of their Resolutions, submitted to our Association in 1842. Now if as is charged there be a lie out, which I shall not attempt to dispute, we well make a search for it and if found endeavor to trace its paternity. In a letter which I wrote for the Primitive Baptist, in October 1842, after the rise of our Association in that month, among other things, I stated, that Resolutions from the Chowan, for reunion of fellowship, &c., were handed in by the Clerk; but the Kehukee "obeyed these Resolutions so far as to cast them neck and heels under the table." The history of that transaction which can be established by many witnesses is this. The Clerk presented the Resolutions; the subject of them was spoken to by two or three persons in the Association, when brother William Thigpen of Edgecombe County moved, that the Resolutions be thrown under the table. This motion was seconded by several delegates at once and was carried by an overwhelming majority. The Resolutions, then were thrown under the table; and their neck and their heels, their head and their tail, their soul and their body, their essence and their perfume, of course went with them. The history of the affair then proves my account of their disposition to be correct.

But the Report still urges, in case I have not been guilty of falsehood, the Association has. Let us investigate. The Kehukee Association, in 1843, (at the suggestion of some of her delegates, who were dissatisfied with the disposition made of the Resolutions in 1842) agreed to send a Letter to the Chowan, assigning reasons why she refused to comply in 1842 with the wishes of the Chowan embraced in the Resolutions. She accordingly wrote and as she then thought, sent a Letter to the Chowan; in which Letter, among other things, she says, "The Kehukee Association, at that time (alluding to her session in 1842) thought proper to pass those Resolutions by unnoticed." From the wording of this quotation and that made from my letter, the Report gathers a discrepancy. What is meant I ask by the term "unnoticed"? Our authors ought to know, for they are learned men, as their Report shows, and I think they do know, that Noah Webster, who stands high, both in England and America as a lexicographer, says the word "unnoticed," means "1. Not observed; not regarded. 2d. Not treated with the usual marks of respect; not kindly and hospitably entertained." Now the history of the transaction as detailed above, shows 1st. that the requirements of these Resolutions were 'not observed'—that their wishes were 'not regarded'. 2d. That the Resolutions, themselves were "not treated with the usual marks of respect" neither were they "kindly and hospitably entertained". And why were they not? because forsooth they were 'thrown under the table'. The assertion of our Association, therefore, that these Resolutions were passed by "unnoticed," is true to all intents and purposes

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and to the very letter. If she had searched through the Lexicon, aided by the learned committee, who know so much concerning an Egyptian Zodiac, &c. I do not think she could have found a more appropriate word than this one of "unnoticed", to signify the disposition made of these Resolutions aforesaid. And furthermore, the Resolutions were "unnoticed" on the Minutes of our Association;—they do not appear there at all in any manner or form; and no allusion is made to them in the proceedings: consequently, they were "unnoticed" with a reply. No person or committee was appointed to answer them either favorably or unfavorably. And why? because they were not in any of these particulars or any other deemed worthy of notice; but were in all these respects "unnoticed". The Association at her next sitting, when she concluded to take up the subject of and reply to these Resolutions; could not therefore, possibly, speak of them more accurately, having a due regard to truth, than to say, that they were the year before passed by "unnoticed."

Now in view of these facts, what becomes of the labored attempt of the fathers of the Report, wherein they try to prove, that either I or the Association have lied on this subject? What is their wonderful "perhaps" worth, which they parade before us with a flourish, while seeming to prefer that I should bear the odium rather than the Association? Their Report says, "But stay, perhaps Mr. Hassell has uttered a falsehood, and for the credit of our venerated sister, we must conclude such to be the case, for to assert otherwise, would impute falsehood on the Association, which we are loth to do." Looking at the facts as here presented, must not the public conclude, that these wise Greeks have found a knife! As I before observed, we were searching for a falsehood that is said to be out, so I now say, that being found we will endeavor to trace it to its birth place. I think we already begin to "burn," as children say to one of their number who is approaching the lost whip. And I thank the committee for the use of this word "perhaps," it is remarkably convenient, so here it goes for what it is worth. Perhaps this shrinking skulking committee, who wrote this Report aforesaid and were ashamed to sign their names to it,—thus shooting at me, as Indians would from behind a tree or log:—I say "perhaps" the authors of this Report are a set of knaves and fools:—knaves, for attempting to show to the world that either the Association or I, had been "guilty of falsehood and misrepresentation," when at the same time they knew better: and fools for attempting this exploit, in such a bungling manner as to bring down the charge of falsehood and misrepresentation on their own heads. For they themselves, as has been clearly shown, are guilty of the crime which they so readily charge on others. This I conceive to be a sufficient examination into their first charge; are the committee ready, I wonder to enter with me into a disquisition of the second, or are they as usual found among the missing!

Charge 2. The Report indirectly charges the Kehukee with falsehood, for saying in her Letter "There was supposed to be no quarrel existing between the two bodies, &c."—and yet after branching out into a long argument to disprove the truth of the Kehukee Letter in this particular, finally conclude by showing themselves, that there was no quarrel but a "difference" only between them. This is just what the Letter of the Kehukee admitted, while at the same time it supposed no "quarrel" existed. The word "difference" has a variety of renderings, one of which it is true is "quarrel". But the word also means "The state of being unlike or distinct; distinction, want of sameness, variation, dissimilarity, &c." which last mentioned definitions, create the idea which the Kehukee attached to the word, when she admitted the existence of a "difference" but no "quarrel". The Letter allows there was a great difference of opinion, faith and practice, between the Kehukee and the Chowan Associations; but goes on to say, there was also a difference

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between the Kehukee Association and the non-professing world at large; and contended that it was just as preposterous, to attempt removing these differences, by committees, arbitrations and mere conventional rules, between the two last as between the two first. So I for one still think, and such it appears to me must be the conclusion of every ingenuous mind.

One argument of the Report to show the existence of a quarrel, although the conclusion differs from the premises is this: If two "sisters of the same family, in the same house, live without any intercourse, never exchanging a word with each other for days, months and even years," the same denotes ill-will, and there is a need of "conciliation and compromise." I admit all this might be true & yet no quarrel existing; for altho' they might have quarrelled once, yet in the course of time their animosities might have ceased, and affection in the hearts of each for the other might have returned, and both just about ready to communicate their feelings of friendship---at such a juncture as this there would have existed no quarrel between them.

But again. I do not admit the cases of the two Associations and the two sisters to be parallel. The two Associations in 1842 were not of the same family—they had separated; they did not live in the same house—their houses were divided. The intercourse, therefore, if at all, must have been by visitation,—such as going from the house of one to the house of the other. This is forcibly shown by the Report itself, when alluding to the days of intimacy between the two bodies. It says, "Prior to 1827, the two Associations were constantly in the habit of corresponding in the most fraternal manner. At each session of either body, they were cheered by the countenances of corresponding delegates, and by expressions of kindest regard in their letters, one to the other." If such was the method of intercourse, when on terms of intimacy, I ask, could it be expected, that the medium would be more direct, when that intimacy was destroyed? And yet the Report attempts to make out the relationship as that existing between two sisters of the same family, and in the same house. Could two sisters in the same house, belonging to the same family, and eating and sleeping together, be said, with any sort of propriety to visit each other while in that condition? Is it customary or very natural for such to send letters and messengers and corresponding delegates to each other; and "at each session of either body" to be "cheered by the countenances of corresponding delegates and by expressions of kindest regard in their letters one to the other"? Who ever heard of such regulations and formalities, as these existing between two sisters, who were of the same family, in the same house, eating at the same table and of course seeing each others faces and hearing each others voices daily and almost hourly? I presume no one ever did or ever will; and yet this is the comparison brought forward by the collegiates of the Report to show the relationship existing between the Chowan and Kehukee Associations! I again say, that the cases are not parallel; the figure will not hold out, the comparison will not answer, neither can we by it understand the connexion of the two bodies, while in union, much less when all intercourse was finally broken off. If the towering walls of Chowan dictation and misrule are established on no better a foundation than such flimsy arguments as this. it need not be wondered at that a few blasts from the crooked rams' horns on this side of the water, should blow them all down.

The Report complains in the following pathetic manner, "Our ministers were forbid to preach in their houses; the officers of the law acting under instructions of the church, have dragged a minister from their pulpit, &c." My reply to this is that the church and officers did right, provided the minister broke into their meeting house, and forced his way into the pulpit, in defiance of law and order. This is just the way that some Chowan people intend to serve the ministers from the Kehukee; whenever those ministers so far forget

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themselves, as to break into those meeting houses which have for this long time been so securely closed against them. How convenient and natural it is sometimes for men to beg sympathy and prate about the deprivation to themselves of a privilege, which they refuse to others! When these charitable creatures open their doors to Kehukeeites, it will begin to be time enough, I should think, for them to complain because the favor is not reciprocated.

Charge 3. The Report indirectly charges Kehukee Baptists with believing or teaching, that those who finally die in a state of impenitence, are taken to heaven by an absolute decree of God. The Report need lay claim to no originality here, for this same charge was full grown in the apostolic age and must be quite grey headed by this time. Notice the sameness of the charges made by these accusers of the brethren now, and those made by their predecessors against the Apostles. The Report says, "The choice of the scriptures is to holiness," and the idea is no where held out, that we are to go on in sin, "rolling it as a sweet morsel under our tongues," or "to sin that grace might abound, and finally die in a state of impenitence, and then be taken to heaven in consequence of an absolute decree of God." Paul says, "Why yet am I also judged as a sinner? And not rather as we be slanderously reported, and as some affirm that we say, Let us do evil that good may come? whose damnation is just." Rom. 3.—7 and 8. Now the charge set forth in the Report and that noticed by Paul as having been urged in his day against the church, appears to be of the same character, and consequently it is fair to conclude both were made by the same kind of people. Judge ye, whether such love the church and serve our Lord Jesus Christ. Paul denied the charge, treated it as a slander and so does the Kehukee Association.

Charge 4. Antinomianism. Say the Report, "Still while we profess Calvinism, we hope that we are not, nor ever shall be enwrapped in the fatal delusion of Antinomianism." And again, "We could go on to show how the churches became cold, dull and inactive, until we awfully fear, that our elder sister and our esteemed mother (the Kehukee Association) has relapsed into the cold and dreary regions of Antinomianism." So much to fasten upon us this charge. I am rather in the dark as to the nature of the meaning of this accusation, and shall probably expose my folly in replying to it. I have heard the charge of Antinomianism applied as a term of reproach to the church of Christ, ever since I was a child, by priest, professor, non-professor, old and young, learned and unlearned and nearly all sorts of people;—often wondering in my own mind, whether any of those who used the term so flippantly were in my situation; for they never stopped to explain the meaning of it, and to this day I remain unenlightened on the subject in these two respects, viz: Whether I had any correct idea of the definition of the term and also whether those who so frequently applied it had a just conception of it. The learned authors of the Report, should have enlightened us on this subject and explained the meaning of this odious epithet, upon which they lay so much stress. But it appears they have not done so. If therefore, those who are able will not, and those who are unable cannot, explain the meaning of this term, how is it possible for us to be enlightened in relation thereto? But I have a reply to make to this charge against my Association and must begin in some way. I propose then to make a guess at the meaning of the term and shape my answer accordingly, leaving my mind open for instruction, hereafter to be given by the learned ones; and when given will stand corrected if wrong in my present supposition.

I will therefore guess, that the term Antinomian, is derived from two Greek words, Anti and Nomos, which when joined together makes Antinomos. I reckon that Anti means in English against, and Nomos, law; and if this is so, Antinomos must mean against law. Antinomos, pro-

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bably by receiving the English termination, is made to read Antinomian, which, according to this guess work of mine, signifies an individual who is opposed to law. & if so, "Antinomianism," the term under consideration, means the doctrine of opposition to law. If by the use of this term, then our accusers intend to charge us with opposition to the laws of our country, disturbers of the peace, &c., we repel the charge, most indignantly, for Kehukeeites reverence and abide the laws of the land. But if by the application of this term to us, they intend to signify we are opposed to or against the ceremonial or moral law of Moses, as a system of salvation, by the observance of which men may now obtain eternal life; and the observance of which as a prerequisite to salvation God requires at their hands—then the charge is just and we plead guilty to it. The oftener this charge is brought against us, the better we shall like it; our enemies in doing so compliment us highly. We are opposed to the doctrine, that our salvation, is predicated on our keeping or observing the law of Moses;—we do not believe that righteousness is of that law, neither do we believe that by the deeds of the law, any man will be justified. On the contrary we believe, the gospel is God's system of salvation for ruined man, and that He saves them by grace of His and not by works of theirs. Kehukeeites believe, that the Saviour took the law place and stead of his people, and for them and in their behalf fulfilled it to a punctilio:—thereby exempting them from the doing that which they were unable to perform. Christ died that his people might live. He atoned for their sins—he saved them by his merits and by one offering forever perfected them that are sanctified. This they are made to believe by the teaching of the Holy Spirit, and this belief is counted to them for righteousness without the deeds of the law. They are then no longer under the law but under grace—no longer dead in trespasses and sins but alive to holiness,—having their fruit unto the same and the end thereof everlasting life. This belief in Christ, caused by the teaching of the Holy Spirit, is their creation anew in Christ Jesus unto good works, which God hath before ordained that they should walk in; and henceforward they abound in good works to God, begotten by the active principle of grace within them, not from a principle of slavish fear, by which they expect to escape eternal punishment; but from a principle of divine love, causing obedience to God their Saviour. Christians, then are a people who have passed beyond the law—who are no longer under the jurisdiction of this old schoolmaster, and who know well enough that no blessings of salvation are ever realized under him. But Christ is their all and in all, and to him alone they look for life and eternal salvation. Then is it not very natural that such people who constitute the church of God, which is the pillar and ground of the truth, should be against the law as a system of salvation? They cannot and should not be any thing else than Antinomians, if my definition of that term be correct. According to this, those who are not Antinomians must of course be Nomians, that is for the law—in favor of the law as a system of salvation, and the deeds of men under it for justification. The authors of the Chowan Report must be of this latter class, because they reproachfully charge the Kehukee with belonging to the former; and aver that they (the Chowan) are not and hope they never shall be enwrapped in the fatal delusion of it. They are welcome to all they claim in this particular, and we shall neither envy nor imitate their example, by crying up the law and crying down the gospel. Such is nothing less than a disparagement of the gospel of Christ,—an attempt to diminish the lustre of its glorious excellency and trample it under foot as an unholy thing. And yet this is attempted by many men in the 19th century, who endeavor to substitute the law for the gospel, and preach up the commandments of Moses and the traditions of men, as the only way, the truth and the life, and the conditions of man's salvation. Are our authors among this number of propagandists, or are they not? They say they are not Antinomians, then of course they

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are Nomians; so let it be, then and there let it rest just where they would have it. They are for the law, we are against it—we are for the gospel, they are against it. Now all this is so, provided my definition of the term, Antinomian, be correct; if that definition be incorrect, the conclusion may be otherwise. Let the learned ones enlighten us, for I am free to confess my ignorance on this point—being very stupid in the English and much more so in the Greek language. I will wait for correction and pause for reply.

Charge 5. A departure from the original practice of the Association.

The Report charges the Kehukee with deviating from the good old way, and with being inconsistent on the subject of revivals. To prove this we are cited to a passage in Kehukee history describing a scene at Parker's meeting house, and also to passages found on the 197th and 203d pages of said work. In relation to all of which the Report observes, "Such was the practice of the Kehukee Association in the good old time of its purity and orthodoxy; but their successors have found out a new and a better way, and its fruits are manifested in the continued declension of their churches."

As to revivals, the authors of the Report may once more be informed of that which they already know, viz. that Kehukee Baptists are not opposed to them, and it need not be pretended that we are. What we object to are the means adopted by the New School party in order to bring about revivals. We conceive a revival of true religion to be the effect of God's will and grace, they consider it as being the effect of human effort. We think, revivals occur occasionally, when the pleasure of the Lord is to favor of Zion with them;—they believe they may be brought into existence at any and at all times, whenever the preachers choose to put their heads together for the purpose; and when thus created may be continued, unceasingly to an indefinite period, provided the preachers are willing and able to continue their labors. We believe the nature of a revival to be this—a recall from a state of languor. If so, it is a renewal of the benign influences of God's spirit, in the hearts of his ministers and people, where it already existed, but in a languid state. The effects of this revival of God's grace in their hearts, are more apparent zeal, energy and love in the divine life. All this and more too, the Holy Ghost carries home to the conscience of a sinner, hitherto dead in trespasses and sins, by which he is now aroused from his lethargic slumbers, convinced of sin and converted to a knowledge of the truth as it is in Christ. But this work cannot with any degree of propriety be called a revival of true religion in or among those who were then converted, because up to that time there was no religion of an evangelical nature in their hearts; and revival necessarily presupposes the existence already of that which is revived, but formerly in a languid or obscure condition. In speaking of a scene, therefore, where many have been converted; if we should say on that account, solely, "we have had a great revival—what a wonderful revival, &c."—we should speak at random. It would be more correct to say, "we Christians have been revived and have had a refreshing season, for many have been added to the Lord." Let the flourish of trumpets then, so frequently made by the New School party, when boasting of their efforts and revivals pass for what they are worth and no more, since if they are conversions from nature to grace; then there is no revival; and if they are conversions from one error to another under the garb of Christianity, it is solemn mockery in the sight of God, and but denotes an excitement of the animal passions of men, and a dancing around the sparks which themselves have kindled. Nevertheless, as I have before said, Kehukee Baptists believe in revivals when began and carried on in the hearts of Christians by the spirit of the Lord and they glory in the same. They also rejoice greatly at the conversion of sinners from nature to grace by that same spirit. Thus much on the nature of revivals; now for our inconsistency.

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We are cited to a scene at Parker's meeting house;—here it is in substance. A Union meeting was held there in August 1803,—4000 people were supposed to have been present,—Elder Burkitt preached from a stage in the yard on Sunday, and it rained during the time. Many of the people were affected—some cried—some were convulsed to the ground, and some begged the ministers to pray for them; and the congregation generally received the falling shower without being dispersed. This is the beginning and the end; the substance and the sense of the whole proceeding. I see nothing in it that would now be condemned by Kehukeeites—much that would be approved by them; and but little to correspond with the plans of modern workmongers. There is wanting the do and live harangue—the straw pen—the mourner's seat—the anxious bench and the tilting revivalist driving through the crowd and dragging women and children up to the altar to be prayed for. I say there is wanting at least these fine touches of the pencil, beside many others that might be named, in order to make it out a comparable scene to a full grown protracted meeting of New School Baptists. Such a thing as a protracted meeting is not even mentioned in the Kehukee history.

The meeting at Parker's meeting house, was a regular Union meeting, in which many churches and a great many people felt interested. A large concourse assembled; the house being too small, a stage was erected in the yard and elder Burkitt ascended it and preached no doubt a regular Baptist sermon; many persons were affected, and the anxiety of the congregation to see and hear was so great that a rain coming up at the time did not disperse them. And this is the portion of Kehukee history that is held in terrorem over Kehukeeites, and the idea is held out that we are afraid to listen to it or look it full in the face! It is comprised in a paragragh of just 20½ lines, and is so precious in the sight of revivalists and apostates, that many copies of the history have been sold off recently, and a wonderful hue and cry has been set up in relation to this and a few other portions of said history. Men higgle and dance and prate and wonder and stare and point with the long forefinger as though they had found a real poser in these passages for the Old School. They fancy to themselves that Kehukeeites are unacquainted with their own history, that their churches have gone to sleep and their Zion is mouldering to decay; but they good souls (these new discoverers) have waked up just time enough to read to the drowsy ones, these interesting portions of their history.

How it happened may be difficult to determine, but it has so turned out that some of those who were thus quietly napping in company with old Kehukee, have suddenly waked up—rubbed their eyes and wondered what fortunate wights they were to have awaked at last—even at last and before hearing their final doom. They soliloquize thus—"Am I awake or am I not? I feel strange—quite different some how, from what I have done—is this a dream, or is it reality? let's see, can I walk? yes.—Can I talk? yes.—Can I hear and see? yes.—Then it's me, myself, is it—my own individual identity? Yes, all this is certainly true, it must be so, and the grand result of this investigation, is that I am indeed wide awake, and all these others here (poor fellows how I pity them!) are fast asleep." Thus ends the soliloquy; and when the man finds himself thus awakened, he surely bestirs himself and marks out his future course. The first thing to be attended to must be a public declaration—a regular manifesto, whereby all men must know that he is wide awake, and all the rest of his companions and their brethren fast asleep. This manifesto must be preceded by an apology, perhaps somewhat after this fashion; "Most reverend & dear sir, my noble liege and rightful lord & master! I have travelled a long distance to behold the face of your august personage, in this thy beautiful and most loyal City of Oaks; that I may do myself the pleasure as well as honor of bowing down be-

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fore thee in person, and with bended knee and hat in hand, as thou dost now behold, make full confession of all my transgressions against thee—humbly trusting, that thou of thy unbounded clemency, will forgive the same.

"Know ye then, most holy Thomas, my dignified and worthy master, that I have been disobedient to thee, and like other ignorant and misguided subjects have disregarded thy authority; but seeing I did it ignorantly and in unbelief of thine exalted purity and piety, I meekly hope for pardon. O sir, pardon a wretch who was so ignorant and on that account so impudent —one who was so fast asleep to his own best interest, as at one time to edit a Paper in direct opposition to your greatly honored Magazine. And O for the bitter and impertinent language I therein made use of against your sacred character and opinions I do bespeak your pardon. I am awake, now sir—I plainly see my error and know I must have been sleeping. One cause of my awaking, sir, I expect was this;—after occupying the editorial chair awhile, I discovered a rival authority springing up—a sort of 'power behind the throne greater than the throne itself,' which if not suppressed would soon suppress me; and instead of sustaining me at the head of a Paper where I ought to be, I apprehended by its influence I should wake up one of these mornings and find myself at the foot. This would'nt do you know for a man of my parts; I'm a teacher by profession, Sir, and a Greek and Latin scholar should better know his worth.

"Another reason for my awaking, was this; I wrote a so-called Temperance Circular, in which I advocated abstinence instead of temperance, thereby tapping the gospel on the head and building up Arminianism. To this my friends showed disapprobation and some looked on me with suspicion. So I concluded I had better wake up and take in a new revelation; especially as I remembered another good reason, which I'll name to you in confidence, as it need not come out in your Magazine and that is this; (softly now) I freely offered to continue my services as Editor of the Primitive Baptist, if the Printer would pay me a certain salary for those services of $250, and incur all the risks of profits himself. But such a chucklehead was he, that even with the aid of spectacles on nose, he could'nt see where the pay for his services were to come from if he paid me so much for mine; therefore, and because I lived so far from his office, &c. he would'nt do it. No, he would not do it, and don't you think it was then high time for me to wake up? I thought so; and all these causes combined have fairly waked me up. I made no money by that operation, I'll assure you; and for all my association with these Old School Baptists, I am rather the poorer man.

"From my bosom, where it has been placed near my heart, I now take the roll containing my manifesto, and with your permission, Sir, will rise and place it in your hands for inspection, humble beseeching you to give it a place in your Recorder, and confidently believing you will pardon and receive into your ranks one who stood high in the ranks of the enemy. You, Sir, will discover in this masterly effort of mine, that cost me so much labor and care to make out, that I have acknowledged the people whom I have left to be the Zion —or in other words the church of the living God, which is the pillar and ground of the truth;—and yet I have left them! But I do not mean what I say here, and you will of course see the policy of this manœuvre. It is to leave them in apparent friendship, with a word of flattery on the lips and a mournful tone of commisseration, over their now distrest and destitute condition because I have left them; in order that some of them may say, 'he's a good hearted fellow, he wishes us well yet, may be he's in earnest. I rather think he's honest, let's see—let us go to hear him & give him a little encouragement, by the way, & not be too bitter against him until we see how the matter will end.' And then, Sir, when they come to hear me preach, I'll catch hold of them and shake them, until

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they are as wide awake as I am. This is what I meant by the admission, Sir. You and all your folks, and as I may now say by your leave, (our folks,) are to know that I don't mean what I there say: for I say there, that these old associates of mine constitute the Zion, and yet I have left them. Now if this was true to the letter, I should be admitting, that I was going from Zion —from the church—from the truth—from Christ and from God; which would be little better than saying that I was going over to the synagogue of satan—to falsehood—to antichrist and the devil. For you and I both know or ought to know, there is but one true Lord, faith and baptism—one way—one true head & body—one true bride and bridegroom—one Christ—one church —one truth and one life, and therefore, of course but one Zion. Impossible, is it then for a man to go from one Zion to another Zion: and the more especially, when the two Zions are the very antipodes of each other in faith and practice! I do not therefore mean, what I say; it was to catch the simple ones. A word to the wise is sufficient. I now take my leave of you, Sir, in the most loyal manner." After a little further understanding, had between the reconciled parties touching the line of duties henceforward to be observed, &c. they separated and it is supposed the dignified Editor, finding himself once more alone soliloquizes thus—"I was right, I thought I should catch that chap, when he used to be throwing his philippics at me, in his editorial capacity. I then discovered in him a diseased spot and supposed it would spread. This day's submission, as an humble beggar at my footstool, confirms all my suspicions. It's a victory at any rate, allowing it to be a small one and I'll make the most of it. With him, I think I can make sad havoc of his old companions and diminish their number and influence. I have made the Chowan Association, what it now is, viz. greater than Diana of the Ephesians; and if I live a few years longer and continue to hold the reins of power; I'll make such concerns as the Contentnea and Kehukee Associations, so small, one can't see them with a microscope."

The newly awakened one, on his return home says to himself thus, "I have given in my allegiance and been fairly received by the master of ceremonies, who presides over these New School folks, as a member of their fraternity; and that's a fortune of itself both in honor and wealth, whenever I choose to go amongst them. Beside, which, I intend now to go round about and through the midst of my old companions, and with good words and fair speeches win some of them over. If I can succeed they will aid me with their tongue and purse; and if I cannot, the people of the world will encourage me on account of my pity and tears for poor old Zion.—So my bread is sure to be buttered on both sides." This determination is carried out. There is a mingling with Old School Baptists—bland and courteous manners are maintained towards them—they are met by the newly awakened on their Association grounds in the greatest apparent good will. The steps of their pulpit at the Falls of Tar River is ascended, by the newly converted to idolatry, who tenders his hand to aged ministers there as warmly as if his heart went with it, and calls them 'brother' as charmingly as though he was in earnest. He lays off his circuits and begins the reading and talking tour, under the same frame of mind; endeavoring by good words and soft speeches to deceive the hearts of the simple. But all will not do; the simple ones conclude not to be brought over at present, but rather to mark them, which cause divisions and offences contrary to the doctrine they have received, and avoid them; believing that such serve not our Lord Jesus Christ, but their own belly. And the more especially, when such arise up from among themselves, speaking perverse things for the purpose of drawing away disciples after them—acknowledging too at the same time that they shall not hereafter be able to do as much good with their new zeal, as they have heretofore done harm with their old:—or in oth-

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ar words, that they have been half their lives, building up a system, which it will take the remaining half to pull down; and all since a change of heart, and thus they live for nothing!

So this plan fails: then the next is adopted; which brings us back to the gist of the subject and the thread of our discourse, after a somewhat tedious digression. It is this. The newly awakened, hunts up the old Kehukee history,—a new thought has struck him and he darts off in a tangent, to confound Primitive Baptists and set the world in amaze, by reading aloud the wonderful things that are therein recorded. With the Kehukee history in one hand, the Bible in the other, and the written sermon in his pocket, he sets out upon his circuits to fulfil his high vocation. He ascends the pulpit, with the history on the left, the Bible on the right and the sermon in the middle. This badly written harangue is badly delivered to a badly pleased auditory, who so wonder snd stare, the reader of the discourse, takes it all for approbation:—and redoubling his efforts on the next occasion, he finally succeeds in convincing himself at least, that he is in the right and has clearly proved by his own sermon, thus supported by the two 'books', that Old School Baptists are asleep, that he is wide awake and now occupies the ground originally maintained by them! Other declaimers of the New School party take the hint; a sudden demand is made for the histories, itinerants are set in motion, the world is enlightened, and poor Primitive Baptists, have to cover their faces and hang their heads dejectedly, while such awful things are read to them (poor things who cannot read for themselves) out of that old book as these, viz. the Union meeting at Parker's in 1803—the labors of Elder Burkit with the church at Cashie in Bertie county, in 1802 and the interesting season of the Bertie church in said county in 1774! With our hero of the second conversion, then, may be said to have originated the grand conception, that has been so readily adopted by the authors of the Chowan Report, and paraded before the public in such a triumphant tone in that document as to apparently satisfy the authors, at least, that Kehukeeites are undone forever, because their history tells of revivals and now forsooth they are opposed to them! I say the chief credit of this manœuvre belongs to the wide awake man, and the authors of the Report should make all due acknowledgments to him for the same.

The futility of this charge of inconsistency beggars all description. I have already shown the character of the scene enacted at Parker's meeting house; and deny the genuineness of the copy, if modern revivalists pretend to copy from that original. I challenge them to a comparison between one of their protracted or rather distracted meetings of the present year, and the Union meeting held at Parker's in 1803. I run no risk, however, in making this challenge, as I am confident it will not be accepted; because no persons know better than the leaders in the Chowan Association, that they would suffer prodigiously in the estimation of all judicious minds by instituting such a comparison.

The Report again refers us to the 197th page of Kehukee history. Let us examine. On that page we find a portion of the history of the Bertie church, which states that in 1774 a revival took place, people were uncommonly affected and quite a number were added by baptism. That Elder Burkitt baptized for this church nearly 150 persons within two years. That during the revival branches were gathered on Potacasey and Conaritsy creeks. That after a few years this work subsided; many of the old members died; a considerable number moved to western countries and some were excommunicated for disorder. This is the sum & subtance of that page. What is there in all this to favor the plans of Hagarines, or shame the church? Where is the judaising teacher, the mourner's seat, the anxious bench, and the straw pen? and echo answers where: they are not to be found in the reckoning. And yet modern Ishmaelites read this passage of history, and cite Old School Baptists to it without blush-

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ing, or appearing to see the discrepancy there is between their practices and the movements of the olden time—in the good old days as themselves acknowledge of our purity and orthodoxy. What is now under consideration is a portion of Kehukee history---Kehukeeites to this day claim it as such and approve of it. 150 were added to the visible church by baptism; that was well, inasmuch as they were thought worthy; but afterwards it was ascertained, this number was too large and some of them were excommunicated for disorder, and that was well too. Suppose I was to say to some of the churches now in the Chowan Association, "go thou and do likewise," think you it would be bad advice? If worshippers of Diana, can make any thing out of this portion of Kehukee history to benefit their craft, they are heartily welcome to it, and right down worthy of praise; for in that event one might begin to conclude, they are able to extract blood from a stone---draw water out of the flinty rock, or perform any other miracle whatever.

But the Report refers us to the 203d page of the history aforesaid. Then let us examine that. Elder Burkitt preached at a quarterly meeting of the church at Cashie meeting house, Bertie county, in January, 1802. The people appeared very cold. He told them he had done all he could for them---that his efforts were feeble and unsuccessful, and the Lord only could bless them; he could only pray for them: "and if there was any person in the congregation, who saw himself in a lost, condemned state, by reason of sin, if he would come up to the table at the pulpit he would pray to the Lord for him." Accordingly Mrs. Gilliam came forward with one or two more. This very much affected the husband of Mrs. Gilliam and others, who had never seen an instance of the like before, so that they had a happy meeting at last. About eight days before this, a Mr. Samuel Maer, "a ring leader in vice, was converted on his death bed; and the solemnities of his dying speeches, had a salutary effect on some." The above is the substance of the contents on 203d page and more too, for to make out this much of the history, I have had to begin on the 201st, and end on the 204th page. I now put the question, is there any thing startling in this portion of Kehukee history? How much is there here either to shame Kehukeeites, or build up effortism? Suppose we analyze a little.

Elder Burkitt attended a regular quarterly meeting of the Cashie church; then it was not an irregular protracted meeting, hatched up by himself and three or four others, for the purpose of playing off their Arminianism and exciting the mere animal passions of the people. The doctrine he taught amounted to this---"the salvation of the righteous is of the Lord," and not of men. For the most he could do for them (as he said) was to pray for them, the Lord alone could bless. He did not tell the people to work their way to heaven---that they could all get religion when they pleased, and might come up one and all and be converted in a moment, just as well as not. But addressing himself to the gospel character---thereby as it were singling such out from the balance of the congregation, he requested them to come up to the table at the pulpit and he would pray for them. How does he particularize them? by addressing himself to that person in the congregation, "who saw himself in a lost condemned state by reason of sin," and such and such only to this day are the persons who can hear the gospel---appreciate prayer, or be instructed by a minister of the gospel, in the things pertaining to godliness. Elder Burkitt invited such to approach the pulpit and he would pray for them. He did so on some other occasions, and our old brethren, who remember to have seen his solemn manner and witnessed his fervor on those occasions say that it looked well in Elder Burkitt; but when others got at it, and tried to imitate the old man it looked ridiculous; and the practice of calling up mourners in this way soon became disgusting to the brethren, generally and was laid aside. It was a new thing among the

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churches at the time I am writing about, say 1802 and to prove this I need go no further than to the scene in question.

Elder Burkitt was one of the authors of the Kehukee history, and Elder Burkitt says of this same transaction—that is, in relation to Mrs. Gilliam's going up to be prayed for, that "The people had never seen an instance of the like before." Now the Kehukee Association had been in existence about 37 years before that time; and yet according to Elder Burkitt's own showing, this was something new—an innovation on original practice and something which the people had never seen before. He was principal actor in the scene here described, and he records the history of it; and in doing so admits, the calling of persons up to be prayed for, was a deviation from former practice. If then this isolated case was a departure from original practice, (and no one was more competent so to pronounce it than Elder Burkitt himself,) how can turn-coats or the authors of the Report, with any degree of propriety, charge us at the present day with inconsistency and departure from original ground, because we object to the propriety of this isolated case, and hold to the original practice of the Association from its foundation up to that time—a period of 37 years? Does a general rule establish an exception, or does an exception establish a general rule? I say it is clearly proven that the scene in question, so far as persons leaving their seats and approaching the pulpit to be prayed for is concerned, was an exception to the general practice; and for the Report now to urge this exception, as indicative of the character of the Kehukee Association, up to that time, and as evidence of our departure from the path of our forefathers, at this time because we object to the propriety of the exception; is to assume a false position; and seek shelter under the cover of a mere subterfuge. Bad causes only, require such props to support them. And after all, this call for mourners, as exhibited in this solitary instance, is the only thing that occurred at the quarterly meeting of the Cashie church, that harmonises in the least degree, with the practices of the New School party now. To them, the transaction must appear to be shorn of half its glory, for with the prayer for these two or three awakened souls the curtain drops and the scene closes; and we are left entirely to conjecture as to whether there were 500 or only 100 persons converted there by Elder Burkitt—whether Elder B. after his prayer descended the pulpit, named the table, "altar," and dragooned half or all of his congregation up to it;—whether he dispersed through the crowd a dozen lackies, one half of whom, ejaculated, sang, prayed and exhorted; while the other half exhorted, prayed, sang and ejaculated, by way of harmony—Whether any stood on their heads or jumped over the benches, and how many he boasted at supper time of having converted that day. I repeat that the narrative is utterly deficient in these particulars and therefore the scene must be shorn of half its beauty, in the estimation of workmongers.

For aught we can gather to the contrary from the history itself, we might with equal safety conclude as others can to the reverse, that after Elder Burkitt prayed for these two or three mourners, he dismissed the congregation and in peace and quietness they one and all started for their homes in ten minutes thereafter. Drowning men they say catch at straws, but this is swimming a good ways for them. This scene at the Cashie M. H. methinks is a small fire and a great ways off for a red-hot revivalist to warm his fingers at. He would have to travel, at least, a backward journey of 42 years to reach it, and when there would imagine himself in the frozen zone and freezing to death before such a cold fire as this.

The history is also silent as to the particulars of Maer's death-bed conversion, mentioned on this 203d page aforesaid; and to which, I suppose, the authors of the Report likewise refer us, as being au-

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thority for their revivals. But wherefore, I am at a loss to determine; because for any thing that appears of record, to the contrary, we have a right to infer that it took neither ten or even one minister to convert him: but that God for a display of his sovereign grace, sent his Holy Spirit into his soul, just before his death, regenerated his spirit and sealed him an heir of heaven: —not on account of his good works, for he had none, but because he was a sinner and Christ died to save him. So neither can this circumstance, in my humble opinion, glorify or build up human effort.

The Report also charges the Kehukee with departure, &c. as instanced by encouragement to Elders Miller and Van Horn, and also as they say to Home Missions and the like.

History informs us that Elders Miller and Van Horn, who were sent to North Carolina, by the Philadelphia Association, were instrumental in disseminating much light among a few churches there,—organizing some of them anew and establishing them upon the principles of the doctrine of grace, and that these churches subsequently united together and formed the Kehukee Association about the year 1765. But history has not informed me, at least, that either Elders Miller or Van Horn were present when that Association was organized; or that they gave the churches thus united, any advice on any subject whatever. Their names are not mentioned as being present at the constitution of said body, and we have no right to conclude they were there. History does not inform us that said Association adopted any measures, resembling modern missionary projects; or that any such matters were either mentioned or discussed by any individual at the formation of the Kehukee Association. Kehukee history is utterly silent on these subjects. Neither does any history inform me that the Philadelphia Association was at the time alluded to "maturing plans for the erection and sustaining a theological institution, and sending the gospel to the destitute portions of the globe." The learned authors of the Chowan Report, however, say such was the case. Being ignorant myself of the history of that Association, and not responsible for her misconduct, I shall not dispute the assertion of the Committee; but for argument's sake at least will admit the truth of it. Then I say in view of all these facts, whether assumed or substantiated, there is not the slightest evidence before us, going to show that the Kehukee Association was a missionary body at the time of its organization; and I defy all the doctors between Philadelphia and Charleston to prove it. I know well enough that Ishmaelites have assumed it, and reiterated it over and over again as a fact, until they almost believe the lie they have so often told; but this does not at all vary the truth or shake the foundation on which it rests. I pronounce the assertion to be a false one, and I denounce it as a base coinage of modern tradesmen, who wish to make merchandize of the gospel and traffic in the souls of men; and who have invented this falsehood, for the purpose of smothering the groans of many members within the bounds of their own Association, and lead astray many others within the bounds of ours.

So far from its being true, that the Kehukee Association, was based on missionary principles, that word does not occur at all in the old history of that body, reaching from the time of its organization to the year 1802—a period of 37 years. Elders Read and Burkitt were requested to write a history of that Association up to their own times; they did so to the best of their ability; the work was received as a faithful and true narrative, terminating with the year 1802, and what does it contain, pray? not one word about missionary operations! The word, even, does not occur in the book, to the best of my knowledge and belief!! I have diligently searched for it there without success. And yet astonishing to relate, this is the very book that has been so eagerly sought for during the pre-

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sent year, by modern missionaries; and so much relied on by apostates and the authors of the Chowan Report, to prove to the world that the Kehukee Association was originally a missionary body, and that her ministers and people now in denouncing human inventions, are inconsistent with their profession, and evidence a departure from the practice of their forefathers! In all candor I ask, was ever priesthood so unblushingly atrocious, or people so sadly deluded, if any such people there be, as will believe their falsehoods and misrepresentations about the departures, the inconsistencies, &c. of the members now composing the Kehukee Association? This verifies the old adage, that the rogue cries "stop thief" louder than any body else, in order to remove suspicion from himself. So the leaders in the Chowan Association, knowing themselves to be guilty of denying the faith and departing from the practice of Kehukeeites, charge Kehukeeites with their own heresies, in order to neutralize our just accusations against them.

Kehukeeites, have departed, have they? Departed from what, I ask, and in what particular? Why, says the Report in substance, departed from missionary operations, such as maturing plans for theological institutions, and forming worldly societies for sending the gospel to the destitute portions of the globe; and when we look for the precedent it cannot be found, no mention of these things is made in the history. *(to be continued.)*

THE PRIMITIVE BAPTIST.

SATURDAY, MARCH 8, 1845.

Having completed our arrangements, we shall now rapidly bring up the back numbers of our paper, and then proceed on regularly as heretofore. The next two or three numbers will be principally taken up with Elder Hassell's piece, commenced in this—after which, attention will be paid to correspondents, as usual.

TO EDITORS PRIMITIVE BAPTIST.

Lawrence county, Alabama, February 6, 1845.

DEAR BRETHREN: Having arrived at almost 59 years of age and been a Baptist 36 years, and by chance picked up an old torn number of the Primitive Baptist, I read there one of the most striking sermons I ever read from this scripture: Without faith it is impossible to please God. Now I send you one dollar for the use of your valuable sheet.

We are beset on all sides by those who make merchandise of the gospel. Your humble servant. *JOHN SMITH.*

Vernon, Troup county, Ga. Feb 19th, 1845.

DEAR BRETHREN EDITORS: I get well paid for what I send you for the Primitive, for I can sit by my fireside when I am afflicted and can't go to meeting, and read the corresponding letters from a distance, which gives my soul comfort.

Yours, with the best wishes for the honor and prosperity of your valuable paper.

JOHN LASSETTER.

FOR THE PRIMITIVE BAPTIST.

Elders, *William Hyman* and *John H. Daniel* will preach at Joyner's m. h. on the second Saturday and Sunday in May; Tuesday and Wednesday, at South Quay; Friday, at Joyner's.

FOR THE PRIMITIVE BAPTIST.

Appointments for Elder P. Puckett.

May 10th, at Pleasant Plains; 11, at Nauhunta; 12, at Memorial; 13, at Old Black Creek; 14, at Tosnot; 15, at Upper Town Creek; 16, at Hardaway's: 17, at Lawrence's; 18, at Deep Creek; 20, at Kehukee; 22, at Joyner's Chapel; 24 and 25, at South Quay; 27, at Joyner's Chapel; 29, at Log Chapel; 30, at Cross Roads; 31, at Little Conetoe; June 1st, at Tarboro'; 2, at Old Town Creek; 3, at Autrey's Creek; 4, at White Oak; 5, at Meadow; 6, at poor house in Greene county; 7 and 8, at Rose of Sharon.

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AGENTS,

FOR THE PRIMITIVE BAPTIST.

NORTH CAROLINA. C. B. Hassell, *Williamston* R. M. G. Moore, *Germanton*. W. w. Mizell, *Plymouth*. Benj. Bynum, *Nahunta Depot*. H. Avera, *Averasboro'*. Burwell Temple, *Raleigh*. Thos. Bagley, *Smithfield*. James H. Sasser, *Waynesboro'*. John Fruit, *Sandy Creek*. L. B. Bennett *Heathville*. Cor's Canaday, *Cravensville*. William Welch, *Abbott's Creek*. A. B. Bains, Jr. *Stanhope*. C. T. Sawyer, *Powell's Point*. Isaac Tillery, *Iapland*. H. Wilkerson, *West Point*. Jas. Miller, *Milton Park*. Isaac Meekins and Samuel Rogers, *Columbia*. Wm. M. Rushing, *White's Store*. James H. Smith, *Wilmington*. Jacob Herring, *Goldsboro'*. S. Tatum. *Elizabeth City*. Adam Hooker, *Salem Church*.

SOUTH CAROLINA. Wm. S. Shaw, *Rock Mills*. Levi Lee, *Blackville* W. B. Villard, Sr. *Aiken*. M. McGraw, *Brown's*. J. L. Simpson, *Winnsboro'*. J. G. Bowers, *Whippy Swamp*. Wm. Nelson, *Camden*. G. Matthews, *Germanville*. Jacob B. Higgins, *Columbia*.

GEORGIA. John McKenney, *Forsyth*. Thomas Amis, *Lexington*. John M. Field, *Macon*. John W. Turner, *Pleasant Hill*. William Trice and William D. Taylor, *Thomaston*. Ezra McCrary, *Warrenton*. Prior Lewis, *Thomasville*. I. Lassetter, *Vernon*. Abner Durham, *Greenville*. Jos. Stovall, *Aquilla*. George Leeves, *Milledgeville*. Wm. Garrett, *Cotton River*. Jesse Moore, *Irwinton*. Wm. J. Parker, *Chenuba*. Jas. P. Ellis, *Pineville*. F. Haggard, *Athens*. A. M. Thompson, *Fort Valley*. Daniel O'Neel, *Olive Grove*. John Wayne, *Cain's*. R. S. Hamrick, *Carrollton*. D. Smith, *Cool Spring* Moses H. Denman, *Marietta*. Jethro Oates, *Mulberry Grove*. Edmund Dumas, *Johnstonville*. Joel Colley, *Covington*. Isham Edwards, *Marion*. Joseph Daniel, *Fish's*. Z. L. Boggs, *Hinesville*. Willis S. Jarrell, M. G. *Summerfield*. Daniel B. Douglass, *Bainbridge*. R. L. Hayne, *Lebanon*.

ALABAMA. A. Keaton, *Belmont*. H. Dance & W. Bizzell, *Eutaw*. E. Bell, *Liberty Hill*. D. Gafford, *Greenville*. J. G. Walker, *Milton*. H. Williams, *Hacana*. J. Daniel, *Claiborne*. E. Daniel, *Church Hill*. J. Carpenter, *St. Clinton*. J. McQueen, *Lowndesboro'* Wm. Talley, *Mount Moriah*. G. Herring, *Clayton*, B. Upchurch, *Benevola*. S. Hamrick, *Plantersville*. James S. Morgan, *Dayton*. Rufus Daniel, *Jameston*. Wm. Powell, *Youngsville*. R. w. Carlisle, *Mount Hickory*. Joel H. Chambless, *Loweville*. F. Pickett, *China Grove*. John w. Pellum, *Franklin*. John Harrell, *Missouri*. Wm. Thomas, *Gainer's Store*. E. M. Amos, *Midway*. Jos. Holloway, *Activity*. K. B. Stallings, *Livingston*. Jos. Jones, *Suggsville*. Nathan Amason, *Sumterville*. Allen Moore, *Intercourse*. John Bryan, Sr. *Fullersville*. Joseph Soles, *Farmersville*. Luke Haynie, and Benj. Lloyd, *Wetumpka*. N. N. Barmore, *Mill Port*. Jesse Taylor, *Auburn*. A. Hatley, *Pintlala*. Vincent Williams, *Mobile*. Young Smith, *Eufaula*. T. J. Foster, *Bell's Landing*. Henry Cason, *White water*.

TENNESSEE Michael Burkhalter, *Checksville*. Solomon Ruth, *Wesley*. William Croom, *Jackson*. Wm. S. Smith, *Winchester*. T. Hill, *Sevierville* Ira E. Douthit, *Lynchburg*. A. Tison, *Medon*. G. Turner, *Waverly*. Abner Steed, *Mulberry*. Henry Randolph, *Snodysville*. Pleasant A. Witt, *Russelville*. William McBee, *Old Town Creek*. Robert Gregory, *Carouth's ✕ Roads*. A. Burroughs *Moore's ✕ Roads*. Evan Davis, *Grape Spring*. Joshua Yeats, *Shelbyville*. James Shelton, *Portersville*. Shadrach Mustain, *Lewisburg*. Henry Landers, *Cane Creek*.

MISSISSIPPI. William Ager, *Caledonia*. William Huddleston, *Thomaston*. Nathan Tims. *Kosciusko*. Simpson Parks, *Lexington*. John S, Daniel, *Cotton Gin Port*. Mark Prewett, *Aberdeen*. James M. Wilcox, *Louisville*. Edmund Beeman, *Thomaston*. John Erwin, *Lincoln*. William Davis, *Houston*. C. Nichols, *Stump Bridge* Wooten Hill, *Cooksville*. John Davidson, *Carrollton*. Thomas Mathews, *Black Hawk*. James Lee, *Beatie's Bluff*. James T. S. Cockerham, *Grub Springs*. James Crawley, *Minghoma*. Alfred Ellis, *Waverley*. Joseph Edwards, *New Albany*. Thomas C. Hunt, *McLeod's*. John Halbert, *Nashville*. Jesse Huey, *Decatur*. Wilson Hunt, *Stewart's*, John Scallorn, *Pleasant Mount*. O. W. White, *Jacinto*.

FLORIDA. Hartwell Watkins, *Monticello*.

LOUISIANA. Thos. Paxton, *Greensboro'*. Jas. Perkins, *Big Woods*. L. G. McGaughey, *Ballieu's Ferry*. Benjamin Garlington, *Negreet*.

ARKANSAS. John Hart, *Saline*. George W. Rogers, *Arkadelphia*. C. B. Landers, *Union C. H.* J. M. C. Robertson, *Foster's*, John Honea, *Ozark*.

MISSOURI. John McDowell, *Sparta*.

OHIO. John B. Moses, *Germanton*.

KENTUCKY. Levi B. Hunt, *Manchester*. Washington Watts, *Corneliusville*. Levi Lancaster, *Canton*. Nathan S. McDowell, *Cumberland Ford*. Sandy James, *Somerset*.

VIRGINIA. Rudolph Rorer, *Berger's Store*. Wm. w. West, *Wheatley*. William Burns, *Davis' Mills*, Jesse Lankford. *Bowers's*. Elijah Hansbrough *Somerville*. A. Rorer, *Edgehill* James B. Collins, *Burnt Chimneys*. Thomas Flippen, *Laurel Grove*. Thomas w. Walton, *Pleasant Gap*. Levi Bishop, *Sinclair's Bottom*.

NEW YORK. Gilbert Beebe, *New Vernon*.

IOWA TERRITORY. Zaccheus Parker, *Iowa City*.

RECEIPTS.

E. Whatley,	$1	C. Anderson,	$1
Willie Jones,	1	J. W. Pelham,	2
Edmund Dumas,	3	Nathan Foscue,	3
Thos. Richards,	2	Samuel Cook,	2
Eth'd Tarver,	1	Wm. Davis,	1
Jas. Weaver,	1	Willis Abbott,	1
Jacob V. Little,	2	Goodwin Evans,	1
John Alsbury,	1	John Miller,	5

TERMS.

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THE PRIMITIVE BAPTIST.

EDITED BY PRIMITIVE (OR OLD SCHOOL) BAPTISTS.

Printed and Published by George Howard,

TARBOROUGH, NORTH CAROLINA.

"Come out of Her, my People."

VOL. 10. SATURDAY, APRIL 12, 1845. No. 6.

A REVIEW

Of the Chowan "Report on the Kehukee Association." Embracing—

1st. Charges made in said Report against the Kehukee Association.

2nd. Charges exhibited against the Chowan in a Letter of the Kehukee.

3rd. Additional specifications, by the Author, and

4th. An Address to the Old School Baptists of the Chowan.

By C. B. Hassell.

(*continued from last No.*)

But says the Report, such were the principles of the Philadelphia Association, and the early principles of the Kehukee were the same. "Their modes and practices, so far as we can trace them" says the Report "are indentical." This assertion I pronounce to be false; provided the mode and practice of the Philadelphia Association was to establish theological institutions and such things as modern Missionary Societies; for I publicly declare with thankfulness to God and to the honor of the Kehukee Association, that not a page of her old history, is stained with the pollution of these abominations; and no one knows this, better than the authors of the Chowan Report, themselves; their pretences to the contrary notwithstanding. If therefore the principles of the Philadelphia Association, were encouraging to these things, it is utterly false to say, "the early principles of the Kehukee were the same." Her history gives us no such information; and if our authors are in possession of any such news, they have received it by tradition and not from history:—if from tradition, then, as it cannot be from history, why not acknowledge the traditional character of their story, and cease their pretensions, that it is sanctioned by the history? I challenge the whole fraternity, to prove their assertions; and defy them to point me to the first chapter, page, line or word in Read & Burkitt's history, that favor the establishment of a theological Seminary or Missionary Society. If there is such a portion of history, it can be readily shown, and to save their character for veracity, let them do it right quickly. I expect to see a Unicorn just as soon as I shall see that.

I assert that no mention of Missionary operations is made in the Kehukee history, until we come to the Second Part of that work; which is a continuation of it, by Elder Joseph Biggs from 1803 to 1833, embracing a period of 30 years. And in that portion of said history, we find just such mention made of them as to prove to us the truth, that they had never been mentioned before. At the Association in 1803, this quere was introduced by Elder Martin Ross, viz: "Is not the Kehukee Association, with all her numerous and respectable friends, called on in Providence; in some way to step forward in support of that Missionary spirit which the great God is so wonderfully reviving amongst the different denominations of good men in various parts of the world?"

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Now I contend, that in addition to the absence of every thing, favoring Missionary operations, in the Kehukee history up to this time. (1803) the introduction of this query, then, proves conclusively, that the Association hitherto had given them no support. If these enterprises had been encouraged by the Association previous to 1803, whence arose the necessity at that time, of asking the question whether she should then step forward to their support? But allowing, that she had up to that very year, refrained from encouraging the missionary spirit, that then began to wax warm in North Carolina, and we can at once discover the reason and propriety, of introducing such a query as this by those persons who wished the Kehukee to step off her ancient ground and patronize the new inventions.

Accordingly the query, was by those persons introduced. The subject was referred to the next Association. Coming up before that body in 1804, the affirmative side of the question was advocated by ble orators and their arguments for a while, seemed to bear down all opposition; —they gained their point and obtained a vote of the Association in their favor. A committee was appointed to confer with other committees to be appointed by the Virginia, Portsmouth and Neuse Associations, about devising the "ways and means for to support the Missionary cause." But it appears their proceedings was never reported to the Kehukee Association, so as to be spread upon her Minutes; and altho' "arrangements were made to enter into a system of collecting money to aid missionary purposes," yet the churches gave the project but little encouragement,—they regarded it as a departure from original practice, and so well calculated to pamper ministerial pride, encourage ministerial dictation and amalgamate the church and world, that they soon withdrew their support altogether, and then this bantling of misdirected zeal ceased to live among them. Just so soon as Kehukee Baptists, declined favoring missionary enterprizes, which had been thus imposed on their attention by a few influential characters; they necessarily and immediately reverted to original principles and occupied original ground; and have ever since acted consistently with their primitive predecessors, when discarding all such devices. To argue a departure on our part now, because we do not sanction one made in 1804, is like beginning in the middle of a subject to describe its character and origin. And very much reminds me of our Arminian friends, who when attending to the system of salvation, ere ever prone to begin in the middle or last end of it; and are remarkably horror stricken to hear an old fashioned preacher begin at the beginning and say any thing about that grace which was given us in Christ Jesus before the world began.

I contend we are now with our forefathers, on the subject which divides the Old from the New School party; we repudiate the measures that may have crept in at any time as exceptions to our general history, and we desire now to stand in the way, and enquire for the old paths and to walk therein, that we may find rest to our souls. The authors of the Report admit this argument indeed, by contending that these missionary projects were favored by Kehukeeites from 1804 to 1817. I find no history imparting this information; it is all new to me, I am sure. But granting the truth of it and allowing all the time, claimed by them wherein we loved the missionaries, and what does it amount to? Just 13 years and no more—and that period nearly the middle of our history—commencing with the Association when she was nearly 40 years old and terminating 27 years ago. Now is not this a masterly argument to prove our present inconsistency and departure from original practice? Nay, verily the shallowness and feebleness of it must be apparent to all men of ordinary understanding; & the authors of the Report well know it to be a mere flimsy pretext—a bare subterfuge—a little bank of sand on which to erect an edifice and a blundering hypothesis on which to

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build an argument. The glory of these wise Greeks is in the ascendant; listen to their logic. It amounts to this. The Kehukee Association was formed in 1765 and has continued in existence till 1844—a period of 79 years. She has ever opposed missions, with the exception of 13 years, reaching from 1804 to 1817. Therefore she is a missionary Association, or ought to be, in order to be consistent, for she was founded on missionary principles! Plato and Aristotle are thus totally eclipsed, and need not be read in the schools any more!

Let us return to Elders Miller and Van Horn; I thank the committee for introducing their names: I like to dwell upon their character. They appear to have been ministers of the gospel and worthy of the name. Previous to their coming into North Carolina, most of the churches here were of an Arminian cast—being descendants of certain "English General Baptists," whose Confession of Faith had been first subscribed by certain elders, deacons and brethren in London and vicinity. These churches in Carolina were principally gathered by Elders Paul Palmer and Joseph Parker; and remained on the Free-will order until the coming of Miller and Van Horn; under whose instruction most of them were reorganized and established on the principles of the doctrine of grace. Elder Palmer died before the reformation; but Elder Parker continued till his death, unsuccessfully to resist its progress. Thus the churches became pretty firmly established on predestinarian principles, and subsequently united in an Association capacity, by the name of the Kehukee Association. We must then regard Elders Van Horn and Miller, as Predestinarian Baptists—who preached predestinarian doctrine—who did not conceal their sentiments, by pretending to believe one doctrine and preach another; but who came out openly in the defence of God's truth, and were as eminent ambassadors of Christ, enabled by grace to combat spiritual wickedness in high places—overturn the foundations of free-willism and carry the doctrine of regeneration, and salvation by grace in triumph through the churches. But how is it with our modern missionaries; will there not be some suffering, think you, if we institute a comparison between these and those ancient men of God, Miller and Van Horn? What kind of doctrine is now taught, and what kind of gospel preached, by missionaries of men, who come to us red hot from a theological foundry, with the credentials of the Board of Home Missions in their pocket? Do they grapple with Arminianism, or batter down the walls of free-will, by contending for the faith once delivered to the saints? Nay, verily, but their object is to remove the churches from that foundation, where Van Horn and Miller placed them. And when the Chowan Boards now send ministers into the bounds of the Kehukee Association, it is for the purpose of upsetting this foundation—sowing discord among brethren—corrupting their minds with Arminian doctrines—leading them off into Arminian practices—and in short, endeavoring with all their might and main to undo what Miller and Van Horn did do! Miller and Van Horn came to get the churches off Arminian and on to gospel ground: these come to get them off the gospel and on Arminian ground; and would willingly carry them back, if they could to the free-willism of Parker and Palmer, before the days of Miller and Van Horn. Note the presumption therefore, in the authors of the Report to quote Miller and Van Horn to us, as exemplars in the church. How dare they mention their names, even, or refer us to their character and mission; when the character and mission of the leaders in the Chowan Association, present such a wonderful contrast, and prove to all enlightened minds, that their object is to resist the progress of that very reformation and undermine the foundation of those very principles, which Elders Miller and Van Horn were instrumental in setting on foot!

Charge 6. The Report charges that we are forsaken of the Lord, because there are fewer members in the Kehukee, than in

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the Chowan Association. Here are its own words. "Let us merely advert to one fact—it is, that at the time the Chowan Association came off from the Kehukee in 1805, a division nearly equal was effected. At the first session of the former at Salem, in May 1806, the churches reported 1839 in fellowship: the Kehukee Association reported a total of 1736 at her meeting at Skewarkey in October following. How do they stand now? In the Minutes of 1841 the Kehukee reports only 1200 members, while the Chowan Minutes show that there are in her churches, more than 6000 members. "How are the mighty fallen." In answer to this charge I reply with the following argument. If the Chowan Baptists are better Christians and more certainly orthodox and pure, in their doctrine and practices, than those of the Kehukee, because they have multiplied their numbers more rapidly for a given period: then the followers of Joe Smith are better than either and more certainly correct; inasmuch as they have multiplied in a far greater ratio, since their origin, than has even the Chowan Association. And according to this argument, the prophet of the Mormons, is a greater man of God, than either of the prophets in the Chowan Association, for he has more proselytes, than any one or the whole of them together.

We have repeatedly charged, the Chowan leaders, with boasting of their numbers, and basing their acceptability to God on that account; while they with like reason, denounced others who were not equally prolific, as being enemies to God—overwhelmed in ignorance and error, and forsaken of the Lord. But hitherto I had supposed they had denied the charge when directly accosted with it. That matter is now put to rest; and it need not be expected, they will again dare deny it, with the evidence of this Report staring them in the face. The authors of the Report, in behalf of their Association, say in effect to the Kehukee, "stand aside, for we are more holy than thou." Then ask them for the evidence of their superior holiness, and they say, it is "because we outnumber you." Now I submit, that upon this parity of reasoning, the tenor of scripture must be reversed, and the promises therein from Genesis to Revelation, instead of being directed towards the comparatively few, should be given to the comparatively many. The Saviour was mistaken when he called his flock a small one, and said, "there are few that be saved." According to the doctrine that numbers or a majority, constitute the right and exclusively embrace the truth in matters of religion;—Elijah was a false prophet and the 7000 in Israel who were with him in sentiment, were false worshippers, and might well call forth the sympathy and mourning of their numerous adversaries on account of the decayed condition of their Zion! While Ahab—the prophetess Jezebel—the 450 prophets of Baal—the 400 prophets of the groves, with the millions of Israelites, who adhered to their superstition, as was supposed, were all most holy and righteous people and the exclusive favorites of heaven. And if Elijah could be brought down from thence, he ought to be hung for killing 450 of these precious pinks of a popular religion at the brook Kishon. According to this reasoning of the Report, Methodists are the only favorites of God among all the Protestant denominations, in Christendom: for they outnumber any other denomination, and yet are only 115 years old. Roman Catholics are better and more blessed of the Lord than any of the Protestant denominations for they outnumber, even the Methodists. Mahommedans are better than either and more certainly correct, for they outnumber the Roman Catholics. And the worshippers of Juggernaut, combined with the remaining portion of the pagan world, are the best of all people and the only true worshippers, for they outnumber even the followers of Mahomet. So after all, agreeably to the doctrine of the Report, there is nothing true in religion, but idolatry: and Protestant Christians are the biggest of all fools! Such being the tendency of their doctrine,

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I ask; wherefore do the leaders in the Chowan, presume to set up, in behalf of their Association, any claim whatever to the favor of God, seeing they are in such an awfully alarming minority, when compared with other kinds of worshippers? The sooner they put a stop to this kind of braggardism, I think, the better for their own standing and reputation. If this doctrine of theirs be true, they, themselves, are a used up people.

But I deny the whole of this doctrine, and pronounce it radically wrong. The very reverse is true. The promises of God are to the few and not to the many. God's people in all ages of the world have been few, in comparison to others—they have ever been a despised and persecuted band, hated for their sentiments and contemned for their numbers. The finger of scorn has ever been raised against the followers of Jesus, since the introduction of the gospel dispensation; and in every century since the Christian era, false prophets have arisen, and ten thousand times repeated the slang-whangery of the present day, in relation to the people of God;—saying, "Their opposition will soon cease,—they are coming to nothing,—they are almost extinct—in a few years, 5 or 10 at farthest, the ringleaders will die off and the young ones will scatter in confusion; and then we'll have all things agreeable to our own pleasure." Still the generation of the seed royal, is perpetuated on earth; and although there be few, that compose it the church of God, continues to stand upon the Rock of her salvation, and the gates of hell cannot prevail against her.

I admit, the number of communicants in the Chowan, is much greater, than that of the Kehukee; and it is owing to two reasons, which if they had been mentioned by this learned committee, who appear to be so well acquainted with Kehukee history; I should have been spared the trouble of doing so. The first reason is this; the following named churches petitioned to and were, by the Kehukee Association, dismissed in 1831, for the purpose of forming another Association, viz. Sappony, Sandy Creek, Maple Spring, Red Bud, Peach Tree, Rocky Swamp, Quankey, Mearn's Chapel & Fishing Creek. This is the first reason; and the second is equally important; which is this. At no time since the division, between the Kehukee and Chowan Associations, have the Kehukee people turned Methodists and Arminians; and by their campmeetings, protracted meetings, distracted meetings and all such like devices, endeavored to swell their numbers to many thousands, irrespective of regenerated character. Yet were willing to receive into their churches all such as were truly converted by the spirit of the Lord.

But again, I would remark; if uninterrupted prosperity and success, prove the genuineness of a doctrine or enterprise; then I ask the Chowan leaders to apply their arguments to their own measures and so act like consistent men. They should begin with and at once abandon the enterprise of their State Convention; for according to their own showing, in another report attached to their last Minutes, and signed "A. J. Battle chairman," it is sadly on the "decline," and likely to die "a shameful death." Let them abandon it, then to its fate, as being a measure frowned on by the Almighty.

Charge. 7. Kehukeeites have no more chance for heaven than Belshazzar had for his kingdom, when Babylon was stormed by the Persian king; because the walls of their meeting houses are dilapidated, doors thereof creak and are left open and the windows are unglazed.

Listen to the mournful lamentations as well as the awful malediction of the Report. "But to dwell on the subject were too painful. 'How has the fine gold become dim.' The very aspect of the houses, where they sometimes meet for worship, causes the lover of Zion to pause and sigh. These houses, which serve by turns, as places of worship, and again as shelters for unprotected cattle, afford mournful evidence of deulension in piety. Their dilapidated walls, the creaking doors, unglazed windows, show plainly that heaven in its displeasure; has written upon the walls

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of our ancient mother, 'Thou art weighed in the balance and found wanting.'" I am glad the Report has made this charge, as it affords me an opportunity of saying to my brethren of the Kehukee churches, what is on my mind in relation to this subject. It was very much in accordance with my own sentiments, that a brother on hearing this charge, in the Report, remarked, "Well, the devil can tell the truth sometimes." He meant by this to admit, that our meeting houses were too much neglected, and consequently thus far the charge was a true one. My brethren of the Kehukee churches, I entreat you to have great regard for your meeting houses; honor them, respect them and keep them clean and in good condition. Do not plead inability; I cannot listen to that excuse long. I have too much reverence for God, to believe, he will plant a church any where in this land of privilege, and deny it the ability to create or maintain a decent place as a covering from the weather, where they may worship him together in orderly and comfortable manner? By far the greater part of our churches, I believe, do keep their meeting house doors and windows closed during the interval of their meetings: this is very well; especially if they have a Bible and hymn book on the inside, for the use of the minister, whether itinerant or stationed: while some few as a matter of duty conclude to leave their doors open, in order to afford protection to travellers from bad weather. This is not so well.—But other some leave their doors open through sheer negligence, and this is worst of all. Such allow their windows to fall from their hinges, their sills to decay and their foundations to rot. These churches, I think are exceptions; but however few in number, I beseech the members thereof to mend their ways in this particular;—to behave like men and Christians should do and take care of their houses of worship. It cost something to make them, and the labor therefore should not be thrown away. Besides, it looks to me to be near akin to sacrilege, for us to suffer the house of God to be desecrated as some few are. If our private dwellings are neat and comfortable, our meeting houses, wherein we unite in the public worship of God, should be no less so. It is our duty also to have an eye to the comfort and convenience of the congregation, and hold out what reasonable inducements, we may, in order to bring them forth to the house of prayer. But how can we expect full congregations, if we inflict a punishment on the community, whenever we call them to our worship, by the exposure, they are necessarily subjected to in our cold, open & decayed houses?

As to the excuse of the second class, above mentioned I argue thus. If it is necessary to leave the meeting house doors open, in order to afford shelter to travellers, it must be so because that was one object in view when they were built. Now go back and enquire into the objects had in view by the builders, and if you find by the subscription paper, that there was but one object in view, viz. to build a house for the worship of God, and no clause or sentence inserted for the benefit of travellers; then I think you are not called upon and scarcely have the right, to appropriate the house of God to a different use from that which was intended by the makers. And besides, if you have your house open for the accommodation of two-legged travellers; you thereby necessarily give the same privilege to four-legged ones; to say nothing of toads and reptiles; all of which might equally share your kindness with the wayfaring man. If dwellings, out houses or shelters, are not already sufficiently numerous on the roads, for the accommodation of travellers, let others be built for that purpose, by those mostly interested, and then each department (the inn and the church house) may be kept to itself, and need not be substituted the one for the other.

Now that I have given Kehukecites their portion of this accusation, I will endeavor to allow the missionaries theirs: as it would be rather hard to deny them the benefit of their own discoveries. They say that heaven in its displeasure has writ-

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ten upon the walls of the Kehukee Association, thou art weighed in the balance and found wanting," because the walls of her meeting houses are dilapidated, the doors creak and the windows are unglazed. What is the meaning of this writing? We learn, it was originally applied to Belshazzar king of Babylon, to show him, that he was utterly wanting in ability, to resist the attacks of the invading foe or maintain the supremacy of his throne any longer. And according to the prediction he was slain that same night on which tekel was written on the wall, and his kingdom given to the Medes and Persians. There was no delay for the fulfilment of the woe: but immediately after its announcement, to wit, during that identical night; the vial of its bitter anguish and destruction, was poured out upon the head of the devoted king and his royal adherents. This same writing, the Report says, God has now written on the walls of the Kehukee Association, and it has been done so long ago as May last. If this assertion be true, there has been no such body as the Kehukee Association, in existence, since that period; because she must have realized the anguish and destruction of the threatened woe, as speedily after its announcement as did the king of Babylon. There would be no delay. The anathemas are the same, and the overthrow must have been the same. If this charge of the Report be true, I ask what a pretty set of ghosts, those shades were, that glided round about and assembled together, within the old Kehukee meeting house last October, under the delusive notion that they were holding an Association there? How awfully mistaken must those shadows have been, to suppose they were holding the Kehukee Association, in this material world, in the month of October 1844, when according to the Report, that Association had been swept out of existence as with the besom of destruction ever since the previous May! The Report of course bears date with the Minutes to which it is attached, and they are dated May 1844. The Report declares that heaven in its displeasure had then at the time of its inditing, already written the judgment upon our walls. If so it was of course for our immediate literal or spiritual destruction. If for our literal destruction, as indicated above, then there were no bodies at our last Association, the things seen there were all mere fancied spectres. But if the anathema was for our spiritual destruction, then there was no spiritual life, although there might have been bodies there. The woe was denounced against a religious body, comprising all the Christians belonging to the churches of the Kehukee Association. Their existence as Christians, of course ceased, with the day or night on which the woe was pronounced; and ever since that day or night, (we are not strictly informed which) there has been no more possibility for any Christian man of the Kehukee order to remain in the possession of grace, or continue a subject of God's spiritual kingdom, than it was for Belshazzer to remain in the possession of his princely honors, or to continue to wield the sceptre of the Babylonish throne after it had been given to Darius, and he, with his soldiers had entered into the gates of the proud City of the East. Or in other words, according to the Report, there is not a Christain in existence, belonging to the churches of the Kehukee Association; neither has there been since May 1844. Looking out, then, upon the vast sea of ruin before us, and the destruction of this ancient building of mercy, we naturally ask in tones of sorrow, what is the cause of all this mighty overthrow? We are gravely informed by the wise ones standing afar off, safely as they imagine out of the reach of this calamity; "Alas, alas, it was all because her meeting houses were left open—the walls thereof were allowed to decay—the doors to creak and the windows to go unglazed!"

Now granting all this crime and punishment to be true, which the Report would have us believe, has existed in our instance: and at the same time allowing that God is no respecter of persons; but is a just being, and will certainly mete out to all, like punishment for like offences: I enquire of the wise ones, what has be-

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come of those hundreds of missionary Baptists, who worship in the four or five meeting houses I have seen since the printing of the Report,—left with doors and windows open after meeting, liable to be inhabited by the cattle of the forest, and likely to have dilapidated walls and unglazed windows, by the rains; as well as creaking doors by the winds? Have they all been blotted out of a Christian existence, or have they yet managed to ward off the blow? If the doctrine of the Report be true, they are all as dead as a hammer and have no more existence, than Belshazzar had twelve hours after the woe was denounced against him. And I warn the missionary Baptists throughout the bounds of the Chowan Association to be on their guard and to exceedingly fear and quake, lest the destructive anathemas of the Report, speedily overtake them. Whenever it comes to pass, that the doors of one of their meeting houses are left open, let the inhabitants thereof put on sackcloth and ashes, for their destruction is at hand! When a door creaks on its hinges, let them startle as by a thunderbolt,—for the wrath of heaven is down upon them!! And when a piece of putty falls from their window sash, let them say their prayers, and prepare to give up the ghost, for know they may, that tekel is already written on their walls, and death and endless torment is certainly their doom!!!

This is the awful sentence, passed upon the worshippers in such naughty houses, by the Chowan Report; and we must allow, that it will fall equally severe on those who do believe it, as on those who do not. Let the believers in this Baptist Alcoran, see to it themselves; for our part, on this side of the water, we beg leave to stand aloof from any such creed and utterly contemn all such flummery.

Charge 8. Kehukeeites contend for a dark and ignorant ministry. The Report enquires, "And while men of every calling and profession, are becoming more and more enlightened, shall the minister of Jesus Christ alone remain in darkness and ignorance"?

I answer, no; but as carnal men become more and more enlightened, with the wisdom of this world. it is necessary that the spiritual man should be more and more enlightened with wisdom from on high, in order to combat and pull down these strongholds of satan. The apostle Paul says, "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds." I could cite the committee to an instance:—When the learned Jewish Council determined to stop the progress of Christianity, they imprisoned Peter and John and then brought them forth,—placed them in the midst of their venerable body, and endeavored to overawe and intimidate them into perfect silence; by commanding them to speak no more in the name of Jesus, and threatening them with punishment if they did. But Peter and John, though ignorant and unlearned in human science as the council perceived them to be; yet by the boldness and spiritual wisdom given them of God, and then and there displayed; the learned doctors were astounded; they marvelled at the ignorant and unlearned couple and took knowledge of them, that they had been with Jesus. They, themselves, became overawed and confounded, and in the midst of their confusion, let these men go free without inflicting any further punishment on them. This is an instance from the Acts of the Apostles, wherein human learning, appeared to be unnecessary, to a Christian minister, for without its aid, we discover the learned Sanhedrim utterly confounded, and the cause of God Almighty, triumphing over the powers of darkness.

I could cite the wise ones to another instance from history. Samuel How, a Baptist minister in London and a cobler by trade, was greatly ridiculed by the learned priesthood of his day; who like the authors of our Report, declared a man without human learning incompetent to preach the gospel. Accordingly John Goodwin, Doctor of Divinity, a man of great notoriety and influence in London, challenged the cobler to preach from this text; "As

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also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction." 2nd Pet. 3. 16. The illiterate Baptist accepted the challenge, and the learned doctor and his friends were present to hear the sermon. They, however, became mortified at the result. The Lord was with his servant, the cobler, and enabled him to show conclusively to the congregation, that Goodwin and his like, were the persons alluded to in the text; and were precisely those, who being ignorant and unlearned in the things of the spirit, wrested the scriptures to their own destruction. The learned Doctor became enraged, and said many hard things of Mr. How, but never ventured to answer the sermon. The teaching of the spirit was here exemplified—Christianity triumphed—God's name was glorified and human learning dwindled into insignificance before the rich displays of divine truth. In consequence of which, one wrote as follows:—

"What, *How!* how now? Hath How such learning found,
To throw art's curious image to the ground?
Cambridge and Oxford may their glory now
Vail to a *cobler*, if they know but *How:*
Tho' big with art they cannot overtop
The Spirit's teaching in a cobler's shop.
Reader, if thou an human artist be,
Let human learning be no judge for thee;
Lay down thine arts, then try this cobler's *end*,
And see if it be by the Spirit penn'd;
Mean time adieu, ye arts and artists all,
The Spirit's teaching may attend the *awl;*
And thou, brave cobler, blow another blast
Upon their learning, though thou blow thy *last*".

These two instances, are mentioned, to say nothing of the many thousands, beside, which scripture and profane history furnish, to prove that men may preach the gospel, and confound the literati, unaided by the assistance of human learning. The same is to show that the faith of men "should not stand in the wisdom of men, but in the power of God." And the apostle further declares, that the things which are freely given to us of God, "we speak not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual".

Now while on the one hand, we do not denounce human learning, but much approve of its dissemination throughout the world; and while we approve of its cultivation by both professor and non-professor of religion, and consider it convenient and often useful to the Christian minister:—yet on the other hand, we do abominate it, whenever it setteth itself up against the teaching of the Spirit and would usurp the prerogative of the Holy Ghost.

It is evident to my mind from the argument of the Report, that the Chowan Junto think it all important to the ministerial character; as they would degrade that character in the estimation of men of grace, by placing it on a level with the other professions. Because they argue, thus, "As men of every calling and profession are becoming more and more enlightened," so should the minister. Then we have to enquire how men of every other calling and profession become enlightened? Is it not by early teaching and unwearied discipline? They are placed under governors and tutors at an early age, even in childhood; and after a tedious and tiresome march through the regular scholastic exercises, whereby they become acquainted with the fashions of the schools and a few of the living and dead languages; they are pronounced by the faculties, competent to enter upon the duties of their intended professions. In like manner the modern Missionary would have his children brought up for the ministry, in order, as he supposes that they may be able to combat the infidelity of those who are tutored in the same manner, only for different purposes, such as the law, medicine, &c. Therefore the little boy must be sent first to a sectarian primary school, then to a sectarian academy, and lastly to a sectarian theological seminary, until he can so well mimic the professors and has his

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brains so well filled with the sermons of other men, that he is pronounced by the faculty, competent to enter upon the duties of the Christian ministry; and of course now he ought by all means to have a fine settlement and a good salary in some City or Town where he might display his greatness in gallanting the ladies —making love to the richest &c., and twice or thice a week, with pretty gestures hold forth in a public way to the astonishment of learned infidels and wise doctors, who alone can understand his flights or appreciate his eloquence! What genuine qualification of a minister of the gospel, I ask, is to be found amongst all this rubbish? I answer not one, in my opinion; yet these are the reasons why it is so greatly desired, that men should be educated for the ministry by human teachers.

The Report argues, that ministers to understand the allusions and illustrations in scripture, must be acquainted with the Hebrew and Greek Languages,—their manners and customs. I had supposed before this that we could understand the manners and customs of any people whatever, if described in our own language. And if a few translators will suffice, for so many millions of readers, as we find to be the case, where is the imperial necessity that all should be able to translate? Once establish the doctrine that none may understand the "allusions and illustrations in scripture," but such as are acquainted with the original languages in which they were penned; and you are rivalling the pretensions of the Roman Pontiff—predicating the salvation of men on their literary acquirements and fettering the Holy Ghost in the meshes of human learning. But this doctrine cannot be established; it has often tried and as often been exploded. And I think I have seen men wade deep into and understand well the "manners and customs—allusions and illustrations", the metaphors and symbols of the Old Testament, without understanding one word of Hebrew. And why not? What is the use, I enquire, to translate the Jewish scriptures into English, if it is not that English people and those who speak their language may read and understand, concerning the "manners and customs" of the Jews? And the same may be asked in relation to the New Testament scriptures, and the "manners and customs" of the primitive Christians. For instance when we read in our own language, that the Jews circumcised their children and kept the law of Moses, we understand their manners and customs in these respects, though we may not understand their language. And when we read in English that the primitive Christians discarded circumcision, and continued steadfastly in the Apostles' doctrine, and in fellowship and in breaking of bread and in prayers; we appear to understand their manners and customs in these particulars, notwithstanding our ignorance of the Greek language in which the same was first written. Yet this position is denied by the Committee; who contend that no one can become acquainted with the allusions in scripture, unless they are first acquainted with the original languages.

The Report appears indeed to accord a vast deal of importance to human learning, by seeming to allow that the very existence of Christianity was at one time dependent on it. The allusion is so classical that I must extract it entire, that all may be enlightened and charmed with its excellency. Says the Report, "When the learned infidels of France, had discovered a zodiac, which had been entombed for centuries in the catacombs of Egypt, they exultingly proclaimed to the world that the Bible was a fraud, and proved it by a reference to the wonderful zodiac, which as they said clearly disproved the truth of scriptural chronology. The learned and pious Baron Cuvier came nobly to the rescue, when the divine origin of our blessed revelation was attacked by learned savans, on the ground of certain incongruities, between the statements of inspired penmen and the discoveries of geologists." The emphasis here placed on human learning is well worthy our attention. The argument amounts to this. By the discovery of this wonderful zodiac, the infidels of France proved the Bible to be a fraud, and as a necessary consequence must have arrested the progress of Christianity then and

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there and put an end to it, but for the interposition of "the learned and pious Baron Cuvier", who came nobly to the rescue and prevented Christianity from dying a shameful and premature death. Then what is the inference or conclusion of this argument? It is this.—Ever since the divine oracles were thus rescued from destruction, the existence and spread of Christianity, has rested on the learning and piety of Baron Cuvier, instead of resting on the promises of Christ and the energy of the Holy Ghost. It therefore stands now in the wisdom of men and not in the power of God.

To all such reasoning I enter my solemn protest: and urge, that by virtue of our Saviour's promise to be with his people alway even to the end of the world—his promise that the gates of hell should not prevail against his church—that he would give her a spirit which all her enemies could not gainsay or resist:—by virtue of the Father's decree, the Son's redemption and the Holy Spirit's quickening influence; the church of God continues to exist and Christianity triumphs over the opposing currents of infidelity and all the devices of satan; and will continue to prosper through all time to come, by means of these powerful causes, to the honor and glory of God—the debasement of human pride and the overthrow of satanic power. The church of Christ is indebted unto God, for the existence as well as the origin of Christianity, and not to Baron Cuvier or any other man.

Kehukeeites would not object to the labors of a minister, endowed with human learning, if they believed him to be called of God and qualified by his spirit to preach the gospel. They would receive him as the sent of God, and praise the Lord for the heavenly blessing. And more than this, Kehukeeites do not object to the labors of an illiterate minister, if they believe him to be called of God, taught by the Holy Spirit, & qualified for the duties of his office by the enlightening influence of the same. They receive him as the sent of God and praise the Lord for the heavenly blessing. Can Chowanites say the same? Moreover, Kehukeeites are equally thankful to God, for his gift of an illiterate minister as they would be for his gift of a classical one. Can Chowanites say the same? Kehukeeites believe it to be the prerogative of God, to call any man to the ministry whom he thinks proper, whether he be learned or whether he be unlearned in mere literary acquirements. Is this the faith also of Chowanites? Kehukeeites believe that God calls more unlearned men to the ministry than he does learned ones. Do Chowanites believe this too? Kehukeeites believe, that if God wanted learned men alone for his ministers, that he would call such and such only to the work: but inasmuch as he does not want all learned ones, he calls the most of them from uneducated ranks; and that he does this from choice and not through necessity. Can Chowanites say as much?

Now if they can answer all these questions in the affirmative, then I ask, why charge us with desiring an unlearned ministry, when they themselves are with us on the subject and equally guilty of the charge? But if they answer in the negative, then I beseech them to pause in their career, lest haply they be found fighting against God; and instead of striving with the potsherds of earth, are rushing headlong upon the bosses of Jehovah's buckler, and exposing their souls to the eternal vengeance of his kindled wrath, who will not in this way be robbed of his honor or give his glory to another. If they can get out of this difficulty, they are heartily welcome, but I see no way for their escape unless they retreat.

Again. If human learning is a necessary qualification of a preacher of the gospel, then Chowanites may well doubt the genuineness of their origin! That Association came off from the Kehukee and claims her as a mother. But if God approbates nothing but human learning; regards none as ministers of his unless they are learned, and no societies as churches unless they have learned ministers:—then it will probably turn out that the Kehukee is a naughty mother and her daughter the Chowan not a whit better. Let the learned

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authors of the Report, look well to this, while they tremblingly trace their origin to its impure source: for I here declare, pronounce and publicly proclaim, that according to the best of my knowledge, information, remembrance and belief, there is not a well educated minister of the gospel (literally speaking) now belonging to the Kehukee Association, neither has there ever been one such from the period of her formation down to the present time. If this position is correct, (and I challenge the committee to disprove it,) then the following argument arises. The Kehukee Association is either an Association of God's people or she is not. If a body of God's people then it must be admitted, that the Lord God looks down well pleased on an uneducated ministry, and has called such, blessed the labors of such and such only, in this instance to the good of his people and seemingly spurned the aid of the classics. But if the Kehukee is not an Association of God's people, then neither is the Chowan, for she sprang from her loins and retains her creed:—they are both under the curse of God and may expect to perish together. The Committee are at liberty of course to take whichever horn of the dilemma they think proper.

It will not suffice for them to say, "We will now go about to devise ways and means, whereby our ministers may become scholars, in order to wipe off the stain and claim the favor of heaven." This will never restore their character to credit, heal the first breach or cleanse the stream which flows down from such an impure fountain. It would be a ludicrous circumstance methinks, to see a stream of muddy water, that was issuing from an impure fountain, turn suddenly back of its own accord and dash its grainy particles into the fountain again for the purpose of cleansing it—As it would be an impudent daughter, to say the least of it, who would upbraid her mother for want of chastity; however odious the character of that mother might appear in the estimation of others. What will our good masters say to this?

The Report says, "In the days of the incarnation of the Son of God, and during the ministry of inspired apostles, the lights of science were not needed to defend the truth of God, but that time has long since passed, and we must combat error with argument and reason." Here we have the doctrine advanced that error is to be combatted with different weapons from those used by the Saviour and his apostles. I ask, whence came this doctrine, from heaven or of men? If from heaven, let the passage in the New Testament be pointed out, where either our Lord or his apostles directed the church or minister in after ages to use other and different weapons, for the pulling down the strongholds of satan, or arresting the progress of error, from those used by themselves. If the passage cannot be pointed out, set it down for granted, that the doctrine is of men; and hence all the arguments used for the adoption by the church of a different mode of warfare now, from that used by the primitive Christians, rest upon the foundation of carnal commandments.

The Committee say, the lights of science were at one time not needed, but now are needed to combat error. I deny the assertion; and call for the proof. I contend, there has been no alteration in the divine code, since the introduction of the gospel dispensation, and no counter revelation since the close of the canon of scripture. And I insist upon it, that the same laws, doctrine and directions, adopted, urged and given by Christ and his apostles, are those, and those only, which our Saviour intended his church to be governed by in all subsequent ages down to the latest period of time. If he had intended otherwise, he would have made known that intention, before his ascension; and consequently I urge, that all deviation from this doctrine, these laws and directions of his, are in opposition to his government—an usurpation of his prerogative and a reflection on his wisdom. And those engaged in this opposition may confidently expect, without repentance, a fearful looking for of judgment and fiery indignation

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to consume the adversaries. If human learning was absolutely essential to the Christian minister, in the first century of the Christian era, it is so now; and if not then neither is it now, the authors of the Report to the contrary notwithstanding.

The apostle says, "Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world?—God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things that are mighty; and base things of the world, and things which ase despised, hath God chosen, yea, and things which are not, to bring to nought things that are: that no flesh should glory in his presence." And the Saviour says, "Out of the mouth of babes and sucklings thou hast perfected praise." But the Report says, when the truth was attacked, by learned infidels, that Baron Cuvier came nobly to the rescue. And furthermore saith it, "We can refer with gratitude to God, to Robert Hall, to Paley, to Soame Jennings and to others, who have laid posterity under an immense weight of gratitude, for their efforts in defending the cause of Christianity against the attacks of its enemies."

Does no one see any difference between Paul and the Committee? The apostle argues that God defends the cause of Christianity—sustains and carries it on triumphantly, by means of the weak, foolish and base things of this world, in order that no flesh should glory in his presence, but that he might retain the whole of it to himself. Whereas the Report argues, that learned men defend the cause of Christianity by means of literature and worldly science, in order that God should not have the glory of it, but that they might retain all the glory to themselves. And in proof of this we have given us a chapter of glorification, for the benefit of some of the most learned men of the world—such as "Baron Cuvier, Robert Hall, Paley, Soame Jennings and others;" who are represented as bearing up the pillars of Christianity, and as having laid posterity under such an immense weight of gratitude, by their efforts in defending it from the attacks of its enemies. If there is no difference between the doctrines of Paul and the Committee, then there is no meaning in language, and we had just as well throw it away and converse by signs alone.

The Report says, the aid of human science was not needed, for the defence of Christianity in the days of Christ and his apostles. I answer, with the following question. If human science was not needed then when Christianity was in its infancy, its weak and obscure condition, why does it now require this aid, when it has attained such a rapid growth throughout the world, as the effort people would induce us to believe it has; and thereby appears so much more able to defend itself against the attacks of its enemies, without the aid of any new, extraneous or unlawful means?

If by the omnipotence and blessing of Jehovah, Christianity has been sustained, amid the rise and fall of empires, and in defiance of infidelity and persecution for 1800 years; but is now likely to fall a prey to the roaring lion, and become an easy conquest to Apollyon's rising kingdom, unless God and his ministers, retreat under the cover of theological seminaries, and become debtors to Latin, Greek and Hebrew: then it is time to remodel the Bible—change the character of the sacred oracles and suspend the whole fabric of the Christian edifice upon the broad platform of human erudition;—to the glory and aggrandizement of human pride and the dishonor and shame of heaven's King.

Is the kingdom of infidelity to be annihilated,—and has the devil become such a coward as to be thrown into a panic and flee before the crackling of thorns under a pot? Can he only be forced to yield his intrenchments and strongholds, by the Hebrew, Greek and Latin bullets of a theological foundry? Nay, verily; and let no man or set of men lay such flattering unction to their souls. Satan is as courageous, as busy and as powerful as he was in the primitive ages of the church; and is him-

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self too well acquainted with the Hebrew, Greek and Latin languages, as to be startlet at their strange sound, or made to cower beneath their strokes. And unless heavier metal than this is brought to bear against him, he'll never yield an inch of ground or seem galled at all. As the Lord said to Job, so I would say to the authors of the Report, "Canst thou draw out leviathan with a hook? or his tongue with a cord which thou lettest down? will he make many supplications unto thee? will he speak soft words unto thee? wilt thou play with him as with a bird? or wilt thou bind him for thy maidens?—Who can discover the face of his garment? or who can come to him with his double bridle?—His heart is as hard as a stone: yea as hard as a piece of the nether millstone. He esteemeth iron as straw, and brass as rotten wood. The arrow cannot make him flee: slingstones are turned with him into stubble. Upon earth there is not his like, who is made without fear. He beholdeth all high things; he is a king over all the children of pride." And moreover, he is a good scripturian as well as a classical scholar; and a query has arisen in the minds of some, whether some of our "pious young men," so eager for the ministry, could not do about as well to go to him at once, as to repair to human "institutions" at such vast expense and travel: for it is thought by some that his majesty would be equally as beneficial and cheap a teacher as some in these institutes turn out to be.

(*to be continued.*)

THE PRIMITIVE BAPTIST.

SATURDAY, APRIL 12, 1845.

The date of our last No. should have been March 22, instead of March 8.

TO EDITORS PRIMITIVE BAPTIST.

Big Woods, Louisiana, March 20th, 1845.

Dear Brethren: I embrace the first opportunity to inform you, that we of the Old School order have many trials while we pass through this vale of tears. We are but few in this part of the State, but we have a right to rejoice. We have an evidence of the mercy of the Lord in his love to dying sinners. We are much blessed in seeing mourners come and follow the command of our Lord and Saviour Jesus Christ. We have one or two almost every meeting.

My brethren of the old order every where, don't be troubled at the signs of the times; it will soon be over with us, and we know that the Lord can't deny himself. We have every kind of preachers here. We have the labors of L. A. Durham with the church at Antioch.

Your brother in tribulation.

JAMES PERKINS.

TO EDITORS PRIMITIVE BAPTIST.

Gainor's Store, Alabama, Feb'ry 15, 1845.

Dear Brethren: I have at length availed myself of the opportunity, though after some delay, of again sending my remittance for your paper; and to let my brethren know, that I am yet in the land and among the living. And my great object in sending for your paper is, to hear from my brethren of like precious faith scattered abroad; and only add and say, I hope the Lord will preserve them long to contend for the faith once delivered to the saints. Yours in the hope of a happy immortality. *JOHN SPEIR, Sr.*

FOR THE PRIMITIVE BAPTIST.

OBITUARY.

Died at his residence in Sevier county, East Tennessee, on the 1st day of March, 1845, Elder Thomas Hill, in the 78th year of his age, of a dropsical affection of the chest. He was confined but a few weeks to his bed, and greatly desired to be absent from the flesh that he might be with God, in whom he had believed for fifty years, whom he had loved and served. And in his dying moments he thanked his

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God for the gift of the Holy Ghost in that trying hour of death, and asked his companion how she thought she would feel in the ordeal of death if she was destitute of his presence, or the Holy Ghost, in that trying hour. The deceased was for many years a useful and highly respectable citizen of his county. He was an elder of the Baptist church, to which he had been attached for a number of years; and a skilful practitioner of medicine, which station he filled with honor to himself and to the great satisfaction of all concerned.

Far from affliction, toil and care,
His happy soul has fled;
His breathless clay shall slumber here,
Among the silent dead.

The gospel was his joy and song,
E'en to his latest breath;
The truth he had proclaim'd so long
Was his support in death.

Now he resides where Jesus is,
Above this dusky sphere;
His soul was ripen'd for that bliss,
While yet he sojourn'd here.

And now, dear reader, while I write these lines I am reminded that it won't be long till you and I will follow our brother through the valley and shadow of death. And oh, Lord, may we there fear no evil; thy rod and thy staff may they comfort us all the way. Finally, oh Lord, when it is thy pleasure, receive our immortal spirits to thyself above. And to thy name be all praise forever and ever. Amen.

ARAUNNAH HILL.

From the Western Evangelist.

The Church following Christ in baptism —baptismal Hymn.

What lovely form is this I see
Approach the water side,
In garments of humility?
It is Immanuel's bride.

Her Lord's examples she would view,
She loves to follow him;
And would his humble track pursue,
In the baptismal stream.

Is not the way too low and vile
For one so fair and clean?
O no; behold the virgin smile,
And joyful enter in.

Her Saviour wash'd her in his blood,
And made her raiment white;
And now, to own her bleeding Lord
Is her supreme delight.

This is the way, the humble way,
Her dear Redeemer chose;
Who would not lie where Jesus lay,
And rise as Jesus rose?

Protect thy bride from every snare,
Thou blessed King of saints!
And in thy kingdom let her share
A rich inheritance.

Adorn her with thy graces free,
And seat her near thy side,
To shine, to all eternity,
Thy loving, faithful bride.

LOVE.

How sweet, how heav'nly is the sight,
When those who love the Lord,
In one another's peace delight,
And so fulfil his word!

O may we feel each brother's sigh,
And with him bear a part;
May sorrows flow from eye to eye,
And joy from heart to heart.

FOR THE PRIMITIVE BAPTIST.

Elders, *William Hyman* and *John H. Daniel* will preach at Joyner's m. h. on the second Saturday and Sunday in May; Tuesday and Wednesday, at South Quay; Friday, at Joyner's.

FOR THE PRIMITIVE BAPTIST.

Appointments for Elder P. Puckett.

May 10th, at Pleasant Plains; 11, at Nauhunta; 12, at Memorial; 13, at Old Black Creek; 14, at Tosnot; 15, at Upper Town Creek; 16, at Hardaway's; 17, at Lawrence's; 18, at Deep Creek; 20, at Kehukee; 22, at Joyner's Chapel; 24 and 25, at South Quay; 27, at Joyner's Chapel; 29, at Log Chapel; 30, at Cross Roads; 31, at Little Conetoe; June 1st, at Tarboro'; 2, at Old Town Creek; 3, at Autrey's Creek; 4, at White Oak; 5, at Meadow; 6, at poor house in Greene county; 7 and 8, at Rose of Sharon.

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AGENTS,

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SOUTH CAROLINA. Wm. S. Shaw, *Rock Mills*. Levi Lee, *Blackville* W. B. Villard, Sr. *Aiken*. M. McGraw, *Brown's*. J. L. Simpson, *Winnsboro'*. J. G. Bowers, *Whippy Swamp*. Wm. Nelson, *Camden*. G. Matthews, *Germanville*. Jacob B. Higgins, *Columbia*.

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PENNSYLVANIA. Hezekiah West, *South Hill*. Joseph Hughes, *Gum Tree*.

NEW YORK. Gilbert Beebe, *New Vernon*.

IOWA TERRITORY. Zaccheus Parker, *Iowa City*.

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TERMS.

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THE PRIMITIVE BAPTIST.

EDITED BY PRIMITIVE (OR OLD SCHOOL) BAPTISTS.

Printed and Published by George Howard,

TARBOROUGH, NORTH CAROLINA.

"Come out of Her, my People."

VOL. 10. SATURDAY, APRIL 26, 1845. No. 8.

A REVIEW

Of the Chowan "Report on the Kehukee Association." Embracing—

1st. Charges made in said Report against the Kehukee Association.

2nd. Charges exhibited against the Chowan in a Letter of the Kehukee.

3rd. Additional specifications, by the Author, and

4th. An Address to the Old School Baptists of the Chowan.

By C. B. Hassell.

(*continued from last No.*)

The creed of Kehukeeites on this subject I expect is about this. God the Father gave his chosen people to the Son, on condition he would die for them. The Son laid down his life for the sheep, and the Holy Ghost reveals to them the knowledge of their salvation. In doing so he storms the citadel of satan, set up in the hearts of the unregenerate sheep;—drives out the strong man armed who hitherto kept his palace and goods in peace,—establishes on the ruins of satan's empire the throne of Jesus and the reign of grace; which is more durable than the sun and more righteous than the scribe; for saith the Father to the Son, "Thy throne, O God! is forever and ever; a sceptre of righteousness is the sceptre of thy kingdom." And all this salvation would be accomplished, if there was not a book in the world—a rabbi in the streets or a doctor in the professor's chair. It has not, does not and cannot rest on such feeble contingencies.

Charge 9th. The Report charges the Kehukee Association with abounding in works of ignorance and darkness; and hopes that many of her members will either renounce these works or induce the Association to adopt a right course.

These works, of darkness and ignorance, are not in this place particularly described; but I presume allusion is made to the opposition of the old Kehukee to the monied schemes of the day. One thing is certainly implied, and that is the assumption of those who made the charge. If you charge a man with theft, honesty on your part is implied. If you charge him with drunkenness; your sobriety is implied. So when the committee charge us with "ignorance and darkness"; they mean to inform you, that they are wise and full of light. This is modest enough surely. But to charge our Association with "ignorance and darkness", because she does not choose to be enlightened, by the wonderful stories of the tract and temperance societies—be bribed into apostacy and the support of priestcraft, or made to traffic in the souls of men, is little better than blaming Peter for refusing the money of Simon Magus, or denouncing the wandering stars and greedy dogs of his day. The tendency of the movements and discourses of a majority of the ministers in the United States, is to create a false standard by which to estimate the Christian character. The Bible is the true standard, which rates the amount of a man's Christianity by his repentance, faith and good works—his knowledge of himself and his knowledge

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of his maker, &c.; but an attempt is now being made in this country, to make the amount of a man's Christianity, turn on the pivot of his willingness to give money to the priesthood.

If a man gives a little more money than he was expected by the priesthood to give, he is reckoned a very pious man and a bright Christian; whereas if another gives more than the first, yet if the amount falls short of what was assessed on him by the priesthood and expected by the people: he is looked upon with suspicion—called covetous and said to be wanting in love to God. This impression is first made in pretended Christian societies, and then an attempt is made to spread it throughout all ranks of the non-professing world. And you will find, upon investigation, that the harangues of men from the stage or pulpit, with but few exceptions, from Maine to Louisiana and from Missouri to the Lakes, are not shaped so much for the honor of God and the spread of his gospel; as they are to operate on the pockets of the people and bring in a revenue of money, when the hat, plate or money-box goes round at the close of the sermon. I am not writing at random, but declare that which my eyes have seen and my ears have heard, till my soul has been made sick at the abomination thereof.

Thus we find that liberality in cash for all the objects expatiated on by religious mendicants, becomes the test of fellowship and the criterion by which to estimate a man's Christiany. The liberal donators have ther names heralded forth in the public gazettes, and the angels in heaven are called upon to carry the news of their liberality up to the throne of God: until the poor deluded mortals are flattered, caressed and humbugged into the notion that they have made by this means a sufficient offering as an atonement for their sins, and possess the only requisite watchword to enable them to pass the gates of paradise. What is the English, the sum and substance of all this universal cry for money, in connection with religious movements? I answer, just this. That the gift of God and the salvation of the human soul can be purchased with money. It comes to this legitimate result at last, let them disguise it as they may. And for the opposition of the old Kehukee to this, she is stigmatized, (by those who imagine that wisdom will die with them) with abounding in works of "darkness and ignorance".

Where does the apostle Peter stand in relation to this subject? It is well known, that Simon the sorcerer, who pretended to be as good a Christian as the best of them, offered the apostles money, to give him the ability with themselves to confer the Holy Ghost. And here I have one query to submit, which is this—would a modern missionary have refused the money? And then I have one thing to distinctly state, viz. the apostle Peter did refuse it: and although the act was not more sinful, than the offering of money for the sin of the soul, which a false priesthood are now encouraging men to do, by means of this false standard, they are endeavoring to create; yet Peter denounced it in the most cogent manner. Said he, "Thy money perish with thee, because thou hast thonght that the gift of God may be purchased with money. Thou has neither part nor lot in this matter, for thy heart is not right in the sight of God—I perceive that thou art in the gall of bitterness, and the bond of iniquity." Suppose a preacher now was to talk to a man after this fashion, who was offering him money, would not the wise ones stare at him and think he was going deranged? Yet the apostle so talked, and by that means denounced the spirit of that craft, which is now attempted to be set up by those who are laboring for the wages of unrighteousness: If we oppose it we are termed ignorant and dark, and think you would they call the apostle wise? I trow not.

This same apostle gives us in one of his epistles, another sprinkling in relation to to these traffickers: a few lines of which I will in conclusion on this part of the sub-

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ject, quote for the benefit of those concerned. If the allusion is not made for any body, why then, no one need receive it: and let no one wear the cap whom it will not fit. Peter says, "But there were false prophets also among the people as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandize of you—whose judgment now of a long time lingereth not and their damnation slumbereth not. These as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall receive the reward of unrighteousness, as they that count it pleasure to riot in the day time. Spots are they and blemishes, sporting themselves with their own deceivings while they feast with you:—which have forsaken the right way and are gone astray, following the way of Balaam the son of Bosor, who loved the wages of unrighteousness;—These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved forever."

Charge 10. The Kehukee Association have ignorantly, sinfully and ungratefully rejected the "olive branch", held out to them by the liberal and enlightened body, called the Chowan.

This is such a grievous affair, that I scarcely know where to begin, in order to palliate or excuse the stupidity of the venerable mother for such a want of courtesy towards her amiable daughter. Who ever before heard of a mother so stupid and strange as to frown upon the whims and fancies of a capricious daughter; or reject any proposition made to her by her lovely offspring; particularly if the beautiful creature threw around herself all the varied charms of a gay coquette? Did ever an address of this nature meet with a "repulse" before, or did such a display ever fail to make an impression? And yet astonishing to relate, such a wonder has occurred in these latter days; for Kehukee has dared to say to the Chowan, no. This word, no, I hold to be worth a great deal, and for want of the courage to utter it, both by individuals and collective bodies, millions have suffered loss. It would have been well, for Amasa to have said "no" to Joab, when Joab took him by the beard to kiss him and called him brother, but suddenly stabbed him under the fifth rib.—It would have been well, perhaps, for the Israelites to have said "no" when the Gibeonites came to them with mildewed bread and old shoes clouted, requesting a treaty of peace with them. King Hezekiah would have done well to have said "no", when the embassadors of Berodach-Baladan, king of Babylon, desired to see the silver, the gold, the spices, the ointment, the armour and all the precious things that were to be found among his treasures. Christians would have done well to have said "no", when it was proposed by law to make their's the religion of the Roman empire; by which means a throne was erected for that "man of sin" who has deluged the earth with the blood of the innocent. And after the religion of the blessed Jesus had, finally, fled the persecutions of the old world and taken up its peaceful abode in the new; the votaries thereof would have done well if from first to last they had said "no", to the innovations that have been made in the church, by pretended philanthropists and the "take by storm" religionists of the present generation.

So thought the Kehukee Association, when after having stayed the proud waves of this fanaticism in 1827, she said no in 1842, to the renewed effort made to overwhelm her. She had sufficient nerve to reject the proffered alliance with the New School party, who were making such rapid strides towards fastening their influence

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upon her, as well as every other Baptist Association within their reach.

The Chowan said, let us have correspondence and fellowship; the Kehukee said, no—unless you change your faith and practice. We cannot fellowship your idolatry. Then, says the Report, the Kehukee have rejected the "olive branch" held out to her by the Chowan. And with crockodile tears it then breaks forth into the most piteous lamentations on the stupidity and hardheartedness, of the old dotard mother for having rejected the overtures from such a high source as the Chowan Association. And the Kehukee is by the Report, held up to the pity and commiseration of a sympathising world, in about the same light as would be a beggar boy, who although without food or raiment or a shelter for his head, should stupidly reject the presents and friendship of some royal prince!

The Kehukee Association, should in the estimation of the enlightened ones, surely feel herself greatly obliged, by the sympathy and moaning, the "good wishes" on paper, &c. of the learned and liberal committee, who would appear to mourn over her desolate condition, her "solitary places" and her "deserts." They promise her their prayers, and say they "shall ascend" for a blessing on the old Kehukee, that her solitary places may be made glad and her deserts yet blossom as the rose.

Now I ask if it is not the very quintessence of universal charity, to address all these smooth words and fair speeches towards the Kehukee, after the "praying saints" have been so "rudely repulsed" by that old dotard, whose years in religious existence it is represented are in the sear and yellow leaf? Can any thing exceed the love and pity, the prayers and tears of this overweening daughter, upon a final adieu with her poor old mother? Scarcely any thing, it appears to me, unless it is the love of the wolf for the sheepfold—the love of the Romish church for the Waldenses—the Massachusetts Presbyterians for the Baptists, or the New School party in this country of every denomination for the Old.

But alas, alas, all the wooings, billings and cooings, will not answer, as neither will the taunts and jeers and denunciations—the old Kehukee must sink down into infamy and ruin; because the prophecies have preceded the "prayers" and will become more effectual:—the tenor of which is, that in five or ten years at farthest, such a thing as an Old School Baptist cannot be found, and the Kehukee Association will either be annihilated or remodelled! "How are the mighty fallen—and the fine gold become dim"! Farewell, old lady, farewell and a long farewell to all thy greatness; for you have spurned the overtures of the mighty and "rejected the olive branch"!

—

CHARGES,

Exhibited against the Chowan Association in the Kehukee Letter of October, 1843; and which were considered as among the reasons why the latter could not fellowship the former.

Charge 1. Because "The Chowan, was by the Kehukee ranked amongst the number of those Associations, who have within the present century removed their ancient landmarks, and rushed onward amid the wild fires of the great Arminian heresy—striving to substitute human effort for the grace of God and the plans of mortal men for the purposes of Jehovah".

The Kehukee looking upon the Chowan in this light, of course felt unwilling either to fellowship the conduct of the Chowan leaders or appoint a committee to bring about a compromise. I maintain that the Kehukee did not wrongfully charge the Chowan in this respect, and insist upon it, that she has removed her landmarks and fallen in with the Arminian heresy: one evidence of which is the number of Reports on different subjects, and for the advancement of various, so called. benevolent objects, formerly unknown to the Chowan Association; but which of late years are attached to the Minutes of that body, and held up to be of the utmost im-

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portance to the existence and prosperity of the church.

Charge 2. Because of inconsistency on the part of the Chowan.

The Kehukee letter charges the Chowan with having evangelical articles of faith, precisely word for word, like unto those of the Kehukee herself; and yet notwithstanding and in direct opposition to this Predestinarian creed on paper, the ministry of the Chowan are Arminians and preach down the doctrine of their own articles. I urge the truth of this charge, and neither one of the committee, in my opinion, if they are ingenuous men, would dare deny it, if separately accosted with the enquiry. If I mistake not, one of them acknowledged as much on the ground of the Kehukee Association, at the Falls of Tar River in 1843. He acknowledged that the articles of the two Associations, were the same, verbatim, and that while our ministers preached up to them, some of his did not. And it does appear to me that no man of rationality acquainted with their articles, can listen to the harangues of the leading ministers of the Chowan, without being forced to the inevitable conclusion, that the discourse is a contradiction to the creed. Their harangues abound with human effort, free will, do and live, and every concomitant that goes to made up a bundle of the most rotten Arminianism. And the noise and hubbub, the falsehood, bombast and humbug, exhibited at their protracted meetings, of one, two and three weeks continuance, throw the hurrahs of Methodism entirely in the shade and positively beggar all description. Such stratagems and devices, were unknown to their predecessors, and are directly at variance with their Articles of Faith; which declare the salvation of the righteous to be of the Lord and not of men.

Yet notwithstanding this awful contrast between the preacher's articles and his faith, the preacher requests the Kehukee to fellowship his preaching and conduct, because forsooth the printed articles of the two Associations are alike. The thing was preposterous and should have been so known to the leaders in the Chowan before they made the overture.

It is scarcely a correct mode of speaking, however, to say of the articles adopted by the Chowan, that they are her articles of faith. They are so perhaps of a portion of her members, but with respect to most of her ministers, unless I am greatly misinformed, they are articles of their unbelief. In relation to their adopted articles, they are infidels. Their faith runs in an opposite direction, and they are determined to have as little to do with such an old fashioned creed as possible. And the best evidence we have of this is their preaching and practice. If a man heartily believes a thing, he is very apt either to preach or practice in accordance with it. But if he does neither, you may rest assured he is an unbeliever at heart, notwithstanding the mere assent he may have given to the tenet in question at some remote period of his life.

Another evidence I adduce, to show that the Chowan ministry generally, preach against the doctrine of their articles, is that, the thing was so apparent among themselves, as I have been informed, that at one of their recent sittings a member of the Association, moved to alter their articles, because said he, "we neither believe them nor do our ministers preach according to them". This looked like honesty and consistency at any rate, and I commend the individual on that account, even admitting his own sentiments might not have been evangelical. But this honest motion did not prevail; the junto arrested it. They had a double game to play. For while their priesthood were licensed to preach the doctrine of the carnal mind and operate upon the passions of the multitude by means of their animal magnetism, whereby hundreds of young ones could be ushered into the fold, without regard to the trammellings of a creed; some of the old ones who desired to walk a little by faith as well as by frames and feelings, were to be flattered and soothed down into compliance with all these ma-

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nœuvres by pointing them to the articles of faith. "Do you," says the minister to such, "object to our plans—do you doubt our orthodoxy? look at our articles; are they not genuine; do they not savor of the olden time; and convince you that all is right with us"? I have no doubt but such was among reasons why the leaders in the Chowan Association, refused to sanction the motion thus made to alter their articles. Moreover if they had thrown away their old articles and adopted new ones, suitable to their present views, then it would have been apparent to all men, acquainted with the circumstance, whether in or out of church, that they had abandoned their ancient ground in toto: and in that case still more unblushing effrontery would have been required than now is; for them to pretend to the world, that the Kehukee has renounced her ancient principles and become New School, while they, the Chowan are the real Simon Pures—the only true Old School Baptists and occupy original ground!

Charge 3. The Kehukee Letter charges the Chowan folks with combining "with professed unbelievers in Christianity", for the purpose "of converting foreign and domestic infidels to Christianity."

This was a true charge and afforded sufficient cause for non-fellowship. Indeed the Report has not ventured to deny it. For its authors are too well aware, that they are guilty of the charge—the same being susceptible of proof by nearly the whole community. They form societies, professedly without the pale of the church, into which believer and unbeliever are admitted as members; as well the profligate and abandoned, libertine and infidel, as the most upright moralist. The money of each one is thrown together—the offices in the society are freely distributed to the vicious as well as the virtuous; and when the society is thus fairly organized, they adopt a plan of operations for the spread of the gospel as they imagine, far surpassing the efficiency of any society wherein all are believers and exist in a church capacity. So they with the fund thus raised; select a certain ground to be occupied, in China, Burmah, North Carolina or elsewhere and then advertise for a preacher to occupy this ground. He is not far off, and generally comes without being twice called. And when they have agreed with him for so many months service, at a stipulated price, to be paid out of this fund aforesaid: he sets out upon his adventure, handsomely equipped, either with wife and children or in search of a wife. He makes his entrance on the ground designated by his employers, shows the people his credentials and commences operations. He talks of theological seminaries—missionary societies and their auxiliaries—State conventions—tract, temperance, Bible, Sunday school and pin cushion societies, (all to the exclusion of the church of Christ,) until the natives stare and seem confounded at the learning and eloquence of their preacher.

He fails not at the same time to properly appreciate the kindness of his masters, but lauds them to the skies and gives the natives to understand that all their enlightenment, through such a hopeful missionary as he is, is owing to the piety, zeal and benevolence of his masters the members of the aforesaid society; who although of many colors, (being unbelievers as well as believers,) have signalized their liberality and zeal for God by forming the society, that sent him to them. He soon finds a number to fall in with his views and become members of the different societies he originates; for nothing is easier now-a-days than to make proselytes to a spurious religion:—the spread of Mormonism, Millerism and divers other isms, being evidence of this. The hundreds of our hero's converts are proclaimed to his masters and they herald the same forth in their gazettes to the world, as evidence of their mighty influence—the progress of Christianity—the downfall of satan's empire & the near approach of the millenium! All this be it remembered is accomplished by the amalgamation of the church and world, provided any of the members of this

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society are Christians: so it follows according to their own showing that carnal men, unregenerate men, unbelievers in Christianity, who are of course under the reign of sin and the influence of the devil, have with their wisdom and money, broke in upon their own province, stormed a citadel or so of their own rightful liege lord, Abaddon, and done wonderful things against themselves for God Almighty, whereof he ought to be glad!

I hold it be impossible for the originators, the aiders and abettors of these projects to extricate themselves from this awful and glaring absurdity, while pursuing their present course. It would, if true, be dividing satan against himself; and represents him as adopting measures for the downfall of his own kingdom. And what school boy does not know that the devil has more sense than this?

And again I would ask, when and where did Christ or his apostles, enter into any confederacy with unbelievers, for the furtherance of Christianity? What compromises,—what sort of societies,—what overtures did they ever make with or to infidels, to spread the progress of the gospel? At what particular juncture was it in the infant and seemingly weak condition of the Christian church, when human aid if at all necessary was most needed; that the apostles requested Herod and Pontius Pilate, Barrabbas, John the tyrant and Alexander, Annanias the high priest and the members of the Jewish Council, King Agrippa and Felix the governor, Simon Magus who was so liberal with his money, or Demetrius who was so fearful of losing his:—I say, when was it that the apostles asked these men, or any others of like character, to unite with them and form a society outside of the church, and by their liberal donations in raising a purse for the overthrow of Christian persecutors, the ungodly might equally share the high offices in said society or become honorary or life members thereof? I ask to be pointed to the record of any such proposition, in the New Testament, if it is there. If such an one can be shown me, then modern missionaries have authority for their projects and proposals, and I can show that the apostles abandoned the high ground of the Christian church in favor of a new and more efficient organization. But if such a passage cannot be found, then it as readily follows, that men have no authority from that Book for their substitutes of the Christian church; and that no direction from the Saviour or practice of his disciples, can be traced, which is inimical to the sentiment, that the Christian church, as organized by the great Founder of Christianity, is the society and the only society, ever intended by him to proclaim his gospel—uphold his honor—maintain his truth, and become the moral lever by which he was to move the world—pull down the strongholds of satan—plant the standard of the cross upon the ruins of Apollyon's empire, and subject the nations to his glorious reign. I will here add the language of another on this subject, which I think is much to the purpose. "The church of Christ as a society, in its own proper organization, is the only and the very society, under the commission given by Jesus Christ, which he has authorised to be employed by his professed disciples, for the reformation of morals and manners in the world and for the gradual and ultimate subjection of all mankind to the laws and principles of the Bible. This alone is sufficient—is best; any social organization of Christians, for purely Christian purposes, is a subtraction from the moral power of this;—is a neglect or perversion of the great and only commission;—is an impeachment of the wisdom of the divine mind, as not having suggested or furnished an adequate law of association;—and has ever been, and as we believe, will ever be injurious. It is by a departure from, and a violation of this rule, in the erection of the church of Rome into a stupendous political organization, that it has brought such a train and world of evil upon mankind; it was by the violation of it that the first Jesuitical school, organized by the genius of Ignatius Loyola, obtained such a

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wide spread and disastrous sway over so many nations and tribes; and it is in our opinion by the same mistake—vice we may call it—that Christians of our own day are disregarding the law of Christ, and running into multiform associations of a purely extemporaneous character, detracting from and annihilating the appropriate influence of the church, & intrusting power in the hands of small associations of individuals, which till human nature shall be greatly improved, cannot fail to tempt them to tread in the footsteps of the Jesuitical school, as far as they can conveniently go without being the objects of suspicion. Here in our view is the secret of that insinuating power, which for somewhat less than a generation past, has been stealing its march over the wide community of our country in their organizations; and which at this moment is so all-pervading and so formidable, that nothing, apparently, but some special interference of Providence, can arrest its overwhelming career. It has literally bound the public mind of this country in chains; and there are few that will dare to think for themselves, or to speak what they think. Societies of various names have been formed, all upon the same principle, professedly designed for moral and religious reformation, which have absorbed the most substantial and influential portions of the community; secured to themselves an unrivalled influence and a thorough internal independence, so that they are able now to bid defiance to any opposition. Their agents swarm over the land in clouds like the locusts of Egypt: there is not a city, or town, village, or settlement, from Georgia to Maine, from the Atlantic coast to the Rocky Mountains, which has not its minor and subsidiary association, and in many of them they are multiplied—all pouring in their contributions to the central treasuries, resigning the entire control of the affairs of these institutions, and the disposal of their funds, to a few individuals at their head, who are themselves, in the first place, and by their own enactments, well and independently endowed. The press, with all its various powers, is ever active in the circulation of just such information as may suit the designs of those who govern all. Truth is suppressed and falsehood imposed. The community for the most part, are honest, confiding and believe what they are told.

We do not say that all of these associations have been in the habit of deceiving the public to any considerable degree; but we have never known one in the history of which something of the kind could not be found. The excitements by which they have been raised into being, the highly colored and overstrained statements employed as arguments and appeals to the public, the promises of immediate and great results, and other artifices of the kind, have made it indispensable to follow them up with corresponding exaggerations, which often amount to a violation of truth. Exaggeration in the nicety of morals, as we need not say, borders on immorality; and it would perhaps be useful, if this system must go on, that a society should be formed, to be called "The society reforming society," whose object shall be to correct the morals of these institutions".

Charge 4. Theologicl Schools. The Kehukee charges the Chowan with "establishing schools of human learning, by which to qualify men for the ministry, which are considered superior to the school of Christ; and without which the call of God by his grace and the qualifications and teachings of his spirit, are consided worthless and altogether deficient for that important office."

The Report denies this allegation, in so many words and yet admits the truth of it before quitting the subject. The authors admit they have theological schools —that young ministers are admitted into them; and that it is for the purpose of enabling them by human learning, to combat error in high places, and by instruction, books and close application, to obey that advice of the apostle to Timothy:—"study to shew thyself approved unto God: a workman that needeth not to be ashamed, rightly dividing the word of truth," which they would evidently otherwise

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be unable to obey. This I conceive to be an admission of the above charge, and does away with the necessity of any remarks of mine going to prove it. Now for the deduction. According to this doctrine, all ministers of the gospel, who have not, "since the days of inspiration", been favored with instruction from a theological school, have been unskilful in the word, and nothing more than hunglers and rude pretenders at best. And again. It argues that when God calls a minister of the gospel, he does not so much call him to the work of a minister, as he does, to the notice of a qualification, for the work, to be imparted by a theological school. Thus it follows, that the call is by the way of the mill; for when God says to a man "go preach my gospel"; he only means that the individual called, should go and shut himself up within the walls of a college for 3 years: during which time, if he is apt, he will become qualified to preach and not otherwise; let the call of God be never so loud: because this is the only method, according to the committee, whereby the man can obey the apostle's advice—"Study to show thyself approved, &c."

Now I contend, that the whole of this doctrine in favor of theological schools, is after the law of a carnal commandment and not after the power of an endless life. It is not after the manner of godliness, but in conformity with the traditions and precepts of men. In opposition to it I urge this point. When God calls a man to the work of the ministry, he does so with a perfect knowledge of his acquirements; and whether limited or liberal, it matters not. The call implies a requisition, that he confer not with flesh and blood, but immediately repair to the duties of his vocation. And if he then should endeavor to bury his talent, by shutting himself up within college walls, he would be guilty of a twofold sin:—first by disobeying God, in going to college instead of going to preach, as Jonah did, when he started to Tarshish instead of Nineveh;—and secondly by depriving all the saints and sinners, whom the Lord had called him to preach unto, of the light and instruction of his ministry for the space of these three college years;—at the end of which time, if he himself survived, many of them might be dead, removed or otherwise disabled to attend upon his ministry.

I conclude on the whole, that the plan of old Paul was about right. He says of himself in relation to this call, "Immediately I conferred not with flesh aud blood." And the historian speaking of his conversion in acts, says that "straightway he preached Christ in the synagogues, that he is the Son of God."

Charge 5. A dispensing with the old practice of the Baptist church, in relation to experiences of grace. The Letter charges the Chowan religionists, with "compassing sea and land to make proselytes to a legal faith, and gathering multitudes together indiscriminately, without predicating their admission into religious society on their orthodoxy and an experience of grace; such as would be judged by men of grace, to be begun, carried on and finished by God Almighty alone, without any copartner of a finite order."

This is a true charge, and formed a good reason why fellowship with such people should be denied by Kehukeeites. I reitterate the accusation, but shall not descend to particulars, until it is denied by the adverse party. The committee give it the go-by in their Report after the following fashion. Say they in relation it, "We only reply that a better acquaintance with our practices, would prevent a repetition of the charge." This is the best they could do with it, and they are commendable for their shrewdness:—but I opine, still, if a regenerated soul was to seek a better acquaintance with their "practices,"—awful, awful indeed, would be his feelings, at the close of one of their protracted meetings, to see scores on scores of their proselytes hurried into religious society, with so little ceremony and such supreme contempt of an experience of grace.

Charge 6. Protracted meetings. The Letter charges the Chowan Association with favoring "protracted meetings, previously appointed by men, who intend at

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such and such other particular time and place, by the means of fiery zeal, pathetic appeals, loud noise, excited passions, anxious benches mourners' seats and straw pens, to convert men to their faith."

The committee, in their Report, have not answered this charge, neither have they met it fairly; but have endeavored by a kind of side thrust to offset it. They would silence the Kehukee Letter on this subject, by refering us to the items of Kehukee history, that have been noticed, in a former part of this Review. But the Kehukee Letter cannot be silenced in this way. I repeat the charge and urge, that a protracted meeting of New School Baptists—aided by as many other sects as will unite with them on the occasion, is as different from the Association, Union and Quarterly meetings of Kehukee Baptists, to which they have refered us, in extenuation of their guilt, as a gander-pulling is from the regular term time of the Supreme Court. And for their creation of, and love for these protracted meetings, the Chowan leaders should, by the Kehukee, have been still left to the enjoyment of her idols alone.

Charge 7. Running mendicants. The Letter charges Chowanites with being in the habit of "sending out running mendicants over the country, who are too lazy to work for their living, to extort the last shilling from the pockets of the suffering and the needy, the widow and the orphan, the poor man, white and black, as well as the more opulent of our citizens, for the ostensible purpose of christianizing the nations, by sending the gospel to the heathen &c,—when at the end of their begging circuit, it often requires about what they have thus amassed, to pay their own salaries."

The truth of this charge is insisted on, first, because the history of such transactions is on record, and secondly, because the Report has not denied it. These beggers seldom ask money for themselves, but say they "It is for the support of the gospel, in Burmah, China, Turkey, the islands of the sea: among the Rocky mountains, the Aborigines of America, in the valley of the Mississippi," or such like. But when the purse is made up for any one or all of these objects, the tax-gatherer must be paid his commission, and that is estimated not by the per centum on the amount collected, but by the price of his monthly wages; which is sometimes so high and the money in his purse so low,—or that part of it which he has thought proper to bring to light; that the whole amount is swept away in paying him off for his services. This you see is but a circuitous method of begging for a living; and such characters should no more be entitled to your respect, applause and confidence than the lazy ragamuffin who begs you for a shilling in the streets. These are not ashamed to beg if they are to dig; and would scorn to labor (as did Paul) for either themselves or companions. Yet such are the men who are highly extolled by a certain class of people, and represented as being exceedingly pious, and making great sacrifices for the gospel. The Kehukee Association was right in withholding her fellowship from any and all such like imposition.

Charge 8 These missionaries carry no gospel to the heathen after all. The Letter charges, that if there should be a surplus sufficient to start a hungry applicant abroad, he preaches no gospel to the heathen, because he has none to preach; but a spurious gospel, or "another gospel", differing from the gospel of Christ is delivered to them"

To establish this charge, it is only necessary to refer to one instance among many. Mr. Judson, the leading Baptist missionary to Burmah, wrote back to his friends in America, to this effect, viz. that thousands of heathen were sinking down into hell, because the ladies of the United States wore so many jewels. For, argued he, if the ladies would throw their jewels and finery into the missionary fund, thousands of poor pagans might be saved from the flames of endless torment, who would otherwise go there and be lost to all eternity! It is fair to presume this man sent back to America the best gospel he was master of; and if the preaching above described was his best, what think you of his

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worst, which of course was to be made to the poor heathens? Does any man in his senses believe an individual, entertaining such a sentiment as this above mentioned, is an ambassador of Christ; or has any of his gospel to preach to any body, either heathen or civilized? I certainly do not; but naturally conclude, if this is his preaching to professors of Christianity—civilized and enlightened people; that held out to the ignorant barbarians, is a great deal worse; provided any thing can be worse, than to predicate the salvation of the human soul on ear-bobs, rings, or money. And still, we have reason to believe nine-tenths of the so-called gospel sent to the heathen in the 19th century, by missionary boards to be no better than this; but precisely of the same character. God says of such false shepherds, "Ye eat the fat, and ye clothe you with the wool, ye kill them that are fed: but ye feed not the flock".

Our objections to the missionary projects, are therefore of a two-fold nature; and lie with greater force if possible, against the doctrines taught the heathen, by these hireling priests, than against the means devised to raise the money to pay them off. The base and corrupt measures resorted to in order to get this money is bad enough in all conscience; but the errors and falsehoods propagated amongst the benighted people of foreign lands, are still worse. And what better can we expect a class of people to do when abroad, who when paid to itinerate in their own country, go about among ua speaking lies —teaching for doctrines the commandments of men—making void the law of Christ by their own traditions—pouring contempt on the doctrine of the gospel and denouncing the advocates thereof as being "guilty of falsehood" and enwrapped in the sable folds of "ignorance and darkness"?

Paul says, "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel; which is not another; but there be some that trouble you and would pervert the gospel of Christ. But though we or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed". And John says, "Many deceivers are entered into the world—whosoever transgresseth and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him God speed; for he that biddeth him God speed is partaker of his evil deeds." And so thought the Kehukee Association, when she refused Christian union and correspondence, with those who brought not this doctrine along with them. And the above passages of scripture should ever be borne in mind, I think in reference to all apostates and false ministers of the gospel.

Charge 9. Missionary Baptists are of a piece with Wesleyan Methodists.

The Letter contends that the delusive and false spirit, so extensively manifested within about the last hundred years, in Great Britain and America, under the popular cognomen of Methodism, has reached the territory of the Chowan Association, and infused its poisonous properties throughout her broad domain. If Methodism is gospelism, then is Baptist missionaryism. If Methodists, who cannot date their existence, much beyond a hundred years, are the genuine people of God—the true descendants of the apostles:—if their doctrine and practices are in conformity with the word of God and their foundation a true one in Christ; then it may be admitted that New School Baptists are the people of God and the true spiritual successors of the apostles of the Lamb; for the faith and practice of the two sects are very similar indeed. With the exception of sprinkling, which the New School Baptists so far avoid, while the Methodists both sprinkle and immerse, I know of no substantial difference between them. While it is well known that nearly all the false fire, the corrupt doctrines, the sensual excitements, the protracted and camp

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meetings, that have been manifested and engaged in by the pliable and yielding Baptists of late, have been given them by their new allies of the Wesleyan school. And it is observable that each revolving year brings these two sects nearer and nearer together. So that within a short time, it may be expected they will amalgamate, when the Baptists shall have yielded every distinctive trait of character, by which the name, for ages has been known, to the overgrown power & influence of their more prosperous allies of a century's growth.

Charge 10. Hypocrisy. The Kehukee Letter suggests that the Chowan leaders, only passed resolutions of "compromise and reconciliation" towards the Kehukee, for the sake of appearing to the world very charitable and Christianlike, while at the same time they were determined their conduct should "forever prove a barrier to fellowship with all those who believe the Bible to be a sufficient guide for their faith and practice."

But few things in this world are more clear to my mind, than the existence of this double-mindedness on the part of the Chowan leaders. For in the teeth of these very loving Resolutions, they are denouncing the Kehukee Association from Dan to Beersheba. And some of the very men, I expect, who were present at the passage of these charitable resolutions—amongst the most forward for their adoption and appointed members of the humane committee, to carry this wonderful act of benevolence into operation, are the men who both before and since the passage of these resolutions, not contented within their own limits, have come over within the bounds of our Association, and within and without our meeting houses, denounced the Kehukee Baptists in the most unmeasured terms. And to such a degree of excess have their invectives become, that the non-professing community, who are generally, at first, favorably disposed towards them, have become disgusted with their abuse: and thus after a while they generally so manage as to preach themselves both out of hearers and out of credit.

And if any doubt existed, on the score of hypocrisy, before the writing of the Kehukee Letter, there is none now, for the strain of the Report, which is a sort of reply to it has done it all away. I dispute the possibility of any judicious mind perusing that Report attentively, from beginning to end, without being forced to the conclusion, that the resolutions which were passed, principally no doubt, by the authors of the Report, were made in bad faith, and intended as a hypocritical overture, by the makers, to quiet the minds of Old School Baptists in the bounds of the Chowan—lead the unsuspecting of the Kehukee order astray—procure additional weapons with which to batter down their walls; & in the end to receive to themselves a vast revenue of glory from a credulous world, who are ever ready, it was supposed, to count for gold, every thing that shines and glorify the authors of soft words and fair speeches.

Does not the Report charge us with being liars, and an inconsistent set of fellows, who have found out a new way in which to worship God, that is poisoning all our churches to death? Does it not charge us with being blind heretics and ignorant bunglers, who abound in works of darkness and against whom God has already written, "Thou art weighed in the balances and found wanting? Then how is it possible for any sane mind to imagine these men sincere, when they offer the right hand of fellowship to all this iniquity? Are not they, in their own estimation, the only enlightened, moral, learned and Christian people: and yet do they desire fellowship with the ignorant, immoral, illiterate and sinful rabble of the Kehukee creed! The thought is preposterous and must not be cherished for a moment, both on account of the absurdity of its nature and the reflection it would cast on the wisdom and piety of the Chowan leaders themselves. Any man who can believe them sincere, under the circumstances, can have but little difficulty in believing that Jonah swallowed a whale, or that Judas Iscariot was a saint of God when he said 'hail master' and kissed the blessed Jesus.

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A FEW THINGS,

Gathered from the last Minutes of the Chowan Association, which I desire again to bring to the notice of the publik.

1st. As to the query presented to that body by the church at Meherrin. It presupposes a state of morals, which I had supposed the Chowan Association, had hitherto been eager to hide from the public view, and I was therefore the more astonished at their publication of it. Here it is.

"Is it consistent conduct in professors of religion to be engaged in fishing with seines; nets, or similar implements, on Lord's days? This query was read twice, received for discussion and finally decided in the negative."

The Chowan leaders have been very much disposed to claim a great deal for themselves, in the way of zeal, effort, piety, morality, &c. &c.; and one to listen to their general representations would conclude, that they were the only righteous, while the people of the Kehukee were about the only lovers of money, the only Sabbath breakers, impious & immoral people in the world. But the proceedings of last May appear to form an arrest of judgment on this score. Here was a query presented to the Association by one among the largest churches belonging to it; read twice and gravely received for discussion. The venerable sages and doctors of the Chowan of course engage in the discussion and after their learning, piety and zeal has been sufficiently displayed on the subject, both pro and con, it is at length put to a vote and decided by the Association, that it is not right to violate the Sabbath! Morals are at ebb tide I acknowledge in the bounds of the Kehukee Association; but no such query has ever yet been presented to her by any of her members; & whenever it comes to pass, that the violation of the Sabbath day, whether by fishing, hunting, merchandising, or farming, shall become a subject of doubtful propriety, and contrariety of opinion shall exist among her members on the subject, it will indeed be time I think for them to disband and forever relinquish all claims to Christianity.

This however, is not intended as any suggestion to the rulers in the Chowan: they are two learned to be advised by me; and are of course, at perfect liberty to hold together and discuss this subject as often as they think proper: and if upon a future discussion they should decide it in the affirmative, they will not even then lack advocates, who will endeavor to represent them, as monopolizing all the morality as well as piety, while the Kehukee must sustain the odium of the opposite vices.

2nd. Taxation and tyranny.

An enquiry was made in the Association, whether the churches had paid Elder D. Harrell as missionary in Washington and Tyrrell, "the amounts assigned to them in the last Association." It appears, that at the Association in 1843, a certain sum had been assessed upon their churches; some of them being required to pay $2, some $3, and others $5, and so on until the amount desired for Elder Harrell's services was made up. It must be borne in mind, that this money was to pay Elder Harrell as missionary within the bounds of the Kehukee Association; and was a tribute demanded of the Chowan churches above, and in addition to the support of their own ministors and current church expenses and donations to the various objects, which are by the leaders constantly presented to them. The patience of some of the churches began to be threadbare; and when the enquiry in 1844 was made, whether the churches had paid the amounts assessed on them, Elder Harrell answered, that some had and some had not paid. Whereupon the following passage was made to appear in the proceedings. "The Association determined that the names of defaulting churches, should be published, but the list was in the hands of Elder Harrell who did not hand it to the Clerk in time to publish it: thus the Clerk is relieved of a most unpleasant duty; and it is to be hoped that the churches will be able to liquidate the amounts due

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before another anniversary." Thus it appears, the churches are to be either injured or insulted; they cannot escape the one or the other. Here is an act of tyranny that should make a North Carolinian blush: and which I think has been seldom surpassed in the history of ecclesiastical corruption.

A religious body arbitrarily decrees, that various independent churches shall raise a certain amount of money for a man, who has rendered them no service whatever, and probably none of profit to any body else;—and because this amount has been levied on the churches by the Association, (whether $5, or $500, each is immaterial, the principle is the same, and the Association had as much right to levy the one amount as the other and no more right to assess the one than the other,) it is regarded as a debt due from them to the missionary. Whereupon the Association, unblushingly determines to publish to the world as niggardly delinquents, all such churches as have not paid the amounts which they say are "due" to Elder Harrell; and this threat of publication, as it turned out, is to be suspended in terror over their heads, until their next "anniversary," when in case they have not forked up the money to Elder H. they are to be published to the world as either bankrupts or rogues. If ever impudence went farther than this it has escaped my notice. It savors much of the Spanish Inquisition, and looks much more suitable to the Romish councils of the middle ages, than to the proceedings of a religious body of Protestants, amid the boasted liberty of the 19th century. If American citizens do not resist such tyranny as this, I shall be much mistaken, and consider them unworthy the reputation of their forefathers.

3d. The case of Elder Nixon. I quote from the Minutes. "A communication was made to the Association that Elder Nixon would for $40 or $50 pledged, agree to travel as our missionary. Elder Trotman stated that he was authorised, by certain brethren, to assure Elder Nixon of the required amount; whereupon the Association passed a resolution requesting Elder Nixon to travel through the churches as missionary, especially those in Currituck, Washington, and Tyrrell."

In this, one thing at least is manifest, which is this;—that Elder Nixon does not intend to take so much upon trust as did Elder Harrell. And another thing is evident to my mind, viz. that according to this bargain Elder Nixon is a hireling to all intents and purposes, and as a consequence will ever be ready to flee from sacrifices or dangers for which he is not to be remunerated in dollars and cents. This 40 or 50 dollars he makes himself sure of before he starts a peg, and of course he is entitled to all that he can get in addition by begging round the circuit. This is counting the cost and calculating the chances in earnest. And if he had supposed that $400 or $500 would have been as readily pledged as $40 or $50, he would no doubt have proposed the former sum; and had he done so it would have been no worse religion in him than to have demanded the latter amounts. The principle is precisely the same, whether a man demands of you five cents or $500 before he will preach to you. Another thing is also apparent:—if no one had agreed to pay the price fixed by Elder Nixon, then there would have been no missionary employed, for he being warned by his brother Harrell's case, had no doubt predetermined on this course: Then the question would have arisen, what will become of these poor ignorant people in Currituck, Washington and Tyrrell? which if responded to by the would-be hireling, the answer would have been about in these words,—"They are sinking down into everlasting misery, for the want of a few dollars to send the gospel to them, by which they might be saved." This reminds us of Zechariah's description of the trade of Judas. "And I said unto them if ye think good, give me my price; and if not, forbear. So they weighed for my price 30 pieces of silver."

Now in all this proceeding relative to Elder Nixon, where do we find the Holy Spirit taken into the account at all? Here

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is a bargain between man and man, whereby the parties of the one part agree to pay to the parties of the other part, so many dollars—not because that he shall on his part, hoe the potatoes, weed the corn, or even sell wooden clocks; but in consideration that he will preach the gospel of Jesus Christ! Can any man show me in this transaction the least imaginable reliance on the call of the Holy Spirit to the work of the ministry? Is there in this any confidence in God for support while engaged in his service? Can you perceive the least possible evidence of a belief in the last promise of our Saviour before his ascension—"Lo I am with you alway, even unto the end of the world"? I think there is none whatever, but on the contrary aid and support from man alone is here desired, and the promulgation of the gospel and salvation of men are predicated on the fickle basis of the willingness and ability of men to pay away their money for these purposes. If they agree to pay, then the work is accomplished, otherwise it falls to the ground. I have here given an instance of Chowan missionism:, it is a fair specimen of the missionism of New School Baptists throughout the country; and the whole in my humble opinion is an abomination in the sight of God, and will yet in a coming day have to flee before his hot displeasure & be chased out of the world.

(*Remainder in our next.*)

THE PRIMITIVE BAPTIST.

SATURDAY, APRIL 26, 1845.

We shall finish Elder Hassell's piece in our next number, when we shall be enabled rapidly to dispose of the communications that have been recently received.

Post Office Department.—The following order has been issued by the present Postmaster General, which will prove acceptable to publishers and subscribers:—

Money for newspaper subscriptions, not exceeding 10 dollars in each case, may be paid to a postmaster for the purpose of being paid to the publisher of a newspaper at any other office. The postmaster is in such case to give the person paying the money a receipt therefor and to advise forthwith the postmaster who is to pay said amount of such deposit. Upon presentation of this receipt the amount is to be paid over. The postmaster receiving the amount is to debit himself therewith in his account and the postmaster paying that amount is to credit himself therewith in his account of contingent expenses.

Come, see a man."

Come, see a man who told me all
I ever did, or said, or thought:
Who well described my guilt & thrall,
And all my crimes before me brought.

Is not this man the Lord of hosts,
Who left the mansions far on high,
Who visited those earthly coasts,
And died, that I might never die?

'Tis Jesus, in his Spirit's power
He caus'd me to abhor my sin,
And in a kind, propitious hour,
Wash'd my polluted conscience clean.

I love this man, and while I live
Would serve him; & when call'd to die,
May he my willing soul receive,
To praise him to efernity.

FOR THE PRIMITIVE BAPTIST.

Elder *John H. Daniel* and *Robert D. Hart* expect to preach on Friday, 6th of June, at Spring Green; 7th, at Skewarkey; 8th, at Ellinor Smithwick's; 9th, at Morattock; 10th, at Concord; 11th, at Liverman's; 12th, at Gum Neck; 13th, at Reder's Creek; 14th, at Sound Side; 15th, at Angeley's; 16th, at Concord; 17th and 18th, at Morattock; 19th, at Smithwick's Creek; 20th, at Beargrass; 21st, at Flat Swamp.

Appointments for Elder P. Puckett.

May 10th, at Pleasant Plains; 11, at Nauhunta; 12, at Memorial; 13, at Old Black Creek; 14, at Tosnot; 15, at Upper Town Creek; 16, at Hardaway's; 17, at Lawrence's; 18, at Deep Creek; 20, at Kehukee; 22, at Joyner's Chapel; 24 and 25, at South Quay; 27, at Joyner's Chapel; 29, at Log Chapel; 30, at Cross Roads; 31, at Little Conetoe; June 1st, at Tarboro'; 2, at Old Town Creek; 3, at Autrey's Creek; 4, at White Oak; 5, at Meadow; 6, at poor house in Greene county; 7 and 8, at Rose of Sharon.

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AGENTS;

FOR THE PRIMITIVE BAPTIST.

NORTH CAROLINA. C.B.Hassell, *Williamston*. R. M. G. Moore, *Germanton*. W. w. Mizell, *Plymouth*. Benj: Bynum, *Nahunta Depot*. H. Avera, *Averasboro'*. Burwell Temple, *Raleigh*. Thos. Bagley, *Smithfield*. James H. Sasser, *Waynesboro'*. John Frult, *Sandy Creek*. L. B. Bennett, *Heathville*. Cor's Canaday, *Cravensville*. William Welch, *Abbott's Creek*. A. B. Bains, Jr. *Stanhope*. C.T.Sawyer, *Powell's Point*. Isaac Tillery, *Lapland*. H. Wilkerson, *West Point*. Jas. Miller, *Milton Park*. Isaac Meekins and Samuel Rogers, *Columbia*. Wm: M. Rushing, *White's Store*. James H. Smith, *Wilmington*. Jacob Herring, *Goldsboro'*. S. Tatum. *Elizabeth City*. Adam Hooker, *Salem Church*.

SOUTH CAROLINA. Wm. S. Shaw, *Rock Mills*. W. B. Villard, Sr. *Aiken*. M. McGraw, *Brown's*. J. L. Simpson; *Winnsboro'*. J. G. Bowers; *Whippy Swamp*. Wm: Nelson, *Camden*. G. Matthews, *Germanville*.

GEORGIA. John McKenney, *Forsyth*. Thomas Amis, *Lexington*. John M. Field, *Macon*. John W. Turner, *Pleasant Hill*. William Trice and William D. Taylor, *Thomaston*. Ezra McCrary, *Warrenton*. Prior Lewis, *Thomasville*. J. Lassetter, *Vernon*. Abner Durham, *Greenville*. Jos. Stovall, *Aquilla*. George Leeves, *Milledgeville*. Wm: Garrett, *Cotton River*. Jesse Moore, *Irwinton*. Wm. J. Parker, *Chenuba*. Jas. P. Ellis, *Pineville*. F. Haggard, *Athens*. A. M. Thompson, *Fort Valley*. Daniel O'Neel, *Olive Grove*. John Wayne, *Cain's*. R. S. Hamrick, *Carrollton*. D. Smith, *Cool Spring*. Moses H. Denman, *Marietta*. Jethro Oates, *Mulberry Grove*. Edmund Dumas, *Johnstonville*. Joel Colley, *Covington*. Isham Edwards, *Marion*. Joseph Daniel, *Fish's*. William S. Jarrell; M. G. *Summerfield*. Daniel B. Douglass, *Bainbridge*. R. B. Hayne, *Lebanon*.

ALABAMA. A. Keaton, *Belmont*. H. Dance & W. Bizzell, *Eutaw*. E. Bell, *Liberty Hill*. D. Gafford, *Greenville*. J. G. Walker, *Milton*. H. Williams, *Hacana*. J. Daniel, *Claiborne*. E. Daniel; *Church Hill*. J. Carpenter, Sr. *Clinton*. J. McQueen, *Lowndesboro'*. Wm. Talley, *Mount Moriah*. G. Herring, *Clayton*, B. Upchurch, *Benevola*. S. Hamrick, *Planterville*. James S. Morgan; *Dayton*. Rufus Daniel, *Jameston*. Wm. Powell; *Youngsville*. R. w. Carlisle; *Mount Hickory*. Joel H. Chambless, *Loweville*. F. Pickett, *China Grove*. John w. Pellum, *Franklin*; John Harrell, *Missouri*. Wm. Thomas, *Gainer's Store*. E. M. Amos; *Midway*. Jos. Holloway, *Activity*. K. B. Stallings, *Livingston*. Jos. Jones, *Suggsville*. Nathan Amason, *Sumterville*. Allen Moore, *Intercourse*. John Bryan, Sr. *Fullersville*. Joseph Soles, *Farmersville*. Luke Haynie, and Benj. Lloyd, *Wetumpka*. N. N. Barmore, *Mill Port*. Jesse Taylor, *Auburn*. A. Hatley, *Pintlala*. Vincent Williams, *Mobile*. Young Smith, *Eufaula*. T. J. Foster, *Bell's Landing*. Henry Cason, *White water*. John Miller, *New Market*.

TENNESSEE Michael Burkhalter, *Cheeksville*. Solomon Ruth; *Wesley*. William Croom, *Jackson*. Wm. S. Smith, *Winchester*. T. Hill, *Sevierville*. Ira E. Douthit, *Lynchburg*. A. Tison, *Medon*. G Turner, *Waverly*. Abner Steed, *Mulberry*. Henry Randolph, *Snodysville*. Pleasant A. Witt, *Russelville*. William McBee, *Old Town Creek*. Robert Gregory, *Athens*. A. Burroughs, *Moore's Roads*. Evan Davis; *Grape Spring*. Joshua Yeats; *Shelbyville*. James Shelton, *Portersville*. Shadrach Mustain, *Lewisburg*. Henry Landers; *Cane Creek*. Nathan S. McDowell, *Tazewell*.

MISSISSIPPI. William Ager, *Caledonia*. William Huddleston, *Thomaston*. Nathan Tims, *Kosciusko*. Simpson Parks, *Lexington*. John S. Daniel, *Cotton Gin Port*. Mark Prewett, *Aberdeen*. James M. Wilcox, *Louisville*. Edmund Beeman, *Thomaston*. John Erwin, *Lincoln*. William Davis, *Houston*. C. Nichols, *Stump Bridge*. Wooten Hill, *Cooksville*. John Davidson, *Carrollton*. Thomas Mathews, *Black Hawk*. James Lee, *Beatie's Bluff*. James T. S. Cockerham, *Grub Springs*. James Crawley, *Minghoma*. Alfred Ellis, *Waverley*. Joseph Edwards, *New Albany*. Thomas C. Hunt, *McLeod's*. John Halbert, *Nashville*. Jesse Huey, *Decatur*. Wilson Hunt, *Stewart's*. John Scallorn, *Pleasant Mount*. O. W. White, *Jacinto*.

FLORIDA. Hartwell Watkins, *Monticello*.

LOUISIANA. Thos. Paxton, *Greensboro'*. Jas. Perkins and Needham Coward, *Big Woods*. L. G. McGaughey, *Ballew's Ferry*. Benjamin Garlington, *Negreet*.

ARKANSAS. John Hart, *Saline*. George W. Rogers, *Arkadelphia*. C. B. Landers, *Union C. H.* J. M. C. Robertson, *Foster's*, John Honea, *Ozark*.

MISSOURI. John P. McDowell, *New Market*.

OHIO. John B. Moses, *Germanton*.

KENTUCKY. Levi B. Hunt, *Manchester*. Washington Watts, *Corneliusville*. Levi Lancaster, *Canton*. Skelton Renfro; *Cumberland Ford*. Tandy James, *Somerset*. Isaac Horn, *Home*.

VIRGINIA. Rudolph Rorer, *Berger's Store*. Wm. w. West, *Wheatley*. William Burns; *Davis' Mills*, Jesse Lankford. *Bowers's*. Elijah Hansbrough *Somerville*. A. Rorer, *Edgehill* James B. Collins; *Burnt Chimneys*. Thomas Flippen, *Laurel Grove*. Thomas w. Walton, *Pleasant Gap*. Levi Bishop, *Sinclair's Bottom*.

PENNSYLVANIA. Hezekiah West, *South Hill*. Joseph Hughes, *Gum Tree*.

NEW YORK. Gilbert Beebe, *New Vernon*.

IOWA TERRITORY. Zaccheus Parker, *Iowa City*.

RECEIPTS.

Rudolph Rorer,	$7	C. B. Landers,	$5
Fred Pickett,	6	T. W. Dearing,	1
Shadrach Mustain,	6	John Green,	1
Henry Dance,	5	Levi Lee,	3
Turner Bass,	1	Lewis Holman,	3

TERMS.

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THE PRIMITIVE BAPTIST.

EDITED BY PRIMITIVE (OR OLD SCHOOL) BAPTISTS.

Printed and Published by George Howard,

TARBOROUGH, NORTH CAROLINA,

"Come out of her, my People."

VOL. 10. SATURDAY, MAY 10, 1845. No. 9.

A REVIEW

Of the Chowan "Report on the Kehukee Association."

By C. B. Hassell.

(*continued from last No.*)

4th. The suppression of the Kehukee Letter.

The Kehukee Association wrote and thought she had sent a Letter to the Chowan Association; but in this it appears she was very much mistaken. The old saying is, "There's many a slip between the cup and the lip"; and we have to record so many slips between the Kehukee and Chowan Associations, that a communication from the first, cannot it appears reach the last named body at all. The Letter in question was regularly transmitted to the Clerk of that Association;—the Report acknowledges it was received in March 1844: the meeting of the Chowan Association was held in May following, and yet the Kehukee Letter never reached it! The Chowan was entirely too far off—the Letter was not in time! Yet an elaborate Report, abusive of the Kehukee was prepared in time to be attached to the Chowan Minutes. I say, there was time enough for the Report, but not quite time enough for the author to sign his name to it: he was rather too much hurried for that: so being hard pressed he concludes to send forth the bantling into the world without parentage, humbly trusting, however, that the broad philanthropy of the Chowan, would induce her to pick it up and acknowledge it as her offspring, although she never saw it before, or the Letter of the Kehukee which brought it into existence.

I charge then, (upon information perfectly satisfactory to me, and if not correct those interested can easily show to the contrary and thereby set the public right on this point,) that neither the Kehukee Letter or the Report which is intended as a sort of reply to it, was received by or read before the Chowan Association: and that the Chowan are to this day ignorant of the contents of that Letter sent to her by the Kehukee. Is not this an unheard of transaction, and can any thing short of odium and just indignation rest upon the authors and abettors of this transaction? I insist upon it that the Clerk of the Chowan Association has as good a moral right to intercept a letter to me from my correspondent in New York and made known its contents to seven of his associates—suppressing it from me; as he had to arrest this Letter in question and prevent its reaching his Association, while at the same time, he reveals the contents thereof to a few of his associates and confidentials. In either case I should consider him alike culpable.

Why is it, that a Letter from the Kehukee cannot be read in the Chowan Association? What great harm could grow out of it: and why are a few men so sensitive on this point? Is it because the ruling junto, the confederated band, the underhanded clique, are afraid of their brethren? Are the leaders afraid of the honest conviction and purpose of the main body of

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their brother delegates? Do they dread the consequences of an honest word, an orthodox sentiment, or a sharp reproof coming from the old Kehukee to the ears of their too much ruled but confiding brethren? Aye, there's the rub; it is even so in my opinion. There are Old School Baptists in the Chowan Association, who are in sentiment with the Kehukee; but these are considered by the leaders as antiquated beings, who must be trampled down and ruled well for fear they will spoil the pretty things of modern make. These must be kept ignorant of any communication from the Kehukee, unless it comes through a distorted medium.

And if they accidentally hear of a Letter being sent them by their old friends, that is all they know about it: they have not read it, they have not seen it and know nothing of its contents, save what has come from the lips of some leading preacher, who runs about the country denouncing it, and endeavors to show off its imperfections by his eloquence, but at the same time studiously avoids showing the Letter itself.

The Report complains that the Kehukee Association should have either not noticed the Chowan Resolutions, or if noticed cast them neck and heels under the table. The one it would characterise as being wanting in common courtesy and the other as rude and barbarous. But it has not yet given its opinion of the transaction in question, whereby a letter was intercepted and its contents suppressed. How would the Report characterize this deed of darkness, if its righteous indignation were but to light on it? Think you it would call the act uncourteous, rude and barbarous; or would it, rising up in holy anger, denounce it as a nefarious project—a clandestine manœuvre—a midnight plot; concocted and carried into execution by a few pompous and dictatorial, money-loving and truth-despising priests and their right hand man: who are riding rough shod over the consciences of their brethren; and would if they could with equal remorselessness ride rough shod over the liberties of the country?

The Resolutions of the Chowan were sent to the Clerk of the Kehukee Association, and he as in duty bound presented them to that body, who disposed of them as she thought proper. In this case there was a plain straight forward proceeding, and one that looked business-like, honorable and honest. But can as much be said of the Chowan Clerk? He receives a letter respectfully dedicated to the Chowan by the Kehukee, and instead of handing it in to that body as in duty bound, does he not call on a council of his confederates, in the reprehensible practices of New Schoolism to determine on the course to be pursued? Do they not conclude to keep it among themselves—determine how it shall be answered and who shall do it, and then resolve for the benefit of their craft, that neither the Letter or answer shall come to the knowledge of their Association: but that after the Association has risen, they will manage to have the answer or Report as they have termed it, attached to the Minutes when they are published: which Report they intend shall so blacken and disfigure the naughty Letter, that none of their people, surely can wish to see it; but will all agree to the charges of the Report once it is fairly before the public, under the apparent sanction of their Association?

This plan, I conceive, was carried into pretty successful operation, and the authors flattered themselves with the performance of a wonderful achievement, whereby the head of old Kehukee was cracked with a stick of her own cutting—the submissive and confiding portion of the Chowan members completely hoodwinked and a stream opened which was to pour in a revenue of glory and riches into the coffers of the covetous, designing & wire-pulling priesthood.

All this is but a small specimen of Protestant Jesuitism, which is at present specially overrunning Great Britain and the United States, and which as far outstrips in shrewdness the Jesuitism of Ignatius Loyola and his disciples of the Roman Catholic school, as steam power and the magnetic telegraph surpass the arts of the middle ages.

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ADDRESS

To the Old School Baptists of the Chowan Association.

For the first and perhaps the last time, my brethren of the Old School order scattered abroad within the bounds of the Chowan Association, I address you in the spirit of friendship and brotherly love. I am young in years and still younger in experience, yet I have seen with you, enough of this world to convince me, that the course thereof is unequal, that iniquity greatly abounds, and that a large majority of mankind are journeying along that road which leads to endless woe. The danger to the church of Christ, however, is not so much threatened by the irreligious as by the religious portion of the community; as you will have noticed from history, that the greatest evils to the church as well as the community in general, have ever proceeded from religious combinations and those men professing the greatest zeal for God.

A bold push is now being made for the ascendancy of power in this country, by various associations of men under a profession of the meek and humble religion of Jesus of Nazareth. These desire to rule the consciences of men, while the secular power aspires to govern their bodies only. One or the other of these antagonistical aspirants must ultimately prevail. Up to this period that of the secular power, but little warped by the spiritual bias of priestly influence, has maintained the ascendant. But the contest waxes warmer and the rival power is making such rapid advances, that the uninterrupted position of the first becomes quite problematical. You and I are interested in this struggle, and it should much concern us to consider whether we and our children are to be governed by laws affecting the body only; such as have been created by our bold and patriotic ancestors; or whether a power is to be set up that is to affect the conscience and tyrannise over the souls of men. The one authority you perceive, restrains the wicked actions of men—leaving their devotional powers untouched; thereby dispensing health and happiness throughout the body politic: while the other if established would arraign the conscience, dive into the secret motives and recesses of the soul, fetter and trammel all the pure avenues of thought, and by thus humbling and debasing the soul of man, by human enactments, likewise bring the body into subjection, and thereby make of the noblest work of God a bond slave and vassal of the most inferior order.

In corroboration of my argument, allow me to instance the present condition of Spain with her cruel Inquisition, as well as every other State or empire, where either Romish or Protestant priestcraft, has had the ascendancy since the days of Constantine the Great.

The tendency of things in this country of a religious cast is to consolidation, and the ascendancy of the ecclesiastical over that of the secular power is to be accomplished if at all by this means. So long as the different denominations of professed Christians stand aloof from each other, and each one adheres to its peculiar doctrine and practice, independent of another, the consummation of this event will be deferred. But whenever the different sects of Protestantism, amalgamate, and direct their united energies to the accomplishment of a certain purpose, that purpose will be effected. The onslaughs have hitherto been of rather a partial nature, and therefore the weight of the whole combination has not yet been felt.

The demand made of Congress some years ago, for the stoppage of the United States mail on Sunday, was unsuccessful; because it emanated chiefly from one portion of the Union, and a small portion of the Protestant denominations. But let the time arrive when all denominations in every State shall unite in sending up another such petition to Congress, and the prayer thereof will be granted. Statesmen will not have the moral courage to resist the

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appeal. Such a demand is now in progress of preparation, if we may be allowed to judge of the character of a great Convention, recently assembled in the city of Baltimore, for the purpose of intimidating the National and State Legislatures of the country into a compliance with its wishes. It is called the "National Sabbath Convention",—embraces some of the most distinguished men in the Union, among its active members, and of its progress and tendency, we shall see more anon. This is relating to the Sabbath question, but all others are to be managed in pretty much the same way, whether missionary, temperance, Sunday school, Bible or tract. When one point is gained by the clergy they will be more clamorous for the next, until one strong hold after another of the secular power yields before their grasping ambition and the unholy rites of matrimony, it is feared, at length be solemnized between church and State. This is the actual condition of things now in England, France and many of the reputed liberal nations of Europe: but wherever found, there religious intolerance rules the realm, and spiritual tyranny stalks abroad unblushingly in the day time.

To avert such a dread calamity from America and the endless genealogies of evils consequent in its train, let every nerve of the American patriot be directed, and first and foremost the patriotic Christian. The enlightened, regenerated and thoroughly converted man; who has by the teachings of the Holy Ghost, been made acquainted with himself and his God—the exceeding sinfulness and the awful tendency of sin, whether under the guidance of the cloven foot or the Sunday dress of satan:—I say this is the man, surely of all others, most emphatically called upon to resist and expose the pernicious tendency of this growing despotism.

Such are the men to whom I now address myself, and therefore it is to you I call. How would you like to be fined and imprisoned for travelling, cooking a meal's victuals or kissing your children on the Sabbath? Such have been the laws of priestcraft in this country and worse may yet be made.

You will see developed some of the leading features of this old giant, under a new form, in the formation of a National society for some specified object; such as temperance, Sunday school, &c. Into this organization all religious denominations are earnestly invited: and when perfectly organized, runners are sent abroad throughout the land to form State and auxiliary societies to this national establishment. The streams of influence from these, are made to flow into the broad sea of the National concern. Granting now that all denominations have sanctioned the measure and their united energies from the length and breadth of the country are concentrated for the advancement of the one great object in view; and what force under the secular authority would be sufficient to resist the progress of this powerful engine? Under a perfect and thorough organization its appeal would be irresistible.

You have noticed the formation of one of these enterprises. Ministers of every denomination are to be its chief priests. Its claims are laid before you with all the authority, solemnity and talent which your preacher is master of. And if you dare question the propriety of it—doubt its utility or withhold your money and influence from it; you are charged with a want of respect for your minister, reverence for God, love for his people, and zeal for his cause. And in a short time, the whole fabric of your Christianity, is made by the leaders in this new enterprise, to rest on your willingness or unwillingness to encourage it. If you approve of it, you are set down as a Christian; if not, then you are not a Christian, but a hard-hearted, iron-sided mortal, who are yet in your sins and led away by a covetous disposition. Am I writing fables or solemn truths, that are corroborated by your own experiences?

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You will also find that when the leaders or a majority in a Baptist Association for instance, depart from original practice and give countenance to one of these religious experiments, they very soon become ready to embrace the whole: and from that time forth appear to hold themselves in readiness to favor any new enterprise that may be started; if it be calculated to inflate human pride, consolidate in effort the various denominations and fill the preachers' pockets with money.

Such is the character of your Association at present, and such will continue to be her character, so long as you allow her to be ruled by the men now at the head of affairs. They have insinuated themselves into your confidence—pushed themselves forward in important measures—acquired a reputation and standing by your kind indulgence towards them, and now as of right seek to lead you as by a waxed nose into all the follies and extravagancies of this effeminate, foppish and priest-ridden age. Are you the men longer to endure this subserviency and bear this reproach? Is liberty of thought and action of so little worth as to be thus tamely yielded into the hands of an irresponsible clique? You know well that your Association is not of the character it was when first separated from the Kehukee. That simplicity is lost, that love is gone, which then prevailed throughout your borders. Certain men have crept in unawares to lead your pure minds away from the truth and turn them unto fables. They have by degrees induced your Association to embrace one error after another, until she is now changed almost altogether from what she was originally, except in name. And you find that these measures and errors of divers hues are now being fastened down upon you as with the cords of a giant; and if much longer borne may become entirely irresistible.

Awake, then in time, to a feeling sense of your danger. Strike the tyrant monster and beard the lion in his den before he is a year older. Shake off this nightmare that disturbs your repose, and renounce the unfruitful works of darkness before they finally overwhelm you!

Remember the happy period when in your first love, the Gilberts, the Reads, the Lawrences, the Carrowans, the Biggs, and the Hymans; with the Spiveys, the Jordans, the Rayners, the Rosses, the Burkitts, and the Poindexters, enjoyed sweet fellowship together. Do not many of you remember the time when the two Associations were almost as one body—when unity of faith and practice prevailed—when they went on hand in hand harmoniously together, and members from each one seemed overjoyed at meeting those from the other? I ask you, beloved, if you do not remember these things, and if your hearts do not desire a repetition of these joyful seasons? I think I can answer for you in the affirmative. Then I beseech of you to strike down those innovations that have become the barriers of this ancient union and fellowship.

Lop off these deformed branches that have been grafted on to your trunk;—pull down the pillars of these unsightly edifices: renounce the authority, the precepts and practices of your unworthy leaders and be ye separate from their control. Touch not, taste not, handle not the unclean thing; come out and be ye separate from its polluted touch and God will receive you; the Kehukee Association will receive you and the faithful in Christ Jesus throughout the world will receive you. It will not then be necessary to pass any resolutions of "compromise and reconciliation", for the door of fellowship and reciprocal love will be thrown wide open.

I am aware, brethren, that you earnestly desire renewed correspondence with the old Kehukee; and that she as anxiously desires brotherly intercourse with you. But under existing circumstances, this cannot be effected and the burden of removing the impediments rests upon your shoulders. My advice is to begin with the evil where it began with you, viz. in your Associa-

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tion; and with manly firmness resist all encroachments on your original rights. In the first place kill off your Baptist State Convention. This has been a giant in his day and a ringleader of evils. The task of smothering him cannot now, however, be very great, I should think, as he has been wonderful sick of late and just ready to give up the ghost any how. An effort was made to save his life at your last Association. One man was requested to beg a little money for him on Saturday, but succeeded in getting only $25.50 to buy medicines and a few nick nacks, for his diseased palate, which could not last him long Another Doctor came all the way from Wilmington to Edenton, to administer balm to this poor patient:—to bolster up his head—softly press his temples—smooth down his pillow and entreat his friends to be liberal and merciful to him: but after all his exertions, concluded the case to be rather a hopeless one, and feared the patient was about to die a premature and "shameful death." Now should he live to see another of your anniversaries, then do you, my brethren, give this diseased Philistine a fatal stab, and let him then and there breathe his last. You Old School Baptists of the Chowan Association, are the very men who have laid this giant thus low already, and it is your duty to finish him. It has been done by your withdrawing from or not going to the meetings designed to foster this institution: by withholding your money and influence from it, and regarding with some degree of indifference the lackies that are sent around begging for its support. Up then like men and redouble your energies for a still bolder thrust and the monster is dead.

When you have killed off this leader of the gang, then go through with the balance.—Tell "Wake Forest College" to support itself or starve to death—professors. pious young men all. Send back your "Bible Society" upon the shoulders of him who brought it to you; and put your "Publication Society" to sleep, by allowing your "Philadelphia Colporteur" to take his merchandise back to the city. Clip the wings of your "periodical" bird and she'll fly no more in your faces; and crush your system of "Itinerancy" and God will send you preachers. Then like Moses ask "Who is on the Lord's side"? and every Arminian in your ranks cut off from among your number; and return thoroughly to the faith and practice of your ancestors. This done, and my word for it, the way from the Kehukee to the Chowan Association will become well known; and every other Old School Predestinarian Association in the State, will hail you as a worthy sister, redeemed and disenthralled.

If you cannot arrest these evils, in your Association capacity, then go on as you have begun, by reforming your individual churches. Some of your churches have already left your Association and been received by the Kehukee; -while others have divided, and the predestinarian portion thereof, organised anew and joined our Association. You will do well to push this revolution forward until your churches are cleared of Arminianism and the healthy atmosphere of a pure & evangelical faith only breathed by your members. It need not take a thousand years to accomplish all this, neither. It is but the work of a few months if began in earnest.

Spring the test question at once, in each of your churches—try the spirits and definitely learn the sentiments of your members. If you are in the minority, withdraw from the majority and organize anew, on original principles. But if you are in a majority, then expel the minority and wash your hands of all such rubbish. This being done, the work is done:—the revolution effected and the Chowan Association free and independent of modern priestcraft and Protestant Jesuitism! We shall hail that auspicious morn as a bright era in the History of North Carolina Baptists and a gladsome one to our brethren throughout the land.

You will then have fallen back upon the

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original institution of our Lord and Saviour Jesus Christ, to wit, the church of God, and bend all your energies to the advancement of its prosperity and honor. It is the best association of believers that ever was established on earth, and the wisdom of man would have been taxed in vain for the idea of such a simple and yet such a sublime institution. It is the most divine organization that the world ever saw, and is the only one created as it will be the only one accepted and highly honored at last by the great Founder of the Christian religion. With its minister, its deacons and its private members, moving gracefully in their respective spheres, it is a sight most worthy to behold. And Thomas Jefferson, I think it was who said, looking at it merely as a democratic body, that a well regulated Baptist church gave him the best idea of a republican form of government that he ever obtained from any other organization.

Here my brethren, within the proper sphere of a Christian church is a field presented, sufficiently wide for all your talents, zeal & liberality. And if you will, as you are in duty bound to do, sufficiently strengthen the hands of your deacons, your ministers will be comfortably endowed —the necessities of your poor properly attended to and the elements of communion at all times readily furnished. If your minister is called to travel either at home or abroad—in neighboring countries or in distant climes, and this call shall be by the church supposed to come from God, it is the privilege as well as the duty of the church to sanction the call of the Holy Ghost by giving of their worldly substance according to their ability to the anointed of the Lord. But let all money matters rest with the deacons,—they are to be the receivers and the distributors thereof, and are consecrated by the Holy Spirit to be the medium by which the liberality of the church is to be extended both towards minister and people. This is the method and the order which God has established, and a departure therefrom will prove disastrous to any church. Money collected or placed in any other hands than those whose office is created on purpose to attend to pecuniary matters will prove injurious; and it brings a curse in my opinion, on any people, who set aside the deacon's office and allow their minister to neglect the ministry of the word and serve tables:—or in other words neglect preaching the gospel and take up the trade of begging for, handling, receiving and distributing money either for himself or any body else. With a just conception therefore, of the privilege and duties of a church of Christ, you at once discover, that all other collaterals and auxiliaries are entirely useless and superfluous, in carrying out the great work of evangelizing the nations, and may with great propriety be immediately dispensed with. The church alone is safest and the church alone is best. And the church after all is certainly the best missionary society, the best temperance society, and the best Bible society, that ever graced the earth. Then let all the energy, all the zeal, all the talent, money and influence that Christians are disposed to appropriate to those auxiliary and extemporaneous societies, be given to the church of God; and all will be well again and things move on as they used to do.

Then I ask of you brethren, will you or will you not, pursue the path of duty when it lies so plain before you? Will you any longer dread to come up manfully to the work? Will you any longer work gently in the traces of your whipping and spurring riders? Will you continue the authority of this designing clique, who so tarnished the character of your last Association? Will you ever again give them the opportunity to smuggle out and smuggle in Letters and Reports without your knowledge and inspection? Are you not heartily tired of such corruption and merchandizing of men as you behold all around you? Can you be satisfied with the transient glory that appertains to the whole scheme of

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modern effortism? Do you not know that it will be of short continuance and at last die a disgraceful death in the sight of God and his saints? Can you bear to listen to a comparison between the eclat of a complimentary notice in the forthcoming History of Baptists by David Benedict and the glorious satisfaction of believing your names to be written in the Lamb's Book of life? Which will avail you most in a coming day, the flatteries and puffs of a money hunting priest in a one sided history or the blessed salutation of the King of kings and Lord of lords; who shall hereafter, at a time appointed, while seated upon the throne of his glory and in presence of an assembled universe,—unrolling the parchments of eternity and pointing to your names written thereon, say, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."? Brethren, are you ready to signalize your preference of these distinctions? Then I once more beseech of you to arise & signalize it! It took but three days to accomplish a successful and virtuous revolution in the kingdom of France: and how many more days do you require in which to expel the kingcraft and priestcraft of the Chowan Association from your domain?

You require no leaders in this enterprise;—let each and every one of you himself become a leader bold,—putting on the whole armor of God and by that means put to flight the armies of the aliens. Pause not in your bold resolves—no longer halt between two opinions--tarry not in all the plain—parley not with the king's enemies, but gird thy gospel armor on and dart furiously against their carnal weapons. "Arise, shine, for thy light is come and the glory of the Lord is risen upon thee." Shade it not by earthly fame. By all the sacred ties of holy brotherhood--by the blessed and eternal union of the faithful in Christ Jesus;—by the happiness of a conscience void of offence and the blessings of our Saviour God, ever to be found at the end of obedience to him.—By the smiles of his countenance on the one hand and the punishment of his rod on the other:—by the honor of Christ, the prosperity of his cause and the good of souls. I again and again beseech you my brethren, to escape the fowler's snare—to renounce all the hidden things of dishonesty—to come out from among the workers of iniquity and be ye separate, as saith our God.

"By the mercies of our God;
By Emanuel's streaming blood,
When alone for us he stood,
Ne'er give up the strife:
Ever to the latest breath,
Hail to what your Captain saith;—
'Be thou faithful unto death:
Take the crown of life.' "

May God of his infinite mercy, my brethren, endue you with wisdom and grace from on high and enable you both to assert and maintain your inalienable rights, as citizens and as saints. May you act wisely and judiciously in the premises, so as to cause at last, peace, happiness and union to prevail throughout your borders. May the Lord save you and me and all the ransomed of the Redeemer, from the errors, delusions and enchantments of this bewitching world, and finally crown us his, in the bright realms of unfading glory, and his name shall have all the honor, praise and power, in a world without end. Amen.

C. B. HASSELL.

Williamston, N. C., 27 Dec'r, 1844.

THE PRIMITIVE BAPTIST.

SATURDAY, MAY 10, 1845.

We are unable to supply new subscribers with back numbers of this volume—they can receive of the next volume sufficient to complete their subscription year.

TO EDITORS PRIMITIVE BAPTIST.

Pittsylvania county, Va.
April 19th, 1845.

DEAR BRETHREN AND SISTERS IN Jesus Christ our Saviour: Grace, peace

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and Christian love be multiplied unto you, from Jesus Christ our Saviour; so as to enable you to believe the truth and love the same; for we, the church or children of God, are saved by sanctification of the spirit and belief of the truth.

Hence, it is not going in the strawpens or to the mourner's bench that saves us. No, my friends, it is by sanctification of the spirit and belief of the truth; yes, the apostle says by sanctification of the spirit not the flesh; no, but the spirit of the creature is to be sanctified, and how is this to be done for the creature? by the operation of God's spirit on our spirits, on our wicked spirits, and subdues them by the same spirit and causes them to repent for sins committed by them, and this is only done by the power and spirit of God; for you, brethren, know that it is the goodness of God that leads men to repentance for sin. But there is a repentance for other causes which the devil works, that is, for a man to be sorry because he cannot get the advantage of his fellow creatures; or for a man to be sorry when he has preached a false doctrine, that more did not believe him.

This sorrow is not from God, so it must come from the devil; for, there are only two powers, and they are the power of God and the power of the devil; and all the human race are under these powers and are influenced by one or the other. Hence, there is no half way ground in this matter, for you know the strong man keeps his palace. Hence, the devil has the palace of all men in nature's darkness, for he keeps his palace; then he has it for you know you nor the devil cannot keep that you have not got; so if you keep any thing you must have it. Hence, I conclude the strong man has the palace of all men and the goods are in peace. Hence, my readers will see, that I believe the strong man is the the devil and that, I also believe, he has the hearts of all men and that he will and can keep them, unless the stronger man come upon him and take away his armor, wherein he trusteth, and divide the spoils.

Now I conclude, all not part of men, but all men and women are under the influence of this strong man and are controled by him; and that government is directly contrary to this stronger man's government. Yes, this is so, and why? because the strong man is king of the bottomless pit, and the stronger man, than he, is the king of heaven. So, they are directly opposite each other and the great question is, how do men or women get from under the government of the strong man and how do they get under the government of the stronger, or how do men and women get from under the service of the first and get in the servive of the second, as represented in the 11 ch. of Luke 21, 22 verses? Here we have the two kings represented, the first is the devil, the second is Jesus the Saviour of sinners; and all men are under the control of the devil, for the text says, the strong man keeps his palace.

So you may see, my readers, the palace is his for he keeps his palace. Hence, it is here the apostle says, the strong man keeps his palace and his goods are in peace. Now, we notice his goods are in peace; so I believe it is with every one while in nature's darkness; for they do not trouble the devil for their will is his will or pleasing to his will; for their mind or will is enmity to God, not subject to his law, neither indeed can be; hence you see it is subject to the devil, while unawakened. So, I conclude, his goods are in peace; for it is the will and desire of this carnal heart to please his master, and his disposition is bent on the service of the devil; hence, the devil has no trouble with him. So, his goods are in peace, while unawakened.

Now, I think, I have shown that man is under the influence of the devil, or that the devil has the palace or heart of man. But some want to know how man got there, but I have neither time nor room to tell what little I think about the matter; for I think the best way for us to do, when we are in a bad place or fix, is to inquire how to get from or out of that bad place or fix. So I say, all are in a bad fix while

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under the strong man; and what makes the matter worse, man cannot get from under this king or devil in and of himself. O! say some, I know that; but, we must help to get our deliverance. But, I say no, my friend, we must not help; for if we do, we are only workmongers. See, Luke 11 ch. 22 verse, says: but when a stronger than he (that is, a stronger than the devil) shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils.

Now, we will notice in the 22 verse, a stronger than he shall come upon him, that is, Jesus shall come upon the devil and Jesus taketh away his armor (that is the armor of the devil); not may come, no, but shall come and take away his armor wherein he trusted. Now the devil is dethroned, and how was it done? why it was done by the stronger man, who is Christ. Now, did the creature help, or not? why, you see that Jesus did it himself, not in Co., no, he did it himself and the creature did not help him, nor ever will; for he or his mind is enmity to God and is pleased with his king the devil. Now, this man must be brought to God and to godliness, and that is done, by the power of God's operation on the creature through and by the Holy Ghost or his spirit, which quickens and brings to life dead sinners and shows them what they are by nature and what they must be by grace; and when then is done for the creature, then he is dissatisfied with his old or former king, then the goods are not at peace and then the devil gets uneasy and has to promise and does promise the creature many things, that he never can perform to satisfy the creature. Sometimes, he gets him to take the pledge to abstain from strong drink and then persuades him, all is well; but this will not do, for the stronger man has come upon him and he will divide the spoils; but the devil tries every way out of the gospel to reconcile his subject but he cannot, for Jesus will divide the spoils.

Now you see, brethren, Jesus has this subject in hand and will bring him to submit to his will and make him willing to submit to all his commands; but the poor, foolish devil does not know that the stronger man has him in hand. No, he thinks he can deceive him, by telling him that a little reform is all that is necessary; but this will not do for him, for Jesus has begun a good work in him and for him, and will perfect it, so he carries him on through the regeneration and then and there it is, that Jesus divides the spoils. And, how does he divide it? according to his Father's will, and that is to let his old master—the devil have the flesh and he keeps the spirit. Now he, the inward man, is from under the government of satan and is brought under the government of God, not come, but brought and that by Jesus; and all, that are so smart as to come without being brought, are nothing but thieves and robbers: but all that Jesus undertakes he brings, for he never failed yet nor never will as long as he has all power in heaven and on earth, and that he always had and always will have. So all he wants he brings from under the government of satan, and then gives him the flesh and he keeps the spirit.

But, now the creature wants to keep the commands of his master, and in thinking of this, he wants to join the church, for he wants to be with the brethren; and just here, the foolish devil harrasses the poor saint, sometimes telling him or her, by his lackies, that they have been baptized in infancy and that will do. But God says, you must be baptized for the answer of a good conscience towards God. This I know from experience, for I was sprinkled. And, sometimes, his lackies get a saint to believe them for a while, but God will bring all that he saves to a belief of the truth; for the apostle says, it is by sanctification of the spirit and belief of truth. So I conclude, as I fear my letter is very scattering, as I have been much pestered; while I was writing I had to go to my coal kiln and stop it from burning out.

Brethren, I wish you to do what you

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please with my letter, for it is not like I intended it to be when I began it; but that is not strange with me. Nothing more.

RUDOLPH RORER.

TO EDITORS PRIMITIVE BAPTIST.

Pond Town, South Carolina,
April 30, 1845.

BELOVED BRETHREN AND SISTERS OF the old Primitive order: We a few names here in these low lands of sorrow, are still trying to serve the Lord according to his words and have been cut off from the learned and wise and money-making Associations as a despised simple set of people because we don't believe in money to save souls as they surely do from their great cry for it. For we believe that souls are to be saved by grace through faith, and not money. For we always think of poor Simon Magus and his money, and what the apostle said should become of them. And when we think of that, we try to offer God our hearts and not our money; for finding that he the Lord says, son give me thy heart, and says nothing about money to him. Therefore, if he the Lord has said otherwise to them the missionaries, let them go on and every one serve according to his call.

And therefore, dear brethren, as we are not of them, and are commanded to come out from among them, four churches have obeyed the word and done so. Two have joined the Primitive Association last fall, called the Lexington Primitive Baptist Association, which Association is to be held with one of these new joined churches, called Black Creek church, in St. Peter's Parish, South Carolina, on the waters of Coosahatchie, 6 miles below Beach Branch church and 19 miles above Gillasonville, to commence on Friday before the first Sabbath in October, 1845. At which time and place I am requested to beg the favor of all the beloved ministers of the Primitive faith each and every one please come. Dear brethren, for the Lord Jesus Christ's sake, and for the glory of God, and for the help of we poor mourners here in the midst of the Ishmaelites, in peace with ourselves though in a cold state of religion, please come, brethren, and may God help you to come, is my fervent prayer. Amen.

Notice is given to all the dear brethren and sisters of the Primitive faith wherever these lines may reach, that our dear venerable old brother John Youmans, of South Carolina, after a long lingering spell of sickness, departed this life on the morning of the 9th of July, in the year of our Lord, 1844; whose loss we mourn, but still hope that our loss is his gain. For we think that he is now free from persecution and from pain, and resting from his labors. Brethren, no more, but remain yours as ever, and beg an interest in all your prayers.

JACOB G. BOWERS.

TO EDITORS PRIMITIVE BAPTIST.

Cumberland Ford, Ky.
Dec'r 18*th*, 1844.

DEAR BRETHREN: When I retrospect the past and think of the great changes that have taken place in our nation and among the professed followers of the Lamb of God, and especially in the Baptist church, I am made to wonder, and to reflect what are the causes of these changes. I have come to the conclusion that they arise from the struggles of the few to govern the many, both in church and in State, as also from the endeavors of numbers to live without labor. The rich and would-be nobility of the land, as the aristocracy of our country, are endeavoring to rule, guide, direct and govern, the poorer or working classes; and these classes are giving way to them and their opinions too much, which will eventually tranfer the power into their hands. The ministry and councils are encroaching upon the independence of the churches, and insensibly taking the keys of government from them. The churches not noticing that their independence is fast leaving them, are with the world looking up to the ministry for salvation, or as guides in almost all cases that come before the church; instead of

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looking up to and relying on God and his word.

People formerly read the Bible, preachers formerly called the attention of the people to the Lamb of God, and informed them that God was in Christ reconciling the world to himself, and had only committed the word or the ministry of reconciliation to them, and that salvation flowed through the mediator, and that they (the preachers) were in as great need of the light, influence, teachings and guidance of the spirit, as the weakest lamb of the fold, and appeared to esteem themselves as Paul did himself, "less than the least of all saints," and as servants of the church. They then appeared to be timid and humble, and fearful of wounding Christ in the house of his friends. There appeared to be union and the ministry were then as members of the church, and appeared to esteem others better than themselves. They had to be pushed forward, instead of being held back. They appeared to fear that the churches paid too much attention to them. But how is it now? The church a timid flock, fearful of wounding the preacher. The preacher acting as some superior being, who is to be reverenced as such. The church looking up to him with reverence. No more does he take a low seat. No more does he fear to wound. No more is he as one of the church, but as at the head of it. I am speaking of the Baptist denomination generally, and to the despised few in particular. I once thought that among this few I should never hear helping a needy preacher claimed as a "gospel debt;" but I have long since ceased to believe that there are new things under the sun. For from an Association that I had looked up to as a leader in the opposition to the inventions of man and to those who claimed "a debt," "a gospel debt" for preaching; yet I find her sanction to a Circular Letter claiming a "gospel debt." Shall we after battling against this demand, send it forth to the world in our Circulars, demand it in the stand, or by our writings in the Primitive, should we after withdrawing from others because they had devised many ways and means to obtain this, claim "a gospel debt," claim it by Circular Letters without having these "many ways and means," and doctrines to obtain it, especially while we are opposing these "ways and means," the institution of which is one way or another to obtain this "gospel debt," by exalting the priesthood and by educating and preparing more to carry on and carry out these institutions to obtain "the debt." Every honest man will pay his debts if he can, therefore to obtain and coerce payment, we will have to revive a "law religion," and resurrect the "old tobacco worm," or exclude the offending member who may refuse to believe in "a gospel debt."

The children of Israel wanted to be like other denominations, by having "a gospel debt." The children of Israel prospered most when they were least like other nations. The church of God prospers most when least like any other denomination. "They are a peculiar people," "chosen out of the world," and therefore should not be conformed to it, or its religion. Do you want to see the church prosper? then get farther from every thing but God and his word. Let every preacher feel himself to be a part or member of the church and a servant thereof. Let the church and the ministry be one, "having the same care one for another," and as members of the "one body." The ministry are no better to be poor and needy than any other member, no better to suffer privations than the weakest lamb of the fold. "Having food and raiment," let them "therewith be content." Follow the scripture rule, "let him that hath, give to him that hath not," "for it is more blessed to give than to receive." The Lord has ordained that they who preach the gospel shall live of the gospel. We profess to believe that what God has ordained will certainly and inevitably come to pass. But you may say that the negligence of the churches and the avarice of some of her members is such, that they will not discharge their duty. If the negligence of churches and

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the avarice of members can prevent that ordaining from being effected, then surely the negligence of man as respects his souls salvation, the enmity of his heart against God, the reigning power of sin and satan over him will prevent God from saving any of his people, for they "are by nature children of wrath." And therefore according to this idea, notwithstanding God foreknew his people, predestinated them to be conformed to the image of his Son, predestinated them to the adoption of children, by Jesus Christ, ave them to him in the "covenant ordered in all things and sure," gave hic Son to redeem them, who did redeem them and purchased for them an incorruptible inheritance and prepared for them heavenly mansions and pleads for them in heaven; sends his spirit, his word, and his gospel, yet this may all be lost. For if one decree or part of God's purpose fail, on the same grounds the whole eternal purpose of God may and will fall to the ground. And accordingly God will be frustrated and disappointed, heaven will be without a redeemed soul, God without praise, Christ the great head of the church without his body,—without a member, his spouse his children howling in hell, and the devil rejoicing and triumphing over the victory.

My God, what an unexpected scene for the devil to rejoice over. Hell would then be filled with shouts, and heaven would be clad in mourning. You may say this is too highly wrought, but it is barely a hint. For if the devil and man can frustrate any part of the purpose of God, they can and will frustrate the whole. But thanks be to God, his counsel shall stand and he will do all his pleasure. His pleasure is to be with his children, and give them the kingdom. He who clothes the lily and grass will clothe his children, he who giveth food to the young lion, and bringing to the lion his prey, and "who giveth food to all flesh," will feed his children. He who will not suffer the sparrow to fall without his leave, will uphold his own cause and his own ministry. He who will not suffer a hair of the head to perish, will not let his ministry suffer further than is for their good and his glory. Go it entirely, or else deny the doctrine of God's divine decrees and his overruling providence altogether. If he has decreed one thing, he has decreed all things. If he effects and carries out one decree, he will complete all. If he rules over one thing, he rules over all. Have we all forgotten that the Lord has said, "the poor shall not cease out of the land forever," and that "the race is not to the swift, nor the battle to the strong, nor yet riches to men of understanding;" "that promotion comes not from the east, the west, or the south, for the Lord puts down one and sets up another," and "doeth as he will in the armies of heaven and among the inhabitants of the earth." Cannot and will not he who sent the raven with food to Elijah, put it into the hearts of men to give to his ministers—his needy children? "Is the Lord's hand shortened that it cannot save." It is not.

Shall we distrust the sovereign ruler of heaven and earth? Shall we believe that poverty is a curse? Shall we deny the providence of God, and say that some things work together for good to them that love God; and some work together for evil? Shall we wish to be better situated than our master, who had not where to lay his head? Recollect that God hath chosen the poor of this world, rich in faith and heirs of the inheritance. Do you want Sauls in the church, from the shoulders upward higher than his brethren? Then go on, claim "a gospel debt;" be like others. But if you want Davids, then choose the little one. Let him be such a one that his brethren (the world) cannot believe he was chosen to fight the giant. Do not try to help him with Saul's armor, but let him go depending on God and the haughty Philistine will fall. The opposing army will prevail, and appear terrible as an army with banners; but these banners will not be splendid equipage, or costly dress.

The Lord knows what is best for his children, they are generally poor as regards this world's goods. But when God

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shall have completed his divine purpose, and shall have sounded the great trumpet I fear but few will exchange costly apparel for a robe of righteousness, or splendid houses for mansions in heaven. But at that august day God's children will leave their rags & receive a robe of righteousness, and the head that was scarcely covered here below, will then be crowned with a crown of glory; and those who lived here below in mud-walled cottages or log cabins, without a fee simple right, will then exchange them for heavenly mansions in an incorruptible inheritance the title to which is indefeasible and eternal, and there with the poor beggar rest in Abraham's bosom, in the eternal rest of the people of God.

God has ordained it and it will be completed. He has ordained that they who preach the gospel shall live of the gospel. Is it not your life when you truly preach it. Is it not your life when your mind is travelling on its doctrine? And have you any other spiritual life only in preaching it or meditating upon it as it rolls through your soul when alone? He that feedeth a flock shall eat of the milk of the flock. He will eat of the milk which the food he feeds with produces. He that planteth a vineyard, eateth of the fruit of the vineyard. You are not going a warfare at your own charges, you are soldiers of King Emanuel, and servants of his church, therefore he will support you. If the mouth of the ox be muzzled while he treads out the corn and he treads long, he will fare badly; but if suffered to go without a muzzle, with full permission to eat the corn, he will thrive. So with the preacher, if he is not allowed to use his own gift in his own way, he cannot preach and therefore cannot live of the gospel. They who wait on the altar live of the things of the altar. Were not these offerings typical of what Christians now offer and upon which they now live? Let him that thresheth, thresh in hope; and he that ploweth, plow in hope; and he that ministereth in holy things, live of the things of the temple. But we have need of none of these things, let we hinder the gospel of Christ.

Brethren, I am one that does not believe a preacher is an officer of the church above others, to receive support, or pay, or "a gospel debt," because he is a preacher; but because he is a needy child of God. He is a character who ought to receive nothing, except he needs it; but to turn the attention of those who would give, to the poor and needy of the church or the neighborhood. There is no medium. He either ought to be supported entirely, or his needs alone should be attended to. I would as willingly give a man ten dollars a month as a bargain, as to say it was a debt I or others owed, which we intimated would amount to something like that sum. Don't go behind the curtain, but give to your preacher what he needs, and no more. Don't give him one cent because he is a preacher or preaches a great part of his time; but because his case requires it. Let him go on and preach at God's bidding, not because others preach a great deal and are gaining ground; but because God has impressed his mind with the weight of it, and because it is his duty. And if his family suffers, I think he had better stop and go to work, for my unshaken opinion is, that if God calls a man to preach he will fix or has already fixed a way by which he and his family will live well enough. Let the ministry discharge their duty and the churches will discharge theirs. Never will I agree that helping the ministry is "a gospel debt." It is a duty to help the needy, this is clear in scripture; and my unshaken opinion is, that it is equally as much the duty of the preacher to give if he has, as it is for him to receive if he has not. I am poor, preaching has not been in my way in making a living, nor never will be if God has called me; for if he has called me he will support me. It would insult me for a person to offer me any thing for preaching, while I have food and raiment. "A gospel debt" won't be received in these mountains; we do not believe a preacher is better than others. If he

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needs, we help him; if others need, some of us help them. This is all we do. It is all we believe in. And if a preacher was to come among us claiming "a gospel debt," he would be frowned at if no more.

Now, brethren, go on, feed the flock, plant the vineyard, thresh, plow, and minister the holy things, and live of the gospel, live of Jesus the theme of the gospel. While you preach him in the spirit of the gospel, and as the spirit of it, you live of the gospel. When you see your little flocks in union, peace, &c. you eat of the milk; when threshing in the garner of God, and plowing in the field the world, it is in hope that you are God's child, God's called one, and that God will bless you.

Brethren, I strike whenever I see any thing I don't like. If you do not like this, strike at it, it will not hurt me. I have only hinted at my subject matter. Farewell. *N. S. McDOWELL.*

TO EDITORS PRIMITIVE BAPTIST.

Lexington, Holmes county, Mi. }
27th April, 1845. }

DEAR BRETHREN EDITORS: I am once more permitted to address you a few lines for publication, which I wish you to publish as soon as possible; as I wish to notify my brethren generally of the time and place of the next meeting of our Association. The next meeting of the Primitive Baptist Association will be held with the Antioch church, Yalobusha county, Mississippi, near Troy, on the Yalobusha river, 4 or 5 miles below Grenada, on Saturday before the 3rd Lord's day in Sept. 1845, at which time and place we should be truly glad to meet with brethren from sister Associations. I feel authorised to say that ample preparations will be made for all that may feel disposed to attend.

The Primitive Association has just closed its 7th annual meeting, with the Hickory Spring church, (the Saturday before the 3rd Lord's day in September is the regular meeting of the Association; but for certain reasons, at the last fall meeting they adjourned until April,) in as much love and union of heart as I ever witnessed. The brethren seemed loth to leave the place. The meeting will long be remembered by many. May the good seed sown bring forth much fruit to the glory of our heavenly Father. We gladly received correspondence from the Bethany Baptist Association, which has just come out from the rubbish of Babylon. May the Lord ever protect them and keep them from the evil of the world.

Our brethren abroad may be assured that we are still COMING OUT, and almost every intelligence from the south is still they COME. May they still continue to COME, (yes, they will,) until not a hoof is left behind.

I did not intend writing a letter when I commenced writing, but only wish this to pass as a notice to my brethren generally. So soon as our Minutes are published, I will send a copy to the Primitive, and I think will then comply with bro. Keaton's request.

Brethren, pray for me, for the more I see of the excellencies of the Saviour, the more I see of my feebleness. Brethren, come to our Association, and may the Lord grant you good health in the inner man. May his hand be always on the little ones, and shield them from all harm. I must forbear. As ever yours in gospel bonds.

SAMUEL CANTERBERRY.

A man's heart deviseth the way, but the Lord directeth his steps.

FOR THE PRIMITIVE BAPTIST.

Elder *John H. Daniel* and *Robert D. Hart* expect to preach on Friday, 6th of June, at Spring Green; 7th, at Skewarkey; 8th, at Ellinor Smithwick's; 9th, at Morattock; 10th, at Concord; 11th, at Liverman's; 12th, at Gum Neck; 13th, at Reder's Creek; 14th, at Sound Side; 15th, at Angeley's; 16th, at Concord; 17th and 18th, at Morattock; 19th, at Smithwick's Creek; 20th, at Beargrass; 31st, at Flat Swamp.

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AGENTS,

FOR THE PRIMITIVE BAPTIST.

NORTH CAROLINA. C.B.Hassell, *Williamston* R. M. G. Moore, *Germanton*. W. w. Mizell, *Plymouth*. Benj. Bynum, *Nahunta Depot*. H. Avera, *Avcrasboro'*. Burwell Temple, *Raleigh*. Thos. Bagley, *Smithfield*. James H. Sasser, *Waynesboro'*. John Fruit, *Sandy Creek*. L. B. Bennett *Heathville*. Cor's Canaday, *Cravensville*. William Welch, *Abbott's Creek*. A. B. Bains, Jr. *Stanhope*. C.T.Sawyer, *Powell's Point*. Isaac Tillery, *Lapland*. H. Wilkerson, *West Point*. Jas. Miller, *Milton Park*. Isaac Meekins and Samuel Rogers, *Columbia*. Wm. M. Rushing, *White's Store*. James H. Smith, *Wilmington*. Jacob Herring, *Goldsboro'*. S. Tatum. *Elizabeth City*. Adam Hooker, *Salem Church*.

SOUTH CAROLINA. Wm. S. Shaw, *Rock Mills* W. B. Villard, Sr. *Aiken*. M.McGraw, *Brown's*. J. L. Simpson, *Winnsboro'*. J. G. Bowers, *Whippy Swamp*. Wm. Nelson, *Camden*. G. Matthews, *Germanville*.

GEORGIA. John McKenney, *Forsyth*. Thomas Amis, *Lexington*. John M. Field, *Macon*. John W. Turner, *Pleasant Hill*. William Trice and William D. Taylor, *Thomaston*. Ezra McCrary, *Warrenton*. Prior Lewis, *Thomasville*. I. Lassetter, *Vernon*. Abner Durham, *Greenville*. Jos. Stovall, *Aquilla*. George Leeves, *Milledgeville*. Wm. Garrett, *Cotton River*. Jesse Moore, *Irwinton*. Wm.J.Parker, *Chenuba*. Jas.P. Ellis, *Pineville*. F.Haggard, *Athens*. A.M.Thompson, *Fort Valley*. Daniel O'Neel, *Olive Grove*. John Wayne, *Cain's*. R. S. Hamrick, *Carrollton*. D. Smith, *Cool Spring* Moses H. Denman, *Marietta*. Jethro Oates, *Mulberry Grove*. Edmund Dumas, *Johnstonville*. Joel Colley, *Covington*. Isham Edwards, *Marion*. Joseph Daniel, *Fish's*. Willis S. Jarrell, M. G. *Summerfield*. Daniel B. Douglass, *Bainbridge*. R. L. Hayne, *Lebanon*.

ALABAMA. A.Keaton, *Belmont*. H.Dance&W. Bizzell, *Eutaw*. E.Bell, *Liberty Hill*. D. Gafford, *Greenville*. I.G.Walker, *Milton*. H.Williams, *Havana*. J. Daniel, *Claiborne*. E.Daniel, *Church Hill*. J.Carpenter, Sr. *Clinton*. J. McQueen, *Lowndesboro'* Wm. Talley, *Mount Moriah*. G. Herring, *Clayton*. B. Upchurch, *Benevola*. S. Hamrick, *Plantersville*. James S. Morgan, *Dayton*. Rufus Daniel, *Jameston*. Wm. Powell, *Youngsville*. R. w. Carlisle, *Mount Hickory*. Joel H. Chambless, *Loweville*. F. Pickett, *China Grove*. John w. Pellum, *Franklin*. John Harrell, *Missouri*. Wm. Thomas, *Gainer's Store*. E. M. Amos, *Midway*. Jos. Holloway, *Activity*. K. B. Stallings, *Livingston*. Jos. Jones, *Suggsville*. Nathan Amason, *Sumterville*. Allen Moore, *Intercourse*. John Bryan, Sr. *Fullersville*. Joseph Soles, *Farmersville*. Luke Haynie, and Benj. Lloyd, *Wetumpka*. N. N. Barmore, *Mill Port*. Jesse Taylor, *Auburn*. A. Hatley, *Pintlala*. Vincent Williams, *Mobile*. Young Smith, *Eufaula*. T. J. Foster, *Bell's Landing*. Henry Cason, *White water*. John Miller, *New Market*.

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FLORIDA. Hartwell Watkins, *Monticello*.

LOUISIANA. Thos. Paxton, *Greensboro'*. Jas. Perkins and Needham Coward, *Big Woods*. L. G. McGaughey, *Ballieu's Ferry*. Benjamin Garlington, *Negreet*.

ARKANSAS. John Hart, *Saline*. George W. Rogers, *Arkadelphia*. C. B. Landers, *Union C. H.* J. M. C. Robertson, *Foster's*. John Honea, *Ozark*.

MISSOURI. John P. McDowell, *New Market*.

OHIO. John B. Moses, *Germanton*.

KENTUCKY. Levi B. Hunt, *Manchester*. Washington Watts. *Corneliusville*. Levi Lancaster, *Canton*. Skelton Renfro, *Cumberland Ford*. Tandy James, *Somerset*. Isaac Horn, *Rome*.

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PENNSYLVANIA. Hezekiah West, *South Hill*. Joseph Hughes, *Gum Tree*.

NEW YORK. Gilbert Beebe, *New Vernon*.

IOWA TERRITORY. Zaccheus Parker, *Iowa City*.

RECEIPTS.

James S. Battle,	$1	John Kinnard,	$5
James Adcock,	4	Rudolph Rorer,	2
Wm. W. Wildman,	1	Samuel Hunt,	1

TERMS.

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THE PRIMITIVE BAPTIST.

EDITED BY PRIMITIVE (OR OLD SCHOOL) BAPTISTS.

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"Come out of Her, my People."

VOL. 10. SATURDAY, MAY 24, 1845. No. 10.

COMMUNICATIONS.

TO EDITORS PRIMITIVE BAPTIST.

Belmont, Alabama,
25 Jan. 1845

BELOVED: Enclosed I here transmit two separate Minutes of the Primitive Zion's Rest Association, say for '43, '44, for perusal; the first was written by bro. G. W. McDonald, and was cordially received by the Association; the other, by E. C. Pettigrew. The one on the "Atonement" caused a good deal of an uproar, uneasiness, and was highly resented particularly by thirty of said church, as expressed in the enclosed Minutes. The church fomented and finally separated, leaving the minority to occupy and they were sustained in their former position, assenting to and agreeing with the spirit of the enclosed letter, by which they were tried, contemned, and finally excluded. A short time previous, however, a transient noted South Carolina wolf, the Rev'd Mr. Bull, came among them and effectually scattered them to purpose. He was the principal agent to cause a fomentation, they being fully ripe, being corrupt in doctrine, &c. He then retreated to his den, from whence he emanated, leaving his forlorn adheredts to shift for themselves, hireling and wolf-like; though fortunately, good resulted from the tenor of the letter, drawing the discriminating line between the real and the spurious, they went out from among us—and why, pray? Because evidently they were not *all* of us, being now made manifest, to an ocular proof and demonstration beyond all doubt even, the letter being the effectual means to ascertain truth and detect error.

Brethren, this is a cautionary circumstance, be on the watchtower, the alert—all are not Israel that are termed Israel. No, indeed, far from it. Here is a manifest, plain proof—tekel, i. e. they were found wanting—not good weight, too light indeed. There are many such no doubt, were they thoroughly and impartially weighed in the balances of the sanctuary, they would be found to be greatly deficient, totally lacking. Justice has arrested the above alluded to, and they are now where they ought to have been long since; 'tis to be hoped they will now enjoy themselves profusely, and not disturbing as formerly the desirable peace and tranquility of others, who are endeavoring to keep in unity the peace, conforming to the good Book, viewing and taking it as the man of our counsel, in all things pertaining.

Having some room and a little time, being fond of "Scatter Gun," as it is very apt to hit somewhere, I will relate a little circumstance that transpired lately. I had it from the person himself. Two preachers accidentally got together, one an Old School, and the other a full blooded missionary. After the usual compliments being passed, the missionary, the old offender, observed in an exulting manner he had good news to relate. Ah, indeed, what is it pray? Why, said he, M'k Bennett, for-

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merly of your party, has revolted and wisely come over to us; is it not a plain proof indeed that we are all right, and that you are all wrong." Ha, ha, ha, what profound logic, how admirable, how wonderful indeed; where is the foundation whereon to erect. If this logician is right, all must evidently be wrong, even the blessed Jesus himself is included; will you dare say so, though you have indirectly given the good Book the lie in terms of insinuation not to be misunderstood. I can but charitably hope however, that it was ignorantly and not maliciously done in despite, &c.

I have deviated a little from the intended narration, I will now proceed. The Old School Baptist responded in retort and observed to the old important "offender," that he was far from joining him in his advanced erroneous idea, and that the person alluded to is not better in his view and estimation than a notorious, perfidious, traitorous Arnold, of the Revolution, who attempted to betray and sell his bleeding oppressed country for British gold—10,000 guineas in hand and an increasing emolument during life. And how did it terminate, and what was the result? Why, infamy and disgrace in train followed, 'till he sunk in the vortex of unutterable ruin. Never, no never, could he regain his former character; despised, aspersed, and universally calumniated by all; even the British themselves could not endure him, and why? they viewed him as a monster, a traitor of the greatest magnitude; a low, base, mean, avaricious, insignificant wretch. His conduct after he had absconded, evidently went to confirm. I well remember seeing him in New York, when but a little boy, walking up Broadway, when he had just escaped for his life. Such perfidious, noted characters, are a disgrace to an ignominious gibbet. The godlike Washington done his best to have him captured, that he might make a lasting example of the traitor, and save poor Andre, who was worthy indeed, though a spy dying for his country: his life had to atone for his loyalty, his love of country, &c.

As before observed I am particularly fond of a "Scatter Gun," but more so for a bomb shell cast out of a mortar well charged and well and judiciously aimed. It will be destructive, it will certainly wound and kill indiscriminately, without regard to its opposite; so that I am truly fond of this mode of warfare, &c.—being but a sorry marksman at best, which I hope will be admitted as a sufficient apology.

Now, my dear brethren, admit for a moment only, to draw the contrasting line between the real virtuous and the perfidious, ignoble, for instance, an Arnold and his cotemporary in the Revolutionary conflict, the renowned, the immortal Samuel Adams, who was a conspicuous champion a host indeed in the cabinet, the Continental Congress. That august body of unparalleled wisdom, so said by the eminent C. Fox, one of the minority favoring the American cause: who said publicly, that the Continental Congress was the greatest, the profoundest body of wisdom then known to be in the world; and well he knew, he spoke not at random and unadvisedly, for he well knew how to make the distinction, giving them the decided pre-eminence. The same inducing, fascinating, alluring charm of 10,000 guineas, amounting to about 50,000 dollars, and a profitable, increasing emolument, and dignitary for life, did he accept the alluring, the proffered temptation? No, no, indeed; and why and wherefore, pray? 'twas impossible (humanly suggesting) for him to "slip his bridle;" it was inflexibly and permanently fixed with a durable "throatlatch," entwined with a three-fold cord, love of country, &c. and the fear and love of God implanted in his patriotic soul, he voluntarily refused, disdaining with utter contempt the odious, nefarious offer. The riches of England, and all its preferments and elevated dignitaries, could not induce him, to forsake his beloved oppressed country, though he was poor and indigently so. Indeed, it could not move him a particle, to violate the reposed trust committed. Wonderful, glorious man indeed; words are too weak to express his amia-

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ble, attracting virtues and his indelible, enviable, conspicuous patriotism in terms adequate. Your name will add to and contribute lustre to the faithful historian's page, and why? such amiable personages (comparatively) are scarce indeed, both religiously and politically. What is wealth when brought in competition with such characters? 'tis nothing, and worse than nothing comparatively. Money is trash, and has been and is a slave to thousands; and the love of it ingulphing its millions in unutterable ruin.

There are many here, my beloved brethren, that have and are about to slip their bridle, if we may judge from repeated information and frequent appearances; their throat latches being no better than a flimsy cotton fibre, the least puff imaginable they will give way immediately; especially, when filthy lucre and popularity, &c. are introduced, they will catch at them with eagerness and avidity. Well, let them go and welcome, they are not worth an anxious thought; no, indeed, no, not even a repetition of coboy, coboy, coboy, &c. They are not wanting in our ranks, they are and have been a pest, a curse to society.

The sons of falsehood and deceit,
Are trodden to the dust;
Vile as the dross, the wicked are,
The proud shall die accurst.

Beloved, I do think and verily believe, that there is at present throughout Christendom, as great a diversity, a disparity, a disproportion of the real, the holy inspired of God made preachers, and the spurious, erroneous, self, men, and devil made preachers, as there were in Elisha's memorable time, i. e. 850 false designing ones, to one true, solitary, persecuted one, if not greater indeed. What a disparity! how great the difference to contend with! what a mighty, powerful host in battle array, to contend comparatively with a few. How unequal, and what might be the just inference drawn, (humanly thinking,) but a deluge, an overwhelming indeed, if the Lord God did not in despite reign triumphantly. It must be a consoling, animating reflection indeed, conducive to the promotion, the vigor and perseverance in the noble, animating cause, especially when it is forcibly and emphatically enjoined, to contend earnestly for the faith once, particularly delivered; and that the Lord God is omnipotent and unchangeable, and will eventually effect his unerring purposes and firm, unalterable decrees; to his infinite, unfading, unsullied honor; to the comfort, the edification, and the entire promotion and increasing welfare of his peculiar Zion, and unadulterated spouse. Let us therefore rejoice, beloved, our difficulties are but momentary; if he is for us, (and no doubt resting,) who then can successfully be against us, and ultimately prosper? Urge on to victory, the anticipated success is ahead, awaiting us beyond a doubt even.

Though men and devils all unite,
And earthly comforts fail us quite;
The holy promise still proclaims,
That Christ will guard & feed his lambs.

I am not quite done yet, as something more has just occurred. Lately from Tennessee a bro. Smith being at a missionary meeting, was much concerned apparently, seeing what he did no doubt, a noted preacher named Mitchell, came to him, observing, "Come, bro., clap your hands, shout forth a little, saying, glory to God, and say that you are a Christian, 'twill be all sufficient." They appeared like a host of bedlamites, all in confusion and uproar, blaspheming, some giving each other the lie, &c. Again, occurred not far from me, at a missionary camp meeting, the noted ————, formerly a preacher of Ga., was present, cutting some of his admirable capers right among a number of young ladies, going about among them on his knees, pushing their veils aside and looking them brazingly in their faces, with all the impudence of the infernal imp. He is the same prolific, insinuating wretch that seduced and ruined seven of the incautious fair ones. O you monster, you despicable wretch, and for you to have the assurance too, to preach the gospel to instruct the people. You devil in-

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carnate, take off your mask that you may be seen fully; you are a horse, sir, a full blooded Janus.

I could give the names of many preachers, some of them too have emanated from theological seminaries, that are equally as base if not worse, than the aforementioned one, who will lie, cheat, swindle, seduce the fair sex, get negroes dead drunk, found lying side the road insensible with intoxication, and they of the *temperance society* too, great advocates for its observance. They will visit *theatres, nanny houses, masquerades, balls,* &c. O how righteous, how sanctified and good, seducing and deceiving the fair sex, &c. And pray, what is it they will not do and practice? any thing that comes in their way, nothing goes amiss. Yet they are preachers, so said; 'tis admitted, but what sort, pray? why, men and devil taught, beyond a doubt, if we may judge the tree from its corrupt fruit. They fully answer the description given. Theological schools are at this time pregnant, and will shortly swarm if I am rightly informed. I have thought and do wish that when they come out from those schools that they would commit crimes inferior to that of preaching without a special call, that they might have a good entrance into penitentiaries, and there made to work and learn some handy craft, that they might support themselves without imposing on the generous, benevolent public, it would suit them much better. The crimes that they would commit to give them an entrance into penitentiaries, would not be to compare with the crimes that they have in view, while studying theology, to cheat and swindle the people out of their hard earnings—no exception, so money is coming.

Look for a moment at the oppressed, the priest-ridden in Europe; those lazy, gouty, indolent, avaricious monsters; how soon we should experience the like calamity, were church and state in full connection. What would be the result if church and state were interlocked? the oppression of England, &c. can inform and give you a full detail.

"Be faithful, dear brethren, and stand for his cause,
And 'write' for his honor and not for applause:
The glory to Jesus be careful to give,
And he will be with you as long as you live.

The world and the devil against you will rage,
And spoil all your 'writing'—most fiercely engage;
But he will protect you and prosper your way,
And crown you with glory in that coming day.

Then stand for your master, whatever you do.
And suffer as freely as he did for you;
And should you be called unto prison or to death,
Like Stephen the martyr, surrender your breath."

Beloved, your unworthy,

A. KEATON.

TO EDITORS PRIMITIVE BAPTIST

Bedford county, Va.
March 15th, 1845.

DEAR BRETHREN: As I have to write to you for your most valuable paper, I will send you a few lines for publication, if you think proper to give them a place in your columns. The subject that I purpose laying before you, as the subject of God's electing grace, according to an eternal purpose.

Brethren, this is a doctrine which is food for my hungry soul, and a doctrine that always gives offence to the world and nominal professor; and when fairly and faithfully exhibited, is often controverted and set at nought. But let us go to the word and testimony, prepared to reject what they condemn, and to receive what they teach.

First, we inquire what do the scriptures teach concerning the doctrine of Election? The doctrine of Election, as set forth in the word of God, I conceive to be this; that God from eternity, or before the foundation of the world, for Christ's sake, did choose from among sinners, whom he

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would, unto holiness in this world, and in the world to come everlasting life.

Let us inquire into the proof of this. It is implied in the covenant of redemption, between the Father and Son. Hence before man was created, God knowing all things from the beginning, foresaw his temptation and fall; and determined to rescue him from his ruin, provided for him a Saviour in the Lamb slain from the foundation of the world. And there was a distinct agreement or understanding between the Father and Son, as to what the Son should suffer and to what satisfaction he should enjoy, for the counsel of peace was between them both. Christ was to suffer death, that the sin of guilt might be expiated; that the law might be magnified, justice satisfied, and a new and living way opened up through which "God could be just and yet justify the ungodly." Accordingly he came into the world, took upon him the form of a servant, was made in the likeness of man, (made under the law,) and being found in fashion as a man, humbled himself, and became obedient unto death, even the death of the cross. Thus living and dying he finished the work the Father gave him to do, and brought in an everlasting salvation, which is unto and upon all them that obey him.

Viewing the sufferings and death of Christ as borne by him for the salvation of sinners, we naturally enquire, did he suffer all these things upon a mere peradventure, (or uncertainty,) that this would be the result? Or, was he nerved for the conflict, by an assurance of the certain salvation of a numerous seed? The answer is found in the promise made by the Father, that the Son should not die in vain, that when his soul should be made an offering for sin he should see his seed, he should prolong his days, and the pleasure of the Lord should prosper in his hand; he should see of the travail of his soul and be satisfied. Isaiah, liii. ch. This promise being made to the Saviour, involves the doctrine of Election; for knowing that sinners left to themselves do always reject the offers of mercy, or the plan of redemption, upon what grounds could the Father assure the Son, that he should see of the travail of his soul and be satisfied, other than a determination to draw them unto him. Hence the Saviour represents the Father as giving him his disciples. His last intercessory prayer for them before his death contains those words: "I have manifested thy name unto the men which thou gavest me out of the world: thine they were and thou gavest them me: I pray for them; I pray not for the world, but for them which thou hast given me. John, 17 ch. And all that the Father giveth me shall come to me, John, 6 ch., is another declaration which teaches that sinners are called and chosen for Christ's sake. The very nature of the salvation of sinners furnishes support to the doctrine of Election.

The doctrine of the Bible forms a beautiful and harmonious system, the parts of which like those of a building fitly framed together, mutually strengthen and support each other. For instance, human depravity, the divinity of Christ, regeneration by the Holy Spirit, election to life through Christ, and the perseverance of the saints in holiness; which seem to be pillars of the building ranging in perfect order. Thus if men be totally depraved, if in the language of the scripture they be dead in trespasses and sins, Christ must be God, that he may exert almighty power in healing their spiritual disease, and that his blood may avail to wash away their sins.

Again, if depraved, in their natural state they receive not the things of the spirit of God, neither can they know them; so that if they be regenerated, it must be effected by the spirit of God. But if God regenerates sinners, he certainly elects or chooses those upon whom the quickening influence of his grace are bestowed; and he having elected them to holiness and life, his immutability assures us that he will save them. He who hath begun a good work in them, will carry it on.

But let us examine more closely two of the links in this chain. If our regeneration be of God, our Election is of God. Thes. 1 ch. And is not regeneration a

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special divine work? Do not those who are saved "believe through grace.?" Acts, xviii. ch. Are not those who believe, born not of the will of the flesh, nor of the will of man, but of God? John, 1 ch. Are not Christians said to be God's husbandry, God's building? Do the scriptures not describe sin such a condition, as to preclude the possibility of their being self-regenerated, or regenerated by human power or holiness? Is it not written, "the carnal mind is enmity towards God, it is not subject to the law of God, neither indeed can be?" Rom. 8 ch. And that no man can come to Christ unless the Father draw him?

But I am persuaded that you believe this doctrine, brethren, I therefore need not adduce farther proof. The only question then is, does God effect the regeneration of sinners withut predestination or predetermination? "We are God's building." The man who builds a house selects the materials, squares and adjusts them, and all his operations are the result of previous purpose. So God foreknew the people which he would save, and for them prepared a kingdom from the foundation of the world.

3rdly, the doctrine of election is in perfect harmony with the dispensations of providence. The God of grace is the God of nature; to the doctrine of grace, however seemingly abhorrent to reason, we cannot therefore object, provided the doctrine corresponds wito the doings of God in the kingdom of nature. Notwithstanding Election has been condemned because it represents God as doing more for some than for others, as though nothing analogous to this could be found in all the dealings of God with men. Those who contend that justice requires God to bestow spiritual blessings upon all equally, should remember that attribute would then require him to distribute the blessings of this life in the same manner, which he has not done. God ordains the circumstances in which men are born, and "determines the times before appointed and the bounds of their habitation." One he brings into existence in a land of light and liberty, another in a region over which darkness and superstition reign; one of Christian parents, subject to the restraints of a godly education, (using the phrase of the day;) another of unbelieving parents, exposed to all the seductions of vice. According to the determinate foreknowledge of God, one comes into the world heir to great riches and honor, another a child of want and sorrow; one a prince, another a beggar. And if we look at their intellectual endowments, we shall not find more equality among men. Among all the intermediate characters between Newton and the idiot, no two minds are equal. As God is the author of all these natural inequalities, this fact should put to silence those who oppose the doctrine of Election upon the ground of its doing more for some than others; or of its representing God's ways as being unequal. Of those who are always calling out for justice I would say, let them remember that they are sinners, and that if God should take them at their word, and bestow upon them the awards of retributive justice, eternal death would be their portion. As all men being sinners deserve remediless destruction, God cannot be unjust to them unless he inflicts upon them a punishment more severe. But an unequal distribution of blessings among those entirely undeserving, is not injustice; or, if it be, I am free to confess, that the acts of God cannot be vindicated from this charge. God claims the right to do this, and I tremble for the sinner, who, on this account, "replies against God." Is it not lawful, says the Saviour, for me to do what I will with my own? is thine eye evil because I am good? Matth. 20 ch. and 15 verse.

4thly. For still more decisive proof of this doctrine, I appeal to the declaration of the scriptures. This is firm ground; beautiful arguments are often built upon sandy foundations: whatever is established upon the Bible is based upon a rock. If what I have advanced cannot be sustained by God's word, let it fall. At a period quite early in the history of the world,

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God displayed the sovereignty of his will, and the riches of his grace, in the election of Abraham and his posterity to the enjoyment of special blessings, spiritual and temporal. Gen. 12 ch. The promis made to Abraham and his seed did not, however, embrace all his offspring. "Neither because they are the seed of Abraham are they all children, but in Isaac shall thy seed be called. Rom. 9 ch. 7 ver. Nor did the Election of God stop here; having chosen Isaac in preference to his brother Ishmael, to be heir of the blessing of the promise made to Abraham, God in like manner made choice of the younger of Isaac's two sons, and promoted him above his brother. But when Rebecca also had conceived by one, even by our father Isaac, for the children not being yet born, neither having done any good or evil, that the purpose of God, according to Election might stand, not of works but of him that calleth; it was said unto her, the elder shall serve the younger, as it is written, Jacob have I loved, but Esau have I hated. Rom. 1 ch. In Isaac God encourages his ancient people with precious promises, calling them his elect. Isa. 65 ch. 9 v.

Paul impresses upon Timothy a charge before God, and the Lord Jesus Christ, and the elect angels. Tim. 5 c. 2 v. Saints are generally addressed in the New Testament as God's elect. Who shall lay any thing to the charge of God's elect? Rom. 8 ch. 33 v. John writes his second letter to the Elect Lady and her children. Paul reminds the Thessalonians of their "Election of God," 1 Thess. 1 ch. 4 v, and says, "we are bound to give thanks always to God for you, brethren, beloved of the Lord, because God hath from the beginning chosen (or elected) you to salvation, through sanctification of the spirit and belief of the truth." And Peter, writing to the strangers scattered throughout Pontus, Gallatia, Cappadocia, Asia, and Bythinia, addressed them as "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ." Pet. 1. ch. 2 v. And Paul to the Ephesians writes thus: "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love; having predestinated us unto the adoption of children, by Jesus Christ to himself, according to the good pleasure of his will." And to the Romans (8 ch.) he says: "Whom he did foreknow he also did predestinate to be conformed to the image of his Son, that he might be the first born among many brethren. Moreover, whom he did predestinate them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified."

There are yet many scriptures that say, that the doctrine of Election is gospel, yea, the joint and marrow of the gospel, some of which we will notice. Matth. 11 ch. 25 v.: "At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. 26 v. Even so, Father; for so it seemed good in thy sight." John 10 ch. 26 v.: "But ye believed not: (why?) because ye were not of my sheep, as I said unto you; 27 v. My sheep hear my voice, and they follow me, 28 v. And I give unto them eternal life, and they shall never perish; 29 v. My Father which gave them me is greater than all, and none is able to pluck them out of my Father's hands." John, 16 ch. 15 v.: "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain, &c." See 9 ch. 13 v.; 11 ch. 5 and 7 v.; 1 Thes. 5 ch. 9 v.; 2 Tim. 1 ch. 9 v. These texts plainly prove, that God before the foundation of the world chose, for Christ's sake chose, whom he would unto holiness and life.

In the second place, we enquire, what is the basis of Election, or upon what grounds God chooses some unto salvation rather than others? I have said, that God chose whom he would, and the proof of which I am persuaded will be found in the scriptures already referred to. Some

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would make repentance and faith foreseen the grounds upon which the divine choice depends; and it is readily admitted, that he that repents and believes will be saved. And if men will not conform to these righteous requisitions of God's law, they count themselves unworthy of eternal life, and are justly excluded from it.

But there may be several serious objections urged to this view of the subject. First, in this opinion it is implied that repentance and faith are our works, that they are meritorious, and that God in consideration of them bestows salvation upon us. This view of the case would entitle the elect to eternal life, not as a precious boon provided for them in Christ, but as their own just due. But to him that worketh is the reward not reckoned of grace, but of debt. Rom. 4 ch. It would also encourage boasting, for which there is no pretext afforded in the scheme of human redemption. It is excluded. By what law? Of works? Nay: but by the law of God. And to base Election upon them, would represent God as bestowing one gift as the reward of another. Moreover, we should be met with the inquiry, why does God give repentance and faith to some rather than others? The truth seems to be this. God elects whom he will unto eternal salvation, and these by repentance and faith he qualifies for its duties and enjoyments; so that these graces are the consequences, not the cause of Election.

This subject may be illustrated in a familiar way. A father having several sons, proposes that one shall become a lawyer, another a farmer, and a third a physician. The first he instructs in the principles of jurisprudence, the second in the pursuits of agriculture, the third in the various processes of the healing art. Now it would be preposterous to say, that this farmer made the first of his sons a lawyer because he possessed the knowledge of law; on the contrary, he gives him the knowledge, and why? because he has chosen him to be a lawyer. So God educates children for heaven by repentance and faith, because he hath elected them unto eternal life.

Thirdly, this opinion is opposed to what is implied in many portions of the scripture. Repentance and faith are ascribed in the word of God to such as are in a saved state. But according to this opinion, God elects only those possessing these gracious principles to eternal life: that is, he elects to salvation those who possess the qualifications belonging to those who are already in a saved state. Farther, by this view of Election, God chooses men in consequence of good in them. But Paul teaches us, that God chose Jacob before he had done any good or evil. Rom. 9 ch; Malachi, 2 ch. To say that God was foreseen in him, is a mere evasion, for the apostle fairly and conclusively is opposing this very sentiment. Upon this theory Election is consequent unto holiness. But the apostle to the Ephesians, 1 ch. 4 ver., declares that God hath chosen us in him, that we should be holy; and of the strangers to whom Paul writes, he declares that they were elect unto (not upon) obedience and sprinkling of the blood of Jesus Christ. The view here objected, is opposed to the express statements of the scriptures. Ye believe not, said Christ, because ye are not of my sheep. And again: Ye have not chosen me, but I have chosen you. John, 15 chap.

Let us hear the testimony of Paul. "Even so then at this present time also there is a remnant according to the Election of grace; and if by grace, then it is no more of works; otherwise grace is no more grace. But if it be of works, then it is no more of grace; otherwise work is no more work." Rom. 11 ch. 5 ver. "Who hath saved us and called us with an holy calling, not according to our works, but according to his own purpose and grace given us in Christ before the world began." Tim. 1 ch. 9 ver. Election then resolves itself into the purpose and will of God, hence the thanksgiving of Christ: "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and revealed them unto

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babes; even so, Father, for so it seemed good in thy sight." And with this accord the acknowledgments of Christians. They are conscious of their own unworthiness, they know it was not because they were better than others that God elected them, and they ascribe all the glory of their salvation to God.

These sentiments, brethren, obtain a place in all our bosoms, and with the spirit & with the understanding we also can sing:

"What was there in us to merit esteem,
Or give the Creator delight?
'Twas even so, Father, we ever must sing,
For so it seem'd good in thy sight."

This is the offensive feature of Election. The enmity of the sinner to this doctrine may be the same as the hatred of the king of Israel to Micaiah, 1 Kings, 22 ch. I hate him, for he doth not prophecy good concerning me, but evil. We inquire in the next place, what is the tendency of this doctrine? The most weighty objections to Election are based upon its tendency. They are such as these: that it drives sinners to despair, that it is unfriendly to good works, and that it encourages licentiousness. These are grave charges, and could they be established, would set the doctrine aside. But in the view of Paul, Election redounds "to the praise of the glory of divine grace." And if, as all admit, God is glorious in saving sinners, what argument is needed to prove that he is equally glorious in doing it according to an eternal purpose? To determine to do that which is right, cannot be wrong. Let me here ask, what is there so horrible in this doctrine? According to this view of truth, all who repent and believe will be saved, and according to the opposite view no more will be saved. So it does not close the door against any. Again, according to Election, all the impenitent and unbelieving will be lost, and according to the opposite doctrine the same will be lost. Election does not therefore consign any over to perdition.

As an antidote to errors of pride and presumption, Election exerts an influence salutary to man and worthy of God. Almost every radical error is distinguished by some if not all of the characteristics. It has its origin in the pride of the heart, it proceeds upon an incorrect view of human depravity; it lays an undue stress upon good works, as constituting wholly or in part, the grounds of justification; its ultimate tendency is to derogate from the glory of God. Thus Arminianism represents the conversion and salvation of the sinner as the result of the volitions of his own will. According to this doctrine, the sinner, who believes and is finally saved, having made a better improvement of the grace given equally to all, has caused himself to be better than others. And the only answer the Arminian can return to the question, "who maketh thee to differ from another?" is, I, myself. A different answer involves an abandonment of his creed. He therefore cannot praise the riches of God's grace, that he is better than an infidel; but for this he must commend the wisdom of his own choice. And all these antichrists of the present age, who make repentance and faith the grounds of the sinner's hope, administer food to the pride of the heart, and the carnal mind, and exalt the sinner (not the Saviour) in his own eyes.

But is there not yet another antichrist? Yea. Rationalism assumes that the scripture abounds with absurdities, which are to be corrected by the suggestions of reason; thus making reason more unerring than the word of God, and bestowing a compliment upon human intellect at the expense of revelation. And the self-styled reformation of the present age also, magnifies the merit of works; and teaching that men need no spiritual influence to change their hearts, inspires them with a very great satisfaction of themselves. Now is it not to be desired that some grand truths, shall be presented to the mind as a barrier to the inroads of these and similar errors? Such a doctrine is found in Election. It presupposes the desperate wickedness of the heart; it clothes the sinner in dust and ashes; it represents salvation from first to last to be all of grace; and it

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throws around the love of God the brightest lustre. It contemplates Christ as being the author and finisher, not only of our faith, but of every grace within us; and before we can suspend the salvation of the soul upon the uncertain volitions of the human will, before we can deny the doctrine of native depravity, or the divinity of Christ, and before we can depend upon work as the procuring of justification, every vestige of this truth must be obliterated from the mind. Election is a lofty and holy elevation, upon which we may stand erect and secure; but leaning upon either side, down we go, like the stone detached from the mountain's top with speed and violence continually accumulating. And the stopping place none can predict.

This doctrine is calculated to effect incalculable good, when faithfully preached. During the revivals so common in the present day, this doctrine faithfully discussed will do great good and will prevent false professions; and as a test of character it scarcely ever fails, either by angering or humbling the sinner and causing him to develop principles of the inner man; it lays his sins bare in all their blackness before his own eyes and the eyes of God. This always makes the sinner ashamed, and therefore has a tendency to humble him and strip him of his own righteousness. It asserts too his guilty dependence, and the righteous sovereignty of God. By teaching a doctrine near akin to this, Christ unmasked a number of professed followers, or nominal professors, and sent them back to the world.

Brethren, would you know whether men have the love of God in them? You may tell them of his amazing love to them, and ask if they love this exhibition of his character; present God to them in his unspotted holiness, in his inflexible justice, and in his absolute sovereignty, and inquire of them if they love these divine perfections of deity. It is by explaining away and lowering down the doctrine of the cross, that unsubdued or unsanctified hearts are brought into the church. Sinners are generally presumptuous, and in some cases something should be done to prevent them from becoming mere professors of religion; they should be met at the threshold of the church with such declarations as these: "No man can come to me, unless my Father draw them." "If any man will come after me, let him deny himself, &c." "The foxes have holes, &c." If men receive these sayings, they are humble and prepared to suffer persecution for his name's sake. The number of spurious conversions seen at the present day, may be ascribed to the want of truth being set up.

And why are Arminian preachers so fearful to preach or hear this glorious doctrine preached? "Oh, it will kill the revival, it will put out the fire"—is the reply always on hand, when this subject is named. But it is not so. If the revival be of God, his truth will not bring it to nought. If the fire be sent down from heaven, it will not go out. But if the fire be kindled by human means alone, (they tell the truth, for Election will put it out,) such as pompous declamation and irresistible bursts of oratory, or by the more common though not less effectual means of stamping the feet and clapping the hands, vociferating and shouting—beware of Election, it will be as cold water spilt upon it. Yes, Election faithfully preached will put out the fire of human excitement, and let it die. In a revival, however, effected by God's spirit, this doctrine will be useful.

When, since the days of Paul, do we find one who more earnestly and fearlessly preached Election, than the evangelical Whitfield! and who had more seals to his ministry? And the Baptists formerly preached this doctrine in general, and they have been instrumental in the conversion of numberless multitudes. Election promotes the holiness of believers. Holiness is one of the objects contemplated in this doctrine. God hath chosen us, that we should be holy, and without blame before him in love—for whom he did foreknow he did predestinate to be conformed to the image of his Son. Rom. 8 ch. 9 ver.—and

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the 30th reads thus: "Moreover whom he did predestinate, them he also called; and whom he called, them he justified; and whom he justified, them he also glorified. 31 v. What shall we then say to these things? If God be for us, who can be against us?"

Brethren, our doctrine tends to the praise of the grace of God, by presenting encouragement to Christians to lahor for the salvation of sinners. Its influences in this respect are beautifully illustrated in the labors and sacrifices of Paul. "Are they ministers of Christ, (said he) I am more; in labors more abundant, in stripes above measure, in prisons more frequent, in death oft." 2 Tim. 4 ch. None ever made greater sacrifices, or performed more arduous labors for Christ, than Paul; and the secret of his exertions and sufferings, is found in his confidence in the purpose of God to save sinners. His own testimony upon this point is, "I endure all things for the elect's sake." 2 Tim. 2 ch. Hence he endured opposition and blasphemy at Corinth, that might have otherwise discouraged him. But God encouraged him with this assurance: "I have much people in this city."

Brethren, you who labor in word and in doctrine, have no doubt been cheered in a similar way. Many of you, with desponding Simon, though upon a different occasion, have been made to say, master, "we have toiled all night and taken nothing." Well, brethren, when retrospecting a long night, but unsuccessful labor, you have inquired with deep sorrow, "who have believed our report?" and to whom has the arm of the Lord been revealed? Have you in despair abandoned the work? No, no; this precious doctrine has sustained you. My arguments have failed, and all my strength has been spent in vain. But God has among men a people in whose salvation he will glorify his Son. I may not see it, I may not be the instrument in turning them to God; yet they will be saved; the Redeemer's crown will not want gems, heaven's many mansions will not lack inhabitants. With these or similar reflections you have fortified your hearts against despair.

And again, you have gone forth into the field weeping, and bearing precious seed. From this source too, brethren, when we have witnessed the progress of heresies, and the apostacy of professed believers, we have been inspired with hope. Every one knows how under these disasters the heart sinks, and with what dread we anticipate the developments of the dark future. The more timid are heard with portentous countenance predicting appalling evils, churches will be rent, schisms and errors will prevail, iniquity will abound, and the love of many will wax cold, the ungodly will be confirmed in unbelief and sin. Such are their fears. But the believer in this doctrine of blessed influence, responds to these predictions, should God, for wise purposes permit these things, he will so overrule them that they shall work together for the good of them that love God, to them who are the called according to his purpose. "Nevertheless the purpose of God standeth sure, having this seal, the Lord knoweth them that are his."

Election redounds to the glory of God's grace, as it secures the salvation of a multitude, which no man can number. It claims no merit of its own, but gives all the glory to God. From the denial of this doctrine is always derived the awful fear of being finally cast away, for if Election be not true, however assured the believer may be at the time his sins are forgiven, he cannot say that to-morrow he will not be engulphed in bottomless perdition. How a rational being with such a contingency before him, can be otherwise than perfectly miserable, I cannot see. But established in this truth, we can say with Paul: "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all things we are more than conquerors, through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor

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things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord. And while Election secures the salvation of countless multitudes, it ascribes all the glory of their salvation to God. This to the Christian is the most endearing feature of the whole subject. And it constitutes one of the many proofs that the doctrine is divine. Hence just views of Election heighten in the minds of believers the conviction of the obligations to glorify God.

We are bound, brethren, to render thanks to our heavenly Father for the gift of his Son, for influences of his Spirit, and for his word. But this is not all. But we are bound to render thanks for the additional expression of his love towards us in the conversion of our souls. Had God left us to the inclination of our own wills, we should have lived and died in our sins, in full view of the atonement of Christ; but when we are rejecting the offers of mercy and going further, and yet further from the heavenly road, he pitied us, and turned our feet from the way that leads to death. We should adore and praise the goodness of God, brethren, for the provisions of grace, for the invitations of the gospel, and especially for the disposition imparted to us by divine grace to comply with those invitations. "By the grace of God we are what we are;" and in eternity if we should be found among the redeemed of the Lord, we shall most willingly cast our crowns at the feet of Christ and ascribe, "Blessedness and honor, and glory, and power, unto him that sitteth upon the throne, and unto the Lamb forever."

So, brethren, farewell. Pray for your unworthy servant in tribulation.

WILLIAM W. WILDMAN.

THE PRIMITIVE BAPTIST.

SATURDAY, MAY 24, 1845.

We are unable to supply new subscribers with back numbers of this volume—they can receive of the next volume sufficient to complete their subscription year.

FOR THE PRIMITIVE BAPTIST.

"Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of this world, and not after Christ. For in him dwelleth the fulness of the godhead bodily. And ye are complete in him, which is the head of all principality and power." *Colossians*. 2. 8, 9, 10.

Now I think the apostle well knew through divine inspiration, that preachers or teachers would rise up in the latter time, and grow wise above what is written, and would through philosophy and vain speculation draw some after them, striving to show rather smarter than others. Now, my dear Old School brethren, I would as one that wishes my master's cause to prosper, advise you to watch the ministry; for all the popular errors among us spring from that source. For the apostle tells Timothy, that in the last days perilous times would come. Now, he says, the spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils. But again, (Gal. 1. and 7.) But there be some that trouble you, and would pervert the gospel of Christ. Now to my knowledge there are divers doctrines, and speculative ideas afloat among us; and I am truly sorry to have to say it, among those who call themselves Old School Baptist preachers. Not long since I heard one from the pulpit say, that Adam never died a spiritual death; for, says he, he never had a spiritual life, and therefore he could not die a spiritual death. Thinks I to myself, you have forgotten that God breathed into his nostrils the breath of life, and he became a living soul.

Again: I heard another take his text from the 5th of John, concerning the impotent man at the pool of Bethesda. And he said there was a certain man by the name of Paxton, in the State of Louisiana, that had wrote a piece denying there ever

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being such a pool as Bethesda, near the sheep market at Jerusalem; but, says he, I had rather believe Jesus Christ, than all the Paxtons in the world. But before he got through, he denied the pool's having five porches to it; and said, it meant the five books of Moses. He also denied the angel's coming down at a certain season and troubling the waters. He said the angel meant the preacher of the gospel. Good Lord, says I to myself, you had just as well go all the way with Paxton, as to only go half way.

I heard a third say, he believed the devil was a self-existent and not a created being; for, says he, if he began in time he will also end in time, and when time ends the devil dies.

Again, fourthly, I heard one from the pulpit, while touching on the creation, say that all that was created in time was mortal and would end in time. But, he said, the souls or spirits of men were created or made before time began, and as such they were immortal and would never die. Says I to myself, according to your idea, when time ends the devil dies; for I thought that in six days God created or made all things, both in heaven above and the earth beneath. So I never read of any creation before or after the six days work.

Now Peter says: For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment; and spared not the old world, but saved Noah the 8th person, a preacher of righteousness, bringing in the flood upon the world of the ungodly, and turning the cities of Sodom and Gomorrah into ashes, &c. Now this is enough to tell us something about the origin of the devil, whether or not he was a self-existent or a created being.

Again: Our Saviour tells his disciples when they returned from a preaching tour, not to rejoice because the devils were made subject to them through his name; but rather rejoice, that their names were written in heaven. For, says he, I saw satan as lightning fall from heaven. And John the Revelator tells us something about a war in heaven, Michael and his angels, and the dragon and his, &c. Woe to the inhabitants of the earth, and of the sea, for the devil is come down unto you, having great wrath. Because he knoweth that he hath but a short time.

Again: I heard one say, that there was no wilderness in the land of Judea; it meant the wilderness of sin, &c.—in John the 3rd.

Now I would rejoice if our preachers would not grow wise over and above what is written, but that they would take the word of God for the man of their counsel; for secret things belong to God, but revealed things to us and our children.

Now my intention in writing this communication is to try to promote truth, and to expose error; for the apostle tells us to earnestly contend for the faith once delivered to the saints. Yours, respectfully,

BENJAMIN MAY.

Macon, Ga. 12 April, 1845.

Some poetry now to close the subject.

C. M.

The Lord of love, the God above,
Has made a gracious feast;
And he will call his people all,
He is our great High Priest.

The angel band, we understand,
And shepherds in the east;
They saw the sight, his star was bright,
He is our great High Priest.

Descending low, his love to show,
The greatest and the least;
He calls his bride, both far and wide,
He is our great High Priest.

We now can see, his grace is free,
He did salvation bring
For all the lost. He paid the cost
And is our Priest and King.

His life he gave, our souls to save,
Well might the angels sing;
All glory be, to one in three,
This great High Priest and King.

Our debts he paid, atonement made,
And then ascended high;
A prince of state, our advocate,
No more to bleed and die. B. M.

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TO EDITORS PRIMITIVE BAPTIST.

—

Pittsylvania county, Va.
May 3rd, 1845.

DEARLY BELOVED BRETHREN: May *God* the Father of our Lord Jesus, bless you all with all spiritual blessings in heavenly places in Christ Jesus our Lord.

Dear brethren, I am yet alive and in the land among the living, for which I wish to thank *God*; for it is his mercy that has saved me, for the apostle says, "it is according to his mercy he has saved us." Not every body, no, but us, the church. Here the apostle was speaking of a spiritual or special saving, and says, he saved us, meaning the church. For you, brethren, know he says he is a Saviour of the whole world, but a special Saviour to them that believe; hence, brethren, he saves the whole world naturally, for in him we live, move, and have our being, naturally. So he saves all naturally, but a special Saviour to them that believe, or the church. So I conclude *God* is a Saviour of all men naturally, for he supports their mortal bodies here, and he rains on the just and on the unjust. So he supports or saves all here with a natural life, so long as it is his will for them to stay here; hence he is a Saviour of the whole world, but a special Saviour of them that believe, or us, his church.

So you, my readers, may see that *God* is a special Saviour to believers, or his church. Why is he a special Saviour? Because he saves them himself, and does not call on men and women to come in the strawpen and help him, or come to the anxious seats to help him to save somebody's soul; for he is a special Saviour to them that believe. Why? Because he enables them to believe. For faith is the gift of *God*, so he gives them faith; hence it is that he is a special Saviour, because he gives faith to a faithless creature. For you know it is written: "For by grace are ye (the church) saved through faith, and that not of yourselves, it is the gift of God; not of works, lest any man should boast. Why not boast? Because we are his, or *God*'s workmanship, created in Christ Jesus unto good works, which *God* hath before ordained that we should walk in them. Here you see is a special Saviour to the church, for he has ordained them to walk in good works; hence he is a special Saviour, because he saves all, for he gave us faith, &c. See 2 ch. of Ephesians, 8, 9, and 10 verses.

Now I think I have shown that *God* by Jesus Christ is the Saviour of the whole world naturally, and that he is a special Saviour to the church. And now I will, if *God* please, show how Jesus saves the church. And in doing this, I will search the first epistle of Paul to the Ephesians, 1 ch., as this chapter does show how the church is brought to Christ. Then we will first notice how Paul became an apostle of Jesus Christ. The first verse says: Paul, an apostle of Jesus Christ. Notice the phrase—by the will of *God*; not the will of Paul, as the Freewillers say it is; no, but by the will of *God*. Hence Paul was made an apostle or servant of *God*, by the will of *God*, not the will of men; no, but by the will of *God*. Just so it is with every Christian. They are made Christians by the will of *God*, or grace of *God*; for *God*'s grace always works in accordance with his will. So it is by the will or grace of *God* that he, Jesus, is a special Saviour to us, the church. But I will pass on.

But we will do well to notice that this chapter was not written to the world, or to dead sinners; O no, it was written to the saints, or Christians, or faithful in Christ Jesus. Then it was written only to saints, or church, or faithful, so not to the world, but the church; and it would be giving the children's bread to the dogs, to give this chapter to the world; for it was not written to them, but to the church, and to show the church how they were brought into the church, or into Christ. And the apostle goes on and says: Grace be to you. What you is this? Why it is the church, or saints, and God our Father. Now our Father does not mean every body's father; no, but our Father, or the Father of the church. Now I think I have shown that

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this chapter was written to the church, and for the church or disciples of Christ in all ages of the world.

4 vrs. According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love. Now, brethren, you see the apostle says, according as he hath chosen us; now who is he that chose us? and who is us. Now I will say, according as he, God the Father, hath chosen us the church in him, his Son and our Saviour, before the foundation of the world. And what did the Father choose us the church for? why, that we, the church, should be holy and without blame before him (Christ) in love. Not as the Arminians have it—might be holy and without blame before him in love, if we pray, and go to meeting, and pay our preacher; no, not so, for the apostle says, he, God, chose us, the church, that we, the church, should be holy and without blame before him (his Son) in love.

Again, the 5th verse says: Having predestinated us—who predestinated? why, God the Father predestinated us, the church—what for? into the adoption of children by Jesus to himself, according to the good pleasure of his will. Here you see it was all done by Jesus Christ, not by the creature; no, by Jesus Christ, according to the good pleasure of his will. O, Freewillers, what will you do with this? You see that God saves his children according to his good pleasure, not bad, but good pleasure—of his will; not your will, no, according to his will.

Again, the 11 verse: In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will. Now notice the apostle says, in whom also we the saints, or church, have obtained an inheritance, being predestinated according to the purpose of him who works all things after the counsel of his will. Then it is according to the will of God that we are made Christians, and not according to the will of the creature; no, but according to the will of God. And God does not save a soul against the will of that soul; he does not drag some to heaven by the hair of their head against their will; no, he makes them willing. For we hear the prophet say, speaking of God: "Thy people shall be a willing people in the day of thy power." Now they shall be willing, not if you will; no, but thy people shall be willing in the day of thy power. And just so it is, yet when God undertakes to make a Christian, he undertakes to make him willing. And he does make all willing to believe by grace that he does save, for he works in them to will and to do; so if we will, it is of God; and if we do good, it is of God. But I must stop, as my sheet is full.

Brethren, I should not have written this letter, but I had to write to the Publisher. Nothing more, but as ever your frind and well wisher. *RUDOLPH RORER.*

The Gospel.

Blest is the happy man, who hears
The gospel's joyful sound,
To soothe his heart, to quell his fears,
And heal his ev'ry wound.
It lifts the mind, from things below
To better things above;
It makes the lips with praise o'erflow,
And fills the soul with love.
Redeem'd by blood, and call'd by grace,
His journey soon shall end,
And bring him to behold the face
Of his Almighty friend.
Where Zion's holy hill appears,
His favor'd feet shall stand;
And through eternal happy years,
Traverse Immanuel's land.

Elder *John H. Daniel* and *Robert D. Hart* expect to preach on Friday, 6th of June, at Spring Green; 7th, at Skewarkey; 8th, at Ellinor Smithwick's; 9th, at Morattock; 10th, at Concord; 11th, at Liverman's; 12th, at Gum Neck; 13th, at Reder's Creek; 14th, at Sound Side; 15th, at Angeley's; 16th, at Concord; 17th and 18th, at Morattock; 19th, at Smithwick's Creek; 20th, at Beargrass; 21st, at Flat Swamp.

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VIRGINIA. Rudolph Rorer, *Berger's Store*. Wm. w. West, *Wheatley*. William Burns, *Davis' Mills*, Jesse Lankford. *Bowers's*. Elijah Hansbrough *Somerville*. A. Rorer, *Edgehill*. James B. Collins, *Burnt Chimneys*. Thomas Flippen, *Laurel Grove*. Thomas w. Walton, *Pleasant Gap*. Levi Bishop, *Sinclair's Bottom*.

PENNSYLVANIA. Hezekiah West, *South Hill*. Joseph Hughes, *Gum Tree*.

RECEIPTS.

N. Canterberry,	$1	T. W. Turner,	$1
Wm D Taylor,	5	Wm. Bizzell,	3
Prior Lewis,	1	Paul Rushing,	2
J B. Singeltary,	1	Wm. Price,	1
John Lawrence,	1	Jesse Johnson,	1
J. C. Lucas,	1	John Honea,	5
Rufus Daniel,	3	Jacob Hooks,	1
D. Hall,	2		

TERMS.

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THE PRIMITIVE BAPTIST.

EDITED BY PRIMITIVE (OR OLD SCHOOL) BAPTISTS.

Printed and Published by George Howard,

TARBOROUGH, NORTH CAROLINA.

"Come out of Her, my People."

VOL. 10. SATURDAY, JUNE 14, 1845. No. 11.

COMMUNICATIONS.

TO EDITORS PRIMITIVE BAPTIST.

Negreet, Sabine Parish, La.
April 7th, 1845.

DEARLY BELOVED BRETHREN of the old steadfast faith and order: I discover from reading the Primitive, that you all have been and still are suffering more or less under the persecuting hands of enemies where you dwell, even as the poor despised lambs of God do in this wilderness country. For the heavy hand of the persecutors and devouring wolves are assailing God's heritage almost on every side. But believing as we do, that God is on our part, we as yet ask no quarters of our assailants.

I see in the Minutes of the Louisiana Association of 1844, a statement as false as the devil is false, (viz.) against the beforenamed few that succeeded in getting their letters from the Zion Hill church. I will here give the items of the charges, which are as follows: First. "Zion's Hill church has been rent with divisions among themselves." They speak as though there had been many, or at least more than one; and they as rents, or violent torn off parties. And it takes all this to make one falsehood, for the so called rent off party went off with letters agreeably to the written rules of the church; for the rule is this: "All cases that shall come before the church, taken up and investigated," a majority of male members shall govern, "excepting cases touching fellowship," and then "the sisters shall have a right to speak or vote." And the church does know, that we obtained our letters by a male vote in the church. Then no division by a rent—(falsehood first.)

Item 2nd. "Which has resulted in the exclusion of her pastor, Benjamin Garlington, and five others that adhered to him." (The truth is this.) We got our letters according to the written order of the church, as before shown. But surprised am I that people should not care for the truth, for I resigned my ministry to the church in conference before I asked for a letter, and got my letter constitutionally; and five weeks thereafter, in a mock trial, with a gambler at the head, that I should be excluded as their pastor and I a hundred miles from them and knew nothing about it, so no pastor; for I had joined another church by letter, so no pastor to Zion Hill—(falsehood second.)

"And five others that adhered to him." This would insinuate that I had persuaded them off—(which is falsehood third.)

The charges against Elder B. Garlington were, "1st. For violating their rules of decorum." Here is one fact by way of accident, I suppose; for it should be kept in mind, that the devil told one truth too. But had I have been a missionary, the Association no doubt would have refused to publish such a small charge; for the Moderator of the Association, 1843, R. L. Tanner, in violation of the same rule, suffered myself and a few others that ventured to

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stand with me against the society system, to be unchristianized; and no doubt he was highly recommended for it, and he done it in favor of his party. And when I done it, it was against myself and friends; but I was not alone, for the whole church was with me. But happy is he that condemneth not himself in that thing which he alloweth—(truth first.)

Item 4th. "In obtaining a letter in disorder." But we got our letters in order, or according to such order as the church had—(so falsehood fourth.)

Item 5th. For saying that he had as much reason to believe, "that the fallen angels would be restored to the kingdom of heaven," as to believe the Lord had a design in a church at this place, "or would meet the people at our meeting house." Now here is a big black whapper. I think that the child has got above his father, for if the devil can beat that, he is smarter than I think he is. I will now give my words verbatim, which are as follows: "For I have as much reason to believe that the fallen angels will be redeemed and saved, as I have to believe that God has at this time located this place for his name and praise." See how you have got it, you persecuting imps, &c. lying devils, ye generation of vipers, how can you escape the damnation of hell—(falsehood fifth.)

Now, gentlemen of Zion Hill church—do excuse me, sirs, for calling you gentlemen; for there is not a set of gentlemen between the high arched heaven and the deep vaults of hell, that will forge and circulate falsehood against a fellow creature—if you think to prosper in the cause of God in this way, you are much mistaken.

Two more items under one. "For constituting a church and preaching in disorder." Here are two more falsehoods, which make only seven falsehoods to one truth. And this puts me in mind of the Indian, when he told two truths to one lie he thought he had done pretty well. So the Zion Hill church may think that she has done nobly, when she can tell one truth to seven falsehoods. For I never constituted a church in my life, and if indeed and in truth it is disorder for a preacher to get a letter out of one church and join another, we have quite a disordered ministry in our world.

To the Zion Hill church. I understand that you have a billet of defence against me and those that are with me. I here publicly solicit its publication, so I can see it; for I have got my battery reared at last, and am prepared for an attack, come from what quarter it may. I have been long getting my battery up, but I have had to hold my weapons in one hand and work with the other. But now I am prepared, and since you have a governor in your church, that assumes the repealing and veto power, do try to persuade him to publish his writings in print; for if they are as well fraught with falsehood as the writings that I have seen, God help the writer, I pray.

By not being accustomed to writing for the public, is the reason perhaps that I did not say in my last letter that the pedo-baptism made mention of, was immersion administered by a Cumberland Presbyterian; which I call pedo-baptism, because it was administered by a pedo. But poor Ogden, were he to return here now he would find that all his fine wool sheep had turned to hairy goats.

The fifth item above stated should in my opinion have a sirname, and that I think should be Daniel, George, Isham.

I was born a poor sinner, but for a long time was ignorant of being one; though some years before I became sensible of being a sinner I was often apprehensive that if I did not mind I might come to be one. Though about the age of 16, I began to have heavy doubts that I was already one, though not so bad as others were. And though I saw that I was a sinner, I did not see myself an entire dependant sinner. Many dreams I had, which kept my conscience alarmed; but still thought and promised when I got old I would be a very good Christian, far better than any that I then knew of. And here I became a Methodist, at any rate I had a method of my own. But there was then a work ope-

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rating in me that I did not get over under eleven years; for at length, go to preaching and the preacher would preach all at me. And being told by the conditionalists to claim the promises of God and plead them before him and he was bound to save me, I searched for the promises; but alas, the only promises that I could claim were such as "the wicked shall be driven away in his wickedness"—and, "depart from me, ye cursed."

This brought me to see that I was guilty before God, and condemned by his righteous law. And now I began to try to pray, and it appeared to me that I committed sin enough in one prayer to damn a world. My burthen became so great and my needs so sensible, that I could not help trying to pray; though I repeatedly thought that I would never pray any more, for I thought that it was needless to pray, for the awful thought that my damnation was justly sealed. I could not see how God could save such a wretch as me, without a change in himself; but I now believe that every breath I then drew, my longing soul cried, Lord, have mercy on me; O Lord, have mercy on a longing yet hell-deserving sinner.

One day as I was at work in my field, I was made as fully to believe that the Lord would speedily kill me and send me to hell, as I now believe that there is a Saviour for sinners. And I being in view of my house where my family was, I lifted my head and looked towards the house and thought that I would go where my wife and children were. But in an instant, an idea struck my mind that I could not escape the just judgment of God. I saw that I was in his holy presence, and a poor unholy creature; so the decision of my mind was, that I would die there, for I could not escape the judgment of God. But my desire appeared to be, Lord, if I have to die and be damned, kill me here and never let my family know the awful death that I die.

From that time I became afraid to look up, but continued to work with my hoe, for it appeared that every minute would be the last, and every breath that I drew I felt thankful to God that I had breathed one more breath out of hell. But at length by some means I raised my head and cast my eyes upwards, and I saw as I thought the destroying vengeance of God as a flash of lightning; and my soul was made to cry, it is just, thy will, O Lord, be done. And it appeared to me that it surrounded me as a luminous circle, (though this must have been imagination.) But when I came to myself, instead of being dead and in hell, I was all alive and praising God with eyes and hands raised towards heaven. I was praising God and claiming Jesus for my loving Saviour. My load of sin was gone, and instead of praying it was all praising. My hope often flags, but never entirely fails, and so I go; not long now till I shall know even as also I am known.

I must close, and should you never hear from me again, farewell in bonds of love; and when it goes well with you, remember poor unworthy and persecuted me. God bless you all. I remain yours in tribulation and bonds of love.

BENJAMIN GARLINGTON.

TO EDITORS PRIMITIVE BAPTIST.

Shoepeak Bayou, Parish of Calcasieu, La.—Nov. 12th, 1844.

DEARLY BELOVED: I had no idea of writing for the Primitive, but by the perusal of a letter to some of my brethren, written in reply to a letter recently received from my sister, and in compliance with their request, I with much diffidence send you a copy of the same for your inspection; and should you think it unworthy of a place in your paper and not publish it, you will not hurt my feelings, as I am quite a babe in the cause, and nothing but a poor, depraved, imperfect, sinful creature at best. Yours in great tribulation.

A. LYONS.

To Miss Melissa Lyons, Plaquemine Brulee, La.

DEAR SISTER: I returned from Texas on last Friday the 10th, with great satis-

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faction. I had a very pleasant trip, and enjoyed a great deal of pleasure. We got through business with joy to each and every member from the different churches. On last Saturday, our conference day, the messengers from our church, which were brother Durham, brother McGaughey and myself, reported our proceedings to the church, and it was unanimously received with great joy by the church.

Brother McGaughey and myself left the Big Woods on the 5th instant for brother Durham's, in Texas. We arrived at his house on Thursday the 7th, and we met on the following day at brother Richardson's, about two miles from brother Durham's. And the messengers from the different churches met with their Articles of Faith and Constitution, and upon examination, each one was found to be orthodox in faith and orderly in practice, and were received. We then went into Convention, and seven of us were appointed to form Articles of Faith and Constitution for the Association. We all set up nearly all night on Friday night. Several others and myself never lay down, we were engaged in business nearly all night; and after we got through, we had some copies of the proceedings to draw, which kept us busy until day light, and I am well aware I never lost a night's rest in a better cause in my life.

We then met again at the same place, presented our proceedings, and it was unanimously received with great joy and satisfaction to every member. We then formed an Association, and named it the Louisiana and Texas Regular Predestinarian Baptist Association. It is to be held in Texas, at Harmony church, Jasper county, in about one mile of the town of Jasper, commencing on Friday before the 4th Lord's day in Sept. 1845. The names of the different churches are as follows: Antioch, Louisiana; Antioch, Texas; Harmony, Salem, and Mount Olive. The reason we done business in the night was, because brother Garlington rode up on Friday, to the great joy and satisfaction of all the members, whilst brother Durham was preaching the Introductory Sermon. Brother Garlington and brother Durham were introduced to each other. It was a meeting of great joy between them, having heard much of each other and never met face to face before; they were very much pleased with each other's preaching and doctrine. There was another very powerful preacher with us; his name is Gibson; he preaches our doctrine in full: he is the best preacher I ever heard except brother Durham, and is not far behind him. On Saturday all three of them preached, and they all preached the same doctrine—the doctrine of predestination and election.

Brother Gibson calls those Methodists, Freewill Baptists, missionaries, and all those false preachers and teachers, the forked-tongued dirt-eaters, the followers of their father the devil. And there is not the least shadow of doubt upon my mind, but that they are following the footsteps of antichrist instead of our Saviour. I have declared non-fellowship against all such, and intend by the grace of God to live and die fighting against them, and contend earnestly for the faith which was once delivered to the saints. I am well aware we can do nothing of ourselves, for our Saviour says, I do nothing of myself. John, 8 c. and 28 v. Read the whole chapter, but notice particularly the verses I refer to, and it will tell you the same that brother Gibson says about them. 43. Why do you not understand my speech? even because ye cannot hear my word. 44. Ye are of your father the devil, and the lusts of your father ye will do; he was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it. 45. And because I tell you the truth, ye believe me not. 46. Which of you convinceth me of sin? And if I say the truth, why do you not believe me? 47. He that is of God, heareth God's words: ye therefore hear them not, because ye are not of God.

I have left my subject, but happily I re-

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turn to it again. The reason we labored in the night was, because brother Garlington had to leave on Sunday to meet some appointments he had made; and he wanted a copy of our proceedings to take home to present to several Predestinarian churches up where he lives. He was well pleased with our proceedings, and said he would use all the influence he could with three or four churches, to get them to attach themselves to our Association. He said he thought they would be very willing, and I am of the same opinion.

Dear sister, I was very much pleased at the way you talked to that old slick-tongued doctor; but who cares for him? He knows no more about religion than all the rest of the human family that are dead in trespasses and sins; and never will, until they are quickened by the Spirit. And if they will search the good old Book, they will find it says, the carnal mind cannot discern spiritual things; and if brother should ever come to Plaquemine, and the doctor and his much adored pharisee were to come to father's to argue with him, they would in my candid opinion be so sick and tired of him, if ever they heard of him that he was close to them, they would ride a great deal farther to get from, than to him. They are not so anxious to see him as they pretend they are, I believe they had almost as soon see old sister as him; they only talk that way because he preaches the truth, and nothing but thg truth, and that from the Bible; but the truth don't suit them, it is contrary to their carnal minds. One believes in preaching a popular doctrine, one pleasing to the world; he is in my candid opinion one of the false preachers spoken of in the General Epistle of Jude, 4 verse: For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ. 10, 11, 12, and 13 verses—time and room will not permit me to quote all the verses—read for yourself.

The 2nd c. and 2nd epistle of Peter will describe his much adored preacher, and all others that preach the same doctrine, and take all the power from God, and take it on themselves and the devil. They say any person can get religion if they will, and when they please. If they can get religion when they please, they have no need of a Saviour; they make a Saviour of themselves, and this pleases old satan; no doubt he likes to hear it preached, that is his doctrine precisely. Those slick-tongued, butter-mouthed preachers, say it is God's will for all the human family to be saved; but they are not all saved, so they think some are saved and some lost. And agreeably to that doctrine, evidently the devil must have more power than God; for if God would do that he does not do, there must be a greater power than his, or his will certainly would be done. Our Saviour and his apostles did not preach such doctrine as that, they preached the same doctrine brother Durham preaches, and that all our despised Predestinarians are now contending for; and how were they treated? were they not reviled, persecuted, and all manner of evil spoken against them, except by the true followers of Christ? Was not our Saviour crucified and shamefully nailed to the cross? Did not Paul at different times receive forty stripes save one? And if we be the true followers of Christ, we need not expect praise or applause from men.

No, my dear sister, we are willing to be evil spoken of for Christ's sake. Our blessed Saviour says: Blessed are ye, when men shall revile you, persecute you, and speak all manner of evil against you falsely for my sake. Rejoice and be exceeding glad, for great is your reward in heaven: for so persecuted they the prophets before you. Matthew, 5 c. 10 and 11 verses.

And are we, poor despised Predestinarians, not more persecuted and evil spoken of than any other religious denomination in the world? and we do not think hard of it, for Christ says these things must be. And we feel willing to suffer for his sake. If that doctor talks to you again about your faith, tell him I say he and his

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much beloved and adored preacher are not so anxious to see brother Durham as they pretend they are. I believe him and a great many others love to worship their preacher on account of his talents and education, instead of their creator; tell them, or any body else that bothers you about your faith, that they are mean and cowards too, or they would not bother you when you tell them your belief, and that you are not able to argue on the subject. Ask them why they don't commence with you when I am there; but that is always the way with all such characters; they commence with the weaker sex, the women, that are not able to take their own part. But fear them not, my beloved sister, for Christ says: Fear not, little flock. I want you to tell them, if brother Durham cannot come to Plaquemine, I expect to be there some time this winter, and you and I and many others believed in the doctrine before we saw brother Durham. And he is not alone in preaching our doctrine, and as he said he deserved being hung before he crossed the Sabine, perhaps he and his preachers had better hang all of us; but be very careful to look out for their own necks, and keep themselves clear of the gallows, before they concern themselves about us, or those that preach our faith; for they preach the truth, and it is too hard for them, they cannot endure it.

Tell them I say not to be alarmed at the truth, for the truth will do its friends no harm; but it is weighty and powerful on the head of the serpent, the devil, and his friends. And tell them if they are bad off for an argument, to meet me with their great preacher at my father's sometime when I am there, and they can have an argument, if they will confine themselves to the Bible, lay down human reason, and take the Bible as the man of their counsel and guide. And if they will not, I want nothing to say to them on the subject; but if they will, if I am nothing but a cow boy and farmer, raised on Plaquemine Brulee, and can only read, write, and do a few sums in arithmetic; I disregard Mr. Frazer, his talents and education. And if they cannot get along smoothly with me, they need not try brother Durham, for I am not a priming to him. Tell him I say I heard his great preacher preach one time, and he told the people to strive to have their names written in the Lamb's book of life; and on the following day sent the hat or hats around to beg money, and told the people to join, converted or unconverted. The Bible don't read that way to me. I think it says in one place: And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world. Revelation, 13 c. and 8 v. And in Revelation, 17 c. and 8 v. it says: And they that dwell on the earth shall wonder, (whose names are not written in the book of life from the foundation of the world.)

I now ask, how will they get their names written in the book of life, if they are not written from the foundation of the world? I suppose Mr. Methodist, and Freewill Baptist, with missionaries and all such characters, will answer, their money will have their names written; for they say thousands are perishing for the want of the gospel, and they want to go and preach, but will not go except they are well furnished with money. Therefore money must write their names in the book of life. They will tell you they are called of God, but cannot obey the call without they are well furnished with money. I believe they are called by the devil, and are his preachers, or money would not be their object. We see their continual cry is money, and they say they cannot nor will not preach without money, the Bible don't say they must be hired to preach.

Dear sister, you stated in your letter that the doctor said predestination and election could not be found in the Bible; tell him I say it can be found more or less from Genesis to Revelation. Now there is a lie out, and if there is a lie out, he told it himself; and if he takes offence at the truth, he is welcome to be offended. I respect the feelings of every lady and gentleman; but when it comes to doctrine, I respect the

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feelings of no person, not even of my best friends and relations; no, not even of my father. For our Saviour commands us to forsake all and follow him.

Therefore, dearly beloved sister, let us be followers of our Saviour and not of men. And O, may the God of all grace enable us not to fear what men can say or do unto us, that is only able to destroy the body; but love and fear him that is able to destroy both soul and body. And may he cause us to search the scriptures prayerfully, give us a righteous understanding of the same, and hearts ready and willing to receive understanding.

I have declared non-fellowship against all the institutions of the day. Some enlist as soldiers only in time of war, but I have enlisted during life, let that be long or short. I feel like I could write a large volume on the subject, but time and room will not permit me to do so; therefore I will bring it to a close at present, but I may touch on it again before I close my letter.

Dear sister, I am very much at a loss for your company, and want to see you very much; there are but few hours in the day that I don't think of you, and the pleasure you are deprived of; for I am well aware you are entirly alone, and entirely surrounded by the enemy, and but seldom hear your faith preached, but fear them not. Dear sister, I rejoiced to hear you was so perfectly resigned to the will of God; that is the way for all Christians to be. I again refer you to some passages of scripture, that will describe those false preachers and teachers. Ezekiel, 13 c. and 22nd verse: Because with lies ye have made the heart of the righteous sad; whom I have not made sad; and strengthened the hands of the wicked, that he should not turn from his wicked way, by promising him life. Remember, there is a great deal more danger in the Freewill Baptist missionaries, such as Roberts, O'Quinn, and Foreman, than there is in the Methodists; for they are Methodists with Baptist coats on, because they try, and do very often, divide Baptist churches. Beware of such. This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good; traitors, heady, high minded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof, from such turn away. The second epistle of Paul, letter to Timothy, 3 c. 2, 3, 4, and 5 verses. Read Matthew, 24 c. 4, 9, 10, 11, 12, 13, and 15 verses; but notice particularly the 15th v.: When ye, therefore shall see the abomination of desolation spoken of by Daniel the prophet, standing in the holy place, (whoso readeth let him understand.) The holy place spoken of is the church, and the abomination of desolation is those missionaries and other characters, that are preaching for money and making merchandize of the gospel; which is the rise of the second beast spoken of in Revelation, 13 c. and 11 v.

Dear sister, if the doctor or any person else bothers you again about your faith in the way he did before, read this letter to them, and tell them if I have written lies, to take it up and write against me, and to me, and prove by the Bible I have done so and I will answer them; and tell them to take up the Primitive, and write against it. Give my love to father and family, and to all inquiring friends, and especially to those that say we Predestinarians are dangerous people, and say they are afraid of us, and that we will do any thing; but the truth is, we contend for the truth, and that is the reason they are afraid of us, because they know we can prove our doctrine by holy writ. And the truth is too hard for them, and they cannot endure it; but their believing a lie, don't make it the truth. I must now come to a close, for fear of being too lengthy. And in conclusion, dear sister, I beg your prayers at a throne of grace on the behalf of myself, hoping at the same time that the blessing of God may rest upon you. So farewell.

ALFRED LYONS.

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THE PRIMITIVE BAPTIST.

SATURDAY, JUNE 14, 1845.

TO EDITORS PRIMITIVE BAPTIST.

Cool Spring, Washington co. N. C.
June 5th, 1845.

DEAR BRETHREN: Hearing much said on the subject of supporting the gospel, I was much agitated to write on that subject; but through inability I forbore. Now brother McDowell has saved me the trouble. Brethren, I hope I am yours in the Lord.

MAXIMILIAN TATUM.

FOR THE PRIMITIVE BAPTIST.

Georgia, Warren county,
June 1st, 1845.

DEAR BRETHREN: We the members belonging to the Springfield Primitive Baptist Association, are trying to contend for that faith which was once delivered to the saints; which faith centers in Jesus Christ, and in him alone for life and salvation; for there is no other name given, whereby we can be saved.

We find that all Old School Baptists throughout the world, so far as we know, are perfectly friendly. Our Old School brethren at the north, are not disposed to meddle with our rights and privileges, which are sanctioned by the word of God and guaranteed to us by the constitution of our happy land. We believe it is the love of God and the love of our country that binds the affections of our Old Baptist brethren together.

But it is said in holy writ, that the love of money is the root of all evil. And we find that the New School Baptists have fallen out by the way, and have held a Southern Convention at Augusta, on the 15th of May last, and formed a Southern Missionary Board. But if it were not for the love of money, we never should have had a Northern and a Southern Board. But the same spirit that operated on Judas, and Simon Magus, has operated on our New School professors, and caused them to form missionary boards; for they have never gotten it from the word of God, for it is not there. So whatsoever is not of God is sin, and so we find that this great abominable idol missionary god is set up in our land. And God has ever and will ever punish sin, for he has punished the sins of every one of his people in the death of his only begotten Son, for he bare our sins on the cross. But what can we expect for setting up cursed idols in our land? can we expect any thing but the wrath of God? *EZRA McCRARY.*

Dear brethren, we expect by appointment of last Association, that a General Meeting will commence on Friday before the fifth Sunday of this instant, (June,) at Sandy Grove, Warren county, 9 miles south of Warrenton, and 4 miles east of the Shoals of Ogechee. We invite Old School brethren, and particularly the preaching brethren, and specially the brethren of the Ocmulgee Association, in order that they may acquaint themselves with us, as we expect to petition them to open correspondence with us at her next session. We say unto them, do come.

Also, we expect the next session of the Springfield Primitive Baptist Association to convene with the Holly Spring church, in Richmond county, Ga., commencing on Saturday before the third Sunday in September next, sixteen miles west of Augusta, and one mile south of the Milledgeville road, and one mile south of the Georgia Rail Road. Those who wish to travel on the Rail Road, can stop at Mr. Kirkpatrick's, they are then in one mile of the meeting. *EZRA McCRARY.*

TO EDITORS PRIMITIVE BAPTIST.

Tazewell, Tennessee,
Nov. 20th, 1844.

DEAR BRETHREN: I will lay before you some of the doctrines of Pelagius and Socinius, as also the Semi-Pelagian creed as given by Buck in his Theological Dictionary. Pelagius taught "that the conse-

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quences of Adam's sin was confined to his own person." That "new-born infants are in the same situation with Adam before the fall." Socinius "denied the doctrine of satisfaction and imputed righteousness" by Christ, "and esteemed original sin and absolute predestination as scholastic chimeras." "Cassian," says Buck, "who had been a deacon of Constantinople, who was afterwards a priest at Marseilles, was the chief of these Semi-Pelagians, whose leading principles were, 1st. That God did not dispense his grace to one more than another in consequence of predestination, i. e. an eternal and absolute decree, but was willing to save all men if they complied with the terms of his gospel. 2nd. That Christ died for all men. 3rd. That the grace purchased by Christ and necessary to salvation, was offered to all men. 4th. That man before he received grace was capable of faith and holy desires. 5th. That man was born free, and was consequently capable of resisting the influences of grace, or of complying with its suggestions. The Semi-Pelagians were very numerous, and the doctrine of Cassian, though variously explained, was received in the greatest part of the monastic schools in Gaul, from whence it spread itself far and wide, through the European provinces. As to the Greeks and other eastern Christians, they had embraced the Semi-Pelagian doctrines before Cassian. In the 6th century the controversy between the Semi-Pelagians and the disciples of Augustin, prevailed much and continued to divide the western churches."

The doctrine now preached in the world by the majority of preachers, (if I can understand so far as I hear,) is Semi-Pelagianism neither added to nor diminished from, though as in the days of Cassian variously explained, yet it remains to be and centres in Semi-Pelagianism. Those doctrines were the occasion of the divorces of the visible gospel church in the early ages thereof, for notwithstanding the Arian heresy was condemned at the Council of Nice, yet the very people that condemned it held principles adverse to the scriptures, and the primitive principles of the gospel church; and that in this Council one of the foundations for papacy was laid, and also that before this time there were withdrawals from the visible church by those who have been esteemed by historians the true gospel church, or the followers of primitive practices and principles.

These doctrines prevailed in the Roman church (though more corrupted) till the light of the spirit in the Reformation of the 16th century shone upon a benighted world and from the hearts of many banished this Semi-Pelagian heresy, and brought to view that Christ was the only sacrifice for sin, that salvation was by grace free, grace reigning and grace, distinguishing. And now those who had to flee to the vallies of Piedmont, who had withdrawn from and contended against this heresy, began to show themselves and unite with the early Reformers. I call upon any opponent and all of them to show by authentic church history, that any body of people calling themselves, the church, were esteemed as such if they held the above doctrine of the Semi-Pelagians; and also call upon all Freewill Baptists to whom this may come to answer to their consciences, and to God, and to say whether or not, they do not hold the very same principles of doctrine contained in the Semi-Pelagian creed; and also whether there was any division in the Baptist church till the above doctrine of Cassian either in part or whole was proclaimed and contended for by Baptist preachers.

These doctrines were condemned by the church in an early age of the gospel church, and have remained under condemnation and rejection by the church of God, till in the 18th century the Baptist church united by compromise instead of on principle. Semi-Pelagianism again arose and prevailed, till the visible church is again divided; and the church of God as at the first opposed for a time this heresy, till overcome by numbers she had to COME OUT, lest she should be a partaker of its

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plagues. Semi-Pelagian doctrines never yet fed a heaven-born soul. Heaven-born souls cannot live satisfied where it is preached, and sooner or later they will come out and unite with those whose food is the bread of life.

Shall Baptists admit in their churches this long-condemned heresy? Shall they unite with those who hold the doctrine of Cassian, Pelagius, or the Roman church, and reject the doctrine of the Reformation, the doctrine of the Baptists published in their Confession of Faith more than 200 years ago, and adopted by the first Association of Baptists in the United States, viz. the Philadelphia Association? Shall they reject the doctrine of the Bible, and shrink from a faithful discharge of duty, from faithfully declaring all the counsel of God, for the sake of money, applause, or members, or for fear of offending a gainsaying world? If doctrines made up of the doctrines of Pelagius, Cassian, and Socinius, are not preached in the mountains of Kentucky, I have no understanding of doctrine. Infant holiness or justification is by some proclaimed; original sin, total depravity and absolute predestination are by the same or by others denied: "That God does not dispense his grace to one more than another, but is willing to save all men if they complied with the terms of the gospel, and that man is free and capable of receiving or resisting inward grace, and that Christ died for all men," is almost universally preached and believed.

If this should reach Kentucky through the Primitive Baptist, I want my opponents asked, if they do not hold the doctrines of Pelagius in part, and of Cassian in the whole; and also if they are willing to continue and revive these ancient heresies, which have been rejected by the church of God in every age of the gospel church since their appearance? For myself I would doubt very much whether I was holding truth, if I found myself agreeing in doctrine with Pelagius, Cassian, or the Romish church, in opposition to the doctrine of the Reformers and those who have by all Protestant writers been acknowledged as the church of God. If I could not find my principles in the Bible, nor in church history, as being held by the church of God in primitive times, I should be afraid of them; especially when all orthodox Protestant writers condemned them as heresies, and as arising from Pelagius, Cassian, and others, instead of flowing from God and his word. Shall not and ought not the Baptist church to admonish all heretics, and after the second admonition (if refractory) reject them. And if any number of orthodox members be overcome by numbers, ought they not to obey the voice of God & COME OUT.

It is evident that for want of a right principle, and being in possession of a wrong one, that many will be finally banished from God. For "he that believeth not is condemned already." It is also evident to every Bible reader, that a false system of worship is more frequently spoken against than profanity; and that the worst crimes committed by any of the human family, are used metaphorically to show the heinous nature of departing from the worship of God, (as given by him in his word,) and setting up any other system of worship. Would not any being that reigned as king or ruler speak oftenest against, and oppose most, that power which was worst in opposition to him, and which he viewed to be most dangerous in leading, or to lead his subjects astray? If this be a fact, a false system of worship appears to be more dangerous and more in opposition to God, than all the profanity in the world. For, in telling his disciples of the signs of his coming, &c. he says: "Take heed that no man deceive you," "for many shall come in my name, &c." God must be worshipped in spirit and in truth, not by creature act, or man's imperfect sincerity.

For the sake of some of my friends in Kentucky, I will quote what Buck says is Antinomianism. Says Buck "Antinomians are those who maintain that the law is of no use or obligation under the gospel dispensation, or who hold doctrines that clearly supersede the necessity of good

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works." I will ask every Neonomian and Semi-Pelagian whether any work can be a good work, which is not done in faith, or whether it will be pleasing to God or accepted of him? "Whatsoever is not of faith is sin." Without faith it is impossible to please him. This "faith is the gift of God," "the substance of things hoped for, the evidence of things not seen." "Believing to the saving of the soul," comes from the testimony or evidence faith gives; belief cannot be a substance nor an evidence, but faith works by love, purifying the heart. Men cannot live by believing, yet the just shall live by faith. "The life I now live in the flesh is by the faith of the Son of God." As faith works by love, can a being whose heart is enmity against God be in possession of that which works by love; or can he perform a good work without it, or without a proper principle? Without man is possessed of a proper principle, he must sink to hell and be judged according to his works, which will be evil. Evil works, impure works, works done without faith will never be received in heaven. The best of men and the best works of man must be sanctified by, and washed in the Redeemer's blood. The necessity of good works is plainly manifest, but these works are not of the growth of nature, neither are they the act of man. For "this is the work of God; that ye believe on him whom he hath sent." "Faith works by love." "A godly sorrow for sin worketh repentance. God gives the will and by his spirit, worketh in us both to will and to do." "The spirit of his Son is in our hearts, crying, Abba Father," and helpeth our infirmities and makes intercession for us "with groanings that cannot be uttered."

"God is the giver of every good gift, and every perfect gift." A good principle and good works are good things, and as every good thing is the gift of God, a good principle or a good work is therefore the gift of God. There is not a good work but that which is either commanded or exemplified in the scripture. Do not the Old Baptists contend as strongly for the good works of the scriptures as any other denomination? Are they not contending for the necessity of the good works of God in the soul by regeneration, without which no man shall see the Lord? Are not some of their Semi-Pelagian opponents denying the necessity of the good works of God, by substituting instead of it, the act of man or the works of man? Have not these people often heard the Old Baptists proclaim, that it is equally criminal under the gospel as under the law to steal, to kill, &c.? Are not the Old Baptists denying a remedial law by or under the gospel, and proclaiming that under the gospel the spirit of the law is brought to view in Christ's sermon on the mount, &c. &c. And that the spirit of the law of life in Christ Jesus must make free from the law of sin and death. If trusting in God, if relying solely on Jehovah for strength and salvation is Antinomianism, then are we Antinomians.

Semi-Pelagians hate the doctrine of unconditional election and predestination, so does satan; for well he knows that if God had not chosen his people in Christ before the foundation of the world, and predestinated us unto the adoption of children by him, and predestinated them to be conformed to the image of his Son, I say, he knows full well had it not been for these things that he (satan) would have every son of Adam to dwell with him, where the decree of God has bound him in everlasting chains, in an everlasting fire prepared for him and his angels. He would then have disappointed the Almighty, revenged himself against omnipotence, and God would have been without praise for redemption, heaven without one of the redeemed, and the mansions of glory without an inhabitant. It is no wonder that the wicked and unrenewed professors hate the decrees of God, for "the wicked shall be turned into hell, with all the nations that forget God." They draw no comfort from God's election, or his divine decrees. But heaven-born souls who have seen the necessity of a work superior to theirs, a work cleansing, preparing, and qualifying them

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for heaven, making them willing in the day of his power, find divine consolation in the doctrine of election; well knowing that if God had not chosen them, they never would have chosen him. They find divine consolation in the doctrine of predestination, because they have an evidence that they are "predestinated to the adoption of children by Jesus Christ to himself, according to the good pleasure of his will" —"predestinated to be conformed to the image of his Son," "in whom also they have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will." They view in this purpose, predestination, or decree of God, a "covenant ordered in all things and sure," a purpose immutable, "a counsel that shall stand," a wisdom justified, and that cannot err, wisely determining all events and all circumstances, and by his wisdom and power overruling and controlling them; not by dire necessity, nor according to Mahometan faith, but in providence wisely disposing of them all to his glory, to the benefit of his creatures, the happiness of his children, the advancement of his kingdom, and the satisfaction of his chosen; not suffering a sparrow to fall without his permission, nor a hair of the head to perish. Not coercing any into sin, nor continuing them therein: but leaving those that finally perish to follow an inclination and a course in which they delight, in which they freely act, and which they of choice pursue; and, at the same time, bringing those he has chosen, those whom he loved with an everlasting love, into subjection by the reigning power of divine grace, making them willing in the day of his power by the drawings of his love, and the manifestations of his goodness; and keeping them by his power through faith unto salvation, causing them not only to be willing but to delight to serve and obey him; bringing all the means to suit the designed end, not as a tyrant, but as a loving Father, husband and Saviour, who so loves his children, that he causes heaven, earth and hell, and all therein to subserve his first, his only, his great, eternal and immutable purpose. They see his work and his providence wherever they turn; and they eventually see that "All things work together, for good to them that love God." That all their losses, crosses, disappointments, and even sin itself, through his overruling providence "works for them a far more exceeding and eternal weight of glory;" that whether Paul, or Apollos, or Cephas, or life, or death, all are theirs, and they are Christ's, and Christ is God's. They look backward and view the kindness and goodness of God in adversity as well as prosperity, in darkness as well as in the light. They look forward in hope of immortality. They love and adore the ruling power and providence of God. They would not have it altered for worlds on worlds. His power is so necessary to deliver, protect, defend and keep them; his wisdom is so requisite to direct them; and an indefinite, eternal, holy and immutable purpose is so well adapted to the situation of a poor, finite, defiled and mutable creature; that all unite together to make them desire that the Lord should not change, nor his purpose, his determination, or his decree vary. Many things appear like confusion and disorder, but when viewed by faith and in trust in God, they then appear as under the control of omnipotence and the direction of omniscience, and as rolling on and effecting his purpose, smooth and unruffled as the placid stream.

Here, my brethren, you "lie among the pots" in sorrow and distress; but these will soon disappear; soon you will find an end to your troubles; soon you will hear the heavenly welcome, "Come, ye blessed of my Father"; soon you will hear the plaudit "well done," and no more be harassed, by satan or some Pelagian heresy. You will then be done contending for truth and be so clothed with truth, that heresy nor satan can no more harass you. Then with all the faithful, you sing of grace eternal ages around a throne of glory.

N. S. McDOWELL.

P. S. I drew an outline on Faith, in-

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tending to revise it; but mistook and sent it off without looking over it, and found an egregious error, viz. "If it (faith) invents or follows after the inventions, &c." Faith neither invents nor follows after the inventions of men, therefore it should read thus: If the Christian invents or follows after, &c. it is but a short distance. *N.S.McD.*

FOR THE PRIMITIVE BAPTIST.

"No man when he hath lighted a candle, covereth it with a vessel, or putteth it under a bed; but setteth it on a candlestick, that they which enter in may see the light. For nothing is secret that shall not be made manifest; neither any thing hid that shall not be known and come abroad." Luke, 8th ch. 16th and 17th verses.

(*continued from page* 66.)

Now there were the way-side, among thorns, and on stony ground, also the good ground. Now here are four qualities of ground, on which the seed fell; or four sorts, or kinds of hearts of people. Three, the first named, are those that God never chose in Christ, before the foundation of the world; and never gave them grace in Christ before the world began. He (God) would not choose them in Christ before the foundation of the world, nor give them grace in Christ before the world began, because he (God) will have mercy on whom he will have mercy; and he will have compassion on whom he will have compassion: "So then, it is not of him that willeth, nor of him that runneth; but of God that sheweth mercy."

For the scripture saith to Pharaoh: "Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth." Pharaoh was one that had the word of God sown on him or in him by Moses; and he (Pharaoh) had thorns in his heart, which thorns were cares, riches, and pleasures of this life; which, cares, riches, and pleasures, sprung up, and choked the word of God by Moses; and it brought no fruit to perfection, inasmuch as he (Pharaoh) died in, bearing the fruit of the cares, riches, and pleasures of this life.

So we may see, that the seed of the serpent, or word of the serpent, ruling in those that God did not choose in Christ before the foundation of the world, constitute vessels of wrath fitted to destruction, for Pharaoh was destroyed. And men of this class, have sought out many inventions. Cain, (the first son of Eve, the mother of all living,) being governed by the word, or seed of the serpent, had a care for the respect of the Lord; inasmuch as when he fell short of the respect of the Lord, he (Cain) was wroth, and his conntenance fell. Now we find, that he (Cain) was of that wicked one; and his invention, in taking the product of his own labor, for an offering unto the Lord, would not do; inasmuch, as he (Cain) was cursed, in consequence of another invention, which was to kill his brother Abel. And in this work you may see, the word, or seed, of the serpent, bruising the heel of the seed of the woman, or the word of God in Abel.

Now the word of the serpent, or seed of the serpent, established in man unbelief; and unbelief, set man at liberty to partake of the tree of knowledge of good and evil; hence they had knowledge to invent, and they have sought out many inventions. Now that which they have sought out and invented in secret, God has said, shall be made manifest, be known, and come abroad. "For nothing is secret that shall not be made manifest, neither any thing hid, that shall not be known, and come abroad."

Now agreeably to the account, Nimrod invented to hunt; and no doubt but what he did, and that in the refuge of lies, by subtilty, to make himself a king, to be the god of those he was king over. The false prophets invented to prophecy good concerning the king, if it had to be lies; that they might gain such things as their fleshly lusts craved. The Pharisees invented to encompass sea and land to make proselytes, to have the power by a great number of the people, by which they could command the money; and having the money,

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they could make a tool of a poor, treacherous, subtle thief, that carried the bag among the disciples, to betray a man of unbounded love, mercy, and truth, unto death. And the builders, by the rule of subtilty, the square of oaths, and the compass of lies, have invented to build Mystery, Babylon, the mother of harlots, and abominations of the earth; who made all nations drunk, with the wine of her fornication. And she (the mother of harlots) said, "I set a Queen, and am no widow." And she the mother of harlots, having made all nations drunk with the wine of her fornication, they (the nations) being drunk, have married her; and then, out comes the pope and priest, well polished by the builders, using the rule of subtilty, the square of oaths, and the compass of lies. And the pope and priest, being thus polished, up Miss Harlot-board-of-foreign-missions, Miss Harlot-state-convention, Miss Harlot-bible-society, Miss Harlot-domestic-missionary-society, and Miss Harlot-catholic-nunnery, is set, in the nations that are made drunk with the wine of the fornication of Mystery, Babylon. These harlots, excepting Miss Nunnery, have for their lovers, Missionary Baptists, Methodists, Presbyterians, and Episcopalians; but the sagacity of these harlots will not allow none of these gentlemen a lodging with them, without their money. And as for the part of Miss Nunnery, she is stretched in the cords and ropes of oaths, ready for the satiation of fattened Catholic priests; though thousands of people of these denominations no doubt, are as clear of these infamous acts, or principles, as any in the world.

These practices, I am confident, never could go on, if they were not carried on in secret; because the majority of the people are made to suffer, to uphold such. And the missionaries are gathering the money into the hands of a few, so our labor is going for nothing almost. They have gathered the articles of the Baptist faith, they have preached the Methodist doctrine, the Freewill, and now they are trying to preach the doctrine of election and predestination. These things they are doing, and it is to be feared, it is to get a majority of the people to elect their own men to the State Legislature, and in Congress, that Mystery-Babylon may marry Mr. United-States.

And so you may see a few sketches of my views of the seed of the serpent, and of the woman, and their effects among men, and over men. If you see proper to allow this a place in your excellent paper, please to correct it if it needs correction; and if not, well. 'Till death I remain yours, such as I am.

JOHN POWELL.

Georgia, Pulaski co, 25th March, 1845.

TO EDITORS PRIMITIVE BAPTIST.

Ballardsville, Logan county, Va.
June 1st, 1845.

DEAR AND WELL BELOVED BRETHREN: I feel to inform you that I am in the land of the living, yet bearing about a poor mortal frame. I have a poor afflicted wife, who has not walked a step for ten or twelve years Brethren, pray for us. A poor and afflicted people have I, saith the Lord. Yet I have a hope of that eternal life that is beyond the grave, that will soothe all our sorrows; and those afflictions will work a far, and exceeding, and eternal weight of glory. And may those afflictions not be compared with the glory that shall be revealed in us.

I feel to say something about the clean and the unclean. Leviticus, 15th chap. and 4th verse: Every bed whereon he lieth that hath the issue is unclean; and every thing whereon he sitteth shall be unclean. Now these things are spoken of in a figure, and this figure I shall take upon myself; for I have lolled upon this bed of institutions, and sat in the seat of idolators, although I have not slept in this bed, nor slumbered in this chair. Before I was afflicted, I sinned; but blessings and glory be given to the advocate that we have with the Father, Jesus Christ the righteous. He is the propitiation for our sins, he is the

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word, he is the water to wash in, which cleanseth us from our uncleanness.

Now, brethren, in the word, spirit, and Holy Ghost, we are clean. Now to the pure all things are pure, to the clean all things are clean; to the unclean and impure, there is nothing pure. And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood. Now the serpent which is the beast, or the devil, from whence proceedeth all uncleanness—for I, John, saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the false prophet. Brethren, we have a breed in this country, that are sired by these three, for they are the spirits of devils, working miracles. Yea, brethren, they gather together like frogs. Frogs, did I say? Yea, frogs They act more like frogs than sheep or doves.

Now the clean is the bride, the Lamb's wife, or the elect lady and her children; and the unclean the seed of the beast, or in other words, Mystery, Babylon, the mother of harlots, the whore of Rome. She has given her power and strength to the beast, till the words of God shall be fulfilled: for the beast is the fourth, which is diverse from all other beasts. And when he shall have accomplished to scatter the power of the holy people, all these things shall be finished. The Lord Jesus the holy one said, by their fruits ye shall know them—and their fruit is beginning to be manifest in this country. They have renounced the wine, which I believe to be the blood of the covenant, and called it an unclean and a filthy thing, wherewith they were sanctified. And of how much sore punishment suppose ye shall these be thought worthy, who trample it under foot? He who esteemeth any thing unclean, is unclean himself.

Brethren, this filthy brood is like the parable of the tares, that are among the wheat; they are compared to bad fish, that shall be thrown away; they are compared to goats, that shall be separated from the sheep; they are compared to the harvest of the earth, that is gathered together and cast into the great wine press of the wrath of God Almighty. The Lord said, he would send in the time of harvest. I say to the reapers: Gather ye together, first, the tares; and bind them in bundles to burn them; but gather my wheat into my barn. Brethren, his fan is in his hand, and he will thoroughly purge his floor, and gather the wheat into the garner; which is the upper chamber, the heaven of heavens. Now in this you see the great separation, brethren. The tares now are bound in bundles. Query. How many bundles? Ans. Six hundred three score and six.

Brethren, here is wisdom. Let him that hath understanding count the number of the beast. Now every false principle under the whole heavens are gathering together, and binding up for a bundle. These are the children of the bond woman, they made war with the Lamb, and the Lamb overcame them. Nothing more at present, but remain your affectionate brother in the Lord.

JACOB MILLER.

Remove not the ancient landmark, which thy fathers have set.

FOR THE PRIMITIVE BAPTIST.

Appointments for Elder P. Puckett.

July 27th, at New Chapel; 30th, at Eno; 31st, at Mount Lebanon; August 1st, at Camp Creek; 2nd, at Tar River; 3rd, at Flat River; 4th, at Storey's Creek; 5th, at Ebenezer; 6th, at Upper Shilo; 7th, at Lynch's Creek; 8th, at Harmony; 9th, at Deep Creek; 10th, at Bush Arbor; 12th, at Gilliams's; 13th, at Pleasant Grove; 14th, at Lick Fork; 27th, at Tom's Creek; 29th, at Bethlehem; 30th, at Bethany; 31st, at Bowers' Springs; September 1st, at Jerusalem; 2nd, at Grove's Springs; 3rd, at Watson's; 4th, at Meadow Creek; 5th, at Bear Creek; 7th, at Freedom; 8th, at Pine Woods; 10th, at Mount Tabor, 11th, at Brush Creek; 13th, at Big Meadows; 18th, at Fellowship; 19th, Hanner's Creek; 20th, at Rehoboth.

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AGENTS,

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THE PRIMITIVE BAPTIST.

EDITED BY PRIMITIVE (OR OLD SCHOOL) BAPTISTS.

Printed and Published by George Howard,

TARBOROUGH, NORTH CAROLINA.

"Come out of Her, my People."

VOL. 10. SATURDAY, JUNE 28, 1845. No. 12.

COMMUNICATIONS.

TO EDITORS PRIMITIVE BAPTIST.

Cotton River, Henry county, Ga.
April 14th, 1845.

DEAR BRETHREN: This is the first time I have ever made the attempt to write in the Primitive, and fearing I may be in the way of abler pens, I feel at a loss; but when I read your communications that are brought to me through the medium of the little messenger, it affords me such comfort and consolation, that I can't think of giving them up.

And, dear brethren, when I hear of your troubles and difficulties, and being evil spoken of, and hated of thousands of men for his sake and the gospel, it is a good evidence that the Lord is on our side. And there are a great many professing characters in this great millenium day, as they call it, who say according to the doctrine we believe, that God will save his people any how if he has to drag them to heaven by the hairs of the head; but I do not believe it, for I believe that God is able to make known the unsearchable riches of his grace, by mild and simple or easy means.

I will now try to tell how the Lord made known his wondrous love to me, and in as short a way as possible for fear of being lengthy and too much in the way. About the time I was in my 18th year, I was like all the rest of Adam's posterity while in a state of nature, posting the road to endless ruin, taking light for darkness, and darkness for light; bitter for sweet, and sweet for bitter—when it pleased the Lord to overtake me in my wild and mad career, which was on this wise. I was at the house of a certain man and dreamt there was the appearance of a piece of gold about ten feet in diameter, and on it stood the most lovely person I ever saw, and asked me to come upon it; it then disappeared. This dream had an uncommon bearing on my mind. On my return home I began to reflect about it, and the interpretation seemed to be in this way, that it was Jesus inviting me to him; for I always intended after I had accomplished my various intentions to set about and get religion and go to heaven.

I now thought my chance was pretty good, but one day being to myself I began to reflect on my past life. It appeared that I had gone so far in sin and the pleasures of it, giving God the back instead of the face, and had so completely sinned away the day of grace, that there was no chance for me. Now my mind being pestered a great deal about it, I thought I would keep it out of mind, and not bother myself with it, but could not. And now the company that I delighted in so much I could not keep, and would go to some secret place where neither man nor beast could see or hear me; and try to implore the mercy of God upon me; until I thought I plainly saw that my former conduct had been so desperately bad, that I could never gain favor in the sight of God. And in

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order to remedy the matter, I went to the grog shop, would drink and keep all the bad company I could in order to get rid of these troubles and thereby wear them away; but they were only making the rent worse.

I now saw that to go back into my former practices of sin it was death, and death to all eternity; and to press forward there was no encouragement. So with my heart loaded with grief and trouble, I again went to ask God to have mercy upon me. And in this state of trouble I dreamt that I was on top of a great rock mountain, and the same person that I saw on the piece of gold came to me and carried me to the edge of the rock, and sat me down with my feet hanging over. It appeared to be perfectly straight down and so deep, that the eye could hardly see the bottom. He then took me up to a higher place of the rock, and disappeared; when I awoke, partly relieved, for I then thought that God had all the power both in heaven and on earth. And I am glad he has, for I thought he could as easy have plunged me down from there, as to have taken me up from there, though a dream.

I was soon in as much or more trouble than ever, resorting to some secret place and there pouring out my soul to God, when it seemed that my prayers would fall to the ground. In this way I lived for some time, and dreamt another dream which is this: I thought I was in a grove of the woods, with a brush in my hand sweeping the leaves on the ground; which was about as good employment as any of those that are trying to work themselves in the favor of God by their own good works. I raised my head and at the distance of about one hundred yards, there appeared the same person I had seen twice before, and in company with ten or twelve more. He beckoned for me to follow them, for they appeared to be going right from me. I threw down my brush and made haste after them, but before I could overtake him they had rather divided into two companies. The conversation I had with them I don't now recollect, more than they told me not to go back, for he would come and bring me that which I was seeking. This dream gave me no little ease of mind for several days. I was fully persuaded in my own mind that it was Christ and the apostles, and to follow him was to search his word and keep his commandments.

This dream done me this much good, it caused me to go to reading the scriptures; and there I found I was condemned and slain by God's holy law, and that I was a sinner by nature as well as by practice, and unable to recover myself. For a man must be born again, not of the will of flesh and blood, but of the spirit of God. It appeared to me that my heart was a sink of sin and as a cage of unclean birds, that every prayer I offered to God and every thing I said or done was mixed with sin. I very well recollect one Sunday, that I took a little old Testament and went out in the woods and lay down with my head against an old poplar, reading and studying over my lost and ruined condition, when I really would have been glad to have exchanged my condition with the beasts of the field or the crawling worms of the earth, so that I might have had no future being; for I expected to have to die and be banished from God and all that was good. Under these considerations I either fell in a dose of sleep, or I know it was imagination, for it seemed that I was placed in a low valley so as to see part of almost all God's creation, placed in a higher condition than I, and I beneath them all.

In this way I lived from the latter part of the winter of 1837, till Saturday before the 5th Sunday of the same year; there was a big meeting at the New Bethel church, of which I am an unworthy member. That meeting I wanted to go to, but my father told me I had a certain piece of ploughing to do on Saturday morning. I went out to pray, for the last time I ever expected to be permitted; for I verily thought that my time of departure had fully come, and that God was going to plunge me into everlasting destruction, and justly too. I thought I could see a

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fulness in Christ for every needy creature but me, who had led a sinful and miserable life, and now must die and be lost forever. I quit my plough, and contrary to orders, went to preaching.

Now, brethren, if one could justify themselves in the sight of God by their own good works and good deeds, and obtain salvation, would they not do it at this point? But to proceed. When I went in the house the old minister had just began to preach, and it seemed as though he directed his discourse right to me, as though he knew my condition. I hung my head down by the side of the bench, and suddenly there was a shining light around me, but I heard no voice. My troubles, grief and guilt all gave way, and fled in a moment, and every thing looked new. After meeting I went out to a place where I had frequently gone to pray, but I could not pray as usual, for all was praise, and joy, and thanksgiving to God our Saviour, who died and shed his precious blood that I might live. It looked like the trees, the rocks, and glittering stars of heaven were praising God in the order of their care. I thought that if every sinner had been there, I could have told them the way that leads from death to the celestial city.

The peaceful hours I then enjoy'd,
How sweet their mem'ry still.

Come all ye living creatures, and praise God. Praise him for his wonderful works towards the children of men. I had pondered it in my mind that I was not going to be like some of my brethren, that I heard complaining of doubts and fears, for fear that they were mistaken, and were only deceived; but alas, I was soon almost overwhelmed in doubts and fears, that I was mistaken. And when I would be sunk down as it were in grief and fear, there has been some fresh evidence afforded me that my poor soul has never yet quite desponded.

I parted with the flesh about sixteen months before I joined the church, though I was frequently chastised; and if this should be published, and read by any Christian that is living out of the discharge of your duty, in the watery grave you can lose one burden that you can lose no where else.

Brother A. Haygood, I have not forgot the time we went down in the water; when there were some there whose glaring eyes and lips quivered with vengeance and looked with contempt, because they thought the Lord had forsaken the Old Baptists. But, dear brethren, he never will forsake them; for I believe they are his chosen and peculiar people, and the only orthodox church on earth. And when there ceases to be Old Baptists, there will cease to be time.

Permit me, brethren, to tell what I heard one man say with regard to the Old Baptists; and see how he exposed his ignorance as a teacher in Israel, as he called himself. He said that the Lord would destroy all these Old Baptist heretics of our earth in five years; but there was a miserable and dirty little pamphlet containing and promulgating this doctrine of heresy, which he hoped would be put down by law, &c.

Dear brethren, it is because we love the truth and contend for the principles of the unadulterated and everlasting gospel of the Son of God, that we are hated, persecuted, and evil spoken of by all men. They frequently run at me because I believe in particular, eternal, and unconditional election; and oppose the missionary plan in all its scarlet colors. Excuse my bad writing, and do with this as you think best. I may write again. Finally, brethren, farewell. Stand fast, fast to your post, and let those that be offended at the truth be offended still. Yours in hope of eternal life.

THEOPHILUS W. DEARING.

TO EDITORS PRIMITIVE BAPTIST.

Tazewell, Tennessee,
Jan. 29th, 1845.

DEAR BRETHREN: The great reformer Luther evidently opposed the same doctrine that the followers of the despised Nazarene are now opposing. "The first,

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the noblest, and the greatest of all good," says he, "is faith in Jesus Christ. From this work all others must flow. They are but the vassals of faith, and receive from it alone all their efficacy. If a man but feel in his heart the assurance that what he does is acceptable to God, his action is good though he should but raise a straw from the earth; but if he has not this confidence, his action is not a good work, though he should raise the dead to life"—because, whatsoever is not of faith is sin. "A heathen, a Jew, a Turk, a sinner, may do all other works, but to put one's trust in God, and have assurance that we are accepted by him, is *what none but the Christian standing in grace* is capable of doing." For without me (Christ) you can do nothing.

"A Christian who has faith in Christ, does all with liberty and joy, while the man who is not at one with God, is full of cares and under bondage; he enquires anxiously what amount of good works is required of him, he turns to this man or another, finding no rest for his soul, and doing every thing with fear and dissatisfaction." This is certain, for the soul who has faith in Christ is made free from sin; he views all the good works necessary to his salvation performed by his heavenly master for him and in him. Though storms may rise and billows may roar, and wave on wave beat on and around his frail bark, yet by faith he views his master in the ship, guiding it onwards; and who will bid the storm to cease, the billows to cease their roaring, and the waves their dashing and foaming. Viewing all as working together for good to them that love God, and that whether Paul, or Apollos, or Cephas, or life, or death, he is Christ's, and Christ is God's. He does all with liberty, with joy, with delight, because the Son has made him free. The dominion of sin is destroyed, the love of it is banished, a new principle is implanted, "old things are passed, all things have become new."

"Therefore," says Luther, "it is that I have always held to the necessity of faith. But in the world around me it is otherwise. There the essential thing is represented to be having many works—works of high fame, and of all degrees, without regarding whether they are done in faith. Thus they build up their peace, not on the good pleasure of God, but on their own merits; or in other words, on the sand." We may say with Luther, that "around us it is otherwise." For if we are not opposed on the same grounds that he was, I have no correct views of the opposition to us. And if the doctrine now advocated by our opponents is not the same doctrine Luther opposed, it is as near it as an image can be like the original, as near it as the image of the beast John saw was to the original beast.

"It is said," says he, "to preach faith is to discourage good works; but though a man should have in himself the combined strength of all his race, or even of all created beings, this one duty of the life of faith, would be a task too great to be ever performed. If I say to a sick man, resume your health and you will have the use of your limbs; can it be said that I forbid him the use of his limbs? Must not health precede labor? It is the same when we preach faith. Faith must go before works, in order to good works. Where then, you will say, is this faith to be found, and how is it to be received? Truly this is what most concerns us to know. Faith comes from Jesus Christ alone, promised and given freely." This is the language of faith, this is the doctrine of the Bible as taught by the spirit of God, that faith should not stand in the wisdom of men but the power of God.

It appears to me that every heaven-born soul will subscribe to the substance of these remarks by Luther; but none can comprehend his meaning except those who are taught of God. He says further, "works never could produce this faith. It flows in the blood—from the wounds and death of Christ. It springs up from that source to rejoice our hearts. Christ is the rock, whence flow our milk and honey." Thus spake the great Doctor of the 16th century. Thus have the ministers of God

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in substance spoken in every age. This is their theme, salvation by grace through faith, and this faith the gift of God.

Speaking of what Mary said: "*He that is mighty*, saith Mary. Oh what boldness of speech in this young virgin. By a single word she brands all the strong with weakness—all the mighty with faintness—all the wise with folly—and all those whose name is glorious on earth with disgrace;—and casts all strength, all might, all wisdom, all glory, at the feet of God alone. * * *" "His arm, she says again, signifying the power by which he acts, of himself, without the aid of any of his creatures,—that mysterious power which operates in secret and in silence, until it has accomplished all his will. This is a very different account of God and his power, from that which is now held forth in the world. This secret and silent work, this accomplishment of all his will, is a very different doctrine and opposite doctrine to that which is now generally proclaimed in the world."

"Destruction," says he, "comes when none has marked its approach—deliverance comes when none has dared to look for it. He leaves his children in oppression and misery, so that every one says within himself, they are past all hope! But even then he is strongest, for when man's strength ends, God's begins. Only let faith wait upon him. * * *" "And at another time he suffers his enemies to exalt themselves in their pomp and vain glory. He withdraws from them" (or rather withholds from them) "the succor of his strength, and leaves them to be puffed up with their own. He empties them of his eternal wisdom" (or being empty, &c.) "and permits them to be inflated with their own wisdom, which is but for a day; and then when the eyes of their fellow men are dazzled with their greatness, God's arm is lifted up and lo! the fabric they have been rearing disappears in a moment, like a bubble bursting in the air."

Is this the doctrine? Are these the principles held by our opponents? Are we the people who are puffed up with our strength? Are we the people who are boasting of our performances, of the number of conversions under our preaching, or of the number baptized by us? Are we the people who are inflated by our wisdom, or who are boasting of it? Are we denying indirectly the infallible foreknowledge of God, and endeavoring to establish our own wisdom, or dazzling the eyes of our fellow men, with the greatness of our talents? Are we the people, who are denying the doctrine of the Reformation, the doctrine of the Baptist Confession of Faith published 200 years ago, or of the scripture which is God's eternal word? Are we not contending for the following principles contained in the Confession of Faith, page 17: That the word of God is "the supreme judge by which all controversies of religion are to be determined, &c. and in whose sentence we are to rest." Page 18th: And "that he hath most sovereign dominion over all creatures, to do by them, for them, or upon them, whatsoever himself pleaseth"—that "nothing to him is contingent or uncertain." page 19. Page 20: That "God hath decreed in himself from all eternity, &c. all things whatsoever comes to pass, yet so as thereby God is not the author of sin, nor hath fellowship with any therein." "Yet hath not decreed any thing because he foresaw it as future, or as that which would come to pass upon such conditions." That some men and angels are predestinated or foreordained to eternal life through Jesus Christ, &c." "Others being left to act in their sins, to their just condemnation, &c." "These angels and men thus predestinated and foreordained, are particularly and unchangeably designed, and their number so certain and definite, that it cannot be either increased or diminished." Page 21: "Those of mankind that are predestinated unto life, God before the foundation of the world, &c. hath chosen in Christ unto everlasting glory out of his mere free grace and love, without any other thing in the creature as a condition or cause moving him thereunto." "That they who are elected, being fallen in Adam, are redeem-

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ed by Christ, are effectually called unto faith in Christ, &c. Neither are any others redeemed by Christ, or effectually called, &c. but the elect only." Page 23. "God the creator, &c. doth uphold, direct, dispose and govern all creatures, &c. by his most wise and holy providence, to the end for which they were created, &c." Page 24. "Whatsoever befalls any of his elect is by his appointment, for his glory and their good." "As the Providence of God doth in general reach to all creatures, so after a more special manner it taketh care of his church and disposeth of all things to the good thereof." Page 25. "It is founded in that eternal covenant transaction, that was between the Father and Son, about the redemption of the elect; and it is alone by the grace of this covenant, that all of the posterity of fallen Adam that ever were saved did obtain life, &c." Page 28. "It pleased God in his eternal purpose to choose, &c. the Lord Jesus, &c. to be the mediator between God and man, the prophet, &c. unto whom he did from all eternity give his people to be his seed, and to be by him in time redeemed, called, &c." Page 31. "To all those for whom Christ hath obtained eternal redemption, he doth certainly and effectually apply and communicate the same, &c." Page 34. "This effectual call is of God's free and special grace alone, not from any thing at all foreseen in man, not from any power or agency in the creature, co-working with his special grace, the creature being wholly passive therein, &c." Page 39. "The grace of faith whereby the elect are enabled to believe to the saving of their souls, is the work of the spirit of Christ in their hearts, &c." Page 42. "Good works are only such as God hath commanded in his holy word, and not such as without the warrant thereof are devised by men out of blind zeal, or upon pretence of good intentions." Page 54. "The acceptable way of worshipping the true God is instituted by himself, and so limited by his revealed will that he may not be worshipped according to the imaginations and devices of men, or the suggestions of satan under any visible representations, or any other way not prescribed in the holy scriptures." Page 55. "Prayer to be accepted is to be made in the name of the Son, by the help of the Spirit, according to his will, with understanding, reverence, humility, fervency, faith, love, &c." Page 26. "From the original corruption whereby we are utterly indisposed, disabled, and made opposite to all good, and wholly inclined to all evil, do proceed all actual transgressions."

The latter quotations are extracts from the Baptist Confession of Faith, "which" says the preface, "was first put forth about the year 1643, in the name of seven congregations, then gathered in London, &c." "The ministers and messengers of and concerned for upwards of 100 baptized congregations in England and Wales, (denying Arminianism,) being met together in London, &c. in 1689, have thought meet, &c. to recommend, &c. the Confession of our Faith, &c." This Confession was adopted by the Association of Baptists met at Philadelphia, Sept. 25th, 1742, being the first Association constituted in the United States. From the doctrine and principles of which the Baptists have swerved, have departed, and probably at this time nineteen-twentieths of those who bear the Baptist name, deny the essential and principal doctrine contained in this Confession.

It is in vain that our opponents argue that the English Baptists, or those of the Philadelphia Association, are now engaged in the present missionary system; for at page 61 of the Confession, we find the following language, viz. "The purest churches under heaven are subject to mixture and error, and some have so far degenerated as to become no churches of Christ but synagogues of satan. Nevertheless Christ always hath had and ever shall have a kingdom in this world to the end thereof of such as believe in him and make profession of his name." So we hear the opinion expressed by the assembly that set out this Confession, and if the same churches by name, or in the same Association,

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if they have adopted different and adverse principles, if they were then churches, &c. they are not such now, but according to their own Confession, "synagogues of satan."

I have extracted from the Confession some of those things wherein we differ from other Baptists, and now ask every reader to say, whether we of the Old School, or they of the New, hold the doctrine of Luther and of the Confession of Faith? and also to say which side it is, that is denying Luther's doctrine and the doctrine contained in the extracts from the Confession of Faith? Benedict says: "The old churches pretty uniformly held to the Gillite doctrine, viz. that Christ in his stupendous sufferings, &c. made no provision for any but the elect." Who now preach this Gillite doctrine spoken of by Benedict, and who now oppose it? who are now contending against the Semi-Pelagian doctrine of the 16th and preceding centuries to which the Catholics held, and who are now opposing the Catholics in word but contending for the same doctrine of the Roman church? I leave with the reader to judge, whether we or our opponents are holding to the doctrine of the Confession of Faith, and will also ask them to decide whether we who contend for scripture institutions, scripture doctrine, and scripture practice only, and who also oppose all societies, love the Bible better; or, do they love it better who form societies unauthorized by it, and follow and set up institutions not contained in the sacred volume? "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, and instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works."

I may write one more piece, if I live, but I think that will be the last. I will say to br. Keaton and Lloyd, that I received their kind letters, and will endeavor to answer them. Farewell.

N. S. McDOWELL.

Open rebuke is better than secret love.

TO EDITORS PRIMITIVE BAPTIST.

Talapoosa county, Alabama,
May 22, 1845.

DEAR BRETHREN EDITORS: I take this opportunity to write you a few lines, for the first time that I ever attempted in life to address my brethren and sisters. And as I feel unworthy, and can do nothing of myself, and for fear I should be in the way or disgrace the cause, I have held back until I am compelled to send my little scrip for the blessed messenger. I therefore have concluded to give you a few of my thoughts on a few things that I find or read in the words of eternal truth; and may God assist me to do it, in accordance with the word of truth.

The portion of scripture that lies with most weight is the 28, 29, and 30 verses of the 11 ch. of the gospel of Christ, recorded by Matth.: "Come unto me, all ye that labor, and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me: for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

The first thing is to see who it is that spake these words, and by what authority he spoke. We hear Moses say: A prophet shall the Lord our God raise up unto you like unto me, him shall you hear in all things. We hear another say: A son is born, a child is given; his name shall be called wonderful counsellor, the mighty God, the everlasting Father, the prince of peace. And again it is said that: In the beginning was the word, and the word was God, and the word was made flesh and dwelt with us, and we beheld his glory as the only begotten of the Father; and his name shall be called Jesus, for he shall save his people from their sins. This is he who says: Come unto me. It is the man Christ Jesus, and he speaks as one having authority; for he is God, the everlasting Father. He said: Come unto me all ye that labor and are heavy laden. I right here want you to understand, that this all here is not to all the world, as

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some say; but it is to a certain class of people, it is to those that labor and are heavy laden. Well, say some, are not all mankind of that class? I say, no. Well, say you, who are they then? We will try to point out the character, if the Lord will. We say, all men by nature are sinners, and that there is none that do good, no not one; they are altogether become filthy, they are all gone out of the way. Well, say you, how is it that they are all sinners? for when man was created, he was created in the image of God, and was said to be good and very good. That is all true, but there was a law given to man and a penalty fixed, that if man violated it he should suffer the penalty thereof. And man did violate the law of God and fell under the penalty of it, and became dead to every thing that is good or like unto God; and Adam being dead to every thing that is good, he begot a son in his own image. And as Adam was under the law, so was his son and so are all his posterity, all dead in trespasses and sins.

Some say that men are born with a spark of grace, and that if they will they can kindle it; but I want to know if Lazarus had a spark of life? I say he had not, for he was dead to all intents and purposes. Well, how are they relieved that labor and are heavy laden, and have no power to work? The Spirit of God, which is all powerful, touches the eyes of the understanding, enlightens it, and shows it the wickedness of the heart, and the goodness of God towards them. It shows them that they are lost sinners, and that without the mercy of God they are undone forever.

Now they come to labor, for they flee to the law for refuge and find none; for they view the law holy, just, and good, and carnal souls under sin; they cannot see how it is that God can remain just and save such a sinner as I am. Now they are heavy laden, they feel such a load of sin and guilt that they know not what to do; they view it just in God to banish them from his presence for ever and ever. Now this is the character that is spoken of in the words under consideration.

Well now, say you, how is it that he gives them rest? Why, he was made sin for us who knew no sin, that we might be made the righteousness of God in him. He was made of woman, made under the law to redeem them that were under the law. But how is it? he made sin for us, who knew no sin? Can God be just, and impute our sin to one that is just and good? Why you must recollect that God is an all-wise God, in whom there is no variation, nor shadow of a turn in him who knew every thing from everlasting to everlasting, and there is nothing new nor old with him. He knew that men would transgress the law and come under the curse of the same, and Jesus Christ being co-equal and co-eternal with the Father, made a covenant or a bargain for his people before the world was. For it is said in the 8 c. of Proverbs and 12 verse: "I wisdom dwell with prudence, and find out knowledge of witty inventions." And it is said before the highest dust of the hills was laid, or ever the earth was, I was there, and my delight was with the sons of men.

Therefore Jesus Christ became surety for his people, he agreed to step in the law room and stead, and to bear their sins and to impute his righteousness to them. Now it is that God can remain just and impute the sins of his people to Jesus Christ, because he has agreed to satisfy the law for them. And he being God-man has the authority to say: Come unto me all ye that labor and are heavy laden, and I will give you rest. He now enables them to view him as the way, the truth, and the life; he removes the load of sin and guilt away from them, and gives them to view him by an eye of faith, and their souls are made to rejoice with that joy that is unspeakable and full of glory. Here is a given rest, a rest from being in labor and heavy laden with sin, which is removed from them; and they feel as if they will always be free from sin, and enjoy the peaceful presence of God for ever. There

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is a given rest and found rest I will try to give hereafter.

Now, dear brethren, do with this as you think proper; if you think it will be of any service to the cause, you can publish it; if not, burn it up. So no more for the present, but remain yours until death.

WILLIAM W. GARDNER.

THE PRIMITIVE BAPTIST.

SATURDAY, JUNE 28, 1845.

Agents and subscribers will bear in mind that the new Post Office law goes into operation on the 1st July, which authorizes Postmasters to receive monies not exceeding $10 for subscriptions to newspapers and give a receipt therefor, which receipt can be transmitted to the Publisher and collected at the post office where he deposites his papers.

From the Signs of the Times.

Cool Spring, N. C. April 18, 1845.

DEAR BROTHER BEEBE: Although I am a stranger to you in the flesh, I hope not altogether so in the spirit; but when I look within, and see my many imperfections, frailties, and short comings, and that the good I would I do not, and that the many resolutions formed fail, I ofttimes awfully fear that I have no affinity with the dear people of God, and am led to exclaim, "Lord save, or I perish!" In me, that is, in my flesh dwelleth no good thing; but in the difficulties, trials, distresses, and many temptations which I have passed through and still expect to encounter while passing through this vale of tears, I endeavor, by the eye of faith, to look through the vista of time to the Lamb of God who, in this world, died the ignominious death of the cross that poor sinners, the church, his bride should be rescued from thraldom and eternal death. He is my only hope and at his feet I wish to cast all my cares; this being my *only* hope, if I fail in it I am gone forever; and if not saved entirely by grace, I must certainly be lost, for there is no soundness in me. In reading and meditation I sometimes take a little comfort. It is said in the blessed Book, "Blessed are the people that know the joyful sound," &c. I sometimes hope that I know it and love it; but often when I hear it I cannot feel that glow and heavenly fervor that I would wish; I imagine the Spirit is often taken from us, or leaves us, to show us where our strength lies, and our own weakness. The Judge of all the earth will do right, for he works all things after the counsel of his own will. May he give us grace to bow with reverence and submission to his mandates, without murmuring or repining respecting his providence towards us. His blessed word informs us that all things work together for good to them that love God and are the called according to his purpose. If we are so favored as to be these characters, happy are we. Though scoffed and sneered at by the popular religionists of the present day, as infidels and opposers of the gospel, (because we cannot enter into their schemes,) we shall ultimately triumph over all opposition, and be landed safely in the haven of eternal rest, where we shall repose forever from the storms and tempests of this unfriendly world, and be eternally happy. The warfare will be ended and the victory gained solely and alone by the Captain of our salvation, who has all power in heaven and on earth, and his own arm has brought salvation, and there was none to help. Blessed be his holy name. May he guide and direct us in all things, and may we put all our trust in him, and never trust in the least degree in an arm of flesh; it profiteth nothing.

My mind has been wandering about from one thing to another, I scarcely know what, & has not as yet reached my subject. My present object in writing to you is to make a remittance to you for my subscription to the Signs of the Times. I do not know how our account stands, but I have not remitted to you in a considerable time, and I herein enclose $10, hoping it will pay up arrearages, for I assure you, my dear brother, (if I am at liberty to use the appellation,) I take great delight in the pe

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rusal of the "Signs," and although they are contemned by many, I should very much regret to be deprived of them. This is a trying time with us, and although I do not profess to be a prophet nor the son of a prophet, I am fearful we have not yet come to the worst. There seems to be a convulsion both in church and state, and we have but few valiant and undaunted soldiers to give the alarm in the holy mountain. The enemies are truly formidable and were it not for the promises of God we might despair. His purposes will surely be brought to pass though earth and hell oppose. But to stand up manfully and oppose the corruptions and errors of the present day, flesh and blood must not be conferred with, and it seems to me a person must have something more than natural gifts. Go on, my brother, in the strength of Israel's God, cry aloud and spare not, and contend earnestly for the faith once delivered to the saints.

JAMES S. BATTLE.

TO EDITORS PRIMITIVE BAPTIST.

Pleasant Gap, Pittsylvania co. Va.
March 15, 1845.

DEAR BRETHREN AND SISTERS: It is through the tender mercies of God I am spared until the present, and favored with another opportunity of writing a few lines for your consideration, if found worthy of a place in our precious work, to which I am willing to bear a part, if it could be to the honor and glory of God. I feel much gratified to see so many able pens engaged in setting forth the praises of King Emanuel, to honor his kingdom and glorify his name on earth as it is in heaven; which makes me feel that we are one in spirit, and that there is a nearer relationship existing between us than any mere earthly connexions.

I have been edified and comforted in reading the Primitive, and so has the little flock which stands firm and united together, and earnestly contending for the faith once delivered to the saints. Though I have almost concluded like Elijah, that we were the last remains of the despised few; for it appeared that we were almost dispersed from the land, until we formed acquaintance with a number of our own faith and order, that own the sovereign power of God Almighty, which exalts his glorious name and abases all human efforts; for salvation is alone of him, and blessed be his name forever.

It makes my heart bound with joy when I hear so many in so able a manner speak of this mighty King of Zion, the sovereign of the whole world, the prince of glory, so highly through the Primitive. It gladdens my heart to find that there is a people from one end of the Union to the other, that hold the doctrine of the gospel in its purity. Though to hear of the church's warfare in other parts, makes me think of the time when the seeds of discord were first sown in this part of the country. The churches all appeared to be in peace and harmony, seeing eye to eye, and all speaking the same thing. But alas, the tempter came in with subtilty and formed a missionary society, professing it to be through the purest motives, stating that their brethren in England had carried the gospel to the heathen, and had done wonderful things; and then was the time for them to share a part of the honor and glory in the spread of the gospel, and the evangelizing of the world. If any dispute the fact, I have the copy of the formation of their society and first annual meeting after its formation, committed to the press by themselves, with the president's and secretary's names assigned to it.

Previous to this there was a missionary society formed in Philadelphia, the first I suppose that ever was formed in the United States, and this Roanoke Society ordered their Secretary to open a correspondence with the Philadelphia Society as soon as possible. They appeared mild, and made every thing have as laudable an appearance as possible. Very soon they had a General Association in full blaze in the city of Richmond, the master wheel or main spring of all the institutions of the day, which took like wild fire in these parts.

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The churches in the Roanoke Association gave their consent to a correspondence with that body. Soon afterwards an Education Society, Bible Society, Tract Society, Sunday School Society, and Temperance Society were formed. The churches stood all this. Then they appointed a Home Missionary Society, to send preachers in the parts of Virginia that were destitute of the Baptist ministry. Here comes a preacher with his appointed grounds of labor, independently to their agents and other travelling beggars through the country.

When they showed a speculating spirit in all these societies, the churches began to complain, and when the General Association passed a resolution to receive no messenger unless they pay $10 in support of the funds, here the Roanoke withdrew her connection. Then new troubles came on. Two parties professed themselves in the Association, and began to wage war against each other, so that we divided. I thought we were to ourselves, until the next Association. We found the warfare not over, we met a contending party which caused another division. We formed ourselves into a separate body, declaring an unfellowship with all the institutions of the day and its kindred spirits; which reduced us to a very small number, with all the reproaches that a deluded profession could heap upon us.

At one church three excommunicated members declared themselves the church, against a body of sixty-two regular members, and claimed the meeting house: tho' they never undertook to dispossess the church until they raised a kind of fox-fire, and increased to some thirty or forty members. They then applied to Court, the church explained the case before the Court and defeated the wicked designs of this body of people. Another case of four in number, against a church of seventy-four in number. Two other churches acted in the same manner.

I have many things to write. Some of their articles I wish the world to see, also the course they pursue in their Associations and in what they call church meetings here. I must stop for the present, and speak something for our comfort and edification.

Brother Massey, of S. C., your treaties on the grounds that Christians ought to come together and be agreed, is very gratifying indeed. I would to God that it may be the case, and that we may meet together in heavenly places, and speak of the glory of God, and talk of his power, and sing praises to his name; each of us filling our seats in the house of God, so that through his assistance we may keep all things right through a strict discipline, so that we may adorn and beautify the church of Christ in all its ordinances, and the celebration of the Lord's Supper, and the washing of the saints' feet, as I have heard even preachers of the opposite deny it to be a duty. If we are not disciples, I admit the fact; but if we be disciples or followers of Christ, it is our duty as Christians to lay aside the sin that doth so easily beset us, looking to Jesus the author and finisher of our faith, and follow the example as near as we can. Christ will never disavow us for doing our duty.

Some said it was a sandy country, and people wore no shoes. I find in the days of Moses there were shoes, for God commanded him to pull off his shoes. Christ in his parable of the return of the prodigal son, spoke of the putting shoes on his feet, as well as a ring on his hand. This is not the entertaining of strangers or sojourners, but speaking to his disciples, instructing them, and laying an example for them to follow. Peter appeared not willing to submit to the example, until reproved by the Saviour: If I wash thee not, thou hast no part with me. How humble and submissive was Peter: Lord, not my feet only, but also my hands and my head. So after he had washed their feet, and had taken his garments, and was set down again, he said unto them: Know ye what I have done to you? Ye call me Master, and Lord, and ye say well, for so I am; if I then your Lord and Master, have washed your feet, ye also ought to wash one ano-

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ther's feet; for I have given you an example, that ye should do as I have done to you.

Brethren, if ye know these things, happy are ye if ye do them. Let us not have for an excuse, a sandy country and no shoes in the days when Christ gave the example. I would as soon say, this is a watered country washed by frequent showers of rain, and baptism is not necessary; yes, as soon say there is no God, as to say the washing of the saints' feet is not necessary. Be this far from me. The blessed Saviour never gave an unnecessary command, or laid an unnecessary example; but all is necessary for his honor and glory, and the good of his people. But blessed promise: All things work together for good to them that love God, to them who are the called according to his purpose. Then though our names be cast out as evil, nevertheless, the foundation of God standeth sure, having this seal, the Lord knoweth them that are his.

Brother Mustain, I wish to hear from you again, as it makes me think of the time when I could hear the sound of your voice in old Pittsylvania.

And now, my brethren, may the Lord bless your labors extended over the wide fields where Zion's sons and daughters are scattered. I feel confident that you will have strength according to your day, and grace to help in every time of need. The glory of the victory is not ours, but it belongs to him who maketh us more than conquerors through him that loved us. Finally, brethren, be of one mind, and may the Lord be with you all. In the bonds of the gospel, I remain yours.

JESSE S. BRYANT.

TO EDITORS PRIMITIVE BAPTIST.

Buffalo Grove, Ogle county, Illinois, } *Dec. 15th,* 1844.

DEAR BRETHREN EDITORS: I have frequently heard of your valuable paper through other Old School periodicals; but never saw one till of late, and for the truth sake, (which I believe they contain,) am led very much to admire them.

I sometimes feel, (was it not for my ignorance and inability,) like dropping a line to my Old School brethren scattered abroad; but when I think of the situation, in which nature and providence has placed me, being bound out in infancy, having not a week's schooling, and being incapable of calling the letters of the alphabet, till since I was a man of family; I then conclude that it becomes me, to trust in the arm of all-sufficient grace, and eat my morsel alone; and then again, when reading the communications from many of my brethren, my mind flows out in love to them, though strangers in the flesh; and ere I am aware, I imagine myself holding sweet communion and fellowship with them.

And now, my dear brethren, perhaps it would not seem an idle tale, should I tell you, that I have waded through many trying scenes and distress of soul, in the low grounds of sorrow, beset on every side with temptations, fears, and unbelief, since I have publicly professed to be a follower of the meek and lowly Saviour; often imagining myself to be in a strange path, which no mortal, either saint or sinner, had ever travelled before. But when old nature can be quelled or silenced for a moment, and the voice of truth and experience be heard, they seem to testify, in agreement with the word of God, that a state of trial and affliction is the common lot, yea even the inheritance, of the people of God; whilst they remain here below. Though I am often led to reject myself, in consequence of so much remaining nature and sin, yet there is one thing that has often been a consolation to my mind at the lowest tide; whatever may become of me, the Judge of the whole earth doeth right.

And I do believe that God has a people that he will save for his own glory, and I sometimes think that I rejoice for that people. The foundation of the righteous standeth sure, having this seal, the Lord knoweth them that are his.

In this day of effort, we are told much

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about the necessity of sending the gospel to the heathen, and Paul calls it the power of God unto salvation; consequently I am led to believe, that the gospel in a scriptural sense, is that over which mortals have no control. Though doubtless the preaching of the gospel, is the ordinary means the Lord makes use of, in bringing his children from nature's night and darkness, into the glorious light and liberty of the gospel; yet I am led to believe from experience as well as divine revelation, that God is as able, by his power, to arrest the impenitent in his career, as also in due time to speak peace to his troubled soul, without any external means, as he was to call the world into existence, by the word of his power. Although Illinois abounds (and doubtless other places too) with professed preachers, that tell us, an old hope is not worth a straw; if this be true, my hope is vain, I am yet in my sins. For I confess it has often been to me, the only source of consolation; yea, the best refuge, whilst travelling through the valley of the shadow of death, or through the low grounds of sorrow, unbelief, and self dejection.

And if I ever had a heart aching for sin, or ever knew any thing about a change of heart, it was when a child from eight to twelve years old, in Cambridge, Ky., a land of almost heathenism. At that time I had never heard a sermon, to my recollection, when I was suddenly seized with a horror-stricken consciousness of sin, and I verily thought there never was so great a sinner before. I had no idea of people's all being sinners, I thought the reason of my being so wicked was, because I was different from all the rest of the human family. There were intervals when these feelings were off, then again conviction would roll on heavier than ever.

I shall never forget one miraculous and almost incredible circumstance. One day as I was laboring alone, pondering over my wretchedness, I instantly became insensible of any thing that passed. How long I was in this condition, I know not; but found myself, on coming too, standing erect. I was much alarmed, supposing it to be the work of the devil. (Not long previous to this, I had heard a woman telling a witch story, about a negro boy being taken away from his work bodily; and a while after, was found in a far country among the Shaking Quakers.) I feared that I should have another such a spell, and should be taken off. I tried to suppress my feelings and drive all trouble from my mind, but all in vain. I know not that God had any hand in it, nor did I think any thing about being made a Christian; for I knew not at that time, of such a thing as a Christian on the earth.

After some months had passed off in bitter anguish of soul, for having sinned against a just and a holy God, my troubles still grew greater and greater. But I kept my feelings concealed as much as possible; when I went to the house, I would wash and wipe up, and appear as cheerful as possible; but the moment my face was turned to go to my work, the tears began to flow. One day as I was walking all alone, in as great distress as I had ever experienced; at an unexpected moment, I thought I heard singing in the air, as plain as I ever heard any thing. It was melodious beyond description. I strangely forgot my troubles, and instantly felt lightsome and joyous, and think I tried to sing. I thought the singing was in heaven, and I as verily believed at that moment, as I ever have since, that there was a God in heaven that was able to forgive sin.

All was peace and happiness for a season, but as may be supposed (in the absence of church privileges, and also of Christian communications,) I got much carried away with the world and its allurements, and ere I grew up to be a man, had given up all idea of having met with a change. I had now moved to Delaware county, Ky., became a man of family, and in a time of reformation, which took place there, I was again awakened, and much exercised upon the subject of religion, and had a strong attachment to the people of God; it became my chief delight to be at meeting, and any place where I could hear

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Christian conversation. The church observing from my frequent attendance, that something had probably taken place with me, frequently urged me to go forward to the church. At length at a church meeting, they commenced questioning me, and I answered them honestly without any reference to joining the church. They then asked me if I had any inclination to join the church. I told them I had, if I thought I was fit. I was then received by a unanimous vote.

Now when I joined the church, I thought nothing of the exercise that I had in my childhood. Not long after, it all came fresh to my mind. I then thought I had deceived the church, though not intentionally; and what to do about it, I did not know. After a while I got into such a state of darkness and doubting, that I was constrained frequently to confess to the church that I was deceived, and did deceive them. I now got fully settled and grounded in the belief, that I was not a Christian nor never should be; and so I lived much in this dead state, for a number of years.

At length one day as I was working in my garden, pondering upon my wretched condition, these words came to my mind: Be still, and know that I am God. The effect they had on my mind I cannot fully describe. I fell prostrate on the ground, and confessed my past sins and unbelief to God. I did not know that these words were in the Bible, but I believed they were from God. I had a heavenly meeting, all alone, as my mind run upon the goodness of God and the wondrous plan of salvation. I thought then, I never should doubt again. But oh, the treachery of the human mind, who can tell.

But to be brief, about seven years ago I moved to Illinois, almost against my will; (my wife having a strong inclination to go, her connections being there:) for I feared that I was running away from God and his people. Though since it has come about, I can read a hand of Providence in it all; for it has interpreted in a great measure a mysterious dream that I had years before I left Kentucky. Being lengthy, I will barely say, I was shown a bright piece of money, which I was to receive for doing a day's labor in the far west; an instrument was given me similar to a scythe, I thought I made the excuse, (as I looked up towards the sun,) that it was then in the afternoon. But I was told to go and labor the rest of the day, and I should have the wages. But to hasten, there was nothing that I could fellowship for gospel preaching, in all this region, for several years after we arrived here; but plenty of what was called preaching. There were some twelve or fifteen Old School Baptists here, principally my old neighbors and relatives from the east; we did not try to hold any meetings at this time, but often conversed together upon the religious signs of the times, and upon the desolations of Zion. There was not an Old School preacher, short of eighty miles, that we knew of, nor New School either. We were anxiously but impatiently waiting for the time to come, in the providence of God, when we should be constituted into a church.

At length a man by the name of Thomas Powel, came along, under the name of a Baptist preacher, but denying that he knew any thing about the names of Old or New School; but said he was a regular old fashioned Baptist. We were so much like a nest of young robins, (with their mouths wide open,) that many of us partook largely of the bait, so artfully sweetened with sugar. He formed a church, but providentially I did not join; but he soon showed the cloven foot, and all that got caught in the trap, soon got out again, but lost their letters. It was indeed a new school, and I hope a good one, to many of us; as it drove us to the word of God, and I hope not unfrequently to the throne of grace.

Thus we lived along, trying to contend for the truth, till one year ago last May; when we had an Old School church constituted here of three members, by Alexan-

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der Conley, that being all that could be considered regular members under the existing circumstances. They then set and received by experience nine members the same day. Since that we have received some additions by baptism, our present number is seventeen.

We had a very comfortable season during the first year, and were visited by several ministering brethren, Elders, Conley and Jones, from Wisconsin; William Long, from Spoon River, Illinois; Peter Saltzman, from Indiana. Athol Ferguson, a promising licensed young preacher, formerly from Indiana, joined us last summer. He preaches for us when he can, but lives twenty miles from us. We belong to the First North Western Regular Baptist Association in Wisconsin Territory. We believe our Association to be sound in the faith, and dermined by the help of God, to stem the flood of error and opposition, and maintain the doctrine of Christ and the apostles.

Our church is called Buffalo, we have kept up monthly church meetings, and have monthly prayer meetings. We feel to hope that we have discovered intimations of the Lord's raising up some young gifts among us, though for a few months past, the life of religion has seemed to be at a low ebb with us, yet an unshaken confidence and firmness, in the doctrine held by the Old School Baptists, is manifest. My desire and prayer to God for this people is, that they may live; and that they may grow in grace, and be kept by the power of God through faith unto salvation.

The church being constituted and standing in need of a deacon, they unanimously centred upon me to fill that responsible station; to which I objected and probably never should have given up to it, had it not been for occasional reflections upon the above mentioned dream. But since I was ordained, having more fully considered the matter, and searched the scriptures for the qualifications of a deacon, and comparing my wandering sinful nature and life therewith, I am dissatisfied, not being able to find the least qualification comparing therewith.

And now, my dear brethren, perhaps it is only you that have been placed in like circumstances, that can fully sympathise with an unworthy mortal. May the God of grace be with you all, is my prayer.

BENJAMIN HAMMOND.

FOR THE PRIMITIVE BAPTIST.

The Good Shepherd. C. M.

Good Shepherd of thy sheep below,
On thee we all depend;
O give us grace that we may grow,
And hold out to the end.

Tis by thy grace we grow and thrive,
While on thy bounty fed:
O keep our drooping faith alive,
Our Shepherd and our head.

By faith we walk and not by sight,
O keep us in the way;
And guide our wandering footsteps right,
And teach us how to pray.

Then we shall stand and never fall,
And in the way be found;
Depend on Jesus Christ our all.
And tread on holy ground.

BENJAMIN MAY.

Macon, Ga. 12 April, 1845.

FOR THE PRIMITIVE BAPTIST.

Appointments for Elder P. Puckett.

July 27th, at New Chapel; 30th, at Eno; 31st, at Mount Lebanon; August 1st, at Camp Creek; 2nd, at Tar River; 3rd, at Flat River; 4th, at Storey's Creek; 5th, at Ebenezer; 6th, at Upper Shilo; 7th, at Lynch's Creek; 8th, at Harmony; 9th, at Deep Creek; 10th, at Bush Arbor; 12th, at Giliams's; 13th, at Pleasant Grove; 14th, at Lick Fork; 27th, at Tom's Creek; 29th, at Bethlehem; 30th, at Bethany; 31st, at Bowers' Springs; September 1st, at Jerusalem; 2nd, at Grove's Springs; 3rd, at Watson's; 4th, at Meadow Creek; 5th, at Bear Creek; 7th, at Freedom; 8th, at Pine Woods; 10th, at Mount Tabor, 11th, at Brush Creek; 13th, at Big Meadows; 18th, at Fellowship; 19th, Hanner's Creek; 20th, at Rehoboth.

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AGENTS,

FOR THE PRIMITIVE BAPTIST.

NORTH CAROLINA. C. B. Hassell, *Williamston* R. M. G. Moore, *Germanton*. W. w. Mizell, *Plymouth*. Benj. Bynum, *Nahunta Depot*. H. Avera, *Ancraboro'*. Burwell Temple, *Raleigh*. Thos. Bagley, *Smithfield*. James H. Sasser, *Waynesboro'*. John Fruit, *Sandy Creek*. L. B. Bennett *Heathville*. Cor's Canaday, *Cravensville*. William Welch, *Abbott's Creek*. A. B. Bains, Jr. *Stanhope*. C. T. Sawyer, *Powell's Point*. Isaac Tillery, *Lapland*. H. Wilkerson, *West Point*. Jas. Miller, *Milton Park*. Isaac Meekins and Samuel Rogers, *Columbia*. Wm. M. Rushing, *White's Store*. James H. Smith, *Wilmington*. Jacob Herring, *Goldsboro'*. S. Tatum, *Elizabeth City*. Adam Hooker, *Salem Church*. Maximilian Tatum, *Cool Spring*.

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THE PRIMITIVE BAPTIST.

EDITED BY PRIMITIVE (OR OLD SCHOOL) BAPTISTS.

Printed and Published by George Howard,

TARBOROUGH, NORTH CAROLINA.

"Come out of Her, my People."

VOL. 10. SATURDAY, JULY 12. 1845. No. 13.

COMMUNICATIONS.

TO EDITORS PRIMITIVE BAPTIST.

Tazewell, Tennessee,
February 6th, 1845.

DEAR BRETHREN: I herein send you a copy of the principles upon which a church was constituted, that holds her meetings within nine miles of Cumberland Ford, in the State of Kentucky. The reason why I send the principles for publication is first, because so far as I am able to judge, they are the principles of the church; and secondly, because they contain a summary of the principles which the church of God has held ever since Christ's appearance on earth; being a summary and in some degree an abstract from the Baptist Confession of Faith. And thirdly, because I believe they contain the truth as it is in Christ, and as it is revealed in the word of God. I have thought we sometimes dodged some of the doctrine that you will find in the following Constitution, and were fighting the effect and embracing or holding in membership the cause which produced it. But in these articles there is no dodging, and the true mark is struck at, viz: doctrine, or principles, which have been the prolific source of the multiplied errors in the Baptist church. Here follows their principles.

We whose names are hereunto affixed, being assembled at Br. J. C. Lane's, at the Flat Lick, Knox county, Ky., on the 20th day of December, 1844, Elders, William Anderson and Nathan S. McDowell being present—knowing that there are many opinions on the true meaning of the scriptures, with its doctrine and ordinances, among the different religious denominations, and that there are different kinds of professors of religion of the Baptist name; and as we have withdrawn from a society of them on account of our difference with them in religious opinions, and as we desire that all who wish to unite with us may know our religious principles, or our doctrine and practice, (as a church,) we agree to give up ourselves to the Lord and to one another, to live together as a church congregational, to be known by the name of the *Predestinarian Baptist church of Christ at Flat Rock*, being baptized upon profession of our faith in Christ. We further agree to live together in obedience to the commands of God, keeping up a godly discipline according to the scriptures, and agreeing unanimously upon the following Articles of Faith and Rules of Decorum, which contain a summary of our belief in the scriptures, and in the doctrine, ordinances, and sacraments therein contained. All of which we unanimously agree to maintain and live in accordance therewith.

Article 1st. We believe the scriptures of the Old and New Testament to be the infallible word of God, and the only rule of all saving knowledge, faith and obedience; containing the whole counsel of God concerning all things necessary for his

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glory, man's salvation, faith and life; either expressly set down or exemplified therein, to which nothing is to be added and from which nothing is to be diminished, neither as doctrine, ordinance, sacraments, institutions, word or practice. Notwithstanding, we are free to acknowledge that nothing but the spirit of God can give a saving knowledge of them. The only infallible rule of interpretation of the scripture is the scripture itself, which is the only criterion by which all controversies of religion are to be determined, and all the decrees of Councils, or advice of Associations, opinions of modern or ancient writers, and doctrines of men, are to be examined, and in whose decision we are to acquiesce. The authority of the scriptures, for which they ought to be believed, depends not on any man, or church; but wholly upon God, who is the author thereof, and truth itself. Nothing but the inward work of the Holy Spirit, bearing witness by and with the word in our hearts, can give a full persuasion and assurance of the infallible truth and divine authority of the word of God.

2nd. We believe that there is but one only living and true God, and that in this divine being there are three persons or subsistences, viz: The Father, Son, and Holy Spirit, of one substance, power and eternity; each having the whole divine essence, and yet the essence undivided; who is self-existent, infinite in being and perfection, a most pure spirit, invisible, immutable, eternal, incomprehensible, almighty or omnipotent, omniscient, omnipresent, sovereign, working all things after the counsel of his own will, for his own glory, not standing in need of any creatures he has made, nor deriving any gain from them; of whom, through whom, and to whom are all things. All things are open and manifest in his sight, he is most holy in all his ways and in all his works; to him is due from men and angels, whatsoever worship, service, or obedience, as creatures, they owe unto their creator.

3rd. We believe that God hath predestinated unto eternal life, and chosen unto eternal glory, a certain number of the fallen race of Adam in Christ before the foundation of the world, according to his eternal and immutable purpose, and of his free grace and love, without the least foresight of faith or good works as conditions to be performed by the creature. And that the rest of mankind he was pleased to pass by and ordain to dishonor and wrath for their sins, to the praise of his vindictive justice.

4th. We believe that God in his eternal purpose ordained the Lord Jesus to be the mediator between God and man, the prophet, priest, and king, head and Saviour of his church; the head of all things, and judge of the world. Unto whom he did before the foundation of the world give a people to be his seed and children, to be by him in time redeemed, all of whom he did redeem by his blood.

5th. The Lord Jesus, the word of God, was made flesh and by his perfect obedience and sacrifice of himself, which he through the eternal spirit once offered up unto God, has fully paid the debt, satisfied the justice of God, and purchased an everlasting inheritance in the kingdom of heaven, for all those and those only whom the Father gave him.

6th. We believe that God the creator of all things, in his infinite power and wisdom upholds, directs, disposes of, and governs all creation and things even from the greatest to the least, by his most wise and holy providence, to the end for which they were created, according to his infallible foreknowledge and the free and immutable counsel of his own will, to the praise of his own wisdom, power, justice, infinite goodness and mercy.

7th. God in his ordinary providence makes use of means, yet is free to act without them, above them, and against them at his pleasure.

8th. In God's providential ruling all things, he so ordains and governs that the sinfulness of their acts proceeds only from the creature, and not from God; who being most holy and righteous, neither is nor can be the author nor approver of sin.

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9th. Whatsoever befalls any of God's elect, or those who love him, is by his appointment, for his glory and their good.

10th. The providence of God reaches to all creatures, but in a more special manner takes care of his church, and disposes all things to the good thereof.

11th. We believe in the fall of Adam, and that all mankind fell in him and by him, and received their corrupt nature from him, whereby they are wholly averse and opposed to all spiritual good, and inclined to all evil; being by nature dead in trespasses and in sins, wholly unwilling and unable to convert themselves, or prepare themselves thereunto, or to yield obedience to God or to his law. From this original corruption or depravity proceeds all actual transgressions.

12th. All whom God has predestinated unto eternal life he is pleased in his appointed time effectually to call by his spirit or the voice of his Son, out of that state of sin and death, in which they are by nature, to grace and salvation by Jesus Christ.

13th. Sinners are justified in the sight of God only for what Christ has done and suffered, and for his righteousness imputed to them.

14th. Faith is the witnessing testimony of God's holy spirit, being the operation of power divine as the gift of God, the substance of things hoped for, the evidence of things not seen; working by love and purifying the heart, by which we see him who is invisible, trust in him, embrace the promises of God, and are fully persuaded of their truth and certainty, and by which we also believe to the saving of the soul.

15th. Repentance is the gift of God, being a godly sorrow for sin which produces a hatred to sin and a turning from it.

16th. Good works are only such as God has commanded in his holy word; and not such as without the warrant thereof are devised by men out of blind zeal, or upon any pretence of good intentions. Good works done in obedience to God's commandments, are the evidence of a true and lively faith, the ability to do which is not at all of ourselves, but wholly from the spirit of Christ which works in us to will and to do of his good pleasure. Yet we are not hereupon to grow negligent, but to endeavor to live in all of God's commandments.

17th. The love and dominion of sin being destroyed in the heaven-born soul, he delights in the service of God in the inner man, and can no more willingly or wilfully commit sin; yet through his remaining corruptions, there is a warfare through life.

18th. Works done without faith are sinful and cannot please God, nor qualify nor prepare a man to receive grace from God.

19th. We believe that the saints will finally persevere in grace to glory, and that not one of them will be finally lost. Their perseverance does not depend upon their own free will, or works, or obedience; but upon the immutability of the decree of election, the free and unchangeable love of God the Father, the efficacy of the atonement and intercession of Jesus Christ and union with him, the oath of God, the abiding of his spirit and the seed of God within them, and the nature of the covenant of grace; from all arises the certainty and infallibility of their perseverance.

20th. They who upon pretence of Christian liberty, do practice any sin or cherish any sinful lust, taking license therefor because of the certainty of the saints' final perseverance, or of the doctrine of predestination, do pervert the main design of the grace of the gospel to their own destruction, wholly destroying or perverting the end of Christian liberty; and giving evidence that they neither know, nor love God and his commandments.

21st. No man ought to come under the imposition of hands as an elder or deacon, only as in a good degree fill the description given of such in the word of God.

22nd. Baptism and the Lord's Supper are ordinances of positive and sovereign institution, appointed by the Lord Jesus the only lawgiver, to be continued in his church to the end of the world. These

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holy ordinances are to be administered by those only who are qualified and thereunto called according to the commission of Christ.

23rd. True believers in Christ are the only proper subjects of these ordinances of Christ, and immersion of the whole body once in water is the only proper mode of baptism.

24th. The invisible church consists of the whole number of the elect that are or shall be gathered into one under Christ the head thereof, and is the spouse, the body, the fullness of him that filleth all in all.

25th. A church congregational or particular, is a congregation of faithful members united together, being baptised upon profession of their faith (in Christ,) holding the true doctrine of the gospel, and having it preached; and also holding the true sacraments or ordinances, and keeping up a godly discipline according to the gospel. We know of no officers but bishops or elders, and deacons, who are the servants of the church—the church being the highest ecclesiastical tribunal on earth, the pillar and ground of the truth, holding the keys or power of her own government, under the law or rule left (her) by King Jesus, her head and husband.

26th. And now believing as we do the foregoing Articles, and believing that the children of God are all taught of him—called of the same hope of their calling—born of the same spirit—baptized by one spirit into the same body—being all made to drink into one spirit, being all members of the same body, and being led by the same spirit, we cannot conscientiously sit with those in church capacity, who hold Arminian, or Semi-Pelagian, or any doctrine adverse and opposed to the principles contained in these Articles, or who unite with, contend for, or set up any society not authorized by God's word, purporting to be for the furtherance of the gospel, or of the work of God in carrying out or effecting his divine purpose in the salvation of his chosen. For "can two walk together except they be agreed?"

Abraham Dean.	Females—Christian names of some not recollected nor sent in the copy.
Levi Hoskins.	
John Dickey.	
William Culton.	*Mrs. Hone.*
Isaac Horn.	*Mrs. Dean.*
Nelson Stewart.	*Martha J. Culton.*
	Miss Rhodes.

God has appointed a day in which he will judge the world in righteousness by Jesus Christ, on which all that have lived upon earth shall appear before the tribunal of Christ, a general resurrection having taken place all will be judged according to their works, the wicked will go away into everlasting punishment, and the righteous into life eternal.

This Constitution was such as the little church chose to be constituted upon. Being examined particularly as regarded their belief, to which they gave satisfactory, clear and definite answers, we called upon all persons present to say, whether they or any of them knew of any immoral conduct by any of the persons presenting themselves for constitution. Being satisfied that there was not any such charge against them, they were examined on their views of the scriptures, as the word of God and as a thorough furnisher unto all good works. Their views of God in his divine perfections, their belief concerning the trinity, the office of Christ as mediator, intercessor, &c.—the atonement, the situation of man in creation, in his fallen and recovered state—in short, on every point of doctrine contained in their Articles of faith. The articles were read singly to them, and eventually a question taken as respects the final adoption of the whole as containing their principles, to all of which they unanimously agreed.

I have not been with them since their constitution, but have heard from them frequently. The Lord appears to be with them. I expect that Br. William Anderson and his wife, and Br. J. Lane, have joined them by letter. They expect to join hated Powell's Valley Association, if received. They have adopted the name of Predestinarian Baptists, having dropped

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the name of United. I wish to ask the members composing our Association, whether it was right and scriptural to unite on the principles by which we bear the name of United Baptists? That union was partly upon a compromise. Will the word of God authorize a compromise in the church of God? Is there a syllable in the whole code of divine revelation that authorizes it? And, so far as we have an account in the scriptures of any thing like compromising, has not the curse of God followed it? If it was erroneous to unite, by compromise, with what propriety can we retain a name adopted through the compromise; with what propriety can we reject the principle, and retain the name which originated from it? Abram's name was changed to Abraham, when the Lord made known his covenant to him, and said it should no more be called Abram. He also changed the name of Sarai to Sarah—and Sarah shall her name be, and I will bless her and give thee a son also of her. Jacob's name was changed to Israel, "For as a prince hast thou power with God and with men, and hast prevailed." He was seeking a country, he was wrestling with the angel, he had left the Syrian.

Now, my brethren, if we have left the Syrian, if we have wrestled with the angel and have come out of Babylon, why retain the name of Babylonians? Were not the children of Israel the people of God while in Babylon, and when they left Babylon did they take the name Babylonians or Chaldeans with them? If we have come out from the United Baptists, if we condemn the principle of union, shall we retain the name? There is nothing in a name, say you. Then why did God when manifesting his covenant to Abraham and Sarai, as also to Jacob, change their name? why should they not still bear their former name? Because they were fathers, and as heads and to be distinguished from the world and worldly worshippers, by not their principle, but by a new name. There is nothing in a name, yet God never calls his children goats, nor children of wrath even as others. The names he employs are endearing—bride, wife, sister, spouse, sons and daughters, &c. Why retain the name United? Are we united with the United Baptists, or with those of the Old School? Think of these hints, and recollect that whenever an alien is naturalized in America, he has then the privileges of an American; he is then an American citizen, though he has left his former home. Our former home was with United Baptists, but we have left them and are under allegiance to another community, then let us bear the name.

N. S. McDOWELL.

FOR THE PRIMITIVE BAPTIST.

CIRCULAR LETTER.

Of the "Zion's Rest" Primitive Baptist Association, held at Mount Nebo church, Sumter county, Ala., on Friday before the 3rd Lord's day, in Oct. 1843.

(WRITTEN BY G. W. McDONALD.)

(Referred to in the communication of Elder A. Keaton, published in the 10th No. of this volume.)

The "Zion's Rest" Association, to all that love our Lord Jesus Christ, sendeth Christian salutation.

DEAR BRETHREN: Pursuant to a previous appointment, we address you from the place of our Association, by our Circular on the all-important subject of the *Atonement.* And inasmuch as it has become a subject of controversy, and has been greatly misrepresented by some of the gospel perverters in this our day, and thereby caused great difference of sentiment among the professed religious denominations, we feel disposed, the Lord being our helper, to answer for our part and show you our opinion on the subject, although we are well aware that the limits of our Circular will preclude the possibility of a full investigation of the subject; yet we feel disposed to treat on some of the most prominent points in order to draw your minds to an investigation of the

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subject for yourselves. Mr. Walker defines the word, thus: *Atone*, to expiate, to annul the guilt of a crime. And if we admit Mr. Walker's definition on the subject, and that the Atonement is general, as a great many contend it is, then is the guilt of all crimes expiated, and all eventually would be saved, which would be derogatory to God's character, and contradictory to his word—"For these shall go away into everlasting punishment, &c." But to sustain God's wisdom, justice, and truth, we will now appeal to the sacred volume He hath revealed unto us, in order to draw our minds more fully to the subject. Isa. 46 ch. 9 v.: "Remember the former things of old, for I am God and there is none else; I am God, and there is none like me." 10 v.—"Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, my counsel shall stand, and I will do all my pleasure."

In the above, God declares his sovereignty, saying, I am God and there is none else; consequently none to contend with him. But He, as an infinite God, had a right to create man just such a being as he purposed in His own eternal mind; consequently he purposed to create him just such a being as He did create him, good and very good. But declaring the end from the beginning, and from ancient times the things that are not done, He foresaw that man by his own voluntary act, from the free volition of his own will, would transgress His holy law and thereby subject himself to all the penalties due to divine justice, for the transgression. But God having loved his people with an everlasting love, he willed their salvation, consequently he chose or elected them unto eternal life in the person of His Son before the foundation of the world. Eph. 1 ch. 4 v.—"According as he hath chosen us in him, before the foundation of the world, that we should be holy and without blame before him in love." God willed the salvation of his people, and to that end he gave them grace in Christ before the world began. 2 Tim. 1 ch. 9 v.—"Who hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began." God willed the salvation of his people; consequently he gave them to Christ his only begotten Son, to redeem. John 17 ch. 2 v.—"As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him." 6 v.—"Thine they were, and thou gavest them me." John 10 ch. 29 v.—"My Father, which gave them me, is greater than all, &c." Heb. 2 ch. 13 v.—"Behold, I and the children which God hath given me."

God willed the salvation of his people, consequently he gave them to Christ to atone for, and to justify, and to sanctify, and to deliver from sin and the love of it. And gave them in him faith and repentance to secure their obedience. And in consideration of that gift, Christ covenanted to leave the climes of ultimate glory, and assume a body of flesh, and become a man of sorrow, acquainted with grief, and to magnify the law and make it honorable in the behalf of his people, by fulfilling all its requirements, and to shed forth his blood upon the cross, and atone for their sins, and thereby expiate the guilt of all their crimes. And inasmuch as we have said there was a covenant between the Father and his only begotten Son, and there are a great many who deny the doctrine, we now appeal to the law and to the testimony to sustain the position we have taken, and shall quote the scripture verbatim. Zech. 9 ch. 11 v.—"As for thee also by the blood of thy covenant, I have sent forth thy prisoners out of the pit wherein is no water." Mal. 3 ch. 1 v.—"And the Lord whom ye seek shall suddenly come to his temple, even the messenger of the covenant whom ye delight in." Ps. 89—3 v.—"I have made a covenant with my chosen." 27 v.—"I will make him my first born higher than the kings of the earth." 28 v.—"My mercy will I keep for him for evermore, and my covenant shall stand fast with him."

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God having declared in the above quoted scriptures, that He has made a covenant with his first born, we now proceed to show who the first born is, referred to in the foregoing. Col. 2 ch. 15 v.—"Who is the image of the invisible God, the first born of every creature." 18 v.—"And he is the first born from the dead, that in all things he might have the pre-eminence." Rom. 8 ch. 29 v.—"For whom he did foreknow, them he also did predestinate to be conformed to the image of his Son, that he might be the first born among many brethren." Having clearly shown that Jesus is the first born, and God having acknowledged in the foregoing that he has made a covenant with him, we feel confident we have sustained the position we have taken. We might adduce much more testimony to the point, but if what we have given does not suffice, more would not.

But knowing that there are a great many gospel perverters in this our day, who profess to believe in the doctrine of a covenant, and have greatly misrepresented it, we are therefore led to speak something of the nature of the covenant; and for an illustration, we will here introduce a scripture example from Gen. 29 ch. 18 and 19 vs.—"And Jacob loved Rachel, and said, I will serve thee seven years for Rachel thy younger daughter. And Laban said: it is better that I give her to thee, than that I should give her to another man: abide with me." Now it is very evident to every rational mind, that if Laban had been destitute of a daughter he could not have covenanted to give one to Jacob. Neither did Jacob covenant for all of Laban's family, or for some one of them, not knowing who, but for one specified in the covenant, whose name was Rachel. Hence it is evident from the nature of covenants, as exhibited in the foregoing, that God must have had a people, or he could not have covenanted to give them to his Son. Neither did Jacob covenant for all of Adam's fallen race, or for any of them he could get, not knowing who, (as some would like to have it) but for all whose names were written in the Lamb's book of life, from the foundation of the world, or for God's elect, or for his bride the Lamb's wife. And in that covenant he became their surety to divine justice to make satisfaction to its demands for their transgressions, by his atoning blood. And for proof that he has become their surety, we again appeal to the Book. Ps. 119—"Be surety for thy servant for good." Heb. 7 ch. 21 v.—"For those priests were made without an oath, by him that said unto him, The Lord sware, and will not repent, Thou art a priest forever after the order of Melchisedec." 22 v.—"By so much was Jesus made a surety of a better testament."

Having proven that Christ was made our surety, we will here make a few remarks on the responsibility of a surety. There seems to be a material difference between a security and a surety. A security is only conditionally bound; that is, if the principal should fail, then the security becomes responsible. Not so with a surety. A surety is bound without any conditions, but thereby steps in lieu of the principal; and there is no contingency in the case, unless the surety should want ability. Again: when one enters surety for another, the claimant never looks to any for the fulfilment of the obligation but the surety. Jacob never held Benjamin bound for his return. But Judah having become surety to Jacob for the safe return of Benjamin, Jacob therefore looked exclusively to Judah for his return. Even so Christ was made the surety of his people, in the covenant of redemption; consequently, divine justice never held them bound to make satisfaction to its demands, for their transgressions, but looked exclusively to Christ their surety, who was as a Lamb slain from the foundation of the world. Consequently, their sins were virtually atoned for, from the foundation of the world; and justice virtually satisfied, and they virtually justified, and made heirs of God, and joint heirs with the Lord Jesus Christ, and predestinated to be conformed to the image of his Son. Yea, virtually made members of his body, of his flesh, and of his bones.—

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Eph. 5 ch. 40 v.—"For this cause shall a man leave father and mother and be joined unto his wife, and they two shall be one flesh."—31 v. "This is a great mystery, but I speak concerning Christ and the church."—32 v. "Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldst not, but a body hast thou prepared me," Heb. 10 ch. 5 v. 9 v.—"Then said I, Lo, I come to do thy will, O God." "And this is the Father's will which hath sent me, that of all which he hath given me, I should lose nothing, but should raise it up again at the last day," John 6 ch. 29 v. Therefore, it not being the will of the Father that he should lose any that he had given him, consequently, it behove Christ to suffer and comply with all the stipulations of the covenant. Therefore, it pleased the Lord to bruise him; they nailed him to the Roman cross, according to the determinate counsel of God; and in the agony of death he cried, It is finished, and bowed his head and gave up the ghost, and died and made an atonement that expiated the guilt of all the crimes of his people. Having now come to the fulfilment of the suretyship by the Atonement, we shall now take in consideration its nature and the happy consequences resulting therefrom, and then come to a close.

The first thing we shall take in consideration is, that by the atoning blood of Jesus, God's divine justice was satisfied, by punishing the sins of his people in the person of his Son; and for proof of this we refer your minds to the oracles of God. Isa. 53 ch. 5 v.—"He was wounded for our transgressions; he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed." 6 v.—"And the Lord hath lain on him the iniquity of us all." 8 v.—"For the transgressions of my people was he stricken." 11 v.—"My righteour servant shall justify many, for he shall bear their iniquities." And again: He was made to be sin for us who knew no sin, that we might be made the righteousness of God in him. The penalty for sin is death. But Jesus having become the surety of his people, thereby steps in lieu of them, and was wounded for their transgressions, and bare their iniquities by making his soul an offering for sin, thereby justifying many by his atoning blood; thereby we must infer from the foregoing, that the atonement was a definite one, as the Lord declares that it was for the transgressions of his people he was stricken. For if the atonement was indefinite, then was he stricken for all of Adam's fallen race; and he hath borne the iniquities of all, and justified all, and all eventually must be saved, or charge God with injustice in collecting the debt due to his divine justice, twice: first out of the surety, and then out of the principal. Therefore, you see that the doctrine of an indefinite atonement is derogatory to God's character, and contradictory to his word.

The second consideration is, that by the atonement, God's people were redeemed; which brings us again to the Book. Gal. 3 ch. 13 v.—"Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree." Rev. 5 ch. 9 v.—"For thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation." Heb. 9 ch. 12 v.—"Neither by the blood of goats and calves, but by his own blood he entered once into the holy place, having obtained eternal redemption for us." Now what is it that renders God just in executing any of his workmanship, if it is not the law whose demands have been dishonored by sin and wicked works perpetrated by man. And God could not remain just without collecting the amount of the penalty in full out of the offenders or their surety. And again: after the full amount is paid, God could not be just and still hold the same claim for the strict execution of his law for its demands in full without mercy. And in the above quoted scriptures, Christ hath redeemed us from the curse of the law, by being made a curse for us. Now if the atonement is indefinite, then all are re-

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deemed from the curse of the law, and its demands satisfied in full for all of Adam's fallen progeny, and God could not be just and still hold the same claim for the strict execution of the law. And again: he has redeemed us unto God by his blood, out of every kindred, tongue, people and nation; (Mark those words, *out of*,) and if the atonement is indefinite, why did not the Holy Ghost, by the apostle, say, that he hath redeemed unto God by his blood, every kindred, tongue, people and nation. But the apostle was taught to use different words, saying, *out of*, signifying, a part out of every kindred, tongue, people and nation. And Luke tells us in the 1 ch. 68 v.—Blessed be the Lord God of Israel, for he hath visited and redeemed his people." Isa. 44 ch. 21 and 22 v.—"O! Israel, thou shalt not be forgotten of me; I have blotted out, as a thick cloud, thy transgressions, and as a cloud thy sins return unto me, for I have redeemed thee." Rom. 11 ch. 26 v.—"And so all Israel shall be saved." Hence, from the foregoing, it must appear obvious to every thinking and unprejudiced mind, that the atonement was a definite one, and expiated all the guilt of his people or spiritual Israel: consequently, they shall be called, converted and saved in his kingdom.

But we are well aware that the general atoners will take up scriptures and misapply them, in order to try to overthrow the doctrine of a definite atonement; therefore, we will quote a few of them and give you our opinion on them: John, first epistle, 2 ch. 2 v.—"And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world." It was a settled opinion of the Jews, that salvation was exclusively for them as a nation, and for no others; consequently, the apostle in the above quoted scripture, was laboring to show them that he was not only a propitiation for our sins, (the Jews) but for the whole world, out of every kindred, tongue, people and nation, even as many as the Lord our God shall call. John 1 ch. 29 v.—"Behold the Lamb of God, which taketh away the sin of the world." This scripture has the same signification as the foregoing, and could not have meant the sin of every man in the world is taken away, and God could not in justice say, "depart from me, ye workers of iniquity, for I never knew you." And again: "He tasted death for every man." And who is the Saviour of all men, but especially those that believe? We infer from the last two quoted scriptures, that he tasted death for every man, in procuring the temporal blessings which sustain animal life, and thereby is the Saviour of all men by preservation, but could not have been the Saviour of all men through the redemption of his blood; or if he was, then hath he obtained eternal redemption for all men, and eventually all men will be saved. For the redeemed of the Lord shall return and come to Zion with songs of everlasting joy upon their heads. And again: a high way shall be there, and a way, and it shall be called the way of holiness; and the redeemed shall walk there. Therefore, to say all were redeemed, would be contradictory to his word. For the fearful and the unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake that burns with fire and brimstone. And if all were redeemed, and not all saved, it must turn on the injustice of God in withholding the application of the merits of Christ's atoning blood, to cleanse them from sin and deliver them from the love of it. Therefore, the doctrine of a general atonement is derogatory to God's character, and contradictory to his word.

Third and last consideration: that by the atonement, God's people were made heirs of God, and joint heirs with the Lord Jesus Christ. And inasmuch as we know that there are a great many of the professed Christians in this day, who contend that they are not heirs until they repent and believe. Therefore, to show the error of such a belief, and to draw our minds more fully to the subject, we will here introduce some scriptural questions, and leave you to solve them for yourselves.

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Did God, bringing Israel out of the land of Egypt, make them his people; or were they his people before? Did Joseph, making himself known unto his brethren, make them his brethren; or were they his brethren before? Did the return of the Prodigal Son make him a Son, or was he a son before? And the Saviour said unto Nicodemus, Ye must be born again. Does the birth of a child, make it a child; or is it a child before its birth? Did the Saviour, healing the woman spoken of in the 13th chapter of Luke, make her a daughter of Abraham; or was she a daughter before? From the foregoing, we must infer that they were heirs before they repented and believed, and that repentance and faith does not make them heirs, but is the means God has ordained to bring the heirs to the knowledge of their heirship. Gal. 3 ch. 29 v.—"And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." And if ye be Christ's, which implies that Christ has a people. And we must infer that he got them either by donation, or purchased them; and we contend that it was by both. The Father gave them to him, as we have already proven; and in consideration of that gift, Christ paid a price for them. 1 Cor. 6 ch. 20 v.—"For ye are not your own, ye are bought with a price." Acts 20 ch. 28 v.—"Take heed, therefore, unto yourselves, and to all the flock over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." [Mark that word, *church.*] And having paid the price of their redemption, which was his atoning blood, then they were his; and he had a valid and a legal right to them, and they were his; and if his, Abraham's seed, and heirs according to promise. Therefore, we are brought finally to the conclusion, that they were made heirs by the atoning blood of Jesus. Neither was all of Adam's fallen progeny made heirs, but the church of God, which he hath purchased with his own blood.

Now, if the atonement is general, then was the price paid for all, and all must be Christ's by redemption; and if Christ's, Abraham's seed and heirs according to promise; and if all are heirs, and all are not saved, it would have to turn on the injustice of God in withholding from his Son those servants which he has so dearly purchased; and also in withholding from the heirs that glorious inheritance which Christ has purchased for them, by not bringing them by a way they knew not, and in paths they have not known. Therefore, brethren, you see what a God-dishonoring doctrine the doctrine of a general atonement, is.

Dear brethren, the amount of what we have written, is this: Whom he foreknew, he predestinated to be conformed to the image of his Son; and whom he did predestinate, he gave to his Son; and whom he gave to his Son, his Son covenanted to atone for; and whom he covenanted for, he has atoned for; and all that he has atoned for, were made heirs; and all that were made heirs, he called: and whom he called, them he also justified; and whom he justified, them he also glorified. What shall we then say to these things? If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

Finally, brethren, farewell! Stand fast in the liberty wherewith Christ hath made you free. Contend earnestly for the faith once delivered to the saints; and if the world hate you, remember the words of the Redeemer, that "it hated me before it hated you: if you were of the world, the world would love its own, but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you; yea it is enough that the servant is treated as his master; and if they have called the master of the house Belzebub, how much more they of his household." Remember, you stand alone, opposed by the world and all other denominations; but be of good cheer; far greater is He that is for you, than he that is against you. O Israel! thou shalt not be forgotten of me, saith the Lord. Live in peace;

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love one another; and the God of love and peace shall be with you all—AMEN!

W. B. GUNN, *Mod'r.*

James S. Morgan, Clerk.

THE PRIMITIVE BAPTIST.

SATURDAY, JULY 12, 1845.

We must again state, for the information of new subscribers, that we are unable to supply them with the back numbers of the present volume—they can receive of the next volume enough to complete their subscription year, or 24 numbers.

TO EDITORS PRIMITIVE BAPTIST.

Germanton, Hyde county, N. C.
July 6, 1845.

DEAR BRETHREN: You will please give the following a place in the Primitive Baptist, in vindication of the character of an injured man; a man who we have reason to believe is a servant of God, and I have no doubt but he is thus persecuted for Christ's sake. Yrs.

R. M. G. MOORE.

WHEREAS, we, the Baptist church of Mattamuskeet, have with much sorrow and regret heard that a report has been circulated freely in and about Plymouth and elsewhere, that our beloved brother Elder *Geo. W. Carrowan* has been guilty of the infamous crime of murder—we consider it due to Br. Carrowan, as well as to his numerous acquaintances, friends and brethren, whose feelings no doubt the said scandalous report has had a tendency to hurt, to take this method of assuring our brethren and the public in general, that said report is altogether without any kind of foundation whatever, and that it must have been set on foot by some base calumniator, who is opposed to the doctrine of the gospel as preached by Elder Carrowan for the purpose of bringing a reproach on the doctrine of the cross, and to injure the high reputation of Elder Carrowan as a minister of the gospel, a reputation by the blessing of God he is justly entitled to.

Resolved in conference, that the foregoing be spread on our church book, and that a copy thereof be by our Clerk forwarded to Editors of the Primitive Baptist for publication.

Done in conference, Saturday before the first Lord's day in June, 1845.

True Copy.

A. B. SWINDELL, Ch. Clk.

From the Christian Doctrinal Advocate.

From Eld. C. B. Hassell, Williamston, N. C.

Mrs. Maria M. Jewett,

Dear Sister,—The January number of the 'Advocate & Monitor,' brought me a letter from you, stating the reason of the hope that is within you and your perseverance in grace, amid all the unfavorable circumstances that have surrounded you, and are likely to beset your path for the future. I can readily conceive, wherefore an individual from natural causes only, may be induced to make a profession of Christianity; and also under certain circumstances, to hold on to that profession, for a month, or a year or more. But I am at a loss to determine, how it is, except by a supernatural cause, that an individual, particularly a young female, should be made willing, not only to forsake the companions of childhood and youth and make a Christian profession, but also to distinguish in that profession between true and false worship, and by adhering to the faith of God's elect children and consorting with the few despised followers of Jesus, be willing through life to receive more obloquy from the great majority of the professing world, than this majority receive from that balance of mankind, who make no profession of religion whatever. It must be something above nature to effect all this: and I should call it the grace of God in the soul—quickening it into divine life—weaning it from the world, its vanities and ways—drawing it away to Christ, from whence and by whose merits it is en-

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abled to carry on intercourse with heaven and drawing copiously from the wells of salvation, is made willing to suffer affliction with the people of God, rather than to enjoy the pleasures of sin for a season. And so I conceive the case of Sister Jewett to be. [We all need to "watch and pray,' that we may manifestly and experimentally abide in Christ, our life and hope.] May the Lord give thee understanding in all things. May he cause your lamp to burn brighter and brighter. May his blessed word continue to be a light to your path and a lamp to your feet,—may the Lord shed the rich graces of his Spirit through all the chambers of your soul; and may he continue to increase your faith, perfect you in love, and brighten your prospects of heaven and unfading glory! This is my fervent desire for the Redeemer's sake.

My own case is barely so clear, as I conceive yours to be; and yet, somehow or other, I am apt to conclude at times, that by the grace of God it is, that I am what I am. I was suffered to wander on in sin for a longer time than you were, before arrested by the Spirit of the Lord. Some are of the opinion, that the Spirit is always striving with every body; but if this is true as a general rule, then my case is an exception; for well assured am I, that the Holy Spirit never strove with me till about my 18th year of age, until which time I was in open rebellion against the king of heaven. Not such rebellion as is frequently manifested by the children of pride in gaming, swearing, swindling, sabbath breaking, intemperance and the like: I had too much self respect to indulge in conduct of this sort. But my opposition was manifested under a different form. It consisted in a kind of philosophical infidelity, cloaked beneath the thick covering of an outside morality. In this morality I trusted as the citadel of my strength and safety; and by virtue of its supposed superiority to the Christian faith, I looked down with contempt on the votaries thereof; spurning their fellowship, and even doubting the purity and holiness of the Bible itself. I set myself down to expose the imagined inconsistencies of that blessed Book, and fancied that I had partially succeeded, when arrested by the hand of 'the mighty God of Jacob;' my soul stood aghast, fearfulness and trembling got hold of me, and my awful condemnation was plainly before my eyes. I then read the Bible for a different purpose, viz. to find comfort for a stricken soul; but alas, no comfort could I there find; but contrawise, it appeared to abound in wrath and awful threatenings against me, as a guilty sinner before God. I was of opinion once, that I had no sins to repent of, as I had been so very upright, since attaining the years of discretion. But that opinion was now given up, and sad reality taught me, that I was one of the vilest sinners on earth. All my boasted morality and scorn of others, appeared to rise up against me in judgment and make my case far more desperate, than if I had previously ranked among the notoriously profligate and had openly acknowledged myself a reprobate, as some do. But I had cloaked and smothered up the workings of a heart, which was desperately wicked; trusted in my own righteousness and despised others. And notwithstanding this wicked heart had so beguiled and brought me into the trouble I was then suffering under, yet astonishing to relate, like Solomon's fool, I was induced to trust in it again. I had once felt strong in its entrenchments and I resolved to call in its aid, once more, in this my sad and miserable extremity. I therefore fled to the law as my city of refuge—resolved and re-resolved to abide its precepts and sin no more; and with many fine promises and good resolutions, set out to work my way to heaven under the law of Moses,—vainly imagining that, if I did but comply with my new promises to the Lord and keep the law, he would surely delight in me, and was bound to have mercy on me and pardon all my former transgressions.

I had not travelled this road far, before I began to stumble; and every blunder but made the matter worse. If I promised the

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Lord to pray just so often in 24 hours, or read the scriptures so many times, or be very precise in my conversation and the like, and failed in one of these particulars, as I often did, it afforded additional cause for anguish and distress of mind. And according to this new arrangement of mine I was but adding fuel to the fire---heaping up wrath against the day of wrath---growing worse every day and trudging along the doleful road to despair. But I could not bear the thought of yielding. I buckled my ancient armor on the closer and with a strong and redoubled resolution determined to put all my temptations to flight. For a while, I fought bravely, struggling for the mastery; but all of a sudden, an arrow would pierce me on one exposed part, and then a red hot shot on another, and then a sharp sword would pierce me through. I thus faltered on, sinking deeper into condemnation at every overthrow of mine and failure to keep the law and carry out my own pledges, until the power of resistance on my part gave way. The law of God appeared the stronger and more holy, as I became weaker and more unholy,---divine vengeance appeared to seize me---clouds and darkness lowered around me, and I neared the slough of despond. I cried unto the Lord, but it seemed in vain; my prayers all unheeded, appeared to ascend no higher than my head, and then fall back and increase the load of my guilty conscience. The more I prayed, the worse I got, and the more I strove the less I fought. I entered the waters of despair and began to sink, crying, 'Lord save or I perish,' 'Have mercy on me a miserable sinner,'---but could not yet see, how the Lord could have mercy on such a miserable wretch as I was. All my exercises had tended to increase my misery, and I was far gone and low sunk in the depths of ruin. I felt that the very pains of hell had gotten hold of me, and I was trembling over the precipice of an awful destruction! Still I ceased not my cries unto God for help, though admitting the justice of my punishment, saying in effect,---

'Should sudden vengeance seize my breath,
I must pronounce thee just in death:
And if my soul were sent to hell,
Thy righteous law approves it well.'

Thus while sinking, sinking beneath the burden of sin, and giving up all for lost, on a sudden something new presented itself to my mind: a ray of light darted across my vision---a different personage arose in my view; and I instantly discovered him to be 'white and ruddy, the chiefest among ten thousand.' His visage was marred, though lovely, and the bleeding Lamb of God was fully exhibited to me in all his glowing colors, as prophet, priest and king. He seemed to say, 'Thou art a great sinner, but I am a great Saviour: I came not to call the righteous, but sinners to repentance. Thou art lost, but I came to seek and to save that which was lost. I am holy, if thou art unholy, and I will clothe thy naked soul---rely alone upon my righteousness; believe in me and thou shalt be saved.' As quick as thought my mind seized on the promises. I saw the way of salvation opened as clear as noon-day, and wondered, that I had never seen it before. My enraptured soul darted toward 'the way, the truth and the life.' I embraced the Saviour of Sinners and held him fast; joy unspeakable and full of glory pervaded every chamber of my soul, and I was so overwhelmed with redeeming grace and dying love, as to melt down in tenderness at the feet of Jesus. Thence I arose, rejoicing in the Lord God of my salvation, in the possession of a peace, which I believe the world neither gave nor can take away.

I thought, I could easily show the way of life to all others; but when I introduced the subject to my associates, they looked amazed and did not seem to understand me at all. I was therefore mortified and disappointed, and so ceased for a time my expostulations with them.

At the time of my deliverance (if not deceived in that particular,) I was a merchan's clerk, in the town of Halifax, in this State; and if the house is still remaining, as it then was, I could direct one to

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the identical spot, in an upper chamber therein, where the Lord spake peace to my soul. while on my knees at a throne of Grace. My conversion was not brought about by religious excitement, for there was none at or about the time in that place—no regular preaching of any kind, and not a Baptist in the town. The work was begun and carried on by the Holy Spirit, directing my mind to the study of the Scriptures, and finally pointing me to 'the Lamb of God, who taketh away the sin of the world.' It was on the 13th of January, A. D 1828, that I experienced that sense of pardoning mercy, in the 19th year of my age. My attention was immediately directed to the ordinance of baptism, which I was unable to attend to however, until March following, when on a visit to my relations at this place, I offered for membership to the church at Skewarkey and was received, and on March 11th 1828, I was baptized by Eld. Joseph Biggs [late] pastor of said church.

My mind was so seriously impressed on the subject of baptism, that before the time arrived for me to visit Skewarkey, I dreamed on two different occasions, that I had died & was being carried by my friends, in a coffin to the grave, without undergoing the sacred ordinance, and that my conscience upbraided and my soul was mortified on the accounnt of it, even in death.

I returned from Halifax to this place, in 1828; in 1829 I went to Plymouth, where I was engaged in business until the summer of 1831: at which time I retured to this village again, and have remained without further change of residence ever since.—For a number of years, I remained a silent member of the church; but my brethren were unwilling to defer any longer licensing me to the exercise of ministerial gifts and, in the winter of 1842, passed a resolution to that effect. On the 5th of Dec. 1843, I was ordained to the administration of gospel ordinances and, after the death of Elder Biggs in May last, I took the pastoral care of the church, and so remain at this time.

A slight review of what I have written in relation to my experience, will show the following mistakes, made by this poor silly mortal, viz.

1st, I supposed, that my own philosophy would save me, without the trammels of a Christian profession; which supposition proved to be delusive and false.

2nd, When aroused from the cradle of this carnal security, I sought salvation by the deeds of the law, and there I was mistaken; for I found that by the deeds of the law no flesh can be justified,—and that the letter killeth, but the Spirit giveth life.

3rd, When defeated in attempting to work my way to heaven, I gave up all for lost, and thought I should surely perish: but in this I was mistaken, for in the land of "just ready to perish," is where Christ is always found. And when a poor soul has fought away all his strength, and is left upon the ground, naked, destitute, wounded and half-dead, like as was the poor man, who went down from Jerusalem to Jericho and fell among theives; then he is in the most favorable position imaginable, because he lies just where the good Samaritan is sure to find him, and whence he will take him up, bind up his wounds, place him on his own beast, bring him to the inn and handsomely provide for his future support.

4th, When it came to pass, that I was not allowed to perish, as an out-cast in the land of Egypt, as I certainly expected to; but on the contrary, Jesus of Nazareth was exhibited to me, as a Saviour, altogether free, full & merciful; the impression was so strong and the vision so clear, that I imagined, that I could show it to others equally plain, and that they would necessarily close in with it, in like manner. But in this I was sadly mistaken; for although they would sometimes respectfully listen for a while, yet they would generally turn away with a careless air, as much as to say, 'we will hear thee again as to this matter.' So

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I came to the conclusion to say nothing more to others, respecting the salvation of their souls, and I thought I should be allowed to remain dumb on the subject.

5th, But notwithstanding my determination as well as opinion on the subject of silence, the Lord has convinced me, both were erroneous; for I am not now allowed to remain silent, but a *woe* is laid upon me, 'if I preach not the gospel' Consequently I go forth, trying to blow the trumpet; praying God, that all others, who are *ready to perish* in the land of Assyria, and the outcasts in the land of Egypt, may come and worship the Lord in the holy Mount, at Jerusalem.

Your unworthy brother in Christ,

C. B. HASSELL.

Mar. 18, 1845.

TO EDITORS PRIMITIVE BAPTIST.

Ozark, Arkansas,
May 2nd, 1845.

VERY DEAR BRETHREN: I have been a reader of your paper for some time, and am well pleased with the doctrine in general that is held forth in the Primitive. It is the doctrine that my soul believes in, the doctrine that will well stand in time and thrive in eternity; though men and devils may all combine, they never can overthrow it. The devil with all his train of missionary societies, and Sunday school union, and temperance societies, or all the inventions of man, never can overthrow it.

Brethren, I would write if I felt that I could write any thing worthy of space in so valuable a paper; but when I see so many able pieces wrote by the worthy writers, it would be wrong in me to write, for it might exclude some worthy piece. I will conclude. Pray for your most unworthy brother in hope of eternal life. Farewell for the present. *JOHN HONEA.*

FOR THE PRIMITIVE BAPTIST.

A Dismission Hymn. C. M.

Now may the sweet and sovereign grace,
Of our exalted Lord;
And may we all his footsteps trace,
And live upon his word.

Jesus our Lord has surely died,
And in the grave was laid;
As such we now are justified,
And sinners heirs are made.

So he has risen from the dead,
And has ascended high;
He has the great atonement made,
No more to bleed and die.

May we be ready found to go,
When we are call'd to die;
Exchange this world of sin and woe,
For joys above the sky.

Then we shall rest, with all the blest,
In that bright world of joy;
And songs of praise, thro' endless days,
Be all our sweet employ.

To sing and tell, he loved us well,
And laid his glory by;
That we might live, all praise to give,
And never, never die.

BENJAMIN MAY.

Macon, Ga. 12 April, 1845.

In all thy ways acknowledge the Lord, and he shall direct thy paths.

FOR THE PRIMITIVE BAPTIST.

Elder *Blount Cooper* is expected to preach on Monday after the fourth Sunday in July at Skewarkey m. h; Tuesday, at Baregrass; Wednesday, at Flat Swamp; Thursday, at Great Swamp; Friday, at Gum Swamp.

Appointments for Elder P. Puckett.

July 27th, at New Chapel; 30th, at Eno; 31st, at Mount Lebanon; August 1st, at Camp Creek; 2nd, at Tar River; 3rd, at Flat River; 4th, at Storey's Creek; 5th, at Ebenezer; 6th, at Upper Shilo; 7th, at Lynch's Creek; 8th, at Harmony; 9th, at Deep Creek; 10th, at Bush Arbor; 12th, at Gilliams's; 13th, at Pleasant Grove; 14th, at Lick Fork; 27th, at Tom's Creek; 29th, at Bethlehem; 30th, at Bethany; 31st, at Bowers' Springs; September 1st, at Jerusalem; 2nd, at Grove's Springs; 3rd, at Watson's; 4th, at Meadow Creek; 5th, at Bear Creek; 7th, at Freedom; 8th, at Pine Woods; 10th, at Mount Tabor, 11th, at Brush Creek; 13th, at Big Meadows; 18th, at Fellowship; 19th, Hanner's Creek; 20th, at Rehoboth.

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THE PRIMITIVE BAPTIST.

EDITED BY PRIMITIVE (OR OLD SCHOOL) BAPTISTS.

Printed and Published by George Howard,

TARBOROUGH, NORTH CAROLINA.

"Come out of Her, my People."

VOL. 10. SATURDAY, JULY 26, 1845. No. 14.

COMMUNICATIONS.

TO EDITORS PRIMITIVE BAPTIST.

Columbus, Mississippi, June, 1845.

Religion and many notions about it.

DEAR BRETHREN: GOD is represented to be unchangeable, by the scriptures of eternal truth: and is a SPIRIT and must be worshipped (if worshipped aright) in SPIRIT and in truth. If sin break us off from God, religion must graft us in again. Now this does not consist in a formal round of external observances, works of our hands, or thoughts or imaginations of our hearts. St. Paul learned its theory from his *Master* JESUS CHRIST, and displays its efficacy throughout all his inspired writings, and thus describes it: "The kingdom of GOD is not meat and drink, but righteousness, and peace, and joy in the HOLY GHOST." *Pure religion and undefiled,* will show its efficacy many ways, in conduct and conversation.

The doctrine of the fall of man is represented in so many various ways, and metaphors, as *dead, blind, lost, ruined,* &c. that this fundamental doctrine cannot scripturally or rationally be confuted. St. John says, "And we know that we are of GOD," (believers or born of GOD,) "and the whole world lieth in wickedness." In this short expression the horrible state of the fallen world is pointed out in the most lively colors, and is exhibited in the actions, conversations, contracts, quarrels, as well as friendships of worldly men. Now in this horrible state we are *children of wrath,* not subject to the law of GOD. Then it is evident that something must be done for us, more than we can do for ourselves. The good work of getting or receiving *religion* must begin somehow, either man must regenerate himself, or the Lord must do it for him; for JESUS says, ye must be born again. Then we must in other words be renewed in our hearts and influenced in our lives by the operation of the HOLY SPIRIT, before we can rightly claim the privilege of being sons and daughters of GOD. All these blessed *privileges* were purchased by CHRIST, and are given freely to all that come unto him. Now we see the world divided into two sides, or parts, *saints,* and *sinners*—just and unjust—the believer and the unbeliever.

The question before us, now is, the true believer; where shall we find him in this *world that lieth in wickedness?* In Christian or in heathen land, in the schools of sciences, or in the courts of the grand and the great? The LORD is present everywhere, and the heart of every man is known unto him exactly as it is; and not one doeth good, no, not one. Now the SPIRIT pervades and penetrates through all these dreary regions of sin and death, and sees all blinded by satan's arts. St. John says, ch. 5. 21—6. 63: "For as the FATHER raiseth the death and quickeneth them, even so the Son quickeneth whom

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he will." "It is the Spirit that quickeneth." So we see that the co-eternal* trinity (so to speak) have a hand in the work of regeneration, creating the man anew and adopting him as a child of *grace*—a believer.

Now mark what Paul says to the Ephesians, comparing what they were by *nature* and what they are by *grace*. ch. 2. 1: "And you hath he quickened who were dead in trespasses and sins." JESUS CHRIST the same yesterday, to-day, and for ever. HE carries on his work of mercy and regeneration in our day the same as in former days; as is said in Pro. 3. 31: "My delights were with the sons of men." To make them *sons* of GOD. Now then we have the man quickened and made alive, and is started and running from *death* to *life*. The LORD has waked him up: no more crying a little more sleep, a little more slumber; but the cry is, what shall I do to be saved? Salvation is his chief desire now, the eyes of his understanding being enlightened, as the apostle says: "After you were illuminated you endured a great fight of afflictions." Now the man sees and discerns things in quite a different light which he saw them in, before—sees himself a lost and an undone sinner, without he is saved by the mercy of GOD. His ears also being unstopped, he hears the *mighty* voice of GOD, and he hears the denunciations that are written in the Book, which says, Cursed is every one that continueth not in all things written therein to do them. Here is weeping in the gall of bitterness; here is not only seeing and hearing, but feeling too.

O LORD! be merciful to me a sinner! He that cometh to GOD must believe that he is. He believes now that GOD is a SPIRIT from which he cannot flee, and his word as the sword of the SPIRIT has pierced his soul and the thoughts of his heart are revealed. But O! the many gloomy apprehensions that GOD will leave him to perish in his sins: for I have been an uncommon sinner! "He that hath an ear to hear, let him hear what the SPIRIT sayeth." JESUS is the *author* (beginner) of *faith*—so the enlightened man betakes himself to reading the word of GOD and praying. And it is said again by JESUS CHRIST, Jno. 6. 29: "This is the work of GOD, that ye believe on him whom he hath sent." A faith of the operation of GOD. Col. 2. 12. And so again the dissatisfied man is like the one we read of in Mar. 9. 24, who cried out with tears, "LORD I believe, help thou my unbelief." He had not the evidence to his entire satisfaction. "The letter killeth, but the SPIRIT giveth life. Thus the regeneration of the soul by the SPIRIT and grace of GOD is carried on, until the soul is driven from all self-dependence, and every false refuge—convinced of the total depravity of its nature, the sins of its life, and imperfection of its best duties.

Thus drawn by the HOLY SPIRIT, the soul comes weary and heavy laden to CHRIST. "LORD if thou wilt thou canst make me clean." Although the Lord has now, made this enlightened soul willing in the day of his power, yet there are his misgivings that the Lord will not save so vile a sinner! But now, like the impotent man at the pool, he knows his helplessness and has to wait, and hope, and pray. JESUS too knows his case, and will not suffer him to die, but enables him to take hold, by the hand of faith as it were, of some comforting promises as in Pro. 8. 34: "Blessed is the man that heareth me, watching daily at my gates, &c."—or, "he that cometh to me I will in no wise cast out." Thus in the LORD's own good time, he makes his love and mercy manifest to such an humbled and penitent soul. So he believes, and rejoices in hope of the glory and salvation of GOD; so by faith he views JESUS, as living and dying for him, as his LORD and his GOD; and so has a feeling sense that he has passed from death unto life, "because we love the brethren."

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*CO-ETERNAL. Those that do not like this phrase may substitute if they please another, that will correspond consistently with Gen. 1. 22; John, 5. 17 and 14. 23; 1 John, 5. 7.

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Thus we have endeavored to show how the man is regenerated, (or born again,) of the SPIRIT of GOD; and is an adopted son and an heir of glory. Now this is what I would according to the scriptures call the gospel religion, or internal religion—the kingdom of GOD established in the soul. O! that none of us may be strangers to the tranquillity and sweetness of this holy religion, that as Solomon says is sweeter than the honey, or the honey comb. Let me not discourage any weak believers that are harrassed and perplexed by doubts and satan's suggestions, for there is not much difference between the weak and the strong, and the best among the wise have no oil to spare. And again, he knows how much the weak can bear, and helps them when they cry!

So the *new man*, for such now we shall consider him, being changed from *nature* to *grace*, his heart set at liberty, for where the "spirit of the LORD is, there is liberty" —liberty to run in all the Lord's commandments, having told the reason of the hope that is in him with meekness and fear, to the church of GOD, looking unto JESUS as the author of his faith. One LORD, one faith, one baptism. Baptism then is to be taught: JESUS is the author and finisher of faith, is he not then the author of baptism? He asked the Jews the question, The baptism of John whence was it? From heaven or of men? The Jews had to acknowledge it was from heaven, so it was not nullified, although it was a water baptism. How did Paul teach it? See Rom. 6. 4: "Buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the FATHER, even so we should walk in newness of life." The 5 verse shows the likeness of his death, and the likeness of his resurrection—that is, shown in a figure. What does St. Peter say on the subject of baptism? See c. 3. 21: "The like figure whereunto even baptism doth also now save us, (not the putting away the filth of the flesh, but the answer of a good conscience towards GOD,) by the resurrection of JESUS CHRIST." Peter here makes baptism a like figure of salvation, with Noah and his family in the ark. So believers not only have the sign or figure, but the thing signified:—that is, salvation by the resurrection of JESUS CHRIST—not the putting away the filth of the flesh, (for without the shedding of blood there is no remission of sins)—(and again, Peter says he bore our sins in his own body on the tree)—but the answer of a good conscience towards GOD.

Now as there are many false notions in the world, a good spirit and an evil one, the mystery of godliness and the mystery of iniquity: we are called upon to examine ourselves whether we be in the faith, and contend earnestly for the faith once delivered unto the saints—and this should be for edification, and not for destruction.

Well, Primitive Baptist, what is your creed or notion? The *doctrine* contained in the Bible. They are awful, and pleasing manifestations from the GODHEAD. GOD manifest in creation, in providence, and in salvation. As I intend to be short, I shall only briefly touch on these heads of doctrine: It is remarked by some one, that without the Bible, the world would be in comparative darkness, not knowing whence it came, nor whither it goeth. In the first pages a child may learn more in an hour, than all the philosophers in the world learned without it in a thousand years. In the Bible then much learning or wisdom is to be found, yet it can neither read or write. Let us not then worship the paper, the ink, the pen, or the hand that held it; but the SPIRIT that indited it.

But to return to the doctrine of the Bible. Here we have explained, our *fallen state*. The origin of evil. The cause of all of our misery, and the remedy—salvation by JESUS CHRIST. The doctrine of future rewards and punishments—the greatest restraints to wickedness that ever could be put on depraved man. (We have a creed in other words extracted from the Bible of the same import, which serves to keep up a uniformity of sentiment and practice.) Now remove these doctrines from my creed, and I should cry like Ma-

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ry Magdalen did at the sepulchre of JESUS: They have taken away the Lord, and we know not where they have laid him.

Now I would ask, where is the sect or denomination of Christians, that have kept the principles or practice of the gospel with more consistency and order than the Primitive Baptists? The primitive apostolic churches no doubt had some false professors or heretics in them; yet St. Paul calls it the house of GOD, the church of the living GOD, the *pillar* and ground of the *truth*. Who have contributed to support this pillar and ground of the truth more than the Primitive Baptists, by their faith and practice? Now let not our good be evil spoken of, as it is by many; as ignorant, low, illiberal, narrow-hearted, close communion Christians, having notions peculiar to themselves. Well, we hope we have scripture authority for our notions, neither do we thirst for human praise, and that is more than can be said by many other so called Christian churches. However, we contend too for good manners, good politics, as well as good religion; and as much as in us lies to live peaceably with all men, rendering to all their due—to Cæsar the things which are Cæsar's, and unto GOD the things that are GOD's. Having a good constitution, let us guard it well; honoring and praying for all men, and those that are fairly chosen in authority over us; rejoicing that our lines (the word of God) is cast to us in pleasant places, that we can worship GOD under our own vine and fig tree, none dare to disturb or make us afraid. So, dear brethren, follow on in the apostles' doctrine and practice, and with all your faults I love you still.

I did not intend to fill more than one sheet when I first began to write, but having passed that limit, I may fill half a sheet more, and weary my printer's and reader's patience without edifying their minds. Let us stand fast in the liberty *wherewith Christ hath made us free;* for surely (says Solomon) oppression makes a wise man mad. The old mother church, the church of Rome, claims the right too of being Primitive, and might have been a pure church at first. St. Paul shows there should be a departure from the faith, and a *discovery* of antichrist *that man of sin*, before the day of the LORD came. So we may say of that church, how art thou fallen, what an apostate!! Who can comprehend thy religion, it is truly the mystery of iniquity!! Rev. 17. 45. *Mystery, Babylon the great, the mother of harlots! The woman sit upon a scarlet colored beast.* This must represent the persecuting and blood thirstiness of that church. First proselyting, and then persecuting. We read Rev. 13. 5: There was given unto him (antichrist no doubt is meant) a mouth speaking great things and blasphemies!! Is it not a great, and blasphemous thing for the Pope of Rome, a sinful man to say he can forgive or remit the sins of another? So the unbelieving Jews thought (though falsely) of our Saviour. Mark, 2. 7: Why does this man thus speak blasphemies? who can forgive sins but GOD only? St. Paul describes this *man of sin*, as sitting in the temple of GOD. 2 Thes. 2. 4. So the Pope claims (or did) a vicegerency over the whole world; and crowns of kings were in his hands. And even the happy lands of America are distributed out for the scenes of future action. So if the church of Rome was pure once, it has apostatised from primitive or apostolic purity.

Without going into minute details, there were three *things* that had a tendency to fill her with *corruption*, and still tends to keep her so. First, uniting *church* and *State*—ministers of the church, must be officers of the State. A tempting bribe for wealth, State policy more preached than the gospel of salvation: care more for the fleece than for the flock! more honorable to be a State missionary, ah! and more lucrative too, than an humble pastor of a single church. The second—infant baptism. (The writer would regret to wound the feelings of any other professors, but a physician that loves his patient must probe the wound.) Now infant sprinkling came in the room of infant baptism,

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(as history says) in the 13th century. At first it was supposed that all unbaptized infants were lost, as well as adults; so they were baptized for to remit original sin, even before they were eight days old. Some again supposed that if baptism had that virtue in it, they would put off their baptism until they were old, and have all their sins remitted at once; but they supposed some might die by some accident without baptism and be lost, so delay was turned to haste. So thus made members of the church, and inheritors of the kingdom of heaven, they must remain in the church, however profane or immoral. Infant baptism, the pillar and ground of popery. The prophet Amos has a grand idea, ch. 6. 1, where he says: Wo to them that are at ease in Zion, and trust in the mountain of Samaria." A false professor in a church, is no better than a worldling out of it. A man of honor would scorn to do a mean thing, as a religious man would fear to do it.

Now to the last thing proposed, that is —thirdly, plenary remission, or expiation of sins. All, that contributed money for pious purposes, might buy off their sins, or be indulged in them—for false swearing, so much; robbing, so much; burning a neighbor's house, so much, &c. Buck says in his Theological Dictionary, that a gentleman not long since, that he might know the certainty of these things, went to the office at *Naples*, and for two sequins purchased a plenary remission of all his sins, and for two other persons. Now as these three practices are not taught in the *Bible* by either precept or example; the Papists' maxim is, keep the Bible from the common people, and they will be devoted and blinded bigots to the old church—the mother of harlots. Alas! if the blind lead the blind both fall into the ditch.

Now let us attend to the warning voice, "COME OUT OF HER, MY PEOPLE, that ye be not partakers of her sins, and that ye receive not of her plagues." So this coming *out* and dividing off appears necessary, that "they that are approved may be made manifest." (1 Cor. 11. 19.) Then why fall into the other extreme? Give the Bible to all the world, as if the Bible alone would regenerate the world without the agency of the Holy Spirit. What does Elisha say to Job? (34. 29.) "And when He hideth His face who then can behold Him."

Ink and paper are dead materials—pronounce the words, written or printed, they sound on the ear and die away. The mysteries, and the truths of the Bible, are not comprehended by the unenlightened and unregenerate part of mankind. If they hear, they obey not; like the man beholds his *natural* face in a glass, beholdeth himself and goeth his way and straightway forgets what manner of man he was. Suppose the question is asked, what church has come the farthest out from the church of Rome, and is the likeliest to keep so? I will not pretend to answer this question, as there are so many different opinions abroad; but will refer all to the Bible, and the Spirit that composed it.

JOHN HALBERT.

TO EDITORS PRIMITIVE BAPTIST.

Rockingham county, N. Ca.

Dear Brethren: As I feel something in my breast that seems to urge upon me the propriety of dropping a few lines to you, I believe I must yield to the impulse, hoping at the same time you will excuse me for making thus free with strangers. And inasmuch as I have read with comfort and delight to my soul the experiences of Christians published in your paper, I have concluded to introduce myself to you by relating some of the dealings of a gracious and merciful God to me, in rescuing me from the awful consequences and punishment of sin which I so much deserved, and bringing me (as I hope) to the knowledge of the truth as it is in Christ Jesus, by manifesting his pardoning love to my soul in the remission of my sins, and giving me such full assurance of faith as to enable me to believe in him for life and salvation.

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I will commence by saying that many years ago I was brought to see and sensibly to feel myself a poor, lost and helpless sinner; I was condemned by God's righteous law, I believed in the infinite perfections of God, that he well knew every sinful act that I had ever committed, and that he was too holy and just to pass by the least offence with impunity. I knew I was a dying mortal, but that I had an immortal soul that must live forever, and did most confidently believe that the vengeance and wrath of God would be poured out upon my soul forever and ever as a just reward for my transgressions. I could see no way for me to escape, for I could do nothing good, and my prayers were so imperfect and sinful that I thought the Lord would neither hear nor answer them.

Under this state of mind I was most sorely distressed, so much so that I have desired to exchange my situation with the insects crawling about my feet, or any thing on earth that had not an immortal soul to exist eternally. My burden of guilt and condemnation, became so great that I thought I could bear it no longer; I believed I was going to die, and was so pressed down in my feelings, that I laid down on the floor (being alone) with no expectation of ever rising again. But here in this critical condition, when I was looking for nothing but death, behold to my great surprise and astonishment, and my exceeding joy, the Lord came to my relief and removed my burden of guilt, and I arose to my feet and every thing that my eyes beheld seemed to have altogether a different appearance to what it ever had before; the leaves on the trees looked like they were all tinged with gold, and I felt like I had got into a new world.

But notwithstanding this great and sudden deliverance, and thus being brought from death to life, (as I now hope and believe,) faith was not communicated to enable me to lay hold on eternal life, and I therefore had no thought I was a Christian; for in the meditations of my mind on the immense worth of the soul, its eternal duration, and the dreadful consequences of being deceived about religion, I had made up my mind that I would never profess religion, until I heard an audible voice saying to me that I was a Christian, or that my sins were forgiven, or some promise of the gospel making me to know that I was a Christian. And as my deliverance was not accompanied with any such confirming evidences, I could not think I was a Christian; but I thought, how holy, and free from sin I would try to live in future.

Thus I went for several years, sometimes something like a gleam of hope would offer to my mind; but I would say no, it was impossible for any person who was so wicked and had such a sinful nature as I had, to be a Christian. During this time I was often at a loss whether to pray to the Lord to convict me and bring me to repentance, or to pray to him to give me faith to enable me to believe I was a Christian. But the Lord's way is much the best way, and his time to make a display of his pardoning love to the sinner is always the right time.

At length my year of jubilee came and my soul was set at liberty. I was alone and reflecting on my situation, when the following words were applied to me with comfort and consolation, (to wit:) "The Lord hath done great things for us whereof we are glad." I hope at that moment the Lord gave me faith, and enabled me to believe in Christ to the salvation of my soul. Then O! what unspeakable joy sprang up in my soul; how plain to my understanding that God through the merits of Christ could be just in pardoning the very chiefest of sinners, and I felt as much acquitted and as fully forgiven for all my sins as if I had never committed any offence in the sight of God. O, the atonement of Christ was so full and complete and so especially applied to my particular case that I did believe, I should never more see any trouble or distress of mind; and then how I did amire the plan of salvation, that God should so love the world as to give up his Son to die for sinners, that Christ should make the atonement and

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suffer the penalty of the law in our stead, and that the Holy Ghost should apply it to sinners; but above all, my soul wants to rejoice and praise the Lord that it was applied to me individually.

But, my brethren, although I then thought that I was done with all trouble and uneasiness of mind; that the Lord had made me a Christian, and with that I was satisfied; and had every thing necessary to make me happy both in time and in eternity, my experience since shows how greatly I was mistaken. For the warfare between the flesh and the spirit commenced soon afterwards, and I have had many sore conflicts both within and without; and indeed I now think I have no right to expect any thing else while I am clothed with this very imperfect mortal body of mine. For it does seem to me that the imperfections and sinfulness of my nature, are making new developments of my great defilement daily, over which I mourn, and grieve, and loathe myself, and wonder that the Lord should ever have loved such a sinful creature as I find myself to be; but the Lord is rich in mercy, and his love changes not, therefore in him I have hope and in his faithful promises I have confidence, that he will perfect the glorious work of grace begun in my soul, and ultimately that he will convey me to his heavenly kingdom, where I shall receive the benefits and enjoy the happiness resulting from his everlasting and immutable love.

But, my beloved brethren, before I close this part of the subject I must tell you some of my present feelings and great sufferings of mind, how my soul is cast down and disquieted within me. I had a most loving, affectionate and Christian companion with whom I had lived most happily for more than twenty-four years; but on the 26th of September last, death separated us and I am left to lament my inconceivable and inexpressible loss. This heavy affliction requires more Christian fortitude than I possess, to enable me to bear up under it patiently and submissively; but God is my refuge in distress and I think I can say, it is the desire of my soul to be submissive to his will. And I want to be thankful to the Lord that he so wonderfully prepared her by his grace, that she could exchange this world with joy for the blest mansions of eternal glory. She was confined to her bed with congestive fever for near two weeks, during which time she seemed resigned to the will of the Lord in a most remarkable manner, and shortly before her departure she exclaimed, "*O joyful.*" She has left behind her the best evidences that she was a child of God and an heir of his heavenly kingdom, for she lived like a Christian and died like a Christian, from all which I try to draw some comfort; but I am deprived of her agreeable company, of her godly conversation, and of her Christian counsel, which so overwhelms my soul in grief that I go mourning all the day long.

But O, she's gone, why thus complain?
Tho' great my loss, tis her great gain;
She's paid death's debt, left earthly toys,
And gone to enjoy eternal joys.

I hope, my dear brethren, you can and will feel for me. I stand much in need of your Christian sympathies and your prayers, and not yours only, but all those that may hear of my disconsolate condition. I hope they will be fervent in supplicating the Lord to give me grace according to my day of trial and distress, and bless me abundantly with his heavenly presence to comfort & cheer my drooping soul.

Brethren, you was kind enough last spring to send me one of your papers, (I suppose through some friend of mine;) and in it I found a very lengthy letter written by Elder James Osbourn, of Baltimore city, to a brother of his in the flesh residing in old England. I read it with interest, and an interesting letter it is. I have long been acquainted with Elder Osbourn, and for many years he has stood high in my esteem as a Christian, and as a minister of the gospel, and as an author.

Brethren, I wish you well, and may success attend your efforts in the defence and advancement of truth. Yours in bonds of affliction. *WM. FEWEL.*

Near Madison, N. C., March, 1845.

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The following lines were composed on the death of Elizabeth D. Fewel, who died on the 26th of September, 1844. She said shortly before her death, "*O joyful.*"

With what delight a saint can die,
And soar away to worlds on high,
And bid farewell to all below
And cheerfully to Jesus go.

Twas there, my friends, with my dear wife,
When ending of this mortal life;
Before her last expiring breath
She said, "O joyful," e'en in death.

If joyful then, O boundless love,
What joy when she arrived above,
There from pain with Christ to dwell;
There, O how joyful, none can tell.

Thou didst, O Lord, ere time began
Inclose her in thy gospel plan;
Gave up thy Son to bleed and die,
That she might live with him on high.

Then, in thine own appointed way,
While she on earth was call'd to stay,
Thou didst unfold thy grand design
To rescue her from death and sin.

Thou didst prepare her by thy grace
To seek her Saviour's smiling face,
And manifest her sins forgiven,
And sealed her then an heir in heaven.

Then to the Church she did repair
And joined the saints assembled there,
And in obedience to God's word
She was baptised like Christ the Lord.

She was engaged in thy good cause,
Despised the shame and bore the cross;
The saints' necessities did find,
And them relieved with cheerful mind.

Her life was spent in usefulness,
Her daily walk, the fruit of grace;
She was submissive to God's will
And his blest word tried to fulfil.

Free grace alone was all her theme
That God devised a glorious scheme
Her soul to save through Christ his Son
Without a righteousness her own.

She was a friend indeed to me
In peace and in adversity;
In all my trials shared her part,
And sooth'd & cheer'd my drooping heart.

She was a mother kind and dear,
She fondly loved her children here;
And O, how fervently she craved,
That they in Christ might all be saved.

But why recount her goodness o'er,
Or why attempt to swell the score,
Since half the virtues she possessed,
By me can never be expressed.

But, O my soul, the scene is changed,
My worldly prospects much deranged;
My earthly joys have suffered death
With my dear wife, Elizabeth.

My bosom friend, O Lord, is gone,
Thou hast from me her love withdrawn;
Now in her room be thou my friend
Till all my sorrows here shall end.

My days and nights are spent in grief,
No wife to come to my relief;
No friend to whom I can convey
My grief, my pain, my sad dismay.

Lord she was thine, thou hadst the right
To take her from my earthly sight,
And may I yield up that to thee
Which thou hadst only loan'd to me.

Yes, yes, she's gone why then complain;
Though great my loss, 'tis her great gain;
She's paid death's debt, left earthly toys
To take her fill of holy joys.

Then O, my soul expand thy wing,
Thy quick imagination bring
From earth to heaven, and view her bliss
Among God's saints, where Jesus is.

There she has joined a happy throng,
And now without a falt'ring tongue
She sings with melody most sweet
And bows before the Saviour's feet.

She high extols the Lord of love
Who once forsook the realms above;
Came down on earth to bleed and die
That she might reign with him on high.

There too she's clad in heavenly dress,
Or Christ's imputed righteousness:
Her active tongue finds sweet employ,
Her happy soul there leaps for joy.

There in the most exalted strain,
Her voice is heard through all the plain;
No sin, no grief shall there infest,
Her soul, nor one disturb her breast.

There she unites with those above,
Who shout their dear Redeemer's love;
And O, what joy to sing and tell
That Jesus hath done all things well.

But O, my soul I'll talk to thee;
Art thou by grace prepared to be
A guest in that blest company,
When death shall set the captive free?

With trembling lips I would reply,
For know I do that I must die;

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I would be honest with my God
Since by him I am understood.

When I look back on former days;
When I survey God's glorious grace
Made known to me, when dead in sin
I must believe I'm born again.

Thy covenant, O Lord, secured
All those for whom thy Son endured;
By faith I felt his blood applied,
And in him I was justified.

Then, O my Lord, is this the case,
That I'm an heir of sovereign grace?
O yes, thy word I can't distrust
Though made to one who is but dust.

Then let me raise my weeping breath
And join my dear Elizabeth,
And sin the praise of God so loud
As to be heard through that blest crowd.

I'll praise the Lord with all my might
For his rich beams of heavenly light,
Bestowed on me and my dear wife
Which gave us both eternal life.

I'll strive to magnify his grace
Which gave our souls a resting place
In the dear bosom of his love,
Until we meet in heaven above.

Thy love, O Lord, is great I know
I'll ask thee then thy love to show
To all my children,—let them be
Guests of thy blest family.

O Lord, remember them for good,
Wash their dear souls in Jesus's blood,
From guilt and sin and misery
Be pleas'd, O Lord, to set them free.

Grant this rich gift, then all is well,
We'll praise thy name,—our tongues shall tell
To friends below and saints above
The blessing of redeeming love.

Our dearest friends on earth may die
Our weeping souls may mourn and cry
But soon, yes soon, most happy thought
We'll go where sin and sorrow cometh not.

Lord I would humbly ask of thee
Thy presence to impart to me,
Thy presence can console my heart
And cause all sorrows to depart.

And when, O Lord, I'm call'd to die
And join Elizabeth on high,
There we'll unite,—Thee we'll adore,
And shout free grace forevermore.

There's heavenly bliss, there's endless joy,
There nothing can our peace destroy,
There on that happy, pleasant shore
We'll joyful live and part no more. W. F.

THE PRIMITIVE BAPTIST.

SATURDAY, JULY 26, 1845.

TO EDITORS PRIMITIVE BAPTIST.

Sinclair's Bottom, Smyth county, Va.
June 20th, 1845.

VERY EEAR BRETHREN EDITORS: According to promise I feel to correspond with my brethren of the old order, though I must confess that I feel very much disqualified, being no orator and seeing so many abler writers that have wrote before on the great plan of redemption. Brethren, write on, the cause is good.

Dear brethren, I will give you a short narrative of myself. I was born in the year of our Lord 1777, March 4th; brought up by pious parents, but like the rest of mankind I loved sin more than holiness. I married December 26th, 1799—we have lived together up to this date. The Lord has been very kind to us—five of our children belong to the Baptist church. My consort embraced religion and joined the church in 1809. I embraced religion, I hope, and was received into the church November 13th, 1813.

The Sinclair's Bottom church was constituted in the year of our Lord, 1791, by Elders Andrew Baker and McNeal. We have lived at this place forty-five years—we have seen great revivals and happy seasons, and some hard trials. It is a cold time with us at this time. We have some in our church that can't bear the doctrine of election and reprobation, and they seem to take sides with the inventions of men, and the great machine to help the Lord to turn the sinner from his evil ways and work himself into the favor of God.

Dear brethren and sisters, you that know the truth, I can't believe in that way. I am a Predestinarian, I view men by nature children of wrath, reprobates concerning the faith; having a mortal life, but dead in sin, without hope and without God in the world, and under the just sen-

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tence of God's holy law, slaves to sin and satan, and not able nor willing to be freed from the law of sin and death. But God of his goodness and for a purpose of his glory, did before the world was, choose a people for himself; and to prepare his people to make them meet for the master's use, he quickens them and makes the dead alive, and they are born into a world of grace, taken out of the wicked world, and the world hates them.

Now you know, dear brethren, that the meaning of the word election is choosing. God's people are called a chosen generation, a royal priesthood; they are called the bride, the Lamb's wife; they are called a city that is set on a hill; and they are called the temple of the living God, for they grow into a holy temple in the Lord. They are members of his body, of his flesh, and of his bones; there is no schism in his body. Now who shall lay any thing to the charge of God's eleet, (or chosen people?) for he has bought them with a price, and they are complete in him, who is the head of all principalities and powers, and will finally preserve them to the end.

Dear brethren and sisters of the Primitive faith, I do not write these things because you do not know them; but because you do know them, and can witness to the truth. We cannot do any thing against the truth, but for the truth; for the truth will stand when heaven and earth pass away.

Dear brethren, these are some of my views in a scattering manner. I must come to a close, my sheet is full.

Yours, respectfully,

LEVI BISHOP.

From the Signs of the Times.

Elder Daniel E Jewett, our cotemporary and fellow laborer in the editorial as well as ministerial field, was dismissed from his toils and conflicts on Wednesday the 28th day of May, after a severe illness of eight days, which he was enabled to bear with that firmness and resignation which distinguishes the closing scene of those whose treasures are in the heavens. He had been as we understand upon a tour among the churches and brethren of our faith in New England; and to visit his aged mother, and returning by the way of Philadelphia, so as to attend Delaware, Delaware River and Warwick Associations, had become very much fatigued; and on the day of his arrival, at Philadelphia, May the 21st, he was taken with the bilious colic; from which neither the skill of physicians nor the kind and unremitting attention of friends and brethren could relieve him. We saw and conversed with him, a day or two before his exit; although he was suffering severe pain of body, his soul appeared to be calmly awaiting the sovereign pleasure of God. Letters had been despatched to his wife, but not in time for her to reach him before his spirit had taken its immortal flight. Of the precise situation of his family we are not prepared to speak at present. He has left an amiable, but, now widowed companion, who was to him in spiritual as well as temporal matters, a help meet indeed, and we believe he had two small children. We shall be enabled hereafter to mention his age, and such other particulars as may be interesting to the readers. Brother Jewett has been more generally known among the Old School Baptists, as an editor and publisher of the Doctrinal Advocate, than his opportunities for travelling would allow him to be as a preacher; we, together with brethren and friends in general sincerely sympathise.

TO EDITORS PRIMITIVE BAPTIST.

Bainbridge, Ga. April 27, 1845.

DEAR BRETHREN EDITORS: Your interesting Primitive always comes to us a welcome messenger. The late numbers have been particularly interesting. We are pleased with the zeal of Bro. Hassell, let us be awake, and search for the *old paths*. There is one thing that distresses us greatly, and that is the allusion to dilapidated houses. Before I left the old North State, there was some reason for

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complaint, and I suppose that the reason still continues. But I am glad to say, that there is some improvement in our parts; our meeting houses are ceiled, and in winter we have a stove which warms the house, so that in coldest weather, our families can go to meeting without danger to their health.

The good cause, we trust, is as strong as ever with us, and we shall never tire in the good old way—encourage all such. Not long since I crossed into a neighboring State, and found some of our dear Primitive brethren and enjoyed myself among them. During my visit, there was a turn out of a new sect; they were called Odd Fellows, and among them, there were two or three of my young brethren, tricked out with ribbons, and tin stars, and other gingloties. Oh, how my heart was grieved. I thought, surely these brethren could not blame the missionary Baptists for their conformity to the world. I was told that Odd Fellows was a charitable concern, and that was the reason that they joined. Well, is not the church of Christ charitable enough? For shame, brethren, for shame! Is such foolishness allowed among my old brethren in Nash and Johnston? These poor blind brethren say there is no scripture against them!! Now, brethren Edttors, can't you enlighten us in these matters? Bro. Rorer, suppose you lift your voice against this crying evil. Yours in a blessed hope.

P. T. DOUGLASS.

From the Signs of the Times.

Desoto co , Mi , April 1, 1845.

BROTHER BEEBE:—I am not acquainted with you personally; but by reading the Signs of the Times, I am led to believe that we are of the same family; and so I propose to give you some information concerning our family connections in these parts. We are a united people, and the great Shepherd feeds and takes care of us, and keeps us united.

I attended our Association, (Tallassahatchee,) which was held with the Antioch church last October, and a more pleasant meeting I have not attended for a long time. The business was executed in harmony and love. The stand was occupied on Sunday by Elders More, Gurthry, Culp, and Parks: we had a large and remarkably orderly congregation. The doctrine preached was food to the children of God, which made them rejoice. Our next Association will be held with the church at Cold Water, Marshall co , Mi , commencing on Saturday before the second Sunday in October next. So far as I am acquainted, we are in peace and of one mind. The Lord is raising up and sending laborers into his vineyard. Within three or four years, the Lord has raised up within the bounds of this Association six young gifts; three of which have been set apart by ordination. And I am happy to learn that these brethren, do proclaim the truth of the gospel, fearlessly of men and devils.

My brother, I wish to give you some of my views of the plan of salvation; take them for what they are worth. I am no scholar, & but a child in the experience of the things of the Kingdom. When I hear strange doctrines, which are opposed to that which was taught by Christ and his Apostles, and hear the cry of "Lo, here is Christ, and Lo, there is Christ," &c., I am convinced of the truth declared by the wise man: "There is a way that seemeth right to a man, but the end thereof is death." God's people are *one* people. "My dove my undefiled is but one, she is the only one of her mother, and, the choice one of her that bare her." (Cant. vi. 9) "One Lord, one faith and one baptism." I believe this one church of Christ was comprehended in the wisdom of, and is justified thro' the merits of Christ, and that according to his own purpose and grace, which was given her in Christ Jesus before the world began. A soul can only be born again by the power of God, nothing short of his almighty power and grace can quicken. The Spirit of God gives life, and makes the quickened sinner to see and feel

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his deep depravity and ruined estate, shows that he is condemned by the law, and justly, and also that his own righteousness is but filthy rags, and makes him fully sensible of his total inability to extricate himself. In this condition we are made to cry, Lord save or we perish, and when the soul is thus brought by the Spirit, the same Spirit reveals Christ to him, as the hope of glory, and he is made to confess that "Salvation is of the Lord" Not of men, not of the institutions of men, nor of ministers, nor priests, nor anxious benches; nor by might, nor by power, but by my Spirit, saith the Lord. We are made to view the plan of grace. as a most glorious plan, laid in infinite wisdom, and executed by infinite power and grace; & that no flesh shall glory in the presence of God. All things work together for good to them that love God; to them that are the called according to his purpose The plan of the building of grace was perfect in the mind of God, and all that was, or ever could be necessary for the complete finish of the work, was and is treasured up in Christ, so there can be no lack. This plan presents a perfect chain; it has five links; two before time, two in time, & one when time shall be no longer. The first two links are the foreknowledge and the predestinating decree of God; for known unto God are all his works from the foundation of the world. "Whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first born among many brethren. Moreover, whom he did predestinate them he also called." (Rom. viii. 29 & 30) As God, he saw the end from the begining. Nothing new to him has been presented. The church as the body of Christ, as the bride of the Lamb, is as ancient as the mediatorial office of Christ. She was chosen in him before the foundation of the world. His members are called in time; yes, "Saved and called with an holy calling; not according to their works, but according to his own purpose and grace, which was given them in Christ Jesus before the world began. (2 Tim. i. 9.) They are made acquainted with Christ their Spiritual head, by being thus called from darkness to light, and from the power of sin and satan to the liberty of the sons of God. Jesus says, my sheep hear and they follow me, and I give to them eternal life, and they shall never perish. The church is not justified for what she is to do, but for what Christ has done. These I understand to be the two links in time, viz: calling and justification. This work is wrought in them by the Spirit. Jesus said he would send the Comforter, even the Spirit of truth, &c, which should take of his and show unto them.

And this very people whom he foreknew, predestinated, called, and justified, shall be ultimately glorified with him in heaven. The building shall be complete in Christ, and all the glory secured to the great Builder. He will bring and fit the last material to its destined place in this spiritual building; then shall his meditorial work be complete, and the kingdom in its fulness be presented to God, and time shall be no longer. And as Jesus is the first resurrection, so he will assuredly raise up all his members, at the last day, as he has promised. Yes, my brethren, these *vile bodies* shall be raised, and they shall be made like his glorious body, and thus raised, shall inherit the kingdom prepared for them from the foundation of the world.

Election is a glorious plan,
In which the God of grace,
Ordained to life, ere time began,
His chosen, ransomed race.

Yours in hope of eternal life,

J. K. RENFRO.

FOR THE PRIMITIVE BAPTIST.

MINUTES

Of the Pea River Primitive Baptist Association, in the year 1844, *held with the Bethsaida church, Barbour county, Alabama, commencing Saturday,* 21*st Sept.* 22*nd and* 23*rd inclusive.*

The Introductory Sermon was delivered

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by brother James Caddenhead, from the following passage of scripture: "That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him." Paul to the Eph. 1st chap. and 10th v.

After a short intermission the delegates repaired to the house. Our former Clerk not being present, elected brother Joshua T. Hood, Clerk pro tem. till the Association was formed. Then the Association was opened by prayer by the Moderator, and the Association proceeded to business.

Received and read letters from two churches, and minuted their state.

Then re-appointed brother James Caddenhead, Moderator, and brother J. T. Hood, Clerk.

Invited ministers and messengers to seats with us.

Appointed the following brethren a committee to arrange the business to come before this Association, (viz:) Jas. Caddenhead, Richard Head, Jas. West, and Henry Neece.

Appointed brother Alexander Smith, in connection with the delegation of Bethsaida church, to arrange preaching during this Association.

The committee report that brother Jas. Caddenhead and brother Jas. F. Watson, occupy the stage on the Sabbath, in the order of their names.

Then adjourned till Monday morning, half an hour after 10 o'clock. a. m.

Sunday Morning, 11 o'clock, a. m. the brethren appointed to occupy the stand today, came forward in the order of their names and preached the word with great zeal and ability to a respectable and well ordered congregation. We trust the Lord was present, and attended the word to the hearts of the hearers.

Monday Morning, half past 10 o'clock, met according to adjournment.

The Association was opened by prayer by the Moderator. Read the Decorum, and proceeded to business.

Called for the report of the arranging committee. The committee presented their schedule of business, which was read and received, and taken up itemly.

Item 1st. To look into the condition of the Dependence church. Moved, seconded, and agreed, that the following brethren be a committee to look into her standing, and to dissolve her at her request if in order, and to report to our next Association the brethren's names, as follows: James Caddenhead, Jas. West, Jas. F. Watson, Alexander Smith and Richard Head; and that the time of their meeting be on Friday before the 2nd Sunday in February next.

2nd. To say whether we have our present minutes printed, and how. Moved, seconded, and agreed, that we have our present Minutes printed in the Primitive Baptist paper, together with our Circular Letter.

3rd. To say whether we have general meetings our next associational year. Moved, seconded, and agreed, that we have two general meetings; the first to be held with the Dependence church, at the time of the meeting of the above named committee, (viz:) in February next. The second general meeting to be held with the New Hope church, Henry county, Ala., commencing on Friday before the third Sunday in February next.

4th. To say when and where our next Association shall be held. Moved, seconded, and agreed, that our next Association be held with the New Hope church, Henry county, Ala., and that the time of commencement be on Friday before the 4th Lord's day in Sept. A. D. 1845.

5th. To say who shall preach our next Introductory Sermon. Moved, seconded, and agreed, that brother Isaac Carter preach the Introductory Sermon.

JAMES CADDENHEAD, Mod'r.
Joshua T. Hood, Cl'k.

—

TO EDITORS PRIMITIVE BAPTIST.

State of Alabama, Henry county.

We the undersigned as a committee, crave the following Report of our proceed-

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ings inserted in your valuable paper, being so required to do, by the Pea River Primitive Baptist Association.

REPORT.

We the committee agreeably to appointment, met at the place of holding meeting for the Big Spring Creek church, formerly Colamoke, Early county, Georgia, with which church our business was. The place of our meeting was at the Revd. Miller Braddy's house, but when we came there Braddy was gone, moved away as we were told on the day before our arrival at the place. This Mr. Braddy was a member of that church, and held the title of a minister; though from some cause he had silenced himself some time previous to our visiting the church. So we found no church, Braddy, or what not; neither had publicity of our coming been given to the citizens of that place. So much for the condition in which we found affairs.

We at last found a brother, or at least he found us, for as Braddy was gone and our coming had not been published, we were left to ramble where we might. The brother spoken of had the church's book, but it was of little use to us, as there was but one member out of five which composed the church present. On examination we found that Braddy had gotten a letter of dismission, though the church had been held in a state of suspense by the Association from her last session.

The said Big Spring church in her last letter to the Association, requested a committee to come and look into her standing; in a word, to set in order things that might be found wanting. On examination of the church book, and by information obtained from other brethren of adjoining sister churches, we discovered there had been a great strife among them and falling out by the way; and perhaps the most strange course of church discipline ever pursued by a regular Baptist church. In fact it was so rude and unshapely, that with our best endeavors we were not able to reconcile it to the course laid down in the sacred scriptures for the government of churches. We arrive at this point. We find the constitution alive and all the members out of order, not that the church as a body is naturally inclined to be disorderly; but by sustaining by church action, when they should have withholden.

The brethren of adjoining churches hold all the members of the above named church in fellowship but one, and that is Miller Braddy. If the members will come to their churches, and acknowledge their error in upholding Braddy, they are ready and willing to receive them. And we as a committee believe the adjoining churches are in the right, and we recommend the members so to do, and then, and not till then, will they be in full fellowship with us. And though friend Braddy has a letter of dismission from the church, yet we deem the letter invalid and Braddy not in order when he received it. And further, we caution our brethren generally against receiving it—we do not hold him in Christian union with us. All the brethren of the surrounding churches where said Braddy moved from, hold sister Braddy, Miller Braddy's wife, in Christian union; and through our Report would recommend her to the Christian care of any Primitive Baptist church wherever her lot may be cast.

Signed by order of the committee.

James Caddenhead.
Isaac Carter.
Lewis Tucker.
Williams Daniel.
James F. Watson.

P. S. We request that the Editors of the Primitive Baptist insert the above in their valuable paper, and also that they forward a copy of the same to the Editor of the Signs of the times requesting him for us to give it an insertion in his paper also, for this was our decision. In doing so you will oblige your obt. friends. We remain yours sincerely.

———

TO EDITORS PRIMITIVE BAPTIST:

Tazewell, Tennessee,
May 16th, 1845.

DEAR BRETHREN EDITORS: I have con-

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cluded to write you a few lines to inform you, that I am still in the land of the living, thank the Lord for his mercy and goodness towards a poor worm of the dust. I have been reading your little paper for a short time, which gave me much satisfaction to hear from the brethren at so great a distance, and they all speak the same language. O, brethren, what food to my soul, what comfort and joy to my soul, it is inexpressible.

I also wish to inform you that I sent you a piece for publication sometime last fall, and as it has not come out yet, if you have received it and deem it worthy of publication, I hope you will publish it as soon as possible; it was read to a great many of the members of the church, and sent by their approbation.*

I will, if the Lord will, send you a communication shortly. So nothing more at present, but remain your brother and friend in the bonds of the gospel. Fare you well. *ELISHA PROFFIT.*

*The communication here alluded to never reached us.

FOR THE PRIMITIVE BAPTIST.

The way, the truth, and the life. C. M.

Now Jesus says, I am the way,
I am the truth and life;
All other ways they lead astray,
They lead to death and strife.

I am the life of all that live,
They shall for mercy cry;
This life I always freely give,
And they shall never die.

I am the shepherd of the sheep,
They shall he safely led;
And I will all securely keep,
And so they shall be fed.

I am the resurrection too,
Of all that die in me;
They shall the narrow way pursue,
And all my glory see.

My flock they shall be safely led,
For I will be their guide;
They shall be truly taught and fed,
Because for them I died.

Now all their debts they have been paid,
They are forever mine;
They shall be raised from the dead,
They shall in glory shine.

BENJAMIN MAY.

Macon, Ga. 12 April, 1845.

The Lord's Supper.

Here, Lord, I see thy table spread,
With flowing wine, and broken bread;
I see thy children gathered round,
Where emblems of thy love are found.

For them the dear Redeemer died,
For them the Lord was crucified;
Let men and angels be amaz'd!
Let God, the God of love, be prais'd.

May such a wretch as I partake
The bread that Jesus deign'd to break?
May one with such a heart as mine,
Approach the cup and taste the wine?

For me, may I by faith discern,
Thy blood was shed, thy flesh was torn;
O may I by thy spirit feel
Sensations I can never tell.

Till round thy glorious throne above,
Where all is pleasure, peace, and love;
To warble, with immortal tongue,
Complete redemption's wondrous song!

FOR THE PRIMITIVE BAPTIST.

Elder *Blount Cooper* is expected to preach on Monday after the fourth Sunday in July at Skewarkey m. h.; Tuesday, at Baregrass; Wednesday, at Flat Swamp; Thursday, at Great Swamp; Friday, at Gum Swamp.

Appointments for Elder P. Puckett.

July 27th, at New Chapel; 30th, at Eton 31st, at Mount Lebanon; August 1st, at Camp Creek; 2nd, at Tar River; 3rd, at Flat River; 4th, at Storey's Creek; 5th, at Ebenezer; 6th, at Upper Shilo; 7th, at Lynch's Creek; 8th, at Harmony; 9th, at Deep Creek; 10th, at Bush Arbor; 12th, at Gilliams's; 13th, at Pleasant Grove; 14th, at Lick Fork; 27th, at Tom's Creek; 29th, at Bethlehem; 30th, at Bethany; 31st, at Bowers' Springs; September 1st, at Jerusalem; 2nd, at Grove's Springs; 3rd, at Watson's; 4th, at Meadow Creek; 5th, at Bear Creek; 7th, at Freedom; 8th, at Pine Woods; 10th, at Mount Tabor, 11th, at Brush Creek; 13th, at Big Meadows; 18th, at Fellowship; 19th, Hanner's Creek; 20th, at Rehoboth.

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AGENTS,

FOR THE PRIMITIVE BAPTIST.

NORTH CAROLINA. C.B.Hassell, *Williamston.* R. M. G. Moore, *Germanton.* W. w. Mizell, *Plymouth.* Benj. Bynum, *Nahunta Depot.* H. Avera, *Averasboro'.* Burwell Temple, *Raleigh.* Thos. Bagley, *Smithfield.* James H. Sasser, *Waynesboro'.* John Fruit, *Sandy Creek.* L. B. Bennett *Heathville.* Cor's Canaday, *Cravensville.* William Welch, *Abbott's Creek.* A. B. Bains, Jr. *Stanhope.* C.T.Sawyer, *Powell's Point.* Isaac Tillery, *Iapland.* H. Wilkerson, *West Point.* Jas. Miller, *Milton Park.* Isaac Meekins and Samuel Rogers, *Columbia.* Wm. M. Rushing, *White's Store.* James H. Smith, *Wilmington.* Jacob Herring, *Goldsboro'.* S. Tatum. *Elizabeth City.* Adam Hooker, *Salem Church.* Maximilian Tatum, *Cool Spring.*

SOUTH CAROLINA. Wm. S. Shaw, *Rock Mills* W. B. Villard, Sr. *Aiken.* M. McGraw, *Brown's.* J. L. Simpson, *Winnsboro'.* J. G. Bowers, *Whippy Swamp.* Wm. Nelson, *Camden.* G. Matthews, *Germanville.* J. C. Lucas, *Lexington C. H.*

GEORGIA. John McKenney, *Forsyth.* Thomas Amis, *Lexington.* John M. Field, *Macon.* John W. Turner, *Pleasant Hill.* Wiliam Trice and William D. Taylor, *Thomaston.* Ezra McCrary, *Warrenton.* Prior Lewis, *Thomasville.* J. Lassetter, *Vernon.* Abner Durham, *Greenville.* Jos. Stovall, *Aquilla.* George Leeves, *Milledgeville.* Wm. Garrett, *Cotton River.* Jesse Moore, *Irwinton.* Wm. J. Parker, *Chenuba.* Jas. P. Ellis, *Pineville.* F. Haggard. *Athens.* A. M. Thompson, *Fort Valley.* Daniel O'Neel, *Olive Grove.* John Wayne, *Cain's.* R. S. Hamrick, *Carrollton.* D. Smith, *Cool Spring* Moses H. Denman, *Marietta.* Jethro Oates, *Mulberry Grove.* Edmund Dumas, *Johnstonville.* Joel Colley, *Covington.* Isham Edwards, *Marion.* Joseph Daniel, *Fish's.* Willis S. Jarrell, M. G. *Summerfield.* Daniel B. Douglass, *Bainbridge.* R. L. Hayne, *Lebanon.*

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OHIO. John B. Moses, *Germanton.*

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PENNSYLVANIA. Hezekiah West, *South Hill.* Joseph Hughes, *Gum Tree.*

NEW YORK. Gilbert Beebe, *New Vernon.*

IOWA TERRITORY. Zaccheus Parker, *Iowa City.*

RECEIPTS.

Juo. Edrington,	$1	James Osbourn,	$1
Wm. Hunt,	1	Isaac Meekins,	5
Wm. Moore,	1		

TERMS.

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THE PRIMITIVE BAPTIST.

EDITED BY PRIMITIVE (OR OLD SCHOOL) BAPTISTS.

Printed and Published by George Howard,

TARBOROUGH, NORTH CAROLINA.

"Come out of Her, my People."

VOL. 10. SATURDAY, AUGUST 9, 1845. No. 15.

COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

To the South Carolina Primitive Baptist Association, your brother in the Lord sendeth Christian salutation, Grace and peace be with you all.

When I was in your State last spring I was too much in a hurry to pay all the visits that my inclination led me to do, for it was my wish to have visited every church in the bounds of your immediate connection; and it yet is my desire and intention so to do, should God in his providence open a way for the same to be accomplished. In your State, and in gone by days, and in company with Messrs. Rooker and McCreary, who are now no more, your correspondent has often preached Jesus Christ and him crucified; and he is quite anxious to do the same again in those churches of the Lord which compose your Association.

The gospel of the grace of God, as Paul calls it, is yet precious to, and high in the estimation of, your servitor, and he views it as a copy of the mind and will of God, and freely expressing the thoughts of his heart, which are said to be *thoughts of peace, and not of evil*, Jer. 29. 11. He also views it as a glass in which Christians *with open face behold the glory of the Lord, and are changed into the same image, from glory to glory, even as by the spirit of the Lord*, 2 Cor. 3. 18. Nor can he perceive that this gospel has lost any of its ancient lustre, beauty, and charms; but still possesses all those efficacious properties, and soul-refreshing fragrance which it was fraught with when first ordained, and first promulgated. And as it was then admired and cordially received by a few, while others were left to fight against it; the very same is true now. And as it was then admirably adapted to the miseries and wants of poor heavy-laden, and sin-sick souls; the very same is true now. And as it was then effectual to the pulling down of the strongholds of sin in the hearts of sinners; the very same is true now. And as it was then under the reproach and scorn of carnal preachers and mere frothy professors; the very same is true now. And as then all those who were set in the defence of it, and who contended for it, were treated as knaves, and fools, and pestilent fellows; the very same is true now. And as then another gospel was much more popular than the gospel of Christ; the very same is true now.

Beloved, these things are so and you know it; and your friend wishes you to vindicate, and boldly to vindicate the slighted cause of God, even though you should be mocked and derided for so doing. If you study to honor God by declaring the truth, you may expect to meet with opposition from flimsy professors; nor should you think strange of being ill treated by such people for the sake of divine truth. You also should remember

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that the gospel of Christ is well worth suffering for, and for the sake of it many people have suffered bonds, imprisonment, and death. Indeed, that must be a poor lean gospel, if gospel at all, which is not accompanied with scorn, scandal, derision, and reproach from men of corrupt minds; for we are told that *the preaching of the cross is to them that perish foolishness.* Ishmaelites will mock, while all true Israelites will adore and praise. With the God of Jacob on your side *you need not fear the reproach of men, nor be afraid of their revilings,* Isa. 51. 7. Let them pursue shadows, but do ye seek for the substance. Let them forage for money, but do ye hunt for the truth. Let them thirst for carnal popularity, but do ye pant for the water of life. Let them resolve on obtaining many proselytes, but you must be contented with just as many as God is pleased to give you. The Lord hath said, *Them that honor me I will honor,* 1 Sam. 2. 30. It is an honor to honor God; but to be honored of him is honor indeed: and David says, *This honor have all the saints,* Psa. 149. 9. One of the best ways to honor God is, to take him at his word, —to give full credit to what he hath said, —to believe in him,—to rely on him,—to boast of him,—and to look to him when all creature helps fail. Another way to honor him is, to be valiant in his cause, and to contend boldly for his truth, and to let our light shine before men, &c.

It is to be hoped that this is the course you are pursuing, and may the Lord prosper the work of your hands, and feed your souls with the true bread from heaven, and then shall ye grow as the corn, and flourish as the vine, and spread forth your roots as Lebanon. It is a very comely sight to see the children of God in a thriving condition, and living together in unity, and walking in love and peace, and becoming better and better acquainted with divine things, and more and more intimate with the Lord of life and glory. An abundance of choice things are associated with this mysterious intimacy; as thus. If we are intimate with the Lord, we must necessarily increase in riches, in light, in wisdom, in strength, in faith, in hope, in love, in happiness, in humility, and in gratitude. Besides, it is just in proportion as our acquaintance with the Lord increases, that the world and worldly things sink in our estimation. Also, by such a close acquaintance we acquire a holy confidence in our Lord and master, which confidence is very advantageous to us in all our spiritual concernments; for if a confidence in God be wanting, we of course shall be more or less shy and timid, and shall not be able *to come boldly to the throne of grace;* and yet if we do not come *boldly,* our loss must be great, since it seems that obtaining mercy, and finding grace to help in every time of need, is mostly confined to those who come *boldly.* And hence it is clear and certain that an intimacy with the Lord ought to be diligently sought after by the whole household of faith, and highly prized when obtained; for when we live near to God, our love to one another will also abound, and we shall rejoice together in hope of the glory of God; and this is a very comfortable way of living.

Most of us know right well what it is to live together in strife and confusion; for before we separated ourselves from churches with whom we could have no sweet fellowship, and whose doctrine and practice we deemed repugnant to the genius of Christ's gospel; we lived in distraction and bitterness, and knew of no peace, for the sickening sound of money, societies, institutions, camp meetings, anxious seats, mourners benches, and theological colleges, was constantly ringing in our ears instead of the mellow sound of Christ and his gospel. Over these frothy things we long mourned, while blind guides and graceless proselytes were kindling their own fires, and compassing themselves about with sparks, and walking in the light of their fires, and in the sparks which they kindled: and in the same vain show they are still amusing themselves; and they are just like children sitting in the market-place, and calling one to another, and saying, We have had a fine protracted meet-

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ing, and we caught a heap of goats of the speckled, brown, spotted, and ring-streaked breed, and we washed them all over in water, *and such shall be for our hire*, Gen. 30. 32; for we all know that *the goats are the price of the field*, Prov. 27. 26.

Another child, naturally quick in responsion, cries out to the first speaker and says, Lo, we have just witnessed one of the first rate campaigns, and we caught, the first night, upwards of twenty-five stout fellows in our steel traps, and we bound all of them over to keep the peace; and thus all is well so far and we can but be glad and rejoice in the work of our own hands, and we must and will cry out and say, *Aha, we are warm, we have seen the fire*, Isa. 44. 16.

Another of these market children comes forward and distinctly responds to the two former in a musical tone of voice saying, We have compassed sea and land and made proselytes every where, and formed societies, and builded theological colleges, and marked out missionary ground, and collected fifty-three thousand dollars for the purpose of making ministers, and converting the world, and bringing on the millenium. And now, for very gladness of heart we must, and we ought, and we will, pipe and dance; and again dance and pipe.

With such trifling things as these, most men are now amusing themselves, while we are to ourselves not being willing to say a confederacy to all those who are seeking for a confederacy. We will stand aloof from men who wanton with sacred things, and treat the gospel of the Son of God as if it was no more than an idle story only calculated to entertain an hypocritical audience. *Another gospel* is now the most pleasing both to the clergy and laity; and *another gospel* is the order of the day in which we live, and nine-tenths of the people love to have it so; yet some few still adhere to the good old *Reformation doctrine*, or the apostolic gospel. And this is the gospel which always was, and is now in disesteem and under sad reproach; and what renders this reproach the more shameful is, it proceeds from the house of its pretended friends; and the nature of the reproach is extremely cruel inasmuch as these pretended admirers of it, turn their back against it, and in its stead introduce what Paul calls *another gospel;* and just as men of old *were mad upon their idols*, so these men are now mad upon *another gospel;* and so mad upon it too, i. e. so enthusiastically carried away with it, that they deem it to be head and shoulders higher, and better looking, and more serviceable, and a great deal more popular than is that which the apostle terms, *the gospel of the grace of God.* And we can but suspect these very people who are so deeply engaged in this unholy employment of shutting the true gospel out and bringing a spurious one in, to be those *deceitful workers* of whom the scriptures speak. To us, however, there seems to be an abundance of religious deceit and artifice practised in their trying to support and to carry on *another gospel:* and this deception appears chiefly to lie in their high claims to piety and holy zeal for the cause of religion; when we are constrained to think and believe, that all their fervor, zeal, and mighty parade, is in the defence, and on the behalf of *another gospel.* And while a thorough conviction leads us so to think and believe, we cease to wonder at their stooping to so many mean, petty, irreligious, and no better than fraudulent things in order to carry out their numerous schemes, plans, and projects, and to foster their cause, and to keep up a religious gallantry befitting *another gospel.* And these things are as plain before our eyes, as ever was the noon-day sun, and frightful things they are; and when fairly analyzed and traced to their root, they appear just about as dissimilar with what Paul calls *the things of the spirit of God*, as day and night.

Your correspondent is as sure as he is of the mortality of the human family, that but few people now living have proper views of the great and many deceitful, dirty, and ungodly tricks and pranks that are at this

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time practised and uniformly carried on under a specious show of sanctity and religious prosperity. Perhaps no fraud, chicanery, or juggling, on earth is of worse character than that which is now going on among the enthusiastic religionists of this day. Your friend has seen enough of this work *to make a wise man mad*, as Solomon says, Eccl. 7. 7. The present system of religion is of itself sufficiently spurious to serve as a general mantle to cover from public glare, base iniquity as fraud, deception and falsehood. Nor shall we hazard so much as *a thread or a shoe-latchet* in affirming, that the claims of most of the religionists at this time, to piety, zeal, and true devotion, is so amazing great, and apparently so genuine, that in their view, to preach the doctrine of election before time, and absolute predestination; and to contend for the fixed decrees, purposes, and counsels of God; and also boldly to vindicate the old apostolic principles and sentiments; or to chew tobacco, or smoke a pipe, or take snuff, or to drink one single drop of ardent spirits, must in every respect be considered as tantamount to opening all the floodgates of hell and damnation upon a dying world: but privately to live in debauchery, and to deceive, cheat, defraud, reproach, belie, scandalize, and vilify, men of grace,—men of truth,—men of sound mind, and men of God; this, yes, this is winked and connived at by those pious souls; and circumstances all around us go to confirm us in all this religious deviltry. And as the Lord of hosts is my judge, what I here state is stated in the integrity and uprightness of my heart.

Beloved, we read of a bottomless pit, and of smoke coming out of it, even as the smoke of a great furnace; and of the sun and the air being darkened with the smoke of the pit; and of there coming out of the smoke locusts upon the earth; and unto them was given power, as the scorpions of the earth have power, Rev. 9. 2, 3.

And have we no mystical locusts among us at this time? Dust and smoke, smother and stench, we have an ample stock of, and it very seriously darkens the gospel sun and air. Yes, sirs, we at this time have great darkness round about us; not Papal, but Protestant darkness has come upon us in this nineteenth century, so that the land in which we live is covered with darkness, delusion, and *another gospel.*

Be astonished, O ye sons of men, for clouds,—many clouds, dark clouds,—noisy clouds,—clouds without rain,—fearful clouds,—protracted meeting clouds,—camp meeting clouds,—convention clouds, and numerous societies' clouds have hovered over us of late, and out of them have issued an abundance of false light,—wild fire,—offensive smother,—nauseous stench—foul smoke,—awful delusions,—errors of various sorts, and *another gospel.* In the above clouds old Apollyon rides triumphantly and shouts aloud for joy.

So matters now stand among us, and you know it, and you try to shun them and I commend you for the same; but I hope you will cleave to the Lord with full purpose of heart; and also abide by the truth and the true gospel, though hated for so doing. This day is *a day of rebuke and blasphemy;* and it is not only our lot to live in a contentious age, but in a day of errors and delusion, and a day which presages worse to come. Most men now *call darkness light, and light darkness:* and this being the case it is not so very strange that they should sport and trifle with divine things as now they do. May we feel thankful to Almighty God for what he hath done for our souls in a way of mercy and grace. We are the Lord's living epistles, and monuments of his mercy, and debtors to his grace, and freemen in his kingdom, and friends at his table, and objects of his love, and children of his promise, and heirs of his glory. What shall we then say to these things? If God be for us, who can be against us? Let us hope continually and praise the Lord more and more. Yes, let us praise God in his sanctuary:—Praise him in the firmament of his power:—Praise him for his mighty acts:—Praise him according to his excellent greatness. We may learn to debate,—to

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argue,—to reason,—to animadvert,—to quarrel, and to controvert, and display some aptitude at these points: but above all, may we learn to praise the Lord with cheerful heart and voice.

The real beauty of the religion of Christ lies mostly in that which we find but little of, either among writers or preachers, to wit, *divine savour*. This savour upon the soul is *as the dew that descended upon the mountains of Zion; for there the Lord commanded the blessing, even life for evermore*, Psa. 133. 3. This divine savour invigorates and causes all within us to rejoice. Also, this savor acts upon us as a check against indulgence, and cold indifference; and when we are under its benign influence, we can but say, *Praise the Lord. Praise ye the Lord from the heavens.* I wish the Lord God of Israel may be with you when convened together as an Association; and by him may your souls be greatly cheered. Do try to live together in love and harmony, and in true and real gospel fellowship. Strive not for mere mastery, or who shall shine the brightest, and cut the best figure as a writer or a public speaker; for all this is mere trash and far beneath the genius of the pure gospel of the Son of God. Men may preach and write, and may be very smart and clever in so doing; and yet in their sayings and writings, all may be as dry as a chip, and as light as froth:—a vocabulary of sound words, but no *divine savour;*—considerable talent, but no life;—much head knowledge, but no fine touches of grace, and lines of mercy appear in view; but all is flat, frigid, and empty. These things your servant knows to be true in most preachers and writers, and to him it is a matter of sad lamentation: but so it is and he cannot alter it. But do ye, beloved, endeavor to live near the Lord; and as the poet says of good old Enoch, so do ye;

He walked and talked with God.

Religion without more or less of this is of no great account at best; and hence I wish you to live under the smiles of the God of Jacob, and then will ye see and know what I am confident cannnot be seen or known without living there. I could say much more on the subject of living near to God and of the advantages arising from so living; and I am even anxious to write more on this pleasing subject, but my letter is already too long.

I am yours respectfully,

JAMES OSBOURN.

Baltimore City, Aug. 2nd, 1845.

P. S. Should I visit your State next year, I, at the same time, shall try to visit the State of Georgia, and spend two or three months among the Old School Baptist churches there. *J. O.*

Mill Port, Alabama,
July 5th, 1845.

BRETHREN EDITORS: I send you a copy of a letter written by Bro. Wm. C. Hunter to his brother John Hunter of Ga., which I think would be of some interest, to the brethren and if you differ with me in opinion you can lay it aside, but if you concur with me please give it an insertion in the Prim. Yours in love.

A. J. COLEMAN.

Mill Port, Alabama,
August 25th, 1844.

DEAR BROTHER JOHN: In the most tender and affectionate manner, I address you in reply to your correspondence of the 5th March, 1844, which found me and my little family, under the blessings of heaven, in the good enjoyment of good health; for which blessing, we desire to thank, adore, and praise the name of our indulgent and merciful benefactor. And may the Lord grant that this epistle may find you and yours, participants of like blessings and mercies.

Dear brother, it has been some time since I saw you; and it may be, for aught I know, we may never see each other again in time. I have wandered far away from my connections, and have settled in the western part of Alabama. Many waters roll between us; yet, affection when settled upon the object of its love can never

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be destroyed; therefore, notwithstanding the distance between us, the affection and love is just as strong as it used to be in our juvenile days.

Dear brother, it comforts my soul when I call into remembrance the goodness of God, in the salvation of poor unworthy sinners; and when we remember too, that a poor dieing sinner can be placed in no extremity of danger or necessity, that the mercy, power and goodness of God cannot reach him, and effect deliverance, independent to our puny works. Thus you see, dear brother, I stand in opposition to your Arminian and missionary plan of salvation, and for fear you may think I am alone in this, I will proceed to show you my authority; and I hope you will admit the testimony of my witnesses, as you will bear in mind that they spoke as they were moved upon by the holy spirit. The first is an example. See the mercy, power and goodness of God displayed in the salvation of a poor unworthy thief, who was condemned justly with our Saviour; surely he had nothing to commend him to the Lord. Hence Paul says, not him that commendeth himself is approved of the Lord, but whom the Lord commendeth.

Again, not according to our works; but according to his own purpose and grace, which was given us in Christ Jesus, before the world began. Not for works of righteousness, which we have done; but according to his mercy he hath saved us by the washing of regeneration and renewing of the Holy Ghost, which he hath abundantly poured upon us through Jesus Christ our Lord.

Again, whom he did foreknow, he also did predestinate to be conformed to the image of his Son, &c. Again, the foundation of the Lord standeth sure, having this seal, the Lord knoweth them that are his. Again, the redeemed of the Lord shall return to Zion. Again, the Lord's portion is his people, and Jacob is the lot of his inheritance. Again, he will have mercy, upon whom he will have mercy. Again, so all Israel shall be saved. Again, they would deceive the very elect, if it were possible. Again, elect according to the foreknowledge of God, &c. Again, my word shall not return unto me void; but shall accomplish the thing, whereunto I have sent. Again, I come not (said Jesus) to do mine own will, but the will of him that sent me; and this is his will, that of all he hath given unto me, I should lose nothing; but that I should raise him up at the last day. All that the Father giveth unto me shall come unto me, and him that cometh unto me, I will in no wise cast off. My sheep know my voice and they follow me; and I give unto them eternal life and they shall never perish. All flesh is given into his hands, that he should (mark that brother) give eternal life to as many as his Father hath given unto him.

Now, brother, you planted the suit against me, and my duty is to stand in defence; and I have brought forward several witnesses and could bring as many more, if it would not make the suit too long. But I fear, brother, your missionaries have made an unlawful use of my witnesses, for this they have to do before they can get these human inventions and traditions established. No doubt but what they have told you many times, that our witnesses meant something else, thus they diminish the word of God to get their three-pronged fork into your purse. But we ought to be like Abraham, when he believed God and it was accounted unto him for righteousness; or like Paul, when he said, Let God be true but every man a liar.

So now I reckon since you have read the testimony of my witnesses, you are about to say, Who then can be saved? If such an enquiry should arise in your mind, remember he will have mercy upon whom he will have mercy; for it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy; not according to our works, but according to his own mercy and grace which was given us in Christ Jesus before the world began. For to sit on my right hand and on my left

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hand is not mine to give; but it shall be given unto them for whom it is prepared of my Father which is in heaven. Then is thine eye evil because the Lord is good? Has he not a right to do as he will with his own? All this is scripture, yet I have forborne to give you the chapter and verse, as I hope you have read enough to know it. And these scriptures, dear brother John, must be of some use, for Paul says, All scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God should be perfect, thoroughly furnished unto every good work.

Now, brother, let me show you how fallacious and impudent your high blooded, missionaries are and do; hold open your eyes and look. They have written a book and, have it in circulation titled the Baptist Manual, which reads in the preface thus: We the Baptist Board of Managers have taken into consideration, the propriety of affording the Baptists and public a Manual of convenient size, which shall be profitable for doctrine, for reproof, &c., which Paul says the scripture is given for. Now, brother, you see they are trying to establish another gospel, and do let God be true, and the Baptist Board of Managers, liars; and do believe God, as did Abraham. The Baptist Manual is of high repute amongst the duped followers of Baal. I say Baal, because he is the oldest God of lies I have any account of.

You speak of jesting me in your letter, but God forbid that I should jest upon the subject of religion. It is a matter of too much importance, I hold it more sacred than all things. But don't think of offending me, my brother; you might offend me on worldly subjects, but not on the subject of religion. But, as an affectionate brother, I would admonish you in the way that Great Heart did Christiana's son in Bunyan's writings, viz: Look well to your feet. For I am older than you in age and Christian experience, and have had more time and better opportunities to get into their craft, having lived among them some time, wondering and watching, and I would not advise you wrong for ten such worlds as this.

You say in your address to me, that you have never seen a scripture, that said a man could not repent. Admitted—but you can find something to the same purport, such as this: No man can come unto me except the Father which hath sent me draw him. Therefore we can find another to this amount: Christ is exalted a prince and a Saviour, to grant repentance and remission of sins to the house of Israel, (the house of Israel, mark!) Then Paul says: So all Israel shall be saved. Look, brother, what a chain; how full to the point of Election. So this is the way, that is, by grace through faith, and that not of yourself, it is the gift of God, &c.

So man has no true repentance, which is a godly sorrow for and turning away from sin, until the good Lord of his own mercy and elemency grants it unto him. And this kind of repentance effects that for which it is designed, a godly sorrow for and turning away from sin. This, brother, is true repentance that needeth not to be repented of. Yet I admit there is another kind of repentance, that we need to repent of, because we stand in need of a better; and this kind of repentance has caused more persecution to the church of our blessed Jesus than any other one thing you can think of. Notice the Pharisees and hypocrites, when our Saviour came into the world; they all had this human repentance, hence they could well say: We will not have this man to reign over us. Then comes opposition, wars, tumults, persecution and bloodshed; and the Lord of life and glory, and his apostles, fall victims to their malice and furious rage.

There is another kind of repentance that has something sinister or secular for its foundation; such as Simon Magus had, when he crept under the cloak of the religion of our Saviour, in order to find out their way of performing miracles, in order that he might carry on his craft in a larger way. Oh, thought he, if I can learn how

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to raise the dead, &c. I can soon possess the earth.

These kind of sandy foundations, dear brother, will not answer a good purpose against the time to come. And I fear, and that awfully too, that there are many, very many, in our day, who have pretended to forsake the ranks of satan in order to carry on their craft, and by their works we are to know them. They are creeping into houses, leading about silly women. They are always crying, give, give, and like the horse leech's daughter can never be satisfied. Crying peace, peace, when there is no peace; strengthening the hands of the wicked. Thus the wicked world cannot understand the mysteries of godliness, because it is great; and the carnal mind cannot discern the things of the spirit, for they are spiritually discerned. And these blind guides will strengthen the hands of the wicked, by joining in with them against the truth; and if the world tells a lie on one of the Lord's hidden ones, those isms and ites will all join in with him, prompt him forward, and some of them verily believe they are doing God service. Thus they are busy bodies, beguiling unstable souls, deceiving and being deceived; full of lying words, so much so that our Saviour says they would deceive the very elect, if it were possible. But inasmuch as Christ is their wisdom, they cannot be deceived, hence there is a way, and a high way, and though one of his elect be a fool, he shall not err therein. I am the way, says Jesus.

Now, brother, I reckon you begin to think by this time surely Bill, is one of them ignorant, old, hard-headed, numbskull Baptists. If this is your conclusion you are entirely right. And Paul calls them the despised things of the world, and the ignorant things of the world; but yet God has chosen them as the objects of his love.

Dear brother, you say our system of religion places the sinner in the condition that the master would place his servant, provided he was to chain him to a tree, and then command him to go and perform a piece of work. Now hold, brother, and let me show you what an inconsistent set you are. You are always accusing us of making out that God is the author of sin. Now, Sir, to make your simile full, you have to make God the author of man's sin; for sin is that, which keeps us from God. Now, Sir, I have got you so safe you can't move. Did God chain the sinner down in sin? If so, he must have forced him to sin; and if he did, your position is reasonable, if not, it is presumption in the extreme.

But let us transpose your position and make it reasonable, and have the Lord clear from such impeachments, which we will do by using a supposition. Suppose I buy a servant and give one thousand dollars for him; my object of course was the labor of the servant, and I had labored for his worth; he is my property and I have a right to use him, so as I don't abuse him. Well, I tell Tom to do this, that or the other, and Tom does not regard my mandate, but goes and ties himself to a tree; have I not then a lawful right to punish Tom, for failing to do that which I bade him? Assuredly I have; and I am under no obligations to loose Tom, for he has tied himself; and I have a right to give him as many calls as I please, and also a right to punish him every time he fails to obey me, for he is mine and he has so confined himself that he cannot do me service. So, even so, in like manner all men are the Lord's by creation; and he gave them a law to be governed by, and they sinned against him by violating that law and thereby have so chained themselves down in sin, that they are unable to render that service to the Lord, that would be well pleasing in his sight. Yet, he has a lawful right to hold his claims good over them, and a right to pun sh for every refusal to obey. And, so ye are condemned already, already tied to the tree and the Lord has not tied us; sold ourselves for naught, become the most inveterate enemies to our best and worthiest friend. And his Son has agreed to untie us from the tree; and this is done by believing on his name

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Then we should never think we are doing the works of God only, by believing on him whom he hath sent; for this, says the scripture, is the works of God, and so soon as we get faith in the only begotten of the Father, our chains all fall off.

Hence it is, if the Son shall make you free, you shall be free indeed. Then faith, says Paul, is the gift of God; yet faith comes by hearing, and hearing by the word of God. Thus, we hear the scriptures and we acknowledge our condemnation to be just; this is belief, we believe there is a God and that he is just. Thus faith comes by hearing; then after the legitimacy of his claims are admitted, the Lord works in us to believe in his Son and thus we work the works of God by believing on him whom he hath sent. Thus we get the righteousness of Christ, that came by faith, called the faith of God's elect. This righteousness is not imputed to the heirs of promise, because they are any better than others; but that the purposes of God according to election, might stand not according to their works, but according to God's own purpose and grace, which was given them in Christ Jesus, before the world was made.

Hence, there was a covenant of grace or peace entered into between the three incomprehensible persons in the Godhead, in behalf of those heirs. But say you, our fraternity deny the existence of a covenant. But your denying of it does not make it true; (for as I said before, and as my brother Rorer very often says and I love to hear him say it,) Let God be true and every man a liar.

Now if you will admit inspiration, I will establish a covenant for you in few words. Here it comes, Who gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. Here we see a covenant held forth so explicitly, that all the scholastic divines and theologicians on earth can't gainsay it. Here we see something given, and something to be received for the gift. Christ, the Son of God gave himself, his life, his blood, &c. for his body, his spouse, his bride, who is bone of his bone and flesh of his flesh; and for this, he was a lamb slain from the foundat on of the world.

Hence we see, dear brother John, this covenant was made before the world began, before we could be saved, before the world began. How lorg before the foundation of the world, I cannot tell you; but long enough, for the promise to be sure to all the seed. Established, ratified and substantiated in eternity, which you dare not deny at the hazard of disputing the word of God, then of course before Adam's dust was formed. Then, how dare you and your fraternity deny the doctine of Election and predestination according to God's own purposes and grace? I say, how can you be so assuming as to deny it, when you see the word of God so full and absolute to the point.

Now, brother, I will lay before you one more inconsistency held to by your fraternity, viz. you hold an abstract, that says, we believe in the doctrine of election and that God chose his people in Christ before the foundation of the world; and your ministers will get up in the stand and abuse, the principles, the church says she holds to. And more than this, they will tell you that there are thousands of souls among the heathen starving and going to hell for lack of the gospel. Oh, what swindlers, what adders and diminishers; what deceitful workers, what vine-spoiling foxes, what busy-bodies, what greedy dogs, which never can be filled. Look, brother, and ground your weapons against the truth: for I tell you, you are fighting against God, you are strengthening the hands of the wicked. Look at the fallacy and sophistry of your system. Your fraternity sets darkness for light, and light for darkness: ensigns for signs, and signs for signs. By disavowing the agency and operation of the Holy Spirit, or so obscurely avowing it as for it to amount to a disavowal, saying, the heathen are going

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to hell, in order to get the government on their shoulders, that they may claim the right of absolution. When at the same time Jesus says, all flesh is given into his hands, that he should give eternal life to as many as his Father hath given unto him.

And here, dear brother, I must deny the flesh and say to those despised people whom you call the old anties in your correspondence; be ye steadfast, immoveable, always abounding in the work of the Lord, (not men;) forasmuch as ye know your labor is not in vain in the Lord. And remember that all your bickerings, contentions, and disputings, will not hinder the work of the Lord. I believe his plans and purposes, are ordered and sure, and that he will do all his pleasure; yet he hath commanded us to contend for the faith once delivered to the saints.

Dear brother, I do not conceive that the missionary plan is alone the bone of contention, between the two parties called Baptists, but in part. The doctrine of grace seems to give rise to the contentions, existing between the two parties, more abundantly than the two institutions; for your fraternity have first to explode the doctrine of free grace, before they can carry on their crafty institutions. We hear some of your fraternity saying in their writings, who would not give a dollar to save a soul from hell? Now, brother, I don't believe the Lord has one soldier in his ranks that would forbear to contend against such stuff as this; for we are not redeemed with corruptible things such as silver and gold, but with the precious blood of Christ. Oh, thou subtle, presumptuous priests, where wilt thou lead thy votaries to, but into the doctrine of Popery. See them too making their young preachers by the wholesale, sending them abroad, in their own strength, deceiving and being deceived; all looking out for gain to his quarter, having a form of godliness, but denying the power of God; being in possession of a knowledge of the letter of the word of God, speaking great swelling words of men's wisdom. Though from their tongues we learn the language of Paul, Wo is me if I preach not the gospel; yet from their conduct, we learn something quite different, to wit, Wo is me if I get not money for pretending to preach the gospel. And their language according to their conduct should read about so:—

To work I'm not willing, to beg its too low,
To steal I'll be punish'd, to Burmah I'll go.

I will tell the blind heathen a wonderful tale, until I get my fingers on their golden gods, and then they may get another, the best way they can. Compassing sea and land they are trying to make proselytes, not remembering or regarding the word of the Lord where it says, Ye are not redeemed with corruptible things such as silver and gold, but with the precious blood of Christ as a Lamb without spot or blemish.

My limits urge me to a close. So farewell, dear brother, and in the language of scripture let me say unto you—watch, look well to your feet, and read the scriptures and see if these things be so. Farewell. *WM. C. HUNTER.*

THE PRIMITIVE BAPTIST.

SATURDAY, AUGUST 9, 1845.

The communication headed "To the churches composing the Louisiana and Texas Regular Predestinarian Baptist Association," cannot be inserted in this paper, as its sentiments are in direct conflict with the design of this work.

TO EDITORS PRIMITIVE BAPTIST.

Columbia, Tyrrell county, N. C.
12 *July*, 1845.

Brethren Editors: I have been silent for some time and still should continue so, were it not I have to send on some little money for our Primitive paper.

Brethren, when I became a member of the church twenty odd years ago, at that time a Baptist counted one. We had our regular pastor and happy meetings, things went on well. But them happy days soon

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passed away, and a few of us were left to mourn over our helpless situation, and to inquire of the Lord the cause for why. And I think the blessed Lord has convinced me, that these judgments came upon us for our disobedience, and I here advise all churches that are so highly favored of the Lord as to have some one to go in and out before them, to beware of these things; lest these things come upon you, neglect not those that are over you in the Lord.

In the good old days spoken of, brethren, we did not know the need of the watch word; but how is it now? Who are you? A Baptist. Stand, Baptist, and give the countersign. And when they tell you they are of the Old Baptists, and a friend to all the religious institutions now in operation, admonish them not as a brother, for if you do you bid them God speed, and are a partaker of their evil deeds; and in the conclusion you will find there is death in the pot.

Some brethren complain of hard writings. I have seen none too hard for me yet, therefore I advise old brother Tillery and brother Rorer to go ahead; for one mess of soft corn will make a mischievous hog hanker round a good fence. Brethren, I am not capable of writing harsh things; if I were, I would tell you some of the barefaced lies I have caught these peace-destroying priests in, and how the truth has been set at nought by them. Brethren, I want none of their rearing and charging, and head patting about me. I may not be a child of God, but that is a question for me to consult upon with my God.

Brethren, there were but few of us here in Gum Neck, that compose the Frying Pan church; and I feel thankful to my God that we are in peace one with another. We meet once a month in our little prayer meetings, I have ofttimes besought the Lord to favor us with his faithful ones in his cause to visit us, and I think he has answered my prayer and has put it in the mind of some of his servants to come down among us, whose visits were as the coming of Titus, and have given us several messes of fat things, which would serve us for many days. I hope these impressions may be lasting on those precious brethren's minds, for I think there were many here that desire the truth.

Yours as ever to serve.

ISAAC MEEKINS.

FOR THE PRIMITIVE BAPTIST.

CIRCULAR LETTER.

Of the Abbott's Creek Union Baptist Association, began and held at Sandy Creek meeting house, Randolph county, N. C. commencing on Saturday before the fourth Lord's day in August, 1843.

The Abbott's Creek Union Baptist Association, to the Churches they represent, send Christian salutation.

Beloved Brethren—

According to custom, and a request of the last Association, we are about addressing you by way of a short circular. We have nothing new to direct your attention to, but in this short address would say something on experimental religion, for we believe that every child of God has been taught by the great God of Heaven and Earth, and in a greater or less degree, has travelled the same way from nature to grace; and not only so, but has the same trials and conflicts to encounter, in their pilgrimage through these low grounds of sorrow. Beloved in the Lord, we were born sinners equally so with all of Adam's posterity, and were no better by *nature* than a Manassah sinner, who shed innocent blood very much, till he had filled Jerusalem from one end to another; or a Mary Magdalen sinner, out of whom were cast seven devils—and all thronging the downward road, and passing as thoughtless thro' time as tho' we had no immortal souls to be saved or lost in a coming day; and perhaps at the same time persecuting the meek and lowly followers of Christ. Wonder, O Heavens! be astonished, O Earth! at the unbounded goodness of the Lord towards such heaven daring creatures as we were!

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Consoling thought, that we were not left to ourselves; for while thus going on in our mad career of sin,—blinded by the god of this world,—led captive by the devil at his will,—well pleased with our condition, the strong man armed kept his palace and his goods were in peace. Such was our condition, Brethren and Sisters, till it pleased the Lord most high to open our eyes and show us our situation as it really was.—Before this we might have been concluding that our case was not so desperate as represented in the word of God; but when Grace shone in our hearts, we discovered the wickedness to be ten times worse than ever anticipated by us while indulging in vice and folly, till at length we were brought to see that our hearts were like a cage of unclean birds, and we were made to cry in the bitterness of our souls, God be merciful to me a sinner. We were now in a miserable situation indeed. To live in sin any longer, we had no wish to do, and how we were to be extricated from such a deplorable state as we saw ourselves to be in we knew not. We had often heard the minister of God pointing out the condition of man by nature, but paid very little attention to it. He would point out the way of salvation by Jesus Christ, which was heard by us with indifference also. We now felt ourselves to be undone. We now could retire to some secret place and pour out our souls to God in prayer for mercy; but O! the many sighs that escaped our breasts, and tears that watered our cheeks from day to day, because we had sinned against such a gracious and merciful being and was made to stand in wonder and amazement at the goodness of Almighty God, to us ward, in sparing such rebels against the best of beings. No dark night could now prevent us from supplicating Heaven's throne in our behalf, and even through the silent watches of the same, when all around was hushed in solemn silence, we were crying to God for mercy. Thus time passed on, and we thought we got nothing better, but rather worse; believing that we were in the most miserable condition of any poor mortal upon earth, not considering ourselves to be worthy of associating with the Christians, and yet we could not harbour the thought of indulging in sin, nor indeed we had no thirst for it, but was very careful to avoid every appearance of evil, and narrowly watched all our steps till it pleased God in his providence, as we hope and trust, to pardon all our sins, at which time our hearts did leap for joy, and perhaps our tongues broke out in acclamations of praise to him who had done so much for us, old things had passed away and all things had become new.—We could now see the glorious perfections of Deity, all harmonizing in the salvation of the soul, which before was entirely concealed from our view. What obligations we now felt under to our kind benefactor for doing so much for us, that while we were yet sinners, in due time Christ died for the ungodly; whereas before, all was guilt and condemnation, now all was joy and peace through our Lord Jesus Christ. We now concluded our trials and conflicts were past by & gone, and that we could always live as we thought Christians ought to live; but sad mistake—delusive fancy! Perhaps not many days or weeks at most elapsed, before we concluded we were in a worse condition than ever; our joyful seasons were past; all seemed to be dark within; our language now was, surely I am mistaken; can it be possible that ever a Christian felt as I felt? Thus we went between hope and despair, crying mightily to God, if we were deceived to undeceive us, till at length it pleased the Lord to manifest himself to us once more. Thus it is we have to make our way through this tribulating, trying, tempting world; the nearer we live to God the more of his graces, blessings, and comforts, we may expect to enjoy. If we neglect to read his word, meditate on his goodness, pray to him in secret, we need expect nothing but dark seasons to pass through, and leanness of soul.

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Now of the things which we have spoken this is the sum: If we have come to Christ naked and helpless, and feel convinced that he is our only hope; if we are willing to cast ourselves upon him with the confidence that he is able to save to the uttermost all who come to God by him; If we have beheld the attributes of God, justice, truth, love and mercy, which shine forth in the divine character, all meeting and harmonizing in the glorious mediator; if we have beheld the deformity of sin, its opposition to God, its residence in our hearts, and feel no disposition to justify ourselves in it; if with tears of penitence we make humble confession, and feel that we hate and detest sin from our very souls, if the commands of God are submitted to from love to their excellency—reverence for his authority, and a desire to honor his name, then have we reason to fondly hope and trust that we have passed from death unto life.

Brethren, pray that ye may be sincere and without offence till the day of Christ Jesus, being filled with the fruits of righteousness, which are by Jesus Christ unto the glory and praise of God. Amen.

TO EDITORS PRIMITIVE BAPTIST.

Knox county, Tennessee,
June 24th, 1845.

Dear Brethren of the Primitive or Old School Baptists—who are counted (by the world) as the filth of the earth and offscourings of all things—even unto this day.

Dear brethren, having had some opportunity of using your papers, and finding the doctrine contained therein, that which my soul believes, and seeing the opportunity of speaking one to another (by pen) as they that fear the Lord; for which cause, I have become a subscriber for your paper.

Brethren, there has a division taken place among the people called the Baptists, in this part of the world; yet, I hope not among the Baptists, who are the children of the God. The Lord has said, thy children shall all be taught of the Lord, and great shall be their peace. Brethren, when the doctrine is preached in this part of the world, that the church of Christ was a gift of the Father to the Son in covenant, there is yet mocking with the Ishmaelites, as it was in the days of Isaac. There are two mysteries spoken of in scripture—the mystery of godliness and mystery of iniquity; and the spirit of iniquity doth now already work. Now, there is none, but those that are born again, that can have right views of both these mysteries.

Brethren, when we were in our polluted state of sin, we possessed the same spirit of iniquity, that now works in the children of disobedience. But when it pleased God, who works all things after the counsel of his own will, to shine into our hearts by his own spirit, as unto a light in a dark place—y this then, we were brought to see what we were by nature, and what we must be by grace, if ever saved. Now in this condition, we could not see how God could be just and save such sinners as we were. Now, we could not see, 'till it pleased God to remove that load of sin and guilt, and shed his love through ever faculty of our souls; then we could see that Jesus had died for us, had rose for us and had hunted us out, like he did Jacob. And now being born again, old things have passed away and behold all things have become new. Now, when our situation was revealed to us as regards our principle while in our sins, it was the same principle that all the workers of iniquity do now possess. The reason I believe, that there is none but the true believer that has right views of the mystery of godliness and the mystery of iniquity, is because they have been taught both principles by the spirit. My views are that the greater the growth in grace and the knowledge of God, the greater the mystery of godliness appears to us.

Now brethren, the church of Christ in her renewed state is a spiritual kingdom, a spiritual house, and God's children are spiritually taught. The spirit of iniquity so

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works that it would deceive the very elect if it were possible. But thanks be to God, that greater is he that is in you, than he that is in the world. Yes, Christ is in our souls and he is our life; and in him is life; and that life is the life of men. And now from the life that gives light, we have got a peep at some of the miracles that the spirit of iniquity does work. Just notice that even in the days of Moses and Aaron, that several of the miracles or signs that Moses and Aaron did, they could resemble it too by their enchantments; but poor things, they could not so much as make a louse.

Again we will notice in the book of Revelations, where John saw the beast rise up out of the sea, having seven heads and ten horns. Now the spirit of iniquity is brought to view here. All the world wondered after the beast, and all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world. The same spirit of iniquity makes its appearance in the beast that John saw, that had two horns like a lamb, but he spake as a dragon. Notice the great wonders he did, so that he maketh fire come down from heaven on the earth in the sight of men. It does not say, out of heaven; but says only in the sight of men.

Brethren, I have thought that if the devil had not appeared so religious, he could not have deceived the people so. But lest I should be tedious, I will point out some of his religious works through his subjects. Mark well that at the time of the re-building of the temple at Jerusalem, the devil here speaks through his subjects to them that God had appointed to build. We worship the same God, let us work with you in the work. But as soon as they were rejected, they tried to stop the work. There is a religion spoken of in the scripture, which is a vain religion; and this is the very sort the devil and all his religious subjects have got. It is yet the way even with them that went out from us, that it might be manifest they were not of us. They say they worship the same God that the Old Baptists do, and would unite with us in the work; yet they say we preach lies, and our doctrine is false.

Brethren, it is yet like it was at the re-building of the temple; when they find they are rejected, they try to stop the work. I reckon they think that it is such bad work that if a fox should climb upon it, it would tumble down. I do believe that the missionaries are the very people that the apostle Paul spoke of when he said, Men of your ownselves shall arise, speaking perverse things to draw away disciples after them; and by good words and fair speeches deceive the hearts of the simple. Again, we read that some shall depart from the faith, giving heed to seducing spirits and doctrines of devils, &c. Now we find them spoken of in the scripture, and also some of their Associations in this country have erased the seventh article of faith which the Baptists ever have lived under.

Brethren, I have thought that if I believed the doctrines that they do, I would have all the articles of faith stricken out, & have new articles according to my belief. And I believe was that the case, those articles would be entirely founded on works for salvation instead of grace. We read of a people that shall have a form of godliness, but denying the power thereof; they tell the people they must begin the work, or they will all be lost. Yes, this is the very same doctrine that their father preached to our mother Eve in the garden of Eden. God had said that in the day thou eatest thereof thou shalt surely die. But the serpent said unto the woman, Ye shall not surely die. He is yet preaching to the people by his ministers the same doctrine, telling the people they must begin the work, that they all have power to repent, and that they have power to believe. Is this the doctrine that Jesus preached? Is it the doctrine that he yet preaches through his ministers? No man can come to me except my Father which sent me draw him. Again, no man can

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come to the Father but by me. I hear him saying in his word that while we were without strength, in due time Christ died for the ungodly.

Brethren, I must shortly close, I hardly knew whether it would be expedient for me to write or not; having some fears that I might stand in the place of more able writers. Brethren, let us ever be found contending earnestly for the faith once delivered to the saints. So no more at present, but remain your unworthy brother in gospel bonds.

ISAAC GENTRY.

TO EDITORS PRIMITIVE BAPTIST.

Lexington, South Carolina,
July 22, 1845.

DEAR BRETHREN EDITORS: I take this opportunity to write you a few lines, for the first time that I ever attempted in life to address my brethren and sisters. And as I feel unworthy, and can do nothing of myself, and for fear I should be in the way or disgrace the cause, I have held back until I am compelled to send my little scrip for the blessed messenger.

I have concluded to give you a few of my thoughts, because I love the name of the Old School Baptists, seeing they are a persecuted people: and I am despised where I live by the money beggars and self-righteous pharisees, who say that they can save themselves by their own good works; because I say, by grace are ye saved and that not of yourselves, but it is the gift of God. Brethren, they believe not, because they are of their father the devil. Again, but ye believe not because ye are not of my sheep—my sheep hear my voice and I give unto them eternal life and they shall never perish. St. John, 10 ch. 26 and 27 verses. Again: I pray not for the world, but for them that thou givest me out of the world. 17 ch. 9 verse. All that the Father gave me shall come to me. 36 verse.

Brethren, what a glorious thing it is to think what great love Christ had for those that his Father gave him. Let us not be discouraged, let us bear persecution for great is your reward in heaven; for the scripture says, blessed are ye when men speak all manner of evil against you for my name sake. We are persecuted by the butter mouths, and money beggars, and carrion eaters, and whoremongers, and sorcerers, the seed of the devil. I heard Mr. President say, the gospel could not go where God would have it to go, without money; and I knew it was a lie when he said so, for Christ says, when he sent his disciples out to preach the gospel, he commanded them not to take neither purse, nor scrip.

Brethren, here they all put a little dirt-eating boy up, and he will charge about like a blind dog in high oats, all for a little money. What fools! Be careful, my brethren, for the prophets of Baal are very thick in our land. Beware of dogs and sorcerers, they are many worse than dogs, for a dog won't gag at any thing that is clean. So nothing more, only yours in the bonds of the gospel. Remember me while at a throne of grace.

J. C. LUCUS.

He that trusteth in his own heart is a fool: but whoso walketh wisely shall be delivered.

FOR THE PRIMITIVE BAPTIST.

Appointments for Elder P. Puckett.

July 27th, at New Chapel; 30th, at Eton 31st, at Mount Lebanon; August 1st, at Camp Creek; 2nd, at Tar River; 3rd, at Flat River; 4th, at Storey's Creek; 5th, at Ebenezer; 6th, at Upper Shilo; 7th, at Lynch's Creek; 8th, at Harmony; 9th, at Deep Creek; 10th, at Bush Arbor; 12th, at Gilliams's; 13th, at Pleasant Grove; 14th, at Lick Fork; 27th, at Tom's Creek; 29th, at Bethlehem; 30th, at Bethany; 31st, at Bowers' Springs; September 1st, at Jerusalem; 2nd, at Grove's Springs; 3rd, at Watson's; 4th, at Meadow Creek; 5th, at Bear Creek; 7th, at Freedom; 8th, at Pine Woods; 10th, at Mount Tabor, 11th, at Brush Creek; 13th, at Big Meadows; 18th, at Fellowship; 19th, Hanner's Creek; 20th, at Rehoboth.

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THE PRIMITIVE BAPTIST.

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"Come out of Her, my People."

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COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

Mount Lore, Yallabusa county, Miss. }
July 15th, 1845. }

To the Brethren and Sisters of the Primitive Baptist: As I have read with great pleasure the experience of many of the dear children of God through the Primitive, I feel disposed to relate through the same medium what I hope the Lord has done for my poor soul also. "Be ready always to give an answer to every man that asketh you, a reason of the hope that is in you with meekness and fear." 1 Peter, 3. 15.

Then to the reason of the hope, &c.

My parents were both pious members of the Regular Baptist church; and my father a zealous, and laborious minister of that denomination. Consequently I received what is called, in these times of religious reform, a religious education. This, so far as morality, good order, and our well doing in time is concerned is good, and necessary. But it has nothing to do with the conversion, and salvation of the soul. But it may, and often has been attended with that pharisaical spirit which has produced so much persecution and mischief in the world. But it was my lot to be saved from these, not having been taught religious bigotry, and intolerance, and called as I hope from nature's night in the 20th year of my age.

Notwithstanding the gospel privileges and opportunities that I enjoyed, I had spent my days in vanity, and my life was a continued scene of indifferency, to the things of eternity, and the salvation of my soul. And I have since, through life, lamented, that those juvenile days should have been thus spent, without any thing useful or of a godly nature. But when the fulness of the time had come, the Lord made bare that arm that bringeth salvation, and arrested my course of sin and folly, in the following manner. One night after family prayers, I retired to rest in company with a nephew, that was on a visit at father's that night; and surely I was not only more careless than usual, but more inclined to sin; jesting, joking, and using vain expressions to elate the feelings and passions of my nephew whose health was not good; and who was of a more serious turn of mind than myself. But in the midst of my folly, a very strange and a very awful sensation came over my mind. The first thought, and effort was, to drive it away; but in vain did I strive, for it grew stronger and sunk deeper into my soul, I not only became silent but absorbed in thought, and fearful apprehensions. And I was soon brought to the conclusion that I was going to die and that before morning light; upon which I left my bed and room and retired to try to pray for the first time in my life: but to my astonishment I knew no more how to pray than a dumb brute, for I could not say one word. The awful apprehensions of eternity, and of meeting an angry God

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that night seemed to excite and alarm the whole powers of my soul.

After roaming over the fields for hours, until my physical powers were exhausted. I went to ask a pious negro man to pray for me, but found him asleep. I left my shame (for my case was an urgent one) and went directly and called my parents. My mother answered the first call, and made her way to the door, my father following, with, what is the matter? Utterance soon told my condition. I was going to die immediately and should be lost. I wanted prayer for me. The emotions of both parents, and the sinful dying son may be conceived, but not described. Prayer was had, during which the excited state of my feelings in a degree allayed; but a thorough knowledge of my sinful condition cleaved to me like a leprosy. A desire, a great desire to be saved from my sins, and become a Christian, was deeply and lastingly implanted in my soul. I also had a great love for the gospel, especially the invitations, and promises thereof; I also loved Christians. These qualities, and principles, that I had hitherto been a stranger to, seemed to be implanted in my soul at the same time; with a fixed resolution never to cease seeking, striving, and praying, for the conversion, and salvation of my soul. And I thank God our Saviour, that those qualities and that principle of love which I hope were implanted in my soul that night, the ravages of time, the waste of 45 years, the allurements of the world, and the temptations of the devil have never been able to erase. But my resolution has not only been often tried, but as often failed me.

But to return with these divine implantations, I was no Christian, my poor soul was not converted to faith in Christ: and I had no evidences that it ever would be. But oh how I desired it. Conversion was what I sought after, but how to obtain it I knew not; but I finally arrived at the conclusion that I must reform my life, repent of my sins, pray much, obtain deep and pungent conviction for my sins: and the Lord would convert my soul as a consequence. I then had no doubts but I could perform all these, and actually commenced the arduous undertaking: and really tho't the good work would soon be accomplished. Yet if it should require length of time, sorrow, grief, and anguish of soul, these would not be regarded as any thing in view of the blessed object the conversion of my soul. To accomplish this most desirable object, I commenced a round of what I thought to be duties, and religious devotion. To perform these, I strove, I labored, but I found sin mixed through all I did. I was more moral, and punctual to wait on the ministry of the word.

Much in this way I went on for seven years, falling away, and renewing my exertions: on the whole (as I have since seen) my life was that of a pharisee with this exception, I could not see myself as good as they professed to be: for I could not see that I had prepared myself for conversion, and without it I could not be saved. In these times I was much affected when I heard free unmerited grace preached, (as I often did) to lost, perishing sinners. I did not then think Christians felt any interest in that kind of preaching: but often wondered that Christians did not more rejoice when the preacher spoke of heaven, and the bliss and happiness of those worlds of light. I viewed these things for the good, the pious, and obedient Christian; but alas, I had no portion there, these things were reserved for better persons than I was. And oh, how my desires would put forth and strain every nerve to obtain that blessed state and condition of a Christian. Their bliss in this world would have been a paradise to my soul.

Sometime in the month of May 1807, I had an awful dream, in which I saw the awful condition of those that perished in another world, and thought in my dream that this would be my case; and that for slighting the overtures of gospel grace. I awoke immediately with a full sense of these things on my mind, and immediately retired to pray for forgiveness. I was answered by these words: "Because I called

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and ye refused, I stretched out my hand and no man regarded, I also will laugh at your calamity and mock when your fear cometh." Prov. 1. 24, 26. It is impossible to describe the dark horrors of mind under the belief that I was rejected of the Lord, and that he would laugh at my calamity; and yet strange as it may seem to some, I continued to try to pray, but pray I could not, nor could I cease trying. My case in my view of it was the worst of all living. I slept but little, and that little was disturbed with frightful dreams, fearful apparitions, and an awful eternity. I have passed whole nights (not together) without closing my eyes in sleep. About this time that other saying of Christ to the Canaanitish woman: "It is not meet to take the children's bread and cast it to the dogs," Matth. 15. 26—this brought me to see that it was not lawful and just in the sight of God that I should obtain mercy.

In view of these things, and a full sense thereof, I retired one night about the first of June of the same year, to try once more to ask God that if it were possible to have mercy on such a condemned, lost, perishing sinner as I was, to extend that mercy: I bowed down on the side of a poplar log in a small valley in a thick woods, a place where I had often retired for the same object. After I had bowed and before I had spoke, these words "It is not meet to take the children's bread," &c. poured through my mind. The response in my mind seemed to say, truth, Lord, I am not worthy. Immediately that other part of the same passage, "O, woman, great is thy faith: be it unto thee even as thou wilt." I instantly beheld my case in the condition of this Canaanitish woman, and that she had obtained mercy. My mind was then immediately directed to Christ the Saviour; and that through him the Father, the Judge of all, could remain just, and save sinners, condemned sinners. And O, the bliss, the comfort, and happiness that filled my soul, while I beheld this way, and wondered, and wondered I had never seen the way before.

In the midst of my delights I recollected myself and found I was yet lying on the log. I arose a new man. All that dark horror of mind and guilt of conscience, was gone. Although these were gone, comfort and happiness had taken their place. I did not receive it then as conversion, but did believe most firmly I should be converted, and that for Christ's sake. I also believed now for the first time, that I had had repentance and conviction for sin, I also felt much resigned to the will of God, and enabled to trust for the performance of that good work in his own good time. The Bible read as a new book to me, and the preaching of the gospel was more delightful to me than it ever had been before. And I could better understand Christians when they talked about experience: in fine all things pertaining to Christianity wore a new, and lovely aspect. I was brought to pray differently. In the place of praying that God would begin the good work, I could not help praying that he would carry it on; and my mind would be running back to the time and place where I hoped the Lord had visited my soul. Much in this way, with fears that I had been deceived, and doubts that God had not begun the work; for the workings of sin were continually within, which I thought none who had experienced the beginnings of that good work ever did.

But about two years after, viz. in July, 2nd day, 1809, while ploughing and meditating on what had passed with me two years before, it was made clear to my understanding through several passages of scripture and the light of the Holy Spirit, that my soul had experienced conversion two years before this, and at the time above mentioned. And O, dear reader, you may conceive my happiness if you have experienced that good work, but not otherwise. This day will be remembered with delight, while memory retains a place in this tenement.

The first church meeting after, viz. on the 2nd Sunday, July, 1809, I offered my experience with myself to the Regular Baptist church, Fishing Creek, Baldwin

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county, Ga., was received, and baptized by my father, the then pastor of said church. Immediately after becoming a member of the church, I had a hard trial for many days; for it somehow, or somehow else, turned on my mind that I had joined the church before I was really converted: a thing I had never intended. No, I had through life determined never to profess, nor join a church, until I was a Christian, and a good Christian. But after much dark forebodings, and many doubts and fears, it was pleasing to God, as I hope, to confirm me in the following manner. I could not believe I was a Christian, because I could not live free from sin; my thoughts were vain, my life was not devoted to God as it should be, my heart was hard, unbelief prevailed—all of which I did think a real Christian was free from. But one night while at prayers that God would deliver me from these and every other sin, these words came into my mind: "I will—be thou clean."

The eyes of my mind were immediately directed to Christ, and I saw a fulness of life, holiness, purity, sanctification, and redemption in him. I further saw, these were not only imputed and applied to all Christians, but to me also while it continued to read, "I will—be thou clean," perhaps a hundred times in my mind, until I found myself walking abroad, looking up, adoring, and praising an imputed Christ to a poor unworthy sinner. I then and since have learned to live "by the faith of the Son of God, who loved me and gave himself for me." Other trials and manifestations I have experienced, but on these my hope rests.

I may, at a future period, write out and forward on for the Primitive, what I consider the call of God to the work of the ministry, as it passed on my own soul.

Yours in gospel Bonds.

FRANCIS BAKER.

Tazewell, Tennessee,
July 9th, 1845.

Dear Brethren: I will make a lengthy quotation from an old English work on the Trinity, published in the last century by several ministers, and which is entitled Horiæ Solitariæ, 2nd vol. page 318, &c. in order to show that the opposition to *rationalism* is not a new thing, and also that the rationalism now prevailing in the United States, long since prevailed in another country, called enlightened.

"Since the fall," says the author, "man is naturally without knowledge of God, and without concern for the salvation of his soul: And though the education which he may receive in a Christian land, and the customary ideas which he may imbibe from others, may furnish him with something to say upon the topic, of a Deity, or upon any other articles of the *Christian faith;* yet his *understanding* is just as *darkened* with respect to any real apprehension of God, and his heart as much *alienated from the life of God*, as the heart and understanding of any Mahometan or Pagan. It seems to be a sad mistake with many, arising from ignorance of the word and power of God, that the having some notion of God and of Christ, and of a certain theory deduced from the scriptures, is quite sufficient to constitute them real and knowing Christians. But if they happen to adorn all this speculation by a tolerable decent and virtuous life; they are then (as they suppose) in a very safe state indeed, and really *working out their own salvation.* There is indeed so little even of this low kind of knowledge among the generality of men, that with reluctance one would drop a word against it; but when men collect their principles and gather their notions not only *without* God, but *against* his revealed will; there is no charity in pronouncing well of a case, that (if God be true) will never stand the test, which must one day be made of it. There cannot be too much goodness, nor even too much appearance of goodness in the world; and the temporal happiness of society requires every encouragement to both. But we are speaking in this instance of man's state with God, by whom all things are understood in a very different way from the modes of the world, and to whom mere

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appearances are nothing, and indeed worse than nothing. Realities or truth can only be acceptable to him, who is all understanding to search out, and all truth itself to weigh, the minds and actions of his creatures. We may deceive others and ourselves too, but human power never yet pretended a power to delude him." (I doubt this last phrase.) "The question then which will arise upon these considerations, is; how shall a man know, that he is not deceived in this most important concern, and what certainty can he obtain of rectitude in any thing?

"The solution is easy: because God hath made it so: and nothing but extreme corruption and blindness could keep him from seeing it. Man feels himself a feeble, ignorant, and fallen creature, whether he will own it or not." (He cannot by nature thus feel.) "In this situation he is *void of rule*, and being *without strength* could not walk by one, if even he had wisdom enough left to find out the rule or lay it down. The author of all wisdom, therefore hath provided this rule, and fitted it for the ease of those, for whose benefit he was pleased to grant it. This rule is his revealed word or will; and it applies to those objects for which it was principally needed; the objects of *spiritual life* and *salvation*. It meets man upon the grounds of his *fall, alienation, and apostacy* from God: And until a man finds himself *upon* that ground, it can be no rule to him, and will do him no good, respecting those objects of it, just mentioned. The question then occurs, How is man to be brought upon this ground with respect to his *perception?*—for it will appear, that perceiving it or not, he is certainly upon it.

"The rule revealed has furnished an answer. Considering him as *dead in sin*, it shows that the Spirit of God alone can *quicken* from that death—as depraved and departed from God; that this Spirit restores, and gives an access with confidence through Christ Jesus—as having a wicked and stony heart naturally; that the same gracious agent converts and renews it to a heart of flesh, capable of perceiving and feeling what it never could" perceive or feel "before—and (to avoid more particulars at present) this rule, treats man, as *blind, darkened in the understanding*, and *utterly ignorant* of God and his glory, and shows that this Almighty Spirit alone opens the *eyes of the mind, enlightens the understanding, and teaches all things*, which are necessary to be known. Hence, it may be seen as clearly as the words of this revelation can manifest it, that man, being ignorant, cannot teach himself, and being dead cannot recover himself, or attain any understanding of God, unless God in mercy *first visit him* by his gracious Spirit and teach him the *use* of that revelation, respecting his state and condition for time and eternity. God shows man his own darkness, before he admits him to know, or consider himself as *light in the Lord*. This is the scripture mode of representing man since the fall; and therefore they who deny it, or attempt to conduct themselves by any other line, oppose the only straight rule which God ever gave to man, & consequently walk in the crooked paths of spiritual error.

"We are come to the use and necessity of that office of the Holy Spirit, by which He is known to be the Spirit of *understanding*. God is *understanding* in himself, and in a mode incommunicable to us; but, in mercy to poor sinners, the second person would be known under the name of wisdom, to be communicable wisdom for them; and the Holy Spirit or third person assumed the office name of *understanding*, to give them an *understanding which is true*, and to lead them forward to contemplate, receive, and enjoy Christ, who is the wisdom and power of God. * * *

"This great and glorious understanding then descends from heaven, that those on whom He descends may both experimentally know *themselves* and know Him. From hence, it follows, that without this descent they can know *nothing* aright. This *understanding* is also clothed with power: He is not a naked idea, or an unfelt notion, which leaves the heart as it was, while it puffs up the mind; but life, light,

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activity, joy and immortality all together. He comes as God with the *power of God*, and not only bears down all resistance from without, but turns the heart into so sweet a compliance with the within, that it yields as much by its own will, as by the will of the Spirit itself which bears it along"—by making it willing in the day of his power. "Thus the heart would not resist if it could."

"When the Lord himself," says Archbishop Leighton, "speaks by his spirit to a man selecting and calling him out of the lost world; he can no more disobey than Abraham did, when the Lord spoke to him, after an extraordinary manner, to depart from his own country and kindred. There is a secret but very powerful virtue in a word or look, or touch of this spirit upon the soul by which it is *forced*, not with a *harsh*, but *pleasing* violence, and *cannot choose* but follow it; not unlike that of Elijah's mantle, upon Elisha. How easily did the disciples forsake their callings and dwellings to follow Christ." "It is this UNDERSTANDING which accompanies his own word with conviction and demonstration to the souls of his people: without him the word, inestimably precious as it is, can only touch the ear without reaching the heart. It is he who giveth *understanding to the simple*, and often by means of a few plain and simple words; while the rhetoric and other literary embellishments of man live only in the sound. These, however ingenious in themselves, or in human esteem, when they pretend to act in divine things, presently discover their weakness and futility, and like the momentary ebullition of froth are lost in the air. How often shall a plain sermon and an unstudied look, where the man himself has not aimed to be *seen*, but only to *shew* his Lord, be blessed to the conversion, establishment, and happiness of immortal souls; when pompous orations and labored performances shall evaporate in sound, or (what is much the same,) produce no spiritual good? or, if they are remembered for a while, they are remembered not for God's glory, but for the praise of those dying creatures who made them. A poor employment this, to speak and write for the breath of worms, which is at first corrupt in itself, and soon vanishes into nothing.

"This glorious UNDERSTANDING *takes of the things of Jesus* and explains them to the mind, inducing both a right apprehension, and a true experience at once. He is the great teacher; not of mere words and barren comments; not of florid fancies and airy speculations; but of *things*, and of things *rich* and *solid*, even *grace* and *glory*, everlasting. All the understanding which he communicates to the soul, is to be enjoyed as well as known; to be lived upon in the heart, while it is *found sweet to the taste*. Without him there is neither life nor power in the most just or excellent words; witness the word of God himself, which is a *book sealed*, a book unfelt and unendeared, till the great teacher apply it to the soul. If this great UNDERSTANDING be not present, *preaching is vain*, and *hearing is also vain*. Without him, preachers however learned or able in other respects, are but mere pulpiteers, not ministers of Jesus rightly dividing the word of truth;—*tinkling cymbals*, clear perhaps and fine; *sounding brass*, loud, yet only noise and show. Without him, people also may be professors, towering, old and esteemed professors, but not Christians indeed, not perfect, mild nor humble followers of a meek and lowly Saviour; and without him it is possible to be members of an outward church, and of the purest outward church too in the world; and yet not members of Christ's mystic body, nor communicants with him the living head. In a word, as *with him*, men become *heirs of God, and joint heirs with Christ*, both for grace and glory; so *without him*, they have nothing but spiritual ignorance, vanity, corruption, and wretchedness without end.

"How often to convince us of this doth this almighty UNDERSTANDING work faith and confer knowledge upon many low, despised, and (in other respects) ignorant souls; while he leaves the learned and the

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proud to the wretched ignorance, error and uncertainty of all human knowledge? And how often, to put the utmost contempt upon this knowledge, which wholly leaves a man at the grave, doth he suffer the grand deluder of the world, to perplex these wise and great ones in labyrinths of their own making.

"There can be no certainty, but in truth; and there is no truth which can profit the soul, but what is discovered in the word of God. If we venture to ground our knowledge in divinity upon any thing but the *written testimony*," (written in the word of God and in our hearts,) "we shall find to our cost, that the devil is an abler logician than the acutest of us all. He not only can impose his sophisms upon us for truth, but can corrupt and ensnare the affections, while he puzzles and confounds the mind. He has cheated every one of us ten thousand times; we know, too, that we have been cheated; and yet so well can his artifices soothe, and suit our corruptions, that unless the spirit of truth restrain, he will deceive us to the end. 'Tis this all-wise teacher alone, who enables his disciples, to detect satan's fallacies, and suffers not the meanest of them to be wholly *ignorant of his devices*. He graciously exposes the snare, removes erroneous impressions, and revives the heart too with a persuasion which (however languid and obscured at times,) shall never finally be baffled or lost."

Thus spake the author of Horiae Solitariae. In conclusion I will say, that while we are contending about the branches of a corrupt system, and permit the root from whence they have grown to remain in our churches, we are contending about shadows, while the substance remains. Let us stand in the ways and see, and ask for the old paths, and walk therein and find rest for our souls. Let us drop Sabellianism, Arminianism, and every other ism, and preach no doctrine, nor contend for any practice, only such as is authorized by the written word. Let us endeavor to mould our walk, our conversation, our doctrine, and church government, according to its divine directions regardless of the opinions or practices of others, or of the scorns and frowns of nominal professors, or of a wicked world. Come close to God's word, live and die by it, and with its principles in our hearts and its precepts and commands in our lives, we then can stand against antichrist. But while ever we preach unconditional election and predestination, (which we should always do) except we keep up a godly discipline in our churches, and a godly practice in our lives, we will never be able to convince, those that know not God that we are not the votaries of vice and immorality, or at least regardless of its fearful inroads in our churches or our neighborhoods. While we oppose Bible societies, let us show our love to it by adhering to its commands, and contending for its precepts and institutions alone; while we oppose temperance societies, because they are unauthorized by the word of God, let us show our love to Bible institutions by following them, and our love to temperance by obeying the injunctions of scripture, and following the example of Christ and the apostles to use wine to commemorate the sufferings and death of our Lord, and to use neither wine nor strong drink otherwise than as a medicine.

Dear brethren, I have opposed every society not authorized by God's word; Bible, temperance and drinking societies; and expect to oppose them while I live. I have not kept liquor about me only as medicine for the last fifteen years. I never expect to keep it for any other purpose. I cannot conscientiously use it nor encourage it as a beverage. I cannot in conscience make nor sell it, because it was no part of the employment of the apostles; neither in my view is the practice any where sanctioned in God's word. If any dislike this, if they will put some questions in the Primitive, I will give my views in full.

N. S. McDOWELL.

If a wise man contendeth with a foolish man, whether he rage or laugh, there is no rest.

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THE PRIMITIVE BAPTIST.

SATURDAY, AUGUST 23, 1845.

TO EDITORS PRIMITIVE BAPTIST.

Alabama, Henry county,
July 22, 1845.

DEAR BRETHREN: If freedom of opinion is the intention of the Primitive, I wish to write a few lines; if not, just inform me of the restrictions and I will stop. For if it has so to be that when a preacher gives his opinion and I don't like it, it must be published in the Primitive, I for one must stop taking the paper; for I am a frail man and can't see out of your eyes, nor do I expect you to see out of mine.

Man was formed of the earth, earthy; and was not sensible of spiritual things, for if he had been spiritual he would have comprehended that spiritual law. If spiritual, then equal to the law. He was created in love to spiritual things, therefore when he violated the law he died to the love of spiritual things. Now if any of you can put your finger on the passage of scripture which points out that man was made spiritual, only the spirit of the flesh, that if it quickeneth it profiteth nothing, you will oblige your humble servant. Now the spirit of life in Christ Jesus hath made me free from the law of sin and death, and that spirit was created in Christ Jesus. Eph. 2 ch, 10 v.: For we are his workmanship, created in Christ Jesus unto good works, which God hath ordained.

If that spirit had been created in the first Adam, he never would have violated the law; or if he had, then we must all have fallen to eternal destruction. But, sanctified by God the Father, preserved in Christ Jesus, Psa. 104 ch. 30 v., thou sendest forth thy spirit, they are created: and thou renewest. 139 ch. 16 v.: Thine eyes did see my substance, yet being unperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them. These things did Christ bring into the world with him, and was tempted on the Mount but did not sin; then by his obedience we live, and not by Adam's fall.

Now he that contends that the souls of men were created in time, saps the foundation of primitive doctrine. For I understand the covenant was conformed of God in Christ before the world began, and their names written in the Lamb's book of life before the world began, and grace given us in Christ Jesus before the world began, and had part in the first resurrection, and the Sun set up from everlasting and did represent the souls of his church before the bodies were formed in Adam as a seed. Thus the body is mortal, and for the violation of the law must die; but the soul is immortal and cannot die, but will live through eternity. Those in Jesus will live with him in glory, and praise the covenant of grace that was made before the world began; but them out of Christ will bemoan their wretched fall in Adam after time began through eternity. For the soul was committed to man after the body was formed, and the seed in him peopled the earth; but Christ had his people fast before they were placed in Adam. So the devil got mistaken when he upset man in the garden, he only got part instead of all; for Christ had paid for his with his blood before the world began. Therefore, men and devils combined together can't get one from him.

In the beginning which was first, darkness or light? or, did light make darkness? No. Or, did darkness make the light? No. How then? Where light is on the other side of any substance, there is darkness; then dark and light are opposite, one from the other: light has the power over darkness and rules it. So God is light, and the devil is darkness; and God rules the devil. So the darkness assuming the angel was not the origin of the devil. If there was no devil till after time began, how did he find out there was more than one in the godhead? for he said, thou shall not die, but be as wise as gods. Or, what did God make a covenant for, if no tempter? But

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God did see him in opposition to his church from eternity through time back to eternity.

So God from eternity had a church, and the devil had a people, (not by ordinary generation;) and as soon as time began he (the devil) formed them into a church, or something as near like Christ's church as he could, to be in opposition to the true light, and mimic the truth as nigh as possible in all ages of the world that people have been opposed to the truth. So the present contest betwixt the churches is not because they hate you, it is because they hate the truth, and the church of Jesus holds the truth; and the reason is, because they are of their father the devil, and his works they will do, for he cannot bear the light nor will he suffer his subjects to come to the light. Therefore he has got his subjects scattered all over the globe, or wherever Christ's church is, there are they transformed as the ministers of righteousness, or as an angel of light. They tell the people, if you believe Jesus is the Son of God, you are a Christian, come and join the church. It is the same doctrine the devil preached in the garden: thou shall not die. So these are the ones that depart from the truth, for they cannot abide the truth. For proof, look at M. B. When he wrote to us in South Alabama concerning our Association, it seemed as if he was on the eternal rock; but now where is he? engaged against the truth. And when these things reached the South, there was a great triumph heard throughout the camp of the Ishmaelites for victory, we have got the champion, the primitives will fall.

Brethren, stand to your posts; fire your cannons of truth, and the devil and his host will flee from you. I am yet alive and think I know the truth when I hear it. So farewell for the present.

J. W. PELLUM.

Georgia, Stewart county,
July 16th, 1845.

BRETHREN EDITORS, of the little paper so much spoken against: I sit down surrounded with the domestic affairs of this life, to write you a few lines expressive of my feelings for you and the cause that you advocate.

Now the spirit speaketh expressly, that in the latter time some shall depart from the faith, giving heed to seducing spirits and doctrines of devils. 1 Timothy, 4 vs. Now the spirit that spake by the mouth of Paul, evidently was the same by which he wrote the rest of his epistle, in which he wrote out the doctrine of election, predestination, and the final perseverance of the saints. If so, he did not mean to teach Timothy that they should fall from grace, as some say; no, brethren, far be it; but no doubt it was personating those very characters. For to depart, means to go away; and so in Georgia some are for Devers, some for Cromley, and some for Mr. Universal Charity, and very few for Christ.

I believe Paul had reference in the text to the gospel day; as the latter day, the antediluvian day, the prophetic day, and the gospel day. If so, he meant gospel day in this text; and in this hill country we hear the cry, Lo here, and lo there. But O, my Father's children, fear not them that can only kill the body. For Jude says, they speak lies in hypocrisy, having men's persons in admiration because of advantage. O, Christians, be as wise as serpents, and as harmless as doves; let us be up and doing while it is day, for the night cometh when no man can work.

Brethren, make such use of these lines as will be for the glory of God and the good of man, and may the God of all grace be with your spirits. I subscribe myself your unworthy brother in Christ.

E. DAVIS.

FOR THE PRIMITIVE BAPTIST.

A letter from Jas. Osbourn of Baltimore to Wm. Cook of Cheltenham, England.

MY DEAR FRIEND,

Grace and peace be with thee.

It appears by your statement, that the

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leading step in the providence of God towards your opening a correspondence with me here in America, was a letter published in one of your English religious journals, extracted from a work of mine, entitled *Tidings of joy from the Hill of Zion.* This circumstance, in itself considered, and viewed by mere reason, may be considered as remarkably unimportant, and yet, for aught we know, the hand of the Lord may be in it, and it is but just and right that we should diligently watch this hand, since it is expressly said that, *Whoso is wise, and will observe these things, even they shall understand the lovingkindness of the Lord,* Psa. 107. 43.

On the possibility, therefore, of the hand of God being in this singular circumstance, I now write an answer to your letter to me, dated Dec. 8, 1844. Your correspondent was hundreds of miles from home when your epistle reached this city, but he arrived home on the 10th inst., and among many other letters, he found one from Wm. Cook of Cheltenham in Gloucestershire, England, and while he was absent from home he received three other letters from three different people in Old England; and from these letters, as well as from yours, your correspondent learns that different works of his have been reprinted in various parts of Great Britain. And I must needs say that my anxiety to visit England, according to the earnest requests of my English correspondents, is increasing on me fast.

It must be admitted on every hand, that the language of all God's children is pretty much alike the world throughout; and if my eyes, ears, taste, and judgment, deceive me not, my new correspondent is one of those children: and if indeed he is one of them, he became so by an eternal predestination, for it is emphatically declared thus; *Having predestinated us unto the adoption of children, by Jesus Christ to himself, according to the good pleasure of his will; to the praise of the glory of his grace, wherein he hath made us accepted in the beloved,* Eph. 1. 5, 6. This is a touching passage of scripture, admirably adapted to sweep the Arminian deck from stem to stern. But are not all men born Arminians? If they are, they will die Arminians if grace prevent not, and grace can prevent it effectually; for whenever this grace takes a sinner in hand, it is sure, sooner or later, to stab Arminianism to death; and at its death, grace ascends the throne and acts as regent there; for it must *reign through righteousness unto eternal life, by Jesus Christ our Lord,* Rom. 5. 21.

I think we shall hazard nothing by saying, Arminianism, when dressed up in its full uniform, is a kind of hobby-horse for old Apollyon to ride on hither and thither; and on which too he gets his children to ride,—and away they go down yonder to NATURE'S PLEASURE-GROUND, where may be found, *free-will, human rectitude, fleshly perfection, good resolutions, fair promises, long prayers, mock sanctity, will worship, feigned humility, false devotion, and sincere obedience,* in a very thriving condition. In these things most men glory, while Christ is overlooked, and divine grace treated as if but a minor point in the business of salvation.

Your correspondent professes to be such an admirer of distinguishing grace in the salvation of sin-burdened souls, that to him it is surprising to think what this grace must needs be, seeing it so very highly improves the condition of apostate man whenever it interferes on his behalf. However, we all know that a shade helps to set forth a picture to better advantage; and man's misery also serves as a back ground to divine clemency, when that clemency marks him for its own. Should a boasting Pharisee be told that human worthiness, as prided in by him, was calculated to spoil the look of divine grace, while total depravity tended to illustrate it, it in his view would appear vastly preposterous, for he would see at once that it thwarted all his fair prospects for heaven. But to an humble saint, a display of this almighty grace in rescuing sinners enslaved, impoverished, and quite undone, is a love-

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ly sight. And he also sees and knows that this heavenly grace, not only carries with it such a dignified air as to claim the warm attention, and call forth the great admiration of the sons and daughters of Zion; but that there also is such a divine fragrancy about it, that wherever it comes it emits a scent sufficiently strong to captivate a heaven-born soul, and to cause the lame man to leap as an hart, and the tongue of the dumb to sing for joy. And this too is that grace which performs such wonders in the salvation of the basest of mortals; for it buries all our faults be they many or few, great or small. It also dignifies the soul, and raises the affections to God, and endears to us the whole gospel system, and crucifies us to this world and this world to us: and with the power of this grace upon our spirits, we can endure afflictions with cheerfulness, knowing that if we suffer, we shall also reign with him who suffered for us on Calvary's cross. By this grace, Paul knew how to be abased, and how to abound, and to be full, and to suffer need. Indeed, he says, *I can do all things through Christ which strengtheneth me.* This grace also comforts and encourages the soul, and leads it on through evil and good report, and takes it at last to glory above.

As to the *nature* of this grace, we affirm, that in the business of our salvation it disdains copartnership with frail mortals; and hence our eternal happiness must be effected by grace alone, or else by works alone: and in this way the apostle argues the point. *Even so then, at this present time also, there is a remnant according to the election of grace. And if by grace, then it is no more of works: otherwise grace is no more grace. But if it be of works, then is it no more of grace: otherwise work is no more work,* Rom. 11. 5, 6.

It is well for us, my brother, that the salvation of our souls is wholly suspended on divine grace; for if human works were called for, and could not be dispensed with in this case, our salvation would thereby be forever interdicted, and we left on ground just as hopeless as that on which devils now stand. But eternal thanks be rendered to Almighty God, that he has not left a matter of such vast magnitude as this is on any human contingency, but has based it on his own eternal counsel. *My counsel shall stand, and I will do all my pleasure,* Isa. 46. 10. In this glorious and soul-refreshing truth, the church of Christ rejoices, while the antichristian party are suffered against it to rail, and in heart to despise it. It is certain that divine grace can only appear amiable in the estimation of such men whose eyes grace has opened to see the gospel mystery. Eyes closed against this mystery, see nothing but deformity in those things which, eyes opened by the grace of God, can see so many charms and sparkling glories. And here lies the difference between men of grace and graceless men. And who, we may ask as Paul did,—*and who maketh thee to differ from another?* 1 Cor. 4. 7. We were all sold under sin; and all of us went astray speaking lies, and were children of wrath, even as others; and yet the Lord once said, and says now, *I will shew mercy on whom I will shew mercy,* Exo. 33. 19; Rom. 9. 15; and hence he hath shewn mercy to Wm. Cook in *Old England,* and to his correspondent in *North America:* and as we are one in Christ Jesus, so we will now *rejoice together in hope of the glory of God,* Rom. 5. 2. And may we remember well, and may it often come into our mind, that the hope which Israel's God hath raised us to and blest us with, is not to go to wreck and ruin, but to abide with us thro' time, but at the end of our days be exchanged for a glorious immortality. In view of so happy a result of all, may we live and rejoice, and may the Lord be our memorial that we have passed from death unto life by an act of divine clemency.

It is true indeed, that our afflictions, and losses, and crosses, and temptations, and trials of various kinds while here in this inhospitable world, may be many and great; and the common adversary of souls

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may annoy our minds at a strange rate, and disturb our feelings much and often; and we too at times may sink low down in despair and despondency, and all hope of our being saved at last, may seem to be taken away;—I say, all these mishaps, if they may be so called, may overtake us while on our journey to Jerusalem above; yet God, yes, God with his grace will by-and-by appear for us and say, *Fear not, for I am with you: be not dismayed, for I am your God; and my grace is sufficient for you*, Isa. 41. 10; 2 Cor. 12. 9. The Christian's pathway is variegated, and his feelings checkered; but he on this account should not be alarmed, but rather be alarmed if things are not so with him, for it is said, *Because they have no changes, therefore they fear not God*, Psa. 55. 19. Men may know the truth in the letter of it, and preach it too, and for it contend with great zeal and ability, and to some good advantage; and for the sake of it suffer reproach, scandal, scorn, and ignominy, and yet know nothing experimentally of the above variegated pathway, and the Christian's checkered feelings; and hence, of course, they must be considered as graceless men, since the text says, *Because they have no changes, therefore they fear not God.* And according to Paul, a graceless man may speak with the tongue of men and angels; and have the gift of prophecy; and understand all mysteries, and all knowledge; and have all faith, so as to remove mountains, 1 Cor. 13. 1, 2. So sure as there is a God in heaven, in my view of the subject, just so sure it is that most professed Christians, (preachers not excepted) in this country at least, are ignorant and in the dark as to the real experimental sense, and spiritual purport, and vast importance, of these sweet words of St. Paul; *Even the mystery, which hath been hid from ages, and from generations, but now is made manifest to his saints, to whom God would make known what is the riches of the glory of this mystery among the Gentiles, which is* CHRIST IN YOU, THE HOPE OF GLORY, Col. 1.26,27.

Your correspondent has taken this view of the subject for more than twenty years, and almost every thing, bearing the name of religion, down to this present day, confirms him in the correctness of the view he has taken of the religion and the religionists of the day in which we live. You say that you live pretty much alone, not finding many thorough-going gospel associates. It is so with your correspondent, and so he has found it all through his ministry, and so he expects to find it. Gold dust is not every where to be found; nor can we meet with real saints at every point. But Christ, as God, is in every place, and that is enough for your correspondent, for this same Christ is the best of company; and

His name yields the richest perfume,
And sweeter than music his voice;
His presence disperses my gloom,
And makes all within me rejoice.
I. Newton.

Your correspondent has for many years been more or less acquainted with this glorious Christ; and for a long time past we have lived together on terms of friendship, and he has always been remarkably kind and tender to me, and borne with my manners in the wilderness far beyond what I could well have expected. Altho' your correspondent knows very well that this choice Friend is in his natural disposition, loving and benign to poor returning prodigals and heavy-laden sinners; but to carry himself towards me in the way and manner he has done for forty years and more, looks like a thing almost incredible: for be it known to thee, friend Cook, the real, or native disposition and character of your American correspondent, is naturally, and we may say, notoriously base, proud, heady, highminded, perverse, refractory, guileful, and wayward in his track. Several times within these few years he has been advertised throughout this great Republic, even from Maine to Louisiana, as being *deceitful above all things and desperately wicked*, Jer. 17. 9.

And yet notwithstanding all this private & public infamy, this inestimable Friend has

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led, fed, guided, watched over, and defended him from year's end to year's end, and from day to day. Yes, he has often visited him, caressed him, smiled on him, and on him bestowed love-tokens, signs of honor, marks of respect, assurances of mercy, pledges of divine compassion, and said to him, *I will guide thee continually, and satisfy thy soul in drought, and make fat thy bones, and will never leave thee, nor forsake thee*, Isa. 58. 11; Heb. 13. 5. What then can your correspondent say to these things? If this Friend is for him, who can be against him? and he assuredly is for him, and for him he hath done great things whereof he ought to be glad, and he is glad;—glad because *the Lord God Omnipotent reigneth*, Rev. 19. 6.

I have two new works now in the press; they will be bound up together in one volume. The largest of these works mostly treats of the real, proper, and distinct personality of Father, Son, and Holy Spirit. The title of the other is, *Spiritual Gleaning, or Celestial Fruit from the Tree of Life.* I will try and send, or take it myself, you a copy after a while.

I am yours respectfully,

JAMES OSBOURN.

Second Street, Baltimore City,
North America.

From the Christian Doctrinal Advocate.

Dear Brethren, Friends, and Patrons, of the Advocate and Monitor. On another page of this paper you will learn that our *beloved and very useful Brother* Jewett is no more. I have this day returned home from visiting the bereaved family, having been requested by them to come and preach a sermon on the occasion of his death at their place. My mind was led to that very appropriate, portion of divine writ recorded in 2 Tim. iv. 7. 8. "I have fought a good fight, I have finished my course; I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge, shall give me at that day: and not to me only, but unto them also that love his appearing." The assembly was large & solemn. Mourning & sorrow was not confined to the family, nor even to the church of which he was Pastor, nor yet to the society, who statedly attended thro' their meetings; but it seemed universal, the whole vicinity, even those who did not believe the doctrine that he advocated were ready to acknowledge that a good man had been taken from them; our Brother had "a good report from those who are without." None can realize the loss that the family has met with but themselves. Sister Jewett bears her afflictions with Christian fortitude (may the good Master continue to support her) he has left a large circle of *friends*, together with his Brethren in the Lord to mourn his *loss* which is *great*. The church have not yet realized their loss, to that degree that they will. Those ministers "who count all things loss for Christ" to that degree that Brother Jewett did; are not often found, and that church from whom God removes such an one, has reason to mourn—*myself have lost a confidential friend and Brother.*

But to return to those to whom this epistle is addressed, the Brethren and sisters the subscribers for the Adv. and Mon. and particularly to such as are in arrears. Sister Jewett informs me that there is between 4 and $500 due on the present and past Vol. from them, which if she could receive, she could very near if not quite pay all her debts and perhaps save what household furniture she has left in possession, and that would be all she could save. And it is sincerely hoped that as it is but a little, that is due from each individual subscriber, that they will make an extra effort to raise and send it forward. Just look at it dear brethren, we are the persons who have employed Brother Jewett to publish the paper for us, and send it to us; and now shall he die insolvent because we do not fulfil our en-

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gagements? And do we profess to be *Old School Baptists*, who wish to distinguish ourselves from all others as those who love and walk in the truth? certainly we need not add another syllable, arrears will be forthcoming. It is hoped that under these trying circumstances that none will *withhold* even if this volume should not be completed; Sister Jewett would be willing to complete the volume if she could, but under existing circumstances she will not be able. It is the expressed desire and wish of many that the paper should be continued. But this is in the hands of Him who works all things after the counsel of his own will, and we may rejoice to leave ourselves and his cause in his hands. Should any inquire why she is left thus destitute, we answer that Br. Jewett had a great zeal for the cause of truth, and his change from nature to grace being in early life, and living where he had no opportunity to become acquainted with Baptists, he was brought up and traditionated in the Pedobaptist sentiments, and was carefully nursed and looked to by them, as one whom they hoped would contend for their faith; his *Christian* character stood high, it was acknowledged by all who was acquainted with him, that he was a godly man. But when his mind was called up to the subject of Baptism, God saw fit to show him the corruptness of that doctrine with which he had been entangled, and as God's people are always "willing in the day of his power;" he made a public and full renunciation of all those antiscriptural doctrines, and practices which he had formerly supposed to be correct; and put on Christ in the appointed way of the gospel, which separated him from the fellowship of all his former friends, and even relations according to the flesh; when he commenced more fully not only "to live by the faith of the Son of God," but to preach his gospel; and when he was providentially introduced to Br. Green who first assisted him, as to capital in the publication of the 'Monitor,' he was poor, and when Br. Green died he was left in a tried condition. He from that time has labored on under heavy embarrassments and trials, we have no doubt if he had lived he would have struggled through them in time; his subscription list was increasing, a strong and increasing desire for its circulation and continuance was manifest. Br. Jewett's zeal for the cause of truth, together with his very liberal disposition has had a tendency to keep him poor. He was a man of feeble constitution often under the care of the Physician, which in addition to other sickness in his family has made his doctor bills heavy. He was a very industrious man and *specially* in the *cause of truth* his zeal has led him many times to go beyond his strength; he has labored both day and night not only in the Editorial department of his paper, but his fingers have helped set the type. He held an extensive correspondence with the flock; his whole soul was enlisted for the welfare of Zion. But for want of health and funds, he has not traversed the earth as frequent, and as far as some, yet his labors even in that, have not been *small*; he has *spent his all* for the good of his Master's cause, having no desire to accumulate property; yea the faithful minister of Christ has not much opportunity for that. Br. Jewett, depended on that God who feeds the ravens, and he is now gone his family are left as it were penniless. And should the brethren far and near hand over to them a little more than what they honestly are owing, it would no doubt be more likely to meet the approbation of heaven, than it would to neglect to pay what is justly due; it would, you may be assured be very gratefully received. Dear Brethren, we plead with you in view of the honor of the cause, and in behalf of the afflicted, that you will send in to Sister Jewett.

Your Br. in the afflictions of the gospel.

REED BURRITT.

The labor of the righteous tendeth to life: the fruit of the wicked to sin.

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FOR THE PRIMITIVE BAPTIST.

Florida, Jefferson county,
July 13th, 1845.

Unto you that stand sure and unshaken in faith, may grace be multiplied and repentance granted unto you, for all the besetting sins that doth so easily beset us.

I want to send a few lines to cousin Ely Holland. My dear cousin, I enjoy tolerable good health, but have some afflictions in my family. How do you do? how are you? Is your soul still feasting on the good things that cometh down from above? or, is it going back? You know it has been a long time since we were pitching dollars together, and going on in many sinful practices; but blessed be the God of Israel, whom we hope has taught us better things. As respects religion among the Old Baptists there does not seem to be much increase, but they generally live in peace. At meeting times the houses are crowded with hearers. We hope it will not be long before the word spoken by the prophet Jeremiah, will be fulfilled in these parts, for he says: In those days and in that time saith the Lord, the children of Israel shall come, they and the children of Judah together; going and weeping they shall go and seek the Lord their God; they shall ask the way to Zion, with their faces thitherward.

A few Lines for the travelling Minister.

TUNE 11.

My brethren & sisters, I bid you farewell,
With sorrow I leave you, I love you so well;
All you that love Jesus, the cross you should bear,
And when you cross Jordan the crown you shall wear.

My brethren and sisters that are join'd in a band,
Who feel love and friendship, come give me your hand;
The time is a coming when we all must part,
In the name of my Jesus here's my hand and my heart.

Once more, my dear brethren, I bid you farewell,
Come follow the Saviour, who saved you from hell;
On the top of Mount Calvary he was nail'd to the wood,
From the spear and the nail holes came water and blood.

The work it is finish'd which he came to do,
The way of salvation is open for you;
The way it is open that leads unto God,
And you may walk in, it's mark'd out with blood.

Perhaps there are some mourners that have come here to day,
Who feel a desire that Christians should pray;
We'll pray for you, mourners, if you'll make it known,
And trust in the Saviour to answer his own.

If you should prove faithful to your blessed Lord,
Then heaven and glory will be your reward;
The song of salvation we'll then sing aloud,
When Jesus and angels shall come in a cloud.

He'll call them his faithful, the price of his blood,
The heirs of salvation and joint-heirs with God;
We'll all meet together on Canaan's bright shore,
Where weeping, and sorrow, and parting are no more.

Farewell, trembling mourners, with sad broken hearts,
Who see yourselves ruin'd, to Jesus look up;
Your Saviour stands ready, with hands open free,
Poor mourners to Jesus for refuge may flee.

A warning, poor sinners, away we must ride,
The Lord in all dangers for us will provide;
If no more we see you, while life doth remain,
At the great resurrection we'll meet you again.

HARTWILL WATKINS.

The righteous considereth the cause of the poor: but the wicked regardeth not to know it.

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THE PRIMITIVE BAPTIST.

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"Come out of Her, my People."

VOL. 10. SATURDAY, SEPTEMBER 13, 1845. No. 17.

COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

—

Craytonville, Anderson district, S. C.
June 8th, 1845.

BRETHREN EDITORS: Infirm and weak as I am, I feel it impressed on my mind to write once more for the press; if you think the work fit to have a place in your paper, it would be my wish it should. And as the *Washing of Feet*, agreeably to the example set by Jesus Christ while here on earth, seems to be laid aside and out of practice by most of the churches in this our day, this is the subject with which my mind at this time seems to be deeply impressed, seeing that it is so much neglected and so little said about it by most of the preachers, except it is in opposition. And I think it ought not to be opposed, but ought to be observed and practised by the church every where; which I intend to try to make appear from what is recorded in the seventeen first verses of the 13th chapter recorded by John.

Now take notice how the chapter begins: Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own he loved them to the end. Well now take notice in as much as he was the sent of the Father, to set up and establish a kingdom here on earth, which was to have no end; and was endowed with all power in heaven and on earth, he was God as well as man; he had done, and he had a right to do, all things after and according to the counsel of his own will. Jesus knowing the will of the Father, and its being his meat and his drink to do the will of him that sent him; and the will of the Father was in the person of his own Son, to give to his church such laws, and ordinances, and institutions, for her to observe and practice while here on earth, through every succeeding generation as seemed good unto himself. And it was his power and authority to enjoin all these things upon her, to observe and practice the same precisely as he commanded; and it seemed good unto himself to set the example, and now seeing that his hour was just at hand that he was to depart out of this world to go to the Father, having loved his own he loved them to the end.

Now it seemed that there remained something of great importance for him yet to do, that he had not yet done. Supper being ended, &c. and knowing that the Father had given all things into his hand, he riseth from supper, and laid aside his garment, and took a towel and girded himself; after that he poureth water into a bason and began to was his disciples' feet, and to wipe them with the towel wherewith he was girded. Then cometh he to Peter, and it seems that Peter began this enquiry: Lord, dost thou wash my feet? His Lord quickly replied and said: What I do thou knowest not now, but thou shalt

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know hereafter. Now take notice, it seems his Lord did not tell him how long that it should be before he should know and understand, by promising him that he should know hereafter. And it seems that Peter yet being ignorant of what his Lord designed in that of washing his feet, cried out and said: Thou shalt never wash my feet.

But his Lord said to him: If I wash thee not, thou hast or takest no part with me in the setting forth and giving this institution or example. No sooner than his Lord said this to him, than he began to understand it seems, and to see the propriety of his submitting to his Lord's request, and cries out, Lord, not my feet only, but also my head and my hands. Not that Peter wished his Lord to wash his head, hands, and feet—oh, no; but if it was his Lord's will to give, and set up, and establish an institution; and set the example so as to be observed and practised in his church or kingdom here on earth, he was now willing to submit and to have and take a part with him in the same. And we have no account that it was the will of heaven that our Lord should submit to Peter's request, but would have Peter to submit to him.

Here is another example, for in as much as our Lord would not submit to him, just so it is now or ought to be; for he is the same yesterday, to day, and forever. And although men may in this our day wish God would submit to their wish, in that of the omission of this or any other duty, that will not weaken his command, nor lessen his authority, nor excuse our disobedience in this or any other injunction; they still remain to be as binding as ever they were, and will until the latest generation.

I will now come to make a few more remarks, and then come down to the tenth verse for proof of my remarks. Now it seems that our Lord would not have his disciples to understand, that he washed their feet by way of cleansing them, neither within nor without—oh, no; but that he had something else in view which he intended to make known to them, in or at a proper time. For we learn he said unto them, or to Peter, 10 verse: He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all. So that it seems to me, that the sense in which he pronounced them clean in that of the efficacy of the blood of the atonement made by himself; for he knew who should betray him, therefore said he, ye are not all clean.

I will now come to notice the 12th verse: So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, know ye what I have done unto you? Notice again, for I think now is the very time that our Lord had in view in which he did intend to make known to his disciples, and to make it plain too even to that of their understanding, what he had done to them; and also his design in doing what he did, according to his promise. And I do think that he has fully done what he has promised, in so plain a manner that they that run may read, and they who read can understand. Well now let us hear the words of instruction which he gave in the five following verses: Ye call me Master, and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, the servant is not greater than his lord; neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them.

I want these verses to bear with due weight upon the minds of my readers, for I will now come to notice them somewhat more separately. 13 verse: Ye call me Master, and Lord: and ye say well, for so I am. I will now ask myself and my readers a question: Do we call him Master and Lord, and do we do well in so doing? If he is really our Master and Lord, do we obey him in that of washing of each other's feet, as he has so strictly enjoined upon us to do? No, verily, we do not. How many are there in this our day, that

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can truly say that they never have seen it done in a worshipping assembly, much less to be engaged in doing it themselves? Then where is our obedience to him in patronizing this example, or how do we show our love to him or to one another? Surely we do not say well in his sight in calling him Master and Lord, in word only, when we deny him in a non-compliance with that which he has so strictly enjoined in the 14th and 15th verses of this same chapter, by saying: If I your Lord and Master, have washed your feet, ye also (now notice the word also) ought to wash one another's feet. Now seeing that our Lord has said it in such plain words, that ye also ought to wash one another's feet; now who is there in heaven or on earth that dare to contradict it, and say ye ought not? Certainly this would be flying in the face of the highest authority, and giving our Lord the lie, which would be presumption in the highest.

I will now come down to the 15th verse, and hear what our Lord has said in that verse: For I have given you an example, that ye should do as I have done unto you. Now if our Lord has set the example and given the charge, how are we to patronize the example by any substitute whatever? Is precept, command, or example, to have any weight on our minds, or not? Most certainly they ought. Well, did he not also set the example in that of washing of feet? He most assuredly did. Well, are they not all by him enjoined? they most certainly are. Well is it not by the same authority? It most certainly is. Then why not practice all in obedience to the same Lord, who set them and gave the same charge, and that too to the same disciples? And surely all those things, ought to be observed and should be observed and practised equally so by all succeeding disciples; for in the 17th verse we hear him saying: If ye know these things, happy are ye if ye do them. That is to say, if ye know and understand these things, happy are ye if ye do them. And I do think he has made it so plain to our understanding, that they who run may read, and they who read can understand. Now these are some of the sayings of our Lord himself.

Now let us hear our Lord in another place, saying: He that heareth these sayings of mine (and this comprehends and takes in all his sayings) and doeth them, I will liken him to a wise man that dug deep and built his house upon a rock. Now do we hear these sayings, or not? If so, then do we so hear as to profit, or do we not? If not, it then follows, that we are too much like the man that beholds his natural face in a glass, and goes away and straightway forgets what manner of man he was; and so becomes a forgetful hearer of the word, and wilfully so too. But I would fain hope that this duty is not so much neglected in other parts of the world, as what it is here; and I would also hope, that it is not so little taught to be observed as it is here; for the church used to be taught to observe and practise the washing of feet by some of the aged preachers in gone-by years, until so many of the effortmen came into our quarters. Since that time, which is in the neighborhood of thirty years ago, there are a number of preachers that teach the church and the world to observe very little but their contributions.

I simply now ask the question, is it so, or is it not? Are there not some aged preachers, as well as younger ones, who teach the observance of these unscriptural things, without a thus saith the Lord upon their tongue? I will come now within the bounds of my acquaintance, to ask the question, is there not a single old preacher in the bounds of your acquaintance that was once opposed to the new institutions of the day, that is now teaching the observance of them, and urging it on the minds of the people as a duty enjoined of God the Father, and where is his thus saith the Lord for it? And has he, in forty years, been known to teach the church to observe and practice the washing of feet, as being an institution of heaven, and positively enjoined in the word? If he had have taught this, he would have had a thus saith the Lord on his tongue. Is

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there such a preacher in your acquaintance? If there is, have you not often heard him say, that the washing of feet was not meant nor employed so as to be practised in the church, and that it meant no more nor less than that of humility, or to esteem each other better than themselves, when there is no such a syllable in the whole paragraph. And that is not all, for it is evident our Lord spake no such words, and for to say this, would go to say that our Lord did esteem his disciples better than himself; and this he could not have done, when he called himself their Lord and Master; and also said, the servant is not greater than his Lord, nor he that is sent greater than he that sent him. And this way of reasoning by saying, that it means nothing more nor less than that of humility, or esteeming each other better than themselves; this would be giving our Lord the lie at once, and accusing him of self-contradiction; and this way of reasoning is inconsistent, and not according to the form of sound words.

And so I would think that the church ought to watch as well as to pray, and ought to watch their preacher; and if he speaks not according to the form of sound words, rule him. For it is the duty and privilege of a church to rule their preacher, and not for the preacher to rule the church; for when this is the case, I think the church is in danger, for preachers have their imperfections as well as other men. And I do think that the church ought never to treasure up in their minds what this or that gospel preacher says, unless it be in accordance with gospel truth. I have heard some professed preachers deliver a discourse, in which I thought there was very little gospel; and another would get up and try to impress it on the minds of the people to treasure up what they had heard; when I for one thought that there were many things said which I would rather not to have heard. For I could not call it gospel, and it was that that I wished to hear.

And I have thought that the very reason why the washing of feet was so much neglected, was in consequence of its being so little taught. For if Jesus has not commanded it, he has enjoined it. I say this from the highest and best authority on earth or in heaven. This no man can deny, without denying the plain words of Christ himself, and to do this would go to say, if not in express words it would in sum and substance, that all that was written aforetime was not written for our learning; and if all was not written for our learning, what was written for our learning, and how much was written for our learning? Who is to decide the question? Certainly not those men that deny the plain, and simple, and express words of our Lord and Master. Oh, no; for they speak not the words of our Lord. And so let our Lord decide the question, and if we hearken to what our Lord has said to us, in his written word, then it follows that we take that for the man of our counsel, and rule of faith and practice; but if we lay aside what is written, and hearken to what our preacher says when it is in contradiction to what our Lord has said, and there can be no thus saith the Lord to establish and confirm what has been said by way of contradiction, then it follows at once that we make the preacher the man of our counsel, and our rule of faith and practice.

Now deny this if you can, but I am one that takes the liberty to believe what our Lord and Master has said, in preference to what five thousand of the greatest effort preachers that can be produced can say in contradiction thereof. For man is but poor imperfect man at best, and they prove themselves to be such when they contradict our Lord and Master, and say that the church ought not, nor should not, do that which our Lord and Master has said they ought and should do. Neither can I place the same confidence in them, as if they were to speak according to the form of sound words, which I contend they are. Then it follows at once, that the words of the preacher is not according to the same form, tantamount to the same thing; then it follows that it is not according to the

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form of sound words, and so far as he fails to speak according to the form of sound words, so far he fails to fill his office as a preacher, according to the commission laid down in the word of God. For his commission binds him to teach all things whatsoever God has given in commandment, and the commission does not authorise him to teach any thing more. And so far as he neglects to follow and patronize the examples which Christ has set, so far he fails to follow Christ; and so far as he fails to teach the church to patronize Christ's examples, which he himself has given, so far he fails to be a good and faithful servant. Then how can it be said of him in a day to come: Well done, thou good and faithful servant, enter thou into the joys of thy Lord.

Look to this, preachers, for yourselves; for I think you ought to feel the weight of the burden of the word of the Lord, and not have your minds so much burdened with the weight of contributions in order to support the institutions and examples of men, set up and enjoined by them and them alone. For they never were set up, nor instituted, nor enjoined by our Lord and Saviour Jesus Christ. If so—where? Yet it is roundly taught by a number of the effort men, while the washing of feet and many other duties which we find in the word enjoined, are left untaught to be observed and practised. And this you cannot deny, neither can you deny but what the washing of feet is enjoined in the word of God. I again say this, from the highest and best authority on earth, or in heaven.

And now my readers take notice, that if a preacher teaches that which is not according to the form of sound words, then it follows that his teaching is according to the form of unsound words; and so far as he teaches according to the form of unsound words, so far he may justly be called a false teacher; let him be who he may, or let his profession be what it may, it matters not.

Look to this, preachers, for yourselves, you who profess to preach the gospel of Jesus Christ, and fail not to teach all things whatsoever Christ has given in command and nothing more. Well, says one, is the washing of feet a command or not? I will say this, that it is enjoined in the word of God; and our Lord himself being commander-in-chief, he had a right to set the example according to his own mind and will, and commands his church to patronize the same, by saying, ye should do to one another as I have done to you; as much as if our Lord had said, I have now in my own person and with my own hands, given or set the example in order that ye may know and so understand, that you may not err in the performance of this duty which I now enjoin and command you to do to one another precisely as I have done to you.

Now, my brethren, if our Lord did not design and intend that the washing of feet was to be observed and practised in his church in order to shew our love one to another; for I think that was the design of the institution, for we find that our Lord did, at a certain time, admonish his disciples to love one another as I also have loved thee. Then I say, if this example was not to be patronized by his church and people, why was our Lord so particular and so exact in giving the example and also giving the charges if he never intended that the example should be patronized or the charge complied with? I say, why was he so particular as to show how it was to be performed, as to rise from supper and lay aside his garments, and to take a towel and to gird himself about, and then to take a basin and pour water therein and wash his disciples' feet, and to wipe them with the towel wherewith he was girded; and then say unto them, I have given you an example that ye should do to one another as I also have done to you; and all this time to have no design nor intention, that it ever should be performed by his then present or succeeding disciples? Oh! what vain and inconsistent reasoning this would be, and how foreign from that of sound logic.

Now, for any man who professes to be

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a preacher sent from God to preach the gospel of Jesus Christ and to declare the whole counsel of God, to get up and from time to time in a large assembly publicly declare and try to affirm that the washing of feet by our Lord and Master to that of his disciples has no other meaning than that of humility, or the esteeming each other better than themselves; in this assertion he not only contradicts our Lord and Master and gives him the lie, but he greatly exposes his own ignorance, and through and by his ignorance leads thousands astray from the true worship of the living God. For, so far as he departs from the examples of our Lord and Master, so far he himself departs from the living God and refuses to follow him; and so far as the people follow their preacher out of the good old way, so far they violate the command of God. For, God has commanded us by the mouth of his apostle Paul, to follow no man farther than they follow Christ. And my opinion is, that the church would do well to first learn the footsteps of Christ and strictly walk therein, and strictly watch their preacher and see if he walks therein and teaches the good old way; and if he does, encourage him by discharging your duty towards him as a faithful minister of Jesus Christ, but if he does not, at all times and on every occasion when he attempts to preach, teach according to the form of sound words, so far as he fails to do this so far let the church reprove him for his error and admonish him to teach that and that alone, which God hath commanded. And if he hears their admonitions, which ought to be given in the bowels of love and the spirit of the gospel, I think it will be labor well spent and a good work on the part of the church. But, if he fails to hear such admonitions and reproofs as though he knew more than every body else, I think the church would do well, to dismiss him from their supply and call another, lest he should lead her astray. For, I do think, all the error gone into by the church is first committed by the preacher, and then the church led into it by the preacher. And I also think that all the corruption gotten up in the church is in consequence of corrupt doctrine being taught; and so, by their feigned words and fair speeches, they deceive the hearts of the simple. For so we preach, and so ye believed; and so I fear that thousands, in this our day and time by these means, are led on to believe more in their preacher, than they do in their Saviour. And it is too apt to be the case, that if a preacher gets to find out that he is highly esteemed amongst men, he is too apt to become too self-exalted, and is too apt to wish to take the lead in almost every thing. And if the church should happen to give way to him, he may at length become more like a monarch than a servant.

But he, that will be greatest among you, let him be your servant; and suffer not your preacher to lord it over God's heritage, for I greatly fear that there are too many preachers, in this our day, that wish to have the lordship, and wish the church to submit to them in almost every thing; though I would not suppose, that there is a preacher on earth that would own this to be his character, wish or design. But, let the church watch them in all their conduct and movements; for the tree is to be known by its fruit. For, I think that it is very easy for a preacher to be of this very grit, and be somewhat ignorant of it; for they are but poor imperfect men at best, and I awfully fear, that there will be more preachers turned off on the left hand at the day of final accounts, according to number, than of any other class of people on the earth. For our Lord says, many shall come in that day; mind it is not a few, but many; and say, Lord, have we not eat and drank in thy presence and have we not cast out devils in thy name, and have we not done many mighty works. But our Lord says, the answer will be to them, depart from me ye workers of iniquity, I never knew you. And I for one think, this will comprehend and take in the men who think they can do so much by human effort. And they seem not only to boast of the mighty deeds they

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have done, but it seems to me that their plea before God seems to carry something in it, like they think that they are entitled to acceptance with him, in consequence of their mighty works, which they say they have done. And this is not all, for they seem to ascribe all the honor, power and glory to themselves. And this is what I would call robbery in the highest sense of the word; for they are robbing God of that, which is his just due. And I have thought, that I have seen a great deal of this robbery committed, by what I would call effort men; and will not this be awful after doing so much, by that of human effort, to hear the Lord pronounce them workers of iniquity, in the place of workers of obedience.

I will now come to a close by saying, may God of his own infinite mercy and great goodness draw all his chosen ones, by that of his loving-kindness, to that of obedience to his commands and to a discharge of all the duties, which he has in his word enjoined upon them to do; and may they be prepared by grace divine to do it with alacrity and delight, in honor to his name, is my sincere prayer, for his name's sake. Amen.

I now subscribe myself as before, one that loves the children of God, and not men-made societies.

LABAN MASSEY.

FOR THE PRIMITIVE BAPTIST.

Wetumpka, August 11th, 1845.

DEAR BRETHREN: Please give the following notice, through your paper, and oblige yours,

In the bonds of the gospel, &c.

BENJAMIN LLOYD.

Third Edition Primitive Hymns, Contains 694 hymns, arranged under 51 general heads with a particular index of subjects, showing the subject of each hymn. The paper and type good and the binding well executed.

Price in plain binding,	per copy,	$0 75
Morocco "	sprinkled edges, "	1
Extra " "	gilt " "	1 25

I take this method to express my sense of gratitude to God, as well as high obligations to the brethren Agents who have taken so much interest in the circulation of my Hymn Book, and the brethren and friends generally for their kind and liberal patronage in my humble effort to furnish them with a Hymn Book suited to the Christian ministry and also to the Christian. And if I have been successful in this my arduous undertaking, I shall attribute my humble effort to the kind interposition of Providence, enrol the success in the catalogue of distinguished felicities, and endeavor to consecrate the service and the reward on the altar of praise to the God of all grace, the Father, the Son, and the Holy Ghost.

And I pray God to sanctify my labors for the promotion of his cause, and for the happiness of the saints; and to reward the brethren who have taken so much interest in their circulation an hundred fold, for their brotherly kindness. Also, I would give notice that I will have supplies of the 3d edition the approaching fall at most of the Associations in Georgia, Alabama, Mississippi, and in the south and south-west parts of Tennessee, some in Louisiana and Missouri. The brethren will please send their orders up to the Associations, those who have not already ordered, and the brethren Agents will supply them, or make arrangements for them to be supplied at a future time.

With high considerations of Christian regard and esteem, I remain their brother and servant in the gospel.

BENJAMIN LLOYD.

New Agents for Primitive Hymns.

Eld. Gilbert Beebe, Editor of the Signs of the Times, is Agent for me and will supply any orders from the Northern or Middle States.

Eld. S. I. Lowe, Weston, Missouri.

Eld. C. B. Landers, Union C. H. Arkansas.

Leroy G. McGaughey, Big Woods, Louisiana.

Tennessee—Elds. Peter Culp, Somer-

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ville; Shadrack Mustain, Lewisburg; William S. Smith, Winchester; J. P. Walker, Hillsboro'; I. E. Douthit, Lynchburg.

South Carolina—Jacob G. Bowers, Esq.

N. B. I have published the above names of Agents, because of their great distance from me; and have omitted those in Georgia, Alabama, Mississippi, and Florida, because it would be drawing too much upon the liberality of the publishers of a religious periodical, to request the insertion of so long a list of Agents. And also, they are more convenient to me and the most of them have been acting as Agents for me for a considerable time, consequently are generally known as such. *B. L.*

THE PRIMITIVE BAPTIST.

SATURDAY, SEPTEMBER 13, 1845.

TO EDITORS PRIMITIVE BAPTIST.

Tyrrell county, N. Carolina,
20th August, 1845.

Dearly beloved Brethren: Who are scattered throughout these United States and elsewhere, elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you and peace be multiplied.

I rejoice greatly to inform you, though we are in the midst of the enemy who are howling round us like ravening wolves, that the all-protecting hand of God has sustained us and we trust through the merits of the Lord Jesus Christ he will yet protect us. For we are told in his blessed word that, he that puts his trust in the Lord shall never be confounded world without end. And he also says that, I will leave in the midst of thee (Jerusalem) an afflicted and poor people, who shall trust in the name of the Lord. So if God be for us, who can be against us? So Israel shall be saved with an everlasting salvation, world without end. Therefore it is a very small matter that we shall be judged of man's judgment, for the Lord declares that, heaven and earth shall pass away, but his word shall not pass away. Wherefore let us take the whole armor of God, that we may be able to stand in this evil day of hypocritical parade, straw-pen religion, feigned love and false zeal for God; which the Lord by the mouth of the apostle (Paul) I think affirms is not according to knowledge. And having done all, to stand, having our loins girt about with truth, and having on the breast-plate of righteousness, and our feet shod with the preparation of the gospel of peace. Above all, taking the shield of faith, wherewith we shall be able to quench all the fiery darts of the wicked; and take the helmet of salvation, and the sword of the Spirit, which is the word of God. Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints.

Brethren, pray for us that our faith fail not, and that we may earnestly contend for the same, not fearing what man can do to us; knowing ere long we shall reap, if we faint not. Although we appear to be in a dark place, and no regular preacher living amongst us, and are surrounded by false professors and false teachers, turning the truth of God into a lie; who profess to know God, but in works they deny him; having men's persons in admiration for the sake of advantage, and by good words and fair speeches deceive the hearts of the simple and make merchandise of the gospel, supposing that gain is godliness. From such we the Old Primitive Baptists of the apostolic order are commanded to withdraw ourselves, and the Lord will be our light. So let us put our trust in him, not fearing what man can do to us; having this seal, the Lord knoweth them that are his, So the foundation of God standeth sure.

The Lord for his mercy's sake has been pleased to direct brother G. W. Carrowan for several years at times amongst us, whom we esteem faithful in the Lord and a great defender of the faith of God's elect; and the Lord through him and other preaching brethren, (viz.) Puckett,

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Mott, J. H. Daniel, and Hart, have built up the churches and called to the sheepfold some of the precious jewels of mercy. The work of the Lord must go on, and Israel shall be saved with an everlasting salvation.

We would desire to be thankful to the God of all grace, for the everlasting gospel which has been preached amongst us thro' his servants that he has sent amongst us, and hope if it is his will they will still visit us more and more; for I believe the Lord has a people about here that must be brought to the sheepfold, but the laborers are few. Brethren, join with us in prayer that the Lord of the harvest would send forth laborers into his harvest.

Brother Carrowan visited us last week, and the South Side church at Ansley's meeting received three to baptism, and were baptized last Friday morning, amongst which was my beloved wife, thank the Lord for his mercies. Grace be with all them that love our Lord Jesus Christ in sincerity. Amen.

SAMUEL ROGERS.

From the Christian Doctrinal Advocate.

From Brother J. S. Battle Rocky Mount, N. C.

Dear Br. Jewett,—Thinking it time for me to make a remittance to you for the Doc't. Adv't. I do not know how our acc'ts stand; I enclose herein 10 Dollars, persuming it will pay off arrearages. I should regret very much indeed to be deprived of the pleasure, gratification and I sometimes hope instruction, (in being built up in the most Holy Faith) in the perusal of the Doc't. Adv't. and the Signs of the Times, for I firmly believe they advance and propagate the true principles and the Faith of the primitive saints, and in them we can read and learn of the trials, difficulties and oppressions, of the modern Israel, dispersed and scattered throughout the bounds of our land, and in these days of error and deception in religion and great show and zeal, (but not according to knowledge) in which the popular current, seems to be rushing heedlessly on, crying these be thy gods O! Israel that brought thee up out of the land of Egypt, as in ancient times, is now; for it does appear to my weak comprehension, that the most of the schemes, plans, devices and operations of various kinds, (in these latter days) to assist God to do his work, is nothing more than idolatry; like ancient Israel, they appear to lean on an arm of flesh, not relying wholly on an all wise and omnipotent God. I say when we take these things into consideration, for a servant of God to stand up manfully in defence of *Truth*, in opposition to the errors, schemes, & gross deceptions of the present day, his hands should be held up; and in fact to oppose all the popular schemes of the day, nerve & energy should be possessed, such as I think the world could not give. Paul could not have the thorn taken out of his flesh, but he was promised grace sufficient for his day and trial. I consider this a trying time with the people of God, & every soldier should be at his post, with all his armor on, and those of a faint heart let them return. Christ's band is small, and he has said, fear not little flock it is your Father's good pleasure to give you the Kingdom; if they are distressed and in trials and difficulties, they are instructed to trust in the name of the Lord and stay upon their God; he is their only hope, defence, strength, wisdom & refuge in all their trying scenes while passing thro' this vale of sorrows. Bear with me a little longer, my mind is running in rather a confused manner hither and thither, but I acknowledge my weakness and that I am a poor sin-defiled, frail and imperfect creature; a sinner by nature and practice, and if saved at all it must be entirely of God, and may the God of all Grace keep us by his power, through Faith unto salvation, &c. How are the times with you both in a natural and spiritual point of view? is your duty made plain? watchman, what of the night? what seems to be the signs of the times? are you sailing smoothly and at ease, repo-

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sing on a bed of roses; or is your sea at times tempestuous and the waves rolling high and to all human appearances, like to break over your frail bark and destroy you, which arouses you from your lethargy? In such trying emergency, are you pursuaded to run to your Captain, and cry aloud to him and say, Lord save or perish; and is your Captain all wise and omnipotent? Can he calm the roaring sea by the word of his power? If you have enlisted under such a Captain, you will certainly sooner or later triumph, although the army you are in may be small, and they may be stigmatised, as a feeble band, illiterate, do-nothing, slothful and inert in all their movements; and in some degree it is true, they are a peculiar kind of people, not like any other nation; as in the days of Israel, who was despised and hated by all the surrounding nations, even so now. When the Jews relied solely upon God, they vanquished all their enemies; but when they got proud, and self important, trusting in their own strength, they were seen to be defeated, and upon the whole they were a stiff-necked and rebellious people and went after other gods. What I mean is this, that the band that I suppose you belong to, is small comparably speaking, have always been held in low estimation, by the wise of this world; it is a sect pretty much evil spoken of by all others, and often mocked and derided by them, because of their feebleness, smallness of numbers, ignorance, &c. all of which in a spiritual point of view is acknowledged. As to themselves they boast of no great exploits, confess they are weak, depraved, frail, corrupt, sinful creatures, and have no strength of their own. Somewhat different from our common armies, the success of our army in nature, depends not only upon the officers, but upon the zeal and activity of the soldiers; but in the former case it is not so, their Captain and Leader is their entire strength, has done all the work for them, such as they could not do for themselves, being their Alpha and Omega, the way, the truth, and the life of his men, and without him they cannnot do any thing; where he withdraws himself from them, and they are left to their own strength, they are sure to be subdued; but he has promised never to leave nor forsake them, whom he has purchased with his own precious blood, having paid their ransom on the cross, laid in the grave and rose again the third day for their justification, who now sitteth at the right hand of God to make intercession for his chosen band. Who can lay any thing to the charge of God's elect? It is God that justifies, who is he that condemns? Go on my Br. in the strength of Israel's God, and may your duty be made plain, and your bands cut loose by an all-wise providence, so that you may be enabled to perform what is enjoined upon you, to the feeding and administering consolation to the distressed and afflicted on these low grounds of sorrow. Excuse my long and uninteresting scribble, I do not trouble often. I subscribe myself a poor sinner dependent upon an independent God. JAMES S. BATTLE.

April 19th, 1845.

TO EDITORS PRIMITIVE BAPTIST.

Lick Creek, Illinois,
June 18th, 1845.

BRETHREN EDITORS: I take my pen in hand to write a few lines for your paper. I have received nine numbers of your paper, which has been a medium to hear from several of the Southern brethren, which I can claim, if my heart deceives me not. I am made to believe, the army of the living God know each other by an experimental knowledge. I hear one of the prophets say, I will open the eyes of the blind; I will lead them in ways they know not, and paths they have not trodden; I will make crooked ways straight, and rough ways smooth; these things will I do unto them, and neither leave them nor forsake them.

The promise of the Lord, to us in the gospel, is yea and amen; a new work will I perform, neither leave nor forsake them.

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I can't see how an Arminian can claim the promise, when the work of regeneration is nothing new, but what he naturally knows; that is, that he can insinuate himself into the favor of God and have the Lord to love him. And as long as he will keep industrious the Lord will bless him, and when he will cease to do, the Lord will forsake him and he will finally become an heir of the wicked one.

But when we see the promise of the king, we hear him say: He that believeth on the Son hath everlasting life, and he that believeth not the Son shall not see life, but the wrath of God abideth on him. Except a man is born again he cannot see the kingdom of God. This we cannot conceive is by the act of the creature, but by the power of God, or order of heaven. We see in this day and time, that it is taught the whole depends on the act of the creature in going to heaven. Man is preached a Saviour, instead of Jesus and him crucified. I want a whole Saviour, one who is the giver of every good and perfect gift that comes down from the Father of light, with whom is no variableness, neither shadow of turning.

I want a Jesus who is the power of God and wisdom of God. I want a Jesus who is the door of the sheep, that they shall go in and out by him and find pasture. I want a Jesus that will give unto them eternal life, and they shall never perish, neither shall any pluck them out of my hand. I want a Jesus that begins a good work in the heart, and carry it on to the day of perfection. I want a Jesus who is the author and finisher of faith. I want a Jesus that gives the mind to rather suffer affliction among the people of God, than to enjoy the pleasure of sin. I want a Jesus that his grace is sufficient for me in my day. I want grace to keep this body under subjection. I want the mind to trace the footsteps of Jesus, to give myself to the Lord and to one another, to be buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life, observing the Saviour's command, to commemorate his death till he comes, discerning the Lord's body. I want that of condescension to wash my brethren's feet. I want a Saviour's love to esteem my brethren better than myself. I want to observe the 18th of St. Matthew, to reclaim my brother; and when proper steps are taken, if he neglect to hear, let him be unto thee as a heathen man and a publican.

I love to see the church no more strangers and foreigners, but fellow cittzens of the household of faith. I don't want to see the church make friends with the unrighteous mammon, but to be separate, saith the Lord; for I will walk in them, and dwell in them, and will be unto them a God, and they shall be unto me a people. The people of God are the circumcision in heart, who worship God in spirit, having no confidence in the flesh; for Jesus hath saved them and called them with an holy calling, not according to our works, but accordiug to his own purpose and grace given us in Christ before the world began. Christ is the life of all his people, so that we can say with the old apostle that I am crucified with Christ, therefore I live yet not I but Christ in me; nevertheless the life I now live, I live it by the faith of the Son of God. While in the midst of my young years, the Lord found me in a waste howling wilderness; he led me about and instructed me, while my sins appeared as red as crimson; he set my captive soul at liberty, and gave me peace of mind. I have a hope that I will strike hands on the bank of deliverance with all the blood-bought throng.

Yours in Christian bonds.

JOHN ALSBURY.

From the Signs of the Times.

Wetumpka, July 1, 1845.

BROTHER BEEBE — Grace be to you, and peace from God our Father, and from the Lord Jesus Christ. — I have just read with pain and in tears a notice of the death of our esteemed brethren, D. E. Jewett, J. Bryan, and S. Meredith, the former of

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whom, as an Editor and Minister, I was acquainted with. For several years, we had kept up an epistolary correspondence by which means there was great intimacy existing between us, and a fellow feeling, as was spoken of by brother Jewett, which is not easily expressed. My brother you cannot conceive of, neither can I express my feelings while my eyes, filled with tears, look upon the page that records the death of my so highly esteemed and fellow laborer in the gospel, D. E. Jewett, associated with your reflections as written on the same page, as well as the occurrence of my mind to the many obituary notices of ministers in the Signs, and other religious periodicals, within the past year. I received, but a few days since, a letter from brother Wm. Mosely of Ga, informing me of the death of Eld's. J. Greer and B. Bateman, both of that State: and also, our brother Eld. H. M. Todd of Montgomery, Alabama, is no more. Truly may we say that we are stricken and bereaved, and may we be admonished that our departure is at hand.

In view of the circumstance of brother Jewett's being absent from home and engaged in preaching at the time of his death, I am reminded of the following verses, viz:

"Away from his home and the friends of his youth
He hasted, the herald of mercy and truth,
For the love of his Lord, and to seek for the lost—
Soon, alas! was his fall; but he died at his post.

The stranger's eye wept that in life's brightest bloom
One gifted so highly should sink to the tomb,
For in order he led in the van of the host
And fell like a soldier, he died at his post.

He wept not himself that his warfare was done,
The battle was fought, the victory won,
But he whispered of those that his heart clung to most,
Tell my brethren for me that I died at my post."

BENJAMIN LLOYD.

TO EDITORS PRIMITIVE BAPTIST.

—

Cheeksville, Marion Co., Tenn.
August 9th, 1845.

BRETHREN EDITORS: I have been silent for some time, and would still remain so; but I hope it will not be amiss for my name once more to appear in your sheet, as a matter, (as I think) of importance, has for some time been bearing on my mind, and I have been trying to waive it, until I am weary of forbearing; and therefore, by liberty of you to suffer me to speak that I may be relieved. I have often said to myself, let the aged speak and let them that have understanding put forth their reasons; but the case of Elihu turned on my mind, (Job, 32 c. 9 v.) Great men are not always wise, neither do the aged understand judgment, (10 v.) therefore I said, hearken to me, I also will shew mine opinion.

Hoping the above will be a sufficient apology, I venture forth as I trust in view of my weakness, and first set down the subject that has been bearing on my mind, (Isaiah, 58 c. 1 v.) Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgressions, and the house of Jacob their sins.

Now, brethren, these are the words of the Lord by Isaiah; and the Lord by Solomon says, there is nothing new under the sun; for that which hath been is that which shall be. The people addressed were the Lord's people, and there was transgression and sin among them; and so I fear there is amongst us, and when we examine after these faults, we find it brought to view in the 3, 4, and 5 verses; in a word, it was for a neglect of their duty; or what is worse, doing them hypocritically or to be seen of men, while the heart was not in the service; they fasted and perhaps they said prayers, but with this service they had strife and debate, and with it had pleasure and exacted all their labors. Much more we might mention of their transgressions, but we wish to come home to ourselves; we will just say, same cause same effect.

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Now, brethren, is there not a great drought, and unfruitfulness, and barenness in Zion? These things are obvious to all, and may we not not use David's language, and say, is there not a cause? And again, the Lord complained of his people for bringing a lame sacrifice and after sharply reproving them, directed them what they should do, with a promise that he would open the windows of heaven, and pour them out a blessing, &c.

Now, brethren, these things are to be spiritually understood; therefore I would advise a close examination of the Book of God for our duty, and pray that God would give us understanding. And now, brethren, I shall begin with the ministry with my eye to the text, and will say to them, shun not to declare all the counsel of God. Oh, says one, that will not do; or if I do I shall offend some, and therefore shall have a small congregation to hear me. For there are some points of doctrine and of duty that the people call hard sayings, such as the doctrine of unconditional election and predestination, &c. This the people cannot bear, and what is worse, some of the church say these points of doctrine had best not be preached, though they are the truth.

Dear brethren, are they not in the scriptures? If they are, then declare them; for which would you suppose God would bless, truth or falsehood? Truth, I believe. But if I declare the whole truth, I shall become unpopular. Well, if it should fare with you as it did with Micah, then declare it; or if you should become a mock and derision, as did Jeremiah, then shun not to declare the whole counsel of God. For better is the answer of a good conscience towards God, than the flatteries of men.

But there is another point of your duty, my ministering brethren, permit me to touch; and I know by experience, that is a delicate point. A text we are apt to say we cannot preach from. And why cannot we preach from it? Why, because it will affect us, and men will say we are money-hunters, or money-beggars. Brethren, because some men abuse their wives, requiring every thing of them, shall I not expect my wife to be a helpmeet to me? Then, brethren, because the missionaries are like the horseleech, who are crying give, give, and the earth that says not it is enough; shall not we lay before the church her duty in all things, with the manner, and how, and tell the church her oxen should have some nubbins and shucks? But, my ministering brethren, it is our duty to labor with our hands to procure the necessaries of life; and what we lack by loss of time and attention to our business, should be made good to us by the church. But should we fold up our arms and put gloves on our hands in warm weather, and abuse our wives (churches) for not maintaining us in our laziness; when this is the case and practice of a man professing to be a minister, I am disposed to say he is a false teacher and the church is under no obligations to administer to his necessities; but the humble servant of the Lord will be industrious, but with all his industry he is apt to fall behind.

Brethren, therefore permit me to say to the deacons of the church, that it seemed good to the apostles to appoint and ordain men that were to be helpers to the ministers, whose duty it was to serve tables, even the tables of the needy, and to see that their tables were furnished with the necessaries of life; not altogether out of their own garners or meat houses, but it is the duty of the deacon to admonish the church to give of their carnal things into the hand of the deacon, to give it to the needy ones that are members with them in the church. If it be your sister that is a widow, give it to her; if it be a brother, who through misfortune or infirmity, give it to him; if it be your minister, who through infirmity of body or loss of time and attention to business has fallen behind, give it to him. And I think the deacons should be the judge, who is the object of the church's charity.

But, brother deacon, I am not done with you yet. You are also called elders. The elders of Israel were rulers in Israel.

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You should also serve the church as a leader, especially in the absence of your pastor. You should lead, and not drive; pray with and for the church, attend to the necessary business in the Lord's, and not crouch down in some corner till all hope is gone of your preacher's coming; and then say, there will be no business attended to to-day; and go off without ever asking God's blessing to rest on your preacher, the church, or your neighbors and their children. This course looks like a lame sacrifice indeed. Another thing you should do, (though in part it belongs to all,) as we are all in the flesh and subject to dishonor the cause we have espoused; sometimes it is the case that we hear a rumor that a brother or a sister has dishonored the cause by some act, no matter what. It is your duty to see that brother or sister, and inquire into the matter secretly and alone in the spirit of meekness and love, with an eye single to the glory of God; and if possible cause thy brother or sister to see their sin, that they may return to righteousness.

But perhaps you may say, I am too unworthy, let somebody else do it; yet you are wounded for the cause sake, and tell Dick about what you have heard, and tell him he must go. He says, oh no, I cannot; and he tells Harry, and he tells somebody else, till perhaps the whole church and the world know all about it, but the brother that report says has sinned.

Dear brother, this you know is not right; remember you are a ruler, and ought to take the lead in these things; remember discipline was designed for the health of the church. Now, brethren, the prophet was commanded to show Israel their transgressions and Jacob their sins. Now Israel and Jacob both represent the church, therefore I must say a few things to the laity. And first, forsake not the assembling of yourselves together. When your meeting day comes on, do not let a little job of work that you would be glad to have done, hinder you from going, when perhaps your preacher has to leave his work, and ride and sometimes walk five or ten miles to come and preach for you. And if you are not there, how do you think he must feel? His feelings perhaps are somewhat like this: surely these brethren have changed in their mind towards me, they once seemed glad to see me, but now they care nothing for me; for sometimes I find a few old sisters, and sometimes I find nobody at the meeting house. Then he must go home, or poke off somewhere and seek some place to lodge at till Sunday, before he can deliver the message that caused him in part to leave home.

Dear brethren, there is utterly a fault somewhere. Brethren, I would ask you a question, answer it in your own breast: How do you feel when your preacher fails to come to his appointment? Do you not feel like there was a great lack, or are you best satisfied when the preacher does not come? Brethren, I have thought that Ichabod might well be written on some of the meeting house doors in this country, and I have been awfully afraid that the wo pronounced by the Lord against them that are at ease in Zion, will fall on us.

Oh, brethren, try to think how precious that cause is you have espoused. Let me tell you what I have heard of some of the people of the world saying, by way of rendering an excuse for not going to meeting on Saturday. If I go, say they, there will be so few people that the preacher will not preach; as not all the members if any will be there, therefore I will wait till Sunday. Dear brethren, permit me to ask you another question: How do you think your preacher that you have called on to come and preach for you some years ago, feels when he comes to your meeting house and you are not there? Is it not reasonable for him to conclude, the brethren at this place are tired of me, and therefore I will give up my stewardship; or he may conclude, the Lord had no hand in his call at this place, and therefore he has taken the mind of his people from me as a minister. And may he not from such reflections as these, conclude that he has never been called by the Lord and sent to preach. Thus satan gets the advantage of him, and down he

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goes into perhaps despair. Oh, brethren, these things ought not so to be. All this by neglecting to do your duty to God, in attending your meetings and treating your minister with respect.

My mind is not fully discharged, but I must stop and commend you to God and the word of his grace, which is able to make you wise unto salvation. Farewell.

MICHAEL BURKHALTER.

From the Signs of the Times.

"A RIGHTEOUS DECISION.

Judge Keith of Ohio, has decided lately, that the advocacy of the cause of missions, by any Baptist church, does not in itself change or destroy their cardinal principles as a Baptist church.

The above decision we had in the case of a colored Baptist church in Cincinnati, Ohio, one party claiming to be Trustees, filed a bill in Chancery against the defendants the other party in the church, and charged them among other things, with having deserted the principles and doctrines of the Baptist church by furthering the cause of missions and of benevolent institutions generally.

This decision may perhaps, be a lesson to those anti-effort Baptists who are continually charging mission Baptists with having departed from the cardinal principles and practice of the Baptist denomination, and who would in every instance, if indeed they had the power, thrust their working brethren out of their houses of worship as freely as they have done from their communion."—*Bap. Rec.*

This *lesson* has already been too frequently and too painfully learned by Old School Baptists to require additional demonstration of the disposition of their enemies to deprive them of their rights, or of the readiness of the judges of the earth to sanction and legalize their unrighteous usurpation. Thus the kings of the earth decided that popery was no innovation upon primitive Christianity, and that infant sprinkling was a correct version of gospel baptism. What wonderful things might not be taught by such lessons and enforced by such powerful preceptors? Would the New School, on all occasions, abide the instruction of such lessons?

FOR THE PRIMITIVE BAPTIST.

Judgment to come. C. M.

Come all who are from bondage free,
And walk the narrow way;
Remember you must ready be,
In the great judgment day.

The righteous will be ready found,
As such they watch and pray;
And so they will in grace abound,
In the great judgment day.

The righteous they shall end their days
In peace, and fly away;
And sing their great Redeemer's praise,
In the great judgment day.

The righteous all will rise and shine,
And then in glory stay:
And all look heavenly and divine,
In the great judgment day.

The wicked now they are not so,
For in their sins they stay;
They never can to glory go,
In the great judgment day.

They must sink down, beneath God's frown,
And there forever stay;
They all must hear and quake and fear,
In the great judgment day.

BENJAMIN MAY.

Macon, Ga. May 6, 1845.

FOR THE PRIMITIVE BAPTIST.

Appointments for Elder P. Puckett.

November 4th, at Woodenton; 5th, at Rose of Sharon; 6th, at Red Banks; 7th, at Great Swamp; 8th, at Flat Swamp; 9th, at Spring Green; 10th, at Bear Grass; 11th, at Skewarkey; 13th, at Moratiock; 14th, at Free Chapel; 15th, at Concord; 16th, at Liverman's; 18th and 19th, at Gum Neck; 20th, at Bethlehem; 23rd, at Powel's Point—December 14th, at Sound Side; 15th, at Angeley's, 16th, at Concord; 17th, at Free Chapel; 18th, at Moratiock; 20th, at Beaver Dam; 21st, in Washington; 23rd, at Blount's Creek; 24th, at Whitford's; 25th, at Old Swift Creek.

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THE PRIMITIVE BAPTIST.

EDITED BY PRIMITIVE (OR OLD SCHOOL) BAPTISTS.

Printed and Published by George Howard,

TARBOROUGH, NORTH CAROLINA.

"Come out of her, my People."

VOL. 10. SATURDAY, SEPTEMBER 27, 1845. No. 18.

COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

Marietta, Cobb county, Ga.
Aug. 6th, 1845.

DEAR BRETHREN: These lines are for your examination, and I want all who may read my scribbling to pass by my aged way of expressing myself. I profess to be an Old Side Baptist, if I am not, I am deceived and am nothing at all but old Massey. I have thought for some time back that I would try to give some account of my experience, but because I can't write good I have neglected, till I am so pressed I can't forbear any longer. It may be with some of my brethren like it was with me yesterday, when reading an experience of one of them; I commenced reading his experience, and it filled me so full that I have not got over it yet. Brethren, write and tell what the Lord has done for you; though you may think it is not worth hearing, you don't know who has been travelling that same way. There are not many that have been changed, but what can bear witness with you, if we all have been taught of the same spirit; for every likeness begets its likeness.

I will try to tell you some of God's dealings with my poor soul. In the year 1821, in the month of September, it was a very sickly time in Lancaster district, South Carolina, where I lived, and my neighbors were dying with the fever. And one morning about the 6th day of that month, in the year above named, I got up in the morning with a pain in the back of my head, and felt very unwell but was able to go about the house. I had a man at work for me on my cotton gin. I went up in the gin house where that man was, & lay & sat about there till I got such a burthen on my mind that I was going to die and was unprepared to meet God in peace, that I had to go in the woods and try to pray for the first time in life I reckon. I went out in the woods, there was a very nice thicket close to the gin, I got to the place that I felt hid; but O, my brethren, when I got there I could not get down on my knees at all, nor I could not pray one word as I thought. But O, brethren, I have thought that there I did pray, for I felt that in a short time I must die, and that in a few days at most; but every word seemed to sink down to my feet, and did not rise as high as my knees. I went back to the gin, but could not stay there hardly ten minutes before I had to go and try to pray again; and when I started from the gin I was determined to get upon my knees, but I could not to save my life, it seemed to me. But I got to another place where it was more thick than the first place was. I made out to get my hat off and tried to beg the Lord to help me pray. Brethren, I do believe that I did beg at that time for knowledge to know how to pray; but all was vain, all seemed to fall down as before to the ground.

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I am not able to tell you, my brethren, how often I went out that day, but several times; night came and my poor soul was in great distress, morning came and I was still sick both in soul and body, I begging to know the Lord's will concerning me. I went to the law, took the Bible and went out in the field and tried to read his word; but I had not been to school enough to read any of account, and what I had learnt at school I had forgot; but I tried to spell and read as well as I could all that day, and so on till the seventh or eighth day, when I went into the field as I had been doing the rest of the day, and about sun down I was on my knees when I became so sick that I began to faint and thought that I could not go to the house, but got up and started home and made out to get almost in the yard when my wife saw me and ran and caught me. I was going by the house, she helped me in; I took my bed for seven weeks before I was able to sit up in a chair.

You may guess that I made many fair promises to the Lord if he would spare, that I would serve him all the days of my life. We had four children down, and when morning would come I did not expect to live till night. But it pleased the Lord to spare us all and restore us to health, but O, my brethren, when I got well I became the most profane man that ever lived on the earth. I cursed and swore so hard after I got well, that it seemed to me that I could almost feel the hair rise on my head. I went into all the follies of the earth, to drinking and getting drunk, and gambling; till one day I and one of my neighbors went to a country store and there he and I both got drunk and stayed till most dark, when we started home. We were riding along and his horse began to kick up and kicked me on the leg. We went on till my neighbor got so drunk that he could not ride any further. We were close by one of our neighbor's houses. I called to him to come and help me get the man to the house. It was raining, and when we got to the house every step that I stepped on the floor there was a great splash of blood on the floor. It was dark and I had not seen that my leg was bleeding. I left my neighbor at that house and went home, and when I got by the fire the liquor and the hurt together made me so sick that my wife sat by me all night, as I lay on a bed before the fire.

The next morning I felt as miserable as I reckon any body on this earth ever feels. I felt just like the Lord had forever withdrawn from me. I surely had sinned away my day of grace. Sure enough I had committed the unpardonable sin. Mine was a gone case. That I think was in January, 1822. I got up and was knocking about the house some, and then had to lie down on the account of my leg. There came my uncle after the flesh and my brother-in-law to see me. I got up and sat some liquor on the table and asked them to drink, but they both vowed that they would not without I would drink first. I went to the bottle and poured out a small drink. I told them that I thought that that drink was the last one for me, and it has been so far. God knows when I will drink the next.

I reckon that was the beginning of true conviction. I was in distress from that good hour till some time in the last of April, or the first of May, I do not recollect what day of the month or month; but I fled to the law for justification, but every sentence condemned me. I was in such distress that I tried to pray, but I never thought that I knew how to pray. It was my whole prayer to God for conviction until I was lost in good earnest. I tried all of my own works, but found when I would try to pray that there was enough sin mixed with one prayer to sink a world. And when all my hopes were gone, as I was ploughing one evening my plough handle came off; I went to the house to get a nail, when looking for a nail I found a small pamphlet. I picked it up and read in it a little, and laid it down and went to work. The next morning when I came home to my breakfast, after I got done eating, for it was very lit-

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tle that I eat, I went and took down my little book and commenced reading; it was about a converted soul, and when it described the soul that was changed in its whole disposition, the thing that it once hated it now loved, all at once it seemed to me that something said, you are the man. I stopped reading, and it seemed to me that my heart flew up into my throat; it was repeated that, you are the very man.

Brethren, my soul leapt within me. I got right up, and not knowing where I was going I met my wife in the yard as I went out of the house and she was coming out of the smokehouse. I told her that my soul was converted. I ran and got my mare out of the stable and went to ploughing, not hardly knowing where I was going or what I was doing; but this I knew I was singing glory to God most all day. And it did appear that every thing that I saw was praising God, every thing did look so pretty; and all of the birds of the forest were praising God. My mare that I was ploughing was the most tractable brute that I ever ploughed with, before or since.

Brethren, I have thought about that day's ploughing many a time; it was the first experience that I ever heard and, brethren, I have wondered that I ever knew what it was, I was so ignorant about God and religion. O that men would praise God for his wonderful works towards the children of men, for his mercy endureth forever. It was a great thing that God so loved us that he gave his only begotten Son to bleed and die, and still more to me that he should die for me; for such a great sinner who had run so much in debt to sin, had sinned for almost thirty years of my time away, and had given God the back and not the face.

Brethren, I can write all about the goodness of God; but O that his church might have his presence to help them on in this world. Brethren, I can't write all at once. We have separated ourselves from the many inventions of men. I want to come to a close, but things crowd on my mind, and I can't give up the pen till I tell you what I believe in part. Brethren, I believe that all the church was treasured up in the wisdom of God before the world began; and that there will not be one added to it, nor one taken away from it. If I go away I will come again and take you to me, where I am there you may be also.

Brethren, there is one inquiry that I want to make of my old brethren. What is the gospel step to be taken with a brother that is a public transgressor, and a brother sees him in the act? Please answer it, you who will, and it will be thankfully received.

I must come to a close by subscribing myself your humble servant, praying that God would give all my brethren a spirit of prayer that they would pray for me and my family. *JOSIAH MASSEY.*

FOR THE PRIMITIVE BAPTIST.

Extract from the Minutes of the Sweetwater Baptist Association, convened at Four Mile meeting house, Blount county, E. Tennessee—Friday before the fourth Saturday in September, 1844, *and following days:*

4. The Association agreed to take under consideration the proceedings of a council of the churches, held at Pleasant Grove m. h. on the 23rd of Dec. 1843, which proceedings, being read, were unanimously agreed to and ordered to be appended to our Minutes.

5. The Association took under consideration the Churches and Ministers that have failed to represent themselves in this body; and after deliberation, think it due to the cause of God to spread the following on our minutes, for the safety of the churches and our sister Associations, viz: We believe the Churches that have declared their principles publicly, and are standing out against the doctrine of *Election* and *Predestination*, are unsound in holding to the Arminian doctrines and schemes, and in clinging to the word *united*, when in reality it is nothing but the principles which the old Baptists profess,

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which they oppose, and their Ministers leading into disorder, the members belonging to Bethlehem, Big Spring, Nine Mile, Christiansburg, Old Friendship, New Friendship, Mount Zion T. R., Pleasant Hill, New Hopewell, and Mount Pleasant Churches: and, as many in the bounds of this Association, are partaking in this unsound, unscriptural course and doctrine; and who are led by John Givans, Isham Simmons, Zech. Rose, E. Clayton, E. Ward, C. Saunders, T. B. Waller, and Wm. C. Lee we, hereby notify our brethren, Associations, churches, and the world, of their unscriptural course; although we hope and believe there are some among those churches, who are sound in the faith.

—

Declaration of a call meeting of the churches of Sweetwater Association of Baptists, held at Pleasant Grove meeting house, on the 23rd of Dec., 1843.

We, a portion of the Sweetwater Baptist Association, having convened for the purpose of consulting what would be most for the glory of God, and the support of his cause; being heretofore prohibited from giving the right hand of fellowship to our Primitive Baptist brethren of our faith and order; and, after consulting together, we think the most prudent course to be pursued by us, as we have been denied the privilege of members in full fellowship, is as follows:

1st. We believe ourselves the people that are maintaining the old Baptist principles; and that we have not departed from former principles; in any thing but dropping the name *United*, which the Constitution has not forbid us to do in our churches.

2nd. And, whereas, there is a part of the churches, members, and ministers of this Association, that are unsound in faith and practice, that are driving off our ministers from their stands and declare that they will cut off all churches, members, and ministers that do not comply with their unsound, unscriptural course and notions, thereby lording it over God's heritage: and, whereas, we believe it our duty to withdraw ourselves from all churches, members, and ministers that hold the Arminian principles; for they have deprived us of corresponding with other Associations of the same faith and order. Therefore,

Resolved, That we, as churches who are undernamed, do hereby withdraw ourselves and declare that we are the SWEETWATER ASSOCIATION BAPTISTS.

The churches met in this council, by their delegates, are, Union, Blount co., Four Mile, Pleasant Grove, Springtown, Zion Hill, and New Providence.

ROBERT GREGORY, Mod'r.
CHARLES N. GEORGE, *Clerk.*

FOR THE PRIMITIVE BAPTIST.

—

Extract from the Minutes of the Corresponding Association of Old School Baptists.

CORRESPONDING CIRCULAR.

The Messengers and other brethren meeting for mutual correspondence, with the Bethlehem church, Prince William County, Virginia, August 9th, 10th and 11th, 1844, *would respond to the expressions of love and fellowship, from the Churches, Associations, and Meetings, whose Correspondence we have received, whilst we would also extend expressions of love to all who love our Lord Jesus Christ in sincerity and truth.*

BELOVED BRETHREN:—We recognise you as having *obtained like precious faith with us*, and as owning the same *one Lord*, although we have not in our meetings set up any formula, called articles of faith, by which to test your unity with us. We hold it incumbent on the disciples of our Lord, to show forth their faith at all times; and on all proper occasions to make an honest, unequivocal declaration of their views of the doctrine, practice and order, taught in the Scriptures; but the setting up of these formulas of faith, of human

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composition, we think we have found by experience, to be productive of more evil than good. Whatever may have been the case in the commencement of the practice, these formulas have long since ceased to be a criterion of the soundness of the faith of those who may publish or subscribe to them. In cases where an acknowledgment to certain Articles of Faith, is made a test for membership, we have found that persons wishing to join, would acknowledge to them when read, of whom it would appear, that in doing it, they had no design of expressing thereby their own particular views of doctrine; they wished to get into the Church, and they made this acknowledgment as a mere form in joining. In the divisions of Churches, we have seen each party claiming the Constitution, with the Articles of faith on which the Church was constituted, though the parties differed in their views of doctrine and practice, as widely as the east is from the west. We have seen the same to be the case in Associations—Hence, also, we have heard letters read, headed with a certain profession of faith, when we had no reason to suppose that a majority of those from whom they came, believed the doctrine therein expressed. We have therefore, concluded, that the setting up and subscribing to Articles of Faith, is at the best, but a *showing of our faith without our works*—James 2d, 18. But we would not be understood hereby, as charging all Churches and Associations which have certain published Articles of Faith, with only *showing their faith without their works*. We confidently believe that whilst many of our brethren still cling to formulas of Faith, as important, they also conscientiously seek *to show their faith by their works*, and that their works satisfactorily prove the soundness of their faith. We mean only by our remarks to show what these formulas are in themselves; that there is no dependence to be put on subscribing to them, as evidence of soundness of faith; it is deceptive, having been used as a cloak to cover some of the most pernicious errors. We will ask your indulgence, brethren, whilst we attempt to describe some of those works which show, from the nature of them, that the faith of our Lord Jesus Christ is therein exercised. We do not understand James to mean by *words* in this case, a mere round of legal or any other external duties. Faith is a fruit of the spirit; as it has its origin in life, it must therefore show its existence by corresponding action. Thus—

1st. Faith will so discover to us the holiness of God, as manifested in the law, as that contrasted with it, our hearts and every thing proceeding from us, appears turned to corruption and sin. Hence, he that has faith will show it, not only by renouncing all claims to being righteous before God, through his own doings, but will also show that he has no confidence in his own heart, nor in any efforts of his, to secure his own acceptance with God; or, in any way to procure the salvation of others. All boasting with him is excluded, and he shows by his self-abasement, that he is, from day to day, a debtor to grace—an object of mercy.

2d. Faith leads us to a knowledge of God, as he has revealed himself in the Scriptures, and in his works. It gives us such views of his entire independence in all his attributes—of the infinitude of his knowledge, his power and his sovereignty, as that we are made to feel that he who has given a just proportion to the water, and a right measure to the dust of the earth—who has given to Heaven its proper expansion, and to the mountains and hills, their due size and solidity by his own independent knowledge and power—without needing any of those intruments of machinery, which man has to resort to, for accomplishing his puny works—can never depend on men, to direct his spirit in his operations, or to instruct him in any of his works, either of his providence or of grace—that He, before *whom the nations are as a drop of a bucket, and are counted as the small dust of the balance*, (neither of which can make any perceiva-

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ble difference;) yea, before whom *all the nations are as nothing*, and *counted to him less than nothing;* and who *taketh up the isles as a very little thing*, rolls on his own decrees and carries out his own glorious purpose, unaided or undirected by any of the contrivings or efforts of men; and unobstructed by any of the commotions among the nations, or by any opposition which sin, earth, or hell, can array against him. (See Isa. 40th ch. 12, 17.) Must not such a belief in God, lead us to sink into insignificancy before him, to be humble under his afflicting hand—to go forward in what he has showed us to be the path of duty, confident of his bearing us through—and to show a like confidence in him, amid reproaches and persecutions;—to rely alone on him to accomplish his own promises, concerning Zion, and the salvation of his people; and to show this reliance by a strict subjection and conformity to the ordinances of his appointment.

3d. Faith apprehends in the Lord Jesus Christ, the only way of salvation, such *fullness of grace, of wisdom, righteousness sanctification and redemption*, that we are constrained to believe neither our unworthiness, nor our ignorance, our want of conformity to the law, our awful corruption, nor our having incurred the curse of the law by sin, can obstruct our entire and everlasting salvation in and through him. Hence, it will show itself by our going in all our straits, to the *throne of grace*, in his name, *to obtain mercy and find grace to help;* and by our hope in God, of acceptance with him in Christ. If we are preachers it will lead us to know and speak of nothing as the means of grace, or way of salvation, but Christ, and him crucified—to proclaim his fulness to be just such as meets the whole case of the poor, perishing sinner—and that the stripped, condemned, broken-hearted sinner is just the object for which the grace of God has made such rich provision in Christ. If not preachers, this faith will still lead us according to our station and ability, to bear our testimony to the truth, that salvation is found alone in Christ, and to the fulness, freeness, and holy nature of that salvation.

4th. Faith apprehends the Lord Jesus Christ, as the only King in Zion, and head of the church—as the alone high-priest of our profession, and as the fore-appointed Prophet, to declare God unto men. Hence, it will lead us to honor him as the head and Lord of the Church, not only by observing the ordinances and order of the church, as he appointed them, but also in being governed in our lives, by all those instructions and exhortations which he has addressed to his people in the New Testament—consequently, among other things, we shall regard that *new command* which he gave his disciples, *to love one another, as he had loved them*, and show this love by our delight in frequent intercourse and communion with brethren, by seeking to know of each others welfare, and to encourage each other by an intercourse through correspondence, where more intimate communion cannot be enjoyed—by shunning in our whole deportment, such things as would tend to bring reproach upon our profession, and wound the feelings and mar the fellowship of our brethren.—This faith will lead us to honor Christ as the high priest of God's appointment, by resting upon no other plea than that founded on his sacrifice, and trusting alone to his intercession; discountenancing all intermediate intercessors. And, brethren, whilst others may boast of their great success, through the multitude and public display of their prayers, we may sing:

"Our cause can never, never fail—
For Jesus pleads, and must prevail."

Again this faith will show itself, by our going to Christ and to his word—not to men, to be taught of God and his will;—and by our having such childlike confidence in his divine teaching, as that in the face of whatever persecution or reproach may arise, we will receive, profess, and adhere to what he has declared in the Scriptures of God, and of his will and purpose.

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5th. Faith leads us to understand, from the revelation and operations of the Holy Ghost that he is God; and that he alone can quicken the sinner, and give efficacy upon the heart to the word of his grace; hence that the work of quickening or regenerating, or imparting the principle of spiritual life to the soul, is his sovereign and independent act, as well as the applying the word of the gospel so as to lead the quickened sinner to the knowledge of the truth as it is in Jesus; hence, also, that those whose receive Christ by faith, are *born, not of blood, nor of the will of the flesh, nor of the will of man—but of God.* In like manner by faith we understand that the impartation of the *word of wisdom and of knowledge*, and of the various gifts in the church, is what the same spirit *worketh according* to his own sovereign *will.* (See 1 Cor. 12th. 11.) Hence, where we are led by faith we shall countenance nothing as gifts in the church but such as bear the evidence of being given by the Holy Ghost, and those which bear this mark we shall honor. We shall also discountenance every scheme of men to manufacture gifts for the ministry or to give efficiency to those which the Holy Ghost has imparted. Faith also leads us to wait the will of the Holy Ghost, to regenerate sinners, & to bring them into the liberty of the gospel, and not to anticipate his special work, by raising excitements, or by other means. It of course lead us to guard against admitting any to the ordinannances of the gospel, and fellowship of the church, before they give evidence of being fitted for a place in God's house by being born of God, or by the *spirit of God's Son having been sent forth into their hearts crying Abba, Father.*

Thus, brethren, having named some of those works which a living faith produces, we would ask you in the spirit of brotherly kindness, whether those in whom you discover these works of faith, will need to subscribe to a particular formula of faith, before you will be constrained to acknowledge them as brethren, or be justified in so acknowledging them? And whether the professing of a certain form of faith, by those who have not these works, will give you true fellowship for them as brethren?

Brethren, are such works necessary, to show forth a living faith? How important then, that we should seek to maintain them. We might have contrasted the works produced by the popular systems with these works of faith, but the length of our letter forbids; suffice it to say, that works, the opposite of these, evince a want of that faith which *stands in the power of God.*

Our meeting has been pleasant, and we think we feel truly thankful to our Heavenly Father, for having put it into the hearts of so good a number of brethren, both preachers and others, from a distance, to meet with us in correspondence, and for having brought them on their way in safety, so that we have been refreshed, both by thoir presence and by the messages of love which they brought from the Churches, Associations, &c., from whence they came, as well as by the precious gospel as preached by those who labor in word and doctrine--May the Lord return them to their places in safety, and own and bless their labors, in whatever sphere and place they may be called to labor in his service. Our sister church called Occoquan, Prince Wm. County, having invited a meeting for Correspondence to be held with them, to begin on Friday before the 2d Lord's day in August, 1845, we therefore, hereby approve of said meeting being held with them, and cordially unite with them, in inviting our brethren to attend the meeting, and O. S. Churches, Associations, and other meetings, to correspond with our Churches, through said meeting, by Letters and Messengers.

R. C LEACHMAN, *Moderator.*
JOHN CLARK, *Clerk.*

If sinners entice thee, consent thou not.

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THE PRIMITIVE BAPTIST.

SATURDAY, SEPTEMBER 28, 1845.

TO EDITORS PRIMITIVE BAPTIST.

Randolph county, N. Carolina,
September 2nd, 1845.

DEAR EDITORS of the Primitive Baptist, the circulating medium of the glorious and good tidings of great joy which is calculated so much to console the saints of God, and show to mourners and sinners the true, the good, and the right way; the way of salvation, the way in which God's saints live and are the great contrast between God's holy, just, and true gospel, and the alarming delusions of the present day.

The session of the Abbott's Creek Union Baptist Association for the year 1845, began with the church at Timber Ridge, on Saturday before the 4th Lord's day in August past, and was conducted after the order of peace, union, and fellowship of its members and delegates, though I was not present. I am informed that it was attended by Elders, A Swaim, A. Peacock, L. Snyder, P. Puckett, and Elder Steele, Elder Presley, and Elder Smith.

I will cease to write further on the present occasion, praying and beseeching God of his mercy and great goodness in abundance to bless the administration of his glorious gospel to all, both saints and sinners in time, and save them from that death that never dieth, and from the fire which will never be quenched. Finally, Farewell. *M. MILLER.*

TO EDITORS PRIMITIVE BAPTIST.

Long Level, Cabell county, Va.
June 11th, 1845.

DEAR EDITORS: I take my pen in hand to let you know how we do, and the difficulties we undergo. We are as lambs in the giant's hands, we are encompassed with numerous foes, as it is written: The devil went up on the breadth of the earth, and encompassed the camp of the saints round about. See Rev. 20 chap. 7 and 8 verses.

I think, dear brethren, satan is loosed out of his prison, because it appears like the whole world is filled with false doctrine, as it is written: All the world wondered after the beast. So it is now in our time, because men are inventing new plans to get to the kingdom of heaven, wherein they are trying to make the plan easier for men to get to heaven than God had already designed. Yes, he had fully finished the road to heaven; yes, Jesus Christ finished the road to heaven which the prophets had surveyed. But there are numbers of new roads now-a-days which they say lead to heaven, but if any man can show me more than one road, or name, given under heaven whereby men are to be saved, they will deceive me very much. Well, says one, the apostles saw others casting out devils in Jesus' name, and they followed not us. All you who rost yourselves on such a foundation, consider that your new road was only constituted a few centuries ago, perhaps not one century since, by some worldly wise man; who pretended to know God, yet was deceived and led away after vain doctrine. Well, says the contending party, our worldly wise man as you called our constitutor surely was a Christian. Please hear my opinion of such a Christian. Such a man is influenced by the devil, not ordered to work by God.

Tell me then, how it comes that so many are entirely wrong? Peter says, the devil is a roaring lion going about seeking whom he may devour. Again, it is written, the devil is transformed into an angel of light. You must consider all the new societies formed after Christ was on the earth are false in some sense of the word, just smoothed over with the works of the devil, made easy and plain, but are utterly full of darkness, because he was a liar from the beginning, and does put lies in men and fills them up with self-righteousness and deceit.

We then conclude the old road is the

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best, because it was surveyed by the prophets, cut out by Christ, dug by the apostles, and kept up by the Lord's ministers. What objections have you to these new roads? They are full of logs, steep banks, stumps, and rocks. Well, says the man who walks in these new roads, why are not our roads the best, seeing our country roads when new are better than the old roads. Your new roads have been made since the apostles quit work. Seeing then that Christ nor the apostles had no hand in making so many new roads as they have got on hand now-a-days, I apply to you, new road men, to know who surveyed and made all these new roads? Can you answer the question? If neither Christ nor the apostles did not, we cannot tell.

I shall take the liberty to try to tell for you. All works and ways doctrine which is not of God, undoubtedly is of the devil; seeing that the devil was the first institutor of sin, by deceiving the fore parents with vain doctrine, and bringing them into sin and bondage. And I fear he will deceive thousands in our time, that are in an enlightened land; but if that light be made darkness, how great shall the darkness be? And I believe there is plenty of such darkness in this age of the world, seeing there are so many kinds of pretended lights, which they say conduct to heaven. But stop, before we give credit to all teachers: I am the light of the world, says Christ, the truth, and the way. Then if ye have not Christ's spirit, ye are none of his. See Philippians, c. 3. vs. 18, 19, 20, 21. Well, say some, how did so many different societies get a fair start in the world? Because the devil and the world and sin all work together, and men give heed too quick to false teachers. If you want to find how you are, and how you were deceived, see 2 Tim. c. 3. vs. 1, 2, 3, 4, 5, 6, 7, 8, 9. Again, see 2 Peter, and 2 chapter. Again, see Gal. c. 1. vs. 6, 7, 8, 9, 10, 11, 12. See Mark, 13, and then learn from whence the false prophet came. Rev. c. 16. vs. 13, 14. Rev. c. 20.

See the crucifixion of Christ—it is finished. Yes, the plan of salvation was finished, and the redemption of man made complete. Seeing this, why should men pretend to be so wise as to make new plans of salvation, wherein they openly profess to be wiser than God was 1800 years ago?

So I bid you farewell. You may not expect a youth not twenty years of age to write any great things, who don't read very much; but what I have written will apply to mission and all other new societies formed since Christ was on the earth, as I before said. *LEVI MYNES.*

FOR THE PRIMITIVE BAPTIST.

A FEW SKETCHES OF THE LIFE OF

JOSEPH B. LEWIS,

Who was born September 30th, 1763, in South Carolina, and died March 24th, 1845, in the 82 year of his age.

His father died when he was very young, and he was brought up an orphan boy, during the time of the Revolutionary war, without the instruction of a father teacher; but by his perseverance and industry, he was enabled to read and write, tolerably well, after he had become a man of family. About the close of the war, he volunteered in the defence of his country, under the command of General Marion, in whose service he continued, until the close of the war. He married when quite young, the exact time not known. In June 1802, he became a member of the Ogeechy church, in the State of Georgia, and was baptized by John Standford; he shortly after was ordained, deacon by the same church.

In 1811 he emigrated to the (then) Mississippi Territory, and in 1812 was, the instrument in constructing a church, known as the Half Moon Bluff, now in Louisiana. He was the means, by which many other churches were organized. He obtained license to preach the gospel, at Hepzibah church, Pine Bluff, Copiah county, where he continued to labor faithfully, until his death. He survived to bring up 12 children, and to see them all heads of

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families, and members of the Baptist church, with the exception of one. He had more than 50 grandchildren, one Baptist minister among them; 15 of the remainder, members of the church, and about 20 great-grandchildren.

The missionary question, was but little known in the section of country where he lived, until about the year 1840. He was much opposed to the then called new schemes of the day, though the question never ran so high, as to cause a division in any church, in the section of country where he lived. He died, March 24th, 1845. He was a real Christian—not by profession merely, but a venerable "father in Israel," whose heart was filled with the divine spirit of the Master he served—one whose daily walk and conversation reflected the moral loveliness of Christ, and constantly inclined him to acts of benevolence and love. Although his children, in common with a vast circle of his brethren and friends, lament his death; yet, consolation should be derived from the reflection that Providence had given him many days on earth, and permitted his years to be prolonged almost to the limit of human existence. And there is good reason to hope and believe that he has but exchanged the infirmities of old age and the cares of a troublesome world, for eternal youthfulness and the glories of heaven—that even now his pure spirit hovers about the eternal throne of the great God, and gazes upon the unrevealed glories of that upper world—that he wears a crown of rejoicing, and no longer feels the cares and miseries of life.

At the request of his children I send you the above article, which you will please insert in your paper.

S. TILLMAN.

Pine Bluff, Mi. 28th Aug. 1845.

TO EDITORS PRIMITIVE BAPTIST.

Warrenton, Georgia,
Sept. 8th, 1845.

DEAR BRETHREN: I have been a reader of your paper for several years, and am well pleased with the doctrine that it holds forth; for if I know myself, it is the doctrine that my soul lives upon. I will give you a small sketch of my experience, if you think it worthy a place in your paper; if not, throw it by among the balance of the trash.

I was born in the year 1812, a Methodist, and at the age of fourteen there was a great revival broke out among the Methodists in Warrenton, at which time all my schoolmates in the town joined them. They then began upon me. The preachers preached up hell and damnation to me, and told me that unless I joined the church I would be sure to go to that place; and that all my associates were going to heaven, and that I alone would be left to go to hell. My young friends got around me, full of fox fire, and begged me to go with them, that they were not willing to leave me behind, but wanted me to join the church and go with them to heaven. And through their persuasion, and the fear of going to hell, I made it manifest that I was a Methodist by joining the church; and so long as the fox-fire lasted, I got along pretty well, went to meeting regular, said my prayers twice a day, and if I happened to do any thing that I thought was wrong, I would go and say my prayers, for saying prayers was all, and I thought by that means I had got the Lord in a good union with me.

But it was not long before the fox fire went out, and I lost my religion. Then what to do I could not tell. To come out of the church I would be laughed at, and to stay in I would be acting the part of a hypocrite. I talked to some of the professors about my situation, and they told me that they were confident that I had experienced religion, but I had lost it; but to stay in the church and I would get it again. I hung on to the church about five years, thinking that if I could get it again, I would watch better next time and not let it go. But at last I got in with a man to clerk it for him, and had to go to a strange place where no person knew me. I thought it would be a good time to get

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out of the church. When I went to start, the class leader wanted me to take a letter to join at the place that I was going to. I thought then I could talk plain to him, so I told him I had acted the part of a hypocrite long enough, that I had no religion and wanted him to take my name off of the class book, and thus ended my fox fire religion.

I was then like a bird that had been caged up for many years. I felt like that I was free one more time, and now ready to go into any kind of sin that came in my way; and thus became one among the worst out-breaking sinners perhaps that ever lived. Horse racing, card playing, or any thing of the kind I was up for. And thus I went on in that way until 1838. About that time there was a split in the Baptist churches in the neighborhood where I lived, and a few of the Primitive Baptists constituted themselves into a church under a grove in an old field. And as I always was opposed to the missionary spirit from my earliest recollection, and thinking that they had not treated the Primitives with justice as they were trying to keep every person from going to hear them that they could, and having meetings on the same day within a mile of them, I thought I would go to hear the Primitives, and get every one to go that I could, not thinking that ever I should be an old hard shell Baptist, or antimission as they then called them.

But while hearing Elder Wm. Abbott preach, his text was where the children of Israel were commanded to take for their journey pure oil olive beaten, that their lamps might burn always—as soon as he took his text it appeared to take hold of me that I lacked that pure oil, it was on that account that I had lost my fox fire religion; that I had never had that pure oil, and therefore my lamp had gone out. I went home and this text still stuck to me, that pure oil olive beaten. I tried to get rid of it by going into lively company, among old companions, around the gaming table; but they were no company for me. Then I tried to drink it off, but all would not do. When I got to myself, it would come upon me with double force, that I lacked that pure oil olive beaten. All this time I had not got rid of this Arminian principle. I thought the oil that was lacking was for me to give up to it, and try and I could get religion. So when I found that I could not get rid of the impression, I thought that I would set about the work. So there was a camp meeting coming on in the county, and I pitched upon that time to get religion, so I fixed up and went to it to tent, determined upon going up to be prayed for the first opportunity that offered. I got there in the evening and at night they called up the mourners. I took my wife by the hand and went into the altar, determined in my mind to get religion.

But how sadly was I disappointed. As soon as I knelt down it appeared to come to me as plain as if some person had spoken to me, thou fool, do you think that you have God at your command, that you can pick your time and place to get religion. I could not pray. I thought then that I had committed the unpardonable sin to be so simple as to go into the altar among so much confusion, expecting to find God Almighty there.

I went home a miserable creature, I had lost my only hope then, I had tried to get religion in my way and failed. I then thought that there was no chance for me. I was then made willing to receive it in whatever way God might see proper to give it to me, if it was his will that I should have it at all. I could then cry out, Lord, not my will but thine be done; that if thou damn me it is just, and if thou save me it is thy mercy. In this situation I lingered for some weeks. I had no disposition to sleep and but little to eat. I would read the scriptures, and pray to the Lord to enable me to understand them; but I could find no consolation there, could find plenty of promises to the Christian, but none for such a hell deserving wretch as I thought I was. I thought that God intended to take my life and send me to hell as a warning to others that were trav-

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elling the road that I had travelled. I would go to meeting to hear preaching, but could get no relief there; for when I would cast my eyes upon the members, it would strike me, here are the people that are possessed with that pure oil olive beaten, and that their lamps are still burning, and would burn brighter and brighter until eternal ages rolled around; while poor me had to go to that lake that burns with fire and brimstone.

I had by this time given up all hopes of ever getting relief, but had come to the conclusion that if I went to hell I would go there praying. One night while trying to plead with God that if he could be just and save such a hell deserving sinner as I was to take me out of my trouble. About the time that I thought that all hopes were gone, the burden rolled off and I felt like a new creature, and was constrained to say, thank God, O my soul, and forget not all his benefits. I felt like I wanted to tell what the Lord had done for me. But I was afraid that it was too good news, that it could not be possible that God had forgiven such a miserable sinner as I was. And thus I got into doubts and fears that I had only imagined it, and I was then I thought in worse fix if possible than ever. My burden was gone and I not able to lay hold of the promise, but I would still try to plead with the Lord that if I was deceived to undeceive me, and if it were possible that he had pardoned my sins, to give me a brighter evidence.

I was in this situation about two weeks, at which time there was a meeting coming on about ten miles of some of the Primitives, who had come out from among the missionaries, and built them a shelter in the woods, and appointed a meeting at the place. I went to it, and on Sunday before preaching commenced I was called upon by some of them to help sing a song; and while singing these lines—

Give joy or grief, give ease or pain,
Take life or friends away;
But let me find them all again,
In that eternal day.

It appeared that the Lord opened my heart and enabled me to see the light of his reconciled countenance, and joy flowed into my soul. I could then see how God could be just and save sinners. When I looked around upon the congregation, it appeared to me that they were the happiest people that I ever did see. I was then enabled to lay hold of the promise of the gospel. I then felt like I wanted to follow my Lord and Saviour Jesus Christ, and the only way that I could do it, was to join the Primitive Baptists; for I then thought and still think that they come the nearest to following his footsteps of any other denomination in the world, and thought that the one for me to join was where I was first convinced that I was a sinner. So at the next regular meeting when the door was opened, I ventured up to talk with the church, thinking if it was of the Lord and they received me, I would go with them; and if I was deceived, they could give me some advice. But to my astonishment I was received without a dissenting voice, and on the next day was baptized; and thanks be to God I have never repented it, and hope that I never shall.

Since that time I have been trying to serve God in my feeble manner. Sometimes I have my doubts, at other times I feel that if I were called to die I could say, Lord, not my will but thine be done. We are a poor persecuted people, surrounded by missionaries or New School Baptists, who I do believe that if it was not for the laws of our country, would take our lives.

I see in one of brother James Osbourn's communications that he expects to visit Georgia next year. I would say to him, that if he should ever come this way, we would be glad for him to visit Warren county, and all other ministering brethren of the Primitive order. Brethren, I desire an interest in all of your prayers, for I am a poor afflicted creature both in soul and body. I will close by subscribing myself yours in hopes of eternal life.

JACOB A. H. RIVIERE.

Let not mercy and truth forsake thee.

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From the Signs of the Times.

CORRESPONDING CIRCULAR.

The messengers of the churches composing the Chemung Baptist Association; assembled with, and under the supervision of the church in Asylum, (though the place of meeting was in the edge of the township of Wyolusig,) to all who love and walk in the truth. Wishing grace, mercy, and peace from God the Father, and our Lord Jesus Christ may abound toward you as sin has abounded in you; that ye may be found neither barren nor unfruitful in the work of the Lord.

May your work be peace, so wrought in you of God, as a work of righteousness, that the effect of it may be quietness and assurance for ever. That you may feel the comfort of truth in evidence that you are of those that are interested in the covenant of life and peace, which is summed up in him who was given for a covenant of the people, who is himself the messenger thereof, and gives the peace thereof, a peace that the world can neither give, nor take away; and with which the stranger intermeddleth not. As Christ is the prince of peace, the man who is our peace, by whom peace was, and is preached, and in whom we have peace. Yes, who said to his disciples, "Peace I leave with you, my peace I give unto you, not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." In the doctrine of peace several things may be noticed.

1. Peace with God. Men are naturally enemies to God, and reconciliation is only by the death of Christ. He gives peace, and is our peace. In him is enjoyed the peace of God, which passeth all understanding.

2. Peace of conscience, occasioned by the revelation of the gift of Christ, causing joy in the Holy Ghost.

3. Such as are reconciled to God, are directed to be at peace among themselves, to have peace one with another. And fourth, in the directions given, we are to love our enemies, pray for such as persecute, and despitefully use us; as we have opportunity, do good to all men, according to the rule given. Rejoice with them that do rejoice, and weep with them that weep, and be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits; recompense to no man evil for evil, provide things honest in the sight of all men. If it be possible as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves, but give place unto wrath, for it is written, "Vengeance is mine, I will repay, saith the Lord. Therefore if thine enemy hunger, feed him, if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head." "Be not overcome of evil, but overcome evil with good." But it would seem that some are so fond of peace that they would have no fighting in order to enjoy it; or in defence of the truth any way. And they fain would apply the scriptures cited, and all the *rest*, to support their notions of peace.

They seem to have forgotten or never knew that there was a time of war, as well as of peace, and that God has said, "There is no peace to the wicked," and that, "The way of peace they know not, and there is no judgment in their goings; They have made them crooked paths; whosoever goeth therein shall not know peace." Yet what vast multitudes seem engaged to heal the hurt of the daughters of Zion slightly, saying "Peace, peace when there is no peace." How many indeed, answer to the description given by the prophet of old, who make people to err, "That bite with their teeth, and cry peace, and he that putteth not into their mouth, they even prepare war against him." Thus we have their character upon record, and by it are shown, that notwithstanding their great love of peace, and aversion to that war in which the saints are engaged, with their great cry of peace, peace; union, union. The soldier of the cross must yield to them, support them in their falsehood and

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follies, or "they prepare war against him." These things some of us know by experience, as well as from divine testimony. And some of their pleas and arguments we would notice. They plead that Christ is king of peace, and that his kingdom is a kingdom of peace; that Christ gives peace, makes peace, that his gospel is the gospel of peace, a proclamation of peace to them that are far off, as well as to them that are nigh." That Christ is the prince of peace, makes peace, and gives peace, we will not deny, for so the word reads. But of the character described, we would inquire, "what hast thou to do with peace? what peace so long as the whoredoms of thy mother Jezebel, and her witchcrafts are so many." As to his kingdom being a kingdom of peace," we rejoice that it is so, but it is not of this world. And though it be a kingdom of peace,—it is not with the spirit,—principles, tempers, maxims, or dominions and customs of this world, which are vain. Not such peace as carnal Israelites, formal professors, the Zidonians and Babylonians love. From such as these, both the king and his subjects have suffered much, and, with such as these, he has proclaimed war, and calls upon his soldiers to fight. Therefore the gospel of his kingdom, neither proclaims nor brings peace to any, but such as it is the power of God to their salvation; who were "sanctified by God the Father, and preserved in Jesus Christ." Being "predestinated unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will." Therefore he makes peace with none but such as are reconciled to God by his death; who are willing that Christ should make such divisions among men, as is well pleasing in his sight, and rejoice that "the Lord is a man of war." And that he said, "I am come to send fire on the earth, and what will I if it be already kindled? suppose ye that I am come to give peace on earth? Here he seems addressing just such characters as are now making the very plea, which we are considering, and in answer to their plea for their false peace, "I tell you nay! but rather division." "From henceforth there shall be five in one house divided, three against two, and two against three. The father against the son, and the son against the father; the mother against the daughter, and the daughter against the mother, &c.

Paul directed Timothy to "Fight the good fight of faith." And said respecting himself, "I have fought a good fight, I have finished my course." Even Jesus, the prince of peace, the captain of our salvation, is represented as judging and making war in righteousness: riding on a white horse, (the gospel declaration,) having a bow, and a crown was given unto him; and he went forth conquering and to conquer. And the armies in heaven followed him on white horses. According to the letter and in the spirit of the gospel, war, or fighting, (not after, or according to the flesh, nor with carnal weapons) is a heavenly exercise: an exercise of the spirit of holiness in them that are born of the spirit.

"The weapons of our warfare are mighty through God, to the pulling down of strongholds, casting down imaginations, and every thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ, and having in readiness to revenge all disobedience. May we then, brethren, exhort one another to endure hardness as good soldiers of Jesus Christ. They are counted happy who endure. May we all also be careful not to entangle ourselves, by making peace with our enemies, as Israel did with the Gibeonites. May we ever keep in mind that, "The friendship of the world is enmity with God; whosoever, therefore, will be a friend of the world is the enemy of God;" as Jesus said, "He that is not with me is against me; and he that gathereth not with me, scattereth abroad." Remember, brethren, that the exercise of life in the child of grace, is spoken of as laboring, wrestling, contending, and fighting. "Wherefore, take unto you the whole armor of God, that ye may be able to with-

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stand in the evil day, and having done all, to stand. Stand, therefore, having your loins girt about with truth, and having on the breastplate of righteousness. And your feet, shod with the preparation of the gospel of perce. Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked." "And take the helmet of salvation, and the sword of the Spirit, which is the word of God; praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance." Thus arrayed in panoply divine, with King Emanuel at our head for our leader, we are sure to be victorious. For "A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory." May we then, brethren, experimentally join with the apostle, saying, "Thanks be to God which giveth us the victory through our Lord Jesus Christ."

May we also by faith view the victory as complete in our Lord and head, and know that we shall overcome *by the blood of the Lamb and, the word of our testimony?* And may this encourage us in our sharp conflicts, that to such as *overcome, he will grant to set with him on his throne, even as he also overcame and is set down with his Father on his throne.* Therefore brethren, beloved, knowing that there can be no real calm, holy, spiritual peace of long continuance enjoyed, while we are either too indolent, or too cowardly to war a good warfare. For if we would seek or indulge the friendship of the world, it is certain we are not the children of God; or are captivated, living and acting with, and among our own, and our Lord's enemies, as their servants, and shall not appear as the children of the King, or as real friends and lovers of holiness. May God of his infinite mercy deliver us from such base cowardice and vassalage, and make us valiant in fight, putting to flight the armies of the aliens, for his name's sake.

Our session has been sweetly harmonious, and the gospel preached by the brethren who visited us was truly refreshing to our spirits, showing the power of God unto salvation. We sat together in a heavenly place. Praise the Lord for his great goodness to creatures so undeserving.

Our next session is designed to be held with the church on Pine Creek, in the vicinity of the Second Fork, on Wednesday and Thursday before the fourth Lord's day in June, 1846; at which time and place we hope to meet as many of our brethren from abroad as God shall dispose and give opportunity to come.

A. WEST, *Mod.*

H. ROWLAND, *Clerk.*

P. S.—We desire to be deeply humbled under the hand of God, who has visited his Zion in this region with an afflicting providence in removing by death two of her watchmen, viz:—Elders Jireh Bryan and D. E. Jewett, within a few days of each other. May such as he has been pleased to spare be stirred up to diligence in the work of the Lord: and may we all with one heart in submission to the divine will, pray that the Lord would set others on the walls, similar to those mentioned, Isa. lxii. 8, *which shall never hold their peace, day nor night:* and may God also give us a heart to sympathise with their bereaved widows and afflicted orphans.

In behalf of the Association.

H. WEST.

FOR THE PRIMITIVE BAPTIST.

Elder *Wm. Pearce* expects to preach at Tison's m. h. on the 18 and 19 October; 21, at Autrey's Creek; 22, at Meadow; 23, at Poor House in Green, on his way to the Contentnea Association, to be held at Nauhunta m. h. 24, 25, 26 October.

☞ Elders *James Wilder* and *John Stadler*, will preach at Sappony on Wednesday before the 1st Sunday in October; Thursday, at the Falls Far River; Friday, at Hardaway's—on their way to the Kehukee Association, to be held at Cross Roads m. h. Edgecombe county, on Saturday, Sunday, and Monday.

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AGENTS

FOR THE PRIMITIVE BAPTIST.

NORTH CAROLINA. C. B. Hassell, *Williamston* R. M. G. Moore, *Germanton*. W. w. Mizell, *Plymouth*. Benj. Bynum, *Nahunta Depot*. H. Avera, *Averasboro'*. Burwell Temple, *Raleigh*. Thos. Bagley, *Smithfield*. James H. Sasser, *Waynesboro'*. John Frnit, *Sandy Creek*. L. B. Bennett *Heathville*. Cor's Canaday, *Cravensville*. William Welch, *Abbott's Creek*. A. B. Bains, Jr. *Stanhope*. C. T. Sawyer, *Powell's Point*. Isaac Tillery, *Lapland*. H. Wilkerson, *West Point*. Jas. Miller, *Milton Park*. Isaac Meekins and Samuel Rogers, *Columbia*. Wm. M. Rushing, *White's Store*. James H. Smith, *Wilmington*. Jacob Herring, *Goldsboro'*. S. Tatum, *Elizabeth City*. Adam Hooker, *Salem Church*. Maximilian Tatum, *Cool Spring*.

SOUTH CAROLINA. Wm. S. Shaw, *Rock Mills* W. B. Villard, Sr. *Aiken*. M. McGraw, *Brown's*. J. L. Simpson, *Winnsboro'*. J. G. Bowers, *Whippy Swamp*. Wm. Nelson, *Camden*. G. Matthews, *Germanville*. J. C. Lucas, *Lexington C. H.*

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ALABAMA. A. Keaton, *Belmont*. H. Dance & W. Bizzell, *Eutaw*. E. Bell, *Liberty Hill*. D. Gafford, *Greenville*. J. G. Walker, *Milton*. H. Williams, *Havana*. J. Daniel, *Claiborne*. E. Daniel, *Church Hill*. J. Carpenter, Sr. *Clinton*. J. McQueen, *Lowndesboro'* Wm. Talley, *Mount Moriah*. G. Herring, *Clayton*. B. Upchurch, *Benevola*. S. Hamrick, *Plantersville*. James S. Morgan, *Dayton*. Rufus Daniel, *Jameston*. Wm. Powell, *Youngsville*. R. w. Carlisle, *Mount Hickory*. Joel H. Chambless, *Lowesville*. F. Pickett, *China Grove*. John w. Pellum, *Franklin*. John Harrell, *Missouri*. Wm. Thomas, *Gainer's Store*. E. M. Amos, *Midway*. Jos. Holloway, *Activity*. K. B. Stallings, *Livingston*. Jos. Jones, *Suggsville*. Nathan Amason, *Sumterville*. Allen Moore, *Intercourse*. John Bryan, Sr. *Fullersville*. Joseph Soles, *Farmersville*. Luke Haynie, and Benj. Lloyd, *Wetumpka*. N. N. Barmore, *Mill Port*. Jesse Taylor, *Auburn*. A. Hatley, *Pintlala*. Vincent Williams, *Mobile*. Young Smith, *Eufaula*. T. J. Foster, *Bell's Landing*. Henry Cason, *White water*. John Miller, *New Market*.

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MISSISSIPPI. William Ager, *Caledonia*. William Huddleston, *Thomaston*. Nathan Tims, *Kosciusko*. Simpson Parks, *Lexington*. John S. Daniel, *Cotton Gin Port*. Mark Prewett, *Aberdeen*. James M. Wilcox, *Louisville*. Edmund Beeman, *Thomaston*. John Erwin, *Lincoln*. William Davis, *Howston*. C. Nichols, *Stump Bridge* Wooten Hill, *Cooksville*. John Davidson, *Carrollton*. Thomas Mathews, *Black Hawk*. Jan.es Lee, *Beatie's Bluff*. James T. S. Cockerham, *Grub Springs*. James Crawley, *Minghoma*. Alfred Ellis, *Waverley*. Joseph Edwards, *New Albany*. Thomas C. Hunt, *McLeod's*. John Halbert, *Nashville*. Jesse Huey, *Decatur*. Wilson Hunt, *Stewart's*. John Scallorn, *Pleasant Mount*. O. W. White, *Jacinto*. John Kinnard, *Daley's ✕ Roads*.

FLORIDA. Hartwell Watkins, *Monticello*.

LOUISIANA. Thos Paxton, *Greensboro'*. Jas. Perkins and Needham Coward, *Big Woods*. L. G. McGaughey, *Bullieu's Ferry*. Benjamin Garlington, *Negreet*.

ARKANSAS. John Hart, *Saline*. George W Rogers, *Arkadelphia*. C. B. Landers, *Union C. H.* J. M. C. Robertson, *Foster's*. John Honea, *Ozark*.

MISSOURI. John P. McDowell, *New Market*.

ILLINOIS. John Alsbury, *Lick Creek*.

OHIO. John B. Moses, *Germanton*.

KENTUCKY. Levi B. Hunt, *Manchester*. Washington Watts, *Corneliusville*. Levi Lancaster, *Canton*. Skelton Renfro, *Cumberland Ford*. Tandy James, *Somerset*. Isaac Horn, *Rome*.

VIRGINIA. Rudolph Rorer, *Berger's Store*. Wm. w. West, *Wheatley*. William Burns, *Davis' Mills*, Jesse Lankford. *Bowers's*. Elijah Hansbrough *Somerville*. A. Rorer, *Edgehill* James B. Collins, *Burnt Chimneys*. Thomas Flippen, *Laurel Grove*. Thomas w. Walton, *Pleasant Gap*. Levi Bishop, *Sinclair's Bottom*.

PENNSYLVANIA. Hezekiah West, *South Hill*. Joseph Hughes, *Gum Tree*.

NEW YORK. Gilbert Beebe, *New Vernon*.

IOWA TERRITORY. Zaccheus Parker, *Iowa City*.

RECEIPTS.

Thomas Latta,	$1	Wm. Devlin,	$1
Mrs. T Whitehead,	1	N. Amason,	11
Levi Bishop,	1	Moses Joyner,	1

TERMS.

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THE PRIMITIVE BAPTIST.

EDITED BY PRIMITIVE (OR OLD SCHOOL) BAPTISTS.

Printed and Published by George Howard,

TARBOROUGH, NORTH CAROLINA,

"Come out of her, my People."

VOL. 10. SATURDAY, OCTOBER 11, 1845. No. 19.

COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

MINUTES

Of the Kehukee Baptist Association, held at Cross Roads m. h. Edgecombe county, N. C. commencing Saturday before the 1st Sunday in October, A. D. 1845.

SATURDAY, Oct. 4th, 1845.

1. The Introductory Sermon was delivered by Elder C. B. Hassell, from Jude, 1st and 2nd verses: "Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ and called: Mercy unto you, and peace, and love, be multiplied."

2. The delegates from the several churches then assembled, and the Association was opened with prayer by Elder William Hyman, and proceeded to business; when Elder William Hyman was chosen Moderator and Joseph D. Biggs, Clerk, who called to his assistance Elder C. B. Hassell.

2. Brethren in the ministry from sister Associations, (of the same faith and order,) were invited to seats with us; when Elders John Stadler and James Wilder, from the Country Line; Ichabod Moore, from Contentnea; and Josiah Smith and Edward W. Cox, from the White Oak Association, seated themselves.

4. On motion, the Rules of Decorum were read.

5. Letters from thirty churches were handed in, read, the names of the delegates enrolled, and the representation stated in the table of churches.

6. Petitionary letters for membership in this Association were called for.

7. Letters of correspondence and corresponding delegates were called for, when a file of Minutes from the White Oak Association was handed in by their delegates, Elders Josiah Smith and Edward W. Cox; Elders John Stadler and James Wilder handed in a file of Minutes from the Country Line; brethren Jesse C. Knight and James Griffin, and Elder Parham Puckett, handed in a file of the Minutes from the Contentnea Association.

8. The following committees were appointed, (viz.) brethren James S. Battle and Robert D. Hart, on finance; Elders Stadler and Wilder, and brethren Battle and Biggs, and the writer, to examine the Circular Letter.

9. On motion, the Rules of Decorum were read.

10. Resolved, that we correspond by letter and delegates with the following Associations: White Oak, Contentnea, and Little River. Elder B. Cooper was appointed to write to White Oak; Elder C. B. Hassell, to Contentnea; and brother R. D. Hart, to Little River Association.

11. The Minutes of the different Associations with which we correspond, were distributed to the delegates.

12. Elders Stadler, Wilder, and Smith, were requested by private ballot to occupy the stage to-morrow by preaching, and that

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divine worship commence at 10 o'clock, A. M.

The Association adjourned till Monday next, 9 o'clock, A. M.

SUNDAY, Oct. 5th.

Elder Wilder preached from 2 Timothy, 4 chap. 7 and 8 verses: "I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." Elder Smith preached from Solomon's Song, 2 chap. and latter clause of 3rd verse: "I sat down under his shadow with great delight, and his fruit was sweet to my taste." Elder Stadler, from Solomon's Song, 4 chap. and 12th verse: "A garden enclosed is my sister, my

Names of churches and counties wherein situated.	PASTORS AND DELEGATES.	Baptised.	Rec. by let'r.	Dis'm by let'r.	Excomm'd.	Deceased.	Restored.	Fellowship.	Number in	Assoc'n Fund. $	Cts	Yearly meetings, Sunday & Saturday before.
1 Beargrass, *Martin county*,	WM. WHITAKER, Ab'm Peal,				1	1	1		23	1	00	3dinAug.
2 Blount's Cr'k, *Beaufort*,-†	[David Woolard,											3dinMar.
3 Conoho, *Martin*, —	BLOUNT COOPER, John Bryan,	3		1	3				39	1	00	1stinSep.
4 Concord, *Washington*, ---	Max. Tatum, Jesse Sawyer,	1				3	2		34	1	00	4thinSep.
5 Conetoe, *Edgecombe*,	JOHN H. DANIEL, W Thigpen					1			31	1	50	3dinSept.
6 Cowenjock, *Currituck*,†	SAMUEL TATUM,*											2d in Mar.
7 Cross Roads, *Edgecombe*,	WM. HYMAN, Sov'n Purvis,	1				1			30	1	00	2dinSept.
8 Cedar Island, *Carteret*, —	Thos. Robertson, S. Lupton,*		2	1		2			23	1	50	
9 Deep Creek, *Halifax*,—†												
10 Falls Tar River, *Nash*,—	James S Battle, Robt Sorey,	4		1		2			64	2	50	2dinSept.
11 Flat Swamp, *Pitt*, —	*W. W. K. Philpot*, Irvin Page					3			38	1	25	1stinSep.
12 Flatty Creek, *Pasquo'k*,-†												2dinNov.
14 Fishing Creek, *Halifax*,	W. Powell, Jethro Parker,	5							39	1	00	4thinSep.
13 Gum Neck, *Tyrrell*, —	I. Meekins,* H. Simmons,	1		1					20	1	00	
15 Great Swamp, *Pitt*, —	H. Whichard, J. S. Brown,			1		4			49	1	00	3d inSep.
16 Goose Creek, *Beaufort*, -	James Potter,	1	2			1			22	1	00	3dinSept.
17 Joyner's, *Northampton*,—	Thos. Joyner, Abm. Joyner,*				1				19	1	00	
18 Kehukee, *Halifax*, —	Gen'l Young, Turner Brewer,			2	2	2			103		75	4thinAug
19 Lawrence's, *Edgecombe*,-	Arthur Parker, R'd Harrison,				1				47	1	50	
20 Little Alligator, *Tyrrell*,-†												
21 Morattock, Washington,-	W W Mizell, Daniel Leggett,	3		4	1	3			74	1	50	
22 North Creek, *Beaufort*,—	E. Foreman, Jos. H. Clark,		1		1				36	1	70	4thinAug
23 Picot, *Martin*, —	Clayton Moore, S B Williams					3			24	1	00	3dinAug.
24 Powell's Point, *Cur'k*,—	Wilson Sawyer, S. Sawyer,	1			1	1			46	1	00	2d inJan.
25 Pungo, *Beaufort*, —	H. L. Davis,* Aquilla Davis,	1				3			22	1	20	2dinAug.
26 Rocky Swamp, *Halifax*,	L. B. BENNETT, S. Nickels,	2		4		1			57	1	00	3dinAug.
27 Sappony, *Nash*, —†												1stinSep.
28 Scuppernong, *Tyrrell*,—†												
29 So. Mattamuskeet, *Hyde*,	G. W. CARROWAN, A. B.	6		2	3	1	1		88	2	50	1stinSep.
30 Sandy Grove, *Nash*, —†	[Swindell,											2d inOct.
31 Skewarkey, *Martin*,	C. B. HASSELL, Jos D. Biggs,	3				1			49	1	50	2dinAug.
32 Sawyer's Cr'k, *Camden*-†	[A. L. Gardner,											
33 So. Quay, *So'ampton*, *Va.*	E. HARRISON,* Jona. Darden,	1			1				82	2	00	1stinJan.
34 Smithwick's Cr'k, *Mar'n*-	John Hodges, D. Singleton,								17		75	4thinAug
35 Sound Side, *Tyrrell*, —	A. J. Swain, T. Cahoon,	5	1		1	1	1		31	1	00	
36 Spring Green, *Martin*, —	J. Griffin, S. Outterbridge,	2							32	1	00	4th inSep
37 Tarboro', *Edgecombe*, —	Rob't D. Hart, Coffield King	1			1	2			54	1	50	1stinAug
38 Washington, *Beaufort*,-†						1						1stinAug
39 White Plains, *Beaufort*,	J. WALLACE, Arnet Waters,				1	1			28	1	00	1stinAug
40 Williams's, *Edgecombe*,-	D. Bradley,* Ed. Power,					1			31	1	00	3dinAug.
		43	6	16	18	39	5	12	52	37	65	

NOTE. Pastors of churches and other ordained ministers are in SMALL CAPITALS; unordained ministers in *italic*; those marked thus * were not present; from churches marked thus † we received no intelligence, in that case their number stands as last represented; dashes — denote no pastors; the column before the last, shows the contributions from the churches to the Association fund this year; the last column shows the yearly meetings of each church.

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spouse; a spring shut up, a fountain sealed."

MONDAY, Oct. 6th.

The Association assembled, and was opened with prayer by Elder John Stadler.

13. The names of the delegates to this Association were called over, and those absent marked as such in the table of churches.

14. Elders Edward W. Cox and John Stadler were requested to occupy the stage this day by preaching.

15. The committees appointed on Saturday were now called on to report. The committee of finance reported that—

There was in the hands of the Treasurer at the close of last Association the sum of		$48 90
Paid for printing the Minutes of last year, -	$25 00	
For superintending the printing & distribution as usual,	10 00	
		35 00
Now in the hands of the Treasurer,		$13 90
Received in contributions from the churches at this Association,		37 65
Making		$51 55

The Association concurred with the report.

16. Elder Blount Cooper, who was appointed to write to the White Oak Association, handed in a letter, which was read and approved.

17. Brother Robert D. Hart handed in a letter to the Little River Association, which was read and approved, and appointed brethren Robert D. Hart and James S. Battle to bear the same.

18. Elder C. B. Hassell handed in a letter to the Contentnea Association, which was read and approved, and appointed Elders William Hyman and John H. Daniel, and brethren John Bryan and William Thigpen to bear the same.

19. Resolved, that Elders John H. Daniel, C. B. Hassell and Geo. W. Carrowan, and brother Wilson W. Mizell, be appointed our messengers to the Country Line Association, and that they carry 25 copies of our Minutes.

20. Resolved, that the Clerk be directed to forward to Abbott's Creek Union Association 25 copies of our Minutes.

21. The committee appointed to examine the Circular Letter reported, that they had performed their duty and recommend the reading of the same; it was read, approved, and ordered to be attached to these Minutes.

22. Resolved, that our next Association be held with the church at Williams's meeting house, Edgecombe county, to commence on Saturday before the first Sunday in October, A. D. 1846; and that Elder Blount Cooper be requested to preach the Introductory Sermon, and in case of failure, Elder John H. Daniel; worship to commence at 11 o'clock, A. M.

23. Elder C. B. Hassell was appointed to write a Circular Letter for the next Association.

24. The following query was received, read, and debated. Is it agreeable to the word of God for a church that has no male member, to ask visiting brethren to assist them to hold a conference, and receive and baptise members? Answer. Yes.

26. Resolved, that the fund left in the hands of the Treasurer as a fund to defray the expenses of delegates, be paid over to the different churches that contributed to that fund.

26. The following query was presented on Saturday, and read this day, and on motion was laid on the table. Does the Kehukee Association believe in a gospel debt?

27. Resolved, that brother Joseph D. Biggs be requested to prepare these Minutes for the press, superintend the printing thereof, and have 700 copies printed, and record one copy on the Association record, and distribute them as usual, and that he be allowed $10 for his services.

The Association then adjourned with an exhortation and prayer.

WILLIAM HYMAN, Mod'r.
Jos. D. Biggs, Clerk.

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CIRCULAR LETTER.

The Kehukee Baptist Association now in session with the church at Cross Roads meeting house (Edgecombe county) to the brethren and sisters throughout her bounds.

BELOVED IN CHRIST JESUS, CHOSEN OF GOD AND CALLED: Through the kind indulgence of our heavenly Father, we have again been permitted to assemble in our associate capacity; and whilst error, delusion, and falsehood are sweeping over our land as with the besom of destruction, we feel to rejoice that we are so highly favored as to address those whom we have great reason to believe adhere to and are contending for the glorious truths of the gospel—worshipping the only true and living God, and contending for the faith which was once delivered to the saints.

In writing to you, beloved, this our yearly epistle, we shall confine ourselves more immediately to the subject of the two *covenants* so frequently mentioned and alluded to, in the volume of inspiration; and shall endeavor so to address you as (we hope) to strengthen the weak hands, confirm the feeble knees, and comfort those that mourn.

While in the common Providence of God, his mercies and blessings are extended to all his works of creation, to men, beasts, fowls and insects; causing the earth to send forth her treasures from time to time for their supply; feeding the raven and swine which toil not, neither spin, as well as the peasant and the monarch; yea his *covenant* mercy as contemplated in our subject, is restricted to his works of grace, and his providential care for, his chosen and peculiar people; for whom he has ever evinced a regard, above *that* shown to the world of mankind in general. These we shall notice for the present as national and spiritual Israel; which brings us to the language of our text, Heb. 8 c. 8 v.: "Behold the days come, saith the Lord, when I will make a new covenant with the house of Israel and house of Judah; in that he saith a new covenant, he hath made the first old."

A *covenant*, is generally conceded to be, a contract, or an agreement between two or more parties embracing certain conditions; and when proposed among individuals, each *party* has the right and power to refuse or accept the terms offered; but when God is a party, it is inconsistent with his omnipotence and sovereignty, to have the terms proposed by a creature; neither can whatever God proposes, be rejected without injury resulting to the person or persons, thus refusing compliance; and here we proceed to notice the subject proposed after that manner, in which our ability and the circumscribed limits of a Circular Letter will permit us to do.

First then; there was a *covenant* of *works*, the terms of which were, do and live, sin and die—and this first *covenant* was proposed and made by our supreme lawgiver with Adam, the common representative and father of mankind, who by transgression fell from the primeval state of uprightness in which he was created, and brought death into the world and all our wo; and being his posterity, we are ourselves transgressors against God and his holy law, by Adam's sin being imputed to us. Hence we read, Rom. 5 c. 12 v.: "Wherefore as by one man sin entered into the world and death by sin; and so death passed upon all men, for that all have sinned." Immediately after the flood God made a covenant of safety with Noah and his family, the beasts, birds, &c. of the earth, importing that the earth should never more be drowned with water, and that day and night, summer and winter, seed time and harvest, should from age to age return in their order; of this the rainbow was the seal, Gen. 9 c. 13 v.: "I do set my bow in the cloud, and it shall be for a token of a *covenant* between me and the earth." 8. 22. "While the earth remaineth, seed time and harvest, cold and heat, summer and winter, day and night, shall not cease. God made a covenant of property with Abraham, implying that his seed should be numerous and have Canaan for their inheritance;

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this he likewise confirmed to Isaac and Jacob, descendants of Abraham. Hence the text, 1 Chron. 16 c. 15 v.: "Be ye mindful always of his *covenant*, even of the *covenant* which he made with Abraham, and of his oath unto Isaac, and hath confirmed the same to Jacob for a law, and to Israel for an everlasting *covenant;* saying, unto thee will I give the land of Canaan, the lot of your inheritance."

God made with the Hebrews a national *covenant* importing, that he assumed them for his peculiar and chosen people or nation, and gave them the happy enjoyment of Canaan, on condition of their obedience to and observance of his laws and statutes. Hence the language of Moses to the Israelites, Deut. 4 c. 40 v.: "Thou shalt keep therefore his statutes and his commandments which I command thee this day, that it may go well with thee, and with thy children after thee, and that thou mayest prolong thy days upon the earth, which the Lord thy God giveth thee, for ever.

God made a covenant of royalty with *David* importing, that he and his family should be kings and governors of the Hebrews, till the promised Messiah should spring from his loins, and be the everlasting king of his church, Ps. 85 c. 3, 4 vs.: "I have made a covenant with my chosen, I have sworn unto *David* my servant; thy seed will I establish forever, and build up thy throne to all generations." That the Old Testament (or covenant) writings and characters are typical of, and pointing to the New, a short recapitulation will plainly demonstrate. Adam our federal head and representative, in whom the world of mankind was created, *naturally*, was a figure of the promised Messiah, in whom the church of Christ was created, *spiritually*, Rom. 5 c. 14 v.: Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the *figure* of *him* that was to come." Again, 1 Cor. 15 c. 47 v.: "The first man is of the earth, earthy: the second man is the Lord from heaven," &c.

The whole of the Old Testament (or *covenant*) is one continued chain of prophecies, all refering to one stupendous and magnificent plan; the New, is the fulfilment and accomplishment of these prophecies. The Old Testament may be compared to the last gleaming twilight of a dying taper: in the language of Peter, to a light shining in a dark place. The New Testament, to the splendor of the sun at noon day. The Old Testament may be said to be the shadow, of which the New is the substance.

National Israel, (the chosen of God under the old covenant of works) was typical of and pointed to spiritual Israel under the covenant of grace. The obedience of national Israel constituted them righteous in the sight of God, while their disobedience was considered sin and transgression. But their righteousness and justification, guilt and punishment, under the old covenant, did not look beyond this present life. To the testimony, Isaiah, 1 c. 19, 20 vs.: "If ye be willing and obedient, ye shall eat the good of the land; but if ye refuse and rebel, ye shall be devoured by the sword, for the mouth of the Lord hath spoken it."

That is the good of the land of Canaan, which the Lord gave to Abraham and his seed as the lot of their earthly inheritance; which land national Israel was peaceably to possess and enjoy by their obedience to the laws of God given them, as a body politic. Again, Ezekiel, 33 c. 11 v.: "Say unto them, as I live saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live; turn ye, turn ye from your evil ways; for why will ye die, O house of Israel? Caleb and Joshua, we are informed, for the faithful discharge of the trust committed to them, for bringing a correct and favorable report of the long-looked for Canaan, were permitted to reach and enjoy the good of the promised land; while Moses, for his disobedience in smiting the rock in anger, was only permitted to view it from Pisgah's height and dies. At the taking of Jericho, Achan (contrary to express command) covets and takes a part of

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the spoil. Offended with his crime and to deter others from the like wickedness, God marked his indignation hereat in the defeat of three thousand Hebrews at the battle of Ai, and the complete slaughter and death of thirty-six.

The Hebrews intermarry with the Moabites, whereby their people become enticed to idolatry, which incurred the displeasure of God; and the result was, the death of one thousand Hebrews by public execution, and twenty-three thousand more by a *plague*. The Israelites loathe the manna, and murmur against God; and fiery serpents are sent among them, the sting of which defied all human skill. By attending strictly to the above circumstances and testimony adduced, you will most assuredly discover, that the life and death —righteousness and unrighteousness—rewards and punishments, under the Old Testament dispensation, were entirely of a temporal nature; but unfortunately, through the want of spiritual tuition, through ignorance or design, the two covenants are so confounded, and the scriptures of divine revelation so perverted from their proper meaning and intention, as to produce much of the error—delusion —strife and contention, that are abroad in our land. Divers other circumstances and passages of scripture (of the above import) might be here inserted, but these we deem sufficient, to show the whole tenor of the Old Testament, or covenant.

The righteousness of the old covenant, which was of works, not being sufficient for justification in the sight of God and happiness beyond the grave; even the strictest observers thereof were saved by faith, as the scriptures plainly testify, Heb. 11 c. 4, 17 vs.: "By faith Abel offered unto God a more excellent sacrifice than Cain by which he obtained witness that he was *righteous*, God testifying of his gift, and by it he being dead yet speaketh." "By faith Abraham when he was tried offered up Isaac, and he that had received the promises offered up his only begotten son." These and the various other burnt offerings and sacrifices, offered up to the Lord in the infancy of mankind, were not only for the purpose of demonstrating that: without the shedding of blood there could be no remission of sins: but likewise pointing out the great sacrifice which was to be made on *Calvary's cross*, which alone could take away the sin of the world. The covenant of works, or the lawgiver at Mount Sinai, to national Israel, was not only for the use of that nation under the Old Testament dispensation; but likewise for the use of God's church, or spiritual Israel, through all ages of the world as an instrument that the great Redeemer makes use of to convince his elect of their sin—misery and helpless condition, and of God's awful majesty and justice as a supreme lawgiver, and is emphatically their schoolmaster, to bring them to Christ. The law given to national Israel at Mount Sinai, was written on tables of stone; but the law given to spiritual Israel is impressed upon their minds, and written in their hearts, as we plainly discover, in Heb. 8 c. 10 v., which brings us to the second division of our subject: "For this is the covenant that I will make with the house of Israel, after those days, saith the Lord. I will put my laws into their minds and write them in their hearts, and I will be to them a God, and they shall be to me a people."

In this new covenant of grace made with his unconditionally elected and eternally predestinated spiritual Israel of all nations, languages, tongues, kindred and people, God promises to renew them in the spirit of their mind, enlighten their understanding and make them savingly to discern the laws, doctrine and promises contained in his holy word; and by an almighty influence which Deity alone can exert, to impress upon their consciences, will, desires and affections, love to God, his saints and holiness, and a never ceasing desire to feel an unquenchable flame of that heavenly and divine principle glowing within: "I will be to them a God"—that is, being all to them and doing all for them that is necessary for their natural, spiritual and eternal happiness; and by his sove-

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reign and all-conquering grace, enable and determine them, to believe in, love, and devote themselves to him; and own and serve him as persons saved, redeemed, adopted and called by him; teaching them likewise that, he gives them, a full, free and irreversible pardon of all their sins, actual and original, which they ever committed or ever will commit, through the atoning righteousness of our Lord Jesus Christ, having promised to be mereiful to their unrighteousness, and to remember their sins and iniquities no more.

From eternity, God who viewed the end, from the beginning, foresaw our ruin, and before we fell in Adam, had settled the whole plan of our redemption in a covenant of grace. This covenant was made between God the Father—the infinite and sovereign Jehovah and his eternal Son, as our incarnate Redeemer, surety and atoning high priest; representing every individual, that was chosen to everlasting life in him, Eph. 1 c. 4 v.: "According as he hath chosen us in him before the foundation of the world," &c. Under the Old Testament, this *covenant* of grace was externally administered by promises—prophecies—sacrifices, &c. &c.—but under the New, it is administered by the preaching of the gospel, baptism and the Lord's supper.

As it was inconsistent with the perfections of Deity to recover a sinner, to the dishonor of God's holy law; the Son of God was required in our nature to take on himself the "seed of Abraham," to submit himself to the broken law and fulfil every demand of its penalty, as the condition of the eternal life of God's *elect* church or people.

Having said that the Old Testament scriptures abound in prophecies—figures and types, pointing to the New; we will now proceed in a concise way, to shew the analogy between the church in her Egyptian bondage and travel to the city of habitation in *time;* and the church under the gospel dispensation, while on her pilgrimage to Jerusalem above. God was pleased to represent the progress of his redeemed church through the world, to their eternal inheritance, by the journey of the children of Israel through the wilderness from Egypt to Canaan. Here all the various steps of the redemption of the church by Christ, were represented from the beginning to its consummation in glory.

The state they are redeemed from is represented by Egypt and their bondage there, from which they were delivered by Moses as a means in the hand of God.

The purchase of their redemption, by the sacrifice of the paschal lamb which was offered up the night in which God slew all the first born of Egypt.

The progress of the church through this evil world, and the various trials and changing scenes through which it passes, was represented by the journey of the Israelites through the wilderness.

The manner of their being conducted by the spirit of Christ, was represented by the Israelites being led by the pillar of cloud by day and pillar of fire by night.

The manner in which the church is supplied with spiritual food and daily communications from God whilst traveling thro' this poor inhospitable world, was represented by his supplying the children of Israel with manna from heaven and water out of the rock to supply their thirst and hunger.

The dangers, difficulties, distresses and conflicts which befal the church in *time,* were represented by the fiery flying serpents and the various conflicts and battles which the children of Israel had with the Amalekites and others. These and many other circumstances which might be here noticed, are lively images of what the saints or church of God meet with In all ages of the world, and that they were figurative or typical is manifest from 1 Cor. 10 c. 11 v.: "Now all these things happened unto them for ensamples, and they are written for our admonition, upon whom the ends of the world are come."

The apostle is doubtless, speaking of the very things which we have here mentioned (or alluded to;) as he says expressly that they happened to them for types.

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And now dear brethren and sisters in the Lord; after having only glanced (as it were) at the subject to which we wish your attention directed, we proceed to close this epistle, by a few words of exhortation and encouragement to *you:* as Christ's poor, oppressed and afflicted people. Has the Lord, with a high hand and outstretched arm, led you forth by the right way, from under the reign and dominion of sin and satan—your heavy taskmasters; and loosed your Egyptian bondage? and has he brought you to see these Egyptian enemies overthrown in the Dead Sea of the death and sufferings of a crucified and risen Redeemer; while by the same means you have been enabled to make your escape? has God ever brought you to the foot of Sinai's mount, and there revealed himself to you, in such awful majesty, as utterly to convince you by the sovereignty and justice of his holy Law, that there is no dealing with *Him*, without a mediator? and have you seen such a distance between God and yourselves—such holiness and perfection in his law, as has made you flee to him, who is the end of the law for righteousness, to every one that believeth? If so, then in deed and in truth has the Son made you free, and you shall be free indeed. This is God's way of dealing with his children, first, to make them groan under the load of sin and guilt; and then, to open up a way for their escape, by the death and blood of the sin-atoning Lamb: Yea, he maketh sore and bindeth up; he woundeth, and his hands make whole. Notwithstanding the enemies which were overthrown on the day of the deliverance of the Israelites from their Egyptian bondage, were completely destroyed in the Red Sea, so that they were permitted to harass them no more forever; yet amidst their anthems of praise to the Lord for having so triumphantly delivered *them;* they were soon brought to repine at the bitter waters of Marah; and although you may have been enabled to sing the song of deliverance to the God of your salvation, for having relieved you from the terrors of a guilty conscience and the wrath of a sin-avenging God in the day of your extremity; yet we pray you, remember that it is through much tribulation that you must go to your heavenly Canaan; but "they that trust in the Lord shall be as Mount Zion, which cannot be removed; but abideth forever."

The unprecedented march of the children of Israel through the Red Sea; their march across the great river Jordan at a time when it overflowed its banks—the daily descent of manna from heaven for forty years, by which more than two millions of people were richly fed—the fall of the walls of Jericho at the sound of rams' horns—Gideon's conquest of a numerous host, with only three hundred men having no other weapons than lamps and pitchers—the standing still of the sun in the midst of heaven at the command of Joshua—the wondrous achievements of Sampson, who was endowed with supernatural strength—the miraculous preservation of the three Hebrew children in the burning fiery furnace, and of Daniel in the den of lions, &c. &c. are such striking instances of the amazing power of God—his love to and concern for his chosen, peculiar and redeemed Israel of all ages, as should justly excite our admiration and praise; and should encourage us to *trust* and confide *in* a God of such matchless power, goodness and mercy for all we need whilst journeying through this wilderness of *wo*, to Jerusalem above. Then cheer up, ye saints of the most high God; raise up your drooping heads, ye mourners in Zion; gird on your armor, ye soldiers of the cross; take the helmet of salvation, the shield of faith, and the sword of the *Spirit*, which is the word of God; and continue your warfare with renewed vigor against the world, the flesh, and the devil, and *spiritual wickedness* in *high places.* Never put off your armor, nor look for durable peace, till you close your eyes in death; for as your strength, and hope, and faith, and consolations are increased; so may you expect heavier trials, and severer conflicts, while in an enemy's land.

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Tears may indeed now and then furrow your cheeks, and anguish distract your hearts, whilst passing through the perplexing trials, tribulations, crosses and temptations which compose the deep waters, through which you are called to go. But the mountains shall depart and the hills be removed, but my kindness shall not depart from *thee*, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee, Isaiah, 54 c. 10 v. Then bear up a little longer under the oppression wherewith you are oppressed, and take courage by the way as you press forward to your heavenly patrimony. Yea, we repeat,

In songs of sublime adoration and praise,
Ye pilgrims for Zion, who "press,"
Break forth and extol the great ancient of days,
For rich and distinguishing grace.

His love, from eternity fixed upon *you*,
Broke forth and discovered its flame.
When each with the chords of his kindness he drew,
And brought you to love his great name.

O! had he not pitied the state you were in,
Your bosoms his love had ne'er felt,
You all would have lived; would have died too in sin;
And sunk with the load of your guilt;

What was there in you that could merit esteem,
Or give the Creator delight;
'Twas even so, Father, you ever must sing,
Because it seemed good in thy sight.

Then give all the glory to his holy name,
To him all the glory belongs;
Be it ever your joy still to sound forth his praise,
And crown him in each of your songs.

Adieu, dear brethren and sisters in Christ. Soon our spiritual Joshua will lead us safe across the Jordan of death to our everlasting inheritance; where no tumultuous passions, anxious cares and changing dispensations shall disturb our repose to all eternity. But where our sighs will be turned into songs of everlasting deliverance; our warfare into victory; and our labor into that rest, which remains for the Israel of God.

THE PRIMITIVE BAPTIST.

SATURDAY, OCTOBER 11, 1845.

TO EDITORS PRIMITIVE BAPTIST.

Tarborough, Oct. 7th, 1845.

DEAR BRETHREN IN CHRIST: The poor, despised, and afflicted few who compose the Kehukee Association, closed their 79th anniversary meeting on yesterday; having convened with the church at Cross Roads meeting house, Edgecombe county, N. C. on Saturday the 4th inst. A very able & interesting introductory sermon was delivered by Elder C. B. Hassell, in a most emphatic and impressive manner; after which, the Association was organized by appointing Elder William Hyman, Moderator, and Bro. Joseph D. Biggs, Clerk. There were divers visiting brethren and Elders present as usual, who sat with us in council whose names may be found in the Minutes, in the preceding pages.

A Circular Letter, written by Bro. Robert D. Hart, was read, approved, and ordered to be printed. Elders, Ichabod Moore and James Wilder, succeeded Elder Hassell and occupied the stage on Saturday. Elders, James Wilder, Josiah Smith, and John Stadler, on Sunday; and Bro. Edward W. Cox and Elder John Stadler on Monday. The congregation was as usual large, especially on Sunday; and although there were frequent showers of rain during the two first days of our meeting, yet the congregation was never thereby broken up; and from the interest manifested in the word preached, we have some reason to hope for better times, and when the spirit of the Lord shall be felt among us as in days past, and the voice of the turtle be heard in our land. Our next Association will be held with the church at Williams's meeting house, Edgecombe county, N. C. *ROBERT D. HART.*

Washington county, N. C.
Sept. 30th, 1845.

BRETHREN EDITORS: I have taken your papers for some months, and in reading

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them I find some pieces of great instruction and consolation in spiritual matters; though I see some little jarring, which is not pleasant. There are some few things that I should like my brethren of the Old School order would think on.

Some time back there was a great deal wrote on the two seeds, and it appeared to me that they made out two natural seeds and one spiritual seed. I don't feel to instruct, but wish to set some able writers to thinking. 2nd. We profess to be made Christians, not that we make ourselves; but yet there appears to be a little difference of sentiment. Why are we not of one mind? who maketh thee to differ? why is there not a unity of spirit? Brethren, do we not find even with our preachers of the gospel a difference of sentiment even in explaining the same passage of scripture. Paul said, he spoke from the revelation of Jesus Christ. God never reveals one spiritual light to one of his servants on a passage of scripture, and another spiritual light to another of his servants on the same passage.

Brethren, is there not something wrong? Let us endeavor to keep the unity of the spirit in the bonds of peace. Perhaps this wrong may be through pride or vain glory, or through fear; one through pride may say more than is revealed, another through fear may be afraid to say all that is revealed. Brethren, we are told that the servant opens his mouth and the Lord fills it. Brethren, think on these things, and may the Lord enable us all to mortify the old fleshly mind, which is an enemy of the soul. Brethren, I hope I am yours in the bonds of peace.

MAXIMILIAN TATUM.

P. S. I spoke so short on the seeds you may not understand me. D. Parker and others wrote on the two seeds, and I understood their argument thus—one spiritual seed, and one natural seed mixed with devil, and one devilish seed mixt with nature. I know the apostles say, men of old ordained to this condemnation; and Paul says, vessels of wrath fitted to destruction, and vessels of mercy which he had afore prepared unto glory; but it seems to me that the apostles thought these all one sort of men till changed by God. Notwithstanding in the mind of God there was a secret, and is a secret—John was told to seal up and write it not. I will quit. I am yours in the Lord, I hope. *M. T.*

TO EDITORS PRIMITIVE BAPTIST.

Blount county, Ala.,
September 17, 1845.

Dear Brethren: Permit me to call you brethren; though I am a stranger to you in the flesh, I hope I am not in the spirit.

Dear brethren, I have been taking the Primitive Baptist for the last few months, which has given me much satisfaction to find the cause of my master so ably defended. And O, that God may enable my Primitive brethren, to defend the truth and ever stand fast in the liberty that Christ has made them free.

Dear brethren, I am a member of the Mount Zion Association, which is of the Primitive order of Baptists; and not of the money-hunting Baptists, that made their first appearance in America in the year 1814. Though we are not of that gang, we are not destitute of the trouble of them. Many have gone out from us and joined this greedy family; but I think the cause was that they were not of us. No appeal without cause.

Dear brethren, I think these are the elect deceivers, if it were possible. They tell the people that Jesus Christ and all his apostles were missionaries; and that the words missionary and apostle are one, and mean the same. I am no scholar, but I know better. The word apostle is one that has received mandates from Jesus Christ to preach the gospel, not mere tradition and views of men. The gospel is the word of God and the power of God unto salvation. He commands to preach the word, and to preach the gospel, which is the same; then the gospel is the word and the wondrous God. St. John, 1 and 1. And we understand that the word was

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made flesh and dwelt among us. St. John, 1 and 14. Now the word that is made flesh is Jesus Christ, and we find that God was in Christ reconciling the world to himself; then God was in his gospel, and it was his power to bring sinners to himself. Then the gospel is the great power of God in bringing the scattered sheep to the fold of God, and adopting them into the church of Christ.

What does the word missionary mean? It means one sent to propagate religion, or on any business; therefore they expect pay for the service. So would I, if men were to send me to do business for them I would have the money if I could get it; and I would beg mightily for it before I would go without it. Propagate religion! what is religion? Religion is a certain form of worship practised by any sect of people, viz. the Pharisees and Sadducees, scribes, that Paul said their religion was vain. There was Saul of Tarsus that was a missionary, or propagater of the Pharisee religion. You will find him sent by the Jewish Council to go to Damascus to propagate their religion, even to the binding the saints of God and delivering them to be punished. Here was a missionary. But God by his holy spirit made him an apostle of the Gentiles, and O that God would change some of the present missionaries of the world to the servants of God.

I can also bring to view some more missionaries in ancient time. And as I have not time or room in this small communication, I will only notice a few of the various kinds of them. We can find a large quantity of them engaged in propagating the idolatrous religion, viz. the 800 prophets of Baal and the Grove. These were propagators or missionaries of the idolatrous religion, and not one of them an apostle of Christ. What was the cause of these propagators? It was to fare sumptuously at Queen Jezebel's table. So in like manner the cause of the present missionary squall is, that men have acquired some degree of education above that of their fellow man, and have not the industry to make themselves a living. And now we will go to preaching, or to writing pamphlets, or tracts, or be a member of the Convention, or a teacher in the preacher-making machine.

Brethren, I do believe that money or fame is in view, and not the immortal souls of men. Christ says, his kingdom is not of this world. How can it be possible that these institutions are of the world, and of Christ? I am compelled to say they are not of the kingdom of Jesus Christ, and if not of Christ, they are of the world. And O that God may hasten the time when the kingdoms of the world may become the kingdoms of our Lord and his Christ. Amen.

So, brethren, farewell at present.

JEREMIAH DAILY.

FOR THE PRIMITIVE BAPTIST.

Extract from the Minutes of the Corresponding Association of Old School Baptists, held with the Occoquan church, Prince William county, Va., on the 8th, 9th, and 10th of August, 1845.

CORRESPONDING CIRCULAR.

The Brethren met with the Occoquan Church, Prince William County, Va., in a meeting, for mutual Correspondence and mutual edification, through the ministry of the word—held August 8th, 9th and 10th, 1845—to the Churches whose Messengers some of us are, and to the Associations and other meetings from whom we have received communications, we would reciprocate the expressions of love and fellowship, which they have extended towards us.

Fellowship, what is it? A mutual participation. And what is the fellowship of the gospel? that is, of what do the children of God mutually partake? Not much of which the unregenerate have desire to be sharers in; for from the world, the child of nature's home and beloved portion, they receive nought but scorn, contempt and tribulation. And have these things any desirableness in them to the child of

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grace? Not to the *old man*, but to the new man they are valuable. 1st. Because thereby they are fellow-sharers with their Lord, in the reception and treatment he received from the world; and it is *enough for the servant, that he be as his master*—loving him as they do, as the chiefest among ten thousand, and the one altogether lovely, he has given to the thorny path he trod, a preciousness in their estimation, which is not found in all the fine accommodations of the world—first: because in walking it, they are following in his precious footsteps. Secondly, they are thereby enabled to show their love to him, as being greater than their love to the world. And thirdly, because it shows that in the estimation of the world, they have a likeness to him. Again, they esteem this fellowship valuable, because of the blessing in it: as tending to keep them humble and also by reminding them continually that this is not their rest; it leads them to stretch forward their souls in anticipation of that glorious inheritance, and that sweet rest which awaits them beyond this vale of tears—also, drives them while here, to seek peace in Christ.

But their fellowship consists not alone in what they receive from the world; it is a mutual participating in the things of the Spirit of God. In that spiritual life, with its holy affections, with which they have been mutually quickened. In being stripped of all their own righteousness and of all confidence in the flesh. In faith in Christ; receiving him as alone their hope of pardon, their righteousness, their whole salvation, and in trusting alone in him to present them faultless before the throne of God. In being led into the same one gospel doctrine and order; *the one Lord, one faith, and one baptism.* Is it surprising that a fellowship which manifests so near a relationship; so great a similarity; such a oneness of views, of feelings and of hope, and that for eternity; and which is so peculiar from any thing that can be found in the world, should be esteemed by those who are sharers in it, too precious to be bartered for gold, for the pleasures of sense, for the pride of life, or any of the world's favors? and being thus precious, that they should manifest an earnest desire to extend and maintain it, that is, the evidence of it—that they should require decisive evidence of it, before they acknowledge it by the New Testament signs—that they should not only be willing to endure much self-denial to keep alive the evidence of it in others, and much deprivation and difficulties to keep up a communion and intercourse with others whom we esteem sharers in it, that the evidence and experience of it may be increased; and that enjoying the manifestations of fellowship with the little despised flock of Christ, we should show a disregard to the frowns of the world, and smile at their rage. Brethren, we have but touched on this subject, but enough we trust has been said to lead you on reflection to decide whether your fellowship is with us; and on deciding that such is the case, the importance of keeping up the manifestations of it by frequent intercourse with each other; and by shunning a conformity to the world in all their old things of religion. To the Churches, we would say, that the letters from them are rather encouraging than otherwise; to some the Lord is making some additions—others, though mourning over their coldness, are kept in peace, in adherence to the truth & order of the gospel, and in an earnest desire after the communion of saints, rather than to seek a share with the popular religionist, in the smiles of the world. To the Associations, we say, that we have been peculiarly encouraged by finding that some have been convinced of the propriety of laying aside the formalities of constitutions, and have carried the same into effect. We thank our Heavenly Father, that our few little weak Churches are no longer left to be a gazing-stock to our brethren, for our peculiarity from them all in dispensing with the forms of constituted Associations. We thank the Associations, for their tokens of fellowship, in sending their Minutes and Messengers with us. We hope for both a continuance and

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an extension of these favors, by sending us more of their, and our brethren as Messengers.

The Chappawamsic O. S. Church, Stafford County, Va. having invited a meeting to be held with them, we recommend to the O. S. Churches and Associations, to meet with them by Letters and Messengers, on the Friday before the 2d Lord's day in August, 1846, and to continue the meeting during the two following days. We not only recommend, but request the same.

FOR THE PRIMITIVE BAPTIST.

My dear Brethren, Pittman, Perry and Fergurson, grace, mercy, and peace be with you all.

Through the good hand of God upon me I arrived safe home and found all well on the tenth of last month. My health is still good, though since my arrival home my feet and ankles have swolen prodigiously, and some of my friends have called it the gout, and some the dropsy, and this I believe was the doctor's opinion of the matter. But be this as it may, we are sure that all diseases incidental to man, gout or dropsy, and pains, chills, fevers, smarts, and aches of every kind, whether of body or mind, are the fruits of sin, and whenever they visit us they remind us of our mortality: for indeed, sirs, we are going down hill apace,—time is fast wasting away with us. Every day leaves the number less. A man can renew his note to oblige a friend, but time is not so accommodating,—it knows of no pause. We must be hurried down the common current let the consequences be whatever they may. One in a fright may cry out to the current of time as it approaches him, & say; *Wait a minute!* Another poor thing in a great flurry of mind may say; *Stop a while!* and while he is yet speaking, the current, heedless of what he says, takes him away. Yes, time carries men away as with a flood; they are as asleep: in the morning they are like grass which groweth up, but are soon cut down by the blow of God's hand. To death we must all bow, and to the house appointed for all living we must go, willing or unwilling, pleased or displeased, prepared or unprepared. *There is no man that hath power over the spirit to retain the spirit; neither hath he power in the day of death; and there is no discharge in that war*, Eccl. 8. 8.

Your correspondent feels himself hastening toward the verge of time where he will take a long farewell to this world with all its care and woes, and have no more concern with its dying interest and losses and profits than if he had never drawn the breath of life. The isthmus of time—he now stands on seems so narrow that he can almost see the opposite shore, and at times he feels a little anxious to cross over; for as the Apostle says, so your correspondent can say, to wit, *I know whom I have believed; and am persuaded that he is able to keep that which I have committed unto him against that day.*—Against *that day*, Paul says. What day can that be? Perhaps it is the day when we shall enter into the joy of the Lord. If it is, O what scenes of glory and of grace will open to our view; and what pleasing raptures we shall find ourselves in the midst of.—Nothing there to annoy us;—nothing to becloud our sky;—nothing to estrange our minds from the dear object of our love;—not a vestige of sin will there be found, but all will be well with us thenceforward and for ever.

Transporting indeed is the thought of our dwelling with Jesus in another and a better region than this,—a region of light,—a region of pleasure,—a region of everlasting peace and rest. My soul, rejoice thou in God thy Saviour for prospects so very auspicious as are now before thee, And let Israel rejoice in him that made him: and let the children of Zion be joyful in their king: and let all my brethren in South Carolina, and all the saints of God every where, small and great, *praise the Lord for his goodness, and for his wonderful works to the children of men!* Psa. 107. 8. Brethren, what people have

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greater cause than we ourselves; to be thankful to Almighty God, since he hath remembered us in our low estate and made us kings and priests to himself? How can we do less than to remember all the way which he hath led us these forty years in the wilderness, and supplied our many wants, and so tenderly expressed himself in our behalf? O Lord, awaken our naughty hearts, from slumber and apathy to a state of activity in the ways of Zion and there to feel such a deep interest in her peace and prosperity as with good David to say; *If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy*, Psa. 137. 5, 6.

May we feel our souls to go out after the Lord, and greatly delight to meditate on him, and on his word, and works, and ways; and also find it profitable to draw near to him at a throne of grace and there to make free with the best of friends and the most bountiful benefactor that ever bestowed a favor on a dying mortal. Signal advantages will arise to us from our making free with the Lord in faith and hope, for he loves a bold suppliant, as we may learn from the case of Jacob at the ford Jabock, Gen. 33. Besides, new covenant blessings are well worth supplicating for since they are sure to enrich the soul and to raise it above the paltry things of this life; and they also are sure and certain pledges of greater joys to come, even the joys of a world of glory. And there also is such a thing as panting after the Lord and true happiness, and it is the Lord himself that bestows this panting grace, and when bestowed, then the soul pants at times with great panting to know more of Christ and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death. And who is he that pants after the Lord and the new covenant blessings and doth not, sooner or later, receive the same? God will not be indebted to his children, but will *reward them openly*, Matth. 6. 4; and when they with all their heart pray unto him, he will hearken to them; and when they search for him diligently, they shall find him, Jer. 29. 12, 13. In short, the Lord will be better to us than what our fears suggest, and always will he be better to us than what we deserve.

Brethren, I know of no better way to get along through this mortal life, than that of living day by day on Christ, the *passover sacrificed for us*, 1 Cor. 5. 7. The world with all its stores and pastimes yield no such dainties as may be found in that just One who once stood condemned at Pilate's bar. To know him as my Saviour, and in him to rejoice with my whole heart, is, as Paul says, *life and peace*, Rom. 8. 6; and this life and peace is the glory of the gospel of Christ our Lord, and the more of it there is in our souls the less room there will be found for the world and its toys. Difficulties indeed may attend us while on our way to Jerusalem above, but the Lord can make them subservient to our spiritual interest, and sanctify every affliction to the good of our souls, and for our farther advancement in the divine life. I think it is a maxim in the *materia medica*, that all bitter herbs are wholesome; and this maxim is no less true in divinity. Under the old Levitical law, the passover was to be eaten with bitter herbs, Num. 9. 11; and under the gospel, Christ is said to be our passover, 1 Cor. 5. 7, and he is sweet to our taste, but the herbs are bitter, and yet Christ and the herbs must be eaten together; and every affliction we meet with is a bitter herb, but Christ can sweeten it for us. Also in the school of affliction we learn many profitable lessons, and one among the rest is, we learn better how to behave ourselves in the presence of the sovereign Lord of all; for it is not suitable for mortal worms to be proud and pert before him. He says to us; *Be still and know that I am God*, Psa. 46. 10; and if we are heedless of what he here says to us, or will not hear his voice, he will make us feel the *blow of his hand*, Psa. 39. 10; and under this blow he will *make our beauty to consume away*

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like a moth, verse 11. The Lord knows far better how to dispose of us and all our affairs than we do; and whatever may be his method with us, we may be sure that in the same he consults our best interest, and his own declarative glory, nor will he ever lose sight of these two grand objects, but under all circumstances hold them in view and make every thing subservient to them. And this, of course, he can easily do since the reins of government are in his hands, and he controls all things just at his own good will and pleasure. He measured the waters in the hollow of his hand, and meted out heaven with the span, and weighed the mountains in scales, and the hills in a balance; and before him the nations of the earth are as the drop of a bucket, and the isles he takes up as a very little thing: and David says, he casteth forth his ice like morsels, and who can stand before his cold, Psa. 147. 17.

Beloved, this God is our God for ever and ever; and he will be our guide even unto death. And what if our pathway be thorny, the end will be everlasting life. In this gracious God then, may we confide, and of him make our boast, and as we move along to Jerusalem above cry out and say, *Alleluia; the Lord God omnipotent reigneth!*

Pray how are you getting along in the divine life? Do you advance much? Do you grow as the lily? Does your light increase considerably? Does your taste for evangelical truth become more and more keen? Do you discover what a dark and bewildered state most religious affairs are in among us? Do you not very clearly see that truth is fallen in the street, and equity cannot enter? and that Zion's gold has become dim, and her most fine gold changed? And do you not feel somewhat like the church when she cried out and said; *For these things I weep; mine eye, mine eye runeth down with water, because the comforter that should relieve my soul is far from me*, Lam. 1. 16.

It is a serious fact, that divine truth, and the power and life of it, is but little known among us at this time. Religious quackery and another gospel we have an ample stock of, but your correspondent has no fellowship with it; nor can any one who has correct views of the gospel, and knows the worth of truth. May the Lord increase your light and knowledge of the true gospel of the Son of God, and of the way of life and salvation through Jesus Christ our Lord. And now for a few things concerning my next visit to your State.

I expect to leave here in November next, and to be in your parts about February and so proceed on to Fairfield district, &c. I hope our coming together again will be for our mutual edification and the glory of God. What higher end can we have in view than this? and no end below this should we allow ourselves to indulge in. I long to see you all once more, and I hope we shall be happy together in the Lord, and be strengthened by his spirit's might in the inner man. And I hope gospel truth will be sweet to our taste, and stand high in our esteem. Next month, by the strong solicitations from many of my old friends, I have to perform a preaching tour far north of this place, even above the city of Albany, some four hundred miles from Baltimore. I trust the Lord will be with me there also,—I believe he will, and that he will make us joyful together in the gospel, for there are people that love the gospel, and love me for the gospel's sake, and in this gospel we are one,—a unit. There is that in the gospel of Christ which is very inviting, and hence men of a gospel spirit are warmly attached to one another; and it is in this way that Pittman, Perry, Fergurson, and Osbourn, are spliced together, and it is joint work; and what God hath joined together, let no man put asunder. Indeed, gospel union can never be dissolved in time, nor yet in eternity,—it stands as permanent as the throne of God. In this glorious truth my soul rejoices and feeds on as on marrow and fatness. May you thus feed, and thrive, and grow, and live for ever and ever. Amen. Praise ye the Lord! I am yours very affectionately. *JAMES OSBOURN.*

Baltimore, Aug 1845.

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Appointments for Elder Blount Cooper.

Nov. 4th, at Skewarkey; 5th, at Picot m. h.; 6th, at Morattock; 7th, at White Plains; 8th and 9th, at Bethel; 10th at R. M. G. Moore's; 11th, at Court House; 12th, at Wade Swindell's; 13th, at Lake Landing; 14th, at Tar Creek; 15th, at North Lake; 16th, at Rose Bay; 18th, at Morattock; 19th, at Concord; 20th, at Liverman's; 21st, at Gum Neck; 22d, at Reder's Creek; 23d, at Sound Side; 24th, at Angeley's; 25th, at Concord.

Appointments for Elder P. Puckett.

November 4th, at Woodenton; 5th. at Rose of Sharon; 6th, at Red Banks; 7th, at Great Swamp; 8th, at Flat Swamp; 9th, at Spring Green; 10th, at Bear Grass; 11th, at Skewarkey; 13th, at Morattock; 14th, at Free Chapel; 15th, at Concord; 16th, at Liverman's; 18th and 19th, at Gum Neck; 20th, at Bethlehem; 23rd, at Powel's Point; 24th, at Cowenjock; 25th, Sawyer's Creek; 26th, at Wm Forbes's; 28th, at Flatty Creek; 30th, at Sawyer's Creek—December 1st and 2nd, at Cowenjock; 3rd, at Brinson's; 4th and 5th, at Ketohauk; 6th and 7th, at Roanoak Island; 8th and 9th, at Powel's Point; 14th, Sound Side; 15th, at Angeley's, 16th, at Concord; 17th, at Free Chapel; 18th, at Morattock; 20th, at Beaver Dam; 21st, in Washington; 23rd, at Blount's Creek; 24th, at Whitford's; 25th, at Old Swift Creek.

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Thos. Robertson,	1	Isaiah Parker,	1
Michael Griggs,	1	Step'n Youmans,	5½

TERMS.

The Primitive Baptist is published on the second and fourth Saturdays of each month, at *One Dollar* per year, (or 24 numbers) payable in advance. Five Dollars will pay for six copies subscribed for by any one person. Current Bank Notes where subscribers reside will be received in payment. Money sent to us by mail is at our risk. Letters and communications must be *post paid*, and directed to "Editors Primitive Baptist, Tarborough, N. C."

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THE PRIMITIVE BAPTIST.

EDITED BY PRIMITIVE (OR OLD SCHOOL) BAPTISTS.

Printed and Published by George Howard,

TARBOROUGH, NORTH CAROLINA.

"Come out of Her, my People."

VOL. 10. SATURDAY, OCTOBER 25, 1845. No. 20.

COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

MINUTES

Of the South Carolina Primitive Baptist Association, at her sixth Anniversary, held with the Bethsaida church, Kershaw district, S. C., commencing Saturday before the first Lord's day in October, 1845.

1st. The Introductory Sermon was delivered by Bro. D. Wooten, from St. John, 14th chap. part of 6th verse: "I am the way, and the truth, and the life."

2nd. After intermission, repaired to the school house, called and read the letters from the churches, and enrolled the names of the delegates.

3rd. Opened a door for the reception of newly constituted churches, and Pilgrim's Rest came forward with delegates and letter, and was unanimously received.

4th. Elected Bro. M. McGraw, Moderator, and J. L. Simpson, Clerk.

5th. Called for corresponding letters from sister Associations, and a petitionary letter for correspondence from Bear Creek Association, N. C., by the hands of their messengers, brethren George Little, Hosea Pressler, Wm. M. Rushing, and Obed. H. Sinclair, was handed in and joyfully received, by the Moderator giving them the right hand of fellowship and inviting them to a seat with us.

6th. Read our Constitution and Rules of Decorum.

7th. Agreed that we discuss all requests and queries in the body.

8th. Appointed brethren W. Nelson, Kirkland D. Wooten, H. Price, and J. Mickle, to arrange the preaching to-morrow.

9th. Adjourned till Monday morning, 9 o'clock. Prayer by Bro. Rushing.

10th. The Sabbath was spent in preaching to a very attentive congregation; and we trust the good seed sown on that day will produce a copious harvest to the glory of God.

11th. Monday morning, 9 o'clock, met according to adjournment, and after prayer by Bro. Pressler, commenced the business of the Association.

12th. Read the Minutes of Saturday, and called the names of the delegates.

13th. Appointed messengers to sister Associations, viz. to Springfield, brethren McGraw, V. Bell, W. Nelson, D. Duncan, and J. Mickle to write the letter. To the Lexington, V. Bell, J. C. Lucas, J. L. Simpson, Bro. V. Bell to write the letter. To Bear Creek, D. Wooten, W. Nelson, A. Hill, V. Bell, M. McGraw; Bro. M. McGraw to write the letter.

14th. Called for, read, and adopted the Circular Letter.

15th. Appointed the next meeting of this body to be held with the Beaver Dam church, Kershaw district, 12 miles west of Camden, to commence, by divine permission, on Saturday before the 2nd Lord's

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day in Oct. 1846; Bro. V. Bell to preach the Introductory Sermon, and Bro. A. Hill his alternate.

16th. Appointed union meetings as follows, viz. 1st. at Colonel's Creek, on Friday before the 5th Lord's day in November next; 2nd, at Mount Olivet, Darlington district, in March, 1846; 3rd, at Pilgrim's Rest, Lexington district, in May; 4th, at Big Creek, Anderson district, in August.

17th. Called for, read, and approved letters of correspondence to sister Associations, and handed them over to the messengers.

18th. Received $8 15 for the printing of our Minutes, and handed it over to the Clerk.

18th. Agreed to publish a letter written by Elder James Osbourn, directed to the S. C. Primitive Baptist Association, with the Minutes of this session.

19th. Agreed that we adopt the N. C. Sonnets, as the standard Hymn Book of this Association.

20th. Agreed that Mr. George Howard be directed to print our Minutes in the Primitive Baptist paper, and forward as many as he can to each church for their money.

21st. Appointed Bro. W. Nelson to write the next Circular Letter, and Bro. V. Bell his alternate.

22nd. Requested Bro. M. McGraw to prepare our Minutes for the press, and request the Constitution and Rules of Decorum to be printed with these Minutes.

23rd. On the suggestion of the Crooked Run church in her epistolary communication, agreed to take up and reconsider the queries sent last year by that church to the Association.

First Query. Suppose a member of a New School church, who has been baptized by a New School preacher since the fellowship has been broken between us and them, and the division has occurred, were to propose to connect himself in his immediate fellowship with an Old School church, would it be consistent with church order and the principles of the Old School Baptists, to receive him without his being baptized again?

The Association agreed to the following items in reference to said query:

1st. Agreed, that the reason we gave a negative answer to this query was, not that the New School preachers do not administer the ordinance of baptism according to the Primitive and apostolic mode; but because we consider that they do not receive candidates to church ordinances after the due order: (of course that goes to make theirs not a church of Christ.) Forasmuch as the wholesale manner of receiving members at their protracted meetings and camp meetings is virtually equivalent to receiving them without pretending to require a profession of repentance and faith; and their asking for church membership a few leading questions when pretending to examine them with regard to their experimental knowledge of religion, is a mere pretence to conform to the old established principles of the Baptists in that particular: and forasmuch as that we who call ourselves Primitives, being professedly God's people, and continued by him in this world, we know not for what other purpose than to oppose innovations and errors, and vindicate truth and gospel order; therefore we thought it our duty publicly to set our faces against their irregularities and disorders.

Agreed 2nd, that the answer to the query should have been more full in the Minutes of last year, and reasons assigned why we answered it as we did; and that the practice which that answer was intended to recommend was, that in case a candidate who had been baptized by a domestic missionary, (what they call an evangelist,) or a New School Baptist preacher, since the division occurred, were to present himself to an Old School church for reception among them, he would be brought under examination before the church, touching his experimental knowledge of religion; and that if the church approved the candidate in that respect, he be baptized again by a regular administrator.

Agreed 3rd, that the Baptist Associa-

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tions have always claimed the privilege of withdrawing fellowship from all those, (even though within their body,) who walk disorderly or become heretical or unsound in principle; yet such bodies act within their sphere, only when they act as advisory councils; and that they "should "not presume to impose their sentiments "on their constituents under pain of ex-"communication, nor anathematize those "who do not implicitly submit to their de-terminations"; a conduct this that "would "be nothing less than spiritual tyranny, and "better comport with the arbitrary spirit of "popish councils than with" the preten-sions and character of a Primitive Bap-tist Association, composed of the repre-sentatives of independent churches owing subjection and obedience to Christ alone.

24th. Agreed that the delegates from the Crooked Run church have leave to withdraw the second query.

25th. Agreed that we return our thanks to God and the people of this vicinity for their kind hospitality to us during this meeting.

26th. After prayer by the Moderator adjourned.

MARSHAL McGRAW, Mod'r.
J. L. SIMPSON, Clerk.

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CONSTITUTION

Of the South Carolina Primitive Baptist Association.

Whereas we, the Primitive Baptist churches, having disclaimed fellowship with the new schemes and principles of the day; feeling it our duty as well as our great privilege to unite in an associate capacity, have agreed to the following rules of confederation; holding believers' baptism by immersion, and laying on of hands in ordination; holding particular election of grace by the predestination of God God in Christ; effectual calling by the Holy Ghost; free justification through the imputed righteousness of Christ; and progressive sanctification through God's grace and truths, as is declared in the scriptures of the Old and New Testaments, which we believe contain a perfect rule for both faith and practice; and final perseverance of the saints in grace; and the resurrection of our bodies after death; and life without end.

Article 1st. We take the only true and living God to be our God; three persons, Father, Son, and Holy Ghost.

Art. 2nd. We take the holy scriptures of the Old and New Testaments, as the revealed mind and will of God, to be the rule of our faith and practice; believing that nothing can be added to them that can aid the spread of the gospel.

Art. 3rd. This Association shall be known by the name of the South Carolina Primitive Baptist Association, and shall be composed of two members from each church in our union, and they should be such as the churches think best qualified to represent them.

Art. 4th. The delegates shall present letters certifying their appointment by a Primitive Baptist church, with the numbers of their church as usual; and they shall be entitled to a seat with us, provided they do not violate the rules further laid down in this Constitution.

Art. 5th. The Association shall have a Moderator and Clerk, chosen from among themselves by the suffrage of the members present; and they shall continue in office till the next Association is formed.

Art. 6th. The Association thus formed shall have no power to lord it over God's heritage, nor shall they have any ecclesiastical power over the churches, nor shall they infringe any of the internal rights of any church in this union; they shall be considered only an advisory council, of no higher judicature than the churches.

Art. 7th. The Association when organized, shall be governed by a regular and proper decorum.

Art. 8th. New churches may be admitted into this union, who shall petition by letter and delegates; and upon examination (if found orthodox and orderly) the Moderator shall manifest their reception by giving the delegates the right hand of fellowship.

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Art. 9th. Every query sent by the churches shall be deliberated, and every motion seconded shall come under the consideration of the Association, except it be withdrawn by the member who made it.

Art. 10th. The Association shall endeavor to furnish the churches with the Minutes of their proceedings; each church contributing voluntarily for that purpose, shall be furnished with the number of Minutes in proportion to their money.

Art. 11th. The Minutes when printed shall be regularly filed by the Clerk, and shall be kept by him for the use of the Association, and he shall endeavor to have said book present at each session.

Art. 12th. The Minutes of the Association shall be read (and corrected if need be) and signed by the Moderator and Clerk before the session rises.

Art. 13th. Amendments to this constitution may be made at any time when two-thirds of this body think necessary to do so.

Art. 14th. The Association shall have power as follows, (viz.) 1st, To provide for and preserve inviolably a chain of union among the churches, and to give them all necessary advice in matters of difficulty, and inquire into the cause why the churches fail at any time to represent themselves in this union. 2nd, To appoint any member or members by and with his or their consent, to transact any business they may see necessary, consistent with this constitution. 3rd, To withdraw their fellowship from any church in this union, which violates the rules of this Association, or deviates from the orthodox principles of religion. 4th, To invite any of the distant Primitive Baptist brethren in the ministry as assistants in their deliberations who may be present at their sitting. 5th, The Association shall have power to adjourn themselves to any future time and place they think most proper and beneficial.

Art. 15th. Any church petitioning for a letter of dismission, on being found orthodox and orderly their request shall be granted.

Art. 16th. All letters of dismission shall state the faith the church is of, and say they are regularly dismissed from us when joined to another Association of the same faith and order.

Art. 17th. No person of other denominations shall sit in council with us, neither shall any leading question on the State Convention and its kindred institutions be discussed in our Association.

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RULES OF DECORUM

Of the South Carolina Primitive Baptist Association while in Conference.

1. The Association shall be opened and closed by prayer.

2. A Moderator and Clerk shall be chosen by the suffrage of the members present.

3. The Moderator shall be deemed a judge of order, and shall have a right to call to order at any time: But any member not satisfied with his decision on a point of order, may appeal to the Association on the same day, but not at any other time.

4. It shall be the duty of the Clerk to make out and keep a regular record of the proceedings of the Association, and to preserve a regular file of the Minutes.

5. In no case is the Moderator entitled to vote except only in a tie.

6. All motions seconded shall be first attended to, except there be postponed business; then *it* shall be first.

7. But one shall speak at a time, and he shall rise to his feet; nor shall he speak more than three times on the same subject without leave of the Association.

8. There shall be no reflections cast on a brother for speaking nor while speaking, unless he depart from the subject; then it shall be the duty of the Moderator to call him to order.

9. There shall be no whispering by the members, or leaving of their seats, except in cases of necessity; and then it must be by leave of the Moderator.

10. The term *brother* shall always be used in speaking in conference.

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STATE OF THE CHURCHES.

Ordained preachers names are in SMALL CAPITALS—licensed, in *italics*. The first column shows the number that have been baptized during the past year—the 2nd, those received by letter—3rd, by disavowal of New School principles—4th, restored—5th, dismissed—6th, dead—7th, excommunicated—8th, total number—9th, contributions for Minutes—10th, days of preaching.

Churches.	Districts.	Post Offices	Ministers and Delegates.	Bapt'd	R.by let	ov. dis	Resto'd	Dism'd	Dead.	Excom.	Total.	$ Cts	Con.	D. of p.
25 Mile Creek,	Fairfield,	Taylorsville	No representation,									50	50	
Jackson's Creek,	Richland,	Columbia,	No representation,											
Crooked Run,	Fairfield,	Brown's,	MARSHAL McGRAW, J. Mickle,			1		1		37	39	1 00	2 00	
Ararat,	Fairfield,	Cookham,	J. L. SIMPSON, W. Beckham,	1				2		4	8	1 00	4 00	
Mt. Olivet,	Darlington,	Pleas't V'w,	A. HILL, A Hill, Junr.							1	1	75	75	
Colonel's Creek,	Richland,	Columbia,	Charles Frost,	3							17	62	35	
New Salem,	Darlington,	Effingham,	L. Morris, W. Sammon,									14	50	3
Bethsaida,	Kershaw,	Camden,	*W. Nelson*, S. Kirkland,									12	60	2
Crane Creek,	Richland,	Columbia,	V. BELL, H. Price,									9	50	4
Beaver Dam,	Richland,	Camden,	D. WOOTEN, R. Warren,		2				1			16	75	3
Big Creek,	Anderson,	Stantonville	D. DUNCAN, E. Fubanks,		1			4		21	22	45	50	
Pilgrim's Rest,	Lexington,	Lex'n C. H.	*J. C. Lucas*, D. J. Lucas,		1	6					27	13	00	1
				6	3	8		5	4	22	272	8	35	8

CIRCULAR LETTER.

The South Carolina Primitive Baptist Association, at her sixth annual meeting, convened with the Bethsaida church, from the 4th till the 6th October, 1845, to the churches they represent sendeth Christian love.

BELOVED BRETHREN: After our usual manner we again address you by way of a Circular Letter. But we fear that the custom of addressing the churches by way of circulars is of so long standing, that they are looked for by you more as a form, than through an earnest desire for instruction in righteousness.

Beloved brethren, "The time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?" Then how necessary it is for us to make the word of God the man of our counsel, and the guide of our conduct?

We have selected a passage of scripture as a foundation for our present address which is this: "Thou shalt not plough with an ox and an ass together." Deuteronomy, 22nd, 10th. We find that, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." 2nd Tim. 3rd. 16th, 17th. In this passage we learn that there is no scripture given in vain, but that "The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple." Ps. 19th. 7th. "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man." Eccl. 12th. 13th. And on this occasion we are commanded, saying, "Thou shalt not plough with an ox and an ass together."

There being five paragraphs at the beginning of that many verses, each verse constituting a law, or command, we cannot gather any train of ideas from the foregoing passages, or from the context; we must

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therefore take up the passage as it stands on record.

We believe that the Mosaic economy was a dispensation of types and shadows, pointing to something under a gospel dispensation, and that all the sacrifices and offerings pointed to Jesus Christ and his church, they being but one. St. John, 17th, 21st, 22nd, 23rd. And as the whole human family is set forth under two general characters, the saint and the sinner, the just and the unjust, the church of Christ and the church of antichrist, we believe the ox and the ass set them forth to a fraction.

The ox clearly sets forth or represents Christ and his church every way. He comes into the world by a clean lineage; and Jesus came into this world by the power of the Holy Ghost, and is called "That holy thing." St. Luke, 1st. 35th. And the members of Christ's mystical body, that is, the church of Christ, come into the world individually under the covenant of grace, and are of the promised seed. (Romans, 9th, 8th.) That is, "they which are the children of the flesh, these are not the children of God: but the children of promise are counted for the seed." "He shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand." Isaiah, 53rd. 10th. In short, the ox is clean in every shape. God commanded the Israelites to offer the ox in sacrifice to God, and it is said, "when thou (God) shalt make his soul (Jesus Christ) an offering for sin." Isaiah, 53rd. 10th. Thus we see both the ox as the type, and Christ as the antitype was sacrificed for sin.

The Israelites were commanded to eat the ox, and Jesus says, "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." St. John. 6th, 53rd. And as the ox parts the hoof and chews the cud, when the sinner forsakes or is drawn from the crooked ways of sin and folly, as it were he parts the hoof, and frequently feasts his soul on the bread of eternal life by faith in the same promise of God. Or the ox in this respect sets forth the church of Christ when, after she has been led off from the word of God by the church of antichrist, (or the asses of the present day,) she obeys the injunction of her Lord and master and comes out from among them. And if the ox loses his cud he becomes very sick and will finally die, unless he gets another to answer its place; so if the child of God loses the promises of God, how sick his soul becomes. But thank God we have a good and a skilful physician always at hand, and his word is so richly stored with promises, and he always administers timely relief to the truly penitent, and has said, "I will never leave thee, nor forsake thee." "In a little wrath I hid my face as it were for a moment, but my loving kindness I will not utterly take away from you." And as the ox could not be sacrificed to God without some expense and cost to the owner, so "we are redeemed by the precious blood of Christ, as of a lamb without blemish and without spot." And seeing these things are so, we should not consider any sacrifice of carnal appetite or worldly pleasure too great for us to make to the glory of God, and the prosperity of Zion.

The ass is an unclean beast in every shape. He is a stupid animal at best. He does not chew the cud nor does he part the hoof, and yet he feeds on grass as the ox, thus plainly representing the church of antichrist. They are unclean in every shape, not being "children of promise, but of the flesh." Christ says, "I pray for them: (the children of promise:) I pray not for the world; but for them which thou hast given me; for they are thine. And not being illuminated by the divine spirit they are so stupid that Christ says to them: "Why do ye not understand my speech? even because ye cannot hear my words. Ye are of your father the devil, and the lusts of your father ye will do: he was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it." St. John, 8th. 43rd, 44th. Thus we see the church of antichrist is so

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stupid that they cannot hear the words of Christ with the ear of the understanding. "Having ears they hear not, and eyes but they see not, and hearts but they do not understand." And being of their father the devil they are like him, never having departed from the crooked ways of sin and folly. They may say as the people of old said: "For we have made lies our refuge, and under falsehood have we hid ourselves." Isaiah, 28th. 15th. "For they being ignorant of God's righteousness, and going about to establish their own righteousness." They make a flaming profession of the religion of Jesus, and feast their carnal souls thereon. "And they come unto thee as the people cometh, and they sit before thee as my people, and they hear thy words, but they will not do them, for with their mouth they do show much love, kut their hearts goeth after their covetousness." Ezekiel, 33rd. 31st. "But in vain do they worship me, teaching for doctrines the commandments of men." St. Matth. 15th. 9th. "Let them alone, they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch." St. Matth. 15th. 14th. "For God shall bring every work into judgment, with every secret thing whether it be good, or whether it be evil." Eccl. 12th. 14th. And if they lose their profession by apostacy and exclusion from the church of Christ, (even justly,) how it inflames their wrath against those that have dealt honestly with them on the side of God and truth. And their refuge is so large that they will say or do any thing to gain popularity or wealth, or make their cause appear fair before men. "When the overflowing scourge shall pass through, then ye shall be trodden down of it. For the bed is shorter then that a man can stretch himself on it, and the covering narrower then that a man can wrap himself in it." Isaiah 28th, 18th. 20th. Even reason itself teaches us that we should not yoke two pointed opposites to plough in the gospel field, and how much more should we adhere to the command of God? Judge ye.

We believe that ploughing here sets forth the using of the means for the spread of the gospel, such as preaching, prayer, church discipline, as well as all other means warranted in the word of God. "The field is the world, the good seed is the children of the kingdom; but the tares is the children of the wicked one; and the enemy that sowed them is the devil." St. Matth. 13th. 38th. "Thou shalt not sow thy vineyard with divers seeds, lest the fruit of thy seed which thou hast sown; and the fruit of thy vineyard be defiled. Thou shalt not wear a garment of divers sorts, as of woolen and linen together." Deut. 22nd. 9th, 11th. And we are exhorted, "Break up your fallow ground and sow not among thorns." Jeremiah, 4th. 3rd. Again, "Sow to yourselves in righteousness, reap in mercy; break up your fallow ground: for it is time to seek the Lord till he come and rain righteousness upon you." Hosea, 10th. 12th. And shall we presume to trample on the command of God, by yoking the church of Christ and the church of antichrist together, when they are two pointed opposites? Or, shall we sow the vineyard (or church of Christ) with divers seeds? And yet some will sow the communion table with different denominations. And if this should become a general thing in the visible church, the result will be the fruit of the vineyard will be defiled, and not such as the gospel produces. Real Christians thus situated must give way some and consent to doctrinal sentiments pointedly opposed to those revealed in the gospel, and thus the faith required of those who would be united to the visible church will be reduced to a historical or theoretical faith. "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness, and what communion hath light with darkness, and what concord hath Christ with belial? or, what part hath he that believeth with an infidel?" 2nd Cor. 6th, 14th, 15th. "Wo unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and

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sweet for bitter! Wo unto them that are wise in their own eyes, and prudent in their own sight!" Isaiah, 5th. 20th, 21st "Ye have ploughed wickedness, ye have reaped iniquity; ye have eaten the fruit of lies: because thou didst trust in thy way." Hosea, 10th. 13th. And shall we fly in the face of the authority of heaven, and plough with an ox and an ass together? God forbid.

And they will not only yoke the different denominations at the communion table, but also in the sacred stand and sow the same church (if it should be called a church) with divers seeds. And not only so, but in their monied societies they will yoke not only the ox and the ass together, but will add the horse and the mule, (or all denominations) and even take some species that have never been accustomed to the yoke, we say the dog and the sow, (or the people of the world.) "For the dog has turned to his own vomit again; and the sow that was washed to her wallowing in the mire." 2nd Peter, 2nd. 22nd. And being thus united in the moneyed, and unscriptural societies, (or refuge of lies,) and teaching for doctrines the commandments of men, they place a profane swearing man at the head of it and style him, "*Mr. President;*" and boast of such societies being great means of great revivals of religion, and that these societies are performing that which the gospel has ever failed to do. And can we unite with or fellowship such a mixed multitude, in using such unscriptural means? "The fruit of the wicked (tendeth) to sin." Proverbs, 10th, 16th. After running with you in this way they are liable to turn against you. Hence St. Peter said, "Wherein they think it strange that ye run not with them to the same excess of riot, *speaking evil of you.*" 1st Peter, 4th. 4th. And the more friendly they appear, the more we should be on our guard with them, for they will fly to their refuge to misrepresent us, and the doctrine of the gospel to mislead us, and break our peace, and if possible to get a victory over us. And their refuge is so large that they will say or do any thing for the sake of popularity or gain. And hence Christ says, "For there shall arise false Christs, and false prophets, and shall show great signs and wonders: insomuch that if it were possible, they shall deceive the very elect." Hence we consider them the most treacherous and dangerous people we ever saw.

Thus we see how exactly the stupid ass fits the church of antichrist, or the monied institutions of the day and all that fellowship them. Wherefore St. Paul says, "And what agreement hath the temple of God with idols? for ye are the temple of the living God, as God hath said, I will dwell in them, and walk in them, and I will be their God, and they shall be my people." 2nd Corinth, 6th. 16th, 17th. "Wherefore come out from among them and be ye separate, saith the Lord, and touch not the unclean thing: and I will receive you." Again, "Touch not, taste not, handle not; which all are to perish with the using; after the commandments and doctrines of men. Which things have indeed a show of wisdom in will worship, and humility, and neglecting of the body; not in any honor to the sanctifying of the flesh." Col. 2nd. 21st, 22nd, 23rd. Now the spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils; *speaking lies in hypocrisy*, having their conscience seared with a hot iron." 1st Tim. 4th. 1st, 2nd. Read also 2nd Tim. 3rd chap. from 1st to 8th verse.

Beloved brethren, we hope better things of you, though we thus write, on things that accompany salvation. But seeing these things are so, we should obey the injunction of our Lord and master who says, "Search the scriptures, for in them you think you have eternal life, but they are they which testify of me." And again, "Watch and pray that ye enter not into temptation." And we would say to you, these things should not move us, knowing

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that persecution is a part of the Christian inheritance. "Yea and all that will live godly in Christ Jesus shall suffer persecution." We should therefore, take to ourselves the whole armor of God, and set our faces Zionwards and against every opposition. "And run with patience the race that is set before us, looking unto Jesus who is the author and finisher of our faith; who for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God." And we should, ever press forward toward the mark for the prize of the high calling of God in Christ Jesus. For we know that all things work together for good, to them that love God, to them who are the called according to his purpose.

And now may the peace, and spirit of God rest in and upon you all and guide you into all truth is our prayer for Christ's sake. Amen. MARSHAL McGRAW, Mod'r.

J. L. SIMPSON, Clerk.

[The letter of Elder Osbourn, mentioned in these Minutes, was inserted in No. 15, present volume of the Primitive Baptist.]

THE PRIMITIVE BAPTIST.

SATURDAY, OCTOBER 25, 1845.

We are somewhat behind the regular time in issuing the Primitive Baptist, in consequence of having the Minutes of several Associations to print—but we shall soon bring up arrears.

Repeated inquiries having been recently made how money shall be sent to us, we would state that it can be enclosed directly to us, at our risk, or distant Agents and subscribers can avail themselves of the new Post Office regulations, as set forth in the annexed article copied from the Union, published at Washington City:—

"We are desired to call the attention of postmasters to regulation No. 549, which provides for the convenient transmission of money from subscribers to editors of newspapers. It is the duty of postmasters to receive the money from a subscriber, and give a receipt for it. It is the duty of the postmaster receiving the money to give notice to the postmaster who has it to pay, of the amount received, and for what editor, and mark the letter "official business." and sign his name to it. The postmaster receiving the notification will pay receipt when presented. The subscriber who gets the receipt, may send it by mail or otherwise to the editor. The new law prohibits postmasters from enclosing and franking money to editors The reason of the rule is obvious. A large proportion of the money heretofore lost in being transmitted through the mails, is money sent to editors and franked by postmasters. The frank of a postmaster upon the letter addressed to an editor, is notice to everybody who handles the letter that it contains money. This rule, when understood, insures the payment of the money, without discount to editors, and avoids depredations upon the post office.

In the Circular Letter of the Kehukee Association, published in our last paper, there are several mistakes—on the first column, 292nd page, 15th line from bottom, yea is inserted instead of *yet*—294th page, 2nd column, 8th line from the top, lawgiver instead of *law given*—296th page, 1st column, 14th line from the top, Dead Sea instead of *Red Sea*.

TO EDITORS PRIMITIVE BAPTIST.

Davis's Creek, Kanawha county, Va.
Sept. 12th, 1845.

BELOVED BRETHREN AND SISTERS: I know nothing that I might write, to particularly call your attention; but as I have some of the old Minutes of the Pocatalico Association, I will give you a short sketch of the same, and annex a Circular Letter written and approved at her first coming out from the Teayses' Valley Association in the year 1835.

At our first Association in August, 1836, our number was quite small, being only 6 churches and 155 members; and last year, 1844, the Pocatalico Association was composed of 14 chutches; as there have been several churches that divided and came out from among them, and some new ones have been raised up. This As-

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sociation corresponds with one other Association called Mt. Pleasant, in the State of Ohio.

Brethren, there might be much said in regard to our prosperity, since the time of our separation from the new schemes of our latter day; and equally as much concerning opponents with whom we had to contend for many years. But I often see our sister churches complaining of the like difficulties, that I am persuaded that they are acquainted with all that we might say on the subject. So let this suffice, that the Teayses' Valley Association agreed in August, 1835, to correspond with the General Association; and appointed her delegates, and collected $10 to pay over to the Association before they could obtain a seat with those fine coated gentlemen. Perhaps some would say, I don't believe that ten dollars has been required to pay for a brother to get a seat in that Association. Well, brethren, I saw the money gathered in the hat, and that is what they said it was for. I was there, and saw and heard, and also do recollect and shall never forget. A few more words and I must begin the Circular Letter. The same night after the great correspondence was opened with the General Association, there were many of our brethren declared not to bear with this new way; so was it concluded and done in October or November after, by the hard-sided numbskull Baptists, as they are often called. So I must come to a close, lest I lack for room.

EZEKIEL W. MAYS.

—

CIRCULAR LETTER.

Approved and attached to the Minutes of the Convention that was held at the formation of the Pocatalico Association.

Dear Brethren: At the close of our Convention, you expect a Circular Letter to be annexed to our Minutes, in which we inform you we have had a very agreeable meeting. We now proceed to give a sketch of the design of the Convention, not that we are tired or dissatisfied with the Baptist sentiments, but would wish earnestly to contend for the faith once delivered to the saints. With a sympathetic feeling we look back at the time when the Baptists were one people—all was peace and harmony—yea, when we met at our Associations, we met like a band of united brethren; the watchmen all blew the same trumpet, and that trumpet gave a certain sound. How often have we heard from the stand of our Association, eight or perhaps more sermons preached, and all completely connected—no jars—no difference in doctrine, or in the business of the Association—that brotherly love was manifest, so that the world was constrained to say, "see how these Christians love one another." But now, when we meet in conference, O lamentable! there appears to be a barrier, a wall of partition raised up between brethren even on the stand. Nothing is more common than for three or four sermons to be preached, and not two of them agree. Brethren, how shall two walk together except they be agreed? for if a house be divided against itself, that house falleth. It is now reported, that a few of us are splitting the churches and causing divisions. We do most solemnly deny the charge—we would only wish to put a pair of gospel spectacles on the eyes of the Baptists, that they may see that there are new inventions introduced into the Teayses' Valley association.

The Baptists once believed that God's people shall be taught of the Lord, and great shall be the peace of his children. But now, theological schools, societies, and regulations that the New Testament gives no account of, are introduced and received, in preference to what the gospel teaches. The spread of the gospel is said to be the ground of contention, but it is not —departing from the gospel rule, and substituting other rules in its stead, is the ground of contention.

Now, dear brethren, we refer you to the word of God. Compare the acts of the General Association with the New Testament, and see if it will justify them. Nay, it condemns the course pursued by its

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advocates. Now, brethren, we exhort you to earnestly contend for the faith once delivered to the saints; but we hope that there are a number of Christians of the advocates of the General Association. We love them—but Paul says, "Mark the brother that causes divisions, and have no fellowship with him." Then, for God's sake, have respect to the glory of God. With pleasing anticipation we look forward to the time, when the Baptists will be one people. We do not unchristian our brethren who differ from us in opinion, but invite them to the standard of truth.

And now, dear brethren and sisters in the Lord, in the conclusion we exhort you to rally around the standard of King Jesus, and remember that you have enlisted for during the war. Therefore, hold not back—if thy right eye offend thee, pluck it out. Many trials await you here, but a glorious crown awaits you on the right hand of God, who alone is our great head, king, author, and finisher of our salvation. Oh, come then, brethren, let us banquet together with the Lord, and the banner of love will fly sweetly over us. We hope to see the old soldiers of the cross coming at our next Association, with the breastplate and helmet of faith girded on. Dear brethren, don't let your courage fail you, for one shall chase a thousand and two shall put ten thousand to flight. Finally, brethren, live in peace and the God of peace shall be with you. FAREWELL.

FOR THE PRIMITIVE BAPTIST.

MINUTES

Of the Lexington Primitive Baptist Association, convened with the Black Creek church, Beaufort district, South Carolina, October 3rd, 1845, *and days following—fifth session.*

The Introductory Sermon was delivered by Elder William B. Villard, Sen. from the 10th chapter of Matthew, latter part of the 8th verse: "Freely ye have received, freely give." After which the delegates assembled in the house, and after prayer by Elder John Galloway, proceeded to business.

1st. Read letters from the churches in union, enrolled the names of the delegates, and minuted the state of the churches.

2nd. Elected Elder John Galloway, Moderator; and Stephen Youmans, Clerk and Treasurer.

3rd. The Constitution, Articles of Faith, and Decorum were then read.

4th. Called for corresponding letters—none.

5th. On application received into union the following churches; to wit: Prince William, Beaufort district, Prince William parish, So. Ca.; also, Mount Pleasant church, Barnwell district, So. Ca.; which were gladly received, and the delegates given the right hand of fellowship, and made welcome to a seat with us.

6th. Appointed the following committees, (viz.) On revision, Elder Wm. B. Villard, Sen. and Charles Anderson; on preaching, Wm. Hardy and David Preacher.

7th. Called for the Circular Letter, which was prepared by Elder John Gallow; which was read and approved.

8th. Appointed Jacob G. Bowers to prepare the next Circular Letter; also, to preach the next Introductory Sermon, and Elder John Galloway his alternate.

9th. Called for and received the report of the committee on revision.

10th. Called for the report of the committee on preaching, which was received.

11th. Our next Association will be held with Mount Pleasant church, Barnwell district, near Good's mill, on Jackson's branch, 20 miles below Barnwell Court House, to commence on Friday before the first Sunday in October, 1846.

12th. Prayer by W. Y. Smith and adjourned till to-morrow morning 10 o'clock.

Saturday morning, met according to appoint—proceeded to business.

Resolved, that we have our Circular Letter printed in the Minutes.

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13th. Called for contributions for Minutes—received $5 37½, as stated below.

14th. The body returns this settlement their thanks for their kindness towards the body during the present session.

Preaching continued on the Sabbath by the brethren Stephen Youmans, Elder John Galloway, Elder Wm. B. Villard, Sen. Elder John Galloway, and Jacob G. Bowers, to a large and attentive audience, in the order of their names.

The Association adjourned. Prayer by the Moderator.

JOHN GALLOWAY, Moderator.
STEPHEN YOUMANS, Clerk.

STATE OF THE CHURCHES.

Churches.	Districts	Delegates' Names.	Baptised.	Received by letr.	Restored	Dismissed.	Expelled	Dead	Total.	Contribu's for Minm's $	Cts	By whom attended.
Mt. Calvary,	Lexington,	James Creed,							26	50		J Galloway.
Water Pond,	Barnwell,	John Galloway, C. Plunket,	1				2		17	75		J.Galloway.
Bethlehem,	Edgefield,	W. B. Villard, Sen. W. Hardy							13	15		J.Galloway.
Sardis,	Beaufort,	S Youmans, J. Johnston,	4				1		36	47		S Youmans.
Black Creek,	Beaufort,	C. Anderson, W. Y. Smith,							50	00		J. G Bowers.
Prince William,	Beaufort,	J. G. Bowers, D. Rivers,							99	50		J. G Bowers
Mt. Pleasant,	Barnwell,	David Preacher,							50			J. G. Bowers
			5			1	3		241	5	87	

CIRCULAR LETTER.

Prepared for the Lexington Primitive Baptist Association.

DEAR BRETHREN AND SISTERS: We call your attention on this occasion to the 11th verse of the 13th chapter of Paul's second letter to the church at Corinth: "Finally, brethren, farewell; be perfect, be of good comfort, be of one mind: live in peace, and the God of love and peace shall be with you."

The apostle here seems to be desirous of the final welfare of his brethren in Christ, and we believe that every minister of Christ possesses the same desire for the welfare of their brethren, and for the whole church of Christ; knowing that being born of the water and of the spirit, we having passed through the same lava of regeneration, we have the same love, the same fervent desire for the well being of the Christian church and its members, knowing that in Christ all fulness dwells. Then if we have Christ in us the hope of glory, we have sufficient to fare well upon; we have sufficient to make us perfect in believing, that we may not be carried away with winds of doctrine, but should be of good comfort and of one mind; living in peace, that the God of love and peace may be with us.

Brethren, we hope that we feel while we are writing these lines as Paul did when writing to his brethren; that if we never address you in another Circular, we can say in our heart: Finally, brethren, fare you well. And now may the grace of our Lord Jesus Christ be with you all. AMEN.

TO EDITORS PRIMITIVE BAPTIST.

Georgia, Forsyth county, October 1st, 1845.

DEAR EDITORS: I take this opportunity of sending on my remittance ($5) for the little news-carrier, which is much opposed and despised by some who know not the power of God; and yet many of our preachers will get so full of universal charity,

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they will in their exhortations call on all denominations of Christians to the brotherhood, which I do not understand. According to the spirit of Christ I know of one denomination of Christians, and but one; and all other persuasions besides, are false professors and cannot be called Christians by Christians. Therefore, there are a great many denominations of persons of different orders, but the denomination of Christians are composed of these poor, self abhorred, unworthy, without their own justification or merit by their own good deeds. Those that have no confidence in the flesh, but have a full assurance of the faith that was once delivered to the saints; and not bought or merited by the saints, but was freely given them by our Lord Jesus Christ; which he wrought on the tree of the cross for their offences, and rose from the grave for their justification, which they could not be by the law of Moses. These are they that do not draw back unto perdition, but believe unto the saving of the soul. These are they that are redeemed, not with gold and silver, nor bank notes, nor shinplasters, nor any corruptible seed; but by the precious blood of Jesus, for he shall save his people from their sins—not may, or might, but shall. These are the redeemed of the Lord, which the grace was given in Christ for, before the world began. This is the denomination of Christians that I profess to know, and none out of this.

I do not go to all sects or persuasions of all those that say, Lord, Lord, that can and have done many wonderful works in the Redeemer's name; for there are lords many and gods many, and these all have their subjects, or they could not be lords nor gods; without their subjects, where would be their lordship, or what would they lord it over, or to what would they be gods? Now if all these are comprehended in the denominations that are hinted at, at once the reader will see the builder is using untempered mortar, not being tempered with the grace of God, and ought to be left out. For there is one Lord, one faith, and one baptism, which constitutes a Christian; and I do not find in the good old Book, faiths and orders applied to the believer, for they are all one in Christ Jesus, and not many, as faiths; but one faith, and many members and all of the one body and members in particular. And they are a peculiar people, a chosen generation; and a royal priesthood unto God, distinct and separate from all others, They have COME OUT OF HER, the Mytery, Babylon, by the operation of the spirit of Christ that works in them to will and to do of his own good pleasure; for he that has not the spirit of Christ, is none of his.

So I must come to a close by subscribing myself your unworthy brother in the bonds of the gospel.

ELIJAH PIRKLE.

The glorious light of Zion is spreading far and wide,
And sinners they are coming unto the gospel tide;
The standard of King Jesus in glorious triumph rise,
While sinners crowd asound it with joy and sweet surprize.

The sufferings of the Saviour upon Mount Calvary,
Are sounding sweet to sinners, come they will set you free;
And while this glorious message was circulating round,
Some souls exposed to ruin redeeming love have found.

And of that happy number I hope that I am one,
And Jesus he will finish the work he has begun;
He'll cut it short in righteousness, and I'll forever be
A monument of mercy thro' all eternity.

It's down into the water where we young converts go,
To serve our Lord and master in righteousness below;
To lay our sinful bodies beneath the yielding wave,
An emblem of the Saviour when he lay in the grave.

I am but a young convert, who lately did enlist
A soldier under Jesus, my prophet, king, and priest;

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I have received my bounty, likewise my martial dress,
A ring of love and favor, a robe of righteousness.
Poor sinners, think what Jesus has done for you and me,
Behold his painful body hangs torturing on the tree;
His head, his hands, and bleeding side, to you he doth display,
Come tell me, brother sinner, how you can stay away?

Come now, my elder brethren, who are soldiers of the cross;
Who for the sake of Jesus, have counted all things loss;
Come pray for us, young converts, that we may travel on,
And meet you all in glory, where our Redeemer's gone.

If you think proper, you may give this my scribble a place in your paper; and if not, throw it by. *E. PIRKLE.*

TO EDITORS PRIMITIVE BAPTIST.

Lick Creek, Sangamon co. Illinois,
September 1, 1845.

BRETHREN EDITORS: I take this opportunity once more to inform my brethren that I am in the land of the living, but am surrounded by Hagar's children who stand mocking. For Paul says, he that was born after the flesh persecuted him that was born after the spirit. Even so it is now, for it is written: Rejoice thou barren that bearest not, break forth and cry thou that travailest not, for the desolate hath many more children than she which hath an husband.

It appears that the apostle brings one to view as having an husband, as the lawful wife; while the other is desolate with her children, as having no husband. There is much complaint rendered against the Old Baptists for not mingling with the desolate woman & her children, or church and world. Although the desolate claims to be a branch of the church, and is often inviting the children of the married wife, together with the world, to come and partake with them in the Lord's ordinances; they much denote to me the old lady that rode on the scarled colored beast, with a cup in her hand, inviting all the world to come and take a sip out of the cup in her hand; besides many other inducements that are set forth to catch the wondering world, in order that they shall receive the mark of the beast in their forehead or hand, and boast much of their morals and great dignity of being far to excel that of others in their benevolent institutions. They have become tired of the Lord's promise, like old Sarah, and have lent to their hand to help the Lord to do his work, and bring about a mocking Ishmaelite.

I have thought that instead of they catching the world, the world have caught them; they and the world I deem to be synonymous, for they are one, or their works. Ye shall know them in forbidding to marry, and commanding to abstain from meats which God hath created to be received with thanksgiving of them which believe and know the truth. Ho, ye young ladies, keep no company with a young man that will not join the tetotal pledge; for in so doing you will not get a drunken husband—and you, young man, keep not company with a young lady that is not a member of the temperance society, and in so doing you will not get an intoxicated wife. Like a man in a temperance lecture in this neighborhood, in telling of a certain rum shop that was set up in his town, he spoke of often looking with great solemnity toward the place, and seeing many of his neighbors reeling off from the place; and he knew not what father it was, or what Christian it was, or young man or lady. It was in all their oratorial addresses, they harped much on popularity, and I am led to believe they have become popular; as the children of Israel, when they got tired of following their leader Moses, and said to Aaron, make us gods to go before us; as for this Moses, we know not what has become of him. They now call to the world, or for the jewels of Egypt, saying to the young men throw away your tobacco, and cast its cost into the Lord's treasury, to help the Lord

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to do his work; besides, you young ladies, seeing you wear fine pearls and costly array, the money it takes to buy your jewelry, if you would cast its cost into the Lord's treasury it might be the means in the Lord's hands of saving some poor heathen from degradation, with corruptible things such as silver and gold, and not the precious blood of Christ, as a lamb slain from the foundation of the world, as Peter describes it.

I remain yours in Christian esteem.

JOHN ALSBURY.

FOR THE PRIMITIVE BAPTIST.

Hickory Gbove, Bibb county, Ga.
May 25th, 1845.

To brother John B. Moses, of Ohio.

MY DEAR BROTHER: This is a lazy day with me, and I just wish to send you some more of my homespun poetry, for your inspection, and I shall commence with—

The Olive Tree. L. M.

I am the way, the Saviour said,
The resurrection from the dead;
I am the life, as you shall see,
I am the peaceful olive tree.

I am the true and living bread,
By which your souls they shall be fed;
This bread it is divinely free,
I am the fruitful olive tree.

I am the righteous law's great end,
I am the sinner's only friend;
I am the truth, as you shall see,
I am the peaceful olive tree.

I am the shepherd of the sheep,
I will them all securely keep;
I am their peace, as they shall see,
I am the fruitful olive tree.

I am the door they enter in,
The sacrifice for all their sin;
My righteousness and grace is free,
I am the peaceful olive tree.

I am the true and living vine,
In me the branches grow and shine;
I shed my blood to set them free,
I am the lovely olive tree.

I am Jehovah God of all,
On me in trouble you must call;
And then from bondage I set free,
I am the faithful olive tree.

I am the true and living God,
The way to Zion's blest abode;
I am the truly one in three,
I am the lovely olive tree.

I am the great and shining branch,
My works are truly all substanch;
I built the heavens, air, earth, and sea,
I am the fruitful olive tree.

BENJAMIN MAY.

TO EDITORS PRIMITIVE BAPTIST.

Oxford, Mississippi,
Aug. 22, 1845.

DEAR BRETHREN: I take this method of informing you that I have lost my daughter, and you will please have the following published in your paper.

Died, at my residence, three miles west of Oxford, Lafayette county, Mississippi, August 15th, 1845, Miss Margaret Caroline, daughter of E. A. and Jane Meaders, aged 19 years, 9 months, and 24 days. I was not at home when she died, she however left satisfactory evidence that our loss is her everlasting gain. In her life she was much respected, and in her death much lamented. *E. A. MEADERS.*

FOR THE PRIMITIVE BAPTIST.

Appointments for Elder P. Puckett.

November 4th, at Woodenton; 5th, at Rose of Sharon; 6th, at Red Banks; 7th, at Great Swamp; 8th, at Flat Swamp; 9th, at Spring Green; 10th, at Bear Grass; 11th, at Skewarkey; 13th, at Morattock; 14th, at Free Chapel; 15th, at Concord; 16th, at Liverman's; 18th and 19th, at Gum Neck; 20th, at Bethlehem; 23rd, at Powel's Point; 24th, at Cowenjock; 25th, Sawyer's Creek; 26th, at Wm Forbes's; 28th, at Flatty Creek; 30th, at Sawyer's Creek—December 1st and 2nd, at Cowenjock; 3rd, at Brinson's; 4th and 5th, at Ketohauk; 6th and 7th, at Roanoak Island; 8th and 9th, at Powel's Point; 14th, Sound Side; 15th, at Angeley's, 16th, at Concord; 17th, at Free Chapel; 18th, at Morattock; 20th, at Beaver Dam; 21st, in Washington; 23rd, at Blount's Creek; 24th, at Whitford's; 25th, at Old Swift Creek.

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THE PRIMITIVE BAPTIST.

EDITED BY PRIMITIVE (OR OLD SCHOOL) BAPTISTS.

Printed and Published by George Howard,

TARBOROUGH, NORTH CAROLINA,

"Come out of Her, my People."

VOL. 10. SATURDAY, NOVEMBER 8, 1845. No. 21.

COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

Chambers county, Ala.
May 28th, 1845.

DEAR BRETHREN EDITORS: Through the everlasting love of God, I now am suffered once more to make the attempt to offer you a few of my thoughts, through the medium of the Primitive. I refer you to 1st Epistle of John, 4th and 19th: "We love him because he first loved us." Here is cause and effect; and the subject of the love of God, I consider to be the greatest, of any subject that ever employed the mind and pen of man, or the tongue of the angelic host, especially when we consider the awful state of those upon whom this love is centred; "but God who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ; (by grace ye are saved.) Eph. 2, 4. 5. By this we discover that the cause of God's love to sinners was not in them, nor had they ever in their head (Adam) done anything but what justly merited everlasting punishment; but still when we come fully to examine this subject, we shall find there was great cause for this *first love* of God towards his people. It is said of Christ, that having loved his own he loved them to the end; and the Lord, by the mouth of the prophet in speaking of these same people, says: "I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee." There never was any relaxation of this amazing love of God to his rebel children, and one of the strong reasons given by the apostle is, that "*no man ever yet hated his own flesh*," but at the same time Paul acknowledges this to be a great mystery; but, says he, "*I speak concerning Christ and the Church.*"

Here indeed is the wonderful mystery of the love of God to his people. By our nature received from the first Adam, we were without strength and without hope; without the shadow of an excuse to palliate in the smallest degree, or to extenuate our crimes in the least; yet in due time,—just time enough to save; at the right time,—the time appointed for Christ to come into the world and die to save the ungodly, was a great and glorious display of God's first love to us. In the scripture, we are taught that there is but one God, and he is sometimes characterised by the name of love, as, "*God is love;*" and it is also said, that whosoever dwelleth in God dwelleth in love. It is evident that those who truly love God for his first love to them, have their *life hid with Christ in God*, and never lost this life by the transgression and fall of the earthy man.

Let us for a moment take a view of those churches who are brought to view in the subject under consideration, before they are made acquainted with the love of God to them, and of course before they truly could say, we love him because he first loved us. Were they not once dead

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in sins and walked according to the course of this world, according to the prince of the power of the air. And the very same spirit that now worketh in the children of disobedience, did it not work in them? Did they not all have their conversation in the lusts of the flesh, and were they not *by nature children of wrath even as others?* Evidently they were destitute of eternal life in them, and without God and hope in the world; but at the same time as many as the second Adam, even Jesus Christ, represented as a spiritual head had their spiritual or eternal life hid in God, and dwelt there in the love of God at the time of man's fall from his primeval state, and was not the least endangered, for it was beyond the reach of harm, or power of the devil to touch or molest it. And therefore I say, this life that was hid with Christ in God, never was defiled with sin, (the satanic poison,) but was ever pure and holy as God himself. This is eternal life, because God is eternal; it is spiritual life, because God is a spirit; and God (or his spirit which is the same) dwells in those who love him, and this produces their love to God. And it cannot possibly be otherwise, for no man ever yet hated his own flesh, (Eph.) neither can God hate his own spirit, nor his spirit which dwells in the true believer cannot hate God; but it enables him to call on all the powers of his soul and say, "*I love God because he first loved me, bless the Lord, O my soul; all within me bless his holy name.*" It is observable that the promise of eternal life to God's elect was before the world began. Titus, 1st. 2nd. If it had been given to Adam in his state of innocency, he surely would have lost it in the fall, and consequently no chance for ever to have been enjoyed by any of his posterity afterwards; but nothing like this has ever been done. God who first loved us has been pleased to fix it more securely than to leave it to the will of man or option of the devil. "This is the record that God hath given to us eternal life, and this life is in his Son." 1 John, 5. 11.

So we discover that it is nothing good that man ever done that entitled him to the love of God, but we are his workmanship created in Christ Jesus, and chosen in him that we should be holy and without blame before him in love; that the purpose of God according to election might stand, even before the children are actually born. But what are the marks that prove we do really love God? Christ says, if you love me keep my commandments. This appears to be the only way for us to show ourselves, and if so, is it not to be lamented that so few professing godliness come up to this mark. If you believe that every word of God is pure, and that all scripture is given by inspiration of God and is profitable, why not obey the word of God and *prove your faith by your works?* For I tell you of a truth, that God's eternal purposes to save his people with an everlasting salvation, have nothing to do with obviating or setting aside your duty that you owe to him, to yourself, and to his people. As well might Paul have said, that faith makes void the law, as for the Christian to say that God's purposes make void his duty. Ye are my friend, says Christ, if ye do whatsoever I command you, and if any man serve me, let him follow me. John, 12. 26.

The scriptures thoroughly furnish the man of God unto all good works, and therefore will show him what is his duty, and what becometh him possessing godliness; and it will tell the UNGUARDED CHRISTIAN and all others to "let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers." Eph. 4. 29. Again, another design of the scriptures is that the man of God may be perfect, How, says one, shall I arrive at this state, when I see so much frailty and imperfection about me in all I think and do? I will give you, my brother, in part, a key to this mystery. Read James 3. 1. "If any man offend not in word, the same is a *perfect man*, and able also to bridle the whole body." Well say you, but the tongue no man can

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tame, which is truth, but still remember that you do not live upon, nor depend on your own strength in this matter, and if you cannot *tame the tongue*, there is one that can, and it is only your duty to *bridle it*. James 1. 26. "If any man among you seem to be religious, and *bridleth not his tongue*, but deceiveth his own heart, this man's religion is vain." Look also at Eph. 5, 4.

These passages, my brethren, are the word of God as much so as election or covenant, and if we wish to show that we do love him because he first loved us, we would do well to give earnest heed to these things lest at any time we let them slip. Farewell brethren, for this time, and may the Lord stir up his children to do their duty.

WM. M. MITCHELL.

TO EDITORS PRIMITIVE BAPTIST.

Owsley county, Kentucky,
September 7th, 1845.

DEARLY BELOVED BRETHREN EDITORS, of the Primitive Baptist: As it is necessary for me, as a reader of your paper, to make some remuneration to Mr. Howard for his trouble, I have been thinking for some time of sending on, but not knowing how fairly to do so. Sometimes I have thought, I would write; then it would occur to me I was not able. I then would conclude, to get some able brother Baptist to write a letter for your paper, and even asked one old brother to write a letter to send on; so I could get to send a little money to the printer.

Dear Brethren, I am almost afraid to say, or pretend to say, anything; for fear I should do something to injure the Primitive cause. But hoping brethren and sisters, that you will read it with a forgiving spirit, and do by it as you think best for the cause of God, not regarding my fleshly feelings, let them be what they may.

Dear brethren, the church of Jesus Christ, in my opinion, is thinly scattered from east to west, and from north to south; and nearly if not all over the universe, here and there you will find or hear of one, and when you hear from him or her, you will hear this language, (COME OUT OF HER, MY PEOPLE,) and espouse the cause of Jesus, electing grace and predestination.

Brethren and sisters, if election and predestination were severed from the gospel system, where would the salvation of the sons and daughters of men be placed? where would the bride, the glorious Lamb's wife be, that is spoken of so much in the scriptures? where the treasure that was hid in the field? where that kingdom that is to break down all other kingdoms? All these, with many other things tributary to the same fountain, would be lost in the labyrinth of free agency, self ability, &c.; all of which, the good old book teaches, to be doctrines of men and devils.

And now, brethren, I must let you know that we are not here in a perfect state of peace; (though we the old Primitive or Predestinarian Baptists are at peace with ourselves; yet we have all kind of worshippers here, some worship one thing and some another, and some worship they know not what; all of which they plaster over with divers names and flowery discourses, suitable to deceive, and they no doubt make this their study, almost day and night, and traverse land and sea to make one proselyte; and what does the good Book say? he is two-fold more the child of hell than themselves. But this they do to accomplish their purposes, it pleases the world, or the carnal professor, and the world will follow and throw in their money; which I fear is the main spring of their system, although I do not know all their rules and customs. But so far as my knowledge extends, there is not a denomination of people professing to be Christians in all the world, that know any stopping place to collect money, (the old Predestinarian or Primitive Baptists excepted.) They will get all they can by fair subscription from their churches, then all kind of begging for money, and I have no doubt they will stoop so low that they will take any kind of trade at trade rates,

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rather than go off without their pay, as they call it.

Brethren and sisters, throughout this inhabitable world there are a small handful of Predestinarian Baptists, constituted at Rock Spring church, of which I, unworthy as I am, claim myself a member, that have both publicly and privately, declared a non-fellowship against all the institutions of men. Let them be covered with whatsoever coat or name, if they fail in the watchword (election and predestination, or shibboleth,) we have sat a firm resolution with the help of God, to have nothing to do with them, only to drive them from us.

Dear brethren, I will now come to a close by giving you a knowledge of nearly all that seems to keep me from despairing. That is this; whenever I find a brother or sister, that believes that the atonement for sin, made by our Saviour, was a special one. and that speciality is applied alone to every soul, that is eternally justified before God, through Jesus Christ our Lord, I cannot for my life keep from loving such a brother or sister. And my brethren, if it was not for this love, and a love I have for my brethren, it seems to me I would almost, if not quite, despair, seeing so many things fall in my way.

And now, brethren, so many imperfections present themselves to my mind, my mouth wants to be almost stopped, and my pen laid by; for when I began to write, I thought it was for the love of God and his cause, I would write; and now I do not know, whether it is from a good spirit or an evil one. So, pray for me and my brethren, in these cold and barren times.

Dear brethren, I cannot advise you, for you all surely know better how to do than poor me. So farewell.

M. C. HUGHS.

P. S. I will inform the brethren and friends of the Old School order, that the Rev. Isaac Tillery, who writes frequently in the Primitive, has moved here & is living with us; and is a workman in my opinion that need not to be ashamed: for I think he can hew down 500 missionaries, in one day with his club axe, (free unmerited grace.)

Grace what a theme for mortal tongue,
When surely felt and truly sung;
'Tis grace that quickens and prepares
The heart to offer humble prayers.

'Tis grace the first and grace the last,
And grace that holds the Christian fast;
And grace alone my theme shall be,
I hope through all eternity.

This grace my brethren, came from God,
And by his spirit sent abroad;
That all the promised seed should stand,
Securely kept by God's own hand.

This grace it never, never grows;
The God of heaven only knows,
Whether this grace will me array.
Write more of grace my brother May.

Brethren, farewell, as I am young in the cause of religion. If this communication looks as lifeless to you as it does to me, I am sure some old soldier will write to me to hush.

I beg again for your prayers.

M. C. H.

TO EDITORS PRIMITIVE BAPTIST.

Mississippi, Itawamba county, September 25th, 1845.

DEAR BRETHREN: For the first time in my life I attempt to address you in the Primitive, and I will also show you my opinion, (Job.)

In taking a view of the plan of redemption, we find that God is all-wise and unchangeable in that arrangement in which there was grace given to the children of God in Christ Jesus before the foundation of the world. We will bring up the scripture testimony in proof of those facts which we have just hinted at, and take into consideration the opposition that is against the doctrine of Christ. Our Jesus tells us that they believed not, because they were not of his sheep. This you will find in the 10th chap. of John. In my understanding of the nature of things, if I have got any, it seems to be clearly demonstrated in the scripture of eternal truth, that God has a people in the world

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who are the objects of his love; and in showing the union of Christ and the church, I will give you the quotation of Solomon the wise man. He says, thy neck is as the tower of David, builded for an armory, whereon hang a thousand bucklers, all shields of mighty men—and use this as a figure to show the connexion of the head and the body.

We must take this scripture in a two-fold sense—first, the head is that organ which joins the head and the body; the head is that in which the food is prepared, and it goes through the neck into the proper vessels, so that every member of the body is nourished thereby. Therefore I use this as a figure to show the union of Christ and the church in the covenant of God's eternal love. Solomon says again: My dove, my undefiled, she is but one; the only one of her mother, the choice one of her that bare her. So in viewing the connexion agreeably to the scripture, we understand that Christ is the head, and the church is the body; therefore, Christ is the head of the church, and the character in which the spiritual food was prepared before the world began, for the nourishment of the body which is the church. And the neck is a representation of God's eternal love, that united them together in the covenant of eternal redemption.

And now, brethren, I show you my opinion. It is this, that the blessing which God commanded, even life for evermore to the church, is manifested to them upon the principle of God's eternal love to them in the man Christ Jesus. God says that he will be glorified in Israel, so that love that is manifested in the hearts of God's children returns to God in the glorification of his name, in redeeming of poor sinners from their perishing condition of sin. This is the way in which I believe that God is glorified in the salvation of sinners; that is, by the work of eternal redemption, which he purposed in himself, and is now revealed in the hearts of his children.

I would not be misunderstood in my opinion. This is the way I understand it, that God loves the sinner, and the sinner loves him back with the same love; and this amounts to a glorification in the justification of the sinner by grace. Hence the sinner glorifies God in the same love that he receives in the manifestation of his justification.

Brethren, if this be the truth, it excludes all the false systems of religion that are now extant in the world. Now, brethren, a few closing remarks by way of exhortation or admonition. Go on in the strength and power of Elijah's God. Hold up your heads, ye weeping family of Jesus; look to the hole of the pit whence ye are digged, and the rock whence ye are hewn. Thus a few more days of sorrow and pain in this world, and Jesus will come the second time without sin unto salvation, and thus the family of Jesus will resolve into eternal glory.

Brethren, this is the very theme of my soul, and the honest sentiment of my heart. And now with David I hope I can say, that I hate every false way. And all these money hunters and hirelings are deceivers, and would deceive the very elect, if it were possible. This implies that the elect cannot be deceived in the spirit, because they are taught of God in the spirit. What I have written is my opinion, tho' it has been in a scattering way. Brethren, the children of God are liable to be deceived in the flesh, and this is all the way they are deceived, in my opinion.

Now, brethren, use this as you see proper, and I will be satisfied. My sheet is full and I will come to a close by subscribing my name, your unworthy servant in the bonds of the gospel.

ROBERT RICE.

FOR THE PRIMITIVE BAPTIST.

Extract from the Minutes of the third annual session of the Wetumpka Baptist Association, held with Elem church, Macon county, (Ala.) from the 18th to the 20th October, inclusive, A. D. 1845.

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CIRCULAR LETTER.

The Wetumpka Baptist Association to the Churches of which she is composed, sendeth greeting:

Dear Brethren: God, who has been in all time the support of his Church and the solace of his people, has not withheld from us in the past year the mercies of his hand. The enlivening sun and the genial shower, the products of earth and the blessing of health, the charms of nature and the sweet converse of friends, and above all the delightful interchange of Christian affection and the consolations of the Gospel of Christ, have all been extended to us by a kind Providence and an indulgent Parent. And what have we rendered in return for all these benefits? Alas, brethren, naught but ingratitude, which swells above our faint praises and feeble aspirations, and lifts its brazen front on high, and irreverently claims the bounties of heaven as its due. Nature, fallen and corrupt, knows nothing of God, or Christ, or heaven. Christ is as a root out of dry ground to it; the carnal mind is enmity against God; self is the idol upon whose altar all the powers and capability of soul, spirit and body are offered up. No age, sex, or condition, is exempt from its operation. No effort of the mind, no energy of the body, no sacrifice of the hand can eradicate these things from the heart, for they constitute its being. But, brethren, we have not so learned Christ, if so be that we have heard him, and have been taught by him, as the truth is in Jesus.

That truth has taught us to know something of ourselves and something of God, and Christ, and heaven. Its first lesson aroused us from the slumber of carnal security in which we reposed; we awoke and and found ourselves undone. The spell which bound us was broken, but we were left weak and powerless as the feeble infant when first it sees the light. Light had indeed penetrated the dark recesses of our hearts, and exposed to our view some of the pollutions there, God in his mercy withholding a full disclosure. Oh, who can know the corruption of the human heart. Time may furrow the cheek and silver the locks of the child of God—and could his life be prolonged till time should be no more, yet the depths of that hideousness could not be fathomed by him, for it is deceitful above all things and desperately wicked. Brethren, we can not trust it, it has prompted us, and it will prompt us again to rely upon our own strength; whereas we are as weak and helpless now as when we first believed. The experience of every day shows us that in our weakness lies our strength, that in prosperity and in adversity, in sickness and in death, in trial and in triumph, in joy and in sorrow, in all the vicissitudes of this mortal life, the dust from whence we sprung, and, to which we must return, is our proper place. Humility is the atmosphere in which the child of God breathes most freely, and in which he is enabled to do all things through Christ which strengheneth him. But this lesson, engraven on our hearts by the Spirit of God, not only taught us our weakness and nothingness, it not only laid open the fountain of our pollution, but it taught us something of God and Christ, and heaven. It directed us to the tree of life, whose leaves were for the healing of the nations. We had all our lives, like the rest of mankind, heard of Jesus, but our eyes had never beheld the King in his beauty. We had all our lives heard of his mercy & kindness, but the half had not been told us. It was when all self-righteousness and self-dependence failed, when wretched, and miserable, and poor, and blind, and naked, we felt our condemnation; it was that his mercy, in all its richness and abundance, sheltered our weary sinking souls, and filled us with joy unspeakable and full of glory. But it was not merely the kindness of Jesus in lifting us above the ruin of fallen and depraved nature; it was not alone the sense of safety from impending destruction, that tuned our hearts and gladdened our tongues; the mercy of God though extending far beyond our utmost thoughts, and running over in

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regard to our deliverance, had not been exercised at the expense of justice, for then our cup of rejoicing could soon have been exhausted; but mercy and truth had met together, righteousness and peace had kissed each other. Justice had received infinite satisfaction in the Surety's blood, we had been introduced to the privileges and immunities of the Father's house where Jesus reigns and where there is no law but love.

From hence the holiest duties flow,
Of saints above and saints below.

And now, Brethren, as the object contemplated by a Circular Letter, is to address personally each individual member composing all the churches of the Association, and to apply the consolations as well as the precepts of the Gospel to each mind and heart; as such, it not only becomes our duty to instruct and comfort the Christian, by the solacing doctrine of the Election of God and all its happy consequences, but it becomes our duty also to point out to the Christian those duties incumbent on him, from the relationship he sustains to God, and to urge upon him the importance of faithfully discharging them, whereby God is glorified, and the fruits of righteousness abound in the Christian life. According to our views of the plan of salvation and the economy of God's grace, all Christians stand upon a level in Christ Jesus. They have all been redeemed at the same expense, and are all destined to the same mansions of glory. Therefore, let us consider what are the mutual duties of Church members. Every act of members, either in public or private, which is calculated to influence in any degree the discipline of the Churches, it is conceived is properly embraced within the compass of the question.

The government of a Church signifies something more thanthe business ordinarily transacted on the days of meeting; it reaches to all that salutary kind of influence which the grave and more orderly members exercise over those of an opposite character. The conversation and example of such persons create a sort of wholesome government over others—connected with which is the very important consideration of watch care.

When the primitive disciples gave themselves to the Lord, and to one another, one of the essential benefits designed to be secured was watchcare. They did not unite to resist the authority of the Land, which held its sword at their bosoms, nor to enhance their temporal interest. No, there was a higher and a nobler object held in anxious contemplation. It was the assisting each other to lead a life so holy and harmless, both in word and deed, that their persecutors should be constrained to acknowledge "they had been with Jesus." (And such, brethren, should be our course in the present day, for we are prescribed and every where spoken against.) But they were too well acquainted with the natural depravity of their hearts to expect to accomplish their object without a constant and sharp slighted watchcare. Self-interest and prejudice blind us, and we therefore need the impartial mentor who will survey our actions and point out our faults, destitute of that interest which is inseparable from righteous self.

From hence we discover the necessity of brotherly rebuke, which is one of the great christian duties inculcated by the Saviour in the 18 c. Matt., and if those incipient measures there introduced by him, were more closely adhered to in the present day, no doubt but our Churches would be more healthy and prosperous. There was a faithfulness in the performance of this duty among the primitive disciples of Jesus, which is a stranger in the Church in these days of worldly conformity. Their own liableness to err is urged as an excuse by many for neglecting to rebuke others. But the secret of the affair is, we are too unfaithful, too much afraid of the cross to discharge these duties, as it becomes the self-denying christian. The spirit of this plea for neglecting to rebuke, when the good of wanderers requires it would relax if not destroy every nerve of Christian discipline. David remained insensible of

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his crime until Nathan rebuked him; and Peter had no compunction of conscience for his profane denial of Jesus, till his penetrating eye called up the transaction of a previous hour. When the Christian errs, which all are liable to do, and such error is pointed out to him in the spirit of meekness, he is always ready to make suitable concession.

The duties named are common every day duties; but there are others to be performed by the Church, as a body. Here motions are to be made and seconded, subjects to be discussed candidly and freely, and votes to be given. That manner which obtains in some Churches, of allowing silence to decide a great portion of the questions for consideration, we conceive to be a subject well worthy of our deliberation and in all transactions of importance, the decision should be known by the expressed will of the Church, for Church acts not only relate to our peace and happiness here, as Church members; but they are predicated upon the authority of Christ, and should be so conducted that each member might express his approbation or disapprobation by his vote, which if silence were to decide, he might not express; it is the duty of every Church to frame a decorum, or a rule of government, predicated upon the Scripture, and each member should be well acquainted with those rules. We are aware that there are some who are opposed to decorums or creeds, alledging that the Bible is a sufficient rule of faith and practice; that we cheerfully admit—but that is no ground of objection.

To those that thus object, we would say the minister takes his text and deduces therefrom the doctrine inculcated in the Scripture, by making quotations or bringing up certain passages as subsidiaries or proofs of his views. Now if you object to the creed or decorum, the preacher should continue to quote Scripture in succession, till proof arose to demonstration, and not to select certain passages, for what is a creed or rules of Church government but the throwing together certain passages of the Scripture, so that the eye can catch them at a single glance.

We have a custom among us (and one of much importance too) for Church members, when speaking in debate, to rise from their seats and address the Moderator; though sometimes with regret we see members keep their seats while speaking in conference. Now, if it is the duty of a Church member when speaking in debate, to rise from his seat and address the Moderator, could there be any impropriety in having it so expressed in the rules of decorum. We expect the Moderator of a Church to have all her business conducted in good order, and yet there are no rules by which he or the Church are to be governed. And suppose, as is sometimes the case, that some member may frequently absent from Church meetings, until the feelings of other members become hurt, you have no rules by which you dare say to him it is his duty to attend Conference. It is true, the Scripture says neglect not the assembling of yourselves together; but who is more competent to determine the times and places of assembling than the Church collectively—and we all know that it is the duty of all church members, without some good cause of absence, to attend their Church meetings. And could it do any harm to say, in a rule of the Church, that it should be the duty of each male member in particular, to attend as above, and then in the event of such repeated absence it would become the duty of the Church to notice such absence. But some will say, if members are not influenced by the love of God and a love for his cause, to attend, it would be useless to coerce attendance by a Church discipline. So say we. But we contend, that if members, by neglecting to attend their Church meetings, reproach the cause and wound the feelings of other members, that the Church should have some rule to reclaim them, or to cease to be accountable for their acts—for it is better for one refractory member to suffer,

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than for the whole Church to suffer, or the cause be brought into disrepute.

To all religious bodies, there should be wholesome rules of government, to which they could, at any time, appeal for the adjustment of all difficulties

Finally, we cannot terminate that portion of our subject. which relates to christian duties, without mentioniog some others, though not immediately connected with the government of the Church. Brethren, who of you but have witnessed with gratitude to God, the reformation in the Churches, in doctrine which has been brought about, within a few years, by those who have so ably defended the truths of the gospel, and by the withdrawal of the Churches from innovations that were corroding her vitals. And whereas, the dear children of God were deprived, to a considerable extent, of that gospel that disclaims all human merit, and predicates the salvation of the lost sinner, upon the righteousness of Jesus, as being the result of Election and Sovereign grace, you now have it in the revelation of God thro' the ministry, by which it is apparent that we have this treasure in earthen vessels, that the excellency of the power may be of God and not of us. Yet we have still to regret a want of reformation in christian duties, the faithful performance of which would exert so happy an influence over the churches, and reflects so high a degree of praise to our Heavenly Father.—How many of us, in the enjoyment of a blessed gospel and christian privileges, employ those means by which we are to grow in grace and in the knowledge of our Lord and Saviour, Jesus Christ? Who of us obey the injunction of the Saviour, search the scriptures, for in them you think you have eternal life, and they are they that testify of me? How many of us call our families together at evening or morning, and instruct them from the scriptures, and invoke the blessings of God upon them and us; or do we forget the great responsibility that rests upon us as the heads and directors of those the Lord has given into our charge, and for the welfare of whom we feel so much anxiety. It is therefore the duty of each christian parent, to order his household according to the direction given in the scripture, and if we would realize the blessing, we must learn that it is in his deeds that the righteous are blessed. But how many christian parents do we now address, whose children have never heard them pray for them, and how will our children know we desire their salvation and welfare, unless we point them to the Saviour and ask his pardoning mercy upon them.

And though we may offer up our secret prayers, and shed a thousand tears before the Almighty for our children, as no doubt all christian parents do, yet this does not exempt us from that important duty, in view of which, the patriarch Joshua exclaimed, "let others do as they may, as for me and my house, we will serve the Lord." But in passing from these duties, we wish to impress on your minds, that your obligation to perform them, arises not from the relaship you sustain to man, but to God. And if the love and mercy of God made manifest to us through Christ, have imposed these duties upon us, how can we omit them, for it is through the manifestation of God's mercy, that we have a knowledge of Jesus Christ, whom to know is life eternal. But, brethren, the knowledge of Christ, though constituting eternal life, is as imperfect as the knowledge of ourselves. Here we know but in part; we see, as through a glass darkly, the full display of the brightness of the Father's glory is not adapted to human sense, for no man can see God and live. It was only by being veiled in a body of flesh, that the Godhead could become visible to, and accessible to mortal touch; hence the words of our Lord—"He that hath seen me, hath seen the Father; and yet the grandeur of Jesus cannot be fully comprehended by us, for he was without sin. Clogged, as we are, with the infirmities and frailties of human nature, we may follow stumblingly in his footsteps.

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Our longing eyes may trace indistinctly the pathway to glory, which he has marked out, but it is reserved for another state of being to see him as he is, and to know him as we are known. We have learned to admire his wisdom and his righteousness in the scheme of redemption, where nothing is left to human imbecility or to bliud chance, but all our interests, temporal and eternal, are bound up in the sure mercies of David, where our own righteousness is cast aside as a worthless thing, and in its stead we have the soul-sustaining, the substantial assurance, that the Lord is our righteousness. Brethren, do we want more, can our hungry souls long for better food? Is not the grace of God adapted to every exigency and to all our necessities? and can we desire again to be in bondage to the weak and beggarly elements? No: the knowledge of Christ is far superior to earthly paradise. The knowledge of Christ is heaven, for where Christ is, there is heaven. Now Jesus dwells with his Church, his bride; he reigns in Zion, and if we are his, our names are written in heaven. He bears or names on the palms of his hands—our bodies are the temples of the Holy Ghost. Yes, these vile bodies, though defiled with sin, and destined to the dust, are the habitations of the Spirit of Christ, for if we have not the spirit of Christ, we are none of his. These same bodies, after they have suffered the penalty annexed to transgression, when every thihg earthly shall have been swallowed up in the grave, these same corruptible bodies shall be raised incorruptible, and fashioned like the body of Christ. Here we have but an imperfect view of the glories of that state, like the infant upon whose feeble vision surrounding objects make but a slight and transient impression. Here it doth not appear what we shall be, but we know that when he shall appear, we shall be like him, for we shall see him as he is. It is by this hope we are saved, saved from the allurements and temptations of the world; saved from its follies and extravagances; saved from the promptings of our own deceitful and wicked hearts, and indeed but for this hope, why do we encounter the scoffs and derisions of an ungodly world? Of what advantage all our sufferings and patience if the dead rise not? But, brethren, be not deceived. So bright a dawn cannot be shrouded in eternal night—so blissful an expectation cannot terminate in disappointment, for Christ has risen from the dead, and as he is our life when he shall appear, then shall we also appear with him in glory. This cheering, this glorious hope, should encourage us to endure, with patience, the tribulation of the way, to render our bodies a living sacrifice, holy and acceptable to God, which is our reasonable service.

Finally, brethren, let us all remember, lay members as well as ministers, that death will soon put a period to our active duties; that in a few short years the labors of the young of this body, as well as the aged, will terminate, and we shall be called to render up an account of our stewardship.

The grace of our Lord Jesus Christ be with you all. Amen.

LUKE HAYNIE, Moderator.

BENJAMIN LLOYD, Clerk.

THE PRIMITIVE BAPTIST.

SATURDAY, NOVEMBER 8, 1845.

TO EDITORS PRIMITIVE BAPTIST.

Lauderdale county, Tennessee,
October 5, 1845.

DEAR BRETHREN: I expect some of your readers would like to hear from this part of the country, and what kind of religion we have among us. We have a small Baptist church in my neighborhood who call themselves the Old School Baptists, who are attended by preachers of the old stamp, who believe in the doctrine of election and final perseverance of the saints. We also have many in this country, who believe in the doctrine of free-will; that is, God operates on the hearts of all men alike, and that all men have it in their

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power to come to God and be saved. And they say, that if the predestinarian doctrine be true, if they are not elected there is no chance for them, and what is the use of preaching. It appears that they cannot believe that the gospel was ordained to bring to the knowledge of that inheritance which the Lord hath laid up for them that were given him before the world was. Now, brethren, you can tell what I am very quick; for I believe in the doctrine of election, for there is so much of it in the word of God I cannot help believing it. We find it from Genesis to Revelation, more or less, and what these free-willers think of it I cannot tell, for the will of man is to do evil, and that continually; and will continue in that state until the Lord quickens the dead faculties of their souls, and puts a new will within them. For he said, my people shall be a willing people in the day of my power. I like to see Baptists serving the Lord willingly, and not for filthy lucre.

We have some missionaries in our country, and some who believe in the Convention. As for my part, I do not know or understand what the Convention is aiming at, though it seems to me that money is their object, and the scriptures say, that money is the root of all evil. It also seems to me, that the meaning of the Convention in another sense, is to send ministers to the heathen. But my understanding about the matter is, that God calls and sends whom he will to preach his everlasting gospel, and not the Convention. As for my part, I believe strong in God's way of sending missionaries, for the Lord says: Go ye out into all the world, and prerch my gospel to every creature; and he that believeth and is baptised shall be saved, and he that believeth not shall be damned. And what more does a preacher want? Does he want money? if he does, or if that is his object, I have none for him. But if it is for the sake of souls and the advancement of the Lord's Kingdom, I have some for him sometimes.

I will quit this subject, as I perhaps will be in the way of others. I hope the brethren will excuse my bad manner, as it is the first time in my life that I ever attempted the like. Dear brethren, pray for us that the Lord would send more laborers into his vineyard. Although we are few in number, we love the truth. I will close my ill composed remarks by subscribing myself yours in the bonds of love. *ISAAC MOORE.*

From the Signs of the Times.

Mulberry Grove, Ga.
April 16, '45.

Dear brother Beebe: The people of the section of country I live in differ very widely in a religious point of view, and I do not expect many would read the Signs if they were sent to them gratuitously.

It seems to me that *any* doctrine will suit the people, for men have *doctrines*, but Jesus has but one doctrine, and men have just as many ways as they have doctrines, but Christ has one way, and he (Christ) is the Way, the Truth, and the Life. The reason why men will not believe the truth is because Jesus says, "No man cometh to the Father but by me." Hence, when an individual is brought by the power of God's Spirit, he wants to know nothing but the truth, and he will receive nothing else.

Now, brother Beebe, it is strange that persons professing to have an experience of grace, while some can feast on the doctrine of election, the covenant, and salvation by grace, others are ready to frown, to mock, and deride. God forbid that I should preside as judge—only form my judgment according to the scriptures. The fruit the tree bears must be the evidence. The Saviour and his Apostles were persecuted by a people that professed more religion, according to human appearance, than the Apostles; but Jesus said, "All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works, for they say and do not; but all their works they do to be seen of men." They make broad their phylacteries and enlarge the borders of their

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garments, &c. If it was so in the days of the Apostles, is it not so now? If not, I can't see the reason; for the people possess the same nature and the same spirit, and are no better now than they were then, by nature, and we do know the gospel is the same, without a shadow of a turn. Some think because there is so much change in the people, in literature, and science, and men possess so much of the wisdom of this world, that they can understand God's word; but the Apostle says, "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned." If it was so in the days of the Apostles, it is so now, and will be so as long as time lasts. I must close. Yours in gospel bonds,

J. OATES.

TO EDITORS PRIMITIVE BAPTIST.

Decatur, DeKalb Co., Ga.,
August 6th, 1845.

DEAR BRETHRER OF THE OLD SCHOOL ORDER: Suffer me to write the second time, with my old trembling hand, (which was seventy-one years old last May, the 10th;) and let you know something of my trials and difficulties, in my old age. When I was young and thought on death and judgment, I saw I was not prepared to meet God in peace; but thought, when I was ready I soon could reinstate myself into the favor of God. Finally, by sickness and death in my family, I set about the work and soon thought I had, by forsaking sin and praying much, gained favor with God, and thought myself better than any one else, and often blamed the Jews for putting Christ to death; but when I hope it pleased God to shew me what I was by nature, I thought it was a gone case with me, and said with the poet:

No more I blame the Roman band,
Nor the more spiteful Jews;
It was you, my sins, my cruel sins,
His chief tormentors were;
Each of my sins became a nail,
And unbelief the spear.

Then I hope I saw by faith, that God was reconciled with me for what Christ suffered on Calvary's bloody cross. Then I thought my troubles were all over and I should ever after have peace of mind; but soon after, it seemed to me that I must try to preach the gospel. I struggled along for several years against it, believing it was impossible for such a poor ignorant and illiterate creature, as I was, to perform so great a task; and that I should bring disgrace on that good cause, which appeared like death to me, and thought I had rather be dead. Finally, I had to undertake it and find myself one of the least of God's ministers, if one at all; one that would, instead of preaching for money, (Jonah like) give money to get rid of it. Again I would inform you, my brethren, that I had many sore trials and difficulties to encounter with in the world. But peace and joy were in the church, till the missionaries broke out; then trouble, great trouble and distress we had for several years till we divided. Then peace spread her balmy wing over the church, for a while; and I thought my troubles all over, except my doubts and fears in my own corrupt body. But, alas! alas! the devil, who is going about like a roaring lion seeking whom he may devour, has paid me another grievous visit, by his agent John C. Lang, who I believe to be a wolf in sheep's clothing; who, with fair speeches and a lying tongue, deceived a majority of the brethren and sisters and thereby set them against me. Then, on the 21st of October, 1843, he (Lang) brought three charges against me: first, that I had accused the church of being in disorder; secondly, that I had seemingly invalidated his word; third, that I used partiality against him. The two first charges were settled that day, the third made a reference of; and ministering brethren and deacons from several churches came and found my partiality had been in favors done him, and was in faithful dealings with him, and on that ground plead my cause; but, to no purpose for he and those he had beguiled were a majority of the church, and I was expelled from the church and part of the

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minority for hanging to me, and the Moderator remonstrated against the act of the church.

O, my dear brethren! what sorrow of soul I felt for one month. Sometimes I thought, that notwithstanding I and my wife had been members of the church 43 years and never a charge brought against either of us before, that I was deceived and had deceived the church. Then, O what distress of soul I felt! Sometimes almost in despair, fearing I had forever lost that sweet union and communion with dear brethren and sisters, that I once enjoyed; and to heighten my distress, I was tempted to believe that I had not a friend in the world nor in heaven; then I would feel that I must sink into the grave with horror. And when ready to give up all for lost, something like this would strike my mind, that the Lord was on my side, and I had for a while an evidence of the same; then I could with David say, rejoice not over me ye, my enemies, for though I walk in the valley and shadow of death, the Lord is a light unto me. Then, my brethren, my soul would rejoice in the Lord my God, with joy too great for me to utter, believing I should be restored. But, dear brethren, these sweet visits were of short duration; then trouble, doubts, and this alternately till the 24th of February, 1845.

I do believe the Lord put it into the heart of some of the ministers and churches to look into the matter and they found the church in disorder; and especially Lang and those he had deceived, which so alarmed him and his party, that he and they with him acknowledged they were wrong; and I was restored, to the great joy of many. And, the next day being communion, he (Lang) moved that we commune and thereby manifest to the world, that we were all at peace; which we did, to my great joy.

And now you wonder, why I called him a wolf in sheep's clothing in my first remarks. But, let us follow him a little further and I think you will not be surprised; for our Saviour says, every tree shall be known by its fruit. And let us see a little more of his fruit; and in doing this, we will follow him up to the conference on 24th and 25th of March, 1844. And on the 24th, we heard nothing of him till the meeting broke; then away he goes to the clerk of the church, requesting him to bring the church book the next day, the 25th; and Sunday also, stating that the Clerk and his party must take letters and leave the church, for they could not live together any longer; or else, give them letters. The Clerk, being young in discipline, went and found none but two, besides himself and Lang and his party, as he called them. And they sat in conference, and the Clerk and two others dismissed said Lang and seven more of them, that he had deluded; and they went from Fellowship church to Nancy's Creek church the next Saturday, and stated, as I have been told, that there was a difficulty in Fellowship that could not be settled and they had taken letters to get out of it; and was received by those brethren. But satan had such power over him, he could not rest; like the sow that was washed, he returned to wallowing in the mire, and soon showed his cloven foot to those brethren, by still venting his spite at me for trying to get money out of him, that I, for being his security had to pay; which was the old grudge.

And, as he did at Fellowship he thought to do at Nancy's Creek. By lying and flattery, he caused the brethren to send and enquire into the matter; (and I believe the Lord was with them) and they soon saw where the evil was. And they went home and excommunicated him for his lies and flattery; and so discharged their duty by obeying the command where it says, Mark them that cause divisions among you and avoid them.

And now, dear brethren, when he had me expelled from the church, only for one month, if I use the expression, it was like being cast out of heaven into hell; and I would have given up all things else to have been restored to their fellowship again, and be one with them; for I thought

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if God had a peculiar people on earth, it was the Old Side Baptist, and that without a doubt. But, am I one? was the query. Sometimes I was made to rejoice, in believing I was; and often awfully afraid I was not. Not so with J. C. Lang. I have been informed he says, he will never join another church, till he can find one of the apostolic order, that will have all things common; as though he was of that order. Let us try his faith by his works as theirs was tried. They, the apostles, got their living by laboring with their hands and fair dealings. Not so with J. C. Lang. He gets his or the greater part thereof by lying and fraud, being too lazy to provide for himself and for his own household, and is worse than an infidel; and therefore, if he had had justice done him, he would have been excommunicated long ago for his laziness.

Therefore, dear brethren, I exhort you to endeavor to keep your churches clear of all that walk disorderly; thereby you will keep the unity of the spirit in the bonds of peace and love. And may the God and Father of our Lord and Saviour Jesus Christ be with you all. Amen.

ISAIAH PARKER.

TO EDITORS PRIMITIVE BAPTIST.

Big Woods, Louisiana,
Oct. 25, 1845.

DEAR BRETHREN EDITORS: Your agent for the Primitive in weakness attempts to address you a few lines. It is a source of great joy to my soul to see the Lord sustains his own cause independently of men and devils. This is a day of great darkness, and the light shines in the darkness, and the darkness comprehends it not.

Dear brethren, in these parts we are few and far scattered from each other, and much despised by the world and all other denominations; but let us not be troubled at these things, for so it must be. Our blessed Jesus was despised for the truth sake, and may our Christian walk be such as to receive the same. O my Christian brethren in this low land of sorrow, may we be enabled by divine grace to pray for our enemies and for each other; for if we have true faith it is of the Lord, and not of ourselves. And may we each and every one in meekness and kindness contend for the faith once delivered to the saints, remembering at the same time that our strength must be of the Lord Jesus Christ, or it is vain. May we await our appointed time, until our Lord and master calleth, and may we have our lamps trimmed and oil in our vessels.

Brethren, agreeably to the signs of the day we live in, I think in less than thirty years the faith of God's elect will be tried by fire; but let this not trouble us, for the grace of the Lord is sufficient for that day.

Brethren, I will say to you I am but a poor weak lay member, and no scholar, and weak at best. I want to inform you that I know of but four preachers of the Primitive order in these parts, and they are much despised by the religious world, and all manner of evil reproach is brought up against them, I believe for the truth sake. I will give you their names—Elders Garlington, Durham, Bryant, Gibson—and they living a distance from each other. I will close, praying God to give us grace to be humble, and that he may breathe on each and all his elect the spirit of prayer, this is my prayer for the Redeemer's sake. Brethren, pray for me, one of the least if I am at all.

JAMES PERKINS.

From the western Predestinarian Baptist.

BROTHER R. M. NEWPORT: I was very desirous of seeing you, and many other of my brethren in Indiana and Illinois and mingling with them in worshiping our God who is immaculate, but was much curtailed in my desires, although I was with some of the churches in Illinois of the Wabash District Association. I tried to preach with brother Jeffress, brother Highsmith, brother Norton, brother Edwards, and brother Shields, all of them, and a great many brethren and sisters who

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I have formed an acquaintance with. I highly esteem as brethren and sisters in the Lord, and I found no strange gods among them; I have been very feeble, and much debilitated ever since my travel through Illinois and Indiana last summer, and I have mended more the last three weeks than I have done since my illness. I was desirous to get brother Thomas Paxton's reply to brother Beebe's refutation of the Two Seed doctrine as he calls it. Six of us and brother J. Lowe wrote and sent the money, and I yet hope the pamphlets will arrive here. I think the Arminian host of darkness of the different names and orders are rather uniting closer, to put down the Bible doctrine. Truth, what is truth? God Almighty made man good and very good and man portook of a bad principle, or spirit before he could commit a bad action, or else it is the action that makes the creature good or bad. When he acts, for he could be neither good nor bad before he acts, and if so, the devil and his angels were neither good nor bad until they done bad, and might if they would, be just as good as any one else. I believe if the serpent had not have contaminated Eve, she never would have had the will to disobey God's command; and much less to commit the act. Wicked beings act wickedly from bad principle, and righteous persons act righteously, being influenced by a holy or righteous principle. The Arminian worships a God, who wills the salvation of all men, yet don't effect it, because the creature & devil will not let him.

The Predestinarian worships the Lord, who will do all his pleasure. And what he wills, that is his pleasure. Because he has power to accomplish his will, for he has all power in heaven and earth. If God has the power, the purpose & the will, what can frustrate it, unless he has an equal or superior which he has not in heaven nor earth? "Thou shall make no other God and fall down and worship it." The Arminians of every name, have a God that would save all men if men and women would let him, but they will not. Then a God that a woman conquers, or thwarts, and men and devils disappoint, they may have him themselves for me. I have no part, lot nor interest in such a God, nor do I desire. I worship the God of Salvation, who never began to love his people, and whose love will never end. Who is of one mind and none can turn him. We worship the Lord, who cannot be influenced by mortals to do any thing but that he wills and purposes; for he will do all his pleasure and his council shall stand. The pleasure of the Lord shall prosper in his hand, and he shall see of the travel of his soul and be satisfied. Can he be satisfied if he will the salvation of every being and does not accomplish that will?

If God is disappointed in his will and purpose, and the accomplishment of it is in proportion to his greatness & goodness, what must be his mortification, sorrow, and regret. Then a thwarted, mortified, disappointed, ousted God is not worth worshiping or having. I believe salvation is of the Lord, and there is salvation in no other; and he is not dependent on preachers nor on churches to effect his purpose but all his elect are dependant on him for all things. May God almighty preserve us from every evil and error blameless, is the desire of yours in gospel bonds, etc.

ELI PUMEY

Appointments for Elder P. Puckett.

November 4th, at Woodenton; 5th, at Rose of Sharon; 6th, at Red Banks; 7th, at Great Swamp; 8th, at Flat Swamp; 9th, at Spring Green; 10th, at Bear Grass; 11th, at Skewarkey; 13th, at Morattock; 14th, at Free Chapel; 15th, at Concord; 16th, at Liverman's; 18th and 19th, at Gum Neck; 20th, at Bethlehem; 23rd, at Powel's Point; 24th, at Cowenjock; 25th, Sawyer's Creek; 26th, at Wm Forbes's; 28th, at Flatty Creek; 30th, at Sawyer's Creek—December 1st and 2nd, at Cowenjock; 3rd, at Brinson's; 4th and 5th, at Ketohauk; 6th and 7th, at Roanoak Island; 8th and 9th, at Powel's Point; 14th, Sound Side; 15th, at Angeley's, 16th, at Concord; 17th, at Free Chapel; 18th, at Morattock; 20th, at Beaver Dam; 21st, in Washington; 23rd, at Blount's Creek; 24th, at Whitford's; 25th, at Old Swift Creek.

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THE PRIMITIVE BAPTIST.

EDITED BY PRIMITIVE (OR OLD SCHOOL) BAPTISTS.

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"Come out of her, my People."

VOL. 10. SATURDAY, NOVEMBER 22, 1845. No. 22.

COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

Hickory Grove, Bibb Co., Ga.,
October 3, 1845.

DEAR BRETHREN: Feeling some impressions of mine to write a few lines on the atonement, as a foundation for what I may say on the present occasion, I shall call your attention to the 8th chap. of Numbers and 21st verse, which reads as follows: And the Levites were purified, and they washed their clothes, and Aaron made an atonement for them to cleanse them. But again, Romans the 5 and 11: And not only so, but we joy in God through our Lord Jesus Christ, by whom we have received the atonement.

Now, the prime meaning of the word atonement, we all must agree, is the satisfying divine justice by Jesus Christ, giving himself a ransom for us, and undergoing the penalty due to our sins, and thereby redeeming us from the punishment which God might justly have inflicted on us. The Hebrew word atonement signifies covering; and shows that our sins are by a proper atonement, covered from the avenging justice of God. And, as the sons of Levi (in our first subject) alone were purified, and an atonement made only for them, it shows to us plainly, that they represent the true believers in Christ, or the church of the living God; therefore, I feel bound to plead for a limited atonement. Now therefore, the sum and substance of the whole matter is this, that God the Father chose a certain number of the human family, as his people, before the foundation of the world, who were to be brought into existence in the various ages of the world, according to ordinary generation, and according to his own predetermination or purpose; that this people viewed in a lost and ruined state, (into which they fell by the transgression of our first parents,) he (God) gave to the Son, the second in the trinity by covenant as his bride, on condition that he would accomplish their redemption and justification, or save them from their sins; that the Holy Spirit, as the third in the trinity, engaged on the same condition, (that is) the effecting of the above named work, that he would call, regenerate and sanctify the aforesaid chosen people, and prepare them for heaven. That the Son, agreeably to this covenant undertook their redemption; that they were all veiwed as transgressors of God's holy law, and under its curse, or the sentence of condemnation; that the Son to redeem them from this curse, penalty, or sentence of condemnation, made an atonement or satisfaction to the law for their sins and transgressions; that this atonement he made, by taking all their sins upon himself and bearing or suffering the penalty of the law, which they had incurred, and which laid upon them, he acting herein as their substitute, or in their stead. That in thus bearing its penalty, he received or suffered the punishment that was due to them, or was punished for their sins to

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the full extent of the just sentence of the law, or the requirement of eternal justice.

That thus the salvation of the elect all depends on the Son's fulfilling the stipulated condition to redeem them, and by his thus redeeming, the law was perfectly satisfied, and has no farther demand either on him or his people, as to its penalty, their sins being blotted out and cannot be found. Isaiah, 44 and 22: I have blotted out as a thick cloud thy transgressions, and as a cloud thy sins. Return unto me, for I have redeemed thee. Again, Jeremiah; 50 and 20: In those days, and in that time saith the Lord, the iniquity of Israel shall be sought for, and there shall be none, and the sins of Judah. And they shall not be found, for I will pardon them whom I reserve.

Again, in confirmation of what I have said touching the covenant of grace, Psalm, 89 and 3 and 4: I have made a covenant with my chosen, I have sworn to David my servant, thy seed will I establish for ever, and build up thy throne to all generations. (Selah.) Malachi, 3. 2 and 3: He (Christ) is called the messenger of the covenant, and will purify the sons of Levi, and purge them as gold and silver, that they may make an offering in righteousness unto the Lord. Now we see that Christ has thus redeemed his people from the curse of the law, being made a curse for them, and forever putting away their sins, by the sacrifice of himself; consequently the law can never again find any sins either on him or his people. For as it is (or as certain as it is) appointed unto all men once to die, and after this the judgment, (so certainly) Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation. Heb. 9 and 28.

If this view of the subject be correct, and that it is correct I have not the least shadow of a doubt, for so I think that God teaches both by his spirit and his word, then atonement and redemption are inseparably connected, and are co-extensive one with the other. Necessarily then atonement being the cause; and redemption the effect, then just so far as the atonement extends, does redemption extend. And every individual for whom Christ has atoned, he has also necessarily redeemed; and against such soul the law as to its penalty, can never have any demand; for he (Christ) is the end of the law for righteousness to every true believer.

Now if the atonement be general, or for the whole human family, as numbers in this our day profess to believe and teach, then redemption is so too; and so universal salvation, or the salvation of the whole human family, is as certain as justice and faithfulness are in God. But if atonement be only for the elect, or for the chosen people of God, according to the covenant of grace, ordered in all things and sure. Then they only are the redeemed, and they only will be saved, and their salvation is made unconditionally certain, without the possibility of a failure. That this is the truth I think the scriptures establish beyond a doubt.

Now the atonement made by the ceremonial offering, did not really appear in the divine justice of God for offences, but only secured against the impending temporal punishment. For Paul says, Hebrews, 10 and 3: But in those sacrifices, there is a remembrance again made of sins every year. Now all this typified, or pointed to the atonement, or satisfaction of Jesus Christ, which he would make both to law and justice in due time; and on that account it is called the propitiation. Romans, 3 and 25.

Now some may suppose that I have in some degree struck rather into a new path, or at least that no uninspired man has to my knowledge travelled before me, with the same train of arguments. But if I understand the scriptures, it is the path which the prophets and apostles, and our blessed Saviour himself trod. And to the above I add the following. 1st. Now we all know to every effect there must be a cause, and this cause adequate to produce the effect; or in other words, no effect can be produced, without the existence and

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operation of an adequate cause. 2nd. No effect can rise above or be greater than its cause. 3rd. Every effect must come up to, or equal, the power of the cause producing it. These are self-evident propositions, which by philosophers are called first truths, and admit of no proof, (as it is certain they need none.) Hence it follows that there must be in all cases a perfect equality between a cause and its effect, or an effect and its cause.

The cause of redemption I have as I think, fully shown to be the atonement, and if it was not, I am unable to learn from the scriptures what it was; and certainly it can be learned from no other source. It certainly is a wonderful and astonishing effect, and cannot exist without a cause. Atonement was also the effect of some cause, as well as being the cause of redemption. The cause of the atonement was Christ suffering the penalty of the law, which laid on his people; which penalty was the punishment due to them for their sins. Or, in other words, he atoned for his people by suffering the punishment that the law demanded against them; and so by suffering, the law as to its penalty was satisfied, and by thus atoning he redeemed them. The cause of his thus bearing the penalty of the law for them, or suffering the punishment due to them for their sins, was the sovereign will of the triune Jehovah.

Again, if Christ did not suffer punishment, he did not suffer the penalty of the law; for mere suffering is not punishment, but punishment is suffering, in consequence of the infliction of the penalty of a violated law. If he did not suffer the punishment due to men for their sins, he did not suffer the penalty of the law for them; and if he did not suffer the penalty of the law for them, he did not atone for them, he did not redeem them from the penalty and curse of the law, it is still lying upon them and Christ has died in vain. But glory to God he did not die in vain, for he has redeemed his bride, the Father's chosen people. The Father not only chose a specific number, but the particular individuals as his people; which constitute the glorious bride, the Lamb's wife. Those individuals the Son redeemed, by making the necessary atonement for them, as we have shown. And the Spirit calls, renews, sanctifies, and prepares them for heaven, or to dwell in perfect happiness with God.

Thus there is a perfect union, or oneness of mind in the trinity, in this most glorious and wonderful of all Jehovah's works, and in it is displayed every attribute of God. His knowledge and wisdom are displayed in the salvation of sinners, who were rebels against his government, violators of his law, and by it condemned to eternal death; and yet maintain the honor of his law, the dignity of his throne, and the righteousness of his government. Here and here alone shines God's power and glory in putting away sin, yea in blotting it out.—Now we all know that debts are transferable, but crimes we know are not. This is the case with us, poor, feeble, foolish men; but God has shown in this glorious plan, that his wisdom and power can do it. Behold his love: Herein is love, not that we loved God, but that he loved us, and sent his Son to be a propitiation for our sins.

His justice is displayed in that he spared not his only begotten Son, when the sins of his bride were laid upon him; tho' in himself holy, harmless, and undefiled. Holiness, righteousness, goodness, truth and mercy are equally displayed. This plan of salvation appears to be founded on the divine attributes of Jehovah, and most gloriously displaying them all, and obscuring none, nor representing any one of them as useless or insufficient, nor exhibiting any sin in the godhead. It also secures the final perseverance of the saints, and the accomplishment of a complete atonement, and renders infallibly certain the great end for which it was put in operation; which great end was the glory of God, and the salvation of his people. Nothing of it is uncertain, or contingont or conditional, or in the least dependant on human will, or works; but all is made cer-

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tain, perfectly certain in the sovereign will and glorious perfections of God, without the possibility of a failure, ordered in all things and sure. Every other plan which I have ever contemplated, makes nothing certain but their own total failure.

We now shall come in the close of our subject to offer you a few serious queries: 1. God is of one mind and none can turn him, what would have been the consequence, if he had not chose to save some of the human family, and had passed them all by, as he did the fallen angels? Or, 2. If he has chose to save all, and the Son has not redeemed all, or the Spirit does not call and sanctify all—Or, 3. If the Father has chose to save one, that the Son has not redeemed, or the Spirit does not sanctify—Or, 4. If the Son has atoned for the sins of one whom the Spirit does not renew, nor the Father choose to save—Or, 5. If the Spirit should renew and sanctify one that the Son has not redeemed or atoned for—Or, 6. If the Father did not choose but a part unto salvation, and the Spirit renews and sanctifies only a part, and the Son redeems the whole, what on either of these suppositions could we thence infer, only that there were schisms or changeableness in the mind of the eternal unchangeable Jehovah? Or, 7. As God is omnipotent, (if as we are often told from the pulpit) that he (God) desires and endeavors to save the whole human family, and now it is certain that all are not saved, what can be the inference, but that God sometimes changes his mind? Or, 8. That some men who wish to be called teachers, or preachers, grow a little too wise and smart over and above what is written.

I shall now dismiss the subject of the atonement. So finally, dear brethren, stand fast in the liberty wherewith Christ has made us free (in and through the great and glorious atonement,) and be not again entangled with the yoke of bondage; but live in peace and walk in love, and may the God of peace and love be with you all. Some poetry now to close the subject.

The Lord of life, the God above,
  Has made a gracious feast;
And he will call his people all,
  He is our great high priest.

The angel band, we understand,
  And shepherds in the east;
They saw the sight, his star was bright,
  He is our great high priest.

Descending low, his love to show,
  The greatest and the least;
He calls his bride, both far and wide,
  He is our great high priest.

We now can see his grace is free,
  He did salvation bring;
For all the lost he paid the cost,
  He is our priest and king.

His life he gave, our souls to save,
  Well might the angels sing:
All glory be, to one in three,
  This great high priest and king.

Our debts he paid, atonement made,
  And then ascended high;
A prince of state, our advocate,
  No more to bleed and die.

BENJAMIN MAY.

From the Signs of the Times.

PROSPECTUS

For the Signs of the Times and Doctrinal Advocate and Monitor for 1846.

The current volume of the Signs is drawing towards its close,—two numbers besides the present will complete the work for the year 1845. We have made an arrangement with sister Jewett to merge the two publications into one, the arrangement to take effect at the commencement of the new volume on the first of January next. The reasons of the new arrangement are briefly these,

1. The entire subscription to the "Monitor" is not sufficient to indemnify sister Jewett for the heavy expenses she would have to incur in continuing its publication as a separate periodical.—Before the decease of our lamented brother when all his talent and labor were devoted to the interest of the Monitor, it was with great difficulty it could be sustained, and after years of unremitting toil and embarrassment, the establishment is insolvent in the amount

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of some four or five hundred dollars. In a pecuniary point of view the publication has been a losing concern to the proprietor from the beginning, and sister Jewett does not think it prudent to go to the heavy expense to which she would now be subjected to continue the work. The unavoidable expense would be much greater than when brother Jewett was living and devoting his energies to it; and the prospect of a decreased, instead of an increasing patronage.

2. For all the purposes of correspondence, one periodical is much better than two, or any greater number. If the ground occupied by the Signs were divided to two or more publications, the extent of correspondence would be contracted in the same proportion; but if one paper can circulate to cover the whole ground, then a letter of correspondence inserted would reach the length and breadth of the field, and subscribers, by paying for one paper, would be put in possession of the whole correspondence.

3. The permanent establishment of a medium of general correspondence is jeopardized by attempting to crowd upon the public a greater number of periodicals than can be well sustained.

4th. In the arrangement made, sister Jewett will be entitled to 20 per cent. on every subscriber added to our list by her, who shall in the course of the ensuing year pay one dollar for the volume of our paper, which, while she will be subjected to no expense or risk, will secure to her, (if the subscribers which she shall transfer to our books are pleased with the arrangement,) a much better opportunity than she would have were she to publish the Monitor separately.

Several brethren have manifested a strong desire that the Monitor should be continued by sister Jewett, and some have tendered to her such aid as would be encouraging if she could feel safe in yielding to their solicitations; but after waiting from May until the present time to learn the amount of sympathy felt for her by the delinquent subscribers on her list, the very few who have been forthcoming with the amount due, has spread a gloom over prospects for the future. Some have stepped forward with becoming promptness and generosity, to whom our bereaved sister tenders her grateful acknowledgments, but there are many others who stand indebted from whom she has not heard.

The first number of the next volume will be issued on the first day of January, 1846, and will be issued semi-monthly, at $1,50 per year, or if paid in advance, $1. Five dollars will secure six copies for one year.

The paper will be devoted to the same objects to which the Signs of the Times and the Monitor were formerly pledged.

We shall send the new volume to such of the subcribers to the Monitor as are not on our old list; those of them who do not choose to take the volume, are requested to return the first number to us. Those who do not return the first number to us will be considered as subscribers to the "SIGNS OF THE TIMES AND MONITOR."

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AN APPEAL,

TO THOSE WHO ARE INDEBTED FOR THE MONITOR.

The preceding *Prospectus* will show that the estate of brother Jewett is insolvent. Sister Jewett is now laboring to settle the accounts as well as her means will allow, and it is hoped that every delinquent subscriber will make an effort to forward the balance due, without necessary delay. Those who can more conveniently transmit to us, for the Monitor, shall be receipted in our list in the usual way for all they will send to us. Those who have taken the part of the volume of the Monitor, the publication of which has been arrested by the death of brother Jewett, will, we trust, in consideration of the amount of unrequited labor of that dear departed brother, and of the embarrassments entailed to his afflicted family in consequence of his having bestowed so great a portion of his valuable life to their service,

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without hesitation accept the portion of the volume as the whole, and those who have not paid for it, remit the balance to Mrs. M. M. Jewett, *Mott's Corners, Tompkins County, New-York,* or to us, for her, without delay.

From the western Predestinarian Baptist.

The present number completes the second volume of the Western Predestinarian Baptist.

In conducting it we have had to labor under many embarrassments, particularly for the last few months. In consequence of the affliction of our companion we have been closely confined at home, fourteen miles from the press, and consequently have been deprived of the opportunity of bestowing that degree of attention, either to the examination of proof-sheets, or to writing for our paper that we would wish to have done. Many enquiries remain unanswered, and many communications have not, as yet, been attended to. These, we hope to be enabled to attend to at an early period in the Third Volume. We had also engaged to write a series of letters on the subject of Universalism to Joseph G. Foster, formerly a Baptist preacher, but now a preacher of Universalism. In an interview with this gentleman, in May last, we denounced his doctrine as heresy, in no very measured terms, and he demanded that we should pursue some course to convince him of his error, and professed himself open to conviction. As he is publicly preaching his doctrine, we have concluded to publish its refutation. For this purpose we had written out several letters, and intended to have commenced their publication in the present Volume. But owing to the sickness of our family we discovered we should be able to make very little progress in the present Volume, and concluded to defer them until the next. Mrs. N.'s affliction continues with very little abatement. She suffers the most excruciating pains in her limbs, particularly her feet, so that she has to be lifted about, and handled as tenderly as an infant. The physicians think that at the approach of cool weather they can apply a remedy. How it is to terminate, the Lord only knows, our own judgment is, that her case is extremely perilous.

Considerable anxiety has been manifested by brethren in various parts to know if we would be at their Associations. We have already failed to be at the Point creek, Sugar creek and Eel River Associations, each of which, we had calculated to attend, and our prospects of attending any of the associations this season, is, at present very gloomy. We can only say to our brethren at present, our feelings and affections are with them, and our heart's desire and prayer to God for them is, that they may abound in the truth, and in the love of God and of one another and they may be happy and prosperous.

In reply to sundry enquiries in reference to the publication of the 3rd Volume of this paper, we will remark, 1st. The paper will be of the same size, and form as heretofore, and 24 Nos. will complete the volume. It will be printed, and distributed by mail to subscribers, by Mr. J. I. BROWN, our present printer, who will use all practicable industry to make his issues regularly on the 1st and 15th of each month. 2nd. The terms will be the same as heretofore, viz: $1,00 in advance, or $1,50 if payment be defered for a longer period than three months. Our reasons for making this difference are the following: 1st. We cannot procure paper without paying cash in advance for it, and it is much to our interest to lay in a full supply at once, at wholesale prices. Much of our time we have been compelled to lay it in, in small quantities at a time, as we could procure the funds, and we have found it attended with much trouble and expense. 2nd. The printer has to support his family, and keep up his press out of his earnings, and he frequently has to incur, not only a loss of time, but also disadvantageous purchases of such things as he needs, for the want of ready money to advance. Then, as advance payment is to

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the mutual advantage of publisher and subscriber, that mode is much to be preferred, and we hope our subscribers will generally adopt that course. As heretofore, any person obtaining five subscribers, and sending on the money in advance, free of postage, shall be entitled to receive a sixth copy gratis, if he wishes it.

3rd. All communications to the Editor are to be directed to him at Charleston, Illinois, and all communications in reference to the W. P. Baptist are to be sent to him, free of postage.

4th. Those who wish to discontinue their subscription, must notify us of that fact; and as we have no other means of ascertaining the wishes of our subscribers, such as fail to notify us of a wish to discontinue will be considered as continuing their subscription. Those who wish to discontinue, and have not paid up their arrearages, must accompany their notice of discontinuance with what is due; and no paper will be stopt, only at the option of the Editor until all arrearages are paid. The publication of the Third Volume will commence in the course of a few weeks, during which time we desire that all who wish to discontinue would give information to that effect, and all who feel interested in the continuance, and prosperity of the paper, we hope will use some industry in trying to obtain additional subscribers. We respectfully solicit a continuation of our correspondence, and hope our brethren will not be discouraged because some of their communications have been so long unattended to. The reason has been assigned, and they will receive attention as soon as practicable. We request our brethren to send us copies of the minutes of the different associations, and also such information in respect to the state of religion, and progress of the churches, as may be thought interesting, or, is calculated to instruct, or edify our readers.

It is a mortifying reflection to us in bringing our 2nd Volume to a close, that we are unable to refund to brother Morton the money he so kindly bestowed to enable us to progress with our paper, and fill our engagements with subscribers. While many of our subscribers, and agents have manifested that they were in earnest in wishing us to continue our publication by procuring us many subcribers, and making prompt payments, and some have shown a willingness to assist us in learning the brethren by contributing more than we had any wish,or right to demand of them, there are many others who have contributed to our expences, but nothing else. We have enough, now due us, to square us with the world, if we had it at command, but it is scattered over a number of States, and we are unable to employ travelling agents to collect it for us; we must therefore, at present, submit it to the honor and integrity of subscribers, whether they will pay us, and help us out of our embarrassments or not. If we were able, we would most cheerfully publish the W. P. Baptist gratuitously, and make it an offering to the old Baptist cause, without fee, or reward; but as we are not, those who subscribe, must expect to pay for it. We feel a repugnance to the idea of dunning, [for we have had some experience of the feelings it produces] but our necessities are absolutely pressing, & we must pay our debts with what is owing to us or make great sacrifices of property, for which we have laboured hard, and cannot well spare from our family. Those who are indebted to us know it, and we do hope they will take the matter into consideration, and, do as they would wish to be done by; and if so, we shall not again be compelled to the mortifying necessity of publishing in our paper our embarrassments, and urge the propriety of our debts.

THE PRIMITIVE BAPTIST.

SATURDAY, NOVEMBER 22, 1845.

In the preceding pages our readers will find some details of the pecuniary matters and perplexities of the other Old School Baptist papers, from which they will be enabled partially to appreciate the difficulties which publishers have to encounter, without a specification of our griefs. Suf-

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fice it then to say, that the receipts for the Primitive Baptist will no longer justify issuing it semi-monthly; and as it has been suggested, that a monthly issue would be preferable to a total suspension, we have concluded to try the experiment two years, that we may make a volume to correspond with those already published.

Our terms have heretofore been $1 per year, payable in advance, and we have not charged more if not paid in advance; while the terms of the other papers have been $1 50, if not paid in advance. We will hereafter charge $1 per year for our monthly paper, in the same shape and form as the present, leaving the time of payment, in advance or at the expiration of the year, to the liberality and friendly feelings of our patrons.

Those of our present subscribers who may be dissatisfied with this arrangement, and desire a discontinuance, will please hand back to their Postmaster immediately on its receipt the first No. of the next volume, with a request to notify us to discontinue sending it—or, if in arrears, send what is due in a letter to us, or deposit it with their Postmaster to be forwarded to us, with a notice of discontinuance. Those who act otherwise, will be regarded as being satisfied with the new arrangement, and the Primitive Baptist will be continued to them accordingly.

We have repeated applications for copies of the History of the Kehukee Association, and having some copies in sheets, we have concluded to sell them at 50 cents per copy, so that persons at a distance can get them conveniently through the mail, and have them bound in their own vicinity. The price of those bound in leather is $1. It contains 300 pages, and the title page reads thus:—

"A concise History of the Kehukee Baptist Association, from its original rise to the present time, wherein are shown its first constitution, increase, numbers, principles, form of government, decorum, revolutions that Association has passed thro', revivals, ministers, churches, confession of faith, times and places when and where Associations have been holden, queries and their answers, and all other useful articles relative to church history—in two parts. By Elder Joseph Biggs, Pastor of the Baptist church at Skewarkey."

TO EDITORS PRIMITIVE BAPTIST.

Alabama, Chambers county,
June 1st, 1845.

DEAR BRETHREN IN THE LORD: I wish to say a few things to the poor scattered flock, and try if possible to speak a word of comfort to the little children that are repining and sorrowing. "For he hath said, I will never leave thee, nor forsake thee." Heb. 13. 5.

It is highly probable with me, that none who have made a profession of the name of Christ, are more often grieving, mourning, and distressed, than I am myself. We often hear Christians say, that their state of sorrow, distress and grief, does not arise from any distrust of the truth of God's word, but from a fear that they are not the characters to whom these precious and never failing promises apply. Let us examine this subject a little, and see if this is the only cause of our fears; and if so, try to dispel such gloomy apprehensions from our mind. It is said, "By this we know that we have passed from death unto life, because we love the brethren." Now says one little, tender, doubting lamb, if I knew I really did love the brethren with the right kind of love, I would then be satisfied and know of a truth that I had passed from death unto life. Examine yourself then upon this point, and see if you do love them with pure love, simply because they belong to Christ; whether rich or poor, bond or free. If you knew of a truth that you loved *Christ's brethren* with perfect love, then would your fears be cast out, for perfect love eats out fear; but here is where doubts and fears arise very often, and whether you will arrive to a complete knowledge of this fact or not, until we know even as we are known, is unknown to me, but still we

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should place implicit confidence on good evidence.

Have you not seen the time when, if you spoke the true sentiment of your heart, you would acknowledge that you were a stranger to grace, that you were a dying mortal and an accountable being to God, yet to feel any continued distress in consequence thereof you could not; but by some means there arrived a period in your life that you were deeply concerned about your situation, and you set about to remedy your state and recommend yourself, into the favor of God? but did you do it? If you think you did, you are not distressed but you are resting in a state of carnal security, vainly puffed up by your fleshly mind. But if you failed in your most sincere attempts, and was made to see more and more of your sinfulness, and often tried to get rid of every serious impression, which sometimes no doubt you thought you had drowned in the merry crowd never more to return; but when you retired to yourself the dagger was there,—when you lay down at night it was there, like a gnawing worm in your guilty conscience: then it would be suggested to you that you had now done so much wickedness, since you had those impressions, that there was no chance for you.

O, wretched state that I am in! Time would fail me to point out all your meanderings at this time. Suffice it to say you prayed, you mourned, you wept because you could not weep, you sometimes were afraid that you were not truly in earnest, or else God would hear and answer your prayers; but eventually your prayers became nothing in your view but a chattering noise, an effusion of sin and iniquity, and therefore you cried, Lord have mercy upon me, a poor lost, hell-deserving sinner, while you viewed yourself to stand on the very brink of an awful hell, which was ready to receive your guilty soul; when at this last and terrible extremity, Jesus who came into the world to save his people from their sins, was revealed to you as your Saviour, and by virtue of his blood you were taken out of the horrible pit, and you found yourself rejoicing and praising God with all the powers of the soul, while all nature, with which you were surrounded, appeared entirely new and to join in with you in songs of sweetest praise to God and to the lamb. Is all this an illusion? No, surely.

O, my brother! if the good Shepherd did not leave nor forsake you when you were at the very gate of hell, but raised and exalted your mind on the everlasting covenant even to the very heavens, how shall he not freely give all things that pertain unto life and godliness? 2 Pet. 1, 3. Do my brother depend on the eternal omnipotent God, for he surely will be as good as his promise and not forsake you, though you sometimes complain of a want of wisdom, the same good shepherd says, if any man lack wisdom let him ask of me. Jam. 1, 5. So then the lacking character is the one to apply in faith for it; (6 vs.) and if you want understanding in the scriptures, he will not forsake you in this, when the proper time arrives for you to know, your understanding will be opened up, Luke 24, 45. If you lack knowledge, it is he that teacheth man knowledge. Psa. 94, 10. Your thoughts no doubt will be nothing but vanity, but the Lord is well acquainted with all your shifting scenes, and he will not forsake thee, "he will instruct thee in the way which thou shalt go, and guide thee with his eye." Psa. 32, 8. Many waters cannot quench his love; neither can the floods drown it. So I must come to a close for want of room and time to write more. If the Lord permit and I can get opportunity I shall write a more lengthy communication in a short time.

WM. M. MITCHELL.

From the Signs of the Times.

CIRCULAR LETTER.

Of the Eel River District Association, (Indiana,) for 1845.

Beloved brethren in the Lord;—God in Christ, who is the great Shepherd of Israel, supplying our needful wants, hath, if

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the dispensations of his providence and grace, enabled us again to participate in a good degree, in some of the many advan- arising from a Christian correspondence. Who, but those that have Christ in them, the hope of glory, translated into his king- dom, know the sweets of those personal interviews so often granted the followers of the dear Saviour, having obtained like precious faith, united in the same cause, figh- ting under the banner of the same King, equally interested in the conquest. Who could not, under such circumstances, grasp the hand of his brother&companion in tribu- lation, in the kingdom and patience of Jesus Christ, and join in concert to praise the God of their salvation. The solidity of enjoyment in our holy religion, grows out of the consistency of the truth of what God is in himself, and the relation we bear to him, together with the manifestations of his power and holiness in our sweet de- liverance from the consequences of sin. With this confidence in God, our Redeem- er, and the blessed hope in the prospect of a glorious immortality, David said, "He that is our God is the God of salvation; and unto God the Lord, belongeth the is- sues from death." Psalm, lxviii. 20. This, compared with the language of the Apostle, "And we know that the Son of God is come, and hath given us an un- derstanding, that we may know him that is true, and we are in him that is true, e- ven in his Son Jesus Christ. This is the true God and eternal life," (1 John, v. 20,) brings to view three points of doctrine, which stand immediately connected with the interests and happiness of the children of God. First, *The absolute and unde- rived divinity of Christ*, [i. e.] the word "this," demonstrates the Son of God with his Father and Holy Spirit to be the true God in distanction from all false and nomi- nal deities. The testimony of the Spirit is, "There are three that bare record in heaven, the Father, the Word, and the Holy Ghost, and these three are one." "The Word was God, and was made flesh and dwelt a- mongst us." And said John further, "We beheld his glory, the glory as of the only begotten of the Father, full of grace and truth." The evidence is clear because the Spirit is truth. How manifest it is, then, that Christ is truly and really God with all fulness dwelling in him, possess- ed of all the divine perfections, from the works of creation, as well as from the names and titles by which he goes, and particularly that of Jehovah, which is in- communicable to any creature; yea, John saw him in the midst of the throne and of the four beasts, and in the midst of the Elders, as it had been a lamb slain, having seven horns and seven eyes, which are the seven spirits of God sent forth in all the earth, precisely in accordance with what the prophet Isaiah said, (Isa. ii. 3,) in relation to the Branch spoken of by Zechariah, iii. 8, "The Spirit of the Lord shall rest upon him, the spirit of Wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and the fear of the Lord: and shall make him of quick understanding in the fear of the Lord: &c, which manifests this truth— "In him dwelleth all the fulness of the God-head bodily; yea, God manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, be- lieved on in the world, and received up into glory."

Secondly. The eternal union or one- ness, and the everlasting love of God, (which is the bond thereof,) that exists on the part of God with and toward his peo- ple or chosen in Christ, which are the securing and preserving cause that makes the gift and choice of God, to and in Christ, effectual to their salvation: which will be carried on and completed by the power and strength of the Spirit of Elijah's God, through Jesus Christ, as purported by the Apostle when speaking of God as hav- ing made known unto us the mystery of his good pleasure, which he had purposed in himself. Thus it is evident that the gathering of the members of Christ's body (or church) together, by the distinguish- ing grace of God, their being born of in- corruptible seed, is making known his divine will and purpose which he had purposed, (not in human means of effort,) but in himself; that he will in the dispen-

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sation of the fulness of the times, gather together in one all things in Christ—that is, one body or church, whether they be things in heaven or things on earth, even in him—chosen in him before the foundation of the world, gathered together in him, created in him unto good works. Again, because they were sons and heirs, God hath sent forth the Spirit of his Son into their hearts crying, *Abba*, Father, making manifest their interest in the eternal inheritance in reserve for them. How abundantly evident it is, then, that they are sanctified by God the Father, preserved in Jesus Christ and called; thus manifestatively the body of Christ, and members in particular; members of his body, of his flesh and of his bones—a bone of him shall not be broken. Again, "All thy children shall be taught of the Lord; of all that the Father hath given me I shall lose nothing, but shall raise it up again at the last day." John vi. 39. All the foregoing chain of divine truth referred to, goes to prove that he of whom we speak, is God and changes not; therefore the sons of Jacob are not consumed, for he shall come, he, God in Christ—"he is like a refiner's fire and like fuller's soap; he shall sit as a refiner and purifier of silver, and shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness.

Lastly. He is not only the true God who is the God of our salvation, and the near kinsman of his people, but also eternal life to whom belongeth the issues from death, and in whom all his will be ransomed from the power of the grave and redeemed from death, for in him is eternal life, and he gives it to his people. Accordingly Jesus lifted up his eyes toward heaven and said, "Father, glorify thy Son, that thy Son also may glorify thee; as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him, and this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." Again, "my sheep hear my voice and I know them, and I give unto them eternal live and they shall never perish."—And now, since he, the Son of God, hath come and given us an understanding whereby we may know him that is true, and a blessed assurance that we are in him that is true, and the foregoing so emphatically setting him forth to be in true God and eternal life, what is to prevent the accomplishment of the declaration that God hath made by the prophet Hosea, (Hosea xiii. 14.) "I will ransom them from the power of the grave; I will redeem them from death; O death I will be thy plagues; O grave, I will be thy destruction; repentance shall be hid from mine eyes."—which doubtlessly implies the wrath of God due to sin, which God's elect people are justly deserving, which Christ bore and delivered them therefrom, and consequently from the curse of the law, being made a curse for them; also from eternal death, the equivalent to that which he suffered which he did by paying the ransom price, his blood, his life, yea, himself. It is indeed equally true that the ultimate consequence will be the redemption from corporeal death and from the grave; not as yet, for the ransomed of the Lord die as others, and are laid in the grave, the house appointed for all living; but in the resurrection morn, there will be a redemption or deliverance of the bodies of the saints from their graves, mortal death and corruption; yea, from the mortal corruptions of sin and all its defilements, as well as from affliction, diseases, and from death itself, which shall have no more dominion over them. In confirmation of this truth, Paul, in the fifteenth chapter of first Corinthians, introduces the gospel embracing the death, burial, and resurrection of Christ, the basis on which the resurrection of the dead, called by the Apostle the gospel, is predicated, that being the most important article in the faith of God's elect, it formed a considerable part of the Apostles' ministry, to the grief of the Sadduces among the Jews; to the scorn of the Gentile philosophers, and to the faith, hope, and comfort of the saints—it is the sum and substance of the word of faith and doctrine

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upon which the whole depends; the word is nigh thee, even in thy mouth and in thy heart, that is, the word of faith which we preach—that if thou shall confess with thy mouth, the Lord Jesus, and believe in thy heart that God hath raised him up from the dead, thou shalt be saved. The resurrection of the bodies of the saints is intimately connected therewith and assured thereby. This is the gospel, good news, glad tidings, that the bodies of the saints shall be raised like the glorious body of Christ, when he that raises him (Christ) from the dead, shall quicken them (their mortal bodies) by his Spirit that dwells in them, and they shall live with him (Christ) to all eternity. Were this out of the gospel, it would not be gospel or good news; it would be one of those things John alludes to, wherein he says, Little children, keep yourselves from idols. That is, the idolatrous curiosity of the skeptic. Yea, faith would be a vain thing, and hoping and believing Christians would be of all men the most miserable. Read 1 Cor. xv. 12—20, inclusive—As was before proven by ocular testimony, preached and asserted; and now resumed and concluded from the glaring contradictions and dreadful absurdities that would exist in case of a non-resurrection, or a denial of it. But being risen, he became the first fruits of them that slept, which is respecting the saints that died before the resurrection of Christ, whose bodies arose and came out of their graves after his resurection, and went into the holy city, and appeared unto many. If Christ is the first fruits of them, there is no difficulty in conceiving how he is the first fruits of them that have died since. No subject is more clearly brought to view in the scriptures of truth than this.

We will close for the present, by remarking that, in order thereunto, the Apostle informs us that the mortal bodies of saints shall be quickened, or their vile bodies changed which is the same thing, fashioned like Christ's body; and yet to every seed his own body, which clearly proves to us that the same body that is sown, or laid in the grave, will be brought forth in the resurrection.—And although it is the same body that is sown that will be raised, yet there will be as much difference between them as between corruption and incorruption—mortality and immortality—natural and spiritual—yea, between sin and holiness. For in illustration, he speaks of the difference of the glory of celestial and terrestrial bodies—of sun, moon, and stars—for as one star differeth from another star in glory, so also is the resurrection of the dead. It is sown in corruption, in dishonor, in weakness—a natural body; it is raised (the same that was sown) in incorruption, in glory, in power—a spiritual body. Here the use of the pronoun "it" in the scriptures again and again is to express the identity of the body sown and raised. Again, I will shew you a mystery—we shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye, at the last trump, for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed; for this ruptible mus put on incorruption, and this mortal must put on immortality, &c. Wherefore, our dearly beloved brethren and sisters, in hope of conquest in the destruction of the last enemy, which is death, given to us of God, through our Lord Jesus Christ, may our hearts be fraught with thankfulness toward him, and he enable you and us, through grace, to be steadfast, unmoveable, always abounding in the work of the Lord; for as much as ye know that your labor is not in vain in the Lord, it is the prayer of your brethren in the bonds of love.

When the last loud trumpet
Shall rend the vaulted skies,
And bid the entombed millions
From their cold beds arise;
Our ransomed dust revived,
Bright beauties shall put on,
And soar to the blest mansions
Where our Redeemer's gone.

As it respects our correspondence, we esteem it an invaluable privilege of Chris-

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tian enjoyment.—The brethren of our correspondence in the ministry, came to us in the fulness of the blessings of the gospel of Christ; and we desire to continue our correspondence with you, for which we have chosen our beloved brethren, as named in our Minutes, to bear this our epistle of love to you. Receive them as faithful brethren in the Lord. Farewell.

Harmony, Chester district, S. C.
Nov. 1st, 1845.

Dear brethren Editors, and readers of the Primitive Baptist: Feeling that you are one with my heart, after reading a few numbers of your paper, which I think is not only one of the faithful witnesses of the truth of God, in those days of darkness and delusion, in which the wisdom of man and his improvements are striving to rise superior to the wisdom and power of God; nd in these parts have too far succeeded (in appearance at least,) both with ministers and laity, till the counsel of God is hid by words without knowledge. Job, 42nd, 3rd. And the man who would attempt to speak for the truth of God would be set down as a dolt or an old fashioned blockhead. The truth of which some of us know by experience and these facts are known to your unworthy brother and fellow sufferer, for the truth of the revelation of the wisdom and power of God 1st Cor. 1st, 24th.

From my own experience I think it is (i. e. your paper) one of the comforters of the scattered Israel of our God, and the most convenient way at present of speaking one to another. Malachi, 3rd. 16th. And I should perhaps before now have been tempted to write to you, but for fear of showing what a dunce I am, and have been; or for fear I might bother you for no good to any; till I received one number of your paper (now absent in the hands of a friend,) containing a piece written by one of the companions of my childhood, a class-mate at school; and a neighber till after his conversion (as I confidently hope,) when he removed to Georgia, Cobb county, and left me a non-professor, living within two miles of where his gin stood; from which I removed five years come January, to where I now live.

But the recollection of the past is sweet, if it does not carry with it shame nor remorse. And though it might awaken some kind of sensibility in the mind of brother Massey, for us to visit together the places of our boyhood; yet let our mind turn to those things more particularly connected with that hope which we are permitted and encouraged to exercise; which is not of man, nor according to the wisdom of man, but according to the grace given us in Christ Jesus before the world began. 2nd Tim. 1st, 9th.

Then should we be more delighted to visit the place where the gin stood, the grove just by, the field where he plowed, the residence of old brother Moore, the shade near the gate where we spent part of one Sabbath evening, (though we then differed in some things;) and that place near Mr. Walker's on Cedar Creek, where we shook hands the last time.—Yea, old Josiah, if we could walk together through those groves, and fields, and dales, and recount the dealings of the Lord with us, showing us what we were and leaving us to know our own heart, (at times) that like old Hezekiah we might know all that was in our heart. 2nd. Chron. 32nd, 31st. Till we had learned experimentally what was in man and ourselves too. That we might not rest in a false peace, not making man our trust, nor flesh our arm; and teaching us by the daily displays of his long suffering, and mercy, and gracious promises, till we (being before made sick of sin,) daily sighed for a righteousness in which we would appear in the presence of God, where we knew me must come. And that he who is higher than the heavens should view us with complacency, provide the necessary robe or covering in the unfathomable mines of his own eternal wisdom, and stoop himself to bring it near to us, and clothe us with it, call us his own by the most endearing names known to us, or that our language can express. And

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making us know that our faith and hope should not rest on our feeble inconstant deeds, but of him that called us. Romans, 9th, 11th. And if it was easier for the visible heavens and earth to pass away than his word to fail. Mark, 18th, 31st. That we might have a strong consolation who by the grace of God are enabled to lay hold of the hope set before us. Heb. 6th. 18th.

With these things in view, it does not appear so strange to us as perhaps it does to others, that Paul should renounce his phariseeism and Jewish prerogatives, to become a follower of the Lord Jesus Christ, and a sufferer, that his grace in all its triumphant god-like powers might be made known to the Gentile world, that the praise of God and glory of Christ might fill the whole world. Neither should the Primitive or Old School Baptists of the present day be wondered at, if it was not but too evident that there is abundance of delusion gone abroad in the world. Men have refused the truth and chosen delusion, till truly (it appears) gain is supposed to be godliness. 1st Tim. 6th, 5th. Yea of a truth it is enough to shock good sense itself, to hear some to draw a sevenpence from a poor illiterate slave's pocket, tell him it might be the means of the salvation of one of his countrymen in Africa, who would meet him on the shores of everlasting happiness, to thank him and extol his liberality. But worse and worse, deceiving and being deceived. 2nd Tim. 3rd, 13th.

A learned doctor (of divinity, as he is called) a few weeks ago near this place, in soliciting contributions in favor of the grand scheme now on foot for the conversion of China, said in the audience of perhaps fifteen hundred people or more, that the contributors would be met by the Chinese on the borders of that land of everlasting felicity, and there thank them and praise their liberality, &c. Now if the learned doctor tells the truth, it appears to me the harmony of heaven above, must follow the confusion of the church below; for now with us it is, lo! here, and lo! there. But my soul sickens at the recollection of what I have seen and heard, and I had rather believe the Lord than ten thousand such doctors. See Isa. 52nd, 3rd and 9th verses. 63rd, 9th. 1st Pet. 1st, 18th. Rev. 5th, 9th and 10th.

And let the harmony of heaven continue, for this new song will be ever new, "For thou wast slain and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests, &c." And not one word of praise to fellow creatures. Then when all is swallowed up in love and praise to God and to the Lamb, and angels themselves would refuse to be worshipped, and say to the transported soul, see thou do it not—worship God. Rev. 22nd, 8th. Yet the arrogance of poor, frail, inconstant man, who could not do more than was his duty to do. Luke, 17th, 10th. Forgetting the obligation to do all to the glory of God. 1st Cor. 10th, 31st. Differing widely from Paul, who sought not glory from man. 1st Thes. 2nd. 6th. But more like the pharisaical hypocrites of old. Matth. 6th. 2nd. Who sought and obtained glory from his fellow man, and has the promise of no other reward. And it does appear to me, that if men are to be known by their fruits now as formerly, Matth. 7th, 20th, the true church would be a great deal smaller than many suppose her to be.

And viewing the visibility of things, the practical and prevailing corruptions of the present day, the fact that there is any who could say in truth of the Lord Jesus Christ, he is the chief among ten thousand and altogether lovely—should inspire us with the feelings and language of old Isaiah: Except the Lord of hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah. Isa 1st. 9th. Or Jeremiah: It is of the Lord's mercies we are not consumed. Lam. 3rd 22nd. Then while our souls are cast down within us at the appearances around us, with transport may the spirit enable us to remember our God

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from the land of Jordan and of the Hermonites from the hill Mizar. Ps. 42nd, 6th. Then we need not fear though the earth be removed, and though the mountains be carried into the midst of the sea. Ps 46th, 2nd.

One of our brethren who lives a little more south than I do, complains that he is hated by a certain cast; but tell him to compare the doctrine and practice of these men with that of the Lord Jesus Christ, and see if they would not hate him too. And if so, he ought to rejoice that he is favored with a standing testimony of the truth of the doctrine of Christ; that he foresaw it, and gave it as an evidence of his omniscience and infallible foreknowledge, and as a daily testimony for the comfort of his people. See Matth 10th. 22nd; John, 16 18; Mark, 13. 13; Luke, 21. 17th. Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake. Rejoice and be exceeding glad, for great is your reward in heaven, for so persecuted they the prophets which were before you. Matth. 5th. 11th, 12th.

Now if graceless, Arminian, money-hunting, time serving preachers; and vain, sensual, flesh-serving laity held us in high esteem, we could not have the cause to rejoice which we now have. Luke, 6th, 22, 23rd. Let us therefore endure hardness as good soldiers of the Lord Jesus Christ, 2nd Tim. 2nd. 3rd; for in due time we shall reap if we faint not. Gal. 6th. 9th. For I know some of us had fainted, unless we had believed to see the goodness of the Lord in the land of the living. Ps 27th. 13th. Therefore we hope we are encouraged still to wait on the Lord, verse 14th.

But a few words more with respect to the merits of your paper, and the appearance of the religious (or so called) atmosphere with us at present. In those parts the question betwoen victorious and conquering grace, and free will, has never been made a term of communion; but we have all mingled together like those people that Shalmanazar placed in Samaria. And though some have feared the Lord, yet every one has worshipped his own (and I fear too many a fanciful) God. 2nd Kings, 17th. 33rd And though some few of the laity and myself have stremuously contended for the doctrine of grace, yet all that we have effected thereby is to render ourselves unpopular. Our right to, or privilege of membership has never been questioned, and what is done as yet is by calumny and private slander; for this is all the power they have as yet, but what to-morrow may bring I cannot tell. But one thing my soul repeats again and again with some kind or degree of triumph:

Not all the pains that e'er I bore,
Shall spoil my future peace;
For death and hell can do no more,
That what my Father please.

And if he has received me freely of his grace, he will not cast me away for all that men and devils can do. Though there is a great change here since six or seven years ago, and I do not apprehend that things will long remain as they now are. The old Bethel Association is dissolved, and great confusion in some of the churches, which I hope the Lord will overrule for good. Now since the straw fire a few years ago, in consequence of still maintaining the doctrine of God's absolute sovereignty, man's dependence and accountability, we have become hated, and feared, and shunned by the modern Pharisees, who trust in their own righteousness and powers, and despise all who differ from them, till I have thought and felt like I was a stranger and pilgrim indeed. And had not God providentially enabled me to obtain several pieces of Br. Osbourn's works, I should have thought that I was one of the oddest creatures on earth; but having been blessed this spring with an interview with him, (i. e Osbourn) and through his generosity received a few numbers of the Primitive, I have felt much revived to find that there were others scattered through the favored land whose language was familiar to my heart. And I felt them to be one with my soul in suffering and in hope, to whom I did desire to respond; but knew not whether it would be proper in me to attempt it or not, till receiving the number containing a piece from the pen of my old schoolmate and neighbor, Josiah Massey, which has brought me to the resolution to respond, if by the help of your organ I can speak so as to be heard over the raging waves, and roaring winds, and gloomy skies of free will, human merit, and lofty improvements of the day. But if not, I must sit down and listen in the gentle breeze to catch the sound of the wanderer's voice, till a more favorable time to respond shall present itself.

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So I must close for the present, hoping and praying (and believing too) that God of his unfailing grace and mercy be with us all in our pilgrimage here, and give us grace as our trials shall require. For if God has designed to preserve a Jonah, neither floods nor whales will prove his grave; and if he has determined to rescue a few poor captive Hebrews, their enemies will kindle fires and open the lion's den in vain. May the Lord be with and bless his people now and ever

WILLIAM PERRY.

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THE PRIMITIVE BAPTIST.

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"Come out of her, my People."

VOL. 10. SATURDAY, DECEMBER 13, 1845. No. 23.

COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

Lexington, Mi.,
Nov. 4, 1845.

DEAR BRETHREN: Having never written to you through the Primitive Baptist, I now ask leave for the purpose of making a few brief remarks relative to a "Sermon on theological education, delivered before the Convention at Forsyth, May 18th, 1845, and published by request of the Convention" in the Christian Index, Penfield, Ga. June 20th, 1845. This sermon was handed to me by a missionary Baptist, whom I esteem as a personal friend, with the request that I should "read it over twice, carefully, and then form my opinion." I have done so, and lest my silence should indicate my approbation of the sentiments and scripture deductions therein expressed, I wish to notice, in a brief manner, some of the leading points of scripture testimony in favor of a theological school.

In order to fix the attention on the system which the Convention wish to establish, let us notice as we proceed, their own definition. "Theological education is such a training of the mind and improvement of the heart as will enable a minister of Christ to accomplish, instrumentally, the most good in this world, and secure the greatest amount of happiness to himself and others in the world to come. Remember we said a minister of Christ. One called of the spirit to preach the gospel," &c.

The above extract was made merely to show the character of the students under consideration, according to their own definement. After briefly alluding to inferential testimony, "drawn from the dignity of man, the nature of the mind, the pleasures of knowledge," &c. they introduce Aaron as the first theological student. "Aaron was appointed to the priesthood, &c. Moses was Israel's leader and lawgiver, learned in all the wisdom of the Egyptians, &c. They were constantly together, forming their plans, and seeking counsel of God. Who does not see that Aaron would thus soon acquire (if he did not possess it before) much of the learning and wisdom of Moses?"

Now in the first place they have introduced no positive or even probable proof that Aaron was ever learned in the "wisdom of the Egyptians as Moses was, or that it was necessary to qualify him for the priest's office. And in the 2nd place, if he did possess much of the Egyptian learning and wisdom of Moses, they, themselves, seem to be in doubt whether he obtained it after he was *called* to the priesthood, or before, as Moses did—if before, it all falls to the ground as improper testimony, being inapplicable to the case under consideration; which is the education of a "minister of Christ, one called by the Spirit to preach the gospel."

Hear them: "Who does not see that Aaron would thus soon acquire (if he did not possess it before) much of the learning and wisdom of Moses?" What a strange

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conclusion! At least it seems so to me. Moses was learned in all the wisdom of the Egyytians, and Aaron lived with him—therefore Aaron must necessarily "acquire (if he did not possess it before) much of the learning and wisdom of Moses."

Now there has been no scripture testimony introduced to show that Moses ever taught the "learning and wisdom of the Egyptians," or that Aaron ever possessed any—unless it be supposed that the art of making calves was of Egyptian origin—and admitting this to be true, it is very certain he did not learn it of Moses, at least subsequent to his call to the priesthood.

The next case referred to is Eli and Samuel. The former set up as a theological teacher, and the latter as a student. I think it sufficient here to refer the candid enquirer after truth to the first three chapters of Samuel, with these remarks—that if Eli was capable of "so training the mind and improving the heart (of a man) so as to accomplish, instrumentally, the most good in this world, and secure the greatest amount of happiness to himself and others in the world to come," why did he not so for his own sons, Hophni and Phinehas?

The next case brought up for our consideration, is Elijah and Elisha, which is done in these words: "We read of a certain young man who was engaged in his agricultural pursuits, &c. and the great prophet Elijah passed by, and cast his mantle upon him. And he left all and went after Elijah, and ministered unto him. He was for years under his instruction," &c. Here the reader of the sermon is kindly invoked to believe that Elijah acted on his own judgment in electing Elisha as his successor; and that he by a regular course of theological education, "so trained the mind and improved the heart of Elisha as to enable him to accomplish, instrumentally, the most good in this world, and secure the greatest amount of happiness to himself and others in the world to come."

Now by reference to the scriptures, we find, that God chose Elijah as successor to Elijah—that he apprized Elijah of the same, and instructed him to anoint Elisha to be prophet in his room, and that too when Elijah was bowed down under the melancholy belief that all the people of God were destroyed from the face of the earth, except himself. The case then is far from covering the grounds of a modern theological school, so far as scripture testimony is concerned.

These theological school advocates next introduce a class of men, called 'sons of the prophets,' who, they would have us believe, were called of God to the ministry and were under the special teaching of Elisha for that purpose. Now with due respect for the opinions of others, I must frankly confess that I can find no scripture testimony to prove that these "sons of the prophets," as a class of men, were of the spiritual seed of Abraham. There is not half so much said in their favor as there is in favor of Balaam, and yet we have positive testimony that he belonged not to the true Israel. It is clear from scripture evidence that God chose some of them—as he did Paul from among the Pharisees, but this falls far short of proving that this body of men called "sons of the prophets," were Jews inwardly. The external acts of the people of God are various and some very bad—but all true believers are actuated by *one faith*, which alone produces good works, acceptable in the sight of God. Now by investigation we find that these "sons of the prophets" were not possessed of the "faith of God's elect," as Elisha the anointed prophet of the Lord. It seems that there were a large number of these pious sons of the prophets who "were to view" to see Elijah taken up—and immediately their benevolent apprehensions became *anxious* about his fate—lest the Spirit of the Lord should not be able or willing to take care of him, and "cast him in some mountain or some valley." They soon after met Elisha and urged him to send fifty missionaries to see whether Elijah had fallen from grace or not. After they had "urged him until he was ashamed, he told them to send" in about the same spirit that Micah spoke to Ahab.

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And they sent fifty of these pious Arminians, who sought three days and found him not. And when they returned to Elisha he mocked them by saying, "did I not say unto you—go not."

I presume that no Bible reader would deny that these "sons of the prophets" were personally known to Elijah, and it is certain that he did not recognize them as prophets of the Lord—and though God had reserved to himself 7000, previous to the anointing of Elisha; it is probable that they were of Elijah's personal acquaintance—unless it be supposed that these 7000 were unconverted persons who knew nothing of God at that time—and only sealed with this seal, "the Lord knoweth them that are his." But with due deference to the opinions of those who may differ with me relative to the true character of these "sons of the prophets"—I shall earnestly contend that, in order to make this case cover the grounds of the modern theological school system, in addition to proving that these Arminian, wild gourd gatherers, belonged to the household of faith—they must prove that they were called of God to the ministry—that subsequent to their call they were congregated together under the tuition of Elisha to qualify them for their office—and that all this was done in obedience to the command of God.

The sermon introduces the next theological school thus: "Elisha went also to Gilgal where there were a hundred of the sons of the prophets, that is the pupils of the prophets, and they set before him to receive instructions." Now I earnestly request that all concerned may read from the 38th verse, to the end of the 4th chapter of 2 Kings, and if they can see any thing like a theological school set forth, I confess their perception is much stronger than mine. So far from their "seting before Elisha to receive his instructions," it seems very plain that they were hankering around him to be fed by miracles, just as Jesus fed thousands who knew no more about spiritual things than Simon the sorcerer.

Like drowning men catching at straws they next catch at the following text, to wit—2 Kings, 22 and 14—which simply says, "that Huldah the prophetess dwelt in Jerusalem in the college." Now taking into consideration the whole scope of their argument, and it is clear that they wish to impress it on the mind that this college was established by divine authority for the purpose of "so training the mind and improving the heart of pious young men as to enable them to accomplish, instrumentally, the most good in this world, and secure the greatest amount of happiness for themselves and others in the world to come." It must be a bad cause indeed that requires such a wresting of the scriptures to sustain it. It is not proveable by scripture that the college spoken of in the text was even a place of learning. But admitting it was, which I am by no means indisposed to do—and also that "in every city and town there was a school where children were taught to read the law. And from the nature of the law the Jewish learning must have been more or less theological," and what does all this prove? Does it show forth any thing but a common school system among the Jews, where all were taught in the Jewish learning without any pious distinctions? Remember when the Jews studied the law of Moses, they did nothing more than our lawyers do when they study the municipal law of the land. Where is any evidence here of an institution established by divine authority, for the purpose of training pious young men for the ministry subsequent to their *call?* Remember their own definition, "a minister, called to preach," &c.

We now come to their inferences drawn from the New Testament scriptures, in favor of the modern theological school system—and here let us keep in mind their own definition, &c.,—with which I shall pass their remarks relative to John the Baptist, as they seem somewhat inclined to believe that he "received his instructions from the mouth of Deity." They also admit that Christ was the teacher

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of the apostles, subsequently to their call to the ministry, consequently there is no analogy here in support of modern theological schools, according to their own definition.

They now break forth, in their sermon, thus: "Shall we go on to cite you to the learned apostle of the Gentiles, standing in the midst of Mars' Hill, quoting to the men of Athens passages from their own authors to prove to them the character of the great God"—then, as if to hide analogies, instead of bringing them to light, they drop Paul and take up Aquilla and Priscilla, and also a young minister who knew nothing of English grammar, &c. After proceeding to give a brief touch at the history of the church, in which they suppose that all her troubles were the result of the want of learning, the speaker alludes to his unlearned ministering brethren around him thus: "I see them rallying around the standard of Christ, and saying to their young brethren, come, come like Paul from the very feet of Gamaliel, with sanctified learning and crucified heart, take this banner and bear it to the Jew and the Greek, the learned and the ignorant, plant it on every shore, unfurl it to every breeze, till its broad folds shall sweep the earth, and the shout of universal triumph shall proclaim the day of millenial glory."

The speaker then proceeds thus: "We turn in conclusion, to ask Baptists of Georgia, what are we doing? We have often been reproached for our idleness and ignorance —and it has often been said, that if Baptists would wake up—take an elevated stand, and send forth men of learning and piety—capable of advocating and proving their *doctrines*—we would soon overrun the State and take the world. Brethren, it is high time we were awake. Others have commenced the march of improvement, and are endowing their schools, qualifying their young men, and propagating their tenets throughout the land—and where are we? Tis true, we have not been altogether idle. Various efforts have been made, *ever since* 1802, in the cause of education." Now as to their march of improvement, and overrunning the State and taking the world I shall leave for others to notice. My attention is fixed on the adroit manner in which they allude to the learned Paul in support of the modern theological school system. I am willing to admit and verily believe that there is a strong analogy between the two cases, and those who are disposed to investigate the matter thoroughly will not wonder at their touching it so lightly. It seems that Paul was brought up at the feet of Gamaliel, and educated in common with hundreds of others, who were "blasphemers, and persecutors, and injurious" to the true church of God. He was a pious young minister, breathing out threatnings and slaughter against the disciples of Christ, until God was pleased to open his eyes to see whom he was persecuting, and called him to the ministry—and then he conferred not with theological schools, but straightway preached Christ. And now he set so little value on his learning and eloquence that, while preaching the gospel, his manner and speech were so simple and plain as to appear weak and contemptible in the opinion of some.

Perhaps it may be asked, by some, why I take so much pains to oppose theological schools? To which my reply is, that I oppose them not on their true merit. If the "wise and prudent" who advocate their propriety, would rest their arguments on human policy, as dictated by the "march of improvement" then my opposition, on religious grounds would cease—but so long as they put a forced construction on the scriptures, to make them authorize and require such institutions, and impose their support on mankind as a Christian duty, I feel it my duty to contend earnestly against the whole system. If any wish to learn the wisdom of men, let them go to an institution of men for their education —but if any wish to learn of the spiritual things of God let them go to Him who alone can teach such things, for they are spiritually discerned. Is it not "because there is no God in Israel that they go to

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inquire of 'a theological school, the god of Ekron."

But they seem resolved on 'overrunning the State and taking the world,' in pursuance of which the sermon closes with the following appeal to their young brethren: "This work, in a great measure, must be yours. Our Elder Brantly, our Marshalls and Mercers are gone; and our Poseys, and Sanders, and Callaways will soon follow—but you young men will meet together in Convention, will occupy the seats of these fathers, will speak and moderate, and rule and direct the cause of God and men." There seems to be a rapid "march of improvement" among this class of Baptists, in many things as well as education, since 1802. Hoping that these remarks may do some good and no harm, I am your brother in Christian fellowship.

BENJ. GRIFFIN.

From the Signs of the Times.

CIRCULAR LETTER

The Paint Creek (Ia.) Regular Predestinarian Baptist Association, to the several churches of which she is composed, sendeth this her annual token of love and Christian fellowship.

Feeling ourselves the spared monuments of God's amazing love and mercy, we must be permitted to express our great joy and gratitude, that we have been permitted once more to meet in an associated capacity, and learn thro' your brotherly correspondence and messengers, of the dealings of that kind and indulgent God, who has bro't us thro' many dangers, both seen and unseen, against whom we often felt inclined to murmur, as did the Israelites of old; but when we have exercised that Christian patience and forbearance that his word so forcibly inculcates upon us, we, like them, are made to wonder at the wisdom and goodness of the Lord. Ah, brethren, how unpleasant it is for us to divest ourselves of all self-confidence and dictation, and submit to the teachings of the holy word; Christ says, "Search the scriptures, for in them ye think ye have eternal life, and they are they which testify of me." John v. 39. Yes, brethren, there we learn that salvation is of the Lord, there we find the precious promises that "I am with you always, even unto the end of the world." Matt. xxviii. 20 That 'He will not suffer you to be tempted above that you are able, but will, with the temptation, also make a way to escape, that ye may be able to bear it." 1 Cor. x. 13. Ah, how often have we felt those precious promises verified—when temptations have gathered thick, and a gainsaying world has buffetted us, and spoken all manner of evil against us falsely—when we seemed like poor Peter to be sinking down, we, like him, have found his almighty arms about and beneath us, and our spirits refreshed by his presence, and we again enabled to go on our way rejoicing.

It is our legacy whilst on earth to suffer persecution, (our Master inherited a much larger portion than we are able to bear,) but, dear Christians, go on rejoicing, our warfare herewill soon be over. AsPaul says, "If in this life only we have hope in Christ, we are of all men most miserable. 1 Cor. v. 19 But Paul says, "Him that he loveth he chastens;" then bear afflictions as good soldiers. We should rather rejoice at the similarity of our number, ignorance & stupidity, (in the eyes of the world,) and the primitive Christians: then, as now, there were two classes of professing Christians, the one conformed to the world, for the profits & applause of the world, the other regardless of the frowns or honorsof this world pursued the even tenor of their way, believing that through the merits of a crucified Saviour, and the atonement be made on Calvary's summit for his bride, "prepared for him before the foundation of the world." (John xxv. 36) And the report he made to the Father, "that those thou gavest me I have kept, and none of them is lost; but the son of perdition, that the scripture might be fulfilled," (John xvii. 12.) to ultimately arrive home to God. Not to sing songs of victory for our sagacity or good morals,

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but for the everlasting love wherewith he has loved us;" and his mighty power, by which, through faith unto salvation he hath kept us.

Finally, brethren, let us be engaged not as dead, but as having been quickened and made alive, &c., and whatever our hands find to do, let us do it with all our might, soul and strength, as James says, "Shew me thy faith without thy works, and I will shew thee my faith by my works." Jas. ii. 18. Yes, by a well ordered walk and godly conversation, let us strive to keep the unity of the spirit in the bonds of love; bearing with each others infirmities; exhorting the luke-warm, bridling the froward—that we may be as a city set upon a hill, that others seeing our good works, may be constrained to glorify God. As we are blessed with a living faith, let us stand fast in the liberty wherewith Christ hath made us free; stand fast in one spirit, striving together for the faith of the gospel—while the sons of mystery Babylon, with their various schemes, both old and new, are compassing sea and land to make proselytes, and are spending their strength and their thousands of treasures, to preach salvation by that faith which is the act of the creature, the result of natural evidence, the duty of all men to perform, which is only salvation by works, produced by money; but let us view Christ and him crucified, as the only Way, the Truth, and the Life—let us love the truth, humbly walk in it, live in love and peace: and may the God of love and peace, remain with you through life, and ultimately take us home to himself, through Christ our Redeemer. Farewell.

From the western Predestinarian Baptist.

Lick Creek, Sangamon county, Ill. }
April 30, 1845. }

Brother Newport: I once more take my pen, in order to address a few lines for your perusal, and insertion, provided you think it worthy a place in your paper. It is the third time I have written, and sent on to you for publication, besides two or three old communications I have on hand, not yet sent on. I have received some of the numbers of the 2d Vol. of the Western Predestinarian Baptist, in which I find much that meets my entire approbation. But, before I proceed further, perhaps the question may arise in your mind, "Who are you, & what are you?" In answer to which enquiry, I will say, I am one who does not fully know himself, nor properly what I am, and it is likely, if you personally knew me, you would be of the same opinion. However, be that as it may, I am one who professes to belong to the family of the old fashioned Baptists, and who hopes he has been taught by the same Spirit by which they have been taught. I am one who believes the children of God are taught to know each other, by a true experimental knowledge of the love of God shed abroad in their hearts; and have all been taught in the same school, and by the same glorious teacher, the Holy Spirit. Nor is this knowledge peculiar to these latter times; but in every age God has provided a way for his people to know and understand each other, not by a mere *letter*, or external knowledge, but by an internal, heartfelt reciprocity of feelings and sentiment. Men may read and hear much of the fame of Jesus, and still be very ignorant of his true excellencies. The gospel must come home to the heart, in power, and in the Holy Ghost before they will see, and feel his divine beauties, and suitableness as a Saviour of lost sinners. The Queen of Sheba had heard much of the fame of Solomon, but when she came to him, she acknowledged that the half had not been told her: so a sinner may hear, and believe many things *about* Jesus Christ, and still have no saving faith *in* him. When they come to behold the King in his beauty, by an eye of faith, and to contemplate the order and beauty of the house [church] he has built, the attire and waiting of his servants, the magnificence of his palaces, &

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the richness of his grace, their hearts are melted within them, their strength dissolves in weakness, and all their own comeliness, or fancied merit is turned into corruption. Divine wisdom alone can give a knowledge of these things. The wisdom of this world may comprehend natural things, but cannot attain to things divine. For 'Eye hath not seen, nor ear heard; neither hath it entered into the heart of man, the things that God hath prepared for them that love him. But God hath revealed them unto us by his spirit' No man, says Jesus, knoweth the father save the son, and he to whomsoever the son will reveal him. To ascribe salvation wholy to God, from first to last is very unpopular in this day of religious enterprise; and if a man wishes to become a subject of derision, and a target to be shot at, let him preach and maintain the doctrine of sovereign discriminating grace. The wisdom of the world cannot comprehend this; for the world by wisdom knows not God The wisdom of the world is earthly, sensual and devilish, hence it is the wisdom that is of God alone that should be sought after.

But men would rather have the honor of *getting* religion as they vainly call it. They should remember, however, that the religion people have to get, is of this world, and when they have got it, it often plagues them more to keep and manage it, than it did to get it The religion revealed from Heaven *gets*, keeps and manages the subject, prepares him for the spiritual service of God here, and for an eternal weight of glory hereafter. It is a religion that bears him up, and supports them under all the fiery trials, privations, and persecutions of a wicked & gainsaying world, consoles him under afflictions, teaches him humility in prosperity, and encourages him to trust in God, when in adversity. Let me then adopt the language of Ruth the gleaner, to her mother-in-law. Naomi, 'Entreat me not to return from following with thee, for where thou goest will I go, where thou lodgest will I lodge, thy people shall be my people, and thy God shall be my God; where thou diest will I die and there will I be buried.' Let the world deride or pity; let them whet their tongues like swords and shoot their sharpest arrows of persecution; let wars and commotions convulse the world, the real child of God, in the knowledge and enjoyment of his favor, can hold up his head, and breast the stoutest storm. He looks not at this world as his home, or abiding place; but views himself as a stranger and pilgrim in the earth. The world, with its religion, and emoluments, is esteemed but lightly by the real Christian; he knows that salvation is of grace unmerited grace, and that it is by the grace of God he is what he is Therefore, he trusts in God, and looks to him for protection, and to his word for direction in all things. He has no confidence in himself, nor in the contrivances, religous inventions nor efforts of men to promote the Redeemer's kingdom. Theological schools, Missionary boards and conventions, Sunday Schools, protracted meetings, anxious benches, pouting stools, etc. etc., are just so much rubbish in the estimation of the well informed child of grace. He finds no precept nor example for any such things in the book of God, and that is a sufficient reason why he should reject them. Because the old Baptists ascribe the salvation of sinners, entirely to God's discriminating grace, they are accused of many things, and among the rest of representing God as dragging people to Heaven by the hair of the head. Were this accusation true we should have to view bald headed people in a most unfortunate situation; but happily for such this is not the Lord's hold, his hold is the heart; he grasps the seat of the affections, and taking fast hold of that castle, he sets there as a king, and reigns over the will and affections. He makes the tree good, that the fruit may be good also. The religion of Jesus Christ is a feeling, sensible religion; its principles are wrought in the heart by the power of the Holy Ghost, and when

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the spirit of God thus takes possession of a sinner, it purifies his heart, and rectifies his manners: hence, all the good fruits he exhibits, are the fruits of the spirit. They are love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance: and against such there is no law Hence, they that are Christ's have crucified the flesh, with the affections and lusts. And sin shall not have dominion over such, for they are not under the law, but under grace. As they live in the spirit, so they also walk in the spirit, and give glory to God, who hath owned them as a chosen generation, a royal priesthood, a holy nation, a peculiar people, that they should shew forth the praises of him who hath called them out of darkness, into his marvelous light. I shall, perhaps continue this subject. Yours with Christian esteem.

JOHN ALSBURY.

THE PRIMITIVE BAPTIST.

SATURDAY, DECEMBER 13, 1845.

In the preceding pages our readers will find some details of the pecuniary matters and perplexities of the other Old School Baptist papers, from which they will be enabled partially to appreciate the difficulties which publishers have to encounter, without a specification of our griefs. Suffice it then to say, that the receipts for the Primitive Baptist will no longer justify issuing it semi-monthly; and as it has been suggested, that a monthly issue would be preferable to a total suspension, we have concluded to try the experiment two years, that we may make a volume to correspond with those already published.

Our terms have heretofore been $1 per year, payable in advance, and we have not charged more if not paid in advance; while the terms of the other papers have been $1 50, if not paid in advance. We will hereafter charge $1 per year for our monthly paper, in the same shape and form as the present, leaving the time of payment, in advance or at the expiration of the year, to the liberality and friendly feelings of our patrons.

Those of our present subscribers who may be dissatisfied with this arrangement, and desire a discontinuance, will please hand back to their Postmaster immediately on its receipt the first No. of the next volume, with a request to notify us to discontinue sending it—or, if in arrears, send what is due in a letter to us, or deposit it with their Postmaster to be forwarded to us, with a notice of discontinuance. Those who act otherwise, will be regarded as being satisfied with the new arrangement, and the Primitive Baptist will be continued to them accordingly.

TO EDITORS PRIMITIVE BAPTIST.

Alabama, Chambers county,
June 20th, 1845.

BELOVED BRETHREN AND SISTERS IN THE LORD: I was received among the Primitive Baptist at Providence church, Russell Co., and baptised on the first Sunday in August, 1842, then in the 23rd year of my age. Since that time I have passed through many dark scenes of mind, and been filled with many doubts and fears; but sometimes I have been quite confident that I engaged the presence of the Lord, and been able to say with good old Job, "I know that my Redeemer liveth." At other times, I have felt like that I could from my very heart adopt the language of David and say that, "I had rather be a door-keeper in the house of my God, than to enjoy the pleasure of sin for a season, or to dwell in the tents of wickedness."

I know that I am young, and but a very poor ignorant creature at best: but still I hope the reader will take the admonition of Paul when he said relative to Timothy, "*Let no man despise thy youth*"; and as young Elihu said, "*I also will show mine opinion.*" Job. 32, 10. I also would be glad to give earnest heed to the words of Solomon, because they are acceptable words and words of truth. (Eccl. 12, 10.) And his admonition was, as you may find in the same chapter, first and second verses, to "Remember now thy

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Creator in the days of thy youth, while the evil days come not, nor the years draw nigh when thou shalt say, I have no pleasure in them; while the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain."

He who has once had the true light of gospel truth to shine upon him, and been illuminated by the glorious sun of righteousness rising upon him "with healing in his wings," though he is dead to sin, will often find that if he cannot live in sin, yet sin lives in him as one of the prominent laws in his members, warring and fighting with many a struggle against the law of his renewed mind, and bringing him into captivity to the law of sin which is in his members. Rom. 7. 23. Though under the powerful influence of the spirit of God, *in the days of his youth*, he may remember and praise his Creator, and with his mind for a time keep his body under, and be enabled to offer it as a living sacrifice; and he may perhaps begin to think the battle is over and he will spend his days in rejoicing and praising God, for his wonderful works to the children of men; but let him take heed and remember that he will often find occasion to praise God for other deliverance besides that he has already had; for Christ has said, in the world you shall have tribulation; and if you have not had any yet, you may be assured that it will come. Then you will find the promise of Christ to be profitable to you, "I will not leave you comfortless and be of good cheer, for I have overcome the world." Another reason why he should *remember now his Creator* is, that the *evil days* are sure to come if he is suffered to live in this sinful world; for Solomon again says: "If a man live many years, and rejoice in them all; yet let him remember the days of darkness, for they shall be many. Eccl. xi. 8.

If I am a child of grace and been born of the Spirit, I say to the young brother and sister, by my own experience, that you will sometimes be ready to conclude that you are entirely deceived, and the effulgent beams of the sun that once shone so brilliantly around you refuse to give you any light to your darkened soul, until you will be made to cry out like Jeremiah that you are in dark places as those that be dead of old; (Lam. 2, 6.) Or like Paul and those who sailed with him to Rome, (Acts 27. 20, 23.) When neither sun nor stars appear for many days, and perhaps, (as is sometimes with me) more than fourteen days pass and you cannot feed upon the promises of the gospel, and are at your wit's end, and in this awful situation of darkness, satan like a roaring lion is going about seeking whom he may devour, and this is also the time when all the beasts of the forest do creep forth. Psa. 104, 20. The *old man* with all his beastly nature will begin to "*creep forth*" in a sly sneaking manner to fright your soul, by telling you that you are deceived, and that you are a stranger to grace, until the day begins to dawn and the sun or the true light shineth upon you, then these "*beasts of the forest*" no longer continue to creep and prowl around you, but they "gather themselves together, they lay them down in their dens." 22 verse.

I think that the young Christian has many important lessons to learn in the school of experience, if he stays in this world of sin and iniquity, where sin abounds in his flesh and in the hearts of the children of disobedience; but still he will occasionally find that where sin abounds, grace sometimes much more abounds.

But says one, why is it that I must suffer thus in this world? I answer that your faith must be tried, being more precious than gold that perisheth, that it may be found to the praise of him who called you to glory and virtue, and also the Lord is determined that the righteous shall be tried. Psa. 11, 5.

The most important lesson for you to learn is to live out of self and live entirely on another, this sometimes you think you have learned; but when the wind becomes boisterous, fear springs up, and no other alternative is left but to cry, like Peter, "Lord, save me." Mat. 14, 30. David at

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one time could say, that by his God he could run through a troop and leap over a wall; at another time he was afraid he should fall by the hand of Saul. At one time, he could say, my soul shall make her boast in God; and at another, he looked upon himself as a worm and no man. The wicked know nothing of such changes and trials as these; and for this reason they fear not God. Psa. 55, 19. Be not discouraged because of your troubles and afflictions that you meet with in the way, for you may be well assured that, "Many are the afflictions of the righteous; but the Lord delivereth him out of them all." Psa. 34, 19. Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed. 37, 3. May the Lord have mercy upon the poor of his flock, and rid them from the hand of strange children, that our oxen (the preachers) may be strong to labor, that there be no complaining in our streets. Psa. 9, 4.

WM. M. MITCHELL.

From the Signs of the Times.

CIRCULAR LETTER.

The Miami Baptist Association, O., to the Churches of which she is composed, sends Christian salutation

DEAR BRETHREN IN THE LORD:—Our former practice will authorize you to expect an anniversary address from us in our present session, and with pleasure on our part, we cheerfully comply. The subject we shall call your attention to in this address, is Fellowship, and a close adherence to the Scriptures, as the man of our counsel, "for in them," the Saviour saith, "ye think ye have eternal life, and they are they which testify of me;" the blessings arising from Christian love and fellowship, together with a close adherence to and walk with the Scriptures, are many and great. The Apostle saith, "let each one esteem his brethren better than himself," in the exercise of which we manifest not only to our brethren but to the world that we possess a pure and heavenly principle, which carries convincing evidence of the reality of our profession, for, says the sacred Word, by this shall all men know that ye are my disciples, if you have love to one another, for love worketh no ill to his neighbor: but is a manifestation of our being born of God, for by this ye shall know that ye are passed from death unto life, because ye love the brethren. Having this decisive witness, and enjoying the fellowship of the children of God, then is it that peace and union adorn the borders of Zion; then is it she appears and moves on in the strength and majesty of an army with banners In this exercise Zion can resist the waves of the flood of errors which her foes are daily opposing to the foundation of the apostles and prophets, Jesus Christ being the chief corner stone. When we have this faith in exercise we strengthen each other's hands in the Christian warfare—soothing, comforting, and administering consolation to the wounded hearts of the disciples of the Lord Jesus Christ. Love to God and to one another strengthens and supports the disconsolate hearts of the ministry in their labors of love among you; it affords peace and happiness at home, and commands respect abroad. These are some of the advantages arising from having fellowship one for another, together with many more which cannot be dwelt upon in this short address.

And now, dear brethren, we will say something about the heart rending scenes which arise for want of love to God and fellowship for one another, for where this is not, you will find brethren falling out by the way; they will bite and devour one another, and say all manner of evil of you; out of which grows division of churches and Associations, causing the enemy to say that we are not christians, for we find to be Christians is to be Christ-like, and we find that he was meek and lowly—that when he was persecuted he reviled not; and we find if we have not the Spirit of Christ we are none of his: therefore brethren let us attend to the advice of the Apos-

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tle—let each one look upon his brethren as better than himself, and remember that "All scripture is given by the inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness;"—for what? why, "that the man of God may be perfect, thoroughly furnished unto all good works." 2 Timothy iii. 16, 17. Now, to the churches we would say, guard well your pulpits, and whosoever doth not preach a crucified and risen Jesus for salvation, without condition to be performed on the part of man, receive him not into your houses, neither bid him God speed. In your church discipline take the word of God; make that your standard, and mark them that are contentious and busy bodies in other men's matters, for they are enemies to the cross of Christ.

Finally, brethren, farewell: May the God of grace preserve you in love, peace and fellowship, is the prayer of yours, in the gospel bonds.

—

CORRESPONDING LETTER.

The Miami Regular Baptist Association, to the several Associations and brethren with whom she corresponds, sendeth Christian love.

DEARLY BELOVED BRETHREN:—Through the abounding goodness and tender mercies of our Heavenly Father, we are again permitted to associate with our sister church at Mercer's Run, Green County, Ohio, at our 46th Anniversary, and to enjoy the happiness of meeting many of our dear brethren and sisters, children of our Heavenly Father, born of the same Spirit, taught in the same school, belonging to the same family, and all speaking the same language, and having (as we hope) one Lord, one faith, and one baptism: and also, to see the faces of other Associations with whom we correspond;—all associating together in love and unity, and greeting one another as of one Parent, and heirs of the same inheritance, and children of one glorious kingdom. These are blessings which are very humiliating, and for which we should be very thankful, and although we are strangers and pilgrims here upon this earth yet we have our hopes in our blessed Redeemer, and our treasure laid up in heaven.

But dear brethren, as God has ordained that we shall pass our time of sojourning here below through much tribulation and through a wilderness where many sorrows await us, and there are many in this time of much darkness, crying—lo, this is the way, and others, lo, that is the way. Let us mind the old way, and look well to its way marks, the Scriptures, for our guide, for verily, we should take heed to that admonition, see that you fall not out by the way, and to maintain that sweet fellowship which ought to be among brethren.—We should look well to the rule given by our blessed Master: for encompassed about by our enemies on every side and our own infirmities within, we should try to keep closely united, lest the enemy break our ranks, to our great distress and sorrow. But, brethren, our consolation is that we know that our Redeemer liveth and has said, "As I live ye shall live also," and although our enemies should gather their hosts, Gog and Magog, and combine their forces from earth and hell, yet, with our Captain at our head, we have nothing to fear, for he ruleth all nations with a rod of iron, and will slay his enemies with the sword of his mouth: and shall put all enemies under his feet, etc.

We continue to solicit your Christian correspondence, and may grace, mercy and peace, from God the Father, and the Lord Jesus Christ, be multiplied to you and us, until we may safely enter the haven of our eternal rest, Amen.

Our next session, if the Lord will, is to be with the Church at Indian Creek.

THOMAS CHILDERS, *Mod.*
R. A. MORTON, *Clerk.*

Ponder the path of thy feet, and let all thy ways be established.

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From the western Predestinarian Baptist.

New Harmony, Indiana,
March 3, 1845.

DEAR ELDER NEWPORT:—I take the present opportunity of writing a few lines to you to inform you that we are in reasonable health, for which blessing I desire to thank the giver of all good. I hope these lines may find you and yours, enjoying Heaven's blessings. I am highly gratified with the "Predestinarian," and feel thankful that it has been continued, but confess my own negligence in regard to its support. I hope however, that I may be able to do something for it yet; and with the permission of Providence, I am resolved to do so.

I still live in New Harmony, but expect to move by the middle of April next, to Buffalo Grove, Ogle county, Illinois. Should you pass through this part of the State before I move, I hope you will call on me, and preach in our village. I have been two trips to the North, in the summer of 1843 and '44 to Wisconsin and the North of Illinois I spent some time each trip, and formed an acquaintance with the Old School Baptists. The first trip, I spent about five months, the second about two. I find a small band of truly Old School Baptists in that part of the world, contending for the faith once delivered to the Saints And I think I can truly say, if I ever knew any thing of the effects of love divine, the light of Jehovah's countenance, the influence of the holy religion of the son of God, I enjoyed it there. The good Lord there did lead me into the sweet valleys and silent groves, and caused me to bow the knee before him; he led me in the valley of humility. Indeed the holy comforts I there enjoyed, is by the tongue inexpressable. I can now look back upon them,—their memory seems to be somewhat refreshing still. Could I live all the time in such a frame, sweet would be my pilgrimage here below.

But brother Newport, those days of love are in a great degree gone by,—my soul now has her dark days, and days of trial. Whether I shall ever enjoy such again, I know not. I only know, if the good Lord has them in store for me, I shall enjoy them:—But I should feel myself highly favored by the King of Zion. I never have been imprisoned, nor driven out of the country for the sake of Jesus, as doubtless many lovers of God and the truth have been. Dear brother, pray for me, that I may prove faithful, and not be ashamed of Jesus, and that God may enable me to do his will below, and enable me to finish my course and run my race with joy, and do the work assigned me here below, in honor to his name. During my stay in Wisconsin the first trip, I received intelligence concerning a little band of Old School Baptists, situated at Buffalo Grove, and that they had been imposed on by the missionary Baptists, and constituted into a church by a gentleman of that order, professing to be a Baptist of the old order. I purposed in my mind through the approbation of Providence to visit them; accordingly in August, I made my way there in company with Elders Conley and Jones, I spent about ten days with them, preached seven or eight times to them and left them, but returned again in September to visit them. I found them a united band of brethren, loving the truth and not ashamed to contend for it.

I have not now time to give you a history of this people, but at some future time I wish to do so, in order to inform the public of the devices of satan to build up antichrist's kingdom, and to delude the people of the living God. I will here remark, that these people were afterwards constituted into a church by Elder Conley, of Joe Davis county, Illinois; on proper principles, and those that had been baptised by the missionary gentleman, and desired admittance into the regular Baptist church, were received by experience and baptised. These people of regular Baptist principles amongst them, soon became dissatisfied in the missionary church, for the preacher soon united with the

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Methodists, and others, in a protracted meeting, for the purpose of converting souls to God.—But these Baptists had been taught that salvation was of God alone, and that nothing could be done by mortals, to hasten our spiritual or second birth, that this was a matter entirely under the control of Him who works all things after the counsel of his own will, according to the language of the poet:—

He who formed the earth at first,
Fix'd my first and second birth,
Native place, time and friends,
All appointed were by him.

Some people who profess to be Christians, seem to conclude that the doctrine of Predestination, is calculated to cause the Christian to feel gloomy and dark minded. If I know any thing of the effects of the doctrine, the contrary is the fact. How happy the thought to the heaven born soul, when he can say, come what will, "all things shall work together for my good." If I am of the Lord's called ones, I am not my own, I am bought with a price, even with the precious blood of the Lord Jesus Christ, I am chosen to an inheritance that is incorruptable, undefiled and that fades not away, and I am kept by the power of God through faith unto salvation, ready to be revealed in the last time; and when I have done my work below, filled my little circle of life, poor however it may seem, I am to be removed from this sinful world to a spiritual and holy one, where everlasting comforts are enjoyed by the saints, to behold our God and Saviour without a vail between us. Sometimes when I think of the bliss of the eternal world, I can truly say, that I have but little desire to longer stay in this world, unless it be for the glory of my heavenly master, and to fulfil his will; and to fill my station in the Zion of God, or the world, according to Jehovah's will. I can truly say, Lord make my will conform to thine, enable me to trust in thee for every good I need, and make me know thy will below, that I may serve thee right. I must close my scribble by asking an interest in your prayers for moand mine. My daughter Jane is married, she has not forgot you yet. Yours in gospel bonds.

PETER SALTZMAN.

From the Signs of the Times.

How to deal with offending brethren.—Brother Keller of Virginia desires our views of Matthew xiii. 15—17, and whether this rule is alike applicable, in cases of a public and private nature. At an early period in the primitive church, the question arose among the disciples, and as they could not exactly agree among themselves they brought the question for a decision to the Master, viz, 'Who is the greatest in the kingdom?' Our Lord did not tell them, that Peter, James, or John, or the Pope, or the Bishop, was the greatest; nor did he say directly, as he might with great propriety, that this honor belonged to himself exclusively. He understood them to mean the greatest among the disciples. How many of them had anticipated the palm, we are not informed; but it is natural to conclude that the disputants at least, were actuated by ambitious, if not absolutely arrogant feelings; feelings very unbecoming them as the disciples of him that was meek and lowly. 'And Jesus called a little child unto him and set him in the midst of them, and said, Verily I say unto you, except ye be converted and become as little children, ye shall not enter into the kingdom of heaven.'—What a lesson for the instruction! what a reproof for their ambition, and what an example for their guide! 'Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.' Strictly speaking, Christ is the only one that has ever humbled himself in the manuer described; others have been truly humbled under his mighty hand, and Christ is beyond all dispute greatest in the kingdom; the more child-like, therefore, his disciples are, the more are they like Jesus.

With this preliminary instruction premised, our Lord proceeded to admonish the disciples of the unavoidable occurrence

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of offences; and how they should deport themselves when such offences should come. Although such offenders as cannot be reclaimed in a gospel manner are to be excelled, how ever conspicuous their standing, or important their station; although they may be to the church as the right eye, or the right hand is to the body, we are not to indulge in carnal reasoning, nor suffer any thing to be done by partiality,—with all the severity which the order of the house of God demands, gentleness, meekness, and a desire to reclaim an erring brother, is to mark the course of the disciples one towards the other.—This lesson is set home by the most admirable argument contained in the scriptures: 'For the Son of man is come to save that which was lost,' and this declaration is beautifully illustrated by the man that had an hundred sheep, of which one is lost; he goeth into the mountain to seek the truant sheep, and when he has found it he rejoiceth over its restoration more than over those which had not strayed. Now is this Christian-like?—Then it is the proper course for Christians to pursue when any have strayed from the footsteps of the flock.

'*Moreover*,' Besides these general lessons of instruction, which are always to be observed by the saints; '*if thy brother shall trespass against thee*.' We cannot understand this to mean any particular kind of trespass, as to smite thee, rob thee, slander thee, or even that the trespass be against *thee* personally: but if thy brother shall trespass, or transgress the laws of Christ, so as to affect thy fellowship towards him, then the duty becomes indispensible to apply the instructions which follow: 'You that are spiritual restore such an one in the spirit of meekness.' It is not said, If thy brother trespass against thee *privately*, then tell him his fsult between thee and him alone, nor it is said if he trespass against thee *publicly*; but, if he trespass against thee, go & tell him his fault between thee and him alone. Observe the figure laid down—one sheep has gone astray. It is sufficient that he has gone from the ninety-nine—no matter whether he went off secretly or openly, he has gone and must be looked up. As the Son of man came to save that which was lost, we are to be Christ-like, and go in pursuit of the stray brother, with a becoming desire to render to him a real service, in restoring him to his place.

We are aware of some of the objections to the application of this rule to cases of open or public transgression; and there are also some arguments used against its application to offences of a strictly private character. A case is supposed; a brother has been seen & heard in open court to curse & swear, & deny that he has any knowledge of Jesus Christ. This offence was open and before the world, in presence of the enemies of the cross of Christ; now what is to be done in this case? Certainly an individual br. although he might convince the offender of his error, has not the power to exhonerate the offender from his responsibility to satisfy every member of the church; but still, he is a stray sheep, & should be sought for. Now, to follow the direction and rule under consideration, how shall he proceed? To us it appears that this should be the course: My brother, I am grieved with your conduct you have inflicted a deep would upon your brethren in denying our dear Lord and Master, and in the profane language which you used on the occasion: do you still persist in that course or are you convinced of your error, and ready to make acknowledgments of your wrongs? Now suppose the brother says as David said to Nathan, 'I have sinned,' and manifests the same contrition that David did; what will the laboring br. require to heal the wound? Will he not say, I rejoice that God has given you repentance for the wrong, and filled your heart with godly sorrow for your transgression; and if the matter were only known to myself, here the difficulty should end; but you know, my brother, that this offence was committed openly and has come or must come to the ears of all your brethren; they are or will be as sensibly grieved as I have been—now do you not see the importance of leaving here thy

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gift before the altar, and going immediately to be reconciled to the brethren—go confess to them as you have now to me, and they will rejoice to receive you; yea, they will rejoice more over you than over ninety-nine just persons that need no repentance. If this offending brother's contrition be genuine, will he hesitate one moment? Will he not rather hasten to acknowledge his fault, and do all in his power to remove the stumbling block which he has been the unhappy occasion of?—Would not such a course be in the spirit of the instruction of this eighteenth chapter of Matthew, and much better calculated to restore the offender (if he be a subject of grace) than to simply cite him to be and appear before the church, and make satisfaction to the church for offences of a public nature? Where a real disposition exists to restore a wandering brother in the spirit of meekness, there is seldom any difficulty in understanding the mode of proceedure directed. But when a difficulty occurs, (as, alas! too many have,) where, instead of the spirit being grieved the old man is mad, and seeks occasion to be avenged, or to retaliate, it is astonishing how very exact he can be in requiring his offending or accused brother to pay the utmost farthing. How keen the eye to detect the difference between a public or a private offence! If public, he says, I will make it still more public—I will let the world see how much worse that brother is than I am. I will not go and labor to reclaim him; it is his duty to come before the church and confess, and if he should be excluded it will serve him right. Such a person will plead eloquently for scripture rule, but remain stupidly inconsiderate of the application of that rule to his own case. We would by no means be understood that it is unimportant that Christians should be, at all times and under all circumstances, governed strictly by the scriptures of the New Testament; but we do object to that selfish construction of the word, which would lead a brother to pursue a fellow memher out of the church: without laboring to reclaim him in the spirit of the directions laid down by our Lord in the chapter under consideration.

Again—Instances have not been lacking where an individual has been conscious that he had given just cause for complaint, but, instead of being melted down with contrition for his wrong, he coolly sets about making his defence. In his turn he becomes amazingly tenacious for an exact conformity to certain instructions of the scriptures; or rather for his version of them. Now, says he, if I have offended, let my brethren pursue the course laid down in the 18th of Matthew, or I will give them no satisfaction; I'll let them know that I know something about church discipline, and if I have offended my brother, he is required to come and tell me my fault, &c., let him therefore come to me if he wants any thing. Is there a particle of gospel exercise manifested in this sort of contending for Bible rule, while such scripture as requires the accused to go and be reconciled to his brother is altogether unheeded?

We have heard this argument also used in some cases: If a brother should inflict an injury upon a brother in private, so that the sufferer has not the means to prove his charge; that he is bound to bear the grief without pursuing the course of labor enjoined in this chapter, because that he cannot establish every word by two or three witnesses. But we trust this mode of reasoning does not prevail very extensively. The rule makes all necessary provision, for instance, my brother offends me privately—the facts of the case are known to none but ourselves. I go and tell him his fault as directed between him and me—he will not hear me. I then take what is called the second step of labor—taking one or two brethren—we visit him; now before these brethren he denies all the facts in the case. I affirm and he denies; and if I proceed to tell the church, his word is supposed to be as good as mine, and the church, it is thought, cannot decide upon the just merits of the case for want of clear testimony.

But let it be remembered, I am to go

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in obedience to the command of Christ, in the Spirit of Christ, and of course trusting the issue to him, (if I perish, I perish,) and in the second step of the labor, also trusting in God, I cannot be without sufficient witness. I have the very best of witnesses. My one or two brethren and myself make up the number of two or three brethren, and being assembled to labor with an offending brother in obedience to Christ, we are together in his name, and we have the assurance that he is in our midst.—This assurance is given in the same chapter and it the same connection with the rule, and Jesus says, Every word shall be established, and he will make good the pledge, so that when the matter is brought before the church, if the directions of Christ have been truly observed there is no possibility of failure in regard to the issue.

Before we close our remarks, we wish to say, that although we fully believe this rule is always binding on individuals, requiring them thus to proceed in all cases, whether public or private; yet we do not believe that the church, in her church capacity, is always bound to see that private labor has been taken, before she can consistently exercise that authority which is vested in her for dealing with transgressors. Cases may occur in open church meeting, requiring the immediate reproof of the church, before all others may fear, &c. But in all cases where a charge is brought before the church against a member, by an individual member, we do believe that it is the duty of the church, before acting upon the charge, to see that the first and second steps of gospel labor have been duly taken according to the rule.

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THE PRIMITIVE BAPTIST.

EDITED BY PRIMITIVE (OR OLD SCHOOL) BAPTISTS.

Printed and Published by George Howard,

TARBOROUGH, NORTH CAROLINA.

"Come out of Her, my People."

VOL. 10. SATURDAY, DECEMBER 27, 1845. No. 24.

COMMUNICATIONS.

Hickory Grove, Bibb county, Ga.

DEAR BRETHREN: Again I take my pen in hand in order to give you a few of my thoughts respecting the Sabbath day. And for a foundation for what I may say on the subject, I shall call your attention to the 8th and 9th commandments, in Exodus: Remember the Sabbath day to keep it holy, six days shalt thou labor and do all thy work.

Now the Hebrew word Sabbath, signifies rest, and is the seventh day of the week. In commemoration of God's creating the world in six days, and resting the seventh, and blessing it, and setting it apart as a sacred day of rest, to be spent or used to his own declarative glory. Now it seems reasonable to suppose, that the passover supper was instituted on the evening of the Sabbath, as well as the sacrament of our Lord's Supper, both the same. To point you to the beginning of the institution of the Sabbath, I shall direct your attention to the 2nd chapter of Genesis. This I think was pointing to the Sabbath enjoined in the wilderness. Now the Sabbath is not mentioned during the patriarchal age, but we find the most strict observance of the Sabbath enjoined in the law of Moses, or the ceremonial law, which was given from Sinai's top in fire and smoke. Now I am about to jump into deep water, and I pray God to help me through, that I may not drown.

We learn that Moses was called of God to come up, on the mount, and there to receive the law, written in characters and engraven on tables of stone. We further learn that Moses stayed forty days on the mount, when receiving the law; and was told by God himself to hasten down, that Israel had corrupted themselves. So Moses and Joshua descended the mount with the two tables of the law, and found Israel dancing round Aaron's calf; and so he Moses threw them down and brake them at the foot of the mount.

Now this has its meaning, if we could understand it. The breaking of these first tables was pointing to the Mosaic or law dispensation, till the coming of Christ and his fulfilling or magnifying the law in the room and stead of his people, in dying the death due to them for their sins; and rising again for their justification on the third day, over sin, death, hell and the grave; a mighty conqueror, leading captivity captive, and thereby purchasing gifts for men. We learn when Christ was crucified the sun forbore to shine, and hid his head to shun the sight, and the rocks rent, and the temple vail was rent in twain from the top to the bottom, opening a door into the holy of holies, by the blood of the everlasting covenant ordered in all things and sure.

Now from all that we can learn, Christ was crucified on Friday, and Saturday was the Jewish Sabbath, or seventh day Sabbath. We learn that early in the morning of the first day of the week, that Mary

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went to the sepulchre and found that her Lord was risen from the dead. Now I am about to step into deep water, and I pray God Almighty to help me out by the influence of his Holy Spirit. From the time of Adam's transgressing God's law in the garden, the world was without law for two thousand years; which time lasted till Moses led Israel to Mount Sinai, which from all we are able to learn was 2000 years. So from all we have been able to arrive at is, that Israel was under the ceremonial law, or Mosaic dispensation, till the coming of Christ; which term lasted 2000 more, which is called the old or first covenant, or the covenant of works. (Jeremiah, 31 and 31.) Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel and with the house of Judah. 32 v. Not according to the covenant that I made with their fathers, in the day that I took them by the hand to bring them out of the land of Egypt, which my covenant they brake, although I was a husband unto them, saith the Lord.

Now this new covenant was an everlasting covenant, ordered in all things and sure to all the seed, or the elect, or chosen, according to the covenant of redemption. And as the first or old covenant of works was to vanish away, like the first tables broken at the foot of the mount, which was pointing to the Mosaic or law dispensation, as also the renewing the tables was pointing to the new covenant, or the gospel dispensation, so it was necessary that the Sabbath should be altered from the seventh to the first day of the week, in commemoration of the resurrection of Christ, and the beginning of the gospel dispensation. Now Paul says, 2nd Cor. 3 and 7: But if the ministration of death, written and engraven on stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance, which glory was to be done away: 8th v. How shall not the ministration of the spirit be rather glorious, 9th v. for if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory.

So now as Christ was crucified on Friday, and Saturday was the 7th day, or Jewish Sabbath, he arose from the dead on the first day of the week, which makes it necessary that the Sabbath should be changed from the seventh to the first day of the week; and the first now instead of the seventh, should be the gospel or Christian Sabbath. Again, for further proof, Christ made visits to his disciples on this day, and was made known to two of them at Emaus in the breaking of bread, on the same day, as also his other visits to them before his ascension. Now I am bound to believe that the pentecostial influence of the Holy Ghost was sent down from heaven on the first day of the week, as also the ascension of Christ. And again, read Acts, 20th and 7th: And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow, and continued his speech until midnight. 8 v. And there were many lights in the upper chamber where they were gathered together.

Now having fully shown, as I think, the cause and reasonableness of the alteration of the Sabbath day from the seventh to the first day of the week, I shall now close the subject by a few observations: 1st, as the first covenant or law dispensation was held forth in types and was a shadow of good things to come, so in like manner the breaking of the first tables showed the disannulling the old or law dispensation; and the renewing of the tables showed the change from the law to the gospel dispensation. And 2nd, the resurrection of Christ on the first day of the week fully confirms the whole matter. Yours respectfully, *BENJAMIN MAY.*

December 3, 1845.

The Sabbath Day. L. M.

Creation's work the Lord begun,
And in six days the whole was done;
The world and its foundation laid,
And man the last of all was made.

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The seventh day, a day of rest,
Which God hath owned and truly blest;
So let us keep this holy day,
And never cease to watch and pray.

As this great day the Lord has blest,
A Sabbath day of sacred rest;
A type of perfect rest above,
Where saints will sing redeeming love.

Christians this day should meet and sing,
The honors of their heavenly king;
Who groaned and bled upon the tree,
His wonderous love, how rich, how free.

May sovereign grace this day abound,
May sinners know the joyful sound,
May rebel hearts be turned to love,
And join to praise the God above.

May grace abound, and love be found,
To spread alone the world around;
May saints with angels all combine,
And rebel worms in glory shine. B. M.

From the western Predestinarian Baptist.

Platt co, Mo, Dec. 15, 1844.

DEAR BROTHER NEWPORT: I again attempt to address you a few lines, which I submit to your inspection, and disposal; feeling willing, I hope, to be instrumental in building up, comforting and edifying the Lord's afflicted family. If you think the following calculated, in any degree, to edify, or instruct the children of God, print it; if not, throw it aside.

The subject matter, to which I would invite attention, is contained in Matthew 13 ch. and 44, 45, 46, verses. On the parables here spoken, I have seen some things written, and also heard ideas advanced by men, calling themselves Baptists, which on examination, I cannot receive as sound divinity. I therefore feel disposed to show my own opinion. The sentiments to which I allude, is this, that the treasure hid in the field, and the field found by the merchantman is Christ, and that the sinner, so soon as he gets to see the excellency of Christ, sells all that he has, and purchases him. This view of the subject, it appears to me, would make eternal life, [which is Christ] a thing of purchase, instead of being the gift of God. I once thought, without examination, this view, correct; but on examination, I was constrained to renounce it, as being incorrect. My view of the matter is this: the Church, the Bride, the Lamb's wife, the elect of God, are the treasure, and the pearl of great price. The field, in which they are hid, is the world, see verse 38. "God's elect are in the world, but they are not of the world, for if they were, the world would love its own, but as they are not, the world hates them. Being in the world, they are corrupted with the world, defiled and polluted with sin, and *by nature* the children of wrath even as others." Yet intrinsically they are the children of God, his jewels, his peculiar treasure. While their eternal life was had with Christ in God, so that the world knew them not; they were, in another sense, hid in the loins of Adam, & so intermixed & mingled with the children of this world, that none but the all-seeing eye of Jehovah can distinguish them. But that searching eye could see and distinguish them, though hid in the labyrinths of a sinful world. They were the peculiar objects of his love, and in the fullness of time, he sent his Son into the world [the field] made of a woman, made under the law, to redeem them that were under the law, his bride, his church, his treasure,—to redeem them from the curse of the law, they had violated. In this transaction we see the man Christ Jesus for *joy*, which bespeaks his everlasting love wherewith he loved them, even when they were dead in sins, flies to their deliverance. Recognising them as his bride, in captivity, yet as she stood related to him, as Eve to Adam, "bone of his bones, and flesh of his flesh," see Eph. 5, and 29, 30, and 31, and as no man ever hated his own flesh, but nourisheth and cherisheth it even as the Lord the church, so his love towards the church did not cease when she became corrupt, but he freely "gave himself for it, that he might sanctify and cleanse it," etc. He could leave his Father and Mother and be joined to his wife," etc.

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The union of Christ and the church is an eternal one; for the church is his body and fulness. This doctrine is denied by many, and some too, who make great pretensions to soundness. They will admit that God's love is eternal, but that he was only united to them in purpose, or design, not actually, until they have faith in him. This is making faith which only recognises that union which already exists the bond of it; whereas love is the uniting bond, hence, ever since Christ loved the church, he has been united to it. The gentleman who marries the lady, does so, because he loves her, not in order to make him love her. And the solemnising the nuptials is an evidence of a union of hearts that previously existed. And if he loved her first, and before he made it known to her, or won her affections to himself, her love to him was not the cause of his loving her, but a consequence of it. And of Christ it is said "We love him, because he first loved us." And "Herein is love, not that we loved God, but God loved us, and gave his Son to die for us." Hence Christ loved the church as his body and fulness, and she was the glory which he had with the Father before the foundation of the world, and when he found the church, a partaker of flesh and blood, as treasure hid in a field [the world] he sold all he had; he gave his life, his precious blood, and thirty-three years of painful toil, and sufferings and bought the field, in a certain sense. The treasure was the object of the purchase, but he had a use for the field, until his purpose of grace was accomplished in rescuing the treasure. Hence, the saints are the salt of the earth, and the preserving cause why the wheels of time and nature continue to roll on, Christ having, as head, husband and surety of his church, [the treasure] rendered to the law of divine justice all its preceptive requisitions, and penal demands, receives, as mediator, all power in heaven and in earth. The earth is the Lord's and the fulness thereof, the cattle of a thousand hills, and the gold of Opher are his. He has a right to dispose of all as he will. The "merchantman," represents the honors and riches of Christ. But "he who was rich, for the church's sake became poor." The pearl was truly of great price, and Jesus, the heavenly merchantman gave all he had to buy it. He divested himself of the bright robes of divine majesty, and took on himself the likeness of sinful flesh, became a man of sorrow, and acquainted with grief, and humbled himself even unto the death of the Cross, in order to secure to himself this goodly pearl, which was precious in his sight. All the blating herds that ever stained with purple gore the altar in the Jewish temple; all the blood of birds and beasts slain, together with all the typical scriptures, and the prophets, all the arrangement in providence and grace goes to show the great estimation in which he held this goodly pearl. Well might an inspired prophet cry out, "they shall be mine, saith the Lord, when I come to make up my jewels," etc. O! brethren, think of the great price he paid. We were involved in sin, in wretchedness and ruin; ten thousand talents in debt, and so poor, we were unable to pay one farthing. He, our head, husband and surety paid all in our stead, and bare the sins of all his members in his own body on the Cross We are not our own, we are bought with a price, therefore let us endeavor to glorify God with our bodies, and in our spirits which are God's. The humble well informed Christian will not, I think, conclude that he has purchased Christ with his own righteousness, which is at best but filthy rags, but will thankfully confess that Christ has purchased him. He will not conclude that Christ is bought and sold every time a poor sinner concludes to turn and, "get religion," as the Arminians say; but he will joyfully say, "it was Christ's religion got me." He found me in the waste howling wilderness, in a desert land, and he led me about and instructed me, and brought me in a way tha I had not known, and in paths that I had not trod.

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Yea, he will say, he quickened my poor soul that was dead in sin, enlightened the blind eyes of my understanding, and rend the vail of ignorance from my heart, and made me see and feel what a miserable, helpless sinner I was, and the great need I was in, of an all-sufficient Saviour. When Christ is revealed to such a sensible sinner, and he is enabled by faith to receive him, in all his saving benefits, he knows, in some degree how to appreciate the blessings of the merchantman, who sold all he had, and bought a goodly pearl when he had found it. Christ is made unto them, wisdom, righteousness, sanctification and redemption.

My sheet is full, and I must stop. Yours in hope of eternal life. S. S. LOWE.

THE PRIMITIVE BAPTIST.

SATURDAY, DECEMBER 27, 1845.

This number closes the tenth volume of the Primitive Baptist. We will forward to those in arrears statements of the same, agreeably to our books—should any error occur, our subscribers will please make the proper correction.

As heretofore stated, the receipts for the Primitive Baptist will no longer justify issuing it semi-monthly; and as it has been suggested, that a monthly issue would be preferable to a total suspension, we have concluded to try the experiment two years, that we may make a volume to correspond with those already published.

Our terms have heretofore been $1 per year, payable in advance, and we have not charged more if not paid in advance; while the terms of similar papers have been $1 50, if not paid in advance. We will hereafter charge $1 per year for our monthly paper, in the same shape and form as the present, leaving the time of payment, in advance or at the expiration of the year, to the liberality and friendly feelings of our patrons.

Those of our present subscribers who may be dissatisfied with this arrangement, and desire a discontinuance, will please hand back to their Postmaster immediately on its receipt the first No. of the next volume, with a request to notify us to discontinue sending it—or, if in arrears, send what is due in a letter to us, or deposit it with their Postmaster to be forwarded to us, with a notice of discontinuance. Those who act otherwise, will be regarded as being satisfied with the new arrangement, and the Primitive Baptist will be continued to them accordingly.

From the Signs of the Times.

CIRCULAR LETTER

The Towaliga Primitive Baptist Association, Ga., to the churches composing the same.

DEAR BRETHREN IN THE LORD:—Through the goodness of an all-wise Providence we have been permitted to meet once more in an associate capacity; and it is with pleasure we inform you, that unity, harmony and brotherly affection, has attended us in our deliberations.

As it is our usual practice to select a portion of holy writ from which to educe our circular address, we have selected the following, which you will find in the 7th chapter, and first clause of the 21st verse of Judges, which reads thus: "And they stood every man in his place round about the camp."

In the first verse of the preceding chapter, you will find that the children of Israel did evil in the sight of the Lord, and he delivered them into the hands of Midian seven years; and being greatly impoverished, they cried unto the Lord because of the Midianites. And when the children of Israel cried unto the Lord he sent them a prophet, who reminded them of the great deliverances by which they had been delivered by the hand of the Lord, &c. But, said the Lord, ye have not obeyed my voice. Thus for their disobedience, they were delivered into the hands of Midian. But God for his love wherewith he loved them, (Deut. 7th chapter, 6th, 7th and 8th verses,) determined to deliver them out of the hand of Midian, and for

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this purpose chose Gideon, the son of Joash, unto whom he committed the expedition. The first act of Gideon was to throw down the altar of Baal and cut down the grove that was by it; and next to build an altar unto the Lord upon the top of a certain rock in the ordered place, and offer a burnt sacrifice with the wood of the grove, which things he did. As soon as this was known, all the Midianites, Amalekites, and children of the east, resolving to avenge themselves, were gathered together, and went over, and pitched in the valley of Jezreel. "But the Spirit of the Lord came upon Gideon, and he blew a trumpet, and Abiezer was gathered after him." When Gideon, and all the people that were with him, were ready to proceed against the Midianites, the Lord informed him that his army was too large, and that whosoever was fearful and afraid should return, and there returned twenty-two thousand and remained ten thousand. And the Lord said unto Gideon, The people are yet too many, bring them down to the water and I will try them for thee there. Every one that lappeth water with his tongue as a dog lappeth, him shalt thou set by himself, by whom I will save you, and deliver the Midianites into thy hand: and the number that lapped were three hundred. (This reminds us of a passage in the prophecy of Isaiah—"Though the children of Israel be as the sands of the sea, a remnant shall be saved." It also proves to us that they are not all Israel that are of Israel.) And he divided the three hundred into three companies, and he put a trumpet in every man's hand, with empty pitchers and lamps within the pitchers, and said unto them, Look on me and do likewise; when I blow with the trumpet, blow ye the trumpets also, on every side of the camp, and say—"The sword of the Lord and of Gideon;" and they did as he commanded them. Now comes in the subject: "And they stood, every man in his place, round about the camp."

As we believe that national Israel was a type of spiritual Israel, or church of Christ, we now design to take up the subject, and educe such matter, and make such applications as will apply to the church at the present day. First, we will endeavor to give the signification of the word camp, and apply it to the church militant. We understand it to signify a temporary dwelling place—a place to tent—and is used, first, in time of war, and second, in moving or travelling from one country to another. 1st. The church militant is engaged in warfare, (2 Cor. x. 14,) "For the weapons of our warfare are not carnal," &c., and in the Apostle Paul's second letter to Timothy, fourth chapter and seventh verse, he says: "I have fought the good fight, I have finished my course," &c. 2d. The church is travelling on pilgrimage to another country, (Hebrews xi. 9,) "But now they desire a better country, that is, a heavenly." Again, Hebrews xiii. 14. "For here we have no continuing city, but seek one to come."

Second. And they stood, every man in his place, round about the camp." This we design to apply to every member standing in his place in the church—his own place, and not the place of another. 1 Cor. xii. 20: "But now are they many members, yet but one body;" and 18th verse—"But now hath God set the members, every one of them, in the body, as it hath pleased him." And again, Romans xii. 4—8: "For as we have many members in one body, and all members have not the same office; so we, being many, are one body in Christ, and every one members one of another. Having then gifts, differing according to the grace that is given to us, whether prophecy, *let us prophecy* according to the proportion of faith: or ministry, let us wait on our ministry: or he that teacheth, on teaching: or he that exhorteth, on exhortation: he that giveth let him do it with simplicity: he that ruleth, with diligence: he that showeth mercy, with cheerfulness." From the above quotation, it may be easily discovered that, it is the duty of every member, according to the grace that is given him, to exercise, particularly, the gift that God has bestowed upon him, and, also, in the office which he

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has designed him. "And they stood every man in his place."

We design, in the next place, to make a few remarks—First, upon the minister; second, the exhorter; third, the deacon; fourth, the church in general, and then come to a close.

First, the minister: Without comment upon the call, qualifications, and duty of a minister or bishop, for the sake of brevity, we refer you for his call to Hebrews v. 4; for his qualifications, to the apostle Paul's first letter to Timothy, third chapter, from the first to the seventh verse inclusive; and also in the letter of the same apostle to Titus, first chapter, from the sixth to the ninth verse, inclusive; and for his duty, to various parts of the New Testament; let it suffice to say, that, both in his private walks, and also in the exercise of his public gift, he should endeavor to act to the glory of God, the prosperity of his cause, and the edification of the church of Christ; and by thus acting he will stand in his place.

Second. The exhorter: We presume that the call and qualifications of an exhorter are, in some degree, similar to those of a minister or bishop, with the exception that he should not receive the imposition of hands. For we have no warrant in the scriptures, either explicit or inferential, that an exhorter should be set apart by the imposition of hands of the Presbytery. But it appears unnecessary to say much about the gift of exhortation, unless we have exhorters in our ranks.—We wish now to ask a question: If we have any exhorters, where are they? Has the day of exhortation, like that of the Apostolic day, ceased? We think not. If the day of exhortation has not ceased, and if the church was formerly in the possession of that gift, where are the exhorters? Is it not possible that they have either slipped out, or have been pushed out of their places into those of the ministry? If yea, who permitted, or was accessary to it? If nay, why are they not in their places? These questions are for your serious, calm and deliberate consideration; for God has placed the different gifts in the church. Eph. iv. 12. "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." Then, if there be an exhorter in our ranks, we say, according to the grace given, let him that exhorteth wait on exhortation, and by so doing he will stand in his place in that respect, and be profitable to the church.

Third. The Deacon: For the qualifications of whom, we also refer you to 1 Timothy, iii. 8—13, inclusive, upon which we shall make no comment; but we shall in as short a manner as possible, point out what we believe to be, in some respects, the duties of a Deacon.

1st. To defray the expenses of the Lord's Table. 2d. To take cognizance of the poor saints who live in the bounds of, and particularly those who are members of the same church with himself, to see that the church administers to their necessities. Acts xi. 14—27, inclusive. 1 Cor. xvi. —read the chapter; 1 Timothy, v. 9—16, inclusive.

3d. For the benefit of the ministry. 1 Cor. ix. These we believe to be particularly the duties of a deacon, and these he will perform if he stands in his place.

We come now to the fourth and last proposition of the text: to speak of the church in general. The church of Christ, at the present time, appears to be in a languishing condition; and in a cold and barren state. As there is no effect without a cause, there is certainly a cause for these things. Have you been endeavoring to ascertain the cause of these things? We fear not. If you have not, it is highly necessary that you should be up, gird on your armor, and stand in your place; for God has ordained good works for his children to walk in, and those who neglect them may expect to receive the chastisement of the Lord. We therefore say to you, that we believe one great cause of the situation of the church is, the neglect of duty by her members. We now, dear brethren, exhort you to a discharge of your duty; and that you may fully ascertain what is your duty, we recommend you to search the scriptures, for they are

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they are they which testify of Jesus, and in which you will find every duty that is necessary for you to perform. 2 Tim. iii. 16, 17: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works."

The 2d article of our faith reads thus: "We believe that the scriptures of the Old and New Testament are the word of God, and the only rule of faith and practice." Then if we believe the scriptures, let us practice accordingly—prove our faith by our works. By reading the second chapter of the epistle of James, at the 14th verse you will find these words: "What doth it profit my brethren, though a man say he hath faith and have not works? Can faith save him?" 17th verse, "Faith if it hath not works is dead being alone." 18. "Yea a man may say, thou hast faith and have works: shew me thy faith without thy works, and I will show thee my faith by my works." 24th. "Ye see then how that by works a man is justified and not by faith only." 26th. "For as the body without the spirit is dead, so faith without works is dead also."

We then, in conclusion, according to God's word, exhort you to love and good works. A great deal more might have been said, but the limits of a Circular would not permit us. May the God of all grace give you a disposition to examine his word carefully and prayerfully, and enable you to stand in your place by complying with the requisitions therein contained. According to Heb. xiii., 20th and 21st, "May now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever.—Amen."

M. LOWREY, Mod.

S. W. Bloodworth, Clerk.

CORRESPONDING LETTER.

The Towaliga Primitive Baptist Association, to her sister Associations with whom she corresponds.

Beloved in the Lord:—Under a well ordered Providence, we have been permitted to meet in an associate capacity. Our churches have been generally represented, and our deliberations have been characterized by Christian forbearance and brotherly affection; yet we have to lament that the additions to the churches have been small—sad evidence of a cold, declining state. And when we look around, and see the snows of many winters on the heads of our ministering brethren, and the furrows of time in their cheeks, (which tells in tones not to be misunderstood, that they must soon go hence,) and then see the waste places in Zion, we are ready to say, "Oh that it was with us as in days past, when the candle of the Lord shone round about us, and our gates were crowded with converts." Oh, brethren, pray ye the Lord that he will rouse us from this lethargetic state, to a lively activity and prompt discharge of duty, that we may try him, and prove him; and see if he will not open the windows of heaven and pour out a blessing that there shall not be room to receive it.

We were glad of the coming and labor of love of your Messengers, and hope you will continue your friendly correspondence. Our next session will be held with the church Mt. Pleasant, Henry county, two miles north of Griffin.

Finally, brethren, farewell: Be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you. Yours in gospel bonds,

M. LOWREY, Mod.

S. W. Bloodworth, Clerk.

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David Gornto,	1	David Smith,	5
Judah Barnwell,	1	J. G. Bowers,	7
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THE PRIMITIVE BAPTIST.

EDITED BY PRIMITIVE (OR OLD SCHOOL) BAPTISTS

"Come out of Her, my People."

VOLUME 11.

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THE PRIMITIVE BAPTIST.

EDITED BY PRIMITIVE (OR OLD SCHOOL) BAPTISTS.

Printed and Published by George Howard.

TARBOROUGH, NORTH CAROLINA.

"Come out of her, my People."

VOL. II. SATURDAY, JANUARY 3, 1846 No. 1.

COMMUNICATIONS.

Lapland, N. C., July 31, 1845.

Blessed be the God and Father of our Lord and Saviour Jesus Christ, who has caused us the Old Baptists to hear from each other all over the United States, by and through the little winged messenger the Primitive Baptist. And now, brethren, as God has blest us in hearing from each other in religious matters, I am now going to let you know what I think on particular matters.

The apostle Paul said, it was not needful for him to write to them of the common salvation; as much as to say, you all know what is best for your earthly or temporal good, which in my judgment is the common salvation of every man, for he Christ tasted death for every man, that he might reserve to himself a peculiar people, for the spiritual salvation, zealous of good works; which God hath foreordained that we the Christians should walk in them. Now you all know that happiness is salvation, and I for one believe that our common salvation depends on what way and manner we use that freedom and liberty that God has blest every man with. But we, Esau like, have sold our birthright and that for lies. And if you will consider seriously for a few moments, you will see and know that I am telling the truth.

Brethren, I am this moment afraid that this communication is to hurt some of your feelings; but if it should, I pray forgive me, for God knows I mean no harm in doing what I am doing. For I do love and long to see the freedom and liberty of our once happy nation restored to us again, as it was when first so dearly bought by the blood of our forefathers. Our eternal salvation was bought with blood, and that by our heavenly Father; also our common salvation was bought with the blood of our earthly forefathers, and now, brethren, I charge you in the name of God not to barter it for lies.

Brethren, it is as plain as the nose in a man's face, that the wicked mischievous missionaries have been seated at the head of our affairs in our churches for many years past, and what situation have they placed the churches in? A situation of mourning and lamentation, and it is all for the want of your obeying the calls of the common salvation. Understand me, the common salvation is our earthly blessings, such as our freedom and our liberty. And now will you, my dear brethren, who are widely scattered over this sweet earthly Canaan, America, I say, will you again trample on the blood of your forefathers, a small handful of heroes, who stood by their brave General Washington with naked feet on frozen ground, to procure freedom for their dear wives and us their loving children left behind them in sorrow to mourn for the loss of kind fathers. My God, who among the sons of freedom can bear to think of this, and again bow their necks to the iron yoke of bondage.

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Brethren, pardon me for this, if it should offend any of you; for God knows, I mean no harm to any man on earth in doing what I am now doing. I am distrest so much when I look all around both at State and church, and there to see our freedom at stake, that I cannot hold my peace. The very things that the people can do, they won't do; but the very things they can't do, they will try to do. If the people would only watch the movements of one another, and do what God has given in their power to do concerning our common salvation, we should have as it were a heaven here on earth; but instead of minding their common salvation, the world of mankind is now in arms, storming their way to take the spiritual salvation by violence; and would, if in their power, dethrone the God of heaven, and there reign incarnate devils through endless ages. But thanks be to God, that flaming sword is yet turning every way to guard the spiritual salvation, so that old Lucifer with all his army never will be able to pluck one leaf from its holy boughs. No, my brethren, the wisdom of earth and hell combined together, never will be able to pluck one leaf from the holy boughs of that blessed tree of life; and as this is the last communication that I ever expect to write in the Primitive, I want my distant brethren to know my mind. I am of the firm opinion that this is one of the times that God has given the lying spirit permission to prosper both in State and church. I am also of the firm opinion, that the devil is now transformed into an angel of light, and his ministers transformed even as the ministers of righteousness; and my firm opinion is, that he the devil has the greatest spite at the Old Primitive Baptists, than he has at all the rest of God's creation; for when he the devil found he could not deceive us any longer with his many societies with their different names, he the devil has now come in our own name, and I expect the old brimstone fellow now thinks the game sure, as he holds ace, deuce and jack in his own hands, and has turned Baptist for trump. But, my dear brethren, O don't let any of those things move you, for I tell you that the general fate of belzebub and all his legions is near at hand. For when prince Emanuel comes with the trump of God, he the old brimstone fellow will be non-suited forever, him and all his legions together. They will have something else to employ themselves about, besides wallowing in straw pens at protracted or rather distracted meetings.

No, brethren, they won't be feasted on chickens and coffee then no longer; they will be better employed than riding thro' the world telling lies for truth and turning up the name Baptist for their trump. No, brethren, their awful cry will be to the rocks and mountains to hide them from the face of him that sits on the throne. It won't be for more straw for their mourners to kick up their heels on, to raise screams and yells to frighten the balance so as to come and join them in their devilment. They have fine times now, making their brags how they are gaining the uncircumcised Philistines into their ranks; but thank God, brethren, they have never caught one yet that has been circumcised in heart, nor never will; for the spirit of Christ is never deceived, and he that has not that spirit is none of Christ's. So we find the flock of Christ is ever small, and those are they that are hated by all nations for his name's sake.

So pick up courage, brethren, for there is no better mark under heaven to prove that we are right and they are wrong, than for us to be hated by all the devil's societies; for wo unto us, the Primitive Baptists, if all the devil's societies speak well of us, for so did the fathers of the false prophets. So, dear brethren, pray never forget our main watchword, that is, to come out from among them and be separate. I want all my Old Baptist brethren to show themselves valiant for the truth, as I expect my name will be seen no more in these columns; and I am sorry for it, for I love the communications that come in the Primitive, and I have been a strong advocate for their circulation for eight years, but I am now old and have broke

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up and have moved to the State of Kentucky, and am yet unsettled in mind, and never expect to be much better in this life, for reasons best known to myself. I was once a happy man in this life, but I had not sense to know it.

But I want my brethren all to continue sending for the paper and never let it stop; for it has been food to my soul and still is, and I hope I still shall have the pleasure of reading them at times as long as I live. And I do hope that the first writers who are yet alive will continue to write on, so that the rising generation may see that in the nineteenth century there was a people that stood up for the truth and did expose error.

And now, my dear and much beloved brethren, if I never see your faces in this world, I do hope in God my Saviour that I shall meet you in that happy world above, where we shall lay down the weapons of war and fight no more with satan and his army, as we have had to do here in these low grounds of sorrow. But, dear brethren, fight on a little longer, the ship is yet in the midst of the ocean, the winds and storms of persecution are still rising, but our captain is brave and will command all the waves, and we shall all land safely on Canaan's bright shore, where the wind and the tide will reach us no more.

A few words more and I will come to a close. I am at this time a hundred and eighty miles from home, at the place where I moved from last fall, to attend an Association; and if I should be spared to live to get home to my family again, you will hear from this Association by somebody, if not myself.

Brethren McDowell, Whatley, Keaton, Rorer, with Randolph and a host of others who write in the Primitive, for the Lord's sake and your soul's sake stand to your post. My dear brethren, don't give one inch of ground to the enemy, I mean the accursed missionary craft, that will without God's assistance bring a worse curse on our land and nation than what it has already done; for they are now trying to unite with every thing that will unite with them, this is all to get law power. Take care, take care, brethren, the devil has come among us in great wrath, thinking to devour the saints of the Most High; but he, the devil, is both a fool and a liar, him and all his followers. So no more at this time, but as ever yours till death.

ISAAC TILLERY.

From the Signs of the Times.

CIRCULAR LETTER

The Cumberland [Tenn.,] Baptist Association, to the churches composing the same.

Our Circular will be upon the important and interesting subject of the

RESURRECTION OF THE DEAD.

We will make a few brief remarks, illustrations, and quotations, as our limits will admit but few.

That there will be a resurrection, both of the just and unjust, is evident from the scriptures, although it is denied, and has been denied, for at least two thousand years. The Sadducees, who derived their name from one Sadoc, the founder of their sect, who lived about two hundred and sixty years before Christ, believed that God was the only immaterial or spiritual being in the Universe; and besides him, there were neither angels nor spirits; and that death put a final period to human existence. See their question to Christ, Matt. xxii. 23: The same day came to him the Sadducees, which say that there is no resurrection, &c.; v. 29, Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God; v. 32, I am the God of Abraham, and the God of Isaac, and the God of Jacob. God is not the God of the dead, but of the living. This proves that they still lived, although it had been fifteen hundred and sixty-six years since these words had been spoken to Moses. in the bush.

The Essenes, who had their rise some two hundred years before Christ, believed

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in the immortality of the soul, the existence of angels, and a future state of rewards and punishments, which, they supposed, extended only to the soul; considering the body a mass of malignant matter, the prison-house of the soul. They believed that everything was ordered by an eternal fatality, and commanded to abstain from meats, &c.

But says the Apostle, if in this life only we have hope in Christ, we of all men are most miserable. In the resurrection, we mean to be understood, this self-same body is raised, and none other; but with different qualifications; for the term *resurrect*, signifies to raise up that which was laid down. For if it is a different body, it will be a creation, or transmigration, and not a resurrection. It is that which is sown. It is sown a natural body, but it is raised a spiritual. Now, what is sown? The flesh, not the spirit. That which thou sowest is not quickened, except it die. If the dead rise not at all, why are they then baptised for the dead? This is a figurative expression, and shows our death to sin and resurrection to newness of life, and our faith in the resurrection of Christ. It is a beautiful figure; as in baptism, the same body that is buried in the liquid grave is raised again, so in the resurrection. In the fifth chapter of John, Jesus says, The hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live. This he spake in reference to quickening the soul, or making it alive from the dead; and as the Jews were astonished at this, he says, in verses 28 & 29, Marvel not at this; for the hour is coming, in the which all that are in their graves, shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation. This could not have reference to regeneration; for none do good before they are quickened into life. Neither could he mean the soul or spirit, in the morning of the resurrection; because they were to come out of their graves; and none will contend that the soul is buried in the grave, with the body. Nor could he mean the body was the grave, which is the tenement of the soul, as the body is nowhere called the grave. Job says, (xix. 25—27,) For I know that my Redeemer liveth, and that he shall in the latter day stand upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not another.—This proves positively, that Job believed, that in the latter day, (resurrection,) Christ would come; and that he, although the worms might prey upon him, yet would see him in his flesh. Dan. xii. 2, Many of them that sleep in the dust of the earth shall awake; some to everlasting life, and some to everlasting shame and contempt. Acts xxiii. 6—8, Men and brethren, I am a Pharisee, the son of a Pharisee; of the hope and resurrection of the dead I am called in question—for the Sadducees say that there is no resurrection, neither angel nor spirit; but the Pharisees confess both. Chapter xxiv. 15, And have hope toward God which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust. Chapter xxvi. 7, 8, Unto which promise our twelve tribes, instantly serving God day and night, hope to come; for which hope's sake, king Agrippa, I am accused of the Jews. Why should it be thought a thing incredible with you, that God should raise the dead? Here we see that the Apostle was arraigned and tried, because he preached the resurrection, and he says to Timothy, that some concerning the faith have erred, saying that the resurrection is past already, and thereby overthrow the faith of some. Acts xvii. 18, And some said, What will this babbler say? Other some, He seemeth to be a setter forth of strange gods; because he preached unto them Jesus and the resurrection.

A few more quotations to prove that it is the body, that is to be raised, as you will

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find in 1 Cor. xv.; So also in the resurrection of the dead; it is sown in corruption, it is raised in corruption; it is sown a natural body, it is raised a spiritual body. 1 Cor. iv. 19, 20, What, know ye not that your body is the temple of the Holy Ghost, which is in you, which you have of God? And, Ye are not your own, for ye are bought with a price; therefore glorify God in your body and in your spirit, which are God's. Rom. viii. 10, 11, And if Christ be in you, the body is dead because of sin; but the spirit is life, because of righteousness. But if the Spirit of him that raised up Jesus from the dead, dwell in you, he that raised up Christ from the dead, shall also quicken your mortal bodies by his Spirit, that dwelleth in you. Here the Apostle clearly shows that we are bought with a price, both soul and body; and that we should, in both, glorify God, because they are God's. And if the Spirit that raised up Jesus, that is, the power of God, it (the power of God) shall also quicken (give life) to your mortal bodies. That the soul, by regeneration, is alive by the Spirit or power of God; but the body is dead because of sin; but that same Spirit, or power, will give life to our mortal bodies, in the morning of the resurrection.

We shall next show that Jesus has arisen, and how he arose, as we shall be like him; and lastly, show what that likeness is.

That Christ has arisen from the dead, (we presume none will deny,) it is abundantly evident from the scriptures; as he testified he would arise on the third day; and upon which he founded all his pretensions to being the true Messiah. Jesus said, Destroy this temple, and in three days I will rear it up again. John x. 18, I have power to lay it down, and power to take it again. This commandment have I received of my Father.—John xi. 24, 25, Martha saith unto him, I know that he shall rise again, in the resurrection at the last day. Jesus said unto her, I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live. Acts xxxiii. 22, 23, Saying none other things, than those which the prophets and Moses did say should come; that Christ should suffer, and that he should be the first that should arise from the dead. 1 Cor. xv. 3, 8, For I delivered unto you, first of all, that which I also received, how that Christ died for our sins, according to the scriptures; and that he arose from the dead—was seen of Cephas, then of the 12; after that he was seen of above 500 br'n. at once; after that he was seen of James, then of all the Apostles. And last of all, he was seen of me also, as one born out of due time. Verses 12, 14, 16, 17, 20, Now if Christ be preached, that he arose from the dead, how say some among you, that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen. And if Christ be not risen, then is our preaching vain, and your faith is also vain. For if the dead rise not, then is Christ not risen. And if Christ be not raised, your faith is vain; ye are yet in your sins. But now is Christ risen from the dead, and become the first fruits of them that slept.

We see from the language of the Apostle, in the foregoing quotations, that he connects the resurrection of the dead with that of Jesus; and if the dead rise not, Jesus is not raised, and all our hopes and pretensions to religion are vain.—He then answers the question, and says, But now is Christ risen from the dead; which proves positively the resurrection of the body, if he arose with the same body. Verse 26, Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead? And now, brethren, if you do not believe in the resurrection of the body, then never use the figure of a burial and resurrection in baptism; as the Apostle says, in Rom. vi. 3, 5, Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore, we are buried with him by baptism into death, that like as Christ was raised

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up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection Here the figure is used of a burial in baptism, to show our death to sin, and resurrection to newness of life; that if we have been planted in the likeness of his death, we *shall* be in his likeness in the resurrection; (not that we are so by regeneration, or by being raised from the liquid grave.) Matt. xxvii. 52, 53, and the graves were opened; and many bodies (not souls) of the saints which slept, arose, and came out of their graves (not out of their bodies) after his resurrection, and went into the holy city (into Jerusalem) and appeared unto many. Luke xxiv. 36, 37, 39, 40, And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you. But they were terrified and affrighted, and supposed that they had seen a spirit. Behold my hands and my feet, that it is I myself, handle me, and see; for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, he showed them his hands and his feet. See also John xx. 19, 21, 24, 26, & 27, But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. And after eight days, again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the middle, and said, Peace be unto you. Then saith he to Thomas, Reach hither thy finger, and behold my hands, and reach hither thy hand, and thrust it into my side, and be not faithless, but believing. How beautifully this shows the resurrection of the same body; for when they were in the house, and the doors closed, he could suddenly appear in the midst, and say, Peace be unto you; show them the prints of the nails in his hands, and of the spear in his side, with all his flesh and bones; and in an instant be a spirit, and vanish out of their sight.

This clearly shows the power of God, in the resurrection of the body; that though it is sown in weakness, he can raise it in power; and though it is sown a natural body, it is raised a spiritual. 1 Cor. xv. 53, For this corruption must put on incorruption, and this mortal must put on immortality. 54, So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. If then he is raised with the same body, we shall be like him, as we have before proved. But, say the Essenes, he lost that body on Mount Olivet. But Stephen, the same year of his ascension, when he was stoned to death, said, "I see heaven open, and Jesus standing on the right hand of God." Paul, the year after saw him, as one born out of due time. But we have a quotation that defies skepticism itself. Read Rev. i. 17, 18, "Fear not, I am the first and the last; I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of death and hell. This was sixty-three years after his ascension, and he says, I am he that *liveth* and *was dead*. No person will contend that the divinity died, but the flesh; now Jesus says, that which died is alive again. But it will be said, that it is the soul that is alive. We have proved that he arose with the same body, and went to Mount Olivet; and shall believe he went into heaven itself with the same body, only it is spiritual, unless the disciples had given some evidence of that body's being left on the Mount.

Lastly, we promised to show that we should be in his likeness in the resurrection; and what that likeness will be. 1 John iii. 2, Beloved, now are we the sons of God; and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is. Phillippians iii. 21, Who shall change our vile body, (not soul,) that it may be fashioned like unto his glorious body according to the working whereby he is able even to subdue all things unto himself. Rev. i. 13, 16, And in the midst of the seven candlesticks, one

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like unto the Son of Man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and his hairs were white like wool, as white as snow; and his eyes were as flames of fire; and his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters. Matthew xvii. 2, And was transfigured before them; and his face did shine as the sun, and his raiment was white as the light. Revelations iv. 2, 3, And immediately I was in the spirit; and, behold, a throne was set in heaven, and one sat on the throne. And he that sat, was, to look upon, like a jasper and a sardine stone; and there was a rainbow round about the throne, in sight like unto an emerald.

O, brethren and sisters, what a glorious appearance! and although the most lively figures are used, to show forth that likeness, yet it is but a faint representation of what we shall be, when we shall be like him. We shall outshine the sun in his strength, and be forever with the Lord. When we consider all these things, what manner of persons ought we to be, in all godly conversation.—We should serve God, and love him fervently, and one another with pure hearts, as brethren. And seeing we have such a glorious High Priest, let us hold fast our profession; or stand fast in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. And although we may suffer persecutions and afflictions, yet he will finally bring us off more than conquerors, through him that loved us, and gave himself for us.

Let cares like a wild deluge come,
And storms of sorrow fall;
May I but safely reach my home,
My God, my heaven, my all.

JESSE COX, *Mod.*

JAMES PUGH, *Clerk.*

TO EDITORS PRIMITIVE BAPTIST.

Chambers County, Ala.
Nov. 14. 1845.

BROTHER BEEBE:—I know of no language that would more properly represent the situation of Zion in this part of God's moral vineyard, than that made use of by the prophet Jeremiah in his lamentation—"How is the gold become dim! how is the most fine gold changed!" That God has a chosen and peculiar people here I have no doubt; but many of them, according to all human appearance, are in a very cold and indifferent state. Those distinguished by the name of Primitive Baptists, appear to be well established in the doctrine of God's eternal purpose, which he purposed in Christ before the world began; and that all men are dead in sins, and cannot, by any means or merit of their own, extricate themselves from this state of sin and death; —that God chose his people in Christ before the world began, and that Christ came into the world and laid down his life for the sheep, according to the stipulations of the everlasting covenant, and could do nothing more, nor stop short;—that the merits, sufferings, death, and resurrection of Christ, can only be applied by the Holy Ghost;—that there is no other *means* by which those sheep, who are children of wrath by nature, even as others, can be quickened aud born again, but the blood of Christ applied by the Spirit;—that being quickened and born of the Spirit they are clothed with righteousneess of God, and shall never perish, nor be lost, and that God calls and qualifies whom he will to preach his gospel and feed his flock, &c.

These points of doctrine, all Old School Baptists, so far as my knowledge extends, are firmly settled down upon, and I consider those points to be perfectly in accordance with the word of God. But still I must say, "*How is the gold become dim!*"

What God has done for his people, and the sure foundation upon which they are built, does not, in my opinion, in the smallest degree, set aside the duty of the Christian. While we adore and admire the rich provision of grace by which poor sinners are saved with an everlasting salvation, let us try to consider the obligations which each child of grace is under to fear God and keep his commandments, for this is *the*

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whole duty of man. Many of us I fear are too often trying to do what God has never commanded nor required at our hands. It is not the duty of God's children to quicken and regenerate the soul, because God has never commanded them to do it. It is not our duty to try to find out what God has never revealed in his word, for secret things belong to him and not to us. Therefore, we should never try to prove from God's word that the devil is self-existent, for if God has said so in his "revealed things," I have not yet seen it. We are admonished to grow in grace and in the knowledge of the truth, and not so much in the knowledge of the devil, for if we are like the saints in Paul's day, we know enough of him now, and are not ignorant of his devices (2 Cor. ii. 11.) We may talk much of our love to God, and call him Master, and Lord, but if we do not the things which he says, we give but little evidence of our love. Christ said to his disciples, "If you love me, keep my commandments." Have we obeyed as obedient children, and not been conformed to the world? Have we set our affections on things above, and not on things of the earth?—(Col iii. 2.) I fear that many, if their affection is not set on things on the earth, their actions go to prove that they have but little regard for the instruction of Christ, to seek not what ye shall eat, or what you shall drink, neither be ye of doubtful mind, and therefore are become like all the nations of the world, for after all these things do they seek, but your Father knoweth that yon have need of these things, and you need not fear, for by keeping his commandments these things shall be added to you, for Christ says they shall, (Luke xii. 29—31.)

I do not say that Christ is not with his churches here, (I say churches in respect to location,) because I find that the Son of Man walked in the midst of the seven churches in Asia, which are represented by the seven golden candlesticks, and yet there was *something against* all of them except two. I do not think that any of the churches here hold the doctrine of Balaam, or of the Nicolaitanes, as the church in Pergamus did, nor do I think that any suffer that old *benevolent lady Jezebel* to teach among them, as the church in Thyatira did; but perhaps some have left their first love, as they did in Ephesus. (Rev. ii. 4.) Some may be like the church in Sardis, and should therefore be watchful, and strengthen the things which remain, that are ready to die. Some like Laodiceans, are neither cold nor hot, and say they have need of nothing.

May the Lord instruct his people and enable them to speak often one to another, that they may be edified, as they did anciently. But the gold is become dim, and many who say they fear the Lord *now* speak often *about* one another.

These things ought not so to be among Christians. Let love be without dissimulation. Be kindly affectionate one to another with brotherly love. This brotherly love is the love that God loves his children with, and by it, it is said we give evidence of being disciples of Christ.

The Old School Baptists here have not forsaken the assembling of themselves together occasionally to hear the word preached, but I doubt very much our having a proper regard for the admonition of the Apostle James when he says, (i. 22.) to be doers of the word, and not hearers only, and we forget what manner of creatures we are, and deceive ourselves many times by such forgetfulness. When we hear the word, like the man looking in the glass, we behold the beauties of Jesus and also our own deformity, and what poor helpless creatures we are, and when we get away we resolve and resolve again that we will "*do better*," and therefore we deceive ourselves by mounting the poor old "*do better*" horse, and not being mindful that Christ has emphatically said, "Without me ye can do nothing." But if we would look into the perfect law of liberty, we should find that where the Spirit of the Lord is there is liberty, and if we continue therein, "this man shall be blessed *in* (not for) his deeds."

I will now bring my scattering remarks

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to a close, by saying, these are some of the "signs of the times," and if you think this imperfect communication worthy of a place in your paper, insert it; and if not, just lay it aside and send me one copy of your paper for the ensuing year; directed to Lafayette. Yours in gospel bonds:

WM. M. MITCHELL.

THE PRIMITIVE BAPTIST.

SATURDAY, JANUARY 3, 1846.

We find on posting our books that the receipts in the 21st No. of last vol. were also inserted in the 22nd No. with some additions. They are, however, correctly entered on our books.

With this No. we commence the 11th vol. of the Primitive Baptist. We shall hereafter publish it on the first Saturday in each month.

As heretofore stated, the receipts for the Primitive Baptist will no longer justify issuing it semi-monthly; and as it has been suggested, that a monthly issue would be preferable to a total suspension, we have concluded to try the experiment two years, that we may make a volume to correspond with those already published.

Our terms have heretofore been $1 per year, payable in advance, and we have not charged more if not paid in advance; while the terms of similar papers have been $1 50, if not paid in advance. We will hereafter charge $1 per year for our monthly paper, in the same shape and form as the present, leaving the time of payment, in advance or at the expiration of the year, to the liberality and friendly feelings of our patrons.

Those of our present subscribers who may be dissatisfied with this arrangement, and desire a discontinuance, will please hand back to their Postmaster this paper, with a request to notify us to discontinue sending it—or, if in arrears, send what is due in a letter to us, or deposit it with their Postmaster to be forwarded to us, with a notice of discontinuance. Those who act otherwise, will be regarded as being satisfied with the new arrangement, and the Primitive Baptist will be continued to them accordingly.

We re-insert the original Prospectus of this paper, agreeably to our uniform practice on beginning a new volume.

THE PRIMITIVE BAPTIST.

This publication is principally intended to defend the Old School United Baptists from the many aspersions cast upon them by deluded persons professing their own faith, because they cannot conscientiously engage in the various money making schemes of the day, ostensibly intended to promote Christianity, but evidently tending to destroy the great and fundamental principles upon which it is based, by making a gain of godliness. We wish to have it distinctly understood, that we are not inimical to Masonry, temperance, the distribution of the Bible, or the spead of the Gospel—but we do condemn the mingling of professors and non-professors of religion in societies; and the making a "craft" of religious matters by professors, in every shape and form whatsoever.

Believing that Theological Schools, Bible, Missionary, Tract and Sunday School Union Societies, are the same in principle —unscriptural—savor more of "lucre" than of "good will towards men," we are opposed to them.

Some of the children of God, surrounded with and interspersed amongst the advocates of missionary and other societies, are denied the happiness of conversing with those of the same judgment. Others, while grieved with beholding corruptions of the doctrine and practice of the gospel, are not able to speak for themselves. This is designed, under God, for their relief. We shall aim not so much to please the fancy, as to inform the judgment—more to afford matter for solid and lasting comfort, than to give a momentary glow to the feelings. We consider that the cause of truth and of Christian solace, is our cause. Deeply impressed with the belief that the blessing even of truth itself is of the Head of

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the Church, we cast ourselves upon Him, and send our little paper abroad praying the Lord to carry with it some joy to those who are in tribulation, and a little rest to those who are troubled.

We have repeated applications for copies of the History of the Kehukee Association, and having some copies in sheets, we have concluded to sell them at 50 cents per copy, so that persons at a distance can get them conveniently through the mail, and have them bound in their own vicinity. The price of those bound in leather is $1. It contains 300 pages, aud the title page reads thus:—

"A concise History of the Kehukee Baptist Association, from its original rise to the present time, wherein are shown its first constitution, increase, numbers, principles, form of government, decorum, revolutions that Association has passed thro', revivals, ministers, churches, confession of faith, times and places when and where Associations have been holden, queries and their answers, and all other useful articles relative to church history—in two parts. By Elder Joseph Biggs, Pastor of the Baptist church at Skewarkey."

TO EDITOR PRIMITIVE BAPTIST.

Germanton, Stokes Co., N. C.
Dec. 10th, 1845.

DEAR BRETHREN: For the first time, I make an attempt to addressing brethren of the *Primitive faith*. But you may expect my communication to be like the writer *quite weak*. In looking over many "Primitives", I have never seen any communication from Stokes county; therefore, I thought it not amiss to let my brethren know, in part, of *our* affairs. There are some few of us in this section that profess to be lovers of divine truth; but our love appears to be like some gold I have read of that "*Become dim.*" Yes indeed, a cloud appears to hang over us also.

The churches sometime ago became very much excited, and there are some sparks of that fire that has not gone out: and what was the cause of this *great distress* amongst us? I can't, I fear, give a correct answer, but I will say this much: The trial and exclusion of John L. Wilson —an old minister of the gospel—has produced this excitement. He being a minister for near forty years, in good standing, and then be excluded by his children, [those he baptized] was with some too much to bear. Some cleave to him yet, notwithstanding he being in disorder. He still preaches and holds part of his church. And so it is; and whether a reconciliation will take place, God only knows. I fear never in Wilson's case—no prospect at this time.

And this affair, making its appearance amongst us, has roused the feelings of the non-professors and unbelievers, so much so, that almost every one wants to take a stand for or against. But, I hope that God will glorify himself in bringing about a reconciliation. Oh, that I could see it! I could give a history of the whole transaction; but perhaps it would do more harm than good. And now what shall I say more? I beg leave to say something more about times.

Although this affair took place, the brethren generally appear to be united; and they ought, seeing that there are so many adversaries. We have many; and it appears, that those adversaries are in some degree united in one thing; and that is, to put down the Old Order, or Primitive Baptists. But if God be for us, who can be against us? And although providence appears dark and mysterious with us at times, "we know that all things work together for good to them that love God, to them who are called according to his purpose." The "good benevolent people" are coming in amongst us. They are doing what they have been doing—trying to divide the churches. I am wrong—they want all; yet they had rather get part, if they could do no better.

They call themselves, *Baptists!* and they "love the dear people" so well! and the "Heathen" too!! They *would do much for sinners*—help God more than

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any people; but the "*means*" is scarce. They *want to send the Gospel.* Yes. ☞500☜ "*Missionaries could be immediately placed by the home Missionary Society in field;*" if they had the *means!!!* MONEY THEY MEAN. Is the above their language in truth? Yes it is. I have it, and let them deny it if they dare. I say a money hireling *teacher*, is the most contemptible being in the land of America, or any where else.

According to their doctrine, if they had money enough they would soon convert the world. Brethren, what is this? May I give an answer? I will. What is it? Nothing else but *blasphemy against God Almighty.* Poor sinners are not redeemed with corruptible things, as *gold and silver*; but with the precious blood of Christ. It used to be so said, and God says, "I change not." So I can say to poor sinners that never had $10 at once, Jesus can make you whole every whit.

If money is to be the means of converting the heathen, they have no claim to the means of grace, the application of the blood of Christ. Behold and see what they are doing in their preaching. What? say you. They have put the gospel on a middle way ground, in order to suit *nature.* They are afraid to come out plain, for fear that they will render themselves unpopular to their hearers, and such a man knows no more about the grace of God than a two year old child experimentally; and such a man, that is, such as keep back truth in order to gain popularity, is an abomination to God, and is making his way to hell as fast as time moves.

Election—Predestination. What say I of those two words? They are links of God's glorious gospel, and every Christian (if the two be explained,) will acknowledge them and love them, (to wit,) Election and Predestination. For the heirs of promise were chosen in Christ before the foundation of the world, elected, and predestinated unto the adoption of children, &c. &c. Now, free willers, missionaries, and Arminians of every sort, what say you to this? *Deny it if you dare!*

And the final perseverance of the saints is another link in this gospel chain, and you deny that too, if you *dare.* All Israel shall be saved, God says, and you carnal teachers send a part of the heirs of promise to hell, if you can; dethrone God and burst up heaven if you can, and not before.

Good news for you, brethren; the body of Christ, (the church,) will be presented to God a glorious body, having neither spot nor wrinkle. This is God's decree and will stand. I must stop. I have said enough for this time. Yours in gospel love. *R. W. HILL.*

From the Signs of the Times.

CIRCULAR LETTER.

The Baltimore (Old School) Baptist Association, to the churches of which she is composed, sends love in the Lord.

BELOVED BRETHREN:—Having been privileged by our heavenly Father to meet according to appointment, to hear your letters and those of sister Associations in correspondence, in return, we address you in this our annual epistle, a few thoughts on Psalms cxlv. 9:

"His tender mercies are over all his works."

The subject of God's mercy, as set forth in this text, has been greatly perverted by various commentators. The *Arminian* affirms that God has contemplated mercy for all his creatures, and offers it to them on the condition of their accepting it; and that many are so hardened that they reject the overtures, and God's benevolent designs are thus frustrated. If this view of the subject could be established in truth, it would show man to be more potent than God; that God would save them if he could obtain their permission.

It is proper here to observe, that while in the common providence of God, his mercy is extended to all his works of creation, to men, beasts, birds, &c., causing the earth to unbosom her treasures for their supply—feeding the raven, as well as the monarch; & to things inanimate as well as to living creatures; sending his rain upon the wilderness as well as the cultivated

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field—and also, "That he may show his wrath, enduring with much long suffering the vessels of wrath fitted to destruction:" yet his covenant mercy as contemplated by the Psalmist in the words under consideration, is restricted to his works of grace.

The Arminians, in the absence of spiritual light, fail to discriminate between the new covenant mercies of God, and his providential mercies, and in their blindness deny even the right of God to have mercy on whom he will have mercy, and to harden whom he will. See Romans ix. 15. The Arminian puts much stress upon the word *all*, which occurs in our text, and says it is unlimited—it must apply to *all* his works. But while they thus contend, they will not admit that fallen angels are included in it, but are themselves compelled to limit the application of the word. —But, let us inquire after the mind of the Spirit, which must be in harmony with the word which he has indited. The mercies of God are found recorded early in the Book of God—in the mention there made of the woman's seed, and also in many instances throughout the sacred volume; in one remarkable instance, when he proclaimed his name to Moses, "The Lord, the Lord God, merciful and gracious, long suffering, and abundant in goodness and truth." Exodus xxxiv. 6. It is generally admitted that God is merciful by all classes; but of the nature and manner of his mercies, there is much dissention among men. Some indulge the hope that God will have mercy on them because they have abstained from some evils, or performed some good works; and however these may disagree in many things, they seem unitedly to believe that God is in duty bound to show mercy for some supposed goodness in the creature: and it is to be lamented that many who are called ministers of Christ, are propagating the same carnal notion, and asserting that, if man will be merciful unto himself God will be merciful unto him. Many are at this day representing that God is making proffers of mercy to men who are dead in trespasses and sins. But this is as opposite to the gospel as infidelity itself can be. While there is such diversity of opinions and doctrines entertained by professors and profane upon the subject of mercy, how important it is that we should have a correct knowledge of the subject. The mercy intended in the text under consideration, we understand to be that spiritual, new covenant, peculiar, discriminating, and saving mercy in Christ Jesus, which flows only to the election of grace through his atoning blood, and is revealed to the heart by Jehovah, the Spirit. God's mercy is in glorious harmony with all his attributes, and not as some have supposed, that mercy is a *darling attribute*, and justice a strange work of God. Such a view presents a strange god—a god whose attributes conflict one with another—but such is not the God of our salvation, as set forth in the Bible. The God of all mercy is the God of justice, and we are not warranted by any revelation he has made, to believe that he delights more in mercy than in justice. "But the mercy of the Lord is from everlasting to everlasting upon them that fear him," &c. Psalm ciii. 17. The only channel through which this mercy can flow is Christ Jesus, and mercy always supposes its object to be miserable, and guilty—helpless, and deserving wrath; and this is in reality the case of all the elect of God, as connected with Adam in his transgression and fall; as, in their carnal natures children of wrath even as others—equally depraved—with natures black as hell, disposed only to evil, and that continually, having neither disposition nor ability to help themselves. This being the true condition of God's children, and God being strictly a just God—a God who will by no means clear the guilty, rendered it absolutely indispensible that a Saviour should be provided, mighty and able to redeem from sin, purge from guilt, and make righteous those on whom God designed to reveal his mercy. And the glory of the gospel is to reveal such a Saviour, who has made satisfaction to God, as a just God, for the transgressions of his elect—

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cancelled the demands of law and justice, wherein they were involved. One who has, in his own person, legally endured the wrath and curse which was due on account of their sins, and by his own most precious blood cleansed them from all sin. This Saviour, Jehovah, Jesus! God manifested in the flesh—the self-existent "I am," in thus displaying his mercy, has exhibited his love, wisdom, justice, holiness, and every perfection of his eternal Godhead. Herein is made manifest how, or in what way, he is just, and yet the justifier of the ungodly. "A just God and a Saviour!" and all therefore who are the objects of this special mercy, shall assuredly become, in due time, the subjects of it experimentally. They are called vessels of mercy, and as vessels they shall be filled with mercy, and fitted for the glory of God, in God's appointed time. No hardness of their hearts, nor neglect of means can possibly prevent the perfect accomplishment of God's designs of mercy towards them.

When God is about to make known his mercy to his children, he makes them acquainted with their real condition as sinners, the depravity of their hearts, and makes them see and feel the justice of God in their condemnation, and their utter inability to save themselves, and thus prepares them to appreciate the display of his mercy. In the day of his power he makes them a willing people. Not only willing, and desirous above all things to enjoy his mercy, but to honor, love, adore, and obey him as the Captain of their salvation, the High Priest of their profession, and the King and Head over all things to them. They are enlightened and made to see and admire the way of mercy through Christ as their Redeemer, and they are made to hunger and thirst as living souls, for his righteousness, and the prayer of the self-abased publican becomes suited to their case—"God be merciful to me, a sinner," and as the happy recipients of sovereign, distinguishing, and everlasting mercy, even of the sure mercies of David, with the inspired Psalmist they will sing of his mercies forever, and with their mouths will they make known God's faithfulness to all generations. For I have said, Mercy shall be built up forever; thy faithfulness shall thou establish in the very heavens. Psalms lxxxix. 1, 2.

Now, brethren, May grace, mercy, and peace, from God our Father, and from the Lord Jesus Christ, be with you all. Amen.

JAMES B. BOWEN, *Mod.*
WILLIAM CHISWELL, *Clerk.*

CORRESPONDING LETTER.

The Baltimore Baptist Association, to the several churches and Associations with whom she corresponds, sendeth Christian salutation.

DEAR BRETHREN:—Beloved in the Lord, we have reason to be thankful for the privilege we have enjoyed of meeting together in our associate capacity, and seeing each other's faces in the flesh, and hearing the gospel of our Lord and Saviour Jesus Christ. We have been greatly refreshed by our messengers and ministers, and we can truly say, How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace: that bringeth good tidings of good—that publisheth salvation, that saith unto Zion, "Thy God reigneth." We are a poor, despised, and afflicted people,—we have many things to lament, and nothing to rejoice in, save in the cross of our Lord and Saviour Jesus Christ.

The state of some of our churches indicates that the Lord may be about to remove his candlestick from those places. He hath all power, and will do as seemeth him good. We desire a continuation of your correspondence. Our next Association will be with the Bethel church, Montgomery county, (near Poolesville,) Maryland, commencing on the Thursday before the third Lord's day in May, 1846, where we shall be pleased to see a goodly number of your ministers and messengers.

JAMES B. BOWEN, *Mod.*
WILLIAM CHISWELL, *Clerk.*

Keep sound wisdom and discretion.

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TO EDITORS PRIMITIVE BAPTIST.

Waverley, Tenn.,
December 26th, 1845.

DEAR BRETHREN: I have received my papers very well all the time, that I have sent for them; and have been very much satisfied with the contents, only when I see the Old Baptists complaining of such men as Mark Bennett, for leaving them. It makes me wonder, for John says, they went out from us, because they were not of us. And when men in their zeal call on Christians of all denominations, it alarms me; for I know of none but one sort, and that is the sort that the Old Baptist claims; and they must be born of the spirit. John—the Old Baptist—said, that which is born of the flesh is flesh.

So now, my dear brethren, don't grieve after them, for he is to present to himself a glorious church without spot; for we may in our zeal take in many of the flesh, and they won't live with the spirit. And it is so with men made preachers. They preach as they were learned; but the Lord has not said to the church, send your young men to school, to make them able to cope with the world. So I think that the Lord will purge his church, and the trash he will let the antichrist crew have. But my brethren, you know the wheat is his own; for we by nature are not wheat.

So now, you may know my mind on them, for you all may learn from the New Testament how it reads, and what the Lord said on the part of his church; for he said, thine they were, and thou gave them me. And we hear the Father say, thou shall call his name Jesus, for he shall save his people from their sins. And many more we know may be found to the same point. But we know the natural man receives not the things of the spirit; for they are foolishness unto him.

I hope the Lord has saved me by his life and death, and arose for me and all of the church, and has given us his word to go by through this life. And when I see men trying to turn a people from the scriptures, I think of the scriptures and cry out, a bad sign.

So now I stop, and you all may know my mind on these points.

GEORGE TURNER.

From the Goshen Clarion.

BENEVOLENT SOCIETIES.

The following is a statement carefully compiled by us, of the amount of money reported as having been received the last year by the various benevolent societies, at their late anniversary meetings in the city of New York:

American Tract Society,	$152,376 78
American Home Missionary Society,	122,163 82
Foreign Evangelical Society,	18,744 74
New York State Colonization Society,	5,756 00
Female Moral Reform Society,	6,820 06
American Anti-Slavery Society,	8,556 00
American Bible Society,	166,652 00
American Seaman's Society,	17,322 00
Presbyterian Board of Missions,	82,672 00
Baptist Board of foreign Missions,	82,276 20
Baptist Foreign Bible Society,	34,562 70
Society for meliorating the condition of the Jews,	3,716 00
American Board of commissioners of Foreign Missions,	185,000 00
Missionary Society of the Methodist E. Church,	121,535 55
Total,	1,008,154 69

The above amount shows a large increase in the last fiscal year over that of the previous year, by several thousand dollars. The Rev. Dr. Armstrong attributes this increase in part to the secular press, which he said had been the means of diffusing a greatly increased amount of information through the land.

Against true benevolence, Heaven for-

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bid that we should say one word to impair its usefulness. But owing to their great popularity, may not some be induced to aid in their support who are not governed by the true standard of uninterested benevolence, and which, in that event, would tend to bring religion into disrepute? The standard for true and uninterested benevolence was laid down some 1800 years ago, that "When thou doest alms, let not thy left hand know what thy right hand doeth; that thine alms may be in secret." Are those who contribute to those societies governed by the foregoing rule? or are they seconding benevolent resolutions, and contributing their money to those institutions for the purpose of having their names heralded forth in the newspapers throughout the Union? If so "Take heed that you do not your alms before men to be seen of them, as the hypocrites do in the synagogues and in the streets, that they may have glory of men." And may it not be that while we are contributing our thousands, and burning with zeal for the distressed condition of the Chinese, Sandwich Islanders, Siamese and the Hottentots of Africa, &c., that we are neglecting the poor who are suffering for bread and clothing in our own villages and neighborhoods? If so, we do not love our neighbor as ourself. This subject is beautifully illustrated by the following anecdote of the celebrated John Randolph, while on a visit to a female friend. He found her surrounded with her seamstresses, making up a quantity of clothing. "What work have you on hand?" "O sir, I am preparing this clothing to send to the poor Greeks." On taking leave at the steps of the mansion, he saw some of her servants in need of the very clothing which their tender hearted mistress was sending abroad. He exclaimed—"Madam, the *Greeks are at your door*!"

FOR THE PRIMITIVE BAPTIST.

The Olive Tree. C. M.

Jesus our Lord was crucified,
For sinners such as we;
Upon the cross he bled and died,
The blessed olive tree.

He's now the way to joys on high,
And so the truth we see;
To him for refuge we must fly,
He is our olive tree.

He is the life of all that lives,
He sets from bondage free;
This life he also freely gives,
He is our olive tree.

He is the resurrection too,
His graces all are free;
His love it can all wonders do,
He is our olive tree.

He is the shepherd of the sheep,
And they shall plainly see;
His hand will all securely keep,
He is their olive tree.

He is the door they enter in,
He sets at liberty;
They find a pardon for their sin,
He is their olive tree.

He is the true and heavenly bread,
The bread of life we see;
And by his grace we all are fed,
He is our olive tree.

He is the true and living vine,
His works are all substanch;
In him they shall forever shine,
He is their olive branch.

BENJAMIN MAY.

FOR THE PRIMITIVE BAPTIST.

The General Judgment. S. M.

This is a world of wo,
A world of sin and death;
But the bright world to which we go,
We only see by faith.

This world must fade away,
And nature faint and die;
And all must see in that great day,
The lofty burning sky.

This world of sin and death,
Must all to ruin go;
And each must lose his mortal breath,
We see, and hear, and know.

This world must pass away,
And vanish like a scrall;
And then will come the judgment day,
And we must stand or fall.

B. MAY.

Macon, Ga. May 6, 1845.

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THE PRIMITIVE BAPTIST.

EDITED BY PRIMITIVE (OR OLD SCHOOL) BAPTISTS.

Printed and Published by George Howard,

TARBOROUGH, NORTH CAROLINA.

"Come out of Her, my People."

VOL. II. SATURDAY, FEBRUARY 7, 1846. No. 2.

COMMUNICATIONS.

TO EDITORS PRIMITIVE BAPTIST.

Bedford county, Va.
Dec. 16th, 1845.

DEAR BRETHREN; I have had it on my mind for some time to write a little piece for the Primitive, to let the brethren know what sort of people are in this section of country. There are a few amongst us who are called Old School, or Predestinarian Baptists, who receive the scoffs and frowns not only of the world, but of a multitude of professors, and some of whom call themselves Baptists; who have been asserting that there are no other people in the world who believe as we do, and prophecying that we would shortly dwindle and dwindle away, until we would come to nothing. Perhaps you would be glad to know how we distinguish ourselves from them, seeing we are all called Baptists. To tell you all the particulars it would fill a volume, so we shall name only some of the most prominent things.

In the first place, I would say according to the Baptist history of Virginia, and what the old church record, and what our ancient brethren tell us, that nothing was connected with the church in any shape or form of what are now called benevolent institutions. No, the grace of our Lord Jesus Christ and his fame was amply sufficient to recommend his church and people to a world of wicked and rebellious sons and daughters of Adam. But I fear it is not so now in the estimation of many; for I fear that earth-borrowed titles have gained a high place in our day and time.

Our ancient brethren tell us that no doctrine was received that was not in accordance with the word of God, and the saints received the word of God as containing the whole duty of man. But our modern teachers tell us, that there are thousands of duties enjoined upon man that are not couched in the scriptures. They also tell us that the doctrine of election and predestination is scripture, but it is unrevealed, therefore we should have nothing to do with it. What does this imply? Simply this, that poor frail man is charging the creator with leaving thousands of the duties of man out of the scripture, and putting in a doctrine that was not to be observed, or that was dangerous. What presumption! when the word of God tells us, that all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works.

I need only to say, try those spirits—as it regards election and predestination, Paul charged his son Timothy in the gospel: Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner; but be thou partaker of the afflictions of the gospel, according to the power of God, who hath saved us and called us with an holy calling; not according to our

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works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began. Now in violation of the above scripture, and many others equally plain, we are taught by our modern teachers that Jesus has paid the penalty of the law by his sufferings and death for all Adam's posterity; and salvation is offered in the gospel to all, and all have the power to accept or refuse; or, in other words, all are free agents. Making the refusal their condemnation, and their acceptance their salvation; which certainly would be according to the work they do.

They also teach us that the support of the ministry is founded upon the principle of debt, and not of charity; therefore they agree with the church for a certain price and for a certain term; therefore where the best price can be obtained they can get preaching, while the poor are neglected. They also tell us, that if we will give them money enough they will evangelize the world. They also tell us, that none but a learned ministry are competent to serve the churches.

Having given you but a small sketch of some who are called Baptists in this section, who are making proselytes by thousands, we shall also try to give you a short account of some who are called antinomians, iron jackets, hard shells, and many other things. Of this character there are not a great many, which we are willing to admit; but a small church here and there over this section of country, who I believe will feed upon nothing but the pure milk of the word, who will not listen to the lo here and lo there, who will not be governed by any thing that has neither commandment, precept, or example in God's word, who believe that God's word contains the whole duty of man, who believe there is nothing in God's word that is dangerous, who believe that the church needs no earth-borrowed titles to recommend her to the world, who believe not in a learned ministry only, who believe that the support of the ministry is not founded upon the principle of debt, who believe that Christ Jesus by his sufferings and death redeemed all that God hath from the beginning chosen unto salvation through sanctification of the spirit and belief of the truth, and all who shall be heirs of salvation down to the latest generation; who believe that Jesus did not redeem that sinner who is now in hell reaping his just reward, who believe that none of Adam's posterity are free agents, that they are all justly condemned, therefore the condemned received no injustice from God by the vessels of his mercy being saved.

I have only touched on a few of the most particular traits characterizing two sorts of people called Baptists, the writer professing to be one of the latter. Dear brethren, I submit what I have written to your consideration, hoping if you see any thing defective, or that is not in accordance with God's word, lay it aside. May grace, mercy, and peace abound with all God's people, is the prayer of your unworthy brother in Christ.

CHARLES HOLLAND.

TO EDITORS PRIMITIVE BAPTIST.

Plattville, Wisconsin Ter.
Dec. 25th, 1845.

DEAR BRETHREN IN THE LORD: I take the present opportunity of writing a few lines to you, which you may dispose of as you think proper. I am not a subscriber for your paper, though much pleased with the doctrine that is generally therein contained. Indeed, if I know any thing of the truth of God, as revealed in his word, and as taught by the Spirit, the writers are contending for that truth. That there should be any human production free from error, we cannot expect; and I am aware that the writers of the Primitive are sensible of this truth, and are willing to confess the same. Yet I consider that the paper contains in general the truth of the scriptures.

An important inquiry was once made by an individual of some note, what is truth? This inquiry is just as important now as it ever was, and I consider it always was a

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very important inquiry, however ignorant the inquirer may have been of the truth of God, religiously; for it is a truth, according to the apostles' doctrine, that if the princes of this world had known Jesus, they would not have crucified the Lord of glory; consequently their eyes were not permitted to behold his glory, in order that the purpose of God concerning human redemption might be completed.

It is a truth that there was a majority for his death, for it is through him, and him only, that sinners of Adam's race can live eternally. He died for our offences, and rose for our justification; for if it was needful that Jesus should be crucified for us, and he taught that it was needful, was there not a necessity that the time should be determined also in relation to the matter? Jesus taught that they could not take him until that same hour. He knew the time and began to feel the awful agonies, and miseries, he should experience in suffering for his people's sins. It pleased the Father to bruise him, the chastisement of our peace was upon him, and with his stripes we are healed. If the time was appointed, I ask, is it not reasonable for us to suppose, the place was also appointed where the most important event should take place that ever did take place. The crucifixion of our Lord was the most important event that ever occurred since the creation. The Messiah himself said that a prophet should not perish out of Jerusalem.

If it was needful that the death of Christ, and time and place of Christ's death, were all determined, is it not reasonable for us to suppose, that the individuals that should be employed in the act of crucifixion should also be determined; for he was taken by wicked hands and crucified and slain, according to God's determinate counsel and foreknowledge. Doubtless the very hands employed in the dreadful deed were thereunto appointed.

And last but not least, if all the foregoing events were predestinated of God, does it not appear reasonable for us to suppose that the end of his death, and the consequences growing out of the same, are all predestinated also. For instance it is said, those that were far off are made nigh by the blood of Christ. If then the blood of Christ was shed to bring sinners nigh to God, was it determined when his blood was shed how many sinners should be brought to God by his blood, and also what sinners in particular should be made nigh by his blood. Chosen in Christ before the world began; saved also, so far as covenant matters were concerned. For I understand what Jesus finished on the cross, on the hill Calvary, he had engaged to do before the world began. And just so long as Jesus stood surety for the performance of things in the holy covenant of peace, so long has the salvation of his people been complete in him, even before they had an actual standing in Adam. Though it was according to God's will that the children should be made partakers of flesh and blood, Jesus also himself took part of the same, that he by means of death might destroy him who had the power of death, which is the devil. So it appears they must all become children of the flesh by natural birth, and also adopted children by a spiritual birth. Not that they are made the children of God by spiritual birth, but they are adopted by the Spirit; and that because they are sons, according to the scriptures.

Now, Sir, when any soul is born of God we know he was one of God's sons; he is made nigh by the blood of Jesus, he is a predestinated son of God, and as such is brought to a knowledge of his sonship. When we were born of the Spirit, and had the love of God shed abroad in our hearts by the Holy Ghost, it was something new to us; but doubtless not to God, who dealt graciously with us, and revealed his Son in us, and brought us to rejoice in his salvation. Does Jehovah do in time what he eternally intended to do, or are there new determinations ariting in his mind daily? He is of one mind, and none can turn him.

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This places every thing upon the foundation of God, which is Christ: and the foundation of God standeth sure, having this seal, the Lord knoweth them that are his.

I ask, brethren, are these things true? if so, then there is something consoling in the religion of Jesus; for God is unchangeable, and whom he loves, he loves unto the end. What grace undertakes it will also complete Grace reigns a sovereign, and grace in the end will bring us to heaven, to praise him for his great deliverance; there to sing redemption through Jesus' blood forever, according to the poet:—

Sweet to reflect how grace divine,
My sins on Jesus laid;
Sweet to remember that his blood
My debt of suffering paid.

Sweet in his righteousness to stand,
Which saves from second death;
Sweet to experience day by day
His Spirit's quickening breath.

Sweet in the confidence of faith,
To trust his firm decrees;
Sweet to be passive in his hands,
And know no will but his.

If such the sweetness of the stream,
What must the fountain be,
Where saints & angels draw their breath.
Immediately from thee.

Brethren in the Lord, pray for your unworthy servant. *P. SALTZMAN.*

FOR THE PRIMITIVE BAPTIST.

CANOOCHIE ASSOCIATION.

This member of Zion, to wit, the Canoochie Association, took its birth in Washington county, at Limestone meeting house, Ga. in the year of our Lord, 1829, on Saturday before the fourth Sunday in September. The brethren assembled and chose Jordan Smith, Chairman, and Aaron Adkins, Clerk. Twenty messengers had their names enrolled, then gave ourselves to each other to keep house for the Lord, and to be called the United Baptist Conference or Association. And at our next meeting we lost the name Conference and had the name the Canoochie Association. There were then ten churches, but if all the churches had been represented, there would have been thirty-five this year.

CONSTITUTION.

1. This Association shall, if they think proper, meet annually as an advisory council, and be composed of messengers from the different churches.

2. Each church to have two messengers and no more, and their names inserted in their letters.

3. This Association shall have power to make rules to govern itself while in session, but none of its rules shall be binding on the churches, for they are free and ought to be so.

4. It shall be the duty of this Association to give advice in cases of difficulty; and to keep up union in the churches and arrange general meetings.

5. This Association shall admit any church or churches in order—wishing to withdraw from this Association, they may at discretion; or on application, may have a letter of commendation.

6. And as the love of money is the root of all evil, and has produced so much distress in church and State, saints and sinners, we desire to live in peace; therefore this Association shall not engage in, nor any wise encourage any religious speculation, called missionary or by other names, under the pretence of supporting the gospel.

7. We the churches composing this Association, believing the Book of the Old and New Testaments are the word of God, declare that we take the New Testament for the rule of our faith and practice; for we are not under the law but under grace.

Jourdan Smith,	*John Barber,*
Samuel B. Tarver,	*Joseph Hegins,*
James Moore,	*William Grover,*
Jesse Collins,	*Curtis Cobb,*
John Eures,	*Laban Hargrove,*
Thomas Green,	*Joshua Rountree,*
William Durden,	*Henry Brown,*
Joseph Brantly,	*John Clifton,*
Hardy Johnson,	*John S. Kirkland,*
Ely Yetes,	*Robert Donaldson.*

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Therefore we desire to let our Primitive brethren and sisters, them hearts of love. join with us in all the paths of true heart-felt love. We have long heard and felt your cases, though never seeing your faces I would tell my brother Tillery to stand near my master's magazine, and fill your quivers with arrows from the almighty Jesus' hand. I was interrupted in the pulpit on the day of the Presidential election. I gave the people to understand, that the election of grace was as surely decided in the council of grace. One amongst the crowd answered, the Methodists believed in eternal and particular election. as the Baptists; that God the Father elected his Son before the foundation of the world. and his people in him I asked him if the Methodists did all believe so? He said they did. I stated, by works faith was made perfect, to show his faith by works. He stated, that they believed baptism by immersion was right.

The missionaries have not tormented us but very little this year, and if you give them no money they will go and complain to their mother, the bald faced harlot,

To hire mules to borrow tools,
To make the rules for Sunday schools,
And the works of the mission
In every condition.

When Saul lived in Tarsus. as I do suppose,
He went to Gamaliel to get a wax nose;
That he might turn this way and then twist it that,
Like our missionary preachers to laugh and be fat.
But God in his wisdom will break their false rules,
And will show to the world that its wise men are fools;
For I feel as determined as forty years past,
To spend & be spent from the first to the last.
And sure I have trials both sharp & severe.
They make me feel cheap for to Christ I was dear.
What shall I not render to Jesus my Lord,
For the light of his spirit in his blessed word;
O let me rejoice in salvation so free,
All glory to Jesus for he has loved me.

ROBERT DONALDSON.

Dec. 1845.

FOR THE PRIMITIVE BAPTIST.

MINUTES

Of the fifteenth annual session of the Contentnea Baptist Association, held at Nahunta m. h., Wayne county, N. C., on the 24th, 25th, and 26th days of October, 1845.

FRIDAY, October 24.

Pursuant to adjournment from last year, Elder Ichabod Moore preached the Introductory Sermon, from 1st general epistle of Peter, 5 c. and 2nd, 3rd, and 4th verses: "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind;—neither as being lords over God's heritage, but being ensamples to the flock. And when the chief shepherd shall appear, ye shall receive a crown of glory that fadeth not away."

The delegates met together, and the Association was opened by prayer; after which, they chose Elder Benjamin Bynum, Moderator; and Ichabod Moore, Clerk; and Jesse C. Knight, Assistant Clerk. Chose brethren Wright Smith and Allen W. Wooten, a Committee on Finance.

Corresponding ministers and messengers from sister Associations were invited to take seats with us; when brethren Wm. Hyman, John H. Daniel and John Bryan, from Kehukee, took seats with us and handed in a letter with a file of their Minutes; also, from White Oak, brethren Josiah Smith and Samuel Holt, with a letter and a file of their Minutes; also, from Little River, brethren John Canaday and James Wilson, with a file of their Minutes: also, brother Parham Pucket handed in a file of Minutes from Abbott's Creek Union, of last year. Brother Wilder also handed in a file of Minutes from the Country Line Association, and one from the Abbott's Creek Union. The above named brethren were gladly received, and took seats with us.

The letters from the churches were called for, and their contents inserted in the following table.

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Names of Churches, and counties wherein situated.	NAMES OF THE DELEGATES.	Baptised	Rec. by let'r.	Restored.	Dis. by let'r.	Excluded.	Deceased.	Number in Fellowship.
Autrey's Creek, *Edgecombe*,	John R Moore, Stephen Wooten,*					1		24
Beaver Dam, *Lenoir*,	Parham Pucket L Williams,° J Heath,*	2					2	48
Black Creek, *Wayne*,	Wm Bass,* Linsy Bell, Isham Lamb,*						2	28
Hancock's, *Pitt*,	John Smith, Wm Mumford, L Griffin,*							21
Meadow, *Greene*,	Benj Bynum, Wm Williams, Willie Jones,	3						29
Memorial, *Wayne*,	Wash'n Hooks, W Holland, Wright Bass,	2						18
Nahunta, *Wayne*,	Leonard Pate, Shadrach Pate, W Taylor,	4		1		1	2	70
Newport Chapel, *Wayne*,	Saunders P Cox, Wm Rouse, Thomas Price,	3					1	41
Pleasant Hill, *Edgecombe*,	Wm Pearce,* Elzy Taylor,* Jacob Proctor,				2			15
Pleasant Plains, *Wayne*,	Wright Smith,							9
Red Banks, *Pitt*,	James Griffin,* Geo McGownds,* A Stocks,	3						56
Sandy Bottom, *Lenoir*,	J R Croom, A W Wooten, Richard Rouse,							21
Tison's, *Pitt*,	Samuel Moore, B Briley, Benjamin Corey,*						1	14
Toisnot, *Edgecombe*,	Wm Woodard,* W Rountree,* L Dew,*						2	37
Town Creek, *Edgecombe*,	Jesse C Knight, Th Dupree,* W L Fleming.							65
Union, *Edgecombe*,	J H Armstrong, N Taylor,* Ely Robbins,						2	47
White Oak, *Edgecombe*,	Ichabod Moore, W M Stanton,* J B Woodard,	1					2	28
Friendship, *Wayne*,	Jas R Parker, Jacob Herring, Benj Herring,							36
	*Absent.	18		1	2		1	607

Called for petitionary letters. One was handed in from the church at Friendship, and after examination she was found to be of our faith and order, and was received a member in our body, by the Moderator giving her delegates the right hand of fellowship.

The Committee on Finance reported—

Balance in hand last year,		$25
Paid Ichabod Moore for transcribing, superintending and distributing last year's Minutes,	$6	
Paid for printing these Minutes,	7	
		13
Balance in the hands of the Treasurer,		$12

Circular letter called for. None presented.

Appointed our next Association to be held with the church at Autrey's Creek, Edgecombe county, N. C., to commence Friday before the fourth Lord's day in October, 1846, at 11 o'clock, A. M., brother Parham Pucket to preach the Introductory Sermon, and if he fail, brother John Smith.

Then adjourned till to-morrow 10 o'clock.

SATURDAY, October 25.

Met pursuant to adjournment from yesterday, and after prayer and praise, appointed our delegates to sister Associations, as follows: to Kehukee, brethren Ichabod Moore, Jesse C. Knight, John Smith, Jacob Proctor, Wright Smith, Willis L. Fleming, and Parham Pucket; to Country Line and Abbot's Creek Union, Benjamin Bynum, John Smith and Parham Pucket; to the Little River, Jacob Herring, John Smith, Shadrach Pate, Parham Pucket and John R. Moore; to White Oak, Benjamin Bynum, John Smith, Shadrach Pate, John R. Moore, Washington M. Stanton and Wright Smith.

Appointed brother Benjamin Bynum, to write a Circular Letter to be printed with our next Minutes.

Called the list and noted the absentees thus *.

A question arose in the Association, from the letter from the church at Pleasant Plains; and after some preliminary remarks, it was reduced to a query in the following manner: Is it right to give to other denominations the appellation of brother and sister, or what advice will the Association give? Answer. Not right, and we advise the brethren and sisters to quit the practice.

Called for Corresponding Letters from sister Associations, when the delegates from Kehukee handed in their letter, which was read and received; also, the

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delegates from White Oak handed in their letter, which was read and received.

Appointed ministers to preach to-morrow: brethren Wm. Hyman, Wilder and Josiah Smith. Worship to commence at 10 o'clock.

Appointed brother Ichabod Moore our Treasurer, and instructed him to have 400 copies of these Minutes printed, and to distribute them as usual; also to transcribe and superintend the printing the same.

The Minutes were read and assigned by the Moderator and Clerk. Then adjourned to time and place above named.

BENJAMIN BYNUM, Mod.
ICHABOD MOORE, Clk.

SABBATH MORNING, Oct. 26.

Met at the stage at 10 o'clock. Elder Wm. Hyman introduced the worship of the day from 2nd Timothy, 2nd c. and 15th v.: "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. Elder Wilder followed from Psalms, 37 c. and 3 v.: "Trust in the Lord, and do good: so shall thou dwell in the land, and verily thou shalt be fed." Elder Josiah Smith followed from Psalms, 33 c. and 12 v.: "Blessed is the nation whose God is the Lord; and the people whom he hath chosen, for his own inheritance. We hope the Lord will add a blessing to the word preached through the round of this meeting; and may it have been as seed fallen into good ground that may bring forth fruit some thirty, some sixty, & some an hundred fold; & may the Lord preserve us and keep us unto his heavenly kingdom for Christ's sake. AMEN.

TO EDITORS PRIMITIVE BAPTIST.

Sinclair's Bottom, Smyth co. Va.
Jan. 15, 1846.

DEAR BRETHREN: I have been reading your valuable paper for some time, and it seems to be a great consolation to me, and also to my good brethren of the Primitive faith, that live in the bounds of the Washington Association, of which I am a member, to hear of so many able ministers of the New Testament; not of the letter, but of the spirit.

Dear brethren and sisters, if ever there was a time that the servants of the Most High God should declare the whole counsel of God, it is now. It is a distressing time with us at this time, our Association and churches dividing on the missionary question and principles. The Washington Association at their last annual meeting at Glade Hollow church, which met the 2nd Friday in September, 1845, dropped correspondence with Associations that had become missionary Associations, being a large majority of the delegates of the old Primitive Baptist order. And those delegates that were in favor of the money-making and all the schemes and inventions of men, rent off and left the house in disorder, and went to Russell Court House, and formed themselves in Convention, and appointed a Convention at Castleswood's church, Russell county, Va., in May next, to try to form a missionary Association. We say let them go, for they have the spirit of monarchy, and do not preach the gospel of the Son of God, and make lies their refuge.

Dear brethren, I know I am but a poor imperfect being at best, but I think I can say with Paul, Romans, 1st ch. 16 ver.: I am not ashamed of the gospel of Christ, for it is the power of God unto salvation. Seeing then, brethren, that we have such hope we use great plainness of speech. 2nd Corinthians, 3 chapter, 12 verse.

Perhaps I may write again, and transmit to you one of the Minutes of our Association and state of the churches. Elder Jas. Osbourn of the city of Baltimore, wrote to me that he had a desire to visit this part of the country. I wrote in answer to his request, but have not received a communication from him since. We have great desire that he could visit the churches in Western Virginia.

Your unworthy brother.

LEVI BISHOP.

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THE PRIMITIVE BAPTIST.

SATURDAY, FEBRUARY 7, 1846.

Agents and subscribers purposing to remit us money through their Postmaster, are informed that it is necessary for him to notify the Postmaster here of his having given the receipt, as well as for the receipt to be forwarded to us. Several omissions of this kind have recently occurred.

TO EDITORS PRIMITIVE BAPTIST.

Pittsylvania county, Va.
Dec. 12th. 1845.

BRETHREN AND SISTERS OF THE OLD BAPTIST ORDER: Grace, mercy and peace be multiplied unto you from your Father, who art in heaven, who rules and superrules all things in heaven and on earth. He is God, and besides him there is none who is worth the worship of mortal men, or that can benefit them one copper.

Then, dearly beloved, let us the children worship this God with all the sincerity of our hearts, and thank him for all the sincerity of our hearts; for he is the giver of every good gift, hence he gives the sincere heart. Then, brethren, let us pray him for more and more of his work, on or in our hearts; for it is by the renovating influence of the Holy Ghost that our hearts are made sincere in the worship of this eternal and everlasting Lord God of heaven and earth, who works and none can hinder; who works all, not part, but all things after the counsel of his own will. See Ephesians, 1 ch. 11 verse. Here, brethren and sisters, you see this God works all things after his own will; whether we think it for good or evil to us, we must submit to God and say, Blessed and holy art thou, O God, just and right are all thy ways.

And remember, brethren, that this same God has said, all, not part; no, but all things shall, not may if this or so is done; no, but all things shall work together for good to them that love God, and are the called according to his purpose. Then, brethren, do not fear; if you are called according to the purpose of God, it will go well with you. But O, Arminian, or you who say you were called according to your will or your purpose, here you, my friend, deny the purpose of God, no matter who you are or what you call yourself. I say to you, that God has not promised that all things shall work together for good to you. You ask why? Because you say you are called according to your own will or purpose, and the promise is to them who are the called according to God's own purpose. Hence you, my readers, can see, that this promise does not reach one Arminian or free willer.

Then I will say with Paul, Who art thou, O man, that repl est against God? O, brethren, let us pray that this eternal God would draw them from this delusion, if it can be in accordance with his holy will; for I believe the work is his, and the power is his. Then, brethren, we will do well to submit all unto him who works and none can hinder, or who works all things after his own will; for he is God and will be that same God for ever and ever, and rules in heaven, hell, and on earth. Then he is the eternal, everlasting, all wise, and unchanging God. Dear brethren and sisters, this God is the God that can make our hearts submissive to his will, and make them desire the worship of God, and that in spirit and in truth. This God is our God, and will be our guide even unto death. Now, brethren, this God is our God, not every body's God; no, but ours, who are the called according to his own purpose. Those are the people that the Psalmist was alluding to, or the church: for he says, this God is our God, or the church's God; for that is what he meant by our God, or the church's God.

Then God will be our or the church's guide even unto death, hence he God will guide them all the same way. Then there will be no falling from grace, as some vainly say; no, he will guide them safe to hea-

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ven, so none will be lost. And he will guide them all the same way, and then they will all believe with the apostle and say, one Lord, one faith, and one baptism. They will be like Paul, when he says, the church should be of one mind and of one judgment, and see eye to eye, and speak the same thing Then, my readers, one did not say sprinkle; and, another, pour; and a third say, immerse; then they all spoke the same thing, and there were no dissensions among them; and so is the church of Christ yet.

Dear brethren and sisters in Christ, I have written you a short letter after my imperfect manner; but it has been some time since I have troubled you with my writings; but it was not because I did not think of you, but because I have been very busy, and my mind much employed concerning the affairs of this life, as I am one that works for my living here. But I hope to let you hear from me again before long, if God please, as I wish to hear from the brethren.

Dear brethren, write; and sisters, write. Where is old brother Tillery? I should like to hear from him sometimes. Nothing more at present, but as ever your unworthy brother in the Redeemer of sinners. So farewell, brethren.

RUDOLPH RORER.

From the western Predestinarian Baptist.

CIRCULAR LETTER

The messengers composing the Two River Old School Baptist Association, to the Churches they represent, send greeting:

DEAR BRETHREN: By the indulgence of an allwise God, we have been once more permitted to meet together and hold social intercourse, in an associated capacity. We were gratified to learn from your letters and messengers that harmony and brotherly love (that bright evidence of the new birth,) prevails in a good degree amongst you. And, agreeably to former custom, we present you with this, our annual epistle, in which we set forth some of the characteristics of man in his fallen state, together with the great love which has been manifested towards him in the provision that has been made to redeem and save him from his lost and ruined condition. That man is a sinner none will dare gainsay. But that he is totally depraved, dead in trespasses and sins, some have had, and still have, the effrontery to deny. In the works of grace, as well as those of creation and providence, the great first cause and upholder of all things shews himself to be a God of purpose, in opposition to the notion of those who can only regard him as a God of means. Hath he said, and shall he not do? He speaks and it stands fast.

The word of God, together with observation and experience, all bear testimony of the deplorable condition of man in his fallen state, which renders him entirely incapable of loving and adoring the great author of his existence, and the supporter and sustainer of his life. His love has been turned into hatred; he is in possession of a mind which is only evil, and that continual enmity against God, not subject to his law, neither indeed can be. So far from loving God, he is worldly, sensual, and devilish; hateful, and hating one another; running astray from God; speaking lies; wholly disinclined to obey God, or have the great king of Zion to reign over him. It is said their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips, whose mouth is full of cursing and bitterness; their feet are swift to shed blood, destruction and misery are in their ways, and the way of peace they have not known.

Brethren, these passages are a few of the many that speak of the awful condition and depravity of man, since the fall; to the truth of which every renewed soul can testify. Now, says Paul, we know that what things soever the law saith, it saith to them who are under the law, that every

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mouth may be stopped and all the world may become guilty before God. Under these circumstances, therefore, we may ask, how can we escape the damnation of hell? There is no possible way, only through the interposition of another, whose sacrifice is suitably adapted to the case, and is found to be commensurate with all the demands of the law and justice of that being who cannot look upon sin with the least degree of allowance. This character can only be found in the God manifest in the flesh, who was delivered, (not by accident or chance,) by the determinate counsel and foreknowledge of God, was taken by wicked hands and crucified and slain. To speak of this sacrifice as being only thought of after the fall, is to charge God foolishly, and to directly contradict a large portion of scripture on this subject. How could God have chosen us in him before the foundation of the world, and have given us grace in him before the world was, if he had no existence? The preparing of him a body, and his manifesting himself in the flesh, was only a development of that which existed from everlasting. Before man was formed out of the dust of the earth, all things were made by him, and without him was not any thing made that was made; and no sooner than man had disobeyed and fallen from his original rectitude than do we hear tell of him under the character of the seed of woman. That the Almighty is a God of purpose, and one whose covenants and promises are sure, the scriptures abundantly testify; and he has promised his Son that when his soul was made an offering for sin, he should see his seed, he should prolong his days, and the pleasure of the Lord should prosper in his hands; that he should see of the travel of his soul and be satisfied. Brethren, how can this stipulation be fulfilled, if after all the sufferings he has borne, one single individual, for whom he groaned and died, should be lost, and suffer the pains of eternal burnings?

But is it true that there is nothing definite in the object and extent of the atonement, and that Christ died only for sin in the abstract, and barely made it possible for the sinner to save himself? If so, how are we to understand such passages as these: 'His name shall be called Jesus, for he shall save his people from their sin,' and 'blessed be the Lord God of Israel, for he hath visited and redeemed his people, and raised up unto us an heir of salvation in the house of his servant David,' and that 'he died for our sins, and rose again for our justification;' and, as Paul says, 'he loved me and gave himself for me?' What were the circumstances under which we were placed by sin? Were we not law subjects, and as such condemned, to all intents and purposes, to an awful hell? And from what have we been redeemed, but from that awful curse? As the apostle said, 'he hath redeemed us from the curse of the law, being made a curse for us, for as it is written cursed is every one that hangeth on a tree.'

Has the justice of God then reaped a complete satisfaction in the wounds that have been inflicted on his dear Son, who was pursued unto the ignominious death of the cross? and does he still hold the same demand against the sinner, who is a complete bankrupt? If so, where is the justice in the case? and if our sins were not imputed to him, how could he have borne our sins, and carried our sorrows? how was 'he who knew no sin, made sin for us?' How did he suffer, the just for the unjust? Why did he agonize in the garden until he sweat as it were, 'great drops of blood, falling down to the ground?' Was this real, or imaginary? Destroy the doctrine of speciality, and it was only imaginary, for there was nothing to press him into such agony. Did he by those sufferings, cause that the hand writing of ordinances which were against us should be blotted out, having them nailed to his cross? Is it true that by his stripes we are healed? Did he as the high priest of our profession, enter into the holy place once for all, having obtained eternal redemption for us? and has he who has graven the people on the palms of his hands

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by one offering, forfeited forever those who are sanctified, or set apart? If so, then follows, as a matter of course, that God will be merciful to their unrighteousness, and their sins and iniquities will he remember against them no more? If these passages, (and they being only a few that might be introduced,) so fully sustain the idea that the whole plan of redemption has been laid in wisdom, and carried on according to the purpose of Him who worketh all things after the counsel of his own will, how low and mean must be the idea that his will and purposes are controlled according to the good or bad actions of poor worms, who, in their best state, are altogether vanity. We read that God commendeth his love towards us, (not because we were good people,) but in that while we were yet sinners Christ died for us, and much more, being now justified by his blood, we shall be saved from wrath through them. We also read that he hated some and abhorred others; and surely he did not give his Son to die for those he hated or abhorred. But he so loved the world, that he gave his only begotten Son that whosoever believeth on him should not perish, but have everlasting life.

Perhaps all the false notions and inventions of men that have been gotten up and propagated by them for the last eighteen years, may be attributed to the want of a proper knowledge of themselves, and of the atonement that has been made by our Lord and Saviour, Jesus Christ. All Arminians, of whatever name or sect, are united in the belief that the atonement is general; having accomplished nothing, in part, leaving the whole matter to turn on some condition to be performed by the creature; hence the great exertions made by every sect and party to scare and alarm, and drive if possible the sinner into the performance of their own favorite condition, upon which they assure him his salvation absolutely depends. But how is the sinner to arrive at any definite conclusions? From the Roman Catholic down to the Mormon, they all differ as to what the condition to be performed is, while they all evidently worship, not an independent but a dependent being, who is entirely dependent on poor blind mortals to move in the great work of doing something good, in order that he may save him.

And for this purpose all their powers are put into full blast, in order to force the people into the worship of their calves they have set up; and instead of their preaching the gospel, there is continual thunder from Sinai, and an awful war about hell and the damned. But can all this cause the sinner to love God? Is not an awful abyss daily placed before his eyes? and is it not abundantly manifest that the awful realities of hell itself could never inspire man with a holy reverence or love of God? nay, could he be induced to kneel, or to sit on the anxious bench all the days of his life, or be baptised into the name of the Father, Son, and Holy Ghost, or walk with grains of corn or pebbles in his shoes, for the mortification and buffetting of the flesh, or submit his body to be crushed by the great wheel of Juggernaut, it would utterly fail to remove enmity or hate, or implant within him one holy or divine principle, without which, it is impossible to see God—for Paul declares that, 'Though I had all faith, so that I could run over mountains, or zeal which would cause him to give his body to the flame, or sympathy, so as to give his goods to feed the poor, yet without charity he would be nothing more than a sounding brass or a tinkling cymbal.'

So we see that it is not by works of righteousness which we have done, but according to his mercy; he saves us by the washing of regeneration, and the renewing of the Holy Ghost. This is plain and evident when we consider our condition in nature, being dead in trespasses and sins, showing the necessity of being regenerated and born again, or being made alive from the dead. It is written, 'you hath he quickened, who were dead in trespasses and sins.' And again, "God who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins,

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hath quickened us together with Christ; by grace you are saved.' The sinner, in a state of nature, is entirely blind; but God, who commanded the light to shine, shines on his heart, giving him the light of the knowledge of the glory of God in the face of Jesus Christ. The sinner, by nature, has a heart, hut he cannot understand. God taketh away the heart of stone, and giveth a heart of flesh, making the 'new man, which, after God, is created in righteousness and true holiness.' In nature, he has ears, but he hears not; he is like the deaf adder, which harkeneth not to the voice of the charmer, charm them never so wisely. The gospel of the grace of God, therefore, being to them no charmer, Christ is as a root out of dry ground, there is no beauty in him; hence the proclamation of salvation in his name is unheeded by them, until God unstops their deaf ears, and sets up his kingdom within, which prepares them to listen with attention. The gospel is now good news and glad tidings; he is now prepared to set under the shadow of the Almighty with great delight, whilst his fruit is sweet to his taste.—Medicine is not administered by the physician to a dead patient, but to the living. The sinner though laboring under a disease, which, if not removed, will finally destroy both soul and body, feels under it still secure; it gives him no special pain or uneasiness; sin being his element, he rolls it under his tongue as a sweet morsel, until the great physician, who can kill and make alive, penetrates the dark chamber and opens up to the sinner's full view the awful sink of sin, the corruption of the heart, which is deceitful above all things, and desperately wicked. This constrains him to smite his breast and cry, 'God be merciful to me a sinner.' He now feels the need of remedies; he cries, 'Oh Lord, I am oppressed—undertake for me.' He needs no protracted meeting to cause his conviction to become more pungent, no extraordinary exertions need be made by professors in order to keep the flame alive, or fears entertained that he will not be converted, for he that 'beginneth the good work will perform it until the day of Jesus Christ.' The minister's duty is now clear; he is not to undertake to save him by his prayers, but to point him to the Lamb of God, which taketh away the sins of the world—who is a fountain open to the house of David, and to the inhabitants of Jerusalem, for all sin and uncleanness. Then the sinner may wash and be clean, and drink and never die.

Thus, brethren, we have in these narrow limits given you some scriptural accounts of the children of men, in their helpless condition as sinners, and the goodness and power of God in their recovery, hoping that you may have felt the need of his saving influences, and have fled to refuge. We exhort you to cleave unto him as a strong town, where the righteous were and are safe. May he continue his blessings with you until you are called to join the great Association above, where parting will be no more, where the wicked cease from troubling, and the weary are at rest, is the prayer of your brethren in the Lord. Amen.

WM. FUQUA, Moderator.
H. LOUTHAN, Clerk.

TO EDITORS PRIMITIVE BAPTIST.

Jefferson county, Tennessee,
Jan 5th. 1846.

DEAR BRETHREN AND SISTERS OF THE Primitive order: I take this opportunity to let you know that I have not forgot you. May grace, peace, and mercy dwell with you all and with myself and family. I ought to have written before now and sent on my little mite for your valuable paper. Through hurry of business and waiting to make some arrangements, I have waited until now. I wanted the declaration of non-fellowship, that a church was constituted on last July, in Greene county, Ten. by the name of Thomasson, which I had not in possession until now, and I want you to give it a place in your paper if you think it worthy.

DECLARATION OF NON FELLOWSHIP.

We do most solemnly declare an unfel-

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lowship with the Baptist State Convention. Home Missionary Society, the General Association, Abolition Society, the Temperance Society; the Bible Society, the Sunday School Union, the Tract Society and all of their kindred institutions, with the Theological school; believing them to be contrary to the word of God and in direct opposition to the plan of the gospel; that in God's word is every thing that is necessary for his church to govern them; and the rules and law therein contained, are the only principles upon which believers in Christ can come together in order and be a true church of Jesus Christ Therefore, we have no church relation, nor fellowship with members, nor churches, that belong to any of the above named Societies, nor any member, nor church, that is in union with those that belong to any of the above named societies; believing that the ministers, that are going to and fro through our land as agents or friends, of those societies, are those men that the scriptures speak of as having men's persons in admiration for advantage; that they with a false zeal and benevolence, through deceit draw from the poor and infants their hard earnings to live upon, and to fare sumptuously every day. We cite to the following scriptures as reasons for the above declaration. Micah, 3 c. 11v. Mat. 6 c 31, 32, 33, 34 vs. 10c 7, 8 vs. 2 Pet. 2 c. Rev. 18 c. 4 v

Dear brethren, in vol. 10, and No. 16, and page 247, I see piece about liquor. I will quote a part of it and you can read it at leisure. First, I cannot in conscience make nor sell it, because it was no part of the employment of the apostles; neither in my view is the practice any where sanctioned in God's word. Now, according to the request, I put some questions in Which is the greatest sin, to make liquor and sell it, or buy it and drink it? How could you get it if it was not made? Are we to do nothing of labor but just the kind that the apostles did? Can you find where the apostles taught a singing geography school? Did Christ make wine for the people to drink as a beverage, and did Christ use it as a beverage? Has not that piece vindicated the temperance society cause, more than the Primitive Baptist cause.

Dear brethren, I want to say something about the doctrine of the eternal, self-existent devil. I think that doctrine is contrary to what God has revealed in his word. It seems to be contrary to reason, for it makes two self-existent beings. Of course both must be almighty, for the being that is self existent must be almighty. Now which would have the best right to give the other laws, and bind the other under obligations to him? God says, I am the first and the last, the beginning and the ending. Now if God is first, of course the devil cannot be first; for if the devil is eternal, he would be first which would make two firsts, which cannnot be. Well, how did the devil come? Is that our business? I think not. That which is revealed belongs to us and our children; secret things belong to God. If you could find out all about the devil, would it make our condition any better? Let us learn to resist the devil that he may flee from us; and let us try to learn what God has revealed in his word, which will give us as much knowledge of God as he intended for our good. When we get into the Book, I think we have nothing else to guide us; then let us stay in the scriptures, and we are safe.

I now subscribe myself your unworthy brother in Christ.

PLEASANT A. WITT.

TO EDITORS PRIMITIVE BAPTIST.

Alabama, Coffee county,
Nov. 28th, 1845.

BRETHREN EDITORS PRIMITIVE BAPTIST: For the first time, I now take this method of communicating to all my dear old brethren, who have worn themselves down in the great cause of our Redeemer, in writings and preaching on the subject of Redemption by Jesus Christ, that I-

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greatly delight in the contents of your valuable paper.

By the grace of our Lord Jesus Christ, I remain yet on the land and among the living, surrounded by enemies to the doctrine of election; but let us come to the conclusion of the whole matter, as seen by John on the Isle of Patmos. Behold the books are opened. We believe when the final accomplishment of all these matters are brought to an issue, that all men will know who is right and who is wrong; when the secrets of all hearts are disclosed, the hidden things of darkness are brought to light.

I had a man to stay with me last night, who said he had been in the first place a Presbyterian, and a seceder, and Methodist, and Old Side Baptist. And I told him after all, that he had been a little of any thing, and nothing at last. How empty and ineffectual, are all those refined artifices, with which hypocrites impose upon their fellow creatures, and preserve a character in the sight of men; but a jealous God who has been about their path and about their beds, and spied out all their ways, "sits before them the things that they have done." They cannot answer him one in a thousand, nor stand in the awful judgment. They are speechless with guilt, and stigmatized with infamy before all the angels of light. What a favor would they esteem it to hide their ashamed heads in the bottom of the ocean or even to be buried beneath the ruins of a tottering world. If the contempt poured upon them be insupportable, oh, how will their hearts endure when the sword of infinite indignation is unsheathed and fiercely waved around their defenceless heads, or pointed directly at their naked breasts? How must the wretches scream with wild amazement, and rend the very heavens with their cries, when the right aiming thunderbolts go abroad with dreadful commission to drive them from the kingdom of glory, and plunge them not into the sorrows of a moment, or the tortures of an hour, but into all the restless agonies of unquenchable fire and everlasting despair?

These are too shocking for reflection to dwell upon. Wonder, oh man! be lost in admiration, at those prodigious events that are coming upon the universe; the greatness of which nothing finite can measure, such as will cause whatever is considerable or momentous in the annals of all generations to sink into littleness and nothing. Jesus, prepare as for their approach; defend us when they take place, big with the everlasting fate of all the living, and all the dead. Yea, multitudes of thronging nations, rising from the earth and seas. I must see the world in flames and must stand at the dissolution of all terrestrial things, and be an attendant on the burial of nature. I must see the incarnate God issuing forth from light inaccessible with ten thousand times ten thousand of angels to judge men and devils. I must see the curtains of time drop, see all eternity disclosed to view, and enter upon a state of being that will never, never have an end:—

Great day of dread decision and despair,
At thought of thee each sublunary wish,
Lets go its eager grasp and quits the world.

Dear brethren, give these lines a place in your paper, if you think them worthy. I should have left the writing to my superiors, but I wanted to send a few subscribers' names. May the grace of our Lord Jesus Christ be with you all. Amen.

I am your companion in gospel bonds.

M. W. HELMS.

TO EDITORS PRIMITIVE BAPTIST.

Lexington, Georgia,
4th Jan. 1846.

DEAR BRETHREN: I have delayed writing on account of those for whom I have subscribed, for I want to continue myself, as I like to hear from my brethren at a distance. When they tell of my trials and troubles here, it strengthens and confirms me in the way that I believe the Lord left on record for encouragement for those that wish to follow him. May the Lord enable his followers to contend for

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the truth to the end of time, and may he bless and sanctify the efforts that are in operation agreeably to his word, and may he keep us by his power through faith unto salvation, is my desire for Christ's sake. Amen. *THOS. AMIS.*

FOR THE PRIMITIVE BAPTIST.

The power of Faith. C. M.

Now faith it is the gift of God,
And by it we lay hold;
Receive the promise in his word,
And hope it makes us bold.

And charity it is the grace,
That never, never dies;
And so we hope to see his face,
We love the sacrifice.

By faith we see our sins forgiven,
By hope we live and die;
By love we pass from earth to heaven,
To taste the joys on high.

Now faith and hope they will abound,
Till both are lost in sight;
But love it runs eternal round,
And guides us truly right.

So love it draws us like a cord,
And points to Jesus' blood;
And so we live upon his word,
And trust our living God.

Now faith and love they both combine,
To set the pris'ner free;
Mercy and justice both can shine,
And so they both agree.

Through grace divine we hope to shine,
With Christ in heaven above;
And there to rest with all the blest,
And sing redeeming love.

The happy Travellers. S. M.

Oh, happy souls are they,
Whose sins are all forgiven;
They safely travel on their way,
And so they get to heaven.

They walk by faith indeed,
And keep the sacred road;
As such from bondage have been freed,
And made their peace with God.

They go from strength to strength,
And keep the narrow way;
They all shall overcome at length,
And shine through endless day.

And when they're called to go,
To that bright world above;
They joyful leave all things below,
And sing redeeming love.

The Spirit now says, come,
And welcome, says the bride;
They travel on their journey home,
To meet the sanctified.

The angels waiting stand,
To bear their souls away;
O'er Jordan to the promis'd land,
Where all is endless day.

BENJAMIN MAY.

Macon, Ga. May 6, 1845.

FOR THE PRIMITIVE BAPTIST.

Appointments for Elder Parham Puckett.

The 1st day of March at Nahunta; 2nd, at Memorial; 3rd, at Black Creek; 4th, at Contentnea; 5th, at Tosnot; 6th, at Upper Town Creek; 7th, at Hardaway's, 8th, at Williams's; 9th, at Lawrence's, 11th, at Conetoe; 12th, at Tarboro'; 13th, at Old Town Creek; 14th, at Autrey's Creek; 15th, at White Oak; 17th, at Meadow; 18th, at the Poor House in Greene; 19th, at Rose of Sharon.

April 22, at Rose of Sharon; 24th, at Red Banks; 25th, at Great Swamp; 26th, at Flat Swamp; 27th, at Spring Green; 28th, at Beargrass; 29th, at Skewarkey.

May 1st, at Morattock; 2nd, at White Chapel; 3rd, at Concord; 4th, at Liverman's; 6th, at Gum Neck; 7th, at Bethlehem; 8th, at Sound Side; 9th, at Angeley's; 10th and 11th, at Concord; 12th, at White Chapel; 13th, at Morattock; 15th, in Washington; 17th, at Blount's Creek; 18th, at Whitford's; 19th, at Swift Creek.

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THE PRIMITIVE BAPTIST.

EDITED BY PRIMITIVE (OR OLD SCHOOL) BAPTISTS.

Printed and Published by George Howard,

TARBOROUGH, NORTH CAROLINA.

"Come out of her, my People."

VOL. II. SATURDAY, MARCH 7, 1846. No. 3.

COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

SOCIETYISM EXAMINED,

A Discourse delivered by the author at Catawba church, York district, S. C. 4th Oct. 1845.

"But chiefly them that walk after the flesh in the lust of uncleanness, and despise government. Presumptuous are they, self-willed; they are not afraid to speak evil of dignities." 2nd Pet. 2nd, 10th, &c.

INTRODUCTION.—In casting our eyes on the pretext of this passage of holy writ, which the apostle Peter under the impress of the holy spirit saw fit to direct to his brethren, the believers on the Lord Jesus Christ, whom he recognized as elect or a separate chosen people, not only in name but by the Holy Ghost; being made partakers of the divine nature, having escaped the corruptions that were in the world through lust, 2nd Pet. 1st, 4th; yet knowing the assiduity of the adversary, whom he had previously described as a prey-hunting lion, 1st Pet. 5th. 8th; and that he would leave no means or device unturned, to sink the kingdom of light and sully or tarnish the glory of Christ, And hide the true source of joy from man, that he might cause them to rejoice in a thing of nought. Amos, 6. 13. And what he could not perform by open hate, persecution, and such like, he would endeavor to effect by false teachers, who should in a private way or covertly, and by deception, &c. effect that which he could not otherwise perform; till through their grossness and hardness, or darkness, they should even deny the Lord Jesus, and bring on themselves and followers swift, and sudden, and certain destruction. 2nd Pet. 2nd. 1st verse. And that many should become followers of their pernicious ways, by whose means the ways of truth should be evil spoken of. But as all their deception could not either hide the godly (or Christ's covenant people) from the mercy and care of Jehovah, so neither could it shield them from that day and judgment which he had appointed. Acts, 17. 31st. And as it would have been tedious to have given every erroneous doctrine and practice, which would necessarily grow out of their pertinacity, as they should wax worse and worse, deceiving and being deceived, 2nd Tim. 3rd, 13th; and as they were to be known by their fruits, Matth. 7th. 16th; therefore it seemed good to the Holy Spirit to give a few of the leading traits of their character, that they might at any time under any cloak, name, or disguise, which they might and would assume, be subject to detection by those who had and were guided by the word and spirit of God.

The character of those then that were 'specially,' or the chief among those to whom the mist of darkness is reserved for ever, verse 17th; 1st. They walked after the flesh. 2nd. They despised or disesteemed government. 3rd. They were presumptuous and self-willed. 4th. They

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were not afraid to speak evil of dignities. And those things they understand not, and were to utterly perish in their own corruption. verse 12, &c. It is evident then beyond the power of earth and hell to controvert, that if we shew the trait of character embodied in the text, we have brought to light one of the family of destruction, and should not own nor embrace such an one as being a fit member of the mystical body of our Lord Jesus Christ; till by repentance and reformation they give evidence of their enlightened or renewed state, and become obedient children of our heavenly Father; but withdraw ourselves from them who walk not according to the apostolic order. 2nd Thes. 3rd. 6th. If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness, he is a fool, knowing nothing; but doting about questions and strifes of words, whereof cometh envy, strifes, railings, evil surmisings, perverse disputings of men of corrupt minds and destitute of the truth, supposing that gain is godliness, from such withdraw thyself. 1st Tim. 3, 4, 5 verses.

1st. Then the wicked through the pride of his countenance will not seek after God. God is not nor does not rule in all his thoughts. Psa. 10th. 5th. Hence they are actuated or influenced by fleshly or worldly propensities; and a few of the grossest of these works are summed up by Paul in his fifth chapter to the Galatians, 17th and following verses. And in his address to the Ephesians, he shows this to be the natural or alienated state of the unbeliever, or those who are yet in darkness. Eph. 2nd. 1, 2, 3 verses. And we cannot rationally expect such to walk contrary to nature, but that they will embrace every opportunity to fulfil the desires of the flesh and of the mind. Eph. 2nd. 3rd. While it is said of the opposite character, that their desire is only good. Prov. 11th. 23rd. And the church of old said by the mouth of the prophet, the desire of our souls is to thy name. Isa. 26th. 8th. Hence it is easy to weigh our acts, our aims, and true standing, and know what family we are of, or belong to; whether the family of death, or family of life. For if we live after or according to the flesh, we shall die. But if we through the spirit do mortify the deeds of the body, we shall live. Rom. 8th. 13th.

2nd trait. They despise (or disesteem) government. Now it is evident both from the Old and New Testaments, that God has in a direct or providential way established civil governments, which it was sin to disobey or oppose. See 1st Saml. 8th. 7th. And brought consequential damnation. Rom. 13th. 1, 2 verses. And Paul, guided by the Holy Spirit, embodies to a degree this law with the decalogue, as to its strength and authority, and that it binds love to our neighbor according to Levit. 18. 19. Matth. 22nd. 29th. Gala. 5th. 14th. Jas. 2nd. 8th. But in connection or addition to civil government there is another, not against but superior to civil government, in its purity and intentions; holy in its rules, and glorious in its ends; being itself holy, just, and good. Rom. 7th. 12th.

3rd trait of character. They were presumptuous and self-willed, which appears to imply that they were so arrogant that they chose rather to make laws and rules of their own more suited to carnality and pride, than to obey those that were given of God and in accordance with the omnipotent wisdom of the all-wise Jehovah; and which is equivalent to saying, that they can do better than he did, and make better laws and governments than he has done; which is presumption, equalling that of satan himself. Self-willed, having a will or desire of their own, in perfect accordance with their carnal unreconciled mind; which is not subject to the law of God, neither indeed can be. Rom. 8th, 7th. Therefore they have a will of their own, at variance with the will of God, originated in a corrupt and rebellious heart, and thus they are self-willed.

4th trait. They are not afraid to speak evil of dignities. Now as the term dignities is in the plural, we shall use it in a

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plurality There is no fear of God before their eyes. Prov. 36 1st. Rom. 3 18th Now what is to be expected of a depraved human being having these traits of character, or even a majority of them? 1st. They walk after the flesh. 2nd. Despise government. 3rd. Presumptuous and self willed. 4th. They are not afraid to speak evil of dignities. Now we understand by the scriptures, that the flesh represents a carnal and alienated state, or submission to God whether in law, precept, or government. For it is not subject to the law of God, neither indeed can be. Rom. 8 7th. They are contrary one to the other. Gal. 5 17th. Therefore under the influence of that dark rebellious spirit which would say to God, depart from us, for we desire not the knowledge of thy ways. Job, 21. 14th. And we all know that, that which we have no desire for or love of, is virtually despised or disesteemed by us. Hence being not subject to the law of God, we despise government both civil and ecclesiastical. And being thus led by a presumptuous, blind, self-sufficient, rebellious spirit, we are not afraid to speak evil of the dignity of the wisdom of God, as expressed in the justice, goodness, and usefulness of his appointments, whether in church or State. And profess and practice to make better than he has done, though the scripture says, who can make that straight which he hath made crooked? Eccl. 1st. 15th; and 7. 13th.

Now whether we understand it or not, when we undertake by our little earth-grown societies to make better laws, rules and regulations than he has done, and effect greater objects than he has done, we reflect on the wisdom and power of God, and prove ourselves to be in possession of a majority of those traits, which characterize those who are to be first or chief among the objects of vindictive punishment. Now not to be tedious, we find by scripture the Lord Jesus promised his Holy Spirit to teach his followers all things. John, 14 26th. And he should dwell in them, and teach them to pray; or in other words, to cry, Abba Father. But one of our high-toned societies now in the nineteenth century, in their self-sufficient, high, improved state to degrading of the dignity and power of the Spirit of God, now offers you or us, a book to learn us to pray. Thus in this and many other respects, an acquaintance with the word and spirit of God is superseded.

But again. Beside these there is another, wide spread and far famed, that professes to moralize without gospel restraint, and make men almost fit for the kingdom of heaven, without a knowledge of Christ and his gospel. Yea so pure and clarifying are the tendencies of this society, rising in dignity (in the minds of many) above the dignity of the laws and precepts of the Lord Jesus Christ, that his laws though of equal dignity with his character, are disesteemed or spoke evil of as being insufficient to make a man moral and temperate. Thus it may be said of them as was said of their older brethren long ago, they have made the commands of God of none effect, by their traditions or improvements. Matth. 15th. 6th.

Now we believe that much the larger number (if not all) of those earth-sprung societies amongst us, not only sprung from from the same fountain, but all produce the same fruit (to a degree;) that is, a great name, and high praise to man, and handsome gain; which pleases man and offends or dishonors God. As in the words of the text, they walk after the flesh, despise government, they are presumptuous and self-willed; they are not afraid to speak evil of dignities, even the government and dignity of the Lord in church and State. For if those things were understood and we were influenced thereby, we would need no societies but that of church and State, which are dignities or powers of his appointment, ordained of God. Rom. 13. 1st. Titus, 3rd. 1st. 1st Peter, 2nd. 13 and 14 vs. But if those that appear to be akin to the light will not bear the light of God's

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word, what must become of those which are in the dark; if we bring them forth with all their high pretensions and powers of deception, and are thus characterised by the poet—

With names of virtue she deceives,
The aged and the young;
And while the heedless wretch believes,
She makes his fetters strong.

Now we who are acquainted with some scraps of history know that there have been societies in past ages who have made professions very different from their real intentions, and by that means have enlisted men of morality, good men. Whereas if either the dignity of the appointments of Jehovah, or the true aim of the propagators had been understood, would have stood aloof from them, and reverenced and obeyed the laws of Christ the Lord.

The first that we would refer you to, is the society of the Jesuits in the sixteenth century, founded by Ignatius Loyola, as shewn by Mr. Buck in his Dictionary. And though nothing need be more upright than their professed intentions, yet nothing perhaps more fatal in its consequences. But we can only refer you to his book, and authors quoted by him. Again, he gives us an account at considerable length of the societies of the Illuminen, or Illuminati, established in 1776, by Doctor Adam Weishaupt. Nothing need be more praiseworthy than the avowed objects of this order, and the Doctor's perception led him to elect another, to wit, Free Masonry: which, without doing violence to any, was of the same earthly family and could not with arrogance claim more than earthly parentage. And if Mr Buck has quoted Professor Robeson and the Abbe Barruel honestly, with respect to their real design to overturn all religions and governments, and bring the arts of civilized life into contempt, to say nothing of the grossness of the ceremonies used at old mission, awake the eye of public vigilance over all those little earth born societies But much more should the followers of the Lord Jesus stand aloof from them, but we think they should view them as fully characterised in the words of the text.

Now I do not know whether Mr. Abel Person of Tennessee, is professedly either a Mason or Odd Fellow. But if he is, he is about as consistent as we (some of us) are. We deny church fellowship to those who sprinkle infants, though God has no where said expressly ye shall not sprinkle infants; and fall out with those that tell us, God has said ye shall not observe times, because we want to gratify our vanity on the fourth of July, &c. For though he is a great stickler for some of these little earth-born societies, yet he scruples not to say, that the infidelity and atheism which spread all over Europe in the 18th century, and at length took the name of Illuminism and Jacobinism, all arose out of the eastern and western apostacies, and was fitly represented by unclean spirits like frogs, going forth to the kings of the earth and the whole world, to stir them up to battle, &c. Nothing (says he) could be more like the spirit of devils And he adds, any honest man that is or will become acquainted with the history of Jacobinism must feel convinced that it is the spirit of the bottomless pit. (I do not know the Doctor's reasons for dropping out so soon Illuminism and Masonry, which were all united,) according to the testimony of the authors quoted by Mr Buck.

Mr Person again tells us on the next page, that many of these same people thus employed against God, his government, and all religion, and all that was sacred, till they had barbarously butchered two millions of the inhabitants of France. In this carnage nothing shielded a professor but to be a Jacobin, for many of the Jacobins professed to be Catholics, that they might do the more harm to what they called Christianity.

Now how we can read the traits of character in the text, view the face of history, and despise or disesteem the appointments of God, by giving any earth born institution a superior or equal station, is enough

to strike good sense with astonishment Once more—we know that the appointments of God in church and State are dignified powers, and worthy the term dignities. As to the rites and immunities of the State, or privileges of citizenship, we are partakers by birth or the laws of naturalization, a being once recognised; until we forfeit that right, we are entitled to all the security and protection which it gives in person, property, and character. And sufficient or ample provision is made, that we might walk together in confidence and honesty, which forms the moral tie among the members of the same great family, being thereby bound to defend the honest and the innocent, to relieve the oppressed, and help the afflicted; or, in other words, exercise charity.

Now this being understood and acted out, would supercede for ever all these little dark earth-born societies, and save us from being presumptuous enough to cast reflections on the wisdom and providence of God, or our legislators, as though we could make wiser and better laws than they had done. It is also provided in and by the same authority, for the punishment of transgressors for the good of the community. Now God has informed us that he does not approve of punishing the innocent, nor clearing the guilty; then if we provide for either of those things to effect them, we despise the government of God, and rebel against the dignity of his wisdom and justice, and fill the trait of character in the text

But again —there is another exalted government called or selected out of the kingdoms of this world, called the kingdom of the Lord, or church of Christ; said to be the pillar and the ground of the truth. 1st Tim. 3rd 15th. To or into which we are called by the grace of God, so far exceeding in its laws and privileges, that it is called the marvellous light. 1st Pet. 2nd. 9th Under this government we are said to inherit the glorious liberty of the children of God. Rom. 8th. 21st. Now it could not be even thought without the highest presumption, that frail depraved mortals could possibly make better establishments, or safer laws, than the Lord had done. Now being brought into this kingdom, or as the scripture expresses it, to glory and virtue, 2nd Pet. 1st. 3rd, (being afore prepared by grace,) we enter that kingdom visibly by a vow, in which we not only avouch the Lord to be our God, but professedly avow ourselves to be the Lord's people; and the scripture says, vow and pay to the Lord. Psa 74th. 11th. Again—when thou shalt vow a vow to the Lord thy God, thou shalt not slack to pay it; for the Lord thy God will surely require it of thee, and it would be sin in thee. Deut. 23rd 21st. When thou vowest a vow unto God, defer not to pay that which thou hast vowed, for he hath no pleasure in fools. Ecclesiastes. 5th. 4th. We also virtually vow to live to God and renounce the world, the flesh, and the devil. And how we can after this unite in a sworn association with atheists, deists, and worldlings of almost every description, and not feel that we are virtually perjured, is what I have yet to learn. And thus through presumption and a flesh-pleasing principle, we are not afraid to speak evil of the dignity of church and State, by binding ourselves by a more solemn obligation (as we apprehend) to a band who like ourselves have virtually renounced the obligation of both church and State; and might justly be classed with those of whom the Lord complains by the mouth of the prophet thus: They have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns that can hold no water. Jer. 2. 13.

Now it is evident that it all or mainly arises from three particulars, to wit: Love of the world, disregard to civil government and its obligations, a distrust of the providence of God, or lack of faith, or want of love to him. 1st. It is fleshly or sinister motives, for of all we have heard express a desire or intention to join the confederation, (the Odd Society,) it was

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under some present or contemplated pressure there, to be helped out of the scrape And never once thought, perhaps, of applying to him who has the hearts of all men in his hands, and as the rivers of waters turns them whither he will. Prov 21st. 1st. But rather being under a curse themselves, by departing from the Lord and making man his hope and flesh his arm, (or power.) Jer. 17th. 5th; or like wicked King Ahab, who in his stubbornness and rebellion transgressed more against the Lord, and said, because the gods of the kings Syria helped them therefore will I sacrifice to them that they may help me. 2nd Chron. 28th. 23rd. But they were the ruin of him and all Israel, (let us therefore beware.)

It is also said by some it is a charitable society, and that is the reason we joined it. Now this cannot be true, for if we had alms to give there is no want of objects to receive; and the plan prescribed by the Lord Jesus is certainly the wi-e-t and best. See Matth. 6th. 1, 2, 3, 4 verses. It is not only false, but highly presumptuous, that it is necessary to form societies for the exercise of charity. The law of God and of nature, and the precepts of the gospel, all enjoin charity; and the idea that we must form societies or sworn bands for that purpose, is to reproach the wisdom of God, and despise his government. And proving it too by attempting to establish better of our own. Now for the provision for charity in the law of the Lord, we refer you to the 15th Deut. 7 to 14 verses; and chapter 24th. 19th. 22nd verses; and Matth 5. 42; Acts, 6th 32. 35. Therefore it is either falsehood or a delusion, that any have joined any earth born unscriptural society for the purpose of exercising charity. The Spirit saith, as we have opportunity let us do good to all men, specially those who are of the household of faith, (not a little sworn association.) Gal 6th. 10th.

Now if we were in possession of the necessary degree of the knowledge of the divine perfections of God, and his absolute authority over us, and our obligations to him, we would need none of the patchwork of man: nor Odd, nor earth-born societies neither, to help out or better the laws and government of God. For through the greatness of his name, or power, even his enemies would submit themselves to him. Psa. 66th. 3rd.

It is said again, there is no scripture against it, (societies and sworn bands.) Then if we have shewed none, we will try again. We find in Proverbs 1st, a combination of men, or sinners alluring youth and saying, cast in thy lot with us, let all have one purse. But the spirit of God says, my son, walk not thou in the way with them, refrain thy foot from their path, for their feet run to evil, &c. Prov. 1st 14, 15, 16 verses. Again, Isaiah, 8th. 11, 12, 13 verses. For the Lord spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying, say ye not a confederacy, to all them to whom this people shall say, a confederacy; neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread.—Whatsoever thing I command you, observe to do it; thou shalt not add thereto, nor diminish from it Deut. 12th. 32nd See also chap. 4th. 2nd verse Add not thou unto his words, lest he reprove thee and thou be found a liar. Prov. 30th. 6th.

Now we know that the law of God and the word of God are synonymous terms and imply the same thing, sacred, dignified, and glorious. And to attempt to establish better laws, regulations, communities, or societies than he has done, is to add to his words, or law; to impeach his wisdom and his power, and presumption in the highest, and fraught with damning consequences, (witness the innovations of popery.) We also know that the Jewish economy during its existence was the most dignified in the world, both as respected its privileges and consequences; pertain-

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ing not only to this life, but also that which is to come. But when the true light of the gospel day had illuminated the heart and mind of both Jews and Gentiles, and they became one in Christ Jesus, then the word and spirit of the gospel became the rule and conduct of conversation, and all other was set aside as being weak and beggarly. Gal. 4th. 9th. And those who had professed to have received this rule, were exhorted to walk by it; because there were many who were the enemies of the cross of Christ, whose god was their belly and their regard to earthly things, and they gloried in that of which they ought to be ashamed. Philip. 3rd. 18, 19 verses.

Now all these things, both Jew and Gentile establishments, in comparison of the gospel were called weak and beggarly, Gal. 4th. 9th; being out of season and unworthy the Christian calling, Eph. 4th. 1st; and fraught with many evils, as we hope to show by the by. Hence Christians were exhorted to abstain from them, in all their appearances. 1st Thes. 5th. 22nd. And all those little earth born sworn bands that we find in the scripture, were for the commission of evil. Acts, 23rd. 12th; Prov. 1st. 14, 15, 16, 18 verses.

Again—if we are bound stronger to any earthly object, or combination of objects, than we are to the Lord Jesus Christ, whether by oath or any other tie, we cannot be his disciples or followers. Luke. 14th. 33rd. The disciple is not above his master, nor the servant above his Lord. Matth 10th. 24th.

Now we would ask common sense itself, who is to rule and who is to obey? who is to give laws and establish government, and who is to yield and obey? We answer, if the Lord be God, obey or follow him. 1st Kings, 18th 21st. Again—if two parties or rulers are both making laws and establishing governments, they are sure to clash and disagree. (Now ask our fathers from England, Ireland, or Scotland, with respect to their experience of this fact.) And if two cannot walk together except they agree, Amos. 3. 3rd, how then can these little sworn or combined menders of the laws and economy of Christ presume, or we admit them to the fellowship of the Lord's Supper, while they being led by the flesh disesteem the government of Christ? Being presumptuous and self-willed, they are not afraid to speak evil of the dignity of church and State, by professing to establish better.

Again--we cannot serve two masters. Matth. 6th 24th. How then can we obey two governments, one of earth and according to the flesh, the other from heaven and according to the wisdom and spirit of God; unless we could bring about a reconciliation with Christ and the devil, and harmonise light and darkness, and produce amity between flesh and the spirit, which the Holy Ghost says cannot be done? Gal 5 h. 17th. Rom. 7th. 25. and 8th 7th. 1st Cor. 2nd. 14th, and 2nd Cor. 6th. 14, 15 verses. Wherefore come out from among them and be ye separate, saith the Lord, verse 17th, (speaking to the church.) Again—he that doeth truth cometh to the light, that his deeds may be made manifest that they are wrought of God John, 3rd. 21st. Let none say any more that there is no scripture against them, for what is brought forward is but a mere tithe of what might be brought forward; but if these do not suffice, more would not.

Now if Professor Robison, the Abbe Barruel, Mr. Buck, and Mr. Person, have given us a just account of Jacobinism, Illuminism, and Masonry, in their combined state, and deceptive names, and fatal consequences, with some facts known to ourselves, should not even the civil government regard them, (earth born societies) with a careful and vigilant eye. But much more should the church of Christ stand aloof, and be careful lest she nourish vipers in her bosom; for if as stated by Mr. Person they decreed on the 27th August, 1792, that the Convention should be a Committee of insurrection against all the kings in the universe, the king of heaven not excepted.

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And on the 15th of December following passed another decree to extend their system by means lawful or unlawful to all countries occupied by their armies. That the murder and banishment of millions of the inhabitants of France, burning of the Bible, the French Revolution, wars and blood, were the fatal consequences. See Person on divine government, pages 358 & 359; Buck's Dictionary, Art. Illuminati, &c.

Now every plant bears its own seed, Gen. 1st. 11, 12 verses, 1st Cor. 15th. 38th. Do men gather grapes of thorns, or figs of thistles? Matth. 7th. 16th. Again—whether the name now assumed by them (O** ******s,) is used as a means of deception, or whether they thereby intend to intimate that they neither belong to church nor State, nor acknowledge civil nor ecclesiastical government, is not for me to decide. May the blessed guide and the word enlighten our minds that our judgment may be according to truth, for the first or chief among those whom God will destroy are walkers after or servants of the flesh, despisers of government. Presumptuous and self-willed, they are not afraid to speak evil of dignities. Hence it is written, behold ye despisers, and wonder, and perish. Acts, 13th. 41st. Then on reviewing the foregoing we discover, or may discover the necessity of examining ourselves whether we be in the faith of the gospel, or the fancy of men, for as a certain writer once observed of the (professed) church, they were all the confusion of ancient Babel, without the gift of tongues.

Now from this state the Lord calls us, saying, COME OUT OF HER, MY PEOPLE. Rev. 18th. 4th. For awful clouds of angry judgments hang over her, and God remembers her sins. Now if any ask from whence came all those clouds of error and confusion, we answer, from a spirit of deception stealing into the heart of the man or people, persuading him that he was something when he was nothing, (of what he ought to be.) Gal. 6th. 3rd. And being thus blinded by the god of this world, till their heart was filled with pride and they tacitly denied the Lord Jesus Christ, in his wisdom, and power, and spirit, and government. And instead of being ruled by that wisdom which is first, pure, peaceable, gentle, easy to be intreated of, full of mercy and good fruits. Jas. 3rd. 17th. And through this exalted opinion he has gone about to dictate for God, alter his laws, improve his statutes, and better his gouernment, as his own earthly wisdom dictated to him; and have taught men that the unchanging God is in some degree subject to or ruled by man. The necessary consequence of this delusion is, if I can make one Christian (myself,) then it only requires effort to make another. And upon this ground we preach free will and great power in man, the power of God secondary or subservient to man, in the display of his wisdom and power. Hence the more we unite, the more wisdom and power, the more we shall effect, and the more will be our gain, and the more shall be our praise till we conquer the earth and reign over the whole world. And this beyond doubt is the fruitful source of these divisions, bands and parties, combinations and societies, delusions, lies, and errors, with all their fatal and God-dishonoring tendencies and fatal consequences. Having forsaken the Lord, we are gone after vain things that could not profit; having left our guide, we have lost our way; forsaking the true light, we walk in darkness; and striving to get praise to ourselves, we dishonored the Lord Jesus Christ: and going about to establish our own righteousness, we have not submitted to the righteousness of the Lord Jesus Christ. Romans, 10th. 3rd. And walking in the light of the sparks that we have kindled, we have the promise we shall lie down in sorrow. Isa. 53rd. 11th.

By this time perhaps some would ask, do you profess to be an Old School Baptist? We answer, by doctrine and precept, we do not deny it. Are you an anti-mission? we answer, no. Are you in favor of our societies and exercises? we answer, no. Are you opposed to our temperance societies? we answer. yes. Are you in favor of intemperance? we answer, no. What have

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you to say of our societies in general? we answer, if they are earth-born they belong to the earth; and if they are not of the Lord's planting, they must and will be rooted up. Matth. 15th. 13th. Now we suppose some are ready to say, you appear paradoxical, will you explain yourself? we answer, by the help of the Lord we will try. Whatsoever ye would that men should do unto you, do even the same to them; for this is the law and the prophets, said the glorious Lord and Saviour. Matth. 7th. 12th. And his spirit through Paul says, as we have opportunity let us do good to all men, especially to them who are of the household of faith. Gal. 6. 10th. The household of God. Eph. 2. 19th. And doing good to all, (not a little sworn combination,) or select band of human choice. Thus we will be the children of our Father which is in heaven. Matth. 5. 44, 45 verses. Thus we have a rule or law for all, extending to all, and binding all; and those who reject it, should not be recognized as a constituent member of the mystical body of the Lord Jesus Christ; but as fully characterized in the words of the text.

Again—with respect to every society now in repute among us, of whatsoever name they be, not provided for in the word of God, we are fully persuaded that a thorough knowledge of the character of God, the purity and dignity of his law, and a knowledge of our obligation to him, and to obey his laws, would for ever sweep them in their present form from under the face of heaven. Now, to be fully understood, you must have patience till we present a miniature trait of the church in its purest state, before the wisdom of man began to try to compete with, or rise above the wisdom of God.

Now let us remember it is written, if any be hearers and not doers of the word, they are only self deceivers. Matth. 7. 21st; Romans, 2. 13th: Jas. 1st. 22 to 25th. Now Peter, addressing those who had heard or received the law or record of God and obeyed it, that they possessed a precious faith through the gracious display of the divine power; being made partaker of the divine and benevolent, or lovely nature of their glorious head, and secured in him from the corruptions and the consequences of it, their life being hid with Christ in God. Col. 3. 3, &c. And this he calls a precious faith. And James defines between this precious or lively faith, and a dead or inactive one. See 2nd chap. and in the 8, 9, 10 verses, pointedly condemns this party or society concern. Hence when we bring them (James, Peter, and Paul,) together, they will bear testimony to the truth, and find but two societies of God's appointment, properly called dignities, church and State.

Having previously spoken of the State, a few words will suffice with respect to the church, called the household of God. And as it would bespeak that all was not right, to see households forming, covenanting, binding, and swearing themselves into different collusive bands, we would be convinced they did not intend to submit to the government of the householder; but despise and (if possible) overturn it. Now if we are in him, (Christ Jesus) as the scripture intimates, our duty then is plain: and these inventions, combinations, societies, bands, confederations, (not provided for in the word of God,) will be found superfluous, and their tendency to subvert and overturn the law and government of God and of Christ. Whereas, if the law of Christ was obeyed, there would not be room in the world much less in the church for them, no more than there would have been room in Abraham's bosom for Hagar, if Sarah had remained there. Gen. 16th. 3rd.

To understand this, let us see what the testimony of the Spirit is to those who are recognised as possessing precious faith. They were as one body, diligently to be virtuous, knowing (or understanding the will of the Lord;) temperate, patient, godly, brother-like, kind, charitable, &c. 1st Pet. 1st. 5, 6, 7 verses. So if we know God, obey his laws, submit to his rule, and lay self and pride where they ought to be, we will form two grand dignities, church and State, that may not only dwell

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together in concord; but mutually promote each other's good. Now by way of application or winding up, let us endeavor to make the proper enquiry, whether the laws of the land and the rights of citizenship ought not to bind every honest, well-meaning citizen to his fellow-citizen upon the ground of mutual and equal enjoyment, of all their common and public and private or common and special privileges, possessions and property. And much more as the safety of the nation and prosperity of the commonwealth, (in a certain sense) depend upon keeping the public faith inviolate. How much more the church, the jewels of Christ, having the plain and easy understood law interwoven with it, or in them, to do to others as we would have others do to us; or, love one another as Christ hath loved us, which is law and the prophets, or the sum total of the condescension of our wise and beneficent lawgiver for the government of those dignities, or church and State. And to form combinations, societies, sworn bands not provided for in the grand bond of union, but contrary to the letter and spirit of it, manifest beyond contradiction a proud, haughty, selfish, high-minded disposition, that can not only look with contempt on government, but would overturn both church and State. Witness the French Revolution with its causes, propagators, and fatal consequences, as before quoted. Hence they are certainly characterized in the text, and should be watched with vigilance and care.

Now let us propose a question or two. Would America and the Protestants be more sacred to them now than Europe was then? (1792.) And if they did not except the king of heaven then, will they do it yet? And if nothing shielded a possessor then but to be a jacobin, what will do it now? And if all the Bibles found were burnt by them then, where will we hide them now? Let all concerned be careful and watch. Again—being in this second heaven-appointed and high distinguished government, under the immediate law and precepts of the Lord Jesus Christ; blessed with all the peculiar, distinguished privileges belonging to our station; having all the unalterable and unfailing promises of daily support, present, future, and eternal good; and we bound by our vow to him, his cause and people; yet all profaned, despised, or disesteemed, and for what? A little, earthly, sensual combination, unauthorised by heaven, and of no benefit to any honest and well meaning man, much less a Christian; dishonoring to God, and a contempt on civil government. Either, devil-like deceitful in its name, or else expressing its separation from and opposition to both church and State; and should be accordingly recognized. And beyond all things should not be recognized as being entitled to a seat at the Lord's table. For, as has been fully shown, the plea of a Christian renouncing his vow to the Lord and his people, for the sake of exercising charity in a sworn association with atheists, deists, or what not, is so grossly fallacious, I wonder they are not ashamed before God and their fellow citizens to name it. Hence law and justice say, give all their due, and they should be recognized in their true colors. And if any have ignorantly embraced it, let them renounce, turn from, and repent: then they might be viewed and treated as Christians. But while in that confederation, without casting contempt on the law of Christ, the civil compact, and common sense, and chaining down reason, consistently they cannot.

But to the other points in which we have been thought paradoxical. You recollect what we said a little back, of the union and privileges of the primitive followers of the Lord Jesus Christ; who professed this precious, joyous, soul-quickening faith, springing up from precious promises, flowing forth from a precious, unfailing, glorious fountain; cheering, quickening, and enlarging all the powers of the soul; identifying its difference from a spurious or dead faith, whose foundation is in the do, of poor frail man. And you know in the law of nature you can only make water run a degree below the fountain

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head, (and so of faith;) the former faith then was to be accompanied and witnessed by that which was virtuous, and this virtue by knowledge, to wit: a knowledge of God in all his benevolence, and goodness, and mercy. Teaching us not only the unfailing obligation of obedience to him in all things, but also that if God so loved us we ought also to love one another. 1st John, 4th. 11th. And to the true or primitive followers of the Lord Jesus Christ, it was not necessary that any of the high pretenders of the day should teach them; for the anointing of Christ's spirit had already taught it to them. 1st John, 2nd. 27th. This accompanied by temperance, striving for the mastery over sin; they were temperate in all things through the spirit of this holy anointing, striving to walk even as he walked, they not only abstained from drinking to drunkenness, but they were temperate in all things. 1st Cor. 9th. 25th. Sober, holy, just, temperate. Titus, 1st. 8th. Sound in faith, in charity, in patience. Titus, 2nd. 2nd. Then where true faith existed, founded on the immutability and faithfulness of him that promised. Heb. 11th. 11th. They were patient, choosing rather to suffer with their brethren, than to have the gains of sin for a season. Heb. 11th. 25th. They lived to God, and not the vanities and maxims of the world; and having the same spirit, the same Father, the same inheritance, they suffered together and rejoiced together; felt as brethren, were kind, their souls enlarged by the expanding love of God shed abroad in their hearts. They were charitable from principle, and not to be applauded by man nor for gain.

Thus it is evident that a true gospel, truly received by the operation of the Spirit, produced this precious or pure faith, and accompanied by and producing this blessed heaven-like train; which like a glorious stream flowing from the throne of God and the Lamb, watering, cleansing, vivifying, and inclining all to heaven; and then flowed back in anthems of praises to God and the Lamb, (not convention or society.) In those days of pure gospel light, the church was one, in faith, in love, in practice; virtuous, knowing, temperate, patient, godly, (not worldly,) brother like, and charitable. Thus they were neither barren nor unfruitful in the knowledge of the Lord Jesus Christ. Here then was the true missionary society, the whole church; the great, the true society for the spread of religious knowledge and temperance, the whole church, the proper society to administer the sweets and consolations of kindness and charity, the whole church. For that is the pillar and ground of the truth. 1st Tim. 3rd. 15th. (Not a speculative theological institution.)

But alas! alas! men have departed from the truth, have walked after the flesh, (and not the spirit;) despising the government of God, they have become presumptuous and self-willed. They fear not practically to speak evil of the dignities of both church and State, and now appear as if they waited the judgments of heaven, or the reward of Babylon. Yea the ministers (or so called) have become Levites, corrupted the visible church to gratify carnality, and made a concubine of her. And though she would flee to her father's house (or the Bible,) by tracts, fictions, tales, fables, libraries, false doctrines, a soft and flesh pleasing gospel, &c. &c., they pursue or go after her, and though they might yield to a few solicitations, yet they will not be content on a morsel of (true) bread; but must be up and away, so as to expose her in Gibeah, (or make her like the world.) Then she must be cut into pieces, (or societies, &c.) and sent through the land. Judges, 19th chapter. Now a council, then a war, (or excommunication of those who hold the truth, or else defame them by all possible means.) Benjamin desolated and his cities burnt.

In short, then; in answer to the questions proposed, I answer, let the pure word of God be preached; pray and wail till the spirit accompanying it shall produce a true and lively faith, with its fruits and testimonies. Keep strictly to the

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word of God, the law of Christ. Maintain the church with all her graces, by strict gospel discipline, and all those little bands, societies, combinations, confederations, and false and childish pleas for money, will be just as useless as stars at noon day. (If this is not so we wish to be shown better.) The church will then shine in her primitive beauty, exhibit her strength, exert her influence, conquer her foes, win over enemies, triumph in redeeming grace, and glorify her head.

And now may the Lord of his free grace and covenant mercy enlighten our eyes, open our understandings to receive his word, possess faith, love and praise God our Saviour now and evermore. Amen.

So prays thy unworthy servant.

WILLIAM PERRY.

THE PRIMITIVE BAPTIST.

SATURDAY, MARCH 7, 1846.

This number has been somewhat delayed in consequence of the detention of our printing paper, by the severity of the winter at the North and by being quarantined on account of the Small Pox in Washington. We will now soon bring up arrears.

TO EDITORS PRIMITIVE BAPTIST.

Wilmington, New Hanover Co.,
23rd of January, 1846.

DEARLY BELOVED BRETHREN, if I may be permitted to call you by that appellation; for I do feel myself so unworthy when I look at my own imperfections and sinful nature, and more particularly at my practice, it puts me out of conceit of ever being a child of grace; though thank the Lord I am what I am: for if it was his wish for me to have been otherwise it would be so, and I must be content in the situation it has pleased the Lord to place me in.

Beloved brethren in the Lord, excuse me for I wrote a letter to send you some time in November last, though I have been hindered from sending it to you; but it always was my wish that you could hear from us here in this section of country in religious matters; though it is grievous to relate that there are but few now-a-days that say, like the apostle Paul did, great is the mystery of godliness. And, there are very few among us in the lower parts of the country, especially on the sea shore, that cry out, great is the love of our Lord Jesus Christ; though to the adverse it appears there are an innumerable host of them that cry out like the Ephesians of old, great is the goddess Diana. And when we come to take a full view of the case, it appears the god that they do worship is self, self-applause, self-admiration, and self-exaltation, whom our Lord and Saviour Jesus Christ calls hypocrites; and says that, they are like unto whitened sepulchres, that appear outwardly beautiful but within are full of all manner of uncleanness. Now, Jesus says, he that exalts himself shall be debased; but he who humbles himself shall be exalted.

Now, dear brethren, the Old School or Primitive Baptists appear to be an humble people, though I feel awfully afraid that I can see some symptoms of self-preferment among them; but I am not to judge, yet every tree is to be known by the fruit it bears. Let us look at those who cry out, great is the goddess Diana; and see if we can what they are doing. Why they are fighting, and seeking law power one over another. Brethren, what kind of religion is that? Can they say with the apostle Paul, the love of Christ constrains them to that? I think not, though I heard some of the missionaries swear in our last County Court, that when a man or woman was taken under dealing by the church, they were discredited and ought not to be believed on their oaths. My God, dear brethren, how far will antichrist tread on our liberty, wherewith Christ has made us free? I think that I can see, if I can't explain. Suppose I or any other member was turned out of the church, does that hinder us from swearing to the truth? I think not. It is law power they are after, for this reason; if there is any one that will not partake of their detestable things,

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they shall be turned out and shall not be allowed their oath in any case.

I must close my scribbling remarks and return my humble thanks to the publisher, for his kind and indulgent attention to me in forwarding the Primitive; for I delight much in them, for they are food to my soul. So no more at present but remain your friend and brother in tribulation, and in hope of the glory of the Lord.

JAMES H. SMITH.

TO EDITORS PRIMITIVE BAPTIST.

Pittsylvania county. Va.
Feb. 18th. 1846.

DEAR BRETHREN AND SISTERS of the apostolic faith and order: Grace, peace and truth be multiplied unto you by God the Father, through sanctification of the Spirit and by the Lord Jesus Christ.

Dearly beloved, it is by the goodness of God that I am permitted to let you hear from me again, in my imperfect manner of writing; but, I will do as well as I can. But, my principal object is to let you all hear from me, hoping at the same time you all will write more or oftener.

I see a letter from brother R. W. Hill, which I was glad to see; and I say to him, I should be still glader to see him at our Association in the spring, which commences on Friday before the last Sunday in April.

I will now notice the 15 ch. of Luke, and give you some of my views on this chapter, or the first part of it; and will not advance one idea but what will accord with the whole chapter, if God will aid me. And in the first place, I wish to shew that there is a difference between the sinner and pharisee. See the first verse: Then drew near unto him all the publicans and sinners for to hear him. Here we see that all the sinners drew near Christ, and to hear him. Now we will not believe that this all means every body, as the Arminians say it does, for they say all don't spell part; no, but it spells all the people that the apostle was talking about, and no more. And here he was talking about all that felt themselves sinners, this is the all spoken of here, and this all wanted to hear him. And so it is yet, when a man feels himself a sinner, he then wants to hear what Christ has to say; for then he has an understanding heart, for he understands that he is a sinner; then he has a hearing ear, for that was the situation of all those publicans and sinners that wished to hear Christ, and God alone gives the hearing ear and the understanding heart.

But we will notice the 2nd verse: And the Pharisees and Scribes murmured, saying, this man receiveth sinners and eateth with them. Here we see a vast difference between the sinner and Pharisee. The sinner wished to hear Christ, and the Pharisee murmured at Christ and said, Christ eat with sinners; and by so saying they denied that they were sinners. Then they the Pharisees had no need of Christ, so they had no ear to hear him; but they had ears and heard not, hearts and understood not; for God had not given them the hearing ear nor the understanding heart. So they are the characters that Christ meant when he said, the whole need not a physician, but they that are sick. Those pharisees had no use for the great physician of souls, because they were not sinners, and murmured at him for eating with them. And so it is yet, for we see some of the same breed of dogs in this day, and they will kill sheep and suck eggs yet, and say, Christians ought not to countenance or encourage a man to any thing, that will drink strong drink. So they are just like the Pharisees of old, and will say, thank God I am not like this poor publican, for I want to see every one put to and help on with the Redeemer's kingdom, by quitting the use of strong drink, and wine, and all such, and give his money to advance the Redeemer's kingdom, or to send preachers to the heathen; and then they will say, see there is a friend to publicans and sinners, for he eats and drinks with them. This they say of us, like the old sheep-killing set did; hence they are all the same breed of dogs, and Peter calls them greedy dogs; and you know my friends those kind of dogs are

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very apt to kill sheep and suck eggs. And I believe that they have got worse than the old ones, for I read that the deceivers or seducers shall wax worse and worse; hence they are worse than the old ones.

We now come to the 4th verse, which begins the parable of a man having sheep; and says, what man having a hundred sheep, if he lose one of them doth not leave the ninety and nine in the wilderness and goeth after that which is lost until he find it. 5th verse, when he hath found it he layeth it on his shoulders rejoicing. Now we will notice some part of this parable, as all would be too lengthy for my sheet, or time, or sense. But Christ is the good shepherd of his sheep or church, then Christ is the spiritual shepherd. Then the 4th verse—what man having a hundred sheep. Now we see this man has a hundred, then they are his, and not if he can get them, as the Arminians say. O no, for one hundred are his and he gets them. Now we will see how this shepherd or man gets his sheep. Yes, he hunts them; for he leaves ninety and nine in the wilperness and goeth after the one that is lost. Here we see the shepherd goeth after the sheep, and he finds it. But our Arminians are wrong in this matter, for they send the sheep to hunt the shepherd; for we hear them tell the people to go to Christ, come to Jesus else you will be damned. Here we see the poor souls have started wrong, and it will end wrong for them, unless Christ seeks them and brings them out of the wilderness of sin. For they are there, or they would not send the sheep to hunt the shepherd; no, they would not, but they would tell the sheep, you are lost and will be damned there, unless Jesus brings you from there. From where? say some. Why from the wilderness of sin. How does Jesus bring them? why by sending the Holy Ghost after them to bring them out. And it never fails doing what Christ wants done; so he brings them all to Christ and not one is lost, so he has the hundred.

See the 5th verse says, when he hath found it, he layeth it the sheep on his shoulders. Here we see that the Arminians are wrong again, for we see them toling and trying to get them into the straw pen to catch them; but the good shepherd goes and finds the sheep and lays it on his shoulders, and we hear not a word about his toling or begging it to go with him, or his fixing a strawpen to catch it; no, but he the shepherd goes after that which is lost, until he finds it the sheep and lays it on his shoulder and brings it in, and rejoiceth—not because the sheep came, no, but because he hath found it. Hence we see it is the business of Christ to hunt his sheep, and not the business of his sheep to hunt him while they are lost; for they are blind, deaf, and dumb, until Jesus finds them by the Holy Ghost, and quickens them into life; and then they can hear and understand him, and then he tells them seek and ye shall find. Now they are capable of seeking, and the promise is, seek and ye shall find; not may find if thus or so is done, no, but shall find. God bless you all. Amen.

Dear brethren, I hope you will not forsake our paper, the Primitive; for I as one wish to take it still, though some worldly wise men do say it is not worth one cent. No odds, for they are only like their father the devil, and do not like the truth. So nothing more at present, but as ever your unworthy brother. So farewell.

RUDOLPH RORER.

We have received the first No. of "The Regular Baptist," edited by Elder Shelton J. Lowe, and published at Weston, Missouri. We extract from it the following.

THE REGULAR BAPTIST.

In presenting the first number of the Regular Baptist, it will be expected by our readers that we will give an outline of the character of the paper, and also the prospects before us. In reference to our periodical, our prospectus has been before the public, and from the same, the public no doubt is apprised of the doctrinal sentiments that will be advocated and defended to the best of our

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ability. We will give a few prominent items which we hold sacred and abundantly proven by the Scriptures of eternal truth. 1st. That God the great and glorious object of all religious worship, is Father. Son and Holy Ghost, and yet but one God, and that he is Almighty, allwise, eternal and immutable in all his divine perfection—who works all things after the council of his own will. 2d. That man was created a good natural man, but not spiritual; that man in his creative relation was not fit for Heaven nor Hell—he being natural, he was capacitated to enjoy an earthly Paradise, but not a spiritual one. So long as Adam remained innocent, he was not fit for hell—in this innocent state, there was a harmony existing between the creature and the law, and so long as man refrained from doing, innocency was his condition—but the doing act became the sin. The old serpent, the devil, deceived the woman but the man was not. So it requires the influence of the enemy, and the consent of the man, and these two constituted the main spring to action; the result of the transgression was death, that men by nature are dead in trespasses and sins, destitute of power or will, and consequently, could only be saved by the free, sovereign, unmerited grace of God in Christ Jesus the Lord. 3d. That the elect of God, the bride, the lamb's wife was chosen in Christ before the world began, and was predestinated in time to obtain salvation by Jesus Christ the Lord, and in time will be called by his grace & renewed by his spirit or born again. 4th. The institutions of the day under the general class of benevolence, unconnected with the church are unauthorized by the Bible, and are therefore the fruitful source of strife and contention. 5th. The atonement is definite, Christ being related to his church as head, husband, surety and shepherd, shows his legal right to suffer for her and God the Father remain just in the justification of his people for what Christ is to her, what Christ has done for her by the implantation of his divine nature. 6th. The final perseverance and certain salvation of true believers. 7th. Good works are necessary and are fruits of the spirit, and follow regeneration, and in this respect are evidences of a gracious state. 8th. Baptism and the Lord's supper are ordinances in the house of God, regenerated believers are the subjects, &c. The above points we shall, to the best of our ability, in the spirit of the Gospel defend.

FOR THE PRIMITIVE BAPTIST.

Appointments for Elder Parham Puckett.

April 22, at Rose of Sharon; 24th, at Red Banks; 25th, at Great Swamp; 26th, at Flat Swamp; 27th, at Spring Green; 28th, at Beargrass; 29th, at Skewarkey.

May 1st, at Moratlock; 2nd, at White Chapel; 3rd, at Concord; 4th, at Liverman's; 6th, at Gum Neck; 7th, at Bethlehem; 8th, at Sound Side; 9th, at Angeley's; 10th and 11th, at Concord; 12th, at White Chapel; 13th, at Moratlock; 15th, in Washington; 17th, at Blount's Creek; 18th, at Whitford's; 19th, at Swift Creek.

July 9th, at Tison's m. h.; 11th, at Tarboro'; 12th, at Lawrence's; 13th, at Deep Creek; 14th, at Kehukee; 16th, at Joiner's Chapel; 18th and 19th, at South Quay; 21st, at Joiner's Chapel; 23rd, at Log Chapel; 24th, at Cross Roads; 25th, at Conetoe; 26th, at Great Swamp.

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TERMS.

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THE PRIMITIVE BAPTIST.

EDITED BY PRIMITIVE (OR OLD SCHOOL) BAPTISTS.

Printed and Published by George Howard,

TARBOROUGH, NORTH CAROLINA,

"Come out of Her, my People."

VOL. 11. SATURDAY, APRIL 4, 1846. No. 4.

COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

—

Tazewell, Tennessee,
Dec'r 8th, 1845.

DEAR BRETHREN: I am by writing as I am by preaching, I often think I will neither write nor preach any more; but viewing the deceptive measures used to inveigle the church and allure the world, in order to get them to worship the image of the beast, now being set up—and having as I sometimes hope, a love to the truth and a hatred to every false way, I have again concluded to write a few more pieces for publication; making quotations from Luther's Life and Commentary by Schonucker, that the readers of the Primitive may judge whether or not we are opposing the same principles in substance which he opposed.

"Whosoever," says Luther, "are born and live in Christ and rejoice in this birth, have Ishmael for their enemy and persecutor. Verily it is no small grief unto us, when we are constrained to hear that all things were in peace and tranquility before the gospel came abroad; but since the preaching and publishing thereof, all things are unquiet." Have we not been constrained to hear, that we were the cause of the division, and that now we are the cause of confusion, distress, &c. in the churches? But, says he, "The faithful must bear this name and this title in the world, that they are seditious, and schismatics, and the authors of innumerable evils." Have we not borne and do we not bear the above title? "It cannot be then, but Ishmael must persecute Isaac. Whoso will not suffer the persecution of Ishmael, let him not profess himself to be a Christian." Does not Ishmael, or those that hold to the works of the law, or creature ability in part or whole for justification, persecute the Baptists whether they are the son of the free woman or not? I can say from my heart with Luther, let every one that cannot bear the persecution of Ishmael not profess to be a Baptist, for he will either be persecuted by Ishmael, or be disliked by the Baptists.

But says he, "was not the whole world in an uproar, and yet the gospel was not the cause hereof, which Christ and his apostles preached for the profit and salvation of men, and not for their destruction. But these things followed through the iniquity of the people, the nations, the kings and princes, who being possessed of the devil, would not hearken to the word of grace, life, and eternal salvation; but detested and condemned it as a doctrine most pernicious and hurtful to religion and common weal." Is not the whole nation now in an uproar? was it not in an uproar when the old churches, as says Benedict, "pretty uniformly held to the Gillite plan, viz: that Christ in his stupendous sufferings made provision for none but the elect only?" Was it not in an uproar when Christ preached and asserted his divine sovereignty, when Paul preached it at Ath-

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ens and other places? Did not the uproar begin to subside as the old churches departed from the above doctrine? Did it not almost entirely cease when the Baptists united on compromise instead of principles, and after the Baptist churches had adopted almost every doctrine, or at least held it among them, and had commenced uniting with unscriptural institutions, and using unscriptural means for the spread of the gospel, for qualifying the ministry, and for carrying on and carrying out morality, benevolence, philanthropy, &c. But when the Lord's time rolled on that his church should be untrammelled with man's inventions and doctrines of devils, then the "still small voice" began to whisper to God's faithful ministers to come out, and at length the happy period arrived when in different places his people came out, and salvation by grace alone is now and has been for some time preached in Baptist meeting houses. And though there is an uproar again as has always been the case when the sovereignty of God, &c. has alone been preached. Yet the churches are generally in union, though there is an appearance of sects arising, as is generally the case when the true gospel is preached. "Such tumults and hurly burlies," says he, "we hear and see at this day. The adversaries lay the fault in our doctrine." Is it not the case now?

But, says Luther, "the doctrine of grace and of peace, stirreth not up these troubles, but the people, &c. (as the Psalmist saith) rage and murmur, conspire and take counsel, (not against us, as they think, nor against our doctrine which they blaspheme as false and seditious,) but against the Lord and his anointed. Let them therefore cry out as long as they list, that we raise up these tumults and seditions; notwithstanding this Psalm comforteth us, and saith that they themselves are the authors of these troubles. They cannot believe this, and much less can they believe that it is they which murmur, rise up, and take counsel against the Lord and his anointed: nay rather they maintain the Lord's cause, defend his glory, &c. Moreover the doctrine for the which they raise up such tumults and offences, is not ours, but it is the doctrine of Christ. This doctrine we cannot deny nor forsake the defence thereof, seeing Christ saith, whosoever shall be ashamed of me, &c. He therefore that will preach Christ truly, and confess him to be our righteousness, must be content to hear that he is a pernicious fellow and that he troubleth all things."

If Luther had been describing what is now in the world, he could not have delineated it more precisely. But there are two spirits at least since Adam's day till now, both have had their subjects, they have been opposed to each other, so have their subjects been opposed one to the other. "If I speak," says Luther, "the pope cruelly rageth." Is not this the case with numbers of us. If the pope does not rage, the same principle rages. Let all examine whether they love Christ, or fame, or peace, or ease in the world best. I may be mistaken, but if there is any place of ease or peace only in Christ, I know it not. Or if there be any period of life that we are to forsake the defence of the truth, to cease fighting the battles of the Lord, to receive a flag of truce, or agree to an armistice, I have not arrived to that period. Paul gave place by subjection no not for an hour, and said, I have fought a good fight, I have finished my course, I have kept the faith. He did not say, I am too weak, too ignorant, too young, or too old to fight; but said, I have fought a good fight, I have finished my course.

Luther is opposed to the offence of the cross being removed, and says, "if we should preach that which the prince of this world and his members should gladly hear, that is to say the righteousness of works, then should we have a gentle devil, a favorable world, a gracious pope, and merciful princes." Is it not so now? Were we to cajole the devil a little, he would be gentle, were we to flatter antichrist a little, he

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would be gracious enough to persecute but little; were we to let alone and not condemn the god of the world, or the world's saviour, viz: justification by works, the deeds of the law, or partly by creature effort, or grace being given because we obey or yield, &c or withheld because we disobey and refuse, then would we have a favorable world.

Luther says, "it (the gospel) sheweth that all worshippings, religious orders invented by men, and traditions concerning single life, meats, and such other things, whereby men think to deserve forgiveness of sins and everlasting life, are wicked things and devilish doctrine." It matters not what kind of worship, or what kind of works, if men think to deserve forgiveness by or for them, it is wickedness, it is blasphemy, it is a devilish doctrine; for it sets aside the true worship of God; it denies the work, merit, and righteousness of the Son of God; it rejects grace, imputed righteousness, and the blood and intercession of the Lord Jesus Christ; it denies satisfaction by the blood of the cross; it rejects a Saviour, and denies redemption by the blood of Christ; denies the holiness and infinite demands of the law, and the justice of God; rejects his mercy, sets up a government, a plan, and a worship, in opposition to God. Of creatures and rebels it makes them to be equals to a creator and sovereign, and denies the prerogative of Jehovah, and repudiates all law and all punishment, only such as are in accordance with the act of the creature and his notion of right and wrong, of justice and injustice; denies original guilt, or total depravity, or being sinners by nature; and establishes Semi-Pelagianism, and brings God to be indebted to them when they may have done all they could, and arraigns his justice if he does not forgive them for what they call sincere endeavors. Rebellion, blindness, and depravity of the human heart, to what hast thou not led Adam's fallen progeny.

You may preach against sin in man in general and offend probably but few, but if you preach against his works, against his ability to perform them, against his filthy rag righteousness, against his wicked heart and his idolatry in cleaving to the law, depending on the ministry, leaning upon creature effort or his own obedience, &c. you touch his god, and if you strip him of these you take away his god, and with it all his hope of salvation. No wonder he is mad, no wonder the devil rages, no wonder his agents speak evil of you, and persecute you, because you unmask their god, and show him to be the god of this world. Now they rail and try to hide him from view, and to clothe him so that he may appear an angel of light and of mercy; and speak of your God as an austere man, reaping where he never sowed, &c. If you really could get the world to see this God as he is, money getting by preaching would be at an end, theological seminaries would fall to the ground, preachers taught by man, called by the devil, or prompted to preach through the pride of their hearts for money or worldly fame, would have to follow some honest employment to make a living. I say then no wonder they oppose, when you are about to bring to light their false system, and expose their god to public gaze; for you are about to deprive them of their power, you are about to endanger their craft and destroy their gain, by stripping the garb from their god, (universal charity or benevolence,) by which an avaricious priesthood will be exhibited, instead of a system of benevolence.

Had Luther lived at this day, he could not have described the religious of this age better; for says he, "There are very many at this day which pretend great religion, modesty, doctrine and patience, and yet in very deed they are ravening wolves, who with their hypocrisy seek nothing else but to discredit us, that the people might esteem, love, and reverence them only, and receive no other doctrine but theirs." Are there not numbers now in the world so full of patience, modesty, meekness and reli-

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gion of some sort, that you can't move them; they will love you, they will fellowship you, &c. when with you, but so soon as opportunity serves, endeavor to discredit you, speaking every thing hard against you and your doctrine that common decency will permit; and appear among the people, not as an humble, cross-bearing, way faring soldier of the cross, weighted and bowed down with his own nothingness, the holiness of the cause in which he is embarked, the welfare of immortal souls, and the state of God's Zion here below; but as a candidate electioneering to gain the esteem of man. And instead of laboring to prove that salvation is entirely by grace through Christ, they are endeavoring to make the people believe it is by preaching and through the ministry; that is, that God is to be propitious to them by their obedience, and that they are to be reconciled to God through the instrumentality of preaching.

Luther, speaking of the free woman and the bond woman and their teachers, says: "They therefore, that teach and set forth either the traditions of men or the law of God as necessary to obtain righteousness before God, do nothing else but gender servants. Notwithstanding such teachers are counted the best men, they obtain the favor of the world, and are most fruitful mothers, for they have an infinite number of disciples. Now because this righteousness shineth and flourisheth every where, therefore it is a mighty empress of the whole world. They therefore which teach righteousness of works by the law, beget many children, which outwardly seem to be free, and have a glorious show of excellent virtues, but in conscience (or heart) they are servants and bond slaves of sin; therefore they are to be cast out of the house and condemned."

Does not a law or creature effort religion now shine? Are not the teachers thereof called the best of men? Do they not teach the traditions of men, by any and and all parts of their society, effort, or benevolent systems? Are they not fruitful mothers indeed? Do they not "outwardly seem to be free," and have they not a "glorious show of excellent virtues?" "Contrarywise, Sarah the free woman, that is to say, the church seemeth to be barren; for the gospel which is the word of the cross and affliction, which the church preacheth, shineth not so brightly as the doctrine of the law and works, and therefore she hath not so many disciples to cleave unto her; moreover she beareth this title that she forbiddeth good works, maketh men secure, idle, and negligent, raiseth up heresies and seditions, and is the cause of all mischief." Is it not clear from scripture. that the doctrine, &c. of the church of God never has shone so brightly to human sight, as the opposite. Her religion is spiritual, and therefore not to be discerned by the world or natural man. The ceremonial parts of her worship are simple and few, and must be according to the pattern. And when great numbers of Baal's prophets were cutting themselves and crying aloud, Elijah stood alone and cried: "Hear me, O Lord, hear me"—that this people may know that I am a great man or a prophet? no; but—"*that this people may know that thou art the Lord God, and that thou hast turned their hearts back again.*" They do not love salutations in the market places. They do not pray to be seen of men. They wish not to be seen of men as great men, but that the Saviour may be seen in them as a great Saviour, and that his work, &c. may shine in them, and that he may be seen and acknowledged by the world; therefore they do not call the attention of the people to hear their oratory, to believe in their preaching, or power, or goodness; but to *behold the Lamb of God which taketh away the sin of the world*, to believe in the Lord Jesus Christ. And as nature can't behold the Lamb of God, as she cannot believe in the Lord Jesus Christ, it is natural to believe in the benefit of works, and to see and believe in the righ-

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teousness of the same; for when a man quits any practice thro' his own strength, he then sees and believes he is getting better and more righteous; and if he has never tried his strength, he believes he can perform, and reform The practice indeed may be in some degree reformed, while the heart remains untouched, and cold, and deceitful above all things and desperately wicked; a cage of unclean birds truly. And therefore, as the work of grace is on and in the invisible and immaterial part, and by an invisible and spiritual agent, who there works unseen to mortal eye, the world cannot believe, only as wrought upon, and must believe according to the evidence, faith, or the witnessing testimony of God's holy spirit, or whatever evidence they may have; whether from God, the devil, or man, or their own carnal reason; and consequently will work according to the rule laid down by their leader or director, according to the testimony given by it or him, as respects the way to pleasure, happiness, to Christ; or to escape hell, yet under the restraining power of Almighty God. And therefore according to this, the church has not so many disciples to cleave unto her, as that society that preaches works, partly or wholly; and for asmuch as she forbids or denies any works to be good works, only those wrought in God and by him, and which are in accordance with the scriptures, and flow from the spirit of God, through faith, the world believes that her doctrine "makes men secure, idle, and negligent." And as she opposes every false way, they believe she raises up heresies and seditions;" and if she comes out from antichristian doctrine or practice, and endeavors to draw away any of God's silly straying lambs from Babylon's embraces, and thereby shows the division heretofore existing, she is then said to be "the cause of all mischief." And as she preaches Christ the only way, whom no person who is in nature's darkness cares for, and for whom they have no love, her preaching "seems to bring no success or prosperity, and to be full of barrenness;" and as she cuts the sinner off of all hope in human effort, her doctrine appears to be full of "desolation and desperation."

But when antichrist can raise a flood of tears through sympathy or sorrow in treating of the separation of friends, of mothers, and children, and of a persecuted son, or a daughter, and then speak of their meeting, and the reconciliation between father and son, or mother and daughter, by the parents embracing religion, a shout may be raised. The world view this as the true gospel, because they can understand it; numberless disciples are made who embrace this system because they love it, because it is in accordance with their views of religion. The church is scoffed at because she doth not gain proselytes or disciples, and "therefore the wicked are certainly persuaded that the church with her doctrine cannot long endure."

Is not this the prediction respecting the Baptists? Has it not often been prayed for, that they might come to nought? But this prayer will not prevail, for it is not made to God, nor in accordance with his will. Neither prayers put up to the god of this world, nor the gates of hell will never prevail against the church of God; for she *looks forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners.* Jehovah is her strength, Christ is her Redeemer, builder, and foundation. The Lord God is a wall around her, and Christ the stronger man within her, by whose power she is kept through faith unto salvation. She will therefore live because he lives, and will endure till the last trump shall call her home, "to inherit the kingdom prepared for her from the foundation of the world." She will then enter into the joys of her Lord, and there enjoy the smiles of a loving Saviour for ever and ever. While those who hold to works for salvation, who say they have taught in his streets, who have "cast out devils in his name, and in his name have done many wonderful works," will

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then see what they have done, and the end or reward of their doing, by hearing the irrevocable sentence, depart ye workers of iniquity, for I never knew you. Rejoice, barren, though you appear to bring no success or prosperity, yet God will bring you success and prosperity, and make you more than conquerors through him that loved you. Though you appear to be barren and desolate, and to the eyes of the world your condition in a desperate state, yet "*rejoice*, for great is your reward in heaven. Rachel is yet weeping and mourning for her children, because "*they are not.*" "They are not," in the view of the world; and many we hope *are*, according to the election of grace, and yet *are not*, according to their knowledge of it, or the enjoyment of its blessing.

Yet thine eyes, O Lord, see the *substance*, the mystical body of Christ. In thy book all his members were written, when as yet there were none of them; but in continuance they will all be fashioned, growing up as calves of the stall, to the stature of a man; for they are "the fulness of him that filleth all in all." Rejoice, barren, for more are the children of the desolate, &c. These children were given to him in the covenant ordered in all things and sure; and forasmuch as they are partakers of flesh and blood, he himself likewise took part of the same, that through death he might destroy him that had the power of death, that is the devil, and deliver them who through fear of death were subject to bondage all their life time." He says, behold I and the children which God hath given me. Therefore, whenever we behold him by faith, we view the church, his children, in union with him; and though they are dead, yet power is given him over all flesh, that he should give eternal life to as many as the Father has given him.

Now Rachel may weep and mourn, for she cannot bring the children to life, she cannot produce conception of them, she knows not where they are. But here is one that has power over all flesh, that can and will give eternal life to every one of them, to all the Father gave him. Though they are dead, yet "the dead shall hear the voice of the Son of God, and they that hear shall live." The servants are sent out to hunt them, and to blow the gospel trumpet to call them in: and as they know not where they are, the great master will send them to the city in which he has much people, or the desert where he has but one poor lost child, as he did Philip to the Eunuch. Weep and mourn, Rachel, a mother will weep for lost children; but do like Mary and Martha, go to Jesus, tell him your brother, your children are dead. Do not depend upon your weeping, mourning, or praying to awake them; do not depend upon the servants to bring them to life. The flesh profiteth nothing, it is the spirit that quickeneth. Their life is in heaven, where it is certain to prevail, and to bring all the dry bones of the valley together, and also to bring them to life and clothe them with a garment that will never wear out, a robe that will never fade.

Therefore, "rejoice thou barren that bearest not," thy husband will bring all thy children to life, and bring or take them all home to dwell with thee and him forever. Hold up your heads, ye children of the most high, the day of your redemption draweth near; your husband and Father, though a stern judge against his enemies, is a loving husband, Father, friend, and Saviour to you. Though you are here among the pots, though you are groaning over your imperfection, and are scoffed at by the world and rejected of men, yet your Saviour is not ashamed to call you brethren. When cast down in despondency on account of your imperfection, when the devil is telling you that your Lord cannot behold sin with the least allowance, then recollect that your sins have gone before to judgment; remember that they were laid upon your husband, that he paid the last farthing for you, that you and your sins were so entwined around him, that

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you were crucified with him, that when he suffered he completely wiped away the hand writing of the law and nailed it to the cross for you; that he was touched with a feeling of your infirmities, and was in all points tempted as you were, yet without sin. And therefore all your sins were swallowed up by him, and in him; and justice being satisfied, your sins were laid on Jesus, and his merit and his righteousness imputed to you. Therefore you are accounted righteous because he is righteous, being one you cannot be righteous without him and his righteousness, nor can he have his fulness without you. You may change a thousand times, yet his love will never vary; you are neither made righteous, nor kept so, for your obedience, &c., but by his obedience you are made righteous. The world and the flesh may entice, the devil may roar to affright, but fear not; Judah's lion guards the way, he besets you before and behind, he is with you wherever you be. He does not love you because he redeemed and washed you, but he redeemed and washed you because he loved you; he does not preserve you because you love and serve him, but because of his oath, &c. and his love to you. Therefore, you need not fear the image of the beast which is being set up in the land. "All these things must needs be, but the end is not yet."

Have you not enjoyed more happiness, (though you appear to be barren,) since you CAME OUT, than you did for many years before? Suppose the world all loved you, and suppose that they were to treat you more kindly than possible for human beings in this imperfect state to act, it would not give you peace of conscience or soul one moment; you might have a natural peace, this would be all. And suppose again that you were an abandoned outcast from the society of men, and suppose all that saw you frowned on you and punished you with the most exquisite punishment, and then to add to these famine and a lingering and cruel death; you would care for none of these things, if Jesus was in your view by faith as your Saviour, your friend, and your peace; with the bread of life to feast upon, and the love of God flowing in your soul, scoffs, reproaches, frowns, famine, peril, sword, or a lingering death, would be nothing more than chaff before you. You could sing the new song amidst all of these, and bid defiance to the world and to all the hosts of darkness, because you would then see and feel that greater is he that is in you, than he that is in the world, and that he had overcome the world and the hosts of hell; and under this impulse you would see no beauties here, you would see nothing here to court your stay.

Brethren, you are now in the furnace of affliction, but it is only a few more days we have to remain here, a few more sorrows, pains, losses, crosses, doubts and fears, and I hope to meet you on Canaan's bright shore. I have my share of trouble, but I don't wish to murmur, I don't want to be better situated than my master; I want to be willing to suffer all that his kind hand lays upon me. But proud rebellious being as I am, I can't be willing till he makes me so. Farewell.

N. S. McDOWELL.

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P. S. On Saturday last I received the 2nd No. of the Prim. vol. 11th, and in it found some interrogatories, I suppose on the following words relative to my own views and feelings respecting the making and use of intoxicating liquor. The words are as follows, viz: "Dear brethren, I have opposed every society not authorized by God's word; Bible, temperance, and drinking societies, and expect to oppose them while I live. I have not kept liquor about me only as medicine for the last fifteen years. I never expect to keep it for any other purpose. I cannot conscientiously use it, nor encourage it as a beverage. I cannot in conscience make nor sell it, because it was no part of the employment of the apostles, neither in my view is

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the practice any where sanctioned in God's word. If any dislike this, if they will put some questions in the Primitive, I will give my views in full."

In this I implicated no person. I gave my own views and feelings, which honestly are as follows, viz: "That the word of God in no place authorizes or justifies any man, especially a preacher, in making, vending, or using intoxicating liquor as a beverage. In this I may be mistaken. If I am, I am honestly so. I know I am imperfect, but I want the brother that interrogated me to answer as clearly and promptly the following question, as I will his in the conclusion of this. The question is, "Does any part of God's word authorize or justify any Christian, and especially a preacher of the gospel, in making, or selling, or using intoxicating liquor as a beverage?" If it does, I want him to cite to the scripture that authorizes or justifies the practice, with his reason for believing they justify or authorize it. Please to answer this definitely, as I know you are able to do it, if the scripture will support you in it. If my opinion is wrong, I know the scripture will condemn it; and with the light that Br. Witt may be able to throw upon the subject, I hope to be able to see the true scriptural rule respecting the practice. I desire an immediate answer from the brother through the Primitive.

The questions proposed to me are as follows, 1st. "Which is the greatest sin, to make liquor and sell it, or buy it and drink it?" Answer. The principle of each being the same, there would be no difference." 2nd. "How could you get it, if it was not made?" Answer. I could not. 3rd. Are we to do nothing of labor, but just the kind that the apostles did?" Answer. We are not bound to follow the same employment the apostles did to make a living, but may follow any honest honorable employment, that has no tendency to lead us, our families, or neighbors into vice, not thereby neglecting our professional duties. 4th. "Can you find where the apostles taught a singing geography school?" Answer. I cannot. 5th. "Did Christ make wine for the people to drink as a beverage, and did Christ use it as a beverage?" Answer. Christ made wine of water, and the ruler of the feast tasted it. I do not recollect of any place in scripture that speaks of Christ using it as a beverage. 6th. "Has not that piece vindicated the temperance society cause, more than the Primitive Baptist cause?" This question does not particularly belong to me to answer, as I wrote the piece alluded to, but I will give an answer. If the Primitive Baptist cause is, to make, sell, and drink liquor as a beverage, and the temperance society cause is to use it only as medicine, or sacramentally, then and in that case, the temperanee society cause was more vindicated than the Primitive Baptist cause; but I have not so understood the Primitive Baptist cause, but have understood it to be the cause of God and not the cause of liquor; and to contend for the faith once delivered to the saints, instead of contending for intoxicating liquor as a beverage.

N. S. McDOWELL.

THE PRIMITIVE BAPTIST.

SATURDAY, APRIL 4, 1846.

TO EDITORS PRIMITIVE BAPTIST.

Gum Neck, Tyrrell county,
February 25, 1846.

BRETHREN EDITORS: As it has been sometime since you have heard from this section, and there appears to be no other person that will write in this cause but myself in my neighborhood, and it becomes my duty to make my little remittance for our much esteemed little messenger the Primitive paper, I will try and converse a little with you, my strange brethren and sisters at a far distance, whom I so highly esteem in the Lord; though it should be in a broken or awkward way, and I desire to be content in my situation.

Dear brethren, the blessed Lord has of late used the rod of correction on poor me for my disobedience, until I am much reduced. I have often thought of you, my

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brethren writers in the Primitive, whether any of you ever felt the same rod or not; if not, try and live up to a discharge of your Christian duty, and you will do well. I was sorry to see the statements in the Primitive, showing to me that the blessed little messenger, the Primitive Baptist, was so near dead as what it was. I am very glad it is yet alive on the same bases on which it now stands. I am still willing to do what I can for its welfare.

Brother Hart, we are in a lonesome situation here. Brother George W. Carrowan has given up his pastoral care over us. I don't think he will finally forsake us; though the route was very fatiguing, and so many churches depending on him, I did not think hard of him at all.

Brethren and sisters, if I am not an old fashioned or predestinarian Baptist, I am nothing at all. That is the profession my soul desires to honor, and I believe that all the rest of the worshiping community, under different names, are the worshipers of Mystery Babylon, the Mother of Harlots. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus; and when I saw her I wondered with great admiration. Now, brethren, if the beloved disciple, to wit, John, who was so often in the Spirit with his God, should be so astonished at wicked drunkards, well may the people in these latter days be astonished. Yes, every one of his children down to the present day are drunkards, and yet they want to be called a temperate people. The old strumpet was clothed with much gold and silk, and costly raiment, and her children are equally so, for you hear them cry, give, give; but, poor deluded mortals, they never get enough. One of her runners has been among us in my neighborhood here, of late. She has educated him in the ministry, but I suppose was not able to give him an outfit. His first appointment no person met him, and he was so full of the matter and the honor of his old mother that he had to break his mind to private individuals, as I have been creditably informed; and told them he had bought a horse and chair, and he must have some money to pay for them.

I pray God Almighty to convince his children of all unrighteousness, that they may shun these drunkards; for they are worse than whiskey drunkards.

My beloved brethren, stand to your posts everywhere, be up and doing, gird on your thighs the Lord's sword, take your lamp in your pitcher and cry mightily against the Amorites, the Amalekites, &c.; for we have only got them in a new name, the principle and practice are the same, for they thirst after the blood of the saints. So you see they are drunkards; but fear them not, brethren, for the Lord always chose a small flock to fight against the many; one can chase a thousand, and ten put ten thousand to flight.

Now brethren, I must come to a close, hoping all of you that write in the Primitive will pray for me, that I may not get in the sieve of satan and thereby wound the cause of Christ with my feelings. So, farewell my brethren. Write on in our paper, contend for the truth as it is in Jesus, and he will buoy you up under all your trials of this life; and at last save you in his kingdom beyond the reach of harm.

Yours in love,

ISAAC MEEKINS.

TO EDITORS PRIMITIVE BAPTIST.

PROSPECTUS OF

THE REGULAR BAPTIST.

The "Regular Baptist," will be published in the town of Weston, semi-monthly, and edited by *Shelton J. Lowe*, devoted to the cause of God and truth—containing 16 large octavo pages or 8 quarto—and issued to subscribers at $1 00 in advance, $1 25 in three months, $1 50 at the end of the year. And as we do not wish to deceive any, it is distinctly understood that the "Regular Baptist" will be devoted to the Primitive or Old School Baptist cause, but at all times we will pay a decent respect to the opinion of others. We shall endeavor to use soft words, but hard arguments.

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We will as far as in our power, make the paper a messenger of peace, by having its pages filled with such matter only, as will be to the edification and comfort of all the dear Saints. We design publishing the entire history of the Primitive Baptists in this State, and should the work be patronised we will publish a complete history of our denomination in the United States. We further propose to our New School, or Missionary friends of Missouri, that if they will furnish us, from time to time, their history—we will publish it in the "Regular Baptist" without note or comment—a few pages of the paper will be filled with extracts from Dr. Gill's works of England, and the history of the Welsh Baptists, shewing the connecting link between us, as a denomination, and the Apostles, &c. The brethren and friends to whom this prospectus is sent, will, we hope, take all the pains they can to get subscribers and send us their names with the post-office address—none need feel any doubt of paying in advance, for we fully intend publishing one number at all hazards, but should providence prevent, every cent that is forwarded to us will be remailed to them again forthwith. All communications must be postpaid, directed to Elder S. J. Lowe, Editor of the 'Regular Baptist,' at Weston, Platte county, Missouri.

The first number will be published on the 1st day of January, 1846. We particularly wish to hear from all the friends by the first of January, that we can make some estimate how many numbers to publish. SHELTON J. LOWE.

Weston, Mo. November 17th, 1845.

From the Western Predestinarian Baptist.

The Constitution of a new society, which appears in the present No. of our paper, we gave some years since, to some brethren in Kentucky, who were at that time terribly harrassed with the Agents, Solicitors and Lecturers of the various new fangled societies and institutions of the day. Notwithstanding its somewhat ludicrous character, it was admired as a kind of curiosity, and a very suitable rebuke to the religious fanatics, and begging mendicants, with which the country was flooded; as well as the officious medlers and hypocritical swindlers and busy bodies in other people's business. They had it published in the 'Signs of the Times,' from whence it has been re-published in several political, and other periodicals. We have been frequently requested to publish it in our paper. Several brethren, in different directions have suggested that such a society was much needed in the meridians where they lived. We have thought proper to publish it, at the solicitation of our brethren. Certainly, such a society is much needed. And notwithstanding it will be looked at as frivolous and foolish, yet there can be no doubt, but the principles laid down, if acted upon by all, would change the moral aspect of our world into a comparative Eden.

—

CONSTITUTION FOR A NEW SOCIETY.

[*Drawn up by Eld. R. M. Newport.*]

While so many Societies are formed, and so much pains taken to diffuse the principles of Christianity, and to improve the morals of mankind abroad, it is considered a subject of deep regret that there should be no Society formed whose aim and object should be to correct and reform their own individual vices. Or in other words, while there is no much pains taken by the numerous Societies, & by benevolent individuals to cast the mote out of their neighbors' eyes, there should be so little pains taken first to cast the beam out of their own eyes. Physician heal thyself, is an admonition coming from the highest authority; and it is humbly conceived that it is as applicable to the Scribes and Pharisees of the present generation as it was to those who were cotemporary with the Son of God on earth. Would the numerous Societies and zealous individuals who are so busily engaged in moralizing and Christianizing others, manifest an equally laudable zeal in examining their own hearts, and correcting their own errors, how much

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more like real Christians would they act: would they quit lying, slandering and defaming, and lay aside all guile and hypocrisy, and practice themselves what they propose to be teaching others, in how much more favorable light would they appear to all really good men.

In fine, were a society for self examination formed, and rendered as popular as our Temperance and other kindred Societies are, it is believed it would go far towards tranquilizing the agitated elements of society at large. and we should have less running to and fro as mendicants, and far less standing on the corners of the streets and thanking God that they were not like other men. The following constitution therefore for such a society is respectfully offered to the public:

Article 1. This society shall be denominated the Self Examining Society, and shall be composed of members of both sexes, whose heads and hearts are susceptible of moral improvement.

Art. 2. The object of this society shall be that while we may see all others' faults, we shall endeavor to feel and correct our own.

Art. 3. All the members of this society shall be vested with full powers and privileges to attend to their own concerns, and they shall consider it their duty to study and mind their own business and let other people's business alone.

Art. 4. This society shall never appoint any presidents, vice presidents, secretaries, delegates, spies or committtees to manage their concerns, nor to watch over and make reports of the misdoings of others, until such a work of charity shall have been commenced and approximated a completion at home.

Art. 5. There shall be no public nor private meetings of the members of this society for the purpose of transacting business as a society, or to hear lectures delivered before them; but it shall be the duty of each member to meet himself alone every day and listen to the lecture of his own conscience.

Art. 6. There shall never be any funds raised by this society by means of hired soliciting or begging agents, nor by subscription, donation or bequest, for the purpose of defraying the expense of the society, nor for the purpose of circulating self examining tracts or self examining almanacs, nor to pay any lawyer or minister for delivering lectures before us to convince us how much easier it is to examine others than it is to examine ourselves.

Art. 7. All the members of this society shall pay due regard to temperance in eating and drinking and in every thing else; but they shall be their own judges as to what they shall eat, and what they shall drink, and wherewithal they shall be clothed; while gluttony, drunkenness and tight lacing shall be left to the gnawings of conscience and the consumption, with all the popular reproach they so richly deserve, without the benefit of clergy or the votes and lectures of a Temperance Society.

Art. 8. The members of this society shall call every thing by its proper name; they shall not put bitter for sweet, nor sweet for bitter, nor call for vinegar when they mean rum; nor for cider or beer when they mean French brandy or gin; nor shall any grocer, merchant or inn-keeper put new wine into old bottles; nor French brandy at the back door for the use and benefit of temperance customers.

Art. 9. All the members of this society shall deal truly openly and honorably; and all who do otherwise shall be delivered over to the fellowship and confidence of religious and political swindlers: and any grocer, merchant, or innkeeper who shall sell preparations of whiskey for for Malaga or Maderia wine, or for St. Croix rum, shall be excluded from all good society excepting that of the Temperance Society.

Art. 10. All the members of this society shall be allowed full liberty to drink coffee or tea, cold water or hot water, buttermilk or lemonade, take snuff, smoke or chew tobacco, just as their fancies may lead, provided it be not offensive to the company they are in.

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Art. 11. This society shall be and remain separate and distinct from all other societies; it shall form no religious party in politics, nor political party, under the name of the Self Examining Society. It shall have nothing to do with Masonry or Anti-masonry, the colonizing, Abolition or Anti-slavery Societies; nor with the Missionary, Bible, Tract, nor Sunday School Societies, as being auxiliary to, or in any way connected with them. But each member shall enjoy full libery of consience to serve God in his own way, according to his own understanding of the Bible, he shall examine his own heart and correct his own vices, however, before he presumes to correct the vices of others; he may profess what religion he pleases, or none at all, if he pleases; just as his feelings and judgment may teach him, provided he lives morally and conducts himself uprightly, without being excluded from civil society and branded as an Infidel, or delivered over to the buffeting of religious fanatics and cold water Pharisees.

Art. 12. Good society should not consist, exclusively, of the aristocracy of wealth; nor be made up of the aspirants and zealots of religious and political professions: it should include the poor who are honest, intelligent and industrious, as well as the rich: nor should that deference be overlooked which is due to the laboring part of the community, to the farmers and mechanics and all whose labors are a public as well as a private benefit. In fine, the members of this society shall examine there own hearts and lives, and guard against those sins that most easily beset themselves; they shall seek to do good and not evil, to love and hate not one another; all town and neighborhood gossips, tattlers, talebeares, backbiters and busybodies in other people's matters, will necessarily be debared from membership in this society; because it is understood that they have so much to do in examining, and prying into other people's business that they have no leasure to examine themselves, or attend to their own business.

Art. 13. But every truly moral and well disposed person who loves his country and delights in the peace of society, and is not a member of any moneyed society, by contributing annually or otherwise to its funds, shall be considered as entitled to membership in this society without money, fee or reward.

FOR THE PRIMITIVE BAPTIST.

Coosa county, Alabama,
March 8th, 1846.

The Primitive Baptist church at Mount Carmel, to the brethren Editors Primitive Baptist.

Dear Brethren: We have occasion, as we think, to address you a short communication and our apology for the same is as follows, viz: Some months since at one of our regular church meetings, brother Daniel Rowe who is a member with us, an ordained minister and our pastor, in a discourse delivered to the audience on the Sabbath, made some remarks on the person of our Saviour in his humiliation, in which he denied himself the use of such terms as humanity, human nature, &c. refered to the person of Jesus Christ, alleging that two natures could not exist in a holy being; that holiness was but one nature, whether it subsisted in flesh and blood, or immortality, and that he was "God manifest in the flesh." Also, in making some remarks on his death, he said that he was God and died like a God, and repeated the following lines, viz:

God the mighty Maker died,
For man the creature's sin.

And gave his assent to the sentiment expressed and remarked, that if God had not died we could not have lived; which was refered to Jesus Christ, who was God manifest in the flesh, and laid down his body in death when "he made himself an offering and a sacrifice to God for us."

The manner of address became the subject of some conversation among the brethren, and we suppose for want of a critical observation of the sentiments expressed, or owing to some mistake of lan-

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guage without design, (as we suppose,) a report went abroad that brother Rowe publicly denied that Jesus Christ had suffered in the flesh. After the report went forth, it seems that it reached the ears of some individuals, who were disposed to use it to the prejudice of his religious and ministerial character. In view of which, we think that it is our duty to say to all persons into whose hands our scrip may fall, that the report is not true, and that we esteem brother Rowe sound in the faith; and think that we shall have discharged our duty in this respect, when our short communication shall find a place in the columns of your paper.

And so we close our short address by subscribing ourselves your brethren in affliction, and in the hope of the gospel.

Signed by order of the church in Conference. *J. P. RAMSEY, C. C.*

☞Brother Beebe will please copy this from the Primitive Baptist.

TO EDITORS PRIMITIVE BAPTIST.

Please publish the following obituary notice, and oblige a friend.

JOHN L. GRESHAM.

DIED, at his residence in Walton county, Ga. on the morning of the 17th ult. in the 68th year of his age, *Edmund Gresham*, after a painful illness of nearly two years, upon an affection of *dropsy*. He has been an orderly member of the Baptist church upwards of thirty years. Having died suddenly, (while sitting up in his chair,) we cannot tell the state of his feelings, but believe from his former life our loss is his eternal gain. He has left an affectionate wife and numerous relatives and friends to mourn his death.

Feb. 6, 1846.

TO EDITORS PRIMITIVE BAPTIST.

Griffin, Ga. Feb. 4th, 1846.

DEAR BRETHREN: After my respects I inform you that at the last session of the Towaliga Primitive Baptist Association, we altered the time of holding our annual sessions from Saturday before the second Sunday in October, to Thursday before the first Sunday in September; and the Association instructed me to request you to give the alteration a few insertions in your paper, for the benefit of our corresponding brethren. The next session of the Towaliga Primitive Baptist Association will convene with the church at Bethel, Butts county, Ga., commencing on Thursday before the first Sunday in September next. Your compliance with our request will much oblige respecfully yours.

S. W. BLOODWORTH, Clk.

TO EDITORS PRIMITIVE BAPTIST.

Fayette C. H., Alabama, January 30th, 1846.

DEAR BRETLREN: I have been a constant reader of your most valuable paper the Primitive Baptist, and it is always a source of comfort to me to hear from my brethren from different parts of these United States; and to hear that there is yet a remnant that is standing on Primitive ground, and earnestly contending for the faith once delivered to the saints. Though we are despised by the world and carnal professors, yet the word of eternal truth says: Fear not, little flock, it is your Father's good pleasure to give you the kingdom. The prophet Jeremiah cries out in language thus: Stand in the way, and see and ask for the good old paths of duty, and walk in them. Another prophet says: Cry aloud, and spare not. Taking in consideration the power and wisdom of God in the covenant and plan of salvation, I am made to cry out in the language of one of old, saying: Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou king of saints, &c. My mind is full. I will come to a close, by subscribing myself your brother in tribulation. *A. M. REYNOLDS.*

TO EDITORS PRIMITIVE BAPTIST.

Franklin, Holmes county, Mi. December 25th, 1845.

DEAR BRETHREN: I have been trying

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to do something for the Primitive here, but have not succeeded as yet, as it appears to be Arminianism and freewillism in this section. But I intend to continue trying to promote the paper and the cause it advocates, and as I am passing through scenes of trouble at this time, I shall omit trying to write any thing for publication. But if it is the blessed Lord's will to clear up my way, perhaps I may send on something for the perusal of the brethren and sisters. So nothing more at present.

JAMES HOLLINGSWORTH.

TO EDITORS PRIMITIVE BAPTIST.

Big Woods, Louisiana,
Jan. 21st, 1846.

DEAR BRETHREN EDITORS: It grieves me to find that you are not more liberally supported that what you are. I will say that the wise world can't bear the everlasting truth of the Bible. I thank the Lord that he keeps his own, that is to say, they don't keep themselves. May we look unto Christ our righteousness, the rock of eternal ages, is the prayer of your weak brother. *JAMES PERKINS.*

FOR THE PRIMITIVE BAPTIST.

Greene county, Tennessee,
Feb. 5th, 1846.

DEAR BRETHREN EDITORS: By the mercies of God I am permitted at last to write you a few lines, imperfect as they may be, begging leave to make some apology for not writing sooner. A few words concerning my life.

I was born in the State of North Carolina, Wilkes county, and came from there at about eight years old. I lived in darkness till it pleased God to call me by his spirit in the year 1833, in September; and I had not been to a Baptist meeting before in fifteen years. And I do believe that Pleasant A. Witt was an instrument in the hand of God to show me my situation, which caused me to begin to pray; and the more I prayed the worse I thought I was. And I went on so for about three weeks, and at length I thought that I had prayed enough. But alas! right there I thought that I should die, and it caused me to pray again, and caused me to cry, Lord have mercy on me, a poor hell deserving wretch. And I thought that it was nothing more than I deserved, to be sent to hell for the sins that I had done; and could not see how God could be just and save such a sinner as I was. And at last I became right willing to do God's will, if he sent me to hell it was not more than I deserved; and if he saved me, it was according to his own will. And O! the joy that sprung in my poor soul. I saw Christ had died for just such creatures as I, the just for the unjust; which made me cry out, Give God the glory for ever and ever. Amen.

Nothing more at present, but remain your humble servant if a servant at all.

ALFRED B. LOW.

TO EDITORS PRIMITIVE BAPTIST.

Saline, Arkansas,
Dec. 25, 1845.

DEAR EDITORS: I send you a few lines to inform you that I wish my subscription to be continued, as I have been a subscriber for the past four years. I must say that I am well pleased with the doctrine set forth in your periodical, and send you a few names as subscribers for the year 1846. *J. HART.*

TO EDITORS PRIMITIVE BAPTIST.

Sharpsburg, Kentucky,
2nd Jan'y, 1846.

DEAR BRETHREN: Enclosed you will find pay for the Primitive Baptist. I take the "Signs of the Times"—very frequently when I read the communications of some of the old stamp Baptists to your and Bro. Beebe's paper, it strikes me that one communication is worth more than what they cost for the whule year. If your paper was more generally known, it is my belief that you would have many more subscribers in Kentucky than you

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have. Wishing success, I remain your friend, &c. *M. Q. ASHBY.*

TO EDITORS PRIMITIVE BAPTIST.

Germantown, Ohio,
December 8th, 1845.

BELOVED BRETHREN: I can still recommend the Primitive Baptist as a favorite periodical to me, and I am induced to encourage the same, therefore I very much desire to have it continued to me. I have been much afflicted in my limbs the last summer, I scarcely can write my name at present. I must stop. Sending my love and respect to the Old School Baptists generally. *JOHN B. MOSES.*

TO EDITORS PRIMITIVE BAPTIST.

Alabama, Pike county,
Feb. 15th, 1846.

DEAR EDITORS: There are among us as among others those that cannot endure the doctrine of the Primitive Baptist. It is the doctrine in which my soul delights, the doctrine as it is promulgated by Michael Burkhalter, James Osbourn, N. S. McDowell, L. Massey, and many others I could mention. I am well pleased with their productions, and hope that I shall enjoy the pleasure of hearing from them often. We have a cold time among us here, which often causes me to reflect seriously on the passage of scripture which says: "There shall not only be thirst for waters and famine for want of bread, but for the gospel among us." And sometimes it does indeed appear like it, but thank the Lord for his blessings, we have some among us that are able to preach the gospel in truth and simplicity, to administer to our souls the bread and waters of eternal life; such are R. Warren and R. Toler, as well as others that could be mentioned. We have among us some who pretend to preach the gospel, but if they are right I am wrong, for I cannot enjoy myself under the sound of their preaching.

Yours in the gospel.

HENRY CASON.

FOR THE PRIMITIVE BAPTIST.

Israel freed from Egypt. L. M.

When Israel was from Egypt led,
They all were then on manna fed,
Till they got safe we understand,
To Canaans fair and happy land.

Their bread and water did not fail,
In vain their foes did them assail;
Supported by an unseen hand,
While marching on to Canaan's land.

At Sinas Mount they had to stay,
And hear the law from day to day;
This law was given by God's command,
While marching to the promis'd land.

Moses upon the Mount did go,
While all the people staid below;
Full forty years this noble band,
Was travelling on to Canaan's land.

The manna fell on all the ground,
While Israel travel'd round and round;
They all must cross the Jordan now,
And Jericho it had to bow.

The trumpets blew a dreadful sound,
The people shouted all around;
Her walls fell down we understand,
And Israel took the promis'd land.

BENJAMIN MAY.

Macon, Ga. May 6, 1845.

FOR THE PRIMITIVE BAPTIST.

Elder *Wm. Hyman* will preach at Joyner's Meeting-house on the 3rd Sunday in May next.

R. D. Hart expects to preach at Skewarky, on the third Sunday in May next; Monday, at Morattock; Tuesday, at the Schoolhouse; Wednesday, at White Chapel; Thursday, at Concord. The fourth Saturday and Sunday, at Angeley's Meeting-house; Monday, at Bethlehem.

Appointments for Elder Parham Puckett.

April 22, at Rose of Sharon; 24th, at Red Banks; 25th, at Great Swamp; 26th, at Flat Swamp; 27th, at Spring Green; 28th, at Beargrass; 29th, at Skewarkey.

May 1st, at Morattock; 2nd, at White Chapel; 3rd, at Concord; 4th, at Liverman's; 6th, at Gum Neck; 7th, at Bethlehem; 8th, at Sound Side; 9th, at Angeley's; 10th and 11th, at Concord; 12th, at White Chapel; 13th, at Morattock; 15th, in Washington; 17th, at Blount's Creek; 18th, at Whitford's; 19th, at Swift Creek.

July 9th, at Tison's m. h.; 11th, at Tar-

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boro'; 12th, at Lawrence's; 13th, at Deep Creek; 14th, at Kehukee; 16th, at Joiner's Chapel; 18th and 19th, at South Quay; 21st, at Joiner's Chapel; 23rd, at Log Chapel; 24th, at Cross Roods; 25th, at Coneto; 26th, at Great Swamp

AGENTS

FOR THE PRIMITIVE BAPTIST.

NORTH CAROLINA. C.B.Hassell, *Williamston* R. M. G. Moore, *Germanton*. W. w. Mizell, *Plymouth*. Benj. Bynum, *Nahunta Depot*. H. Avera, *Averasboro'*. Burwell Temple, *Raleigh*. Thos. Bagley, *Smithfield*. James H. Sasser, *Waynesboro'*. L. B. Bennett, *Heathville*. Cor's Canaday, *Cravensville* William Welch, *Abbott's Creek*. A. B. Bains, Jr. *Stanhope*. C. T. Sawyer, *Powell's Point*. H. Wilkerson, *West Point*. J. Miller, *Milton Park*. Isaac Meekins and Samuel Rogers, *Columbia*. Wm. M. Rushing, *White's Store*. James H. Smith, *Wilmington*. Jacob Herring, *Goldsboro'*. S. Tatum. *Elizabeth City*. Adam Hooker, *Salem Church*. Abner Lamb, *Camden C. H.*

SOUTH CAROLINA. Wm. S. Shaw, *Rock Mills* W. B. Villard, Sr. *Aiken*. M. McGraw, *Brown's*. J. L. Simpson, *Winnsboro'*. J. G. Bowers, *Whippy Swamp*. Wm. Nelson, *Camden*. G. Mat thews, *Germanville*. J. C. Lucas, *Lexington C. H.*

GEORGIA. John McKenney, *Forsyth*. Thomas Amis, *Lexington*. John M. Field, *Macon*. John W. Turner, *Pleasant Hill*. William Trice and William D. Taylor, *Thomaston*. Ezra McCrary *Warrenton*. Prior Lewis, *Thomasville*. J. Lassetter, *Vernon*. Abner Durham, *Greenville*. Geo. Leeves, *Milledgeville*. W. J. Parker, *Chenuba*. J. P. Ellis, *Pineville*. F. Haggard, *Athens*. A. M. Thompson, *Fort Valley*. Daniel O'Neel, *Olive Grove*. John Wayne, *Cain's*. R. S. Hamrick, *Carrollton*. D. Smith, *Cool Spring* Moses H. Denman, *Marietta* Jethro Oates, *Mulberry Grove*. Isham Edwards, *Marion*. Joseph Daniel, *Fish's*. R. L. Hayne, *Lebanon*. T. w. Dearing, *Cotton River*. E. Davis, *Green Hill*

ALABAMA. A. Keaton, *Belmont*. H. Dance and W. Bizzell, *Eutaw*. E. Bell, *Liberty Hill*. J. G. Walker, *Milton*. H. Williams, *Havana*, J. Daniel, *Claiborne*. E. Daniel, *Church Hill*. J. Carpenter, Sr. *Clinton*. J. McQueen, *Lowndesboro'*. Wm. Talley, *Mount Moriah*. B Upchurch, *Benevola*. S. Hamrick, *Plantersville*. James S. Morgan, *Dayton*. Rufus Daniel, *Jameston*. Joel H. Chambless, *Loweville*. F. Pickett, *China Grove*. John w. Pellum, *Franklin*. John Harrell, *Missouri*. Wm. Thomas, *Gainer's Store*. E. M. Amos, *Midway*. Allen Moore, *Intercourse*. John Bryan, Sr. *Fullersville*. Benj. Lloyd, *Wetumpka*. N. N. Barmore, *Mill Port*. A. Hatley, *Pintlala*. Vincent Williams, *Mobile*. Young Smith, *Eufaula*. T. J. Foster, *Bell's Landing*. Henry Cason, *Monticello*. Henry Petty, *Pickensville*. D. R. P. King, *Painesville*. John whitehead, Jr. *Pleasant Plains*. M. W. Helms, *Bridgeville*. Elly B. Turner, *Abbeville*. Thomas Townsend, *Forkland*. Robert Grady, *Bluff Port*. R. R. Thompsou, *Centreville*. James F. Watson, *Geneva*.

TENNESSEE Michael Burkhalter, *Jasper*. Wm. Croom, *Jackson*. Solomon Ruth, *Wesley*. Ira E. Douthit, *Lynchburg*. Geo. Turner, *Waverly*. Henry Randolph, *Snodysville*. Pleasant A. Witt, *Russelville*. William McBee, *Old Town Creek*. A. Burroughs, *Moore's ✕ Roads*. James Shelton, *Portersville*. Shadrach Mustain, *Lewisburg*. Nathan S. McDowell, *Tazewell*. Henry Turner, *Fayettevllle*. Isaac Moore, *Ripley*.

MISSISSIPPI. William Huddleston and Edmund Beeman, *Thomaston*. Simpson Parks and Samuel Canterberry, *Lexington*. John S. Daniel, *Cotton Gin Port*. Mark Prewett, *Aberdeen*. Wm. Davis, *Houston*. C. Nichols, *Stump Bridge*. Wooten Hill, *Cooksville*. John Davidson, *Carrollton*. Thomas Mathews, *Black Hawk*. James Lee, *Beatie's Bluff*. James T. S. Cockerham, *Grub Springs*. James Crawley, *Minghoma*. Jos. Edwards, *New Albany*. Thomas C. Hunt, *McLeod's*. John Halbert, *Nashville*. Wilson Hunt, *Stewart's*. John Scallorn, *Pleasant Mount*. John Kinnard, *Daley's ✕ Roads*. K. B. Stallings, *Dekalb*.

FLORIDA. Hartwell Watkins, *Monticello*. Lewis Tucker, *Campbellton*.

LOUISIANA. Thos Paxton, *Greensboro'*. Jas. Perkins and Needham Coward, *Big woods*. L. G. McGaughey, *Ballieu's Ferry*. Benjamin Garlington, *Negreet*.

ARKANSAS. John Hart, *Saline*. George w. Rogers, *Arkadelphia*. C. B. Landers, *Union C.H.* J. M. C. Robertson, *Foster's*, John Honea, *Ozark*.

MISSOURI. John P. McDowell, *New Market*.

ILLINOIS. John Alsbury, *Lick Creek*.

INDIANA. wilson Connar, *Columbia*.

OHIO. John B. Moses, *Germanton*.

KENTUCKY. Washngton Watts, *Corneliusville*. Levi Lancaster, *Canton*. Skelton Renfro, *Cumberland Ford*. Tandy James, *Somerset*. Isaac Horn, *Rome*.

VIRGINIA. Rudolph Rorer, *Berger's Store*. Wm. w. West, *Wheatley*. William Burns, *Davis-Mills*, Jesse Lankford. *Bowers's*. A. Rorer, *Edgehill* Thomas Flippen. *Laurel Grove*. Thomas w. Walton, *Pleasant Gap*. Levi Bishop, *Sinclair's Bottom*.

PENNSYLVANIA. Joseph Hughes, *Gum Tree*.

NEW YORK. Gilbert Beebe, *New Vernon*.

RECEIPTS.

A. Burroughs,	$2	C. C. Callaway,	$1
S. Daniel,	1	Jno. W. White.	1
R. M. Bulluck,	1	K. R. Fortsan,	1
T. H Turner,	3	Wm. O. Stevens,	1
MacKeen Cook,	2	R. Daniel,	1
Theo Barnes,	1	E. Daniel,	1
Rob't Martin,	2	B. R. Wade,	1
Isaac Gentry,	1		

TERMS.

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THE PRIMITIVE BAPTIST.

EDITED BY PRIMITIVE (OR OLD SCHOOL) BAPTISTS.

Printed and Published by George Howard,

TARBOROUGH, NORTH CAROLINA,

"Come out of Her, my People."

VOL. 11. SATURDAY, MAY 2, 1846 No. 5.

COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

Mill Port, Alabama,
March 1st, 1846.

To the brethren and sisters of the Buttahatcha Association, and those with whom she corresponds.

DEAR BRETHREN: The Minutes of our Association has just come to hand, and owing to the many alterations and errors which appear in the Circular, I have come to the conclusion not to distribute them for this reason; the enemies of truth are always, watching for some reasonable grounds to gainsay, &c., and of course as the Circular now stands, it leaves room for such to criticise. Then, dear brethren, inasmuch as I am the writer of the Circular alluded to, I feel it my privilege and duty, to set forth the Circular in the Primitive Baptist, as it should have appeared in the face of the Minutes. For I am confident that every adder will be hissing, and striking at the position I took in shewing that the scriptures are not the gospel. And should there be any of the dear saints who are dissatisfied at my position, if they will inform me of the same I will I think give them satisfaction, as I had not space sufficient in the usual limits of a Circular to illustrate as I desired to have done.

Then, dear brethren, I wish you to ponder the subject well before you approve or disapprove, as hasty judgment is not apt to be judicious. If you will read the scriptures carefully you will discover, two deities, held forth and worshiped from a very early age of the world; the true and the living God, and the creation of man fashioned after his own fancy according to his liking. And no odds how many shapes they may be set forth in, rightly speaking there is but one such and they are called by the ancient of days idols, and their worshipers are called idolators; and it is evident, that the votaries of the idols have been always more in number than the worshipers of the true and living God. It is also incontrovertibly evident, that they have always been the rulers of the affairs of this sin-disordered world, to which the church in her militency is consigned. Then they must have a system to act by, and Paul calls it another gospel in his day. Hence there are two gospels, as well as two deities; then if two deities, and two gospels, there must be two beliefs, and two faiths, each of which is the production of its sovereign or the result of its system, (effort, if you please.) Then two salvations or deliverances, two hopes, and two charities.

Now, Sir, says one, (perhaps,) you have said more than you are able to support—but I think not. There is the gospel of the Son of God, which is the power of God unto salvation; not the power of man unto salvation, but the power of God. This gospel acts independent to man, and is independent to the will or purpose of man. God in Christ, in covenant, &c.,

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acting out by the agency of his divine spirit, that which he purposed in himself in the covenant of redemption before the world was made, in calling the needy indigent sons of want out of the horrid pit wherein there is no water; and putting them upon the rock of eternal ages according to his own purpose and grace, which was given them in Christ Jesus before the world was made.

Then I believe the gospel of the Son of God, which is the power of God unto salvation, is the work of God, effecting, that in time which he purposed in eternity; acting out his promises to his Son according to the covenant intercession and atonement. Yes in taking his children, the objects of his love and members of his body, from under the banner and out of the service of Belzebub, stripping them of their spider-web dress, taking off their short covering, old shoes, &c. and clothing them in the righteousness of his own Son; which, as old Bro. Watts says, is without the shadow of a spot. This is deliverance effected by the power of God in the purpose of God, from eternity.

Brethren, if these things seem strange to you I can't help it, for I do believe it; and had I words to indite to you what I now see upon the subject, I believe all my old brethren would agree with their unworthy junior brother, and no more hold out the idea that the scripture is the gospel. Preach, the gospel, preach the word, preach Christ, &c. not preach the scripture. Then the gospel, Christ, and the word, are all commanded to be preached, and in the beginning was the word, and the word was God, &c &c. Then preach God in Christ, in covenant from eternity reconciling the world unto himself, and I think you will come pretty close to the mark and preach his purpose, &c. &c. Not that you or I can make it the power of God, for God's power and yours are two things; his power is unlimited, and independent; and yours is limited and dependent. Your power is the result of God's power working in you to will and to do of his own good pleasure.

Mark that, brethren, good pleasure. Ah, my Lord, had it not have been for thy good pleasure where would, this poor sinner have been? Perhaps in a row with the antichristians, blaspheming thy blessed name. Yet it is amazing, that ever such a good being should have so condescended, as to have taken such a poor miscreant worm as I am out of the pit, of sin. Even so, Father, for so it seemed good in thy sight.

The other gospel is that which is spoken of by Paul, which is supported by an arm of flesh; and its power is to deliver the sinner from the fears of hell and damnation upon the ground of human merit, having an eye single to their own good works as a sacrifice for their sins, depending upon what they do to save them in a coming day; which is according to their own purpose and no grace given them in themselves, from the beginning of their first fears of hell. Such do not glory in the Lord, nor have no delight in his good pleasure; and if all their prayers were condensed into a solid body, and run through a sugar mill until the end of time, there never could be got from the whole bundle or body the four short phrases of, thy will be done—but enough of, my will be done, and God bless the efforts, and bless the missionaries, and bless the donors, who have so liberally supported the benevolent institutions of the day, &c. to pave the way to judgment so as almost to make it a big, broad, easy way. But oh their end, their dreadful end, &c.

The hope of God's elect is, an anchor to the soul, laid upon the rock Christ Jesus. Their hope is as an anchor to the flesh, laid upon the sandy foundation of human merit. The faith of God's elect, is the substance of things hoped for, the evidence of things not seen, which is the gift of God. Their faith is the shadow of things hoped for, and the evidence of things that are seen, &c. &c. That charity, which his

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elect rejoice in, which endureth for ever, is perfect love. The charity that they rejoice in, is imperfect human love.

Now in conclusion of my few hurried remarks. If the scripture be the gospel, I can prove that there will be but one kind of people saved by the gospel. What does this scripture mean that says, repent and believe the gospel? Does it mean to repent and believe the scripture? If so and its, only by the gospel one can be saved and the scripture is the gospel, the missionaries, Arminians, &c. are just as certain to be lost as the scripture is true; for they don't believe the scripture. Then if the scripture is the gospel, the Old Baptists believe it every word; and none others do, and they will surely be the ones that will hear the welcome plaudit resound in their behalf and say, Come ye blessed of my Father, &c.

We believe the church of Christ is a little flock, because the scripture says so; and they believe that it is a big flock. We believe, that God's love to sinners, is discriminating, that the purpose of God according to election might stand—they don't. We believe that God's word shall not return unto him void, but shall accomplish that whereunto he has sent it. I say, we believe it, because the scripture thus speaks. They say it is quite likely, to the contrary. We believe, that sinners are saved by grace, according to God's own purpose and grace, &c. &c. They don't, this makes them quite wrathy. Oh how this kind of doctrine makes the devil snort, foam, pitch and tear, and kick up his big rows, and try to show us better by appointing a big row or protracted meeting, to deceive the hearts of the simple, &c. &c. Then if the scripture is the gospel, they had better believe it themselves before they try to teach others.

Brethren, I must come to a close, soliciting an interest in all your prayers. And may the Lord act out his purpose in you all, is the best prayer I can lay up for you

A. J. COLEMAN.

CIRCULAR LETTER.

The Buttahatcha Association, to the churches within her limits sendeth Christian salutation.

DEAR BRETHREN: In conformity with Baptist customs, we address you in a Circular Letter which we design for the edification of the body of Christ; and as religious canvassing has been displayed by the different sects of religionists, for the few past years in a greater degree than it has been, you have seen exhibited illustrations on nearly if not quite, all subjects that appertain to the saints of salvation. In those displays you have seen many things true, but of course you have seen many things displayed from the press as well as from the pulpit that are not true, else there would be no contradictions, nor diversity of sentiments upon the subject of religion, embraced nor taught by the human family. This being the case, we are somewhat at a loss for a subject that would edify you; but forasmuch as we have been accused, and are yet accused of being opposed to the spread of the gospel, we shall endeavor at this time to treat upon the subject of the gospel, praying God to direct our pen in every position, word and sentence.

All who stand in the ranks of the will worship or effort systems, thus impeach us, in order to impress it upon the minds of the people that we lack one of the first characteristics of the true church, to wit, benevolence. Thus the blind are taught by the blind to load us with their calumnies, aspersions and invectives, when at the same time they know no more what the gospel is, than the benighted Hottentot who never was blessed with the light of revelation, whom they so much pity for their ignorance. But they forget to remember that there is one thing that all the human family are alike ignorant in; whilst in a state of nature they are all alike ignorant in regard to the great mystery of godliness. Then, beloved, we argue that the Hindoos, the Hottentot and the Chinese, are just as wise in this matter as Alexander or any of the

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learned sages of the day, unless they are taught by the spirit of God. If you don't believe us, you and the Lord for it. Cor. 3 c. 19 v.; Job, 32 c. 9 v. The world by wisdom knew not God—the wisdom of the world is foolishness to him, and though a man may have all wisdom so that he could unfold all mysteries and have not charity, he is nothing, &c. But let us contrast a little. Christ is the wisdom of God and the power of God. Cor. 1 c. 24 v. And of him are ye in Christ Jesus our Lord, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption. Then give the true born child of grace the light of revelation in his hand, and the candle of the grace of God in his heart, & there is no doubt but what he will grow wise unto salvation, independent to all the preceptors on earth, or all the fox fire or artificial lights which may be kindled up by over-zealous pretenders, or enthusiastical religionists. The candle of his grace in his heart to cheer him, and comfort him, and warm him, by which he is made to rejoice in the God of his salvation; and the light of revelation in his hand to guide his wandering feet, teach him how to act and what to do. This being the case, the poor afflicted, yet oftentimes comforted Christian, find no more use for the institutions of the day to benefit and further him, than the sheep finds for the lion's paw or the swine's snout; for he finds a plenitude in the scriptures, which are given by inspiration of God and is profitable for doctrine, for reproof, for correction, and for instruction in righteousness, &c. to engage all his deliberations, and thoughts, and actions, without doing so many things that he is not directed nor even authorized to do.

We will now proceed, in as few words as possible so as to be understood, to show what the gospel is, and then show how it is carried or made a benefit to the human family; and in the doing of this, we shall contradict those charges that our enemies have brought against us, viz: That we are opposed to the spread of the gospel. In the doing of which we will alone advert to the light of revelation for precept and example. Then what is the gospel? Mr. Walker tells us in his dictionary that it is the holy book of the Christian religion. We do not pretend to say but what Mr. Walker is a much better scholar, and a more accurate definer of words than any of the Old Baptists. But we trow that none will prefer his definition to that of the Lord of life and glory, and although we highly esteem Mr. Walker as a preceptor in phraseology, yet we must renounce his standard when it clashes with the scriptures; for we are confident there is no variation in them, for they are as silver tried seven times in the furnace.

We have given you Mr. Walker's definition of the gospel, we will now give you Paul's definition. Rom. 1 c. 16 v. I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth. Here we see that Paul says that it is the power of God. The most of people are of the opinion that Mr. Walker is, that is, that the scripture is the gospel. My dear brethren, the scriptures only display to us the life and power of the gospel. Now to prove this let us reason together. When Paul was writing to the different churches, propounding to them what things had been done by the power of God, did his writings cause these things to be done? or had not the things been performed before he wrote? Assuredly. Well then, his writings were only to show the church the glorious works and infinite power of God. We find the word scripture, in the scripture ten times, viz: Dan'l, 10 c. 21 v.; Mal. 22 c. 29 v.; Acts, 17 c. 11 v.—18 c. 24 v.; Rom. 15 c. 4 v.; 2nd Tim. 3 c. 15 v.—16 v.; 2nd Pet. 1 c. 20 v.—3 c. 16 v., and it is not hinted even as much that it is the gospel.

But we would not be understood to say, that the scriptures are not a blessing and benefit to the world, by any means; but we are such transcending fluctuating beings,

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that we are apt to make too much or too little of almost every thing, and we do believe that the people in this day are making too much of the scriptures. Paul tells us what the scripture is for, and the full extent of its utility. He says it is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, and for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto every good work; and he does not tell us that the scripture is the power of God unto salvation. The scripture reveals to the understanding of our mind, the existence of one only true and living God, the Father, the Word, and the Holy Ghost; and his plans and purposes in creation and redemption before the world was made, and by the light of revelation we see Jesus Christ as existing before the foundation of the world. Proverbs. 8 c. 22, 23. 24, 25, 26, 27 verses; Rev. 13 c. 8 v.; John, 17 c. 24 v.; And as the surety of his people and for their sins, John, 1 c. 29 v.; 2nd Cor. 5 c. 21 v.; whom he foreknew. Romans, 8 c. 29, 30 verses. But did the scripture make him exist? or did he make the scripture exist or cause them to be transmitted to us? The latter, of course. Then his people were saved and called with a holy calling, not according to their works, but according to his own purposes and grace which was given them in Christ Jesus before the world began.

Well, if these things be so, which no man dare to dispute—if the scripture be the gospel, the Arminians nor the Free-wills never have preached the gospel yet; for they are as ambitious at its contents as a rattlesnake is at his assailant. And I'll go further, and say that if the scripture is the gospel as most people argue, that man who advocates the institutions of the day never has preached the gospel nor believed the gospel, for they are not known in the scripture. These are hard sayings, who can hear them? None but those who are called, and chosen, and faithful—none but such as are led and taught by the spirit of God—none but such as Christ is their wisdom, their righteousness, their sanctification, and their redemption; even the little flock who are the fewest of all people, and the weak, ignorant and despised things of this world.

We have not been a little surprised at the inconsistency of people thus. We hear it argued by a great many people that the scripture is the gospel, and we hear it argued by these same people, that there are things revealed in the scripture that it is not necessary to teach; and some will go so far as to say it is dangerous to teach them, and yet they hold themselves wise rabbies. This makes us think like Paul, surely the wisdom of the world is foolishness to God, and the world by wisdom knows not God. We hear Paul say in another place that, Christ is the wisdom of God and the power of God, 1st Cor. 1 c. 24 v; and in another place that, the gospel is the power of God. So if Paul was inspired to write, as we know he was, his definition of the word gospel should be accepted and Mr. Walker's rejected. Paul was like the Old Baptists are now, that is, he was a mighty one to make Christ all in all; and in making him all, he makes him the very nerve, sinew and substance of the gospel, and without him there is no gospel.

But here is the idea. We oppose their craft and the institutions of the day, and they must needs accuse us of some very atrocious crime; and at these seminaries their fathers have learnt them this lesson, just to say that we are opposed to the spread of the gospel. Then they must allude that these abominable institutions are the gospel, when they say we are opposed to the gospel being spread; for we have no account of a Baptist being opposed to the spread of the gospel, until the steam system of religion took place. Since then every professor that don't assist in keeping the wheel turning, is accused of being covetous, unbenevolent, and the dear knows what. When at the same time there are no people that lack these philanthropical

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qualities more than they do, for they call it benevolence to be hospitable and charitable to those who are full and fat, and would not even condescend to regard a poor distressed mortal who is truly indigent and needy. Thus they prove themselves pharisaical in the highest degree.

We will advert to one more illustration to prove our position in regard to the gospel and then hurry on, viz: the laws of our land. We elect men to our Legislature as our representatives to enact and repeal statute laws, which they do, which are termed the laws of the State. But has the law any power independent to the authorities or officers of the State? We think not, for the pirate, the rogue, the midnight assassin might imbrue his hands in innocent blood all the days of his life, and wipe them on the leaves that contain the letter of the law, and at last die and never be arrested by the authorities of the State during his wicked career. Hence we discover that the laws are the criterion by which the authorities are to be governed in all litigations; but of course the power of the law lies in the people, or the citizens of the State. We desire to dwell here and say many things, but can't for want of room. Even so it is in regard to the scripture; the hypocrite, the pharisee, &c. may have the letter of the scripture in his head, and understand all mysteries, and speak with the tongue of men and angels, and be nothing but a sounding brass and tinkling cymbal; and at last die in a state of nonconformity to God, and even be so assuming at his bar as to contradict the great Judge and say, we have eaten and drank in thy presence, cast out devils, and done every other thing needful, and at last to sink into the vortex of eternal misery. And we awfully fear that there are thousands living now upon the same vain hope, thinking that if they conform to practical religiou they must needs be saved; having no other light to guide them than that of the scripture, when the scripture reflects only a partial light, operating upon the mental powers of the creature, while the soul is untouched by the finger of divine love.

You recollect that John saw a great wonder appear in heaven, a woman clothed with the sun, with the moon under her feet, and upon her head a crown of twelve stars. The woman is the church, the sun is the righteousness of the Son of God, the stars are the twelve apostles, and the moon the scripture. Recollect then the moon would be an invisible dark body, was it not for the reflection of the golden rays of the sun; it could not guide the traveller when the sun has gone down. So in like manner is the scripture—the light it reflects is from the Son of God, the son of man, the sun of righteousness; and whenever a passage is applied to the poor mourner or Christian to comfort them, it is this sun that gives it power to act, else it would remain a perfect dark concealed book. Therefore Paul says, the natural man cannot discern the things of the spirit, &c. And Jesus said, I will pray the Father to send the Comforter, which shall guide you into all truth; it shall take of the things of mine and show it unto you.

But if the scripture be as much as a great many people make them, they have no use for an interpreter; for by their human wisdom and their effort systems they can penetrate the deep mystery of godliness, independent to the teachings of the spirit of the Lord; and carry his gospel any where they please, whether sanctioned by him or not. And indeed we are ready to admit, that one gospel may be carried by man without the sanction of God; but we will not admit, that it is that gospel that Paul says is the power of God unto salvation. But it is another gospel, the gospel that is invented and supported by an arm of flesh; and the extent of its power is to give all mocking Ishmaels, Hagarines, Ashdods, and Judases, to persecute and mock the true legitimate heirs of promise, and blaspheme the worthy name of the God of all grace. These religionists have their system beautifully ornamented with good

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words and fair speeches, and so ingenious and subtle are they that they would deceive the very elect if it were possible; but just take off their mask and you will find them to be full of dead men's bones, i. e. dead men's works, &c. appearing at the same time to be very zealous and righteous; but we should always remember that a harlot's virtue is not to be found under her fine apparel.

Those who are supporting the other gospel that Paul speaks of, under the influence of which gross darkness is to cover the minds of the people, can be very easily distinguished from those who are supporting, (or rather who are supported by the gospel of the Son of God) Thus they are trying to confine the Lord to their decrees and purposes, prescribing what shall be done, and how things may be done, &c. &c. not conforming themselves to an acquiescence with his plans, and purposes, and decrees; which shows that they are not children of light. The gospel is made a benefit to the church according to God's purpose and grace, which was given his elect, in Christ before the world was made; nor can it transcend the bounds of his glorious purpose & grace, for if it could, he would have something done which he never promised to do. Nor can it stop short of effecting that which he determined to be done before the world was made, for if it could, there would be a lack of power supposed to be on the part of God; but my word shall not return unto me void, but shall accomplish the thing whereunto I have sent it. Yet has God devised means whereby his banished shall not be expelled from him, who works all things after the counsel of his own will; who can work and none can hinder, who can shut and none can open, who can open and none can shut. Declaring the end from the beginning, saying my counsel shall stand and I will do all my pleasure. And the Lord can and does use man as an instrument in his hands, and conforms the sinner to his will and image; but the creature cannot conform God to his will, purposes and plans; if so it could be, God would no more be a sovereign than man, each one would be sovereign and subjects alike. God then by the power of the gospel carries man's works in him, &c. and the creature never has carried the gospel yet; for if he was, he would have to carry the Lord.

Beloved, we fear we are swelling this epistle too large for a Circular—we must drop the subject, regretting that our limits will not allow us to say much more. Then in conclusion, dear children be subject to thy dear Lord and master, ever manifesting the character and disposition of a meek and submissive and virtuous bride, for thy maker is thine husband. Never disgrace thy worthy husband, the bridegroom of thy soul, so as to put forth the characteristics of an important, assuming, remonstrating, brawling, murmuring virago. And never suffer your honor and virtue to be trodden under foot by begging lazy priests, who are exalting themselves above our blessed Redeemer, by telling you of the propriety of things that he has never told you. Be not entangled again in the yoke of bondage. Each one endeavoring to stand firm in your respective spheres, the laity discharging their duty to the servant, the servant to the mistress; and the preaching brethren esteeming others better than themselves, and esteem the Lord above all unto whom be honor, praise, power, glory, majesty and dominion now and forever.

A. J. COLEMAN.

TO EDITORS PRIMITIVE BAPTIST.

Winchester, Tennessee,
22nd Jan. 1846.

DEAR BRETHREN: I once more address you on the subject of the grace of God, which I understand from scripture to be realised by all living, both man and beast, also by all the works of his hands; for he is the Saviour of all men, but especially of them that believe, and that he by the grace of God tasted death for every man.

I understand from God's word that there

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was grace given us in Christ Jesus before the world began, I read also that if we have not the spirit of Christ we are none of his; hence I conclude that none of Adam's children were beloved out of Jesus, none saved out of him, of course none elected out of him. And as Jesus said to Peter and the rest, upon this rock I will build my church, and the gates of hell shall not prevail against it. Thus we see all the children of men by nature in the same condition, and God by the work of regeneration prepares the materials in time for the building of his church, using any means that he pleases. The disciples say, who then can be saved? With men this is impossible, but with God all things are possible. This was the answer of Jesus to them, and I firmly believe every word that God has said, and I believe in experimental preaching and writing, both to saint and sinner; that is, the one understands spiritual and natural both, while the other only understands the natural.

Now if the subject discussed is not to the understanding, we should not receive it; for instance, a man says that we are born into the world holy, and at sometime become sinners. Try this by your experience, sinner, and see if you can recollect when you had no suffering, or wanted nothing? If you can't, you may know it is a falsehood.

And to you, dear brethren and sisters too, I exhort you not to preach, write, or receive any religious idea that cannot be brought plain to the experience and understanding of the weak brother or sister, for such things gender strife. I have been taking the Primitive Baptist I think eight years, and have been well pleased with the most it contained; that is, I was glad to hear how the churches were getting along, and to read of the conversions of many, and the many trials and difficulties that the children of God are incident to in this life. I have often had my hard heart melted in to tears, when reading of these things, but when it comes to think so, and giving opinions on this scripture, that, or the other, aside from experience, I have always passed over it; for I saw it would lead to controversy, which I am glad as respects hard sayings has been kept mostly out. I read scripture for myself, and have a good Bible without paying for to have it printed in papers, without it is in close connexion with experience.

Yours in the best of bonds Farewell.

WM. S. SMITH.

THE PRIMITIVE BAPTIST.

SATURDAY, MAY 9, 1846.

TO EDITORS PRIMITIVE BAPTIST.

Pittsylvania county, Va
March 28th, 1846.

DEAR BRETHREN AND SISTERS IN CHRIST: Grace, peace and truth be multiplied unto you through the spirit of truth, which will guide you into all truth; which the General Association of Virginia pays no attention to, or knows nothing about. This I will show from their Minutes of 1845, as I have them before me. I shall not attend to half their errors in these Minutes, as it would take more time than I have to spare, and some might say sense would be lacking. That I will acknowledge as concerns grammar, or a great education; for I am like Peter and John in this matter, an ignorant and unlearned man as concerns the wisdom of this world, so were Peter and John. See Acts, 4 ch. 13 verse. Hence you, my readers, will not expect much grammar from me, but if I write so that you and the General Association can understand me, it will be good grammar to you, for words only convey ideas. Hence if you can understand what I write, it is good grammar to you; and if there be any sneaks that are so dull in understanding that they cannot understand what I write, if he or they will come and see me, I will take much pains to instruct them on this subject.

But to the proceedings of the Baptist General Association, assembled in Lynch-

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burg, Virginia, May 31st, 1845. See Minutes of the Association, 4th page says:

"Resolved, That a committee of seven be appointed to enquire into and report the best means of securing more efficient religious instruction for our colored population."

Now, my brethren and friends, I think from reading the above resolution we might believe that this body did believe that religion is nothing more than a science which can be taught by one to another; and if this is the religion of the members of the General Association, I pray God to deliver them from it, and keep the colored population from such a delusion, if it is his will. For we as the creatures of God ought at all times and places to say, Lord not my will but thine be done.

2nd. See under the head Monday morning, 9 o'clock, same page, reads as follows:

"The committee to whom it has been refered, to suggest a plan for the religious improvement of the colored population, &c."

Here, my friends and brethren, you can see from the above quotation thet the Association believes religion is a science that can be taught as any other trade, or why should they appoint a committee to suggest a plan for the religious improvement of the colored population, Hence the Association does believe that religion can and must be taught by one to another, which is as false as the devil is false; and if our colored people have no better understanding of the plan of salvation than this committee or Association, my opinion is they will be lost, lost. forever lost. Hence I will ask, where is the committee that can suggest a better plan for religious instruction than that of the apostles, and that plan is, by grace ye are saved through faith, and that not of yourselves it is the gift of God.

Here, brethren, you see the committee was wrong by suggesting a plan, without they had suggested this gospel plan, by grace ye are saved. Yes, colored and not colored, are all saved the same way; and that way is, by grace through faith, and that not of yourselves; no, it is the gift of God. Then God has to give grace and faith to black and white, and all colors that have it. Hence if God does not give grace and faith to this committee, and to the Association, and to the colored population which they say so much about, they and the colored population all will go or get to hell, with all their religious plans or trsinings. For I tell you, sneaks, it is by grace ye are saved through faith, and that not of yourselves, it is the gift of God; not of works—why? lest any man should boast. Why not boast? because, we the church of Christ are his (or God's) workmanship created in Christ Jesus unto good works, which God hath before ordained that we Christians should walk in them. Ephesians, 2 ch. 8, 9, 10 verses.

But I will pass on to the 5th page of the Minutes, which reads as follows:

"Resolved, That it is suggested to churches and pastors generally, to hold a meeting particularly for the colored people in the afternoon of every Lord's Day on which it may be practicable."

Now, my readers, you have the above resolution as it is in the Minutes; and I think there is one of two things makes those sneaks wish to divide the colored population from the others, or to preach separately to the colored people; first reason, perhaps those gentlemen laced-jacket sneaks think that there is a plainer or easier way for colored people to get to heaven than there is for others. But I will say to you, sneaks, who compose the General Association, and to the colored also, that there is but one gospel that is worth a negro's notice, and that is, repentance towards God and faith in our Lord Jesus Christ; and that will save white and black, bond and free, male and female. Preach this gospel to white and black, all at once; and if they have the hearing ear, and you sneaks

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speak loud enough, all can hear at once and the same gospel will do for white or colored people, if it is the right or true gospel.

The 2nd reason, why those sneaks wish to get the colored people to themselves to pretend to preach to them, may be for this reason, they wish to get their money and are somewhat ashamed to beg the poor blacks for their money, in so large and respectable a congregation as is there in the early part of the day; hence they will give notice to the colored people that they will meet this evening here, and you colored people are to come in the house and set next to the stand and I will preach to you. And he then sneaks off and gets his dinner and comes back and finds a large congregation of blacks there and all the people know that the blacks are to have the front seats, hence they are not there Then this sneak can beg the poor negroes with a better appetite, and if cash seems to be very scarce he can have a better chance to tell them how to get it, and tell them what a friend he is to them, and if they do not pay him he cannot preach for them, but if you will do what you can for the support of the gospel I will preach for you, &c.

This probably is one great cause of so much talk about preaching to the blacks; but there is a great many other reasons that might be given which are no better than them I have already given. But I am as much in favor of colored people going to preaching and hearing preaching and I am as much in favor of their having religion as any man in the above named Association; but I am not going to take the work of God out of his hands to do it quicker or better, but I am willing to leave them in the hands of God who will do right, and if he converts one it is done right and if man does it or makes them profess or will persuade them they have religion, all is wrong. And I say brethren, a great portion of our pretended preachers are nothing but negro spoilers, I mean them of the sneak family.

Dear brethren, I have written a little for the Primitive, it is for you to do what you think best with it. There are a few more things in the Minutes that I wish to notice before long, and if God will, you may hear from me again. Nothing more at present, but as ever your unworthy brother in the Redeemer of sinners. Farewell.

(*to be continued.*)

RUDOLPH RORER.

TO EDITORS PRIMITIVE BAPTIST.

Covington county, Alabama,
Jan. 18, 1846.

Dearly beloved Editors: Having received the 24th No. of your valuable paper to-day, I have thought proper to express some of my feelings concerning our paper. To me it is a source of comfort and satisfaction to hear from the dear saints at a distance. I feel gratified to hear from old acquaintances and thereby learn their residence, &c. and also learn the travel of the church all over the United States, and also see displayed such diversity of gifts produced by the operation of the same unerring spirit, and all to profit withal, (viz:) doctrine, admonition, instruction in righteousness, and experience, &c. All which is a source of benefit, yet by some it is despised, and persecuted, and set at nought. But our Saviour said, Marvel not if the world hate you, &c. And the religionists of the day have got up so many systems, names, orders and institutions, and the dear knows what, to get money and deceive the simple, that it does me good to hear men I never saw, speak my mind. It makes me think I am right, when a get hold of a communication and find able persons defending the doctrine I advocate; it makes me think of the scripture which says, Thy children shall be all taught of the Lord, &c.

So, brethren, if you never hear from me any more, continue to write and let me hear from you through this medium. I should not have wrote now, had it not been to send George my remittance. So

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I close this scrap by subscribing myself yours in the bonds of love.

DANIEL DOZIER.

A few lines of poetry to finish the subject.

A matter of import I wish to rehearse,
And so by your leave I'll put it in verse.
Come, Primitive paper, and bring us the news,
Altho' you're rejected and badly abused.

So, Editors, all continue to write,
And pray for the spirit to help you indite;
That all may redound for the good of the flock,
Though missions divide and Ishmaelites mock.

Thus may you display those wonderful gifts,
From rivers and lakes to the mountains and clifts;
That all who may see whate'er you record,
May be brought to agree 'tis the work of the Lord.

I'll tell you the reason I like to peruse,
This paper which some people so much abuse;
It's so well adapted to fit the complaints
Of all those adopted, both pilgrims & saints.

One he contends for the doctrine of grace,
And one by experience can fill up a space;
Another he tells of contention and strife,
Another describes the bride, the Lamb's wife.

One urges the duty of Christians at large,
And by admonition his feelings discharge;
And so every letter is fraught with some good,
By which every Christian can gather some good.

And among all those items we'll add up the sum,
And see what an aggregate here will become;
Here's predestined purpose, election and grace,
To the heirs of salvation of Adam's lost race.

DANIEL DOZIER,
His composure;
Done in haste,
To suit his taste.

Georgia, Fayette county,
February 8, 1846.

DEAR AND WELL BELOVED BRETHREN and Sisters of the Primitive faith: I have ventured to write a few lines as I am obliged to write to forward some money; if you think it worthy of a place in your paper, give it publicity. I am not worthy nor adequate to the task, for I am poor and ignorant, without learning. I have had almost four months schooling at different times, with it I learnt to read and write a little; and so I spent my time in ignorance and sin and folly, sinning a heap and thinking a little. Sometimes I thought I would do better, but soon forgot it again. So I continued making and breaking my promises till I was more than twenty years old, when conviction began to get a deeper hold of me for sinning. I then began to promise more firmly I would do better, and I began to try to do better; but it was a poor trial. I grew worse and tried harder to do better, but grew worse; till I began to think I should die and go to hell; for I thought I was the worst sinner that had ever lived. I knew I had not gone into many sinful pursuits that I saw others do, but I was a great moral sinner and not obedient to my parents; and the slighting of my mother's advice and turning a deaf ear to her counsel, was then to me more trouble than all the pleasure I had ever seen. For I thought the Lord was angry with me, and I thought it was right in God for me to die and go to hell; for I could not see how the Lord could remain just and have mercy on me, although my prayer was, Lord have mercy on me, if it can be possible that mercy can be granted to me and thou remain just.

I did believe I was the worst sinner in the world, I feared I had sinned away my day of grace, and thought that there was no chance for me to be saved. I often tried to pray, but it seemed to me that my prayers fell to the ground. I thought it was almost abomination for such a sinner as I was to try to pray, and yet I could not help trying to pray. Now about that time I cannot tell no man nor mortal my troubles; my burden lay heavy on me and I was a sin sick soul, day and night I was

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sick of sin. My distress I can't relate. It seemed to me or to my mind or imagination, that the bottomless pit of hell was gaping wide open just before me, and I on the brink standing leant forward and nothing but the mercy of God in lengthening out the thread of life, kept me out of an eternal hell. But God's name be ever praised, I don't yet know how I could have lived if it had not pleased him to grant mercy, for my situation was so much worse than I can describe it; and how I got faith when hope seemed to be lost, may appear strange to some. But with such a power those words were forced into my mind—I am the way, and the truth, and the life—that it settled the troubled sea of my mind; and it, with the power that attended it, seemed to make every thing in the world to look new to me. My load of sin seemed to be gone, the awful pit seemed to be behind me, my heart was filled with praise and love; I loved every thing in the world, and if I had had ten thousand tongues they could not all have praised God enough. For before this I thought I would have given all the world to believe in Jesus and could not, though I had once thought I was not an unbeliever; but I had been brought to see I was. And when unbelief gave way, and my load of guilt and sin was removed, Jesus Christ appeared to me to be my Mediator; and I thought I saw the plan of salvation for all his people so plain, and it was so complete and so good, that I could convince all the world and get them all to fall in with it and love the Lord Jesus Christ. It seemed to me that I could see that I was safe in that plan, way back in the covenant contract between the Father and the Son. And in this it seemed to me that he clothed me in a robe of his own righteousness that he had wrought out on the cross. It seemed to me that he took it and laid it all round me, and in this I hope and live by hope. Now if I ever write again, I may try to give some more of my weak experience.

Now, kind brethren and sisters, I want to live humble and lovingly. I think I have Christian fellowship for all the Primitive Baptists, and the others I love; but I think they are wrong in some things, if they are, I pray the Lord to right them; if I am wrong and they are right, Lord have mercy on me and show me the right way; for I know I want to be right. I think I should love all Christians, yes, and all the world of mankind; for if some professed Christians do what I think to be wrong, I had rather pity them and pray for them than to speak evil of them; for who could be more wrong than I once was, and I have and do yet suffer so much for doing wrong, that I want all others to do right. I remain as ever yours I hope in fellowship.

MATTHEW YATES.

TO EDITORS PRIMITIVE BAPTIST.

Abbeville, Henry county, Ala.
Jan'y 5th, 1846

DEAR BRETHREN: Our unprofitable lives have been spared to see the ushering in of another year. It has found us on the land among the living, and on mercy's side of eternity, while many of our friends are gone to try the reality of another world.

Brethren, it seems that Zion is in a dull and lifeless situation, in this part of God's moral vineyard. It seems that the enemy has slipped in and is about to take the prize. Brethren, pray for us that we may stand in our lot and contend for the faith once delivered to the saints.

This is a new country, there are but few churches established. The harvest is great but the laborers are few; the people are aliens from the commonwealth of Israel. I am living five or six miles from two Primitive Baptist churches, Salem and Bersheba; and they are all the Primitive Baptist churches nearer than twelve or fifteen miles; and but one minister in Dale county that I know or can hear from, of the Primitive order, and he moved there in December last near Bersheba.

The missionary system has not made its

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advent in this county yet. There was a large old one in Abbeville, but its quicksands are giving way and it is about to fall.

Dear brethren, I have been a reader of your paper for some time, and approve of the doctrine it contains. I have every reason to believe that your paper will do much good here, and I myself will act as agent for you in this section of country.

Yours in Christian love.

ELLY B. TURNER.

TO EDITORS PRIMITIVE BAPTIST.

Mississippi, Lauderdale county.
January 26th, 1846

DEARLY BELOVED: After reading some eight or nine of your papers and finding in them the doctrine which I believe to be the very doctrine that is contained in the word of God, it seems to fill my soul with anxiety to speak a few things to you thro' the Primitive.

Dearly beloved in the Lord, although I am a stranger to you all in person, yet I hope that we are acquainted in spiritual things. For when I read your communications from one to the other, it seems in my view to speak of the wonderful works of God and not of man; and it seems to me that I have the witness within me that bears record of the same, although I stand as it were alone in the country where I live in point of doctrine, and feel as a lost sheep indeed and have to mourn and lament when I have no one to comfort me For it seems to have fallen to my lot as it was with Moses, when he refused to be called the son of Pharaoh's daughter; but choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season. So it is with me, my brethren.

About four years ago I joined myself to a people called Baptists, and lived with them about three years; and during that time I found that they were of a different stripe from what I was, and preached a different doctrine from what I believed. For they were preaching a general atonement, and that there was a daily loss of souls for the want of money to send the gospel to them. And they were going into all the missionary institutions, and I was not willing to stand it; and I withstood them to the face, because I thought they were to blame, because their preachers wanted to lord it over God's heritage and compel every one that belonged to the church to pay tribute to them. But I was only willing to render tribute to whom tribute was due, and custom to whom it was due. So I had to separate myself from them, and there is no church of the Old School Baptist order near to me.

So I am living alone to myself as yet, and I thought that I should have to live alone the balance of my days; until by some means or other one of your Primitive papers dropped into my neighborhood, and it was handed from one to the other and it did not suit any of them. So it dropped into the hands of one of my Methodist neighbors, and he hated it so bad that he fetched it over to me, for he said it would just suit me.

So, brethren, I was never more lifted in my life than I was when I read the old Primitive; every word seemed to unfold the mysteries of the spirit of the gospel. So I went to the Postmaster and got him to write on for the paper, and you, brethren, were good enough to send it to me; and now I send you two dollars enclosed in this letter, and wish you to send it on to me until I direct you to stop And if I can't pay up arrearages I will direct you to stop sending it to me, for I dislike to see so many of the Baptists getting in debt for it and for other things too, and then not trying to pay. This is a hurt, brethren, to the cause if any thing can hurt it.

But, brethren, in regard to doctrine I believe that God chose his people in Christ before the foundation of the world, and that he chose them for a certain purpose, and that purpose was that they should be holy and without blame before him in love. And not that he chose them because he

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foresaw that they would be obedient. No, for we find that when Rebecca had conceived, it was said to her, that the eldest should serve the youngest. And now, what was it said to her for? why, that the purpose of God according to election might stand. Here we find, that it was not for works or worthiness which we had done, or that God foresaw that we ever would perform any; but that his purpose might be fulfilled which he purposed in Christ Jesus, before the world began; for it is written, Jacob have I loved, but Esau have I hated. What then, says the apostle, is this unrighteousness with God? God forbid. What then is the reason? Hear what the apostle says is the reason, when he cites your attention away back to what God said to Moses, for he will have mercy on whom he will—here is the reason described by God himself, when he spake to Moses. Then let us hear the reason assigned by our Saviour—as the Father raiseth up the dead and quickens them, so will the Son quicken whom he will—here is the reason; why some are chosen and others are not, is because it seemeth good in thy sight.

You will give this foolishness a place in the Primitive, if you think it will not be an injury to the cause; if so, you will cast it by with the trash. So, farewell brethren, in the bonds of love.

AUSTIN KEETON.

TO EDITORS PRIMITIVE BAPTIST.

—

Pulaski county, Georgia,
January 30th, 1846.

Beloved Editors in Christ: If the following is worth a place in your paper, you may print it; and if not, throw it by.

You know that it is written in the scripture, Ephesians 1 ch., 11 v., who worketh all things, after the counsel of his own will, that is the Creator, that hath eternal and unbounded power. You know, that the Creator, who hath almighty power in working all things after the counsel of his will, could shut up the sea as with doors; and make the cloud, the garment thereof; and thick darkness a swadling band for it; and break up his decreed place, and set bars, and doors; and say hither shalt thou come, but no further, and here shall thy proud waves be stayed. Job 38 ch., 8—11 v. You know that he who thus worketh with the sea, the clouds, and the darkness, was, is, and will be, able to govern the minds of Cain, and his successors in office; though they might be the builders, spoken of in in scripture, the council or Sanhedrim at Jerusalem, with the popes, kings, emperors, and Presidents; and thence to the lowest grade of human beings, (if these are not the lowest;) "for he (God) worketh all things after the counsel of his own will."

These people by holding shut doors, and holding councils in the secret chambers of darkness, may devise laws to fob the money; they may devise, to put themselves into office, to be rulers of the fob; they may devise to rule the sword; they may devise to give laws to both church and State; they may devise to rule the printing offices; and so they may devise to try themselves by themselves, by their own laws. But how do others fare, when they are tried by these people for their life, money, or property? (this last may serve for a hint.) But notwithstanding all this (you know) it is written that "man's heart deviseth his way, but the Lord directs his steps;" and so "worketh all things after the counsel of his own will."

With regard to God's will, I believe, that God has a secret will, a revealed will, and a permissive will. God's revealed will, was for Abraham to offer Isaac on the altar; but his secret will, was to provide a ram. It was God's permissive will, for the king to take Abraham's wife; but it was his secret will, not to allow him to defile her. Recollect, my dear beloved in Christ, was Joseph sold by his brethren? was he cast into prison? did old Jacob, have to weep for his son? did the children of Israel have to groan in Egypt? did Job have to lose his property and children, and then sit in the ashes, under sore affliction? did Daniel bear the test of the lion's den?

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and the three Hebrew children, in the fiery furnace? And in all those cases, was there not an Almighty God, possessed of infinite wisdom, as it were, standing by? At any rate, the furious king, in the case of the Hebrew children said: Did not we cast three men bound into the midst of the fire? Lo! I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth, is like unto the Son of God.

And when they came to take Jesus, Peter concluded something was about to go wrong, and began to fight; but he was told, to put up his sword. And again, after Jesus was raised from the dead, two of his disciples, as they went from Jerusalem to Emmaus, he drew near and said: What manner of communications are these which ye have, the one to the other, as ye walk and are sad? No doubt, but what they were sad, and in their communications murmured things contrary to the revealed will of God, else they would not have been rebuked.

I must let this suffice, for the present, and bid you adieu perhaps for life; under this consideration, that he hath told you to forgive all men, and that from your heart: to love one another: to teach all nations: to follow him:—for all power, in heaven and earth, is in his hands, who worketh all things after the counsel of his own will. For of him, and through him, and to him, are all things. One Lord, one faith, one baptism. One God and Father of all, who is above all, and through all, and in you all. I remain as ever yours in love.

JOHN POWELL.

Pleasant View, Darlington dis. S. C.
March 1, 1846.

DEAR BRETHREN: We send you five dollars, as we desire to read your paper; for in them we hear from our brethren in different parts of our Union. Our hearts are rejoiced to hear of the out-pouring of God's spirit and the advancement of his kingdom. We seem to be here at a low ebb, but we feel earnestly engaged to contend for the faith once delivered to the saints. May God pour out his spirit upon the different quarters of the earth, and Zion arise from the dust of the earth and put on her beautiful garments, and be travelling in the strength of the Lord her God, is our prayer for Christ's sake, and yours with sentiments of esteem.

AMOS HILL.

TO EDITORS PRIMITIVE BAPTIST.

The Christian Experience. L. M.

Religious show is vain,
Without the life of love;
The sinner must be born again,
And that from heaven above.

The spirit works the whole,
And purifies the heart;
Amazing grace, it saves the soul,
And love it will impart.

And so he hates his sin,
And feels that he is lost,
He thinks that he will now begin
And count up all the cost.

He prays and strives and tries,
To keep his maker's law;
I'll pay this debt, O now he cries,
And so the blessings draw.

Alas! but soon he cries,
In trouble and distress;
To keep the law, in vain he tries,
The law can never bless.

He sees his dreadful case,
And all his hopes are cross'd;
He finds he must be saved by grace,
Or be forever lost.

BENJAMIN MAY.

Macon, Ga. May 6, 1845.

FOR THE PRIMITIVE BAPTIST.

Elder *Wm. Hyman* will preach at Joyner's Meeting-house on the 2nd Saturday and Sunday in May next.

R. D. Hart expects to preach at Skewarky, on the third Sunday in May next; Monday, at Morattock; Tuesday, at the Schoolhouse; Wednesday, at White Chapel; Thursday, at Concord. The fourth Saturday and Sunday, at Angeley's Meeting-house; Monday, at Bethlehem.

Appointments for Elder Parham Puckett.

July 9th, at Tison's m. h.; 11th, at Tarboro'; 12th, at Lawrence's; 13th, at Deep

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Creek; 14th, at Kehukee; 16th, at Joiner's Chapel; 18th and 19th, at South Quay; 21st, at Joiner's Chapel; 23rd, at Log Chapel; 24th, at Cross Roads; 25th, at Coneto; 26th, at Great Swamp

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THE PRIMITIVE BAPTIST.

EDITED BY PRIMITIVE (OR OLD SCHOOL) BAPTISTS.

Printed and Published by George Howard,

TARBOROUGH, NORTH CAROLINA.

"Come out of her, my People."

VOL. II. SATURDAY, JUNE 6, 1846. No. 6.

COMMUNICATIONS.

TO EDITORS PRIMITIVE BAPTIST.

Pleasant Gap, Pittsylvania co. Va.
March 13th, 1846.

BRETHREN EDITORS: Please publish the two enclosed letters of Wm. H. Hall, the one to Kentuck church first and let the remarks to Upper Banister follow.

THOMAS W. WALTON.

—

Pittsylvania county, Virginia.

Dear friends composing the church at Kentuck meeting house: Sorry am I to plague you with a message like the present. I have to inform you that for some time my mind has been much difficulted, having more particularly examined the missionary principle. Having obtained more information upon that subject, I find it impossible for me to go with it, nor did I once think our Association would ever have gone so far. Proselytes and money seem to be the objects of that principle; when there is piping there is dancing, and no pipe no dance.

When the Baptists broke off on the right and on the left, I thought we should stand as we were; though I was told by some we should not. I contended we should, and while under that impression I said many things against those that broke off as I thought without cause. I have reflected much, I have investigated to the best of my ability, I have consulted the word of God prayerfully, as I trust, upon the subject; and it does appear that the principle and spirit of the primitive Christians is disregarded and trodden under foot. I hope not to be blamed for the course I have taken, there has been nothing of an earthly nature that has had any influence, but quite the reverse. I am well apprized of the consequence, and was I to consult natural feelings I could not do it. Far be it from me to have any desire to undo that tie of Christian love and affection that has always existed between us, but how can we walk together except we agree. I am not only separating myself from many of my neighbors and best friends, whom I have always held in the highest regard, and still regard them as such; but it is separating from my own children. I think I anticipate something of the feeling of Paul when he said, he could wish himself accursed from Christ for his kinsmen according to the flesh. And morever my religious life in some degree is to be sacrificed, but the fear of being turned out of the synagogue doth not deter me from that which I conceive to be my duty. Honesty is required in this day of lo here, and lo there. Glad would I have been of a letter of dismission, but knowing as I do that they are refused in such cases, I do not ask it; but I ask you in the fear of God to erase my name from your church book. Yours, &c.

WILLIAM H. HALL.

—

Remarks of William H. Hall to the Primitive Baptist Baptist Church at

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Upper Banister, Pittsylvania county, Virginia, after he had withdrawn from Kentuck church.

Feeling as I do that deception in matters of religion is an awful thing, and that it can profit nothing in the end, I wish to relate to you as near as I possibly can, my feelings and exercire of mind, and I hope you will be candid with me, for let me deceive, or be deceived, in any thing or every thing else than in matters of religion. I was once, as some of you know, a member of this church; for the sake of convenience, I took a letter and joined at Kentuck, where my membership has been ever since, till here of late I have withdrawn. We got along with peace and harmony until the death of our beloved pastor, then the spirit of the new institutions which had made some effort before, now came like an overwhelming flood; but there was a majority that stood up in opposition to it, until we were lulled as it were to sleep by it, there being many arguments in its favor, though I think disguised. It was agreed that charity, benevolence and love were Christian graces; and that withdrawing the hand of fellowship was rigid, and manifested an unchristian spirit; and that the Roanoke Baptists, standing as they had done, getting along with the new institutions as they had done, their being entirely free, did not make them missionaries.

When Mr. Plunket was chosen pastor of that church, there was a poll held for Mr. Falkner. I voted for Falkner, but my vote was not directed by principle. Mr. Falkner said at the time the Dan River party left us, he was on the stage preaching, and he felt it a matter of indifference with him on which side he fell. Mr Plunket appeared to be strenuously opposed to the institutions of the day, and I think that was the hinge upon which his election turned, not long before protracted meetings and apparently a powerful work commenced. About that time some began to call us missionaries, which all denied with our leader in front, and I think he denies it yet. I attended some of these warm meetings, but from some cause I could not enjoy myself as others seemed to do; and that caused me to doubt my religion more than I had ever done before. I thought it was coldness of affection and hardness of heart. Some of our members becoming dissatisfied, asked for letters of dismission; they were refused, as it was said, agreeably to resolutions adopted by the Stanton River Association. They by asking letters declared non fellowship with the church.

My doubts and fears continued to increase, while others seemed to be as it were caught up to the third heaven in feelings. I went to meeting dissatisfied, and there I found no comfort; for that which appeared to comfort and edify others, was a darkness to me that might be felt. I often felt sorry I had ever made a profession of religion. I was often examining what I once thought I experienced, and comparing it with the Bible, though that now appeared a sealed book to me. There was nothing so sweet now as a crumb from the master's table. I sometimes went to hear the old Primitives preach, and while half-way concealed in some corner, I was gathering the crumbs which were delightful food to my soul. My mind and affections became as it were glued to the Bible, and this passage would often come into my mind: "If any man lack wisdom, let him ask God who giveth liberally and upbraideth not." Of which I felt the necessity, and the more I tried to ask and the more I read, the more I became convinced that there was a departure from the faith. After carefully examining and finding out the inability of man, I felt I had been acting as unwisely as one of the builders of the tower of Babel; and as for what man with all his institutions can do, it will prove just as ineffectual.

The difficulty of suffering myself to be led off, rather than withdraw the hand of fellowship, was bad enough: but now a worse presents itself, for I found I could no more stay in the church where I was, than

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the three leprous men could stay satisfied in the city of Samaria.

I had been for a long time a member of that church, I had many warm friends there, and amongst the rest a favorite daughter; and that which I felt compelled to do was a hard trial with me, perhaps something like that of Abraham's stretching forth his hand—to slay his son. I talked to some of the members and told them my feelings, and asked their advice; but none did they give, only they hoped I would become satisfied. I was asked if I found any fault of the doctrine advanced. Answer, I do; it appears to be linsey-woolsey, a mixture of works and grace that I do not understand. What objection have you to protracted meetings? Ans. I doubt its being a work of God; if it is, I am sure I am not a Christian. What have you against giving money to send the gospel to the destitute? Ans. When you give, give in secret, and your Father which seeth in secret shall reward you openly; and when you give, let not the right hand know what the left doeth—is the language of the Saviour. I think the collections taken up at large meetings is too much like sounding a trumpet, and it may be there is more given to be seen of men than is from pure motives. And the salaries given to missionary preachers I think is extravagant, and a strong inducement held out for young ment to become preachers rather than work for a support.

I am now standing out doors, no one to tell me of my faults and give me advice, nor no one to look to for protection. My mind has been directed to you. I was raised in this neighborhood and was for some years a member of this church. I have come, feeling as I do my prodigality. I have asked God to forgive, and hope I have received an answer of peace. And now if this church can freely forgive and receive me into her fellowship, it will afford great relief to my feelings. If you cannot, not a hard thought will be entertained by me. But I wish you to act with an eye single to the cause, regardless of my feelings or of what I may suffer.

WILLIAM H. HALL.

TO EDITORS PRIMITIVE BAPTIST.

Sumpter county, Alabama,
February 13th, 1846.

DEAR BRETHREN IN THE LORD: I live in a country destitute of the Primitive Baptists, surrounded by a host of Arminians who contend that there is a possible chance for all Adam's race to be saved, on this condition, that if they will set to the work, the Lord will meet them, or in the performance of the work or duties they have accomplished. But, my brethren, we hear of some who sought by the deeds of the law, but did not attain, because it was not by faith. I fear those that yet seek to find salvation by the deeds of the law, in truth I know they miss it. And some contend faith to be the gift of God and the act of the creature, but I say the gift of God alone, no act of the creature at all. I will refer you to one passage alone: Looking unto Jesus, the author and finisher of our faith. You all know that is scripture, without asking where it is Contend for the faith once delivered to the saints. Farewell. This is the first time I ever wrote, excuse my scattering remarks.

JOHN W. H. CLIETT.

TO EDITORS PRIMITIVE BAPTIST.

Jasper county, Texas,
March 11th, 1846.

DEAR EDITORS: With the most painful diffidence, and fullest assurance of my own weakness, want of talents and ability, to perform what I have now undertaken, I think I feel fully sensible, not to name my worthlessness and unworthiness. For I was shapen in sin, and in iniquity did my mother bring me forth—all my comeliness passed into corruption. I said unto the worm, thou art my sister, and unto corruption, thou art my mother. But be I what I may, and let my ability be what it

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may, I have sat down to say or try to write something for your very valuable paper. If you think it will not be a disgrace to it, to give it a place in its columns.

The motive that influenced me to attempt, or dare to write, is the following—I have not seen any thing from the pen of a Regular Predestinarian Primitive Baptist, living in this distant region. And thinking that it would be gratifying to the few true friends of poor, little, afflicted, and not comforted Zion, that sojourn else where, though it comes from one so disqualified and unworthy as myself. There are a few of the scattered flock of Jesus I think in this land, (afar off,) even in this wilderness desert land. There are two little Associations of the Regular Predestinarian Primitive Baptists, in this country, where the supremacy and infallibility of the 7th beast, was acknowledged and contended for. But thanks be to the blessed God our Saviour, that his dominion and power is driven out of this land of liberty and freedom.

The name of the Association that I reside in the bounds of, is called the Louisiana and Texas Regular Predestinarian Baptist Association. There are but two preachers of that faith and order in her bounds Their names are Gibson and Durham, and they live a hundred miles apart. The Lord said in that day, (I reckon he meant the gospel day,) that there should be a famine not of bread, (nor of water,) but of the hearing of the word of the Lord. (Is it not so now?) It is so here. The true few and faithful watchmen are separated far one from another on the wall, and have to fight with one hand, and work with the other. The enemy has been trying to get to build with them, and Israel will not suffer them. And now they are trying to hire counsellors against them, with the money, and are doing it. But they cannot stop the work, for Christ the spiritual Zerubabel's hand has laid the foundation of this building of wisdom's house—for he, or she hath builded her house, and hewn out her seven pillars. (The church, the pillar and ground of the truth, is the work of God.) This woman has killed her fatlings, mingled her wines, and sent forth her maidens, and she stands upon the top of high places, &c. But the other woman, which is her enemy shall see, and shall be ashamed too.

Solomon saw her as she stood at the casement and lattice of his window, in the evening, in the twilight, in the dark night. Now is she, (in the truth a little now was she out,) she stood in the way to catch passengers as they go right on their ways—(not God's)—and she has great success, in catching her own; the foolish virgins, that have neither oil nor vessels to carry the oil in, (I have thought faith is the vessel, unfeigned faith.) She has caught an innumerable number of the foolish, and their labor will not turn out to their own advantage; for Solomon says, the labor of the simple wearieth every one of them, because they know not the way to the city. That little city in which there were few men, in which that dear, precious, poor, wise man (Christ) dwells. Apollyon may beget and spawn, and Jezebel may bring forth swarms of flies, frogs, and locusts; the flies may bite and annoy, and the frogs may croak, and the locusts may dwell in, and live on the smoke of the pit; yet they never will be able to add one more to the body of Christ, of which he is the head; neither will they be able to take one from it, not one whom he foreknew.

The army of Gog and Magog is gathering thick, and the flies, frogs and locusts, that were sent to curse Egypt. How dark the sun and air is now become, because of the smoke of error, which came out of the pit. The wings of the locust make a fearful sound indeed, like many chariots and horsemen running to battle. And indeed they are battling against the army of truth, the war is now going on in heaven as hot as at any time. This army of Gog and Magog are not only roofing or covering

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over the truth with the mantle, or cover of error; but as an allied army is composed of many nations, so is this army of Gog composed of many, or rather all the numerous denominations bearing the Christian name. These all have one mind, as to the religious frauds and speculations of the day; these are giving their power, (that is, their money,) to the eighth beast, or spirit of persecution, that is now arising under his eighth head. The mystery of iniquity hath or has appeared under seven distinct heads before, but now he is appearing under his eighth and last head. He will be the last that ever will rise, he is now rising fast, and will shortly set his foot on the holy city, the true church.

And as Jezebel fed 900 prophets incessantly, so is the mystical Jezebel feeding, that is, the false church. O! what a host, what a locust legion of preachers, have gone forth now! How popular and how pleasingly are they received by the multitude. How truth is set at nought, and them that stand in defence of it; they are hated and counted the offscouring of all things, and all manner of evil is spoken of them

The two witnesses are now prophecying in sackcloth. I have thought the church is one of the witnesses, and the true ministry the other. Differ with me and welcome, but give me better light if you please, and not darkness, for or in the place of light. Ahab and Jezebel thought that there was but one prophet of the Lord on the earth, and they were not certain but he was dead; but that they might be certain, they sent messengers and searched every nation under heaven, and took an oath of the king and people, that he Elijah was not there. He was not seen by corporal eyes for three years and six months. He was a mighty witness for God in matters of truth. There were 7000 witnesses for God, they were always silent witnesses, like silent church members; yet they had the witness in their hearts. They had not bowed the knee to Baal, nor had they kissed his image, by believing and receiving error and falsehood. God had reserved, elected, and predestinated them unto life and a belief of the truth.

And there is still a little remnant according to the election of grace, at this time. And I think there are a few of them in this distant land of Texas. They are as two little flocks of kids in the valley, while the whole country is full of the Assyrians. They are as a garden of cucumbers, or a cottage on the wall. The vast Assyrian hosts were and still are the unchangeable enemies of Israel. They are gathering the army of Gog and Magog fast, by means of the monied institutions and men made societies of the day.

The two great horns of this beast, the eighth beast, like a lamb, bearing a name like the religion of Christ. I am inclined to think that the United States is one of these horns, and Great Britain the other. These are two of the greatest powers on the earth, and are both Christian powers, and are both engaged and first to, in the missionary cause. Under these two great powers, the three unclean spirits like frogs go forth, which came out of the mouth of the beast dragon and false prophet, being the spirits of devils working miracles, going forth to the kings of the earth, and unto the whole world, to gather them together unto the battle of the great day of God Almighty. These three unclean spirits are gathering the army of Gog and Magog, which includes the friends of error, darkness and delusion. The mission spirit, the spirit of Bible society, and the spirit of theological seminaries and Baptist State Conventions; these three great institutions are going or sending forth to the kings of the earth, their men made preachers, and college made preachers; these are very unclean doings, for it is not of God, but of man; or rather of the devil, as it is not of God.

But why were those spirits like frogs? Because in the first place they travel like frogs, by jumping and leaping at every

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plan, and scheme to get money, to carry out their plans of speculation. And they are like frogs, because they are always croaking for money, or crying, give, give, like the horseleech's two daughters; they are crying in the dark, as frogs most generally do.

I would say to my brethren every where, arm yourselves with like fortitude, as did your primitive brethren, the martyrs; for if judgment must first begin at the house of God, what shall be the end of them, that obey not the gospel? Now I think that the violent spirit of persecution, is going to take the kingdom of Christ again, with a storm of persecution. And who shall be able to stand the fire, for I think many will have to burn or give up the truth. There are some that will not give up the truth—them that are not of the truth, will not burn for it. These things may seem as idle tales, but God has said so. He has said it shall be so, under the eighth and last beast, for he is to exercise all the power of the one before him. And he was to cause as many as would not receive his mark and image, to be slain. Think of these things, and the Lord give thee understanding in all things.

L. A. DURHAM.

TO EDITORS PRIMITIVE BAPTIST.

Wilcox county, Alabama,
April 22, 1846.

DEAR BELOVED BRETHREN, of the Primitive or Old School order: I have been a constant reader of your little messenger the Primitive paper, and it is a bundle of good news from a far country to me; and when I look over some of my precious brethren's communications, I am made to rejoice to hear from the different parts of the United States, and find that there are some that are contending for the truth as I do believe. And I should be glad to hear from old brother Tillery, if I may use the language of brother, and all of the brethren. Brethren, the society folks don't make so much fuss now about money as they used to do. I now close my scribble by subscribing myself your unworthy brother in the gospel and in tribulation.

WILLIAM TALLEY.

TO EDITORS PRIMITIVE BAPTIST.

Jasper, Tennessee,
Feb 15*th*, 1846

VERY DEAR BRETHREN: These lines are chiefly to let you know that I have moved from my former residence in the neighborhood of Cheeksville, into the neighborhood of Jasper; and I now say to all persons who may wish to correspond with me by letter, to address me at Jasper, Marion county, Tennessee.

I will also inform you, brethren, that I have no doubt but that the Primitive paper has done some good in many parts of the United States; but in this section of the country I cannot say that it has done much good, for the missionaries have tried their skill here but they were nipt in the bud, and I have not heard of a missionary preacher in this county for some time. I wish the writers in the Primitive to write on, and in all their writings to keep their eye on the pole star, the sacred text book, the word of God. I have found several pieces published in the Primitive that appeared to me to be strange things, a doctrine in my judgment new among the Old Baptists; it is called among us Parkerism, or the two seed doctrine. But the doctrine of unconditional election, according to the foreknowledge and purpose of God the Father, is a doctrine heartily received among the Old Baptists; but it is despised by all the Arminian host, and we that preach it are called narrow-hearted bigots, and they say of us that we will soon come to nothing. But we hope in the Lord, believing that the Lord's time always was a good time. We believe the Lord is the same Lord that was the leader and supporter of ancient or national Israel. Sometimes the people of that day, and even some of the prophets of the Lord, thought that their enemies had prevailed over

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them; but in a time of extremity the Lord told Elijah that he had seven thousand that had not bowed the knee to the image of Baal. And we still believe the Lord has a people among us, and is making them manifest once in a while. The report from the churches at our last Association showed some thirty odd baptisms in the last year, so we are encouraged still to trust in the Lord.

I will in conclusion say in particular to all my relations that are readers of the Primitive, that I am able to pay postage of letters, and that I have not received a line from any of you in two years.

I am with due respect yours in Christian love.

MICHAEL BURKHALTER.

TO EDITORS PRIMITIVE BAPTIST.

Pike county, Alabama
Jan. 15th, 1846.

DEAR BRETHREN: I herein send one dollar for the present year's Primitive. The reason why I still want to take the paper is, that I can hear from the Old School Baptists throughout the United States, that they still contend for the faith once delivered unto the saints.

I say to you, my dear brethren, I am now seventy-three years of age, and I have been an Old School Baptist forty-seven years, and I know nothing but the Old Predestinarian Baptists, who professed to be the elect of God, chosen in Christ before the world began, through sanctification of the Spirit and belief of the truth.

Dear brethren, farewell. I am struggling through life with many temptations and trials, but hope to meet you in a world where trouble and trials will be no more. Amen. *JOHN SPEIR, Sen.*

TO EDITORS PRIMITIVE BAPTIST.

Hickory Grove, Bibb county, Ga
April 18th, 1846.

BELOVED BRETHREN: Knowing that I have to send on for my advance for the Primitive, I take the present opporinnity of sending you a few lines expressive of my views on the subject of the strong man Samson, who was the son of Manoah, a Danite. After his mother had been a long time barren, the angel of the Lord Jehovah appeared to her, and told her that she should have a son, who should begin to deliver Israel out of the hand of the Philistines, who then had begun to oppress them. He ordered her to drink no wine nor strong drink while in her pregnancy, nor to eat any unclean thing; and to give the child to God, and to raise him up strictly a Nazarite. She went and told her husband what had happened. He prayed the Lord to send the messenger again, that he might receive farther instructions concerning the child. God sent his angel again to show the man as well as the woman, concerning this extraordinary child. They begged the angel would stay a while till they could make a feast for him. He told them he would not eat any of their meat, and told them to offer their sacrifice to the Lord. He told them his was a secret name. They knew not from whence he came, until they offered their kid on the rock as a burnt offering to the Lord; and he ascended to heaven on the fire and smoke. So then Manoah thought to die, because he had seen an angel; but his wife, more wise than he, told him better; that God had no mind to kill them, or he would not have accepted their sacrifice.

Now I have taken this preamble, in order to bring your minds to bear on this extraordinary man Samson. Now I shall step back to Abraham, in order to show the first appearing of angels to men. 1st. We learn that three appeared to Abraham, to confirm God's promise to him that Sarah should have a son, (Isaac,) and also to destroy Sodom. 2nd. Moses's case of the fire in the bush—and so pass on to the case in hand. Now the next and 3rd case that most concerns us in our subject, is the case of Zachariah, the priest in the temple. While officiating in his office, an angel appeared to him and told him that his wife

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Elizabeth should have a son, and he should call his name John, &c. Our 4th case is the case of the angel Gabriel, being dispatched from heaven to a city in Gallilee called Nazareth, to the virgin Mary, &c. Read at your leisure.

Now from Genesis to Revelation, I do not recollect but four cases where angels were sent to give information of extraordinary births of children. 1st. Isaac. 2nd. Samson. 3rd. John the Baptist. 4th. Our Lord Jesus Christ. Now what I am about to try to show is, that the subject of my communication (to wit, Samson,) will bear a two-fold type or the shadow of a two-fold substance. 1st. I shall endeavor to use him as a type of our Lord Jesus Christ, on the account of his extraordinary conception and birth, in the angel's appearing to his mother, informing her that she should have a son, and the wonderful manner in which he should begin to deliver Israel from under the hand of the Philistines, who then had the power over them. Also his wonderful strength, that no cords could hold him, that he could slay them by thousands; and when they lay in wait for him at Gaza, he could rise at midnight and bear the weight of their city gate to the top of the hill; and also in his death he slew more than in his whole life, by turning over dagon's temple. Does not this prefigure our Lord Jesus Christ, in his most wonderful conception and birth; his great temptations and privations he endured, in magnifying his Father's law in the room and stead of his people; also in bearing the heavy cross up Calvary's rugged hill, in order to die the death due to his people for their sins.

O wondrous grace! what tho't can trace,
This great and glorious plan;
That God should send, his bosom friend,
To rescue fallen man.

Now 2nd, I shall endeavor to hold up Samson as a type of the preachers of the gospel. I shall commence with the first preacher under the gospel dispensation, to wit, John the Baptist. Of a wonderful conception with Samson, we all must agree that he was commissioned by the God of heaven to preach in the wilderness, and to baptize in the name of one who should come after him. And we find that the inhabitants of Jerusalem and Judah flocked out to hear him and to be baptized. Next we hear that Jesus came from Galilee to John, to be baptized of him, &c. So we find there never has been a greater sight seen, than took place on this occasion. The holy spirit descending in a bodily shape like a dove, and alighting on the Saviour's head in token of God's approbation of this great and glorious rite; by a vocal voice from heaven declaring him his beloved Son, in whom he was well pleased, &c.

But let us follow on after John a little farther, and see where we find him. Why we find him in prison, but not only so, in doubts and fears respecting the Messiah, whether he had come or not. For Herod, which I shall use as a type of the devil, had interfered with John and cast him into prison. He like Samson had long hair at first, but Herod, like Delilah, had trimmed his locks. Now he sends two disciples to Christ, to know whether he was the Messiah or not. Now I shall use the Philistines, Delilah, and Herod, as types of the world, the flesh, and the devil. Now a word to my preaching brethren. We should always try to be wide awake, in order to watch those three grand enemies; they always set their trap for the biggest beaver, and when they get one they rejoice over him with great joy, and send gifts to one another. Now I am an old man, in my threescore and tenth year. I have seen a great deal, and learnt a little. I have seen preachers die as I thought in the prime of their usefulness, and I wondered why it was so; and in a conversation with an old brother preacher, he told me that he thought that God killed some preachers to keep them from killing themselves; and others he let them alone to kill themselves, as an example to others that

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might come after. Now I must dismiss the subject for the present. Yours in the bonds of love. *BENJAMIN MAY.*

Some poetry now to close the subject.

Delilah's Lap. C. M.

Samson was strong, he lasted long,
Until he kill'd himself;
So he was great, and Gaza's gate,
Was hardly by him felt.

Delilah's lap, a dangerous trap,
When we get taken in;
We lie and sleep, and then we weep,
When we awake again.

He bore the weight of Gaza's gate,
High up Philistia's hill;
Then laid it down, without the town,
And onward travel'd still.

We think we will, do better still,
And so get safe at last;
But soon we find, we are inclin'd,
To travel on too fast.

He told his strength, till they at length,
Found out his locks of hair;
Then in disguise, put out his eyes,
This was their only care.

They shav'd his head, & tho't him dead,
So then they held a feast;
They then did call, their lords and all,
From west as well as east.

Philistia's band, around him stand,
And so they had their fun;
Till he at length, receiv'd his strength,
And turn'd them upside down.

God's people all, both great and small,
Shall conquer when they die;
They will be found, on holy ground,
And reign with Christ on high *B M*

THE PRIMITIVE BAPTIST.

SATURDAY, JUNE 6, 1846.

We are unable to supply new subscribers with the back numbers of the present volume—they can receive enough of next year's numbers to make up the deficiency.

TO EDITORS PRIMITIVE BAPTIST.

Pittsylvania county, Va
April 11th, 1846.

DEAR BRETHREN, and all friends to truth: I again wish to address you on the all-important subject of religion, and will say, brethren, may grace, mercy and peace, from God our Father—not every body's Father, but our Father, or the church's Father, or Christians' spiritual Father—hence he is our spiritual Father, or Father of the Christian's life. So he is God our Father, and Jesus Christ our Lord; hence he is our spiritual Lord, or the Christian's Lord in spirit and in truth; but in this sense he's not every body's Lord, but Lord of the church, or our Lord. But in another sense he is Lord of the dead and living, for he rules and superrules all things in heaven, hell, and on earth; he is Lord of all. But the text says, our Father, alluding to the saints, or church, or children of God spiritually; hence he is our spiritual Father. See 1st Timothy, 2nd verse.

I will now notice the Minutes of the General Association, as I promised to do in my last letter. See Minutes, 5th page, reads as follows:

"Resolved, That it is recommended to the churches of this State, to use their endeavors to bring the colored race under the influence of the temperance reformation."

Now I will say to the Association, or those sneaks who compose that body, if you mean for the churches of this State to bring the colored people under the influence of the abstinence or temperance society, or cold water club—I say, if that is what you are after, you had better recommend the churches of this State to abstain from strong drink first, before you recommend them to get the colored people to abstain. For I hold it to be the duty of every church to do first, what they recommend others to do; and I should not like to see or hear of a man encouraging another to do that he would not do, and tell him at the same time it is what all should do. This is like sneaks, and if all the churches were to obey this request under the present circumstances, they or a number of them would act in the same sneaking way.

See 7th page reads as follows:

"Resolved, That this Association will

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present a petition to the next Legislature, praying that body to grant us an act for its incorporation."

Here, my friends, and brethren, and fellow citizens of this State and of the United States, I call upon you all to look at this matter and say, if there is any good religion in such a petition as this to the Legislature. There is not any good about it, for you know, my friends, that there is a law to protect the General Association as far as there is to protect any other religious body in our State; and our laws do protect all alike, and give all the liberty of conscience, and preserve to each the liberty of worshiping God agreeably to their own conscience. This has been law enough for Christians a long time, and is yet enough for Christians; but the devil and his lackies are without gospel power, hence they want to get law power just like this Association does want our Legislatuae to incorporate that body by law, and then they can have power to collect any amount of money they can get willed to their Association. And now they cannot, and it is right to keep them so, they cannot collect that which is willed to them; for if we give them power to collect by law all they can get willed to their Association, they will not quit at begging the living, but they will beg as it were the dead, or dying man or woman, to will something to their Association; and every old man or woman they find in their dotage, they will beg them to will their Association say $500, or $1000, and the donor dies and his or her will is found, and the legal heirs who have worked hard to make this property, and were willing for their father to enjoy it as long as he lived, but he lives to be very old and his children have to take care of him, and he is in his dotage, when one of those sneaks comes on and begs him to do something for the support of the gospel before he dies and so gets him to will the Association $1000, and the law gives it to them against the will of the legal heirs who worked hard for it. This is not right, and if we give these sneaks this law power, they will attend the sick close, if they think there is any thing to will; and I fear if this law power is granted them, that few will die that have property before some of those lackies will see them and try to get them to will something to this Association.

Then I will say to my fellow citizens of this State, keep your eyes on such sneaks and vote against every man that is in favor of such power to be given to any society on earth. I would not support any man in our State that would say he wanted the old fashioned Baptist church or Association incorporated by law; no, I would not, for that church is incorporated by a higher power than that of law, for it was incorporated in heaven and that before the world was made, by the Father, Son, and Holy Ghost in a covenant contract between those three; and Jesus has done what he undertook to do, and that was to come into this world and to take on himself our nature, sin only excepted; and to suffer in our stead or law place even the death of the cross, which he did, and hence the church of Christ is incorporated ever since Jesus covenanted for her. So I think, and so I say.

And as for those sneaks who are petitioning the Legislature to incorporate them, they only disgrace God and honor the devil; for the church of Christ has been incorporated more than 1800 years ago, and that by God the sovereign king, which I will prove. See 2nd Timothy, 1 ch. 9 verse: Who hath saved us and called us with a holy calling, not according to our works, but according to his own purpose and grace which was given us in Christ Jesus before the world began.

Now, brethren, we will notice the text which was written by Paul, which says—who saved us. Here who, means God hath saved us; not will save us the church, but hath saved us, or the church of Christ. Hence the text stands thus: God hath saved the church, not will save the church if the preachers can get them in the straw

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pen, or to an anxious seat; no, not so, for the text says: Who hath saved us—in the past tense. Hence the church is or was saved long ago. When? say some. Why the text says: Before the world began. Hence this church, or us, spoken of in the text, was incorporated before the world began. Hence our modern Ishmaelites are a long way behind with their petition, which I hope they will never get.

But to the text: Who hath saved us and called us with a holy calling. Here you see they the church were saved before they were called, hence they were saved in the covenant contract, when and where the Father gave them to his Son before the world began, in eternity; and now in time he God calls them and draws them to his Son by the operation of his Spirit on them. And this is done according to his own will and purpose in time, for God says: I have loved you, meaning the church of Christ, with an everlasting love; therefore with loving kindness I have drawn you, or those that he gave to his Son in covenant. And those given in covenant are the all that are spoken of in the text, for Christ says himself that all the Father gave him shall—not may—come if they do thus or so; no, but shall come to me.

And again; No man can come to me except the Father who hath sent me draw him. See John, 6th ch. 37 and 44th verses. Here we see they must be drawn in time to Christ, but are saved in eternity by Christ's covenanting for them; for all that the Father gave him in covenant he draws to him, and no more. Hence those Free-willers that do not believe in God's calling or drawing his people to repentance have no part in this covenant, for they say all can come to Christ and need not wait for to be drawn; and so make out that Christ has lied. No, say they, we believe that God draws all; but they won't come. So you still make out that Christ has lied, but I think it is you sneaks that do lie, for you are given to it.

Again, see the text says: Not according to our works, but according to his or God's own purpose and grace, which was given us—notice, not the world, as some would have it; no, but given us, or the church; and that grace was given us in Christ Jesus before the world began, brethren. O, say some, this is the old plan of salvation by grace. I say yes, and the only gospel plan that ever was or ever will be: For I am God and change not. Hence no change in God's plan of saving sinners.

I must stop, my sheet is full of something for you to dispose of as you please. As ever your unworthy brother in Christ. So farewell, brethren.

RUDOLPH RORER.

TO EDITORS PRIMITIVE BAPTIST.

Pintlala, Alabama,
Jan'y 25th, 1846

DEAR EDITORS: I am yet pleased with the Primitive Baptist, the contents of which is a source of gratification when I read them. I shall be satisfied with the new arrangement, provided I get them once a month. May the Lord cause his blessings richly to abound to you and yours.

Yours with esteem,

ANDERSON HATLEY.

From the Christian Index.

Southern Polemical Recorder.—We publish a prospectus for a new semi-monthly periodical which it is proposed to publish under the above title; also the letter of the editor, as requested. We know nothing of the editor, but presuming that he is a regular Baptist, in good standing with our anti-missionary brethren, we commend both his letter and his prospectus to the attention of our readers. A periodical conducted upon the principles laid down in the prospectus, we think would be likely to do great good. The views, feelings and motives of missionaries and anti-missionaries are often misunderstood and misrepresented, greatly to the prejudice of that brotherly love which should

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ever subsist between us. We would suggest to our brother, that it would greatly facilitate the obtaining subscribers among us, if it were known that prominent brethren of his order, such as the brother Parkers of the Harmony Association, approved of the undertaking. Bro. C. A. Parker has made himself known to many of our readers by his mild but able defence of his brethren in our columns.—Though we differ from him, we respect his abliities and love the spirit which he has evinced.

—

Columbus, April 3d, 1846.

Elder J. S. Baker,—Dear Sir,—Think it not strange to receive this communication from one, that you, in all probability never saw. The object of it is to open correspondence with you.

I am an Old School Baptist, but strictly speaking, I believe that I am a missionary, though not of modern order.

I have thought proper to publish a prospectus, (one of which I herewith send you,) for the purpose of opening a correspondence with religious denominations in general, for the discussion of all religious subjects. I trust, therefore, that all will feel a freedom to write on any subject they may think proper. We shall expect them to take the liberty to point out our errors, (though, trust they will do it in a friendly manner,) while we shall claim the liberty of acting the part of a friend in pointing out theirs, to the utmost of our ability, (but trust we shall be enabled to do it in the spirit of meekness,) that all may be edified and God's people comforted.

If you think that the course, as pointed out, will be calculated to promote the object aimed at, you will please publish my prospectus, together with this communication, and request all who may feel to forward the cause of truth, to take an interest in forwarding matter for publication, and also subscribers for the paper.

You will please forward me the present vol. of the Index, and if the Recorder should be published, I will send you a copy in return, if not I will pay over the subscription money to your agent in this place.

By acting according to the above request you will confer a special favor on your friend and humble servant.

THOS. GUICE.

—

Proposals for publishing, by subscription, in Columbus, Georgia, a new semi-monthly Periodical, to be entitled the Southern Polemical Recorder. Elder Thos. Guice.—Editor.

This Publication will be devoted to the dissemination of Christian Knowledge, and its columns will be open to all professedly Christian Denominations, the members of which may see fit to forward articles for publication, provided their communications are written in a friendly manner. The Editor, therefore, calls upon all who are favorable to the discussion of religious subjects, in general, to aid him in this enterprize, pledging himself, at the same time, to withhold any communication that may, in his judgment be calculated to wound the feelings of any.

A paper of this character, if properly conducted in a spirit of Christian forbearance, will doubtless be productive of much good, as it would afford each party an opportunity of examining, critically, the views of all, and also facilitate the comparison of the various creeds and doctrines of Theology with the word of God—the unerring standard of Divine Truth.

TERMS:

☞The "Recorder" will be issued twice a month, in the quarto form of *eight* pages, of three columns each, on medium size paper—at One Dollar per copy for the year—or six copies for $5—payable on the receipt of the first Number.

☞The Work will be commenced, if a sufficient patronage is pledged by that time, on the first of May. All persons, therefore who are disirous of subscribing will send in their names on or before that period. Communications for the paper must come free of postage. Letters containing remittances may be sent to the Ed-

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itor, THOS. GUICE, at his expense.
Columbus, Ga., March 7, 1846.

TO EDITORS PRIMITIVE BAPTIST.

Henderson county. Tennessee.
April 29th, 1846.

Dear brethren of the Primitive order, that compose the church at Upper Banister meeting house, Pittsylvania county, Virginia: I am glad to see the stand that you have taken against the missionaries in your church and section of country, and as you are sensible that manism and error, in all their forms, are assiduously and somewhat successfully propagated, I consider it needful for us to be on our watch, and contend earnestly for the faith which was once delivered unto the saints.

The Primitive Baptists in this and many other countries, are continually abused and charged with the crime of bigotry, for trying to keep the money-fanglers from among them; but we are right for so doing, for the Bible is the true standard by which all religious principles are to be tried, and nothing should be done or practiced in the church of Christ, unless we have thus saith the Lord for it. The pattern by which we should act and be governed, is laid before us in the example of the first churches which acted under the immediate direction of the inspired apostles themselves; and we should always recollect that an apostolic example is equal in authority to a positive precept.

Beginning at Jerusalem from thence the apostles and great itinerant evangelists issued forth, publishing the glad tidings of salvation in the name of the Lord Jesus; wherever their labors were effectual, and Jews and Gentiles were called to the obedience of faith, they were united together in fellowship. The church at Jerusalem was formed the evening after our blessed Saviour ascended to heaven, in an upper room, and consisted of about a hundred and twenty believing men and women; and we are informed that the believers, who constituted the first churches, were of one heart and of one mind, steadfastly contending in the apostolic doctrine and fellowship, and in breaking of bread, and in prayer; and the multitude of them that believed were of one heart and of one soul. Such was the happy and united situation of the Primitive churches, before man-errors and the traditions of men disturbed their repose, for they were all of one heart and of one mind and of one soul; and it is so to this day and will be until the end of time. The man-errors that have crept into the churches are not the churches; and I am glad to hear you are apprised of that, for you may depend the missionaries are wolves in sheep's clothing; they will devour widows' houses and for a pretence make long prayers; and if it was possible, they would deceive the very elect himself. They will even wrestle money from the pockets of the poor, and they will even condescend to beg money from the negroes, and I am of opinion they will induce them to steal; for I have been informed that they have been stealing chickens to sell to get money for the missionaries already. And they ought to quit begging money from them, and telling them the money is not for themselves, it is for the Lord; for the Lord wants nothing that is stolen.

And, brethren, we are commanded from such to turn away, and not to give them money; for they are like their father the devil, they are liars from the beginning. Although they may by chance tell the truth, yet it is a lie to them. Their watchmen are all blind, they are all ignorant, they are all dumb dogs; yea, they are greedy dogs, which cannot have enough. And they are shepherds that cannot understand, and they all look to their own way, every one for his gain from his quarter. They are sons of the sorceress, the seed of the adulterer and the whore. They are children of transgression, and a seed of falsehood; they go forth as soon as they are born, speaking lies. They used to compass sea and land to make one proselyte,

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and after they had made him, he was two-fold more a child of hell than they were that made him.

Brethren, they are serpents, they are a generation of vipers, and how can they escape the damnation of hell? For they are worse than their ancestors were if possible, for instead of compassing sea and land to make one proselyte, they have learned a faster way of making them; for sometimes they make fifty in one night, and we cannot be too much on our watch, for I tell you it is a hard matter for us to understand all the windings of the forked-tongued serpents. And we may think they are all done and will not trouble us any more, and as soon as they think we have laid down our arms of warfare, they are up to their arms again and are harder to subdue than ever. And we must not sleep at our post, or rest upon our oars; for if we do, we know there is danger of our enemies getting the advantage of us. For when the good man slept, the enemy came and sowed the tares among the wheat.

Brethren, our opponents remind me of a buzzard; they have no use for a pure and a sweet piece of meat, but as soon as it becomes a little rotten like themselves, then it suits their taste and how quick they will partake of it. Brethren, they do not feed the good flock, for such food as they like and partake of a sheep will not eat; but a wolf in sheep's clothing would eat any thing they would offer him. I heard of two of them riding together and found a sheep in the mire, and they concluded that it would never do to leave the poor creature in that condition; they got down and threw some chumps and one of them walked in to the sheep and took hold of the fleece and pulled out his handful and stuck it in his pocket, and continued doing so until he got all the fleece off the sheep, and then turned to his brother and said, they had as well let it alone for it was of no account no how, and off they went and left the sheep in the mire. The fleece is what they are after, and if you will notice them closely, you can almost see their shears sticking out of their pockets. And they do make the people a greater promise than their father the devil made our Saviour, when he took him on the pinnacle of a mountain and shewed him all the kingdoms of the earth. The devil only promised our Saviour temporal things, if he would fall down and worship him; and we hear his children doing worse than that. They say to the people, if they will do thus and so and give us a little money, you shall have a spiritual reward for it; and if they have any spirit at all, it is an evil one.

Brethren, our opponents sometimes flourish, but we should not be discouraged at that, for when the wicked spring as the grass, and when all the workers of iniquity do flourish, it is that they shall be destroyed forever. They try to induce us to believe they are a very prayerful set, and will say a great deal of something like prayers, and they say they pray for us their enemies; but it is not so, we are not their enemies. And there never has been a missionary prayer prayed upon earth, and in fact never will be; for prayer to Almighty God consists of nothing but truth, and if they are commanded at all to pray, it is by their father the devil, for his works they will do.

But, brethren, Israel's God does not command us to pray for this people; for he says to you, Pray not for this people for their good. When they fast, the Lord says he will not hear their cry; and when they offer burnt offerings and oblation, he will not accept them. But he says he will consume them by the sword, and by the famine, and by the pestilence.

Our opponents have abundance to say about man's being a free agent to act for himself, and his salvation or damnation depends greatly upon his as they say good or evil deeds. And if man was left entirely to himself, he never could or would be saved; for he cannot even think a good thought, much less perform a good deed. And I have seen as many tame wild geese,

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and as many white blackbirds, as I ever have seen free servants or free agents; and there is no agent free, for he is bound to act according to directions given him by whom he is agent for.

I must quit. My health is bad, and has been for eight or nine months, and at this time I am scarcely able to set up. I remain yours in the bonds of love.

R. N. WALTON

Negreet, Sabine Parish, Louisiana, }
February 10, 1846 }

Beloved Editors: So long as I can spare one dollar and continue to like the Primitive as well as I have heretofore, I for one wish to be your reader. Though it is true there are some few in this bewildered country, that would like to read your paper, but they do not feel able to pay for it. But a very large majority of professed Baptists of this country would much rather pay or give their money to an hireling, who has two horns like a lamb but speaks like a dragon, than to give their money for a paper which would tell them the truth. But the comfort and consolation that I have received from reading the Primitive, is such that I desire to continue to read it. With respect, yours. *BENJ. GARLINGTON*

From the Western Predestinarian Baptist.

CORRESPONDING LETTER.

The Wabash District Association of Regular Predestinarian Baptists now in session, at the Glady Fork meeting house, Lawrence county, Ill. To the several associations with whom she corresponds sendeth this, her Annual Epistle of information. Dear Brethren in Christ:—Through the unceasing kindness, of the great giver of all good, we have past the many difficulties of another year; and have met in an associated capacity, where we have heard from most of the churches, which compose our body; and also the associations of our correspondence. The represention from our churches, has been small, which seems to be on account of Sickness; our churches complain of coldness, but are mostly in the enjoyment of peace; and a small ingathering among some. And while other sects are boasting, of large ingatherings, we wish to be contented, with the increase that God is pleased to give us, for it is God that giveth the increase. There seems yet to be some difficulty, between the Lamottee, and other churches, unsettled; but we hope not of a serious character; there seems to be some misunderstanding, about the way Lamotte church, was treated last year when she presented her charges against the North Fork church; our constitution places churches, in the same relation to each other, as individuals stand in churches; and when one church, becomes grieved with another, they have to deal according to the 18th ch. of Mat.; the church grieved must go alone, if she gets satisfaction it stops, if not, she is to take one or more, and this for reconciliation. Now Lamotte church, being grieved with North Fork, went alone, and did not get satisfaction; she then took Glady Fork, and labored with her, and then she came to the association; but the association did not think it in proper order to be taken up by them, because the helps failed to report to the association; and learning through the North Fork church that they found them both wrong, the helps not being witnesses for Lamotte or North Fork either, we insert this, that our brethren abroad may understand the reason why the association did not take up the case of the Lamotte church. We have had but a small correspondence this year, but we suppose it to be on account of sickness or something over which you have no control; but, brethren, we want to continue our correspondence with you; your Preachers and ours when they met all seem to be engaged in defending the doctrine of all sufficient grace. By reference to our minutes, you will see who of your members met with us; and also who of our brethren agreed to visit you. Our next association will be held with the Turman's Creek church, Sullivan county, Ind, when and where we hope to hear from you again; till then dear brethren farewell in the best of bonds. Done and signed by order of the association. R. M. NEWPORT, Moderator.

J. Vaught, Clerk.

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Appointments for Elder P. Puckett.

July 9th, at Tison's m. h.; 11th, at Tarboro'; 12th, at Lawrence's; 13th, at Deep Creek; 14th, at Kehukee; 16 h, at Joiner's Chapel; 18th and 19 h, at South Quay; 21st, at Joiner's Chapel; 23rd, at Log Chapel; 24th, at Cross Roods; 25th, at Coneto; 26th, at Great Swamp

AGENTS

FOR THE PRIMITIVE BAPTIST.

NORTH CAROLINA. C.B.Hassell, *Williamston* R. M. G. Moore, *Germanton*. W. w. Mizell, *Plymouth*. Benj. Bynum, *Nahunta Depot*. H. Averra, *Averasboro'*. Burwell Temple, *Raleigh*. Thos. Bagley, *Smithfield*. James H. Sasser, *Waynesboro'*. L. B. Bennett, *Heathville*. Cor's Canaday, *Cravensville* William Welch, *Abbott's Creek*. A. B. Bains, Jr. *Stanhope*. C. T. Sawyer, *Powell's Point*. H. Wilkerson, *West Point*. J. Miller, *Milton Park*. Isaac Meekins and Samuel Rogers, *Columbia*. Wm. M. Rushing, *White's Store*. James H. Smith, *Wilmington*. Jacob Herring, *Goldsboro'*. S. Tatum, *Elizabeth City*. Adam Hooker, *Salem Church*. Abner Lamb, *Camden C. H.*

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VIRGINIA. Rudolph Rorer, *Berger's Store*. Wm. w. West, *Wheatley*. William Burns, *Davis' Mills*, Jesse Lankford. *Bowers's*. A. Rorer. *Edgehill* Thomas Flippen. *Laurel Grove*. Thomas w Walton, *Pleasant Gap*. Levi Bishop, *Sinclair's Bottom*.

PENNSYLVANIA. Joseph Hughes, *Gum Tree*.

NEW YORK. Gilbert Beebe, *New Vernon*.

RECEIPTS.

Jas. M. Kirk,	$5	Wm. Fewell,	$3
Stephen Granade,	1	John H. Daniel,	1
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TERMS.

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"Come out of Her, my People."

Vol. 11. SATURDAY, JULY 4, 1846. No. 7.

COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

The following Discourse was delivered at Republican, Chester district, South Carolina, Oct. 17th, 1845, on the subject of observing times, &c.

The reason or cause was as follows: Being fully persuaded in my own mind that the exercise and amalgamated ceremonies performed at this and other places on the 4th of July, 1845, were not in accordance with the letter and spirit of the gospel; and as the brethren went heartily and almost unanimously into it, (and I supposed without due reflection,) I thought I had a right to converse with my Christian brethren, or ask their advice in any case whatever. So I told them simply that my mind was not composed with respect to the above celebration as it was called, or the propriety of participating therein. But having no mind to force my opinion peremptorily upon them as positive law, and not knowing but what they had some better light upon it, or ground of justification which I knew not of; and though I knew children or madmen sometimes done things without reason, but not being willing to class my professed brethren with either of them, I ventured to ask them for the ground of their justification, professing at the same time the probability of its satisfying my mind, which I think they ought to have done. But from some cause or other, they appeared to construe it into an open and full accusation, and things are misrepresented till the community are taught to look upon me as being arrogant enough to accuse the whole of them, as being guilty of the unpardonable sin. Therefore, by the request of the more sincere brethren, that I should give my views and sentiments more fully on the subject, knowing the propensity of some to misrepresent, and that for base purposes it is to be feared, we have concluded to commit it to writing, that it may be either copied, repeated, or examined, as need may require. So our friends who practice writing their sermons, will not we hope accuse us of doing it in mockery to them, but for propriety's sake. I observe also, that if any are previously prejudiced against me because I have been at any time laid under the painful necessity of reproving their graceless or ill-bred sons or daughters, or upon any parallel ground, we do not expect nor much hope to benefit them. But we do hope with the help of the Lord to instruct, and in the end to comfort our honest well meaning brethren, and sisters, and friends. And these are the ends with the glory of God we shall aim at, knowing no man after the flesh. For if we are seeking to please men, we should not be the servant of the Lord Jesus Christ.

TEXT—"And turn ye not aside: for then should ye go after vain things, which cannot profit nor deliver; for they are vain." 1st Samuel, 12th, 21st.

In taking a view of the pretext of this

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passage, we discover the ancient people of the Lord though highly favored, yet they were given to backsliding, rebellion and ingratitude; insomuch that the Lord said by a prophet, she was like a backsliding heifer. Hosea, 4th. 16th. Hear, O heavens, and give ear, O earth: I have nourished and brought up children, and they have rebelled against me. Isa. 1st. 2nd. My people (saith the Lord,) are bent to backsliding from me: though they (the prophets) called them to the Most High, none at all would exalt him. Hosea, 11th. 7th Therefore, being convicted by the word and spirit of God, at the mouth of the prophet Samuel, and making humble confession and request, they received the following directive cautionary declaration: Turn ye not aside: for then should ye go after vain things, which cannot profit nor deliver; for they are vain.

Then as these dangerous and vain things are not specified in the text, if we can find prevailing practices of the description given, unprofitable and vain, they must be embraced in the text and condemned by it. The text then reads: And turn not aside: for then should ye go after vain things, which cannot profit nor deliver; for they are vain.

We will examine 1st, whether the observance and celebration of the Fourth of July, according to the present popular plan, is either compulsory, scriptural, or profitable. If not, it is vain, and consequently sin, and forbidden by the word, and spirit, and practice of Christ and his apostles, and primitive followers; and prohibited to the followers of the meek, the lowly, self-denying Lamb of God. For he that saith he abideth in him, ought to walk even as he walked. 1st John, 2nd. 6th. Let us then enquire with respect to the subject or practice, 1st, if it is not unprofitable, voluntary, and vain; 2nd, unscriptural, unpreceptive; and 3rdly, sin.

1st. Then when we shall ransack the whole summary of divine and human laws, as acknowledged by Protestants in this highly favored land, we shall find that neither the word of God, nor the wisdom of our venerable legislative bodies, have enjoined any such thing; which is sufficient evidence that it is voluntary. And as there is no evidence of any benefit arising from it, neither to the State, the church, nor individuals, it follows of course that it is unprofitable, voluntary, and vain; and even on that ground condemned as sin. For the thoughts of foolishness is sin. Prov. 24th. 9th.

Then 2ndly, let us enquire whether it is condemned by the law of the Lord, the practice of Messiah, and his more pure and primitive followers, before the time of falling away spoken of by Paul, 2nd Thes. 2nd. 3rd. (Now mark.) They tell it is the observation or celebration of the 4th of July, a time, &c. Then to the law and to the testimony let us bring it, and weigh it in the balance of the sanctuary, and it will be found wanting or faulty; for we will find it classed with the abominations of blood eating, enchantment, or wizardy. For thus saith Jehovah, ye shall not eat any thing with the blood, neither shall ye use enchantment nor observe times. Levit. 19th. 26th. Yet that same generation joined themselves to Baal Peor, and eat the sacrifices of the dead. Numbers, 25th. 3rd. Ps. 106th. 28th. And that noted Jewish sinner, who made the streets of Jerusalem to run with innocent blood, and multiplied abominations too numerous to be recorded, yet the Holy Spirit in the catalogue has placed as the second item in connection with all his sins and grievous abominations, he observed times. 2nd Kings, 21st. 6th; and 2nd Chron. 33rd. 6th. Yea and made Judah and the inhabitants of Jerusalem do worse than the heathen whom the Lord destroyed before the children of Israel. 2nd Chron. 33rd. 9th.

Then shall we wonder that Paul should be so astonished, and cry out with feeling expostulation to those who had professed to receive the gospel, and ask them how it was that they who professed to have turned

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from darkness to light, and from idols to God, that they should again embrace those unprofitable, unscriptural, vain, delusive, flesh pleasing, heathenish, disobedient ways, to exclaim: Ye observe days, and months, and times, and years. And with all the anxious emotions of a despairing father over a hopeless son: I am afraid of you, lest I have bestowed upon you labor in vain. Gal. 4th. 10th, 11th. And after exhorting them and calling their recollection back to their first profession, then asks them if he had become their enemy because he told them the truth. verse 16th. And though the thing seemed strange to Paul, yet it is neither new nor uncommon; for the Jews sought to kill the Son of God, because he told the truth. And Paul, if now present under existing circumstances would say, I stand in doubt of you; or according to the marginal translation, I am perplexed for you. Gal. 4th. 20th.

And now, as the law or commands of God are general under the gospel, and he commands all men every where to repent, Acts, 17th. 30th; then inasmuch as notwithstanding the light of the gospel and the good seed in the world, there remained children of wrath or darkness, and tares among the wheat, Matth. 13th. 38th. Eph. 2nd. 3rd. and 5th, 8th. In consequence of these things the Lord saith by his spirit through an inspired apostle: Be ye not unequally yoked together with unbelievers. For what fellowship hath righteousness with unrighteousness? or what communion hath light with darkness? or what concord hath Christ and Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? For ye (believers) are the temple of the living God. As God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people; wherefore come out from among them and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, and I will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. 2nd Cor. 6th. 14th—18th. For the Lord spake thus to me, and with a strong hand instructed me, saying, Say ye not a confederacy to all whom this people shall say a confederacy; neither fear ye their fear, nor be afraid; but sanctify the Lord of hosts himself, and let him be your fear, and let him be your dread. Isa. 8th. 11—13th.

Having then examined it by positive law, and found it to be not only unprofitable and vain, but an actual transgression against the law of God and a sin, we will 2ndly, examine it by the precept of the gospel, and see whether it is in accordance with the mind of Christ or not, Now as the Lord hath promised that he would at a certain time set up a different, more glorious and everlasting kingdom, Daniel, 2nd. 44th; which in its laws, its light, its power, its glory, should smite the dark state of the benighted heathen world on its feet, or standing, which is darkness or ignorance, and cause that its idolatry, vain observance, superstition, follies and ignorance, should become as chaff of the summer threshing floor; and the wind or the light and power of the gospel in word and practice should drive them away, Dan. 2nd. 35th; when the branch out of the root of Jesse, with the spirit of the Lord in wisdom, power, light, and the fear of the Lord, Isa. 11th. 2nd; who should smite the earth (or the darkness of Paganism) with the rod of his mouth, or his word; and with the breath of his lips, or purity of his precepts, slay the wicked, or destroy or disperse all those vain, heathenish, idle, unprofitable rites, observances, and practices. Isa. 11th. 4th.

Now let us see what the gospel precept is. Christ saith positively, my kingdom is not of this world. John, 18th. 36th. That is, not according to the then existing superstitious state of the Jews; nor the dark and ignorant, nor idolatrous state of the Gentile world. And his followers were not of the world, therefore the world hated both him and them. John, 15th. 18th, 19th.

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Now the gospel precept says: Be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove (or bear testimony) what the will of the Lord is; or that good and acceptable and perfect will of God. Romans, 12th, 2nd. This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind: having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness or hardness of their heart: who, being past feeling have given themselves over to lasciviousness, to work all uncleanness with greediness. But ye have not so learned Christ, (or of Christ,) if so be that ye have heard him, and been taught by him as the truth is in Jesus: that ye put off the old man, (or former natural state,) which is corrupt, (or unrenewed,) according to the deceitful lusts; and be renewed in the spirit of your mind: and that ye put on the new man, which after God is created in righteousness and true holiness. Eph. 4th. 17th—24th.

Again, with respect to the course and vain practices of the unbelieving world he saith: Be ye not therefore partakers with them. For ye were sometime darkness, but now are ye light in the Lord: walk as children of light; (for the fruit of the Spirit is in all goodness, and righteousness, and truth;) proving what is acceptable unto the Lord. And have no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame even to speak of those things which are done of them in secret. But all things that are reproved, are made manifest by the light: for whatsoever doth make manifest is light. Wherefore he saith, awake, thou that sleepest, and arise from the dead, and Christ shall give thee light. See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil. Wherefore be ye not unwise, but understanding what the will of the Lord is. And be not drunk with wine, wherein is excess; but be filled with the Spirit; speaking to yourselves in psalms, and hymns, and spiritual songs, singing and making melody in your heart to the Lord; giving thanks always for all things unto God and the Father, in the name of our Lord Jesus Christ; submitting yourselves one to another in the fear of God. Eph. 5th. 7th—21st.

Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breast-plate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God: praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance. Eph. 6th. 10th—18th.

And walk worthy of God, into whose kingdom ye are called. 1st Thes. 2nd. 12th. And not walk as the Gentiles, which know not God. 1st Thes. 4th. 5th. Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light, and delivered us from the power of darkness, and translated us into the kingdom of his dear Son. Col. 1st. 12th, 13th. Then being translated or brought into the light of the gospel, and forbid to walk as children of darkness, we cannot be partakers with them. Eph. 7th. 5th. The things which the Gentiles sacrifice they sacrifice to devils, not to

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God: and I would not that ye should have fellowship with devils. Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils. 1st Cor. 10th. 20th, 21st.

Now having thus far searched the gospel precepts and finding that the observance or celebration of days are not embraced in, but contrary to the precept of the gospel; of course, worldly, traditional, unprofitable and vain; and as such, sin. And by the by, we intend to try to show that it is of pagan origin, and unfit to be practised by Christians. But for the present we must proceed to the third proposition, to show that it is contrary to the example of Christ. It being only gratifying to carnality, the fleshly or sensual passions, and vain.

Now it is written of the Lord Jesus that he was holy, harmless, undefiled, and separate from sinners; and in his example self-denying. Heb. 7th. 26th. He laid aside his glory to rescue our fallen race. John, 17th. 5th. Though he was rich, yet for our sakes he became poor, that we through his poverty might be made rich. 2 Cor. 8th. 9th. And laid aside his garments to wash his followers' feet. John, 13th. 4th. Yea, his whole life while as a man he sojourned here on earth, was a life of humility, love, benevolence, and self-denial. John, 13th. 1st. Phil. 2nd. 8th. Now it is expressly written, he that saith he abideth in him ought himself to walk even as he walked. 1st John, 2nd. 6th. Then we would not be found in ball rooms, at card or billiard tables, chess boards, horse paths, grog shops, vain shows, worldly traditions, nor celebrating days, nor observing times after the manner of the heathen. Not seeking petty offices, worldly honors, neither courting the smiles nor fearing the frowns of any. Hid in himself when the people would have made him a king. John, 6th. 15th. And bidding defiance to Herod, when he threatened to kill him. Luke, 13th. 22nd. The same in substance will be found in the example of Paul and others, who counted the things that were gain to them, loss for the cross of Christ. Phil. 3rd. 7th. And took joyfully the spoiling of their goods, knowing they had in heaven a better and an enduring substance. Heb. 10th. 34th. Hence as the wisdom of God has not enjoined it, and those worthies have not exemplified it, of course it is unprofitable and vain, consequently sin.

Fourth proposition. We promised to try to show that the origin of observing times, were of heathenism. We cannot now tell exactly the commencement, but if we look back to the 19th chapter, 26th verse of Leviticus, 1490 years before Christ, we will be convinced that it existed before that time to that extent the all-wise Jehovah saw fit to prohibit to his people: Ye shall not observe times, &c. But that same rebellious generation joined themselves to Baal Peor, and eat the sacrifices of the dead. Numbers, 25th. 3rd. Ps. 106th. 28th. Now I would ask any man of common good sense what is the meaning of eating the sacrifices of the dead, if it is not eating those feasts made in memory of ancient worthies, as they are called? And I would ask, who Baal Peor was if he was not one of the ancient of, and perhaps the founder of the kingdom of Moab, and his name Peor? But being deified, as the custom was, he was called my Lord Peor, or my Idol Peor, which is the true meaning of the word, or term. And that wicked man Manasseh, who made Judah and the inhabitants of Jerusalem to do worse than the heathen that were round about them, 698 years before Christ, observed times, &c. 2nd Kings, 21st. 6th. Now I am not prepared to say, whether the feast of the great Ahasuerus was his birth day, or his coronation day; but he was a pagan, and it was the observation of a time, and terminated in the divorce of his fair queen, 519 years before Christ. Esther, 1st. 3rd. Ten years after this the paganised Jews took upon themselves the observation of a time, to wit, the days of Purim, or feast of

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Esther. 9th. 26—31st, 32nd. Again: Herod, a paganised Jew, observed or kept his birthday; which proved as fatal to the forerunner of Christ, as the observance of days have proved to thousands of his followers, and the profession of Christianity since. Matth. 14th. 6th, &c.

Again: On the pages of history we shall find many hundreds of deities and worthies, (some tell us more than thirty thousand,) acknowledged by the pagan idolators and nominal professors, whose days have been kept, their times observed, and they themselves idolized by the poor, benighted world of mankind. And Mr. Jones somewhere in his church history informs us, that those idol pagan sacrifices and observances was one of the means whereby the pagan persecutors discovered many of the followers of Christ; who chose to suffer death, rather than partake in the observance of times, or idol sacrifices. Hence we think it is evident, that the origin of the practice of observing or celebrating times, is paganish, traditional, voluntary and vain, and a sin in the sight of a pure and holy God, who has said, Ye shall not observe times.

Then, dear brethren and Christian friends, having examined the subject briefly according to the law of the land in which we live, the reason with which the Lord has blessed us, or endued us, the law he gave us, the gospel precept, the example of Christ and his immediate followers, the history of the world. its fatal consequences—and proved it to be voluntary, traditional, unprofitable and vain—God-dishonoring, fatal in its consequences and a sin, let us make some application by way of improvement.

Let us in the fear and love of God, bring our practice to the light of God's spirit, as exhibited in his word; for the word which he has spoken, for the same shall judge us in the last day, saith the Lord the Saviour. John, 12th, 48th. Then let us ask ourselves, as in the presence of the all-seeing, heart-searching rein-trying God, whether we are walking in the precepts of the law blameless; or if not rather according to the course of this world, and the prince of the power of the air, the spirit that yet rules in the children of disobedience. Eph. 2nd. 2nd. Are we shewing our love to the Lord Jesus by keeping his commandments? John, 14th 15th. Why shall we be willingly and practically so inconsistent as to cry Lord, Lord, and not do the things which he says? Matth. 7th. 21st. Yea, have we discovered not only the holiness, justice and goodness of his law, purity of his precepts, the grace of the gospel, and that glorious blessed light of his example; while the practice of the many ten thousand who have gone to receive their reward, did while here on earth, like the innumerable orbs of fire in their attendance on the silver queen of night, scatter the darkness of heathenism and superstition from the moral atmosphere of this our fallen world. And shall we be the active, willing instruments to draw back again the dark curtain of ignorance and vain observations, till the spirit, the glory, the grace, and the light of the gospel shall be withdrawn, and sink our world in one eternal night. Yet notwithstanding while these things are going on in this our day, like fields, and woods, and hills and dales, being all on fire darkening the atmosphere with clouds of smoke, proclaims to the beholder afar, ruin, ruin. And as these flames are urged on by the gentle air, or made more terrific by the passing wind, so by the soft tongue, and lively and hearty example of Christian ministers, (so called,) all is consumed, destroyed And O! my God, where are the watchmen, or who shall answer for, or bear the blood of these men.

But again: Have we considered how much we are sinning against Christ the Lord in his members, even while we indulge in things indifferent, to the wounding of their conscience. Now some of us understand by the scriptures that God chose, and Christ purchased or redeemed

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his church, that they should be a separate, peculiar people, and zealous of good works. Titus, 2nd. 14th. That they should not do as the Gentiles, which know not God. They have also learned that what is not of faith is sin, that sin dishonors Christ their head, so they are wounded and grieved; and Christ says, this is done to him. And there is as it were grief in heaven and on earth, that God is not glorified.

Now a different spirit pervaded the breast of Paul, who counted all things loss for the cross of Christ, the glory of God, and the good of the church; suffering all things for the elect's sake. 2 Tim. 2nd. 10th. Declaring if meat made his brother to offend, he would eat none while the world stood. 1st Cor. 8th. 13th. Again: when ye sin so against the weak brethren, and wound their conscience, ye sin against Christ. 1st Cor. 8th. 12th. Then O! my brethren, where, O! where is that love we felt in our souls when we first believed and rejoiced with joy unspeakable and full of glory, and rejoiced in hope of the glory of God? O! my inconstant love and fickle wandering mind, shall I, O! shall I trample on eternal love, call back the gloomy night of Gethsemane, wake up the knotty scourge, and wet the pavement with his blood; bring forth the cross, the nail, the spear; and while he is crucified afresh, surround, and gaze, and mock, and hide the smiles of heaven from men.

Once more, let us with respect to the exercise, apart from the term observe, celebrate, time, &c. examine it by analogy. Now as we were not eye witness of the scene, we must trace it by enquiry. And as the precept and example of Christ, the apostle Paul, and primitive Christians bears no affinity to it, and the Jews would scorn to own it as belonging to them, therefore it did not come from heaven; consequently, the opposite region. And in its features more like the worship of the heathen at Samaria, when they feared the Lord and served by sacrifice eight heathen deities of their own make, or as Paul calls them, devils. 2nd Kings, 17th. 33rd, and connection, or the worship of the golden calf. Ex. 32nd. 6th. When they sat down to eat and drink, and rose up to play. Or perhaps the greatest resemblance will be found to exist in those sacrifices which the Pagan world have continued to offer to, or in memory of their worthies, or titular deities with which history abounds, and is beyond doubt the true origin of the present practice; and Paul calls it, sacrificing to devils. The names of three only we shall give at this time, with some features of their worship. 1st. Mars, the god of war; and worshiped by tactical parades. 2nd. Apollo, the god of profane music; and worshiped by bands and concerts. 3rd. Vacuna, the god of idle persons, and worshiped by wandering idly to and fro. (See list of heathen deities and worship.) Now let us suppose for a moment that one of the ancients, say Paul for instance, who was acquainted with the heathen and Jewish worship, in his journey had accidentally arrived at Republican, or Ebenezer, on the fourth of July last, (1845;) both places (professedly) set apart for the worship of that God who says he will be worshiped in spirit and in truth. Now from the appearance he would have said, they are going to have a sacrifice here to-day; and being a stranger in these parts, yet knowing that it differed materially in all its visibility from the Jewish worship, and that there was no such thing connected with the Christian worship; I can fancy the strength of that deep fetched sigh, and heart-rending groan, while pain would have thrilled through his trembling frame, I am again in a heathen land. While thus absorbed in thought, and swallowed up in pain, and grief, and wonder, the time arrives for ceremonies; and he, anxious to discover the objects, for acts of devotion are now performed, but in a language unknown to Paul. When the loud roaring of that devouring, desolating engine of death and mourning proclaims with voice like thunder;—

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Midst trembling earth and parting air,
Proclaims 'tis Mars, the god of war;
Apollo then in strains most sweet,
His sacrifice we now will eat;
While a numerous host behind, before,
And some above and some below,
Their homage to Vacuna show.

Now just suppose we all had had labels on our hats in Greek, and Paul had read on one, a Christian; on another, a Christian minister; on a third, a Baptist; it appears to me he would in agony of soul have exclaimed, Good God! and retired, and mournfully have said, this people have certainly received, and read, and preached the word in vain. Gal. 4th. 10th, 11th. In vain do they worship, teaching for doctrines (even less) than the commandments of men. Matth. 15th. 9th. Now suppose (as might have been verified on the day) that he next finds one in solitude deeply mourning and in tears, Jeremiah like, bewailing the state of his people; what advice, think ye, he would have given? From such withdraw thyself. 1st Tim. 6th. 5th. And now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which ye received of us 2nd Thes. 3rd 6th. Have no fellowship with the unfruitful works of darkness, but rather reprove them. Eph 5th. 11. And he must have thought the people worse than the Athenians, for there was no inscription on their altar, to the unknown God. Acts, 17th 23rd. And when numbers were hardened and believed not, but spake evil of the gospel way before the multitude, he departed from among them and separated the disciples. Acts, 19th. 9th, &c.

And what would the Lord have said to this weeping, mourning, disconsolate one, who in the midst of his grief and agony of soul thus ventures to expostulate with God: Why is my pain perpetual, and my wound incurable, which refuseth to be healed? wilt thou be altogether unto me as a liar, and as waters that fail? Therefore thus saith the Lord, if thou return, then will I bring thee again, and thou shalt stand before me: and if thou take forth the precious from the vile, thou shalt be as my mouth: let them return unto thee; but return not thou unto them. And I will make thee unto this people a fenced brazen wall: and they shall fight against thee, but they shall not prevail against thee: for I am with thee to save thee and to deliver thee, saith the Lord. And I will deliver thee out of the hand of the wicked, and I will redeem thee out of the hand of the terrible. Jer. 15th. 18th—21st.

Flee out of the midst of Babylon, and deliver every man his soul: be not a cut off in her iniquities, for this is the time of the Lord's vengeance. Jer. 51st. 6th. We would have healed Babylon, but she is not healed. Forsake her and let us go every one into his own country. For her judgments reacheth unto the heaven, and is lifted up even to the skies. verse 9th. And I heard another voice saying, COME OUT OF HER, MY PEOPLE, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities. Rev. 18th. 4th, 5th. My bowels, my bowels! I am pained at my very heart; my heart maketh a noise in me; I cannot hold my peace, because thou hast heard, O my soul, the sound of the trumpet, the alarm of war. Destruction upon destruction is cried; for the whole land is spoiled; suddenly are my tents spoiled, and my curtains in a moment. Jer. 4th. 19th. 20th. Oh, that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people! Oh that I had in the wilderness a lodging place of way faring men; that I might leave my people, and go from them? for they be all adulterers, an assembly of treacherous men. And they bend their tongues like they bend their bow for lies: but they are not valiant for the truth upon earth; for they proceed from evil to evil,

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and they know not me, saith the Lord. Jer. 1st—3rd.

And now, as things are as they are, and we in such a world as this, and in a time when iniquity abounds, the love of many waxing cold, Matth. 24th. 12th; and sleeping timorous dogs afraid to bark, and greedy ones that can never have enough, Isa. 56th 10th, 11th; truth and righteousness falling to the ground, equity shut out and the true Zion of our God mourning, and the powers of darkness triumphing; vanity, hardness, and unbelief, as an impetuous rolling flood, threatening to involve the world in everlasting night, and consequential ruin. Where, oh! where shall we flee, and to whom shall we go, and who shall we obey, but to that God who has given us the word of his grace, Acts, 20th. 22nd, his direction, and his promises? And though for a season we are in heaviness through manifold temptations, yet we must endure like good soldiers; for in due time we shall reap, if we faint not. 1 Pet. 1st. 5th; and 2nd Tim. 2nd. 3rd.

And though carnal worldly professors are become wanton, and nourishing their hearts as on a feast day, and condemn and virtually kill the just without resistance; therefore we must wait till the Lord comes, for his coming draweth nigh. Behold the Judge standeth before the door. James, 5th. 5th; and he will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogance of the proud to cease, and lay low the haughtiness of the terrible. Isa. 13th. 11th Wo to the multitude of many people, which make a noise like the noise of the seas; and to the rushing of nations, that make a rushing like the rushing of mighty or many waters; the nations shall rush like the rushing of mighty waters, but God shall rebuke them and they shall flee far off, and be chased as the chaff of the mountains before the wind. Isa. 17th. 12th, 13th. Therefore hear, oh! ye nations, and oh! congregation, what is among you. Hear, oh! earth; behold I will bring evil upon this people, even the fruit of their thoughts, because they have not hearkened to my words nor to my law, but rejected it. Jer. 6th. 18th. 19th.

Now hear the Lord's prophet once more and we are through with this part of the subject. He says in the close of his address on the subject of our text: I will teach you the good and the right way; only fear the Lord and serve him in truth with all your heart. For consider how great things he hath done for you: but if ye shall still do wickedly, ye shall be consumed, &c. 1st Saml. 12th. 24th, 25th.

Now upon reviewing the subject we perceive there is much room for enlargement or improvement, but nothing to retrench. We shall proceed to the improvement or use of the subject. We then in the first place discover according to what the Lord has been pleased to reveal of himself to us, the possession or existence and exercise of seven powers, (called by the learned divines, attributes;) united and harmonising in himself, displayed to his glory, and for the good of his people. Those seven are thus expressed: wisdom, power, holiness, justice, goodness, mercy, and truth; justice and judgment supporting his throne. Now it is abundantly evident, that after the fall and redemption of man, that there remained in man while in the flesh notions of or inclinations to sin, and to follow vain things. And as his judgment was weak and his knowledge imperfect, it pleased the all-wise and merciful God to give him a law, directive and prohibitory: and one said this law was a lamp to his feet, and a light to his path, &c; and another testifies that it was holy, just and good: and it said of the Lord Messiah the Saviour, he magnified it and proved it honorable.

Now this law not only directs by its precepts, but by the authority of its author says, thou shalt not, &c.; and by its precepts, points out necessary consequences arising from a departure from it and its author, as in the text, following after vain

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things, &c. Hence if we can bring our conduct to the light of God's word, under the softening rays of God's gracious spirit, we must of necessity discover that we have sinned and come short of the glory of God. Then being guilty we should not add stubbornness to our disobedience, knowing he will judge us not only for our outward acts, but also for our inward and most secret thoughts.

Then while it is written, he that covereth his sins shall not prosper, but he that confesseth and forsaketh them shall find mercy, Prov. 28th. 13th; Ps. 32nd. 5th; 1st John, 1st, 9th, 10th; and though we might have done it ignorantly, as the apostle said to the Jews; we can only use the same precept and say, repent, that your sins may be blotted out when the times of refreshing shall come from the presence of the Lord. Let us take with us words and turn to the Lord and say, take away our sins and receive us graciously. Let us seek the guidance and enlightening influence of that spirit which would enable us to behold and learn marvellous things out of the law of the Lord, that we might cease to do evil and learn to do well, seek judgment, relieve the oppressed, and plead for the widow.

Come now let us reason together, saith the Lord: though your sins be as scarlet they shall be as snow, and though they be as crimson they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land; but if ye refuse and rebel, ye shall be destroyed; for the mouth of the Lord hath spoken it. Let us remember that a small sin unrepented of, will damn the soul. What is the eating of an apple, and what is observing times but disobeying God's command? Then again let us hear the offered mercy and consolation of penitent Israel. And Samuel said to the people, fear not; ye have done all this wickedness, yet turn not aside from following the Lord, but serve the Lord with all your heart. For the certain consequences of turning aside was, they would of course go after vain things, &c. It is also evident from the examination of the subject, that we sin not only against the positive law of God, but against his precepts, his examples, his people, his bones, and his flesh. And woe to him that thus offends one of these little ones belonging to Christ; it were better for him that a millstone were hanged about his neck and he were cast into the depth of the sea. Matth. 18th. 6th.

Then, dear brethren and friends, let us call upon you for the sake of the character of that God that has created, and blesses you with numberless blessings, that you endeavor to honor and obey him in the light of that law which leads none astray. And O! ye professed followers of the Lamb deceive not yourselves to suppose you may call him Lord, Lord, and trample on his holy law. Let us be cautious that we do not kiss and stab at the same time; or cry master, master, and deliver him to his enemies to mock, and scourge, and crucify. But with all our numerous sins and multiplied transgressions, with all our blindness, darkness, hardness of heart, inconstancy, fickle-mindedness, feebleness, dullness, errors and unprofitableness, our miseries, our wants, our woes, impenitency, and obduracy of heart, let us come near and bow down at the foot of the cross of the suffering Son of God, and ask, why thus scourged and torn? why bathed in blood? why washed with tears? why nailed to the wood? why agonise in death, thou lovely one, thou tender, spotless Lamb of God? And shall we be told, it was to redeem and save his people from the bond, the curse, the love of sin? that they should be separate, peculiar, and zealous of good works; shewing the light, the power, the grace, and the glorious excellency of the cross of Christ; being thereby crucified to the world, and the world with all its vanities crucified to us.

Then should we in deed and in truth become the visible followers of the Lamb, which is impossible, while the world, its

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love, its honors, its pleasures, its profits, its friends, its smiles and vanities, obtain our minds, employ our time, delight our hearts, and sink our love to the Lord Jesus Christ; who says, love not the world nor the things that are in the world. 1st John, 2nd. 15th, &c. And such undoubtedly was the light, the love, the ways of those in early days who counted all things loss in the world, and of the world dross and dung for Christ; who took joyfully the spoiling of their goods, knowing they had in heaven a better and enduring substance; who forsook all to follow him, professing him to be the chief among ten thousand and altogether lovely. Being filled with his love, renewed by his grace, redeemed by his blood, justified by the power of his resurrection, raised by his quickening spirit, they soared above this little perishing world; they defied their enemies, feared not death, and triumphed over the devil; for their God had promised to bruise him under their feet ere long. Romans, 16th 20th.

But alas! alas! these golden days are gone, are gone—are they forever gone? We have the name of Christians, but oh! thou heavenly, triumphant, absent power, art thou forever gone? O! hast thou said, I will go and return to my place, till they acknowledge their offence and seek my face. Hosea, 5th. 15th. And O! my God, what a miserable set of substitutes have we found, and medicines which make the disease worse, daily worse; and like death with doleful groans speaks dissolution near. Yea they are not the root, the leaf, nor fruit of the plant of renown. Eze. 34th. 29th; but the most poisonous products or minerals dug from the bowels of this dissolving tottering earth, and only that which would equally delight a heathen, is in repute with us. The riches, the amusements, the fashions, the praise, the pride, the vanities of this poor perishing world, supply us with full delight in the absence of that power in whom those soldiers of the cross did triumph. And the wisdom of this world, the improvements and inventions of men have made holiday for the spirit of God. And instead of receiving the Lord Jesus Christ, who of God is made unto us wisdom, righteousness, sanctification and redemption, 1st Cor. 1st. 30th; and have not only made him to serve with their sins, and wearied him with their iniquities; Isaiah, 23rd, 44th; making him to them such as they would have him to be, and thus our creature instead of our creator and lawgiver. Jer. 16th. 20th. For being able to make a preacher when we please, we can make him preach what we please; and when the law of God don't please us in our carnality, we make it over again to suit our carnal mind, and justify ourselves by professing to believe it is right. And as we have at first worked ourselves into his favor, if we take liberty to sin a little, and he should frown upon us, when we have eaten the sweet morsel then we will go back and work for him again till he gets in a good humor and forgives us; for it is natural for man to conclude, what I have done once I can do again.

Thus, brethren and friends, the law of God becomes of no effect, but is cast behind our back; and though he should say, don't touch the fruit of that fair looking tree yonder, we say I don't see any harm in eating an apple. And though he should say, thou shalt not commit adultery or be a fornicator; yet we say to ourselves, I don't see any great harm in embracing my female servant, she is my money and I have a right to do what I will with my own. He says, ye shall not be like the heathen; but we must imitate the world. He says, ye shall not observe times; but we say, we ought to celebrate the Fourth of July. He says, obey my voice; but we say, we are free men. He makes a preacher and we polish him; he raises up a praying man, and we furnish him with a book to learn him to pray; he gives us his precepts, and we alter them; he says that man shall be mine, and we say you must

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take that one too; he says his kingdom is not of this world, but we make it just like it; he says, his kingdom must be of living materials, but we drag the dead in; he says forsake all and follow me, but we say we have a wife, and friends, and oxen, and merchandise, and we cannot come; he says abstain from the appearance of evil, and we say to ourselves this is not the unpardonable sin; he says be not conformed to this world, but we strive to keep time with it; he says walk worthy of your high vocation, and we say I wish he was not so hard to please. He loves holiness, and we to gratify the flesh; he looks for truth in the inward parts, but the hypocrite's robe will do us; he says he will be worshipped in spirit and truth, the form does us; he requires the whole heart, and we give the world the big half.

Thus, fellow passengers through the deep enchanted vale of this delusive world to the grave and to eternity, we now make our lest appeal to you. Who are we? where are we going? to whom are we accountable? who shall decide our fate? who is the judge? My soul, oh! who? Can it be him? who? Can it be him who gave his law, who came under it, who magnified and made it honorable? who made the way of life sure, the path of duty plain, the ways of obedience delightful, and his footsteps glorious, and can yet show mercy to the contrite and humble one; can be just and in equity justify all that believe. Justice and judgment unite, grace and righteousness, and grace and peace to embrace each other. And though sin had almost closed the heaven of mercy, and clouded the glittering skies of grace, and shut the world in heathenish night, and plunged mankind in hopeless despair; yet the day spring from on high hath visited us, and life and immortality is brought to light through the gospel. And God our creator, preserver, redeemer, declares his grace, makes known his goodness, shows his mercy, declares his love. Turn, O! backsliding children, saith the Lord, and I will take you, one of a household and two of a family, and bring you to Zion, &c. Jer. 3rd. 14th. Declaring the blood of Christ cleanseth from all sin. 1st John, 1st. 7th.

Then if we take the word of God we shall not only become acquainted with the character of God, the wisdom and purity of law and what is sin, which we never could learn on the broadest stretch of depraved human reason, much more would it be impossible to learn what is sin from the thoughts of a heart already prone to evil and that continually, nor from the vain propensities and lusts of carnal appetite; which too often is set as judge, and to decide in such cases. And if it gratifies vanity, it enlists our verdict, and we say modestly we don't see any harm in it, (as in the case under consideration.) But turning from this treacherous tribunal to the word of God, we find not only what is sin, but that we are sinners of almost Manasseh dye; but yet with him there is a beam of mercy, a ray of hope, and grace triumphant calls to return. Let the wicked forsake his way, and the unrighteous man his thoughts, and let him turn to the Lord who will have mercy upon him, and to our God who will abundantly pardon. Isa. 55th. 7th. But if ye shall still do wickedly, ye shall be consumed, &c. 1st Samuel, 12th. 25th.

Then by the law we are condemned, but many transgressors are condemned who are never humbled, but are executed without mercy. O! that we might have a glimpse of that purity against which we have sinned, that we might be humbled, and that a sense of the goodness, the love, the mercy, the compassion, the long suffering of our God might melt us down in humble contrition at the sovereign feet, that he might in the glorifying of triumphant grace lift us up in due time. 1st Pet. 5th. 6th. Let us take with us words and turn to the Lord and say, take away our sins and receive us graciously. Hosea, 14th. 2nd. Beseeching him in the name and for the sake of his Son Jesus Christ, to have

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mercy upon us, to spare, to have pity for his great name sake. Let us under a sensibility of our sinfulness, in view of his grace and mercy, draw near to him, beseeching him earnestly, fervently, and perseveringly, that he would have mercy on us and his Zion, and restore unto us in the magnitude of his grace the joys of his salvation. Psa. 51st. 12th; that he cast us not away from his presence, nor take his holy spirit from us, verse 11th; but that we might again rejoice in his smiles, delight in his law, walk in his precepts, and joy in his holy name; entreat him to display his glorious power, open the bosom of his love, unfold his bleeding hands, display the banner of his love, reclaim all our wanderings, and give us to feel, and see, and realise the beauties of holiness, which becomes the house or church of God forever. Psa. 93rd. 5th. And thereby draw us away from the world with all its vanities, its pride, its pomp, its show; with all its follies, deceptions, delusions; its errors, sins, snares, temptations, vices, curse and death, and consequential damnation. When we shall be set free from snares and griefs, and doubts and sins, and cares and death, follies will no longer engross and fill our mind.

Let us then with all our weakness, fickleness, sins and failings, cast ourselves at his feet saying: Here. Lord, I give myself away; 'tis all that I can do—when he will purge our conscience, enlighten our darkness, inflame our love and quicken our zeal, purify us and make our hearts a dwelling place for his holy spirit to teach and guide us in all truth; and enable us with an unwavering tongue to cry, Father, Father. May the Lord hasten the time to remove darkness, expose errors, restore the wandering, purify our hearts, purge our souls, and bless his Zion with light and peace, to the praise of his glorious triumphant grace, through Christ the Lord, his word and holy spirit. Amen and Amen.

WILLIAM PERRY.

17th Oct. 1845.

From the Western Predestinarian Baptist.

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Elizabeth City, Pasquotank co. N. C.
Jan. 24, 1846.

Dear Brother Newport: While in the furnace of affliction, both in body and mind, I have to sympathise with you and your dear afflicted companion, hoping the Lord will deliver us out of them all, either in this world or that which is to come, as it seemeth him good. I have long wished some able minister would write out their views on the latter times, since, so many have touched on it, but not to establish a scriptural line of doctrine in a manner to distinguish between the anti-christian opinion, and give the true time of night. I am not able to write much, but while I have strength, I desire to send my best Christian respects to all the brethren and sisters, readers and writers of your paper, that earnestly contend for, and believe in the one Lord, one Faith, and one Baptism; for I hope I love all that love our Lord Jesus Christ in sincerity and truth; bnt, especially those that practice holiness in the fear of the Lord. Dear brother Thomas Paxton, where is he? slain in the gospel field, or weary in well doing? In due season we shall reap if we faint not. I could wish the Lord would send him here with the rest of the faithful ministers, if consistent with his will. We are almost destitute here. I could wish I had brother Paxton in my withered arms, I could unbosom myself to you, and let you know what the Lord has done for me, through your writings, as an instrument, at the very time of need—at the Lord's time—at the appointed time the blessed Lord, I think, revealed to you in Louisiana, in your third letter on the New Creature, the very doctrine in dispute, and which seemed to have its desired effect in correcting the errors and causing the aggrieved brethren to return home with tears of repentance.

I have many dear brethren who once were neighbors in days past that are now scattered beyond the western hills, that I

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should like to hear from. With them I have enjoyed many precious moments in the presence of the Lord. Brother and Sister Sawyer, James Mason, Redick Calley, and others were with us in some of our severest struggles with the anti-part of our Baptist brethren. Brother Sawyer stood to his post as a faithful soldier of the Cross, and earnestly contended for the faith; may the Lord, who is our only hope, refresh our wings while wafting o'er the western hills to anticipate that heavenly oneness toward God and each other. Dear brethren, it is a very cold time with us, some of our churches are almost surrounded with a people who teach for doctrine the commands of men as the ancient Pharisees. Dear brethren, those of you who may chance to see this scribble—scripture and some experience have taught me the more earnestly you contend for the faith, the more you come out from the world; and the plainer you can make the truth, as it is in Jesus shine, the more you can refute and confound the doctrines of the day, the more false worshipers will persecute you, and the sooner you would be called the offscouring of all things for Christ's sake, by them that know not God; for he that was born after the flesh persecuted him that was born after the spirit, it is even so now. But the scriptures command us to cast them out, for they shall not be heirs; the law was our schoolmaster to bring us to Christ, that we might be justified by faith; but after that faith is come (Christ,) we are no longer under a schoolmaster; then the necessary change of priest, word and law, from a ceremonial to a spiritual killing letter; for, by it, is the knowledge of sin in its literal and spiritual contents on the mind. The ten commandments says: "Thou shalt not kill, steal, bear false witness," &c., charging man with ten thousand sins, which he hath committed, setting home the condemnation of the law; this natural & spiritual men can see & measurably feel, hence he discovers the holy commandments, showing thou shalt do unto all men as you would they should do unto you; thou shalt love the Lord, and thy neighbor as thyself, and be holy and perfect as your Father in heaven is perfect, &c. Here he engages to form or work out a righteousness in trying to fulfil the requirements of the commands, &c. Here the self-righteous, wanders in the field of uncertainty or broad and frequented road to destruction, with no other zeal but a slavish fear; while the holy contents of the law imparts on the quickened soul its condemnation, and shows him the sinfulness of his own heart, and destroys the first-born of his strength or former hope. Here the dreadful peals of Sinai's thunders roll into his guilty soul—here he sees he must be lost without a better Saviour than his own righteousness—here he discovers a Saviour, but not for him—here a godly sorrow works a repentance, not to be repented of—here he sees his sins hath crucified the Lord of glory, and put him to an open shame—here despair reaches his guilty soul—here his dying cry is, God be merciful to me a sinner—here sin revives and he dies; those commandments he thought was unto life, proved to be unto death, crying, Lord save or I perish—here Christ shows himself the end of the law for righteousness, to the believer in language like this; be not faithless, but believe; son or daughter be of good cheer, thy sins which have been many are all forgiven thee. Here the soul is made righteousness of God in him, and though once an enemy by wicked works hath he reconciled by the body of his flesh through death, to present you holy and unblamable and unreprievable in his sight; that the righteousness of the law (the fulfilment of the commandments) might be fulfilled in us who walk not after the flesh but after the spirit—that those holy commandments, that so condemn the soul in self, and justifies him in the spirit, and evidences his justification in Christ's righteousness which rejoices his soul, and often makes him cry out with full thanks be to God which giveth us the victory through our Lord Jesus Christ.

Those things hinted at, I hope I am interested in, and under that filial tear due

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to parents and companions in honor of our heavenly Father, submitting ourselves to his parental care so as to excuse ourselves in practical godliness, and to keep a conscience void of offence toward God and man. Yours in hope of eternal life.

SAMUEL TATUM.

THE PRIMITIVE BAPTIST.

SATURDAY, JULY 4, 1846.

FOR THE PRIMITIVE BAPTIST.

Died, on Monday, the 29th June, in Louisburg, N. C. *Mary*, the wife of Elder C. B. Hassell, of Williamston, aged 35 years. The deceased was the most affectionate of wives and the most devoted of mothers, sparing neither trouble or pains to render all around her comfortable and happy. Her health had been delicate for the last ten years, but yet through all this time she was nearly constantly laboring for her family in some department or other. For the benefit of her health and that of his children, her husband had taken them to Louisburg, where they spent the last summer and intended to spend this also there. Her general health however did not much improve, and after giving birth to an infant eight days previously, she yielded up her spirit on the 29th, as above stated, amidst the kindest attention of her friends and in defiance of the best medical skill.

The deceased has left behind her four children, besides her tender infant of a week old. Her loss will be much deplored by her relations and friends, for those who knew her best loved her most. She led a very exemplary and Christian-like life, but never had made any public profession of religion.

TO EDITORS PRIMITIVE BAPTIST.

Ballardsville, Logan county, Va.
May 24th, 1846.

DEAR BRETHREN EDITORS: I wish to obtain some information concerning a sister of mine who lives in Georgia, by the name of Lucy Pitts. In a letter addressed to James King, of Cabell county, I learned that she lived in the State of Georgia, but county not known.

It would give me great satisfaction in writing for your valuable paper, but I am getting very old and infirm, and my mind becoming impaired. I am now in my 78th year. I shall continue to take your paper for the present year, and probably longer if I should live. I desire to be remembered to all my Christian friends of the Primitive faith and order. I delight in reading your communications, for truth must stand when every thing else fails.

I have nothing more to add at present, but remain your affectionate sister in the church. *SALLY MILLER.*

FOR THE PRIMITIVE BAPTIST.

The Good Shepherd. C. M.

Great Shepherd of the sheep below,
On thee we all depend;
O give us grace that we may grow;
And hold out to the end.

Tis by thy grace we grow and thrive,
While on thy bounty fed;
O keep our drooping faith alive,
Our Shepherd and our head.

By faith we walk and not by sight,
O keep us in the way;
And guide our wandering footsteps right,
And teach us how to pray.

And we shall stand and never fall
And in the way be found;
Until we quit this earthly ball,
And tread on holy ground.

BENJAMIN MAY.

Macon, Ga. May 6, 1845.

FOR THE PRIMITIVE BAPTIST.

Appointments for Elder P. Puckett.

July 9th, at Tison's m. h.; 11th, at Tarboro'; 12th, at Lawrence's; 13th, at Deep Creek; 14th, at Kehukee; 16th, at Joiner's Chapel; 18th and 19th, at South Quay; 21st, at Joiner's Chapel; 23rd, at Log Chapel; 24th, at Cross Roods; 25th, at Coneto; 26th, at Great Swamp.

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ILLINOIS. John Alsbury, *Lick Creek*.

INDIANA. wilson Connar, *Columbia*.

OHIO. John B. Moses, *Germanton*.

KENTUCKY. Washington Watts, *Corneliusville*. Levi Lancaster *Canton*. Skelton Renfro, *Cumberland Ford*. Tandy James, *Somerset*. Isaac Horn, *Rome*.

VIRGINIA. Rudolph Rorer, *Berger's Store*. Wm. w. West, *Wheatley*. William Burns, *Davis' Mills*, Jesse Lankford, *Bowers's*. A. Rorer. *Edgehill* Thomas Flippen. *Laurel Grove*. Thomas w Walton, *Pleasant Gap*. Levi Bishop, *Sinclair's Bottom*.

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TERMS.

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THE PRIMITIVE BAPTIST.

EDITED BY PRIMITIVE (OR OLD SCHOOL) BAPTISTS.

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"Come out of Her, my People."

Vol. 11. SATURDAY, AUGUST 1, 1846. No. 8.

COMMUNICATIONS.

TO EDITORS PRIMITIVE BAPTIST.

Bellmont, Alabama,
30th April, '46.

BELOVED: I am desirous to contribute my mite once more to our highly respectful, consoling, animating, little, fleeting, despised, calumniated paper. For my part, I esteem and doat on it in a peculiar manner, knowing and believing the good that has evidently resulted, for these ten years and more; ardently hoping it will continue its profitable endearing progress for years yet to come, in connexion with the Signs of the Times, &c. &c. Who is it pray that has undergone a thorough, effectual, renovating change of heart, can be in opposition, or, even speak lightly of its sacred, animating, enlivening pages? None, 'tis presumed. If there is a solitary one indeed, I have my doubts, be he who he may, that he has never yet undergone the necessary changes constituting the new birth.

We cannot expect it to be perfect, no, indeed, for we of ourselves are full of imperfection. 'Tis attached to our corrupt, depraved nature; 'tis conspicuous, diffusive light, that the annals of duration never will nor can effectually obliterate and annul. No, indeed, men and devils combined cannot effect it; and why? 'tis founded on truth, which is omnipotent, all-powerful. The particular reason it is so detested, is its detection of prevalent, dangerous error, stalking about under disguise of sanctity, and ardent pretended zeal and plausible hypocrisy. O, beloved brethren, don't be backward and dilatory in your communications; let them be frequent, vacant time can't be better employed. The good that is effected from your writings, is incalculable in various respects; don't plead inability, &c. &c.; if it is ever so little and despicable in your own estimation, (esteeming others better,) 'tis good indeed, and strengthening, and consoling to us. Pardon repetition, the suggestion of anxiety; don't let our paper be deficient, for heaven's, yours, your children's sakes, and those in embryo. 'Tis presumed there is enough, and more than enough of subject, profitable matter, to occupy fully its sacred improving pages, therefore, be up and on the alert, &c. Assiduity and industry are only requisite to effect the desirable laudable end.

I felt much elated indeed and encouraged, to find that bro. P. Saltzman was yet alive, and had not totally forgotten us in our languid, depressed state. Permit me to return my grateful thanks for your last favorable, consoling piece. May you again renew, and that frequently too, is our ardent anticipated wish.

A small incidental circumstance, as it were, often produces in a relative point, something of greater moment than was first conceived of, as in the present following instance. In travelling lately the road, a lady of respectability and a professor too of the missionary order, overtook

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me. She asked me if I was then going to meeting? I replied, not to-day, but that I intended to go to-morrow; from which a religious discourse mutually ensued. In the result, however, I enquired if she belonged to such a church? She answered, she did. And is the Rev'd Mr. W. the pastor? He is. Did he baptise you, ma'am? I was baptised, Sir, in Anson county, No. Ca. Are you satisfied to be where you are, and to continue?—believing her to be a Christian. She replied, she was satisfied and contented. Well, ma'am, if you can enjoy yourself and are satisfied, my simple advice is to continue where you are. Why, Sir, I don't see any difference at all, and I don't see why they can't come together and be as one. No, indeed, there is a material, essential difference both in principle and in practice, quite opposite. As to their coming together, they retaining their present sentiments, 'tis an impossibility; neither is it right they should, for they could not live in mutual peace together, that's certain, the infallible criterion being judge. I could not help reflecting on her disadvantages, both in Anson and in her present situation, the corrupt ministry that she was and is now under; for I do verily believe she is a peculiar one, a Christian divinely taught.

I could not avoid thinking of an important impressive circumstance that occurred in North Carolina, Lenoir county, at the m. h. Loosing Swamp, six miles north of Kinston. The event was on this wise, viz: The Freewill Baptists requested of the Neuse Association an interview, (before she the Neuse had separated,) to see if they could come together and be as one. The Neuse Association accepted the invitation. They appointed, I think, six representatives each. They met, I think, on Friday in April. It must be twenty or more years since the occurrence took place. It was twenty miles or more from me, but I was desirous to see the meeting. When met they took their seats in an opposite direction. They appeared to me as two armies, (as indeed they were,) now fully arrayed for mutual contest. Their first motion and resolve were to relate their evidence of faith. This was acceded to and performed alternately, first one and then the other, till completed. It appeared to me there were a deficiency, a discord, not a full likeness, excepting *one* of their party, which was Elder P. The rest could pronounce *Sibboleth* very fluently, which is not the true explicit countersign. This perhaps may be prejudice in me, being anxiously favorable to my own party; but the result however, evidently will show to a clear demonstration, beyond a doubt even; i. e. the next proposition was, nothing shall be introduced but scripture proof, let scripture prove scripture, and fair and impartial deductions therefrom. O heavens be astonished and wonder, this they utterly and absolutely refused. O shame, shame! for a religious body thus to refuse. Tell it not in Gath, publish it no more in the streets of infamy and reproach. They shamefully refused the good Book, the infallible standard. This was fair gulling, and an intended imposition, a cheat; but instead thereof they would introduce a little noted book compiled by themselves, their creed, which they said they were willing to abide by, in preference. This takes the "rag off the bush." Infamous, indeed. This was suggested and offered by their principal, their arch, enterprizing, ingenious one, Elder J. H. But his odious proffer was contemptuously refused, with utter disdain and contempt. They held their meeting three days, and then parted in quite an ill humor, seemingly much irritated; so their parting was worse by far than their meeting. They were finally disappointed in their fond, erroneous anticipation. This of itself goes to show clearly, beloved, that the Baptists are a sterling, obstinate, a distinct people; and ought and will be separate from the perverse. And why? They are of the royal blood, princes and principles allied to

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the blessed Jesus, the prince of order and peace, &c.

I went to the meeting from curiosity, and was highly gratified; for I could not see how it was possible for them to come together and be united as one, when the difference was so great; and they believing as they did, quite in opposition to each other. It would be like joining God and belial in unison as one, &c. This is not a novel, a strange thing; no indeed, beloved, it has ever been from the commencement of time, and will continue while time is suffered to last and continue. And why, pray? 'Tis the Lord's doings, and it is great and marvellous, indeed beyond our full conception. And why again, pray? He has declared the war himself, and we as his subjects are bound of necessity to contend and persevere in the laudable, just, equitable war. Let it be in sincerity and truth, and from a right principle, because it is his blessed cause, and he will strengthen, and embolden, and animate us, in his righteous cause, to the discomfiture of the perverse and wicked. Remember, never to compromise on no terms whatever, incompatible with his blessed word, the declaration of the blessed spirit.

In reference to the above, the enemy frequently and sneakingly endeavoring to introduce, to intrude, and impose themselves, their corruption, and to get unlawful entrance into the true church, has ever been, and now is, and will ever be the case, is undoubted; and cannot be plausibly denied, to call attention and to quote from Buck's Theo. Dict.

"ARMINIANS, persons who follow the doctrines of Arminian, who was pastor at Amsterdam, and afterwards professor of divinity at Leyden. Arminius had been educated in the opinions of Calvin; but, thinking the doctrine of that great man with regard to free will, predestination, and grace, too severe, he began to express his doubts concerning them in the year 1591; and, upon farther inquiry, adopted the sentiments of those whose religious system extends the love of the Supreme Being and the merits of Jesus Christ to all mankind. The Arminians are also called Remonstrants, because, in 1611, they presented a remonstrance to the States-general, wherein they state their grievances, and pray for relief.

"The distinguishing *tenets* of the Arminians may be comprised in the five following articles relative to predestination, universal redemption, the corruption of man, conversion and perseverance, viz:

"I. That God, from all eternity, determined to bestow salvation on those whom he foresaw would persevere unto the end; and to inflict everlasting punishments on those who should continue in their unbelief, and resist his divine succours; so that election was conditional, and reprobation, in like manner, the result of foreseen infidelity and persevering wickedness.

"II. That Jesus Christ, by his sufferings and death, made an atonement for the sins of all mankind in general, and of every individual in particular; that, however, none but those who believe in him can be partakers of divine benefits.

"III That true faith cannot proceed from the exercise of our natural faculties and powers, nor from the force and operation of free will; since man, in consequence of his natural corruption, is incapable either of thinking or doing any good thing; and that, therefore, it is necessary, in order to his conversion and salvation, that he be regenerated and renewed by the operation of the Holy Ghost, which is the gift of God through Jesus Christ.

"IV. That this divine grace or energy of the Holy Ghost begins and perfects every thing that can be called good in man, and, consequently, all good works are to be attributed to God alone; that, nevertheless, this grace is offered to all, and does not force men to act against their inclinations, but may be resisted and rendered ineffectual by the perverse will of the impenitent sinner. Some modern Arminians interpret this and the last article with a greater latitude

"V. That God gives to the truly faithful who are regenerated by his grace the means of preserving themselves in this state. The first Arminians, indeed, had some doubt with respect to the closing part of this article; but their followers uniformly maintain 'that the regenerate may lose true justifying faith, fall from a state of grace, and die in their sins.'"

"Some of the principal writers on the side of the Arminians have been Armini-

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us, Episcopius, Vorsius, Grotius, Curcelleus, Limborch, Le Clerc, Wetstein, Goodwin, Whitby, Taylor, Fletcher, &c. &c.

"Some of the principal writers on the other side have been Polhill in his Book on the Decrees; John Edwards in his Veritas Redux; Cole in his sovereignty of God; Edwards on the Will, and Original Sin; Dr. Owen in his Display of Arminianism, and on particular Redemption; Gill in his Cause of God and Truth; and Toplady in almost all his works."

This we may call Arminianism in full colors and splendid array in opposition, endeavoring to sully and obliterate, and derogatory to his character as a full and complete Saviour, a propitiatory sacrifice, fully adequate in all respects, determined and fixed in eternity, without a particle of reservation whatever. The creature has no part nor lot in the matter, and I am glad and rejoice that it is so indeed. And why? 'Tis a sure and solid foundation, that the gates of hell cannot penetrate and discomfit in no wise whatever.

It may be seen from the quotation, that the boasted, the chieftain of Arminianism, had his opposers in the memorable time two centuries past, who contended earnestly and vehemently for the truth, and sealed the truth with every privation, and ultimately with their precious blood. They speak and ask loudly yet; 'tis a lesson, 'tis admonitory; take prudent assiduous care of the little flock, guarding against the numerous devouring wolves in disguise, in sheep's clothing, &c. They are stalking about almost in every direction, hunting for the rich the desirable fleece. These alluded to wolves are easily known, and why? they often over act their conspicuous, obnoxious, hateful part; devil like they carry the noted impress, the signet on their external figure and odious appearance, i. e. frizzled foretops, scented and stiffened with sweet scented odoriferous pomatum. Then only notice their high, lofty, aspiring, self-important looks of self approbation. This crowns all—where they strut they can act divers parts in the ignominious drama, being profoundly systematically taught by the old fiend their preceptor in all the advantageous crafts, &c. They can assume and act many lucrative, ingenious, profitable, accumulative parts, equally as well as a stage actor, &c. Undoubtedly their father the devil can boast aloud in their proficiency. No doubt he has pronounced them great and wonderful things, for their assiduity in patterning after and coming so near to—

"Baxterians, so called from the learned and pious Mr. Richard Baxter, who was born in the year 1615 His design was to reconcile Calvin and Arminius: for this purpose he formed a middle scheme between their systems. He taught that God had elected some, whom he is determined to save, without any foresight of their good works; and that others to whom the gospel is preached have common grace, which if they improve, they shall obtain saving grace, according to the doctrine of Arminius. This denomination own, with Calvin, that the merits of Christ's death are to be applied to believers only; but they also assert that all men are in a state capable of salvation."

"Mr. Baxter maintains that there may be a certainty of perseverance here, and yet he cannot tell whether a man may not have so weak a degree of saving grace as to lose it again.

"In order to prove that the death of Christ has put all in a state capable of salvation, the following arguments are alleged by this learned author. 1. It was the nature of all mankind which Christ assumed at his incarnation, and the sins of all mankind were the occasion of his suffering.—2. It was to Adam, as the common father of lapsed mankind, that God made the promise (Gen. iii. 15). The conditional new covenant does equally give Christ, pardon, and life, to all mankind, on condition of acceptance. The conditional grant is universal: *Whosoever believeth shall be saved* —3. It is not to the elect only, but to all mankind, that Christ has commanded his ministers to proclaim his gospel, and offer the benefits of his procuring.

"There are, Mr. Baxter allows, certain fruits of Christ's death which are proper to the elect only: 1. Grace eventually worketh in them true faith, repentance, conversion, and union with Christ, as his living members.—2. The actual forgiveness of sin as to the spiritual and eternal punishment.

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—3. Our reconciliation with God, and adoption and right to the heavenly inheritance.—4. The spirit of Christ to dwell in us, and sanctify us, by a habit of divine love, Rom. viii. 9—13 Gal. v. 6.—5. Employment in holy, acceptable service, and access in prayer, with a promise of being heard through Christ, Heb ii. 5, 6. John xiv. 13.—6. Well grounded hopes of salvation, peace of conscience, and spiritual communion with the church mystical in heaven and earth, Rom. v. 12. Heb. xii. 22.—7. A special interest in Christ, and intercession with the Father, Rom. viii. 32, 33.—8. Resurrection unto life, and justification in judgment; glorification of the soul at death, and of the body at the resurrection, Phil. iii, 20, 21. 2d Cor. v. 1, 2, 3.

"Christ has made a conditional deed of gift of these benefits to all mankind; but the elect only accept and possess them. Hence he infers, that though Christ never absolutely intended or decreed that his death should eventually put all men in possession of those benefits, yet he did intend and decree that all men should have a conditional gift of them by his death.

"Baxter, it is said, wrote 120 books, and had 60 written against him."—Buck's Theo. Dict.

Beloved, watch them closely, 'tis needful. Brethren, stand to your several assigned posts, guarding every avenue. They can assume the white devil at pleasure, especially whenever any extraordinary thing is to be effected, they'll put on the white plausible deceptive dress, &c.; for they can transform themselves at any time when 'tis necessary to dissimulate, &c. Sometimes they are over-righteous much, they are very condescending, extremely kind, placid, and benevolent to a fault. You may see very devil himself in miniature resemblance internally, operating externally in appearance, &c. Therefore, beloved, be on the assiduous alert, for 'tis given to you, the unction, the spirit of discrimination to know the spirit of actuation from whence it rises, &c. and judge correctly.

I will endeavor to come to a close, as I have said enough to entitle me to another blessing from the good and benevolent folks round about, who are very liberal to me indeed, in bestowing their encomiums of hatred; 'tis a rich legacy and bequest given me in eternity; they give me my due, and in gratitude I must and do cordially thank them, when in a right approving spirit to receive. Well done, bestow on my inheritance the diadem, &c.

Before I come to a final close, however, I must relate a little anecdote, for you to see how good and plausible it is. A noted preacher, formerly of renown and not far distant, went to a church with a mouthful of woful dire complaints; in the most moving, plaintive, pathetic manner, observing to the benevolent church, that his wife at home was very sick indeed, and very fearful indeed that it was a sickness unto death: (don't laugh, brethren, for he's a full blooded missionary;) and that he never more expected to see her alive again, (poor man,) and that his poor destitute family were in a state of starvation, for the want of peculiar necessaries, &c. But his agitated mind was disturbed and impressed, for the great worth of souls, so that he could not abide at home. (O thou pious, benevolent philanthropist, O how admirable!) The worth of souls was so interesting and impressive, they very liberally contributed an eagle, say $10 00, and for him to give it to his unfortunate sick wife. What they gave him in addition I don't know, but to be sure something for his ardent zeal in visiting them and exhibiting to them all he possessed; which I presume was not of much value to them, unless they could feed on swine's food, &c. But the best is to come yet, for instead of his spouse being bed-ridden, as was represented and nigh unto death, she was up, then going about the neighborhood, only a bad cold attendant. This is a new singular craft to get some of the needful, a low, lying craft indeed.

Beloved, write on; "don't give up the ship." The fury of the storm has not subsided, 'tis yet raging furiously. I still, brethren, feel myself as a sinner of the greatest magnitude, and do yet remember

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the wormwood and the gall, and how I was carried to and shook over the bottomless pit; the appalling, awful thunders of Mt. Sinai, I never shall nor can forget; and the unexpected exulting relief I obtained, through the atoning blood of the blessed One.

"O come, my dear brethren, count all things but loss,
Your treasure's in heaven, don't shrink from the cross;
You're fav'rites of heaven, dear lambs of the fold,
By devils surrounded, be faithful & bold.

Go on, my dear brethren, and stronger you'll be,
'Till you come to Zion your Saviour to see;
And then all the ransom'd will join you to sing,
Sweet anthems of praises to Jesus your king.

You do not, nor can any, yet fully see,
How glorious and happy the Christians will be;
But this for your comfort in scripture is clear,
That saints shall be like him when he doth appear.

Farewell, my dear brethren, beloved of the Lord,
The footsteps of Jesus you find in his word;
Then follow your leader wherever he goes,
Stand fast and unshaken, whatever oppose

Brethren, the Lord bless and keep you
Adieu, beloved, yours as usual

A. KEATON.

TO EDITORS PRIMITIVE BAPTIST.

Tazewell, Tennessee.
May 8th, 1816

DEAR BRETHREN: I have often said and have often written that the principal cause of the difference in religious matters between any two individuals, is their difference of opinion on the character and divine perfections of God, and the character and nature of man, and the relation he bears to his great creator and sovereign. Man appears to be a creature fond of worship, and as his ideas, are of God, so will his worship be. Some may sing around a golden calf, or cry aloud to Baal, while others may offer incense to the queen of heaven. The Greeks may have their 30,000 deities, and other Gentiles may have vast numbers. Multitudes may follow Mahommed, or the Pope of Rome, others may adore the Grand Lama, Boadh, Fo, or Sha, or offer their lives a victim under the wheels of Juggernaut. And in Christendom and among Protestants there are idols innumerable. "gods many and lords many," instituted instead of the God of heaven. For whatever object may have special hold of the affections, or may be looked up to, or in any degree relied on as a deliverer from sin or from hell, is a god to that being, that thus adores, or relies on. A man with a Bible in his hand professedly contending for it and its principles, may not have his affections supremely on the God who is its author. He may cry aloud, his congregation may weep and mourn, and the worship of God not be carried on, contrition for sin may not be felt, nor one feeling of a solemn joy mingled with sorrow because of a suffering Saviour bearing their sins may not thrill through their souls. Faith may not view the suffering Son of God as their deliverer, nor his blood as the only fountain that can wash away their guilty stains; and therefore they "worship they know not what."

Man having any dependence in himself has none in God. If he relies at all in his own wisdom, works, merit, righteousness, power, sincerity, or intentions, he has poor opinions of and no true reliance on the wisdom, works, merit, righteousness, power, faithfulness, or purpose of his Creator. He does not feel any need of the holiness or righteousness of God, because he has never discovered what he is, nor what God is, nor the great distance between them; he has no true knowledge of the great disparity between his wisdom, works, righteousness, &c., and the wisdom, &c. of God. He consequently levels the perfections of God, to the capacities of a creature, and judges how he works and how he

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should work, and is ready to murmur, fret, and repine, against the dispensations of Providence, when adversity overtakes him, instead of being resigned to his allwise purpose; believing himself to be capable of judging or determining what the works of the Almighty are, what his government and justice are, and what his judgment should be.

But poor man he knows no more of the modus operandi, the manner or way of his operation, than he does of the modus existendi, how he exists. He knows not that there is as much difference between him and his creator, as there is between time and eternity, light and darkness, life and death, wisdom and folly, iniquity and holiness, finitude and infinitude; and therefore he relies on his free will, free agency, power of choice, righteousness, obedience, &c., as the ultimata by which he is to come into the favor of God, and be heard or received by him. And he certainly places himself independent of the dominion of God or the devil, when he holds that man has power as much to do good as to do evil: that he can choose or refuse, receive or reject, worship or not worship; worship aright or worship wrongly. And thus he places himself as it were between God and the devil; God wooing and beseeching him, the devil alluring and tempting him; and he thus situated can according to his opinion turn to God or the devil as he may please.

Tell me, ye wise logicians, ye powerful reasoners, whether or not, (if the creature has the power of choice,) he cannot equally choose to remain where he is, and neither follow God nor the devil? For it is evident, if he has power to turn to the one, or the other as he may please, he has equal power to remain where he is if he pleases. And what would become of him? he would neither be a follower of God, nor the devil; he would not be taken captive by satan at his will, nor under the dominion of Jehovah. He would neither be under the reign of grace nor of sin, the strong man armed would not have his palace nor obtain it, but would only be trying to get it; neither would the stronger have possession, nor be likely or able to obtain it, for he might choose to remain where he is in defiance of both, and set up for himself. He would be neither good nor bad, he would have no goodness in him to move him towards God, nor no iniquity to move him towards satan. Where would he be? Would he not be between truth and falsehood, enmity and love, iniquity and holiness, belief and unbelief, justification and condemnation, light and darkness, life and death? He would neither be righteous nor sinful, he would neither be a saint nor a sinner, he would have no Saviour to save; nor no need of, nor desire for one. And as the devil could not overcome him, I ask emphatically, where is he? Yes, where is he? He is on the middle ground so much esteemed by money hunters, and gospel perverters; and as he has finally to die, and as this world is to be destroyed, where would he, according to the power of choice system, eventually land? He has not been a follower of God nor of satan, neither grace nor sin have had dominion over him. He cannot enter into, nor see the kingdom of heaven, because he is not born again. God is too just to cast him off to hell, except he has been a follower of satan, and where will we find him? He must exist somewhere. I know of no place for him to occupy, except the only middle ground the scriptures reveal, viz: the gulf between the rich man and Abraham, at which place, though between them, he would not be able to act out free will, free agency, nor power of choice. Surely those who believe in free will, &c. are not like me—

For they have not feelings like me,
Nor know themselves wretched & lost.

I was not between God and the devil, but taken captive by satan at his will. My will was, I will not come till I and my will were subdued by the power of God, and brought in sweet subjection by the reigning power of divine grace. Heaven

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born souls do not want a middle ground, because they know there can be no middle way, except there are at least two others leading to the same place. They know but two ways and these are not parallel, but diametrically opposite; the one leads to heaven, the other to hell. They want no freedom except that which comes from truth and the Son of God. They know nothing about a middle belief or doctrine, they know of but two, the one following or originating from faith as the gift of God, or the witnessing testimony of the Holy Spirit; the other, from the imagination of man, or testimony or delusion of satan. They do not become better and wiser in their own view, but view an infinite distance between them and their God. They view an infinite disparity between their best performance and the demands of the law, and the work and holiness of God. They view an infinite distance between their faculties and perfections of God. They are free to acknowledge that God's work of creation, from the smallest minutia of matter to the most ponderous mass, with every intermediate part of matter, is a mystery to them. The ways of Providence are inscrutable to them. Whenever they endeavor to search out the purpose of God, or any of the divine perfections of Jehovah, their minds are lost in their infinitude. They find each and all to be greater and greater, higher and higher, and deeper and deeper the more they discover of them; and that like the river revealed to Ezekiel, though they can wade to the ancles, the knees, or the loins, they will find that the further they may progress in their knowledge of each, of any, or of all the divine perfections, ways, work, or judgments of God; that any, each, and all will be an impassable ground. If their minds turn to the self-existence of God, they will there find infinitude impassable. If they turn to the eternity, immutability, omniscience, omnipresence, omnipotence, justice, love, goodness, righteousness, truth and faithfulness of God, they will find in each and in all infinitude, eternity, and immutability, incomprehensibly impassable, and in incomprehensible union of the one incomprehensible and ever living God the Father, Son and Holy Spirit.

Could we, dear brethren explore, the height and depth, and length and breadth, of the infinitude of any of the ways, judgments, or perfections of Jehovah, with the rapidity with which a ray of light passes from the sun to our earth, we would find each and all (so to speak) to become infinitely wider, deeper and higher; and we would after spending eternal ages in this manner, be so far from comprehending the infinitude of each and of all, as we would fall short of filling eternity. And when the bride shall have got home, and shall have feasted on the riches of God's grace eternal ages, she will be as far from diminishing the richness and sweetness thereof, as she will be of finding out the end of eternity, or the length of the duration of her Saviour and God. She will sing a new song forever and ever, and gaze with holy rapture on the superlative glories of King Emanuel, her husband and redeemer, in a never ending eternity. O eternity! how sweet thy name! How transporting to meditate on the happy employment in thee, of praising God in an infinite strain of heavenly melody. "Alleluia, the Lord God omnipotent reigneth." Being with him and being like him, and seeing him as he is, without a veil between, is, what will make heaven to be a place of infinite rest, of infinite happiness, joy and peace. What a Saviour! what a heaven! what riches of grace and infinite enjoyment, for God-provoking, heaven-daring, hell deserving wretches! But Christ has died and risen, and intercedes and prevails; and has a righteousness that will hide the sinful deformity and heart felt pollution of every one of his chosen. Their wills, will be swallowed up in his; his choice will be theirs, he is their judge, counsellor, advocate, husband, righteousness, Saviour and God. Farewell.

N. S. McDOWELL.

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THE PRIMITIVE BAPTIST.

SATURDAY, AUGUST 1, 1846.

North Carolina, Edgecombe county, }
July, 1846. }

A FEW LINES FOR THE PRIMITIVE.

I have seen some writings in the Primitive that I much approved, and some I did not like so well. When I see a piece upon Christian experience, and the ups and downs of a Christian life upheld by sovereign grace, I am well pleased; but when I see some partake too much of ridicule and bombast, I do not like it, for truth wants no such helps. Let us use the word of God and solid arguments, to confound these gospel speculators and disturbers of our peace; their own weight will bear them down. Let us, my brethren, stand up to the truth and bear our united testimony against this mass of corruption, with all its peace-breaking influence.

When I first became a Baptist which is about forty-two years ago, I heard nothing about this missionary noise and clatter, and brethren dwelt in love and peace together. But about the year 1803, it was brought into our Association, and very quickly began to spoil our peace and cause division and strife, and so on until the present time. We, the Kehukee Association put it out of doors in 1827, but travelling mendicants will come within our borders, and tell the people they are on original ground, and the old predestinarian Baptists are gone off to antinomian ground. And hear one of them and a more rotten Arminian can't be found, if among that sect, but sometimes will try to imitate the old Baptists, and as far as they can go is into Fullerism, and sometimes into Campbellism; and depart from the old track of gospel truth, that firmly unites the old Primitives in one band.

Their plans of modern invention are enough to sicken any man or woman of grace, to look and see how modern priestcraft can plan and invent schemes to deceive mankind, and lead them into error and falsehood. But God's truth will stand, and his Elijah's must defend it, i alone. It appears to me that these modern religionists are trying to do away the office of the spirit of God, and substitute the spirit of delusion in its place; for these new sort of Baptists are heaping to themselves teachers having itching ears, that shall turn them from the truth and shall be turned to fables. And all this noise, and rant, and protracted meetings, and Baptist fairs, which I think little better than gambling shops, if I hear the truth of them, are fabulous and false. We are but few, and we had better be few and be in peace, than many in strife and contention. We must bear our testimony against this mass of corruption. I don't expect to be here much longer, as I am seventy-three years of age; but let us, my brethren, turn to our own house and keep it as clean as we can, and keep out all disorder from among ourselves. If we are but few in number let us try to keep up good discipline in our churches. The greater part of us have become too much after the world and its flattering toys, and neglect our own conference business; but we must try in this cold and lifeless time to do our duty and leave the event to our God, and watch and pray, and try to keep our garments unspotted from the world, and turn our back upon all false teachers and their doctrine.

I will now address myself to Benjamin May, who writes in the Primitive as a poet. I expect you, Sir, and my wife are own cousins, if you are the son of Jonas May, who went from this country when I was a boy. I can remember three brothers, Mark, Jones, and Samuel, and my father-in-law, Col. Nathan Mayo, was their brother. His sons are all dead. I live in Edgecombe county, near Tarborough, and would be glad to have a line from you at any time. I return to my communication.

I see in the last No. of the Primitive there are some of our old sort of Baptists away yonder in Texas, and they talk like our folks. Some of these modern schemers complain we are hard with them, be-

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cause we won't fellowship them; that is right, turn them every one out if they will hold and cling to these modern Jesuits. For give them power, and they show themselves to be a priest-ridden set of despots. Not long since a very prominent man among them who professes to be a great advocate for liberty, offered a resolution in his church to deal with a member of the same church for reading the Primitive; that don't look much like gospel liberty, but like religious despotism. I have never run after them for controversy, and I will not run from them for fear of them. I stand my ground and have for thirty years, and think no better of them now than I ever did, but rather worse. I hope their plans and inventions are going down hill, for their State Convention is likely to come to nought for want of funds; but they do twist and turn every way but the right way to keep their little viper alive, but I hope it will go like tadpoles in a mudhole, when the water is gone. If lies and misrepresentations can keep it alive, it may stand awhile longer; but I hope God's truth will kill it yet.

Now in the bowels of Christian love I bid you farewell. *WM. HYMAN.*

TO EDITORS PRIMITIVE BAPTIST.

Henry county. Virginia,
May 25th, 1846.

Dear Brethren of the Primitive faith: Thinking it might afford you some pleasure to hear from this region, though by the pen of a bad writer; if you think proper, you can give my communication a place in your paper. Though the writer is very weak, yet the battle is not to the strong, nor the race to the swift, but of the Lord. Knowing not what I shall write, I feel dependent on the Lord for subject matter and manner of writing.

In this neighborhood some time past we had a great excitement in religious matters, caused by the missionaries declaring themselves to be the old Primitive Baptists, spreading themselves like a green bay tree, and getting up a considerable church where there was none; and for some time, seemed like the whirlwind that Elijah heard. But thanks be to God, he sent his small still voice amongst us, and the enemy became as still as a stone. I sought him and could not find him, for he was soon cut down and lo he was not.

In this section the Old Baptists go by the name of old ironsides, and it is a name given us by the Babylonians. Though a hard name, I don't think we shall be much loser by it; rub the rust off of iron and it will shine the brighter, and so we don't appear righteous to men but rusty, but God knows them that are his. But what discriminations does the word of God make between the old ironsides and the missionaries? Some very clear ones, I think, to be discovered by the spiritual-minded man, of which is the following. In the 12th chapter of Daniel, you will find Daniel in prophecying of a kingdom that exalted itself above all that is called God, and that should divide the land for gain; this is the mission kingdom. Daniel goes further and says, he shall have power over the treasures of gold and silver, and shall stretch forth his hand upon the countries. What is this but what they call sending the gospel to the different heathen countries? But Daniel says, that tidings out of the east and the north shall trouble him; therefore he shall go forth with great fury to destroy. The east here spoken of is the Holy Ghost, for when the wise men saw his star in the east, they came to worship him; which was a figure of the Holy Ghost leading to Christ. The north here spoken of is the old ironsides, for they say how cold I am, how barren; yet they have to bear the tidings of the Holy Ghost. As Jeremiah the prophet says, the Lord shall raise up a people from the north country against Babylon, and archers that should shoot at Babylon and spare no arrows; and that is why the old ironsides have to shoot at missionism and pull down the strongholds of her craft. For the weapons of our warfare are not carnal, but

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mighty through God to the pulling down of strongholds.

When you shall see the desolation spoken of by Daniel the prophet stand in the holy place, then let them which be in Judea flee unto the mountains. This scripture has been fulfilled. The holy place here spoken of is the church, the desolation is the false doctrines introduced into the church by the missionaries, before they divided the church for gain; which abomination of desolation was the false doctrine of educating young men for the ministry, and sending the gospel by the money power. Abominable, sure enough. Those that be in Judea were the old ironsides portion of the church, for he is not a Jew which is one outwardly; but he is a Jew which is one inwardly. The mountain here spoken of is the promises of the gospel, as says the 87th Psalm, 1st verse: His foundation is in the holy mountains. The promises are the holy mountains that the old ironsides fled unto.

But a missionary will tell you that a man can't preach without going to a seminary first to get a great education; but let us see what the holy mountain will hold forth. I come not preaching with the wisdom of words, lest I make the cross of Christ of none effect. For it is written, I will destroy the wisdom of the wise; God hath chosen the foolish things of the world to confound the wise, and the Lord knows the thoughts of the wise that they are vain. A missionary will tell you that unless the people throw in money enough, that the gospel can't go to the heathen. John says, I saw an angel fly through heaven, having the everlasting gospel to preach to every nation, tongue and people. We read that the love of money is the root of all evil, can a missionary then take the root of all evil and make it bear the fruit of all good? I trow not. I would as soon believe the hemlock could bear figs. By their fruits you shall know them. And so I must come to a close by subscribing myself your unworthy serv't. *JOHN D. WADE.*

TO EDITORS PRIMITIVE BAPTIST.

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Blount county, Alabama,
June 21st, 1846.

Dear Brethren: Through the mercies of God I am yet permitted to stay on the stage of action, and blessed with a good degree of health. I know not how to express my thanks to God and the brethren for the satisfaction I have received through the medium of the Primitive Baptist. It is a consolation to my soul to hear from the brethren, though I have never seen many of them, nor never expect to see them in this world, I expect to meet them where troubles will be done.

Dear brethren, I am young in years and young in grace, and feel weak in mind; but I wish to ask my Primitive brethren one question, and that is a scriptural one. I wish to know if the glorification of a certain people that God foresaw, does not solely depend on the justification, and the justification on the calling of God, and the calling on the predestination, and the predestination on the foreknowledge of him who worketh all things after the council of his own will? Romans, 8th chapter, 29, 30 verses. I hope some of my Primitive brethren will give their views on this important subject, for, brethren, there are many in this country who call themselves Christians, who deny that God will save any without some effort by the dead sinner to eternal life. And I am accused of preaching absurd doctrine, when I preach salvation by grace; or, that the correct tree cannot bring forth good fruit.

Brethren, I am surrounded by this kind of people. I hope my brethren will write as plain on the subject as they can. So I will close these remarks by assigning myself yours in Christian bonds.

JEREMIAH DAILY.

P. S. I wish to say to brother Lloyd that I think there is considerable demand for his Primitive Hymn Book in this Association, viz: Mt. Zion. There are some over four hundred members, who profess

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to be of the Primitive Baptist order, and there is a considerable want of Hymn books among them. And if you, brother Lloyd, will send some of them to Blountsville, Blount county, Alabama, I will act as agent for you to the best of my skill and ability. *JEREMIAH DAILY.*

TO EDITORS PRIMITIVE BAPTIST.

Lick Creek, Illinois.
June 5th, 1846

BRETHREN EDITORS: I shall take this opportunity to write a few lines for the Primitive, as an epistolary letter to brother James Osbourn, of Baltimore.

Dear brother in the Lord, I shall take this method of writing a few lines for your perusal. You need not think it strange of a boy writing to you, although a stranger in the flesh, but I hope not in the spirit. You are a man I never have seen the person of, nor heard you preach. The first time I ever had a knowledge of you, was seeing your name in the Signs of the Times concerning your difficulty in the Miami Association. Then thought I you must be a corrupt man, as many hard things were said about you; but since that time I have learned that a servant of God has to suffer many things for the gospel's sake, and cause of Christ. There is a familiar spirit that exists among the people of God, by which they know each other in the face of Jesus Christ I one time was on a tour among the brethren, and there was a brother by the name of David Heart, who handed me a book titled The Lawful Captive Delivered, which was your life. In looking over it, things I found which were much to my delight, in seeing your life set forth, your Christian conversion set forth in it, and also your travel in your Christian warfare.

Dear brother, in looking back to the time and place of your deliverance under the preaching of Elder Harm, and the singing of the song,

This is the day the Lord hath made,
He calls the hours his own, &c.

It had that tendency to me, although years before my birth, that I could look back to the time and place of your deliverance, and rejoice with you of your sins slain, your enemies destroyed, and not to rise again. In perusing your life, and many communications which you have written, I can claim a full relationship with you in Christ, although your heavenly work was done in the old country, and mine in the Western States of America. God's method in saving poor, lost, and helpless sinners has been one and the same plan eternally. A saint of God by faith can look back in this generation, and claim relationship with righteous Abel, who brought a more excellent offering than that of Cain. They can claim the same with old faithful Abraham, as the scripture saith, Abraham believed God, and it was counted unto him for righteousness.

Now to him that worketh is the reward not reckoned of grace, but of debt; but to him that worketh not but believeth on him that justifieth the ungodly, his faith is counted for righteousness. Even as David also describeth the blessedness of the man unto whom God imputeth righteousness without works, saying, blessed are they whose iniquities are forgiven, and whose sins are covered. We can find old David, a man after God's own heart, who was in possession of the same like precious faith of old Abraham, who could say to the God-fearing people, that the Lord had separated his sins from him as far as the east is from the west. We further hear the apostle say, by faith Moses when he came to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures of Egypt. Indeed we might bring a cloud of witnesses to testify to one and the same thing, but space will not permit in the limit of a short letter; but there is one thing I wish to say concerning the matter of those witnesses,

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and that familiar spirit or knowledge that exists among the people of God. It is in such a manner and way that they can't be mistaken in the matter; as we hear the apostle say: For this is the covenant that I will make with the house of Israel: after those days, saith the Lord, I will put my laws into their mind, and write them in their hearts, and will be to them a God, and they shall be to me a people; and they shall not teach every man his neighbor and every man his brother, saying, know the Lord; for all shall know me from the least to the greatest, for I will be merciful to their unrighteousness, and their sins and their iniquities I will remember no more. It is that invisible work wrought in the soul, that newness of life in Christ Jesus, that we should not walk after the flesh, but after the spirit.

Dear brother, when we are in Christ we shall not want, for he is our all in all; and and may you through the further progress of your ministry, be enabled to feed the lambs and sheep of the fold, and say with the apostle: I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believes. May you be in possession of that principle of the apostle, that you should feel to be a debtor to the Greek and barbarian, to the wise and to the unwise. Say unto the poor, the blind, halt, and lame, to come to the feast, behold, all things are ready. There is a gospel that is debted to the Greek and not to the barbarian, to the wise and not to the unwise; has soothing words but an empty sound, which is calculated to deceive and give currency to the prophet Baal, or to Hagar's children.

Dear brother Osbourn, I hope you will visit us in these parts of Illinois soon in your travels. I hope your mind has been led in this part of the world. Religion is cold here at this time, but I hope the Lord will soon raise up a people here famous for the name of Jesus. Come over and help us, and may the Lord bless you. I would be glad to see more of your books, and hope the time is not far distant when I will be able to send and procure a lot of them. So I will have to come to a close by saying, when it goes well with you remember me. May the time not be far distant when I shall hear from you again. I would be glad you or any of the brethren would write to me. Direct to Lick Creek, Sangamon county, Illinois. So no more at present.

J. ALSBURY.

TO EDITORS PRIMITIVE BAPTIST.

Black Hawk, Mississippi,
June 29, 1846.

DEAR BRETHREN AND SISTERS IN THE Lord, scattered all over these United States: This is to let you know that I love the little messenger, for I think it brings good news to me almost wherever it comes from. For it is pleasure for me to read my brethren's writings, when they tell their experiences and the travel of their minds on religious matters. I believe that God is carrying-on his work, and will do all his pleasure and save all his people; and all the praying, and all the preaching that the people can do, will not add any to his kingdom nor make any the less; for his people are bone of his bone, and flesh of his flesh, and when the right time comes he will let them know that he is acquainted with them. And he will shew them what great sinners they are; and make them believe in him; and he will make them walk in good works, for he has ordained good works for them to walk in. And he is not to be frustrated in any of his calculations.

Religion is at a low ebb here, but I think the Lord has some people here, and they have a hard time of it; but I think that is their portion in this world, but the Lord has promised them a crown when they leave this world, and a robe too, and this ought to make them willing to bear a great deal. These are my doubts sometimes, whether I have ever tasted grace or not; I have so many things getting in my way, that I cannot bear them as I wish to, on account of my not doing what I think I

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ought to do, it almost makes me feel ashamed to own that I am a Baptist. But there is no other name so sweet. I believe he that is a Baptist is one that is a Baptist inwardly, for it is not the outward appearance that will do.

My race is almost run, I feel like I was almost alone. My children are all most grown, and none of them belong to the Primitive church as I know of. I would ask the brethren to remember them in their prayers. I think every Christian has prayed for them, but I would like to see them buried in the liquid grave before I leave this world, if the Lord is willing.

I would like to see some more of that brother's writing that lives in Texas, for he has wrote one piece I like to read. Brother Durham is his name. My dear brethren, I hope we will get out of the reach of these temptations, where trials will be no more. Amen.

THOS. MATTHEWS.

Thomas county, Georgia,
July 6th, 1846.

Dear Brethren: Please publish the death of two of our ministers, a statement of which I give you below, though I do not think it necessary in common to trouble our Editors with such publications; but preachers generally have an extensive acquaintance, and for the sake of those distant friends with whom a Christian intimacy has been made, obituary notices would likely be acceptable. Yours in Christian love. *PRIOR LEWIS.*

Elder William Hawthorn departed this life the 15th day of May last, after a short illness of about three days. He was about eighty years of age, had been in the ministry about fifty-five years, was a man of talent, and devoted a long life to the cause of God and the people. He was affectionate to his family, tender of his brethren, and given to hospitality—has fought a good fight and kept the faith, and is gone to realize the blessed promises of the gospel; leaving his aged companion with a number of children, and children's great grand children, together with his numerous Christian friends to lament their bereaved state. From whom the melancholy tears had but just been wiped away, which were shed at the death of—

Elder Elias O. Hawthorn, (son of the above,) which took place on the 19th of February last. He was in the forty-first year of his age, had labored in the gospel fourteen years, and remained stedfast in the Primitive faith. He left no children, but a widowed companion to mourn the loss of an affectionate husband.

Both the above died at their own residence in Decatur county, Ga.

From the Signs of the Times.

Brother Beebe: A few days ago I received a letter from my father in Macon county, Ala., informing me of the death of my beloved sister Lucinda Towles, of Russell county, Ala., and in this letter I am requested to furnish a short notice of her life and death, to be inserted in the *Signs*.

She was born in Chester district, South Carolina, and my father, together with the family having subsequently moved to Troup county, Ga., it was there, in the thirteenth year of her age, that God thro' his abundant mercy was pleased to give her a discovery of her situation as a poor, lost, and helpless sinner, and also the same year she received an evidence of her justification before God through the merits of Jesus Christ and was enabled to say as Thomas did, My Lord and my God! In her fourteenth year she was united to the Baptist church at Emmaus, Troup county, Ga., being the first of my father's family who was enabled to claim a hope in Christ and follow Jesus in the way. Though I was nearly two years older than she was, her knowledge in the written word, was much better than mine, and in the spiritual import she was far superior, for I was at that time "without God and without hope in the world." It was a very cold day in which she was buried in Baptism, but I feel disposed to pass no encomiums on the memory of my departed sister, all the praise is due to God alone;

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her motto was, both in life and death, "By the grace of God I am what I am." That she truly walked in newness of life is evident to all who knew her, but she was destined to wade through much tribulation and affliction of soul during the early part of her Christian life. The fog and smoke arising from the inventions of man seemed likely to obscure the rays of gospel truth and becloud the minds of a large majority of the Baptist denomination. At this juncture of time in my father's house she had none to console her, nor any one who was *wise unto salvation* to give her any advice, and therefore she consulted none but God and his word; and by such teaching as this she was settled and grounded in the faith, doctrine and practice of the Old School Baptists. In the winter of 1837 my father moved to Macon county, Ala., here she was received at a Primitive church about eight miles distant, some difficulties also arose in this church during which I have often seen her consulting the oracle of God with her eyes flowing in tears, yet she was never heard to murmur or speak evil of any person: she appeared willing to admit (if overpowered in argument) that she might be wrong in her views, but if so, she said it was for the want of a better understanding of the word of God. She was taken with a bad cough and sore throat and, in April last, she was prostrated on her dying bed. I visited her about three weeks before her death and she then told me that she was fully persuaded her time in this life had nearly expired, but said she felt thankful to God that she had no fears of death. She told me that she had heard me preach on the fifth Sunday in March about the *hidden manna*, Rev. ii. 17, and that she felt that God had applied it to her poor soul and she hoped shortly to take an everlasting feast with Jesus her Priest and King. My father writes that on the night before her death she gave the family and friends who conversed with her, entire satisfaction as to her acceptance with God, and about three hours before her death she inquired after my mother's health; my mother told her she was well and that it would afford her great consolation to know that Lucinda was happy, to which she replied: *Well, Ma, I am happy, my soul is now in heaven.* Shortly afterwards her soul and spirit took their exit from the body. She has left a tender husband, and one child about 18 months old, and a father and mother, three brothers and two sisters, with other relatives, and numerous friends to mourn her loss. She died June 20, 1846, aged 25 years, 5 months, and 28 days.

WM. M. MITCHELL.

Chambers co., Ala., July 3, 1846.

The Covenant of Grace. L. M.

God's covenant stands forever sure,
From age to age it will endure;
And so before the world was made,
Redemption's plan was fixt and laid.

Before the sun that shines so bright,
Or moon and stars that shine by night;
Before a man was form'd or made,
Salvation's plan was fixt and laid.

His wisdom ran eternal round,
His love and mercy had no bound;
His justice too was satisfied,
When Christ the Saviour bled and died.

The law in covenant found us dead,
We now are by the Spirit led;
To faith and hope within the vail,
As such his promise will not fail.

To Abraham and his numerous seed,
The promis'd land he gave indeed;
So Israel was a chosen race,
Chosen and saved by sovereign grace;

Israel by faith must live indeed,
Because they are a chosen seed.
For Christ the great atonement made,
The ransom price he fully paid.

And now he intercedes above,
And shows himself a God of love;
And sinners now made heirs of heaven,
And pardoning grace is feely given.

BENJAMIN MAY.

Lexington, Mi., 2nd July, 1826.

DEAR EDITORS: Please give the following a few insertions in your paper.

The Primitive Baptist Association will

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hold its ninth annual meeting with the Lewis's Creek church, Carroll county, Mi., commencing on Saturday before the third Sabbath in Sept. 1846. O. S. Baptists are especially invited to meet with us.

I remain with great respect your obedient servant.

SAMUEL CANTERBERRY.

AGENTS

FOR THE PRIMITIVE BAPTIST.

NORTH CAROLINA. C.B.Hassell, *Williamston* R. M. G. Moore, *Germanton*. W. w. Mizell, *Plymouth*. Benj. Bynum, *Nahunta Depot*. H. Averra, *Averasboro'*. Burwell Temple, *Raleigh*. Thos. Bagley, *Smithfield*. James H. Sasser, *Waynesboro'*. L. B. Bennett, *Heathville*. Cor's Canaday, *Cravensville* William Welch, *Abbott's Creek*. A. B. Bains, Jr. *Stanhope*. C. T. Sawyer, *Powell's Point*. H. Wilkerson, *West Point*. J. Miller, *Milton Park*. Isaac Meekins and Samuel Rogers, *Columbia*. Wm. M. Rushing, *White's Store*. James H. Smith, *Wilmington*. Jacob Herring, *Goldsboro'*. S. Tatum, *Elizabeth City*. Adam Hooker, *Salem Church*. Abner Lamb, *Camden C. H.*

SOUTH CAROLINA. Wm. S. Shaw, *Rock Mills* W. B. Villard, Sr. *Aiken*. M. McGraw, *Brown's*. J. L. Simpson, *Winnsboro'*. J. G. Bowers, *Whippy Swamp*. Wm. Nelson, *Camden*. G. Mathews, *Germanville*. J. C. Lucas, *Lexington C. H.* Amos Hill, *Pleasant View*.

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MISSOURI. John P. McDowell, *New Market*.

ILLINOIS. John Alsbury, *Lick Creek*.

INDIANA. wilson Connar, *Columbia*.

OHIO. John B. Moses, *Germanton*.

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PENNSYLVANIA. Joseph Hughes, *Gum Tree*.

NEW YORK. Gilbert Beebe, *New Vernon*.

RECEIPTS.

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TERMS.

The Primitive Baptist is published on the first Saturday in each month, at *One Dollar* per year. Five Dollars will pay for six copies subscribed for by any one person. Current bank notes where subscribers reside will be received in payment. Money sent to us by mail is at our risk. Letters and communications should be *post paid*, and directed to "Editors Primitive Baptist, Tarborough, N. C."

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THE PRIMITIVE BAPTIST.

EDITED BY PRIMITIVE (OR OLD SCHOOL) BAPTISTS.

Printed and Published by George Howard,

TARBOROUGH, NORTH CAROLINA.

"Come out of Her, my People."

Vol. 11. SATURDAY, OCTOBER 3, 1846. No. 10.

COMMUNICATIONS.

TO EDITORS PRIMITIVE BAPTIST.

Benevola, Pickens county, Ala.
July 3rd, 1846.

DEAR BRETHREN: I send you a piece wrote by Simeon M. Kee, which I wish you to publish. It was wrote by him while in the Arminian church, and he contended for the doctrine of the apostles; and they could not stand it, and he wrote his belief and read it to them, and they called it the doctrine of devils. And he sent it to be published in the Alabama Baptist, but they would not publish but half of it, and said it would be injurious to the cause. So he did not think that all were Baptists that held the name, and has come home to the Old Regulars, the Baptists. So no more at present, but remain yours in Christian love.

B. UPCHURCH.

DEAR BRETHREN: By the request of some brethren I send you the following essay for publicity, as it was written when I remained with the Missionary Baptists. I was displeased with their preaching, (and advantages sought to turn me out of the church for my principles of doctrine and faith in Christ,) was the cause of my writing the following essay. Some of them acknowledged the doctrine to be true, and some said it was false; let others say what they will, it is what I believe to be the doctrine of our Lord Jesus Christ.

ELECTION.

As the doctrine of Election, has been the subject of much debate, and long controversy, and as it is worthy of an examination, to see if it be true, I will endeavor to speak the things which become sound doctrine. Psalms, 139 c. 16 v. Thine eyes did see my substance, yet being imperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them. Isaiah, 46 c. 9 v. I am God and there is none like me. v. 10. Declaring the end from the beginning, and from ancient times the things that are not yet done; saying my counsel shall stand, and I will do all my pleasure.

As God is omnipotent, omnipresent, and omniscient, will it not be admitted he is eternal, infinite, and universal; extending to all places, times, and things, and knows all events by his own essence, independently, distinctly, infallibly, and perpetually. And as God is that sovereign being that made all things by the word of his power, determined to create man in his own image, and to leave him to the freedom of his own will, possessing holiness and elevated faculties, and large capacities, for enjoyment, was designed to answer his eternal purpose. Nor was the entrance of sin subversive of his great design; but made subservient to it, in various ways. It was impossible such an event as

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sin, should bring confusion into the plan of divine operation or eternal counsel, which the trinity had formed (yet man sinned.)

God foreseeing man would certainly fall, he chose his elect in Christ before the foundation of the world, out of the fallen race of Adam; which he did ordain, or predestinated them unto eternal life, to be saved in the dispensations of the fullness of time. As it pleased him, they should have their existence in this world by the merits of Christ, who was virtually a Lamb slain from the foundation of the world, and in the fullness of time he was actually slain for the sins of his people, which I will prove. Isaiah 53 c. 8 v. He was taken from prison, and from judgment, and who shall declare his generation; for he was cut off, out of the land of the living, for the transgression of my people was he stricken. Verse 10. Yet it pleased the Lord to bruise him, he hath put him to grief, when thou shall make his soul an offering for sin (he shall see his seed, he shall prolong his days,) and the pleasure of the Lord shall prosper in his hand. Verse 11. He shall see of the travel of his soul, and shall be satisfied, by his knowledge, shall my righteous servant justify many; for he shall bear their iniquities. Verse 12. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong, because he hath poured out his soul unto death, and he was numbered with the transgressors, and he bare the sin of many, and made intercession for the transgressors.

It is very plainly shewn in the above quotation of the prophet, that the sufferings of Christ, should be for the sin of his people, or his elect; as he was stricken for the sins of his people, and speaking of justifying many, and he bear the sin of many; which words, cannot be understood all, or every person. Again, we will refer to the words of Christ in proof of this doctrine. John, 6 c. 37 v. All that the Father giveth me, shall come to me, and him that cometh to me, I will in no wise cast out. Verse 38. For I came down from heaven not to do mine own will, but the will of him that sent me. Verse 39. And this is the Father's will which hath sent me, that of all which he hath given me, I should lose nothing, but should raise it up again at the last day. The Jews then murmured at him. Verse 43. Jesus therefore answered and said unto them, murmur not among yourselves. Verse 44. No man can come to me except the Father which sent me draw him; and I will raise him up at the last day. Verse 45. It is written in the prophets, and they shall all be taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me. John, 10 c. 11 v. I am the good shepherd, the good shepherd giveth his life for the sheep.

Christ is a shepherd of his Father's appointing and sending, to whom the care of all his sheep, or chosen, or predestinated ones, was committed; and under the character of a shepherd, died for them, and arose again, and is accountable to his Father for every one of them. Yes, he lay down his life freely for the sake of the sheep, in their room and stead, as a ransom for them, that they may be delivered from death, and might have eternal life. Verse 15. As the Father knoweth me, even so know I the Father, and I lay down my life for the sheep. The Father knows Christ as his own Son, and loves him as such, and has entrusted him with his chosen, or elect; and as he lay down his life for the sheep, proves him to be the good shepherd. Verse 16. But ye believe not, because ye are not of my sheep. On the contrary, this text proves that they were not given to him, by his Father, if they were they would have come to him (that is) have believed on him; they were not the chosen of God, (predestinated) unto eternal life, for as many as were ordained to eternal life believed; but these not being the elect of God, had not the faith of God's elect given to them. Verse 27. My sheep hear my voice, and I know them, and they follow me. Verse 28. And I give unto them eternal life, and they shall never perish, neither shall any pluck them

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out of my hand.

It is evident from this text, that the gift of God is eternal life to his people; yes, Christ is made unto them wisdom, and righteousness, and sanctification, and redemption; as it is written, he that glorieth, let him glory in the Lord. Although they were lost in Adam, and in a perishing condition, in themselves during their state of unregeneration, in which condition, they see themselves to be, when convicted by the Spirit of God, and come as persons ready to perish to Christ, as a Saviour, resolving if they perish they'll perish at his feet. Great God thy everlasting love has brought them to the feet of Jesus, and none can perish there, but are freely pardoned for Christ's sake. Yes, the saints are a crown of glory, in the hand of the Lord, and a royal diadem in the hand of their God; they are a signet on his right hand, that shall never be plucked off; they are engraved upon the palms of his hands, and their walls are continually before him. Verse 29. My Father which gave them me is greater than all: and none is able to pluck them out of my Father's hand.

Is it not surprising that this doctrine will not be believed, by many who say the Lord hath sent them to preach the gospel? This last text shews that there is no power that can destroy them, although they have a messenger of satan to buffet them, least they should be exalted above measure; which at times, causes them to cry out and say, surely if I was one of them, who are kept by the power of God through faith ready to be revealed in the last times, it would never be thus with me. John, 17 c. 2 v. As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. Verse 9. I pray for them: I pray not for the world, but for them which thou hast given me, for they are thine.

Jesus whilst on earth prayed for his people in submission to his Father's will, and in his prayer he says, all mine are thine and thine are mine, and I am glorified in them. He prayed not for the world, but for his people that were given him by the Father before time began. Romans, 8 c. 29 v. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren. By his knowledge he foreknew all things, and all men in a general sense; and if this was the proper meaning of the text, all men were predestinated to be conformed to the image of Christ; called, by grace, justified, and glorified. Now it is evident that this is not the meaning of the text, for Christ says, at the last day there will be many that will speak of their good works that they suppose they have done; and his answer will be, depart from me, ye workers of iniquity, for I never knew you, (that is, in the eternal counsel, or plan of redemption.) But whom he did foreknow in the determinate counsel, or covenant, he did predestinate to be conformed to the image of Christ. Verse 30. Moreover whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified.

In the above text, I will boldly say, all the men of learning, and cunning craftiness, and all the powers of darkness, can never make void, the plain sense and dominion of Almighty God, that is brought to view in this text, in predestinating, calling, justifying, and glorifying, all that he gave to Christ, to be saved with an everlesting salvation; not in consideration of any thing good in them, any more than those that perish, but according to his own eternal purpose, which he purposed in Christ Jesus before the world began. Verse 32. He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things. That is, God the Father delivered him according to the determinate counsel and foreknowledge, into the hands of wicked men, into the hands of justice, and to death itself; not for all men individually, in a saving sense of the righteousness of

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Christ being imputed to them; for all do not come to Christ, nor do all men receive the gift of grace, and all things freely with Christ; no, all men do not receive Christ, nor all men are not delivered from condemnation and death by him. If he was delivered up for all men individually, by the determinate counsel he must be delivered in vain for some, which would charge God with derangement in his eternal purpose and counsel. But for us all, whom he foreknew, predestinated, called, justified, and glorified, according to his own good will and pleasure, without any conditions, for he is not moved thereunto, by any thing in them, or performed by them. Rom. 9 c. 11 v. (For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth.) In this text it is plainly shewn that God viewed all mankind alike by nature, and in a deplorable and most wretched condition, when as yet, he had not made man; consequently, they had not done any good or evil, yet the purpose of God according to the election must stand.

It is evident from the scriptures that the elect, were chosen in Christ before the foundation of the world. Verse 13. As it is written, Jacob have I loved, but Esau have I hated. By this text the apostle proves God's eternal love to his people, by refering to God's revealed love to Jacob, and his hatred or rejection of Esau, as to his choice who should possess the kingdom; although, Esau was Jacob's brother, and the same by nature, yet it pleased God that Jacob should be ruler of his brother, and be the lot of his inheritance. As it is written, concerning Jacob, I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee. Again, I am the Lord, I change not, therefore ye sons of Jacob are not consumed; which plainly shews that Jacob was not loved, and saved, by any condition that he performed, any more than his brother that was hated or rejected. Mark God's words to Jacob. But thou hast not called upon me, O Jacob, but thou hast been weary of me, O Israel. Thou hast bought me no sweet cane with money, neither hast thou filled me with the fat of thy sacrifices: but thou hast made me to serve with thy sins, thou hast wearied me with thine iniquities. After such a complication of charges exhibited against Jacob, who could expect but the next word would flash vengeance and denounce utter destruction. But lo, rejoice, oh ye children of men, every word teems with consolation. I even I am he, that blotteth out thy transgressions for mine own sake, and will not remember thy sins. Verse 15. For he sayeth to Moses I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.

The apostle continues to prove this doctrine by testimonies from the writings of Moses, shewing that God had delivered the doctrine of election to Moses by saying, I will have mercy on whom I will have mercy, &c. This is produced, in favor of special, particular, and personal election, and to clear it from any charge of unrighteousness; and by it, it appears, that God bestows his grace and mercy in time, on such persons as he has willed, and determined from all eternity to bestow it. Seeing no new will can possibly arise in God, God wills nothing in time, but what he willed before time, and that this grace and mercy, are shewn only to some persons, and not by the works, and merits, or conditions of men. Verse 23. And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory.

That is, his glorious riches and perfections; his love grace, and mercy; his wisdom, power, faithfulness, justice, and holiness; all which are most evidently displayed in the salvation of his people, here called vessels of mercy, which he had afore prepared unto glory, as creatures made and brought into being; termed vessels of mer-

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cy, as fallen beings, and by sin become miserable, for only such are objects of mercy. They are by nature children of wrath even as others, but called of God by his infinite goodness, and filled them with his mercy, in the regeneration of them by his spirit, and these are by him afore prepared unto glory, (virtually;) and in consequence of which virtue, are called, in time and reveals the knowledge of Christ's righteousness being imputed to them, according to his good pleasure and eternal purpose, which he purposed in Christ Jesus our Lord. Who can charge the Lord with unrighteousness in thus acting? Romans, 11 c. 6 v. And if by grace, then it is no more of works; otherwise grace is no more grace. But if it be of works, then it is no more grace otherwise work is no more work. Here the apostle forms an argument sufficient to stop the mouths of all gainsayers or conditionists as regards their works, shewing the contrariety, and inconsistency of works; as grace is unmerited, free favor, and works of men by nature void in that affair, proving that it must be by one or the other, and if by one then not by the other, and that these cannot be mixed. and blended together by no means in this matter.

This is the axe or sword that is drawn by Jehovah, with its sharp and glittering edge, to cut down all the pride of man, and the Arminian boasted works of condition, and beloved free agency. Verse 7. What then? Israel hath not obtained that which he seeketh for, but the election hath obtained it, and the rest were blinded. Who can dispute the truth of this doctrine, which the apostle has so clearly proven by the revelation of God and the dictates of the Holy Spirit? It is as clear as the sun, it is out of all question, to stand in opposition to this doctrine; yes, those persons spoken of in the text obtained favor of God by virtue, and in consequence, of their being elected, for which reason mercy was shewn them, grace was bestowed upon them, and the righteousness of Christ was imputed to them, faith was given them. And so God's elect in all ages, and nations where the knowledge of God has been revealed, obtain the same things, and will obtain, for the counsel of the Lord shall stand, and he will do all his pleasure. His word and oath are immutable, his eternal purpose inviolable, his grace unalienable, and his power omnipotent. And the rest were blinded, or stumbled at the word of the gospel, being disobedient whereunto they were also appointed. See 1 Peter, 2 c. 8 v. And a stone of stumbling, and a rock of offence even to them which stumble at the word, being disobedient; whereunto also they were appointed.

Yes, the apostle was well aware the preaching of Christ crucified, always was, and still is a stumbling block unto many, because their carnal mind is enmity against God, therefore they could not comprehend or conceive the works of God, and they refused to submit their carnal reason to the doctrine of Christ. He being set in the counsel, and purpose of God, as for the rising of some; so for stumbling and falling of others and for a sign that shall be spoken against. For as there are some whom God has appointed, and foreordained to believe in Christ, and on whom he has determined to bestow true faith in him, so there are others, left in that disobedience, and enmity into which the fall brought, and included them, through which they stumble at Christ and his word, and in consequence thereof, justly perish. Ephesians 1 c. 4 v. According as he hath chosen us in him before the foundation of the world, that we should be holy, and without blame before him in love. This choice cannot be understood of a national one, for the persons the apostle writes to were not a nation, nor does he address all the inhabitants of Ephesus, only the saints, and faithful in Christ; and this choice is made in Christ, and by being chosen in him they come to him by the will of God, and as the kingdom was prepared for them from the foundation of the world, the end of this choice

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follows that they should be holy, and without blame before him in love. Verse 5. Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will.

This shews that the elect of God were predestinated before time to be adopted children in time, to be heirs of God and joint heirs with Christ. Verse 7. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace. Verse 9. Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself. Verse 11. In whom also we have attained an inheritance, (the question may be asked why?) being predestinated according to the purpose of him who worketh all things after the counsel of his own will. This text plainly shows that they obtained salvation in consequence of their being predestinated; and this text also shews God's dominion, eternal purpose, and will, and counsel to be unchangeable, and undeniable.

Again, when Paul admonished Timothy to consider what he said, that God might give him understanding in all things, and to remember that Jesus Christ was raised from the dead acording to the gospel, he adds: Wherein I suffer trouble, as an evil doer even unto bonds; but the word of God is not bound. 1 Tim. 2 c. 10 v. Therefore I endure all things for the elect's sake, that they may also obtain the salvation which is in Christ Jesus with eternal glory. This evidently proves there is a certain number of persons whom God has chosen in Christ from everlasting unto salvation, who shall certainly be saved; for these Jesus Christ suffered, and died; and on their account is the gospel sent, preached, and published to the world. Yes, for their sakes, and ministers fitted and qualified to preach the gospel, that they may also obtain, as well as those that have obtained.

After so many strong and undeniable proofs of the doctrine of election has been revealed by the Spirit in the sacred volume of inspiration, yet it is said to be a mystery, that has never been revealed to man. Let us hear what the apostle Paul says about the mystery. Ephe. 3 c. 2 v. If ye have heard of the dispensation of the grace of God which is given me, to you-ward. How that by revelation he made known unto me the mystery, as I wrote afore in few words, whereby when ye read, ye may understand my knowledge in the mystery of Christ, which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles, and prophets, by the Spirit; whereof I was made a minister according to the gift of the grace of God, given unto me by the effectual working of his power. And to make all men see what is the fellowship of the mystery which from the beginning of the world, hath been hid in God who created all things by Jesus Christ. To the intent, that now unto the principalities, and powers, in heavenly places, might be known by the church, the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord; who hath saved us and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began; yes, by grace are ye saved through faith; and that not of yourselves, it is the gift of God.

Is not this enough to make the child of God exclaim, in an exalting yet an humble sensation of soul, didst thou record my worthless name in the book of life, and constitute me a member of that mystical body of which Christ is the head? Didst thou, my God, in the original plan of salvation, provide for the honor of thy justice, as well as the glory of thy grace, in thy eternal purpose and counsel by appointing a surety (thine only Son) to perform the obedience, to which I am bound as a creature, and to suffer the punishment that I deserve as a criminal? And in order to effect the amazing design, didst thou determine before I had a being or time com-

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menced, to deliver up the Son of thy love, clothed in humanity, to suffer the stroke of stern justice, and the ignominious death of the cross, and to arise again, and ascend to thee on high to make intercession for such a worm as I; and all this to magnify, to rescue, to save, to ennoble and to dignify? Oh, be astonished, oh my soul at this, (marvelous grace.) Didst thou enter into an everlasting covenant with the Son of thy love, to save me from final ruin, and bring me to immortal bliss, and shall not I freely engage with hand and heart, to be thine forever? Bind me, oh blessed Lord, forever bind me to thyself, with the delightful cords of thy love, that I may never desert thy service, that I may never dishonor thy name.

But however comfortable this doctrine may be to such as are persuaded of their interest in the love of God, is it not adapted to discourage the inquiring soul, and to overwhelm the awakened sinner, with desponding fears? Does it not administer abundant occasion, for a sinner, thus to reflect; I know not whether Christ and his salvation be free for me, if I be not of the number of God's elect. All that make such objections do not seem to have a sufficient knowledge of the work of the spirit, and entire depravity of human nature; which is wholly corrupt, and their natural mind is enmity against God, and is not subject to the law of God, neither can be. Seeing that this is the situation of man by nature, it is evident that the spirit of God has quickened the dead faculties of his soul and convicted his guilty concience if he is hungering and thirsting, after the righteousness of Christ. These are the very characters the Lord has drawn, and in his word invites to Christ; and I will bring the blind by a way that they know not; I will lead them in paths that they have not known: I will make darkness light before them; and crooked things straight. These things will I do unto them, and not forsake them. Yes, the natural man is addressed by inspiration in the following words: Hear ye deaf, and look ye blind, that ye may see. After Jesus had opened the eyes of one that was born blind he conversed with him and said, for judgment I am come into this world, that they which see not, might see; and that they which see, might be made blind. And the Pharisees said unto him, are we blind also? Jesus said unto them, if ye were blind, ye should have no sin; but now ye say, we see; therefore your sin remaineth.

A sinner while under conviction, should endeavor to claim such promises, as Christ has promised that apply to his condition. Blessed are they that mourn, for they shall be comforted. And we will say by the authority of the word of God, that all that truly mourn, and have been convicted by the spirit of God, are embraced in the covenant, or plan of redemption. In proof of this doctrine see Philip, 1 c. 6 v. Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ. And because ye are sons, God hath sent the spirit of his Son into your hearts crying Abba Father. And as the eternal glory of God in the consummate happiness of all his chosen, is the exalted end of the decree of election, so the means appointed to accomplish the wonderful design, are equally worthy of infinite wisdom. The principal of these means undoubtedly are the incarnation of the eternal Son, and his divine mediation, the sanctification of the Spirit, and belief of the truth.

Again, Isaiah, 59 c. 21 v. As for me, this is my covenant with them, saith the Lord; my spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, sayeth the Lord, from henceforth and forever. Isaiah, 55 c. 10, 11 v. For as the rain cometh down and the snow from heaven, and returneth not thither but watereth the earth and maketh it bring forth and bud that it may give seed to the sower and bread to the eater, so shall

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my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.

The above means, with many others which the Lord has been pleased to use, yes by the foolishness of preaching it pleases God to save them that believe; for there is the same reason that the appointed means of God, and the choice of his elect should unchangeably stand, as there is for any other of his eternal designs, and that immutability is stamped upon the divine decrees in general the scriptures abundantly show. Thus it is written, the Lord of hosts hath purposed and who shall disannul it. My counsel shall stand, and I will do all my pleasure. He is in one mind, and who can turn him. To shew unto the heirs of promise the immutability of his counsel. With whom is no variableness neither a shadow of turning.

Nor can we suppose that God should reverse his decrees or alter his purposes, without impeaching either his omniscience as though he did not foresee the events that would happen, or his omnipotence as if he were not able to execute his own designs; neither of which, can possibly attend that infinite being whose will cannot be changed, and whose words can never be reversed. The only wise God had no need for second thoughts, as he is wise to perfection he sees no cause of reversing his eternal purposes or decrees. To suppose therefore that any who were chosen to eternal glory should fail of enjoying it, when salvation is all of God, is an imagination absurdly impious, as it suggests a charge of palpable imperfection against Jehovah and would make him a deceiver and violater of his oath and promise.

This doctrine of election has been trampled under foot, by many who profess to be called of God to preach the gospel of peace, and it has been said by some of them that the doctrine of election, and God's eternal purpose, in saving the elect, had its first origin in the dark regions among the devils. It is considered by many to be unworthy of a close examination, as worthy of no more regard, than to be called the doctrine of devils, which bring to our mind the persecutions of Christ; when he cast out devils, it was said he had a devil, and cast out devils thro' the prince of devils; & accused him of blasphemy and said, he is guilty of death Methinks I can behold the forbearance of the Saviour and his humble precepts to his disciples saying: The disciple is not above his master, nor the servant above his Lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household. It is also declared to be an enemy to the work of godliness. Oh may we adopt the language of Jude, 9 v. Yet Michael the archangel when contending with the devil, he disputed about the body of Moses, durst not bring against him a railing accusation, but said, the Lord rebuke thee. But these speak evil of those things which they know not, but what they know naturally, as brute beasts, in those things they corrupt themselves

Again we will adopt the language of Paul, 1 Tim 6 c. 3 v. If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness He is proud knowing nothing, but doting about questions, and strifes of words, whereof cometh envy strife, railings, evil surmisings, perverse disputings, of men of corrupt minds, and, destitute of the truth Isaiah 8 c. 20 v. To the law and to the testimony: If they speak not according to this word, it is because there is no light in them. Isaiah, 30 c 1 v and from 8 to 13. Wo to the rebellious children, saith the Lord, that take counsel, but not of me: and that cover with a covering, but not of my Spirit, that they may add sin to sin: Now go write it before them in a table, and note it in a book, that it may be for the time to come for ever and ever: That this is a rebellious people,

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lying children, children that will not hear the word of the Lord: Which say to the seers, See not; and to the prophets, Prophesy not unto us right things, speak unto us smooth things, prophesy deceits: Get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us. Wherefore thus saith the Holy One of Israel, Because ye despise this word, and trust in oppression and perverseness, and stay thereon: Therefore this iniquity shall be to you as a breach ready to fall, swelling out in a high wall, whose breaking cometh suddenly at an instant.

SIMEON M KEE.

THE PRIMITIVE BAPTIST.

SATURDAY, OCTOBER 3, 1846.

TO EDITORS PRIMITIVE BAPTIST.

Halifax county, Va.
Aug. 12, 1846.

DEAR BRETHREN: Having to send on my remittance for my papers, I thought I would write a few lines to the agents, and readers of the Primitive Baptist, to stir up your pure minds by way of remembrance, for fear the paper would be discontinued altogether.

Dear brethren and sisters, I can say of a truth that I am always glad when the time rolls round for me to get my paper. I can from this source hear from the brethren in various quarters throughout the United States, and the prosperity of Zion. We read in the word of God, they that feared the Lord spake often one to another, and the Lord hearkened and heard it, and a book of remembrance was written before him for them that feared the Lord and thought upon his name.

Speak, brethren, through the papers one to another; speak of the goodness of the Lord, and of his wonderful works to the children of men. Let us not be weary in well doing, but exhort one another daily to love and to good works. My bible I hold in preference to all other books, and hold its sacred contents most dear. But still I am not tired of reading the communications of my brethren, and I hope the brethren are not tired of writing, although it must be discouraging to the printer to see so many discontinuances.

Brethren and sisters, I think with a little more exertion we can sustain the paper. It is very true we cannot compel any person to subscribe for them, but I wish the paper kept up. Brethren can write their doctrinal views of the plan and scheme of salvation, and their experiences, and their trials; churches through their clerk, speak of their travel; preachers can have their appointments published, &c. I would suggest another idea, let the clerks of the different Associations of the Primitive order, after the adjournment of their respective Associations, send on a copy of their proceedings to be published; then we should have a history of the proceedings of the Associations throughout the United States, all of which would be a satisfaction to the people of God while in this world of sin and sorrow.

And now, brethren, suffer a word of exhortation. First, I would say to the ministers of God's word, be faithful in preaching for God, and the good of souls; take heed to yourselves and to the doctrine; continue in them, for in doing this thou shall save thyself and them that hear thee. 1st Tim. iv. 16. Feed the flock of God which is among you, taking the oversight thereof, not by constraint but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock. And when the chief shepherd shall appear ye shall receive a crown of glory that fadeth not away. 1st Pet. v. ch. 2, 3, 4 verses. Your work is of great importance, but the reward is sure; and when you shall have filled up the measure of your days here on earth, God will take you to himself on high. Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, for as much as ye know that your labor is not in vain in the Lord. 1st Cor. xv. 58.

And I would say to the private members

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of the church, brethren and sisters, be careful to attend your church meetings; don't let little things keep you from the house of God; be careful to maintain good works; let your light shine before men that they may see your good works, and glorify your Father which is in heaven. Not that I believe there is any merit in any, performance that you can do, but it is an evidence of a change from nature to grace, and from death unto life; for by grace are ye saved through faith. and that not of yourselves: it is the gift of God. Eph. ii. 8. And this grace was given the church in Christ Jesus before the world began. When I speak of the church, I don't mean the meeting house; I mean the mystical body of Christ. Those that are born of the spirit of God; flesh of his flesh and bone of his bane. The church of Christ is spoken of under the idea of living stones, a spiritual house, an holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ. 1st Pet. ii. 5.

With these remarks I stop for the present. *WILLIAM BURNS.*

TO EDITORS PRIMITIVE BAPTIST.

Columbus, Miss
July 9th, 1846.

DEAR BRETHREN: By request I wrote out my views of the *five Points*, without any design of having them printed, but I send them on. Should you think them to be of any use at this time, use them at your pleasure.

Frst, *Predestination*. 2nd, *Total depravity*. 3rd, *Effectual calling*. 4th, *Particular redemption*. 5th, *Certain perseverance*.

We know there is too much written and published on both sides of the old controversy, that is for, or against, *Arminianism*, and *Calvinism*, and as the latter appears to oe much overrun in this our present day, and as the truth appears to be very much on its side, why not say something on its behalf? We should take heed to the things the Lord hath spoken by his inspired Prophets and Apostles. And if some twist or tangle the scriptures to subserve a purpose, or gain proselytes, we should earnestly contend for the faith once delivered to the saints. I did not intend casting stones, or putting stumbling blocks in any body's way, but must make this remark, that an empty barrel sounds the loudest.

First, *Predestination*. Why should any body deny this, and yet believe in the foreknowledge of GOD. To deny the *prescience* of GOD would be to deny his existenee. But to the scripture declarations. Isaiah, 47 ch 9 and 10 I am God and there is none else: I am God and there is none like me.' 'Declaring the *end* from the *beginning*.' See Acts, 2. 23: JESUS of Nazareth, 'being delivered by the determinate counsel and foreknowledge of GOD, ye have taken and by wicked hands have crucified and slain' Again, Acts, 15 13: 'Known unto GOD are all his works from the beginning of the world. GOD's foreknowledge being infinite and unchangeable, does not thereby make him the author of sin, or the murderous Jews might have had an excuse when the apostle Peter charged it on them, that they by wicked hands had crucified and slain the LORD JESUS

Now then it will be admitted that foreknowledge had no influence on their fault. Now if one thing, item, hair, or sparrow, was foreknown, all things were; and if it were not so, it would be all uncertainty from beginning to end. Prophesy would be false, useless and vain. But GOD sits on no uncertain throne, no contingency can disturb his repose: Being infinitely wise, he knows the past, the future, as well as the present now. GOD then is the first cause of all things, for we read (Col. 1. 16.) 'all things were created by him and for him.' The cause has its effect, the effect may produce a second cause, so we may say there is a succession of cause and effect, a series of cause and effects following one another, as in the case of Joseph and his brethren, *Jesus Christ* and all his saints. Let us

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hear St. Paul's inspired reason on the subject. Rom. 8. 29 Eph. 1. 11: 'For whom he did foreknow he did also predestinate—predestinated according to the purpose of him who worketh all things after the counsel of his own will.'

This then is predestination in the abstract point. Let us now consider it as the effect of a cause. That cause was previous determination, or a resolve in the mind of God, to counsel, and accomplish his designs of *love* and *mercy* in the plan of salvation to man. The prophet says, 'I have loved thee with an everlasting love, and therefore with loving kindness have I drawn thee.' (O, how humiliating and consoling, to the believers to think that the Lord Jesus should have thoughts of mercy and peace toward them, whilst as yet they had no earthly existence.) 'For whom he did foreknow he also did predestinate to be conformed to the image of his Son.' We read in Acts, 13. 48: 'As many as were ordained to eternal life believed.' St. Peter uses the word elect, and thus begins his first epistle: 'Elect according to the foreknowledge of God. Thus we see, predestination runs parallel with election. Election is to choose from among and before hand. Paul was a chosen vessel unto God. 'Jacob have I loved, but Esau have I hated.' (Esau was profane.) Now you may see, that it is much better to be in the hands of that Being, who is unerringly wise, and sees all the downward tracts of time, and regulates our ways; than to be in the hand of blind chance, (so to speak,) where all is uncertainty and disorder. Although God knows all the fates of men, why should that dishearten us, but rather encourage us to *trust* in his name; like good old Job said, although he slay me yet will I trust in him. So Cromwell disciplined his soldiers to trust in God: but keep their powder dry. So I dismiss this point, by a few more scripture sayings: Thus our eternal happiness being provided for, our holiness is next promoted. 'This is a faithful saying, and these things I will that thou affirm constantly, that they who have believed in God, might be careful to maintain good works: these things are good and profitable unto men. Tit. 3. 8. But 'God is in one mind and who can turn him.'

The 2d point, *Total Depravity*. The great Creator pronounced all things good, as coming from his pure hand. Adam and Eve made in the image of God did not thereby give them the full attributes of God, or they might have had creative power as God, and given law as God. But not so, they were creatures, and free actors; nor did not blame their *Maker*, or their making. They were capable of keeping the law, but liable to fail, which they acknowledged. But Adam, though free, by a train of circumstances which he could not foresee or prevent, failed in his obedience to the law, and so incurred the penalty which was death. His failure caused his bankruptcy, which was so *total*, when called to an account, as *Job* says he could not answer one *sin* of a thousand; therefore he had to ask favors by calling on God to have *mercy*. So our representative at the court of heaven who transacted the business for us, forfeited our bond, and subjected us all, to death, to sin, and total depravity. So to say with Milton, Adam's crime, made guilty all his sons.

See the picture before Noe's flood. Gen. 11. 5. 'And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.' Not sometimes good and sometimes evil, but continually evil, *totally* depraved in his purposes and desires. The total man as the prophet has it from the crown of the head to the sole of the foot. And as the prophet says (of every unrenewed heart,) desperately wicked who can know it. Jesus says, (Luke, 9 60) 'Let the dead bury the dead.' In a state of nature totally dead as to spiritual life. The apostles were taught by the spirit, said the same things. See Eph. 2 1, 2, 3. Dead in trespasses and sins. James, 3, 8: 'Full of deadly

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poison.' See the many various scripture representations to the same *point;* lost, ruined, in the pit where there is no water, in the open field of ruin, helpless, standing guilty before GOD, indebted ten thousand talents, nothing to pay, blind, halt, and maimed, in a waste howling wilderness. in this situation they need a Saviour. It is the sick man that needs the good physician's cure. A just GOD, and SAVIOUR, no where else to be found, but in CHRIST JESUS, the LORD.

Now let us pass on to the *Third Point*, effectual calling. The short meaning of this, effectual calling, is whereby those *totally depraved* and lost sinners savingly believe and obey the *gospel.* Called effectually, awaked, the dead faculties of the soul quickened and made alive by the SPIRIT and power of GOD, called from nature's darkness, to the marvelous light, and liberty of the gospel, being predestinated and loved with an everlasting love before the world began. Now this love is made manifest, and believing they rejoice. So the virgin Mary said, my soul doth magnify the Lord, and my spirit hath rejoiced in GOD my SAVIOUR. (Luke, 1. 46) Some times it is called an holy calling, as in 2. Tim. 1. 9: 'Who hath called us (all the saints) with an holy calling, not according to our works, but according to his own purpose and *grace* which was given us in CHRIST JESUS before the world began.' So we see how this *point* agrees with the others—'called to be saints,' (Cor.1.2) Those who are called effectually, are called to receive gifts—'the gift of GOD is eternal life, through JESUS CHRIST our LORD '

JESUS CHRIST while here on earth, went about doing good, *effectually calling*, healing and blessing whom he would. The lepers were cleansed, the deaf heard, the dumb spake, the blind see, the lame leap for joy. Devils are cast out, the dead restored to life, the lost found. This is an emblematical representation of sinners in a state of nature, dead in trespasses and sins, and this is the case of man in every age and clime. Election is known by the *effectual calling.* Adam after he fell was blind, but the LORD called him, and gave him promise of a better Paradise than he lost. Abel was called and given faith to offer an acceptable sacrifice. Enoch was called to walk with GOD and then called to heaven. Noah was called to preach righteousness, and was saved in the ark from being drowned. Abraham was called from his father's idolatrous house, and believed in GOD and it was imputed to him for righteousness. Isaac, Jacob, and Job, were called to the same faith, with an innumerable company of old saints.

CHRIST says, before Abraham was 'I am.' See Heb. 13. 8. JESUS CHRIST, the same yesterday, to day and forever. The apostles were *called* to be apostles and saints with *Cornelius*, Lydia, and many others. See Cor. 1. 26. "For ye see your *calling*, brethren, how that not many wise men after the flesh, not many mighty, not many noble are *called*." JESUS CHRIST, the same to day, calling whosoever he will. The blind, the deaf, and those dead in trespasses and in sins, calls them to be saints, and followers of the *Lamb.* Strangers and pilgrims, elect according to the foreknowledge of God. Calls and sanctifies them, works in them to will and do according to his good pleasure.

Now in this effectual calling something must be known and felt. The Lord prepares the heart (man may prepare the head.) Who has this good experience, a white stone and in the stone a new name written which no man knoweth, save he that receiveth it; or can say, whereas I was blind but now I see. Every one who sees salvation must be born again. Many are called, but few are chosen, this runs into the fourth point.

Particular Redemption. Particular, not general; something that makes to differ, from something else; as Paul asked the question, 1 Cor. 4. 7. "Who maketh thee to differ from another?" The answer would be redeeming grace. Now the sun

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rises on the evil and the *good*, and the rain is sent on the *just* and the unjust. We see that mankind are classed into two parts, just and unjust, saint and sinner, and often the difference is so small it is hardly distinguishable, but the Lord knows them that are his. But to take another start. To redeem, to deliver sinners from the power of sin, satan, and death and hell by the purchase of Christ's blood. Christ then is the Redeemer, and has the best right, as he paid the greatest price and has the highest power. The apostle says, 1 Pet 1. 18: Ye were not redeemed with corruptible things, as silver or gold, but with the precious blood of Christ. Now we admit that Christ made a complete atonement, and I cannot see how it could be general, or universal, without destroying the harmony of the *attributes of* God

Now as we are called rational creatures, let us reason a little on this important point. Isa 53. 6, not all the verse. 'The Lord hath laid on him, the iniquities of us all.' This all does not mean all mankind,—the prophet did not conclude that way. Nor did he promise that way. See how he (the prophet) begins the chapter: 'Who hath believed our report,' or declaration of the *Messiah*, none did but those believers, to whom the *arm* of the Lord was revealed. And so the prophet concludes; 'He (alluding to Christ) should justify many, for he shall bear their iniquities.' Not all, or it might not have been said in verse 12; 'Therefore will I divide him a *portion* (The Lord's portion is his people) with the great, and he shall divide the spoil with the strong.' *And he bore the sins of many.* But the prophet concludes, that 'the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied.' The same prophet, Isa. 56: 8. 9. speaks of a way of *holiness.* The unclean shall not pass over it, but the redeemed shall walk there.' So in the New Testament also, *redemption* is made out as a particular thing. Thus 'Christ redeemed us from the curse of the law, being made a curse for us.' Gal. 3. 13 Christ laid down his life for his sheep, and though his flock is always small, when he *calls*, they hear his voice and follow him, and he gives unto them *eternal* life, and they shall never perish, neither shall any man pluck them out of my hands.

If I were to believe in a general redemption, or a general atonement, I should be a Universalist, and think finally all might be redeemed; for it would reflect on the wisdom and love, justice and power of God, to assume humanity, and die for all, and not have means or power to save all. But hell redemption is not a link of our chain. Fallen men are represented as owing a debt which they cannot never pay; if Jesus Christ paid the debt for them, their bond is cancelled, and as Elisha said, (Job. 33 24.) 'Deliver him from going down to the pit, I have found a ransom.' an atonement, no other name under heaven whereby men can be saved. But I will dismiss this *point*, with a verse of the poet's:

If thou hast my discharge procured,
And freely in my room endured,
The whole of wrath divine,
Payment God cannot twice demand,
First at my bleeding surety's hand,
And then again at mine.

The fifth point—certain perseverance, Let us take *Walker* for the definition of the word perseverance, who says it is, not to give over a design. That will do, and it accords with the scripture doctrine of certain perseverance, which is a link of the same chain, in the plan of salvation. God is said to be immutable in his designs, of love and mercy—having his own he loved them to the end. I know there are many objectors to this doctrine, but I did not design to answer objections, but to quote scripture proofs, in confirmation of this point. See John, 10. 27, 28. 'My sheep hear my voice, and I know them and they follow me, and I give unto them eternal life and they shall never perish, neither shall any man pluck them out of my hands.'

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John, 14. 19. 'As I live ye shall live also.' Can there be any stronger language than this? The *master* said it, the servants repeat it, who can gainsay it? Rom. 2 28: 'And we know that all things work together for good to them that love God, to them who are the *called* according to his purpose.' Thus Paul reasons and proves up *predestination*, and *effectual calling* and *perseverance*. See his question, (verse 33,) 'Who shall lay any thing to the charge of God's elect?' 'Who is he that condemns? It is Christ that died,' &c. So Paul concludes that the saints, the Christians, shall be more than conquerors; nothing to separate them from the love of God, which is in Christ Jesus our Lord.' The work which his love has begun, his power will complete; for his promise is *yea* and *amen*, and never was forfeited. Then, those who have the earnest of the spirit, will finally persevere. And though all nature should change, not one of God's promises can fail. Yours in Christian love.

JOHN HALBERT.

FOR THE PRIMITIVE BAPTIST.

Hickry Grove, Bibb county, Ga.
10th June, 1846.

Dear Brethren in the Lord: I feel again just like Elihu once did in the case of Job, to act my part and show you my opinion, on a certain portion of scripture which reads as follows: Genesis, 3rd. 22 v. And the Lord God said, behold, the man is become as one of us, to know good and evil, and now lest he put forth his hand, and take also of the tree of life, and eat and live forever, 23 v. Therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken. 24 v. So he drove out the man, and he planted at the east of the garden of Eden, cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.

Now we find there were two noted trees in the garden of Eden, the tree of life and the tree of knowledge of good and evil. So now in the first instance Adam was not prohibited from eating of the tree of life, but had free access to every tree in the garden, only one excepted, which was the tree of knowledge of good and evil. Note this also, that the tree of life grew in the midst of the garden. Now this tree of life which grew in the midst of the garden of Paradise, was a lively figure of Christ. You know when Adam fell, God turned him out of the garden of Eden, and he planted at the east of the garden cherubims and a flaming sword, that turned every way to keep the way of the tree of life, lest he put forth his hand, and take also of the tree of life and eat and live forever.

Now 1st, I shall notice the cherubims and flaming sword, being planted at the east of the garden. We all know that any thing planted is securely fixt, and why at the east of the garden? why, to show that the sun of righteousness should arise in the east with healing in his wings, and should illuminate the world by his healing and warming influence.

2nd, I shall notice the cherubims, and flaming sword which turned every way, to keep the way of the tree of life, &c. Now cherubims, represent angels, and angels, were figurative of the prophets & apostles, and also of God's true ministers of the gospel, under the New Testament dispensation, till time shall end.

3rd, I shall notice this flaming sword, which turned every war to keep the way of the tree of life, lest man should put forth his hand, &c. This flaming sword represents nothing more nor less than God's holy and righteous law, which man had violated and fallen under its curse; and entirely come short of the glory of God.

4th, I shall try to show some of the schemes and plans which man has hunted up to try to put forth his hand, &c. Cain was the first that started to come to this tree of life, he reached out his hand, but you see he failed. Next we find the pharisaical Jews made a very bold start indeed, and what did they do? they made broad their phylacteries and enlarged the borders of their garments; and for a pretence made

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long prayers, and sounded a horn at the corners of the streets when they went to give alms, so we find they failed to get to this tree.

5th, I shall now come down to the New Testament, or gospel dispensation, and notice a few plans among us to try to get to this tree of life. So now as the Arminian plan appears to be the most familiar to us, I shall give it a passing notice. They tell us that we must begin to pray and keep at it, and God will meet us on the half way ground, and so we shall be sure to get to this tree, if we do not fall from grace.

6th, I shall notice one more very broad plan to get to this tree of life, and then dismiss the subject of the tree, and try to say a little something about God's plan. Now there are many plans fixt to get to this tree of life. The wide plan is to come to this tree by baptism. They tell us that a little water thrown in your face is just as good as to put you entirely under. Others say it is better to take a horn or pitcher, and pour it on the top of the head. This is their way of getting to this tree by baptism. Now I could fill a volume with this subject, but my limits will not let me do it.

7th, God has devised a plan, and that from eternity, whereby sinners can be freely justified from all things, by which they could not be justified by the law of Moses, and freely come to this tree of life which is Christ. By repentance toward God and faith in him who is their great law fulfiller, or the propitiation for their sins, as also the end of the law for righteousness to every one that believeth, to the Jew first and also to the Greek, he is the power of God unto salvation.

Again, John the Revelator tells us, that he saw a pure river of water of life, clear as chrystal proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month, and the leaves of the tree were for the healing of the nations.

Once more, we learn that God called Moses up on the Mount and showed him a pattern of the tabernacle and all the furniture pertaining to the ceremonial worship, so after he had shown him the whole, he gave him a strict charge, for see said he, that thou make all things according to the pattern shewed to thee in the Mount.

All this, I think, goes to convince all unprejudiced minds, that the God of heaven has devised a plan for the salvation of lost, wretched, miserable, and dead sinners—yea, dead in trespasses and sins—through the instrumentality of the preaching of the gospel, being the most ordinary means to the awakening sinners and bringing them from nature to grace, from darkness to light, and translating them into the glorious kingdom of Christ. For the apostle says, by grace are ye saved through faith, and that not of yourselves, it is the gift of God; not of works, lest any man should boast, &c.

Now it is as much impossible for poor puny man to undertake to form any other plan one side of God's plan, in order to get to the tree of life, as it would be for him to rise and take a voyage to the moon. But the natural mind of the human family has ever been fruitful, hewing for themselves cisterns and broken cisterns too, which never can hold any water.

So now I must conclude for lack of room. I now shall give you in the close, some of my homespun poetry in confirmation of God's plan in the salvation of sinners, yea the worst of sinners.

God's covenant sure, it will endure,
From age to age the same;
O come and see, his grace is free,
And glorify his name.

The scheme was laid, the covenant made,
Before the world began;
This plan of grace, we now can trace,
Before he made a man.

This good old way, we think and say,
Will save the chosen seed;
This gracious plan, is sure to man,
And truly safe indeed.

This is the way, we boldly say,
The prophets trod of old;

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This way is straight, and so is the gate,
Which truly makes us bold.

This covenant strong, has lasted long,
From age to age the same;
We love this grace, our hiding place,
And glorify his name.

Who fixt the plan, for dying man,
To shun eternal pain;
That he might be, from sin set free,
And rise and live again.

BENJAMIN MAY.

Appointments for Elders Parham Puckett and D. J. Mott.

At Red Banks, 29th October; 30th, at Great Swamp; 31st, at Flat Swamp; 1st Nov. at Spring Green; 2nd, at Baregrass; 3rd, at Skewarkey; 4th, at Picot's; 5th, at Morattock; 6th, at White Chapel; 7th and 8th, at Concord; 9th, at Angeley's; 10th, at Bethlehem; 11th, at Sound Side; 12th, at Little Alligator; 15th, at Powel's Point; 16th, at Coenjock; 17th, at Sawyer's Creek; 18th, at William Forbes's; 19th, at Flatty Creek; 21st, at Sawyer's Creek; 22nd, at Coenjock; 24th, at James Brinson's; 25th, at Peticogue; 26th, at Roanoke Island: 28th and 29th, at Powel's Point; 1st, Dec. at Lake Alligator; 2nd, at Sound Side; 3rd, at Bethlehem; 4th, at Angeley's; 5th and 5th, at Concord; 7th, at White Chapel; 8th, at Morattock.

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THE PRIMITIVE BAPTIST.

EDITED BY PRIMITIVE (OR OLD SCHOOL) BAPTISTS.

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TARBOROUGH, NORTH CAROLINA.

"Come out of Her, my People."

Vol. 11. SATURDAY, NOVEMBER 7, 1846. No. 11.

COMMUNICATIONS.

MINUTES

Of the Kehukee Baptist Association, held at Williams's m. h. Edgecombe county, N. C., commencing Saturday before the 1st Sunday in October, A. D. 1846.

SATURDAY, Oct. 3rd, 1846.

1. The Introductory Sermon was delivered by Elder Blount Cooper, from 1st epistle of Peter, 5 chapter and 8, 9, and 10 verses.

2. The delegates from the several churches then assembled, and the Association was opened with prayer by Elder C. B. Hassell, and proceeded to business; when Elder William Hyman was chosen Moderator, and Bro. Joseph D. Biggs Clerk, who called to his assistance Elder C. B. Hassell.

3. Brethren in the ministry from sister Associations, (of the same faith and order,) were invited to seats with us, when Elders John Stadler from the Country Line; Josiah Smith and D. J. Mott, from the White Oak; Ichabod Moore and John Smith, from the Contentnea; and Burrell Temple, from the Little River Association, seated themselves.

4. On motion, the Rules of Decorum were read.

5. Letters from 31 churches were handed in, read, the names of the delegates enrolled, and the representation stated in the table of churches.

Elders Moore and Mott, were requested to occupy the stage to-day.

6. Petitionary letters for membership in this Association were called for, but none were received.

7. Letters of correspondence and corresponding delegates were called for, when a file of Minutes from the White Oak Association was handed in by their delegate. Elder Josiah Smith; Elder John Stadler handed in a file of Minutes from the Country Line, and Elders Ichabod Moore and John Smith handed in a file of Minutes from the Contentnea Association.

On motion, the following Preamble and Resolutions were adopted:

WHEREAS, that portion of the Circular Letter attached to our Minutes for the year 1844, treating on the subject of ministerial support, has not been well received by some of our brethren, who have construed it differently from other some; therefore

Resolved, That we wish it distinctly understood, by all, that we disavow any intention in said Circular, to either build up or encourage a gospel ministry by unlawful means; and that it is foreign to our design to predicate a preached gospel on a monied foundation. And as such seems to have been the inference drawn by some, we now frankly say to such, that we intended to declare no such sentiments by the adoption of said Circular Letter.

Resolved, That we believe the minister of the gospel, to be the servant and ambassador of God; and as such must look immediately to his Lord and master for all kinds of support and reward, while in the exer-

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cise of his vocation. But as in the wisdom of God he designs to give temporal support to his ministering servant, through the medium of the church, (and not supernaturally as he does spiritual aid,) therefore the minister may indirectly look to the church for that kind of encouragement, and it is the bounden duty of the church to attend to it, being thereunto required by the laws of her king.

Individual members of the church being moved by the Holy Spirit of God to administer to the temporal necessities of his ambassador, not by constraint or grudgingly, but of a ready and willing mind, by doing so, act under the direction of the Almighty, whose they are and whom they serve, and the minister thus receiving a portion of his reward, receives it, it is true, indirectly from the church, but directly

Names of churches and counties wherein situated.	PASTORS AND DELEGATES.	Baptised.	Rec. by let'r.	Dis by let'r.	Excomm'd.	Deceased.	Restored.	Number in Fellowship.	Assoc'n Fund. $	Assoc'n Fund. Cts	Yearly meetings Sunday & Saturday before.
1 Beargrass, *Martin county*,	WM. WHITAKER, David Woolard,			1	1			21	1	00	3d in Aug.
2 Blount's Cr'k, *Beaufort*, -†											3d in Mar.
3 Conoho, *Martin*, —	BLOUNT COOPER, John Bryan,	4	1		1		3	43	1	00	1st in Sep.
4 Concord, *Washington*, ---	Samuel Lewis,* Max. Tatum,					3	2	32	1	00	4th in Sep.
5 Conetoe, *Edgecombe*,	JOHN H. DANIEL, Wm. Thigpen,			1		2		28	1	50	3d in Sept.
6 Cowenjock, *Currituck*, †	SAMUEL TATUM,						1	15	1	00	3d in Mar.
7 Cross Roads, *Edgecombe*,	WM. HYMAN, Sov'n Purvis,							30	1	00	2d in Sept.
8 Cedar Island, *Carteret*, —	Thos. Robason,				1			24	1	50	
9 Deep Creek, *Halifax*, —†										75	
10 Falls Tar River, *Nash*, —	Jos. S. Battle, James S Battle,	2		5	5	3		54	2	00	2d in Sept.
11 Flat Swamp, *Pitt*, —	*W. W. K. Philpot*, Page T Chance			2	1			35	1	25	1st in Sep.
12 Flatty Creek, *Pasquo'k*, -†	D. B. Pendleton,* W. F. Banks,*				1			16	2	00	2d in Nov.
13 Fishing Creek, *Halifax*,	W. Powell, Henry Nickels,					2		38	1	00	4th in Sep.
14 Gum Neck, *Tyrrell*, —	Isaac Meekins,					1		50		50	
15 Great Swamp, *Pitt*, —	Benj. Flemming, Wm. Shiver,	5	1			1		55	1	00	3d in Sep.
16 Goose Creek, *Beaufort*, -	James Potter,				1			22	1	00	3d in Sept.
17 Joyner's, *Northampton*, —	Thos. Joyner,* Isaac Outland,*					1		16	1	00	
18 Kehukee, *Halifax*, —	Turner Brewer,* Jno. Stamper,							105		75	4th in Aug
19 Lawrence's, *Edgecombe*, -	Arthur Parker, John White,			1				43	1	00	
20 Little Alligator, *Tyrrell*, -†											
21 Morattock, Washington, -	W. W. Mizell, D. T. Ayres,	7		2	1	4	1	76	1	50	
22 North Creek, *Beaufort*, —	Jos. H. Clark, Jno. Harrington,	1			1		1	36	1	25	4th in Aug
23 Picot, *Martin*, —											3d in Aug.
24 Powell's Point, *Cur'k*, —											2d in Jan.
25 Pungo, *Beaufort*, —	Aquilla Davis,* J. W. Satchell,*						1	23		80	2d in Aug.
26 Rocky Swamp, *Halifax*,	L. B. BENNETT, S. Nickels,*	6			2	1		64	1	00	3d in Aug.
27 Sappony, *Nash*, —†											1st in Sep.
28 Scuppernong, *Tyrrell*, —†											
29 So. Mattamuskeet, *Hyde*,	G. W. CARROWAN, T. Bridgeman,	1		2		4		82	2	00	1st in Sep.
30 Sandy Grove, *Nash*, —†	[R. M. G. Moore,*										2d in Oct.
31 Skewarkey, *Martin*,	C. B. HASSELL, Jos D. Biggs,					2		48	1	50	2d in Aug.
32 Sawyer's Cr'k, *Camden*-†	Wm. Forbes,* [Gardner,	1						13	2	00	
33 So. Quay, *So'ampton*, *Va.*	E. HARRISON, J. J. Lawrence, A. L.				5	3		70	2	00	1st in Jan.
34 Smithwick's Cr'k, *Mar'n*-	John Hodges, D. Singleton,							17		75	4th in Aug
35 Sound Side, *Tyrrell*, —	A. J. Swain,* Saml. Rogers,	2	1		2	2		32	1	00	
36 Spring Green, *Martin*, —	J. Griffin, Aldridge Andrews,					2		30	1	00	4th in Sep
37 Tarboro', *Edgecombe*, —	Rob't D. Hart, Coffield King,		1			1		54	1	50	1st in Aug
38 Washington, *Beaufort*, -†	Jacob Swindel,* L. Wallace,		1	1	1	3	1	23	1	20	1st in Aug
39 White Plains, *Beaufort*,	J. WALLACE, A. Waters, J. Bowen,							28	1	00	1st in Aug
40 Williams's, *Edgecombe*, -	D. Bradley, Ed. Power,							31	1	00	3d in Aug.
		29	5	15	23	35	10	1154	39	75	

NOTE. Pastors of churches and other ordained ministers are in SMALL CAPITALS; unordained ministers in *italic;* those marked thus * were not present; from churches marked thus † we received no intelligence, in that case their number stands as last represented; dashes — denote no pastors; the column before the last, shows the contributions from the churches to the Association fund this year; the last column shows the yearly meetings of each church.

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from God; whose servant and ambassador he is, and who is the great author of the whole movement.

8. The following committees were appointed, (viz:) Brethren James S. Battle and Robt. D. Hart on finance; Brethren, Stadler, Smith, Temple and Biggs and the writer, to examine the Circular Letter.

9. Resolved, that we correspond by letter and delegates with the following Associations; White Oak and Contentnea. Jno. H. Daniel was appointed to write to White Oak, and brother Hart to Contentnea.

10. The Minutes of the different Associations with which we correspond were distributed to the delegates.

11. On motion agreed that the name of the Sound Side church be changed to Bethlehem.

12. Elders Stadler, Temple, and Hassell were requested by private ballot to occupy the stage to morrow in preaching, and that worship commence at 10 o'clock, A. M.

13. Queries were called for, when the following were read.

Query. Does this Association think it according to gospel order, to continue in fellowship with a church, whose members are in a state of such disorder that they are not in a condition to commune, and yet continue in this state from year to year without taking the steps necessary to remove the difficulty which prevents communing.

Query. Is it consistent with the spirit of the gospel for an Old School Baptist to attach himself to the society called Odd Fellows?

The Association adjourned till Monday next, at 9 o'clock, A. M. with prayer by Elder Josiah Smith.

SUNDAY, Oct. 4th.

Elder C. B. Hassell opened the services of the day and preached from 8 chapter John, and latter part of the 12 verse: "I am the light of the world, he that followeth me shall not walk in darkness, but shall have the light of life."

Elder Burrell Temple, followed and preached from 4 chapter of 2nd Kings, and 34 verse. "And he went up and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands, and he stretched himself upon the child, and the flesh of the child waxed warm."

Elder John Stadler also followed and preached from 15 chapter of 1st Corinthians, 25 and 26 verses: "For he must reign till he hath put all enemies under his feet, the last enemy that shall be destroyed is death."

MONDAY, Oct. 5th.

The Association assembled and was opened with prayer by Elder Blount Cooper.

The names of the delegates of this Association were called over, and those absent, marked as such in the table of churches.

Elders John Stadler and Burwell Temple were requested to occupy the stage today in preaching.

The committees appointed on Saturday were called on to report. The committee of finance reported that,

There was in the hands of the Treasurer at the close of last Association the sum of		$51 55
Paid for printing the Minutes of last year,	$25 00	
For superintending the printing and distribution and recording one copy on record	10 00	
		35 00
Now in the hands of the Treasurer,		$16 55
Received in contributions from the churches at this time,		39 75
Making		$56 30

The Association concurred with the report and the committee were discharged.

Elder John H. Daniel, who was appointed to write to the White Oak Association, handed in a letter which was read and approved; and Elder Blount Cooper and Brethren Robt. D. Hart and John Bryan appointed to bear the same.

Resolved, that Elder John H. Daniel and brethren Robt. D. Hart and James S. Battle be appointed our messengers to the

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Little River Association, and carry 25 copies of our Minutes.

Brother Robt. D. Hart, handed in a letter to the Contentnea Association, which was read and approved; and appointed Brethren Wm. Thigpen, and R. D. Hart, and Elder John H. Daniel to bear the same.

Resolved, that brother Robt. D. Hart and Elder Lemuel B. Bennett be appointed our messengers to the Country Line Association, and that they carry 25 copies of our Minutes.

Resolved, that the Clerk be directed to forward to Abbott's Creek Union Association 25 copies of our Minutes.

The committee appointed to examine the Circular Letter reported, that they had performed their duty and recommend the reading of the same; it was read, approved, and ordered to be attached to these Minutes.

Resolved, that our next Association be held with the church at Spring Green, m. h. Martin county, to commence on Saturday before the first Sunday in October, A. D. 1847, and that Elder Wm. Hyman be requested to preach the Introductory Sermon, and in case of failure, C. B. Hassell; worship to commence at 11 o'clock, A. M.

A file of Minutes from Abbott's Creek Union Association was handed in and distributed.

On motion Resolved, that we appoint committees of investigation to visit the churches at Sappony, Sandy Grove, Little Alligator, Scuppernong, and Blount's Creek, to enquire into their condition and report to next Association; whereupon, brethren R. D. Hart, James S. Battle and Joseph S. Battle, were appointed a committee for Sandy Grove and Sappony; and Brethren Arnet Waters, Samuel Rogers, and M. Tatum, were appointed the committee for Little Alligator and Scuppernong; and Elder Wm. Whitaker, and brethren David Singleton and James Potter, were appointed the committee for Blount's Creek.

Queries introduced on Saturday were again read and answered—No.

Resolved, that brother Joseph D. Biggs be requested to prepare these Minutes for the press, superintend the printing thereof, have 700 copies printed, and record one copy on the Association record, and distribute them as usual, and that he be allowed $10 for his services.

The Association then adjourned with an address by the Moderator and singing.

WILLIAM HYMAN, Mod'r.
Jos. D. Biggs, Clerk.

CIRCULAR LETTER.

The Elders and messengers of the Kehukee Association, now convened with the church at Williams's meeting house, Edgecombe county, N. C., to the churches they represent; send Christian greeting.

Dearly beloved in the Lord: Fourscore years with all their mighty events, have forever passed away, since the formation of our Association. And in view of the commotions, felt in the moral and physical world, during this period of time; how exceedingly thankful to Almighty God should we feel, on the present occasion, for that special grace and protection, which he hath given us and our predecessors, and for the perpetuation of our name and order, independent of all external and internal commotions, from the year 1765, down to the present time!

Our coming together at this our annual meeting has been one of pleasantness and peace; and we humbly trust, a practical illustration of the object our predecessors had in view, when they first organized the "Kehukee Association." We think we have met in gladness,—deliberated in love, and are about to separate in peace; with this word of encouragement to you.

There are two things, we believe, that appertain to the Christian character, viz. Faith and Works. These in the economy of salvation, have been held, as inseparably united in the child of God: and in precisely the order in which they stand here; viz. Faith first and Works last. To change this order of the terms, would be to deviate from the word of God, reflect on his wis-

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dom and attack his system. And to exalt either one at the expense of the other, is a pretty sure way to prove the existence of neither, in the individual who attempts the achievement. Both must stand or fall together. For as faith without works is dead being alone, James, 2. 17, even so works without faith is also dead, Heb. 9. 14 and 11. 6. Therefore what God hath joined together let not man put asunder.

First then of faith. What is faith? "Faith is the substance of things hoped for, the evidence of things not seen. Heb. 9. 1. Faith is the gift of God. Eph. 2. 8. Faith is that in the believer, which "is counted for righteousness" to him. Rom. 4. 5; 9. 30. and 10. 16. Faith also stands for justification to the believer; who by it apprehends Christ, "who was delivered for our offences, and was raised for our justification. Therefore being justified by faith, we have peace with God through our Lord Jesus Christ; by whom also we have access by faith into this grace wherein we stand and rejoice in the hope and glory of God." Rom. 4 25 and 5. 1, 2. Faith is a firm belief in the Lord Jesus Christ, as being the Son of God and also the son of man. As being the "wonderful counsellor, the mighty God, the everlasting Father and the Prince of peace." Isaiah, 9. 16, and also the tender offspring of Mary, wrapped in swaddling cloths and laid in a manger. Luke, 2. 19. As being possessor of heaven and earth, the infinitely great God, almighty creator and supreme ruler of the universe, without variation or the shadow of a turn. 1 Cor. 10. 26. John, 1. 3. James 1. 17; and also the despised Nazarene, "made of a woman, made under the law, to redeem them that were under the law." Gal. 4. 4, 5. Faith is a firm belief in Christ as the atoning sacrifice for our sins, and is a perfect reliance on him for life and salvation and all the blessings of this world and that which is to come. Rom. 8. 32. Psalms 84. 11. Faith apprehends God as subsisting in a trinity of persons called "the Father, the Word and the Holy Ghost and" that "these three are one. 1 John, 5. 7. And that this God is engaged in the salvation of his people; neither does it allow of any other God. Isaiah, 48 9, 10, 11. 45. 22. Col. 2. 2. Faith receives the Old and New Testament as the word of God, and believes all scripture to be given by inspiration of God and to be "profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3. 16, 17.

Therefore it is an evidence of faith in us to believe that God from all eternity knew that man would fall from his created righteousness; and without some heavenly interposition would sink into endless ruin—that he determined the eternal salvation of a portion of this fallen class of beings, in consequence of his eternal love for them; and therefore gave them to his Son and prepared a place for them in heaven before the foundation of the world. 1 John, 3. 20. Acts 4. 12. Matthew, 1. 21. and 25. 34. Jer. 31. 3. John, 17. 2, 24. That when in eternity God's chosen people were given the Son, grace was given the people; and they, consequently were elected in Christ and predestinated unto eternal life; —by and through which theirs becomes an eternal salvation, though only manifested to them after time began,—according to the saying of the apostle: "God who hath saved us and called us, with a holy calling, not according to our works, but according to his own purpose and grace which was given us in Christ Jesus before the world began; but is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death and hath brought life and immortality to light through the gospel." 1 Tim. 1. 9, 10. And again, Peter to the brethren says, "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ." 1 Pet. 1. 2. And again Paul to the Ephesians, 1. 4, 5: "A

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cording as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love; having predestinated us unto the adoption of children by Jesus Christ to himself according to the good pleasure of his will."

It is an evidence of faith to believe that all those thus ordained to eternal life, shall believe in Christ, grow in grace and never fall finally away; but on the contrary be "kept" in Christ by the power of God through faith unto salvation, ready to be revealed in the last time. Acts, 13. 48. 2 Pet. 3. 18. John, 6. 54. and 10. 23. Phil. 1. 6. 1 Pet. 1. 5.

Faith therefore, to say nothing at present of various other points of doctrine, at least includes these, viz: Election and predestination and the final perseverance of the saints in grace. These are bright and prominent pillars in the temple of faith: and were it possible to remove them, faith itself would be destroyed by tumbling into ruins. Any pretension to faith, therefore, where these points are rejected is a sure indicative of a dead faith and one which is not according to the gospel of God.

And these points which are very beacon lights and polar stars to the Christian mariner, pointing him to the fair haven of eternal rest; become overhanging cliffs and awful breakers to the unskilful pilot, against which his frail bark is dashed to pieces. Fashion so rules the hour and falsehood so exalts itself in this our day and generation, that judgment is turned away backward and justice standeth afar off, truth is fallen in the street and equity cannot enter. Isaiah, 59. 14.

Many who profess to have evangelical faith are either unwilling or afraid to advance these truths: thereby proving themselves recreant to the cause of Christ and virtually planting themselves within the ranks of the enemy. They attempt to bring the doctrine of the gospel into disrepute, by causing the opinion to prevail that it is either uncharitable, unprofitable, or obsolete. And priestcraft, by the promulgation of a variety of wishey-washey, linsey woolsey, ring-streaked and speckled kinds of doctrines and commandments of men; all in opposition to the Christian faith; have produced a host of false worshippers throughout the length and breadth of many so called Christian lands, who are ready unless grace interposes to join the standard of the beast, whose deadly wound is healed, and who will again shortly come forth to battle against the saints of the most high.

But beloved ye have not so learned Christ, as to forsake him in the hour of danger; and although your professions of friendship to him may not be the loudest of all others, yet we believe them genuine, and that you will stand by the cause of your Redeemer, and contend for his truth and his honor down to the latest period of your lives. Then when the hour of conflict arrives, when antichrist shall again lead forth his armies against the Lord and his chosen, (for they will be led forth,) if within our day, we shall expect to see your Christian profession shine brighter and brighter, while marching triumphantly to the fire, the faggot, the stake, the inquisition, the rack, the torture and the torments of satan's emissaries, saying as ye go, "Thanks be to God which giveth us the victory through our Lord Jesus Christ." 1 Cor. 15. 57.

So we desire to stir up your pure minds by way of remembrance, to a renewed contemplation of these things and to the great importance of strong and abiding faith in the Son of God. That lively and evangelical, holy, deep and abiding, high and lofty faith of which we have been treating, is a great thing in peace; and if possible a still greater in war. For when conflicts arise it shines more conspicuously, and whether they come from within or from without, in life or in death, it inspires a hope which is to the soul as an anchor both sure and steadfast—Heb. 6. 19. and enables the man of faith while grappling even with the

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king of terrors to cry out, "O death where is thy sting? O grave were is thy victory?" 1 Cor. 15. 55. God's people anciently "through faith, subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens"—Heb. 11. 33, 34. And the children of God now and hereafter through like precious faith shall be enabled to accomplish like wonders and come off more than conquerors, with the great captain of their salvation.

Secondly of works. What are works? Good works, negatively are not of that character exhibited by men in a state of nature. Not one deed ever yet performed by man of himself and while in nature, since the fall, can be denominated a good work. This is obvious from the fact that all men since the transgression, are fallen; are evil and that continually; are all gone out of the way; there are none good, no not one—Gen. 6. 5. Rom. 3. 12. Matt. 19. 17. Seeing therefore no man is good, it follows as a matter of course that no works of man can be good. No proposition it seems to us can be more plain to the human understanding than this, and nothing more reasonable, allowing the truth of the scriptures. See Matt. 15. 19. and 12. 35. James 3. 11, 12.

All the works of all carnal men, either separately or combined, are incompetent to beget faith or save a soul. In the matter of eternal salvation they do not amount to a feather's weight and are not worth the paper on which we write this letter. Like their original author, they are forever evil and according to God's holy word, must ever be denominated bad works, dead works, and deeds of ungodly men which they have ungodly committed. John, 8. 4. 4. Jude, 15 verse.

These things are premised, in order to remove the rubbish and open the way for the introduction of the main subject which is "Good works" in the positive form. Affirmatively then, good works are of that character which properly belong to, and are manifested in the lives of the living in Jerusalem. God is not the God of the dead but of the living. The living—the living—those who have been made alive from the dead and are alive for evermore—these are they and these only of all the sons of men, who can live, move and have their being in the spiritual kingdom of Christ, and who are competent to the performance of works acceptable to him—Isaiah 4. 3. and 38. 19. Matt. 21. 32. and 5. 16. Ephesians 2. 10. Titus 2. 14. These people therefore are exhorted by the good word of God to abound in good works, inasmuch as they are able to perform them—these are encouraged to be up and doing—to work while it is day—to flee idolatry—to sleep not on the watch-tower—to avoid defilement—to touch not the unclean thing—to keep their garments unspotted from the world—to become beacon lights, ensamples and patterns to others—to adorn the doctrine of God their Saviour, and to work out their salvation from the errors and delusions of the world with fear and trembling: ever bearing in mind that it is God who worketh in them "both to will and to do of his good pleasure." Titus, 2. 10. and 3. 8. Eph. 6. 6. 1 Thess. 5 5. 8. 1 Cor. 10, 14. Matt. 5. 14. and 24. 42. Mark, 13. 37. Col. 2. 21. Phil. 2. 12. 13. These and many other things we might name, are what we term good works, and they are certainly good and profitable to men.

These exhortations are both scriptural and reasonable. They are scriptural as hath appeared by the references above made. And it is no disparagement to the church of God, therefore, or departure from the doctrine of the gospel to make a frequent repetition of them. "For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little." Isaiah, 28. 10. And Peter, addressing the household of

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faith, says—"Wherefore the rather brethren, give diligence to make your calling and election sure; for if ye do these things ye shall never fall; for so an entrance shall be administered unto you abundantly, into the everlasting kingdon of our Lord and Saviour Jesus Christ. Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them and be established in the present truth." 2 Pet. 1. 10, 11, 12. Here we find the apostle declaring that the brethren knew the things about which he was writing, and were established in the truth; nevertheless he deems it expedient to call their attention to them again, and urge them onward to diligence in the service of their Redeemer. So it is not because we like you the less, brethren, but because we love you the more, that we exhort you in the name of our Lord to abound in good works—yea, to continue steadfast in that work of faith and labor of love and patience of hope, in our Lord Jesus Christ, in which primitive saints abounded, who were declared by the apostle Paul to be the elect of God at the same time. 1 Thess. 1. 3, 4.

These exhortations are reasonable, because they are addressed to those who can understand them, appreciate their importance and comply with their demands. Temporally speaking, if we say to a dead man "rise up and walk" we shall be guilty of an absurdity, because he neither hears or is able to comply with the command, and it is not our prerogative to raise the dead. But if we should say to a living man "rise up and walk, run, sit or talk" we act reasonably, inasmuch as he can both hear and comply. Even so in spiritual matters; if we urge the dead in trespasses and sins, to move onward in the divine life, to grow in grace and work out their salvation with fear and trembling; we shall be using words in vain and the exhortation will fall lifeless at their feet: because they have no ears to hear, eyes to see, or hearts to understand, the voice, the beauty, or the doctrine of our Lord Jesus Christ, in that spiritual kingdom which is not of this world. Mark 4. 12. But let these exhortations be made to the living—to those who have been made alive by a quickening spirit—to those who have experienced the new birth, and have been translated from the dark domain of satan into the bright and glorious kingdom of the Prince of peace, and there is no absurdity involved—there is a proper reasonableness and fitness of things, that come aptly to the comprehension of all judicious minds; because the exhortation in such instance comes to those who can both appreciate and comply.

For want of a proper discrimination here, a large portion of the professing world have made shipwreck of themselves. They first set sail under the false colors of original perfection, and by the flattering breezes of popular favor are wafted onward in their career, they are lost in unknown seas, and at length are entirely swallowed up in the vortex of that Maelstrom of satan called "do and live" which has spread the boundaries of its impetuous whirl far and wide, and roared most awfully in the sea of human life, ever since the great transgression.

But we are addressing the living men in Jerusalem, who are of "the circumcision, which worship God in the spirit, and rejoice in Christ Jesus and have no confidence in the flesh." Phil. 3. 3 Those who have tried enough of doing to live, and who now by the grace of God are "living to do," and who through love to God, and not through servile fear desire to walk "in all the commandments and ordinances of the Lord blameless." Luke 1. 6. Those who are created in Christ Jesus unto good works, which God hath before ordained they should walk in them. Eph. 2. 10.

As such we address you, beloved, not in a dictatorial spirit or as those who have authority over you; for the former we deprecate and the latter we disclaim; but in that spirit of brotherly kindness and forbearance, which one disciple of Jesus should

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ever cherish towards another. Let us not then be found imparting more advice, than we are willing to receive, either, when we say that it is an evidence of our abounding in good works, when we are at peace one with another, and have only one Lord, one faith, and one baptism to our profession. Eph. 4. 5. When we bear "one another's burdens and so fulfil the law of Christ." Gal. 6 3. When we "love one another with a pure heart fervently." 1 Pet. 1. 22. When we speak evil of no man, are not found brawlers, but are gentle, showing all meekness to all men and ready to every good work. Titus, 3 1, 2. When we pray in our families and live a godly, righteous and sober life, before our children and servants. Psalms, 92. 2. Titus 2. 12 When we do not neglect the assembling ourselves together in a church capacity, but are regularly occupying our proper places in the house of God, and improving the talents given us of the Lord, to do all things therein decently and in order, to the honor of God and the prosperity of Zion. Heb. 10. 25. 1 Cor. 14. 20. When we quench not the spirit, and despise not prophesyings; but rejoice evermore, pray without ceasing, and in every thing give thanks—knowing this to be the will of God in Christ Jesus concerning us. 1 Thess. 5. 16, 17, 18, 19, 20. When we do not look up too much to others to go forward in church business, but consider ourselves individually charged with a responsibility there, which must be met and a duty which must be performed. Luke, 12. 47 John, 7. 24. Matt. 18 15, 16, 17, 18. When we hold up the hands of our minister. Exodus, 17. 12, and guard his reputation well, that he may "have a good report of them which are without; lest he fall into reproach and the snare of the devil." 1 Tim. 3. 7. When we look well into his moral character, and examine well the doctrine he advances; and provided he is deficient in either, advise him as a brother, entreat him as a father and warn him of the danger that lies before him. See 1 Pet. 5. 1, 2, 3. 2 John, 9. 10, 11. 1 Tim. 3. 2, 3, 4, 5. 1 Titus 1. 7, 8, 9.

It is an evidence beloved of our abounding in good works, when we are found ready to share the burdens of the church in all lawful matters; particularly when we readily administer to the necessities of the saints. 1 Cor. 16. 1, 2, 3. And freely contribute of our carnal things to those who administer to us in spiritual things. 1 Cor. 9. 11. And when we esteem such very highly in love for their works' sake, who are over us in the Lord, laboring with and admonishing us in things heavenly and divine. 1 Thess. 5. 12, 13. It is also a good work to stand fast by the landmarks of our forefathers and not allow them to be removed. Associations are one of those landmarks, and therefore let Associations be honored and perpetuated, so long as they subserve the purposes of their organization. In such case, brethren should not be hasty to repudiate them, but ready to protect and defend them.

If they should transcend their limits, grow despotic, or become tyranical in their nature, then of course they must be brought to terms or abandoned by the churches. A union or Association of churches, is but the creature of the churches, and of course must perish whenever they withdraw their support; which they have always the original and reserved right to do. We think it ranging high in orthodoxy to say, that each and every well regulated church of God, is the highest ecclesiastical authority in the world, and was never intended by the great head of the church, to be forced into measures contrary to its will, by either, conventions, councils, boards, or Associations. Yet the remark is no less true, that from the earliest ages of Christianity, down to the present time, there has ever existed a desire on the part of individual churches, to associate, to correspond with each other, and to send letters and messengers to one another; in order, apparently to cherish a more extensive brotherly acquaintance—to enlarge the labors of the

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ministry—to hear of each others' welfare—to seek edification in the things of the kingdom and to preserve uniformity of faith and works, throughout the bounds of the Catholic or Universal church of God, so far as time, place and circumstances would allow.

We find the beginning of this recorded in the fifteenth chapter of the Acts of the apostles, (which book is the best commentary on the gospels, in the world, and we can do very well without any other,) but the end is not yet, for like customs will prevail, among God's people, from generation to generation, in ages yet to come. Then, brethren, seek to cherish this annual assembling of yourselves together, by affectionate epistles and faithful delegates. The more effectually to insure the perpetuity of your Association, be sure to guard against all its encroachments, keep it within the line of duty, the path of humility, and shorn of all unlawful powers; then will it stand upon the strongest of all foundations, viz: love. For if it has your affections it lives; without which it dies. If well conducted it has your affections. It hath been so conducted and we trust will continue so to be, as an advisary council of many churches, strengthening and increasing in your confidence and good wishes.

Brethren, farewell. May the grace of our Lord Jesus Christ, the love of God, and communion of the Holy Ghost, be with you and all the true Israel of God, and finally conduct us all into that Association of saints on high, which is never to rise—where the words good bye are never heard and where parting is no more—where congregations never break up and Sabbaths never end; but where one eternal day, will witness the praise and adoration of redeemed spirits of earth, all ascending high to the throne of God, and glorying in the light of his countenance forever. AMEN, and AMEN.

☞Admonish thy friend; it may be that he hath not done it, and if he hath, that he should do it no more.

THE PRIMITIVE BAPTIST.

SATURDAY, NOVEMBER 7, 1846.

We have several communications on hand that we are unavoidably compelled to defer publishing—but they shall be inserted early the ensuing year.

TO EDITORS PRIMITIVE BAPTIST.

Tarborough, Oct. 6th, 1846.

DEAR BRETHREN IN CHRIST: Another year has passed away and the Kehukee Association commenced her eightieth session on Saturday the 3rd day of the present month. This body convened with the church at Williams's meeting-house, Edgecombe county, and closed her session on Monday the 5th, after having attended to and conducted the business of the same; and we can say of a truth that seldom if ever, at any previous session, have we witnessed such congeniality of sentiment and unanimity of action, as was generally observed during the session first above alluded to, and which closed yesterday forever. You can more easily imagine, than I can describe, the thrilling scene which usually ensues on the first day of our assembling together.

To see the various ministers and delegates of the much despised and calumniated mother of Associations, all coming together from their respective (and some of them distant) homes, eagerly and affectionately shaking hands while their countenances are lit up by smiles, and their cheeks oft bedewed with tears of joy, at the pleasing thought of meeting with the long and well-tried soldiers of the cross, who have long stood shoulder to shoulder, battling for the rights of man, the cause of Christ, the freedom of conscience and against spiritual wickedness in high places; nor should we neglect to notice here the ministers and messengers of the different Associations of our order, which yearly and without fail, find their way among us to sit with us in council and to witness our deliberations, whose looks

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and actions seem to respond to the language of Ruth to Naomi: Whither thou goest I will go; and where thou lodgest I will lodge: Thy people shall be my people, and thy God my God. These come from the Country Line, Little River, Contentnea and White Oak Associations, whom we believe to be of the same faith and order, and contending for the same glorious truths, as does their ancient mother, the Kehukee Association. The Introductory sermon was delivered by Elder Blount Cooper and being of a persuasive, instructive and consoling character, we have some reason to hope that some good may result from it.

The Association then went into conference by choosing our aged bro. Hyman, Moderator and Joseph D. Biggs, Clerk.

Letters from 31 churches were read.

On invitation, the following visiting ministering brethren took seats among us, to wit: Elder John Stadler from the County Line, Elder Burwell Temple from the Little River, Elders Josiah Smith and David J. Mott from the White Oak; and Elders Ichabod Moore and John Smith, from the Contentnea Associations. A Circular Letter was handed in by Elder C. B. Hassell, and we exhort our brethren to read and observe its contents.

Elders David J. Mott and Ichabod Moore occupied the stage on Saturday. Elders C. B. Hassell, Burwell Temple and John Stadler on Sunday, and Elders Temple and Stadler on Monday; and from the intense interest and anxiety manifested generally, we believe that times are better among us than usual.

The weather was very pleasant; but a long drought had prevailed up to sitting of our Association, the result of which was, as usual, dusty roads, paths, &c. But the stage and seats were so admirably situated, that the congregation suffered little or no inconvenience from the dust. Although the assemblage on Sunday was (as usual) large; yet, it seems to be generally remarked, that as little frisking and gadding about, and as good order and universal attention has seldom if ever been observed on a similar occasion. Notwithstanding the Association sat in a neighborhood, where there are very few Baptists; yet the distant visitors were kindly and hospitably entertained by our non-professing friends: and no where did there seem to be more room and welcome, than in the hearts and houses of our Methodist friends. Thanks be to God for his goodness to us-ward.

And now brethren, let us cast a retrospective glance at our past history. The Baptists have long been a divided people. In the year 1689, a division took place among the Baptists in and about London; the one calling themselves Regulars, the other party composed of members which called themselves Separates. The Regulars adopted and published a profession of their faith, and were united together upon the Calvanistic creed. The Separates on the other hand were Arminians (or Pharisees.)

We have observation and history both united to teach us something of the strife, contention and heart-burning, which here ensued and which has marked the progress of contending parties up to the present time, and which divine truth and experience have taught us to look for among such discordant materials as are Arminians and Predestinarians.

The Kehukee Association was organized and sat with the church at Kehukee meeting-house, Halifax county, N. C., in the year 1765. The few churches which first met in an associate capacity, did not for several years publish any thing like a profession of their faith, till it became evident that the spirit of error had found its way among them. Whereupon the churches were requested by the Association in 1779, to send to the ensuing session, in their letters of correspondence, a profession of their faith, when it was discovered that 4, of the 10 churches which then composed the Kehukee Association, were dissenters from the regular or apostolic order; and thus they continued till the Association numbered 51 churches and 3944 members, and a happy union *said*

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to have been effected between the Regulars and Separates; but from recent events, it is clearly manifested that the Regulars were more unfortunate in their supposed happy re-union, than in their separation in 1779, since we are told that two can't walk together except they be agreed.

The Kehukee Association in 1790, was composed of 61 churches and above 5000 members; and about this time it was proposed and agreed to, that the churches in Virginia should peaceably separate from those in North Carolina, and form a distinct body, but upon the same principles by which the whole had long been united. These two bodies seemed for a season, to see eye to eye and speak the same things; but that bad leaven—the spirit of error, which was suppressed and concealed in '79 and '80 under the name separatism, was again resuscitated and developed about the year 1820, under the assumed name of missionism—the baneful effects of which have been too plainly seen and sensibly felt among us, to require any testimony now of the facts as they have long existed. After separating, the Association in North Carolina numbered 42 churches and retained the name of Kehukee. The one in Virginia took the name of Portsmouth.

A correspendence was kept up between the Kehukee and most or all the other Associations round about, both in Virginia and North Carolina, till about the year 1827, when the Kehukee Association declared a non-fellowship with all Missionary and Bible societies, and Theological seminaries, and the practices resorted to by them, for the purpose of supporting the same by a system of begging not recognized by the scriptures of divine truth, nor (we believe) practiced and persisted in by any strict adherent to the cause of Christ: whose kingdom is not of this world, and who redeemed his church not with corruptible things as silver and gold, but his own heart's blood.

But to return. We stated in the outset that the Kehukee was the mother of Associations. We have reference to North Carolina more particularly, (the Philadelphia being the first that was constituted within the American Colonies;) and let us notice for a moment the conduct of some of her giddy and untoward daughters, towards their aged and discreet mother.

1st then. The Chowan Association has long since declared non-fellowship with and withheld her correspondence from the Kehukee, and her ministers and members generally unite in villifying and traducing the latter; and endeavor to defame and bespatter her character, and never once do her the justice to publish or even allow, that she yet stands to and abides by the same Articles of Faith that she was constituted upon; and which, the Chowan has transcribed and PROFESSES to have adopted, verbatim—which Articles emphatically profess and approve the apostolic doctrine of election and predestination. And notwithstanding they may be and are condemned (in heart and principle) by all the missionary or New School churches and Associations in Christendom, (the Chowan included,) still we believe they fellowship them in theory or profession only, merely to keep up a show of consistency while (we repeat) they repudiate, and violate, and condemn, and set them at nought by *practice;* and we here take the liberty to use the appropriate language of inspiration in their behalf, which they should address to the Kehukee: We will eat our own bread, and wear our own apparel: only let us be called by thy name to take away our reproach. Isaiah, 4 c. 1 v.

Notwithstanding the bitter invective and denunciation, which the Chowan has indulged in towards the old, uniform, consistent, and unpretending Kehukee Association; still we remember that but a year or two back, the former petitioned the latter for a renewal of their former correspondence and offered terms of compromise; thereby demonstrating beyond cavil, that *Old Ironsides* was not in deed and in truth as odious in the esteem of the Chowan, as she had hitherto pretended to think. But we hasten, and as we glance hurriedly along we must notice briefly in

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the 2nd place, the youngest daughter of the family.

In 1831, ten or fifteen churches withdrew from the original compact, and convened with the church at Mearns's chapel, in Nash county, N. C.; when and where they were constituted into an Association, and took the name of the Tar River.

These churches, like those of the Portsmouth, professed to withdraw alone for the sake of convenience; but never have they on the first occasion evinced a disposition to correspond or sit with us in council. Thus has the Tar River forsaken her chaste, constant, and devoted mother; and wandered after strange lovers and blind guides, till she has become so completely enveloped in the smoke of Arminianism, alias human-effortism, that the dim, stiller light of Fullerism is not sufficient to comprehend and disperse the darkness with which she is overwhelmed; and hence she cannot retrace her steps, unaided by the light of revelation. And unless Jehovah should make bare his own arm in her behalf, the must still remain among her twin sisters of every name or denomination (from the first Episcopalian Society in 1534, down to her diminutive self in 1846,) in Mystery, Babylon the Great, the mother of harlots and abominations of the earth. Rev. 17 c. 5 v.

And now we assert in conclusion, that notwithstanding our number of churches has dwindled from 61 to 40, and our number of members from 5000 to 1200, still we feel well assured that our condition was never sounder, and our members generally never more determined to expose error, condemn heresy and to contend earnestly for the faith once delivered to the saints.

And brethren, we do and we will rejoice while we inform you that old Kehukee is yet *herself*, and still remains undismayed and unterrified by the numerous and increasing host of outer-court worshippers, who threaten and would gladly accomplish her overthrow and extermination; unseduced by the arts, devices and flattery of a fawning, sycophantic, fashionable priesthood, who have long endeavored to lead or drive her from her stronghold. But having thrown off the ecclesiastical yoke, with which her would-be-rulers in vain attempted to entangle her, may she continue true to herself, and stand fast in the liberty wherewith Christ hath made us free, and not suffer herself again to be entangled with the yoke of bondage; but may her last request to her survivors, be that of a dying Lawrence: Don't give up the ship. *ROBERT D. HART.*

FOR THE PRIMITIVE BAPTIST.

MINUTES

Of the Lexington Primitive Baptist Association, convened with the Mount Pleasant church, Barnwell district, S. C., October 2nd, 1846, and days following—sixth session.

The Introductory Sermon was delivered by Elder J. G. Bowers, from 1st Corinthians, 9 chapter and 16 verse: "For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me: yea, wo is unto me, if I preach not the gospel." After which the delegates assembled in the house, and after prayer by Elder John Galloway proceeded to business.

1st. Read letters from the churches in union, enrolled the names of the delegates, and minuted the state of the churches.

2nd. Elected Jacob G. Bowers, Moderator; and Stephen Youmans, Clerk and Treasurer.

3rd. The Constitution, Articles of Faith, and Decorum were then read.

4th. Called for corresponding letters—none.

5th. Appointed the following committees, (viz:) On revision, Elder John Galloway and W. Hardy; on preaching, Hemendine Bowers, Saul Harvey and Charles Plunket.

6th. Called for the Circular Letter, which was prepared by J. G. Bowers—read, approved and ordered to be printed with the Minutes.

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7th. Appointed Stephen Youmans to prepare our next Circular Letter.

8th. Appointed Elder John Galloway to preach the next Introductory Sermon, and Elder W. B. Villard his alternate.

9th. Called for and received the report of the committee on revision.

10th. Called for and received the report of the committee on preaching.

11th. Our next Association will be held with the Bethlehem church, Edgefield district, So. Ca., Friday before the first Sunday in October, 1847.

12th. Called for contributions for Minutes, as follows in the state of the Churches.

STATE OF THE CHURCHES.

Churches.	Districts.	Delegates' Names.	Baptised.	Restored.	Rec'd by letter.	Expelled.	Dismissed.	Dead.	Total.	Contrib's for Minu's. $	Cts
Mt. Calvary,	Lexington,	No delegation.									
Water Pond,	Barnwell,	J. Galloway, C. Plunket,									
Bethlehem,	Edgefield,	W. B. Villard, W. Hardy.			1	1			17	1	00
Sardis,	Beaufort,	S. Youmans, J. Johnston,	3						14	1	25
Black Creek,	Beaufort,	G.W.Smith, C. Anderson.			1		1	1	40	50	
Prince William,	Beaufort,	J. G. Bowers, D. Rivers,	5	1		3	2	2	48	1	00
Mt. Pleasant,	Barnwell,	H. Bowers, S. Harvey,	13	2		1	2	1	96	1	25
			—	—	—	—	—	—	46	1	00
			21	3	2	5	7	5	261	6	00

Prayer by Stephen Youmans—adjourned till to-morrow morning, half past 10 o'clock.

Saturday morning, met according to adjournment—prayer by the Moderator—called the names of the delegates—proceeded to business.

Resolved, that this body return their thanks to this church and the neighborhood, for their kind treatment and hospitality, during this meeting.

Adjourned until the Friday before the first Sunday in October, 1847.

Preaching was continued at the stand, through the day. Sunday the 4th, preaching was continued by Stephen Youmans, W. B. Villard, J. G. Bowers and John Galloway, in the order of their names, to a large and attentive audience. We hope not without effect.

JACOB G. BOWERS, Moderator.
STEPHEN YOUMANS, Clerk.

CIRCULAR LETTER.

The Lexington Primitive Baptist Association to the churches she represents, sends Christian salutation.

DEARLY BELOVED BRETHREN AND SISTERS: Our former practice will authorize you to expect an anniversary address from us in our present session, and with pleasure on our part we cheerfully comply. And the subject that we call your attention to in this our little epistle, is the 10 verse of the first chapter second epistle general of Peter: Brethren, give diligence to make your calling and election sure; for if ye do these things ye shall never fall.

So, dear brethren, if the Christian is in the miserable condition that the apostle says that they are in before conversion—Paul to the Ephesians, 2 chapter and 2 verse: Where in time past ye walked according to the course of this world. 3 verse. Among whom also we all had our conversation in times past in the lust of our flesh, fulfilling the desires of the flesh and of the mind, and were by nature the children of wrath even as others. 4 verse. But God who is rich in mercy, for his great love wherewith he loved us, 5 verse. Even when we were dead in sins, hath

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quickened us together with Christ, by grace ye are saved. And as it is by grace and not by works that we are brought to the knowledge of our salvation, so we can plainly see that the text has no allusion to the calling of men to the ministry, nor any other office in the church of Christ; but as all men have sinned and come short of the glory of God, it proves very evidently that all God's elect were children of wrath even as others, until we are brought from that lost estate by the grace of God, which is his eternal love and good will. Romans, 11 chapter and 6 verse: And if by grace, then is it no more of works. 2 Timothy, 1 chapter, 9 verse: Who hath saved us and called us with an holy calling, not according to our works, but according to his own purpose and grace which was given us in Christ Jesus before the world began. 1 Peter, 2 chapter, 9 verse: But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light. 10 verse of same chapter: Which in time past were not a people, but are now the people of God; which had not obtained mercy, but now have obtained mercy. 2 Thessalonians, 2 chapter, 14 verse: Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ.

And these quotations of scripture we deem a sufficient proof, that all the followers of Jesus Christ are brought into a church estate by grace and grace alone; and as we see that many are called, but few chosen, Matthew, 20 chapter, 16 verse; and also 22 chapter, and 14 verse, we truly and sincerely with the apostle pray you, brethren and sisters, to give great diligence to make sure that you have the right call of God, which truly requires a close examination to find out if you have the right faith, which is truly necessary in all God's children. For Paul in the 2 Corinthians, 13 chapter and 5 verse says: Examine yourselves, whether ye be in the faith; and Hebrews, 11 chapter, 6 verse says: Without faith it is impossible to please him.

So we pray you all, dear brethren and sisters, to try and make sure that you have the right faith; that faith which works by love and purifies your souls. For if ye do these things, ye shall be more than conquerors through him that loved you; for we are persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate you from the love of God, which is in Christ Jesus our Lord.

And now we close our little epistle, by praying you to remember him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy. To the only wise God our Saviour be glory and majesty, dominion and power, both now and forevermore. AMEN.

☞Honor thy father with thy whole heart, and forget not the sorrows of thy mother. How canst thou recompense them the things that they have done for thee.

Honorable age is not that which stands in length of time, nor which is measured by number of years; but wisdom is the gray hair to man, and unspotted life is old age.

FOR THE PRIMITIVE BAPTIST.

Appointments for Elders Parham Puckett and D. J. Mott.

At Red Banks, 29th October; 30th, at Great Swamp; 31st, at Flat Swamp; 1st Nov. at Spring Green; 2nd, at Baregrass; 3rd, at Skewarkey; 4th, at Picot's; 5th, at Morattock; 6th, at White Chapel; 7th and 8th, at Concord; 9th, at Angeley's; 10th, at Bethlehem; 11th, at Sound Side; 12th, at Little Alligator; 15th, at Powel's Point; 16th, at Coenjock; 17th, at Sawyer's Creek; 18th, at William Forbes's; 19th, at Flatty Creek; 21st, at Sawyer's Creek; 22nd, at Coenjock; 24th, at James Brin-

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son's; 25th, at Peticogue; 26th, at Roanoke Island; 28th and 29th, at Powel's Point; 1st, Dec. at Lake Alligator; 2nd, at Sound Side; 3rd, at Bethlehem; 4th, at Angeley's; 5th and 5th, at Concord; 7th, at White Chapel; 8th, at Morattock.

AGENTS

FOR THE PRIMITIVE BAPTIST.

NORTH CAROLINA. C.B.Hassell, *Williamston* R. M. G. Moore, *Germanton*. W. w. Mizell, *Plymouth*. Benj. Bynum, *Nahunta Depot*. H. Avera, *Averasboro'*. Burwell Temple, *Raleigh*. Thos. Bagley, *Smithfield*. James H. Sasser, *Waynesboro'*. L. B. Bennett, *Heathville*. Cor's Canaday, *Cravensville* William Welch, *Abbott's Creek*. A. B. Bains, Jr. *Stanhope*. C. T. Sawyer, *Powell's Point*. H. Wilkerson, *West Point*. J. Miller, *Milton Park*. Isaac Meekins and Samuel Rogers, *Columbia*. Wm. M. Rushing, *White's Store*. James H. Smith, *Wilmington*. Jacob Herring, *Goldsboro'*. S. Tatum. *Elizabeth City*. Adam Hooker, *Salem Church*. Abner Lamb, *Camden C. H.*

SOUTH CAROLINA. Wm. S. Shaw, *Rock Mills* W. B. Villard, Sr. *Aiken*. M. McGraw, *Brown's*. J. L. Simpson, *Winnsboro'*. J. G. Bowers, *Whippy Swamp*. Wm. Nelson, *Camden*. G. Mathews, *Germanville*. J. C. Lucas, *Lexington C. H.* Amos Hill, *Pleasant View*.

GEORGIA. John McKenney, *Forsyth*. Thomas Amis, *Lexington*. John M. Field, *Macon*. John W. Turner, *Pleasant Hill*. William Trice and William D. Taylor, *Thomaston*. Ezra McCrary, *Warrenton*. Prior Lewis, *Thomasville*. J. Lassetter, *Vernon*. Abner Durham, *Greenville*. Geo. Leeves, *Milledgeville*. W. J. Parker, *Chenuba*. J. P. Ellis, *Pineville*. F. Haggard, *Athens*. A. M. Thompson, *Fort Valley*. Daniel O'Neel, *Olive Grove*. John Wayne, *Cain's*. R. S. Hamrick, *Carrollton*. D. Smith, *Cool Spring* Moses H. Denman, *Marietta* Jethro Oates, *Mulberry Grove*. Isham Edwards, *Marion*. Joseph Daniel, *Fish's*. R. L. Hayne, *Lebanon*, T. w. Dearing, *Cotton River*. E. Davis, *Green Hill*.

ALABAMA. A. Keaton, *Belmont*. H. Dance and W. Bizzell, *Eutaw*. E. Bell, *Liberty Hill*. J. G. Walker, *Milton*. H. Williams, *Havana*, J. Daniel, *Claiborne*. E. Daniel, *Church Hill*. J. Carpenter, Sr. *Clinton*, J. McQueen, *Lowndesboro'*. Wm. Talley, *Mount Moriah*. B Upchurch, *Benevola*. S. Hamrick, *Plantersville*. James S. Morgan, *Dayton*. Rufus Daniel, *Jameston*. Joel H. Chambless, *Loweville*. F. Pickett, *China Grove*. John w. Pellum, *Franklin*. John Harrell, *Missouri*. Wm. Thomas, *Gainer's Store*. E. M. Amos, *Midway*. Allen Moore, *Intercourse*. John Bryan, Sr. *Fullersville*. Benj. Lloyd, *Wetumpka* N. N. Barmore, *Mill Port*. A. Hatley, *Pintlala*. Vincent Williams, *Mobile*. Young Smith, *Eufaula*. T. J. Foster, *Bell's Landing*. Henry Cason, *Monticello*. Henry Petty, *Pickensville*. D. R. P. King, *Painesville*. John whitehead, Jr. *Pleasant Plains*. M. W. Helms, *Bridgeville*. Elly B. Turner, *Abbevilee*. Thomas Townsend, *Forkland*. Robert Grady, *Bluff Port*. R. R. Thompson, *Centreville*. James F. Watson, *Geneva*.

TENNESSEE Michael Burkhalter, *Jasper*. Wm Croom, *Jackson*. Solomon Ruth, *Wesley*. Ira E. Douthit, *Lynchburg*. Geo. Turner, *Waverly*. Henry Randolph, *Snodysville*. Pleasant A. Witt, *Russelville*. William McBee, *Old Town Creek*. A. Burroughs, *Moore's ⋈ Roads*. James Shelton, *Portersville*. Shadrach Mustain, *Lewisburg*. Nathan S. McDowell, *Tazewell*. Henry Turner, *Fayettevllle*. Isaac Moore, *Ripley*. James Salling, *Bull Run*.

MISSISSIPPI. William Huddleston and Edmund Beeman, *Thomaston*. Simpson Parks and Samuel Canterberry, *Lexington*. John S. Daniel, *Cotton Gin Port*. Mark Prewett, *Aberdeen*. Wm. Davis, *Houston*. C. Nichols, *Stump Bridge*. Wooten Hill, *Cooksville*. John Davidson, *Carrollton*. Thomas Mathews, *Black Hawk*. James Lee, *Beatie's Bluff*. James T. S. Cockerham, *Grub Springs*. James Crawley, *Minghoma*. Jos. Edwards, *New Albany*. Thomas C. Hunt, *McLeod's*. John Halbert, *Nashville*. Wilson Hunt, *Stewart's*. John Scallorn, *Pleasant Mount*. John Kinnard, *Daley's ⋈ Roads*. K. B. Stallings, *Dekalb*.

LOUISIANA. Thos Paxton, *Greensboro'*. Jas. Perkins and Needham Coward, *Big woods*. L. G. McGaughey, *Ballieu's Ferry*. Benjamin Garlington, *Negreet*.

FLORIDA. Hartwell Watkins, *Monticello*. Lewis Tucker, *Campbellton*.

ARKANSAS. John Hart, *Saline*. George w Rogers, *Arkadelphia*. C. B. Landers, *Union C.H.* J. M. C. Robertson, *Foster's*, John Honea, *Ozark*.

MISSOURI. John P. McDowell, *New Market*.

ILLINOIS. John Alsbury, *Lick Creek*.

INDIANA. wilson Connar, *Columbia*.

OHIO. John B. Moses, *Germanton*.

KENTUCKY. Washngton Watts, *Corneliusville*. Levi Lancaster, *Canton*. Skelton Renfro, *Cumberland Ford*. Tandy James, *Somerset*. Isaac Horn, *Rome*.

VIRGINIA. Rudolph Rorer, *Berger's Store*. Wm. w. West, *Wheatley*. William Burns, *Davis' Mills*, Jesse Lankford, *Bowers's*. A. Rorer, *Edgehill* Thomas Flippen. *Laurel Grove*. Thomas w. Walton, *Pleasant Gap*. Levi Bishop, *Sinclair's Bottom*.

PENNSYLVANIA. Joseph Hughes, *Gum Tree*.

NEW YORK. Gilbert Beebe, *New Vernon*.

RECEIPTS.

Thomas Davis,	$1	Ste'n Youmans,	$6
Mrs. N. T. Davis,	1	Sanders Mills,	1
Spencer Kallam,	1	Thomas Low,	1
Stanford Carver,	1		

TERMS.

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THE PRIMITIVE BAPTIST.

EDITED BY PRIMITIVE (OR OLD SCHOOL) BAPTISTS.

Printed and Published by George Howard,

TARBOROUGH, NORTH CAROLINA.

"Come out of her, my People."

Vol. 11. SATURDAY, DECEMBER 5, 1846. No. 12.

COMMUNICATIONS.

TO EDITORS PRIMITIVE BAPTIST.

Jackson county, Tennessee,
August 23, 1846.

DEAR BRETHREN of the Old School order: It is through the mercy of an all-wise God, that I am yet in the land among the living, and enjoying a reasonable portion of the comforts of life; for which I fall short of returning the thanks that are due to Almighty God.

I would say to my brethren and sisters of the Primitive order, that I removed last year from Blount county to Jackson county, Tennessee; and, dear brethren, I feel to thank God that he has cast my lot among his children, among a people that can endure sound doctrine. I live in the bounds of the Caney Fork Association of Old School Baptists. This Association, so far as I have learned, is composed generally of members that are sound in the faith. There has been a considerable increase for the last two years in this section of country, yet there are some Arminians here; they mostly consist of the Methodist denomination. The church that I put my letter in appears to be travelling, for it is said that when Zion travels she brings forth. There have been five baptised since I came here. Love, peace, and unanimity appear to abound among the brethren, and the word preached appears to have effect. Saints rejoice together, and praise God for his rich, free, and unmerited grace bestowed on fallen man, while sinners are made to cry, men and brethren, what shall I do to be saved?

There are many things that I should like to write, but lest I should be in the way I will stop after saying to our brethren, go on in the strength of Israel's God to write and sing; for the little messenger does always some good tidings bring. As ever your unworthy brother in tribulation.

JOSEPH HAMPTON.

FOR THE PRIMITIVE BAPTIST.

Owsley county, Kentucky,
June 22, 1846.

DEAR BROTHER DAVIS: After my best love and Christian fellowship to you and family, I wish to inform you that I am still in the land of the living, and still in the gospel field and at war with principalities and powers, and spiritual wickedness in high places, as God has commanded his ministers to do. Brother Davis, the harvest is great and the true laborers of the gospel are few. You know that the devil and his preachers have always been trying to cut me down ever since you knew me; but thanks be to God all their schemes, plots, and lies, are in vain. I stand my ground, and by God's assistance still keep the field. I want you to tell old Mr. Roberts, if he is yet alive, that I often look back at Pine Creek and think of his treatment to me, poor old man. I hope if he is yet alive that God may not kill him till he truly repents for his conduct.

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Brother Davis, we old fashioned Baptists in this country where I now live, are in peace and love one with another; and we don't suffer a forked tongue, dirt-eating Baptist even to ask a blessing at our table, nor go to duty in one of our houses. We view them as enemies both to God and man, and bringing a curse on the whole earth. I tell you in plain English, this missionism is one of the worst devils that ever was wrapt up in a sheepskin yet; and thank God the people are beginning to see its cloven foot in Kentucky. The mission name is beginning to make some of the people heave up the black vomit, and I love to see the poison of missionary craft work them severely. And I say, well done, missionaries, kick them and cuff them, pull them and tug them, lug their money out of them by handfuls. They loved your poison so well that you have given them; that I think many of them that have taken such large doses will be apt to die with it in them. There is but one medicine in heaven or on earth that can cure them, and that is the grace of God; and I feel very doubtful whether they are in reach of that medicine or not. For whenever God sends a man strong delusion to believe a lie so that he may be damned, it is certain death; no cure for that man in time nor eternity.

So I would advise those dirt-eating kind of Baptists to beware of missionary poison, for the bite of a rattlesnake is nothing to be compared with the bite of a missionary. Poor, trifling, lazy, miserable wretches; they once thought they had the true church of Christ completely sunk in the mire of delusion by their lies, but, brother Davis, God has never left his church and given it to the devil to be trampled under foot by him yet, nor never will. Thanks be to his beloved name, for his goodness to his church and people.

Brother Davis, fear them not; they are nothing but chaff and stubble, that will be consumed by fire and brimstone; for God has declared it, and he cannot lie. What can you or any other man think of a preacher that will beg a poor servant girl for a brass ring off of her finger to help him spread what he calls the gospel. I can tell you what I think about him. I think all such are nothing more nor less than tessa-boys for the devil, and ought to have their backs well slashed with a good cow hide.

As I know no better way to write to my friends than to write to Tarborough and there have it printed, I have taken this method. And now, brother Rorer, you know when the lion roars the beasts of the forest tremble, and those beasts the missionaries ever since the roaring of the Primitive, have been trembling for fear their craft will come to nought. And it has come just to what I ever expected, that is, shame and disgrace to themselves and to their followers. And, brother Rorer, I don't want you to show them any favors or give them any quarters. Take the two-edged sword and chop off every one of their heads wherever you find them.

And you, my well beloved brethren, that work with the snake pole, thrash them down wherever you find them, and mash their heads well; for of all the serpents on earth, those missionary serpents are the worst to bite; other serpents can only kill the body, but those missionary serpents when they get a fair grip with their long teeth, and dart their poison in with their forked tongue, they kill soul and body. Therefore, my brethren, don't leave them only half killed, be sure you flatten their heads well with your snake snake poles. And, brethren, don't think that I will be idle all the time, while you are snake poling; although I am an old man, I assure you that I will be smashing about among them with my club axe; and whenever I get near enough with my club axe, be you well assured that I will give them a spanker.

Dear brethren, some of you that read this piece will no doubt say that I am too hard on the missionaries; but, brethren, if you knew as much about them as I do, you

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would not think so. For I do know, and God knows that I do know, them to be willful and designing liars. There is not one man on the whole earth that knows a missionary better than I do, they had me a prisoner as they thought for something like fifteen years; and I as much believe as I believe there is a God, that if they only could have got law power on their side, they would have had my head off or my body burnt at a stake years ago. Yes, brethren, I as much believe what I am now writing, as I believe the pen is in or between my fingers. And I do firmly believe that they the missionaries do hate me worse than any other man on earth, and I can firmly say that I don't believe there is one drop of love lost between us; for I can say in truth, that of all the kinds of people that ever lived on earth, from the days of Adam down to the present time, I know that I do abhor their way the worst. Let any man on earth have the same trial with them that I have had, and if he don't have the same opinion of them that I have, I will give that man leave to come to Kentucky and cut my head off with an old light wood axe.

And, brethren, what will you think when I tell you, that those same forked-tongue vipers when they meet or see me they have the impudence to call me brother Tillery, and say they will love the old fashioned Baptists whether they love them or not. O thou deceitful Lucifer, thou brat of hell, how I hate you and all your legions with you. O thou old horny-headed brimstone king, well may you be called legion.

And, George, I want you to publish this little dodging piece of mine as soon as possible, so that my old brethren in the different States may know that I am not dead yet. And, George, I want you to send me on my beloved paper called the Primitive, and direct it to Kentucky, Clay county, Manchester post office, and oblige your old friend Isaac Tillery. And, George, I think it won't be long till I shall have to send on for several new subscribers. There are several persons that have spoke to me and requested me to act as agent for them here in Kentucky, and if I should consent to do so, I expect a good many old subscribers will take the paper again that have quit. Brother Levi Hunt is dead, their old agent. He died the last of October in the year 1845, and is much lamented by his brethren; worse than all, his loss in his own family. And his death has also brought more hardship on me than I should have had if he had lived. I have to supply two churches that he had the care of, beside the one where my membership is.

I thought when I left North Carolina, that I never would take the pastoral care of another church while I lived; but, brethren, what can a servant of God do, when the children of the most high are looking up to him and calling him a father in the gospel, and begging him to feed them with the bread of life? On those grounds, brethren, I give up all and go. I am bound to love my Father's children wherever I see them, and to comfort and feed them in those days of famine where the hirelings are so plenty. I mean those missionaries who are poisoning the people with their filth.

Brother Henry Randolph, I wonder if you possibly can think that I have forgotten you all this time? No, no, nor never shall while sense and memory lasts. long to see you and hear you preach again, my dear old brother; many long miles and high mountains are between our bodies, yet in heart and soul we are together. Brother Randolph, I want you to keep thrashing with that heavy flail of yours till you thrash down the mountains of priestcraft.

Brother McDowell and brother Witt, I love you both and I think you both know it; and as I am a far older man than either of you, I advise you both to quit chunking one another. If either of you or both of you want a dram, drink it and throw no

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chunks about it nor over it at one another. I know you both, and know you both to be sober steady men; and according to my judgment both what I call real gospel preachers.

Brother Wilson Oliver, pick up the crooked ram's horn and blow down the stately walls of missionism. Brother A. Keaton draw up your anchor and hoist every sail to the breeze, and give the pirates another chase. Brother Pate, gird on your shepherd's bag and pick up your sling and pick up the little stones out of the brook; the giants are yet in the field, defying the armies of the living God. Knock their brains out, brother Pate Brother Gregory, come into the ranks with your rod in your hand and throw it among the missionaries; and let it become snakes to bite them every one. Brother Thomas Dudley, rally your forces; the Midianites have spread themselves all along the valley of confusion as thick as grasshoppers for multitude. They have got them a President, a Vice President, a Secretary, a Cashier, and the dear knows what all; they think they are in a mighty good fix for war, and boast of their number. Brother Tom, fetch up your three hundred lappers and hoist your flag, and what you don't kill will run from Dan to Barsheba, or across Jerich for what I know, for they dread the weapons of your warfare.

My brethren in the State of Georgia, I know you to be equal to the Benjamites in the days of old. You can throw a stone to a hair's breadth, and knock down a missionary every lick. As for poor old North Carolina, in the time of the Revolutionary war I know there were a great many tories there, but thanks be to God she has now many choice whigs in her ranks; to be sure there are many tories there yet, but when they hear the sound of the whigs' drum marching into the field, they dodge and squat like rabbits.

Brother Osbourn, you belong o the rifle company, and as your gun has two sights to it, it is no wonder that you make such close shoots and wound the enemy's cause as bad as you do. Brother Osbourn, we have some excellent marksmen here in Kentucky, when they get rightly engaged I tell you they cut hide and hair as they go. And, my dear brethren, as I have not been to see you for a long time, I have concluded at last to pay you another visit; and I hope you will excuse me for my short dodges and quick turns. I have heard it said, that it was a poor preacher that could not make the people laugh nor cry neither. And as there are so many of you that write such excellent pieces, I have concluded to leave all such beautiful joint work as a great many of you make, for better heads and pens than mine.

But, brethren, there is one thing that I do know and God knows it too, and that is, I do love God and his dear children if my poor old heart does not deceive me My dear brethren, it is as natural for me to joke and have a little merriment with my precious brethren as it is for me to live, and God does know that I mean no harm by it. And I have always been from first to last and yet remain a true friend to the Primitive press and its work. Yet I have been so unsettled in my mind, that I have not known what to do; but thanks be to God, I have got much better satisfied than I once thought I ever should be again. When I first moved to Kentucky I do think that I was if possible the most dissatisfied man on earth; but I have met with so much friendship among my precious brethren, both rich and poor, they have acted the part of fathers and mothers, brothers and sisters indeed. I feel myself bound to love my neighbors, and as I have one most particular neighbor who belongs to no society, I feel bound by duty to mention his name to my distant brethren, so that if they ever should see him or any of his family, I hope they will treat them well for his kindness to me; and not only to me, for he is a true friend to all honest and industrious men. I here give you his name, it is Robin Morris. This same man

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gave me a good plantation when I first came to Kentuky, with a reasonable good house and a first-rate orchard on it, and told me to stay on it as long as I lived if I saw proper to do so. This is not all, brethren, this same man gave me five good killing hogs for my meat the first year, and bread to eat with it The reason I mention this man's name in particular is, because he belongs to no church, but he is a true friend to the old fashioned Baptists and I believe to all honest men; and, in short, my neighbors are all good and kind to me

And I tell you now, my old daddy Adam's family, while ever you choose rotten hearted deceitful men to rule over you in church and State, you need never look for better times. I am not a prophet, nor the son of a prophet, but I now give you my opinion and that from the heart, I am bound to believe that the wrath of God is kindled against the nations of the earth, and that he will shortly send the sword, the famine, the pestilence, death and destruction, and destroy the greater part of the earth, if not all.

My dear brethren, when I look all around me and see the great curse that the devil and his ministers has brought on the human family, I am brought to cry out, Lord, who will be saved in those days of darkness? Then I can say, none, Lord, but the elect lady and her children whom thou lovest in truth; while the strange woman that is now riding on the four winds of the earth, with all her large family, will be cast into hell with all the nations that forget God.

My dear old fashioned Baptist brethren and sisters, don't let any of these things discourage you; gird on the gospel armor, be ready at your general's call, fear not your enemies; God is king in Zion, he has enclosed you with walls and bulwarks of salvation around you. The victory is his, he will give it to his own children, he will not give it to the strange woman nor her children, for they are not lawful heirs. You know, my brethren, that bastard children can get nothing of their father's estate at law, though they are his children; and the reason is, they are not by a lawful wife. So likewise the children of antichrist cannot be heirs with the children of Jesus Christ. Hagar and her children will be cast out, while Sarah and her children will fall heir to the kingdom. Here are Hagar's children, who depend on their good works cast out; here are Sarah's children, who depend on the promise of God, which promise or covenant was made before the world began. And now, devils, with all your lying legions, break it if you can.

My dear old fashioned Baptists, I tell you that the devil has been employing false witnesses ever since Adam was in the garden, to break this covenant or will that God made to his Son, and this covenant or will is signed and sealed in heaven with seven seals, and there is none in heaven nor in earth that can open the seals and look into this will and read it, but the lion of the tribe of Judah And this lion spoken of is the Lord Jesus Christ, the only heir of God the Father; and he, God, has given him, Jesus his Son, the keys of death, hell, and the grave; he can open and none can shut, he can shut and none can open.

And now where are you, you poor, forked tongue dirt-eaters? what sav you to all this, you great fellows who are going about setting up missions to make preachers and Christians? God pity such preachers and Christians as you can make. I am ashamed of you, you greedy dogs. Brethren, did you ever take notice of those greedy dogs, when they go to pray, as they call it, how they will wallop their great white eyes, and look like a poor dying calf, and calling Jesus Christ to come down from heaven with his bloody garments and shake them among the people. They even command the God of heaven, with as much authority as they would a bloody butcher out of the slaughter pen. Now co

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man on earth, with common sense, believe that the God of heaven will put up with such conduct much longer? They are nothing but mockers of heaven and him that dwells therein. I view them even a scandal to the open and profanely wicked part of the community. O lucifer, thou king of the brimstone den, how long will the blessed God of heaven suffer you to go on with your hellish schemes of deception and delude Adam's family?

And now if the forked tongue missionaries, those generation of vipers, won't be too mad at this piece, the next I write I will tell them some more about it, as the half has not been told yet. My dear old fashioned Baptist brethren, I must bid you farewell for the present, by subscribing myself your friend and brother till death.

ISAAC TILLERY.

MINUTES

Of the 16th annual session of the Contentnea Baptist Association, held at Autrey's Creek m. h., Edgecombe county, North Carolina, on the 23rd, 24th, and 25th days of October, 1846.

FRIDAY, October 23rd.

1st. Pursuant to adjournment from last year, Elder John Smith preached the Introductory Sermon from 1st Timothy, 4 c. and 16 v.: "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee."

2nd. The delegates met together, and the Association was opened with prayer and praise by brother James Griffin.

3rd. Appointed brother Benjamin Bynum, Moderator; and brother Ichabod Moore, Clerk; and brother Jesse C. Knight, Assistant Clerk; and brethren Moses Baker and Sanders P. Cox, a committee on finance.

4th. Ministers, and messengers from sister Associations, were invited to take seats with us; when brethren William Thigpen and John H. Daniel, from the Kehukee, handed in a file of their Minutes and took seats with us. From Little River, brethren Burwell Temple, John Cannady, and Rufus Temple, took seats with us, and the two latter handed in a file of their Minutes. From White Oak, brethren Robert Aman and Aaron Davis took seats with us, and handed in a file of their Minutes. From Country Line, brethren Latta and Jesse P. Parker took seats with us, and handed in a file of their Minutes.

5th. Called for the letters from the different churches in this Association, and entered their contents as appears in the following table.

Names of Churches, and counties wherein situated.	NAMES OF THE DELEGATES.	Baptised.	Rec. by let'r.	Restored.	Dis. by let'r.	Excluded.	Deceased.	Number in Fellowship.	Contributions $	Cts
Autrey's Creek, *Edgecombe*,	John R Moore, Ste'n Wooten, John Cobb,	1						35	50	
Beaver Dam, *Lenoir*,	Parham Pucket, A Jones* L Williams,*				2	2		41	50	
Black Creek, *Wayne*,	Wm Bass, Linsy Bell, Abraham Lamb,*		1				2	21	50	
Friendship, *Wayne*,	Jacob Herring, Benj Herring,* Jas R Parker,					1		13	75	
Hancock's, *Pitt*,	E Griffin, John Smith, Wm Mumford,	1					1	21	1	00
Meadow, *Greene*,	Benj Bynum, Wm Williams, Jos Rasberry,	2						29	1	00
Memorial, *Wayne*,	Woodard Holland, Washington Hooks,	2		3				19	1	00
Nahunta, *Wayne*,	John Smith, Shadrach Pate, Leonard Pate,	2		3		4		70	1	00
Newport Chapel, *Wayne*,	Sanders P Cox, Wm Rouse, H Howell,	5	1		1	1		47	1	00
Pleasant Hill, *Edgecombe*,	Jacob Proctor, Elzy Taylor, Fred Proctor.				2			13	50	
Pleasant Plains, *Wayne*,	Wright Smith,							8	25	
Red Banks, *Pitt*,	James Griffin, Caleb Nelson, Allen Stocks,	4		1		1	2	58		
Sandy Bottom, *Lenoir*,	J R Croom, Reddin Croom, A W Wooten,*							17	1	00
Tison's, *Pitt*,	Samuel Moore, B Briley, Benjamin Corey,*							14	50	
Toisnot, *Edgecombe*,	Not represented.									
Town Creek, *Edgecombe*,	Moses Baker, Jesse C Knight, T Bynum,				3			62	1	50
Union, *Edgecombe*,	J H Armstrong, N Taylor, Ely Robbins,						4	38	1	00
White Oak, *Edgecombe*,	Ichabod Moore, W M Stanton, J B Woodard,							28	1	00
	*Absent.	17	2	7	8	9	9	637	13	50

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6th. When the letter for Sandy Bottom was called for, there were two letters handed in; which the Association received so far as to have them read. And after they were read, it appeared from them that a division had taken place in that church; and brethren Benj. Bynum and Jacob Herring being well acquainted with the circumstance, by the request of the Association explained the matter in a brief manner. After which several explanatory remarks were made by several of the brethren, and the Association withdrew from the church, leaving herself the privilege to receive one or both parties back again if she chose. And after a few minutes, Joseph R. Croom petitioned for himself and sixteen other members, which was received into this Association in the name of the Sandy Bottom church, and the names of their delegates appears in the table of the churches.

7th. Petitionary letters called for—none present.

8th. Called for a Circular Letter, and one was handed in, and a committee appointed to examine the same, consisting of brethren Burwell Temple, John Cannady, John Smith, Joseph R. Croom, with the writer, and to report to-morrow.

9th. Appointed our next Association to be held with the church at Black Creek, Wayne county, to commence at 11 o'clock on Friday before the fourth Lord's day in October, 1847.

10th. Appointed brother James Griffin to preach the Introductory Sermon, and if he fail, brother Benjamin Bynum.

11th. Then adjourned till to-morrow 10 o'clock.

SATURDAY, October 24th.

12th. Met pursuant to adjournment from yesterday, when the Association was opened with prayer and praise by Elder John Cannady.

13th. Called the roll, and noted the absentees thus *.

14th. The committee appointed to examine the Circular Letter reported favorably to its reception; after which it was read, received, and ordered to be printed with these Minutes.

15th. The committee on finance report:

Balance in hand last year,		$12 00
Contributions this year,		13 50
Paid Ichabod Moore for transcribing, superintending and distributing last year's Minutes,	$6 00	$25 50
Paid for printing last year's Minutes,	7 00	13 00
Balance in the hands of the Trea'r,		$12 50

16th. Appointed messengers to sister Associations: to Kehukee, brethren John Smith, James B. Woodard, Benjamin Briley, John R. Moore, Jesse C. Knight, and Washington M. Stanton; to White Oak, Joseph R. Croom, Benjamin Bynum, and John R. Moore; to Little River, Jacob Herring, William Bass, John Smith, Sanders P. Cox, and Joseph R. Croom; to Country Line and Abbott's Creek Union, Benjamin Bynum, John Smith, and Ichabod Moore.

17th. Called for letters from sister Associations, when brethren Robert Aman and Aaron Davis handed in one from White Oak, which was read and received.

18th. Appointed brother Ichabod Moore to write a Circular Letter to be printed with our next year's Minutes.

19th. Appointed ministers to preach tomorrow, brethren John Cannady and Burwell Temple, and that preaching begin half after 10 o'clock, A. M.

20th. Appointed brother Ichabod Moore our treasurer, and to transcribe and superintend the printing and distributing these Minutes, and have 450 copies printed, and distribute them as last year.

21st. The Minutes were read and assigned by the Moderator and Clerk, and then adjourned to time and place as above named.

BENJAMIN BYNUM, Mod'r.
ICHABOD MOORE, Clerk.

—

SABBATH, October 25th.

Met at the stage at half past 10 o'clock,

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when brother John Cannady opened the worship of the day and preached from Psalms, 127th chapter and 1st verse: "Except the Lord build the house, they labor in vain that build it: Except the Lord keep the city, the watchman waketh but in vain." Brother Burwell Temple followed and preached from Revelation, 21st c. and latter part of the 9th verse: "Come hither, I will shew thee the bride, the Lamb's wife." A large, respectable, and well behaved auditory attended the word preached, and we hope the Lord God, of his goodness and mercy, will bless the same; and our prayer is, that the meeting may prove a blessing to the neighborhood and all those who are interested in the same, for Christ's sake. AMEN.

CIRCULAR LETTER.

The Contentnea Baptist Association to the Churches of which she is composed, sendeth greeting:

DEAR BRETHREN: God who has been in all time, the support of his church and solace of his people, has not withheld from us in the past year, the mercies of his hand. The enlivening sun and the genial showers, the products of earth, (and perhaps as much as usual the blessings of health) the charms of nature and the sweet converse of friends, and above all the delightful interchange of Christian affection, and the consolation of the gospel of Christ, have all been extended to us by a kind Providence and an indulgent parent. And what have we rendered in return for all these benefits? Alas, brethren, nought but ingratitude, which swells above our faint praises and feeble aspirations, and lifts its brazen front on high and irreverently claims the bounties of heaven as its due. Nature, fallen and corrupt, knows nothing of God, or Christ, or heaven. Christ is as a root out of dry ground to it; the carnal mind is enmity to God. Self is the idol upon whose altar all the powers and capability of soul, spirit and body were offered up. No age, sex or condition is exempt from its operation. No effort of the mind, no energy of the body, no sacrifice of the hand can eradicate these things from the heart, for they constitute its being.—But, brethren, we have not so learnt Christ, if so be that we have heard him, and have been taught by him, as the truth is in Jesus. That truth has taught us to know something of ourselves and something of God, and Christ, and heaven. Its first lesson aroused us from the slumber of carnal security in which we reposed; we awoke and found ourselves undone. The spell which bound us was broken, but we were left weak and powerless as the feeble infant when first it sees the light. Light had indeed penetrated the dark recesses of our hearts, and exposed to our view some of the pollutions there, God in his mercy withholding a full disclosure. Oh, who can know the corruption of the human heart. Time may furrow the cheeks and silver the locks of the child of God—and could his life be prolonged till time should be no more, yet the depths of that hideousness could not be fathomed by him, for it is deceitful above all things and desperately wicked.

Brethren, we cannot trust it; it has prompted us, and it will prompt us again to rely upon our own strength; whereas we are as weak and helpless now as when we first believed. The experience of every day shows us that in our weakness lies our strength, that in prosperity and in adversity, in sickness and in death, in trial and in triumph, in joy and in sorrow, in all the vicissitudes of this mortal life, the dust from whence we sprung, and to which we must return, is our proper place. Humility is the atmosphere in which the child of God breathes most freely, and in which he is enabled to do all things through Christ which strengtheneth him. But this lesson, engraven on our hearts by the spirit of God, not only taught us our weakness and nothingness, it not only laid open the fountain of our pollution, but it taught us something of God, and Christ, and

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heaven; it directed us to the tree of life, whose leaves were for the healing of the nations. We had all our lives, like the rest of mankind, heard of Jesus; but our eyes had never beheld the King in his beauty. We had all our lives, heard of his mercy and kindness, but the half had not been told us. It was when all self-righteousness and self-dependence failed, when wretched, and miserable, and poor, and blind, and naked, we felt our condemnation; it was then that his mercy, in all its richness and abundance, sheltered our weary sinking souls, and filled us with joy unspeakable and full of glory. But it was not merely the kindness of Jesus in lifting us above the ruin of fallen and depraved nature; it was not alone the sense of safety from impending destruction that gladdened our hearts and tuned our tongues; the mercy of God though extending far beyond our utmost thoughts, and running over in regard to our deliverance, had not been exercised at the expense of justice; for then our cup of rejoicing could soon have been exhausted; but mercy and truth had met together, righteousness and peace had kissed each other. Justice had received infinite satisfaction in the surety's blood, we had been introduced to the privileges and immunities of the Father's house, where Jesus reigns and where there is no law but love.

From hence the holiest duties flow,
Of saints above and saints below.

And now, brethren, as the object contemplated by a Circular Letter, is to address personally each individual member composing all the churches of the Association, and to apply the consolations as well as the precepts of the gospel to each mind and heart; as such, it not only becomes our duty to instruct and comfort the Christian, by the solacing doctrine of the election of God and all its happy consequences; but it becomes our duty also to point out to the Christian those duties incumbent on him from the relationship he sustains to God, and to urge upon him the importance of faithfully discharging them, whereby God is glorified, and the fruits of righteousness abound in the Christian life. According to our views of the plan of salvation, and the economy of God's grace, all Christians stand upon a level in Christ Jesus. They have all been redeemed at the same expense, and are all destined to the same mansions of glory. Therefore, let us consider what are the mutual duties of church members.—Every act of members, either in public or private, which is calculated to influence in any degree the discipline of the churches, it is conceived is properly embraced within the compass of the question.

The government of a church signifies something more than the business ordinarily transacted on the days of meeting. It reaches to all that salutary kind of influence, which the grave and more orderly members exercise over those of an opposite character. The conversation and example of such persons create a sort of wholesome government over others—connected with which is the very important consideration of watch care. When the primitive disciples gave themselves to the Lord, and to one another, one of the essential benefits designed to be secured was watch care. They did not unite to resist the authority of the land, which held its sword at their bosoms, nor to enhance their temporal interest. No, there was a higher and nobler object held in anxious contemplation, it was the assisting each other to lead a life so holy and harmless, both in word and deed, that their persecutors should be constrained to ackowledge they had been with Jesus; (and such brethren, should be our course in the present day, for we are proscribed and every where spoken against.) But they were too well acquainted with the natural depravity of their hearts to expect to accomplish their object, without a constant and sharp sighted watch care. Self interest and prejudice blend in us, and we therefore need the impartial minister, who will survey our ac-

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tions and point out our faults, destitute of that interest which is inseparable from righteous self. Hence we discover the necessity of brotherly rebuke, which is one of the great Christian duties inculcated by the Saviour in the 18 c. of Matt., and if those incipient measures there introduced by him, were more closely adhered to in the present day, no doubt but our churches would be more healthy and prosperous. There was a faithfulness in the performance of this duty among the primitive disciples of Jesus, which is a stranger in the church in these days of worldly conformity.

Their own liableness to err is urged as an excuse by many for neglecting to rebuke others. But the secret of the affair is, we are too unfaithful, too much afraid of the cross to discharge these duties, as it becomes the self-denying Christian. The spirit of this plea for neglecting to rebuke, when the good of wanderers requires it, would relax if not destroy every nerve of Christian discipline. David remained insensible of his crime until Nathan rebuked him; and Peter had no compunction of conscience for his profane denial of Jesus, till his penetrating eye called up the transaction of a previous hour.

When the Christian errs, which all are liable to do, & such error is pointed out to him in the spirit of meekness, he is always ready to make suitable concession. The duties named are common every day duties; but there are others to be performed by the church, as a body. Here motions are to be made and seconded, subjects to be discussed candidly and freely, and votes to be given. That manner which obtains in some churches of allowing silence to decide a great portion of the questions for consideration, we conceive to be a subject well worthy of our deliberation; and in all transactions of importance, the decision should be known by the expressed will of the church; for church acts not only relate to our peace and happiness here, as church members, but they are predicated upon the authority of Christ; and should be so conducted, that each member might express his approbation or disapprobation by his vote, which, if silence were to decide, he might not express.

It is the duty of every church to frame a decorum, or a rule of government, predicated upon the scriptures, and each new member should be well acquainted with those rules. We are aware that there are some who are opposed to decorums or creeds, alleging that the Bible is a sufficient rule of faith and practice. That we cheerfully admit, but that is no ground of objection. To those that thus object, we would say, the minister takes his text and deduces therefrom the doctrine inculcated in the scripture by making quotations, or bringing up certain passages or subsidiaries or proofs of his views. Now if you object to the creed or decorum, the preacher should continue to quote scripture in succession, till proof arose to demonstration, and not to select certain passages, for what is a creed or rules of church government but certain passages of scripture, so that the eye may catch them at a single glance.

We have a custom among us (and one of much importance too.) for church members, when speaking in debate, to rise from their seats and address the Moderator; though sometimes with regret we see members keep their seats while sheaking in conference. Now if it is the duty of a church member, when speaking in debate, to rise from his seat and address the Moderator, could there be any impropriety in having it so expressed in the rules of decorum. We expect the Moderator of a church to have all her business conducted in good order, and yet there are no rules by which he or the church are to be governed. And suppose, as is sometimes the case, that some member may be frequently absent from church meetings, until the feelings of other members become hurt; you have no rules by which you dare say to him it is his duty to attend conference.

It is true, the scripture says, not forsa-

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king the assembling of ourselves together: but who is more competent to determine the times and places of assembling, than the church collectively? And we all know, that it is the duty of all church members, without some good cause of absence, to attend their church meetings. And could it do any harm to say, in a rule of the church, that it should be the duty of each male member in particular, to attend as above, and then in the event of such repeated absence, it would become the duty of the church to notice such absence.

But some will say, if members are not influenced by the love of God and a love for his cause to attend, it would be useless to coerce attendance by a church discipline. So say we. But we contend that if members by neglecting to attend their church meetings reproach the cause and wound the feelings of other members, that the church should have some rule to reclaim them, or to cease to be accountable for their acts. For it is better for one refractory member to suffer, than for the whole church to suffer, or the cause be brought into disrepute.

To all religious bodies, there should be wholesome rules of government, to which they could at any time appeal for the adjustment of all difficulties. Finally we cannot terminate that portion of our subject, which relates to Christian duties, without mentioning some others, though not immediately connected with the government of the church Brethren, who of you but have witnessed, with gratitude to God, the reformation in the churches, in doctrine which has been brought about, within a few years, by those who have so ably defended the truths of the gospel, and by the withdrawal of the churches from the popular innovations that were corroding her vitals. And whereas, the dear children of God were deprived, to a considerable extent, of that gospel that disclaims all human merit, and predicates the salvation of the lost sinner, upon the righteousness of Jesus, as being the result of election and soverign grace. You now have it in the fulness of the revelation of God through the ministry, by which it is apparent that we have this treasure in earthen vessels, that the excellency of the power may be of God and not of us. Yet, we have still to regret a want of reformation in Christian duties, the faithful performance of which exert so happy an influence over the churches, and reflects so high a degree of praise to our heavenly Father.

How many of us, in the enjoyment of a blessed gospel and Christian privileges, employ those means by which we are to grow in grace and in the knowledge of our Lord and Saviour, Jesus Christ. Who of us obey the injunction of the Saviour, "search the scriptures, for in them you think you have eternal life, and they are they that testify of me." How many of us call our families together at evening, or morning, and instruct them from the scriptures, and invoke the blessing of God upon them and us; or do we forget the great responsibility that rests upon us as the heads and directors of those the Lord has given into our charge, and for the welfare of whom we feel so much anxiety. It is therefore the duty of each Christian parent, to order his household according to the direction given in the scripture, and if we would realize the blessing, we must learn that it is in his deeds that the righteous are blessed.

But how many professing parents do we now address, whose children have never heard them pray for them, and how will our children know we desire their salvation and welfare, unless we point them to the Saviour and ask his pardoning mercy upon them. And though we may offer up our secret prayers, and shed a thousand tears before the Almighty for our children, yet this does not exempt us from that important duty, in view of which, the patriarch Joshua exclaimed, "Let others do as they may, as for me and my house, we will serve the Lord." But in passing

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from these duties, we wish to impress on your minds, that your obligation to perform them, arises not from the relationship you sustain to man, but to God. And if the love and mercy of God, made manifest to us through Christ, have imposed these duties upon us, how can we omit them? for it is through the manifestation of God's mercy, that we have a knowledge of Jesus Christ, whom to know is life eternal.

But, brethren, the knowledge of Christ, though constituting eternal life, is as imperfect as the knowledge of ourselves. Here we know but in part—we see through a glass darkly,—the full display of the brightness of the Father's glory is not adapted to human sense, for no man can see God and live. It was only by being veiled in a body of flesh, that the Godhead could become visible to, and acceptable to mortal touch: hence, the words of our Lord, "He that hath seen me, hath seen the Father; and yet the grandeur of Jesus cannot be fully comprehended by us, for he was without sin. Clogged with the infirmities and frailties of his people, we may follow stumblingly in his footsteps. Our longing eyes may trace indistinctly the pathway to glory, which he has marked out; but it is reserved for another state of being, to see him as he is, and to know him as we are known. We have learned to admire his wisdom and his righteousness in the scheme of redemption, where nothing is left to human imbecility or to blind chance; but all our interests, temporal and eternal, are bound up in the sure mercies of David, where our own righteousness is cast aside as a worthless thing, and in its stead we have the soul sustaining the substantial assurance, that the Lord is our righteousness. Brethren, do we want more? Can our hungry souls long for better food?

Is not the grace of God adapted to every exigency and to all our necessities? Certainly it is. And can we desire again to be in bondage to the weak and beggarly elements? No, the knowledge of Christ is far superior to earthly paradise. The knowledge of Christ is heaven, for where Christ is, there is heaven. Now Jesus dwells with his church, his bride; he reigns in Zion, and if we are his, our names are written in heaven. He bears our names on the palms of his hands, our bodies are the temples of the Holy Ghost. Yes, those vile bodies, though defiled with sin, to the dust, are the habitations of the spirit of Christ; for if we have not the spirit of Christ, we are none of his. These same bodies, after they have suffered the penalty annexed to transgression, when every thing earthly shall have been swallowed up in the grave, these same corruptible bodies shall be raised incorruptible, and fashioned like unto the body of Christ.

Here we have but an imperfect view of the glories of that state, like the infant upon whose feeble vision surrounding objects make but a slight and transient impression. Here it doth not appear what we shall be, but we know that when he shall appear, we shall be like him, for we shall see him as he is. It is by this hope we are saved, saved from the allurements and temptations of the world, saved from its follies and extravagancies, saved from the promptings of our own deceitful and wicked hearts; and indeed but for this hope, why do we encounter the scoffs and derision of an ungodly world? Of what advantage all our suffering and patience, if the dead rise not?

But, brethren, be not deceived; so bright a dawn cannot be shrouded in eternal night, so blissful an expectation cannot terminate in disappointment; for Christ has risen from the dead, and as he is our life when he shall appear, then shall we also appear with him in glory. This cheering, this glorious hope, should encourage us to endure, with patience, the tribulations of the way, to render our bodies a living sacrifice, holy and acceptable to God, which is our reasonable service.

Finally, brethren, let us remember, lay

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members as well as ministers, that death will soon put a period to our active duties, that in a few short years the labors of the young of this body, as well as the aged, will terminate, and we shall be called to render up an account of our stewardship.

The grace of our Lord Jesus Christ be with you all. AMEN.

THE PRIMITIVE BAPTIST.

SATURDAY, DECEMBER 5, 1846.

This number closes the subscription year of the Primitive Baptist. The papers of those who have directed them to be discontinued, will be stopped unless their subscription is renewed—where we have not been thus notified, the papers will be continued as heretofore.

In consequence of having the Minutes of several Associations to print, this number of the Primitive has been somewhat delayed, but we will soon make up the time. The Minutes of the S. C. Primitive Baptist Association will appear in our next, together with a receipt for the money sent.

Those friendly to the continuance of the Primitive Baptist paper are informed, that it is in contemplation to issue it at the close of the ensuing year from perhaps a more favorable location in this State, under a competent Editor, and semi-monthly as heretofore.

TO EDITORS PRIMITIVE BAPTIST.

Gum Neck, Tyrrell county, N. C.
Dec. 18th, 1846.

DEAR BRETHREN AND SISTERS IN CHRIST, whom I hope the Lord hath brought me to love: The time hath come that it is my desire to write to you, but not being able to admonish my brethren with any thing worth much attention, I shall only give a few sketches of what I would wish to tell; but not being willing to crowd your valuable paper with my scribbling, I will cut it short.

That valuable little messenger, called the Primitive Baptist, when I read it, gives great delight to me to hear from brethren in every quarter almost, contending for that faith which was once delivered to the saints, and for the truth as it is in Jesus. Thy servant is not able to assist in the conflict, but is a well wisher to all who are. Now, brethren, if in these perilous times I can be allowed to speak for myself as was Paul when accused by his enemies, I will give you a few words of the dealings of God with my soul, if he ever has dealt with me in and through a Mediator. Being taught the way of life by the law of Moses, which was and is the manner of the day in which we live, so I was convicted of sin and being called converted, I joined the Methodists and so went on trying to do the best I knew, and thought I was almost a Christain.

This began in the year 1836, which was the 18th year of my age. So I continued a Methodist after modern order for the space of five years, which brought 1841; at which time the Lord revealed himself to me as a God of terrors, if ever at all. Then oh how sad the state of my soul. I found myself in a deplorable condition indeed. Then was I brought as it were to the very bar of God, arraigned and tried, and found guilty. There all my secret sins were made manifest, and I was for the first time given to see my bad heart. After all my outward performances I found I was a sinner of all men the worst. The law by which I thought to be justified, condemned me and became a killing letter to me. Then I knew not what to do, but being brought by a way I knew not of, I saw that Jesus Christ the Son of God stood as an advocate for poor sinners, holding forth his righteousness for their justification. Then before his feet did I humbly fall, imploring him to have mercy on me a sinner; and thus the law was my schoolmaster to bring me unto Christ. While I remained pleading for mercy, I received a most glorious answer, saying, my grace is sufficient for thee; which made a great calm in my soul.

This took place in the year 1843, and

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being led by the Holy Ghost, I believe, to hear an old Baptist preach, it sounded to me like truth, for he preached my very experience; and it seemed to me as if an angel had came down from heaven, having the everlasting gospel to preach. And to me it was as a great sound of a trumpet, that spake peace to my soul. This was in the summer of the same date aforesaid; and I went home rejoicing much at the heavenly fruit I received that day. And so I went on, sometimes mourning, sometimes rejoicing, until the opportunity arrived for me to meet the church a second time, and to hear the gospel preached. Then was there a door opened and I offered myself and was received April 23, and was baptised on the 24th, 1844, with my beloved wife.

In those days, my dear brethren, my soul was lifted up and it seemed that winter and clouds were all passed away;

And I could sing in joyful lays,
My great deliverer's worthy praise.

So have I been ever since, sometimes up and then down, and thus I pass thro' this howling wilderness to the promised land of rest, if I am not deceived. So pray for me and mine, dear brethren, and leave the event to God. Excuse my scribbling, and do with this as you think proper; if you lay it by it will not insult me. So I am yours in the bonds of love.

BALDWIN H. HUNNINGS.

To him who sought me when a stranger,
May I endless praise ascribe;
To him who shed his blood to save me,
And washed me in the cleansing tide.

Then, O my soul! give adoration,
To Christ who ope the fountain wide,
That thou might prove his great salvation,
By coming near the Saviour's side.

Then for the grace of God abounding,
To wretched sinners such as I;
O may we ever be surrounding,
The throne of grace with voices high.

Through faith in Christ, the Mediator,
Is brought salvation for the poor;
To him be glory, glory, glory,
Honor and praise forever more.

TO EDITORS PRIMITIVE BAPTIST.

Mobile, Alabama, Nov. 3, 1846.

Dear Brethren: It is through the goodness of God I am blest with this opportunity to say something about it, unworthy as I feel. The founding of election upon grace affords us such useful instruction, as to fall down and adore the great God, for this unspeakable discovery of his love to men. It is one of the richest mercies that he would not entrust in our own keeping; that another, and he one that had not the least need of us, should be more provident for us, than we would have been for ourselves; that our chiefest interest should have the highest security; that it should be founded upon grace, the attribute which our great king most delights to honor; and that he should do it, as it were, against our wills. For so it is, inasmuch as to graft our happiness on the will of another, is contrary to nature; of all bottoms, we should not have pitched it there; and yet, in truth, no other ground would hold us. His name may well be called wonderful; "it is not after the manner of men: this is the Lord's doing, and let it be marvellous in our eyes." Psalms, cxviii. 23.

It shows what reason we have to discard and cast off forever that groundless and blindfold opinion, which lays the stress of salvation on a thing of nought; for what else is the will of a frail and mutable man? To forsake a living fountain, and rest on a cistern, a broken cistern, what folly is it? To cast our eagles' wings, and trust to a post out of joint, who would do it that is not void of understanding? Surely Job was aware of it, when he professeth, he "would not value a life that depended on his own righteousness." Job, ix. 16. 21.

The grace of God is a little beholden to that doctrine, which would give the glory of it to a graceless being; and as little have the souls of men to thank it for. It feeds them with dreams and fancies, which, when they awake, will leave them "hardly bestead and hungry: and it shall come to pass, that when they shall be hungry,

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they shall fret themselves, and curse their king and their god, and look upward." Isa. viii. 21.

Therefore, sit not under the shadow of that gourd; it hath a worm at the root; and they will not be held guiltless, nor kept from the scorching sun, whoever they be that shelter themselves in the covert of it. It is a spark of men's own kindling, wherewith, tho' compassed round, they will lie down in sorrow. chap. l. 11. Therefore, let those who disrelish this doctrine, because it founds not salvation upon itself. Look well to their standing, and shift from it in time; fall in practically with the doctrine of election, as founded upon grace, as it was grace which gave you your elect being. So let it be your spirit and utmost endeavor, to improve this your being to the praise of that grace.

1. Give it the sole honor of election's original: suffer not free will grace, or any thing else, to pretend to a share in the parentage of it: let not your faith, whether foreseen or perfected, be reckoned the ground work or motive of your election; it is a branch of it; and the branch, you know, "cannot bear the root." Rom. xi. 18. Even faith itself must not, and if it be right faith it will not, "gather where it hath not strewed." Own nothing therefore, that may detract from the honor that is due to sovereign grace.

2. Bear yourself upon this grace, against all your weakness and unworthiness: let not these discourage you, but rather plead them as occasions by which grace will be manifested and magnified, and shew itself to be what it is. By this, I hope, the proposition is made evident, with something of its usefulness, namely, that whatever things are requisite to salvation are freely given of God to all the elect, and wrought in them effectually by his divine power, as a part of that salvation to which they are appointed; and are all contained in the decree of election; and I cannot but reckon it one, and that a principal part of those works of God that stand forever; and is a good introduction into, yea, and argument for the final perseverance of believers.

Brethren, much more might be said on this subject. It is growing late. I must come to a close. I subscribe myself your unworthy sister in Christ.

Mrs. M. T. LLOYD.

FOR THE PRIMITIVE BAPTIST.

Communion. C. M.

That awful night, this glorious rite,
Our blessed Saviour gave;
His death to show, while here below,
With all his power to save.

The bread he broke, before the stroke
Of death was on him laid;
This glorious sign was all divine,
And he our priest was made.

This wine, like blood, to show the flood
That he for us must shed;
The time draws nigh that he must die,
Be numbered with the dead.

But he must rise above the skies,
And leave this world behind;
The way to show, that we must go,
Eternal life to find.

Exalted high, no more to die,
Our advocate is made;
And now he stands, and shows his hands,
He is our royal head.

And we must go, from here below,
To join our glorious head;
So we must die, in dust must lie,
Be raised from the dead.

BENJAMIN MAY.

Macon, Ga. May 6, 1846.

AGENTS

FOR THE PRIMITIVE BAPTIST.

NORTH CAROLINA. C. B. Hassell, *Williamston* R. M. G. Moore, *Germanton*. W. w. Mizell, *Plymouth*. Benj. Bynum, *Nahunta Depot*. H. Avera, *Averasboro'*. Burwell Temple, *Raleigh*. Thos. Bagley, *Smithfield*. James H. Sasser, *Waynesboro'*. L. B. Bennett, *Healthville*. Cor's Canaday, *Cravensville* William Welch, *Abbott's Creek*. A. B. Bains, Jr. *Stanhope*. C. T. Sawyer, *Powell's Point*. H. Wilkerson, *West Point*. J. Miller, *Milton Park*. Isaac Meekins and Samuel Rogers, *Columbia*. Wm. M. Rushing, *White's Store*. James H. Smith, *Wilmington*. Jacob Her-

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ring, *Goldsboro'*. S. Tatum. *Elizabeth City*. Adam Hooker, *Salem Church*. Abner Lamb, *Camden C. H.*

SOUTH CAROLINA. Wm. S. Shaw, *Rock Mills* W. B. Villard, Sr. *Aiken*. M. McGraw, *Brown's*. J. L. Simpson, *Winnsboro'*. Jr G. Bowers, *Whippy Swamp*. Wm. Nelson, *Camden*. G. Mathews, *Germanville*. J. C. Lucas, *Lexington C. H.* Amos Hill, *Pleasant View*.

GEORGIA. John McKenney, *Forsyth*. Thomas Amis, *Lexington*. John M. Field, *Macon*. John W. Turner, *Pleasant Hill*. William Trice and William D. Taylor, *Thomaston*. Ezra McCrary, *Warrenton*. Prior Lewis, *Thomasville*. J. Lassetter, *Vernon*. Abner Durham, *Greenville*. Geo. Leeves, *Milledgeville*. W. J. Parker, *Chenuba*. J. P. Ellis, *Pineville*. F. Haggard, *Athens*. A. M. Thompson, *Fort Valley*. Daniel O'Neel, *Olive Grove*. John Wayne, *Cain's*. R. S. Hamrick, *Carrollton*. D. Smith, *Cool Spring* Moses H. Denman, *Marietta* Jethro Oates, *Mulberry Grove*. Isham Edwards, *Marion*. Joseph Daniel, *Fish's*. R. L. Hayne, *Lebanon*. T. w. Dearing, *Cotton River*. E. Davis, *Green Hill*.

ALABAMA. A. Keaton, *Belmont*. H. Dance and W. Bizzell, *Eutaw*. E. Bell, *Liberty Hill*. I. G. Walker, *Milton*. H. Williams, *Havana*, J. Daniel, *Claiborne*. E. Daniel, *Church Hill*, I. Carpenter, Sr. *Clinton*. J. McQueen, *Lowndesboro'*. Wm. Talley, *Mount Moriah*. B Upchurch, *Benevola*. S. Hamrick, *Flantersville*. James S. Morgan, *Dayton*. Rufus Daniel, *Jameston*. Joel H. Chambless, *Loweville*. F. Pickett, *China Grove*. John w. Pellum, *Franklin*. John Harrell, *Missouri*. Wm. Thomas, *Gainer's Store*. E. M. Amos, *Midway*. Allen Moore, *Intercourse*. John Bryan, Sr. *Fullersville*. Benj. Lloyd, *Wetumpka* N. N. Barmore, *Mill Port*. A. Hatley, *Pintlala*. Vincent Williams, *Mobile*. Young Smith. *Eufaula*. T. J. Foster, *Bell's Landing*. Henry Cason, *Monticello*. Henry Petry, *Pickensville*. D. R. P. King, *Painesville*. John whitehead, Jr. *Pleasant Plains*. M. W. Helms, *Bridgeville*. Elly B. Turner, *Abbeville*. Thomas Townsend, *Forkland*. Robert Grady, *Bluff Port*. R. R. Thompsou, *Centreville*. James F. Watson, *Geneva*.

TENNESSEE Michael Burkhalter, *Jasper*. Wm. Croom, *Jackson*. Solomon Ruth, *Wesley* Ira E. Douthit, *Lynchburg*. Geo. Turner, *Waverly*, Henry Randolph, *Snodysville*. Pleasant A Witt, *Russelville*. William McBee, *Old Town Creek*. A. Burroughs, *Moore's ✕ Roads*. James Shelton, *Portersville*. Shadrach Mustain, *Lewisburg*. Nathan S. McDowell, *Tazewell*. Henry Turner, *Fayetteville*. Isaac Moore, *Ripley*. James Salling, *Bull Run*.

MISSISSIPPI. William Huddleston and Edmund Beeman, *Thomaston*. Simpson Parks and Samuel Canterberry, *Lexington*. John S. Daniel, *Cotton Gin Port*. Mark Prewett, *Aberdeen*. Wm. Davis, *Houstow*. C. Nichols, *Stump Bridge*. Wooten Hill, *Cooksville*. John Davidson, *Carrollton*. Thomas Mathews, *Black Hawk*. James Lee, *Beatie's Bluff*. James T. S. Cockerham, *Grub Springs*. James Crawley, *Minghoma*. Jos. Edwards, *New Albany*. Thomas C. Hunt, *McLeod's*. John Halbert, *Nashville*. Wilson Hunt, *Stewart's*. John Scallorn, *Pleasant Mount*. John Kinnard, *Daley's ✕ Roads*. K. B. Stallings, *Dekalb*.

LOUISIANA. Thos Paxton, *Greensboro'*. Jas. Perkins and Needham Coward, *Big woods*. L. G. McGaughey, *Bullieu's Ferry*. Benjamin Garlington, *Negreet*.

FLORIDA. Hartwell Watkins, *Monticello*. Lewis Tucker, *Campbellton*.

ARKANSAS. John Hart, *Saline*. George w. Rogers, *Arkadelphia*. C. B. Landers, *Union C. H* J. M. C. Robertson, *Foster's*, John Honea, *Ozark*.

MISSOURI. John P. McDowell, *New Market*.

ILLINOIS. John Alsbury, *Lick Creek*.

INDIANA. wilson Connar, *Columbia*.

OHIO. John B. Moses, *Germanton*.

KENTUCKY. Washngton Watts, *Corneliusville*. Levi Lancaster *Canton*. Skelton Renfro, *Cumberland Ford*. Tandy James, *Somerset*. Isaac Horn, *Rome*.

VIRGINIA. Rudolph Rorer, *Berger's Store*. Wm. w. West, *Wheatley* William Burns, *Davis' Mills*, Jesse Lankford. *Bowers's*. A. Rorer, *Edgehill* Thomas Flippen *Laurel Grove*. Thomas w Walton, *Pleasant Gap*. Levi Bishop, *Sinclair's Bottom*.

PENNSYLVANIA. Joseph Hughes, *Gum Tree*.

NEW YORK. Gilbert Beebe, *New Vernon*.

RECEIPTS.

T. B. Irwin,	$2	Geo. W. Rogers,	$10
Nicholas Darnell,	1	Jona. Ellis,	1
Robert Smith,	2	C. B. Landers,	7½
Mrs. M. T. Lloyd,	1	Jacob G. Bowers,	5
Mrs. R. Hairston,	1	Michael Griggs,	1
Ichabod Moore,	12	M. Burkhalter,	1
James Weed,	1	David Daniel,	1
E. G. Clark,	1	W. R. Taylor,	1
Isaiah Parker,	2	James Shelton,	5
Allen Nettles,	1	Samuel Forest,	1
Joseph Aldridge,	1	Rudolph Rorer,	6
Hardy Britt,	1	R. Manning,	1
Wilson Oliver,	1	Jos. Barker,	1
Q. A. Ward,	1	C. Rouse,	1
John Kennard,	1	Wm. Harris,	1
Charles Garrett,	1	David Gornto,	1
A. W. Herring,	1	L. H. Henderson,	1
James Walker,	1	Benj. Jenkins,	1
R. W. Smith,	1	Peter Jones,	1
J. B. Crow,	1	W. W. Worley,	2
Henry Cason,	1	Amos Green,	1

TERMS.

The Primitive Baptist is published on the first Saturday in each month, at *One Dollar* per year. Five Dollars will pay for six copies subscribed for by any one person. Current bank notes where subscribers reside will be received in payment. Money sent to us by mail is at our risk. Letters and communications should be *post paid*, and directed to "Editors Primitive Baptist, Tarborough, N. C."

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THE PRIMITIVE BAPTIST.

EDITED BY PRIMITIVE (OR OLD SCHOOL) BAPTISTS.

Printed and Published by George Howard,

TARBOROUGH, NORTH CAROLINA,

"Come out of Her, my People."

Vol. 11. SATURDAY, JANUARY 2, 1847. No. 13.

COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

MINUTES

Of the South Carolina Primitive Baptist Association, at her seventh anniversary, held with the Beaver Dam church, Kershaw dirtrict, So. Ca., commencing on Saturday before the second Lord's Day in October, 1846.

1st. The Introductory Sermon was delivered by brother Amos Hill, from Hebrews, 13th chap. 14th verse: "For here have we no continuing city, but we seek one to come."

2nd. After a few minutes intermission, repaired to the school house. The Association was opened by prayer by brother Daniel Wooten. Called for and read the letters from the churches and enrolled the names of the delegates.

3rd. Elected brother Marshal McGraw, Moderator; and brother William Nelson, Clerk.

4th. Called for corresponding letters—none.

5th. Read the Constitution and Rules of Decorum.

6th. Agreed that we discuss all requests and queries in the body.

7th. Agreed to leave it with the church at this place to arrange the preaching for to-morrow.

8th. Appointed messengers to sister Associations, viz: To the Springfield Association, brethren David Duncan and Marshal McGraw; brother Jonathan Mickle to write the letter. To the Lexington Association, brethren John L. Simpson, J. C. Lucus, B. Taylor; brother William Nelson to write the letter. To the Bear Creek Association, brethren Daniel Wooten, Amos Hill, William Nelson; brother J. L. Simpson to write the letter.

9th. Called for, read, and adopted the Circular.

10th. Adjourned till Monday morning, 9 o'clock. Prayer by brother Amos Hill.

11th. *Sabbath morning*. The services of the day were introduced by brother Marshal McGraw, from Revelation, 20 chap. 12 verse: "And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life, and the dead were judged out of those things which were written in the books according to their works."

Followed by brother William Nelson, from Genesis, 35 chap. 3rd verse: "And let us arise and go up to Bethel, and I will make there an altar unto God, who answered me in the day of my distress, and was with me in the way which I went."

Followed by brother John L. Simpson, in a very animating exhortation, singing and prayer.

After a few minutes intermission the services of the day were continued by brother Daniel Wooten from Galatians, 4th chap. 1 and 2 verses: "Now I say that the heir as long as he is a child, differeth

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nothing from a servant though he be lord of all; but is under tutors and governors until the time appointed of the Father."

Followed by brother Samuel Hammonds, from the 46 Psalms, 4th and 5th verses: "There is a river the streams whereof shall make glad the city of God. The holy place of the tabernacles of the most high God is in the midst of her, she shall not be moved; God shall help her and that right early."

The congregation by far the greater part were not only attentive in observing good order, but were serious and from appearances, we are comforted with the belief that the word of our God was precious to many souls present.

12th. *Monday morning*, 9 o'clock. Met according to adjournment. Prayer by brother Amos Hill. Commenced the business of the Association.

13th. Called the roll and those absent marked defaulters.

14th. Read the Minutes of Saturday.

15th. Received seven dollars twenty-one cents and one fourth, for the printing of our Minutes, and handed the same to the Clerk.

16th. Agreed that Mr. George Howard be requested to print our Minutes in the Primitive Baptist paper, and as many in pamphlet form as he can for the money sent.

17th. Took the query from Jackson's Creek church: Is the washing of feet considered a public ordinance of the Christian church under the New Testament dispensation?

18th. Agreed that the query be continued until our next annual meeting, leaving it for the consideration of the churches composing this body; at which time the churches, by letter, or verbally by their delegates, will each give their views respecting the query.

19th. Called for, read and approved, letters of correspondence to sister Associations, and handed them over to the messengers.

20th. Appointed the next meeting of this body to be held with the Jackson Creek church, Richland District, eight miles east of Columbia; to commence by divine permission on Saturday before the second Lord's day in October, 1847.

21st. Appointed brother Jonathan Mickle to write our Circular, the subject to be the duty of the preachers to the churches, and the duty of the churches to the preachers; brother Daniel Wooten his alternate.

22nd. Appointed brother William Nelson to preach the Introductory Sermon; brother Marshal McGraw his alternate.

23rd. Appointed Union Meetings as follows: at Mount Olivet, Darlington District, on Friday before the fifth Lord's day in November; the second Union Meeting to be held with Colonel's Creek church; the third Union Meeting with Pilgrim's Rest church; the fourth Union meeting with the Big Creek church.

24th. Agreed that our Corresponding Letter to our sister Associations be inserted in our Minutes.

25th. Agreed that in case any brother appointed by this Association as a messenger to a sister Association should fail to attend the meeting of such, he will be expected at the next annual meeting of this body to state to the Association the reason of such failure.

26th. Whereas, the Twenty-five Mile Creek church has failed to represent herself in the Association for two meetings, Agreed to appoint brother John L. Simpson, brother Jonathan Mickle and brother Daniel Wooten, to visit said church and learn the cause of failure, and report at our next Association.

27th. We, the South Carolina Primitive Baptist Association, do return our sincere thanks to God, the Beaver Dam church, and vicinity, for their kind and hospitable treatment during our session. We feel thankful to Almighty God for the unanimity of spirit that has prevailed among us during our meeting.

Adjourned to the time and place above mentioned.

Prayer by brother Marshal McGraw.

MARSHAL McGRAW, Mod'r.

WILLIAM NELSON, Clerk.

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STATE OF THE CHURCHES.

Churches.	Districts.	Post Offices	Ministers and Delegates.	Bapt'd	Rbyted	Ryd dis	Restor'd	D s'd.	Dead.	Excom	Total.	Con. $ Cts	Con. M	D. of p	By whom supplied.
25 Mile Creek,	Fairfield,	Taylorsville	No representation,												—
Jackson's Creek,	Richland,	Columbia,	SAMUEL HAMMONDS, Jas. Lee,	1	1				1		22	50	50	2	S. Hammonds.
Crooked Run,	Fairfield,	Brown's	MARSHAL McGRAW, J. Mickle.								38	50	2	M	M. McGraw.
Ararat,	Fairfield,	Cookham	J. L. SIMPSON, Geo. Simpson.*	1							48	75	4	M	M. McGraw.
Mt Olivet,	Darlington,	Pleas'nV'w.	AMOS HILL, James Sansbury,								18	50			A. Hill.
Colonel's Creek,	Richland,	Columbia,	*Uriah Lee.* Charles Frost,								8	50	3	S	S. Hammonds.
New Salem,	Darlington.	Effingham,	*Wm Simmons.* L. Morris*								13	50	3	A	A. Hill.
Bethsaida,	Kershaw,	Camden,	WM. NELSON, Isom Jackson,								12	1 00	2	W	W. Nelson.
Crane Creek,	Richland,	Columbia,	Henry Price, H. Cornelius,								18	50	4	D	D. Wooten
Beaver Dam,	Kershaw,	Camden,	D. WOOTEN, J. Warren,						3		18	96	3	—	—
Big Creek,	Anderson,	Stanton'ville	D. DUNCAN, E. Eubanks,	1	4						5	15	50	1	D. Duncan.
Pilgrim's Rest,	Lexington,	Lex'n C.H.	*B. Taylor*, W. Scofield,					1			1	16	1 00	1	M. McGraw.
			*Did not attend.	4	5	3		1	4		6	217	7 21		

Ordained preachers names are in SMALL CAPITALS—licensed, in *italics*. The first column shows the number that have been baptised during the past year—the 2nd, those received by letter—3rd, by disavowal of New School principles—4th, restored—5th, dismissed—6th, dead—7th, excommunicated—8th, total number—9th, contributions for Minutes—10th, days of preaching.

CIRCULAR LETTER.

The South Carolina Primitive Baptist Association unto the churches in her connexion:

DEAR BRETHREN: Permitted by the tender mercy of our God, we have had the pleasure of meeting once more in an associate capacity according to appointment; we have been favored with nearly a full representation of the churches in our Union, and by this means we are made acquainted with the present standing and condition of the churches, composing our Association at the present time. The business of the Association has been transacted in peace and in order; Christian fellowship seemed to pervade the Association. We thank God our heavenly Father, who through our Lord and Saviour Jesus Christ by the office work of the Holy Spirit, the comforter, still continues faith upon the earth, the faith once delivered to the saints; so there are a few walking in the way the fathers trod, and from the evidence given in letters addressed by the churches to our Association, confirm us in the belief that these are the children of the heavenly king, and these alone are they who sing as they pass on:—

We are travelling home to God,
In the way the fathers trod;
They are happy now, and we
Soon their happiness shall see.

The above is the pleasant part of the relation that we are able to make to you. But O, dear brethren and sisters, there is other information received by your Association from the churches, which must bow the head of every humble child of God who hears such sad tidings. The Zion of our God mourns, a pretty general complaint in the churches of coldness. O brethren and sisters, is there not a cause?

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Dear brethren and sisters, one and all without exception, we ask you each one for your own self, see if prepared to answer the following questions: Have I or am I living in the discharge of my duty as an humble child of God? Do I feel to have a conscience void of offence toward God and my fellow man? Am I engaged in obedience to the command of my divine Master in observing all things whatsoever he has commanded? Do I meet with my brethren and sisters in the house of God punctually at our regular stated meetings? Am I engaged in the duty of cultivating peace in the church of Christ, with the household of faith and with all mankind, as far as in my power lies? Am I letting my light so shine in the world that others may be constrained to glorify my Father in heaven? Do I feel to esteem my brethren and sisters, in honor, prefering them? Am I engaged in the duty of love in watching over my brethren and sisters, and feel that I am clear of the sin of exposing them by exhibiting their faults to others and publicly unto the world? Do I feel to prefer to suffer for the truth sake as it is in Jesus, with my brethren and sisters and the church? Have I discharged my duty towards him who ministers in word and doctrine unto me? Have I made myself acquainted with his condition in life in a temporal point of view, and while he has been engaged in ministering to me in spiritual things, have I ministered to him in temporal things? Have I kept myself clear from wounding his feelings, by not being absent at our regular church meetings? To sum up the whole, have I been engaged in every good work, for the glory of God and comfort of his church and people.

Now, brethren and sisters, if we feel free to give an answer to the above questions in the affirmative, we feel assured, you have comfort notwithstanding there is a general coldness complained of. But if we have, from a sense of neglect of duty, to answer in the negative, then we say, here is the cause of coldness. Now if the cause is removed, the effect will cease; then, brethren and sisters, by the help of our God let us make an effort to remove the cause; and once the cause is removed, the effect will cease, and then we may look for a refreshing from the presence of our God. We know that the creature, when affected with a sense of the goodness of God, after all that it can do is free to acknowledge itself an unprofitable servant.

But brethren and sisters, let us not be weary in well doing.

As we intended brevity, we will now come to a close by giving the apostolic exhortation. Brethren, as faithful soldiers of the Lord Jesus Christ, stand to your post, quit yourselves like valiant soldiers. Wherefore, take unto you the whole armor of God, that you may be able to withstand in the evil day; and having done all, to stand. Stand therefore having your loins girt about with truth, and having on the breastplate of righteousness, and your feet shod with the preparation of the gospel of peace. And above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God; praying always with all prayer and supplication in the spirit, watching thereunto with all perseverance and supplication for all saints.

May the God of all truth and grace bless you all with all spiritual blessings, while advancing on your pilgrim journey to the heavenly Canaan. Finally, brethren and sisters, we bid you all farewell, having the comfortable hope of meeting you all in glory.

MARSHAL McGRAW, Mod'r.
WILLIAM NELSON, Clerk.

—

CORRESPONDING LETTER.

The South Carolina Primitive Baptist Association to the Springfield, Bear Creek, and Lexington Primitive Baptist Associations, send Christian love.

DEARLY BELOVED BRETHREN IN THE

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LORD; In these times of divisions and contentions among the professed followers of Jesus Christ, we hardly know how to address brethren, or to keep up an epistolary correspondence with them, without giving them to understand on what kind of platform we stand as a religious denomination. Ever since our first recollection until about some fourteen or fifteen years ago, we knew of but one denomination of Baptists in this country, and that was what we now call the hard-shell. Whenever we saw a Baptist, even if he was a total stranger, we took it for granted that he was of the old Petrobrusian or Calvinistic school. Such of us as were then destitute of religion, did not like him much the better for what we took it for granted were his principles. However, whatever he was or was not, we could not help it; we had to let him pass just as he was. He did not seem anxious to win our love or good opinion by a temporising course. But some fourteen or fifteen years ago a number of Baptist brethren in the ministry in this country, made a new off-set (so to speak) in the matter of religion and of church affairs; they seemed to be bent on getting up what they called revivals of religion by human efforts alone, doctrinal foundation on which to build religion, was considered by them as worse than nothing and vanity. They went altogether for raising superstructures and for having large churches, let the materials be of what sort they might; as if they did not know, or did not consider, that a strong basis is essential to the stability of the edifice built upon it. From their course they seemed to think that laying a doctrinal foundation was working under ground and out of sight, and to be doing nothing to any purpose. They were determined, if possible, to see immediate visible effects of their word, and that was to see the people flocking up in troops to submit to the ordinance of baptism and be united to the church.

And though there was a great deal more preaching, by the gathering together of preachers and the protracting of meetings, and larger congregations flocked out to attend them, than we had usually seen among the Baptists; the visible effects did not appear in the way that the ancient fathers and mothers in Israel desired to see them. Instead of our witnessing more clearness in religious experiences, more consistency of life, and more thoroughness of views; there was in our apprehension, an evident diminution in all these respects. And even they, who for the time ought to have been teachers, seemed to be such, that some one had need to teach them which were the first principles of the oracles of God.

These things we wondered at and deplored in secret, for a time we kept silence, but the fire burned within us till we had to speak out. But no sooner did the leprosy (as they called it) in us break out, than they put some of us away out of their camp; others they laid under an interdict, and other some they merely treated with a cold indifference, or avoided as if we had had some infectious disease. But whenever we could meet with one of our own sort, we would interchange our views and feelings with regard to the dark dispensation the visible church was getting under.

At length we had an itching to form ourselves into an associate capacity, that the world might know that there was such a people as we were. And this we did, and have continued unto the present, though a feeble folk and are laboring under many discouragements from without.

Now, brethren, you may guess what sort of people we are, and if you are of the same family in Christ with us, we pray you to come and see us. We would be glad to hear from you often and to see some messengers from your body, especially, brethren that can preach for us when they come. We have appointed our beloved brethren, whose names you will find in the foregoing Minutes, to bear this communication to you and to inform us, of your state; send us some written communication to inform us how you are getting on. But, above all, we would be glad to see some of

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the ministering brethren from your body. We reckon, that if we could, we would be like saint Paul, when he saw the brethren that came to meet him as far as Appii forum and the three taverns, we would thank God and take fresh courage.

Together with this communication, we forward you our corresponding letter to you of last year, so that you see that we have not grown cold or indifferent toward our brethren of sister Associations; although there has been a temporary failure in the regular correspondence. By divine permission, our next annual meeting will be held at the Jackson Creek church, Richland district; and begin on the Saturday before the second Lord's day in October. October 12th, 1846.

MARSHAL McGRAW, Mod'r.
WILLIAM NELSON, Clerk.

Extract from the Minutes of the Primitive Baptist Association, held with the Lewis Creek church. Mi Sept. 1846.

OBITUARY.

DIED, at his residence, in Yallobusha County, Miss, on the 26th of June, 1846 ELDER FRANCIS BAKER, in the 66th year of his age, after a protracted illness of seven weeks. He was awakened to a sense of his lost state in his 20th year—obtained a hope in Christ in his 27th year—was baptized in his 29th year—commenced preaching in his 41st or 42d year, and was ordained the same year.

As a man he was firm, frank, candid and courteous; beloved by his friends and respected by his enemies.

As a Christian, he was firmly established in the faith of God's elect—believing that salvation is of God, and not of man—by grace, and not by works—that they who work not but believe on Him who justifieth the ungodly, their faith is counted for righteousness. He believed that without faith it was impossible to please God—that all men have not faith—that true faith is the gift of God, and is given to those only who were chosen in Christ before the foundation of the world, and was predestinated to be conformed to the image of His Son—and that neither death, nor life, nor angels, nor principalities nor powers, nor things present, nor things to come, nor height nor depth, nor any other creature shall be able to separate them from the love of God, which is in Christ Jesus our Lord. He believed that good works are an evidence of a gracious state, and are the effect of the faith of God's elect, and not the cause; that the elect were created in Christ Jesus unto good works, which God hath before ordained that they should walk in them. His walk in life was such as to show his faith by his works; he took the Scriptures for his rule of *practice* as well as *faith*, and out of them he recognized no Christian duty.

As a minister of the Gospel he was sober, grave, temperate, sound in the faith, in charity, in patience—in all things showing himself a pattern of good works; in doctrine showing incorruptness—endeavoring to keep the spirit of unity in the bond of peace.

When the separation of the O. S. B., and N. S. B., took place, his patience and forbearance were such that he lingered behind for two or three years, laboring and striving for a restoration of gospel order. But when he found that all his efforts were unavailing, and that the N. S. party were bringing in heresy like a flood, he come out from among them and declared an unceasing warfare against all their errors—for which he received a full share of that portion of a Christian's legacy which consists of persecution. But none of these things moved him—he was prepared by the word of God to expect them. He saw that the N. S. party had become unsound in faith and doctrine, and that their works were of a like character—like faith, like works—like always begetting its like—and he ceased not to warn the people against their unscriptural doctrine and practice. This he did from a high sense of ministerial duty, notwithstanding he knew that those who could not endure sound doctrine would

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be offended; nevertheless he shunned not to declare the whole counsel of God—knowing that it was impossible to preach sovereign, discriminating grace without giving offence. Witness the effect of Jesus' remarks relative to the Widow of Serepta and Naaman, the Syrian. It seems that they heard him patiently, perhaps willing to call his doctrine conservative, until he came out openly and preached sovereign, discriminating grace, and then the ire of their father was kindled within them, and they were filled with wrath and sought to destroy him. The servant is not greater than his Master—and Brother Baker knew that if they thus persecuted the Master, they would also persecute the servant—and hence, he marvelled not as if some strange thing had happened to him.

He was elected Moderator of the Primitive Baptist Association, and served two sessions before his death, in which capacity he fully sustained the character of a peace-maker among his brethren. His earnest exhortations to the brethren, to walk worthy of God who had called them unto His kingdom and glory—to dwell together in love and unity, and not fall out by the way about things that do not pertain to the Gospel; together with his meek, gentle and courteous deportment, exercised such an influence over them, that they seemed to appreciate their calling, and in some high degree to realize what it is to sit together in heavenly places in Christ Jesus.

He has now departed and was permitted to depart in peace. During his illness he reviewed his ministerial life, and stated that the result was—"that if the Bible was God's revealed will, he had stood up for God—and felt thankful that he had the privilege of dying in the faith of God's elect—yes, the faith of God's elect."

He has fallen asleep, and we are left to mourn the loss of a father in Israel, but not as those who have no hope—we expect to see him again with our Redeemer, standing upon the earth in the latter day; and though worms destroy these bodies, yet in our flesh shall we see God, with all the holy nation of Jews (he is not a Jew that is one outwardly)—whom we shall see for ourselves and not another; and the earth shall be purified with fire, and made anew, and a nation born at once shall come with everlasting joys upon their heads—and shall obtain joy and gladness; and sorrow and sighing shall flee away.

Jasper, Marion county, Ten.
November 22d, 1846.

Dear Brethren: The time is fully come that I should send on my mite to the aid of the Publisher of our valuable paper the Primitive. I thought that it might not be amiss to send a few lines for its columns, and wishing to do unto all men as I would they should do unto me, therefore I feel disposed to give you a sketch of the times among us as Baptists.

The Sequatchee Valley Association, I believe I may say, is of one mind and of one soul as respects doctrine and practice. At her last session, there was but a small addition by experience and baptism; yet we hope the time will shortly come to favor Zion. In order that you may know who we are, I will give you some of the leading tenets of our faith. We believe in one God, the Father, Son and Holy Ghost; and that these three are one. We believe in election, according to the purpose and foreknowledge of God, and with the purpose of God are connected the means to effect the end. So that the salvation of the church is certain to be accomplished in God's own time; for it is the work of God, Though it be done by men as instruments in his hands; so that all that is done in time that is truly the work of God, (in the effecting the salvation of the church,) is but the effect of a previous design of God in eternity before time.

We also believe in a call to the work of the ministry, and that God is able and does qualify all of his servants for the work he intends them to do. We think the polish of a theological school unnecessary,

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Churches ought to be careful to set each gift in its proper place, then the body (the church) will be edified and the cause of God advanced.

We have no fellowship with the notions of Daniel Parker. The eternality of the devil is a doctrine that we think to be unscriptural, and that he has a propagated or infused spiritual seed distinct and separate from the seed of Adam or Christ, so as to place one seed under the law of God and the other not, we also think to be unscriptural; but that Christ has a seed that shall serve him, and that seed was chosen of God in Christ, (out of the world) before the world was, we believe according to the foreknowledge of God. But as Adam; while all of his posterity was in him, received the law and transgressed it, therefore they with him are considered sinners; and that out of the mass of sinners God chose his people in Christ Jesus before the world was. And that there is no difference existing among this mass of sinners, till grace makes the difference. The gospel is to be preached to all, by men called to that work; but that God by his spirit makes the application of his grace to the heirs of salvation, and thus the gospel becomes the power of God to every one that believes.

I have sat these things forth as the faith of the Sequatchee Valley Association, and if there be any one that would not acknowledge them to be their faith, I know it not; at least, I am willing to say that the above is my faith.

As it respects the times among us, union and fellowship prevails in all the churches as far as I know, with some additions to the churches; but we have had a very serious difficulty with the Caney Fork Association, that we were in correspondence with. But we settled it by dropping correspondence with them, for holding the doctrine that we call Parkerism, or the two seed doctrine, as held by Daniel Parker.

Our next Association is to be held with the church at Swift Shoal, where my membership is, about five miles above Jasper, in Marion county, on Friday before the second Saturday in August next; to which place I cordially invite all old Baptist preachers without exception.

I will take this opportunity to invite brother James Osbourn, as we hear of his travelling through the States, to visit us, if in his power, at the above Association; for there are many that would be glad to see his face and hear his speech in the pulpit.

I will now give for those of my acquaintance sake, a short account of myself and family. We have had a serious spell of affliction, my wife was taken sick about the middle of August and has but recently got about; since that time six of my children have had the remittent fever. I also was taken at the Caney Fork Association with the same fever, and am still unable to do any labor. Yesterday I had a very hard fever, to day I am clear of fever and am able to sit by the fire and write. So I must conclude by subscribing myself the friend to all the lovers of truth. Farewell.

MICHAEL BURKHALTER.

THE PRIMITIVE BAPTIST.

SATURDAY, JANUARY 2, 1847.

This number begins the subscription year of the Primitive Baptist. The papers of those who have directed them to be discontinued, will be stopped unless their subscription is renewed—where we have not been thus notified, the papers will be continued as heretofore. Should this number be sent to any who do not intend to take the paper any longer, they will please hand it back to their Postmaster to be sent to us again.

In consequence of having the Minutes of several Associations to print, this number of the Primitive has been somewhat delayed, but we will soon make up the time.

Those friendly to the continuance of the Primitive Baptist paper are informed, that it is in contemplation to issue it at the

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close of the ensuing year from perhaps a more favorable location in this State, under a competent Editor, and semi-monthly as heretofore.

GEO. HOWARD, Publisher.

We received a few days since, a letter post-marked "Mobile, Ala. Jan. 10." in which was enclosed a $10 bill, accompanied with the following remarks:

"To the Editors of the Primitive Baptist. Dear Sirs, inclosed you will find ten Dollars, considered due you by

JUSTICE."

Our subscribers at Mobile, have always been punctual in their remittances, and consequently we are at a loss to conjecture the location of "Justice." We have credited his contribution in our receipts, and hereby tender to him our acknowledgements for the same. This is another among the numerous testimonials we have constantly received, for eleven years from our readers, that our efforts in their behalf are properly appreciated. And we assure them, that it is with unfeigned regret we view the time approaching, when we shall be unable to afford them an opportunity to express their views on "men and things," in religious matters, in their own way and in their own language.

GEO. HOWARD, Publisher.

TO EDITORS PRIMITIVE BAPTIST.

Pittsylvania county, Va.,
December 17th, 1846.

Dear Brethren: The year has again rolled on near the end, which makes it my duty to let you hear from me, as agent for the Primitive Baptist; and I must say to you, I have been so much engaged about temporal cencerns, that I have neglected to let you hear from me for some time which you know; but I hope I am in time with my subscription, as I wish our paper to continue. And I wish the brethren to do better for it than I have done, and not neglect their duty in writing; but to be diligent in every good work and word: and may the Lord give us a desire to speak often one to another, and to hear from each other; and fill us with brotherly love for each other; and give us the spirit of prayer, that we may pray for one another, that brotherly love may abound from breast to breast; that we may be enabled to keep the unity of the spirit in the bonds of peace, and contend for the doctrine of the gospel in a right and becoming manner, seeing eye to eye, and speaking the same thing in Christ Jesus, for the salvation of the soul. For you know, brethren, there is one Lord, one faith, one baptism, for the church of Christ, and only one. But, for the world and carnal professors, there are lords many; and as many faiths and baptisms as there are lords.

Hence, we hear some carnal professors contending for sprinkling, pouring, or immersion, or none, just as the candidate pleases. But this is contrary to the doctrine of the gospel of Jesus Christ, the Son of God. And I had rather have no baptism, than either of their baptisms, when administered by one of those any way fellows; for the church has only one Lord, one faith, and one baptism. Then, you see, they that believe in any way are not of the church, for this faith here spoken of is the baptism of the Holy Spirit, by which faith is given; and this Spirit only gives one faith, and after this faith then comes one baptism, which is water baptism. Then those three way fellows, or any way folks, are wrong and do not belong to the church of Christ, for his church has but one Lord, one faith, one baptism.

Then, brethren, let us contend for the ordinances of the church, or house of God: and we should not receive any members into our church on the baptism or with the baptism that those any way folks can administer. Hence I think we must require of them to come to our church and to be baptised for the answer of a good conscience towards God, by a gospel administrator, just as we would one out of the world. Then, brethren, they must bring

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to the church fruits meet for repentance, and then be baptised for the answer of a good conscience towards God. Then we are all of the same stripe, and will love each other if all are of the same blood and birth; or, if all are regenerated and born of the Spirit. Then we will agree in doctrine and ordinance, hence we can see eye to eye and speak the same thing for the salvation of souls; and that thing is, by grace you are saved through faith, and that not of yourselves, it is the gift of God, Ephesians, 2 ch 8 verse.

Now let us notice the words of Paul, in the 8th verse. He says, by grace you are saved; then not by works, as some vainly say. No but through faith is the way. O yes, say some religionists, but this faith is the act of the creature; and if he does not do or act his part, he will be lost. But this acting faith is false, and does dishonor God and honor the devil. For Paul says, this faith is not of yourselves, it is the gift of God. Here you, my readers, can see that faith is the gift of God. Hence those faith actors do dishonor God and honor themselves, by doing God's works.

Notice the 9th verse. Here Paul says, not of works (why?) least any man should boast. Here we see faith is not of works, for if it was, there might be boasting in the church of Christ, or members of Christ. But not so with the members of Christ, but those religious infidels can boast of acting faith, and of doing many wonderful works.

Again, we will notice the 10th verse, same ch. For we, the apostle says meaning the church of Christ, or children of God, or saints of the most high, are his, or God's workmanship, created in Christ Jesus unto good works; which God hath before ordained that we, the children of God, should walk in them, or good works. Paul says, the saint or Christian is God's workmanship, and says, they are created in Christ Jesus, not by good works. No, but unto good works. Now the reason why God created us, or the church, in Christ unto good works, is because God had before ordained that we, Christians, should (not might) walk in them; but should walk in them, or in good works.

Now, brethren, if we are created in Christ unto good works, then God hath before ordained that we should walk in good works; then let us try to do all the good we can, and as little harm as we can to our fellow creatures; and pray God to create them in Christ Jesus unto good works, if it is his will; and then thank God for what he has done for us in ordaining us to walk in good works. For salvation is all of the Lord, and every good and perfect gift is of the Lord; hence if we do any good, let us thank the Lord for it. For it is written, let him that glorieth, glory in the Lord So, brethren, farewell. May the spirit of all grace be with you all.

R. RORER.

TO EDITORS PRIMITIVE BAPTIST.

Davis's Creek, Kanawha county, Va.
Sept'r, 1846.

DEAR BRETHREN EDITORS: I design sending you a Minute of the Pocotalico Association for publication, if you think it worthy. Brethren, I am well pleased with your valuable paper, and often my bosom is made to swell with joy while reading over its faithful pages. Now in conclusion, may the great head of the church enable you to carry on a good work, and I earnestly hope much good may be done by the publication of religious periodicals such as the Primitive Baptist. May the Lord bless you with all things necessary for life and godliness, and nothing overrated. So I must bid you farewell for the present. *EZEKIEL W. MAYS.*

CIRCULAR LETTER.

The Pocatalico Association to the several Churches composing her body, sendeth Christian Salutation:

DEAR BRETHREN: A custom of long standing, authorizes you to look for a Circular, and as it is common in writing Circulars to take some portion of the Word of

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God as a foundation or touchstone, we will ask your attention to Col. 3d ch. and 11 verse, "Christ is all." The necessity of having some religion, is generally admitted even by the most ignorant and profane; all agree that we ought to be religious; but what true religion consists in is very much disputed, every man forms a system for himself and then flatters himself it must be right; but as there are various schemes contradicting each other, all cannot be right. The unerring Word of God is the only rule by which we can determine which is right. Bring every thing called religion to this touchstone, bring it to this text, "Christ is all." He is the sum and substance of true religion, the beginning and the end of it. Paul is here speaking of a conduct agreeable to the Christian profession, he is recommending to the Collossians the mortification of all corrupt affections, to put off the Old Man of sin and put on the New Man even Jesus Christ, for a true Christian is a new creature, and in this state of renovation there is neither Greek nor Jew, circumcision nor uncircumcision, bond nor free; but "Christ is all, and in all," that is, under the Gospel.

God has no partial respect of persons on account of country, customs or situations in life. Christ has taken down the wall of partition and Jew and Gentile stand on a level before God as to duty and privilege; and for this reason Christ is the all of the Christian, let him be who he may, Jew or Gentile rich or poor, master or servant. Christ is the Christian's whole salvation, hope and happiness from first to last. We are taught the grand truth that "Christ is all," in the religion of the Gospel. This is the general language of the Scriptures. Whatever we want in religion we must have from Jesus, so Paul spoke 1 Cor. 1. 3, "Christ is made unto us wisdom, righteousness, sanctification and redemption." We are ignorant and foolish in the things of God, Christ is by his spirit made wisdom to us; we are guilty sinners liable to God's wrath, he is made righteousness to us; he is our great atonement and sacrifice; we are all depraved and corrupt, he is made sanctification to us, he is the source of all grace, and out of his fulness we receive grace for grace; we must die and see corruption, but he will raise us up again and deliver us from the power of the grave, and so be made redemption to us, thus he is our all, that no flesh should glory in his presence; but that as Christ is all, he may have all the glory.

Whatever we want in religion, we have in Christ. To be accepted of God, to be sanctified in the heart, and to be made happy here and hereafter, are the great things we seek in religion, in Jesus we have them all. Now when God sees fit to extend mercy to a sinner, he opens his eyes to behold his true condition, he perceives that he has to do with a holy God who hates sin, and will surely punish it. He sees plainly that he is a sinner, a rebel against God, he is alarmed and justly too, his fears are well grounded, and in the manner of persons terrified at the approach of danger, cries out, What shall I do to be saved? Is salvation possible? How can I obtain it? I would fly from the wrath to come, but whither must I fly? To a soul in this state, the Gospel is welcome, indeed, it affords tidings of great joy; it sets before the trembling sinner, just what he wants, a Saviour mighty to save all who come unto God by him. He no longer wants shelter in the world's hiding place, viz: (I will amend my life and if I do my best it will suffice.) no he sees that this is not making Christ all, but is making him nothing at all, for he is our all or he is nothing; see what the Scriptures say on this point.

Is the wrath of God due to sin, Christ has delivered us from the wrath to come, 1 Thes. 1 ch. 10 v. Does the holy law denounce a curse against every transgressor, "Christ has redeemed us from the curse of the law, being made a curse for us." Gal. 3. 13. Can there be no remission of sin without the shedding of blood,

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"Christ has shed his blood for the remission of sin," Mat. 20 and 28. Does the law require of us a perfect righteousness, "Christ was made sin for us that we might be made the righteousness of God in him," 2 Cor. 5 and 21. Are we far from God, "He died to bring us unto God," 1 Pet. 3 and 18. Are we justly rejected, "we are accepted in the beloved," Eph. 1 and 6. Are we every way imperfect in ourselves, "we are complete in him," Col. 2 and 10. Are we pursued by the law, "we have fled for refuge to lay hold on Christ, Heb. 6 and 16. Are we filthy by reason of sin, "the blood of Christ cleanseth us from all sin," 1 John 1 and 7.

Dear Brethren, we must close our remarks at present as our limits will not admit of our pursuing the subject, but we hope brethren you will give them a careful examination and practice what they teach, and may God grant you the influence of his Spirit to conduct you safe through this wilderness and land us all in the rest provided for God's people, is our feeble yet we trust sincere prayer for Christ's sake, farewell.

TO EDITORS PRIMITIVE BAPTIST

Big Woods, Louisiana,
December 24th, 1846

DEAR BRETHREN EDITORS: It has been sometime since I have dropped you a few lines. I will say to you, brethren, that experimental religion appears to be low in these parts; we seldom hear Christ preached as the true gospel, but we hear another gospel to the mountain that burns, directed there for life and the god free will. But it is strange, brethren, to hear men and women say, they can turn at any time and get religion of the blessed Redeemer, and live forever; when we see them let their best friends and relatives die, and them in possession of every means to the eye and ear of the natural man, a mighty day of religion.

Brethren, it seems now as in the days of old, in the building of the second temple; the young men rejoiced, and the old wept. I think true religion is at that ebb now. Brethren, there is something wrong among the few Old Baptists. We, the church, have muzzled the old faithful ox that treadeth out the grain. I at this moment weep to see the little flock scattered all over the mountains, like sheep without a shepherd. My brethren, Israel of old was punished for their disobedience, and so it is now. I think the little flock must all be brought down to the water's edge and lap as dogs; we must become as mean as dogs in the view of the religionists of the day.

But Christ our righteousnes s has said, fear not, little flock, &c. O the consolation to the living, to be poin ed to such a Redeemer and surety. Brethren, I will say to you I am one of the weakest among the weak; I crave and entreat the prayers of all God's elect, for their prayers are heard day and night. And may the Lord sustain and give you grace to be humble, and all his dear children the world over, is the prayer of your unworthy brother in tribulation. *JAMES PERKINS.*

TO EDITORS PRIMITIVE BAPTIST.

Pittsylvania county, Va.
October 2nd, 1846.

BRETHREN EDITORS: I herewith send you for publication a letter, as you will see, which was written by a sister, a young professer, to a sister of riper religious experience. It seems to be your wish, as well as it is the wish of all the d fferent Editors of your most excellent paper, to set forth divine truth in its oriental beauty, and native simplicity; which is a dress contradistinctive to all nominal religionists, and the dresses wrought by the most learned and ingenious amongst them; which also contains a solid nutriment, that has a natural tendency to build up truth, and make clear discriminations between lovers of gospel Zion, and lovers of human traditions.

Experimental matter, wrought by divine teaching, such as the following letter con-

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tains still evidences that Israel's God has not left Zion's prosperity, (as thousands say in amount,) to depend on chance, contingency, human learning, seminary advancements, human efforts, free will, and dead works; but evinces divine teaching, gracious dealings, and a holy union with himself, through our Lord Jesus Christ. And that gospel Zion is a spiritual bride, all glorious within, and her clothing is of wrought gold and that she worships God in the spirit, and rejoices in Christ Jesus, and has no confidence in the flesh, nor the works of the flesh. And as Christ is her wisdom, she can, and does, clearly see through the great religious nominal cheat, that is now spreading itself over the religious world, like a green bay tree, and duping thousands, in its prolific branches.

The apostles spake the wisdom of God in a mystery, even the hidden mystery, which the Lord ordained for the glory of the church, which is too mysterious for nominal religionists to understand; likewise possessing an aliment that their squeamish stomachs cannot digest, as they have but a natural temperament Neither can they inhale gospel water of a pure fountain, nor can they eat the flesh of the Son of man as they have no life in them; but their glory is in bodily exercise, protracted meetings, spurious doctrines, worldly applause, and an abundance of eating, luxuriously feeding the flesh, and collecting money. And, dear sir, as I conceive that the following letter, though written as a private letter for a family and relative correspondence, contains nutriment calculated to fill the children of God. It is hereby recommended to have a place in your excellent paper.

ARTHUR W. EANES.

—

LETTER.

My dear Cousin: It is with great pleasure that I take this opportunity of writing to you, and I flatter myself it will be a pleasure to you to read this my feeble letter; and feeble as it may be, I hope you will unite with me, to praise the Lord, when I tell you what great things I hope he has done for my poor soul. Yes, my dear cousin, I hope he has done great things for me whereof I am glad. Surely if any one on earth has cause to bless and adore a dear Redeemer, I have. If ever the Lord did awaken me to view my lost and ruined condition, it was about nine years ago, at preaching at Leatherwood m. h. when Mr. Eanes and Mr. McNealy preached there that I viewed myself a vile and helpless sinner, and oh! how miserable, sinful, and guilty I felt.

I never can describe my feelings; those that have felt the same, can understand something about it. I tried to pray, but my prayers seemed like nothing. I felt like that I had sinned so much against a good and merciful God, that it was sinful for me to beg his mercy; but still I would beg, and beseech the Lord to have mercy upon me. In this way I went on, though at times not as much distressed about my condition, until the 14th day of May, when I hope it pleased the Lord to manifest unto me the forgiveness of my sins. I felt more concerned than usual that morning and I went alone by myself to bemoan my lost and ruined condition; and I begged the Lord to allow me to call upon his name while I lived, for I felt that after death I should be banished from him for ever. I was not willing to be lost and oh! how I did beg for mercy.

The punishment of hell I never dreaded, but it was the thought of being banished from my God that so much wounded my feelings; and while I was mourning over my sad condition, for indeed it was sad, it was the most awful time I ever experienced. I was sitting, not knowing what to do, nor what to say; but still begging for mercy; using every argument I could; but it was nothing at best, for I plainly saw that it was nothing that I could do that would induce the Saviour to pity me. And I hope it did please the Lord to do

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that for me, that which I plainly saw, I could not do for myself.

Whilst in this deplorable condition, I cannot tell how; but my burden, that heavy burden that had been such a weight to me so long, left me, and these words with great force came to me, "because I live, you shall live also;" and that time I was filled with praises to my God, and oh! how I did praise, rejoice, and thank my Lord for his great mercy to me. Not only that he had kept me from hell, but that he had also given me faith to believe he was my Saviour; and that because he lived I should live also. What more could I want, than to live with and by Christ? Why nothing, for I was as happy as flesh could be for some time. But it was not very long before I began to doubt, thinking peradventure that I had taken hold on something that did not belong to me; for I thought I had sinned too much, to receive such signal mercy really. But thank the Lord, my blessed master, that I am not altogether given to doubting; for I some times (as it were) view my life hid with Christ in God, and then I have sweet communion with the Father. And it is my great desire to live near to my Saviour and to walk in the light of his countenance; but there is so much sin dwelling in me, that at times I fear that I am not one of the Lord's chosen ones, and if not, after all I must hear the awful sound, depart. But I hope I am one, that he loved before the foundation of the world; and if I am, nothing can separate me from my God

My dear cousin, when I consider the merciful dealings of the Lord to me, I can but be astonished! to think that he should remember and take care of me, when I did not take care for myself. Oh! the compassion of Israel's God.

Why was I made to hear his voice,
And enter while there's room;
While thousands make a wretched choice,
And rather starve than come.

It was the love of my blessed Jesus,
That sweetly forced me in;
Else I had still refused to taste,
And perished in my sin.

God's love, is an everlasting love, and it is with loving kindness that he draws his children to him; and oh, that I could always feel that I was drawn by the sweet cords of his love, then I could say that Christ was mine and I was his. But my nature is so sinful, and I am so apt to do that, which is sinful, that I am often made to cry out and say, can ever God dwell here. But although I am beset with so much sin here, yet when I look forward to a coming day, when Christ will gather together all his jewels; and I shall behold my Lord, and see him face to face; and when I shall be like him, I am filled with a blessed, and joyful anticipation, what more could I want than to be like him? It will be enough, my soul will rejoice to see that happy day. And it is my soul's sincere prayer and desire to be kept from sin, and the power of satan until that day. I want to be humble and near my Saviour, and oh, that it may be his good pleasure to keep me truly devoted to my Lord. Never let me be tempted above what I may be enabled to bear, and his great and almighty name shall have all the praise

I subscribe myself your sincere and affectionate cousin.

SARAH M. GRIGGS.

To Frances Griggs.

TO EDITORS PRIMITIVE BAPTIST.

Bowers's, Virginia.
December 28th, 1846.

DEAR EDITORS: It has pleased the Lord to take from me my bosom companion, and as she highly esteemed brother Parham Pucket and brother Lewis Pucket as Christians and ministers of the gospel, if you know where you can write to them, I wish you to let either of them know, and if I cannot get them, brother D. Mott, whenever they make a visit to old South Quay, in Virginia, that they would set apart one day to come to my house to preach her funeral; and by so doing you will

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much oblige your strange but sincere friend.

JONATHAN LANKFORD.

TO EDITORS PRIMITIVE BAPTIST.

Monticello, Alabama,
December 30th, 1846.

DEAR BRETHREN, of the Primitive order: I send on again for your valuable paper. I have done every thing I could for the spead of it, and am well pleased with it myself, especially when I get pieces from brethren James Osbourn, N. S. McDowell, and Perry and others that write from South Carolina.

Brethren, I really feel right smartly built up, when I read their pieces, for they suit my feelings, whether I am right or not. And, brethren, if I am not right, I want to be right. We have some just such preachers here as I hear you talk about, and some that call themselves Baptists too; but brethren I do believe that God's people are all taught of the same spirit, and they do understand one another when they talk about the grace and mercy of God towards them.

Dear brethren, I do desire your prayers for myself and family, for the prayers of the righteous avail much. Nothing more, but I wish to remain your brother and friend until death.

HENRY CASON.

TO EDITORS PRIMITIVE BAPTIST.

Georgia, Washington county,
November 18. 1846:

DEAR BRETHREN: Religion is at a lower ebb in this county at this time, than I ever knew it before since I can recollect. It seems the Primitive is the best messenger we have in this section of country. I remain yours with respect.

JOSEPH DANIEL.

TO EDITORS PRIMITIVE BAPTIST.

Lauderdale county, Ten.
Sept. 15 1846.

BELOVED EDITORS: So long as I can spare one dollar and continue to like the Primitive Baptist as well as I have heretofore, I for one wish to be your readers; though there a great many in this country that cannot bear to read it, they say that there are too many hard sayings in it for them.

I have concluded to send you the above you can dispose of it as you think best.

ISAAC MOORE.

FOR THE PRIMITIVE BAPTIST.

Death and Judgment. C. M.

It is appointed once to die,
And then to judgment go;
And then our spirits they must fly;
And leave this world below.

So as we die we then must rise,
And in our order come;
To meet the Saviour in the skies,
And hear and know our doom.

The righteous then, a royal band,
Will there be drest in white;
And meet their Lord at his command,
A shining army bright.

The wicked then they wont be so,
They'll in their order rise;
And down to hell they all must go,
With wonder and surprise.

Great God! we feel for sinners lost,
To see them dead and blind;
To think they will not count the lost,
But to their idols joined.

The work we own, is theirs alone,
Great God! we truly see;
A Paul could sow, while here below,
But had to look to thee.

BENJAMIN MAY.

Macon, Ga. May 6, 1846.

Such is the condition of life, that something is always wanted to happiness. In youth, we have warm hopes, which are soon blasted by rashness and negligence; and great desires, which are defeated by experience. In age, we have knowledge and prudence, without spirit to exert or motives to prompt them.

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THE PRIMITIVE BAPTIST.

EDITED BY PRIMITIVE (OR OLD SCHOOL) BAPTISTS.

Printed and Published by George Howard;

TARBOROUGH, NORTH CAROLINA,

"Come out of Her, my People."

Vol. 11. SATURDAY, FEBRUARY 6, 1847. No. 14.

COMMUNICATIONS.

TO EDITORS PRIMITIVE BAPTIST.

Alabama, Barbour county,
January 11, 1847.

BRETHREN EDITORS: It has been some time since you hard from me, and it has become my duty as agent to send on some money which I am indebted; and having procured some new subscribers for your much esteemed messenger, the Primitive, I have concluded I would send you a few of my thoughts, and scriptural proofs why there are so many in this our day that speak so much evil of your sweet messenger.

The reason why it is so much spoke against is, because what the precious brethren write are the words of eernal truth. For, brethren, I believe there are the very same kind of self-righteous Pharisees in this our day, as were in the day of our blessed Redeemer when he was tabernacling here on earth, preaching his own everlasting gospel. For he told them at a certain time, because I tell you the truth ye believe me not; and further said, which of you convinceth me of sin, and if I say the truth why do ye not believe me And he further said, he that is of God heareth God's word; ye therefore hear them not, because ye are not of God.

Brethren, have those selfrighteous religionists of the present day ever convinced us that what the precious brethren write in the Primitive are not the words of eternal truth? I can say for one they have not convinced me, neither can they convince one that knows what truth is. I do not wonder at so many following their pernicious ways, the reason they follow them because the way of truth is evil spoken of; and our Saviour said, why do ye not understand my speech? Even because ye cannot hear every word. Ye are of your father the devil, and the lusts of your father ye will do; he was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie he speaketh of his own, for he is a liar and the father of it. These words, brethren, were spoken by our blessed Redeemer to the self-righteous Pharisees.

Dear brethren, sorry am I to have to tell you, that we have among us in this section of country a people called Baptists, which I esteem no better than those very people which our Saviour spoke of: Ears ye have, and hear not; and eyes, and see not, &c. I fear that the interior ear of their understanding has never opened to the blessed gospel of Jesus Christ, and him crucified; nor they never have been made to see with an eye of faith, that God for Christ's sake had pardoned their sins. For if they had been brought to the knowledge of truth which is in Jesus, they would not speak so much evil of the truth. And ye shall know the truth, and the truth shall make you free. Hence, dear brethren and sisters, don't it appear very plain

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from the words of our blessed Jesus, who spake as never man spake, that wherein a poor dead sinner is made free through the truths of the gospel, that he then is free from his father the devil; and will no longer speak evil of the truth.

Dear brethren, I am a poor unworthy creature not meet to be called a Primitive Baptist: but if I know any thing about myself, my desire is to live and die a Primitive, though of all people we are persecuted the most. But, dear brethren, one of the greatest proofs that we are the children of God is when we suffer persecution; for our Saviour told his disciples before his assention, that they would have to bear persecution; and we should not think it strange that we suffer the same conflict.

Now, brethren, I wish to let you know that there is a kind of Baptist about here that preach up freewill, and free agency, &c. We have a preacher in our settlement that has gone so far as to tell the people that if they would do their part, he would be security that Jesus would do his; that they could meet Jesus on the half way ground by their good deeds and performances.

Brethren, we are commanded not to judge; I cannot help judging when I hear a man teach such doctrine; for it is giving the lie to all the truths of the gospel. For if grace is obtained by any good deeds, or performances of the creature, I can say for one that I have never been able to do any of those good works as they esteem them, for I find when I would do good, evil is present.

Brethren, when such men preach such spurious doctrine, giving the lie to all the true gospel of Christ, having no authority for such doctrine in the holy Bible, which is the man of our counsel: can it be said that such characters, are of God? If they were, they would hear God's words.

Now, my dear beloved brethren and sisters, a word of consolation. There is one thing that should make us lift up the hand that hangs down, and the feeble knee, when we hear that we poor despised feeble few are so evil spoken of; for if we were of the world, the world would love its own. For in a certain place our Saviour told his disciples, wo unto you if all men should speak well of you. We find that the followers of the week and lowly Lamb of God have ever been a persecuted people, and evil spoken of; it began when Cain slew Abel, because Abel's offering was received and Cain's rejected. For, brethren, we know that which is of the earth is earthy: how can any poor earthy creature, who is dead in trespass and sins, re instate himself in the favor of God? For we learn, that in Adam all died, and in Christ all shall be made alive..

Yea, brethren, I believe that all that were given to the Son of God in the covenant, will be quickened and be made alive; not by their own freewillability, but because ye are sons, God has sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Was this done by the creature's good deeds and performances, or free will ability? I think not, but I find it was all done through and by the blood of the everlasting covenant, which was ordered in all things and sure.

I must close by subscribing myself your unworthy brother.

YOUNG SMITH.

FOR THE PRIMITIVE BAPTIST.

Extract from the Minutes of the eighth annual session of the "Zion's Rest" Primitive Baptist Association, held at Primitive Mt Pleasant church, Marengo county, Al. commencing on Friday before the 3rd Lord's day in October, 1846.

CIRCULAR LETTER.

The Zion's Rest Primitive Baptist Association, to the Churches whom she Represents seneth Christian love:

DEARLY BLOVED BRETHREN IN THE LORD:— Through a well ordered chain of God's Providene we are permitted as humble instruments, in his hands, to ad-

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dress you, by way of a Circular. And some now brethren to call your attention to the all important subject of effectual calling. Effectual calling is the work of God's spirit, whereby convincing us of our sin, and misery, enlightening our minds with the knowledge of Christ and renewing our wills, he doth persuade and enable us to embrace Jesus Christ, freely offered to us in the Gospel. This may be considered as a call from darkness to light, from the fellowship of the world to the fellowship of Christ; from misery to happiness, from sin to holiness; finally from all created good to the enjoyment of eternal felicity; it is considered in the Scriptures a holy calling, a heavenly calling &c. "Whom he did foreknow them he also did Predestinate, to be conformed to the image of his son, and whom he did predestinate them he also called." And whom did he call them to? he called them to Holiness, to Glory, and to virtue; and whom he called them He also justified, and Glorified; and it is termed an holy calling 2nd Tim. Not only as it calleth us to Holiness, but as it is sacred, peculiarly set apart, and appropriated to an holy people, namely: those whom the Lord set apart for himself, whose eternal, sanctifying them in his decree was the original cause of their being sanctified, actually. He loved them with an everlasting love, therefore with living kindness doth he draw them—Jer. 3 3. In effectual calling the creature is not turned to God by the hair of the head nor doth He content himself with willingand wondering, wooing and beseeching, that it might be so, nor merely by propounding moving and striving by moral susion and threatnings, which are of little vail, with a dark understanding and fixed unity which every man is acted by. But by the putting forth of a power invincible, a power that will not hear nay, but that it will do what it undertakes. To do a thing effectually is to do it perfectly, thereby successfully. The opposer of truth is ready to ask if the spirit of the Lord does not strive with every man alike, in answer we say if it does, why did not Abram's father's whole house go from Chaldea, as well as Abram? And in the days of Lot, why did not the Angel take the rest of the People of Sodom, as well as Lot? and why not Christ have taken Zebedee as well as his sons? And why did Christ speak to the world in Parables? and when apart with his disciples expound the whole matter to them, "saying unto you it is given to know the mystery of the Kingdom," when given to them?

Before the world began, "according as he hath chosen us in himself before the foundation of the world, that we should be holy and without blame, before Him in Love." But there is a knowledge of good and evil, that Adam attained by transgression, and every rational being possesses more or less of it; even a Murrell was filled with it. When the dreadful consequences of hell, and Sinai's thunder pours forth upon a guilty head, conscience says to the creature I am a sinner, so far from this feeling being the spirit of God that giveth life, it is an operation of the Law that worketh death, and awful it is to remember, that there are thousands now shining professors in the world that have only heard the sharp clap of Sinai's thunder, and have mistaken it for the word of life; while it is only the voice of death, saying pay me that thou owest, for if there had been a law given that could have given life, verily righteousness should have been by the law. But faith and holiness are the effects and certain consequences of election. The counsel of God concerning election is secret. The minister knows not who are the objects and therefore must preach to all according to his commission. And yet how often is it that you see several persons seated together and one deeply affected by the operation of the Spirit of God, and all the rest perfectly unconcerned, is he better by nature than they? by no means, but the Lord deals in this as in the matter of lots. Saul was foreappointed to

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be King, yet all Israel must come together. and lots must be cast on the whole nation. as if the person was yet undesigned. 1st Sam. 9. 16, with chap. 10, 28, 21st. The falling of the lot was wholy contingent as to men, another might have been taken as well as he it fell on, but the Lord disposed it and it fell on the right person. Prov. 16, 33rd. So touching the Gospel it is sent to a place where perhaps one, or very few elect persons are, and those only shall be taken by it and yet it must be published to the whole promiscuously, but the Holy Ghost, who knoweth the deep things of God brings it to the hearts of those for whom it is prepared—of which the Jailor and Lydia, and others are examples.

And further, it is worthy of remark what sort of men the Lord called to the work of the Ministry while on earth in the flesh—not the learned, but the illiterate; and of these such most eminently as had neither elegancy of speech nor majestic presence—2d Cor. 10 10th. and the end of this was that it might appear and men might be convinced that their faith stood not in the wisdom of men, but in the power of God—1st Cor. 23, 5. The natural unaptness of the person commonly wrought upon, to receive those high born principles, not many of the wise and noble, but the poor, base, and foolish, that is, in comparison of others. And why so? Because no flesh should glory in his presence, and yet take notice that the wise and the noble were not excluded; witness the wife of Herod's steward, Joseph Nicodemus, Surgus Paulus a prudent man, which further illustrates the power of God, in that he did by those weak and contemptible means, bring in also such as these. To whom then does those requisites of salvation belong? To elect persons, and that in right of their election. Elect, believer, are controvertible terms. Every believer is an elect person, and every elect person is or shall be a believer in his time, according to his foreordaining or saving, for who has saved us and called us with an holy calling. 2d Tim 1, 9. Then if the Divine power be so absolutely necessary, rest not on means or ministry though the best, use them as means but still have your eye towards that power and grace which alone can make them effectual. Elisha smote the waters with Elijah's mantle, but it was the God of Elijah who parted it hither and thither to make a way over, 2d Kings, 2, 14. Men rolled the stone from Lazarus' grave, but Christ brought Lazarus forth, John 11, 41, 44. So the ministry preaches Christ to the people. But it is God only that gives the understanding to know Him. If all that pertain to salvation be given in right of election, then let every soul that seeks for spiritual gifts and would be sure to obtain, apply himself to electing love, and let our thankfulness for all that we have or hope for, be referred to that love, for that is the rock of which they are hewn, the fountain and spring from whence they proceed. Electing love not only provides us a home, but sends us the Divine Spirit to be a company keeper and director by the way, so we see that spiritual blessings are a gift, and will not admit any plea that may seem to make them wages.

Lazarus loved Christ yet his sisters would not use that as their argument. But "Lord be whom thou lovest is sick," John 11, 3 What the Scriptures holds forth as a moive with God that we may plead, and that in his name, and indeed nothing else is peadible at the throne of Grace. "For we know not what we should pray for as we ought, but the spirit itself maketh intercession for us with groanings which cannot be uttered," Rom. 8, 26. No creaure ever yet prayed aright till such intercession was made, and such intercession s the effect of electing love. God sends forth his spirit from his throne, and breaths into the heart of the creature, and though he may have been all his life a vile persecutor, like a Paul he falls to the ground in the inner man, saying willingly, "Lord what wilt thou have me to do." If we fel poor we need not be over solicit-

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ous, how we shall speek nor think we shall fare worse, for coming in so tattered and pitiful a condition. Free grace is compassionate rich and beautiful, you are not the less welcome because you bring nothing The best qualification is to find yourself ill qualified, empty, blind, miserable, hungry, poor, naked, &c. Electing love hath provided enough and more, not only bread and water, though those would be readily received by a hungry and thirsty soul, but wine and mik. "Wine on the lees a feast of fat things. Isa. 25, 6. Not fig leaf aprons, but long robes of linen white and clean," Rev. 19, 8.

Time and our limits call us to a close, and we shall submit these remarks to you with Paul's admonition to his Roman brethren, "Let us walk honestly as in the day, not in rioting and drunkenness, not in clamoring and wantonness, not in strife and envying But put ye on the Lord Jesus Christ and make no provision for the flesh to fulfil the lust thereof." Then brethren, having done all we can, let us walk humbly as living on another's bounty, assuming nothing to ourselves, but ascribing the whole of our salvation to electing grace. Amen.

TO EDITORS PRIMITIVE BAPTIST.

Madison county, Ky.
Jan'y, 25. 1847.

DEAR EDITORS: Having formed some slight acquaintance with the "Primitive Baptist," through old bro. Isaac Tillery and some other brethren in the mountains who are subscribers; I concluded also to become a subscriber.

As to my faith, or the doctrine I maintain by which alone, God can be just and the justifier of him that believeth in Jesus; it is called hard doctrine by the large mass of professors of various denominations amomg whom I live. Yet in truth it is the only easy doctrine. It provides all things for the sinner—all spiritual blessings—and then bestows them freely, "without money and without price." I believe all sinners are by nature, "dead in trespasses and sins." Eph. ii. i; and the reason they do not thus remain, is, that "God who is rich in mercy, for his great love wherewith he loved us even when we were dead in sin, hath quickened us together with Christ." Hence I have no faith in the *doing powers* of ungodly men to *get* religion as they call it. "Make the tree good and his fruit shall be good."

I believe the righteousness of Jesus Christ imputed to the sinner is the *only* ground of his acceptance with God. "Now to him that worketh, the reward is not reckoned of grace but of debt: But to him that *worketh not*, but believeth on Him that justifieth the ungodly, *his faith* is counted for righteousness."

I have thus, in a short way, given you a few items of my faith, that you may understand my "whereabouts." Respectfully yours. *JAS. W. DUDLEY.*

TO EDITORS PRIMITIVE BAPTIST.

Monticello, Jefferson county, Florida,
Jan. 13*th*, 1847.

DEAR FRIENDS: After a long delay I attempt to send you a few lines and to send on my dues; and to bid farewell to my readers that are afar off. I have been a reader of the Primitive Baptist about six years, and seen and read many interesting communications that were and are calculated to establish and comfort the saints.

In the bounds of the Ocklocknee Association the last year, there were baptized, 33—received by letter, 53—confession of faith, 1—restored 6,—dismissed by letter, 62—excommunicated, 33—dead, 21—total in fellowship, 897. The Old Baptists have many trials here, but the Lord will deliver them out of them all; and they will at last be safely landed away, where sorrow and sighing will be no more. Some times when my mind soars away to that heavenly world, and contemplates the joys that will there be felt, I then feel like I

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want to go to that country. But at that day I shall have to stand in my lot. Fare well to you all.

HARTWELL WATKINS.

TO EDITORS PRIMITIVE BAPTIST.

Lowesville, Madison county, Ala. } *Jan* 1847. }

DEAR BRETHREN EDITORS: Please give the following Obituary a place in your paper, and you will oblige the undersigned.

DIED, at his residence fifteen miles north east of Huntsville, Madison county, Ala., *John Layman*, aged 70 years and 22 days. Farther Layman was born in Pennsylvania, near Yorktown, in the year of our Lord one thousand seven hundred and seventy seven, and lived part of his time in Virginia and some in East Tennessee; but lived near 40 years in Madison county, in which county he died on the 22nd day of January, 1847.

The subject whose death we are now going to delineate, was a kind, loving and affectionate husband; a good citizen, an accommodating neighbor. But we come now to speak of his Christian character, which is the most pleasing part He was a member of the Primitive Baptist denomination for near 45 years, and though the head of this good old soldier of the cross had become silvered over with the frosts of 70 winters, yet he retained his temper as smooth as ever; and with a strong mind was ready to welcome death, and speak of going to God and to everlasting bliss with great firmness. And even while conflicting with the king of terrors, he exhibited a great knowledge of his approaching dissolution. And though he suffered much pain, he said he soon should go to God and glory at the right hand of God in heaven.

The day before he died, I asked him if he was willing to die? He answered yes, I am going to pay a debt that I owe to God. At this time, his faithful wife asked him to take some medicine; he refused and crossed his hands and said to her, let me die in peace. He then prayed the following short prayer: Oh, Lord, save my soul. Upon seeing this, his wife wept. He said to her, my dear, weep not for me; the Lord will take me home to his everlasting habitation. He then cried, I am happy, I am happy; and lost his speech.

Thus died Father Layman. He left a faithful wife to sorrow for him with many kind friends to mourn after him; but he is now singing the theme of redeeming grace and dying love, far from this world of sorrow.

GEO. N. CLAMPITT, writer.

N B. The Huntsville Democrat will please copy the above.

A verse composed by the writer.

May all his friends in love combine,
His widow's sorrow to soothe;
And pray that God by grace divine,
May keep her by his love.

G. N. C.

From the Signs of the Times.

CIRCULAR LETTER.

The Miami Association of Regular Baptists, unto the several Churches whom she represents, sends Christian love:

DEAR BRETHREN IN THE LORD:—Through the tender mercies of our Heavenly Father, we have again been favored with the privilege of meeting together in an associate capacity to consult on the things that pertain to the Redeemer's Kingdom, and peace of Zion's children. From the letters of Correspondence from the several Churches, and our sister Associations, we see that the enemy has broken in among us to mar our peace, notwithstanding some have been added to our number by baptism, as the face of our minutes will show.

In accordance with a long established custom you will doubtless expect from us a Circular Address; in which we would state that we believe that God regenerates sinners by his Holy Spirit independently of any means; for it is the Spirit that quickeneth; and the Saviour says, "I am the way, the truth, and the life." And

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again he says, "No man can come unto me, except the Father which sent me draw him, and I will raise him up at the last day."—John vi. and 44th. And again he says, "My sheep hear my voice, and I know them, and they follow me, and I give unto them eternal life, and they shall never perish."—John x. 27, 28. Many passages might be quoted to prove our doctrine, but this must suffice at present. Paul says that, all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be thoroughly furnished unto all good works;" the substance of all the Scriptures being contained in the New Testament, for it contains a revelation of Christ, with all his saving benefits, which is the subject and burthen of the Law and the Prophets; therefore we go to it, to be thoroughly furnished unto all good works; and being thus furnished by the great Head of the Church, let us walk by the same rule, and not veil the fair habitation of Zion, by mingling therewith the falsely called, benevolent institutions of antichrist to whom they belong: for whenever they have been countenanced by the Church they have never failed to produce discord, strife, and divisions among the brethren. And indeed from this course of receiving the commandments and traditions of men, instead of the Oracles of God, the Church has suffered the greatest calamities that have ever befallen her, in all ages of the world. If you would promote Christian love and fellowship, guard well the pulpit, be sure that your minister is sound in the faith of the Gospel, before you give him the oversight of the churches; let it not suffice that he privately profess, to know and love the truth, or in a few discourses publicly declares it, for this the emissaries of Satan will often do, in order thereby to gain admittance into Churches, and by their fair speeches deceive the hearts of the simple; but prove them to be such as constantly affirm the things that become sound doctrine—that contend earnestly for the faith once delivered to the saints, and that are not afraid nor ashamed, on all occasions to declare the truth in all its parts and beauty, and expose the doctrines of men and devils, in all their deformities. Be not deceived by the popular cry that, your minister will be unpopular, and your congregation small; for it is far better to have an unpopular minister, a sound church, and a small congregation, than a large congregation, a corrupt church and a popular minister of Satan at the head of it. Therefore, brethren, if there come any unto you that bring not the doctrine of Christ, receive them not into your houses, neither bid them God speed, remember that they that bid them God speed, are partakers of their evil deeds. Then brethren, as you regard the fellowship of the saints, the love of God, and the welfare of Zion, guard against imposition from this quarter. You had much better be without a pastor than to call, encourage, or even countenance an imposter. Let your past sufferings and trials from this source be a lesson to you for your future practice. Look well also to the discipline and rules laid down by your blessed Redeemer for the government and regulation of the social affairs of the Church, that they be faithfully executed. Be careful that you do not nourish, or encourage in your own houses, any root of bitterness or disorderly practices that tend to mar your peace or the fellowship of Brethren. But walk in love, even as Christ also has loved us and given himself for us, an offering and a sacrifice to God for a sweet smelling savor. We would also suggest to you the importance of being on your guard in the reception of members, let not your judgment be over come by your passions, but try every experience related to you, by the unerring word of truth, before you extend to them the right hand of fellowship; knowing that graceless professors are not only useless members in the Church, but are burdens and weights to be borne by the Church until with diffi-

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culty they are removed. Finally, Brethren, cultivate among yourselves love, peace, meekness, brotherly kindness, be kind and affectionate one to another, tender hearted, forgiving one another even as God for Christ's sake hath forgiven you: while on the other hand we would admonish you to stand aloft from Antichrist and all his progeny, touch not, taste not, handle not, any of the abominations which are all to perish; beware of Mystery Babylon, that you receive it not into your house, that you be not partaker of her plagues, but keep yourselves from the world, so shall the fellowship of the saints abound; being knit together in love, so shall you keep the unity of the Spirit in the bond of peace. In conclusion, a word of exhortation to those who are placed as watchmen of Zion's walls.

Dear Brethren, remember the great responsibility resting upon you that are called to be soldiers under the king of Zion, for you are set forward in defence of the gospel of Christ, against the kings and adversaries. That you are to wrestle, not with flesh and blood, but, against principalities and powers, against spiritual wickedness in high places; remember that you will often have to meet your enemy in disguise for Satan himself is transformed into an angel of light, then you need not marvel if his ministers profess to be ministers of righteousness, for this character they generally assume, the more easily to accomplish their diabolical schemes. They will come in the character of friends, and endeavor to beguile you with the spirit of compromise and flattery; but stand aloof from them, so long as they carry the body of Antichrist, whether professed friends or avowed enemies, and give no place to them, no not for one hour. But take to yourselves the whole armour of God, and stand fast in the liberty of the gospel, and *fight* the good fight compromising with none at the expence of the gospel; take heed to yourselves and to the doctrine; continue in them, for in so doing you shall save yourselves, by walking according to the gospel rule, and thus be ensamples to the flock of God, by declaring the gospel faithfully on all occasions without reserve; and by so doing you will stop the mouths of gainsayers and save yourselves from the chastening rod of your heavenly Father, the reproach of the enemy, and of being cast away by your brethren. Take heed to the doctrine by preaching it faithfully and fearlessly, and drawing the line of distinction between truth and error; by exhibiting Christ with all his charms, glory, and saving benefits to the believer; and by showing Antichrist with all his abominations, hypocricies, deceptions, and lying wonders you will thereby not only feed the Church of God which he has purchased with his own blood, but save them from the errors and impositions of the Man of Sin. By pursuing this course you will doubtless be slandered and reproached by the Ishmaelitish mockers and enemies of Christ, and have all manner of evil spoken of you falsely, but let none of these things move you; let the love of Christ, his truth, and the little ones that believe in Jesus, prompt you to faithfulness in the Redeemer's cause, and to endure hardness as good soldiers of Christ, so that when the Captain of your salvation shall call you hence, you may with a good conscience say, "I have fought the good fight, I have kept the faith, I have finished my course, henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge will give me at that day, and not to me only, but unto all them that love his appearing."

THE PRIMITIVE BAPTIST.

SATURDAY, FEBRUARY 6, 1847.

Those subscribers whose accounts are forwarded to them will please make the proper corrections, should they have paid part of it—and send us the balance, or their Postmaster's receipt for the same.

GEO. HOWARD, Publisher.

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TO EDITORS PRIMITIVE BAPTIST.

—

Thomaston, Upson county, Ga.
1st February, 1847.

DEAR BRETHREN: I again take my pen in hand, to inform you that I am yet in the land of the living; and have nothing of importance to write you, more than we are at peace with one another, as a denomination of Primitive Baptists. I am now near fifty-eight years of age and cannot flatter myself to live but few more years, if any more; though I have a hope that is more precious to me than glittering gold.

No more at present, but when it goes well with you, remember me.

WILLIAM TRICE.

TO EDITORS PRIMITIVE BAPTIST.

—

Jefferson Co., Tenn.,
December 19th, 1846.

DEAR BRETHREN and sisters of the Primitive Baptist faith, throughout the United States: I once more take my pen in hand, to let you know that I am in the land of the living, and still contending for that faith that was once given to the saints, that is, saved by grace without works. I am glad to hear from you all, that you are still sound in the faith and not lead away by the delusions of the day which are so popular with the greater part of the people.

I now turn to another subject. I call your attention to that piece of brother McDowell's on the subject of liquor, and my questions that I put in the piece that I last wrote; and his evasive answers to them are I think a little harsh, which I think none of us ought to get so with one another, but let all of our writing be seasoned with grace and brotherly love; and I will try to give my views in that spirit on the subject of making and using spiritous liquor, as brother McDowell has asked me to do. I say that God made every thing on the earth before he made man, and then he made man with a capacity to receive every thing as food and drink, that it should be satifactory to his taste as well as nourishing and strengthening. I now turn to the scriptures to show how we ought to use all blessings and not abuse them.

Numb. 28 ch. 7: And the drink offering thereof shall be the fourth part of a hin for the one lamb: in the holy place shalt thou cause the strong wine to be poured unto the Lord for a drink offering: 14th. And their drink offerings shall be half an hin of wine unto a bullock, and the third part of a hin unto a ram, and a fourth part of a hin unto a lamb: this is the burnt offering of every month throughout the months of the year. Read the chapter through. Numb. 6 ch. 20, last clause, and after that the Nazarite may drink wine. See that chapter. Deut. 14 ch. 26, And thou shalt bestow that money for whatsoever thou lusteth after, for oxen, or for sheep, or for wine, or for strong drink, or for whatsoever thy soul desireth: and thou shalt eat there before the Lord thy God, and thou shalt rejoice, thou and thine household. These scriptures show, that at the solemn feasts that God commanded his people to perform, that they had to bring forward wine for the priest to drink; and them that lived too far from the place of worship to carry their food and drink, that they had to buy it at the place and such as they loved best.

I have quoted but a few passages out of a great many, but I hope the reader will examine the word of God for to get more information. Again, when speaking of the Hebrew servant, God has given the owners of them direction how to send them away in the seventh year. Deut. 15th, 14th: Thou shalt furnish him liberally out of thy flock, and out of thy floor, and out of thy wine-press: of that wherewith the Lord thy God hath blessed thee thou shalt give unto him. The above scripture shows that they had to give their servants drink as well as food: think of this you that own servants. I now come down to the New Testament. Luke 7, 33, For John the Baptist came neither eating bread nor drinking wine, and ye say he hath a devil. 24. The Son of Man

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is come eating and drinking, and ye say. Behold a gluttonous man and a wine bibber, a friend of publicans and sinners. 25. But wisdom is justified of all her children.

This shows that Christ drank wine, and did not stop drinking it when they called him a drunkard; and if his children drink the same as he did, wisdom is justified in saving of them. Mat. 6. 31: Therefore take no thought saying, what shall we eat or what shall we drink, or wherewithall shall we be clothed. 32. (For after all these things do the Gentiles seek,) for your heavenly Father knoweth that ye have need of all these things. This is spoken to the apostles, that they should go and preach, and God would take care of them; and insured them food, drink, and clothing, and that God knew that they had need of drink as well as the balance that they would need in this life.

1 Tim. 5. 23: Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities. Here it is recommended to be used by a minister for his health. So down to the present day. 3 ch. 3: Not given to wine, &c. This is giving the character of a bishop. 8 v. Not given to much wine, &c. This is spoken to the deacons.

These passages proves that it is right to use wine as a drink. I think that the point is fully proven that we have a right to use wine as a beverage. What I mean by a beverage, is to drink it for gratification not just when we are sick, but when we are well; not to get drunk, nor drink it to an excess; but use it and not abuse it, as we should do with all other blessings.

I now cite your minds to the 2nd ch. of John, first part, to show the right of making it. The first miracle that Christ wrought, he turned water to wine for the people to drink; and that after they had drank up what wine they had for the marriage, and the governor of the feast said that it was the best wine. But was there enough to make the people drunk? Yes, if they had not any before; to allow each pot to have held two firkins a piece would make 108 gallons.

If Christ made wine, his ministers surely have a right to make brandy or whiskey for the people to drink; and if they (the people) get drunk, it is their fault; for I think I do despise drunkenness as bad as any body else. I cannot see any odds in drinking wine or brandy, or any other drink that we can get drunk on, and if I could not make liquor and have it about my house without getting drunk, or my family, or having other people drinking it to excess, I would not have it at all. So I advise my brethren to keep sober and civil houses. I think I do. Who has a right to distil spiritous liquor but a sober man? Surely not a drunkard. Then let the sober man make the liquor and deal it out moderately, then all is right. But there are I fear too many in our day, that say you must not use it only as medicine, and through deception put into the liquor a little bark, or some other little thing, and drink it through deception; but God will judge them.

Christ never drunk wine as medicine, for he never was sick; and surely his children have a right to drink any kind of drink that they may think proper to drink; but be sure that none of us have a right to drink to even make ourselves hot with it, or the least intoxicated. See the scriptures to know the judgment of God against the drunkard. Always cry out against drunkenness, fornication, lying, thieving, &c.; but let temperate people alone. The worst drunkenness that I have ever known, is to be drunk with the delusion of false religion.

I now cite you to the following passage, to prove that drinking will never be put out of the world while it stands. Luke, 17. 27: They did eat, they drank, they married wives, they were given in marriage until the day that Noe entered into the ark; and the flood came and destroyed them all. So even thus shall it be in the day when the Son of Man is revealed. Under the law dispensation, one of the judgments of God against the children of

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Israel was, to take away the drink offering.

I now cite you to brother Lawrence's Sermon on the 4th of July, and you will see my sentiments about liquor. I did not ask the question that I put for brother McDowell to answer, respecting the apostles teaching a singing geography school, with any design that he was doing wrong by teaching such a school; but I thought that he would be as far from finding where the apostles taught such a school, as I would where they made liquor, as that seemed the only reason why he could not make liquor.

I now want all to know that God's cause is a drinking cause and eating, as well as to obey his commands in worshiping him. While we live here we have as much need of the things of this world as any body else. God said that the meek shall inherit the earth, and I cannot see how they are to inherit it but to use the blessings that God has given us.

I want to let the people know that spiritous liquor is a cure for any snake bite or spider bite, taking it inwardly as much as you can bear; camphor dissolved in liquor rubbed on the place is good. I think it right to publish this for the benefit of the public.

I now come to a close by saying, may God keep us from all evil and enable us to increase in brotherly love, that our hearts may be knit together more stronger in love. I love to hear from you all. Farewell for a while.

PLEASANT A. WITT.

TO EDITORS PRIMITIVE BAPTIST.

Farmersville, Union Parish, La.
December 30th, 1847.

BRETHREN EDITORS: I have had a long acquaintance with the paper, titled the Primitive Baptist, in Alabama; and am now living in this wilderness country, where the name of Old School is almost forgotten. I have been here twelve months, and have not heard the first sermon preached yet, only by the soft sodder folks, and that is like gall and vinegar to me; and I have become hungry to hear the truth. So I wish you to send the Primitive paper, and I have no doubt but I can obtain you several subscribers here.

J. R. PARKER.

FOR THE PRIMITIVE BAPTIST.

CORRESPONDING LETTER.

The Licking Association of Particular Baptists, now in Session at Mt. Gilead Meeting house, Mason county, Ky. To the Associations with which she Corresponds, wishes grace, mercy and peace from God the Father, and from our Lord Jesus Christ.

DEARLY BELOVED BRETHREN:—We are greatly pained to witness the apathy which seems to prevail so extensively in the Zion of our God. Her enemies are mustering their numerous hosts, and watching an opportunity, when she shall be off her guard, to make a deadly assault upon the citadel of truth. Brethren, are not the signs of the times ominous of an awful crisis just ahead? Should the army of the living God lay aside their weapons of defence, and go to sleep on their posts; as though they were encamped among their friends? It is not rational to suppose the army of the alien feel any sympathy for us. The commander of his, Israel's forces, has issued his order, "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light." "Be ye faithful unto death and I will give thee a crown of life." Should we not then buckel on our armor, that we may "fight the good fight of faith, and lay hold on eternal life"?

"Sure I must fight, if I would reign,
Increase my courage, Lord;
I'd bear the toil, endure the pain,
Supported by thy word."

The commander of the enemy's forces, is cunning and artful he watches cautiously for an opportunity of surprising our camp. Let us hearken to the voice of our Captain,

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"Watch and pray lest ye enter into temptation." Let us cry with one of old, "Quicken us, and we will call on thee: Draw us, and we will run after thee."

We conclude the church of Christ has placed herself in that condition antitypically; in which the Jews (the type) placed themselves anciently, when the servant of God cried, in the bitterness of his grief, "O! that they were wise, that they understood this; that they would consider their latter end." And when the Prophet was commanded to "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain; let all the inhabitants of the land tremble; for the day of the Lord cometh; for it is nigh at hand." We are aware that sluggards will say, "It is vain to serve God." But we trust, dear brethren, you and us have been made willing to "serve him with the whole heart;" yea, to "serve him acceptibly, with reverence and godly fear." We are sure his ways are ways of pleasantness, and all his paths peace. The King has said, "If any man serve me, let him follow me, that where I am, there my servant may be also: If any man serve me, him will my Father honor." To think of being honored with a "name and a place in the house of God better than sons and daughters"—To have the God of Jacob as our leader and commander, while we wade through this wilderness of sorrow; and to reign with him in eternal bliss in the world to come—To be made kings and priests unto God—To have an immortal crown of glory placed upon our heads, and a palm of victory in our hands—To fight under a commander who has never lost a battle, and who has said, "Fear not little flock, it is your father's good pleasure to give you the kingdom:" Are these thoughts not enough to inspire us with a holy boldness, and to cause us to pant to meet the foe? Victory is certain, and the army certainly destined ere it is long, to raise the shout, "O death, where is thy sting; O grave, where is thy victory." "Thanks be onto God, who giveth us the victory through our Lord Jesus Christ." Let us remember, that "here we have no continuing city,"—that we seek "one which hath foundations, whose builder and maker is God," until we arrive at which, "the munitions of rocks are appointed for our defence, the Eternal God is our refuge; and everlasting arms underneath." It is his to provide; ours to obey. "If we suffer with him, we shall reign with him." Let us "count all things but loss for the excellency of the knowledge of Christ Jesus our Lord." May his commands be our delight,—may we contend for that faith which was once delivered unto the saints, and prove by our works, that we possess it; then may we appropriate to ourselves the language,

"Fear not, I am with thee, O! be not dismayed,
I, I am thy God, and will still give the aid;
I'll strengthen thee, help thee, and cause thee to stand,
Upheld by my righteous, omnipotent hand."

What more, dear brethren, can we want? "it is written, I will never leave thee, nor forsake thee."

"The soul that on Jesus, hath leaned for repose,
I will not, I will not desert to his foes;
That soul, though all Hell should endeavor to shake,
I'll never, no never, no never forsake."

Let us remember, that to fear God and keep his commandments, comprises the whole duty of man.

"Then fighting in the Saviour's strength,
Though mighty are our foes;
We shall be conquerors all, at length,
O'er all that can oppose."

Let us remember, that prayer is a strong weapon in putting to flight the army of the alien.

We desire to thank God that we have had a comfortable interview,—peace and love pervaded the borders of our Zion. We received your letters and messengers, who participated with us, and we trust

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they had no cause to regret their visit. May God bless you and us, dear brethren, and keep us in the truth and fellowship of the Father and his Son Jesus Christ.

Our next Association will be holden, the Lord willing, with our sister Church, called Salt river, in Anderson county, Kentucky, on the 2d Saturday in September, 1847. When, and where, we hope again to hear from you.

Done by order of the Association, and signed in her behalf.

THOS. P. DUDLEY, *Mod.*

Attest: JAS. S. PEAK, *Clerk.*

TO EDITORS PRIMITIVE BAPTIST.

Saline, Arkansas,
Jan. 12, 1847.

DEAR BRETHREN: In renewing my subscription, I send you a few lines to inform you that the churches of our order are in peace, though we are in a cold state and much persecution is cast on us. I hope you may keep an eye single to the glory of God, and may you keep your columns free from all litigation, as Parkerism or the two seed doctrine; as it appears to me to be vain. I hope to see your paper revive and become prosperous, and may it be to the comforting of many disconsolate souls.

May God move the minds of his ministers to draw out of the treasures of the gospel, for the edification of the church and the awakening of sinners.

JOHN HART.

From the Regular Baptist.

Cool Spring, N. C April 22, 1846.

VERY DEAR BROTHER LOWE:—If I may be permited to use the appellation, for I assure you without affectation, when I take a view within, and see and feel my imperfections and sins, and of my proneness to wander from the God, I hope I desire to love and worship; under these reflections, I often fear surely a Christian could not be so often led astray in forbidden paths; have such wanderings of mind, if properly exercised and under the influence of the spirit of God, am led to exclaim Lord save or I perish; in me there is no help, and if I am saved it must be by the grace and mercy of God. I feel that I am a sinner, and as Christ died for sinners, I have a hope at times, that I have an interest in his precious blood; but if I am deceived in this most important matter, how awful will be my disappointment in the day of accounts, when the books shall be opened, and another book and all whose names are not written therein, shall be cast out &c; many shall cry out in that day, saying Lord, Lord, open unto us; but he shall say depart, I never knew you—how dreadful will be the sound? Good Lord deliver us from error, deception, and every evil way, and keep us by thy power, for if left to ourselves we are sure to err.

I received a short time since, the first number of the Regular Baptist, a paper published at Weston, Mo. I am much pleased with the principles and doctrine it seems to advocate; I wish it great success in this day of darkness, even deception and lies; go on the strength of Israel's God, cry aloud and spare not, show Israel her transgressions and the house of Israel her sins, and contend earnestly for the Faith once delivered to the Saints; and may the God of Jacob be your buckler, shield and fortress in all of your trials and tribulations, and give you grace to defend his blessed word, that is so often trodden under foot, and accounted insufficient to accomplish his purposes; and his name shall have all the glory, for to him it is justly due.

I should like to get the history of the Welsh Baptists, by J. Davis. I hope Brother Thorp will be a contributer to the pages of your paper whenever he should be moved thereto, as I firmly believe the sentiments he advanced in his short epistle, and their orthodoxy and soundness, notwithstanding the scoffs and contempt they are held by the Ishmaelites of the present day. Our God is a God of purpose, and

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his will shall be accomplished, although the world, flesh and devil oppose. Who works all things after the counsel of his own will, and none can hinder his Almighty power. Excuse the few unconnected sentences I have written, I only write that I may get your paper. Whether saint or sinner, I hope I wish the prosperity of Zion, and it gives me much pleasure to peruse such papers as yours. When it goes well with thee remember poor unworthy me, and if a saint one the least of all.

JAMES S. BATTLE.

From the Western Predestinarian Baptist.

CIRCULAR LETTER.

The Messengers of the Vermilion (Illinois) Association of Regular Baptists, to the Churches of which they are members, and Associations with which we correspond, sendeth greeting:

Beloved Brethren in the Lord:—The time has again rolled round, when, according to our common usage, you will expect an address from us; and while embracing the present opportunity of writing this short epistle, we feel bound to render gratitude to God on every remembrance of his mercy towards us, and the general peace and prosperity of the daughter of Zion, who has long been bewailing herself on account of murderers. But the Lord hath said, comfort ye, comfort ye, my people; speak comfortably to Jerusalem, say unto her that her warfare is accomplished—that her iniquity is pardoned, for she hath received at the Lord's hand, double for all her sins, rejoice O barren, thou that did'st not bear, thou shalt not be put to shame, nor remember the reproach of thy widowhood any more, fear not for I am with thee. I will bring my seed from the east and gather thee from the west—I will bring the blind by a way that they know not—I will lead them in paths that they have not known—I will make darkness light before them, and crooked things straight. These things will I do unto them and not forsake them; why then, brethren, should we be discouraged, though clouds and tempests, fire and smoke should appear: the Lord will make a way in the sea and paths in the mighty deep; and all they that were incensed against thee shall be ashamed—they shall be as nothing, therefore, brethren, be strong in the Lord, and in the power of his might, and as Christ suffered without the gate, let us go forth unto him without camp, bearing his reproach, knowing that the foundation of God standeth sure; having this seal the Lord knows them that are his, and no weapon that is formed against them shall prosper, and no tongue that shall rise up against thee in judgment but what thou shalt condemn. This is the heritage of the Saints, and their righteousness is of me, saith the Lord.

Dear Brethren—seeing these things are so, what manner of people ought we to be! in all Godly conversation and honesty, looking for the blessed hope and glorious offering of the great God and our Saviour, and we exhort our brethren in the ministry to cry aloud and spare not, lift up your voice like a trumpet—say to Zion thy God reigneth, contend earnestly for the faith once delivered to the Saints, and may you be filled with all the fulness of Christ to the edifying of the body, in love exhorting unto every good work; be instant in season, out of season, reprove, rebuke, exhort with all long suffering and doctrine; study a form of sound words that cannot be gainsayed, but avoid endless genealogies and questions that gender strife rather than Godly edifying; and may the Lord endow you and us with that wisdom which cometh from above, which is first pure, then peaceable, gentle, easy to be intreated, full of mercy and of good fruits, without partiality and without hypocrisy.

JAMES NORRIS, Moderator.
John C. Dicken, Clerk.

Big Woods, Louisiana,
Jan. 20, 1847.

My Brethren:—How long will it be before the great contention will be over?

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O that those who profess to know Christ, might learn to know that the gospel which is from above is the power of God, and not man. There seems to be a notion gone out in the world, that the preachers can save. I sometimes rejoice to know that the God of all the earth cannot do wrong. Farewell, brethren. When it goes well with you remember me and mine. *JAMES PERKINS'.*

From the Predestinarian Baptist.

The Okaw Association

Of Regular Baptists, held their annual meeting on the first Friday, Saturday, and Sunday in the present month, with the Concord Church, Little Wabash Point, Coles co. Ills. The representation from the Churches was tolerably full, and there was quite a number of visiting brethren in the Ministry from corresponding Associations. In consequence of their having changed time of holding the annual meeting, the brethren who attended were mostly volunteers, and did not attend by the direct appointment of the Associations from which they came. Elder Wm. H. Martin was chosen Moderator, and Nathaniel Parker, Clerk. We have seldom, if ever, witnessed more harmony, and unanimity at any Association we have ever visited. The brethren met, apparently in love, transacted their business as an Association in peace, and with the utmost cordiality. It has been the lot of this Association, within the last few years to pass through quite a fiery ordeal, and it is predicted by some, that her difficulties are not yet done. This may be the case to some extent, as we think it not unlikely that there are some Armenians lurking in some of the Churches for the want of a better or more agreeable home; still we think there are few, and of course do not apprehend any very serious difficulty. Their next Associational meeting is to be with the Union Church, on the Friday before the first Sunday in June, 1847.

To mourn without measure, is folly; not to mourn at all, is insensibility.

FOR THE PRIMITIVE BAPTIST.

Manna in the wilderness. P. M.

When Israel saw the manna fall,
They gathered fast, it pleased them all,
It covered all the ground;
But soon they found it would not keep,
In vain they tried to save a heap,
Corrupted soon was found.

This manna was most precious bread,
When all the host was truly fed,
The rest did melt away;
In vain to hoard it up they tried,
It then bred worms and putrified,
And so it would not stay.

They had to gather day by day,
For so they found it would not stay,
It must be had anew;
They slept secure through all the night,
And when the morning brought the light,
The manna was in view.

Of this kind care—how sweet the proof,
Who gathered most had just enough,
Enough who gathered least;
When first it fell, they found it good,
From heaven it came, 'twas precious food,
They had a royal feast.

They soon began to cry for meat,
For manna now they could not eat,
For it was only bread;
The Lord in anger sent them quails,
To show his treasure never fails,
On quails they soon were fed.

Although the corn and wine should fail,
The prayer of faith it will prevail,
For blessings from on high;
And so our gracious Lord provides,
For every thing we need besides,
Though creature streams go dry.

He is the shepherd of the sheep,
His hand will all securely keep,
And so they shall be fed;
Thaough dangers thick and every snare,
They all shall live and persevere,
They shall be gently led.

And when they're call'd from hence to go,
They joyful leave all things below,
And soar to worlds above;
Their happy souls forever blest,

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And there they shall forever rest,
And sing redeeming love.

BENJAMIN MAY.

Macon, Ga. May 6, 1846.

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THE PRIMITIVE BAPTIST.

EDITED BY PRIMITIVE (OR OLD SCHOOL) BAPTISTS.

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TARBOROUGH, NORTH CAROLINA.

"Come out of Her, my People."

Vol. 11. SATURDAY, APRIL 3, 1847. No. 16.

COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

A crumb from a child to the little children.

Comfort ye, comfort ye my people, saith the Lord. Feed my lambs, saith Christ. Feed the flock of Christ, saith Paul.

(*continued from last No.*)

The dog began to growl, howl, and bark; and the old sow and all her pigs had their bristles raised at the under shepherd. At this great noise and bustle, the old lion roared in his fiery den, and asked, what meaneth all this? His kine informed him, that a man had come there called under shepherd, who was taking away the sheep. Upon this he arose from his fiery slumbers, and made space to the shepherd, with his fire brands and pointed darts; and swore by all that was diabolical, that he would destroy his life. Upon this the under shepherd began to stagger a little, (now the sheep were herdled in dismay, and looked with anxiety for the issue of this dreadful commotion;) whilst the good shepherd appeared rather alarmed, one spoke in an audible voice, put ye on the whole armor of God. So he obeyed the mandate, and began to equip himself, and make his sling, and gather his pebbles; and he scarcely had time to make ready, before the black banner was hoisted and the infernal band, with their swords and staves, in their fine equipage, under command of the dragon, began to approach the shepherd. He appeared rather dismayed, until a small still voice whispered and said, one can chase a thousand, and two can put ten thousand to flight; stand still and see the salvation of God.

At this the old sheep and lambs began to bleat, and march to the sound of the trumpet; (whensoever you hear the sound of the trumpet, march ye thither.)

Upon this the wolf began to howl to the Legislature for help, for surplus funds; and the dog began his begging mission, and the lion began to roar his anathemas; the old sow and her pigs began to squeal, at protracted meetings, and they soon compassed with their sounds and runners both sea and land to make proselytes; and sometimes they would all shout as with the voice of one saying, great is Diana of the Ephesians. Legislature help, Congress help, lawyers, and doctors, and statesmen help; for this our craft of shearing sheep, and begging wool, and devouring lambs we, make our living, and this our craft is in danger. This pestilent fellow (under shepherd) has brought in great confusion amongst us, we were all in peace; until he began to cry out, against our government. Yes, says one, he had the impudence to say, that our flourishing (missionary societies) vines bore poison fruits.

About this time the flock seemed to be scattered, being deceived at the numberless hosts that had come to the assistance of the little sow pig, and their great talents, and many facilities in rooting, and grunting, and barking, and howling, and

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roaring, until under shepherd lifted up his voice and said, the race is not to the swift, nor the battle to the strong; but of my spirit, saith the Lord. Hath not God chosen the weak, ignorant, and despised things of this world to confound the strong, wise and great; and the wisdom of this world is foolishness to him. Upon this the sheep began to bleat and herdle together, for they knew the voice of the shepherd.

Then said the shepherd, why halt ye between two opinions? If God be God, serve him; but if Baal be God, serve him. Turn ye, turn ye, oh, house of Israel, why will ye die? Make not the temple of the living God a member of a harlot. Upon this the old sheep bro't a loud bleat, and made for the bars, where there met him a host of swine, and several dogs and wolves, and essayed to hinder him, by barking, howling, &c. The old sheep said, me and my household are determined to serve God; and then he turned him to the flock and said, follow me to the sound of the trumpet. At which they all herdled round him and the under shepherd. Then the dogs began to snap and growl again, and the wolves began to howl, and the lion roared tremendously. At which under shepherd fixed him a pebble in a sling, and skilfully aimed it at the lion; upon which he began to gnash, and foam, and roar, and swear by the infernal legion, that he would neither eat nor drink until he had killed him.

Upon which the chief shepherd exclaimed, fear not, little flock; stand firm, contend for the faith once delivered to the saints. He that loses his life for my name's sake and the gospel's, the same shall find it. At this the lion began to sheer off and say, I know thee whom thou art. At which under shepherd peeled him, with this pebble, get thee behind me, satan. And so the lion paced off.

But all this time the dog and wolf stood at the bars or gate, between under shepherd and the sheep; and the old sheep bleated and said, hinder me not. Then they began to bark and growl, when the old sheep, becked him a pace; at which the dog thought he was done; but he brought a charge at the dog, and pounced him so severely, in the head that he lost the use of his jaw, and could neither bark nor bite; and so off he paced, with a mournful and lamentable whine. The wolf looked fierce and resolute, yet now when the old sheep, gave the dog such a jolt, the old sheep made his elopement through the bars, to where the under shepherd was.

Then the wolf, and old sow, and her pigs began to court the young sheep and lambs, thus: I would not go with these enthusiastical heretics, they are a set of antinomians, they are a covetous set of ignorant mountain cow drivers; come, stay with us, we will do so and so. They are a despised people any how, nobody likes them, and they are always different from any body else, and I would not follow no such a set. Upon this some of the sickly lambs, began to think I had best then stay here. But under shepherd interrupted them by saying, let my people depart. Then the old sow bristled up again for fight, and the wolf rose to his feet and made at the under shepherd; but the under shepherd unsheathed his sword as he came, and gave him a severe stroke on the head, and the old fellow dropped his tail, and run with all his might, bellowing as he went, booh, booh; and the last time I heard from him he was in Mississippi, barking for one of the old sow's pigs and her family, at $1000 per year.

During the last combat the old sheep almost broke the old sow's head, for he had got sort of mad at the many wrongs he had suffered by them. And upon this the old sow and all her gang broke for the river, for they had gotten sort of feverish, by the fatigue of the rally, and to wallowing in the mire she went. At which, all of the flock broke out of the bars, (or where the bars used to be, but now they were torn down so that any thing might go in, but they would suffer nothing to go out,) ex-

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kept some of the little weak lambs who were huddled off by the herd. You must know that these little lambs, had sucked the breast of the old sow a little when they were about to perish, and therefore they had some of her nature; and they had also been brought up with the little swine, and they felt attached (by the ties of consanguinity.) So now it has happened to them after the old proverb, the sow has returned to her wallowing in the mire, and the dog to his vomit again; while the sheep return from the error of their ways, and obey the call of the shepherd, COME OUT OF HER, MY PEOPLE.

You must remember, however, that those little sickly lambs who stayed with the swine, and who had become sickly by sucking swine milk, when they got to the mire, they did not wallow nor grunt, but they chewed the cud and bleated too; tho' they were among the unclean kine, yet they were of the clean kine. Now after they were separated, the under shepherd began to give them some crumbs. He told them, that though they had acted treacherously, in mixing with unclean stock, yet the Lord has said that he will receive them, and that they should in no wise be cast off; but that he would heal all their backslidings, notwithstanding they had transgressed his laws, yet his loving kindness he would never take away from them. Upon this they all commenced the bleat, and the little lambs began to be recruited, and began to look stronger. Their eyes appeared to be strengthened, so that they could see much better than before they could. Then this conversation took place with them and the under shepherd.

Old sheep. Under shepherd, I perceive that in answer to our prayers, the good Lord who knew the bondage and afflictions of his children, hath sent thee hither to teach us in the ways of du-y, and we acknowledge thee to be our bene actor thus far in guiding us from the fellowship of these filthy kine, with whom we mixed, by giving way to human sympathies, and disregarding the direction of the great lawgiver. Now be entreated, to offer some plan by which we may enter into our pasture again according to the great constitution, and also, how we may be certain never to be interrupted by these unclean kine any more.

Under shepherd. By the consent of the flock and your assistance, I will draft a rule the which, they may accept or reject; which shall secure to them uninterruptedness and peace, from the grunting of swine, the squealing of pigs, the barking of dogs, the howling of wolves, and the roaring of lions

To this the old sheep and all the flock agreed. Then under shepherd and all the sheep went into the following resolutions:

Rule 1st. Whereas, we have in past times, neglected a due regard to the laws of our great sovereign, Lord and king, by opening our church doors, and making our churches accessible to the unclean kine, by leaning to our own understanding and fleshly sympathies. The result of which is, that our walls have been torn down, our landmarks removed, our house converted into a house of merchandise, our green pastures trodden under foot, our spring coverted into a mire for swine to wallow in; by which our little ones have suffered loss, and become sickly, our holy offering been given unto dogs, &c. &c. The blame of which we take entirely upon ourselves. And whereas we have obeyed the call of our shepherd by coming out from them, therefore to secure to ourselves those inalienable rites and immunities which our sovereign Lord hath bequeathed, and guaranteed to us of his mercy and goodness. Therefore, in order to keep those immunities unsullied, we do solemnly and in the fear of HIM, covenant and agree, in our hearts, to enter into the following resolutions:

Resolution 1st. That we build us another wall around our pasture, after the order of the pattern shewn in the scripture.

2 Resolved, that no person shall be al-

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lowed to assist in the building of said wall, only such workmen, as are faithful and self denying.

3. Resolved, that each workman shall have him a sword and a trowel, and before he shall go to work on said wall, he shall know how, and when to use the sword and trowel both at the same time.

4. Resolved, that we utterly reject the offer of Sanballad and Tobiah, wherein they offer to assist in building the wall.

5. Resolved, that there be no earthly treasury to defray the expences of building the said wall, but that each servant who may assist in the great work, shall be recommended to the king, who shall reward him according to his work.

6. Resolved, that the walls be built of such materials as will prove Sanballad and Tobiah liars, wherein they have laughed at its strength.

7. Resolved, that the wall be built so high that no thief can scale it, and spy out our liberties.

8. Resolved, that we have but one way, to enter into the said wall, (I am the way.)

9. Resolved, that the bars be made strong and close, and the posts set up into the ground deep.

10. Resolved, that all be appointed to mind the bars.

11. Resolved, that no unclean kine shall enter, and if any offer themselves or beg admittance, they shall be examined by all; and if they cannot chew the cud, and do not part the hoof, they shall be rejected, and branded in the back and breast with antichristian.

12. Resolved, that the fold be all of one mind, and if it shall be discovered that any one is leaning too much to human sympathy, and pleads for the admission of another little sow pig, he shall be turned out of the wall, and have the fellowship of the wolf, hog, and dog, until it shall be discovered that he hates them with a perfect hatred, and is willing to let God be true and every man a liar, and deny himself; upon which he shall be received, provided he shall wash himself well and get rid of all the mud, filth, &c. which he has gotten on him by lying in swine's beds.

13. Resolved, that if those sickly lambs who we left with the swine shall come and demand entrance, that they be received, by their solemnly promising, to adhere to each and every resolution embraced in this covenant.

14. Resolved, that we enter into no league of no kind with any people: but that we be a peculiar, separate, and distinct nation from all others, in honor to our great Father and benefactor, of whom, to whom, and through whom, are all things. Amen.

UNDER SHEPHERD.
OLD SHEEP.
YOUNG SHEEP.

About this time, the dog that the old sheep gave such a blow over the head had recovered, and returned to his old party alone; and he was making a terrible fuss, for he had recruited himself so that he could bark again. Some of the flock wondered what could be the cause of the fuss, upon which they were informed that some of the little ones that they had left behind, wanted to march to the sound of the watchman's trumpet, and that the dog had got in the way and was trying to scare them back, and keep them from thence. Upon this, under shepherd girded himself, and unsheathed his sword, and took his trumpet, and went to their relief: and when he got in hearing, he blowed the trumpet thus, COME OUT OF HER, MY PEOPLE At which the little lambs essayed to obey, and some escaped, and came to the sound of the trumpet, and some were kept back. With those who came to the sound he returned to the pasture, and they sung as they went,

I once was lost, but now am found,
Was blind, but now I see.

So under shepherd knew what was to pay whenever he heard the barking of the dog and the bleating of the sheep; for he stood on the wall continually as the chief shep-

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herd had directed, and every now and then he would blow the trumpet, COME OUT OF HER, MY PEOPLE; at the sound of which the dog would bark, and the sheap would bleat; for they knew the sound, and they wanted to obey the shep herd's voice. But the dog was there to shut up the kingdom of God (the church;) he would not enter in themself, and them who would he hindered. So the dog caused the under shepherd a great deal of unnecessary trouble and labor, in getting the flock together; but he was a dog, and could be nothing but a dog

But by and by I discovered that they were nearly entirely separated any more than, there remained a few of the flock amongst the herd, who were kept there by the barking of the dog when they attempted to leave and go to the fold. Now the swine family went to repairing their gap, which once belonged to the flock, which they had rubbed down in their grunting frolics. At this I was something astonished, until I reflected a time. Why, said I, should the herd mend up the bars now, after the separation has taken place? Mr. Observation, informed me that they only done it to keep any from going out, that they did not do it to keep any from going in; for, said he, you may notice, and when you see any demand entrance, whether sheep, goat, hog, dog, or what not, the bars are let down and they are welcomed in; but if one essays to depart, the bars are put up and the dog begins to bark.

At seeing this I asked Observation, why they refused to let any depart? He informed me that, they being unclean, their design was unclean; that their proud hearts had not been humbled, by grace, and all the design they had in congregating, was to monopolise; and that numbers answered the same purpose in effecting that proud and wicked end, that so many little tributary streams, answered in filling the channel of a large river.

So I discovered after the separation, the storm of contention rather subsided, and a great calm ensued, save, that now and then under shepherd would be interrupted a little by the greedy dogs who were barking round him; and once in a while the wolf would pass through his vicinity in the night and howl at a dreadful rate; which frightened some of the little lambs. But under shepherd would calmly say, fear them not, for he that is for you is greater than they that are against you. If ever the wolf came along in the day time, he had him on a sheepskin, and would do his very best to bleat; and could imitate a sheep so much, as to cause some of the simple lambs to rub against him, and bleat back to him (brother;) but whenever they looked down and saw his cloven foot, they would holloa out, quadruped, unclean, wool, money hunter, sheep devourer, &c. &c.

Now during the time of the calm, which the flock enjoyed they entered into conversation as follows:

Under shepherd. Well, my father's children, I am truly glad and thankful to God, that he has brought you out of this difficulty into which you had plunged yourselves; and I as your under shepherd want you to give all the praise and honor to the chief shepherd and bishop of your souls; for I am a man of like passions with yourselves, and for my having been kept back from this spiritual delusion, into which you have been ensnared, I can only say, that it was the mercy and goodness of God that preserved me. And now I will reiterate the language of my master and say, WATCH, lest ye enter into temptation, for the flesh is weak. Put ye on the whole armor of God, fight the good fight of faith, stand fast in the liberty wherewith Christ hath made you free, and be not entangled again with the yoke of bondage.

At which the flock said, so be it, if God will.

Then said the old sheep, I am truly sorry to my heart, that we ever gave way so far to seducing spirits and doctrines of devils; and I hope that our troubles, therefor,

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may be a caution to the flock for many years to come. And you, my brethren, who are more to blame in this matter than I am, perhaps have not considered of the magnitude of our crime. It is forsooth a crime of the deepest dye. We were once in bondage to sin, lust, and the devil; and our heavenly Father released us therefrom, through the merits of the blood of his own Son; at which time we swore allegiance to him. Upon which he gave us his written will, for the man of our counsel, and told us to search it, and make all things by it, and try all things by it, &c. And we have disregarded his mandate, deserted our post, and listened to the directions of false prophets, and gone off after images, or imaginary gods; for which our Father hath in his mercy, visited our iniquities with stripes. But because we were members of his body, he could not spurn us frm his presence for our wickednesses, but has sent us a faithful under shepherd to lead us out, whom we esteem as worthy of double honor.

Then let us do our duty to him, as one who is laboring for the good of the flock and the glory of God; and cease to do as we have been doing in gone-by days, when we were disobeying the command of God in giving that which was holy to the dogs For when we give our mites to the support of the ministry, and bestow it upon one who is a hireling, we are then giving holy gifts to dogs, or clean things to unclean kine.

Then said one of the little lambs, I want you to tell me, how the sow is washed, and how she returns to her wallowing in the mire; and how the dog vomits, and how he returns to his vomit again; and the difference between the washing of the sow and the washing of the Christian, &c.?

Under shepherd. I will enjoin it upon the old sheep to comply with this request of yours, for that he hath been in their company so much longer than I, he knows their manœuvres and manners better than I do. And Mr. Observation, a good friend of ours, may assist him if he wishes any assistance. With all my heart, said the old sheep, and for your good it is that I wish to explain this matter, and I will in some particulars want the assistance of Mr. Observation; and we will be as short as possible, in order that you may retain the subject in your minds.

1st. You wish to know how the sow is washed. All the human family in a state of nature are comparable to this unclean animal, because of their aversion to God and their filthy and sinful inclinations; and nothing short of an application of the merits of Christ, by the agency of the divine Spirit, can change the nature of the sinner, and cause him to lose his swinish instinct. Then whenever a big meeting is appointed, for the purpose of making heirs for Jesus, and a great revival ensues, as the result of general effort, and children are conceived and born in a day or two, or a night, when the preacher before they have had any pregnant pains of conviction, calls them to the mourner's bench a time or two, and pours out a flood of human sympathies upon him, and then tells him or her that they are Christians, fit for the fellowship of Christians, &c. &c. Their nature not being changed, they will eagerly and injudiciously espouse the cause, and deny the power of God; but by and by they will begin to embrace and teach heresy, oppose the doctrine of grace; they can't graze, they must root, and their natures being unchanged, they are at enmity to God in their hearts. But they must be religious, but they can't go with the flock; then they must alter the rules and doctrine of the church, so as to have it compatible with their swinish natures. So they change the truth of God into a lie, or return to sins of the vilest kind, spiritual sins

They are washed at the pool of human sympathy, but never made clean; therefore they can't endure the truth, and they return to their own notions, regardless of the many contradictions they meet with in the word of God. Such lean upon their

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own understanding, and can establish as many societies as they please. And from such professors as these, have originated all the heresy that now is or ever has been. And they are more filthy and abhorred before God than they were, when they were wallowing in the first mire of fleshly sins; and therefore Jesus said to such, the publicans, and the harlots shall enter into the kingdom of heaven before you.

Mr. Observation I reckon knows all these things. Yes, says Mr. Observation, I have observed all these and many more which I could here insert to benefit you in your position; but for fear of wearying the minds of the interrogator, I will only add one more, viz: I observed that these kind of professors are more zealous than true Christians, because their whole success depends upon an arm of flesh; and in their strength they stand, or in their weakness they fall. Of such Paul had an allusion to in his day, when he observed that they had a zeal but not according to knowledge.

2nd. You wish to know, how the dog vomits. Any public man, who has the name of a preacher of Jesus Christ, when he is not called of Christ to preach his gospel, comes under the low title of a dog with Jesus; but with the numerous sect, they have many higher names. They are called by one who was wise—greedy dogs, they can never get enough filthy lucre; they are always begging, give, give. And Paul tell us to beware of them. The rea son why they are compared to dogs is, on the account of their greedy disposition. A dog will eat any thing, whether clean or unclean; and it takes no little to do him. So do these greedy spiritual dogs, they can take the clean offering from the Ch.istian which is forbidden, or the unclean offering of the swine. They will take money if they can get it, and if not, they will take any thing that money can be realized from; such as hosiery, spun thread, old rags, wool, &c. &c. Thus they eat those things which are forbidden, greedy like a dog, and vomit or strain at lesser matters. For instance, if they see a Christian take a dram, they strain, they vomit, a dreadful matter indeed; and they will turn round and eat a cart load of forbidden fruit, and say, I have done no evil. They will beg a poor ignorant negro out of his picayune, which cost him hard labor, and make a dreadful howl if a man takes his own money that he has earnt with his own industry, and buys him a dram or a twist of tobacco. And Jesus called it straining at a gnat and swallowing a camel. Thus, little children, we think the dog in the true sense of the word, who returns to his vomit, is he who quits his little sins of nature ocularly, and commences a business of sinning under a cloak of religion. Such as these, we think, Paul looked at when he said, it hath happened unto them after the proverb, the Judaizing teacher (dog) hath returned unto his vomit again, and those whom he seduced (the sow) to her wallowing in the mire.

Now the sow is not washed as is the sheep. The Christian is washed with clean water, called the washing of regeneration and renewing of the Holy Ghost; which he hath abundantly poured upon us through Jesus Christ our Lord. So if they were washed in this water of life, which we named in the outset, it would be salutary, and they would hate sin of every sort; though they might fall into sin, yet their sighs, and groans, and mourning therefor would prove that they did that which they would not. And if they were washed in this water, they would have no relish nor desire for membership in no society, but the church of the Lord Jesus.

Upon this explanation, the little ones, the under shepherd, and all said, Amen.

Dear children, I promised in the commencement of this epistle to give you a crumb; and what I meant by that was, to impart unto you a little truth. And as soon as I commenced I unexpectedly dropped into a kind of allegory, and went a course that I did not intend. And I would when I dropped into allegory, have swell-

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ed it much larger, but I was afraid of making the wings of the Primitive too heavy to carry it to you. So I hope you may all understand my meaning, as I have written like a child to little children; and I ever want to imitate the child in simplicity and godly sincerity more and more. And I want you all to see, who can be the least in honor to Him, who hath called us little children. For in our day, the most of the people are trying who can be the greatest and wisest; some are going to school to learn heavenly wisdom, and so wise have they got, that they make out that they can make the sinner acquainted with God in his divine character in a few hours But, little children, don't you never get so wise and so assuming as this; for if you do, your master will justify his children in calling you dog and sow.

What I mean by the little sow pig, is the missionary spirit when it was first introduced into the church. What I mean by the pasture, is the church. What I mean by the bars, is the way by which Christians, &c. should be received into churches. What I mean by the wall, is the discipline of the church. What I mean by the male swine, is the bigoted professor who is too proud to come into the church in her humbleness. What I mean by the under shepherd, is the faithful minister of the gospel, such as old brethren Lawrence, Tillery, Petty, Cook, Hass II, Puckett, Rowe, McDowell, and hundreds of others I could name. What I mean by the old sheep, are such lay members as brethren Rorer, Keaton, Spruill, Smith, and others. What I mean by the little ones, are such as myself and other poor weak young Christians.

What I mean by the wolf, is the big theological dandy, such as old S. McG. — M. C., and others, who after they split the churches asunder fled to Mississippi to work for hire What I mean by the dog, that got a severe blow from under shepherd, are such barking, lack a boys, as remain amongst us, who are barking lies for wool and such like stuff, of whom there is a host in this country. What I mean by the old sow's pigs, are the multiplied institutions of the day, &c. and young missionaries

So little children what I have written to you I have written in the fear of God, and I believe it every word from my very heart, and I am sorry I did not have room to have expanded the allegory. So with the crumb I bid you all good day, and may the Lord bless and support you all, and the little despised messenger the Primitive Baptist; and may her call, (COME OUT OF HER, MY PEOPLE,) be obeyed by all who yet remain in the church of antichrist, is my prayer.

Brethren, be at peace, love one another, and pray for me the least of all saints if one at all, who has a hope that he is and will be saved with an holy calling, according to God's own purpose and grace given me in his Son before the world was made Adieu.

From A J. COLEMAN,

A weak and stumbling child of Pickens county, Ala, to all the little children throughout the U S. A.

P S. I will finish in my next, that is, try the spirits in allegory, as I feel impressed so to do, which will fill out my proposition.

THE PRIMITIVE BAPTIST.

SATURDAY, APRIL 3, 1847.

We received a few days since a letter from Georgia, enclosing $5 for arrearages of subscription to the Primitive Baptist, for which the writer will please accept our thanks.

As this is somewhat of a rare occurrence, we will take the liberty to state the particulars. The person alluded to became a subscriber to the Primitive Baptist some ten years since, and about one year's subscription was paid for. The paper was sent four years thereafter, when no pay coming, his name was stricken from our books, with an account standing against him of $4. The $5 now sent pays principal and interest. We hope this praise-

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worthy example, in connexion with the one recently stated of $10 being sent us by "Justice," will have a tendency to "wake up" some of our other delinquent subscribers. *GEO. HOWARD, Pub'r.*

TO EDITORS PRIMITIVE BAPTIST.

Henry county, Virginia,
March 12th. 1847.

DEAR BRETHREN: For the first time I make an attempt to address you, therefore you may expect the communication to be like the author, as every like begets its likeness; therefore as the father is weak. you may expect the child to be feeble.

I have been a professor of the Baptist religion about thirty-three years. I mean the religion that they used to profess, but that sort is very scarce with us at this time; and some that appeared to have it, seem rather in favor of that which is more popular, and I believe it is for the want of grace in their heart. I have been trying to preach the gospel of the Son of God about twenty-three years, and by those sort of Baptists above hinted at, I was apparently approved of; but now some of them seem to be like the base woman was in Solomon's day, that wished the child divided. And because I will not agree to it, some of them call me uncharitable and abusive; but I read, it is not good to give the children's bread to dogs; for my Lord and master says, gather up the fragments that nothing be lost.

Now, brethren, I believe this passage signifies, that dogs have no business with the bread of eternal life; and they that apparently divide it to them, prove clearly that they are more friendly to dogs than they are to the sheep of the fold. Now, brethren, dogs are a nasty kind of animal, and ought not to be allowed to slobber over that which is designed for sheep to feed on. Therefore, brethren, I read, those that are taught of the Lord are of one spirit; and as sheep and dogs naturally differ, so do the sheep of Christ and sinners differ in their principles. Therefore God says, come ye out from amongst them, and touch not the unclean thing, and I will receive you, said the Lord Almighty.

Therefore, brethren, pray God that we may be as Gideon's men, every man standing round about in his place, and keep clean hands, and not fondle too much with dogs. And when the host goeth forth against thine enemies, then keep thee from every unclean thing; if there be a man among you that is not clean, by reason of uncleanness that chanceth him by night, then shall he go abroad out of the camp; he shall not come within the camp, but it shall be when evening cometh on he shall wash himself with water; and when the sun is down, he shall come into the camp again. Thou shalt have a place also without the camp, whither thou shalt go forth abroad, and thou shalt have a paddle upon thy weapon: and it shall be when thou wilt ease thyself abroad, thou shalt dig therewith and shall turn back and cover that which cometh from thee. For the Lord thy God walketh in the midst of thy camp, to deliver thee and to give up thine enemies before thee. Therefore shall thy camp be holy, that he see no unclean thing in thee, and turn away from thee.

Therefore, brethren, as the devil can transform himself into an angel of light, we need not marvel if his ministers transform themselves into the ministers of righteousness; and as the devil knows the Son of God, he also knows the bride, the Lamb's wife. And as his spleen is against her, he instructs his servants to shape themselves as near like the bride as they possibly can, and to get the sheepskin on as neatly as possible, that they may appear like a sheep among sheep. But they are wolf yet, and are still unclean by reason of uncleanness that chanceth them by night: for so we read, darkness hath covered the earth, and gross darkness the people.

Therefore, brethren, let us who are of the day be sober, putting on the breastplate of faith and love; and for a helmet, the hope of salvation. For God hath not

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appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, that whether we wake or sleep, we should live together with him. Wherefore, comfort yourselves together, and edify one another, as also ye do. Yes, brethren, I can say I am edified in reading the Primitive paper, where I find so many bold soldiers fighting the battles of the Lord. Therefore, as the missionary principle has spread far and wide, and as wolves are creeping about in sheep's clothing, and as we are by our Lord and master told to beware of them, and as their dog like relish craves sheep, we may expect them to be found slinking about among sheep.

Therefore, brother Tillery, and brethren all who are soldiers under Jesus Christ, put on the whole gospel armor, that ye may be able to withstand the wiles of the devil; and having done all, to stand. Let us stand, therefore, having our loins girt about with truth, and our feet shod with the preparation of the gospel of peace. And there is not much peace for sheep, where there are wolves; so rub up the gospel rifle and as under shepherds to feed the flock, draw a fine sight and kill every wolf if possible; as I believe the good shepherd of the sheep will reward you for every scalp. And in order that no mistake should be made, and wound the sheep for a wolf, as the wolf has the sheepskin on; they that feed the sheep know that the sheep forks the hoof and chews the cud; not so with the wolf, he possesses the nature of a dog, even of the dog that Isaiah had a prophetic view of, which he calls greedy dogs that can never have enough. And they are shepherds that cannot understand, they all look to their own way, every one for his gain from his quarter.

I say, brethren, those dogs can be discovered by their greediness, by Christ's under shepherds; they do not chew their cud, and they are so greedy their yell is, give, give; and I never have yet heard one say they have enough. And they are so greedy, when they swallow what is given them, it never comes back to be chewed on. Now, brethren, I will tell you how you may be sure to know them. Give them a repeated dose of the gospel, without any mixture of money or works, and you will find this too sound for their stomach, and he will turn again to his vomit, and as though he was mad. And really, brethren, I believe he is mad, because you do not give him that which suits his stomach. And some of them will tear off their sheepskin, and pitch at the sow that was washed, and into the mire she will go to wallowing in the mud, and will look equally as mad and as filthy as the dog.

But, brethren, they are in their element; and so are the sheep in their element too, chewing the pure cud of the Son of God without a mixture. I say, brethren, you sheep feeders and wolf scalpers, those hints above are a few of the marks by which we may distinguish the wolf with the sheepskin on, from the real sheep.

One more signal, brethren, I must give. Paul says, mark them that cause divisions among you, contrary to the doctrine ye have learnt, and avoid them. Brethren, I have been trying to mark some of them; and some of them howl so distinctly in the wolf's voice, that sheep and dogs can both know them; while some of them, being apt to learn, can mimic the sheep, and can give the watchword so nigh as to say Sibboleth. And some will say, let them pass; but I believe that all God's children are taught of him, and they know the truth.

And now, brethren, as for silver and gold I have none to relish the stomach of those above that I have hinted at; but such as I have give I unto thee in the name of Jesus of Nazareth; and may God bless it to the good of saint and sinner, if it is his will, and enable them to rise up and walk, as did the lame man at the beautiful gate of the temple. Now I believe the temple here spoken of, represents the true church of God, which temple ye are; and this beautiful gate of the temple represents Jesus Christ, the glorious and beautiful Son

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of God. I also believe the lame man represents a poor, lame, penitent sinner. I also believe Peter saying, as for silver and gold we have none, represents that there is no help in Peter and John naturally, nor in poor, lame, deformed sinners. And as the beautiful gate was the place of admittance in the temple at Jerusalem, so Jesus Christ is the gate by which we must enter in to the temple of God, to be accepted of him. But this beautiful gate appears to greedy dogs without form, comeliness, or beauty; therefore, like thieves and robbers they climb up some other way, to get among the temple of God; not that they have any love for them, nor for their progress for their heavenly journey, but for sake of the fleece and to annoy them all they can.

Now I must turn them over to you, brethren. I hope you know better what to do with them than I do, for they put me to my wit's end; and as I expect they will growl and slear at me for what I have already said, I shall quit them for this time. Therefore I will give you a short sketch of my experience.

I hope and believe that through the goodness, love, and mercy of God, he brought me to see that I was a poor, lost, dead, and helpless sinner. And as the lame man was brought to the beautiful gate, so I believe God brought me to Jesus Christ; for I saw, brethren, that I could not walk any more than the man could naturally walk who was cured and laid at the beautiful gate. And as he begged for alms, for that was all that he could do, and as he was holy dependent upon those who were charitable towards him, God for a purpose best known to himself, restored his feet and ancle bones, and caused him to leap up and to stand and walk, and to enter with them into the temple, walking and leaping and praising God. I say as this was the case with him, in like manner I saw myself a poor, deformed, helpless sinner; entirely dependent on a holy and a mereiful God, who in justice might have sunk me down to eternal perdition. I say, whilst I discovered the justice of God in sending me down to the dark abodes, my fears were awful.

Brethren, God as I believe for a purpose best known to himself, applied those words to my awful case: Fear not, little flock, for it is your Father's good pleasure to give to you the kingdom. There and then faith sprang up, and I was made glad to receive the kingdom of God; and love, joy and peace sprang into my soul. And now, brethren, the lame and deformed feet and ancle bones of my soul, and that from my mother's womb, were strengthened, and it leaped up, and stood and walked, and entered with them in the temple; walking, and leaping, and praising God. And I discovered by faith that I entered by Jesus Christ the most beautiful gate that ever was on earth or in heaven; as by and thro' him such a poor and helpless sinner as I saw myself to be. I believe he lived for me, became the end of the law for me; that is to say, he fulfilled the law for me, died for me, ascended on high for me, prepared a place for me; there intercedes for me and says, because he lives I shall live also.

O, brethren, is not this enough to make the soul that believes in him leap for joy and praise his holy name. Brethren, help me praise his blessed name, this beautiful gate by which you and I are admitted into this temple, and compose a part of the same; for ye are the temple of the Holy Ghost, which is in you; and ye are not your own, for ye are bought with a price. Therefore glorify God in your bodies and in your spirits which are his. O this beautiful gate, by which we enter into the temple; who was delivered for our offences and rose again for our justification. Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ; by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

I do believe, brethren, of all the people

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on earth it seems that I am the greatest debtor to grace. Once more, brethren, I ask you to help me praise his holy name; and though many of you I may never see in time, nor change my voice with yours in conversation or preaching; yet I delight in your communications, and hope to meet with you in the upper worlds of eternal glory. There we shall mingle our voices together in praise and adoration to God and the Lamb forever and ever; for they shall come, says Christ, from the east and from the west, and from the north and from the south, and shall sit down in the kingdom of God. There the wicked cease from troubling, and there the weary are at rest. The voice of the oppressor is not heard, the great and small are there, and the servant is free from his master. There we shall see eye to eye, and with the tongue speak the same thing.

I must conclude my scattering remarks, and brethren Editors, as the deformity of the feet and ancle bones of my soul is not sufficiently perfect, while in this old tabernacle, to be the father of a perfect communication; I therefore hope you will look over and look at this little deformed infant of mine, as it is the first I ever was the father of; and give it any correction that you see it stands in need of, so its principle is not altered. And if you think fit, give it a place in your paper; give it any direction you can, but do not send it to a Sunday school. Brethren, if I have given wrong ideas don't spare me, for faithful are the wounds of a friend. Your unworthy brother in Jesus Christ.

SILAS MINTER.

TO EDITORS PRIMITIVE BAPTIST.

Louisiana, Caddo Parish,
February 28th, 1847.

DEAR EDITORS: Being requested to send the names of some persons who wish to become subscribers for your paper, I take this favorable opportunity to address you a few lines; and also to inform you, that I am yet a spared monument of God's mercy, and am on the land of the living, for some purpose or other, though in a different land from where I once took your paper. A few days since there were a few numbers sent me by a friend in Arkansas, in which I found my paper was still continued.

I find in your paper letters of communication through different parts of the Union; they seem to express a oneness in faith and doctrine, which reminds me of the saying of the apostle Paul: God has never left himself without a witness. Again—Isaiah: And all thy children shall be taught of the Lord, and great shall be the peace of thy children.

Brethren, I believe that it is a marvellous work of God's spirit upon the heart of the individual, who is said in scripture to be dead in trespasses and in sin; that quickens the dead faculties of the creature, and shows him what he is by nature and what he must be by grace; and so carries on the work, until Jesus Christ the hope of glory is formed in that soul. So then being taught of God's spirit, which teaches the self and same thing, dividing to every one severally as he will, and that peace being imparted to them by Jesus Christ the Son of God, which shall never—O glorious word indeed—that never shall be taken from them.

Then, brethren, where there is peace there is liberty. Then the people of God in time of adversity, when their master's name and power are spoken against, by placing in the free will abilities of man, one wresting the scriptures and perverting them from the proper meaning in order to make them suit the carnal mind, which cannot discern the things of the spirit. I say then, they have the liberty, it is their right, it belongs to them; while the fashionable religionist (who changes according to time and circumstances,) are saying and doing those things for them, (the people of God.) to stand and proclaim boldly against these things.

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Brethren, the scripture is not of a motley mixture as some would have it; but it is of one continual chain of connection, bringing to view the everlasting love of God in choosing his people in his Son before the foundation of the world; which evidently shows his foreknowledge in choosing them, for the reason assigned, that they (the people of his choice) should be holy and without blame before him in love. O delightful thought indeed! God is love.

Brethren, I could stay and write until time would fail me, how God at first made known his love to a poor, helpless, lost, undone, hell-deserving sinner; when I had tried by my works and self righteousness of my own, that they all failed me, and served to condemn me. For I found sin mixed with all I done or said, but when I saw the sword of justice awake against his shepherd, the man that is his fellow, and that he had borne my sins in his body upon the tree, and nailed them on the cross, that he had found a ransom; and these words seemed to sound in my ears, son be of good cheer, thy sins be forgiven thee. My soul was made to rejoice in God my Saviour, and I was not afraid of the doctrine of election, nor am I afraid to preach it, nor think as some do, that it is a dangerous doctrine to preach to the little lambs of God, for it is hard and crumbly and will choke them to death.

No, brethren, I don't believe a word of it. The apostle Peter's charge was, to feed the lambs. Let us hear how he feeds them in his first letter: To the strangers scattered throughout, &c. elect according to the foreknowledge of God the Father, through sanctification of the spirit unto obedience and sprinkling of the blood of Jesus Christ. He also tells them that they were redeemed, not with corruptible things such as silver and gold, but with the precious blood of Christ; who verily was fore ordained before the foundation of the world. He also calls them babes, in the 2nd chapt. Now the lambs that are fed with this kind of doctrine, will grow and thrive thereby, because they are fed on the sincere milk of the word.

Dear brethren, two years ago I arrived in this section of country. I found only one old soldier of the cross, who seemed to stand aloof from the doctrines and commandments of men. We labored together against the popular religion of the day, the Lord who sheweth mercy hath blessed us as I hope, and has given us some refreshing seasons. Some other ministers have moved in, and we have constituted an Association with a few churches on the Primitive faith.

I will now close my letter, for I have wrote a good deal more than I expected to have written when I commenced.

GEO. W. ROGERS.

From the Regular Baptist.

CIRCULAR LETTER.

To the brethren composing the Siloam Regular Baptist Association of Missouri.

VERY DEAR BRETHREN IN THE LORD:

Custom has taught you to expect a circular letter to accompany our minutes; in consideration of which we feel it our duty as well as our privilege, to say something to you upon the subject of religion. We would therefore call your attention to a subject of vital importance, and one that we consider peculiarly interesting to the children of God, scattered throughout this world of sorrow; which is the eternal union of Christ and his church. We know the word eternal often alarms some of the children of the meek and lowly Saviour. But we should not be scared at the word of inspiration; for we are informed that God is eternal, immutable, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, my counsel shall stand and I will do all my pleasure, Isa. 46 c. 10 v. Mal. 3rd ch. v. for I am the Lord I change not, therefore ye sons of Jacob are not consumed; again, Rev. 1st chap. 8th v.—I am Alpha and Omega, the beginning

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and the ending, saith the Lord which is and which was and which is to come, the Almighty. Now brethren, when we take into consideration the divine character of God, we are bound to say that he is a God of wisdom and a God of power, not only so, but that he is a God of love we presume will not be denied. Now brethren could love exist and no object for that love to rest upon, we presume not; therefore the prophet Jer. says, 31st chap. 3rd iv. The Lord hath appeared of old unto me, saying, I have love, therefore with loving kindness have I drawn thee. Therefore we understand the words eternal and everlasting as meaning the same thing; thus the same; thus the Saviour says John 3rd chap. 14th, 15th, and 16th verses. And as Moses lifted up the serpent in the Wilderness, even so must the son of man be lifted up, that whosoever believeth in him should not perish but have eternal life, for God so loved the world that he gave his only begotten son that whosoever believeth in him should not perish but have everlasting life. Therefore, eternal and everlasting as relating to God and the life of a christian are the same. But we know that this doctrine is objected to, (and why?) because it destroys all human agency or ability in meriting or obtaining salvation by works, and brings to view God as being a God of purposes and of love, also his discriminating grace, his wisdom and power in delivering the object of his love out of the power of darkness, and translating of them into the kingdom of his dear Son. So brethren we see that if Satan was cunning enough to beguile our fore parents; God be thanked his power was not sufficient to hold them. (But O, the love of God that passeth all knowledge, for what he once purposed he always purposed and what he once loved he always loved, for as quoted above I am God I change not.) For the Apostle says, Romans 5th chap. 12th 13th and 14th verses, Wherefore, as by one man sin entered into the world, and death by sin, and so death passed upon all men for that all have sinned. For until the law, sin was in the world, but sin is not imputed when there is no law. Nevertheless death reigned from Adam to Moses even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come. Thus we are informed of the introduction of sin into the world, and that death is the effect of sin—we understand in the figure brought to view, the union of Christ and his church, (Paul says who is the figure,) the question then arises how is he (Adam) the figure of Christ, &c. To be short, we learn that when man was created there was not a helpmate for man, so God caused a deep sleep to come upon the man, and he took from his side a rib and made woman, and brought her to the man, and Adam says she shall be called woman for she is bone of my bone and flesh of my flesh; Gen. 2d chap. 23rd v. but the serpent beguiled the woman, and she took of the forbidden fruit, and it is said that woman being in the transgression was deceived; therefore she could no more come to him, but he could go to her. Thus we see it was for the love of his bride, she being bone of his bone &c. that he went to her. Hence we see it was for the love that Christ had for his bride, she having taken of the serpentine nature, and become sinful, she could no more go to him, but he could come to her. Therefore the Apostle says, Heb. 2nd chp. 14 v. Forasmuch then as the children are partakers of the flesh and blood he also, himself took part of the same, that through death he might destroy him that had the power of death that is the devil. For notwithstanding they had become fallen, sinful, corrupt mortals, the relationship was not destroyed, Eph. 5th Chap. 29, 30th v's.—For no man ever yet hated his own flesh, but nourisheth and cherisheth it even as the Lord the church, for we are members of his body, of his flesh and of his bone. Brethren the limits of a circular must forever fail to do the subject justice. But, O what do we see; the bride, the lamb's wife the object of God's everlasting love fallen under the condemnatory sentence of God's righteous and holy law. There

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fore when John saw the book that was sealed with seven seals, and no man in heaven nor in the earth, nor under the earth was able to open the book and loose the seals and look thereon and he wept, but one of the elders says weep not, for behold the lion of the tribe of Judea, the root of David hath prevailed to open the book, and loose the seals thereof, he is called a lion, he is called a lamb, he comes lion like and meets the law of divine justice without shrinking, like a lamb he suffers its penalty without a murmur. Therefore, we hear it said; Luke 24th chap. 46th v.—Thus it is written, and thus it behoved Christ to suffer and to rise from the dead the third day, etc. As if he should say thus it is necessary, or thus it is right for me to suffer, why? as before remarked the law was violated in person, and therefore in person it must be satisfied for its requirements were a perfect personal and perpetual obedience. Therefore man being imperfect he could not satisfy a perfect law, therefore we see the necessity of a mediator between God and man. But when the fulness of the time was come, God sent forth his son made of a woman, made under the law, that we might receive the adoption of sons, and because ye are sons God sent forth the spirit of his Son into your hearts, crying Abba Father.—Thus we see heaven and earth uniting in the salvation of his spouse, for as God he could not suffer, as man he could not bear the weighty vengeance of a God therefore he was verily God and verily man. John 1st chp. 1st v. In the beginning was the word, and the word was with God, and the word was God; and 14, verse, and the word was made flesh and dwelt amongst us, &c. For verily he took not on him the nature of angels but he took on him the seed of Abraham; wherefore in all things it behoved him to be made like unto his brethren that he might be a merciful and faithful high priest, in things pertaining to God, to make reconciliation for the sins of his people, Heb. 6th chap. 17th v. Therefore my brethren it was for the love that he had for his bride, and that before the world was, that he came into these low grounds of sorrow, and veiled his Godhead in a body of clay, that he become obedient unto death even the death of the cross; for we hear the Apostle saying, Eph. 5th chp. 45th v. Husbands love your wives, even as Christ also loved the church and gave himself for it (the church) that he might sanctify and cleanse it (the church) with the washing of water by the word, &c. Here my brethren is brought to view in the most emphatic language the object of God's everlasting love. Therefore we understand the church to be his in a threefold sense; first she is his by the covenant, his by creation and his by adoption, thus we hear the Saviour saying, John, 17, 6. I have manifested thy name unto the men which thou gavest me out of the world, thine they were and thou gavest them me, &c.—(When were they given) 1st Tim. 1st and 9th. Who hath saved us and called us with a holy calling, not according to our works but according to his own purpose and grace which was given us in Christ Jesus before the world began. Will any of the Lord's children be scared at this, we trust not, for God has determined you shall be just what you want to be, Eph. 1st chp. 4th v. According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love. That is the desire of God's children, they want to be without blame before him, this was his errand into the world, that he might redeem us from all iniquity, and purify unto himself a peculiar people zealous of good works. Thus the Saviour says John 10th chap. 27th v. My sheep hear my voice and I know them, and they follow me, and 28th. And I gave unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hand. My father which gave them me is greater than all, and none is able to pluck them out of my father's hand. Therefore the Apostle says ye are dead and your life is hid with Christ in God, and when he who is our life shall appear, then shall ye also appear with him in glory, therefore my brethren we

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commend you to God and the word of his grace, who is able to keep and preserve you world without end.

WM. DAVIS, Moderator.

AMOS BECK, Clerk.

Appointments for Elder C. B. Hassell.

Elder Hassell expects to preach on Monday the 10th day of May at Picot m. h.; on the 11th, at Morattock; 12th, at the school house; 13th, at White Chapel; 14th, at Concord; 15th, at Angeley's; 16th, at Sound Side; 17th, at Bethlehem; 19th, at Gum Neck; 21st, at Bethlehem; 22nd, at Angeley's; 23rd, at Concord; 25th, at Morattock; and 26th, at Picot.

Appointments for Elder Stephen I. Chandler.

Fall's Tar River Thursday, 27th of May; Williams's, 28th; Hardaway's, 29th; Old Town Creek, Sunday 30th; Tarborough, Sunday night; Conetoe, 31st; Cross Roads, 1st of June; Log Chapel, 2nd Lawrence's, 3rd; Sandy Grove, 5th. *Com*

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TERMS.

The Primitive Baptist is published on the first Saturday in each month, at *One Dollar* per year. Five Dollars will pay for six copies subscribed for by any one person. Current bank notes where subscribers reside will be received in payment. Money sent to us by mail is at our risk. Letters and communications should be *post paid*, and directed to "Editors Primitive Baptist, Tarborough, N. C."

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EDITED BY PRIMITIVE (OR OLD SCHOOL) BAPTISTS.

Printed and Published by George Howard,

TARBOROUGH, NORTH CAROLINA.

"Come out of Her, my People."

Vol. 11. SATURDAY, MAY 1, 1847. No. 17.

COMMUNICATIONS.

TO EDITORS PRIMITIVE BAPTIST.

Arkansas, Union county,
February 18, 1847.

BRETHREN EDITORS: Please publish the Circular of the encolsed Minutes in the Primitive paper, by my request. In so doing you will confer a favor on your humble brother, an old Predestinarian Baptist. *JOHN DAVIS.*

CIRCULAR LETTER.

Of the South Arkansas Primitive Baptist Association, held with Bethesda church, Ouachita county, on the 3rd, 4th, and 5th days of October, A. D. 1846.

The Ministers and messengers composing the South Arkansas Primitive Baptist Association, to the churches they represent, send Christian salutation:

DEAR BRETHREN: We address you at this time upon the origin, and identity of some of the great, or leading denominations, called Christians.

It pleased the Father of light to represent the setting up of his kingdom by a little stone cut out of the mountain without hands. This stone became a great mountain, and filled the whole earth; it is never to be destroyed, and the gates of hell shall not prevail against it, because of the covenant of redemption, and the oath of confirmation, that by two immutable things in which it was impossible for God to lie, the covenant children should have strong consolation. In the covenant of redemption, it was ordained that the kingdom militant of Jesus Christ should be governed by a specific code of laws, which the founder caused to be published by twelve heralds, whom he called and qualified for the express purpose. Of the laws of this kingdom, believers in immersion, is one; a life conformably to holiness, is another; equality, is another, and using the elements, bread and wine, as laid down in the law, is another. "To observe all things whatsoever I have commanded you," was about the last words of the great lawgiver of Zion; but antichrist, was in the world in the days of the Apostles, had arriven to manhood, in about 282 years after the resurrection of Jesus, and seizing upon the words of Jesus to Peter, he assumed the name Christian; arrogated to himself the power of opening and shutting the kingdom of heaven; of changing the laws of Messiah, and of creating a distinct, and privileged order of clergymen, and of confering fat livings upon them. This is the origin of the Roman Catholics, who are represented in Revelation, 17th chap. 5th verse, as "Mystery, Babylon the great, the mother of harlots, and abominations of the earth." They have the mark of the beast; that is human institutions, and inventions in their religious worship, and changing the gospel ordinances and those prominent truths upon which the whole plan of salvation rests, into a lie; for it was not long after the establishment of Christianity by law, that minor baptism began to be practiced by the Catholics.

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These minors were first instructed in the principles of their religion, and then were dipped in fonts in or near their churches. [Robinson's his. bap.

A doctrine, also began to be propagated among the Catholics, that baptism was essential to salvation, and those catechumen who died before Easter and Whitsuntide, (the periods in each year for baptising) was supposed for the want of baptism, to suffer the pains of an endless torment. Such doctrine could not sit easy on the minds of tender mothers, who would very naturally desire the happiness of their offspring, who might be called from time, before they were capable of being taught as catechumen. Infant baptism first made its appearance in Africa, in the beginning of the third century, and coming out of that country into the west—it resembles old Jacob tottering into the presence of Pharaoh, and saying, "Few and evil have been the days of the pilgrimage of thy servant."

Those little infants were able to ask to be baptised, and were accompanied by their sponsors, or guardians. Tertillian is the first writer who mentions the baptism of children, and he dissuades from it. The baptism of boys does not affect the case of babies. It was permitted for Africa, the most ignorant and impure part of the Catholic world, to give birth to the baptism of newly born infants. They were in the habit of sacrificing their children to demons, even after they had professed to be Christians; for when Agathocles was about to besiege Carthage, the inhabitants attributed their misfortunes to Saturn's anger for offering to him the children of strangers and servants, in place of their own. To make amends, a brazen statue of Saturn was set up, his two arms brought almost together, and were extended downward over a fierce fire. Mothers kissed, and decoyed their children into mirth, laid them upon the arms of the statue, and rolled them into the fire; and a rough music drowned their shrieks, lest they should hear and repent. Plutarch says, "they who had no children used to purchase them of the poor, for this horrid purpose." Fidus, a Catholic bishop in Africa, lived amongst those who bought stolen, captivated, and burnt children; and who was filled with Jewish notions of dedicating children to the true God, and marking them by circumcision, wrote to Cyprian and obtained a council to determine the proper age to dip a babe. Fidus thought that eight days old, others thought differently, but certain it is, that infant dipping was practiced in the country where Fidus lived, and it is reasonable to suppose he intended his babe baptism to save the lambs of his flock from burning. The doctrine of no salvation without baptism, continuing to increase, the two points could no longer be maintained that baptism was immersion, and that immersion was essential to salvation.

In this state of things the Catholic councils determined at what period the soul united with the body. They also passed laws compelling lying-in women to have a vessel large enough, and water to dip the child in, in case of danger of death; but it sometimes happened that the child died unbaptised, either for the want of an administrator, or a vessel large enough to dip it in. This inconvenience was remedied by an act in council, stating that to wet a child with water by the midwife, or any other person, it should be a valid baptism. [Robinson's his. baptism, page 379.] But the first law for sprinkling, in place of dipping, was passed by Pope Steven III. in the spring of 754; this is accounted the first law for sprinkling, yet it does not forbid dipping.

The reduction of the Christian religion to the size of babes, has been the ruin of the credit of Christianity, it has been dismounted from its original pedestal, frittered into puerile playthings, and at length despised, broken and thrown away. Thus in emblems, the river became a bath; the bath a font, the font a basin, the basin a cup, the cup a cruet, the cruet a sponge and

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syringe; instruments unknown in New Testament baptism. The same has happened with the Lord's Supper. Infant communion began with a cup given to boys at Alexandria, it went on with a spoon in which a few crumbs of bread were soaked in wine, and put into the mouths of little ones. When babes became communicants, the spoon fell into disuse in communicating them and the bread, for they sometimes would not swallow it, then the priest dipped his finger in the wine and moistened the lips of the infant. Thus it was that in a very few centuries the three that bear witness in earth, the Spirit, the Water, and the Blood were thrown aside, and lost in attenuated particles, shades and nonentities in the Catholic church, and traditions; such as image worship, prayers to saints, the masses, clerical domination, sprinkling infants for church members, universal restoration, or the free will doctrine, taking oaths of the clergy to kill heretics, scores of pagan ceremonies, many pharisaical works, together with poisoning, stabbing, imprisoning, putting out eyes, cutting off limbs, smothering between mattrasses, confining in dungeons, assassinating in various forms; these were the works of the great, but debauchery was the general character of the clergy, the monks and the common people.

Luitprand and Ratherins, bishops of Verona, and Otho, bishop of Verculi, say the clergy were all adulterers, or something worse. It is certain that they were murderers of the virtuous and truly pious in all countries where they had authority, and in accordance with their oaths they have shed Christian blood enough were it collected in a mass to cover an area of two hundred miles, to the depth of 3½ feet: Rev. 14 ch. 20 v. Even as late as the year 1814, to 1820, the Protestants in the city of Nismus, and surrounding villages, were murdered by the Catholics indiscriminately. Those scenes were only equaled by the scenes in Piedmont, in 1655, and 1686 Such is the nature of all religion based in error, superstition, human inventions, works and institutions; that where the civil authorities will admit it, the work of murder will be witnessed whenever there is faith and virtue enough to oppose their human institutions.

We will now introduce a few of the daughters of this old lady; we say daughters, because she is a mother, and they are her legitimate offspring. The first we shall notice, is the Lutheran sect; it originated with Martin Luther, who was a Roman Catholic, and broke off from that communion about the year 1521, and formed this denomination. Although Luther reformed some of the Catholic abuses of the Christian religion, yet he brought out many of her pagan rites and ceremonies, such as sprinkling for a Christian ordinance, paschal water, (holy water) festival and holy days, the use of bells, a distinct order of clergy, the surplice and mass, etc. Luther in the Eucharist, taught the people, that the presence of Jesus was in the bread and wine, as the matter of heat is in red-hot iron. Instead of transubstantiation, he called it consubstantiation. His mother idea of uniformity lead him and his followers to persecute dissenters, and at Augsburg, and other places, from the year 1528 to 1538, they burned, drowned, and beheaded about four hundred and thirty of the Baptists, because they would not admit whole parishes to their communion, and for teaching believers' immersion. Benedict's Hist. Baptists, vol. 1st, page 143-4. Luther, as his mother had done before, committed fornication with the nations of the earth; uniting world and church, and using pagan lustration for gospel baptism, which he had received from the Catholics, but not from the Bible. The mark of the beast, his name, and number of his name are imprinted in large capitals upon this sect, and the stigma of murder will vibrate from continent to continent, as long as history and time endures.

The second daughter of the old mother, is the Calvinists, whether under the name

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Congregationalist, Presbyterian, or Brownists. This sect arose with John Calvin, who was a Catholic, and protested against the control of his mother about the year 1539. He had some clear views of gospel doctrine, but upon the subject of gospel ordinances, church discipline, and uniformity, he resembled his sister the Lutherans; zeal for his cause and sect at Geneva, led him and his followers to burn Michael Servetus, a Baptist, because he would not pronounce the word, consubstantial, with approbation; this was a sin against the reformer, for which, there was no absolution; the good man had to die for it, yet they never doubted their Christianity for burning him to ashes at the stake.

The principle of killing heretics was carried into Scotland in the year 1559, by John Knox, a furious Calvinist, who instigated his followers to raise a civil war, and to denounce curses against the Baptists, calling them limbs of antichrist, fit to be damned to unquenchable fire. Such was the spirit and disposition of the founder of the Calvinists, called Presbyterians in Scotland. This sect lost none of its persecuting disposition in the colonies of North America. Under the titles Congregationalists and Presbyterians, we find them ruling the colonies of Massachusetts and Connecticut, and passing into laws principles base enough to make a heathen blush. The following is a fair specimen from the Primitive Judicial code, commonly called the "Blue Laws of Connecticut."

"No one shall be a freeman, or give a vote, unless he be converted or a member in full communion in one of the churches allowed in this dominion.

"No one shall hold any office, who is not sound in the faith, and faithful to this dominion, and whoever gives a vote to such person shall pay a fine of one pound; for the second offence he shall be disfranchised.

"No Quaker, or dissenter from the established worship of this dominion, shall be allowed to give a vote for the election of magistrate, or any officer.

"No food or lodging shall be offered to a Quaker, Adamite, or other heretic, (Baptist included, we presume.)

"If any person turns Quaker, he shall be banished and not suffered to return on pain of death.

"No Priest (Roman) shall abide in this dominion. He shall be banished, and suffer death on his return. Priests may be seized by any one without a warrant.

"No one shall cross a river but with an authorized ferryman. No one shall run on a Sabbath day, or walk in his garden, or elsewhere, except reverently to and from church. No one shall travel, cook victuals, make beds, sweep houses, cut hair, or shave on the Sabbath day. No woman shall kiss her child on Sabbath or fasting days. No one shall buy or sell lands without a permission of the Selectmen. A drunkard shall have a master appointed by the Selectmen, who is to debar him from the privilege of buying and selling. No minister shall keep a school. A debtor in prison, swearing he has no estate, shall be let out and sold to make satisfaction. Whoever sets fire to the woods and burns a house, shall suffer death, and persons suspected of the crime, shall be imprisoned without the benefit of bail. No one shall read common prayers, keep saints day or Christmas, make minced pies, play cards or play on any instrument of music, except the drum, the trumpet, and the Jew's harp. Every male shall have his hair cut round, according to a cap."

In the year 1651, Massachusetts passed a law to banish the Baptists from the colony for persisting in the promulgation of their sentiments. It was in vain for Baptists to remonstrate against infant sprinkling, which is the bone and sinew of a national church. They compelled them to have their children sprinkled; a refusal brought upon them fines, confiscations, imprisonments, whipping, banishment and death. The Quakers suffered as severely from the hands of these Protestants as the

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Baptists. These overzealous Calvinists could delight in cutting the ears, and boring the tongues of these honest Christian friends with a hot iron. Christ. Baptist, vol. 1st, page 156. Some were put to death for refusing to leave the colony. These, and many other similar facts recorded in the history of those colonies, speak volumes against the followers of Calvin, called Presbyterians. They have the same religion now, the same infant sprinkling, the same priesthood; nothing has been changed but the laws, which will not allow them now as in days of yore, to seize our lands, our cattle, or our household stuff, to make the tythe or tax money, to fatten or enrich their lazy priests. From historical facts, we are forced painfully to say, that as a body of men, they have followed in the steps of their mother, the Catholics, and their escutcheon is stained with chains, flames and shrieks, that pierce the hearts of men from generation to generation, wherever the bloody tale is told.

The church of England is the next religious sect we shall notice. She is the third daughter of the old mother, and came into a distinct existence under the following circumstances, viz: Henry the VIII, King of England, became enamoured with one Ann Boleyn, and in order to marry her lawfully, was to divorce his Queen, and as the Pope was the proper person to bind or loose; Henry applied to his holiness to loose him from his matrimonial bonds, but his holiness saw proper to defer it for awhile. Henry determined to be divorced, and to marry Ann Boleyn; to do which, he must separate from the church of Rome. About the year 1533, he declared himself head of the church in England. He reformed some of the Catholic abuses, but retained the essence of that church, such as infant sprinkling, free will doctrine, tythe, or tax laws, persecutions and disfranchisement of dissenters, confirmation, and absolution, and titles, honors, and fat livings for the clergy. Henry founded it in adultery and blood, and it is not to be presumed that an unclean, can bring forth a clean thing. The church of England had received and drunk deep of the cup of human inventions, institutions, orders and works of men; and it was in the midst of all this smoke and din of the pit, that John Wesley was born and grew up to manhood, and received his education. The church of England was his lawful mother, and when about to choose for himself, his future course, and being undetermined which doctrine to preach, the doctrine of Election and Predestination, or the doctrine of Arminius—he cast up a penny, heads or tails, to determine the wavering mind. It fell to the side of Arminius, and says Mr. Toplady, who was a clergyman of the church of England, and coeval with Mr. Wesley, a happy fall for us." He dares Mr. Wesley to deny it. Toplady on predestination. Mr. Wesley has no where denied the charge in any of his writings that we have seen, and as he is the founder of the Methodist Episcopal sect, we may very justly say, that it owes its origin to the flip, or toss of a penny.

It was about the year 1739, that Mr. Wesley founded a distinct society; this society protested against some of the missteps of her mother, and most violently opposed the image worship of her grandmother, the Catholics; but sweetly embraced the golden cup of human inventions, doctrines and commandments of men, infant sprinkling, and of Good Friday. See Wesleyan Methodist Magazine for March, 1823. They also hold to clerical domination, see Methodist discipline. The laity is governed by the class leader, and he by the circuit rider; the circuit rider by the Elder, and the Elder by the Bishop. No lay member is admitted a member of any of their ecclesiastical courts or councils of which there are three, the quarterly, annual, and general conferences. We know that all religious societies holding, and practicing infant sprinkling, wherever the laws of the land would permit, have invariably persecuted immersing Baptists, and

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as all sprinklers are possessed of about the same spirit, we are constrained to believe that if the protection afforded us by law, were taken out of the way, it would not be long before many of us would have to burn at the stake for contending earnestly for the faith once delivered to the saints.

The Catholics early laid aside the law of Jesus as the only rule of faith and practice in the church, and introduced infant baptism. They also introduced sprinkling, instead of dipping. They established Christianity by law, and administered an oath to the clergy to put down heresy and heretics. They persecuted dissenters with fines, imprisonments, confiscations, racks and burnings. They were the first to establish a distinct order of clergymen, and to train up, and send out m ssionaries, and to erect theological schools to educate their ministry.

The Lutherans hold infant sprinkling—they at Zurich, were recognized in the law and by the statutes, compelled people to have their children sprinkled; and in 1530, made it punishable with death for a Baptist to dip one who had thus been sprinkled in infancy. Benedict's Hist. Baptists, vol. 1, page 143. They persecuted dissenters with fines, tortures and death. Their clergy ruled the laity—they taught theology in schools, and sent out missionaries to win men over to their peculiar tenets. Thus in infant sprinkling, in shedding the blood of dissenters, in clerical dominations, in human institutions for the Christian religion, they approximate so closely to the Catholics, that one can hardly determine which is the worst, to be burned in a Catholic's or Lutheran's fire.

The Calvinists or Presbyterians, hold to infant sprinkling, and to law religion. They have persecuted dissenters with fines. confiscations, imprisonment, and death, in the new as well as the old world. Benedict. Hist. Bap. vol. 1, pages 186. 393, and 469. They have theological seminaries for the raising up of young Balaams to curse Israel. The clergy rule the laity. They have missionary societies and send out their young clergymen to convert the heathen to the cold charities of Presbyterianism; upon the whole, we think there is such a striking resemblance between the daughter and mother, that were the daughter arrayed as her mother in secular apparel in the year 1816, she would show as much of the crimson color as her mother did when she visited the valleys of Piedmont, in 1686. As proof, the reader will recollect the effort made a few years since to stop the United States mail on Sunday, and failing to stop it, this threat was published in the papers—"That in thirty years, they would fill Congress Hall with young men of their own raising up, and then they asked no odds of the nation, they would pass such laws as suited them." We presume they intended the Sunday School Union to effect this grand object. The church of England too, have stained her garments in the blood of dissenters. Her Babylonish rite of infant sprinkling is held dear to her as life. Her clerical power, and absolute submission of the laity; her missionary operations and her human institutions, confirmation and absolution, causes one almost to suppose himself to be in the midst of the streets of Babylon.

The striking likeness between the grand mother and grand daughter, the Methodist Episcopal Society, lies chiefly in their holding tenaciously to infant sprinkling, clerical domination, speaking evil of believer's immersion, monarchical government, in administering a solemn injunction to the Elder to put down heresy, (Baptism and Baptist principles, we presume to be part.) In pursuing closely the missionary operations in all its ramifications—in theological institutions—in not allowing the societies to govern themselves, but to be lorded over by the circuit rider at his pleasure. These things scent strongly of Babylon, and although of the third generation, yet she retains a lively resemblance of her grandmother, and has thrown around herself so many of the appendages of the dark

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ages that when beholding the two, we are compelled to rocognise a relationship between them.

We have shown that infant Baptism and infant sprinkling originated with the Roman Catholics. That law religion, persecution and bloodshed, clerical domination, theological institutions, missionary operations, &c. originated with the same people, together with the idea of uniformity, superstition, works of supererogation Mosiaical emblems in their worship, which renders it so imposing upon the illiterate and superstitious. We have also traced the origin of some of the Protestant denominations and found that they sprang from the Catholic people, and that they have uniformly adopted the Catholic baptism, [sprinkling or pouring] and those who have had the power of the law in their hands have not failed to shed the blood of dissenters. We have shown that in these, and many other things they have carried out Catholic principles and doctrine so nearly that we are made to wonder why they rejected their ancient name. Our readers who may be inclined to think that we have misrepresented things, may be perfectly satisfied by perusing the following works:—Robinson's History of Baptism, Jones' Church History, Fox's Book of Martyrs, by Goodrich, Religious Ceremonies, by Goodrich; Christian Baptist, Benedict's History of the Baptists, 2 vol. Religious Encyclopedia, Key to Popery, &c.

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TO EDITORS PRIMITIVE BAPTIST.

Covington county, Alabama,
March 8th, 1847.

DEAR AND WELL BELOVED BRETHREN IN THE LORD: I have had so many applications for The Hypocrite, i. e. the first composition of poetry I ever made, that I thought I would give it to you all through this medium. It is as follows:

C. M.

A hypocrite I do despise,
Into the church they creep;
A wolf they are all in disguise,
Among my master's sheep.

These are a people I disdain,
Their faults are all conceal'd;
Of all the rest they do complain,
And fill themselves with zeal.

Of all the vermin here below,
I think these are the worst;
They're wrap'd up in sheepskin so,
They do deceive us most.

Among the flock they're sure to go,
And keep themselves conceal'd;
They wear a fleece as white as snow,
Until the time to yield.

But when the hour is just at hand,
No longer they can keep
Conceal'd in deception's band;
They're sure to wound the sheep.

Now these are they that I do hate,
So well they know the way;
They snarl and growl in every gate,
And cause the sheep to stray.

A wolf and hypocrite are one,
Their nature is the same;
They have no word of good begun,
Then let them bear the blame.

For these are wolves that cannot kill,
Yet threaten to devour;
For he that does his master's will,
Is not left in their power

Altho' the wolves when they're found out,
May keep a constant yell;
The sons of God may sing and shout,
Through all their raging swell.

Old Simon has his money got,
To buy the gift of God;
But in the matter he's no lot,
No, nor no part with God.

For the apostle has condemn'd
The sorcerer and his plan;
Although he had a noble scheme
To make his money gain.

He thought if he could buy the art,
To give the Holy Ghost;
He tho't he would be counted smart,
In this his mind did boast.

And of their money he was sure,
If he had but the power;
If their diseases he could cure,
In their distressing hour.

The love of money is the root
Of every evil here;

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It makes a man a hypocrite,
And they're the ones I fear.

They do reproach my master's cause,
And make his church to mourn,
There is no hold for civil laws,
Their conduct must be borne.

So let the wheat and tares grow on,
Until the harvest come;
And then the judge will quick discern
And give the tares their doom.

O Lord! communicate thy grace,
To every saint below;
And let us live in perfect peace,
Though with the tares we grow.

Give us to know that we have past
From nature unto grace;
May love and union ever last,
Until we reach the place.

A glorious place where hypocrites,
Can never me molest;
A throne on which my Jesus sits,
I hope there to be blest.

So, my brethren, for the present in the hope of a blessed immortality I assign myself your brother in tribulation.

DANIEL DOZIER,
His composure.

THE PRIMITIVE BAPTIST.

SATURDAY, MAY 1, 1847.

TO EDITORS PRIMITIVE BAPTIST.

Cool Spring, Washington county. N. C.
March 31st, 1847

DEAR BRETHREN EDITORS: I like to read the Primitive Baptist papers, though some don't suit my notion as well as others. I do not like the plan of placing high encomiums on papers, or men, or brethren, or publishers; for I think the blessed Lord ought to have all the glory For man by a few of these pleasing words of praise will soon get the devil and man propped upon the pinnacle But I feel inclined to say a few things on another subject, although I do not profess to be a preacher, nor a scholar, nor a writer, nor a grammarian; but if not deceived I profess to be a Christian, and I think that God reveals some things to me.

The subject is on the shortening those days. Matthew, 24 chap. and 22 verse: And except those days should be shortened, there should no flesh be saved; but for the elect's sake those days shall be shortened.

For the elect's sake they shall be shortened. Some say these are days of persecution, which has formerly been a general opinion. I hear some say, these troublesome times. I don't know whether they mean persecution, or tribulation; but the days must be shortened or no flesh should be saved. If this means persecution, how was Abel saved? for he was persecuted to death, and that was before the days were to be shortened. or the time to be shortened, from the nature of the Saviour's speech.

I am making too long a letter, I must stop and go back and show mine opinion. In the ancient dates of eternity God predestinated according to his eternal purpose and foreknowledge, in covenant with his Son, that through the Son he would create a world and people; and that this world, after a long series of prophetic days, and days of idolatrous worship, that he would send his Son into this world and change it to another course of worship; that he would do away all these types in sacrifices, and perfect one offering by the death of his Son Jesus Christ; and that plan should stand unshaken, which he says by the apostle Paul, Hebrews the 12th, cannot be shaken; which signifies the removing of these types and shadows, these prophetic days, which are shortening.

I say the plan of redemption was fixt before the world was, and that was, that Jesus Christ should die in the fulness of the time; that is, in the time appointed of the Father in the contract; and being done, should shorten those days of the old world, which is a partial shortening. But when the last saint of God is taken to heaven, there will be a final shortening, as Paul says; all things will be made perfect, which cannot be without us. God having provided some better things for us, that

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they without us could not be made perfect See Hebrews the 11th and 40th.

For fear you should not understand me, I will say a few words on the tribulation: For then shall be great tribulation, such as was not since the beginning of the world to this time; no, nor never shall be. No, brethren, there never shall be such another circumstance of tribulation, as for Christ to suffer again; no, his days were shortened by having his heart's blood drawn out for sinners; and he arose from the dead, and ascended to a new mansion where flesh and blood cannot inherit, nor flesh and bones never did inherit until then. And he only left a part of the tribulation for a Paul and others to fill up. And when the last saint ascends to glory, then the last shortening will be over; it will be a glorious time indeed, to them that overcome through the blood of the Lamb.

I must stop, by subscribing myself your unworthy friend and I hope brother in the Lord. *MAXIMILIAN TATUM.*

TO EDITORS PRIMITIVE BAPTIST.

Halifax county, Virginia,
March 16th, 1847.

DEAR BRETHREN: As it is a cold day, literally speaking, and perhaps more so spiritually, I would just say in these few lines I think it is the coldest time in matters of religion, and the most trying time with the churches I have ever seen since I have professed to know the way of life and salvation. And it seems to be so generally, or so far as I can hear.

But, brethren, I think there is a difference in just simply speaking of coldness in religion, and actually feeling our dead and lifeless state. I think when the believer in Jesus begins to feel in his own soul his lifeless and torpid state, he begins to examine his former course, and his plea will be something like this: Oh! that I knew where I might find him: that I might come even to his seat! I would order my cause before him, and fill my mouth with arguments. Job, xxiii 3 4 But this self examination and searching of heart is produced by the Holy Spirit. We can no more produce lively feelings in our soul, than we can make a world; hence the promise of God: And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplication: and they shall look upon me whom they have pierced, and they shall mourn for him as one mourneth for his only Son: and shall be in bitterness for him, as one that is in bitterness for his first born. Zech. xii. 10. And the Lord Jesus said to his disciples, without me ye can do nothing.

When I first joined the church, which will be twenty one years ago, if I should be spared to see the fourth Sunday in April; I joined the church at Winn's Creek meeting house, Halifax county, Va., and was baptised the fourth Sunday in April, 1826, by Elder Robert Hurt: I can truly say, as it was said by one of old, I went on my way rejoicing; until the tempter, (the devil,) told me I had committed the unpardonable sin, for joining the church and being baptised without religion. I began to think it was so, and got powerfully alarmed about my condition and deeply distressed until it pleased the Lord to deliver me from my distress. This text of scripture was presented to my mind: We know that we have passed from death unto life, because we love the brethren. 1 John, iii. 14. This promise seemed to suit my case, for I thought if I was not deceived I did love the brethren.

In those days we would meet at church meetings, and sing the songs of Zion; and were glad when it was said, let us go up to the house of the Lord. Then it was all peace and love, the Baptists were then all as one family; no divisions then in churches and Associations. We travelled on in this way until the little petty societies of man's invention was introduced in the church. The first was called temperance society. Nearly all the church joined. Myself and a few others refused to join.

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About this time I began to feel imprest to declare the way of life and salvation thro' our Lord Jesus Christ publicly; but feeling too unworthy to engage in a work of so much importance, until I actually got to fear the Lord that he would inflict some severe punishment upon me. I believed he had all power in heaven and earth. I at length submitted, and engaged to try in my feeble manner to hold up Christ as the only way of acceptance with God. The church saw cause to send to the Association for a presbytery for my ordination, and I was ordained to the ministry in August 1829, by Elders G. Dickinson, W. Blair, D. B. McGehee, S. Mustain, and J. G. Mills. Having therefore obtained help of God, I continue unto this day, &c. Acts, xxvi. 22.

The Roanoke Association at her spring session in 1823, appointed me a messenger to the General Association of Va. held in Petersburg; and there I think I saw about as proud a body of men calling themselves Baptists, as I had ever seen. Money appeared to be the mainspring of action. At that Association they altered the 3rd Article of their Constitution, charging $10 for every messenger that was sent from any church, society, or Association; and a messenger for every additional $10. When I reported to the fall session of the Roanoke Association the alteration of the 3rd article of the Constitution of the General Association, it was then referred to the churches whether they would become a member of that body or not. A large majority of the churches said in their letters they would not. Then a shyness took place and confusion, until twelve churches were dismissed off to form the Dan River Association. We hoped for peace and love then as formerly; but no, Achan was in the camp, no peace yet.

The Mount Zion church, where my membership was and is, left them and joined the Country Line Association. Then the churches composing the Stanton River Association left them; and the old Roanoke was left like Gideon's fleece, very dry. Judges, vi. chap.

And now, brethren, I will tell you why I have taken this ramble. I have been looking over the old Minutes of the Association, and comparing former times with the present. May we then, brethren, indulge in the pleasing hope that our God has in store a shower of divine blessings for his poor and afflicted children, that cry unto him day and night. My belief is, that he has and will in his own time visit them in mercy. This ought to encourage us to look to him and plead with him for his blessings upon us.

And now, brethren, suffer a word of exhortation. Preach the truth as it is in Jesus, shun not to declare the whole counsel of God, contend for the faith of God's elect. The Lord has promised to be with his servants to the end, and will not forsake them.

A few words to the brethren and sisters generally. Beloved, if God so loved us, we ought also to love one another. God's love is displayed in his choice of us in Christ. Here we are brought into a sacred union to him and each other. Also in his quickening us when dead in trespasses and sins, again in revealing to us Christ as the Lord our righteousness, our peace, our hope of glory. Also in leading us to trust on this foundation laid in Zion, and in sweetly constraining our wandering feet to walk in paths of obedience; thus bringing us to his banquetting house, where his banner over us is love. The reception of these mutual blessings freely bestowed upon us as the objects of his love, surely should influence us to love him supremely, and each other fervently. This bond of union to him, and to one another, renders our joys and sorrows, hopes and fears, our interests and ends, one common lot. Why should not persons thus united, love one another?

Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things

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are pure, &c. think on these things. Phil. iv. 8. I remain yours in the bonds of the gospel. *WILLIAM BURNS.*

TO EDITORS PRIMITIVE BAPTIST.

Pleasant View, Darlington dis., S. C. March 29th, 1847

BRETHREN EDITORS: I once again take my pen in hand to send you a few lines to inform you, that we the little few of Old School Baptists in this section of the country, are still contending for the faith once delivered to the saints, and are at peace among ourselves. But we have a cold and wintry season, and are surrounded by a host of the missionary or New School Baptists.

Brethren, when it goes well with you pray for us; and we should be glad to see some of our ministering brethren of the Primitive faith and order from afar, to come over and help us.

AMOS HILL.

TO EDITORS PRIMITIVE BAPTIST.

Loweville, Alabama, March 20th, 1847

DEAR BRETHREN: I am in great distress, and have been hesitating whether or not I should continue your paper; but as God and his people are all my trust, I wish to continue it and with it your prayers and all God's people. The communications of my brethren and sisters afford me great consolation. My dear brethren and sisters, when you go to a throne of grace oh remember your afflicted sister.

JERUSAH LAYMAN.

From the Regular Baptist.

CIRCULAR LETTER.

To the churches composing the Cumberland Association.

Our Circular will be upon the important and interesting subject of the Resurrection of the Dead.

We will make a few brief remarks, illustrations and quotations, as our limits will admit but few.

That there will be a resurrection both of the just, and unjust, is evident from the scriptures, although it is denied, and has been denied for the last two thousand years. The Sadducees who derived their name from Sadoc, the founder of their sect, who lived about two hundred and sixty years before Christ, believed that God was the only immaterial or spiritual being in the universe; and besides him, there were neither angels nor spirits; and that death put a final period to human existence. See their question to Mat. xxii. 23: The same day came to him the Sadducees, which say that there is no resurrection, &c. 20. Jesus answered answered and said unto them. Ye do err, not knowing the scriptures nor the power of God. 32 I am the God of Abraham, and the God of Isaac, and the God of Jacob. God is not the God of the dead, but of the living. This proves that they still lived, although it had been fifteen hundred and sixty-six years since these words had been spoken to Moses, in the bush.

The Essenes, who had their rise some two hundred years before Christ, believed in the immortality of the soul, considering the mass of malignant matter, the prison house of the soul. They believed that every thing was ordered by an eternal fatality, and commanded to abstain from meats, &c.

But says the apostle, if in this life only we have hope in Christ, we of all men are most miserable. In the resurrection, we mean to be understood, this self same body is raised, and none other; but with different qualifications, for the term resurrect, signifies to raise up that which was laid down. For if it is a different body, it will be a creation, or transmigration, and not a resurrection. It is that which is sown. It is sown a natural body, but it is raised a spiritual. Now, what is sown? The flesh, not the spirit. That which thou sowest is not quickened, except it die. If the dead rise not at all, why are they then baptized

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for the dead? This is a figurative expression, and shows our death to sin and resurrection to newness of life, and our faith in the resurrection of Christ. It is a beautiful figure; as in baptism, the same body that is buried in the liquid grave is raised again, so in the resurrection, in the 5th Chap. of John Jesus says, the hour is coming and now is when the dead shall hear the voice of the Son of God, and they that hear shall live. This he spake in reference to quickening the soul, or making it alive from the dead; and as the Jews were at this, he says in ver. 28, 29, Marvel not at this; for the hour is coming, in the which all that are in their graves, shall hear his voice, and shall come forth; they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation. This could not have reference to regeneration, or none do good before they are quickened into life. Neither could he mean the soul or spirit, in the morning of the resurrection; because they were to come out of their graves; and none will contend that the soul is buried in the grave with the body. Nor could he mean the body was the grave, which is the tenement of the soul, as the body is no where called the grave. Job says, xix, 25, 27. For I know that my Redeemer liveth, and that he shall in the latter day stand upon the earth, and though, after my skin, worms destroy this body, yet in my flesh, shall I see God, whom I shall see for myself and mine eyes shall behold and not another. This proves positively, that Job, believed that in the latter day, resurrection, Christ would come: and that he although the worms might prey upon him; yet would see him in his flesh. Dan. xii. 2. Many of them that sleep in the dust of the earth shall awake; some to everlasting life, and some to everlasting shame and contempt. Acts xxiii, 6, 8. Men and brethren, I am a Pharisee the son of a Pharisee: of the hope and resurrection of the dead I am called in question—For the Sadducees say that there is no resurrection, neither Angel nor Spirit; but the Pharisees confess both. Chap. xxiv, 15. And have hope towards God, which they themselves also allow, that there shall also be a resurrection of the dead, both of the just, and the unjust. Chap. xxvi. 7. 3. Unto which promise our twelve tribes, instantly serving God day and night, hope to come, for which hope's sake, King Aggrippa, I am accused of the Jews. Why should it be thought a thing incredible with you, that God should raise the dead? Here we see that the apostle was arraigned and tried, because he preached the resurrection; and he says to Timothy, that some concerning the faith have erred, saying that the resurrection is past already, and thereby overthrew the faith of some. Acts xvii 18. And some said, what shall this babbler say? Other some, he seemeth to be a setter forth of strange Gods; because he preached unto them Jesus and the resurrection.

A few more quotations to prove that it is the body, that is to be raised; as you will find in 1 Cor. xv. So also is the resurrection of the dead; it is sown in corruption, it is raised in incorruption. It is sown a natural body, it is raised a spiritual body. 1 Cor iv. 19, 20. What, know ye not that your body is the temple of the Holy Ghost which is in you, which you have of God? And ye are not your own, for ye are bought with a price; therefore glorify God in your body, and in your Spirit; which are God's. Rom. viii, 10, 11. And if Christ be in you, the body is dead because of sin; but the spirit is life because of righteousness. But if the spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead, shall also quicken your mortal bodies by his spirit that dwelleth in you. Here the apostle clearly shows that we are bought with a price, both soul and body; and that we should in both, glorify God, because they are God's. And if the Spirit that raised up Jesus, that is, the power of God, it (the power of God) shall also quicken (give life to) your mortal bodies. That the soul by

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regeneration, is alive by the spirit or power of God, but the body is dead because of sin; but that same spirit or power will give life to our mortal bodies in the morning of the resurrection.

We shall next show that Jesus has arisen, and how he arose, as we shall be like him: and lastly show what that likeness is.

That Christ has arisen from the dead, (we presume none will deny it) is abundantly evident from the Scripture, as he testified he would arise on the third day, and upon which he founded all his pretensions to being the true Messiah. Jesus said, Destroy this temple; and in three days I will rear it up again. John x, 18. I have power to lay it down, and have power to take it again. This commandment have I received of my Father xl, 54, 25. Martha saith unto him, I know that he shall rise again in the resurrection at the last day. Jesus said I am the resurrection, and life; he that believeth in me though he were dead, yet shall he live. Acts xxvi, 22, 23. Saying none other things, than those which the Prophets and Moses did say should come; that Christ should suffer, and that he should be the first that should arise from the dead. I Cor. xv. 3, 8. For I delivered unto you first of all, that which I also received, how that Christ died for our sins according to the Scriptures: and that he was buried, and that he arose again the third day, according to the scriptures; and that he was seen of Cephas, then of the twelve; after that he was seen of above five hundred brethren at once; after that he was seen of James, then of all the apostles. And last of all he was seen of me also; as one born out of due time. Verses, 12, 14. 16, 17, 20. Now if Christ be preached, that he arose from the dead, how say some among you, that there is no resurrection of the dead? But if there be no resurrection of the dead; then is Christ not risen. And if Christ be not risen, then is our preaching vain, and your faith is also vain. For if the dead rise not, then is Christ not raised. And if Christ be not raised, your faith is vain, ye are yet in sins. But now is Christ risen from the dead, and become the first fruits of them that slept.

We see from the language of the apostle in the foregoing quotations; that he connects the resurrection of the dead with that of Jesus; and if the dead rise not, Jesus is not raised, and all our hopes or pretensions to religion are vain. He then answers the question and says: But now is Christ risen from the dead—which proves positively the resurrection of the body, if he arose with the same body. Ver. 29. Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?

And now, brethren, if you do not believe in the resurrection of the body, then never use the figure of a burial and resurrection in baptism; as the apostle says, in Rom. vi. 3. 5: Know ye not, that so many of us as were baptized into his death; that like as Christ was raised up from the dead by the glory of his Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection. Here the figure is used of a burial in baptism, to show our death to sin, and resurrection to newness of life; that if we have been planted in the likeness of his death, we shall be in his likeness in the resurrection; not that we are so by regeneration, or by being raised from the liquid grave. Matt. xxii. 52, 53. And the graves were opened; and many bodies not souls of the saints which slept, arose and came out of their graves—not out of their bodies—after his resurrection, and went into the holy city, (into Jerusalem) and appeared unto many. Luke, xxiv. 36, 37, 39, 40. And as they thus spake, Jesus himself stood in the midst of them and saith unto them, peace be unto you. But they were terrified and affrighted, and supposed that they had seen a spirit. Behold my hands and my feet, that it is I myself, handle me, and see, for a spi-

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rit hath not flesh and bones, as ye see me have. And when he had thus spoken, he showed them his hands and his feet. See also John xx, 19. 21, 24, 26 and 27. But Thomas one of the twelve called Dydimus was not with them when Jesus came. And after eight days, again his Disciples were within and Thomas with them; then came Jesus the doors being shut, and stood in the midst, and said, Peace be unto you Then saith he to Thomas, reach hither thy finger and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless but believing. How beautifully this shows the resurrection of the same body, for when they were in the house, and the doors closed; he could suddenly appear in the midst and say, peace be unto you; show them the prints of the nails in his hands; and of the spear in his side with all his flesh and bones—and in an instant be a spirit, and vanish out of their sight. This clearly shows the power of God, in the resurrection of the body; that though it is sown in weakness he can raise it in power; and though it is sown a natural body, it is raised a spiritual. 1st Corinthians 15. 53. For this corruptible must put on incorruption, and this mortal must put on immortality, 54. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. If then he is raised with the same body, we shall be like him, as we have before proved. But say the Essenes, he lost that body on Mount Olivet But Stephen the same year of his ascension, when he was stoned to death. said, 'I see heaven open, and Jesus standing on the right hand of God.' Paul the year after, saw him as one born out of due time. But we have a quotation that defies skepticism itself; Read Rev. 1, 17 18. Fear not, I am the first and the last, I am he that liveth and was dead; and behold, I am alive forever more Amen; and have the keys of death and hell. This was sixty-three years after his ascension, and he says; I am he that liveth and was dead. No person will contend that the Divinity died, but the flesh; now Jesus says that which died is alive again. But it will be said, that it is the soul that is alive. We have proved that he arose with the same body, and went to Mount Olivet; and shall believe he went into Heaven itself with the same body, only it is spiritual; unless the disciples had given him some evidence of that body's being left on the Mount.

Lastly, we promised to show that we should be in his likeness in the resurrection. 1st John, 3. 2. Beloved, now are we the sons of God; and it doth not yet appear what we shall be; but we know that, when he shall appear we shall be like him; for we shall see him as he is. Phillipians iii. 21. Who shall change our vile body, (not soul) that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself. Rev. i. 13. 15. And in the midst of the seven candlesticks, one like unto the son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and his hairs were white like wool, as white as snow; and his eyes were as flames of fire; and his feet like unto fine brass, as if they burned in a furnace, and his voice as the sound of many waters. Mat. xvii. 2. And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light.—Revelations iv. 2. 3. And immediately I was in the spirit; and, behold, a throne was set in Heaven, and one sat on the throne. And he that sat was to look upon like a jasper and a sardine stone; and there was a rainbow around about the throne, in sight like unto an emerald.

O! brethren and sisters, what a glorious appearance, and although the most lively figures are used, to show forth the likeness; yet it is but a faint representation of what we shall be, when we shall be like him. We shall outshine the sun in his strength,

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and be forever with the Lord. When we consider all these things, what manner of persons ought we to be, in all godly conversation. We should serve God, and love him fervently, and one another with pure hearts, as brethren.—And seeing we have such a glorious High Priest, let us hold fast our profession; or stand fast in the liberty wherewith Christ hath made us free, and be not entangled again with the yokelof bondage. And although we may suffer persecutions and afflictions, yet he will finally bring us off more than conquerers, through him that loved us, and gave himself for us.

"Let cares like a wild deluge come,
And storms of sorrow fall;
May I but safely reach my home,
My God, my heaven, my all."

TO EDITORS PRIMITIVE BAPTIST.

East Florida, Alachua county, March 1st, 1847.

BRETHREN EDITOES: Please give the following an insertion in the Primitive.

I take this method to inform my brethren and friends, that I have removed from Wetumpka, Alabama, to East Florida, Alachua county; and shall patronise Miccannopa post office, where I shall be happy to receive any communication that any brother or friend shall see proper to favor me with. Yours in the best of bonds.

JAMES MURRAY.

From the Regular Baptist.

Mississippi, Oa. Co., Dec. 25, 1846.

DEAR BROTHER LOWE: I am very glad to hear of the Old Baptists in the West, and that they are contending for the faith, as it was delivered to the saints.

I am much pleased with the brethren's communications, as it is the very doctrine that I have loved for forty years, and expect to love as long as I am permitted to stay in this tenement of clay. The Old Baptists are scarce here, and antichrist is gaining ground; but none of these things will move me or discourage me; for I believe the truth will stand, and error will fall.

Brother Lowe, I have been in the Baptist church forty-three years, and I think that falsehood, error and deception is more prevalent now than I have ever seen it, at any time in the course of my life. There are some counties in these parts, that have not one Old Baptist preacher; and yet there are a number of preachers, and a great many professors.

In my next I will give you something more about our affairs here. I will now conclude, by subscribing myself yours, most affectionately.

JOHN KINNARD.

FOR THE PRIMITIVE BAPTIST.

Appointments for Elder Parham Puckett.

April 23rd, at Rose of Sharon; 24th, at Red Banks; 25th, at Great Swamp; 26th, at Flat Swamp; 27th, at Spring Green: 28th, at Baregrass; 29th, at Skewarkey; 30th, at Picot; May 1st, at Morattock; 2nd, at White Chapel; 3rd, at Concord; 4th, at Liverman's; 5th, at Gum Neck; 6th, at Bethlehem; 7th, at Sound Side; 8th, at Lake Landing.

FOR THE PRIMITIVE BAPTIST.

Appointments for Elder Stephen I. Chandler.

Fall's Tar River Thursday, 27th of May; Williams's, 28th; Hardaway's, 29th; Old Town Creek, Sunday 30th; Tarborough, Sunday night; Conetoe, 31st; Cross Roads, 1st of June; Log Chapel, 2nd; Lawrence's, 3rd; Sandy Grove, 5th.

FOR THE PRIMITIVE BAPTIST.

Appointments for Elder C. B. Hassell.

Elder Hassell expects to preach on Monday the 10th day of May at Picot m. h.; on the 11th, at Morattock; 12th, at the school house; 13th, at White Chapel; 14th, at Concord; 15th, at Angeley's; 16th, at Sound Side; 17th, at Bethlehem; 19th, at

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Gum Neck; 21st, at Bethlehem; 22nd, at Angeley's; 23rd, at Concord; 25th, at Morattock; and 26th, at Picot.

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NORTH CAROLINA. C.B.Hassell, *Williamston.* R. M. G. Moore, *Germanton.* W. w. Mizell, *Plymouth.* Benj. Bynum, *Nahunta Depot.* H. Avera, *Averasboro'.* Burwell Temple, *Raleigh.* Thos. Bagley, *Smithfield.* James H. Sasser, *Waynesboro'.* L. B. Bennett, *Heathville.* Cor's Canaday, *Cravensville* William Welch, *Abbott's Creek.* A. B. Bains, Jr. *Stanhope.* C. T. Sawyer, *Powell's Point.* H. Wilkerson, *West Point.* J. Miller, *Milton Park.* Isaac Meekins and Samuel Rogers, *Columbia.* Wm. M. Rushing, *White's Store.* James H. Smith, *Wilmington.* Jacob Herring, *Goldsboro'.* S. Tatum. *Elizabeth City.* Adam Hooker, *Salem Church.* Abner Lamb, *Camden C. H.*

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PENNSYLVANIA. Joseph Hughes, *Gum Tree.*

NEW YORK. Gilbert Beebe, *New Vernon.*

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TERMS.

The Primitive Baptist is published on the first Saturday in each month, at *One Dollar* per year. Five Dollars will pay for six copies subscribed for by any one person. Current bank notes where subscribers reside will be received in payment. Money sent to us by mail is at our risk. Letters and communications should be *post paid.* and directed to "Editors Primitive Baptist, Tarborough, N. C."

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THE PRIMITIVE BAPTIST.

EDITED BY PRIMITIVE (OR OLD SCHOOL) BAPTISTS.

Printed and Published by George Howard,

TARBOROUGH, NORTH CAROLINA.

"Come out of her, my People."

Vol. 11. SATURDAY, JUNE 5, 1847. No. 18.

COMMUNICATIONS.

TO EDITORS PRIMITIVE BAPTIST.

Tazewell, Tennessee,
March 27th, 1847.

DEAR BRETHREN: In the 13th No. of the Primitive Baptist, Br. Tillery advised Br. Witt and me to quit "throwing chunks" at one another. For this advice I thank him, though I am not conscious of having "thrown any chunks" at Br. Witt. In the first I wrote, I gave my own views and feelings, and implicated no one; in the last, I answered the Br.'s questions in as clear and concise a manner as I could. I hope, Br. Tillery, I have too much regard for fellowship, for union, and for the cause of God, "to throw chunks" at any of my brethren. I may differ in opinion with some of them respecting ardent spirits, and as it is the duty of every teacher to let people know his sentiments on faith and practice, and as I hold none that I am either ashamed or afraid to avow, and as I have barely hinted at the subject, and as I love the Old Baptists and desire their prosperity, which I know belongs wholly to God to bring about; and as I do not believe the Primitive Baptist cause is a cause or the cause of drinking, though they are accused of it because they are opposed to temperance societies; and because some of them, as also some of other denominations, drink too much or use ardent spirits improperly; and because some have spoken inadvertently or improperly about drinking, and wishing and desiring that the world with all opposing denominations may know that I with the Baptists as a denomination, do not hold to the improper use of spirits; nor that we do not wish to encourage it either directly or indirectly, it not being contained in our articles of faith, nor in the word of God. Neither do I think we wish to countenance it more than others, though with sorrow we have to acknowledge, that in many cases spirits are used improperly among us, and that the proper discipline as respects their use is in many cases not enforced.

As what I have written may have produced some feeling, or may not be properly understood, and for the above with many other reasons, I will in a series of letters give my views on the scriptural use of intoxicating drinks; and also give my views on those passages of scripture which are sometimes used to prove the right of drinking, &c. I do not write for the sake of controversy, but for the sake of the Baptists, and the cause of God, and for the love I have to society, and the hatred I have to drunkenness. Though I do not write for the sake of controversy, yet I say to my brethren, that if I give any view or opinion contrary to the scripture, or the spirit of Christianity, that I want any or all of them to write in the Primitive, showing their opinions. Truth is my aim.

I will here say, that if drinking, excepting as authorized by scripture, is the Primitive Baptist cause, then I am not one. And I have no hesitation in saying, and

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also wish the world to know, that I say that God's cause is not a drinking cause, or the cause of drinking; but is like himself, holy! holy! holy! That sin is the cause of all evil, and that evil results from the excessive use of spirits, no Christian will deny; and that the greater the quantity of spirits made, the greater the quantity used; and the greater the quantity used, the greater the evil proportionally resulting from the increased use, surely none doubt or will deny. Man by the fall being totally depraved, his appetite must also be depraved; otherwise he is not totally depraved. Being born in sin, sinful practices in a greater or less degree, are as certain to develop the nature and principles of sin in him, or that he is a sinner, as the playful and apparently innocent young tiger will when grown develop the tiger. All men are born in sin, all are therefore by nature sinners; and all when growing up, are certain to develop by practice that principle which they have by nature. If all men were born drunk, then would all be drunkards; for as sin is the principle, which is universally developed by sinful practices in some way; so if man was born drunk, would drunkenness be universally developed, for it would be his nature and principle. We see many unrenewed people who are not drunkards, we must therefore, conclude that drunkenness is not by nature; but that it is having sin for its basis, from the custom of drinking that a habit of drunkenness is acquired in the confirmed drunkard; and that it is alone by drinking too much, that we become intoxicated. For the man that does not drink too much, is never drunk; and if he is never drunk, he is neither a wine bibber nor whiskey drunkard.

No man, or at least no Christian, believes that if sin were removed from the world there would be a drunkard in it; neither does any man believe that if intoxicating drinks were removed from the world and were forgotten by man, that there would be such a character on earth as a whiskey drunkard or wine bibber. We must then conclude, that neither sin nor spirits alone make a drunkard; but that it takes both of them united. Though there were no intoxicating drink in the world, man would still be a sinner, still need the new birth, still be an unbeliever and rebel in the government of God; but he would be a better citizen, a better father, a better husband, a better son, &c. in a natural, moral, and social point of view. That false religion is the worst intoxication, that has ever appeared in the world is undisputable; and that we ought to COME OUT from, and abstain from every appearance of it, no Christian will deny. And though we ought to abstain from every appearance of false religion, yet this should not influence us in the least degree to neglect true religion and true worship; neither should we throw aside the proper and lawful use of wine or strong drink, because numbers abuse it. But we ought to consider well what is the proper and lawful use. Therefore, let us not consider what may be profitable to us in a pecuniary point of view, nor what may gratify our depraved appetite; but let us seriously meditate on what the scriptures say about it, what truth, reason, humanity, and the spirit of Christianity says.

That God made all things that were created there is no doubt, yet he no more made whiskey or brandy than he made playing cards, faro, or billiard tables. He created the materials of which each is composed; but the whiskey, the brandy, the cards, and the gaming tables, are each and all man's invention. Did the Lord create antichrist. Did he create the wine of the wrath of her (Babylon's) fornication. Did he create the spirit of antichrist, or does he cause his practice? Did he create sin or unbelief or confusion, or is he the author of any of them? Is not a false religion and false worship more particularly spoken against in scripture than profanity, and are they not represented by fornica-

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tion or whoredom and drunkenness? If false religion and false worship are worse (so to speak) and more derogatory to the perfections of God than open profanity, and we ought to abstain from all appearance of them, is it not certain that we ought to abstain from all appearance of fornication and drunkenness, which are used as figures of the infatuation and practice of antichrist. And as the Lord represents that which is most in opposition to his word and his ways., and which is the most delusive and infatuating by whoredom and drunkenness, and told us to beware of the leaven (doctrine) of the pharisees, and to abstain from all appearance of evil, ought we not to abstain from these figures of Babylon and its practices? And not only from the realities or things themselves, but also from the least appearance of both, and not only of both together, but of each separately. Ought we not to obey every command of God as given in his word; and if we cannot obey every or any command, ought we to plead justification because of our imperfection? Imperfection can never justify us, but solely and alone the Lord our righteousness. And shall we undertake to plead that which without a better would sink us to destruction? or shall we plead justification for our imperfection, because we have justification through Christ? I want nothing for justification except that which justifies. A man is either sober or drunk, there is no medium; and as drunkenness is an evil, we ought to decide at what point between drinking none and drinking too much, is the appearance of evil It cannot be in the least degree of intoxication, for that is the evil itself.

That spirits are nourishing or strengthening, except as spoken of in Proverbs. 31st chap. to say the most is doubtful. Give strong drink to him that is ready to perish, is yet practiced by physicians; and also wine to such as are faint. 2 Samuel, 16 ch. 2. But that either is to be drunk for mere gratification, I do not believe can be made to appear by scripture. "Drink ye all of it," sacramentally, use no longer water but a little wine for thy stomach's sake and thine often infirmities," is scripture; and such cases as the above, viz. for him that is ready to perish, to such as be faint, for thy stomach's sake, &c. and to show the Lord's death till he *come*. The use of wine under the ceremonial law no more authorizes us to use it for gratification, than we are authorized by the same to go up to Jerusalem, and offer the lamb, the kid, &c. There is a very mistaken idea about the drink offerings. Read Gen. 35 c. 14 v.; Ex. 29 c. 40 v.; 30 ch. 9 v.; and all other scriptures which speak of the drink offering, and you will find that instead of their being drunk they were poured out; and that instead of the man that was to bind up the money, &c. Deut. 24th, 26. and to give it for whatsoever he lusted after, you will find it was to be given for whatsoever his soul (not his carnal or depraved appetite) lusted after; or for whatsoever his soul (not his depraved appetite) desired; and he was to eat (not drink) there before the Lord. Verse 29th. And the Levite, and the stranger, &c. shall come and shall eat (not drink) and be satisfied, &c. Deut. 15th, 14. They were to furnish their brother (the Hebrew man or woman who was sold to them and served six years and sent out in the seventh) liberally out of the flock, the floor, and the vineyard; yet this is typical and points to the kinsman Redeemer and the liberated soul, and has no allusion whatever to drinking intoxicating drinks for gratification. Neither does the liberty to drink, given to the Nazarite after a certain time, authorize the drinking for gratification.

These things were a part of the ceremonial worship, for though the man might take the money to the place appointed, yet he at home could eat his daily meals, and yet at home and in offering he might eat nothing except such as God had appointed. These things were figures for the time, then present, which stood only in meats and drinks, and divers washings and carnal

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ordinances, imposed on them till the Reformation. Read Hebrews.

The first Baptist did not come drinking wine, and as we are so strenuous respecting his baptism, let us be equally so in his habit of not drinking wine: not because he drank none, but because we can find no such thing as drinking for gratification of our depraved appetite in the book of God. Christ came eating and drinking, but does the scripture say he ever drank wine? Christ said, Mat. 26 and 29th: But I say unto you I will not drink henceforth of the fruit of the vine, until that day I drink it with you in my Father's kingdom. We tread the wine press alone. And even supposing that he drank wine every day, does this authorize his followers either to make or drink whiskey, or to drink wine for gratification? He was a sovereign, and we are only subjects. He was possessor of heaven and earth, and he had a right to do as he would with his own; but we as subjects and children, only receive from him as a bounty, and are under obligations to use his blessings as he has commanded. he had the right and power to forgive sins, &c. which we had not. When he was wearied he called for water at Jacob's well, not for wiue or strong drink. It is said he never drunk wine as medicine, for he never was sick. But what does he say, Mat 25. 36: I was sick and ye visited me; inasmuch as ye did it unto one of these little ones, ye did it unto me. For himself bare our sicknesses and our infirmities. Did Jesus hunger? Did he sleep? Did he thirst? Was he wounded? was he bruised? was he stricken, smitted of God and afflicted? was he tempted? was he in all our afflictions afflicted? was he touched with a feeling of our infirmities? was his soul exceeding sorrowful even unto death? Did he sweat as it were great drops of blood? Was his soul made an offering for sin? Did he lay down his life for the sheep? Well, if bearing our sins caused, or was any means to make Christ suffer—if bearing our sins made him to be sorrowful, and if he was touched with a feeling of our infirmities and bare them, he was also touched with our sicknesses when he bare them. If he was not afflicted for me, I shall not see peace. If he was not touched with a feeling of my infirmities, I shall remain infirm and sink under its weight. If he was not wounded for me, I shall remain filled with wounds and bruises. If he was not sick for me, I shall never have health. If he did not taste of death for me, I shall never live with him. If he could bear sickness without being sick, then might he die without tasting of death. If he could bear his people's sickness, without being sick; if he could be touched with their infirmities, without feeling them; if he could be afflicted, without feeling their afflictions; if he could be sorrowful, without feeling their sorrow; if he could die, without tasting of death; then were his sufferings apparent, and not real. Then was there no union between him and his members, and not one would be saved. And if if his bearing our sicknesses and infirmities, suffering and dying for us, was not real, then our hopes of salvation, our joys in anticipation of a better world, and all our feelings of the work of his spirit, all our evidences of regeneration, &c. &c. are not real nor do not centre in, nor are built or depend upon (so to speak) the wounds, the sufferings, blood, &c. of the Son of God, for us; suffering what we in justice might have suffered.

But our salvation would depend upon apparent sufferings in Christ, and real sufferings in ourselves, and the pity of God towards us for what we suffered. Instead of depending upon an unchanging plan, demanding an infinite satisfaction either by infinite or eternal punishment, or by real suffering by an infinite character, one that was able to bear all the temptation, all the sicknesses, all the infirmities, &c. of all his people; and bearing all these, feeling all these, and suffering for all; if he did not need wine, none never did. For though he was holy, harmless, undefiled, separate from sinners, higher than the heavens, and

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very and eternally God; yet he was made a little lower than the angels for the suffering of death, and crowned with glory and honor, that he by the grace of God should taste death for every man. He was numbered with transgressors, for the transgression of my people was he stricken; therefore, though holy, harmless, &c. yet in union with transgressors; with his members he could but suffer really and in every sense that they suffered, or were bound by the justice of God to suffer. And though he was very and eternally God, yet he was made flesh; as the children partook of flesh and blood, he likewise took part of the same.

We can therefore say that the child born, is the mighty God; the Son given, is the everlasting Father; and that every blessing we receive rolls from the throne of the eternal, and flows to us through the sufferings, the wounds, the bruises, the stripes, the blood, the death, the life, the resurrection, the intercession, and the righteousness of the God man, the mediator, the kinsman Redeemer; who bare all our sickness, and infirmities, &c., that we might enjoy his healing, his life, his joys, his kingdom, and himself, in a happy, a heavenly immortality. Where affliction, pain, sickness, sorrow, tribulation, anguish, doubts, or fears, will be felt no more; because Christ has felt them, God's justice removed them.

It is thought by many, that Christ's turning water to wine authorizes his ministers or creatures to make spirits; but let us carefully examine the marriage, &c. If you will read the first chapter of John, you will find nothing there to satisfy your mind why the day of the marriage in Cana was called the third day. Scripture has something higher in view than mere narration of facts, and we cannot account for this third day by natural computation; therefore we must conclude that Christ had something higher in view than to inform us of a natural marriage alone, and that through this marriage, &c. he intended to bring to our view the marriage of the Lamb and the Gentile or gospel church, and the change from ceremonial to gospel worship. The third day representing the same thing, as the three measures of meal into which the woman (the church, represented here by the mother of Jesus,) put leaven which leavened the whole lump; and also representing by the three flocks of sheep, all watered from one well. Gen. 27 ch.

This third day being that day in which the great trumpet shall be blown, Isa ; the marriage signifying the same as the marriage of the king's son, and also that spoken of in connection with the ten virgins; and the time or third day, the time spoken of in connection with the ten virgins. And the time or third day, the time spoken of in Song. 8 ch. 8 verse: We have a little sister and she hath no breasts, (no wine:) what shall we do for our sister in the day (the third day) when she shall be spoken for? Also represented by the barren that was told to rejoice. Isa. Cana signifies possession, and Galilee "revolution of the wheel;" the wheel of salvation, to revolve and roll on, (paved with love for the daughters of Jerusalem,") to gather in the "purchased possession," the "children of the barren" Jesus and his disciples both called to the marriage, the apostles going into all the world to preach the gospel, Christ going with them—lo, I am with you—the mother of Jesus (representing the church) saying they have no wine, no gospel provisions or privileges, shown by his saying "mine hour is not yet come."

But the third day, the gospel kingdom, the kingdom of heaven, the kingdom spoken of by Daniel is at hand, is about being set up. The priesthoad changing, there must also be a change from the ceremonial law to gospel privileges. The manner of the purifying of the Jews, about to give way to gospel rites; the pots after the manner of the purifying of the Jews, no more to hold the element of outward washing, or purifying. The time is at hand when the

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sons of Levi will no more pour out the drink offering, nor anoint with oil, nor offer the kid, the lamb, the ram, nor the bullock; Martha, cumbered with much serving, succeeded by Mary; or rather, the much serving (ceremonial law) is succeeded by the good part—good wine—gospel privileges, or provisions; gospel kingdom, which shall not be taken from Mary, (the church in a figure.) This kingdom "shall never be destroyed," "shall not be given to other people, but shall stand for ever." The saints of the Most High shall possess it.

The water for natural purifying of the Jews turned to wine. The manner of purifying, or ceremonial law, which stood only in meats and drinks, and divers washings, &c. imposed till the time of the reformation—the third day, when the high priest after the order of Melchisedec, a high priest of good things (good wine to come, should by a greater and more perfect tabernacle, not made with hands, not of this building, (not after the manner of the purifying of the Jews,) neither by the blood of goats, but by his own blood, he entered in once into the holy place, &c. The water pots filled with water, the water changed to wine. In this mountain, &c. wine on the lees, Isa. 25—the good wine the gospel dispensation, or worship; the servants ordered to draw the water, and bear it to the governor of the feast. As there is generally joy at a marriage, says Isaiah, 12 ch. 3rd and 4: Therefore with joy shall we draw water (yes as saints draw the water) out of the wells (water pots) of salvation.

And in that day (the third day) shall ye say, praise the Lord. Yes, servants, draw the "living water" at command of your master. And when the ruler of the feast had tasted the water, (not the juice of the grape) that was made wine, and knew not whence it was because it was supernaturally made, so with the heaven-born soul. As the wind bloweth where it listeth, &c. so is every one that is born of the spirit. But the servants which drew the water knew, they had seen something of the operation. The servants (the apostles) had tasted the feast of fat things, the feast of wine on the lees; the veil cast over all nations had been removed from them, they had felt the power that could change water to wine, they had seen as it were the manner of the purifying of the Jews, with its divers washings, changed to the simple and glorious and heart-cheering institutions, privileges and provisions of the gospel: they had seen, as it were, the Levitical priesthood recede, and the high priest after the order of Melchisedec appear.

The ruler of the feast called the bridegroom and saith unto him, every man at the beginning doth set forth good wine, and when men have well drunk, then that which is worse: but thou hast kept the good wine until now. Every man acts differently to this bridegroom, showing clearly that God's ways are not our ways, and that he acts differently to any man and to all men. The bridegroom (Christ) kept the good wine, the gospel kingdom, gospel worship, &c.; "the good part" which Mary had chosen; the best robe put on the prodigal till now. This good wine does not come or is not made by the ordinary process, it is not of the juice of the grape, nor by fermentation; but by a change, by the power of him who has all power in heaven and earth in his hands.

And as we have no account of any being tasted, except by the ruler of the feast, nor of any of the water being wine, except what was drawn; let us not assert that there was a great quantity made, or that it was the strong wine mentioned in scripture, but "the good wine." And if we take license for making whiskey or brandy, because Christ made wine; let us first consider that the wine he made was not the juice of the grape, nor by natural process; but by a supernatural work and sovereign right, prefiguring the marriage of the desolate, and the privileges and blessings of the gospel. If we follow making because he

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did, let us recollect that he said, "See thou make all things according to the pattern shewed thee in the mount"

Now if you can turn water to good wine, to good whiskey, or good brandy, for marriages alone; and then drink none yourselves, and direct the servants to bear it to the governor of the feast alone, then proceed and make it, whenever your mother may say they have no wine. It is entirely gratuitous to say, that any other tasted it but the governor of the feast. But if you have it, in a contrary way to the example or pattern of Christ, and by other means and for another purpose, then have some other plea than following his example. Then meditate, and as you will admit there is an evil in drunkenness, abstain from all appearance of it and of every evil. Christ says, take no thought saying, what shall we eat, or what shall we drink, &c.; for after these things do the Gentiles seek. If the drink spoken of means spirits, do we want to follow a Gentile or heathen practice? But are we not taking thought for these worldly things, or what we shall drink, when we are making a drink to drink for mere gratification. Take no thought for the morrow, &c "sufficient unto the day is the evil thereof." If taking thought be evil, it is surely a much greater evil to make what we shall drink, in a way and by a process that none of the antediluvian Christians, the patriarchs, the prophets, nor Christ nor his apostles never used.

When we undertake to justify ourselves in making spirits, or in any other practice, by quoting as in the days of Noah, so in the coming of the Son of man, &c., because the practices may continue; we ought to recollect every species of sin and wickedness on earth, and even sin itself, will continue to the end of all things. If we make this quotation as a plea for any practice, so we may for all. Are we authorized to follow any practice whatever, because it will continue? If this is our authority, we on the same grounds have authority for any and all practices. Let us not suppose because we believe in predestination, that we have no duties to perform; nor because the Son has made us free, that we are at liberty to do any thing whatever that may not violate the laws of the land. Let us not suppose that because the drink offering was taken away, that that prohibited them from drinking, and was consequently a judgment; the drink offering was poured out. Let us not suppose that we can make much spirits and so dispose of them, that all who drink will drink moderately. Let us not suppose that because we keep an orderly house and sober family, though we make spirits, that we may not be contributing to make disorder in some other house, or distress in some other family. Do not suppose, my brother, or friend, or stranger, that you hate drunkenness as badly as I do, if you intend to continue or to commence making spirits; for I am sure if you did hate drunkenness as I do, you would never make another doubling.

Do not let us suppose that either our eating or our drinking make either of them to be God's cause. On this ground our sinning, or any or all other acts, would make them to be God's cause. God's cause is like himself, holy and independent of our acts. Neither let us suppose that because drink offerings were offered, that God's cause is a drinking cause. On the same ground we may say his cause is a waving cause, a heaving cause, a burning cause, and a sinning cause; because he appointed wave, heave, burnt and sin offerings. Let us return to primitive practices respecting drinks. When Christ was weary he called for water at Jacob's well. He said at the passover, "Drink ye all of it;" as oft as ye do this in remembrance, &c. Use no longer water, but use a little wine for thy stomach's sake, and thine often infirmities. The bishop is as respects one part of his character to be not given to wine; the deacon, not being given to much wine; and the bishop not given to wine, proves clear-

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ly that the bishop is to use none except as Christ commanded and Paul advised. Give strong drink to him that is ready to perish, and wine to those that be of heavy hearts. Prov. 31st. Wine for such as be faint. 2nd Saml. Heb. 2.

Let us conclude that it is good neither to eat flesh, nor drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak. Rom. 14th. Though there be no harm to ourselves, nor crime in drinking moderately for gratification; yet I expect to show in my next, that we ought not to drink lest we embolden others, and through our influence and example be the means of others drinking too much. I am still opposed to all societies but those appointed by Jesus Christ in his word, either drinking societies or others.

(*to be continued.*)

N. S. McDOWELL.

THE PRIMITIVE BAPTIST.

SATURDAY, JUNE 5, 1847.

TO EDITORS PRIMITIVE BAPTIST,

Smithfield, North Carolina,
April 8th, 1847.

DEAR BRETHREN EDITORS: Having to send on my remittance to the Publisher, I can inform you that myself and family enjoy good health; and I hope I feel thankful to Him who rules and superrules in heaven above, and does his pleasure on earth, for all the blessings me and mine have received.

Dear brethren, with sorrow I record the death of my much esteemed brother and fellow laborer in the gospel. Elder James Lassiter, who was much esteemed by almost all who were intimately acquainted with him, departed this life March 19th, 1847, leaving a wife and I believe seven or eight children, with a large circle of relations and acquaintances, to mourn his loss. And I do think he will be as much missed as any one man who could have died between Black Creek and Middle Creek in Johnston county, N. C.

No doubt many of you have heard of the affliction and insanity of James R Barber, for the last two years past. I can say, bless the Lord he is again restored to his reason, and is engaged in preaching the gospel with as much apparent zeal as in years past.

In conclusion, I feel confident that God has blessed all that love and serve our Lord Jesus Christ; and may he continue his blessings to them all, is my prayer for his dear name's sake. *ELY HOLLAND.*

From the Regular Baptist.

Pasquotank County, N. C.
Sept. 28, 1846.

DEAR BROTHER LOWE: I feel if a servant one amongst the least, but notwithstanding, I have at times to try to feed the sheep and lambs of God in this section of the country. We have but one ordained minister of the Old School order in this section, from fifty to one hundred miles; so you can judge how I am embarrassed at home, and besides, I am a poor man; and have to labor when I am able and sometimes when I am not for the support of my family. We have to suffer persecution and many hard names, for contending for the true faith of Christ and his apostles.

Dear Brother, we prize your paper, amongst the rest that hold forth the true doctrine of Christ and his apostles; we feel truly gratified, and are made to rejoice that the true gospel is held forth from north to south, and from east to west.

Your brother in Christ, in hope of eternal life. *SAMUEL TATUM.*

From the Regular Baptist.

CIRCULAR LETTER.

The Messengers composing the Conn's Creek Regular Baptist Association to the Churches composing the same.

DEAR BRETHREN AND SISTERS IN THE LORD: Through the kind and well ordered providence of a merciful God, we are blessed with the privilege once more of meeting

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in an associate capacity, and to hear from the different branches of Zion; thanks be to God, for his goodness to us poor creatures. In this our annual epistle of love, we would invite your attention to the doctrine of the Union between Christ and his chosen people; without this doctrine we cannot see how any of the fallen family of Adam can be saved; without it we cannot know how God is a just God and a Saviour. In relation to the earthly Adam, we see all the human family dead in trespasses and sins, under the curse of God's holy law, which will by no means clear the guilty: now without the existence of a union between Christ and his people, prior to their becoming sinners, we cannot see how the justice of God will appear in this divine testimony; all we, like sheep have gone astray; and the Lord hath laid on him the iniquity of us all: but blessed be God, the scriptures bear testimony to this God honoring, and soul comforting doctrine. Do the scriptures testify of Christ? It is always in relation to his people; do the scriptures say that Adam is the figure of Christ that was to come? Now the figure cannot exist before the substance; hence, we are taught that Jesus who was to come did exist before creation. Christ speaking by Solomon said the Lord possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning or ever the earth was. When he prepared the heavens, I was there, rejoicing in the habitable part of his earth; and my delights were with the sons of men. Prov. 8th chap.

From the above quotations, we see that Christ clearly taught the doctrine of eternal union with his people; and that they were his delights before the earth was. Do we see Adam the figure of Christ brought forth in relation with his unborn posterity, we look through the figure and the blessed Jesus the only begotten of the Father the beginning of the creation of God brought forth before the mountains were settled in union with his people. Do we see in the figure all his prosterity have an actual standing, and blessed with the breath of life; and all temporal blessings in him; we look through the figure and see Christ's spiritual seed have a spiritual standing and blessed with eternal life, and all spiritual blessings in heavenly places, or things in him. Christ speaking by David to the Father, said: "thine eyes did see my substance, yet being unperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them." Psalms, 139th chap. 16th v. Thus Christ owns the relation with his people, and acknowledgeth his substance, and his members; "for we are members of his body, of his flesh and of his bones." Eph. 5th chap 30th v. Again, "but now are there many members yet but one body." 1. Cor. 12th ch. 20th v. Again, "for the body is not one member but many." 14th v. Again, "for as the body is one, and hath many members, and all the members of that one body being many are one body; so also is Christ." 12th v. Now brethren, we see that the scriptures testify, that Christ and his people are one body; Christ the head and they the members, in the everlasting covenant, ordered in all things and sure; God hath given him to be the head over all things in the church, he is not head to all things but over all things to the church only; "which is his body the fulness of him that filleth all in all." Eph. 1st chap. 23d v.

We cannot think of a living head, only in union and close connection with a body; we cannot rightly think of the blessed Jesus, only in union and close connection with the church, which is his body. Paul said of the church, "we are God's workmanship created in Christ Jesus." Eph. 2nd ch. 10 v. The faithful and true witness testifies that Christ Jesus is the beginning of the creation of God." Rev. 3rd ch. 14th v. Christ is "that eternal life which was with the Father, and was manifested unto the apostles." 1st John, 1st

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ch. 2nd v; "And this is the record, that God hath given to us eternal life and this life is in his Son." 1st John, 5th ch. 11th v. "Your life is hid with Christ in God." "Christ who is your life." Col. 3rd ch 3—4 v. From the scriptures adduced, it is evident that Christ eternally stood in union with his people, not only as head to the church, which is his body, but also the life of his body. It takes the head, and all the members, and the life, to make a perfect man; and they must all be united, otherwise there would be schism in the body; "but now hath God set the members every one of them in the body, as it hath pleased him." 1st Corinth. 12th ch. 18th v. And what God hath joined together, none is able to put asunder.

Now brethren, this perfect man is the object of God's eternal and immutable love. Hence Christ said to the Father in reference to the members of his mystical body, "thou hast loved them as thou hast loved me," "for thou lovedst me before the foundation of the world." John 17th ch. 23 and 24 v. This perfect man is also the object of God's eternal and immutable choice; when God chose Christ, he chose all his people in and with him; God did not choose the head distinct from the body; but in the act of choosing the head all the members of that one body were chosen in union with the head; hence, "God hath blessed them with all spiritual blessings in heavenly places in Christ," "according as he hath chosen them in him before the foundation of the world, that they should be holy and without blame before him in love." Eph 1st ch. 3—4 v. Hence saith God," behold my servant whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him." Isa. 42nd ch. 1st v. Thus we see that there is an eternal union between the eternal God, and Christ the head and all the members of that one body, and the Almighty God is the strength of our life—then may Zion sing:

"How can I sink with such a prop,
As my eternal God."

"If God be for us who can be against us?" Blessed be God, "who hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us (not a going to be given) in Christ Jesus before the world began." 2nd Tim. 1st chap. 9th v.

Now of the things which we have spoken this is the sum; the Lord's people have two distinct standings; in relation to the natural Adam, they have all sinned, and are all the children of wrath even as others; but in relation to Christ, their spiritual head, they are complete in him, "who of God is made unto them wisdom, and righteousness, and sanctification, and redemption." 1st Corinthians 1st Chap. 30th v. We ask when did God do all this for his people? On this subject Paul was speaking of God's act, not man's; Paul testifies that "the works were finished from the foundation of the world." Heb. 4th chap. 2d v. And Solomon testifies that God's work is perfect, none can add to it, nor take from it; therefore God will not behold iniquity in Jacob, nor perverseness in Israel; "thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel; fear not: for I have redeemed thee, I have called thee by name; thou art mine; since thou wast precious in my sight, thou hast been honorable and I have loved thee." Isaiah 43d chap. 1st and 4th v. In relation to Adam they were ten thousand talents in debt, and nothing to pay. But "Zion's Maker is her husband; the Lord of hosts is his name; and thy Redeemer the Holy One of Israel. The God of the whole earth shall he be called." Isaiah, 5th ch. 5th v. And he has eternally stood in her law place, and satisfied every legal claim that was against her, and fulfilled all the jots and tittles of the law in her behalf. "For as by one man's disobedience many (that is all that were in him) were made sinners; so by the obedience of one shall many (that is all that were in him) be made righteous." "Therefore, as by the offence

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of one judgment came upon all men (in him) to condemnation, even so by the righteousness of one the free gift came upon all men (in him) unto justification of life." Rom. 5th chap. vs. 14—19.

In relation to the earthly Adam, the Lord's people are in common with all mankind, under the ministration of death; and the law calls for the life of the offending members, and nothing but the life can satisfy the law; well the law knows Christ as the life of all the members of his body; for there is one body, and one spirit, (or life,) and Jesus said "I am the life; and John bare witness that Jesus is that eternal life." In this view of the subject the justice of God appears in laying our iniquities on him; and making his soul an offering for sin; in making him to be sin for us, that we might be made the righteousness of God in him; in consequence of this union, God hath made the blessed Jesus to be sin for his people; by imputing their sins to him, him being delivered by the determinate counsel and foreknowledge of God, thus he was a lamb slain from the foundation of the world; and they are made righteous by God's imputing Christ's obedience to them. Hence he is the Lord our righteousness: therefore, their iniquities are forgiven, and their sins are covered. In this relationship God never did, nor never will impute sin to his people: "blessed is the man to whom the Lord will not impute sin." Rom. 4th chap. 8th v. Therefore, the Lord speaking by Solomon to the church said, "thou art all fair, my love: there is no spot in thee." Songs, 4th ch. 7th v.

But when the fulness of time, according to God's determinate counsel was come, God sent forth his Son, and testified saying, "he shall save his people from their sins, and as a righteous judge and sovereign said, awake O sword against my shepherd: and Christ said "I am the shepherd, I give my life for the sheep; I am come to finish the transgression, and to make an end of sins; and to make reconciliation for iniquity, and to bring in everlasting righteousness; I am he, let these my sheep, my children, and members of my body go, for I have loved them, and bare them and carried them all the days of old; so I was their Saviour." Isaiah 63d chap. 8—9 v. "My goings forth (in their law place) have been from of old, from everlasting. Micah, 5th chap. 2nd v.

Brethren, the riches of Christ are unsearchable. O, the depth of the riches both of the wisdom and knowledge of God. The Lord hath given charge saying, comfort ye, my people, saith your God: well what is best adapted to the comfort of mourning Zion? Why cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins. To this end the Lord hath ordained the preaching of the Gospel; and he gave some, apostles, and some prophets, and some evangelists, and some pastors and teachers; (what for? for means and instruments to quicken sinners that are dead in sins?) not so; but for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us; unto him be glory in the church by Christ Jesus throughout all ages—world without end. Amen.

TO EDITORS PRIMITIVE BAPTIST.

Pittsylvania county, Va.
March 26th, 1847.

DEAR BRETHREN: I am again blessed with the privilege of letting you hear from me through the Primitive, for which I wish to be thankful to God. But I will say, brethren, that you or some of you know that I have written an answer or a reply to a Sermon, written by Mr. S. S.

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Bryant on Baptism; which he says is the nature and mode of baptism.

Now, brethren, I only want you and all who saw my reply to Mr. B.'s sermon to know, that I replied to his sermon on the nature and mode of baptism. Now compare what I said about his sermon with this sermon, and you will see that I have done him justice; but since I have written my reply to Mr. B.'s sermon, there has been another sermon put into my hands of the same date, written by Mr. B., called the obligation and benefits of infant baptism. Now if my readers have compared my reply with this sermon, it will not agree; but if you will compare my reply with Mr. B.'s sermon on the nature and mode of baptism, you will find I quoted his right. I only have made these remarks to let my readers know, that Mr. B. has two sermons on baptism, and if they did not compare my reply with his sermon, I only ask them to get his sermon on the nature and mode of baptism, and then I do not fear a comparison, but wish it to be done by all the Methodists. If they will let scripture decide, I am safe.

And you know, brethren, that scripture is the law and the testimony by which the children of God must be governed, and not by the evidence got out of the book of I think so. No, brethren, this evidence will not do for a child of God, but you find it will do for the sneak family here, and is all they have got; which I will show from Mr. B.'s sermon on infant baptism. But I do not intend to answer Mr. B.'s sermon in full, for it is so insignificant that it is not worth a notice; but yet for the love I have for God, and his ordinances, and his children, I will try to show that Mr. B. has only dishonored God and pleased the devil by writing this sermon.

Now, brethren, I have charged Mr. B. of dishonoring God and pleasing the devil, which I now will show from his sermon on infant baptism, if God will guide me; for I am dependent on him for every good work or word. But now, Mr. B, I will notice your sermon. 1st page you say, others contend that it (speaking of baptism) gives spiritual life, and is the only medium of regeneration; then you say, avoid both of these opinions (yes, say I, Mr. B. those opinions are very erroneous and should be avoided) for that of baptism giving spiritual life is of the devil certain—and you hold forth that idea. See 6th page, Mr. B. says: Suffer infants to come; that is, to be brought unto Christ. But, says Mr. B. they cannot come unto him (Christ) unless by being brought into the church, which cannot be but by baptism.

Now we will notice, Mr. B. in the first place says, that we should avoid the opinion that baptism gives spiritual life. Then on page 6th he says: Infants cannot come unto Christ unless by being brought into the church, which cannot be but by baptism. Here Mr. B. says: Infants cannot come to Christ but by being brought into the church; and they cannot come into the church but by baptism. Now, Mr. B., I charge you before God and the elect angels, of making a Saviour of baptism, or that baptism gives spiritual life; for if you were right when you said, infants could not come to Christ but by being brought into the church, and they could not come into the church but by baptism, hence if not baptised they cannot get to Christ. Then, Mr. B., all that are not baptised you say the devil gets; for you know, sir, that there is no half way place. Hence if they cannot get to Christ without being baptised, then all that are not baptised go to the devil. Then you see, my readers, that Mr. B. makes a Saviour of baptism, which he denies at first; so I say he has not told the truth, and tried to dishonor God, and has pleased the devil.

Now we will notice the 8th page of Mr. B.'s sermon. Here he pretends to quote the scripture, and in doing it he perverts the scripture to his own destruction; for he takes part of two verses, and destroys the meaning of Peter by saying: Repent ye, says the apostle, and be baptised; for the

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promise is unto you and your children This is Mr B.'s quotation, and I do hope there are some of the Methodists that are honest enough yet, to do themselves, their God, and me justice; for there is no such scripture as ever I have seen, if there is, I should like to see it, and would take it as a favor of Mr. B. or his friends if they would show it to me. For Mr. B. is very clear of telling where it is, but I will tell where I think he got it from, but it is not in my book like Mr. B. has it. See the 2nd ch. 38 and 39 vrs. of Acts. 38. Then Peter said unto them, repent and be baptised every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. Now you can see how Mr. B. sneaked over this verse, by taking three words out of this verse, and then slipping into the 39th, and taking about half of that to suit his purpose, and never says where we can find it. Now I think this is just like a sneak, as Mr. B. is, for he has perverted the scripture.

See 39 verse: For the promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call. Now, my readers, you have the two verses in full that Mr. B. culled over to get proof for infant baptism; but you will find in 38 vrs Peter says, be baptised every one of you (who have repented;) that is the you, Peter meant here should be baptised for the remission of sins. Not to remit sins, as Mr. B. said: for you all know, or can know that will get hold of one of Mr. B 's sermon on infant baptism, that he says 6th page, that children cannot come to Christ but by baptism. So Mr. B. makes baptism remit sin, but Peter said, repent every one of you that believe, (for this is the you, Peter meant should be baptised) for the remission of sins.

Hence you, my readers, will see that Peter's way was to baptise for the remission of sins, or after the remission of sins; but Mr. B.'s baptism is to remit sin. I would not have troubled you with this letter or subject, if I had not thought may be some of my brethren have got hold of one of Mr. B.'s sermons on infant baptism and compared it with mine, and could not find Mr. B. saying what I said he said, and might think I had not acted right; but I hope it will all be right.

(*to be continued*)

RUDOLPH RORER.

TO EDITORS PRIMITIVE BAPTIST.

Harrisburg, Fayette county, Indiana,
March 3rd, 1847.

BRETHREN EDITORS: Feeling myself to be a poor unworthy sinner, whose only hope of salvation is in and through the Lord Jesus Christ, and knowing that I am but a babe in Christ, if a child at all, I feel it to be my place to say but little, lest I should darken counsel, or multiply words to no purpose. But being desirous to become a more constant reader of your paper, I thought I would fill this sheet for your disposal, and send you the necessary remittances for your paper, which I wish you to send me.

I have read with great satisfaction many communications published in your paper, especially those of brother Rorer, whose bold and uncompromising defence of the truth I can but admire; and I confess that my desire to see that brother and hear him preach has been so great, that before this time I should have visited the South, if I could have done so without doing injustice to my family. But if we cannot see each other face to face, we can converse together through your paper, and thus to some extent become acquainted with each other's joys and sorrows.

The fan has been at work among us, and we hope the chaff is chiefly blown off; but we know that he who holds his fan in his hand will thoroughly purge his floor, and will gather his wheat into his garner, and we should rejoice in the division. Altho' the chaff makes the most show, and the wheat should appear but as a little handful,

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the Lord will keep the precious grain; for it is the purchase of the Redeemer's blood, and none shall be able to pluck it out of his hands; but he will purify his church from all dross, for "he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years."

And I do believe that I can say of a truth, that in a few of the last months I can witness the truth of the above; for since the Ashdods have left us, we all get along in peace, holding salvation to be of the Lord, and that he works every thing after the counsel of his own will; gives life to the dead, hearing to the deaf, seeing to the blind, and understanding to the dumb, according to his own good pleasure; independent, and apart from all *means, agencies, instrumentalities, or works performed by men.* For the apostle Peter says: "Begotten again unto a lively hope, by the *resurrection of Jesus Christ from the dead;*" and it cannot therefore be by *good preaching*, or a combination of efforts on the part of men, for it is the Spirit that quickeneth. And I rejoice to find the old fashioned Baptists, wherever I go, united in this God-honoring doctrine.

I have travelled since the middle of last August, through a large portion of Kentucky, some in Ohio, and through the whole breadth of Indiana; attended five Associations, visited perhaps near a hundred churches, and have heard a great number of our brethren preach, living in these States, and others from Illinois and Missouri; and have not heard the jarring voice of an Ashdod in the whole tour. And I can truly say, that the society of the Baptists has never been so interesting to me as it now is. O! that the Lord would keep his people from sinning against him by marrying strange wives, for the Lord's people are to dwell alone and not to be numbered among the nations. What names the laughing Ishmaelites of the South may give the lovers of the truth I know not, but in the West they call us *iron jackets*, *hard sides*, *straight outs*, etc. and say we love to preach about eternal election, etc. but say nothing about practical godliness.

What is godliness? It is to be conformed to God, and such a conformity, is realized by us, when we enjoy a sweet reconciliation to the sovereignty of God, and a heart felt acquiescence in all the acts and manifestations of that sovereignty. No act of ours, however virtuous, benevolent, or praiseworthy it may appear to men, is godly, if self applause, or self gain, is the moving cause that produces it. All good works that spring from godliness is the effect of a divine impulse, and are only the outward gestures of inward sentiments, written by the Holy Spirit on the fleshly tables of the heart. The eye of the natural carnal mind is full of idolatry, and cannot cease from sin; but is so completely enmity against God, that it abhors and detests his sovereignty, and wages an uncompromising war against such a God, and all the glorious exhibitions of his divine perfections in the heavenly scheme of salvation; adapted in every way to the helpless and lost condition of ruined sinners, thro' rich, free, distinguishing grace in the immaculate Redeemer.

On the other hand, the eyes of the understanding being enlightened, the ear unstopped to hear, and the heart circumcised to love the Lord God, they see his glory as in a glass, and are changed into the same image from glory to glory by the Spirit of the Lord. In this work called regeneration, an incorruptible seed is implanted within, which is Christ in you; for God by his spirit dwells in every renewed soul, filling them with such gifts and graces, as shall enable them in some degree, to comprehend with all saints, what is the hope of their calling, and to know the love of God which passeth human knowledge, and to

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contemplate with ineffable delight the inheritance of the saints, and to experience with delight what it is to be filled with the love of God. This holy and heavenly principle, is called the divine nature, which we are made the partakers of according to his promise. Now this heavenly principle is the germ, root, or foundation of all our godliness, and its fruits or streams externally exhibited, or practically manifested, is what I call practical godliness. Of these demonstrations the following are a few, viz: love, joy, long-suffering, gentleness, meekness, faith, charity, brotherly kindness, patience, etc. If these things be in you and abound, they make you to be neither barren nor unfruitful, in the knowledge of the Lord Jesus Christ. To such a renewed mind in which this active and fruitful principle resides and abounds, the sovereignty of God is a source of great comfort, and of joyful contemplation.

Election, or that sovereign preference, which he exercised in his eternal love to his bride in general, and to every member of his mystical body in particular, when viewed by an eye of appropriating faith, has an humbling effect on such an one. While the self-righteous are breathing out the malign vapors of hatred and sarcasm against God and his sovereignty in unconditional and personal election, the Christian in view of this doctrine, sinks into the depths of humility and self-abasement; and while he sees and feels the vileness of his own nature, and the enmity of his carnal mind to God, he is entirely convinced that if his salvation had been suspended on the free volition of his natural will, left free to its own dictates, it never would have loved or chosen either God or his ways; and as he was all pollution, had God chosen a virtuous, humble character, and left the helpless sinner out, his love never could have embraced such a vile depraved rebel as he knows himself to be. But an humbling sense of God's sovereignty in choosing and loving one so vile, and so entirely unworthy of such love and choice, fills the quickened soul with gratitude to God for love and grace so full, so free.

(*to be continued.*)

G. M. THOMPSON.

Dublin, Fayette county, Alabama,
March 27th, 1847.

DEAR BRETHREN: After a long delay, through much affliction, I attempt to send you a few lines.

I have been a constant reader of the Primitive Baptist for many years, and am well pleased with them; for the doctrine they contain is food to my soul. Though there are many religionists in this country that hate them as an enemy, I wish the continuance of the papers as long as they contain the principles they do. I think I shall be able to send you some more names in a short time, as I am solicited strong to become an agent for the Primitive.

I am your unworthy brother in Christ.

A. M. REYNOLDS.

Farmersville, Union Parish, La.
March 29th, 1847.

BELOVED BRETHREN EDITORS: I wrote on for the Primitive Baptist. I received one number, which was as manna to my hungry soul, for I had been in this State for twelve months and had not heard the first sermon preached only by the Missionary Baptists, which I call no Baptists at all hardly; and I am sure that the circulation of the little paper in my neighborhood, will injure me in the estimation of some of my neighbors, as I have found six believers in the truth here, that wish to read the little volume so much so as to request me to send on, to have the paper forwarded to them.

I expect to get some more subscribers. I shall use my utmost endeavors. I subscribe myself your very unworthy friend and servant. *J. R. PARKER.*

FOR THE PRIMITIVE BAPTIST.

Appointments for Elder C. B. Hassell.

Elder Hassell expects to preach on Monday the 10th day of May at Picot m. h.; on the 11th, at Morattock; 12th, at the school house; 13th, at White Chapel; 14th,

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at Concord; 15th, at Angeley's; 16th, at Sound Side; 17th, at Bethlehem; 19th, at Gum Neck; 21st, at Bethlehem; 22nd, at Angeley's; 23rd, at Concord; 25th, at Morattock; and 26th, at Picot.

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MISSOURI. John P. McDowell, *New Market.*

ILLINOIS. John Alsbury, *Lick Creek.*

INDIANA. wilson Conner, *Columbia.*

OHIO. John B. Moses, *Germanton.*

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PENNSYLVANIA. Joseph Hughes, *Gum Tree.*

NEW YORK. Gilbert Beebe, *New Vernon.*

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TERMS.

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THE PRIMITIVE BAPTIST.

EDITED BY PRIMITIVE (OR OLD SCHOOL) BAPTISTS.

Printed and Published by George Howard,

TARBOROUGH, NORTH CAROLINA.

"Come out of Her, my People."

Vol. 11. SATURDAY, JULY 3, 1847. No. 19.

COMMUNICATIONS.

TO EDITORS PRIMITIVE BAPTIST.

Tazewell, Tennessee, March 30th, 1847.

DEAR BRETHREN: In my last, I promised to write on the influence of example. I expect to use no authority but scripture and experience, or observation, I will refer you to the children of Israel, from the time they left Egypt till the coming of Messiah; and you will there ascertain the influence of the example of good or bad men among them, especially those in office. I will next turn your attention to the influence of the ministry for the last twelve to twenty years, and to the words of Solomon, Prov. 22 ch. 6: "Train up a child in the way he should go, and when he is old he will not depart from it." Read 29th ch. 17 v.; also 14th ch. Rom. and 8th ch. 1st Cor. "One man," says Paul, "believeth that he may eat all things; another who is weak eateth herbs; let not him that eateth, despise him who eateth not; and let him that eateth not, judge him that eateth; for God hath received him."

If this rule be followed, there will be no "chunks thrown." Admitting that we may drink moderately without sinning as respects ourselves, yet ought we not to refrain from it for the sake of others, who have not the same self command and consequently not the power to drink moderately that we may have; and who may use the liberty we take, as a license for them to drink. "Let us not judge one another any more, but judge this rather, that no man put a stumbling block or an occasion to fall in his brother's way." In one sense, all of Adam's race are brothers, and while any part of a sinful world may be looking up to us as teachers or ensamples, we certainly ought to walk in wisdom before them. If I am a Christian, I certainly am as imperfect as any other. I see it, I feel it. Yet how often have I been stunned by hearing some of the world say, "Mr. —— is a good man and a good preacher, and he makes whiskey or brandy and drinks it." Though I know that these poor creatures would not be so ready to follow any good example, for it is not their nature nor principle; yet when they make use of the good name and good character and good opinion they entertain of the preacher, either as a plea, or a pretext for their drinking, I think it is time for him to pause, to reflect, and to meditate, whether he is not by his example encouraging a practice that may lead to drunkenness, or contribute in some degree to its continuance.

All Adam's race are sinners by nature, and totally depraved; yet we discover a very great difference in their dispositions, habits, &c. Does not the manner of education, the influence of example, and the circumstances which surround them, contribute in some degree to this difference? We see some likeness or similarity in the customs and manners of intimate and constant associates; we see a similarity in the customs and manners of people of the same

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neighborhood who may mingle together. We see different opinions in different neighborhoods, towns, villages, &c. We again discover a change sometimes takes place by the removal of one man either among usor from us. The influence of the good or evil example he sets, came with him or goes with him in some degree. The good example of one influential man works slowly, while the evil example of another influential man will develop rapidly by evil practices. All of you reflect and carefully meditate on the different habits, or customs and manners people have had since your recollection. Let the most slothful man you may know, suddenly fall into a deep and cold stream of water, and he will use exertions far beyond any thing you have ever seen him perform. In like manner, if men be placed in different circumstances or situations, they will at every change act differently. We are so constituted in general, that we assimilate to each other's customs. Then why should not every friend to order, use the influence he may have in order to produce it.

Let me suppose a case, viz. Suppose that every preacher and every professor of every denomination, and every sober man in any county of any of our States, was to use his influence as strongly, and as smoothly, and as eagerly and anxiously to produce a reformation in the county respecting the improper use of spirits, as numbers do to elect one of their party to the Legislature, to Congress, or as President of the United States, do you not believe that people would generally quit the practice before three years, or would remove from the county to find a people whose habits were more congenial to their own?

I am but one, I have no children, and the little family I have are entirely temperate and I have no fears of the reverse; yet I can feel for others, and I hope and trust in God, imperfect and weak and worthless as I am, that I may never say a word, or do any thing that may have the least tendency to lead any creature to love the wine of Babylon, or the spirit of grain, or of fruit. You may now say according to your idea, God has nothing to do in the management of the world, or the governing of the universe; believing that he has, is one great cause or reason why I have been trying to keep people from falling in love with spirits for nearly twenty years. I formerly drank, and the Lord gave me a kind companion who was distressed at my drinking, and who at the same time treated me so kindly, that for her sake and because I discovered I had acquired a false taste for liquor, I quit drinking nearly thirty years ago; when I had no regard for my soul's salvation, but I had for my companion, my friends, and my standing in society. And now being fifty years old, and having tried drinking moderately, and immoderately; and also having tried abstinence, excepting as medicine, and finding that spirits never benefitted me when I was well, but always left my system more languid than before I drank it, and having but a little time to live in this world of sorrow, and believing that through the kind influence of my companion that I was bro't to reflect and to cease drinking, I wish to speak kindly to my brethren as I do to the young men under my tuition, and of my acquaintance, hoping that they will unite with me, in endeavoring to influence the rising generation not to tamper with that which has brought natural ruin and distress on millions of Adam's fallen family.

Believing that God rules, I have hope to proceed, for I am well aware that if men and satan ruled, or if even man in his fallen state ruled, instead of a kind, indulgent, long suffering and forbearing God, there would be no hope to proceed. God is not the author of confusion, but peace. He is the author and finisher of our faith, but not of our evil or sinful nature or practice. I think I know whence my former drunkenness came, viz. because a depraved being had a depraved appetite, that by the custom of drinking spirits acquired a false taste or relish and thirst for them, and for

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the effect produced by the spirit they contained. Knowing that I became a drunkard, by means of frequenting drinking company and as above, I wish to advise others not to make the first step, and to avoid such company and so ensnaring a practice. There is some hope of a habit acquired by custom or practice being forsaken. There is hope that the creature who has acquired a bad habit may be reclaimed by reasoning kindly with him; but that which is by nature can only be overcome by Him who spake as never man spake. And even in that alone, which is a bad habit from custom or practice, we can have no hope only in God, of prevailing to do any good, or to prevail with any creature to refrain from any practice.

Every good gift, and every perfect gift, comes from God; and if any of us have discovered the error of any practice, ought we not to endeavor to show others the danger of falling into like habits. Man may be a means under God, by example, &c. of influencing others in a moral, social, or political point of view; so may he under the power of satan, if beloved, influence man to immoral acts, which, he would not have performed had it not been through this influence. But influence towards immorality works much more rapidly than it does towards morality, because man is by nature a sinner. Looking back to childhood, can we not view how much more easily we were led into habits of vice, than virtue? Have we forgotten the first step we made towards some vices, and the means by which, or the person by whom, we were influenced to take the first step? Have we forgotten the feelings we had at the time, and how these feelings in some cases were stifled, and by custom the habit became agreeable? Have we forgotten that the kind admonition of parents, would rise in our minds as checks to prevent our plunging into vice?

The kind advice when seven years old given me by Mr. Edgar, near Dandridge; nor the kind advice, when sixteen years old, given me by Mr. Eccles, near French Broad; nor the firm, candid, and feeling warnings given me by Mr. Carson near the same place and about the same time, respecting drinking, and the kind of company I ought to keep, I have not forgotten. I have not forgotten the influence Joab Capps (now a brother-in-law) had over me, when in the army the first tour. I have not forgotten the kindness with which John Walker, now no more, warned me of drinking, and his influencing me to quit the practice so long as with him, when in the army the last time. I have not forgotten the influence my captain had over me, respecting card playing. I have not forgotten the influence drinking and gambling companions afterwards had over me. I was not naturally a drunkard, at home I seldom tasted spirits; I never went in search of spirits excepting for the sake of company, as well as drinking. When with those who did not drink, or drank but little, I drank but little except I was travelling. But all the good counsels and the good examples set before me, and a good companion and good friends, were of God and his gift.

But, brethren, if neither proper education, nor good counsel, nor good examples, nor good society, had an influence to prevent vicious practices, then why pay attention to any of them? And if neither the want of proper education, nor good counsel, nor good example, nor good society, has any influence, then why attend to education? why give good counsel? why set a good example? why seek good society? And if neither a vicious education, bad example, nor wicked counsel, nor profane society, nor good of each, nor the want of each, has any influence to mould the character or form the manners, then why pay attention to any of them? But every reasonable man knows that each, whether a proper education, good counsel, good example, good society, or the want of each, or each being vicious or profane, has its influence according as it may be giv-

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en or may be used.

But let us turn to higher authority. "Train up a child in the way he should go, and when he is old he will not depart from it." Take heed to thyself, lest thou make a covenant with the inhabitants of the land whither thou goest, lest it be for a snarl in the midst of thee. Deut. 34 ch. 12 v. Make no friendship with an angry man, and with a furious man shalt thou not go, lest thou learn his ways and get a snare to thy soul. Prov. 22 ch. 24 and 25 v. Their graven images, &c shall ye burn, &c. lest thou be snared therein; Deut. 7 ch. 25 c. Take heed to thyself that thou be not snared by following after them, &c. Deut 12 ch. 30 verse. "For consider him who bare such contradiction of sinners against himself, lest you be wearied and faint in your minds" Heb. 12 ch. 3 v. Also being led away by the error of the wicked, fall from your own steadfastness. 2 Pet. 3 ch. 17 v. But I fear, lest by any means as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity that is in Christ. For if he that cometh preach another Jesus whom we have not preached, &c. 2 Cor. 11 ch. 3 and 4 vs. And he doeth great wonders, &c and deceiveth them who dwell on the earth by the means of those miracles, &c. Rev. Read Rom. 16 ch. 71 v. Nehemiah, 8 ch. 7, 8, 9: But ye have departed out of the way, and ye have caused many to stumble at the law, &c. Mal. 2 ch 8. Prov. 7 ch. 21. Read 2 Pet. 2nd chap. 1, 2, 3 verses.

If these passages will not prove that man is a creature who may be influenced by education, example, counsel, or society, I will bring one more. viz. Take heed lest by any means this liberty of yours become a stumbling block to them that are weak, &c. Shall not the conscience of him that is weak be emboldened to eat those things which are offered to idols, and through thy knowledge shall the weak brother perish for whom Christ died." 1st Cor. 8 ch. Does not this prove conclusively, that man may influence man, and who is in fault.

It is often said, that if a man gets drunk "it is his own fault;" so it is, yet if the liberty of another in whom he has confidence, or "who has knowledge that he himself can drink without drinking too much," by any means emboldens the weak brother to drink who cannot so control himself, then "when ye sin so against the brethren and wound their weak conscience, ye sin against Christ." "Wherefore if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." This is the spirit of love, this is the spirit of Christianity, this is the gospel rule, this is the rule to which we shoutd all accede.

Some may say, this is not speaking of drinking, but of eating. Read 14 chap. of Rom. and you will discover that it is not only eating, but "any thing whereby thy brother stumbleth, or is offended, or made weak." Who that has been in the church eighteen years, and has travelled much among the churches, has not heard some poor brother acknowledge his error in drinking too much; and who that heard his offending brother, and saw his offending brethren, and viewed the wounded cause of God, that did not wish never to see that sight, nor to hear of the like circumstance again? Did not every Christian then feel like he wished that brother to drink no more?

There is not a heaven-born soul upon earth that will intentionally get drunk, yet we think that in some cases Christians have drank too much. I may have no fears of drinking to drunkenness, though I drink a little every day; yet I have long since learned that I am no better, no purer, no stronger, nor any clearer of imperfection, than the weakest child of God. I cannot say, I will not do this, or that, for I know that I am not better nor stronger than Peter. If any one Christian has ever been drunk, (which we know was the case of Noah,) may not every one that drinks at all as a beverage, or for gratification, fear

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he may be overcome? "Let each esteem others better than himself," and not let him suppose that notwithstanding his brother has got drunk, he can drink without danger. Let none of us hold ourselves to be wiser, better, or stronger than the weakest; for I do most certainly know, that I never feel so well as at the feet of Jesus, and at the brethren's feet, looking up to them. I have looked down at them, but I always fell below them, so that I could have the happiness of looking up again.

Brethren, though we are called to liberty, let us not "use our liberty for an occasion to the flesh, but by love serve one another." If we drink for any other purpose than health or to show the Lord's death till he come; if we do not use our liberty for an occason to the flesh, I know not what would be using it. "Let not your good be evil spoken of, for the kingdom of God is not meat and drink, but righteousness, peace, and joy in the Holy Ghost;" neither "smite your fellow servantt, nor eat and drink with the drunken." Why churches do not deal with every one that they know of being in a drunken company, drinking with them, even if they do not get drunk, as soon as they would for "smiting a fellow servan," I know not. "Let us therefore follow after the things that make for peace, and things wherewith one may edify another." Is it either the nature or the effect of spiritous liquor, drank for gratification, to make for peace, or to edify? Let us not please ourselves, but "let every one please his neighbor to edification."

"Though I am persuaded that nothing is unclean of itself," and though "to the pure all things are pure," and though "it is not that which goeth into the mouth defileth a man, but that which cometh out of the mouth from the heart;" yet notwithstanding this, and without recurring to the Old Testament, we find that the "conscience of the weak is defiled by eating that which is offered to an idol;" and "that it is evil to to him who eateth with offence." The scriptures are a whole piece Though "all things are lawful, yet all things are not expedient;" and, though "all things are lawful," yet "all things edify not." There is a great difference in doing any thing from principle, and through constraint or deception, or in doing it because it is right in a moral, social or political view; and in depending on it for salvation, or as a stepping stone to it.

Christ in 15 chap. Mat. and 7th Mark, is neither speaking in favor of drinking, nor is he giving us liberty to eat or drink as we may; but is speaking of and against the Jews manner of worship For he said, "well hath Esaias prophesied of you, hypocrites, as it is written, this people honoreth me with their lips, but their heart is far from me" "But in vain they do worship me, teaching for doctrine the commandments of men" He is speaking against their dependence for salvation on outward form, and "often washings of hands, of cups, and pots, and brazen vessels, and tables."

This is the reason why I have unwaveringly and unhesitatingly opposed the whole modern society system I viewed each and all to be unauthorized by the word of God, and to be part and parcel of a system to carry on and carry out by human effort and by a union of effort, that which belonged to God alone to accomplish. The doctrine, generally speaking, of those connected with and contending for the society system, I viewed to be a system of works directly or indirectly dependent on money, human means, human effort, human learning, free will and free agency for its accomplishment. In this system I viewed an outward form, outward show, "a binding of burdens," "loving the uppermost rooms," "and chief seats," "greetings in the markets," and a desire to be "called of men Rabbi, Rabbi;" and instead of opening the "kingdom of heaven," held to in the system, I viewed it to be a "shutting up of the kingdom," and opening a

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system to compass sea and land to make proselytes; and as setting up institutions to Christianize or evangelize the world, without authority from God's word, "omitting the weightier matters of the law," "judgment, mercy and faith."

These things, (God's work as given in his word,) I thought they ought to have done, and not leave the others, (benevolence, temperance, &c.) undone. I viewed it as a dependence for salvation as on a broken reed, and as only "cleansing the outside," "whitening and garnishing" it, while the heart remained untouched, cold, and lifeless. Though there are some united with temperance societies, who do not depend upon them for help to salvation, yet the leaders and lecturers generally intimate, (if no more,) the salvable benefits to arise or commence their growth through them. Therefore I am opposed to one and all.

Christ speaking of the Pharisees says, Mat, 23rd; "All therefore they bid you observe, that observe and do; but do not after their works, for they say and do not." Now, brethren, do the missionaries say that the "gospel ought to be preached to the heathen, the destitute," &c ? then do better than them in this. Do not wait for an outfit. Do not depend upon or look to missionary boards, nor man, nor money, nor human learning, nor human wisdom; but go in the name of your master, and dependent upon the aid, the direction, the wisdom, and the guidance of that spirit who taught you to lisp the heavenly name of the babe of Bethlehem. And if any of you, my brethren, can't trust your families and your all in the hands of God to go at his bidding, for the Lord's sake quit trying to preach.

Do they say, you ought to support the gospel? Well, do better than that; tell them, "the gospel is the power of God unto salvation," and therefore his work. But they mean "support the ministry," when they say "support the gospel." Well, do better than that; support or assist all that are really needy, according to what you have. Do they say, you ought to preach free grace; then as you have freely received, freely give. Tell them that grace is free, without money or price. Prove it to them by telling them, "he hath saved us and called us with an holy calling, not according to our works, but according to his own purpose and grace given us in Christ Jesus before the world began." As grace was given us before we were fashioned, sinned, or fell, it certainly is free. Do they tell you, that you ought to perform good works; tell them that it is God that worketh in us both to will and to do of his good pleasure, and therefore we his children are to work out (not work for) our own salvation with fear and trembling. Also inform them that your master has told you, John, 14 ch., "If a man love me he will keep my words;" and has told you "to keep his commandments," "to do to all men as we would they should do to us," "to do good to all men, especially the household of faith"—"shew your faith by your works."

A living faith will produce living works; a dead faith, or rather a mere belief, may produce almost any sort of works. Do they want you to join a temperance society; tell them you have already joined the "pillar and ground of the truth," in which you are bound to live, and have pledged yourself "to live in accordance with God's commands as given in his word;" and in this pledge or obligation you are bound to "live (not only) soberly, (but) righteously and godly in this present evil world." And that you are under obligation not only to live soberly, but to "think soberly." Rom. 12 ch 3 v. And also, as Paul "reasoned on righteousness, temperance, and judgment," that God's ministers ought to do the same. Tell them you love temperance, because the "fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance;" and because such are right, and "against such there is no law." But that the works

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of the flesh are adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like." And that against such there is a law, for "they that do such things shall not inherit the kingdom of God;" and that "they which are Christ's have crucified the flesh with the affections and lusts." Gal. 5 ch. And "that having escaped the corruption that is in the world through lust," and besides this, giving all diligence you are "to add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. For if these things be in us and abound, they make us that we shall be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ; but he that lacketh these things is blind and cannot see afar off," &c. 2nd Pet. 1 ch.

Tell them that your teachers or bishops must not be given to wine, no striker, not greedy of filthy lucre, (not greedy enough to preach for it, nor make spirits to obtain it:) but a lover of hospitality, a lover of good men, sober, just, holy, temperate, &c. And that as the steward of God he is neither "to smite his fellow servants, nor to eat and drink with the drunken," who may be drunk either on the juice of the grape, or the wine of Babylon. And that your teachers are bound to speak the things that become sound doctrine, viz that the aged men be sober, grave, temperate, sound in faith, charity and patience. Tit 2 ch. To be sober and vigilant, because the adversary, &c. 1st Pet. 5 ch. Tell them that Paul says, 1 Cor. 9 ch. "Every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown, but we are incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air; but I keep under my body and bring it into subjection, lest that by any means when I have preached to others I myself should be a cast away."

And, brethren, after you have told them that you and the bishops are thus under obligations—have thus pledged yourselves in covenant together, then live up to it, act it out. We all know that great evils have arisen in some manner through intoxicating drinks. Notice the Lord's commands concerning these drinks, and then use them precisely as he has told you, regardless of the opinions of man. And now, brethren and friends, for the sake of the cause of that God who made and redeemed you, try to have confidence enough in the wisdom and kindness of your Lord to believe that he has told you every necessary way, every profitable way, every right way, to use either wine or strong drink, viz. Give strong drink to him that is ready to perish—as physicians do in this day. Drink ye all of it—to commemorate his death. Use a little wine for thy stomach's sake, and thy frequent infirmities. Has not a kind God told us how and for what purpose to use it, viz. for health, and sacramentally? If we use it in this way alone, we have the authority of high heaven for it; but if we use it in any other way than as he has commanded, we have not a "thus saith the Lord" for our course; and therefore have no authority to say, we are doing right or acting in obedience to God's commands. Keep in memory that if sin was banished from the world drunkenness would not be in it; and also, if all intoxicating drinks were removed from the world, and forgotten by man, there would not be such a character as a winebibber or spirit drunkard in the world. Therefore it must take sin and spirit both together, to make a whiskey drunkard.

And now, my brethren preachers, let one of the most unworthy that bears the name, say to you if the bishop is not to be given to wine, and as the deacon and aged women are not to be given to much wine, is it not sufficient to prove that the bishop

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should not use wine at all, excepting sacramentally, and as Paul advised Timothy? Had it been the practice of the apostles, why have we no account of it? Why should Paul say, "use a little wine?" Let us follow the practice of the first Baptist, who did not come drinking wine; and not have for a plea or pretext, Christ's coming drinking. He did many things which it would not be lawful for us to attempt. He was a sovereign. He bare our sins and iniquities. He forgave sins. He cast out devils. He raised the dead. He arose from the dead. He commanded the winds and the seas. He walked on the sea. He destroyed him that had the power of death. None of which we can do, nor ought we to attempt to do them. Farewell.

N. S. McDOWELL.

THE PRIMITIVE BAPTIST.

SATURDAY, JULY 3, 1847.

We purpose issuing a few numbers of the Primitive Baptist sooner than the regular time, that we may not again get behind during the approaching sickly season.

FOR THE PRIMITIVE BAPTIST.

1 John, 4 chapter, 16 verse: And we have known and believed the love that God hath to us. God is love, and he that dwelleth in love dwelleth in God, and God in him.

Dear brethren Editors, the following communication was written (with much diffidence) at the request of an interesting young man and intimate friend, (who has for a long time been a subject of great affliction.)

I trust it may not be altogether uninteresting to the readers of your valuable paper.

The subject of the love of God furnishes the heavenly host with the highest and most exalted strains of adoration to his name, and to us is the most important theme the human heart can dwell upon; for this is the great cause that produces all the happiness we are capable of enjoying here, and embraces all the bliss of that high and holy state, which we look forward to in a different mode of existence. And although the mind may be made susceptible of its fruition, yet it never will be able to unfold its excellencies.

We would then first inquire, how a knowledge of this love which God has for us is made manifest? The context says, God is love; and we justly conclude, God's purposes of love and mercy towards his children are immutable. And a revelation of this is made through Christ the Son of God, through whom God can and does forgive sins. Because ye are sons, he has sent forth the spirit of his Son into your hearts, crying Abba, Father; and, I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee. Then instead of the death and sufferings of Christ being the cause that produces the love of God to the sinner, or the cause of salvation, it is a manifestation of that love in the purpose of God. Hence the scripture says, God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish but have eternal life. So then that immutable love brought to view in the text, is made manifest by the Saviour; which also is the effect of that love God ever bore to his children. Here then is deep unfathomable love, centering upon its objects chosen in Christ before the earth's foundations were laid; ere man was formed and ere he fell, this love lay beautiful in the womb of eternity, embracing all its objects. From this love and purpose of mercy has proceeded not only the gracious promise of salvation through the Saviour, but the Holy Spirit also, which taketh of the things of the Father, and showeth them to the lost and helpless sinner, and communicates to such sinner the efficacy of the atonement made by Christ as the result of that love. And manifests beautifully the unity of the trinity, by applying the atonement to all those who are embra-

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ced in God's purpose of love and mercy, and whose sins were borne by the Saviour on the tree of the cross.

We propose next to show by what process we are brought to a knowledge of this love. For every effect there must be a cause to produce it. Then the first cause that induces the sinner to seek God, is the principle of life communicated to the heart by the divine spirit. You hath he quickened who were dead in trespasses and sins, and by this touch of life the enmity of the heart is slain; that enmity against God which never could have been overcome, only by a sense of God's love to us. And from this incentive in the heart the sinner is induced to seek the favor of that God, whose goodness and mercy have overcome all his hatred for God. And under the teachings of the divine spirit, we are permitted to exhaust all our own resources for life and salvation, in our attempts to obtain divine favor by our own works. And when we are brought to see our entire dependence upon God, and are made willing to cast ourselves alone on his mercy, then the Spirit reveals to us a Saviour who takes away all our sins:

The guilt of twice ten thousand sins,
One moment takes away;
And grace when first the work begins,
Secures the crowning day,

Hence the scripture says, my peeple shall be willing in the day of my power. And when the love of God is revealed in the sinner's heart, and he made free from the law of sin and death, that love thus revealed to him inspires in his heart love to God. We love him because he first loved us. With the heart man believeth unto righteousness, and with the mouth confes sion is made unto salvation. Now this love in the heart never could have existed until inspired there by the love of God being revealed to us. Some suppose this method pre-supposes the idea, that the sinaer is coerced contrary to his own will; but not so, it is the silken cords of God's love that draw him after holiness. Draw me and I will run after thee. And every heaven-born soul can witness, that after he was quickened all his wish and prayer was to find the Saviour and obtain his pardoning mercy; and he would have given a thousand worlds for one moment's scriptural assurance that his peace was made with God, consequently there was no necessity that he should be coerced by an arbitrary power to seek after that object he desired above all others, and having been taught that there was salvation in no other. And now having known and believed the love that God hath to us, and being brought into union with God, we love him, his ordinances, and his house; and delight to walk in his statutes, and dwell on the delightful theme of salvation by grace; also, we love his cause and his people, which is an evidence of our gracious state. By this we know we have passed from death unto life, because we love the brethren. And it is often the case, that the young Christian is difficulted in his mind, because he loves some people more than others. The reason we love Christians is, because they bear the image of the Saviour and walk in his footsteps; consequently the more meek and the closer the brother or the sister walks in the statutes of him we love, the more we love them. And now then, he that dwelleth in love dwelleth in God, and God in him, for God is love.

From hence the holiest duties flow,
Of saints above and saints below.

Ye are created in Christ Jesus unto good works, which God has before ordained that you should walk in them. Faith and repentance precede good works, and good works follow as the legitimate result of faith in God; and we are not thus created in Christ Jesus unto good works to make us heirs of heaven, but we are thereby prepared for these good works, ordained for us to observe and brought into a state that will make us fit subjects for heaven, before prepared for us, and for which we were redeemed. It is the constant prayer of the heaven-born soul to know and to do the

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will of God, and as he that loveth dwelleth in God and God in him, the whole Christian life converges to holiness. Ye have your fruit unto holiness, and the end everlasting life. Then the motive of the soul that is born of God, leads him to love and serve God; and how could it be possible that we could dwell in God and God in us, if we had any love for sin? Also, it is written, how can we that are dead to sin live any longer therein? Know ye not that ye are the temples of the Holy Ghost? Then he that loveth dwelleth in God, and God in him.

Love is the golden chain that binds
The happy souls above;
And he's an heir of heaven that finds
His bosom glow with love.

Perfect love casteth out fear, and the child of God serves him from the principle of love, and ascribes all the honor of his salvation to sovereign grace and the mercy of God alone.

The countless multitude on high,
Who tune their songs to Jesus' name;
All merit of their own deny,
And Jesus' worth alone proclaim.

What I have written, I have written; would it were better. With the highest considerations of Christian regard and esteem for all the dear saints, I remain their brother and servant, &c.

BENJAMIN LLOYD.

Wetumpka, Ala., April 24, 1847.

TO EDITORS PRIMITIVE BAPTIST.

Harrisburg, Fayette county, Indiana,
March 3rd, 1847.

(*continued from last No.*)

When we read our heavenly Father's immutable will, confirmed to us by the oath and promise of the eternal I AM, and remember that the adorable Jesus is bound as surety and mediator, to execute it and indemnify all the heirs of that will, and thus is the legacy or promise in our Father's will made sure to all the seed; for it is well ordered in all things and sure, not an if, to tarnish its excellence, nor a *condition* to jeopardize its certainty. Christ amply fulfilled or executed all this will as its appointed executor, or mediator, and we as the chosen heirs have by him received an inheritance; being predestinated thereunto, according to the purpose of him, who worketh all things after the counsel of his own will. Is not this a practical subject? Can any soul see and feel the influence of these truths, and enjoy a sensible evidence of his filial relation to such a Father, a fraternal kindred with such a brother as Jesus Christ is, and his standing with him as a joint heir, to such an eternal and incorruptable inheritance, and yet feel no practical emotions? No, such love—such grace—such relations—and such bequests, all flowing from such divine sovereignty, unmerited clemency and self moved benevolence, must ever prompt the soul, that is brought under its all absorbing influence, to feel as the poet sings:

"O' for such love let rocks and hills,
Their lasting silence break;
And all harmonious human tongues,
The Saviour's praises speak."

If we love God, we shall also love his word, his ordinances, his people and all his precepts. The word or eternal revelations, which God our Father has graciously published for the benefit of his children, exhibits so much of our heavenly Father's paternal character, and furnishes all his children, in this imperfect state of their pilgrimage with such ample instruction in doctrine, correction, reproof, etc. that the man of God may be perfect, thoroughly furnished to all good works. In this infallible school book, the disciple loves to read and learn the mind of his Father, and the works and example of his elder brother, and make it the rule of his faith and practice. It becomes his daily business to practize every lesson it teaches, for he loves and cordially approves of every act it dictates, and every emotion it inspires. He feels his heart drawn on in obedience to his Lord, and in conformity to the ex-

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amples, he has set for our imitation. Thus in baptism, and the Lord's Supper, he loves to own and follow his blessed Saviour. The people of God are his people, bound together in an indissoluble tie of fraternal love, knit together in one spirit, called in one hope of their calling, one Lord, one faith and one baptism, one God and Father of all, who is over all and to all, and in all, and one Lord Jesus Christ.

This love of the brethren leads each believer to lay at his brother's feet, willing, nay desirous to serve and advance the happiness of all; and to rejoice with them that do rejoice, and to weep with them that weep. The precepts of the Lord are right, and in keeping them the Christian finds great delight. The anticipation of a glorious resurrection, and a blessed immortality in a world of perfection, and in the image of our glorified Jesus, to part no more forever; but to gaze with ineffable delight, and holy transport, on the uncreated splendor of the divine glories of our Father, while swelling anthems and harps celestial shall ring with grateful responses to God and the Lamb, who hath loved us and hath washed us from our sins in his blood. Can such anticipations break upon our vision in the light of truth, and exert no practical influence upon our lives, while we are moving onward and upward to join such a heavenly theme, and company?

"Since from his bounty I receive,
Such proofs of love divine;
Had I a thousand hearts to give,
Lord they should all be thine."

Is the response of every heaven-born soul, under a view of God's unchanging love toward such poor worthless worms of the dust as we are. And while we mourn over the hardness of our hearts, and the sinfulness of our natures, we rejoice that it is not for works of righteousness which we have done, but according to the riches of his mercy he has saved us by the washing of regeneration, and the renewing of the Holy Ghost. And while by faith we look to the heaven of eternal repose, where all tears shall be wiped from our eyes, and our bark shall not be tossed by another angry wave, we rejoice that we are kept by the power of God, who has said that the gates of hell shall not prevail against his church. Upon the immutability of his promise the poor tempest-tossed soul may rest in perfect confidence, and join with the poet and sing:

"Fear not I am with thee, O, be not dismay'd,
I, I am thy God and will still give thee aid;
I'll strengthen thee, help thee, and cause thee to stand,
Upheld by my righteous omnipotent hand."

I have now about filled my sheet, and if you think that these few thoughts coming from a poor unworthy sinner, whose only hope for salvation is in the Lord Jesus Christ can be of any advantage to Zion's way-worn pilgrims, you are at liberty to use it as you please.

I must again express my great desire to visit the South, but the Lord only knows whether I shall ever be able or not; but if any of my southern brethren should think me worthy of a place in their Christian fellowship, I hope they will remember me a poor hard hearted sinner at a throne of grace. Farewell.

G. M. THOMPSON.

TO EDITORS PRIMITIVE BAPTIST.

—

Georgia, Pulaski county,
March 8th, 1817.

DEAR BRETHREN: A word or so to the Old School Baptists, for their consolation; and to all, as far as this may go. I ask, is there light and darkness, is there summer and winter, is there a straight way and a crooked way, a smooth and a rough way, health and sickness, love and hatred, happiness and distraction, life and death, creator and creature, good and bad, high and low, rich and poor? All which must be agreed to, by every person, possessing

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common sense; inasmuch, as it is plain before our eyes.

Now the creator set before Adam and Eve in the garden, life and death, blessing and cursing. Put water on land that is high and low, and the water will have action by reason of the presence of gravitation, or weight of the water. We see that opposites are the cause of action. Now there is the opposite of Old School Baptists and New School Baptists, and there has been action; and I enquire, what has been produced? a blessing or a curse. My beloved brethren of the Old School order, I think that God has allowed the New School Baptists to oppose you, to draw out of you the strong vindications of the truth, that are delivered from the pulpits and stands, and are set forth in the Primitive Baptist paper; and thereby blest his people greatly, in giving the loaves of bread that came down from heaven, and water of life. How could we be sensible of health, without sickness; or of life, without death? Let not your heart be troubled, all things work together for good to them that love God; and he that is possessed of infinite wisdom, knows what he is about.

Now if there be any casting out devils in the name of Jesus, and "he followeth not us, forbid him not; for there is no man which shall do a miracle," in the name of Jesus, that can lightly speak evil of him; let them alone. And if there be any that have made enquiry, why you have not obeyed the traditions of Boards of Foreign Missions, and State Conventions; and are mad because you have not washed your hands of your honest earnings, before you eat, in preaching and hearing the gospel; Jesus said: "Let them alone;" For, "in vain do they worship me, teaching for doctrine, the commandments of men." "They be blind leaders of the blind. And if the blind, lead the blind; both shall fall into the ditch." And, "every plant, which my heavenly Father hath not planted; shall be rooted up." For God who is Almighty, and possessed of infinite wisdom, is ever able to root them up. I remain yours, unworthy as I am as ever

JOHN POWELL.

TO EDITORS PRIMITIVE BAPTIST.

Cass county, Georgia,
March 11th, 1847.

DEAR BRETHREN: In order that you may know who I am, and how to treat me when you find me, I will tell you and the public, the appellations by which I am called in the bounds of my acquaintance; for the public generally judges a person by their home character,) which is as follows: brazen headed, iron-sided, copper bottomed, blue stockinged, death-hammer, democratical-Baptist. All of which I will account for as well as I can, in the following manner; first, I discover that the ancient prophets spoke as they were moved upon by the Holy Ghost, regardless of men's views. 2nd. The tenor of the scripture upon the doctrine of election shows that the church was given to Christ in the covenant of redemption so complete, that he should see of the travel of his soul and be satisfied; therewith not one be lost, nor one too many, and that this salvation is of the Lord, as Jonah has positively declared. But how it is, that men of grace can complain of this soul-consoling doctrine, and call it as they do a hard, narrow, contracted doctrine, is strange to me, seeing that the believer was chosen or created in Christ before the world was; for the same express purpose that God sent his Son into the world not to condemn the world, but that the world through him might be saved. And the church is the light of the world, as Jesus has truly said.

Again I say, how is it that men of grace in this our day, favored as we are with the Bible in our hands, or under our feet, (for the Bible Society has made it as the mire of the streets, if not for plenty it is so by estimation, for they neither read nor practice it much in these parts,) can complain or do complain of the Almighty's sovereign acts, which are so plainly manifested

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in his word? For they all admit that the ancient saints were men of God, and I never hear one of them complain of the Almighty as acting partial in their choice, or in the purpose for which they were chosen. But to the contrary, I find Abraham in whose seed all the nations of the earth were to be blessed, (not an individual cursed,) acting in obedience to the heavenly mandate. Again, I find Paul another of the Lord's choice to bear the name of Jesus to the Gentiles, accounting all the blessings of this life as dross, if he might but win Christ.

The next is copper bottom, in consequence of the so called Temperance Society, which was objected to, alleging that the religion of Jesus is sufficient to keep people in the bounds of morality. As to blue-stockings, I suppose it was civilly to stigmatise the party or denomination as antinomians, as is now hurled upon us outright. As to the appellation of death-hammer, I shall let it pass at present, as measurably explained in my comment on the 2nd item. Democracy I look upon as a grace specially given to the church of Christ whereby she is distinguished from the antichristian church, and to which the world is indebted for all the republicanism that it is in possession of.

Without further observation, I must turn my attention to your (as I esteem them) valuable papers, one of which I have now before me; but of so ancient a date that I can hardly with propriety expect you to be still engaged in the good work of letting the world know that the Lord still is God, for if you was no better patronized than you have been, or than I expect you will be in my acquaintance, you will have to pursue the course that Elijah did. If still engaged, direct one of your papers to Adamsville. Cass county, Georgia, and I will be one subscriber if no more. Respectfully yours. *NATH'L. ADAMS.*

Pittsylvania county, Va.
May 5th, 1847.

DEAR BRETHREN: It is by the goodness of that God that created and controls all things; I say, it is by the goodness and mercy of this God that I am permitted to let you hear something more from Mr. Bryant's infant baptism.

See sermon, 8th page. Here Mr. B. says, that the apostolic practice was to baptise whole families on the faith of the head of the household, is evident from the baptism of the jailer and all his, &c. &c. But this is not so, Mr. B., and I think you know you did not tell the truth here, for you never tell where we can find the proof of it, but say it is so. But now, my readers, I will prove by scripture, and give you the chapter and verse, that Mr. B has lied when he said the jailor's family were baptised on the faith of the household. Now for the evidence. See Acts, 16 ch. and 32 verse: And they spake unto him the word of the Lord, and to all that were in his house. Now I have proved that they the apostles spoke the word of the Lord unto him and all of his house, so no infants here, as Mr. B. says there is; no, for the apostles spoke to all, and I would say it was perfect foolery for them to talk to infants eight days or three weeks old. But recollect they spoke to all, so not infants.

See 34 verse, same chapter: And when he had brought them into his house, he sat meat before them and rejoiced, believing in God with all his house. Now this 34th verse does prove that Mr. B. did not tell the truth when he said that the jailer's household was baptised on his faith. Yes, Mr. B. you lied, for you know the 34th verse says: And when he (the jailer) had brought them (the apostles—not his children) into his house, (that is, the jailer's house,) he (the jailer) sat meat before them, (the apostles) and rejoiced, believing in God with all his house. Now, my readers, you can see that the jailer did not believe for his house, as Mr. B. said he did; for the verse under consideration says, he (the jailer) believed in God with (not for his house, Mr. B., no, but believed in God

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with) all his house. Hence I will say, the jailer's household believed before the jailer did, for we see that the jailer did believe with them; so they must have believed first, or he the head of the family could not have believed with them, if he had believed first. For then it should read, that they his household or family did believe with him, if he had believed first, as Mr. B. pretends he did. And worse than all, Mr. B. says the household did not believe, for they were baptised on the faith of the head of the house; and so disgraces God and pleases the devil, just like a sneak as he is. For you know, my readers, he Mr. B. did not tell the truth if the holy scriptures are true; and you know, my friends and Mr. B., that it is written, let God be true, but every man a liar, that does contradict holy writ like Mr. B. has done in his lying sermon.

Now, brethren, I will step back to the 33rd verse, same chapter. See the 33rd verse: And he took them—not water as I see a Methodist do, when he poured water out of a bottle and then said he had baptised the children, when he had only sprinkled them with a little water out of a bottle; and the baby sprinklers all take water, but a gospel baptism never was done by taking water to the candidate, but they always went to the water. But he took them, not his children, no, but the jailer took Paul and Silas, and I think he took them to water; for he washed their stripes, and he and all his were baptised. Hence they must have gone to the water, for he took them; and you, Mr. B. have not shown by scripture that he took water to them; but I have shown that he took them, and the next thing we hear from them, they used water and I believe he the jailer took them Paul and Silas there, and did not take water to them, like you baby sprinklers do. No, Mr. B. He took them and he and all his were baptised; and never took water like you baby sprinklers do; no, he took them, and not water. And you, Mr. B. have not proved in one place where they took water to baptise one; no, sir, you have not nor cannot prove that there ever was water took to any person to baptise him; no, Mr. B. you cannot prove it from scripture or by scripture; no, sir: you cannot. But you have proved and can prove by man, yea wicked man, that the way to baptise was to take water to the creature; but this is not so, and cannot be proved by scripture; for they went or came to be baptised in many places, and not a case of water being brought to them for to baptise them; no, Mr B. he took them, not water.

Now, Mr. B we will notice the 8th page of your wretched sermon again. Here Mr. B gives us the case of the jailer and Lydia, and in neither case (says he) does anything in the narrative justify the conclusion of faith possessed by more than one, and that the head of the family. Here, Mr. B. you have lied again, which I have proved and will prove again by the 16th chapter of Acts, 34 verse. Here the jailer believed in God with all his house. Now, Mr. B. does not the phrase believing in God with all his house prove that there was faith possessed by more than one? Yes, sir, it does; and you know I cannot believe with you if you do not believe. No, sir, if you do not believe and I put the word with you in, I only have told a lie like you did, when you said there was only faith possessed by one, and that the head of the family. But notice, Mr. B. the word, with all his house; not for all, no, with all, hence all did believe.

But here, Mr. B. you acted more like Elymas, the sorcerer than like a gospel man See Acts, 13 ch, and 8th verse. And I now will say to you what Paul said to Elymas in his day; and as you are Elymas the second, or a gospel perverter like him, I will say, see the 10th verse, and Paul said: O thou full of all subtlety and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord. Now, Mr. B. you can see what Paul says about you and all gospel perverters; for you pervert the right ways of the Lord. Now, Mr. B. you are guilty of perverting the Lord's baptism, hence you are described by Paul in the 10th verse; and I did not make it, but Paul, who was filled with the Holy Ghost said it, and it fits you and all such.

Again, Mr. B. we will notice Acts 18th ch. 8th verse: And Crispus, the chief ruler of the synagogue, believed on the Lord

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with all his house. Here Crispus believed with, not for; hence he and his house did believe, for he did believe with them. Then faith is possessed by more than the head of the family. And many of the Corinthians heard, believed, and were baptised. Here we see they heard first, then believed, and then baptised; so no children, as Mr B. said they were. No, there were no infants in Crispus's household, see 1 Corinthians, 1 chapter 14 verse: I thank God that I baptised none of you but Crispus and Gaius. Here it does appear that Crispus and Gaius were all the household of Crispus, and Crispus believed with all his house; hence Crispus and Gaius both believed, for Crispus believed with all his house, hence no infants. And I will say to Mr. B and to all his sprinkling friends, there is not a word said nor a hint dropped in the New Testament about infant baptism.

And I will say to you, my readers, that Mr. B is a Presiding Elder of the Methodist church. And I will say to the Methodists, that I have told the truth on Mr. B. and nothing but the truth; and that I am willing at any time for Mr. B. or any of his friends to investigate this matter with me, as I believe truth will stand without much propping. I am not afraid of the whole sneak family as concerns this matter, but I will say again to my Methodist friends, if I have any, as one of old said: Come, let us reason together—and I will show you Mr. B.'s lying sermon, and show you that he has lied, by the word of God; and you know that is the law and the testimony. So nothing more, my strange friends. May God right all your wrongs and mine, if it is his will, for Christ's sake.

Now, brethren, I am done with Mr. B for this time, and this subject; but if he puts himself in my way again, or his books, I hope to be able to put him out of it, and am at all times willing to try when needs be. Nothing more, brethren, but stand fast in that liberty wherewith God hath made us free. So farewell.

RUDOLPH RORER.

TO EDITORS PRIMITIVE BAPTIST.

Wetumpka, Ala.,
April 24th 1847.

DEAR BRETHREN IN CHRIST: May the Lord cause his blessings richly to abound to you and all the Israel of God. I herewith send you a communication which you will publish as early as convenient. Also I send in this sheet a notice relative to my Hymn books, which you will please give a place in the Primitive Baptist, and oblige

Yours respectfully, &c.

BENJAMIN LLOYD.

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In offering the 4th Edition of my Hymn book to the brethren and public, (which is the same in arrangement and contents with the 3rd Edition,) it is under a sense of gratitude to God that I would through this medium again manifest, those high obligations that I feel resting upon me to the brethren agents, who have taken such great interest in the circulation of my Hymn book, and to the brethren generally for their generous and liberal patronage to the work. I am sure I never shall be able to employ language to express my sense of

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humble gratitude to God, for his peculiar favor confered on me in enabling me to prepare a hymn book, which has been so kindly received by his dear children, and so extensively brought into use; and so many expressions from the ministering brethren, as well as others, of their approbation of it contents and the arrangement of the hymns, &c. May the Lord reward them an hundred fold, for their Christian acts and deportment to me; and may I be enabled to consecrate the service and the reward, on the altar of praise to the God of all grace, the Father, the Son and the Holy Ghost.

With my sincere desires for the spiritual and temporal welfare of all the dear saints, I remain their brother and servant in the gospel, &c.

BENJAMIN LLOYD.

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FOR THE PRIMITIVE BAPTIST.

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THE PRIMITIVE BAPTIST.

EDITED BY PRIMITIVE (OR OLD SCHOOL) BAPTISTS.

Printed and Published by George Howard,

TARBOROUGH, NORTH CAROLINA.

"Come out of Her, my People."

Vol. 11. SATURDAY, AUGUST 7, 1847. No. 20.

COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

To ———: My much esteemed brother in the gospel, grace and peace be multiplied unto thee.

Through the forbearance of God I am yet a pilgrim in this world of sin and sorrow. As yet my lease has longer to run, but how much longer is to me unknown, only so soon as ever it has clean run out, nothing is to detain me here. So stands the decree; and as it is of God, so it must and will stand, and to the same I reverently bow.

Since my return from the south I have heard of your deep sorrow and affliction, but we would feign hope it will not be unto death; and even if it should, the same God is beyond the grave as on this side of it; and as for the difficulty in crossing the great *bourn*, he who holds the keys of hell and of death will also wisely attend to that matter. Hope then in God, therefore, and remember that you will praise him on a much higher key beyond the grave than you have ever done here. In Christ are laid up immense stores of grace and mercy for people like you; and when you get exactly where he is, and you are wholly disburdened of your present clumsy tabernacle, you will feel like praising him in a more lofty style than now you do. But even now, far as you are off from home, may your heart, your whole heart, and hopes, and wishes, and thoughts, and affections, and meditations, be employed more and more, and more than ever, upon the Lord Jesus Christ. May you consider him to be what he truly is, to wit, God, —the Son of God,—God and man in one person, Immanuel, God with us, who created all things,—governs all things, and who will by and by fold up the heavens as an old worn out garment, and dissolve this present globe by fire.

When you, my afflicted brother, consider Jesus as one in the incomprehensible god-head, co-equal, co-eternal, and co-essential with the Father, and with the Holy Ghost; and also contemplate his ineffable love in undertaking the work of redemption, and engaging as your surety before all worlds;—I say, when you consider of these things, you then at once see the foundation of your salvation laid in the covenant stipulation between the Father and the Son, and of which the Holy Ghost is witness, and which also he hath revealed in the holy scriptures. And in these scriptures also the Spirit informs us what was spoken, agreed on, and promised by the Father and the Son, in the everlasting covenant, which covenant contains all our salvation; and from whence also flow all the springs of divine clemency. It is good, and very good to be truly and spiritually led by the Holy Ghost into clear perceptions of the personal acts of the Father and the Son on our behalf in the covenant, and how the holy and eternal three are related to us in their economical offices. Such engagedness of our minds and thoughts will produce great boldness in

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the divine life, and strong confidence in God; for as we view the gospel as revealing the Father as contriving and the Son engaging, and the Holy Ghost revealing & applying the Son's salvation, and making known and manifesting the Father's love in the hearts of his people, we behold all the three distinct persons in the godhead equally engaged in our eternal salvation. Also; by our tracing salvation to its root, or original fountain, it begets in our minds most noble and generous thoughts of the eternal purposes of the adorable trinity towards an elect world. We are told that God anointed Jesus of Nazareth with the Holy Ghost, and with power; and that he went about doing good, and healing all that were oppressed of the devil, for God was with him. And truly when we consider the grace of Christ, that though he was rich, yet for our sakes he became poor, that we through his poverty might be rich; and how that he took not on him the nature of angels, but the seed of Abraham; and that his human nature had all the sinless affections proper to it;—when we, I say, consider all this, how can we fail to view the Lord Jesus otherwise than exactly suited to shew mercy, and to bestow salvation on us vile mortals. He being God-man, his heart, his bowels, his compassion, and concern, are all just and exactly what we need, and what our peculiar case requires, and what our wants daily call for. Yes, we will add, that our sins, and corruptions, and miseries, and woes, and griefs, serve as occasions for our blessed Jesus to display upon us his surprising grace, and infinite compassion.

The more we see and know of Christ, the anointed of the Father; and the more our thoughts and affections are engaged on these weighty matters, the more shall we be taken off from self, and from all that we have and are in and of ourselves, both good and bad; we shall also find, that sweet contemplations on Christ, and his works, and offices, to be very strengthening and encouraging to faith and hope; and tend also it will to carry us with free and full sail into the ocean of everlasting love, and into the very element of triumphant grace. And the more and longer we live in these places, the more will our souls thrive in all spiritual matters, and increase too with all the increase of God. My brother, to be absorbed in honorable thoughts of electing love; and to have the mind bathed in the contemplations of the Son of God and his blood and righteousness; and also to have faith distinctly exercised on his glories, beauties, and perfections, is religion worth having, and it is what there is but little of in the world. As in a child of God there is a continual life in the body of sin within him, which is ever active under one form or other, and will at times put forth its power, and threaten to carry all before it; so likewise in the same child of God, there is a continual life in the new man of grace in his soul, and it has its actings too, sometimes after one manner, and sometimes after another.

Now between this life in the body of sin, and the life in the new man of grace, there is a perpetual contest, and at times it is very severe. The right of reign is the point at issue, and it has been in dispute from generation to generation, and it is kept up to this day; and the child of God, even at this late date, has no assurance of the contest coming to a close till mortality is swallowed up of life. He is assured of this much though, namely, that *grace shall reign through righteousness unto eternal life, by Jesus Christ our Lord.*

And now as this assurance is given to every child of God, so of course it is given to my brother ———, and this being the case, I want you to watch well the various motions, and turnings, and doings of these two mighty combatants; and by your so doing you will find grace to be grace still, and of one you will never know any thing good, and of the other you will never know any thing evil. One of these two you will find to be from above, and the oth-

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er from beneath; and he that is from above is sort of Lord of all, but he that is from beneath is of the earth, and hence he is earthy, sensual, and develish. By close watching and observing of these things you will acquire an abundance of information concerning the divine life, and which most people too are all in the dark about. I want you, brother ———, to know a great deal more of the divine life, and of the Christian's pathway, and of what passes through his own mind from time to time, than what I am confident the generality of Christians do. I also wish and want you to know more yet of Christ, and the power of his resurrection, and the fellowship of his sufferings; and also to see and know that the rich streams of pardoning, and justifying, and sanctifying, mercy which so freely flow from our dear Lord Jesus, are enough to fill our souls with as great, if not greater, wonder and amazement than Elizabeth was filled with when she brake forth and said; *And whence is this to me, that the mother of my Lord should come to me?* Surely, for Jesus to dwell in our hearts by faith, and there to set up his abode, is such marvellous grace, that our souls will and must admire him for it to all eternity. Well might the church say of Christ, *He is altogether lovely*, Song 5. 16. Let faith look upon Christ whenever it may, he appears *lovely*. Look on him as one in whom all the glories of eternal deity shine forth, and he appears *lovely*. Look on him as the great days-man between God and us, and he appears *lovely*. Look on him as the brightness of the Father's glory and the express image of his person, and he appears *lovely*. Look on him, as wearing our nature, and as fulfilling all righteousness in his life, and then dying for our sins, and he appears *lovely*.

And indeed, in what place, or in what character, or in what form, or in what name, is Jesus not *lovely?* Let the heaven-born soul, or the believer who is walking in the light of the Lord's countenance, answer this question. Also may this dear Jesus become more and more lovely and precious to your soul and mine; and may we also be sweetly led by the Holy Spirit into the mysteries of the names and offices of Jesus, and grow up in him, and very cheerfully speak of the glory of his kingdom, and talk of his power. And also if it be the Lord's most holy will, may the health of your body be restored again; and may the ensuing year prove a pleasant one to your body and soul. May it be a year of jubilee to us both, so we may sing as in the day when we came up out of the land of Egypt.

And hence I say again, may next year, by the will of God, be a jubilee to us both, and then shall we be joyful in the Lord our God and worship at his footstool. You may consider this epistle as a New Year's Gift from an undissembled friend. I hope to be with you in the course of two or three weeks from now, and once more to preach Jesus Christ and him crucified among you all. I wish he may be well received by your neighbors and friends, for he is a precious Saviour. I am yours affectionately. *JAMES OSBOURN.*

Baltimore, Dec. 30.

From the Regular Baptist.

Weston, Platte county, Mo.
Jan'y 30, 1847.

We have been requested to give our views, upon the following passages of scripture.

And as Moses lifted up the serpent in the wilderness, even so, must the Son of man be lifted up, that whosoever believeth in him, should not perish, but have eternal life. John, 3. 14, 15.

In offering our views upon this subject, we are conscious of differing from many of our precious brethren. But we will say, if God has given them any more correct views on this subject, than ours, we hope they will please make them public.

We shall first examine how Moses lifted up the serpent, and what it was for; second, what we are to learn from the same.

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You will please to refer to the 21st chap. of Numbers, and there you will see the facts narrated at full length; and also, who the preparation was for—the chosen of God, the seed of Abraham. And amongst that nation, were the children of promise; who were partakers of flesh and blood, for which he, Christ, took part of the same—so there was a national and a spiritual Israel.

The general received opinion upon this subject, we are bound to dissent from, i. e. that all mankind were alike bitten by the serpent; and now Christ is lifted up upon the pole of the gospel, and all are invited to look and live. This view is in good keeping with the following sentiments; General atonement, general call, and general striving of the spirit; but very illy comports with the faith of Old School or Regular Baptists.

1st. We find the persons that were bitten, were the *children* of *Israel*, the CHOSEN of GOD—they were bitten, and Moses intercedes for them. God directs him to prepare a serpent of brass, and for *them*, it was to be placed upon a pole, and reared in the camp of *Israel*. They were invited to look (not in order that they might live) but because they were alive; and having eyes to see, they could look and be restored, (not to life) but to health, and continue to live.

We shall examine the subject under the following heads; doctrinal, experimental, and practical godliness; but will not be particular to make our remarks under these heads separately, but generally.

The children of Israel were a chosen generation, a royal priesthood, and a peculiar people, in a national point of view as well as spiritual. The circumstances in reference to their bondage—how they became in slavery, &c. you can all read at your leisure; we therefore shall not notice it particularly.

The children of Israel while in this bondage, were dead, as regarded their national character, and knew nothing of the gracious provisions that were made for them, in God's raising up a deliverer in order to bring them out of Egyptian bondage, darkness, blindness, and ignorance. The means by which the children of Israel were brought from bondage to enjoy their liberties, there have been a difference of opinion among the wise and great; and also, what we are to understand by their deliverance. Some think that *Canaan*, in no respect represents heaven; but we think in some respects, it did. So far as inherited rights and privileges are concerned, we believe Canaan to be a type of heaven; and under the old dispensation, in a number of respects, heaven and its blessings were shadowed forth in a beautiful manner. It is agreed upon all hands, that the paschal lamb that was provided, eaten, &c. by the children of Israel was a figure of Christ; and if so, why not their deliverance from bondage, be an illustration of our translation from the kingdom of darkness, to the kingdom of God's dear Son?

The children of Israel were delivered, which illustrates, in our opinion, the great deliverance of the spiritual Israel, from the iron hand of oppression—from the bondage of the strong man armed, and from the service of sin and satan.

First, how was that deliverance effected? By instrumentality, says the Arminian.

It is certain, God chose Moses and Aaron, and used them as such, and when Moses done all God directed him, (which the Lord done through him,) to silence the doctrine of works, and teach Moses and Aaron the doctrine of the sovereign grace of God, he hardened Pharaoh's heart that he would not let them go. Therefore, the angel that destroyed the first born, could humble the pride of Pharaoh, and at the same time give the children of Israel such evidence of his almighty power, as to influence their hearts, and prompt them to depart—and to teach the Christian as well as the minister, their dependence, and the doctrine of grace.

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Let us examine for a few moments. All the original stock of the children of Israel died in Egypt, and their children were brought out. So in a spiritual sense we are dead—dead to sin, and to any hope of deliverance, but by the angel who will il lustrate the office of the Holy Spirit. None of the bodies of their fathers were taken but Joseph's. So nature is not changed, but is dead in Egypt. And as none but Joseph was carried with them, so none but Jesus should be carried by the church. Again, they never received one grain of manna, until they had eat all their dough—another rebuke to Arminians. So the poor sinners never receive a manifestation of pardon while their dough lasts. When all human aid fails, and at the appointed time, the Lord reveals himself as one altogether lovely, and the chief amongst ten thousand.

And for their sins, God sent fiery flying serpents among them, and they bit them, and much people of Israel died. For these same persons, Moses was directed to make this preparation, and it had the desired effect. All that beheld this serpent, were restored to health. Some may object to this position, thinking that this view would favor final apostacy; but the reader will bear in mind, that Paul has made this matter plain. He lets us know that all are not Israel that *are of Israel;* But in Isaac shall thy seed be called, the children of the flesh are not the children of promise. Then we should also notice that there was a mixed *multitude* that went out with Israel, those characters had no part nor lot in the inheritance; this land was given to Abraham, and his seed was called in Isaac, (not in Ishmael.) Therefore, according to this covenant made with their father, the heirs of Isaac had a right, legally, to the land of Canaan. Then we shall view Moses as a type of the law, and Aaron in his priestly office, and Joshua in his office as commander and leader, a type of Christ. Aaron when he entered into the holiest of all, had the names of the twelve tribes of Israel engraven on his breastplate—for them the blood was shed, for them the sacrifice was offered, for them the redemption price was paid, and for them the intercessien was made. Aaron must die, and so did Christ die, and was buried for our (spiritual Israel's) sins, was raised again for our justification.

Moses buried Aaron, and so the law virtually buried Christ, suffering in our law room and stead; the law claiming of him as our head, and received satisfaction by his life, death, burial, resurrection and ascension. Then he, Christ, entered into the holiest of all, having obtained *eternal* redemption for us all, whose names were engraven on his breastplate, and on the palms of his hands, he ever liveth and intercedes for them.

Moses also died and did not enter Canaan, but was permitted to see the land which flowed with milk and honey. So the law never can lead a soul into heaven, nor the favor of God; for it curses for but one offence, and by the deeds of the law no flesh living can be justified. And yet the law is our schoolmaster to bring us to Christ. When the little scholars commence learning in this school, they have an understanding that something must be done. And when the law in its wrath, and its legal demands are presented to the student, they see the claim to be just, and they do all they can to make payment; but find they fall infinitely far short of making the payment good; therefore they fly to another for protection, and that kind protector and deliverer is *Christ.* He appears for them and shows himself to be the end of the law, for righteousness to every one that believeth.

Here we would remark, that if Moses and Aaron had delivered the children of Israel, and Moses had entered Canaan, there would be some plausibility in the Arminian doctrine. But with all these facts staring us in the face, we can see none.

The children of Israel had to suffer death—all their fathers died except Caleb

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and Joshua. This fact shows us, that death, the king of terrors, will execute his office, and that we must not only die to the law as a covenant of works, but we must be disorbed of this tenement of clay, before our souls can reach the mansions of eternal bliss.

Joshua and Caleb, clearly illustrate the two that were translated, Enoch & Elijah, from Earth to Heaven. No others can or ever did go there without tasting death. We return. If the lifting up of the serpent, illustrates the glorious provisions in Christ, as revealed in his gospel. The following facts, should ever be kept in mind: that those that were bitten were *children*; living, not dead children, that went to Moses with this humble confession, we have sinned against God. They were sensible of their malady; and Moses commanded that they should look. Ministers may invite the sensible sinner to Christ, with all his wounds, but we should be sure never to tell dead men to do living men's work. Not say at one breath, you are dead, deaf, and blind; and at the next breath, say you are alive, hear, and see.

We would say to all the children of God throughout our ranks, if you are bitten, if you have sinned, look to Christ, repent, and confess your sins, and God who cannot lie, has said, he will forgive. Yes, the doctrine of repentance was preached to the seven churches in Asia; saying, they should repent. The Apostle says; if any man sin, we have an advocate with the Father Jesus Christ the righteous; showing that Christ is the only Saviour from past, present, and future sins. This declaration of Christ, in our opinion, has more particular reference to the doctrine of the atonement; and as this was a provision for natural Israel, it exhibits the doctrine of the great provision, in the atonement of Christ for the spiritual Israel. As much as to say, Nicodemus, you are a Jew, you know how Moses lifted up the Serpent in the wilderness, and who it was for.

And as Moses lifted up this Serpent of Brass in the wilderness of Sinai, for national Israel, even so, (no more nor less) must I, the son of man, be lifted up (in this sinful and wilderness world,) upon the Roman Cross, and make an atonement for the spiritual Israel.

Now if any of the Canaanites, Hitites, Amorites, or Ishmaelites, had any rights or privileges in those provisions; then the doctrine of a definite atonement is not true. But if it was for Israel, and them alone, then it is incontrovertably true, that the atonement is definite; designed for the chosen of God, for the elect, for the Bride the Lamb's wife

But, perhaps some would object to this view, thinking that it would exclude the Gentiles from the atonement or its benefits. But we should notice the fact, that the wife of Moses the law giver and temperal interceder; and also, his Father-in-law who filled a conspicuous place in the camps of Israel, was a Gentile. In regard to the heirs of promise, they are a chosen generation; chosen in Christ before the foundation of the world. Christ is united to the purchase of his blood, and being their near kinsman, he has the right of redemption; therefore the husband and the wife, in the eyes of the law, are no more twain, but one flesh. So in the covenant of grace, the church whether Jew or Gentile, is but one, Solomon says, My love is but one, she is the chosen one of her that bare her, the one bride of the one husband. In a word; there is not, in a spiritual sense, or in regard to the covenant of grace, neither Jew, Greek or Gentile, both are one in Christ; even so must the son of man be lifted up. There is a similitude of likeness between Christ and the serpent of brass, it being a composition of two parts, copper and zinc; and yet when united they constituted but the one brass. So Christ is composed of two parts in his mediatorial office, the human and divine natures; and yet he is the one mediator between God and man, and may well be called the God man mediator. As it regards his human nature, he was the

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son of man that was to be lifted up; but in the abstract, he is the only, high, the only good, the only just, and only wise God; who is from everlasting to everlasting; he who made the heavens and the earth, and all that in them is, the Creator of all things, visible and invisible, all things was made by him, and for him, and without him was not any thing made that was made. There seems to be a necessity expressed in the text; Must be lifted up. This necessity is not on the ground of Christ being in debt to us, or for any good that we have done or could do. But love seems to be one of the mainsprings that moves the great and glorious system into action. God so loved the world, (that is Jew and Gentile) that he gave his only begotten Son, to die the just for the unjust, that he might bring us to God.

This us, we understand to be his church, that he gave himself to redeem her from all iniquity, and present her to himself a glorious church, not having spot or wrinkle, or such a thing. The necessity is again found in the fact of his covenant engagement; for the honor and dignity of his character, his unchangeable purpose of his will, his glorification in heaven—all called aloud for the lifting of Jesus on high. Without this, prophesy would have failed; Christ never could have seen the travail of his soul and have been satisfied. But, my Brethren, we should call upon our souls, and all that is within us, to magnify his grace, and extol his matchless love, mercy, and grace, in our deliverance, and crown him Lord of all.

Yes, when we reflect that he bore our sickness, carried our sorrows, was esteemed stricken and smitten of God, and afflicted for us. O Brethren, think of the kindness and goodness of our covenant keeping God, and the sufferings of Christ; he was led as a lamb to the slaughter, and as a sheep before his shearer is dumb, so he opened not his mouth. He bore it all without a murmur—he trod the wine-press of his father's wrath, and of the *people* there was *none* to help.

There may be a necessity argued from the character and demand of the law. The law was holy, just, and good—infinite in its demands. The justice of the law is satisfied in the person of Christ, for he is the just and the holy one. He is infinite, and therefore he could, and did, render infinite satisfaction to this infinite law.

Lastly, but not least, he was the only one in *Heaven* or in *Earth*, that could redeem the spiritual heirs. The law only allowed the right in ancient days, for the near kinsmen to redeem the brother or the married inheritance. He is the elder brother, the only one in heaven or earth, but what has something that they can be chargeable with. All the sons of men have gone out of the way, they have all become unprofitable; the Angels of God, it is said, he charges with folly; the very heavens are impure in his sight; therefore Christ alone was, and is, the holy, harmless, undefiled Son of God—the only redeemer and Saviour in Israel.

Verse 15. "That whosoever believeth in him should not perish, but have everlasting life."

This promise gives assurance to the same characters, the Israel of God. As Moses provided the brazen serpent and invited the children to look, so awakened sinners are invited to Christ, to hear, because God has given them ears; they are invited to learn of him that is meek & lowly in heart, that they may find rest to their souls, because God has given them a heart to understand; they are invited to look, because God has enlightened the blind eyes, of their understanding, to read, and hear, their condemnation, as revealed in the law; this leads them to see their condition, and to see and believe they must perish indeed. The sinner thus seeing and understanding, flies to the law, but he sees he cannot measure arms with the infinite demands of the law—sees written in lively characters, the soul that sinneth it shall die, and that exceedingly broad declaration; Cursed is eve-

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ry one that continueth not in all things written in the book of the law to do them But he sees that he fails in every part. and as the Poet has beautifully expressed, Th law is so just and true. That not one good duty can he do. The sinner sees that Moses, or the law, pours its curses on his head. and when the commandments come home with power, and its spiritual import made known, which is done by the spirit of God, then the sinner dies to any hope of deliverance, by the deeds of the law; and the law under the idea of the first husband, or as a covenant of works, is dead to the poor trembling mourner—just as dead and as little deliverance, assistance, comfort, or consolation to be expected from it, as the most poverty-stricken widow in the world, that has seen the last clod fall upon the grave of her dead husband. Then the trembling and perishing soul commences to plead for the mercy of God, and this they do not plead in their own name, nor in their own strength. for they see they are polluted in every part. and that they are unholy in heart and life, and that they cannot go forward in their own strength. for they see their strength is perfect weakness.

The soul, though he pleads for the mercy of God, he yet receives no comfort, for his soul is bowed down with distress, and the clouds of darkness are, in his imaginatious, gathering thicker and faster. Sinai's thunder is yet in their hearing. and the lightning from the Mount flashes in their face, which causes them to exceedingly quake and tremble, and fall to the earth, saying O Lord, without thine arm of power, delivering grace, thy pardoning love, and forgiving mercy, I must perish. The soul betakes itself to reading. studying and striving; but it seems to them often a sealed book, at other times it seems to be easy understood by them, for they really believe they see their condemnation in every line, from the book of God. Perhaps they go to hear the gospel, and they hear as they never heard before. They now hear the gospel exhibited in an entire new dress, every word seems to sink deep into their hearts. and when they hear the dealings of God described, in the awakening of dead sinners, and the travel of the soul as far as Mount Sinai, they can go; but when it comes to the happy period, when Jesus shows his smiling face, and causes all that is within the soul to rejoice, then the trembling penitent is left, and often is made to think I have just been awakened, on purpose that I might see my damnation sealed —my black crimes to behold, and with all these to sink me down to the regions of keen and black despair. The minister may with all his eloquence and wisdom, with all gentleness and kindness, and with tears and contrition of soul, point the sinner and say, Behold the Lamb of God that taketh away the sin of the world. But the mourner cannot see how God can be just, and the justifier of such a miserable sinner as they are. When it is echoed, and re-echoed in their hearing, O every one that thirsteth come ye: they are ready to say, I thirst, but I fear I do not thirst aright—and he that hath no money, come ye: he is ready to say. I know I have none, I can do nothing to purchase pardon; but I cannot see how it can be possible that so great a sinner as I am can think for a moment, this invitation is for me.

And again, All that hunger and thirst after righteousness shall be filled. This, the soul is ready to say, I believe; but this was the Saviour's address to his children and disciples; and I am sure I am not one; therefore darkness enshrouds the mind. And when he tries to pray, his words seem to be a chattering noise or an empty sound; his heart seems as unholy as a cage of unclean birds, and is desperately wicked, and his breast as a den of thieves; and he is ready to cry, There is none like me, there is no sorrow like unto my sorrow—the pains of hell hath got hold on me; and to the regions of horror and wo I must go. But, O! the thought that I must be banished from the presence of God, and the society

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of just men made perfect, is a thought intolerable. Though he repents, cries and prays; yet the spirit leads him to this repentance, prayers and tears; but yet it leads him through them so clear, that they are not taken into the account, nor trusted in, nor relied upon in any sense.

Then God, (*not an Agent*) manifests his *matchless* and ETERNAL *power*, and his eternal grace which was given the soul in Christ before the world began, takes away the veil of ignorance, and darkness from the heart—enlightens the understanding, and shows the pour soul that Christ is his righteousness, his deliverer, and his hiding place from the wind, and his covert from the tempest, and as rivers of water in a dry place—his Head, Husband, Surety, Shepherd, Law-Giver, Judge, Counsellor, Governor, King and Helper, in every hour of need and distress.

O Brethren what a Christ is this, to such ungrateful, unthankful, unholy, unmindful and undutiful beings as we are. But thanks be to God for the unspeakable gift of his only Son, to live as our great example; teaching our feet to walk in his path; which is always the path of peace. Let us, Brethren and Sisters, one and all, endeavor to imitate his example in all things. We should call upon our souls and all that is within us, to praise God that he has lifted his Son upon the Roman Cross, and made an atonement for sinners. The glorious result of which is, all that are IN Christ by spiritual relation to them, as head and as the life of the body, are predestinated [in time] to receive the adoption of children by Jesus Christ. Thus the text reads, Whosoever believeth IN him, (that is Christ Jesus) shall never perish. The term believeth, we shall consider as synonymous with Faith, and the assurance given, that they shall never perish, as a broad or positive declaration in favor of the final perseverance of the Saints. These two points, we shall resume in our next.

Fearing that our remarks would prove irksome and tiresome to you, we have concluded to close them for the present, and resume then in our next.

THE PRIMITIVE BAPTIST.

SATURDAY, AUGUST 7, 1847.

Tarborough, May 28th, 1847.

To all our friends and brethren, to whom these presents shall come.

BELOVED IN THE LORD: I take this method of informing you all, that after the end of the present year, the Primitive Baptist will not be conducted after the same manner and published at the same place, that it is at present.

Elder Burwell Temple, in the vicinity of Raleigh, has consented to assume (entire) the editorial department of this paper; and while I have never found it in my power to yield to the solicitions of divers of you to superintend the same myself, I rejoice in the hope and expectation, that in Elder Temple we shall find an Editor, better qualified to discharge the duties of the office than I feel myself to be. While I cannot say for bro. Temple that he has ever enjoyed the advantages of Literary Institutions which might enable him to make a *show* in the world; yet with good native sense, a common education and a good share of spiritual gifts, he will be able to defend truth and expose error (I believe) in a manner consistent with the word of God and satisfactory to the brethren of the Regular Baptist order generally.

It will be published in the city of Raleigh twice a month, at One Dollar per copy as at first; but I need say no more on this part of the subject, as a Prospectus will be issued in due time.

It is a well known fact, brethren, that in and about town and cities, &c. &c., a very large majority of the professors of religion are more or less of a worldly and fashionable order, choosing rather the pomp and blandishments of a carnal church, than to suffer affliction with the people of God. And when we reflect for a moment that Elder Temple is the only preacher,

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within fifteen or twenty miles of the Capitol city of our State, who has not been seduced from the narrow path of gospel rectitude by the fawning sycophancy and flattery of the various Ites and Isms of *the day*; but has stood unmoved and unscathed by the shafts of Ahab and Jezebel, which have been and are ever being hurled at those who do not and will not bow to the image of Baal. I say, when we reflect upon these things, we are forbid to doubt that in bro. Temple we shall find an Elijah suited to the times.

The Primitive will be printed at the office of the North Carolina Standard, where (I have no hesitancy in saying) it will be attended to, and put up in a style which will give general satisfaction. In conclusion let it be understood that I promise to lend a helping hand (if in my power) whenever it may become necessary; and I have reason to believe that the brethren generally of my acquaintance will unite with me in sustaining a cause so deserving our aid and support; and I would most affectionately call upon the friends of truth everywhere to come to the rescue. And now, let us invoke the assistance of our divine Lord and Master in this our undertaking to defend truth, expose error, not forgetting at the same time to endeavor to strengthen the weak hands, confirm the feeble knees and to comfort those that mourn. *ROBERT D. HART.*

TO EDITORS PRIMITIVE BAPTIST.

Pleasant Gap, Pittsylvania Co. Va May 2nd, 1847.

DEAR BRETHREN OF THE OLD REGULAR FAITH AND ORDER: Grace, mercy, truth, and peace be multiplied unto you, from our Lord Jesus Christ and God the Father. In the bonds of love and affection I once more take my pen in hand to let you know that I am yet in the land of the living, and for what purpose is best known to God; though we know that his purposes are purposes of glory, exalting his holy character and for the good and comfort of Zion. Yes, brethren, for our comfort and instruction; for we are informed, that all things work together for good to them that love God, to them who are the called according to his purpose. Therefore, brethren, be of good comfort and stand fast in the liberty wherewith he (God) hath made us free in the beloved; far greater is he that is for us than he that is against us. Contend earnestly for the faith once delivered to the saints, be not dismayed at the roaring of lions, the howling of wolves, and barking of dogs; all these may prowl around yes, and hell may rage and vent her spite; yet Christ will save his heart's delight. Dear lambs of God, be not dismayed but attend to your shepherd's voice and come up to the fold, and be cautious and not receive those wolves that wear sheep's clothing. They may put on a lamb-like appearance, yet look well and you will see the wolf's claw appear. Dear brethren, we will let these go with the flock of goats, for they are not sheep; they must not run in the rich pastures of love with the saints, they cannot feed upon gospel food, they are not to be found in those fine fields of living green, those heavenly plains they can never tread.

Dear brethren, as we find from sacred writ it to be our duty to contend earnestly for the faith once delivered to the saints, we find it our duty to not let gospel perverters be numbered amongst us; if any one brings any other doctrine than you have already received, hold him accursed; not bid them God's speed, receive them not into your house (the church.) We find if we do, we are partakers of their evil deeds. We also find it to be our duty to expose errors and support truth, so I will endeavor to let you see how man-made and devil-made religion progresses in this part of the country. We have a set of people called Baptists, that take upon themselves the name of Freewill Baptists. Another, that profess to be missionaries, without cloaking their principles; these are much the best people, for they own their name, profess their principles as they are. The

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Freewill party denies being of that principle, yet carries out all their principles, and joins in with their benevolent societies as they are called in this part of the country, missionary societies, Bible societies, Sunday school societies, and a number of things besides, which I will notice a few of them. Faith to be the act of the creature, free salvation to all the world, giving the promises of the Lord to the world at large, when it should be to the church alone; sending a monied ministry out into the world and call it gospel. If these things be right, then salvation is not by grace, but by money; if by money, Mr. Plunkett is right to beg for money to do this great work of salvation to Christianize the world.

But not so, my brethren; if it were, the gospel with all its beauty, its honor, and glory, attended with the power of God is wrong, and the apostles were deceived, and Christ failed to purchase redemption for his people; his church not redeemed from under the curse of the law, God's promises are vain, and the Lord Jesus Christ disappointed; his life, death and resurrection, and ascension, and intercession, availeth nothing; and his love, his fair one is lost, without money, and all the arrangements of deity defeated, and satan a triumphant conqueror over heaven and earth, all things therein, and God ceases to be God any more.

But, brethren, we are taught better things; the purposes of God are sure, having this seal, the Lord knoweth them that are his. What will you Arminians say to these things? You give God the lie, when you say people can get religion at any time they have a mind to. Let God be true and every man a liar. We find some that have professed God to be true, and to be followers of his holy way, are turned to the false profession of the day, and call it religion; but Mr. Plunkett says he has never changed, he is of the old faith and order, he is no missionary. It may be that he never has changed, and yet not a gospel minister; if he were a gospel minister, he would never advocate all the institutions of the day; education of ministers, Bible home, and foreign missions, and Sunday school societies. When treating on the home mission, he Mr. P. said, the object of the General Association is, to send the gospel in the dark corners of the State; naming four adjoining counties in this State, that had not one Baptist preacher; which is false—I heard him myself. Since that time Mr. Witt gives an account of licensing and ordaining illiterate men in the same section of country, with scarcely any education to the Ministry.

You, Mr. P. seemed to have a great feeling for the poor heathen, and said they are perishing in their sins for the want of the gospel; and one had travelled one hundred miles just for one leaf of the Bible. I think him not as much of a heathen as William H. Plunkett, he don't confine himself to preaching the truths of the gospel, a little grace and the balance works; and it is generally called gospel, about Kentuck meeting house. All your aim, Mr. P. seems to be to raise animal excitement, by pouring out the thunders of the law from mount Sinai, and the power of the people in getting religion; then from the pulpit in haste calling the people up to be prayed for and to take the anxious seats, with the promise of getting religion, singing and slapping of hands, and shouting out aloud, O my soul, what false joy. This seems to make grace the act of the creature with them, poor deluded mortals. How can you reconcile these things to your feelings, Mr. P. to compare them with the gospel of Christ? But, Mr. P. the poor heathen you alluded to having his understanding enlightened, deserves a more better way, seeks divine instruction without rallying around the mourner's bench. And O may God put it into your heart to desire Bible instruction in a divine way, if it can stand good with his will and purpose.

Dear sir, don't receive appointments from the Roanoke Association to the Gen-

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eral Association, and participate with them in all their deliberations, serve in committees and transact business between the two Associations, and say that you are no missionary. You know as well as all other people, that the General Association is a complete missionary body, and the Roanoke is composed of missionaries and Free-will people; except a few that are blinded by false teachers, and overruled by a large majority of false members. I have been somewhat surprised at the members of Kentuck church, for being satisfied with such a pastor as Mr. P. believing there were a good many members opposed to these things.

I would let these things alone, if they had not encouraged Mr. Witt, the Agent of the General Association to give lectures and explain the object of the General Association of Virginia; reproaching the Old Baptists greatly, and distributing the Minutes from that venerable body that gave him his appointment; which proved to be false, pretending to give a standing of our Association. And I dare them to deny it, and compare the Minutes together. Their Minutes give a standing of our Association to suit their own taste in 1842. In 1842, they say in the Minutes of the General Association the number of members in our Association are 399; our Minutes say 403. They say, no minister; ours say 6. This is the true number of the members composing the Staunton River Association in 1842. We have had a very moderate increase in our number. Last September there were 528; agreeably to Mr. Witt's prediction, we ought to have decreased.

When the church, generally called Kentuck, were trying some of the members for wanting to leave that body on the account of the institutions of the day, he Mr. Witt advised them as a church to not want to hold them in the church, or trouble with them, but rather grease a plank and slide them out as soon as possible; though they would soon be clear of all the anti-missionaries, they were diseased, they would all soon die with cold feet, hands, and hearts. He says the world must hear the gospel, and how can they (the people) hear without a preacher; and the church must send them. I say so too, such nominal preachers as require from 30 to 60 dollars a month and their expenses paid for them. So much for Jesse Witt's false prophecy and William H. Plunkett's false ministry about Kentuck meeting house; though it seems that they receive it for truth and pretend to rejoice in it, yet they quarrel and dispute with each other, and a part of them call each other rogues and liars, and other disorderly things; yet when they come together in a church capacity, they will sing, rejoice, and slap their hands, and make free-will sound aloud.

It has been the good will and purpose of Almighty God for these things to open the eyes of several which have slided out like honest Christians. Since Mr. Witt visited that place, 9 of them have joined Cane Creek church; and 4 of them were young members, and have told their experiences, and were baptized a second time. These things have interrupted old Hagar and the young Ishmaels very much, they say many things in a way of contempt as much as their old mother did at the weaning of Isaac; yet she was not the wife nor Ishmael the son. If they had been, Sarah would not have said, cast out the bond woman and her son, for they shall not be heir with my son, even Isaac. Nor Abraham been commanded to obey her voice, nor would the promise have been made, that in Isaac and his seed should all the nations of the earth be blest. Really this seems like election, but say some, don't say that, we can't carry out our freewill, nor help the Lord to do good works. The work will be all of the Lord, yes, he works like a God, and blessed be his name forever, he is God of heaven and earth, and none dare to say Jehovah, why or what doest thou? for he is from everlasting to everlasting, and besides him there is no other God. Yes, he hath chosen his people in Christ Jesus

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before the world was, he gave them to him in covenant and he (Christ) received them as the lot of his inheritance, and will present them as a loving bride, without spot or wrinkle, and not a hoof shall be left behind. Therefore, ye sons of Jacob, are not consumed.

Brethren, I must come to a close, by subscribing, your ever well-wishing brother in the bonds of love for Christ's sake.

JESSE S. BRYANT.

TO EDITORS PRIMITIVE BAPTIST.

Hillsboro', North Carolina.
May 25th, 1847.

DEAR EDITORS: I send enclosed a piece written by my brother, which you can publish if you may see fit. Yours, &c.

THOMAS LATTA.

Orange County, N. C.
May 23rd, 1847.

DEAR BRETHREN, of primevial order, you who are as I believe the litte flock to whom Christ has promised the kingdom I believe the kingdom of God is with you here on earth, and he, Jesus will take you ere long to his kingdom of bliss above.

Dear brethren, this is the first time that I have attempted to write to let you hear from so insignificant a creature as I; but feeling desirous to let you know something of the love I bear for you, dear brethren of the above named order, though I have never had the privilege of seeing many of your faces, yet I have heard of your faith through the Primitive and I can say to you like Ruth said to Naomi, thy people shall be my people, thy God my God; where thou lodgest will I lodge, where thou diest will I be buried.

I would like to tell you of my travail as I hope from nature to grace, and see whether you can claim any kin with me or not I was born blind and to sin inclined, as all the race of Adam are. Some thirteen years I was delighted in civil mirth and void of fear. From thirteen until in my eighteenth year; I was much distressed about my condition before God. At first I became alarmed at the thoughts of death, for I believed that I should die; and I read in the scriptures where the Saviour said, if you die in your sins whither I am gone ye cannot come. I worked for life, for I thought I was to obtain life by my works and I tell you I worked manfully; but that which I thought to be unto life, I found to be unto death. I tell you I tried my own efforts, I saw that I was a wretch undone without his sovereign grace. I saw and acknowledged myself to be the chief of sinners, the vilest of the vile. I thought there was mercy for others, but none for me. I believed that Jesus died for sinners, but not for me. Indeed my distress was so great I almost lost sight of natural affairs. I often forgot what I was doing, and while in this great distress, this deep and solemn meditation about my lost condition, something seemed to speak to me and ask me, if I did not believe that Jesus Christ was able to save sinners. I think I was enabled to believe it at that time, and never before. It then asked me, if I did not believe that Jesus died for me. That word to me, seemed to be something entirely new. I think I then saw Jesus by faith on the cross, bleeding and dying for me; and all my fears, all my guilt and condemnation, vanished away. There was a change as sensible in my feelings as if there had been a great storm naturally, and it had blown over and was a great calm and the sun shine. And this scripture came with great force to my mind. The wind bloweth where it listeth, and thou hearest the sound thereof; but canst not tell whence it cometh and whither it goeth. So is every one that is born of the spirit.

I knew there had been a change taken place with me but, I did not think it was religion. All was peace within, all nature appeared to wear a new aspect. Some of my friends told me, that I was converted. I told them not to say so, though I knew something had taken place with me. Oh

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the next day I became very much distressed, my convictions had left me, and I was in a miserable condition. I asked brother Thomas, who had been a professor of religion sometime, how he felt when he was converted, if he was afraid to die, &c. He commenced telling me, but my feelings I cannot tell; I thought I was deceived, I was ruined and undone. As soon as he stopped talking. I turned off to retire to myself; but O, what contrition of heart. I burst into tears, I did not only pray but I begged the Lord to undeceive me; and when it appeared that I could get no further, I fell to the gound. But about the time my bended knees saluted the ground, I think Jesus revealed himself to me; and O what heights of rapture and of joy my happy soul did feel. I had a view of Jesus coming in the clouds with ten thousands of his saints, and I felt like I was willing to meet him, for I felt like he was mine and I was his. Yes, I can say in the language of the poet:

When my heart first believed,
O what joy I received;
What a heaven in Jesus's name;
Twas a heaven below,
My redeemer to know,
And the angels could do nothing more;
Than to fall at his feet,
And the story repeat,
And the Saviour of sinners adore.

Yes, I want to adore him, I want to glorify him in body and spirit, in heart and life, with mouth and mind. I must bring my scattering remarks to a close. O, brethren, when it goes well with you remember me.

An interest in your prayers I crave,
That we may meet beyond the grave;
O there may we meet in heaven's high dome,
And dwell with the Saviour forever at home.

I will give you a few lines of poetry, as it is on my mind.

POETRY.

One night while I in solemn thought,
Retired to try to pray;
I thought I heard a still small voice,
And thus it seemed to say.

Go raise your voice like trumpet sound,
Go tell to sinners plain;
That if repentance they neglect,
They're doom'd to fire and pain.

Go tell them that they're blind in sin,
Their state they do not see;
For if they did, they surely would,
To Christ for safety flee.

Go tell them that their hearts are hard,
And all to sin inclined;
That they are deaf and do not hear,
The word of life divine.

Go tell them that they must repent,
They must converted be;
Or they must dwell with fiery flames,
To all eternity.

O, sinners, then I pray give ear,
When in God's name I come;
Upon your peril don't forbear,
Lest hell should be your doom.

For now is the accepted time,
Now to the Saviour fly;
O turn, repent, believe in him,
And you shall never die.

SIMPSON LATTA.

S. Latta has composed this rhyme,
To suit a discontented mind.

TO EDITORS PRIMITIVE BAPTIST.

Madison county, Kentucky,
3rd June, 1847.

BRETHREN EDITORS: The following extract is from a letter of Bro. Boulware of Missouri, to the Editor of the "Regular Baptist," published in Weston, Mo. He says:—

"I have felt an interest, and taken part in the investigations for some years past, in behalf of the doctrine of Christ, and the discipline and practice of the church of God; which investigation, (I think,) has resulted in a more general and clear understanding of the gospel of God than in a century past. Notwithstanding, there are some things to lament, yes, to lament! Some of our active warriors have fought so indiscriminately against zeal, education, and money, that the result is, many have not retained zeal enough to attend the worship of God either in their churches

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or families. So fearful of hirelings, that they unjustly keep the laborer out of his wages; and so much alarmed about academies and seminaries, that they are filling their pulpits with ignorant and quite unqualified ministers. These ministers, (in their own opinion,) are growing pretty strong and wise, dreaming and peeping into eternity, &c."

How far these things are true of the brethren in Missouri, is not for me to say; but I am ready to acknowledge, that we of Kentucky are not in a situation to "cast the first stone." Especially are we guilty of want of sufficient zeal to attend on the worship of God, both in church and family, but particularly the latter.

Again, he says: "Old School Baptists have advertized their faith in their church constitutions, and have united upon the doctrine of distinguishing, efficacious, almighty grace; by which, only, they hope for eternal life. Why, then, is so much time and talent used in the pulpit and periodicals, to prove what the churches profess to understand and believe? I believe every preacher in the State has committed to memory one text, "earnestly contend for the faith once delivered to the saints." "I would," says he, "recommend one or two more, to our preaching brethren; Matt. xiii. 5. 2. 2 Timothy, 11. 15. &c."

Brethren, I verily believe one prominent cause of the present declension among us as regards practical godliness, is to be found in the course of our ministry above referred to; thereby neglecting the instructions of Paul to Titus, iii. 8: "This is a faithful saying, and these things I will that thou affirm *constantly:* that they who have believed in God, might be careful to maintain good works." *These things are good and profitable unto men.*"

The doctrine is equally good in its place; being as it were, the foundation upon which the superstructure of good works is built; but if our churches are not yet established in the doctrine, I think the ministry may as well give over the task.

I know many brethren who are called sound in doctrine, and yet if you call on them. "Bro.——will you try to pray?" "Excuse me, Bro. I cannot do it." If you ask the reason, you may be told, "the Lord does not require it of me to pray in public. If I could pray as well as that brother, I would try." Now this is sheer *pride.* But, brother how did you ascertain the Lord does not require it of you? perhaps I can tell you. When you first joined the church, you intended to take up the cross like a good soldier; but satan said, wait a little, you are too young yet; let the older brethren go forward in prayer. (Alas! how many old brethren are now stumbling blocks to the younger?) Well, you have waited a while and now the cross is heavier, difficulties increase by delay, until your religious habits, or rather irreligious, have become settled; you at last conclude you *cannot,* and *therefore* the Lord does not require it at your hand.

O, brethren, let us not forget the Lord has promised to Zion "grace and glory," and no good thing will he withhold from them that walk uprightly." Our Lord has promised his children that "as thy days thy strength shall be." If we feel our ignorance, we are encouraged to ask. "If any man lack wisdom, let him ask of God, who giveth to all, liberally and upbraideth not." The apostle says, "when I am weak, then am I strong." Our feelings, then, of weakness and unworthiness are the best preparation we can have to come to Christ; that we may obtain mercy and find grace to help in time of need. Yours in gospel bonds. *JAS. W. DUDLEY.*

Appointments for Elder C. B. Hassell.

Monday 2nd August, at Log Chapel; Tuesday 3rd, at Cross Roads; Wednesday 4th, at Coneto; Thursday night 5th, in Tarboro; Friday 6th, at Old Town Creek; Saturday 7th, at Hardaway's; Sunday 8th, at Falls Tar River; Monday 9th, at Sandy Grove.

AGENTS

FOR THE PRIMITIVE BAPTIST.

NORTH CAROLINA. C. B. Hassell, *Williamston.* R. M. G. Moore, *Germanton.* W. w. Mizell, *Ply-*

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mouth. Benj. Bynum, *Nahunta Depot.* H. Averra, *Averasboro'.* Burwell Temple, *Raleigh.* Thos. Bagley, *Smithfield.* James H. Sasser, *Waynesboro'.* L. B. Bennett, *Heathville.* Cor's Canaday, *Cravensville* William Welch, *Abbott's Creek.* A. B. Bains, Jr. *Stanhope.* C. T. Sawyer, *Powell's Point.* H. Wilkerson, *West Point.* J. Miller, *Milton Park.* Isaac Meekins and Samuel Rogers, *Columbia.* Wm. M. Rushing, *White's Store.* James H. Smith, *Wilmington.* Jacob Herring, *Goldsboro'.* S. Tatum. *Elizabeth City.* Adam Hooker, *Salem Church.* Abner Lamb, *Camden C. H.*

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New York. Gilbert Beebe, *New Vernon.*

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TERMS.

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THE PRIMITIVE BAPTIST.

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Printed and Published by George Howard,

TARBOROUGH, NORTH CAROLINA.

"Come out of her, my People."

Vol. 11. SATURDAY, SEPTEMBER 4, 1847. No. 21.

COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

—

Williamston, N. C.,
2nd July, 1847.

BRETHREN EDITORS: Having received a letter from England, which I think of a choice kind and will be interesting to the brethren scattered abroad, I recommend its publication in the "Primitive Baptist." My reply thereto, shall also be forthcoming, if there should be found room for its insertion. *C. B. HASSELL.*

—

Leicester, England,
April 14th, 1847.

BROTHER HASSELL: Having heard of your faith in the Lord Jesus, and love to the saints through the medium of our venerable Brother *James Osbourn*, from Baltimore, who is now visiting the churches of the living God in Old England, I give all diligence to write unto you, to inform you, that the God of heaven, earth and seas whom we serve and adore, hath safely conducted him across the wide Atlantic deep to our Island, in good health and peace, filled with the spirit of truth and love, and preaching the fulness of the blessing of the everlasting gospel of Christ. I hate fulsome encomium, but in truth and honesty of conscience I must say, that it gave my eyes pleasure to see him, and my ears delight in hearing him, and the Lord is witness that his testimony did my soul good, and confirmed the sacred and sound truths of the gospel, which the Holy Ghost had laid in my soul more than twenty years ago, so that I consider him as an apostle of the Americans, sent by the Lord as a bishop here confirming the churches.

At the first sight of him in our chapel he appeared to me, like one of the old prophets, or apostles risen from the dead, and in his preaching he evidently breathed the same spirit which they did when on this earth, even the spirit of truth, life and love; so that I felt as if I had been transported back into the age of the apostles, as if Paul were preaching before me at ancient Corinth or Athens; and when he came down from the pulpit, I felt constrained to go to him and bless the dear man in the name of the Lord, as I felt quite united to him in the spirit, and can say in truth, that I have found but few men like-minded since I have been in the ministry, and may the Lord continue to bless his labors among the churches, in England during his stay here.

Some of Brother Osbourn's books had been read here with much profit of soul and comfort, previous to his visiting our realms; and soon as it was rumored that he himself intended coming to preach among us, his visit was anticipated with feelings of joy in most of the churches of the faithful in Christ Jesus. And when he arrived at Liverpool, and had preached at Manchester in the late W. Gadsby's pulpit, the tidings of his arrival ran on every rail in our country, to almost the length and breadth of our land, and he has been recei-

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ed by many as an angel (or messsenger) of God. How mysterious are the wheels of God's providence, but the wheels move not of themselves, it is a living principle in the wheels, the life and grace of the living God, which moves them whithersoever he willeth. And I believe in my soul that *James Osbourn* is one of God's "living creatures," having eternal life in his soul. He does not appear to be of the cloven-footed tribe, covered with Samuel's mantle to deceive, or appear that which he is not, nor of the claw-footed wolfish tribe, covered with a sheep skin—No, no, he is of the calf-footed tribe, a clean beast, "clean *through the word*," the spirit and the blood, and does not go the crooked zigzag, circum bendum path like the winding serpent, to please the hypocritical professors of different orders. No, no, he takes a straight path for his feet, and goes straight forward into the new covenant *gospel pastures*, and lies down there beside the still waters, to hear the "still small voice" of the turtle among the tall shades, and sweet flowers by the rivers of water." For the living creatures have straight feet. "And they went every one straight forward, whither the spirit was to go, they went, and they turned not when they went." Eze. i. 12.

I have not seen any of these weather-cock turn-about ways in *James Osbourn*. No, he goes straight forward and in consequence of which he runs against some who would-be-thought great preachers, and vexeth them sadly, who are rather stumbling blocks in Zion, than true guides to the people. His candle is too bright for such, who never were yet brought into the liberty, fullness, brightness and burning glory of the Gospel of Christ. For the Lord, "makes his ministers a flame of fire." "As for the likeness of the living creatures their appearance was like burning coals of fire, and like the appearance of lamps. It went up and down among the living creatures, and the fire was bright, and out of it went forth lightning." And the living creatures ran; and returned again as a flash of lightning." Eze. i. 14. And when the Lord's servant the American *floating lamp* has gone up and down among the living creatures, in our island, as the Spirit may direct him, may he return again, as a burning and shining light among the living creatures in the States of America, for dead creatures, dead in sin, or blinded by the God of this world, cannot behold the glorious light of the gospel. "The life was the light of men" May the Lord, the Spirit, quicken and raise up many to see the light of the gospel lamp in this dark valley of the shadow of death, and give them heavenly light through the passage, to the bright world of love and glory.

Brother Osbourn's publications, are much sought after in England, and he has very recently brought out a reprint of his "*Lawful Captive*," with considerable additions, and enlargements up to nearly the present time, of the history of his life. I believe it will have an extensive sale, and is rapidly circulating, and appears to be made very useful, as a means in the Lord's hand of comforting the weak, and afflicted, and estabishing the wavering, in vital experimental godliness. Brother Osbourn's ministry, is not of that unmeaning, wordy, flowery, florid style, but is of the Old School "sound speech which cannot be condemned," and in doctrine, shewing uncorruptness. Vital, rich, and sweet experience, which cannot fail to bring forth, (through the Spirit) the fruits of righteousness, to the praise and glory of God, in those who receive it, in the Spirit and truth and love of it.

Notwithstanding all this, I view brother Osbourn, as a "lamp despised," among the great crowds of general professors in this nation, who love darkness rather than the true light of the glorious gospel. For I am persuaded that his book called "*The sickly state of the Church*" is not only applicable to the state of the church in America, but strikingly so, to the state of the churches in this country. It appears

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that the night-cloud has been coming upon us some long time, and "the sun is gone down over the prophets," and "we see not our signs," no signs of or very little in deed of soul prosperity in Zion. The night is upon us, and those who are drunken in the night, pay little regard to the signs of the present times, which appear very gloomy and big with important events. And if a God sent watchman of the night "cries out" of wrong and shew the state of things, or read the hand writing on the wall, by the light of his lamp he is but little regarded, for many are at ease, carnal ease in visible Zion, "and many slumber, some sleep the sleep of death."

But there are a goodly number of precious souls still in England, who knew the joyful and certain sound of the gospel, and still receive a sent servant of Christ into their houses and into their hearts, and by such and such only, is our brother cordially received, and highly esteemed for his works sake. For though the night cloud appear to be upon us, there are some, that do not sleep as others in the night, but are watching and praying and mourning, on account of their own transgressions before God, and the errors, oppressions, coldness, darkness and abominations of the times in this spiritual night. You know that routs, balls, plays and masquerades, are held in the night, twilight, or night suits them best; for that "strange woman," the sorceress, the mother of harlots, of whom it is said would come out more boldly in the twilight, the evening of the world; and continue her masquerade ball till midnight. O how many are going to her house, in this twilight, this evening of the world, and will continue to go till it is black and dark night. "Now is she without, now is she in the streets of visible Zion, and lieth in wait, at every corner, Pro. vii." inviting passengers to her house, masquerade ball and adulterous bed. And all such, grades and denominations flocking there in the twilight, this evening of the world, until it becomes black and dark night, and at midnight there will be a cry "behold the Bridegroom cometh." This midnight mock religious performance with, "the form of godliness, denying the power," is carried on by gaslight, it appears to be the gaslight religion of the enemy of this world, an invention of man; and not the glorious sun-light gospel, nor "the light of life," in the soul that brings forth the fruit of the Spirit, and fruits of righteousness, to the glory of God. O no! I am persuaded that much of the noise, shew and parade, called religion in this age, are but "sparks of their own kindling," a will-O the wisp, dancing in the mist of darkness. A gas light vapor from the entrails of the earth, that will go out with a stench in everlasting darkness! "If the light which is in thee, be darkness how great is that darkness." "But the night is far spent, the day is at hand," the morning cometh, "that shall discover the works of darkness; even a morning without clouds." God grant that you and I may be found (at that day) among the children of the light, "when the Lord God and the Lamb shall be the light, and glory of the place." Then the Lord shall be unto thee an everlasting light, and thy God, thy glory.

My dear brother, we have all grades and shades of error here, that you have in America, but Christ has a church here still, who cannot drink the dirty water poured out of the serpent's mouth, but are thirsting for the stream pure as crystal, proceeding from the throne of the Lord God, and the Lamb You know that man's covenant with God, is broken, and that man has broken every promise to God in the old covenant of works, and God puts no trust in man, no not the best of men. He puts no trust in his servants. And those who know themselves dare not trust themselves, but glory be unto our covenant God and Father, God's promises to man in Christ are not broken, nor never can be broken, "He will not alter the thing that is gone out of his mouth." God's promis-

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es to us in Christ remain, though we have failed in every promise to God. Herein is the difference between the covenant of works, and the covenant of grace, so little understood by many. But poor fallen man will be endeavoring to rear up and re-es tablish the old broken bank of Adam's covenant, the broken covenant of works, but his promises and promisory notes, are nothing worth. God puts no trust in them, they never will be accepted, nor cash ed at the high bank of heaven, though they pass for a time among all the freewill, duty-faith banking company here. But every note issued from the great, rich, eternal, bank, and covenant bankers in heaven will be accepted, with full payment, for the great bankers, the Father, Son, and Holy Ghost, have signed their names, with an oath, to every promisory note, and every one that has a banker's note by him locked up in his heart, is sure to receive payment in full, and above all that we can ask or think. "For the promises of God are all yea and amen in Christ Jesus," to the praise and glory of the whole banking company. Come, my dear brother, I trust that we are the children of promise, "and the promise is sure, to all the seed." O then let us plead in all trials, temptations, afflictions, persecutions, and reproaches, (I have many) the promise of God in Christ to us, and not trust in our own deceitful hearts, nor in our promises to God. O God my heart is fixed, I will sing and give praise. Oh God my hope is only in thee. In thy love, promise and faithfulness to Christ, and his seed in him, forevermore, Amen.

There is another company of men, who profess something of the truth of the gospel who preach all the dark side of things rather than the life, light, glory and fulness of the blessing of the gospel of Christ, and in this evening of the church, they appear to be casting a black pall over the church and her glory; by preaching little beside doubts, fears, vileness, filthiness and corruptions, and calling other ministers presumptuous wretches, who preach life, light, love and liberty, produced by the good spirit of the Lord. These men appear to preach, more of old Adam, death and the flesh, rather than Christ and the Spirit of life, & they will sometimes speak perverse things concerning the faith and fulness of the blessing of the gospel, and have drawn many disciples after them, some of them it appears are still in the flesh and not in the spirit; and thus I consider they are adding to the gathering night-cloud on our Zion in this realm; and these men do not cordially receive our *brother Osbourn*, because he does not constantly dwell on doubts, death, darkness, and the corruption of our fallen state, but rather on a living faith in Christ, and on life, light, love, and liberty of the Spirit, and on grace, mercy, joy and peace, through the knowledge of our Lord and Saviour Jesus Christ. "And on the power and glory of his resurrection, and the riches of the inheritance of the saints in light." Thus while brother Osbourn's ministry is made a lamp to the feet of many, men in the above described state are heard to grumble at his ministry and skulk down into themselves to amuse the devil's imps, hug their chains, and speak against the holy liberty, life, light and fullness of the glorious gospel which he preaches. But these men are but few in comparison with those who receive brother Osbourn's ministry with joy and rejoicing. And as his lamp I trust is supplied with oil from heaven, he troubles not himself much about such folks, but is still going up and down among "the living creatures;" & neither winds nor waves of the foaming Atlantic, nor winds of false doctrines, nor death itself, can extinguish the American floating lamp. For God, the living God, hath given him oil, in his vessel, to feed his lamp, and make it burn on earth a few days longer, and to burn through the midnight of death, and shine in the world of love and glory. His candle goeth not out by night. We know that some poor weak and sickly children of God, are found in

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these mud-pools, and these satan the first old corrupter of mankind oppress and afflict them sorely, binding their souls down in slavish chains made out of their own sins and corruptions, where they gnaw their chains in doubt and fear, near the regions of eternal despair. Thus satan the first and old corruptionist, crowns them with their own lusts, vileness and corruptions, and "fear that hath torment." But certain I am that these things are not the gospel, there is neither sin, death, plagues, nor corruption in the gospel of Christ. No, these things are of the flesh and the devil, and the gospel when received in the life and power of the Spirit, is to deliver the soul from these things, to joy in God, through our Lord Jesus Christ.

But some ministers who have not received the full atonement, nor the spirit of adoption, nor the fullness of the blessing of the gospel, tell the people who are in this mud-pool, that it is the place where they should be; yea, I had it communicated to me, by one of these, dark-side ministers, that "we should feed them, where we find them." But I say endeavor to help them out, lead them to the fountain for cleansing; we are commanded to launch out into the deep, and dive into mud holes, to bring them up, but to feed them in their filthiness and corruption where we find them, is not good doctrine, nor true experience, neither in my opinion is it good practice. Neither is it according to the genius of the gospel, if we have known the life, power and glory of Christ's resurrection, in our own souls, and are risen in the Spirit with Christ, rather let us endeavor to make known the savour of Christ's name in all places, "his free, full and finished salvation, his love, blood, and righteousness, and "declare his doings, among the people," and what he hath done for our souls, and that he is able to save to the utmost from all sin, vileness, corruption, condemnation and death, and thus accompanied by the Spirit's power, we fish for and bring up pearls and gems, from the deepest seas of mire and dirt, to adorn the diadem of our glorious Redeemer, in that day when he maketh up his jewels."

We expect brother Osbourn will stay within England 12 or 18 months longer, which I suppose will be but a limited time for him to visit the many places to which he is invited. In conclusion I will just say that one of the best gospel periodicals circulated in England is called "*The Earthen Vessel*," in it many of bro. Osbourn's sermons have been inserted, taken in short hand, and in this month's number (May) his "Lawful Captive," is reviewed. I will here give you an extract from the review, in the Earthen Vessel, which is as follows,

A second English Edition of the Lawful Captive, being the life and experience of James Osbourn of Baltimore, America, has just issued from the press. The work is neatly printed, containing nearly 400 duodecimo pages, & is certainly written in a very pleasing style richly studded with the most soul-comforting testimonies of the vitality of the author's religion, of the use the Lord has been pleased to make of him, and of the faithfulness and kindness of a covenant God towards him. We feel justified in saying that we know of no Christian's published life and experience, that contains more savoury and demonstrative proofs of vital godliness, than does this "*Lawful Captive.*" The Lord has blessed its perusal to many living souls, and it is a work that will live, and be useful to Zion's afflicted children when James Osbourn's remains are mouldering in the dust. * * * We will only add, this new Edition of the "*Lawful Captive*" being published by Mr. Groombridge as also a very handsome portrait of Mr. Osbourn, can be had of any Bookseller. We are also authorised by Mr. Osbourn to supply copies of either the work or the portrait from our office."

And now my unseen and unknown brother in the flesh, I say farewell, though far apart in the flesh, we are near in the

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spirit, living I trust in the same love, and dwelling in the secret place of the Most High, and shall abide under the shadow of the Almighty, when this world and all that is in it, be burned up, and reduced to nothing, from whence by the fiat of Omnipotence it was called forth, to vanish away in his appointed time. Yours truly in hope of eternal life in Christ Jesus.

W. GARRARD.

Pastor of the Baptist Church, York street, Leicester.

To Mr. Hassell.

TO EDITORS PRIMITIVE BAPTIST.

Bellmont, Alabama,
30th April, 1847.

BELOVED EDITORS: I am still on this side of eternity, enjoying an usual degree of good health, especially for me, now in my 77th year, for which I would and do wish to be truly thankful, for the unmerited blessing conferred on an ungrateful unmindful worm. O that I could be more mindful, but "if nothing more than purpose in thy power, thy purpose firm is equal to the deed," &c. Consoling indeed, Dr. Young.

I never was yet under the necessity of sending for a physician, so, brethren, you can see I have been unusually blessed with good health; but O my mind has been frequently sick indeed, 'tis distressing to relate. I will here stop, but still will rejoice to think of his goodness; his promise has been verified indeed, he has enabled me to bear up under his afflictive hand, and have been made to kiss the rod. So that all things have worked together for my good. &c. I have frequently thought of late, that I would never write more, for reasons assignable, that could be truly given; but O the vanity of man, how often disappointed in his views, 'tis so with me indeed.

In reply (complimentary) to our worthy bro. I. Tillery, I would remark, that I have received sailing orders (encouraging impressions) from our Admiral, King of Kings, &c. have weighed anchor and am *now* under a crowd of canvass, going before a gentle breeze, entering the boisterous unfathomable deep, in pursuit of a notorious, destructive pirate, that has been infesting the seas of turmoil and confusion for the last thirty years. I know him well, he is an infallible one, among the pirates in this our western hemisphere. He has received several scorching, racking fires, and two or three broadsides; his topsails have come too, and by the board, and they never will, ('tis confidently presumed,) be replaced to their former elevated summit again any more. Two or three broadsides more will totally dismast him, so that he will be under the painful necessity of erecting jury masts to regain his fort of rendezvous among the pirates, there to refit.

'Tis consoling, however, my brethren, to reflect, that our Admiral has a number of heavy 74's, preachers, viz: Petty, Gunn, Allen, Coleman, Moore, Roberts, Cook, Pearsall, Whitehead, &c. &c. in every direction in this our region of afflicting waters, guarding and defending our rich commerce, consisting of *Unconditional Election, Predestination Final Perseverance,* and *Effectual Calling*, &c.

And that is not all, my brother, we have in addition a good many privateers, (lay members,) out scouring the seas, who are frequently sending in their prizes, consisting of *Corrupt doctrines, Evil practices,* &c. &c. Our brave heroic tars are above receiving any of their base commodities for prize money, being indeed far inferior to old continental proc, when it took $1-000 to bring a half pint of the good truck. But our Admiral is so good and beneficent, he reserves their pay until a future day, (only occasionally he affords them a little ready cash, his heavenly benign rays to buoy them up while in this dreary sea of confusion, this world of probation, until they arrive into the haven of ultimate bliss, the ocean of eternal rest in the peaceful presence of their chief, where wars end

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forever; and pirates cease from troubling, and who are forever consigned to the regions of unutterable misery.

For the present I will have to drop anchor, in my next sally however I will introduce the notorious western pirate, who has been infesting the sea of confusion for a long time. He has been a demi-god, an infallible one among the pirates in this our western region It will not be long before I shall meet with him again, after a few more tacks You shall hear of the conflict that will ensue, the broadsides intended. He can't stand it, I know, and why? the truth is in them, and he can't deny it and tell the truth. Some of them will be a repetition, but they ought to be kept in remembrance, 'tis the missionary principle throughout. The missionaries do and will hate the exposition as they do the very devil, though they follow his track and are in league with him, to a punctilio, in all his meanderings, mazes, and labyrinths, &c. If I live you will hear from me shortly.

I come now to remark on, what indeed I would gladly have avoided; but duty imperiously calls aloud in justification, and encouraged it, at all hazards, and not to have lessened and injured it. Our paper that has done so much good, and is still doing good in connexion wonders for the good of Zion wherever it is introduced; its praise is resounded by all the true friends of Zion, the scurrility that has been frequently thrown out, is truly unbecoming, especially among ourselves. Had it come from an avowed enemy, it would not have affected in the least; for it might be expected. It has been said that our paper has and will be injured by vain writers, who are in the practice of making use of "far-fetched words," &c., (Obsolete, 'tis presumed is meant:) "and to appear witty;" and others again given to "ridicule bombast," &c. The word bombast, puts me in mind of Tom Paine's *Age of Reason*, who said, (if I remember correctly,) that, that peculiar, imcomparable book, Isaiah, is bombastical, rant, and extravagant metaphor. I did not believe Paine then, though but young when I read it; nor do I yet believe his bold assumptive assertion, i. e. evidently there is a great diversity in the peculiar mode of writing, as much so indeed, as there is in the lineaments and features, and not two exactly being alike. 'Tis not worth while indeed, to be pointing out the frivolous faults of others, with a contaminated finger, unless we are perfect, and pray who of us so fortunate. Neither is it worth while to be straining at a gnat and swallowing a camel.

I must think, for my own part, it is the FAULT FINDERS that have injured our paper *more* than all others; for when such unkind, unfriendly, unbrotherly remarks are seen, does it not cause a depression of feelings to be hurt. It must be done with that express view. Is it friendly, pray? Are you competent exclusive judges? Why not adopt the rule that has been frequently recommended? i. e. to write *privately*. It would then appear friendly and would no doubt be kindly received. It would not cause the enemy to exult and rejoice among themselves, as they often do, owing to our imprudence, &c. When such remarks are seen, it is natural for an enquiry to me made among ourselves, is it I? and, is it I? Am I the one here aimed at? Feelings are hurt of course, and the conclusion often is "I'll write no more." Is it not injurious? Does it not lessen our writers, pray? I would to obviate the evil, suggest to all the fault finders, for the future to pass by the signature of all the obnoxious, hateful, despicable writers (if there is such) and pay no regard to them. It will not hurt in either case, for what one don't like, another may like and think well of. What you dislike, for all can't see, think nor hear alike, don't be uneasy, there is enough and more than enough, to amply remunerate us all, for our dollar and little postage. Remember we all have feelings of sensibility, none

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are devoid, and certainly they ought to be respected among ourselves especially, as the enemy I don't regard their feelings a fig.

I am led to know our little despised paper has and is doing much good among the churches; and it has been the happy effectual means to strengthen and embolden our preachers, and to arouse the inattentive and supine to serious reflection for their permanent good and advantage; and the world is made to see the obvious difference between truth and falsehood. This puts me in mind of the great, the good, the illustrious Washington. When he was first inaugurated, the various denominations addressed him. Among them, the O. S. B. were not deficient in their congratulations to his supreme elevation. In reply, he passed an encomium on them that was peculiar from all the rest, (though but a boy I well remember it) he observed he was happy to reflect and remember well, that the Baptist society were a peculiar people, in our arduous struggle, true patriots and lovers of their country, affording him essential aid in time of the Revolutionary war.

I have digressed a little, permit me to return. O that our little despised paper may flourish and prosper, is my fervent wish. I feel conscious that I have done my part for its promotion, I mean its propagation. I don't say this by way of a boast, no, indeed, far from it; I feel myself deeply in its debt, more by far than I can ever repay. How an Old School Baptist can withdraw his influence and support from and slight it, 'tis strange to me; 'tis a mystery, I can't unravel it.

I can say in truth and verity, I have never yet seen a communication in the Primitive, but what some good has resulted in a greater or less degree; remember, none of us is perfect, we have all our imperfections and failings.

"Never offend nor grieve,
Your brethren in the way;
But shun the dark abodes of strife,
Like children of the day."

Thank ye, bro. Dozier, for what you have written on this subject, it is so applicable; do, brother, blow your poetical horn again and again, no doubt it will be cordially received by many.

Beloved brethren, write on, regardless of trying to please all, especially fault finders; 'tis impossible that all will be pleased, and why? envy is too predominate and prevailing. If I was to write mhrely to please others, it would not be in reality my composition. I never saw an author yet that could aud would please all, for reasons that could be assigned. We all have our faults and prejudices, none is clear and exempt; 'tis good indeed that we can see and acknowledge them, 'tis a virtue so to do, that all don't possess evidently. I have ever been cautious and particular indeed, not to hurt the tender feelings of my brethren, and if I have at any time, it was not designedly, for I think I respect their feelings too much for that indeed. Never offend nor grieve the brethren, &c.

'Tis said by some and not a few, that some of the writers are too rough, expressive and plain; for one I can truly say, I have not seen it yet. Words undoubtedly were made for use and purpose, and there is no impropriety nor crime in them, if properly, truly, and conscientiously applied. The harshness is solely intended for the enemy, and them alone; and who pray can make use of rougher language, than what the good Book will fully authorize and justify? None, 'tis presumed. A discrimination, a difference is necessary and ought to be made, between truth and falsehood; who then complains? does it not favor the perverse enemy, pray? certainly

Do, my beloved brethren, write on as you are piously and forcibly impressed, in accordance with all prevailing *truth*, &c. and you need not fear the Ashdods, nor a combined host of them; for the blessed Book will support, will advocate and uphold you in your roughness and faithfulness, &c. In this I am clear and positive,

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not to be too assuming. Beloved, don't let our little messenger have to mourn, weep, and lament, for the want of sufficient matter, to encourage and support. You are sufficiently able to supply her need, let her not be deficient, severally putting our shoulders to the wheel, urging her on victoriously, she then will amply remunerate and fully repay you for your trouble, &c. Beloved, don't let us give way to the enemy, because we comparatively are few in number, &c.

What though we are few and the enemy strong,
Our Admiral is great and the wars are not long;
He faints not, like Moses, but holds up his hand,
Till safely his seed are brought home to their land.

Let all our minds be as the mind of one man,
United in love and determined to gain;
When hearts and when hands are all join'd in one,
Then tremble, ye wicked, and brethren press on.

O come, my dear brethren, count all things but loss,
Your treasure's in heaven, don't shrink from the cross;
You're favorites of heaven, dear lambs of the fold,
By devils surrounded be faithful & bold.

Adieu, dear brethren. Yours, sincerely
A. KEATON.

THE PRIMITIVE BAPTIST.

SATURDAY, SEPTEMBER 4, 1847.

To the Agents and Subscribers of the Primitive Baptist.

We insert below a letter from Elder Burwell Temple, from which it will be seen that it is in contemplation to remove the publication of the Primitive Baptist from Tarborough to Raleigh on the 1st of January next. We intend to throw no obstacles in the way of its removal, nor to discourage Elder Temple from his purposed project; but we cannot give the details he desires, for the simple reason that it is impossible for us to say what part of our receipts for this year properly belong to it, as many of the payments embrace arrearages for several years past, and some were not specified, who nor what for. It is an experiment with him as it was with us. We commenced the publication of the Primitive nearly twelve years since, with less than 300 subscribers; that number increased in a few years to upwards of 2000, but has now dwindled to about 800. We stated two years since in the Primitive, that the receipts would no longer justify its publication semi-monthly, and we have seen nothing since to justify a change of that opinion. With a promptness and liberality, for which they will please accept our thanks, many of our Agents and Subscribers have recently paid up arrears of several years standing; and we hope that others will be induced to do likewise, previous to the 1st of Jan. next, when our connexion with the Primitive will cease. Those who have paid in advance over that time, will have the paper continued to them at our expense until they receive sufficient numbers for which they have paid; or have the proportion of their money returned to them, if they so direct.

In conclusion, we tender our heartfelt thanks to our Agents and Subscribers, for the kind assistance and pecuniary aid they have extended to us, and for their friendly wishes for our present and future welfare; and hope the Primitive Baptist may exist for years to come, and prove a continued source of consolation and gratification to them. *GEO. HOWARD.*

—

North Carolina, Wake county,
July 13th, 1847.

DEAR BRETHREN EDITORS, of the Primitive Baptist: As I have to send on some remittance to Mr. Howard, the printer of the Primitive paper, I shall address you on the subject of the change of the Primitive, as referred to by our much esteemed brother Hart, which appeared in the number for August in advance.

I must acknowledge, dear brethren, that I am in some degree sensible of my ina-

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bility to take charge of so important a paper as that of the Primitive Baptist, yet I must say to you I am unwilling that the paper should go down, inasmuch as we all know that as light disappears wolves appear from their dens, and as light appears they retire to their holes. And I do believe, brethren, that there is much light shed abroad in its pages, and I have no doubt but the light that has been shed abroad in the Primitive has had a good effect, in keeping the mischievous wolves more confined and less mischievous, as the light maketh manifest, for whatsoever maketh manifest is light. And I do believe that there has gone abroad much light—gospel light—that has ministered much comfort, growth in grace and knowledge of the truth, making manifest clearly the works of darkness in all their works of deceivableness, of unrighteousness in them that perish; but let this paper go down and I predict the enemies of truth will be emboldened.

But brethren, I had much rather some abler person than myself would take charge of the Primitive; and if none other will, I am difficulted about becoming the Editor thereof in two respects beside my inability, to wit: I do not know that the change of the paper from its present condition, from Editors to Editor, from two dollars per volume to one dollar per volume, or the removal from Tarborough to Raleigh as the place of printing—secondly, as I shall have to bind myself to pay to the printer a certain stipulated price for printing per year—whether there will be a sufficiency of patrons to the Primitive to screen me from loss. I have made some calculation on the receipts of this year up to June number, it being half the year, and find they do not amount to half of what I shall have to give for printing per year, if I have made no mistake. It would cost me 595 dollars per year, and whether the dues for the remaining six months would bring up an equivalent to cover the $595 is unknown to me. I should be glad if Mr. Howard would give us some instructions on that point in September number; and that the patrons of the paper generally, through their agents or otherwise, whether they are willing to the above proposed change of the paper, will speak out as I hope they will, as I cannot as yet believe they would be willing that I should suffer loss. This if done at all I hope will be done speedily, as I do not expect to undertake it at too great a sacrifice. If the proposed change should meet your approbation, I expect to serve you and the cause of truth to the utmost of my ability.

May the grace of our Lord Jesus Christ reign in our hearts to the glory of our God and our material peace and edification.

Yours as ever,

BURWELL TEMPLE.

TO EDITORS PRIMITIVE BAPTIST.

State of North Carolina.
Currituck county.

Powel's Point, July 2nd, 1847.

I feel it my duty to make some acknowledgment, for not paying up the years as they have become due; but it has grown out of a course of neglect, rather than a disposition not to comply with the terms of the Primitive paper. For I do believe they are received with a great deal of delight, and read with satisfaction; for they afford a good degree of spiritual food, which the children of God love to feast on, and they bring us tidings from brethren whom we never saw, nor never shall in this world; who are contending for the truth as it is in Jesus, contending for the faith which was once delivered to the saints. And as we live in a more destitute section, where we are deprived of the often visits of the ministering brethren, therefore it affords us great comfort to hear from them in the various quarters of the world. It gives us courage and boldness to press forward through the midst of opposition, for we are in an enemy's land, surrounded by foes on every hand. But in the midst of all, the Lord will deliver them that put their trust in him. For the Lord is at the right hand of the poor to

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deliver him out of all his troubles, for the Lord will not forsake his people nor leave them comfortless For he gives us tokens of his divine love towards us at times, for in May he sent our beloved brethren in the ministry, Elder Parham Puckett and Elder D. J. Mott, to visit us in this section to proclaim his gospel. And their coming was as the coming of Titus of old, for our hearts rejoiced and was glad, for the saints of God were fed and rejoiced in God their Saviour, and love and union seemed to pervade whithersoever they went. And I hope their coming may be good and to their satisfaction, and the glory of God; and may the Lord of the harvest send them again as faithful laborers in the gospel, together with as many as the Lord our God shall call.

Yours in the bonds of love.

C. T. SAWYER.

TO EDITORS PRIMITIVE BAPTIST.

South Carolina, Fairfield district.
August 7, 1847

DEAR BRETHREN IN CHRIST: I take my pen in hand to inform you how the Old School Baptists are coming on in this part of the world. We are at peace one with another, thanks be to God for his blessings. I hope that we will see the time when Zion shall rise and shine. The church of Christ has many persecutions to go thro' with, but Christ has laid the foundation stone and he trod the road before us. Let us take fresh courage, John, 14. Let not your hearts be troubled, ye believe in God believe also in me; in my Father's house are many mansions, if it were not so I would have told you; I go to prepare a place for you. First epistle general of John. 3—1. Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God.

Beloved brethren, we discover that this is a peculiar love that Christ spoke of. It is love originated before the world began. This love is but little known. The unpossessor knows but little about it. Isa. 31—3. I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee. Here we discover that it is love that draws the sinner to see his lost state, his undone situation. We find that the drawing of the Father's love begins on the heart of the sinner, he feels most miserable, he then goes to the ball room, he tries to get it off of his mind, but it grows worse than ever; the more he strives the worse he gets. But we discover that the cord of the Father's love does not break, nor it never will. But some of the missionaries rather dispute it. John, 6. 44: No man cometh to me except the Father which hath sent me draw him—and will raise him up at the last day. 45. Every man therefore that hath heard and learned of the Father, cometh unto me.

We discover, brethren, that there must be a hearing before a learning; and that must be the love of the Father. This hearing is not to hold a protracted meeting, open a door for all that get a little scared. They do not wait for God to work, but he will work and none can hinder. Gal. 4—1. Now I say that the heir as long as he is a child differeth nothing from a servant, though he be lord of all; but is under governors and tutors until the time appointed of the Father, Here we see the plan of salvation, we hear him cry, it is finished, the great plan of redemption for those that his Father gave him.

O brethren, when I view the grace given in Christ before the world began, to see the love he had for his church and people, I know that he loves them yet. Then, brethren, if we have been justified by faith we shall see his face in peace although we are called iron-jackets and hard-shells. True enough, brethren, our shells are too hard to be hurt by the missionaries. There are some here that are missionaries that I love, for I believe that they are Christians.

Dear brethren, we should not be too hard upon other denominations. I have thought there were Christians amongst all

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professions—God only knows. Dear brethren. I want you to pray for me, though we are many miles apart. I remain yours in tribulation. *JOHN C. LUCAS.*

POETRY.

A few more days on earth to spend,
And all my toils and cares shall end;
And I shall see my God and friends,
And praise his name on high.

No more to sigh or shed a tear,
No more to suffer pain nor fear;
But God and Christ and heaven appear,
Unto my raptured eyes.

O happy days, O happy hours,
My soul to him shall soon employ,
There we shall see each others face,
And sing, & praise, & pray. *J.C L*

TO EDITORS PRIMITIVE BAPTIST.

Pittsylvania County, Va.,
July 11th, 1847.

DEAR BRETHREN: I am yet alive and in this world and it is only through God's mercy and his purpose that I am here now and have a desire to let you hear from me on the subject of dram-drinking and drunkennesss. As I have seen many things said by many persons about temperate drinking, which I did not believe were true, hence I will show my opinion on the subject; and in doing this I hope to hurt no brothers feelings, but will show my opinion in a plain and friendly way. But as I am not a preacher and have had but very little education, I hope my brethren will make some allowance for my blunders in writing; but if my opinion does not accord with the gospel of Jesus Christ, I am willing to receive a rebuke from my brethren in a friendly and brotherly way.

I will first speak of drunkenness in a short way, and will say that the sin of drunkenness is placed with the worst of sins, and I believe that the sin of drunkenness is worse for soul and body than any other sin but one, and that is the sin of whoredom; hence my brethren, you may understand that I think as little of a Baptist that will get drunk, as any other one ought to think, and I can, and will, and do say to all men that drunkenness is an abomination to God, and I am sorry for some of my friends and have been ashamed of some Baptists. So I will just say in conclusion of this part, that I think I have as little use for drunkenness as any other man ought to have, who cannot tell how a man feels when he is drunk sick. This is one feeling I know nothing about by experience, and I am now nearly fifty years old and live in less than two miles of the place where I was born; and there is not a man living who can say in truth that he ever saw me drunk by drinking ardent spirits, though I have been drinking spirits ever since I drank anything, and have not been drunk. And so I know that the doctrine held forth by some of our cold water boys is not true, for they tell me that drinking liquor makes drunkards, and I know this is not so, for I have made, sold, bought and drank liquor and am not a drunkard.

But, brethren, I am not out of gun shot of the devil yet, for he sometimes gets the upper hand of me, and then and there he keeps me until my deliverer comes to my relief: hence I am dependant alone on the Lord Jesus Christ for life and for salvation, and am as much opposed to drunkenness as is right for one to be; and I am just as much opposed to the cold water club or abstinence society as I am to drunkenness, for lying is as wicked a thing as a man can do: hence no man has taken the pledge and undertaken to advocate it, but what has lied and must lie if they support their creed; for truth will not do it, which I will prove before I am done if I can.

But, brethren, I want you to remember that I am ignorant and unlearned as to anything like logic; but experience and observation has learned me something of what is call logic by the cold water boys. Then I will first show that they are wrong by their own rule, which is good reason or logic, which I learned from them. First, I will give you a case as it happened between myself and a temperance man. We were talking on this subject, and I

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told him that no man could prove from holy writ it was wrong to drink a dram. He said he did not know much about scripture, but that he could prove it was wrong to drink a drop by sound logic. I told him I did not understand logic. Well said he, let me ask you a few questions, and then I will prove to you that a man ought not to take a drop. So I told him to go on, and he then asked me if a man drunk was fit to do any business right? I told him no, a man drunk was not fit for anything right. Well said he, how much will make you drunk? I told him I did not know, for I had not tried it. He then said, suppose half a pint. Yes, I told him half a pint would make me so drunk that I could not hold to the grass. Well said he, if half a pint will make you drunk half of it will make you half drunk, and the tenth part of it will make you the tenth part drunk, so you must not drink one drop, if you do you are not sober and then not fit for business, hence you must not drink a drop, this is temperance logic, said he. Well sir, said I, is a sick man fit to do a day's work? "No, not if he is sick." Well sir, will not a pound of fat meat at once make you sick? "Yes sir, it will." Well sir, the half of it will make you half sick, and the tenth part of it will make you the tenth part sick, hence not fit to do a good day's work: so, no meat. And again, if you start a journey on a good horse and you travel all day, at night you call at a tavern for the night and tell the landlord to give your horse half a bushel of corn; he turns and says, friend it will founder your horse: then you cannot say, if your logic be true, "give him half of it;" for if you do he is half foundered, so you must give your horse a few bundles of fodder, and so travel on a few days and your horse is done sir. This is called by some temperance logic, but I call it temperance foolery.

And again, they say you know that a man that drinks is liable to get drunk. Yes, says I, and he that walks is liable to fall down; and so you that are so fearful of liabilities had better sit still and see what you can hatch. And he that gets on a horse is liable to fall, or the horse is liable to fall down; so much for your liabilities. If this be good logic, we must quit most of our business; for we are liable to something, no matter what we go at. So away with your logic.

And again, they say that drinking makes a man a drunkard; but this is not so, for it is a man's being a drunkard that makes him drink to excess. Then it is not drinking makes a man a drunkard, but his being a drunkard makes him drink to drunkenness; for you know, brethren, that an honest man will not steal of choice, but a rogue will steal. Then it is not stealing makes a rogue, but it does take a rogue to steal; hence it is not stealing makes a rogue, but it is the rogue in the man makes him steal; hence it is that a man steals from principle. And so it is with men that get drunk, they drink from principle; and if you get them to take the pledge, they only tell a lie about it. For it is not eating makes gluttons, no, but eating too much makes gluttons; so not drinking that makes a drunkard, but drinking too much makes drunkards. But if eating makes gluttons, then all that eat are gluttons; so if drinking makes drunkards then all that drink are drunkards, and all that eat are gluttons. But it is not a man's eating that makes him a glutton, but his being a glutton makes him eat too much, and by his eating we know he is a glutton; and so a drunkard, we know him by his drinking; and so of a rogue, we know he is a rogue when we see him steal, hence stealing only makes manifest his roguish principle.

And again, brethren, when we hear a man or our brother say, he and his are temperate because they abstain, then if he is right and has told the truth, then me and mine are not temperate, for we drink and I keep whiskey and have just made a fresh supply. And I say we are temperate, for none of us get drunk. So you see, my readers, there is a lie out; for one says he is temperate because he does not drink a drop, and I am temperate because

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I use it temperately. Judge ye, who is right. Truth is my aim, nothing more; but it will be continued, and I will give scripture to prove my position, before I quit this subject. But again, they tell us if there were no spirits or intoxicating liquors in the world, the sin of drunkenness would not be. Yes, say I, and if a man's head had no brains in it, his head would be of but little use to him. And again, they say if there were no distillers, there would be no liquors in the world, and then no sin of drunkenness; and so go on until they charge the sin of drunkenness to the distillers. If so, I ask you, which is the worst sin that of drunkenness or whoredom. And I say sin is sin, so no odds. Then if the distiller is guilty of the sin of drunkards, because they make the spirits that make men drunk, I ask if this is so, who is guilty of the sin of whoredom? He that made men and women, or they that commit whoredom? Surely if you are right as respects distillers, you must charge the sin of whoredom to the author of the means, whereby the sin was committed. Well men and women are the means of whoredom, as much as whiskey is of drunkenness; hence if you were right when you charged the sin of drunkenness to the distillers, you must charge the sin of whoredom to God, for he created the man and woman: hence if you are right, God is guilty with the distiller. So much for your logic.

But, God says what he will and it is true; and he creates what he will and it is right. See John 1 ch. 3 vs. All things were made by him, and without him was not anything made that was made. Then if whiskey is anything God made it, and God had a right to do so; for he says, I create good and I create evil, I the Lord create all these things. May the Lord guide you brethren and sisters in all truth, and enable you to think aright about all these things.

(To be continued.)

RUDOLPH RORER.

☞ Ye that love the Lord, hate evil.

TO EDITORS PRIMITIVE BAPTIST.

Kosciusko, Attala Co., Miss.
June 2nd, 1847.

DEAR BRETHREN EDITORS: Something like four years past, I was walking in our little town, and heard some person at a distance behind call me. I looked back, and saw a man coming efter me with the winged messenger of truth in his hand—he observed, here is a paper you ought to read, he told me to take it home and read it. I did so, and found it the best of its size I had ever seen. It was like good news from a far country. I requested the agent for the Primitive Baptist here to write on for me, and admit me as a subscriber. He did so. It came pretty regular, and stopped. I inquired the reason, and found that some had written on to stop the paper, and put in my name, without any authority from me. This seems as if, (to use the words of brother Rorer) that there were sneaks here as elsewhere. I do not wish to be deprived of the pleasure of reading it—I hope I am not ashamed to own the doctrine it contains.

Since the 4th day of October, 1804, I often fear I might be deceived. One thing I hope I know, wherein I was blind, now I see; I also believe I love the brethren, and wish the prosperity of Zion everywhere—I see no plurality of churches, none but the woman that John saw. Her clothing is sufficient and will never wear out, she will be saved with an everlasting salvation; for the moon was under her feet, her surety is able in all respects to lead her on through tribulation safe to that great day, for which all other days were made—when the elements shall melt with fervent heat, and the heavens pass away with a great noise. I hear say among the different faiths, they are all branches of this same church or woman, that John saw.

Now brethren, I have never seen the same tree bring forth peaches, apples, pears, plumbs, figs, cherries, mulberries, &c. No. Every tree bears its own kind of fruit—if the tree is good, the fruit will

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be good also. Please let me have your paper. I hope I love you all, of the faith and order that was once delivered to the saints; and no doubt you are the very people. I wish none to instruct me to leave thee, or to depart from following after thee, though it be afar off. I close by subscribing myself one of the least.

MATTHEW McCRARY.

TO EDITORS PRIMITIVE BAPTIST.

Alabama, Coffee county,
June 23, 1847.

BELOVED BRETHREN: I have been partially reading of your papers for some length of time, and feel highly gratified at the thought of such a work; for I believe it to be a work of the Lord, for the comfort of his people. Therefore I want you to favor me with your papers. I am yours respectfully. *G. BRYAN.*

TO EDITORS PRIMITIVE BAPTIST.

Mississippi, Tippah county,
June 5th, 1847.

DEAR BRETHREN, of the Primitive Baptist order: Having been a subscriber and constant reader of your paper for the last twelve months. I am happy to say that I am well pleased with the views of the brethren generally who write for the Primitive, for God and his people are all my trust. I wish to continue it, and with it your prayers and the prayers of all God's people. Dear brethren, farewell.

JACOB LINDSEY.

TO EDITORS PRIMITIVE BAPTIST.

Cave Spring, Hart county, Ky.
June 16th, 1847.

DEAR BRETHREN of the Primitive Baptist order: I am truly delighted with your paper I am taking four at this time and wish to continue taking the Primitive. I am with respect your brother in Christ.

JAMES WILSON.

Dear Brother McDowell, I have carefully examined your writings in the Primitive, and I am constrained to believe that you are one of God's embassadors; & as the subject of the order of Primitive Associations seems to be a subject of much research among the Regular Bapitists, my desire is that you would give your views at length on that subject, and also the Primitive mode of the reception of members in the church. I am yours truly a poor sinner, having a hope in Christ.

JAMES WILSON.

TO EDITORS PRIMITIVE BAPTIST.

Georgia, Washington county,
August 21, 1847.

DEAR EDITORS: Religion is very dull and cold in this country in all societies, but when we get your little messenger the Primitive, it seems to revive our drooping heads and spirits more than any thing else, to hear there are yet some contending for the faith once delivered to the saints; and I hope there always will be some to contend for the truth once delivered to the saints. I will close by subscribing myself yours, in hope of eternal life.

JOSEPH DANIEL.

When a man chooses the reward of virtue, he should remember that to resign the pleasures of vice is part of his bargain.

FOR THE PRIMITIVE BAPTIST.

Elder *S. I. Chandler*, is expected to preach in Tarboro', on Thursday night, 30th Sept.; Friday, 1st October, at Cross Roads—on his way to the Kehukee Association, which will commence its session at Spring Green m. h. on Saturday, 2nd October—Tuesday, 5th, on his return, at Hardaway's; Wednesday, 6th, at the Falls; Thursday, 7th, at Sandy Grove.

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boro'. L. B. Bennett, *Heathville*. Cor's Canaday, *Cravensville* William Welch, *Abbott's Creek*, A. B. Bains, Jr. *Stanhope*. C. T. Sawyer, *Powell's Point*. H. Wilkerson, *West Point*. J. Miller, *Milton Park*. Isaac Meekins and Samuel Rogers, *Columbia*. Wm. M. Rushing, *White's Store*. James H. Smith, *Wilmington*. Jacob Herring, *Goldsboro'*. S. Tatum. *Elizabeth City*. Adam Hooker, *Salem Church*. Abner Lamb, *Camden C. H.*

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MISSOURI. John P. McDowell, *New Market*.

ILLINOIS. John Alsbury, *Lick Creek*.

INDIANA. wilson Conner, *Columbia*.

OHIO. John B. Moses, *Germanton*.

KENTUCKY. Washington Watts. *Corneliusville*. Levi Lancaster. *Canton*. Skelton Renfro, *Cumberland Ford*. Tandy James, *Somerset*. Isaac Horn, *Rome*.

VIRGINIA. Rudolph Rorer, *Berger's Store*. Wm. w. West, *Wheatley* William Burns, *Davis' Mills*, Jesse Lankford. *Bowers's*. A. Rorer. *Edgehill* Thomas Flippen *Laurel Grove*. Thomas w Walton, *Pleasant Gap*. Levi Bishop, *Sinclair's Bottom*.

PENNSYLVANIA. Joseph Hughes, *Gum Tree*.

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TERMS.

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THE PRIMITIVE BAPTIST.

EDITED BY PRIMITIVE (OR OLD SCHOOL) BAPTISTS.

Printed and Published by George Howard,

TARBOROUGH, NORTH CAROLINA.

"Come out of her, my people."

Vol. 11. SATURDAY, OCTOBER 2, 1847. No. 22.

COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

Williamston, North Carolina,
United States of America,
25th June, 1847.

DEAR BROTHER GARRARD: After acknowledging your kind epistle of the 14th April last, I have to express to you my great satisfaction, in hearing from one in old England, unknown to me in the flesh, but who appears such a true yoke fellow in the gospel of Christ, and so well acquainted with the state of religious affairs in the British realm. For the lively picture drawn by your masterly hand in that letter, both of truth and error, I feel thankful to God; and when the delineations therein made, shall by their publication, strike corresponding sentiments in the bosom of God's people, throughout the churches of America; I am convinced they will also feel thankful, and still more encouraged and built up in the truth as it is to be found in Christ Jesus our Lord.

That same Holy Ghost who hath deposited in your soul upwards of twenty years ago, the sublime truths of the glorious gospel of Christ, hath also, I think some depositories of a like nature in earthen vessels in these regions; which although apparently in a languishing condition at times, yet nevertheless are steadfast, immovable, invulnerable, incorruptible, and against which the gates of hell cannot prevail.

It is now nearly twenty years since I had reason to believe my sins were pardoned and a "fellowship with the Father and with his Son Jesus Christ," granted me, in rich abundance, to the uplifting high of my poor soul. Many have been the seasons of affliction, doubt, persecution, and distress, since that period; yet I would not part with my little hope, for this world and all its shining toys, firmly believing the light which then sprang up in my soul to have been the implantation of the Holy Ghost, and that its glimmerings will never cease, until it merges into the perfect light of heaven. Paul was confident of this very thing, and why should we not be equally so, that when the Holy Spirit begins a good work, he will perform it until the day of Jesus Christ? Phil. 1 and 6th. These are some of my feelings and views, and I am also persuaded are the feelings and views of others in these parts, who have seen Jesus in the way and tasted that he is gracious to their souls. 1 Pet. 2. 3. Now then, brother Garrard, "that which we have seen and heard declare we unto you, that ye also may have fellowship with us." We have also found "that God is light and in him is no darkness at all." And that, "if we walk in the light as he is in the light, we have fellowship, one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." 1 John, 1, 3, 5, and 7. May the great Father of lights, the Redeemer and Comforter, preserve and keep our souls blameless in the light of life, while we pass by the shadows of earth. And whether the Lord's people are to be found in the pent up cities of the

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old world or amid the sparse populations of the new; whether beside the dazzling specimens of art and along the beautiful cultivated landscapes of merry old England, or climbing to view the gigantic wonders of nature, and dispersed over the western wilds of America, may the Lord be there, ready to uphold his people, to visit them with the visitations of his love—to hide them under the shadow of his wings—to perfectly inundate their souls with an out-pouring of his Holy Spirit and keep them by his mighty power, "through faith unto salvation ready to be revealed in the last time," 1 Pet. 1 – 5.

I presume brother Garrard, you were wholly unacquainted with the extent of the pleasure you would afford me in communicating the safe arrival, manner of reception, by the faithful in Christ and the successful mission of Elder James Osbourn in England. Long have I been desirous to hear from that dear man of God, since he left the American shores to plough the mighty deep and search for the lost sheep of the house of Israel, in his own dear native land.—I had encouraged him to go, when he first made known to me his impressions of mind on that subject; yea not withstanding the tediousness of the way, its great distance, the perils of the sea, the absence from his family in Baltimore, and his still larger family throughout the American States, yet I had persuaded him to go, and besought the Lord to send him if consistent with his will. Therefore you may form some opinion of my anxiety to hear of his arrival and reception there. My acquaintance with Elder Osbourn has been one of long standing, and of an intimate nature; and I think I know something of his character and capabilities. His character is unblemished, and altogether free from reproach, and his capabilities are unequalled, within the range of my experience among men. He is favorably known in this country as an author. He has published many works on religious subjects, (as Religion is his only theme,) and although his books, offend the frothy declaimer, and reprove the nominal professor, yet they are soul comforting, to the children of God, who are dispersed in different quarters, and are to be found perhaps in every State and Territory of the American Union. His voice has also been heard in many of the American States, through some of which he has performed oft repeated journeys, preaching the precious gospel of God's dear Son. At Associations and at church meetings in the great congregations, and in the little private gatherings of the people, have we seen Elder Osbourn—always the same in principle,—always firm, always orthodox, always spiritual, always searching, always earnest, always scathing to the outter court worshipper; but cheering, comforting, and elevating high on the pinnacle of faith, the poor in spirit, and the inner court worshipper at God's holy temple. And if brother Osbourn is popular with his brethren as an author, which he undoubtedly is, he is much more so as a preacher. It is herein that he so greatly excels, astonishes his friends, confounds his enemies, and leaves his co laborers in the ministerial career at such an awful distance behind him. It is my settled conviction and that of many others, whose opinions are entitled to great weight with me, that Elder Osbourn is the most gifted man in the ministry on the American continent, and now stands foremost in the front rank of God's ambassadors to men. All this can be said too without according any praise or bestowing any flattering encomium on James Osbourn, as a man, for as such only, he is no better than others, and but a sedate old Englishman at best. But God must be praised for the rich display of his grace in making James Osbourn to differ from other men, and by special anointing with oil and unction, from on high, cause the "floating lamp," to float longer, rise higher, and burn brighter than most other lamps.

Hence arises (from one great estimation of the American ambassador) our anxiety about

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his reception in Great Britain. No letter probably from any other quarter of the world, or even one of the other planets, on any subject whatever, could have been more gladly received than was brother Garrard's announcing the arrival, reception &c of Elder Osbourn in England. It was indeed a bundle of good news from a far country. And I must not omit to mention, that about the same time I received a cheering epistle of love, breathing the spirit of the olden times, from brother James Mitchell Cox, of Oxford street, London, on the subject of Elder O.'s reception among the churches in that great metropolis of the world, and something also of the state of religious affairs therein. Brother Cox speaks most animatingly of the scenes attending Elder Osbourn's ministry, and appears himself wonderfully refreshed on the account thereof. I do not wonder at this; for before I entered the ministry, which was but little while ago, I could scarcely retain my seat under his ministry. I had repeatedly a strong inclination to rise up in the midst of his discourses and respond to the sentiments advanced; and bless God for such rich displays of heavenly life and light and blessed immortality. And I have understood there have been instances in this country wherein persons possessing like feelings, have actually given way to them and expressed themselves as I have frequently felt much disposed to do.

The truth is my Brother, the world is moving on at a rapid pace, not only the terraqueous ball as in her orbit round the sun, but the inhabitants thereof, are wonderfully excited and would move faster than the great globe itself, if it were possible. The arts and sciences are in a flourishing condition, the developments of genius are truly astonishing and modern discoveries, in steam power, electricity, &c. have revolutionised the ancient order of things and set the world on fire. Religionists, receiving the favorable opportunity thus afforded them by the fashionable, whirlwind velocity of human events, have endeavored to drive their enterprises for self aggrandisement, commensurate with and corresponding to the movements in mechanism and the arts. Hence the multiplicity of machines and stratagems to mesmerise, galvanise, electrify and steam the deluded nations of mankind, into a full compliance with all the terms and conditions of a worldly religion: Sea and land are compassed, heaven and earth are moved as it were to gain proselytes to false religious systems; and thus by bewitching, enchanting, coaxing, driving or frightning the easily made dupes of priestcraft cause to swell wonderfully the ranks of the great antichristian party: Conservatism is overthrown to all human appearance, ultraism is the order of the day; and fanaticism rules the hour. "Judgment is turned away backward, and justice standeth afar off, for truth is fallen in the street and equity cannot enter." Isaiah 59. 14.

The great sorceress, no longer confining her seductions to the temporal dominions of the Papal See, is strolling out in this evening of the world in the attires of nearly all the religious denominations in Christendom, to entice and corrupt those void of understanding and carry their souls by the way of an adulterous bed, down to the chambers of eternal death. She professes to have peace-offerings with every one such she meets, and softly embracing them in her arms, says: "Therefore came I forth to meet thee, diligently to seek thy face, and I have found thee, I have decked my bed with coverings of tapestry, with carved works, with fine linen of Egypt. I have perfumed my bed with myrrh, aloes and cinnamon, come let us take our fill of love till the morning, let us solace ourselves with loves." With much fair speech she causeth them to yield, with the flattering of her lips, she forceth them, and they go after her straightway, as an ox to the slaughter or as a fool to the correction of the stocks; till a dart strikes through their liver, as a bird hasteneth to

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the snare and knoweth not that it is for his life. Prov. 7th. Overwhelmed with the seductions of the sorceress, they revel on through the twilight, and unless the grace of God interposes, will continue to revel on through the black and dark night of spiritual idolatry, until the midnight hour of mystical abominations arises, when the awful cry shall be heard, "Behold the Bridegroom cometh." Then shall the pains of bitter anguish seize upon their souls, and they shall find but too late for repentance that the sorceress' "house is the way to hell, going down to the chambers of death."

While therefore the stars of human arts and pharasaical enchantments are, in the ascendant, the light of heavenly truth appears to be seen nearing the horizon: and the more dazzling the former, the more obscure the latter appears and the less attention paid it. And as these things are somewhat so in America and were expected by us to be just about so in Europe, we were willing for a while to part with our "floating lamp" (which had been shining for a season amid our obscurity here) in order that the same might learn to float over the ocean as well as the dry land, and move up and down among the stars and the golden candlesticks of the eastern world. Rev. 1. 20. And may the Lord show his people there by the light of this "lamp" that he will assuredly "search Jerusalem with candles and punish the men that are settled on their lees." Zeph. 1. 12. May their eyes be opened to behold the sheer worthlessness of mere lip service and external rites (the lees or dregs of a religious profession) and at the same time to descry the beauties, glories and heavenly graces of God's everlasting gospel, and find out the way to worship him in spirit and in truth.

I have had many solemn thoughts about the movings, doings and destinies of your great metropolis. And while drawing upon my imagination for the pageantry and bustle of the vast multitudes of men, who run to and fro therein, the awful enquiries have repeatedly arisen, "where are they going"—what is to be their end;—is God in all their thoughts—has satan entire dominion over them; or are a few Israelites there, in whom there is no guile? And I have as often concluded, that there were some chosen vessels of mercy there, yea even there in the midst of modern Babylon, ready to stand up in defence of evangelical truth, and combat the entire host of false worshippers around them. In addition to the few faithful ministers whom God had placed over them from time to time, I was glad when I learned he had sent over the venerable American Bishop, to strengthen and confirm the suffering saints there;—to draw the line of distinction, "between the righteous and the wicked, between him that serveth God and him that serveth him not," to warn the thoughtless multitudes of their approaching danger, and say to the poor enthralled disciples of Jesus, "COME OUT OF HER, MY PEOPLE."

Modern Babylon hath sent forth to the nations her thousands of men-made missionaries, professedly to evangelize the world; and many of whom have been furnished with a retinue and outfit well befitting princes:—but what will she say to the reception by herself of one of God's missionaries, from the wilds of young America without retinue or escort; but one who is panoplied with the armor of Jehovah, indued with and enlightened by the Holy Ghost, to preach the gospel of the kingdom, "not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth," that the excellency thereof might be of God, and not of man? How will she take the warning of God's prophet, when like Jonah among the Ninevites he walks up and down her thoroughfares, predicts the overthrow of her spiritual strong holds and exposes the naked deformities of her religion, that now lie concealed beneath the tinselled covering of human forms, human merit, human pomp,

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human blandishments, and parade?

May God give his ambassador, redoubled earnestness and zeal, when he expounds the mysteries of redemption to the Londoners—when he dives deep into the dealings of God with a contrite heart, and puts the searching question close home to his hearers: "Do you know any thing about these things!" May saints become edified and sinners alarmed, the churches established and the name of God glorified, by this mission of his servant; for America will be witness that a prophet of the Lord hath been among the Metropolitans! May his faithfulness to God, abide strong and steadfast, wherein he will not fear the frowns or court the smiles of princes; may he speak comfortable words to Jerusalem, but boldly declare the destiny of Antichrist, which hath upon her forehead a name written Mystery, Babylon the great, the mother of harlots, and abominations of the earth." Rev. 17 5. This antichrist is the destroying mountain of opposition, which God declares himself against by the mouth of the prophet Jeremiah, for saith he, "I am against thee, O destroying mountain, saith the Lord, which destroyest all the earth, and I will stretch out my hand upon thee, and roll thee down from the rocks, and will make thee a burnt mountain. And they shall not take of thee a stone for a corner, nor a stone for foundations; but thou shalt be desolate forever, saith the Lord." Jer. 51. 25 26. This is the mountain burning with the fire of God's wrath, which John saw cast into the sea. Rev. 8. 8 And the same is that Babylon which is to be thrown down to be found no more at all. She will fall to rise no more; but will go out with a stench and a hissing noise, like a burning mountain or rock passing through the midst of the sea, into the regions of eternal night. For one says "and a mighty angel took up a stone like a great mill stone and cast it into the sea, saying thus with violence shall that great city Babylon be thrown down, and shall be found no more at all. And the voice of harpers and musicians and of pipers and trumpeters shall be heard no more at all in thee; and no craftsman of whatsoever craft he be shall be found any more in thee; and the sound of a mill stone shall be heard no more at all in thee; and the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee; for thy merchants were the great men of the earth, for by thy sorceries were all nations deceived." Rev. 18. 21. 22. 23. Now mark the angelic declaration—"No craftsman of whatsoever craft he be shall be found any more in thee." A clean work will the Lord then make of it, the board shall be swept entirely. Whether it be therefore Demetrius and the craftsmen with him, who resisted the preaching of Paul at Ephesus, because their craft was in danger; or John Tetzel and his adherents flying through the European nations, selling indulgences to sin, under authority from the Pope, so long a time for a hundred dollars, and so much longer for a thousand; or whether it be the modern mendicant, running through the American States, or over the British Isle, preaching another gospel, and selling memberships into societies for ten dollars, and life memberships for a hundred dollars and so on, all under a plea of zeal for God, to help on their craft, it matters not, but amounts to the same thing in principle, all will be swept away as with the besom of destruction; for at the fall of Babylon, the voice of the craftsmen will be forever hushed in silence, their traffic come to an awful end, and their principles die a disgraceful death in the sight of God, and God-fearing men.

The joy imparted to the persecuted followers of Jesus, in the morning of the reformation, when Luther burnt the Papal Bull; like that given them at the elevation of Constantine the great to the imperial throne of the Cæsars, has been of fleeting duration. For as in the first instance, antichrist soon arose upon the union of

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church and state, to persecute the saints of God, and usurp the prerogatives of the Almighty: so in the last case, he was only a little wounded, that, he might avoid similar dangers for the future and search for his prey under a different garb. The deadly wound of this beast is rapidly healing The tree of antichrist was only a little bruised among his branches, that for the future he might shoot forth his roots broader and deeper beneath the surface of human hearts. Men readily supposed that by the valorous deeds of Luther, Calvin, Melancthon and their associates in rolling back the waves of Popish tyranny, that the people of God, would thenceforward be unmolested and permitted to worship him in peace and safety agreeably to the dictates of their enlightened minds But the freedom to worship God in any way, hath resulted for the most part, in a freedom to worship any thing in any way that the freaks and fancies of men might devise. Large bodies of men seem to have flown off in a tangent into every conceivable direction and into every conceivable error, merely to indulge themselves a while in their vagaries and wanderings, and then return again to the bosom of their old mother, for whom they have never lost their attachment, but whose idolatrous practices and tenets in some shape or another, they have maintained ever since their pretended separation.

What is now called the churches of Christendom for the most part, are but off springs of the Roman Catholic establishment ready at the appointed time to fall back into her embraces. Like their old mother they abound in errors, delusions, signs and lying wonders and already show the young fangs of persecution even in tolerant countries. These denominations need to be sifted and a separation made between the precious and the vile in their assemblies. There are no doubt some of the weaklings of the flock strayed off into their folds, but like angels visits, they are few and far between. As the prophet says "yet gleaning grapes shall be left in it, as the shaking of an olive-tree, two or three berries in the top of the uppermost bough, four or five in the outmost fruitful branches thereof, saith the Lord God of Israel." Isaiah 17. 6. "The signs of the times" indicate a ripening for another reformation, more powerful than the first, which shall shake the foundations of priestcraft to her centre, and cause men to stand aghast, trembling and amazed! It is now evening time, but the morning light will at length appear, as ushered in by the morning stars. Among the forerunners of this reformation methinks we see one moving eastwardly from the American shores,—crossing the wide Atlantic—now standing over Manchester,—now in London—now in Liverpool, anon in Bristol, Sheffield and so on, then moving along the villages and country places of Victoria's beautiful Isle;—illuminating many of the dark spots upon its surface, and pointing men to the Lamb of God, that taketh away the sin of the world. Elder Osbourn will describe the second coming of Christ with its awful and glorious results. He will exhibit to the wondering multitudes of Britain, the transcendant beauties of Jesus Christ, in his various offices of prophet, priest and king:—as the weeping babe of Bethlehem, and as the conquering King. As the poor hungry and thirsty mortal without food to eat or a covering for his head, and as the eternal Logos or Word, on whom rests the pillars, both of creation and redemption, and by whom the worlds were made. As the crucified Lamb of God, bowing obediently to the death of the Cross; and the mighty victor over death, hell and the grave, rising from the tomb to his Father's right hand, leading captivity captive and giving gifts unto men.

Elder Osbourn will not halt either at a description of the Father and the Word, in their divine characters to men, as Creator and Redeemer, but he will also mark down as in letters of living light, the office of the Holy Spirit, the third person in the

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ever blessed Trinity; equally omnipotent, omniscient, omnipresent, coequal and coeternal with the Father and the Son. He will awfully rebuke the infidelity of this age, by describing the operations of the Holy Ghost in the great work of man's preparation for glory. The conduct of thousands in thir day of darkness, formality and legalism, justifies us in the opinion that they have great doubts whether there be any Holy Ghost. For by beginning, carrying on and completing the work of grace in their hearts, as they imagine they do for themselves, they have no use for the Holy Ghost, and can get along as well without him as with him.

But Elder Osbourn will point out to you the absolute necessity for the operations of the Holy Ghost, in order to prepare a soul, either for the kingdom of heaven here, or for the kingdom of glory hereafter. And of his restraining, convincing, converting changing, renovating, enlightening, upholding, feeding, comforting, cleansing and sanctifying influences, upon the souls of men, will this venerable man of God tell you about,--expatiate, enlarge and dwell on, until you shall become charmed, captivated and amazed, as with a new revelation from the skies, and feel your soul rising higher and still higher from the earth and mounting up to a closer fellowship and more heavenly communion, with the Father, Son and Holy Ghost.

Elder O. in his brilliant displays of the operations of the Spirit of God upon the heart will not only rebuke and confound the dry-formalist, the mere legal pretender, the frothy declaimer, and the punctilious pharisee, who live and move and have their religious being, in the unmeaning forms and external rites, instituted by the laws and commandments of men; but he also will strike heavily at the door of those who are seemingly in the right way, but who are slumbering at the gate of the written word,—the mere letter of truth; without lifting the latch and forcing their way into the great arena of God's covenant mercies,—into the rich store house of his gospel,—the green pastures of his love;—into the great spiritual truths that are to be found in his spiritual kingdom, unseen by the naked eye, but which are perceived by faith divine, and come rushing into the hearts of those, with holy unction and heavenly dew, who are sufficiently illuminated to conceive and blessed to realize the union and communion between God and their souls,—Christ and his people,—the bridegroom and the bride,—the head and the body,—and the body and the members. All of which heaven-born points of doctrine are clearly taught by the Holy Ghost, dwelling in the hearts of men, and resting there as in his holy temple.

May the king eternal, judge immortal, the only wise God, in whose hands are the destinies of nations, and breath of every living creature, guide, govern, and direct all things according to the counsel of his own will; and to the praise of his glorious grace, may he elevate to thrones and principalities on high the humble followers of Jesus, now treading the shores of time. May he make bare his arm in the rich displays of his sovereign, unchangeable love to the minds of men in both hemispheres of the world—arouse the dead in trespasses and sins, and awaken the sleeper at the gate-post, to a serious consideration of their latter end, and to a proper conception of heavenly and divine truths. May he cause to be published the glad tidings of salvation, towards the east, the west, the north, and the south, until all his children shall be taught of the Lord, and great shall be the peace of the same. May his kingdom come, and his will be done on earth, as it is in heaven, when all the living in Jerusalem shall have one Lord, one faith and one baptism to their profession—see eye to eye, and speak one and the same things in Christ, to the glory of God the Father. And may you and I my brother, with all the ransomed of the Lord, finally be escorted to the paradise of God on high,

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enter into that rest which remaineth for his people; and around his bright and dazzling throne, pour forth unlimited and undivided praises to God the Father, Son and ever blessed Spirit, in a world without end. Amen.

Brother Garrard, I recommend you to keep the author of "The Lawful Captive" as long with you as you possibly can. Nevertheless, as the prey hath been taken from the mighty and the captive delivered, on purpose to roam abroad, it may turn out that he will roam away from you one of these days, when you are little aware of it. And indeed I shall confidently expect his return to these shores before a great while, in as much as I conclude his ties now to be stronger, and his partialities greater, for the land of his adoption than that of his birth.

Continue to receive him in the bonds of charity,—treat him kindly—hear him attentively, and restore him safely, and you shall be gratefully remembered by your transatlantic brethren. Your unworthy brother in Christ. *C. B. HASSELL.*

Pastor of the Baptist Church at Skewarkey Chapel, near Williamston.

THE PRIMITIVE BAPTIST.

SATURDAY, OCTOBER 2, 1847.

We send in this paper a statement of arrearages, agreeably to our books. Should our subscribers not find them correct, they will please make the proper deduction, and send us so soon as practicable the amount due us, as our connection with the Primitive will cease on the 1st January next.

To the Agents and Subscribers of the Primitive Baptist.

We insert below a letter from Elder Burwell Temple, from which it will be seen that it is in contemplation to remove the publication of the Primitive Baptist from Tarborough to Raleigh on the 1st of January next. We intend to throw no obstacles in the way of its removal, nor to discourage Elder Temple from his purposed project; but we cannot give the details he desires, for the simple reason that it is impossible for us to say what part of our receipts for this year properly belong to it, as many of the payments embrace arrearages for several years past, and some were not specified, who nor what for. It is an experiment with him as it was with us. We commenced the publication of the Primitive nearly twelve years since, with less than 300 subscribers; that number increased in a few years to upwards of 2000, but has now dwindled to about 800. We stated two years since in the Primitive, that the receipts would no longer justify its publication semi monthly, and we have seen nothing since to justify a change of that opinion. With a promptness and liberality, for which they will please accept our thanks, many of our Agents and Subscribers have recently paid up arrears of several years standing; and we hope that others will be induced to do likewise, previous to the 1st of Jan. next, when our connexion with the Primitive will cease. Those who have paid in advance over that time, will have the paper continued to them at our expense until they receive sufficient numbers for which they have paid; or have the proportion of their money returned to them, if they so direct.

In conclusion, we tender our heartfelt thanks to our Agents and Subscribers, for the kind assistance and pecuniary aid they have extended to us, and for their friendly wishes for our present and future welfare; and hope the Primitive Baptist may exist for years to come, and prove a continued source of consolation and gratification to them. *GEO. HOWARD.*

North Carolina, Wake county,
July 13th, 1847.

DEAR BRETHREN EDITORS, of the Primitive Baptist: As I have to send on some remittance to Mr. Howard, the printer of the Primitive paper, I shall address you on the subject of the change of the Primitive, as referred to by our much es-

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teemed brother Hart, which appeared in the number for August in advance.

I must acknowledge, dear brethren, that I am in some degree sensible of my inability to take charge of so important a paper as that of the Primitive Baptist, yet I must say to you I am unwilling that the paper should go down, inasmuch as we all know that as light disappears wolves appear from their dens, and as light appears they retire to their holes. And I do believe, brethren, that there is much light shed abroad in its pages, and I have no doubt but the light that has been shed abroad in the Primitive has had a good effect, in keeping the mischievous wolves more confined and less mischievous, as the light maketh manifest, for whatsoever maketh manifest is light. And I do believe that there has gone abroad much light—gospel light—that has ministered much comfort, growth in grace and knowledge of the truth, making manifest clearly the works of darkness in all their works of deceivableness, of unrighteousness in them that perish; but let this paper go down and I predict the enemies of truth will be emboldened.

But brethren, I had much rather some abler person than myself would take charge of the Primitive; and if none other will, I am difficulted about becoming the Editor thereof in two respects beside my inability, to wit: I do not know that the change of the paper from its present condition, from Editors to Editor, from two dollars per volume to one dollar per volume, or the removal from Tarborough to Raleigh as the place of printing—secondly, as I shall have to bind myself to pay to the printer a certain stipulated price for printing per year—whether there will be a sufficiency of patrons to the Primitive to screen me from loss. I have made some calculation on the receipts of this year up to June number, it being half the year, and find they do not amount to half of what I shall have to give for printing per year, if I have made no mistake. It would cost me 595 dollars per year, and whether the dues for the remaining six months would bring up an equivalent to cover the $595 is unknown to me. I should be glad if Mr. Howard would give us some instructions on that point in September number; and that the patrons of the paper generally, through their agents or otherwise, whether they are willing to the above proposed change of the paper, will speak out as I hope they will, as I cannot as yet believe they would be willing that I should suffer loss. This if done at all I hope will be done speedily, as I do not expect to undertake it at too great sacrifice. If the proposed change should meet your approbation, I expect to serve you and the cause of truth to the utmost of my ability.

May the grace of our Lord Jesus Christ reign in our hearts to the glory of our God and our material peace and edification.

Yours as ever,

BURWELL TEMPLE.

—

PROPOSALS

For publishing in the City of Raleigh, N. C., a semi-monthly paper entitled the Primitive Baptist, edited by Burwell Temple, printed and published by Wm. W. Holden.

The Editor in attempting to revive the Primitive Baptist, is not vain enough to profess for a moment to be competent to the task which he is about to undertake; but through the urgent solicitations of divers brethren, the friendly expression of opinion of the Kehukee Association at the last session, and a desire on his part, that the Baptists of the Primitive order in this section of the world should have the means as well as the privilege of defending themselves against the slander and defamation cast upon them by the fashionable order of religionists which are gathering thick and fast among us; hopes and flatters himself that with the aid of divers brethren whose assistance he has reason to expect, and of *Him* who will avenge his Elect that cry unto Him daily, he will be enabled to defend truth, expose error, strengthen the weak hands, confirm the feeble knees, and comfort them that

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mourn over the present dark and sickly state of the Church of Christ.

In assuming entire the editorial department of this paper, the Proprietor reserves to himself the privilege of rejecting whatever in his judgment may be calculated to do harm rather than good, and he here would most respectfully request all those who may favor him with their communications, to abstain from all vulgar, harsh, and unchristianlike remarks or expressions, which while they raise the ire of our enemies but serve to chill the feelings of our friends and rather reproach the cause of him who has said: "Let all things be done decently and in order."

TERMS.

The Primitve Baptist will be published as formerly, viz: twice a month, commencing on the first of January, 1848, at one Dollar per year, payable in advance, or on the receipt of the first number; six copies will be forwarded to any individual for Five Dollars. All communications must be post paid and directed to Burwell Temple, Raleigh, N. C.

All persons holding subscriptions or friendly to our paper will please exert themselves in our behalf and send on the names of subscribers by the first of January next, if convenient. Oct. 30, 1847.

FOR THE PRIMITIVE BAPTIST.

MINUTES

Of the Kehukee Baptist Association, held at Spring Green m h., Martin county, N. C., commencing Saturday before the first Sunday in Oct. 1847.

Saturday, Oct. 2nd, 1847.

1. The Introductory Sermon was delivered by Elder William Hyman, from Revelations, 1st. chapt. 16 verse: "And he had in his right hand seven stars, and out of his mouth went a sharp two edged sword, and his countenance was as the sun shineth in his strength."

2. The delegates from the several churches then assembled and the Association was opened with prayer by Elder John H. Daniel and proceeded to business; when Elder William Hyman was chosen Moderator, Bro. Joseph D. Biggs Clerk, and Elder C. B. Hassell Assistant Clerk.

3. Brethren in the ministry and delegates from sister Associations were invited to seats with us; when Elders Stadler, Chandler, Temple, Smith, Holt and Sydbury, and brethren Latta, Knight, Briley, and Moore seated themselves.

4. Letters from 34 Churches were handed forward and read, the names of the delegates enrolled, and the representation stated in the table of churches.

5. On motion the Confession of Faith and Rules of Decorum were read.

Elders John Smith and Burwell Temple were requested to preach at the stage to-day.

6. Letters of correspondence and corresponding delegates were called for, when Elder Burwell Temple handed forward a letter from the Little River Association, which was read accompanied with a file of Minutes.

A file of Minutes was received from the White Oak Association, by their delegates, Elders Samuel Holt and Asa Sydbury.

Forty Copies of the Minutes of the Country Line Association were handed forward by their delegates, Elders John Stadler and S. J. Chandler, and brother Latta.

A file of Minutes from the Contentnea Association was handed forward by their delegates, Elder John Smith and brethren J. C. Knight, Benjamin Briley and John R. Moore.

Also, files of Minutes from the Abbott's Creek Union and Fisher's River Associations were received.

7. On motion, petitionary letters were called for, but none presented.

8. Brethren James S. Battle and Robert D. Hart were appointed a committee of finance.

9. Resolved, that we correspond by letter and delegates with White Oak and Contentnea Associations. Appointed Elder John H. Daniel to write to White Oak, and Elders John H. Daniel and D. J. Mott delegates.

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Names of churches and counties wherein situated.	PASTORS AND DELEGATES.	Baptised.	Rec. by let'r.	Dis. by let'r.	Excomm'd.	Deceased.	Restored.	Number in Fellowship.	Assoc'n Fund. $	Cts	Yearly meetings, Sunday & Saturday before.
1 Beargrass, *Martin county*,	WM. WHITAKER, Abram Peal,		1					22	1	00	3d in Aug.
2 Bethlehem, *Tyrrell*, ---	A. J. Swain, Wm. Reynolds,*		1	8				24		75	
3 Blount'sCr'k, *Beaufort*, ---	Robert Tripp,* John Ross,	3				3		30	1	50	3d in Mar.
4 Conoho, *Martin*,	BLOUNT COOPER, John Bryan,				1	1		42	1	00	1st in Sep.
5 Concord, *Washington*, --	Samuel Lewis,* Jesse Sawyer,			2	1	1		29	1	00	4th in Sep.
6 Conetoe, *Edgecombe*,	JOHN H. DANIEL, Wm. Jenkins,		1			1		28	1	50	3d in Sept.
7 Cowenjock, *Currituck*,†	SAMUEL TATUM,*							15			3d in Mar.
8 Cross Roads, *Edgecombe*,	WM. HYMAN, Sov'n Purvis,							30	1	00	2d in Sept.
9 Cedar Island, *Carteret*, —	Thos. Robason,	1				4	1	23	1	50	
10 Deep Creek, *Halifax*, —†										75	
11 Falls Tar River, *Nash*, —	A. B. Baines, James S Battle,	1			1	2		56	2	00	2d in Sept.
12 Flat Swamp, *Pitt*, —	*W. W. K. Philpot*, I. Page,		1			1		35	1	25	1st in Sep.
13 Flatty Creek *Pasquo'k*, —	W. F. Banks,*		1					17	1	00	2d in Nov.
14 Fishing Creek, *Halifax*, -†								38			4th in Sep.
15 Gum Neck, *Tyrrell*, —		1				1		19		75	3d in Sep.
16 Great Swamp, *Pitt*, —	Benj. Flemming, D. House,	2				2		56	1	00	3d in Sep.
17 Goose Creek, *Beaufort*, -	*James Potter*,	1		1		1	1	22	1	00	3d in Sept.
18 Joyner's, *Northampton*, —	Thos. Joyner, Isaac Outland,				1			17	1	00	
19 Kehukee, *Halifax*, —	General Young, Jno. Stamper,					1		105		50	4th in Aug
20 Lawrence's, *Edgecombe*, -	John White,				2	1		39	1	50	4th in Aug
21 Little Alligator, *Tyrrell*, -†											
22 Morattock, Washington, -	W. W. Mizell, Daniel Leggitt,	1		4			1	76	1	50	3rd in Aug
23 North Creek, *Beaufort*, —	N. Gaskill,* M. D. Ross,					2		35	1	25	4th in Aug
24 Picot, *Martin*, —	S B Williams *J Robertson C Moore**			1				22	1	00	1st in Aug
25 Powell's Point, *Cur'k*, —	Jas. Gibbins,* S. Sawyer,*	1		1		2		41	3	00	2d in Jan.
26 Pungo, *Beaufort*, —	Aquilla Davis, Edward Vail,							21	1	00	2d in Aug.
27 Rocky Swamp, *Halifax*,	L. B. BENNETT,* S. Nickels,	2			2	2		60	1	00	3d in Aug.
28 Sappony, *Nash*, ††								43			1st in Sep.
29 Scuppernong, *Tyrrell*,	D. J. MOTT, Sam'l Rogers,	5	10	2				17	1	00	
30 So. Mattamuskeet, *Hyde*,	G. W. CARROWAN, A B Swindell,	5				2		85	2	00	1st in Sep.
31 Sandy Grove, *Nash*, —	[D. Biggs,							20		75	2d in Oct.
32 Skewarkey, *Martin*,	C. B. HASSELL, THOS. BIGGS,* Jos.					1	1	47	1	50	2d in Aug.
33 Sawyer's Cr'k, *Camden* —	Wm Forbes, Sr.* A. Wilroy,*		1	1		1		12	1	00	
34 So. Quay, *So'ampton, Va.* -	J. J. Lawrence,* A. L Gardner,				1			73	2	00	1st in Jan.
35 Smithwick's Cr'k, *Mar'n* -	B. Leggitt, D. Singleton,							17	1	00	4th in Aug
36 Spring Green, *Martin*, —	J. Griffin, S. Outterbridge,	1			1	1		27	1	00	4th in Sep
37 Tarboro', *Edgecombe*, —	*R. D. Hart*, Coffield King,							52	1	50	1st in Aug
38 Washington, *Beaufort*, —	T. McKee, L. Wallace,	2	2				1	26	1	20	1st in Aug
39 White Plains, *Beaufort*,	J WALLACE,* *A Waters*,* J Bowen,							29		70	1st in Aug
40 Williams's, *Edgecombe*, -	D. Bradley, Wm. Billops,					3		28	1	00	3d in Aug.
		26	18	20	10	33	5	1378	43	40	

NOTE. Pastors of churches and other ordained ministers are in SMALL CAPITALS; unordained ministers in *italic;* those marked thus * were not present; from churches marked thus † we received no intelligence, in that case their number stands as last represented; dashes — denote no pastors; the column before the last, shows the contributions from the churches to the Association fund this year; the last column shows the yearly meetings of each church.

Appointed Brother Robert D. Hart to write to Contentnea, and Elder C. B. Hassell and Brother A. B. Baines delegates.

Appointed Elders Blount Cooper and D. J. Mott, and brethren John White and Robert D. Hart delegates to the Country Line Association.

Appointed Elders John H. Daniel and Blount Cooper, and brethren James S. Battle and Robert D. Hart, delegates to the Little River Association.

10. Resolved, that we send 25 copies of our Minutes to each of the sister Associations with which we correspond.

11. A letter from Elder James Osbourn, now in England was received and read, and ordered to be attached to these Minutes.

12. The Minutes received from the different Associations with which we correspond were distributed to the delegates.

13. Elders John Stadler and S. J. Chan-

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dler were requested (by private ballot) to preach at the stage to-morrow, worship to commence at 10 o'clock, A. M.

Elders Burwell Temple and John Smith were appointed to preach on Monday next.

The Association then adjourned till Monday next, 9½ o'clock, A. M.

Sunday, Oct. 3d, 1847.

Elder S. J. Chandler opened the services of the day and preached from Solomon's Song, 5 chap. and 9 verse. "What is thy beloved, more than another beloved, O thou fairest among women? What is thy beloved more than another beloved, that thou dost so charge us?"

Elder John Stadler followed and preached from Isaiah, 60 chap. and 21 verse. "Thy people also shall be all righteous, they shall inherit the land forever, the branch of my planting, the work of my hands that I may be glorified."

Elder Cooper closed by singing.

A very large congregation attended, very good order prevailed and we hope the labors will be owned and blessed of God.

Monday Oct. 4th. 1847.

The Association assembled and was opened with prayer by Elder Blount Cooper and proceeded to business.

The names of the delegates to this Association were called over and those absent, marked as such in the table of churches.

14. Elder John H. Daniel who was appointed to write to the White Oak Association handed forward a letter which was read and approved; also Brother Robert D. Hart handed forward a letter to the Contentnea Association which was read and approved.

15. Resolved, that our next Association be held with the church at Great Swamp, Pitt County, to commence on Saturday before the first Sunday in October, 1848, and that Elder C. B. Hassell preach the Introductory Sermon and in case of his failure, Elder D. J. Mott; worship to commence at 11 o'clock, A. M.

16. The Committee of finance was called on to report, who did so, that

There was in the hands of the Treasurer at the close of last Association the sum of		$56 30
Paid for printing the Minutes of last year	$25 00	
For superintending the printing and distribution, and recording one copy on record	10 00	
		35 00
		$21 30
Received in contributions from the churches at this time,		43 40
Making		$64 70

Now in the hands of the Treasurer,

The Association concurred with the report and the Committee were discharged.

17. The Committees appointed to visit the Churches at Sappony, Sandy Grove, Little Alligator, Scuppernong and Blount's Creek were called on to report.

Whereupon, Brethren R. D. Hart and James S. Battle reported that the Committee had waited on the Church at Sappony and found it in some disorder; but recommended further indulgence towards that Church, and the appointment of another committee of investigation to wait on the same.

The Association approved the recommendation and appointed as that committee, Elders John H. Daniel and Blount Cooper, and Brethren R. D. Hart, J. S. Battle and A. B. Baines.

The committee appointed to visit Little Alligator, reported that in consequence of death, errors, &c. the church had reduced so that it was found difficult to keep up order and discipline, and unable to represent themselves in the Association. Report received and agreed, that the church remain on our list of churches, and that all ministering brethren who can make it convenient, be requested to attend and preach for them as often as possible.

The committee appointed to visit Scuppernong, reported favorably, and submitted that the letter from the church be considered as the report. Received.

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The committee appointed to visit Blount's Creek reported favorably. Report received and committee discharged.

The committee appointed to visit Sandy Grove, reported favorably. Report received and committee discharged.

18. On motion, the following resolution was unanimously adopted:

Viewing the declining state of the Primitive Baptist, which has for several years been printed in Tarborough without any responsible Editor, we take this method to inform all the patrons and friends of said paper, that it is our wish to see it again revived and sustained, and that Elder Burwell Temple has consented to assume entire, its Editorial department on the commencement of the ensuing year, and will print it in the city of Raleigh. We call upon the friends and lovers of truth generally to aid us in sustaining Elder Temple in this his undertaking.

19. On motion Resolved, that this Association recommend the churches composing the same, to set apart the Friday before the third Sunday in November next, for fasting and prayer to Almighty God, supplicating him at a throne of grace for an outpouring of his Spirit to revive his work of grace in the hearts of his people every where throughout the borders of Zion, support truth and overthrow error, and send forth more faithful laborers into his vineyard, and cause brotherly love to flow from breast to breast, and also cause many who are in darkness to see great light.

20. The following preamble and resolution was adopted:

Whereas, there appears to exist a misunderstanding between the churches of Concord, Ansley's (or Scuppernong) and Bethlehem on the one side and So. Mattamuskeet on the other side, and the delegates from these churches being present and requesting it: Resolved, that a committee of six persons be appointed by this Association to meet, with a committee of two persons to be appointed by each of said churches, at White Plains on Saturday before the fifth Sunday in this month for the purpose of endeavoring to reconcile said difficulty; said committee to consist of Elder Blount Cooper, and Brethren James Potter, Joshua Robertson, Robert D. Hart, Joseph D. Biggs and John Bryan.

21. Resolved, that the Clerk prepare these minutes for the Press, have 750 copies printed, distributed to the church, record one copy on the Association record, and that he be allowed $10 for his services.

The Association then adjourned to the time and place appointed with an affectionate exhortation and prayer by Elder John Stadler.

WILLIAM HYMAN, Mod'r.

Jos. D. Biggs, Clerk.

—

To the Kehukee Baptist Association in North Carolina, North America, their friend sendeth Christian salutation from the city of *London*.

Dear Brethren: In the spirit I hope to partake with you of all good things when ye are assembled together at Spring Green next month. As the Lord promised to be as a little sanctuary to ancient Israel in countries where they should come, so I trust will he be to you when convene in a large body in Martin county. A shower of grace from the everlasting hills would revive your spirits, and prove healthful to your inward parts; while clustered among the shade trees by the high way side. It is to be wished that all your business may be conducted in wisdom and prudence, and in the fear of that God who remembered us in our low estate, and whose mercy endureth forever. We read of standing fast in one spirit, with one mind striving together for the faith of the gospel. Do ye, beloved, strive together also for the honor of God and the good of souls; and I say unto you, *ye shall in no wise lose your reward.*

Be sure, all you can, to avoid dissensions and vain disputings about words to no profit; but be ye perfectly joined together in the same mind, and in the same judgment;

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and try to live in peace among yourselves, and the God of peace be with you to guide, direct, support, keep, strengthen, and comfort you.

Religious affairs in this country are quite in as bad a condition as they are in America. If a mildew from God is not upon most or all the churches in this kingdom; I know not my right hand from my left; and great darkness is fast gathering over the British churches, and out of this darkness proceed quarrels, divisions,, envies, malice, jealousies, hypocrisies, and evil speaking. Thus are things at this time in my native land, and the sight is a painful one; but what cannot be cured must be endured; I am persuaded God is carrying out his purposes and fulfilling his high decrees; and an humble submission to these things, on our parts is a blessing from the Lord of hosts, and it is more than what some men are favored with. God deals out his mercies in a discriminating way, and that very discrimination itself, seems to enhance the value of the mercies bestowed. I wish we could always feel the force, the weight, the virtue, and the value of the mercies we possess from a covenant God; ungrateful however and unworthy as we all are, I wish the best of new covenant blessings may rest upon your souls, and that under the same you may thrive and grow in the garden of God.

I hope to be at home in about a year from now, and to visit your churches in the spring of '49. The Lord is good to me in this foreign land. I have preached much in London and in other large cities and am attended to overflowing. I have travelled nearly all over England and have much more travelling and preaching yet to do. Several of my London sermons have been taken down in short hand and are now in print and for sale in book stores. My Lawful Captive has been reprinted twice in this realm; and the last edition, which which was printed last March, and stereotyped, wtth a large addition by my own hand, is almost sold off. In the space of nine months I have received almost 300 letters. The cordial reception which I have met with in England is almost beyond credit, and yet, hated, belied, and vilified by some, from pulpit and press. God bless you all. Amen.

JAMES OSBOURN.

London, 50 Bedford Square; Oxford St. Sept. 1st. 1847.

TO EDITORS PRIMITIVE BAPTIST.

State of Texas, Newton county.
Aug. 7th, A. D. 1847.

Dear brethren Editors: I have taken my pen in hand to address a few lines to you, concerning your valuable paper, the Primitive Baptist; a paper that I much love and esteem, although I have neglected to pay for it annually and to write to you concerning it. I don't think I have received more than a dozen papers in two years, but this I blame myself with. I have been living in Texas more than two years, and live some 70 miles from the Post Office the papers are sent to; and I did not know whether you were continuing them this year or not, until about ten days ago, I was at the office and received several; my brother is Post Master, he told me he had sent me a good many but I did not get them.

Dear Brethren, we have a small church about twelve miles from my house, but the members are considerably scattered, and sorry am I to say we have a cold time amongst us, and have no preaching. I have not heard a sermon preached since our Association in September last; there I heard powerful preaching by three different preachers, to wit: brother Smith, Durham, and Gibson. Brother Durham died in a few days after, and great is his loss; but I hope our loss is his gain, for if he was not a Christian I fear there is none. He had the care of two churches, Antioch, La. and Antioch, Texas; and some time he preached for us at our church, Harmony. I have not heard of any preaching being at any of the churches of our Association

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since the death of brother Durham. Brother Gibson has the pastoral care of our church, but he has not been to see us since the death of brother Durham, and what the cause is I cannot tell; he lives 50 or 60 miles from us. I expect to go and see him in a few days and see what is the matter, if the Lord will. You will please excuse my scribling and ill composed letter. No more at present, and when all goes well with you, remember me and family in your prayers at a throne of grace.

ALFRED LYONS.

TO EDITORS PRIMITIVE BAPTIST.

Alabama, Greene county,
August 7, 1847.

I would say to the brethren that write in the Primitive, that I hope that I feel thankful to God that he through his abundant mercy has enabled them to write and me to read your valuable little paper. For I believe the doctrine it contains to be in accordance with the scriptures, and I humbly trust has oftimes been food to my hungry soul. When it goes well with thee, remember me.

WM. O. STEVENS.

TO EDITORS PRIMITIVE BAPTIST.

Gum Neck, Tyrrel county,
24 *Oct'r*, 1847.

DEAR BRETHREN: I am truly sorry to see that the Primitive is so much neglected among the Baptists as it is. To be sure they have forgotten the bold stand the enemy took against the church a few years ago. Did not our Davids take their slings, the Primitive, and through them threw their stones to the wounding and killing the mighty champions that were riding rough-shod over God's dear children? Did not Mr. Howard act like a gentleman in giving these things a fair publication? Brethren, what is the matter? have you forgotten these things, or have you departed from your first love? If Mr. Howard should decline as Publisher, and brother Temple should undertake as Editor and Publisher at Raleigh, I think the business will be promptly attended to. Give him all the encouragement you can, the paper is full of light and life of the gospel, and has been the means in the hands of God in restoring peace to God's afflicted children. So I will close my feeble remarks, having already written more then what I expected. So brethren, and sisters in the Lord, I subscribe myself your brother in Christ, I hope.

ISAAC MEEKINS.

FOR THE PRIMITIVE BAPTIST.

Elder Ely Holland expects to preach on Thursday 25th November next at White Plains; Friday 26th at Morattock; Saturday 27th at Concord; Sunday 28th at Angeley's; Wednesday 1st December at Morattock; Thursday 2nd at Picot; Friday 3rd at Smithwick's Creek; Saturday 4th, at Beargrass; Sunday 5th at Flat Swamp; Monday 6th at Coneto; and Tuesday 7th at Autrey's Creek.

FOR THE PRIMITIVE BAPTIST.

Appointments for Elder William Burns, of Virginia,

1st of Jan'y 1848, at Pleasant Plains; 2nd, Sandy Bottom; 3rd, Beaver Dam; 4th, Richland Chapel; 5th, South West; 6th, Stone Bay; 7th, Yopp's; 8th and 9th, Woodsville; 11th, North East; 12th, White Oak; 13th, Hadnot's Creek; 15th and 16th, Newport; 17th, Slocomb's Creek; Thursday, 20th, Old Swift Creek; Saturday, 22nd, Red Banks; 23rd, Great Swamp; 24th Grindle Creek; 25th, Washington, at night; 26th, Beaver Dam; 27th, White Plains; 29th and 30th, Morattock; 31st, White Chapel; Feb'y, 1st, Concord; 2nd, Ansley's; 3rd, Sound Side; 4th, Bethlehem; 5th and 6th, Gum Neck; 8th, Morattock; 9th, Picot; 10th, Skewarkey; 11th, Spring Green; 12th, Log Chapel; 13th, Cross Roads; 15th, Coneto; 16th, Tarboro'; 17th, Hardaway's; 18th, Old Town Creek; 19th, Autrey's Creek; 20th, Meadow; 22nd, White Oak; 23rd, Tosnot; 24th, Black

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Creek; 25th, Contentnea; 26th and 27th, Salem.

AGENTS

FOR THE PRIMITIVE BAPTIST.

NORTH CAROLINA. C. B. Hassell, *Williamston*. R. M. G. Moore, *Germanton*. W. w. Mizell, *Plymouth*. Benj. Bynum, *Nahunta Depot*. H. Averra, *Averasboro'*. Burwell Temple, *Raleigh*. Thos. Bagley, *Smithfield*. James H. Sasser, *Waynesboro'*. L. B. Bennett, *Heathville*. Cor's Canaday, *Cravensville*. William Welch, *Abbott's Creek*. A. B. Bains, Jr, *Stanhope*. C. T. Sawyer, *Powell's Point*. H. Wilkerson, *West Point*. J. Miller, *Milton Park*. Isaac Meekins and Samuel Rogers, *Columbia*. Wm. M. Rushing, *White's Store*. James H. Smith, *Wilmington*. Jacob Herring, *Goldsboro'*. S. Tatum. *Elizabeth City*. Adam Hooker, *Salem Church*. Abner Lamb, *Camden C. H.*

SOUTH CAROLINA. Wm. S. Shaw, *Rock Mills*. W. B. Villard, Sr. *Aiken*. M. McGraw, *Brown's*. J. L. Simpson, *Winnsboro'*. J. G. Bowers, *Whippy Swamp*. Wm. Nelson, *Camden*. G. Matthews, *Germanville*. J. C. Lucas, *Lexington C. H.* Amos Hill, *Pleasant View*.

GEORGIA. John McKenney, *Forsyth*. Thomas Amis, *Lexington*. John M. Field, *Macon*. John W. Turner, *Pleasant Hill*. William Trice and William D. Taylor, *Thomaston*. Ezra McCrary, *Warrenton*. Prior Lewis, *Thomasville*. J. Lassetter, *Vernon*. Abner Durham, *Greenville*. Geo. Leeves, *Milledgeville*, W. J. Parker, *Chennba*. J. P. Ellis, *Pineville*. F. Haggard, *Athens*. A. M. Thompson, *Fort Valley*. Daniel O'Neel, *Clive Grove*. John Wayne, *Cain's*. R. S. Hamrick, *Carrollton*. D. Smith, *Cool Spring* Moses H. Denman, *Marietta* Jethro Oates, *Mulberry Grove*. Isham Edwards, *Marion*. Joseph Daniel, *Fish's*. R. L. Hayne *Lebanon*. T. w. Dearing, *Cotton River*. E. Davis. *Green Hill*.

ALABAMA. A. Keaton, *Belmont*. H. Dance anp W. Bizzell, *Eutaw*. E. Bell, *Liberty Hill*. J. G. Walker, *Milton*. H. Williams, *Havana*. J. Daniel, *Claiborne*. E. Daniel, *Church Hill*. J. Carpenter, Sr. *Clinton*. J. McQueen, *Lowndesboro'*. Wm. Talley, *Mount Moriah*. B Upchurch, *Benevola*. S. Hamrick. *Plantersville*. James S. Morgan, *Dayton*. Rufus Daniel, *Jameston*. Joel H. Chambless, *Loweville*. F. Pickett, *China Grove*. John w. Pellum, *Franklin*. John Harrell, *Missouri*. Wm. Thomas, *Gainer's Store*. E. M. Amos, *Midway*. Allen Moore, *Intercourse*. John Bryan, Sr. *Fullersville*. Benj. Lloyd, *Wetumpka*. N. N. Barmore, *Mill Port*. A. Hatley, *Pintlala*. Vincent Williams, *Mobile*. Young Smith. *Eufaula*. T. J. Foster, *Bell's Landing*. Henry Cason, *Monticello*. Henry Petty, *Pickensville*. D. R. P. King, *Painesville*. John whitehead, Jr. *Pleasant Plains*. M. W. Helms, *Bridgeville*. Elly B. Turner, *Abbeville*. Thomas Townsend. *Forkland*. Robert Grady, *Bluff Port*. R. R. Thompsou, *Centreville*. James F. Watson, *Geneva*.

TENNESSEE Michael Burkhalter. *Jasper*. Wm. Croom, *Jackson*. Solomon Ruth, *Wesley*. Ira E. Douthit, *Lynchburg*. Geo. Turner, *Waverly*. Henry Randolph, *Snodysville*. Pleasant A. Witt, *Russelville*. William McBee, *Old Town Creek*. A. Burroughs, *Moore's ✕ Roads*. James Shelton, *Portersville*. Shadrach Mustain. *Lewisburg*. Nathan S. McDowell. *Tazewell*. Henry Turner, *Fayettenlle*. Isaac Moore, *Ripley*. James Salling. *Bull Run*.

MISSISSIPPI. William Huddleston and Edmund Beeman, *Thomaston*. Simpson Parks and Samuel Canterberry, *Lexington*. John S. Daniel. *Cotton Gin Port*. Mark Prewett, *Aberdeen* Wm. Davis, *Houston*. C. Nichols, *Stump Bridge*. Wooten Hill, *Cooksville*. John Davidson, *Carrollton*. Thomas Mathews, *Black Hawk*. James Lee, *Beatie's Bluff*. James T. S. Cockerham, *Grub Springs*. James Crawley, *Minghoma*. Jos. Edwards, *New Albany*. Thomas C. Hunt, *McLeod's*. John Halbert, *Nashville*. Wilson Hunt, *Stewart's*. John Scallorn. *Pleasant Mount*. John Kinnard, *Daley's ✕ Roads*. K. B. Stallings, *Dekalb*.

LOUISIANA. Thos Paxton, *Greensboro'*. Jas. Perkins and Needham Coward, *Big woods*. L. G. McGaughey, *Ballieu's Ferry*. Benjamin Garlington, *Negreet*.

FLORIDA. Hartwell Watkins, *Monticello*. Lewis Tucker, *Campbellton*.

ARKANSAS. John Hart, *Saline*. George w. Rogers, *Arkadelphia*. C. B. Landers. *Union C.H.* J. M. C. Robertson. *Foster's*, John Honea, *Ozark*.

MISSOURI. John P. McDowell, *New Market*.

ILLINOIS. John Alsbury, *Lick Creek*.

INDIANA. wilson Conner. *Columbia*.

OHIO. John B. Moses, *Germanton*.

KENTUCKY. Washngton Watts, *Cornelius-ville*. Levi Lancaster *Canton*. Skelton Renfro, *Cumberland Ford*. Tandy James, *Somerset*. Isaac Horn, *Rome*.

VIRGINIA. Rudolph Rorer, *Berger's Store*. Wm. w. West, *Wheatley*. William Burns, *Davis' Mills*, Jesse Lankford. *Bowers's*. A. Rorer. *Edgehill* Thomas Flippen. *Laurel Grove*. Thomas w. Walton, *Pleasant Gap*. Levi Bishop, *Sinclair's Bottom*.

PENNSYLVANIA. Joseph Hughes, *Gum Tree*.

NEW YORK. Gilbert Beebe, *New Vernon*.

RECEIPTS.

Silas Minter,	$2	John Dickenson,	$1
Thos. Joyner,	1	Geo. Turner,	5
Wm. W. Hopkins,	1	Jno. W. White,	1
W. W. Armstrong,	1	Isaac Meekins,	5
John Brown,	2	James Weed,	1
Adam Hooker,	2	Isaac Moore,	5
James Harrison,	1	James Hanchey,	5
M. Miller,	1	Lexington S. C.	
Samuel W. Hearn,	1	Association,	5

TERMS.

The Primitive Baptist is published on the first Saturday in each month, at *One Dollar* per year. Five Dollars will pay for six copies subscribed for by any one person. Current bank notes where subscribers reside will be received in payment. Money sent to us by mail is at our risk. Letters and communications should be *post paid*, and directed to "Editors Primitive Baptist, Tarborough, N. C."

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THE PRIMITIVE BAPTIST.

EDITED BY PRIMITIVE (OR OLD SCHOOL) BAPTISTS.

Printed and Published by George Howard,

TARBOROUGH, NORTH CAROLINA.

"Come out of Her, my People."

Vol. 11. SATURDAY, NOVEMBER 6, 1847. No. 23.

COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

MINUTES

Of the seventeenth annual session of the Contentnea Baptist Association, held at Black Creek m. h. Wayne county, N. C., on the 22nd, 23rd, and 24th days of October, 1847.

FRIDAY, October 22nd.

1st. Pursuant to adjournment from last year, Elder James Griffin preached the Introductory Sermon from Acts, 24 c. and 25 v. "And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, go thy way for this time; when I have a convenient season, I will call for thee."

2nd. The delegates met together, and the Association was opened with prayer and praise, by brother Ichabod Moore.

3rd. Appointed brother Benjamin Bynum Moderator, and Ichabod Moore Clerk, and Jesse C. Knight Assistant Clerk. And brethren John Smith and Wright Smith a Committee on Finance.

4th. Ministers and messengers from sister Associations, were invited to take seats with us; when brethren C. B. Hassell, A. B. Baines, Wm. Hyman, John Daniel, Blount Cooper, Moses Joyner. Daniel Land and Wm. Thigpen, from the Kehukee took seats with us, and handed in a letter and a file of their Minutes. From Little River, Ely Holland, Burwell Temple, Robert N Gurly, and Needham Whitley, handed in their letter and file of Minutes and took seats with us. From White Oak, brethren Aman and Jabesh Smith, who took seats with us and handed in a file of their Minutes. From Country line, Wm. Burns and Wm. Benson handed in a file of Minutes and took seats with us. From Abbott's Creek Union, some brother handed in a file of their Minutes. All of the above named brethren were gladly received.

5th. Called for the letters from the different churches in this Association; and entered their contents as appears in the following table.

6th. Called for pertitionary letters, when one was handed in from Swift's Creek, Craven county, and after it was read, examination took place; and when we found her to be of our order she was received into our body; the Moderator giving the delegate the right hand of fellowship.

7th. Appointed our next Association to be held with the church at Sandy Bottom, Lenoir county, to commence at eleven o'clock, on Saturday before the fourth Lord's day in October, 1848, and brother Ichabod Moore to preach the introductory Sermon, and if he fail, brother John Smith.

8th. Then adjourned till to-morrow half after nine o'clock.

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Names of Churches, and counties wherein situated.	NAMES OF THE DELEGATES.	Baptised	Rec. by let'r.	Restored.	Dis. by let'r.	Excluded.	Deceased.	Number in Fellowship.	Contributions $	Cts
Autrey's Creek, *Edgecombe*,	John R. Moore,						1	31	1	00
Beaver Dam, *Lenoir*,	Not represented.									
Black Creek, *Wayne*,	Wm Bass, Linsy Bell, Abraham Lamb,							21	1	25
Friendship, *Wayne*,	Jacob Herring, Benj Herring,* R Parker,							13		75
Hancock's, *Pitt*,	John Smith, Wm Momford, B. Bland,	8					1	28	1	00
Meadow, *Greene*,	Benj Bynum, Wm Williams, W Jones,				1			28	1	00
Memorial, *Wayne*,	Woodard Holland, W Hooks, W Bass,							19		75
Nahunta, *Wayne*,	John Smith, Shadrach Pate, J Gardner,	1				2		68	1	00
Newport Chapel, *Wayne*,	Sanders P Cox,* Wm Rouse, J B Green,							45	1	00
Pleasant Hill, *Edgecombe*,	Jacob Proctor,* Fred Proctor, R Gay,*				1			12		50
Pleasant Plains, *Wayne*,	Wright Smith,							8		30
Red Banks, *Pitt*,	James Griffin, Josia Nelson, M Tison,	1		1	1	1	5	53	1	00
Sandy Bottom, *Lenoir*,	J R Croom, A W Wooten, Evans Whaly,*							17	1	00
Swift Creek, *Craven*,	L Wayne, N Whitford, H Willie,							18	1	00
Tison's, *Pitt*,	Benjamin Briley, Benjamin Corey,*						1	13		75
Toisnot, *Edgecombe*,	Larry Dew, William Munford,						16	21	1	00
Town Creek, *Edgecombe*,	Moses Baker, Jesse C Knight, T Bynum,						2	60	1	50
Union, *Edgecombe*,	J A Armstrong,* N Taylor, Elzy Taylor,			1		1	1	37	1	00
White Oak, *Edgecombe*,	Ichabod Moore, W M Stanton, J B Woodard.				1			27	1	00
	*Absent.	10		2	4	4	27	522	16	80

SATURDAY, October 23rd.

9th. Met pursuant to adjournment from yesterday; and the Association was opened with prayer and praise by Elder C. B. Hassell.

10th. Called the roll and noted the absentees thus*.

11th. The committee on finance report:

Balance in hand last year,		$12 50
Contributions this year		16 80
		29 30
Paid Ichabod Moore for transcribing, superintending and distributing last year's Minutes,	$6 00	
Paid for printing last year's Minutes,	12 00	
		18 00
Balance in the hands of the Trea'r,		$11 30
Paid for printing this year's Minutes	$8 00	
Paid for printing letter,	5 00	

12th. Appointed messengers to sister Associations; to Kehukee, brethren J. C. Knight, Shadrack Pate, Moses Baker, John Smith, James Griffin, I. Moore, Wm. Momford, J. Nelson, C. Taylor, B. Briley and Wm. Bass. To Little River, J. Herring, Josiah Gardner, Wm. Bass, John Smith, Woodard Holland, S. Pate, and Wm. Rouse. To White Oak, Benjamin Bynum, James Griffin, Wright Smith and John Smith. To Country Line and Abbott's Creek, Benjamin Bynum and J. R. Croom.

13th. Appointed ministers to preach on Sunday: Brethren C. B. Hassell, Burwell Temple and Wm. Hyman.

14th. Appointed a committee of three, viz: Jacob Herring, J. R. Croom, and Allen W. Wooten to visit the church at Beaver Dam, Lenoir county; and know of her if she will receive a committee of seven, consisting of brethren, Ichabod Moore, John Smith, J. C. Knight, James Griffin, Moses Baker, Wright Smith and Josiah Gardner, for the purpose of enquiring into the truth of some reports which have been published against her pastor, and aid in settling the matter, and if so, what day she will receive the committee of seven; and the committee of three to let the committee of seven know the time when to attend, and that all the parties have power if received to bring in evidence, and report to the Association next year.

15th. Appointed the Friday before the third Sunday in November next, a day of fasting and prayer, (for the purpose,) that the Lord would grant us another revival of religion and send forth more faithfu

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laborers into his vineyard, &c.

16th. Published in these Minutes the times and places when and where our sister Associations hold their meetings.

1st. The next session of the Kehukee, is to be held at Great Swamp, 4 miles north of Greenville, Pitt county, to commence Saturday before the 1st Sunday in October, 1848.

2nd. Little River Association, is to be held at Pleasant Spring, 8 miles south of Raleigh, to commence on Friday before the last Sunday in September.

3rd. White Oak, is to be held at Hadnot's Creek, 30 miles south of Newbern, to commence on Saturday before the 3rd Sunday in October.

4th. Country Line is to be held in Caswell county, some 30 or 40 miles north of Hillsboro'; the place where Abbott's Creek Union is to be held not recollected. But we think some thirty miles south of Jamestown.

17th. Appointed Ichabod Moore our Treasurer, and to transcribe and superintend the printing of these Minutes; and have 450 copies printed and distribute them as usual.

18th. The Minutes were then read and assigned by the Moderator and Clerk, and adjourned to time and place above named.

BENJAMIN BYNUM, Mod'r.
ICHABOD MOORE, Cl'k.

—

Sabbath, October the 24th., met at the stage at 10 o'clock, when brother William Hyman opened the worship of the day from the gospel by John, 15 c. 1st, 2nd and 3rd. "I am the true vine, and my Father is the husbandman; every branch in me that beareth not fruit, he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth the more fruit." Brother C. B. Hassell followed and preached from 2nd Timothy, 2 c. and 19. "Nevertheless the foundation of God standeth sure, having this seal, the Lord knoweth them that are his," &c.

A large, well behaved, and respectable portion of the community, heard the word preached, and we hope the Lord blessed the word preached by his servants through the round of our meeting, and join with us in prayer that it may prove a blessing for Christ's sake. Amen.

LETTER.

Pleasant Grove, Pitt county, N. C.
November 13th, 1847.

The Contentnea Association having no Circular Letter, the writer of the following letter being specially requested to publish it, hopes it will be nothing amiss to print this with the Minutes out of his own means; not as the letter of the Association, but his own.

Beloved brethren, under the auspices of a benign Providence, we have the privilege of addressing you by way of a letter. Owing to the great number that have been written upon various subjects, we have been somewhat difficulted in making our choice, upon a matter of so much importance; but as we do not recollect seeing one written upon the goodness of God, we prefer that subject to any before us at present.

1st. To deny the existence of God would place any reader under the character represented by the Psalmist: The fool said in his heart, there is no God. But as none of you deny him, we will not remark upon that part of the subject. One of the titles or names by which he is called, is good. Thou, Lord, art good. The Lord is good to all, and his tender mercies are over all. 1st His goodness is portrayed in the works of creation. If we look to the heavens, they are the workmanship of his hand, and they are good; look to the planetary worlds and behold his goodness in creating them, and fixing them upon their orbits, as so many diamonds to set forth his glory, wisdom, and power, and to call our attention to their unvarying and steady course; for none of them violate the laws of nature, or the command which he has given them. When we look upon the sun, we see the goodness and glory of God, for without it the world would be of no use to man, but would be in a state of

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desperation and darkness, not producing vegetation or bringing forth her fruits for the benefit of man. But the sun resembles his creator in divers ways; there are three component parts in him, the light, the matter, and the heat; and if either of these were removed, he would be incomplete and could not be a sun, and therefore would not set forth the goodness of God, which he has been pleased to make known to me by exhibiting himself in a trinity of persons. There are three that bare record in heaven, the Father, the Word, and the Holy Ghost; and these three are one. So you see if it were possible to take away from the sun, the light, the matter, or the heat, there would be no sun. Even so if the Father, Son, or Word, could be removed, no God; since these three are one, and without which he never could have made himself known to the sons of men in the pardon of sins.

God is good in all his works, in creating the beasts of the field, the fishes of the sea, and the fowls of the air; and last of all, man in his own image, for to govern the rest of his works. Also he placed him in a happy and peaceful station giving him the pre-eminence over all but the tree of life. Here was the creation of God complete, and much of his goodness and power known; but from the scriptures, or any thing we can learn, he was not made known to Adam in a trinity of persons, while he occupied this happy state, nor do we see why he should be, while in this perfect or happy state; for he was in possession of enough of the goodness of God, for the time then being. But we do not understand he (man) stayed in this blessed and happy place very long, and although he was made good and happy and pronounced so by his Creator, he, through an act of his disobedience, forfeited his station and exposed himself with his posterity, to the judgments of God, from under which, he had not power to emancipate himself; and but for the goodness of God, might have been left to his own sad fate, and might have wandered in eternal obscurity without learning any more of God's goodness; but might have experienced his wrath and indignation, without the least particle of his goodness.

But brethren, behold what manner of love the Father hath bestowed upon us, that we might be called the sons of God: for before man fell or Adam's dust was fashioned to a man, the Lord in his goodness and mercy had devised a plan to save him, and had laid help upon one that was mighty to save; for when he saw there was none to help, Christ interposed and became surety for his people to pay the debt which they owed, that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by our Lord Jesus Christ. Verily, the goodness of God is not only known in creation, but also in preservation, by the care he takes over the fishes of the sea, beasts of the field and fowls of the air; but for him they could not have air to breathe in, and if they had they could not exist without him. For notwithstanding the great variety of insects and animals in all creation. God has provided food for them all, and none of them fall without his notice; he is perfectly acquainted with all and every part of his work.

But the goodness of God is more abundantly made known to the creature man; first, his universal goodness to all, and secondly his special goodness to his people. 1st. His universal goodness extends to every man, woman, and child, living on either quarter of the globe. This is clear from St. Paul's remarks to the heathen at Athens; for saith he, in him (God,) we live, move, and have our continual being. Also every good and perfect gift comes down from the Father of lights, with whom there is no shadow of turning. If he find man a place to dwell upon, it is owing to his goodness; or if he clothes him in any or in all countries, or when he established the clouds, or takes the water of the sea and spreads it over the earth, or sends any

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national blessing upon any people, as to grant them plenty or an abundant harvest, or defends their coasts from invasions, either foreign or domestic; or confers upon any people sciences or arts, honors, wealth, happiness, or no matter what good thing it may be; it shows that people his universal goodness, as all are partakers thereof. For God in his providence sendeth forth the rain on the just and unjust.

While writing upon this memorable or momentous subject, we cannot forget our country. Behold, brethren, the goodness of God shadowing over our nation; for not more than 72 years ago this people was under the crown of England, with a yoke of bondage laid upon them, only amounting perhaps to about three millions of souls, and the most powerful nation on earth to contend with; without any banks, or but little money to pay her way. God put it into the minds of our ancestors to proclaim independence, while he gave her such men as Washington, Franklin, Jefferson, and many others, to carry on and maintain the independence which this nation had proclaimed, God fighting her battles and carrying on her brave men to triumph, victory and glory, until she was delivered from bondage, and became a temple of liberty, and a retreat for perhaps the oppressed of all nations.

Look, brethren, at his care over her and how he has blessed her with plenty and to spare to other nations, when they have need. Look at her flag, hoisted with conquest; look how she was protected from England in the war 1812. See how her navy went to conquest, and look to New Orleans. After which, see what a long time of peace, till our children that were grown, knew not the sound of war, neither the troubles thereof.

But, brethren, since our last meeting we have met with difficulties with our neighbor, and have got into a war; but we are happy to state, that God in his goodness, is still with our nation; he has granted and bestowed upon us another abundant crop, and is still fighting our battles. Our army is still victorious. But, brethren, let us unite in humble prayer, if it is according to his goodness and will, that peace may be made upon amicable terms; also pray for our soldiers who are exposed to the troubles of war. Many things more, but our limits forbid; and we will leave this part of our subject by saying, let every nation, every tribe on this terrestrial ball, humbly fall down before his face, and crown him Lord of all, for his universal goodness; and especially our native people, who have now grown to (perhaps) 20 millions.

2nd. Having touched upon the plan of salvation on another page of this letter, we shall now go on to show it was according to God's purpose. 1st. There is nothing new in his purpose, for it is eternal; and his people are saved according to his own purpose and grace, given them in Christ Jesus before the world began; and as God is eternal, so is his purpose; and also is his goodness, and his wisdom, and his love the same. And as God was wise enough to look through eternity into time, and see all the events thereof, and the depraved and fallen, or alienated state he would be in after it, he also was wise enough to draw a plan to him, which was according to purpose.

It appears clear from the scriptures, that it is of works or grace one, and not of both; if of both works and grace united together, then both would reign in salvation, and not one; and the glory of our salvation would be part of works of righteousness which we performed, and part of grace from some other source; and of course we would not ascribe it to God's grace, nor his goodness, wisdom, love, mercy, or power. But it is not by works of righteousness which we have done, but according to his (God's) mercy he saved us, by the washing of regeneration and renewing of the Holy Ghost, which he shed abundantly upon us through Jesus Christ our Saviour.

So we learn from the word of God, and from experience too, men are saved by

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grace, and not by works; nor by works and grace blended together. And as we have said above, salvation is of grace without works, we will try to tell you some of our knowledge of what way we are saved, and some faint sketches of God's goodness in our salvation. God's people being objects of his eternal love, he was moved to give his Son, his well-beloved Son, who was in his bosom; the Son or Word having his affections placed upon the same people his Father's was, gave himself that he might redeem them from all iniquity and purify them, &c. There was a covenant entered into, or a council held, and in this all the terms of man's salvation, and that according to purpose too, through the blood of the everlasting covenant, and the council of peace was between them both. And that Jesus Christ is God's salvation to the end of the world. And again, mine eyes have seen thy salvation. This council or covenant was antecedent to the world; and God chose his people in him (Christ.) before the world began.

The covenant of grace is brought to view under the metaphor of Noah's Ark. You see the ark was prepared, and every particle of its contents in it; before one drop of rain fell, or any part of the storm appeared. And God shut them in, after which, this vessel received no more nor lost one particle of what was in it.

Again, the sheet that was let down to St. Peter, when upon the top of the house, is a clear view of the plan of redemption, and shows the unchangeableness of it. The sheet was held by four corners, which shows God's empire, and his choice extended to the four quarters of the Globe. 1st. Notice, it was in heaven and all its contents in it. 2nd. You will notice it was let down three times, which (we think points out God's dispensations and goodness with his people. 1st. To the giving of the law to Moses; 2nd. From then to the coming of Christ; 3rd. To the end of the world. And we want our readers to particularly notice, the sheet received no more in it, nor turned anything out of it; but all was carried up into heaven again. And also notice, all that was carried up into heaven, was brought down.

The two above figures, (if we have gained your assent, that they are figures of the gospel plan) go to show us that God's people were in Christ before he created man. 2nd, that Christ was in heaven. 3rd, when he came down from heaven they were in him and through all time; and that not one that was in him never was lost out of him, notwithstanding all the opposition of men, or devils, or all combined together. But at the last day all will be drawn up into heaven from whence they came; which shows clear that the plan of redemption was laid in righteousness, carried on in justice and judgment, according to the wisdom of God, and to the praise of the glory of his grace, who first trusted in Christ. For Moses was faithful as a servant, but Christ as a Son over God's house, whose house ye are.

Again, we will endeavor to point out some of God's goodness in the atonement. The law of God is spiritual and required a spiritual obedience and offering, for a satisfaction thereto. Well, man did not have it, neither did angels. And when Jesus Christ looked, he wondered that there was none to help; and when the thing was full and clearly decided, angels owing their obedience to God, and man fallen and under the curse of the law, and consequently not able to help himself, Christ saith my own arm hath brought salvation, and my fury upheld me. Bu, to execute the plan of redemption according to engagement, when the fullness of the time was come, he left the bosom of his Father and manifested himself in the flesh in human form, for the first man was of the earth earthy, but the second was the Lord from heaven; (which shows clear he was in heaven before he came to earth,) to live a life of obedience to the law which man had transgressed. Which law he obeyed in the

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time he lived on earth, and said he had finished the work his Father gave him to do. But there must be an offering for sin, and none could offer it but Jesus Christ; and he in his goodness performed that painful task, and bore our sins in his own body on the tree of the cross, and died, the just for the unjust.

Well, all hands will own that Jesus has died. 1st. One says he died for every individual in the world, and has given every man a chance to be saved if he will, and if he is not saved it is his own fault. If there should be any such readers as these, we refer them to the remarks made above, relative to the ark, and sheet, and gospel plan, showing them there were no alterations made in God's works of salvation. 2nd. There are some others who believe he (Christ) is a common Saviour of all men, and a special Saviour to them that believe. This and other passages of scripture may point to God's people, as they were chosen out of every nation, kindred, and people; and some of them called, while others are yet in their sins, or have no knowledge of being released from sin.

Now we will try to show you how he did die, for it is generally given up that Christ was decisive on the point when he said, I lay down my life for the sheep. Then you cannot think he died for the goats. Again, the goats are represented as being in the last day put on the left hand, and ordered away into everlasting fire, &c. Can you think Christ died for them? And again, the tares and the wheat is another clear view of this subject. So let them both grow together until harvest. But, say the reapers or servants, shall we get them up! Let them both grow together until harvest, which is the end of the world. Then will I, said Jesus, send the angels and they shall gather the tares and bind them in bundles to be burned; but the wheat I will gather into my barn. Can you think Jesus died for the tares? The kingdom of heaven is like unto treasure hid in a field, the which when a man hath found, he &c. selleth all that he hath and buyeth that field. Is it not possible he could have bought the field for the treasure that was in it? And if the devil had sown any seed there, left them out of the purchase.

A man may have a field he would sell, with a flock of sheep in it; his neighbor wants the flock but cares but little for the field; but for the sake of the flock, he buys the field. Is it not possible another might have goats in it? Do you think the purchaser bought the goats? No. In his goodness can't he let them stay in the field, and partake of what it produces?

Yes, after Jesus Christ had bought the world, could he not in his goodness have let all the children of the wicked one remain in the field, without buying them? So let it be borne in mind, he laid down his life for the sheep. While on the other hand he said, you believe not on me, because ye are not of my sheep. Can you think Christ tasted death for them? So we see the doctrine of a general atonement won't hold out.

Lastly, God's goodness in calling and justifying his people. As the Father finished the work of creation, and pronounced it good, so the Son has finished the work of redemption and has rested from his labors, as God did from his. The Holy Ghost takes up the work of regeneration, and is carrying it on, and will continue to carry it on till every one of the people of God are called and justified. How can a man know he is justified before a seat of justice, till he is called or arrested and carried there? He cannot when guilty. Well, the people of God are guilty, and gone astray; the Spirit finds them, and performs a work in the heart; that is, to take away the stony heart and give them a heart of flesh.

When this is done, there is a hatred to sin, a longing desire and love for holiness; and the person never fails to be diseased, or sin-sick; and is always burthened and

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feels weak, and wants to get out of company, and tries hard to cure himself by some remedy that he can find. But the disease gets no better by that, but rather grows worse, until he thinks he shall die if he can't get relief. He sometimes thinks there is none to pity him, he weeps, and mourns and grieves, because he has sinned against a good and gracious God. He also feels quite unworthy, and becomes quite helpless; he hungers and thirsts, and none comforts him; he sees himself lost, and can't find a Saviour. He passes judgment on himself, he believes God is just, and he unjust; God holy and he unholy. Yes, in a word, he is in great distress and all the physicians on earth can't cure him, if Jesus in his goodness does not pity him, and send such a one word. The dying Israelite was healed by looking to the brazen serpent, so is the sin-sick soul healed by looking to Jesus, for he never has lost one patient yet, nor never will. The above are some of the symptoms of those that have been called, and the position men get in before they are pronounced right.

So then, dear brethren, you have many evidences; yea, very many, of God's goodness, in your preservation and salvation; and now try to honor God's cause, for it is precious. Fill your seats at the places appointed, or where you worship him; be affectionate one to another, and love one another, and do good one to another; and let not strife or vain glory separate you. Search the scriptures, for they are a rich treasure; let the wife be obedient to her own husband, let the husband love his wife, and be not bitter against her. Let the children obey their parents, and the servant his own master; and let none be drunken, but be sober, be vigilant, and very careful to adorn the profession you have made; for the prize is to him that overcomes, for they shall go in o the city of God, and shall no more come out.

Brethren, the grace of our Lord Jesus Christ be with you Amen.

ICHABOD MOORE.

THE PRIMITIVE BAPTIST.

SATURDAY, NOVEMBER 6, 1847.

To the Agents and Subscribers of the Primitive Baptist.

We insert below a letter from Elder Burwell Temple, from which it will be seen that it is in contemplation to remove the publication of the Primitive Baptist from Tarborough to Raleigh on the 1st of January next. We intend to throw no obstacles in the way of its removal, nor to discourage Elder Temple from his purposed project; but we cannot give the details he desires, for the simple reason that it is impossible for us to say what part of our receipts for this year properly belong to it, as many of the payments embrace arrearages for several years past, and some were not specified, who nor what for. It is an experiment with him as it was with us. We commenced the publication of the Primitive nearly twelve years since, with less than 300 subscribers; that number increased in a few years to upwards of 2000, but has now dwindled to about 800. We stated two years since in the Primitive, that the receipts would no longer justify its publication semi-monthly, and we have seen nothing since to justify a change of that opinion. With a promptness and liberality, for which they will please accept our thanks, many of our Agents and Subscribers have recently paid up arrears of several years standing; and we hope that others will be induced to do likewise, previous to the 1st of Jan. next, when our connexion with the Primitive will cease. Those who have paid in advance over that time, will have the paper continued to them at our expense until they receive sufficient numbers for which they have paid; or have the proportion of their money returned to them, if they so direct.

In conclusion, we tender our heartfelt thanks to our Agents and Subscribers, for the kind assistance and pecuniary aid they have extended to us, and for their friendly wishes for our present and future welfare; and hope the Primitive Baptist may

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exist for years to come, and prove a continued source of consolation and gratification to them. *GEO. HOWARD.*

—

North Carolina, Wake county,
July 13th, 1847.

DEAR BRETHREN EDITORS, of the Primitive Baptist: As I have to send on some remittance to Mr. Howard, the printer of the Primitive paper, I shall address you on the subject of the change of the Primitive, as referred to by our much esteemed brother Hart, which appeared in the number for August in advance.

I must acknowledge, dear brethren, that I am in some degree sensible of my inability to take charge of so important a paper as that of the Primitive Baptist, yet I must say to you I am unwilling that the paper should go down, inasmuch as we all know that as light disappears wolves appear from their dens, and as light appears they retire to their holes. And I do believe, brethren, that there is much light shed abroad in its pages, and I have no doubt but the light that has been shed abroad in the Primitive has had a good effect, in keeping the mischievous wolves more confined and less mischievous, as the light maketh manifest, for whatsoever maketh manifest is light. And I do believe that there has gone abroad much light—gospel light—that has ministered much comfort, growth in grace and knowledge of the truth, making manifest clearly the works of darkness in all their works of deceivableness, of unrighteousness in them that perish; but let this paper go down and I predict the enemies of truth will be emboldened.

But brethren, I had much rather some abler person than myself would take charge of the Primitive; and if none other will, I am difficulted about becoming the Editor thereof in two respects beside my inability, to wit: I do not know that the change of the paper from its present condition, from Editors to Editor, from two dollars per volume to one dollar per volume, or the removal from Tarborough to Raleigh as the place of printing—secondly, as I shall have to bind myself to pay to the printer a certain stipulated price for printing per year—whether there will be a sufficiency of patrons to the Primitive to screen me from loss. I have made some calculation on the receipts of this year up to June number, it being half the year, and find they do not amount to half of what I shall have to give for printing per year, if I have made no mistake. It would cost me 595 dollars per year, and whether the dues for the remaining six months would bring up an equivalent to cover the $595 is unknown to me. I should be glad if Mr. Howard would give us some instructions on that point in September number; and that the patrons of the paper generally, through their agents or otherwise, whether they are willing to the above proposed change of the paper, will speak out as I hope they will, as I cannot as yet believe they would be willing that I should suffer loss. This if done at all I hope will be done speedily, as I do not expect to undertake it at too great sacrifice. If the proposed change should meet your approbation, I expect to serve you and the cause of truth to the utmost of my ability.

May the grace of our Lord Jesus Christ reign in our hearts to the glory of our God and our material peace and edification.

Yours as ever,

BURWELL TEMPLE.

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PROPOSALS

For publishing in the City of Raleigh, N. C., a semi-monthly paper entitled the Primitive Baptist, edited by Burwell Temple, printed and published by Wm. W. Holden.

The Editor in attempting to revive the Primitive Baptist, is not vain enough to profess for a moment to be competent to the task which he is about to undertake; but through the urgent solicitations of divers brethren, the friendly expression of opinion of the Kehukee Association at the last session, and a desire on his part, that the Baptists of the Primitive order in this section of the world should have the

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means as well as the privilege of defending themselves against the slander and defamation cast upon them by the fashionable order of religionists which are gathering thick and fast among us; hopes and flatters himself that with the aid of divers brethren whose assistance he has reason to expect, and of *Him* who will avenge his Elect that cry unto Him daily, he will be enabled to defend truth, expose error, strengthen the weak hands, confirm the feeble knees, and comfort them that mourn over the present dark and sickly state of the Church of Christ.

In assuming entire the editorial department of this paper, the Proprietor reserves to himself the privilege of rejecting whatever in his judgment may be calculated to do harm rather than good, and he here would most respectfully request all those who may favor him with their communications, to abstain from all vulgar, harsh, and unchristianlike remarks or expressions, which while they raise the ire of our enemies but serve to chill the feelings of our friends and rather reproach the cause of him who has said: "Let all things be done decently and in order."

TERMS.

The Primitive Baptist will be published as formerly, viz: twice a month, commencing on the first of January, 1848, at one Dollar per year, payable in advance, or on the receipt of the first number; six copies will be forwarded to any individual for Five Dollars. All communications must be post paid and directed to Burwell Temple, Raleigh, N. C.

All persons holding subscriptions or friendly to our paper will please exert themselves in our behalf and send on the names of subscribers by the first of January next, if convenient. Oct. 30, 1847.

TO EDITORS PRIMITIVE BAPTIST.

Warrenton, North Carolina,
October 18th, 1847.

DEAR BRETHREN: As I have to make a remittance to the Printer of your valuable paper, I feel like I wish to say a word to you. (though I hate to expose my weakness.) In the first place, as it seems to bear mostly on my mind, I will inform you that we had an Association in the lower part of our county the first of the month, at which I was one of the delegates from the church at Tanner's. We met, and after getting through with the common business of the Association, on Saturday there was a motion made that we take up a public collection on Sunday to raise money to send a delegate to N. C. Baptist State Convention to carry the same, with a request to them to send a missionary to preach at Tarborough church; stating at the same time that they had no doubt that if we would send them ten dollars, that they would send a preacher to the Tarborough church, and would pay forty or fifty dollars to help pay him for his services, &c. There was some objection made to this motion, which caused some debate. There was not much said against it, as there were no speakers; but several took a part on the side for it. In the debate they said, that the home mission fund was now in debt more than they could pay; notwithstanding that, we must call on them to help us pay a man to go to a church that had not asked us to send a preacher to them.

There was a lad that asked permission to say a few words, which was granted. He got up and sputtered away at a mighty rate, and tried to make us believe that if we voted against that measure, that we would be voting against the religion of Jesus Christ and the apostles, &c.: and some were afraid to vote at all. But after they said all they could, and shed a few tears to try to get the sympathies of the brethren, the vote was taken and carried by a majority of some five or six. Some of the delegates had their feelings hurt in the debate and left for home; some of us remained until Monday, and had a resolution entered requesting the different churches belonging to the Association to take the matter into consideration, and to state in their next letters to the Association whether

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they are for or against such measures, &c.

Bro. Hudgins was not in the Association, nor has been for two years now; he don't like the proceedings, and will not have any thing to do with them. They got him (by the request of the deacons and delegates that belong to the church where the Association was held,) to preach on Sunday morning. He gave them a fine sermon and a good lesson and left for home.

Brethren, when I was a boy and went to an Association, the members seemed to love one another, and rejoice when they met, and would go through the business in peace and harmony, and in the evening they would try to get as many together as they could in the neighborhood What did they do? They talked about the good and wonderful things their blessed Lord had done for them. They would tell their experiences, tell their trials, ask advice, instruct each other in love, sing songs, and rejoice with each other, &c. &c. How is it now? Well, if you are a pretty decent fellow, and will give a good sum of money to the different institutions of the day, they will call you a good Christian and will love you soul and body; and meet at the meeting house or elsewhere, and it is institutions, institutions—money, money, money. Dreadful state of things.

Dear brethren, I have said more than I intended, yet I must say one word to brother Lucas, who wrote a piece I see in my last paper; in which he says, we should not be too hard upon other denominations, and that he thought there were Christians amongst all professions. Now, bro , I would say you are very liberal in your thoughts. I have nothing to say about other professions, but we ought not to think too loud, unless we have good foundation for them. I am a Baptist—what for? because Jesus Christ and his apostles were Baptists; and they teach, one Lord, one faith, and one baptism. They laid an example for baptism, and a foundation for our faith; now let us try to take their examples and words for our government and sole guide, and at all times and on all occasions let our yeas and nays be in the bounds of the New Testament.

Farewell, brethren, pray for me and mine. I subscribe myself your unworthy brother. *JNO. W. WHITE.*

TO EDITORS PRIMITIVE BAPTIST.

Pittlylvania county. Va
July 27th 1847

DEAR BRETHREN AND SISTERS: I wish now to finish my drinking spree, but wish it to be distinctly understood, that I am as much opposed to drunkenness as any other man ought to be, that knows no more about it than I do. Hence I am opposed to drunkenness, but not drinking, like some of our cold water boys are; for they say it is a sin to drink liquor, which is not so. But this kind of men puts me in mind of the fable of the fox that got his tail shot off. Now his tail is short and he cannot make it long again, so he is not like other foxes, for their tails are longer than his; hence he reasons with himself thus—what shall I do to be like other foxes? my tail is short and I cannot make it long, what must I do? why I must get all the foxes to cut off their tails, then we will all be alike again. So he goes to the other foxes and tells them many disadvantages of a long tail—"it will get wet and heavy when running, says he, and you should have them all cut off, for it is much to our advantage to have short tails."

Just so it is with the greater part of our temperance or cold water boys, for they found out that they could not drink a dram without getting drunk, then they quit—which is right for them to do. But they are then like the short-tailed fox, not like other men; for others drink a dram and do not get drunk, hence they are not like the temperate drinker. Then like the short-tailed fox they raise the pledge and go out among men and tell lies, and more of them than the fox did, to get men to join; and strange as it may seem, men have not much

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sense as the foxes had then: for I never found out that one was foolish enough to cut off his tail among all the foxes. But I find some men are taking the pledge, which is worse than the foxes; and some men are like the short tailed fox, running about telling lies about drinking a dram, hence they are just like the fox that had his tail shot off.

Now, brethren, I hope you will pardon me for what I have said, if you should not like it; for I assure you I have told the truth, if I am not deceived. And now I will give you, my brethren, a few scripture proofs for dram drinking, and want you to explain the scriptures to suit yourselves; and my prayer is, that you may understand the truth of this subject. See Genesis, 9 ch 2 vrs.: "And he drank the wine." Here, brethren, is drinking, and I will give a short proof of dram-drinking, and want you to read the chapter; but we will recollect that Noah drank wine.

Again, Deuteronomy, 14 ch. 26 vrs: "And thou shalt bestow thy money for whatsoever thy soul lusteth after, for oxen, for sheep, or for wine, or for strong drink." Here Moses, the writer of this text said, they might give their money for wine or for strong drink; hence there was strong drink in the days of Moses, and Moses said they might use it, and I think Moses knew more about it than all the temperance men together. Then they have a right to it.

See Judges, 13 ch. 4 vrs: "Now therefore beware I pray thee, and drink not wine nor strong drink." Here they had wine and strong drink, and they were commanded not to drink, for some cause which you see by reading the chapter. So they have a right to drink before and after. See 2 Samuel, 16 ch. 12 vrs: See Proverbs, 23 ch. 21 vrs: "For the drunkard and the glutton shall come to poverty." Here it seems that gluttony and drunkenness are like sins; then eating and drinking are alike sinful. Proverbs, 31 ch. 7 vrs: "Let him drink, &c." Here Solomon says, let him drink; then we will say, he was not a modern temperance or cold water boy; no, for he said, let him drink, &c. and so say I.

And again, see Ecclesiastes, 5 ch. 18 vrs: "Behold that which I have seen, it is good and comely for one to eat and to drink, and to enjoy the good of all his labor that he taketh under the sun all the days of his life which God hath given him; for it is his portion. Here Solomon says, it is good and comely for one to eat and to drink, and says, one has just as much right to drink as he has to eat, and says both are good and comely. So he is not a temperance man, no, for he is like me; he says it is good, and so say I.

And again, see Ecclesiastes, 9 ch. 7 vrs. Here the prophet says; "Go thy way, eat thy bread with joy, and drink thy wine with a merry heart, for God now accepteth thy works." Here, brethren, the prophet tells his people to drink wine with a merry heart, so no cold water man; for we hear the cold water boys of this day say, you must be sick before you drink; which is not truth, for the word of truth says, drink your wine with a merry heart; and does not say like you cold water boys, be sick first; no, but drink with a merry heart.

Then there is no use of a man's complaining of his stomach's hurting him, as some of our cold water boys do when they want a dram; for I see one not long since complain a little of his belly, and then took a dram and I heard no more of his complaint. But the word says, eat thy bread with joy, and drink thy wine with a merry heart; then not to be sick first, no. But we will notice the phrase, eat thy bread and drink thy wine. Now the Lord says, thy bread and thy wine. Hence the bread and the wine are the man's, and he has as much right to drink the wine as he has to eat the bread; for the Lord says, eat thy bread with joy, and drink thy wine with a merry heart. Then man has a right to either, and he who says it is

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wrong to drink a dram, does not tell the truth; for, Noah, Moses, Samuel, David, and Solomon, all used wine and strong drink, and let their men have it. Hence it is not wrong for us to use it temperately. But I want it to be understood that I say it is wrong to get drunk, or drink too much, or eat too much.

But now I will come to the New Testament, and give you, my brethren, a few plain scriptures for drinking a little; and I want you, my brethren, to judge of what I say, and if it is not according to God's word, throw it away; for truth is my aim, God knows, if I am not deceived. But see Mark, 2 ch. 16 vrs: "How is it that he (Christ) eateth and drinketh with publicans and sinners." Here, brethren, the Pharisees rebuke Christ for drinking with sinners; then we should not think hard of it, when we are rebuked by the Pharisees as our master was. But he drank, and so may we.

Again, see Luke, 5 ch. 30 vrs: "But the Scribes and Pharisees murmured against his disciples saying, why do ye eat and drink with publicans and sinners?" Here we see that the Scribes and Pharisees murmured at Christ's disciples for eating and drinking with sinners, &c. Then we will say, the Pharisees that murmured at Christ's disciples for drinking, were some of the same creed we have at this day; for you know, brethren, that they are murmuring at the disciples of Christ, for making or drinking strong drink. Hence they all are the same breed, and just alike in their nature. See 33 vrs. same ch. "But thine eat and drink." Then we say that the disciples of Christ did drink and so may we. We will notice 7 ch. of Luke, 33 vrs: "For John the Baptist came neither eating bread nor drinking wine." Here they tell that John did not drink, and we should not. If John's not drinking is a cause for us not to drink, I ask if his not eating bread is not as good a cause for our not eating bread? Say yes, or you will not tell the truth. But see 34th verse: "The Son of man is come eating and drinking." Here we see Christ eat bread and drank wine, and I will say, it is no harm for his disciples to drink; for he and his did drink, and if I can only do like his disciples, brethren, it will do for me, and I am willing for others to do better if they can. But I must get on.

See Luke, 10 ch. 7 vrs: "And in the same house remain eating and drinking such things as they give, &c." Now we will notice in this text, that they were commanded to eat and drink such things as they gave. Then they are to eat. Well, what are they to eat? why, such things as they gave, no matter what. If you are well and your stomach will take it, eat it and it is no harm if you do not eat too much. Just so they are commended to drink. Well, what are they to drink? why, any thing they give you to drink is lawful and right for you to drink, and there is no harm in drinking whiskey, brandy, rum, gin, or wine, or beer, if you do not drink too much. So we, my Father's children, have as much right to drinl, under the gospel dispensation, as we have to eat; and we have a right to such things as they give of either.

See 2 ch. of John, 9 verse. Here Jesus made wine, and before he made it they wanted wine. See the 3rd verse. And I believe this was a common marriage, on the third day of the week; but you, brethren, have a right to think of this as you please. I should like to say more about this chapter, but my letter will be too long I fear. See Acts, 10 ch. and 41 verse: Who did eat and drink with him. Here Christ and his disciples did eat and drink together, hence it is as much harm to eat as it is to drink, and there is as much scripture authority for drinking, as there is for eating; so no more harm in drinking whiskey, than there is in eating meat, for both are wrong if you take too much.

See 1st Timothy, 4 ch. 2nd and 3rd verses. Here we see it written, if a man commands to abstain from meats, he speaks

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lies in hypocrisy; and just so with one who commands to abstain from drink, he speaks lies in hypocrisy. See 1st Timothy, 6 ch 17th verse: Who giveth us richly all things to enjoy. Now I will say, God has given us (the church of Christ or children of God,) all things to enjoy; then I will say, if whiskey is any thing, it is ours to enjoy; hence we have a gospel right to it, as well as we have to meat or bread. See 1st Peter, 4 ch. 3 verse: Here Peter forbids the excess of wine, but not the moderate use of it. Then, brethren, we should be careful to use it moderately, and not to excess; for if we do, it is a sin.

Now, brethren, I am done for this time on this subject; and will say, I am sorry it found its way in our paper, for I now believe that a brother or any other person has as much right not to drink, as I have to drink; so I find no fault of a man for not drinking, but I do think hard of them that tell lies about us that do drink; for we have as much right to drink as they have not to drink. Then let every man remain eating and drinking such things as they give, if it agrees with them; if not, let it alone.

I will now conclude by saying to you, brethren, that I have not said one word to hurt any body's feelings, but only wished to show my opinion on the subject; but have not said half as much as might be said. God bless us with a right understanding of these things, and unite us in the bonds of brotherly love and in peace. So farewell. As ever your unworthy brother in the Redeemer of sinners.

R. RORER.

TO EDITORS PRIMITIVE BAPTIST.

Pittsylvania county, Va.
Oct. 20th, 1817.

BRETHREN EDITORS: I send you the proceedings of our Association for publication, which I hope you will give a place in the Primitive as soon as practicable.

To the Legislature of Va.

We the Staunton River Association, as a Religious Body known by the name of Old United or Primitive Baptists, do remonstrate against the Petition sent there by a people called Baptists, praying you to enact a law to incorporate the General Association—and all other religious bodies. We, as a religious body, are opposed to such a law for we think the present law is a good law; for it allows every man to worship God in his own way, so he does not intrude upon the rights of others. This is all right, and we think it is as much law power as Christians ought to want, and is enough for us. And all our sister Associations, as far as we know, are opposed to the law to incorporate any religious body; and we believe all the Old Baptists in the State are opposed to it. And we also believe that the lay members of the Missionary Baptists are so far as we know opposed to it.

Then it is the clergy that want the act of incorporation passed, and not the members nor the people generally, but the clergy, and it is for their own benefit. We ask you as supplicants to think of these things, and we submit the whole to your better judgment.

Signed by order of the Association.

THOMAS LOVELACE, Mod'r.
HEZEKIAH SMITH, Clerk.

Now, brethren, the fact is that the missionaries or missionary preachers want the Legislature to enact a law to incorporate the General Association, which you can see from their Minutes of said Association, and they have also appointed five men that are famous for lying, to carry out their wishes in this matter. For proof of what I have said, see what those five chosen men of the Association say in their address to the public in the Lynchburg Virginian. There you can see they want the law of incorporation, and have not confined themselves to the truth about it; but I think it is only the missionary preachers are so zealous for this law, so as to cause them to pray harder and oftener to the Legislature than they do to God.

It does appear that those five chosen gems of the General Association have forgot their Lord God of heaven and of earth, he that created all things by the word of his power and rules and superrules the same. This God I say they have forgotten

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to pray to, but in the heat of their zeal they invoke the almighty Legislature to bless them with a law to incorporate the General Association; and all this praying is for to get more power to get money, this is all those priests want, for we hear them complaining much for the law to enable them to collect bequests left to their Association, hence their priests are more for money than for souls.

And now I will ask all the lay members of the mission party, or the General Association, what are you to be benefitted by this incorporation? I say nothing, but it is for the benefit of the clergy, or priests of the General Association. For you my friends know, that every member of a man's body is subject to his head, and if the head says strike, the hand obeys; and if the head says run, the foot obeys, &c. if the creature has the power. Hence the members are all under the control of the head, and so it will be with the General Association and her members; if you incorporate her, then she is the head of her members, the churches of that body, and then when the Association is incorporated she can say to her members or churches as their head, do this or that, and they must obey their head; for the Association is their incorporated head, and then my missionary friends you are completely priest-ridden.

Now, my dear friends, I can say from the bottom of my heart, that I cannot see how a free man if he has half sense and one eye, can be in favor of a law to incorporate any religious body. Nothing more on this subject at this time.

But I will say to bro. Temple, that I wish the Primitive to continue coming, as I for one cannot see how the Old Baptists can give it up if they can get it. I am not willing to let it go out, but will say to my brethren, stand to the rack. I expect to send in seven or eight subscribers shortly, if I can find out where to send and to whom to direct; as I hope the paper will continue to come, and hope the brethren will continue to write for the Primitive and in it, that we may hear from each other through it; for I am not one of brother Keaton's fault-finders, for I can say in truth there have been but a few letters in our paper that I have seen that I could find fault of, and some of these are mine. Then, brethren, let us all write on and speak often one to another. Nothing more now, but as ever your unworthy brother in Christ I hope. So farewell, brethren. *RUDOLPH RORER.*

P. S. I am sorry to part with Mr. Howard as our Publisher, for I fear we may lose our paper in moving it about; but I am anxious, brethren, for us to do all we can for brother Temple, if he will undertake to edit our paper, for I had rather have two than one a month. And I say to bro. Temple, we wish to hear from you as quick as possible, and let us know what you will or can do for us. *R. RORER.*

FOR THE PRIMITIVE BAPTIST.

Appointments for Elder William Burns, of Virginia,

1st of Jan'y 1848, at Pleasant Plains; 2nd, Sandy Bottom; 3rd, Beaver Dam; 4th, Richland Chapel; 5th, South West; 6th, Stone Bay; 7th, Yopp's; 8th and 9th, Woodsville; 11th, North East; 12th, White Oak; 13th, Hadnot's Creek; 15th and 16th, Newport; 17th, Slocomb's Creek; Thursday, 20th, Old Swift Creek; Saturday, 22nd, Red Banks; 23rd, Great Swamp; 24th Grindle Creek; 25th, Washington, at night; 26th, Beaver Dam; 27th, White Plains; 29th and 30th, Morattock; 31st, White Chapel; Feb'y, 1st, Concord; 2nd, Ansley's; 3rd, Sound Side; 4th, Bethlehem; 5th and 6th, Gum Neck; 8th, Morattock; 9th, Picot; 10th, Skewarkey; 11th, Spring Green; 12th, Log Chapel; 13th, Cross Roads; 15th, Coneto; 16th, Tarboro'; 17th, Hardaway's; 18th, Old Town Creek; 19th, Autrey's Creek; 20th, Meadow; 22nd, White Oak; 23rd, Tosnot; 24th, Black Creek; 25th, Contentnea; 26th and 27th, Salem.

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Elder Ely Holland expects to preach on Thursday 25th November next at White Plains; Friday 26th at Morattock; Saturday 27th at Concord; Sunday 28th at Angeley's; Wednesday 1st December at Morattock; Thursday 2nd at Picot; Friday 3rd at Smithwick's Creek; Saturday 4th, at Beargrass; Sunday 5th at Flat Swamp; Monday 6th at Coneto; and Tuesday 7th at Autrey's Creek.

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SOUTH CAROLINA. Wm. S. Shaw, *Rock Mills*. W. B. Villard, Sr. *Aiken*. M. McGraw, *Brown's* J. L. Simpson, *Winnsboro'*. J. G. Bowers, *Whippy Swamp*. Wm. Nelson, *Camden*. G. Mathews, *Germanville*. J. C. Lucas, *Lexington C. H.* Amos Hill, *Pleasant View*.

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MISSISSIPPI. William Huddleston and Edmund Beeman, *Thomaston*. Simpson Parks and Samuel Canterberry, *Lexington*. John S. Daniel, *Cotton Gin Port*. Mark Prewett, *Aberdeen* Wm. Davis, *Houston C. C.* Nichols, *Stump Bridge*. Wooten Hill, *Cooksville*. John Davidson, *Carrollton*. Thomas Mathews, *Black Hawk*. James Lee, *Beatie's Bluff*. James T. S. Cockerham, *Grub Springs*. James Crawley, *Minghoma*. Jos. Edwards, *New Albany*. Thomas C. Hunt, *McLeod's*. John Halbert, *Nashville*. Wilson Hunt, *Stewart's*. John Scallorn, *Pleasant Mount*. John Kinnard, *Daley's ⋈ Roads*. K. B. Stallings, *Dekalb*.

LOUISIANA. Thos Paxton, *Greensboro'*. Jas. Perkins and Needham Coward, *Big woods*. L. G. McGaughey, *Balliew's Ferry*. Benjamin Garlington, *Negreet*.

FLORIDA. Hartwell Watkins, *Monticello*. Lewis Tucker, *Campbellton*.

ARKANSAS. John Hart, *Saline*. George w. Rogers, *Arkadelphia*. C. B. Landers, *Union C.H.* J. M. C. Robertson, *Foster's*, John Honea, *Ozark*.

MISSOURI. John P. McDowell, *New Market*.

ILLINOIS. John Alsbury, *Lick Creek*.

INDIANA. wilson Conner, *Columbia*.

OHIO. John B. Moses, *Germanton*.

KENTUCKY. Washington Watts, *Corneliusville*. Levi Lancaster, *Canton*. Skelton Renfro, *Cumberland Ford*. Tandy James, *Somerset*. Isaac Horn, *Rome*.

VIRGINIA. Rudolph Rorer, *Berger's Store*. Wm. w. West, *Wheatley*. William Burns, *Davis' Mills*, Jesse Lankford. *Bowers's*. A. Rorer, *Edgehill* Thomas Flippen *Laurel Grove*. Thomas w Walton, *Pleasant Gap*. Levi Bishop, *Sinclair's Bottom*.

PENNSYLVANIA. Joseph Hughes, *Gum Tree*.

NEW YORK. Gilbert Beebe, *New Vernon*.

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TERMS.

The Primitive Baptist is published on the first Saturday in each month, at *One Dollar* per year. Five Dollars will pay for six copies subscribed for by any one person. Current bank notes where subscribers reside will be received in payment. Money sent to us by mail is at our risk. Letters and communications should be *post paid*, and directed to "Editors Primitive Baptist, Tarborough, N. C."

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THE PRIMITIVE BAPTIST.

EDITED BY PRIMITIVE (OR OLD SCHOOL) BAPTISTS.

Printed and Published by George Howard,

TARBOROUGH, NORTH CAROLINA.

"Come out of Her, my People."

Vol. 11. SATURDAY, DECEMBER 4, 1847. No. 24

COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

MINUTES

Of the Lexington Primitive Baptist Association, convened with the Bethlehem church, Edgefield district, S. C. Oct. 1st, 1847, and days following—seventh session.

The Introductory Sermon was delivered by Elder John Galloway, from the Proverbs of Solomon, 4th chapt. and 7th verse: Wisdom is the principle thing; Therefore get wisdom: with all thy getting get understanding. After which, the delegates assembled in the house and after prayer by Elder J. G. Bowers, proceeded to business.

1st. Read the letters from the churches in union, & minuted their state. Enrolled the names of the delegates.

2nd. Proceeded to elect the Moderator, Clerk, and Treasurer, and on counting the votes find Elder John Galloway, Moderator; and B. E. Clark, Clerk and Treasurer.

3rd. The Constitution and By-Laws for the government of the Association were then read.

4th. Called for corresponding letters. Received from the South Carolina Association a letter and Minutes, by the hands of their messenger, brother J. C. Lucus, and the messenger given the right hand of fellowship and made welcome among us.

5th. Appointed the following committee: On preaching, Wm. Hardy and G. Matthews; on revision, J. V. Sawyer Charles Anderson and J. G. Bowers.

6th. Called for the Circular Letter.

7th. Appointed Elder Wm. B. Villard to prepare the next Circular Letter.

8th. Appointed Elder J. G. Bowers to preach the next Introductory Sermon, and J. Galloway his alternate.

9th. Appointed brother Garret Matthews to write the Corresponding Letter.

10th. Called for and received the report of the committee on preaching.

The Association adjourned until tomorrow morning 10 o'clock. Prayer by brother Smith.

Saturday morning, 10 o'clock, the Association met according to adjournment, and after prayer by Elder Marshal McGraw, proceeded to call the names of the delegates.

11th. Read the Minutes of the preceding day.

12th. Called for and received the report of the committee on revision.

13th. The Circular Letter after revision was read, received, and ordered to be printed with the Minutes.

14th. Appointed our next Association to be held with the Prince William Church, Beaufort District, S. C. to commence on Friday before the third Sabbath in October, 1848.

15th. Appointed the brethren, Wm. B. Villard and Wm. Hardy to bear the Corresponding Letter.

16th. Resolved, that we have our Constitution, Articles of Faith, and Decorum printed again in our Minutes.

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17th. The body return their thanks to God and this vicinity for their kind protection during the present session.

The Association adjourned until the Friday before the 3rd Sabbath in Oct. 1848. Prayer by the Moderator.

18th. Called for contributions for Minutes. Preaching continued on the Sabbath by the brethren Wm. B. Villard, M. McGraw and J. G. Bowers, in order of their names.

JOHN GALLOWAY, Mod'r.
B. E. Clark, Clerk.

STATE OF THE CHURCHES.

Churches.	*Districts*	*Delegates' Names.*	*Baptised.*	*Rec'd by letter.*	*Restored.*	*Dis by letter.*	*Expelled.*	*Dead*	*Total.*	*Contribu's for Minu's.* $	Cts
Mt Calvary,	Lexington,	J. P. Callum, J. V. Sawyer,	—	—	—	—	—	—	—	—	—
Water Pond,	Barnwell,	J. Galloway, J. Brasley,	—	—	—	4	—	2	19	50	
Bethlehem,	Edgefield,	W. B. Villard, B. E. Clark,		2		1		1	15	1 00	
Cardis,	Beaufort,								15	1 00	
Black Creek,	Beaufort,	C. Anderson, W. Y. Smith,	10	2		3		1	61	1 00	
Prince William,	Beaufort,	J. G. Bowers, P. Terry,	2		4	6		1	95	1 50	
Mt. Pleasant,	Barnwell,	Wm. Harvey, D. All,	19	1	3	—	—	1	79	1 00	
			31	5	7	14	—	1	284	6 00	

CIRCULAR LETTER.

Beloved brethren and sisters: As you expect to have a short annual address from us, we therefore call your attention to the 2nd chapter and 8th verse, of the apostle to the Ephesians: "For by grace are ye saved through faith, and that not of yourselves, it is the gift of God."

Brethren, though there be many graces, and many of them much abused, yet we understand this grace to be the loving kindness of God, and that this grace was given to the children of God, by God the Father himself, and that they cannot receive it from any other source whatever. But this grace we believe to be the love, power, goodness, and free gift of God; not for any thing that we have done or can do to merit it, as done by us, but the love that God had for us before the world was.

Now, brethren, to prove that the children of God are not able of themselves, or by their own works, to obtain this grace, read St. John, 6th and 65: "And he said, therefore said I unto you, that no man can come unto me except it were given him of my Father." Philipians, 1st and 29: "For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake.

Therefore, this grace you see plainly is not received from man, nor from the institutions of man's invention, or education in seminaries of man's wisdom, nor is it bought with money; thia grace is the free unmerited love, mercy and goodness, and gift of God.

And now we close by praying you to remember Him that giveth this grace, and is able to present you faultless before his throne. Glory, majesty, power, and love, to his great name, now and forevermore. Amen.

—

CORRESPONDING LETTER.

The Elders and messengers, composing the Lexington Primitive Baptist Association to her sister Association the S. C. Association: we send this our letter of love.

Dear Brethren: Through the mercies of our God we are permitted to assemble once more in an associate capacity; and we are made to rejoice, when we contemplate upon the ruling providence of God. For the Lord God omnipotent reigneth, and that a hair cannot possibly

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fall to the ground without his knowledge; he knoweth all our wants both of a spiritual and temporal nature, and maketh provisions for them. It is indeed to us a source of great consolation amid the commotions and schisms which tear and rend the professedly religious societies of this day and time, while they cannot rely upon their God, we may rely upon our God; for he doeth all his pleasure among his people and he keeps his people by love. It is not by money that he keeps them, but it is his love, supreme love to us, and that we love him because he first loved us: bless the Lord, O my soul.

We continue to maintain that form of Bible doctrine on which we were as an Association originally constituted; the provisions made in the everlasting covenant of grace, or the complete redemption of the purchased possession. And as we cannot conceive that our plots or schemes are wanting either for helps or ornaments, we would rather sit low at the foot stool of our Lord and learn of him, than to attempt to teach him a better way to convert sinners or to build up his cause on the earth. It is our desire to maintain every good work, to all these we are plentifully furnished in the scriptures of divine truth; and while we studiously avoid those pompous parades which seem to engross the zeal of the popular professors of the day, we rejoice to think that our heavenly Father knew all things from before the world was made; and knowing all things, he knew man would fall. Therefore he provided a remedy, and that remedy he will apply to cure his people when he sees they are sick, we say sick of sin: And if we are made sick by being afraid of the devil, or afraid of going to hell, this remedy will not be applied to our case; but if we are made sick by love and hatred to sin, our case is sure to be cured; for our heavenly Father will save his people from their sins, not in their sins.

Dear brethren, we refer you to our Minutes, where you can see and know all the business that was transacted in our Association, and where our next Association will be held. We are glad to see your messengers, for we are weak in the ministry; but God is able to put to flight the enemies of the cross with a very few faithful soldiers. We think we had the gospel preached to us in its purity, and we hope the seed was sown in some that will show its fruits in days to come.

Dear brethren, pray for us, that we may be kept from the wicked one. We pray God to keep you and us from all harm. Amen.

—

CONSTITUTION.

1 *Article.* This body shall be known as the Lexington Primitive Baptist Association.

2 *Article.* The objects of this Association are, union of the churches, the good of man, and the glory of God.

3 *Article.* This body shall be composed of delegates from the churches in the following rates: each church shall be entitled to two delegates, the appointment of these delegates shall be signified by letter from the churches; these letters shall contain the number baptised, received by letter, restored, dismissed, excommunicated, and dead, throughout the preceding year, with the total number. Other churches of the same faith and order may be admitted into the union.

4 *Article.* The Association shall have a Moderator, Clerk and Treasurer, who shall be chosen out of the number of delegates by ballot, and continue in office until a new election shall be made.

5 *Article.* This Association disclaims any authority over the churches. It only possesses the privilege of recommending to them any measure that may be thought proper for the advancement of its objects, of inquiring into the state of the constituent members; and if it shall appear upon information, that any of them have departed from the faith of the gospel, as set forth in the declaration of our faith in the gospel in the declaration of faith and practice appended to this Constitution, of withdrawing from any of them, if after affectionate

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and gospel labor to recover them from their errors they remain irreclaimable.

6 *Article.* This Association may hold correspondence or form connection with any other religious bodies of the same faith and order, for the promotion of its objects; yet so as to leave the churches that compose it free to act in the case as they may think proper.

7 *Article.* This Association shall have power to make by-laws for its government.

8 *Article.* Any alteration in this Constitution may be made by a vote of two-thirds of the members present at a stated meeting, provided such alteration shall have been submitted to the churches for their consideration.

ARTICLES OF FAITH.

1st. We believe that the scriptures of the Old and New Testament contain the revelation of God's will to man, and constitute the obligatory rule for man in all his relations, as a creature and a member of society.

2nd. We believe that the scriptures reveal the existence of one only living and true God, subsisting in three distinct persons, known by the name of the Father, Son, and Holy Spirit; and these three are one in essence, possessing equal attributes.

3rd. We believe that God who made all things created man upright, but man have sought out many inventions; that all have sinned have come short of the glory of God, and that by the deeds of the law no flesh living shall be justified before God.

4th. We believe that God so loved the world, that he gave his only begotten Son, that whosoever believed in him should not perish but have eternal life.

5th. We believe that Jesus Christ, the only begotten Son of God, was made flesh and that he was born of the Virgin Mary, that he suffered, bled, died, was buried, and rose again, and is now at the right hand of his Father making intercession for his people, and will come again a second time without a sin offering unto salvation.

6th. We believe that Jesus Cerist in his perfect work magnified and made honorable the divine law, became the end of it for righteousness to every one that believeth, that God can be just and the justifier of the ungodly that believe in Jesus, and that whosoever will may come and take of the waters of life freely.

7th. We believe in the regeneration of the soul by the spirit of God in its sanctification by his word, and in the eternal glorification of soul and body after the Judgment day.

8th. We believe that the salvation of the sinner is by grace through faith, and not of works.

9th. We believe that good works are to be maintained for necessary purposes, since God has before ordained that his people should walk in them.

10th. We believe that all that the Father hath given the Son shall come to him, and will be raised up at the last day; and that those that sleep in Jesus, God will bring with him, that they may be ever with the Lord.

11th. We believe that there will be a general resurrection of the dead, and a general judgment, the result of which will be a final reward to all men according to the deeds done in the body; and that the wicked shall go away into everlasting punishment and the righteous into life eternal.

12th. We believe that the preaching of the gospel is an ordinance of God, and should be liberally supported by his people.

13th. We believe that baptism is an ordinance of the gospel, and consists in the immersion of the body of a sinner in water, upon profession of his faith in Christ Jesus.

14th. We believe that it is the duty of all baptised believers to unite together in the church relation.

15th. We believe that Jesus Christ has instituted a church on earth, and that separate bodies of baptised believers in Christ, associated together as local convenience admits, upon the principles of the gospel for the worship of God and mutual edification of its members, are parts of this

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church and constitute the churches of Christ.

16th. We believe that each of these churches is independent in point of government of every other, though they should be united in harmony; and love, and in common effort for mutual benefit, of the promotion of the cause of God.

17th. We believe that the officers of Christ's churches are bishops and deacons: by bishops we understand elders, pastors, having the spiritual charge of a church. By deacons we understand those that have the charge of the temporalities of the church.

18th. We believe that civil government is an ordinance of God, and that we should give it our support.

—

BY-LAWS,

Or, Decorum for the Association.

1st. A sermon introductory to the business of the Association, shall be delivered at 12 o'clock on the first day of each session, by a minister apponted at a previous meeting.

2nd. Immediately after the sermon is ended, the delegates shall assemble in some convenient place, when the moderator, or another at his request, shall open the meeting by prayer.

3rd. The letters from the churches shall be called for and read, when the Clerk shall enrol the names of the delegates and minute the state of the churches. The names of the delegates shall then be called, and the absentees marked.

4th. If there are any applications for admittance into union, the delegates bearing such applications shall present them, when they shall receive immediate attention.

5th. The Moderator, Clerk, and Treasurer, shall then be chosen.

6th. The Constitution, Declaration of Faith, and Rules for the government of the Association, shall then be read.

7th. Letters and messengers from corresponding Associations shall be read and received.

8th. The standing committees shall then be appointed by the Moderator, of which there shall be the following: 1st. Committee for the arrangement of preaching. 2nd. Committee of revision. 3rd. Committee on the Treasurer's account. 4th. Committee on the state of religion. 5th. Committee on the Minutes of the corresponding Associations.

9th. The Moderator shall preside, keep due order, state all matters that are to be considered by the Association, ascertain and declare all decisions that shall and may be made. He shall be the judge of order, though an appeal may be made from his decision to the body; when he desires to be heard, he shall put some one in his place and then he may give his views.

10th. The Clerk shall enrol the names of the delegates, minute the state of the churches, keep the proceedings of the body, and prepare a fair copy of the whole of each session for the press.

11th. The Treasurer shall take charge of all the monies and specialities belonging to the Association, and dispose of them as the Association shall direct; he shall at each session of the body present a written report of the state of his office, to be examined by the committee on the Treasurer's accounts.

12th. The business of the Association shall be opened and closed each day of its session by prayer.

13th. The members of the Association shall appear at the hour appointed by the body on each day of its session, and no member shall depart without leave from the body.

14th. The members will be expected to keep their seats, and pay profound attention to the business of the Association when in session; they will not without pressing necessity, leave the house, nor then without leave from the Moderator.

15th. The order of business will be conformed to the arrangements of the previous session, as shall appear on the Minutes. But when any article is dispoed of, any new business may be brought up before the body, on a motion that may be second-

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ed; and when the whole business on the Minutes shall be disposed of, then any new business may be brought up on motion seconded.

16th. When any motion is made and seconded, it shall be stated by the Moderator, for full and free discussion; the decision of which shall be made by a majority of votes, as must be in all other decisions; in an event of an equal division, the Moderator shall have the casting vote.

17th. When a member has any thing to offer to the body, he shall rise from his seat and address the Moderator as brother Moderator, and confine his remarks under discussion; if more than one shall rise at the same time to speak, the Moderator shall name the one who has the preference, being regulated by priority in rising, if this can be ascertained.

18th. Each member shall have the liberty of speaking three times on the same subject and no more, without special permission from the body.

19th. Whilst a subject is under discussion, no motion shall be allowed except for postponement, amendment, or adjournment.

20th. Any of these rules may be altered or amended by two-thirds of the members present at any meeting of the Association.

JOHN GALLOWAY, Mod'r.
B. E. Clark, Clerk.

THE PRIMITIVE BAPTIST.

SATURDAY, DECEMBER 4, 1847.

This number closes our connection with the publication of the Primitive Baptist paper. The subscription list, together with the unpublished communications on hand, will be transferred to Elder Temple, and the present subscribers will be furnished with the paper, unless they direct otherwise. We make this our last appeal to Agents and subscribers, to remit us as soon as practicable, their arrearages—and to those who have kindly sustained us we hereby tender our sincere thanks.

GEO. HOWARD.

To the Agents and Subscribers of the Primitive Baptist.

We insert below a letter from Elder Burwell Temple, from which it will be seen that it is in contemplation to remove the publication of the Primitive Baptist from Tarborough to Raleigh on the 1st of January next. We intend to throw no obstacles in the way of its removal, nor to discourage Elder Temple from his purposed project; but we cannot give the details he desires, for the simple reason that it is impossible for us to say what part of our receipts for this year properly belong to it, as many of the payments embrace arrearages for several years past, and some were not specified, who nor what for. It is an experiment with him as it was with us. We commenced the publication of the Primitive nearly twelve years since, with less than 300 subscribers; that number increased in a few years to upwards of 2000, but has now dwindled to about 800. We stated two years since in the Primitive, that the receipts would no longer justify its publication semi-monthly, and we have seen nothing since to justify a change of that opinion. With a promptness and liberality, for which they will please accept our thanks, many of our Agents and Subscribers have recently paid up arrears of several years standing; and we hope that others will be induced to do likewise, previous to the 1st of Jan. next, when our connexion with the Primitive will cease. Those who have paid in advance over that time, will have the paper continued to them at our expense until they receive sufficient numbers for which they have paid; or have the proportion of their money returned to them, if they so direct.

In conclusion, we tender our heartfelt thanks to our Agents and Subscribers, for the kind assistance and pecuniary aid they have extended to us, and for their friendly wishes for our present and future welfare; and hope the Primitive Baptist may exist for years to come, and prove a continued source of consolation and gratification to them. *GEO. HOWARD.*

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TO EDITORS PRIMITIVE BAPTIST.

—

North Carolina, Wake county,
July 13th, 1847.

DEAR BRETHREN EDITORS, of the Primitive Baptist: As I have to send on some remittance to Mr. Howard, the printer of the Primitive paper, I shall address you on the subject of the change of the Primitive, as referred to by our much esteemed brother Hart, which appeared in the number for August in advance.

I must acknowledge, dear brethren, that I am in some degree sensible of my inability to take charge of so important a paper as that of the Primitive Baptist, yet I must say to you I am unwilling that the paper should go down, inasmuch as we all know that as light disappears wolves appear from their dens, and as light appears they retire to their holes. And I do believe, brethren, that there is much light shed abroad in its pages, and I have no doubt but the light that has been shed abroad in the Primitive has had a good effect, in keeping the mischievous wolves more confined and less mischievous, as the light maketh manifest, for whatsoever maketh manifest is light. And I do believe that there has gone abroad much light—gospel light—that has ministered much comfort, growth in grace and knowledge of the truth, making manifest clearly the works of darkness in all their works of deceivableness, of unrighteousness in them that perish; but let this paper go down and I predict the enemies of truth will be emboldened.

But brethren, I had much rather some abler person than myself would take charge of the Primitive; and if none other will, I am difficulted about becoming the Editor thereof in two respects beside my inability, to wit: I do not know that the change of the paper from its present condition, from Editors to Editor, from two dollars per volume to one dollar per volume, or the removal from Tarborough to Raleigh as the place of printing—secondly, as I shall have to bind myself to pay to the printer a certain stipulated price for printing per year—whether there will be a sufficiency of patrons to the Primitive to screen me from loss. I have made some calculation on the receipts of this year up to June number, it being half the year, and find they do not amount to half of what I shall have to give for printing per year, if I have made no mistake. It would cost me 595 dollars per year, and whether the dues for the remaining six months would bring up an equivalent to cover the $595 is unknown to me. I should be glad if Mr. Howard would give us some instructions on that point in September number; and that the patrons of the paper generally, through their agents or otherwise, whether they are willing to the above proposed change of the paper, will speak out as I hope they will, as I cannot as yet believe they would be willing that I should suffer loss. This if done at all I hope will be done speedily, as I do not expect to undertake it at too great sacrifice. If the proposed change should meet your approbation, I expect to serve you and the cause of truth to the utmost of my ability.

May the grace of our Lord Jesus Christ reign in our hearts to the glory of our God and our material peace and edification.

Yours as ever,

BURWELL TEMPLE.

—

PROPOSALS

For publishing in the City of Raleigh, N. C., a semi-monthly paper entitled the Primitive Baptist, edited by Burwell Temple, printed and published by Wm. W. Holden.

The Editor in attempting to revive the Primitive Baptist, is not vain enough to profess for a moment to be competent to the task which he is about to undertake; but through the urgent solicitations of divers brethren, the friendly expression of opinion of the Kehukee Association at the last session, and a desire on his part, that the Baptists of the Primitive order in this section of the world should have the means as well as the privilege of defending themselves against the slander and defam-

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ation cast upon them by the fashionable order of religionists which are gathering thick and fast among us; hopes and flatters himself that with the aid of divers brethren whose assistance he has reason to expect, and of *Him* who will avenge his Elect that cry unto Him daily, he will be enabled to defend truth, expose error, strengthen the weak hands, confirm the feeble knees, and comfort them that mourn over the present dark and sickly state of the Church of Christ.

In assuming entire the editorial department of this paper, the Proprietor reserves to himself the privilege of rejecting whatever in his judgment may be calculated to do harm rather than good, and he here would most respectfully request all those who may favor him with their communications, to abstain from all vulgar, harsh, and unchristianlike remarks or expressions, which while they raise the ire of our enemies but serve to chill the feelings of our friends and rather reproach the cause of him who has said: "Let all things be done decently and in order."

TERMS.

The Primitive Baptist will be published as formerly, viz: twice a month, commencing on the first of January, 1848, at one Dollar per year, payable in advance, or on the receipt of the first number; six copies will be forwarded to any individual for Five Dollars. All communications must be post paid and directed to Burwell Temple, Raleigh, N. C.

All persons holding subscriptions or friendly to our paper will please exert themselves in our behalf and send on the names of subscribers by the first of January next, if convenient. Oct. 30, 1847.

FOR THE PRIMITIVE BAPTIST.

Appointments for Elder William Burns, of Virginia,

1st of Jan'y 1848, at Pleasant Plains; 2nd, Sandy Bottom; 3rd, Beaver Dam; 4th, Richland Chapel; 5th, South West; 6th, Stone Bay; 7th, Yopp's; 8th and 9th, Woodsville; 11th, North East; 12th, White Oak; 13th, Hadnot's Creek; 15th and 16th, Newport; 17th, Slocomb's Creek; Thursday, 20th, Old Swift Creek; Saturday, 22nd, Red Banks; 23rd, Great Swamp; 24th Grindle Creek; 25th, Washington, at night; 26th, Beaver Dam; 27th, White Plains; 29th and 30th, Morattock; 31st, White Chapel; Feb'y, 1st, Concord; 2nd, Ansley's; 3rd, Sound Side; 4th, Bethlehem; 5th and 6th, Gum Neck; 8th, Morattock; 9th, Picot; 10th, Skewarkey; 11th, Spring Green; 12th, Log Chapel; 13th, Cross Roads; 15th, Coneto; 16th, Tarboro'; 17th, Hardaway's; 18th, Old Town Creek; 19th, Autrey's Creek; 20th Meadow; 22nd, White Oak; 23rd, Tosnot; 24th, Black Creek; 25th, Contentnea; 26th and 27th, Salem.

RECEIPTS.

H. P. Anderson, $5 | Ichabod Moore, $13

AGENTS

FOR THE PRIMITIVE BAPTIST.

NORTH CAROLINA. C.B.Hassell, *Williamston*. R. M. G. Moore, *Germanton*. W. w. Mizell, *Plymouth*. Benj. Bynum, *Nahunta Depot*. H. Avera, *Averasboro'*. Burwell Temple, *Raleigh*. Thos. Bagley, *Smithfield*. James H. Sasser, *Waynesboro'*. L. B. Bennett, *Heathville*. Cor's Canaday, *Cravensville* William Welch, *Abbott's Creek*. A. B. Bains, Jr. *Stanhope*. C. T. Sawyer, *Powell's Point*. H. Wilkerson, *West Point*. J. Miller, *Milton Park*. Isaac Meekins and Samuel Rogers, *Columbia*. Wm. M. Rushing, *White's Store*. James H. Smith, *Wilmington*. Jacob Herring, *Goldsboro'*. S. Tatum. *Elizabeth City*. Adam Hooker, *Salem Church*. Abner Lamb, *Camden C. H.*

SOUTH CAROLINA. Wm. S. Shaw, *Rock Mills*. W. B. Villard, Sr. *Aiken*. M. McGraw, *Brown's*. J. L. Simpson, *Winnsboro'*. J. G. Bowers, *Whippy Swamp*. Wm. Nelson, *Camden*. G. Mathews, *Germanville*. J. C. Lucas, *Lexington C. H.* Amos Hill, *Pleasant View*.

GEORGIA. John McKenney, *Forsyth*. Thomas Amis, *Lexington*. John M. Field, *Macon*. John W. Turner, *Pleasant Hill*. William Trice and William D. Taylor, *Thomaston*. Ezra McCrary, *Warrenton*. Prior Lewis, *Thomasville*. I. Lassetter, *Vernon*. Abner Durham, *Greenville*. Geo. Leeves, *Milledgeville*. W. J. Parker, *Chenuba*. J. P. Ellis, *Pineville*. F. Haggard, *Athens*. A. M. Thompson, *Fort Valley*. Daniel O'Neel, *Olive Grove*. John Wayne, *Cain's*. R. S. Hamrick, *Carrollton*. D. Smith, *Cool Spring* Moses H. Denman, *Marietta* Jethro Oates, *Mulberry Grove*. Isham Edwards, *Marion*. Joseph Daniel, *Fish's*. R. L. Hayne. *Lebanon*. T. w. Dearing, *Cotton River*. E. Davis. *Green Hill*.

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Flowers Collection

THE PRIMITIVE BAPTIST.

BURWELL TEMPLE, EDITOR. "COME OUT OF HER, MY PEOPLE." JOHN ROSEMOND, PRINTER.

Vol. 13. *Raleigh, N. C.--Sat., May* 12, 1849. No. 9.

COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

Arkansas, January 16th, 1849.

DEAR BRO. TEMPLE:

I enclose you one dollar to pay my subscription to the Primitive for the second year. I have been reading your valuable paper for some time, and shall take a pleasure in receiving and reading it for future times; Brother Reuben W. Ellis, I presume forwarded my name to you from Little Rock,—we are few and scattering in this country, but I trust what there is of us are all led by the same spirit. The Saviour says, "my sheep know my voice, and I call them by the name, and they follow me." This single sentence gives me great consolation sometimes when I look round me and see other denominations flourishing while we "Regular Baptist stand like Pompey's Pillar" never any peremptible changes taking place, but now and then, some wandering sheep hears the voice of his Shepherd and comes into the fold, which causes my mind to resolve upon the words of the apostle, "And the Lord added unto the church daily such as should be saved." And again, "If we have hope only in this world we are of all men most miserable," for we are persecuted beyond reason. Why, says one of these who come up with sons of God, "to present themselves before the Lord." "You are Elected foreordained and predestinated acording to your own doctrine, from before the foundation of the world to everlasting life; why need you pray or be trying to do good, for certainty you cannot be lost, if I held your faith I would, do whatsoever I listeth, I would take my fill of this world and then praise my God for loving me and giving me everlasting life in the world to come." To which I am glad that I can make reply in the word of blind Bustemias, John 9th 31st v. "Now we know that God heareth not sinners; but if any man be a worshiper of God, and doeth his will, him he heareth." Then let persecution continue, St. Paul gloried in persecution and should we do less, we know that the few who believe on the atoning merits of the crucified Saviour, who have been called with an holy calling according to the foreknowledge of God, "shall be saved." And few indeed, I am pursuade there will be, "many are called but FEW are chosen," says the Saviour. Then if there is but few of us, and that few is persecuted, let us continue in the faith, everlooking for the second conceving of our Saviour's.

I wish you to send me one of Elder Wilson Thompson's Address—perhaps, I may be able to forward you a list of names.

I should like to write you a history of my whole life, as I feel, from your communications (Editorials) that I would like to see you, but being so far asunder, it is not very probable that I ever shall, but I feel that there is a unity of sentiment not usual, and I sincerely hope the Lord will bless you in the noble business which you have in hand, and as far as I am able, I will assist you by receving funds and subscribers, to the "Primitive," and if I thought that I could give any assistance by way of communications, I should be very happy to do so, but not being much accostomed to write for periodicals perhaps it might be time & labor lost;—however, I will enclose a few of my scribblings and if you can find place for it in the Primitive, after making all necessary pronunciative cor-

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corrections you have the privilege of doing so.

I remain ever your obedient servant, and if the Lord will,

Your brother in Christ,

H. H. HIGGINS.

For the Primitive Baptist.

Elizabeth City, North Carolina,
December 30th, 1848.

Dear Bro. Temple:

I have received a Poem from Sister Elizabeth Fletcher, found in the papers of William Freshwater, her brother in the flesh, made by him on the Death of his Wife, July 27th, 1833; he was a Baptist in faith, she wishes it brought to light, if you think proper to put in your paper, if not you will throw it aside.

S. Tatum.

Hail! Mighty God! who doth preserve my life,
Who gave to me so good, so kind a wife;
Hail, wedlock Hail! Hail, happy, happy day!
To me my Betsey did herself give away.
Oh! happy day, alas! you're past and gone,
My Betsey's dead and I am left undone;
No more to see your lovely smiling face,
Unless we meet again in Paradise.
Ah! oft I think of that dark gloomy night,
In which my Betsey's soul did take its flight
To the blest realms above, its joys to see,
And left the world to wretchedness and me.
Prepare me, Lord, for that most awful day,
In which my soul must leave its mortal clay,
And may my soul, on Angel's pinions rise,
And meet my Betsey then above the skies.
Then all is well; we meet no more to part;
This thought doth cheer my drooping, aching heart:
That we shall meet in the bright heavens above,
Where we may sing of his Redeeming love.

WM. FRESHWATER.

FOR THE PRIMITIVE.

Continued from the page 116.

Brethren, I heard abundance said about two seed doctrine, and I hope it won't make you mad, for me to tell you what I think about it. God says to the serpent, "I will put enmity between thee and the woman, between thy seed and her seed." There Brethren is a mistery, and I don't think we ought to fall out about it. Let every man that writes or preaches, give his views on any part of the Scriptures, and leave the people to judge for themselves. My thinking a thing to be so, don't make it so, unless God has appointed it so, and if the devil is eternal as some have it, the devil has appointed the one seed, and God the other; and of course if there is two eternals, the one must be as independent as the other, for eternal is eternal, and no man can make any thing else of it. In my view, if God had said we will put enmity, this would have altered the case; but not so—God says, I will put enmity no partnership in the case. To tell Brethren, I myself believe only in one eternal, and that is God, and that God by his wisdom made everything that was made, and without him there was nothing made,—and now Brethren, my opinion is, that nothing can exist eternally, but what is eternal, and I believe that God's grace and his love, is as eternal as himself. And I believe there is nothing can go to God, except it first come from God, and except the grace of God which is his love comes down from heaven & takes possession of our souls, we never shall be eternally happy, for certain I am, that it is God's eternal grace that feeds the soul with eternal love, through the countless ages. And, so I believe God is in the beginning of the work, and God is in the middle of the work, and God is in the end of the work; as well as in the beginining of creation, and in the begining of pre-

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servation, and in the begining of redemption. So I am one that gives God all the glory, all the honor, and all the power; and none to the poor feeble dirt-worm of the earth, and poor work-mongers. What do you think of such a poor wretch as old Isaac Tillery, to have such a belief as this? You give me the name of hard-head. Well, it don't make me mad with you, for I own the name. God's people in Scripture is called sheep, and a sheep has the hardest head of any other animal—so that name suits me very well. Well, you call me Iron-Jacket—well, I am willing to own that too, for an iron-jacket won't strech big enough to fit every body like yours will. That is made of linsey woolsey. Now you know an iron jacket won't fit any body, only those that it is made for, neither will free, unmerited grace alone fit any soul under heaven, except it be those that God the Father gave his Son Jesus Christ in the covenant of redemption for, for He, Jesus says to the Father,—"I pray not for the world, but those that thou hast given me out of the world,"—or words to this amount. So you see that the iron jacket won't fit every body. No wonder you fall out with an iron jacket, when you with all your schemes, and plots and plans, that you and the devil can invent, cannot get it, touch it, nor wear it, for it so hard that you cannot bend it, nor break it, nor get it except God gives it to you. All your effort are in vain. Now, I hope that your new schemmers won't get mad with me for telling you what I do believe. Now, I don't get mad with you for not believing me, like you do with me, and same of you, you yourselves know that you wright me letters, so scandalous, that you are ashamed to sign your name. Now my opinion is, that any man that will wright to another man a letter, & is ashamed to sign his name to it, I think such man, a fool, a liar, and I know he is a coward. Whenever I get ashamed of my name being seen to any of my writings, I will throw my pen into the fire, and never wright another line while I live. But what better can be expected of a wolf than to sneak about in the dark. Brethren, one of those sneaking preachers have got so mad at my last piece I wrote in the Primitive, that he has written me a letter stating in it that I ought be in hell chained down, for he says, I am a damned rascal and a damned old hog-thief; and so goes on, and winds up with a prayer, and says: he wishes me well and hopes that the Lord will have mercy on me, and that I may go on my way rejoicing to glory. This says the sneak, is the prayer of one that wishes you well. I just state these things that the people might know what sort of preachers the devil makes at his notion. And now Brethren, I am about coming to a close, and I hope to God that I have given no offence to none of my brethren. By old age and much trouble my mind is much shattered, yet on the plan of salvation, by grace I stand immoveable. God in his wisdom plainly foresaw that man left to free will surely fall. So the plan of redemption was fixed for the man before he was created, or come from his hand. So God in his wisdom has fixed every thing so that no one can alter nor change His blessed will—he firmly declared that those things should be, but into his wisdom no man can see.

So no more at present, but still remain your poor old unworthy brother, in Gospel bonds till death,

ISAAC TILLERY.

FOR THE PRIMITIVE BAPTIST.

REPORT OF SOUTH CAROLINA

Primitive Baptist Association.

Aiken, 5th of April, 1849.

The Committee appointed after the adjournment of the Lexington Primitive Baptist Association, to correspond with Southern & Northern Primitive Baptists to ascertain whether they are all of the same faith, and feeling, and to prepare suitable memorial, or memorials, as may be most proper to prevent Abolition encroachment, &c.

Report, that they have as far as in their power gone into the above requirement, and have found but one objector in the Southern

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States, coming out of the State of Miss., stating his fears that it would tend to devide the Primitive Baptist, which we think has been properly answered by the Editor of the Primitive paper at Raleigh, expressive of all the views on the subject.

Other objections however seems to arise out of Freedoms Guard, Published in the State of New York, edited by W. D. Beebe. These objections however, are of another nature, as to the object in view, no objections at all, but goes in them with full approbation, but the manner in which they are brought, coming from a religious body, are the objection drawn.

It was a great pity that these objections from religious bodies were not thought of, when all religionist of the North flooded Congress with their memorials, with the Abolition Society at the head of them, in every conceiveable State of mamification, with the alone exception (as we believe) of the Old School Baptist, whose silence on that occasion no doubt has strenghtened the arms of all the fanaticks at the North, how long will they be silent on this top piece of antichrist, while, wonderfull to think, they are combatting with all the subordinate branches. It is hoped that they will yet consider this matter, and say: let the last be first, and the first last.

But the committee will here state that one of the primary object of this body, was, that as soon as the memorial was ready, (and being somewhat of a political nature,) that it was to be open and free to any citizen who felt willing to sign it.

But we will not loose time here, nor do we desire to justify ourselves, we are frank to acknowledge that all subjects proceeds upon matter, and manner, and the editor acknowledges us right in the matter and this is all we insist upon, the manner lies under the public eye, we would be pleased that Freedom's Guard would devise the manner. The committee feels ready to vouch that the people will follow after a good thing when they know it and when dressed to their taste, without insisting to ask from whence it comes.

Our objector refers us back to Primitive ages from the days of John the Baptist until now; Primitive Baptists have never asked any thing from any potentate, but to be let alone, this is the truth. but it is not the whole truth, in the days of John the Baptist there was a Taxation, John the Baptist did not say let me alone, but he was obedient to the mandate, the Saviour and his desciples did so too, and we are all taught to be subject to the powers that are ordained of God.

Saint Paul was a Primitive Baptist, and when civil liberty was withheld, and he persecuted by the Jews did he hesitate to appeal to Cæsar for protection, and was he blamed for so doing, or was he told his masters, kingdom was not of this world.

Government, as such, in primitive ages did not persecute Primitive Baptists, their persecution came from a certain fanaticism. Government in all ages is to protect subjects that are truly so.

In our memorial we have asked nothing but what tends to the sustaining this Union, and we can but hope to be heard, not merely as Baptists, but as component branches in citizenship we will hold the matter, the manner we say again—we are willing to leave to you at the North, so it be a good manner, we hope to be found comfortable.

Your committee thinks they can do nothing more at this time, all that remains, is for the people to unite, and we will try to be acters on this matter, and follow in the good old way of peace and safety.

We have to take notice of a mistaken impresion on the minds of some of our worthy correspondents at the North, supposing that we at the South, have for our object Southern protection, this mistake we wish to remove, we hesitate not to say, It is to save the severance of the Union, this is our object.

P. S. The Committee foresee at this advanced period, that the first conveniency that will take place (in all probability) will be at our respective meetings, at our meeting houses, and prepare there in getting all the subscribers possible to the memorial, and each Church send by their delegates all the subscribers they have obtained to each of

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their Associations, (and without them the South can do nothing,) your Committee hopes that such a course will be productive of much good more particularly at our Associations at large, throughout our Union in the East assemblage that will take place. And where printed memorials cannot be obtained, a fair manuscript will answer every purpose. The whole of which is submited.

JACOB G. BOWERS.
WM. HARDS.
WM. B. VILLARD, SEN.

The Bend of Nahunta, Wayne co.,
March 8th, 1849,

Brother Editor:

For some time, I have thought, of writing a little more for the Primitive, if it was no more than to let some of my Brethren know how well pleased I am yet, to find in this day of darkness, delusion, and almost every thing but the right, thing, that there is as many scattered over these United States with life enough to wright, and hold up God's truth to a world, for the most part in wickedness and far gone in error. I want to let some Brethren hear from me again; on this Old Hill on Nahunta there is yet living one, that for more than thirty years has been a warm advocate for the doctrine of predestination and election, and though despised by the world, and particular by antichrist's followers, yet I feel bold to say that its upon this doctrine that the world stands, for God has a chosen people, or Church which St. Paul tells us is the pillar and ground of the truth. Now, Brethren, as I don't intend to write much at present, I want you my Brethren to keep writing, for there is no time to go to sleep, but if there should unfortunately any one have gotten to sleep, wake up. I feel very glad that our Brother Hassel is such a good hand to keep a wake, (or sev and he is,) for I emagine I see him watching every step of Old Mother Kehuky, while on her way to Raleigh and Washington City, by this time I expect she has gotten home. And now Brother Hassel, though we were, and are delighted with your writings, we want you now to leave home a while, and come and preach some for us; several persons have been saying—I want to see and hear the man, do come among us and preach for us; and the Brethren in the ministry generally are invited.

BENJAMIN BYNUM.

Tennessee, January the 1st, 1849.

Dear Editor:

I claim this as an opportunity of addressing you with a few lines, hoping when this comes to hand that you and family may be in the enjoyment of good health. Myself and family are in good health at this time. Mr. Temple, I also hope that you have met with encouragement enough, to undertake the 13th Vol. I have thought some times of having my paper discontinued, but under the consideration of there being very little preaching in this section, (I allude to that that is worth calling preaching,) there are lectures and missionary debates every Sunday, people tell me they make a great fuss but not loud enough to reach my ear, for I never go amongst them. I am much like old Mr. Tillery about that. "I dislike the principle so much that I almost despise the name." I am much pleased with the step the old School Baptist are taking in preparing there memorials, for if it does no other good, it will show that there is an opposition to priestcraft, which if I know myself, I am in full opposition to all its train and ever shall so remain so long as I live under the disdainful consideration of the chaplaincy system, and other incorperated bodies. I failed to go to the Presedential Election, and unless a prospect of better management, I never expect to vote again, for it does appear that the various Institutions have the uppermost Seat in Congress, whilst the good old constitution seems to be trodden under foot. My dear Sir, I am perfectly willing for every man in America to know that I stand in opposition to all its hypocritical train, that is in my mind. Mr. Temple, Sir, under all these circumstances I cannot give up the Primitive Baptist; you will please

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therefore to continue sending me the paper. So I close by requesting you to remember me when it goes well with thee.

As ever your friend and well wisher,

SAMUEL FORREST.

Cool Spring, Washington co., N. C.
April the 4th, 1849.

BROTHER TEMPLE:

The question I asked you of the light shining, I did not ask it to put a burden on you, nor to hurt your feelings; I asked the question because I thought it an important question—one that ought to be in print, and if you put your views in print, it would be one way for you to let your light shine. I like your views very well myself; but yet I think one number of the *Primitive* would not hardly begin to hold the explanation of the parable which begins—"ye are the salt of the earth." I think the most of christians are too apt not keep the candle snuffed, or their lamp trimmed, so the light shines only a small distance. When the light is put in print, it shines further. This parable in the 5th chapter of Matthew, I call a great passage of Scriptures, but not so mysterious as many others. There is one more, that I would like to see your views on, or some other person that is able to explain the 13th verse of the 23rd chap. of Mathew.

I am yours in christian respect,

MAXIMILIAN TATUM.

January 20th, 1849.

BROTHER TEMPLE:

By neglect of the Post Master I am yet behind in forwarding to you, what I owe for 1848 and 1849, consequently please find $2 which will satisfy my subscription up to the present year, and being so well pleased with the Primitive, you may consider me a contributer to it during life, for I assure you it is the only true doctrinal preaching that I hear, for in this part of the country they are all New School order which causes me to go with my head bound down from days end to days end; there is no Primitive Church in reach, or I would obey the call, 'come out from among them.' But I am old and have but a few days to sojourn here, but when I am done with this world I hope really that we may all meet in a better and happier place than this, with all my dear Primitive Brethren and friends.

Yours in hopes of a blessed mortality.

FRANCIS BRYAN.

Near Cotton Gin Port, Mississippi,
March 4th, 1849.

To Bro. Temple:

My Dear Brother, In the *Providence of God* I am yet spared in the land among the living; for what purpose the Lord only knows. *Being* compelled to stay at home to-day, & while meditating on the everlasting love and goodness of God towards me, in days, months and years gone by, I concluded I would write you a few lines in part to inform you that I have received the little welcome Messenger the *Primitive Baptist* regularly, when sometimes I take it up and comence reading without any internal feeling. Then brethren, before I am aware, that everlasting goodness and love of a kind and merciful God, some how or other gets into my feelings which often buoys my poor doubtful soul, so that it gives me fortitude to lay hold or claim this Scripture as a token of my change from nature to grace. That ye may know, ye have passed from death unto life because you love the brethren. Now, brethren, this internal feeling above alluded to, for my life I have not the least control of; I want to say to my brethren and sisters, in times past when reading your several communications, you don't know how it gratifies my sometimes lonsome feelings: it really is calculated to strenghten my doubt-

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ful disputation of mind, which I have to carry with me daily. I have thought at different times I would quit taking the *Primitive*; this notion gets almost as big as a mountain in feeling, & some religious pleople saying you have been taking it almost from its origin, and do take something that is more fashionable for no body but yourself cares anything about it.

Brethren, I mention these things because I cannot help them, but when I return back to the internal workings of the spirit, I must confess I hear God saying by the mouth of his servant Solomon, "remove not the ancient landmark—which thy father have set." *Prov.* 22, 28 verse. Also, I hear him saying by the mouth of his servant Jeremiah, 6, 16, "stand ye in the way, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." Now Brethren, I can't leap over the above Scriptures. A word now about the *Primitive*—if its spirit does not advocate the doctrine of the Gospel of the Son of God, I am yet in the dark on the subject. Then contend earnestly for the faith once delivered to the saints, and in connection with this, Old Brother Paul speaking to the brethren or the Church at Rome, says: "Now, I beseech you brethren, mark them that cause divisions and offences, contrary to the doctrine which ye have learned; and avoid them." Romans 16, 17. Well now, back to my conclusion. Others may partake of the fashions of the day, but stop let me take a peep away yonder,—I hear one saying the zeal of thine house has or hath eaten me up. A. gain, there is a people that have a form of godliness but not according to knowledge; now my dear brethren it is high time for us to be on our lookout, for there are so many in this, our day and time, that are so zealous and have such a form of godliness, that they put me in mind of the Ephriamites when they were escaped, desiring to take the passage of Jordan. The Gilcadites in substance said, if you are Ephrimites, say Shiboleth, and he said Siboleth, and they slew him. (Read the connection.) Now when these zealous and Godly people tell me of these modern fashions of religion, I have to throw out the countersign or watchword. Say now Shiboleth—in other words give me an explanation of an experience of grace felt and experienced in the heart. One in particular set down to tell me all about a change of heart as we talked it once, but I firmely believe he did not come any nearer feeling of an experience of grace, than the Ephriamite did the word Shiboleth; it was all the time Siboleth. But when a poor, helpless, undone, ruined & lost creature that has been made alive, comes of necessity, and says by action, draw near (every body, no,) all ye that fear the Lord, and I will tell you what he has done for my soul;—he begins to say Shiboleth I found myself out of the way; perfectly lost; plumb out of the way; he thought to be right,—then the poor creature trying to ask the Lord for help that he would have mercy upon him, a ruined, perishing creature, having no hope, and without God in this world. Well, now in this condition the God of heaven speaks that small still voice, "arise take up thy bed and walk." In short have is a creature that has been taught the watchword; that is, he can tell all the internal workings of the spirit in the heart, how he has been brought from nature to grace, or where he once was blind, he now sees, (every spirit begets its likeness,) so the creature thus brought is calculated then to give God all the praise, and he receive the benefit. In this case I believe the spoil is divided. Bro. Temple, Brethren, and Sisters in these United States let us contend earnestly for the faith once delivered to the saints; and Brethren, I desire you would remember me and mine at a throne of grace. I have not written any thing in a long time and have thought I never would again, for fear it might be hindering some one. Come brethren,

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what think you of these things, let us try not to forsake the assembling of ourselves together. Yours as ever both dead & alive I hope.

ALFRED J. ATKINS.

Houston co, Geo., April 17, 1849.

Brother Temple:

Enclosed send you two dollars for David M. Holmes, and the other for sister Mary Jones, which you will place to their credit, and send the *Primitive* for them to Berry, Houston co., Georgia.

Brother Temple, we had had a very hard frost in this vicinity yesterday morning, which has cut down most of the corn. There are many farms where the cotton is killed entirely, and all farmers have suffered very much. Wheat is greatly injured. The frost was so hard that it killed most of the persimmon trees and many walnut and hickory trees. There is the greatest stir among the planters hunting for cotton seed that I ever saw, and I think there will be many that will not be able to get seed to plant again.

Bro. Temple, I can say to you that the *Primitive* is greatly esteemed in this section of the country.—May the God of all grace bless and sustain you, and all the dear brethren that write for the *Primitive*, and shield you from all harm in this world, for I think I know that he will save his people with an everlasting salvation according to his own eternal purpose. Therefore, *Brethren*, still press on, and send forth those secret truths which often gladdens the hearts of many disconsolate souls, for as the light shines, darkeness banishes, and as I am a poor, blind worm of the earth, and not able to send forth, one beam array of light—though anxious that all should have truth. I say to those Standard Banners that stand on the walls of Zion, to cry a loud and sound the alarm and tell the sinners their owful situation, and tell them all about Jesus, for he is a stronghold in the time of trouble and know them that put their trust in Him. In meditating on the above sentence, I am led to say that the goodness of God might draw us all to a true sense of our situation, that we might all be able to come to Jesus, and put our trust in Him. That we might find Him a stronghold and hiding place in the time of trouble.

Yours in Christian Love,

LEARY STANLY.

☞ In consequence of abundance of rain and high water, our communication has been cut off with the Editor of this paper; on account of which, the receipt, and probably some editorials, have not reach our office for publication in this number, but hope we shall get them for our next. PUB.

☞ Several communications, one of which is from our regular contributor, *W. L. SHAW*, is unavoidably crowded out in this number, but they will appear in our next.

☞ The Minutes of the S. C. Primitive Baptist Association, held with Big Creek Church, October, 1848, have been printed, and sent to each church composing that Association, in numbers proportionate to the amount of donations from each Church; but I have not heard whether the Minutes have reached their respective Post Offices. I should be glad to hear from them. ED.

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PRIMITIVE BAPTIST

SATURDAY, MAY 12, 1849.

REMARKS.

On the page 181, Brethren, and Friends to the continuance of our happy Union of States, your attention is solicited to the Report of the Committee of the Lexington *Primitive Baptist Association of South Carolina.*

It will be almost a repetition in me to state the object of the Brethren in bringing forward the report above mentioned, farther than is expressed in the report, as I have alluded to it in a former number of the *Primitive Baptist.* I will say to the brethren and friends, I have not seen any cause why I should relinguish the observations I made on that subject, and expect to cherish the strongest confidence and the best feelings towards the Old School Baptists in the North, until I be convinced that locality has assumed the preferance to the Bible—and even this I have no grounds to believe will ever be the case, or that the ram will ever be found pushing with the he-goat of the North, against the ram in the South, for this would remind us of a house divided against itsself, and of course could not stand, which would be a contradiction to the language of Jesus, who said: "upon this rock I will build my Church, and the gates of hell shall not prevail against it." *That's true.* Now, can I suppose the Abolition question will exceed the gates of hell? No. Can I believe God hath shut up the understanding of his children in the North? that God is not the author of confusion but of peace, as in all the churches? No. Nor do I believe the Apostle's admonition to the church at Corinth is more to the North than the South, which is as follows: Now I beseech you Brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you, but that ye be perfectly joined together in the same mind and in the same judgment; remembering that we are called to peace, and let us act with one mind and one heart, with a view to maintain peace and liberty to us, and our children, and our children's children. Not only memorialise Congress to desist legislating on the Abolition question, but to memorialise or be found at a throne of grace imploring God to bless and guide our National Councils, so that we may lead a peaceable life in sitting under our vines and figtrees, and none to make us afraid. I need not say more; only I do hope the editors of the Times, the Freedom's Guard, the Banner of Liberty and the Western Evangelist, will give the Report of the Committee of the Lexington *Primitive Baptist Association* an insertion in their papers. ED.

☞ Brother Maximilian Tatum, of N. C., puts fourth the following Scripture for myself or some of the brethren to give their view on: Mathew 23rd chapter and 13th verse. Read for yourselves. I am very much pleased at Brother Tatum's method of trying to keep the brethren at work in a good cause. I expect he is an industrious man, and I have no objection to giving my views on the text, save that I do not wish to be too officious in any thing. I give the preference to some other of the brethren. I hope the brethren will not be backward, as we are growing scarce of communications for the *Primitive.* I will inform *Brother Tatum* that he has not hurt my feeling by offering me Scriptures for my view on them, as I had as well be employed in that, as something worse. ED.

☞ Brother William L. Shaw of South Carolina, inform us that sometime in July last, he enclosed to me two dollars; one

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or himself, and one for A. Sanders; and that Brother Sanders has not received the first number yet. The two dollars having been receipted, go to Bro. Shaw that it was an oversight in not taking Bro. Saunders' name. We regret that it is so, and hope Brother Sanders will forgive us for the error. Brother Shaw may consider his subscription paid for 1849.

Ed.

☞ Some of our subscribers express a wish to know how the Primitive is getting on, as to increase, &c. When the list of subscribers was returned over to me there was about eight hundred and twenty. If I make no mistake there is about twelve hundred subscribers at this time, and I will give a table of them by States as follows:

N. C., 334.	Ohio, 2.	Ky., 21.
Va., - 47.	Wis., 3,	Ark,, 21.
Del., - 2.	Ind., 4.	La., 42.
Penn. - 2.	Mo. 3.	Il.; - 5.
385.	12.	89.

Tennessee, -	52.	Mississippi, -	154.
South Carolina,	47.	Florida, - - -	16.
Georgia, - -	195.	Texas, - - -	11.
Alabama, - -	238.		
	532.		181.

	385.
	12.
	89.
	532.
	181.
Total amount if no mistake is -	1198.
Which shows an increase of 378, besides removals, deaths, and discontinuance, - - - - - - -	820.
Deducting 820 from 1198, leaves gain.	378.

The liberal increase of patronage since my having taken charge of the Primitive, is truly gratifying to me. And could I so conduct the Primitive as to bring a proportionate increase of edification to the readers, I should be truly gratified at that.

I will now give an account of the amount of subscription for 1848, not marked paid—which is 459 if I make no mistake, so that my inquirers will easily see that after paying the Printer for 1848, six hundred dollars for printing, postage and miscariages of remittance, that I have received little or nothing as yet for my labour. But notwithstanding this, if those who are in arrears would be so good as to send on their remittances, it would compensate me. If any of the subscribers that are in arrears for 1848, are so poor that they cannot pay, if they will let me know it. I will mark their names as paid. But I hope there is not many. The terms of the Primitive are mild,—one dollar in advance, while the charge is not more when payment is delaid until the close of the subscription year, while most all other periodicals are so much in advance, and if not paid in such a length of time, the price is increased. But not so with the Primitive, we do not extortion by adding on percentage for six or twelve months noncompliance. I hope those who owe for the Primitive for the year 1848, will cheerfully come up to their duty in sending on their remittances, which would relieve me from all embarrassments occuring from my taking the *Primitive* in hand. Those who have not paid can easily see who are agents in their respective states, they are hereby authorized to pay over to them, and the agents to receive it, and by request the post masters will send it free.

Ed.

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EDITOR'S NOTICES.

BURWELL TEMPLE TO P. TERRY.

Dear Bro. Terry:

Yours under date of April 19th, 1849 has duly come to hand, and I learn therefrom, that you, as Clerk of the Lexington Primitive Baptist Association, at its meeting in Oct. last, were directed to send the Minutes of that Association to me to have published. Your communication and the Minutes came to hand, but no money to pay for the printing of said minutes. I thought it might have been an oversight in you, in speaking of having done what you intended to do, and intended to have them printed, notwithstanding the money did not come for publication. I furnished the printer with the Minutes for publication, and as the printing of them could not be done in 1848, and the Printer's price for publishing was a certain part of all the money paid in 1849, the printer hesitates about printing them under that instruction. I regret exceedingly that the money did not come. Not for the amount—but for myself and you; lest one or both of us should be suspicioned of dishonesty, which I would not be guilty of, for a thousand times the amount. If it was not a mistake in you, the money has gone like some other amounts enclosed to me, that never came, tho' I gave credit for, as tho' it come; as according to the terms of Primitive it was my loss, but not so in this case. ED.

☞ Several of the Subscribers to the Primitive have inquired of me to know when their subscription year ends? To this I am unable to say, as to the Subscribers turned over to me by Mr. Howard, the former Publisher, as he delivered nothing to me concerning it. Some others wish to know how their accounts stand with the office? This enquiry I am also unable to answer, touching the indebtedness prior to my taking charge of the Primitive, as there has been no information on that subject given me. ED.

☞ We request all those who are indebted to Mr. Howard of Tarboro' for the *Primitive Baptist*, will hereafter send their remittance to him, and not to me; as the remitance sent to me, is additional labour in keeping the accounts separate. ED.

I now inform the Subscribers to the *Primitive Baptist* and the public generally, that Elder Benjamin Lloyd's 5th edition of Primitive Hymns, has come to hand. All those who wish to obtain that valuable selection, will please send their orders directed: Editor Primitive Baptist, Raleigh, N. C., and they shall be promptly attended to; & for the purpose of giving the public an opportunity of judging of the size of the Book, I will state the number of pages and Hymns—Pages 541, Hymns 694. The advertisement of Elder Lloyd's on another page, will give the terms. ED.

☞ In some of the States, it appears that it is difficult to get *Bank Notes* to send on remitances for the Primitive. Under such circumstances, the Subscribers and Agents can send on gold, at our risk. Some of the brethren have done so, and as far as I know, all has come safe to hand, except one communication—a loss of 2 dollars and fifty cents. ED.

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☞ WE wish to say to our Subscribers, that as some of them have ordered a discontinuance of the Primitive Baptist, without sending their remittance for their indebtedness for the time they have taken it, that, for the future, when they send on for discontinuance, in all cases to send with it their remittance, if any is due.

EDITOR.

OBITUARY.

—

At her ressidence, in Wake Co., on the 12th of March last, Miss Leviney Knight, aged about 63 years. She was several weeks lingering under the afflicting hand of providence, but in all her affliction she seemed to possess her soul in patience. Society has been deprived of one of its brightest and noblest ornaments and the young of an examplar, the immitation of whose character, would lead to the highest virture and honor. As a mistress she was kind and considerate; who commanded by her conduct the attachment of her servants and her acquaintances. By her industry and good economy, she accumulated a handsome little fortune of which as occasion and opportunity offered, she administered to the necessities of the poor. But that which is still better, she professed a hope, four years before her death, in the Lord Jesus; and that hand of faith that works by love we have no doubt in the midst of millions of others, laid hold on the hem of the great spiritual Aaron's robe like so many pomegranets round about the hem of the robe; and we hope her faith is turned into sight and God himself has wiped all tears from her eyes, and she is basking in the smiles of her dear Redeemer.

PRIMITIVE HYMNS.

5th Edition.

—

Plain bound single copy, . . .	75.
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Morocco, single copy, . .	$1.
per dozen, . . .	75.
Extra gilt edges, single copy, .	$1 75.
per dozen, . . .	$1.

—

I will send the above named Hymn Books to any *Post Office* in the United States at my own risk and expense. And if brethren wishing to obtain them will send their orders to me, at Wetumpka, enclosing the money (as they would for a news paper,) I will put up the Books and pay the postage on them myself, and send them through the mail, and the books shall cost them no more than my selling prices; and should the books then sent not come to hand, persons ordering them, will inform me, and I will send other books to them, or return their money—so if they get no books, they shall have their money back again.

Any person enclosing the money to pay for as many as four copies or more, shall have them at the same prices as by the Dozen.

Or any person enclosing the money to pay for one dozen copies, shall be entitled to one copy gratis.

By this means, companies of brethren or churches would get 13 copies plain bound for $7 50 cents; 13 copies plain Morocco bound, for $9; 13 copies extra gilt edges, for $12; or the 13 copies made up of the different qualities, shall be at the same rates respectively.

BENJAMIN LLOYD.

Wetumpka, Alabama, March 12, 1849.

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A SCRIPTURAL EXAMINATION

Of the Doctrine and Order set forth in the Methodist Episcopal Discipline,---By Elder William Choate,

[*Pastor of the Baptist Church at Blenheim, Schoharie Co., N. Y.*]

TO WHICH IS ADDED

A Brief Review of a Tract published by the M. E. Tract Society, called "Bible Election."

[*Continued from the page* 125.]

The language of the apostle here plainly goes to show that all spiritual blessings bestowed upon the saints, are in accordance with the choice that God made of them in Christ, before the foundation of the world,—predestinated to the adoption or choice of children. The apostle says, If children then heirs, of God and joint heirs with Christ. Rom. viii. 17. The plain amount of this is that before the foundation of the world, God the Father chose Paul and the saints that were at Ephesus, and the faithful in Christ Jesus, that they should be holy and without blame before him in love, having previously irreversibly decreed them to the adoption of children by Jesus Christ to himself. And Christ says, All that the Father hath is mine. If men are chosen to be heirs of God, are they not chosen to heaven and eternal happiness? But as I understand your Election it goes to say that Christ has chosen everything appertaining to his bride, save her person, and he has left that entirely out of his choice, and has referred it altogether to the choice of his enemies. The Apostle however says, We love him because he first loved us. 1 John iv. 19. Also, Eph. iii. 17: That ye, being rooted and grounded in love," &c. Thus the love of God is manifested in saving his people from their sins, by creating in them a clean heart and renewing in them a right mind. From this holy Fountain originates all true love to God, all godly sorrow for sin, and all true faith: these are fruits of the Spirit. Gal. v. 22. This is the good tree which and which only brings forth good fruit. Can any who have experienced a pardon of sin, had their feet taken from the horrible pit and miry clay, and found them established upon the Rock of ages, and had a song of praise put into their mouths, and enjoyed a witness that they were made heirs of God, to the world of glory—say that God did not bestow this infinite blessing upon them out of choice? This is the doctrine of election.

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When I enjoy such hopes as above described, I have to say that,

"Jesus has loved me, I cannot tell why," and again with the poet,

Why was I made to hear his voice,
And enter while there's room,
While thousands make a wretched choice,
And rather starve than come!
It was His love that spread the feast,
And sweetly forc'd us in;
Else we had still refus'd to taste,
And perish'd in our sin.

And you know there was a certain King who made a marriage feast for his Son, and sent his servants at supper time to call them that were bidden, and they would not come; and this is the character of every human heart. It was so with Saul of Tarsus. You see in the seventh of Acts that Stephen preached with the Holy Ghost sent down from heaven: and Saul was one of that assembly. Although the preacher was so near heaven that he saw the Saviour sitting on the right hand of God, Saul did not hear, but kept the raiment of them that slew him. But when the time came, spoken of by the Savior, John v. 25: Verily, verily, I say unto you the hour is coming and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live. Then, although Saul was going to Damascus, full of rage against Christ and his saints, in a state of spiritual death, yet he was made to hear the voice of the Son of God, and new life ensued. this is that voice that called Lazarus out of his grave; and must call every dead sinner from the grave of his sins, or he will continue to reject the counsel of God against himself & perish in his own corruptions. This work God graciously performs on whom he will, and does it out of choice. What did Saul do in going to Dimascus, as an inducement to God to save him? The choice of ruin is the choice of men; but the choice of salvation is the choice of God. 2 Thes. ii 13: "But we are bound to give thanks to God always for you, brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the spirit and belief of the truth." This is the plain import of the doctrine of Election. It is the choice of God to make men holy and save them through the cleansing operation of his Spirit, and the belief of the truth.

As an objection to these plain and precious truths, on which depends the salvation of lost men, the question is often asked, Why has not God bestowed the same grace on all lost men? A question that I expect never to be able to answer in better words than those of our Saviour when he said, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes; even so, Father, for so it seemed good in thy sight." This is a sufficient reason, and the only one given by the Saviour. He who makes an inquiry beyond the language of our Saviour, goes beyond the limits of truth, and must of necessity fall into error, darkness and confusion. I believe that all holiness, and happiness is to be attributed to the goodness and mercy of God, and all sin and wretchedness to the conduct of wicked men and devils.

On page 25 you have quoted Eph. i. and construed it as but a proof that God chose before the foundation of the world, that believing Jews and gentiles, should be united in church order. Thus leaving out the all important idea that God has chosen and predestinated them to the adoption of children; which is the marrow and fatness of the subject.

Again, page 11, you speak of an error in the translation of the Bible, relative to Jacob and Esau. You say the word children, in Rom. ix. 11, should have been translated people or nations. This would better agree with your opinion. Now I do not profess to understand Greek, but have been informed that the English requires more words to express the same sense; but I presume the convention of learned men by whom the New Testament was translated understood the original fully as well as our modern critics, and if the word children had not been proper and sufficient to convey the apostle's meaning, they would have employed or added others.

TO BE CONTINUED.

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TERMS.

The PRIMITIVE BAPTIST is published on the 2d and 4th Saturday in each month, at $1 per year, payable in all cases in advance—Five Dollars will pay for six copies subscribed for by any one person. Current bank notes where subscribers reside will be received in payment. Money sent to us by mail is at our risk. Letters and communications should be *post paid*, and directed to "Editor PRIMITIVE BAPTIST Raleigh, North Carolina."

Job Printing

OF *ALL KINDS PROMPTLY* executed at the *Office* of the *Primitive Baptist*, about four miles West of Raleigh. Persons who cannot make it convenient to apply at the Office in person, will please leave their favors at the Store of Messrs. W. & A. Stith, Raleigh, where the Printer will get them. ☞ Charges will be moderate, and the work warranted to be good.—

J. ROSEMOND.

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THE PRIMITIVE BAPTIST

BURWELL TEMPLE, EDITOR. | "COME OUT OF HER, MY PEOPLE." | J. A. TEMPLE, PRINTER.

Vol. 16. *Raleigh, N. C., Satuday April* 10, 1852. No. 7.

COMMUNICATIONS

For the Primitieve Baptist.

DEAR BRO. TEMPLE:

I have not picked up my pen in hand to hurt the feelings of a brother nor sister under the sun, but to take care of feelings. Christ said, Even as you offended one of these little ones, you offend me. And God forbid that I ever should hurt the feelings of one of my brethren or sisters. There has been a split in the Old Baptist Association to which I belong to, and it made its way into the churches that composed the Association. The Church that I belong to, had a called meeting to try to settle the difficulty, and the church split, and I was turned out because I told them I believed in there being too distinct seeds or sects of people; in the spirit of the law—one trying to serve the true and living God, and the other serving the Devil. After they turned me and both my brother Deacons and some of the other brethren out that believe with me, I went to an Old Baptist church, I hope, and they received me upon a confession of my faith. I told the church that I believed in the power of God to the salvation of souls, entirely exclusive of all human efforts, money or human means, and I believed that Christ and the Father entered into an eternal covenant, ordered in all things, and sure, and all that were embraced in this arrangement, safe, world without end; and Christ head over that body, and all that were not chosen in the covenant, gone, world without end! and the Devil head over that body.

Now, brother Temple, there is a great deal of fuss in this country about what is belonging to the Devil. But I am one that believes that the Devil's power is as limited as mine, or any person else's, and he is just as sure of that part that was not chosen in Christ before the foundation of the world as God lets the world stand, in my judgment, and as much impossible for him to get one of God's elect children, as it would be for me to make a world. The whole matter, in my judgment, brother Temple, stood as full in the eye of Deity, in the arrangement in eternity, before time, as it now does, ever did, or ever will.

Now, brother Temple, brethren and sisters, I recollect, if I mistake not, that the apostle Paul was accused of lieing, and the Apostle asked this question:—That, "if the grace of God has more abounded through my lie, why am I accused as a sinner"? or something about to that amount. And now, I would just say to my brethren, if they cannot condemn the doctrine, why do they turn brethren and sisters out of doors?

And now, brethren and sisters, I would ask this question: If you believe that all that were embraced in the covenant were safe, and Christ head over that body, where was the other body, and who was their head? or how could God save his people with an everlasting salvation, and nothing everlasting to save them from?

Brother Temple, I shall have to come to a close for the want of room.

I will just say to you, that I have read many communications from my brethren a

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and sisters, when touching on an experimental knowledge of things, that describes my case a hundred times better than I could do it myself—brethren and sisters, that I never saw in the world, nor never expect to see in the flesh—but I live in hope that our immortal spirits will meet as kindred spirits in the Kingdom above—there they will be done with the troubles of a gain-saying world.

WM. BLAKE.

Randolph co., Ala., Feb. 27, 1852.

For the Primitive Baptist.

The Covenant.—A short view of the *Covenant* plan of Salvation—not to stir up strife, but for a different motive; believing that the most of christians agree in the essential points, when kindly set out by each; for all agree, that *it* is through the merits of our Savior that they are saved, if they believe on him, whilst those who do not nor will not believe, are to be lost.

The first part is to shew when the covenant was entered into.

Second. Between whom it was entered into, and what was the terms.

Third. For whose benefit it was entered into.

Fourth. What are the benefits to those for whose sake it was entered into.

I now ask, gentle reader, that you will suffer me to make a few preliminary remarks before I enter on the subject. It is one that has long been caviled on, and has caused some jaring between those who are called religious. I wish to treat the subject with soberness and truth, but not harshly—not in order to hurt any persons' feelings, unless truth will hurt.

I, therefore, ask of you, dear reader, to hear me through, and then judge impartially, and should you find any thing said that is not in accordance with the word of God, impute it to my ignorance, as I assure you that I do not intend to say any thing but what I belive it warrants; for which I pray God to assist me, that I may not; and, that whilst you read, that he may aid you by his Spirit, to judge impartially, with solemnness, and brotherly love to the end, that we may each be benefited, is my humble prayer, for Christ's sake.

As to the first proposition, as to when the covenant was entered into, we have no data to begin our calculations from. We, therefore, must set it down, that it was entered into (to speak after the manner that we can comprehend) in the beginning of eternity, or from all eternity. In the beginning was the word, and the word was with God, and the *word* was God. The same was in the beginning with God, &c., John i. 1, 2. So we find that Jesus Christ was from all eternity, and when he had a beginning the covenant had also; for it cannot be found in his word that there is any difference as to the terms of their existence, as they are both eternal, and have neither beginning nor ending.

Secondly. Who entered into the covenant? Answer, between God the Father and God the Son, (witnessed by the Holy Spirit.)

I will here remark, that there must have been some cause that then existed in the eternal mind or foreknowledge of God, or there would have been nothing to have been covenanted about. We must come to the conclusion, that Deity, in looking forward when man should be made of the dust, and that he would fall from his first estate; for we must acknowledge that God foresaw all things that were, did, or will happen to the end of time, or the ransome would not have been forwarded until it would have been too late. It therefore becomes necessary to procure a ransome to redeem him. Therefore the covenant was entered into—Jesus assumed to take upon himself a body, just such an one as

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man was to have when made—in proof of this, look at Gen. i. 26. Here is where God said, Let us make man in our own image, after our likeness. Just to suit the body that our Savior had agreed to put on, in order to save and redeem man. We may then say that the covenant was to this effect: That, as God knew that man would fall, that Christ agreed that the body he would take should die to pay the debt due divine justice in the fall; it being a divine law, finite creatures could not pay it, or that he became surety, and did pay it, and rolled back the Law fully justified for those who believe on him. Christ is the Savior of all men, especially those that believe, 1st Tim. iv. 10. We must, therefore, come to the conclusion that God is an alwise God, that he knew all things,(past, present and future.) He well knew who would believe on him that was to come, and who would not believe. Jesus, therefore, in the covenant, agreed to save all that would believe on him, from Adam to the end of time. Whilst those who do not believe, are not to be saved. Therefore, he stood as a lamb slain from the foundation of the world, and on that grand Throne who lived before his coming, look forward with an eye of faith and see him, the Savior, through the promise, whilst we can look back the same way, and see him, our Savior, by the fulfillment of the promise. Acts iv. 12: "For there is none other given under heaven whereby we must be saved". Now, on these grounds, is it not plain, that the elect, according to the foreknowledge of God, were those who Jesus came to save? For, in the covenant plan of salvation, the Lamb's Book of life was written in heaven at the time the covenant was entered into; for wisdom hath declared before the worlds were made, that his delight was with the sons of men, Prov. 8th chap. latter clause of 31st verse. It is, therefore, certain, that it was his church that he delighted in, and how could he have delighted in them, unless he had known them? Just look at his own words in Mathew xxv. 34. (When he said:) "Then shall the King say to them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world" Which shows they were not called to inherit a new home, but as old as the covenant; and in John xvii. 24: "Father, I will that those also, whom thou hast given me, be with me where I am; that they may behold my glory which thou hast given me: for thou lovedst me before the foundation of the world." This shows plainly, that the glory was in the salvation of their souls, that they should see it, and rejoice in him, their Redeemer, according to the covenant. Now look at 1st Peter i. 20: "Who verily was fore-ordained before the foundation of the world, but was manifested in these last times for you." The apostle was here speaking of Christ, but it is as strongly to the elect: for St. Paul to the Ephesians, i. 4: "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love". Now could there be any thing more plain than that of the church being the Bride, the Lamb's wife, stood from all eternity, justified before the Father through the merits of her husband and Redeemer, and that, as they stood as the family of Jesus, they were registered in his Book of life, is plain, from the word of eternal truth. In Rev. xiii. 8: "And all they who dwel upon the earth, should worship him, (the beast) whose names are not wrritten in the Book of life of the Lamb slain from the foundation of the world"; and xvii. 8: "The beast that thou sawest, was, and is not: and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, (whose names were not written in the book of life from the foundation of the world,) when they behold the beast that was, and is not, and yet is". Now, gentle

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reader, I ask you to reflect before you farther go, and read the word of God, and you will find that these things must be so. I could bring many more passages of holy writ to prove the grounds I have assumed. The Book says, that "in the mouth of two or three witnesses, every word shall be established." I have produced that many, and if you will not believe them, you would not believe "though one rose from the dead"; and, as we can only touch on these things in a letter, I must drop the subject, all but the last proposition, to shew what are the benefits that will result to those that are in the covenant, and before I enter on that part of the subject before us, I beg leave to make a few remarks to those who differ with me in the opinion I have advanced. You say, mine is a hard doctrine, and some say that it is unfair, because I have excluded all the rest of the world except the church. The Good Book does the same; I have only said that those who do not believe in the Lord Jesus Christ with a saving knowledge, is to be lost. Now, if you can shew me one promise of salvation to the unbeliever, I will acknowledge my error: but if you cannot, do not blame me for contending for the truth. And—again: you say, all can be saved if they will. Now, admit it is so, would that change the controversy? I think not; for you must admit, that all who live and die in their unbelief, must be lost—although in the atonement made by our Savior, there is a plenteous redemption to save a thousand such worlds as this, and all the inhabitants thereof that would believe on him; but unless they do believe on him, they cannot be saved.—But of what benefit will it be to any of Adam's race, unless applied to the washing away their sins? They cannot enter into rest unless they are clothed with the Robe of righteousness, wrought out by our Savior: the garment must be washed in his Blood before it will give admittance to the weary into the world of bliss. Hence, it is unnecessary to cavil about whether they can, or cannot, if they will, or will not. The only thing for us to know, is, that we are adopted into the family of Jesus. If so, all is well—if not, all is lost—and they cannot enjoy the benefits of the covenant. Therefore, it behooves every one to seek, and try themselves whether there has been an application of the righteousness of our Saviour to the cleansing his or her soul, & that they have been adopted into the heavenly family. If so, there is no more caviling necessary. And I will say to all those who have been cleansed, go on! I care not what denomination you are called, you are one of God's elect, and is entitled to the benefits of the covenant; and, although you may be evilly spoken of here, (falsely,) rejoice that you are counted worthy to suffer for his sake, who died, that you might live: for in heaven you shall reap the reward of your suffering here: Jesus has said, As I live, ye shall live also. Which promise is sure and steadfast, and will last so long as eternity endures, and will be a new theme to dwell on sweet, free, and redeeming love through all eternity, where we shall be so happy as to reach the world of eternal felicity—shall enjoy the benefits of the covenant.

I promised to say something about the blessings that are promised to those that have been chosen, washed and prepared by grace divine, but, dear reader, I have to acknowledge that language fails to tell. Well might the apostle say, that it doth not yet appear what we shall be, but when he appears we shall be like him. That should justify us for the troubles we have to undergo for his sake. Only contemplate for one moment, that we poor, despised pilgrims, who go with our heads drooped down with sorrow whilst here in this clog of clay, shall, one day, be raised with an incorruptable body, fashioned like the body of JESUS, who never saw corruption, and live with him for ever in heaven! and be a joint heir to all the joys of

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that blessed place, there to hear the glorious news of, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: enter thou into the joys of thy Lord and Saviour, and live on his smiles forever. Where we can join all the redeemed in singing the song of Moses and the Lamb, where troubles nor sorrows cannot come. Now, dear reader, if you have felt the love of God shead abroad in your soul, just reflect what joy ran through your soul; but what is that little glimps or foretaste of the joys, when compared with the fruition of heaven and eternal bliss, when enjoyed without a mixture of grief, or trouble, by an immortal body, as well as soul. Oh! that the Lord may enable us so to order our lives here on earth (being prepared by grace divine) that we may reach the happy climes, and be clothed with the beautiful garment of Salvation. Begun in the covenant and finished in the fulfillment of the same; sealed with the blood of the Son of God, and live on the smiles of Jesus; there to praise his name for redeeming love whilst eternity shall last. Well might the Poet say,

Lord I believe thou hast prepared
Unworthy, though I be;
For me, a blood-bought fee reward·
A golden harp for me,

'Twas tuned and strung for endless years,
And formed by grace divine;
So sound in God the Father's ears,
No other name but thine.

These lines shows plainly that the name of Jesus is the theme that the redeemed will dwell on; for he is the theme, all and all; covenanted to save them, and he suffered, bled, groaned and died, that they might live. He rose at the appointed time, and ascended up into heaven, and ever lives to make intercession before the Father for them—and have they not good reason to love him here, and to praise him hereafter?

Now, dear reader, you may never hear from me again. I now ask you to ponder well those hints—search the word of God—and by it judge yourselves, and if you are found by it lacking, then learn from it to look to Jesus to save you. Oh! that he may enable us to run our race with patience, looking to him, the author and finisher of our souls' salvation, and in the end of our pilgrimage, being prepared by his grace, that we may be saved in heaven, to praise his name forever, is my humble prayer.—Farewell. E. J.

For the Primitive Baptist.

DEAR BROTHER TEMPLE.

A poor sinner whose only hope of salvation is in and through a crucified and risen Savior yet lives, and blessed be the Lord! has a little hope through grace, of living forever, for he that liveth and beleiveth in the Lord Jesus Christ shall never die. This mud-wall prison must fall, and return to its mother earth; but if a child of God, this is only a sleeping in Jesus, until God shall bid it arise, glorious, spiritual, and heavenly, fashioned like the glorious body of our blessed Saviour. I have had a little hope through grace, for about twenty-five years, that I should live forever, and that when I drop this poor, frail, sinful body, I shall rest from my labors, and re pose in the bosom of my Saviour, where the wicked shall not trouble, and where sin can no more disturb. Often my soul has been cast down and disquieted within me, dark clouds have passed over me, doubts and fears have filled my mind, and I have been almost ready to give up,

"For if a child, why am I thus?
Why this cold and lifeless frame,
Hardly sure can they be worse
Who have never known his [illegible]

Within the last [illegible] years [illegible] I have been called to pass through some deep waters, and at [illegible] I have thought that the waves [illegible]

would certainly overflow me, but blessed be the Lord! when the enemy comes in like a flood, the spirit of the Lord will set up a standard against him, and there is no weapon that is formed against God's people that shall prosper. Last spring and summer I became so much discouraged, that I looked upon the church as a city forsaken, a house left desolate, that all of her walls were destroyed, and that she was to be troden down by her enemies. Often when my very soul was cast down within me, and full of sorrow for Zion's sake, the question would be propounded in my mind, why all this sorrow? poor deluded creature; you have neither part nor lot in the matter, why be troubled about a cause in which you have no vital interest? I would then try to mourn for myself, but I could not, my constant cry was, Oh! that I could see Jerusalem a quiet habitation, and that discord and schism might cease among the people of God. This gloom continued with me until the 4th Sunday in last Aug., when this passage of scripture was presented to my mind: "Thy lips, O *my* spouse, drop as the honey-comb, honey and milk *are* under thy tongue, and the smell of thy garments *is* like the smell of Lebanon. A garden inclosed *is* my sister, *my* spouse; a spring shut up, a fountain sealed. Thy plants *are* an orchard of pomegranates, with pleasant fruits; camphire, with spikenard, spikenard and saffron; calamus and cinamon, with all trees of frankincense; myrrh and aloes, with all the chief spices: A fountain of gardens, a well of living waters, and streams from Lebanon. Awake, O north wind! and come thou South; blow upon my garden, *that* the spices thereof may flow out. Let my beloved come into this garden, and eat his pleasant fruits." "*I am* come into my garden, my sister *my* spouse: I have gathered my myrrh with my spices; I have eaten my honey-comb with my honey; I have drunk my wine with my milk: eat, O friends: drink, yea, drink abundantly, O beloved." The everlasting love of the Lord Jesus Christ to his church, his sister, his spouse; and that his ear will ever be open to her cry in the day of her distress, filled my soul with incouragement, I thought *I* saw the plants beginning to blossom, the spices to flow out, and that *I am*, was in the garden, causing every plant to grow, to blosom, and to bear fruit. I thought I felt an evidence that God was going to revive his work among us. The next day after this, during preaching, one was awakened to a sense of his lost condition as a sinner justly condemned and has since found peace through the Lord Jesus Christ, and has put on the Lord by an open profession. This interesting meeting took place a few days before I left home to visit you, and I doubt not, you reccollect of hearing me speak of it while with you. After *I* returned home from N. C. some discouraging things presented themselves, but I could not feel discouraged, sometimes I would try to persuade myself that I was deluded, but this I could not do, for I verily believed that the Lord was in his garden; and that a time of refreshing was at hand, I could not rest, I wanted to preach all the time, and when I try to preach, there is no point of doctrine that seems to interest me like the doctrine of the new birth, to prove that the sinner must be born again or sink to endless woe, is the theme that irresistably runs into in every discourse. The first Sunday in this month I had meeting at Mt. Gilead, Mason co., Ky, the congregation was large, solemn and attentive, after meeting a young man sent for me to come and see him, I crossed the street and went into the house where he was, several persons were there, and he was setting by the stove bathed in tears. I asked him what was the matter. "O"! said he, "I was brought up by religious parents, and have lived strictly moral from my youth up, so that people have frequently thought that I was a professer of religion, and I thought that I was good enough, but while you was preaching to-day I saw that I was an enemy of God's, a poor sinful mortal, without hope,

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and without God in the world, and I want you to pray for me." I tried to pray for him, and on Monday when I parted with him, he said to me, "Mr. Thompson, you have been trying to present the promises of the gospel to me, but I am God's enemy and they do not belong to me." From that time to the present I have scarcely had a meeting that some poor soul did not at sometime before we dispersed call upon me to pray for them, and I can truly say that I have never since I have been trying to preach, seen a more solemn time than we now have in some of the churches I visit. Last Saturday and Sunday was the monthly meeting at Cain Spring, the church where my membership is, and on Sunday there was three came to the church and told us what the good Lord had done for their souls, and were received for baptism, which will be attended to at our next meeting, one had been for several years a campbellite, but was at length compelled to come out of Babylon, and leave all of her babylonish garments behind. Campbellism, Missionism and all the isms of the day are loosing ground with us, and I think that many, are about ready to throw off the yoke, and come out of them. O, my brother! pray for us, and I want all of my dear brethren and sisters in N. C., to pray for poor me, and my churches. Some of the brethren in N. C., have written to me, and their letters were like water to a thirsty soul, and if I do not punctually answer them they must not stop writing to me, for I am from home so much that I hardly get time to write any. My Father talks some of visiting your country next fall if I will go with him, I cannot now see how I can posibly do it, but if we should conclude to come, I will send on the appointments in time. May the Lord direct and make duty plain.

Dear bro. Temple, I often think of the happy seasons I had with you and the brethren and sisters of N. C, and would gladly visit you all again if I could, and you cannot tell how it would rejoice my poor soul to see some of you in Ky. and hear you preach Christ and him crucified. I think we had better let the isms, sects and sons of darkness (Temperance) alone, God will in his own time destroy them, and determine to know nothing among the people but Jesus Christ and him crucified.

My christian regards to sister Temple and all of your dear family. May the Lord bless them, and may he strengthen you with might in the innerman, that you may go forth having on the whole armor of God, and be valient for the cause of truth.

Yours in hope of eternal life.

G. M. THOMPSON.

Kiddsville, Ky., Onslow co, Feb. 27, 1852.

For the Primitive Baptist.

DEAR BRO. TEMPLE:

This is the first time I have ever written any thing for the "Primitive' since you have been Editor, and only one piece before, for, Brother Temple, it is a task for me to write on any scriptural matter now, as I am in the 68th year of my age, and my mind much shattered. But, being requested by an old brother living in Union county, Br. Obid H. Sinclare, to write my views on receiving Missionary members who may deem it their duty to join the "Primitives," whether their baptism received from the missionaries is sufficient to entitle them to fellowship with the church of Christ, and are making splits in opinions amongst them. I would much rather read the opinion of some better writer and more talented man than myself, tho' Bro Temple, I can say with one of old: "I will shew you my opinion,"

1st. I would ask, what it takes to constitute gospel baptism? Answer, I believe, 1st: A believer in Christ, the subject, a gospel minister in good order, who has been called as was Aaron, and a dispensation of the gospel committee unto him! The administrator and immersion, the mode: and without this there is no baptism at all.

When I attached myself to the baptists, Br. Temple, I knew of but one sort of baptists, and they appeared all to be of one Faith, professing one Lord and one Baptism, and appeared in peace and harmony, not a jar amongst them; not, believing there was any of the Hagar family among

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them, and so they continued until the judaizing teachers came along, and soon began to sow the seeds of discord in churches, and hold out some easier way to get along; when the family of Hagar began to mock and to show that they were not all sons of Abraham, and we find that as Abraham had to separate his family in consequence of disturbing Isaac, so the churches had to separate the family incorporated with her in like manner, for the same cause produces the same effect. Now Br. Temple, we see that Abraham gave none of his substance to Hagar, nor her son, but put them off with a bottle of water, which was none of his, but free for all and every living thing. So when the church of God who was sore vexed in her soul, like rightous Lot, had to put away from among them. What had she to give but a discharge from her? Not a reccommendation, nor was it a bottle of water. Now, Br. Temple, did we put them away and retain their works and labors? No, sir; when they were put overboard all there trumpery went with them; so that we are done with them until it might please God to show them their error, and they return with a godly repentance. Now, it is not my opinion, that such should be received by experience and baptism; but remember, Br. Temple, they have not been idle since they have been put away, for they are not lazy folks while their salaries are so high. They have been preaching and baptising ever since. Now sir, if one who they have received and baptised since they have been out of order, was to come to join the "Primitives" I say it is not legal to received him without experience and baptism. But some may say, this man was not baptised by one put away. I would say, he is found in their ranks and partaking with their evil deeds, and as such, is no better. I would illustrate this question by making a statement:—A. and B. consents to perpetrate a crime--B. is prevented by some cause, A. perpetrates and divides with B, is not B. guilty with A? For I consider a man is known by the company he keeps. So that I can't see any thing to justify a church in any other way than to receive them by experience and baptism.

I believed christians would not be against telling his or her experience, for we find David inviting to come up and hear his, he would tell what great things the Lord had done for his soul. Paul could not refrain from telling his, though on his trial before Agrippa. "And they that feared the Lord often spake one to the other, and the Lord hearkened and heard them." And I still think that they could not object to baptism, for some time after I had joined the church I think I could have submitted to it every conferance day if it had been according to gospel order.

2nd. Brethren, recollect how wide would it be opening our door; you know that immersion has become very popular; the methodists use it, the kelleites use it, the campbellites use it and many others two tedious to mention. Now sir, we would have as much right to receive one from any order as from the Missionary baptists without requiring experience and baptism. The table of the Lord is spread in his house, and shall we invite a member because they are baptised by an Ishmaelite? I would say no: but let us follow the example of our great Head, and invite only the true family who is not ashame to give a reason of the hope which is within them; for when our Lord communed with his disciples, he had the room prepared in the upper story, and not a Pharisee was admitted there.

Brethren, think of those remarks and never let us go out side the Bible to hunt members; for I think there is enough there for our faith and practice. Therefore, brethren, let us be as one speaking, and try to live up to our profession.

Br. Temple, please to insert a few Appointments at the most convenient churches at or near the rode leading from Leatherwoods to the Pig River Association, as I expect to be at the Appointment at Leatherwood church and wish the brethren to make my Appointments leading from there to the Association, beginning on Monday after the 4th Sunday in April next.

I remain yours in bonds.

JAMES WILDER.

N. C., March 10th, 1852.

MARRIED

In Wake co. on the 2nd ultimore, at the Residence of Noel Knight, esq., Mr. Jordan Womble, jnr. to Miss A. D. Knight.

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PRIMITIVE BAPTIST

SATURDAY, AP'L. 10, 1852.

EDITORIAL.

☞ The brethren will please attend to the arranging of Elder James Wilder's appointments, from Leatherwoods on to the PigRiver Association, as they, in that section, are better acquainted with that route than we are.—So as to lead him on the most direct route to the Asso.—Elder Wilder mentioned it above.

☞ *We* take this method to notify the subscribers to the *Southern Advocate*, that it will not be published by us any longer. One Volume and a half has been published. All those who are in arrears will please send on their remittances, and settle up their accounts. Those who have paid for the 2nd Vol. entire, are entitled to 50 cts. If they choose they can have a copy of the "Baptist Confession of Faith", or a copy of "Horton's Farrier"—or the money—or if they prefer to make us a present of it, it will be thankfully received.

ED.

Having been requested to give our views on the 18 v. of the 3d chapter of John, we now proceed to comply. "He that believeth on him is not condemned; but he that believeth not, is condemned already, because he hath not believed in the name of the only begotten son of God'.

We shall first notice the preceding paragraph for the purpose of coming fairly to our text under consideration. It commences as follows: "For God so loved the world, that he gave his only begotten son, that whosoever believeth in him should not perish, but have everlasting life." Our attention is first drawn to God's so loving the world, that he gave his only begotten son, &c. We shall notice the extent and object of this love. The object of this love is the church of God, saved with an everlasting salvation in the *L*ord, and that it shall enjoy all the inheritance appointed it of God, in this life and the life to come, without the loss of one single farthing of it. So the promise is sure to all the seed. Then the extent and object of this is fairly manifested in the following words, pointing out the object of love: That whosever believeth in him should not perish, but have everlasting life. This we conceive to be the particular meaning of the word, for God so loved the world &c. Not that he loves those who dies in unbelief, or all that dies in their sins, for then must he love them eternally, tho' they be in hell, or else he must change "forwhom he loves he loves unto the end." "I am the Lord, I change not, therefore ye sons of Jacob are not consumed." If it was this litteral world that he so loved, then are his children withdrawn from it; as Jesus said: "I have chosen you out of the world." But it is better to understand it thus. That God upholds the literal world, with all its vast concearn's for the sake of preserving the church, the primary object of his love, as we know not how to divide deity, in a grater and less parts, in any one of God's attributs. To consider *G*od as the eternal spirit. to be possessed of natural and divine love, is to reduce him too near upon a leavel with human beings. We must consider him in every attribute, all divine, or we dishonour him; to say he loves his church as he loved Jesus his only begotten, is running no risk, and that before the world was, and will continue when this world is not.

"For God sent not his son into the

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world to condem the world; but that the world through him might be saved." We beg indulgence of our readers to occupy some space and time in treating upon this verse, as there is so many of our deluded fellow creatures relying upon this text to prove an Universal Redemption. A vast field of argument and reasoning presents itself to our mind, of which we shall only take a part of it, in order to not crowd out our brethrens' communications. "For God sent not his son into the world to condemn the world", &c. This is very true, because the world, literally, was condemned by Adam's transgressing the law, for, As by the offence of one, judgement came upon all men unto condemnation.—Now what was this condemnation for? For disbelieving *God*? No; but for doing that which God had forbade to be done. Adam, our representative head, was not deceived by no means. Consequently he believed what God said in his law, and fell under its curse for disobedience thereto. Hence we view unbelief, the effect or evidence of condemnation, pointing directly to the fall of man under the curs of the law. But *God* sent not his son into the world to condemn the world, but that the world through him might be saved, saved from going into putrifaction, for the elect world's sake, that generation after generation, should produce the heirs of promise, the objects of God's love, that his divine purpose should not be frustrated, that all Israel shall be saved with an everlasting salvation in the Lord. *To* show more conclusively, the distinction of Christ's errand into the world, and the atonement made by him, and who for: we will refur to scriptural testimony, 1st Math. 13 ch. 45,46 verses: "Again, the kingdom of heaven is like unto a merchant-man seeking goodly pearls: Who when he had found one pearl of great price, went and sold all that he had, and bought it." Again, 44 verse: "The kingdom of heaven is like unto a treasure hid in a field; the which, when a man hath found, he hideth, and for joy thereof, goeth and selleth all that he hath, and buyeth that field." These two texts go far to show the purpose and extent of the atonement of Christ. First, the merchant, when he had found one pearl of great price, went & sold all that he had and bought it: one pearl not two. What says *God*? "My dove, my undefiled is but one." Hence, one pearl, one dove, one church, and this church found in the field, and he, Christ, sold all that he had, or laid aside the glory which he had with his father, came into this world, in the fullness of the time, sold, or gave his life a ransome for one pearl, his dove, his church, and bought therewith the field, for the sake of the pearl or church in the field. In the 38 verse, "The field is the world, the good seed are the children of the kingdom; meaning the same as that of the pearl of great price, found in the field, to wit: the church of the living God, or the world of the godly; and reminds us of *Ezekiel's* vision: a wheel within a wheel, or a world within a world. Speaking of the deluge, we are told that God brought in the flood upon the world of the ungodly. *So* you see there was the world of the ungodly, which *God* destroyed: pointing to the world of the ungodly to be destroyed by fire, that shall leave them neither root nor branch.

Now to show, specially, who Christ died for, we will cite you to the 10th chapter of John, 10, 11, 15 verses—10 v: The thief cometh not but for to steal, and to kill, and to destroy; I am come that they might have life, and that they might have it more abundantly. Now notice—I am the good shepherd: the good shepherd giveth his life for the

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sheep,showing who he meant might have life more abundantly. Now is it to be found in all the Bible, that Jesus gave his life for the goats? If there is any such proof we do not recollect it. 14th verse: I am the good shepherd, and know my sheep, and am known of mine. As the father knoweth me, even so know I the father: and I lay down my life for the sheep, and not the goats. This is as plain as the nose in a man's face; plainly showing that the atonement was made for the elect, no matter how much it may be persecuted, yet it is truth, and that it will stand when heaven and earth shall pass away. Again, to show the disposing of the atonement to the purposed heirs, according to the last will and Testament of our Lord Jesus Christ: "The Mother of Zebedee's children came to Jesus with her sons, worshiping him, and desiring a certain thing of him; which was: to grant that these, my two sons, may sit, the one on thy right hand, and the other on the left in thy kingdom." He said unto them, ye shall drink indeed of my cup, and be baptised with the baptism that I am baptised with: but to sit on my right hand, and on my left, is not mine to give; but it shall be given to them for whom it is prepared of my Father. Hence you will see that the last quoted text proves a special atonement, of its application to the elect world; and not to every descendant of Adam, that the world through him might be saved, and sit on his right hand, and the goats cast on the left. We refer you to Jacob and Esaw, Isaac and Ishmael, the children of promise, and the children of the flesh; the bond and the free, as the bond woman and her son were not to be heirs with the free, but to be cast out, whether you believe it or not.

"*He that believeth on him, is not condemned.*" Thus you may see from this, that faith stands here as an evidence to all those that believe on Jesus, that they are not condemned,but being justified by faith,we have peace with God through our Lord Jesus Christ; justified from all things which they could not be by the law of Moses. How do we believe in Jesus? In the first place, we must be in him to believe in him; as there is no such thing as to believe in Jesus, and at the same time be out of him. What is it to believe in him? To believe in him, is to believe, that God chose you in Jesus from before the foundation of the world, or from the beginning unto salvation and belief of the truth. What is the evidence of this faith in Christ, being a true and saving faith? The evidence of your being right or in the faith of God's elect, is to believe in the election of the church of God in Christ,according to God's foreknowledge, and according to the good pleasure of his will, without foreseeing any good works done by us to merit it in part or in whole. What is it that further testifies to the correctness of this faith, to substantiate this faith to be a correct one? It is to love to believe it. Love to believe what? Why, love to believe in the doctrine of election of God, and not of us; love to believe in eternal and unconditional election on the creature's part. What is it that confirms this love to be of the right kind? Why, that it makes those who believe in Jesus, rejoice in God, believing God has predestinated them to eternal life, and that he has wrote their names in the Lamb's Book of life, slain from the foundation of the world. Then the true faith works by love and purifies the heart,from errors in doctrine, and makes the doctrine of the gospel shine brighter, as there is a growth in grace and in the knowledge of the truth, and in pro-

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portion to this growth, is an increase of the knowledge of our corruption, our nothingness and inability to even think a good thought without God's working in us to will and to do of his own good pleasure. "*He that believeth in him is not condemned.*" We have our difficulties, our trials, our tribulations, our doubts and our fears, and dark times, and chastening of the rod, but not, in all this, feel under condemnation as before their deliverance from the weight and guilt of sin. Such is the condition of those who truly believe in Jesus; this faith that works by love, loves to believe that faith is the gift of God, loves to believe that faith is the fruit of the spirit, instead of it being the fruit of our works: it loves to believe that, faith is the substance of things hoped for, the evidence of things not seen. It loves, and glorys in believing that they are dead to sin, and their lives are hid with Christ in God, and that when Christ who is their life shall appear, they shall appear also with him in glory,. Under a sensation of their unworthyness, and breaking resolutions and promises to do better, and serve God more, it is sweet to believe we are kept by the power of God, through faith unto salvation, ready to be revealed in the last time. And that of all that the Father giveth me, says, Jesus, I will lose nothing, but will raise it up at the last day. To believe that, tho' this earthly Tabernacle were disolved, we have a building of God, eternally in the heavens, is sweet. Connected with this, Faith, is hope as the anchor of the soul, that entereth to that within the vail, whether the forerunner for us have entered, and is there sure, and steadfast. This hope maketh not ashamed, because the love of God is shead abroad in you. Then hoping and belie ving in Jesus with the faith that works by love, is, "Now abideth faith, hope, charity, these three, but the greatest of these is charity. To beleive in Jesus, that he will finally bring you off more than conquerers through him that has loved us, and land us safe in our home in heaven, to see Jesus as he is, and be like him, and to join with all the glittering throng, all clothed in the imputed righteousness ot Jesus Christ, all have on a crown of never fading glory; all bearing palms of victory in their hands, shouting hallelujah to God and the lamb forever, and ever. Then he that believeth in Jesus is not condemned, and indeed he that has this faith in Jesus can not feel condemned, & the word says, shall not come into condemnation, but is passed from death unto life. "But he that believeth not is condemned already, because he hath not believed in the name of the only begotten son of God." Now, as faith stands as evidence for them that believe on Jesus, so does unbelief stand as evidence against those that believe not, and makes it manifest that they are already condemned: and as life and evidence begets faith, so has trangression begat unbelief, as the effect of trangression, and transgression condemnation.

ED.

COMMUNICATION.

For the Primitive Baptist.

DEAR BROTHER TEMPLE:

After my respects to you and family, although I never have seen your face, but I have been reading your writings the four last years, and I have received so much satisfaction from it, that your face appears to be familiar.

I expect you did not understand me when I wrote to you to send me the Primitive paper this year. I received the first number, and not one since. I want you to send me the back numbers,

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and I will pay you in August, if you will come to our Association at Sandy Creek. Come, brother, and preach for us. I expect brother Stadler, Snider, Preslar, and Peacock will be there. You can ride from Pittsborro' to my house in one day. We live in half a mile of the stage road that leads to Saulsbury—28 miles from Pittsborro'. I have been trying to get some of your friends to take the Primitive, but they have not; they say they love to read them, but there is somethings they can't understand. *B*ut I am not surprised at that, for when people don't try to inform their minds in the truth of the gospel, they will be left in the dark; they can't enjoy that light and love, that the gospel brings: though they are all taught by one spirit. A person need not expect to enjoy the life of religion and the pleasure, of the world. I have been a member of the Baptist church 28 years—12 years with the Missionaries. During that time I suffered a great deal in body and mind. I do believe the Lord opened my eyes the first time to show me what a great sinner I was, the last time to show me that I was not walking in his commands; and for this cause I have to suffer shame for his name. But I can bear it if he will stand by me.

Brother Temple, when I read the communications from my brothers and sisters from different States, it makes my heart rejoice, and I may say my tongue glad: for every part of my body seems to be in motion. It appeared after I left the new Baptists I lost a great many friends amongst my own people, but it has been my gain, for my desires appears to be enlarged, and my love for the Redeemer's cause is so much greater, that I often lose sight of the things of time. It appears sometimes I could convince people that they were doing rong, but I get disappointed: they will often say, you are one of the old hard heads, and they are always for contrariness. But if they don't preach the gospel there is none preached.

Brother, come up to our meeting and sound the trumpet to them.

My husband is no professer. I would get him to write, but I can write better than he can. You must excuse my bad spelling.

I received your book. Send me my papers as quick as you can, for I long to see them.

Dear brother, please give your views on the 16d ch. of St. Luke and ninth verse. So no more at present.

ESTHER REACE.

N.C., March 2d 1852.

RECEIPTS

Miss.	A Keaton for 52 for Prim,	$3 00
"	A T R Harmon for self. *E*lder H Hopson, D Harber, A *H*arber, *M* N Rushton and N G Joiner for 52,	5 00
"	Johnathan Humphreys for James Blockham for 52,	1 00
	[A R T Harmon new agent.]	
"	*H H* Bardin for self, Penelope *H*olmes for 52.	2 00
"	John J *W*ilson, for Prim, Con of Faith, L's H Book and Farrier,	2 50
S. C.	Isham Jackson for 52,	1 00
Ala.	Samuel *S*ellers for 51,	1 00
"	James M Kirk for 51,	1 00
"	Mark McClamney for 51,	1 00
"	N R Lodd 51,	1 00
Ga.	Allen Brown for self and others for 52,	7 50
"	D O'Neal for self for Prim and Advocate. *J*ames *C*ollins, J Fiscash and *M*ary Wilson for 52,	7 00
N. C.	*G*oodwin Evans for Prim 52, and 2 copies Con of Faith,	2 00
"	Jacob Hooks for 50, 51,	2 00
"	D *W*ester for self, Harvel Harris, Joseph Collins. R Thomas, and D Bowden—total,	5 00
Tenn.	Brinkley Bishop for 52.	1 00
"	Asa Delogier and *C* Robertson for 52,	2 00
"	B C McBride for 52,	1 00
Va.	*N*athl Thompson for 52,	1 00
	[R W Hill new agent.]	

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Miss.	A Keaton	2,	"
	A T R *H*armon	1,	"
	Johnathan *H*umphreys	1,	"
	J J Wilson	1,	
N. C.	*H* D *M*artin	1,	"
	E Morrow	1,	
	Elder Jas Wilder	1,	"
	*G*oodwin Evans	1,	"
	Jacob *H*ooks	1,	"
	Daniel Turlington	1,	"
Ark.	Thomas *H*oward	2,	"
S. *C*,	Isham Jackson	1,	"
Ala.	Samuel Sellers	1,	"
	N R Load	1,	"
	M McClamney	1,	"
Ga,	Allen Brown	1,	"
	Daniel O'Neal	1,	"

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A PROCLAMATION,

By His Excellency DAVID S. REID, *Governor of the State of North Carolina.*

WHEREAS, three-fifths of the whole number of members of each House of the General Assembly did at the last session pass the following Act:

AN ACT to amend the Constitution of North-Carolina.

WHEREAS, The freehold qualification now required for the electors for members of the Senate conflicts with the fundamental principles of liberty; Therefore,

SEC. 1. *Be it enacted by the General Assembly of the State of North Carolina, and it is hereby enacted by the authority of the same,* three-fifths of the whole number of members of each House concurring, that the second clause of third section of the first Article of the amended Constitution ratified by the people of North Carolina on the second Monday of November, A. D., 1835, be amended by striking out the words "and possessed of a freehold within the same district of fifty acres of land for six months next before and at the day of election," so that the said clause of said section shall read as follows: All free white men of the age of twenty-one years (except as is hereinafter declared) who have been inhabitants of any one district within the State twelve months immediately preceding the day of any election and shall have paid public taxes, shall be entitled to vote for a member of the Senate.

SEC. 2. *Be it further enacted,* That the Governor of the State be, and he is hereby directed, to issue his proclamation to the people of North Carolina, at least six months before the next election for members of the General Assembly, setting forth the purport of this Act and the amendment to the Constitution herein proposed, which proclamation shall be accompanied by a true and perfect copy of the Act, authenticated by the certificate of the Secretary of State, the Governor of the State shall cause to be pulished in all the newspapers of this State, and posted in the Court Houses of the respective Counties in this State, at least six months before the election of members to the next General Asseembly.

Read three times and agreed to by three-fifths of the whole number of members of each House respectively, and ratified in General Assembly, this the 24th day of January, 1851.

J. C. DOBBIN, S. H. C,
W. N. EDWARDS. S. S.

—

STATE OF NORTH CAROLINA,
Office of Secretary of State.

I, WILLIAM HILL, Secretary of State, in and for the State of North Carolina, do hereby certify that the foregoing is a true and perfect copy of an Act of the General Assembly of this State, drawn off from the original on file in this office. Given under my hand, this 31st day of December, 1851.

WM. HILL, *Sec'y of State.*

—

AND WHEREAS, the said Act provides for amending the Constitution of the State of North Carolina so as to confer on every qualified voter for the House of Commons the right to vote also for the Senate;

Now, therefore, to the end that it may be made known that if the aforesaid amendment to the Constitution shall be agreed to by two-thirds of the whole representation in each house of the General Assembly, it will then be submitted to the people for ratification, I have issued this my proclamation in conformity with the provisions of the before recited Act.

In testimony whereof, DAVID S. REID, Governor of the State of North Carolina, hath hereunto set his hand and caused the Great Seal of said State to be affixed.

L. S. Done at the City of Raleigh, on the thirty-first day of December, in the year of our Lord, one thousand eight hundred and fifty-one, and in the 76th year of our Independence.

By the Governor, DAVID S. REID

THOMAS SETTLE, Jr. *Private Sec'y.*

Persons into whose hands this Proclamation may fall, will please see that a copy of it is posted up in the Court House of their respective Counties.

☞ All the newspapers in the State will publish the above not oftener than once a week till the next August election

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PRIMITIVE HYMNS.

PRICES, QUALITIES, &C.

Plain bound,	75
" Morocco,	1,00
Gilt Edge, Extra,	1,25

N. B. Any person sending me the money in advance to pay for as many as one dozen books, I will send him one copy gratis, all free of postage.

BENJAMIN LLOYD,

Wetumpka, Ala,. Feb. 14, 1852.

☞ The above books are also on hand by us, and for disposal at the above terms.

ED.

☞ Also the "Baptist Confession" is still on hand by us—price 50cts per copy.

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Va.. Elder John Clark.
Ala B S Brooks, Henry Solomon.
Ala T Dean Thos. Sharpless,
Ala. . S S. analand.
Ala. Alexander White.
Miss William Roberts.
Ala., Wm. G. Knight: " W. Johnston
Ala., Samuel S Selbes *Missouri.*
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N C Thos Tilery
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John Scallorn, *Pleasant Mount.*
Jonathan Humphrey, *Attalaville.*
K. B. Stallings, *Dekalb.*
Alford Atkins, *Cotton Gin Port.*
Wm. Moore, *Canaan.*
J. S. Martain, *Macon*
Allen Glover, *Carrolville.*

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Jas. Perkins, & N. Coward, *Big Woods*
L. G. McGaughey, *Ballieu's Ferry.*
Benjamin Garlington, *Negreet.*

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Lewis Tucker, *Campbellton.*
James Ates, "

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James C. Cawling
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PENN..—Joseph *Hughes, Gum Tree.*

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John H. Cox, *Dallas*

TERMS.

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B. TEMPLE

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THE PRIMITIVE BAPTIST.

BURWELL TEMPLE, EDITOR. { "COME OUT OF HER, MY PEOPLE." { J. T. WEATHERS, PRINTER.

Vol. 17. *Raleigh, N. C., Saturday, April 30th,* 1853. No. 8.

COMMUNICATIONS

For the Primitive Baptist.

DEAR BROTHER TEMPLE:

I ask a place in your paper for the subjoined communication. As appears upon its face, it was originally designed for publication in the Signs of the Times, and was forwarded to the Editor, early after it was written, for that purpose, but which he declined without assigning any reason, though the reader will not be at a loss to judge the cause.—Old news-papers, are sometimes dangerous things.

It is no use to attempt to disguise the matter any longer, as the facts, stubborn, and irresistable, stare us in the face, that the, so called, Old School Baptists are as wide apart as the poles; and whilst we may admire the good motives which appear to be manifested in some, who have recently exhorted so earnestly to *love and to union, &c.*, we can but wonder why they have not already seen that the contest is as strictly and fairly between *truth and error*, as it has ever been in any past age of the world, or history of the church.

And where is the christian whose vision is not obscured by the *cunning craftiness and slight of men*, that would dare venture upon the experiment of pleading for heresy, and of labouring to maintain an union between the saints of the most high God, and the persecutors of the gospel of Christ, whether sailing under Old or New School columns?

For my own part, whatever others may think or say in regard to this matter, my mind has long since been made up that, *come what may—let the consequences be the loss of all things, I cannot, will not, "give place, by subjection" to those innovations, "no, not for a moment."*

I hope I can say with the Psalmist, in sincerity and in truth, in reference to this subject, "my heart is fixed, O God, my heart is fixed." If the question admitted of a single doubt, that, peradventure they might be right and I wrong, I could not thus speak; but *every vestage of doubt is removed from my mind*, and the *truth*, upon those points is made as clear to my understanding as the sun, and by the witness of God himself which I cannot disregard or reject.

I hate contention and strife.—I love the society and fellow-ship of those who stand in a profession of christianity, but I hope I love Christ and his truth more; and whenever the test is presented, and I have to choose between them, I must abandon the former and cleave to the latter: "*Let God be true, and every man a liar.*"

It is not the first time that I have been made to pull out a right eye, or cut off a right hand.—And I would say to you, brother Temple, and to all others who stand as Watchmen upon the walls of Zion in the language of Mordecai to the Queen—"If thou altogether holdest thy peace at this time, then shall there enlargement and deliverance arise to the Jews from another place."

It is an eventful time—Old Arius has arisen from the dead, and we are fighting e battles of the 3rd, and 4th, Centuries

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over again. And as quite pertinent to the subject, I will present an extract from the historian upon the Pelagian heresy:—"Thus it appears that heresies are revived, rom age to age, with new names, and uner new dresses, carrying the appearance of something original, and not allowed to be the same things which had been long ago exploded and refuted." Mil. Chh. His. Vol. 1st—page 420.

And it is of no consequence what they say by way of *praising* Christ, saying he is God—a divine person, &c. so long as they contend that, in his character as the *Son of God, the life and head of the church*, he is a *Creature*—God, *is* God, all say, except avowed atheists; and to compliment Christ as being Divine, &c. amounts to nothing whilst they maintain that he was "the first production of Divine power," for there cannot be a created God, or Divinity. To say, "*Hail Master*" and *kiss him*, is an old device—it was practiced upwards of 1800 years ago. Solemn avowals of their faith in the Divinity and God Head of Christ weigh nothing with me whilst all that they have said about, "The creatureship of our Lord in reference to his headship," and that, "There is a priority of existence with the Father," &c.—remains untaken away. Let these, and similar declarations, with the doctrines contained in them, be withdrawn and disavowed, with a frank and open acknowledgement of the errors embraced in them, and then we can hear and receive all that is said about the God Head and Divinity of Christ. Less than that will not suffice—will never satisfy the churches of Christ.

It all therefore remains with them. They have "caused divisions and offences contrary to the doctrine we have learned:" Let them withdraw and disavow the doctrines which have caused those divisions, and the warfare will cease. It is a small matter as to what they say about me. I hink myself highly honored in being counted worthy to suffer for Christ, and reproached for his name.

If I have done them injustice, I am ready and willing to make reparation. As to the sentiments I charge upon them, I will not put them to the task of *proving a negative*; that is, of proving that they do not hold the doctrines imputed to them; but let them publish what I have written and call me to the proof, and if I do not produce it, I will stand convicted of their charges.

I have preached and written against their doctrine, concerning the Son of God, and charged that it is *Arianism*, and I here repeat it. My controversy is against sentiments, not against individuals, only so far as they are identified with those sentiments.

I have no design or idea, bro. Temple, of renewing this controversy through the Primitive Baptist. But from letters received from various parts of the country I am satisfied that our brethren are much in the dark in regard to these matters, and therefore the necessity of the present effort to undeceive them.

May the Lord direct and guide his chosen-hiden ones in this dark and cloudy day.

I remain yours in the bonds and afflictions of the Gospel.

JOHN CLARK.

Bellefair Mills, Stafford Co., Va., 30th March, 1853.

"FOR THE SIGNS OF THE TIMES.

To

The Churches of the saints, and to the faithful brethren in Christ:

As my name will cease to appear among the "List of Agents" for the Signs of the Times from the date of the publication of this communication in that paper, it becomes me, and I feel it to be my duty, to present to you my reason for such decision.

The first No., of the first Vol. of the Signs was issued on the 28th Nov. 1832; just two months after the meeting at Black Rock, and the proceedings of that meeting

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including the Address and Declaration of principles, (which latter is preceded by a celected article upon *Justification* in which the *date* of Justification is maintained to be *eternal*, which, of course, includes that view of the sudject upon the "scriptural sentiments," set forth in the Declaration of principles,) dated 28th Sept., are published in that No.

I became a subscriber for the paper in the begining and have continued so to this time; and have now in possession, I think, a copy of every Vol. that has been published. I did not sign the *Black Rock Address*, about which so much was said in the New-Scool Journals, simply because I was not present at the meeting, but I approved of it then in the main and do still, with the platform of principles accompanying it.

The Cognomen of "*Old* School" was given us, and adopted by us; and the party advocating "Benevolent Institutions," &c. were called "*New School.*" These epithets, *Old* and *New* were understood by us to be applicable on the one hand to those who adhered to the doctrine and Order of the Ancient School of Christ, who were seeking for the *old paths*, and were found walking therein; whilst on the other hand the term New School was considered appropriate to all those of the Arminian tribe who were advocating new doctrine and measures, which had their origin in the wisdom of men. That this was the ground we then occupied in our original stand against new schemes and devices in religion, will appear abundantly clear to every one who (tho' he was not familiar with our stand and proceedings at that date) will but consult the record of those proceedings and the correspondence through the Signs, as the following sample will show for the present.

See Elder Trott's letter on the 17th page Vol. 1st, introducing Elder Leland's letter. In the close of his letter he says:—"In these things it will be seen by the letter Father Leland is with us;—that instead of considering *new schemes, improvements*, he considers them *defection* and *apostacy*. But the letter will speak for itself." Now, brethren, upon this ground I stood, and still stand. But as still farther preliminary to what I have to say in this communication, I beg leave here to introduce an extract from a letter of Elder Trott on pages 174 and 5 of the 1st Vol. of the Signs, which not only clearly expresses my sentiments, but is fully expressive of my feelings in the present undertaking.

"Indeed I cannot conceive how a person can be brought experimentally to know and love the truth as it is in Jesus, and not so feel his heart bound to that truth, that the setting up of any thing in opposition to that truth would be like rending his own soul. There is in this truth as it is known and felt by the believers, every thing to enlist all the better feelings of the soul. The Glory of the three—One God is involved in it. The sovereignty, glory, wisdom, love and mercy of the Father; the love faithfulness and power of the Son, and the efficacy and completion of his work, and sovereignty, faithfulness and divine energies of the Holy Ghost are all so contained in, and connected with the truth of the Gospel, that there never has been a system of doctrine contrived by men, but what has struck directly at one or more of these divine attributes.

Again, the believer knows that the whole God-Head as is known as Father, Word and Holy Ghost, is necessary to secure the salvation of the sinner; hence as any of the divine attributes are left out or thrown into the back ground, by any system introduced, he must feel that the foundation of his hope and comfort is struck at; and at the same time he knows that as such system is received and rested upon, so his fellow-men are deceived into a confidence in that which will leave them to perish at last; and knowing all this; can the christian refrain from manifesting his abhorence of such a system, and his opposition to it? That christian must be under the influence of a most dastardly spirit who can turn from such divine glory and excellency as is in

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the *truth as it is in Jesus*, or who can approbate or even wink at any attempt to deface it, and that from the mean desire of thereby securing a little worldy ease and worldy applause."

As the author of this, we might charitably hope, felt the full force of what he wrote, so and I feel in adopting it; and feel it as applicable in a good measure to *him*, and the conductors of the Signs, who have departed from the original ground assumed, as will appear from the following specifications: First, on the doctrine of justification. This, as I have shown, was viewed in the ancient creed as eternal; and as farther appears from the Nos. published in the 2nd Vol. of the Signs, page 163, 196 and 244 upon Eternal Justification, with the Editorial sanction. But at a later date Elder Trott introduced his new theory upon the subject which after pretty full discussion, in which several participated, the subject was droped, tho' the Editor was carried by the board, and came out a convert to the new theory.

This I did not consider a sufficient cause to abandon the Signs, and hence continued still to patronise them.

Next came the war upon creeds and confessions of faith, which resulted in wiping out the creed of the Warwick Association; and which was succeeded by a controversy between Elder Beebe and the brethren of Licking Association.

But to show how that accorded with first principles, I will give an extract from the letter of Elder Trott from which the foregoing extract was made, page 275, Vol. 1st of the Signs. "I know that great exertions are making to put down all confessions of faith, by those who are afraid to have their principles see the light.

I am surprised that any *lover of the Word* should join them in the attempt. Let them succeed and we shall see Unitarians, and Trinitarians, Universalists and Methodists, Presbyterians, Baptists, &c &c —all united in one mingled mass in battle array against the truth; let us separate ourselves from the whole mixed multitude." He then advises to drop the name "Philadelphia Confession" because it had been abased, &c, but continues—"let us make an equivocal declaration of what we believe to be the faith and practice taught in the Word of God, as we have learned it in the School of Christ."

Comment upon this is unnecessary.

Next, and last, I shall notice is the doctrine of a created Son of God, and its concomitants as briefly touched in the Circular of the Corresponding Asso. this year and more at large in the Warwick Circular. The avowal of this doctrine—*the life giving spirit of God is a created existence*—was made by Elder Trott in his controversy with "the brethren about Fort Mountain" though it must be admitted that he had on former occasions in letters to bro. Baiten and others, and his articles upon the Son-ship of Christ, expressed himself in a way which now appears in harmony with that sentiment, "such as the creature-ship of our Son in reference to his head-ship," &c.

I need only add, in reference to the controversy which I had with him through the Signs, that after its close in the paper it was continued for a while privately, but with no better success than appeared upon the face of what was published.

From all that I can gather from what they have written upon this point, and with an ardent desire to know the truth, and not to be found fighting against it, the doctrine is this:—

That Christ in his person and character as the Son of God is the first production of divine power, that is, the first creature that God made; which is proven as they think by the expressions—the beginning of the creation of God—the first born of every creature; that consequently as the life and head of his church he is a creature—created in eternity and his people created in him.—That he is, as the Son of God, inferior to the Father,

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because the Father created him, and has a prior existence to him.

That God made the Worlds by him as Solomon made the Temple by Hyram, that is, as his servant or instrument. That we are not quickened or regenerated by the Spirit of God or Holy Ghost, and consequently are not the children of God in that sense, else we would be *little gods*. But we are quickened by the infusion of this created spirit, and hence our life is not in God, or God is not the life of the Church. That this life is not in the Divinity of Christ, or in him as the essential word, but in this undefined *existence*, and which *life*, and his people *with him*, died, arose again and ascended to heaven, &c. This condensed formula contains, what I am well satisfied I can prove from the record whenever called to it, as their sentiments upon this vital and fundamental point of doctrine—the character of the Son of God.

I have no desire to hold the Editor responsible for what his correspondents write, unless he makes himself so, but he having come out fully upon a branch of this subject in the Warwich Circular; and characterised the proceedings of the Ketoctan Association as "*proscriptive*," in which they declare nonfellowship for this and other heresies, thereby professing the doctrine which the Asso. rejects, these combine to prove to my mind that he is on that side of the question, which fully determines my course as to the Signs in future. Had the old Ketoctan passed these resolutions 20 years ago, it would have been hailed in the Signs with a flourish of capitals as indicative of the March of truth and the down fall of anti-christ. But now without even letting the readers of the Signs know what the Association done, condemns their proceedings as *proscriptive*. Who is proscribed? No one, I understand, acknowledged before the Asso. the doctrines they condemned; and certainly the declaration of no fellowship on the part of the Asso. can effect no one except those who believe the doctrines they reject.

Elder Beebe intimates in his discussion with Elder Williams, that he has always maintained the doctrine of the Circular, and that the church of Christ has always held it. I make issue with him upon both of these averments, and call for the proof. Certainly he has not always maintained it through the Signs. And I have Jones, Milner, Eusebeus, with other histories of lesser note, and have read some in Mosheim, but have not seen it in any as maintained by the true church.

He said something to Elder Williams about *Pontiff*, which I was truly astonished to hear. I did not understand Eld. W. to go any farther than simply to *dissent* from the doctrine of the Circular. Did he intimate that the Warwick Association or the Editor had no right to publish what they, believe to be true? I think not; but the spirit that would say that we must not dissent from or criticise those views, or any thing else which we do not believe to be true, is truly *Pontifical*.

Elder Williams need not contend for his peculiar interpretation of the passage cited in Isaiah, as it is not necessary to a successfull vindication of the doctrine he appears to be contending for. It appears to me to be a description of the great captain of salvation coming up from the field of battle; and if Christ was *alone* in *returning from battle* as a *conqerer*, he, of course, must have been *alone* in *fighting the battle*.

It is alleged that the Circular was written to counteract a heresy which some preacher had advanced within the bounds of the Asso. —that Christ had no existence before his incarnation. And this is certainly a gross heresy; but I cannot see how one error is to be put down by the propagation of another, nor how a creature made in eternity has any preference over one made in time.

I will now present in contrast what I understand to be the scriptural doctrine upon these points. The most casual observer must have seen that this doctrine in relation to the character of Christ as the Son of God, is a denial of the equality of the Son with the Father, and is allied to the new theory of the life of the church dying; and the church dying, rising and ascending with that life, &c. The former branch of the scheme runs into *Atheism*, and the latter into the grossest *Arminianism*, and is a denial of the

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actual substitutions of Christ *for or instead of* his people, which I will shew from the Signs is contrary to the doctrine formerly contended for by those who now are advocating it. First then, upon the first branch, and upon which I have now but little to say. I take this declaration as a fair statement of the doctrine;—"There is a priority of existence with the Father." If this is true the Son cannot be *equal* to the Father, and it would therefore be *robbery* in him to claim that equality. Again, if this is true there was a period when the Son did not exist, and of course, there could then have been no Father, for that is a relative term and cannot apply to God under such circumstances, and so we are into Atheism at once.

Secondly, As to the second branch—Christ the Head and life of the Church.

The scriptures reveal this life, as existing in Christ the essential Word—the true God and eternal life. For we read.--In the beginning was the Word and the Word was with God, and the Word was God * * * * * * *. "In him was life, &c." That is, in God was life. John 1st. ch.

If this life was in his humanity--that in which he suffered and died on the cross, then the church had no life until *he took on him the seed of Abraham.* But we read that "as the children were partakers of flesh and blood he also himself likewise took part of the same; that through death he might destroy him that had the power of death' that is, the devil, &c." They were children then anterior to his assumption of human nature —the children that the Father had given him, who were chosen in him before the foundation of the world, and predestinated to the adoption of sons, &c. As early as the existence of Christ, which is without date--for, "from everlasting to everlasting thou art God"—so early his people existed in him, and had their life not only *hid with him in God, but he was their life*, for when *Christ, who is our life*, shall appear, we shall appear with him in glory. This life the conclave of *Herod and Pontius Pilate, with the gentiles and the people of Israel*, and all the powers of earth and hell combined besides, could never reach or destroy. These had *their hour*, when they came upon him to eat up his flesh, when his soul was made an offering for sin, and when he cried out, my soul is troubled—my soul is exceeding sorrowful even unto death. Here he suffered for sins the just for the unjust, being put to death in the flesh but quickened by the Spirit.—Here he bare our sins in his own body on the tree, and suffered for us in the flesh. It was here that the Declaration of God by the Prophet was accomplished.—"Awake, O, sword, against my shepherd, against the man that is my fellow, saith the Lord of Hosts; smite the shepherd and the sheep shall be scattered; and I will turn mine hand upon the little ones." Christ thus entered in with his own precious blood, which is the price of redemption, and in the sacrifice and offering we see the *Priest*, the *Alter* and the *Lamb.* But I cannot now enlarge upon the point without occupying too much space. It is enough to know that in the sufferings and death of Christ, in which a full and complete atonement was made for his church; who stood related to him by an eternal and indissoluble tie; his divinity, though in union with his humanity, did not, it could not, either suffer or die, and that the Atonement was vicarious, as Christ stood under the law as the substitute of his people.

And here I wish to present another extract from a letter of Elder Trott, page 239, vol. 1st of the Signs, which is well worth the labour of transcribing and republishing.

Speaking of some sentiment advanced by Elder Raymond he says; "he speaks of substitution as involving a separation between Christ and his people." Do not the scriptures teach a manifest separation in this respect? Was Christ created with his people in Adam? If so, he is but a creature and a branch of a fallen stock. Or was he as the head of his people sat up under the law? If so, the inheritance comingthrough him must fail. On the other hand Christ being the Elder brother of his people in the everlasting covenant, it was his province to interpose himself as their redeemer that the law might not remain a barrier to their being put in possession of the inheritance bequeathed in the better Testament. Hence it is said *he was made sin*—or rather, a *sin-*

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offering, for us, who know no sin, that we might be made the righteousness of God in him, See 2 Cor. 5, 21, and Gal. 3, 13.

If I know any thing of the use of words the doctrine of these texts is the doctrine of substitution; and the word for is used in them, in the sense of, *instead of*. He *being made a curse for us*; for what purpose? *to deliver us from the curse of the law*. Did he not then endure that curse which he would deliver his people from? And would they not have suffered the curse if he had not borne it? What is this but his bearing it in their *stead* and what can that be but substitution? Again, we are told that Christ *laid down his life for his sheep*. Now if he did not lay down his life in the place of the sheep, how will we find an atonement in the death of Christ? and how will we find a ransom in it? If he laid down his life *for* us in any other sense than as suffering that punishment which was due to our transgressions; I repeat it, there was no ransom price in the death of Christ; for a ransom is an equivalent, rendered for the demand against those to be ransomed, and consequently involves substitution."

The Editorial endorsation of this is in the following note.

"The letter of our bro. Trott, in reply to bro. Raymond on the subject of substitution is in accordance with our views on that subject." Thus it appears that what was sound Old School doctrine 20 years ago is not Old School now! *Then* it was *for* his people, or *in their stead*, *now it is with them*.

If in the death of Christ there was a ransom price, and if a ransom is an equivalent rendered for the demand against those to be ransomed, and the church, or sinners, died with Christ, &c., Then they aided in the payment of that ransom, and in rendering the equivalent for the demand against them.

Nothing is clearer than this, unless, to get out of the difficulty, we contend that Christ died for one object and his people in him for another, which would be a greater absurdity, and also inconsistent with the idea that they are *one*.

Talk of *Arminianism*! Why this scheme *out Herod's Herod!* Old Arminius, the Wesley's, Adam Clark and all the hosts of Arminian Authors must surrender the palm. For none of them ever contended that the sinner could *do any thing* in *making the Atonement*. They gave Christ the honor of that achievement without their co-operation, but that after the atonement was made the sinner could help along a little by his *effort prayers*, &c. Perhaps that poet who sung of "mingling his tears with Jesus' blood," might have believed in that theory. It is strange that the passages of scripture that represent the believers as suffering, dying, as crucified, &c—with Christ, all of which is accomplished under the reign of divine grace in them, should be carried to Calvary and made to apply to his death there. Paul said, I *am*—not *was*—crucified with Christ—and I *die daily*. The believer is *dead to the law* by the body of Christ—*dead to sin—crucified* unto the world and the world unto him.

And now, dear brethren, shall this war about the prepositions, *with* and *for*, with the *opinion* of a created life and head of the church, be allowed to rend assunder and break the peace and fellowship of Zion? If this is to be done, well may we take up the lamentation of David, "Tell it not in Gath, publish it not in the streets of Askelon, lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph."

Well would it have been for those who have been mainly instrumental in introducing these new doctrines and opinions, and thereby causing divisions and offences contrary to the doctrine we have learned, if they had observed their own precepts and followed the wise counsels which they gave in years past. See Signs 1st Vol. page 255, where Elder Trott says: —"I think we have enough to do to face the opposers of the *purpose and grace* of

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God as revealed in his sacred word, with an unbroken *front*, without suffering ourselves to be divided into parties, by disputes about our individually peculiar, notions concerning certain points. I could also bring forward peculiar notions of my own relative to certain minor points, and most of us could probably do the same, and thus introduce a continued scene of disputes, but what would it profit? If there even was a time that called for unanimity among the *willing subjects of Zions King*, and a unitedly firm stand in opposition to the encroachments of will worship and anti-christian delusions, that time is now." Yes that time is still *now*—as much so as it was 20 years ago. But I will now close. I have no unkind feelings towards any and would cheerfully aid in any way consistent with *the truth as it is in Jesus* to effect a reconciliation. It has not been my design to try to place any one in a false position, or to misrepresent their views. What the *record* shows I am willing to abide by whether that will sustain what I have set down or not; and I want my testimony against these doctrines to go into history in a tangible form, and will cheerfully abide the issue that may ensue from the church of the living God, which is the pillar and ground of the truth.

JOHN CLARK.

Bellfair Mills, Va. Nov. 8th, 1852.

For the Primitive Baptist.

DEAR BROTHER TEMPLE:

I, for the first time, have come to the conclusion that I would write you a few lines as I have not paid you for the Prrimitive this year. I also wish to take Freedom's Blade; so enclosed you will find two dollars to pay for each.

I feel that I want to write something for the brethren and sisters, but feeling my inability and imperfections, I almost shudder at the task; and fearing that it may not be gratifying to their feelings. But I feel to give you a small sketch of my travails, as I hope, from nature to grace.

In the Fall of 1849, I became distressed about my future state, more so than common, for at times I have felt more or less so ever since I was a boy; and there was what is called a protracted meeting going on not far from me, and I visited the meeting, for I wanted to do all I could, and at length I found out that I could do nothing: but when called for mourners, as they say, I felt that I was a poor hell deserving wretch, and, believing that eternal destruction would inevitably be my doom, I felt willing to comply with their request, for I had tried to pray over and over again and again, and the more just my condemnation appeared, until all hopes were gone, and you who have witnessed this trying scene, can tell and feel for my poor sad condition. But at length, one day, while traveling along in the open field, I felt that I had as much of a burden as I could bear, and in an instant it was all gone and I felt like a new man—my burden gone and seemed to me that the condition of every thing was changed, and it seemed to me that the first thing that occurred to my mind was to pray for those whom I looked upon as being my enemies, and seemed to me in a short time that I was willing to have that same old burden back again for fear that I had not suffered enough for my sins, which were so heavy. But after a while I wanted to join the church and I did join the Missionary Baptists and staid with them about six months; poor unhappy creature! my determination was to come out of that church and never attempt to join another in this world, thinking it over I said to myself, this will place me in a bad condition, for I have no desire to go back to the world. But I heard brother John H. Daniel preach a sermon from this text: "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you, and lo, I am with you alway, even to the end of the world," and I verily thought that he took this text to preach to me only or individually, he preached about the travail of a soul until I was astonished, for I began to think how is it possible that he can describe my feelings so much better than I could tell them? I am freely to confess that sermon was a convincing one to me, the word preached attended with the Holy Spirit, I hope was applied to my understanding and I feel to thank my Master in heaven for the hope, although small and little as I be, my brethren and sisters, what I have experienced gives me cause to exclaim with the poet,

God moves in a mysterious way

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His wonders to perform,
He plants his footsteps in the sea
And rides upon the storm.

I was rebaptized the 4th Sunday in Sept. 1851, and that willingly.

I will close for fear that this scribble may be in the way of other communications.

Brother Temple, if there is anything worth attention in this, publish it, if you think not, lay it aside, all will be well with your unworthy brother in tribulations.

HENRY HARRINGTON.

North Carolina, April 20th, 1853.

PRIMITIVE BAPTIST

RALEIGH: N. C.—

SATURDAY, APRIL 30, 1853.

Some brother (we have forgotten his name) wishes us to give our views on the 3rd ch. and 5th v. of John, which is as follows: "Jesus answered, Verily, verily, I say unto thee, except a man be born of water and of the spirit, he cannot enter into the kingdom of God." The Saviour here was evidently preaching to Nicodemus the doctrine and necessity of the new birth, or being born of the Spirit of God, or the doctrine of regeneration; of which doctrine Nicodemus appeared to know nothing about, or could not understand it. Yet Jesus continues; verse 7: "ye must be born again." You will observe Jesus did not say to Nicodemus you have been born again, but, "marvel not that I said unto thee, ye must be born again. Now why Jesus preached this doctrine to a man not born of the spirit, we leave others to decide. Nicodemus appears not to have been difficulted about the first birth which we gather from his own language. 4 v: "Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time unto his mother's womb and be born?" Thus you can see where Nicodemus was difficulted; as many may be to this day about the text now under consideration. We make no pretentions of being perfect, but such light as we have we give, and if others have a better view of the text we will not fall out with them for it, as we are perfectly willing that the true meaning of the text should be known. Now as to being born of the water, we understand to mean the first or natural birth, as people are meant in some texts of scripture as the voice of many waters, &c. See Rev. Math. 3 6: "That which is born of the flesh is flesh; and that which is born of the spirit is spirit. Then this text does not prove that, to be born of the water means water baptism as some attempt to construe it, for then must we be baptised with flesh instead of water. The idea of being baptised as an introduction to the spiritual birth, is grossly arroneous; it means no such thing, and has no warrant from Holy writ, but stands directly in opposition to the truth of the Bible, as the Bible doctrine stands thus, and will eternally stand so, that regeneration and faith in Jesus stands as a requisite to baptism and not baptism to insure or lead on to regeneration and faith in the Lord Jesus Christ. Nor neither do we consider faith as a prerequisite to regeneration; regeneration is by the spirit, and faith the fruit of the spirit, are prerequisites to baptism. The Eunuch said to Phillip, "see here is water, what doth hinder me to be baptised?" "Philip, said unto him, If thou believest with all thine heart thou mayest. And he said, "I believe that Jesus Christ is the Son of God." Here you see that faith was required before baptism. Again, when Peter preached to Cornelius and

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them that had assembled, the Holy Ghost fell on them; Peter perceiving this said, "Who can forbid water who have received the Holy Ghost as well as we? Not that would receive the Holy Ghost; but have, already received it. Again, our Lord said, go ye into all the world, and preach the gospel to every creature, he that believeth and is baptized shall be saved." Mark that, he that believeth and is baptized, not he that is baptized and believeth, but he that believeth and is baptized. Then it is sufficiently proven by the Bible, that regeneration and faith in Christ is required before baptism. Then our idea is, that to be born of the water, is to be born of the flesh, or first or natural birth, as it would be impossible to be born of the spirit without being born first of the water or flesh, as the first birth in the arrangement to the second, not that the first is productive of the second birth, but that it brings that into existence, which is to be born again or quickened into divine life. Then it presents itself to our understanding that the soul is born, or comes into the world with the body, or no natural birth. Hence our Lord uses the words "born again," which gives us to understand that it had been born before what was again to be born, not of corruptable but incorruptable seed, even the Word of God which is spirit and life, and abideth forever.

We next notice the necessity of being born again to see the Kingdom of God. Without being born of God we have eyes and see not, ears and hear not, and hearts and understand not; and unless these organs, spiritually speaking, are operated upon, the soul remains dead in trespasses and sins, void of evangelical repentence, without which the soul must perish eternally, and of course not see the Kingdom of God. We next shall notice the Kingdom here spoken of and how seen. "Except a man be born of water, and of the spirit, he cannot see the Kingdom of God." The 3d v. we find "cannot see the Kingdom of God." The 5th we find "cannot enter into the Kingdom of God." The Kingdom of God here spoken of as "cannot see without being born again," is in our views the Gospel Kingdom—the gospel of the grace of God. To see this Kingdom is by the Holy Spirit enlightning the understanding, by producing faith as its fruit, and taking of Christ's rich and all-atoning sacrifice of himself as the ransom price of that eternal redemption for us, according to the appointment, purpose and counsel of God, in which Christ was our purposed redemption, wisdom, righteousness and sanctification & shew it to them. The manner & transfer of this to the heirs of promise, is equally as early purposed so that every jot and tittle of God's purpose should be in his own time and way brought to accomplish precisely all that was purposed and no more. This is in accordance with and after the counsel of his own will, who works and none can hinder; who will do all his pleasure and the pleasure of the Lord shall prosper in his hand, and shall see of the travail of his soul and be satisfied. The resurrection of Jesus from the dead for our justification, that he might be the resurrection and life to the heirs of salvation and his ascention to the right hand of God to make intercession for us according to the will of God, that our souls should have an anchor both sure and steadfast, reaching to that within the vail, whither the forerunner for us hath entered, that the body should be with its head, as the body in its militant state should be with its head, in gospel doctrine, in token of its final exit and triumphant state with their glorious Father. O, brethren! have you seen this Kingdom of free and sovereign reigning

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grace? If so, then we verily believe you are born again; and for an evidence of its being correctly seen is, that all that have ever seen this gospel Kingdom, is as sure to love it and admire it, as God exists, and enters into it by love. Says Jesus, I in you and you in me, and I in the Father. This is in accordance with Paul's view of the case who said, "For ye are dead and your life is hid with Christ in God; and when Christ who is our life shall appear, then shall ye also appear with him in glory.

A word or two on the manner of this transfer and we close. The transfer of the righteousness of Christ is by imputation; is also eternal and carried out in time accordingly. Rom. iv. 11: "And he received the sign of circumcision a seal of the righteousness of the faith which he had, yet being circumcised, that he might be the Father of all them that believe, tho' they be not circumcised; that righteousness might be imputed unto them also." Rom. iv. 6: "Even as David also describeth the blessedness of the man unto whom God imputeth righteousness without works." Then the transfer is by imputation through faith in his name, which faith is the faith of God, the gift of God, and the fruit of the Spirit. Brother, don't you think it very near all is of grace? Yea, it is altogether the gift and grace of God. How beautiful this Kingdom looks to all whose understandings have been enlightened to see it and receive it. Then you enter in to rest,—resting in Christ's works instead of your own—rest from your labour under the law as God also rested from his labour.

☞ A communication sent us by Elder Thos. P. Dudley, of Kentucky, said to be a reply to Elder G. M. Thompson's objection to the doctrine couched in a certain Circular letter found in the Minutes of an Association, we presume, in Ky., on the subject of the "Christian Warfare," we return to the author, from the following reasons:—First, That we are opposed to a series of controversy in the Primitive Baptist. 2nd, That Elder Dudley's reply is well calculated to call forth another from Thompson, on account of his character as charged by Dudley of wilfully lying, and Thompson would expect room in the columns of the Primitive for another, which might call forth another from Dudley, and where and when the matter would stop, the Lord only knows. 3d, We consider it would have a tendency to distract and confuse the flock of God without making any remuneration, or fix their standing more secure than before. 4th, That it would crowd out other communications that is better calculated to feed, comfort and build up the children of God in the Holy Faith, and strengthen them in this unfriendly world more than all the heart-burning controversy in the world.

5th, That in the concluding remarks of Elder G. M. Thompson of his expose of Elder Dudley's doctrine, he said: "But I hope the conflict is about over, for several churches have come out of Elder D's Association (the Licking,) and formed a new Association upon the old platform of the Baptists, and every Association in Kentucky that did heretofore correspond with Elder D's Association, have dropped their correspondence, and have ceased to acknowledge him or his party as Old Baptists."

We have reasons to believe that peace is desirable with the children of God everywhere. If other religious periodicals are disposed to open their columns for such controversies we cannot help it; but on our part we shall try to be guarded against it.

We now say, if we could be furnished with the Circular Letter alluded to, we would publish it in the Primitive. Then the reader would have both sides of the

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question, and judge for themselves, whether Thompson or Dudley was right or wrong. But to hunt up private imperfections one against the other, is only widening the breach of fellowship instead of coming to the point in hand. Is the Circular true? or is it false? This is the question. Now let us have the Circular Letter and we will publish it, and then our readers will have the views of both Thompson and Dudley fairly set before them as they would have, as to depend on further controversy.

Elder Dudley informs us that he has mailed to us twice the Minute containing the Circular alluded to above; but we have no knowledge of its ever arriving. We would thank him, or any brother, or friend, to forward the same to us.

☞ As several of our patrons have written to us to know how their accounts stands; in order to save postage and writing to those who may wish to know, we would refer them to the date of their receipts in the Primitive Baptist.

☞ We would simply sugjest to the subscribers for the debate of Elder Thompson and Bennett, the propriety of adding to the subscription, where the subscribers subscribe for 1, 2, and 3 copies, to increase it to four in order to make it more convenient to make remittance, as we have no paper that is current under one dollar notes, and the debate being 4 copies to the dollar. Also any other number subscribed for that would come to even dollars, as specy is not so convenient to send by mail. E.D.

APPOINTMENTS.

*B*urwell Temple will, by appointment, preach at the Falls of Tar River on the 5th Sunday in May next, and Saturday before. Monday the 30th, Hardyways; Tuesday 31st, at Tarborough; Thursday 2d June, at Old Town Creek, Friday 3d, at White Oak; Saturday 4th, at Wilson; Sunday 5th, at Contentnea.

☞ NOTICE.—We shall endeavour to get out the Debate between Elder G. M. Thompson and Mr. Mark *B*ennet to take with us to the above appointments, so that all those who wish to procure the Debate as above mentioned, those who have subscribed, and others who can make it convenient, can do so without the expense of mailage. The, subscriptions are coming in freely for the Debate and as we expect only to strike about 2,000 copies, those who wish to secure the work at 25 cents per copy, had better send in their amount of subscription at the most earliest opportunity—whether they be Whigs or Democrats,—Missionary or Anti-Missionary, Professor or no professor,—all in a greater or lesser degree may feel some anxiety to see the organization, and grounds occupied by each speaker, the scripture introduced for proof on either side, and the arguments and explanations thereon; will we think satisfy to the amount of 25 cents, if no more. Mr. Bennett taking the affirmative, the Modern Missionary system was according to scripture. Elder G. M. Thompson, the negative. Each spake 30th minutes at a time until they had spoken twice each. When at the close one hour's ntermission was given; and then Thompson taking the affirmative, Bennett the negative, to speak as above described of thirty minutes speeches each, so as to consume two hours.

After the close, Mr. *B*ennett challenged Thompson again, which was accepted by Thompson, to take place in Goldsborough under the same rules as the first.

☞ Thompson's and Bennett's Debates are now out of Press, and will, in a few days be ready for delivery, at 25 cents per copy.

COMMUNICATIONS,

For the Primitive Baptist.

DEAR BRO. TEMPLE:

I now send you a few names for the Debate of brother Thompson and Mr. Bennett. Since it is the request of brother Thompson that the sisters would write through the Primitive. But it is a point I long to know whether I am one of the little flock or not; but there is one thing I feel like I can witness, that is, the company of saints. It is precious moments to me to hear christians tell of the dealings of God with their soul and how he has directed their steps through the troubles of life and how they have been fed by the preaching of the gospel.

I was in deep distress when I received

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brother Thompson's communication, but after reading it my soul was made to rejoice that there was a way prepared for us to hear from them, that we never expected to see one another; but I hope the Lord has united our hearts together in love.

Dear brother, it appears like the hour of temptation has come upon all the world to try them that dwell upon the earth—a time to try men's souls, for judgement is turned away backward, and justice standeth a far off, for truth is fallen in the streets and equity cannot enter, and our enemies come in like a flood. The Spirit of the Lord shall lift up a standard against them; we have nothing else to resort to but the words of our Lord; for they are spirit and they are life, and he will comfort all that mourns—and for Zion's sake, dear brother, hold not your peace! for I believe that you are one of the watchmen that shall never hold their peace day nor night, and you that make mention of the Lord keep not silence; stand to your post; give the adversaries no occasion to speak reproachful of us, for I believe the Lord is provoked with strange vanities.

When I try to comfort myself against sorrow, my heart is faint within me. To see my children and neighbors all running in idolatry, the fear of the Lord is not before their eyes. I know that it is not in man to direct his steps, but man ought to consider as from God every blessing flows, and not take the name of the Lord in vain. I am astonished that men of good sense can not speak the truth, It appears that we are not to trust a brother, for every ruler will walk with slander. Oh! that my head were rivers of waters and mine eyes a fountain of tears, that I might weep day and night for my people. Sometimes I feel like that I would be glad if I had a lodging-place that I could go from my people and forget that I had any. And at other times my mind is destitute of love, and I am in perfect peace.

Dear Brother Temple, I must come to a close; if you think this is worthy of a place in your paper, after correcting all mistakes, put it in; if not through it by, and I hope ever to remain you loving sister until death.

ESTHER REECE.

N. C., March 17, 1853.

For the Primitive Baptist.

To all the brethren and sisters who read the Primitive, and especially the brethren in the Ministry.

VERY DEAR BRETHREN AND SISTERS:—By refeing to the 24th No. and 16th Vol. of the Primitive, page 375, you will there discover a communication signed John W. Burge. That communication was designed to give a superficial experience from nature to grace; this is designed to give a delineation of my call to the Ministry (if indeed I have been called at all.) And whether I know anything about an experience of grace, or a call to the Ministry or not, there is one thing I am very sanguine of, that is, a man may be a christian and have no call to the Ministry, but he cannot be a true Minister of Jesus Christ, and called of God unless he be a christian, and while he who is a christian only, he doubts but one experience, the Minister of Jesus doubts two. If ever the Lord revealed himself to me in the pardon of my sins, it was not far from the middle of August, 1833; and on the 4th Sunday in the same month I joined the Old Baptist Church and was baptized, being fully convinced in feelings that it was the only true church of God organized on earth, and am to-day of the same opinion, tho' there be many christians out of it. Not long after I join'd the church I felt some strange feelings, such as I never had before, and what these strange and peculiar feelings could indicate I was at a loss to know. Some times I felt the spirit of prayer and supplication for my fellow-travelers to the grave, and thought at the same time I would like to exhort them to repentance in the name of Jesus Christ, believeing at the same time that every good and perfect gift cometh down from above, and from the Father of lights in whom there is no variableness nor the shadow of a turn. But I was then young, and very illiterate and thought surely that the God of wisdom, righteousness,

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sanctification and redemption, did not require such an important thing, of such a poor imperfect creature as I was. The major part of my thoughts were on that subject. I tried to weigh the subject prayerfully. Finally I gave vent to my fellings by going forward publicly in singing and prayer and sometimes in an exhortation, and sometimes during exercise I would have pleasent feelings, and sometimes at the conclusion of those services my fellings would become almost indescribeable. I would feel entirely empty and destitute believing that I would never wish to speak in public again. But the worst of all was, I greatly feared that I had wounded the feelings of God's dear children, and brought reproach upon the glorious cause of God, which cause seemed to be nearer to me than natural life itself. Things went on in this way for sometime: finally, while retrospecting the wisdom, goodness, and perfections of deity, and of the capacity, literary attainments and qualifications of other men, and then looked at my ignorant self, I thought it next to an impossibility for God to request me to preach the gospel; thinking perhaps it was all my carnal notions.

Having taken such a view of the case as above stated, I endeavored and did suppress my feelings to some extent, from the autumn of 1835 to autumn of 1837, and during those two years I had feelings I never expect to be able to communicate. Dear brethren in the ministry, those feelings that I allude to are better felt than communicated. Sometimes when I was about my domestic affairs, I would almost forget what I was doing, how long I had been there, &c. Sometimes when I would be traveling, I would pass certain houses and portions of the road that I could not recollect of passing. But when my thoughts would become collected I knew I must have passed them by the situation I then occupied. Sometimes of nights I would scarcely sleep any, my mind was so impressed with the preaching of the gospel of Jesus Christ, and when I would fall into a sleep, it seemed that I was in the midst of a large concourse of people and preaching unto them, and trying to shew unto them the way of salvation. Brethren and sisters, while apparently I would be talking, praying, exhorting, singing and preaching with those people, it appeared that the Lord was with me, and was pouring his Spirit upon the people in rich effusion, and when I would awake out of sleep, my soul was filled with God's heavenly love, and at the same time, tears of joy was streaming from my eyes. About this time I would have freely given all my earthly store to have known whether the Lord did require me to preach or not. I now felt wo was me if I preached not the gospel! was laid upon me. Those two years that I spoke of above, having elapsed, and my feelings being such I could no longer hold my peace: hence commenced exercising my gift again, and after I exercised about 12 months the brethren thought proper to grant me license. Accordigly on the 9th of March, 1839, the church being assembled, proceeded to grant me written license. After which time I continued trying to preach Jesus Christ and him crucified until December the 27th 1840; at which time the church had a Presbytery called in and set me forward for ordination, and after having been examined by the brethren set a part for that purpose, and it appearing to the satisfaction of the church and Presbytery, that I was sound in the fundamental doctrine of the gospel, I mean the doctrine of Eelection & Predestination, and the impossibility of fallen man redeeming himself by his own freewill and ability, and believing that I was not taking this honor to myself, but was called of God as was Aaron, where upon the Presbytery did most solemnly ordain me unto the work by prayer and laying on of hands. Dear brethren in the ministry, that was a solemn time with me.

I find one thing in my credentials (that be before me) which I think proper to mention, that is, "a departure from the princirles herein professed, either in faith or practice, will render these credentials null and void." And now, brethren, when ever I depart from the principles of the Old Orthdox Baptists, either in faith or practice, (the Baptists ought if they don't,) to look at all my acts as a preacher as being null and void. But I hope I shall never make that departure.

And now, dear brethren and sisters, you learn from what I have written that I have been a professer nearly twenty years, and laboured under impressions to preach some 4 years, have been a li-

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censed preacher a little upwards of 14 years, and an ardained preacher the rise of 12 years. Brethren and sisters, during my experience in the Lord, I have had many ups and downs, and when I sum it all up what is the conclusion? Why, if I am a christian the Lord has made me one; and can say with Paul, "by the grace of God I am what I am," if I am a Minister of the gospel, the Lord hath made me one. I cannot say for certain that I am a christian, but I hope I am. I cannot say for certain, that I have any call to the Ministry, but I believe I have.

I will say in conclusion, there are many of the brethren and sisters that may see this piece, that have never seen me, nor I them, and perhaps never will in the flesh. But I feel identified with you in Spirit, and some times I think your God is my God, your troubles, my troubles, your joys my joys, and your land of rest my eternal home. Some times with all my unworthy feelings I can join with the poet and say,

Poor and afflicted Lord are thine,
Among the great unfit to shine,
And tho' the world may think it strange,
They would not with the world exchange.

Farewell in gospel bonds.

JOHN W. BURGE.

Tenn., April 14th, 1853.

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THE PRIMITIVE BAPTIST.

BURWELL TEMPLE, EDITOR. { "COME OUT OF HER, MY PEOPLE." { N. W. POOL, PRINTER.

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COMMUNICATIONS

For the Primitive Baptist.

THE FOURTH KINGDOM.

Dear Brother Temple:

I have been expecting for some time, to see or hear something said about the affairs in Europe, being the fulfilment of a considerable portion of scripture—describing the fourth kingdom and its end. But as I have not seen any, I will give some such view as I have, which may call the attention of abler pens, as I have never written any for public print.

We have many bibles and presses, both religious and political, but many [illegible]

The interpretation. Nebuchadnezzar was this head of gold; the silver was the second kingdom; the brass the third kingdom, which I believe to be the first Roman Empire. (40th v.) "And the fourth kingdom shall be strong as iron; for as much as iron breaketh in pieces and subdueth all things: and as iron that breaketh, all these, shall it break in pieces and bruise, [41st] And whereas thou sawest the feet and toes, part of potter's clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, for as much as thou sawest the iron mixed with mirey clay. (42nd) And as the toes of the feet were part of iron and part of clay. So the kingdom shall be partly strong,

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stone, a precious corner-stone, a sure foundation: he that believeth shall not make haste. Isa. 8: 14. And he shall be for a sanctuary; but for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem. Rom. 9: 32.—Wherefore? Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumbling stone. 33 v. As it is written, Behold, I lay in Sion a stumbling stone, and rock of offence: and whosoever believeth on him shall not be ashamed.

I think, reader, the above passages fully show that Christ was called a stone, and that this stone was Christ is very clear, and that his kingdom was set up in the time of the third kingdom, which was the first Rome.

I will bring a few more passages.

Luke 2: 1. And it came to pass in those days, that there went out a decree from Cesar Augustus, that all the world should be taxed. 2d v. And all went to [illegible] of the Cesars, for Paul appealed to Cesar.

Now the next kingdom that got the power over all the world was the fourth kingdom, and prefigured by the iron legs and iron and clay feet and toes. Now the legs were of iron, but the feet and toes were part of iron and part of potter's clay; the same thing was shown to Daniel in his vision of four beasts. See 7th chap. The fourth was the worst of all. See 7th ve. After this I saw in the night vision, and behold, a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth; it devoured and brake in pieces and stamped the residue with the feet of it; and it was diverse from all the beasts that were before it; and it had ten horns. Now John calls this beast the first. Why? Because it was the first which was to come after his day; and he saw another which came after, and was connected by an image. See Revelation 13th ch. 1st v. And I stood up on the sand of the sea, and saw a beast rise [illegible] having seven heads and [illegible]

of times. Rev. 12: 14. And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent. The woman I understand to be the church, the wings I suppose to represent the Old and New Testaments, that have nourished the church so long—the time during this worst kingdom, though many of the saints have fell in persecution, yet Christ preserves his kingdom, as he said to Peter. Matt. 16: 18. And I say also unto thee, Thou art Peter, and upon this rock I will build my church, and the gates of hell shall never prevail against it. The rock has already been shown, where the church or Christ's kingdom is built. Daniel also shows that in the time of this kingdom, some of the saints should fall. 7: 21. I beheld and the same horn made war with the saints and prevailed against them until the ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom.

I believe the same time is given in the of forty-two months. Rev. 13: 5. And there was given unto him a mouth speaking great things and blasphemies, and power was given unto him to continue forty-two months. 11: 2. But the court which is without the Temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread underfoot forty and two months. A day for a year is counted in scripture by Daniel and Ezekial which, would be 1260. This agrees with Rev. 12: 6. "And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and three score days:" which was the time of the kingdom. 16 v. And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth. Daniel also speaks of help. Help, I suppose to be of another; and see how the Church of Christ has had help in the time of Constantine, and by Martin Luther, John Calvin and the American independence.

Now, when shall we commence counting the time of this kingdom, from the destruction of Jerusalem? I think not, for that was in the time of the third kingdom, and the fourth kingdom was to tread it underfoot forty and two months, which was John's first beast, and Daniel's fourth, also the iron and clay kingdom. Now Daniel tells us of this in the same verse, 12: 11. And from the time that the daily sacrifice shall be taken away (which I understand to be at the destruction of Jerusalem,) and the abomination that maketh dessolation set up, [which I believe was the sitting up of the fourth kingdom, for the third kingdom that made Jerusalem dessolate had been set up long before.] There shall be 1290 days, [now here is thirty days or one month over the 1260.] Is this the same time? I think not; for John says after the beasts and false prophets were taken away, the remnant was slain. Rev. 19: 21. "And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh." Who were the followers of the beast? My opinion is, that the twelve hundred and sixty is to the time of the taking away the beast and false prophet, and during the thirty years after the remnant—or followers of the beast with the sword of the Lord.

Now the followers were not only the followers of the first beast, but were in connection with the second beast that John saw. See 13th ch. 11th v. And I beheld another beast coming up out of the earth, and he had two horns like a lamb, and he spake as a dragon. Now John don't say he saw him *come up*, but *coming up*. I believe he has been coming up 137 years, and has not got the whole of his number yet; but is increasing fast. See his number. 18th v. Here is wisdom, let him that hath understanding count the number of the beast, for it is the number of a man, and his number is six hundred threescore

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and six. I think this 666 is so many degrees or steps. See the image that connects the two beasts and followers. 14th v. And deceive them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast, saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live. I claim this image to be the connecting link. See 15th v.—And he had power to give life unte the image of the beast, that the image of the beast should both speak and cause that as many as would not worship the image of the beast should be killed.

Now, reader, see yourself between two fires! or in danger of a temporal death! or to be burnt in the wrath of God! See 14th chap. 9th v. And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, (10 v.) The same shall drink of the wine of the wrath of God, which is poured out without mixture in the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb. 11 v. And the smoke of their torment ascendeth up forever and ever, and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.—(This time has not passed, for it is in the time of John's second beast.)

Now, reader, what is the cause of this severe punishment wherewith God will punish the disobedient and guilty? Are you not afraid of it? If so, worship God, and know no other but Jesus Christ and him crucified. He is the only Saviour, and his is the only religion that is worth having; and they that have it were born to it. This is the only religion you can be born to, and him that has not been born again has not the Christian religion, from what I understand from the Bible. Now what must become of all other religions? Why! are there two, or three, or four, or more? If so, where did they get them? Did not all other religions come from him that goeth about as a roaring lion seeking whom he may devour? Him who gave the beast his power, and his seat and great authority, and whose tail drew the third part of the stars of heaven and did cast them to the earth, and as long as there are two religions in the world so long there will be one that is not the Christian religion. This I can plainly show from the Bible, and if not the greatest sin on earth, the word of the Lord has gone forth against it, and will it not accomplish whereunto it is sent? See the scriptures already referred to, as well as many others, and then think how the same associations or churches, or individual members, can hold so many religions! See, in addition to the scriptures already mentioned, the 32d chap. of Exodus; Deut. 13th chap.; Judges 3d chap.; 1st Kings 11th chap., also 18th ch., and many other passages, and in every place where they had two, or more than one, see if they were not idolators. Man may be an idolator with only one religion, but with two can he miss it. Idolatry had to have a law in the time of Daniel's fourth kingdom, for he worshipped the God of forces, and this is that kingdom or beast, and will he not try for a law? Yes, no doubt.

I am trying to drop off much that I may bring this piece to a close.

I promised to show that this is the fourth kingdom, and it is near the end of it; and as many, and for many centuries, have believed that this kingdom commenced with Popery, let's see how that will agree, and take into consideration other things, as we have the time, that this kingdom is to exist. Now if we can get the time when it commenced, we can come at it. So if it commenced with the first Pope or Univer-

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sal Bishop, from what I learn this commenced in the year of our Lord 606. See Buck's Theological Dictionary on anti-christ, also on inquisition, also on persecution. See how his short statements agree with Daniel, Thessalonian's 2d Epistle, 2d, and Revelation.

I have already shown from Daniel that the fourth kingdom was to be the worst, and he would exalt himself against the Most High and cast down many of the saints. And has he not done it? Yes, verily, history abundantly declares it.

Let me give a few words from Buck. It was about the year 606 that Pope Boniface the 3d by flattering Phocus, the Emperor of Constantinople, one of the worst of tyrants, procured for himself the title of Universal Bishop. The Bishop of Rome and Constantinople had long been struggling for this honor, but at last it was decided in favor of the Bishop of Rome, and from this time he was raised above all others, and his supremacy established by imperial authority. It was now also that the most profound ignorance, debauchery and superstition reigned. From this time the Popes exerted all their power in promoting the idolatrous worship of images of saints, relics and angels. The church was truly deplorable. All the clergy was given up to the most flagrant and abominable acts of licentiousness. Places of worship resembled the temples of heathens more than the churches of christians. In fine, nothing could exceed the avarice, pride and vanity of all the Bishops, Presbyters, Deacons, and even the clustered Monks. All this fully answered the description St. Paul gave of anti-christ. 2d Thes. 2d ch.

It is necessary also to observe that this epoch agrees best with the time when, according to prophesy, he was to be revealed —the rise of anti-christ was to be preceded by the dissolution of the Roman Empire. The establishment of a different form of government, in Italy and the division of the Empire, into ten kingdoms. All these events taking place makes it very probable that the year 606 was the time of his rise.

Now see how plain this agrees with the description of Daniel and John. They both tell us the beast had ten horns, which was ten kings; and he was to continue for a time, times, and a half. Also it is described by 42 months and 1260 days. Now add 606 and it will be 1866, which *I* believe will be the time when this beast or kingdom will go down, or the theme that will end the beast and false prophet. Now is there any thing more wanting to show that this is the kingdom described by Daniel and John? If so, and bad things will answer, we have a plenty on record given in the different ages of this kingdom. See Buck on inquisition in the church of Rome—a Tribunal in several Roman Catholic countries erected by the Popes for the purpose of punishing religious people in the most cruel manner. I only give a few words in this place. He says, And the people stand in so much fear of it that parents deliver up their children, husbands their wives, and masters their servants, to its officers without daring in the least to murmur, to be imprisoned for life. Have all their property taken from them, others condemned to the sword—others to be drowned—others to be burnt alive!

Terrible persecutions, says Buck, were carried on in various places of Germany and even in Bohemia, which continued about thirty years, and the blood of the saints was said to flow like rivers of water. The countries of Poland, Lithuamea and Hungary were in a similiar manner, deluged with blood. In Holland it is said, By some fifty thousand others, one hundred thousand suffered by the hand of the executioner. In France it is said, About a hundred thousand men, women and children, were massacreed—and, to express the joy, the Pope gave thanks for so great a blessing conferred on the sea of Rome,

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and, to express their joy, the cannon was fired and the whole city illuminated with bon fires, and no one sign of rejoicing omitted. In the time of Lewis 14th it is described to be worse, and Buck says, it cannot be pleasant to any man's feelings who has the least humanity to recite these dreadful scenes of horrow, cruelty and devastation. There is too much of it to put in this place and too bad. It is like the iron legs of the fourth kingdom, and if any one will read it they will say so; and the iron is not all out of it yet. It will struggle some in its death, and the second beast described in the latter part of the 13 ch. Revelation, which is connected to the first beast, has much to do; and he is up, but not quite all up; but he is very numerous and the dragon's tale, is adding great numbers. I believe he has got his share of stores of North Carolina.

A word or two more from Buck and then I proceed on. He says, England, Ireland, Scotland, and Spain all took part in the beast by acts of cruelty to gratify the beast, and it is said, the Pope and his clergy feasted their eyes in the scene of blood of the saints and the cruelty that they inflicted on them. Now, reader, I think here was the two iron legs, the Pope, (Daniel's letter, 7: 8.,) and the cruel Emperor who could see all this and never say, stop, you can't punish my people! So this commenced with the first Pope or universal Bishop; we will say at the knee, and continued until the time of reformation by Luthur and Calvin. The article here is a joint one—Luthur was born in the year 1483; Calvin 1509. Now the Almanac describes a line as passing from the head down to the feet and toes, and if this sign commenced with Nebuchadnezzar, the golden head, it has past, as described by the word of the Lord down to the feet. I conclude it was in the iron legs for about 900 years, and in the feet and toes since, which has been about 348 years. So there remains 12 years to come. See, in 606 it commenced, with the first Pope 900 years, to the reformation 348, to the present time twelve years to 1866. Think it won't go down by that time, if this calculation is right? for the word of the Lord has never failed. Now, reader, were we to go to Rome, London, Babylon or any wherelse, to see if this is toe time, look at the Baptists—the church that can be traced back to the days of the Apostles—and see how it is divided. Now the laws of America did not do this, but the Dragon's tail drew a third part of the stars, and you might as well say, "Hold on, Colemon!" as say, "Turn loose, brother! here is danger!" for they won't believe you nor the Bible neither.

But what are they doing over the water? have not France and England got Bibles? Yes; and have they not tried to keep out of this hot water? Yes; but the Baptist blood and ashes are remembered. See Rev. 6: 9. And when he had opened the fifth seal, *I* saw under the altar the souls of them that were slain for the Word of God, and for the testimony which they held. (10) And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? (11th v.) And white robes were given unto every one of them; and it was said unto them that they should rest yet for a little season, until their fellow-servants also their brethren, that should be killed as they were, should be fulfilled.

Has not christian blood flown in abundance since John wrote these verses? and may not that time appear at last when that great work may have commenced? Now if their blood should be as dear to this generation as the righteous blood shed from Abel to Zechariah was to the Jews, agreeable to the number, may not hearts begin to ache—eyes to overflow? But will the Lord spare? See Rev. 16th ch. 5th v. And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shall be, because thou hast judged thus. 6th v. For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy. 19th ch. 17th v. And I saw an angel standing in the sun, and he cried with a loud voice, saying to

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all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the Great God; (18th v.) That ye may eat the flesh of kings. and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great.

Brother Temple: Do you not remember the spot in the sun about 20 years ago? and what a pale blue appearance it caused the sun and its light to wear—and which was seen all over the world? Was not this the angel? Some are of opinion it was a spot that belongs to the sun. If so, why does not the sun have that pale-blue appearance at other times? Men are apt to imagine something to relieve their minds instead of obeying God. 120 years were granted the Antideluvians for a space of repentance; 40 days were granted the Ninevites, and about 20 years to the worst kingdom; and where is the repentance? There have been greater numbers added to the followers of the beast in the last ten years than there were in 50 years previous. See Rev. 12th ch. 4th v. "And his tail drew the third part of the stars of heaven, and did cast them to the earth." Now, reader, if you are at a loss to know what these stars are, let me say, I believe they are preachers; and they were cast to the second beast that John saw coming up out of the earth; but I can't explain this thing here. Rev. 19: 19. And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. 20: And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. 2: 1. And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh. See how this agrees with Daniel 2: 34. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and break them to pieces. 35: Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth. 44th v. And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever. 7th chap. 18th ve. But the saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever and ever.

Now Daniel speaks of another time, which he calls a blessed time; which time I believe is including the time of the happiness of the saints, when they will possess the kingdom; but what great event will take place at that time he does not show, that I recollect, and if we cannot get it from some other passage it remains a secret; but it may be that John gives it. See Daniel 12: 12. Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days.

Now, after John tells us of the taking away the beast and false prophet, which I have described at the end of 1260 years, he tells us also of the slaying of the followers of the beast, which I have described at the end of Daniel's 1290 days or years; which is 30 years later than John tells us of the taking away the Devil and Satan.

See Rev. 26: 1. And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. 2d v. And he laid hold on the Dragon, that old Serpent, which is the

Devil, and Satan, and bound him a thousand years, (3d v.) And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled; and after that he must be loosed a little season. 4th v. And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the Word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands: and they lived and reigned with Christ a thousand years. 5th v. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. 6'v. Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

Now here is the blessed time that I believe Daniel alluded to in the 12: 12: also 7: 10., when the judgement should sit.

Now if the time be right, and I have made the right calculation, this brings to the date 1941. If we could see the blood and measure the sorrow that I believe will take place between now and that time, it might be a wonder. See Daniel 12: 1. And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation, even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. (This has not yet been fulfilled.) 2: And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. 3: And they that be wise shall shine as the brightness of the firmanent; and they that turn many to righteousness as the stars forever and ever.

PARROTT MEWBORN.

N. C., Greene Co., April 22nd, 1854.

Brother Temple: I have believed for about 20 years, that this great blood shed was to take place, and have said so in my preaching many times; and I believe it will go over the whole earth: and will sweep all Idolatry off the earth. I could give many other scripture passages concerning of it, but fear I should be too lengthy. I do not believe the Jews will suffer much in it; their great day of suffering is past, and the time will come again when they will be blessed as christians.

I did not know what the second beast was until I read the book I alluded to, that compared with the Bible, which satisfied me. I don't believe there will be much more peace on earth until all be fulfilled.

P. M.

For the Primitive Baptist.

LET BROTHERLY LOVE CONTINUE,—HEB. XIII. 1.

No. VIII.

"A new commandment I give unto you, That you love one another." John XIII. 34.

All scripture is given by inspiration of God, and is therefore entitled to our highest consideration. But if there be a difference, it will perhaps be generally conceded as existing between those portions that emenated from the lips of Messsiah, and those that were first spoken by his Apostle and prophet.

If the words of Paul are entitled to great weight, certainly the words of Paul's Lord are, and our admiration involuntarily heightens, when listening to the immediate declarations of him who spake as never man spake.

Our blessed Lord and Saviour Jesus Christ, is the brightness of the Fathers' glory and the express image of His person; He is before all worlds. He upholds all things by the word of his

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power. By him the worlds were made. He is the eternal Logos or Word of God. He was in the beginning with God, and he was God. The same was made flesh and dwelt among us, and we beheld his glory, (say the Evangelist) the glory as of the only begotten of the Father full of grace and truth.

He came in the fulness of the time to put away sin by the sacrifice of himself —to abolish death and bring life and immortality to light through His glorious gospel. He came as the Great Teacher sent foom God, to expound to his people those sublime mysteries of grace, which had been hidden for ages and from the foundation of the world. He is emphatically the Way, the Truth and the Life—the only way of the Father. The words that he speak unto his people, are words of spirit and of life.

His words are words of import, of power, of specific design; they are words of authority, of love; of wisdom, righteousness, sanctification and redemption.

They must be attended to and heeded by all who profess to be pupils of this great Teacher, otherwise the pretension is vain and carries contradiction upon its very face.

Remember that our Lord Jesus Christ, is the great Founder of Christianity—the author and finisher of Faith—the chief corner-stone in Zion—the Head of his church—the Bridegroom of the bride—the Saviour of his people; —the Maker and Husband of the redeemed. Therefore we should listen to what he says.

On a certain occasion the disciples came unto him and enquired of him, "Who was greatest in the kingdom of heaven. And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, except ye become converted and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my name receiveth me. But whoso shall offend one of these little ones, which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." Matt. 18th chap. I expect when these words were pronounced pride took a sudden fall. Further comment is unnecessary.

Again. "And he came to Capernaum: and being in the house, he asked them, What was it that ye disputed among yourselves by the way? But they held their peace; for by the way they had disputed among themselves, who should be the greatest. And he sat down and called the twelve, and saith unto them, if any man desire to be first, the same shall be last of all, and servant of all. And he took a child, and set him in the midst of them; and when he had taken him in his arms, he said unto them, Whosoever shall receive one of such children in my name receiveth me; and whosoever shall receive me, receiveth not me but him that sent me." Mark 9th chapter. Comment is again thought to be unnecessary. And again, James and John on a certain occasion desired a peculiar favor of the Lord; which was to sit, the one on his right hand and the other on his left, when he entered into his glory. The others were displeased with James and John for making such a request, but the Saviour called them all unto him and saith unto them, "Ye know that they which are accounted to rule over the Gentiles, exercise lordship over them; and their great ones exercise authority upon them. But so shall it not be among you; but who-

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soever will be great among you; shall be your minister; and whosoever of you will be chiefest, shall be servant of all. For even the son of man came not to be ministered unto but to minister, and to give his life a ransom for many." Mark. 10th chapter. Thus speaks the Teacher sent from God,—this is divine instruction; and a light shining in a dark place.

And again. "And there was also a strife among them, which of them should be *accounted* the greatest. And he said unto them, the kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. *But ye shall not be so:* but he that is greatest among you, let him be as the younger; and he that is chief, as he doth serve. For whether is great r, he that sitteth at meat, or he that serveth? Is not he that sitteth at meat? But I am among you as he that serveth." Luke. 22d. chapter. What a lesson of instruction, what an example of humility!

And again. "So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you? Ye call me Master and Lord; and ye say well; for I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you example, that ye should do as I have done to you. Verily, verily, I say unto you, The servant is not greater than his Lord; neither he that is sent greater than he that sent him. If ye *know* these things, happy are ye if ye *do* them." John 13th chapter. A word to the wise is sufficient.

And lastly. "Little children, yet a little while I am with you. Ye shall seek me; and as I said unto the Jews, Whither I go ye cannot come, so now I say to you, A new commandment I give unto you, That ye love one another; as I have loved you that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." John 13:—33, 34, 35th.

LOVE seems to be the fulfilling the law of Christ indeed here. It is one of the distinguishing traits in the christian character. By their strong attachment for each other they are to be known among all men. It is a positive *command.*—"A new commandment I give unto you that ye love one another." Who among the house-hold of faith is excused? Who can get above, who can fall beneath, or get around this positive command? It stands now as fresh, as vigorous and all important as it did the moment it escaped Emanuel's lips; and woe be to the mortal who would spurn, repudiate or reject it.

Now, brother Temple, what I should like to see is for Brethren to dwell together in unity—for them to manifest a love for each other. How are all men to know, these are disciples of Christ, if love for each other be wanting? Let this evidence be given to the word by all means, that they are the children of God. Men of the world for ages have been astonished at the great degree of love existing among christians. It is a thing now pretty generally conceded, that Predestinarian Baptists, love each other better and stick closer together than any other people beneath the sun. This love and union has proved a bulwark, too; let it not be thrown down now. This love is the beauty of Zion, the defence of Israel, the terror to evil-doers, an eye sore to Mystery Babylon and a great glory to the Prince of Peace.

It is earnestly insisted upon by both

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Apostles and Prophets; and no one can read the scriptures with a desire to be benefitted thereby, without discovering the great importance attached therein to "Brotherly Love"—spiritual affection,—christian kindness. If the admonitions from others could by any means be unheeded, certainly those from our Saviour cannot be with impunity. Who so bold; who so daring; who so reckless and rebellious as to openly resist and set at naught the positive teachings and commandments of our blessed Lord and Saviour on this subject? It is a venturesome business; and if such a course is persisted in by any, it will end in ruin and disgrace.

Twenty years ago, when the afflicted sons and daughters of Zion, first broke loose from the embraces and poisonous breath of false friends, and stood a very diminutive host, separated from all the other various combinations of men;—they stood shoulder to shoulder, saw eye to eye and spake often one to another, the same things in Christ. They then felt their weakness—knew their dependence, and each little squad came out, verily thought itself alone in the world. They had tasted the bitter waters of strife, but the crisis had passed; the line of demarcation had been drawn, and all those on the right side of it were enjoying a great calm. Indeed they loved one another with a pure heart fervently. They were more precious in other's sight than if they had been solid lumps of gold. Far above rubies did they shine in each other's estimation, and altogether they did seem to approach and exhibit the virtues of the Pearl of great price.

What has occurred to change this aspect of affairs? Is it because we have gathered through the medium of our Periodicals that there are genuine Baptists in more places than one? If so, ignorance would have been a blessing. Better not to have known the numbers and strength of our forces, if the object of such information is to divide and conquer.

Better not to have known who and where our brethren were, if we are to send them daggers and denunciations, instead of epistles of love. Better never to have known, how many there were of us (poor things a mere handful at best) or how many valiant-hearted soldiers we could muster on the field of battle; if such knowledge only enabled us to calculate how many divisions, it was yet necessary to make in our own ranks, before the enemy could be successfully attacked.

Some think that anti-christ ought to be attacked even now—that there is no time to lose, by dividing up, and that all our forces are not too numerous for such an engagement.

If so it seems advisable that we strengthen and bind together, rather than divide,—that we call upon some of our able, talented and brave officers to reserve their strength for the common foe, rather than waste it on each other.

Let it be borne in mind that no question can be fairly discussed among brethren, if love be wanting. This emotion is absolutely necessary to begin with or else all the labor is lost. To arrive at the truth on any subject and especially one of a highly profound and mysterious nature, by getting mad beforehand, and then debating it in angry manner is utterly impossible,—it is perfectly absurd; and christians ought to know better than to make such an attempt.

And yet strange to say some have been found in nearly all periods of

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church history, to adopt this very course.

The more abstruse, mysterious; high and incomprehensible topics are those frequently chosen by passionate debaters, in order to show their wisdom to better advantage, and nine times in ten they verge farther from the truth than towards it, and make mystery more mysterious and hidden things less plain.

It matters but little on which side of a question such combatants arrange themselves, the consequence is generally the same, disgrace in the end to all concerned.

The reason is obvious; the holy, high and mysterious things of God are not to be found out by angry controversy. They must be reached in a different way. The seeker—the earnest enquirer after truth, must approach the footstool of the mercy seat in a way of prayer and supplication. He must go humbly there, and ask God for wisdom, who giveth to all men liberally and upbraideth not. He must go there as a beggar, shearn of all his boasted honors, instead of a mighty warrior, with them standing thick upon him. He must go there as a poor dependent creature upon an independent God—as a poor ignorant sinner, trusting in God that He will reveal more of himself to him and more of His Son Jesus Christ in him. And with such a purpose and in such a manner a poor seeker for divine knowledge never yet went in vain and never will.

May the Lord enable his dear children all, to adopt this course.

Brethren, one and all, from Maine to Mexico, from the Atlantic to the Pacific Ocean, let us consider and reconsider, and endeavor to walk more worthy the vocation wherewith we are called, stand together, see together, pull together, love together, and press forward together towards the mark for the gaining of the prize and high calling of God in Christ Jesus our Lord.

I have noticed some strife among the shepherds; may the Lord bring it to an end, and send them to feed the flocks instead of measuring crooks with each other. I have done. May God speed the good cause of "Brotherly Love," and His name shall have the glory. Amen, and Amen.

C. B. HASSELL.

Williamston, 25th May, 1854.

For the Primitive Baptist.

DEAR BROTHER TEMPLE:

I try to write to you but through much difficulty, from the following causes, first, it is through much difficulty I write from the great loss of eye sight, for while I am trying to pen this scribble my pen seems to make two marks at one stroke.

Another difficulty is a natural lack of mind and talent to convey to you, the feelings of love and joy I often feel while reading or hearing the many sweet communications from so many of the brethren and sisters yet speaking to each other in love through the old Primitive Baptist, and I hope I am thankful to the Christian's heavenly Intercessor for the gift to the Church, of so faithful an editor as we have to the Primitive. Yet, brother Temple, I know that you are always dependent entirely on the unerring guide of the Holy Spirit of our God, under whose influence, my prayer is, that you may ever be kept, and our paper may be long sustained to the honor of the cause of King Imanuel, and that the older it gets the richer pasture it may afford for the sheep and lambs of the fold; for I can say, whether I bear any relation or not to that

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fold, me thinks I have found the Primitive a watering and resting place to me. I have been almost a continual patron and reader of that paper from its third Volume, and I have found in the main its columns to be filled with much edifying matter, and so much of christian cement or love in the many communications therein written, that has been well calculated to keep the brethren and sisters willing subjects to the gospel yoke, under which they find to be easy and their burden light.

Brother Temple, my paper comes regular to hand, accompanied with my nephew's, John Gentry's, paper. He and his wife are firm old School Baptists, and I believe are sound in the faith of the gospel; though it has been the will of Almighty God to afflict his wife more with bodily suffering than any other person I ever saw. She has been the subject of severe suffering daily for the last nine years, with so much complicated disease that it is difficult to tell what is the principal. They both take great delight in reading your paper, and I do think they both are the true objects of christian charity, and if you can afford the Primitive continued to them, gratis, as you have done, it will certainly be received with gratitude.

Now, brother Temple, if I should offer you an apology for the delay of my remittance, it would be no profit to you. Therefore I hope you will bear with me. So I enclose one dollar for the Primitive for 1854.

Perhaps I better close my scrap; it may be I have written more than is necessary; or it may be my duty to say to you to withhold the above from the public eye; but I shall submit that matter to yourself. and I shall remain content, and remain, I hope, your brother in tribulation.

DANIEL GENTRY.

S. C., May 22, 1854.

☞Brother Daniel Gentry is hereby informed that his request to send the Primitive to John Gentry, gratis, is complied with cheerfully.

PRIMITIVEBAPTIST

SATURDAY, JUNE 10, 1854.

RALEIGH, NORTH CAROLINA.

THOUGHTS ON MAATTHIS BEing chosen as one numbering among the twelve Apostles.

This was prophesied of in Psalms 109: 8. "Let his days be few; and let another take his office." This is not only a prophecy, but a command; and if a command, to whom was it a command? Certainly to the Apostles, or to those who did act in casting lots.

We shudder at the thought of charging the Apostles with a mistake, or having done wrong in casting lots to fill the vacancy of keeping up the number, 12. Why was Joseph called Barsabas, who was surnamed Justus, and Matthias, put into the nomination? Let the scripture decide. "Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us, Being from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection. And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias."—Acts i. 21—23. What was the necessity of one being ordained? Why, to be a witness. Why were these two men put into the nomination? Because they

had followed with the disciples, and were as it were eye-witnesses. "From the baptism of John until that same day that he (Christ) was taken up from us," says Peter. Does this show ignorance or a premature act in casting lots? "And let another (or appoint another) to take his bishoprick." If the Apostles erred in so doing, is it not strange that Paul, when he came into the apostleship, or any other of the disciples of Jesus Christ, from that day down to the nineteenth Century, never discover the blunder, or did not possess faithfulness enough to even point out the error committed by the Apostles? So far as we are concerned, we should blush at the thought of charging the Apostles with having transgressed, and ushered authority that did not belong to them. What was the necessity of this appointment or ordination? Why, to keep up the number, 12, until Saul was converted and brought into the the number of the Apostles.

We hear nothing of the acts of Matthias after his ordination. Judas betrayed Christ in the year thirty-three, and in the same date was Matthias chosen or ordained as one among the Apostles. In the date thirty-four was Saul converted of the Lord and brought into the Apostleship with the other Apostles.—The act of the Apostles in casting lots, or ordaining Matthias as one of their number, in our thought, was to extend the definite number as witnesses to the introduction of Paul into that number; from whom we hear much, and much to the purpose.

If we begin to question the correctness of the Acts of the Apostles, we might as well lay down our present Version and consent to a new translation of the Bible, taking out all the *wills* and *shalls* in the Bible, and throw all upon contingencies; and bid good speed to all the men-made institutions of our day, as so many auxiliaries to help God convert the world. If the Apostles committed an error in ordaining Matthias to their number, they must not have prayed in that faith which is the gift of God, and the fruit of the Spirit. "And they prayed, and said, Thou Lord, which knowest the hearts of all men, show whether of these two thou hast chosen, That he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place."—24, 25. Now we have about as much right to charge upon the Apostles, that they did not ask by the impulse of the spirit in prayer, or pray without faith, or if they had faith it was a wrong faith, which would have been sin—("Whatsoever is not of faith is sin")—as to charge the Apostles of doing wrong in casting lots for one to be numbered with them to make the number 12.

We do hope and trust that our brethren will not allow themselves to try to be wise above what is written or revealed. That the Apostles erred in casting lots and ordaining Matthias, appears not to be revealed to the Church of God, or ancient or modern Historians, as we have seen.

SMALL POX IN RALEIGH!

This dreadful disease made its appearance in Raleigh on Monday eveing 28th of May on the person of a foreigner.—He was taken on Thursday (June 1st) by the Town Authorities and conveyed to a house about a mile off. But as he staid some three days after arriving, we are very fearful of more cases.

For the Primitive Baptist.

DEAR BROTHER TEMPLE:

I take this opportunity of writing a few lines for the information of the brethren with whom I have lately travelled amongst. I started about the first of February for the Western country. My first interview with any of the brethren was in Guilford county, N. C., at the Cross Roads church: I was with Elder H. Tatum at his monthly meeting. From thence I shaped my course westwardly until I arrived in new Virginia, in Washington county. There I fell in with Elder Thomas Colley and the brethren about Rush Creek Church. This little church and their Pastor, Elder Colley, I found to be sound in the faith of the gospel,

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and contending for the faith once delivered to the saints. They seemed to have been much troubled by the new schemes of the day. This church belongs to the Washington Association. From thence I moved on into Tennessee, and stayed one night with brother Wilson Oliver, near Beanstation I met with Baptists occasionally; I liked the conversation of some: and some I did not. I arrived in Alabama, and was several times in company with Elders W. Crutcher, D. Jacks, and J. Holloway. I visited several churches in the bounds of Flint River Association. One thing I would observe among all the brethren I saw and was in company with. I saw none that seemed to have the big-head—that is, big "I" and little "u." They seemed to possess a spirit of humility, esteeming others better than themselves. I think grace teaches humility. Every one that is born of the spirit of God feel their dependence upon God for every spiritual and temporal blessing, for all comes from God.

On my return from Alabama I travelled a different rout from the way I went. I promised brethren Oliver and Colley to call on them and have some appointments. But travelling a different road, I hope will be a sufficient apology.

When I look back at my past travel over mountains and hills, through dangers, seen and, no doubt, unseen, to me, I can but adopt the language of the prophet: The Lord is good—a strong hold in the day of trouble—and he knoweth them that are his, and put their trust in him. I can but adore the riches of God's grace, and his goodness in so mercifully preserving me all my journey through. I desire a thankful heart to the Lord for his great goodness to me a poor sinner; for if I ever get to heaven it will be grace to the chief of sinners through the merits of our Lord and Saviour Jesus Christ applied by the Holy Spirit. This is my only dependence for heaven and eterna glory. I remain yours in hope of eternal life through Jesus Christ our Lord.

WILLIAM BURNS.

N. C., April 14th, 1854.

FRIEND TEMPLE:

I am requested to send you a few lines. Sir, would you be so good as to publish, in your Primitive, the death of Jessee Cooper, at his Residence in Onslow County, at 5 o'clock A. M, on the 25th of May, 1854? (☞ Yes)

Jessee Cooper was a member of the Primitive Church for about 22 years. Aged 57 years. He was a faithful and pious member, an affectionate husband, a kind parent; and was much beloved by all that knew him. He has left a widow and 7 children to mourn their loss; but there is a solace in all our sorrows for him,—he died in peace with God and all mankind!

"To friends and kindred, far and near,
I am bereft of one that's near.
Long did we live in peace and love,
But he is gone to relms above.

My bosom friend from me was took--
I scarcely can now stand the shock!--
To think on earth we'll meet no more,
It does me trouble truly sore.

I oft times cast my eyes around,
My dearest friend cannot be found;
My children oft times weep and cry,
And yet their Father is not nigh!

The breach is great, it's bound to be,
As all my friends can truly see,
My little babes no Father have,
Who can to them instruction give.

Seven children yet remain,
Oh! help me, Lord, them to maintain,
And guide them well in future days
And teach them all their farther's ways."

I am, sir, truly your friend,

JOSEPH EMETT.

New River, May 26th, 1854.

RECEIPTS.

Ala.	John Loe for Primitive *B*aptist and Freedom's Blade,	1 50
"	Thos Bragg for confession of faith and 6 months for Prim.	1 00
"	Young Lee for self, *S*amuel Lee, B Page, to May 28, 55,	6 00
Ark.	John S Daniel for self, J W H Daniel, *W*m Kerkaudle. Thos Adams to *M*ay 20, 55,	4 00
N. C.	Jas G Woodall for 54,"	1 00
"	Linn Adams for *M*rs Creach,	1 00
"	Jas Highsmith to Jan 55,	1 00
"	Elder Josiah Smith for self, *S*yndonia Hagans, B C Smith, John C *H*ervit, Jabez Smith, Job Smith and Isaac Meeks to May 5th, 55,	6 00
"	Green Daniel for 54,	1 00
"	Solomon Hassell for 55,	1 00
Ky.	Thos Vass 53,---4,	2 00
Tex	Elder Wm Smith for self $1.25. Elder W T Caperton, debate and Prim.	2 50
"	Isaac *W*ood to 31s May 55,	1 00
Tenn.	Thos *B* Moseley 54,	1 00
Miss.	George Tubb to 54,	1 00
Ga.	Mrs Malinda Ware 54,	1 00
"	John C *H*ancock to June 1st 54,	1 00

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AGENTS.

N. CAROLINA.—Elder Hosea Preslar, James Murry P Jones, Wm George, John C. Nash. Wm. V, Harris, Thos. Tilery, Henry Sheperd, Elder C B Hassell, Austin Durham, Joseph R. Croom, George Neathercut, James Potter, G. W. Fill, Samuel C. Morrow, Elder Josiah Smith, Leonard Daniel, Elder James Wilson, Wm. Barnes, Simpson Pata, William D. Taylor, M. Wilder, S Hassell, Sovereign Purvis, R. Leynolds, Robert Hatchet, Elder John H. Kenady, Henry Stephens, J. Houlder, Elder J. H. Daniel, Abner Lamb, Adam Hooker, S. Tatum, W. M. Rushing, J. Miller, C. T. Sawyer, A. B. Bains, Jr., William Welch, L. B. Bennett, Elder James H. Sasser, H. Avera, Elder Benj. Bynum, W. W. Mizel, Samuel Sadler, Elder R. D. Hart, Q. A. Ward, Maximjlan Tatum, W. H McKinney, R. W. Hill, James B. Woodard, Wm Welch, S. P. Horton, Hudson Stephens, Josiah Coats, Dan. Turlington, Green Brigeman Ira H. Topping, Edward W Airs.

S. CAROLINA.—Wm S. Shaw, J. G Bowers, J. L. Simpson, M. McGraw, W. B. Villard, Sr., L. Henderson, A. G. Patrick, John D. Sansbury, Amos Hill, J. C. Lucas, G. Mathews, C Anderson.

GEORGIA.—A. R. Bagget, John Tomme, L Stanly, John Mullins, J. B. Matthew, E. Davis, T. W Dearing, R. L. Hayne, Isham Edwards, Jethro Oates, Mathew Yates, D. Smith, R. S. Hamrick, John Barwick, Daniel O'Neel, A. M. Thompson, F. Haggard, J. P. Ellis, W. J. Parker, Geo. Leevis, Bbner Durham, I Lassetter, Prior Lewis, Ezra McCrary, W. D. Taylor, W. Trice, John M. Field, Thomas Amis, Allen Brown, W. White, John McKinney, Wm. Russel. Z A Fowler, W A Nix,

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THE PRIMITIVE BAPTIST.

B. TEMPLE, EDITOR. | "COME OUT OF HER, MY PEOPLE." | N. W. POOLE, PRINTER.

Vol. 21. Eagle-Rock, N. C., May 9, 1857. No. 9.

COMMUNICATIONS

For the Primitive Baptist.

BROTHER TEMPLE:

Having to write to you on business, and the communication on that subject being short, I feel desirous to give you, the brethren and sisters a sketch of my thoughts in an experimental travail of my life, both in a state of nature, and, as I hope, in a state of grace.

I was early taught that I was a sinner, and that it was necessary that I should pass through some sort of a change before I could be accepted with God in peace. This information gave me but little trouble—inasmuch as I embraced the idea that the means were in my own hands and could be had at will and pleasure. But as I had no understanding of Jesus Christ as the Saviour of sinners, I had no knowledge of his graces that lead the soul to God, which is repentance and faith. And as I was not under the influence of either, I thought all that was necessary was for me to turn away from my folly and pray to God, and all would be right between Him and my soul; which things I promised myself ofttimes to do. I had no difficulty in believing I could do all that was necessary to be done, but the great difficulty with me was to get ready to begin. These thoughts passed through my mind from the eighth to the eleventh year of my age. About this time there was a work begun with me, and under its influence I became alarmed, and to work I went; and, to my astonishment, the more I worked the further from God I seemed to get, until I worked myself out of work. Right at this place I have no language to describe my thoughts—when my mind was turned to God, all heavens frowned upon me, and when turned to time, nothing but one mass of confusion and corruption; and the worst of all, my heart was a sink of sin. Now I thought I was ruined for ever, for I knew I could not get away from my own heart, and after looking at my case on every side, I could see no way that I could escape the wrath of God. I could read of the Saviour of sinners, and that he was between the sinner and Justice. But not so in my case, my soul, my naked soul, seemed to be in the immediate presence of God the just Judge—where to go, or what to do, I did not know. This seemed to be the very breathings of my soul—if I go down to hell, let me go entreating the mercies of God. At about this state of my mind, and when all hopes were gone, Jesus was presented to my view as the Saviour of sinners, of whom I was chief. Here I could join with Paul and say, God be thanked that I

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am a sinner, for I have found a Saviour. The whole face of nature seemed to be praising God, while heaven seemed to be in a blaze of glory. I thought I was made forever, I had no idea that I should see any more trouble. But not many days passed before there was sad work with my soul again. The presence of the Lord seemed to be withdrawn, and my soul was left to mourn its absence. Truly, says David, My soul is as a weaned child. This occurrence took place soon after I entered the fourteenth year of my age, and in the date of '24 I took great delight in reading the New Testament, but a great deal of it seemed to be a sealed book, such as the doctrine of Predestination and Election. But the promises of the gospel was my delight. This state of mind continued with me some three years. At about this time my mind became more open, and I could see a connection between the doctrinal parts of the scriptures and the promises of the gospel. Right here I was overjoyed again, as I once thought I had seen the plan of salvation in the pardon of my sins; I now thought I saw it as revealed in the scriptures. To undertake by language to describe its beauty, would be like holding up a lighted candle to illuminate the sun.

After many years, necessity forced me into the work of the ministry—in much weakness; and after eighteen years experience in the ministry and at my best times, it is to my mind, like picking up pimples on the shore while the rich jewel is yet in the great deep. O, the debth of the riches, both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out!

At the time I first began to try to preach, what is called the Two-Seed doctrine, was introduced into our churches, which caused great strife and contention among them. I as one, embraced the doctrine, but only in my understanding as containing the doctrine of Predestination and Election, and the plan of salvation secured in Jesus Christ for his people, which I yet believe. But as it is now practiced by some, that is to say, Eternal, Finally in Heaven, a denial of the Resurrection of the bodies of men from the grave, and Eternal Judgment, I denounce as heresy in the first degree, and that without the fear of successful contradiction. At that time the strength of my mind was fully brought to bear up on doctrinal points; for I was taught to believe that a union on points of doctrine was all that was necessary for me to embrace the idea of contending for the Faith once delivered to the saints. And so soon as they become united the church would prosper and grow, although the churches are united on doctrinal points, they seem to my understanding, to be in a luke-warm stuped state. No singing of psalms, and hymns, and spiritual songs at the house of God; no word of exhortation there; no admonitions amongst brethren; no provoking of one another to love and good works; but little religious conversation between brethren, either at the house of God or otherwise, but all seek their own, and not the things which are Jesus Christ's; and this is not the worst, in many cases the brethren that will reprove such a course will insure to himself censure, if not endanger his fellowship.

Dear brethren and sisters, we have great reasons to fear that many of our Baptist brethren have lost the practical part of their profession, the Spirit of Practice is found in practice; for, says the Saviour, If you keep my commandments, (which is practice,) then shall ye abide in my love. Paul gives

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the contex, If you walk after the flesh, ye shall die. Peter has reference to the same thing, in that he states, They are blind and cannot see afar off; and have forgotten that he was purged from his old sins.

More of this if you will give me a place in the columns of the Primitive.

Yours, in gospel bonds,

JAMES BEAVER.

Mifflin, Tenn., }
March 20, 1857. }

For the Primitive Baptist.

The Primitive Practice of the Church Lost, and as yet not Found.

BROTHER TEMPLE:

I am requested to say to you and the brethren generally, by a close neighbor of mine, that the following is offered as a reward for the knowledge of the Primitive Practice of the Church, your paper one year free of charge, to any one that will afford the desired information according to the scriptures, and marks that characterizes her.

1st, Many members, but one body, and all the members having the same care one for the other, and as an evidence of that oneness—when one suffers all suffer, and when one rejoices all are glad, all having been baptized into the same body by one Spirit, and all members in particular.

2nd, This church my friend is concerned about, he says, has many gifts, and all of them active gifts, each one ministering according to the measure of grace given them: and, he states, by this means they edify one another much by singing of psalms, and hymns, and spiritual songs, and making melody in their hearts to the Lord.

3rd, He further states, They exhort one another, admonish one another, and provoke one another to love and to good works; and by this means, he states, they keep the unity of the Spirit in the bonds of peace; and in deed, he says, They are a household of faith, a peculiar people, zealous of good works, and their peculiarity is known by their kind acts one towards another. Each one seeking his brother's good in preference to his own. No evil-surmising or back-biting, no evil speaking one of another amongst them, but are all at peace amongst themselves. And all that is done amongst them is done with an eye single to the glory of God and the good of each other; and in this way it is said, their faith groweth exceedingly. And these are the materials of which its growth consists of, virtue, knowledge, temperance, patience, Godliness, brotherly kindness, charity, and their fear. There are none of them barren or unfruitful, but all grow up into Christ their Head, into a holy temple of the Lord; there they sit together in heavenly places in Christ Jesus their Lord, and hold sweet communion together. This is said to be the church of the Living God; it is said to be the house of God; it is called the city of God, in which God dwells, and through its members his glory appears. The name of this church is Mount Zion, and its likeness is that of a lighted city on a hill, of which light, it is said, cannot be hid, the light of the world, the joy of the whole earth. These are some of the marks my friend says, the church may be identified by. He further states, his condition reminds him of the circumstance of Rachael weeping for her children, &c.

4th, He further states, The ministry of this church is wholly given up to the work and does not entangle themselves with the affairs of this life, that they may please Him that hath chosen them

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to be a soldier. They give great attendance to reading, exhortation, and the doctrine, that their profiting may appear to all, their doctrine of salvation is all of grace. He further states, Their acceptance with God alone depends on the righteousness of Jesus Christ in his life, in his death, in his resurrection, in his ascension, and in his intercession to God for them, and not what they have done for themselves in any sense whatever. And this is a favorite text with them all, Of him are you in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption. They are all willing to rely on this for their acceptance with God. They do not believe in the intercession of saints—for them to intercede with God for you. I asked him why? He states, The intercession of Jesus Christ is sufficient of itself without the intercession of saints, and they hold it blasphemy in the highest degree to join theirs with his, as though his was not sufficient of itself, or our death with his death to make his more efficacious, or their works with his to make his more available with God, is all folly with them—nothing but the grace of God and it alone, will they rely on for their eternal salvation, and this without condition on their part.

5th, As it respects their ministry, they all esteem them very high in love for the work's sake, and are all at peace among themselves. Such is the care for them, and the pains they take to know them which labor among them, and are over them in the Lord, and admonishes them. 1st Thes. 5th, 12, 13. They all esteem them as watchmen watching for their souls as they that must give account; and for this reason, that they may do it with joy and not with grief. Heb. 13, 17. Again, This is a mark by which they may be known, When they meet in conference they send messengers to know their ministers needs, and to supply their wants if any. Phil. 2, 25. Even faithful brethren that would not regard their own lives to supply their lacks.—30th v. I asked him if they done this in their public councils, and under church authority? He stated, That was the manner in which they done it, and ofttimes the ministers' names are set down in the epistle as in this case—Phil. 2nd 25: 4th 10 to 19. And their ministers ofttimes speak of it as the fruit of the church towards them, as in 1st Cor. 16th 17. I am glad, said one, of the comming of Stephanas and Fortunatus and Achaicus: for that which was lacking on your part they have supplied. Again, Phil. 4th 17,—Not because I desire a gift: but I desire fruit that may abound to your account. This was done by church authority and under the direction of the church. He then referred me to many circumstances, such as 2nd Cor. 8th 9.—And not that only, but who was also chosen of the churches to travel with us with this grace, which is administered by us to the glory of the same Lord, and declaration of your ready mind. Again 23rd v.—Or our brethren be inquired of, they are the messengers of the churches, and the glory of Christ. He then gave me reference to many places, some of them I noted: 1st Cor. 9th ch., Gala 6th 6., 2nd Cor. 8th ch. 8—24., with many others. He not only spoke of the manner of doing, but their readiness to do; not only to their ministry, but their poor brethren. 2nd Cor. 9th 2.—For I know the forwardness of your mind, for which I boast of you to them of Macedonia, that Achaia was ready a year ago, and your zeal hath provoked

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very many. And he further states, They not only had a willingness of mind, but did perform even beyond their power. This is what is called in another place, good works for necessary uses, that they be not unfruitful. These things are spoken of by them as the fruit of the Spirit and under the influence of a lively faith in Jesus Christ, and acts as an evidence to the same. And without these good works, he stated, they would scorn the idea of claiming to be the characters of keeping the faith once delivered to the saints. And as they say, Faith without works is dead, they do not believe a dead faith will save any body.

The above, brother Temple, are some of the marks of identity he gave me, by which the church may be known; and truly he seemed to be much convinced, for while he spake of her, yea, many times, the tears would flow freely from his eyes. When he would speak of her beauty with all of her gifts and graces shining, he would seem to be a little cheered, then again he would bemourn his loss as one in helpless despair. I am sure if the tears he shed while talking with me on this subject, had been ink and placed on these pages, they would have been unintelligible. At intervals between writing I would ask him many questions, such as this—If he had any idea what had become of her, whether he thought she was dead or asleep, or taken captive? He stated, he had no idea she was taken captive, he thought she was either dead or asleep, he was not satisfied which, but had great reasons to fear both in part, as death and sleep resemble each other very much. I asked him his reasons? He stated, his reasons were these:—1st, All the graces that adorn the church and make her appear so beautiful, were given her for her to improve herself by—for instance—Faith is the gift of God. But now comes up the work of the church—2nd Peter 1st ch., beginning at the 5th v.: Add to your faith virtue, knowledge, temperance, patience, Godliness, brotherly-kindness, charity. All this is their improvement they have to make to that of faith. This is what they call growing in grace, &c. He then gives the signs that follow,—If these things be in you and abound, they make you that you shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But, said he, I fear I see the context which is, He that lacks these things is blind and cannot see afar off, and hath forgotten the great advantage in church privileges. He further stated, It was in the path of obedience blessings were strewed. Here he spoke of the great advantage of church-membership, and related many circumstances of delight, and shed tears freely again.

2nd. He further stated, Love was one of the fundamental graces of the church, and was a bestod gift, and was kept alive among christians by kind acts one towards another; and for this reason one says, Be kind and affectionate one towards another. And by this means the unity of the Spirit is kept in the bonds of peace, and brotherly love continues. And let all your things be done with charity, that is to say, whatsoever things ye do, do it unto God, and not to man; for said he, If you begin to consult man, self will slip in first, then partiality begins to rule. The next step is to live after the flesh, the end of which is death. Here comes up Satan with his host of enemies against the soul of man. Covetousness; by this the spirit of good works is slain. Then comes up jealousy; by this confidence falls. Then evil-surmisings;

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then the work of the tongue, evil speaking and back-biting. The spirit of iniquity begins to abound, and the love of christians wax cold. Then follows biting and devouring one another, &c. I asked him if in this situation they were entitled to the name of a church? He stated, he supposed they were entitled to the name, but the name was all they had. I asked him what texts of scripture was applicable to their situation in that state? He stated this,—Heb. 3rd ch. 12, 13 vs.;—"Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called To-day: lest any of you be hardened through the deceitfulness of sin." Awake thou that sleepest, and arise from the dead, and Christ shall give thee light. Behold, I stand at the door and knock: if any man hear my voice, and open the door I will come into him, and will sup with him and him with me. Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent and do the first work; or else I will come unto thee quickly and will remove thy candlestick out of his place, except thou repent. He states these texts applicably to a church in a state of disorder. His concern was to find one in order.

Here he bid me adieu, with a promise to return and take up the same subject again.

Brother Temple, if any of the brethren inquires after the name of my Friend, you can tell them his name is GOOD EARNEST—MUCH CONVINCED.

Yours,

In Gospel bonds,

JAMES BEAVER

Mifflin, Tenn., }
March 25, 1857. }

For the Primitive Baptist.

DEAR BROTHER TEMPLE:

I have been impressed upon for many months to write you a small sketch of my life for you to put in the Primitive, but feeling my littleness and unworthiness it is a great task for me to undertake to write, though I cannot get rid of the impression without trying.

I was born in 1793, and my father joined the Primitive Baptists in 1803, and my mother in 1804. I was raised up in a very strict manner, though sometimes I would get out of the sight of my father and then I was like a house pig just turned out of a pen, I could kick up a great many shines in a little time, though I was afraid of my father after I was a free man, for I did not want to insult him, because I thought he was a good man. In 1817 I married. My father was generally a delegate to the Keehukee Association. I frequently heard him speak very highly of her. In 1818 the Association set at Skewarkey, and I thought if the old lady was worthy of being spoken so highly of, I would go and see her. I did so, and on Saturday I fared very well, sometimes in the house and at other times strutting over the yard. On Sunday morning the congregation assembled at the stage. Brother Wm. Worrel had just commenced in the ministry, and he was but eighteen years old. The elder brethren in the ministry on that day crowded him on the stage. He sang and prayed, and exhorted a little. While he was exercising it was the will of God to send the arrow of conviction to my heart and cut me down, and did not leave me a stubble to stand upon. So I could not help shedding tears, though I concealed them as well as possible. After the

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Association adjourned, on Monday I returned home. I was wonderfully distressed for about a week, when the impression came to me, You are too young a man, throw it away and turn to your frollics and past-times again. I concluded I would do so, and to my frollics and past-times I went again. Frequently while I would be going on something would say to me, You know better than to do as you are doing. I would go mown down for days, but afterwards return again like the sow to her wallowing-place. I wearied along in this situation for about two years, when the Methodists took a great rise in our neighborhood. They hollowed and made a great deal of fuss. During this time I had become a great warrier for the Primitive Baptists, and I spoke of the noise they made. They said they had scripture for it. I told them it was not so, and also said if there was such scripture I would find it. I took the New Testament and commenced to read through it. I read as far as an opportunity would permit at a time, and would turn down a leaf. I did not read far before I read my condemnation. I then threw the weapons of war down and read for myself. I found myself condemned page after page. I become cast down under a heavy load of guilt and sin, and continued so until the former part of 1823, when it was the will of God to hand this scripture to my mind,—"There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit."—Rom. 8 : 1 At that time my burden left me, and I was made to rejoice to think that it had pleased God to speak peace to my soul, as unworthy a creature as I felt myself to be. At this time I did not have a doubt or fear, but went on praising God and rejoicing with joy unspeakable and full of glory; but I did not continue in this situation but a short time before doubts and fears came on. Shortly after this my desire was to join the church, but looking at the members of the church, I felt myself two unworthy to be amongst them, but I could not be satisfied short of offering, which I done the last day of May, 1823, and was baptized on the 1st of June, at the church at Smithwick Creek, in Martin County, though I lived in Beaufort County.—I continued at that church until 1828. My voice had been seldom heard in conference, for I did not feel myself worthy to speak amongst the old brethren. Then I took a letter of dismission to be in the constitution of the church at Old Ford, in Beaufort County. We got along very well until the latter part of the year 1831, when the Campbellite doctrine reached us; and there was a hard battle to fight, and but few soldiers that stood their ground and fought—my father, one other brother, and myself. Brother Temple, I could not hold my peace at that time: I fought them in the house and out of doors with every scriptural proof that God enabled me with. But it availed nothing, they went their way. The battle was fighting nearly a year. At the July Conference, 1832, we rent asunder—about twenty going off, and eight contending for the Keehukee Articles. They held on to our church book and papers. We had to appoint us another meeting day, and moved; and under the direction of Elder Joseph Biggs, we had some little increase after that, but at length the church become reduced to two male members—myself and one other. In 1841 Elder Joseph Biggs directed us to call in two ordained ministers and have the constitu-

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tion dissolved of the church. We called on Elder John Ward and Humphrey Stallings, and they dissolved the constitution of the church and gave the few members letters of dismission. I went back to the church where I first joined.

Brother Temple, I can look back at the difficulties that I have waded thro' since I joined the church, and I think if it was to do again I should not be able to stand them all, as weak and as ignorant as I am.

Brother Temple, look over this peace and if you think it worthy, give it a place in your paper, and if not, put it in the fire, and excuse your unworthy brother,

DAVID SINGLETON.

N. C., April 23, 1857.

CIRCULAR LETTER OF THE SILOAM ASSOCIATION, O. T., FOR 1856.

The Siloam Association of Regular Baptists now in session, with the Mt. Zion Church, Linn County, O. T., to the churches composing the same, sendeth love unfeigned.

DEARLY BELOVED IN THE LORD:—

Through the grace of God, our heavenly Father, abounding to us the chief of sinners, we have been permitted to meet together and sit in sweet council, in an associated capacity, where we have had the privilege of hearing from you all by letter and messengers, that peace and love doth abound among you, and now being about to separate from this place to return to our several localities, and as you will doubtless except, in accordance with our former custom, something from us in the form of a circular address, we will therefore present you with a few thoughts, on the important subject of brotherly love, and for a foundation whereon to predicate our address, we will cite to your attention the 1st verse of the 13th chap. of St. Paul's letter to the Hebrews:—"Let brotherly love continue."

Dear brethren and sisters, we are not to understand the love and union of the household of faith to be something natural, but spiritual, holy and divine, having God for its Author; consequently, they that are in possession of this divine principle, are born of God; for verily, God is Love, and hence the fruit of this heavenly birth, is love, joy, peace, long-suffering, gentleness, patience, charity, &c.

And it is by this principle, when felt in its fullness, that God's children know that they are born again—passed from death to life; and it is by this divine principle being felt in their souls, that they are enabled to feel, see and know, they are all of one family; yes, one in Christ Jesus. One in the choice of the Father, being alike chosen in Christ Jesus from before the foundation of the world; consequently, they are alike interested in the glorious covenant of redemption, which is well ordered in all things, and sure; and it is by the same spirit they have been enabled to separate themselves from the world, and take up their cross and follow Christ in all his commandments and ordinances—showing to a sinful world that they are not ashamed of the gospel of Christ. Now we apprehend, that it was to such characters that the inspired apostle addressed this language—Let brotherly love continue; and we would on the present occasion thus address you, believing that you are of the same heavenly family. Let brotherly love continue; that is, you are not to act in any way that will prevent a continuation of this holy and divine principle,

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and hence the inquiry will arise in the mind of every heir of salvation; how must I conduct myself in the house of God, that this principle may continue? In the first place, we would say to those who are called to stand as watchmen on the walls of Zion, you should lift up your voices like a trumpet, cry aloud, and spare not; study to show yourselves approved unto God; workmen that needeth not be ashamed, rightly dividing the word of truth, do not try to daub with untempered mortar; but with sudden ability as God hath given you, preach Christ and him crucified, in all his fullness, as the One offering which hath perfected forever them that are sanctified. Feed the church of God, which he hath purchased with his own blood. And if you would let brotherly love continue, bear hardness as good soldiers of Jesus Christ; study to know your calling, whether it be to build on the walls of Zion, or to exhort the brethren and sisters to continue to walk worthy the vocation wherewith they are called, so that brotherly love may continue. For we are informed, that when Christ ascended on high he led captivity captive, and gave gifts unto men: that is, there are gifts differing, for he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers, for the edifying of the body of Christ; and hence if God has given you but one talent, you should try to improve what he hath given you, without complaining, and not envy your brother who hath five talents. Let brotherly love continue; recollect that you are most useful while filling your proper places. But perhaps you are ready to say that you are illiterate, and slow of speech and feel so unworthy that you fear that you will reproach the cause of Christ.—Dear brethren, this is an evidence, that you love that principle, and wish that brotherly love should continue truly in and of yourselves, you are both ignorant and unworthy; but you have a worthiness in Christ, and if any lack wisdom, let him as (not of a man, but) of God, who giveth liberally and upbraideth not, and it shall be given unto him—wisdom, sufficient to fill the place that you are designed to fill. Therefore, do not bury your talent, but try and improve it; be at the feet of your brethren, for the least shall be greatest.—Let brotherly love continue. But perhaps the good Lord has given you five talents, or in other words, hath greatly qualified you to contend for the faith once delivered to the saints, so that Anti-Christ's ministers should tremble when they hear you (with the hearing of the ear) proclaim the everlasting gospel; whilst the strong in Israel are made to rejoice to hear you contending for the truth—opening to their view the deep things of God.

Dear brethren, if God has thus qualified you to stand on Zion's walls, you should not be lifted up in your own esteem, for you have this treasure in earthen vessels, that the excellency of the power may be of God and not of you; therefore, if you would have brotherly love continue you must also be improving your talents, by walking humbly before God in the discharge of your duty, so that you may be able to say to your brethren—Be ye followers of me, even as I am of Christ; and we hope you will not be ashamed of your brethren, though ever so weak, for while you are able to build up and comfort those that are strong in the faith, perhaps they may be builders up and encouraging the faint hearted, by feeding them on the sincere milk of the word; therefore you should encourage them.

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And finally dear brethren, one and all, whom the Lord has called to feed his sheep and lambs, let brotherly love continue, and see that ye fall not out by the way, and envy oneanother: but that you love each other, with a pure heart fervently—for if you love one another, you can truly pray for each other; and while thus united, you will prove an impenetrable phalanx to the enemies of Christ and his kingdom, but if you be divided you cannot stand, neither can brotherly love continue. And it is also your duty to see that your walk and every day deportment in life fully correspond with your teaching, for you are commanded to be ensamples for the flock, and when the chief shepherd shall appear, ye shall receive a crown of glory that fadeth not away: 1st Peter, chap. v. 3rd and 4th verses.

Secondly; we would exhort those brethren who may be called to fill the office of deacon, you must not conclude that all your official duty consists in the administration of the Lord's Supper, for we are informed in the scriptures of divine truth, when the disciples were multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration; (Acts 6th, 1st:) And you will discover that the seven deacons, chosen by the Apostles, were selected for the purpose of attending to the wants of those neglected widows, and had they neglected their duty in this respect, brotherly love would have been to some extent prevented. But they being full of the Holy Ghost, discharged their duty; likewise to find some of them boldly contending for the faith. Therefore, dear brethren, if you would let brotherly love continue, you should follow their example and see if there be any poor in the flock, whose wants should be relieved; whether your pastor or his family are in want of the necessaries of life, whether he has decent apparel to appear in public, and money for travelling expenses; and if not, you should inform the church, so that his hands may be loosed. Let brotherly love continue. Lastly, we would say to one and all who compose the body of Christ, ye are lively materials, united to Christ your living head, in an indissoluble union which can never be extinguished, being made kings and priests unto God, so that every material in this glorious building is of infinite value when filling their proper places, such as the wise master-builder designed them to fill; and when you are thus found punctually filling your several places, brotherly love will continue. But perhaps you are concluding that you are so little and unworthy, that there is but little that you can do; yet, dear brethren and sisters, notwithstanding all this, you are of great value, for by your godly walk and conduct in all the commands of God, you are letting your light shine, thereby preaching and saying that you have been with Christ, and been taught by him, although you may say but little. And it is thus that others, seeing that good works are encouraged to take up their cross and follow their Saviour. Hence, you may discover that all are of use; and we exhort you all to be in your proper places, and do not neglect the assembling of yourselves together, but be prompt in filling your seats in the house of God. And when you go up there to worship, see that it be to wait upon the Lord. Do not let the cares of the world, vain jesting and political strife be your theme; but such conversation as becomes the saints of God, thereby assisting your poor pastor to

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lift his mind near a throne of grace; and be engaged in fervent prayer or in singing psalms and spiritual songs, making melody to your hearts to the Lord. Not that by so doing it would justify you in the sight of God, for you are justified freely by his grace, through the redemption in Christ Jesus. But by so doing you will appear justified in the sight of men, and will be strengthened to proceed on in your christian duty; consequently brotherly love will flow from breast to breast while marching towards the celestial city. You will appear as fair as the moon, clear as the sun, and terrible as an army with banners; like as a city set on a hill that cannot be hid. Whilst Anti-Christ is engaged in trying to form a union of church and state, and hurling their anathemas against our great National Assembly because they are thwarted in their desings, we would exhort you as good citizens to be subject to the powers that be, praying for those who are set in authority over you, that you may have a peaceable and quiet life in all Godliness, for this is right in the sight of God our Saviour. We see some of the same workings here in Oregon, praying our legislature for the enactment of special laws to protect them in their heart-sickening and God-dishonoring method of worship; and they have had their petition granted. But we would say to you, continue to let your light so shine before men that they may see your good works and glorify your Father which is in heaven. As much as possible, live in peace with all men. Let brotherly love continue. Shun every appearance of evil; add to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity. For if these things be in you and abound, they make you that ye shall neither be barren or unfruitful in the knowledge of our Lord Jesus Christ. —2nd Peter, 1st 5, 6, 7, 8th. But while you dwell in this tabernacle, encumbered as you are with this sinful nature, you will often have occasion to mourn and weep, that there is so much lack of brotherly love, and we can join with you and an Apostle, in saying, O! wretched man that I am, who shall deliver me from the body of this death? And likewise, we ourselves groan within ourselves, waiting for the adoption, to-wit: the redemption of our body. But the day is rolling on when that which is in part shall be done away, when we shall be redeemed from corruption, and hear that glorious invitation, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Then the redeemed of the Lord shall appear in their glorified state. What an Association that will be, when we all shall meet to part no more. We shall then all be satisfied when we awake in Christ's likeness, and meet with all the blood-washed throng, around the dazzling throne of God and the Lamb. There our Father's children, we shall drink at the fountain head of love, whilst eternity shall roll its round; this will be enough. O! what a blessed hope is ours. While here on earth we stay, we more than taste the heavenly power, and anticipate the day.—Therefore, in view of these things be encouraged to let brotherly love continue; live in peace, and may the God of love and peace dwell within you forever; amen.

ISOM CRANFILL, Moderator.

Attest:

J. T. CROOKS, Clerk.

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PRIMITIVE BAPTIST.

Eagle-Rock, N. C., May 9, 1857.

OUR views have been requested on the 15th chap. of 1st Cor. 22nd v.:—

"For as in Adam all die, even so in Christ shall all be made alive."

This text is often misconstrued by those to whom it has never been revealed, and have not the Spirit of Christ: who generally, are naturally inclined to pervert the scriptures, which we think proves that they are not reconciled to God.

The Apostle in this chapter was treating upon the subject of the Resurrection of the bodies of the saints from their graves, and not in particular the souls of God's people; yet there are other passages of Holy Writ that proves the resurrection of the soul from the death in trespasses and sins, also the resurrection of the wicked from their graves.

In the first place, we propose to prove the resurrection of the soul:—Matt. 5th ch. 25th v.:—"Verily, verily, I say unto you, The hour is coming and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live." This text, we believe, has reference to the resurrection of the soul from the death of trespasses and sins—as well as the following: "I am the resurrection and the life," &c.

Next, we prove the resurrection of the body:—John 5—28, 29:—"Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." In these two texts, the resurrection of the just is proven, that is, their bodies; also the bodies of the unjust.

In the 25th v., which goes before the resurrection of the body, is proven the resurrection of the soul, which is properly arranged by infinite wisdom. It does seem strange to us that a child of God professing to have been born of Him, should raise an objection to the doctrine of the resurrection of his body from the grave, when it is to be raised a spiritual body to unite with his spiritual soul, properly prepared to praise, and magnify the name of the Lord God in the full fruition of the joys of heaven for ever and ever, all of which is as perfectly done as though the soul had united with an eternal spiritual body, held in reserve for the time of unitation of their spiritual souls. What can possibly be gained by holding the doctrine of an eternal spirttual body in which the soul never existed? Would it make the happiness of the soul more perfect than the body sown natural and raised spiritual? Surely not. Then we can gain nothing by it, while we risk much of great importance.

The Apostle on this subject is very explicit; his arguments are powerful and weighty beyond successful contradiction 12th v.:—"Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection, then is Christ not risen, &c. For if the dead rise not (meaning God's people,) then is not Christ raised."

Thus you will see that the resurrection of the children of God are identified with the resurrection of Christ Jesus, and will be raised from the dead as certain as Christ has arisen, as a resurrected head, so with a resurrected body. To hold the doctrine of the resurrected Christ as our head and his body not

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resurrected, is perfectly inconsistent with the happiness promised to Christ's church; for what saith Paul on this subject?—"And if Christ be not risen, then is our preaching vain, and your faith is also vain." The whole scheme of salvation hangs on the doctrine of the resurrection; for if this doctrine is not true, then there is no safety or certainty of the salvation of any. Every act of Christ to recover his inheritance (the church,) is as so many links in one chain, and if one is broken out, the whole fabric falls to the ground with a sweeping and eternal loss; "and if Christ be not risen your faith is vain, ye are yet in your sins." But again, "Then they also which are fallen asleep in Christ are perished." If the doctrine of the resurrection is not true, then we only have hope in this life, which affords no real comfort. 19th v. —"If in this life only we have hope in Christ, we are of all men most miserable."

But the Apostle goes on to show that there is such a thing as our hope is as an anchor of the soul, reaching to that within the vail, whither the fore-runner for us has entered, by saying:—"But now is Christ risen from the dead, and become the first fruits of them that slept."

21st v.: "For since by man came death, by man came also the resurrection of the dead." Here the doctrine of the first man Adam's, transgression brought on death in its details on all his descendents total depravity in every part of them; consequently the sentence of God has gone out thus:—"And as it is appointed for man once to die, but after death the judgment. So Christ was once offered to bear the sins of all.—No, of many.—And unto them that look for him, shall he appear the second time without sin unto salvatinn." Then by one man sin entered into the world, and death by sin. By one man's disobedience many were made sinners: even so, by the obedience of one shall many be made righteous. Thus you may see that there are two representative heads, and by one came death, and by the other life.

We will now quote our text and make some comment on it, by way of giving our views:—"*For as in Adam all die, even so in Christ shall all be made alive.*"

You will please observe that there are two representative heads, to-wit, Adam and Christ Jesus. The first was of the earth earthy. The second Adam is the Lord from heaven. In the first Adam was all the church and world. In the second Adam was all the church of Christ given and chosen in him to be made alive to hear his voice and live. As in the first, the church of Christ by transgression were children of wrath even as others, being sin-defiled they must die, as the wages of sin is death: and the sting of death is sin. Consequently as in the Adamical nature, defiled with sin, they must die, (their bodies.)

Our brother that requested our views on this subject did not quote the text right—he quoted it thus: "For as in Adam all *died*." The word *died* is in the past tense, and might be considered as having its meaning in the death or separation of Adam from that good state in which he was made of the dust of the earth. But the word *die*, it is to be understood, means the effect of Adam's transgression, and not the death alluded to when God said, "In the day thou eateth thereof ye shall surely die." But the word is spelt *d i-e*, instead of *d-i-e-d*, which we understand to mean as possessed of the contamination, by the fall they die, they continue to die,

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and will until Christ shall make his second appearance; and then his (Christ) people that are alive at his appearing shall be changed in a moment, in the twinkling of an eye. "Even so in Christ shall all be made alive." That is, meaning the church of God, whom he represented in redemption, who were elected before the foundation of the world, predestinated according to the foreknowledge and purpose of God. Hence, the Apostle says, "But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through the sanctification of the Spirit and belief of the truth." "So all Israel shall be saved." This is precisely the *all* in Christ that shall be made alive at the resurrection of the body of the saints. For as the Apostle was treating in the 15th c. of 1st Cor. on the doctrine of the Resurrection of the just that were in him by gift, by purchase, by faith and life. —"Even so in Christ shall all be made alive." That is, all that are in their graves—the dead bodies of the saints shall be made alive—which were sown a natural body, it shall be raised a spiritual body. In the first Adam, they all die a temporal death, that is, the bodies of God's people die, the bodies of God's people shall be made alive, and shall come forth from the graves. But do not believe the souls of God's people die and are laid in the graves, but their bodies go into the grave dead, and will there remain until the trump of God shall bid thee rise and come forth, which was the topic of the Apostle in the text before us.

Least we weary our readers, we will draw to a close. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. "O death! where is thy sting? O grave! where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which gave us the victory through our Lord Jesus Christ."

OBITUARIES.

Stephen Wooten departed this life April 1st, 1857.—He was born January 5th, 1788. His father was a herdsman and farmer, which brought him up to industry and care. He was a dutiful boy, and when grown a moral man; nor do we suppose he has ever been heard to profanely swear. At about 23 years of age, he was married to Elizabeth Edwards, by whom he had 7 children—4 sons and three daughters—of which 6 are yet living; and it may be well said, she was a helpmeet to him all his days. At an early age he was brought to see that morality would not do to save a lost sinner, and "that which is born after the flesh is flesh." In a word, he was brought to repentance and given faith in the name of the Son of God.

Brother Wooten was received a member at Old Town Creek Church, 1813, and was baptized by Elder Thomas Dupree; and about 1816, the Church at Autrey's Creek was constituted, of which church he became a member, and was chosen their Deacon, Clerk, and Treasurer, which station he filled and adorned to the day of his death. And if there has ever been a charge even spoken of or a blemish on his character, it has past our recollection. He was slow to speak but apt to teach, ruling well his own house and a good portion of discipline in the church.

And when the writer has viewed this man he has thought of a stream which

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flows from a rock—in dry weather and in wet it is the same, and the water is good.

He has left a widow to mourn the loss of her husband, his children to weep when they remember their father, with a large circle of acquaintances, brethren and neighbors, to receive that rest that remains for the people of God.

"There those who meet shall part no more,
And those long parted meet—
For ever wonder and adore,
Their glory all complete."

[COM.

Receipts.

N. C.	James Hall for 57,	$1 00
"	David Singleton for 57,	1 00
"	Jeptha Walston to June 58,	3 00
"	Abram Wilder for John E. King to March 58,	1 00
"	Mrs. Eleanor Ruff to Ap'l 57,	1 00
"	Jonathan Trull for Henderson Helmes for 56,	1 00
"	Amos Horn, for 57,	7 00
S. C.	W. F. Hogarth for self, A. E. Bowers, Jas. D. Rivers, J. J. Roberts, and Wm. E. Brunson to May 58, and Martin Terry, T. J. Craddock, and Samuel Snider, to March 57,	7 00
"	Tapley Richardson to June 57,	3 00
Ga.	Matthew Caldwell for Samuel Sheets to May 57,	1 00
"	Mrs. E. Murphrey to Aug. 57,	3 00
"	Jas. Harper for 57,	1 00
"	Uel E. Taylor for Wm. D. Taylor for 58,	1 00
"	Mrs. M. M. Taylor for Wm. D. Taylor to 57,	2 00

Ballance of Receipts crowded out.

INFORMATION.

N. Carolina.—Jonathan Trull will please be informed that we have examined our books and cannot find that Henderson Helmes has paid any thing.

Georgia.—Uel E. Taylor will please inform us whether or not we have credited him for the right man.

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BENJAMIN LLOYD.

Jan. 1st, 1857

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TERMS.

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BURWELL TEMPLE.

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THE PRIMITIVE BAPTIST.

B. TEMPLE, EDITOR. | "COME OUT OF HER, MY PEOPLE." | N. W. POOLE, PRINTER.

Vol. 21. *Eagle-Rock, N. C., Aug. 8,* 1857. No 15.

COMMUNICATIONS.

For the Primitive Baptist.

DEAR BROTHER TEMPLE, AND ALL THE SAINTS OF GOD TO WHOM THESE LINES MAY COME:

I have concluded to write a few lines for publication, (but do not wish to crowd out more interesting matter,) though in much weakness it may be food and strength to some of those who often think, O, is there any one like me!—the lambs and sheep who desire the sincere milk of the word, that they may grow thereby. And I feel to call your attention to the 4th, 5th and 6th vs. of the 4th ch. of Paul to the Ephesians.—

"There is one body, and one spirit, even as ye are called in one hope of your calling; One Lord, one faith, one baptism; One God and Father of all, who is above all, and through all, and in you all."

The Apostle thus addresses the saints which are at Ephesus and to the faithful in Christ Jesus; and his address to the 1st Corinthians, Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord both theirs and ours. So we see the saints are one in all ages and places, and are the subjects of the gospel addresses and promises. And the Lord said, I will walk in them and dwell in them, and I will be their God and they shall be my people.

The limits of a letter is too short to do the subject justice, and I must therefore be as brief as possible. "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ, according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love; having predestinated us unto the adoption of children by Jesus Christ to himself according to the good pleasure of his will to the praise and glory of his grace, wherein he hath made (not let) us accepted in the beloved, in whom we have redemption through his blood, the forgivness of sins according to the riches of his grace, wherein he hath abounded toward us in all wisdom and prudence, having made known unto us the mystery of his will according to his good pleasure which he hath purposed in himself. That in the dispensation of the fullness of the time he might gather together in one all things in Christ, both which are in heaven and which are on earth; in whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the coun-

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sel of his own will." The Apostle then prays that the God and Father of our Lord Jesus Christ would give unto you the spirit of wisdom and revelation in the knowledge of him; the eyes of your understanding being enlightened that ye may know what is the hope of his calling, and what is the riches of his inheritance in the saints, and what is the exceeding greatness of his power to us-ward, who believe and hath put all things under his feet, and gave him to be head over all things, to the church, which is his body, the fullness of him that filleth all in all. Here we find the one body—Romans 12—4, 8 inclusive: "For as we have many members in one body, and all the members have not the same office: So we, being many, are one body in Christ, and every one members one of another. Having then gifts differing according to the grace given to us, whether prophecy, let us prophesy according to the proportion of faith; Or ministry, let us wait on our ministering: or he that teacheth, teaching: or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness." Read the whole of the 12th ch. of 1st Cor.—In the 18th v. we find, "But now hath God set the members every one of them, in the body as it hath pleased him:" and God distributes to every part of the body, to the comely and uncomely parts, and those parts of the body which seem to be more feeble are necessary." To those I would say, Jesus said, My strength is made perfect in weakness. Then let us glory in our infirmities, that the power of Christ may rest upon us. Here we find our comely parts have no need; but God hath tempered the body, having given more abundant honor to that part which lacked, that there should be no scism in the body. Hence he that exhorteth by the Spirit of God does not conflict with or contradict him that preacheth doctrine. Here is the evidence, that these members are all baptized into one body; for in baptism the whole body is buried, with every member of the body in water, and nothing else can satisfy those who have the Spirit of God. Therefore we are buried with him in baptism, wherein ye are risen with him through the faith of the operation of God, and again buried with him by baptism into death, that like as Christ, was raised up by the glory of the Father: even so we also should walk in newness of life. Knowing that Christ being raised from the dead dieth no more, death hath no more dominion over him. And he that is dead is free from sin, for in that he died he died unto sin once, but in that he liveth he liveth unto God. Even so, reckon ye yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. For he said, Because I live ye shall live also. It was for this body that Jesus both died and revived and rose agan, that he might be both the God of the living and the dead.

"One body, and one spirit, even as ye are called in one hope of your calling." Anxious as we are to know, hope is all we can enjoy in this world. Whom he did foreknow them he also did predestinate to be conformed to the image of his son. Moreover, whom he did predestinate, them he also called, and whom he called, them he also justified: and whom he justified, them he also glorified. God is a Spirit, and they that worship him, must worship him in spirit and in truth. Nevertheless, I tell you the truth: It is expedient for you that I go away, for if I go not away, the Comforter will not come

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unto you; but if I depart I will send him unto you: and when he is come, he will reprove the world of sin, and of righteousness, and of judgment. Of sin, because they believe not on me. Of righteousness, because I go to my Father and ye see me no more. Of judgment, because the prince of this world is judged. This Comforter, we understand to be the spirit of truth, which is also called the Holy Ghost, which shall guide into all truth. And the Lord said, by Ezekiel, "For I will take you from among the Heathen, and gather you out of all countries, and will bring you into your own land. Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh, and I will put my spirit within you." Now reproof is felt: him that was dead as a stone, is now made alive. The Lord has declared, and has done it; and you being dead in your sins, and the uncircumcision of your flesh hath he quickened together with him, the dead heard the voice of the son of God, and they that hear shall live. And, said Isaiah, Thy Maker is thy husband. The Lord of hosts is his name, and thy Redeemer the Holy One of Israel: the God of the whole earth shall he be called. For the Lord hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God. Here is trouble and grief of soul, because I have sined.—But the poor helpless soul now begins to despair of mercy, while the spirit of the Lord sets his sins before him, until the cry is, Wo is me! for I am undone. My wicked heart has lead me on to sin till there appears to be no remedy.—Even my prayers appear to be sinful. God is holy, and I am defiled throughout. Condemned by the righteous law of God. Helpless, lost, ruined, and undone. O, Jesus! if thou canst have mercy—Lord Jesus, save! But, Oh! in this deep distress, when all my righteuosness has failed, Jesus, the glorious Redeemer, appears to view on the cross—grief and sorrow flee away, and joy and thanksgiving fill the heart and soul. O, praise the Lord, O my soul! and all the powers that are in me, praise his holy name! The Lord hath done great things for me, wherewith I am glad. The Lord raiseth up them that are bowed down; yea, he hath raised us up together, and made us set together in heavenly places in Christ Jesus, drawn by chords of love. Behold, how pleasant for those members of this one body, by this one spirit, to sit and talk, or tell, or hear this one hope of this one calling, and of this one Lord, (a Lord is a ruler or governor,) who hath abolished death and brought life and immortality to light through the Gospel, which is the power of God unto salvation to every one that believeth. The whole body is alive, and, as lively stones, are built up a spiritual house, to offer up spiritual sacrifices acceptable to God by Jesus Christ.

Oh! to reflect upon the wisdom, riches, power and love of God! God was in Christ reconciling the world to himself. The Lord Jesus, though he was rich, for your sakes he became poor, that we, through his poverty, might be made rich. Oh! the depth of the riches, both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! Wherein God willing more abundantly to show unto the heirs of promise the immutability of

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his counsel, confirmed it by an oath, that by two immutable things, in which it is impossible for God to lie, confirmed it by an oath, that we might have a strong consolation, who have fled for refuge, to lay hold on the hope set before us, which hope we have as an anchor to the soul, both sure and steadfast. Here is Christ in you the hope of glory. I in the Father and the Father in me: I in you and you in me. I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the will of him that sent me: That of all he hath given me I should lose nothing. Father, I will, that those whom thou hast given me be with me, that they may behold my glory, which I had with thee before the world was, that they may be one as we are. Ye are heirs of God and joint-heirs with Christ; if so be, ye suffer with him, that we also be glorified together. All the riches of the upper world belong to every member of this one body; and every member of this body will stand around the celestial throne, and, with uninterrupted joy, sing, Worthy is the Lamb that was slain, to receive riches, and honor, and power, and glory; for he hath redeemed us to God by his blood, and hath made us unto our God, both kings and priests, and we shall reign with him for ever."

GEORGE BRANSON.

Howard Co., Inda., }
July 15th, 1857. }

For the Primitive Baptist.

BROTHER TEMPLE—*If one so unworthy may call you so:*

I am at times so much comforted by the communications of the dear children of our Heavenly Father, that I wish to respond and cast in my mite with them; but I feel so unworthy, inferior and incompetent, that it is with much fear and trembling that I write, for others can answer my mind much better than I can express it. When reading the Primitive, I can sometimes say with the spouse, He brought me to the banquetting house, and his banner over me was love, his fruit is sweet to my taste. All the Lord's children are taught of him, and great is their peace under his smiles; but they often have to say,

"'Tis a point I long to know,
Oft it causes anxious thought,
Do I love the Lord or no?
Am I his or am I not?"

I have been impressed upon for some time to tell you what a poor sinful worm of the dust I am, and of my doubts and fears in regard to my adoption into the family of God, and of the ups and downs I experience from time to time in passing through this world of sin and sorrow. That I who profess to be one of the redeemed of the Lord, one who should live to the honor and glory of his holy name, who has loved me and given himself for me when I was dead in trespasses and in sins, and who has as I hope and trust, taken me up out of the horrible pit and mirey clay and established my goings and put a new song in my mouth, even praise unto God, who has done such great things for me, that I should deny him as my Lord and Master by disobeying his precepts and his examples daily in my walk and conversation, by still living so little like a child of God, fills me with grief and sorrow. I find so much within me that is cleaving to the earth and its allurements which are all vanity and vexation of spirit, that I sometimes think that (although with my lips I profess to love him,) my heart is far from him. But I know he is the searcher of hearts, and he knows all of our thoughts

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before they are formed in our minds, and I rejoice that it is so, and that such a God rules and reigns over all things in heaven and earth. When he speaks the word it stands fast, and when he commands it is done. He is of one mind and none can turn him. I rejoice that I am in his hands, for if I were to be judged by man according to the manifestation of fruits unto holiness, my condemnation would be sure; for my own heart condemns me daily, and I feel myself to be a poor sinful and unholy being, and God is so pure and holy, if I were one of his dear children, would I not be more like him? I have to cry, O wretched man that I am —who shall deliver me from the body of this death? Unclean and full of depravity I find my nature, and I know by painful experience that in my flesh dwells no good thing. To will is present with me, but how to perform that which is good I find not.

When I first united with the church I thought as I grew older I would grow in grace and in the knowledge of the Lord and not be troubled with doubts and fears, for I then felt very small; but I find if I have grown at all it has been smaller and smaller— I certainly have in my own estimation, and if I am one of God's children I am the least of them all. Sometimes I feel that if it were possible I would give up my little hope and go and tell my brethren and sisters that I am afraid I am deceived and that I have deceived them; but when I meet with them my soul is so drawn out in love to them and to the doctrine they profess and maintain that I cannot leave them as long as they can fellowship one so unworthy. I firmly believe there is no other way or name given under heaven or among men whereby we must be saved, only in and through Jesus Christ and him crucified. Then the question arises, To whom shall I go, for thou hast the words of eternal life? Since, I trust, I received my little hope, I have never been able or willing to give it up entirely; but I often fear that it is like the hope of the hypocrit—without foundation, and that it will be swept away in the trying hour. Nevertheless the foundation of God stands sure, having this seal, The Lord knoweth them that are his: and none is able to pluck them out of his hand.

We are a small band of brethren and sisters in this part of the Lord's vineyard, who trust alone in the blood and rightoousness of the Son of God. We have no confidence in the flesh, and if we are ever saved it is through him who died on Calvary. "For by grace are ye saved through faith, and that not of yourselves: it is the gift of God, not of works, lest any man should boast." And we are surrounded by tall professors on every side who cry, Lo! here, and Lo! there; but Christ admonishes us to "believe them not, for they are false prophets who cry, "Peace, when there is no peace." We who profess to be saved by the Lord, have the greatest reason to render thanks-giving and praise to our Heavenly Father for the great love wherewith he hath loved us, even when we were dead in sins, and that whilst we were sinners Christ died for the ungodly. We have not been left to run after false prophets who prophesy lies; for I trust we have been kept by the power of God, and that we are endeavoring to follow in the foot-steps of our Lord as he has given us the examples; and although our number is small, if God be for us, who can be against us?

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ABIDE WITH US.

Tarry with us, O my Saviour!
For the day is passing by—
See the shades of evening gather,
And the night is drawing nigh!
Tarry with me, tarry with me,
Pass me not unheeded by!

Many friends were gathered 'round me,
In the bright days of the past;
But the grave has closed above them,
And I linger here the last!
I am lonely, tarry with me,
Till the dreary night is past!

Dull my ear to earthly music,—
Speak thou, Lord, in words of cheer,
Feeble are my tottering foot-steps,
Sinks my heart with sudden fear!
Cast thine arms, dear Saviour round me—
Let me feel thy presence near!

I believe we have the gospel preached to us in its purity in the Spirit and not in the letter, by our beloved Pastor, Elder Jesse Baker and our much-esteemed Hilliard Taylor.—May they be preserved to old age to declare the truth as it is in Jesus in the midst of a perverse and crooked generation; and as his outward man decayeth may his inward man be renewed day by day, and may we all let our light shine as a city set on a hill, which cannot be hid; and may we walk worthy of the vocation wherewith we are called, and stand fast in the liberty wherewith Christ has made us free, and not be again entangled with the yoke of bondage; is the sincere prayer of your unworthy brother,

JOHN WHITEHEAD.

Edgecombe Co., N. C.,
July 4th, 1857.

A good conscience is the best law.

The following communication, from its date, appears to have been misplaced, by some means. But as we consider it yet holds good, we commit it to the columns of the Primitive, hoping frind Wilder will excuse us:

Wilmington, N. C., Dec. 29th, 1856.

DEAR FRIEND TEMPLE:

Enclosed you will find one dollar, which you can place to my account.

The Primitive Baptist has duly come to hand this year. I have received every number up to the present, and it hath brought me much savory meat, such as I hope I do love. Although it is said by some that the Primitive doctrine is dangerous, &c., yet I contend that it is the only doctrine that is safe and sound, or that is even consistent with sound reason. For while the Primitive Baptists contend that the tree must be holy or the fruit cannot be holy, others contend that a corrupt tree can bring forth good fruit.

While the Primitive Baptists admonish the living to work, others admonish the dead to work to get life.

While the Primitive Baptists say, "work out your own salvation," others say, "work out your *soul's* salvation."

The Primitive Baptists profess to be led by the Spirit of God, others attempt to lead the Spirit, and are bold to say, they can drive the Spirit away from them.

While the Primitive Baptist preachers profess to be called of God, as was Aaron, others wait to be called of men.

While the Primitive Baptists profess to be taught by the Revelation of Jesus Christ, others apply to the college to be taught of men.

While the Primitive Baptists feel,—Wo is me if I preach not the Gospel, others say, we cannot preach without pay.

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While the Primitive Baptists are determined to know nothing among their brethren save Jesus Christ and him crucified, others first have to know how much they are going to get for their services.

While the Primitive Baptists labor with their own hands that they may make the Gospel of Christ without charge, others make *their* gospel an article of merchandise, and thus go and teach for hire and divine for money.—And God hath said, "I have not sent them, and they shall not profit the people."

While the Primitive Baptists only try to serve the true and living God, others are trying to serve both God and Mammon.

While the Primitive Baptists profess to be a separate people, others are subject to ordinances, and are yoked together with unbelievers in men-made institutions that appear popular; and are bold to say, These institutions are good to ameliorise, and will assist in Evangelizing the world at large.

Wonderful efforts, we are told,
Are made in trying to save poor souls,
Tho filthy lucre their service controle,
And gold is the spring that moves the whole.
There is a text somewhat uncommon—
"Ye cannot serve God and Mammon,"
A text from which we scarcely hear
A sermon preach'd once a year.
The reason is simply this,
To plead for cash it comes amiss.
Unheededly they go and join
Every ism they can find,
And labor hard to try to prove
Those isms are the efforts of love;
And yet the poor can have no share,
Without they have some money to spare.
I am sorry even to think or say,
That thousands of men are led astray—
Thus gulled and made to believe
They must pay before they can receive.
It seems most strange, yet we know
That thousands have been deceived so.
From childhood up they have been taught,
And yet they'll say we don't believe,
That money can one soul retrieve;
Tho' without money the means must fail,
So Christ alone cannot prevail.
Tho' God's decrees will firmly stand,
Wisdom hath devised the plan,
That without money and without price,
The poor and needy may come to Christ.

ABRAM WILDER.

Pittsylvania Co., Va., June 12, 1857.

My Dear Brother:

Many are the afflictions of the righteous, but the Lord will deliver them out of them all. Such is the vast corruption of Adam's family, that it takes a deal of Divine workmanship to prepare any of them for heaven and glory. If the necessary workmanship therefore could or would be dispensed with, then the great and all-prevailing avenue would have never been opened; and those peculiar and necessary Divine dealings, whether by absolute decree or intervening providential dealings, eminate from the same fountain of Sovereign love, as did the great and all-prevailing avenue, through which the great river flows, and if we would have the one we must have the other; and although the latter is occasionally grieveous, yet it yields the peaceable fruits of righteousness to them that are exercised thereby. If we would have the faith of Abraham we must have his trials too. I conclude by subscribing myself your unworthy, though devoted brother, in gospel bonds.

ARTHUR W. EANES.

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PRIMITIVE BAPTIST.

Eagle-Rock, N. C., Aug. 8, 1857.

BROTHER E. W. AIRS, of N. C., requests our views on Job 19th ch. 25th, 26th vs., which read as follows:

"For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth:

"And though after my skin worms destroy this body, yet in my flesh shall I see God."

Job, we consider, was a lively figure of the Church of God in her militant state, surrounded with her many difficulties, inwardly and outwardly, flowing from their various sources, producing their various difficulties frought with sorrows, and tribulations of the severest kind as well as those of less magnitude, all for the trials of her faith in God. And as Job had comforters and teachers of a strange kind, professing to be friends and yet enemies, so has the church of the Living God ever had these kind of teachers and friends to encounter with, as that of a man's worst foes being those of his own house. These comforters kindleth their wrath against the Church of God because they do not confide in their teaching, and the comfort they offer is from a wrong basis or source, different from that of the teachings of the Spirit, and because she objects to it, their wrath is kindled against her as though she was their enemy. See 11th v. Hence they endeavor to array their neighbors and friends against her, as well as mankind generally are as troops, saying many unrighteous things of her, and causing others to believe them. See 12, 13 vs. But they do not stop at that, these false teachers and comforters make inroads into her individual families and kinfolks and familiar friends, and set them at variance so that they forget her, and they treat her (the church) as strangers and enemies. 14th v. Brother Airs, do you know, or have you seen anything like this in your day? Have your neighbors, since they professed religion under these false teachers, treated you with much coolness and shunned your company, and cast you out as wicked? If you have not we have. But it comes nearer home,—"They that dwell in your house are often disaffected toward you by these false teachers and comforters, yea, maidens and servants count you as strangers and aliens. "My breath is strange to my wife, though I entreat for the children's sake of my own body." O! our God! what awful sensations are produced in many families on the account of the influence of such as Job's miserable comforters, when it takes in the families of God's dear children, producing coolness and indifference towards the husband or wife—no tongue of clay can properly tell! In addition to this is, when the children of the servants of God are overcome by false teachers, dragged as it were, into a position to denounce their father and mother, as the case may be; as heretics, strangers and aliens. Children—young children—charging their parents as being wrong! What awful feeling must it produce in the heart of a Godly father and mother to see their children torn from their affectionate bosom to be offered up in sacrifice to modern idolatry, such as is now prevalent amongst us. Many parental tears have been shed on the account of such teachers overcoming their children to be dupes and servants to a lazy, bigoted set of teachers. Then in addition to this, is our old fleshly nature warring against the soul, bringing it into captivity. With the combination of outward and inner foes the

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church is often well nigh swallowed up in the waves of despair, saying, My bones cleave to my skin, and to my flesh, and I am escaped with the skin of my teeth. But nevertheless, God who is ever nigh, and a very present help in every time of need, will strengthen and help them, and deliver them by his precious promises in good time, and raise their heads above the surging waves of troubles, and tribulations, and sorrows, saying, "Unto you that are troubled, rest with us." Yea, rest in his promises, that although your pathway lieth through deep waters they shall not overflow thee, or through the fire, it shall not hurt thee. I will never leave thee nor forsake thee. He that liveth and believeth in me shall never die. Cast not away thy confidence which hath great recompence of reward." Thus strengthened the children of God are so confirmed as to cry out like Job and say,—"For I know that my redeemer liveth." This is enough to confirm the heaven-born soul of the truth thus, One Lord, one Faith, one Baptism.

If Job could say, "I know that my redeemer liveth," whereas he, Christ, had not come in the flesh, and had not actually redeemed him by a life of obedience, death and resurrection, yet it was so clearly revealed the certainty of his coming and ransoming his people from the law of sin and death, that he said, "For I know that my redeemer liveth." He then by faith looked forward to the coming of his redeemer. We look back to our redeemer, that he has come and redeemed us from all iniquity, was dead and is alive again, and say in accordance with evidence, that "we know that our redeemer liveth." Job knew by the impulse of the Holy Spirit, that he would "stand at the latter day upon the earth." We, by the same faith, believe he has in the latter days stood upon the earth. Thus is Christ rightly spoken of as the chief corner stone upon which the building meets together. Job's faith and all the old Testament saints were just as saving—believing in the future to bring it present, as ours are believing in the past to bring justification by faith in the present. So that it is one Lord, one Faith, and one Baptism.

But Job does not stop at knowing that his redeemer liveth, but goes on to say, "And that after my skin worms destroy this body, yet in my flesh shall I see God. Here we view that Job had his eye upon the doctrine of the resurrection, That as Christ was raised from the dead, so we shall be also raised with our head from the dead. Notwithstanding our skin worms destroy this body, yet in our flesh shall we see God, and so shall we at the very time when Jesus shall come the second time without sin unto salvation. Says Job, "Yet in my flesh shall I see God." He saw God in the spirit in his day, 'yet in my flesh shall I see God! In the morning of the resurrection Job will have a glorious body of flesh, a spiritual body that shall be like the body of Jesus—clear of blood: and so shall we with Job see God in the flesh made spiritual,—"Whom I shall see for myself, and mine eyes shall behold; tho' my reins be consumed within me." Yes, every one of the children of God will see him for themselves. And behold, yea, behold the glorious God man (Christ) in all his majestic and resplendent glory. Behold the Lamb of God that redeemed us from death, from all iniquity—behold that head that was crowned with a crown of thornes. At the glorious appearing of our great God, like the sun, ten thousand millions of eyes may behold it at once, and each say the sight is mine. So in like

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manner all the saints of the Most High God can see him for themselves at once, and each say the sight is mine; I see him for myself and not another.

"Though my reins be consumed within me." Though our hearts be overpowered and ravished at the sight and chanting forth the praise of God and the Lamb, crying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come. Each one articulating the same words, and at the same time by reason of the same glorious sight, the same glorious joy, the same glorious interest in that treasure that fadeth not away. O! brother Airs, brethren and sisters, shall we be there to see for ourselves, and behold with inexpressible joy and join that glittering army of the skies, clothed with the righteous robe of Jesus Christ! Brother Airs, we feel like we want to be with that Heavenly throng, and live with Christ and them for ever. Pray for us, that God for Christ's sake may grant that we may be admitted into the wedding guest, having on the wedding garment. We know that if it is ever the case, it must be by sovereign grace alone.

☞ We regret and ask forgiveness for the occurrence of an oversighted mistake which we made in printing the Minutes of the Contentnea Association, respecting the time of holding her next Anniversary. We now make the necessary correction,—"The Contentnea Baptist Association will be held with the Church at Blount's Creek, Craven County, N. C., commencing on Friday before the 4th Sunday in October, 1857: Elder Jesse Baker to preach the Introductory, and Elder Shadrach Pate his alternate." The attendance of the brethren, both laity and ministering, of other Asso's., would be highly appreciated.

OBITUARIES.

For the Primitive Baptist

BROTHER TEMPLE:

It has become our painful duty to inform you and the brethren and sisters of the Primitive faith, of the death of Elder Ichabod Moore, who departed this life at his residence in Pitt County, N. C., on the 1st day of May, 1857.—Aged 64 years and 20 days.

Elder Ichabod Moore was the son of William and Millasent Moore, (who were members of the Baptist Church 40 years anterior to their death,) and he was born the 10th of April, 1793, in a natural state, as the rest of the family of man are, and was nursed and brought up by his parents in the nurture and admonition of the Lord. Yet he was a stranger to grace, and bore a ruddy and beautiful countenance, and was quite robust in his youth, yet he never indulged as some do, against the natural law; and I have heard them say that knew him in his boyhood, that they never knew him to make use of any profane or vulgar language—such as cursing and swearing; and was of a quick and comprehensive mind, and when at school was not excelled by any of his school-mates, and was very fond of reading the Scriptures, from which he gained much information, and was always ready to contend with any person of a different sentiment from himself, though he was like other boys, rather wild and jokatively inclined. And we have heard him say, that when he was in his 18th year that it pleased God, who had a work to perform thro' him, to show him that he was a poor, lost sinner, and that all the scripture he attained from reading would not save him without faith, and that he was destitute of, and out of the deepest abiss of trouble, he mournfully cries to

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his God for mercy ; but God, who had a work to perform through him, shewed him by faith that Jesus died for his sins and rose again for his justification. Then he could sing,

My sins are gone, and I am free,
My Saviour lived, died, rose and ascended for me.

Yet he did not very soon comply with the ordinance of baptism, and while out of his duty, the war of 1812 came on, and he was drafted and served as a six months' tower in defence of his country, I think, at Beaton Island; and then returned home, and it did appear while there he had almost forgotten what his Lord had done for him. Some time after this, his father and mother both died, and he was married to Elizabeth Jones, daughter of James and Martha Jones, of Greene County, N. C., by whom he has eight children living —five sons and three daughters. But God, whose reward is with him and whose works are before him, began to shew him what he should suffer for his name's sake. And then new troubles came on and he made many excuses and raised many objections, but instead of getting better he grew worse and worse, and was made willing to comply with the duty of his Lord and Master, and came forward and offered to the church at the Meadow M. H., Greene County, N. C., and was received by the church, Saturday before the 4th Lord's day in June, 1821—Elder Lewis Cordle, Moderator—and was baptized by Elder Thomas Dupree on the following Sabbath day. He grew in grace and in the knowledge of Christ, and some time after his baptism, he believed he had a call to the ministry of the word, and commenced speaking in public and progressed very fast, and had a great gift in the types and shadows of the Old Testament and in the Apostolic doctrine. On the 4th Lord's day in June, 1826, he was called to the ordination by the unanimous consent of the church—by the laying on of the hands of Elders Benjamin Bynum and Samuel Moore; and in 1832, he was dismissed with a number of other brethren and sisters and constituted a church at White Oak M. H., then in Edgecombe County, and by the unanimous consent of that church, he was chosen her Pastor, where his membership remained until the day of his death. He was Pastor of three other churches, to-wit, Toisnot, Black Creek, and Tyson's —all of which, with a wife and children, and neighbors and servants, have reason to mourn their loss. But we mourn not as them that have no hope; for we believe, although it is our loss, it is his eternal gain.

The deceased was a kind husband and father, and an obliging neighbor.—Managing his household well, both temporal and spiritual, and was one of our ablest preachers, seldom though ever going far from home; but was true to his churches, never missing his stated times of preaching unless providentially hindered. He stood firm in the Apostolic doctrine and strongly contended against the money system and all the schemes of the day that were gotten up by the inventions of men, by the influence of the Devil. And the writer has frequently heard him say that he never received but three dollars in the way of preaching in his life, and that he put in for the repairs of the Meadow M. H. During his long illness he seemed to bear it with patience and christian fortitude, and would not call in any medical assistance, but said that all he wanted was to be reconciled to his Master's Will. About the last time he was at his church, he said that his time was short and that those young

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brethren would have the enemy to fight, that they were afraid of him, but as soon as he was gone they would pitch at them.

In all his afflictions, he seemed to have a great concern for the welfare of his churches and for the prosperity of Zion. He often remarked that he had been faithful to his churches, that he had performed his duty to them in faithfulness, and that he had fought a good fight. I have finished my course: I have kept the faith; henceforth there is laid up for me a crown of righteousness which the Lord, the Righteous Judge, shall give me at that day, and not to me only, but unto all them also that love his appearing. He frequently remarked that as long as he had been afflicted that it seemed strange that his mind had remained so permanent and strong, being ready to converse at any time with his brethren and sisters on the scriptures, and to give them his views when they went to see him, and was glad at all times to see them come in to see him; for when they went it seemed to strengthen him up, until he grew so weak that he could not converse with them—but remained in his right mind and knew them to the last. A few mornings before his death, while being raised up in his bed, he made an as able prayer for himself and for the welfare of his family and for the cause of Zion, as they ever heard him make. And the day before his death they raised him up in his bed and he exclaimed in the language of the Poet,

"Jesus can make a dying bed
Feel soft as dawny pillows are;
While on his breast I lean my head,
And breathe my life out sweetly there."

He has set an example for all his children and dear followers. O! what a glorious thing it is to be faithful unto death! for Jesus says, "Be thou faithful unto death, and I will give thee A CROWN OF LIFE!" there the wicked cease from troubling, and there the weary be at rest. W. O.

COMPOSED ON THE DEATH OF ELDER ICHABOD MOORE.

Your God has call'd your shepherd home,
You will see his face no more
Till you behold him 'round the throne
With all the ransomed throng.

Your God has call'd your shepherd home,
You will hear his voice no more,
Until you lay this body down,
And go where he has gone.

O Lord! look down upon the flock
Through him so often fed
With living food drawn from Thy word,
With water and with bread.

O Jesus! wipe the falling tear—
We hope to meet again
Where those who meet shall part no more,
And those long parted meet.

In mercy, Lord, his children bless—
A father to them be,
And give them grace for all their days,
And wash their sins away.

May they in youth obey the truth,
Take shelter in Thy Son,
That when they lay this body down,
Go where their father 's gone.

In spotless robes may they appear,
Like blood-washed saints to sing,
Worthy the Lamb that once was slain,
And make us priest and king.

DEAR BROTHER TEMPLE:

I now seat myself to write you a few lines under feelings of a very solemn nature—having just received the intelligence of the death of our very much esteemed brother and friend, ELDER GEORGE T. COGGIN, who departed this life on the 16th of July,—quite

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sudden, though he had been in a bad state of health for more than two years. I looked on brother Coggin as an able minister of the New Testament, and in my view, he stood second to no man as a christian, as a man of integrity, as a gentleman and friend. This being the exalted opinion we entertained of brother Coggin, how great the loss of such a friend! and it may be truly said of him, that a great man has fallen in Israel. But we will not sorrow after him as those who have no hope, believing that our loss is his eternal gain, and that the Judge of all the earth will do right,—that He has taken him from the evils to come, yea, from all the anxieties, perplexities and destracting cares of this life, home to Himself to enjoy His peaceful presence, and forever sing Triumphant Grace and Redeeming Love. Thus we feel to say, O! Lord, give us a perfect resignation to Thy divine will in all things, and cause Thy blessings to richly abound to the bereaved widow and her five children, who are left, with many friends to mourn their loss. And O Lord, may it please Thee to make this loss the sanctified means in Thine own hands in bringing this lovely family of the deceased to the knowledge of the truth, that when they are done with the turmoils of this life they may meet their husband, father and Master in the kingdom of Eternal Repose, where sickness and sorrow, pain and death, are felt and feared no more. Amen.

And I am not willing to close this short epistle without giving notice of the death of one of our worthy brethren of the laity—brother Yarborough—John Yarborough, of Person County, N. C., who died sudden. He lay down at night well as common, and was found a corpse next morning. The writer of this was acquainted with him, and has the utmost confidence in his christianity. He had been a worthy member and deacon of the church for many years. His life as a christian was harmless and blameless,—he was truly a pattern to believers. The church and community sustain a great loss in the death of these two good men—brethren Coggin and Yarborough. They were well acquainted and loved and esteemed each other. May the Lord supply the loss to the church occasioned by their death, is our humble prayer for Christ's sake.

S. N. L.

Durham's Station, N. C., July 18th, 1857.

For the Primitive Baptist.

A Short Sketch of the Life of Redmon Williams.

He was born April 28th, in the year of our Lord, 1810, and was brought up under Baptist parents. He was hired out until he became able to shift for himself. His father is living yet, and fills his seat as often as he can, laboring under much pain; but his mother has departed from this world.

When he was about 22 years of age, he married Miss Martha Griffin, who was about 20 years of age, and lived together until 1850. His wife professed to have a hope in Christ, and went forward to the church Saturday before the 4th Lord's day in September and was gladly received, but for the lack of a pastor was not baptized until the third Sunday in October following. He then at that time seldom ever went to the meeting-house, and at that time when his wife wanted to go to meeting he was against it. But soon he became restless about his sins, and I often heard him telling his great distress, and his trials and troubles when he thought no person was hearing them, and seemed to lament and cry on the account of his sinful state; and at length they were

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no more cross, but could come together as two newly married, combined in love. On Friday before the third Sunday in August, 1852, he came forward to the same said church, which is called Union, and told what the Lord had done for him, and was gladly received, and on Sunday following was baptized by Elder Jesse Baker. He and his companion lived quite a peaceable life until his death He was taken sick and confined to his bed on Tuesday the 10th of March, 1857, and his disease proved to be the Erysipelas, which proved mortification. He was confined to his bed only seven days; and on Sunday, it being the third Sunday in March, in the morning, he called all his family to the bed where he lay, and began to tell them how they must try to get along, and began to bid them farewell, and when he got hold of his smallest child's hand, he said, he hated to leave that poor little hand. His family seemed to grieve after him, and he said, "not to grieve after me, for I am going to a better world than this," and went on to tell where the Lord found him, and how he led him. He said that Jesus was the way and that there was no help in none other name. Then he went on to tell his experience, and seemed to be very easy while he was telling it, and when he had got through he turned over towards us and asked us if it was acceptable. And we seemed to be very full with tears, so none of us spoke to him. Then he turned his back to us and spoke to himself and said, he did not know but what he was out of his mind; and I would have been glad some one would have answered him. And then seemed to be very full of pain until just before the breath left him. He seemed to die so easy that we hardly could tell when the breath left him, and seemed to have a tolerable good mind unto the last. On that night about 8 or 9 o'clock, he left his wife and ten children to mourn their loss, and also his brethren and sisters. He was one that had but little to say about church-matters, but it was seldom we saw his seat vacant at Union M. H., and other meetings of the same faith and order, where they were convenient to him. Dear brother, I hope to meet my father when I depart this life, and not him only, but all who love Jesus' appearing.

May the Lord contend with them that contendeth with thee; may he be with you and enable you by his power to publish the little messenger.

Brother Temple, our bodies must soon decay and come down to their mother dust, and may the Lord grant we may meet where all strife will be done away, where the wicked shall cease to trouble us and the weary be at rest—where christians part no more, but join that heavenly throng that have long gone before us to praise Father, Son, and ever blest Spirit in that world which never shall end. Amen.

W. B. WILLIAMS.

Edgecombe Co., N. C.,
July 13th, 1857.

CONSOLATION.

Sweet the moments, rich in blessing,
Which before the cross I spend;
Life, and health, and peace possessing,
From the dying sinner's Friend.

Truly blessed is this station,
Low before his cross to lie;
While I see divine compassion
Beaming in his gracious eye.

Love and grief my heart dividing,
With my tears his feet I'll bathe;
Constant still, in faith abiding,
Life deriving from his death.

May I still enjoy this feeling,
Still to my Redeemer go;
Prove his words each day more healing,
And himself more truly know.

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APPOINTMENTS.

ELDER WILLIAM WHITAKER expects to preach at the following places:

Tuesday,	Aug.	25th,	Flat Swamp,
Wednesday,	"	26th,	Coneto,
Thursday,	"	27th,	Sparta,
Friday,	"	28th,	Town Creek,
Saturday,	"	29th,	Pleasant Hill,
Sunday,	"	30th,	Union,
Monday,	"	31st,	New Hope,
Tuesday,	Sept.	1st,	Wilson,
Wednesday,	"	2nd,	rest,
Thursday,	"	3rd,	White-Oak,
Friday,	"	4th,	Orter's Creek,
Saturday,	"	5th,	Meadow,
Sunday,	"	6th,	Tysons,

ELDER MOORE STEPHENSON expects to preach at Beaulah, Saturday the 12th of Sept., Sunday 13th, Contentnea; Monday 14th, Wilson; Tuesday 15th, New-Hope; Wednesday 16th, Union; Thursday 17th, Pleasant Hill; Friday 18th, Old Town Creek; Saturday and Sunday, 19th and 20th, Orter's Creek; Monday 21st, Meadow; Tuesday 22d, White Oak; Wednesday 23rd, Lower Black Creek; Thursday 24th, Upper Black Creek.

Also, on Thursday 20th of August, Big-Meadows, Chatham Co.; Friday 21st, Sandy Creek; 22nd, 23rd, and 24th, Abbott's Creek Union Association.

Receipts.

N. C.	Elizabeth Bell for 57,	$1 00
"	Ransom Ryals for 56-7, and for Miss Kity Ann Ryals to Aug. 58,	3 00
"	A. B. Swindell for Jeptha Rose, Esq'r., to Aug. 58,	1 00
"	Nicholas J. Braswell to Feb. 58,	50
Miss.	A. W. Herring for 57,	1 00
"	Jesse Westmoreland to Oct. 57,	1 00
Tenn.	John H. Wray for Thomas Horn for 57,	1 00
"	Peyton Wells to Aug. 58,	1 00
Ga.	J. A. Mims for 57,	1 00
Ala.	Wm. Moore for 55-6-7,	3 00
Mo.	C. M. Colyer for James Brammer for 55, and M. H. Abbott and Thomas Bradley for 56-7,	5 00
Tex.	Isaac F. Wood for 58,	1 00
"	Elijah Allen for 58, and and Jere. Day to Sept. '60,	5 00
La.	C. D. G. Williams to 58,	1 00

☞ Brother R. Ryals, of N. C., will see that he is straight. Also, Brethren E. Allen and Jere. Day, of Texas, will be informed that their former remittances came to hand—all right.

☞ Brother Wm. P. Linkous, of Va., is hereby informed that we cannot instruct him where he can procure Elder James Osborne's Works.—Perhaps some brother can do so.

PRIMITIVE HYMNS.

PRICES REDUCED—BY THE QUANTITY

I still have, and shall at all times keep a supply of my Hymn Books on hand, and will send promptly to those who may be pleased to favor me with their orders for the books.

Any person wishing to obtain a single book or any number of them, will write me a letter and enclose the money, signifying the number and quality of the books wanted, and I will put them up immediately, and pay the postage on them myself, and send them by mail at my own risk.

Also, I will keep in the hands of Agents, supplies of my Hymn Books, and will appoint other Agents, where it may be necessary to do so.

PRICES, QUALITIES, &C.

Plain Bound, Single Book, - -	$0 75
" " Six Books for - -	4 00
Morocco, Plain Edge, Single Book, -	1 00
" " " Six Books for	5 00
Extra Gilt Edge, Single Book, - -	1 25
" " " Six Books for - -	6 50

Any person, family, church, or company, sending for 'six books' will gain one; and in sending for a 'dozen,' will gain two—all free of postage.

Address letters to Benjamin Lloyd Greenville, Butler County, Alabama.

BENJAMIN LLOYD.

April 22, 1857.

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AGENTS.

N. CAROLINA.—Hosea Fountain, James Murray, P Jones, Wm George, John C. Nash. Wm. V. Harris, Thos. Tilery, Henry Sheperd, Elder C. B. Hassell, Austin Durham, Joseph R. Croom, George Neathercut, James Potter, G. W. Hill, Samuel C. Morrow, Elder Josiah Smith, Leonard Daniel, Elder James Wilson, Wm. Barnes, Simpson Latta, William D. Taylor, M. Wilder, S. Hassell, Jesse C. Knight, R. Reynolds, Robert Hatcher, Elder John H. Kenady, Henry Stephens, J. Hooker, Elder J. H. Daniel, Abner Lamb, Adam Hooker, S. Tatum W. M. Rushing, J. Miller, C. T. Sawyer, A. B. Bains, Jr., William Welch, L. B. Bennett, Elder James H. Sasser, H. Avera, Mrs. Esther Reece, W. W. Mizel, Albert Cartwright Elder R. D. Hart, Q A. Ward, Wm. Thigpen, Sn'r. W. H. McKinney, R. W Hill, Jas. B. Wood, Wm, Welch, S. P. Horton, Hunsen Stephens, Josa. Coats, Dan. Turrington, Green Engeman, Ira H Topping, Edward W. Ains., L. B. Honeman.

S. CAROLINA.—Wm S. Shaw, W. F. Hogarth J. L Simpson, M. McGraw, W. B. Vinard, Sr., I. Henderson, A. G. Patrick, John D. Salisbury, Amos Hill, J. C. Lucas, G. Mathews, C. Anderson

GEORGIA.—A. R. Bagget, John Tomme, L Stanly, John Mullins, J. B. Matthew, E. Davis, T. W Dearing, R. L. Hayne, Isham Edwards, Jethro Oates, Mathew Yates, D. Smith, R. S. Hamrick, Jeh Erwick, Daniel O'Neel, A. M. Thompson, F. Haggard, J. P. Ellis, W. J. Parker, Geo, Leevis, Abner Durham, I. Lasseter, Prior Lewis Ezra McCrary, W. D. Taylor, W. Trice, John M Field, Thomas Ains, Allen Brown, W. White John McKinney, Wm. Russell, Z. A. Fowler, W A. Nix, Matt. Caldwell, Jesse Pollock.

ALABAMA.—W. Johnston, Wm G Knight, Young-Lee, Samuel S. Selbes, Alexander White, A.S. Stan, aland, Thos. Sharpless, T. Dean, Henry Solomon S. Brooks, James S. Morgan, S. Hamrick, L Upchurch, Wm. Talley, J. Mequeen, J. Carpenter, Sr., E. Daniel, J. Daniel, H. Williams, J. T Walker, E. Bell, W. Bazzel, H. Dance, G. W. Pellum, A. Keaton, J. T. Allen, R. W. Critcher, Robert Smith, James I. Watson, R. R Thompson, Robert Grady, Thomas Townsend, Jr. B. Turnr, M. W. Helms, John Whitehead D T R. P King Sarh White Rufus Daniel A. J. Foster, Young Smith, Vencent Williams John Hatley, N. A. Barmore, Elder Benj. Lloyd Wm. Bryan, Sr,. Allen Moore, E. M. Amos Chs Thomas, John Harrel, F. Picket. Joel H Rambles, C. Crenshaw, D. Daniel, H. Allen, J Miller, Ralph Ray, A. Johnson, T T Temple. D R. Murphrey.

TENNESS.—Michael Burkhalter. James Stalling Isaac Moore, Henry Turner, Elder John Ward Samuel Day, Wm. Croom, James Shelton, A. Burroughs, William McBee, Pleasant A. Witt, Solomon Ruth, Geo. Turner, Ira E. Douthit, Jas Denneston. John W. Reddick, Elder Hosea Pressler, Payton Wells, L. F. Evans.

MISS.—A. Botters, William Roberts, E. D Petty, Allen Glover, W. L. Paton, Wm. Moore, Alford Atkins, L. W. Temple, Jonathan Humphrey, John Scallorn, Wilson Hunt, John Hall Thomas C. Hunt, Jos. Edwards, J. Crawley, James T. Cockerham, James Lee, John Davidson, A. R. T. Harmond, A A. Weathers, C. Nichols Wm. Davis, L. G. McGangery, George Pace, S Parks, S. Canterberry, E Beeman

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ARKANSAS.—John Daniel, Reuben Ellis, J J Matthews, M. C. Robertson, C. B Landers, George W. Rogers, James C. Cawling, John Harris, R. L Cargill.

MISSOURI.—James Morrow, C. Colier William R Evans, H. W Selakeman, Walter Bridges.

ILLINOIS.—John Aylesbury.

INDIANA.—Wilson Conner, G. Branson, Thomas G. Stephens, Wilson Thompson, J. A. Thompson.

OHIO.—John B. Moses, Samuel Williams.

KENEUCKY.—Washington Watts, M. C. Hughes Isaac Horn, Tandy James, Skelton Rentfro, L Lancaster.

VIRGINIA.—Radolph Rorer, Elder John Clark, J. S. Bryant, Levi Bishop, Thomas W. Walton, M Flippen, A. Rorer, Jesse Lankford, Wm. W. West G Conner.

TEXAS.—W. P. Mauldin, John H. Cox, K. B Stallings, E Wm. Smith, Elder M. T. Caperton

PENN.—Joseph Hughs. Mark Prewett,

TERMS.

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BURWELL TEMPLE

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THE PRIMITIVE BAPTIST.

B. TEMPLE, EDITOR. | "COME OUT OF HER, MY PEOPLE." | N. W. POOLE, PRINTER.

Vol. 21. *Eagle-Rock, N. C., Aug. 22, 1857.* No 16.

COMMUNICATIONS.

For the Primitive Baptist.

DEAR BROTHER TEMPLE:

I will say to you, that I have been a reader of your sweet little soul-cheering paper for three years, and I wish to continue, but not without you receive your just dues. So I say to you, brother Temple, I have always sent on my money in advance, but I fear you did not receive it, as I sent on two dollars in July, 1856, to you for you to send two copies of your paper—one to me and the other to Levina Shelton—and I have never seen it in your receipts; so I write again to know if you received it. *

Dear brother Temple:—As unworthy as I feel to be, it seems I would like to say something to that little flock that Christ speaks of when he says,—"Fear not, little flock, for it is your Father's good pleasure to give you the kingdom;" but, the half will never be told by me. Paul says, Whatsoever was written afore time, was written for our learning. Hence I conclude that Peter's fishing expedition is applicable to the ministry, &c. He (Christ) saith unto them, Follow me, and I will make (not men may or education make, but *I* Jesus, will make) you fishers of men, that is, ministers of the gospel. Now, my friends, if you will read you will see that Peter was not to make any lambs nor sheep neither; think of this, I only give a hint—read, look, and and think for your self. We see that, Peter not only went a fishing himself, but that others went with him, and we are told "they toiled all night and caught nothing: but when the morning was now come, Jesus bid them cast their net on the right side of the ship. They obeyed the command," &c. Now, beloved, we may toil both night and day, and we shall be lacking except we obey the command, yea, except Christ be with us; for Paul may plant and Apollus may water, but God giveth the increase. Christ says, Without me ye can do nothing. And I do believe that without him I am nothing; for when I would do good evil is present, yea, always foremost, so that the things I would and think I ought to do (as I believe,) are left undone; and I often catch myself doing that which I do believe I ought not to do.—And why is it that I cannot see it is wrong before it is done, and avoid it as well as to see it after it is done? is a question that I so often ask myself. But I get no answer. Is this the case with any of that little flock, or am I alone as I seem to be?

Oh! brother Temple, brethren and sisters, there is one thing that is on my mind day and night, so I must say a

few words about it, if the Lord will. Christ says, He seeketh such to worship him as worship in spirit and in truth. Now, brethren and sisters, what do the people worship?—Do they worship God, or do they worship the things of this world—such as grain, cotton, tobacco, horses, vehicles or something of this kind? It does seem to me that the world is growing in idolatry as fast as the wheels of time can move. Oh! my Father's children, I would that we could worship the true God, and not such stuff as this world affords. Do you not know that he says, Lay not up for yourselves treasures on earth: but lay up for yourselves treasures in heaven; for where your treasure is, there will be your heart also. Therefore, you see that if the things of this world are uppermost in our minds, there is our treasure and there is our heart, yes, there is our worship. Now, let us reason together—suppose our souls' salvation could be attained by the sum of twenty-five thousand dollars, I ask all who may see these lines, would there be any difference in our ways?

Now, brother Temple, I hope the Lord will enable you to continue your paper as long as I live; so when it goes well with you remember poor unworthy me and mine.

J. G. COBB.

Edgecombe Co., N. C., June 30th. 1857.

P. S. Brother Temple, since writing the above I have seen a communication in the Primitive, written by brother Carney, in which he tells my mind or desire much better than I have or can tell it. So I will say to brother C., write on—keep your pen in action; and so I say to all—speak often one to another, either by word or by letter; and may God, if it is his will, enable us to have our minds placed on things above, and not on such trash as this world can afford; for I feel that time is short, and if I had the world in my possession it would profit me nothing in the hour of death, for what will it profit me to gain the world and lose my own soul?

J. G. C.

* Perhaps we might have received your remittance, but neglected to receipt you.—All right.—Ed.

For the Primitive Baptist.

Good morning, neighbor—good earnest.

I hope I see you more cheerful than when I saw you last.

Good earnest—But little change in my prospects, and if any change, it is for the worst as I fear. My feelings this morning are much taken in circumstance related in the gospel of the two Disciples after the crucifixion and burial of their Lord and Master. On the third day, two of them were going from Jerusalem to a little village called Emmaus, and as they journeyed along they communed together and were sad, and stated, "we trusted it had been He which should have redeemed Israel." Please bear with me until I relate to you some of my past prospects, and the fallen state of my hope. In the year 1854, the Association to which I belong, through her union-meetings, manifested a restlessness on the subject of practical Godliness. And at her first union-meeting, which was held with the church at Big Spring, Carroll Co., Tenn., passed the following resolution, (viz.:) "We (the union-meeting) unanimously agree, and do believe we have just grounds to fear there is a great lack of practical Godliness amongst us."

The same was referred to the next union-meeting, which was held with the church at Rock Spring, Madison Co., Tenn. This meeting unanimously adopted the same, and recommended it to the next, which was held with the church at Termon's Creek, Decatur Co., Tenn., at which place and time it met with the same hearty reception. This union-meeting appointed and advised a general meeting to be held by all the churches—by delegation—to meet on Wednesday before the third Lord's day in October, 1854, with the church at Macedonia. I will now give you the record of that meeting, held on Wednesday before the third Lord's day in October, 1854. The brethren from the different churches composing the Predestinarian Baptist Association, together with visiting brethren, assembled with the church at Macedonia, Henderson Co., Tenn.

1st, Elder James R. Read called to the chair.

2nd, Brother John M. Hart appointed Clerk.

3rd, The resolutions of the union-meetings being presented and read, were approved of by this meeting.

4th, A letter was received from Elder Samuel H. Meals, which was read and approved, and this meeting unanimously tender their thanks to brother Meals for the same.

5th, Appointed a committee to draft some resolutions for the approval of this meeting,—(viz.,)—Elders James Hendrix, James Beaver and D. Meals, together with the Moderator and Clerk. Adjourned till 9 o'clock to-morrow.

Thursday morning, met pursuant to adjournment.

1st, Called on the committee to report, who reported as follows, in writing: Your committee beg leave to report,

2nd, That the scriptures of the Old and New Testaments are the revealed word of God, and the only rule for faith and practice, and that the church has no right to institute any thing that is not therein contained, either in faith or practice.

3rd, That the salvation and prosperity of the church, temporally, does depend on her keeping the laws and government that is given her in the scriptures.

4th, As the church is the highest authority on earth, as you will see—1st Cor. 6th ch. 1st to 3rd vs.,—and as she is commanded to judge righteous judgments, we do deem it all important that she should be well acquainted with the scriptures, as the rule for the same.

5th, Resolved, for the further accomplishing of the design of this meeting, that two of the ministers of our Association be requested to visit all the churches of this Asso., and impress the necessity of the above sentiments by some plan that will be most convenient to themselves.

The above report was received and read, and the committee discharged. And after a close investigation of it, this meeting agreed to adopt the same as their sentiments, Resolved, That brother Hendrix and brother Beaver be requested to visit all the churches, with the privilege of inviting any of the ministering brethren to assist them in carrying this resolution into effect.

JAMES R. READ, Mod.

JOHN M. HART, Clerk.

The brethren thus requested, accepted and endeavored to discharge their duties according to their abilities, but without any material change in the prospects of affairs up to the date of '55, in which date, the following named brethren assembled at the house of

brother James Thomas, on Friday before the 5th Lord's day in July, 1855, (to-wit,) Elders James Hendrix, James Beaver, D. G. Webe, Gardner Webe, and brethren James Clifford, James Thomas, Carroll Beaver, and S. R. Carver, to consult relative to our situation as a denomination of people.

1st, Brother James Beaver was requested to act as Moderator.

2nd, Joined in prayer to God, the Giver of all good gifts.

3rd, On consulting, this meeting unanimously agree that there is a lack of practical godliness amongst us, as a denomination of professed christians.

4th, The above names agree to continue their meeting, and to hold their next meeting at the house of brother C. Beavers, on Friday before the 2nd Lord's day in August, 1855, at one o'clock, p. m.

5th, We unanimously agree, by the help of God, to try and search the scriptures and to understand in what we are lacking.

6th, We further agree, that either of us finding an omition or addition, is to present it in writing with the scriptural authority, and also the scriptural plan by which the same is to be remedied. Adjourned to the place and time appointed.

Our next meeting was held at the house of brother C. Beaver, on Friday before the 2nd Lord's day in August, at which time, many things came up—such as these—We are remiss in visiting of each other, and of speaking ofttimes to each other on the subject of our profession; and praying with and for one another. We are remiss in that of exhorting one another, in provoking one another to love and good works.—And when we meet at the house of the Lord we are too much engaged in worldly conversation, and we do neglect to study to edify each other by singing of psalms and hymns, and spiritual songs, &c.; and our conversation has not been such as becomes the gospel of Christ, and that we have not been cautious enough in putting off the old man with his deeds,—with many other things of like nature. And for the purpose of stirring up the minds of the brethren to these things, the following plan was recommended and adopted, (viz.,) A meeting by delegation from all the churches be called together in council to consult about this matter, and that there be two of our brethren appointed over this matter to go around amongst all of our churches and brethren, and exhort, admonish, and explain the desired object and purpose in view, &c., all of which was unanimously adopted. The meeting further agreed—to lay their proceedings before Middle Fork church for her counsel on this subject, and appointed brother James Thomas and brother S. R. Carver, which they did on the next day, being their regular meeting day, and, much to our gratification, it received the hearty sanction of the whole church; and after endorsing it herself, recommended it to her sister church, Clark's Creek, by appointing her delegates to bear the same, (viz.,) James Thomas and James Clifford—both deacons of Middle Fork Church. Our meetings were continued.

The next was held at the house of James Beaver, Wednesday after the third Lord's day in August, at which meeting, but little was done more than requested brethren to visit different churches. But little more was done on this subject up to the setting of the Association, which met on Friday before the first Sunday in October; and whilst setting in council, these proceedings with the plan, were laid before her

council, which received her hearty and unanimous sanction, not as an Associational action in business, but in counsel. The delegates forming the Association then took it in hand and appointed a general meeting, which took place, as you will see by reading a copy of their proceedings.

The undersigned names of the Primitive Order of Baptists assembled together on Tuesday and Wednesday after the third Sunday in November, 1855, (to-wit:) Elders James Hendrix, Hosea Preslar, James R. Read, H. Gasseth and James Beaver, and brethren J. C. Menzes, George Grante, J. Ledbetter, G. King, T. Girley, E. Joyner, A. Suggs, Wm. A. Horn, J. White, William Wyatt, J. D. Mathis, C. Beaver, G. H. Whittington, and R. S. Carver, at Macedonia meeting-house, Henderson Co, Tenn., to consult together relative to the Primitive Order of the church, or to endeavor to attain to a knowledge of the will of God in Christ concerning us in point of practical godliness; and after a diligent adjustment of the same to the best of our abilities, we unanimously agreed as follows:

1st, We are remiss in point of practice—in that we have no brother or brethren to act as the messengers of the churches as in the Primitive Order, —1st Cor. 16: 16, 17 vs; 2nd Cor. 8: 19 to 24 vs; Phillip. 2: 25 to 30 vs, 4: 10 to 20 vs,—with many other scriptures of like bearing. And for the purpose of remedying the lack on our part, we requested and appointed of our brethren, to act as our messengers, to-wit, Elders James Hendrix and James Beaver; and we adopted the following plan:

1st, That said messengers report to said meeting of delegates from time to time all cases of charity and otherwise that they may think should come under our notice, as a combination of profest christians. Also, that said brethren are requested to visit our ministering brethren oftimes, and to enter into a free conversation with them relative to their duties, their impressions, and their general judgments, &c., and report the same to said meeting of delegates, as in the case Eph. 6: 21, 22 vs; Col. 1: 7 to 10 vs, 4th ch. inclusive; 1st Thes. 3: 1 to 9 vs,—with many other circumstances of like nature. In all cases where there seems to be a lack according to the gospel rule, a word of admonition shall be given by this meeting to said brother; and if not remedied, then other means to be taken so as to acquit the cause with honer, &c.,—1st Peter 5: 1 to 4 vs; Col. 4: 17 v; 1st Tim. 4: 16 v. to the close of the chapter. In all cases where there are funds to be raised for necessary purposes, said cases are to be transmitted to the churches by their delegates, with a clear statement of the case in view, &c. For example—Col. 4: 7, 8 vs; Titus 3: 14 v; John 3: 5 to 9 vs.

We further agree that we are remiss in point of order—in that of each other, and speaking oftimes one to another, and especially when we meet together at the house of the Lord, in that our conversation is oftimes light and vain; in that we are oftimes laughing and jesting about the things of this world, instead of doing as we are commanded to do in the following scriptures: 1st Cor. 14: 12 v; 1st Thes. 5: 11 v; Col. 3: 16 v; Eph. 5: 19 v. We further agree to request our brethren to pursue a different course, and reform in practice by trying to stir each other up to singing hymns and spiritual songs when they meet together to worship, and can feel like it; and if they cannot feel like singing at all times when they meet together, to endeavor

to enter into some Godly conversation, if it is nothing more than to tell or relate some things of their feelings, or to acknowledge their faults one to another, or to endeavor to stir each other up to love and good works, &c.

We unanimously agree to endeavor to keep up this meeting from time to time by delegation from the churches and otherwise. Then adjourned to meet again at this place Saturday before the first Sunday in April, 1856.

JAMES HENDRIX, Mod.

JAMES BEAVER, Clerk,

Saturday before the first Sunday in April, 1856, brethren from the following churches met together at Macedonia meeting house, according to previous appointment: Mud Creek, Big Spring, Cub Creek, Macedonia, Clark's Creek, Rock Spring, Middle Fork and Barren Spring. Being assembled together of one accord, received a report from our messengers, as appointed at our meeting in November, as follows:

DEAR BRETHREN:

We, your messengers, chosen at your November Meeting, beg leave to state—we have endeavored to comply with your request, but not so fully as we would desire, owing to the inclemency of the winter. Such churches as we could not visit collectively, we have endeavored to visit privately. We are gratified to have it to say to you, brethren, that unanimity of sentiment abounds in concurrence with yours in point of lack on the part of the churches. But some little fears are expressed relative to the order in which it is proposed to be remedied.

We were glad to learn in our judgment that the brethren were making an honorable provision for a living in life—not running extravagantly in debt. But with few exceptions, and in such exceptionable cases, we dropped a word of caution and admonished them to refrain, &c. In all circumstances, a willingness was manifested to conform to the gospel rule. Also, we have endeavored to carry out your wishes in visiting our ministering brethren. We are sorry to say to you on this subject, we have reason to fear there is much lacking on their part in the true sense of the gospel. We find some of them much entangled with the affairs of this life, and all, more or less, which we think to be wrong, and tends much to the injury of the church, and the cause in general, and their usefulness by this much destroyed, (as a remedy for this defect, we would recommend a more liberal contribution on the part of the church towards their ministers.) Yet, notwithstanding, the brethren seem to be cautious of the impropriety of this course, and so express themselves to us, we are convinced of the truth of the scriptures—Many gifts, but all the same spirit. So the brethren express themselves to us. Some feel reconciled to be confined to their church-meetings and meeting the brethren in union-meetings, Associations, &c.; and others are more impressed to travel and preach, &c., but all to the same end to edify the church, but none of them carrying out their impressions full. We therefore think a word of encouragement by way of admonition, would be profitable to the ministry; and also, we recommend a diligent search of the scriptures to the laity, that they may know their duty also. All of which is submitted to your consideration.

JAMES HENDRIX, } Messengers of
JAMES BEAVER, } the churches.

This Meeting unanimously agree to give a word of encouragement to the ministry of this Association by way of admonition, the sum and substance of which is as follows:

A WORD OF ADMONITION TO THE MINISTRY OF THE PREDESTINARIAN ASSOCIATION.

DEAR BRETHREN:—It is under a sense of solemnity, that we take on ourselves to stir up your minds to the remembrance of the great obligation you are under to God and the churches; 2nd Tim. 1: 6. Who should be more watchful than the ministry to watch the moving of the spirit upon their minds? for this should be their guide; and that they be found faithful stewards, inasmuch as you have been counted faithful to be put in trust with the gospel, and as servants whom his Lord hath set over his household to give them meet in due season, as watchmen, having flocks committed to your care that their blood be not on your hands. As overseers, to see that all things are done decently and in order, both in point of faith and practice. That you see, as much as in you lie, that no man fail of the grace of God. That no root of bitterness spring up, by which many may be defiled. Heb. 12: 15. That there be no debates, envyings, wraths, strifes, backbiting, whisperings, which leads to swelling tumults. 2nd Cor. 12: 20. Caution the brethren against biting and devouring one another. Gal. 5: 15. But that they be found in peace, endeavoring to keep the unity of the spirit in the bonds of peace, and by love serve one another. You are to endure hardness as good soldiers of Jesus Christ. That you give yourselves to reading, to exhortation and to doctrine. See that you neglect not the gift that is in you. Give thyself wholely to these things, that thy profiting may appear to all. Be thou an example to the believer in word, in conversation, in charity, in spirit, in faith, in purity, &c., in all things, shewing thyself a pattern of good works, shewing uncorruptness, gravity, &c. Titus 2:7. If the ministry observe not these things as a pattern of piety and good works, what should we expect from the laity? Take heed to these things, brethren in the ministry, and neglect not to admonish your churches to maintain good works for necessary uses, that they be not unfruitful, for these things are good and profitable unto men. Titus 3: 8, 14. Good works are the profitable fruit of the Spirit, and an evidence of our faith, and a proof of our love. 2nd Cor. 8: 8, 24.

Dear brethren, while we exhort and admonish you to these solemn duties, we sympathize with you under these burdens of duty. And whilst you are administering to us spiritual things we will, under God, try to remember you in our carnal things. It is God that puts it into the heart of his people to do his will; for which, they should give him all the glory. Heb. 13: 21. This is clear to our minds in another case, 2nd Cor 8: 16, "But thanks be to God which put the same earnest care into the heart of Titus for you," &c.

You see, brethren, from the above citations, the great necessity of your never-losing sight of the providence of God, and begin to say, what shall we eat? or wherewith shall we be clothed? &c. But keep in view and rely on the promise he has made you; for he has said, He will never leave thee nor forsake thee. But we think you have a right to expect many of these blessings through the churches. The Apostle asks the question, 1st Cor. 9: 7, "Who goeth a warfare any time at his own charge? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock?" The eleventh verse he makes it plain without comment. (Here I stopped him, and told him the theory of this was familiar with me

But, said I, where is the practice now to be found? Here he stated, that was the great difficulty with him. He stated he could shew the practice in the Primitive church. I then asked him to do so. He stated—I could see it in 1st Cor. 16: 17, 18, "I am glad of the coming of Stephanas and Fortunatus and Achaicus: for that which was lacking on your part they have supplied. For they have refreshed my spirit and your's." Again, Phil. 2: 25, "Yet I supposed it necessary to send to you Epaphroditus, my brother, and companion in labor, and fellowsoldier, but your messenger, and he that ministered to my wants." 30th vs., "Because for the work of Christ he was nigh unto death, not regarding his life, to supply your lack of service to me. Again, 4: 15 to 19, "Now ye Philippians know also, that in the beginning of the gospel when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only. For even in Thessalonica, ye sent once and again to my necessities," &c. I told him I had just entered the 49th year of my age, and I never saw this in practice in any church yet. He stated he was born in the year '24, and had lived in the church ever since the date of '25, and he had never seen it performed by any church.)

Although, brethren of the ministry, God hath ordained that "they that preach the gospel shall live of the gospel," yet we see the Apostle governed by circumstances. In one case, he informs us he had not used this power, least he should hinder the gospel of Christ. 1st Cor. 9: 12. Again, 2nd Thes. 3: 8, 9, "Neither did we eat any man's bread for nought; but wrought with labor, and travailed night and day, that we might not be chargeable to any of you: Not because we have not power, but to make ourselves an ensample unto you to follow us," &c. By turning to the circumstance, it will be clear to your minds. It was in consequence of discord in that church, which the Apostle chose to correct in this way. Again, 1st Cor. 4: 11, 12, 13, "Even unto this present hour we both hunger, and thirst, and are naked, and are buffetted, and have no certain dwelling-place; and labor, working with our own hands: being reviled, we bless; being persecuted, we suffer it; being defamed, we entreat: we are made as the filth of the world, and are the off-scouring of all things unto this day." 14th v., "I write not these things to shame you, but as my beloved sons I warn you." His suffering and labor he here gives as a warning to the Corinthian church against such a course. He reminds them in his second letter, 11: 8, 9, "that he had robbed other churches to do them service, and when he was persecuted with them, and wanted, he was chargeable to no man: for that which was lacking to me the brethren which came from Macedonia supplied," &c. 12th ch. same letter, 13th v., he asked them a question, "For what is it wherein ye were inferior to other churches, except it be that I myself was not burdensome to you? forgive me this wrong."

In conclusion, dear brethren, act with an eye single to the glory of God and the welfare of the churches. Our eyes are on you as the stars of the churches; our souls are lifted to God in prayer for you; our cause is the same, which is the glory of God; our hope is the same, which is Jesus Christ; our destiny is the same, whether it be weel or wo. But we hope soon to join the general assembly of brethren and church of the first born, that innumerable company, around the throne of God to adore his

grace and admire his goodness—free from the sad hours of the watchcareer over the flock of God as an under shepherd. So, brethren, Fare you well.

C. B. SMITH, Mod.

JAMES BEAVER, Clerk.

This done in behalf of Good Earnest, Much Convinced.

JAMES BEAVER.

Mifflin, Tenn., }
July 16, 1857. }

It is not very uncommon to run matters into extremes, of which we should be cautious, and forego the use of things that otherwise might be lawful rather than destroy the peace of the brethren.—ED.

For the Primitive Baptist

BROTHER TEMPLE:

In the "Primitive Baptist" of the 25th of July, I read two letters over the signature of G. M. Thompson, of Georgia, feeling his way seemingly, to a compromise between those whom we term United Baptists, and those familiarly known among us as Missionary or Free-Will Baptists.

I am at a loss, brother Temple, for language properly to express my feelings on taking a fair and impartial view of the subject matter contained in those two letters, together with the probable result of the proposed convention. But as brethren are called upon to let their minds be known upon the subject, with all due diffidence to the feelings as well as the views of brother Thompson, as expressed by him in said letters, together with a deeply rooted attachment, and may I not say, undying devotion to the cause of Christ, I now proceed, in the fear of God, to give my reasons in part, why I for one, feel unwilling to sanction the proposed attempt to fraternize.

In the first place, the United Baptists profess to believe in a Limited, Definite, Personal Atonement, and can there be found even a small minority among the so-called New School Baptists, who can, in heart and soul, unite with us on this fundamental principle?—this question in Theology which we hold in high esteem? Or must we in our attempts to harmonize, surrender the main principle by which we can be known as a peculiar people, separate and distinct from all others throughout the world? Can Elders Graves and Rose unite and stand with us heart in hand—shoulder to shoulder—upon the gospel platform of a Limited Atonement? If so, I would say to them and all others who may feel to be thus in bondage, "Come out of her, my people." And why? Because I contend that we mainly occupy original ground, and a consent to compromise seems to me a tacit acknowledgment that we have forsaken the right and good old way. True it is, that we are in error here and there as regards some of our practices; and my advice is for us all to unite together as one man, and sweep the rubbish from the temple of God, that we may remain in more peace than at present exists amongst us, rather than seek the aid of those who for want of a joint interest and fellow feeling, may scatter more abundantly and promiscuously the seeds of discord, debate, strife and contention than at present we have to lament among us.

I have written the above, brother Temple, in the best of feelings, and with an earnest desire and prayer for the peace of Zion. With a promise that you may probably hear from me again soon, I subscribe myself yours, in the best of bonds,

ROBERT D. HART.

Rocky-Mount, N. C., }
August 8th, 1857. }

"No servant can serve two masters; for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. Luke xvi. 13.

For the Primitive Baptist

DEAR BROTHER TEMPLE:

I have been reading the communications of the brethren and sisters in the Primitive for several years past, and it is a great pleasure to me to have the opportunity of reading and hearing from them; though many of our faces we will never see in this world, I hope we will meet in heaven, where we shall see face to face, and be prepared for that rest that remaineth for the people of God. We are commanded to do good and forget not to communicate.

Dear brethren and sisters, I have been impressed upon for nearly two years, to write my experience, but feeling my weakness and imperfections so great, makes me almost shrink from the task; but I cannot get rid of the impressions, so I will try. We read of those of old that feared the Lord 'spake often one to another, and a book of remembrance was kept,'—Mal. iii. 16.

I was born in 1831. My father was a professor before he married, of the Primitive Baptist Faith, and his father and mother were of the same faith also. My mother has been a member too, of the same faith for nearly three years, which, if we are not deceived, we are a few of the poor chosen ones of God, we have great cause to rejoice and be exceeding glad for Christ's sake, who bore our sins on the shameful tree, and spilt his blood for our sins—poor sinful creatures as we are; for in and of ourselves we can do nothing. To will is present, but how to perform that which is good I find not. When I would do good evil is present with me, so there is a warfare between the spirit and the flesh continually, and will be as long as we draw the breath of life.

My mother lived with my grandmother and took care of her until her death. She was very fond of me, and when I was four years old she took me to stay with her in her room, and I thought a great deal of her. She became blind so she could not see how to read at all, and she would get me to read for her, which I did with much pleasure. She would give me good advice—how I must do. She seldom would let me go away from home, and when I did go I would be sorry I left her. She was only confined about a week to her bed, when she died, Feb. 11th, 1844. It was then I began to see trouble, and I was going to school at that time, but stopped to stay with her. She called me one day and tried to talk with me, but I did not understand what she said, for which I was sorry; it would have been a great satisfaction to me to have known what it was she said. My friends told me I must be a good girl, and when I died we would meet again in heaven. So I began to make as light of it as I could, thinking it would do no good to grieve myself about her.

When I was about fifteen years old, I had a severe spell of sickness, when I thought I would die at times, and I believe I was resigned to go. I have thought since, if it had been the Lord's will to have taken me then I would have been happy. But for some cause unknown to me, I am here in this world of troubleyet. I thought I would live as upright a life as I could; but the older I got the more vanity I saw, and would get into company with young people and would pass off the time with them as well as I could, for fear they would think something was the matter with me. But I could not enjoy myself that way, it appeared I was one to myself, and it appears so yet. Oh! is there any one like me! The 13th day of December, in 1849, I got married and left the neighborhood; so I got along quite cheerful a few months, un-

til my oldest sister died. She died Sept. 5, 1850, and it was a great grief to me, to think I could not be with her much in her affiiction. Father sent for my husband and myself.—She lay a corpse in the house, and it seemed my heart would break. They said the most of her talk was about me. My next oldest sister said she told her to tell me to prepare to meet her in heaven. That seemed to bear on my mind until I felt resigned to give her up, having a hope she was better off than to be here, and try to do better; but I could do nothing good, for I found when I would do good evil was present with me. In my distress many passages of scripture would occur to my mind—some I did not know whether was scripture or not. So in this condition I began to read the Bible more than I had done, and found many consoling verses. These words would occur to my mind while at my work, O, thou affiicted, tossed with tempest, and not yet comforted. I would ask the Lord to have mercy upon me, which at times would relieve me and again would not. In the summer of 1853, I was much distressed about my companion, on the account of his health, and my little daughter was sick, and also my health was not very good. My companion came from his work and seemed to be in great distress about his crop; (for it was in the time of the drought,) and said he would not make bread. I told him not to be discouraged so, and he went out in the field again, and I seated myself to my work, when something seemed to say, "Fear not, be of good cheer, for it is your father's good pleasure to give you the kingdom." My eyes were filled with a flood of tears. I never had such feelings before. This scripture would occur to my mind, "Let not your heart be troubled: ye believe in God, believe also in me. In my father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you."—John xiv. 1, 2. I would read the Bible every opportunity. I did not want no one to know any thing troubled me, so I told no one my feelings, but pondered them in my heart. I did not know my husband's feelings at that time. It was not long before he told me he thought of joining the church; so on Saturday before the fourth Sunday in October, he related his experience and was baptized by Elder Josiah Smith the next day, in White Oak river, and when he arose from his seat and went to the church, while relating his experience, these words came in my mind, Why will you longer lingering stay? why will you fear or doubt? My eyes were filled with tears. I had not thought much about joining the church, for I thought I was not fit, but I loved to go to meeting to hear preaching. From that time I began to think I had rather be in the church if I was fit. One night I dreamed I had to be baptized, and thought I was. I went to the March meeting in 1854, and the door for the reception of members was opened and there was no other woman except two of the members; and then it appeared I had neglected my duty; it never had appeared like it was my duty so much not till then. Dear brethren, my tongue would fail to tell my feelings, and it appeared if I put off the time any longer I would not live to see another meeting. The next was quarterly meeting (in April,) and I told my husband I had it on my mind to join the church, and that I felt like I wanted to be baptized, and I then believed that it was my duty; whether I was saved or not, I believed God would be just in sending my soul to ruin. I went to meeting and offered myself to the church at White Oak meeting-house, in Jones Co., N. C.,

on Saturday before the fourth Sunday in April, and was received and baptized the next day by Eld. Josiah Smith, in White Oak river. It was not long before it appeared that some one said, You have joined the church too soon, you are too young; and doubts soon began to arise, fearing I was not fit to be there. So I hope if I am deceived, that God will undeceive me. I do not want to deceive no one, nor be deceived in trying to worship my Creator.

I have been made to try to remember my Creator in the days of my youth: and blessed be God for his goodness towards me and mine. O, that we could be found walking in duty's paths blameless! So I have been getting along ever since, through doubts and fears.

Dear brother, remember me and mine at a throne of grace, and an interest in your prayers I crave beyond the grave.

"'Tis a point I long to know,
Oft it causes anxious thought—
Do I love the Lord or no?
Am I his or am I not?"

In much affliction, I remain your unworthy sister,

SARAH E. HEWITT.

Onslow Co., N. C., }
June 28th, 1857. }

For the Primitive Baptist.

BROTHER TEMPLE :—

It appears that I am impressed in mind to write again, and feel unworthy even to put my pen to the paper on this cause.

Behold God, and what am I? Lord, Thou art holy, I am unholy; Thou art righteous, I am unrighteous; Thou art perfect, I am imperfect; Thou art exalted, I am cast down; Thou liveth and abideth for ever, I die daily; Thou art good, I am a sinner; Thou knoweth all things, I know not when Thou wilt take me to the dust; Thou careth for Thy little flock, and I fear I care not for them.

What is the sinner's cry to God when he is in tribulation? It is this,—Lord, save, or I perrish: Lord, have mercy on me, a sinner! O, wretched man that I am! who shall deliver me from the body of this death! Lord, save a soul condemned to die! Turn me, O Lord, and I shall be turned: draw me, O Lord, and I will run after Thee. Lord, increase our faith.

The christian travels through this world thus:—When I would do good, sin is present with me: the thing I desire to do I do not. And they cry to God, O Lord, that I could live nearer to a throne of grace. They go to meeting and feel unworthy to call each other brother, and sometimes think they would have bettered themselves to have stayed at home. Sometimes they want to hear preaching, and go to meeting, and feel as though they do not get a crumb; and go back, home and think they would have done better not to have gone. And sometimes in hearing it, it is as good news from a far country, and go home rejoicing and saying, I am glad I went. And sometimes for his disobedience God chasteneth him, and then he thinks, if I was a christian I should not be like I am; and is ready to say with Paul, If a christian, the least of all.

God's promise to his people is, Thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it. I will be their God, and they shall be my people. I will be a God unto them, and they shall be sons and daughters unto me, saith the Lord. I am the vine, ye are the branches. I am the Lord, I change not, therefore ye sons of Jacob are not consumed. The Lord God is a sun and shield, the Lord will give grace

and glory, and no good thing will he withhold from them that walk uprightly. Let not your hearts be troubled, if ye believe in God, believe also in me. My Father's house have many mansions: if it were not so I would have told you. Be of good cheer, I have overcome the world. Fear not, little flock, it is your Father's good pleasure to give you the kingdom.

Brother Temple, when it goes well with you, remember me in my great distress. I will sign my name with all sincerity,

A POOR DISTRESSED SINNER.

Edgecombe Co., N. C., July 15th, 1857.

PRIMITIVE BAPTIST.

Eagle-Rock, N. C. Aug. 22, 1857.

Brother Milton [illegible], of Indiana, requests our views on [illegible] of Romans, 18th v. The [illegible] so long a delay is, that the letter [illegible] mislaid, yet we hope however, it will be in time if not in place.

Such views as we have we will give, notwithstanding they may be objected to. If they are right they can be seen to be so by comparing them with the scriptures; and if they are wrong, the same rule will prove them to be so. The text reads as follows:

"Therefore, as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life."

The scriptures serve as a key to unlock its own mysteries, accompanied by the Spirit's revelation to the eyes of the understanding being enlightened. "And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven."—Matt. 16: 19. "But not as the offence, so also is the free gift. For if through the offence of one many be dead; much more the grace of God, and the gift by grace, which is by one man, Jesus Christ hath abounded to many."—15th v. This text goes to show what is to be understood in the text now under consideration,—"For if through the offence of one (Adam) many be dead; much more the grace of God, and the gift by grace, which is by one man, (Jesus Christ) hath abounded unto many." This shows what is to be understood by the words of *all men* in the text proposed for our consideration, clearly so: if otherwise, then the Apostle held forth an inconsistency in some of the preceeding verses of the same chapter,—"For if, when we were enemies, we were reconciled to God by the death of his son, much more, being reconciled, we shall be saved by his life. 10th v. Thus you will see, that the *all* in our text means the *many* in the 15th verse; and the *all* and *many* means all that were given to Christ in the covenant of grace or peace, from all eternity, whose names were written in the Lamb's Book of life, slain from the foundation of the world, and by the covenant of peace the whole family of God's children in the eye of wisdom and with God, were viewed as reconciled to Him; and in the fullness of the time this reconciliation that previously existed, is made known to the lot of Christ's inheritance, yes, to all the seed. We will quote again: "For if, when we were enemies, we were reconciled to God by the death of his son, much more, being reconciled, we shall be saved by his life." Here there is a reconciliation existing in purpose to us, even when we were enemies; and that applied produces an actual reconciliation by Jesus Christ, by whom we received

the atonement. The *all* in our text we suppose, is to some, a stumbling block. The word *all* does not mean every one in all places universally. In many passages of Holy Writ containing the word *all* is to be understood to mean the world of the ungodly, in other passages the word *all* means God's church and no more. "Thy children shall *all* be taught of the Lord. All that the Father giveth me shall come to me. All mine are Thine, and Thine are mine. Eat ye all, of it," meaning his people. We might refer to many more like passages if it were necessary on the present occasion.

We will here quote another passage of scripture that encompasses the same *all* that is alluded to in our text, the whole as it were in a nut-shell.—See Eccle. 9: 14. "There was a little city, and few men within it; and there came a great King against it, and beseiged it, and built great bulwarks against it." "Now there was found in it a poor wise man, and he by his wisdom delivered the city; yet no man remembered that same poor man." Here then is a city brought to view, a little city beseiged by a great King. This little city, we understand pointed to all God's church deposited in Adam the first, as a representative head under the law as a rule of life. The great King that came against the little city, we understand to mean the same as came to Eve in the garden. The dragon, that old serpent the devil, a great king, the king of the bottomless pit, and beseiged it while in Adam, and built great bulwarks against it—such as these—adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulation, wrath, strife, seditions, heresies, envyings, murders, drunkeness, revelings and such like. These are great bulwarks built around the little city so feeble within itself. But glory to God, there was found in this little city a poor wise man, and he, by his wisdom, delivered the city. This poor wise man, we understand to point to Jesus Christ—laid in Zion for a foundation as a chief corner stone upon which the city of God rest. Now, brother Ballinger, you know that cities have their bounds, and all outside this does not compose a part of the city, nor neither are they under the city ordinances. And as this city (and no more) was besieged, the deliverance could only extend to that which was beieged and the deliverer of the city, this poor wise man. In the fullness of the time, the father of this poor wise man sent forth his son made of a woman, made under the law to obey it, honor it with perfect obedience, and to offer up himself a sacrifice acceptable to his father in behalf of this little city, which, according to previous counsel was right, and all the advantages procured thereby was to be imputed to the few inhabitants of the little city as their deliverance from the dominion of this great king that besieged it, and the prison doors opened and the captives set free,—For if the son shall make you free, ye shall be free indeed. Then this poor wise man has ransomed the city from the power of the besieging king by his righteousness devised by wisdom before time in making Jesus to the city wisdom, and righteousness, and sanctification, and redemption. This poor wise man did not deliver one of the besiegers troops; and consequently they will never be citizens of this little city, but is reserved in everlasting chains of darkness unto the judgment of the great day. But not so with this little city, the church of the Living God, for Jesus said, "I lay down my life for the sheep," but never said, I lay down my life for the goats. The sheep were the ALL alluded to in the text who were delivered, as the

great king's besieging army were not besieged, and therefore was not in the deliverance—had no part nor lot in the matter, but was cast out, and will ever remain so.

From these broken sentences we hope, brother Ballinger, you will understand that we believe that judgment came upon all men, "even so by the righteousness of one, the free gift came upon all men unto justification of life," meaning the same ALL both times. "The wicked shall do wickedly, and none of them shall understand." But the redeemed of the Lord shall hear the voice of the son of God, and so hear that they shall live.

☞ The "Little River Baptist Association" will convene Friday before the last Sunday in September, 1857, at Cross Roads, Johnston County, N. C. The brethren—both laity and ministering of sister Associations of our Faith and Order—are respectfully invited.

N. C., May 26th, 1857.

DEAR BROTHER TEMPLE:—In justice to myself and the cause of God, I feel under the deepest obligation to correct an error in my letter to you dated 'N. C., December 12th, 1856,' which letter was inserted in the Primitive Baptist, Vol. 21, No. 1. Upon due examination of the matter of the pastoral care and the doctrine alluded to, I find I am in error, and wish therefore to confess it; for I would not do anything wrong knowingly. And for myself and for my brethren's sake, I take this method of correcting the same.

JOSIAH D'ANIELS.

APPOINTMENTS.

ELDER WILLIAM WHITAKER expects to preach at the following places:

Tuesday,	Aug.	25th,	Flat Swamp,
Wednesday,	"	26th,	Coneto,
Thursday,	"	27th,	Sparta,
Friday,	"	28th,	Town Creek,
Saturday,	"	29th,	Pleasant Hill,
Sunday,	"	30th,	Union,
Monday,	"	31st,	New Hope,
Tuesday,	Sept.	1st,	Wilson,
Wednesday,	"	2nd,	rest,
Thursday,	"	3rd,	White-Oak,
Friday,	"	4th,	Orter's Creek,
Saturday,	"	5th,	Meadow,
Sunday,	"	6th,	Tysons,

ELDER MOORE STEPHENSON expects to preach at Beaulah, Saturday the 12th of Sept., Sunday 13th, Contentnea; Monday 14th, Wilson; Tuesday 15th, New-Hope; Wednesday 16th, Union; Thursday 17th, Pleasant Hill; Friday 18th, Old Town Creek; Saturday and Sunday, 19th and 20th, Orter's Creek; Monday 21st, Meadow; Tuesday 22d, White Oak; Wednesday 23rd, Lower Black Creek; Thursday 24th, Upper Black Creek.

Also, on Thursday 20th of August, Big-Meadows, Chatham Co.; Friday 21st, Sandy Creek; 22nd, 23rd, and 24th, Abbott's Creek Union Association.

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Address letters to Benjamin Lloyd, Greenville, Butler County, Alabama.

BENJAMIN LLOYD.

April 22, 1857

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S. CAROLINA.—Wm S. Shaw, W. F. Hogarth J. L. Simpson. M. McCrew. W. [illegible] L. Henderson, [illegible] Amos [illegible] Matthews, C. Algerich

GEORGIA.—A. R. Bagget, John Tommie, L Stanly, John Sullivan, D. Matthew, E. Davis, T. W. Bunting, L. Bayne, Isham Edwards, Jethro Oates, Mathew Yates, D. Smith, R. S. Hamrick, [illegible] Mon. A. M. Thompson, F. Haggard, J. P. Ellis, W. J. Parker, Geo, Leevis, Abner Durham, I. Lasseter, Uriel Lewis Ezra McCrary, W. D. Taylor, W. Price, John M Field, Thomas Amos, Allen Brown, W. White John McKinney, Wm. Russell, Z. A. Fowler, W A. Nix, Matt. Caldwell, Jesse Pollock.

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TEXAS.—W. P. Mauldin, John H. Cox, K. B Stallings, E Wm. Smith, Elder M. T. Caperton

PENN.—Joseph Hughs. Mark Prewett,

TERMS.

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BURWELL TEMPLE.

THE PRIMITIVE BAPTIST.

B. TEMPLE, EDITOR. | "COME OUT OF HER, MY PEOPLE." | N. W. POOLE, PRINTER.

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COMMUNICATIONS.

For the Primitive Baptist.

DEAR BROTHER TEMPLE, AND TO ALL WHOM THIS MAY COME:

Being confined with a rising, so that I cannot work, I thought I would write a few lines for the perusal of the Editor, and if he thinks they will do no harm, he is at liberty to publish them.

I have thought for some time back that I would write a little on the same subject that has agitated the public mind so much of late, in the case of Elder G. M. Thompson, but I was at a loss for words to express my feelings, and give no just cause of offence. But I have seen a piece, I think, in the 20th number of the 21st vol., just past, of the Primitive Baptist, over the signature of J. H. Kenneday, that so completely corresponds with my feelings and views (so far as I remember,) that I feel willing to endorse that. I love to see brethren valiant for the truth, and not yield one inch of ground to the enemies of it. But, brethren, we should be on our guard, lest while we are trying to keep the enemy off, we should leap over on his ground, and so there may be just cause of complaint against us. Better to suffer wrong than do wrong. I want to give a word of admonition to the brethren, though I feel that it should come from some other quarter.

I am aware that the enemies of God and truth are pointing the finger of scorn at us. But I am anxious that we should search the scriptures, and attend to the holy injunctions contained therein, and never let it be said when we are persecuted, that we are buffeted for our faults. In this case I do not think it would be for the glory of God, though we take it patiently. I want to see the brethren and sisters professing to be Primitive Baptists, live like this world was not their home; but manifest by their conduct that they were looking forward: always dealing as in the presence of a heart-searching God, ever trying to live peaceably with all men, and not try to avenge ourselves for every wrong that may be heaped upon us. I some times think I can see wrongs in my brethren as well as in myself, and I feel that it is my duty to make all reasonable allowance for the imperfections of the flesh; but when I can bear no longer, I feel that it is my duty to talk to them privately, and if they do not give me satisfaction, take the direction of the Saviour—take with me one or two more, that in the mouth of two or three witnesses every word may be established. Then, if satisfaction is not obtained, tell it to the Church, and let the Church settle the difficulty. This is the course I have hitherto pursued.

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Now, for the information of some bretnren at a distance, who are personally acquainted with me, and others in this vicinity, I feel to give a statement of circumstances as they existed and occurred between myself and William Rand, (who said he had been a member of the church 48 years, and never had a charge brought against him in the church until I did it.)

In the first place, I heard that he had said that I had been going down the country preaching for money. But, knowing him to be subject to use unguarded expressions, in way of joking, at first I paid but little attention to it, until I heard of his talking the same at different times, and to different individuals—at one time to brother Ezekiel Young, and at another time to old sister Nance, and at another time at the meeting-house in the presence of several persons, among whom was brother Justus Parrish—and, hearing all of this coming from different directions, it hurt my feelings, and I determined to talk with him to know what he meant by talking in that way about me. And in addition to that, he said to brother Young that, there was not much difference between the Missionaries and the old Baptists, and he thought they ought to come together or unite; for the Missionaries would beg for money, and the old Baptists would take all that was given them. Well, the first opportunity I got to talk to him was on the 2nd Sunday in June last. I took him off and told him I wanted him to give me some explanations of some expressions he had used about me. He inquired what they were. I told him that I understood that he said, that, I went down the country to preach for money. He replied, "I never said it," and then said, "who told it?" "I will face them in it." I replied, "brother Rand, I reckon you did say it—brother Parrish and brother Young both say you did." He then went on to say that he "did not like to hear the old Baptists find so much fault of the Missionaries about begging money, for they would all take it;" and went on to say that he "gave to all," and he "never had tried one but what would take it," and he "did not see much difference."—Upon which I asked him if he thought it was right for a preacher to say he would preach at any certain place, for any length of time, for any certain sum of money, and if he did not get that sum, he would not preach there? He answered, no, he did not. I then asked him if he looked upon it as criminal in me or any other man, if he or any other man gave me or them any thing, as a present, for us to receive it? He said, no, he did not think it was wrong for us to receive it. Then, said I, you make a difference between begging money, as the Missionaries do, and receiving of it, as the old Baptists do, (or to that amount.) I also said, "you preach that they do wrong but you are not willing for me to preach as you do." And, in the course of our conversation, I told him that I did not want any person that believed that money was my object in going to preach, ever to go to hear me preach again; for, said I, if that is so, I am a wolf in sheep's clothing. Upon this we broke up for that time.

Then, on the 1st Sunday in July last I had another interview with him; but obtained no satisfaction. I then told him that I wanted to see him and brother Young and brother Parrish together.

Then, on the 2nd Sunday in July, he came to our meeting at Middle-Creek, and I got them together, and we talked the matter over; but he gave

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no satisfaction, neither to them nor me, only said, that he never had any thing against me, but made no acknowledgments of having done wrong in talking as he did. Here I want it understood that his membership was at Bethel M. H., where there had been no conference held in some time—mine was at Middle Creek.

At our next meeting (Aug.) I asked the brethren what course I should pursue. They advised me to have a meeting called at Bethel, and ascertain whether they would receive the charge, if it could not be settled otherwise.—Then some time soon after this, brother Justus Parrish told me he had a talk with him, and asked him plainly, if he did believe that money was my (Wilson's) object in going to preach. And, after a pause, he said he did not; and then admitted that he had said more than he ought to. When brother Parrish told me of this, I had some hope that the difficulty would be settled.

I had an appointment at Bethel on the 1st Sunday in Sept,—(there was only two white male members in Bethel church except Rand.) I told the brethren of the difficulty, and what I was advised to do. They readily consented to have a meeting called for that purpose. But they said that they were so weak that they wanted to call helps, which they did. The meeting was appointed on Friday the 10th of Sept., 1857. The time came on; he was requested to attend, and was present; and it was easy to be seen that he was angry from the first. It was mentioned in my presence, "he mentioned his liberality" towards me, and charged me with having him up in the church for nothing; and said he intended to "bring up things" against me that would "make" my character "look dark!" But I told him I hoped I should be prepared to meet any thing he could bring against me.

The Church went in Conference,—which was opened with prayer by brother James Williams. Brother J. H. Poole was appointed Moderator; he invited brethren and sisters of the same faith and order to take seats with them: whereupon brethren James Williams, A. J. Leach, Isham Parrish, Ezekiel Young, myself and wife from Middle-Creek, and brother William Nowel and wife from Salem church. We seated ourselves.

Mention was made by the Moderator that if there were any charges, that they were ready to receive them.—Then I arose and stated, that I had been charged by brother Rand of going down the country preaching for money, which I denied being so. He said he believed it, and had nothing to take back of what he had said. And when he saw, from the conversation of the brethren, that he could not be retained in fellowship without acknowledgment, he arose and said, he wanted it decided then, and they might do as they pleased with him, for he should not pester them any more. Upon which the question of fellowship was put, and decided to his exclusion.

Now, by reference to the 40th no. of the 22nd vol. of the "Biblical Recorder," (a missionary paper, published in the city of Raleigh,) it may be seen that he, Rand, has gotten up a certificate, assigned by seven names. The readers may read, and compare, and believe whom they please.

On the same page we find some remarks from some person, I suppose the editor, speaking of this case, and of his "unexceptionable christian character!" Well, I do not want to injure that "unblemished character," for I believe that his feelings were more wounded for his

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"character," than for his "christian" fellowship!—Else he would not have threatened sueing me for slander, when I never wanted to slander, nor injure his character in any way.

The same paper speaks of him, Rand, as having been "very liberal towards Elder Wilson." Perhaps that was the "young man wearing spectacles" told the editor of the "Recorder" of that, who told brother Isaac Wright, last fall, that he KNEW that the said Rand had given me $500! I have said, publicly, that he had given me more than any other person ever did; but I feel sure in saying that he never gave me the amount of $50—and I have been sorry that he ever gave me any thing.

As regards the Missionaries gaining much by an amalgamation with Anti-Mission Baptists, I want the writer (or editor of the Recorder) to know that we anticipate no such amalgamation.—Though, I learn that the above-named Rand has made an attempt to join the Missionary church. Now I say, that I am willing for all who want to go to the Missionaries, to go—and the sooner the better. And all who are among them, or any other denomination, that want to go with us, I would say to them, "Come out of her (the anti-christian church,) my people," &c.

Brother Temple, this is too long, but do with it as you please.

Yours, truly,

JAMES WILSON.

Wake county, N. C., Dec., 1857.

P. S.—Will the "Biblical Recorder" please copy? J. W.

For the Primitive Baptist

BROTHER TEMPLE:—

Being afflicted with sores, like Job of old, I now seat myself to let you know my condition of life.

I was born in the year 1805, and was brought up under wicked parents, until it pleased the Lord to open the eyes of my father, and shew him what he was by nature, and then shod him with the gospel, and made him believe the truth. The old man began to perform his prayers of nights, and this was almost death to me, for I wanted to be at my meanness. But after a while it pleased God, as I hope, to open my eyes, and show me what I must be by grace, or be for ever lost! And when my eyes were opened, it seemed that I was going the broad road to destruction. I thought I could see that my family and every body else hated me, and I was even brought to hate myself. I would try to pray, but it seemed the more I tried the worse I got. For three years and six months, I scarcely saw any rest day nor night. I thought on this scripture: "They shall be punished day and night for ever and ever." I thought I was one of that class. I prayed until it seemed that my prayer became a sin to me. I was distressed all over. I was burdened with sin both soul and body, and thought, to hell I must go! I thought, at length, that I would not pray any more; but the theme of my soul was, "Lord, save, or I perish!" I could see no way to escape God's wrath. At length I told my wife that I should go deranged. I could read my Testament, but it seemed to me that every thing therein contained was against me. I would go to meeting, and hear promises preached, but it seemed none for me. I concluded, at last, that I would throw it all by, for it was all nothing but just my thoughts, and all folly. One day after this while in the forest, I became very much distressed. I kneeled upon my knees to try to pray once more. I could not say one word but "Lord, have mercy on me, a poor sinner!" I became so distressed that I went to the house and lay down, and told my wife that I was

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going to die, and that I had no hope, but saw it just in God to send me to destruction. My neighbors came in to see me; they told one another that I would make a die of it—and, sure enough! I did die to the love and practice of sin, by the Spirit of the Lord speaking these words to me: "Fear not, but believe!" My reply was,—"What must I believe?" "Believe that Jesus Christ is the Saviour of sinners." "Lord, I believe with all my heart!" Hear I was filled with exceeding joy and gladness, and sorrow and sighing had fled away, and a new song was put in my mouth, even praises to our God.

Brother Temple, I must close, by telling you that I am a poor crippled beggar. I desire the Primitive, but I barely can keep enough for my family to eat, and the reason is, I am not able to work like I used to be. So I remain yours in christian love,

WILLIAM LUCAS.

Black-Creek Depot, Wilson co., N. C.

For the Primitive Baptist

VERY DEAR BROTHER TEMPLE:

Please excuse my long delay, through afflictions, in my limited circumstance, in expectation of moving in my old age, and had a desire to leave, being surrounded by society-men—the monied institutions of the day. It seems that our civil and religious liberties are nearly gone. But I am often looking forward to that happy day when I shall be delivered from this war-fare to join in with our Heavenly Father, and there to enjoy a glorious immortality.

Your paper, according to my mind, by faith, brings my precious brethren to view, in anticipating the seats of redeeming love, in our lonesome moments, hightens our joy, and strengthens our faith.

But, hearing so many views (on the parable of the returning Prodigal) on the elder son, I desire to show my opinion.

While sitting behind bro. Jervis (long since) when he was comparing him to the law, when it opened so plain that I was forced to believe that the Christ was our elder brother, and we the younger children. Matt. i. 25. Luke ii. 7. Psalms 89, 27; also Rom. viii. 7, 29. "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren." 17th—"And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together." Hence, the first is the elder—Christ—and his Church is one, and no more twain. Eph. v. 30—33. A great mystery indeed! though we, like the Prodigal, have wasted all our goods in riotous living. "Forsaken his father and despised his mother's law."—Prov. vi. 20. Eph. vi. 1,2—But the hand of the hunter and the snare of the fowler had taken him.—Prov. vi. 5. His own iniquities had taken him, and was held with the cords of his sins.—Prov. v. 22. And though we destroyed ourselves as prodigals, yet the Lord has laid on him the iniquities of us all. "He is despised and rejected of men; a man of sorrows and acquainted with grief; and we hid as it were our faces from him; he was despised, and we esteemed him not."—Isa. liii. 3. "Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted."—4th v. "But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are heal-

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ed."—5th v. "And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth."—6th v. "Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand."—10th v. "He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities."—11th v. This was in the Gospel field, when he suffered for us the Just for the unjust; when the voice of the Father was heard, Awake, O sword, against my shepherd, and the man that is my fellow, saith the Lord of hosts, when he crid, "My God, my God! why hast thou forsaken me?" Would not carnal reason be angry? But, as very God, say, "Thy will be done," that the Father might turn his hand upon the little ones.

Yes, when he sold all he had and purchased the field (the world) for that one pearl (the Church,) it was meet that we should make merry and be glad. Yes, brethren, do not we feel to be glad in this heaven below (the Church,) when we see the prodigals coming home to God—telling what the Lord has done for their souls?

May the Lord revive us, and cause that happy day to speedily roll on when we shall again see our rising generations, our neighbors' children, with armies of the aliens, leaving their foolish ways and rallying to the Gospel standard once more. But to the subject.

Who, but Jesus, has never needed a kid? Who, but Jesus, has never transgressed his commandments at any time? Who, as a Son, art ever with Him? Who, but the Son, was heir to all the glory, honors, graces, mercies and happiness of the Father? Jesus, and those who, through a glorious Mediator, who only hath immortality dwelling in the light, obtain like precious faith with Him who is flesh of his flesh and bone of his bone; who is mide nigh by his blood, an heir of God, and joint heir through Christ, their elder brother.

I understand it is an expression of his great love, spoken after the manner of men. "Let not the Lord be angry," &c.—Gen. xviii. 30. "Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little."—Ps. ii. 12. So it cannot be that he is imperfect or changeable.

Now for the mystery. He, as very God, the Emaculate Lamb, his mercy endureth for ever.—Ps. 136. He cleanses our spots and purges our foul nature, and clothes us with his righteousness. His love was so great towards his children, that his nature was interwoven with ours, that his glory was greater than our miseries—the attribute mercy preventing. Mercy and grace give a glory in suffering in the Gospel field; that it rejoiced against judgment. When it is entered in the heart of the poor returning sinner, he looks on him that he hath pierced, and mourns with a godly sorrow; every fibre of his mind is expanded to God. Then it is, that mercy has something to do for his troubled soul. All his righteousness is gone; they can no more cover his naked soul. The Holy Ghost shows the Saviour's righteousness: he says, "there is none like it"—give it to me. Then he is stripped of his filthy garment and clothed with Christ's righteousness—the oil and wine consolation is poured into his soul. Then he sees his elder brother's great love; that

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while we were enemies Christ died for us.

Now we are taught that "the elder shall serve the younger," and herein is that saying true: "One soweth and another reapeth."—Other men labored, and ye are entered into their labor.—Blessed be his name! he hath done great things for me in giving a comfortable hope.

SAMUEL TATUM.

N. C., 1857.

For the Primitive Baptist.

DEAR BROTHER TEMPLE:

I drop you a few lines in order to get you to give my brother's experience room in your little paper called "the Primitive Baptist," if you think proper, and if not, lay it aside. I requested him to write it to me, and he has done so. He commences as follows:

BARTHOLOMEW CO., INDA.

DEAR SISTER:—In answer to your request of hearing my experience, I will try to give it, if the Lord will give me strength of mind to do so.

When a child not more than 12 or 14 years of age, while George Pope was preaching one day, it seemed to me that his preaching struck me with such weight that I thought he knew just what sort of a creature I was; and that was a mystery to me. But these things soon wore off—in part, but still there were at times uneasiness in my mind untill one evening I went to uncle Solomon Davis's, and aunt Betsy had some questions to ask me, and told Joseph to get a small pamphlet and let me see it, and may-be the Lord would bless it to the conviction of his dear cousin; and in looking over the pages at the pictures and reading the verses, I was struck with awe. My mind began to run back to my former thoughts, and thinking of the vows I made and broke. It looked like a wonder that the Lord had spared me until this time, and what to do I did not know, and where to go I could not tell, for it seemed like I was not fit to live nor fit to die, nor could not tell what was the matter. So I could not sleep as usual, and when awake no satisfaction could I see! I began to think of praying, but knew not how to order my cause before the Lord, for he was a Just and Holy Being, and could not look upon sin with the least degree of allowance; and I saw myself a great sinner, which made me fear to approach in his presence, yet could not rest in my situation until I made the attempt; and then the first time I was started from my knees from a fright when there was nothing to be seen. I then went to a distance from the place with a heavy heart, and there prostrated myself, confessed my sins, and implored the mercies of God on my poor soul, and so continued for a length of time; sometimes in great distress and other times careless and thought all was well. Still there was something within that was not well, and I often would make vows to do better, and as often would break them. This was distressing to me, for the Lord knew all about it, and I would have to answer for it before him. About this time I began to think that, while I remained in single life, there was no chance for me to be serious long at a time; hence if I were settled in life there would be a better chance of having my mind composed on religious subjects. Though this was accomplished, there was yet a difficulty,—now I must try to make a living, and that took my mind so there was no time to serve the Lord; nor could I be contented in this situation, for I saw that I was in a lost condition and justly condemned, and

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knew not what to do! Now, about this time, a revival broke out in the Methodist church, near Jamestown, and numbers professing faith in Christ. This was a serious thought to me, and I went there, thinking that may-be the Lord would bless me there; but all failed and I was left to mourn over a hard heart and a wandering mind. The preachers would talk to me and try to make me believe, but all in vain; for it was as much impossible for me in that condition as it would be to make a world. But preacher Gray told me to try at home and fix a determination never to rise from my knees until the Lord would bless me, and he said he would be sure to do it. This I tried as well as I could; but, bless the Lord! he would not suffer me to be deceived here; for he showed me the wickedness of such an act, and I here was brought to see myself a great deal worse than I had ever seen myself to be before, and had now to confess my sin in that act and fall before him and plead forgiveness for such presumption as I had been guilty of. And now I believed I had committed the unpardonable sin, and was a thousand times worse off than before; and O! the anguish of soul I felt here! The next night I went out to try to pray; while on my knees, I thought I saw the Saviour with a frown in his countenance against me! And now, from that time until now, I have not been able to tell half the anguish of my soul; for horror and despair was my portion, and I thought I was brought to see my condition—in that it might be a warning to others not to act so wicked as I had done in my time. I really thought I should have to tell sinners the danger of acting as I had done, though there was no chance for poor me, I did not want others to suffer.

Sometimes I felt like trying to pray while I lived, and if I perished let it be for crimes I had done. I remained in this horrid condition for two or three months; and the day before I was delivered, I thought if the horrors of the wicked in torment were worse than that, how could I endure through eternity! O! the thoughts of my mind then cannot be expressed. I went to meeting to uncle Phillip Harney's and there the burden of my mind was lost, but I felt as though I was a great deal worse off, for my mind was left barren so I could not tell what was my condition. I could not believe my sins were pardoned and that I had lost the burden of sin. I went home, trying to get it again, and while lying on my bed the LIGHT broke into my soul and there the plan of salvation I saw to be complete in Christ! O! the joy of that blessed night no tongue can tell! My soul was happy, and I thought my troubles were all over, and every thing seemed to look like I had arrived into a new world, for the elements had a different look, and the fowls of the air seemed to be chanting forth the praises of God. If I had then been before all the world, I thought I could tell them about this new and living way.

I continued in this frame of mind for about three days, and O! the thoughts of it yet enlivens my poor drooping heart.

But O! the troubles were not yet over! I soon began to have doubts and thoughts that I had only got the shadow and not the substance. Then I would have given all the world to have had my burden again so I could have known how it went and not be mistaken in a matter of such great importance. But at times there seemed to be a gleam of hope arising, and then I would rejoice in the hope that all was

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well; but there was so much imperfection in me that it seemed like there was no appearance of a christian about me. So I wearied along for some time, and sometimes would think of telling my situation to the church, because I thought they could and would tell me where I was mistaken. But when I did they failed, and only took me into the church without any questions whatever. This was distressing to me, for I thought the church was now deceived as well as me, and this would be disgraceful to the church of Christ here and leave me in a hopeless condition. Now I was to be baptized the next day; and O! the horrors of my mind to think of being baptized and yet being in the gall of bitterness! It seemed like I could not venture to go forward in my condition, but went to meeting with a heavy heart, not knowing what to do; and when the time came to start to the water, O! the troubles of my mind! It seemed like I never could go forward. But when I arose from the water it seemed like my mind was as clear as the sun at noonday, and then I could rejoice in the hope of Israel's God.

Now I began to think of trying to warn sinners of their situation, but it seemed like there was so much imperfection about me that I could not be the man for that purpose, and thought, now if I was deceived, this was the work of an enemy to keep me from ever being brought to the true light of the knowledge of the truth. But there seemed like something in my mind that could not rest, for when I thought of the situation of sinners I wanted to point them to the Lamb of God, which takes away the sin of the world; but would make excuses, and continued so until at last I thought I could not nor would not try to warn the wicked, for God never called such an ignorant person as I was to so great a work. Then I began to feel a leanness in my soul, but still persisted in this way until all religious devotions seemed to be gone, and I left to mourn over my sad condition, and sad it was, for I dared not now attempt to pray, for guilt was heavy on my poor soul. In this sad state I had to wander for three years, and when I began to think I could not stand it any longer, I tried to pray again, and thought if the Lord would bless me again I would try to do what he directed me to do. But when he was so good as to bless me I still was disobedient and unfaithful to my promise, and so continued until I thought if I was in some strange country these feelings would leave me, and then I could have some satisfaction in this world. But these things the Lord knows best what is for our good. And blessed be his name, after I c me to this country, there was still the same work on my mind, and I had to try to warn sinners, although in a strange land, and being so ignorant I feared to open my mouth, though the people would try to encourage me, yet the task was great.

Soon after I made the attempt, there was a move made to license me to preach, which was a great task for poor unworthy me, and I objected to it until they carried it over my head, which seemed like death to my poor heart, but submitted as well as I could. Then in a short time they made a move to ordain me, which move I strove against with all the arguments I could raise and kept them from it for years, but at last they carried it over my head and I submitted, in the consideration that the mind of the Lord was with his people. So I have been blundering along until now, and have nothing to boast of yet,

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for I am a poor, weak creature and have to mourn over a hard heart, a barren mind, and leanness of soul. Now, if it was not for the all-preserving hand of an All-Wise God, I would despair of heaven and happiness, but yet these things are known to the Lord only, still I have a hope that I shall reach that happy land where the weary are at rest and the wicked cease from troubling! Then I shall have cause to be thankful to that God who works all things after the counsel of his own will, and who will do right. O! the hope of these things help to keep me up while in this vale of tears, where sin and sorrow grow.

Now, my dear sister, I have tried to give you or show you the cause of the hope that is within me from bad writing, spelling and wording. I want you to make as good sense of it as you can, and if this is any satisfaction to you or any who may read it, the Lord be thanked for blessing it. I want you to remember your unworthy brother at a throne of grace—that he may be preserved from every false way, and that he may adorn the doctrine of God in all things; for if I am left to myself I know I shall fall short. Therefore, I have no confidence in the flesh, for I find a war in my members against the spirit and the spirit against the flesh: so the things that I would do I do not, and the things I would not them I do. So you see if I am saved it is of grace alone, and not of works.

Now, my dear sister, brothers and friends, one and all, I would be glad to see you all and to talk of our travails in this wilderness of sin and sorrow. Let as many of my friends see this as want to, and give them my respects. And O! that the Lord would bless us all with grace according to our day. So no more at present, but wish to be remembered as a brother until death.

This from JOSEPH DAVIS,
To RACHEL WELCH.

For the Primitive Baptist.

GREENVILLE, ALA., }
NOV. 16, 1857. }

DEAR BROTHER TEMPLE:

When I first read Eld. G. M. Thompson's two letters—one to Eld. Graves, Editor of "the Tennessee Baptist," a Missionary paper, published at Nashville, and one to Eld. John Clark, Editor of "Zion's Advocate," published in Va.,—I was greatly surprised at the sentiments there set forth, and I was for a time led to doubt whether it could be possible that Eld. Thompson had written these letters. I also received a letter soon afterwards from a highly respectable and talented Minister of the Primitive Baptist Order inquiring of me if I thought Eld. Thompson wrote these letters; and in reply to him I stated that I did not know, but I presumed he did, as they had been replied to by brethren and nothing further said in relation to these letters by Eld. Thompson.

As a Primitive Baptist and as a Minister, I felt myself called upon to give my views. Not to oppose Eld. Thompson or any other who might be dissatisfied with the Primitive Baptists, but to relieve my own feelings, and to speak out for that cause so dear to me and to which my life thus far has been devoted. I have never seen any reason why any christian should abandon the cause of the Primitive Baptists.

My great object and aim in this life as a christian and as a Minister, has been to be right and to adhere to the scripture rule laid down for our government. Therefore it is always my object to investigate every cause by the

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scripture. I also hold it good that there should never be any direliction or withdrawing among christians either in faith or practice, but if one errs in either, we should make an effort to reclaim him. But in the case now before us, these sentiments had been proclaimed to the world and very hard things said of the Primitive Baptists.

I felt at once to repudiate the proposition of uniting with the Missionary Baptists.—They, as a Denomination, have all their plans and method of operation to suit their own peculiar views. —They, as well as we, are entitled to their views and mode of operation.—This, I feel assured, every true Primitive Baptist is willing to accord to them. We are permitted to live under a government of free institutions, where every one can worship God according to the dictates of his own conscience.

We are now two distinct Denominations—many of us suffered much in the division of the Primitive and Missionary Baptists—there were heart-burnings and strife in the separation; but time has worn these feelings off and each one has gone to his own company, and we are now enjoying peace. We meet as friends, as neighbors, and as citizens, with good feelings for each other.—I wish it to remain so. I am opposed to a union under any circumstances, only in the usual way for them as well as all others, if they prefer our faith and practice to any other, to come to us and we will receive them upon the terms of the Gospel. In expressing these sentiments I feel assured I express the sentiments of the Primitive Baptists entirely.

Stand fast, brethren, in the liberty wherewith Christ has made us free, and be not entangled again with the yoke of bondage. If there are any among us who hold to the "two seed" and "Antinomian" doctrines, or any other heretical doctrines, it is our duty to deal with them in terms of the scriptures, and thereby rid ourselves of them.

I am much gratified that as many have spoken out and put their veto upon the proposed union of the Primitive and Missianary Baptists. I hope many more will yet speak out; it is their duty to do so, and let the world know the grounds we occupy. I could not sit quietly and not raise my voice and my pen, while the Baptist cause may be assailed or the rights of its friends infringed.

I need not—I desire not, to repeat the expressions of Eld. Thompson in relation to the Primitive Baptists, nor to review or investigate them. My heart sickens at these as well as the sentiments of some others who endorse his sentiments and strange course, but who are not of us, though they would be called by our good name. I hope no genuine Primitive Baptist will favor such sentiments or be led off by his strange course.

What I have written I have written, as I trust, in the kindest feelings, and I am sure (let there be whatever errors there may be in it,) it has been prompted from the purest sentiments of my heart,

Hoping it may be so received,
I remain, dear brethren,
Affectionately, yours in Christ,
BENJAMIN LLOYD.

BROTHER TEMPLE—DEAR SIR:

If you have leisure, I should be thankful for your light on Ezek. xxxvii. to the 15th inclusive; and if you have not an opportunity, please try to get some of the readers of your valuable pamphlet to give their light on it. I remain yours in the Lord,

ELIZABETH BELL.

Bogue Sound, Carteret county, N. C.

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PRIMITIVE BAPTIST.

Eagle-Rock, N. C., Jan. 9, 1858.

The Law of Newspapers.

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4th. If subscribers move to other places, without informing the publisher, and their paper is sent to the former direction, they are held responsible.

5th. The Courts have decided, that, refusing to take a paper or periodical from the office, or removing and leaving it uncalled for, is *primafacie* evidence of intentional fraud.

Dec. 16th, 1857

Mr. Temple—

Dear Sir:—Please to give your views through the "Primitive Baptist," of the 1st chapter of James and the 13th verse, compared with the 22nd chapter of Genesis, 1st verse.

Is it a mistake in the printer?—or a wrong translation? Or is it correct the way it stands?

My idea is, that it is an incorrect translation of the 22nd chapt. 1st verse of Genesis.

Respectfully,

D. H. IDOL.

D. H. Idol—

Dear Sir:—At your request, I proceed to give my views on the two passages of scripture you propose. In the first place, it is my view of them that they *are* correctly translated. Secondly, I shall try to show why I consider them rightly translated. In so-doing, it is highly necessary to take into consideration the connection of each passage of scripture you propose. They read as follows:—

"*And it came to pass after these things, that God did tempt Abraham, and said unto him, Abraham: and he said, Behold, here I am.*"—Gen. xxii. 1.

"*Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man.*"—James i. 13.

I suppose you are inclined to think these two texts clash, as the text in Genesis says, "*God did tempt Abraham,*" and the text in St. James' Epistle says, "*Neither tempteth he any man.*" Now we have the subject before us.

In the first place, "God did tempt Abraham." The meaning of the word *tempt* has at least two meanings.—The meaning of the word *tempt* in the case of Abraham is, to put him upon the trial of his faith in that of offering up his son Isaac as a burnt offering to the Lord—who was the promised seed, in whom all nations should be blessed. Abraham believed God, and it was counted unto him for righteousness. He was determined to obey God. 2nd v., "And he (God) said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of." 3rd, "And Abraham arose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt offering, and rose up, and went unto the place of which God had told him." 4th, "Then on the third day Abraham lifted up his eyes, and saw the place afar off." 5th, "And Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you." 6th. "And Abraham took the wood of the burnt

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offering, and laid *it* upon Isaac his son; and he took the fire in his hand, and a knife; and they went both of them together." 7th, "And Isaac spake unto Abraham his father, and said, My father: and he said, Here *am* I, my son. And he said, Behold the fire and the wood: but where is the lamb for a burnt offering?" 8th, "And Abraham said, My son, God will provide himself a lamb for a burnt offering: so they went both of them together." 9th, "And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood." 10th, "And Abraham stretched forth his hand, and took the knife to slay his son." 11th, "And the angel of the Lord called unto him out of heaven, and said, Abraham, Abraham: and he said, Here *am* I." 12th, "And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only *son* from me."

O! my friend Idol, what a touching point of trial was this of Abraham's faith—to offer in sacrifice his only son Isaac, whom he loved! This, however, was designed to figurate the offering up of the great spiritual Isaac—the Lord Jesus Christ—as the only son of God as an atonement for his people. We hear nothing of Isaac's complaining of his father Abraham laying him on the altar and laying hold on the knife to make the fatal blow. Even so it was with Jesus; he was as a lamb dumb before his shearer, so opened he not his mouth.

I hope, dear friend, you see by the above what was meant by the words,—"God did tempt Abraham;" or in other words, 'God did try Abraham's faith,"—and thereby Abraham was justified by works, as showing his faith by works of obedience to God. "Even so faith, if it hath not works, is dead being alone." Then Abraham was not tempted of evil, but put upon the trial of his faith to prove it was the right kind, by producing obedience and good works before God.

I hope, friend Idol, I have said enough for you to gather my idea upon God's tempting Abraham. I therefore shall dismiss this part of the subject and proceed to the second part of your request.—

"Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man."

Now, as to God's tempting Abraham, there is no evil connected with the text. The passage in St. James' Epistle, i. 13, is quite different from that of Abraham, which the connection will show. The 12th v. is, "Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised them that love him." This was true to Abraham. But the text under consideration has reference to lust and enticement—quite different from God's tempting Abraham. Let us have the text:—"Let no man say when he is tempted, I am tempted of God: (that is enticed to lust,) for God cannot be tempted with evil, neither tempteth he any man."

Thus you will see, that *tempting* here spoken of has reference to evil, and no man can 'tempt God with evil, neither tempteth he any man" (to do evil.)

14th v., "But every man is tempted, when he is drawn away of his own lust, and enticed." To show further the nature of the tempting in the text I will quote the 15th v.: "Then when lust hath conceived, it bringeth forth

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sin: and sin, when it is finished, bringeth forth death."—Altogether different from God's tempting Abraham. Abraham was put upon the trial of his faith, by God's tempting him, to see if he would obey him in offering up his only son Isaac, whom he loved. But the tempting now under consideration, was of our own sinful flesh, to lust like the children of Israel, who lusteth after the flesh pots of Egypt. This text in James' Epistle was calculated to put the Church of God upon its guard—if tempted, not to say "they are tempted of God," but to charge it to the old fleshly nature.

Hence, you will see, that I view the two texts correctly translated—having different meanings.—ED.

THE NEW YEAR!

DEAR BRETHREN, SISTERS, AND PATRONS OF "THE PRIMITIVE BAPTIST:"

The year, eighteen-hundred and fifty-seven, has past and gone—never to return, which may cite us to our fleeting existence, which will soon pass away to return no more in this mode—and the place which knows us now, will, soon, know us no more. The year 1858 has now swiftly rolled on which may remind us, that after death we will be in another mode of existence—never before fully experienced.—"For it doth not yet appear what we shall be; but when he (Christ,) shall appear, we shall be like him," if we are what we profess to be.

I believe it is the great concern of mind of all heaven-born souls to search themselves to ascertain whether they have a part in the inheritance of God with Christ. A man has but little concernment of mind about an estate in which he has no hope that he shall be an heir; but if he is an heir, his mind will often be upon it. So is it with God's children.—For where their treasure is, there will their hearts be also. Is it so with you, brethren and sisters? If so, I cheerfully congratulate you on your journey to your new and heavenly home, so much meditated on and prayed for above all things.

Dear patrons of the "Primitive," we have now entered on the labors of a new year, and what scenes we may have to meet with are yet unknown to you or me. We may have heavy breakers and adverse winds to contend with, or we may have a more pleasant journey through the present year than we did the past. (God grant it if it be his blessed will.) Pray for me, brethren and sisters, that God may give me grace in every time of need; that I may be faithful and have the guidance of the Holy Spirit; that I may so act that the name of God may be glorified, and that our souls may be strengthened and prepared to run the race set before us, looking unto Jesus the Author and Finisher of our Faith. In many of the communications sent to me, there has been the prayers of brethren for me, that God would be my helper; and I hope their prayers, in some degree, have been answered, which often makes me feel thankful, while low in the valley of humility. O! brethren, I still bespeak your prayers that I may conduct the "Primitive" righteously, and have grace given me that I may bear up under persecution patiently, and endure hardness as a good soldier of Jesus Christ, the Captain of our salvation. Pray for me, brethren, that I may live eternally with you in heaven, as I am delighted to live with you in this world, I believe I should be still more so in heaven, where we shall hear no more the voice of our oppresser, and God himself shall wipe all tears from our eyes.

I thank you, dear patrons, for the favor you have afforded me through the

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THE PRIMITIVE BAPTIST.

B. TEMPLE, EDITOR. | "COME OUT OF HER, MY PEOPLE." | N. W. POOLE, PRINTER.

Vol. 22. *Milburnie, N. C., May* 22, 1858. No 10.

NOTICE!

☞ *A New Post Office—A Change!!*

Having obtained a new Post Office nearer to us than heretofore, (Jordan S. Williams, P. M.,) our subscribers, friends and exchanges will please address us in the future at "*Milburnie, Wake County, North Carolina,*" and not at "Eagle Rock, N. C." "*Milburnie*" is nearer to us and we can have more frequent access to the Office than heretofore.

The Law of Newspapers.

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COMMUNICATIONS.

For the Primitive Baptist

DEAR BROTHER TEMPLE:

Having to address you on some business, I have concluded to write something for your inspection. I have been a subscriber to the "Primitive Baptist" for several years, and I expect to continue so long as I am permitted to stay in this unfriendly world; for I read in it many sweet communications and experiences from brethren and sisters of different parts of the world that do my soul good, which has made me conclude to cast in my little mite. Perhaps you are now wondering in your mind who this is that claims the appellation of brother,' or where is his well-grounded hope of having an interest in the Lord Jesus Christ. Well now, my brother, if you will bear with me I will try, in much weakness, to relate to you why I do claim a hope in the Lord Jesus Christ.—

I was shapened in iniquity and born into the world in sin—as all the rest of Adam's posterity—having no love for God, his cause or his people. But as I grew to the years of maturity, I began to think about death, judgment and eternity,—seeing and hearing of many people dying around me would bring me to think that I might die too, and then what would become of me! But

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these things were momentary—soon forgotten. As I was eager in the pursuit of pleasure, I had given myself much satisfaction in a long-promised life. I went to school enough to learn to read and write a little; I then tried to read the Bible, but it seemed a sealed-up book to me. I went on so for some time, thinking that I was too young yet to embrace religion—'I shall live a long time yet, and I can take a great deal of pleasure, and when I get old I will then embrace religion, and so spend the remainder of my days in serving of my Lord and Master!' With this determination I went on for some length of time, thinking all was right. But alas! I found that death was preying upon the young as well as the old, and I too might die without the blessed favor of God; so I went to work to get religion as I had long intended to do. I retired often to some lonesome place, and there fell on my knees and prayed God to forgive me of all my sins. This I strictly attended to for a long time; and at length I came to the conclusion that I was good enough, and could pray as good as I wanted—I had no use for the Bible.—Oh! what a smart fellow!—I laid aside all bad words or of doing any thing that would cause God to hate me. So I went on very well for some time, thinking that the better I done the better God would love me: looking at those who professed religion and professed to be christians, I concluded that I was almost as good as they were.—Oh! what a smart fellow!—I could pray as good as I pleased and when I pleased! So I went on, getting better and better, until I began to think that I was a better christian than those that I had so long been watching, for I had risen to so much perfection that I could do as good as I wanted to do! What a smart christian I was! I could pray three times a day, and if by chance I swore an oath, I would pray three times more. So I always kept my good scale down and my bad one up—I was as good as I wished to be, and concluded that I would not swap chances with some whose memory is now sweet to my very soul; for I had come to the conclusion that a christian was perfect, both soul and body. So I went on for some time, thinking that all was right, until at length I wanted to know whether I was a christian or not; so I would pray the Lord to give me a sign so that I might know by my looking on the moon or some particular star. So I often, when on my knees, would pray the Lord to make known to me, by the moving of the moon or stars, whether I was or not. But alas! I found it not; so I became somewhat troubled on that account—I became uneasy in my mind, for it seemed to me there was something wrong, and I knew not what. So I took up my Bible again, for I had laid it entirely aside, believing that I was good enough without reading it, and there I tried to read and see if I could find a promise to me: but O my soul, it seemed to condemn me in every place where I read, so much so that I laid it aside with the determination not to read it any more. So my troubles increased and I seemed to be lost in wonder and amazement, for it seemed there was something within me that was wrong. I wanted no body to see me nor to say any thing to me. This brought me through upwards of fifteen years of my long-promised life, and I now saw that I was worse off than when I first set out to gain the prize I so long had in view, for I had forgotten how to pray as once I did, and every thing I said or did, seemed to me to be wrong and sinful; and so I went on some short time in

much trouble, often praying the Lord to direct me in the way that might seem right in his sight for me to do. So one night as I was lying on my bed, I dreamed that I was hanging over a gulf that seemed to me to be little wider than my length and no bottom could I see, and I was placed across it on a small something likeunto a spider's web and was nearly level with each side of the bank. I was like a man in the water with something under him to swim on: and I did my best to get off of so dreadful a looking place. It seemed that a smoke ascended up almost to take my life, and I still trying to reach the bank, but could not. At length I heard a small voice, saying to me, "Get off of that place!" I strove the harder, but to no purpose. The voice was repeated several times, but I saw no person. And I awoke, and felt dreadful indeed. It seemed as if I was undone some way or other. I wished that I could have gone through the dream before I awoke, so that I could have ascertained, if possible, what was the meaning of it; and my desire was granted, for I was soon asleep again, and found myself in the very same condition; and while striving to extricate myself from that dreadful-looking place I heard, as I thought, the same voice saying to me again, "Get off of that dreadful place!" And I struggled as for life, but could do nothing; for it seemed as if I was bound to destruction. But I continued trying to get off. The voice again sounded in my ear, and I looked and there I saw a dove standing before me speaking with a voice likeunto a man, saying, "Get yourself off of there, for if you can you can save yourself." I strove still to do it, but could do nothing towards getting off. The dove said to me again, "If you can get yourself off of that place, you can save yourself." This brought me to serious thoughts, but continued trying to get off of that dreadful place until I thought I should soon die. I casted my eyes towards the dove and it looked nothing more than the natural dove, only such a voice which being repeated to me again, saying, "Get yourself off of there, for you can do so as easy as you can save yourself; and if you cannot get yourself off, you cannot save yourself." I looked at him again and discovered that it had a hand and an arm, likeunto a man. It seemed as if it was pressed on my mind that this was the Christ. Here I was willing to confess that I could not get off of that dreadful place nor save myself, and cried in language like this, Lord, save, or I perish. The dove instantly reached forth his hand to me and took me by the hand and took me off of the place with ease. And I awoke and found myself in a sad condition, for my religion was all gone, and I was a condemned sinner before a just and holy God. This brings me up to the year 1837. I now saw that I was a wretched sinner, an undone sinner, a hell-deserving sinner. O wretched man that I am, who shall deliver me from the body of this death! I seemed one alone to myself; I tried to pray, but it seemed that my prayers did not go as high as my head. I tried to read my Bible, but O my soul, I could read nothing but my condemnation, and it appeared so just I thought every body knew it. I felt unworthy to be in company with any person; I was forsaken by my family and every other person, and O what anguish pressed upon my poor soul! I would often try to pray the Lord to have mercy on me and forgive me my sins if it could be possible.

But it came to me that I had committed the unpardonable sin and hell was my portion—with all the unbeliev-

ers and the damned cast out from the presence of God for ever and evermore! I could rest neither day nor night, for it seemed that I was haunted by every evil spirit that ever tormented a poor soul on earth.

In the Fall of the same year (1837,) I had to take a journey to the West, and I felt very proud of it, for I thought that I would leave all my troubles and distresses behind me, as I contemplated of seeing many new objects and strange things that I should entirely get clear of all my bad feelings, and should I live to return home again, that I should be quite a new man. Accordingly, I commenced my journey on the 12th of November, thinking of the many objects that would be presented to my mind, and truly my mind was placed on many new objects, so much so that I began to think that I really had got clear of all my bad feelings. I travelled on so for nearly three weeks, but O my soul, what now? Why, I was brought to see that I had sinned against a just and holy God, and deserved nothing but his wrath poured out on my poor soul, without the least mixture of mercy. My sins rose before me mountain high, and was such a burden on me that it seemed impossible for me to live. I tried to pray the Lord to have mercy on me, and, if it could be his blessed will, to forgive me my sins; for I verily thought that I was going to die. I became somewhat alarmed at my condition—my distress uncontrolable,—I was afraid to shut my eyes, lest I should open them in hell; for I plainly saw I had sinned away my day of grace, and thought my case unalterable. Here language fails to describe my situation! my burden of guilt, sin, and condemnation became almost intolerable, for I concluded that I really should die in a short time. I desired that, if my case could be made known to all praying people, that their prayers might be lifted to God in my behalf. I envied my mother who had been under the clay more than fifteen years, that she ever gave birth to such a hell-deserving wretch as I was,—Oh! that I had died when I was young, or that I had been still born! O, what horrors preyed upon my poor soul! O, could I but swap chances with the brute creation, I would have been willing, or that I had been a brute that had no future being. But no relief could I find, only grew worse and worse. My company which I was travelling with became tired of me. Now sleep had departed from my eyes, so I played 'possom' with them—I would frain myself asleep and could hear them relate their thoughts about me, that I was deranged and had lost my mind, and they concluded that they would have me to confine,—all in consequence of my leaving my family. But O, how mistaken were they! for my family was lost sight of by me. At that time nothing but death and destruction was before my eyes, and I verily belived that I should die in a short time and my poor soul would be landed in the vortex of eternal pain and misery!. I became afraid to try to pray, for it seemed to me that it was blasphemy in the highest degree for me to call on the name of the Lord. I concluded that that day was my last to live, as my burden grew so heavy that I could bear up under it no longer; yet I continued to travel that day, and finally came to the conclusion that time had come to a close with me, that I must die there on that place,—it being on the bank of Tennessee River opposite of a little town on the west side of said river by the name of Perryville, on the night before the 25th of December, (1837,)—nearly eight hundred miles from my loving wife and eight children, and I

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was condemned to die, and verily believed that my poor soul and body both would be cast into hell with all the nations that forget God. This night was one of torment to me; I was afraid to lie down or to leave the tent, for fear the Devil would come and take me away. I dressed myself in the best I had with me, in order that if my body was left on the earth that my friends might bury it on the banks of said river. But thanks and praise be unto His great name for His goodness towards me so that I was spared through that night to see the next morning, still I thought that I could go no further; although the boat was soon in readiness to carry us across the river. I got in it, and while going to the other side, I verily thought that it would open in the bottom and drop me into hell, for I saw plainly that that was my place of abode. But I reached the other side and got on the land, and O! what agonies I felt no tongue can tell. The females that came across with me sat down on the bank and the men went into the little city, while I stood a criminal before God. I started up the river bank to find a place, if I could, to try for the last time to ask God to be merciful to me, a hell-deserving sinner. I staggered along on the bank until I could not get any further, for there I must die! O, wretched thought! to be banished from the peaceful presence of God for ever and ever, was more than I was able to bear! I fell on my face and tried to pray, but could not utter a word,—I was full up and thought my breath was shortening fast. I raised up on my knees and bent down a small sappling and sat on it with my face towards the river, still trying to ask God to forgive me my sins; and while sitting there, something seemed to say to me, "You must die here!" O, Lord! I said, 'tis just in thee to send me to hell, but O! pardon, if you can. Then it seemed to me that there was something that said to me, "You must drown yourself in this river." I answered and said, That is not worth while, for I can swim and shall not drown. The answer to me was, "You must die here, and you must jump off of this bank, and when you reach the water you will not be able to make any effort towards swimming, that your body will be buried in this stream of water, while your soul will be in the torments of hell, and there will be no human being on earth that can give any account of you or where you are gone." Then I said within me, Farewell to my children dear, and to my loving companion!—no more to see or hear from; for the place that knows me now will know me no more for ever-more! So I rose up on my feet to take the fatal step, for it seemed so just and right that I should drown myself that I made one step towards the place, and then I could not move neither of my feet, for it felt like there was a mill-stone to each one and a mountain of weight on me.—Every thing was dark before me and black as pitch: I could not move hand nor foot; my mouth was shut fast, as though it had been screwed up in a vice; my breath did not seem to reach lower than my throat. How long I remained in this condition I can never tell, for I verily thought that every breath was the last, for it was full up to my mouth. Here I cannot describe the anguish of my poor soul, for it is easier felt than expressed. Sometime during my standstill, I heard a small voice saying to me, "Stay thy hand—do thyself no harm! go in peace, and doubt no more, —thy sins and thy iniquities will I remember no more for ever!" Oh, Lord! I thought, who had found me and had heard my lamentations that spoke to

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me these words! I tried to turn around to look, but could not move no way whatever. While struggling for mortal life, the darkness disappeared as a cloud from over the sun, and my burden was gone from me and I was set at liberty. I looked to see if I could see any person about me, but saw no one. I felt so good and so happy at that moment that floods of tears began to flow. I fell upon the ground and gave vent to my feelings, and said, O! for ten thousand tongues to sing my dear Redeemer's praise! I rose up and stepped a few steps and looked around, and every thing had undergone a change; nothing looked like it did before: I looked at my hands and they did not look like the same; I looked at the sun, and it looked beautiful indeed, for it was the most beautiful Christmas morning that I had ever seen in all my life before. I cast my eyes towards the east, and it seemed that I had a view of my loving wife and little children, also the brethren and sisters composing the churches in the vicinity where I lived. It then seemed that my love was drawn out towards every body that named the name of Christ Jesus the Lord. This day was the happiest day that I had ever seen in all my life before. I started for the landing to where I had left the females, there being one of them belonging to the Old Baptist Church, and I thought I would tell her the whole of my case, and how happy I then felt. But before I reached the place something said to me, "Don't you tell it yet;" and so I did not tell her. I past several days feasting, for I thought my trials over and all my troubles gone, and joy, peace and pleasure should be my lot alone. But alas! how soon was I disappointed; for doubts, fears and troubles innumerable came, which beset me on every side. Now I find a warfare so often in my flesh that I have ofttimes fears, lest I am deceived.

But I must hasten.—I returned home on the 14th of February, (1838,) and found my little ones well, which made me feel thankful that the Lord had blessed and preserved them in my absence. I then commenced going to meetings to hear preaching and to hear the members talk, and O! how I did love them; I thought surely they were the happiest people in the world, and I felt so unworthy to be where they were together that it almost broke my heart; for I thought if I was as good as I thought they were, that I should be the happiest man in the world. But O my soul, my heart became as hard as a rock. I tried to read my Bible—and there could read many sweet promises for them, but not for me; for I could not see how God could be just and save such a wretched, ruined, undone, sinner as I was; for the promises could meet my eyes, but not my case. I thought mine was an outside case, and was more than a match for him. In much trouble and distress I spent several months, often thinking and trying to ask God to lead me forth by the right way; but still could get no relief. At last it was put in my mind that I was rejected from before the foundation of the world! This gave me much trouble, and I tried to read and see if I could find any place where I was rejected, and O my soul, I read that passage where it says, "Jacob have I loved, but Esau have I hated," before the children were yet born, or had done good or evil. Right here I shut the book and thought my case was a gone one sure enough. I wished that I could get my burden back again—I would have been better satisfied. It appeared to me that if I had had ten thousand such worlds as this,

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that I would have given them all freely, if I could believe that Jesus Christ was my Saviour, but I could not to save my life. I could see how he could be just and save others, but not me. So I tried to wear it off and return to my old companions; but O my soul, there was death in the pot! I had my fill of sin, and desired to be freed from it if it could be possible for me to be so. I travelled on in doubts and fears, until at length I dreamed another dream.—I dreampt that there was something placed before me about the size of the leaf of a common table, of a leaden color, with large white capital letters, in these words, the 10th ch. of Hebrews and 12th v.; and there is a promise for you. I read and read until I learned it by heart, and could not find any thing else to read. At length I awoke up and it was as plain before my eyes as though it had been really there sure enough. I got up and kindled a blaze and took my Bible and soon found the place, but O my soul, I found no promise there. It not being long till daybreak, I sat and tried to read it with a prayerful heart, that God might open to my understanding the meaning of this passage, and give me faith to understand what the promise meant or was. So I continued to read and meditate on that passage until the sun had risen; I then started in the woods to a place that I had frequently resorted to to try to open my heart to God to be merciful to me a poor sinner; but before I reached the place my mind was carried away, and there I, by the eye of faith, saw my blessed Saviour nailed to the rugged Cross—his beautiful arms expanded wide, and the blood trickling from his bleeding hands and side; there I saw that my sins had nailed him there: he took upon himself my sins and bore them in my place. And there I saw his arm was under me before the foundation of the world!—Oh! what love ran through my soul! Then I saw him in his Divinity, all dressed in a robe beautiful and white, as if he was on his dashing throne with a memorable host around him—most beautiful to behold: there he lives to intercede for the purchased of his blood.

How long I remained in that condition I cannot tell; I felt so happy I exclaimed, My Jesus had done all things well. I view him my all-sufficient Saviour, Prophet, Priest and King. I then concluded that I was not satisfied to remain as I was, and wanted to be with those whom I thought were christians. So I spent some time in that way, often thinking of how I should contrive to have a conversation with some of the brethren; but to commence I could not. After some length of time I had the pleasure of talking with some of them, who gave me much satisfaction. I got the consent of myself to go to the church; so *I* went and related my story and was received, and baptized by Elder Dupree, in October, 1843, where *I* still remain in fellowship, as *I* hope.

These things have caused me to feel and see many happy seasons, if not wonderfully deceived, and often emboldens me to claim the appellation of brother and sister.

I must come to a close, for I know you must be weary of my scribbling. May God, by his grace, enable you, brother Temple, and all the rest of his servants, to faithfully stand on the watch-walls and cry aloud and spare not, so long as it may be His blessed will for you to remain in this unfriendly world. When it goes well with you remember me.

I remain your unworthy brother through much tribulation, if a brother at all.

WM. W. ARMSTRONG.

Edgecombe Co., N. C., }
March 14th, 1858. }

For the Primitive Baptist.

PITTSYLVANIA CO., VA., }
April 17, 1858. }

Dear Bro. Temple:—I wish to let you and my brethren and sisters hear from me, if I should not be in the way of better counsel; for I pray God to send forth the most able and strongest counsellors for His truth, and I am willing to give place, as I see the "Religious Herald" says "a war is now commencing," and Mr. H. says, "one more battle and the land is ours." If he means Canaan's happy 'land,' I will say he reminds me of the Devil when he promised Christ the whole world to worship him. Here, brethren, the Devil told a lie, for the earth and the fullness thereof is the Lord's. Then we see the Devil had nothing; so he lied, and so will his missionaries: for we hear them say, "One more battle and the land is ours." Now the truth is, they are like their father, the Devil,—they have no land without they claim the 'land' of Babylon. If so, the 'battle' of death will put them in full possession of it. As for the land of Canaan, they have no right to until they give up all their Babylonish trumpery, such as buying and selling memberships, and making merchandise of the Gospel. But, Brethren, let us trust in Israel's God, and contend for the faith once delivered to the saints, and for the truth of the Gospel, and let the Missionaries have all the 'land' they can get by lying and trading; for, Brethren, it would only be in our way, for you know when they were with us trading they were only in the way. But we have got them out and we do much better without their gospel peddling; so let us keep them out until they get tired of Babylon and want to come to the Church of Christ upon Gospel terms, then we will receive them gladly, and not until then; and then there will be a christian 'union,' and not until then. See 83rd Psalm, 4th v.:—"They have said, Come, and let us cut them off from being a nation; that the name of Israel may be no more in remembrance." Here, brethren, the Psalmist was talking about the false prophets or false teachers and false professors; and here we will see how much like those old enemies of God our modern Missionaries talk. They say, "a war is now commencing on the Primitive Baptists, or old Israel;" and, "one more battle and the land is ours, or, the name of *Primitive* may be no more in remembrance." But, Brethren, our old enemies, or God's, have lied, and so have the young ones; for God said, "As your fathers do, so do ye also." See 12th v.:—"Who said, Let us take to ourselves the house of God in possession." Here David says those same enemies threatened to take the house of God in possession; but they have not got it. And so it is with our Missionaries,—they have tried to get the house of God by law, but they did not get it. So we need not fear their lying threats, for you know they have said, "in a few years the Old Baptists would all be gone from the earth." But some of them that prophesied so are gone from hence, and the Old Baptists are here yet, and will be as long as time lasts. For God has said, He will not leave himself without a witness; therefore we will have some Old Baptists here so long as time, to witness for God. The Ishmaelites may foam, threaten and prophesy, but God will not be without a witness.

2 Peter, 2nd ch. 1st v.:—"But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring

in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction." Here we see that Peter brought to our view that there were false prophets among the people, and says, "even as there shall be false teachers among you." He says there *shall* be false teachers among you, so I will not 'war' to get them 'out of the world,' but I will try to keep them in their place and out of the Church of Christ as much as I can. But I have known for a long time that it was not worth while to have a Devil if you have nothing for him to do, and that it was necessary for him to have understrappers to carry on his business. But, Brethren, our business is to try to keep him and his understrappers out of the church, or make them behave or walk orderly, and not let them bring in any of their Babylonish trumpery, such as Sabbath-Schools, Abstinence, Bible and Tract Societies, &c., unless they can show where the Apostles sold memberships, made up Sabbath-Schools, Missionary Boards, &c., to devise plans for God or for them to evangelize the world, or for them to get money enough to do it with; for we hear them say, 'Give us money enough and we will evangelize the world.' But Peter once said to one of those 'gospel' pedlers, "Thy money perish with thee; for I perceive your heart is not right in the sight of God." Here, my readers, Peter tells Simon he is not right just because he wanted to buy the gift of the Holy Spirit to peddle on or make money by. I will ask you if it could be worse for Simon to try to buy the gift of the Holy Ghost to make money by, than it is for our Missionaries to go to college and buy 'divinity' from the Devil? for God would not sell it to Simon. Hence bought 'divinity' must be from the Devil. And now I will say, those who go to the college and buy their divinity or gospel and pedle it out to the people at $25 or $50 per month, are worse than Simon Magus, and he was not 'right in the sight of God.'

2 Peter 2nd ch. 18th v.:—"For when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness, those that were clean escaped from them who live in error." In this verse Peter was describing false teachers. And here, brethren, we see the reason why they come from Babylon and join the Church of Christ, because they are clean. I will say to such as wish to escape from error, to come along and leave the error of Babylon behind, and we will receive you—on Gospel ground. I am sure, if you are clean, that will suit you, for the Word says, "those that were clean escaped from error," then, come.

Nothing more. But I hope to hear from my Brethren in this glorious war for the land of Canaan.

Yours, in Christ; as I hope.

R. RORER.

For the Primitive Baptist.

DEAR BROTHER TEMPLE, BRETHREN AND SISTERS OF THE APOSTOLIC FAITH:

I, for the first time in my life, have seated myself for the purpose of writing a few lines for the "Primitive," though feeling myself so unworthy, I hardly know where to commence: but will just say to the brethren and sisters that I have travelled a great deal within the last twelve months, or rather been moving. I left Tennessee for Missouri and travelled through Kentucky, Alabama and a great portion of Missouri and thence back, and in my travel I found it generally a cold and

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barren time as regards religious matters. It seems that we have all, or nearly so, become unprofitable. There is none that doeth good, no, not one.—Go to meeting and meet some half a dozen, or probably two or three, and what is the conversation?—is it about Christ's goodness? O, no! it is about 'hard times,' raising fine stock, or corn, or wheat, or some other worldly concerns. Sometimes there is no preacher, and then we complain of the cold and barren times and disappointments. O! brethren and sisters, if we could just view ourselves and consider how far we live from the commandments of God and our duty as laid down and complain more of ourselves, and try more strictly to perform our duty as christians, then, brethren, we might see more pleasant times, both spiritual and temporal. Then, O! brethren, let us try to live more humble and attend our church-meetings more regularly, and spend more time in singing and talking of the goodness of God, and ask Him to send more laborers, as the harvest is great and the laborers are few. He says, "Ask, and ye shall receive." Then, brethren, and sisters, if we ask aright, the promise is sure. I often feel like old Paul—"if a saint, the least of all."

Brethren and sisters, may God Almighty bless you, and enable you to perform your duty as christians. I crave an interest in your prayers.

So as I feel my unworthiness, I must drop my scribbling. After examining this and correcting all mistakes, and you think this worthy, you are at liberty to publish it.

I remain your unworthy brother in Christ.

W. R. ROBERTS.

Coffee Co., Tenn., }
April 19th, 1858. }

CIRCULAR,

OF THE BUTTAHATCHIE (ALA.) ASSOCIATION.

The Delegates and Messengers composing the 31st Annual Session of the Buttahatchie Association, to the Churches composing the same:

DEAR BRETHREN AND SISTERS:—In our former Circular, we have addressed you upon almost, if not entirely every religious subject, the intention of which has been, to unite you more strongly together in the ties of Christian love, union and fellowship, and to excite you to a more diligent search in God's word for your duty. So far as we have succeeded in accomplishing this end, let God be praised; and so far as we have failed, let us take shame to ourselves. How be it, there are some who think that, we stand opposed as a fraternity to good works; merely because we cannot, we will not endorse, and adopt all the unscriptural notions of poor puny man, and devote our time, our energy, our talent and our money to them.

What are good Works? It is to do what the Lord has required of us with an eye single to his glory. It is a good work for us to preach, because God has required it at our hands; but then it is not good for us to say, that he has suspended the salvation of his people, and the accomplishment of his purposes, upon our ministry, and then contend that man's will is so subject to himself that he can control it to serve or not to serve as he may choose. But preaching is a good work, and the Apostle tells us the extent of it. It is for the perfecting of the Saints for the edifying of the body of Christ. Had he given it that importance that moderns do, he would never have said that God had saved us and called us with an holy

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calling, not according to our works, but according to his own purpose and grace given us in Christ Jesus before the world was made; because, to have said that the salvation of his people was left with the Church and ministry, would have put the thing in the present and future tenses, and left all to chance, and hence all would have been precarious. To preach is a good thing, just like food is a good thing. You do not eat bread to give you life, but you eat bread to make you strong in life. You may fill a dead man's stomach with the richest and most nutritious dainties of Earth, and they afford no life to him, nor nutriment to his lifeless frame; but give him life first, and then his very nature requires food, and without it, (bread and water,) he cannot live.

Is it true, then, that Christ is the Christian's life?—That he is the Way, the Truth and the Life? According to the word of God it is true. If true, then, who communicates that life? Jesus says, "I give unto them eternal life, and they shall never perish." When he communicates that life into our souls, we hunger and thirst after righteousness; and the Saviour says we shall be filled. So we see that it is the office of Christ, or rather prerogative of Christ to give life; and then he calls men to the work of the ministry to feed, to encourage, to warn and rebuke the Christian, that he may grow in grace, and be perfected with the Church. —Therefore he says, "Simon, son of Jonah, lovest thou me? if so, feed my sheep and lambs." If you love me, feed my little children, taking, as the Apostle says, the oversight thereof, not for the sake of filthy lucre, but of a ready mind; not of constraint, but willingly. Feed the flock of God which he has purchased with his blood.

Our dear neighbors fall out with us very often and call us hard names, because we cannot agree that they can at the appointed times and places make christians, when we are certain that man could just as easily make a world. We can alarm and warn sinners, which is our duty, but to emerge them from nature's night, into the marvellous light and liberty of the Gospel of Christ, not all the saints and angels of Heaven could do it. The most beautiful figure upon that subject is used by our Saviour to Nichodemus, wherein he compares it to a birth. Let us talk plain, and bid that false refinement get behind us. Ye must be born again. Could all the men and women on Earth, affect a birth without complying with the Laws of nature? Must there not be a begetting, a jestation or travail? This so; then there must be a Father. Hear the Apostle speak upon this subject, who, says he, (speaking of God) hath begotten us to a lively hope, &c. When Zion travails she brings forth. Here let us remark that we think that there does lie before us one of the greatest revivals that has ever been, from the fact that the true Church of Christ, in every sense of the word, reminds us of a woman in travail. She is burthened; she is heavy hearted; she is clumsy, and behind all the rest of the women, who are not married to Christ, but only desire to be called after his name to take away reproach. "Rejoice, thou barren that bearest not: brake forth and cry, thou that travailest not; for she that hath no husband hath many more children than she that hath an husband." In this last quotation is presented to us the true and false Church. One is commanded to rejoice and the other to cry. One don't travail in pain and the other does; and the one who

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has no husband has many more children than the true spouse of Christ.

We believe that Christ is with his true Church on the bed of the everlasting Covenant, and that every heir is born in wedlock,—begotten to a lively hope by the Spirit and power of God. So to preach is a good and profitable work, but when we attach more to it than is due, we unavoidably run into Priestcraft. To pray is a good and profitable work, and why? because God has commanded his children, or rather directed them, to pray without ceasing. By it our minds are drawn from the weak and beggarly elements of the world to the knowledge and the enjoyment of the true and living God.

To be Baptized is a good work, because the Lord has required it of us. To Commune is a good work. To work with our own hands and provide things honestly in the sight of all men is a good work.

To walk soberly and righteously in all things is good for us, and an honor to our honesty. Further:—To keep the unity of the spirit is a good work. To be charitable to the indigent poor is a good work. For he that giveth to the poor lendeth to the Lord, and the Lord loveth a cheerful giver. But, unfortunately, we live in an age where there is no object of charity presented to the charitable world; but the ministry, and those who refuse to go into these excesses make themselves liable and subject to reproach and slander from the tongue and pen of such as desire to make gain of godliness. It was from this same class that the Saviour received the slander of being a glutton and winebibber—a friend of publicans and sinners. No doubt but what he ate and drank, which was lawful and right, and no doubt but what the Pharisaical world look upon his temperate use of the things of this life as evidence why he was not the Mesiah. Then, Brethren, we exhort you to take God's word as the man of your counsel, and avoid doing any thing that is therein forbidden, and be diligent and careful to do all things therein required.

Spurn with contempt every work of man that enjoins any thing more, for they will lead directly or indirectly, to a state of bondage. Hear the conclusion of the whole matter. "Fear God, and keep his commandments," for this is the whole duty of man. If you lack wisdom, ask of God, and he will teach you true wisdom. Little children, love one another. Be kind and affectionate one to the other, forbearing one another. Watch over each other for good. Encourage your poor burthened, persecuted preachers, with your prayers and your smiles, and thus hold up the hands of Moses.

Our Association seems to be conducted as usual, in a spirit of meekness, peace and love. No malice or division seems to exist. Thank the Lord for his goodness. For behold how good it is for brethren to dwell together in unity.

You see what we have written: It is not set forth in a systematic style, from the fact that the usual limits of a circular forbids elaboration; but we have desired to present to you a vareity of hints in a succinct way, that you might be strengthened with all might in the inner man.

"Love one another."

ANDREW J. COLEMAN.

"Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you."—Acts xiii. 41.

"When pride cometh, then cometh shame: but with the lowly is wisdom." Prov. xi. 2.

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PRIMITIVE BAPTIST.

Milburnie, N. C., May 22, 1858.

DEAR BRO. STRICKLAND (OF ALA.): —You request my views on Revelations 12th ch. 7th v., which reads as follows:

"And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels."

The book of the Revelations of John is very misterious to me, but doubtless there are others who understand it much better than I, and may differ with my opinions on the verse under consideration; yet without controversy great is the mystery of Godliness. But when it pleases God to make known certain mysteries encouched in His Word, it is no longer mysterious to him to whom it is revealed.—Therefore you will discover that I believe in revealed christianity and knowledge to understand the scriptures: for proof of this I refer you to the following scriptures:—Isa. liii. 1; Amos iii. 7; Matt. xi. 25, and xvi. 17; Rom. i. 17, and viii. 18; 1st Cor. ii. 10, and Gal. iii. 15. I have referred to scripture enough to prove revealed understanding of the scriptures.

"And there was war in heaven." Now, I do not understand the *heaven* spoken of in the text, to mean the heaven, above, of perpetual rest and uninterrupted glory, but the Church of God in time.—See Eph. i. 3, iii. 10 and ii. 6.

"War in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels." Michael, I understand to mean Christ Jesus. The 'dragon,' the Devil. Michael's 'angels,' I understand to mean God's Prophets, Apostles and Ministers, together with all the believers in Christ, from the commencement to the close of time. The weapons of Michael's angels are not carnal but mighty, through God, to the pulling down of strong holds, while the weapons of the dragon and his transformed prophets and ministers are carnal, shapen after the carnal mind, not subject to the law of God, neither indeed can be. Then this war is perpetual through all time: the prophets fought, and Michael directing, ordering and marshalling his army, was crowned with success. In one battle, there were eight hundred and fifty of the dragon's army, and but one of Michael's, and through Michael, this one put the eight hundred and fifty to flight. And, to the Apostle's day, this war went on, not only with them, but great efforts were made to try to capture Michael, as you will see in the preceding verses of the text.—"And there appeared a great wonder in heaven; (the Church,) a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars." This woman, I understand to be Mary, the mother of Jesus, prefiguring the church of which church Christ Jesus came.—"And she being with child cried, travailing in birth, and pained to be delivered." "And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads." "And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born." This great red dragon is seen in Herod, the King—possessed of power to do his pleasure. His appearing in heaven I understand to be significant of the union of Church and State, who attempted to rule the Church as well as the State. His being red is significant of his disposition to bloodshed, which he

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practised, and under his persecuting reign "his tail drew the third part of the stars of heaven, and did cast them to the earth." Thus this war of persecution drew from heaven and cast to the earth the third part of the stars, (meaning the children of God enlightened.) This dragon stood before the woman (Mary,) which was ready to be delivered, for to devour her child as soon as it was born. But in this he did not prevail,—God warning the wise men, and Joseph to take the young child and his mother and flee into Egypt. Herod, the red dragon, failing to accomplish his design was wroth, and had all the children that were in Bethlehem, and in all the coasts thereof, from two years old according to the time of Christ's birth and under, put to death, expecting to destroy Michael. Well might Herod be called a great red dragon—looking at the innocent blood that was shed under his reign. Constantine, another angel of the Devil, fought under the dragon, against Michael and his angels—his ministers and his children throughout Rome and nearly all the world—drenching the earth with the blood of saints. From that time to the present, the war has been going on, and, it is visible, under the same tyrannicle spirit, and nothing prevents the similar acts committed by the dragon and his ministers but the laws of protection, which God has not yet suffered to be repealed.

Brother Abel Strickland, you and I ought to feel thankful that our lot, as well as others, have been cast in a land of liberty to worship God according to our best judgment. We ought to feel thankful that we have lived in this our day of liberty. Then let us pray for our rulers—our law-makers—that God will direct them in a way whereby we may lead and live an easy, peaceable, life and to set, as it were, under our vines and fig-trees and none to make us afraid. I believe the days will come "when they that killeth you will think they do God's service." "And prevailed not; (the dragon,) neither was their place found any more in heaven;" that is, at the close of this war—when you shall hear no more the voice of your oppressor in the heaven above, where the dragon can never come. I remain yours to serve.—Ed.

ERRATUM.

The Printer must apologize for the occurrence of a mistake in R. Rorer's reply to J. B. Hardwick in the last No. of the "Primitive," 186th p., 7th line. It should have been "rubbed" instead of '*rebuked* him like a man salting meat." Printers are not so perfect but what they are liable to oversights and mistakes.

☞ The following requests I respectfully invite the attention of some of my able brethren, as I have no views on them that myself or others might rely on:—Judges v. 25, 26, by sister Emily Landrum of Ark.; St. Luke ix. 24, by friend A. C. Ballard, of N. C.

OBITUARY.

Butler Co., Ala., }
May 1, 1858. }

Dear Brother Temple:—By the request of the bereaved husband, I send you the following obituary notice for publication in the "Primitive Baptist."

DEPARTED,

This life, in Coosa County, Ala., March 19th, 1858, sister Cynthia Whatley, in the 70th year of her age. She was born in North Carolina, Feb. 22nd, 1789,—was the daughter of Littlebury Gresham, Esq'r., who emigrated to Ga., where she was baptized in her 16th year. Mr. J. B. Whatley, her husband, resided in Ga. a number of years, and about the year 1835 removed to Ala.,

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where they have been living upwards of twenty years, during which time the writer of this obituary has been acquainted with the family.

Sister Whatley was a pious and orderly member of the Primitive Baptist Church about 43 years: and it may be truly said, a mother in Israel has fallen.

She was well informed in reference to the great truths of the Bible—doctrinally, practically and experimentally—of which she delighted much to converse. She was a contributor to the columns of the "Primitive Baptist," and doubtless many have read her communications with much interest. Perhaps no one enjoyed more than she did the presence of her Heavenly Father, or was more devoted to the cause of religion.

She was a subject of much affliction, which she bore with christian resignation. I am informed by her husband that, a short time previous to her death, she repeated the following verse:—

"We are a garden walled around,
Chosen and made peculiar ground;
A little spot enclosed by grace
Out of the world's wide wilderness."

After a few minutes pause, she plainly articulated these thrilling lines:—

"Farewell, vain world, I'm going home,
My Saviour smiles and bids me come."

Hence the spirit took its flight.—The words of her husband are, these:—"Never have I witnessed such an easy passage from life—which I have often heard her pray for."

Thus has our dear sister passed from the midst of her family and friends—doubtless lamented by the Church of which she was a member and all who were acquainted with her—leaving behind an aged and affectionate husband and children and relations to lament most of all their great bereavement; for truly it may be said of her, she was a pious christian, an affectionate wife and a tender mother, and in all the relations of life was kind.—But their loss is her everlasting gain.

May our Heavenly Father sanctify this afflictive dispensation for the benefit of the dear family, and kindly guide them through this life to meet the sainted mother to enjoy with her the fullness of the fruition of God.

"There those who meet shall part no more,
And those long parted meet again."

Most truly yours,
BENJAMIN LLOYD.

☞ The Receipts and Appointments of Eld. Jas. Wilson are crowded out, but will appear in the next No.

APPOINTMENTS.

ELDER WILIE PITMAN will, by appointment, preach at the Falls of Tar-River on Saturday 31st July, Sunday, Aug. 1st., Pleasant Hill; Monday, 2nd, Union; Tuesday, 3rd, New-Hope; Wednesday, 4th, Toisnot; Thursday, 5th, White-Oak; Friday, 6th, Otter's Creek; Saturday, 7th, Sparta; Sunday, 8th, Old Town Creek.

There will be a THREE DAYS' MEETING held with the Church at South-Quay, Virginia, commencing on Friday before the 1st Sunday in June, 1858. The Brethren generally, and Ministers in particular, are earnestly solicited to attend.

PRIMITIVE HYMNS.

PRICES REDUCED BY THE QUANTITY.

PRICES, QUALITIES, &C.

Plain Bound, Single Book, $0 75
" " Six Books for 4 00, or $8 per doz
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At these rates I will send my Hymn Books, by mail, to any Post Office in the United States or Territories, at my own expense.

Any person, company or Church, sending me the money, in advance, for a dozen books at the above prices, shall have one book extra of the same quality of the dozen so ordered; or, if the dozen should embrace some of each quality, then the extra book shall average with the dozen thus ordered,—and I will pay the postage on all the books myself when they are mailed.

Address letters to me at Greenville, Butler County, Alabama.

BENJAMIN LLOYD.

Greenville, Ala.,
April 20, 1858.

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AGENTS.

N. Carolina.—Hosea Fountain, Isaac Wright Peter Jones, Wm. George, M. V. Wilson, Wm. V Harris, Henry Shepherd, Elds. C. B. Hassell J. R Croom, R W. Hill, Josiah Smith, John H. Daniel J. H. Keneday, James Wilson, W. M. Rushing, R D. Hartt, Wm. H. McKinney, Aaron Davis, Wm R. Hyman, L. Bodenhamer and Samuel Tatum G. F. Nethercut, Ebenezer Morrow, Wm. Barnes Simpson Latta, Matthew Wilder, S. Hassell, Jesse C. Knight, R. Ryals, Robert Hatcher, Henry Stephens, Josiah Houlder, C. T. Sawyer, A. B. Bains, Wm. Welch, L. B. Bennett, Mrs. Esther Reece, Albert Cartwright, Q. A. Ward, Wm. Thigpen, S'r., James B. Woodard, Hudson Stephens, Josiah Coats, Daniel Turlington. Green Bridgman, Edward W. Airs, Samuel Sadler, Hudson Stephens, Justus Parrish, G. J. Green, K. L. Pender, Abram Wilder, Jeremiah Batts, Benj. Flemming, Wm. F. Bell, Alfred Horn, Wm. V. Wilder, Wm. E. Stone, Wm. Rouse, Sen'r, Allen W. Wooten, James W. Arnold, Elders D. Phillips, Wm. A. Ross, John Stadlar, and James H. Sasser; E. G. Clark, James Carney, Wilson Tilghman.

S. Carolina.—Eld. Marshall McGraw, John H. Whitmire, Stephen Langston, B. F. Thompson, W. F. Hogarth, Willis B. Huckabee, H. Pate, Charles Anderson.

Georgia.—Elders Jethro Oates, Eli Holland Isaiah Parker and Prior Lewis; Isham Edwards, Wm. Guy, Wm. H. Hogsett, Eld. E. Rines, L. Phillips Allen Brown, John McKinney, John R. Russell, Z. A. Fowleo, Wm. A. Nix, Daniel Gentry, Matthew Caldwell, Jetse Pollock, Ezra McCrary. John Barwick, James Haskins, James Hancock, Samuel Sheets.

Alabama.—Elders Benj. Lloyd, R. W. Crutcher, Troy T. Temple, James Daniel, Jeremiah Daily, John Gray, S. Long, Stephen Caudle, F. Pickett, Mrs. Sarah R. White, N. S. Stanaland, O. W. Horn, Robert Allen, W. A. Vauter, Wm. Harrison, Payton Wells, S M. Matthews, Green Carver, Wm. M. Purifoy, James B. Miller, Thomas Colven, Moses Rushton, Wm. E. Freeman.

Mississippi.—Thos. Young, David Harber, Thos. L. Cotton, M. D., George Tubb, B. H. Pace, John Francher Coleman Nicholes A. W. Herring, A. J. Coleman, John Watkins, J. M. Reece, W. G. Rhyon, A. Botters, Robert McFaron, James Carter, John Allen, N. Ward, Jordan Joiner, Henry H. Barden, L. Sadler, M. L. Reynolds, L. Vanersdel, R. Willis, Lvi W. Cobb, L. W. Temple.

Tennessee.—Naum Powell, L. B. Stephens, Wm. McBee, John Turner, Wm. Shelton, Wm. Gilliland, Dennis Tatum, John W. Reddick, Thomas Pittis, Samuel Day, Jacob Butcher, E. G. Browning, Vincent Taylor, Anderson Brummett, Joel Rushing, Wm. Swain, J. B. Reager, Peter Smith, Dennis Springer, Samuel Thomas, C. J. Shelton, John W. Burge, John D. Matthews, L. F. Evans; Elder George Huffman, R. W. Fain, Wm. Hunt, John Parker, P. A. Witt, Hosea Preslar.

Missouri.—William Powell, George Yoakum, Wm. H. Mahurnie, John Patton, C. M. Colyear, Walter Bridgers, Wm. R. Evans, Henry W. Selakeman.

Louisana.—Eaton Lee, John McCain, T. W. Shepherd, L. R. Capers.

Indiana.—Alston Wyatt, Eld. Geo. Branson, Milton Ballenger.

Illinois.—John Aylesbury, George Waggoner.

Ohio.—Eld. Hiram Allen, Andrew Cock.

Kentucky.—N. S. McDowell, Nicholas Darnald M. Q. Ashby, Edmon Holloway, L. H. Davis, Thomas Vass.

Virginia.—Rudolph Rorer, John S. Craddock, Charles Hopkins, Thomas W. Walton, Wm. G. Miller, Eelders Nathan Thompson and Silas Minter.

Texas.—C. W. Dollahite, Jacob Mast, Jeremiah Day, Alfred Hefner Isaac F. Wood.

Florida.—T. H Hurst, Isham H. Bazzel.

TERMS.

☞ The Primitive Baptist is published on, or about, the second and fourth Saturdays in each month, at ONE DOLLAR per year, *payable in all cases in advance.*—FIVE DOLLARS will pay for *six copies subscribed for by any one person at any one Post Office.* Current Bank Notes *of as large size as five dollars*, where subscribers reside, will be received in payment.—A smaller amount than five dollars, out of this State, is preferable in gold. Money mailed in the presence of Post Masters, and sent to us, is at our risk. Letters and communications should be distinctly directed to "Editor Primitive Baptist, *Milburnie, N. C.*"

Job Printing

OF ALL KINDS, PROMPTLY EXECUTed at the Office of the *Primitive Baptist*, about nine miles East of of Raleigh. Persons who connot make it convenient to apply at the Office in person, will please leave their favors at the Store of Mr. P. Ferrall's, where we will get them, or direct them to Editor Primitive Baptist, Milburnie, N. C.

☞ Charges will be moderate, and the work good.

BURWELL TEMPLE.

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THE PRIMITIVE BAPTIST.

B. TEMPLE, EDITOR. | "COME OUT OF HER, MY PEOPLE." | N. W. POOLE, PRINTER.

Vol. 22. *Milburnie, N. C., June 12, 1858.* No 11.

NOTICE!

☞ *A New Post Office—A Change!!*

Having obtained a new Post Office nearer to us than heretofore, (Jordan S. Williams, P. M.,) our subscribers, friends and exchanges will please address us in the future at "*Milburnie, Wake County, North Carolina,*" and not at "Eagle Rock, N. C." "*Milburnie*" is nearer to us and we can have more frequent access to the Office than heretofore.

The Law of Newspapers.

1st, Subscribers who do not give, express notice to the contrary, are considered wishing to continue their subscription.

2nd. If subscribers order a discontinuance of their papers, the publisher may continue to send them until all cash charges are paid.

3rd. If subscribers neglect or refuse to take their papers from the office to which they are directed, they are held responsible until they have settled their bill, and ordered their papers discontinued.

4th. If subscribers move to other places, without informing the publisher, and their paper is sent to the former direction, they are held responsible.

5th. The Courts have decided, that, refusing to take a paper or periodical from the office, or removing and leaving it uncalled for, is *prima facie* evidence of intentional fraud.

COMMUNICATIONS.

For the Primitive Baptist.

THE "BIBLICAL RECORDER" AGAIN.

The editor of the above paper, in its issue of May 20th, 1858, replies, at considerable length, to the article signed "J.," which appeared in the *Primitive Baptist* of April 24th; but he again purposely evades the answer of the questions which were propounded to him some months since by the editor of the Primitive Baptist.

It will be remembered that we charged the editor of the *Recorder* with *inconsistency*, which charge we endeavored to sustain by contrasting his course of conduct toward the editor of the *Western Watchman* with that also of his toward the editor of the *Primitive Baptist*,—showing that he, by way of avoiding the answer of said questions, asked another, which, he insisted, the editor was bound in honor to answer; while, at the same time, he would not even think of receiving that kind of an answer as satisfactory to the questions he had propounded to the Editor of the *Western Watchman*. And yet he says he "unhesitatingly pleads 'not guilty'" to the charge of inconsistency! But we will, however, leave it with the readers of the *Recorder* and *Primitive Baptist* to say whether we failed to show

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conclusively that he had not only acted inconsistent, but, as we think, utterly at variance with christian principles. Nor are we alone in this opinion; if we were, we would be content to say nothing more about inconsistency; but it was only a few days since, we heard a Missionary Baptist (his own dear brother!) say, that he thought "the editor of the Recorder had acted *very* inconsistent and unjust in pursuing the course he has toward the editor of the Primitive Baptist." But the editor, endeavoring to make it appear to his readers that he had acted in a very just and proper manner toward the editor of the *Primitive Baptist*, says: "We have treated the editor of the *Primitive Baptist* with fairness (?) and more courtesy than he was entitled to." Now, admitting that he had done this, did that, simply that, release him from the obligation which he was under to respond to the call of the editor of the *Primitive Baptist*, viz: to give scriptural authority for holding Missionary Conventions, Associations, &c., which he has been so repeatedly called upon to do? Why does he still persist in evading the answer of said questions? Were it not for the desire to give no offence to our neighbor of the *Recorder*, we should be compelled to say, it is difficult to comprehend the moral honesty of such evasions as has been resorted to by him in regard to this matter. We regret being under the necessity of so often calling his attention to it. Does he not show conclusively by so doing that he is afraid to risk his *small* and rudely-constructed *barque* into deep water, lest, by coming suddenly in contact with the wind of Bible-truth, it should be run aground and broken with the violence of Scripture-waves, and he should find, to his utter consternation, that he was involved in such a great difficulty as never to be able, by fair and honorable means, to extricate himself? Can we not account for his tardiness in attempting to adduce scriptural authority for holding Missionary Conventions, Associations, &c., upon the ground that he fears lest it should be, *in the main*—not authority for holding Missionary Conventions and Associations after the modern style—but authority for holding Associations as practiced by the Primitive Baptists?

The editor of the Recorder also remarks, in the aforesaid article, that he had very good authority for the reply he gave to the editor of the Primitive Baptist (which was, unanswering Elder T.'s question by asking another) in the example of our Lord himself, when the chief priests, scribes and elders demanded of him, as he taught in the temple, saying: "Tell us by what authority thou doest these things? or who is he that gave thee this authority?" &c.,—when, we are told, Jesus answered them by asking another question. Now we remark in the first place, that if the editor of the *Recorder* understands the motives and secrets of men's hearts as well as did our Saviour, then we no longer call upon him to give scriptural authority for the various *monied* institutions of the modern Missionary Baptists, but consider him justifiable in the course he has pursued respecting those questions, and we would exhort him to answer *every* question that may be asked him in the future, by asking another. In case, however, he does not understand the motives and secrets of the hearts of men, it will be understood of course, that we hold him up still for said scriptural authority. And, secondly, we remark, that if his mode of reasoning be correct, then it is very evident that the editor of the *Western Watchman* had divine authority and example for

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giving him the reply he did. Can the editor of the *Recorder* deny this? And yet he will not receive it as a satisfactory answer;—he would set aside the *divine example* just here, (for the sake of convenience!) and have his questions responded to (as he supposes) in a more christian-like manner! "*O, consistency, what a jewel!!*"—Our Lord and Saviour, unlike the editor of the *Recorder*, could have given unquestionable authority for what he taught and practiced; and it was not because he could not give his authority, that he withheld from them the answer they desired.

In conclusion, we remark, that we would have been very much gratified, as, no doubt, would many of the readers of the *Recorder*, had the editor come out frankly and answered the questions propounded by the editor of the *Primitive Baptist*, which he (Ed. P. B.) had a right to ask, and which the editor of the *Recorder* was in honor bound to answer, inasmuch as the Primitive Baptists were first attacked by the Missionary Baptists, through the instrumentality of "A Friend of Truth."

As free discussion is a Baptist principle, we hope the editor of the *Recorder* will no longer remain "dumb-founded," but that he will forthwith respond to the repeated calls of the editor of the *Primitive Baptist*, by adducing said scriptural authority. He *preaches* free discussion; will he not also *practice* it? We shall see. We desire to see this matter discussed, not that we wish to take an active part in it ourself, (for we hope some one more competent to do the cause justice will take it in hand,) but simply for the hope that "hidden things may be brought to light."

J.

Better is a dry morsel and quietness therewith, than a house full of sacrifices with strife.

For the Primitive Baptist

DEAR BROTHER TEMPLE:

I am now taking your valuable paper, (the "Primitive Baptist,") "Signs of the Times" and "Southern Baptist Messenger," all of which I am much delighted and comforted in reading; and have commenced, at different times, to write a little in my weak and simple way and send to you for publication. But you seem to have a good supply of able correspondents who keep you supplied with much better reading matter than I could. But if I should drop in a mite or two you must judge of it and treat it as you have Tobey, or the 'Friend of Truth," as he falsely calls himself.—Give it what you think it deserves.

Brother Temple, the able manner in which you withstand all the firey darts of the wicked is a manifest token of the righteous judgment of God, that you may be counted worthy of the kingdom of God, for which you also suffer. Seeing it is a righteous thing with God to recompense tribulation to them that trouble you, now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto Him, that we be not soon shaken in mind, nor be troubled by those who lie in wait to deceive; but be strong in the Lord and in the power of His might.

I think that the perilous times that are extant, or that are visible to all those who have ears to hear or eyes to see in the present cloudy and dark day, the day in which the Lord has told his servants to be as wise as serpents but harmless as doves, justifies us in a strict observance of these things, that we be not soon shakened in mind nor be troubled, neither by spirit, nor by word, or by letter, as from us, as that the day of Christ is at hand.

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Paul exhorts us to "let no man deceive us by any means, for that day shall not come except there come a falling away first, and that man of sin be revealed—the son of perdition. Who opposeth and exalteth himself above all that is called God, or that is worshipped, so that he as God sitteth in the temple of God, showing himself that he is God. The Apostle thought it important that the church should remember those things, that we might know what withholdeth that he (the son of perdition) might be revealed in his time. For the mystery of iniquity doth already work, only he who now letteth will let until he be taken out of the way, and then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming. Even him whose coming is after the working of satan, with all power and signs, and lying wonders.

Now, in what way could the world give stronger testimony of their fighting under the banner of this son of perdition, and bearing the colors of the mystery of iniquity, than they do in perverting the scriptures to try and make them suit all their various monied institutions. For they are full of deceivableness, of unrighteousness, and it is in them that perish; and it is because they receive not the love of the truth that they might be saved. "And for this cause God shall send them strong delusions, that they should believe a lie; that they all might be damned who believe not the truth, but had pleasure in unrighteousness." "But we are bound to give thanks always to God for you, brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the spirit and belief of the truth."

Now, brethren and sisters, we should contrast the last described people and kingdom with the first, that we may be able to do as Peter did—go to our own company. But lamentable to say, it seems that the time has come when it is hard to tell who is our company, for there are those who have for many years claimed to be old Primitive Baptists, and have seemed, to all human appearance, to have lived in the warmest bonds of fellowship and union with the brethren, who have of late seemed to have grown cold toward their brethren and are calling them heretics because they talk about or preach the doctrine of the Eternal Union between Christ and his Church. And, brother Temple, brethren and sisters, if the writer of this article has any place in either company, he belongs to the Union company. And I will here give you some short sketch of the reason why I claim the Eternal Union doctrine.—If I am saved it is by free grace alone; and if so, I am embraced in the declaration of the Saviour, where he says, "I in you, and you in me: I in the Father, and the Father in me." Now, was this flesh and blood body ever in Christ, or will it ever be? We say Never! Then we conclude that the Saviour alluded to another body, which constitutes the inner man, the eyes of which look not at the things which are seen, but at the things which are not seen; for the things that are seen are temporal, but the things that are not seen are eternal. The natural eye cannot see eternal things, for John says that, "no man hath seen God at any time." Well, then, we hold that this grace which was given us in Christ Jesus before the world began, is a legacy given to the church or heirs of promise by the Father through the Mediator (of promise;) and through him (the

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Son of God,) this legacy is made manifest to the heirs. And when an heir receives his legacy, he enjoys it as long as he lives; and when he dies, and dies without heirs, as this old Adamic man always does, as to his christian inheritance, then that legacy falls back or returns to the Father, who gave it, as the proper owner.

Brother Temple, I have but just hinted at the subject, but, if the Lord will, I will write again soon, and perhaps will say something more on the same subject.

Your brother I hope, in the Lord.

W. P. MAULDIN.

Caldwell Co., Tex's., }
April 25, 1858. }

For the Primitive Baptist.

BROTHER TEMPLE:—

I see a piece in the "Primitive Baptist" of 26th Dec., over the signature of "A Friend of Truth." I think if he had signed his name "A Friend of Error," he would have signed it more right; but seeing his name a "A Friend of Truth," I think he made a mistake. He meant one thing and wrote another. If the gentleman will take the same pieces and read them again—with his 'specks'—carefully, he will see at once that he did make a bad mistake in quoting the verse that he said he had before him. I must now come to the subject that I intend to write.

Can a man be a 'friend' of one principle of morals that he himself does not practice? is a question which we think but few people of candor will answer in the affirmitive. For instance, suppose a man, with all the eloquence of a Cary and Memichry, and Tomfoolery of a white, were to go through the country teaching, and was to claim to himself a friend of Temperance, and yet upon every occasion, where opportunity affords, was to be found in a drunken rivalty, would any individual, of ordinary understanding, take that man to be a friend of Temperance? Most assuredly not. Even so, although a man may bear the cognomen of one of the four Evangelists, and put his name down as "a friend of truth," yet if it is shown that he is guilty of telling a falsehood will any sane person believe he is a friend of truth? I trow not. I believe it is a principle of law as decided by the highest Judicial Tribunal of our State, that if a witness willfully and knowingly swears a falsehood in one point, the whole of his evidence is to be set aside.

By reference to the "Biblical Recorder" of the 3rd of Dec., 1857, p. 2nd, you will find a communication, the title of which is, "Who are the Primitive Baptists?" over the signature of "A Friend of Truth," and copied in the "Primitive" the 26th of Dec., of the same year, that contains some statements that the author knew to be false, as we shall be able to show. As you, brother Temple and brother Bodenhamer, have answered the said communication satisfactorily as far as you have gone, we think, we shall confine ourself to two statements therein contained. First, in the second paragraph you will find these words:

"The Kehukee Baptist Association, in its primitive days, when its members were Primitive Baptists, was a Missionary body. A copy of the Minutes of the meeting of this Association, held at Marratoch Meeting-House, in Washington county, 1814, is now before us. From this, it appears that at that meeting it was agreed to adopt, instead of a Circular Letter, a part of the Address of the Baptist Convention, held in May at Philadelphia, for Missionary purposes."

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We have not the Journal as kept by the Clerk of that meeting of the Kehukee Association, and therefore cannot say what it contains. Nevertheless, we have a history of that Association, which you will find on page 195,-'6 and '7, giving what appears to be the proceedings of that meeting in detail; and in it we cannot find a single word to justify that assertion in the above quotation, so far from its being the truth. We find on page 196 that Elder Read, Biggs and Bennett were appointed to examine the Circular Letter. Again, in the paragraph preceding the last, you will find these words:

"As another evidence of the recent origin of the Hard-Side sect, we adduce the resolution passed by the Baptist church at Pleasant Hill, Edgecombe county, and taken from the *Primitive Baptist*, No. 3, page 40, 1856.

"'We will not countenance any preacher who shall travel within the bounds of our Association establishing Societies for the collection of money, or who may himself be collecting to support any Institution whatever;—we will not fellowship any member or members of Missionary, Bible, Tract, or Sunday School Union Societies, nor advocates of Theological Schools, nor any person who does fellowship them, nor will we hold any such in our churches.'"

We, brother Temple, have the 3rd No. of the 20th Vol. of the *Primitive Baptist* dated 9th of Feb., 1856, before us, and not only on page 40, but no where else, in the whole paper, can we find any thing like unto the above resolution.

Having shown two assertions of "Friend of Truth's" to be palpable falsehoods, we think we might safely rest the case here. But to show to what length "A Friend of Truth" has gone, we will quote from the *Primitive Baptist* of Feb. 13, 1836, Vol. 15, No. 3, page 40, which was, at that time, printed in Tarboro' and edited by one Mr. Bennett, who, it appears, is now desirous of standing in the front ranks of those who are trying to take away our name. Under the Editorial head, and no doubt written by the Editor, (Mark Bennett,) you will find these words:

"A Good Example.—The Church at Pleasant Hill, Edgecombe, in conference Saturday before the 4th Sunday in July last, unanimously adopted, and ordered to be placed on their church-book, the following resolution." (Here follows the identical resolution above, which 'Friend of Truth' says was published in 1856.)

The reader will also bear in mind that Mark Bennett, as we have understood, was then the Pastor of the church at Pleasant Hill and there is but little doubt but that the said resolution was written by or at the suggestion of Mr. Bennett himself. The Editor (Mr. Bennett,) accompanies the resolution with the following remarks:

"In all ages, since there have been a true church in the world, alliances after imperceptible, and in some sense unavoidable, have been formed between it and the world. Consequently, corruption has been introduced and the Lord's ordinances have been abused. These have been sooner or later discovered by those whose hearts were right in the sight of the Lord, who have attempted at every sacrifice to correct them. The work of reform has seldom been otherwise than painful. The ties of kindred, the pleasure of long and intimate acquaintance, and the enjoyment of mingling in social and public worship, stir our anguish and thoughts of parting. But when we must decide whom we will follow, God or Baal, if our hearts are divinely guided, we shall not hesitate at parting with the followers of Baal. When persons and principles, when the Word of God and our nearest

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friends are put in competition, we ought to maintain the Word and preserve our principles, though we be but a remnant—a handful, or stand completely alone. Those who have found that there is no agreement between the wild institutions of the day and the Word of God, and that they are not authorized by the letter nor spirit of the scriptures, that there is no comfort in union, and no separation from them. If the crusading Missionaries prevent it, will we think, enjoy more peace by following the example of Pleasant Hill Church."

Again, in the 21st No. of the *Primitive Baptist*, Vol. 1st, page 333, Nov. 12th, 1833, the Editor (Mr. Bennett,) in answer to the question "O, when shall we get rid of this spirit of antichrist?" among other things, gave the following answer:

"Not until you shall 'cease to teach for doctrines the commandments of men."—Not until you shall cease to plead for the Anti-christian Institution of 1622. Not until you shall possess more love to God and reverence for his ordinances than to catch at the Old School Baptist name, saying, 'Let us be called by thy name to take away our reproach, and you be called by our name to bear our reproach.' We would advise the New School hereafter to depend upon the New Testament to decide who are the Old School Baptists."

What analogy the above quotations from the *Primitive* has to, or, in other words, whether they have any of the ear marks of the communication over the signature of "A Friend of Truth," we will leave for others who are more conversant with such matters than ourself to decide.

Yours, &c.,

JAMES CARNEY.

Edgecombe Co., N. C.,
April 11th, 1858.

Good counsel is above price.

WAIDSBORO', KY.,
April 10, 1858.

DEAR BROTHER TEMPLE:

I, this Sabbath day, seat myself to let you hear from me and family; and will let you know first that I have not forgotten that I owe you, but this day I have concluded to write to you and say to you that I love to read your paper, and hear from the brethren and sisters from different parts of these United States, and to hear you so strongly contend for the faith once delivered to the saints, and hear you and the rest of the brethren warning the people of the false ways that are in the world, and holding up Christ as the only Saviour of man. All this does my soul good; and then I think that I love that doctrine.

Brother, our Association has agreed to try to obtain a correspondence with the Kehukee Association by Letter, and I wish you to write to me and let me know if you think that it is worth while. If you wish to know who we are, we hold to the same faith of the Kehukee Association. We wish for you, if yours comes on before ours, to lay this before the Association, and if she acceeds to this, that you would write to me and let me know. The Clark's River Association convenes on Saturday before the 4th Lord's day in September, at the Middle-Fork Church, Marshall County, Ky.; and if your's comes off before then, let me hear from you, and tell the brethren we wish to have a correspondence with them.

Brother, we are a little few, and despised by all the rest; for we will have nothing to do with the many inventions, but stand aloof from them all, and take the written Word of God, and nothing else will do for us, and that makes them mad with us.

We have some here that profess to

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be of the Old Baptist faith, and says that there "was no Jesus until he was born of the virgin Mary, which doctrine I will not have, for if the word *Jesus* does not mean a SAVIOUR, I do not know what it does mean; and I think that Jesus Christ is God, and Jesus said, "Before Abraham was I am," and in fact, brother, I view him to be the Mighty God, the Everlasting Father and Prince of Peace. Please give your views on this subject, and let me see it in the paper you send me.

Pray for me and mine.

N. DARNALL.

☞ It will be seen from the foregoing letter that brother Darnall (and his Association) desires a "correspondence by letter" with the Kehukee Association. As our brother desires a response, and I not being a member of the Kehukee Asso., some brother from that body will please respond to him, or lay his letter before their next anual Association.—ED.

RIPLEY, MISS., 1858.

Burwell Temple, Dear Bro.:—The time has rolled around again for me to send on my remittance for the "Primitive," which I do with great pleasure; for I do assure you that my poor soul has been made to rejoice within me while reading some of the precious communications, as well as the able Editorials contained therein. It brings news to me from a far country, and things that have been forgotten are made fresh in my mind, and it has enabled me to hobble a step or two more toward the Celestial City. I have been a close reader of the "Primitive" ever since July, 1845, and I do not know hardly how I could do without it.

I hear some complaint in consequence of the negligence with some of the brethren in not sending their remittance, which I feel sorry for, and humbly trust it will be remedied by them, and that surely the dear brethren will yet sustain you in so noble a cause. Enclosed I send you one dollar to pay for the "Primitive."

May the good Lord bless you and yours, and all his dear children, with a revival of His work in our hearts for Jesus' sake.

I remain your brother in tribulation.

JACOB LINDSEY.

PICKENS CO., ALA., 1858.

Dear Bro. Temple:—As the time has come for me to send on my remittance for the "Primitive Baptist," you will find enclosed two dollars. * * *

We are destitute of preaching only when a brother visits us from a distance. If it was not for the "Primitive," by which I can see so many contending for the faith once delivered to the saints, as I believe, we should be without the declaration of His cause: it is a balm to me. I said we were destitute of preaching. I mean what I believe.

Brother Temple, I believe in an All-Wise God—that rules and none can hinder, yea, and none can stay His hand. In short, I believe in that God that David spake of in the 139th Psalm. Brother Temple, fight for the Primitive Baptists; bring Mr. Hurt and all his effort and co-workers to the old landmarks, and when you get them there you will see that the road is too narrow and strait for them to travel.

May God by his divine grace enable you, brother Temple, to rightly divide the Word of Truth, and give to each a portion in due season, is the prayer of one, if a brother at all, who seems to be the least of all.

ABEL STRICKLAND.

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PRIMITIVE BAPTIST.

Milburnie, N. C., June 12, 1858.

REMARKS.

DEAR BRO. H. S. PICKETT:—You ask me to "clear up the mystery, through the *Primitive*, in the following query:"

"If all the human family fell alike in Adam and were not contaminated from any other source, why were they not all redeemed?"

This is a question better 'cleared up' by the holy scriptures than I can do, and as such, I must be guided by it as near as I can: and when this is done, it is likely there may be some in doubt. It is a question connected with the *two-seed* doctrine—that is tearing and splitting asunder brethren who, otherwise, are on terms of agreement.—This is a pitiful picture! surely it is for the want of trust in God's word, or because they are rather inclined to be like some who were all the time seeking something new, or want to be a little smarter than others. The Apostle said, "We pray you in Christ's stead, be reconciled to God." To be reconciled to God is to be reconciled to His word—whether we can understand it all or not—upon the ground that the Judge of the whole earth will do right. The most of the cross arguments going on in our day is about that that cannot make our standing more secure, even if we could pry into the depth of the wisdom and knowledge of God's ways.

"If all the human family fell alike in Adam." Now, I wish to be understood as answering your question agreeable to scripture.—1st, I cite you to the 9th ch. of Eccle. 14th and 15th vs.:—"There was a little city, and few men within it; and there came a great king against it, and beseiged it, and built great bulwarks against it: Now there was found in it a poor wise man, and he by his wisdom delivered the city; yet no man remembered that same poor man." This little city, I understand, is figurative of the church of God. Lord, are there few to be saved? "Enter ye at the straight gate: for wide is the gate, and broad is the way that leadeth to destruction, and many there be which go in thereat. Because straight is the gate, and narrow is the way which leadeth unto life, and few there be that find it." Then, "Fear not, littleflock," &c. God did not choose Israel because they were the most numerous, but least, &c.

The great king that beseiged this little city, I understand to be the king of the bottomless pit; the prince of the power of the air; the spirit that now worketh in the children of disobedience—the Devil; the same that deceived our mother Eve. The Devil's besieging instrument was a lie—partly—and partly true, similar to that which is practiced in our day—preach lies with some truth, in order to deceive; as follows: "And the serpent said unto the woman, Ye shall not surely die: For God doth know, that in the day ye eat thereof, then your eyes shall be opened; and ye shall be as gods, knowing good and evil." This, I conceive to be the beseiging impliment to enter the ear gate of this little city. Hence, the woman gave of the forbidden fruit and Adam did eat. I understand the whole Church of God was, in some sense, in Adam at the time of his transgression, and consequently involved her under the curse of the law that was given as the rule of life, contaminated throughout soul and body. "For by one man sin entered into the world, and death by sin; so that all have sinned and come short of the glory of God." No man liveth and sinneth not.

The bulwarks Satan built are these:

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"Now the works of the flesh are manifest, which are these: Adultery, fornication, uncleanness, lasciveousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, sedition, heresies, envyings, murder, drunkenness, and such like, of the which I tell you before as I have also told you in time past, that they which do such things shall not enter into the kingdom of God."

'The poor wise man' I understand to mean Jesus Christ, who, by his wisdom, delivered the city. "I, wisdom, dwelt with prudence, and find out knowledge of witty inventions," in the wise scheme of the plan of deliverance, its wondrous power is to deliver and save the little city, not the great city Babylon, but the same as is encouched in the following text: "Glorious things are spoken of thee, O city of God." We have no account that the suburbs without the city bounds were delivered by that poor wise man, Jesus Christ, but those only who were within the city bounds were delivered from the dominion of sin, in accordance with the covenant bounds in eternity; so will this deliverance by our Kinsman be manifested through him to the whole elect family that fell in Adam, and no more.

Again, "If all the human family fell alike in Adam." By your question, if "&c." is nothing affirmed, it leaves the affirmitive devolving on me either one way or the other. This leads me into deep water; but as this subject is so frequently proposed to me to give my views on, I will do the best I can, having reference to the scriptures. For aught I know, some may be on the 'catch,' while others are for information. But heedless of either, I shall confine myself to the scriptures as near as I possibly can.

In the first place, I invite attention to Genesis 3rd chapter, 14, 15, 16, 17, 18 and 19th verses:—"And the Lord God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life; And I will put enmity between thee and the woman, and between thy seed and her seed; it shalt bruise thy head, and thou shalt bruise his heel. Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee. And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; In the sweat of thy face shalt thou eat bread, till thou return unto the ground: for dust thou art, and unto dust shalt thou return." This was the sentence against Adam.

Now I have referred to the above scripture to prove that there are "two seeds," and to show my views how the seed of the Devil—the children of the wicked one—was brought about. You will please observe that, in the sentence against Adam, 'the ground was cursed for his (Adam's) sake,'—"In sorrow shalt thou eat of it all the days of thy life; Thorns also and thistles shall it bring forth to thee," &c. Now, the thorns are a curse or trouble that grew out of the earth after it was cursed for Adam's sake; and likewise the thistles may point us to the children of the wicked one, or children of the flesh, that are not accounted for the seed of Abraham. "And hath made of one

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blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation."—Acts xvii. 26. This agrees with the words, "shall bring forth thorns and thistles." The wicked to the righteous is as thorns and thistles; which pierces, annoys, and buffeteth the church of God in every dispensation of the world. Paul said "there was given me a thorn in the flesh," it does not say 'a thorn in my flesh,' but 'a thorn in the flesh;' see 2nd Cor. xii. 7. Truly was he buffeted from place to place and from city to city by the children of the wicked one; and having the same corrupt nature in his flesh, he could be pierced with the thorns, otherwise he nor we could not be pierced by these thorns, that God hath, in justice, made of the earth a curse for a punishment and trouble to the church for its disobedience and iniquities. Thorns, you know, are sharp things and productive of pain when pierced by them; this all christians have some knowledge of experimentally. For proof that in the scripture thorns there spoken of means the wicked, I refer you to Josh. xxiii. 13: "Know for a certainty that the Lord your God will no more drive out any of these nations from before you; but they shall be snares and traps unto you, and scourges in your sides, and thorns in your eyes, until ye perish from off this good land which the Lord your God hath given you." This is as it were the dying testimony of Joshua. "But the sons of Belial shall be all of them as thorns thrust away, because they cannot be taken with hands."—2nd Sam. xxiii. 6. "Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?" Thus I have proven that the word 'thorns' has an allusion to the wicked. Next is 'thistles.'—Thistles may not be generally known literally, and a description of them may not be amiss. They are a growth that do not appear to originate from any solid substance. They bear thorns also; and their vegetative product has a kind of a fuz on them, and when once entering the flesh it is inclined to work deeper and deeper. They are a flat growth knit together, and are of a wonderful increase, and are troublesome to those who till the land upon which they grow. These thistles may point us to the false ministry, from whom we may not expect to gather grapes. The fuz on them may point us to their word of false doctrines—acerding to 2nd Tim. 2nd ch. 16, 17 vs: "But shun profane and vain babblings: for they will increase unto more ungodliness. And their word will eat as doth a canker: of whom is Hymenæus and Philetus." "Elaxand the copperesmith hath done me much evil," said Paul, and we have a plenty of them in our day doing us much evil, greatly withstanding our gospel, as thorns and thistles.

Question: Was the earth cursed and destined to bring forth thorns and thistles before Adam violated the law given him as a rule of life? If not, then these thorns and thistles came in after—made of God by the one blood contaminated by the fall,—the church was involved and made children of wrath even as others. Then you can understand that I do not believe the devil ever made any man; for there was nothing made that was made but what was made by Him (Jesus Christ, or God.) "The Lord hath made all things for himself; yea, even the wicked for the day of evil."—Prov. xvi. 4. "But the wicked shall do wickedly; and none of them shall understand."—Dan. xii. 10.

But, brother Pickett, you may ask,

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How did God make the wicked? Answer: By the same power that he made Jesus of the body of the virgin Mary, and under the law to redeem them that were (not are) under the law. What law was Jesus made under? Why, that law that Adam transgressed. Then the law was given before Adam's transgression, or he could not have transgressed it. Which were sown in the field first, the wheat or the tares? If you say the wheat was sown first, then there was a time when the tares were not sown in the field. Let us see.—"Another parable put he forth unto them, saying, The kingdom of heaven is like unto a man which sowed good seed in his field; But while men slept, (before there was any multiplying,) the enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also," &c. One would suppose the good seed or wheat was sown first in the world; and if first, then it was under the law as a rule of life, and they only violated that law and fell under its curse and was contaminated both soul and body, flesh and blood, as thorns and thistles that were not redeemable, because they was never in existence, free of this corrupt state; and of this corrupt state, God made the wicked (called the children of the wicked one,) for the day of evil, terminating for the glory of God and the good of His church—to buffet them, lest they become exalted above measure. Had not God made the wicked, who would have betrayed or delivered Jesus into the hands of these thorns and thistles, or wicked men, to be crucified, to be offered up to ransome his people from the power and dominion of sin?

In this you may get a peep into the manner of God's making the devil's children worship and serve him in bringing about a deliverance of those that were under the power and dominion of sin. Judas' betraying Christ was a handy work to bring to bear what God had before determined should be the salvation of His people according to predestination to the adoption of sons by Jesus Christ. "Thou will say then unto me, Why doth he yet find fault? for who hath resisted his will?" Nay, but, O man, who art thou that repliest against God? shall the thing formed say to him that formed it, Why hast thou made me thus? Hath not the potter power over the clay of the same lump, to make one vessel unto honor and another unto dishonor? What if God, willing to shew his wrath, and to make his power known, endured with much long suffering the vesels of wrath fitted to destruction. And that he might make known the riches of his glory on the vesels of mercy which he had afore prepared unto glory."—Rom. ix. 19, 20, 21, 22, 23.

There were Jacob and Esau twins, yet God loved Jacob and hated Esau, and that before they were born, neither having done any good or evil, that the purpose of God according to election might stand, not of works but of him that calleth; Rom. ix. 11. Well, say you, where is the election when the whole were chosen? Why, it consists in the foreknowledge of God from among the children of the flesh intermixed, by transgression, with the children of promise or seed of Abraham in the field together; consequently Israel is elected, chosen in Christ before the world was, and predestinated to the adoption of sons by Jesus Christ to the praise of the glory of his grace: while the rest will be blinded, as it is written. "For this same purpose have I raised thee up to make known my power."

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By these sketched ideas I hope, brother Pickett, you will understand me. I have written the above for the purpose of trying to get the Primitive Baptists united on this doctrine, as there appears to be a difference among them on it. If any others have a more scriptural idea than the above, they will please cast in their mites in order that contention may cease and union may be obtained.

☞ I have on hand quite a lengthy and interesting communication from Dr. Thos. L. Cotton, of Miss. The principal tenor of his letter is on the Two Seed doctrine, which he ably vindicates with much ardour. He appears to be sound in the Old Primitive Baptist doctrine; but sometime ago, perhaps several years, he left her ordinances and attached himself to and become a Royal Arch Mason, without a correct consideration of the cause he professed to embrace and should have honored, for which he was excommunicated and the hand of christian fellowship withheld. He has now withdrawn from that Society, (which may be seen in a previous No. of the *Primitive*,) and renounces it and acknowledges that it is an unfit place for a follower of Christ, and desires a restoration to the Primitive Church. If his acknowledgments are sufficient to gain your confidence, "restore him in the spirit of meekness; considering thyself, lest thou also be tempted."

I would be glad to insert friend Cotton's communication, but cannot until he is received into fellowship again, unless the brethren have a desire to see it. It is quite lengthy, and doubtless would require a whole No. for its insertion. There are, however, some expressions used by him that leaves me in the dark, but perhaps it might suit others.—ED.

OBITUARY.

For the Primitive Baptist.

Bro. Temple:—Another mother in Israel has fallen asleep in the arms of Jesus, as we hope! I send you for publication the obituary of sister HULDAH DANIL, who departed this life in the County of Wilson, N. C., the 8th of January last.—Aged 77 years.

Sister Daniel was born in Summerset County, Maryland, some time in December, 1781. Her maiden name was Smock, the daughter of John and Lear Smock. She was married July 15, 1800, to Stephen Daniel, by whom she had eleven children, six of which are now living—four sons and two daughters. Mr. Stephen Daniel died some time in the Spring of 1840, and she married the second time, sometime in February, 1841, to David Daniel, brother to Stephen Daniel; and he died the 16th of July, 1854.

She joined the Primitive Baptist Church at White Oak M. H., on confession of her faith, Friday before the first Lord's day in August, 1832, which was the first conference held at that church after it was constituted, and was baptized by Elder Ichabod Moore. Therefore we can say that the mother of our church is gone.

Her disease was the Palsy. She had been afflicted for several years before her death. After the death of her second husband, she broke up housekeeping and lived with her children.

She bore her affliction with christian fortitude, and said, a few days before she died that, if it was the Lord's will to take her, that she felt willing to go. She died in the full triumphs of faith of a blessed immortality beyond the grave without any struggle and like one going to sleep. She was always true to her church-meeting when not Providentially prevented; and her

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house was always a welcome asylum for the wayfaring man.

She was an affectionate wife, good mother, kind mistress and neighbor.—She lived to see four of her children join the Baptist Church—three sons and one daughter: one of them, brother John H. Daniel, has been standing upon the walls of Zion for upwards of twenty years, ably proclaiming the joyful news of a crucified and risen Redeemer to a perishing world of sinners, and feeding the flock of God which Jesus purchased with his own blood.

She has left a large number of friends and acquaintances, with her children, grand-children and the church, to mourn their loss! But we mourn not as those who have no hope. "Write, Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit: that they may rest from their labors, and their works do follow them."

W. O.

Receipts.

N. C.	Reuben Wilder for 59,	$1 00
"	John Loftin to March 59,	1 00
"	E. G. Clark for John Carter to Nov. 58,	1 00
"	Henry D. Little for 58,	1 00
"	Green Bridgman for 58,	1 00
"	John Herrington to June 59,	2 00
"	Richard Peacock for 58,	1 00
"	Elder James Wilson for Joel Lee to Sept. 59,	2 00
"	Wm. F. Trogdon for Enoch Stone to April 59, and Wm. Stone 25cts,	1 25
"	E. W. Airs for self to April 59, Fanney Allen to June 59, Asa Johnson to May 57, Cynthia Pierce, Elizabeth Mizzell, Daniel Leggett, John Green, T. S. Latham and Wm. L. Bowen for 58,—total,	8 00
"	H. Harrington for 56-7 8,	3 00
"	M. V. Wilson for Wm. Avra for 57-8,	2 00
"	Elder Josiah Smith, Jabez Smith, Job Smith, J. C. Hewett and Thomas Hall to May 59, and Isaac Weeks to May 58,	5 00
"	E. G. Clark for Thomas Mercer for 55-6, Jacob Taylor to Feb. 24, 58, and Jesse Fulgham for 57, 8,—total,	5 00
Ga.	John Hammonds to '60,	5 00
"	Richard Good for 53,-4,-5,	3 00
"	A. W. Morgan for self, Moses Brown and Wm. Brown for 58, and John Brown, W. H. Morgan and S. J. Stallins to May 59,—total,	5 00
Ala.	Abel Strickland for John Clayton to May 20, 59,	1 00
"	D. Daniel for self for 56,-7, $2; T. Daniel to May 58, $2; Lewis Sparksman for 55,-6, $2; Rufus Worrel for 57,-8, $2; and Theo. Barnes for 57,-8, $2,—total,	10 00
"	Henry Solomon for Smith Sumilin to Feb. 59,	1 00
"	Jesse B. Roberson for 52-3 4-5-6-7,	6 00
"	J. W. Ferguson for 57,	1 00
"	Lovet Dormon for 58,	1 00
"	Mrs. Sarah R. White for self, Colen Magourik, and John T. Williamston to July 59; W. B. Stringer, Edmon Head, Abel Kolb, Thomas T. Moore and O. W. Horn to June 58; John Stinson, A. M. Jackson and M. B. Stringer to June 58; Daniel Shaw for 58; and Thos. Sharpless for 55,—total,	18 00

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Miss.	John Nunn to March 59,	$1 00
"	Willis Rushing for 54-5,-6,-7,	4 00
"	B. H. Pace for C. H. Carpenter for 58, and Ransom Richardson to May 59,	2 00
Tenn.	Z. Roberts for self to April 59, Mary Green for 58, Wm. M. Green to Aug. 58, David Throneberry and J. B. Haggard to May 59,—total,	5 00
"	Eld. Jas. Beaver to Oct. 59,	1 00
"	Wm. Travis for 58,	1 00
"	Vincent Taylor to May 58,	2 00
Ark's.	Thomas Riggs to April 58,	2 50
"	Thomas Riggs for Wm. Bridewell for 56,	1 00
"	Mrs. Jemima C. Lucas to June 59,	1 00
"	T. J. Foster for 58,	1 00
Mo.	John M. Jarves (corrected) to March 59,	1 00
La.	Eaton Lee to July 57,	1 00
Tex's.	John H. Cox for 58,	1 00
"	C. H. Snell for self and James B. Stanley for 58,	2 00
"	Wm. P. Mauldin for 52,-3,	2 00
"	Isaac F. Wood to May 59,	1 00

IFFORMATION.

The five dollars sent by brother E. G. Clark came to hand, and the receipt may be found in the present No. Also, Henry D. Little's remittance for last year failed to come. Bro. R. Peacock will please be informed that all is right.

J. A. Stallings, of Tenn., is marked paid up to Oct. 58.

B. H. Pace, of Miss., is marked paid for 57.

Lovet Dormon, of Ala., will please be informed that his remittance for 54,-5-6-7, never came to hand.—ED.

APPOINTMENTS.

ELDER JAMES WILSON expects to preach on Friday, 25th of June, 1858, at Salem, Johnston County, N. C.; on Saturday, 26th, Contentnea M. H.; Sunday, 27th, Wilson; Monday, 28th, New-Hope; Tuesday, 29th, Old Town Creek; Wednesday, 30th, Union; Thursday, 1st of July, Pleasant-Hill; Friday, 2nd, The Falls; Saturday, 3rd, Lawrence's; Sunday 4th, Tarboro'; Monday 5th, Cross Roads; Tuesday, 6th, rest; Wednesday, 7th, Coneto; Thursday 8th, Sparta; Friday, 9th, Auter's Creek; Saturday and Sunday, 10th and 11th, Meadow; Monday, 12th, White-Oak; Tuesday, 13th, Black Creek; Wednesday 14th, Upper Black Creek; Thursday, 15th, Beulah; Friday, 16th, travel; Saturday and Sunday, 17th and 18th, Hannah's Creek, Johnston County, N. C.

ELDER WILIE PITMAN will, by appointment, preach at the Falls of Tar-River on Saturday 31st July, Sunday, Aug. 1st., Pleasant Hill; Monday, 2nd, Union; Tuesday, 3rd, New-Hope; Wednesday, 4th, Toisnot; Thursday, 5th, White-Oak; Friday, 6th, Otter's Creek; Saturday, 7th, Sparta; Sunday, 8th, Old Town Creek.

PRIMITIVE HYMNS.

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Address letters to me at Greenville, Butler County, Alabama.

BENJAMIN LLOYD.

Greenville, Ala.,
April 20, 1858

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BURWELL TEMPLE.

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THE PRIMITIVE BAPTIST.

B. TEMPLE, EDITOR. | "COME OUT OF HER, MY PEOPLE." | N. W. POOLE, PRINTER.

Vol. 22. *Milburnie, N. C., July* 10, 1858. No. 13.

NOTICE!

☞ *A New Post Office—A Change!!*

Having obtained a new Post Office nearer to us than heretofore, (Jordan S. Williams, P. M.,) our subscribers, friends and exchanges will please address us in the future at "*Milburnie, Wake County, North Carolina,*" and not at "Eagle Rock, N. C." "*Milburnie*" is nearer to us and we can have more frequent access to the Office than heretofore.

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1st, Subscribers who do not give express notice to the contrary, are considered wishing to continue their subscription.

2nd. If subscribers order a discontinuance of their papers, the publisher may continue to send them until all cash charges are paid.

3rd. If subscribers neglect or refuse to take their papers from the office to which they are directed, they are held responsible until they have settled their bill, and ordered their papers discontinued.

4th. If subscribers move to other places, without informing the publisher, and their paper is sent to the former direction, they are held responsible.

5th. The Courts have decided, that, refusing to take a paper or periodical from the office, or removing and leaving it uncalled for, is *prima facie* evidence of intentional fraud.

COMMUNICATIONS.

For the Primitive Baptist.

BROTHER TEMPLE:—

I was born in the date of 1835, the 10 of June.—My mother died when I was eight years old, and my father when I was sixteen.—And when I look back and take a retrospective view of my life from seven years old up to the present, I am constrained to cry out,

"It is grace that has brought me thus far,
And grace will lead me home."

In my seventeenth year, I dreamed of seeing an old house and seven or eight persons outside drinking, in the dark, out of a small bottle, and the Devil came out at the door and marched them around me without one word being spoken to my hearing; and seeing they were under his control and so easily governed, I was made to fear and tremble, for I saw no way to escape. But in a way I did not expect, there appeared a member of the Baptist Church (his name was EMANUELL,) with me, and I sat between his feet until the crowd marched in the old house and turning to the left hand, down they went through the floor into a pit without bottom, one after the other; and I heard their shrieks and groans going down, down into that death, (which I think is the penalty of the law that the

whole human family are born under and will die under, except they stand on that dear Friend who said "the gates of hell shall not prevail,") and I saw the smoke boil out as they sank down; and when they had sunk out of my hearing, Emanuell said unto me, "Now you see where you would have been if it had not been for me." Yes, it was grace bestowed on a wretch—the reason why he loved me, I cannot tell. I have cried, He has suffered and died to redeem my poor soul from hell, and brought me with him to dwell.

When I awoke, though it was a dream, it had a powerful effect on my mind; so from that time I, with my heart, soul and mind, tried to do good; but kept getting worse, even taking God's name in vain before I received faith in Jesus, or understood the plan. It was not but a few days after my dream, it came in my mind that I saw heaven and God sitting on his throne, and those in his presence all happily singing and praising: and all at a sudden a silence took place for about fifteen or twenty minutes—God justly calling for payment, and all were not able to satisfy nor find an equivalent to make reconciliation. I looked up at God, as I thought, and he smiled to see that they saw their weakness and ignorance, and at last their dependence on him. While in this giving-up situation, I saw an humble-looking man appear from a secret room on the right hand, and came round in front of the throne and walked up and reached out his hand and received a little book out of God's hand and walked down straight in the front away off out of sight;—that moment all things were praising and rejoicing as happily as they were before; but I could only think that was to let the world stand and give all a chance in this world, for I verily thought if it had not been for that man coming up and taking that book, time would have ceased, and all would have perished, and that justly, too. Then my mother died, and I thought she was good and was gone home to heaven, and I was left so that if I would do good while in this world, when I died I could go to heaven also, and if I neglected to be good I should miss. So I tried to be good, but when I would get mad I would say things I was sorry for, but could not help it at the time when mad. I thought if I kept getting worse until I become grown, I should get to cursing; and if so, and could not help it when mad, I promised myself I would say, "Devil-damn you!"

After this my father died and the family all squandered.—I was like the lonesome dove,—I had lost a kind father and a good mother, and was now turned in the world to look out for self, and it seemed that every body was for self. Then I was taken and had the white-swelling for about two years, but it pleased God to raise me up again. As I strengthened in body, I saw that I was possessed of the same temper and instead of getting better, rather grew worse; and arrived to that point that I feared I should when I was a boy, and that was, cursing when provoked, and laid that and all that vexed me to the Devil, and thought because he could vex me when at my work, it was his trick in aggravating me; for I thought if I had nothing to do he could not vex me so, and I promised the Lord that, when I obtained a house and home, I would show him I would not work when I got mad, and would show that if I was working on my own farm, I would stop and sacrifice my work rather than to please the Devil so in cursing when things worked contrary. But I never thought it could be

possible for me to have a family, for I had not sense enough to control and to be the head of one; it looked utterly impossible, but so it happened, I obtained a home and family, and went on for awhile. One very warm and dry day in July, I dropped my hoe and went in full haste to the spring to get water, and as I stepped to the edge of it I trod on a stick, one end of which lay in the water, and stirred it. I felt the ambition in me commence swelling like as though it were going to boil over; but I thought of the promise I had made before I obtained a home of my own, and I said to myself, I will see you out now, Devil—I will not curse—I will stand here all day first: so I put my hand on my mouth. About this time a frog slipped up the spout;—I clinched my lips with my fingers. In this time a couple of small puppies came up behind me, slipped and lay down in the spring, lapped the water and rolled their eyes up at me!—I was dared to move one foot, for I was swelled, apparently, as tought as a drum. At this time I commenced stifling for breath, for my nose seemed stopped up. I raised my hand off of my mouth just to breathe a little, and the breath that came through my lips came from my mouth with as pure a curse as though I had spoken it out in a laudible voice. I then, for the first time in my life, saw that I was a sinner; my very heart's nature was sinful; I was a mass of corruption; heart deceitful—desperately wicked. I had been trying to go to heaven, trusting this deceitful heart to work out a righteousness to justify itself in the sight of a just and holy God, and was not depending on Jesus no more than if there had been no Jesus. I was not looking for Jesus Christ's righteousness.

I at that time knew no more about the plan of salvation than a horse, but through necessity, feeling condemned, lost, miserable, blind, poor, naked and sinful, I had to go mourning my miserable condition. I had no body to blame but myself,—I was Bennet and Bennet—wrong Bennett—lost Bennet—a lost sinner—going wrong all the time, and was wrong for depending on that which was wrong.

Soon I lost my first child—seven months old to an hour; and when it died I grieved until I felt my heart strings ache. I lay down on the bed and heard a voice, saying, This word shall come along again, and you shall know it. The voice was secret; it dried up my tears from grief; it seemed the hope of it brought it near, but I did not understand how it ever should come along. But the next time it spoke with that lovely voice; it was when I had almost lost sight of my troubles. About mid-night, the voice of the Son of God, as I hope, spoke to me and said, You shall understand right from wrong,—just as plain as the sun shines to-morrow. It had been cloudy three or four days before, but when the voice came, it awoke my soul and body. So I awoke my wife; told her what I had heard; I walked to the door and all was still; the very silence of creation seemed to be in obedience to God our Heavenly Father; the light seemed to light my soul with love; darkness banished. I walked back to the room, and the clock struck one, and it seemed to echoe with as much solemnity as if the funeral and burial of some deceased notable character was being performed; I felt as though this world and its pleasures were nothing to compare with the company I had within me at that time. I feel it now while I am writing—that it is not gone out. I feel the love shed abroad in my heart without any thing to cause it that I ev-

er done; it is a favor that God communes with the soul. Oh! that God, the Holy Ghost, would speak to me so again. I had rather hear his voice in mercy than to have all the world. People say there is no voice, but they say that because they have never heard it. If they ever hear the voice of the Son of God in his mercy, they will talk different. Then I had the *Primitive* reading, one day, and the plan of salvation opened to my mind—through Jesus and the necessity of his coming in the world and living and dying; though he was strong, yet became weak; performed that which our natures will not let us do, and went into death—conquered death, hell and the grave,—has arisen, and now promises when he speaks, and has the right to do so, for he has paid the debt of death, which we cannot satisfy.

I have just entered the best of my experience; but my sheet is full, so I will stop, by signing my name

B. P. PITT.

N. C., March 20, 1858.

For the Primitive Baptist.

BELOVED BRETHREN AND SISTERS:

I, even as unworthy as I am, through the tender mercies of HIM whose sceptre sways vast creation, have been protected and preserved thus far from diseases and death, and have been granted the privilege of seating myself to write a few lines for the perusal of the dear children of God scattered abroad over our land. And as I am blessed with a few leasure hours from the toil, labor and fatigue of my daily avocation, Oh! that my mind might be freed from the things pertaining to this poor world, or this mortal form which I carry about with me. For, dear brethren, the study for the good success and well-being of this old man—flesh—keeps striving for the mastery; yea, and often has the advantage-ground so much so that I am made to cry, O, wretched man that I am, who shall deliver me from the body of this death! For to be carnally minded, we learn, is death; but to be spiritually minded is life. Then in the language of the poet I would say,—

Give me Thy Spirit, O my God!
Then I can well all trials meet:
Deny myself and all my pride,
And wash Thy weakest servant's feet."

Yes, dear brethren, how we should pray for the gift of His Spirit at all times, especially when we write for the columns of the *Primitive*, that we might not offend any of his little ones, but that we might comfort, console and edify the dear saints of God, whom Christ has purchased with his own blood.

Brethren, we learn that 'God is love,' and that 'he so loved the world that he gave his only begotten Son, that whosoever believed on him should not perish, but have everlasting life.' Again he says, "I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee." Yes, brethren; and if we be drawn by the loving kindness of Almighty God, we will follow after him. If we have the love of God shed abroad in our hearts, our souls' desire is to walk in duty's paths. Then, brethren and sisters, in the books of the Old and New Testaments we have an infallible guide to our duty made so plain that the way-faring man, though a fool, cannot err therein.

Jesus said, "A new commandment I give unto you, That you love one another." Then if we have love one for another, "we know that we have passed from death unto life, because we love the brethren." "He that loveth not his brother, abideth in death: and

by this we know that we love the children of God, When we love God and keep his commandments." "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"

The above quoted scriptures, or passages of scripture, may not be quoted exactly correct, as my head is no concordance, nevertheless, they are to that amount, and present some of the evidence by which we may examine ourselves to see whether we be in the faith. Yea or nay, brethren, it is our duty to examine ourselves by the rule laid down in the scriptures. Hence, our Lord has said, "Search the scriptures, for in them ye think ye have eternal life, and they are they which testify of me." So we find that our Heavenly Father has not left us to guess at our duty, but it is written plainly in the Old and New Testaments; and 'whatsoever was written aforetime was written for our learning.' Then, brethren, our Bible is a Book of books, or far better than all other books, because it contains every thing necessary to our well-being, both in this world and the world to come.

Brethren and sisters, when I seated myself and commenced to try to write, I thought I would write some upon the christian duty—upon the christian duty towards God, towards the Church, and towards their fellow-creatures—sometimes called 'practical Godliness'; but it seems I have had to follow my mind, wandering as it is, and at last I am no nearer the subject than when I commenced. I wonder if any brother who pretends to write for the public eye feels his weakness so sensible as I do. So feeling my inability to do the subject justice, I will just say a few more words, in order to stir up your pure minds by way of remembrance, and leave this imperfect piece with brother Temple to dispose of as his better judgment may direct.

I would say to you, brethren and sisters, in the language of Paul, "As ye have therefore received Christ Jesus the Lord, so walk ye in him. Be ye all of one mind, having compassion one of another." Love as brethren; be pitiful; be courteous, remembering that whoso hath this world's goods and seeth his brother have need, and shutteth up his bowells of compassion from him, we are asked, How dwells the love of God in him? Then, brethren and sisters, if we have a name and a seat in the house of God, let us endeavor to let our light so shine that others seeing our good works may be constrained to glorify our Father which is heaven. Let us attend our conference meetings punctually, and not forsake the assembling of ourselves together. Let us visit the poor, widow and orphan, the sick and afflicted, and those in distressed circumstances and administer to their necessities as far as in our power. And while the world is expending fortunes to evangelize or convert the world, let the Church be engaged in her every duty as laid down in that book which she acknowledges as her only rule of faith and practice. So, dear brethren, farewell for the present, as my sheet is full, such as it is; but I assure you it is not less than its unworthy writer, who feels himself, at times, almost the very embodiment of imperfection.

Brother Temple, brethren and sisters, pray for unworthy me, that as I have enlisted in the cause of Christ that, like a good soldier, I may die at my post.

I remain, as ever your unworthy brother, in hope of a blest immortality, WM. E. FREEMAN.

Ala., June 12, 1858.

For the Primitive Baptist

DEAR BROTHER TEMPLE:

Through the tender mercy of God bestowed on me, I am yet breathing the breath of life and enjoying good bodily health, and also in possession of that hope which maketh not ashamed, which hath for its object and centre-point Christ the Lord; and with this blessed hope in my soul I move along tolerably well, considering what a sin-disordered world this is and how depraved my nature. My Gospel enjoyments do not run very high, but still I am enabled to rest on, to confide in, to look to, and to make my boast of the Saviour of sinners, and it is from Him that I expect protection while here below.

I have been thinking of giving some of my thoughts about the 'elect lady' and her children, (2nd John i. 1.,) whom John said "he loved in the truth; and not I only, but also all they that have known the truth." Now I have to draw the bow at a venture, for I do not think I ever heard any body say any thing about the subject, public or private in my life. The word *lady* does not occur in Holy Writ but one time, but *truth* is in several places. We read that, 'the truth alone is to make men and women free.' Now, beloved, which is the best to contend for—the truth and be free, or for error and be a slave to all eternity? Think now and see where we stand; and if we are willing to confide in the truth alone from our hearts, and say like old Job, "I know that my Redeemer liveth."—Job. xix. 25. Now, do you not think that was the truth? We read that, 'none can say that Jesus is the Lord, but by the Holy Ghost.' I think that God, the Holy Ghost, finds or makes himself known to the heirs of promise. 1st John, iv. 4: "Ye are of God, little children;" not large children, no, but in their own eyes they look little indeed, I think,—and what is the reason? Because the Holy Ghost has taught them to feel little in deed and in truth. But read Luke 7th ch. 25th v: "But wisdom is justified of all her children."—Matt xi. 19. So we see that wisdom has children. Now, beloved, do you think these children are wisdom's and the elect lady whom John loved in the truth? One might say, I read in Judges v. 29, "her wise ladies." Yes, we have a plenty that have become wise above what is written, and we may not think it strange. Read Amos viii. 11: "Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord." Says one, I hear the words of the Lord very frequently. What! in truth, the word? To hear, I think, is to obey;—Hear, O Israel, the Lord our God is one Lord. John said, "The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live." If the word *hear* was just the sound of something, you know that every body might hear that something, and Universalian doctrine would be right. But, sir, stop awhile and think, for we read, "Straight is the gate, and narrow is the way, that leadeth to life; and few there be which enter in thereat." You may find out this, reader, if you will try; read Rev. xxii. 14: "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Now, beloved, you see that there is a people that has a right to go through the gates into the city—and why? Because they are his by gift,—and is this all? No; they are his by purchase,

and therefore they delight to do his commandments. Do you think those that do not contend for the truth, have any right to the tree of life—when we read, The truth alone shall make poor sinners free? and as John seemed to have his eye upon a certain object, or in other words, upon the church, he tells us to "love one another;" 1st John iii. 23. "All thy children shall be taught of the Lord; and great shall be the peace of thy children;" Isa. liv. 13. Now, beloved, will God, or can he, who cannot lie, lay aside his justice and save people, when he said, My counsel shall stand, and I will do all my pleasure? Read the same chapter. Do you think God is like man—say one thing and do another? or tell a lie? If you do, what sort of a God do you have? one like man—say one thing and do another? or tell a lie? If you have, what sort of a God is he? Read Numbers xxiii. 19: "God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?" So I believe, for one, that he is a God of purpose; a covenant-God, 'ordered in all things, and sure;' 2nd Sam'l. xxiii. 5. So I agree with David in a covenant-God, who will do all his pleasure. But we read that there was an 'unknown god,' (Acts xvii. 23,) yes, unknown to the heirs of promise; and we read (Psalms 144,) of 'strange children.' Well, we need not be startled at these, but let us 'stand fast in the liberty wherewith Christ hath made us free;' for Jerusalem, which is above, is free, is the mother of us all. We read Jesus said, "Sanctify them through thy truth: thy word is truth;" John xvii. 17; for the Lord said by Isa. lxvi. 9; 'Shall I bring to the birth, and not cause to bring forth? saith the Lord: shall I cause to bring forth, and shut the womb? saith thy God." Now, beloved; if Zion has to travail before there can be children, do you not want to see that time come? I think I do. I often think and say within myself, When will the Lord's set time come to favor Zion? And although he seems to tarry, wait; for he will come at his appointed time, and will not tarry. We may crave for the coming of the refreshing season from the presence of the Lord; but take care, lest we make mockers instead of God-honoring professors.

Now, brother Temple, look over this and if you think these lines are worth putting in your paper you can do so, after correcting all mistakes; and if not, all will be right. I have not written as much as I thought I should when I commenced, but I will stop.

I remain yours truly,

JUSTUS PARRISH.

N. C., Jan. 28, 1858.

N. B. In refering to the views of so many offered on the "parable of the Two Sons," some say *Prodigal;* but I cannot find the word 'Prodigal' in my book, as I remember of. So as brother Samuel Tatum seems to think that the 'elder son' is 'Jesus,' and brother B. C. Headrick seems to think he is 'John the Baptist,' I will say to the two brethren, in the best of feelings, I want both of you to give your views on the *Ninety and Nine Sheep,* and the *Nine Pieces of Silver.* I had been thinking that the 'ninety and nine sheep,' the 'nine pieces of silver,' and the 'home son,' meant the same thing, as there was no division between them as I could see. But I feel like I am willing to give up my idea for a better one. I have my thoughts about them, but they

may not be right, and it is impossible for all to be right, but all can be wrong. So as I am no preacher, I would like to have the ideas of these two brethren, or any other, on the subject, and also put in the 15th chapter of Matthew and 4th v.: "I am not sent but unto the lost sheep of the house of Israel."

J. PARRISH.

☞ We hope brother Parrish will pardon us for not publishing his letter ere now.—May it be read with interest.—ED.

PRIMITIVE BAPTIST.

Milburnie, N. C., July 10, 1858.

Broth JOSIAH HOULDER (of Johnston Co., N. C.,) requests my views on the 22nd, and last, chapter of Revelations, 1st and 2nd verses, which reads as follows:

"And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb." "In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations."

To get fairly to the text proposed, it seems necessary to refer to the preceding chapter, (21st,) and there I find that the spirit of one of the seven angels carried John away, in the spirit, to a great and high mountain, and shewed him that great city, the holy Jerusalem, descending out of heaven from God. This great city is the bride, the Lamb's wife, the church of the Living God, "having the glory of God: and her light was like unto a stone most precious," (xxi. 9, 11) even Jesus the precious corner stone, as clear as crystal. 12, "And had a wall great and high;" "I will be as a wall of fire round about her, and the glory in the midst." Then I understand this great and high wall to mean God, who protects the church; as, "a garden enclosed is my sister, my spouse, a spring shut up, a fountain sealed." This city having twelve gates, refers to the names of the twelve tribes of Israel. 13, "On the east three gates; on the north three gates; on the south three gates; and on the west three gates." These twelve gates, standing east, west, north and south, may refer us that God has a people in every nation, kindred and tongue, and an entrance or gate prepared for them all to enter in. 14, "And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb."—"And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone.—Eph. iii. 20. "And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof." This golden reed I understand is the gospel of Jesus Christ, by which the church of God is measured and prepared by the Spirit to hold out measure. The measuring of the wall by the same reed, may remind us of the character of God as revealed ~~to us~~ through the scriptures of truth. "And the city lieth four-square, and the length is as large as the breadth," &c. John goes on to state the measurement, and says "the length and the breadth and the height of it are all equal." Then this is a perfect square—no difference—no big I's and no little U's, for they are all one in Christ Jesus; for which Jesus prayed—that they might be one, even as he and his Father are one. Thus a description is given of the precious stones laid in the wall.

23, "And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the lamb is the light thereof;" which points to the city or church of God triumphant, when all the elect shall be gathered together in one body, and Jesus Christ its head; where the gates of it shall not be shut at all by day, for there shall be no night there." "And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life."

I have referred to the 21st chapter in order to get fairly at the allusion of the word *it*, mentioned in the text; so I now proceed with my views on the text which brother Houlder and sister Boothe request them on, (for sister Boothe also sent the same request.) But it is a little singular that this brother and this sister of the house-hold of faith, who reside so far apart, should have the same subject on their minds at or about the same time, being near the same age—about eighty years old. Surely they feel like their pilgrimage in this world is near to a close, and want to hear something about their eternal home in heaven. When they must lay down their mortal form, may God grant them a happy exchange.

Now for the text: "And he (the angel) shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and the Lamb." This river I understand to mean the grace of God comparitatively to a river, owing to its abundance of water to supply a hundred and forty and four thousand, sealed of the twelve tribes of Israel, and beside these an innumerable multitude—all supplied of it, and yet it is full, so that there is a continual invitation to drink.—"Eat, O friends; drink, yea, drink abundantly, O beloved." Then this water is free to God's beloved, and none other. This river ushures out of the throne of God and the Lamb. The throne I understand to be the sovereign power and dignity of God, to do all his pleasure according to his own purpose and choice, independent of any other source. "He that sitteth on the throne, shall reign in righteousness," &c., according to the covenant, according to the redemption by Jesus Christ to the adoption of children by grace—a free and unmerited favor bestowed on the undeserving.—"I will be merciful to their unrighteousness, and their sins and iniquities will I remember no more again for ever." "If the Son therefore shall make you free, ye shall be free indeed." Then this river is as clear as crystal, which proceeds out of the throne of God and the Lamb; not a mote or a blemish is to be seen in it—perfectly free from injustice, or want of virtue and power to make its way to the vessels of mercy afore prepared unto glory. Although some are endeavoring to muddy it with a general atonement and special application; others with a general application, and the availibility depends on whether the sinner strives with the Holy Spirit; others, that God has done all he can until the sinner reforms his life and grounds the arms of rebellion, and comes to God for salvation; others, by the doctrine of Universalianism, that the sinner finally gets to heaven by the amount of its own suffering according to the amount of sin; another, that God hath divested the power in man to forgive sin for money, and another with his altar or anxious seats: but the whole of these combined together cannot muddy or produce a defect in the cleanness of this river, for it progresses with such power that it throws off every obstacle thrown in its way, so that it is impossible

to deface it—it admits of no such mixtures as blots and blemishes—no other practices but that which it teaches. As to ordinances, nothing can alter or deface it; if sprinkling and pouring is resorted to, it discards it. If building founts to baptize in, so that the minister stands out of the water instead of going down into it and coming up out of it, is not valid. This river is too pure to admit of a compromise with error. It is too pure to be mixed with any thing different from the righteousness of its own—it is so perfect; and in fact, this river is entirely different from all others.

Sister Boothe, you have, in the course of life, had your garment (literally) stained or blotched to its entire deface with something which could not be well removed with our common water. But this river that proceeds out of the throne of God and the Lamb, clear as crystal, is quite of a different nature; its efficacy is such that it removes all filthy blotches, stains, wrinkles or any such thing, with certainty, and will never more return, For what the Lord doeth he doeth for ever.—"That he might sanctify it to himself a glorious church, not having spot or wrinkle, or any such thing, but that it should be holy and without blame." Then the soul's garment is washed in the blood of the Lamb and made white; but to wash the body's garment, literally, we could never begin to make it white. But not so with the water of this river of grace.—"Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow," (that is, the soul.) "For it is the blood of Jesus Christ that cleanses us from all sin." The soul that is born of God doth not sin: it cannot sin, because it is born of God; it cannot sin, because his seed remaineth in him. "Ye are no more under the law, but under grace; and ye are kept by the power of God through faith unto salvation, ready to be revealed at the last time.

But this river of water possesses properties in making a cure of a certain disease that ever has surpassed the skill of all earthly physicians,—born-blind. It never fails when applied to the born-blind, to cause them to see. This the Jews acknowledged. Jesus, after applying the clay, made of spittle, told the man that was born blind, to go to the pool of Saloam and wash; and he did so, and he came, seeing. We were all born blind, in nature, to the things of the Spirit, and cannot discern the things of the Spirit, because they are spiritually discerned," &c. "There is a river, the streams whereof make glad the city of God." "In the midst of the street of it, (the city,) and on either side of the river, was there the tree of life."

"In the midst of the street of it." I know not better how to apply this than to that of the heart; and as there are more than one street to a city, so there are to the several points of doctrine comprised in the Gospel of God, and in either is Christ found; so in the whole and in the street of the city, the main cardinal point is the conveyance as a pass-way in which the inhabitants walk or travel, as we walk by faith and not by sight, and faith embraces Christ, the tree of life, in whom we live and have our being. By this faith in the Son of God we live, and by it, the hand of faith, we receive spiritual food from every part of the Gospel of Christ, as he is in the midst of the city, the Church of the Living God.—"For by grace are ye saved, through faith, and that not of yourselves: it is the gift of God; not of works, lest any man should boast." The whole city draws by faith from every part of the Gospel

of Christ's spiritual food,—and why should they not, when Christ, as the tree of life, is formed in us the hope of glory?—"I in you and you in me, and I in the Father." Then he is in the midst of the Church of God. Then He is the beginning, middle and the end of our soul's salvation—the first and the last.

"And on either side of the river was there the tree of life." In the first place, on the side of the river—on the prophetic and ceremonial side—he, Christ, was there, and so was this river in the covenant, types and shadows, and believed on with the faith that wrought works as a living faith, in whose hearts was the tree of life until John; and on the Gospel side of the river of grace this tree of life is there, and in the midst of the street, or hearts, is he there; and the same spirit of life in Christ Jesus that makes us free from the law of sin and death, made all the saints free before the coming of Christ. And take it all in all, he ever will be in the midst of his Church as her life and wisdom, and righteousness, and sanctification, and redemption—as her shield and hiding place from the storms of this life.

But again: This tree of life is on the time-side as the only object of worship and adoration—who gives his people of the river of water of life, and says to them, "But whosoever drinketh of the water that I shall give him, shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." This is the same water of the river that is clear as crystal, and proceeds out of the throne of God and the Lamb. But this tree of life is on eternity's side, and when the saints that have gone home—to their home of eternal repose—there they have this tree of life in eternity, and there also is the river of water of life to drink in eternal plenty and pleasure, as they will never thirst any more in the midst of this plentiful and flowing fountain.—"They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat." For the Lamb, which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes." While, at the same moment, the saints on the time-side have the same tree of life giving them water that shall spring up into everlasting life, while the saints on eternity's side are worshipping God, the saints on earth are worshipping him too; and while the saints on time's side are singing praises to God, the saints are also singing praises to Him on eternity's side. So we may safely conclude that this tree of life is in heaven and with the saints on earth at the same time. Then he is on either side of the river, "*which bear twelve manner of fruits*,"—the twelve patriarchs, the twelve apostles of the Lamb, and twelve times twelve the hundred and forty and four thousands, which brings it into manner of fruits, in this, as well as the twelve oxens, which bear up the molten sea, with their hinder parts under it, and their faces outward, three to the east, west, north and south. This molten sea, I understand to refer us to the Gospel of Christ; and the oxens, the ministers of Christ; their hinder parts, their fleshly nature, to which it is only a burden; for the spirit truly is willing, but the flesh is weak:" their faces pointing to the east, west, north and south, is in accordance to the commission, "Go ye into all the world, and preach the gospel to every creature." &c. Then this tree of life has borne the twelve pa-

triarchs, all the Prophets and Apostles, and as innumerable multitude as the sand on the sea-shore, so that no man can number.

"*And yielded her fruit every month.*" Under this division of the text, I come to a decisive point of that faith through which we are saved, even the faith of God's elect, whithout which we have not the spirit of Christ, and with it we are saved and have both the Father and Son. This is a matter in which all God's children are concerned, more or less.

"Am I His, or am I not?"

I will try to bring the doctrine so plain that the babes in Christ can see and acknowledge its truth. First, The tree of life which I have been speaking of, I understand to represent Jesus Christ, who has "carried the lambs in his bosom." This I believe he did in the days of old. Then I am informed that the Church of Christ was in him before the foundation of the world by gift, purpose and choice.—"According as he (God) hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love." Reader, is this your faith? and have you a love for it? If your faith works by love and purifies the heart from error, all is right; Eph. i. 4.

It is necessary to prove that Jesus Christ is the elect.—"Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded."—1st Pet. i. 6. This elect here spoken of is Christ. Again, "Behold my servant, whom I uphold: mine *elect*, in whom my soul delighteth: I have put my Spirit upon him; he shall bring forth judgment to the Gentiles."—Isa. xlii. 1. This also proves that Christ is the elect. Need no more texts to the point; so I pass on now to show that the Church of God are the elect of God.—"Chosen in Christ before the world was." "Elect according to the foreknowledge of God the Father, through sanctification of the spirit unto obedience and sprinkling of the blood of Jesus Christ; grace unto you, and peace be multiplied." This not only shows the manner when elected, but shows how the elect church shall be brought forth spiritually and saved from sin, excluding any works of the sinner as in point of merit. It is through sanctification of the Spirit and the sprinkling of the blood of Jesus Christ, and not by the works of righteousness that we might do. Again, "Who hath saved us and called us with an holy calling; not according to our works, but according to his own purpose and grace given us in Christ Jesus before the world began." Thus you will see that, in God's purpose and foreknowledge, the elect, chosen of God, were saved, and grace given them before the world began. Again, "But we are bound to give thanks alway to God for you, brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth."

Question: Do you, brethren, believe the above passages of scripture to be true? and do you love to believe it? Is it spiritual food to your souls? If so, I believe you are members or fellow-citizens of the city of God, and are no more strangers and foreigners. Having brought forward a sufficiency of evidence to prove Christ and his Church both elected, I shall next argue the cause consistent with common sense and reason.

"Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die,

it bringeth forth much fruit."—John xii. 24. This is a wonderful argument of Jesus to establish the doctrine of all the corn that the grain that died brought forth was virtually in the corn before it died, and after it dies it bringeth forth much fruit. I understand the corn or wheat which falls into the ground and dies, is alluding to Christ himself, and that before he died upon the cross all the seed of Abraham that ever was brought forth, or ever will be, was in him by gift, as the lot of his inheritance. There would be no need of choosing a seed to plant if it did not bring forth after itself or kind, and if it brings forth after itself, it is a strong argument that what it putteth forth was virtually in it by purpose before. Christ is called an apple-tree as well as the tree of life; and every apple that the tree bringeth forth was in it before, or it could not be in it at all. The tree bearing fruit will bear after its kind. Hence is the choice of fruit trees, because of its fruit. This must be admitted—that all the fruit it ever bears is the same equality from first to last, which proves that it was in the tree before. And as to its putting forth, it is the tree that puts forth the fruit, and not the fruit itself. "First make the tree good and the fruit will be good, but a corrupt tree cannot bring forth good fruit. But Jesus Christ, by the Holy Spirit or divine sap, puts forth in its time, but by his quickening power significant of that divine Spirit that quickeneth, a swelling desire for righteousness and holiness, being killed to the love of sin, and in place thereof has a love for righteousness. The Lord opens the eyes of the understanding to see a beauty in holiness and to its seeing itself a poor lost sinner, and it swells with grief and mourns over its lost condition. "Blessed are they that mourn, for they shall be comforted." This is why quickened sinners, at times, feel almost like their heart and breast surely will burst, and sometimes feel so sin-sick and sin-burdened that they can hardly go. Hence said Jesus, "Come unto me, all ye that are weary and heavy laden, and ye shall find rest to your souls." By the influence of the spiritual sap of this tree of life, the quickened sinner is brought into a panting position,—"Give me Jesus, or I die." "As pants the heart after the water-brook, so pants my soul after Thee, O God."—Following their daily occupation. This panting of soul, (though not a word spoken) carries in it, God, be merciful to me, a poor lost sinner! Lord, canst Thou cast an eye of mercy on such a poor sinner as I am! The Spirit making intercessions with groanings that cannot be uttered until humbled down at the feet of mercy,—cut off of all dependence on any thing they can do—concluding that God is angry with them; no friend on earth to appeal to for relief. This is a dark time with the soul; and as it is most common for the buds and blossoms to appear in the morning, so "weeping may endure for a night, but joy cometh in the morning." So it is with the truly awakened sinner,—humbled completely, believing himself to be a poor, lost, condemned sinner—not worthy of God's notice, and views his prospects for life and salvation as dark as mid-night—just where God will have him—preparatory to the frank acknowledgment that it is all of grace, and that salvation is of the Lord, experimentally! Then the tree puts forth the blossom of faith, with all its sweet fragrance and beauty, to the unexpected joy, praise and thanksgiving to God. Now, as Satan makes false deliverances, I must here be particular in the putting forth "of the tree

of life," or the yielding of her fruit. It produces a new aspect upon almost every thing it looks at, even the shining of the sun, the expanded heavens above, the beasts of the field, the trees of the forest, and its own flesh looks different—with a new, sweet and calm serenity of sorrow beyond the expression of the tongue of clay. Now for the proof that this is the putting forth of the tree of life.—"Therefore, if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new."—2nd Cor. v. 17. Now, there is no mistake in this evidence; if you have experienced the truth of this new feeling and view of things, I believe you have passed from death unto life, even the life of the tree of life, and are born of him, who has borne unto you the fruit of faith to lay hold on eternal life. Again, "And Jesus said, Verily, I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven."—Matt. xviii. 3. Now, have you any experience of becoming as a little child, as to helplessness to initiate yourselves into the favor of God by any thing you could do? If so, you are borne by the tree of life. But you may have thought that you always would remain in this happy condition as you felt when your blossom of deliverance opened; but alas! the scene is changed from what you expected. The bloom does not long remain in its sweet and flourishing state before the leaves of it begin to faid and dry up—similar to Isaac's weaning time, when Ishmael mocked him. Those heavenly sensations measurably subside—doubts and fears arise, and you fear that it is all false, and that there is no reality in your thought of deliverance from sin. And now efforts are being made to get back your distress, feeling willing to suffer more, but you have forgotten your former distress. The soul thinks that, if it were born of the Spirit, if it could get another such manifestation, it would, for the future, take better care and not let it go or pass off so again. Now, in the drying up of the bloom, you will see the little fruit begin to grow while learning, "the just shall live by faith," and not altogether by good feelings. Therefore there is a growth in grace and in the knowledge of the truth. Hence, this tree is to bear fruit all the year; and there are always on it blossoms—some shedding, some young, some middle-aged, and others ripe or old, just ready to fall (their bodies) in the cold, icey arms of death, to go home to their Heavenly Father. Of the latter, brother Houlder and sister Boothe may feel that they are just ready to fall into the death of their bodies. O! brethren, just stand off at some humble point and take a retrospective view of this tree of life on either side of the river and view the wondrous scene of this tree yielding her fruit once a month, (that is perpetual,) and never ceases as long as time exists—yielding for her (the church) the fruit of praise, the fruit of hope, the fruit of prayer and obedience, love, joy, peace, long-suffering, gentleness, goodness, faith, meekness and temperance in this world, and in the world above, the praise of the spirits of just men made perfect—all hanging or leaning upon her beloved, without a discordant note among the whole family of God, because they have, and will have, received of the divine sap or nature of the tree of life; all taught in the school of Christ: and he never teaches some one way and some another to the confliction with each other, but he teaches them, "One Lord, one Faith, one Baptism." This is the reas-

on why we, who never saw each other with our natural eyes, love each other. They all freely attribute their salvation to free and sovereign grace, and not of the works of righteousness which we can do; for all our righteousness is as filthy rags before God; but His children are delighted with the imputed righteousness of Jesus Christ.—"Blessed is the man to whom the Lord imputeth righteousness without works."

"And the leaves of the tree were for the healing of the nations." The leaves of the tree may represent to us the external morality of the Church of God. Christ says, "I am the vine, ye are the branches, and although the leaves are put forth by the tree, yet they are generally seen on the limbs or branches. So the children of God should let their light so shine before others that they may behold their good works and glorify our Father which is in heaven. They are as a city set on a hill that cannot be hid. Moreover, God's ministers in particular, are the salt of the earth—in dispensing of the Gospel of Christ; it has a special effect to the Church of God, while it has a more moral effect on men and women that perhaps nothing else could affect. In this way is the nations of the earth healed of, or from, a more degrading state of darkness and insensibility, to the Being of the Creator and Preserver of nations. Although it does not make all the human family christians, yet it has a certain amount of restraint on the wicked in moralizing them. This, I think, is observable to all of observation. I do not believe that the leaves possess any regenerating properties in them, but do justify the inward life's existence as an honorable and beneficial influence. The Gospel preached, the earnest contending for the faith once delivered to the saints, has already had the effect of many reformations in different countries; other than that of regenerations, of course the leaves of Bible truth are included, or there is no word of reconciliation committed to God's ministers.

I might not have written to such length on this subject, if it had not been for the scarcity of matter for the *Primitive;* so I hope the brethren, who feel disposed, will contribute to its columns. I therefore hope my subscribers will excuse me for writing so lengthy an editorial. May grace, mercy and truth abound to you, brethren, beloved of the Lord.

P. S. There is another brother, whose name I disremember, and whose letter became misplaced, that requested my views on the same scripture. Though his name is not mentioned in my feeble remarks, yet, if I have written the truth, may he be blessed and gratified thereby.—Ed.

The Abbott's Creek Union Baptist Association will convene at Flat Creek M. H., Rowan County, N. C., about 4 miles south of Brinkley's Ferry, on the Yadkin River, commencing on Saturday before the 4th Lord's day in August next.

☞ The Editor having written beyond the expectation of the Printer, the Receipts are again unavoidably crowded out.

APPOINTMENTS.

Elder Willie Pitman will, by appointment, preach at the Falls of Tar-River on Saturday 31st July, Sunday, Aug. 1st., Pleasant Hill; Monday, 2nd, Union; Tuesday, 3rd, New-Hope; Wednesday, 4th, Toisnot; Thursday, 5th, White-Oak; Friday, 6th, Otter's Creek; Saturday, 7th, Sparta; Sunday, 8th, Old Town Creek.

AGENTS.

N. Carolina.—Hosea Fountain, Isaac Wright Peter Jones, Wm George, M. V. Wilson, Wm. V Harris, Henry Shepherd, Elds. C B. Hassell J. R Croom, R W. Hill, Josiah Smith, John H. Daniel J. H. Keneday, James Wilson, W. M. Rushing, R D. Hartt, Wm. H. McKinney, Aaron Davis, Wm R. Hyman, L. Bodenhamer and Samuel Tatum G. V. Nethercut, Ebenezer Morrow, Wm. Barnes Simpson Latta, Matthew Wilder, S. Hassell, Jesse C. Knight, R. Ryals, Robert Hatcher, Henry Stephens, Josiah Houlder, C T. Sawyer, A. B. Bains Wm. Welch, L. B. Bennett, Mrs. Esther Reece Albert Cartwright, Q. A. Ward, Wm. Thigpen, S'r James B. Woodard, Hudson Stephens, Josiah Coats Daniel Turlington Green Bridgman, Edward W Aiss, Samuel Sadler, Hudson Stephens, Justus Parrish, G. J. Green, K. L. Pender, Abram Wilder Jeremiah Batts, Benj. Flemming, Wm. F. Bell Alfred Horn, Wm V. Wilder, Wm. E. Stone, Wm Rouse, Sen'r, Allen W. Wooten, James W. Arnold Elders D Phillips, Wm. A. Ross, John Stadlar and James H. Sasser; E. G. Clark, James Carney, Wilson Tilghman, Jesse W. Leigh, Geo. Howard

S. Carolina.—Eld. Marshall McGraw, John H. Wilmme, Stephen Langston, B. F. Thompson, W. F. Hogarth, Willis B. Huckabee, H. Pate, Charles Anderson.

Georgia.—Elders Jethro Oates, Eli Holland Isaish Parker and Prior Lewis; Isham Edwards, Wm. Guy, Wm. H. Hogsett, Eld. E. Rines, L. Phillips Allen Brown, John McKinney, John R. Russell, Z. A. Fowleo, Wm. A. Nix, Daniel Gentry, Matthew Caldwell, Jesse Pollock, Ezra McCrary. John Barwick, James Haskins, James Hancock, Samuel Sheets

Alabama.—Elders Benj. Lloyd, R. W. Crutcher, Troy T. Temple, James Daniel, Jeremiah Daily, John Gray, S. Long, Stephen Caudle, F. Pickett, Mrs. Sarah R. White, N. S. Stanaland, O. W. Horn, Robert Allen, W. A. Vauter, Wm. Harrison, Payton Wells, S M. Matthews, Green Carver Wm. M. Purifoy, James B. Miller, Thomas Colven, Moses Rushton, Wm. E. Freeman.

Mississippi.—Thos. Young, David Harber, Thos. L Cotton, M. D., George Tubb, B. H. Pace, John Francher Coleman Nicholas A. W. Herring, A. J Coleman, John Watkins, J. M. Reece, W. G. Rhyen, A Botters, Robert McFeron, James Carter, John Allen, N. Ward, Jordan Joiner, Henry H. Barden, L. Sadler, M. L. Reynolds, L. Vanersdel, R. Willis, L. W. Cobb, L. W. Temple.

Tennessee.—Naum Powell, L. B. Stephens, Wm. McBee, John Turner, Wm. Shelton, Wm Gilliland, Dennis Tatam, John W. Reddick, Thomas Pittis, Samuel Day, Jacob Butcher, E. G Browning, Vincent Taylor, Anderson Brummett, Joel Rushing, Wm. Swain, J. B. Reager, Peter Smith, Dennis Springer, Samuel Thomas, C. J Shelton, John W. Burge, John D. Matthews, L F. Evans; Elders George Huffman, R. W. Fain, Wm. Hunt, John Parker, P. A. Witt, Hosea Preslar.

Missouri.—William Fewell, George Yoakum, Wm. H. Mahurne, John Patton, C. M. Colyear, Walter Bridgers, Wm. R. Evans, Henry W. Selakeman.

Louisana.—Eaton Lee, John McCain, T. W. Shepherd, L. R. Capers.

Indiana.—Alston Wyatt, Eld. Geo. Brasson, Milton Ballenger.

Illinois.—John Aylesbury, George Waggoner.

Ohio.—Eld. Hiram Allen, Andrew Cock.

Kentucky.—N. S. McDowell, Nicholas Darnald M. Q Ashby, Edmon Holloway, L. H. Davis, Thomas Vass.

Virginia.—Rudolph Rorer, John S. Craddock, Charles Hopkins, Thomas W. Walton, Wm. G. Miller, Eelders Nathan Thompson and Silas Minter.

Texas.—C. W. Dollahite, Jacob Mast, Jeremiah Day, Alfred Hefner Isaac F. Wood.

Florida.—T. H Hurst, Isham H. Baxzel.

TERMS.

☞ The Primitive Baptist is published on, or about, the second and fourth Saturdays in each month, at ONE DOLLAR per year, *payable in all cases in advance.*—FIVE DOLLARS will pay for *six copies subscribed for by any one person at any one Post Office.* Current Bank Notes *of as large size as five dollars*, where subscribers reside, will be received in payment.—A smaller amount than five dollars, out of this State, is preferable in gold. Money mailed in the presence of Post Masters, and sent to us, is at our risk. Letters and communications should be distinctly directed to "Editor Primitive Baptist, *Milburnie, N. C.*"

Job Printing

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☞ Charges will be moderate, and the work good.

BURWELL TEMPLE.

THE PRIMITIVE BAPTIST.

B. TEMPLE, EDITOR. | "COME OUT OF HER, MY PEOPLE." | N. W. POOLE, PRINTER.

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NOTICE!

☞ *A New Post Office—A Change!!*

Having obtained a new Post Office nearer to us than heretofore, (Jordan S. Williams, P. M.,) our subscribers, friends and exchanges will please address us in the future at "*Milburnie, Wake County, North Carolina,*" and not at "Eagle Rock, N. C." "*Milburnie*" is nearer to us and we can have more frequent access to the Office than heretofore.

The Law of Newspapers.

1st, Subscribers who do not give express notice to the contrary, are considered wishing to continue their subscription.

2nd. If subscribers order a discontinuance of their papers, the publisher may continue to send them until all cash charges are paid.

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COMMUNICATIONS.

For the Primitive Baptist.

DEAR BROTHER TEMPLE:

For the first time in life I take my pen in hand to drop you a few lines, and have assumed the responsibility to myself to act as your agent in this part of the world, and have obtained one new subscriber besides myself, and inclosed you will find two dollars to pay for two copies of the valuable little messenger, the Primitive Baptist.

Dear brother, believing, as I do, that it is the duty of us all when we write or speak, to endeavor to make ourselves understood. Therefore, in taking a subject either to write or speak from, I think that the speaker or writer should always consider, 1st, who the speaker is, and then those who are spoken to, and under what circumstances it is spoken. By doing this, the reader or hearer is able to understand what the speaker or writer means, and what idea he intends to convey.

Now, brethren and sisters, as I said before, this being the first time that my name has appeared before the Public, I intend to show what I believe to be the duty of a minister of the Gospel. I will take the 28th chapter of Matthew, 19 and 20th verses, which reads as follows: "Go ye, therefore, and teach all nations, baptizing them in the name of

the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world."

Now, brethren and sisters, what gave rise to this conversation was this: that, when Christ was crucified and laid in the tomb, as it were, the custom of that day was to place a guard around the grave of any person that the Jews considered to be an impostor, for fear that some person would remove them from where they were buried. So the guard were placed around the grave where Jesus was laid, and when the time was come that Christ should come forth amidst the power of man, when the Jews thought there was no chance for the body to come forth, as was predicted of the prophet, as corked, in death, hell and the grave. But when the 3rd morning came, you see an angel despatched from the throne of his Father, and he came down, and the power of God was so powerful with him that even the keepers, the guard, that finite man had, by his puny arm, placed there, became as powerless as dead men! They fell senseless, and laid there until the angel rolled back the stone from the door of the sepulchre, and our blessed Saviour rose for our justification. And when his disciples came to the grave he knew who they were seeking. He could ask the question, Why seek ye the living among the dead? He is not here; he is risen from the dead. Behold the place where your Lord lay!

Brethren and sisters, are you seeking the place where Jesus laid, as those disciples and sisters did? Then when Jesus met Mary he said unto her, Go and tell my disciples that I go away into Galilee, and there shall they see me. They met him, and it was between his rising from the dead and his ascension. And this was the command that Christ gave his disciples in Galilee, (let us take the last verse first, and the first verse last, and see whether we are to teach all nations as ministers of the Gospel:) Teach them that they should repent and believe the Gospel—believe the word of God. Repent of what? says one. The Old Baptists preach that man cannot repent. Brethren, I for one, do not belive that man can repent with that repentance that worketh by love and purifies the heart and overcomes the world. But I do believe that it is every man's duty, as a gentleman, and as a good citizen, to endeavor to live a moral life—to abstain from the out breaking practices which he or they may have fallen into by their own personal indulgence.

Brethren, how can you hold your peace, when we see how degraded man is by reason of sin! Say to them, Repent! if you can, for they are greatly in need of repentance.

Now, brethren and sisters, I believe that poor man is dead in trespasses and in sins. I believe that God has devised means by his own power to bring about a reconciliation between man and God, and that Christ, in giving his commission to his disciples, he intended that his word should go out and return—but should have its full office. And I believe that the preaching of the Gospel is one means that he has employed to carry on his work by the assistance of the Holy Spirit. I do not believe that man can work a work that will be acceptable with God until the Spirit of God operates upon the heart, and that the dead faculties of the soul is made alive, and then it is moved into action. This I belive to be the office work of the Spirit, and the Spirit alone can do that

work. Then the man is made willing to pray with all the power of his soul. Then he is free to act. This is what I would call "free agency." Then man has a work to do—then he has a duty to perform—then it is he can repent with that kind of repentance which God will accept—with that godly sorrow for sin—with that kind of repentance that needeth not to be repented of. This is what I understand that Christ's commission to his disciples was to teach, and that he would be with them, even unto the end of the world.

I do not understand that we should teach that man was able to repent at any time; that they can spend all of their youthful days in the service of sin and the devil, and then to teach them that when they are about to be called home to give an account of their deeds, that they can repent, obtain forgiveness and go home to heaven.—"Teaching all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

Let us consider who it is that should be baptized. Shall we baptize individuals merely for the purpose of adding numbers to the Church? God forbid. But let us only baptize those that bringeth forth fruit meet for repentance. Those, and those only, that God has by the influence of his holy Spirit, operated on the hearts, that have been regenerated and born of the Spirit of God; and those that from the deep feeling of the heart, can give such evidence of that change of heart that will beget fellowship with the christian.—Those are the persons subject to baptism.

We are also to teach Baptism. And what of baptism? Are we to teach it by sprinkling or by pouring a little water on the forehead? Or are we to teach baptism by immersion—the baptism that our Lord and Saviour Jesus Christ was baptized with? Go ye down into the water, and come straitway up out of the water. If they had not been down into the water, how could they have come up out of the water? Go back to the language that this word was translated to the *Latin* Dictionary, and see if it does not define the word there to mean *immerse*, *plunge*, *overwhelm*, to *cover entirely*.—Now I would like to see any other Christian Baptism only by immersion since the day that Christ was baptized.

Now the proper subject for baptism, is the true believer in Jesus Christ. I see but two classes in the world that the promise contain, can or does reach. The first is the true believer in Christ. The second one is the man that really believes that Christ is a Rewarder of them that diligently seek him.

Now, brethren, if they can find any other class that there is any other promise for life, they can find things in the Bible that I never have seen.

One word to the Ministering Brethren of our Order. Strive hard to hold forth the eternal truths of the Gospel. And may the time come, even in our day, when there will only be One Lord, One Faith, and One Baptism.—Amen.

Brother Temple, look over the foregoing lines, and if you think they are worthy, give them a place in the Primitive, after making all necessary corrections.

I thought I would say something concerning the "unanimity of the Two Churches," as I see it spoken of; and I think that it is the duty of us all, as Baptists, to speak against that with tones as "loud as thunder," but time forbids me now.

I remain your brother in Christian bonds. JAMES B. MILLER.

Ala., Wilcox co., 1858.

For the Primitive Baptist.

To them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ,—Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord:—

I find it needful for me to write to you, and I hope not burdensome for you to read. I will call your attention to Gallatians 4th chapter and 1st verse:

"Now I say, That the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all."

Paul commences this epistle by asserting the divine origin of his Ministerial functions, as is the general manner of the Apostles. He says, "Paul, an Apostle (not of man, neither of men, but by Jesus Christ, and God the Father, who raised him from the dead.") We see very plain that it was not through Theological institutions or a Missionary Board that Paul was sent to preach the gospel; for "Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect." "And my speech and my preaching was not with enticing words of men's wisdom, but in demonstration of the Spirit, and power: That your faith should not stand in the wisdom of men, but in the power of God."

Though the Apostolic or Primitive churches were planted by the immediate direction of God, through the influence of his Spirit working by the instrumentality of the Apostles, "according to the good pleasure of his will." "For it is God that worketh in you both to will and to do of his own good pleasure," almost or quite every one of them went astray; some running on the quick sands of a law-religion and free-will system, and others running on the equally erroneous and dangerous hooks of fatality. It is plain that the church at Galatia took the soft side, and believed and argued for a law-religion and free agency, to do and live, or refuse and die at their own option; for Paul says to them, "I marvel that you are so soon removed from him that called you into the grace of Christ, unto another gospel: Which is not another, but there be some that trouble you, and would pervert the gospel of Christ." As if he had said, "I marvel that you who were called by the Spirit and power of God, are so soon turned to another gospel, or to a round of duties according to the letter of the law, believing those rounds of duty will save your souls, when you have professed "that faith which works by love and purifies the heart, and overcomes the world." Your seducers may tell you that those rounds of duty are the gospel! but they are not the gospel, "but there be some that trouble you, and would pervert the gospel of Christ." Here we see that those enemies of the cross of Christ are found false witnesses of God and perverters of the gospel of Christ. For Paul says, "Though we or an angel from heaven, preach any other gospel unto you than that which we have preached, let him be accursed." And he (Paul) continues drawing the line of distinction between the righteousness which is of the law or their own righteousness, and "the righteousness which is of God, by the faith of Jesus," through this whole epistle, laboring very assiduously to chase them from so gross an error as to believe their own righteousness, or "the righteousness of the law, which speaketh on this wise, They that do these things, shall live in them,"—can save their souls.

And he begins his 3rd chapter by saying, "O foolish Galatians, who hath

bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you? This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith? Are ye so foolish? having begun in the Spirit, are ye now made perfect in the flesh?" As if he had said, I marvel greatly that ye are so foolish, "before whose eyes Jesus Christ hath been evidently set forth, crucified among you," and the faith of God's elect wrought in your hearts by the Holy Ghost, and have had the love of God shed abroad in your hearts by his Spirit, in the forgiveness of your sins through the merits of Jesus Christ; the Spirit of God bearing witness with our spirit, that we are the children of God." Surely, nothing short of a magic art or witchcraft in your seducers could move you from so firm a foundation on the Rock of Eternal Ages into the quick sands of free-agency; know you not that you were born under a law religion, and grew up under a covenant of works, and would die a free-willer in a state of nature, unless the grace of God prevent? It is impossible to be made perfect by the flesh; "for as many as are of the works of the law, are under the curse: For it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them." "But that no man is justified by the law in the sight of God, is evident: for the just shall live by faith." And Paul continues describing the different effects of works performed in the faith of 'God's elect,' and those performed under the law; and at the last verse he says, "And if ye be Christ's then are ye Abraham's seed, and heirs according to the promise." And commences his 4th chapter in the words of our text:—

"Now I say, That the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all." We will take the subject as it stands.

"Now I say,"—Now I, Paul, who is "an Apostle of Jesus Christ, by the will of God," (not an agent of a Missionary Board, by the will of a State Convention,) being inspired by the Holy Ghost, (not educated in a Theological institution to preach,) "For I neither received it of men, neither was I taught it, but by the revelation of Jesus Christ," preparing me to "say" according to the will of God, "*That the heir.*" Here Paul brings in a minor heir of a wealthy testator, (and he is an heir as soon as he is born,) to represent the heirs of eternal glory. "*While he is a child,*"—while he is in a state of minority, until he comes to maturity, which is appointed by the law of our land, at the age of twenty-one years. But "the appointed time of the Father" is with himself: "I will work, and who shall let it." "*Differeth nothing from a servant.*" He is brought up by governors and tuterers under a close discipline, as a servant; he is fed and clothed from his Father's estate, and sometimes he is furnished with a little pocket money; but his bonds and contracts of indebtedness are of no value, "*Though he be lord of all.*" Though he be born king of the whole earth, it does not alter his condition, "until the appointed time of the Father." "Even so we, when we were children, we were under bondage to the elements of the world: But when the fullness of the time was come, God sent forth his son, made of a woman, made under the law, To redeem them that were under the law, that we might receive the adoption of sons." "And because ye are sons, God hath sent forth the spirit of his son into your hearts crying, Abba, Father."

The King knows as soon as his son comes into the world that he is born "heir" to the kingdom, and "lord of all." "Even so," God our Father and King, knew every "heir" of his kingdom of grace, when he formed them in Adam, yea, so far superior in knowledge is he to any monarch on earth, that he knew every "heir" of his kingdom of grace, before the foundation of the world, and covenanted with his son to redeem them from under the curse of the law, by his obedience and death. And so careful was he in the covenant that all their names were written in the Book of Life; and he shows his superiority by saying, "I am the Alpha and the Omega, the beginning and the end, the first and the last." "Remembering the former things of old: for I am God, and there is none else; I am God, and there is none like me, Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure."

Thus we see the superiority of our King and Father in wisdom, to all earthly monarchs; "Thine eyes did see my substance, yet being imperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them." Here we see all the "members" of Christ's Mystical body written in God's book, "when there were none of them." "According as he (God the Father) hath chosen us in him (Jesus Christ) before the foundation of the world, that we should be holy and without blame before him in love: Having predestinaus unto the adoption of children (or heirs) by Jesus Christ unto himself according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved: In whom we have redemption through his blood, the forgivness of sins, according to the riches of his grace."

We discover from this quotation, that it is all of grace, "and not of works, lest any man should boast." And that all their names were written in the book of life is plain, "and all they that dwell upon the earth shall worship him (the beast) whose names are not written in the book of life of the Lamb slain from the foundation of the world." We view this "book of life of the Lamb" as God's eternal remembrance, or the Covenant of Grace between God the Father, God the Son, and God the Holy Ghost, in which were written all the names of the children of God, and a stipulation of all the works and suffering which Jesus should undergo for their redemption, "For the works which the Father hath given me to finish, the same works that I do bear witness of me, that the Father hath sent me:" It also contains the office-work of the Holy Spirit in giving those "heirs" an effectual call (or a holy call) by keen conviction and regeneration, and guiding them through life, and safely bringing them home to glory,—"He calleth his own sheep by name, and leadeth them out"—out of nature into grace by conviction and regeneration; out of themselves into Jesus Christ, by revealing himself unto them; out of the world into eternal glory, by a triumphant victory over death; "for ye are dead and your life is hid with Christ in God." "All that the Father giveth me, shall come to me; and him that cometh unto me I will in no wise cast out." "The beast that thou sawest, was and is not, and shall ascend out of the bottomless pit, and go into perdition: and they that dwell upon the earth shall wonder,

whose names were not written in the book of life from the foundation of the world."

We view this Book of Life as God's eternal remembrance of his oath to his Son, and the gifts and graces, as well as the chastisements and persecutions that every "heir" of glory shall experience before he finally reaches his home in eternal glory. "So let him curse, because the Lord hath said unto him, Curse David. Who shall then say, Wherefore hast thou done so?" "Who (God the Father) hath saved us," in the covenant of grace, having "our names written in the book of life from the foundation of the world:" and when "the appointed time of the Father" is come,—and "called us with an holy calling," for it is the work of God, and hence it must be holy and effectual, "not according to our works," for we are so poluted by sin that all our 'works' are defiled, "but according to his own purpose and grace which was given us in Christ Jesus before the world began."

Here we see that, in the 'purpose' or predestination of God, before the world began, grace was given us, or free unmerited favor was treasured up in Jesus Christ by God the Father for us.

But the "heir" comes into the world by the common course of nature, born under the law, "children of wrath even as others," which brings us to the spiritual view of our text.—

"Now I say." "All scripture is given by inspiration of God." I am inspired by the Spirit of God to "say" to you "that the heir" of eternal glory, "as long as he is a child," 'until the appointed time of the Father,' "differeth nothing from a servant." They are born under the law, filled with the carnal mind, just as the servants of sin, and when they commit the first sin against light and knowledge, they are under the curse of the law. "The soul that sins, it shall die;" "we were children of wrath, even as others,"—"though he be lord of all;" though, his name was written in the book of life from the foundation of the world, "and grace was given him in Christ Jesus before the world began," and though God had saved him in his eternal counsel, in the covenant of grace, and he was born according to promise "heir" to the greatest gifts and graces bestowed on man by God,—to all human appearance, they differ nothing from the servants of sin, "but are under tutorers and governors until the time appointed of the Father." Therefore governed by the "Prince of the power of the air, which worketh in the hearts of the children of disobedience," "ye are led captive by the Devil at *his will.*" And they are under the restraining grace of God, and they tutored by their own conscience and the law of God, to keep them from running beyond the limits of his mercy, "until the day appointed of the Father." And these 'tutorers,' their own conscience and the law of God, often brings conviction and considerable uneasiness in the mind, they know that they are sinners and that God is holy and without a change they never can see the face of God in peace; and they begin to seek the Lord. But those convictions generally wear out, for "they seek not after the due order, but as it were by the deeds of the law." And those convictions may return and wear out time after time "until the appointed time of the Father," when the Spirit of God calls them 'with an holy calling,' which opens the blind eyes of their understanding to see, some of the love, mercy, truth and justice of God in their preservation, and the condemnatory power of the law against sin; and

this 'holy calling' being sent in power and demonstration of the Spirit of God, it unstops the deaf ears of the soul so that they hear the curses of the law against sin in quite a different light from what they ever did before. It also touches and tenders the conscience to feel the weight of God's wrath against sin, "having eyes they see not, and ears but you hear not, and hearts but do not understand." "And you hath he quickened, who were dead in trespasses and in sins." And now the law and the flesh becomes their governors, for the 'carnal mind' is not yet slain, and 'the law is our school-master to bring us to Christ.' And the Holy Spirit is their 'tutorer' to lead, direct and guide them in the way which God would have them to go; "As many of you as are led by the Spirit of God, you are the children God;" "If any man have not the Spirit of Christ, he is none of his;" "So shall my word be that goeth forth of my mouth: it shall not return to me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

Although the "heir,' works assiduously under the burden of his sin and the condemnation of the law, they believe they get worse and worse continually; and yet this unerring 'tutorer' leads, guides and instructs them until they safely enter the wicket gate of regeneration and through life; "Where I have begun a good work I never will leave nor forsake it, but I will carry it on to the day of the Lord Jesus."—"For he shall be holpen with a little help."

They have been fed and clothed from his Father's estate, or on the bounty of God, and will be to the end of his days; also they have received, time after time, a little pocket money, or the gifts and graces of God. And now he receives the love of the truth into his soul, and "the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us." And their rags of sin and condemnation, and their own cobweb righteousness are all swept away; "my righteousness is but as filthy rags," and they are clothed in the best robe, "bring forth the best robe, and put it on him,"—the robe of Jesus' righteousness, which never wears out, but shines brighter and brighter the longer and more it is worn. And a great feast is prepared for the occasion—the fatted calf is killed and made ready, and the "heir" is conducted into "the banquetting house, and the banner over me is love." And the guest feasts on 'morrow and fat things!' yea, on milk and honey, and wine well refined: here is the bread and water of eternal life for the hungry, thirsty, weary and heavy laden soul to feast upon! Oh! what a rich inheritance the "heir" of eternal glory has bequeathed to him! "Christ in you the hope of glory!!" He can say, "I know that my Redeemer liveth;" he is "an heir of God, and a joint heir with Jesus Christ," and has, experimentally, "the witness in himself, the Spirit of God bearing witness with our spirit that we are the children of God." The soul partakes of the nature and holiness of Jesus Christ in regeneration; the faculties of the soul are new molded from dead faculties to a living soul; "the things that I once loved, now I hate; and the things I once hated, now I love." They are created after the image of the ever blessed Son of God; and they receive a portion of their Father's estate to carry them on through this world of sorrow, toil, temptation and pain,—all the promises in the word of God are his. And their tutorer governs, guides and directs

them, and for their encouragement often gives them a foretaste of their eternal inheritance.

But sometimes the "heir" proves churlish, cold and disobedient to their 'tutorer' and guide, and dishonors him and his cause by their disobedience; and then their 'tutorer' puts them on short allowance of bread and water, and chastises them by the lashes of their own conscience, and his own absence: and the "heir" has to grope for his way in the dark, and there is but little instruction given him where Satan and his associates have laid their gins, traps and snares for their feet, and they fear and quake at every step, lest they should be caught by the wicked devices of their enemies. But he "goes softly" and mourns greatly over the hardness of their own hearts, the stubbornness of their own will, the vileness of their affections and their unbelief,—they can say, "My tears have been my meat day and night, while they continually say unto me, Where is thy God?" Tongue fails to describe the deep agony of the "heir" on such occasions! And no great marvel—if they should be distressed to the borders of death; for they are so much bewildered from receiving so little instruction and such scant foretastes of their Father's estate from their 'tutorer' that they fear greatly that he will finally cast them off, and that they never will inherit that great legacy which they believed and hoped were their's; and they are tumbled into the lowest valley of self-abasement, and says, "I am nothing, and less than nothing, and altogether vanity!" And they come with "a broken spirit and a contrite heart," and upon their knees to their 'tutorer' and guide and confess all their pride, unbelief, stubbornness and neglect, and acknowledge their entire dependence on him, and their continual obligation unto him, and in the most humble and beseeching manner implore his pardon. Thus they go on "until the appointed time of the Father," when he receives in answer, "For I know the thoughts that I think towards you, saith the Lord; thoughts of peace and not of evil, to give you an expected end. Then shall ye call upon me, and ye *shall* go and pray unto me, and I *will* hearken unto you. And you *shall* seek me, and *find* when ye *shall* search *for me with all your heart.* And I will be found of you, saith the Lord: and I will turn away your captivity, and I will gather you from all nations, and from all places whither I have driven you, saith the Lord; and I will bring you again into the place whence I caused you to be carried away captive." And another great feast is prepared for the "heir," and a large foretaste of his inheritance is spread before him, and he says, "I have heard of thee by the hearing of the ear, but now mine eye seeth thee." And he goes on singing in triumphant joy and gladness to his God! Thus he goes on, sometimes in almost transporting glory, and sometimes sunk down to the borders of despair, "until the appointed time of the Father." "All the days of my appointed time will I wait, till my change come." And when the days of his appointed time are fulfilled, he must cross the cold river of death, and though it may look cold, boistrous and alarming to by-standers, it may be warm, calm and joyful to the "heir,"—the most pleasant part of their journey—when their 'tutorer' and guide goes with them; they feel triumphaut over death, in anticipation of their inheritance beyond the grave; for they are well assured that their 'tutorer' will never leave them again: and they look forward to the time when the heavens

shall be rolled together as a scrall, and the earth shall melt with fervent heat, and the trump of God shall call all slumbering nations to judgment; and they know that those vile bodies which have distressed them so much and so often by their disobedience and neglect will trouble them no more, but will be raised a glorious immortal body like unto the ever blessed Son of God, and that their happy soul and immortal body will be reunited and admitted into the immediate presence of God, where sin, sorrow, toil or pain shall never come: but an endless song of praises to God and the Lamb for redeeming grace, and never-dying love will employ their noblest powers while eternity endures! And they may well view themselves "lord of all;" for all their wants, wishes and inclinations are supplied. "Beloved, Now are we the sons of God, and it doth not yet appear what we shall be: but we know that when he shall appear, we shall be like him; for we shall see him as he is." Then, "be not weary in well-doing, for as much as ye know ye shall reap if you faint not." Seeing this vast estate is bequeathed to every child of God, we should always be on our watch-tower, submissive to the will of God.

Dear sinner! what is your objection to "seek the Lord while he may be found and call upon him while he is near?" You have had convictions—"all things are ready, Come." But you make excuses—you are not ready, and Satan is not willing,—and you postpone the matter: not considering your life is compared to "an inch or two of time,"—"to a vapor that appeareth for a little time and vanisheth away."—And you are aware that, "if you die in your sins, where God and his Christ are you can never come." Though it is said, "Many are called, but few are chosen,"—no human on earth knows the "chosen vesssls,"—every one of the human family that comes to maturity, with common rationality, is called, and has convictions. Then let none be discouraged, but let them use every exertion to improve their gifts and calls, and try finally to be one of this little few. Your case cannot be made worse by coming, for you are "condemned already:" and if you seek the Lord with all your heart, he will be entreated to have mercy upon you, and will forgve your sins for the sake of Jesus, and you will have the witness in yourself that you are a child of God, and heir to this vast inheritance in eternal glory.

That God may crown this feble effort with unremitting success to his own praise, honor and glory, is my prayer for Christ's sake. Amen and Amen.

M. McGRAW.

S. C., March 11, 1858.

PRIMITIVE BAPTIST.

Milburnie, N. C., Nov. 27, 1858.

☞ The "Primitive Baptist Confession of Faith" is now bound in leather binding, and ready for delivery.—All those who wish to procure a copy or copies, will please send on their orders, which will be promptly attended to;—invariably it is expected the pay to accompany the order. The price is fifty cents per copy, post-paid to any office in the United States.

I am inclined to think they will soon be all gone, as orders for them are coming in tolerably free. This Confession of Faith was compiled in London, some two hundred years ago. And all those who wish to know who are the Primitive Baptists—as the Missionaries are claiming to be Primitive Baptists—they can readily decide by obtaining a copy

of it, which I now offer to the public. —1st, Compare it with the Bible, and 2nd, compare it with the doctrine held by the Missionary Baptists and their practice religiously as they call it,—and I believe you will be convinced that the doctrine and practice of Missionaries are wrong, and that the doctrine and practice of the Primitive Baptists are such as are set forth in the above mentioned Confession of Faith.

In this Confession of Faith is advocated no Missionary society founded upon money; no Missionary Boards, nor selling out memberships and offiee-ships with affixed salaries, and no Tract, Bible, Sunday-School nor Union nor Temperance Societies with initiating fees, Almanac peddling, fictiecious post-offices, cutting for a ring in a cake, creating Theological Schools to educate men to preach for stipulative salaries, &c, &c.,—supposing that gain is godliness: from such turn away, and have no fellowship with the unfruitful works of darkness.

This Confession of Faith is comprised of a great deal of usefulness in a small compass;—the citations to prove its doctrine are set forth on the bottom margin—cited with alphabetical letters, so that you can turn to the scriptures desired without a concordance.

I have nearly two hundred copies on hand, and do not expect to publish a third edition. It may be, after an age or two pass away, that this work will be difficult to find, and therefore it doubtless will be necessary for some person to publish them. And, as I do not know of any for sale elsewhere, those in want will do well by making application soon.—Ed.

The wise shall inherit glory; but shame shall be the promotion of fools.

☞ We commend the careful perusal of brother M. McGraw's communication—contained in this No.—to the straying-off and disconsolate sheep of the Fold. But he would have done well to have defined his ideas on *calls* and *convictions*. May they, as well as those who are yet in the gloom and oblivion of nature's darkness, find a blessing that may prove a balmy mirth to their weary, fainting and desponding souls, that after a well-deserved chastisement for disobedience they may be lead, by the Everlasting Guide, from that exile land of dejectiveness which they have been travelling in weariness and sorrow, into the tents of His mercy where he can receive the manifold blessings, and drink of the atoned blood of a crucified and risen Redeemer!—Ed.

☞ We are yet behind the time of the regular issue of the *Primitive*, owing, principally, to the publishing of the Minutes of several Associations this Fall. We hope our brethren will bear with our "short comings," and excuse the non-compliance with the regular issue. If we receive no more job work, we hope to be able to complete the present volume this year, and thereby be prepared to commence the 23rd volume at the beginning of a new year. And we hope our brethren and friends will use their influence to procure subscribers and send their names to us, so that the circulation of the *Primitive* may extend to all parts of the United States. Now is the time for those desiring the *Primitive* to send on their names, in order that they may be possessed with a full and complete volume for the year 1859.—We shall be glad to hear from our agents.—Ed.

☞ Those of our patronage desiring their Post-Offices changed, will please distinctly state where *from* as well as where *to*, which will rid us of much trouble.—Ed.

☞ Feeling indisposed on account of affliction, my views requested on the 12th and 17th verses inclusive, of the 17th chapter of St. Luke, concerning the Ten Lepers—by some person whose name I disremember,—will not appear in this No., but, God willing, I will endeavor to comply in the next.—ED.

For the Primitive Baptist.

RANDOLPH CO., N. C., }
SEPT. 20, 1858. }

My highly-esteemed brother in Christ:—I write you a few lines to let you and the brethren and sisters know that I am yet a spared monument of mercy. Through weakness and much affliction I address you,—not feeling myself worthy to be called one of that number which God has called out of nature's darkness into his marvelous light,—but hoping these few lines will not be in the way of others.

We have a promise, that "the eyes of the Lord are over the righteous, and his ears are open unto their prayers." But am I one of them? is the question with me. How I am to decide it I cannot tell to my satisfaction. I see so much imperfection in me, when I would do good evil is present. If I am under grace, why cannot I do something to honor my Lord? It seems that it is impossible for me to be a temple for God to dwell in; and still I feel confident I do love God; I do love his word; I do love to hear his Gospel preached; and I do love the brethren. Now, while I am writing, my poor heart seems to be drawn out towards my brethren and sisters in Christ.—And when I hear his Gospel preached with so much faithfulness, I think I know it is truth. And David says, "Blessed are they that know the gospel sound; they shall walk in the light of thy countenance, O Lord." Well but I walk in darkness! It says, "He that walk in darkness and hath no light, let him trust in the Lord." Here is all my trust:—If I am not saved by grace, then I am lost.

"'Tis a point I long to know,
Oft it causes anxious thought,—
Do I love the Lord or no?
Am I his, or am I not?"

I know the christian is compassed about with so great a cloud of witnesses and so many promises, let us lay aside every weight, and the sin which doth so easily beset us, and run with patience the race that is set before us, looking unto Jesus, the Author and Finisher of our faith; who, for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God.—Hebrews 12th chapter.—Read on the whole chapter.

I would rather suffer affliction with the people of God than to enjoy all the pleasures of the world; for they are nothing to me: for I esteem the reproach of Christ greater riches than all the world. If we suffer for righteousness' sake, "happy are ye." I am not afraid of their evil speaking nor their gainsayings.

But sanctify the Lord God in your hearts, and be ready always to give an answer to every one that asketh you a reason of the hope that is in you with meekness and fear, that they may be ashamed that falsely accuse your good conversation in Christ. Commit yourself to Him that judgeth righteously, who bore our sins in his own body on the tree, that we, being dead to sin, and to the love of it, should live unto righteousness. * *

I wish the sisters would write oftener. I see the name of Elder Joseph Harmond, of Texas.—I want him to send word if he is a son of uncle Henry Harmond.

ESTHER REECE.

OBITUARY.

For the Primitive Baptist.

ELIZABETH CITY, PASQUOTANK Co., N. C., Nov. 18, 1858.

Dear Bro. Temple:—With sorrow of heart and feelings which I cannot express, I seat myself to pen you a few lines which you will please have published in your *Primitive* paper, after correcting mistakes and condensing as you may think proper.

They are designed to convey to you and the dear Brethren and Sisters, the sad intelligence of the loss which the Church militant, in this section of country, has recently met with. Our beloved brother, ELDER SAMUEL TATUM, is no more! He departed this life on the morning of the 8th inst., about 2½ o'clock; after a protracted illness of about 42 days.

He started to the Kehukee Association in time to meet that body, at the time it usually convenes; but had not gone many miles before he was taken too sick to proceed farther, (being unwell when he started from home) and had to return home, where he took to his bed, from which he never rose—a well man—any more.

His death has caused a gloom of sadness to overspread the minds of all who knew him, that are of "like precious faith" as well as those who are related to him in the flesh.

I was with him when he breathed his last, and during the greater part of his sickness; and the most that seemed to disturb him was, that he was too anxious to see death, fearing that he was not sufficiently reconciled to the will of God in that respect. And at times he would lament the situation of the churches; saying, that he saw distressful scenes awaiting them; especially in this section of country.

To do justice to him, or rather, to that principle which was implanted in him by the power of the Most High, and which characterized his life after he professed a hope in Christ, would require the pen and talent of our ablest writers; but blessed be the name of the Lord, I can rejoice in the hope—yea, almost assurance—that he is now reaping the reward of his sufferings, which he endured in this world for Christ's sake.

About forty years has he been laboring in the gospel field. In the war which took place between the Free-Willers and those which adhered to the old Apostolic faith, about the time the split took place in the churches, he was first and foremost in standing up in defence of truth and exposing error. Then followed that flood of persecution, of false reports as an evil doer; wicked insults, base charges, reproachful slanders and gross calumnies, poured out upon him from almost all quarters,—excepting from that little few who were contending for the same faith,—all of which he bore with patience and fortitude for the Truth's sake, and which you, as well as the most of the old gospel ministers, know something about.

A biography of him would be exceedingly interesting to many, as well as encouraging to those who have like things to suffer. I requested him, before his death, to sketch some of the most prominent features of his life and leave them behind—the letter I wrote him at that time I believe you published—but some two or three years ago one side of him becoming somewhat paralyzed, during a spell of sickness, he was rendered unable to write so it could be understood. What he wrote you when he sent you that letter for publication I presume you could not understand. The substance of which,

he afterwards told me, was this: That he did not claim the honor ascribed to him in that letter; for, says he, "I am totally unworthy of it; but it was the idea," said he, "which was held to view in the said letter, and which," he said, "he was afraid some christians had lost sight of;" which idea was this: that God is able to make gospel ministers out of nothing. This he said was the reason why he wanted it published.

To give an account of the many noble virtues of this man of God, would almost fill a book. I must say, however, that I have never heard aught alledged against him, neither by friends nor foes, except the persecutions above mentioned; which were hurled against him on account of his religious faith.

To the sufferer, to the poor and needy he was ever charitable; and especially to them who were of the household of faith. He was ever ready to administer to the necessity of the sufferer, both in spiritual things and natural things. In ministering to the natural wants of his fellow creature, he considerably diminished his pecuniary means before his death; humbly trusting in God for things both temporal and eternal.

In ministering to the poor in spirit, he might indeed be termed a "son of consolation:" for the manner which he had the gift of, in preaching Jesus to them, who had lost all hope of obtaining eternal salvation by their own performances, was truly astonishing. Being unpolished by education and the art of man, and filled with the Holy Ghost, the Spirit of love; seeming always to speak from the impulse of the heart, that, so magical was it, when accompanied by the Spirit, it would seem to be enough to melt down, in humble contrition, a heart of stone. But for those who were exhalted or elevated on the pinnacle of fame and self-righteousness, he never had anything consoling or comforting, but was faithful, in warning them of their danger and misery to which they were exposed. But to those who loved to hear Jesus preached, his preaching was as a balmy cordial and as wine and oil poured in upon the wounds of the soul which sin had made.

But alas! alas! That voice which was wont to comfort the distressed, to confirm the babe in Christ, and strengthen them who were ready to faint, is now hushed for ever! That countenance, which was so expressive of love and good will towards his fellow-man, is now pale—void of motion, and as cold as the mother earth that entombs it. But the last time I gazed upon that face, though pale and lifeless as it was; yet, there were visible traces of that noble soul that once dwelled within; and which had so recently flown to the mansions of bliss to enjoy the reward of his labors of love, while in this world; and to sing praises to Him who made that soul what it was.

Beloved brother, farewell! Thy warfare is ended, thy last battle is fought. The clanking of thy spiritual weapons shall be heard no more. The sword of the Spirit, (Word of God) which thou hast so skillfully wielded, through the instructions of thy great Captain (Jesus) is now sheathed and laid aside for that crown of glory that was laid up for thee and which shall never fade. And that hope which sustained thee through the trying scenes of this world, is now changed to a dazzling reality; and thou shalt henceforth enjoy that undefiled inheritance, which thy Saviour won for thee at the great battle of Mount Calvary.

And though thy body be held captive, for a season, by the last enemy; yet that Power who created thee anew

in Christ, will, at the last day, conquer this monster also.

Would to God (if it could have been His blessed will) that thou couldst have stayed with us a little longer. Though it was better for thee to depart and be at rest; yet, the writer of the account of thy departure is lothe to give thee up; and it seems that he has lost more than any one else. But the Lord giveth and the Lord taketh away. Blessed be the name of the Lord.

Peace be to thy ashes, while thy soul shall be ravished with the everlasting love of him who died to redeem thee; and while thou shalt, with the angelic host above, chant forth, in melodious strains, the everlasting praises of the KING of kings and LORD of lords.

WM. F. SANDERS.

Bro. Temple:—Please to continue to send your welcome little messenger, the *Primitive Baptist*, to me, and I will pay you when I can; for it does my poor desponding soul good to read the cheering epistles contained therein. I have fallen a little behind in paying up, but hope to be up soon.

Brother Temple, I was born in North Carolina, Sampson County, a son of old Jesse Lee, two miles west of Reedy Prong Church, near the line of Johnston County. All my connections are there in Sampson and Johnston, if they are alive. So I will close for this time.

JONATHAN LEE.

Butler Co., Ala.,
Oct. 3rd, 1858.

☞ Brother Lee will please be informed that we find him marked paid on our books up to Oct. 1854. At any convenient season with him, he can send on his remittance.—ED.

Wm. Gilliland, of Tenn., will please be informed that his remittance for 1857 failed to come.

Receipts

N. C.	Abner C. McDowell to Nov. 59,	$1 00
"	Theo. Atkinson for Dempsey Gay to Aug. 59,	1 00
Tenn.	Wm. Gilliland to April 58, (to April 57 failed to come,)	1 00
Ark.	Samuel W. Smith to Nov. 59,	1 00
"	John S. Daniel for 57,-8, '9, and J. W. H. Daniel to April 58,-9,—total,	5 00
Ky.	Thos. Vass for self for 57, Robert A. Vass to Nov. 59,	2 00
Ala.	Everet Eatman and Wm. Harrison to Oct. 59,	2 00
Miss.	S. W. Clay for Elizabeth Knox to '60	15 00
"	S. W. Clay for Evoliner Nunery to Nov. 59,	1 00
"	Ivey Herring to '60,	1 00
Fla.	John H. Molphurs to July 59,	1 00

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Any person, company or Church, sending me the money, in advance, for a dozen books at the above prices, shall have one book extra of the same quality of the dozen so ordered; or, if the dozen shoul embrace some of each quality, then the extra book shall average with the dozen thus ordered,—and I will pay the postage on all the books myself when they are mailed.

Address letters to me at Greenville, Butler County, Alabama.

BENJAMIN LLOYD.

Greenville, Ala.,
April 20, 1858.

AGENTS.

N. Carolina. Hosea Fountain, Isaac Wrigh Peter Jones, Wm. George, M. V. Wilson, Wm. V Harris, Henry Shepherd, Elds. C. B. Hassell J. R Croom, R. W. Hill, Josiah Smith, John H. Daniel J. H. Keneday, James Wilson, W. M. Rushing, R D. Hartt, Wm. H. McKinney, Aaron Davis, Wm R. Hyman, L. Bodenhamer and Samuel Tatum G. F. Nethercut, Ebenezer Morrow, Wm. Barne Simpson Latta, Matthew Wilder, S. Hassell, Jesse C. Knight, R. Ryals, Robert Hatcher, Henry Stephens, Josiah Houlder, C. T. Sawyer, A. B. Bain Wm. Welch, L. B. Bennett, Mrs. Esther Recce Albert Cartwright, Q. A. Ward, Wm. Thigpen, S' James B. Woodard, Hudson Stephens, Josiah Coats Daniel Turlington. Green Bridgman, Edward W Airs, Samuel Sadler, Hudson Stephens, Justus Parrish, G. J. Green, K. L. Pender, Abram ilde Jeremiah Batts, Benj. Flemming, Wm. F. Be Alfred Horn, Wm. V. Wilder, Wm. E. Stone, Wm Rouse, Sen'r, Allen W. Wooten, James W. Arnold Elders D. Phillips, Wm. A. Ross, John Stadlar and James H. Sasser; E. G. Clark, James Carney, Wilson Tilghman, Jesse W. Leigh, Geo. Howard

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Georgia. Elders Jethro Oates, Eli Holland Isaah Parker and Prior Lewis; Isham Edwards, Wm. Gay, Wm. H. Hogsett, Eld. E. Rines, L. Phillips A. W. Morgan, John McKinney, John R. Russell, Z A. Fowleo, Wm. A. Nix, Daniel Gentry, Matthew Caldwell, Jetse Pollock, Ezra McCrary, John Barwick, James Haskins, James Hancock, Samuer Sheets, John Hammond.

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Tennessee.—Naum Powell, L. B. Stephens, Wm McBee, John Turner, Wm Shelton, Wm Gilliland, Dennis Tatum, John W. Reddick, Thomas Pittis, Samuel Day, Jacob Butcher, E. G Browning, Vincent Taylor, Anderson Brummett, Joel Rushing, Wm. Swain, J. B. Reager, Peter Smith, Dennis Springer, Samuel Thomas, C. J Shelton, John W. Burge, John D. Matthews, L. F Evans; Elders George Huffman, R. W. Fain, Wm Hunt, John Parker, P. A. Witt, Hosea Preslar.

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Virginia.—Rudolph Rorer, John S. Craddock, Charles Hopkins, Thomas W. Walton, Wm. G. Miller, Eelders Nathan Thompson and Silas Minter.

Texas.—C. W. Dollahite, Jacob Mast, Jeremiah Day, Alfred Hefner Isaac F. Wood.

Florida.—T. H. Hurst, Isham H. Bazzel.

TERMS.

☞ The Primitive Baptist is published on, or about, the second and fourth Saturdays in each month, at ONE DOLLAR per year, *payable in all cases in advance.*—FIVE DOLLARS will pay for *six copies subscribed for by any one person at any one Post Office.* Current Bank Notes *of as large size as five dollars*, where subscribers reside, will be received in payment.—A smaller amount than five dollars, out of this State, is preferable in gold. Money mailed in the presence of Post Masters, and sent to us, is at our risk. Letters and communications should be distinctly directed to "Editor Primitive Baptist, *Milburnie, N. C.*"

Job Printing

*OF ALL KINDS, PROMPTLY EXECUT*ed at the Office of the *Primitive Baptist*, about nine miles East of of Raleigh. Persons who cannot make it convenient to apply at the Office in person, will please leave their favors at the Store of Mr. P. Ferrall's, where we will get them, or direct them to Editor Primitive Baptist, Milburnie, N. C ☞ Charges will be moderate, and the work good.

BURWELL TEMPLE

THE PRIMITIVE BAPTIST.

B. TEMPLE, EDITOR. } "COME OUT OF HER, MY PEOPLE." { J. A. TEMPLE, [illegible]

Vol. 26. *Raleigh, N. C., March 5, 1864.* No. 1.

COMMUNICATIONS.

For the Primitive Baptist.

Scotland Neck, N. C., Jan. 21, 1864.

DEAR BROTHER IN CHRIST:

As it is said that in former days, "they that feared the Lord spake often one to another: and the Lord hearkened and heard them; and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name:" and as I am deprived of thus holding intercourse with the [illegible] of truth and rigoteousness in person, and feeling it to be both my privilege and duty to bear my feeble testimony to the grace and mercy of our God, I am thus prompted to pen these lines. I am an entire stranger to you, yet I trust we are children of the Household of Faith; having been made by grace through faith "heirs of God, and joint-heirs with Christ;" even "to an inheritance incorruptible, and undefiled, and that fadeth not away."

Although you are an old soldier in the cause of Christ, and have been long marching, fighting and contending for the truth as it is in Jesus, and that liberty which will make us free indeed; yet I trust you will not deem it improper, for one as young as myself thus to address you. The grace of God is the theme of my soul, and in his service do I ever desire to be engaged. I do indeed feel, that the Holy Spirit, the Heavnly Comforter, is my blessed companion, and much more sensibly do I realise his consoling presence, in these days of fiery trials and heart-rending affliction. I truly feel that he is "the Balm in Gilead;" the "bright and morning star;" the 'Rock of ages;' 'the shadow of a Great Rock in a weary land;' 'the only true place of refuge; the only name given whereby sinners can be saved; the Chiefest among ten thousand and altogether lovely;' and I humbly trust my blessed Redeemer and eternal portion; my All and in All for time and eternity; and I do humbly rejoice in the hope, that He has bought me with a price, and not redeemed me 'with corruptible things, as silver and gold, but with the precious blood of Christ;' and 'brought me up also out of a horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings: and put a new song in my mouth, even praises unto our God;' 'who hath saved us and called us with a holy calling, not according to our works, but according to his own purpose and grace.'

It is my constant desire, that my heart may be continually attuned to prayer and praise; that my faith may be increased, my hope confirmed, and that I may be perfected in love; that I may have that true and living faith which

worketh by love and purifieth the heart, and overcometh the world: that my heart and treasure may be laid up in heaven, and that I may ever bring forth fruits meet for repentance, and be conformed unto Christ and transformed from this world. That our God may ever be a guide to my feet and a lamp to my pathway, keeping my tongue from evil and my lips that they speak no guile; that I may ever be found in the right way which leadeth to a city of abiding habitation, seeking another and better country, even the Heavenly Jerusalem; having the hope "that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens;" and may at last receive the welcome news, "Child, your Father calls; come home;' 'enter thou into the joy of the Lord."

Thus feebly am I enabled to testify of my humble hope and fervent desire in Christ, from which you can judge whether I have ever tasted of the good things of the kingdom, and found Christ precious to my soul. Whether I have or not, I do feel an hungering and thirsting after righteousness, and long to be perfect, even as our Father which is in heaven is perfect. I indeed feel to be a pilgrim and stranger in a wilderness land, and find much to my sorrow, that no righteous fruits nor good deeds can I see in myself, while I can behold them so abundant in others, and oft would the enemy of souls seek to convince us, that we had no part nor lot in the matter.

But notwithstanding all, how blessed is the hope of the true christian; for we are assured, "that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord."

There is no God like unto our God. Let us praise him with our whole heart, and seek to be sober, and watch unto prayer.

I feel that salvation by grace must be the theme of every regenerated soul, "for by grace are ye saved, through faith; and that not of yourselves, it is the gift of God: not of works, lest any man should boast."

'Twas grace that quicken'd me when dead;
'Twas grace my soul to Jesus led;
And if I lisp a song of praise,
Each note shall echo grace, free grace,

Free grace can death itself outbrave,
And take its sting away;
Can soul's unto the utmost save,
And them to heaven convey.

May I be found a living stone,
In Salem's streets above;
And help to sing, before the throne,
Free grace and dying love."

Although we are mated sinners against a Holy God, deserving nought but utter banishment from his presence; yet through his great love, with which nought can compare, the sinner saved by grace is raised from the lowest depth of degradation, to a seat at God's right hand, receives the greatest blessing, and richest legacy which can be bestowed on mortal—even the pearl of great price, the heavenly treasure, and eternal inheritance, and that joy, peace, happiness, and liberty which shall endure forever. Well can we exclaim,

'I would not live alway—no, welcome the tomb,
Since Jesus hath lain there I dread not its gloom;

For,

"Who, who would live alway, away from his God,
Away from that heaven, that blissful abode,
Where the rivers of pleasure flow o'er the bright plains
And the noon-tide of glory eternally reigns.
There saints of all ages in harmony meet,
Their Saviour and brethren transported to greet;
While the anthems of rapture unceasingly roll,
And the smile of the Lord is the feast of the soul."

Oh! how rich, full, and free are the

blessed promises of our God of comfort, consolation, and encouragement, to the humble and contrite soul, the returning prodigal, the sinner saved by grace.—Words are inadequate to express the peace and joy of our soul while contemplating the glories of the sinner's redemption. With what humble joy does our soul expand while perusing his holy word! How true and comforting is this promise, "call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me." "He shall deliver thee in six troubles: yea, in seven there shall no evil touch thee." "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." "God is our refuge and strength, a very present help in trouble: therefore we will not fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof." "O, give thanks unto the Lord! for he is good: for his mercy endureth forever. Let the redeemed of the Lord say so, whom he hath redeemed from the hand of the enemy." O come, let us sing unto the Lord: let us make a joyful noise to the Rock of our salvation."

Oh! that all our dear brethren and sisters may prove true to themselves, their country, and their God, during all these perilous times, and seek to edify, comfort, and enlighten each other through your columns while we are surrounded with gross darkness, and the lovers of God and truth are so few and far between, the Zion of God appearing indeed to be hid for a season, and scattered hither and thither.

But may the joyful day ere long come, for which many of us so anxiously look and with delight anticipate, when the glory of the Lord shall fill the earth, and both friend and foe be brought by the saving grace of our God, humble at his mercy seat. When order shall be brought out of confusion, and salvation out of ruin; and the light of his countenance lifted upon us reconciled; when poor sinners shall be heard everywhere enquiring, 'what they shall do to be saved,' and even that blessed time when "Nation shall not lift up sword against nation, neither shall they learn war any more:" and many shall say, "O! house of Jacob, come ye, and let us walk in the light of the Lord."

When the captive shall be delivered; and the weary and heavy laden find peace, rest, and joy in their Redeemer; and we shall receive the oil of joy for mourning, and the garment of praise for the spirit of heaviness. Our God has all power in heaven and on earth and he alone can help and deliver us.

O may we all be kept by the grace and power of our God from every wicked and false way, that we may be able to realize the blessings for which we patiently wait in hope. May we live the life of the righteous, and have our last end to be like his, and be able to say with righteous Paul, "I have fought a good fight, I have finished my course, I have kept the faith: and be prepared to depart in the full triumphs of the christian's faith when our pilgrimage is ended, and say, "O death, where is thy sting? O grave, where is thy victory?" The sting of death is sin; and the strength of sin is the law: but thanks be to God, which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye steadfast, immovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." Fearing I have already wearied you I must close. Your sister in hope of a blessed immortality,

S. N. BIGGS.

P. S. Dear brother, I have received one No. of your paper, which I believe is the only one devoted to our cause in the Confederacy. I hope you will be ably sustained, so that the children of God may be greatly edified thereby.—Seeing that case of sister Stewart with your remarks annexed, and desiring to discharge my duty in the service of my Lord and the good of his glorious cause, I enclose to you the widow's might of $10, to help you to send good news and glad tidings to our Father's chrildren who desire but cannot obtain, and would gladly do more if my circumstances would admit. If this scroll should meet with your approval, dear brother, you are at liberty to insert it in your colums, if not, consign it to the flames.

S. N. BIGGS.

For the Primitive Baptist.

N. C., Johnston Co., Nov. 24th, 1863.

BELOVED BRO. TEMPLE:

I once more take my pen in hand to write a few lines for the *Primitive*.

My mind is and has been roving over the Word of God, believing that all things that are to come on the Church were written by the prophets and apostles. I think the book of Revelation is fast fulfilling, and it will be as plain a book for the comfort of the Church as any book in the Word of God. When it is fulfilled it will be understood, and when understood it will be food and clothing to the Church.—The Church is not of the world, as Christ is not of the world, and Jesus reveals himself to his sheep as he does not to the world. In this world she (the Church) is to have great tribulation, but in Christ peace: "Be of good cheer, I have overcome the world," and thus our enemies are all conquered, and can get only to the heel, for the serpent cannot get off of his belly, for on his belly shall he go all the days of his life, and dust shall he eat. This is his meat, and in this scope he ranges. Here is where Cain appeared—here is where Baal lives—here is where Balack's dumb ass spoke and rebuked his madness, for his lust was for the serpent's meat—it shines like gold and silver—and here is where the present Missionary institutions run; stop the serpent's meat and our troubles would stop.—But Jesus says in his word, Ye shall have tribulation, but in me ye shall have peace.

So I will give you some of my thoughts on the times in which we live, and they may pass for what they are worth: if worth nothing, cast them away; if they cannot be condemned, take care of them, is all I charge; for freely I received, and freely give.

John saw a book, which was sealed on the back with seven seals; and no one in heaven or under heaven could open that book; but the lion of the tribe of Judea, prevailed, and loosed the seals and looked therein. I have thought that in the openings of this book under each seal there would be some mysterious works to this world, and surely be a downfall to Babylon; and have thought our time was very near the close of the fifth seal, and in the opening of the sixth seal there will be an entire overthrow of these present ungodly institutions, and the Church will be free again, and there will be but one religion practised under the same "One Lord, one Faith, one Baptism," and one practice, and the dead will not live in one thousand years.

And John saw a beast rise up out of the eath, having two horns, like a lamb.—Rev. 12 and 13 cs. He saw "a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelves stars. And she, being with

child, cried, travailing in birth, and pained to be delivered. And there appeared another wonder in heaven; and behold, a great red dragon, having seven heads and ten horns, and seven crowns upon his heads." All this I think was in this world, in the militant kingdom. These seven-headed beasts I think are the seven fallen attributes of man, and his reign, when clothed with religious power, makes his garment red with the blood of the saints. I think he reigned with full power at times, and in different kingdoms of the world, from the days of John the Baptist until John the Revelator saw one of the seven heads as it were wounded to death; and I think that was the time that the earth opened her mouth and swallowed up the flood which the dragon cast out of his mouth, that he might cause the woman to be carried away of the flood; for God gave the woman the wings of a great eagle, and she flew into a wilderness, to a place that God prepared for her, where she was nourished for a time, and times, and half a time, from the face of the serpent. The measure of time I do not understand, but this I do: This has been an asylum for all nations to flock to from persecution, and the Church has had rest; and I think that the flood was swallowed up by the active earth—by men who desired to serve God and not be priest-ridden. In the 13th chapter, John saw one of the seven heads wounded as it were to death, and says nothing about the other six.—These six heads, as fallen attributes of man, have been alive all the time, and in this range they have been busily at war; and here Joel says, That which the palmer-worm hath left hath the locust eaten; and that which the locust hath left hath the canker-worm eaten; and that which the canker-worm hath left hath the catterpillar eaten. So what human nature does not destroy in one generation it does in the next.

John saw another beast rise up out of the earth. This beast had two horns like a lamb, and exercised all the power of the first beast; and spake as a dragon, and caused the earth and them that dwelt therein to worship the first beast, whose deadly wound was healed. I feel sure in my mind, that right here in America this beast has or will rise out of the earth, and all other kingdoms of the world will partake with it—as the flow of blood runs all over a man, so will this ungodly reign cover the earth. It is of the eight beasts and of the seven, and he is to rise, having two horns, and is to speak as a dragon. What is more like a dragon than the roar of cannon? What is more like lamb's horns than to have so many "good institutions?"—As the horns are members of the beast, time will reveal this one thing, I feel convinced: it is at the door of religion, and political things will make the horns. It will come there; but I think this will make the beast, and will reign in two kingdoms by uniting: and I think they are now both North and South two as wicked kingdoms as ever were, and will be in conjunction in some way, so as to bring their institutions together; and out of the very same earth that swallowed up the first flood of water, this same beast will rise or is now up, and his life will be 666 different denominations. Some of my superiors think there will be a national church established by law. I think its power will be any one out of 666, each free, one as another; and you as well as I can buy or sell, if we will receive their mark. I do fully believe these things are at the door.—When the fig-tree puts out know, ye, that summer is near, even at the door. Know ye not, brother, that the day of the Lord cometh as a thief in the night?

But ye are not of the night, nor of darkness, that that day should overtake you. My feelings are a bad criterion to go by, and my light may be dark; if so, how great is that darkness!

My neighbors know that I have spoken of bad times when we had good times.

Brother, I am 48 years old the 26th of next January, and have never planted an orchard for myself, that was an orchard, until 12 months ago last spring. If I do not get an apple nor any of the benefits myself nor my children, some body will reap the fruit, in peace; for as God is Lord of all, these ungodly men cannot live to reign. I think this is the last war, and there will be no more peace until anti-christ takes its fill and is overthrown, and I think it will be in a quick time, when she is full. So I sing in bad weather and cry in good,—There is peace ahead to the Church!

These "evangelisers" have promised to fill every house with peace and direct an altar in every house; but now they have filled every house with weeping and heavy lamentation and wo! I have lost my son-in-law in this war, and my son is in it; and Oh! how I and all my family mourn. My daughter has the loss of her husband, having two fatherless children. O God, keep me from those wicked and bloody men. I want to withdraw from all sin, and make all things as they are in the pattern. I want to inquire for the old way and walk therein. If the north would go back to their father's track, I would go with them. I wanted to stay with them if we could have lived in peace and they would have lived as our fathers placed us. But as I cannot think they will inquire for the path which their fathers trod, keep me and mine from the uncircumcised.

I have written this as one who wishes Zion well. There may be a trying time just ahead—there may be too many of us who are called Primitive Baptist; if so, we shall be sifted. Those that are with Jesus are called *chosen* and *faithful.*

May God preserve and keep us in this and all time, is my prayer. Farewell; live in peace with one another, and the God of peace be with you.—Amen.

JOSIAH COATS.

For the Primitive Baptist.

Henry Co., Va., Jan. 14, 1864.

DEAR BRO. TEMPLE:

Being surrounded by so many unavoidable circumstances since I received your much beloved and welcome paper, and seeing I was an agent for the paper, I have failed hitherto for the want of paper and opportunity; but I now send you the names of ten subscribers and myself, making eleven, and the remittance for the same. * * * * Please receive it, as it comes from friends to you and that great cause in which you are engaged.

Now brother Temple, I sincerely wish I was capable of writing in your valuable paper, inasmuch as I desire to return to my dear brethren and sisters the nutriment of soul that they have afforded to me in your sweet messenger; but I am almost seventy-four, with a large family, and no person to attend to my business but myself and an old afflicted companion; and having a number of children and grand children scattered over this vast continent, and some where I cannot see nor hear from them. One of my sons fell in battle, leaving his widow and eight little children, which I have to attend to; also three other sons that have been in the war, and now expect to start again shortly. So war-bonds, affliction and trouble await us on every hand. But thanks be to God who giveth us the victory through our

Lord Jesus Christ! for the Lord is a strong hold in the day of trouble, and he knoweth them that trust in him, and I believe if any people trust in him it is the real old Primitive Baptists. We understand that the fervent and effectual prayer of a righteous man availeth much; therefore, brother Temple and brethren and sisters, I do desire your prayers for me and mine, that our faith fail not. Let us pray with and for each other, for if we believe the God of battles does and will give us victory over sin, death and the grave, surely we ought to believe he will give us victory over the heathenish yankee enemies, who are invading our soil, our property, our liberty and everything that is near and dear unto us. I reckon I had better stop before I enter too far into the battle-field, for I like very well to cite to those heathenish yankees, for I judge they feel as large as Haman did when he stood next to the king and wrote with the king's ring upon his hand and sent it forth with the king's seal, and sent it out through all the kings realm, that on a certain day all the Jews therein should be put to death; and Mordecai and Esther, his neice and adopted daughter, were much troubled; nevertheless, Mordecai, who sat in the king's gate, could not nor would not rise and bow and reverence Haman. As Haman returned to tell his beloved wife how highly he was promoted, he said, but all this availeth me nothing so long as I see Mordecai the Jew setting in the king's gate. Then Haman's wife advised him to have a gallows erected, and speak to the king to have Mordecai hung thereon, and then go merrily to the banquet of wine. But the God of battles so decreed it that Haman was hung thereon.—Esther vii. 10. Esther, through the request of Mordecai, ventured her life before the king, contrary to law, to touch the top of the golden sceptre: then the king received her and asked what her petition was.—She said, if it please the king and I have favor in thine eyes, let it be written, to reverse the letters devised by Haman, the son of Hammedatha, the Agagite, which he wrote to destroy the Jews, which are in all of the king's provinces; for how can I endure to see the evil that shall come unto my people? or how can I endure to see the destruction of my kindred?—Esther viii. 4, 5, 6. So her petition was granted, and the day that was set for their destruction was a day of rejoicing, and their enemies received the fate that they desired for them.—So, brethren and sisters, let us petition the King of kings and Lord of lords to revoke the wicked decree of those thievish and murderous yankees, that we may have a day of thanks giving and rejoicing in the presence of our God.

Brother Temple, it is now past nine o'clock, and I feel somewhat unwell, and fear, in jumbling something together, that will not be edifying to you nor to the brethren and sisters, therefore if it reaches your presence with its ill features and you think you can dress it, give it a dress and send it forth; if not throw it by and send on something that will be more edifying, and all will be well with me. I must stop for this time; perhaps I may write again if I should live to see my sky more clear, for it is a dark time with me now.

I remain your unworthy brother in bonds of affection.

SILUS MINTER.

For the Primitive Baptist.

Greenville, Pitt County, N. C.,
Jan. 25, 1864

MY DEAR BROTHER:—

I take the liberty of informing you that I have received two numbers of

the *Primitive*, which was a welcome messenger to me, and I feel anxious that it shall continue to come. I am well aware that I am considerably behind in my remittance, and have no excuse to make for it only negligence of myself, and I feel that it is my duty to ask pardon for such negligence; and if you had stoped your paper when I failed to send my remitttance you only would have done what was right, and I should have been treated just as I deserved.

Very dear brother, you will please find enclosed $15, ten dollars for myself and $5 for my much esteemed brother Henry Herrington. Brother Temple, if the $10 I send to you will more than pay you up to this time, you will please continue your paper, and if anything lacking you will please inform me of the same, and if God will I will try to make all right. I wish you to continue the *Primitive*: it is a welcome messenger to me. Brother Herrington wishes the paper continued. Direct as before to Greenville, N. C.

Dear brother Temple, these are the first lines I have ever addressed to you, and should not write these if any other opportunity had offered for me to send my remittance. I hope you will excuse me for the liberty I have taken, and when at a throne of grace remember me; and may the God of all grace be with you and lead you a quiet and peaceable life through this unfriendly world, is the desire of one that wishes you well. Yours in tribulation,

W. SHIVERS.

For the Primitive Baptist.

Randolph Co., N. C., Jan. 18, 1864,

DEAR BROTHER TEMPLE, BREHREN AND SISTERS:

Once more I take my pen to inform you that I have received three numbers of the *Primitive*, and was truly glad to receive them. I believe there are some that never reached our office. I would have written before now, but have had sickness in my family so that I could not get to see the brethren and sisters who took the *Primitive*. I sent my papers down to the members of Brush Creek church. I am in hopes they will make up a club and send on for the paper. I was greatly rejoiced when I received mine, so that I could hear from my brethren and sisters once more. I want them all to write. My mind is so distressed I cannot write.—My sons are all in the army, if living, and we have no preaching. I would rejoice if some of the ministering brethren were to come to Sandy Creek and Brush Creek and preach for us. I think brother Hill and brother Burns could come. Brother Temple, try and get some of them to come, and, when warm weather comes, come yourself.

I intend, if I can, to come to the Little River Association next fall, for I do want to hear you preach one time.

Dear sisters, I am in a cold and distressed situation, but am not alone.—You all know something about it.—But I want to live to see this war end, and see the time when we all can meet once more at our associations and have the blessed Gospel preached in its purity; and to talk of the goodness of God and his love towards us, poor worms of the earth, and to praise him for his redeeming grace in joining our voices together in sweet anthems of heavenly music to our Great Redeemer.

Sister Rebecca Phillips, I want to read a few lines from you—I would rather read many.

Brother Temple and brother Hassell, feed the sheep and lambs often through the *Primitive*.

Brother Bodenhammer and brother Burns, let us hear from you through

the *Primitive;* also brethren B. P. Pitt and James Carney: in fact I really desire to hear from you all.

Brother Temple, I will send you $3 in this to pay for my paper this year, and pray excuse my negligence. I sent you $1 by my son John to pay up my arrears. I hope you will be able this year, and many more, to feed the flock with the sincere milk of the word, and comfort mourners and warn sinners of their danger; and I hope the Lord will bless us all with the outpouring of his blessed Spirit on our hearts and on the hearts of our children and our neighbors' children.—It is my greatest desire upon earth.

Farewell, brethren and sisters,

ESTHER REECE.

For the Primitive Baptist

Dixie, (near Pleasant Gap) Pittsylvania County, Va., Jan. 16, 1864.

DEAR BROTHER TEMPLE:

If one so unworthy as I am should call you brother, I received the *Primitive* last night after dark, and was so delighted with the thought that it had not gone down, that I read it all before I went to bed, and was highly pleased with it, and especially to learn that there was a probability of its continuance. Please find enclosed $10. Send to subscribers as directed. * * * I hope many more will send on soon.

Brother Temple, carry on the *Primitive* if possible. I had rather pay $5 per year for it than do without it. I took four political papers, when I lived at Pleasant Gap, (having recently moved from there,) and I had rather do without every one of them than the *Primitive.*

I love to hear from the brethren, especially when they write so plain as brother Robert W. Hill does. I wish I could write that way, as I think it is so edifying and comforting.

Lest I worry your patience I will quit.

THOMAS W. WALTON.

For the Primitive Baptist

Camden, Miss, Dec. 26, 1863.

MY DEAR BRO. TEMPLE:

Through the power of Divine Providence, I see your much esteemed and cheering little paper has made its appearance again. I cannot express my delight. It seemed to be the token of some probable omen. You can imagine yourself in some part of the country where the vandal foe has spread his desolating wings over it, and continually threatening its entire ruin, without mail facilities for most part, and you would have some idea how one would feel thus situated, upon receiving even an occasional epistle of love from his brethren. But fancy, with all the aid of imagination, cannot reach the reality.

The silver trumpet, once sounded by old brother Joshua Lawrence, whom I never saw in the flesh, I see is still sounding through your messenger, though his mortal body is lying low in the tomb; and Oh! that the echo may rebound and vibrate until time shall be no more; for undoubtedly he was one of the master-gifts of God to his afflicted Zion. His epistle upon the *will*, though I had read it before, yet I read it again with eagerness and delight, and is certainly conclusive against the Arminian system of free will and free agency; at least I am satisfied that it will be so with all genuine and honest believers in Christ Jesus; and I would be glad the attention of the brethren could be called to the fact that the drift of his argument shows, clearly, that the Arminian notion of the will is not *free will*, but SOVEREIGN WILL. He shows, I think, clealy, that the will is free to act as it is acted upon, or in other words that the will is governed by the motive

previously embraced by the judgement, which in my judgment, produces the will; for without motive, under full consent or concurrence of the judgment, there is no will. For instance, to illustrate: if a man hath a child in a pit one hundred feet deep, in which it would inevitably perish in a few moments, the motive to leap into the pit and rescue the child would be very great; but he cannot will it until the judgment is consulted. He thinks, if I leap in, it will destroy my own life, and my life would be worth more than all the rest of my family, and to leap into the pit would be inevitable destruction to both. So here the judgment brings up a motive that overbalances the motive to rescue the child, and consequently the man wills to remain where he is. Or his judgment might determine that the leap is admissible—I can do it, and therefore I *will* do it. And the physical man is free to do it under such a judgment.—But let us reverse it and place the child in equal peril one hundred feet high; and here no sane man could will to leap to it, because his judgment would inform him that he could not do it, though he might desire it ever so much; and this shows that desire is one state or condition of the mind and to *will* is another. Now, in the above figure, if there had been no pit the child could not have fallen into it, neither could the father have had either motive or will to leap into it. So we see that the will is not an independent reality, but simply a state or condition of mind produced and caused to exist or to be, by the judgment, and as much subservient to the judgment as a creature is to its creator. The judgment is the result of reason, or that condition in which the mind rests satisfied upon a given number of facts or ideas, whether true or false, associated together by reason; and reason is simply the action or play of the mind upon ideas, whether true or false, received by perception, and perception is a peculiar power or principle given the brain or nervous system, the great author of nature, with all of his interest and unfathomable mysteries which finite minds have never been able to comprehend, much less explain. Now I should not wonder at great contrariety of opinion upon the power or faculty of perception; but to see men of talents and education so deluded as to make the will out an independent, determining reality, I must confess is a little strange, and really astounding, was it not for the fact, revealed in the word of God, that the natural mind cannot discern the things of the Spirit. It is plain to every man, that if our perception is perverted, our reason will be; and if the reason is perverted, the judgment will be; and if the judgment is perverted, a perverted *will* will be the result; and a perverted faith will be held; a perverted gospel will be preached and perverted practices of all kinds will be indulged in; and *viceversa*. So the will is free to be just what the judgment causes it to be, and to act just what the judgment causes it to act, the judgment being sovereign over the will, and reason over it, and reason in accordance to perception. So, dear friends and brethren, if this scribble should ever meet any of your eyes, let me say to you, that in my humble opinion a clouded perception is most to be dreaded and feared; and it is certain, if the word of God be taken as the rule, that there are two spirits that influence the minds of men in this present world, from which we receive our spiritual perception, viz: the spirit of truth and the spirit of error.—1st John iv. 6. And if our perceptions are received from the spirit of error, our reason will be erroneous—so the judgment—and we will act it out with a free good will; but when our perception is

from the spirit of truth, they are facts and reasoning from sound convictions, and our judgment is correct, and we *will* to cary it out, even against the natural desire of the flesh. And pretty much the same might be said of free agency. The Arminian system makes man a free sovereign, and Christ Jesus the agent. But this is from a perverted judgment. Man, according to my judgment, is nothing but an agent, and a free agent. (Here, brethren, you may think for a moment that you differ with me, but hold one moment.) Agent, implies one acting under authority from one having the sovereign right to grant it, and without authority he is no agent and not free to act; so the very authority that makes a man an agent makes him free to act to the full extent of his agency, beyond which his agency ceases, also his freedom. So there can be no kind of agent but a free agent: and not having room to write at greater length upon this interesting subject, I will try to define myself and stop.

Man in nature, is in error, and is the free agent to practice, preach and build up that error; in other words, he is the free agent of the devil, and his lust he *will* follow.

But, being renewed by the working of regeneration, and renewing of the Holy Ghost, he becomes the agent of truth or of God, which is truth, and is free to act in righteousness to the full extent of God's purpose in him. So man's free agency I admit, but free sovereignty I cannot grant him.

Like Brother Rowe, I have missed the subject that I set out to write about, but, unlike him, I fear I have missed every thing. So if you think this worth anything, use it; if not, cast it away, and no harm to my feelings will be done,

THOMAS L. COTTON.

Your other letter is at hand.—ED.

PRIMITIVE BAPTIST.

Raleigh, N. C., March 5, 1864.

Beloved Brethren and Friends:—You no doubt expect some editorial remarks in this number on some subject. We have been casting about in our mind for some subject to write on, feeling desirous to be of some service to the flock of God in this day of trouble.—We should be glad that we could be of some service to the Church of God as an instrument in his hand, if it be God's will. We know we are but a poor worm of the earth, needing the instruction of our brethren, and especially the instruction of the Holy Spirit. We have finally concluded to take some notice of the 12th verse of the 4th chapter of Solomon's Song, which reads as follows: "A garden enclosed *is* my sister, *my* spouse; a spring shut up, a fountain sealed." Without commenting on the preceding verses, showing in the most lovely language the sacred nearness of the Church of God to himself, we shall proceed to give a few thoughts on the text; 1st, taking notice of the garden; 2nd, the enclosure of it; 3rd, the sisterhood; 4th, the spouse; 5th, a spring shut up, and 6th, a fountain sealed, if God will assist us. We design to be as brief as we can in trying to make our ideas understood.

1*st.* "A garden" is a chosen spot of earth, within itself no richer than the surrounding earth. The owner of it has a right of choice, which is made before the first lick is actually struck.—The dimention thereof is of choice also. This no sane man will deny. The garden is here used as a figure of the church of God, chosen in Christ Jesus: "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love."—Eph. i. 4. "But

we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you unto salvation, through sanctification of the Spirit, and belief of the truth."—2d Thess. ii. 13. Again: "Ye have not chosen me, but I have chosen you," &c. We have produced three evidences to prove that the Church of God was chosen by him, and "in the mouth of two or three witnesses every word shall be established."

2nd. "Enclosed." The enclosure of this garden consists of seven pannels, which completely and perfectly enclose it, which are the seven spirits or attributes of God. For I, saith the Lord, will be unto her a wall of fire round about, and will be the glory in the midst of her.—Zech. ii. 5. Then the Church is enclosed by the mighty power of God, so that no weapon formed against her shall prosper. The garden thus enclosed with all the blessed promises in the Gospel, is made rich by Christ becoming poor, that the Church might be rich.—rich in grace through faith—endurable riches, where moths do not corrupt nor thieves break through and steal. Then, as the landlord hath chosen the ground and enclosed it, he then makes it rich by his own will and purpose, that it may bear the fruit of hope, faith and charity. So the Lord makes many rich in every needful grace—lilies and pomegranates bud, and all the sweet spices flow: I put forth their sweet perfumes of praise, glory and honor, and might and majesty be ascribed to God for redeeming grace, with a growth in grace and in the knowledge of the truth, as it is in Christ Jesus our Lord.

3rd. "*Is my sister, my spouse.*" How is the Church Christ's sister and spouse? She is Christ's sister because the Father of Christ is the Father of the Church; hence Christ taught her to say, Our Father which art in heaven. Again, says Christ, "Touch me not: for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father and your Father, and to my God and your God."—"I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee."—Ps. i. 7. As an expression by Paul, the Church is begotten through the Gospel. For "though ye have ten thousand instructers in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the Gospel." Then Christ is the Church's elder brother, the first begotten.

"*My spouse.*" A spouse is one given in marriage, or a married person.—Now the espousal of the Church to Christ, is brought to view in a figure as follows: "Fear not, Joseph, to take unto thee Mary thy wife" Joseph had not at that time taken Mary to wife, yet she was his wife by gift; and the espousal or gift took place in eternity, and in time actually married. "Turn, O back-sliding children, saith the Lord; for I am married unto you."—Jere. iii. 14. Thus the Church of God is sister to Christ, and Christ is her husband.

4th. "*A spring shut up.*" A spring of water has a fountain head, from which fountain flows the spring; and, spiritually, is the water of life springing up into everlasting life, from which the thirsty soul drinks.—Rev. xxii. 17.—Then we understand the spring here alluded to, to mean the grace of God in the heart, shut up from the carnal mind. The "natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."—1st Cor. ii. 14. This spring of water of life is in a man shut up, in the spouse of Christ, while it satisfies and rejoices the heart,

yet she (the Church) cannot tell of its beauty and glory she feels—it is shut up beyond expression—the poor soul can only tell a little of it now, and a little at anothher time, and never in life tells all about it. Hence, says the Apostle, O the depth of the wisdom and knowledge of God, while in the enjoyment of even a glimpse of the riches of his grace; but cannot tell all about it. Just a little glimps of his power and goodness bestowed, prepares the heart with a desire for more. Like the queen of Sheber, who took a look at the temple and said, The half had not been told her.

5th. "*A fountain sealed.*" This fountain, we understand, alludes to Jesus Christ. "In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem, for sin and for uncleanness."—Zech. xiii. 1. "I will give unto him that is athirst of the fountain of the water of life freely." —Rev. xxi. 6. Then is Christ the Way, the Truth and the Life—the fountain of love, joy, peace and righteousness—an inexhaustible fountain of faith, hope, charity; these three, but the greatest of these is charity—is a fountain of wisdom and understanding. Of this fountain an innumerable company have partaken, and yet it is a fountain undiminished; and by its operation the children of God know eachother and love eachother, even those whom they never saw, nor never expect to in this mortal life; and experience at times that joy which is shut up from the world in the Church, and Christ in the Church and in God completely shut up: I in you and you in me and I in the Father. For ye are dead, and your life is hid with Christ in God. O, what a heavenly secret is this! for the secret of the Lord is with his people.

"*A fountain sealed.*"—Sealed by the blood of the everlasting covenant—sealed by all the Gospel promises: "That the promises might be sure to all the seed"—and the promises of the Gospel are yea and amen to them that believe. Yes, sealed to be heirs of God, and joint heirs with our Lord Jesus Christ. God hath set to his seal, The Lord knoweth them that are his. Sealed to the day of redemption. A seal is to enclose or make sure to whom it is directed, and is for none other than the specified one—carried safely by the Holy Ghost to the peculiar person.

We might go on from page to page to fill the *Primitive*, but must give way to our highly esteemed correspondents.

Advance of the Primitive.

Dear Brethren and Friends:

When we put the *Primitive* to $3, we thought it would cover all expenses whether we were remunerated thereby or not, as we did not desire to extortion on you; but everything has gone up so extremely high, owing to war, scarcity and depreciated currency, that we cannot near cover the expenses of the *Primitive* at its present terms, and believing, and almost knowing, you all, scarcely without a discenting voice, are willing to support the *Primitive* at any reasonable price, and as several have already sent on $5, stating that it was not too much per year, (we knew this,) and others who only sent $3, expressed themselves willing to pay $5. Now, when necessity compels us, our terms from this issue will be $5 per year.—We think this is very reasonable, compared with everything else, and hope to have an early and prompt response from our brethren, sisters and friends. Now is the time to subscribe, this issue being the commencement of the 26th volume, and money very plentiful and *cheap*. We hope the brethren and friends will send no "money" struck upon the faith or credit of any incorporated or unincorporated city or village, as such will not pass here.

We have been patiently waiting to hear from all our subscribers (not already heard from since Oct. last,) and have heard from a goodly portion of them; and as many are doubtless within the enemy's lines, so we cannot hear from them, now, therefore, all that we have not heard from since Oct. last and those we may not hear from by the 15th of April next, we expect to erase their names from our books, taking it for granted that they are either dead, moved away, in the enemy's lines, or don't care for us nor the cause in which we are engaged.

There is a large amount due us from a great many of these subscribers; but we had better lose it than to keep sending the paper and losing more.

We have received a lenghty article from brother C. B. Hassel, of this State, titled "Notes on the War," which, (as usual from him.) is rich, and will be read with deep interest by lovers of truth. It will appear in our next issue. Now is the time for new subscribers, beginning with the new volume.

We have also received a reply from brother Thos. L. Cotten, of Miss., to brother R. W. Hill, giving a history of the character of the "*new comet*," or Two-Seed doctrine. There appeared some errors in brother Hill's letter, and one of them was the phrase alluded to by brother Cotten "*New comet*," as published, should read "NEW COMER," as in the copy. We make this correction in justice to brother Hill, and in order for brother Cotten to change "*comet*" to "COMER," if he thinks proper.

In order to extend the circulation and secure the permanence of the *Primitive*, let every minister having the care of churches, and who feel an interest in its existence and the cause it advocates, put the case before their respective congregations, and act as agents in forwarding subscriptions and remittances for them—then the paper will go up.

Receipts.

Ala.	John Gray for self, J. M. Gray and Rebecca Norris for 64, $1 for charity papers,	$10 00
"	Mrs. N. A. Cheatham up to and for 64,	5 00
"	Dempsy Daniel for self, and Thomas Daniel up to and for 64,	15 00
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"	John Walding for 64,	3 00
"	Richard Good for 64,	3 00
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"	Tim. Barrett for 64,	5 00
"	Amanda Davis (arrears) for her father,	6 00
"	Eld. J. W. Carter, G. A. Weathersbo' and H. I. Engrom for 64,	9 00
"	Tim. Barrett for Miss Sarah A. Lee for 64,	3 00
"	W. G. Taylor for F. M. Cargill and J. Dean for 64,	6 00
"	Sarah Sanders up to and for 64,	5 00
Ga.	W. W. Hogsett for 64,	5 00
"	John McKenney for 64,	3 00
"	Darling Creed for 64,	3 00
"	J. F. Barber for Millege Davis for 64,	3 00
"	Allen Brown, P. M., for Mark Rowe, J. E. Brown and John Pearson for arrears, and Moses Brown and W. Brown for 64,	15 00
"	Martha A. Matthews for 64,	3 00
"	Elder J. Rowe for self, W. G. Almond, A. G. N. Wilson, J. H. Miller, Miss Nancy V. Byers and S. H. English for 64,	12 00
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"	Jas. S. Bourland to Ap'l. 64, and E Gardner for 64,	6 00
Fla.	Harley Jones for self, Sarah Blount, Amie Parmenter and Rachel Roe, for 64,	15 00

☞ Receipts of N. C., S. C. and Va. crowded out.

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S. C.—J. D. Sansberry, Timmonsville.

Ala.—Dempsey Daniel. Warsaw.

TERMS.

☞ The PRIMITIVE BAPTIST is published on, or about, the second and fourth Saturdays in each month, at FIVE DOLLARS per year, *payable in advance*.—TWENTY-FIVE dollars will pay for *six copies subscribed for by any one person at any one Post Office* Current Bank Notes where subscribers reside, will be received in payment, as well as Confederate Notes, or Gold or Silver. Money mailed in the presence of Post Masters, and sent us, is at our risk. Letters and communications should be distinctly directed to "EDITOR PRIMITIVE BAPTIST, RALEIGH, N. C.," and in all cases prepay the postage.

Job Printing,

OF ALL KINDS, PROMPTLY EXECUTED at the Office of the *Primitive Baptist*, about nine miles east of Raleigh. Direct your favors to us at Raleigh, Wake County, N. C.

☞ Charges will be moderate, and the work good.

BURWELL TIMPLE.

THE PRIMITIVE BAPTIST.

B. TEMPLE, EDITOR. } "COME OUT OF HER, MY PEOPLE." { J. A. TEMPLE, [illegible]

Vol. 26. *Raleigh, N. C., March 5, 1864.* No. 1.

COMMUNICATIONS.

For the Primitive Baptist.

Scotland Neck, N. C., Jan. 21, 1864.

DEAR BROTHER IN CHRIST:

As it is said that in former days, "they that feared the Lord spake often one to another: and the Lord hearkened and heard them; and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name:" and as I am deprived of thus holding intercourse with the [illegible] of truth and rigoteousness in person, and feeling it to be both my privilege and duty to bear my feeble testimony to the grace and mercy of our God, I am thus prompted to pen these lines. I am an entire stranger to you, yet I trust we are children of the Household of Faith; having been made by grace through faith "heirs of God, and joint-heirs with Christ;" even "to an inheritance incorruptible, and undefiled, and that fadeth not away."

Although you are an old soldier in the cause of Christ, and have been long marching, fighting and contending for the truth as it is in Jesus, and that liberty which will make us free indeed; yet I trust you will not deem it improper, for one as young as myself thus to address you. The grace of God is the theme of my soul, and in his service do I ever desire to be engaged. I do indeed feel, that the Holy Spirit, the Heavnly Comforter, is my blessed companion, and much more sensibly do I realise his consoling presence, in these days of fiery trials and heart-rending affliction. I truly feel that he is "the Balm in Gilead;" the "bright and morning star;" the 'Rock of ages;' 'the shadow of a Great Rock in a weary land;' 'the only true place of refuge; the only name given whereby sinners can be saved; the Chiefest among ten thousand and altogether lovely;' and I humbly trust my blessed Redeemer and eternal portion; my All and in All for time and eternity; and I do humbly rejoice in the hope, that He has bought me with a price, and not redeemed me 'with corruptible things, as silver and gold, but with the precious blood of Christ;' and 'brought me up also out of a horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings: and put a new song in my mouth, even praises unto our God;' 'who hath saved us and called us with a holy calling, not according to our works, but according to his own purpose and grace.'

It is my constant desire, that my heart may be continually attuned to prayer and praise; that my faith may be increased, my hope confirmed, and that I may be perfected in love; that I may have that true and living faith which

worketh by love and purifieth the heart, and overcometh the world: that my heart and treasure may be laid up in heaven, and that I may ever bring forth fruits meet for repentance, and be conformed unto Christ and transformed from this world. That our God may ever be a guide to my feet and a lamp to my pathway, keeping my tongue from evil and my lips that they speak no guile; that I may ever be found in the right way which leadeth to a city of abiding habitation, seeking another and better country, even the Heavenly Jerusalem; having the hope "that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens;" and may at last receive the welcome news, "Child, your Father calls; come home;' 'enter thou into the joy of the Lord."

Thus feebly am I enabled to testify of my humble hope and fervent desire in Christ, from which you can judge whether I have ever tasted of the good things of the kingdom, and found Christ precious to my soul. Whether I have or not, I do feel an hungering and thirsting after righteousness, and long to be perfect, even as our Father which is in heaven is perfect. I indeed feel to be a pilgrim and stranger in a wilderness land, and find much to my sorrow, that no righteous fruits nor good deeds can I see in myself, while I can behold them so abundant in others, and oft would the enemy of souls seek to convince us, that we had no part nor lot in the matter.

But notwithstanding all, how blessed is the hope of the true christian; for we are assured, "that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord."

There is no God like unto our God. Let us praise him with our whole heart, and seek to be sober, and watch unto prayer.

I feel that salvation by grace must be the theme of every regenerated soul, "for by grace are ye saved, through faith; and that not of yourselves, it is the gift of God: not of works, lest any man should boast."

'Twas grace that quicken'd me when dead;
'Twas grace my soul to Jesus led;
And if I lisp a song of praise,
Each note shall echo grace, free grace,

Free grace can death itself outbrave,
And take its sting away;
Can soul's unto the utmost save,
And them to heaven convey.

May I be found a living stone,
In Salem's streets above;
And help to sing, before the throne,
Free grace and dying love."

Although we are mated sinners against a Holy God, deserving nought but utter banishment from his presence; yet through his great love, with which nought can compare, the sinner saved by grace is raised from the lowest depth of degradation, to a seat at God's right hand, receives the greatest blessing, and richest legacy which can be bestowed on mortal—even the pearl of great price, the heavenly treasure, and eternal inheritance, and that joy, peace, happiness, and liberty which shall endure forever. Well can we exclaim,

'I would not live alway—no, welcome the tomb,
Since Jesus hath lain there I dread not its gloom;

For,

"Who, who would live alway, away from his God,
Away from that heaven, that blissful abode,
Where the rivers of pleasure flow o'er the bright plains
And the noon-tide of glory eternally reigns.
There saints of all ages in harmony meet,
Their Saviour and brethren transported to greet;
While the anthems of rapture unceasingly roll,
And the smile of the Lord is the feast of the soul."

Oh! how rich, full, and free are the

blessed promises of our God of comfort, consolation, and encouragement, to the humble and contrite soul, the returning prodigal, the sinner saved by grace.—Words are inadequate to express the peace and joy of our soul while contemplating the glories of the sinner's redemption. With what humble joy does our soul expand while perusing his holy word! How true and comforting is this promise, "call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me." "He shall deliver thee in six troubles: yea, in seven there shall no evil touch thee." "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." "God is our refuge and strength, a very present help in trouble: therefore we will not fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof." "O, give thanks unto the Lord! for he is good: for his mercy endureth forever. Let the redeemed of the Lord say so, whom he hath redeemed from the hand of the enemy." O come, let us sing unto the Lord: let us make a joyful noise to the Rock of our salvation."

Oh! that all our dear brethren and sisters may prove true to themselves, their country, and their God, during all these perilous times, and seek to edify, comfort, and enlighten each other through your columns while we are surrounded with gross darkness, and the lovers of God and truth are so few and far between, the Zion of God appearing indeed to be hid for a season, and scattered hither and thither.

But may the joyful day ere long come, for which many of us so anxiously look and with delight anticipate, when the glory of the Lord shall fill the earth, and both friend and foe be brought by the saving grace of our God, humble at his mercy seat. When order shall be brought out of confusion, and salvation out of ruin; and the light of his countenance lifted upon us reconciled; when poor sinners shall be heard everywhere enquiring, 'what they shall do to be saved,' and even that blessed time when "Nation shall not lift up sword against nation, neither shall they learn war any more:" and many shall say, "O! house of Jacob, come ye, and let us walk in the light of the Lord."

When the captive shall be delivered; and the weary and heavy laden find peace, rest, and joy in their Redeemer; and we shall receive the oil of joy for mourning, and the garment of praise for the spirit of heaviness. Our God has all power in heaven and on earth and he alone can help and deliver us.

O may we all be kept by the grace and power of our God from every wicked and false way, that we may be able to realize the blessings for which we patiently wait in hope. May we live the life of the righteous, and have our last end to be like his, and be able to say with righteous Paul, "I have fought a good fight, I have finished my course, I have kept the faith: and be prepared to depart in the full triumphs of the christian's faith when our pilgrimage is ended, and say, "O death, where is thy sting? O grave, where is thy victory?" The sting of death is sin; and the strength of sin is the law: but thanks be to God, which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye steadfast, immovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." Fearing I have already wearied you I must close. Your sister in hope of a blessed immortality,

S. N. BIGGS.

P. S. Dear brother, I have received one No. of your paper, which I believe is the only one devoted to our cause in the Confederacy. I hope you will be ably sustained, so that the children of God may be greatly edified thereby.—Seeing that case of sister Stewart with your remarks annexed, and desiring to discharge my duty in the service of my Lord and the good of his glorious cause, I enclose to you the widow's might of $10, to help you to send good news and glad tidings to our Father's chrildren who desire but cannot obtain, and would gladly do more if my circumstances would admit. If this scroll should meet with your approval, dear brother, you are at liberty to insert it in your colums, if not, consign it to the flames.

S. N. BIGGS.

For the Primitive Baptist.

N. C., Johnston Co., Nov. 24th, 1863.

BELOVED BRO. TEMPLE:

I once more take my pen in hand to write a few lines for the *Primitive*.

My mind is and has been roving over the Word of God, believing that all things that are to come on the Church were written by the prophets and apostles. I think the book of Revelation is fast fulfilling, and it will be as plain a book for the comfort of the Church as any book in the Word of God. When it is fulfilled it will be understood, and when understood it will be food and clothing to the Church.—The Church is not of the world, as Christ is not of the world, and Jesus reveals himself to his sheep as he does not to the world. In this world she (the Church) is to have great tribulation, but in Christ peace: "Be of good cheer, I have overcome the world," and thus our enemies are all conquered, and can get only to the heel, for the serpent cannot get off of his belly, for on his belly shall he go all the days of his life, and dust shall he eat. This is his meat, and in this scope he ranges. Here is where Cain appeared—here is where Baal lives—here is where Balack's dumb ass spoke and rebuked his madness, for his lust was for the serpent's meat—it shines like gold and silver—and here is where the present Missionary institutions run; stop the serpent's meat and our troubles would stop.—But Jesus says in his word, Ye shall have tribulation, but in me ye shall have peace.

So I will give you some of my thoughts on the times in which we live, and they may pass for what they are worth: if worth nothing, cast them away; if they cannot be condemned, take care of them, is all I charge; for freely I received, and freely give.

John saw a book, which was sealed on the back with seven seals; and no one in heaven or under heaven could open that book; but the lion of the tribe of Judea, prevailed, and loosed the seals and looked therein. I have thought that in the openings of this book under each seal there would be some mysterious works to this world, and surely be a downfall to Babylon; and have thought our time was very near the close of the fifth seal, and in the opening of the sixth seal there will be an entire overthrow of these present ungodly institutions, and the Church will be free again, and there will be but one religion practised under the same "One Lord, one Faith, one Baptism," and one practice, and the dead will not live in one thousand years.

And John saw a beast rise up out of the eath, having two horns, like a lamb.—Rev. 12 and 13 cs. He saw "a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelves stars. And she, being with

child, cried, travailing in birth, and pained to be delivered. And there appeared another wonder in heaven; and behold, a great red dragon, having seven heads and ten horns, and seven crowns upon his heads." All this I think was in this world, in the militant kingdom. These seven-headed beasts I think are the seven fallen attributes of man, and his reign, when clothed with religious power, makes his garment red with the blood of the saints. I think he reigned with full power at times, and in different kingdoms of the world, from the days of John the Baptist until John the Revelator saw one of the seven heads as it were wounded to death; and I think that was the time that the earth opened her mouth and swallowed up the flood which the dragon cast out of his mouth, that he might cause the woman to be carried away of the flood; for God gave the woman the wings of a great eagle, and she flew into a wilderness, to a place that God prepared for her, where she was nourished for a time, and times, and half a time, from the face of the serpent. The measure of time I do not understand, but this I do: This has been an asylum for all nations to flock to from persecution, and the Church has had rest; and I think that the flood was swallowed up by the active earth—by men who desired to serve God and not be priest-ridden. In the 13th chapter, John saw one of the seven heads wounded as it were to death, and says nothing about the other six.—These six heads, as fallen attributes of man, have been alive all the time, and in this range they have been busily at war; and here Joel says, That which the palmer-worm hath left hath the locust eaten; and that which the locust hath left hath the canker-worm eaten; and that which the canker-worm hath left hath the catterpillar eaten. So what human nature does not destroy in one generation it does in the next.

John saw another beast rise up out of the earth. This beast had two horns like a lamb, and exercised all the power of the first beast; and spake as a dragon, and caused the earth and them that dwelt therein to worship the first beast, whose deadly wound was healed. I feel sure in my mind, that right here in America this beast has or will rise out of the earth, and all other kingdoms of the world will partake with it—as the flow of blood runs all over a man, so will this ungodly reign cover the earth. It is of the eight beasts and of the seven, and he is to rise, having two horns, and is to speak as a dragon. What is more like a dragon than the roar of cannon? What is more like lamb's horns than to have so many "good institutions?"—As the horns are members of the beast, time will reveal this one thing, I feel convinced: it is at the door of religion, and political things will make the horns. It will come there; but I think this will make the beast, and will reign in two kingdoms by uniting: and I think they are now both North and South two as wicked kingdoms as ever were, and will be in conjunction in some way, so as to bring their institutions together; and out of the very same earth that swallowed up the first flood of water, this same beast will rise or is now up, and his life will be 666 different denominations. Some of my superiors think there will be a national church established by law. I think its power will be any one out of 666, each free, one as another; and you as well as I can buy or sell, if we will receive their mark. I do fully believe these things are at the door.—When the fig-tree puts out know, ye, that summer is near, even at the door. Know ye not, brother, that the day of the Lord cometh as a thief in the night?

But ye are not of the night, nor of darkness, that that day should overtake you. My feelings are a bad criterion to go by, and my light may be dark; if so, how great is that darkness!

My neighbors know that I have spoken of bad times when we had good times.

Brother, I am 48 years old the 26th of next January, and have never planted an orchard for myself, that was an orchard, until 12 months ago last spring. If I do not get an apple nor any of the benefits myself nor my children, some body will reap the fruit, in peace; for as God is Lord of all, these ungodly men cannot live to reign. I think this is the last war, and there will be no more peace until anti-christ takes its fill and is overthrown, and I think it will be in a quick time, when she is full. So I sing in bad weather and cry in good,—There is peace ahead to the Church!

These "evangelisers" have promised to fill every house with peace and direct an altar in every house; but now they have filled every house with weeping and heavy lamentation and wo! I have lost my son-in-law in this war, and my son is in it; and Oh! how I and all my family mourn. My daughter has the loss of her husband, having two fatherless children. O God, keep me from those wicked and bloody men. I want to withdraw from all sin, and make all things as they are in the pattern. I want to inquire for the old way and walk therein. If the north would go back to their father's track, I would go with them. I wanted to stay with them if we could have lived in peace and they would have lived as our fathers placed us. But as I cannot think they will inquire for the path which their fathers trod, keep me and mine from the uncircumcised.

I have written this as one who wishes Zion well. There may be a trying time just ahead—there may be too many of us who are called Primitive Baptist; if so, we shall be sifted. Those that are with Jesus are called *chosen* and *faithful.*

May God preserve and keep us in this and all time, is my prayer. Farewell; live in peace with one another, and the God of peace be with you.—Amen.

JOSIAH COATS.

For the Primitive Baptist.

Henry Co., Va., Jan. 14, 1864.

DEAR BRO. TEMPLE:

Being surrounded by so many unavoidable circumstances since I received your much beloved and welcome paper, and seeing I was an agent for the paper, I have failed hitherto for the want of paper and opportunity; but I now send you the names of ten subscribers and myself, making eleven, and the remittance for the same. * * * * Please receive it, as it comes from friends to you and that great cause in which you are engaged.

Now brother Temple, I sincerely wish I was capable of writing in your valuable paper, inasmuch as I desire to return to my dear brethren and sisters the nutriment of soul that they have afforded to me in your sweet messenger; but I am almost seventy-four, with a large family, and no person to attend to my business but myself and an old afflicted companion; and having a number of children and grand children scattered over this vast continent, and some where I cannot see nor hear from them. One of my sons fell in battle, leaving his widow and eight little children, which I have to attend to; also three other sons that have been in the war, and now expect to start again shortly. So war-bonds, affliction and trouble await us on every hand. But thanks be to God who giveth us the victory through our

Lord Jesus Christ! for the Lord is a strong hold in the day of trouble, and he knoweth them that trust in him, and I believe if any people trust in him it is the real old Primitive Baptists. We understand that the fervent and effectual prayer of a righteous man availeth much; therefore, brother Temple and brethren and sisters, I do desire your prayers for me and mine, that our faith fail not. Let us pray with and for each other, for if we believe the God of battles does and will give us victory over sin, death and the grave, surely we ought to believe he will give us victory over the heathenish yankee enemies, who are invading our soil, our property, our liberty and everything that is near and dear unto us. I reckon I had better stop before I enter too far into the battle-field, for I like very well to cite to those heathenish yankees, for I judge they feel as large as Haman did when he stood next to the king and wrote with the king's ring upon his hand and sent it forth with the king's seal, and sent it out through all the kings realm, that on a certain day all the Jews therein should be put to death; and Mordecai and Esther, his neice and adopted daughter, were much troubled; nevertheless, Mordecai, who sat in the king's gate, could not nor would not rise and bow and reverence Haman. As Haman returned to tell his beloved wife how highly he was promoted, he said, but all this availeth me nothing so long as I see Mordecai the Jew setting in the king's gate. Then Haman's wife advised him to have a gallows erected, and speak to the king to have Mordecai hung thereon, and then go merrily to the banquet of wine. But the God of battles so decreed it that Haman was hung thereon.—Esther vii. 10. Esther, through the request of Mordecai, ventured her life before the king, contrary to law, to touch the top of the golden sceptre: then the king received her and asked what her petition was.—She said, if it please the king and I have favor in thine eyes, let it be written, to reverse the letters devised by Haman, the son of Hammedatha, the Agagite, which he wrote to destroy the Jews, which are in all of the king's provinces; for how can I endure to see the evil that shall come unto my people? or how can I endure to see the destruction of my kindred?—Esther viii. 4, 5, 6. So her petition was granted, and the day that was set for their destruction was a day of rejoicing, and their enemies received the fate that they desired for them.—So, brethren and sisters, let us petition the King of kings and Lord of lords to revoke the wicked decree of those thievish and murderous yankees, that we may have a day of thanks giving and rejoicing in the presence of our God.

Brother Temple, it is now past nine o'clock, and I feel somewhat unwell, and fear, in jumbling something together, that will not be edifying to you nor to the brethren and sisters, therefore if it reaches your presence with its ill features and you think you can dress it, give it a dress and send it forth; if not throw it by and send on something that will be more edifying, and all will be well with me. I must stop for this time; perhaps I may write again if I should live to see my sky more clear, for it is a dark time with me now.

I remain your unworthy brother in bonds of affection.

SILUS MINTER.

For the Primitive Baptist.

Greenville, Pitt County, N. C.,
Jan. 25, 1864

MY DEAR BROTHER:—

I take the liberty of informing you that I have received two numbers of

the *Primitive*, which was a welcome messenger to me, and I feel anxious that it shall continue to come. I am well aware that I am considerably behind in my remittance, and have no excuse to make for it only negligence of myself, and I feel that it is my duty to ask pardon for such negligence; and if you had stoped your paper when I failed to send my remitttance you only would have done what was right, and I should have been treated just as I deserved.

Very dear brother, you will please find enclosed $15, ten dollars for myself and $5 for my much esteemed brother Henry Herrington. Brother Temple, if the $10 I send to you will more than pay you up to this time, you will please continue your paper, and if anything lacking you will please inform me of the same, and if God will I will try to make all right. I wish you to continue the *Primitive*: it is a welcome messenger to me. Brother Herrington wishes the paper continued. Direct as before to Greenville, N. C.

Dear brother Temple, these are the first lines I have ever addressed to you, and should not write these if any other opportunity had offered for me to send my remittance. I hope you will excuse me for the liberty I have taken, and when at a throne of grace remember me; and may the God of all grace be with you and lead you a quiet and peaceable life through this unfriendly world, is the desire of one that wishes you well. Yours in tribulation,

W. SHIVERS.

For the Primitive Baptist.

Randolph Co., N. C., Jan. 18, 1864,

DEAR BROTHER TEMPLE, BREHREN AND SISTERS:

Once more I take my pen to inform you that I have received three numbers of the *Primitive*, and was truly glad to receive them. I believe there are some that never reached our office. I would have written before now, but have had sickness in my family so that I could not get to see the brethren and sisters who took the *Primitive*. I sent my papers down to the members of Brush Creek church. I am in hopes they will make up a club and send on for the paper. I was greatly rejoiced when I received mine, so that I could hear from my brethren and sisters once more. I want them all to write. My mind is so distressed I cannot write.—My sons are all in the army, if living, and we have no preaching. I would rejoice if some of the ministering brethren were to come to Sandy Creek and Brush Creek and preach for us. I think brother Hill and brother Burns could come. Brother Temple, try and get some of them to come, and, when warm weather comes, come yourself.

I intend, if I can, to come to the Little River Association next fall, for I do want to hear you preach one time.

Dear sisters, I am in a cold and distressed situation, but am not alone.—You all know something about it.—But I want to live to see this war end, and see the time when we all can meet once more at our associations and have the blessed Gospel preached in its purity; and to talk of the goodness of God and his love towards us, poor worms of the earth, and to praise him for his redeeming grace in joining our voices together in sweet anthems of heavenly music to our Great Redeemer.

Sister Rebecca Phillips, I want to read a few lines from you—I would rather read many.

Brother Temple and brother Hassell, feed the sheep and lambs often through the *Primitive*.

Brother Bodenhammer and brother Burns, let us hear from you through

the *Primitive;* also brethren B. P. Pitt and James Carney: in fact I really desire to hear from you all.

Brother Temple, I will send you $3 in this to pay for my paper this year, and pray excuse my negligence. I sent you $1 by my son John to pay up my arrears. I hope you will be able this year, and many more, to feed the flock with the sincere milk of the word, and comfort mourners and warn sinners of their danger; and I hope the Lord will bless us all with the outpouring of his blessed Spirit on our hearts and on the hearts of our children and our neighbors' children.—It is my greatest desire upon earth.

Farewell, brethren and sisters,

ESTHER REECE.

For the Primitive Baptist

Dixie, (near Pleasant Gap) Pittsylvania County, Va., Jan. 16, 1864.

DEAR BROTHER TEMPLE:

If one so unworthy as I am should call you brother, I received the *Primitive* last night after dark, and was so delighted with the thought that it had not gone down, that I read it all before I went to bed, and was highly pleased with it, and especially to learn that there was a probability of its continuance. Please find enclosed $10. Send to subscribers as directed. * * * I hope many more will send on soon.

Brother Temple, carry on the *Primitive* if possible. I had rather pay $5 per year for it than do without it. I took four political papers, when I lived at Pleasant Gap, (having recently moved from there,) and I had rather do without every one of them than the *Primitive.*

I love to hear from the brethren, especially when they write so plain as brother Robert W. Hill does. I wish I could write that way, as I think it is so edifying and comforting.

Lest I worry your patience I will quit.

THOMAS W. WALTON.

For the Primitive Baptist

Camden, Miss, Dec. 26, 1863.

MY DEAR BRO. TEMPLE:

Through the power of Divine Providence, I see your much esteemed and cheering little paper has made its appearance again. I cannot express my delight. It seemed to be the token of some probable omen. You can imagine yourself in some part of the country where the vandal foe has spread his desolating wings over it, and continually threatening its entire ruin, without mail facilities for most part, and you would have some idea how one would feel thus situated, upon receiving even an occasional epistle of love from his brethren. But fancy, with all the aid of imagination, cannot reach the reality.

The silver trumpet, once sounded by old brother Joshua Lawrence, whom I never saw in the flesh, I see is still sounding through your messenger, though his mortal body is lying low in the tomb; and Oh! that the echo may rebound and vibrate until time shall be no more; for undoubtedly he was one of the master-gifts of God to his afflicted Zion. His epistle upon the *will*, though I had read it before, yet I read it again with eagerness and delight, and is certainly conclusive against the Arminian system of free will and free agency; at least I am satisfied that it will be so with all genuine and honest believers in Christ Jesus; and I would be glad the attention of the brethren could be called to the fact that the drift of his argument shows, clearly, that the Arminian notion of the will is not *free will*, but SOVEREIGN WILL. He shows, I think, clealy, that the will is free to act as it is acted upon, or in other words that the will is governed by the motive

previously embraced by the judgement, which in my judgment, produces the will; for without motive, under full consent or concurrence of the judgment, there is no will. For instance, to illustrate: if a man hath a child in a pit one hundred feet deep, in which it would inevitably perish in a few moments, the motive to leap into the pit and rescue the child would be very great; but he cannot will it until the judgment is consulted. He thinks, if I leap in, it will destroy my own life, and my life would be worth more than all the rest of my family, and to leap into the pit would be inevitable destruction to both. So here the judgment brings up a motive that overbalances the motive to rescue the child, and consequently the man wills to remain where he is. Or his judgment might determine that the leap is admissible—I can do it, and therefore I *will* do it. And the physical man is free to do it under such a judgment.—But let us reverse it and place the child in equal peril one hundred feet high; and here no sane man could will to leap to it, because his judgment would inform him that he could not do it, though he might desire it ever so much; and this shows that desire is one state or condition of the mind and to *will* is another. Now, in the above figure, if there had been no pit the child could not have fallen into it, neither could the father have had either motive or will to leap into it. So we see that the will is not an independent reality, but simply a state or condition of mind produced and caused to exist or to be, by the judgment, and as much subservient to the judgment as a creature is to its creator. The judgment is the result of reason, or that condition in which the mind rests satisfied upon a given number of facts or ideas, whether true or false, associated together by reason; and reason is simply the action or play of the mind upon ideas, whether true or false, received by perception, and perception is a peculiar power or principle given the brain or nervous system, the great author of nature, with all of his interest and unfathomable mysteries which finite minds have never been able to comprehend, much less explain. Now I should not wonder at great contrariety of opinion upon the power or faculty of perception; but to see men of talents and education so deluded as to make the will out an independent, determining reality, I must confess is a little strange, and really astounding, was it not for the fact, revealed in the word of God, that the natural mind cannot discern the things of the Spirit. It is plain to every man, that if our perception is perverted, our reason will be; and if the reason is perverted, the judgment will be; and if the judgment is perverted, a perverted *will* will be the result; and a perverted faith will be held; a perverted gospel will be preached and perverted practices of all kinds will be indulged in; and *viceversa*. So the will is free to be just what the judgment causes it to be, and to act just what the judgment causes it to act, the judgment being sovereign over the will, and reason over it, and reason in accordance to perception. So, dear friends and brethren, if this scribble should ever meet any of your eyes, let me say to you, that in my humble opinion a clouded perception is most to be dreaded and feared; and it is certain, if the word of God be taken as the rule, that there are two spirits that influence the minds of men in this present world, from which we receive our spiritual perception, viz: the spirit of truth and the spirit of error.—1st John iv. 6. And if our perceptions are received from the spirit of error, our reason will be erroneous—so the judgment—and we will act it out with a free good will; but when our perception is

from the spirit of truth, they are facts and reasoning from sound convictions, and our judgment is correct, and we *will* to cary it out, even against the natural desire of the flesh. And pretty much the same might be said of free agency. The Arminian system makes man a free sovereign, and Christ Jesus the agent. But this is from a perverted judgment. Man, according to my judgment, is nothing but an agent, and a free agent. (Here, brethren, you may think for a moment that you differ with me, but hold one moment.) Agent, implies one acting under authority from one having the sovereign right to grant it, and without authority he is no agent and not free to act; so the very authority that makes a man an agent makes him free to act to the full extent of his agency, beyond which his agency ceases, also his freedom. So there can be no kind of agent but a free agent: and not having room to write at greater length upon this interesting subject, I will try to define myself and stop.

Man in nature, is in error, and is the free agent to practice, preach and build up that error; in other words, he is the free agent of the devil, and his lust he *will* follow.

But, being renewed by the working of regeneration, and renewing of the Holy Ghost, he becomes the agent of truth or of God, which is truth, and is free to act in righteousness to the full extent of God's purpose in him. So man's free agency I admit, but free sovereignty I cannot grant him.

Like Brother Rowe, I have missed the subject that I set out to write about, but, unlike him, I fear I have missed every thing. So if you think this worth anything, use it; if not, cast it away, and no harm to my feelings will be done,

THOMAS L. COTTON.

Your other letter is at hand.—ED.

PRIMITIVE BAPTIST.

Raleigh, N. C., March 5, 1864.

Beloved Brethren and Friends:—You no doubt expect some editorial remarks in this number on some subject. We have been casting about in our mind for some subject to write on, feeling desirous to be of some service to the flock of God in this day of trouble.—We should be glad that we could be of some service to the Church of God as an instrument in his hand, if it be God's will. We know we are but a poor worm of the earth, needing the instruction of our brethren, and especially the instruction of the Holy Spirit. We have finally concluded to take some notice of the 12th verse of the 4th chapter of Solomon's Song, which reads as follows: "A garden enclosed *is* my sister, *my* spouse; a spring shut up, a fountain sealed." Without commenting on the preceding verses, showing in the most lovely language the sacred nearness of the Church of God to himself, we shall proceed to give a few thoughts on the text; 1st, taking notice of the garden; 2nd, the enclosure of it; 3rd, the sisterhood; 4th, the spouse; 5th, a spring shut up, and 6th, a fountain sealed, if God will assist us. We design to be as brief as we can in trying to make our ideas understood.

1*st.* "A garden" is a chosen spot of earth, within itself no richer than the surrounding earth. The owner of it has a right of choice, which is made before the first lick is actually struck.—The dimention thereof is of choice also. This no sane man will deny. The garden is here used as a figure of the church of God, chosen in Christ Jesus: "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love."—Eph. i. 4. "But

we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you unto salvation, through sanctification of the Spirit, and belief of the truth."—2d Thess. ii. 13. Again: "Ye have not chosen me, but I have chosen you," &c. We have produced three evidences to prove that the Church of God was chosen by him, and "in the mouth of two or three witnesses every word shall be established."

2nd. "Enclosed." The enclosure of this garden consists of seven pannels, which completely and perfectly enclose it, which are the seven spirits or attributes of God. For I, saith the Lord, will be unto her a wall of fire round about, and will be the glory in the midst of her.—Zech. ii. 5. Then the Church is enclosed by the mighty power of God, so that no weapon formed against her shall prosper. The garden thus enclosed with all the blessed promises in the Gospel, is made rich by Christ becoming poor, that the Church might be rich.—rich in grace through faith—endurable riches, where moths do not corrupt nor thieves break through and steal. Then, as the landlord hath chosen the ground and enclosed it, he then makes it rich by his own will and purpose, that it may bear the fruit of hope, faith and charity. So the Lord makes many rich in every needful grace—lilies and pomegranates bud, and all the sweet spices flow: I put forth their sweet perfumes of praise, glory and honor, and might and majesty be ascribed to God for redeeming grace, with a growth in grace and in the knowledge of the truth, as it is in Christ Jesus our Lord.

3rd. "*Is my sister, my spouse.*" How is the Church Christ's sister and spouse? She is Christ's sister because the Father of Christ is the Father of the Church; hence Christ taught her to say, Our Father which art in heaven. Again, says Christ, "Touch me not: for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father and your Father, and to my God and your God."—"I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee."—Ps. i. 7. As an expression by Paul, the Church is begotten through the Gospel. For "though ye have ten thousand instructers in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the Gospel." Then Christ is the Church's elder brother, the first begotten.

"*My spouse.*" A spouse is one given in marriage, or a married person.—Now the espousal of the Church to Christ, is brought to view in a figure as follows: "Fear not, Joseph, to take unto thee Mary thy wife" Joseph had not at that time taken Mary to wife, yet she was his wife by gift; and the espousal or gift took place in eternity, and in time actually married. "Turn, O back-sliding children, saith the Lord; for I am married unto you."—Jere. iii. 14. Thus the Church of God is sister to Christ, and Christ is her husband.

4th. "*A spring shut up.*" A spring of water has a fountain head, from which fountain flows the spring; and, spiritually, is the water of life springing up into everlasting life, from which the thirsty soul drinks.—Rev. xxii. 17.—Then we understand the spring here alluded to, to mean the grace of God in the heart, shut up from the carnal mind. The "natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."—1st Cor. ii. 14. This spring of water of life is in a man shut up, in the spouse of Christ, while it satisfies and rejoices the heart,

yet she (the Church) cannot tell of its beauty and glory she feels—it is shut up beyond expression—the poor soul can only tell a little of it now, and a little at anothher time, and never in life tells all about it. Hence, says the Apostle, O the depth of the wisdom and knowledge of God, while in the enjoyment of even a glimpse of the riches of his grace; but cannot tell all about it. Just a little glimps of his power and goodness bestowed, prepares the heart with a desire for more. Like the queen of Sheber, who took a look at the temple and said, The half had not been told her.

5th. "*A fountain sealed.*" This fountain, we understand, alludes to Jesus Christ. "In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem, for sin and for uncleanness."—Zech. xiii. 1. "I will give unto him that is athirst of the fountain of the water of life freely." —Rev. xxi. 6. Then is Christ the Way, the Truth and the Life—the fountain of love, joy, peace and righteousness—an inexhaustible fountain of faith, hope, charity; these three, but the greatest of these is charity—is a fountain of wisdom and understanding. Of this fountain an innumerable company have partaken, and yet it is a fountain undiminished; and by its operation the children of God know eachother and love eachother, even those whom they never saw, nor never expect to in this mortal life; and experience at times that joy which is shut up from the world in the Church, and Christ in the Church and in God completely shut up: I in you and you in me and I in the Father. For ye are dead, and your life is hid with Christ in God. O, what a heavenly secret is this! for the secret of the Lord is with his people.

"*A fountain sealed.*"—Sealed by the blood of the everlasting covenant—sealed by all the Gospel promises: "That the promises might be sure to all the seed"—and the promises of the Gospel are yea and amen to them that believe. Yes, sealed to be heirs of God, and joint heirs with our Lord Jesus Christ. God hath set to his seal, The Lord knoweth them that are his. Sealed to the day of redemption. A seal is to enclose or make sure to whom it is directed, and is for none other than the specified one—carried safely by the Holy Ghost to the peculiar person.

We might go on from page to page to fill the *Primitive*, but must give way to our highly esteemed correspondents.

Advance of the Primitive.

Dear Brethren and Friends:

When we put the *Primitive* to $3, we thought it would cover all expenses whether we were remunerated thereby or not, as we did not desire to extortion on you; but everything has gone up so extremely high, owing to war, scarcity and depreciated currency, that we cannot near cover the expenses of the *Primitive* at its present terms, and believing, and almost knowing, you all, scarcely without a discenting voice, are willing to support the *Primitive* at any reasonable price, and as several have already sent on $5, stating that it was not too much per year, (we knew this,) and others who only sent $3, expressed themselves willing to pay $5. Now, when necessity compels us, our terms from this issue will be $5 per year.—We think this is very reasonable, compared with everything else, and hope to have an early and prompt response from our brethren, sisters and friends. Now is the time to subscribe, this issue being the commencement of the 26th volume, and money very plentiful and *cheap*. We hope the brethren and friends will send no "money" struck upon the faith or credit of any incorporated or unincorporated city or village, as such will not pass here.

We have been patiently waiting to hear from all our subscribers (not already heard from since Oct. last,) and have heard from a goodly portion of them; and as many are doubtless within the enemy's lines, so we cannot hear from them, now, therefore, all that we have not heard from since Oct. last and those we may not hear from by the 15th of April next, we expect to erase their names from our books, taking it for granted that they are either dead, moved away, in the enemy's lines, or don't care for us nor the cause in which we are engaged.

There is a large amount due us from a great many of these subscribers; but we had better lose it than to keep sending the paper and losing more.

We have received a lenghty article from brother C. B. Hassel, of this State, titled "Notes on the War," which, (as usual from him.) is rich, and will be read with deep interest by lovers of truth. It will appear in our next issue. Now is the time for new subscribers, beginning with the new volume.

We have also received a reply from brother Thos. L. Cotten, of Miss., to brother R. W. Hill, giving a history of the character of the "*new comet*," or Two-Seed doctrine. There appeared some errors in brother Hill's letter, and one of them was the phrase alluded to by brother Cotten "*New comet*," as published, should read "NEW COMER," as in the copy. We make this correction in justice to brother Hill, and in order for brother Cotten to change "*comet*" to "COMER," if he thinks proper.

In order to extend the circulation and secure the permanence of the *Primitive*, let every minister having the care of churches, and who feel an interest in its existence and the cause it advocates, put the case before their respective congregations, and act as agents in forwarding subscriptions and remittances for them—then the paper will go up.

Receipts.

Ala.	John Gray for self, J. M. Gray and Rebecca Norris for 64, $1 for charity papers,	$10 00
"	Mrs. N. A. Cheatham up to and for 64,	5 00
"	Dempsy Daniel for self, and Thomas Daniel up to and for 64,	15 00
"	J. J. Dickson for self and Wilson Dyches for 64,	6 00
"	John Walding for 64,	3 00
"	Richard Good for 64,	3 00
"	Joseph Daniel for self, James Daniel, Issac Thomson and B. H. Harrison for 64,	12 00
"	Wm. Harrison and Phebe Parham for 64,	6 00
"	S. L. Williams for 64,	3 00
"	Tim. Barrett for 64,	5 00
"	Amanda Davis (arrears) for her father,	6 00
"	Eld. J. W. Carter, G. A. Weathersbo' and H. I. Engrom for 64,	9 00
"	Tim. Barrett for Miss Sarah A. Lee for 64,	3 00
"	W. G. Taylor for F. M. Cargill and J. Dean for 64,	6 00
"	Sarah Sanders up to and for 64,	5 00
Ga.	W. W. Hogsett for 64,	5 00
"	John McKenney for 64,	3 00
"	Darling Creed for 64,	3 00
"	J. F. Barber for Millege Davis for 64,	3 00
"	Allen Brown, P. M., for Mark Rowe, J. E. Brown and John Pearson for arrears, and Moses Brown and W. Brown for 64,	15 00
"	Martha A. Matthews for 64,	3 00
"	Elder J. Rowe for self, W. G. Almond, A. G. N. Wilson, J. H. Miller, Miss Nancy V. Byers and S. H. English for 64,	12 00
"	Elder W. C. Cleaveland for James M. Simmons,	

	T. D. Hancock, Samuel Bentley, Ephraim Johnson and Jonathan Holmes for 64,	15 00
"	Elder W. C. Cleaveland for 64—4, and charity papers,	10 00
"	J. C. Lanier for self and Jincy Jarrell for 64,	5 00
"	James H. Highsmith for self, John Ammons and Miss Sarah Highsmith (of N. C.) for 64,	10 00
"	R. Y. Williamson for self and John Williamson up to and for 64, Mrs. J. E. Ransome and C. M. Grisham for 64,	15 00
"	L. W. Dozier and A. P. Cowart for 64,	6 00
"	W. W. Hogsett for Jos. Davis for 64,	3 00
"	James J. Davis for 64,	5 00
"	Eld. J. Rowe for Miss E. J. Stone, Mrs. E. M. Jenkins, Jonathan Stewart, Willis Hobbs, William Roberts, Miss Mary Watkins, Lucinda Ray, Ambros Chapman, Mrs. F. W. Harris, Mrs. A. E. Benson, Miss Mary Higgins, Benj. Joiner, Mrs. Jane Ellison, Hammon Purvis, Thos. Bynum and Mrs. Emeline Benton for 64,	45 00
"	R. Y. Williamson for William Ezell and D. F. Green up to and for 64,	10 00
"	John Rowe, James Clark, Mrs. Josephene English, J. Duke, James Archer, and Eld. John Respass for 64, and for self $2 arrears,	17 00
"	John McKenney for John McCrary, W. H. Hammack and D. G. Ray, and $3 for Mrs. Cyntha Stewart's paper,	12 00
"	Mrs. Anna L. Richards for 64,	3 00
"	J. W. Blunton for F. D. Blunton (of N. C.) for 64,	3 00
"	Daniel Gentry up to and for 64,	5 00
"	Eld D. W. Patman up to and for 64,	5 00
"	D. A. King for self, and Henry Morgan for 64,	6 00
"	Nathan Bussey, Jr. for self, E. T. Jackson, Gabrel Bass, Thos. McCray and Miss Elvina Strickland for 64,	15 00
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Fla.	Harley Jones for self, Sarah Blount, Amie Parmenter and Rachel Roe, for 64,	15 00

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